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NAZIONALE
BIBLIOTECA VITT. EMANUELE
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TABVLA AVREA

MAGISTRI PETRI DE BERGOMO,

Ordinis Fratrum Prædicatorum, Doctoris celeberrimi,

In omnia Opera Diui Thomæ Aquinatis, eiuſdem Ordinis.

Cum additionibus Concluſionum, Concordantijs dictorum eius, ac Diuinæ Scripturæ Auctoritatibus.

Nuper à vitijs innumeris expurgata, atque quàm plurimis propoſitionibus & allegationibus aucta.

Cum ſuis Regulis ad ipſius declarationem, de quibus in Præfatione ſequenti.

BIBLIOTECA NAZ. ROMA VITT. EMANUELE

THEOLOGIA

PHILOSOPHIA

VENETIIS, M D XCIII.
Apud Dominicum Nicolinum, & Socios.

COMMENDATIO DOCTRINAE SANCTI THOMAE DE AQVINO PER APOSTOLICAM SEDEM.

INNOCENTIVS PAPA, IN SERMONES QVI INCIPIT, ECCE PLVS QVAM SALOMON HIC, de Doctrina Diui Doctoris, S. Thomæ de Aquino Sacris Ordinis Fratrum Prædicatorum, ſic ait.

HVIVS DOCTORIS SAPIENTIA, PRAE CETERIS (EXCEPTA CANONICA) proprietatem habet verborum, modum dicendorum, ſententiarum, ita quòd numquàm qui eum tenuit, inueniatur à tramite veritatis deuiaſſe: & qui eum impugnauit, ſemper fuit de veritate ſuſpectus.

Copia Bullæ Apoſtolicæ, in qua Dominus VRBANVS PAPA SEXTVS, *iniungit Doctoribus vniuerſitatis Tholoſanæ, Anno Domini 1379. vt Beati Thomæ de Aquino Doctrinam, tamquam veridicam & catholicam ſectentur, eamque ſtudeant totis viribus ampliare: ſic dicens in Bulla tranſlationis corporis præfati Sancti Thomæ de Aquino.*

VRBANVS Epiſcopus Seruus ſeruorum Dei, Venerabili Archiepiſcopo Tholoſano, & dilectis filijs Cancellario Eccleſiæ Tholoſanæ, vniuerſiſq; Magiſtris & Doctoribus, cęteriſq; clericis & laicis, in Ciuitate & Prouincia Tholoſana Commorantibus, Salutem, & Apoſtolicam benedictionem. Laudabilis Deus in ſanctis ſuis, & in ſui maieſtate mirabilis, cuius ineffabilis prouidentiæ altitudo, nullis incluſa limitibus, nullis terminis comprehenſa, recti cenſura iudicij, cœleſtia pariter & terrena diſponit: & ſi cunctos eius miniſtros magnificet, altis decoret honoribus, & cęleſtis efficiat beatitudinis poſſeſſores: illos tamen vt dignis digna rependat, potioribus attollit inſignijs dignitatum, & præmiorum vberiori retributione proſequitur, quos digniores cognoſcit, & commendat intenſior excellentia meritorum. Sic & alma mater Eccleſia, eius ſacra veſtigia inſequens, & exemplo inducta laudabili, licet vniuerſos in regnis cęleſtibus conſtitutos, ſtudijs honorare ſoliciris non deſiſtat, egregios tamen Doctores, per quorum perlucida & ſalutaria documenta, eadem Eccleſia illuſtratur, virtutibuſq; & moribus informatur, libenter & ſolerter exequitur, quæ ſunt Dei pręmiſſa meditatione perluſtrans, ad diuini nominis honorem & gloriam, & ad exaltationem Catholicæ Fidei, ſalutemq; fidelium, rite cenſuit, meritoq; prouidit, eoſdem in vniuerſali Eccleſia, honorificentiæ potioris munere, & impendijs attollendos. Sanè cum ſacrum & venerabile corpus Beati Thomæ de Aquino, ordinis Fratrum Prædicatorum, ſit de mandato noſtro, ad Eccleſiam Fratrum Prædicatorum Tholoſanam, proximo transferendum, nos attendentes, quanta à Deo ſcientia dotatus, ordinem Fratrum Prædicatorum, & vniuerſalem Eccleſiam illuſtrauerit, ac Beati Auguſtini veſtigia inſequens, Eccleſiam eandem doctrinis & ſcientijs quàmplurimis adornauerit, volenteſq; propterea idem corpus ſpeciali honorificentia attolli, vniuerſitatem veſtram requirimus & hortamur in Domino Ieſu Chriſto, vobis nihilominus, per Apoſtolica ſcripta mandantes, quatenus dictum corpus, cum ad partes eaſdem transferretur, benigne & honorifice ſuſcipientes, eumque deuote ac venerabiliter pertractantes, faciatis ab alijs, quantum in vobis eſt, cum debita honorificentia ac deuotione ſuſcipi & tractari. Volumus inſuper, & tenore præſentium vobis iniungimus, vt dicti Beati Thomæ doctrinam tamquàm veridicam & catholicam ſectemini, eamque ſtudeatis totis viribus ampliare. Datum apud montem Flaſconem, ſecundo Calendas Septembris. Pontificatus noſtri Anno ſexto.

EPISTOLA VNIVERSITATIS, PARISIENSIS,

IN LAVDEM, DEFENSIONEM, ATQVE FAVOREM DOCTRINAE EIVSDEM DIVI DOCTORIS S. THOMAE DE AQVINO.

VNIVERSIS præſentes literas inſpecturis, Stephanus permiſſione diuina Pariſienſis Epiſcopus, Salutem in omnium Saluatore. Magiſtra rerum experientia, certis indicijs euidenter demonſtrat, multa quibuſdam temporibus ordinata conſulte, nouis emergentibus cauſis, ſuccedentibus temporibus, in contrarium debere conſultius immutari. Dudum ſiquidem fœlicis memoriæ quidam prædeceſſores noſtri Pariſienſes Epiſcopi, quoſdam articulos (ne forſitan eos male intelligentes, caderent in errorem) tamquàm erroneos, per excommunicationis ſententiam damnauerunt, & interdixerunt expreſsè. Quorum tamen nonnulli doctrinam eximij Doctoris Beati Thomæ de Aquino de ordine Fratrum Prædicatorum, tangere ab aliquibus aſſeruntur. Quam articulorum & ſententiarum promulgationem, Venerabiles viri, Decanus & capitulū Eccleſię dominæ noſtræ, ſicut veritatis zelatores, intimius conſiderantes, nec non doctrinæ ac famæ Beati Thomę prędicti iniuſtam denigrationem, veritatis occultationem, & Sanctæ Romanæ Eccleſiæ aliqualem dehonorationem, per venerabilem virum, magiſtrum Annibaldum Decanum, Attrabatenſem Archidiaconum, ſacræ Theologiæ Doctorem, & dominum Petrum de Fagello, Pariſienſem Canonicum, eorum propter hoc nuncios, ad nos ſpecialiter deſtinatos, nos requiſierunt, nobiſque ſupplicauerunt, quatenus vocatis omnibus ſacræ Theologiæ Doctoribus, ac cum eiſdem communicato conſilio, & deliberatione habita diligenti, & cum alijs etiam, qui de talibus & in talibus plura poſſunt, veritatis viam apperiremus, per quā in prędictis articulis, inquantum doctrinam Beati Thomæ prædicti, & Doctoris egregij tangere poſſunt, Sanctæ Romanæ Eccleſiæ ac Sancti prędicti & Doctoris venerabilis honorem & reuerentiam ſeruaremus. Nos igitur attendentes cum eis, quòd Sacroſancta Romana Eccleſia, mater omnium fidelium, & magiſtra fidei & veritatis, in firmiſſima Petri Chriſti Vicarij confeſſione fundata, ad quam velut ad vniuerſalem regulam catholicæ veritatis, pertinet approbatio doctrinarum, declaratio dubiorum, determinatio tenendorum, & confutatio errorum, pręfatum doctorem eximium & venerabilem, cuius doctrina fulget Eccleſia, vt Sole, Luna, nuper ſanctorum confeſſorum Cathalogo aſcribēdum decreuit diligenti diſcuſſione & examinatione habita ſuper vita ſancta, & doctrina clara ipſius, ipſumque quo ad vitam puram, & doctrinam ſalubrem, orbi terræ dignum & commendabilem prædicauit, cupientes glorioſum Deum in ſanctis ſuis, apud fidelium deuotionem, in terris glorioſus exaltari, ac ſacratiſſimæ matris noſtræ prædictæ deſiderantes veſtigia ſancta imitari, dictumque confeſſorem & doctorem glorioſum, fœliciter in cœlis regnantem, apud terrigenas deuotius & celebrius honorari,

rari, & præſertim cum fuerit vniuerſalis Eccleſiæ lumen prçfulgidum, gemma radians clericorum, fons doctorum, Vniuerſitatis noſtræ Pariſienſis ſpeculum clariſſimum, & candelabrum inſigne ac lucens, per quod omnes qui vias vitę, & ſcolas doctrinæ ſanæ ingrediuntur, lumen vident, claritatis vitæ, famæ claræ, & ſcientiæ lucidæ, velut ſtella ſplendida & matutina refulgens, per venerabiles ac dilectos conſiliarios noſtros fideles, Magiſtrum Vgonem de Biſuntio Cantorem Pariſienſem, Magiſtrum Stephanum de noua Villa, & Dominum Oddonem de Senonis, Canonicum Pariſienſem, inquiſitione facta ſuper dictis articulis, apud Doctores theologicæ facultatis, & eorum congregatione generali regentium & non regentium, ſæcularium & regularium ad hoc ſpecialiter conuocata, comperto per Dei gratiam, dictum confeſſorem Beatum, & Doctorem egregium, nil ſenſiſſe, docuiſſe ſeu ſcripſiſſe, quod ſanæ fidei, vel bonis moribus aduerſetur, de conſilio Venerabilium virorum Decani & capituli Pariſienſis, & Venerabilis Patris Domini Gulielmi, Dei gratia Viennenſis Archiepiſcopi, ſacræ Theologiæ profeſſoris, & aliorum vigintrium magiſtrorum in Theologia, vna cum Reuerendo patre ſupradicto in literis, cum eorum ſigillis per præfatos commiſſarios nobis commiſſos, necnon & trigintanouem bachalariorum in Theologia, ſuper hęc per literas eorum, proprijs ſubſcriptionibus & ſigillis munitis, ſuper hoc conſulentium & rogantium humiliter & deuote, & aliorum diſcretorum ſolenni ac maturo conſilio ſuper hoc habito, ſupradictam articulorum condemnationem, & excommunicationis ſententiam, quantum tangunt, vel tangere aſſeruntur, ſanam Doctrinam Sancti Thomæ prædicti, & Doctoris eximij, ex certa ſcientia, tenore præſentium totaliter annullamus. In cuius annullationis teſtimonium, ſigillum noſtrum præſentibus eſt appenſum. Datum apud Bertiliacum, Anno Domini 1325. Die Iouis ante ſacros cineres.

LIBRI SANCTI THOMAE DE AQVINO.

ISTI SVNT LIBRI,

QVOS COMPOSVIT DIVVS DOCTOR, SANCTVS THOMAS DE AQVINO,

Sacri Ordinis Fratrum Prædicatorum:

Secundum ordinem & numerum prout allegantur in præſenti Tabula.

¶Prima pars ſummæ totius theologiæ, continent. q.119. & articulos 585.
Prima Secundæ, continens. q.114. & articulos 620.
Secunda Secundæ continens.q.189.& articulos 917.
Tertia pars, continens.q.90.& articulos 532.
Primum ſcriptum eius ſuper primum librum Sententiarum habens diſtinctiones 48. q.97.articulos 203. & quæſtiunculas 389.
Secundum ſcriptum Sententiarum habens diſtinctiones 44. q.70.art.264.& quæſtiunculas 353.
Tertium ſcriptum Sententiarum habens diſtinctiones 40.q. 89.art.271.& quæſtiunculas 542.
Quartum ſcriptum Sententiarum habens diſtinctiones 50. q.508.art.980.& quæſtiunculas 1452.
¶Summa cõtra Gentiles habens libros quatuor,& cap.473.
Liber qui dicitur, quæſtiones diſputatæ de veritate, habens. q.29.& articulos 240.
Quæſtiones de potentia Dei, habens q 10.& art.83.
Quæſtiones de Malo, habens q.16.& art.97.
Quæſtiones de Virtutibus in cõmuni, habens q.5.& ar.28.
Quæſtio de Vnione Verbi incarnati, habens art.5.
Quæſtio de Spiritualibus creaturis, habens art.12.
Quæſtio de Anima, habens art.21.
Quolibeta vndecim, quorum quæſtiones ſunt 100.& ar.210.
Sed ſecundum aliquos eius quolibeta ſunt tredecim, quorum articuli ſunt 247.
Quæſtiones eius de Vniuerſalibus.
Compendium theologiæ in communi, habens capitula 260.
Volumen opuſculorum eius, habens libros 73. quorum nomina, ordo, & numerus poſtea hic inferius annotabuntur ſuo loco.
Expoſitio ſancti Thomæ ſuper librum ſancti Iob.
Expoſitio ſuper primos tres nocturnos pſalterij Dauid.
Expoſitio ſuper Cantica canticorum Salomonis.
Expoſitio ſuper Iſaiam.
Expoſitio ſuper Hieremiam,& ſuper Trenos.
Opus aureum, ſiue cathena aurea, ex dictis aliorum ſanctorum doctorum contexta, ſuper quatuor libros Euangeliorũ in communi.
Poſtilla eius ſuper Matthæum in ſpeciali.
Poſtilla eius ſuper Ioannem in ſpeciali.
Expoſitio eius ſuper omnes epiſtolas Beati Pauli Apoſtoli.
Expoſitio ſuper librum Dionyſij de diuinis nominibus.
Expoſitio ſuper librum Dionyſij de cœleſti Hierarchia.
Collationes quadrageſimales.
Sermones Dominicales & feſtiui.
Scriptum eius ſuper commentum Procli Philoſophi in librũ de Cauſis.
Scriptum ſuper decem libros Ethicorum Ariſtotelis.
Scriptum ſuper octo libros Politicorum.
Scriptum ſuper libros Iconomicorum.
Scriptum ſuper duodecim libros Metaphyſicę.
Scriptum ſuper octo libros Phyſicorum.
Scriptum ſuper duos libros, de Cœlo & mundo, cum parte tertij.
Scriptum ſuper duos libros de generatione & corruptione.
Scriptum ſuper quatuor libros Methaurorum.
Scriptum ſuper tres libros de Anima.
Scriptum ſuper librum de Senſu & ſenſato.
Scriptum ſuper librum de Memoria & reminiſcentia.
Scriptum ſuper librum de Somno & vigilia.
Scriptum ſuper duos libros Poſteriorum.
Scriptum ſuper duos libros Perihermenias.
Scriptum ſuper librum Porphyrij.

Explicit numerus Librorum Diui Thomæ Aquinatis, Sacri ordinis Fratrum Prædicatorum.

Nomina, ordo, & numerus Opuſculorum Diui Doctoris S. Thomę de Aquino, ſecundum quod allegantur in pręſenti tabula, prout per tempora diuerſa, ex diuerſis mundiq́; partibus, ad manus noſtras deuenerunt.

Opuſc.

1m. Liber, ſiue tractatus contra errores Græcorum ad dominum Vrbanum Papam Quartum, qui ſic incipit. Libellum ab excellentia veſtra.
2m. Declaratio quorundam articulorum contra Græcos, Armenos,& Saracenos ad cantorem Antiochiæ, ſic, Beatus Petrus Apoſtolus. Aduerte, quod opuſc. hoc, in ordine opuſc. To.19. eſt tertium, tertium vero ſecundum.
3m. Compendium Theologiæ in ſpeciali. ſ. de Chriſtiana religione, ſub fide, ſpe,& charitate, ad fratrem Reginaldum, ſocium ſuum chariſſimum, ſic. Aeterni patris.
4m. De decem præceptis decalogi, & lege amoris homini neceſſaria. ſic. Tria ſunt homini neceſſaria.
5m. De articulis fidei,& de eccleſiæ ſacramentis ad Archiepiſcopum Panormitanum, ſic. Poſtulat a me.
6m, Expoſitio ſymboli Apoſtolorum, ſcilicet, Credo in vnum Deum, ſic. Primum quod eſt neceſſarium.
7m. Expoſitio orationis Dominicæ, ſcilicet, Pater noſter, ſic. Inter alias orationes.
8m. Expoſitio ſalutationis Angelicę, ſcilicet, Aue gratia plena, ſic. In ſalutatione.
9m. Reſponſio ad fratrem Ioannem de Vercellis ſacræ theologiæ profeſſorem, ac generalem magiſtrum ordinis fratrum Prædicatorũ de 108. articulis ſumptis ex opere domini Innocentij Papæ Quinti, qui fuit frater Petrus de Tarãtaſia, eiuſdem ordinis fratrum Prædicatorum, ſic. Primo conſiderandum eſt.
10m. Reſponſio ad eundẽ Generalem Magiſtrum præfati ordinis, de 42. articulis, ſic. Reuerendo in Chriſto Patri.
11m. Reſponſio ad fratrem Baſſianum, lectorem Venetum eiuſdem ordinis, de 36. articulis, ſic. Lectis litteris veſtris.
12m. Reſponſio ad Lectorem Biſuntinum eiuſdem ordinis, de ſex articulis, ſic. Chariſſimo ſibi.
13m. De differentia verbi diuini & humani, ſic. Ad intellectum huius nominis quod dicitur Verbum. Item alius tractatus eius de Verbo, ſic. Videamus quid ſit Verbum.
14m. De natura verbi intellectus, ſic. Quoniam circa naturam verbi.
15m. De Angelis ſeu de ſubſtantiis ſeparatis, ad fratrem Reginaldum, ſocium ſuum chariſſimum, ſic. Quia ſacris.

16m. De

16m. De vnitate ſeu pluralitate intellectus, contra auerroiſtas, ſic. Sicut omnes homines.
17m. Contra retrahentes homines à religionis ingreſſu, ſic. Chriſtianæ religionis propoſitum.
18m. De perfectione vitæ ſpiritualis, ſic. Quoniam quidam perfectionis ignari.
19m. Contra impugnantes religionem, ſcilicet contra Vuilielmũ de ſancto amore, ſic. Ecce inimici tui ſonuerunt.
20m. De regimine principum, ad regem Cipri, ſic. Cogitãti mihi quid offerrem Regis celſitudini.
21m. De regimine Iudæorum ad Duciſſam Brabantiæ, ſic. Excellentiæ veſtræ recepi literas.
22m. De forma abſolutionis ſacramentalis, ad tunc Generalem magiſtrum ordinis Fratrum Prædicatorum. ſic. Perlecto libello.
23m. Expoſitio primæ Decretalis. Firmiter, ad Archidiaconum Cudeſtinum, ſic. Saluator noſter.
24m. Expoſitio ſecundæ Decretalis. Damnamus, ad eundem Archidiaconum Cudeſtinum, ſic. Expoſita Forma.
25m. De ſortibus ad Dominum Iacobum de Burgo, ſic. Poſtulauit a me ueſtra dilectio.
26m. De iudiciis aſtrorum, ad fratrem Reginaldum, ſocium ſuum cariſſimum, ſic. Quia petiſti.
27m. De æternitate mundi, contra murmurantes, an potuerit eſſe, ſic. Suppoſito ſecundum fidem catholicam.
28m. De fato, ſic. Quæritur de facto, an ſit, & quid ſit.
29m. De principio indiuiduationis, ſic. Quoniam duæ ſunt.
30m. De Ente, & eſſentia Opuſculum hoc expoſitum a D.D. Thoma de Vio Caietano, quære inter opera Diui Thomæ, Tomo quarto, poſt Metaphyſicam.
31m. De principiis naturæ, ſiue de principiis rerum naturalium, ad fratrem Syluestrum eiuſdẽ ordinis, ſic. Quoniã quoddam.
32m. De natura materiæ, ſic. Poſtquam de principiis.
33m. De miſtione elementorum, ad magiſtrum Philippum, ſic. Dubium apud multos.
34m. De occultis operibus naturæ, ad quendam militem nobilem, ſic. Quoniam in quibuſdam.
35m. De motu cordis, ad magiſtrum Philippum, ſic. Quia omne quod mouetur.
36m. De inſtantibus, ſic. Quoniam omnem durationem.
37m. De quatuor oppoſitis.
38m. De demonſtratione, ſic. Ad habendum cognitionem.
39m. De fallaciis, ad quoſdam nobiles artiſtas, ſic. Quia logica eſt rationalis ſcientia.
40m. De propoſitionibus modalibus, ſic. Quia propoſitio modalis. Opuſculum de eruditione principis nuper in Vaticana inuentum, tanquam vere a Diuo Thoma editum, inter certa poſuimus, ſed numero illud non ſignauimus, ne antiquã ſeriem opuſculorum, a conſueto diuerteremus ordine.
41m. De natura accidẽtis, ſic. Quoniam omnis cognitio humana.
42m. De natura generis, ſic. Quoniam omnis creatura.
43m. De potentiis animæ, ſic. Vt adiutorium homini collatum.
44m. De tempore, ſic. Sicut vult Philoſophus.
45m. De vnitate, vel pluritate formarum, ſic. Quoniam ſanctum eſt.
46m. De dimẽſionibus interminatis, ſic. Poſtquam de principiis.
47m. De natura ſyllogiſmorum, ſic. Quoniam ſeire eſt.
48m. Summa totius logicæ, ſic Quoniam omnes homines, prout etiam in ſupplemẽto cronicarum, lib. 13. fol. 130. allegatur.
49m. De ſenſu reſpectu ſingularium, & de intellectu reſpectu vniuerſalium, ſic. Circa conſiderationem ſenſus.
50m. De inuentione medij, ſic. Quoniam principium ſyllogizandi unamquamque propoſitionem.
51m. De natura luminis, ſic. Conſiderandũ eſt de natura luminis.
52m. De natura loci, ſic. Ad ſciendum naturam loci.
53m. De intellectu & intelligibili, ſic. Sciendum quòd ad rationem eius quod eſt intelligere.
54m. De quo eſt, & quod eſt, ſic. In omnibus in quibus eſt compoſitio ex materia & forma.
55m Primus tractatus de vniuerſalibus, ſic. Circa vniuerſalia.
56m. Secundus tractatus de vniuerſalibus, ſic. Quoniam dicit Ariſtoteles.
57m. De officio in feſto corporis Chriſti, ſic. Sacerdos in æternũ.
58m. De venerabili ſacramento Altaris per modum ſermonum, ſic. Venite & comedite.
59m. De eodem venerabili ſacramento Altaris, per modum decẽ prædicamentorum, ad petitionem quorundam prælatorum & baronum, ſic Memoriam fecit mirabilium ſuorum.
60m. De humanitate Chriſti, ſic. Chriſtus Ieſus.
61m. De dilectione Dei & proximi, ſic. Magiſter, quod eſt mandatum.
62m. De diuinis moribus, ſic. Perfecti eſtote.
63m. De beatitudine, ſic. Beati qui habitant.
64m. De puritate conſcientiæ, & modo confitendi, ſic. Quoniam fundamentum.
65m. De officio ſacerdotis, ſic. Quia ſacerdotis officium.
66m. De expoſitione miſſæ, ſic. In uirtute ſanctæ crucis, & ſacramenti altaris.
67m. De vſuris in ſpeciali, ſcilicet in emptione & uenditione ad terminum, ſiue ad tempus, ſiue ad credentiam, ad fratrem Iacobum Viterbienſem, lectorem Florentinum, eiuſdẽ ordinis, ſic. Cariſſimo in Chriſto fratri Iacobo.
68m. De modo acquirendi diuinam ſapientiam, ſic. Quia quæſiuiſti a me.
69m. Expoſitio in librum Boetij de Ebdomadibus, ſic. Præcurre prior in domum tuam.
70m. Expoſitio in librum Boetij de trinitate, ſic. Ab initio natiuitatis.
71m. De uirtutibus & uitijs, ſic. Quatuor ſunt uirtutum ſpecies.
72m. De concordantijs ſuipſius, ſcilicet dictorum eiuſdem ſancti Thomæ, in quibus aliquando uidetur apparenter ſibimet contradicere, ſic. Pertranſibunt plurimi.
73m. De vſuris in communi, ſic Omnis homo a natura non degenerans, ueritatem amat.

¶ Hoc ultimum opuſculum, quia neglectu quorundam, cum aliis ſancti Thomæ opuſculis impreſſum non fuit, cum tamen ut a peritis antiquioribus patribus ſacri ordinis fratrũ prædicatorum accepimus, abſque dubio ſit opuſculum eius, atque in eodem opuſculo, c°. 19. alleget opuſculum quartum de decem præceptis decalogi, ubi c°. 24. in fine, oſtendens differentiam inter uſuram & furtum & rapinã, ſic ait. Et de his alias ſcripſimus in ſeptimo præcepto decalogi diffuſius, idcirco ipſum ultimum opuſculum de uſuris in communi, in hac ſaltem tabula, quo ad principales eius concluſiones perutiles ac neceſſarias, plenius ſub dictione Vſura, per ordinem concluſionũ, ut imprimeretur curauimus. Cõſtat enim eundem Diuum doctorem, perſonis diuerſis, in diuerſis mũdi partibus conſtitutis, diuerſos edidiſſe libros, atque tractatus, qui omnes ad noſtras forſitan non deuenerunt manus, eo modo quo & ipſe allegat dictum Ariſtotelis dicent, ꝙ Alexander dicit, quòd ſecundum Ariſtotelem Deus habet prouidentiam de iſtis inferioribus: qui tamen liber Ariſtotelis uel dictum eius de prouidentia dei, aliter ad manus latinorum nondum deuenit. Et de beato Dionyſio ait, quòd Dionyſius quatuor fecit libros, ſecundum ꝙ aliquid dicitur de deo quadrupliciter, ſed liber primus non eſt tranſlatus de græco in latinum. Et ſicut ultra compendium theologiæ in ſpeciali, ſcilicet de chriſtiana religione, ſub fide, ſpe, & charitate, quod ſcripſit deuote, ad fratrem Reginaldum, cariſſimum ſocium ſuum, aliud ſcripſit compendium theologiæ in cõmuni, & ultra determinationes quas in ſumma Theologiæ fecit de unaquaque uirtute in ſpeciali, idem Diuus Thomas aliam quæſtionem compoſuit de uirtutibus in communi, ſic & ultra determinationes, & ultra opuſculum quod fecit de uſura in ſpeciali, ſcilicet in emptione & uenditione ad terminum, ſiue ad certum tempus, ſiue ad credentiam, aliud opuſculum compoſuit, de uſuris in communi, in re diuino atque humano, undique circumfultum.

Explicit numerus Opuſculorum Diui Thomæ Aquinatis, Sacri Ordinis Prædicatorum.

DECLARATIO PROOEMIALIS, QVA PVLCHRE PRAESENTIS TABVLAE SERIES,

ET CONTINENTIA OSTENDITVR, MODVSQVE IN EA PROCEDENDI, QVAM FACILIS APERITVR.

AD laudem, & gloriam vnius, & trini Dei, eiuſque glorioſiſſimæ genitricis, ſemperque intactæ Virginis Mariæ, & Sancti Patriarchæ Dominici, ac Doctoris Angelici Diui Thomæ de Aquino, ſacri ordinis fratrum Prædicatorum, vnà cum tota cæleſti Curia triumphante, Tabulam vere Auream, & certiſſime pretioſam, quantis, quulibuſque diurnis, pariter ac nocturnis ſudoribus, nouit Dominus, correctam, expurgatam, auctam, atque omni ex parte decoratam gratis accipiant, quicunque in veridica, catholica, & ſaluberrima eiuſdem S. Thomæ doctrina proficere cupiunt, pro facili eius notitia, hæc, quæ ſequuntur, neceſſariò prænotantes.

¶ Primum. Continet præſens Tabula, per modum, & ordinem alphabeti, concluſiones, & principales ſententias librorum omnium, & opuſculorum eiuſdem S. Thomæ, tam in artibus, quàm in ſacra pagina, atque Diuina Theologia, prætermiſſis ijs tamen, quæ in ſua Catena aurea ſuper libros Euangeliorum, ex ſanctorum dictis, miro ordine contexuit, atque alijs, quæ nobis in opuſculo de Eruditione Principis ac in ſuis ipſe ſermonibus, nunc primùm luci traditis, quàm doctè, ne pic minus ſcripta reliquit.

¶ Secundum. Eadem ſæpe concluſio ob multas in ipſa concluſione, variaſque dictiones notabiles, ſub diuerſis ſuis poſſet ſerioſe locari vocabulis, quæ tamen concluſio ex diuerſis aliquando libris collecta breuitatis ſtudio, ſub uno tantum, & principaliori eius vocabulo traditur: & quo ad reliquas dictiones in concluſione eadem minus principaliter contentas, fiet remiſſio per principalem dictionem ad concluſiones alias, aliarum dictionum, cum numero ſuę concluſionis ſuo loco in margine iuxta concluſionum principia deſignato.

¶ Tertium. Copiam, & dictionum neceſſariam multitudinem, quæ poſt conſuetas allegationes diuerſis, uarijſque locis diſpoſita, ſingulis plerunque concluſionibus poſtponuntur, pertranſire non licebit. pro quarum omnium diſtincta notitia, cautum ſit, quòd ipſarum aliquibus diſiunctio, vel, præponitur: nonnullis autem coniunctio, vt, præmittitur, quàmplurimis vero ſtella hæc * præſignatur. vt exempli cauſa, Abdicatio rerum temporalium &c. poſt allegationes 12ª. & 22ª. has habet dictiones. Perfectio 71. Melius 3. &c. nullo horum eis ſigno præpoſito, quod inſinuat, quæ in huiuſmodi dictionibus tractari contingit, ad concluſionem prædictam, videlicet, Abdicatio rerum &c. aliquo pacto pertinere. His dictionibus ſubſequuntur, ſcilicet Amor 93. 94. Martyrium 13. &c. quibus, cum diſiunctio, vel, præponatur: oſtenditur de alia dictione eas loqui, & non amplius de Abdicatione quòd perfectior ſit animi præparatio. Dictiones autem, quibus coniunctio, vt, præmittitur: ſimile ibi aliquid, quaſi in exemplum adduci deſignant. Illa vero omnes, quæ ſtellam hanc * præuiam habent, inſinuant, dictiones huiuſmodi non eſſe ſingularum propoſitionum, quibus poſtponuntur ad propoſitum; ſed tantummodo dictionum, de quibus agitur. Quàmuis incuria aliquibus ſtella haud præmittatur, quibuſdam, iniuria, poſita ſit, quod facillime ex dictionum multitudine cognoſcetur, exempli gratia. Concupiſcentia 3. poſtponitur dictioni Abbominatio; in qua tamen dictione Concupiſcentia 3. non de tota præpoſita concluſione, ſed de dictione hac tantum Abbominatio, agitur. Vt autem facilius quod de his dictionibus quæritur, habeatur, verbi gratia. De premio accidentali: operæpretium magis & fas commodum erit, dictionem, Accidentale, quàm Præmium, diſcurrere: quoniam quęrenti, quem plus Deus amet, quoad pręmium accidentale; num innocentem, an pœnitentem; cum ibi ſit. Amor 32. facillime citato loco id obuium erit. Quę dictio. Accidentale, in capite verſus cum ſigno hoc ¶ ſibi pręmiſſo, poſt Accidentaliter, ponenda erat: Similiter, in quo habitus ſubiectiue inueniatur, minus moleſtum erit, dictionem ſubiectiue, requirere, ibique poſt præfatam dictionem, habitum illum videre, vt, Abſtinentia, Audatia, &c. ſuiſque locis citationes, & tutius, ei iuſque quod optatur habebitur: quamuis illę dictiones, poſt primam ſubiecti propoſitionem ſint collocatę: cum immediate eſſent locandę poſt, Subiectiue, in quo ſint habitus ſubiectiue deſcribitur. quod de reliquis quoque dictum ſit. Et hęc duo hic adducuntur, vt in exemplum, ſimulatque in errati correctionem tranſeant.

¶ Quartum. Vt Doctoris Almi ſcripta pręclara facilius eluceſcant, maxima plerunque concluſionum multitudo, ſub vno ſucceſſiue vocabulo numeratur. Et, ne hinc in quęrendo confuſio oriatur, ſed quod deſideratur, occurrat citius, fiet earum diſtinctio in margine per dictiones ad rem, de qua in concluſione illa ſermo eſt, attinentes; vt puta ad Quidditatem rei, uel ad Diuiſionem, vel ad ad Cauſam, vel ad Effectum, vel ad Subiectum, vel ad aliquid huiuſmodi, quibus innuitur, concluſiones omnes, & ſententias, ſub dictis dictionibus poſitas ad eandem illius vocabuli diſtinctionem, & ſignificationem, ibi deſignatam pertinere.

¶ Quintum.

¶ *Quintum.* Quo impreſſis hactenus Doctoris Sancti, atque in poſterum imprimendis libris omnibus præſens Tabula deſeruiat: vt quod inquiritur, ſatis facile, & prompte magis habeatur, priſtino allegandi ſententias per columnas confuſiſſimo, ac impreſſionum varietate ſemper incerto relicto more, articulorum corpora, reſponſiones ad argumenta, pſalmos, capitula, lectiones, expoſitionem literæ Magiſtri ſententiarum: ac cetera quæcumque, in tres partes mentis oculo reſtant diſtinguenda: nempe in principium, in medium, & in finem, & ſub alphabeticis quibuſdam maiuſculis, in columnarum medio ſitis: ſubque quandoque etiam minuſculis in textu, & in textus ipſius expoſitione paſſim reſperſis characteribus, ſententia, & concluſiones quæcumque continuò inuenientur. Exempli cauſa. Habetur in Tabula propoſitio iſta, Abias interpretatur pater Deus. Mat. 1. medio c. D. Hæc propoſitio, non in principio expoſitionis primi capitis in Matthæum, non in fine, ſed in eius medio ſub littera minuſcula. c. ſubque. D. maiuſcula quàm citius inuenietur. Legitur quoque. Accidens duplex. ſ. ſimplex, & copulatum ſubiecto. Meta. 7. lec. 4. medio d. H. Et hæc pariter (Accidentis diuiſio, in medio expoſitionis lectionis quartæ ſeptimi libri Metaphyſicorum ſub literis. d. H. eam expetenti confeſtim occurret. Et ſimiliter omnia preſtò aderunt, quæcunque pari modo requirentur.

¶ *Sextum.* Allegationes quàmplurimæ in præſenti Tabula, in ſe quidem ſub compendio, & ſub breuitate literæ imprimuntur, ſed ad vnam tamen, eandemque concluſionem ſub multitudine, multiplici de cauſa ponuntur: vt lectoribus, & prædicatoribus detur uia, & promptitudo facilitandi materias, atque facilius intelligendi concordantias diuerſarum concluſionum Doctoris S. qui imitatus pro poſſe Sacram Scripturam (de qua ipſe ait, quod nihil ſub ſenſu ſpirituali, fidei neceſſarium continetur, quod maniſeſte alicubi per ſenſum literalem Scriptura Sacra non tradat,) & qui etiam a ſimili de beato inquit Dionyſio, quòd multoties utitur quadam verborum multiplicatione, quæ licet ſuperflua videatur; diligenter tamen conſiderata, magnam ſententiæ profunditatem continere inuenitur, quod vno loco aliquando obſcure, atque ſub ſibi innata breuitate Diuus Thomas dicit, clarius alio in loco, ac diffuſius ponit. Pro dictarum ergo notitia allegationum ſciendum, quòd vbi in præſenti Tabula legitur ſic 1ª. intelligitur illud eſſe in Prima Parte ſuæ Summæ Theologiæ, 12æ. in Prima Secundæ. 22æ. in Secunda Secundæ. 3ª in Tertia Parte. 1. d. in primo libro Sententiarum, diſtinctione tali, ſecundum numerum, qui ſemper immediate ſequitur illud, cuius eſt numerus. 2. d. in ſecundo Sententiarum, diſtinctione tali. 3. d. in tertio Sententiarum, diſtinctione tali. 4. d. in quarto Sententiarum, diſtinctione tali. q. quæſtione. ar. articulo. Et ſi repetatur. q. antequàm ſequatur talis virgula /. quæ eſt ibi pro, Item, diſtinguens vnam allegationem ab alia, circa eandem concluſionem: tunc intelligitur. q. quæſtiuncula. a. in argumentis pro prima parte articuli. b. in argumentis pro alia parte articuli. c. in corpore articuli, ſiue in reſponſione principali. d. in reſponſione ad argumenta eiuſdem articuli. vel fiet. m. ſupra numerum argumenti, ſic 1m. 2m. 3m. &c. L. 1. in expoſitione primæ partis literæ Magiſtri Sententiarum. L. 2. in expoſitione ſecundæ partis literæ eiuſdem Magiſtri. lec. lectione. o. per totū. prin°. in principio. me°. in medio. fi, in fine. Ꝯ. in ſumma contra Gentiles. li°. libro. c°. capitulo. 1m. in notabili primo eiuſdem capituli. 2m. in ſecundo notabili. 3m. in tertio &c. Veri. in quæſtionibus diſputatis de Veritate. Po². in quæſtionibus diſputatis de Potentia Dei. Ma. in quæſtionibus diſputatis de Malo. Virt. in quæſtionibus diſputatis de Virtutibus in communi. Vnio. in quæſtione diſputata de vnione Verbi incarnati. Spiritu. in quæſtione diſputata de ſpiritualibus creaturis. Anima. in quæſtione diſputata de Anima. Quol. Quolibeto. Opuſ. Opuſculo. Iob. in expoſitione eius ſuper librum. Iob. Pſal. in expoſitione eius ſuper pſalterium Dauid Prophetæ. Eſa. in expoſitione eius ſuper Eſaiam. Mat. in poſtilla eius ſuper Matthæum. Io. in poſtilla eius ſuper Ioannem. Rom. in expoſitione eius ſuper epiſtolam B. Pauli Apoſtoli ad Romanos. 1ª. Cor. in expoſitione eius ſuper epiſtolam primam ad Corinthios. 2ª. Cor. in expoſitione eius ſuper epiſtolam ſecundam ad Corinthios. & ſimiliter fiunt allegationes aliarum epiſtolarum B. Pauli, prout communiter abbreuiatæ ſcribuntur, & imprimuntur. Dion. in commento vel ſcripto eius ſuper Dionyſium de diuinis nominibus. Trin. in expoſitione eius ſuper Boetium de Trinitate. ſiue Opuſculo 70. Ebdo. in expoſitione eius ſuper Boetium de Ebdomadibus, ſcilicet de editionibus, ſiue conceptionibus. vel Opuſculo 69. Cauſis, in commento eius ſuper Auctore libri de Cauſis. Ethi. in commento eius ſuper decem libros Ethicorum Ariſtotelis. Ente 1. vel 2. &c. in libro eius de Ente & eſſentia capitulo primo, vel ſecundo, &c. Meta. in commento eius ſuper duodecim libros Metaphyſicę Ariſtotelis. Phy. in commento eius ſuper octo libros Phyſicorum Ariſtotelis. Ca. in commento eius ſuper libros de Cęlo, & mundo. Gen. in commento eius ſuper libros de Generatione. Anima. in commento eius ſuper libros de Anima. Methau. in commento eius ſuper libros Methaurorum. Senſu. in commento eius ſuper librum de Senſu, & ſenſato. Memo². in commento eius ſuper librum de Memoria, & reminiſcentia. Somno. in commento eius ſuper librum de Somno & vigilia. Poſter. in commento eius ſuper libros Poſteriorum. Periher. in commento eius ſuper libros Perihermenias. Quando autem non ſignatur liber, vel capitulum, tunc primus liber, vel primum capitulum ſubintelligitur. Exempli gratia. Ro. lec. 1. intelligendum eſt. Romanorum primo capitulo lectione prima. ſimiliter Phy. lect. 8. legendum eſt. Phyſicorum, libro primo, lectione octaua.

¶ *Septimum.* In hac Tabula, poſt vnam concluſionem poſitam ad vnam partem, cum ſuis diuerſis allegationibus, in ſequenti concluſione adducitur aliquid in oppoſitum, & ad aliam partem, & serioſe aliquando diminute, etiam cum ſuis allegationibus, ad facilitandas materias, vt ſic perutilis, ac præclariſſimus exprimatur arguendi, docendique modus in doctrina, & libris Doctoris ſancti & communiter ſic imprimitur. Oppoſitum videtur dicere. Vel ſic. Immo &c. Pro maiori autem declaratione, & concordantia illarum concluſionum, in quibus (prout ſibi a nonnullis imponitur) Diuus Doctor Thomas, apparenter ſaltem aliquando in ſe vel in ſuo ſimili contradicere ſibi videtur; poſt illas duas concluſiones, & poſt allegationes vtriuſque, ibi immediate pro earum concordantia quę plerunque fit per dicta eiuſdem Sancti Doctoris, ſic imprimitur. Reſpondeo. Dubio. cum numero talis dubij, vel concordantiæ ſecundum numerum dubiorum, & ſecundum ordinem huius Tabulę per Alphabetum. Et ſic fiet remiſſio ſub tali numero ad numerum concordantiarum, & dubiorum, atque dictorum eius, quę non diminute, ſed complete adducentur, prout iacent in libris eiuſdem S. Thomæ. Quę quidem dubia poſt duas illas concluſiones in margine aſſignantur, cum ſuo numero, & ponuntur in fine huius Tabulę, etiam cum ſuo numero, & cum ſuis allegationibus, & reſponſionibus, dicta dubia concordantibus, eo maxime quod idem Doctor Sanctus in ſe, vel in ſuo ſimili in dictis ſuis, ſi recte, atque diligenter inſpiciatur, ſeipſum declarat.

¶ Octauum.

¶ Octauum. In pręſenti quoque Tabula poſt concordantias ante dictas ponuntur Sacrę Scripturę tam noui, quàm veteris Teſtamenti authoritates, quas idem Diuus Thomas in libris ſuis pręcipue in Theologica facultate, diligenti, ac vigilanti ſtudio, licet quędam aliquando incidenter, ſecundum catholicę fidei veritatem, nobis exponere dignatus eſt. Quę authoritates ponuntur ſecundum ordinem librorum, & capitulorum eiuſdem Sacrę Scripturę, cum allegationibus eiuſdem Diui Thomę in libris ſuis. Vbi etiam quandoque quo ad allegationes, fit remiſſio unius authoritatis ad aliam ſuperiorem, uel inferiorem ſimiliter authoritatem: eo quod uel ibi eadem authoritas uel in ſe, uel in ſuo ſimili declaratur.

¶ Nonum. In hac eadem Tabula non ſeruantur plerunque regulę Orthographię, in aſpirationibus, diphtongis, literis K. y. & huiuſmodi, ſed fere omnia, ſecundum communem, vel potius antiquum uſum ſine ijs imprimuntur; ut quęlibet concluſio, uel dictio, in ea poſita, facilius, & ad libitum inueniatur.

TABVLA AVREA EXIMII DOCTORIS,

FRATRIS PETRI DE BERGOMO,

SACRI ORDINIS FRATRVM PRÆDICATORVM,

Congregationis vitæ regularis vtriuſque Lombardiæ, Sacræ Theologiæ profeſſoris, in ciuitate Placentiæ, cum maxima populi veneratione, ſub deuoto depoſito ſepulti, Anno ſalutis humanæ 1484. in omnes libros, opuſcula, & commentaria D. Thomæ Aquinatis, eiuſdem ordinis, cum præclariſſimis additionibus concluſionum, & ſuis concordantijs, atque diuinæ ſcripturæ auctoritatibus, per eundem Diuum Thomam, iuxta catholicæ fidei veritatem euidentiſſime expoſitis.

A PRÆPOSITIO.

Differentia. 1 PRÆPOSITIO denotat principale agens: ſed Per prępoſitio, denotat cauſam inſtrumentalem. 4.d.1.q.1.ar.4.q.1 c.ſi.
2 A vel ab præpoſitio deſignat tñ habitudinem principij effectiui, ſed Per prępoſitio, deſignat habitudiné cuiuſcũq; cauſæ. 1.d.32.q.2.2.c./L.prin^{o}. /. d. 42. L. ſi. /. Poſteriorum.lec.1.prin^{m}. vt Eua.1. Per.o.
3 Omne quod eſt ab aliquo, eſt per illud, & non econuerſo. 1 d.32.q 2.1.c.
Quis. 1 AARON fuit ſacerdos, & fuit pontifex, ideſt, princeps ſacerdotum. 4.d.24.q.3.ar.2.q.1.1^{m}. /.Conſecratio.19.Maria.4.
2 Filiæ Aaron poterant nubere in qualibet tribu Iſrael: quia non habebãt ſortem in hæreditate. 4.d.30. q.2.ar.2.q.3.4^{m}.
3 Aarõ occulte punitus fuit, propter cõflationé vituli, vt ſlati pontifica-clã, ad euitandum ſcãdalũ. 4.d.46.q.2.ar.2.q.2.5^{m}.
¶ Abacuch. Agilitas.4.
¶ Abagarus. Imago. 41.
¶ Abbas. Bened & o.7. Inueſtiri. Religio.72.
1 ¶ ABBATISSA, non habet prælationem ordinariam. 4.d. 19. q.1.ar.1.q.3.4^{m}./.d.25.q.2.ar.1.q.1.2^{m}. Claus.12.
2 Inordinatum eſt. quód nimis iuuenculæ fiant abbatiſſæ. 1^{a}. Tim. 5^{m}.c.2.prin^{m}.
Cõparatio. ¶ Abdicatio rerũ temporalium ſecundũ præparationé animi (vt ſcilicet homo ſit paratus ſi opus fuerit omnia diſtribuere) pertinet directe ad perfectioné: non auté abdicatio rerum actualis: quia ſic in ea non conſiſtit eſſentialiter perfectio: ſed eſt quoddam perfectionis inſtrumentum. 12^{a}.q.108. q.4. 4^{m}. /22^{a} q.184.7.1^{m}. Perfectio.71.Mch^{o}.3.Voluntas.54. Offerre.Benefacere.1. Paupertas.3. vel Amor.93.94. Bonum. 165. Martyrium.13.Beatitudo.19.Beneficium. 1.4.5. Electio. 38. Diuitiæ.10.Obiecta.12.Perfectio.64.74.Chriſtus.90.
¶ Abduci Bonitas 47. Raptus.1. Virtus. 41.Vitium.
¶ Abel. Aetas.5 Euchariſtia.12.Sacramentum.243.
¶ Abeſſe. Accidens.62.
¶ Abhorrere. Animal.41.
Quis. ¶ Abias interpretatur pater Deus. Mat.1.me^{o}.c.C.
¶ Abiectio.Intellectus.67.Paſſio.1. & circa.
Quare. ¶ Abiectus. Chriſtus voluit abiectos eſſe ſuos conſanguineos & diſcipulos: ne eorum prædicatio ad aliquod terrenũ commodum compoſita videretur: & ne ſalus mundi aſcriberetur humanæ ſapientię, aut virtuti; ſed ſolum diuinę. Opuſ.2.c^{o}.7. Abdicatio.vel Vilis.Religio.90.
Figura. ¶ Abijcere tẽporalia dupliciter cõtingit, ſ. propter contemplationé diuinorũ, & ne ſenſus inuoluatur eis. Primũ ſignificatur per raſurã clerico ſ Secũdũ vero per tõſurã. 4.d.24.q.3. ar.2.q.1.c./2^{m}./.q.3.c.Opu.65.c^{o}.9. Abdicatio. Abiectus. Abraham.27. Abrenuntiatio. Socrates.1. Chriſtus.90.
Figura. ¶ Abyſſus, ideſt, ſine biſſo, ſcilicet ſine pulchritudine, vel ſine baſi, ideſt, ſine fundamento: & dicit ſecundum Auguſtinum profunditatem aquarũ immeabilem. 1^{a}.q.69.2.c.b./.u. d.12. L./.Pſal.32.me^{o}.ſ.K Cęlum. 55.Ma.14.

Abyſſus in ſcriptura, ſicut & tempeſtas, importat malum. Pſal.41.ſi.e.D. Interpretatio.
¶ Abiurare. Hæreſis. 23.24.
¶ Ablactatio. Tempus.33.
1 ¶ Ablatiuus conſtruitur in vi cauſę efficientis, vel finalis, vel formalis, vel in vi effectus formalis. 1^{a}.q.37.2.c./.1. d.32. q 1.1.c./.3.2^{m}. Generatio.89. Conſtructio
2 Græci carent ablatiuis: ideo vtuntur genitiuis pro ablatiuis. Ro.2.lec.3.ſi.A.
¶ Ablatum, vel male detentum debet reſtitui. 2. 2.q 62.2 o. 8.c.4.d 15.q.1. ar.5.q 2.o. Acquirere. Baptiſmus. 107. Paſſio.102. &c. Reſtitutio.o, vſura.137.142.&c. Reſtitutio.
¶ Ablutio manuum in miſſa fit ad decentiam: & ſignificat emundationem etiam a minimis peccatis. 3^{a}.q.83.5.1^{m}. Baptiſmus.57.156.192.231.256.248.Confirmatio.22. Euchariſtia.278.Lotio.Sacerdos 21.Sacramentum.124. Figura.
¶ Abnegatio. Fides. 8.19.
¶ Abolitio. Accuſatio.27.Ceſſare.4 Circunciſio.7.9.42. Lex. 223. Maria 34.Papa.3.Pœnitentia.10.
¶ Abhominatio eſt actus appetitus refugientis cognitionem alicuius rei.2.d.26.q.1.3.c.me^{o}.C./.Pſal.5.me^{o}.c.L./. Pſal.13. prin^{o}.2.C.^{o} Concupiſcentia.3. Paſſio.59. Quid.
¶ Aborſus eſt graue peccatum: & inter maleficia computandũ: & eſt contra naturã: quia etiã beſtiæ fętus expectãt. Tamé eſt minus graue, quàm homicidium: quia adhuc poterat, alio modo impediri cõceptus. Nec eſt iudicãdus talis irregularis: niſi iã formato puerperio, aborſum procuret. 4.d.31.L.prin^{o}. Peccatum.
¶ Abortiuum dicitur fętus naſcens ante tempus debitum, vel fœtus vi eductus, vel non perductus ad debitam quantitaté, ſecundum Iſidorum. 1^{a}.Cor.15.lec.4.ſi. Baptiſmus.140. Matrimonium.56.Occidere.16. Puer.1. Quid.
1 ¶ ABRAHAM fuit ſacerdos, & propheta. 3^{a}.q.31.2.c./.8.4^{m}./. Math.1.prin^{o}.H. Prophetia.88. Perfectio.
2 Abraham fuit perfectus.2.2.q.186.4.2^{m}./. Quol. 4.24. 3^{m}./. Opuſc.18.
3 Abraham æqualiter meruit in matrimonio: ſicut Ioannes in virginitate.2.2.q.152.4.1^{m}./.q.186.4.2^{m}./.4.d.33.queſt.3.3. 5^{m}./.Opuſ.18./.Mat.11.me^{o}. B./.Io.8.lec.5.m^{o}.b.ſi./.1^{a}.Cor. 7 lec.6.prin^{o}.E.
4 Oppoſitũ videt dicere.22^{a}.q.152.4.1^{m}./.5.c.1^{a}.Cor.7. lec. 8. Reſp^{o}.Dub^{o}.1.in fine huius tabulæ Et ſicut Abraham.5. Du^{m}.1^{m}.
5 Verũ eſt, quòd Abrahã ęqualiter meruit reſpectu præmij eſſentialis, nõ auté reſpectu pręmij accidẽtalis: quia meritũ nõ ſolũ penſatur ex genere actus, ſed magis ex animo operãtis. Habuit autem Abraham animum ſic diſpoſitum, vt paratus eſſet virginitatem ſeruare, ſi eſſet tempori cõgruum, ex quo meritum continentiæ coniugalis in ipſo æquatur merito cõtinentiæ virginalis in Ioanne, reſpectu præmij accidentalis. 22^{a}.q.152.4.1^{m}./.2^{m}./.ſ.3.c^{o}.137.Virginitas.21.25.
6 Abraham eſt primum exemplum fidei tripliciter, ſcilicet primo recedendo ab infidelibus: primo credendo aliquid ſupra naturam: & primo accipiendo circunciſionem. 22^{a} q 102.5. 1^{m}./.3^{a}. q.70. 2.c./.4.d.1.L./. 2.d.45.q.1.ar.2.q.1.c / He.6. lec.4.prin^{m}. Circunciſio.14.
7 Idolatria incępit tẽpore Abrahæ.22^{a}.q.94.4.2^{m}./. q. 74.6./. c./.3^{a}.q 70.2.1^{m}./.4.d.1.q.2.ar.1.q.2.ar.1.q.3. 1^{m}./.2^{m}./.Ro. lec.8.prin^{o}. C.He.7.lect.1.prin^{o}.B. Peccatum.

8 Abraham petens ſignum promiſſæ poſſeſſionis, non temptauit Deum, nec peccauit. 22æ.q.97.2.3m.

9 Abraham non fuit mendax, dicendo Saram ſororem ſuam. 22æ.q.110.3.3m./.q.41.3.3m./.3.d.38.3.1m./.4m./. Quol. 8.14.6.

Du m. 2 m. 10 Immo hoc quod dixit Abraham, videtur mendacium. Quol. 8.14.2m. Reſpondeo Dubio 3.

11 Abraham accedens ad ancillam ſuam, non peccauit. 22æ.q.154.2.8m./.4.d.33.q.1.ar.3.q.3.o./.Gal.4.lect.7.meo.F.Vxorius, vel Iacob.11.

Du m. 3 m. 12 Oppoſitum videtur dicere.4.d.33.q.1.ar.3.q.3.o. Reſpondeo ſicut Dubio 371. Concubinatus. 3.5.

13 Abraham volens occidere Iſaach non peccauit: quia debuit obedire præcepto Dei. 12æ.q.94.5.2m./.22æ.q.64.6.1m./.q.104.4.2m./.q.154.2.2m./.1.d.47.4.o./.Poa.q.1.6.4m./.He.11 lec.4.6.Obedientia.27.

Du m. 4 m. 14 Oppoſitum videtur dicere: quia præceptum de non occidendo hominem, & alia præcepta decalogi, ſunt omnino indiſpenſabilia etiam à Deo, vt patet. 12æ.q.100.8.o./.3.d.37.4.o. Reſpondeo ſicut Dubio 518.

15 Abraham emendo ſpeluncam in ſepulturam, non peccauit. 22æ.q.100.4.3m./.4.d.25.q.3.ar.2.q.3.2m. Sepultura.3.4.5.

Du m. 5 m. 16 Oppoſitum videtur dicere: quia ſepultura eſt annexa rei ſpirituali: ideo emere eam, vel vendere eſt peccatū ſimoniæ.22æ.q.100.1.o./.4.1m./.2m./.3m./.4.d.25.q.3.ar.1.q.1.o./.art.3.c. Reſpondeo Dubio 5. Et ſicut.5.17.Simonia.3.

17 Abraham emendo ſpeluncam duplicem, non intendebat emere, niſi terram communem. Sed quia apud gentiles, loca ſepulturæ deputata, religioſa reputabantur, ſi Ephron pro iure ſepulturæ, pretium intendit accipere, peccauit vendens: licet Abraham non peccauerit emens. Vel excuſaretur Abraham: quia in hoc redemit ſuam vexationem. Quamuis enim Ephron gratis ei ſepulturam offerret: perpendit tamen Abraham, quod gratis recipere ſine eius offenſa non poſſet. 22æ.q.100.4.3m./ 4.d.25.q.3.ar.2.q.3.2m.Cimiterium. Sepultura.4.

18 Chriſtus ſpecialiter dicitur filius Abrahæ & Dauid, triplici ratione, ſcilicet quia ad hoc ſpecialiter de Chriſto repromiſſio facta eſt, & quia Chriſtus futurus erat rex, propheta, & ſacerdos, & quia in Abraham primo incepit circunciſio, & in Dauid electio. 3a.q.31.2.c./.Matt.1.prino.H./.He.7.lect.2.6. Aſſumere.49.Circunciſio.14.28.

19 Abraham fuit primus inter antiquos patres: quia accepit promiſſionem de Chriſto naſcituro.3a.q.70.2.c./.He.7.lect. 4.prino. Circunciſio.27.28.

20 Promiſſio de Chriſto facta fuit Abrahæ, non quidem propter meritum: ſed ex gratia Dei. 12æ.q.98.4.c.

21 Omnes deſcendentes ab Abraham, decimati ſunt in eo, præter Chriſtum.3a.q.31.8.o./ 3.d.3.q.4.3.o./.4.d.1.q.2.ar.2.q.3.2m./.He.7.lect.2.6.Decimæ.13.

In cōmuni. 22 Abraham dedit decimas Melchiſedech ſummo ſacerdoti.22æ.q.87.1.3m./.3.d.3.L.2.prino.K.

23 Abraham adorauit angelos, inquantum apparentes in corporibus, quaſi imaginibus repræſentabant trinitatem. 1a. q.51.3.5m./.3.d.9.q.1.ar.2.q.5.3m.

24 Abraham iuſte obtulit angelis cibos: quia credidit eos homines eſſe, in quibus tamen Deum venerabatur, ſicut ſolet Deus eſſe in prophetis, vt Auguſtinus dicit.1a.q.51.3.5m./.2.d.8.4.1m.

25 Vis generatiua reſtituta eſt miraculoſe Abrahæ, reſpectu Saræ, & reſpectu cuiuſcunque alterius mulieris. Ro.4.lect.3.meo.K./.He.11 lect.3.meo.K./.6.B.

26 Poſtquam perpendit Abraham, Saram eſſe ſterilem, deſeruit eam, quo ad actum coniugalem. Gal.4.lect.8.6.

27 Abraham abiecit Agar, & filium eius, ex diſpenſatione Dei, propter myſterium.4.d.33.q.1.ar.3.q.3.3m.

28 Abraham improprie pœnituit, quod plura bona non fecit. 4. d. 14.q.1.ar.3.q.3.5m. * Arabes. Circunciſio. 3.14.15.27.28. Euchariſtia.12.19. Experientia.12.13. Iudæi. 2. Luxuria. 15. Lymbus.2 Mendacium.20.Sem. Templum.4.

Cōparatio. ¶ Abrenuntiatio diuitiarum comparatur eleemoſynis, ſicut vniuerſale particulari, & holocauſtum ſacrificio. 12æ.q.102.3.3.8m./.22æ.q.186.3.6m./.5.1m. * Abdicatio. Abijcere. Corona.2.4. Votum.60.

¶ Abrogare. Conſuetudo.4.lex.170.

¶ Abſalon. Dauid. 2.

¶ Abſcipi. Caro.3.Naſus.

Quare. 1 ABSCONDERE ſe poteſt iuſtus propter tria. ſ. vt perſequutor quieſcat, vt præceptum à domino opus perficiat, & glorioſiorem coronam acquirat. Opuſc.58.co.8.

2 Abſcondere debemus triplex bonum à fauore hominum. ſ. eleemoſynam, orationem, & ieiunium. Opuſc.58.co.8.

3 Abſconditur decor corporalis tripliciter, ſcilicet per habitus vilitatem, per ieiuniorum auſteritatem, & per boni operis aſſiduitatem. Opuſc.58.co.8.

4 Abſcondere peccatum, contingit dupliciter, ſcilicet dum fit, & per negligentiam cōfeſſionis. Primum eſt remedium contra peccatum: quia peius eſt peccatum publicum, quàm occultum, propter maiorem contemptum, & propter ſcandalum. Sed ſecundum contrariatur pœnitentiæ. 3a.q.84.6.1m. Occultatio.1. Peccatum.25. Confeſſio.51. 84. * Dulcedo.8. Fornicatio.6.

¶ Abſens. Deus quantum in ſe eſt, nulli eſt abſens. Sed homo à Deo præſente ſe abſentat. 1a.q.3.1.5m./ q.9.1.3m./.q.104.1.6.6./.12æ.q.112.5.c./.1.d.40.q.4.2 4m. Recedere. * Auerſio. o.

1 ¶ ABSOLVERE non poteſt, non ordinatus. 4.d.5.q.2.ar.1.q.1.o./.d.18.q.2.ar.2.q.2.c./.d.19.q.1.ar.2.q.1.o. Agens.

2 Solus ſacerdos poteſt abſoluere in foro pœnitentiali. 4. d.7.q.3.ar.1.q.3.c./.d.17.q.3.ar.3.q.4.c.6./.d.18 q.2.ar.2.q.2.c./.d.20.art.4.q.2.c.

3 Sacerdos non abſoluit, niſi ad aliquid faciendum ligando. 4.d.17.q.3.ar.3.q.4 c.6./ d.18.q.1.ar.3 q.3.o.

4 Sacerdos habens iuriſdictionem, poteſt abſoluere de quolibet peccato non reſeruato. 4 d.19.q 1.ar.3.q.2.c.

5 Abſolutio facta à ſacerdote peccatore, valet ſicut & à iuſto: niſi ſit hæreticus.22æ.q.39 3.o./ 4.d.25.q.1.2.1m./.Opuſc.22.co.3.

6 In mortis articulo quilibet ſacerdos poteſt quēlibet à quolibet peccato, & excommunicatione abſoluere. 4. d. 18. q. 2. ar.5.q.1.c./.d.19.q.1.ar.3 q 1.c.6./.d 20.ar.1.q. 2 o. Confeſſio.74 Excommunicatio.31.vel Baptiſmus.207. 209. Martyrium.18 Religio.43.

7 In quinque caſibus, ſacerdos non poteſt ſuum ſubditum abſoluere, ſcilicet ſi iniungenda ſit ſolennis pœnitentia. 4.d.19.q.1.ar 3.q.2.o.

8 Nullus poteſt ſe vel parem, vel ſuperiorem abſoluere, nec ligare, niſi de veniali. 4.d.17.L.6.K./.d.18.q.2.ar.3.q.1.o./.d.19.q.1.ar.3.q.2.3m./.d.20.ar.1.q.4.1m./.3m.

9 Sacerdos poteſt abſoluere eam cum qua peccauit, ſed nō debet.4.d.19.q 1.ar.3.q.2.1m.

10 Sacerdos ſimplex poteſt abſoluere ab homicidio: non autem ab irregularitate.4.d.19.q.1.ar.3.q.2.2m.

11 Non omnis ſacerdos poteſt quemlibet abſoluere. 4.d.17.q.3.ar.3.q 4.o./.d.18.q.1.ar.1.q.2.2m./.q.2.ar.3.q.1.3m /.d.19.q.1.3.o./.d.24 q.3.arti.2.q 1.c./.d.25.q.1.2.1m./.3.4.ca.72.6./. Quol.12.31.c. Poteſtas. 12.

12 Solus Papa poteſt in ſex caſibus abſoluere. ſ. quando aliquis inijcit manum violentam in clericum, vel religioſum, de illo qui incendit eccleſiam, & eſt denuntiatus, de illo qui frangit eccleſiam & eſt denuntiatus, de illo qui in diuinis ſcienter communicat excōmunicatis nominaliter à Papa, de illo qui falſificat literas Apoſtolicæ Sedis, & de illo qui excommunicatis in crimine communicat. 4.d.18.q.2.ar.5.q.1.c. Excōmunicatio.26.&c. Incendiarius.

13 Sacerdos non poteſt ligare, & abſoluere ſecundum arbitrium ſuum, niſi rectum à Deo.4.d.18.q.1.ar.3.q.4.o.

14 Abſoluit Deus auctoritatiue: homo vero vt miniſter & inſtrumentaliter. Et inter miniſtros dei, Papa dicitur abſoluere aliquem, etiam ſi per alium officium abſolutionis impendat. 1a.q.112.2.2m./.4.d.18 q.1.art. 3. q.1. c./. Veri. q.27.3.4m /. 5m./. Opuſc.22.co.2./.Quol.12.31.c.

15 Conſuetudo dat vel aufert poteſtatem abſoluendi, ſicut quādo in aliquo epiſcopatu enormia crimina ad terrorem epiſcopo reſeruantur. 4.d.20. L.6.

16 Nullus poteſt abſoluere ab excommunicatione maiori lata à iudice, niſi ipſe vel eius ſuperior. 4.d.18.q.2.ar.5.q.1.o.

17 Epiſcopus, vel ſacerdos poteſt abſoluere ab excommunicatione maiori canonis, niſi reſeruetur, & ab excommunicatione minori. 4.d.18.q.2.ar.5.q.1.c.

18 Excommunicatus non poteſt à peccatis abſolui: ſed abſolutio ab excommunicatione debet præcedere abſolutioné à peccato: quia quamdiu aliquis eſt excommunicatus, non poteſt recipere aliquod eccleſiæ ſacramentum.4.d.18.q.2.ar. 5. q.1. 1m./.d.19.q.1.ar.3.q.2.2m Excommunicatio.34. Patiens.

19 Abſolui poteſt aliquis ab vna excommunicatione ſine alia. 4.d.18.q.2.ar.5.q.3.o.

20 Inuitus aliquis poteſt ab excommunicatione abſolui: non autem à peccatis.4.d.18.q.2.ar.5.q.3.o./.q.3.1m.

21 Abſolutio ab excommunicatione non requirit in iudice determinatam verborum formam, quia non eſt abſolutio ſacramentalis. Opuſc.22.co.2.prino.

22 Abſolutio ab excommunicatione, non eſt ſacramentalis: ſed magis iudiciariam iuriſdictionem conſequēs. Et in illa abſolutione, iudicis verba habent efficaciā ab intentione dicētis: Vnde non refert, quibuſcunque verbis vtatur ad exprimendam ſuam intentionem. In ſacramentis autem verba habent efficaciā, ex inſtitutione diuina. Abſolutio igitur à peccatis

Ab

in ſacramento pœnitentiæ, eſt abſolutio ſacramentalis: & habet verba determinata. ſ. Ego te abſoluo. Opuſc. 22. c^{o}. 2.

23 Caſus quinque in quibus oportet, quod ſimplex ſacerdos mittat abſoluendum ad ſuperiorem. ſ. ſolenn. pœnitentia, excõmunicatio reſeruata, irregularitas, incendium, & conſuetudo in aliquo epiſcopatu. 4. d. 20. L. ſi.

24 Nullus poteſt abſolui ab vna culpa, quin abſoluatur ab omnibus. Quol. 2. 16. 4^{m}.

Du^{m}. 6^{m}. 25 Immo non ſemper oportet, vt qui facit, quod maius eſt, faciat & id, quod minus eſt. 4. d. 27. q. 3. 2. 2^{m}. / 3^{m}. Reſpondeo Dubio 6.

26 Abſolutus in articulo mortis ſi euadat, non tenetur recurrere ad proprium ſacerdotem pro alia abſolutione, ſed ſufficit, vt notificet ei, nec tenetur recurrere ad ſuperiorem, niſi ſe offerendo ad ſatisfactionem. 4. d. 20. ar. 1. q. 3. 2^{m}.

In cõmuni. 27 Abſolutio à peccatis requirit duplicem poteſtatem. ſ. ordinis & iuriſditionis. 4. d. 19. q. 1. ar. 3. q. 1. 1^{m}. / q. 2. c. / q. 3. 3^{m}. / Quol. 12. 15. c.

28 Abſolutio in foro conſcientiæ eſt principaliter poteſtatis clauium: & ex conſequenti reſpicit iuriſdictionem: excommunicatio autem totaliter reſpicit ſecundum. 4. d. 19. q. 1. ar. 3. q. 3. 3^{m}.

29 Abſolutionis forma, & modus, & aliæ circunſtantiæ deſcribuntur. Opuſc. 22. c^{u}. 1.

30 Solutiones contra errores aliquorum circa formam, & circa verba abſolutionis. Opuſc. 22. c^{o}. 2.

31 Character ſeu poteſtas conficiendi euchariſtiam, & poteſtas clauium. i. poteſtas ligandi, & ſoluendi ſunt idem. 4. d. 18 q. 1. ar. 1. q. 2. 1^{m}.

Du^{m}. 7^{m}. 32 Immo non ſunt idem, eo quòd poteſtas conficiendi non connumeratur clauibus: nec multiplicatur ſicut illæ: quia eſt tantum ad vnum actum: illæ vero ad duos. 4. d. 18. q. 1. ar. 1. q. 3. 3^{m}. Reſpondeo Dubio 7.

33 Sunt idem per eſſentiam, nec differunt niſi ratione. 4. d. 18. q. 1. ar. 1. q. 2. 1^{m}. / Opuſc. 20. lib. 3. c^{o}. 10. o.

34 Forma abſolutionis ſacramentalis eſt hęc. Ego te abſoluo. Reliqua quæ adiunguntur, ſunt in arbitrio ſacerdotis. 3^{a}. q. 84. 3. c. / 3^{m}. / Opuſc. 22. c^{u}. 2.

35 Forma abſolutionis ſacramentalis, differt à forma baptiſmi, & confirmationis. 3^{a}. q. 84. 3. c. / Opuſc. 22. c^{o}. 2.

36 Forma abſolutionis ſacramentalis, debet fieri per verbum indicatiuum. 3^{a}. q. 84. 3. o. / 4. d. 22. q. 2. ar. 2. q. 3. o. / Opuſcul. 22. o.

37 Nec requiritur de neceſſitate manus impoſitio. 3^{a}. q. 84. 4. c. Opuſc. 22. c^{o}. 4.

38 Abſolutio in publico facta, vt in miſſa, & prima, & completorio, non eſt ſacramentalis. 3^{a}. q. 84. 3. 2^{m}. / Opuſc. 22. c^{o}. 2 3.

Effectus. 39 Culpa remittitur per abſolutionẽ ſacerdotis. 3^{a}. q. 84. 3. 5^{m}. / 4. d. 18. q. 1. ar. 3. q. 1. o / q. 3. c. / d. 25. q. 1. 2. 1^{m}. / 5. 4 c^{u}. 72. / Ver. q. 27. 3. 1^{m}. / 5^{m}. / Quol. 2. 16. 2^{m} / 4^{m}. / Quol. 4. 10. o. / Opuſc. 22. o. / Io. 11. lect. 6. ſi. f. E. / c^{o}. 20. lect. 4. ſi.

40 In abſolutione præmittitur oratio, & etiam dicitur oratio poſt abſolutionem, vt impetretur confitenti idoneitas, ad ſuſcipiendum effectum ſacramenti: nec eſt de neceſſitate. Opuſc. 22. c^{o}. 3. vel Satisfactio 4.

41 Quædam reliquiæ peccati remanent poſt abſolutionem, ſcilicet diſpoſitio ad peccatum, & reatus, licet diminutè. 3^{a}. q. 86. 5. o. / q. 89. 1. 3^{m}. / 2. d. 32. q. 1. 1. c. / 4. d. 14. q. 2. art. 1. q. 3. o. * Confeſſio. 59. Iudex, 7. Iudiciũ. 22. Pœna. 60. 99. Pœnitentia. 31. 113. 115. Satisfactio. 12. Simonia. 21. Vſura, 313.

1 ¶ Absolvte dictum intelligitur de dicto ſimpliciter, ſicut ens de ſubſtantia: aliquando etiam dicitur de eo, quod dicitur per poſterius, ratione adiuncti, ſicut ens in alio intelligitur de accidente. 1. d. 9. q. 1. 1. 2^{m}. / Veri q. 7 5. 3^{m}.

Du^{m}. 8^{m}. 2 Oppoſitum videtur dicere. Ver. q. 7. 5. 3^{m}. Reſpondeo Du^{u}. 8.

3 Falſum ſecundum quid, non debet dici ſimpliciter, & abſolute falſum. Ver. q. 2. 10. c. ſi.

Cõparatio. 1 ¶ Absolvtvm eſt prius relatiuo ſecundum eſſe, & eſt poſterius relatiuo ſecundum dici. 12^{æ}. q. 16. 4. 2^{m}.

2 In abſolutis comparatiuum præſupponit poſitiuum: non autem in reſpectiuis, niſi abuſiue. Cæ. 3 lect. 3. ſi. l. * Denominatio. 7. 8. Dignitas. 2. Diſtinctio. 33. Nomen 74. Numerus. 16. 23. 24. Pater. 10. Perſona. 36. Proceſſio. 52. Relatio. 21 72. Voluntas. 9. Vſura. 90.

¶ Abſorberi. Coitus. 4. 5. Delectatio. 55. 56. Vſus. 7.

Quid. 1 ¶ Abstinentia importat ſubtractionem ciborum. Ideo eſt virtus, ſi ratione reguletur. 22^{æ}. q. 143. c. / q. 146. 1. o. Caſtitas. 6.

2 Abſtinentia eſt ſpecialis virtus. 22^{æ}. q. 146. 2. o.

Effectus. 3 Abſtinentia à cibo neceſſario ad valitudinem quo ad optimam diſpoſitionem corporis laudatur: non autem quo ad ea quæ incumbunt ex officio, vel ſocietate. 22^{æ}. q. 142. 6. o. / q. 142. 1. c. / q. 147. 1. 2. o. / q. 150. 1. 1^{m}. / 4. d. 15. q. 3. ar. 1. q. 2. 3^{m}. / d. 17. q. 2. ar. 3. q. 2. c. / Ver. q. 2. 6. 1^{m}. / Quol. 5. 18. o.

4 Abſtinentia impediens ab operibus vtilioribus, ad quæ quis non tenetur, eſt indiſcreta: & ſi non illicita. 4. d. 15. q. 3. ar. 1 q. 2. 3^{m}.

5 Abſtinentia conſiſtit in medio, licẽt denominetur à defectu. 22^{æ}. q. 146. 1 3^{m}.

6 Vſus ciborum, & eorum abſtinentia non pertinent ad regnũ Dei: niſi ſint cum ratione, fide & dilectione Dei. 22^{æ}. q. 146. 1. 1^{m}.

7 Abſtinentes frequenter diutius viuunt. Et frequentius mortales ægritudines fiunt ex ſuperfluitate cibi, quàm ex abſtinentia. 4. d. 15. q. 3. ar. 1. q. 2. 3^{m}. / d. 17. q. 2. ar. 3. q. 2. c. / Veri. q. 2. 6. 1^{m}. / Quol. 5. 18. o.

8 In ſcientia abſtinentia eſt miniſtranda, vt. ſ. homo à cibis abſtineat prout oportet, pro congruentia hominum, cum quibus viuit, & perſonæ ſuæ, & pro valitudinis ſuæ neceſſitate. 22^{æ} q. 15. 3. c. ſi. / q. 146. 1. c. ſi.

9 Abſtinentia eſt ſubiectiue in concupiſcibili. Virt. q. 1. 4. c. ſi. Subiectum. Continentia. 14. &c. Subiectiuè. * Caſtitas. 11. Continentia. 2. &c. Chriſtus. 89. Delectatio 38. Ebrietas. 13. Ieiunium. 4. 7. 39. Iuramentum. 23. Luxuria. 19. Maceratio. o. Miraculum. 27. Plato. 2. Temperantia. 9. Vita. 39.

1 ¶ Abstractio triplex. ſ. à materia, & ab inferiori, & à ſenſu. 1^{a}. q. 40. 3. c. / Trin. 18. c. / Opuſc. 3. c^{o}. 61 / Meta. lect. 10. me^{o}. b. l. / Lib. 3. lec. 1. ſi. / lec. 7. prin^{u}. a. K. / Lib. 8. lec. 1 prin^{o}. a. / Lib. 12. lect. 2. prin^{u}. a. L. / Aia lect. 4. prin^{o}. / Lib. 3. lect. 8. me^{o}. c. Reſolutio. Diu^{u}.

2 Abſtractio duplex, ſcilicet ſecundum duplicem operationem intellectus, id eſt per modum compoſitionis & diuiſionis: ſicut cum intelligimus aliquid non eſſe in alio, vel eſſe ſeparatum ab eo, vel per modum ſimplicis & abſolutè conſiderationis: ſicut cum intelligimus vnum, nihil conſiderando de alio. 1°. q. 85. 1. 1^{m}. Intellectus. 77. 100. &c.

3 Abſtractio fit à materia quadrupliciter, ſcilicet ſenſibili, intelligibili, cõmuni, & indiuiduali. 1^{a}. q. 85. 1. 2^{m}. / 3^{a}. q. 77. 2. 4^{m}. / 2. d. 2. q. 2. 2. 4^{m}. / Veri. q. 2. 6. 1^{m}. / q. 10. 4. 6^{m}. / Tri. 18. c. / Meta. prol. me^{o}. B. / Lib. 6. lec. 2. o. / Lib. 11. lec. 7. ſi. / Phy. prin^{u}. Senſu prio^{u}. Cognitio. 57. Separatio. 1. Vnitas. 14.

4 Mathematica abſtrahunt à materia ſenſibili: non autem à materia intelligibili: ſed per eam demõſtrant. 1^{a}. q. 85. 1. 2^{m}. / 3^{a}. q. 77. 2. 4^{m} / 2. d. 2. q. 2. 2. 4^{m}. / Veri. q. 2. 6. 1^{m}. / Meta. prol. me^{o}. B. / Lib 4. lect. 12. ſi. / Lib. 6. lect. 1. ſi. E. / Lib. 8. lect. 5. me^{o} E. / Lib. 11. lect. 3 ſi F. / lect. 7 me^{o}. D. / Phy. prio^{o}. / Lib. 2 lect. 3. me^{o}. E / Aia 3 lect. 8. me^{o}. C. / Poſter. lect. 30. me^{o}. B. Mathematica. 4. Scientia. 121.

5 Hæc linea quæ eſt in materia ſenſibili, inquantum eſt indiuidua, non poteſt abſtrahi: quia ex hac materia indiuiduatur. Poſter. lect. 30. me^{o}. B.

6 Intellectus agens abſtrahit ſpecies intelligibiles à phãtaſmatibus, inquantum virtute eius poſſumus intelligere naturas ſpecierum ſine conditionibus indiuidualibus. 1^{a}. q. 12. 13. c. / q. 85. 1. 1^{m}. / 3^{m}. / 4^{m}. / 5^{m}. Phantaſma. 3. 7. Intellectus. 49. 150. vel Anima. 149.

7 Neceſſe eſt, quòd intellectus noſter abſtrahat à phantaſmatibus. 1^{a}. quæſt. 85. 1. o. / q. 86. 2. 2^{m} / q. 101. 1. o. Anima. 183 &c.

8 Immo in ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiam ex ſenſibus. 3^{a}. q. 61. 2. o. / 4. d. 1. q. 1. ar. 2. q. 2. o. Adam. 14. &c. Intellectus. 82. 97. 125. 127. 146. 147. Scientia. 82. Innocentia. 18. Reſpondeo ſicut Dubio. 1107. Du^{m}. 9^{m}.

9 Omnis intellectus abſtrahit ab hic & nunc: aliter tamen angelicus, quam humanus. 1^{a}. q. 50. 2. c. / q. 107. 4. c. / 4. d. 17. q. 2. ar 1. q. 1. 1^{m} ſi / Ma. q. 16. 7. 5^{m}. Angelus. 289. Apprehenſio. 3 Intellectus. 177.

10 Perfectio prudentiæ, & cuiuslibet intellectualis virtutis, conſiſtit in abſtractione à ſenſibilibus. 22^{æ}. q. 15. 3. c. prin^{o}. / q. 53. 6. c.

11 Quanto plus intellectus abſtrahit à ſenſibilibus, tanto melius intelligit. 22^{æ} q. 15. 2. c. / q. 53. 6. c.

12 Abſtractio à ſenſibus, dupliciter contingit. ſ. ex cauſa animali, id eſt attentione ad intelligibilia, vel imaginabilia, vel ex cauſa naturali, id eſt ex infirmitate, vel ſomno. 22^{æ}. q. 173. 3. c. / Veri. q. 12. 9. c.

13 Abſtractio à ſenſibus ex triplici cauſa contingit, ſcilicet corporali, vt infirmitate, vel diabolica, vel diuina. 22^{æ}. q. 173. 3. c. / q. 175. 1. c. ſi. / 2^{æ}. Cor. 12. lect. 1. prin^{o}. K. Scientia. 1. 10. 121.

14 Quædam res ſenſibiles naturaliter faciunt abſtractionem, ſeu alienationem à ſenſibus. Veri. q. 13. 1. 12^{m}. In cõmuni.

15 In abſtractione ſpeciei intelligibilis eſt ordo: quia primo oportet quòd ſpecies repræſentetur ſenſui, ſecundo imaginationi, & tertio intellectui poſſibili: qui immutatur à ſpeciebus phantaſmatum, ſecundum illuſtrationẽ intellectus agen-

tia.2.2.q.175.2.c./.Verit.q.2.6.c.Anima.298.Appetitus. 95. Homo.29.Intellectus.174.179.

16 Abſtractio à ſenſibus, quandoque fit perfectè, vt nihil ſenſibus percipiatur, quandoque imperfectè, ſcilicet vt diſcernatur, ſed non pleue inter viſa imaginaria, & viſa per ſenſum. 2.2.q.173.3.c. * Vnitas.13. Viſus.5.

Viſio Dei. 17 Videns Deum per eſſentiam non poteſt aliquid abſtrahere ab illo. 3^{a}.q.3.3.c.

18 Homo in hac vita non poteſt videre eſſentiam Dei, niſi abſtrahatur à ſenſibus. 1^{a}.q.12.11.2^{m}./.1.2.q.98.3 2^{m}./.2.2.q.175.4.o./.c.5./.q.180.5.c./.3.d.15.q.2.2.3.q.1.3^{m}./ 4.d.49. q.2.7.4^{m}./.Ver.q.10.11.c./.3^{m}./.q.13.3.o./.4.c./ 6^{m}./.q.26.10 3^{m}./.Quol.1.1.o./.Matth.5.prin^{o}./.me^{o}.G./.2^{a}. Cor.12. lec. me^{o}.E./.fi.E.

Du^{m}.10^{m}. 19 Lnmo.Moyſes & ſanctus Paulus viderunt in hac vita eſſentiam Dei ſine lumine gloriæ.Ver.q.10.11.c. Reſpondeo ſicut Dubio.486.Raptus.11.&c.

20 Chriſtus mortalis videbat Dei eſſentiam, ſicut etiam beati ſine abſtractione à ſenſibus.22^{a}.q.175.4.1^{m}.2^{m}./.Veri.q. 10. 11. 3^{m}./.q.13.3.1^{m}./.3^{m}.

21 Ad videndum eſſentiam Dei non oportet abſtrahi ob operibus vegetatiuis.22^{a}.q.175.5.3^{m}./.Veri.q.13.4.c./.1^{m}.

22 Nec à corpore. Veri.q.13.4.o.

23 In viſione prophetica aliquádo fit abſtractio à ſenſibus: aliqñ vero non.22^{a}.q.173.3.o./.Ver.q.12. 9. o. Futurũ. 3. * Analogia.11.Intellectus.145.Scientia.110.121.Animal.63.Motus.15. Paſſio.53. Separatio. 2. Aſſumere.13.

In Deo. 1 ¶ ABSTRACTVM & concretum in diuinis ſunt idem realiter, & differunt ratione. 1^{a}.q.1.2.3.c./.q.3.3.c./.1^{m}./. q. 40. 1. 1^{m}./.2.c./.3^{a}.q. 17.2.c./.2.d.5.q.1.o./.d.26.q.2.1.c./.5^{m}./. d. 27.q.1.4. 5^{m}./. d.33.2. 5^{m}./.3. c./. Poten^{a}. q. 2. 2.c./. q. 7. 4.c. q.8.3. 16^{m}. /. q.9.4. c.fi./.16^{m}.5. 13^{m}. /. 17^{m}. /. Meta. 7. lc. 5.fi.

In creat. 2 In omni creatura, differunt concretum, & abſtractum. 1^{a}. 4.40.1./.1^{m} /.Meta.7.lec.5.6.

3 Concretum ſubſtantiæ, ponitur in genere primo, & per ſe, nõ autem abſtractum, ſed tantum reductiue. In accidentibus vero eſt, econuerſo. ente.7. me^{o}. h.

4 Omne abſtractum etiam non ſubſiſtens, eſt tantum vnum numero. 1^{a}.q.54.1.c./.℥.1.c^{o}.42. 13^{m}. Forma. 33.

5 Abſtractum ſignificat incompletum non ſubſiſtens, concretum vero compoſitum.1^{a}.q.3.3.1^{m}./.q.13.1.2^{m}./.q 32.2.c./.1.1 L./℥.1.c^{o}.30.

6 In abſtractis, idem eſt, à quo nomen imponitur, & ad quod ſignificandum imponitur. 1.d.22.1.3^{m}.

7 Nomina concreta ſignificant ens completum ſubſiſtens: ſed abſtracta quo aliquid eſt 1^{a}.q.3.3.1^{m}./.q.13.1.2^{m}./.q.32. 2. c./.1.d.4.q.1.2.c./.d.33.2.c./.℥.1.c^{o}.30./. Eodo.lect.2 prin^{o}. ſine Opuſc.69.lect.2.prin^{o}.

8 Nomen concretum, & abſtractum prædicantur de eodem in formis generalibus, non autem in ſpecialibus.2.d. 27. q. 1.2. 1^{m}./.Veri.q.21.4.4^{m}./.6.7^{m}./.Virt.q.1.2.8^{m}.

9 Nomina concreta, & abſtracta, poſſunt prædicari de Deo. 1^{a}.q.3.3.2^{m}./.q.13.1.2^{m}./.q.32.2.c./.1.d. 4.q.1.2.c./.d.33.2. c./.d.34.q.1.1.c./.4.d.39.q.1.2.c./.℥ 2.c^{o}.30.* Accidens.7.8. 10.35.59.119.Anima.149.183.187.193 Bonitas.97.135.Currere. Deus.192.Eſſentia.8.9. Forma.14.133. Intellectus. 46. 81.136.145.150.161.Mentiri.1. Notio.2. Quantitas. 3. Rō. 2. Relatio.82.Tempus.3.Vniuerſale. 1. Xps. 44. &c.

¶ Abundantia. Angelus.248.Apoſtoli.10.35.37.Aqua.1. Delectatio.26.76.Deuotio. 21. Diuitiæ.7.Doctrina.8. Dolor.25. Donum.44 Eleemoſina.39.Excedere. Febris.2. Fortitudo.7. Gratia.84 Homo.13.Luxuria.20. Melancolia..Operatio.56. Paulinus.Peccatum.158.Princepi.30.&c. Prophetia.93. Religio.32.Spirituale.5.Tutus.Vĕdere.7.Vſus.10.Chriſt^{s}.163.

¶ Abuſiue. Abſolutum.2. Accipere.1. Dolus.7. Latro.3. Perfectio.1.Prædeſtinatio.31.Spes.16.

¶ Abuſus peccatum.28.223.Vitia.183.

¶ Abuti, poteſt aliquis prophetia, vt obiecto, non autem vt prin^{o}.Veri.q.12.3.15^{m}./.5.3^{m}. Vti. 1. * Aduocatus. 5. Iuramentum.Poteſtas.14.15.Prælatio.1.Prudentia.36. Superbia. 26. Virtus. 27.

Quid. 1 ¶ ACCEDERE ad Deum, vel recedere, non eſt paſſibus corporis, ſed affectibus mentis. 2^{a}. q. 3.1. 5^{m}. Approximatio. 1.

2 Deus dicitur accedere ad nos, vel recedere, inquantum participamus influentiam bonitatis eius, vel deficimus ab ea. 1.q.9.1.3^{m}.Finis.169.

Diuiſio. 3 Homo accedit ad Deum quadrupliciter, ſcilicet per ſuſceptionem gratiæ, per contemplationem ſapientiæ, per miniſterium obedientiæ, & per ſpiritũ cõcordiæ.Iſa.34.prin^{o}.A. * Abſens.Immobile.2 Prope.0.Similitudo.26.

¶ Acceleratũ.Confeſſio.52. Euchariſtia.208. Innocentia.4.

¶ Accendere.Amor.226. Baptiſmus.239.Concupiſcentia.20. Prædicare.14.Seraphin.1.&c. Tribulatio.9.10.

¶ Accenſio. Acolytus.8.Fumus.Furor.Ira.14. Tacere.3. Teda. Verbum.66.Virginitas.17.

¶ Acceptabile. Operatio.25.

¶ Acceptatio. Clementia.9.Electio.32.Gratia.23.85. Maceratio.Miſericordia.35.Offerre.Operatio.24. Pœnitentia.13. Sacrificium.21.28.Satisfactio.21.Verbum.73.

1 ¶ ACCEPTIO perſonarum eſt, attendere ad conditionẽ perſonæ, nihil facientem ad illud negotium. 1^{a}.q.23.5.3^{m}./.12^{a}. q.97.4.2^{m}.q.98.4.2^{m}./.q.106.3.1^{m}././.22^{a}.q.63.1.o./.2. 4.c. /.Quol.4.15.c./.Quol.6.9.c./.Quol.8.6.c.fi./. Quol.10. 12.o. /.Io.7.lect.2.fi./.Ro.2.lect.2.2.C./.c^{o}.9.lect.3.prin^{o}.D./.Gal. 2.lect.2.A.prin^{o}.K.fi. Quid.

2 Acceptio perſonarum, eſt tantum de re debita. Ideo non conuenit Deo. 1^{a}. q.23.5. 3^{m}./.q.65 2.3^{m}. /.12^{a}.q.98 4.2^{m}./.q. 106 3.1^{m}./ 22^{a}.q.63.1.3^{m}./.4. d.21. q.1. ar.2.q.3. 2^{m}./.d.46. q 2. ar.2. q.2.5^{m}./. ℥. 2.c^{o}.44.fin./.Po^{a}.q.3.16. 19^{m}./. Ro.2. lect.2. fi. C./.c^{o}.9. lect.3. me^{o}. K./.Gal.2. lect.2. prin. K.fi. Datio.17.

3 In honorando contingit acceptio perſonarum.22^{a}.q.63. 3.o. /.Quo.10.12.o. Diſpenſatio.20.

4 Dare beneficium propter nobilitatem, vel pulchritudinem eſt acceptio perſonarum, quia nihil faciunt ad hoc. Gal.2. lect.2.prin^{o}.K.fi.

5 In iudicijs contingit acceptio perſonarum.22^{a}.q.63 4.o.

6 Acceptio perſonarum eſt peccatum oppoſitum iuſtitiæ diſtributiuæ.22^{a}.q.63.princ^{o}./.1.o./.2.c./.Ro.2.le.2.fi.

7 Acceptio perſonarum, eſt grauius peccatum in re ſpirituali quàm temporali.22^{a}.q.63.2.o./.Quol.6.9.c. * Beneficium. 24. Diſpenſatio. 20.

¶ Acceptiuus. Adam.28.

¶ Acceptum.Operatio.24.Oratio.77.Pietas.19.

1 ACCESSVS eſt prior in intentione, & poſterior in exequutione, quam receſſus 12^{a}.q. 29.2.3^{m}./.q.36.1.c./.3^{a}.q.85. 6.2^{m}. /.Quol.6.16.fi.

2 Acceſſus eſt prior receſſu ex parte mouentis, ſed eſt poſterior ex parte mobilis. 12^{a}.q.113.8.1^{m}./.3^{a}.q.85.6. 2^{m}./. Veri. q.28.7.c./.9^{m}.* Euc^{a}.96.Forma.125.Magis.4.

1 ¶ ACCIDENS non eſt ens, ſed entis. 1^{a}.q.5.5.2^{m}.q.45.4.c./. q.90.2.c./.1.2.q.55.4.1^{m}./.q.110.2.3^{m}./.3^{a}.q.11.5.3^{m}./. q. 77. 2.4^{m}./.Veri.q.27.1.8^{m}./.Poten^{a}.q.7. 4. 7^{m}./. Matth. q.3.2. 3^{m}./.Virt.q.1 2.1^{m}./.Quol.9.3.c./.Ethic.lect.6.fi.d.F./.Meta. 7.lect.3.me^{o}.C./.Lib^{o}.12.lect.1.me^{o}.C.Bonitas.41.44. Definitio.25.33.34.41.42. Eſſe.

2 Accidentis eſſe, eſt ineſſe, ideſt, dependere, & compoſitionem facere cum ſubiecto.1.d.8.q.4.3.c./.℥.4.c^{o}.14./.Met.5. lect.9. me^{o}.c.fi.Relatio.68.

3 Oppoſitum videtur dicere. 4.d.12.q.1.ar.1. q.1. 1^{m}. Reſpondeo Dubio 11°. Du^{o}.11^{m}.

4 Ineſſe, non dicit accidentis eſſe abſolute: ſed magis modum eſſendi in ordine ad cauſam proximã. 4.d.12. q.1.ar.1. quæſt. 1. 2^{m}.

5 Propria definitio accidentis, non eſt eſſe in ſubiecto, ſed eſt eſſe rem cui debetur eſſe in ſubiecto. 3^{a}.q.77.1.2^{m}./.4. d.12. q.1.ar.1.q.1.2^{m}./.Quol.9.5 2^{m}.Diffinitio.33.&c. Quid.

6 De natura accidentis. Opuſc.41. o.

7 Accidentia in concreto, & in abſtracto, diuerſimode definiuntur. Opuſc.42.c^{o}.19.

8 Accidens in concreto, definitur per ſubiectum loco generis, ſed in abſtracto loco differentiæ. 12^{a}.q.53.2.3^{m}./. Veri.q.3. 7.2^{m}./.Ente.7.fi.b.fi./.Opuſc^{m}.36.c.1./.Meta.7. lect.4.fi. /. Senſu.lect.6./.Periermenias.lect.4.prin^{o}. 2. D.

9 Accidens in concreto non eſt in genere, niſi reductiue. Ente.7.me^{o}.d.Opuſc.42.c^{o}.18.fi.

10 Nomen concretum accidentis ſignificat accidens tantum, ſed connotat ſubiectum. Abſtractum vero nullomodo. 1. d.18. 2. 3^{m}./.Meta.5.lect.7.fi./.Lib.7.lect.1.c.E.

11 Eſſe ſubſtantiæ, non eſt in genere accidentis. Sed dicitur accidens, quia non eſt de ratione rei. 1.d.3.q.4.2.2^{m}./.d.8.q.4.3. 2^{m}./.L.1.prin^{o}.I./.Po^{a}.q.5.4.3^{m}./.Quol.2 3.c.fi./.2^{m}./.Quo. 12.5.o./.Opuſc.42.c^{o}.4.fi./.Meta.4.lect.2.me^{o}.c.Eſſe.86. &c. Angelus.21. &c.

12 Omne accidens habet eſſe proprium, & diſtinctum ab eſſe ſubſtantiæ. ℥.4.c^{o}.14.

13 Quia omnia accidentia ſunt formæ quædam ſubſtantiæ ſuperadditæ: & a principijs ſubſtantiæ cauſatæ, oportet quod eorum eſſe, ſit ſuperadditum ſupra eſſe ſubſtantiæ, & ab ipſo dependens, non per modum accidentis propriæ: ſed quaſi conſtitutum per principia eſſentiæ. ℥. 4. c^{o}.14./.Met. 4. lect. 2. me^{o}. C.

14 Accidentia ſuperiorum, & inferiorum corporum non ſunt eiuſdem rationis. 2.d.14.2.c./.4^{m}.

In

Ac

15 In omni accidente eſt duplex ratio, ſcilicet ratio accidentis, & ratio proprij generis. 1.d.8.q.4.3.c.

16 Accidentia quæ conſequuntur materiam, in ordine ad formam generalem, remanent eadem vniuoce, remota forma ſubſtantiali. Opuſc.41. Ente.7.prinº.c./.

17 Accidentia conſequentia materiam, ſunt indiuidui: quæ autem conſequuntur formam, ſunt propriè paſſiones generis: vel ſpeciei. Ente.7.meº.e.

18 Nullum accidens conſequitur materiam ſine communicatione formæ. ſed bene econuerſo. Ente.7.meº.D.ſi.

19 Illud quod aduenit rei poſt eſſe completum accidentaliter aduenit, niſi trahatur in communionem illius eſſe completi: ſic in reſurrectione corpus adueniet animæ præexiſtenti, non tamen accidentaliter, quia ad idem eſſe aſſumetur, vt ſcilicet corpus habeat eſſe per animam, non autem ſic de albedine, quia aliud eſt, eſſe albi, & aliud eſſe hominis, cui aduenit albedo. 1ª.q.77.1.5^{m}./.3ª.q.2.6.2^{m}./.1.d.3.q.4.2.2^{m}.d.8.P.1.mº.F.d.17.q.1.2.c./.2.d.1.q.2.4.2^{m}./.d.26.2.c./.3.d.6.q.3.2.c./.2^{m}./.d.7.q.2.1.5^{m}./.Spiritu.2.3^{m}.Anima.1.1^{m}./. Meta.4./.lec.2.meº.c.Chriſtus.39.

Du^{m}.12^{m}. 20 Immo omne illud ſine quo res intellecta, ſecundum ſuam ſubſtantiam poteſt intelligi, habet rationem accidentis. 3.d.6.q.3.2.1^{m}./.Poª.q.7.4 8^{m}./.Quol.6.1. c.Reſpõdeo. Dubio.12º.

21 Omne quod ineſt alicui per accidens, oportet ei conuenire ea aliqua cauſa exteriori, quia eſt extraneum à natura eius. Poª./.q.10.4./.c./.principio.

22 Per accidens ad aliquid dicitur eſſe illud, ſine quo illud poteſt eſſe. Poª.q.7.8.6^{m}.

23 Omne accidens, & omnis forma non ſubſiſtens, eſt ens, verum, & bonum vt quo, non autem vt quod. 12ᵉ.q.55.4.1^{m}./. Ebdo.lect.2. Siue Opuſc^{m}.69 lect.2.

Subiectũ. 24 Omne accidens dependet à ſubiecto, & per illud definitur, 12ᵉ.q.53.2.3^{m}/.2.d.2.q.2.2.c.ſi./.Ʒ.4.cº.14 ſi.A./.Quol. 9. 5. 1^{m}. Ente.7.ſi.K./.Met.9.principio./.Anima.2.ſi. Poſter^{m}.lect. 10.principio 2./.C. Definitio.25.33.34.

25 Subiectum quod ponitur in definitione accidentis, non eſt de eſſentia eius.4.d.12.q.1.21.1.q.3.6^{m}.Definitio.35.

26 Omnia accidentia mediante quantitate in ſubſtantia fundantur, & quantitas eſt prior eis naturaliter.4.d.12.q.2.ar.1.q.3.c.Quantitas. 1.

27 Accidentia non oportet menſurari primo accidente: ſed ſubſtantia. Poª.q.7.4 7.

Du^{m}.13^{m}. 28 Immo menſura debet eſſe homogenea, id eſt, einſdem generis cum menſurato.1ª.q.3.5.2^{m}./.12ᵉ.q.19 4 2^{m}. Reſpondeo ſicut. Duº.870. Menſura.8.10.

29 Ex coniunctione accidentis, & ſubiecti non ſit aliquid vnum per ſe, nec reſultat aliqua eſſentia. Ente.7.prinº. Ens.26. Prædicamentum. 4.vnio.3. Vnitas.10.

30 Accidentia per ſe naturæ inferioris, ſunt per accidens reſpectu naturæ ſuperioris. Meta.4.lect.1.prinº.2.ſi. * Indiuiduum. 32.&c. Infinitum.12.&c. Intellectus.79.156. &c. Ira.32. Materia.41.47. Medium.12. Mens.5.

31 Omne accidens eſt per ſe, reſpectu alicuius ſubiecti, cum omne per accidens reducatur ad per ſe.2.d.26.2.ar.2./.12ᵉ. q. 75. 1.c./. Meta.7.lect.1.meº.c.19.20.

Du^{m}.14^{m}. 32 Oppoſitum videtur dicere, quia non omne quod dicitur de omni, eſt per ſe. Poſter^{m}. lect. 9. meº. b. Reſpondeo. ſicut Dubio. 551.

33 Omne accidens eſt nobilius ſuo ſubiecto ſecundum quid: ſed ſimpliciter eſt econuerſo.1ª.q.16.6.1^{m}./.12ᵉ.q.66 4 c./.q.110.2.2^{m}./.22ᵉ.q.23.3.3^{m}./.3ª.q.11.5.3^{m}./.2.d.17.q.1.1 6^{m}./.2.3^{m}./.4^{m}./.2.d.26.2. 3^{m}./.d.14.q.1.1.3^{m}./.q.3.3^{m}./. 4. d.49. q.1. ar.2.q.1.5^{m}./.Veri.q.20.1.1^{m}./.q.27.1.6^{m}./. q. 29. 1.11^{m}. /. Virtus. q.2.1.22^{m}.

34 Nullum accidens excedit ſuum ſubiectum ſecundum eſſe: ſed ſecundum operationem.1.q.115.1.5^{m}./.1.d.17.q.1 .2.1^{m}. /.2.d.17.6.1^{m}./.4.d.50.q.1.4.5^{m}./.Spiritu.11.16^{m}./. Anima. 12.5^{m}.Proprium.4.&c.

35 Quod conuenit accidenti, ex parte ſubiecti, & non ex ratione accidentis, non attribuitur accidenti in abſtracto, ſed in concreto.12ᵉ.q.53.2.3^{m}.

36 Accidens poteſt eſſe ſine ſubiecto, virtute Dei.3ª.q.77.1. o./. 1.d 47.4.c./.4.d.12.q.1.ar.1.q.1.o./.d.44.q.2.ar.2. q.3.c. /.Ʒ.4.cº.65./.Quol.1.22.c./.Quol.3.1.ſi./.Quol.7.7.o./.Quol.9.5.o. Scientia.43.46.Scire.1.Senſibile.o.Senſus.13. Subiectũ. 6.&c.Accidens.70.71. Deus.400.

37 Oppoſitum videtur dicere. Phy.8.lect.21.meº. c.D. Reſpõdeo ſicut dubio. 500º. Du^{m}.15^{m}.

38 Accidens non poteſt tranſire, de ſubiecto ad ſubiectum idem numero. ſed bene idem ſpecie. 3ª.q.62.3.2^{m}. /. q.77.1. c. /. Poª.q.3ª.7.c.meº E /.Quol.1.6.c.ſi./.Quol.8.3.c./.4.3^{m}.Reſurrectio.15.

39 Accidens idem numero, non poteſt eſſe in diuerſis ſubiectis. 4.d.4.q.1.ar.3.q.2.c./.d.14.q.1.ar.3.q.1 c.

40 Oppoſitũ videtur dicere à ſimili.3ª.q.77.8.1^{m}./. Veri. q.14. 4.7^{m}. Reſpondeo.ſicut Duº.1173º. Du^{m}.16^{m}.

41 Accidens idem numero, non poteſt eſſe in diuerſis ſubiectis æqualiter, ſed bene in vno, in ordine ad aliud.4.d. 4.q.1.ar.3.q.2.c./.d.14.q.1.ar.3.q.1.c./.Veri q.14.4.7^{m}.

42 Accidens indiuiduatur, numeratur, & diſtinguitur, ſecundum ſuum ſubiectum.1ª.q.29.1.c./.q.39.3.c./.1.d.9.q 1. 2.c./.2.d.2.q.1.2.c./.4.d.4.q.1.ar.3.q.2.c./.Virt.q.1.11.c.prinº.G./.12.3^{m}./.Vnio.5.c./.Opuſc.29.ſi./.Opuſc.36.cº. L. *Subſiſtentia.5.Subſtantia.6.11.12.19.20.21.22.24.

43 Immo Accidentium varietas poteſt eſſe cauſa pluralitatis, ſecundum numerum ſubiectorum. Trin. q 4.2. c.Reſpondeo. Dubio.17º. Du^{m}.17^{m}.

44 Accidentia numerantur ſecundum ſuppoſita.1ª.q.36.4. /.7^{m}./.q.39. 3.c./.Poª.q.9.6.c.

45 Oppoſitum videtur dicere.1.d.8. q.5.2.6^{m}. Reſpondeo ſicut Dubio.18º. Du^{m}.18^{m}.

46 Duo accidentia numero eiuſdem rationis, non poſſunt eſſe ſimul in eodem ſubiecto. 1ª.q.94 3.1^{m}./.12ᵉ.q.63.4.3^{m}. /.2.d.30.q.2.1.7^{m}./.Virt.q.1.10.1^{m}. Forma.54.&c.

47 Oppoſitum videtur dicere.1ª q.12.10.c./.q.58.2.2^{m}./. q. 85. 4.c./.2^{m}./.Veri.q.8.14.c./.7^{m}.Reſpondeo.Dubio.19º. Du^{m}.19^{m}.

48 Vnum accidens eſt, primum & proprium, & per ſe ſubiectũ alterius accidentis, ſicut ſuperficies reſpectu coloris.12ᵉ.q.7.1.3^{m}./.Meta.5.lec.19.meº.d./ ſi.e.B. Poſter^{m}.lec.2.principio./.2.F.ſi./.lec.10.principio.2./.B.&c. Forma.50.

49 Immo vnum accidens non poteſt eſſe ſubiectum alterius accidentis. 1.d.3.q.4.3.2^{m}./. Virt.q.2.3.2^{m}./. Anima. 13. 8^{m}./. Meta.4.lec.7.K /. Poſter^{m}.lec.34. ſi.2. G. Reſpondeo. Dubio prinº. 20. Du^{m}.20^{m}.

50 Accidens poteſt eſſe ſubiectum accidentis, ſed per ſubſtantiam.1ª.q.77.7.2^{m}. /.q.78.4.3^{m}./.12ᵉ q.7 1.3^{m}./.q.56.2. 2^{m}. /.q.56.1.3^{m}./.3ª.q.77.2.1^{m}./. 1.d.3.q.4.3.2^{m}./.2. d.27. 2.1^{m}. /.d.34.2.c./.3.d.33.q.2.ar.4.q.3.c./.4.d.16.q.3.ar.1.q.1.3^{m}./. Virt.q.1.3.c./.3^{m}./.7^{m}./.4.5^{m}./ q.2.3.2^{m}. Spiritu. 11.13^{m}./. Anima.13. 8^{m}./.Meta 4.lec.6.ſi./. L2. 7 ſi. K. /. Poſter^{m}. lec. 2. meº. /. 2. F./.lec.34. prinº. /. 2./. F. Superficies. o. Tempus. 12.

51 Subiectum eſt cauſa proprij accidentis in triplici genere cauſæ, ſcilicet materialis, efficientis, & finalis. Aliorum autem accidentium, eſt tantum cauſa materialis.1ª.q.77.6 o./. 1.d. 17.q.1.2.2^{m}./.Ma.q.4.2.9^{m}./.Trin.q.5.4.4^{m}. Diuiſio.19.

52 Immo accidens per ſe, & proprium, vel non omne cauſatur à principijs ſubiecti, in genere cauſæ efficientis. Ma.q.4. 2.9^{m}. Reſpondeo. Dubio.21º. Du^{m}.21^{m}.

53 Subiectum eſt, cauſa propria accidentis, non in genere cauſæ efficientis, neque per tranſmutationem, ſed per quandam naturalem conſequentiam, & reſultationem. 1ª.q.77. 6 3^{m}. /.7. 2^{m}. Vnitas.11.

54 Accidentia non habent materiam ex qua, ſed in qua ſcilicet ſubiectum, & circa quam ſcilicet obiectum. 12ᵉ.q.55.4.c. Forma.71.

55 Accidens comparatur ad ſubiectum, vt actus ad potentiam. 1ª.q.3.6.c./.q.54.3.2^{m}./.Virt q 1.3.c./.Spiritu.1.1^{m}.

56 Accidentium materialium ſubiectum eſt tantum cauſa materialis.1ª.q.77.6.o /.1.d.17.q.1 .2.2^{m}./.Ma.q.4. 2.9^{m}./. Tri. 20. 4^{m}.

57 Accidentium indiuidui, non eſt quærenda cauſa finalis, ſed tantum materialis: quia proueniunt ex diſpoſitione materię, & non ex intentione agentis. Veri.q.3.8.c./. Ma.q.5.5.c./. Anima.18.c./. Anima.3.lec.1.ſi.

58 Accidens naturale cauſatur ex principijs ſubiecti, non autem innaturale. Ma.q.4.2 9^{m}.

59 Accidens in concreto habet genus à ſubiecto loco materiæ, ſed in abſtracto à modo eſſendi.12ᵉ.q.35.4 2^{m}./. Opuſ.42.cº. 19.Ente. 7.ſi.h.

60 Accidens non corrumpit ſubiectum effectiue, ſed formaliter Quol.10.3.2^{m}.

61 Accidẽs poteſt agere in ſuum ſubiectum tantum formaliter, non autem effectiue.12ᵉ.q.85.1.4^{m}. /.q 110.2.1^{m}./.q.111.1. 1^{m}./.2.1^{m}./.1.d.17.q.1.1.5^{m}./.2.4^{m}./.2.d 26.2. 4^{m}./. Quolibeto.10.3.2^{m}. Agere 2. Forma.157. Figura.7. Relatio.7.

62 Accidens deſcribitur quod adeſt, & abeſt, præter corruptionem, ſubiecti compoſiti ea materia, & forma. Ʒ. 2. cº. 80. 4^{m}.

63 Accidens quadrupliciter deſinit eſſe in ſubiecto, ſcilicet per defectum ſubiecti, vel cauſæ, vel obiecti, vel per actionem contrarij.3.d.31.q.1.1.e ſi./ Virt.q.2.12.11^{m}./.Anima. 19. c. prinº. Forma.118. Incipere.4.

64 Quodlibet eſſe generis, vel ſpeciei conſequuntur propria accidentia eius, ſicut dimenſiones reſpectu corporis. Spiritu. 3.18^{m}.

65 Concretum accidentis dat intelligere formam accidentalem determinate,& ſubiectum indeterminate. Sed concretum ſubſtantiæ ſignificat determinate ſuppoſitum,non in ſingularitate, ſed in natura ſpeciei. Vnio.3.5^{m}.

66 Subiectum tripliciter comparatur ad accidens, & vnum accidens ad aliud accidens,ſcilicet vt dans ſulcimentum,vt potẽcia ad actum,& vt cauſa ad effectum. Viri.q.1.3.c.

67 Illud accidens quod conuenit alicui ex influentia naturæ ſuperioris,non poteſt ei ineſſe per ſe,niſi fiat naturæ ſuperioris, 2.d.23.q.1.1.5^{m}.

68 Subſtantia ſpiritualis non eſt ſubiectum accidentis, niſi pertinentis ad intellectum vel voluntatem.12^{ae}.q.50.5.o./.1.d.8.q.5.2.4^{m}./.Spiritu.1.1^{m}./.7^{m}./.22^{m}. Accidens.111.

Sacramẽtũ. 69 Deus inſtituit, q̃ accidentia panis,& vini,ſint in ſacramento altaris,& ibi maneant ſine ſubiecto,quadruplici ratione,ſcilicet quantum ad vſum, quantum ad manducationem ſpiritualem quæ eſt per fidem, quantum ad vitationem horroris, & irriſionis:& quantum ad ſpiritualia, quæ per corporalia conſueuerunt oſtendi.3^{a}.q.75.2.3^{m}./.5.o./.q.76.1.3^{m}./.4.d.11.q.1.ar.1.q.2.o./.d.12.q.1.ar.1.q.2.o./.1^{ae}.Cor.11.lect.5.prin^{o}.K./.me^{o}.C.Euchariſtia.13.

70 Accidẽs eſt ibi ſine ſubiecto.1^{a}.q.66.1.3^{m}./.3^{a}.q.75.5.o.q.77.1.o./.d.47.4.c./.4.d.11.q.1.5.o./.d.44.q.2.ar.2.q.3.c./.Cõtra.4.c^{o}.63./.95./.Quol.3.1.o./.Quol.7.10.o./.Quol.9.5.o. Opuſc.2.c^{o}.8./.1^{ae} Cor.11.lect.5.me^{o}.C.Deus.400.

71 Accidentia eſſe ſine ſubiecto conuenit Euchariſtiæ, quadruplici ratione, ſcilicet propter ſignificationem,propter effectũ, propter vſum,& propter perfectionem.4.d.12.q.1.ar.1.q.2.o. Conuerſio.11.

72 Quantitas eſt ibi ſubiectum aliorum accidentium.3^{a}.q.77.2.o./.4.d.12.q.1.ar.1.q.3.o./.contra.4.c^{o}.62.cu.2./.64./.1^{ae}.Cor.11.lec.5.me^{o}.C.

73 Accidentia hæc,non ſunt ſubiectiue in aere.3^{a}.q.77.1.c./.4.d.12.q.1.ar.1.q.3.c./.3̃.4.c^{o}.65.

74 Accidentia hæc, habent modum eſſendi agendi, & patiendi ſubſtantiæ. Ideo poſſunt agere, & pati, quicquid poterat ſubſtantia præexiſtens. 3^{a}.q.77.3.4.5.6.7.8.o./.contra 4.c^{o}.66.ſi. Quol.9.5.3^{m}./.Quol.10.3.c./.1^{ae}.Cor.11.lec.4.ſi.Actus.187.

75 Accidentia hæc, agunt virtute ſubſtantiæ. 3^{a}.q.75.6.3^{m}./q.77.3.o./.4.d.12.q.1.ar.2.q.2.o./.3̃.4.c^{o}.65./.Quol.9.5.3^{m}./1^{ae}.Cor.11.lec.4.ſi.

76 Accidentia hæc poſſunt immutare ad formam ſubſtantialem. 3^{a}.q.77.3.3^{m}./.4.d.12.q.1.ar.2.q.3.o./.3̃.4.c^{o}.65./.1^{ae}.Cor.11.lect.4.ſi.

77 Accidentia hæc,immutant corpora vicina.3^{a}.q.77.3.o./.4.d.12.q.1.ar.2.q.1.2.o.

78 Accidentia hæc nutriunt. 3^{a}.q.77.6.o./.4.d.12.q.1.ar.2.q.5.o./.contra.4.c^{o}.65./.1^{ae}.Cor.11.lec.4.ſi.

79 Accidentium iſtorum operationes,quędam ſunt naturales,& quædam miraculoſę.3^{a}.q.75.6.3^{m}./.4.d.12.q.1.ar.2.q.3.3^{m}./q.4.4^{m}.

80 Ex eis poteſt aliquid generari.3^{a}.q.77.5.o.1.8.2^{m}./.4.d.12.q.1.ar.2.q.4.o./.contra.4.c^{o}.65./.Quolibet.9.5.3^{m}./.1^{ae}.Cor.11.lect.4.ſi.

81 Hæc accidentia poſſunt miſceri cum alijs liquoribus.3^{a}.q.77.9.o./.4.d.12.q.1.ar.2.q.6.o./ Quol.10.3.c.

Du^{m}.22^{m}. 82 Oppoſitum videtur dicere.3^{a}.q.77.8.c./.1^{m}./.3^{m}. Reſpond. Du^{o}.22.

83 Accidentia hæc poſſunt frangi,nec tamen Chriſtus frangitur. 3^{a}.q.77.7.o./.4.d.10.1.3^{m}./.d.12.q.1.ar.3.q.1.2.o./.contra.4.c^{o}.66./.Opuſc.2.c^{o}.8./.1^{ae}.Cor.11.lect.5.ſi.D.

84 Hæc fractio tria ſignificat,ſcilicet diuiſionem corporis Chriſti in paſſione,diſtributionem virtutis eius, & triplicem ſtatum animarum, ſcilicet quia quidam ſunt adhuc viui, quidam in plena participatione beatitudinis,& quidam in expectatione plenæ beatitudinis,3^{a}.q.83.5.7^{m}./.8^{m}./.4.d.12.q.1.ar.3.q.3.o./.1^{ae}.Cor.11.lect.5.ſi.E.

85 Accidentia hæc,corrumpi poſſunt ſicut & ante conſecrationem dupliciter,ſcilicet per ſe, ideſt, per alterationem contrariarum qualitatum,per augmentum,& diminutionem, ideſt, per additionem,vel diuiſionem quantitatum.& per accidens, ideſt,per corruptionem ſubiecti.3^{a}.q.77.4.o./.5.c./.4.d.12.q.1.ar.2.q.3.o./.contra.4.c^{o}.65.Incipere 4.

86 Iſta corruptio non eſt miraculoſa, ſed miraculum ſupponit. 3^{a}.q.77.4.3^{m}./.5.c.ſi./.contra.4.c^{o}.66.ſi.

Du^{m}.23^{m}. 87 Oppoſitum,videtur dicere.4.d.12.q.1.ar.2.q.4.4^{m}./. Opuſc.11.ar.25. Reſpondeo Dubio.23°.

88 Nulla immutatio horum accidentium facit ibi deſinere corpus Chriſti,niſi qua corrumperetur ſubſtantia panis,& vini ſi adeſſet.3^{a}.q.76.6.o./.8.c.ſi./.q.77.4.o./.5.8.c./.q.80.3.c./.3^{m}./.q.83.6.7^{m}./.4.d.10.ar.4.q.2.1^{m}./.d.12.q.1.ar.2.q.3.o./.q.6.c./.contra.4.c^{o}.66.ſi./.Quolibet.9.5.3^{m}./.Quolibet.10.3.

c./.2^{m}./.1^{ae}.Cor.11.lect.7.me^{o}.G.

89 Accidentia hæc ſunt compoſita ex quo eſt, & quod eſt. 3^{a}.q.77.1.4^{m}./.4.d.12.q.1.ar.1.q.3.5^{m}. Forma.18.

90 Nihil poteſt eſſe medium,inter ſubſtantiam. & accidens. 1^{a}.q.77.1.5^{m}./.Spiritu.11.c.me^{o}.E ſi.

91 Oppoſitum,videtur dicere à ſimili.4.d.12.q.1.ar.1.q.3.c.Reſpondeo Dubio 24°. Et ſicut. Accidens. 92. Du^{m}.24^{m}.

92 Si accidens accipiatur ſecundum quod diuiditur contra ſubſtantiam, ſic nihil poteſt eſſe medium inter ſubſtantiam, & accidens,quia diuiduntur ſecundum affirmationem, & negationem, ſcilicet ſecundum eſſe in ſubiecto, & non eſſe in ſubiecto. Si autem accipiatur accidens, ſecundum quod ponitur vnum quinque vniuerſalium,ſic aliquid eſt medium inter ſubſtantiam, & accidens, quia proprium eſt medium inter ſubſtantiam,& accidens ſic dictum.1^{a}.q.77.1.5^{m}. Mediũ. 12.

93 Accidentium nouem ſunt genera, ſcilicet quantitas,qualitas ad aliquid,actio,paſſio,vbi.ſitus,quando,& habere. Opuſculum.42.c^{o}.19. Diuiſio.

94 Triplex eſt genus accidentiũ,ſcilicet proprium,inſeparabile, & ſeparabile. Primum cauſatur,ex principijs ſpeciei, ſecundũ autem,& tertium, ex principijs indiuidui. 1.q.77.1.5^{m}. Spiritu.11.c.ſi./.Anima.12.7^{m}./.Poſteriorum.lec. 14. principio a. G. Alius. 3.

95 Immo primum cauſatur ex principijs indiuidui.4.d.10.ar.2.q.3.3^{m}./.Poſteriorum.lec.14.me^{o}.H.Reſp.Du^{o}.25°. Du^{m}.25^{m}.

96 Accidens quadruplex, ſcilicet cauſatum ex principijs ſpeciei vel indiuidui,vel ab extrinſeco per vim, vel a non contrario. ſed perficiente.1.d.17.q.1.2.2^{m}.

97 Accidens ſpeciei conſequitur formam, accidens autem indiuidui conſequitur materiam.1^{a}.q.54.3.2^{m}./.Ente. me^{o}.d.

98 Accidens dicitur dupliciter,ſcilicet natura accidentis conditiuſa ſubſtantiæ,& quod nominat aliquid per aliud. 1^{a}. q.77.1.5^{m}./.12^{ae}.q.7.1.2^{m}./.1.d.30.1.2^{m}./.Spiritu.11.c./.me^{o}.E.ſi./.Meta.5.ſi./.Lec.7.principio./.Lib^{o}.11.lec.8 principio.b.l.

99 Accidentium quædam denominant ſuum ſubiectũ, & quædã non. Ideo tantum prima ſunt concreta ſubiecto, ſi conſequũtur primum eſſe eius.2.d.12.5.2^{m}.

100 Accidens duplex, ſcilicet ſimplex, & copulatum ſubiecto. Meta.7.lec.4.me^{o}.d.H.

101 Accidens per ſe conſideratur ab arte,non autẽ accidens omnino per accidens.12^{ae}.q.7.2.2^{m}./.q.18.3.2^{m}./.4.d.1.q.1.ar 4.4.1.c./ principio.E.d.13.q.2.2.c.ſi.Ma.4.8.1.c. principio. D. Meta.4 lec.1.principio.A.H./.lect.2.me^{o}.c./.Lib.11.lec.8.o.

102 Accidens dupliciter diuiditur. ſ.per accidens .i. per ſubiectũ & per ſe.i.ſecundum ſpeciem dupliciter, ſcilicet vt commune in ſpecies, vel vt medium in extrema,per reſolutionẽ.Ce.3 lect.3.me^{o}.D.C.

103 Non omne per accidens eſt raro, ſed aliqua ſunt vt ſemper, & aliqua,vt frequenter. Ma. q.1.3.15^{m}./.17./.Poſteriorum. lect.1.principio. K.

104 Oppoſitum, videtur dicere. Meta.5.ſi./.Lib^{o}.6.lect.2.G. &c. Reſpondeo Dubio.26°. Du^{m}.26^{m}.

105 Accidens aliquod miraculoſe productum in aliquo ſubiecto efficitur ei naturale,ſicut cęcus miraculoſe illuminatus,naturaliter videt. 3^{a} q.77.4.3^{m}.

106 Oppoſitum videtur dicere à ſimili.4.d.12.q.1.ar.2.q.4.4^{m}./.Opuſcul.11.ar.25. Reſpondeo ſicut Dubio.23°. Du^{m}.27^{m}.

107 Accidentia per ſe ſunt perpetua, non autem accidentia per accidens naturaliter.Po^{a}.q.5.4.3^{m}.Per ſe.3.

108 Aliqua in creaturis per accidens de Deo dicuntur, non quidem q̃ accidẽs in Deo ſit,vt Auguſtinus dicit,ſed ſecundum aliquid extra ipſum exiſtens, quod ad ipſum accidentaliter comparatur. Non enim eſſe Dei, à creatura dependet, ſicut nec eſſe ædificatoris à domo. Vnde ſicut accidit ædificatori. quòd dnũs ſit,ita accidit Deo,q̃ creatura ſit.Po^{a}.q.7.8.6^{m}.

109 Omne illud ſine quo aliquid poteſt eſſe, prædicatur de eo per accidens.Po^{a}.q.8.. 6.ſi.

110 Accidens,& omne præter rationem rei eſt duplex,ſcilicet determinatiuũ alicuius eſſentialium principiorum, & non determinatiuum. Secundum tantum eſt,in angelis: ſed vtrunque eſt in compoſitis.1^{a}.q.54.3.2^{m}./.Quolib.2.4.1^{m}.

111 Nullum accidens eſt in Deo.1^{a}.q.3.6.o./.q.6.3.c./.q.28.2.c./.q.29.3.3^{m}./.q.40.1.1^{m}./.q.54.3.2^{m}./.1.d.8.q.4.3.o./.d.26.q.2.2.1^{m}./.d.30.1.2^{m}./.4^{m}.contra.1.c^{o}.23./.32./.Lib^{o}.2.8.4./.9./.12.1^{m}./.Lib^{o}.4.c^{o}.14.principio.F.&c./.41.me^{o}.G./.92.3^{m}./.Po^{a}.q.6.3.c./me^{o}.E.ſi.q.7.4.o./.q.8.1.9^{m}./.2.6^{m}./.3.10^{m}./.q.9.3.6^{m}./.q.10.2.17^{m}./.3.c.me^{o}.G./.4.c.principio.E./.Quolibe.2.4.ſi./.Opuſc.3.c^{o}.13.23.56.65.66.Bonitat.25.Hereſis.120. vel Cęlum. 22. In Deo.

112 Aliquid prædicatur de Deo,per accidens.1.d.30.1.2^{m}./.4^{m}./.Po^{a}.q.7.8.6^{m}.q.8.2.6^{m}.

113 Immo nihil prædicatur de Deo per accidens. 1.q.3.6.c.ſi./.1.d.4.q.2.2.3^{m}./.Po^{a}.q.10.4.c.E. Reſpondeo ſicut Dubio.29°. Du^{m}.28^{m}.

Iſta

Ac

114 Iſta eſt per ſe, & nullo modo per accidens. Pater eſt Deus, & econuerſo. 1^{a}.q.39.2^{m}.

Du^{m}.29^{m}. 115 Oppoſitum videtur dicere. Po^{a}.q.8.a.6^{m}. Reſpon^{o}. Du^{u}. 29^{u}.

116 Relationes temporales Dei ad creaturas, dicuntur de Deo per accidens, & per ſe. 1.d.30.1.2^{m}./.Po^{a}.q.7.8.6^{m}.

117 Commune eſt, omni accidenti, non eſſe de eſſentia rei. Anima.12.7^{m}./.Meta.5.fi. Forma.40.

118 Quod eſt in genere ſubſtantiæ, nulli poteſt eſſe accidens. 2.d.23.3.c.me^{u}. C.d. 14.5.2^{m}./. 3.d.6.q.3. a.c./.Meta.11. lect.3. me^{o}.B.E./.lect.12.principio.B.D./.Phy.lect.3.principio.A.E. lib^{o}.5.lect.3.principio.B.K.

119 Accidens in abſtracto, non prædicatur ſecundum magis, & minus. 1.2.q.52. 1.2.3.o./.q.53. a. 3^{m}./. verit. q.1.11.c. Magis. 2.

120 Accidentia conferunt ad cognitionem quidditatis in naturalibus, non autem in mathematicis. contra. 3.c^{o}.56.4^{m}. Forma.145.

121 Accidens non generatur nec corrumpitur, & quæ corrumpuntur, non omnino in nihilum rediguntur, non quidẽ quia aliqua pars eorum remaneat, ſed quia remanent in po^{a}. materiæ vel ſubiecti. 1^{a}. q.104.4.3^{m}./.1. 2.q.110.2.3^{m}. Natiuitas. 4.5.

122 Accidens ex ſe non habet vim producendi accidens. 1.d.3.q.4. 3. 2^{m}.

123 Vnum accidens, non poteſt mutari in aliud accidens. Quolib.3.2.d.Euchariſtia.100.101.

124 Accidens non variatur ſubiectiue, ſed ſubiectum ſecundum ipſum. 1^{a}.q.9.2.3^{m}./.q.16.8.c.fi./.1.d.8.q.3.2.3^{m}./.d.17.q.2.1.3^{m}./.3.d.23.q.3.2.4.q.3.2^{m}./.verit.q 14.7.3^{m}. * Amicitia.22. Amor.97.Definitio.25.33.34.41.42.Perſona.15.Prædicamẽtum.3.6.Relatio.69. Abſtractũ.3.Actio.49. 50. Adiectiuum. 3.4 7.Artificiale.2.&c.Bonitas.41.44.84.156.157. 235. Charitas.1.2.Creatio.20. Dimẽſiones.15.&c.Ens.5.8. &c. Forma. 149.&c.Magis.2.Metaphy.12 Natura.10. Notitia.5.Propriũ. 0.Reduplicatio.2.Reſurrectio.Subiectũ.6. &c. Subſtantia. 6. 11.12.19.Verbum 27. Agere. 2. Aliquis.Alius. 3. Angelus. 12. 12.48.Aſſimilatio.17.&c.Circuſtantia. 1.Conſilium. 2. Corpus.13. Delectatio.23.Indiuiduum.32.

1 ¶ Accidentaliter aduenire, contingit tantum dupliciter, ſcilicet contactu, vel ſicut motor motori. 3.d.6.q.3. 2.c. Accidentale. Amor.32. Angelus.49.56.533.541.545. Aureola. Charitas.133.148. Corpus.41. Eleemoſina.28. Euchariſtia. 258. Meritum.40.54.81.111. Suffragia.5. Chriſtus.59. Beatitudo.8; Bonitas.169.

2 Aliquid conuenit accidentaliter, quod in ſe, ſubſtantia eſt, & aliquid ſubſtantialiter, quod in ſe eſt accidens. 2.d.26. 2.c./. 3.d.6.q.3.2.c.Fructus.22.

3 Quod autem accidit in hominibus, quòd bonum ſit, vt in paucioribus, & malum vt pluribus, ex hoc contingit, quia pluribus modis contingit deuiare à medio, quàm medium tenere, & etiam quia ſenſibilia ſunt magis nota apud multos; quàm bona rationis. 1.2.q.71.2.3^{m}. /. Ma.q.1.3.17^{m}. Operatio. 10.

4 Omne quod aduenit alicui poſt eius eſſe completum, conuenit ei accidentaliter, niſi trahatur in communione illius eſſe completi. 3^{a}.q.2.6.2^{m}./.2.d.26.2.c. Accidens.19 Anima.12.

5 Quod accidit alicui naturæ, non eſt vniuerſaliter in illa natura. 1^{a} q.51. 1.c.

6 Nulla forma de genere ſubſtantiæ conuenit alicui accidentaliter. Ideo omnis forma adueniens accidentaliter, eſt accidẽs. 1^{a}.q.67.3.c./.2.d.26.2.c.

Quid. 1 ¶ Accidia eſt tædium bene operandi, & triſtitia de re ſpirituali. 1^{a}.q. 63.2.2^{m}./.2.2.q.35. 1.2.c./.3.c./.2^{m}./.4.c./.2^{m}./.q.54.2.1^{m}./.2.d.42.q.2.3.c.fi./.Ma.q.8.1.c.fi /.7^{m}./.q. 11.1.o. Iob.lect.2.fi. Amaritudo. Concupiſcentia. 3. Humilitas. 5.

2 Accidia non eſt receſſus mentis à quocumque bono ſpirituali, ſed à diuino, cui oportet mentem ex neceſſitate inhærere. 2.2.q.35.3.2^{m}./.Ma q.11.3.4^{m}.

3 Accidia eſt peccatum. 22e.q.35.o./.Ma.q.11.1.c.fi./.3.o.

4 Accidia de ſe eſt peccatum mortale. 2.2.q.35.3.o./.Ma.q.11. 1.c.fi /.3.o.

5 Triſtitia de bono ſpirituali diuino, eſt ſpeciale peccatum, ſcilicet accidia, ſed in communi conuenit omni vitio. Similiter gaudium de bono ſpirituali diuino conuenit ſpeciali virtuti, ſcilicet charitati, ſed in communi conuenit omni virtuti. 2.2.q.35.2.o./.3.2^{m}./.4.3^{m}./.Ma.q.11.2.o./.3.4.c.

6 Accidia eſt ſpecies triſtitiæ. 2.2.q.35.2.o./.Verit. q.26. 4 6^{m}.

7 Accidia eſt vitium capitale. 2.2.q.35.4.o./.q.36.4.c./.2.d.42.q.2.3.c.fi /.Ma.q.8.1.c.fi./.q.11.4.o.

Diuiſio. 8 Filiæ accidiæ ſunt ſex, ſcilicet malitia, rancor, puſillanimitas, deſperatio, torpor, & euagatio mentis. 2.2. q.35.4.2^{m}./.3^{m}./. Ma.q.11.4.o. Ignorantia. 21.Ira.68. Deſperatio.7.Deuotio.14. Odium.25. Somnolentia.Verboſitas.

Ac

9 Accidia eſt contraria charitati. 2.2.q. 35. 3.c./. Ma. q.11. 3.c./. 6^{m}.

10 Accidia & inuidia opponitur gaudio charitatis, ſcilicet prima vt eſt de bono diuino, ſecunda vt eſt de bono proximi. 2. 2. q.34. priu^{o}./. q.35. prim^{o}. /. 3.c. /. q.36. 3.c. /. 3^{m}. /. Ma. q. 11. 3. c.

11 Accidia eſt contra tertium præceptum decalogi. 2.2. q.35.3. 1^{m}./.Ma.q.11.3.2^{m}.

12 Ieiunantes maxime impugnantur circa horam ſextam, id eſt in meridie ab accidia, propter famẽ, & æſtus ſolis. 2.2. q.35. 1.2^{m}./.Curioſitas. 2.Negligentia.2. Effectus.

1 ¶ Accipere aliquid in bono, vel in malo, dicitur dupliciter, ſcilicet accipere proprie, & accipere abuſiue. 2.2.q.55. 2.1^{m}. Diuiſio.

2 Accipere ab alio eſt indigentis, ſi accipiens præexiſtat, vel acceptum deficere poſſit, non autẽ aliter. Po^{a}.q.10.1.13^{m}. /.14^{m}. * Abraham. 3. 19. Vt Alexius.

3 Non omne acceptum eſt receptum in aliquo. 1^{a}.quæſt.17. 2. 3^{m}.

4 Accipiens ab æterno, ſemper habuit: ſed accipiens in tempore, ante acceptionem, non habet, ſed habet quando iam accepit. Po^{a}.q.3.13. 2^{m}.

5 Accipere ab alio, eſt commune Chriſto & creaturæ analogice, non autem vniuoce. 1^{a}.q.33.3.2^{m}./.1.d.44.1.2^{m}./.3.d.4 q.1.ar.2.q.2.2^{m}./.d.11.1.3^{m}./.Po^{a}.q.2.5.6^{m}. Angel^{s}.289.301. 306.Repoſitio.1.Deus.121.205. Furtum.8.&c. Animal. 44. Appetitus.95. Circumciſio.29. Perſona.36.

¶ Accipere ſignificat miniſtros potentum ad prædam. 1. 2. q.102.6. 1^{m}. l.

¶ Accommoda Deus. 311. Diſtributio. Phantaſma.8. Vtile. 4. Vſus. 8.18.

¶ Accommodare. Concedere. Confeſſio. Vſura.189.195.

* ¶ Accreſcere. Aſcendere. 18. Augmentum. o. Baptiſmus. 45. Eſſe.46. Peccatum.225. Vſura.204.

1 ¶ Accuſatio inſtituta eſt, ne nocens innocens videatur. 4.d.41.ar.5.q.2.c. Crimen.o. In commu.

2 Accuſatio debet fieri in ſcriptis. 2.2.q.68.2.o./.4.d.19.q.2.ar.3.q.1./.4 d.35.3.6^{m}./.Quol.11.13.c.

3 Accuſatio eſt de præcepto, valentis probare peccatum contra communitatem. 2 2.q.68.1.o. Culpa. 4. Iudex. 6.

4 Accuſatio eſt iniuſta per calumniam, præuaricationem, & tergiuerſationem. 2.2.q.68.3.o. Tergiuerſari. Calumnia.o. Præuaricator. 3.

5 In accuſatione non oportet præcedere admonitionem. 4. d. 19. q.2. artic.3.q.1.4^{m}./.d.35.3.6^{m}./.Virtut.q.3.2. 6^{m}. Admonitio. 4.

6 In denuntiatione enim attenditur emendatio fratris, ſed in accuſatione punitio criminis. 2 2.q.67.3.2^{m} /.q.68.1.c./. 4. d.35.3.6^{m}./.Virt q.3.2.6^{m}. Crimen.

7 Accuſatio non debet fieri, niſi in peccatis, quæ vergunt in damnum corporale, vel ſpirituale communitatis. Virt.q.3. 2.7^{m}. Accuſatus.

8 Accuſari poteſt factum, & perſone. 4.d.41.ar.5.q.2.c.

9 Accuſatus tenetur dicere veritatem iudici interroganti iuridice, ſcilicet ſi præceſſit infamia, vel indicia expreſſa, vel probatio ſemiplena. 2.2 q.69.1.o./.2.c./.4.d.17.q.3.ar.1.q.2.1^{m}./.3^{m}./.d.19.q. 2.artic.3.q 1.5^{m}./.q.2.c. Quolib.5. 16. o. Iudex. 5. Confeſſio. 4.

10 Accuſatus poteſt defendere ſe per prudentiam, non autem per calumniam, vel colluſionem. 2.2.q.69.2.o./.3.c.

11 Et ei licet appellare. 2.2.q.69.3.c. Appellare. 2.

12 Accuſatus falſo ex leuitate & non ex malitia, poteſt remittere pœnam talionis, non autem ſi deſiſtat per colluſionem, ſed tantum princeps. 2.2.q.68.4.2^{m}.

13 Mulier accuſata de adulterio penitus occulto, non debet cõfiteri in iudicio, nec ab ea debet exigi iuramentum. Quolib. 5.16. o. Matrimon.

14 Accuſari poteſt matrimonium, & per teſtes. 4.d.41.artic.5. q. 2. 3. o.

15 Accuſatio matrimonij poteſt fieri verbo & ſcripto, ita quòd exprimatur perſona accuſans, matrimonium quod accuſatur, & impedimentum. 4.d.41.ar.5.q.2.1^{m}.

16 Quando accuſatur matrimonium propter perpetuum impedimentum dirimens contractum, repelluntur extranei, vt ſuſpecti, ſi conſanguinei tacent qui probabilius ſciunt. 4. d. 41. ar.5.q.2.2^{m}.

17 Quando matrimonium accuſatur non eſſe contractum, debent repelli parentes vt ſuſpecti, niſi accuſans ſit inferior dignitate & diuitijs, qui æſtimari poſſit, quòd velit libenter illud matrimonium ſtare. 4.d.41.ar.5 q.2 2^{m}.

18 Qui prius tacuit, debet poſtea repelli ab accuſatione matrimonij, niſi prius legitime fuerit impeditus, vel niſi iuret ſe

poſtea didiciſſe impedimentum, nec procedere ex malitia. 4 d 41.ar.5.q.1.4^{m}.

19 Accuſatur vxor de adulterio dupliciter .ſ. coram iudice ſæculari, & eccleſiaſtico. In primo eſt obligatio ad talionem, nõ autem in ſecundo. 4.d.35.3.5^{m}. Vxor.22.

20 Obligatio ad pœnam talionis fit in accuſatione perſonæ de crimine, quia tunc agitur ad puniitionem eius, non autem in accuſatione matrimonij, ſed ad impediendum illicitum. 4. d 41.ar.5.q.2.1^{m}.

21 Quando ſunt tantum ſponſalia, non accuſatur matrimonium, quia non accuſatur quod non eſt, ſed poteſt denuntiari impedimentum, ne contrahatur matrimonium. 4. d. 41.ar.5.q.2 3^{m}.

22 In accuſatione matrimonij, idem poteſt eſſe accuſator & teſtis. Nec iuratur de calumnia. Conſanguinei poſſunt eſſe teſtes, contumax poteſt excommunicari lite non conteſtata. Valet teſtimonium de audita. Et poſt publicationem teſtiũ, teſtes poſſunt adduci. 4.d.41.art.5. q. 30, Excommunicatio. 21. vel iudicium. 47.

23 Pœnitentia vxoris adulteræ, debet inducere virum, ne eam accuſet, vel dimittat: ſed ad hoc non poteſt cogi, quia ceſſante culpa & macula & reatu quo ad deum, manet pœna eccleſiæ, humano iudicio inferenda.

24 Si mulier agit iure petitorio, prius tractabitur de exceptione viri. Si autem iure poſſeſſorio, prius debet reſtitui vir, & econuerſo, niſi vir excipiat publicam fornicationem vxoris, vel proponat gradum conſanguinitatis diuino iure prohibitum. Tertio ſi obijciatur exceptio rei iudicatæ, à qua non eſt appellatum. Quarto ſi obijciatur nimia ſæuitia viri, & odiũ capitale contra vxorem. Quinto ſi agens ſpoliauit alium ſine cauſa. 4.d 41.l.ſi.

Accuſans. 25 Accuſans in probatione deficiens, meretur pœnam talionis. 2.2.q 68 4.0./.4.d.41.artic.5.q.2.1^{m}. /.Quolib.12.13.c. Iudex. 25,

26 Accuſans falſo, meretur duplicem pœnam, ſcilicet talionis, pro nocumento accuſati, & infamiæ pro calumnia. Sed quandoque princeps liberat ab vtraque, & quandoque tantum à prima. 2.2.q.68.4.3^{m}.

27 Deſiſtere ab accuſatione ordinate, & ſine vitio, contingit dupliciter, ſcilicet ſi in proceſſu perpendat ſe falsò accuſaſſe, vel ſi princeps eam aboleat. 2.2.q.68.3.3^{m}. Papa.3.

28 In notorijs non requiritur accuſator, quia infamia tenet locum accuſatoris. 2.2.q.67.2.3^{m}./ 3.1^{m}. Infamia.1.

29 Subditi poſſunt ſuos ſuperiores accuſare. 2.2. quæſtio. 68. 1. 2^{m}.

30 Nullus debet accuſare religioſum in capitulo, de crimine occulto. 2. 2 q.33.7. 4^{m}./.4.d.19.q.1. artic.3.q.1.3^{m}./. Virt.q. 3.1.8^{m}.

31 Excommunicati, infames, & de maiori crimine accuſati, non poſſunt accuſare. 2. 2. q. 68.1.1^{m}. Teſtis. 7. * Iudex.6. Iudicium.48.

¶ Accuſatiuus. Docere.7. Crux.6.

¶ Acerbitas. Acrimonia. Dolor.38. Laurẽtius.3. Nouiſſimus. Pœna.30.73.74 Voluntas.58.

¶ Acerbum & maturum, differunt ſicut incompletum, & completum, non autem accidentaliter tantum. 4.d.11.q.2.artic.3.q.3.2^{m}.

¶ Aceruus. Compoſitio.10.

¶ Aceſcere. Euchariſtia.73.

2 ¶ Acetvm & vinum, differunt ſpecie. 3^{a}.q.74.5.2^{m}./4.d. 11.q.2 ar 3.q.2.0. Vinum.2.

2 Acetum non poteſt naturaliter mutari in vinum, niſi reſoluatur in materiam primam. 3^{a}.q.74.5.2^{m}./.4.d.11.q.2.art. 3.q. 2.c./ d.43.q.1.ar.4.q.1.c.

¶ Achab meruit per opera bona extra charitatem facta, dilationem regni temporalis. 4.d.15.q.1.ar.3.q.5.c.

¶ Achademici dicunt, nil poſſe ſciri pro certo, in hac vita. Io. 4.lect.4.me^{o}.b.B.

¶ Achaia. Corinthus. Ioannes.16.

1 ¶ Achaz rex non petens ſignum à Deo, peccauit, & nõ peccaſſet, ſi ſignum petijſſet. 2. 2. q. 97. 2.3^{m}. /. Iſa.7. me^{o}. b. K.

2 Achaz noluit petere ſignum, vel quia in idolis confidebat, vel in rege aſſirtorum. Vel inuidens gloriæ Dei. Vel quia timebat offendere Deum in anguſtia poſitus. Vnde dixit. Non temptabo dominum. Sed male intellexit, quia licebat ei authoritate domini petere ſignũ, ſicut Gedeon. Iſa.7. me^{o}.b. K.

¶ Acies. Amazones.3.

1 ¶ Acolytvs accipit vrceolum vacuum, circa quem eſt actus eius principalis. 4. d. 24 q.2. artic.1. q 2.c.fin. /.artic. 2. 6^{m}. /.artic. 3. 6^{m}. /. d. 25. q.1.1. 2^{m}. /. ℨ. 4. c^{o}. 75. fin. Subdiaconus. 1.

2 Acolytus præparat vrceolos, cum vino & aqua: eorum námque miniſterium eſt circa vaſa non ſacra. 4.d.24.q.2.ar.1.q.2. c. ſi./.ℨ.4.c^{o}.75.ſi.

3 Principalior actus acolyti eſt miniſterium in vrceolo, quàm in candelabro à quo denominatur, quia eſt notior, & magis proprius ei. 4.d.24.q.2.3.6^{m}. Character.41.

4 Actus acolytorum ſic habent ad actus principales, & ſecundarios ſuperiorum ordinum propinquius, quam actus aliorum minorum ordinum. 4.d.24.q.1.2.8^{m}.

5 Corporalis actus acolyti magis de proximo ordinatur ad actum ſacrorum ordinum, quam ſpirituales actus exorciſtarũ. 4.d.24.q.2.2.7^{m}.

7 Oppoſitum videtur dicere. 4.d.6.q.1.art.3. q.3.2^{m}. Reſpondeo ſicut Dubio. 807. Du^{m}.30^{m}.

8 Acolytus portans cæreos accenſos, ſignificat doctrinam noui teſtamenti. 4.d.24.q.1.2.8^{m}./.ℨ.4.c^{o}.75.ſi.

Lectoratus.1.2. Subdiaconus.1.

¶ Acquieſcere. Sapientia.9.

¶ Acquirere illicite contingit tripliciter. ſ. vel ratione cauſæ, vel acquirentis, vel eius à quo auſertur. 2. 2.q.32.7.c./.q.62. 5.2^{m}. Dominium.12. Simonia.18. Reſtitutio.9.

¶ Acerbitas. Acerbum. Contentio. Diſputatio.

¶ Acrimonia loquens depravatur dupliciter, vel per hoc q̃ attribuit ad fauorem falſitatis, vel confidentia clamoris impugnat veritatem. Alio modo propter inordinationem qua vtitur acrimonia, vel vltra modum debitum, vel contra qualitatem perſonæ. 2.2.q.38.1.c./.3^{m}./.2.Timo.2.lec.2.

* Diſputatio 4. Contentio 1.

1 ¶ Actio Dei, eſt ſua eſſentia, & ſua potentia. 1^{a}.q.14.4.0./. q.19.1.0./.4.2^{m}./.q.25.1.2^{m}./.q.30.2.3^{m}./.q.41.4.3^{m}./.q 45 3.1^{m}./.q.54.1.2.3.c./.q.77.1.2.c./.q.79.1.c./.q.87 3.c./.1.2.q. 49.4.c./.q.55.2.3^{m}./.3^{a}.q.9.1.1^{m}./. 1.d.2.2.2^{m}./.d.7.q.1.1. 1^{m}./.d.8.q 3 1.4^{m}./.q 4.3. 3^{m}./.d.14.q.1 1.3^{m}./.d.27. q.1.1. 9^{m}.d.35.5.3^{m}./.L.ſi./.d.42.q.1.2.4^{m}./.5^{m}./.d.43.q.1. 1.2^{m}. /.2.d.1.q.1.2.5^{m}./.5. 11^{m}./.q.2.1.4^{m}./.d.15.q.3.1.3^{m}./.2. c. 3.1.c^{o}.10.3^{m}./.10./.11./.45./.73./.27./.Lib^{o} 2 c^{o}.9./.10./.12. /.16 6^{m}./.13 4^{m}./.14 11^{m}./.Li^{o}.3.c^{o}.73 / Li^{o}.4.c^{o}.19. m^{o}. A./.Ver.q.1.5.15^{m}./.q.13.4 c./.Po^{a}.q.1.1.1^{m}./ 8^{m}./.q.2.1.c. ſi./.1^{m}./ 4^{m}./.q.3.15.c.ſi./ 8^{m}./.18^{m}./.16. 11^{m}./. 17.12^{m}./. 30^{m}./.q.5.3.6^{m}./.q.71.7^{m}./.10.c.ſi./.q.10.1 5^{m}. Opuſ.3.c^{o}. 31./ 34 /.Opuſc.9.q.14./. Opuſc.11.art.13. /. Opuſc. 15 c^{o}. 13./.Io.3. Lect.5.ſi./. Cauſis. lect.20.u. Accidens.111. Creatio. 20. Dei.

2 Actio Dei, non eſt in prædicamento. 1.d.8.q.4.3.3^{m}.

3 Actio dicitur æquiuoce, de actione Dei, & actione creaturæ. 2. d. 17.q.1.2.4^{m}. /.d. 18.q 1.1. c. Appropriatio. 8 9.10.13. Agens. 1.

4 Differentiæ ſex inter actionem Dei, & actionem creaturę, ſcilicet primo quia ea quæ in rebus naturalibus generant ſibi ſimilia, non ſemper eadem manent, & ideo vt conſeruet ſe, ſecundum ſimilitudinem ſpeciei, ſimilia ſibi generant. Secundo quia actio agentis naturalis qua facit ſibi ſimile, eſt aliquid egrediens ab agente in patiens, quod in Deo locũ non habet, quia eius actio eſt eius ſubſtantia. Tertio quia agens naturale eſt vnum, & tamen facit ſe in diuerſis, ſecundum diuerſas operationes, quod Deo non conuenit, quia agit ſecundum vnam operationem. Quarto quia actio agentis ſibi ſimile, non eſt continua, & ſempiterna, ſicut actio Dei. Quinto quia agens naturale ſimul patitur & mouetur. Sexto quia virtus agentis naturaliter, in ſua actione debilitatur, propter hoc quod ſimul patitur. Dio.9.lec.1.0. Ars.26. Creatio.2. Agens. 12.

5 Eadem eſt actio eſſentiæ, & proprietatis patris. 1.d.2.2.2^{m}./. d.17.q.1.2.1^{m}. * Attributa.17.18. Bonitas.5.

6 Oppoſitum videtur dicere. Potentia. q.7. 1.7^{m}. Reſpondeo Dubio.31. * Cœlum.69.70.96.121.126.132. Du^{m}.31^{m}.

7 Actio Dei eſt vna ſecundum rem, & multæ ſecundum rationem. 1^{a}.q.30.1.3^{m}./.1.d.2.2.2^{m} /.d.15.q.1.2.2^{m}./.d.37. q.3. 2.c.ſi./.d.43.q.1.1.2^{m} /.2.d.1.q.1.4.3^{m}./.ℨ.2. c^{o}.10.ſi./. Po^{a}. q.3.16.11^{m}./.q 7.1.7^{m}.

8 Deus agit in omni operante. 1^{a}.q.105.5.0./.1.2. q.55.4.6^{m}./. 1.d.37.q.3.3.3^{m}./.2.d.1.q.1.4.c./.d.3.q.2.4.1^{m}./.d. 12.q.2.1. 5^{m} /.d.24.q.1 4.1^{m}./.d.28.1.0./.5 1^{m}./.3.d.32 q.1.1.2^{m}./.4.d. 17.q.2.art.1.q.1.6^{m}./.ℨ.1.c^{o}.68.3^{m}./.4^{m}./.Po^{a}.q.3.6. 22^{m}./. 7.8.0./.Opuſcul.3.c^{o}.132. Ceſſare. 1. Conſeruatio.12. Deus. 406. &c. * Creatio.0.11.20.21.ſi.

9 Deus agit immediate, in omnibus rebus. 1.d.35.3.c./.d.36. q.1.1.c./ d.37.q.1.1.2^{m}./ 4^{m}./.2.d.1.q.1.4.c./.d.25.1.3^{m}./.Po^{a}. q.3 7.4^{m}./.q.5.1.18^{m}. Deus 445.437 4 5.

10 Actio Dei qua operatur in omni operatione creaturæ, non eſt creatio. 1^{a}.q.45.8.0./.Po^{a}.q.3.8.0. Aeternitas.41.

11 Actio Dei non ſubtrahit actiones agentium inferiorum. 1.q. 105.5.0./. 1.d.45.3.4^{m}./.1.d.1.q.1.4. 0./.d.9.2.4^{m}./.ℨ.3.c^{o}. 69 /.72.1^{m}./.Po^{a}.q.3.7.0 Deus 446. Euchariſtia.29. Ioſtans. 15.&c.

15.&c. Iuſtitia.87.&c.

12 Omnis actio creaturæ eſt à Deo. 1^{a}.q.105.5.c./.1.2.q.6.1.3^{m}./.q.79.2.o./.q.109.1.c./.1.d.42.q.2.1.c./.2.d.1.q.1 4.c./.d.9.a.4^{m}. d.15.q.3.1.2^{m}. /.d.36.3.1^{m}. /.d.37.q 1.2.5^{m}./.ʒ.3.c^{o}.67./.Po^{a}.q.3.7.o. Agens. 110.

13 Omnis actio formæ ſubſtantialis, vel accidentalis, dependet à Deo 3^{a}.q.77.3.2^{m}. Reſiſtere.1.&c. Eſſe.15.

14 Actio intellectus & cuiuslibet creaturæ dupliciter dependet à Deo. ſ. formaliter, & effectiue. 1^{a}.q.105.5.c./.12e.q.109.1.c./.2.d.9.2.4^{m}./.ʒ.3.c^{o}.67./.He.lect.1.fi. C.

15 Actio & motus cuiuslibet rei, eſt propter diuinam bonitatem, ſuo modo participandam. Opuſc.3.c^{u}.100. * Virtus.76. Chriſtus.50. 108. &c.

16 Ad hoc quòd alicuius actiones finis ſit Deus, vel charitas, nõ oportet, agendo illam actionem, quod aliquis de Deo, vel de charitate ſemper cogitet, ſed oportet quòd prius inerit cogitatio de fine, qui eſt charitas, vel Deus, & quod recta ratio, actiones ſequentes in hūc finem ordinauerit, ita quod rectitudo illius ordinationis, in actibus ſequentibus ſaluetur. 2.d.38.q.1.1.4^{m} Agere.23.24.

17 Nec ſufficit in tali actione, quòd aliquis in habitu tantum, Deum vel charitatem habeat in mente, quia ſic etiam actum venialis peccati aliquis in Deum ordinaret. Quod falſum eſt. 2.d.38 q.1.1.4^{m}.

Differẽtia. 18 Actio propriè eſt operatio voluntatis imperata, manens in operante. Sed facere eſt operatio tranſiens. 1.2.q.57 4.c./.5.2^{m}./.2.d.12.L.fi./.3.d.23.q.1.ar.4.q.1.4^{m}./.d.31.q.2.ar 2 q.1.c.d.35.q.1.1.c.fi./.ar.3.q 2./ ʒ.2.c^{o}.1./.Ver.q.5.1.c./.Ethic.lect 1.fi.c./.Li^{o}.2.lect.4 me^{o}. c./. Li^{o}.6.lect.3.me^{o}.d./ Meta.6.lect.1. me^{o}.c.K./. Li^{o}.9.lect. 2.princ^{o}. 2.H./. Li^{o}.11. lect.7. me^{o}.c.F.

19 Actio recta, differt ab actione reflexa. 1^{a} q.28.4.2^{m}. /.q. 87.3.2^{m}. /.3. d. 23. quæſt. 1. 2.3^{m}./. Anima. 2.lec.6.fi /. Li^{o}.3.lec.9.

Du^{m}.32^{m}. 20 Oppoſitum videtur dicere. 1.d.1. q.1.1 2^{m}./.d.10.5.2^{m}./.d.17.q.4.5.4^{m}. Reſpondeo ſicut Dubio.41.

21 Actio reflexa includit actionem rectam. Opuſcul. 14. /. 4./. Opuſc.72.q.4.

22 Duplex eſt actionis genus, vna ſcilicet actio, quæ tranſit in aliquid exterius, inferens ei paſſionem, ſicut vrere, & ſecare, alia vero quæ non tranſit in rem exteriorem, ſed magis manet in ipſo agente. Et hæc eſt duplex, ſcilicet quædam corporalis ſicut ſentire, & alia ſpiritualis, ſicut intelligere, & velle. 1^{a}.q.18.3.1^{m} /.q.41.1.2^{m}.

23 Actio duplex, ſcilicet immanens & tranſiens. 1^{a}.q.14. 2 c./.q.18 3.1^{m} /.q.23.2.1^{m}./.q.27.1.3.5.c / q.28.4.c./.q.41.3.c./.q.54.1.3^{m}./ 2.c / q.56.1.c./ q.85.2.c./.1.2.q.3.2.3^{m}./.q.31.5.c./.q.74.1.c./.1.d.40.q.1.1.1^{m}./.3.d.33.q.2.ar.2.q.1.c./.ʒ.1.c^{o}.100.2^{m}./.Li^{o}.2.c^{o}.1./.23.4^{m} /.80.fi /.Li^{o}.3.c^{o}.22.1^{m}./. Veri.q.5.1.c./ q.8.6.c./.q.14.3.c./.Po^{a}.q.3.15 c./.c.5.5. 14^{m}./.q.8.1.c./.q.9.9.4^{m}./.q.10.1.c./.Eth.lec.1.fi.c./.lec.12.me^{o}.c./. Li^{o}.2.lec.4.me^{o}.c./.Li^{o}.6.lec.3.me^{o}.d.Senſus. 32.

24 Vtrumque genus actionis attribuimus Deo. Po^{a}. q.10. 1.c. * Angelus.417.418.463. &c. Animal. 53. Attritio. 2. Caput. 4. &c. Cauſa. 6. 41. Creatio. 2. 18. 20. 21. 51. Diuiſio. 16. 17. 18.

Du^{m}.33^{m}. 25 Immo nulla actio tranſiens conuenit Deo. 1^{a}.q.23. 2.1^{m}. Reſpondeo Dubio. 33.

26 Actio tranſiens eſt duplex, ſcilicet mutantis materiam, & tantum vtentis ea. Eth.lec.1.fi.c.G. Factibilia. Hierarchia. 1.3.4. Homo.23.20.38.&c.

27 Obiectum actionis tranſeuntis ſiue materia eſt ſeparata ab agente, obiectum autem immanentis vnitur ei. 1^{a}.q.56.1.c. * Ius.5. Lex.54 Malum.33.41.43.52. Medium.3. &c. Membrum.1.3.5.7. Nomen.64

28 Actio tranſiens propriè actio dicitur, ſed actio immanens propriè dicitur operatio. Verit. q.8. 6. c. * Obiectum. 15.17. Prius.12. Motus. 3. 29.

29 Actio tranſiens infert ex ſe paſſionem, non autem immanens. 1^{a}.q.23.2. 1^{m}./. 2. 2.q.59.3.3^{m}./.1.d.40.q.1.2.1^{m}.

30 Actio immanens eſt actus & perfectio agentis, non autem tranſiens, ſed tantum patientis. 1.2.q 3.2.3^{m}./.q.31.5. c./.ʒ.1.c^{o}. 100.2^{m}./.Li^{o}.2.c^{o}.1./.Veri.q.14.3.c./.Po^{a}.q.3.15. c.fi./.q.5.14^{m}./.q.10.1.c./.Ethic.lect.12.me^{o}.c./ Li^{u}.2.lec.4.me^{u}.c./. Meta. 9.lec.9. fi.g. * Propoſitio. 8. 9. Qualitas.8. Quantitas. 17.

31 Actio immanens eſt tantum viuentium, tranſiens eſt etiam aliorum. Po^{a}.q.10.1.c.me^{o}.D.

32 In omni actione tranſeunte, requiritur aliud principium in agente, & aliud in patiente, non autem in immanente. Po^{a}.q.9.9.4^{m}.

33 Actio duplex, ſcilicet vna cum tranſmutatione materiæ, ſicut actio phyſica, alia ſine tranſmutatione materiæ, quæ ſcilicet materiam non præſupponit, ſicut patet in creatione. Sed actio corporis eſt, qua agit ſecundum quòd eſt actu, in alium corpus, ſecundum quòd eſt in potentia. 1^{a}.q.91.2.c./.q.115.1.c./.Po^{a}.q.1.1.15^{m}. Satisfactio.3. Senſus.32.

34 Actio corporis duplex, ſcilicet realis, ſecundum proprietatem corporis, id eſt ad tranſmutationem materię, & intentionalis, ſecundum quod participat aliquid de proprietate ſubſtantiarum ſeparatarum. Po^{a}.q.5.8.c.fi.

35 Omnis actio creaturæ, differt realiter ab ea. 1^{a}.q.54.1.2.c./.1.d.3.q.4.2.c./.ʒ.3.c^{u}.20./.Po^{a}.q.10.1.5^{m}./. Quol.10.q.3.1.c.

36 Actio inſtrumenti duplex, ſcilicet ſecundum propriam formam, & vt mouetur a principali agente. Prima eſt alia ab actione principalis agentis, ſecunda vero eſt eadem. 3^{a}.q.19.1.c./.2^{m}./.2.c./.q.62.1.2^{m}./.4.d.1.q.1.ar.4.q.1.c.me^{o}. B /. Ver. q. 22. 13. c. /. q. 27. 4. c. /. 2^{m}. /. Po^{a}. q.3. 4.c. me^{o}. E. Agens. 27.

37 Actio humana, ſpeciem ſortitur a fine proximo, quia ad bonitatem, vel malitiam rei, non ſolum exigitur bonitas vel malitia finis vltimi, quem reſpicit voluntas intendens, ſed etiã bonitas vel malitia finis proximi, quem reſpicit voluntas eligens. Et ideo non ſequitur, ꝙ bonitas voluntatis intendentis, ad bonitatem actus ſufficiat. 1.2.q.1 3 c./.3^{m}./.2.2.q. 11.1.2^{m}./. 2.d. 40. 2.c /.3^{m}./. Verit.q 20.1.2^{m}. Actus.145.146. Voluntas. 2.

38 Actio humana, ſecundum ius naturale conſiderata quadruplex, ſcilicet habens deformitatem inſeparabilem, ſecunda ſeparabilem per circunſtantias aliquas indifferens, & ſecundum ſe bona. Quol.9.5.c.

39 Bonum & malum ſunt differentiæ actionis, inquantum eſt voluntaria. 2.d.40.q 1.1.1^{m}. Malum.52.54.55. Actus.157. &c. 163. Bonitas.231.

40 Aliqua actio dupliciter dicitur intellectualis, vno modo ſicut conſiſtens in intellectu, alio modo vt regulata & imperata ab aliquo intellectu. Et aliqua actio dupliciter dicitur voluntaria, vno modo elicitiue, alio modo imperatiue. 1^{a}. q. 112.1. 1^{m}./.1.2. q.1.1.2^{m}. /.q.6. prin^{o}. K./.4.c. /.4.c./.5.1^{m}./. q. 8. prin^{u}./.quæſt.20.2.31./.q.71.6.c./. q. 74.2.c /.Ma.q.8.3.17^{m}.

41 Actio voluntaria, fundatur ſuper actionem naturæ. 1. 2. q. 10.1.1^{m}./.1.d.12.1.ar.2. Ius.11. Voluntas.55.&c.

42 Eadem actio ſecundum ſpeciem naturæ poteſt differre ſecũdum ſpeciem moris, & econuerſo. 1.2.q.1.3.3^{m}./.3^{a} q.47. 1.3^{m}./.2.d.40 1.4^{m}./.4.0.

43 Actionum quæ ab homine aguntur, illæ ſolæ dicuntur humanæ propriè quæ ſunt a voluntate deliberata. Si quæ autẽ aliæ actiones homini conueniant, poſſunt dici quidem hominis actiones, ſed non propriè humanæ, cum non ſint hominis, inquantum eſt homo, ſicut cum aliquis mouet pedem, vel manum, alijs intentus, vel fricat barbam. 1.2.q.1.1 ar. 3./.c./.3^{m}./ʒ.3.c^{o}.2.fi. Humo.38. Finis.134. Fricare.

44 Actio naturæ terminatur ad vnum, non autem voluntaria. 1^{a}.q.4.41.2.c./.1.2.q.10.1.1^{m}. Libertas.0. Voluntas. 78. &c. Agens 14. Anima.34.46.190. Forma.59. Operatio.14. Potentia.14.&c.18.

45 Actio naturalis, ſemper præſupponitur alijs actionibus. Ma. 4 16.4.c.fi./.4^{m}./.5^{m}.

46 Omnis actio corporis eſt naturalis, quia non operatur, niſi naturaliter. ʒ.3.c^{o}.102.fi.

47 Actio primi principij propriè dicitur operatio, non autem actiones ſecundorum, ſed dicuntur operata. 3^{a}. q. 19.1.c.

48 Diuerſæ actiones ad vnum effectum, quarum vna eſt vt diſponens, & alia, vt perficiens, dicuntur vna. 4 d.7.q.1.ar.1. c./. ʒ.2.c^{o}.57 1^{m}. A./ 87 3^{m}.

49 Actio & paſſio conueniunt in vna ſubſtantia motus, & ſunt vnus motus numero: differunt tamen proprijs rationibus, & differunt tantum ſecundum diuerſas habitudines. 1^{a}.q.28.3.1^{m}./.q.41.1.2^{m}./.q.45.2.2^{m}./.3.c./.2.2.q.90.3.c./.2. d. 4 1.4.1^{m}./.Meta.11. lec.9 fi./.Phy.3.lec 4 o./. Anima.3.lec.2.

50 Immo non poteſt eſſe idem accidens numero actio, & paſſio, ſed eorum differentiæ, ſunt tantum penes terminos, ſcilicet agens & patiens. 2.d.40 4.1^{m}./.ʒ. 2. c^{u}.57.1^{m}. Reſpondeo Dubio. 44. Du^{m}.34^{m}.

51 Actio vt prædicamentum, dicit aliquid fluens ab agente cum motu. 1. d. 8. q. 4. 3. 3^{m}. * Acciden. 63. 74. 93. Actio. 111.

52 Actio ſpeciem habet à forma agentis. 1^{a}.q.14.5.3^{m}. /.1.2.q.1.3.c./.3^{a}.q.19.1.3^{m}./ d.13.2.c.prin^{o} /.2.d.40.1.c./.1^{m}./.ʒ.3.c^{o}.8.1^{m}./.Verit.q.20 1.2^{m}./.Vir.q 2.3.c./ 7 17^{m}./ Phy.2.lec.2.fi. Malum.43. Operatio.3.

53 Actiones differunt ſpecie ſecundum diuerſitatem formarum, quæ ſunt principia earum, licet agentia non differant ſpecie. 2.d.40.1.c./.5^{m}. Homo.40.

54 Principium actionis, primo eſt finis, ſecundo agens, tertio, forma,

forma,non autem materia. 1ª.q.105.5.c. vel potentia.2.m°. K. Animal 47.53.

55 Illud quod eſt indeterminatum, vel in potentia, vt ſic non poteſt eſſe principium alicuius actionis. 1.d.45.3.c.

56 Actio ſpeciem naturalem habet ex agente,& termino magis, ſicut & motus, à principio autem intrinſeco eſt naturalis. Po^{a}.q.6.8 c.prio°.

57 Actio quælibet commenſuratur virtuti agentis. Nec aliquod agens naturale,nititur ad agendum id quod excedit ſuam facultatem.2.2.q.130.1.c.Natura.34.

58 Omnibus rebus naturaliter inſunt principia propriarum operationum,quibus eas conuenientes reddant fini ſuo. 4.d.33.q.1.1.c.prin^{n}.

59 Actio eſt in agente ſubiectiue.1.d.32.q.1.1.c.me^{n}.B./.d.40.q.1.1.1^{m}./.2.d.40.4.1^{m}./.3.d.18.1.4^{m}./.Po^{a}.q.7.9.7^{m}./.10.1^{m}./.q.8.2.c. * Appetitus.52.Caput.4.Conceptio.3.35. Subiectiue.

Du^{m}.35^{m}. 69 Immo actio eſt tantum in patiente ſubiectiue. Meta.11. lec.9. ſi./.Phy.3.lec.4.ſi.c./.Anima. 3.lec.2. me°.8. Reſpondeo Dubio.35.

61 Actiones quæ ſunt in agente,ſunt quaſi perfectio ipſius. Huiuſmodi autem,non ſunt, niſi actiones cognoſcentis,& appetentis. Ʒ. 2. c.23. 4^{m}.

Du^{m}.36^{m}. Immo non ſolum actiones immanentes, ſed etiam actiones tranſeuntes,ſunt in agente,& ſunt perfectiones ipſius. Po^{a}.q.7.9 7^{m}./.10.1^{m}./.q.8 2 c.Reſpondeo ſicut Dubio.35.

62 Omne agens habet in ſe formaliter formam,qua agit.Quol.6.2.c./.Spũ.2.10.c./.Anima.2.c./.5.c.me°.H./.16. c. me°. E. Opuſc.9.q 37 / Anima.3.lec.7.ſi f./.Lec.10.Creatura.34.

63 Omnis forma dependens ab agente ſecundum fieri tantum: remanet ceſſante actione eius. 1ª.q.104.1.c./.Po^{a}.q.5 1.0.

64 Impoſſibile eſt actionem vnius agentis terminari ad formam tantum, & alterius ad ſubiectum formæ, niſi in agentibus ſubordinatis. 1ª.q.118.2.3^{m}./.2.d.18.q.2.1.5^{m}. /. Poten^{a}.q.3.6.21^{m}./.9.21^{m}.

65 Vna & eadem actio procedit à primo & ſecundo agente,non autem à duobus agentibus vnius ordinis. 1ª.quæſt. 105. 5. 2^{m}.

66 Actiones diuerſorum agentium non poſſunt terminari ad vnum effectum,niſi agentia ſint ſubordinata. 1.d.37.q.3.3.c./.Ʒ.2.cª.87.3^{m}. * Denominatio. 6. Aeſtimatiua 3.

67 Non omnis nouitas effectus ponit nouitatem in actione, & mutationem in agente,ſed tantum ſi agens agat ex neceſſitate naturæ,vel actio ſit media inter agens & effectum.2.d.1.q.1.5.11^{m}./.Ʒ.1.c°.35.1^{m}./.2^{m}./.Po^{a}.q.3.17.12^{m}. /. Opuſ. 3. c^{n}.97. * Figura 7.Finis.11.12.63.&c.134.Forma.117.118.

68 Omnis actio potentiæ,vel virtutis motæ a ſuperiori potētia, vel virtute, eſt etiam paſſio.Vnio.5.c.

69 Actio eſt magis propinqua agenti, quàm patienti. 4.d.9. art. 2.q.2.c.ſi.

70 Quanto agens eſt potentius,tanto magis poteſt actionem ſuā diffundere ad magis diſtans. 1ª.q.115.1.c./.2.2.q.141.7.1^{m}./.Ʒ.2.c°.6.6^{m}./.Li°.3.c°.24.ſi.A./. Po^{a}.q.3.4. c.ſi.B. * Imprimere.3.Indiuiduum.10.

91 In qualibet actione illud quod eſt ex parte agentis, eſt quaſi formale,& quod eſt ex parte patientis,vel accipientis,eſt quaſi materiale.4.d.46.q.2.ar.2.q 3.c.

72 Actio primi agentis eſt prior in mouendo, & poſterior in vtendo,actibus aliorum ad ſuum finem.3.d.23.q.3.ar.1.q.1.c

73 Actiones omnium ſecundorum agentium, fundantur ſuper actionem primi agentis.3.d.23.q.3.ar.1.q.1.c./.4.d.11.q.1.ar.3.q.1.c.Agens 94.

74 Actionum quarum vna eſt regula & ratio alterius, vna non impedit,ſed iuuat aliam.1ª.q.112 1.3^{m}. * Inſtans.14.&c.

75 Omnis defectus actionis eſt ex defectu principiorum eius. Ver.q.24.7.c. Actio.54.Defectus.13.14 * Intellectus. 63. &c. Iuramentum.25.

76 Actio non attribuitur inſtrumento proprie,ſed principali agēti.1.2 q.16.1.c.ſi./.2.2.q.172.2.3^{m}./.3ª.q.13.3.c./.q 15.9.1^{m}./.2.d.35.4.c./ 4 d.1.q.1 art.1.q.4.c /.d 3.art.2.q.1.8^{m}./.d.5.q.2.art.2.q.2.1^{m}./.d.8.q.2.3.1^{m}./.d.44. q. 1 art.1.q.3. 3^{m}./.art.2.q.1.3^{m} / d.45.q.2.ar.1.q.3.c./.Ʒ.2.c°.87 3^{m}./.Li°.3 c°.24 m°.H./.Verit.q.5.9.c./.prin°./.q.12.8.5^{m}./.Ma.q.7.6.c./.Ro.9.lec.3.me°.C.Agens.6.

77 Actio attribuitur inſtrumento ſicut immediate agenti, ſed principali agenti ſicut in cuius virtute agit inſtrumentum.3ª.q 66.5.1^{m}.Paſſio.99.

78 Actio inſtrumenti, ſemper attingit ad aliquid vltra ſuam ſpeciem, non autem ſemper ad vltimam perfectionem intētam à principali agente. 4.d.1.q.1.ar.4.q 1.c.me°. B./. d.8. q.2.3. 5^{m}./ Ʒ.2 c°.17 3^{m}./.Po^{a}.q.3.9 2.^{m}.

A Du^{m}.37^{m}.79 Oppoſitum videtur dicere. 2.d.1,q.1.3.0./.4. d.8. q.2. 3.4^{m}. Reſpondeo ſicut Dubio 301.

80 Vna res poteſt eſſe cauſa actionis alterius rei quadrupliciter, ſcilicet dando ei virtutem, conſeruando, & mouendo, ſeu applicando ad agendum, & ſicut agens principale reſpectu inſtrumenti. Po^{a}. q.3.7.c. me°. E. ſi. Conſeruatio. 9. Cauſa. 41.

81 Actio inſtrumenti duplex, ſcilicet ſecundum propriam formam, & vt mouetur a principali agente. Prima eſt alia ab actione principalis agentis, ſecunda vero eadem. 3ª.q.19.1.c./.2^{m}./.2.c./.q.62.1.2^{m}./.4.d.1.q.1.ar.4.q.1.c.me°. B./. Veri. q.22.13.c./.q.27.4.c./.2^{m}./.Po^{a}.q.3 4.c.me°. E. * Meritum. 1.4 9.12.21.22.16.28.

82 Vnitas & pluralitas actionis duplex,ſcilicet numeralis ex ſubiecto agente, & ſpecifica ex principio quo agens agit, id eſt ex forma.Vnio.5.c. * Miſericordia.28.Natura.15.17.34.Naturale.25.Numerus.18.Ordo.15.Paſſio.99.Peccatum. 342.

83 Actio poteſt eſſe vna & paſſiones multæ,propter vnum agens & multa patientia, & econuerſo. Ʒ.2. c°.73.me^{n}. A. &c.

84 Si ſit vnum agens principale & duo inſtrumenta,dicetur vnū agens ſimpliciter & duæ actiones:ſi autem econuerſo,dicetur econuerſo. 1ª.q.76.2.c.

85 Inſtrumentum duas habet actiones, ſcilicet vnam inſtrumētalem ſecundum quam operatur, non in virtute propria, ſed in virtute principalis agentis:aliam propriam,quæ competit ſibi ſecundum propriam formam, ſicut ſecuri competit ſcindere, ratione ſuæ acuitatis: facere autem lectum,inquantum eſt inſtrumentum artis. Non autem perficit actionem inſtrumentalem,niſi exercendo actionem propriam. Scindendo. n. facit lectum. 3ª.q.62.1.2^{m}.

86 Impoſſibile eſt q eadem numero eſſentialiter ſit actio principalis agentis,& inſtrumenti.3ª.q.19.1.c./.3.d.18.1.4^{m}./.Aia. 2.c.me°.K.ſi.

87 Actionem cuiuſlibet agentis etiam inſtrumenti,oportet egredi à potentia eius.Po^{a}.q.3 4 c.me°.A.

88 Malum in actione, ſemper cauſatur ex defectu agentis principalis vel inſtrumentalis. Similiter in effectu proprio,vel ex indiſpoſitione materiæ.Sed in patiente,ex imperfectione, vel defectu agentis,vel materiæ.1ª.q.49.1.c./.3^{m}./.1.2.q.18.2.c. / Ma.q.16.6.1.prin^{n}.Defectus.13.14. Malum. 26.43. Potentia. 2.3.14.

89 A diuerſis actionibus idem actum eſt quadrupliciter, ſcilicet propter inſufficientiam agentium, vel quia idem non poteſt ſimul vna actione, vel effectus non eſt vnus ſimpliciter, ſed tantum ſubiecto, vel agens vnum eſt inſtrumentum alterius. 3.d.18.1.5^{m}. * Principiatum. 1. 3. Purgatio. 8. Scandalum. 4.Sollicitudo.4.Solitudo.Verms.1.Virtus.6.7 255.

90 Agens agit aliquo dupliciter ſcilicet actione & forma. 1ª. q. 104.1.c./.1.d.32.q.1.1.c.ſi.D. Forma.

91 Omnis actio eſt per aliquam formam.1ª.q.48.1.4^{m} /.q.76.1.c./.3ª.q.19.1.3^{m}./.Spũ 2 c./.Opuſc.9.q.37.Operatio.46.

92 Forma eſt principium actionis.2.2.q.179.1.1^{m}./.1. d.45.3.c./ 4.d.12.q.1.2.0./.d.49.q.2.3.6^{m}./.4.c.prin°.vel potentia 2.

Immo potentia in nobis dicitur eſſe principium actionis. 1ª. q.83.2.c./.1^{m}./.2^{m}./.2.2.q.74.1.c./. Reſpondeo ſicut. Actus. 74.Eſſe.73. Habitus. 50. B Du^{m}.37^{m}.

93 Forma non nominat principium actionis,vt eſt in agente,ſed vt reſpicit effectum. 1ª.q.14.8.c.

94 Actio non tantum attribuitur formæ, ſed etiam compoſito. Ideo menſuratur ſecundum vtrumque.4.d.49.q. 2.3. 6^{m}. Actus.18.182.&c. Eſſe.15.

95 Actiones ſunt ſuppoſitorum.1.d.5.q.1.1.c.Ignis.8.18. Mediū. 6.&c. Actus.185.Operatio.45.

96 Immo actiones ipſius naturæ,Opuſc.37.c°.4. Reſpondeo, ſicut Dubio.65. Du^{m}.38^{m}.

97 Actionis phyſicæ duplex eſt terminus, ſcilicet generatio, & forma quę eſt finis generationis.Opuſc.32.c°.2./.Phy.2.ſi.

98 Oportet modum actionis eſſe, ſecundum modum formæ agentis.Ʒ.2.c°.21.8^{m}. /.21.3^{m}./.Lib°.3. c°.55. 1^{m}./. 58.1^{m}./.73. 2^{m} /. Po^{a}. q. 3.17. 12^{m}. / q.5.3. 6^{m}./. Anima.2.7^{m}./. Quol.3.7 c.

99 In formis non ſubſiſtentibus, actio menſuratur ſecundum quotitatem eius, quod de forma receptum eſt in ſubiecto: in ſubſiſtentibus vero, ſecundum quod ſubiectum ſubditur ei magis,& minus.4.d.49.q.2.3.6^{m}./.4.c.prin°.

100 Forma ſubſtantialis, non eſt principium actionis, niſi mediante qualitate.1ª.q.77.1.c./.4^{m}./.3ª./.q.77.3.3^{m}./.1.d.7.q.1.1.2^{m}./.2 d.14.5.2^{m}./.4 d 12.q.1.ar.2.q.2.c./.Verit.q.2.14.c./.Po^{a}.q.1.1.11^{m}./.q.2.1.6^{m}./.Spiritu.11.0./.Anima.12.c.vel quantitas.28.

101 Qualitatis actio non producit formam ſubſtantialem, niſi in virtute formę ſubſtātialis.1ª.q.45.8.2^{m}./.q 67.3.3^{m}./.q.115.1.5^{m}./.3ª.q.77.3.5^{m}./ 2 d 1.q.1.4 5^{m}./.d.18.q.2.3.2^{m}./.Ʒ.3.c° 69 ſi B./.Po^{a}.q.3 8.13^{m}./.Ma.q.4.4.3^{m}./. Anima.12.c.me°.D. ſi./.Quol.1.6.3^{m}./.Quol.6.2.c./. Quol.8.3.c./.Quol.9.11.0./.

Meta.

Ac

Meta.7.lect.8.ſ.c ſ. * Relatio.7.38.40.Sacramentum.3.82.

102 In cognoſcentibus principia actionum ſunt cognitio, & appetitus, in alijs autem ſunt formæ eorum. 4 d.33.q6.1.1.c. prin^{o}.

103 Actio ſine corpore, non conuenit formæ, quæ vnitur materiæ. Spiritus.2.c. * Tempus.29.&c.

104 Omnis actio cuiuslibet rei, eſt per formam ſpecificam naturæ eius, ſicut per primum principium. 4.d.49.q.1.ar.1.q.1.c./. Quol.6.2.c.Agens.84.

105 Forma perfecta, ſecundum eſſe reale, poteſt eſſe principium actionis tranſeuntis, non autem imperfecta. 12^{a} q.5.6.2^{m}.

106 Actio eſt indicium virtutis, & virtus eſſentiæ, ſolum ſi actio procedit a virtute, & virtus ab eſſentia.4.d.47.q.2 ar.1.q.3.2^{m}.

107 Forma vt forma eſt principium agendi ſimile. Sed non poteſt diſponere patiens niſi perfecta. Anima.2.lect.14. ſ. * Verbū. 78.&c. Veritas.4.44.

108 Forma determinata ad vnam operationem non requirit diſpoſitionem. 12^{a}.q.49.4.c./.1^{m}./.1.d 45.3.c.

109 Formæ dependentes a materia non habent per ſe operationem. Anima.1.c. Viſio.2. Viuificare.2.

110 In eodem inſtanti acquiritur forma, & incipit actio. 12^{a}.q.113.7.4^{m}./.Verit.q.29.8.3^{m}./.Anima.18.5^{m}.

In cōmuni. 111 Actio ſecundum primam impoſitionem nominis, importat originem motus, quo remoto, nihil aliud quam ordinem originis importat.1^{a}.q.41.1.2^{m}./.q.45.3.c. * Actio.51.

112 Oppoſitum videtur dicere.2.d.40 4.1^{m}./.Ʒ.2.c^{o}.56.3^{m}. Reſpondeo Dubio. 39°. Du^{m}.39^{m}.

113 Actio proprie eſt actualitas virtutis. 1^{a}.q.54.1.c.Amor.42. 133.&c. Aſſumere.3.c.Compoſitio 16.

114 Actio quædam eſt finis, non autem quælibet.12^{a}.q.1.1.2^{m}./. q.18.1.2^{m}.Ʒ.3.c^{o}.2.ſi./.Po^{a}.q.5.5.14^{m}./.Ethi.lect.1.ſi.c. Cōiunctio.10.Cōtactus.2.Cultus.11.Diuiſio.16.18. Euchariſtia. 29.Habere.1.Habitus.1.2.24.25.Finis 30.

115 Quælibet actio eo modo eſt bona, quo habet eſſe. ſed nō eſt bona ſimpliciter niſi habeat plenitudinē ſui eē.12^{a}.q.18.1.0.

116 Actio humana eſt bona, vel mala quadrupliciter, ſcilicet ex genere ex obiecto fine, circunſtantijs, & huiuſmodi. 12^{a}.q. 18.0.q.20.1.2.c./.q.73.7.1^{m}. Actio.49.

117 Eadem actio inquantum multa, poteſt eſſe bona, & mala, non autem inquantum vna. 3^{a}.81.5.3^{m}./.2.d.40.4.0.

118 Actio ſequitur rem ratione generis, quandoque vero ratione ſpeciei.4 d.33.q.1.1.c.

119 Quod attribuitur alicui, vt ab eo in aliud procedens vt actio, & relatio, non facit compoſitionem cum eo. Po^{a}.q.7.8.c./. 6^{m}. Imaginatio.15.Compoſitio.16.

120 Omnis proceſſio eſt ſecundum aliquam actionem, & econuerſo.1^{a}.q.27.1.c. Incipere.2.&c. Iniuſtitia.4. &c.

121 Actio ſine motu non infert ex ſe paſſionem, niſi grammatice, vt in diuinis. 1^{a}.q.41.1.3^{m}./. Quol.4. q.6. 0. Iuramentum. 25.Lex.45.54.69.&c. Modeſtia.2.&c. Neceſſitas.38. Numerus.18.

122 Actio cum motu eſt ſemper cum innouatione fieri, & corruptione, non autem actio ſine motu. 1^{a}. q.41.1.3^{m}./.Quol. 4. 9. 0.

123 In Actione aliqua poteſt eſſe reſiſtentia dupliciter, ſcilicet vel ex parte agentis, idest, quando ex contrario agente virtus agentis debilitatur, vel ex parte effectus, idest, quando ex contraria diſpoſitione effectus actio impeditur. 4.d. 11.4.1. ar.3.q 3.3^{m}. Deſiſtere, 2. Defectus. 2.4.13.14. difficile.2. Agens. 43.

124 Actio tantum dupliciter impeditur à contrario ex quo ſit generatio, ſcilicet debilitando virtutem agentis, & per indiſpoſitionem patientis. Primum accidit, ſcilicet in compatientibus, ſecundum vero eſt per ſe.4.d.5.q.1.2. 3.q.3.4^{m} Paſſio. 82.83.Poſterius.Prouidentia.30.33.45. Relatio. 7.15.16.38. 42.60.Religio.102.Reſtitutio.2.4.10.Sapientia. 35.36. Seruitus.2. Sterilitas.1. Tempus.6. Vinculum.2. Forma.135. Defectus.3.Diſpoſitio.33.Actiuum.Aer.4. Amor.68.Angelus.635. Anima. 15.32.172. 203.&c. 210.262.286.&c.354.360.Animal.10.Ars.7.22 41.42.Beatitudo.18.19.20.68.117.135.Cauſa.103.Conceptio.3.36.Conſilium.25. Contrarium. 26. Cor. 21.Corpus.16.Creatio.19.&c.Dæmon.106.108.Deitas. Effectiuum.Elementū.18.Femina.2.3.Filiatio.6. Forma. 30.59. 157.158.Generatio.11.12.23.61.Generatiua.Graue.1.&c.Habitus.11.38.Ignis.11.18.Imaginatiua.3.Lex.4.10.Lux.2. Magi.7.&c.Malum 41.Motus.11.12.Naturale. 4. Paſſio.8 9.10. Propoſitio.9.Prouidentia.37.Ratio.22.Scandalum.3.&c.Subſtantia.20.130.&c.155.Semen.11.12.Spiratio.2 &c.Subtilitas. 2. Virtus.3.86.170.Vitium.7.Chriſtus.163.

1 ¶ A V C T O R in diuinis conuenit tantum patri, quia ſupra rationem principij addit non eſſe ab alio. 1.d.29.1.c.11.

2 Immo ſpiritus ſanctus à patre, & filio auctoribus, confitendus eſt, ſecundum Hilarium.1^{a}.q.36.4 7^{m}. Reſpōdeo ſicut Dub. Du^{m}.40^{m}.

Ac

1133.æternitas.43.Gloria.18.Vita.12.Chriſtus.94.

¶ Actu vel habitu aliquid dupliciter eſt ordinabile, vel non ordinabile in Deum, ſcilicet vel ex parte actus, vel ex parte agentis.2.d.24 Lib.1./.Ma.q.9.2.c.

Actio. 16. 17.33. Adoratio.17.Anima.252. Appetitus.49.96. Baptiſmus.90.Caritas.24.Dæmon.28.29.Excuſatio. 3. Gloria.5.6.Honor.26 Iuſtus.9.Laus.18. Lex.5. Matrimoniū. 54. 120.Memoria.5.6.Meritum.11.13.21.22.26.50. Operatio. 20.52.Opinio.7.Peccatū.35.85.137.143.146.180. 338. 345. 355 383.405.414.&c. Pœnitentia.36.&c.45.50.&c.Præceptū. 29.67.68.72.84.Prædicari.24.Vti.16.17.18.

1 ¶ A C T V A L I T A S cuiuslibet rei, eſt lumen eius: quia per eam intelligitur. Cauſis. lect.6. Adā.78.79. Angelus.292.&c. Attentio.3.Baptiſmus.104 188.Clauſio.Cogitatio.4. Confeſſio.60.Confirmatio.42.Contēptus 6.Contritio.21.22.27.&c. Damnatio 16.Defectus.12. Dæmon.93. Dicere.8.

2 Eſſe eſt actualitas omnis, formæ.1.q.3.4 c./.q.4.1.3^{m}./.q.5.1. c./.q.54.1 c./.Po^{a}.q.7 2 9^{m}.Eē 48.Euch^{a}.191 269.274.Fides 107 111.Filiatio.33.Forma 46.Gratia.154.Hereſis.112. Ignis. 18.Ignorantia.1.Imago.35 Incarnati.10 Maria.59.63.64. Nihil.2.Nox.3.Omiſſio,11.18.Paulus.5.Peccatū. 3.20.21.105. 107.113.228.285. 287.315.334.340.350.356.373.Pœna.19. 57.Pœna.110.128.Prophetia.40 Raptus.8.Sacramentum.71. 80.105.Satisfactio.16.Semen.20.Superbia. 2. 21. Verbum.6. 13 Vnctio.12.Voluntas.50.

1 ¶ A C T V S duplex, ſcilicet primus, & ſecundus. 1^{a}.q.48.5.c. /.12.q.3.c./.q.111.2.c.ſi./.d.7.q.1.1.2^{m}.2.d.35.1.c./ Po^{a}.q.1. 1.c./.Ma.q.1.4.5.c./.q.16.6.4^{m} /.Quol.9.3.c./.Aia.2.prin^{o}.c. /.Lc.11.0.Angelus.27.Anniuerſarium.Apoſtoli. 1.11 Perfectio. 6.29. Dia. Dio.

2 Actus primo primus eſt forma. Sed ſecundo primus eſt, eſſe ſecundus autem eſt operatio. Verit.q.5.21.10.Actus.71.

3 Actus primus eſt eſſe, ſecundus autem operatio. 12^{a} q.111. 2. c.ſi./.1.d.7.q.1.1.2^{m}.Attritio.2. Bonitas. 165.245. &c. Coactio.7.Concupiſcentia.7.12.

4 Actus formæ duplex, ſcilicet primus, idest, informatio materiæ, & ſecundus, idest, operatio, quæ attribuitur ſuppoſito, antequā primus Verit.q.27.3.25^{m}.Dæmon.29.33 65.Deus. 32.34.49. Duratio.0.Elicere.1.Eſſe.31 33 39.41. Eſſentia,3. æternitas.19. Imperare. 1.3.10.&c.

5 Actus rectus, & reflexus ſunt idem.1.d.1.q.2.1.2^{m}./.d.10.5. 2^{m}./. d. 17. q. 1. 5. 4^{m}. Iudicium.1.&c. Libertas.6. Numerus. 19.

6 Oppoſitum videtur dicere.1^{a}.q.28.4.2^{m}. /.q.87. 3. 2^{m}. Reſpondeo Dub^{o} 41° Obiectum.7 Qualitas.11.vel actio. 19. Du^{m}.41^{m}. Ob.

7 Quincuplex diuerſitas actuum, ſcilicet ex diuerſitate formali obiectorum, vel principiorum, vel mediorum, vel finium, ſcilicet vltimi, vel proximi, vel ex accidentibus horum. Et tātum prima diuerſificat potentias, ſecunda & tertia habitus intellectus, quarta habitus morales, ſed quinta nullum. 1^{a}. q.79. 10.3^{m}./.2.d.24.q.2.2.3^{m}./.d.40.2.c./.Ver.q.15.2.12^{m}. Actio.4.3.&c.

8 Actus dupliciter ſignificatur, ſcilicet vt cōceptus, & vt exercitus.4.d.8.q.2.ar.1.q.4 ar.1.Ratio.45:&c.Rectitudo.2.

9 Actus dupliciter eſt alicuius potentiæ, ſcilicet elicitiue, & imperatiue.12^{a}.q.1.1.2^{m}./.q.6.prin^{o}.K.4 c:/.q.8. prin^{o}. /. 3^{a}.q. 85.2.1^{m}./.2 d.24 q 1.2 3^{m}./.d 25:3 c. /. 3. d.12.q.2.2. c./.d. 27.q.2.3.4^{m}./.ar.4.q.3.c./.4.d.15.q.2.ar.3.q.2.4^{m} / q 3. ar.1. q.3.c./.q.4.ar.7.q.1.1.2^{m}./.Ʒ.3.c^{o}.138 prin^{o}.1./. Verit. q 14. 4.6^{m}. Simonia.11.26.

10 Actus poteſt diminui dupliciter, ſcilicet quo ad facilitatē, & quo ad executionem. Ideo omne quod diminuit actum primo modo, diminuit principium eius, ſcilicet formam, nō autem ſecundo modo.Ma.q.7.1.16^{m}.

11 In actu eſt duplex modus, ſcilicet ſecundum rationem habitus, vt bene vel male, & ſecundum rationem potentiæ, vt materialiter, vel immaterialiter, & libere. Verit.q.24.4 4^{m}.Viuificare. 2.

12 Actus dupliciter dicitur eſſe actus virtutis, vel vitij, ſcilicet vel quia eſt a tali habitu, vel quia eſt ſimilis.Ma.q.2.4.11^{m}.

13 Immo actus virtutis aliquando eſt ei diſſimilis. Verit. q. 20. 3.5^{m}. Reſpondeo Dub^{o}.42°. Du^{m}. 42^{m}.

14 Actus dupliciter eſt ſimilis actui, ſcilicet vel quo ad ſpeciem, vel quo ad modum. Verit.q.20.3.5^{m}.

15 Primus actus tranſiens, eſt nobilior actu ſecundo, & finis eius, ſed de immanenti eſt econuerſo. Po^{a}.q.5.15.14^{m}.

16 Actus dupliciter dicitur eſſe moralis, ſcilicet eſſentialiter .i. elicitus a voluntate, & quo ad vſum, idest, imperatus. 12^{a}.q. 1.1.c./ 1^{m}./.3.d.23.q 1.ar.4.q.1.c./.d 27.q.2.3.4^{m}.

17 Aliquis actus eſt, vnus numero ſecundum eſſe naturale, & duo in genere moris. 12^{a}.q.20 6 0 /.2.d.14.q.3 4 5^{m}.

18 Omnis actus refertur ad duo originaliter, ſcilicet ad agens, & ad principium actionis, idest, ad formam. 1.d.11.2.c.

Actus

Ae

19 Actus exiſtendi triplex, ſcilicet quidam potentiæ omnino im permiſtus, alius ſemper potentiæ permiſtus, tertius medio modo ſe habens. Opuſcul. 9. q 47.

20 Actus dupliciter impeditur ab aliquo, ſcilicet per modum cõtrarij, & ſimplicis negationis. 2.d.23.q.2.1.5^{m}./.Ma.q.3.7.c.

21 Actus dupliciter impeditur, ſcilicet per defectum potentiæ agentis, & potentiæ patiẽtis. 2.d.33.q.2.1.5^{m}. Actio.124. Defectus. 4.

22 Actus dupliciter finitur, ſcilicet per agens, & per ſubiectum, ſicut ex voluntate artificis recipit quantitatem, & terminum, pulchritudo domus, ſed calor in lignis terminatur, & recipit quantitatem ſecundum diſpoſitionem lignorum. Et neutro modo actus diuinus eſt finitus. Po^{a}.q.1.2.c.

23 Actus dupliciter non eſt ordinatus in Deum, ſcilicet ex parte actus non ordinabilis, vt omne peccatum, vel ex parte agentis. 12^{æ}.q.21.4.c./.Ma.q.9.2.c.

24 Actus immediatè ad Deum ordinatur dupliciter, ſcilicet ex parte vnius perſonæ, & in perſona totius eccleſiæ. Primus conuenit cuilibet baptizato, ſecundus vero tantum ſacerdotι. 4 d 24.q.2.2.2^{m}.

25 Potentia dupliciter eſt actus corporis, ſcilicet informando organum, & in eſſentia animę. 1^{a} q.76.8 4^{m}./.3.d.15.q.2.ar.3.q.2. 1^{m}./.Verit.q.26 9.3^{m}.

26 Actus rationis ſunt, ſcilicet intelligentia indiuiſibilium, compoſitio, & diuiſio, & diſcurſus. Poſter. prin^{o}. A. I. Periher. prin^{o}.

Du^{m}.43^{m}. Immo operationes intellectus ſunt tantum duę, ſecundum phyloſophum, ſcilicet vna quæ vocatur indiuiſibilium intelligentia, alia autem operatio eſt, intellectus componentis, & diuidentis. 1.d.19.q.5.1.c./.Spiritu.11.7^{m}./.Quol.5.9.c. Reſpondeo. Du^{o}.43°.

27 Triplex actus, cui correſpondet triplex menſura. ſ. eſſe rei tẽporalis, eſſe rei æuiternæ, & eſſe rei æternæ. 1.d.19.q.2.2.c.

Obiectum. 28 Actus vnus non poteſt terminari ad duo obiecta. Quol.9. 7, c./.3^{m}. Adam 18. Amor. 185.186.

Du^{m}.44^{m}. 29 Oppoſitum videtur dicere 1.d.1.q.2.1.2^{m}./.d.10. 5.2^{m}. Reſpondeo. ſicut Du^{o}.103°. Angelus 40.

30 Actum oportet proportionari obiecto, & agenti, ſed ab obiecto ſpeciem habet, à virtute vero, vel à potentia agentis habet modum intenſionis. 1^{a}.q 89.6.c./.22^{æ}.q.26.7.c./.3. d. 29. 2.3^{m}./.d.32.4.c.

31 Actus dupliciter poteſt immutari, ſcilicet ex parte potentię, & ex parte obiecti. Verit. q.17.3 c.

32 Potentiæ diſtinguuntur per actus, & actus per obiecta. 1^{a}.q. 77.3.0./.1.d.17 q.1.4.c./.2. d.44.q.2.1.c./ 4. d.7.q.2. ar.1.q. 2.c./.d.15.q.2 ar.1.q.1.2^{m}./.d.18 q 1.ar.1 q.2.c./. Verit. q.2. 2.2^{m}./.q.15.2.c./.Anima.13.0 /. Anima.2.lect.2.prin^{o}./. Lec. 6.me^{a}. d./ * Appetitus.40. Aſſumere.3.

33 Actus cuiuſlibet potentiæ vel habitus, ſumitur ſecundum ordinem potentiæ, vel habitus ad obiectum. 22^{æ}.q.2.2.5.c./.Ma. q.6.19^{m}.

34 Nomina quandoque æquiuocantur ad actus, & habitus, & obiecta. 4.d.15.q. 2.ar.1.q.1.2^{m}. * Contemplatio. 1.12.

35 Nihil ſubeſt potentiæ habitui, vel actui, niſi mediante ratione formali obiecti. 12^{æ}.q.1.1.c./ 22^{æ}.q.1.3.c.

36 Sicut ſe habet actus ad actum, ſic & potentia ad potentiam, reſpectu obiecti adęquati, non autem reſpectu obiecti particularis. 22^{æ}.q.2.2.5.c /.Ma.q.6.19^{m}. * Diuiſio.5. Finis.50.51. 84 89.91.110. Fructus.19.

37 Obiectum comparatur ad actum potentiæ paſſiuæ, vt principium, & cauſa mouens, ad actum vero potentiæ actiuæ vt terminus, & finis eius. 1^{a}.q.77.3.c./.12^{æ}.q.1.3.c./.Anima.13.c./. Anima.2, lect.6.

38 In omni potentia paſſiua, obiectum eſt naturaliter prius actibus eius. ꝯ.3.c^{o}.26.7^{m}.

39 Actus in rationem obiecti, & actus in obiectum ſub tali ratione, ſunt eiuſdem ſpeciei, vt viſio luminis, & viſio coloris. 22^{æ}. q.25.1 c.

Du^{m}.45^{m}. 40 Oppoſitum videtur dicere. 1^{a}.q.87.3.2^{m}. Reſpondeo. ſicut Dubio.41°. * Libertas.1.&c.

41 Omnis virtus, & potentia eodem actu fertur in obiectum, & in rationem formalem obiecti. 22^{æ}. quæſt.25.1.c./. ꝯ.1.c^{a}. 76.1^{m}.

Du^{m}.46^{m}. 42 Oppoſitũ videtur dicere. 1^{a}.q.87:3.2^{m}. Reſpondeo ſicut Dubio.41o. * Memoria.3.&c. Motus. o.

43 Nihil poteſt eſſe obiectum habitus, vel actus, niſi obiectum potentiæ ſubiectæ vtrique. 22^{æ}.q.162.3.c.

44 Omnis actus laudatur ex duobus, ſcilicet ex obiecto, & ex qualitate vel modo. Anima.fi. * Natura.29 30. Obiectum. 6.13.15.16.

45 Omnis actus ſecundum ſuam ſubſtantiam habet ſpeciem ex obiecto, ſed ſecundum rationem malitiæ, ex ſingulis defectibus, ſingulas ſpecies habet. 4.d.16.q.3.ar.2 q.3.2^{m}.

Ae

46 Prima bonitas vel malitia actus moralis eſt ex obiecto conuenienti, ſicut in naturalibus ex forma. Et dicitur bonum vel malum ex genere, id eſt, ſecundum ſpeciem. 12^{æ}.q.18.2.c. * Prædicari.36.37. Quantitas.15. Species.2.

47 Species bonitatis vel malitiæ actuum ex obiecto per ſe ordinato ad finem, continetur ſub ſpecie ex fine. Si autẽ per accidens ſunt ſpecies diſparatæ. 12^{æ}.q.18.7.0./.22^{æ}.q.11.1 2^{m}.

48 Actus moralis habet ſpeciem ex obiecto, & fine. 1^{a}.q. 48.1. 2^{m}./.12^{æ}.q.1.3.0./.q.7.3.3^{m}./.4.0 /.q.18.2.3.0./.4.5.6. 8.c./. q.19.1.c./.q.58.2.c./.q.60.1.3^{m}./.q.71.1.0./.3.0./.22^{æ} q.4.3. c./.q.19.3.4 c./.q.23.4.c./.q.25.1.c./.q.47.5.c./.q.64.7.c./.q. 92.2.c./.q.110.1.c./.q.154.1.c./.q.181.2.1^{m}./.1.d.48.2.c./.2. d.22.q.1.1.c./.d.34.2.3^{m}./.d.38 q.1.1.3^{m}./ d.40.1.0 /. d 42. q.2.3.c./.3.d.23.q.1.ar.4.q.2.c./.ꝯ c.c^{o}.8.1^{m}./.135.2^{m}./. Po^{a}. q.3.6.12^{m}./.Ma.q.1.1.4^{m}./.q.2.3.1^{m}./.4 0./.6.c./ 2^{m}./.10.c. /.q.6.c.me^{o}.F /.q.7.4.4^{m}./.q.10.1.2.c /. q.12.3.c./. q.14.2.3. c./.Virt.q.1.2.3^{m}./.q.2.3.10.c./.q.4.4.c./.Quol.3.27.c.

49 Actus moralis eſt bonus, vel malus principaliter ex obiecto & fine, ſecundario autem ex circunſtantijs. 12^{æ}.q 18.2.3.4.0. /.q.21.1.0 /.q.42.6.c./.q 72.1.1^{m}./.Ma.q.7.3.c./ q.10.1.2.c./. Quol.4.16.c. Actio.116. obiectum.14 Actus.127. Circunſtantia 6. vel peccatũ.218. Accidens.55.66. Adam.90. Addere, 5. Agẽs.40 49.&c.73.103.108 Agere.6. Amor.38 46. 231.240. Ampliatio. Angelus.27.35.40.44.&c. 119.146.159.&c. 315. 319.334 390.392.463.&c.512.520.&c.532.536.543.561. Anima. 22. 51. 52. 60. 111.144. 190.216.252.254 256.260.268. 274.280.337.347.352. Animal.4. Annexum.2 Antecedens 2.

50 Determinatio actus ad ſpeciem moris, eſt duplex, ſcilicet ex obiecto, & fine. 4.d.38.q.2.ar.2.q.2.c.

51 Finis proximus actus, eſt obiectum eius, ſed ordo ad finem remotum, eſt circunſtantia actus. Ma. q.2.4.9^{m}./.6.9^{m}./.7.8^{m}. * Apoſtoli.1.81.29. Argumentum.5. Aſſentire.1. Bonitas.67. 77.165. Cauſa.64.97. Cognitio.69. Color.8. Compoſitio. 1.2. 3. Concupiſcentia. 7. Conſilium.423. Contemplatio. 1.4.7. 11.&c. Contingens.7. Contritio.29.31. Conuenientia.1. Corpus.2.3.30 Corruptio.1. Creatura.34. Credere.7.27. Defect^{o}. 12. Delectatio. 4.

52 Obiectum comparatur ad actum interiorem, vt finis: ad exteriorem vero, vt materia circa quam. 12^{æ} q.18.6./.c.q.54.2. 3^{m}./.q.72.3.2^{m}.

53 Actus nõ denominatur à potẽtia, niſi ſit ab ea ſine reſpectu ad aliam. 12^{æ} q.8.2 c./.1.d.1.q.1.4^{m}./.2.d.24.q.1.3.1^{m}./. Ethi 3. lec.10.prin^{o}. * Deus. 32.68.103.133.137.262 327.381. Differentia.7.13. Definitio.30. Diſpoſitio.21.47. Diuiſio.5.8. Educi.1. Elementum.7. Elicere.1. Ens.8.16.21 33.

54 Eſſe in potentia, nihil aliud eſt, quam ordinari ad actum. Ma. q 1.2 c. * Eſſe.1.7.14.33 41.48.57 59.60.

55 Eſſe in actu, & in potentia, non poſſunt ſimul eſſe in eodem, reſpectu eiuſdem. 1.d.8.q.3 1.3^{m}. * Eſſentia. 3.4. Æternitas. 19.32. Euchariſtia 45. Acuum.5. Fides.40. Fieri.19. Finitũ. 2. Fluxus.3. Forma.1. 38.46.47.57.61.&c.104 111.74 175. Generatio.27.28. Genus.9.30. Grã.13.65.77.114 118.132. 137. 141. Guſtus.3. Habere.6. Honor.26. Idea.41. Imago.16.&c. Incipere 4. Indeterminatum. Indiuiduum.12. Indiuiſibile.2.

56 Immo idem reſpectu eiuſdem non ſecundum idem, poteſt eſſe actu, & potentia, Spiritu.10. 4^{m}./.Anima.5.c.fi.K./.2^{m}. /.3^{m}. Reſpõdeo. Dubio.47°. * Infinitum.1.&c.9.28.32 Innocentia.14.15. Intelligibile.2. Intẽtio.2.3.5.6. Lex.26.&c. 121. Libertas.1.6.9. Motus.74. Du^{m}.47^{m}.

57 Nulla potentia poteſt eſſe ſine actu. Spiritu. 1. c Materia. 3. * Linea 1.2. Luciditas.2. Lumen.18. Lux.13.&c.19. Maria.6. Materia.32.42.50. Matrimonium.24.50.&c.120. Melius.3 4. Memoria.5.6.8. Motus.1.&c.13.27.&c.65. Naturale.10. Nomen. 30.67.

58 Non omnis diuerſitas actuum, ſed tantum formalis facit diuerſitatem potentiarum. 1^{a}.q.77.3.c./ q.79.7.9.c./. 10. 3^{m}. /. 12^{æ}.q.54.1.1^{m}./.2.d.24.q.2.2.5^{m}./.3.d.33.q.1.ar 1.q.1.c./ Verit.q 15.2.c./.13^{m}./.14^{m}./. Anima.2.lec. 6 fi. * Numerus 2. Omiſſio.4. Oratio.1.2.92. Pars.8.&c.21. &c. 45. Partes pare. 9.10. Paſſio.49. Peccatum.320.355.405.414.&c. Pœnitentia. 35. Per.3. Perfectio.31.65. Plantæ.2. eſſe.50 Poteſtas.18.

59 Non omnis diuerſitas actuum indicat diuerſitatem potentiarum, ſed tantum quando non poſſunt reduci in idem principium. Verit.q.15.1.c.fi./.2.12^{m}. * Prædicari.24.36.37. Prælatio.13. Priuatio.7. Proportio.1.7. Prudentia.9. Qualitas.12. Quantitas. 15 18.15. Raptus.15,16. Relatio.64 89. Reflecti. Reſurrectio.36 Sacerdos.25.&c. Sacramentum.9.27. 75. 81. Sanctificatio.2. Sanguis.2. Scientia.46.65. Seditio.2. Semen.2. 2 14 15.18. Senſibile.5. ſenſus 7. Separatio.1. Sigillum.

60 Actus diuerſarum potentiarum, differunt genere. 12^{æ}. q.23. c. /. q.54 1.1^{m}./.Veri.q.15.2 13^{m}.

61 Oppoſitum videtur dicere. Phyſic.7.lec 8.prin^{o}.d. Reſpõdeo. Dubio.48. Du^{m}.48^{m}.

Ac

62 Idem actus, poteſt pertinere ad diuerſas potentias. 12æ. q.56. a.1m./.Verit.q.14.4.c./.q.22.13.8m./.q.24.5.c.

63 Oppoſitum videtur dicere: Verit.q.14.4.7m./.4.d.14.q.1.ar. 3.q.1.c./.Ver.q.14.4.7. Reſpõdeo Du°.49°. * Similitudo.26. Simpliciter.5. Species.2. Subiectum.5.6. Subſtãtia.4.11. Succeſſio.6. Sum. Tẽpus.23.39. Timor. 13.14.60.70. Totum. 15. Traductio.4. Verbũ. 13.61. Veſtis.4. Viſio.7. Vita.10. Vnitas. 21.22. Vniuerſale.23. Voluntarium.1.8. Voluntas.11. Vti. 16. Chriſtus.61.83.126.153.227. — Dum.49m.

64 Idem actus poteſt pertinere ad diuerſas potentias, ſecundum diuerſas rationes. & diuerſo ordine, non autem æqualiter, & eodem ordine, 12æ.q.56.a.1m./.Verit.q.14.4.c./.q.22.13.8m. /.q.24.5.c.

65 Vnius potentiæ non poſſunt eſſe ſimul plures actus. 1a.q.58. 7.2m./.q.62.7.3m./.12æ.q.54.1.3m./.21æ.q.18.1.3m./.4.d.4. q.1.ar.3.q.2.0./.ʒ.1.c°.76.3m./.Li°.2.c°.60.fi./. Veri.q.15.1. c. Oppoſitum videtur dicere. Verit.q.18.9.1m./.6m. Reſpondeo Dubio 50. — Dum.50m.

66 Vnius potentiæ non poſſunt eſſe ſimul plures actus completi perfecti, & diſtincti, niſi ſint ſubordinati. 1a.q.58.7.2m./.q. 62.7.3m./.12æ.q.54.1.3m./.22æ.q.18.1.3m./.4.d.4.q.1.a.3.q. 2.0./.ʒ.1.c°.76.3m./.Li°.2.c°.60.fi./.Verit.q.15.1.c.

67 Proximum principiũ actus, eſt vis appetitiua. 22æ.q.58.4.c.

68 Actus, & potentia non ſunt ſemper in eodem genere. 1.d.7. q.1.2.2m.

69 Oppoſitum videtur dicere. 1a.q.77.1.c./.1.d.3.q.4.2.c./. Ver. q.8.3.9.c./.Spiritu.11.c./.Anima.12.c./.20.c./.Phi.1.lec.fi.a. fi. Reſpondeo Dubio 51°. — Dum.51m.

70 Actus reſpectu vnius potentiæ differunt ſpecie, qui reſpectu alterius potentiæ ſunt eiuſdem ſpeciei.12æ.q.18.5.c./. Ma. q.2.4.c.

71 In rebus compoſitis eſt duplex actus, & duplex potentia, ſcilicet ad formam, & ad eſſe. Sed in ſpiritualibus non eſt prima potentia. Spiritu.1.c.fi.I. Actus.2.

72 Quælibet potentia immaterialis, & nulla materialis reflectitur ſuper actum ſuum. 1a.q.87.3.3m./.a.23.q.25.2.c./.1.d.17. q.1.5.3m./.3.d.23.q.1.2.3m./.ʒ.4.c°.11.prin°.H./.Ver.q.22. 12.c./.poſter.prin°.

73 Principium actus eſt potentia, & obiectum, ideo actus poteſt immutari ex parte vtriuſque, ſed ex parte potentiæ a ſolo Deo, niſi per accidens in organicis. Verit.q.27.3.c.

74 Potentia eſt principium actus. quo ad ſubſtantiam eius, ſed habitus quo ad formam, & perfectionem actus. 4.d.49.q.1. ar.2.q.2.2m./.ʒ.4.c°.7.3m./.Virt.q.1.12.4m. Potentia.1.&c.

75 Actus eſt prior potentia. 1a.q.82.3.2m./.Meta.9.lec.7.8.9.0./. Lib°.12.lec.4.fi./.lec.5.fi.c./.lec.6.prin°.A.B.C.D.E.F.8.9.0. /.Lib°.12.lec.4.D

Immo actus eſt poſterior potentia. 1a.q.77.3.1m. Reſpondeo Dubio 52°. — Dum.52m.

76 Actus in diuerſis eſt prior potentia, ſed in eodem eſt poſterior ſecundum tẽpus.1a.q.3.2.c./.8.c.fi./.q.77.3.1m./.q.82.3. 3.2m./.q.85.3.1m./.q.94.3.c./.12æ.q.50.2.3m./.1.d.7.q.1.1. 1m./.2.d.1.q.2.1.c./.d.3.1m./.ʒ.1.c°.16.2m./.Lib°.2.c°.10. 10m./78.fi.G./.Verit.q.13.1.10m./.Potentia.q.6.6.c./.q.7.1. c.prin°./.Ma.q.4.3.c.fi./.Virt.q.4.4.c.prio°./.Spiritu.1.c.10. c./.3m./.Quol.5.19.c./.Opuſc.31./.Meta.lec.12.me°.c.E./. lib°.3.lec.fi.c.F./.lib°.7.lec.2.priu°.c.D./.lib°.9.lec.7.8.9.0./. lib°.12 lec.4.fi.L./.lec.6.me°.D./.Lib°.3.&c./.Lib°.7.lec.2. c.D./.Lib°.9.lec.8.9.0./.Lib°.12.lec.4./.Anima.2./.Lib°.3. lec.10./.lec.11.fi./.

77 Actus ſemper ſuperat potentiam in bono, & malo. 12æ.q.71. 3.c./.2.d.19.4.3m./.d.44.q.1.1.2m./.Potentia.q.7.2.9m./.Meta.9.lec.11.0.

78 Oppoſitum videtur dicere. 1a.q.25.1.2m. Reſp°. Dubio 53. — Dum.53m.

79 Potentia ſecundum quod ordinatur ad actum, habet rationẽ, boni. Ma.q.1.2.c./.8m.

80 Potentia naturalis eſt imperfecta, niſi reducatur ad actum non autem obedientialis. Verit.q.8.4.13m.

81 Oppoſitum videtur dicere.2.d.24.q.2.2.1m. Reſpondeo Dubio 54°. — Dum.54m.

82 In potentijs ordinatis actus potentiæ ſuperioris eſt ſicut forma actus potentiæ inferioris.12æ.q.13.1.c./.q.17.4.c.fi./.3.d. 27.q.2.ar.4.q.2.2m./.Verit.q.14.5.c.

83 Actus potentiæ inferioris ſe habet vt materiale reſpectu actus potentiæ ſuperioris, & ille, vt formale reſpectu eius. 12æ.q.17.1.4.c.

84 Nullus actus finitur, niſi per potentiam receptiuam eius. Opuſc.3.c.18.

85 Potentia non eſt imperfecta, ſi non reducatur ad actum, niſi per eum habeat ſuum complementum. Verit.q.2.10.3m./. Potentia.q.5.5.7m.

86 Potentia actiua perfectior eſt actu, qui eſt effectus eius. Veri. q.4.6.3m.

Ac

87 Potentia actiua non diſtinguitur contra actum, ſed in eo fundatur. 1a.q.25.1.1m./.Verit.q.22.6.3m.

88 Oppoſitum videtur dicere. Spiritu.11.c. Reſpondeo Dubio 55°. — Dum.55m.

89 Nullus actus producitur perfecte ab aliqua potentia actiua, niſi ſit ei conſimilis per aliquam formam, quæ ſit principium eius.22æ.q.23.2.c.

90 Potentia non eſt imperfecta, ſi non reducatur ad actum primum, qui eſt propter actum ſecundum quem habet. 2.d.24. q.2.2.1m./.Verit.q.8.4.13m./.q.10.8.fi.

91 Actus, paſſio, & diſpoſitio vnius potentiæ, eſt cauſa talium in alia potentia. Ma.q.8.3.6m./.8m./.14m.

92 Poteſtates infuſę, & naturales, ſunt priores actibus, acquiſitæ, vero, ſunt poſteriores.4.d.25.q.2.ar.1.q.2.c. — Habitus.

93 Habitus eſt actus primus, non autem ſecundus. 12æ.q.49.3. 2m./.2.d.27.1.3m. * Abraham.26. Abſoluere.32. Acolytus.1. 3.4.5. Addiſcere.1. Admiratio.3.5. Adoratio.1.4. Agilitas.4.

94 Habitus dupliciter poteſt habere ordinem ad actum, ſcilicet ſecundum rationem habitus, & ſecundum rationem ſubiecti, ideſt, potentiæ. 12æ.q.49.3.0.

95 Habitus dupliciter inclinat ad actum, ſcilicet ad exercitium & ad modum, ideſt, recte, ſecundum conuenit omni habitui, primum autem appetitiuis tantũ.4.d.49.q.3.ar.5.q.3.2m.

96 Species habitus diſtinguuntur ſecundum ſpecies actuum. 1. q.83.2.c. vi characte.25. * Appetitus.63.74.86. Ars.48.49. Artifex.4.5. Aſſimilatio.14. Aua°.27. Auerſio.2. Augmentum.10. Aureola.3.13. Baptiſmus.90.&c. Beatitudo.127.&c. 140.170. Beatus.8. Bis. Certitudo.24. Circumciſio.2. Clauis. 5. Cogitatio.10.&c.11.45. Conceptio.31. Conſcientia.1.2.6. 7.8.14.&c.

97 Idem actus poteſt à diuerſis habitibus informari, & ſic ad diuerſas ſpecies reduci.21æ.q.4.3.1m./.ʒ.3.c°.138.me°.A.c.

98 Idem habitus poteſt habere diuerſos actus eiuſdem rationis ordinatos, quorum vnus ſequitur ex alio, & ſi mediãte priori. Sed habitus non definitur, nec denominatur niſi a primo. 22æ.q.28.4.c./.q.29.4.c./.q.51.2.3.c./.q.161.2.3m./.Verit.q. 27.5.18m.

99 Actus vnius virtutis, vel vitij, ordinatus ad finem alterius efficitur ſpecies eius. 22æ.q.154.10.c./.1m./.q.181.1.3m. Vſus. 5./.2.c./.ʒ.3.c°.138.me°.A.&c./.Virt.q.2.3.c. * Docere.1.2. Donum.22.32.33.37. Dos.9. Electio.17.20.

100 Finis operis dat ſpeciem propriam actui, non autem finis operantis, ſed quaſi communem, ſecũdum quod actus imperatus, ſumit ſpeciem habitus imperantis.2.d.40.2.c./.3m./.4. d.16.q.3.ar.1.q.2.3m. Finis.132. vel Operatio.3. * Eleemoſina.1.&c.29.35.36.

101 Quilibet actus proportionaliter habitui intenſus, auget eum, vel ad hoc diſponit, non autem remiſſus.12æ.q.52.3.0./. 4.d.12.q.2.ar.1.q.1.1m. * Excõmunicatio.1. Felicitas.1. Feruor.2. Fides.16.108.&c. Vi memoria.16.

102 Actus vel habitus non habent rationem radicis, ſed rationem rami.2.d.5.q.1.3.c./.1m./.d.22.q.1.2.7m./.d.42.q.2.1.c./.2m. /.3.1m. Charitas.10. Superbia.17.

103 Oppoſitũ videtur dicere.12æ.q.84.1.c./.2m./.2.c./.22æ.q.119. 2.1m./.Ma.q.8.1.1m./.16m./.17m./.2.c.fi./.14m./.q.14.4.2m. /.q.15.4.2m./.Iob.4 Rom.7.lec.2.prin°.D./.1æ.Cor.11.lec.4. prin°.H./.1æ.Thi.6.c.lec.2.prin°.F. Reſp. ſicut Du°.1144°. * Finis.2.&c.50.84.89.91.110.&c.124.125.130. Fructus.19. Frui.2.c.11.88.118.137.141. Habitus.1.2.15.&c.24.25.37. 42.&c.59.66.&c.76.79.71.&c. Hereſis.8.68.141.152.&c. Ignorantia.2.3.22. Iudicium.1.&c.41. Iuſtificatio.4.11.35. Iuſtus.9. Latria.2.3.6.8. Laus.3.4.7.18. Lectoratus.4.&c. — Dum.56m.

104 Diuerſi actus quorum vnus eſt ratio alterius, nõ diuerſificant habitum.22æ.q.28.4.c./.3a.q.8.5.2m./.Virt.q.5.4.c./.6m.

105 Oppoſitum videtur dicere 1a.q.87.3.2m.12æ.q.52.3.c./.q.54. 2.2m./.4.d.38.q.2.d.2.q.2.c. Reſpondeo Du°.57°. * Notitia.1. Obedientia.13.15.23. — Dum.57m.

106 Vnius habitus eſt tantum vnus actus. Verit.q.14.4.c.prin°. * Origo.4. Patientia.1.10.180.187.334.358.405.

107 Oppoſitum videtur dicere. Verit.q.27.5.18m. Reſpondeo Dubio 58. — Dum.58m.

108 Habitus acquiſitus ſemper reddit actum ſimilem actui, à quo generatus eſt, ſecundum ſpeciem, non autem ſecundum modum. 1a.q.89.6.3m./.12æ.q.78.2.2m./.Verit.q.20.3.3m./. Verit.q.1.9.1.3m. Pietas.1.6.7.21.

109 Oppoſitum videtur dicere a ſimili.12æ.q.51.4.3m./.Virt.q. 1.10.29m. Reſpondeo Dubio 59°. — Dum.59m.

110 Actus elicitus, & imperatus ab eodem habitu, determinatur ad eandem ſpeciem moris materialiter, ideſt, ex obiecto, & formaliter, ideſt, ex fine. Si vero eliciatur ab vno habitu, & imperetur ab alio, determinatur ad diuerſas ſpecies. 4.d.38. q.1.ar.2.q.2.c. — Ob.

111 Actus habens habitum determinatum à quo imperetur, & non à quo eliciatur, determinatus ad aliquam ſpeciem moris ex parte finis, & non ex parte obiecti. 4. d. 38. q. 2. ar. 1. q. 2. c. a Præceptum. 18. 19. 84. Prophetia. 60.

112 Actus vnius habitus, imperatus ab alio habitu, accipit formaliter ſpeciem moralem ab eo, non autem habitus ab habitu. Virt. q. 1. 10. 10m.

113 Idem actus ſpecie naturæ, poteſt eſſe in diuerſis generibus moris, ſ. virtutis, & vitij. 12ª. q. 1. 3. 3m. /. q. 18. 5. c. /. 3m. /. 6. 3m. /. 7. c. /. 1m. /. 10. 3m. /. q. 20. 6. o. /. q. 72. 6. c. /. 22ª. q. 99. 2. 2m. /. 3. 2m. /. 2. d. 40. 1. 4m. /. 4. o. /. d. 42. q. 1. 1. c. /. 3. d. 13. q. 3. ar. 1. q. 3. c. /. 4. d. 1. q. 2. ar. 5. q. 3. 3m. /. d. 16. q. 3. ar. 1. q. 2. 2m. /. d. 17. q. 1. ar. 4. q. 2. c. fi. /. Ma. q. 2. 4. o. /. 6. 3. /. q. 7. 3. c. /. Virt. q. 1. 4. c. /. q. 2. 3. c. Actio. 42. Timor. 59. &c. virtus. 97. * Punitio. 1. 2. Radix. 2. Religio. 13. &c. 38.

114 Actus prius cognoſcitur, quàm habitus. 3. d. 23. q. 2. 1. c. /. 5m. / verit. q. 10. 9. o. Habitus. 15. * Reſiſtere. 1. 2.

115 Habitus reſpectu aliquorum actuum ſunt neceſſarij. 12ª. q. 49. 4. o. q. 50. o. Simonia. 11. 26. 28. Sindereſis. 1. 5.

116 Actus eſt cauſa finalis habitus, qui eſt cã efficiens ſui actus. 12ª. q. 51. 4. 3m. /. q. 71. 3. 3m. Virt. q. 1. 12. 5m. * Spes. 4. 14. 45. &c.

117 Habitus ex quibuſdam actibus generatur in agente habente in ſe etiam principium paſſiuum, nõ autem in alijs. 12ª. q. 51. 2. o. /. q. 63. 2. o. /. Ma. q. 2. 11. 4m. /. 6m. /. Virt. q. 1. 9. c. /. 10m. /. 11. 13m. Vnctio. 15. * Spirituale. 2. Sponſa. 5. Status. 2. Subdiaconus. 1. 4. 6.

118 Ex multis actibus rationis oportet cauſari habitum opinatiuum, etiam ex parte intellectus poſſibilis. 12ª q. 51. 3. c.

119 Quantum ad inferiores vires apprehenſiuas neceſſarium eſt eoſdem actus pluries reiterari, vt aliquid firmiter memoriæ imprimatur. 12ª. q. 51. 3. c. fi. Memoria. 119.

120 Habitus corporales quandoque generantur ex vno actu forti. Et etiam in intellectu poſſibili ſcientia, non autem opinio, nec in intellectu paſſiuo, nec in appetitu, ſed tantũ ex multis. 12ª. q. 51. 3. o. /. q. 71. 4. c. /. 1. d. 17. q. 2. 3. o. /. Vir. q. 1. 9. 11m. /. 13m. Habitus. 2. * Subſiſtentia. 1. Verecundia. 2. 4. 11. 12. 16. 79. 80. 81. Vitioſitas. Vnctio. 15. Votum. 2. 2. 1. 22. Vox. 20.

121 Habitus vt habitus non poteſt corrumpi per vnum actum ſolum, niſi remouẽdo cauſam habitus. 12ª. q. 71. 4. c. *. Chriſtus. 61. 78. 83. 101. 102. 104.

122 Actus ſimpliciter excedit habitum, in bono, & in malo. 12ª. q. 71. 3. o.

123 Oppoſitum videtur dicere, quia habitus eſt principiũ actus, &
Dum. 60m. finis eius. 1ª. q. 25. 1. 2m. /. 3. d. 36. E. fi. Reſpon. º. Duº. 59.

124 A Duos actus nõ poteſt vnus habitus cauſare, ſimul & ſemel. 1ª. q. 62. 7. 3m. /. Verit. q. 27. 5. 18m.

Dum. 58m. 124 B Oppoſitum videtur dicere à ſimili. Verit. q. 14. 4. 7m. Reſpondeo ſicut Dubio. 58.

Moral. 125 Actus dicitur moralis, & humanus, à volũtate. 1ª. q. 48. 1. 2m. /. 12ª. q. 1. 1. o. /. 3. c. /. q. 6. prinº. /. q. 7. 4. c. /. q. 20. 1. c. /. q. 18. 5. 6. 9. c. /. q. 71. 6. c. /. q. 74. 1. c. /. 22ª. q. 23. 8. c. /. q. 106. 5. 1m. /. q. 110. 1. c. /. 3ª. q. 19. 2. o. /. 2. d. 24. q. 3. 1. c. /. d. 25. 3. 3m. /. d. 40. 1. o. /. 5. c. fi. E. /. 7m. /. d. 24. q. 1. 1. c. /. 3. d. 23. q. 1. ar. 4. q. 2. c. 2m. /. d. 27. q. 2. 2. 4m. /. d. 33. q. 1. ar. 2. q. 3. 3m. /. 4m. /. 3. 3. cº. 9. prinº. /. 10. meº. G. /. Verit. q. 5. 10. c. /. q. 25. 5. c. /. Ma. q. 1. 1. 4m. /. q. 2. 2. 13m. /. 4. c. 3m. /. q. 7. 3. 6. c. /. Virtu. q. 1. 2. 3m. /. 4. c. /. 12. 15m. /. Ethic. prinº. /. Amicitia. 42. Auaritia. 5. 17. 27. Beatitudo. 1. 19. 20. 24. 25. 48. &c. 127. 128. 129.

126 Actus dicuntur humani, vel morales, ſecundum quòd ſunt à ratione deliberata, vel ſecundum quod obediunt rationi. 12ª. q. 1. 1. c. /. 3. c. meº. C. q. 18. 5. 9. c. /. q. 19. 1. 3m. /. q. 58. 1. c. /. q. 63. 2. c. /. q. 100. 1. c. /. q. 104. 1. c. /. 3m. /. 22ª. q. 152. 1. c. B. /. 3ª. q. 19. 2. c. /. 2. 25. q. 1. 3. c. /. Ma. q. 7. 6. c. Actio. 37. 43. Actº. 49. Homo. 33. Finis. 99. Habitus. 14. Iudicium. 16. Voluntas. 37.

127 Actus moralis non ſpecificatur ex fine vltimo, ſed ex fine, primo. 12ª. q. 1. 3. 3m. /. q. 60. 1. 3m. /. 22ª. q. 11. 1. 2m. /. q. 19. 3. c. /. q. 66. 4. 2m. /. 2. d. 40. 2. c. /. 2m /. 3m. /. 3. d. 38. 1. 3m. /. 4. d. 16. q. 3. ar. 1. q. 2. 3m. /. Ma. q. 2. 4. 9m. /. 6. 9m. /. q. 8. 1. 14m. /. Virt. q. 1. 10. 9m. /. 12. 1m. * Conſenſus. 4. 6. Contemplatio. 1. 3. 7. 13. &c. Datio. 3. Defectus. 17. 19. Dæmon. 65. 91. Diaconiſſa. Difficile. 9. &c. Docere. 1. 2. Dominium. 4. &c. Donum. 22. 32. 33. 34. 36. Duratio. 1. 2. 3. 4. 8. Aedificare. 1. Electio. 4. 11. Epikia. 4.

128 Omnes actus humani ſunt à libero arbitrio. 2. d. 25. q. 1. 3. c. * Excommunicatio. 1. 3. Excuſatio. 3. Feruor. 4.

129 In actibus moralibus voluntas eſt primum mouens. 12ª. q. 1. 1. c. /. 22ª. q. 110. 1. c. Fornicatio. 1. 18. Homicidium. 1. Homo. 32. Iactantia. 2. 6. Ignorantia. 2. 3. 22. 29. Impudicitia. Infidelis. 8. 9. 10. Ingratitudo. 9. Innocentia. 4. 11. Inſtrumentum. 7. Iraſcibilis 4. Iuramentum. 1. Iuſtitia. 1. 14. Liberum. 25. &c. Luxuria. 2. 3. 4. 5. 17. 18. 24. Macula. 7. 8. 9. 15. Modus. 4.

130 Omnis actus moralis eſt immanens, & in voluntate ſubiectiuæ, & effectiuæ. 12ª. q. 74. 1. o.

131 Duplex eſt cauſa interior actus humani, ſcilicet immediata, ideſt ratio, & voluntas, & remota, ſcilicet apprehenſio ſenſitiua, & appetitus ſenſitiuus. 12ª. q. 75. 2. c. Mors. 1. Mulier. 6. Minus. 2. Nocere. 3. Obiectum. 14. &c. Ordinatio. 2. 5. Ordo. 5. 71. 72. 77. 82. 83. Pater. 18. Permiſſio. 1. Politica. 3. Præcipitatio. 1. 2.

132 Principium actus moralis eſt quadruplex, ſcilicet res apprehenſa, vis apprehenſiua, voluntas, & vis exequutiua. Contra. 3. cº. 10. meº. H. Prælatio. 14. Prolixitas. Prouidentia. 30. 33. 34. Punitio. 1. 2. Reatus. 4. 6. Regula. 1. 2. 5. Religio. 13. 14. 15. 16. 82. 99. Satisfactio. 1. 3. 14. Superbia. 11. 15. 27. 33. Theoª. 20. 21. Vitioſitas.

133 Corpus per accidens ſe habet ad actum moralem, qui non conſideratur per ſe, niſi ſecundum ea quæ ſunt animæ: ad quam paſſiones animæ ſe habent materialiter, ratio vero formaliter, & completiue. 22ª. q. 152. 1. c. * Vitium. 7. Vſura. 4. 29. 30. 37. 42. 44. 56. 62.

134 Idem actus numero moralis ſiue humanus, eſt actio, & paſſio. 12ª. q. 1. 3. c. /. Ma. q. 2. 11. 4m. /. 6m. /. Vnio. 5. c. Actio. 49. Oppoſitum videtur dicere. 2. d. 40. 4. 1m. fi. /. Cõtra. 1. cº. 55. 3. Reſponden ſicut Dubio 34. Dum. 61m.

135 Principium actus humani eſt triplex, ſcilicet primum mouẽs vel imperans ideſt, ratio vel voluntas, mouens motum, ideſt, appetitus ſenſitiuus, & motum tantum, ideſt membra. Virt. q. 1. 4. c.

137 Actus moralis inquantum eſt bonus, vel malus, habet rationem rectitudinis, vel peccati. 12ª. quæſt. 21. 1. o. /. Ma. q. 2. 2. 3m. Bonus.

138 Aliqui actus ſunt indifferentes ſecundum ſpeciem, non autem omnes. 12ª. q. 18. 9. o. /. 1. d. 1. q. 3. 3m. /. 2. d. 40. q. 1. 5. c. /. Ma. q. 2. 4. 5. o. /. Quol. 9. 15. c. Defectus. 19.

139 Omnis actus poteſt non bene fieri, per defectum alicuius circunſtantię. Ma. q. 2. 1. 19m. /. 4. 2m. /. Virt. q. 3. 1. c. fi. /. 4m.

140 Aliquis actus eſt ita ſecundum ſe malus, quod non poteſt bene fieri. 22ª. q. 110. 3. c. /. Ma. q. 2. 4. 2m. /. q. 7. 1. 18m. /. Virt. q. 3. 1. c. fi. / 4m. Quol. 8. 14. c. /. Quol. 9. 15. c.

141 Actus aliquis in brutis eſt laudabilis, qui in homine vituperabilis eſt. 2. d. 24. q. 3. 2. 5m. /. d. 37. q. 1. 1. 3m.

142 In actibus humanis dicitur pulchritudo ex debita proportione verborum, vel factorum in quibus lumen rationis reſplendet, & dicitur turpitudo, quando hoc ibi non eſt. 1ª. Cor. 14. lec. 2. penuº. C.

143 Actus moralis inquantum eſt bonus, vel malus habet rationẽ laudabilis, vel vituperabilis. 12ª. q. 21. 2. o. /. 3. d. 24. 2. 3. q. 2. c. /. 4. d. 16. q. 3. ar. 1. q. 1. 1m. /. q. 6. 2. 3m. Ma. q. 2. 2. 3m. Paſſio. 69. 7. Voluntarium. 10. * Abominatio.

144 Et rationẽ meriti, vel demeriti. 12ª. q. 21. 3. o. /. 2. d. 40. 5. o. /. 4. d. 16. q. 3. artic. 1. q. 1. 1m. /. Ma. q. 2. 2. 3m. Anniuerſarium.

145 Actus eſt laudabilis reſpectu agentis, & meritorius reſpectu finis. Verit. q. 29. 7. 2m.

146 Actus menſuratur ad duo, ſcilicet ad obiectum, & ad voluntatem. Ex primo habet ſpeciem bonitatis, ex ſecundo autem rationem meriti. 3. d. 30. 3. c. * Auerſio. 2. Augmentum. 10. Bonitas. 165. 24. &c. Cęlum. 111. Cogitatio. 10. &c. Continentia. 9. Cultus. 12. Decimę. 4. Dæmon. 65.

147 Non omnis actus humanus, & ſingularis eſt meritorius, vel demeritorius. Ma. q. 2. 5. 7m. Medium. 10. Dominium. 4. 7. Ebrietas. 1. 9. 12. Electio. 20. Elemoſina. 36. Eucarius. Excommunicatio. 1. 3. Excuſatio. 3.

148 Ad bonitatem rei nõ ſolum exigitur bonitas finis vltimi quẽ reſpicit voluntas intendens: ſed etiam bonitas finis proximi, quem reſpicit voluntas eligens. Et ideo non ſequitur, quòd bonitas voluntatis intendentis, ad bonitatem actus ſufficiat. 2. d. 40. 2. c. /. 3m. /. 4. d. 16. q. 3. ar. 1. q. 2. 3m. * Actus. 127. Peccatum. 63. Impersonale. Infidelitas. 8. Ira. 10. Liberalitas. 5. 6. Medium. 10. Melius. 3. 4.

149 Actus eſt bonus dupliciter, ſcilicet vel vt in genere moris, vel vt meritorius. 12ª. q. 109. 2. c. /. 5. o. Infidelis. 8.

150 Bonitas actus duplex, ſcilicet ex obiecto, & ex fine. Prima eſt materialis reſpectu ſecundæ. Ideo ſecundam voluntas attendit, & penes eam meritum potius conſiſtit. 12ª. q. 18. 6. c. /. 3. d. 30. 3. c. /. 6m. Peccatum. 210. vt Meritum. 16. * Negligentia. 2. 3. 4. 5. Offenſa. Prolixitas. Sacrificium. 11. 22. Vitium. 7.

151 Gradus bonitatis vel malitiæ actuum triplex, ſcilicet primus ſecundum genus, vel ſpeciem, ſecundus ſecundum circunſtãtias, & tertius ex habitu. 2. d. 46. 5. o. /. d. 41. q. 1. 2. c. /. 3m. /. Ma. 4. 2. 4. 11m. /. Quol. 4. 16. c.

152 Actus humanus eſt bonus dupliciter, ſcilicet ex genere, ideſt cadens ſuper debitam materiam, & ex circunſtantia. Quol. 4. 16. c. /. Quol. 5. 10. c.

153 Bonitas actus humani quadruplex. ſ. ſecundum genus, ſpeciem, circunſtancias, & finem. 12^{a}.q.18.4.c./.q.73.7.1^{m}./.2.d.36.1.0./.Ma.q.2.4.5^{m}./.5.c./.q.7.4.c.

Ob. 154 Actus dicitur bonus, vel malus dupliciter, ſcilicet formaliter, ideſt ex obiecto, ſcilicet ſolus actus appetitus, & materialiter. 3. d.23.q.1. art. 4. q.1.c./.q.2.art.4.q.1.c./.4.d.38.q.2.art.2.q.2. c.

Du^{m}.62^{m}. 155 Oppoſitum videtur dicere. 12^{a}.q.55.4.1^{m}./.5^{m}./.Vir. q.1. 2. 1^{m}./.7^{m}. Reſpondeo Dubio 62.

156 Ad perfectionem actus cauſati ex duplici principio, requiritur perfectio vtriuſque principij. 12^{a}.q.56.4.c./.q.51.3.2^{m}. /. q.65.3.1^{m}./.22^{a} q.4.2.5.c./. Veri.q.2.5.6.c. Vir.q.1.4 c./.9. 5^{m}./.10.c./.Ro.lec.6.me^{o} G.

157 Bonum & malum ſunt differentiæ eſſentiales actuum humanorum. 1^{a}.q.48.1.2^{m}./.12^{a} q.18.5.6.0./.q.54.3.c./.2^{m}./.2.d.27.2.2^{m}./.d.34.3 3^{m}./.d.37.q.2.2.4^{m}./.d.40.1.0./.Ma.q.2.4. 10^{m}./.Vir.q.1.2.3^{m}. Actio.39.Bonitas.157.

158 Bonum & malum ſunt differentiæ eſſentiales actuum elicitorum à voluntate, ſed per accidens actuum aliarum potentiarum, vt ſunt imperati à voluntate. 12^{a}.q.18.6.0. /.q. 19.1. 0./.2.d.40.1.0.

159 Omnis actus deliberatus eſt bonus, vel malus moraliter. 12^{a}. q.18.9.0./.1.d.1.q.3.3^{m}./.2.d.40,5.0./.4.d.26.q.1. 4. c./. Ma. q.5.5.0.

160 Actus noſtri dicuntur morales ex hoc quòd ordinantur à ratione ad finem voluntatis, ex hoc habent rationem boni vel mali.4.d.16.q.3.art.1.q.1.c./.Ma.q.2.4.6.c.Bonitas.231. Malum. 39.

161 Actus menſuratur ex ratione agendi, ſicut miſericordia ex miſericordia, & amor Dei ex bonitate eius.3.d.27.q.3.3.c.

162 Bonum & malum in actibus humanis dicitur per cōparationem ad rationem. 12^{a}.q.18.5.c./.1^{m}.8 c /.s^{m}./.10.c./.q.19.1. 3^{m}./.q.21.1.c /.q.24.2.3 0./.q.34.1.c /.q 66.1.c 3.3.c^{o}.9.1^{m}. /.107.0^{m}./.139.3^{m}./.Ma.q.2.4.6.c.

163 Bonitas, vel malitia moralis principaliter in voluntate conſiſtit. 12^{a}.q.34.4.c./.q.88.4.c./.3.3.c^{o}.10.ſi.B.

164 Actus eſt malus dupliciter. ſ. quo ad ſubſtantiam actus, & quo ad intentionem agentis.2.d.7.q.1.2.c.prin^{o}.

165 In actibus humanis aliqua ſunt recta, ſecundum ſe, aliqua vero per legem. 3.3.c^{o}.129.

166 Idem numero actus in genere naturæ poteſt eſſe bonus & malus moraliter, non autem vnus numero in genere moris. 12^{a}.q.20.6.0./.q.88.4.c./.Lex.3.4./.22^{a}.q.55.4.1^{m}.

Du^{m}. 63^{m}. 167 Oppoſitum videtur dicere.2.d.27.2.2^{m}.Reſp^{o}.ſicut Du^{o}. 63.

* Artifex. 1. &c. Caput. 4. Confeſſio. 1. 6. Conſecratio. 14. Creatio.2.21. Delectatio. 60.88. &c. Eccleſia. 8. Aedificari. 6. Excuſatio.3. Fornicatio.18. Homo.33. Humilitas. 15. Iactantia. 2.6. Iniuſtitia.5. &c. Ipocriſis.2. Legiſlator. 1. 3.4.5. Lex. 26. &c. 92. 128. 129. 142. 167. Maleficium 2. Miniſter. 7. &c. Odium. 4. Proceſſio.55. Regnum.4. Temperantia.16. Virginitas. 7.

Exterior. 168 Actus exterior, & interior cadunt ſub præcepto legis Dei. 3. d.40.1.c./. Quol.4.24.c.

169 Actus & motus exteriores, ſunt ſigna diſpoſitionis interioris. 22^{a}.q.168.1.1^{m}./.3^{m}./.Perihe.Lec.2.prin^{o}.2.

170 Actus exteriores ſunt ad finem interiorum, qui ſe habent vt finis, ſcilicet credere diligere, & ſperare. Ideo ſecundi quæri debent in infinitum, primi autem cum menſura diſcretionis.Ro.12.lec.1.me^{o}.K.

171 Actus exteriores diuerſimode ad diuerſas virtutes pertinēt. 12^{a}.q.32.1.c./.q.168.1.0.

172 Exteriores actus ad illam virtutem referuntur, ad quam pertinet illud quod eſt motiuum ad agendum. 22^{a}. quæſtio. 32. 1. c.

173 Actus exterior eſt bonus vel malus à voluntate eligente, non autem intendente. 2. d. 40. 2. 0. /. Ma. q. 2. 2. 3^{m}. Voluntas. 37.

174 Actus exteriores non ſunt actus virtutis nec vitij, niſi ſecundum quòd à voluntate imperantur. Ma. q. 2. 2. 3^{m}. /. 13^{m}. Voluntas. 74.

175 In actu exteriori inuenitur peccatum, ſicut in interiori. 12^{a}. q.81.1.3.c./.2.d.35.4.0./.3.d.33.q.2.art.4.q.2.5^{m}./.3.3.c^{o}.10. me^{o}.G./.Ma.q.2.2.0./.q.4.1.c./.q.7.6.c.

176 Actus exterior vt peccatum & vituperabile, comparatur ad actum voluntatis, vt materiale ad formale & rationem. 12^{a}. q. 18.7.c./.2^{m}./.Veri.q.55.5.10^{m}./ Ma.q.2.2.5^{m}./.6^{m}./. 8^{m}./. 10^{m}./.11^{m}./.15^{m}./.13^{m}.

177 Actus voluntatis eliciti, per ſe ſunt in genere moris, non autem actus aliarum potentiarum, ſed tantum per accidens, vt imperati à volūtate. 12^{a}.q.18.6.c./.4.d.40.1.c./.4^{m}./.3.d.53. q.1.ar.4.q.1.c./.Ma.q.2.2.13^{m}.

178 In actibus exterioribus membrorum nō eſt principaliter peccatum, ſed inſtrumentaliter tantum. 12^{a}.q.74.2.3^{m}./.q.83. 1. c. /.2. d.35.4.0./.3.4.c^{o}.91.3^{m}./.Veri.q.25.5.11^{m}./.15^{m}./. 14^{m}./.Ma.q.7.1.15^{m}./.6.c.

179 Peccatum & ratio mali principalius, ideſt prius eſt in actu exteriori, ſecundum ſe malo, vt in apprehenſione, quàm in voluntate, ſed principaliter, ideſt completiue eſt econuerſo. In exequutione vero eſt vtroque modo principalius in voluntate. Sed in bonis ſecundum ſe, ſed in malis ex intentione eſt principaliter omnibus modis in voluntate. Ma.q. 2 3.0.

180 Malitia actus peccati eſt ex defectu debitæ proportionis ad finem, quæ eſt ex debita commenſuratione circunſtantiarū. 4.d.16.q.3.ar.1.q 1.c.

181 Actus exterior & interior ſunt vnum peccatum quando ſunt ſimul, ſed ſeparati ſunt duo.2.d 42.q.1.1.c./.L. 1.prin^{o}. /. 3. d. 40 1.1^{m}./.Ma.q.5 2.8^{m}.11^{m}.

182 Actus attribuitur ſuppoſito. 1.d.5. q.1. 1.c./.d.7. q.1.1.2^{m}./. Ver.q.20.1.2^{m}. Actio.85. In cōmu[illegible]

183 Oppoſitum videtur dicere. 1.d.23.1.0./.d.26.q.1.1.4^{m} Reſpondeo ſicut Dubio 64. Du^{m} [illegible]

184 Actus attribuitur ſuppoſito, non autem naturæ, niſi cauſaliter.1.d 5.q.1.1.c./.d.7.q.1.2.2^{m}./.Ver.q.20.1.2^{m}.

185 Actus ſunt ſuppoſitorum. 1^{a}.q.52.3.1^{m}./.q.39.1.c /. q. 39.5. 1^{m}./.q.40.1.3^{m}./.1.d.5.q.1. 1.c./.d.7.q.1.2.2^{m}./. Veritat. q. 20. 1. 2^{m}.

186 Immo iſta propoſitio, actus ſunt ſuppoſitorum non tamen in in actibus animæ quæ intelligit & vult, & tamen ipſa non eſt ſuppoſitum, licet ſit ſubſiſtens, extra corpus. 1.d.8. quæſt.5.2. 6^{m}./.d.23.1.0./.d.26.q.1.1.4^{m}.

187 Deficit etiam in ſpeciebus in ſacramento altaris quæ omnē actionem quam poterant agere, ſubſtantia panis & vini exiſtente, poſſunt etiam agere, ſubſtantia panis & vini tranſeunte in corpus & ſanguinem Chriſti. 3^{a}.q.77.3.c.Reſpond.Dubio 65. Accidens. 74. Du^{m}. 65^{m}.

188 Nomen actus, primo fuit impoſitum operationi, ſecundo vero formæ. Po^{a}. q.1.1.c.

189 Natura cuiuslibet actus eſt, quòd ſe communicet quantum poſſibile eſt. Po^{a}.q.2.1.c.prin^{o}.

190 Actus notionales ſunt, qui deſignant proceſſum diuinæ perſonæ, eſſentiales vero proceſſum creaturarum à Deo. 1^{a}. q. 41.1.1^{m}./.3.c. Dei.

191 Actus notionales attribuuntur diuinis perſonis, ad ſignificandum in eis ordinem originis. 1^{a}.q.41.1.0.

192 In diuinis eſt potentia reſpectu actuum notionalium. 1^{a}. q. 41.4.0./.1.d.7.q.1.1.0./.Po^{a}.q.2.1.0.

193 Actus notionales non ſunt de nihilo, ſed de ſubſtantia patris. 1^{a}. q.41.3.0./.1.d.5.q.2.2.0. Aſſumere.3.

194 Actus notionales & relationes perſonales ſunt idem re, ſed differunt ſecundum modum ſignificandi. 1^{a}.q.40.2.c./.q.41. 1.2^{m}./.d.4 q.1.1.4^{m}./.Opuſc.3.c^{o}.64.

195 Actus notionales qui ſignificant comparationem generantis, vel geniti ad eſſentiam, poſſunt terminari ad eſſentiam, vt dare & accipere, non autem qui ſignificant comparationem geniti ad generantem, vel econuerſo, vt generari, generare, & naſci. 1^{a}. q.39.5.c./.1.d.5.q.3.3^{m}.

196 Actus notionales terminantur tantum ad vnam perſonam. 1^{a}.q.41.6.0.

197 Actus notionales præintelliguntur proprietatibus perſonarū, niſi ſumatur proprietas cōſtitutiua perſonæ, & actus vt actio. 1^{a}.q.40.4.0./.1.d.37.q.1.2.0./.Po^{a} q.9.3.7^{m}./.q.10.3.0./.Opuſc.3.c^{o}.63.

198 Actus notionales ſunt aliquo modo neceſſarij, voluntarij, & naturales. 1^{a}.q.41.2.0./.q.42.2.c./.1.d 6.0./.d.13./.q.1.2. 0./. 3.4.c^{o}.11./.12./.Po^{a}.q.2.3. 0./.q.5.3. c. /.q.10.2.4^{m}./.5^{m}./. Quol.5.4.c./.Opuſc.9.q.15.

199 Ea quæ in diuinis habent ordinem ad actus perſonales, vel eſſentiales, non prædicantur de notionibus, alia vero ſic. 1^{a}. quæſt. 32. 2.2^{m}. /.quæſt.40.1.3^{m}./.1.d.33.4.0.Deus. 32. 34.

200 Omnis actus qui prædicatur de ſuppoſito, non ſecundum modum quo differt ab eſſentia, prædicatur etiam de eſſentia in diuinis. 1^{a}.q.39.5.c./.1.d.5.q.1.1.c.

* ¶ Acuitas. Actio. 85. Acutus.

¶ Aculeum. Apis. 5.

¶ Acumen. Cultellus. Demon. 1.2.3.

¶ Acutus. Amor. 262. Intellectus. 192. Ira. 19. Lumen. 51. Nicticorax. Scientia. 46. Timor. 22. Vindicatio. 8.

¶ Ad denotat acceſſum, cum diſtantia. 1^{a}.q.35.2.3^{m}./.q.45.7. c./.q 93.1.c./.3^{m}./.1.d.3.q.3.5^{m}./.L.fin.d.31.q.1.2.5^{m}./. 2. d. 16. L. fi.

§ Ad aliquid. Abſoluere.3. Abſtractum.6. Accidens.93. Adiurare.1. Amor.134. Circunſtantia.3. Diſtinctio.7. Mutatio.4.6. 8. Pater.10. Pulchritudo.2. Ratio.9.

¶ Ad alterum bonitas.41.52.54.160. Propter.3.

¶ Adam

Ad

Cognitio. 1 ¶ ADAM non videbat Deum per eſſentiam, ſecundum cõmunem ſtatum.1ª.q.9 .1.o./.q.95.3.c./.22ª.q.5.1. 2.c./. 2.d. 23.q.2.1.o./. Verit. q.18. 1.o./.2.c. ¶ Abſtractio. 8. 9. Deus. 173.&c.Enigma.2.3. ° Experientia. 3.4.

2 Non inconueniens Adam vidiſſe diuinam eſſentiam, ſupernaturaliter. 2ª.q.94.1.2.c./. Verit.quæſt.18.1.13m./.14m./.3.c. fi./.2m.

Dum.66m. 3 Oppoſitum videtur dicere. Ʒ.3.c°.47.prin°./.Ver.q.10.11.c. Reſpondeo ſicut Dubio 486.

4 Adam non affligebatur, quòd non videret eſſentiam Dei. 2.d.23.q.1.1.4m /.Ver.q.18.1.6m.

5 Adam videbat Deum per gratiam, ſicut angelus per naturam. 1ª q.94 1.c./.2.d.23.q.2.1.c./.4.d.1.q.1.ar.2.q.2. c./. L. 1.fi. Verit q.18.1.c./.1m / 12m./.1.c.

6 Adam habuit duplicem cognitionem de Deo. ſ.naturalem, & ſupernaturalem.1ª.q.94 3.o./.Ver.q.18.2.o./.4.c.

7 Adam habuit omnem cognitionẽ poſſibilem naturaliter homini.1ª.q.94.3.c./.q.101.1.1m./.2.d.32.q.2.2.1./. Ver. q.18. 3.c./.4.o./.5.c. Innocentia. 21.

8 Adam præſciuit incarnationem Dei, non autem ſuum peccatum. 22ª. q. 2.7. c./.3ª.q.1.3.5m./.4.d.26.L.fi./. Ver. q.18. 3. 4m.

Dum.67m. 9 Oppoſitum videtur dicere, quia in paradiſo plenam notitiã homo habuerat de peccato ex hoc, quòd habuit perfectam cognitionem omnium quæ per virtutem Dei, ab eo agenda, vel vitanda erant.12ª.q.40.3.3m./.22ª.q 27.3.2m./.2.d.23.q. 2.2.c./.3.d.25.q.2.artic.2.q.2.c.prin°.F.Reſpondeo ſicut Dubio 605.

10 Adam & Eua non dubitauerunt de verbis Dei, ſed crediderunt eſſe intelligenda metaphorice, vel ad alium ſenſum, vel non ea conſiderauerunt ex elatione, qua appetebat excellentiam promiſſam à diabolo. 2.d.22.q.1.1.1m./.L.prin°. F./.d. 23.q.2.3.1m./.2m./.Iſa.7.fi.b.C.

11 Adam ante peccatum, & angeli ante confirmationẽ aliqua de myſterijs Dei cognouerunt manifeſte, quæ nunc non poſſumus cognoſcere niſi credendo.22ª.q.5.1.c.fi /.1m.

12 Adam cognoſcebat naturaliter Deum & angelos. Veri.q.18. 2.o./.5.10m.

Dum.68m. 13 Oppoſitum videtur dicere. 1ª. q. 95. 3.c./.22ª.q.3.1.c./. 2.d. 29.3.c. Reſpondeo ſicut Dubio 479.

14 Adam cognoſcebat naturaliter Deum & angelos, ex creaturis ſenſibilibus tantum, non autem ſupernaturaliter, ſed per ſimilitudinem menti impreſſam. Ver.q.18.2.o./.5.10m.

15 Adam habebat excellentiorem cognitionem de angelis quã nos, quia erat magis certa, & fixa circa interiora intelligibilia. 1ª.q.94.2.c./.Ver.q 18.5 o.

16 Adam non videbat eſſentiam angelorum. 1ª.q 94.2.o./. 2.d. 23.q.2.1.c./ Veri.q.18.5.o./.q.20.6.c.

17 Adam non videbat gloriam beatorum, ſed nouerat eam aliqualiter. Ver.q.18.1.3m./.5.2m.

18 Adam intelligebat perfecte eſſentiam animæ ſuæ, intelligendo perfecte actum intelligendi, quia eſt effectus adęquans virtutem eius. Ver.q.18.5.9m.

19 Adam fuiſſet illuminatus ab angelis de ignotis. 1ª. q. 94.4. 5m./.2.d.23.q 2.2.5m.

20 Cognitio Adæ erat media, inter cognitionem noſtram, & beatorum. 1ª.q.94.1.c./ 2 d.23.q.2.1.c./.Ver.q.18.1.1m.

21 Sciẽtia Adæ erat eiuſdem rationis cum noſtra, licet eſſet per ſpecies infuſas. 1ª.q.94 3 1m.

Dum.69m. 22 Oppoſitum videtur dicere.1ª.q.1.1.2m./.q.89.5.3m./.3ª.q.9. 4.3m. Reſpondeo ſicut Dubio 1118.

23 In omni gratiæ cognitione oportebat Adam reſpicere ad phantaſmata. Veri.q 18.5.c.fi./.5m.

24 Phantaſma quo Adam vſus fuiſſet in primo ſtatu, non oportebat eſſe acceptum à ſenſu 2.d.23.q.2 2 3m.

25 Adam indigebat phantaſmate in conſiderando, non autem in acquirendo ſcientiam. 1ª.q.94.2.c./.2.d.23.q.2.2.3m./.Verit.q.18.5.c./.5m.

Dum.70m. 26 Oppoſitum videtur dicere. 1ª.q.101. 1.o./. 2.d. 20. q.2. 2.o. Reſpondeo ſicut Dubio 1107. Innocentia. 19. Obſcuritas. Raptus. 11. Chriſtus. 139.

27 Adam in primo ſtatu non acquirebat cognitionem ex ſenſibilibus, per medium argumentationis. 1ª.q 94.1.3m./. 2.d. 23.q.2.1.1m.

Dum.71m. 28 Immo erat ratiocinatiuus & acceptiuus cognitionis ex ſenſibilibus. 2.d.23. q.2.1.3m./.Veri.q.18.2.o. Reſpondeo ſicut Dubio 1207.

29 Adam non poterat decipi. 1ª.q.94.4.o./.2.d 23.q.2.3.o.Verit.q.18.6.o.

30 Quælibet Adæ cognitio fuiſſet certa ſine falſitate, nec poterat intellectus hominis, innocentia manente, alicui falſo acquieſcere, tamen quantum ad ea, quæ in primo ſtatu non habuit, poterat per æſtimationem alicui falſo tamquam vero adhærere.1ª.q.94.4.c./.Verit.q.18.6.8. Ignorantia.16. Innocentia. 20.21.

31 Nihil poterat impedire contrarie cognitionẽ Adæ, ſed negatiue tantum.1ª.q.94.1.2.o./.2.d.23.q.2.1.3m./. Ver. q. 18.8. 1m./.7m.

32 Adam proficiebat in ſcientia naturali quo ad modum .ſ. per experientiam, non autem quo ad numerum ſcitorum, ſed in ſupernaturali, vtroque modo.1ª.q.94.3.3m.

33 Adam non cognoſcebat naturaliter futura contingentia.1ª.q. 94.3.c./.2.d.23.L.fi./. Verit.quæſt.8.12.9m./.quæſt.18.4.c. fi./.1m.

34 Adam non cognouit cogitationes cordium, nec quælibet ſingularia. 1ª.q.94.3.c.

35 Oppoſitum videtur dicere.Ver.q.18.4.c.fi./.14m.Reſpondeo Dubio 72. Dum.72m.

36 Adam fuit creatus in gratia. 1ª.q.95.1.o./.q.100.1.3m./.22ª. q.5.1.c./.2.d.20.q.2.3.c./.d.24.q.1.4.2m./.d.29.q.1.2.o./.Ma. q.4.2.17m./.q.5.5.11m./.Quol.1.8.c. ° Fides.65.66. Flos.2. Gratia.40.41. Iuſtitia.64.&c.

37 Adã habuit omnes virtutes.1ª.q 93.3.o./.2.d.29.3.c./.1m./. L.me°.K./.Ver.q.18 3.b.2.Pœnitentia.38.108.129.

38 Adam creatus fuit in habitibus naturalibus integris, & perfectis. 2.d.16.4.2m. Perſeuerantia. 6.

39 Adam habuit fidem.1ª.q.95.3.c./.22ª.q.5.1.c./.2.d.29.3.c./. Ver.q.18.3.o. Fides. 65. 66.

40 Oppoſitum videtur dicere.3.d.25.q.2.ar.2.q.2.c. Reſpondeo ſicut Dubio 605. Dum.73m.

41 Adam ante peccatum dilexit Deum ſuper omnia. Quol.1.8. o.Virginitas. 20.34.

42 Adam in primo ſtatu poterat mereri, non tamen ſine gratia. 1ª.q.94 3.3m./.q.95.4.1m./.12ª.q.109.2.5.o./.q.114.2.o./.3ª. q.61.2.1m./.2.d.24.q.1.4.2m./.d.29.1.o./.Veri. quæſt.26.6. 12m./.Ma.q.3.1.9m./.q.5.5.11m.

43 Oppoſitum videtur dicere à ſimili. 2.d.5.q.2.1.o.Reſpondeo ſicut Dubio 679. Dum.74m.

44 Adam in primo ſtatu genuiſſet filios cum originali iuſtitia, & gratuita, & cum gratia. 1ª.q.100.1.o. /.12ª.q.81.2.c.fi./. 2. d.20.q.2 3.o./ d.23.q.2.2.c./.d.30.q.1.2.c.fi./.d.31.q. 1. 1. 2. c./.3.d.3.q.1.ar.1. q.1.2m./. Veri. q.18.2.c./.7.c.fi./.Ma.4.7. 5m./.8.c./.Ro.5.lec.3.me°.C.

45 Adam in ſui primordio accepit omnem perfectionem ſecundum corpus & ſecundum animam, quæ conuenit homini. 2. d.23.q.2.2.c./.1m./.Ver.q.11.4.c./.2m.

46 Nihil erat in corpore Adæ, reſiſtens voluntati eius. 1ª. q.99. 1.c./.4.d.44.q.2.ar.3.q.1.c.

47 Adam non fuit perfecte beatus.1ª.q.94.1.c./.1m./ q.95.3.c./. 2.d.29.5.c./.L.me°.K./.Ver.q.18.1.11m.

48 Adam erat immortalis & impaſſibilis ſecundũ corpus paſſione proprie dicta.1ª.q.76.5.1m./.q.97.1.o./.2.d.19.2.3.4. o./. d.20.q.1.1.2m./.d.23.q.2.3.c./.d.29.5.c./.d.31.q.1.2.1m./. 4. d.44. q 3. ar.1.q 2.c./.Ʒ 4.c°.81.prin°./.Ma. q.3.5.c. Corruptio.9.Dolor.39.Nocere.10 &c.Paſſio.28.Pœna.84. Paſſio.

49 Differentia immortalitatis & impaſſibilitatis Adæ, & reſurgentiũ.1ª. q.97.1.o./.3.1m./.q.102.2.c./.2.d.19.5.o./. 3.d.18. ar.4.q.1.3m./.4.d.44.q.3.ar.1 q.2.c./.Ʒ.4.c°.82./. Veri. q.24. 9.c./.Po°.q.5.3.8m./.Opuſc.3.c°.193./.244.

50 Corpus Adæ erat impaſſibile paſſione corruptiua, ſed paſſibile paſſione perfectiua. 1ª.q.95 2.2./.q.97.2 o./.3.2m. /. 2.d. 19.3.o./.d.20.q.1.1.2m./.d.23.q.2.3.c./.d.19.3.c./ 4.d. 44. q. 2.ar.1.q.4 1m. Paſſio.3.

51 Immortalitas & impaſſibilitas Adæ, non erat ex principijs naturę, ſed ex beneficio Dei.1ª.q.76.3.1m./.q.97.1.o./.2.4m./ 3.1m./.q.102.2.c./ 2m./.4.c./.2.d.19.2.c./.4 o./.5.c./. d. 20.q. 1. 1.2m./.Opuſc.1.c°.18.Lignum.3.Corruptio.8.

52 Si Adam comediſſet de ligno vitę, non fuiſſet immortalitatẽ conſequutus, niſi frequenter ſumendo. 1ª. q. 97. 4 c.fi./.2.d. 19. L.fi./.d.29.5.5m./.6m./.Ma.q.5.5.9m. Lignum. 4.

53 Adam mortuus fuiſſet, ſi non comediſſet. 1ª.q 97.3.3m. /.2. d.19.2.3m./.L.fi./.Ver.q.18.6.6m.

54 Adam indigebat cibo ad reſtaurationem deperditi. 1ª.q.97. 3.o./.2 d.19.2.2m./.3m./.Ʒ.4.c°.82./.Ma.q.5.5.8m./.9m./.Opuſc 3 c°.133. Lignum.2.

55 Adam dormiſſet.1ª.q.94 4.4m./.q.97.2.2m./.2.d.9.3.3m.

56 Adam ſomniaſſet, nec habuiſſet liberum vſum rationis in ſomno.1ª.q.94.4.4m./.Ver q 18 6.14m.

57 In anima Adæ fuiſſent paſſiones animales, ſed nõ afflictiuæ. 1ª.q.95.2.o 3 1m./.Ver.q.16 8.c.fi /6m.

58 Adam non potuit primo peccare venialiter, ſicut etiam infidelis 12ª q.89.3.3m./.2 d.21.q.1.3.o./.3.d.38.4.4m./. Ma.q. 2.8 1m./ q.7.3.13m./.7.o. Peccatores.

59 Immo in hõibus contingit eſſe pctm veniale, ſine mortali. 12ª.q.72.5.c./ 4.d 16.q.2.ar.1.q.3. 1m./.Ma.q.7.9.c.fi. Reſp°. Du°.75.°Angel° 487.Aial.26.56.64.74.Blaſphemia.26.27. Dum.75m.

Chirographum.

Ad

Chirographum. Conceptio. 32. Confeſſio. 4. Damnatio.4. Decretum. Dæmon.47 53 54.55.56. Aequalitas.17.

60 Adam etiam per liberum arbitrium ſine gratia habituali poterat vitare peccatum. 12ª q.109.8.c./. 2.d.24. q.1.4.o./.Ↄ.3. c^{o} 159./.160.prin^{o}./. Veri.q.26.6.12^{m}.

Du^{m}.76^{m}. 61 Oppoſitum videtur dicere.2. d.30. q.1.3 5^{m}./. d.28.2.o. Reſpondeo ſicut Dubio.689°.

Generatio.45.&c. Gratia.178. Ieiunium.21 39.

62 Primum Peccatum Adæ fuit ſuperbia. 12ª. q.89.3.2^{m}./. 22ª. q 105.2.3^{m} /.q 163.1.o./ 3.4 c./.3ª.q.1.5.c./.2. d.22.q.1.1.o. / Ma. q.7.7.12^{m}./. 13^{m}./. 15^{m}./.16^{m}./. q.14.2.5^{m}./.q.15.2. 7^{m}./.Ro.5.lect.5.fi./.1ª Ti.2.lect.3.H.

63 In peccato Adæ fuit multiplex deformitas, ſcilicet ſuperbiæ inobedientiæ, gulæ, & alia huiuſmodi. 12ª q.82.2.1^{m}./.22ª.q. 163 1.o./.2.d.22.q.1.1.c./.d.33.L.prin^{o}./.Ma. q.4.3.1^{m}./. q. 15.2 7^{m}./ Opuſc.3.c^{o}.197. Secretum.

64 Adam peccauit principaliter appetendo ſimilitudinem dei, quantum ad ſcientiam boni & mali, ſicut ſerpens ei ſuggeſſit, ſed non ſoluit promiſſum, vt ſcilicet per virtutem propriæ naturæ, determinaret ſibi quid eſſet bonum, & quid malum ad agendum, vel vitandum, vel etiam vt per ſeipſum præcogoſceret quid ſibi boni vel mali, eſſet futurum. Et ſecundario peccauit appetendo ſimilitudinem dei, quantum ad propriam poteſtatem operandi, vt ſcilicet virtute propriæ naturæ operaretur ad beatitudinem conſequendam. 1.q.94.4.5^{m}. fi./.22ª.q.163.2.o./.Iſa 7 fi.b.C.

65 Peccatum Adæ fuit grauius noſtris, ſecundum circunſtantiã perſonæ, non autem ſecundum ſpeciem 12ª.q.89.3.c.prin^{o}./. 22ª.quæſt.n 163.3.o./.2. diſtinct.21.quæſt.2.2.o./.diſt.33. L. prin^{o}.B.&c.

66 Eua grauius peccauit quàm Adam.22ª. q.163.4.o./. 2. d.22. q.1.3.o Tentare.1.4.

67 Angelus grauius peccauit quàm Adam.2.d.21.q.1.2.4^{m}./.d. 29.2 2^{m}./.Ioh.40.lect.2.prin^{o}.

68 Si Adam non comediſſet, peccaſſet Ↄ præceptum dei, & legis naturalis. 1ª. q.97.3.3^{m}./.2. d.19.2.3^{m}./. L fi./. Veri. q. 18 6.6^{m}.

69 Si Adam primo non peccaſſet, etiam non ſtatim confirmatus fuiſſet in gratia ſiue in originali iuſtitia.1ª q.100.2.o./.2.d. 20.q.2.3.5^{m}./.Ma.q.5 4 8^{m}./ Quol.5 8.c.

Du^{m}.77^{m}. 70 Immo nec aliquis purus viator in præſenti vita poteſt confirmari ſimpliciter in gratia, Veri. q.24.9.o. Reſpondeo ſicut D. b.383°.

71 Si Adam fuiſſet confirmatus, non tamen genuiſſet filios confirmatos, ſed potuiſſent peccare, & filij eorum habuiſſent peccatum originale.1. q.100.2.o./.2.d.20. q.2.3.5^{m}./.7^{m}./. Ma. q 5.4.8^{m}./.Quol.5.8.o.

72 Si Adam non peccaſſet, non omnes electi nati fuiſſent. Quol. 3.25.o./.Quol.5.8.o.

73 Si Eua peccaſſet, & non Adam, filij eorum non habuiſſent peccatum originale.127 q.81.5 o / 2.d.31.q.1.3. 4^{m} / 4 d.1. q 2.ar.2.q.2.1^{m} /. Ma.q.4 7 4^{m} /.5^{m}./. Ro.5. lect.3.me^{o}.D. 1ª.Cor 15.lect 3 prin^{o} 1. Adam 77.

74 Si Eua peccaſſet, & non Adam, filij eorum non habuiſſent defectus ſequutos peccatum ſcilicet paſſibilitatem, & mortalitatem.1ª. q.99.1.o /.12ª.q.81.5.2.Ma q.4 7.5^{m}.

Du^{m} 78^{m}. 75 Oppoſitum videtur dicere.2.d.31.quæſt.1.2 4^{m}. Reſpondeo Dubio 78.

Infectio. 76 Tantum primum peccatũ Adæ traducitur ad poſteros. 12ª. q 81.1.2 o /.3ª.q.19.4 1^{m}./ 2 d.20.q.2 3.1^{m}./.d.33 q 1.1 o./. Ↄ.4 c^{o}.52.fi /.Ma.q 4.1.8.o./.Opuſcul.3. c^{o}.201.2 2 /. 203./. 204 /.Ro.5.lect.3.me^{o}.B Imago.40.Incarnati.3. Mors 1.Mulier.1. &c. Naturale.16.18.Omiſſio.15. Peccatum 169.176.. &c.190.&c.294.295.301.302.303.317 322.&c.343.344 348. 351. Pœnitentia 97.168.109.Redemptio.1. Sanctificatio.8 Satisfactio.25.

77 Peccatum originale intrauit in mundum per Adam tãtum, & non per Euã.2.d.31.q.1.2 4^{m}./.3.d. 12.q 3.arti.1.q.2.1^{m} /. 4.d.1.q.2.ar.2.q.2 c./.1^{m} /. Ro.5.lect.3.me^{o}. D /.1ª Cor.15. lect.3.prin^{o}.I. * Sepultura.10 Tentare 14.15 16.Virginitas. 10.34 4^{m} /.Adam.73.82.84.

78 Peccatum originale in Adam, deriuatum eſt ad nos a peccato actuali eius.3ª. quæſt.8.5 1^{m}./.3.diſtinct. 13 quæſt. 3.2. quæſt.2.

79 Peccatum originale infectio fuit in Adam dupliciter, ſcilicet per modum actualis peccati, inquantum contraxit eſſe per propriam voluntatem eius, & per modum peccati quaſi naturalis, inquantum tota natura in eo infecta eſt. In alijs autem tantum ſecundo modo.3ª.q.8.5.1^{m}./.2.d.31.q.1.1.c. fi./. 3.d.13.q.3.ar.2 q.2.4^{m}.

80 Peccatum originale in Adam prius fuit in potentijs eius, quàm in eſſentia animæ eius, ſed econuerſo eſt in homine ex Adam naſcente.Ma.q.4.4.5^{m}.

81 Adam peccando incidit in tria mala, ſcilicet in obliuionem dei, debitam rapinæ alienæ rei, & corruptionem pomi mortiferi. Opuſcul.58.c^{o}.1. In Adam enim perſona corrupit naturam.

82 Adam fuit principium naturæ humanæ, & principium peccati eius, per traductionem.1ª.q.92.2.c /.q.94 3.c./ quæſt.101. 3^{m}./.22ª.q.164 Peccatũ.321.&c.1 3.3ª.q.19.4.1^{m}./.2. d 20. q.2.2.c.c./.1^{m}./.d.33.q.111.5^{m} /.Veri.q.18.2.c /.4 c./.3^{m}./. 7.c./.1^{m}./.6^{m}./.Ma.q.4.c.1.c./.18^{m}./ 6 o./ 7.c./.Opuſc.3.c^{o}. 203./.Ro 5.lect.3.me^{o}.B.fi.H Aſſumere.32. 49 Aureola.34. Calaarie. Conceptio 32.38. Corpus.55. Coſta.o. Dominum. 8.9.Eua.o Imago.40.Innocens.6.21.22.Iudæi.24. Paradiſus. 5.contra.natura corrupit perſonam. In cõmuni.

83 Si Adam comedit de ligno vitæ ante peccatum, incertum eſt, licet magiſter hoc aſſerat, & alij negent.2. diſtinctio. 29.L.fi.

84 Adam non meruit nobis peccatum, nec mortem, nec demeruit, ſed per traductionem.2.d.20.q.2.3.3^{m}.

85 Adam efficacius meruiſſet, quàm nos modo.1ª.q.95.4. o./.2. d.29.4.o.

86 Adam obtulit ſacrificium deo, ſicut alij iuſti. Sed non eſt ſcriptum, ne origo peccati videatur eſſe origo gratiæ. 22ª. q.85.1.2.

87 Adam non poterat ſe transferre in aliam formam.3. quæſt. 13.3.2^{m}.

88 Adam habuit Angelum cuſtodem.1ª.q.113 4.2^{m}./. 2.d.11.q. 1. 3.1^{m}.Tentare.15.

89 Anima huius hominis non fuit in Adam ſicut in prin^{o}. effectiuo, ſed ſicut in prin^{o}. diſpoſitiuo ſecundum rationem ſeminalem.heb 7.lect.2.fi.12ª.q.83.1.3. Pro Productio.

90 Anima Adæ fuit producta in actu ſexta die ſimul cũ Angelis, non autem corpus eius, ſed tantum ſecundum cauſales rationes ſecundum Auguſtinum. Secundum alios ante vtraq; ſimul in actu producta ſunt.1.q.90.4.c /.q.91.4 5^{m}./. Po^{a}.q. 3.10.1^{m}./ Ma.q 16.4 16^{m}.

91 Corpora Adæ, & Euæ fuerunt immediate producta à deo.1ª. o.91 2.o.q.92.4.o.

92 Formatio corporis Adæ ex terra fuit ſupernaturalis, & miraculoſa.1ª q.91.2.1^{m}./.3^{m}./.2.d.18 q.1.1.5^{m}./ 3.2^{m}./.d.20.q. 1.1.4^{m}./.q.2.1 3^{m}./.3.d.3.q.2.2.c / 4^{m}.

93 Adam fuit creatus in ætate iuuenili.4.d.44 q.1.ar.3 q.1.2^{m}.

94 Materia totius naturæ humanæ non potuit eſſe in Adam.1ª. q.119.1.o./.2.d.30.q.2.2.c./.1^{m}./ L.K./.4.d.40.1.5^{m} /. d.44. quæſt.1 ar.2 q.4.c./ Ma.q.4.6.14^{m}./.Quol.8.5.c./. Ro.5.lec. 3.fi H.omiſſio.14 15.

¶ Adamas id eſt magnes. Anima 1.c.fi.D.Magnes.o.

¶ Adaptatio. Beatitudo.140.170.Femininũ.1.Fructus.21. Frui. 21 Ordo.80.Pœnitentia.84.Regere.14 Vniuerſale.12.

¶ Addere aliquid ſuper alteram poteſt tripliciter, ſcilicet naturam extraneam, determinans reale, & aliquid rationis. 1ª. q 5.3.1^{m}./.Veri.q.1.1.c./.q.21 1.1 c. * Accidens. 85 Actor.1. Admiſſio. Agens.114. Alius.1. Amor.172.224. &c. Angelus. 505. Determinatum.1. 1. Diuiſio.

1 Non addere aliquid dupliciter dicitur, ſcilicet quia de ratione eius eſt, nihil ſibi poſſe addi, vt deus, vel quia nõ eſt de ratione eius additio vt ẽs.1ª.q.3 4.1^{m} / 1 d.8. q 4.1.1^{m} /.2^{m}./.Ↄ. 1.c^{o}.28.fi /.Veri.q.21.4.9^{m}./.Po^{a} q.7.2.6^{m}./. Opuſc.30 lect. 8.Deus.22.26.27.Agnus.23.Augmentum. 2.4.5 7.9. &c Baptiſmus.48.Beatitudo.82.83.131.Bonitas. 24. 78.244. Charitas.76.

3 Additio ſemper præſupponit diſtinctionem. 1. d.17.q.2. 2. c. prin^{o}./.Veri.q 2.1.1^{m}. * Certe.1 3. Commune.7.

4 Quæ abſolute dicuntur, quolibet addito remanent talia, nõ autẽ relatiua 12ª q.6.6.1^{m}. * Cõmunicabile.1.Conſenſus.5.

5 Omnis additio neceſſas, & tranſitus ſunt entia in actu.2. d.1. q.16 18^{m}. * Coſta.6 7.Dæmon.88. Determinatio.1.

6 Aliqua addunt doctrinam ſupra ens, & aliqua rationem diuerſimode.1ª.q.5.3.1^{m}./.q.13.11.c./ 1.d.19. q.5.1. 3^{m}./.Veri.q.1.1.c./.q.21.1.c./.Opuſc.42.c^{o}.1. * Deus.22.26.77. Dici.3. Definitio.23. 25. &c. Dimenſio. 5. &c. Diſpoſitio.5. vt Traſcendentia. Ens.

7 Bonum addit ſupra ens reſpectum rationis ad appetitum 1ª. q.5.1 1^{m} /.3 1^{m}./.q.16.3 c /.1.d.8 q.1.3.c./.d 19. q.5.1. 3^{m}./. Veri.q 1.1.c./.q.21.1 6.c./ Po^{a}.q 9.7. 6^{m} /. Opuſcul.42.c^{o}.2. fi. * Diſtinctio.13. Electio.27. Ens 36. Epiſcopus. 14. Bonus.61.62.

8 Bonum addit ſupra ens reſpectum perfectiui per modum finis, id eſt ſecundum eſſe, verum autem ſecundum rationem ſpeciei Veri.q.21.10./ a 3.c./.6.c.3^{m}./. q.22 1. 1^{m}. Bonitas. 82. Appetitus.26.

9 Bonum addit ſupra ens relationem ad finem, ſed verum relationem ad formam exemplarem, ſcilicet ad deum. 1. diſt.8. q.1. 3.c.fi.

30 Verum addit ſupra ens reſpectum rationis ad intellectum tã tum.1^{a}.q.16.3.c./.1.d.8.q.2.3.c./.d.19.q.5.1.3^{m}./.7^{m}.fi.Veri. q.1.1.c./4^{m}.q.21.1.c./.Po^{a}.q.9.7.6^{m}./.Opuſc.42.c^{o}.2.fi.* Eucharistia.100.c.Euentus.Excluſio.0.Fides.54.

31 Vnum tranſcendens addit ſupra ens indiuiſionem tantum.1^{a}. q.11.1.0./.2.c./.q.30.3.0./.1.d.8.q.1.3.c./.d.19.q.5.1.3^{m}./.d.24.q.1.3.0./.2.d.3.q.1.3.1^{m}./.Veri.q.1.1.c./.4^{m}./.q.21.1.c./.5.7^{m}./.Po^{a}.q.3.16.3^{m}.q.9.7.0./.Quol.10.1.0./.Opuſc.42.c^{o}.2.fi./.Meta 3.lect.12.fi./.Li^{o}.4.lect.2.me^{o}.c./.Li^{o}.5.lect.8.prio^{o}./.Li^{o}.10.lect.3.d.priu./.Lect 8.fi.h.

Du^{m}.79^{m}. 32 Imo vnum tranſcendens dicit ens indiuiſum: quia ens quod non diuiditur, eſt vera definitio eius.1.d.24.q.1.3.3^{m}.*Reſpondeo ſicut dubio.119.1^{o}.Fieri.8.10.Fiouum.12.Fortitudo.24.Gratia.108.Hæreſis.136.Homicidium.1.Humilitas.18.Idolatria.2.Ieiunium.12.Ignorantia.8.Imago.1.Infinitum.32.Imeſſe.2.Iudæi.39.Leuiatan.Lex.51.118.130.131.Matrimonium.34.Mineralia.Miraculum.22.Miſeria.2.Miſſio.20.Muſica.1.

33 Vnum quod eſt principium numeri, addit ſupra ens,& ſupra vnum tranſcendens rationem menſuræ.1^{a}.q.11.1.0./.2.c./.q.30.3.0./.1.d.8.q.1.3.c./.d.19.q.5.1.3^{m}./.d.24.q.1.3.0./.2.d.3.q.1.3.1^{m}./.Veri.q.1.1.c./.4^{m}.q.21.1.c./5.7^{m}./.Po^{a}.q.3.16.3^{m}./.q.9.7.0./.Quol.10.1.0./.Opuſc.42.c^{o}.2.fi./.Meta.3.lect.12.fi./.Li^{o}.4.lect.2.me^{o}.c./.Li^{o}.5.lect.8.priu^{o}./.Li.10.lec.3.fi.d.priu./.lect 8.fi.h./.Li.0.10.lect.3.d./.Lect 8.h.*Negatio.7.Numerus.21.21.Omnis.4.Operatio.35.Panis.2.3.

34 Multitudo tranſcendens ſupra ens addit tantum rationem diuiſionis.1^{a}.q.30.3.0./.1.d.24.q.1.3.0.

35 Quælibet additio vel ſubtractio in definitionibus, variat ſpeciem: ſicut in numeris 1.d.44.1.1^{m}./.Veri.q.21.6.3^{m}.

36 Additio numeri in infinitum eſt poſſibilis: quia ſemper additur noua potentia ad additionem: ſicut ſemper fit alia ſpecies numeri.1.d.17.q.2.4.1^{m}.*Paſſio.29.Pax.9.Peccatum.312.392.Perfectio.47.Perſona.26.Pluralitas.2.

37 Additio quanti ad quantum facit maius, ſi ſint eiuſdem rationis; non autem ſi vnum ſit ratio quanti alterius. Ma.q.2.2.8^{m}./.q.7.3.c.fi./.15^{m}.*Poſtulatio.Prædeſtinatio.18.Promiſſio.3.Proprimo.2.Punctus.4.Quantitas.19.Raptus.7.Reprobatio.2.Reſurrectio.22.Reuelatio.1.Riſibile.Sacramentum.12.39.44.Sacrilegium.8.Scientia.22.95.Situs.2.Solus.3.4.Spes.46.47.Spiritus.24.Sufficiens.Timor.34.Vnitas.14.25.29.Vſura.182.184.Chriſtus.26.28.

In Deo. 38 Perſonæ in diuinis non poteſt addi aliquid diſtinctiuum, vel completiuum in eſſe perſonæ; ſed alia poſſunt addi. 3.d.3.q.2.1.1^{m}.

39 Bonitas Dei non addit aliquid ſecundum rem ſupra bonitatem abſolutam; ſed tantum ſecundum rationem; quæ non eſt caſſa, & vana, quia fundatur ſuper ſimplicitatem eius. Veri.q.21.4.3^{m}./.9^{m}.

¶Adducere.0.Adductio.Accuſatio.22.Anima.94.Iacobus.3.Organum.1.

40 In conuerſione euchariſtiæ, nihil additur corpori Chriſti.4.d.11.q.1.artic.3.q.1.cap.fin./.1^{m}.Paradiſus.6.Vocatio.1.Vſura.188.

1 ¶Adeps in veteri lege prohibetur comedi. primo quia non generat bonũ nutrimentum; ſicut nec ſanguis. Secundo propter idolatriam. Tertio quia erat pro ſacrificio. Quarto propter ſenſualitatem.12^{a}.q.102.3.8^{m}./.6.1^{m}.

2 Adeps comburebatur Deo, a quo eſt omnium bonorum ſufficientia, & pro charitate Chriſti in paſſione.12^{a}.q.102.3.3^{m}./.6.1^{m}.

3 Adeps in ſcriptura quandoque in bono, quandoque in malo accipitur. ſignificat enim deuotionem, malitiam cordis, oris, & operis, delectationem peccati, ſuperbiam, falſitatem, & ſenſum carnalem. Pſal.16.me^{o}.d.G. Baptiſmus.171. Pingue.

¶Adeptio.Adipiſci.Amicitia.15.Amor.166.167.Beatitudo.84 Fieri.8.Finis.26.Fortitudo.51.Fructus.8.Humilitas.25.

1 ¶Adæquari & aſſimilari important motum ad æqualitatem, & ſimilitudinem: non autem æquale, & ſimile. Ideo filius Dei eſt ſimilis, & æqualis patri, & econuerſo, & adæquatur, & aſſimilatur ei; ſed non econuerſo. 1^{a}.q.42.1.3^{m}./.1.d.19.q.1.2.0./.d.31.L.prio^{o}.C./.3.14^{o}.29.fi./.Opuſc.9.q.44./.45.

Du^{m}.80^{m}. 2 Oppoſitum videtur dicere. Veri.q.44.2^{m}.Reſpondeo Dubio.80°. *Accidens 41.Actus.36.Adam.18.64.

Aſſimulatio.3.Commenſuratio.Comprehendere.4.Aequari.Aequalitas.Imago.5.Ius.18.Pœna.12.Proportio.1.Ratio.61.Sanitas.1.Veritas.2.10.& c.28.Virtus.68.Vniuerſale.12.Vſura 35.Chriſtus.81.

Adeſſe.Accidens.62.88.Affuiſſe.Alius.3 Dominium.12.Euchariſtia.161.Gratia.133 Indulgentia.6.Ineſſe.Inhærere.Iudæi.45.Miſſa 23.Mulier.19.Pars.30.Prædicari.12.Præſſe.Vſura.284.

¶Adhæſio.Angelus.487.Charitas.130.Certitudo.1.9.15.Cognitio.42. Euchariſtia.238. Excæcatio.1.Fides.62.90. Finis.138.Impugnare.2.Inhærere. Laus.2.Peccatum.370.396.422.Puluis.2 Raab.Via.11.12.Voluntas.39.42.51.

¶Adhibitio.Benedictio.7.Cauſa.43.44 Correctio.12.13.Cura.5.Ignorantia.22.Lamech Memoria.20.

Occidere.21.Pœnitentia.71.Solennitas.Solicitudo.1.

¶Adiacere.Creatio.45.Tempus.36.

1 ¶Adiectiuum duo facit circa ſuum ſubſtantiuum, ſcilicet, quia reſtringit: & informat.1.d.25.1.7^{m}.

2 Immo adiectiua reſtringuntur ſecundum ſuppoſita.1.d.9.q.1.1.c./.2^{m}./.2.0. Reſponden ſicut Dubio.81. Du^{m}.81.

3 Adiectiua ſignificant per modum accidentis: ſubſtantiua vero per modum ſubſtantiæ. 1^{a}.q.39.3.c./.1.d.9.q.1.2.c.Po^{a}.q.9.6.c.priu^{o}.

4 Adiectiua ſignificant tantum formam: ſubſtantiua vero formam & ſuppoſitum. Ratione ſecundi dicuntur prædicari per identitatem: ſed ratione primi per informationem: quæ eſt magis propria prædicatio.3.d.5.L.m^{o}.C.Accidens.7.&c.

5 Adiectiua prædicantur tantum per informationem: ſubſtantiua vero etiam per identitatem.3.d.5.L.fi.D. Aduerbiũ. Concretum.

6 Nomina collectiua ſubſtantiua prædicantur de multis ſuppoſitis in ſingulari: non autem adiectiua; ſed tantum in plurali 1^{a}.q.39.3.c. *Ens.37.Modus.2.Neutrum.2.

7 Adiectiua non ſecum ferunt ſuppoſitum ſicut ſubſtantiua: ſed ſignificatum ſuum ponunt circa ſubiectum.1^{a}.q.39.5.5^{m}./.1.d.9.q.1.1.c./.2^{m}./.3.d.5.L.me^{o}.C.

8 Adiectiua numerantur ſecundum ſuppoſita: ſubſtantiua vero ſecundum formam ſui ſignificati.1^{a}.q.36.4.7^{m}./.q.39.3.c./.1.d.4.q.13.2^{m}./.d.9.q.1.1.c./.2^{m}./.2.0./.d.23.4.4^{m}./.d.25.4.c./.d.29.4.c./.2^{m}./.3.d.1.q.2.4.6^{m}./.5.2^{m}./.Po^{a}.q.9.6.c./.Quol.1.2.3^{m}.

9 Adiectiua non ſupponunt 1^{a}.q.19.5.5^{m}.

10 Adiectiua copulant.1^{a}.q.39.5.5^{m}./.3.d.7.q.1.2.5^{m}./.q.2.2.c./.Po^{a}.q.9.4.c.me^{o}.F.

11 Adiectiua eſſentialia prædicantur de perſonis diuinis pluraliter: ſubſtantiua vero tantum ſingulariter. 1^{a}.q.39.3.0./.1.d.9.q.1.2.0./.d.33.4.0.

12 Adiectiua quæ ſignificant conditionem rei abſolutæ in diuinis: prædicantur communiter de perſonis, & proprietatibus, & de eſſentia: non autem quæ ex ſignificato vel modo ſignificandi dicunt modum, quo diſtinguuntur ab inuicem. 1.d.33.4.0./.d.34.q.1.1.2^{m}./.Po^{a}.q.8.2.7^{m}. *Pater.7.16.Quinitas.5.Spiritus.24.

13 Adiectiua quæ ſignificant actus notionales vel eſſentiales non prædicantur de proprietatibus; nec de eſſentia.1.d.33.4.0./.L.me^{o}.F./.d.34.q.1.1.1^{m}./.2^{m}./.Po^{a} q.8.2.7^{m}./.3.4^{m}.

14 Subſtantiua notionalia prædicantur de eſſentia: non autem adiectiua: niſi mediante ſubſtantiuo notionali.1^{a}.q.39.5.5^{m}./.6.c./.1.d.5.q.q.1.1.0./.q.3.3^{m}./.d.34.q.1.1.2^{m}./.L.priu^{o}./.Po^{a}.8.3.4^{m}.

15 Subſtantiuum pro adiectiuo ponitur aliquando in diuinis.1^{a}.q.36.4.7^{m}.fi.

¶Adinuentio.Adinuenit Chriſtus tria.5. breue ſalutis verbũ, nouum ſaluandi modum, & nouum ſaluandum populum. Iſa 12 fi Inuentor.

Adipiſci Beatitudo.25.84.88.90.125.Charitas.54.61. Delectatio.31.Deſperatio.2.Euchariſtia.257.Fieri.8. Finis 26.37.55.Fortitudo.51.Fructus.8.Humilitas.25.Intellectus.12.Maria.19.Sacrificium.13.Spes.41.47.50.&c.Verbum.46. Virtus.140.162.165.184.232.253.&c.

¶Adiri Paradiſus 10.

1 ¶Addiſcere dupliciter contingit, ſcilicet per inuentionem, & per doctrinam. Ve.q.11.1.c.fi.A./.Poſt ter.le.1. prin^{o}.H.

2 Dolor triſtitia, & delectatio intenſe impediunt actum addiſcendi, ſed moderate adiuuant.12^{a}.q.37.1.0.Chriſtus.143.Diſcere.Ordo.40.Paulus.7.Pueri.10.Scientia.66.71.&c. ſignũ.12.Veritas.32.

1 ¶Aditus regni cœlorum aperitur tripliciter, ſcilicet quantum ad gloriam animæ in paſſione Chriſti; quantũ ad gloriã corporis in reſurrectione, & quo ad locum in aſcenſione.4.d.4.q.2.21.2.q.6.2^{m}. *Aſcendere.15.Paſſio.134.

2 Apertio aditus regni cœlorum eſt remotio impedimenti gloriæ.3^{a}.q.39.5.0./.q.45.5.0.q.69.70./.4.3 L.fi./.d.4.q.2.2c.2.6.0. *Baptiſmus.23.254.155.Circumciſio.49. Confeſſio.56.Exorciſmus.8.Introitus. Paſſio.130. Peccatum.353. Satiſfactio.2.36.&c.

¶Adiunctum.Abſoluere.34.Admiſſio.Annexum.0. Bonitas.173.Delectatio.110.Deus.153. Eſſe 29. Euchariſtia.45. Guſtus.3.Iuſtitia.21 Manſuetudo.2. Meritum.95. Modeſtia.1.Nimium.Nomen.45.Peccatum.212.1 Per ſe.3.Præteritum.3.Prudẽtia.76.Qui eſt.3 Simpliciter.1.4.Temperantia.9.12.

13.Vir-

Ad

13. Virginitas. 23. Virtus, 106. Vſura. 85.

1 ¶ Adiurare, eſt ad iuramentum cogere, & ordinare aliquid per diuina. 22ª. q. 90. 1. c. /. Mat. 26 fi. e. I.

2 Adiuratio, iuramentum, & deprecatio, fiunt per res ſuperiores. 4. d. 15. q. 4. ar. 3. q. 1. 1m. Iuramentum. 2.

Diuiſio. 3 Modus adiurationis, duplex ſcilicet coactiuus, & deprecatiuus. 22ª. q. 90. 1. 2. c. / 4. d. 15. q. 4. ar. 3. q. 1. 1m.

4 Adiurare ſubditos licet vtroque modo: ſed pares vel ſuperiores tantum ſecundo modo. 22ª. quæſtio. 83. 17. 1m. /. quæſt. 90. 1. o.

5 Non licet adiurare dæmones deprecando, ſed compellendo ne noceant, non vt proſint. 22ª. q. 80. 2. o. Dæmon. 75.

6 Adiurare licet creaturas irrationales, ac per eas nobis dæmõ noceat. 22ª. q. 90. 3. o.

Dū^m. 82^m. 7 Immo periculis humanis obuiandum eſt per humana, & non per diuina. 22ª. q. 88. 11. 2m. Reſpondeo Dubio 82°. 276. 441. 3. 4°. 120°.

8 Dæmones adiurati per nomen dei, & per virgines idolorum, obediunt. Po². q. 6. 10. 4m. /. 5m.

9 Omnis adiurans ſemper in ſe confitetur defectum. 4. d. 15. q. 4. art. 3. q. 1. 1m.

10 Summus pontifex iudæorum adiurando Chriſtum coactiue, peccauit 22ª. q. 90. 1. 1m.

11 Simon, & Iudas leguntur adiuraſſe dracones, & eis præcepiſſe, vt in deſertum locum diſcederent. 22ª. q. 90. 3. b.

¶ Adiutor. Vſura. 260.

¶ Adiutorium. Agiographe. 2. Aſcendere. 6. Facilitas. 1. Iurare. Mulier. 3. Viſio. 10 Vſura. 255. 256.

Diuiſio. ¶ Adiuuari dicitur aliquis dupliciter, ſcilicet per miniſterium, & per virtutem. Primum conuenit deo, non autem ſecundũ. 1ª. quæſt. 23. 8. 2m. / 4. d. 4. q. 1. 1. c. fi. H. /. Veri. q. 28. 8. 8m. /. Iob. 25. me° K. /. c°. 26. prin°. Ro. 11. lect. 1. me°. B. / 2ª. Cor. 3. lect. 2. prin°. C. / 2ª. Cor. 6 prin°.

Addiſcere. 2. Adiutorium Agens. 2. Agiographæ. 2. Amicitia. 39. Balneus. Beatitudo. 68. 70. Coadiutor. Conſilium 28. Credere. 11. 26. Delectatio 54. Fides. 23. Fortitudo. 49. Gratiarum actio. 1. Honor. 22. Ingratitudo. 7. Mulier. 3. Prædeſtinatio. 35. Præuaricator. 1. Prudentia. 76. Requies. 1. Scientia. 263. Species. 45. Venire. 2. Vita. 48.

¶ Adminiculum. Logica. 2. 11. Via. 7.

¶ Adminiſtratio. Angelus. 90. 164. 255. 279. Charitas. 92. Idoneus. 2. Iudicium. 51. Lepra. 4. Magnificentia. 3. Sanctos 10.

1 ¶ Adiuratio duo requirit, ſcilicet quòd cauſa ſit occulta, & aliquid in re videatur repugnans. 2. d. 18. q. 1. 3. c. /. Po². q. 6. 2. c. prin°. Angelus 89. 144. Delectatio. 34. Faſtidium. Iudicium. 85. Miraculum. 2. Dubitatio. 3. Matrix. 49.

2 Admiratio duplex, ſcilicet deuotionis, & infidelitatis. Io. 3. lect. 2. prin°. Mirari. Miraculum. o. Tragedia.

3 Aliquid non eſt admirabile dupliciter, ſcilicet quando effectus eſt occultus, & quando perfecte cauſam oſtendit. Pſal. 8. prin°.

4 Admiratio eſt ſpecies timoris, & principium philoſophiæ. 12ª q. 41. 4. o. /. 22ª q. 180. 3. 5m. /. d. 26. q. 1. 3. c. / Timor. 42. Stupor. 2. Veri. q. 26. 4. 7m fi.

5 Admiratio eſt cauſa delectationis ratione ſpei, & actus connaturalis, ſcilicet collationis. 12ª. quæſtio. 32. 8. o. Delectatio 34.

6 Admiratio conſequitur apprehenſionem alicuius excedentis noſtram facultatem. 1ª. q. 105. 7. c. / 12°. q. 41. 4. c. /. 22ª. q. 180. 3. 3m. / 3ª q. 15. 8. c. /. 3. d. 26. q. 1. 3. c. fi. /. 4. d. 48. q. 1. art. 4. q. 3. 2m. /. Ver. q. 26. 4. 7m. Miraculum. 3. Trepidatio.

7 Admiratio non conuenit animæ ſenſitiuæ. 3. 4. c°. 33 fi.

8 Admiratio fuit in Chriſto 3°. q. 15. 8. o. / 3. 4. c°. 33. 4m. /. Math 8. me°. b. D.

¶ Admittere. Adoptio 2. Circunciſio. 33. Iudex. 4. Matrimonium. 59. 60. Præuaricator. 3. Recipere. o. Subdiaconus. 3.

Diuiſio. ¶ Admixtio extranei dupliciter poteſt eſſe, ſcilicet vno modo ita quod extraneum adiunctum, ſoluat ſpeciem eius cui adiungitur, vel trahendo ad ſpeciem ſuam, ſicut ſi amphoræ aquæ adderetur phiala vini, vel faciendo mediam ſpeciem, ſicut quando vtrumque æqualiter ponitur, vt æqualitas non accipiatur tantum ſecundum quantitatem ſed ſecundum proportionem virtutis. Alio modo ita quòd additum non ſoluat ſpeciem, ſed ipſam aſſumatur ad ſpeciem eius cui additur, ſicut ſi gutta aquæ, amphoræ vini apponatur. 4. d. 11. q. 2. art. 2. q. 2. c. vel accidens. 81. 82. Actio. 3. Affinitas. 5 A. midſt Angelus 67. Aurum. 2. Cœlum 66. 132. Conſeruatio. 4. Corruptio. 8. Creatio. 13 Duratio. 7. Elementum. 1. &c. Euchariſtia. 66. Forma. 25. 48. 49. 150. Salſedo. Vniuerſum. 3.

1 Admonitio pertinet ad correptionem fraternam. 22ª. q. 33. 7. o. / 4 d. 19. q. 2. 1. o.

2 Admonitio præuia ſecreta, eſt de præcepto ante publicam denunciationem in iudicio. 22ª q. 33. 7. o. /. 4. d. 19. q. 2. ar. 3. q. 2. 1. o. /. Vir. q. 3. 2. o. /. Quol. 11. 12. o. Correctio. 3. 11. Denunciatio. 1.

3 Admonitio ſecreta debet eſſe dura, quando peccans eſt pertinax, tamen cum affectu lenitatis. 4. d. 19. q. 2. ar. 3. q. 3. o.

4 Admonitio coram teſtibus debet præcedere accuſationem. 22ª q. 33. 8. o. /. 4. d. 19. q. 2. art. 3. q. 2. o. /. Quod. 11. 11. o. Accuſatio. 5. correctio 12. 13.

5 Admonitio præuia fratris, de re quæ dicitur prælato, extra iudicium exiſtenti, tanquam perſonæ quę poteſt prodeſſe, & non obeſſe, non eſt de præcepto. 22ª. q. 33. 8. c. /. 4m. /. 4. d. 19. q. 2. ar. 3. q. 24m. Accuſatio. 5. Correctio. o. vel Diaconus. 5. Mulier. 19. Præmonitio.

¶ Adoleſcens. Abbatiſſa. 2. Creſcere. Delectatio. 74. Inuidia. 11. Religio. 57.

1 Adoptio eſt extraneæ perſonæ in filium, vel nepotem & deinceps, legitima aſſumptio. 3ª. q. 3. 5. 2m. /. 3. d. 10. q. 2. ar. 1. q. 1. o. /. 4. d. 42. q. 2. 1. 2. c. ° Apoſtoli. 31. Aſſimilatio. 7. Electio. 20. &c. Filiatio. 8. Matrimonium. 47.

2 Adoptare eſt admittere ex gratia ad participandum hæreditatem. 3ª. d. 10. q. 2. ar. 1 q. 1. c.

3 Adoptio duplex, ſcilicet perfecta ideſt arrogatio, & imperfecta ſcilicet ſimplex adoptio. 4. d. 42. q. 2. 1. 1m.

4 Adoptans debet eſſe ſic ſenex, vt naturaliter poſſit eſſe pater adoptati. 4. d. 42. q. 1. 5m.

5 Habens perpetuum impedimentum generationis, non poteſt adoptare, ſicut ſpado & frigidus. 4. diſtinc. 42. quæſtio. 2. 1. 4m.

6 Qui non eſt ſui iuris, non poteſt adoptare, nec minor viginti quinque annis, nec mulier, niſi ex ſpeciali conceſſione principis. 4. d. 42. q. 2. 1. 3m. /. 3. 3m.

7 Adoptatus perfecte ſuccedit adoptanti ab inteſtato, nec poteſt eum ſine culpa priuare tertia parte hæreditatis. 4. d. 42. q. 2. 1. 1m.

8 Quicquid eſt in poteſtate adoptati, tranſit in poteſtatem adoptantis. 4. d. 42. q. 2. 3. 4m.

9 In adoptione ſimplici adoptatur filius non emancipatus, nec tranſit in poteſtatem adoptantis, nec ſuccedit in hæreditatem niſi velit adoptans. Et fieri poteſt ſine auctoritate principis vel magiſtratus. Quorum oppoſita ſunt in arrogatione. 4. d. 42. q. 1. 1. 1m.

10 Adoptato patre adoptantur filij, & nepotes non emancipati. 4. d. 42. q. 2. 3. 4m.

11 Conſanguineis non conuenit adoptari, quia naturaliter ſunt hæredes. 3. d. 10. q. 2. ar. 1. q. 1. 1m. / 4. d. 42. q. 2. 1. 7m.

12 Ex adoptione cauſatur cognatio legalis, impediens matrimonium auctoritate legis cõfirmatæ ab eccleſia 4. d. 42. q. 2. 2. o.

13 Cognatio triplex contrahitur ex adoptione, prima deſcendentium, ſecunda inter coniugem adoptantis, & ipſum adoptatum, & econuerſo, perpetuum impediens matrimonium, tertia inter filios naturales, & adoptatos, impediens tantũ quandiu durat adoptio 4. d. 42. q. 2. 3. o.

14 Adoptare homines conuenit deo. 3ª. q. 23. 1. o. /. 3. d. 10. q. 2. ar. 1. q. 1. o. / 3. 4. c°. 17. fi. Deus.

15 Adoptare conuenit toti trinitati, licet poſſit appropriari patri. 3. quæſt. 3. 4. 3m. /. 5. 2m. /. quæſt. 23. 2. o. /. 3. d. 10. q. 2. ar. 1. q. 2. o.

16 Adoptare appropriatur patri, vt auctori. filio vt exemplari, & ſpiritui ſancto, vt imprimenti. 3ª q. 3. 5. 2m / q. 23. 2. 3m.

17 Adoptare vt cauſa agens media vel exemplaris, appropriatur filio, ſed vt forma inhærens, appropriatur ſpiritui ſancto. 3. d. 10. q. 2. ar. 1. q. 3. o.

18 Adoptatio dei, facit adoptatum eſſe idoneum, ſed adoptatio hominis, præſupponit idoneum. 3°. q. 2 . 1. c.

19 Sola creatura rationalis adoptatur à deo: non ex creatione, ſed ex dono ſpiritusſancti. 3ª. q. 23. 3. o. / 3. d. 10. q. 2. art. 2. q. 1. o. / 3. 4. c°. 17. fi. /. 21. fi. vel filiatio. 35 Baptiſmus. 173. &c.

20 Adoptari conuenit etiam angelis. 3° q. 23. 3. 2m / 3. d. 10. q. 2. ar. 2. q. 2. o. ° Apoſtoli. 31. Baptiſmus. 173. 174. 175.

21 Adoptio filiorum dei, eſt per conformitatem imaginis ad filium naturalem, imperfecte quidem per gratiam viæ, ſed perfecte per gloriam. 1ª q. o. 4. 2m. / 22ª q. 45. 6. c. /. 1m /. 3ª. q. 3. 5. 2m /. 8. c. / q. 39. 8. 3m /. 4. 45. 4. c. / 3. 4. °. 24. prin°. /. Ro. lect. 3. prin°. B. / c°. 8. lect. 3. fi. / Le. 6 me°. K. &c Gal. 4 lect. 2. fi. /. Epheſi. lect. 1. me° E & H. 2. lect. 3. me°. H. Filiatio. 36. 37. Aſſimilatio. 6. 7. Euangelium. 1.

22 Chriſtus non eſt filius dei adoptiuus. 3. q. 23. 4. o. /. q. 32. 3. c. /. q. 43. 1. c. /. 3. d. 4. q. 1. art. 2. q. 3. c. / q. 2. 3m. /. d. 10. q. 2. ar. 2. q. 3. o. /. d. 11. 3. 2m / d. 13. q. 1. 1. 1m. /. d. 18. ar. 4. q. 1. 1m. /. 4. d. 4. q. 1. 1m / 4. d. 4. q. 1. ar. 3. q. 5. 2m. /. 3. 4. c°. 4. /. Veri. q. 29. 1. 2m. Filiatio. 8. 12. 33. &c. Frater. 2. Vnigenitus.

23 Chriſtus fuit filius adoptiuus Ioſeph. 3ª. q. 28. 1. 1m. /. 4. d. 30. q. 2. 3. 4m.

Ad

Deus.

1 ¶ Adoratio dei, eſt actus latriæ. 22ª. q.83.1.o./.Ʒ.3. cº.110.

2 Adoratio dei duplex ſcilicet interior deuotio mentis, & exterior humiliatio corporis. Prima eſt principalior, ad quam, & propter quam ſecunda fit. 22ª. q.84. 2.3. o. Cultus.12.13. vel Euchariſtia.191. Religio. 16.

3 Adoratio exhibita deo, & creaturæ non dicitur vniuoce, ſed analogice. 22ª.q.84.1.1m./.q.64.1. 2m./. 3. d.9.q.1.articul. 2. quæſt.7.o.

4 Adoratio requirit actum corporalem. 22ª. q. 81.7.o./. q. 84. 2.o./.3.d. 9.q.1.ar.3.q.3.o./.Ʒ.3.cº.119. Abraham.22.

5 In adoratione genuflectimus, noſtram infirmitatem deſignantes reſpectu dei, ſed proſternimur quaſi profitentes nos nihil eſſe ex nobis. 22ª. q.84.2.2m./. Eph.3. lect.4. prinº. E. Colere.

6 Adoratio requirit locum determinatum, non de neceſſitate, ſed ad decentiam ex parte adorantium, triplici ratione ſcilicet propter loci conſecrationem, propter ſacra myſteria, & talia ſanctitatis ſigna quæ ibi continentur, & propter concurſum multorum adorantium. 22ª. quæſt.84.3.o./. 1ª. Tim.2. lect.2.meº.B. Elephas.1.3. Feſtum.6. Oratio.31. Templum.2.

7 Iudæi adorant ad occidentem, vt vitent idolatriam, & ſignificent mortem Chriſti. 12ª. q.102.4.5m.

8 Chriſtiani adorant ad orientem, propter lumen mentis, & quia ibi eſt nobilior pars orbis, in qua paradiſus eſt, & propter nobiliora opera Dei in ipſo. 22ª. quæſtio. 84.3.3m./.3. d.9.q.1.ar.3.q.3.3m./.Opuſc.3.cº.261.ſi.

9 Adoratio latriæ fit ratione principij, creationis, & gubernationis. 22ª. q.81.1.3m./.4m./.3 o./. q.84.1.3m./.3.d.9.q.1.3. o./.4.d.5.q.1.ar.3.q.3.6m.Ʒ.3.cº 120./. Pſ.40.ſi.

10 Deo debetur latria propter deitatem, & dulia propter dominium 3ª.q.25.2.c.

11 Tota trinitas eſt adoranda, vna tantum latria. 22ª.q.81.3.1m./ q.84.1.3m./.3ª.q.25.1.1m./.3.d.9.q.1.ar.3.q.2.o.

12 Relationes diuinæ debent adorari latria. 1ª.q.28,2.b.

13 Deitas, & humanitas Chriſti, ſunt adorandæ vna adoratione latriæ. 3ª. q.25.1.o./.quæſt.58.3.c.ſi./. 1m.3.d.9. quæſt. 1. artic.1.quæſt.1.o./.d.39.1.4m./. Verit.quæſt.29.4 4m.
* Idolatria.8.10.

14 Perſona Chriſti adorari debet latria ratione deitatis, & duliæ, ratione humanitatis, perfectæ omni munere gratiarum, 3ª.q.25. 2.c.

15 Humanitas Chriſti vt vnita verbo, debet adorari latria, non autem ſecundum ſe, ſed iperdulia. 3ª. quæſt. 25.2.o./.3. d.9. q.1.ar.2.q.1.8./.q.4.1m. * Mag.1.&c.

16 Caro Chriſti adoranda eſt latria. 3ª.q.25.2.o./.q.58. 3. 1m./. 3.d.9.q.1.ar.2.q.1.o./.Gal.4.lect. 4.prinº.G.

17 Hoſtia debet adorari latria ſub conditione, in habitu.3.d.9.q. 1.ar.2 q.6.2m./.1. Cor.11.lect.6. prinº.Idolatria.11.

18 Imago Chriſti adorari debet latria. 22ª. quæſt. 81.3.3m./. q. 94. 2.1m./. 3ª.quæſt.25.3.o./.4.c./.5,2m./.3,diſtinct. 9.q.1. ar.2.q.2.o.

19 Adoratio imaginis Chriſti tradita eſt ab apoſtolis. Et Lucàs depinxit imaginem Chriſti, quæ eſt Romæ. 3ª. q.25. 3. 4m./.3 d.9.q.1.ar.2.3m.

20 Ponere imagines Chriſti, & ſanctorum, & adorare eas, licet nunc, non autem in veteri teſtamento. 3ª. q.25.3.1m./. 3.d.9. q.1.ar.2.q.2.1m./.1m.

21 Crux propria Chriſti, vt repræſentans Chriſtum, & ut tetigit Chriſtum, & perfuſa Chriſti ſanguine, debet eadem adoratione latriæ cum Chriſto adorari. Sed imago crucis eius in alia materia, debet adorari latria vt imago Chriſti tantum, 22ª quæſt.103.4.3m./.3ª.q.25.4.o.

Duᵐ.83ᵐ. 22 Immo crux Chriſti vt res quædam, non poteſt adorari latria niſi vt repræſentans Chriſtum, ſed vt eſt quædam res Chriſti, debet adorari iperdulia, & nõ latria, quia non eſt pars Chriſti. 3.d.9.q.1.ar.2.q.4.o. Reſpondeo. Dubio.83.

23 Honor adorationis crucis Chriſti vt eſt res quædam Chriſti, non eſt tantus, quantus exhibetur matri eius. 3.d.9. quæſt.1. ar.2.q.4.3m.

24 Omnia alia Chriſti, vt claui, lancea, corona, veſtes, & huiuſmodi, adorantur ratione contactus tantum. 3ª. quæſtio. 25. 4.3m.

25 Mater Chriſti adorari debet iperdulia, non autem latria, 22ª.q.103.4.2m./.3ª. quæſtio.25.5.o./.3.diſt.9. quæſt.1.ar.2. quæſt.3.o.

26 Mater Chriſti, ratione ſui debet adorari dulia, ſed vt mater Chriſti, iperdulia.3.diſtin.9.quæſtio.1 .artic.2. q.3.o. Dulia. 1.inſ.

27 Viri ſancti debent adorari dulia tantum. 22ª. q.84.1. 1m./.3. d.9 q.1.ar.2.q.5.o. Gentiles.1.

28 Reliquiæ ſanctorum ſunt adorandæ dulia tantum, 3ª.quæſtio. 25.6 o.

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29 Angelus apparens in ſpecie Chriſti, non poteſt adorari ſine peccato, niſi conditione expreſſa. 3.diſt.9.quæſtio.1. artic. 2.q.9.3m./.4.d.30.1.prinº. Abraham.23. * Imperator.5. Pythagoras.5.

30 Creatura non poteſt adorari latria ſine peccato. 22ª. q.84.1. 1m./.q.94.2.3.o./.q.161.3.1m./.3ª.q.25.5. 6.o./.3.d.9.q.1. 2. o./Ʒ.3.cº.120./.L1º.4.cº.7.17m./.17.2m./. Pſal.40.ſi.D./.Ro. lect.7. mº.F.ſi.B.Seraphin.6.

1 ¶ Aduena eſt, qui aliunde venit, ſed peregrinus, qui alio tendit. Pſalm.38.ſi.c./. He. 11. lect. 4. prinº. B. Extraneus. Hoſpes.

2 Aduena eſt qui non habet manſionem, ſed peregrinus eſt qui non habet affectum ad mundana. Pſal. 38. ſi. C. Indulgentia.24. Præceptum.132.136. Peccatum.355. Perfectio.47.&c. Relatio.57.

¶ Aduenire. Accidens.19. Aduentus.o. Anima.12. Character. 1. Eſſe.46. Fides.120.157. Fieri.8.

1 ¶ Aduentus Chriſti duplex ſcilicet in carne, & ad iudicium. 3ª.q.1.6. 3m./.q.36.1.1m./. 3m./.4.d.47.q.1.ar.1. q.3.1m./. Pſa.9.prinº./.Pſal.12.prinº.D.

2 Aduentus Chriſti triplex, ſcilicet in carne, in mente, & ad iudicium. Iſa. plo.meº.C.
* Aductio. Aduenire. Calor.8.

3 Aduentus Chriſti in carne, quia factus eſt per incarnationẽ ideo ſub dictione incarnationis deſcribitur. Opuſc. 2. cº.1./. Opuſc.60.cº.1.o.

4 Aduentus Chriſti in mente, eſt per gratiam. Opuſc. 60. cº. 24.o. * Confirmatio.15. Diffinitio.15. Imago.44.

5 Aduentus Chriſti in mente, quia eſt per gratiam, ideo ſub nomine gratiæ, ille aduentus Chriſti in animam deſcribitur. Opuſc.60.cº.24.o. * Ioannes.17.

6 Aduentus primus Chriſti, ardenter deſiderabatur à patribus quincuplici ratione, ſcilicet propter exaltationem humanæ naturæ, vt liberarentur captiui à carcere inferni, ſiue limbi, propter depreſſionem diaboli, quia per aduentum Chriſti pacificatus eſt nobis deus, & propter delectationem quam ſperabant habere cum Chriſto, videndo, audiendo, & conuerſando cum ipſo. Pſal. 12. prinº. D. * Iudicium. 76. &c. Limbus.2.

7 Aduentum primum non præceſſerunt ſigna, quia venit Chriſtus occultus, & tempore determinato. 4. d.47. quæſt. 1.ar.1. q.3.1m./. d.48. q.1.ar.4.q.1. 3m. Natiuitas.23. * Nuptiæ.7. Penthecoſte. Semen.18. Vendere.14. Vxor.9.

8 Aduentus primus fuit ad manifeſtandam veritatem, ad liberandum à peccatis, & ad trahendum ad deum. 3ª. quæſtio. 40.1.c.

9 Sed aduentus tertius deſideratur à patribus modernis ſextuplici ratione, ſcilicet quia tunc exaltabuntur, liberabuntur ab omni pœna, & ab omni peccato, & à poteſtate diaboli, & à ſeruitute corporis, & videbimus deum facie ad faciem. Pſal. 12.meº.F.

10 Aduentus tertius erit diſſimilis primo dupliciter, ſcilicet quia manifeſtus, & quia terribilis. 3ª.q.36.1.3m. /. 4.diſt.47. quæſt.1.ar.1.q.3.1.1m./.Pſ.49.Prinº.b.

¶ Aduerbium eſt adiectiuum verbi. 1. d.22.q.2. 1.c. * Bis. Modus.1. Relatiuum 7. Tempus.41.

¶ Aduerſantia nobis ſunt tria ſcilicet proſperitas eleuans, aduerſitas conſtantiam frangens, & perſequutio affligens. Iſa.4.ſi.

¶ Aduerſarius. Cornu. Diſputatio.1. &c. Exordium. 3. Magi. 12. Præuaricator.1. Scientia. 161. Simonia. 18. Teſtis.2. Virtus.243.

¶ Aduerſitas. Aduerſantia. Afflictio. Amicitia.16. Amor.54. Aqua.5. Bonitas.216.&c.249. Charitas. 90.128. Detractio.3. 3. Flagellum. Fundamentum.3. Inuidia.5. Ira.38. Paſſio. 132. Virtus.143.

¶ Aduertere. Percipere. Perpendere. Scienter. Studioſus. Vſura.89.280.293.305.

1 Adulatio. Excedens in delectando alios verbis, & laudibus propter delectationem ſolam, vocatur placidus, ſi vero cauſa lucri, vocatur adulator, quod tamen communiter dicitur etiam primo modo. 22ª.q.115.1.c.

2 Adulatio eſt exceſſus delectandi alios verbis laudis cauſa lucri, ideo eſt peccatum. 22ª.q.115.1.o.

3 Adulatio eſt peccatum mortale tantum, quando eſt contra charitatem, ſcilicet de peccato, intentione nocendi, vel cum ſcandalo. 22ª.q.115.2.o./. Ma.q.7.1.11m. Peccatum.160.
* Detractio.4. Laus.7. Malum.62. Miſſa.12. Natiuitas.29. Palpo. Teſtis.11.

4 Adulatio ſecundum ſe eſt turpius peccatum, & verecundius litigio, quia quæ ex dolo fiunt videntur eſſe ex infirmitate, & falſitate rationis. Sed eſt leuius, quia minus contrariatur amicitiæ ideſt aſſabilitati occulte, ſine vi, & minus cum contem-

Ad

temptu. 22^{æ}. q.116.2.o.

5 Adulatio, & litigium contrariantur amicitiæ, ideſt affabilitati. Primum ſecundum exceſſum in delectando, & ſecundum defectum in contriſtando, ſecundum vero, econuerſo. 22^{æ}. quæſt. 114. prin^{o}./. q.115. prin^{o}./. 1. c./. quæſt. 116. 1. o. vel Detractio. 4.

¶ Adulter, eſt diabolus, & mundus, vnde qui nati ſunt ex ſpiritu diaboli, vel mundi, ſunt filij adulterini. He. 12. lectio. 2. me^{o}. H.

1 ¶ Adulterium eſt ſpecies determinata luxuriæ, ab alijs diſtincta. 22^{æ}. quæſt. 154. 1. c. 8. o./. 4. d. 41. ar. 4. q. 2. c./. Ma. q. 15. 3. c.

Du^{m}.84^{m}. 2 Immo adulterium non tantum pertinet ad luxuriam, ſed ad iniuſtitiam, & auaritiam. Ideo eſt grauius furto, quanto vxor eſt carior re exteriori. 12^{æ}. q. 73. 2. 4^{m}./ q. 73. 5. 1^{m}./. 7. c./. q. 88. 5. c. q. 100. 6. c. fi./. 22^{æ}. q. 65. 4. 3^{m}./. q. 73. 3. c. Luxuria. 9. q. 118. 5. b./. c./. q. 154. 1. 2^{m}./. q. 170. 1. C./. Ma. q. 15. 3. 3^{m}./. Ep. 3. lect. 2. me^{o}. E. Contumelia. 5. Auaritia. 12. Reſpondeo. Dubio 84.

3 Adulterium eſt grauius ſtupro. 22^{æ}. q. 154. 12. c./. q. 170. 1. 2^{m}./ 4. d. 41. ar. 4. q. 3. o.

* Accuſatio. 13. 19. 23.

4 Adulterium vxoris eſt grauius quàm adulterium viri quo ad bonum prolis, ſed quo ad bonum fidei, & ſacramenti ſunt paria. 4. d. 35. 4. o. * Contumelia. 5. Deus 412. &c. Diſpenſatio. 19. Euſtratius. 1. Fornicatio. 5.

5 Ardentior in propria coniuge faciens contra bonum matrimonij inhoneſte eo vtendo eſt aliqualiter adulter, & magis quàm cum alia. 22^{æ}. q. 154. 8. 2^{m}.

Du^{m}.85^{m}. 6 Immo concubitus cum propria vxore qui fit ex libidine, eſt minus peccatum, quam fornicatio. 22^{æ}. quæſt. 154. 2. 6^{m}. fi. Reſpondeo Dubio. 85.

7 Adulterium magis directe opponitur matrimonio, inquantum eſt in officium naturæ, quàm infidelitas. Sed econuerſo inquantum eſt ſacramentum eccleſiæ. 4. d. 39. 6. 2^{m}. * Lapidatio. o. Luxuria. 9. 11. 13. Martyrium. 8. Maſculus. Matrimonium. 47. 116. &c.

8 Nulla ſpecies luxoriæ vel gulæ, vel vitiorum contra fortitudinem, ita directe contrariatur dilectioni proximi, ſicut adulterium. 12^{æ}. quæſt. 170. 1. 1^{m}./. 2^{m}. * Meretrix. 34. Pœna. 55. Scriptura. 10. Venter. Vxor. 21. 22. Voluntas. 41.

9 Deus in adulterio iuſte infundit animam, quia cooperatur naturæ cuius operatio eſt generatio, non autem peccato. 1^{a}. q. 118. 2. 3^{m}./. 2. d. 18. q. 2. 1. 2^{m}./. 3. 2. c^{o}. 88. 5^{m}./. c^{o}. 89. 5^{m}./. Po^{a}. q. 3. 9. 25^{m}.

¶ Adoleſ. Affinitas. 9. Baptiſmus. 95. 98. 102. 129. Matrimonium. 93. 105. 107. &c. Sanctificatio. 2. Sponſalia. 6. &c. Chriſtus. 171.

¶ Aduocati, &c. Cœtus. 1. Societas. 1. Vſura. 313.

Peccatum. 1 ¶ Aduocatus ſcienter defendens cauſam iniuſtam, peccat, & tenetur ad reſtitutionem. 22^{æ}. q. 71. 3. o.

2 Aduocatus tenetur ſubuenire cauſæ pauperum in neceſſitate, ſi per alium nec per ſe poſſit. 22^{æ}. quæſtio. 71. 1. o./. 4. c./. 1^{m}.

3 Aduocatus auxilium, & conſilium præſtat, ei cuius cauſæ patrocinatur. 22^{æ}. q. 71. 3. c. Simonia. 13.

4 Aduocatus ſuſcipiens ſcienter cauſam iniuſtam, iniuſte lædit eum contra quem iniuſte patrocinium præſtat. 22^{æ}. quæſt. 71. 3. c./. 1^{m}.

5 Aduocatus ſuſcipiens cauſam iniuſtam, quamuis laudabilis videatur quantum ad peritiam artis, tamen peccat quantum ad iniuſtitiam voluntatis, qua abutitur arte ad malum. 22^{æ}. quæſt. 71. 3. 1^{m}.

6 Si in proceſſu perpendit aduocatus cauſam eſſe iniuſtam, nõ prodat, ſed ceſſet inducens ad concordiam ſine damno alterius. 22^{æ}. quæſt. 71. 3. 2^{m}.

7 Aduocato defendenti cauſam iuſtam licet prudenter occultare ea, quibus impediri poſſit proceſſus eius, non autem aliqua falſitate vti. 22^{æ}. quæſt. 71. 3. 3^{m}.

8 Aduocato licet accipere præmium moderatum, ſecundum laborem, perſonas, negocia, & conſuetudines. 22^{æ}. q. 71. 4. o./. Opuſc. 19. c^{o}. 7. Ars. 43. 45.

9 Aduocare prohibentur, furioſi, amentes, impuberes, ſurdi, muti, in qualibet cauſa. Clerici in cauſa ſæculari. Sacerdos, monachus, cæcus, infamis, niſi in neceſſitate pro ſe, vel ſibi coniunctis. 22^{æ}. quæſtio. 71. 1. o./. quæſtio. 88. 3. 2^{m}. Religio. 86. 87.

¶ Aduſtio. Cete. 7. Combuſtio. Petrus. 4. Salſedo. Virginitas. 4.

1 Aer ſecundum inferiorem partem, eſt locus auium. 1^{a}. quæſtio. 71. 3^{m}./. 2. diſtinctio. 15. quæſtio. 2. 1. 4^{m}. Anima. 19. vel Dæmon. 121.

* Accidens. 73. Amor. 58. 194.

Ad

2 Aues ſunt productæ principaliter ex aere inferiori, ſecundum conſiderationem motus. 1^{a}. quæſt. 71. 3^{m}./. 2. diſtin. 15. quæſt. 2. 1. 3^{m}.

3 Aer prope terram eſt lucidior, & calidior, quàm in medio. 2. diſtinctio. 6. 3. 3^{m}. * Anima. 96. 104. Animal. 10. 13. 19. 20.

4 Aer eſt actiuior aqua quo ad formas ſubſtantiales, ſed econuerſo quo ad qualitates actiuas, & paſſiuas. 2. diſtinctio. 8. Lectio^{o}.

5 Aer purus non poteſt plus illuminari ab eodẽ. 1. d. 17. quæſt. 2. 4. 1. fi. * Auſter. Calor. 9. Cœlum. 53. 55. 60. Cete. 6. 7.

6 Aer, & aqua poſſunt alterari amittendo ſuam naturalem qualitatem: non autem ignis, quia formalior eſt, contra Auerroim. Anima. 2. lect. 23. * Cibus. 1. Corpus. 35. 42. Creatura. 6. Damnatio. 66. Dæmon. 121. 122. 123. Dies. 24. Ethereum.

7 Aer denſatus poteſt figurari, & colorari. 1^{a}. q. 51. 2. 3^{m}./. 2. d. 8. 3. c./ 4^{m}./. Potentia. q. 6. 7. 7^{m}. Angelus. 76. Dæmon. 122. Euchariſtia. 129. Halo.

8 Species colorum eſt in aere, & in alio medio intentionaliter & incomplete. 4. diſt. 1. q. 1. art. 4. q. 2. 4. c./. Veri. q. 27. 4. 4^{m}./. Quol. 7. 2. 2^{m}. Lumen. 9. * Helias. 4. Ignis. 2. 16. Inſtans. 16. 16. Intentionale 2. Ira. 52. Iudicium. 83. Loqui. 6. Lucidum. 2. Lux. 20. &c.

Du^{m}.86^{m}. 9 Oppoſitum videtur dicere à ſimili. 1^{a}. q. 67. 3. c./. 2. d. 13. 3. c./. Anima. 2. lect. 14. Reſpondeo ſicut Dubio 86.

10 Ignis, & aer mouentur circulatione completa, aqua vero incõpleta, terra autem nullo modo, niſi ſecundum partes per alterationem. Cœli. lect. 4. me^{o}. b./. Lect. 6. fi. D. Motus. 36. * Nubes. 2. Odor. 2. 4. Palpabile. 5.

11 Aer vel aliquod corpus medium, requiritur neceſſario ad motum violentum, non ad naturalem, niſi ad bene eſſe. cœli. 3. lect. 6. prin^{o}. H. * Paradiſus. 3. 4. Piſcis. 1. Pluuia. 3. Sapor. Serenitas. Somnium. 1. Spiritus. 4. Stella. 7.

12 Facilius fit ignis ex aere, quam econuerſo. Opuſc. 17. c^{o}. 5. Tactus. 11. Vapor. 1. Verbum. 17. Vox. 3. 4.

13 Aer, & ignis non deſcribuntur in principio Bibliæ, quia cum ſint inſenſibiles, non ſunt ita manifeſti rudibus, quibus Moyſes loquebatur, ſicut terra, & aqua 1^{a}. quæſtio./. 66. 5^{m}./. q. 68. 3. c./. 3^{m}./. quæſt. 71. 3^{m}./. q. 74. 1. 2^{m}./. quæſt. 91. 1. 4^{m}./. 2. diſt. 14. 2. 2^{m}./. 5. 1^{m}./. Po^{a}. quæſt. 4. 1. 2^{m}./. q. 5. 9. 15^{m}./. Hebr. lect. 9. prin^{o}. H.

1 ¶ Affabilitas, ſiue amicitia, non eſt ſpecialis virtus diſtincta ab alijs, ſed eſt aliquid conſequens omnes virtutes. 22^{æ}. quæſt. 23. 4. 1^{m}./. quæſt. 114. 1. 1^{m}./. 3. d. 27. q. 2. 2. 1^{m}./. Vir. q. 1. 5. 5^{m}./. q. 2. 2. 9^{m}. Amicitia. 8. 9.

Du^{m}.87^{m}. 2 Immo eſt ſpecialis virtus, & ſpecialis obiecti, ſcilicet decentis conuerſationis. 22^{æ}. q. 114. 1. o./. 3. d. 34. q. 1. 2. c. me^{o}. Reſpondeo ſicut Dubio 95.

3 Affabilitas ſiue amicitia, eſt pars annexa iuſtitiæ. 22^{æ}. q. 114. 2. o. Iuſtitia. 22. *. Adulatio. 4. 5. Amor. 237. vel Auſteritas. 2. Confeſſor. 2. Laus. 7.

4 Affabilitati opponitur litigium. 22^{æ}. q. 116. 1. o. Adulatio. 5. litigium. 1.

¶ Affectatum. Affectio 8. Ignorantia. 2. &c.

Differentia. 1 ¶ Affectio animi, diſtingui poteſt quadrupliciter ſcilicet ſecũdum proficuum, & noxium, ab extrinſeco vel intrinſeco, totaliter vel partialiter, intenſe vel remiſſe. Verit. q. 26. 8. cap^{o}. Accedere. 1. Admonitio. 3. Amicitia. 17. * Aduena. 2. Affectatum.

Compatio. 2 Delectatio magis afficit quàm triſtitia, ſed minus percipitur. 12^{æ}. q. 55. 6. o./. 4. d. 49. q. 3. ar. 3. q. 3. c.

3 Affectus eſt virtus beniuolentiæ, faciens placere ſuperioribus bona inferiorum. 22^{æ}. quæſtio. 80. 2^{m}.

Quid * Afflictio. Amicitia. 4. 17. Amor. 109. 116. 132. 154. 173. 198. 202. 206. 215. 245. 258. Angelus. 197. 440. 573. Anima. 159.

4 Affectio carnalis, & conuerſatio mulierum etiam ſpiritualium eſt periculoſa. Opuſc. 18. c^{o}. 9./. Opuſc. 64. c^{o}. 23./. 1^{a} Tim 4. fi. Amor. 170.

* Approximatio. 1. Attentio. 3. Auaritia. 1. 9. 12. 25. Beneficientia. 1. &c. Beneficium. 1. 4. 5. 11. Benignitas. Bonitas. 170. 225. 226. Canonizatio. 2.

5 Affectum rei laudabilem oſtendunt quatuor, ſcilicet conſilij petitio, proprio ſudore nutriri, tribulatis compati, eleemoſinas elargiri. Opuſc. 71. * Character. 17. Charitas. 61. 66. 111. 119. Certitudo. 21. Circulus. 3. Clementia. 6. Cogitatio. 10. 11. Cognitio. 5. Concluſio. 6. Conſilium. 15. Contemplatio. 2. 24. Correptio. 1. 20. Coruus. 1. Credere. 53. 34. Cultus. 13.

Deus. 6 Affectum hominis, per ſe quidem ſolus deus videt, ſed ſecundum quòd per aliqua ſigna manifeſtatur, poteſt etiam

ipſum homo cognoſcere. 12ª.q.112.5c./. 22ª.q.106.5.3m. Damnatio.17.Debitum.20. Dæmon.36.35.48.52. Deſiderii.1.Deus.179.Diſpoſitio.33.Dubitatio. 1. Dulcedo.9.Eleemoſyna.29.Euchariſtia.268.277. Excæcatio.2. Experiētia.9. Facere.9.Frater.1.Frui.1.Gratia.150. Habitus.68. Homicidium.4.5.Idolatria.9.Imago.25.43.Infantia.

7 Paſſio diuinorum, dicitur affectio ad diuina, & coniunctio ad ipſa, per amorem dei, & per guſtum ſpiritualem diuinorum. 12ª.q.112.5.c./.quæſt.112.5.c./.22ª.q.45.2.c./. 1m./.q.97.2.2m./.quæſt.154.2.c./.q.162.4.1m.ſi. ° Intellectus. 5.Inuocari.Ioſaphat.

8 Ex affectu hominis trahitur mens eius ad intēdendum ijs, ad quæ afficitur. 1ª.q.18.2.1m./. q.64. 2.3m./. q.91.4.1m./. 22ª.q.20.4.c /.4.d.15.quæſt.4.ar.4 q.3.1m./. Verit.quæſt.22.2.C.Iudicium.41.Iudith.Iuſtitia.22. Iuſtificatio.18. Lachrimæ. Laus.19.Lex.140. Luxuria.16 Macula.5. Maledicere.2.3.Melius.3.4 Memoria.20.Miſericordia.10. 22. Miſſio.36. Munditia.1. Mundus.5. Muſica.1. Obſtetrix. 2. Offendens. Operatio.34. Oratio. 20.45.54. 100. Organum. 1.3. Paſſio. 23.&c. Peccatum.135.185. 186.188 203.220 221.275.370.397.Pœna 42.Pœnitentia.51.Perfectio.60. Pietas.8.Prægustatio.Philoſophia.63.Proportio.8.Purgatorium.7.Retro.41. Reuerentia. 6. Sacramentum 53. Sanctitas.8.Sapientia. 32. Sepultura.5.6. Seruitie.3. Spes. 50. Sponſa.3. Superbia. 21. Theoª.27.Teſtis.7. Triſtitia.6.7. Verbum. 66.74. 75. Virtus. 24.Vita.75.76.77.Vſura.53.Vultur. Vultus.

Diuiſio. ¶ Afferre. Afferunt quatuor infelicitatem ſæpe homini ſcilicet filiorum, multitudo diuitiarum affluentia, violentus nominatus, & læſa conſcientia. Opuſc.71.Aſſumere.41. vſura.22.c.254.

1 ¶ Affinitas eſt vinculum cauſatum ex carnis copula conſanguineorum.4.d.41.ar.1.q.1.o.

2 Conſanguinitas fit per carnis propagationem, affinitas autem per coniunctionem ordinatam ad eam.4.d.41.ar.1.q 1.c. ° Cognatio.8.

3 Affinitas cauſatur ex matrimonio ante copulam. 4. diſt. 41. ar.1.q.4.2m. ° Conſeſſio.83.Diſpenſatio.20.

4 Affinitas cauſatur ex omni coitu naturali, etiam illicito.4.d.41.ar.1.q.3.o. ° Gratia.85.Inceſtuoſus.

5 Fractio clauſtri virginalis non cauſat affinitatem, niſi ſit commiſtio ſeminum. 4. d.41.ar. 1. q.4.1m./. d. 42.q. 1.2.c. Tractio.3.

6 Affinitas non cauſatur ex coitu contra naturam. 4 d.41.ar. 1.q.3.3m./.ar.4.q.2.4m. ° Inceſtus.1.Iſaias.1.

7 Ex ſponſalibus non cauſatur affinitas, ſed publicæ honeſtatis iuſtitia, impediens matrimonium in tot gradibus, in quot impedit conſanguinitas,& affinitas.4.d.41.ar.1.q 4.o.

8 Publicæ honeſtatis iuſtitia eſt propinquitas ex ſponſalibus proueniens, robur trahens ab eccleſiæ inſtitutione propter honeſtatem eius.4 d.41.ar.1.q.4.c.

9 Puer frigidus vel habens perpetuum impedimentum maleficij ante annos pubertatis, poſt ſeptennium contrahens ſponſalia cum adulta,contrahit publicæ honeſtatis iuſtitiam, quia puer frigidus,& puer non frigidus, ſunt æque impotentes ad actum matrimonij.4.d 31.ar.1.q 4 3m.

10 Omnia impedimenta, quæ faciunt ſponſalia eſſe nulla, non permittunt ſequi affinitatem, nec publicæ honeſtatis iuſtitiam.4.d.41.ar.1.q.4.3m. Sponſalia 10.

11 Sponſalia contracta per alios nullam affinitatem nec robur cauſant, ſi alter vel vterque reclamet.4. diſtinc. 27. quæſt.2. 2. 1m.

12 Affinitas præcedens dirimit matrimonium contractum, & impedit contrahendum,ſequens autem nihil facit. 4.d.34.5.o./.d.41.ar.2.q.1.o./.ar.5.q.1.o.Inceſtus.1.

13 Affinitas manet,mortuo altero coniugum.4. diſtin. 41.art.1. quæſt.2.o.

14 Idem numero eſt conſanguineus, & affinis, ſi conſanguineus tantum ex patre,copuletur conſanguineæ ex matre,vel econuerſo.4.d.41.ar.1.q.3.2m./.d.42.q.1.ar.3.q.2.4m.

15 Affinitas habet gradus tantum a conſanguinitate, quam ſequitur,& numero æquali.4.d.41.ar.2 q.3.o.

16 Affinitas cauſabat antiquitus affinitatem,ſecundi & tertij generis,non autem nunc.4.d.41.ar.1.q.5.o./.L.

17 Olim, & nunc facilius diſpenſatur in remotis gradibus affinitatis,quàm conſanguinitatis.4.diſtinct.41. articul.2.quæſt.3.capit.

1 ¶ Affirmatio, & negatio einſdem de eodem, & non ſecundum idem, poſſunt ſimul verificari.1. diſtinct.34. quæſtio.3. 1.2m.

2 In omni affirmatione ſubiectum, & prædicatum ſunt idem re,et differunt ratione.1ª. q.13.12.c./.q 85.5.3m./.1.d.4.q.2. 1.1m./.3. 4.1º. 24.ſi. ° Accidens. 92. Appetitus. 1. 3. Argumentum. 3. Copulatiua. Delictum. 2. Enunciatio. 3. 8. 7.

3 Affirmatio naturaliter prior eſt negatione, quia ſimplicior, & ſignificat compoſitionem priorem diuiſione, & ſignificat eſſe quod eſt prius quàm non eſſe.22ª.q.122.2.2m./. Periermenias, lect.8. priº. Negatio.5.Exceptiua.Excluſio. 2. Fallacia. 5.

4 Oppoſitum videtur dicere à ſimili,quia non eſſe rei eſt prius quam eſſe eius:ſicut & eſſe in potentia, & in actu.1ª. quæſt. 77.3.1m./ 1.d.24.q.1.3.2m./.Me.9. lect.7.8.9.o./.Liº.12.lec. 6.2.b.d.f. Reſpondeo,ſicut Dubio 52. Duᵐ.88ᵐ.

5 Ad affirmationem ſemper ſequitur negatio oppoſiti, non econuerſo, quia ad plura ſe extendit negatio quam affirmatio.12ª.q.100.7.1m. ° Generatio.90. Medium.21. Negatio. 4.5. Nolo. Nomen.53.60.75.81. Omiſſio.2.9. Potentia. 28. Præceptum.17.&c.49.50.Propoſitio.6. Præpoſitiuus. Reduplicatio.3.Verbum.82.Veritas 24.54.

¶ Afflictio iuſtorum in hoc mundo purgat eos à leuibus peccatis,& erigit affectum à terrenis ad deum. 1ª. q.21. 4. 3m. ° Adam.4.57. Anima.140. 141. Cruciatus. Damnatio.8. &c. 46. 62. &c. Delectatio. 37. 42. Dæmon. 17. Deus. 152. &c. Frenum.Ieiunium. 11.18.21.34. Inuidia.5.6.Martyrium.12. Mors.14. Paſſio.96.Peccatum.202.105. Pœna.c.Pœnale.Pœnitentia.20.Pœnoſum.Purgatorium. 6.7. Tribulatio.o.Inuidia.5.6.

¶ Affluentia.Spiritus.15.

¶ Africa.Ciconia.1.Terremotus.6.

¶ Africanus.Scipio.

¶ Agar. Abraham.11.72.27.Arabes.Concubinatus.6. Hæreditas.2. Iſmael.

¶ Agatha non vtens medicinis,ſed expectans hoc à deo, quia ſtatim ſentiret diuinæ ſaluationis effectum, nō tentauit deū. 22ª q.97.1.3m.

¶ Agenda.Agibile.Adam.64.Angelus.228.243.245.411.445 Anima. 190. Beatus.7.Conſcientia. 12. Conſilium. 11 19. Diaconus.4. Diſpoſitio.12.43.Finis.65.Innocentia. 20. Intellectus. 169. Lex. 3. &c. Lumen.22. Menſura. 13. 23. Modeſtia.2.3. Negligentia. 6. Prophetia. 93. Ratio. 49. Saluari. 14. Scientia. 164. Syllogiſmus. 5.6.7. Solicitudo. 2. Valitudo.

1 ¶ Agens triplex ſcilicet vniuocum, analogum, & æquiuocum.1ª.q.13.5.o./.12ª.q.60.1.c./.1.d.8.q.1.2.c./.2.d.1.q. 2.2. c./.d.14.2.3m./.4.d.1.q.1.art.4. q.4.c./. Potentia.q.7.1.8m./. Ma.q.4.3.c./.Phi.2. lect.11.priº.b./. Lº.8.lect.10. priº. c. Actio.3.vt cauſa.38.Deus.449. Diuiſio.

2 Agens quincuplex ſcilicet adiuuans, conſulens, diſponens perficiens principale, & perficiens inſtrumentale. 12ª.quæſt. 17. 1.articul.1./.3.diſtinct. 19. artic.1.quæſt. 1. c./.4. d.1.q.1. artic.4.quæſt.2.c./.d.5.quæſt.1.2.c./. Ma.quæſt.3.3. c./.Met. 5.lect.2.priⁿ.C./.Phy.2.lect 5.meº. E. cooperari.1. ° Augmentum.8.Cunt.1. Conſilium. Damnatio.2.Differentia.22. 83.Electio.4 Ex.24.&c.Excluſio.4. Filiatio.6. Finis. 5.21.36. 78.125.125. Fortuna.2.

3 Agens duplex ſcilicet naturale, & voluntarium. 1º. q.19. 4. c./.q.41.2.o./. q.47.1.1m./.12ª.q.10.1.1m./. 1. d.17.q.2.3.c./. 2.d.1.q 1.5.11m./.d.25.1.c./.3.2.cº.23.o./.46.o./ Lſº.3. cº.2. 5m./. 99. 1m./. Potentia. q.3.15. c./. Dionyſius. 4. lect. 16./. Phy.8.lect.2.ſi.1./.Lect.21.meⁿ.F. ° Imaginatiua. 5. Ingratitudo.11.Malum.43.44.

4 Agens duplex, ſcilicet diuinum ideſt dans eſſe, & naturale ideſt tranſmutans.2.d.15.q.1.2.c./. Potentia.q.5.1.c. Eſſe.16. ° Meritum.103.

5 Agens duplex ſcilicet in eſſe, & in fieri. Primum conſeruat effectum in eſſe, & in fieri, ſecundum tantum in fieri. 1. q. 101. 1.c.2./.2m./.22ª.quæſt. 52.3. caº./. 1. diſtinct 37. quæſt. 2.1.o./.2.diſt. 18.quæſt.2. 2.c./.Potentia. quæſt.5. 1.o./.1o. 5. lect.2.meª.g./.He.lect.2.meª.G./.Meta.5.lect. 2.ſi.c.ſi./.Phy. 2.lect.6.ſi.1. Eſſe.25.

6 Agens duplex ſcilicet principale, & inſtrumentale.3.q.48. 6. c./.q.62.1.c./.4.d.1.q.1.ar.4.q 1 c.B./.d.5.q.2.art.2. q.2.c./.d. 19.q.1.2.2.q.1.c / Ma.q.4.1.15m./.16m./.3.c.vel ſacerdos.28. iemen.8. Actio.66.77.78.Natura.4.

7 Agens duplex ſcilicet propinquum, & remotum. Et vtrumque duplex,ſcilicet per ſe,& per accidens.2. d.33.q.1.3.2m./. ex.5.Ma.b.4.6.15m.

8 Agens dupliciter diuiditur,ſcilicet ex parte effectus, in perficiens,& diſponens,& ex parte cauſæ, in principale, & inſtrumenta.c.4.d.1.q.1.ar.4 q.1.c.B.

9 Agens remotum per ſe,plus influit quam propinquum. Sed in agente per accidens,eſt econuerſo. Ma.q.4. 6.15m. Cauſa. 64.73.74 &c. Differentia.

10 Agens analogum eſt cauſa vniuerſalis totius ſpeciei, non autem vniuocum,ſed tantum indiuidui.1.q.13.5.1m./.q.104.1. c.cauſa.33.38.

12 Agentia differunt dupliciter ſcilicet. ſecundum naturam, & ſecundum virtutem actiuam. 22ª. quæſt.23.3.c.Actio.4.

Ag

12 Agens vniuocum eſt proportionatum paſſo, ideo facit effectum eiuſdem ſpeciei vel rationis, non autem æquiuocum. 1ª.4.13.5.c./.1m./.12ª.q.60.1.c./.1.d.8.q.1.2.c./.d.35.4.1m./. 2.d.1.q.2.2.c./.d.14.2.3m./.d.15.q.1.2.4m./.4.d.1.q.1.ar.4.q. 4.c./.d.44.q.3.ar.1.q.3.2m./.Poª.q.7.1.8m./.5.7.c./.Ma.q.4. 3.c./.Phy.2.lect.11.prin°.b. Actio. 4. Cauſa.36.37. * Differentia 22.23. Damnatio.2. Faſtibilis. Finis. 28. Gratia. 102. reſis 105. Indiuiduum.10.

13 Agens voluntarium determinat ſibi finem, non autẽ agens naturale. 1ª.q.19.4.c./.1.d.35.1.c./.2.d.25.2.c./.Poª.q.3.15. c.prin°./.Opuſc.3.c°.96. * Ira 72.Materia.26. Miniſter. 4.7. Miraculum.5.9.Motus.59.

14 Agens naturale determinatur ad vnum effectum, non autem agens per intellectum.1ª.q.19.4.c./.q.41.1.2.c./.q.47.1. 1m./.q.116.1.c./.12ª.q.10.1.1m./.2.d.18.q.2.2.c./.ʒ.c°.23. 1m./.Li°.3.c°.99.1m./.Poª.q.3.13.c./.15.c.med°.I./.Dionyſ. 4.lect.16./.Opuſc.3.c°.96. Actio.44.Forma.59. Natura. 15. &c. * Principatum. 3.Reſiſtere 2.Totum.15.16.

15 Actio naturalis agentis proportionatur naturæ eius, non actio agentis per intellectum. 1ª. q.41.2.c./.d.18. q.2.2.c./.ʒ. 3.c°.99.1m./.Phy.8.lec.21. me°.F.

16 Agens naturale proximum eſt tantum generans hanc rem, ſed agens primum.ſ.diuinum eſt creans.2.d.1.q.1.3. 5m. Creatio.23.&c.30. Cauſa.34.38.

17 Agens naturale eſt cauſa in fieri tantum, ſed agens diuinum eſt cauſa in eſſe & fieri. 1.ª.q.102.1. c./.1. d.37. q.1.1.0./.ʒ.3. c°.65.4m./.Verit.q.2.3.20m./.q.5.2.6m./.2.8m./.Potenª.q.3. 7.c.med°.A /.q.5.1.c./.4m./ 5m./ Opuſc.3.c°.132./. Io.lec.2. me°.b./.Meta.7.lec.15.prin°. Eſſe. 11.25. Cauſa.35.

18 Agens naturale eſt cauſa motus tantum, ſed agens diuinum eſt cauſa ipſius eſſe.1.d.7.q.1.1.3m./.d.37.q.1.1.c./.2.d.1.q.1. 2.m./.Io.lec.2.me°.b. Creatio.2.Eſſe.13.

19 Agens naturale agit per motum,ideo requirit materiam, non autem agens diuinum. 1ª.q.90.3.c./.22ª.q.172.3.c./.1.d.7.q. 1.1.3m./.d.14.q.3.c./.d.41.q.1.1.3m./.2. d.1. q. 1.2. 1m./.4. 4m./.d.15.q.1.1 4m./.4.d.8.q.2.3.2m./.ʒ.2.c°.16./. Li°. 4.c°. 63./.Ver.q.27.3.c /.Poª.q.3.1.c./.q.5.1.c./.5m./.4m./.c°.100. 2m./.Io.1.lect 3./.Meta.7.lec. 15.prin°./.Phy.8. lec.2. prin°. E. Creatio.9.15.Cauſa.67.Natura 4.19.

Inſtrumentale. 20 Omnis cauſa inferior eſt agens inſtrumentale, reſpectu cauſarum ſuperiorum. 2.d.15.q.1.1.0./.ʒ.2.c°.21.4m./.87. 3m./. Li°.3.c°.64.4m./.Poª.q.3.7.c.me°.B.

21 Omne mouens motum eſt inſtrumentum. 4.d.40.1.1m./. ʒ. 2.c°.21.4m./.Li°.3.c°.100.2m./. Verit.q.26.1.8m. Natura.4. * Adoptio.17.18.Ars.1.17.18.25.&c.41.42. Balneus. Barbarus.1.Bonitas.147.Calor.1.4.6.10.11.19.20.

Or. 22 Agens principale eſt primum mouens, ſed inſtrumentale eſt mouens motum. 4.d.1.quæſt.1. artic.4. quæſt.1.c. B. /. ʒ.2. c°.21.4m.

23 De ratione agentis inſtrumentalis eſt eſſe mouens motum. 3ª.quæſt.19.1.2m./.q.63.5.2m./.4 d.1.q.1.artic.4. q.1. c. B./. ʒ.2. c°.21.4m./. L°.3.c°. 112.1m./.Verit.q.27.4.c. med°. * Cauſa. 28. 35. &c. 49. 83. &c. Cibus. 4. Conſeruatio. 4. 5. 9.

Or. 24 Agens ſecundarium non agit ſine principali, ſed cooperatur principali agenti. 3ª.q.71.4.c. Actio.73. Cauſa. 17. Cooperari.1.Creatura.21. * Correctio.6.7.Creatio. 2.19.26.27.31. Cultus. 10. Datio.12.

Or. 25 In omnibus agentibus ordinatis, ſecundum agit in virtute primi, quod mouet ſecundum ad agendum. 1ª. q. 105. 5.c. med°.G /.ʒ.3.c°.66.4m./.67.5m./. Verit.q.32.2.c./ 13.c./.q. 24.1.3m./.Potª.q.3.4.c.fi.C./.q.5.8.c.Cauſa.49.Motus.59.Demon.107. 109.120. * Diſtinctio.10. Fur.15. Excluſio 4. Filiatio. 6. Forma. 36. &c. 45. 58. 71. 130. Gratia. 63. 86. 102. 172.

Or. 26 Virtus actiua non recipitur ſecundum eandem perfectionem in inſtrumento, ſecundum quam eſt in principali agente. 4.d. 40.1.1m./. Veri.q.26.1.8m. Gratitudo.3.Gula.4 Idea 2. Ignis.15.Imaginatio.8.Imaginatiua.5.Imperare.6.&c.Impoſſibile.1.Imprimere.0.30.23.24.Inclinatio.4. Incorruptibile. Ingratitudo.11.

Or. 27 Omne agens inſtrumentale exequitur actionem principalis agentis, per aliquam actionem propriam & connaturalem ſibi. 1ª.quæſt. 45.5. c./. 3ª. q.62.1.2m./.4.1.1 q.1.2.1.4.q.1. c./.d. 44 q.3.art.3.q.3.r.med°. F./. contra.2.c°.21. 6m./. Li°. 3.c°.100.2m./. Verit. q.26.1.c fi./.1m./. Quol.3.23.c.Actio. 36. Cauſa. 41. * Inſtans. 14. &c. Intellectus. 148. Iudicium. 29.30.

Or. 28 Inter agens principale & inſtrumentale non requiritur ſimilitudo, niſi proportionis. 4. d. 19. quæſtio.1. artic.2.quæſt. 1. 1m.

Or. 29 Generans vniuocum oportet eſſe quaſi agens inſtrumentale, reſpectu cauſæ primariæ totius ſpeciei. contra.2. c°. 21. 4m./. Poª.quæſt.3.7.c.me°. C. Cauſa. 42. * Luna.13. 17. &c.

30 Agens inſtrumentale non eſt vniuocum, nec æquiuocum proprie, ſed poteſt reduci ad vtrumque. 4.d.1.q. 1. artic.4. q.1.4m. * Miniſter. 4. 7. Miraculum. 5. 9. Neceſſitas. 5. 22. &c. Or.

31 Agẽs inſtrumẽtale nõ agit per virtutẽ ſuæ formæ ſicut agens principale, ſed ſolum per motum à principali agente. 1ª. q. 18.3.../.12ª.quæſt.112.1. 1m./.3. quæſt.62.1. 4.c./.quæſt.64. 5.c./.3.diſtinct.18. 1m./.ʒ.4.cap°.56.fin./.Verit. quæſt.26.1. 8m./.quæſt.27.4.c.med°./.Potenª.q.3 7.r.med°.C./.Ma.q.4. 1.15m./.16m./.Inſtrumentum.7. 12. * Obiectum.9. 17. Peccatum.61.416.430. Or.

32 Agens principale agit ſecundum exigentiam ſuæ formæ. Ideo virtus eius actiua habet eſſe completum, non autem inſtrumentale, quia agit vt motum ab alio. 3ª.quæſt. 63.5. 2m./.4.d.1.q.1.artic.4.q.2.c./.d.5.q.2.artic.2.q 2.c./.d. 44.q. 3.art.2.quæſt.1.2m./ artic.3. quæſt.3. c.med°. E. Inſtrumentum.13.14.Forma.36.38.58. * Pœna. 4. 25.26.89. Reſurrectio. 16.Sacerdos.28. Or.

33 Agens principale eſt ex hoc, quòd habet formam, quam in alio transfundere poteſt, non autem inſtrumentale, ſed ex applicatione ad effectum à principali agente. 4.d.5.q. 2.artic.2 q.2.c./.diſt.19.quæſt.1. artic.2.q.1.c. * Samuel. 2. Tentare.14.24. Theodoſius. 2. Theologia. 20. Venus. 2. Virginitas. 11. Or.

34 Sicut participatio formæ inducendæ in effectum, non facit inſtrumentum, ita nec ſubtractio eius tollit vſum eius. 4. d. 19.q.1.art.2.q. 2.c. * Virtus.2 37.86.

35 Effectus reſpondens rationi propriæ inſtrumenti, eſt prior via generationis, effectu reſpondente principali agenti. ʒ.2. c°.21.6m. Or.

36 Omne agens inquantum agens, eſt nobilius paſſo, non autem ſimpliciter. 1ª.q.79.2.3m./. 12ª. q.100.7. 1m./.2.diſt.19. 4.3m./.diſt.30.quæſt.1.1.8m./.4.d 1.q.1.artic 4 quæſt.1.3m./. Verit.quæſt.26.8.1m./.Ma.quæſt.2.1.9m./.Anima.3.lect.3.fin. Cauſa.45. * Actio. 4. Actus. 21.22.23. 30.187. Amor. 265. 266. Anima. 203. &c. Aſſumere. 6. Cognitio. 66. Corpus. 22.23.24.31. Patiens.

37 Idem ſecundum idem non poteſt eſſe agens & patiens. 22ª. q.59.3.c. * Defectus.4.13. Difficile.2.5 6.

38 Agens & patiens oportet eſſe eiuſdem generis. Verit. quæſt. 8.9.c.prioc°. A. * Diſpoſitio.12. Diuiſio. 5. Durities. 2.Filiatio. 6.

39 Oppoſitum videtur dicere. 1. d.7. q.1. 2. 2m. Reſpondeo ſicut Dubio 51.

40 Omne quod eſt in actu aliquid, poteſt eſſe actiuum illi. 3.d. 33.q.1.21.2. q.2.c. Potentia.35. &c. * Forma. 36. &c. 45. 58. 74.130.Fornicatio.13.Illuminatio.10.Iniuſtitia.4.&c. Intellectus.1 8.149.216.&c.Intentio.22.

41 Impoſſibile eſt idem ſecundum idem pati vel moueri à diuerſis agentibus vel mouentibus perfectis, ſed bene ab imperfectis.1. diſtinct. 37. quæſt.3. 3.r./.2. diſt.2. quæſt.1.4.3m. * Iudicium.11.12.30.31. Lex. 2.163. Liberalitas. 9. Martyrium.14. Medium. 6. Miſtio.2. Naturale.19. Neceſſitas. 3.5. 22.&c. Ninniuitæ.

42 Agens naturale inducit in patiente duplicem effectum, ſcilicet formam, & motum conſequentem formam. 12ª. q.26. 2. 0. Obedientia. 12. * Paſſio. 8. 9. 17. 83. 100. Peccatum. 119. 120. Pœna. 4.22. 26. Potentia. 7. 35. 37. Proceſſio. 4. 6. 7.

43 Vt agens producat effectum in paſſum, duo requiruntur, ſcilicet virtus, & diſpoſitio. 3. d. 19. art.2.q. 2. c. Actio. 123. Perfectio. 30.

44 Operatio agentis ſemper eſt perfectio patientis, inquantum huiuſmodi. 2. diſtinct. 37. quæſt. 3. 1. 3m. * Prophetia. 61.

45 Omne paſſiuum perficitur, cum formatur forma ſui actiui, & in hoc motus eius terminatur, & quieſcit. 3. d. 27. q. 1. 1. c. * Prudentia. 23. Pſalmus. 6. Relatio. 7. 14. &c. Reſiſtere. 2. Satisfactio. 8. Voluntarium. 1. 3. 5. Voluntas.71.81.

46 Impreſſio agentis in paſſum eſt duplex, ſcilicet per modum qualitatis, & per modum paſſionis. 22ª. quæſt. 171. 2.c./.q. 174.5.1m./.quæſt. 175. 3.2m./. 4. d.14. artic.1. q.2. c./. ʒ.3. cap° 65.6m./.Veritat. quæſt.12.1.c./. q.13.2.c./. quæſt. 20.2.c. * Vſura 80 313.

47 Cuiuſlibet agentis ſine medio, nulla diſtantia eſt ad paſſum. 1ª.q.8 1 c./.3m./ 2.d.10.3.3m./.d.37.q. 1.1.c.

48 Cuiuſlibet patientis ad agens eſt relatio realis, & econuerſo, ſi bonum agentis ſit ex hoc quòd agit, vt in omni agente vniuoco, & moto, non autem in diuinis. Potenª. q.7.10. c./.1m. Or.

Materia Or. 49 Materia corporalis reducitur ad actum imperfectum, ſola virtute agentis vniuerſalis, non autem ad perfectum, niſi mediante agente particulari. 1ª. q. 79. 4. c. /. 2^{m}. /. ℨ. 3. cº. 99. 5^{m}.

50 Patiens diſpoſitum ſicut agens, recipit formam cum materia, ideſt ſimili modo eſſendi, non autem aliter. 2. d. 14. 2. 3^{m}. /. Anima. 2. lect. 24. principio. * Educ. 1. Fluxus. 3. Inſtans. 30.

51 Agens proximum vt generans, non operatur in re generata, niſi educendo formam de potentia materiæ. 2. d. 1. q. 1. 3. 5^{m}. Forma. 105.

52 Nihil eſt in potentia naturali, quod per agens naturale educi non poſſit. 2. d 17. q. 1. 2. c. ſi. * Malum. 28. 29.

53 Materia non coincidit cum agente cuius actio eſt tranſiens, nec mouet ſe. Sed contrarium in voluntate. 12ª. q. 74. 1. 3^{m}.

54 Nullum agens præter Deum attingit materiam primam, ſed præſupponit eam. 3ª. q 75. 4. c. /. 4. d. 11. q. 1. art. 3. q. 1. c. Ars. 25. 26. Cauſa. 67.

55 Agens infinitæ virtutis non requirit materiam, nec diſpoſitionem materiæ, niſi ratione effectus, nec hoc ab alio agente. 12ª. q. 112. a. 3^{m}. /. q. 113. 7. c. /. 22ª q. 72. 3. c. /. ℨ. 2. cª. 16. /. Liº. 3. cº. 156 2^{m}. /. Liº. 4. cº. 44. ſi. /. 63. /. Ver. q. 12. 4 c. /. Opuſc. 3. cº. 69. Materia. 27. Perfectio. 30.

Ordo. 56 Ordo agentium naturalium eſt ſecundum ordinem intelligibilem formarum in materia. Spiritu. 3. 20^{m}.

57 Omne agens quanto perfectius habet formam qua agit, tanto maior eſt eius potentia in agendo, & transfundendo in alios. 1ª. q. 25. 2. c. /. q. 106. 4. c.

58 Virtus agendi proportionatur agenti. 4. d. 1. q. 1. art. 4. q. 2. c. Accidens. 67. 59. 61. 74. 75. Actio. A.

59 Vnumquodque agens agit ſecundum exigentiam formæ ſuæ, quæ eſt principium agendi & regula operis. 3. d. 27. q. 1. 1. c. Generatio. 26. Potentia. 36. 37. ℨ.

60 Illud quod eſt in effectu, vt forma dans eſſe, eſt in agente in quantum huiuſmodi, vt virtus actiua. 4. d. 1. q. 1. ar. 4. q. 4. c.

Du^{m}. 91^{m}. 61 Oppoſitum videtur dicere. Poª. q. 7 9. 7^{m}. /. q. 8. 2. c. Reſpondeo ſicut Dubio 36.

62 Sicut agens habet virtutem actiuam, ſic continet formam effectus. 4. d. 1. quæſt. 1. ar. 4. q. 4. c. * Amor. 265. 266. cauſa. 39. 40.

63 Agens per ſe, dicitur agens per formam ſibi inhærentem per modum naturæ completæ, habitam a ſe, vel ab alio naturaliter, vel violenter. Ver. q. 27. 4. c. meº. Artifex. 2. * Anima. 203. 278. 288. 291. Appetitus. 52.

64 Efficiens eſt cauſa rei, inquantum formam inducit, vel materiam diſponit. Iden eadem eſt dependentia ad efficiens, & ad materiam, & formam. Poª. q. 5. 1. c. * Baptiſmus. 41. 42. Denominatio. 6. Elementum. 20. Finis. 5. 130. Gutta. Habitus. 25. Idea. 2.

65 Agens à quo per ſe dependet forma, oportet eſſe incorporeum. Nec aliquid corporeum poteſt aliquo modo eſſe cauſa formæ, niſi in virtute incorporei, quaſi eius inſtrumentum. Poª. q. 5. 1. c. /. 7^{m}.

Forma. 66 A diuerſis agentibus ſubordinatis non imprimuntur diuerſæ formæ in eodem, ſed vna continens omnes præcedentes virtualiter. Spiritu. 3. 20^{m}.

67 Nullus effectus habet formam æqualiter, ſicut agens eius eſſentiale. 2. d. 15. q. 1. 2. 4^{m}. * Ius. 5. Lux. 7. 19.

68 Omnis forma reducitur in primum agens, inquantum eſt principium exemplare. 2. d. 1. q. 1. 1. 5^{m}. /. Poª. q. 7. 1. 8^{m}.

69 Agens primum & finis vltimus, coincidunt in idem numero cum forma exemplari, ſecundum Ariſtotelem. 2. d. 1. 2. 1. /. 4. d. 8. q. 1. ar. 1. q. 1. 1^{m}. /. Ma. q. 1. 1. c. * Natura. 14. 42. &c. Potentia. 22. 23. Priuatio. 21.

70 Forma effectus eſt in agente naturali, ſecundum ſimilitudinẽ naturæ, ſed in artificiali eſt ſecundum eandem rationem, non autem ſecundum eundem modum eſſendi. 1ª. q. 15. 1. c. /. 2. d. 16. 2. 2^{m}. /. contra. 1. cº. 32. 2^{m}. /. Poª. q. 7. 1. 6^{m}. /. Dion. lect. 3. * Propter. 1.

71 Agens non ageret propter formam, niſi inquantum ſimilitudo formæ eſſet in eo, ſecũdum eſſe naturale, vel intelligibile. 1ª. q. 15. 1. c. Aſſimilatio. 1. 2.

72 Agens dupliciter agit ſibi ſimile. ſ. educendo formam de potentia materiæ, vel diſponendo ad eam, primum conuenit omni formæ, præter animam rationalem, cui ſoli, ſecundum conuenit. 2. d. 18. q. 2. 1. 4^{m}. /. 4. d 43. ar. 1. q. 3. c. ſi.

73 Omne agens eſt actionis principium. Nam agens quodcumque habet in ſe formaliter id, quod eſt principium ſuæ actionis. 1ª. q. 46. 2. 1^{m}. /. q. 51. 3. c. fin. /. Spũ. 10. c. medº. F. /. Quol. 6. 1. c.

74 Patiens dupliciter aſſimilatur agenti. ſ. ſecundum formam, & ſecundum actionem. 2. d. 9. 1. 7^{m}.

75 Forma ſubſiſtens platonica, non poteſt eſſe agens. 1ª. q. 65. 4. c. /. 2^{m}. /. q. 91. 2. c. /. Meta. 7. lect. 6. prinº. /. Lec. 7. o.

76 Forma quæ eſt ſimilitudo agentis ad effectum, quandoque eſt principium directe producendi effectum, quandoque nõ, ſed tantum principia illius formæ. 4. d. 43. ar. 2. q. 1. c. * Prudentia. 68 Quantitas. 17. Effectus.

77 Idem eſt, quod agẽs facit effectiue, & forma formaliter, quia forma eſt effectus agentis Ma. q. 5. 5. 16^{m}.

78 Omne agens introducit aliquam formam ſubſtantialem, vel accidentalem, & aliquid facit in effectu ſuo. 2. d. 26. 1. 4^{m}.

79 Omne agens cum motu, prius eſt duratione ſuo effectu, non autem agens quodlibet ſine motu. 1ª. q. 42. 2. c. /. q. 46. 2. 1^{m}. /. 2. d. 1. q. 1. 2. 1^{m}. /. 3. d. 18. 3. c. /. 4. d. 43. ar. 1. q. 3. c. ſi. /. ℨ. 2. cº. 38. 1^{m}. /. Poª. q. 3. 13. c. /. 5^{m}. Accuſatio. 20. 23. * Adoptio. 17. Agenda. Or.

80 Omne agens, quia ſemper facere intendit aliquod finitum, numquam pluralitatem materialem, vt intẽdat. 1ª q. 7. 4 c. /. q. 23. 7. c. /. q. 47. 3. 2^{m}. /. q. 62. 9. c. * Amor. 265. Animal. 47.

81 Cuilibet agenti creato prouenit aliquod commodũ ex actione ſua, ſed non ſemper intentum ab eo. 2. d 34 q 3. 3^{m}.

82 Oẽ agẽs agit ſibi ſimile. 1ª. q. 110. 2. c. /. q. 115. 1. c. /. 1. d. 36. q. 2. 3. c. /. 3. d. 23. q. 3. ar. 1. q. 3. c. /. d. 33. q. 1. art. 2. q. 2. c. /. 4. d. 1. q. 1. 21. 4. q. 4. c. /. d. 8. q. 2. art. 1. q. 3. 1^{m}. /. ℨ. 2. cº. 20. 8^{m}. /. cº. 21. 8^{m}. /. 22. 5^{m}. /. 23. 3^{m}. /. 24. 2^{m}. /. 40. 2^{m}. /. 41. 6^{m}. /. 43. fin. /. 45. 6^{m}. /. 46. 4^{m}. /. 52. 4^{m}. /. 89. prinº. F. /. Liª. 3. cº. 69. mª. H. /. 107. 4^{m}. /. Poª. q. 2. 2. c. /. q. 3. 1. 15. c. /. q. 7. 5. c. meº. D. /. Ma. q. 1. 3. c. /. Opuſc. 3. cº. 108. /. 1ª. Cor. 11. prinº. * Aſſumere. 6. Beneficium. 12. Cauſa. 39. &c. Defectus. 3. 4. 13. Denominatio. 6. Deus. 444. &c.

83 Materia & agens præcedunt effectum ſecundum eſſe, finis autem ſecundum intentionem, ſed forma, vt forma neutraliter Poª. q. 3. 16. c. prinº. Finis. 5.

84 Compoſitum non agit ratione materiæ, ſed ratione formæ, quæ eſt actus. & actionis principiũ. 4. d. 12. q. 1. ar. 2. q. 1. c. /. ℨ. 2. cº. 20. 3^{m}. /. Libº. 3. cº. 69. ſi. G. / 97 meª. G. /. Poª. q. 3. 1. c. * Actio. 102. 104. &c. Diſtinctio. 10. Effectus 20. Electio. 4.

85 Effectus proportionatus agenti, differt ſpecie ſecundum diuerſitatem agentis. 3. d. 33. q. 1. 21. 2. q. 4 1^{m}.

86 Effectus dupliciter aſſimilatur agenti, ſcilicet ſecũdum ſpeciem, & ſecundum virtualem continentiam. 1ª. q. 13. 5. c. /. q. 105. 1. 1^{m}. /. q. 110. 2. c. /. q. 115. 3 3^{m}. /. q. 117. 3. c. /. 1. d. 20. 2. 3^{m}. /. 2. d. 15. q. 1. 2. 4^{m}. /. d. 18. q. 2. 1. 5^{m}. /. 4. d. 1. q. 1. ar. 4. q. 4. c.

87 Effectum non poſſe produci ab aliquo agente tripliciter contingit, ſcilicet propter diſſimilitudinem, excellentiam, & materiam effectus determinatam. contra. 2. cº. 22. 5^{m}. Forma. 97. * Exemplar. 1. Factibilia. Honor. 25. Humilitas. 15.

88 Tota potentia agentis vniuoci manifeſtatur in ſuo effectu, non autem potentia æquiuoci. 1ª. q. 25. 2. 2^{m}. /. 3^{m}. Or.

89 Agens per eandem virtutem poteſt producere multos effectus, ſe inuicem conſequentes. 22ª. quæſt. 29 4. c. * Ignorantia. 33.

90 Plura agentia ſubordinata, poſſunt producere eundem effectum. 3ª. q. 82. 2. c. / 2^{m}. /. 2. d. 1. q. 1. 4. 3^{m} /. 3. d. 18 1. 5^{m}. /. ℨ. 2. cº. 88. 3^{m}. / 89. meº. C. /. Liº. 3 cº. 66. /. 70 /. Spiritu. 3. 20^{m}. * Imprimere. 3. Innocentia. 21. Inſtans. 14. &c. Intẽdere. 1. Intentio. 22. Ira. 72. Malum. 23. &c. Meritum. 1. 18. Miſericordia. 28. 35. 40. Neceſſitas. 22. &c. Nocere. 3. Or.

91 Idem effectus ſecundum ſpeciem non poteſt eſſe à diuerſis agentibus immediatis, habentibus operationes determinatas, ad ſuos effectus, ſicut ab arte, & à natura. 2. d. 1. q. 1. 4. 3^{m}. * Peccatum. 45, 213. 416. 430. Pœna. 4 7. 14. 15. 26. Pœnitentia. 32 36. 108. Per. 3. 4 Pluralitas 1. Poſterius. Principatus. 3. Rectitudo. 2. Trahere. 2. Verecundia. 16. Or.

92 In agentibus ordinatis illud quod eſt in effectu ab agente ſuperiori, eſt ſicut formale, & quod eſt ab inferiori, eſt vt materiale. Verit. q. 14. 5. c. /. Poſteriorum. 2. lect. 8. princº. I. Cauſa. 81. &c. Or.

93 In agentibus ordinatis, fines ſecundorum ordinantur ad finem primi. 3. d. 23. q. 3. art. 1. q. 1. c. Differentia. 22. Finis. 112. Ordo. 14.

94 Omne agens ſecundum præſupponit aliquid à primo. 1ª. q. 90. 3. c. /. cõtra. 2. cº. 21. 5^{m}. /. Quol. 3. 6. c. Actio. 73. Finis. 109. Deus. 137. &c.

95 In agentibus per voluntatem voluntas eſt principium operationis, vt primum operans, potentia autem vt exequens. 1. d. 45. 3. 2^{m}. /. 2. d. 4. q. 1. ar. 1. q. 2. 1^{m}. * Elementum. 20. Finis. 78. 109. Gutta.

96 Omne agens quanto prius, tanto eſt mediatius ſuppoſito, & immediatius virtute. 1. d. 13. 3. 4^{m}. /. d. 37. quæſt. 1. 1. 4^{m}. /. ℨ. 3. cº. 70. /. Potenª. q. 3. 7. c. fin. Deus. 437. &c. * Meritum 68. tut. Ordo. 14 15. Proceſſio. 35. 36. Spirituale. 6.

97 Agens vniuerſalius non agit ſeorſum ab alijs, ſed agens vltimum proprium agit in virtute omnium ſuperiorum. Spiritu. 3. 20^{m}.

Ag

98 Quanto virtus agentis ad plura & remotiora extenditur, tanto eſt potior in his, quæ propter ſe quæruntur: ſed in his quæ quæruntur propter aliud, eſt econuerſo. 22ª. q. 174. a. 2m./. Vir.q.2.8.c.fi. * Virtus.113.261.

99 Agens vniuocum reducitur ad æquiuocum, non autem econuerſo. 1ª.q.13.5.1m./.Ver.q.10.13.3m./.Poª.q.7.7.7m.

100 Agens primum, oportet eſſe æquiuocum, quia agens æquiuocum eſt prius quàm agens vniuocum. Poª.q.7.7.7m.

101 Cuiuslibet agentis per medium, actio per prius recipitur in medio, quàm in termino, ſed diuerſimode ſecundum diſpoſitionem vtriuſque. 2.d.15.q.1.a.6m./.Ver.q.5.9.17m.

Naturale. 102 Agentia naturalia contrariantur, & concordant, ſecundum diuerſa. 2.d.1.q.1.1.4m.
Animal. M. Barbarus.2. Conſcientia 11.&c. Corpus.30.31. Creatura.19.20.21.Dæmon.43.107.&c.110.

103 Agens per voluntatem comparatur ad agens ex neceſſitate naturæ, ſicut vniuerſale, & principale, & prius ad ſua oppoſita. 1ª.q.19.4.c./.Ʒ.2.cº.23.9m./.Opuſc.3. cº. 96. Deus. 444. * Dominatio. 2.6.

104 Nullum agens ex neceſſitate naturæ, poteſt eſſe primũ agẽs, cum ei determinetur finis ab alio. 1ª. q. 19. 4.c./.12ª.q.1.2. 3m./.1.d.35.1.c./.d.43.q.2.2.c./.Ʒ 1.cº. 23./.Poª.q.1.5.c./q. 3.15.c./ Opuſ.3.cº.96. * Educi.1.Effectus.20. Electio.4. Generatio.F.Guſta.Hæreſis.105.Humilitas.15. Inſtans.14. &c. Ius.5. Lux.7.19.Natura.14.42.&c.

105 Agens ex neceſſitate naturæ non poteſt incipere agere, niſi per hoc quod educitur de potentia eſſentiali, vel accidentali. 2.d.1 q.1. 5.11m.

106 Agentia naturalia agunt ad aliquem effectum determinatũ, modo ab alio ſuperiori eis præfixo. Meta.7.lect.6.

107 Deus, natura, & omne agens, agit ſemper quod melius eſt toti, non autem parti. 1ª.q.47.2.1m./.q.48.2.3m./.q.91.3. c. /.Ʒ.3.cº.94.meº.l./.Poª.q.3.6.26m./.16.c.fi. * Peccatũ. 327. Proceſſio.11.

In cõmuni. 108 Omne agens inquantum huiuſmodi, eſt in actu. 1ª.q.2.3.c./. q.4.1.c./.q.25.1. c./.1m./.q.76.1.c./. q 89. 1.c./.q.115.1.c./. 22ª.q.79.2.c./.3ª.q.8.5.c./.q.75.4.c./.q.77.3.c./.1.d.45.3.c./. 2.d.3.q.3.1.c./.d.15.1.c./.d.34.3.c./.3.d.3. q.2.1. meº. E./.d. 14.ar.1.q.2.c./.ar.2.q.2.c./.4.c./.d.33.q. 1.ar.2.q 2.c./.Ʒ 2. cº. 6.2m./.7.2m./.8.1m./.21. 8m./.21.3m./.41.47.3m./.52.6m./. Liº.3.cº.10.4m /.cº.69.fi.G.cº.77.princº./.cº.97.medº. F./. Ver.q.20 4.1m./.Poª.q.2.2.c /.q.3.2.c./.4.6.c.fi./.q.5.8.c./.q. 7.5.c.medº.D./.q.9.1.3m./.Ma.q.1.3.c./.Spiritu.1.16m./.2. c./.Quol.6.2.c./.Phy.3.lec.4.medº.d./.Me.7.lec.8. princº.b. Potentia.35. * Campſoria.5.Defectus.4.13.14.Exemplar.1. Fiori.5 130.Ingratitudo 11.

109 Omne agẽs creatum agit potentia differenti ab eſſentia eius. 1ª.q.54.1 2.3.o./.1.d.3.q.4.2.c./. d.7. q.1.1.2m./ 2.d.17.q.1. 2. 6m. Potentia . 38. * Inſtans . 14. &c. Metaphyſica . 28. 30. 31.

110 Nullum agens agit, niſi in virtute Dei. 1ª.q.105.5.o./.Ʒ.3.cº. 66./.67.Actio.11.Deus.406.

111 Aliquid agit in virtute alterius dupliciter. ſ. vt motum à virtute eius, & vt vtens virtute eius. 1ª.q.36.3.4m./.Poª. q. 10.4. c.fi./.Vnio.5.5m.

112 Agens in virtute alterius duplex, ſcilicet vel inquantũ mouetur a virtute illius, ſicut calor naturalis agit in virtute animæ, vel inquantum agens principale vtitur virtute alicuius inſtrumenti, ſicut anima videt virtute oculi. Et hoc modo ſuppoſitum æternum agebat virtute humanæ naturæ. Vnio. 5.1m. Calor.3.

113 Omne agens oportet determinari ad vnum. 1.d. 45.3.c./. 2. d.25.1.c./.Ʒ.3.cº.2.

114 In agentibus determinatis ad vnum, non requiritur aliquid additum ſupra potentiam.1.d.45.3.c.

115 Aliquid agit ſecundum ſimilitudinem alterius dupliciter. ſ. veram, & apparentem. Primum agit in virtute eius, non autẽ ſecundum. Quol.6.q.4.2.c. * Pluralitas.1. Priuatio.21. Senſus.3. Vſura.256.257.259.

116 Finis & agens proportionantur, vt materia & forma. 2.d.1,q. 2.2.c./.Meta.5.lec.2 fi.c.
Ager. Nocumentũ. Reſtitutio.16. * Agricola. Capharnaum. Colere. Decimæ.23. Reſtitutio. 16. Tributum.2. Vſura.179. 185.189.218.219.214 294.

In cõmuni. 1 ¶ Agere nihil aliud eſt, quàm communicare id, per quod agens eſt actu. Poª.q.2.1.c.prinº. *Ars.1.10.11.12.18.25.&c.

2 Agere non eſt accidentium, ſed ſubſtantiarum. 3 d. 28. 1.c. * Baptiſmus.41.&c Barbarus.2.Demonſtratio. 8.9.

3 Agere dicitur dupliciter. ſ. habere dominiũ actionis, & exercere actionem. Ver.q.5.9.4m.

4 Omne agens agit propter finem. 1ª.q.7.4 c.fi.F./.q.44.4 o./. 12ª.q.1.2.o./.q 6.1.c./.q.9.1.c./ q 11.1.c./ 5.o./.q.17.8.c./.q. 28.6.c./ q.94 2.c./.q.109.6.c./.21ª. q.45.1.1m./.1.d.35.1.c./. d.45.3.c./.2.d.25.1.c./.d.37 q 1.2.c./. d. 38. 1.c./. Ʒ.2. cº.23. 5m./. Liº.3.cº.2./.cº.17.fi./.Poª.q.1 5.c./.q. 3.15.c./.Ma.q.1. 1.c./.Opuſc.3.cº.100./ Meta.5. lec.2.fi.c./.Poſtm.2.lect 8.prº. H.Finis. A.Gratia.64 86.Gula. 4.Honor.7 25.

5 Agere propter finem dicitur dupliciter. ſ. à ſe, vel ab alio directum. Primum conuenit ſolis rationalibus, ſecundum vero carentibus ratione & brutis. 1ª.q.2.3.c.fi./.2m./. q. 44.4.3m./. q.59.3.c./.q.103.1. 1m./.12ª.q.1.2.o./.q.12.5.c /.3m./ q.17 2. 3m./.q.93.5.c./.q.114.1.c.fi./.22ª.q.50.2.c./.q 64 1.2m./.2.d. 35.1.c./.2.d.15.1.c./.d.38.1.c./.3.d.27.q.1.1.c./.q.1.ar 4. q.3. c./.4.d.33.q.1.1.c./.Ʒ.2.cº.23.5m./.47./.Liº.3.cº.1.medº.C./ cº.3. 6m./.16./.24./. 109./.110. fi./.111./. Liº 4.cº.55.3m./. Ver.q.22.1.c./.Potenª q.1.5.c./ q 3.15.c.princº./.q.9.1.3m./. 2.c./.Vnio.5.c./.4m./.Meta.5.lec.16.fi./.Phy.2.lec.4 meº.d./. lec.10 princº.b. 5 Iniuſtitia.4.&c. Lex.169. Martyrium. 14. Moralis. 1.2.

6 Agere propter finem duplicem, ſcilicet operis, & operantis, dupliciter contingit, ſcilicet ex amore, & ex deſiderio finis. 2.d.1.q.1.1.c.

7 Quod agit ex deſiderio finis, habet extra ſe finem quo perficitur, & quo ordinat actionem ſuam ad conſequendum finẽ. 2.d.1.q.2.1.2m./.3m./.Ʒ 2.cº.23.5m. * Pluralitas.1, Potentia. 7.35.37.Prudentia 68.Religio.60.

8 Finis eſt perfectio agentis. 2.d.1.q.2.1.2m./.d.37 q.3.2.c.

9 Finis proximus cuiuslibet agentis, eſt inducere ſimilitudinem ſuæ formæ in alio. 21ª.q.113.7.c./.Opuſc.3.cº.101.

10 Diuerſarum actionum ſunt diuerſi fines proximi, ſed eſt tantum vnus vltimus. 12ª.q.1.3.3m./.2.d.38.1.o.

11 Finis vltimus cuiuslibet agentis inquantum eſt agens, eſt ipſemet faciens. Ʒ.3.cº.17.9m.

12 Finis eſt cauſa tantum, vt eſt in voluntate agentis. 12ª. q.1.1. 1m./.2.d.1.q.2 2.3m.

13 In omnibus agentibus propter finem, oportet eſſe inclinationem ad finem, & quaſi inchoationem finis. 3.d.23.q.1. art.4. quæſt.3. c.

14 In omni agente propter finem, qui eſt extra voluntatẽ eius, accidit motus in eius voluntate. 2.d.1.q.1.5.12m.

15 Idem eſt finis agentis, & patientis. 1ª.q 44.4.c./.Phy.3. lec.4. fi.h./ Anima.3.lec.2.Voluntarium.1.3.5.

16 Omne agens agit propter bonum. 1ª.q.105.5.c /.Ʒ.3.cº. 3./. 10 3m./.16./.cº.17.1m./.19.fi./ 94.meº.I./.107.1m./. Veri.q. 22.1.o./ Ma.q.1.3.c /.Meta.5. lec.3.prinº.B.

17 Malum non eſt de intentione alicuius agentis. 1. d. 46. L.fi./. Ʒ.3.cº.4.5.6./.Ma.q.1.3.c./.Meta.5.lec.3.prinº B.

18 Deus agit propter finem communicandum alijs. ſ. ſe, non autem propter finem ſibi acquirendum. 1ª. q 44.4.o./.2.d.1.q. 2.1.c./.4.d.46.q.1.art.1.q.2.c./.Ʒ 3.cº.2 3./.18 fi./.Opuſcul. 3.cº. 99. 100.102. /. Eph. lect. 1. fin. * Amor. 142. 251. 265. 266. Deus.

19 Omnia quæ ſunt in toto mundo, aguntur, præter primum agens, quod nullo modo ab alio agitur. 1ª.q.60.1.2. * Creatura. 20.21.22.

20 Omnis creatura agit propter deſiderium finis, nõ autẽ Deus, ſed tantum propter amorem finis. 2.d.1.q. 2.1. c./.2m./.3m. Deus . A.

21 Omne agens aliud à Deo, agit propter alium finem à ſe. Ideo agit ex indigentia. 1ª.q 44.4.c./.1m./.1.d.L.3.prinº. G. 2. d.1. q.2.1.c./ He.4.lec.1.fi.l. Iuſtitia. A. Lux.7.19. Operatio. o. Quantitas. 28.

22 Agere propter indigentiam, eſt agentis imperfecti, quod natum eſt agere, & pati, ideo non conuenit Deo . 1ª. quæſt.44. 4.1m.

23 Vt Deus, vel charitas ſit finis actionis, requiritur quòd ratio prius cogitans de eis, ordinauerit eam in Deum . 12ª. q.1.6. 3m./ 2.d.38.1.4m./.d.40.5.3m./.6m./.7m./.4.d.15.q.4. art.2. q 4 c./ 4m.

24 Non oportet quòd agens ſemper cogitet de vltimo fine. 12ª. q 1.6.3m./.2.d.38.1.4m /.d.40.5.3m./.6m./.7m.

25 Quicquid homo faciat, verum eſt dicere quod homo agat propter finem, etiam agendo actionem, quæ eſt vltimus finis. 12ª.q.1.1.2m.fi. Diuiſio in communi.

26 Omnia quæ agit homo, agit propter vltimum finem. 12ª. q. 1. 6. o.

27 Agere tripliciter dicitur. ſ. effectiue, formaliter, & finaliter. 1ª.q.48.1.4m./.1.d.17.q.1.1.5m./.2.d.26.1.4m. /.2.4m./.d.34. 2.4m./.Ʒ 3.cº.9.4m./.Ver.q.28.2. 8m./. 9m./. Ma.q.1.1.8m./. 9m./.q.2.11.c./.q.5.5.16m.

28 Agere tripliciter contingit. ſ. per ſe primo, per partem, & per accidens. 1ª.q.76.1.c. *Accidens.57.59 61.74.75.

29 Agere mediante alio, tripliciter ſumitur. ſ. virtute eius, & ſuppoſito vel inſtrumento, & principio formali. 1ª.q.36. 3. 4m./. Quol.10.q.4.1 2m. * Actio.o.Actus.151. Agens.o. Angelus. F.M.Anima.q. Animal.47.

In agen-

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30 In agentibus ordinatis, ſecundum poteſt dupliciter agere, vel mouere, ſcilicet ſecundum propriam naturam, vel ſecundum naturã ſuperioris. 22^{a}.q.2.3.c./. Ver.q.22.13.c./. Quol. 5.2.c. * Baltum. Bonitas. 147.

Du^{m}.91^{m}. 31 Oppoſitum videtur dicere à ſimili. 3 d.13 q.1.ar.2.q.2.2^{m}./. 3^{m} / Ver.q.27.3.22^{m}. Reſpondeo ſicut Dubio 301.

32 Aliquid poteſt agere ſecundum ſpeciem ſuam, vel infra non autem ſupra. Ver.q.27.3.22^{m}. * Calor.o. Cauſa.69. Conſeruatio.4.5.9. Corpus.16. & c.22.23.24.31. Eſſe.8. Meritum.o. Peccatum.119. Totum.15.

33 Aliquid agere poteſt vltra ſpeciem ſuam in virtute agentis ſuperioris, non autem in virtute propria. 12^{a}. q.109.1. c./.3. 2^{m}./. q.112.1.c./. q.114.2. c./. 3^{a}.q.77.3.3^{m}./.2.d.18. q.2.3. 2^{m}./. 4. d.12. q.1. ar.2. q.2. 2^{m}./. Ʒ.3.c^{o}.69. ſi.B/. Po^{a}. q.3. 7. c. ſi. capit.

Du^{m}.92^{m}. 34 Oppoſitum videtur dicere.3.d.13.q.1.ar.2.q.2.2^{m}./.3^{m}./.Verit.q.27.3.22^{m}. Reſpondeo ſicut Dubio 301.

¶ Aggrauatio animi, eſt effectus doloris.12^{a}.q.37.2.o. * Apoſtaſia 3. Blaſphemia 4 Circunſtantia.9.& c.18.&c.Confeſſio. 43 &c. Excęcatio.2. Excuſatio.1. Grauamen. Inſanabile. Iudas 3 Obſtinatio.3. Peccatum.247. &c.Proſtaitas.

¶ Aggredi deſignat difficultatem conſiderationis, vel operis. 1^{a}.q 29.prin^{o}./ q.43.6.2^{m}./.Phy.4.lec.15.prin^{o} * Fortitudo 45.&c.53. Inuadere.Periculum.3. Præſumptio.13. Suſtinere.

¶ Aggregare.Circunciſio.4. Compoſitio.9. Domus.2. Vnio 3.

¶ Agibile. In concluſione particularis agibilis, duplex defectus contingit. ſ.error ex falſitate principiorum, & error electionis, ex impetu paſſionis.2.d.39.q.3.2.5^{m}. * Agenda.Agere.o. Angelus.421.445.Anima.290.301.Concluſio.5.6. Aeſtimatio 1.2. Factibilia. Prudentia.25.26.32. Sineſis. Viſio 22. Vita 45.&c.

1 ¶ AGILITAS eſt dos, ſeu proprietas corporis glorioſi. 4.d.44.q.2.ar.3. q.1.o. Aureola 8. Dos 5. Gloria 19.&c.

2 Corpora glorioſa vtentur agilitate ad motum. 4. d.44. q.2. ar.3.q.2.o * Labor 4 Leo.Vincere.

3 Corpus, glorioſum per agilitatem erit habile ad omnem operationem.4. d.44. q.2.artic.3. q.1.c./ 3^{m}./.d. 49. q.4.artic. 5.q.3.c./.2^{m}.

4 Aliquod corpus, in ſtatu grauitatis exiſtens, poteſt miraculoſe participare actum agilitatis, vel impaſſibilitatis, ſicut de Abacuch legitur, & de tribus pueris conſeruatis in fornace: nec tamen eorum corpora erant glorioſa.4.d. 49. q.2.7.c.

1 ¶ AGIOGRAPHAE dicuntur, qui ſupra naturaliter ſolum viſiones intellectuales habuerunt, quo ad iudicium tantum, vel quo ad acceptionem.22^{a}.q.174.2.3^{m}./.Ver.q.12.12.10^{m}. Lea.19.Prophetia 91.

2 Plures agiographæ ſæpius loquebantur de cognoſcibilibus humana ratione, non quaſi ex perſona dei, ſed propria, tamen cum adiutorio diuini luminis.22^{a}.q.174.2.3^{m}.

¶ Agnes.Martyrium. 11. Puritas.3.

¶ * Agnitum. Agnoſcere. Blaſphemia.22. Cognitio.o. Impugnare.3.

¶ Agnoſcere. Agnitum. Benedictio. 9. Blaſphemia 22. Cognitio.o.

1 ¶ AGNVS iugiter oblatus mane & veſperi, erat principale ſacrificium veteris legis. 3^{a}.q.22.3.3^{m}./.Io.lect.14.princ^{o}.2.I. Circonciſio 33. Euchariſtia 11. 20.21.

2 Inter cetera ſacramenta legalia, celeberrimum erat agnus paſcalis.1^{a}.Cor.1.lec.2.me^{o}.G.

3 Agnus paſcalis erat præcipuum ſacramentum repræſentatiuum paſſionis Chriſti. 3°.q.73.6.c./.1^{a}. Cor.5.lec.2.me^{o}. G.

4 Chriſtus dicitur agnos tripliciter. ſ.propter vitæ puritatẽ, mortis manſuetudinem, & peccati expiationem. 12^{a}. q.102.3. 2^{m} /.Iſa.16.m^{o}.E./. Io.lec.21.ſi. * Hircus. Iuge. Oblatio 17. Paſca 1.2. Sacramentum.123.124.

5 Eſus agni paſchalis, præfigurabat eſum corporis Chriſti. Vnde ſignificabatur quod oblatio agni veri, idest Chriſti, eſſet ſacrificium conſumatiuum omnium aliorum. 3^{a}. q.22.3.3^{m}./. Opuſc. 58.c^{o}. 16.

1 ¶ AGONIA eſt timor mali extrinſeci, cui reſiſti non poteſt, propter improuiſionem.12^{a}.q.41.q.c./.3.d.26.q.1.3.c.ſi./.Verit.q.26 47^{m}.

2 Agonia fuit in Chriſto, ſecundum partem ſenſitiuam, non autem ſecundum rationem. 3^{a}.q.18.6. 3^{m}. Timor. 43. Trepidatio.

¶ Agreſta eſt via ad generationem vini, ideo non eſt vinum. 3^{a}.q 74 5.3^{m}./. 4.d.d 11.q.2 ar.3. q.2.o. Euchariſtia 72.

¶ Agreſtes, & duri dicuntur ſecundum Philoſophum, qui omnes vitant voluptates, & in ludo deficiunt, nec aliquod ridiculum dicunt, & dicentibus moleſti ſunt, quia.ſ. moderatos aliorum ludos non recipiunt, vnde vitioſi ſunt. 22^{a}. q.168.4. c./.Eth 2.lec.2.ſi.d G./.L1^{o}.4.lec.16.prim^{o} C.

1 ¶ AGRICVLTVRA in ſtatu innocentiæ fuiſſet delectabilis, propter experientiam virtutis naturarũ, & non laborioſa.1^{a}. q.102.3.c / 2.d.17.q 3.2.3^{m}./.

2 Agricultura habebatur inter res ſacras ab ægiptijs & paganis.12^{a}.q.102.3.2^{m}. Ager.Agricola. Miles 5.

3 In operibus agriculturæ & medicinæ, multum valet conſideratio aſtrologiæ.Po^{a}.q.6.3.c.ſi. Phyſica 12.Politica. 5.6.

¶ Ala.Alæ Chriſti vel dei ſunt miſericordia & iuſtitia eius, quibus nos defendit.Vel ſunt vtrumq; teſtamentum.Pſal.16. me^{o}.C./.Pſal.35.me^{o}.d. Alatus.Propitiatorium.

¶ Alatus.Alæ.Sirenæ.

¶ Alba. Albedo.o. Amictus. Baptiſmus. 243.244. Epiſcopus 13. Feſtum.10.Stola 2.Veſtis 2.

¶ Albaialareus.Hæreſis.115.

¶ Alba.Amictus.

¶ Albedo eſt menſura colorum quo ad lucem, non autẽ quo ad terminationem diaphani. Ver. q.2.4.4^{m}./.q.23.7.c. * Alba. Cauſa.16. Color.6. Compoſitio.14. Congregatio.2. Corporalia. 1. Currere Deus. 401. Ebur. Eſſe. 31. Semen 6. Viſio. 17.

4 Hæc propoſitio eſt per ſe. Superficies eſt alba, vel numerus eſt par.Ʒ.2.c^{o}.58.1^{m}. Deus.401.

5 Oppoſitum videtur dicere. Poſter^{m}.lec.me^{o}.breuia non omne quod dicitur de omni, eſt per ſe. Reſpondeo Dubio 93. Du^{m}.93^{m}.

1 ¶ ALCHIMIA non facit verum aurum.2. d.7.q.3.1.5^{m}./. Po^{a}.q.6.1.18^{m}. Ars.2027.28.36. &c.41. Baptiſmus. 67.

2 Oppoſitum videtur dicere. 22^{a}. q.77.2. 1^{m}. Reſp^{o}. Du^{m}.94. Du^{m}.94^{m}.

3 Licet vendere argentum vel aurum alchimicum, ſi ſit verũ. 22^{a}.q.77.2.1^{m}. Phyſica.12.

¶ Alea eſt ſpecies auaritiæ.22^{a}. q.118.8.q^{m}. Aleator.o. Auaritia.13.

1 ¶ ALEATOR quadrupliciter tenetur ad reſtitutionem accepti per ludum. ſ.ſi lucretur ab iis qui rem ſuã alienare non poſſunt, ſicut ſunt minores, & furioſi, & ſimiles, ſi alium trahat ad ludum ex cupiditate lucrandi, ſi alium trahat vt fraudulenter ab eo lucretur, & ſi luſit contra prohibitionem legis ciuilis.22^{a}. q.32.7.2^{m} /. 4.d.15.q.1.ar.4.q.3.2^{m}.

2 Aleator ſi tractus luſit, & amiſit, poteſt repetere.22^{a}.q.32.7. 2^{m}./.4.d.15.q.2.ar.4.q.3.2^{m}. Alea. Auaritia.13.

3 Aleator ſi tractus lucratus eſt, non tenetur reſtituere, quia ille qui amiſit, non meretur recipere.22^{a}.q.32.7.2^{m}./. 4.d.15. q.2.ar.4.q.3.2^{m}.

¶ Alere. Alimentum.o.Alitio.

¶ Allium.Magnes.3.

1 ¶ ALEXANDER vadens in iudęam vt deleret eam, reueritus eſt pontificem vice dei. Et intrans templum, maxima dona dedit, & iudæos libertati donauit. Opuſc.20. L1^{o}.2.c^{o}. 16.ſi.Ariſtoteles.6. Athanaſius.1.

2 Alexander vicit Amazones ſcitas, aſtutijs & blanditijs, potius quam fortitudine, quia regnum earum tunc erat potentiſſimum. Opuſ.2. li^{o}. 4.c^{o}.5. Aequiuoca 1. Intellectus. 262. Prouidentia.34.Terra.2.

3 Alexandri regnum in græcia durauit annis duodecim Opuſc. 20.li^{o}.3.c^{o}.12.

¶ Alexandrinus.Chriſtus.149.

¶ Alexius omnibus ſuis propter Chriſtum dimiſſis, mendicans gaudebat eleemoſynam à ſeruis ſuis ſe accepiſſe. 22^{a}. q. 187.5 c.

¶ * Alia. Alioquin. Alite. Debitum. 19. Matrimonium 89. Sanguis. 14. Vendere. 7. Vſura. 27.127. 147. 233. 262. 272. 275.

¶ Alibi.Euchariſtia.132.Vſura.76.

¶ Alicubi. Damnum.6.Senſus.49.

¶ Alienatio. Abſtractio. 14. Aleator. 1. Alienum.o. Miſſa.4. Transferre.o.Vſura.255.

¶ Alienitas. Alienum.o. Hæreſis.39.

1 ¶ ALIENVM eſt, quod eſt extraneum, & diſſimile, ſed hoc nõ importatur, cum dicitur alius. 1^{a}. q. 31. 2. 3^{m}. Alienatio. Alicotas. Quid.

2 Alienum & ſuum ſunt contraria, & non incidunt in idem ſimul. Opuſcul. 73. cap^{o}. 5. Alietas. Aliud. Alius. o. * Baptiſmus.227.

3 Aliter iudicat lex diuina alienum, & aliter lex humana. Opuſc. 74. c^{o}. 5. Contritio.20.21. Diaphanum. 1. Dimenſio. 11.

4 Lex diuina alienum dicit, quicquid poſſidetur contra legem dei, qui ſolus eſt verus dominus. Vnde ſi quæ præter voluntatem dei poſſidentur, iniuſte poſſidentur, & iniuſto domino, quaſi res alienæ poſſidentur. Opuſ.73. c^{o}.5. Euchariſtia.131. Expectare.2. Extraneum. Fides 105.

5 Lex humana alienum iudicat id ſolum, quod præter voluntatem hominis qui dominus rerum eſt ſecundum leges humanas, accipitur vel detinetur. Opuſ.73.c^{o}.5. Furtũ.o. Hæreſis 39. Ignis 7. Ipocraſis.2.6. Iuſtificatio.50. Iuſtus.4. Labor.3.

6 Omne

Al

6 Omne quod male poſſidetur, alienum eſt. Opuſc. 73. cº. 5. * Lex. 98. Matrimonium. 116. Miraculum. 50. Miſericordia. 1.9.

7 Cum in furtis vel rapina appareat rerum acceptio, vel detẽtio contra illius hominis voluntatem, qui putatur dominus ab omnibus hominibus, iuſte lex humana illa punit, & ſ ã quæ vere aliena, reſtitui compellit. Opuſ. 3.73. cº. 5. Negotia. Paulus. 4. Peccatum. 3. 43. 69.

8 Ne tollatur æqualitas, vel ſimilitudo in diuinis, vitandum eſt nomen alieni, & diſcrepantis. 1ª. quæſt. 31. 2. c. Pœna. 36. 37. 38.

9 Dicimus filium Dei alium à patre, licèt non dicamus alienum. 1ª. q. 31. 2. 3^{m}. Piſcis. 4. Prælatio. 6. Princeps. 9. &c. Rapina. 0. Reſtitutio. 0. Reſurrectio. 9. Scandalum. 14. Scriptura. 10. Spes. 17. Virtus. 106. Vſura. 0.

¶ Alietus paſcitur minutis auibus, & ſignificat moleſtos pauperibus. 12ª. q. 102. 6. 1^{m}. meº. G.

1 ¶ ALIMENTVM pertinet ad veritatem humanæ naturæ. 1ª. q. 119. 1. 0. /. 2. d. 30. q. 2. 1. 0. /. 4 d. 44. q. 1. art. 2. q. 4. 0. /. Quol. 8. 5. 0. Adeps. 1. Cibus. 0. Comedere. 0. Epiſcopus. 25. Euchar^{a}. 30. Guſtus. 3. Idem. 9. Lac. 1.

2 Alimentum corporale conuertitur in ſubſtantiam aliti, ſed alimentum ſpirituale econuerſo. Ideo ſpirituale conſeruat, licèt non ſumatur realiter, non autem corporale. 3ª. q. 73. 3. 2^{m}. Nutrimentum. Nutrire. 0. Radix. 1. Semen. 3. 4. Tactus. 2.

* Alio. Aduena. 1. Locus. 0.

¶ Alioquin. Alias. Aliter. Legiſlator. 2. Periculum. 2.

¶ Aliquale. Adam. 17. Adulterium. 5. Amor. 62. Angelus. 156. 157. Credere. 24 Effectus. 4. Epeiceia. 2. Forma 168. Ira. 11, Odor. 2. Pœnitentia. 225. Religio. 31. Sapor. Sol. 2. Species. 5. Vſura. 177. 285. Vxor. 4. Chriſtus. 160.

¶ Aliquando. Abſtractio. 23. Actus. 34. Agens. 76. Aliquotiẽs. Alternitas. Circuncifio. 36. Interdum. Peccatum. 420. Quandoque. Scientia. 8. Scriptura. 13. Singulare. Tempus. 0. Votũ. 17. Vſus. 7. Chriſtus. 123. Zelus. 5 6. 7.

¶ Aliquantulum. Ieiunium. 15.

¶ Aliquis dupliciter ſumitur, ſcilicet ſecundum ſubiectum, & ſecundum accidens, vel ſecundum rationem. Similiter alius & alter. 2. d. 27. 6. c. * Forma. 168. Intellectus. 104. &c. Mirum. Relatio. 4. Tranſcendentia. Trinitas. 12.

¶ Aliquota. Numerus. 11. Senarius. 2.

¶ Aliquoties. Aliquando. Interdum. Numerus. 6. Quandoque.

¶ Aliter. Abſtractio. 9. Accipere. 2. Agens. 50. Alienum. 3. Intellectus. 102. Mendacium. 13.

¶ Altero. Alere. Alimentum. 0. Nutrire. 0. Chriſtus. 33.

¶ Alitum. Alimentum. 2.

¶ Aliud. Accidens. 98. Alienum. 0. Alius. 0. Amicitia. 20. 23. Amor. 43. Per aliud.

¶ Aliũde. Aduena. 1. Prædicare. 8. Reſurrectio. 21. Vſura. 194.

1 ¶ ALIVS ſignificat diuerſitatem in communi, non magis perſonalem quàm eſſentialem, ſed ſecundum exigentiam ſubſtantiui cui additur. 1. d. 4. q. 2. 3. 2^{m}. Abſoluere. 14. Accidens. 98. Agere. 29. Alienũ. 1. 7. 8. 9. Aliquis. Amicitia. 18. &c. Amor. 43. 74. 99. 178. 244. Angelus. 49. 50. 52. 271. 291. 379. &c 408 &c. 443. 536. Anima. 7. &c. Appetitus. 24 &c. Ara. 1. Aſſentire. 2. &c.

* Differre. 1. 3. Diffinitio. 21. Dimenſio. 10. 11. Diſtinctio. 4. Diuiſio. 9.

2 Alius ſignificat diuerſitatem perſonarum, ſed aliud diuerſitatem ſimpliciter. i. eſſentiæ. 1ª. q. 31. 2. c. fi. /. 4^{m}. /. 1. d. 9. q. 1. 1. c. /. 2^{m}. * Eſſe. 46. Idem. 7. Imprimi. 1.

3 Diuerſitas accidentis facit alterum ſimpliciter, ſed diuerſitas ſubſtantiæ facit aliud ſecundum quid. i. ſecundum eſſentiam niſi adſit diuerſitas ſuppoſitorum. 3ª. q. 17. 1. 7^{m}.

* Relatio. 1. &c. 32. 60. Relatum. 4. 8.

4 Filius Dei eſt alius à patre, non autem aliud. 1ª. q. 31. 2. 0. /. 4. c. /. 1. d. 9. q. 1. 1. 0. /. d. 19. 1. fin. /. d. 21. q. 1. 2. c. /. ℨ. 4. c. 10. /. Opuſcul. 3. cº. 236.

¶ Allegatio. Argumentum. Iudicium. 26. Paulus. 20. 21. 22. Vſura 291. 294. 298. 299.

Quid. 1 ¶ ALLEGORIA eſt tropus, ſeu loquendi modus, quo aliquid dicitur, & aliud intelligitur. Allegoria enim ab allos dicitur, quod eſt alienus, & goge, ductio, quaſi in alienum intellectum ducens. Galat. 4. lectio. 7. medº. H.

2 Allegoria ſumitur pro quolibet ſenſu myſtico, ſed proprie pro vno ſenſu tantum. Galat. 4. lectio. 7. medº. H. Senſus. 37.

Quid. ¶ Alleluia ſignificat exultationem de æternis. Et replicatur propter duplicem ſtolam, ſcilicet animæ & corporis, & duplex cantatur tempore reſurrectionis propter duplex gaudium reſurrectionis, ſcilicet Chriſti & noſtræ. In diebus vero & officijs luctus, intermittitur, & loco eius, tractus ponitur, qui aſperitate vocum, & prolixitate verborum, præſentis miſeriæ incolatum inſinuat. 4. d. 8. L. medº. E. Ieiunium. 32.

¶ Alleuiare. Infirmitas. 7. Peccatum. 219. 250. Pollutio. 9. Præſumptio. 12.

¶ Allicere. Alliciunt doctorem quatuor ad bene legendum, ſcilicet multitudo ſcolarium bene intelligentium, ſalarij ſtipendium, ſcientiæ acquiſitio, & honoris conſequutio. Opuſcul. 71. * Dæmon. 80. &c. Diuitiæ. 8. Princeps. 12. Religio. 49. Temperantia 1.

¶ Alligari. Cœlum. 27. Dæmon. 73. 117. 120. Embrio. 3. Ligare.

¶ Almariani. Deus. 48.

¶ Alphæus. Iacobus. 2.

1 ¶ ALTARE debet eſſe lapideum multiplici ratione, ſcilicet quia altare lapideum ſignificat Chriſtum, & corpus Chriſti, in ſepulchro lapideo fuit reconditum, & quo ad vſum ſacramenti, lapis ſolidus eſt, & de facili poteſt inueniri vbique. 3ª. q. 83. 3. 5^{m}. /. 4. d. 13. q. 1. ar. 2. q. 5. 2^{m}. Chriſtus. 197. * Ara. Chriſma. 3.

2 In veteri lege erat tantum vnum altare, ad vnum effectum deputatum, ideo erat aureum, vel terreum, vel ligneum. 12ª. q. 102. 4. 7^{m}. /. 3ª. q. 83. 3. 5^{m}. /. 4. d. 13. q. 1. ar. 2. q. 5. 2^{m}.

* Corporalia. 1.

3 Ratio omnium pertinentium ad altare tabernaculi. 12ª. q. 102. 4. 6^{m}. / 7^{m}.

4 Ante ſanctum Silueſtrum, altare erat ligneum, vt facilius transferretur propter perſequutiones, quia fideles non habebant certum locum. 4. d. 13. q. 1. art. 2. q. 5. 2^{m}. * Gradus. 3. Miſſa. 14.

5 Altare ſignificat Chriſtũ. 12ª q. 102. 4. 6^{m}. fi. /. 3ª. q. 83. 3. 2^{m}. /. 4^{m}. /. 5^{m}. /. 4. 9^{m}. / 5. 2^{m}. Ornatus. 8.

6 Altare ſignificat crucem Chriſti. 3ª. q. 83. 1. 2^{m}. * Sanguis. 6. Subdiaconus. 2. 4. Templum. 1. 3. 7. 14.

7 Altare conſtituitur angelis & ſanctis. 22ª. q. 85. 2. 3^{m}.

* Thurificatio. 2. Vſura. 307.

¶ Alter. Aliquis. Alius. Alteratio. 5. 10. Cogitatio. 6. 7. Cognitio. 6. 64. Compoſitio. 13. Diſpoſitio. 7. 9. Generatio. 20. 36.

1 ¶ ALTERATIO ſola eſt paſſio proprie. 3. d. 15. q. 2. ar. 1. q. 1. 0. /. Ver. q. 26. 1. c. * Accidens. 34. 85. Act. 6 10. Quid.

2 Alteratio eſt in prima ſpecie qualitatis, conſequenter tantum. 12ª q. 50. 1. 3^{m}. /. q. 52. 1. 3^{m}. /. Phy. 7. lect. 4 prinº. b. /. fi. c. /. Cœ. lect 7. prinº.

3 Alteratio duplex, ſcilicet corruptiua & perfectiua. 1. d. 17. q. 2. 1. 5^{m}. /. d 37. q. 4. 1. 2^{m}. /. 2. d. 19. 3. c. /. 1^{m}. /. Virtut. q. 1. 11. 11^{m}. /. Cæ. lectio. 7. princº. b /. Anima. 2. lectio. 11. 0 * Anima. 140. Augmentum. 3. &c. Baptiſmus. 60. Calor. 16. Charitas. 75.

4 Alteratio proprie fit tantum ſecundum qualitates ſenſibiles. 12ª. quæſt. 50. 1. 3^{m}. /. q. 52. 1. 3^{m} /. 1. d. 17. q. 2. 1. 5^{m}. /. d. 37. q. 4. 1. 2^{m}. /. 2. d. 35. 5. c. /. Phy. 7. lec. 4. prinº. b. /. lectio. 5. 7. 0 /. Cæ. lect. 7. prinº. b. * Cœlum. 66. &c. 87. 88. 144. Diuiſio 2. Elementum. 14.

5 Alteratio habet duplicem terminum, ſcilicet eiuſdem generis cum ea, idest qualitatem, & alterius generis, ſcilicet ſubſtãtialem formam. 1. d. 17. q. 2. 1. 5^{m}. /. 2. d. 5. q. 2. 1. c. fin. /. d. 24. q. 3 6. 6^{m}. /. Verit. q. 9. 3. c. /. Virt. q. 1. 1. 8^{m}. /. Quol. 7. 9. c. /. Phy. 7. lect. 3.

6 Alteratio in eodem inſtanti terminatur ad formam ſubſtantialem, & ad vltimam diſpoſitionem eius. 2. d. 5. q 2. 1. c. /. 3. d. 2. q. 2. ar. 3. q. 1. 2^{m}. /. 4. d. 17. q. 1. ar. 5. q. 3. c. /. Quol. 9. 9. c. * Fieri. 17. Forma. 48.

7 Alteratio naturalis tempore ſemper præcedit generationem, quia diſpoſitio naturalis ad formam ſucceſſiue fit. 4. d. 17. q. 1. ar. 1. q. 1. c. Generatio. 19 22.

8 Omnis alteratio & generatio inanimatorum eſt tantum ab extrinſeco. Sed dicuntur naturales, tantum à principio paſſiuo. 2. d. 18. q. 1. 2. c. fi. /. 3. d. 3. q. 2. 1. 6^{m}. /. 4. d. 22. q. 2. art. 1. q. 1. c. /. d. 43. ar. 1. q. 3. c fi. /. ℨ. 3. cº. 23. 7^{m}. /. Meta. 7. lec. 6. prinº. F. /. Lec. 8. prinº. b. /. Anima. 2. lec. 5. /. Lec. 7.

9 Alteratio requirit ſucceſſionem, ratione contrariorum in ſubiecto. 2. d. 13. 3. 9^{m}. * Graue. 5. Illuminatio 4.

10 Alteratio requirit ſubiectum ſubſiſtens, corpus, naturam ſubiectam contrarietati, expulſionem vnius qualitatis, & introductionem alterius 12ª. q. 22. 1. 1^{m}. /. 3. diſt. 15. q. 2. artic. 1. q. 1. c. Motus. 22. * Lumen. 11. Lux. 7. 18. &c. Magnes. 3. Mors. 14.

11 Alteratio proprie non eſt in ſubſtantijs intellectualibus. 1. d. 17. q. 2. 1. 5^{m}. /. d. 37. q. 4. 1. 2^{m}.

12 Alteratio proprie non eſt in parte intellectiua. 1. d. 17. q. 2. 1. 5^{m}. /.

9m./. Verit.q.26.3.11m./. Phy.7.lect.6.o. Anima.2. lect.28. * Motus.40.Stupor.3.Tempus.4.Trahere.1.

¶ Alteritas eſt aliquando principium & cauſa pluralitatis. Trin. quæſt.13.o. Accidens. 48. 49. Alteratio.o. Alterum. Varietas.

¶ Alterum Alius.3.Alter. Amor.99.104. &c.129. 275. Analogia 2.&c. Angelus.16.187.Bonitas.197.Diſpoſitio.35.Organoni.1. Propter.1.2. Varietas.

Diuiſio. 1 ¶ ALTITUDO Dei in cognoſcendo eſt triplex, ſcilicet ratione obiecti, modi, & certitudinis. Ro.11.lec.5.prin°. * Amen.2. Amor.64.276. Angelus.61.273 285. Anima. 360. Annunciatio. 8. Apoſtoli.42. Aquila. 1. 2. Cauſa.64.88. Cœlum.53.Cete.1. Cognitio.56.Conſeruatio.6. Contrarium. 30.42. Corona.1. Diſpoſitio.29 Eleuatio.Excelſus Fides.113.Homo.18. Humilitas.2.14.26.&c 32.Ignis.18.Imaginatiua.2.Intellectus.200. 203.205.254.

2 Altiſſimum dicitur aliquid dupliciter, ſcilicet ſimpliciter vt diuina, vel in genere 3.d.35.q.2.ar.1.q 2.c. * Loqui. 5. Mare. 3. Mens.3. Miſericordia.44. Muſica.1. Natura.9.25.&c. Operatio.35. Potentia.57. Prudentia.27. Religio.99. Sapientia. 5. 5.20.28. Scientia.128. Sineſis. Stultitia. 2. Sublimitas. Subſtantia.18. Summum.3. Theologia.32. Tranſumptio. Turtur.2. Virtus 31.264.

¶ Allumen. Sal.

¶ Alumnus. Vſura. 221.222.

¶ Amabile. Deſiderium.3.

¶ Amalechitæ, Amonitæ, & Moabitæ, erant excluſi in æternũ à ciuilitate Iudæorum, ſed Ægyptij, & Idumæi per trienniũ tantum. 12ª.q.105.3.c./.1m.

Quid. ¶ Amaritudo eſt effectus rancoris, & filia accidiæ. 22ª. q. 35. 4.3m. * Afflictio. Dulcedo.2. Flegma. Ieiunium.3. Ira.52. Paſſio.132. Peccatum.202. Scriptura.2.

¶ Amatio. Amor.176.

¶ Amatiuus. Sanguis.5.

¶ Amator. Amor.265. Audacia.20. Inuidia.10. Pax.21. Pythagoras. 2.3.

1 ¶ AMAZONES Aſiam, ideſt tertiam partem orbis ſubiugauerunt, & habebant ſemper duas reginas. Opuſcul.20. lib°. 3. c°.5.

2 Amazones amputabant mammillas dextras puellis, & ſiniſtras comprimebant, ne impedirentur ſagittantes. Opuſc.20. li°.4.c°.5.

3 Amazones nullum virum recipiebant in ſua acie. Opuſc. 20. li°. 4.c°.5.

* Alexander. 2.

¶ Ambideſter. Siniſtrum. 3.

¶ Ambiguum. Signum.5. Varietas.

¶ Ambire. Genus.16. Infamia.2.

Quid. 1 ¶ AMBITIO eſt peccatum oppoſitum magnanimitati ſecundum exceſſum, quia eſt inordinatus appetitus honoris. 22ª. q.131.2.o. Honor.8. Magnanimitas.8.9.

2 Appetitus dignitatum inordinatus, ratione honoris pertinet ad ambitionem, ſed propter debitum dignitatis vſum, vt excedentem facultatem appetentis, pertinet ad præſumptionẽ. 22ª.q 131.2.c./.2m.

3 Ambitio non eſt circa veſtes, & exteriorem cultum, niſi ſecundum quod ad honorem pertinent. 22ª. quæſtion. 131. 2. 3m.

4 Ambitio facit hominem cæcum. Matth.2. prin°.b.

* Infamia.2.

¶ Ambo. Proportio.9. Vſura.239.

1 AMBRA eſt ſpecies cara, habens odorem diuinum & cœleſtẽ. Iob 41.lec.2.prin°. G.Cete.10.

Quid. 1 ¶ AMBROSIUS in eccleſia Mediolanenſi cantum inſtituit, ſecundum Auguſtinum. 22ª. quæſt 91.2.b.

* Beatitudo.167. Contentio.1. Electio.31. Gloria.1. Ludus.3. Magdalena.1. Matrimonium.36. Nouitij.1. Oratio.10. Theodoſius 2.

2 Ambroſius vſque ad vltimam ægritudinem, non ceſſauit ſcribere. Vnde ſcribens pſalmum quadrageſimumſeptimum, mortuus eſt. 2ª.Ti.4.lec.3.prin° K.

¶ Ambulare. Motus 34.35. Porfirio. Virtus.256.

1 ¶ AMEN eſt græcum, & ſignificat ſine defectu, quandoque tamen eſt hebræum. Iſa.25.fi.I.

2 Amen quandoque eſt hebræum, & ſic ſignificat tria, ſcilicet verum, vere, & fiat. Et geminatur tantum à Ioanne, quia altiora narrat. Iſa.25.fin.L./.Io.3.prin°.b./.Ro.11.fi./.1ª.Cor. 14.lec.3 fi.

3 Nullus græcus vel hebræus tranſtulit amen, propter reuerentiam Chriſti, ſæpius vtentis eo. Io 3 prin°.b.

¶ Amœnitas nimia, eſt cauſa libidinis. Ideo à talibus ſunt homines coarctandi. Opuſc.20.li°.2.c°.4.

¶ Amens. Aduocatus.9. Baptiſmus.132. Euchariſtia.210. Fatuus. Inſania. Matrimonium. 107. Sapientia. 44. Stultitia.3. 6.10. Teſtis.7. Vnctio.25. Votum.34. Vſus.7.

¶ Amicabile. Amicitia.26. Amor.117. Conſilium. 19.

1 ¶ AMICITIA eſt amor mutuæ beniuolentiæ, fundatus ſuper aliqua communicatione. 12ª.q.65.5.c./.22ª.q.23.1.c. /.5. c./.3.d.27.q.2.1.c.fi./.d.28.o./.4.d.40.1.c./.Opuſc.20.c°.10./. Io.13.lec.7.fi.I. * Adulatio. 4.5. Quid.

2 Amicitia quæ eſt affabilitas, non habet perfectam rationem amicitiæ, ſed ſimilitudinem eius, ſcilicet ad decentem conuerſationem in dictis & factis delectabiliter ad omnes, non æqualiter. 22ª q.114.o.

3 Amicitiæ proprium eſt, ſimul conuerſari. 3.d.32.1.2m. /.2.c./. 9 4.c°.21.prin°. A. Amicitia.37. Amor.

4 Amicitia magis eſt in concordia voluntatum quo ad finem, quàm quo ad volita. Veri.quæſt.23.8.7m.

* Anima.300. Auſteritas.2.

5 Amicitia vtilis, & delectabilis, deficit à ratione veræ amicitiæ, inquantum trahitur ad amorem concupiſcentiæ. 12ª.q. 26.4.3m./.22ª.q.189.10.2m.

6 Amicitia requirit æqualitatem proportionis, non autem æquiparantiæ. 3.diſt 28.3.3m./ diſt.29.1.2m./ 4.diſt.14. quæſt. 2.artic.1.quæſt.2.c./.diſt.35.quæſt.1.2.c. Odium. 13. * Iuſtitia.22.59 Laus.7.

7 Amicitia pulchre commendatur cum Damone & Pythia ſingulariſſimis amicis. Opuſ.20.c°.10./.Li°.4 c°.22.

8 Amicitia non eſt virtus ſpecialis diſtincta ab alijs, ſed eſt aliquid conſequens omnes virtutes. 22ª.q.23.3.1m./.q.114. 1. 1m./ 3.diſt.27 q.2.2.1m./.Virtut.quæſt.1.5.5m./.quæſt. 2.2. 8m. Affabilitas.1. * Liberalitas. 8. Litigium. 1. Offendere. Reconciliatio.

9 Immo amicitia ſiue affabilitas eſt ſpecialis virtus, & ſpecialis obiecti, ſcilicet decentis conuerſationis. 22ª. quæſt.114. 1.o./.3. diſt.34 q.1.2.c. med°. Reſpondeo Dubio 95. Affabilitas. 2. Du m.95 m.

10 Amicitiæ dilectio, in duobus motibus ad intra conſiſtit, ſcilicet in dilectum, & pro dilecto. Opuſc.61.c°.52. Amor.164. Diuiſio.

¶ Temperantia.9.27.

11 Species amicitiæ dupliciter diſtinguuntur, ſcilicet ſecundum fines, & ſic ſunt tres, ſcilicet amicitia honeſti, vtilis, & delectabilis. Et ſecundum communicationes. 22ª. q.23.1. ar.3./. 5.c./ 3m./. Vir.q.2.11.6m. * Virtus. 225.

12 Amicitiæ dilectio differt à dilectione concupiſcentiæ. 3. d. 29. L.fi /.Opuſc.61.c°.2.

13 Amicitia eſt quadruplex, ſicut eſt quadruplex cõmunicatio, ſcilicet naturalis, domeſtica, ciuilis, & diuina. 3.d 27. q.2.2. c./.1m./.d 29.6.o./.1ª Cor.3.fi.

14 Amicus aliquis eſt hominis tripliciter. ſ. quia homo, quia præſens, & quia vtilis. Opuſc.61.c°.9.

15 Amicus quis amat, propter trinam vtilitatem. ſ. propter adeptionem boni ſui, intenſionem boni sui, & diminutionem, vel annihilationem mali sui. Opuſc.61.c°.11.

16 Amici fidelitatis ſunt experimenta. ſ. nouitas, proſperitas, & aduerſitas. Opuſc.61.c°.14. Amor.54.

17 Amicitia duplex, ſcilicet in conuerſatione, & in affectu. 22ª. quæſt.114.

18 Amicitia non eſt trahenda cum aliquo, niſi certis circunſtantijs inſpectis. Opuſc.61.c°.54. Ad quos.

* Beatitudo.69.106.

19 Amicitia non eſt eiuſdem ad ſeipſum, quia eſt vnio. Ideo eſt inter plures. 22ª q.25.4.o./.3.d.28.6.o./.Vit.q.2.7.11m./.12m. * Diuturnitas. Dolor.12. Ionas. Ira.44. Iudas.3. Peccatum.288 Pœnitentia.107. Pietas. 3.

20 Amicitia eſt ad aliquos dupliciter. ſ. per ſe. i. ad amicos tantũ, & propter aliud, & ſic eſt ad inimicos. 22ª.q.23.1.2m./.3m./. q.25.8.c./.3.d.27.q.2.1.8m./.12m./.Virt.q.2.4.8. c. * Proximus. 3. Signaculum. Zelus. 2.

21 Amicitia non eſt irrationalis, nec inter irrationalia. 1ª.q.20. 2.3m./.22ª.q.23.ar.1.c./.q.25.3 o./.3.d.28.1.c./.2.o. Animal. 72. Amor. 97.

22 Amicitia non poteſt eſſe ad virtutes, nec ad aliqua alia accidentia. 22ª.q.25.2.c./.3.d.28.1.o. Amor.95.97.

23 Amicitia honeſti, non eſt ad vitioſum per ſe, ſed propter aliud. 22ª.q.23.1.3m.

24 Amor poteſt eſſe inter multam diſtantia, non autem amicitia. 3.d.32. 1.2m.

25 Amicitia delectabilis & vtilis, cauſatur ex inclinatione naturæ. Sed amicitia honeſti, ex inclinatione habitus & naturæ, non autem charitas. 3.d.27.q.2.2.1m.

26 Amicitia conſeruatur & augetur per exercitium operũ amicabilium, & meditationem. 22ª q.82.2.2m.

27 Cum vera amicitia ſupra virtutem fundetur, quicquid in amico cõtrariatur virtuti, impedimentũ eſt amicitiæ, & quicquid eſt virtuoſũ, eſt prouocatiuũ amicitiæ. 22ª.q.106.1m. quicquid

per

28 Per recompenſationem beneficiorum amicitia conſeruatur. 22e.q.106.1.3m.

Quid. 29 Delectatio de viſione & fruitione amici, eſt finis in amicitia delectabilis, non autem in vera amicitia. 3.d.27.q.2.1.11m./.d.29.5.6m./.d.34.q.2.ar.3.q.1.2m./.Virt.q.2.11.6m.

30 Amicitia præponderat conſanguinitati. Opuſc.61.c°.3.

31 Amicitia vera facit deſiderium videndi amicum, & mutuis colloquijs gaudere, & in eo facit conſolationem contra omnes anxietates inuenire, vnde in triſtitijs maxime ad amicos conſolationis cauſa cõfugimus. 12e.q.38.1.1m./.3.d.27.q.2.1.31m./.diſt.29.5.6m./.Ʒ.4.c°.22.med°.C./.Virt.quæſtio.2.11.6m.

32 Propria amicitiæ ſunt quinque, ſcilicet velle amicum eſſe, & viuere, velle ei bona, operari ei bona, conuerſari cum eo, delectabiliter, & concorditer. 22e.q.25.7.c./.q.27.2.ar.3./.q.31.1.c.

33 Amicitia principaliter intendit conuinentes delectare. Sed quando oportet, non veretur contriſtare eos; propter bonum promouendum, vel propter malum vitandum. 22e.q.114.1.3m./.2.1m./.q.115.1.c./.q.116.2.c./.q.168.1.3m.

34 In corde amici bonum ſui amici præponderat omnibus vtilitatibus, & delectationibus ex eo conſequentibus. 2.diſt.3.q.4.c.fi./.3.d.29.4.c./.3m./.d.34.q.2.ar.3.q.2.2m./.d.35.q.1.ar.4 q 2.c.fi./.Vir.q.2.11.6m.

35 Delectationes & vtilitates prouenientes ex amicitia, poſſunt dici merces: non autem amicus proprie: ſed cauſaliter. 3.diſt.29 4.c.

36 Amicitia eſt perfectiſſimum inter ea quæ ad amorem pertinens: & includit ea. 3.d.27.q.2 1.c.fi.

37 Conuerſatio & viſio amici eſt delectabilis, propter cognitionem boni eius: & magis quàm ſecum delectari, quia homo magis poteſt cognoſcere quæ ſunt alterius, quàm propria. 3.d.29.5.6m. Amicitia. 3.

Du^m.31°. 38 Homo debet pati detrimenta corporalia propter amicum: non autem ſpiritualia. 22e.q.26.4.2m.

Dicis. 39 Amicis peccantibus magis auxiliandum eſt ad recuperationem virtutis quàm ad recuperationem temporalium, quamdiu eſt ſpes de ſalute eorum: nec tamen amplius eſt habenda familiaritas ſic ad eos. 22e.q.23.6.2m.

In cõmuni. 40 Amicus magis debet ſubuenire in damnis virtutum; quàm rerum exteriorũ. 22e.q.25.6.2m/.q.33.1.c./.3.d.28.4.3m./.4.d.19.q.2.1.6m. ° Animal.72. Beneficentia.0. Beneficium.3. F.Charitas. 8.62.63.128.

41 Plura bona exteriora debent impendi amicis, quàm nobis: ſed de ſpiritualibus eſt econuerſo. Similiter in malis vitandis. 3.diſt.29.5.0./4.diſtin.38.q.2.art.4.quæſt.1.c.me°./.2e.Tim.3.prio°.H. ° Conſanguinitas.10.Conſtantia.9. Contumelia.3.

42 Tradere ſe morti propter amicum: eſt perfectus actus virtutis. Ideo virtuoſus plus appetit amicitiam: quàm vitam corporalem. 3.d.29.5.3m.Saluari.18.°Impugnare.1.Laus.7.Lex.30.86.Litigium.1.Miſericordia 20.

43 Diſcordia opinionum poteſt eſſe inter aliquos cum amicitia & pace. 22e.q.29.3.2m./.q.27.1.c./.2.d.11.quæſt.2.5.1m./.3.d.27.q.2.1.c./.4.d.13.q.2.3.1m./.Ro.12 lec.3.med.D.°Mors.14.Munus.2.Neceſſitas.30.Triſtitia.19.

quos. 44 Quoties Chriſtus amicum aliquem vocat, improperando loquitur. Matth.26.fi.b.B.

¶ Amictus regens humeros epiſcopi, ſignificat fortitudinem ad omnia officia exequenda. Alba vero ſignificat puritatem vitæ. Cingulum repreſſionem carnis. 4.d.24.q.3.3.c. ° Epiſcopus.13.Veſtis.4.5.

¶ Amidum fit de farina triticea: propter attritionem tamen, & excolationem, ac vaporis admiſſionem, videtur farinæ ſpeciem amiſiſſe. 3a.q.74.3.4m./.4.d.11.q.2.ar.2.q.2.3m.Enoch.68.

¶ Amonitæ. Amalechitæ.

Notionalis. 1 ¶ Amor in diuinis ſumitur tripliciter, ſcilicet eſſentialiter, notionaliter, & perſonaliter. 1a.q.37.0./.1.d.10.1.4m./.5m./.d.27.q.2.art.2.q.2.c.fin./.1m./.d.32.q.1.1.0./.2.c./.4m./.3.c./.2m./.Po a.q.10.41.1m./.Opuſc.3.c°.59.60./.Io.5.lect.3.fin.c./.Col.lect.3.fi.3. Appropriatio.16. Communicatio.1. Donum.6.7. Generatio.67. Imago.27. Nexus. Nomen.78.

2 Amor in diuinis eſt ſubſiſtens. 1a.q.37.1.2m./.1.d.27.quæſt.2.1.2m./.3.d.8.1.3m./.Po a.quæſt.9.9.c./.23m./.q.10.1.5m./.Opuſc.3.c°.48.

3 Amor vt Dei, communicat naturam: non autem vt amor. 1a.q.27.4.3m./.1.d.10.1.2m./.Ʒ.4.c°.23.fi.

4 In diuinis non eſt amor ex amore: quia ibi eſt vnus tantum amor perfectus. 1a.q.27.3.3m./.q.37.1.4m./.q.42.6.0./.Po a.q.9.9.c./.Opuſc.3.c°.56.°Proceſſio.34.39.45.46.68. Propriũ.10. Quies.11.

5 Amor eſt proprium nomen Spiritusſancti. 1a.q.37.1.0./.1.d.10.4.0./.d.27.q.2.ar.2.q.2.c.Relatio.99.Sapien.45.

6 In Deo amor eſt Spiritusſanctus. Opuſc.3.c°.46.

7 In deo Spiritusſanctus eſt per modum amoris. Opuſcul.3.c°.47.

8 Spiritusſanctus vt amor, & vt nexus, eſt media perſona: ſed eſt tertia, ſecundum ordinem numeri & originis. 1a.q.37.1.3m./.Opuſc.1.c°.10.Proceſſio.34.45.46.

9 Spiritusſanctus procedit per modum amoris. 1a.q.27.3.4.5.0./.q.37.1.0./.q.45.7.c./.1.d.6.2.c./.d.10.1.0./.d.27.q.2.ar.2.q.2.2m./.3.d.8.1.3m./.Ʒ.4 23m./.Opuſc.3.c° 45.46.47.48.c°.19./.21.prin°./.23.fi./.46.fi./.Po a.q.2.4.7m./.q.9.9.c./.Generatio.67.

10 Spiritusſanctus procedit per modum amoris, vt ratio principiandi: ſed creaturæ procedunt vt principiata. 1.d.6.2.0./.d.10.1.c./.3m./.d.13.3.4m.

11 Spiritusſanctus ex ſuo modo procedendi eſt amor patris in filium, & econuerſo. 1a.q.37.1.2m./.3a.q.32.1.c./.1.d.10.2.0./.d.14.q.1.2.c./.d.27.q.2.3.2m/.Po a.q.10.4.10m.

12 Pater amat per Spiritumſanctum: non autem à ſpirituſancto. 1.d.32.q.1.1 2m.

13 Pater amat filium, & econuerſo Spirituſancto per modum effectus formalis. 1a.q.37.2.0./.1.d.14.q.1.2.c./.d.32.q.1.1.0./.Ʒ.4.c°.23.fi./.Po a.q.2.3.21m./.q.9.9.13m.

14 Pater amat ſe ſpirituſancto; non autem generat ſe filio, nec ſpirat ſe ſpirituſancto. 1a.q.37 2.2m./.3m./.1.d.32.q.1.1.3m./.2.c./.1m./.Po a.q.9.9.13m. ° Vnio.22.

15 Pater & filius amant nos ſpirituſancto. 1a.quæſt.37.2.3m./.1.d.14 quæſt.2.1.c./.d.32.q.1.3.0./.contra.4.c°.23.fi./.Po a.q.9.9.13m.

16 Spiritusſanctus amat ſe, ſeipſo. 1.d.32.q.1.2.4m./.Po a.q.10.4.11m./.Opuſc.9.q.59./.60.

17 Deus amat omnia quæ ab eo ſunt. 1a.q.20.2.0./.q.23.3.1m./.12e.q.110.1.c./.3.d.32.1.2.0./.Ʒ.1.c°.91./.Lib°.3.c°.150.prin°./.Veri.q.27.1.c./.Virt.q.1.7.2m. Beatitudo.112. ° Actus.161.Agere.10.

18 Amor transfert Deum & omne amans extra ſe. 1a.q.20.2.1m./.3.d.32.1.3m./.Dion.4.lec.10.c°.2.Amor.277.

19 Dilectio Dei duplex, ſcilicet communis, qua diligit omnem creaturam: alia ſpecialis, qua trahit creaturam rationalem ſupra conditionem eiuſdem naturæ, ad participationem ſui. 12e.q.110.1.c.Odium.22.

20 Amor vt paſſio, ſecundum ſuum materiale non eſt in deo: ſed tantum ſecundum ſuum formale. 1a.q.20.1.0./.q.82.5.1m./.3.d.32.1.1m.Ʒ.1.c°.91./.Li a.4.c.19.me°.B. Nomen.78. ° Beatitudo. 112. Eſſentialis.

21 Amor Dei cauſat bonitatem in rebus, ſed amor noſter cauſatur ab eo. 1a.q 20.2.c./.q.23.q.0./.12e.q.110.1.c./.3m./.1a.q.86.2.c./.2.d.26.2.c./.1m./.3.d.32.1.4m./.2.2m./.Ʒ.3.c°.150./.Veri.q.27.1.c./.2m./.Dion.4.lec.10.fi./.Pſal.50.prin°.B./.Matth.12.prin°.G./.Io.5.lec.3.fi.c./.Ro.lec.4.fi.D./.c°.9 lec.2.fi.F./.Eph.2.lec.2.prin°.E.

22 Deus ab æterno dilexit creaturas in proprijs naturis: & voluit eas eſſe, non autem tunc. 1.quæſtio.20.2.2m./.3.d.32.3.0./.contra.4.c°.23.fi./.Ro.9.lectio.2.fi.G./.Eph.lect.2.prin°.

23 Deus amat creaturas irrationales non amore amicitiæ: ſed quaſi amore concupiſcentiæ. 1a.q.20.2.3m./.22e.q.25.3.c./.2m/.3.d.28.quæſt.2.2m./.d.32.2.0. Amor. 97. ° Electio. 23.24. Falſitas. 18.

24 Deus diligit irrationalia, amore beniuolentiæ, non autem bono. 3.d.32.2.2m. Beniuolentia.2.

25 Deus diligit peccatores, & damnatos. 1a.q.20.2.4m./.q.23.3.2m./.2m. vel Damnatio. 12.

26 Immo Deus odit peccatores & damnatos. 3 d.32.2.5m. Et ſicut amor.19. vel Damnatio.13. Reſpon.Du°.96°. Du^m.96^m.

27 Deus diligit damnatos, quo ad naturam, ſed odit eos inquantum ſunt mali, & inquantum non vult eis bonum vitæ æternæ niſi voluntate antecedente. 1a.q.20.2 4m./.q.23.3.1m./.22e.quæſt.83.16.c./.3a.q.49.4 1m./.3.diſt.19.artic.5.quæſtio.2.0./.diſt.28.5.3m./.diſtin.32.2.4m./.5./.Ʒ.1.c°.96.fi./.Lib°.3.fi./.Veri.q.20.2.c./.Virt.q.2.8.8m./.Pſal.5.med°.c./.Ro.5.lect.2.me°.H.Amor.98.69.Damnatio.14.Deus.69. Odiũ.22. ° Triſtitia.10. Viſitatio.2.

28 Deus plus amat aliqua quàm alia, ex parte boni voliti, ſed æqualiter ex parte actus. 1a.quæſtio.20.3.0./.2.diſtinct.26.1.2m./.3.diſtinct 19.artic.5.quæſt.1.0./.d.32 4.0./.Ʒ.1.c°.91.7m. Plus.

29 Deus ſemper plus amat meliora. 1a.q.20.4.0. ° Incarnari. 4. Iſrael. 2.

30 Deus plus amat Chriſtum, quàm omnes creaturas. 1a.q.20.4.1m./.2m./.3.d.32 ar.5.q.4.0.

31 Deus plus amat angelos, quàm homines, quo ad eſ-

ſe na-

ſe naturæ,ſed quo ad eſſe gloriæ: aliquos plus, aliquos min⁹, vel æqualiter. 1a.q.20.4.2m./.3.d.32.art.5.q.3.o.
⁎Nomen.36.

32 Deus plus amat innocantem, quam pœnitentem æqualis charitatis,quo ad p̄ꝗmium accidentale tantum. 1a.q.29.4.4m./3.d.32.ar.5.q.2.c.

33 Deus plus diligit vnum iuſtum, quam milleſmilia peccatorum,inquantum huiuſmodi.Io.9.lect.4.prin°.H.

34 Deus plus ſimpliciter amat peccatorem prædeſtinatum, quā iuſtum præſcitum,ſed vt nunc,econuerſo.1a.q.20.4.5m./.3a.d.32.22.5.q.1.o.

35 Deus poteſt immediate amari à nobis, in hac vita.12æ q.27.4.o./3.d.27.q.3 1.o./.d.34 q.1.1 5°./.Veri.q.10.11.6m./.Vi.q.2.2.11m.⁎ Abſtinentia.6. Actus.161.Adam.41. Affectio.7. Auaritia.1.22.Baptiſmus 47.Capacitas.4.5.

36 Omnis creatura naturaliter plus diligit Deum, quam ſe. 1a. q 60.5.o./.12æ.q.109.3.c./.22æ.q.26.3.c./.3.d.29.3.o./.Ma.q.16.4.15m./.Vir.q.4.1.9m./.Quol 1.8.o./.Opuſc.3.c°.166.
⁎ Centurio.2.Contemplatio.17.Credere.27.

37 Modus amandi Deum,non poteſt determinari. 22æ.q.27.6.o./.3.d.27.q.3.3.o./.Viri.q.2.2.13m.

38 Deus poteſt a creatura diligi totaliter ex parte Dei,& ex parte ſui: non ex parte actus. 22æ.q.27.5.o./.3.d.27.q.3.2:o./.Vir.q.2.10.5m.⁎ Dæmon 11.Feruor.2.Filiatio.35.Finis.134.Fruitio 2.Gratia.23.31.131.Habitare.Hæreſis.112.

39 Amor quo diligimus Deum,non eſt infinitus.22æ.q.27.5.c./.1 d.17.q.1.1.7m.

40 Homo & angelus in puris naturalibus, ideſt ſine gratia, poteſt amare Deum ſuper omnia.1a.q.60.5.o./.12æ.q.109.3.o./.2.d.3.q.4.o./.3.d.29.3.o./.Vir q.2.2.16m./q 4.1.9m. Quol.1.8.o. ⁎ Iacob.9.Inebriari.Lex.78.Manifeſtatio.1.

Du m.97m. 41 Oppoſitum videtur dicere. 12.q.109 4.o./.8.o./.5.3.c°.160./.1æ.Cor.12.prin°.A./.He.10.lect.3. prin°. K. Reſpondeo Dubio 97.

42 Dilectio Dei eſt finis omnis actionis hominis, & ſumma perfectionis eius. 22æ.q.27.6.c./.3m./. contra. 1.c°.80.fi. Finis. 81. &c.

43 Deus diligitur propter aliud non formaliter, nec effectiue, nec vt finis, ſed diſpoſitiue,vel materialiter.12æ.q.27 3.o.

Du m.98m. 44 Oppoſitum videtur dicere à ſimili. 4.d. 2 q. 2. ar.2.q 1.2m. Reſpondeo ſicut Dubio 524°. ⁎Nomen.36.Odium.18.Olocauſtum 3.

45 Amare Deum in hac vita, eſt de neceſſitate ſalutis. Opuſc. 18 c.2./.5.

46 Cogitans actu Dei bonitatem,vt in diſputationibus fit, non tenetur acto moueri actu voluntatis,& amare Deum. Opuſcol.9. ar.89.

47 Dilectio Dei duplex,ſcilicet in via, & in patria. Opuſc. 61. c°. 54.

48 Beati in patria amant Deum immenſe, & æternaliter.Opuſc. 63.c°.2.

49 Antecedentia dilectionem Dei in via, ſunt tria, ſcilicet apprehenſio Dei per auditum, per viſum, & per guſtum. Primum eſt in incipientibus,ſecundum in proficientibus, & tertium in perfectis.22æ.q 24.9.o./.Opuſc 61.c°.2.

50 Deum vt Deum veneror,vt iuſtum tremo, & vt bonum amo, & concupiſco. Opuſc.61.c°.3.

51 Amor amicitiæ Dei,in anima tripliciter generatur, ſecundū quod anima tripliciter conſideratur, ſcilicet inquantum natura,inquantum deliberatiua, & inquātum gratificata.Opuſcul.61.c°.6.&c.

52 Amor Dei triplex in anima, ſcilicet naturalis,voluntarius, & gratuitus.Opuſc.61.c°.6.

53 Amandus eſt Deus propter tria, ſcilicet quia homo incarnatus,quia præſens,& quia vtilis. Opuſc. 61. c°.7. 8.9.Pſal.45. me°.c.

54 Amandus eſt Deus propter fidelitatem, quæ in tribus maxime conſiſtit,ſcilicet in nouitate, proſperitate, & aduerſitate. Opuſc.61.c°.14.Amicitia.16.

55 Amandus eſt Chriſtus maxime,& ſuper omnia, propter tria, ſcilicet quia pulcherrimus, affabilis, & manſuetus. Opuſc. 61. c°. 12.

56 Plus amandus eſt Deus, quàm vir ab vxore, & econuerſo, quia maximum, & perfectiſſimum matrimonium eſt intera Deum,& animam.Opuſc.61.c°.13.2æ.Cor.13.lect.1.fi.

57 Amor Dei ne pereat in nobis, quatuor nutritur remedijs, ſ. meditatione,doctrina,oratione,& exercitio.Opuſc.61.c°.57.

58 De amore Dei fluunt quinque fontes, ſecundum quinque ſubſtantias dupliciter, vel à ſummo vſque deorſum, ſcilicet inquiſitio quintæ eſſentiæ,ignis,aeris, aquæ, & terræ, vel ab imo vſque ſurſum, ſcilicet inquiſitio circa mixtum, vegetabile, ſenſibile, rationale, & ſubſtantiam ſeparatam. Opuſc. 61.c°.32.&c.

59 In amādo Deum, poteſt haberi intuitus ad mercedem reſpectu amoris,non autem reſpectu amati. 3.d.26.q.2.1.5m. /.d.29 4.o.

60 Amor Dei eſt congregatiuus, ſed amor ſui eſt diſgregatiuus. 12æ.q.73.1.3m.

61 Eſſe,viuere,& intelligere,eſt appetibile, & amabile omnibus ideo Deus inquantum eſt cauſa horum,non poteſt ab aliquo haberi odio.22æ q.34.1.o. ⁎ Peccatū.200.276.279.431.Præceptum.74.&c. Reuerentia.5.

62 Amantium Deum,eſt triplex differentia, ſcilicet quia quidā ſunt,qui libenter vel ſine magna moleſtia ſeparantur à vacatione diuinæ contemplationis, vt terrenis negotijs applicentur. Et in his vel nihil, vel modicum charitatis apparet: quidam aliqualiter eam deſerunt, vt diuinis obſequijs mancipentur, ad ſalutem proximorum, quidam vero licet in ea maxime delectentur,eam prætermittunt,vt Deo ſeruiant,in ſalute proximorum. Vir.q.2.11 6m.

63 Dilectio Dei includitur in dilectione proximi virtute, ſicut cauſa in effectu,& econuerſo ſicut effectus in cauſa.12æ.q.99.1.2m./.3.d.30.4.c./4m.Rom.13 lect.2. prin°./. Gal. 5. lec.3. me°.B. ⁎ Seraphin.3.5.Timor.3.6.Vita.54.&c.

64 Dilectio Dei ſupernaturalis eſt difficilior,quā proximi, quia magis vires naturæ excedit,quia eſt in altius obiectum. Non autem eſt laborioſior,cum ſit dulcior. 3.d.30.4.6m.

65 Amare Deum,eſt magis meritorium, quàm amare proximū. 22æ.q.27.8.o./.q.182 2.c./.3.d.30.4.o./.Quol 6.11.c.

66 Chriſtus dilexit nos tripliciter,ſcilicet gratuite, efficaciter, & recte,ſicut debemus amare proximum.Io.13.lect 7.fi.I.

67 Chriſtus maius ſignum amoris oſtendit pro nobis patiendo, quam dando corpus ſuum in cibum. Quol. 5.q.3.2.o.

68 Diuerſæ opiniones de Petro, & Iohanne apoſtolo, in dilectione Chriſti actiua,& paſſiua.1a.q.20.4 3m./3.d.31.q.2.ar.3.q.3.o/ Ioan.21.lect.5.prin°.b. ⁎ Baptiſmus. 47. Datio. 17. Iohannes.10.&c.Vita.54 &c.

69 Chriſtus,& beati diligunt damnatos,quo ad naturam,non autem quo ad gloriam,niſi voluntate antecedente.3.d.31. q.2. ar.3.q.1.o. Amor.25.27.Deus.27.

70 Angeli in ſtatu naturæ,amabant Deum ſuper omnia.1a.q.60.5.o./.q 61.2.1m./ q.63.1.3m./.2.d.3.q.4.o./.Quol.1.8.c. Angelus.

71 Angeli naturaliter plus diligunt Deum,quam ſe. 1a. q.60. 5.o./.12æ.q.109.3.o./.21æ.q.26.3.c./.Quol.1.8.c.

72 In angelis eſt dilectio naturalis, & electiua. 1a.q.60.1.2.3.c. Seraphin.3.

73 Angelus,& homo diligunt ſe dilectione naturali, & electiua. 1.q.60.3.o.

74 Quilibet angelus diligit alium ſicut ſeipſum, dilectione naturali,etiam malus bonos.1a.q.60.4.o.

75 In angelis beatis perſeuerat dilectio naturalis.1a.q 62.7.o.

76 Deus eſt ex charitate amandus ſuper omnia. 22æ.q.44. 8.2./.3.d.29.3.o./.Vir.q.2.7.c./.7m./8m./.8.9.c.charitas.118.inf. Charitate.

77 Quilibet debet ex charitate plus diligere Deum, quam ſe. 22æ q.26.3.o./.q 44.8.o./3.d.29.3.o./.5.c./.Vir.q.2.4.2m./.9.9m./.Quol.1 9.c.⁎ Agere.6.Amicitia.1.10.&c. Baptiſmus.47. Beatitudo.73 106.

78 Angeli ſunt à nobis ex charitate amandi. 22æ.q.25.10.o./. 3.d.28.3.o /.Vir.q 2.7.c./.9m./.Rom.13.lect.2 fi.

79 Deus debet ex charitate magis amari,quam proximus. 22æ. q.26.2.o.

80 Tantum quatuor debent ex charitate amari, ſcilicet Deus, proximus, anima, & corpus. 22æ.q.25.12.o./.q.44 3.1m./.8.2m /.3.d.28.7 o./.Vi.q 2.4.2m./7.o.⁎ Inimicitia.Iuſtus.10.

81 Homo poteſt ex charitate ſe diligere.22æ.q.25.4.o./.1. d.32. q.1. 2 3m./.3.d.28.6.o./.Virtu. q.2.7.c./.10m./.11m./.12m./.13m./14m.

82 Quilibet ex charitatu debet magis ſe amare, quàm proximum 22æ.q.26.4.o./.q 44.8.2m./.3.d.29.5.o./ 6.1m./.4.d.38.q.2.2 .4.q.1 c /.Quol 8.8.c.fi /.Ro.13.lect.2.fi./. Gal.5. lec.3. fi./.2æ.Timoth.3.prin°.H.

83 Proximus debet amari ex charitate propter Deū,nō aūt principaliter.22æ q.25.1.o./.2.1m./.8 c.q.103.3.2m /.q.188.2.c./. Vir.q.2.4 o./ 8.c.⁎ Charitas.19.23.62. 147. 154.155. Cōcreatio. 1. Contemplatio.17.Datio.17. (facere.4.

84 Propinqui ſūt magis amādi ex charitate,ꝙ alij.3.d.29 6.o.⁎ ſi-

85 Ea ſola ex charitate diligimus, quæ nobiſcum beatitudinem participare poſſunt. Vir.q.2.4.2°./.7 c.

86 Corpus debet ex charitate diligi.22æ q.25.5 o./.1. d.32.q.1. 2.3m./.3.d.28.7.o./.Vir.q.2.7.c./.14m./.15m.

87 Proximus debet ex charitate magis diligi,quā ꝑpriū corpus, 12æ q.73.5.c./ 22æ.q.26 5.o /.q.44.8.2m./.Vir.q.2.11.9m. Opuſc.18.c°.16. ⁎ Deus.208.249.338 Ex.6.Gratia.23.

88 Peccator debet diligi ex charitate quo ad naturam, non autem quo ad culpam. 22æ.q.25.6.o./.11.c./.q 64.6 c./.2.d.7.q.3.2.2m./.3.d.28.4.o./ 5.2.2m./.Vir.q.2.8.8m./.9m.

Amatia

Am

89 Amatis ex charitate licite volumus mala, triplici ratione. ſ. ad correctionem eorum, ad bonum commune, & propter iuſtitiam Dei. Vir. q. 2. 8. 10^{m}. Inimicus. Inimicitias. Iuſtus. 10. 11 Lex. 129.

90 Inimici debent amari ex charitate. 3. d. 30. 1. o.

Du^{m}. 99^{m}. 91 Imo diligere inimicos, hoc eſt perverſum, & vituperabile, & charitati repugnans, quia hoc eſt diligere malum alterius. 22^{f}. q. 21. 8. c. / 3^{m}. Reſpondeo Dub^{o} 99°.

92 Inimici debent amari ex charitate quo ad naturam. 22^{f}. q. 25. 8. o. / q. 34. 3. 3^{m}. / q. 83. 8. c. / 3. d. 30. 1. o. / Vir. q. 2. 8. o. / Opuſc. 4. c^{o}. 8. / Opuſc. 18. c^{o}. 14. / Ro. 12. lect. 3. prin^{o}. Benefacere. 3.

93 Amare inimicum, vt ſic, eſt perverſum, ſed quo ad naturam in communi, eſt de præcepto cuilibet, non autem in particulari, niſi in præparatione animi; ſed eſt de perfectione. 22^{f}. q. 25. 8. o. / 9. c. / q. 34. 3. 3^{m}. / q. 83. 8. c. / q. 108. 1. c. / Virt. q. 2. 8. o. / 11. 4^{m}. vel abdicatio infra. Maledicere. 2. Meritum. 99. Paſſio. 95. 131. Pax. 2. 6.

94 Signa amoris oportet inimicis oſtendere in communi, nõ autem in ſpeciali, niſi in præparatione animi: ſed eſt de perfectione. 22^{f} q. 25. 9. o. / 3. d. 30. 1. 1^{m}. / 2. o. / Ro. 12. lec. 3. prin^{o}. Benefacere. 2.

95 Virtutes debent amari ex charitate. 22^{f}. q. 25. 2. c. / 3. d. 28. 1. o. / Virt. q. 2. 7. c. / 1^{m} Amicitia. 22.

96 Charitas amari debet ex charitate. 22^{f}. q. 25. 2. o. / 1. d. 17. q. 1. 5. o. / 3 d. 28. 1. 3^{m}. / Ro. 12. lec. 2. med^{o}. I.

97 Aliquid poteſt diligi ex charitate dupliciter. ſ. amore amicitiæ, & amore concupiſcentiæ, & ſic amari poteſt accidens. & res irrationales, non autem primo modo. 22^{f}. q. 25. 2. 3. o. / 11. c. / 3. d. 28. 1. 2. 5. o. / Virt. q. 2. 7. c. Amicitia. 21. 22. Amor. 23. 24. Præceptum. 74. &c. Reverentia. 5.

98 Dæmones, & cæteri damnati, quo ad naturam ſunt ex charitate amandi, non autem quo ad gloriam, niſi voluntate antecedente. 22^{f}. q. 25. 11. o. / 3. d. 28. 5. o. / d. 31. q. 2. ar. 3. q. 1. o. / Virt. q. 2. 8. 9^{m}. / Ro. 13. lec. 2. fi. Amor. 25. &c. Sanctus. 3. 6. Seraphin. 3. 5. Stola. 2. Suffragia. 5. 6. Triſtitia. 10. Viſio. 22. Vxor. 2.

Ordo. 99 Omne ens naturaliter plus diligit ſe, quàm alterum. 1^{a}. q. 60. 4. 2^{m}. / 5. 1^{m}. / Virt. q. 2. 4. 2^{m}. Anima. 2.

100 Deus plus amat nos, quam econverſo. 22^{f}. q. 26. 12. 3^{m}. Bonitas. 226. Charitas. 62. 118. &c. Conſervatio. 6. 13.

101 Quodlibet ſingulare plus naturaliter diligit bonum ſpeciei, quam bonum proprium. 1^{a}. q. 60. 5. o. / 12^{f}. q. 109. 3. c. / 3. d. 29. 3. c. fi.

102 Omnis pars naturaliter plus diligit totum, quàm ſe. 1^{a}. q. 60. 5. o. / 12^{f}. q. 19. 10. c. / q. 109. 3. c. / 22^{f}. q. 26. 3. c. / 4. 3^{m}. / 3. d. 29. 5. c. / Vir. q. 2. 4. 2^{m}. / 9. 15^{m}. / q. 4. 1. 9^{m}. / Quol. 1. 8. c. / Opuſc. 18. c^{o}. 14. fi.

103 In patria nullus eſt ordo dilectionis, niſi ſecundum propinquitatem ad Deum. 22^{f}. q. 26. 13. c. / Virt. q. 2. 9. 12^{m}.

104 Immo quilibet beatus in patria plus diliget ſe, quàm proximũ, & plus diliget propinquiorem ſibi æque bonum, ſed plus diliget meliorem extraneum, quàm propinquiorem minus bonum. 3. d. 31. q. 2. ar. 3. o. 2. o. Reſpondeo Dubio 100°. Du^{m}. 100^{m}.

105 In patria quilibet plus amat ſe poſt Deum, quàm alium. 22^{f} q. 26. 13. o. / 3. d. 31. q. 2. ar. 3. q. 2. o.

Du^{m}. 101^{m}. 106 Oppoſitum videtur dicere. Virt. q. 2. 9. 12^{m}. Reſpondeo Dubio 101°.

107 Beati voluntate conſequente volunt maius bonum alteri meliori, quam ſibi: ſed intenſius ſibi. Antecedente vero etiã maius bonũ volunt ſibi. 22^{f}. q. 26. 13. c. / 3. d. 31. q. 2. ar. 3. q. 2. 3^{m}.

Obiectum. 108 In dilectione, cuius principale obiectum eſt ipſe diligens. ſ. in amore naturali, oportet ſimilius magis diligi, non autem in charitate: ſed magis vnum cum Deo cæteris paribus. Virt. q. 2. 9. 5^{m}.

109 In amore eſt duplex gradus, ſcilicet inter diligibilia, & diligentis ad dilectum. Primum attendit amans, non autem ſecundum, quo ad effectum, ſed tantum quo ad affectum. 22^{f}. q. 9. 10. 11, 12. 13. o. / 3. d. 29. 1. 1^{m}. / Virt q. 2. 9. 3^{m}.

Ob. 110 Omnes homines æqualiter ſunt amandi reſpectu obiecti. nõ autem reſpectu actus. 22^{f}. q. 26. 6. 1^{m}. / Vir. q. 2. 9. 8^{m}. / 10^{m}. / Gal. 6. lec. 2. fi.

111 Vnus proximus eſt magis amandus, quàm alius, ſecundum maiorem vnionem. 22^{f}. q. 26. 6. o. / q. 44. 8. 2^{m}. / 3. d. 29. 6. o. / Virt. q. 2. 9. o. / Gal. 6. lec. 2. fi. Maledicere. 2.

112 Si homo plus rem ſuam temporalem, quàm ſalutem proximi diligeret, peccaret. 4. d. 38. q. 2. ar. 4. q. 3. 6^{m}.

113 Propinquiores debent plus amari, quam meliores, & ſimiliter & multiplicius. 22^{f}. quæſt. 26. 7. 8. o. / q. 32. 9. o. / q. 44. 8. 2^{m}. / 3^{m}. / 3. d. 29. 6. o. / Virt. q. 2. 9. 12^{m}. / 13^{m}. Benefacere. 4.

114 Parentes debent plus filijs amari, ratione obiecti: ſed econverſo, ratione amantis. 1^{a}. q. 96. 3. 2^{m}. / 12^{f}. q. 100. 5. 4^{m}. / 22^{f}. q. 26. 9. o. / 12. 3^{m}. / q. 31. 3. 4^{m}. / 3. d. 29. 7. o. / Virt. q. 2. 9. 18^{m}. / Matth. 10. fin. E. / Eph. 5. lect. 10. prin^{o} H. Neceſſitas. 32. 33.

115 Parentes debent vxore plus amari ratione obiecti: ſed econverſo ratione diligentis. 22^{f}. q. 26. 11. o. / 3. d. 29. 7. 3^{m}. / Virt. q. 2. 9. 16^{m}. / Eph. 5. lec. 10. prin^{o}. H. Obiect.

116 Plus debeo diligere Chriſtianum quemlibet, quàm patrem meum infidelem defunctum, licet affectus naturalis ſit econverſo. 3. d. 29. 6. c. / Virt. q. 2. 9. 5^{m}.

117 Secundum quid, poteſt ordo iſte mutari, vt ſcilicet in amando, magis amicabiliter me habeam ad familiarem, qui mihi convenit in operibus honeſtis quantum ad ſocietatẽ in illis, quàm ad patrem quatenus illis mihi non communicat. 3. d. 29. 6. c.

118 Conſanguinei debent plus alijs amari. 22^{f}. q. 26. 8. o. / 3. d. 29. 6. o. / Vir. q. 2. 9. o. /

119 In naturalibus quilibet tenetur magis amare conſanguineos & in civilibus conciues, in militaribus commilitones, in ſpiritualib^{9} fideles, & ſic de alijs. 22^{f} q. 26. 8. o. / q. 31. 3. c. / 2^{m}. / Vir. q. 2. 9. 15^{m}. Conſervatio 13. Pater. 21. Propter. 2. Naturalis.

120 Conſanguinei paterni, debent plus amari, quàm materni. 3. d. 29. 7. 4^{m}.

121 Filij debent plus amari, quàm fratres. 1^{a}. q. 96. 3. 2^{m}. / 3. d. 29. 7. 6^{m}.

122 Mater plus amat filios, quàm pater, ob maiorem circa eos laborem, ob firmiorem de eis certitudinem, & ob familiariorẽ cum eis converſationem. At pater à filijs (quia dat eis formam) plus amari debet, quàm mater quæ ſolam illis materiam ſubminiſtrat. 22^{f}. q. 26. 10. o. / 3. d. 29. 7. 4^{m}. 5^{m}. / Ethi. 9. lect. 7 fin.

123 Vxor, & filij naturaliter magis amantur, quam parentes. Eph. 5. lec. 10. prin^{o}. H. Salvari. 18.

124 Vxor videtur ponenda in eodem gradu cum filijs, quo ad amorem benivolentiæ. 3. d. 29. 7. 3^{m}.

125 Amor vxoris ad virum, eſt ferventior: ſed ad filios eſt naturalior. Timo. 2. lec. 1. fi. A.

126 Quilibet debet ſe malum magis diligere, quàm alium bonũ quo ad naturam, non autem in quantum eſt malus: & ſimiliter magis patrem malum, quam alium bonum. 3. d. 29. 6. 1^{m}.

127 Frater naturaliter plus amatur, quam ſoror, quia perfectius imitatur patrem frater, quam ſoror. 3. d. 29. 7. 5^{m}.

128 Filij ſonitus debent plus amari in ſpiritualibus, quàm filij carnis, non autem in alijs. 22^{f} q. 26. 8. 2^{m} / Virt q. 2. 9. 16^{m}.

129 Benefactor plus diligit, quam beneficiatus. 22^{f}. q. 26. 12. o. / 3. d. 29. 7. 2^{m}. / Ethi. 9. lec. 7. o.

130 Dilectio inimicorum eſt perfectior, & magis meritoria, quàm dilectio amicorũ. 22^{f}. q. 27. 7. o. / 8. 2^{m}. / 3. d. 30. 3. o. / 4. 3^{m}. / Virt. q. 2. 8. fi. / 17^{m}.

131 Amor naturalis non eſt habitus, ſed actus. 1. d. 1. q. 4. 1. 3^{m} / Veri. q. 8. 6. 10^{m}. Appetitus. 2. 15. 48.

132 Amor naturalis non eſt paſſio: ſed connaturalitas rei. 12^{f}. q. 26. 1. 2. o. Communicatio. 1. Coniunctio. 3. &c. Deſiderium. 3. 5. 8. &c.

133 Oppoſitum videtur dicere. 12^{f}. q. 23. 4. o. / q. 25. 3. 4. c. / Eth. 2. lect. 5. prin^{o}. h. Reſpon. Dub. 102. Du^{m}. 102^{m}.

134 Amor naturalis eſt inclinatio ad aliquid. 1^{a}. q. 60. 1. o. / 12^{f}. q. 26. 1. 2. o. / 3. d. 27. q. 1. 2. c. / Quol. 1. 8. o.

135 Amor naturalis nihil aliud eſt quam inclinatio naturæ, indita ab auctore naturæ. 1^{a}. q. 60. 1. 3^{m}. Inclinatio. 2. Honor. 12. Nos. 3.

136 Dilectio naturalis eſt reſpectu finis: ſed electiva eſt reſpectu eorum quæ ſunt ad finem 1^{a}. q. 60. 2. c. / 4. 3^{m}.

137 Dilectio naturalis eſt principiũ electionis. 1^{a}. q. 60. 2. c. / q. 62. 2. c. / q. 82. 1. c. fi. / 12^{f}. q. 10. 1. c / q. 17. 9. 2^{m}. / q. 41. 3. c / q. 91. 2. 2^{m}. / 22^{f} 154. 12. c. / q. 155. 2. c. / Ver. q. 22. 6. c. / Vir. q. 2. 1. c. prin^{o}. F.

138 Omnis dilectio naturalis eſt recta, non rectitudine charitatis, licet vos rectitudo perficit aliam, ſed rectitudine naturali. 1^{a}. q. 60. 1. 3^{m} / Quol. 1. 8. c. Veritas. 57. Paſſio. 39. Sanguis. 5. Senectus. 8.

139 Amor naturalis eſt triplex, ſcilicet in appetitu naturali, ſenſitivo, & intellectivo. 1^{a} q. 60. 1. c. / 3. d. 27. q. 1. 2. c. Appetitus. 4. 10. & 38. 49.

140 Amor naturalis eſt in omni re, in omni potentia, & membro. 1^{a}. q. 60. 1. c. / 12^{f} q. 26. 1. 3^{m}. / 3. d. 27. q. 1. 2. c. / 2^{m}. / 3^{m}. / q. 1. ar. 4. q. 3. 1^{m}. / d. 33. q. 1. ar. 1. q. 1. 1^{m}. Voluntas. 32. Vita. 7.

141 Quælibet res naturalis dilectione amat ſe, & quicquid eſt idẽ ei in natura 1^{a} q. 60. 3. 4. c / 12^{f}. q. 10. 1. c. / q. 77. 4. 1^{m}. / 22^{f}. q. 126. 1. c. / 3. 1. c^{o}. 80. h.

142 Vnicuique rei naturali, tantum inductum eſt à cauſatore de amore naturali erga aliquid, quantum neceſſarium eſt, vt effectum circa id exhibeat. 3. d. 29. 2. c. fi.

143 Omnibus hominibus eſt naturale, vt ſe invicem ament. 3. 3. c^{o}. 117. fi. / Virt. q. 2. 8. 7^{m}.

Non

144 Non omnis dilectio naturalis, eſt in ſe reflexa 1ª.q.60.1.3^{m}./. 2.d.3.q.4.2^{m}./ 3./.d.29.3.2^{m}./.Quol.1.8.3^{m}.

145 Naturaliter quilibet artifex diligit opera ſua, ſicut filios 3.d. 29.7.c.ſi.

Sui. 146 Amor ſui tripliciter ſe habet ad charitatem.ſ.contrarie, incluſiue, & concomitanter. 22ª.q.19 6,O.

147 Amare ſeipſum eſt velle, vel appetere ſibi bonum, quod omnibus conuenit creaturis: ſed tripliciter aliquis ſe amare dicitur.ſ.iuſte, iniuſte, & indifferenter. 22ª.q.25.q.25.7. ar.2.c.

148 Amor ſui eſt vituperabilis, quãdo eſt nimius reſpectu ſui, vel exteriorũ.22ª.q.29.4.3^{m}./.q 77.4.1^{m}./.3.d.28.6.5^{m}./.7. 2^{m}. /.Virt.q.2.7.13^{m}./.14^{m}./.Titum.3.prin°.D./. Ethi.9. lec.8.9 o.Chriſtus 2.5. ᵁContemplatio.17.28.

149 Amor ſui inordinatus, eſt cauſa omnis peccati 22ª. q.77.4.0. /.5.c./.q.84.2.3^{m}./.22ª.q.25.7.1^{m}./.q.153.5.3^{m}./. 2. d.42.q. 2.1.c./.Ma.q.8.1.19^{m}.Auaritia 19.Præſumptio 4. ᵁ Dolor. 8.Elemoſina 4.6.Iuſtus.10.Luxuria.16.Pęna 42.

150 Amare ſe ſecundum ſubſtantiam conuenit omnibus, ſecundum carnem principaliter, vel ſecundum ſenſum, peccatoribus tantum: ſed ſecundum ſpiritum bonis tantum 22ª. q.25. 4.3^{m}./. 7 o.q./.q.117.8.1^{m}./.2 d.42.q.2 art.2.q. 2.2^{m}./.3.d. 27. L.prin°. /.d.29. 5. o. /. Virt. q.2.12 6^{m}./.Pſalm. 10.ſi.d. ᵁ Radix 3.

151 Homo magis diligit ſe, ſtudendo ſaluti, & regimini aliorum quam ſui tantum.3.d.35.q.1.ar.3.q.1.2^{m}.

Diuiſio. 152 Vnio quadruplex, ſcilicet realis, ſimilitudinis, affectua, & ſubſtantialis. Prima eſt effectus amoris. Secunda, & quarta eſt cauſa eius. Tertia eſt amor, 12ª.q.29.1.2^{m}. ᵁBeatitudo.106. Fruitio 1.

153 Vnio duplex.ſ.Faciens vnum ſecundum quid, vt in tangentibus ſe, & vnũ ſimpliciter, vt in cõtinuis. Secunda eſt amor, nõ autem prima 3.d.27 q.1.1.5^{m} /.3.2^{m}. ᵁ Intellectus.211.

154 Vnio amantis ad amatum duplex.ſ.realis, & affectus, 12ª.q. 25.2.2^{m}./.q.21.1.c./.ver.q.26.4.c.

155 Amor quadruplex.ſ.ſuperiorum, inferiorum, æqualiũ, & ſui. Dion.4.lec.9.

156 Amor quincuplex.ſ.Dei, angeli, hominis, animalis, & naturalis.3.d.27.q.1.2.1^{m} /. Dion.4.lec.11.prin°.

157 Amor triplex.ſ.naturalis, ſenſitiuus, & intellectiuus, 1ª.q.60. 1.c./.12ª.q.26.1.c./.q 28.6.1^{m}.q.41.3.c./.22. q.26.3 c./.3.d. 27.q.1.2.0./.4.13^{m}./.q. 2.1.c.prin°./.d.3.3.q.1.ar.1.2^{m}.

158 Amor duplex.ſ naturalis, & ſupernaturalis. 2. d.1. q. 4. 4^{m}. ᵁPropter.2.

159 Amor duplex.ſ.amicitiæ, & concupiſcentiæ. 1ª.q 60.3.c./ 4. 3^{m}./.12ª.q.26.4.0./.q.28.1.c./.22ª.q.27.8.c./.q.23.1.c./.2.d.3. q.4.c./d.18.ſ.2.5.c./.d.29.3.c./.4.d.49.q. 1.ar.2.q.2. 8.3^{m}./. Ma q.1.3.c med°.C./ Virt.q 4 3.c./.Quol.1.8 c.Dion.4.lec. 9./.Lec.10./.Io.15.lec.4.med°.E. Amicitia 12. vt Amicitia.3. Beatitudo 106. Martinus.

160 Amor eſt inæqualis dupliciter.ſ.ſecundum lo.....le bonum, & ſecundum magis, & minus. 1ª.q 20.3.0 / 22ª q.26.6.c./. 1^{m}./.2.d.26.1.2^{m}./.3.d.32.4.c./.Gal 5.lec.3 ſi.C.

161 Dilectio proximi quadruplex.ſ.naturalis, deliberatiua, gratuita a gratia gratis data, & gratuita a gratia gratum faciente. Opuſc.61.c°.50.Amor.191.

162 Amatur proximus duplici amore.ſ.amore amicitiæ, & amore concupiſcentiæ.3.d.29.L.ſi./.Opuſc 61.c°.2./.50.

163 Amor amicitiæ eſt quo diligimus illud, cui volumus bonum. 2.d.29.L ſi./.Opuſc.61.c°.2./.50.

164 Dilectio amicitiæ, in duobus motibus ad intra conſiſtit.ſ.in motu a complacentia, & in motu, a concupiſcẽtia, dupliciter ſ.m dilectum, & pro dilecto.Opuſc.61.c°.12.Amicitia 10.

165 Amorem concupiſcentiæ, quinque ſequuntur.ſ.motus, dolor timor, conſolatio, & dilectio.Opuſc.61.c°.4.

166 Finis amoris duplex.ſ.id quod intendo facere diligendo proximum, & id quod intendo conſequi, vel acquirere. Opuſc. 61.c°.52.

167 Amas amicum propter trinam vtilitatem, quam ab eo poſtulas.ſ.propter adeptionem boni ſui, imenſionem boni tui.& diminutionem mali tui.Opuſc.61.c°.11.Auaritia 15.

168 Diligere debemus proximum diſcrete, & ſancte, & nõ fatue, & hoc tripliciter.ſ.vt diſcernar in amando inter ſubſtantiã & ſubſtantiam, inter ſubſtantiam, & accidens, & inter accidẽs & accidens.Opuſc.61.c°.49.

169 Quilibet debet diligere proximum ſicut ſe quadrupliciter.ſ. ordinate, efficaciter, ſancte, & perſeueranter.Opuſc.4 c°.7./. Ro.13 lec.2.ſi./.Gal.5.lec.3.ſi.C. ᵁCharitas 116. Deus 249.

170 Amor vel dilectio proximi duplex ſ.ſufficiens ad ſalutem,ſ. cum ſui beneficio, & ſine ſuo detrimento, & perfecta id eſt cũ detrimento, Matt.19.med°.E.

Comparatio & Differ. 171 Dilectio eſt tantum in voluntate: ſed amor proprie in ſenſitiuo, licet transferatur etiam ad voluntatem, 12ª. q.26.3.0./. 2.d.10, l./.3.d.27.q.2. 1.o./. Dionyſ. 4. lect.9. 5./. Pſalm.17. prin°.C./.Io.21.lect.3.med°.lib.ſi.

172 Dilectio addit ſupra amorem electionem: ſed charitas æſtimationem magni precii.12ª.q.26.3.0./.1. d. 10.L./.3.d.27.q.2.1. o. ᵁConcupiſcentia.2.3.Deſiderium 3.&c.

173 Amor intellectualis, addit ſupra beniuolentiam, unionem affectus.22ª.q.27.2.c./.2^{m}./.q.31.1.c. ᵁHonor.11.

174 Amor ſupra concupiſcentiam, beniuolentiam, beneficientiã, & concordiam addit quietationem appetitus, in rem appetitam.3.d.27.q.2.1.c. ᵁIra.52.63.64.Lex.129.Magnanimitas.16. Magnificentia.2.

175 Amor ut paſſio, eſt ſemper cum impetu, & conſuetudine; ſed beniuolentia quandoque ſubito, & ſine impetu.22ª. q.27.2.c. ᵁPaſſio.39.60.Peccatum.239.Pulchritudo.8.

176 Amatio ſupra amorem addit intenſionem, quaſi feruorem, ſed amicitia addit ſocietatem, & electionem, quæ etiam ſimilatur habitui, amatio vero paſſioni, ſecundum Philoſoph.3.d.27.q. 2.1.c.ſi.

177 Pax dicit quietationem appetitus, ideo eſt aliquid amoris, qui addit ei transformationem, & conuerſionem amantis io amatum, ideo pax eſt medium amoris, & deſiderii.3. d.27.q. 1.3.5^{m}.

178 Amor eſt motus ſimplex, naturalis, per ſe operans, ideo differt ab ira, quia compoſita a timore, quia violentus; & a ſpe, quia operatur per aliud. Dion.4.lec.11.ſi. Spes.59.72.79 80 81.

179 Amor eſt vis vnitiua de bono dato; ſed ſpes importat defenſionem ab extrinſeco de bono arduo, futuro, & poſſibili.Pſal.17. prin°.b.Spes.63.& 67. ᵁChriſtus.213.Zelus.1.2.3.7.8.

180 Amor eſt boni io communi, ſiue habiti, ſiue non, ſed gaudiũ & delectatio eſt de præſenti, & habito, deſideriũ uero, & ſpes eſt de non habito.1ª.q.20.1.c./.12ª.q.23.4.c./.q.26 2.c./.q.30. 2.c./.q.28.1.1^{m}./.22ª.q.4.1.3^{m}./.3.d 23 q.2.1.3^{m}./.d.27. q.1. 1.2^{m}./.verit.q 26.4.c./.Virt.q.2.2.6^{m}.Deſiderium.5.Honor. 12 Spes.62.

181 Aliquid eſt diligibile dupliciter.ſ.ut obiectum, & vt ratio dilectionis.1.d.17.q.1.5.c.

182 Spiritusſanctus, habitus charitatis, & actus eius, ſunt ratio, & obiectum dilectionis.1.d.17.q.1.5.c.

183 Eodem actu numero, amatur ratio dilectionis & obiectũ eius. 1.d.17.q.1.5.c. Du^{m}.203^{m}.

184 Oppoſitum uidetur dicere a ſimili.1ª.q.87.3.2^{m}.Reſpondeo. Dubio.130.

185 Eodem actu numero amatur obiectum, actus, & amans.1.d.17. q.1.5.c./ q^{m}. Du^{m}.204^{m}.

186 Oppoſitum videtur dicere a ſimili. 1ª. q.87.3.2^{m}. Reſpondeo ſicut Dubio.13°.

187 Actus amoris ſemper tendit in duo, ſcilicet in bonum volitũ, & in eum cui vult bonum.1ª.q.20.1.3^{m}./.12ª.q.26.4 c./.Con tra.1.c°.91.7^{m}.

188 Quod amatur amore beniuolentiæ, poteſt eſſe vltimum dilecti..., non autem quod amatur amore concupiſcentiæ, ſed bene vltimum concupitum 4.d.49.q.1.art.2.q.1.3^{m}.

189 Amoris tres ſunt differentiæ ſecundum tres differentias ignis ſcilicet qui eſt carbo, flamma, & lux, Opuſcul.61.c°. 46. Ardor.

190 Amoris ſunt tres diuerſitates, ſecundum tres differentias caloris, ſcilicet quia eſt calens, ardens, & feruens, Opuſc. 61. c° 46.Calidum.

191 Sex conſtituuntur differentiæ in amore ſecundum ſex differentias in velle, ſcilicet ſecundum uelle naturale, deliberatiuum, libidinoſum ſine conſenſu, libidinoſum cum conſenſu, ex gratia gratis data, & ex charitate, Opuſcul. 61. c°. 50. Amor.161.

192 Amor triplex ſecundum triplex uelle, ſcilicet naturæ, vitii, & gratiæ, Opuſc.61.c°.50.

193 Amoris ſunt decem gradus ſecundum Bernardum, ſcilicet quia facit languere vtiliter, quærere inceſſanter, operari indeſinenter, ſuſtinere infatigabiliter, appetere impatienter, currere velociter, audere vehementer, ſtringere indiſſolubiliter, ardere ſuauiter, & ſimilari totaliter, Opuſc.6.c°.38 &c.

194 Amor quadruplex ſecundum ſimilitudinem quatuor elementorum, ſcilicet quia cor amando uitia, & peccata fit quaſi terra, amando temporalia immoderate, tamen citra Deum, fit quaſi aqua, amando amicos carnales pure naturaliter, fit quaſi aer, amando Deum, fit quaſi ignis, primus amor eſt mortalis, ſecundum uenialis, tertius debitus, ſed tamen indifferens quia naturalis, & quartus meritorius, cum ſit gratuitus, Opuſc.61.c°.16.ſi.

195 Duplex eſt habitus Amoris, ſcilicet naturalis, & gratuitus. Opuſc.61.c°.3.

196 Amor ſicut exit in eſſe tripliciter, ſic & tripliciter deficit, ſcilicet modo quaſi ſupernaturali, quaſi voluntario, & quaſi naturali, Opuſc.61.c°.6.

197 Amor eſt vehementior inter omnes paſſiones animæ, & perfectior

ſectior.3.d.27.q.1.3.c.
198 Amor nih l aliud e ',quàm ſtabilimentum uoluntatis in bono uolito.Opuſ.53.
199 Amor eſt copula amantis in amatum, & eſt triplex copula,ſ. coniunctionalis a grammatico,uerbalis a dialectico,& carnalis a muſita vel ethico Opuſ.61.c^{o}.45.
200 Amor eſt vnio amantis ad amatum.1^{a}.q.20.1.c./.3^{m}./.12^{æ}.q.25.2.2^{m}./.q.28.1.0.1.diſt.10.3.c./.3.d.27.q.1.1.c./.2^{m}./.Verit.q.26.4.c./.Virt.q.4.3.c.me^{o}.H./.Dio.4.lec.9./. Lec.12./. Meta.lec 5 fi.
201 Immo amor non eſt unio,ſed ſequitur eam.12^{æ}. q.26. 2.2^{m}. q.28.1.2^{m}. Reſp.Dubio.105°.
Dum^{m}.115^{m}. 202 Amor non eſt unio ſecundum rem, ſed ſecundum affectum: 12^{æ}.q.25.2.2^{m}./.q.28 1.c./.2^{m}./.3.d.27.q.1.1.2^{m}./.diſ.29.3.1^{m}./.d.32.3.3^{m}./.Veri.q.26.4.c.
203 Amor per ignem ſignificatur.Opuſ.62.c^{o}.48. * Caritas.23. Communicatio.1.Fruitio.10.11.
204 Amor eſt terminatio motus appetitus.3.diſt.27.q 1.2./.3.c. *Honor.12.Ira.52.63.64.
205 Amor eſt motus appetitus,quo immutatur ab appetibili, vt ei complaceat, non autem vt tendens in appetibile, quia hoc eſt deſiderium. 12^{æ} quæſtio.26. 2.c./. 3^{m}. Deſiderium.3.
Obiectum 206 Amor dicit terminationem affectus, per hoc quòd informatur ſuo obiecto.3.diſtinct.27.q.1.3.c./.1^{m}./.d.32.q.1.3.c./. Veri.q.26.4.c.
207 Amor eſt complacentia amantis in amatum.12^{æ}. quæſt.25. 2.c./.q.26.1.2.c./.quæſt.27.1.c./.1.diſt.10.3.c. /.3. diſtin.27. q.1.1.c.
208 Amor importat conuenientiam & connaturalitatẽ ad amatum.12^{æ} quæſt.23.4.c./.quæſt.25.2.c./. q.26.1.c./.q.27.1.4.c./ quæſt.28.5.c./.quæſt.29.1.2./.quæſt.32.3.3^{m}./ 3.d.26.q.1.3.c.prin^{o}./.q.2.art.3.quæſt.2.c./.Ethico.2.lect.5.medio.I. Odium.1.13.
209 Amor eſt paſſio propriè, ſecundum quòd eſt in concupiſcibili,communiter autem,ut eſt in voluntate. 12^{æ}.q. 26.2.0./. 3.3^{m}./4^{m}./.q.28.6.1^{m}.
210 Amor,gaudium, & delectatio, vt ſunt in appetitu ſenſitiuo,paſſiones ſunt,non autem vt ſunt in voluntate. 1.quæſ. 20.1.1^{m}.
* Mens.5. Relatio.45.Senectus 6. Spes.29. Verbum.12.32. Virtus.24 25.
211 Amor ponitur pro omni paſſione. 22^{æ}. quæſtio. 162. 3.4^{m}. * Zelus.0.
212 Amor eſt prima omnium paſſionum.1.quæſtio.20.1.c./.12^{æ}. quæſt.25.2.0./.3.c.fin./.quæſtio.27.4.c./.quæſtio.56.3 1^{m}./. quæſtio.7 .3.c./.21^{æ}.quæſtio.28 4 c./.quæſt.47.1.1^{m}./.quæ. 162.3.4^{m} /.3.diſtinctio. 27 quæſtio.1.3.0./. contra.1.c^{o}.91. 6^{m}./.Lib^{o}.3.c^{o}.15 1.3^{m}./.Lib.4.c^{o}. 19./. Verit. quæſt.26.4. c./.quæſt.28.4 c./.Ma.quæſt.11 1.1^{m}./. Pſalmus.32. prin^{o}. H /. Gal.5.lect.6.medio.H./. Dion.4.lect.9.prin^{o}./. Metb. lec.5.fin.
213 Amor qui eſt in appetitu ſenſitiuo, eſt paſſio quædam.12^{æ}. q.27.2.c.
214 Amor non eſt paſſio læſiua, ſed perfectiua niſi ratione trãſmutationis corporalis, vel obiecti inconuenientis, ſcilicet peccati.12^{æ}.q.28.5.0.
215 Amor nihil aliud eſt, niſi transformatio quædam affectus in amatum.3.diſtinctio.27.quæſtio.1.1.c./.2^{m}./.3^{m}./.4^{m}./. 3.0.
216 Amor eſt habitudo concupiſcibilis ad bonum, & odium eſt habitudo concupiſcibilis ad malum.3.diſt.26.quæſtio. 1.3.c. Odium.9.
217 Amor non determinatur ad aliquod genus virtutis vel vitij,ſed ordinatus includitur in qualibet uirtute,& inordinatus in quolibet peccato.22^{æ}.q.125.2.c.
218 Amor eſt naturaliter prior odio, ſed ſunt ſimul ſecundum rationem.12^{æ}.q.29 2.0.
219 Amor eſt fortior odio, licet quandoque uideatur econuerſo,quia odium eſt ſenſibilius, & maius odium comparatur minori amori.12^{æ}.q.29.3.0.
Cauſa. 220 Aliquid eſt cauſa amoris dupliciter, ſcilicet vt ratio, & vt uia.22^{æ} q.26 2.1^{m}.
*Agere.6.
221 Nulla paſſio eſt cauſa omnis amoris, ſed aliqua eſt cauſa alicuius amoris.12^{æ}.q.27.4.0.
Ob. 222 Bonum eſt cauſa amoris propria,vt proprium eius obiectum 12^{æ}.q.27.1.0./.2.c./.quæſ.29.1.0./ Dion.4.lec.22. Odium.9 Appetibile.Appetitus.16.28.29.Bonitas 61. 62 64. Voluntas.25.&c.Veritas.9.
223 Bonum vt conformat ſibi appetitum,cauſat amorem, ut abſens concupiſcentiam,& vt præſens delectationem.1.quæſt. 20.1.c./.12^{æ}.quæſt.23.4 c./.q.26.2.c./.quæſ.28.1.1^{m}./. q.30. 2.c./.3.d.27.q.1.3.2^{m}./.Virt.q.4.3. c./. Ethic.2.lec.5. me^{o}.L. Appetitus.3.Delectatio.5.10.12.31.39.47.
224 Obiectum amoris eſt ſimpliciter bonum, ideo bonum augmentatum ſimpliciter auget amorem. Sed non eſt ſic in audacia,quia obiectum eius eſt compoſitum ex bono & malo, & motus eius in malo præſupponit motum ſpei in bonum. Ideo ſi addatur tantum de arduo ꝙ excedat ſpem, non ſequitur motus audaciæ,ſed minuitur.12^{æ}.q.45.4.2^{m}. Ob.
225 Nouitas & abſentia amati, facit perceptionem amoris,licet non ſemper augeat ipſum.12^{æ}.quæſt.29.3 c./.quæſtio.35.6. c./.q 48.2.1^{m}./.3.diſtin.27.q.1.1.3^{m}./.4. diſt.49. q.3.2.3^{m}./. art.3.q.3.c.
226 Sicut ex delectatione cauſatur amor, ſic ex triſtitia odium, quia ſicut mouemur in amorem delectantium,ſic in odium triſtantium. 22^{æ} q 34.6.c./ q.36.4.3^{m}./.q.158.7.2^{m}.
227 Odium poteſt eſſe per accidens cauſa amoris,inquãtum aliqui conueniunt in odio alicuius.12^{æ}.q.32.4.3^{m}.
228 Amor & odium circa idem,ſunt contraria, non autem de cõtrarijs,ſed ſe inuicem conſequentia.12^{æ}.q.29.2.2^{m}.
* Caritas.155 Contemplatio.28.Demon.11.Diuitiæ.4.
229 Apprehenſio unitatis eſt cauſa amoris, quia ſi aliquid apprehenditur vt pertinens ad benè eſſe amantis, cauſat amorem concupiſcentiæ.Si vero vt alterum ſe,cauſat amorem amicitiæ.12^{æ}.q.28.1.c.
230 Similitudo eſt per ſe cauſa amoris Sed per accidens, ſcilicet vt impedit proprium bonum, eſt cauſa odij. 12^{æ}.q. 27.3.0./. quæſtio.99.2.c./.3 diſtinct 27.quæſt.1.1.3^{m}. /. quæſtio.2.2. 4^{m}./.Ebdo.lect.2.fin.fi./.Opuſcul.69.lect.2.fi /.Ethi. 4 Lib^{o}. 8.lec.1.medio.G. Diuturnitas.Dolor.7.Fides.90.Gaudium. 2.Generale.1.Iulius.Liberalitas. 4. Sanguis.5. Inclinatio.3. odium.13.infra.
231 Similitudo in actu,eſt cauſa amoris amicitiæ, ſed ſimilitudo in potentia,eſt cauſa amoris concupiſcentiæ. 12^{æ}. quæſt. 27.3.c.
*Similitudo. 18.Spes. 72. Tribulatio. 14. Verbum.12. 32. 33.38.66.
232 Similitudo eſt cauſa amoris amicitiæ, ſed diſſimilitudo eſt cauſa amoris concupiſcentiæ, & odij, Ioan. 15. lect.4. medio.A.
233 Similitudo eſt cauſa odij, & diſſimilitudo eſt cauſa amoris per accidens tripliciter, ſcilicet ratione diſplicentiæ propriæ conditionis, ratione impedimenti, vel ratione cognitionis amoris ſequentis.12^{æ}.q.99.2.c./ 3. diſt.17.q.1.1.3^{m}.
234 Delectatio vt intenta, cauſat deſiderium & amorem, ſed in exequendo,eſt econuerſo.12^{æ}.quæſt.25.2.c./.3^{m}./.quæſti. 27.4.1^{m}./.quæſtio.34.1.c./.1^{m}./.3.diſt.27.q.1.3.2^{m}./. Verit. q.26.5.5^{m}.
235 Spes reſpectu eius per quem fit poſſibile, cauſat amorem. Sed reſpectu boni ſperati,eſt econuerſo.12^{æ}.q.27.4 3^{m}./.q. 40.7.0./.quæſt.62 4 3^{m}./.quæſt.66.6.2^{m}./. 22^{æ}. quæſt. 17.8. c./.Vir.q.4.3.2.
236 Spes cauſat amorem uel auget ratione delectationis, quia delectationem cauſat,uel ratione deſiderij,quia ſpes deſiderium fortificat.12^{æ}.q.27.4.3^{m}. Delectatio.38.
237 Amatur quis propter tria,ſcilicet propter affabilitatem,pulchritudinem,& manſuetudinem.Opuſ.61.c^{o}.8./.12.
238 Cauſa amoris eſt conſanguinitas ſecundum triplicem gradum,ſcilicet aſcendentium,deſcendentium,& collateralium Opuſc.61.c^{o}.13.
239 Amor carnalis cognoſcitur per frequentem familiaritatem & per nimia colloquia cum mulieribus, & dum ab inuicem inuite & triſtes diſcedunt.12^{æ}.q.28.5 1^{m}./.d.27.q.1. 3.2^{m}./. Opuſc.64.c^{o}.22.
240 Circa actum amoris tria ſunt conſideranda, ſcilicet præcedentia,concomitantia,& ſequentia.Opuſ.61.c^{o}.2.
241 Amoris antecedentia, ſunt cognitio & apprehenſio delectabilis,tripliciter,ſcilicet per viſum auditum,& guſtum.Opu. 61.c^{o}.2. Amor.272.Angelus 464.465. Appetitiua. 5. 33 44. &c.56.&c.241.Bonitas.106.107.
242 Si bonus cantor amet bonum ſcriptorem, attenditur ibi ſimilitudo proportionis, ſecundum quòd vterque habet quod conuenit ei ſecundum ſuam artem.12^{æ}. quæſtio.27. 3.2^{m}.Amicitia.6.
243 Licet non omnes homines habeant aliquas virtutes ſecundum habitum completum,habent tamen eas, ſecundũ quædam ſeminalia rationis,ſecundum quæ,qui non habet uirtutem diligit uirtuoſum, tanquam ſuæ naturali rationi cõformem.12^{æ}.q.27 3.4^{m}.fi.
244 Amari propter aliud contingit ſecundum quatuor genera cauſarum, ſcilicet ſecundum cauſam finalem,formalem,efficientem,& materialem.12^{æ}.q.27 3.c.
245 Amor eſt cauſa omnium paſſionum & affectionum. 1.quæſ. 20.1.c./.q.60.prin^{o}./.12^{æ}.q.26.1. 2^{m}./.2. 2^{m}./.q.27. q.4 c./.

q.28.6.2m./.quæſt 41.2.1m./.q 45.1.c /.q.48.2.2.1m. q.62.2.3m./.q.70.3.c./.22æ.q.17.8.c./.2m./.quæſt.19.9.3m./.q.162.3.4m./.3.diſt.27.quæſt.1.3.o./.contra.1.cº.91.6/.L1º.3.cº.151.3m./ L1º.4.cº.19./.Ma.quæſtio.4.2.12m./.quæſt.8.3.22m./.q.10.1.10m./.quæſt.11.1.1m./.Virt.quæſt. 1.12. 9m./. q.2.2.c./.q.4.3.c./.2æ.Cor.7.meº./.lec.3. prinº. Affectio.o. Agere.6.Auaritia.19 Beneficium.9.

246 Vnio ſecundum rem amantis ad amatum, eſt effectus amoris.1a.q.20.1.3m./.q.60 3.2m./.12æ.quæſt.28.1.o. /.3. diſtin: 27.quæſtio. 1.1.o./.Dion.4.lect. 10. *Caſtitas.10.11. Concupiſcentia.2.3.6.7.11.Coniunctio.3.&c.
* Vel delectatio.48.

247 Amor magis unit, quàm delectatio.3.d.27.q.1.3.2m.Contéplatio.17.28.Delectatio.30.34.&c.43.48.&c.107.

248 Mutua inhæſio triplex, ſcilicet ſecundum uim apprehenſiuam, appetitiuam, & redamationem, eſt effectus amoris. 12æ.q.28.2.o./.q.66 6.c./ 3.d.27.q.1.1.4m./ Heb.5.lec.2. fin.Dolor.21.Eleemoſina.6.Exceſſus.

249 Effectus amoris triplex, ſcilicet impulſio ad operationem, conuerſio ad amatum, & manifeſtatio ſui.Dion.4.lec.11. Generale.1.Impurtas.2. Inebriari. Iniquitas. Ira 52.53.64. Lex.129.Feruor.o.Liqueſactio.Litigium.1.

250 Proprietas amoris quintuplex, ſcilicet vnio, motus, ſimplicitas, per ſe mobile, & per ſe operans. Dion 4 lec.11.

251 Motum amoris tria comitantur, ſcilicet quantitas, qualitas & relatio, ſcilicet finis propter quem eſt.Opuſ.61 cº.3.

252 Dilectionis duplex eſt quantitas, ſcilicet duratio, & magnitudo Opuſ.61.cº.52.
* Macula.1.Manifeſtatio.1.

253 In motu amoris eſt triplex relatio ſiue finis, ſcilicet appetere aliquid ut finem, ut quo quieſco in fine, & ut in quo delector in fine.Opuſ.61.cº.3.* Miſericordia.10.13.Negligentia 9.Obſecratio.

254 Ecſtaſis eſt effectus amoris.1a.q.20.2.1m./. 12æ.qu. 28.3.o./.22æ q.175.2.o./.3.d.27.q.1.1.4m /.d.32.1.3m./.4. d. 12.q.2.ar.1.q.1.3m./.Veri.q.13.2.9m./.2.Cor.12.lec.1.meº. * Peccatum.140.276.279.Pœna.90.

255 Amor cauſat tres diuiſiones, ſcilicet penetrationis, extaſis, & liqueſactionis. 3.d.27.q.1.1.4m.

256 Amor facit feruere, & ebulire, ideſt. ferri extra ſe in amatũ. 12æ.q.37.2.c./.3.d.27.q.1.1.4m.
* Pœnitentia.50.

257 Amor liquefacit, ideſt, facit non continere amantem intra ſe.12æ q.28.5./.3.d.27.q.q.1.1.4m. * Plato.2.

258 Proprij effectus amoris, ſunt quatuor, ſcilicet liqueſactio, ideſt, mollificatio affectus, vt facilius penetretur ob amato ſiuitio, ideſt, delectatio, languor, ideſt, triſtitia, & feruor, ideſt, intenſum deſiderium.12æ.q.28.5.d./.3.d.27.quæ.1.1.4m. Deſiderium.10.

259 Amor inebriat, quia ponit amantem extra ſe, ſcilicet in amatum, Pſal.22.fi./. Pſal.35.meº.D.

260 Perfectus amor congregat omnes vires in amatum, & ſolicitat. Pſal. 26.prinº.c. * Prohibitio.2.Prudentia.9.

261 Amor languere facit.i.triſtari de abſentia amati.12æ.q.28.5.1m./ 3.d.27.q.1.3.2m. * Seraphim. 3.5.

262 Amor eſt actus, ideo vulnerat & transfigit iecur. 3. d.27.q.1.1 4m. * Seruitus.18.Spes.23.Temptare.5.

263 Amor eſt ratio omnis liberalis collationis.1.d.6.2. u./. 18.2.o./ 3 c. * Timor.3.6.28.29.58.64.65.

264 Amor mouet inferiora in ſuperiora, ut ab eis perficiantur, & ſuperiora in inferiorum prouiſionem.22æ q.31.1.1m.

265 Amans agit omnia quæ agit, ex amore 12æ. q.28.6.o./. 3.d. 27.q.1.1.c. *Tribulatio.14 Vſus.7.

266 Quicquid amans agit vel patitur pro amato, totum eſt ſibi delectabile & ſemper magis accenditur. 3.d.27.q.2.1.c.

267 Zelus eſt effectus amoris.12æ.q.28.4.o./.Ma.q.10.1.11m.
* Zelotipia.

268 Ex amore procedunt gaudium & triſtitia, contrario modo, 22æ.q.28.1.c./.2.Cor.7.lec.3.meº.

269 Ex amore inordinato, procedit cupiditas inordinata. 22æ.q.125.1.c.

270 Amor ſpiritualis ad mulieres, cito degenerat in carnalem. 22æ.q.177.2.c./.Opu.19.cº.9.fi./.Opuſ.61.cº.52./. Opuſ.64.cº.23 /.1æ.Tim.4.fi.

271 Odium eſt effectus amoris 12æ.q.28.6.3m./.q.29.2.o./.3.c./.contra.4.cº.19.prinº.H.

Cognitio. 272 Cognitio eſt cauſa amoris. 12æ. q.27.2.o./.22æ.q.26.2.1m./.1.d.15.q.4.1.3m.
* Amicitia 5.38. Appetitus.5.

273 Oppoſitum videtur dicere.4.d.50.q.2.ar.1.q.4.2m. Reſponſio Dubio.414.

Dum.106m. 274 In his quæ ſunt ſupra hominem, amor eſt nobilior cognitione, ſed in aliis eſt econuerſo. 1a.q.82.3.c./.3m./. q. 108.6.

3m./.12æ.q.66.6.1m./.22æ.q.23.6 1m./.q 27.4.2m./.3 d.27.q.1.4.c.fi./.6m./.8m./.Veri.q.22.11.c./.3m./.17m.

275 Cognitio & amor ſui eſt prior uia generationis, quàm amor alterius, etiam Dei, non autem maior.3.d 29.3.3m.

276 Amor eſt altior cognitione in mouendo, ſed in attingendo eſt econuerſo.12æ.q.3.4.4m./.3.d.27.q.1.4.o. Cognitio.5.3. intellectus.207.

277 Cognitio perficitur per hoc quòd cognitum eſt in cognoſcente, ſed amor, ſecundum quod amans trahitur ad amatũ. 1a.quæ.16.1.c./ q.19.3.6m./ 6.2m./.q 59.2.c./.3.2m./.quæſtio.60.2.c./.quæſtio.78.1.c./.3m./.q.81.1.c./.quæſ.82.3.c./.quæſtio.108.6.3m./.12æ.quæſtio. 15.1.3m./.quæſt.22.2.c./.q.40.2.c./.quæſt.66.6.1m./.q.86.1.2m./.22æ.quæſt. 23 6.1m./.q.26.1.2m./.q.27.4.c./.5.d.26.q.1.3.4m./.5.4m./.d.27.q.1.4.c /.10m./.13m./.q.3.3.2m./.d.32.4.3m./.Ma.q.6.13m./.Virt.q.1.9.c.meº.G./ Opuſc.53./.Ethi. 2.lec. 5.prinº. B. Appetitus.7. * Cognitio.5.53. Contemplatio.17.27. Damnatio.35.Intellectus.212.Amor.18.

278 Quod cognoſcitur tantum in alio, poteſt amari in ſeipſo.3.d.27.q.3.1.2m.
* Dæmon.24.89.Falſitas.19.

279 Aliquid perfectè amatur, quod nõ perfectè cognoſcitur.12æ.q.27.2.2m/.22æ.q.27.q. 1m./.Virt.q.2.4.4m.

280 Nihil amatur, niſi cognitum.12æ.q.3.4 4m./.q.27.2.c./.4.1m./.3.d.27.q.3.1.2m. * Filiatio.33.

281 Deus per eſſentiã niſus, neceſſario amatur, ſed per effectus cognitus poteſt odiri.1a.q.60.5.5m./.22æ.q.34.1.o.

282 Amor proprie eſt tantum in cognoſcentibus, ſed large conuenit aliquibus quibus nullo modo conuenit cognitio.3.diſt.27.quæſ.1.4.13m./.contra.1.cº.72.2m./.77.fin.Meritum.97. Princeps.41. Raptus.8.Veritas.57.58.Virtus.24.25. Voluntas.32.Vxor.2. Subiectum.

283 Subiectus amoris ſenſibilis, eſt concupiſcibilis, intellectualis uero eſt voluntas.1a.quæſtio.82.5.1m./. 12æ. quæſtio.23.1.2.c./.quæſtio.26.1.o./.2.2m./.3.diſtinct 26.q.1.2.c.fi./. diſtinc.27.quæſtio.1.2.o./.Ma.quæſt.8.3.9m./. Anima.3.lect. 4.fin.
* Anima.3.

284 Amor ſecundum perfectam rationem, eſt tantum habitus.1.d.1.q.2.1.c./.3.diſt.26.q.1.3.c./.q.2.art.3.q.2.c./.diſtinct.27.quæſt.1.1.2m.

285 Amor in multos diuiſus, ſecundum eandem rationem, diminuitur, non autem ſecundum diuerſam.Ma.q.7.2.12m. Beatitudo.106.Gratia.23.

286 Amor mundanus ſemper eſt malus.22æ.q.19. 3. c.2æ. Cor.7. lect.3.meº. Magnificentia.2.Malum.21.Papa.10. Pulchritudo.8.Relatio.45. Verbum.12.32.33.38. 66. Veritas.58. Virtus.24 25.

287 Amor mercenarius, eſt ſemper malus.12æ. quæſt. 19.4.3m./.3.d.34.q.2.ar.2.q.1.2m.
*Odium.1.

288 Amor eſt pondus animæ.Mat.25.prinº.E.
¶ Amouere.Confeſſio.93.Deprecatio.1.Deputatio.2.
¶ Amphora.Admixtio.
¶ Amplexus, oſcula, tactus, & huiuſmodi ex libidine, ſunt peccata mortalia, non autem ſecundum ſe, ſcilicet vel propter conſuetudinem patriæ, vel propter aliquam neceſſitatem, aut rationabilem cauſam.22æ q.154.4.o./Verit.quæſt. 15.4.c Ma.quæſt.15.2.18m./.Ephe.5.lect.2.fin.
*Religio.26.
¶ Ampliatio.Termini ſignificantes actum animæ, ampliant ad omne tempus.3.d.7.q.3.1.4m. * Anima.256. Audacia.20.Campſoria.9.Corona.1.Delectatio.49.Iudicium.2. Latere.Magnificentia.3.Poſſe.6.Spus.35.
¶ Amplius. Amicitia.39. Angelus.494.Augmentum.15.Baptiſmus.165. Conſilium.7. Corona. 1.Coſta. 7. Deus.199. Fornicatio. 17. Gratia. 40. &c. Officium. 16. Putrefactio. 2.Vſura.o.
¶ Amputare. Amarones, 2. Detruncatum. Marcus.1.Mutilatio.
¶ Amplum.Magnificentia.3.
¶ Anachoreta.Religio.103.Solitudo.Solitarius.o.
¶ Anadochus ſuſcipit baptizatum docendum.4 d.6. quæſt.2.art.2.quæſt.3.o.d.42.quæſt.1.ar.3 quæſtio.1.1m * Amor.128 Baptiſmus.L. Cathechiſmos.7.8.Cognatio.4.&c.Baptiſmus.144.
¶ Anagogicus.Senſus.37.&c.

1 Analogia enim, duplex, ſcilicet reſpectu Dei & creaturæ, alia reſpectu ſubſtantiæ, & accidentis. Opuſcul. 42. cº. 1. Ens.22.23. Diuiſio.

2 Analogia duplex, ſcilicet ſecundum quòd aliqua participãt aliquid, ſecundum prius & poſterius, uel ſecundum quod unum imitatur alterũ.Secunda eſt in diuinis, non autẽ prima. 1a.q. 13.5.c./.1.prol.2.2m./.d.35. 4.c./.3.1.cº.34./.Poa.
q.7.

An

quæſtio.7.7.c.fi.Animal.7.8.Attributa.23. Bonitas.56. Commune.13.14. Deus. 139 vt Accipere. 5. Adoratio. 3. Agens. 1.10.12.29. 30. 48. 88. 99.100. * Amor.1. Angelus.2. 63. 196.

3 Analogia duplex,ſcilicet duorum ad vnum tertium, & vnius ad alterum.In prima oportet,eſſe aliquid prius duobus,non autem in ſecunda,quæ quidē eſt in Deo, quo nihil eſt prius, non autem prima.Po^a q.7.7.c.fi.

4 Analogia duplex , ſcilicet ſecundum determinatam habitudinem proportionis , & ſecundum proportionalitatem , ſeconda eſt in diuinis , non autem prima. Verit. quæſtio.2.11. c./.6m.

5 Analogia duplex,ſcilicet duorum ad vnum , & duorum ad duo.Meta.5.lec.8.fi d.

6 Analogia triplex,ſcilicet ſecundum intentionem tantum , ſecundum eſſe tantum,& ſecundum vtrumque. 1.d.19.quæſt.5. 2.1m./.d.35.4.c.

7 In analogis prius dicitur dupliciter,ſcilicet ſecundum rem,& ſecundum impoſitionem nominis. 1a.q.13.6 o./. quæſt.33.2. 4m./.1.d.25.2.3m./.contra.1.co.34./.Veri.quæſt.4.1.c./.8m./. Ma. qu.1.5.19m./. Opuſcul.3.co.27./.Eph.3.lect.4.meo.H./. Meta.5.lec.5.fi.c.

8 Oppoſitum videtur dicere.Veri.q.2.11.8m./. Anima.2.lect.2. Reſp ſicut Duo.107. Dum.107m.

9 Analogum nō eſt prius analogatis, quando tota eius ratio ſaluatur in uno,ſicut ratio entis in Deo,non autem in ſubſtantia.Potentia.q.7.7.c.fi./. Opuſcul. 41.co.1. * Cauſa. 34.&c. Diuerſitas.7.8. Chriſtus.206.

10 Omnia dicta de Deo & creatura,dicuntur analogice, non autem vniuoce,nec pure æquiuoce.1a.q.3.6.1m./. quæſt.13.5 6. 10.o./.quæſtio 25 2.2m./.quæſtio.29.4 4m./. quæſtio.32.1. 2m.fi./.1.prolo.2.2m./.diſtinct.8.quæſtio.4.2.1m./.d.19.q.5.2. 1m./.diſtinct 22.3.4 /.diſt.24.q.1.1.4m./ diſt.25.2.c./.diſtin. 34.quæſtio. 2.c./.d 35.4.o./.2.d.2.4.1.13m./.3. d.10.L.fin./. contra.1.co.32.33.34./.Veri.q. 2.11.o./Potētia. q.7.3.6m./.4. 3m./.7 o./.Opuſc.3.c.co.27.

* Diuiſio.13.14.&c.Enuntiatio.3.Viens.20.23.

11 Ratio analogi eſt una , abſtracta a quolibet ſuorum analogatorum. 1a.diſtinctio.23.2.5m./.diſtinct.35. 4.5m. * Aequiuoca.3.4.5.&c.

12 Quæ ſunt vnius rationis analogicæ,cadunt ſub una diſtributione.Poa.q.2.5.6m.

13 Analogum eſt medium inter vniuocum & æquiuocum.1.q. 13.5.10.c./.1.d.21.q.1.1.fi./.2.d. 42.q.1.3.c./.Eth.lec.7. fi.1./. Meta.4.lec.1.meo.D./.Lio.11.lec.3.meo.B. * Aeternitas.38. Forma. 72.83.93.Numen.38.Pares.1.5.

14 Analogata,dicuntur ad vnum numero, & non ſecundum rationem tantum,ſicut uniuocum.12e.q.20.3.3m./.Meta.4.lec. 1.meo.D.

*Peccatum.20.Perſona.18.19. Prædeſtinatio.47. Principiū. 9.10.15.Sacramentum.136.

15 Analogum eſt tantum in vno analogato ſecundum propriam rationem,vniuocum autem eſt in quolibet. 1a.q.16.6.c./.12e. q.20.4.c./.3m.

16 Oppoſitum videtur dicere.12e.quæ.20.3.c./.1.d.19.q.5.2.1m. Reſpondeo Dubio 108o. Dum.108m.

17 Omnia analogata neceſſario dicuntur per reſpectum ad vnum primum.1a.quæſtio.13.6.c./.10.c./.1.diſtinct.31. quæſt. 2.2m.

18 Omne analogum ſimpliciter ,& per ſe dictum , intelligitur de eo de quo per prius dicitur.1.d.9.quæſt.1.1. 2m./. Pietas. lec.5.fi.H.

19 Immo intelligitur de eo,de quo dicitur per poſterius. Veri. q.7.5.3m.Reſpondeo ſicut Dubio 8o. Dum.109m.

* Subſtantia . 8. Veritas. 12. Virtus . 172. Vnio . 1. Votum.13 .

20 Primum in analogis , oportet poni in definitione omnium aliorum. 1a.q.13.6.c /.3.d.13.q.1.ar.1.quæſt.2.1m./. contra. 1.co.32.6m.

21 Immo hoc verum eſt tantum in analogia ſecundum determinatam habitudinem.Veri.quæſt.2.11.6.Reſpondeo Dubo. 110o. Dum.110m.

22 Immo ſcientia Dei, eſt primum, de quo ſcientia dicitur analogice, & tamen non ponitur in definitione ſcientiæ noſtræ, quia definitio non eſſet per notius, nec econuerſo, cum ſcientia Dei non definiatur , ſicut nec ipſe Deus , vt habetur locis ſecundo allegatis. Reſpondeo Dubio. 110.

Quid. ¶Ananias.Correptio.

¶Anathema,græcum eſt nomen , & dicitur omne ſeparatum a communi uſu.Ro.9.lec.1. meo.F./.1e. Cor.12.lec. 1. meo. C. Gal.lec.2.meo.G.Separatio.4.

¶Anaxagoras fuit occiſus ab athenienſibus , propter veritatem.Spiritu.6.c./. Anima.8.3m./. Quol.12. 9.c. *Ariſtoteles.1.Forma.3.101.Mundus.30. Plato. 7. Socrates.3.4. Thales.o.

¶Anaximander.Diogenes.

¶Anaximenes.Diogenes.

¶ Ancilla dupliciter poteſt intelligi , quòd poſſit concupiſci, ſcilicet ad delectationem & concubitum,ſic pertinet ad ſextum præceptum, aliomodo ad dominum , & ſic pertinet ad ſeptimum:ſecundum eſt licitum non autem primum.3.diſt. 40 L.

* Abraham.11.12. Concubinatus.5. Coſta.4. Hæreditas.2. Iacob.11.

¶ Andragathia, ideſt, ſtrennitas eſt virtus viri, communicabilium operum adinuentiua , & pars fortitudinis potentialis,pertinens ad liberalitatem,uel potius ad magnificentiam, licet magis conueniat cum iuſtitia,ratione materiæ. 22e.qu. 128.6m.fi./.3.d.33.q.3.ar.3.q 4.c./.3m. Quid.

¶ Andreas fuit primus Chriſtianus , ſicut Stephanus primus martyr poſt Chriſtum. Io. lectio. 15. medio. F. Prædicator.8.

¶Andronicus.Iuſtitia.22.Modeſtia.6 Perſeuerantia.1m.

¶An eſt Baptiſmus.54. Cognitio.3.11.21.Deus.6.&c. Ens.5. Eſſe.84.Ea communicatio. 33. Iuramentum. 30.Matrimonium.103.Quæſtio.1. Quid eſt. Quod quid eſt . Raptus.14. Scientia.54.55.Vſura.168.

¶Angelicus. Abſtractio. 9. Angelus. o. Comparatio. 3. Vita.36.

1 ¶Angelus. Neceſſe eſt angelos eſſe.1a q.50 1.o./. contra.2. co 46./.91./.Potentia.quæſtio.6.6.c./.Ma.q.16.1.c./.Spiritu. 5. o.Opuſ.3.co.74 Eſſe.

* Aſſumere. 14. 15. Defectus.1. Deus. 392. 403. Aeternitas.36.

2 In eſſe angeli non eſt prius & poſterius.2. d.2. quæſt.1.1.c./. Quol.10.4.o.

3 Angeli non fuerunt ante mundum , id eſt , ante corpora.1 q. 61.2.3.o./ quæſtio.102.2.1m./.4.1m./.2.diſt. 2.quæſt. 1. 3.o./. Potentia.q 3.18.o. Or.

4 Immo angeli dicuntur ſemper fuiſſe.Poa.qu.3.18.20m. Reſp. Dubio 111o. Et ſicut angelus.5. Dum.111m.

5 Angeli dicuntur ſemper fuiſſe , non quia ab æterno fuerunt, ſed quia omni tempore fuerunt , quia quandocunque fuit tempus,fuerunt angeli.Et per hunc etiam modum , creaturæ corporales ſemper fuerunt . Vnde non dicuntur creaturæ in principio temporis eſſe creatæ quaſi principium temporis creationis ſit menſura , ſed quia ſimul cum tempore cœlum,& terra creata ſunt.1a.q.46.3.2m./.Potentia.q.3.18.2m. Hæreſis.124.

6 Angeli potuerunt eſſe ante mundum . 1.quæſtio. 61. 3. o. / 4.1m./.2.diſtinctio.2.quæſtio.1. 3. o./ Potentia.quæſt.3. 19 o.

7 Eſſe angeli non eſt infinitum , licet angeli ſint penitus a materia ſeparati , ſecundum eſſe.2.diſt.2.q.1.2. 6m /. Quol.10. 4.2m /.3m./.Opuſ.53.

8 Immo eſſe angeli eſt infinitum. 1a quæſtio.7.2. o./. quæſt. 50 2.4m. /. quæſtio. 52. 2.c./. 2. diſtinctio. 18. quæſtio.2.2. ſecundum . Reſpondeo Dubio 112o. Et ſicut Angelus. 9.10. Dum.112m.

9 Eſſe angeli non eſt infinitum priuatiuè , modo quanti , ſed negatiue , non ſimpliciter , ſed reſpectu termini durationis quo caret.2.diſtinct.2.quæſt.1.1.6m./.Quol.10.4.2m. /.3m./. Opuſc.53.27m.

10 Eſſe angeli eſt infinitum ſecundum quid , inquantum non eſt in materia,non autem ſimpliciter, quia finitur per eſſentiam a qua eſt. 1a.quæſtio.7.2.o./.quæſtio.50. 2 4m. /. quæſtio.52.2.c./ 1.diſtinctio. 43.quæſtio. 1.2.c./. 4m./. 2. diſtinctio.18.quæſtio.2.2.2m./.3.diſtinctio.13. quæſtio.1. articu.2. quæſtio.2.c./.Veritas.quæſt.20.4.1m.medio. H. Potentia . q. 6.3.9m./. Ma.quæſtio.16.9.8m./.Spiritu.1.15m./.6.8m./ Anima.18.3m./. Quol.10.4.2m./. Opuſcul.20.artic.15./. Opuſc. 11 art.5.7.Opuſcul.30.lect.9.Opuſcu.32./. Opuſcul.53.27m. Ente.6.prino.E.

11 Eſſe angeli eſt accidens.1a.quæſt.50.2.3m./.q.61.1.c./. Opuſc. 72.q.14.

12 Oppoſitum uidetur dicere.1a.quæſ.77.1.o. Reſpondeo Dubio 113o. Du. 113m.

13 Eſſe angeli , non eſt eius eſſentia. 1a.quæſtio. 12.4. c./.quæſtio 47.1.c./.quæſt.50.2.3m./.q.61.1.c /.2.diſtinct. 2. quæſt.1. 1.c./.7m./.contra.2.co.52./.Libo.3.co.49.5m./.Verit. q.20 4. 1m.meo.H.Poa.q.7.4.c.Anima.17.10m./.Quol.2.3.4.o. Ente. 5.fi.L./.co.6.prino.E.

*Infinitum.20.

14 Eſſe angeli, non eſt ſuum intelligere.1a.q.5.4.2.o./.5.c./.contra.4 co.11.prino.F./. Poa.q.10.1.5m.

15 Eſſe angeli, non eſt eius operatio. 1ª.quæſtio. 54.2.c./.3.c./. Potentia.quæſtio.10.1.5m. • Iudæi.22. Theologia.19. Vita.35.36 58.

16 Angelus non eſt, nec operatur intra eſſentiam alterius angeli.1.d.37.q.2.3.4m.

Productio. 17 Angeli ſunt creati a Deo.1ª.quæſtio.61.1.c./. Quol.3.6.c./. Opuſcul.1.cº.35./.Opuſc.3.cº.75./. Opuſcu.15.cº.3.9.19. • Adam.90.

18 Angeli ſunt creati immediate a Deo.1ª.quæſtio. 45.c. 1m./. 2 diſtinct.1.quæſt.1 4.c./.diſt.3 quæſt.1.3 3m./ d 17.quæſt.1. 2.4m./.diſt.18.quæſtio.2.2.c./.contra.2.cº.21.1m. /.42.8m./. L.1º.3.cº 99 3m./.L.1º.4.cº.7 14m./. Poª. quæſt.3.4.c./.q.5.1.c.fi./. Opuſcu.1.cº.35./.Opuſc.3.cº.95./. Opuſcul.15.4º.10. 11./.Col.Lect.4.meº.C.
• Anima.14 152.155.156. 157. Cælum.45.Hæreſis.34.44. 48. 49.

19 Angeli fuerunt creati in cælo empireo. 1ª. q.61.4.c./.q.102. 2.1m./.4.1m./.2.d.6. 3.c./.Opuſ.15.cº.17.fi.

20 Angeli non ſunt facti propter motum corporalium.1ª.q.50. 3.3m./.d.3.q.1.3 4m.

21 Angeli non ſunt facti propter hominem principaliter. /. 2.d. 2.q.2.3.3m. • Miraculum.37.56.

22 Angeli fuerunt creati in gratia.1ª.q.61.3.c./.q.63.5.4m./.6. c./.q.67.4.4m.q.95.1.3m./.q.109.1.c./.22ª.q.5.1.c./.2. d.4.3. c./.d.5.q.1.2.c./.d.29.2.2m./ Poª.quæſ.4.1.28m./.Ma.q.2.12. 9m./.q.4.2.17m./.Quol.9.8.c.

23 Angeli ſunt creati in beatitudine imperfecta.1.q.62.1.c /.q. 67.4.4m./ 2.d.4.1.c./.Quol.9 8.c.

24 Deus immediate producit in omnibus ordinibus angelorum vitam naturæ, gratiæ, & gloriæ, ſed mediate mouet eos in executione officiorum ſuorum. 2.d.9.1. 3m. • Naturale. 17.Plato.8.

25 Angelus non eſt creatus malus.1ª.q.67.4.4m. /.diſt.3. q.2.1. c./.diſtinct.32.q.2.1.2m./.Quol.9.8.c./. Opuſcul. 15.cº.19./. Iob.4.

Eſſentia. 26 Angelus eſt forma ſubſiſtens.1ª.q.50.5.c./.quæſt.56. 1.c.fi./. 2.3m./.quæſtio.75.7.c./.3ª.quæſt.77.2.c.fi./.4.d.12.q.1.artic. 1.quæſt.3.3m./.contra.2.cº.51./.54.fin.55.2m./.6m. /.91.1m. Potentia.q.5.8.c./ q.66.4m./.q.7.4.c./.q.9.1.c./.3.5m./.Spiritu.1.1m.2m.3m./ 2.c.prinº./.8.c./.3m./.Anima.17.c./.5m./. 10m./.Quol.3.6.c./.Quol.9.6.c./.Opuſcul.3.cº.74./.Meta.7. lec.11.fin.
• Abraham.23.Adā.12.&c.Anima.321.&c.Beatitudo.59 60.

27 Subſtantia angeli eſt forma & actus, ideo conuenit ei ſecundum quod eſt, eſſe bonum, non autem compoſitis ex materia & forma, ſed ſecundum aliquid ſui, ideſt, ſecundum formam. contra.3.cº.20.3m. • Defectus.1.Deus.32.Forma.9.10.Generatio.1.Gloria.22.

28 Angeli ſunt partes vniuerſi eiuſdem, cum creatura corporali, non autem Deus, ſed eſt ſupra totum vniuerſum. 1.q.61.3. 4.c. • Imago.20.&c.Ente.6.meº.G..

29 Quilibet angelus eſt in genere ſubſtantiæ.1ª.qu.88 2 4m./.2. diſtinct.3.quæſt.1.5.c./.Opuſcu.30.lec.9./. Opuſcul. 42.cº.3. fi./.4 /.5.

30 In angelis genus & differentia ſumuntur ab eodem, ſcilicet ab eſſentia, ſed diuerſimode.1m.quæſtio.50.2. 1m /.1. diſtinc. 26.q.1.1.6m./ 2.d.3.q.1.5.c./.contra. cº.95./. Spirit. 1. 24./. Opuſ.42.cº.4.fi./.5. Ente.6.meº.G.

31 In angelis idem eſt eſſentia, & id quod eſt.1ª.q.3.3.c./.q.39. 1.c./.1.diſt 8.q.5.2.c./.2.d.3.q.1.1.c.

32 In ſubſtantiis ſeparatis a materia, ideſt, in angelis, idem eſt ſuppoſitum & natura ſecundum rem, licet differant ſecundum rationem.prima, quæſtio.3.3.c./.1.diſtinct.25.1.3m. /.3. diſt. 5.quæſt.1.3.c./.contra.4.cº.55 4m./.Poª.qu.7.4.c./.q.9.1.c./. 3.4m./.Spiritu.5.9m./. Anima.17.10m./.Ente.5.fin. L./ Opu. 32.lectio.6./.Opuſcul.37.cº.4./. Meth.7.lect. 11. fin /. Libº. 8.Lect.3.principio.c./.Libro 9.lect. fin.medio.E./.Anima.3. lect.8.

33 Oppoſitum videtur dicere.3ª.q.17.1.c./.1. diſtinct.5. 1.c./.d. 34.q.1.1.c./.Vnio.1.c.prinº./.3.14./.Quol.2.4.c. Reſpondeo Dubio 114.
Dem.114m.

34 Angelus eſt totaliter intellectualis naturæ, ideo oportet quod omnis eius actio ſit ſecundum intellectum. Quandoq; tamē intellectuales creaturæ quæ ſunt angeli, diſtinguuntur a rationalibus, quandoque autem ſub rationalibus comprehenduntur.1ª.q.62.8.22ª q.83.10.2m.Quol.6.2.c. • Maria.2. Metaphyſica.2.9.&c.Mutabile.5.Origenes.1.6.

35 Eſſencia angeli comparatur ad intellectum eius, ſicut actus ad potentiam. Veri.qu.8.6.2m. • Ratio.2.3. Rationale.1.2. Scientia.115.

36 Intellectus angeli, non eſt eius eſſentia. 1ª.q.54.3.c./.q.77.1. c./ q.79.1.c.
• Similitudo.11.18.

Immo angelus ſecundum Dionyſium, dicitur intellectus, & mens.1ª.q.54.3.1m. Reſpondeo Dubº.60. Dam.114m.

37 Intelligere angeli, non eſt eius eſſentia.1ª.q.54.1.c. • Sinderēſis 4.Subalternum.Theoª.19.

38 Eſſentia angeli, indiuiduatur ſe ipſa. 1ª. quæſtio. 3.2.3m./.3. c./.quæſt 13 9. c./. 3ª quæſt.77.2.c./ 2.diſt.3. q.1. 2.c./. 4.d. 12.q.1 c.1.q.3 3m / Ma.quæſtio.16.1.18m./.Spiritu.5.8m./. 9m / 8.4m /.13m./.Quol.2.4.1m. • Cauſis.Lec.9.fi./. Meth.8. lect.3.primº.c. Indiuiduatio.

39 Eſſentia angeli non eſt proprie, ſed large exemplar rerum materialium. Veri.q.8 8.1m.

40 Angelus eſt inuiſibilis in eſſentia, non autem ſecundum virtutem, ideſt, ſecundum obiecta, & ſecundum intenſionem & remiſſionem actus.1ª.quæſtio.53.1.1m./.3.3m./. 2.diſtinc. 6.q.1.2.c. Oppoſitio.

41 In angelis eſt compoſitio ex eſſe, & eſſentia.1ª.q.50. 2.3m./. q.75.5.4m./.q 88.2.4m./.1.d.8.q.5.2.c./.d 9.6. c.fi./.d. 10.1.c. /.2. diſtin. 3.q. 1.1.c./.contrª.2.cº.53./.Poª.quæ.7.4.c.Spiritu. 1.c.fi./.1m./.Anima.6.c.fi./.Quol. 2.3.c./ 4 c./ Trinit.20.4m. Ente.5.fin.L./.6 medio G. /. Opuſcul.32. /. Opuſcul.37. capitul.quarto./.Cauſis.Lectio.4. Philipp.8.Lect.21.medio.C.
• Accidens.110.

42 In angelis non ſunt partes eſſentiæ, ſed ſunt partes ſecundum potentiam, inquantum intellectus eorum per plures ſpecies perficitur, & eorum voluntas ſe habet ad plura, et partialitas non referatur ad ſubſtantiam angeli, ſed ad virtutem eius, vel ad locum.1ª.quæſt.53.1.1m.fin./.12ª.quæſt. 50. 6.3m.

43 In angelis eſt compoſitio ex quo eſt, id eſt, ex eſſe, & quod eſt.1ª.quæſtio.50.2.3m./.quæſtio.75.5.4m./.1.diſt.8.quæſt.5. 2.c. /.2.d.1.quæſt.1.1.c.fi./.diſt.3.q.1.1.c./.q. 3.1.4m./.d.17.q. 1.2.c /.diſ.32.q.2.3.c./.contra.2 cº.52.53.54./. Potentia.q.7. 4.c./.Quol.3.20.c./.Quol.7.7.c./.Quo.9.6.c.fi./.Trin.21.4m. Ente 5.medio.F.

44 Angelus componitur ex actu & potentia.1ª.q.47.1.c./. quæſt. 50.2.3m./q.75.5.4m./.12ª.q 50.6.c./.1.d.8.q 5.2.c.fi./. 2.diſt. 3 q.1.1.c /.4m./.cōtra.2.cº.53.Spiritu.1.meº.G./.1m./. 17m. /.Anima.6.c.fi /.1m./.2m.Quol.3.20.c. Quol.7.7.c./.Quol.9. 6.c.fi.Ente.5.fi.M /.Opuſcul.42.cº.3.4.5./.Philip.8. lect.21. medio.C.

45 In angelis eſt tantum vna compoſitio actus & potentiæ, ſcilicet ex eſſe & eſſentia, quæ etiam dicitur ex quo eſt & quod eſt, ſed in compoſitis ex materia & forma eſt hæc compoſitio & ſubſtantiæ. contra.2.cº.54.

46 Quanto angelus eſt ſuperior, tanto minus habet de potentialitate.12ª.q.50.6.c./.Quol.3.7.c.

47 In angelis non eſt materia propriè; 1ª.quæſt. 50.2.c. /. quæſtio.61.3.3m./.q.85.1.c./.1.diſtinctio.8.quæſtio.5.c./. 2. diſt. 3.quæſt.1.1.c./.diſtinct.12.5.c./d.17.quæſtio.1.2.c./.4m./.d. 32.quæſtio.2.3.c./.contra.2.cº.20.2m./.50./ 51./.55.1m./.91. 2m.92.4./. Potencia.quæſt. 5.8.c./.quæſt.6.6.4m./ q.9.1.c. /. Spiritu.1.c./.8.cº/.9.1m./.Anima.17.10m./ Quol.3.6.20.c./. Quol.7.7.c./ Quol.11.4.1m./.Quol.9.6.c./.Trin.21.4m. Ente 5.medio.F./.Opuſcu.3.cº.75./.95./.Opuſcul.15. cº.3.6.7. 8.18 Opuſcul.30.lectio. 6.9../.Opuſcu. 42. cº. 4.5./.Cauſis lect.4.

48 In angelis eſt compoſitio ſubiecti, & accidentis, prima, qu. 50.6.c.Verit. quæſtio.20.2.quartum./. Potentia, quæſtio.7. 4.c./. Spirit.1.primum./.22m./.Anima.6.1m./.3m./.Quol.2. 4.c. /. Quol. 7. 7. c. Quol. 9. 6. c. fin. Accidens. 68. 110. Deus.32.

49 Vnus angelus, eſt ſimplicior alio angelo.2.diſtinctio.2.quæſ. 1.2.c.fin./ 3m./. Lect.1.L.2m. diſtinctio.3. quæſtio. 3.2.c.fin. Quol.5.7.c.

50 Quilibet angelus differt ſpecie, ab alio angelo. 1ª. quæſt.10. 6.c.fi./ quæſt.47.2.c /.quæſt.50.4.c./.q.62.6.3m./.quæſt.75. 7.c./.quæſt.76.2.1m./.3ª.quæſtio.69.8.3m./.2.d.3.q.1.3.3m./. 4.c./.d.9.3. 2m./.5.c./.d.17.q.2.1.5m./.2.c./.diſtinct.32.quæſ. 2.3.c./.4.diſtinct.4.quæſt.2.art.3.quæſt.3.1m./.diſtin.12.q.1. art.1.q.3.3m./ diſtin 24.q.1.ar.1.q.2.4m./.contra.2. cº. 94.fi. 92.4m./.93.2m./.Veri.q.8.7.c.fi./.Poª.quæſt.3.10.c./. Ma.q. 16.1.16m./ Spiritu. 1.19m /.8.c /. Anima.3.6m./.7m./.7.c./. Ente 5.meº.E./.cº.6.fin.H./.Opuſ.32./.Meth.12 lec. 10.fin. F./.Anima.4.lec.8. Anima.79. Forma. 33. Fruī.11.12.13.&14. Rom.2.3.Subalternum. Differentia.

51 Impoſſibile eſt eſſe duos angelos vnius ſpeciei, quia omnes angeli differunt ſpecie, ſecundum diuerſos gradus naturæ intellectualis.1ª.q.50.4.c./.4m.

52 Immo Deus poſſet facere alium angelum perfectiorē, primo angelo qui nunc primus eſt, & eſſet alterius ſpeciei a primo, qui tamen primus non variaret ſpeciem, quia ſimpliciter loquendo, qualibet re a ſe facta, poteſt Deus facere meliorē.1ª. q.25.6.c.fi.Reſp.Duº 115º.Et ſicut Deus.413.417.418.

Bonum

55 Bonum ſpeciei præponderat bono indiuidui. Vnde multo melius eſt, quod multiplicentur ſpecies in angelis, quam quod multiplicentur indiuidua, in una ſpecie. 1ª. quæſt. 50. 4. 3m.

54 Perfectio naturæ angelicæ requirit multiplicationem ſpecierum, non autem multiplicationem indiuiduorum in una ſpecie. 1ª.q.50.4.4m.

55 Differentiæ angelorum, ut multi tenent, ſumuntur ſecundũ diuerſos gradus potentialitatis. 1ª.q.4.o./.q.56.2.1m./. 12ª. quæſt.50.6.c./.2.d.3.quæſt.1.3.c./.d.9.5.c./.Ȝ.2.cº.95./. Veri.quæſt.8.7.c.ſi./.Spiritu.8.c.meº.I./.Anima.7.c.ſi I. Quol. 9.6.3m./.Opuſc.1.cº.25./.Opuſc.3.cº.77./ lect.9./.Opuſcul. 42.cº.5./.Opuſc.72.quæſt.8./.Cauſis./.lect.5.Eute.cº.ſi.M./. cº 6.ſi.H.

Duᵐ.116ᵐ. 56 Immo multiplicatio indiuiduorum eiuſdem ſpeciei, inuenitur fieri poſſe per aliquam potentiam, quæ non ſit potentia materiæ, quę quamuis poſſit reperiri ſine materia ut in angelis, tamen ſecundum eam non ſit multiplicatio indiuiduorum in eadem ſpecie, cum tot ſint ſpecies, quot indiuidua in eis, differentia ex ſtente tantum, ſecundum diuerſos gradus perfectionis. 1ª. quæſt.56.2.1m.ſi. Reſpondeo ſicut Duº.115º.

57 Hoc ideo dictum eſt, quia nondum inuentum erat aliquid ad oſtendendum potentiam non multiplicare indiuidua in eadem ſpecie, quod tamen multi tenebant. Sed differentia eorum ſumitur ſecundum diuerſos gradus naturæ intellectiuæ, uel ſecundum diuerſos gradus perfectionis ſecundum receſſum a potentialitate, & ſecundum acceſſum ad actum purum.1ª.q.50.4.1m./.q.57.2.5m./.Opuſc.3.lect.4.L./.Opuſcu. 72.q.8.

58 Si tamen angelus haberet materiam, nec ſic poſſent eſſe plures angeli unius ſpeciei.1ª.q.50.4.c./.Opuſ.72.q.8.

59 Eſſe angeli, dupliciter differt ab eſſe Dei, quia non ſtat per ſe, & eſt ab alio.2.d.2.q.1.1.c.ſi.

60 Angelus & anima, differunt ſpecie.1ª.q.75.7.o./.2.d.3. qu.1. 6.o./.d.17.quæ.3.1.o./.Ȝ. 2.cº. 94./.95.ſi./.Liº.4.cº.32.1m./. Spiritu.2.1m./.8.3m./. Anima. 7.o. Origenes.6. Anima. 32.a

61 Differentiæ ſeptem, inter angelos, & animam rationalem, ſcilicet per eſſe unibile corpori, & non unibile, per eſſe rationale & intellectuale, per habere intellectum poſſibilem reſpectu ſuperiorum tantum, & reſpectu ſuperiorum & inferiorum per habere uertibilitatem immutabilem, & mutabilem, per habere uirtutem interpretatiuam ſine uoce, & cum uoce, per habere eſſe altius & minus nobile, & per indiuiduari ex ſe, & ex unione ad corpus.2.d.3.quæſt.1.6.c./. d.17. quæſt. 2.1.5m.

62 Angelus eſt ſimpliciter nobilior homine, ſed ſecundum quid eſt econuerſo. 1ª. q 93.3. o./.q.96.1.1m./.2.c./.q.108.2 3m./. q.112.1.4m./.12ª.q.5.1.3m./.22ª.q.172.2.c./.1.d.3.L.1.2.d.1. q.1.3.3m./.d.3.q.1.2.c./.d.9. 8. 2m./.3m./.d 11.q 2.4.1m./.d. 16.3.o./.d.25.4.c./.3.d.2.q.1.ar.1.q.1.c./.q.2.1m./.Ȝ.4.cº.55. 4m./.21m./.Spiritu.2.11m./.Pſal.8.meº.E./.Heb.1.lec.3.o./. cº.2.lect.1.prinº.D.

63 Angeli conueniunt cum ſubſtantiis materialibus in genere logico, non autem in genere phyſico. 1ª.q.88.2.4m./.Eth.6. lec.6.meº D.

64 Angeli, & corpora non habent principia eadem, niſi ſecundum intentionem, 2. d. 3. quæſt. 1. 1. 2m./.Opuſcul.4.cº.4. 5. 6.

Corpus. 65 Angeli non habent corpora naturaliter ſibi unita. 1ª. q. 51.1. o./.q.54.5.c./.1m./.q.110.1.1m./.3. 3m./.q.115.5. c./. q. 117. 4.1m./.q.11.8.3.c./.2.d.8.1.o./.L.2.meº.I./.4.d.44.q.3.art.3. q.3.c.90.91.96.1m.ſi.G./.L.ſi./.Ȝ.2.cº.49./.90./.91./.96.1m./. Liº.4.c.32.1m./.Poª.q.6.6.o./.Ma. q.16 1.o./. Spiritu.5. o./. Quol.9 6.c./.Opuſc.3.cº.211./.211./.Opuſ.15.cº.18./.Iob.4. ſi.D.Transfiguratio.3.Origenes.1.

66 Angeli poſſunt aſſumere corpora. 1ª.quæſt.51.2. o./. 2. d. 8. 2.o. /.Poª. quæſt. 6. 7.o. Abraham. 23.24. Comedere. 2.

67 Angelus poteſt aſſumere corpus ex quolibet elemento, & ex multis commiſtis.Poª.q.6.7.7m. Corpus.47.

68 Angelus aſſumit corpus propria uirtute. 2. diſtinctio. 8. 2. 2m.

Duᵐ.117ᵐ. 69 Immo angelus aſſumit corpus uirtute diuina. 1ª.quæſt.51.2. 2m./.3m. Reſp.Duº.117.

70 Virtus angeli non impeditur per corpus aſſumptum. 2. d. 8. 2.3m.

71 Angelus non indiget corpore aſſumpto propter ſe, ſed propter nos. 1ª. quæſt.51.2.1m./.2.diſtin.8.2.3m./.3. 6m./. Spiritu.5.3m.

72 Non nunc corpus motum ab angelo, aſſumptum eſt ab eo, ſed tantum quod repreſentat eum.1ª.q.51.2.2m./.2. d. 8. 2.c. /.4m./.3.c../.Poª.q.6.7.1m.

73 Corpus aſſumptum, non unitur angelo, ut formæ, ſed ut motori repreſentato.1ª.q.51.2.2m./.2.d.8.2.3.o./.Poª.q.6.7.o./. Ma.q.16.1.11m.

74 Angelus mouetur per accidens in corpore aſſumpto, non autem in aliis. 1ª.q.51.3.3m./.1.d.37.q.4.1.4m./.2.d.8.articu.4. q 4.c.ſi.

75 Angelum oportet uniri corpori circa quod operatur, non autem animam ſuo obiecto.1.d.15.quæſt.5.3. 3m./. 4m. Hæreſis. 130.

76 Corpora aſſumpta ab angelis, ſunt de aere inſpiſſato.1ª.q.51. 2.3m /.d.8.3.o./.3.d 21.q 2.ar.4.q.2.c.

77 Corpora aſſumpta ab angelis, non habent uirtutes naturales, quas oſtendunt, nec operationes earũ, ſed communes etiã inanimatis. 1ª.q.51.3.o./.3ª.q.55.6.1m./.2.d.8.3.c./ 4 o./.3. d.21.quæſt.2.art.4.q.2.4m./.4.d.10.arti.4.q 4.c./.Poª. q.6.8. o./ Quol.3 5.5.o. ªIabilus.3.Origenes.1.6. Peccatum. 305. Solidum. Spirituale. 3. &cæt. Transfiguratio. Comedere. una.2.

78 Corpus aſſumptum ab angelo, non poteſt ſcindi, quia partes aeris iunctæ ſtatim continuantur.2.d.8.3.c.

79 Angelus poteſt eſſe ſimul cum corpore 1ª.q.52.3.2m./. 1.diſt. 37.q.1.1.c./.4.d.10.art.2.q.3.2m./. d. 44.qu.2.arti. 2. quæſt. 4.b.1.

80 Angelus eſt in qualibet parte corporis aſſumpti. 1.d.37.q.3. 2.c./.2m./.2.d.8.2.5m./ Poª.q.6.7.15m.

81 Totum corpus aſſumptum comparatur ad angelum ut unus locus, Poª.q.6.7.15m./. Anima.10.18m.

82 In eodem corpore ſimul ſunt anima, formaliter dans eſſe, & operans operationes naturales, & angelus operans operationes ſupernaturales. 1ª.q.52.3.3m./.1.d.37.q.3.3.2m./.2 d.8. 5 2m.

83 Angelus non illabitur, nec eſt intra terminos eſſentiæ corporis.2.d.8.5.2m./.Poª.q 6.7.14m.

84 Effectus angeli, non recipitur intra eſſe corporis cuius non eſt cauſa, ſed intra dimenſiones eius, ratione cuius, dicitur intrinſecus corpori.1.d.37.q.3.3.4m./.2.d.8.5.3m./. Poª.q.6.7. 14m.

85 Angeli boni, & mali illabuntur corporibus noſtris. 2.d.8.5.o. /.Io.13.lect.4.ſi.

86 Angelus operatur in corpus diſtans per medium, non autem immediate.Ma.q.16.1.15m.

87 Angeli non deferunt in cælum corpora aſſumpta.2.diſtinct.8. 3.6m.

88 Angelus ſuperior & inferior, quandoque apparent in eadem figura corporis aſſumpti.2.d.8.3.3m.

89 Omnis creatura corporalis eſt quid modicum reſpectu angeli, ideo non miratur de uirtute eius. Iob. 41. Lectio. 2. medº.D.

90 Angeli adminiſtrant, & gubernant omnem creaturam corpoream.1ª.q.110.1.o./.2.d.14.3.o./.Veri.q.5.8.o.Opuſ.3.cº 24. Creatura.32.Gubernare.3.

91 Deus non produxit corpora, mediantibus angelis.1ª.q. 65.3. o. Hæreſis.128.Ȝ.

92 Formæ corporum non creantur ab angelis.1ª q.65.4.o./.q.91. 2.c./.quæſt.110.2.o./.2.d.7.q.3.1.9 /. d.8.2. c./. Ȝ. 2. cº 43./. Liº.3.cº.69./.103.meº.C./.Poª.quæſt.3.16.21m./.Ma.quæſt. 16.9.3.

93 Nec anima creatur ab angelis.1ª. q. 90.3.o./.12ª.q.3. 7. 2m./. 22ª.q 85.2.c /.2.d.15.q.1.3.c. ſi./. diſt.18. q.2.2.o./.Ȝ.2. cº. 87. /.Spiritu.10.c.meº. G. Quol.3 6.o./. Cauſis.Lect 3.o /. Lect.5.

94 Eſſentia angeli, non indiget loco.1ª.q.61.4 1m./. q.102.2.2m. /.q.112.1.2m../.q.113.6.3m./.1 d.37.q.1.1.c./ quæſt 2.1.c /.q. 3.2.c./.3m.q.4.2.c./.3m./.2.diſtin.2.q.1.3.5m /.q 2.1.c./. d.6. 3.c./ Poª.quæſt.3.19.c./.3m./.Quol.1.4.o./.Quol.6.3.n. Spirituale.9 &c. Locus.

ªAltare.7.Cælum.45.Conuexum.Dæmon. 21. &cæt. Hæreſis.130.

95 Opinio triplex, de loco angelorum, ſ. q nullo modo ſunt in loco, quòd non circumſcriptiue, ſed diffinitiue per ſitum uel contactum, & quòd per applicationem actionis & operationis & tantum tertia eſt uera.1.d.37.q 3.1.c./.6m./.2.c.

96 Eſſe in loco dicitur de angelis æquiuoce, reſpectu corporalium.1ª.q.52.1.c./.q 53 1.c /.1.d.37.q 4.1.c./.4.d.44.q.2.art. 3 q.3.c.ſi.

97 Deus angelus, & anima non continentur a loco ſicut corpora, ſed continent eum.1ª.q.8.1.2m./.q.52. 1. c.ſi./. quæſt. 53. 1.c /.2 c.ſi./.1.d 8.L.2.prinº H./.d.37.quæſt.2 1.c./.4. d 9. art.1 quæſt.1.2m./.Quol.1.5.c.Locus.15.24 &c. Anima.18. &c. In.5.

98 Angelus non eſt in loco, niſi ſecundum contactum uirtutis. 1ª.q.8.2.1m./.2m./. q.52.o./.53.o./.1.d.15. q 1.1.4m./.2.d.8.

 a.5m.

2.5m./.4.d.10.1 7m./.ar.3.q.2.1m./. contra.2. co.68./. Anima.
10.18m./.21.15m.Quol.1.4.0./.5.c./.3m.Quol.9.9.1m./. Quol.
21 1.c. Locus 23 .Applicatio.1.

99 In angelis operatio naturæ. & gloriæ differunt tantum ſecundum imperfectum,& perfectum, ideo idem locus debetur eis conditis & glorioſis.2.d.6.3.c.

100 Angelus non eſt in loco vt in loco, ſed vt in operato,1.d.37.q.3.1.1m./.2m./.Opuſc.15.co.18.

101 Angelus non eſt in loco vt locatum, niſi per accidens, ratione corporis aſſumpti, vel circa quod applicatur per operationem,ſed eſt in loco per ſe,vt operans in operato,primo,diſtinct.37.quæſtio.3.1 2m./.quæſtio.4.1.4m./. Ma. quæſt.16.1.19m.

102 Angelus non operans circa locum, non eſt in loco, 1.d.37.q.3.1.4m./.2.3m./.Poa.q.3.19.0.

103 Operatio angeli non eſt in loco, vt in loco, ſed vt perfectio loci.1.d.37.q.1.3m.

104 Angelus eſt in loco diffinitiue, non autem circumſcriptiue, 1 quæſt,8.2.1m./.q.52.1.2.0.quæſt.53.1.c./.12a. quæſtio.94.2.c./.1.diſtin.37./. quæſt.2.1.c./.quæſt.3.1.2.0./.2. diſtinct.6,3.0./.diſt.8.1.3m./.4.d.10.ar.3.q.2.c./.1m./.diſtinct.44.quæſt,3.ar.3.q.3.c.diſtin.45.quæſt.1.ar.1.q.1.0./.Poa.quæſ.3. 19.0. Quol. 1. 4.c./. Quol. 6. 3. c./. Quol.11. 2.0. /. Matth.28.prino.K.

105 Angelus eſt in qualibet parte ſui loci,ſicut anima in qualibet parte ſui corporis.1.d.37.q.3.2.c./.Anima.10.18m.

106 Locus angeli poteſt eſſe diuiſibilis,& indiuiſibilis.1a. q.52.2.c./.quæſ.53.1.0./.2.1m./.1.diſt.37.q.3.2.0./.q.4.2.5m./.6m./. Quol.1. 5.3m.

107 Angelus non eſt ſimul in pluribus locis.1.q.52.2.0./. q.53.1.c./.q.112.1.c./.1.diſt.37.q.3.2.0./.q.4.1.c.fi./.4.d.44.q. 2.art,3.q.2.1m./.Poa.q.3.19.1m.

108 Angelum poſſe eſſe in pluribus locis ſimul, reputatum eſt pro errore a magiſtris,quia non eſſet in loco circumſcriptiue,nec diffinitiue.1.d.37.q.3.2.c.

109 Plures angeli non poſſunt eſſe ſimul in eodem loco. 1a.q.52.3.0./.1.d.37.q.3.3.0./.4.diſt.44.q.2.ar.2.q.4.b.1. /.Poa. q.3.7.11m./.19.1m./.Quol.1.4.1m.

111 Omnes angeli,& omnes creaturæ ſunt in eodem loco metaphoricæ ideſt, in Deo qui continet omnia.1. diſtinctio.37.q.3.3.c.

112 Operatio angeli,diffinita eſt ad vnum locum, reſpectu operati & operantis, non autem Deus, quia operatio eius eſt determinata tantum primo modo.1a. q.52 2.c./.diſtin.37.q.3o.2.5m.

Moueri, 113 Angelus mouetur localiter,tamen æquiuoce aliis rebus. 1a.q.53.1.0./.diſtinct.37.quæſt.4.1. 0./. Poa.quæſt.6.6.16m./.Ma. quæſtio.16,1.19m./.Trin.21.3m./.Opuſcu.15. co.18./. Matth,28.prino.K.

114 Angeli non mouentur per ſe, accidens. contra. 2.co. 90.fin,/.95.fin.

*Alteratio.11. Compaſſio.Dæmon.90.

115 Motus angeli in loco,nihil aliud eſt, quàm diuerſi cõtactus diuerſorum locorum ſucceſſioe.1a.q.53.1.c./. Quol.1. 5.1m,/.Quol.11.4.c.fin.

116 Motus angeli, eſt ſucceſſio diuerſarum operationum eius. 2a.quæſtio.12.10.2m./.qu.63.6.4m./.q.53.0.q.73.2.c./.1.d.8.quæſtio.3.3 0./ diſtinctio.37.quæſtio.4 1.0. /.3.cap. fi./.Ma. quæſtio.16.2 6m./.4.cap.medio.F. /.Quol.1.5.1m./.Quol.2,5.c./.Quol.9.q.44.9.0.

* Deus.403.443.

117 Motus ſecundum quòd eſt corporum, non conuenit angelis niſi metaphorice, ſed loquendo equiuoce de motu,conuenit eis proprie.1.d.37.q.4.1.5m. *Incarnari.7.Iudicium.65. &c. 85.Ma.44.Motus.81.82.83.

118 Motus angeli,non reducitur ad aliquam ſpeciem motus naturalis.1.diſtinct.8.quæſt.3.2.1m./,diſtinct.37.quæſt.4.1.2m. Mutabile.5.

119 Motus angeli,non eſt actus imperfecti, ſed exiſtentis in actu, 1a.q.53.1 2m./.3m./.1.d.37.q.4.1.c.1m.

120 Motus angeli, non eſt propter indigentiam ſuam, ſed noſtram,primo, quæſtio.53.1.3m./. quæſtio.55.2.3m./.1, diſtin,37.q.4.1.2m.

121 Motus angeli,ponit aliquam imperfectionem in eo.1. diſtin,37.q.4.1.1m.

*Mutatio.

122 Motus angeli, eſt ſimplicior omni mutatione corporali, & ideo eſt nobilior.Quol.11.4.1m.

123 Motus angeli poteſt eſſe continuus, & diſcõtinuus ſicut vult.
Dum.118. 1a.q.53.1.0./.2.c./.3.c.Quol.1.5.1m./.3m.

124 Immo motus angeli, non poteſt eſſe continuus, ſed eſt tantum diſcontinuus.12a.quæſt.113.7. 5./.1.diſtinct.8. quæſ.3.3.0./. diſt.37.q.4.1.c./.3m./.2.1m./.2m./3./.6m./.2.diſt.2.q.1.1.4m./.d.3,quæſtio.2.5m./.Quol.9.9,cap. fin./. Quol.11.4.cap.fin. Reſpondeo Dubio.126o.

125 Angelus dum mouetur,partim eſt in vtroque termino. 1a.q.53.1.1m./.3.3m.

126 Oppoſitum videtur dicere.1.diſtin.37.q.4.1.3m. Reſpondeo Duo.119.Et ſicut angelus.229. Dum.119.

127 Angelus dum mouetur motu continuo,in prino. eſt in toto loco diuiſibili,a quo incipit moueri, ſed dum eſt in ipſo moueri,eſt in parte loci quem deſerit,& in parte loci quem occupat.1a.q.53.1.1m./.3.3m.

128 Oppoſitum videtur dicere.1.d..37.q.4.1.3m. Reſpondeo,ſicut Dubio.119.o. Dum. 120m.

129 Motus continuus angeli,neceſſario eſt per omnia media, ſed diſcontinuus poteſt eſſe ſine medio.1a. quæſtio,53.2.0./.1.diſtinctio.37,quæſtio. 4. 2. 0. /.Verit. quæſt.1.13.14m.Quol.1.5.0.

130 Motus angeli,non eſt in inſtanti,ſed in tempore.1a. quæſtio.53.3.0./.3a.qu.57.3.3m./.1.d.37.quæſt.4.3.0./.4.d.44.q.2.ar.3.q.3.0 /.Quol.1.5.0./.Quol.5.qu.4.0./. Quol.9.9.0. Quol.11.4.0.

131 Angelus mouetur ſecundum totam vim ſuam, in id quod agit.1a.quæſt.62.6.0./.qu.63.8.3m./.1.diſtinct.17.q.1.3.4m./.4.diſt.4.q.2.art.3.quæſt.3.1m./.Verit.qu.24.10.c./.Matth.25.medio.C.

132 Oppoſitum videtur dicere.2.diſtin.7.q.1.2.c.prino. C./. Ma. quæſt.16.6.17m. Reſpondeo,ſicut Dubio 125o. Et ſicut angelus.137. Dum.123m.

133 Motus angeli, non habet ordinem ad motum primi mobilis.2a.quæſt.53.3.c.fi./.quæſtio.63.6.4m./.quæſtio.91.2. 3m./.1.diſt.37.q.4.3.c./.2.diſt.7.quæſt.3.1.3m./.Quol.9.9.c.fi.H./.Quol.12 4.c.fi.

134 Velocitas motus angeli,non eſt ſecundum quantitatem virtutis eius, ſed ſecundum voluntatem eius.2a, quæſtio.53.4.1m.

135 Angeli ſunt immutabiles, & incorruptibiles.1m.quæſtio.9.2.c./.quæſtio.10.5.c.fi./.quæſtio.50.5.0./.q.61.2. 3m./.quæſt.75.6.c.fi./.quæſt.97.1.c./.2.d.3.q.1.1.c./.diſt.7.q.1.1.1.c./.d.23.q.1.1.2m./.d. 34 4.c./.contra.2.co.54./.91.3.m./. Poa.q.5.3.4.c./. Anima. 14.c./. 3m./.Trin.20.4m./.Opuſc.3.co.74./.Opuſc.9.q.47.

136 Oppoſitum videtur dicere.2a,q.9.2.c./.q.10.5.c.fi./. quæſtio.44.2.0.q.45.2.1m./.1.d.8.q.3.2.1m./.2m. Reſpondeo Dubio 122o. Dum.122m.

137 Angeli ſunt mirabiles tripliciter, ſcilicet quo ad electionem finis,applicationem virtutis ad diuerſa & per annihilationem,1a.q.9.2.c.quæſtio.10.5.c.

* Mutatum. Recedere.Spirituale.4.&c. Subſtantia. 35.Succeſſio,7.8.

138 Motus angeli triplex, ſcilicet illuminatio, operatio intellectus & voluntatis,& localis.1.d.37.q.4.1.c. II.

139 Motus illuminationis angeli triplex,ſcilicet circularis, & rectus,& obliquus.22a.q.180.6.2m./. d.37.q.4.1.c./. Verit.q.8.15.3m./.Dio.4.lec.7.

140 Deus mouet ordinate angelos, in exequendo diuina officia. 2.d.9.1.3m.

141 Angelus dicitur deſcendere a Deo, non per intermiſſionem contemplationis,nec localiter,ſed ab inuiſibilitate. Et dicitur reuerti ad Deum, quando deponit ſpeciem viſibilem.2.d.10.4.1m.

142 Ordo virtutum mouet cœlos.4.d.48.quæſt.1.ar.4. quæſt.3.c./.contra.3.co.80.meo.H./.Ma.quæſt.16.1.14m./.Opuſc.10.art.17./.18. Opuſcu. 11.artic.4. Opuſcu.53.5.m. Cœlum 133. &c. Chriſtus. 163. * Anima. 160. 162. Aſcendere. 6. Deus. 21.25.32.

143 Angeli mouendo cœlos, ſunt cauſa generationis, & corruptionis inferiorum.2. d.1.q.1.4.2m./. d.15.q 1.2.c.fi./.Opuſc.10.0./.Opuſc.11.0./.Cauſis.lec.5.Beneficium.7.Cœlum. 100 &c.132.149./.158.

144 Angeli maiorem dignitatem habent in cognoſcendo deum, quam in mouendo cælos.2.d.1.q.1.4.2m.

145 Omnes angeli habent influentiam ſuper motum corporum, licet tantum inferiores moueant immediate.2.d.1.q.1.2m./.d.3.q.1.3.4m./.d.14.3.c./.Spiritu.6, 1m./. Quol.9.10.0./.Opuſcu.10.ar.7.Opuſ.11.ar.9.

146 Vnus angelus agens in virtute imperij dei, eſt ſufficientis virtutis ad educendum in actum totum quod diuina virtute operandum eſt circa corpus aliquod ſupra actus naturales. 1a.quæſtio. 112.2.c./.1. diſtinctio.37. quæſtio.3. 3.c./.2. diſt.10.2.c.

147 Angelus non poſſet mouere totam terram. Ma. quæſtio.16.10.8m./.Opuſcul.10.art.16./. Opuſcul.11.ar.5. * Hæreſis.14.124.147.

148 Omnia corpora obediunt angelis ad nutum motu locali, non

Ao

non autem formali.1ª.quę.65.4.c.fi.quæſtio 91.2.c./.quæſtio.105.1.1m./.quæſtio.110.2.3.0./.q.111.4.c./.quæſtio.114 4.2m./.quæſtio.117.3.c./.1m./.4.1m.12ª.quæſtio.80.2.c./.2.diſtinct.7.q.3.1.c./.diſtinc.8 2.c./contra.3.cº.103./.Veri.q.12.3.9m./.Poª.q.6.3.0./.Ma q.3.4.c./.q.16.1.14m./.9.10.0./.11.c./.Spiritu.6.8m./.Quol.9.10.0./.Iob.1.lec.3.fi.9.prinº /.Matth.24.meº.G./.Gal.3.lec.1.meº.K.

149 Omnes angeli ex virtute ſuæ naturæ poſſunt tranſmutare omnia corpora naturalia,& etiam noſtra, & per conſequens omnes potentias organicas, & per accidens intellectum, non autem directe voluntatem.2.diſtinct.8.5.c./.Ma.q.16.11.0./.Quol.9.10.0.

150 Angelus poteſt immutare omnes ſenſus hominis, interiores & exteriores.1ª.quæſtio.111.3.4.0./.qu.114.4.2m./.2.diſt.8.5.c./.Veri.q.11.3.0./.quæſtio.12.8.0./.Poª.q.6.3.13m./.4 c./.5.c./.Ma quæſtio.3.4.0./.quæſtio.16.2.6m./.11.0./.Galat.3.lect.1.prinº.L.

151 Angelus non poteſt aliquam formam imprimere in imaginatione,niſi mediante ſenſu extrinſeco.1ª.qu.111.3.2m./.Ma.q.3.4.c./.2m./.q.16.11.c./.1m./.9m. Imprimere.1.inf.2.

152 Angelos immutare voluntatem noſtram, eſt omnino hæreticū.1ª.q.106.2.c./.12ª.q.80.3.cm./.2.D.21.q.2.2.1m.Veri.q.22.9.c.

Dum.123m. 153 Oppoſitum videtur dicere. Quol.1.7.0. Reſpondeo Dubio 123º.Et ſicut Angelus.149.

154 Angelus poteſt immutare voluntatem hominis,perſuadendo ſolum,vel concitando paſſiones. 1ª. q.106.2.c./ q.111.2.0./.quæſtio.113.1.2m./.q.114.2.3m./.q.115.4.1m./.12ª.quæ.9.6.2m./.q.75.3 0./.q.80.1.0./.2.D.8.3.c./.contra.3.cº.88./.91./.92./.Veri.q.22.9.0./.Ma.q.3.3.c./.3m./.4.c./.quæſtio.16.15.0./.10.13.lect.1.fin.c.

155 Angeli poſſunt agere & influere in animas noſtras, & ſuperiores in inferiores.Quol.3.7.0./.Quol.9 10.2m.

156 Angelus ſuperior, mouet voluntatem angeli inferioris aliqualiter,vt obiectum,perſuadendo,non autem de neceſſitate, nec ex parte potentiæ.1ª.q.106.2.0.

157 Neceſſe eſt ſubſtantiā angeli aliqualiter coniungi rebus,quas mouet.Quol.6.2.1m./.Quol.9.10.2m.

158 Deus & angelus ſunt quando eſt motus.1.diſt.19.quæſtio.2.2.1m.

Operatio. 159 Angeli agunt in inferiora,per imperium tantum. Ma.qu.16.1.14m./.15m /.Spiritu.6.8m./.Quol.6.2.0. Quol.9.10.2m./.Opuſcu.53.10m.

160 Oppoſitum videtur dicere.Quol.9.10.0./.Opuſcu.11.ar.3./.

Dum.124m. 15 Reſpondeo Dubio 124º.

161 Actio angeli limitatur ad aliquem effectum, quia nec virtutem,nec eſſentiam habet infinitam.1.d.37.q.3.2.c./.D.43.q.1 2 c / Quol.6 2.c. fi./.2m./.Opuſcul.11. artic.15. * Actio.34.Annociatio.2.&c. Antichriſtus. 3. Apparere. 11. Applicatio.1. * Ars. 23. Aſcendere.4.5.Beatitudo. 70. Beatus.8. Cætus 2.

162 Non oportet operationem angeli procedere ab eo ſecundum totam virtutem ſuam, cum ſit dominus ſui actus 2.d.d.7.q.1.2.c.ratione.2ª /.Ma.q.16.6.17m.

163 Oppoſitum videtur dicere.1ª q.62.6.0./.q.63.8.3m./.1.d.17.q 1.3.4m./.d.4.q.2.ar.3.q.3.1m./.Veri.q.24.10.c./. Matt.25.

Dum.125m. meº.C. Reſpondeo Dubº 125.

164 Operationes angelorum ſunt ſupra locum, & tempus corporalium.Quol 3.7.fi.

* Cogitatio.8.Comedere.2.

165 Angeli dupliciter faciunt mirabiles effectus ſcilicet apponendo res naturales occulte & modo inconſueto,& quia naturalia ſortiuntur aliquid virtutis, inquantum ſunt inſtrumentū angelorum.contra 3 cº.103 fi./.Poª.quæſtio. 6.3. c.fin./.Ma.q.16.9.2m./.11. * Corpus.23.47.Delectatio.18. Deus.321.q.443.Dominatio.2.3.

166 Imperium angeli requirit executionem virtutis, ideo requiritur ſpiritualis tactus ad corpus quod mouet, Poª. q.6.7.12m./. Quol.9 10.2m. * Fides.59.70.71.75.76.88. Fortuna.7 Generatio.54.

167 Non poteſt eſſe quod circa idem operatum conueniant immediate operationes duorum,angelorum. 1.diſtinctio.37.q.3.3.c fi.

168 Angelus non operatur in alium angelo. Sed influit. influere.1.Ordo.36.Poª.q.3.7.11m.

II. 169 Angeli dupliciter poſſunt agere in animas noſtras.ſ.confortando intellectum,& illuſtrando phantaſmata.1ª.q.111.1.c./.Quol.9.10.c.fi.

* Gloria 22.Hæreſis.130.147.

170 Oppoſitum videtur dicere. 1ª.quæſt.54.4.2m./.contra.2.cº.

Dum.126m. 98.3m.Reſpondeo,ſicut Dubio 137º.

171 Boni angeli poſſunt imprimere in intellectum noſtrum,non autem mali.12ª.q.80.2 c./.22ª.quæſt.96.1 c./.q.172 2.1m./.

An

2.d.8.5.6m./.7m./.contra.3.cº.154./.Veri.q.5.10.c./.Ma.q.3.4.c./.q.16.12.0. Imprimere.1.infra.

172 Boni angeli poſſunt imprimere in intellectum noſtrum confortando,non autem imprimendo lumen.1ª.quęſ.111.1.0./.2.diſtin.8.3.6m./.Veri.q.9.1 c./.1m.quæſt.11.3.c./.3m./.10m./.quæſt.0.12.8.4m./.q.22.9.4m./.quæſtio.27.3.c /.Ma.q.16.12.c./.7m.

173 Angeli mali imprimunt in phantaſmata, applicando ad ea lumen ſuum.12ª.q.80.2.0./.2.d.7.q.2.2.c.fi./.3m.diſ.8.5.6m./.7m./.d.21.q.1.2.4m. Lu.

174 Angelus facit reſultare ſimilitudines rerum in intellectu hominis,mouendo imaginationem,vel intellectum confortando.Veri.q.11.3.11m.

175 Subſtantiæ ſeparatæ,ideſt,angeli,non ſunt principia intellectus humani, cum creatio intellectus humani ſit immediate a Deo.1ª.q.65.3.c.Quol.3.6.0.

Immo ſubſtantiæ ſeparatæ ſunt principia intellectus humani Methe.1.prinº.2.H. Reſpon.Dubº.127º.

176 Bonæ cogitationes attribuuntur altiori principio, ſcilicet Deo,licet angelorum miniſterio procurentur, ſicut etiam ſecundum ordinem naturæ per Angelum bonum homo promouetur ad perfectionem, & per angelum malum per familiaritatem,in peccatum mortale.1.quæſtio.111.2.2m.fi./.2.d.8.5.c./.Quol.9.10.c.fin.1.Pſalm.77.10./. Quol.9. 10.c.fin./. Intellectus. 25. Magi. 2.7. Mediator. 1. &c. Oratio. 72. Pater.19. Dum. 127m. Mi.

177 Angelus non cauſat ſpecies in intellectum noſtrum, nec phantaſmata immediate illuminat, Sed reducere poteſt intellectum noſtrum in actum cognitionis omnium naturalium.p.d.7.quæſt.2.2m.3m./.Veri.q.11.3.1m /.q.12.8.c./.4m. Ma.q.16.12.c./ 7m.Intellectus.157. * Phātaſ.Piſcina.2. Poteſtas.18.19. Prælatio.25.

178 Angeli formant in imaginatione hominis ſimilitudines rerum,quas ei demonſtrant.Veri.q.11.3.c.fi./.qu.12.8.c./. Ma.quæſtio.16.1.16m.

* Prophetia.39.47.&c. Punitio.4. Purgatorium.5 Regere.14.Sacerdos.8.

179 Poteſtas angeli eſt determinata ad vnum,niſi in actibus circa finem.2.d.7.q.1.1.3m.

180 Vltimus finis angeli operantis circa nos, eſt aſſimilari Deo, cooperando ei in reductione inferiorum in Deum. 1.diſt.37.q.4.1.2m. Cooperari.1.2.

Similitudo.11.12.Somnium.2. Temperantia. 31. Temptatio.15.Tempus.32.Vita.9.14 15.35.36.Vox 2.

181 Intentio angelorum non eſt, vt alios in ſeipſos reducant,ſed in Deum,quia non ſunt domini,ſed ſerui.4.diſtinctio.15.q 3.ar.3.q.1.2m.

182 Angeli beati nullam operationem habent, niſi eſſentialem beatitudini,vel in qua per contemplationem beatam non dirigantur.2.d.10.4.c.

183 Angeli ſunt ſupra tempus, & ſupra motum omnium corporalium,non autem ſupra tempus ſucceſſionum eſſe ipſorum. & operationum eorum.1ª.quæſtio.61.2.2m./.q.62.5.2m./.q.85.4.1. Duratio.

184 Intelligere angeli, eſt ſupra tempus.12ª.q.113.7.5m./. contra.2.cº.96.fi./.97.1m./.L1º.3.cº.61.fi./.Veri.q 8.14.12m.

185 Intelligere angeli, eſt ſupra tempus corporalium, & eſt in tempore alio.1ª.q.57.3.2m./.Veri.quæſt.8.4.15m./. Ma.q.16.4.c.fi.H.

186 Tempus angeli,eſt numerus operationum ſibi ſuccedentium.1.diſtinct.37.quæſt.4.3.c.fi./.Ma.q.16.4.c.fi.H./.7.3m.Quol.9.9.c.fi.

187 Tempus angeli eſt,alterius rationis,a tempore aliorum.1ª.q.53 3.c./.1.d.37.q.4.3.0./.2.d.2.q.1.1.4m./.L./. Ma.q.16.4.c.fi./.Quol.2.5.0./. Quol.9.9.c.fi./Quol.11.4 c.fi.Op.36.cº.4.

188 Tempus angeli poteſt eſſe continuum, & diſcretum, ſicut & motus eius.1ª.q.53.3.0.

189 Immo tempus angeli,eſt tantum diſcretum.12ª.quæſt.113.7.5m./.1.d.8.q.3.c./.d.37.q.4.3.0./.2.d.2.q.1 1.4m./. diſt.3.q.8.5m.Quol 2 5.c.Quol.11.4.c.fi./.Opuſ.36.cº. 1. Reſpondeo Dubio 128º.

Dum.128m. 190 Tempus angeli diſcretum, nullam proportionem habet ad tempus aliorum,ſed continuum ſic.1.q.53.3.1m./.1. d.37.q.4.3.c./.3m.

191 Tempus angeli componitur ex inſtantibus,quia eſt diſcretū.1ª.q.63 6.4m./.12ª.q.113.7.4m./.1.d.37.q.4.3.c./.1m./.Quo.9.10 0./.Quol.11.4.0./.Opuſc.36.cº.3./ 4.

192 Quot ſunt operationes Angeli ex quibus cōponitur motus eius, tot ſunt nunc,ex quibus cōponitur tēpus eius. 1.diſ.37.q.4.3.c.fi /.Ma.q.16.4.c fi.H./.7.3m./.Opuſ.36.cº.3./.4.

193 Vnum indiuiſibile temporis angelorum, poteſt durare cum multo tempore noſtro.2.d.37.q.4.3.7m./. Opuſcul. 36.cº.1.fi./.cº.4.

194 Tempus & inſtant angelorum, non ſunt de genere quantitatis, ſed ſunt tranſcendentia. /. Opuſ. 36. c^{o}. 2.

195 Actio angeli in hæc inferiora, menſuratur tempore noſtro. Ʒ. 3. c^{o}. 61. ſi /. Opuſ. 10. c^{o}. 3. /. Opuſ. 36 c^{o}. 4. * Coeuum.

196 Tempus noſtrum, non cauſatur a tempore angelorũ, ſed ab æuo analogice, quia menſura prius conuenit æuo quàm tempori /. Opuſ. 36. c^{o}. 4.

197 Operatio angeli ſucceſſiua, id eſt, motus ſcilicet intellectio, & affectio, menſuratur tempore, non autem æuo. 1^{a}. q. 10. 5. 1^{m}. /. q. 12 10. :^{m} /. 2. d. 2. q. 1. 1. 4^{m}. /. L. Veri. q. 8. 4. 15^{m}. /. Ma. qu. 16. 4. 19^{m}. /. Spiritu. 5. 4^{m}. /. Quol. 10. 4. 0.

198 Immo propria operatio angeli menſuratur æuo. 2. d. 2. q. 1. 8. 4^{m}. /. Quol. 5. 7. c.

Du^{m}. 129^{m}. 199 Immo nulla operatio angeli menſuratur æuo. Opuſ. 36. c^{o}. 4. Reſp. Dubio 129°.

200 In duratione angeli, eſt prius, & poſterius quo ad operationes, non autem quo ad ſubſtantiam, & eſſe, & viſionem beatam. 2. d. 2. q 1. 1. 4^{m}. /. Quol. 10. 4. 0. /. Opuſ. 9. q. 102.

201 Eſſe angeli menſuratur ſæculo, cognitio naturalis, tempore, ſed viſio beata æternitate. 1^{a}. q. 10. 5. 1^{m}. /. 3^{m}. /. 2. d. 2. L. /. 4. d. 49 q 1. ar. 2 q. 3. c. /. 3^{m}. /. Ʒ. 3. c^{o}. 61. /. 62. 1^{m}. /. Opuſc. 36. c^{o}. 4 * Aeternitas. 36. Tempus. 32.

202 Eſſe angeli, & ſubſtantia eius menſuratur æuo. 1^{a}. q. 10. 5. 1^{m}. /. 2. d. 2. q. 1. 1. 0. /. Ma. q. 16. 4. 19^{m}. /. Spiritu. 5. 4^{m}. /. Quol. 5. quæſt. 4. c. ſi. /. Quol. 10. 4. 0. /. Quol. 11. 4. 0. /. Opuſc. 36. c^{o}. 4. ſi. /. c^{o}. 5.

203 Immo eſſe angeli menſuratur æuo, ſed ſubſtantia eius menſuratur per nunc æui. 1. d. 19. quæſt. 2. 2. c. Reſpondeo, ſicut Du^{m}. 130^{m}. Dubio. 586°.

204 Viſio beata angeli menſuratur æuo. 1^{a}. q. 10. 5. 1^{m}. /. d. 2. q. 1. 2. 4^{m}. /. Quol. 5. 7. c /. Quol 10 4. c.

205 Immo viſio beata angeli menſuratur æternitate. 1^{a}. quæſt. 10. 5. 1^{m}. /. 2. diſt. 2. L. /. Opuſcu. 36. c^{o}. 4. Reſpondeo Du-

Du^{m}. 131^{m}. bio. 131°.

206 Angelus primus, eſt ſubiectum æui. 2. d. 2. q. 1. 2. 0. /. Opuſc. 36. c^{o}. 3. /. 5.

207 Non Lucifer, ſed primus angelus beatus, eſt ſubiectum æui. Quol. 5. 7. 0. /. Opuſc. 36. c^{o}. 5.

208 Si non eſſet iſte primus angelus beatus, qui nunc eſt, alius primus eſſet ſubiectum æui, & menſuraret omnes alios. 2. d. 2. q. 1. 2. 4^{m}.

209 Angelus beatus eſt, magis in participatione æternitatis, quàm dæmon, ideo dæmon menſuratur æuo angeli beati. 1. d. 2. q. 1. 2 5^{m}. Quol. 5. 7. 10. ſi.

210 Angeli beati ſunt magis participes æternitatis, quàm eſſent in puris naturalibus. 1. d. 8. q. 2. 2. c.

211 Numerus angelorum, non eſt de genere quantitatis; ſed eſt multitudo tranſcendens & formalis. 1^{a}. quæſtio. 30. 3. c. /. quæſtio. 50. 3. 1^{m}. /. 2 diſt. 3. quæſt. 1. 3. 2^{m}. /. Po^{a}. quæſt. 9. 5 8^{m}. /. 7. c. me^{o}. D. /. Spiritus. 8. 15^{m}. /. Quol. 10. 1. 0. /. Opuſcu. 36. c^{o}. 1.

212 Numerus angelorum, eſt finitus Deo, ſed nobis infinitus. 2. d. 3. q. 1. 3. c.

213 Numerus angelorum excedit omnem numerum corporalium. 1^{a} q. 50. 3. 0. /. q. 112. 4. 2. ^{m}. /. 2. d. 3. q. 1. 3. 0. /. contra. 2. c^{o}. 92. /. Po^{a}. q 6 6. c ſi.

214 Angeli boni ſunt in maiori numero, quàm mali. 1°. q. 63. 9. 0. /. 1 diſtin. 39. quæſt. 2. 2. 4^{m}. /. 2. diſt. 1. quæſt. 2. 1. 3^{m}. /. Anima. 8. 4^{m}.

215 Angeli boni, forte ſunt plures, quàm omnes damnandi dæmones & homines. 1. d. 39. q 2. 2 4^{m}

216 Vnum tranſcendens conuenit angelis, non autem unũ, quod eſt principium numeri. 2. d. 3. q. 1. 3. 1^{m}.

217 In angelis ſunt tres hierarchiæ, ſecundum triplicem gradum cognitionis eorum. 1^{a}. q 108. 1. 0. /. 2. d. 9. 3. 0. /. 4. diſt. 24. q. 2. ar. 1. q. 2. 4^{m}. /. contra. 3. c^{o}. 80. /. Opuſ. 3. c^{o}. 126. /. Eph. 1. lec. 7. prin^{o}. D. /. Col. lec. 4. ſi. D.

218 In qualibet hierarchia, ſunt tres ordines. 1. q. 108. 2. 0. /. 2. d. 9. 3. 0. /. 4. d. 24. q 2 ar. 1. 2. 4^{m}. /. contra. 3. c^{o}. 80. /. Opuſc. 3. c^{o}. 126. Eph. lec. 7. med^{o}. E. /. Col. lec. 4. ſi. D.

219 In quolibet ordine, ſunt multi angeli. 1. q. 108. 3. 0. /. 2. d. 9. 3. c. / 5^{m}. * Archangeli.

220 Diſtinctio hierarchiarum & ordinum in angelis, eſt a natura, ſed completur per dona gratiæ. 1. q. 108. 4. 0. /. 8. c. /. q. 109. 1. c. /. 2 d. 9. 7. 0 /. 4. d. 24 q. 1. ar. 1. q. 1. 3^{m}.

221 Diſtinctio ordinum in angelis, eſt ſecundum diſtinctionem actuum, & officiorum. 1. q. 108. 1 0. /. q. 110. 1. 3^{m}. ſi. /. 2. d. 9. 3. 0. /. 5. 2^{m}. /. contra. 3. c^{o}. 76. 2^{m}. /. 80.

222 In angelis eſt triplex diuiſio, ſcilicet hierarchiarum ſecundum diuerſos modos recipiendi diuinas illuminationes, ordinum ſecundum diuerſos actus, & perſonarum ſecundum diuerſam virtutem 2. diſt. 9 3. c. prin^{o}. /. 4. d. 24. q. 2. ar. 1. q. 2. 4^{m}.

223 Diuiſio hierarchiæ in ordines, eſt diuiſio totius poteſtatiui in partes poteſtatiuas. 2. d. 9. 3. 1^{m}.

224 Prima diſtinctio angelorum, eſt ſecundum proportiones diuerſas genere. Secunda ſecundum diuerſas ſpecies. Tertia ſecundum diuerſas numero. 2. diſt. 9. 3. 5^{m}. * Charitas 132. Cherubin. 1.

225 Ordines angelorum, ſunt tantum nouem. 1°. quæſtio. 108. 2. c. /. 2. diſtinctio. 9. 3. 0 /. contra. 3. c^{o}. 80. /. Epheſ. Lectio, 7. prin^{o}. D.

226 Ordo in angelis, eſſentialiter conſiſtit in dono gratiæ. Et ſecundum inſtitiam donorum gratuitorum, ordines diſtinguũtur, licet diſtinctio naturalium, præſupponatur materialiter, & diſpoſitiue. Ma. q. 7. 3. 12^{m}.

227 Omnes ordines angelorum conueniunt in dono gratiæ, inquantum unit Deo, in qua diſtinguuntur, inquantum ordinat ad opus, id eſt, ad diuerſa officia. Ma. quæſtio. 7. 3. 12^{m}.

228 Ordines diſtinguuntur, ſecundum gradum in præmio eſſentiali, quod per miniſteria non augetur. 2. diſtinctio. 5. 2. 3^{m}. Mi.

229 Gradus in ordinibus angelorum, bene ordinantur. 1. quæſtio. 108. 2. 1^{m}. /. 6. 0. /. 2. diſtinct. 9. 3. 0. /. Lect. /. contra. 3. c^{o}. 80. /. Opuſcu. 3. c^{o}. 126. /. 1^{a}. Corinthio. 15. Lect. tertia, medio. H. /. Epheſi. Lectio 7. prin^{o}. D. /. Coll. Lectio 4. ſi. D.

230 Tota ratio ordinis in angelis, eſt ex propinquitate ad Deũ, ideo propinquiores Deo, ſunt gradu ſublimiores, & ſcientia clariores, non autem in hominibus. 1. quæſtio. 106. 3. 1^{m}. /. q. 107. 2. c.

231 Angeli in confinibus ſuorum ordinum, magis conueniunt quàm cum extremis ſuorum ordinum. 1. quæſt. 108. 3. 3^{m}. /. 2. d. 9. 5. 4^{m}.

232 Angeli vnius ordinis, non ſunt æquales. 1^{a}. q. 10. 6. c. ſi. /. quæſ. 47. 2. c. /. q. 50. 4. c. /. q. 108. 3. 0. /. q. 113. 3. 1^{m}. /. 2. d. 9. 5. 0. /. Opuſ. 1. c^{o}. 35.

233 Omnes ordines primæ hierarchiæ, aſſimilantur miniſtris regis circa perſonam eius, ſcilicet cubicolariis, conſiliariis, & aſſeſſoribus. Secundæ autem officialibus regni in communi, ſcilicet dominis curiæ, principibus militiæ, & iudicibus curiæ. Tertiæ vero deputatis ad certas partes regni, ſcilicet præpoſitis, bailiuis, & huiuſmodi. 1°. q. 108. 6. c. /. 2. diſt. 9. 3. c me^{o}. E. Mi.

234 Ad primam hierarchiam, pertinet conſideratio finis. Ad ſecundam diſpoſitio vniuerſalis de agendis. Ad tertiam vero, exequutio operis. 1^{a}. quæſt. 108. 6. c. / contra. 3. c^{o}. 80. /. Opuſc. 3. /. c^{o}. 126.

235 Ordines angelorum, ſunt connexi ad inuicem, & ad noſtram hierarchiam. 1^{a}. q. 108. 1. 0. /. 2. d. 9. 6. 0.

236 Omnes homines, & omnes angelorum ordines, ſunt vna hierarchia. 1^{a}. quæſtio. 108. 2. cap. /. 1^{m}. /. 3^{a}. quæſtio. 8. 4. c. /. 2. d 9. 3. c.

237 Homines aſſumuntur, ad omnes ordines angelorum. prima, quæſtio. 63. 9. 3^{m}. /. quæſtio. 108. 8. 0. /. 12^{a} quæſti. 4. 5. 6^{m}. /. 2. diſtinctio. 9. 8. 0. /. diſtinctio. 29. 4. 4^{m}. /. contra 3. c^{o}. 57. fin. /. Anima. 20. 18^{m}. * Demon. 4. 5. 6. 58. Dominatio. 2. 3. Euitratim. 2. fin^{o}. 2. 3.

238 Homines aſſumuntur ad ordines angelorum, non ratione officiorum, ſed propter menſuram gloriæ & fruitionis diuinæ. Ma. q. 7. 3. 12^{m}.
* Gabriel 2. Michael. 1.

239 Angelus inferioris ordinis, non aſſumetur ad ſuperiorem ordinem. 1°. quæſtio. 108. 8. 1^{m}. /. 2. diſtinctio. 9. 8 2^{m}. diſtinctio. 29. 4 4^{m}.

240 Sub vno ordine angelorum, ſunt diuerſi ordines animarum, & corporum. contra. 3. c^{o}. 81. * Officium. 2. Ordo. 7. 36 37. 58.

241 Quilibet angelus magis habet proprium ordinem & officiũ, quam quæcunque ſtella. 1. quæſt. 108. 3. c. /. 2^{m}. /. contra. 2. c^{o}. 96. ſi.

242 Minimus ordo angelorum, eſt ſuperior ſupremo ordine noſtræ hierarchiæ. 1^{a}. q. 108. 3. 3^{m}. /. q 117. 2. c. / 3^{m}. /. 2. d. 9. 3. 4^{m}. /. Veri. q. 9. 1. 14^{m}. * Poteſtas. 18. 19. Principatus 10. Regere. 14.

243 Proprietates, & officia in ordinibus angelorum, & eccleſiæ, accipiuntur ex nominibus eorum. 3^{a}. q. 67. 1. c.

244 Ordo virtutum, eſt ſupremus omnium ordinum, qui mittuntur ad exequenda miniſteria. 2. d. 10. 3. c. fin. /. d. 11. q. 1. 2. 3^{m}. /. contra. 3. c^{o}. 80. me^{o}. G. Mi.

245 Ordo virtutum in angelis, attingit vltimum in operandis omnibus difficilibus diuinorum miniſteriorum, ſcilicet facere miracula. 2. diſt. 9. 3. c. ſi. H. /. 3^{m}. /. d. 10. 3. c. ſi. /. contra 3. c^{o}. 80. me^{o}. 1. /. 103. ſi. H. /. Ma. q. 16. q. 9. 22^{m}. / Opuſc. 3. c^{o}. 126. Miraculum. 36. Mi.

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246 Ordines angelorum, ſemper durabunt. 1ª.q.108.7.c./. 2.d.6. L.fi./.d.11. q 2.6.o./.4. d 47.q.1.ar.2.q.4.c./. Quol.2.11.fi./. 1ª.Cor.15.lec.3.meª.H.

Superior. 247 Excellentia cuiuslibet angeli inferioris, continetur in excellentia cuiuslibet ſuperioris, & non econuerſo. 1ª.q.108.5.6m. 2.d 6.1.1m.

248 Omnes perfectiones ſunt communes omnibus angelis, ſed perfectius, & abundantius ſunt in ſuperioribus, quàm in inferioribus. 1ª.q.106.4.o./.q.108.2.2m./.5.c./.22ª. q.24.3.3m./. 2.diſtinct.9.3.2m./.4.c./.4. diſtinct.49. q.5.1. 4m./. Opuſc.3. cº.126.fi./.Iſa.37. princip°.F./.Col.lect.4.fi.E.
* Cęlum. 139.142. Dæmon. 73.81.90.118.120. Dominatio. 2. 3.

249 Quicquid poteſt fieri per angelos inferiores, non fit a ſuperioribus niſi per inferiores. 2.d.10.3.3m./.3.quæſt.3.artic.2.q.2.c.

250 Inferiores angeli, exercent officia ſuperiorum.2.d.10.2.2m./.3m./ 4m./. d.11.q.1.2.2m.

Dum.123m. 251 Immo iam tranſcenderent limites ſuos.3. d.13.art.2.q.2.2m./.3m. * Reſpondeo. Dubio 301.

252 Inferiores angeli exercent officia ſuperiorum, in virtute ſuperiorum. Ideo infimi poſſunt arcere dæmones, & facere miracula. 1ª.q.112.2.2m./.q.113.2.3m.2.d.10.2.2m./.3m./.4m./. d.11. q.1.2.2m./.3 3. cº.80.fi./. Veri.q.9.2.2m./.Opuſc.3.cº. 126 fi./.He.1.fi. * Imago.22.Infinitum.22.

253 Eſſentia ſuperioris angeli, eſt nobilior, & virtus efficacior ad intelligendum, & ad agendum in res exteriores, quam eſſentia & virtus inferioris. 1ª.q.89.1. c.fi./. q.106.1.3.4.c./. Qu. d. q.2.1.c.fi./. Quol.62.c.fi.

254 Inferiores angeli, ſufficiunt ad quantumcumque maxima annuncianda, vel exequenda.2.d.10.2.c.

Mi. 255 Nihil prohibet dicere, inferiores angelos adminiſtrare infeȓiora corpora, & ſuperiores ſuperiora, & ſummos aſſiſtere deo. 1ª.q.63.7.c./.3.3.cº.80.prinº.

256 Ordo in angelis, numquam a deo prætermittitur, quin ſemper inferiora per ſuperiora moueantur, & non econuerſo.1ª. q.106 3.c./.q.112.2.c.

257 Quilibet angelus, eſt ſimpliciter maior quolibet viatore ſecundum conditionem ſtatus, non autem ſecundum meritum. 1ª.q.108.2.3m./.q.127.3.3m./.2.d.11. q.2.4.2m./.Ver 11. q.9.1.14m./.Mat.11.meº.A.

258 Angeli ſuperiores, regulant inferiores, in ſuis miniſterijs & homines per angelos.2.diſtinct.1. quæſt.1. 4.2m./.diſtinct. 3. quæſt.1.3,4m /.quæſt.3.2.c./.d.5.quæſt.2.2.2m./.d.6.1.2m./. d.9 2.3m.

259 Angeli inferiores, habent virtutes particulares, & explicabiles per corpora, ideo oportet, quod corporibus vniantur, non autem ſuperiores 3.3.cº.80.prinº.

IL. 260 Angeli ſuperiores, per ſcientiam ſuam ordinant actus, & officia inferiorum, illuminantes, purgantes, & perficientes eos.2. d.3.q.3.2.c./.2m./. d 9.2.3m.

261 Quicquid conuenit angelo ſuperiori eſſentialiter, conuenit inferiori participatiue. Et quicquid conuenit angelo inferiori eſſentialiter, conuenit ſuperiori cauſaliter. Coloſ. lect. 4 fi.E.

262 Formæ ſuperiorum angelorum, ſunt vniuerſaliores formis inferiorum. 1ª q.55.3.o./.q.89.1. c./.q.110.1.c./.q.116 1. c./. 2.d.3.q.3.2.o./.d 9.3.c.prinº.D./.d.10.2.c./.d.14 u.c./.3.2 .cº. 98.meº.G./.Lª.3.cª.79.1m./ 80.1m./.Veri.q.8.10.o./. 15.c. fi./.q.9.6.c./.Ma.q.16.4.c.meª. G./.8.c./. Quol.7.3.c./. Anima.7.5m./.18.c./.Opuſcul. 3.cº.78.81.126./. Cauſis.Lec. 4./. Lec.10.

Dum.133m. 263 Oppoſitum videtur dicere.1ª.q.108.7.c. * Reſpondeo ſicut Dubio 475ª.

264 Scientia ſuperiorum angelorum dicitur eſſe vniuerſalior quia intellectus eorum reſpicit obiectū ſub vniuerſaliori ratione, quo ad eminentiorem modum intelligendi, & non quo ad modum prædicandi. 1ª.q.106.5.1m.

265 Cognitio ſuperiorum angelorum eſt perfectior, quàm cognitio inferiorum. 1ª.quæſt.89.1.c.fi./.quæſt. 106.4.o./.q.108. 5. fi.B./.22ª.q.150.5.c.fi./.2.diſtinct. 3. q.3.2.o./ diſtinct.11.q. 2.2.c./.3.3.cª.98./.Veri.quæſt.8.10.o./.Opuſc.3.cº.78./. Cauſis.Lec.4.fi.

266 Superiores angeli, idem cognitum perfectius, & clarius cognoſcunt, quam inferiores.22ª.q.2.6. c./.2.d.3.q.3.2.2m./.d. 11.q.2.2.c./. Veri.q.8.10.c./.2m.

267 Plura ſubiacent cognitioni ſuperiorum angelorum, quàm inferiorum. Veri.q.8.10.c./.4m.

268 Pauciores ſunt formæ intelligibiles in intellectibus ſuperiorum angelorum, quia lumen intellectuale in eis minus diuiditur. 1ª.q.89.1.c.fi.F./. 2.diſt.3.quæſt.3.2.c.fin./.3.2.cº.98. meº.B./.Veri.q.8.10.c./.2m./.Anima.15.c.fi./.18.c.meª.A./. Quol.7.3.c.

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269 Angelus ſuperior per unam ſpeciem poteſt plura intelligere, quàm inferior. 1ª.q.55 3.o./. q.89.c.1.fi F./.2 .d.3.q.3.3.2m. /.3.3.cº.98./.Veri. q.8.10.c./.2m./.14.c./ Ma.q.16.4.c.fi.G./. Anima.18.c./. Quol.7.vel.8. uel.11. q.1. 3. c./. Cauſis. Lect. 10.

270 Scientia inferiorum angelorum perficitur per ſuperiores. 2.d. 3.q.3 .2.4m.

271 Superior angelus perfecte cognoſcit ſpecies, & alia in intellectu inferioris, econuerſo autem imperfecte. Ma. quæſt.16. 8.c.

272 Aliqui effectus ſunt, quos omnes angeli beati immediatè uident in eſſentia Dei, quos tamen clarius vident ſuperiores. 2.d.11.q.2.2.c. * Maria.50.&c.

273 Superiores angeli perſpicacius diuinam ſapientiam contemplantes, plura & altiora miſteria gratiæ cognoſcunt in uiſione Dei, quæ inferioribus eos illuminando manifeſtant. 1. q. 57.5 c. II.

274 Angelus ſuperior illuminat inferiorem. 1.q.106.1.3.o./q.107 2.c./. quæſt.108.principio /.qu.113.2.2m./. quæſt. 117. 2. c./. 22ª quæſt.112.1.3m.22ª quæſt.2.6.c./.2. diſtin 1. q. 1. 4. 2m./. diſtin.3.q.1.3.4m./ 4.4m./.q.3.2.c./.2m./.d.9.u.o./. diſtin.11. q.1. u 2m./.quæſt.2.1.3m./.3.c./.d.9.3 o./. diſtin.18. q.12.3m. /.4m./.Veri.q.9.1.o./ Opuſc.3.cº.126./.1ª. Cor.13.prinª. L./. Cauſis.Lec.4.h. II.

275 Illuminatio inferiorum angelorum eſt a Deo per ſuperiores. 2.diſtinct.3.quæſt.1.3.4m./ diſtin.9.2.3m./.4m./. Veri.quæſt. 9.2.o.

276 Angelus ſuperior inſtruit inferiorem, de omnibus quæ ſcit. 1ª q.106.4.o./.22ª.q.181.4.2m./.2.diſtinct. 9.2. o./. Opuſcul. 3.cº.126.

277 Viſque ad diem iudicij, ſemper noua aliqua ſupremis angelis reuelantur diuinitus, de his quæ pertinent ad diſpoſitionem mundi, & præcipue ad ſalutem electorum. Vnde ſemper remanet, unde ſuperiores angeli inferiores illuminent 1ª.q. 106.4.3m. II.

278 A Quicquid poteſt fieri per angelos inferiores, non fit a ſuperioribus niſi per inferiores. 2. d. 10. 3.3m./.3.d.3.q.3.ar.2.q. 2.c. II.

278 B Angelus inferior nuunquam illuminat ſuperiorem, nec poteſt. 1ª.q. 106.3.o./.q. 107.2.c./.q.108.prinª./. quæſt 117 2.c. /.2.d.11.q.2.3.5m./.4.c. Veri. quæſt.9. 5.c. fi./. 1ª. Cor. 13. prinº.K. II.
* Dominatio.2.3.Dominium.5.8.Imago. 22. Infinitum. 22. Iudicium.59.85.

279 Boni angeli habent prælationem ſuper angelos malos. 1.q. 109.4.o. * Maria.21.46 &c. Officium.2.Ordo.7. Prælatio.

280 Boni angeli inferiores ſecundum naturam, habeant prælationem ſuper angelos malos ſuperiores ſecundum naturam. 1ª. q.109 4.5m.

281 Superiores angeli mali, habent prælationem ſuper inferiores angelos malos. 1ª. q.63.8.o./. q.109 2.2./.2.d.6 4.o./.4.d 47. q.1.ar.2.q.4. o. * Poteſtas. 18. 19. Prælatio. 25. Principatus. 20. Prouidentia.25.&c.

282 Angeli præſidentiam habent, ſuper iſta inferiora immediatam. 1ª.q.110.1.2m./.3m.

283 In cæleſti hierarchia, ſub poteſtatibus quæ indiſtinctè præſunt, ponuntur principatus qui ſingulis prouincijs diſtribuuntur, & ſub his angeli, qui ſingulis hominibus in cuſtodiam deputantur. 4. d.49.q.1.ar.3.q.1.c.

284 Minimus angelus, habet altiorem & uniuerſaliorem virtutem, quàm aliquod genus corporalium, ſed Deus diuerſos angelos præpoſuit cuilibet generi corporum, 1. quæſt. 110. 1. 3m.

285 Anima ſecundum ordinem naturæ, non præfertur alteri animæ, ſicut dæmones ordine naturæ præferuntur hominibus. 1ª.q 64.4 2m.

286 Prælatio malorum angelorum, fundatur ſuper iuſtitiam Dei, non autem ſuper iuſtitiam eorum. 1ª.q.109 2.1m. II.

287 Prælatio angelorum poſt diem iudicij ceſſabit, quo ad miniſteria circa nos. 1ª.q.64.4 c./ 2.diſtin.6 L./.diſtinct. 11 quæſt. 2 6.c./.1m./.diſtinct.44.quæſt.1.3.5m./.4. diſtin.47. quæſt.1. art 2 q 4 1m./.diſtinct.49.quæſt.2.5.12m./.1ª. Cor.15. Lect. 3.meº H. Mi.

288 Intellectus angeli, eſt deiformis, quia non habet cognitionem a rebus, nec per ſenſum, nec cum diſcurſu, ſicut in nobis. 1ª. quæſt.84.2.c.fi./.22ª quæſt.180.6 2m./.2.d.3. q.1.2.6.c.fi.q.3. 4.1m /.3 d.1 q.1.2.2m./.contra.3.cº.91./. Veri.q. 15.1.c./.q. 24.10.o./ Ma.quæſt 7.9.c./ 1m. * Abſtractio.9.Adam. 5.11. &c. Ars. 23. Certitudo. 10. Comparatio. 3. Defectus. 2. Homo. 25. Intellectus.

289 Intellectus angeli eſt ſpeculum purum, & incontaminatum, quia non patitur defectum luminis ſecundum ſuum genus 2.d.3.quæſt.1.2.c./.Veri quæſt.8.3.3m./. Ma. quæſt 16.5.6.c.

Deus

BIBLIOTECA ROMA

* Deus.392.403.413.416.417. Dubitatio.2. Homo.21.25.

290 Intellectus angeli, eſt aliquid ens actu, in genere intelligibilium, ideo intelligit eſſentiam ſuam, ſecundum ipſam, & per eam quælibet alia. Veri.q.8.6.c./.Ma.q.16.12.4^{m}. * Ignorãtia.18./.14.6^{m}.

291 Angelus dicitur ſubſtantia ſemper mobilis, quia nunquam eſt in potentia intelligens reſpectu ſuæ eſſentiæ, & ſic intellectus angeli, eſt ſemper in actu, & nunquam in potentia.1^{a}.quæſti.1.2^{m}./.q.54.4.c.q.65.1.o./contra.c^{o}.97./.98.fi.G./.Verit.q.8.5.o./.Ma.q.16.2.6^{m}./.5.6.c.

292 Oppoſitum uidetur dicere.2.d.3.q.3.1.4^{m}./.d.9.2.6^{m}. Reſpondeo Dubio 134.
Du^{m}.134^{m}.

293 Intellectus angeli, eſt in potentia eſſentiali, & accidentali reſpectu reuelandorum, ſed reſpectu naturaliter cognitorum, eſt tantum in potentia accidentali.1^{a}.quæſtio.58.1.o./.q.63.1.c./.12^{æ}.quæſtio.50.5.c./.2.d.3.q.3.1.4^{m}./.d.9.2.6^{m}./.Ma.q.16.5.c./.6.c.

294 Oppoſitum uidetur dicere.1^{a}.q.25.6.o./.1.d.44.o.Po^{a}.q.3.16
Du^{m}.135^{m}. c./.17^{m}. Reſp. ſicut Dubio 134.

295 Intellectus angeli, ſemper eſt in actu ſecundo, & in nulla potentia reſpectu verbi Dei.1^{a}.q.58.1.o./.22^{æ}.q.180.6.2^{m}.

296 Intellectus angeli beati, eſt ſemper in actuali conſideratione ſui, & pertinentium ad eum.2.d.11.q.9.3.4^{m}.

297 In intellectu angeli beati, non poteſt eſſe falſitas.1^{a}.q.58.5.o.2.d.11.q.2.5.4./.Verit.q.8.14.6^{m}./.Ma.q.16.6.c.

298 Intellectus, & voluntas in angelis, differunt realiter.1^{a}.q.59.2.o./.1.d.42.q.1.2.3^{m}./.veri.q.22.10.o.

299 In angelis ſunt tantum duæ potentiæ, ſ. intellectus, & voluntas.1^{a}.q.54.5.c./.q.97.1.3^{m}./.Ma.q.16.1.24^{m}. Memoria.3.17. Oppoſitum uidetur dicere.1^{a}.q.54.2.c./.Opuſcu.2.c^{o}.35/.
Du^{m}.136^{m}. 13./. Reſp. ſicut Dubio 136.

300 Intellectus angeli, eſt medius inter intellectum Dei, & hominis, virtute & modo cognoſcendi, quia ſimilitudo eius, nõ eſt eſſentia eius, ſicut in Deo, nec accepta a rebus, ſicut in nobis, ſed per influxum a Deo.1^{a}.q.84.2.c.fi./.2.d.3.q.3.1.c.2./.contra.2.c^{o}.98 me^{o}.G./.Lib.4.c^{o}.11.prin^{o}.I./.Po^{a}.q.3.4.13^{m}. Deus.97.98.

301 Intellectus angeli non habet defectum ſui generis, ſicut noſter, ſed tantum reſpectu intellectus Dei.1^{a}.q.12.4.12^{m}./4.d.49.q.2.6.4^{m}.

302 In angelis non eſt intellectus agẽs, & poſſibilis.1°.q.54.4.o./.contra.2.c^{o}.96.7^{m}.

303 Oppoſitum videtur dicere.2.d.3.q.3.4.4^{m}. Reſpondeo Du
Du^{m}.137^{m}. bio 137.

304 Intellectus agẽs angeli, ſufficit ad diſtinctam cognitionem rerum, non autem intellectus noſter.2.d.3.q.3.4.4^{m}.

305 Intellectus poſſibilis angeli, eſt in potentia reſpectu luminis diuini, noſter autem etiam reſpectu ſpecierum a rebus acceptarum.1^{a}.q.54.4.o./.2.d.3.q.1.6.c.me^{o}.G./.q.3.4.4^{m}. Intellectus.2.6. * Obſcuris. Ratio.3. Rationale.1.2.4.

306 Angelus habet intellectum poſſibilem reſpectu ſuperiorum tantum, ſed homo etiam reſpectu inferiorum.2.d.3.q.1.6.c.

307 Intellectus angeli plus excedit intellectum Optimi philoſophi, quàm ille intellectum rudiſſimi idiotæ.contra.1.c^{o}.3.

308 Intellectus Dei plus excedit intellectum angeli, quam ille intellectum noſtrum.contra.1.c^{o}.3.

309 Intellectus angeli eſt completus per ſpecies connaturales omnium, quæ naturaliter cognoſcere poteſt, non autem intellectus noſter.1^{a}.q.54.4.o./.q.55.2.o./.q.59.3.2^{m}./.q.60.2.m./.4.76.5.c./.q.83.3.1^{m}./.q.91.1.c./ quæſt.100.3.3^{m}./.3.2.c^{o}.98.me^{o}.A./.99.verit.q.8.15.c./.q.9.1.9^{m}./.Anima.2.c.fi./.Col.2.lec.1.me^{o}.G.

310 Intellectus Dei, & angeli ſtatim totã rei cognitionẽ habent, intellectus autem noſter paulatim.1^{a}.q.85.5.c./.11^{æ}.quæ.5.1.1^{m}./.21^{æ}.q.180.3.c./.verit.q.15.1.c./.quæſt.16.1.c./.q.18.4.7^{m}./ Ma.q.16.5.c.fi./.Ethi.lec.11.prin^{o}.B. Deus.100.110.

311 In angelis eſt aliqua neſcientia.1^{a}.q.12.8.o./.q.58.5.o./.quint.1.2^{m}./.q.106.2.1^{m}./.12^{æ}.q.76.2.c././.22^{æ}.q.52.3.c./.2.d.9.2.1^{m}.2^{m}./ d.11.q.4.c./.5./.5.4^{m}./.d.43.6.c./.4.d.49.q.2.5^{m}./8^{m}./.Dionyſius.4.lec.4. Ignorantia.18.

312 Angeli ignorant aliqua ſupernaturalia, non autem aliquid cognoſcibile ab eis naturaliter, ſed intellectus noſter ignorat vtroque modo.1^{a}.q.58.5.c./.verit.q.8.15.2^{m}./.Ma.quæſ.16.2.4^{m}./.5^{m}. Ignorantia.16.19.

313 Connaturale eſt intellectui noſtro, cognoſcere naturas in materia, angelico autem ſine materia: ſed intellectui diuino, eſſe ſubſiſtens.1^{a}.q.12.4.c./.q.85.1.c.

314 Angeli per ſpecies inditas rerum naturas cognoſcant in uniuerſali, & in particulari, quantum ad formam, & quantum ad materiam.1^{a}.q.57.2.c./.2^{m}.

315 Intellectus Dei, eſt ſicut actus totius entis: ideo ſolus eſt act^{o} purus, angelicus autem eſt ſemper in actu ſuorum intelligibilium, non autem intellectus noſter: ſed eſt in potentia.1^{a}.q.79.2.c./.q.87.1.c./.12^{æ}.q.49.4.c./.q.50.5.c./.q.51.1.2^{m}./.contra.2.c^{o}.98.prin^{o}.G./.verit.q.8.6.c.fi./.q.20.2.c.fi/. Opuſc.3.c^{o}.103./.Anima.3.lec.9.fi.

316 Intellectus Dei, eſt ſuum intelligere, non autem intellectus angeli, nec intellectus hominis.1^{a}.q.54.1.c./.q.87.3.c./.contra.4.c^{o}.11.prin^{o}. Deus.95.

317 Angelus dicitur mens, & intellectus, quia ſolam cognitionẽ intellectiuam habet.1^{a}.q.54.3.1^{m}./.5.o./.q.79.1.3^{m}./.contra.3.c^{o}.108.prin^{o}./.verit.q.10.1.4^{m}.

318 Obiectum primum intellectus angeli, eſt eius eſſentia, intellectus vero noſtri coniuncti, obiectum eſt quidditas rei materialis.1^{a}.q.12.4.c./.q.84.7.c./.q.85.1.c./.q.87./.verit.quæſ.8.3.c.fin. Obiectum.

319 Angelus uno, & eodem actu primo, ſimul intelligit ſe intelligere, & eſſentiam ſuam, non autem homo.1^{a}.q.87.3.c.

320 Oppoſitum uidetur dicere.1^{a}.q.87.3.2^{m}.. Reſpondeo ſicut Dubio 108. Du^{m}.138^{m}.

321 Angelus indiget lumine, in cognitione ſupernaturali, non autem in cognitione naturali, ſed homo indiget in utraque.3.d.14.ar.1.4.2.1^{m}.

322 Oppoſitum uidetur dicere.2.d.9.2.4^{m}./.6.3^{m}./.d.11.q.2.3.3^{m}. Reſpond. ſicut Dubio.145. Du^{m}.139^{m}.

323 Cogitatio angeli duplex, ſcilicet ſpeculatiua, & practica.2.3.L.2./.verit.q.16.1.c.6. * Accidens.119. Anima.152.155.160.162.

324 Cognitio angeli duplex, ſcilicet matutina, & ueſpertina.1^{a}.q.58.6.7.o./.q.64.3^{m}./.12^{æ}.q.67.3.c./.3^{a}.q.9.3.c./.2.d.12.3.c./.3.d.31.q.2.ar.1.q.1.4^{m}./.verit.q.8.16.o./.17.c./.2^{m}./.q.9.1.12^{m}. Po^{a}.q.4.2.c.fi./.Opuſc.3.c^{o}.224./.Hæ.8.lec.3.me^{o}.C./.Eph.3.lec.3.me^{o}.C. * Ars.23. Certitudo.10.

325 Nulla cognitio præter matutinam, & veſpertinam, eſt in angelis.1^{a}.q.58.6.o./.2.d.12.3.o./.verit.q.8.17.o.

326 Cognitio matutina in angelis, eſt prior veſpertina, ordine naturæ, in uno & eodẽ angelo: ſed in diuerſis, ueſpertina prioris angeli, eſt prior, quam matutina poſterioris, verit.q.8.16.6^{m}./.11^{m}.

327 Cognitio veſpertina, ideſt, in propria natura, reſpectu medij, ſcilicet per rationes rerum in verbo eſt eadem cum matutina, differens tantum ſecundum cognita, non autem cognitio per ſpecies rerum innatas, ſed eſt diuerſa realiter.1^{a}.q.58.7.o.

328 Angelus dupliciter cognoſcit, ſ. per ſpecies, & per uerbum.1^{a}.q.57.5.c./.q.58.6.7.o./.2.d.37.q.4.1.c./.2.d.3.q.3.4.c.

329 In prima cognitione eſt viciſſitudo, ſucceſſio, & renouatio operationum, non autem in ſecunda.1^{a}.q.57.3.2^{m}./.2.d.3.q.3.4.c./.2^{m}./.contra.2.fi./.Ma.q.16.4.c.fi.H.

330 Cognitio ſecunda eſt quaſi formalis, reſpectu primæ.2.d.3.q.3.4.c.fi.

331 Angelus dupliciter cognoſcit res in verbo, ſcilicet per ſimilitudinem verbi, in ſua natura relucẽtem, & per eſſentiam uerbi. Primam habuit in principio ſuæ creationis, non autem ſecundam, quæ proprie dicitur matutina.1^{a}.q.62.1.3^{m}./.verit.q.8.16.8^{m}.

332 Angelus habet triplicem de rebus cognitionẽ, ſcilicet in verbo, in mente eius, & in propria natura. Secunda, & tertia eſt veſpertina, prima uero matutina.1^{a}.q.12.10.2^{m}./.q.58.6.o./.q.60.2.o.d.12.3.5^{m}./.Quol.9.7.o.

333 Oppoſitum videtur dicere.Ma.q.16.6.16^{m}./.7.5^{m}./. Anima 7.5^{m}. Reſpondeo ſicut Dubio.475. Du^{m}.140^{m}.

334 Angelus dupliciter accipit cognitionem de rebus, ſcilicet per illuminationem, & per reductionem obiecti, de potentia ad actum.2.d.11.q.2.4.c./.verit.q.8.9.5^{m}. * Futurum.2.

335 Angelus nunquam cognoſcit res in propria natura, niſi per ſpecies earum.1^{a}.q.55.1.o./.2.d.12.3.5^{m}./.3.diſt.14.art.1.q.2.c./.1^{m}.

336 Angelus in principijs, intuetur omnes concluſiones, cognoſcibiles naturaliter ab eo. Ma.q.16.1.c.fi./.6.c./.15^{m}. Vniuerſale.1.

337 Angelus cognoſcit per ſpecies innatas, non autem per acquiſitas a rebus, ſicut homo.1^{a}.q.55.2.o./.q.57.1.3^{m}./.q.87.1.c./.qu.89.1.2.2.o./.12^{æ}.q.51.1.c./.2^{m}./.22^{æ}.quæſtio.180.6.2^{m}./.2.d.3.q.3.1.o./.d.12.3.4^{m}./.3.d.14.ar.1.q.2.1^{m}./.4.d.10.ar.4.q.4.c./.verit.q.8.3.c./.7.c.fi./.7^{m}./.8.7^{m}.9.o.Ma.q.16.7.6^{m}./.8.15./.Anima.7.1^{m}./.5^{m}./.Quol.7.3.c./.Opuſ.3.c^{o}.214/

338 Intelligere cuiuslibet angeli, differt ſpecie ab intelligere alterius angeli, quia fit per ſpecies intelligibiles differẽtes ſpecie. Anima.7.5^{m}./.6^{m}.

339 Quilibet angelus beatus, ſemper videt quemlibet alium angelum in verbo, & quicquid eſt in eo ad ſe ordinatum.1^{a}.q.107.1.3^{m}.

340 Angelus dupliciter poteſt aliquid de nouo intelligere, ſcilicet uel per nouitatem rei, uel per nouam confortationem luminis ſuperioris. Veri q.8.9.3^{m}./.5^{m}. Lumen.

Intelli-

An

341 Intelligere angeli, & animæ, differunt ſpecie. 1ª. q.75.7.o./.2.d.3.q.1.6.o./.contra.2.cº.94./.Anima.7.1m./.3m.

342 Species intelligibiles in angelis, & in anima, non ſunt eiuſdē rationis, ſed differunt ſpecie, Anima.7.1m./.3m.

343 Angelus per ſpecies innatas, percipiendo ſenſibiles effectus conijcit aliqua excedentia cognitionem eius naturalem. Ma. q.16.8.16m.

344 Cognitio angelorum eſt vniuerſalis. Et quanto ſuperiores tanto magis vniuerſales. 2.d.3.q.2.2.o./.Ma.quæſt.16.6.16m./.7.5m.

Dum.141m. 345 Immo angelus cognoſcit res, in propria natura. 1ª.q 8.7.c./.q.12.9.c /.q 58.6.7.o./. quæſt.62 7 1m./.3m. Reſpondeo ſicut Dubio 475. Et ſicut ſupra. 364. & infra. 346. & ſicut co-gº.49.

346 Cognitio angelorum eſt vniuerſalis, quia extenditur ad multa, de quibus propriam, & completam cognitionem habent, non autem in vniuerſali tantum. Ma. q.16. 6.16m./.7.5m./. Quol.7.3.o.

347 Angeli non capiunt cognitionem ex ſenſibilibus. 1ª. q.51.1.c./. q.55.2.o./.3.1m./. q.57.1.3m./. q.58.7.c./.2.d.3. q.3.1.c./.2m./ d.7.q.2.1.4m./. d.10.1.2m./. d.14.3.3m./.4.d. 10.art.4: q. 4.c /.contra.2.cº.94.fi./ 96./.Lib.4.cº.12.prinº.I./.55.4m./.95.fi./.Potentia.q.3.4.13m./.18.5m./.Ma.16.8.18m./.Anima.2.c.fi.

348 Angelus non intelligit componendo, & diuidendo, ſicut homo.1ª.q.58.4.o./.5.c.2./. q.85.5.c./. d.3.q.1.2.c./. contra.3.cº.108.4m./.Ma.q.16 6.19m.

Dum.142m. 349 A Cognitio angeli non eſt diſcurſiua, ſed tantum noſtra. Et tamen angeli ſillogizare poſſunt. Et in ſubſtantijs ſeparatis a materia, ſemper res cognoſcibilis poteſt cognoſci per certiſſimam demonſtrationem, cum illa non ſint ſubiecta tranſmutationi.1ª.q.58.3.o./.4.c./.q.62.1.c.5. 63.5.c./. q.79. 8.c./. q.85.5.c./.12ª. q.89.4 c /.22ª. q.49.5.2m./. q.180.6.3m./.3º.q.11 3.3m./.2.d.3. q.1.2.c./. contra.3. cº 46./.91./. 108. 4m./. Libº.4.cº.55.4m./.95.fi./.Verit.q.8.15 o./ q.15.1.c./. 26.1.c./.q.24.30./. 10.c./.Poª. q 9.2.10m./.Ma.q.7.9.c./.1m.q.16.4.5.c./.6.c./.19m./.Spiritu.2.12m./.Anima.7.1m./.5m./. Ethic. lec.12.prinº B.certitudo.349.1m.5m.

349 Immo ſubſtantiæ ſeparatæ.i. angeli non poſſunt cognoſci per certiſſimam demonſtrationem.contra.3.cº.39./. Meta.2.lec.1.meº.F. Reſpondeo.Dubio 142.

349 C Angeli ſilogizando non addiſcunt, ita quòd veritatis ignotæ cognitionem accipiant ſillogizando.1ª.q.58.3 3m.

350 Cognitio angeli non, eſt cauſa rerum.1ª. q.55.2.1m./.3.1m./.2.3.1.c./.2m./.d.12.3.2m./.Verit.q 8.3.5.fi./.8.1m./.Potentia. q.3.4.13. Cognitio.158.

351 Eſſentia angeli, eſt ei ratio cognoſcendi quicquid cognoſcit, non tamen perfecta, ideo indiget formis ſuperadditis. 1ª.q.54.2 2m./.Verit.q.8.14.6m.

352 Eſſentia dei, eſt ratio omnium formarum concreatarum angelo, cum ex ea velut exemplatæ deriuentur, non autem vna eſt ratio alterius. Verit.q.8.14. 11m.

353 In angelis, perſeuerat cognitio naturalis.1ª.q.62.7.o.

354 Angeli boni, & mali, non poſſunt deponere extimationem ſemel habitam.1ª.q.63.6.3m./.q.64.2.c.fi./. Verit.q.24.10.c.fi./.9m./.Ma.q.16.5.o.

355 Diſtantia temporalis, impedit cognitionem angelorum.1ª.q.57.3.4m./.q.89 7.3m./.Ma.q.16.7.o.

356 Diſtantia localis non impedit cognitionem angelorum.1ª.q.55.2.3m./.q.57.3.4m./.q.107.4.o./.contra.2.cº 96.fi.B.

Cogº Dei. 357 Angeli in ſtatu naturæ, non viderunt verbum dei, niſi per ſimilitudinem.1ª.q.62.1.3m./.22ª.q.5.1.c./.2.d.4.1.o./. d.10.1.2m./.d 23.q 2.1.c./ 4.d 49.q.2.6.1m./.contra.3.cº.49./.Verit.q.8.3 1m./.q.18.1.12m./.1ª.Thi.3.fi.Deus.93.

358 Angeli habuerunt in verbo cognitionem rerum fiendarum, quæ iam factæ erant.1ª.q.55.2.c./.1m./.q.56. 2.c./ q.57.2.c.fi /.2.d.2.q.1.3.3m./.d.12.3.o./.Potentia.q 3 4.4m./ 18 12m. • Adam.5. Anima.152.Annunciatio.1.&c. Contemplatio.6, Contemplationes.1.

Mi. 359 Angeli cognoſcunt in verbo miſteria gratiæ, non omnia, nec æqualiter omnes, ſed ſecundum quòd deus vult eis reuelare, non autem cogitationes alterius angeli ſicut nec primus homo, cognitione naturali. 1ª.q.57.5.c./. q.64.1.4m./.q.106.4.1m./.Eph 3.lec.3.fi. • Conuerſio.5.Dæmon.9.12.&c.

360 Angeli à principio ſuę creationis, cognouerunt aliqua miſteria, & aliqua poſt, ſecundum quòd congruit eorum officijs, 1ª.q.57.5.c./.q.64.1.4m. Deus.158 &c.198.Euchariſtia.147.

361 Angeli omnes a principio ſuę beatitudinis, præſciuerunt miſterium incarnationis, quo ad ſubſtantiam, non autem quo ad omnes circonſtantias.1.q.57.5.1m./.q.64.1.4m./. q.106.4.3m./.q.117.2.1m./.22ª. q 2 7.1m./. 2.d.11.q.1.4.n./. 3.d.1.q.1 3.7m./.d.3.q.3.ar. 2.q.2.2m./.diſt.25.q.1.ar.3.q.2.1m./. Veri.q.8.9.1m./.Opuſ.1.cº.26./.Pſalmus.23.fi./. Iſa.63.prinª,/.Eph, 3.lec.3.fi./.1ª.Tim.3.B. • Fides.51.70.Hereſis.34.119.Lib.124 Imago.10.&c.Prophetia.83.Relatio.94.

362 Angeli in verbo ſimul contemplantur omnia ſua cognita, nō autem in cognitione naturali, ſed tantum quæ per vnam ſpeciem repreſentantur.1ª.q.58.2.c./.2.d.3.q.3.3.o./. d.5.q.1.1.c./.Verit.q.8.14.o. • Reuelatio.5.6.7.Similitudo.11.12.

363 Angeli ſimul cognoſcunt res in verbo, & in propria natura. 1ª.q.12.9.c./.q.58.6.7.o./. q.62.7.1m./.3m./. 2.d.3.q.3.4.c./.d.12,3m./.Verit.q.8.5.o./. Quol.9.7.o.

364 Angelus cognoſcit res in propria natura dupliciter, ideſt, per duplex medium, ſcilicet per rationes rerum in verbo, & per ſpecies rerum innatas, 1ª. q.58.7.c.

365 Angeli eſſentiam dei, maxime cognoſcunt.2.d.11.q.2.2.5m. • Via.3.11.&c.Chriſtus.139.148.

366 Angeli naturaliter cognoſcunt deum, non per eſſentiam eius, ſed per naturalia eorum, 1ª. q.56.3.o./.2.d.23.q.2.1.c./.contra.3.cº.41.1m./.49. Verit.q 8 3.c.

367 Angeli non poſſunt per ſua naturalia videre eſſentiam dei, nec aliqua alia creatura.1ª.q.12.4.o./.q.64 1.2m.4. d.46.q.2.9.7.o./ contra.3.cº.52./.89.1m /.Ro.lec.6,fi.C.Deus.220.

368 Oppoſitum videtur dicere.Verit.q.10.11.c./.1m.Reſpondeo. ſicut Dubio 486. Dum.143m.

369 Angeli non cognoſcunt naturaliter de deo, quid eſt, contra.cº.3./.Libº.3.cº.49./ 50.

370 Oppoſitum videtur dicere. 2.d.11. q.2.25m. Reſpondeo ſicut Dubio 486. Dum.144m.

371 Angelus non venit in cognitionem dei, ex creaturis, 1.d.3.q.1.3.c. /.2m./.6m./.2.d.3.1.c./.2m./.contra 3.cº.49.

372 Cognitio ſiue contemplatio angelorum, magis ſe habet per modum receptionis, quàm actionis.2.d.10 4.1m.

373 Res nō cognoſcūtur perfecte in angelo, ſicut in deo.1ª.q.55.1.c./.3m.q.84.1.c.fi.3.m./.2.d 2 L./.d.3 q 3.1.1m.1. d.12.3.5m.

374 Omnes angeli primæ hierarchiæ, accipiunt cognitionem diuinorum effectuum in prima cauſa, ſecundę vero in vniuerſalibus rerum rationibus, ideſt, a prima hierarchia, Tertiæ autem in proprijs rationibus. 1ª. q.108. 1 6.c./.q.112. 3.c./.4.q.113. 2.2m./ d.9.3.c./.d.10.1.c /.1ª.Cor.12.lec.1.fi./.Eph.lect.8,fi.F.

375 Angelus non cognoſcit res per eſſentiam, ſed per ſpecies earum 1ª.q.55.1.o./ q. 84 2.c. fi./ q.87 1.c./. q.89.3 o./ 22ª. q.50.4.c /.5.1m./.q.51 1.2m./.3.d.14.art.1. q 2.c./.1m./.3.2.cº.98.meº.G./ 3./ Verit.q.8.7.8.o./ trin.3 c./ Cauſis,lect.10.o. Cognitio creaturæ.

376 Angelus intelligit eſſentiam rei, per ſeipſam, non autem homo: ſed p accidentia, ſicut nec ſpiritualia, niſi per corporalia. 3.d.35.q.2.ar.2 1.c. • Abſtractio.9.Adam.19.29.Cogitatio.7.Dæmon.10. &c.17.&c,

377 Angeli cognoſcunt ſe per eſſentiam ſuam, & non per ſpeciem ſuam.1º.q.56.1.o /.2.3.c./. q.87.1.o./ 4. d.49.q.2.10m / 3.2.cº.98./.Libº.4 cº.11. prinº,I./.Verit.q 8 6.o./.8.6m /.Ma.q.16.12.4m./.trin,2,c./.Cauſis.lect.13. fi.Anima. 3,lect.9.

378 Nihil deus produxit in rerum natura, quod non impræſſerit menti angelicæ.1ª.quæſt.74. 2.c /. q.89.3. c./.q.93.1.c./.Anima.18.c.

379 Angelus naturaliter cognoſcit, ſe ſimul cum alijs tamen, vt ſunt vnum.Verit q.8.14.6m / Ma 16.3. c./ Cauſis.lect.13. fi.

380 Angelus cognoſcit alium angelum per ſpeciem tantum. 1ª.q.50 2.o./.contra.2.cº.98./.Libº.3 cº 41 1m./.Verit q 8 7.o./ Spiritu.1.11m./.Anima.17.c.fi. • Dies.12.Eſſe.6.Forma 8.9.111.114.159 161.164.167.Futurum.2.

381 Angelus per eandem ſpeciem innatam, cognoſcit alium angelum, & omnes cogitationes eius ad ſe ordinatas, & omne quod in eo cognoſcit. Veri.q.9.4.11m./ 6. 4m. Naturale.17.18.

382 Quilibet angelus bonus vel malus cognoſcit perfecte, & naturaliter ſpecies, & quicquid eſt in intellectu noſtro, præter vſum ſpecierum, qui eſt actualis cogitatio, dependens ex voluntate.1ª.q.111.1.2m./.Ma.q.16.8 c.fi./.3m / 5m./.12m.

383 Angeli cognoſcunt omnia determinata in ſuis cauſis, & cauſas ordinatas. 2.d.3.q.3.3.4m./.d 7.q.2.1.4m.

384 Angeli a prinº. cognouerunt naturaliter omnia naturalia, per ſpecies.1ª.q.57 1.o./.q 89.3.o.q.109 3.2m./. contra.2.cº.99./.Verit.q.10.4.c.fi.

385 Angeli cognoſcunt materialia.1ª.q.57.1.o./ q.85.1.c./. contra.2.cº.99.Verit.q.8.8o./.q.10.4 c.

386 Angeli cognoſcunt materialia in immaterialibus, ſcilicet in ſeipſis, vel in deo.1ª.q.85.1.c.

387 Angeli cognoſcunt ſingularia diſtincte, per ſimilitudines ſpecierum.1ª. q 54.5.2m /. q.57.2.o / q.89.4.c./ 2. d.3.q.3.3.o./.contra.2 cº.100./.Veri.q.8 11.u /.q.10.5,o./ Ma.q.16.7.5m./.Spiritu.5. 7m./.Anima 8.17m./.20.c./ 4m./.2m./.Quol.7.3.o.19m. /.Quol.7 3.o /.Opuſc.15.cº.13 /.15.

388 Angelus quilibet per vnam ſpeciem, omnia indiuidua vnius ſpeciei cognoſcit, quæ ſit propria ratio ſingulorum, ſecun-

dum

dū proprios reſpectus ad illa.1ª.q.58.2.c./.2. d.3.q.3.3.3^{m}./. Ver.q.8.14.c.2./.q.19.2.1^{m}./.Ma.q.16.7.5^{m}./.Quol.7.3.c.ſi./ 1^{m}./.5^{m}.

389 Quilibet angelus, per vnam ſpeciem intelligit quicquid eſt in indiuiduis eſſentialiter vel accidentaliter.Quol.7.1.1^{m}.

390 Species in intellectu angelico directe reſpiciunt naturas ſpecierū, non autem ſingularia, niſi ut participant naturas ſpecierum, id eſt, inquantum ſunt actu. Ma. q. 16.7.6^{m}./.9^{m}./.13^{m}./.Spiritu.5.7^{m}. / Anima 20.4^{m}.

391 Angelus intelligendo quidditatem alicuius, ſimul cognoſcit quicquid ei attribui poteſt, vel remoueri, vel concludi.1ª.q. 58.3.4.5 o./ q.85.5.c./.Ma.q.16.6.19^{m}./.Quol.7.3.1^{m}.

392 Angeli poſſunt cognoſcere illud quod eſt in appetitu vel apprehenſione brutorum, non autem motum appetitus ſenſitiui vel apprehenſionem phantaſticam hominis ut mouentur a voluntate, & a ratione, niſi procedant in actum exteriorem. 1ª.5.57.4.3^{m}.

393. Subſtantia immaterialis, eſt proprium obiectum intellectus angeli.1ª.q.12 4.c./.q.54.4.c./.q.84.7.c./.q.85.1.c./. q.87.3. c./.℥.2.cº.96./.98.

Ob. 394 In angelis potuit eſſe error electionis, in particulari, nō quidem ex ignorantia, ſed ex inconſideratione.1ª.q.63.1.4^{m}./.2. d.5.q.1.1.c./.℥.3.cº.103./.110./.Ma.q.16.2.4^{m}./.5^{m}.

395 Angeli ignorauerunt virtutes ſuas, & ordinationes, ſecundū Dionyſium, ſcilicet non quidem ſecundum ſe, ſed quia non comprehendunt eas in deo.1ª.q.56.1.1^{m}./. Verit. quæſt.8.6. c./.7.1^{m}.

396 Angeli non præſciuerunt ſuam beatitudinem, nec miſeriam nec peccatum.2.d.4.2.o./.Ma.q.16.4.11^{m}./.7.B.2.

Lumen. 397 Per angelum ſignificatus diuinum lumen.Opuſc.60.cº.1.

398 In angelis eſt duplex lumen, ſcilicet connaturale a ſolo deo, & ſuperueniens ab angelo ſuperiori.2.d.9.1.4^{m}.

399 Noſtra hierarchia perficitur diuino lumine velato ſimilitudinibus ſenſibilium, in figuris, & ſacramentis, angelica vero, lumine ſimplici, & abſoluto. 1ª.q.108.1.c./.2.d.9.3. c.prinº./. ℥.3.cº.80./.Opuſc.3.cº.126.

400 In angelis eſt duplex lumen intellectus, ſcilicet naturale, & gratuitum.2.d.9.6.3^{m}./.Verit.q.9.1.2^{m}.

401 Oppoſitum videtur dicere.3. d.14. ar.1.q.2.1^{m}. Reſpondeo.

Du^{m}.145^{m}. Dubio 145.

402 Vtrumque lumen eſt vnum in omnibus angelis ex principio & fine, ſed multa, ex parte ſubiecti.2. d.9.6.3^{m}./.d.11.q.2.3. 3^{m}. Diſpoſitio.24.Dubitatio.2.

403 Lumen illuminantis angeli & illuminati, eſt vnū ſecundum ſpeciem, & rationem.Verit.q.9.1.5^{m}./.7^{m}.17^{m}.

404 Ex lumine intellectus agentis in angelis, multiplicātur ſpecies intelligibiles in eis.2.d.3.q.3.4. 4^{m}.

405 Oppoſitum videtur dicere.1ª.q.54.4.o./.℥.2.cº.96.7^{m}. Re-

Du^{m}.146^{m}. ſpondeo. ſicut Dubio 137.

406 Angelus illuminat alium angelum.1ª.q.106.1.o./.2.d.9.2.c./.

Illuminat. d.11.q 2.1.o./.1ᵉ.Cor.13.prinº.I.

407 Oppoſitum videtur dicere a ſimili. 1ª.q.54.4.c./.℥.2. cº.96.

Du^{m}.147^{m}. 3^{m}. Reſpondeo.ſicut Dubio 137. Docere 3.

408 Angelus illuminat alium angelum, id eſt, manifeſtat ei veritatem, quam illuminans cognoſcit, confortando virtutem intellectiuam eius per conuerſionem ad eum, & diſtinguendo vniuerſalem ſcientiam.1ª.q.106.1.o./.q.111.1.c./.2.d.9.2.o./ d. 11. q.2.1.o./. Veri.q 8 4.1^{m}./.4^{m}./.q.9.1.o./.5.c.1ᵉ. Cor. 13.prinº.k.Prophetia.83.

409 Angelus illuminat angelum, de pertinentibus ad præmium accidentale, non autem de pertinentibus ad præmium eſſentiale.1ª.q.106.1.1^{m}./.22ᵉ.q.181.4.2^{m}.2./.d.9.1.3^{m}./.d.11.q.2. 3^{m}./.2.1^{m}./.3. d.12.ar.1.q.4. 4^{m}./. Verit.q.4.1.9^{m}./. 1ᵉ.Cor. 13.prinº.I./.He.8.lect.3. meº.

410 Angelus illuminans, non operatur intra eſſentiam angeli illuminati, nec lumen recipitur in eſſentia eius, ideo dicitur quaſi exterius operari, per modum ſuggerētis.1.d.37.q.3.3.4^{m}./. 2.d.8.5.3.

411 Illuminatio angelorum, non eſt de volito eorum, ſed de volito dei, & de veritate, vt eſt à deo.1ª.q.107.2.c./.5.3^{m}./.q.109. 3.c.

412 Angeli per illuminationem, proficiunt in cognitionem, non quidem dei, ſed effectuum eius.12ᵉ.q.5.6.3^{m}./.2.d.9.2.o./.d. 11.q.2.1.2.o./.Veri.q.9.1.9^{m}./.Opuſc.3.cº.126.

413 Reuelationes factæ demonibus per ſanctos angelos, ex parte demonum non ſunt illuminationes, quia non ordinant eas ad deum.1ª.q.190.4.1^{m}.

414 Illuminare angelos inferiores, eſt dignitas ſuperiorum, quia in hoc máxime aſſimilantur deo.2.d.11.q.2.1.2^{m}./.Verit.q. 9.2.c./ Opuſc.3.cº.126.

Lume 415 Inferiores angeli, illuminantur a medijs, de hijs quæ inferiores non vident, ſed medij vident in verbo, vel per lumen ſuperiorem.3.d.14.ar.2.q.4.4^{m}.

416 Illuminatio ſemper erit in angelis, vſque ad diem iudicij.1ª. q.106.4.3^{m}./.22ᵉ.q.181.4.2^{m}./.He.8.lect.3. meº.

417 Actiones hierarchicæ, ſemper erunt in angelis, quia ſemper vnus alium illuminabit, purgabit, & perficiet. 1ª. quæſt.108.7. 2^{m}./.3^{m}./.2.d.11.q.2.6.o./.4.d.49.q.2.5.12^{m}.

418 Actiones hierarchicæ, ſemper erunt in angelis, non quo ad nouorum cognitionem per modum profectus, & motus, ſed erit ſemper continuatio illuminationis, quia inferiores in lumine ſuperiorum, rationes diuinorū ſecretorum cognoſcent. 1ª.q.108 7 2^{m}./.2 d.11.q.2.6.4^{m}./.4.d.49.q.2.1.12^{m}./.Ver.q 18.5.5^{m}./.7.c.Pater.19.

419 Homines illuminantur ab angelis.1ª.q.111.1.o./.12ᵉ.q.112.1. 3^{m}./.2.d.18.q.2.2.3^{m}./.4^{m}./.5^{m}./.℥. 3. cº.81. prinº./. Ver.q. 11 3.o./ Quol.5.q.4.5.c.Docere.3.Officium.2.

420 Deus eſt primum principium creationis, & illuminationis animæ, ſed angelus illuminat eam tanquàm miniſter.1ª.quæſt. 113.1.2^{m}. Mi.

421 Homines illuminantur ab angelis, non ſolum de credendis ſed etiam de agendis. 1ª. q.111. 1.1^{m}. Fide. 76.9. 113.1.1^{m}.

422 Homines docentur ab angelis.2.d.9.2.4^{m}./.Veritat.quæſtio. 11.3.o.

423 Non autem econuerſo, abſque præiudicio tamen credi poteſt quod Dæmones ab hominibus doceantur. 1ª.q.117.2.o./.2.d. 11.q.2.4 o./.Ephe.3.meº.A.

424 Aliqui tamen homines illuminabunt aliquos angelos.4. diſt. 47.q.1.ar.2.q.4.3^{m}./ Opuſc.1.cº.36.

425 Purgatio, illuminatio, & perfectio in angelis, & hominibus, differunt tantum ratione.1ª.q.106.2.1^{m}./.12ᵉ. q.112.1.3^{m}./.2. d.9.3.c./.Verit.q.9. 3.c./. Opuſc.3. cº.126. Dionyſius.lect.1. Lect.2.

426 Angelus ſuperior purgat inferiorem, non autem econuerſo. 12ᵉ q.112.1.3^{m}./.2.d.3.q.3.2.c./.d.9.2.o./. d.23. q.2.2.5^{m}./. Veri.q.8.13.1^{m}./ q.9.1.o./.q.22.9.5^{m}.

427 Minimus ordo angelorum poteſt perficere, illuminare, & purgare.1ª.q.108.2.3^{m}./.2.d.9.3.4^{m}.

428 Purgatio in angelis non eſt a culpa nec ab immunditia, ſed a diſſimilitudinis confuſione, id eſt, a neſcientia 1ª. q.106.2. 1^{m}./.12ᵉ.q.112.2. 3^{m}./.2.d.9.2.1^{m}./.2^{m}./. Verita q 9.3.o./. q. 22.9.5^{m}./.Opuſc.3.cº.126.

429 Loquutio, & illuminatio in angelis differunt dupliciter, ſcilicet obiecto, & modo.2.d.11.q.2.3.c. Loqui.

430 Illuminatio proprie eſt de uiſis in lumine diuinæ eſſentię ab angelo ſuperiori, & non ab inferiori, ſed loquutio eſt de motibus liberi arbitrij.1ª.q.107.o./.2.d.9.2.3^{m}./.4^{m}./.5^{m}./. diſ. 11.q.2.3.c./.1ᵉ.Co.13.prinº.k. Il.Lu.

431 Omnis illuminatio eſt loquutio in angelis, & non econuerſo vniuerſaliter.1ª. q.107.2.o./.2.d.9.2.4^{m}./. d.11.q.2.3.c./. Verit.q.9.5 c.º Dæmon.17.102.110.111.Dæmoniati. Iuramentum.4.Lingua.10.

432 Illuminatio fit per hoc quód lumen angeli confortatur, per fortius lumen ſuperioris angeli, ſed loquutio fit per hoc, quod res occulta proponitur ſine hoc, quód virtus cognoſcentis fortificetur.2.d.7.q.2.1.3^{m}./.d.11.q.2.3.c. Loqui.1.2.4.Pſallere.2. Il.Lu.

433 Angelus loquitur angelo ex hoc quód ordinat conceptum proprium, ad manifeſtandum volitum ſuum ei.1ª. q.107.1. o./.2.c./.d.9.2.4^{m}./.diſt.11.q.2.3.o./. Verit.q.9. 4.5.7.o./.1ᵉ. Cor 13.meº.F. Societas.4 Zacharias.2.

434 Superiores angeli poſſunt loqui inferioribus, & econuerſo. 1ª.q.107.2.o./. q.117.2.c./.d.11. q.2.3.5^{m}./.Veri. q 9.5.o./. 1ᵉ.Cor.13.prinº.K.

435 Non omnes angeli percipiunt loquutionem vnius angeli cū alio.1ª.q.107.5.o./.Veri.q.9.7.o.

436 Angelus poteſt ſimul audire, id eſt, intelligere, plures ſibi loquentes, & præcipue beatus.2.d.11.q.2.3.4^{m}.

437 Angelus proprie, non loquitur per corpus aſſumptum. 1ª. q. 51.3.4^{m} /.2.d.8.4.ſi /.Potentia.q.6.8.c./.4^{m}./ 10^{m}.

438 Loquutio angeli, eſt in ipſo loquente, & eſt ibi, ubi ipſe eſt. 1ª.q.107.4.1^{m}.

439 Loquutio angelorum non impeditur diſtantia locali. 1ª. q. 107.4.o./.2.d.6.2.3^{m}./.d.11.q.2.3 3^{m}./.Verit.q.9.6.o.

440 Clamor angeli non eſt uox, ſed eſt manifeſtatio rei magnæ, vel magni affectus.1ª.q 107.4.2^{m}./.Verit.q.9.6.3^{m}./. Iob.4./. lect.3.meº.C.Io.lect.9.prinº.B./.Ro.8.lect.3.ſi I. Clamor.1.

441 Verbum cordis, loqui, ſigna, nutus, & lingua differunt in angelis, ſicut in nobis. Per ſimilitudinem tamen lingua in eis dici poteſt uis, qua manifeſtant alijs quod habent in mente. 1ª.q.107.1.c.2^{m}./.2.d.11.q.2.3.c./.Veritat.q 9.4.12^{m}./.5.c./. 1ᵉ.Cor.13.meº.F.

442 Loquutio angelorum, fit per notiora ſimpliciter, ideo non poſſunt dici ibi proprie ſigna, ſed tranſumptiue.4.d.1.q.1. ar. 1 q 2.3^{m}./.Verit.q.9.4 4^{m} /.5^{m}.

443 In angelis ſignum eſt ſpecies intelligibilis, nutus autem, eſt

ordinatio ſpeciei ad alium, ſed potentia faciendi hoc eſt lingua. Verit.q.9 4.12m.

444 Angeli loquuntur deo, non ei aliquid communicando, ſed eum conſultando, ſivel excellentiam eius admirando.1ª.quęſ. 107.3.o./.Iob.cº.1.lect. 2.

445 Angeli ſemper loquuntur deo laudando eum, non autem ſemper conſulendo eum de agendis.1ª.q.107.3.2m.

446 Omnis loquutio dei ad angelos eſt illuminatio. 1ª. q. 107. 2.3m.

Apparitio. 447 Omnis apparitio angelorum in veteri teſtamento ordinabatur ad apparitionem filij dei in carne.1ª. q.51 2. 1m./.3ª. q. 30.2.c./.Potentia.q.6.7.c. * Abraham.23.24.Adam.5.16.17. Adoratio.29.30.

448 Angelus apparens Moyſi dicitur deus vel dominus, quia apparebat in perſona dei. 1ª.q.43.7.5m./.12ª q.68.3.1m./.2.d.8. 6.c./.4.d.49.q.2.7.1m./. Potentia.q.6.7.3./.Iſa.6.prinº.C. * Anima.138.

449 Angeli apparentes communiter deſcribuntur in forma humana in toto vel in parte, ad ſignificandum conuenientiam in viſione dei.Ȝ.3.cº.57.fi. * Cæius.2.Maria.40 46.&c.

450 Angelus apparens, & percutiens caſtra Aſſiriorum, fuit bonus.Ma.q.16.9.3m.

451 Omnis apparitio boni angeli fit ex ſpeciali diſpenſatione dei. 1ª.q.89.8.2m./.q.113.1.4m. Anima.138.

Lu. 452 Boni angeli habent excellentiam ſupra homines, ideo apparent cum fulgentiori claritate.Iob. 40.lect.2.prinº.

453 Angeli non ſæpius apparent nobis, quia incutiunt timorem, & perit inquiſitio rationis.2.d.11.q.1.1.6m./.Iob.4.

Lu. 454 Myſtice circa angelicam apparitionem duo ſunt notanda, ſcilicet diuini luminis emanatio, & humanæ mentis in deum reductio.1.d.37.q.4.1.2m./.Opuſc.60.cº 1.

455 Omnis apparitio angeli in principio eſt cum terrore, ſed boni tandem, eſt cum conſolatione, non autem mali.3ª.q. 30. 3. 3m./.Opuſc.60.cº.1./.Opuſ.64.cº.22.Iob.4.lect 3.medº.B./. Mat.1.fi.D./.cº.28.prinº.D./.2ª.Corin.11.lec.3.fi. C./.Præſtigium.o.

456 Omnis angelus apparens in principio hortatur ad bonum, ſed bonus angelus perſeuerat, malus autem terminat ad malum.2ª.Cor.11.lec.3.fi.C.Pſallere.2 Zacharias.2.

457 Apparitiones mortuorum quandoque fiunt per operationes angelorum vel dæmonum, & etiam ignorantibus mortuis. 1ª.q.89.8.2m./.22ª q.172.6.3m./.q.174.5. 4m. Apparere.11.

458 Ad ſepulcrum Chriſti, apparuit primo vnus angelus mulieribus, deinde duo.3ª.q.55.6.5m.

Voluntas. 459 Voluntas eſt in angelis. 1ª.q.59.1.o./Ȝ.2.cº.47./.Opuſ.3.cº. 76.* Charitas.132.Compaſſio.

460 In angelis eſt liberum arbitrium.1ª.q.59.3.o./.q 64.2.c./.1m. /.2.d.7.q 1.1.1m /Ȝ.2.cº.48./.Verita.q.23.1.c./q 24.2.3.o./ Ma q.16.5.c./.Opuſc.3.cº.76.* Delectatio.18 Libertas.10. Odium.17.

461 Liberum arbitrium angeli eſt medium inter diuinũ & humanum, quia eſt mobile ante electionem, & non poſt, humanum autem vtrobique, diuinum vero nullo modo.1ª. quæſt.62.6. 3m./.64.2.c.fi./q.100.2.4m./.2.d.7.q 1.1.c./.3.d 1.q 1 2.2m./ Ȝ.4.cº.55.4m./.95.fi./.Veri.q. 24.3.c./ Ma.q.16.5.c.fi./.b 3./. d.o./.Opuſc.3 cº.189. * Sindereſis.4 9.

462 In angelis eſt electio.1ª.q.59.3.1m./.2. d.7.q.1.1.1m. * Stella.7.8.9.

463 Actio voluntatis angeli radicatur in eſſentia eius, a qua prodit eius virtus, & operatio.Quol.6.2.1m.

464 Actus voluntatis angelorum non ſequitur cognitionem, niſi ordine naturę.2.d.3.q.2.c./.Quol.6.2.o.

465 Immo quilibet appetitus ſequitur cognitionem.1.d.1.q 4.1. 1m /.Veri.q.11.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1. 4m.Reſpondeo, ſicut Dubio.225. Amor.241.

Dum.148m. 466 Appetitus in angelis non diuiditur in multas potentias, ideo totaliter inclinatur in id, in quod tendit, nec inclinatur in contrarium.22ª.q.24.3.3m./.2.d.7.q.1.2.c./.Ȝ.3.cº.109.fio./. Liº.4.cº.55.4m./.Veri. q.24.10.c.

467 Appetitus in angelis non diuiditur per concupiſcibilem, & iraſcibilem.1ª.q.59.4.o.

468 Deſiderium in angelis non ponit imperfectionem, quia eſt de re habita.1ª q.58 1.2m./.12ª.q 67.4.3m.

469 Naturale deſiderium angelorum non quieſcit in naturali cognitione dei.Ȝ.3.cº.50.

Peccatum. 470 Angeli potuerunt peccare.1ª.q 63.1.o./.12ª.q.89.4.o./.2.d.5. q.1.1.o /Ȝ.3.cº. 108./.109./. 110./. Opuſc.15. caº.19./. 20./. Iob.4.lec.3.meº.E.

471 Immo ſtatim a principio fuerunt angeli creati in gratia gratum faciente, per quam non fit auerſio a deo.1ª.q.62.3.2.2./. c. Reſp.Duº.149.

Dum.149m. 472 Angelus non potuit peccare, in primo inſtanti. 1ª. q.63.3.o. /.3ª.q.34.3.1m./.2.d.3.q.2.o./.d 23.q.1. 1.1m.2.2m. /.d.32.q. 2.1.2m./.3.d.18 3.4m./ Veri q.29.8 2m /. Ma.q.16.2. 15m./. 4.o /.Io.8.lect.6 meº.D. * Adam.67.

473 Quare angelus non potuerit peccare in primo inſtanti ſuæ creationis, inueſtigare quidem oportet, & ſi difficile ſit. Quo. 9.q.7 4.c.

474 Angeli peccauerunt, ſtatim poſt primum inſtans.1ª. quæſtio. 63.6.o.

475 Angelus peccans ſtatim ſuam damnationem accepit, & a bonorum conſortio eiectus eſt.4.d.6.2.c. Homo.21.

476 De quolibet ordine quidam peccauerunt.1ª.q 63.9.3m. * Libertas.10.Lucifer.

477 Supremus omnium ordinum angelorum peccauit.1. q.63.7. o./.9.3m./.2 d.6.1.o./Ȝ 3.cº 109.fi./ Ma.q.16.1.21m.3.18m. /.10.c.fi./.Spirito.6.18m./.Anima 8.4m./.Quol.5.7.fi./.Opuſ. 15.cº.19./.Iob.40.lec.2.meº.F./.Ez h.2.meº.C.

478 Primus angelus fuit alijs occaſio peccandi 1ª.,q.63.8.o./.2.d. 6.2.o./.d.34 1.2m. * Odium.17.

479 Peccatum primi angeli præceſſit peccata aliorum angelorum natura, non autem tempore.2.diſtinct. 6.2. c. Omiſſio.14. 15.16.

480 Peccatum primi angeli fuit ſuperbia.1ª.q.63.2.3.o./.7.c.fi./. 2.diſt.5.q.1.3.o./.diſt.22.quæſt.1.1.c./.d. 43.6. c./.6m /.Ȝ.3. cº.109.meº.G./.Ma.q.16.2.4m. * Prædeſtinatio. 28.49. Via. 5.6.14.&c.

481 Peccatum inferiorum angelorum, fuit ſuperbia. 1ª. q 63. 8. 2m./.22ª.q.162.3.c./.2.d.6.2.2m./.7.c.fi.

482 Ad primum actum peccati in angelo conſequutæ ſunt multæ deformitates, vt inuidia & odium.2.d.43.6.6m.

483 Immo in angelo ſunt proprie tantum duo peccata, ſcilicet ſuperbia & inuidia.1ª.q.63.2.o./.Io.8.lec.6.prinº. c. Reſp. ſicut Duº.444º. Dum.150m.

484 Angeli beati non poſſunt peccare.1ª.q.62.8.o./.2.d.7. q.1.1. o./ 2.b.2./.c.fi./.d.23.quæſt.1.1.2m./.2.2m./.Iob.4. lect.3.medio.F.

485 Nullus angelus bonus vel malus poteſt peccare venialiter. 12ª.q.89 4.o./.Ma.q.7.9 o.

486 Angelus peccando non appetijt malum, ſed appetijt inordinate bonum.1ª.q.63.1.4m./.Ȝ.3.cº.110.prinº./. Ma.q.16. 2. o./.3.c.fi.

487 Peccatum angeli eſt irremediabile ſeptuplici ratione, ſcilicet primo, quia angelus malo quod peccando appetijt, immobiliter adhæret. Secundo, quia angelorum natura non propagatur ex vno ex quo vitium contrahat. Tertio, quia potentiam appetijt nec de venia cogitauit, nec alio ſuggerente peccauit. Quarto, quia proprio arbitrio peccauit. Quinto, quia non in ſuo primo parente peccauit ſicut homo. Sexto quia peccauit in termino viæ, non autem homo.1ª.quæſt.64 2.o./. 12ª.quæſt.80.4.3m./.3ª.q.4.1.c./.3m./. q.6.2. 2m./. quæſt.46. 1.4m./.q 84.1.c./. 2.diſt.4.2.1m./.diſt.6.2.3m./. diſtinct.7 q. 1.2.o./.diſt.43.4.4m./.6.6m./.3.d.1.quæſt.1.2. 2m /. diſt.2.q. 1.ar.1.quæſt. 1.c./.q.2.c./.2m./.diſt.3 q.1.art.2.q.1. c./.d.20. ar.1.q.1.3m./.4.d.14.q.2.ar.3.q.4 c./.Ȝ.4.cº.55.4m./. Verita. q.24.10.o./.12.10m./.Ma.q.16.5.o./.Spiritu.8.1m./. Opuſc.2. cº.5.Homo.21.

488 Immo omnes illæ rationes, præter ſextam reprobantur.2.d. 7.q.1.2.c. Reſp.Duº. 151º. Dum.151m.

489 A Angelus non eſt miniſter alicuius ſacramenti, nec alicuius tes ſacramentalis.3ª.q.64.7.o./.4.d.5.q.2.ar.3.q.1.2.o./.d.13 qu.ar.2.q.4.c./.4m.Ȝ.4.cº.73./.74.prinº. Sacramenti Mi.

489 B Angeli conuentus fidelium viſitare creduntur, præcipue quando ſacra myſteria celebrantur.4. d.13. L. 5m./. Cor.11. lect.3.

490 Angelo miniſtranti ſacramenta, credi debet, non autem dæmoni.3ª.d.64.7.c./.4.d 5.q.2.ar.3.q.1.2.o.

491 Angelus intereſt miſſæ, non vt conſecret, ſed vt orationes ſacerdotis & populi Deo præſentet.4.d.13.L.princº.E.1ª. Cor. 11.lec.3.prinº.B.

492 Angelus non poteſt manducare ſacramentaliter euchariſtiam, nec ſpiritualiter, ſed Chriſtum.3ª.q.80.2.o. / 4.d.9.art. 2.q.5.o.

493 Si angelus aſſumpto corpore maſticaret ſpecies ſacramentales euchariſtiæ, non manducaret ſacramentum, niſi per accidens.4.d.9 ar.2.q.5.2m.

494 Templa conſecrata ab angelis, non debent amplius conſecrari.3ª.q.64.7.c./.4.d.5.q.2.ar.3.q.2.c.

495 Chriſtus ſecundum deitatem & humanitatem, eſt cibus angelorum.4.d.9.ar.2.q.5.1m. 5 Aſcendere.4 6. Corpus.51.

496 Chriſtus ſecundum ꝙ Deus & ſecundum ꝙ homo, eſt caput angelorum.3ª.q.8.4.o./.3.d.13.q.2.ar.2.q.1.o./.4.d.9.ar. 2.q. 5.c./.d.49.q.4 4 5m./.Veri.q.29.4 c /.5m./.Opuſ.3.cº.223./. 1ª.Cor.11.meº.B./.Eph.1.lec.fi.meº.K.

497 Chriſtus ſecundum humanitatem, illuminat angelos.3ª.qu. 8.4.

8.4.c./.3^{m} / q.59 6.c /.3.d.13.q.2.ar.2.q.1.c./.d.14.art.3.q.2. 6.c./.Verit.q.29 4.5^{m}./.Eph.1.li.* Indicium.59.64.65.66.Ma 112.16.31 Mediator.2.

Il. 498 Anima Chriſti poteſt per propriam virtutem, & naturam illuminare omnem creaturam rationalem & etiam ſummum angelum, dando ei gratiam, & ſcientiam.3^{a}.quæſt.13.2.0.*. * Membrum.9. Miraculum. 56. Natiuitas. 25.26.27. Piſcina.2.

Du^{m}.152^{m}. 499 Oppoſitum videtur dicere.2.d.14.q.2.1.c./.q.3.c./.2^{m}./.2.d. 9 1.3^{m}. Reſpondeo Dubio 152.

500 Chriſtus perfectius videt eſſentiam dei, quàm omnes Angeli, & homines.$22^{æ}$.q 175.4 2^{m}./.3^{a}.q.10.4.0./.q.11.4.0./.q 34. 4.c./ q.59.6.c./.3.d.14.ar.2.q.2.c./.q.3.2^{m}./.Verit. q.20.4.c./. * Pſallere.2.

501 Chriſtus non influit angelis, ſecundum humanitatem remotionem prohibentis, nec gratiam eis meretur, nec orat pro eis.3.d.13.q.2.ar.2.q.1.c.

502 Chriſtus nullam ſcientiam didicit ab angelis.3^{a}.q.12.4.0./.q. 30.2.1^{m}./.3.d.14.ar.3. q.6.0.

Lu. 503 Scientia infuſa in anima Chriſti, fuit multo excellentior quã in angelis, quo ad multitudinem cognitorum, certitudinem, & lumen, ſed quo ad modum, fuit econuerſo.3^{a}.q.11.4.0./.6. 1^{m}./.3.d.14 ar.1.q.2. 1^{m}./.ar.5.q.2.c./.q.4.c./.Verit. q.20 3.c. fi./.6.c. Certitudo.10.

504 Anima Chriſti eſt nobilior angelis, corpus Chriſti animabus noſtris, intellectus poſſibilis Chriſti intellectu noſtro agente, ſenſus eius in intellectu noſtro poſſibili, non ex natura, ſed vnione verbi.3^{a}.q.6.3.2^{m}./.3.d.14.artic.1. q.2.1^{m}./.2^{m}. Corpus.59.

505 Omnia quæ ſuperadduntur animæ Chriſti & angelis, eminentius ſunt in anima Chriſti quàm in angelis.3.d.14. art.1. q.2.1^{m}.

Mi. 506 Chriſtus meruit angelis præmium accidentale tantum, ratione cuius ſunt viatores, inquantum nobis miniſtrant. Verit. q. 29.7.5.

507 Omnes angeli cooperabuntur Chriſto in reſurrectione, colligendo partes corporum, ſeu ſpecialiter, Michael & cuſtodes ſingulorum.1^{a}.q.91.2.3^{m}./.q.110 4.1^{m}./. 4. d.43.ar 2. quæſt. 3.0./.ar.3.q.3.c./ 4^{m}./.Po^{a}.q.6.4.prin^{o}./. 1^{a}.Theſ 4.lec.2. medio.B Reſurrectio.7.45.47.52.Cooperari.1.&c. * Sacerdos.8. 41.42.

Gratia. 508 Angeli indigebant gratia, ad hoc quòd conuerterentur in deum, prout eſt obiectum beatitudinis.1^{a}.q.62.2. 0./. quæſt.65. 1.3^{m}.

Du^{m}.153^{m}. 509 Oppoſitum uidetur dicere. 2.d.5.q.2. 1.0. Reſpond. Dubio 153.

510 Angeli indiguerunt gratia, ad merendum.2.d.5.q.2.1.c. * Adoptio.20.21 Conuerſio.5. Eccleſia.4.

511 Angelus & homo poſſunt ſe præparare ad gratiam.1^{a}. q 62. 2.0./.$12^{æ}$ quæſtio.109.6.0./.2.d.5.q.2.1.0./.d.28.4.0./. Verit. quæſt.24.15.0./ Quol.1.q.4.2.0. * Prædeſtinatio.28.49.

512 Vnus & idem actus angeli fuit præparatiuus ad gratiam ex libero arbitrio, & meritorius ex gratia, & fruitionis ex habitu gloriæ.2.d.5.q.2.1. 2.c./.Quol.9.0.

Du^{m}.154^{m}. 513 Immo non poteſt eſſe idem actus numero meritorius, & fruitionis beatæ.1^{a}.q.62 4.c /.5.2^{m}. Reſp. Dubio.154°.

514 Gratia eſt eiuſdem ſpeciei in angelo, & in homine. Ver.q.9.1. 17^{m}./.Ma.q.7.3.12^{m}./.Anima.7.9^{m}.

515 Angelus citius confirmatus fuit in gratia, quàm homo.1^{a}. q. 62.5.1^{m}./.q.100.1.4^{m} /.2.d.23.q.1.1.1^{m}./.2.2^{m}.

516 Eſſe gratiæ, eſt ſupra eſſe naturæ angeli, & hominis. 1^{a}. q.62. 2.2^{m}./ 4.d.5.q 1.ar.3.q.1 c.

517 Deus immediate infundit omnibus angelis, naturam, gratiam & gloriam.2 d.9 1.3^{m}.

518 Gratia & gloria data eſt angelis, ſecundum quantitatem naturalium, non autem hominibus. 1^{a}.q.62.6.0./.q.108. 4.c./. 8 1^{m}./.3^{a}.quæſt.59 8.3^{m}./.1.diſtinct.17. quæſt.1.3.4^{m}./.2.di. 3.L.1.fi./.d.9.5.c./.4.diſt.4.q.2.ar. 5.q.3.1^{m}./.Matth.25.me^{o}. B. C.

Virtus. 519 Virtutes morales ſunt in deo, & angelis, exemplariter tantum.$12^{æ}$.q.7.1.1^{m}./.3.d.33.q.1.4.5^{m}.

520 Actus virtutum, ſunt eminentius in angelis, quàm in hominibus.2.diſt. 29.3.1^{m}. Temperantia.31. *. Diſpoſitio.24.

521 Virtus pœnitentiæ nullo modo eſt in angelis, ſed pœnitentia quæ eſt deteſtatio mali commiſſi, eſt in angelis malis.4.d.14. q.1.ar.3.q.4.0.

522 Actus virtutum cardinalium, diuerſimode inſunt angelis, hominibus, beatis in primo ſtatu, & viatoribus.1.d.29.3.1^{m}. /. Virt.q.5.2.16^{m}.

523 Ea quæ ſunt fidei. ſunt ſupra cognitionem naturalem angelorum, & hominum.$22^{æ}$.q.5.1.c./.4.diſt.10.art. 4. quæſtio.4.c./. Quol.2.6.c.Fides.59.70.71.75.76. * Virginitas. 17. Via.5. 6.11.&c.

524 Angeli habuerunt fidem, & ſpem, & charitatem, ante confirmationem ſuam.$22^{æ}$.q.5.1.0.

525 Fides non eſt in angelis bonis, nec malis.$22^{æ}$.q.5.2.0.

526 Angeli non habent ſpem.3.d.26.q.2.ar.5.q.1.0.

527 Angeli meruerunt, in primo inſtanti ſuæ creationis.1^{a}. quæſt. 63.5.3^{m}./.4^{m}./.6.c./.3^{a}.q.34.3.1^{m}./.3.d.18.3.4^{m}./.Ver.q.29. 8.2^{m} /.Quol.9.8.c. Meritum.

Oppoſitum videtur dicere.2.d.18.2.c./.Virt.q.1.1.2^{m}. Reſpon. ſicut Dubio.679. Du^{m}.155^{m}.

528 Homines, & angeli conueniunt in pœna & præmio.Opuſc.3. c^{o}.184. * Iudicium.63.Meritum. 16.Oratio.72.

529 Omnes angeli in primo inſtanti, quo creati ſunt in gratia, meruerunt, ſed quidam eorum ſtatim impedimentum præſtiterunt ſuæ beatitudinis, mortificantes præcedens meritum, & tunc beatitudine quam meruerunt priuati ſunt.1^{a}.quæſ.63.5. 4^{m}.6.c./.3^{m}./.4^{m}.

530 Meritum hominis, eſt efficacius merito angeli, quia eſt difficilius, longius, & virtute Chriſti.2.diſtinctio.9. 8,1^{m}./. diſt.29. 4.4^{m}.

531 Immo homo poteſt mereri maius præmium, quàm angelus. 2.d.9.8.2^{m}./.d.29 4.4^{m}. Reſpondeo ſicut Du^{o}.156°. Du^{m}.156^{m}.

532 Efficaciam merendi in angelis, habent actus miniſterij ratione effectus.ſ. ſalutis humanæ.2.d.5.q.2.2.4^{m}. Mi.

533 Angeli per miniſteria nunc nobis exhibita, merentur ſibi præmium accidentale.2.d.5.q.2.2.c./.2^{m}./.4^{m}./.4. d.50. q.2. ar.1.q 6.0. Mi.

534 Oppoſitum videtur dicere.1^{a}.quæſt.62.9.3^{m}.Reſpondeo Dubio.157°. Du^{m}.157^{m}.

535 Angeli meruerunt ſuam beatitudinem. 1^{a}. q.62. 4.0./.q.63. 4.4^{m}./ 2.d.5 /.3.7.2 c./ Quol.6.8.0.

536 Omnes angeli ex eodem genere actus, ſuam beatitudinem meruerunt conuertendo ſe ad deum. Ideo nullum ſingulare præmium eſt in vno, quod alius non habeat aliquo modo.4. d.46.q.5 1 4^{m}.

537 Angeli beati non ſunt in ſtatu merendi.2.diſtinct.11.quæſtio. 2 1.c.

538 Oppoſitum videtur dicere.2. d.5. q.2.2.c. Reſpond.ſicut Dubio.157 Du^{m}.158^{m}.

539 Angeli beati, non poſſunt proficere in beatitudine.1^{a}.q.62.9. 0 /.2.d.11.q.2.1 8.* Beatitudo.70 Beatus.13.45. Beatitudo.

540 Oppoſitum videtur dicere 4.d.49 q.1.ar.4 q.1 .0.Reſpondeo ſicut Dubio 157°.Et Du^{o}.275°. Du^{m}.159^{m}.

541 Præmium accidentale angelorum, & aliorum beatorum, poteſt augeri, vſque in diem iudicij.1^{a}.q.62 9.3^{m}./.4 d.12.q.1. ar.1.q 2 c./.d 50.q.2.ar.1.q.6.0./.1^{a}.Cor.6.med^{o}. H. Beatus. 13.44.&c. * Conuerſio. 5. Aequalitas. 17. Prædeſtinatio.28. 49.Vtile.1.

542 Deus potuit beatificare angelos, in primo inſtanti ſuæ creationis, mouendo eos in id quod eſt ſupra naturam. Ma. q.16. 4.13^{m}.

543 Angeli boni, ſtatim poſt primum actum meritorium, fuerunt beati.1^{a}.q.62.5.0./.q.63.5.4^{m}./.6.c./ 3^{m}./.4^{m}./. 7.c./. $12^{æ}$.q. 5.1.1^{m}./.2.d.23 q.1.1.1^{m}./.2.2^{m}./.Ma.quę.16 4.c.fi./.13^{m}./. Opuſ.3.c^{o}.189.

544 Immo angeli in eodem inſtanti principio, meruerunt & fuerunt beati.2.d.5.q.2.2.c./.1^{m}./.Quol.9.8.0. Reſpondeo Dubio.160°. Du^{m}.160^{m}.

545 Aequalitas angelorum, quo ad præmium eſſentiale, promittitur hominibus, non autem quo ad alia.4.d.47.q.2.art.2.2.3. 3^{m}./. Anima.20.11^{m}.

546 Deus eſt beatus naturaliter per eſſentiam, ſed angelus & homo, per gratiam, & participatiue. 1^{a}. q 26.1.2.0./. $12^{æ}$.q.3. 1. 1^{m}./.2. 1^{m}./ 4^{m}./.2.d.4.1.c./.3.d.27.q.2.2.c./.4.d.49.q.1.art. 2.q.1.1^{m}.

547 Deus per eſſentiam eſt beatus, angelus autem per vnicam operationem, ſed homo per multas in via, & per vnam in patria.$12^{æ}$.q.3.2.4^{m}./.q 5.1.1^{m}./.7.c./.Vi.q.1.8.9.Beatitudo.78.

548 Omnes angeli primæ hierarchiæ, aſſiſtunt deo, quia angeli qui aſſiſtentes dicuntur, ſunt qui a Deo immediate diuinas recipiunt illuminationes.1^{a}.q.112.3.0 /.4.c./.2^{m}./.2. d.10.20. Aſſiſtere.

549 Soli angeli primæ hierarchiæ aſſiſtunt deo.1^{a}.q.112.3.0./.4. 2^{m}./.2.d.10.3.1^{m}./ 2^{m}./.Iob.1.lec.2.prin^{o}.D.Aſſiſtere.2.

550 Nullus angelus ſecundæ hierarchiæ, aſſiſtit deo. 1^{a}.q.112.3. c./.4 2^{m}./.2.d.10.3.1^{m}.

551 Omnes angeli beati, aſſiſtunt ſemper deo, inquantum immediate vident deum.1^{a}.q.112.3.0.

552 Dominationes non mittuntur, nec aſſiſtunt deo, tamen miniſtrant imperatiue, non autem exequutiue. 1^{a} q.112.4.c./. 1^{m}./.2.d.10.5.0./.1^{a}.Corin.15. lec.3.med^{o}.L./.He.1. fin.K./. Dominatio.2.3. * Incarnatio.7.Iudicium.64.&c.Mille.2.Purgatorium.5. Mi.

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Mi. 553 Numerus angelorum miniſtrantium,& aſſiſtentium deo, exponitur.1^a q.112.4.2^m./.2.d.3.q.1.3.5^m./. d.10.3.2^m.

554 Angeli in hoc quod deo miniſtrant, & merentur,non habent laborem nec tedium.2.d.5.q.1.3.3^m./. q.2 a.ar.4.

Mi.Miſſio. 555 Miſſio angelorum ſicut,& diuinarum perſonarum,ſcilicet inuiſibilis,& viſibilis,eſt duplex.ſ.interior,ideſt, ad effectum intellectualem,ſcilicet ad illuminationem: & exterior,ideſt ad effectum corporalem. Primo modo conuenit omnibus angelis,non autem ſecundo modo.1^a.quæſt.112.2.1^m./. Hæ. laſt. ſi ſi.I.

556 Mitti conuenit angelis,inquantum de nouo ex diuino imperio applicantur ad aliquod miniſterium.1^a.q.112.1.0.Annunciatio.34.

557 Angeli non mittuntur ad aliquod miniſterium, niſi inferiores,ſecundum Dionyſium,non autem ſuperiores.1^a. quæſtio.112.2.0./.1.d.15.q.1.1.4^m./.2.d.1.q.1.4.2^m./.d.10.2.0./.ʒ.3.c^o.80.prin^o./.Iſa.6.me^o.I./.1^a.Cor.15.lect.5 me^{ii}.H./.Hæ.1.ſi. k.

Du^m.161. 558 Immo purgationis miniſter,miſſus eſt vnus de ſeraphin.1^a.q.113.2.2^m./.Iſa.6.me^o.K. Reſpondeo.Dubio 161.

559 Sed Gregorius dicit expreſſe, & vult,quòd tantum inferiores angeli mittantur ad nos. Et hoc dicit eſſe,propter ordinem diuinę legis, vt inferiora reducantur in deum per media.Quod autem dicitur de ſeraphin miſſo,dupliciter ſoluit, ſcilicet vno modo quod ille angelus purgans, dicatur ſeraphin æquiuoce,ſcilicet non ab ordine,ſed ab actu quem tunc exercuit,quia igne purgauit, & ſeraphin dicitur incendium. Alio modo ſoluit, quod dicatur proprie ſeraphin ille qui eſt de ordine illo. Et dicitur purgare,non quia ipſe immediate purget,ſed quia eius authoritate, vel quia percepta ab ipſo illuminatione, inferior angelus purgauit. Et ponit Exemplum.ſicut dicitur Papa vel epiſcopus abſoluere,quando autoritate ipſius aliquis abſoluit. Et ideo propter reuerentiam angelus inferior qui viſionem formauit, reddeucit in deum primo,& in ſeraphin ſecundo. Ac ſi diceret.Ego purgo te,per lumen receptum à deo, mediante ſeraphin.1^a.q.112.2.2^m./.Iſa.6.me^o.K. * Eccleſia.5. Fides.59.70.71.75.76. Gloria.17. Maria.46.&c.

560 Solis quinque ordinibus inferioribus, conuenit mitti in miniſterium.1^a.quæſt.112.4.0./.2.d.10.3.0./. Opuſ.53.5^m./.Hæ.1.ſi I.

561 Eorum enim tantum nominibus aliqua exequutio datur intelligi.1^a.q.112. 4.c.

562 Angeli non mittuntur,ad operationes actuum naturalium.2.d 37.q.3.3.c.ſi.

563 Angeli miſſi, non retardantur a contemplatione dei propter exequutionẽ miniſterij, ſicut actio intellectiua remittitur in nobis.1^a.quæſt.64.4.3^m./.quæſt.112.1.3^m./. 2.2^æ.q.181.4.4^m./.2.d.10.4.0./.4.d.44.q.2.art.3.q.2.c./.q.3.ar.3.quæſt 3.8^m./. Dionyſium.4.Lect.7.

564 Actiones angelorum, miniſteria vocantur, & propter hoc dicuntur in miniſterium mitti.1^a.quæſtio.112.2. c.ſi./.Hæb. 1. ſi.I.

565 Mitti conuenit æquiuoce angelis,& perſonis diuinis.1^a.quæ.112.2.3^m./.1.d.15.q.1.1.4^m./.2.d.10.2.1^m.

566 Non inconuenit,quod perſona diuina ſimul, & angelus mittantur 1.d.16.4.2^m.

567 Diuinæ perſonę mittuntur ad angelos,& ad alios beatos,per nouas reuelationes tantum.1^a.q.43.6. 3^m./.1.d.15. q.5.art.1.q.3.0./.3.d.10.q.1.ar.2.q.2.3^m.Reuelatio.5.6.

568 Angeli habent miniſterium in apparitionibus veteris teſtamenti,quo ad id quod exterius apparet,& quantum ad id qđ interius efficitur, ſcilicet cognitionem, vel illuminationem, ſed in miſſione uiſibili perſonę diuinæ, habent miniſterium quo ad exterius ideſt ſpecies,non autem quo ad interius,ideſt,gratiam.1.diſt.16.4.0./.2.diſt.8.6.c./.Potentia.q.6.2.4^m./. 7.3^m.

569 Angeli ſunt nuntij, in miſſione diuinarum perſonarum.1.d.15.q.5.ar.1.q.3.2^m./.3.d.3.q.3.ar.2.q.1.2^m. Incarnati.7.

570 Angeli formauerunt ſpecies, viſas in miſſione viſibili ſpiritus ſancti.1^a.q.43.7 5^m./.1.d.16 4.0.

571 Cuſtodia angelorum,eſt quædam exequutio diuinæ prouidẽtiæ,circa homines.1^a.q 113.2.6.c.

Cuſtos. 572 A Angeli deputantur ad cuſtodiam hominum. 1^a.q.113.1.0./.2.d.11.q 1 1.0. Dæmon.71.

572 B Immo Deus cuſtodit hominem. 1^a. q.113 1.2^m. Reſpondeo,ſicut Angelus.573.

573 Deus immediate cuſtodit hominem, quo ad affectum inclinandum ad bonum, ſed mediantibus angelis,quo ad intellectum illuminandum.1^a.q.113.1.2^m./.2.diſt. 11.q.1.1.1^m./. 2^m./.Ma.q.16.2.0.

574 Superiores angeli, cuſtodiunt electos, ad maiorem gradum gloriæ.1^a.q.113.2. 3^m./.3.1^m.

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575 Soli angeli infimi ordinis, ſunt cuſtodes particularium hominum.1^a.q.113.3.0./.2. diſt.11. quæſtio.1.2.0./. ʒ.3.ca^o.80. ſi. B.

576 Vltima hierarchia,habet officium cuſtodiendi, & dirigendi homines,ſecundum quandam limitationem.2.d 9.3.c./.d.11. q.1.2.c./.1^m./.3.d.3.q.3.ar.2.q.2.c. Officium.2.inſ.

577 Angeli cuſtodiunt particulares homines, archangeli prouincias,principatus totam naturam humanam,virtutes corpora, poteſtates ſupra dæmones, ſed dominationes ſupra bonos ſpiritus habent cuſtodiam.1^a.q.113.3.c.

578 Immo principes limitantur ad vnam prouinciam, archangeli ad vnum hominem ad vtilitatem communitatis, angeli vero ad propria hominis.1.q.108.5.6.0./. 2.d.9.3.c.ſi./.diſt.11.q.1.2.3^a.q./.4^m./.3.d.3.ar.2.c./.ʒ.3.c^{ii}.80.ſi. A./. Opuſc.3.ca^o.126.ſi./.Eph.lect.8.Col.lect.4.ſi.B.Reſpondeo.Du^o.162. Du^m.162^m.

579 Bonum commune ciuitatis,vel gentis, diſpoſitio regnorum, & mutatio dominationis de gente in gentem, & inſtructio principum de adminiſtratione regiminis,pertinent ad ordinem principatuum.ʒ.3.c^{ii}.80.ſi.B. Dominatio.3.

580 Singulis ſpeciebus rerum corruptibilium deputantur ſinguli angeli,ſicut ſingulis indiuiduis incorruptibilium, ſcilicet hominibus.

581 Quidam angeli, cuſtodiunt vnam prouinciam, & aliqui vnã perſonam tantum.2.d.11.q.1.2.c.

582 Quilibet homo,habet tantum vnum angelum cuſtodem.1^a.q.113.2.0./.2.d.11.q.1.3.0.

583 Immo aliquando vnus homo, habet plures angelos cuſtodes.1^a.q.113.2.1^m./.2.d.11.q.1.2.4^m. Reſpon^o. Du^o.163. Angelus.584.&c. Du^m.163^m.

584 Singulis hominibus vt ſunt ſingulares perſonæ,dantur ſinguli angeli,ſed vt partes collegij,habent vnum in communi.1^a.q.113.2.1^m./.3.c.

585 Prælatus cuſtoditur vt perſona particularis ab angelo, ſed vt prælatus,illuminatur ab archangelo, vel a principe. 1^a.q.113.2.1^m./.2.d.11.q.1.2.4^m.Officium.2.

586 Sicut vnicuique homini datur ad exercitium vnus angelus bonus,& alter malus,ſic ſingulis gentibus duo ſpiritus præponuntur.ſ.vnus bonus, & alter malus.2.d.11.q.2 5.c.

587 Angelus circa hominem quem cuſtodit,dupliciter operatur, ſcilicet modo noſtro,ideſt ſenſibiliter,& modo ſuo ideſt inſenſibiliter.1^a.q.113.1.3^m. d.11.q.1.1.6^m./.Ver.q.11.3.c.prin^o./.1.Cor.11.lect.3.prin^{ii}. B. 3I.

588 Cuſtodia angelorum principaliter ordinatur ad illuminationem, ſecundario vero ad arcendum dæmones, & alia huiuſmodi.1^a.q.113 5.2^m.

589 Angeli dantur ad cuſtodiam ſtatim a conceptione hominis poſt infuſionem animæ rationalis.2.d.11.q.1.3.c./.3^m.

590 Immo angeli dantur ad cuſtodiam, a natiuitate hominis.1^a.q.113.5.0. Reſpondeo Dubio 164. Infra.562. Du^m.164^m

591 Idem angelus cuſtodit matrem, & infantem,quàmdiu eſt in vtero eius.1^a.q.113.5.3^m.

592 A Oppoſitũ videt̃ dicere.2.d.11.q.3.3^m.Reſpon^{ii}. Du^o.165. Du^m.165^m

592 B Gratuita eſt ſanctis angelis ſacrata, & pia ſignificatio ſcđm gloſam,vnde Aug.ait quod Dęmones quibuſdam rebus ſenſibilibus alliciuntur,non ſicut animalia cibis, ſed ſicut ſpiritus ſignis.1^a.Cor.11.lect.3.me^o.E.

593 Angelus non deſerit hominem quem cuſtodit,vſque ad mortem.1^a.q.113. 4.c./.6.0./.2. d.11.q.1.3.c./.4.0./. Verit.q.5.7.2^m./.Spiritu,6.16.

594 Angeli pugnant ad inuicem pro cuſtoditis, non quidem per contrarietatem voluntatum,ſed quia contraria ſunt merita, de quibus conſulunt voluntatem dei.1^a.q.108.6.c./. q.113.8.0./.2.d.11.q.2.5.0./.4.d.45.q.3.3.3^m.

595 Angeli non dolent de damnatione cuſtoditorum, ſed gaudẽt de iuſtitia diuina.1^a.q.113.7.0./.2.d.11.q.1.5.0./.4.d.43.art.5.q.1.3^m./.d.45.q.2.ar.2.q.1.4^m./. Opuſ.10 ar.37./. Opuſc.11.ar.29./.30./.Opuſc.53.18^m. Iudicium. 64.

596 Homo in ſtatu innocentiæ,indigebat angelo cuſtode, propter pericula ab extrinſeco tantum.1^a.q.113.4.2^m./. diſt.11.q.1.3.2^m. Adam.88.

597 Chriſtus non habuit angelum cuſtodem, ſed miniſtrum, & hoc quo ad paſſibilitatem corporis tantum.1^a. q.113.4.1^m./.2.d.11.q.1. 3.6^m./.7^m.

598 Oppoſitũ vr̃ dicer̃.2.d.11.q.1.3.6.Res^o.Du^o. 166. Gloria.17. Du^m.166^m

599 Sanctificatis in vtero,deputat̃ angelus cuſtos.2.d.11.q.1.3.2^m.

600 Damnandis deputantur angeli cuſtodes, qui retrahunt eos a malis.1^a.q.113.4.3^m./.5.1^m./.2.d.11.q.2.3.5^m./ 4.6^m.

601 Antichriſtus habebit angelum cuſtodem, quia hoc auxilium eſt conceſſum toti naturæ humanæ.1^a.q.113.4.3^m./. 2.d.11.q.1.3.5^m. * Gloria.17.

602 Homines uel animæ nõ deputãtur ad cuſtodiã hominũ, quia non habent gradus in natura ſicut angeli. 1^a. q.64.4. 2^m./.2.d.9.8.5^m./.3.d.35.q.1.ar.4.q.3.2^m./.4 d.45.q.1.ar.1.q.3.5^m.

Vide.

* Vtile.

603 Hoc nomen angelus, eſt commune ordini angelorum, & omni ſpiritui caeleſti. 1^{a}.q.108.5.1^{m}./.2 d.9.4.2^{m}./4^{m}./.d.10.a.4^{m}./.Op.3.c^{o}.116.

604 Nominum communium omni ordini aliqua ſumuntur ab eſſentia, vel naturali conditione, vt coeleſtes eſſentiae, angeli, ſpiritus, diuinae mentes, diuini intellectus, & caeleſtes animi aliqua vero a virtute, vt coeleſtes virtutes, aliqua ab operatione, vt angeli. 2.d.9.4.4^{m}.

605 Nominum angelorum, quaedam ſunt communia omnibus quaedam autem propria. 2. d.9.4 4^{m}.

606 Nomina ordinum angelorum aſſignantur, & exponuntur. 1^{a}. q.108.5.0./.2.d.9.3.4.0./.℥.3.c^{o}.80./.Opuſcu.3.c^{o}.126./.Col. lect.4 fi.

607 Nomina ſpecialium ordinum, ſumuntur a donis ſuperadditis. Ideo magis poſſunt aequiuocari, cum nominibus generalibus, ſumptis a uirtute, uel operatione, quam cum ſumptis ab eſſentia. 2.d.9.4.4^{m}.

608 Vltimus ordo, ſpecialiter nominatur angelus. 1^{a}. q.108.5.1^{m}./.22^{e}.q.169 1.1^{m}./.2.d.9.4.2^{m}./.d.10.2.4^{m}./.4. d.15.q.4.art.3.q.1.2^{m} /. Opuſ.3.c^{o}.126.fi.
Immo & naturae nomen eſt, & officij, naturae quidem, quia conditionem naturae exprimit, ſcilicet eſſe manifeſtatiuum omnium ſuperiorum, unde & nuntius dicitur, & eſt nomen officij, quo ad exterius minifterium. 2.d.9 4.2^{m}. * Metaphora.6.7. Perſona.14. 17 18 19

609 Angelus eſt nomen officij tãtũ, nõ naturae. Mat.15. prio^{o}.C.

610 Omnis ordo angelorum, ub eo nomen & rationem recipit, quod eſt vltimum potentiae ſuae, ad capiendum rerum cognitionem, in uiſione diuinae eſſentiae. 2.d.11.q.2.2.c.fi.

611 Nomen cuiuslibet ordinis, ſignificat participationem alicuius perfectionis, quae eſt in deo, ſicut nomen uirtutis, ſignificat participationem diuinae uirtutis. 1^{a}.q.108.5.2^{m}.

612 Proprietates, & officia in ordinibus angelorum & eccleſiae, accipiuntur ex nominibus eorum. 3^{a} q.67.1.c.

613 Superiores ordines angelorum denominantur a ſuperioribus donis. Col. lec.4.fi.A.

614 Omnes ordines primae hierarchiae denominantur ex hoc, qđ attingunt deum. Col.lec.4.fi.A.

615 Omnes ordines primae hierarchiae, nominantur ab operationibus circa deum, ſecundae vero a poteſtate non limitata, tertia autem, ab actibus limitatis ad vnum hominem, vel ad unã prouinciam. 1^{a}.q. 108.6.c./.2.d.9.3.c./. d.11.q.1.2.0.

616 Principatus in communi, intelligitur in nomine hierarchiae, ſed in ſpeciali ut determinatur ad unam prouinciam, eſt nomen unius ordinis 2. d.9.4.1^{m}.

617 Dominatio participatiue eſt proprium nomen unius ordinis angelorũ, ſed per exceſſum, conuenit ſoli deo. 1^{a}.q.108.5 1^{m}.

618 Virtus eſt nomẽ proprium, unius ordinis angelorum, & eſt cõmone omnibus angelis. 1^{a} q.108.5.1^{m}./ 2.d.9.4.3^{m}./. d.11.48. q.1.ar.4.q.3.c / Opuſc.5.c^{u}.126.

Lu. 619 Moyſes nominauit angelos, nomine lucis, uel coeli, non autem proprie, quia loquebatur populo rudi, ſcilicet iudaeorum. 1^{a}. q.51.1.1^{m} /.q.67 4.c./ 2.d.1. q.1.6.7^{m}./ 4.d.43.ar.3.q.3.2^{m}./ Po^{a}.q.3 18 4^{m}.

Lex. 620 Lex uetus data fuit a deo, per angelos. 12^{e}. q.98.3.0./.6.b./. Iſa.6.me^{o}.D.Gal.3.lec.7.fi.H./.Gal.2.lec.4 me^{o}.D./ He.lec.1.prin^{o}./.c^{o}.2.lec.1.prin^{o}.E.lec. a prio^{u}./.c^{o}.5.prin^{u}. ^{u} Altare.7.Amor.30 31.1 56.

In cõi. 621 Angeli nullam habent aureolam. 4.d.47.q.1.art.2.q.3.3^{m}./.d. 49.q.5.ar 4 q.2.0./.1^{e}.Cor.7.lec.5.1.

622 In angelis ſunt habitus. 12^{e}.q.50.6.0./.q.51.1.c.

Du^{m}.167^{m}. 623 Immo habitus uel diſpoſitio, non eſt in angelis. 12^{e}.q. 49.4.c. /.3.d.23.q.2.1.1.c. Reſp. Du^{u}.167°. Sicut angelus. 624.

624 In angelis ſunt habitus alterius rationis, quam in hominibus. 13e q.50.6.0./.q.51.1.c. Vel Du^{o}.10.

625 In angelis eſt aliquid de vita actiua, ſed non diſtinctum a contemplatiua. 22e.q.181.4 2^{m}.

626 Perſona nobiliori modo eſt in angelis, quàm in hominibus. 2.d.3.q.1.2.0. ^{u} Forma.8.9.111.114.159.161.164.167.

627 Angelis conuenit orare. 22e q.83.10.2^{m}./.4.d.15. q.4.ar.6 q. 2.2^{m}. *Ingenit om.1.

628 Angeli offerunt orationes noſtras deo. 2.d.11.q.1.1.3^{m}./.4.d. 45.q.3.2.3^{m}.
* Iuramentum.4.Mediator.1.

629 Angeli deo comparati, ſunt materiales & corporei, nõ quòd in eis ſit aliquid de natura corporea. 1^{a}.q.50.1.1^{m}.

630 In angelis non poteſt eſſe malum naturae, quia non eſt in eis potentia quam poſſunt acquirere uel amittere, uel per quam eſſent transmutabiles. 2.d.5.q.1.1.1^{m}./.Opuſc.9.q.47./.Meta. 12.lec.fi.me^{o}. G. ^{u}Metaphyſica.10.11.

631 Angelis non conuenit generatio. 1.d. 4.q.1.1.2^{m}./.2.d.1. q.1. 4.c./.Po^{a}.q.2.1.7^{m}. /.q.3.q.29^{m}. ^{u}Pater.69.

632 Generatio & corruptio inter contraria, non conuenit angelis, nec caelis, ſed pro creatione & annihilatione conuenit omni creaturae in potentia. 2.d.5.q.2.1.1^{m}./.Verit.q.5.2. 6^{m}.

2. * Proximus.1.punitio.4. Purgatorium.5.

633 Auguſtinus pauca de angelis, aſſerere uoluit. 2.d. 6.1.c./.d.8. 1.1^{m}. Haereſis.124.128.&c. Iudicium.85. Membrum.11. Memoria.19. Miraculum. 35. &c. Aequalitas.17. * Reſurrectio.52. Theologia.19. Vita.35.36.

¶ Anglia. Vſura.214.

¶Angulus. Grando. Triangulus. Viſio.18. Viſus.11.

¶Anguſtia. Ariſtoteles.6. Caſtitas.21. Miſericordia.32. Tribulatio.17. Triſtitia.3.

¶Anhelare. Daemon.86. Superbia.24.

1 ¶Anima non eſt ſuum eſſe nec ſua potentia, nec ſua actio. 1. q.54.1.2.3.c./.q.77.1.0. Angelus.61. Eſſe.

2 Oppoſitum uidetur dicere a ſimili. 1^{a}.q.50.2.3^{m}./.q.61.1.0. Reſp. ſicut Du^{u}.113°. Et ſicut eſſe.88. Du^{m}.168^{m}.

3 Anima uerius habet eſſe ubi amat, quàm ubi eſt, non quidem ſecundum eſſe ſubſtantiale, ſed ſecundum ſuum eſſe nobile, ſcilicet ſecundum ſuam perfectionem vltimam. 1.d.15.q.5.3. 2^{m}./.Meta. ^{u}Bonitas.165.&c.179. Cinis.3.

4 Animae rationali proprie conuenit eſſe & fieri, non autem ceteris formis. Spiritu.2.8^{m}.
* Daemon.72.

5 Anima rationalis, habet eſſe abſolutum, non ut forma, ſed ut propinqua ſimilitudini dei. 1. diſt.8. q.5.2. 1^{m}./.5^{m}./.2.diſ. 19.1.0./.Spiritu.2.c.fi. Aſſimilatio. 4. Attingere.3.
* Deus.47.49.50. Forma.154. 160. Homo.1. &c. Idolatria.4. Infra.18 &c.

6 Oppoſitum uidetur dicere. 1^{a}. q.90.1.0. Reſp. Du^{u}.169°. Et ſicut Du^{o}. 1126^{u}. Du^{m}.169^{m}.

7 In homine non poteſt eſſe alia anima, praeter rationalem. 1^{a}. q.76.3.0 / 6.1^{m}./.q.118 2.2^{m}./.℥.2.c^{u}.58./.Lib^{o}.4.c^{o}.80.81. 2^{m}./.Po^{a}.q.3.9.9^{m}./.10.c.fi./. Aia.11.0./.Qu.1 6.0./.Qu.3.4. c./.Quo.9.11.c.fi /.Qu.11.5.0./.Opuſ.3.c^{u}.90.91.92./.1.Theſſ. lec.4./ 1^{e}.Theſſ.fi./.He.4.lec.4.med^{o}. D. ^{u}Liber.9.10. Phyſica.2.3.

8 In homine non poteſt eſſe alia forma ſubſtãtialis, praeter animam rationalem. 1^{a}.q.76.3.0./.3^{a}.q.75.6.2^{m}./.3.d.1. q.1.art. 3.q.1.2^{m}./.3^{m}./.4.d.44.q.1.ar.1.q.1.4^{m}./.q.2.3^{m}./.℥.2.c^{o}.58. /.Li^{u}.4.c^{o}.80.2^{m}./.Ver.q.10.1.2^{m}./.Po^{a}.q 8.4.2^{m}./. Quo.1.6. 0./.Quol.3.4.c./.Quol.11.5.0./. Spiritu.3.4.c./. Anima.9.c./. Anima.2./.1^{e}.Cor.15. lec.fi.me^{o}.

9 Impoſsibile eſt, eſſe ſimul plures animas, in eodem corpore. 1^{a}.qu.76.3.c./.℥.2 c^{u}.58 /.Li^{u}.4.c.80.2^{m}./.Veri.q.10.2.2^{m}./. Po^{a}.q.2.4 /.2^{m}./.Spiritu.3.4.c./.Anima.9.c.fi./.Opu.3.c^{o}.90 91.92.93./.1^{e}.Cor.15.lec.fi.me^{o}.

10 Anima rationalis non recipit eſſe a deo, niſi in corpore. 1^{a}. q. 90.4.0./.q. 118.3.0./.3^{a}.q.6 3.4.0./.1. d.8.q.5.2.6^{m}./.2.diſ.3. q.1.4.1^{m}./.d.17.q.2.2.0./ d.32.q.2.3.4^{m}./.℥.2.c^{o}.83./.Verit. q.19.1.c.fi.I./.Po^{a}.q.3.10.0./.Opuſc.30.lect.4.

11 Anima rationalis non fuit producta in eſſe, ante corpus 1^{a}.q. 90.4 0./.q.91.4.3^{m} /.22^{e}.q.164 1.4^{m}./.3^{a}.q.6.3.0 /.4.c./.2^{m} /.1.diſtin 8.q.5.2.6^{m}./.2.diſtin.3.q.1.4.1^{m}./.℥.2.c^{o}.83:/.84./. 85.1^{m}./.Li^{o} 4.c^{o}.33.fi./.34.7^{m}./.Verit.q.19.1.c./.Ma.q.5.4. c./.Opuſc.28.c^{u}.fi./ Meta.12.lec.3.me^{u}.F. * Similitudo 11. 12. Status 7.8.

12 Corpus adueniens animae rationali, trahitur ad illud eſſe, in quo anima ſubſiſtit. 1^{a}./.q.76 1.5^{m}./.3^{a}.q.25.4 c./. 1.d.8.q.5. 2.1^{m}./.2^{m}./.d.15.q.5.3.c /.2.d.1.q.2.4.2^{m}./. d.19.1.3^{m}./.3.di. 2.q.1.ar.3.q.1.2^{m}./.4.diſtinc.44.q.1.artic.1.q.2.1^{m}./.℥.4.ca^{u}. 81 3^{m}./.Po^{a}.q.1.9.20^{m}./.Quol.10.6.3^{m}./.Spiritu.2.c.fi./.3^{m} 8^{m}./.Anima.1.1^{m}./.14^{m}./.17^{m}./.18^{m}./.14.11^{m}./. Opuſc.9.q. 34. Accidens. 19.

13 Anima dependet a corpore in eſſe quo ad principium, non quo ad finem: ideo manet deſtructo corpore. 1^{a} q 76.1.5^{m}./. 6^{m}./.2.2^{m}./.q.90.4.3^{m} /. 12^{e}.q.2.5.c./. q 4.5.1^{m} /.d.8.q.5.2. 6^{m}./. 2.d.17.q.2.2.4^{m}./.℥.1.c^{u}.80./.81 /.86.3^{m}./ Veri.q.19.1. c.fi.I./.Po^{a}.q.1.9.c./.10.16^{m}./.Anima.1.2^{m}./.3.c.fi./.14 9^{m}./. Ro.lec.3.prin^{u}.D.

14 Anima rationalis, recipit eſſe & influentiam medio modo, ſcilicet non dependens a materia, ſicut angeli, ſed in materia, ſicut formae materiales. Veri.q.19.1.c.fi.k. * Tempus. 5 6. Vniuerſum.5.6.

15 Anima rationalis, non eſt in ſemine, ſecundum propriam ſpeciem, ſed ſicut in uirtute actiua, ſic formae corporales in uirtutibus coeleſtibus. Potentia. quaeſtio. 3. 11. 4^{m}. Coelum.66.

16 Anima rationalis, eſt tota in toto, & tota in qualibet parte corporis ſui. 1^{a}.q.8.2.3^{m}./.q.76.8.0./.quaeſt.93.3.c./. 3^{a}q.46.7. c./.1.diſtin.8.q.5.3.0./.4.d.23.quaeſt.2. art.3. q.1.1^{m}./.℥.2.c^{o}. 72./.Li^{o}.4.c^{o}.67.fi./.Spiritu.4 0./.Anima.10.0./.Opuſcul.61. c^{o}.47 /.

Duᵐ.170ᵐ. 17 Immo potentiæ animæ ſunt perfectiones proportionatę partibus animalis.1ª.q.76.8.2ᵐ. Reſpondeo Dubio 170. corpus. 32. 33.

Locus. 18 Anima rationalis non eſt intra terminos quantitatis, vt in loco, ſed vt forma.2.d.8.5.2ᵐ.Angelus.97.infra.

19 Anima rationalis non habet eſſe in loco niſi per accidens, i. per corpus, cui eſſentialiter coniungitur.1.d.15.q.5.3.3ᵐ./3.d.15.q.2.ar.1.q.2.3ᵐ.

20 Ridiculum eſt dicere, quòd animæ rationali, vel alicui ſpirituali ſubſtantiæ, ſit locus aliquis naturalis. 1ª.q.102.2.2ᵐ.

21 Aīa měſuratur tpe, ſecundũ eſſe in corpore, ſed vt ſubſtantia ſpiritualis, menſuratur æuo.Poª.q.3.10.8ᵐ. vel Angelus.202.

22 Aīa ſecundum ſe, eſt ſupra tempus, ſed actus eius per accidẽs menſurat tpe primi motus: rõne corporis.1ª.q.118.3.c./.128.q.55.3.3ᵐ./q.113.7.5ᵐ./.4.d.17.q.1.ar.5.q.2.3ᵐ./q.3.1ᵐ.

Diuiſio. 23 Anima triplex, ſ. uegetatiua, ſenſitiua, & intellectiua.1ª.q.78.1.ar.1./.1./.Opuſc.43.c.

Corpus. 24 Aīa rationalis dupliciter impedit a ſuo corpore, ſ. contrariè, i. reſiſtẽdo: & priuatiue. i. deficiẽdo: ſed in ſtatu innocentię, ſecundo modo tantum, Veri.q.18.8.3ᵐ./.7ᵐ. *Actio.4.25. 186. Angelus.82.105.

25 Aīa nõ impeditur a ſuo corpore, vt eſt perfectibile ab ea, ſed vt hẽt aliquid repugnans animæ.1.q.75.3.2ᵐ./.3ᵐ.4.d.49.q.1.art.4.q.1.c./.d.50.q.1.1.4ᵐ./.5ᵐ./Veri.q.13.3.3ᵐ./.2ᵐ./.Poª.q.3.10.17ᵐ./.q.5.10.6ᵐ./.Spi.2.7ᵐ./.Aīa.1.1ᵐ. *Applicatio.1.&c.Ars.29.Aſſimilatio.19.&c.Audacia.12.Baptiſmus.152.Beatitudo.76.&c.Bonitas.188.Caracter.14.&c.Coactio.3.&c.Cõuenientia.1.Corpus.4.32.33.36.37.38.43.59.63.&c.

26 Aīa rõnalis dupliciter indiget corpore; ſ. vt obiecto, & vt ſubiecto, uel organo.1ª.q.75.3.3ᵐ./.2.d.19.1.6ᵐ./.3.d.31.q.2.4.c./.4.d.50.quæ.1.1.4ᵐ./.Poª.q.3.9.22ᵐ./.Quol.7.11.3ᵐ./.Quol.10.6.1ᵐ./.Aīa.1.10ᵐ./.Aīa.1.le.2. *Dæmõ.1.118.119.Diffinitio.37.Error.10.Euchariſtia.130.255.

27 Aīa quā habemus a deo, in tribus eſt nobilior corpore, quod habemus a patre & matre. ſ. quia eſt incorruptibilis, imperãs, & aſſimilans. Opuſc.61.c.13. *Finis.128.Forma.59.Formatio.Generatio.40.&c.Gratia.2.3.58.113.115.

28 Aīa rõnalis hẽt aliquas virtutes: in quibus non cõicat corpus. 1ª.q.70.3.c./.q.76.1.4ᵐ./.q.77.5.0./.q.118.2.c./.2.d.17.q.2.1.1ᵐ./.2ᵐ./.d.19.1.c./.3.2.cº.59.7ᵐ./.Spiritu.2.4ᵐ./.13ᵐ./.19ᵐ./.4.3ᵐ./.Opuſc.3.cº.89./.92.

29 Aīa rõnalis hẽt aliquas operationes, in quibus nõ cõmunicat corpus. 1ª.q.75.2.0./.q.76.1.c./.1ᵐ./.q.77.5.0./.2.d.1.q.2.4.4ᵐ./.d.17.q.2.2.0./.d.19.1.c./.6ᵐ./.3.d.31.q.2.4.c./.3.2.cº.58.ſi./.L1º.4.cº.81.3ᵐ./.Poª.q.3.9.c./.11.c./.Quol.10.6.0./.Spiritu.2.c.ſi./.2ᵐ./.Anima.1.11ᵐ./.Opuſ.3.cº.92.2ᵐ./.Me.12.lec.3.meº.ſ.

30 Partes corporis dupliciter cõparãtur ad aīam, ſ. vt materia, & & inſtrã. Primo mõ ſunt pp perfectũ eſſe ſpẽi, ſcdo aũt modo pp operõnes.4.d.44.q.1.2.2.q.1.1ᵐ.corpᵘˢ.32. *Indiuiduũ.14.

31 Vna pars corporis dĩ principalior alia, quia eſt organum principalioris potentiæ animæ. vel quia eidem potentiæ principalius deſeribit.1ª.q.76.8.5ᵐ.

32 Aīa eſt cã efficiens, finis, & formalis ſui corporis. 1ª.qu.90.2.1ᵐ./.2.d.17.q.2.2.5ᵐ./.4.d.44.q.1.art.2.q.1.c./.aīa.8.c./.Quo.3.20.0./.Aīa.2.le.7.ſi. *Infirmitas.1.2.4.&c.Innocentia.7.Iuſtitia.64.68.69.Iuſtificatio.41.42.Mercea m.37.&c.Mulier.4.Mutilatio.

33 Anima rationalis eſt forma ſui corporis. 1ª.q.76.1.7.8.0./.q.90.4.c./.q.91.4.3ᵐ./.4.d.43.2.ar.q.1.1.3ᵐ./.d.44.q.1.ar.1.q.1.c./.S.2.cº.56.59.68.69.70./.Veri.q.26.1.3.c./.Quol.3.7.c./.Quol.7.q.3.2.0./.Quol.10.6.4ᵐ./.Spiritu.2.0./.Anima.1.2.ſi./.10.c./.19.0./.Opuſc.3.cº.90./.Iob.4.lec.3.ſi. Intellectus.18. *Obedient.2.26.Occidere.16.17.

Duᵐ.171ᵐ. 34 A Immo aīa nõ eſt forma, neq; natura, cũ moueat ad cõtraria. Aīa.2.le.3.Reſp.Duº.171. Actio.44. *Operacio.47.Pars.42.43.44.Patec.20.Peccatum.183.&c.167.&c.332.&c. Proportio.1.6.Prouidentia.45.Redundantia.Reſurrectio.14.Rex.4.Sabbatum.6.Semen.8.15.&c.Virtus.181. Viſus.1.Vita.23.Vinere.2.3.Vnctio.17.Vnitas.53.Vniuerſum.5.6.Vox.2. Vſura.195.Chriſtus.9.15.179.

34 B Duę aīę nõ ſunt in eodẽ corpore.1ª.q.52.3.b.forª.55.146.

Eſſentia. 35 Anima nõ eſt de eſſentia dei.1ª.q.90.1.0./.2.d.17.q.1.1.0./.3.2.cº.85./.Opuſc.3.cº.94./.Pſ.3.ſi.0./.Io.11.le.c. Hereſis.58.

Duᵐ.172ᵐ. 36 A Oppoſitum videtur dicere.1ª.d.8.q.5.2.1ᵐ./.5ᵐ. Reſpon. Duº.172. *Actus.25.186.Adam.18.

36 B Propriæ animæ intelliguntur illæ uires, quæ ſunt actus corporalium organorum. ſ. vires ſenſitiuæ.1ª.q.95.1.1ᵐ./.q.97.3.c.prinº./.1ª Cor.2.le.3.prinº.E.

37 Anima rationalis eſt in genere ſubſtantiæ, vt principium, & vt ſpecies.2.d.3.q.1.6.c. *Angelus.60.&c.286. Animal.14.7.ſi.b.Appetitus.50.Aſſimilatio.4.&c.Caracter.14.&c.Cęlum.8.66.80.98.99.153.&c.

38 Oppoſitum uĩ dicere.1ª.q.75.4.2ᵐ./.7.3ᵐ.Rñd.Duº.173. Duᵐ.173ᵐ.

39 Anima rationalis eſt forma immaterialis, quo ad operationẽ, ſed materialis, quo ad eſſe. 1ª.q.76.1.1ᵐ./.2.d.17.q.2.1.1ᵐ./.2.5.ſi./.4ᵐ./.d.18.q.2.1.6ᵐ./.Ve.q.19.1.6.ſi.3./.Spiritu.2.c.ſi./.4ᵐ./.13ᵐ. *Culpa.3.Cura.1.2.3.4.

40 Anima magis propriè dicitur rationalis, quam intellectualis.2.2ª.q.83.co.2ᵐ./.2.d.3.q.1.6.c./.2ᵐ. *Finis.56.57.

41 Intellectiuum principium, i. anima eſt propria hominis forª.1ª.q.76.1.c. *Formatio.Gratia.3.113.&c.5.118.Habitus.38.68.

42 Aīa eſt quodãmodo oīa: quia per ſenſum eſt oīa ſenſibilia, & per intellectũ, eſt oīa intelligibilia.1ª.q.16.3.c./.q.80.1.c./.q.84.2.2ᵐ./.Anima.13.c.prinº. *Homo.6.36.Idolatria.4. Imago.21.&c.37.38.Infinitũ.20.Intellectus.2.3.8.9.16.183.193.196.206.242.243.269.279.Iudicium.50.58.

43 Anima per eſſentiam ſuam, eſt ſpiritus, & forma corporis, quia in ea non ſunt duæ formæ, ſicut nec in corpore eius ſunt duæ formæ, ſed anima eſt forma corporis, dans ei omnẽ ordinẽ eſſe perfectũ, ſ. eſſe, eſſe corporeum, & eſſe animatũ, & ſic de alijs. 1ª.q.76.3.c./.3ª.q.75.6.2ᵐ./.Ve.q.16.1.13ᵐ./.q.26.3.c./.Anima.8.c./.1ª.Theſ.ſi.Anima.7.&c.Forma.149.

44 Aīa eſt infima in gñe intellectualiũ.cª.q.51.1.c./.q.75.7.3ᵐ./.q.76.5.c./.q.77.2.c./.q.79.2.c.ſi./.q.89.1.c.ſi./.1.2ª.q.50.6.c./.2.d.3.q.1.6.c./.q.3.3.1ᵐ./.d.9.3.2ᵐ./.d.10.2.c./.d.17.q.1.1.c./.3.d.31.q.2.4.c./.3.2.cº.68.meº.B./.L1º.3.cº.25.3ᵐ./.61.4ᵐ./.80.priº./.81.prinº./.Veri.q.5.8.c./.q.10.6.c./. Ma.q.16.10.2ᵐ./.Spiritu.2.c.ſi./.Anima.7.c.ſi./.8.c./.co.c./.15.c.ſi.A./.17.c./.18.c.ſi.B./.Opuſc.3.cº.79./.80./.Ente.6.meº.c.ſi./.Meta.2.lect.1.meº.ſ.C.Intellectuali.g.

45 Anima humana eſt vltima in nobilitate formarum. 1ª.q.78.1.c.ſi./.1ᵐ./.3.3.cº.22.ſi.B./.23.1ᵐ./.Spiritu.2.c.ſi./.8ᵐ./.Anima.8.1ᵐ./.9.c.ſi./.Opuſ.3.cº.92.2ᵐ./.93.

46 Anima eſt infinita inferius, quia non eſt determinata ad aliquos effectus.2.d.18.q.2.2.2ᵐ. Anima.34. *Liberũ.6.

47 Anima rationalis eſt quaſi orizon, & confinium corporeorum & incorporeorum.1ª.q.77.2.c./.3.2.cº.68.meº. A./.81.ſi.A./.L1º.3.cº.61.4ᵐ./.Veri.q.5.9.12ᵐ./.Spiritu.2.c.ſi./.Anima.1.c.ſi. *Memoria.9.11.18.Mens.2.3.4.

48 Aīa rõnalis eſt incorporea, & ſubſiſtẽs. 1ª.q.75.2.0./.6.c./.q.90.2.c./.2ᵐ./.118.2.c./.3.2.cº.87.2./.Poª.q.3.8.7ᵐ./.9.c./.11.c./.Quol.3.6.c.ſi./.Spiritu.1.6ᵐ./.2.3ᵐ./.Anima.c.o./.6.c.ſi./.14.c./.9ᵐ./.10ᵐ./.11ᵐ./.17.c./.Ro.5.lect.3.prinº.D. *Notitia.1.5.6.Origenes.6.Paſſio.36.45.49.&c.79.&c.

49 Anima rationalis, eſt immortalis.2.2ª.q.164.1.2ᵐ./.3ª.q.2.8.c./.4ᵐ./.1.d.19.q.5.3.3ᵐ./.cõ1.2.cº.84./.L1º.4.cº.79.ſi.A.

50 Anima rationalis eſt incorruptibilis. 1ª.q.61.2.3ᵐ./.q.75.6.0./.q.76.3.cᵐ./.q.90.2.1ᵐ./.q.98.1.c./.q.113.2.c./.q.118.2.2ᵐ./.12ª.q.85.6.0./.1.d.19.q.5.3.3ᵐ./.2.d.19.1.0./.d.23.q.1.1.3ᵐ./.4.d.50.q.1.1.c./.conc.2.cº.79.80.81./.Libº.4.ſi./.Poª.q.3.8.7ᵐ./.Ma.q.5.5.c.ſi./.Quol.10.q.3.2.0./.Quol.10.8.c./.Anima.14.0./.Opuſc.3.cº.80./.84./.Meth.12.lec.3.ſi./.Anima.3.lect.10.

51 Anima eſt actus corporis organici.1ª.q.76.4.1ᵐ./.8.2ᵐ./.Spiritu.3.2ᵐ./.Anima.1.15ᵐ./.9.7ᵐ./.10.1ᵐ./.3ᵐ.

52 Aīa eſt primo actus totius corporis, ſecundario aũt partium eiº.cª.q.76.8.c./.2ᵐ./.3ᵐ./.1.d.8.q.5.3.c./.Spũ.4.c./.2ᵐ./.9ᵐ./.3ᵐ./.Anima.co.1ᵐ. *Peccatum.112.c92.304.&c.335.348.366.396.Perfectio.26.Pulchritudo.11.

53 Anima rationalis per ſe nõ habet ſpeciem completam, ſed eſt pars ſpeciei humanæ.1ª.q.75.2.cᵐ./.4.0./.7.3ᵐ./.q.90.4.0./.12ª.q.4.5.2ᵐ./.5.2.cº.94.3ᵐ./.L1º.4.cº.35.4ᵐ./.Poª.q.3.10.c./.Spiritu.2.5ᵐ./.16ᵐ./.3.10ᵐ./.9.3ᵐ./.Anima.1.0./.2.10ᵐ./.c1ᵐ./.3.c.ſi./.6.15ᵐ./.7.c.ſi./.15ᵐ.14.2ᵐ./.21ᵐ. *Pupilla.Rationale.3.4.6.Similitudo.10.

54 Oppoſitũ uĩ dicere 2.d.3.q.1.6.c.Reſpon. ſicut Duº.173. Duᵐ.174ᵐ.

55 Anima rationalis eſt ſpecies ſpecierum, quia intellectus eius eſt ſubiectum ſpecierum intelligibilium 2.d.3.q.3.1.1ᵐ.

56 Omnes animæ rationales ſunt vnius ſpeciei, & differunt ſolo numero.2.d.32.q.2.3.c. *Sponſa.6.

57 Aīa nõ eſt compoſita ex oĩbus, vt cognoſcat oĩa. 1ª.q.84.2.c.

58 Anima rationalis componitur ex quo eſt, id eſt ex eſſe, & quod eſt.1ª.q.75.5.4ᵐ./.q.90.1.2ᵐ./.2.1ᵐ./.1.d.8.q.5.2.0./.2.d.17.q.1.2.2ᵐ.ſi./.5ᵐ./.d.32.q.2.3.c./.Ver.q.10.8.12ᵐ./.Quol.3.20.0./.Anima.1.6ᵐ./.6.c./.Ente.6.meº.c.

59 Anima nõ eſt cõpoſita ex materia & forª.1ª.q.75.5.0./.q.76.1.c.ſi./.q.90.1.2ᵐ./.2.1ᵐ./.1.d.8.q.5.2.0./.2.d.17.q.1.2.0./.q.2.2.b.2./.2ᵐ./.d.18.q.2.1.6ᵐ./.d.32.q.2.3.c./.3.2.cº.50./.51./.Poª.q.3.9.c./.10.c./.Quo.3.20.0./.Quo.9.6.c./.Spiritu.1.0./.2.c.ſi./.15.12ᵐ./.9.9ᵐ./.Anima.6.0./.Ente.5.meº.h.

60 Anima eſt compoſita ex materia & forma impropriè. i. ex actu & poª.1ª.q.90.2.1ᵐ./.2.d.8.q.5.2.c./.Quol.3.q.8.0./.Anima.6.c.ſi./.13ᵐ. *Trinitas.13.14.Triſtitia.12.Varo. Veritas.41.59.Veſtigium.7.10.Vita.2.3.

61 Anima rationalis habet materiam in qua, nõ autẽ materiam

exqua.1^{a}.q.78.2.1^{m}./.1.d.17.q.2.3.5^{m}./. Anima.3.12^{m}.

62 Anima rationalis eſt indiuiſibilis, ſed non ad modum puncti habentis ſitum in continuo.1.d.8.q 5.3.c./.Spiritu.4.16^{m}.

63 Anima non habet totalitatem quantitatiuam per ſe, nec per accidens, in animalibus perfectis Ideo eſt indiuiſibilis per ſe,& per accidens.1^{a}.q.76 8.c./.Spiritu.4.c./ 17^{m}./. Anima.10.c.° Chriſtus.9.53 83.86.103.114.&c.162.

64 Anima eſt primum principium viuendi in iſtis inferioribus 1^{a}.q.75.1.c./.Opuſc 41.c^{o}.1.

65 Anima eſt finis totius generationis.2.d.1.q.2.3.c.fi./.contra.3.c^{o}.22.

66 Aĩa rõnalis,non eſt homo, contra Vgonem de S. Victore.1^{a}.q.75 4.o./.q 76.1.c.prin^{o}.F./.q.158 3.c./.3^{a}.q.50.4.c./.3.d.5.q.3.2.o./.d 22.q.1.1.c./.4.d.43.ar.1.q.1,1^{m}./.cont.2.c^{o}.57./.Po^{a}.q.5.10.c./.Iob.4.fi.C./.Ro 7.le.3 prin^{o}.H.

67 Anima non eſt corpus.1^{a}.q.75.1.o./.cont.2.c^{o}.65./.68.1^{m}./.81./. Anima.19 o.

68 Anima rationalis non eſt complexio corporis, vt dicis Galenus.cont.2.c^{o}.63 /.68.1^{m}./.Anima.1.c.prin^{o}.

69 Anima rationalis nõ eſt armonia, vt dixit Empedocles & Democritus.cont.2 c^{o}.64./.68.1^{m} / Anima.1.c.prin^{o}.

Indi^{o}. 70 Indiuiduatio animæ rationalis dependet a corpore in fieri, non autem in eſſe.1^{a}.q.76.2.2^{m} /.1.d 8.q.5.2.6^{m}./.2.d.3.q.1.2.c./ 1^{m}./.4 1^{m}./.d.17.q 2.2.1^{m}./.q.2 3 4^{m}./.5^{m}./.3̃.2.c^{o}.75./.1^{m}./.80 2^{m}./.Spiritu 9.1^{m}./ Anima 1.2^{m}./.3.o./.Opu.9. q.108./.Ente.7.prin^{o}.2 ° Aſſimilatio.17.Forma.51.160. Generatio.40 &c Indiuiduum.24.

71 Animarum diuerſitas & multitudo, cauſatur ex multitudine corporum.1^{a}.q 76 2.o./.1.d.8 q.5.2 1^{m} / 2.d.3.q.1.4.1^{m}./.d.17.q.2.1.5^{m}./ d.2.q.2.3.o./.cõt.2.c^{o}.75.1^{m}./.69./.81.Spiritu.9.3^{m}./.10.5^{m}./ Anima.6.4^{m}./.1.3^{m}.

72 Tota corporum mundi tranſmutatio ordinatur quodammodo ad animarum multiplicationem. Po^{a}.q.3.19 4^{m}.

73 Diuerſitas in nobilitate animarum,ſequitur nobilitatem corporum,in ſtatu innocentiæ,& peccati,non autem in ſtatu gloriæ.1^{a}.q.85.7 c./ 3^{a}.q.55.1.5^{m} /.1.d.8.q 5.2,6^{m}./.2.d.32.q.2.3 2^{m}./.d.32.q.2.3.c./.4.d.44 q.1 ar.3.1.3 2^{m}.

74 Oppoſitum videtur dicere.Ver.q.12.6 4^{m}./.q 24.8.6^{m}.

Du^{m}.174^{m}. Reſpondeo Dubio 175.

75 Aĩa rationalis,eſt hoc aliquid,vt ſubſiſtens, non autẽ ut completum in ſpecie. 1^{a}.q.75.2.1^{m}./ 1 d.8 q.5.1^{m}./. 2 d.17.q.1.2 1^{m}./.d.19.1 4^{m}./.3 d.5.q.2.3^{m}./.d 21.q.1.ar 1.q.2.6^{m}./ 4.d.44.q.1 ar.1.q.1.1^{m}./.Spiritu.2.16^{m}./. Anima.1.o./. aĩa.2.le.1. ° Mulier.4 Mundus.24. Vniuerſum.5.6.

Du^{m}.176^{m}. 76 Immo anima eſt vt ſpecies.2.d 3.q.1.6.c. Reſpon.Du^{o}.176.

77 Anima non eſt perſona, contra Vgonem de S.Victore.& contra magiſtrum ſententiarum.1^{a} q.29.1.5^{m}./ q.75.4.1^{m} / 3.d.5.q.3.2.o./.d.6 q.1 art.3.q 1.c./.d.21 q.1.ar.1.q.2.5^{m}./.6^{m}./.Po^{a}.q 9.2.14^{m}./ Spiritu.1.16^{m}. Perſona 6.

78 Animæ rationales multiplicantur ſecundum numerum in eadẽ ſpecie. 1^{a}.q 6.2.c./.q.79.5.c./.2.d.32 q.2.3 c./ Aĩa 3. le.8.

79 Immo aĩa eſt for^{a} immaterialis & tñ formæ immateriales nõ multiplicantur ſcđm numerũ in eadẽ ſpẽ.1^{a}.q.50.5.c./ q.76.1.1^{m}./.2.d.17.q.2.2.5^{m}./.Spiritu.8.c.Reſpon.ſicut Du^{o}.115.

Du^{m}.177^{m}. 80 Anima rõnalis nõ eſt ex traduce.Opuſ.3.c^{o}.93. Traductio.3.

Produ^{o}. 81 Aĩa rõnalis non traducitur a parẽtibus.1^{a}.q.90.1.o./.q.100.1.2^{m}./.q.118.2.o./.12^{q} q.81.1.c./.1^{m}./.2.d.18.q.2.1 o./.2.2^{m}./.3̃.2.c^{o}.84.83 88.89./.Po^{a}.q.3.9.o./.Ma.q.4.1 2^{m}./ Opuſc.3.c^{o}.93./.Pſal.32.fi.o./.Ro.5.le.3 prin^{o}.C./ He.12.le.2. me^{o}.H ° Traductio.2. Adam.89.90 91.Aditus.1. Adulterium.9.

82 Aĩa rõnalis,non educitur de po^{a} materiæ, ſed creatur a ſolo deo.1^{a}.q.75.6.1^{m}./.q.79.4.c.fi./.5^{m}./.q.90.2.o./.3.c./.q.98.1 c.fi./.q.118.2.o./.12^{q}.q.3.7.2^{m}./.q.9.6.c./.22^{q}.q.85.2.c./.1.d.14 q.3.c./.2^{m}./.2.d.1.q.1.4.c./.d.17.q 1.2.4^{m}./.d.18.q.2.1.2.o./.3.c./.d.25.2.5^{m}./ d.32.q.2.3.4^{m}./.4.d.1.q.1.ar.1.q.1 c.fi./.ar.4.q.1.c.fi./.d.5.q.1.2.c.fi./.d.43.ar.2.q.3.c./ 3̃.2.c^{o}.86.4^{m}./.87./.Ver.q 27.3.9^{m}./.Po^{a}.q.3 9 o./.Qu.3.6.c./.Quol.9.5 o./ Quol.11.5.1^{m}./.4^{m} /.Quol.12 11.c./.Spiritu 1 8^{m}./. 10.c./. Aĩa.2.12^{m} /.18.13^{m}./.Opuſ.3.c^{o}.93.131.229. 230. /.Opuſc.28 c^{o}.5./.Opuſc.34. Opuſ.37.c^{o}.4./.Ro.5. lect.3. prin^{o}. C./. He.12.le.2.me^{o}.H.

83 Oppoſitũ videtur dicere.2.d.18.q.2.1.4^{m}./. Po^{a}.q.3.9.5^{m}./.

Du^{m}.178^{m}. 6^{m}./.20^{m}.Reſpon.Dub^{o}.178. Elementum.18. Generatio.43. Creatio.35.

84 Hæreticum eſt dicere,animam intellectiuam traduci cum ſemine. 1^{a}.q.118.2.c.fi. ° Agens.72.112.Agere.5.Angelus.93.189.591.

85 Ratio ſeminalis animæ rationalis non præceſſit in aliqua creatura.2.d.17. q.2.2.2^{m}. °Apollinaris.1. Aſſimilatio.4. &c. Aureola.6.

86 Anima infundendo creatur,& creando Infunditur.2. d.3. q.1.4.1^{m}. °Cœlum.66 Claritas.6.17.Dauid.3.

87 Creatio & infuſio, ſunt ſimul reſpectu animæ, ſed differunt quia creatio reſpicit tantum principium, ſed infuſio principium & naturam quam perficit,ſcilicet carnem,in qua infunditur.12^{q}.q.83.1.4^{m}./ 2.d.32 q.2.1.1^{m}. ° Elementum.18.Embrio.6.Ens.28 Error.20.Forma.154.

88 Anima rationalis,maculatur in ſua infuſione cauſaliter, ratione termini & concomitanter ratione principij, in creatione vero tantum ſecundo modo.12^{a}.quæ.83.1.4^{m}./.3.d.32.q.2.1.1^{m}./.2^{m}. ° Generatio.2.&c.54. Hæreſis.44.45. 57.128.145.148.Homo.21.&c.

89 Deus infundit animam conceptis in peccato originali, quia melius eſt ſic eſſe, quam ſimpliciter nõ eſſe.12^{q}.q.83.1.5^{m}./.2.d.32.q.2.2.o./.3̃.2.c^{o}.89.5^{m}./.Vi.q.3.1.5^{m}. °Macula.1.2.3. Matrimonia.10.11.12.Miraculum.12.

90 Solus deus effectiue cauſat immortalitatem hominis,ſed formaliter anima,per donum dei,ſcilicet innocentiæ, vel gloriæ. Ma.q.5.5.16^{m}.

91 Non omnes animæ creatæ ſunt ſimul contra Origenem. 1^{a}.q.118.3.o. ° Peccata 37.38. Perfectio.26. Puer.1. Reſurrectio.25.

92 Naturale eſt animæ corpori vniri.1^{a},q.76.1.6^{m}./.22^{q}.q.4.6.c.2^{q}.Cor.5.le.1.fi.G./. le.2.prin^{o}./. Matth.26.me^{o}.c.I.Cõ.4.c^{o}. 81.fi. ° Sanctificatio.12.Semen. 15.16.18.Status.7.8. Traductio.1.2.3. Vn.Vnio.

93 Si anima non eſſet vnibilis corpori, eſſet alterius naturæ.1^{a}.q.75.8.3^{m}./.2.d.1.q.2.4.1^{m}./.d.32.q.2.2.1^{m}./.Opuſc.9.fi.

94 Rationes falſæ,quod anima rationalis non poſſit vniri corpori,adducuntur.Cõ.2.c^{o}.56. °Angelus.75.Applicatio.1. Aſſumere.38.39.44.48.50.53.74. Cibus.3.Coniunctio 3.10. Conuenientia.1.Euch^{a}.122.138.139.255. Hæreſis. 44.45.Hõ. 6.

95 Oportet animam rationalẽ,vniri tali corpori. 1^{a}.q. 76.5.o./.3.d.8.q.5.3.2^{m}./.2 d.1.q.2.5.o./.Ma.q.5.5.c./. Spiritu.7.o./. Anima.8.o. ° Indiuiduum.24.Mors.42.46.Mundus.24.Peccatum.304. &c.

96 Nulla anima vnitur aeri,vel alicui alteri elemento, ſed tantũ mixtis corporibus.Po^{a}.q.6.6.c.me^{o}.K./.14^{m}./. 15^{m}./. Ma.q.16.1.c.fi./.4^{m}./.5^{m}./.Spiritu.7.o./.Anima.8.12^{m}./. Anima.2.le.22.fi./ Li^{o}.3.lec.17./. Lect.18.o.

97 Anima rationalis vnitur tñ corpori humano,Cõ.2.c^{o} 90.Intellectualis. °Puer.1.Reſur^{o}.35.54.Spũ.le.11, Status.7.8.

98 Anima immediate unitur corpori,& non mediãtibus quibuſdam diſpoſitionibus.1^{a}.q.76.6.7.o./.2.d.1.q.24.3^{m}./.d.2.q 2.3.4^{m}./.d.26.1.5^{m}./.d.31.q.2.1.c./ 1^{m} /.Cõ.2.c^{o}.71./.Ve.q.13.4.c./.Ma.q 4.4.c./.q.16.1.5^{m}./.Spiritu.3.o./.Anima.9.o./.10.c./.Anima.2.le.1.fi. ° Vnio.5.6.7.18. &c. Vnitas.53.Vox.2.Chriſtus.

99 Immo diſpoſitiones dicuntur manere cum forma ſubſtantiali.4.d.44.q.1.ar.1.q.1.3^{m} Reſpon.ſicut Du^{o} 517.infra.100.& ſicut Dubio 273. Du^{m}.179^{m}.

100 Poteſt dici aliquid eſſe medium inter animam & corpus, & ſi non in eſſendo,tamen in mouendo,& in uia generationis,ita quod ſunt mediæ in alteratione præuia, non autem in introductione animæ,Con.2.c^{o}.71.fi.

101 Anima immediate unitur materię primæ,ut forma.1^{a}.q.76.4.3^{m}./.6.7.o./.2.d.1.q.2.4 3^{m}./ d.18.q.1.2.c./.d. 26.1.5^{m} /.d.31.q.2.1.c./.4.d 43.2.1.q. 1.c.fi./ 3^{m}./ Cõ.2.c^{o} 71./. Ver.q.27 1.1^{m}./ Po^{a}.q.3 9.c./.Quol.1 6.o./.Spũ.2.c./ Anima.1.c./.11^{m}./ 12^{m}./ 2. 3^{m}./.6.c.fi./.9 o.Generatio.7.

102 Immo multæ formæ ſunt inter materiam primam & formã animalis.1^{a}.q.76.3.3 / 4 o./.q.118 2.2^{m}./.2.d.12. 4.c./. con.2.c^{o}.80.Reſpon.Du^{o}.180. Du^{m}.180^{m}.

103 Anima vnitur corpori,vt for^{a},& vt motor.1^{a}.q 79. 1.o./.4.2^{m}./.6.3^{m}./.7.o./.2.c./.q.90.4.c./.q.110.2.1^{m}./.quæſ.117.3.3^{m}./.12^{q}.q.83.2 3^{m}./.3^{a}.q.8.2.c./.2.d.8.2.1^{m}./.d.26.1.5^{m}./.d.31.q.2.1.1^{m}./.3.d.2.q.1.2 .3.q.2.o./.d.15. q.2.ar.1.q. 2.c./. Cõ.2.c^{o}.56.57.68.69.70./ 73.1^{m}./.93.2^{m}./. Ver.q. 26.2.3.8.c./.Ma.q.4 3.3^{m}./.4.c./.q.16.1.5^{m}./.Vnio.2,13^{m}./. Spũ.2.3.4.c.Io.lect.7.prin^{o} E.

104 Anima ut motor, unitur corpori miſto, mediante ſpiritu aereo,non autem ut forma,ſed immediate. Ma.q.16.1.5^{m}./. Spiritu.3.c /.9^{m} /.7.5^{m}.

105 Anima rationalis ut motor,vnitur corpori mediantibus viribus ſenſitiuis,ſed immediate ut forma.1^{a}.q 76 6.c./ 3^{m}./.2.d.31.q 2.1.1^{m}./.Con.2.c^{o}.71./. Spiritu.3.6^{m}./ Anima.9.c./. Anima.2.lect.1.fi.

106 Anima ſecundum Platonem,vnitur corpori, ſecundum tactũ virtutis ut motor,non aũt ut forma. 2.d.1.q.2.4.5^{m} /.3.d.2.o.q.1.ar.2.q.2.c./.d.5.q.3.2.c./.4.d 44.q.1 ar.1.q.1.c./. qu.3.ar 3.q.2 c./.cõ.2.c^{o}.57./ 67.1^{m} /.Po^{a}.q.3.10.c.prin^{o}./. 5^{m}./.q.5.10.c./.Spiritu.2.c.me^{o}./.Anima.1.11.c.

107 Anima immediate unitur cuilibet parti corporis,quo ad eſſe,ſed tantum cordi,quo ad motum.1.d.8.q 5.3. 3^{m}./ 2.d.8.1.3^{m}./.4.d.23.q.2.ar.3.q.1.1^{m}./ cõ.2.c^{o}.71./.72./.Spũ.3.c./. Anima.9.c./.13^{m}./.10.o./.Anima.2.lect.18.

Anima

An

108 Anima quæ vnitur vni corpori, nunquam poteſt vniri alter corpori.2.d.17.q.2.2.c./.d.19.1.o./.4.d.44. q.1 ar.1.q.1.c./.Ʒ.2.c^{o}.44.o^{m}./.73./.83.fi.91.1^{m}./.Potentia.q.3.10.c./.5^{m}.

109 Omnes ponentes animas extra corpus creari, dixerunt eas tranſire, de corpore in corpus. Potentia.q.3. 10.c.prin^{o}.

110 Anima non tranſit in aliud corpus, ſecundum fabulas Pithagoræ.Ʒ.2.c^{o}.44.6^{m}./.73.3^{m}./.4^{m}.

111 Ad vnionem animæ, & corporis, requiritur proportio, eorum, ſicut actus & potentiæ, non autem alia.2.d.1.q.2.4.3^{m}./. diſt. 30.q.1.1.7^{m}./.Verit.q.26.1.7^{m}.

112 Ex anima rationali, & corpore, poteſt fieri vnum compoſitum.2.d.1.q.2.4.3^{m}./.Ʒ.2.c^{o}.56./.Spiritu.2.c.fi./.3^{m}./. 9^{m}./. 19.3^{m}. Anima.1.2.o.

113 Anima vnitur corpori, vt ipſa perficiatur. 1^{a}.q.51.1. c./.q.55.2.c./.q.89.1.o./.q.118.3.c./.2.d.1.q.2.4.o./. 4 d.43. q.1.art.1. q.1.c./.4^{m}./.Potentia.q.5.10 5^{m}./.Spiritu.2.5^{m}./.3.11^{m}./.6.c./.Anima.7.c.fi./.8.c./.17.1^{m}./.18.c.fi.

Separato. 114 Anima non eſt ſemper vnita corpori, quia non poteſt eſſe ſemper bene diſpoſitum naturaliter.2. d.8.2. 2^{m}./. d.19.1.2^{m}./.4.1^{m}.

Vn. 115 Anima vnita corpori, perfectior eſt, quam ſeparata. 1^{a}.q 89.1.o./.2.1^{m}./.q.90.4.c.fi./.q.118.3.c./.12^{e}.q.4.5.c.fi./. 4.d 4. q.1.art.1.q.1 4^{m}./.d 49 q.1.ar.4.q.1.c./.q.4.ar.5.q.2.1^{m}./.L./.d.50.q.1.1.5^{m}./.Ʒ.4.c^{o}.85./.Potentia.q.5.10.c./.5^{m}./.Ma.q.5.c./.Spi 2.o./.4.1^{m}./.Aia.17.1^{m}./.Aia.2.lec.18.Cæ.2.lec.3.prin^{o}.k.

116 Anima non eſt ſeparata ſecundum eſſe a corpore.Ʒ. 2.c^{o}.59./. Anima. 2.o./.3.6^{m}./.4^{m}./.16^{m}. *Accidens.84.Actus.180.

117 Nulla anima remanebit in perpetuum ſeparata a corpore.4. d.43.ar.1.q.2.c. *Alleluia.Angelus.240.392.

118 Anima ſeparata, nec corpus, nec aliqua pars eius dicitur, niſi æquiuoce.Quol.3.4.o./ Meta.7.lec.10.prin^{o}.B.Anima 2. lec.12. *Aſcendere.10.16.&c. Beatitudo. 27.30.76.77.79.156. Cantus.1.

Vn. 119 Anima vnitur naturaliter ſuo corpori, & ſecundum rationem ſue naturæ: ſed eſſe ſeparatam, vel ſeparari ab eo, eſt ei præter naturam. 1^{a}.q.89.1.c./.q.118.3.c./.12^{e}.q.4.6 c./.2.diſt.1.q.2.4.1^{m}./.cont.4.c^{o}.79.fi.Verit.q.10.1.c.me^{o}. H./. Potentia.q.5.10.c./ Anima.7.c.fi./.8.c.prin^{o}./.10. c.fi./. Opuſc.3.c^{o}.154./.155./.237./.Opuſc.9 fi. *Conuiuium.

120 Anima ſeparata a corpore, eſt quodammodo naturalis, & quodammodo contra naturam. Opuſc.3.c^{o}.152.Dæmon.7.

121 Anima ſeparata, non habet ſimilitudinem corporis, & membrorum corporalium realiter, vt Apollinaris poſuit, ſed intentionaliter tantum.4.d.44.L.fi. *Deſiderium.17. &c.Deus.219.&c.254. Dos.1.3.&c Euchariſtia. 130. 148.285. Forma. 1.7. Gloria.22.Tertulianus.2.

122 Omnis anima ſeparata, habet voluntatem immobilem reſpectu finis.3 q 52.6.3^{m}./.7.3^{m}.q.59.5.1^{m}./.3^{m}./ c^{o}.4.c^{o}.91 92.93.94.95./.Ma.q 5 3.c.fi./.2^{m}./ q.7.11.c.fi./.Opuſc.3.c^{o}.177.178.179. *Gratia.38.Guſtus.3.Hereſis.1.7.

123 Animabus poſt mortem non aſſignantur aliqua corpora quorum ſint formæ, vel determinati motores, ſed aliqua corporalia loca, per congruentiam, ſecundum gradus dignitatis earum 4.d.45.q.1.ar.1.q.1.c. *Hæreſis.

124 Anima ſeparata ſtatim habet ſtatum immobilem. 3^{a}. q.59 5. 1^{m}./.3^{m}. *Iuſtificatio.42.41.Lex.166.Ludus.2.

125 Anima ſtatim poſt mortem vadit ad paradiſum, vel purgatorium, vel infernum.12^{e}.q.4.5.c./.3^{a}.q.52 5.1^{m}./.2.d.6.3.5^{m}./.di. 45.q.2.a.1.c./.4.d.45.q.1.ar.1 q.2.o./ cont.4.c^{o}.91./. Opuſ.3.c^{o}.182./.Io.14.lec.1.fi./ c^{o}.19.lect.5.prin^{o}.c./.12^{e} Co.5.lect.2.me^{o}.E./.Heb.13.fi. *Memoria.182. Oblinio.1.Oratio.75.&c. Purgatorium.2.5.&c.

126 Oppoſitum huius, eſt hæreticum. 1^{a}. q.64.4.3^{m}./. 4.d. 45.q.8.artic.1.q.2.c. *Raptus.14. Reſurrectio.11.28 &c.28.36.

127 A Animæ exiſtentes in purgatorio, habent voluntatem firmatam in bono.Ʒ 4.c^{o}.94. *Spiritus.4.Status.8.

127 B Immo exiſtens in purgatorio, adhuc eſt quaſi Viator.4. d. 45.q.2.ar.1.q.2.3^{m}. Reſpondeo ſicut Dubio 346 368.

128 Anima non poteſt propria voluntate ſeparari a corpore. 2. d. 8.2. 2^{m}./.Po^{a}.q.6.7.4^{m}./.Opuſc.3.c^{o}.137. *Torcular.1.

129 Anima ſeparata habet aptitudinem, & inclinationem naturalem, ad ſui corporis vnionem. 1^{a}.q.76.1.6^{m}./.123.q.4.5.6.o./.cont.4.79.fi. A /. Opuſ.3.c^{o}.154. *Vnctio.30.

130 Quandiu anima fruitur deo ſine corpore, appetitus eius ſic quieſcit in eo, quod tamen adhuc ad participationem eius, vellet ſuum corpus pertingere.12^{e} q.4 5.4^{m}.Beatitudo 76. Beat^{o} 43

131 Appetit anima ſic frui deo, quod etiam ipſa fruitio deriuetur ad corpus, per redundantiam, ſicut eſt poſſibile.12^{e}.q.4.5.5^{m}. Beatitudo.77. Claritas.6.Corpus.38.

132 Separatio animæ a corpore, dicitur animam retardare, ne tota intentione tendat in viſionem diuinæ eſſentiæ.12^{e} q 4.5 4^{m}. Beatitudo.79.

133 Anima ſeparata, nullum corpus poteſt mouere.1^{a}. q.117.4.o./.Ma.q.16.10.2^{m}.

134 Animæ ſanctæ ante aſcenſionem, & poſt reſurrectionem Chriſti, erant cum Chriſto in paradiſo terreſtri. 3. d. 22.q. 3. art.2.q.3. 3^{m}.

135 Oppoſitum videtur dicere. 3^{a}.q.55.3 2^{m}. Reſpondeo ſicut Dubio 224°. Du^{m}.181^{m}.

136 Animæ ſeparatæ poſſunt exire de locis ſuis, & apparere omnis. 1^{e}.q.89.8 2^{m}./.4.d 45.q 1.artic.1.q.3.o.

137 Apparitio animæ ſeparatæ eſt miraculoſa. 1^{a}.q 89.8.2^{m}./ 4 d.45.q.1.art 1.q.3.o.

138 Apparitio animæ bonæ vel malæ, vel angeli fit ad vtilitatem noſtram.2.d 6.3.5^{m}. Apparere.11.Damnatio.5.

139 Animæ beatæ poſſunt apparere, quando ſiue volunt, non autem damnatæ, niſi cum permittuntur.4.d.45.q.1.ar.1 q.3.o.

140 Anima ſeparata cruciatur igne inferni, per triſtitiam, non autem per alterationem.1^{a}.q.64.4.1^{m}./.2.d.6.3. 6^{m}./.4 di 31.ar.1.q.3.Damnatio.56./.d.44 q.3.ar.3.q.3.o./.d.4 . q.1.a .1.q.1.3^{m}./.q.3.3^{m}./.Ʒ.4.c^{o}.90./.Ver.q.26. 1.o./.Quol.2 15 ./. Quol.3.23.o./.Spiritu.1.20^{m}./.Anima.6.7^{m}./.21.o./.Opuſc.3.c^{o}.180./.184.

141 Homo animæ ſeparatæ a corpore ante reſurrectionem præmiantur, & puniuntur etiam pœnis corporalibus. Opuſc.3.c^{o}. 179. Reſpondeo Dubio 182. Du^{m}.182^{m}.

142 Operationes ſenſitiuæ, non manent in anima ſeparata.1^{a}. q.77.8.o./.1.d.8 lect 2 L./.4.d.44 q 3.ar.3.q.2.o./.cont.2 ca^{o} 81. 5^{m}./.Veri.q 19.1 o./.q 15.3 7^{m}./.Quol.10.3 o.

143 Oppoſitum videtur dicere 1^{a}.q.77.8.4^{m}.Reſp.Du^{o}.183.inf.144. Du^{m}.183^{m}.

144 Potentiæ immateriales, manent actu in anima ſeparata, non autem organicæ, ſed ut in radice. 1^{a}.q.77.8 o./.q 89.7. c./.123.q.67.1.3^{m}./.2.d.24.q.3.2.6./.3.d.33.q.1.4. 4^{m}./. 4.d.44. q.1.1.ar.1.q.2.3^{m}./.q 3.ar.3.q.1 o./ d.50.q 1.1.c./ cont 2.c^{o}.81. 5^{m}./.L^{o}.4 c^{o} 8 2^{m}./.Ver.q.19 1.o./.q 25.3.3^{m}./ Vir. q 1. 4 3^{m}./ q.5.4 13^{m}.Quol.10.8.3^{m}./.Anima.2. 1^{m}./.19.o./.1^{e} Cor.13.lect.3.me^{o}.H.

145 Oppoſitum videtur dicere.1^{a}.q.77.8.4^{m}.Reſp.Du^{o}.184°. Du^{m}.184^{m}

146 Habitus virtutum partis inferioris manent in anima ſeparata, ſicut in radice, in virtutibus rationis, & in gratia. 3.d.33.q.1.4. 4^{m}./.Virt.q 1 4.3^{m}./.q.5.4 13^{m}.Anima.19.17^{m}

147 Habitus ſcientiæ hic acquiſiti manent in anima ſeparata. 1^{a}. q.89.1.3^{m}./.4^{m}./ 5./ 6 c./ 12^{e} q.67 2.o./.3 d 31 q.2 4./. 4.d.50 q.1.2 o./.cont.2 c^{o}.81.fi./.Ver.q 19.1.9^{m}./ q 20.3 1^{m}./. Vir.q.5.4.11^{m}./.Quol.3.4.21 o./. Quol.12.15 o./ Anima.15.c.fi./.15^{m}./.1^{e} Cor.13.lect.3.me^{o}.H. Dæmon 7.inf

148 Actus ſcientiæ hic acquiſitæ manent in anima ſeparata 1^{a}. quæſt.89.1.3^{m}./.6.o./.12^{e}.q 67.2.o./ d.31.q.2.4.c.fi./ 4 diſt. 50 q.1.1 2 2^{m}.

149 Anima ſeparata intelligit per ſpecies tunc infuſas: & per acquiſitas hic non autem per ſpecies innatas, nec tunc abſtractas, nec conuertendo ſe ad phantaſmata, ſed ad ſuperiora. 1^{a}.q.75.6.2^{m}./.q.89.1.o./.2. 3.6.7./.12^{e}. q.5.1 2^{m}./.q 67. 2.c./.1^{m}./.3^{m}./ 3^{a}.q 11.2.o./.3.d.31.q.2.4.o./ 4 d.50 q.1 1.2.o./.4 c./.cont 2.c^{o}.81.5^{m}./.Verit.q.19.1.2.o./.Anima. 15. 17.18 o./.1^{e}.Cor.13.lect.3.me^{o}.k.

150 Oppoſitum videtur dicere.4 d 50.q.1.2.1^{m}.Reſp Du^{o}.185°. Du^{m}.185^{m}.

151 Animæ beatorum ante reſurrectionem & poſt intelligere poſſunt, non conuertendo ſe ad phantaſmata. 1°. q.54 4. c./.3^{a}.q.11.2.c.

152 Anima ſeparata tripliciter intelligit ſcilicet per ſpecies acquiſitas in corpore: & per infuſas a deo in ſeparatione. & per viſas in angelis. Verit.q.19.1 c.fi.

153 Anima ſeparata intelligit per modum, quo & ſubſtantiæ ſeparatæ.verit.q 14 11 c./.Ʒ.3 c^{o} 48.fi.

154 Anima ſeparata cognoſcit ſe, per ſeipſam.1^{a}. q.89.2.c./. Anima.17.c.fi.

155 Animæ ſeparatæ cognoſcunt ſe mutuo, & angelos.1°. q.89 2.o./.3^{a}.q.11.1.2^{m}./.Ʒ 2.c^{o}.45.fi./.46./ Ver q.10.11.o./. q.19.1.c.fi./.q.20.6.c fi./.Quol.3 .21.o.Anima.17.o.

156 Anima ſeparata, intelligit angelos, per ſimilitudines diuinitus ei impreſſas 1°.q.89.2.2^{m}./. Anima.17.c.fi./ 4^{m}./.

157 Aia ſeparata habet cognitionem perfectam, de animabus ſeparatis, non aut de angelis, ſed imperfectam naturaliter 1^{a}.q.89 2.o./.3.1^{m}./.2^{m}./ 3^{a}.q 11.1.2^{m}./ Aia.17.c.^{o}./ 1^{m}./.18.17^{m}.

158 Aia ſeparatæ non omnia cognoſcunt ea quæ hic fiunt. 1^{a}.q. 89.8.o./.22^{e}.q.83 4.1^{m}./ 4 d 45.q.3.1.1^{m}./ 2^{m}./.d.50.q.1.4 1^{m}./.q 2 ar.2.q 3.1^{m} /.Ʒ.4.q.1.1^{m}.Ver.q 8.11 12^{m}./.q 9.6.5^{m}./.

159 Aia ſeparata non cognoſcit omnia ſingularia ſibi præſentia, ſed tantum ea ad quæ determinant prior cognitio, affectio, naturalis habitudine, vel ordinatione diuina. 1^{a}. q.89.4.c./.7 8.c./.4 d.50 q 1 3.o./.Ver.q 19 2 o./.Aia.15.o./.18 7^{m}./.8^{m}./.10^{m}./.

160 Animæ ſeparatæ, poſſunt cognoſcere facta viuentium, per animas nouiter decedentium, vel per angelos, vel per dæmones, vel deo reuelante.1^{a} q 89.8.1^{m}. *Oratio.79

161 Anima ſeparata, naturaliter cognoſcit omnia naturalia, ſed confuſe.1^{a}.quæ.89.3.o./.Anima.15 c.fi./. 19^{m}./ 18 o./ 20.1.fi.

162 Animæ ſeparatæ, recipiũt ſpecies omnium rerum naturaliũ a Deo mediantibus angelis. Anima.18.13^{m}./ 20.10^{m}.

163 Animæ ſeparatæ cum ſolo peccato originali, cognoſcunt omnia, naturaliter cognoſcibilia a ſõne, & multa alia, 2.d.33.q.2.2.c./.4.d.50.q.1.1.7^{m}./.Ma.q.5.3.c.

164 Diſtantia temporalis, impedit cognitionem animæ ſeparatæ, non autem diſtantia localis, 1^{a}.q.79.7.o./.4.diſ.50.q.1.4.o./.Anima.20.3^{m}./ 4^{m}.

165 Vti collatione & diſcurſu, eſt connaturale animabus beatorum.3^{a}.q.11.3.3^{m}.

166 Immo diſcurſus eſt in anima damnata, non autẽ neceſſario in anima beata 3.d.31.q.2.4.o.Reſp.Du^{o}.186.

Du^{m}.186. 167 Intelligere animæ ſeparatæ per ſpecies infuſas & acquiſitas, eſt eiuſdem ſpẽi, 4.d.50 q.2.1.2^{m}./.Aĩa.15.6^{m}./.8^{m}./.16^{m}./.

168 Opp^{m} videtur dicere. 1.q. 1.1.2^{m}.Reſp.Du^{o}.187.

Du^{m}.187. 169 Intelligere animæ coniunctæ & ſeparatæ, eſt unius rationis, quo ad illuſtrationem, non autem quo ad phantaſmata, 4 d. 50.q.1.2.2^{m}./.contra.2.c^{o}.81.5^{m}.

Cognitio. 170 Anima non cognoſcit ſemper ſe & Deum, quia non ſemp ſunt ei præſentia obiectiue.1.d.3.q.1.2.3^{m}.

171 Anima nihil cognoſcit, niſi pſens ei ſit obiectiue, per aliquã ſpeciem. 1.d.3.q.1.2.3^{m}./.d.17.q.1 4.4^{m}. * Ampliatio.

172 Non oportet, q̃ anima in cognoſcẽdo eſſentialiter ſuo obiecto coniungatur, ſed q̃ intentio illius recipiatur in ipſa aĩa, quia opatio aĩæ intellectualis in rẽ quã cognoſcit, eſt operatio nõ actiua, ſed receptiua, quia comparatur ab ob^{m} ſuum a quo recipit eſſe, ſm perfectionẽ ſecundã, qđ eſt eſſe accñtale. Vbi aũt eſt ob^{m} ſnũ, nõ eſt ibi aĩa eſſentialiter, ſed ſolũ per quandam conformitatẽ, prout dr, q̃ ſcientia eſt aſſimilatio ſcientis, ad rem ſcitam.1.d.15.q.5.3.c. * Angelus 62.75.342. 392.419.420.498.&c.Artifex.1 Bonitas.99.

173 Anima rationalis, ſemper intelligit ſe, & Deum, inquantum ipſa eſt ſemper ſibi præſens & Deus.1^{a}.q.93.7.4^{m}./.1. d.3.q.4.5.o./.2.d.39.q.1.1.1^{m}./.contra.3.c^{o}.46./.Verit.q.8.14.6^{m}. *Cognitio.25.40.48.&c.Comparatio.3 Conceptio.5.&c.

174 Motus cognitionis animæ rationalis triplex, ſcilicet circularis, rectus & obliquus.22^{æ}.q.179.1.3^{m}./.q.180 6.o./. Ver.q.8.15.3^{m}./.q.10.8.10^{m}./.Dino.4 lect.7.Opuſc.20. Li^{o}.3.c^{o}. 2 3./.Pſal.26 me^{o}.£ * Delectatio 90.

175 Nulla po^{a} ſenſitiua, reflectitur in ſeipſam. ℨ. 4.c^{o}.11.prin^{o}. H. * Doctrina 9 10.Donum.30.Ens.6.13.14.15.

176 Cuiuslibet po^{e} ſenſitiuæ obiectũ, eſt for^{a}, prout eſt in materia corporali, iõ eſt cognoſcitiua particularĩũ tm.1^{a}.q.85.1.c.

Du^{m}.188^{m}. 177 Oppoſitum videtur dicere.Quol.8.3.c Reſpond. Du^{o}.188. * Experientia.10.11.Falſitas.2.6.7.Fides.100.

178 Gradus cognitionis animæ coniunctæ triplex.ſ.reſpectu corporalium.immaterialiũ, & Dei.1^{a}.q.94 2.o./. Veri.q.10.7.c.

179 Omnis po^{a} organica, eſt tantum cognoſcitiua corporeorũ ſed quælibet nõ organica ſe extendit ad oẽ ens.Ver.q.15.1.c

Du^{m}.189^{m}. 180 Oppoſitum vr̃ dicere.Quol.8.3.c. Reſpon.ſicut Dub^{o}.188. * Forma.174.Fructus.14.Futurum.2.&c.

181 Anima intelligit corpora, & alias res per ſpecies, non autem per eſſentiam.1^{a}.quæſt.84.1.2.o./.2.diſt 3.q.3.1.c./ 2^{m}. Homo.25.

182 Ad nihil intelligẽdum anima põt procedere, niſi ex ſuppoſitione illorũ, quorũ cognõ eſt ei innata.4.d.49.q.1.2.3.q.2.c.

183 Anima hic nihil cognoſcit per ſpecies infuſas, ſed per abſtractas a rebus ſenſibilibus, 1^{a}.q.75.6.3^{m}./.q.84 3.4.o. /.2.d.3. q 3.1.c./ 2^{m}./.Ver.q.10.6 o./.Quol.8.3.o./.Anima.16.c.fi./. 5^{m}./.17.c./.18.c.fi /.Opuſ.3.c^{o}.81./.82.

184 Aĩa hic nihil intelligit, ſine phantaſmate. 1^{a}.q.84.7.o./.q.85. 1.4^{m}./.5.2^{m}./.q 86.1.o./.q.88 1.c./.q.89 1.2.n./.quæ.111.2. 3^{m}./.q.118.3.c /.12^{æ}.q.5.1.2^{m}./.22^{æ}.q.174 2.4^{m}./. q.175.4. c./.q.180.5.2^{m}./.3^{a} q.11.1.2^{m}./.2 o./.1.d.3.q.1.1.5^{m}./.2.d. 11.q.1.1 6^{m}./.d.19.1.6^{m}./.3.d.27.q.3.1.c./.d.31.q.2 4.c./.4. d.50.q.1.2.c.fi./.6^{m}./.ℨ 2.c^{o}.60./ 73.10.14 5^{m}./. Lib^{o}.4.c^{o}. 11.prin^{o}.I /.Ver.q.10.2.7^{m}./.8.1^{m} /.12.c./.q.19.1.c. Quol. 10.6.1^{m}./.1^{æ}.Cor.13.lect. 3.me^{o}.k.

Du^{m}.190^{m}. 185 Oppoſitũ uidetur dicere.3^{a}.q 61.2 o./.4.d.1.q.1 ar.2.q.2.o. Reſpon.ſicut Du^{o}.1207. * Abſtractiu 7.

186 Propria operatio aĩæ coniunctæ, eſt intelligere cũ phãtaſmate, 1^{a}.q.75.6.3^{m}./.ℨ.2 c^{o} 80.5^{m}. * Intẽtio 21. &c. Iudicium. 11.Liber.9 10.Lucer^{a}.Matrim^{m}.71.Natura.28. Prædic^{m}.3. Reflect^{o}.Similitudo.11.12.27.

Vn. 187 Anima humana, ex vnione ad corpus, hẽt appetitũ inclinatũ ad phantaſmata, ideo nihil põt hic intelligere, niſi p ſpẽs a phantaſmatibus abſtractas. Aĩa.17.c /.18.c.fi./.11^{m}. * Tẽpus 5.&c.Verbũ.13.Verit.41.42.59.Chriſtus 113.114.&c.

188 Aĩa indiget phãtaſmate ad duo. ſ.ad acquirẽdũ ſciam, & ad conſiderãdum.1^{a}.q.84.7.c./.12^{æ}.q.4.5.c./ 2.d.20.q.2.2.3^{m}./. d.23.q.2.1 3^{m} / 3 d.14.art.3.q 3.c./.2.d.31 q.2.4 c./.ℨ.2.c^{o}. 73.fi.7^{m}./.c^{o}.81./.Ver q.10.2 7^{m}./.q.18.8.4^{m}./.1°. q.3.9. 22^{m}./.Ma.q.16.8.3^{m}./.Anima.15.c.me^{o}./.1^{æ}.Cor.13.lect.3.

me^{o}.K./. Anima 3.le.13.fi./ Memoria.Lect.1.

189 Aĩa non habuit a prin^{o} omnes ſcientias, contra Platonẽ. 1^{a}. q.84.1.2.3.c./.22^{æ}.q.172.1.c./.ℨ.2.c^{o}.83./.Ver.q. 10. 6.c./.q. 11.2.c./.q.12.3.c /.q.18.7.c./.q.19.1.c me^{o}./.Aĩa.3.lect.9.

190 Aĩa dupliciter cõparaẽ ad res intelligendas.ſ.vt faciẽs eas intelligibiles actu, & vt cognoſcens eas.3.d.14.ar.1.q.2.2^{m}.

191 Anima intelligi^{a} facit per unũ, ſed cognoſcit per multa, quia aſſimilare multa contingit per unum, ſed aſſimilari multis eſt per multa.3.d.14 ar. 1.q.2.2.^{m}.

192 Aĩa hic nõ cognoſcit ſubas ſeparatas qđ ſunt ſcđm ſoẽm, ſed quia ſunt.1^{a}.q.12.4.c./.11.c./.q.50.2.c.fi./.q.84.7.3^{m}./.q.88. o./12^{æ}.q.3.6.c.fi./.3^{a}.q.11.1.2^{m}./.q.30.3. 1^{m}. / 2. d.3.q.1.3. c./.3.d.23.q 1.2.2^{m}./ 4.d 49.q.2.7.12^{m}./.13^{m}./. ℨ.2. c^{o}.60. 14./.Li^{o}.3.c^{o}.41.42.43.44 45.46.fin.47.1^{m}./.48.1^{m}./.2^{m}./. ver.q.10.11.c./.q.18.2.c./.5.8^{m}./.q.20.6 c.fi./. Ma.q.16.12. c./.Quol.3 7.c./.Spiritu.8.6^{m}./.Anima.7.16^{m}./.16.o./.Op. 42.c^{o}.6./.Cauſis, lect.7.prin^{o}./.Metb.2.lec.1.fi.ſ.E./. Li^{o}.3. lec.4 fi /.Li^{o}.7.le.16.fi.c./.Poſter.le.30.fi./.le.41.me^{o}.L. Sep.

193 Aĩa coniũcta, intelligit Deũ p ſpẽm impreſſam, nõ aũt p abſtractã ab eo.1.d.3.q.1.1.3^{m}./.2.d.17.q.1.1.4^{m}./.Aĩa.17.4^{m}.

194 Aĩa rõnalis cognoſcit oĩa q̃ cognoſcit, i p^{a} verit. 1.q.16.6.1^{m}.

195 Oppoſitum uidetur dicere.1^{a}.q.12.11.3^{m}. Reſp.ſicut Du^{o}. 752.infra.202.& ſicut Dub.378. Du^{m}.191^{m}.

196 Anima rationalis cognoſcit omnia quæ cognoſcit in prima veritate, non ſecundum eſſentiam, ſed in veritate exẽplata a prima ueritate. 1^{a} q.12.11.3^{m}./.q.16.6.1^{m}./. 2^{m}. /.ℨ.3.c^{o}. 48./.Veri.q.1.4.5^{m}./.Quol 8 4.c.me^{o}.H./.Quol.10.7.o.

197 Anima non eſt æterna, per hoc q̃ intelligit ueritatẽ æternã. contra.2.c^{o}.84.2^{m}.

198 Deus eſt primum obiectũ intellectus animæ rationalis, quia ratio & cauſa ueritatis alicuius obiecti primo apprehendiẽ a po^{a}.22^{æ}.q.1.1.c./.contra.2 c^{o}.84./ Quol.7.5.c.

199 Opp^{m} vr̃ dicere. 1^{a}. q 12.11.3^{m}./.q. 84 5.o./.q.88.3.1^{m}./. ueri.q.8.7.6^{m}./.q.10.6.c^{m}./ 7.c.fi./. Reſpon. ſicut Du^{o}.752. Du^{m}.192^{m}.

200 Aĩa cognoſcit oĩa i rõnib^{9} æternis, 1^{a}.q.12.11.3^{m}./ q.84.5.o

201 Oppoſitum uidetur dicere, veri.q.8.7.6^{m}./.q.10.6.6^{m}./.8.c. fi.Reſpon.ſicut Du^{o}.752. Du^{m}.193^{m}.

202 Aĩa cognoſcit omnia in rõnibus æternis, vt in prin^{o} cognitionis, nõ aũt ut in obiecto, vel in ſpeculo.1^{a}. q.12.11. 3^{m}./ q.84.5.o./.q.88.3.1^{m}./.veri.q.8.7.6^{m}./.q.10.6.c.6^{m}./.8.c.fi.

203 Operatio aĩæ, tranſcendit operationẽ naturæ, quo ad duo.ſ. modum agendi, & id quod agitur. Aĩa.13.c. * Abſtractio a. Operatio.

204 Oĩs operatio aĩæ, pcedit ex operatione eius quod inditũ eſt ei ex impreſſione primi agentis ſ.dei, 4. d.49.q.1.2.3.q.2.c.

205 Vbicũq; operaẽ aĩa, ex parte operãtis, ibi eſt, non aũt ex parte obiecti.1.d.15 q.5.3.c./.ℨ.c^{o}.82./.Spũ.4.6^{m}./.Aĩa.3.11^{m}. * Antecedens.2.Aranea.1.Baptiſmus 152

206 Paſſiones & operationes animæ, ſunt indiuiſibiles per ſe, & diuiſibiles per accidens: inquãtum eſt in eis magis & min^{9}, ſecundum circũſtantias. Viri q.1.13 9^{m}. * Calor 11.19.20. Cœlum.158.Conſcientia.1.2.5.Contemplatio.11.&c.9.16.

207 Anima unita corpori, nõ põt in exteriora operari, niſi mediãte proprio corpore. 1.d.15.q.5.3.c./.Po^{a}.q.6.4.c.prin^{o}. Vn.

208 Nulla operatio aĩæ, dĩ proprie motus, niſi operatio appetit^{9} ſenſitiui.1^{a}.q.81.1.c./ 2.d.24.quæ.1.c /.3.d.17.ar.1.q.2.c.

209 Aĩa non formaẽ in ſe de nouo aliquas formas, niſi aliquibus formis prius acceptis, Ver.q. 8.5.c./ 9.c./.5^{m}./.q.19.1.c.me^{o}.

210 Operationes animæ ſe habent actiue, ad perfectiones acquiſitas, ſed diſpoſitiue tantum ad infuſas.1.d.17.q.1.c.

211 Oppoſitum videtur dicere, a ſimili, con.2.c^{o}.57 2^{m}./.ver.q. 8.1.14^{m}.Reſp.ſicut Du^{o}.794. Du^{m}.194^{m}.

212 Anima operatur aliquo dupliciter.ſ.aliquo influente ſibi eſſe & operari, id eſt Deo, & ſua naturali po^{a} 2.d.17.q.2.2.6^{m}. *Deuotio.2.&c.

213 Anima irrigata dulcedine ſanguinis Chriſti, profert triplicẽ ſuauitatem gratiæ.ſ.dulces flores virtutum, frondes bonorũ verborũ, & fructus operũ Opu 58.c^{o} 31.fi.vel ſanguis 1 * Diuiſio 18.Dolor.1.&c Effectus.7 Ens.1.6. Experiẽtia 11.

214 Ab eſſentia animæ non pcedit operatio, niſi mediãte uirtute eius uel po^{a}.1^{a}.q 77.1.o./.2.d 17. q.2.3.1^{m}. Phãtaſia.1.3.

215 Neceſſe eſt dicere, id quod eſt principium intellectualis operationis, quod dicimus hominis animam, eſſe quoddã principium incorporeum & ſubſiſtens.1^{a}.q.75.2.c.prin^{o}.Faſcinatio.Generatio.38.41 42.Incontinentia 3.

216 Si ipſa eſſentia animæ, eſſet immediatũ operationis principiũ, ſemp hñt animã actu, haberet opera uitæ. 1^{a}. q. 77.1.c.

217 Aĩa tripliciter patiẽ.ſ.a Deo, & a lęſiõe corporis, & a ppria opõnes.3^{a}.q.15.4.c./.3.d.18.ar.4 q.2.o./.4.q.15.q.3.ar.1.q.5. 3^{m}./.Ver.q.26 2.o /.3.c./ Opu.3.c^{o}.239.Paſſio 22. * Iudicium 11.12.Matrimonium 5 Membrum.1.5.Memoria.11.

218 Opp^{m} vr̃ dic.ver.q.1.9 10.c.Rñ.ſicut du^{o}.794.Meritũ.37.41 Du^{m}.195^{m}.

219 Illud quo anima operaẽ differt realiter ab ea.1^{a}.q.77.1.o./.2. d.17.q.1.2.6^{m}./.Spũ.11.o.Aĩa.240.Intellũ.2. * Pithagoras 6

Anima

An

220 Anima rationalis, non habet vim tranſmutandi materiam corporalem. 1ª.q.117.9.0. ª Puer.1.3.8. Sacerdos.9. Semen.6.8.25 &c.

221 In actibus aiæ, quincuplex diuerſitas inuenitur. ſ. ſcdm fortitudiné & debilitaté, ſcdm priuationé & habitũ, ſcdm velocitaté & tarditaté, ſcdm cóparationem ad contraria eiuſdé generis, & ſcdm diuerſa gña. & tãtum quinta facit diuerſitaté potentiarum. Ver.q.15.2.12m. ª Similitudo.11.12. Succeſſio.7.8. Suſtinere. Tactus.13. Tempus.5.6.7.21.

222 Dña triplex operationũ aię. ſ. ſcdm ſenſualitaté & róné, ſcdm regulam rationis & ſine ea, & ſcdm rationé ſuperioré & inferioré. He.4.lc.2 meⁿ.E. ª Timor.1.34.&c. Tranſmutatio. Verbum.1.&c.26. Veritas.4.42. Vita.35. Vox.2.

223 Operationes aiæ duplices. ſ. aiales.1. quæ ſunt ab ea ſcdm id. qđ eſt ei propriũ. & naturales.2. quæ ſunt ab ea, ſcdm q facit effectus inferiorum formarum naturalium. Anima.9.6m. Animal.31. ª Chriſtus.33.53.83.86 114.&c.160.190.&c.

224 Quędã operationes inſunt toti cõiunctio, róne animę, vt ſentire, quędã vero róne corporis vt dormire.3.d.15.L.princⁿ.

225 In actibus, & relationibus aiæ intellectiuæ, itur in infinitũ. 1ª.q.28.4.2m./q.32.2.c.fi./q.87.3.2m./12ª.q.1.4.3m./3ª.q.87.3 2m./1.d.17.q.1.5.4m./d.39.q.1.3.8m./2.d.1.q.1.2.5m./d.3.q.3.3.3m./3.3.cⁿ.12.fi./Ver.q.2.9 4m./q 3.8.1m./ Poª.q.9.9.c.prinª.Opuſc.9.q.93.7. Meta.5.lec.9.fi.

Motus. 226 Aia eſt mouens mota per accidens.1ª.q.75.1.1m. ª Angelos.149.&c.169.602. Aial.31.32.37 Aranea.1. Actus.133. Aggrª.

227 Aia de ſe nata é mouere ad q̃libet partẽ ſed p corporis grauitaté ipeditũ, ið difficile é hoi aſcédere. 1ª.q.62.2.2m. Aial.32.

228 Cũ ſuperior pars aię, intéſe mouetũ in aliquid, ſequitũ motum eius pars inferior p redũdãtiá 12ª.q.24.3.1m./q.30.1.1m./q.31.5.6.fi./q 38.4.3m./q.59.5.c./q.77.6.c./Ve.q.25.4.c./q.26.6.13m./7.10.c. ª Concupiſ.10.13.&c. Cõſciã.9.tuſ.85.

229 Poª aię dupliciter põt moueri. ſ. quo ad exercitiũ vel vsũ actus, & quo ad determinationé eiª.12ª q.9 1.c./Ve.q.22.6.c./q.27.3.c./Ma.q.6.c. ª Dæmon.72.92.93.119. Deuotio.2.&c. Deus.313.&c.415.&c. Diuitiæ.8. Excæcatio.1.7.

230 Aia non mouetũ, niſi per accidés. 1ª.q.75.1.1m./12ª.q.22.2.2m./3ª.q.59.1.3m./3.d.15.q.2.ar.1.q.2.2m./Spũ.4 7m./Anima.10.12m. ª Gratia.3. Gula.4. Homo.6.36. Imprimere.1.2. Inconſtantia.1. Incontinentia.3.

231 Aia nõ mouetũ per accidés ad motũ partis, ſed tñ ad motũ totius corporis.1.d.37.q.4.1.4m./2.d.8.ar.4.q.4.c.

232 Aia nõ mouetũ motu diminutionis, nec augmenti, nec corruptionis ſui corporis, ſed tñ localiter, q2 qñ eſt in corpore, dependet ab eo ſcdm locũ, nõ aũt ſecũdũ eſſe, nec ſecundũ quátitatem. Ma.q.2 11.15m. ª Intellectus.42.71.&c.191.&c.213.&c.226.&c. Innocẽtia.2. Iuſtificatio.5. Luxuria.22.&c. Memoria 11. Mutus.51.89. Operatio.47 &c.

233 Poſt morté nihil aget in aiam, vel in corpus, virtute naturæ, ſed tantũ ſecundũ ordiné diuinę iuſtitiæ 2.diſ.33.q.2 1.3m./5m. ª Pietas.8. Theoª.27. Timor.1.2. Viuere.2. Vxor.2.

234 Aia & corpus nihil põt ipcimere, niſi p motũ. 2.d.2.q.1.3.c.

235 Motus potẽtiaũ aię, eſt iclinatio eaũ i aliqd 2 d.24.q 3.1.c.

236 Motus magis é in potẽtijs aię appetitiuis, q̃ apphéſiuis.1ª.q.81.1.c./2.d.24.q.3.c./3.d.15.q.2.ar.1.q.2.c./Ve.q 26 3 c.

237 Motus proprie eſt in operationibus uiæ vegetabilis, & appetitiuæ ſenſitiuæ, minus auté in ſenſibus, ſed minime in parte intellectiua. 3.d.15.q.2.ar.1.q.2.c./Anima lect.10. prinº.C.

238 Omnis motus cognitiuę & appetitiuę virtutis, reducitũ in naturã. ſicut in pr.m primm. 12ª.q.10.1.c./q.17.9 2m/ q.41 3.c. Immo non quodcunque vitalis operationis principium, eſt

Duª.196m. anima.1ª.q.75.1 c. Reſpondeo ſicut Dubio 196

239 Omnis motus appetitiuæ poª reducitur ad proſequutioné boni per ſe, vel mali per accidens, vel ad fugam mali per ſe, vel boni per accidens 12ª.q.45 2 c./Ma.q.10 1.c.

Potentia. 240 Anima differt realiter à ſuis potentijs. 1ª.q.77.1.0./12ª.q.110.4.c./1.d.3.q.4.2.0./2.d.17.q.1.2 6m./d.26.4.c.fi./4.d.1.q.1.ar.4.q.5.c./Quo 10.5.0./Spũ.11.0./Anima.12.0./19 c.prinº.ſup.219. Intellectus.2.

241 Oppoſitum videtur dicere, quia id quo primo intelligimus & ſentimus, eſt anima ſecundũ Philoſophum ſecundo de anima

Duª.197m. 1ª q.3 1.c./q.77.1.c./4m.fi. Reſpondeo Dubio 197.

242 Quandoque dicitur quod eſt ſuæ potentiæ, & econtra, ſed non proprie ſed denominatiue, quam ſi a principaliori ſua uirtute. 1ª q 79.1.1m./Spiritu.11.7m.fi.

243 In potẽtiis vnius animę, nõ põt eſſe niſi vna intentio. 12ª.q.37 1.0./q.77.1.c. ª Adam.57.80. Angelus.149 &c.

Duª.198m. 244 Immo hõ ſimul plura intédit. 12ª.q.12.3.c.fi. Reſp. Duª.198.

245 Oẽs poª aię radicantũ in una eſſentia aię, ideo oportet q qñ intẽtio aiæ uehementẽ trahitũ ad unã operationẽ unius poª, retrahatur ab operatione alterius; quia unius aiæ nõ põt eſſe niſi una intentio. 12ª.q.37.1.0./q.77.1.c./3ª.q.46.7.c./Ver.q.13.3.c./q.26.3.9.c./Ma.q.3.9.c./q.15.4.c./Ver.q.1.4.3m./Quol.11.5.c.fi. Aia.4 1m./11.c.fi. ª Appetitus.1.13.48.53.58.63

246 Oppoſitũ uĩ dicere.12ª.q.12.3.c fi. Reſpondⁿ. ſicut Duª.198. Duᵐ.199m.

247 Oẽs poª in eadẽ eẽntia aiæ radicantũ & fundantũ, uel ut in princᵒ tñ, ut organicæ ſ. uegetatiuę & ſenſitiuæ, uel in eſſentia & ut io ſubⁿ, ut intellectiuæ.1ª.q.77 8.0./Op.3.cº.89 90.239. Ars.1.&c. Beatitudo.46 Bonitas.192. Caſtitas 7.2.

248 Poª aiæ, põt eſſe actus opis dupliciter. ſ. ut poª quædã informãs organũ, ſcdo ut radicatur in eẽntia aiæ. quæ ſecũdũ eſſe eiũ eſt forma corporis. Secundũ conuenitur poª animæ, nõ aũt primum, ſed tantum organicis. Ver.q.26.9.3m. Intellectus.8.

249 Omnis proprietas naturaliter conſequens animã, dicitur potentia eius.1.d 3.q.4.1.c.

250 Oppm uidetur dicere.1ª.q.41.5.1m./1.d.7.q.1.2.c./Poª.q.1 1.3m./q.2.2.c. Reſpondeo ſicut Dubio 866. Duᵐ.200.m.

251 Oẽ ppriũ naturæ uiuẽtis, oportet reduci ad aliq̃ pom aiæ, in habẽtibus animã.3.d.27.q.1.1.c./Ve.q.22.3.2. ª Cogitatio.4.

252 Nam quandoque diuiditur cõtra rationẽ & uoluntatem, cum tamẽ ipſa rõ & uolũtas, ad naturam hominis pertineat. Et cũ potentiæ animæ ſint naturales proprietates, ſpeciem conſequẽtes. anima nõ poteſt ſine ijs eſſe. Dato tñ q ſine ijs eſſet, adhuc tñ alia diceretũ ſecundũ ſpeciẽ ſuam intellectualis vel rationalis, non quia actu haberet has potentias, ſed propter ſpeciẽ talis eẽntiæ, ex qua natæ ſunt hmõi poª effluere 12ª.q.51.1.1m./q.110.4 4m./Anima.12.7m.fi./Opuſc.3.cⁿ.88. ª Cognitio.16.25.38.39.41.52.53.71.75.77.

253 Potẽtię aiæ, ſunt accñtia eius p ſe, & ſunt 3 ſecunda ſpẽ qualitatis.1.q.77.1.5m./12ª.q.83.2.3m./q.110.4.3m./4m./1.d.3.q.4.c.2./Ma.q.4.4.c./3m./Quol.10.5.c.fi./Spiritu.11.c./Anima.12.7m/19.c./1m./Opuſc.3.cⁿ.158. fi.inſ.279.

254 Immo poª aiæ ſunt in gñe actionis, cũ poª & actus dicantũ ad idem genus pertinere.1ª.q.77.1.c. Reſpⁿ. Dubª 201. Duᵐ 201m.

255 Poª aiæ, ſũt de integritate eius, ut eſt totũ potẽtiale.1.d.3.q.4.2.0./Quol.10.5.c.fi. ª Contemplatio.11. Contrarium.17.

256 Capacitas aiæ, nõ eſt, nec põt eẽ infinita in actu, ſed põt ãpliari in infinitũ.22ª.q.24 7.c./2m./1.d.17.q 2 4.c./1m ſu.42.

257 Oppm vĩ dicere.1ª q.25.6.0./1.d 44.0. Reſpⁿ ſicut Du.736. & ſicut ſup.225. & ſicut Infinitum.4. Duᵐ.202m.

258 Poę aiæ, fluũt ab eius eſſentia.1ª.q.77.1.5m./6.0./12ª q.110.4.1m./3ª.q.7.2 c./q 61.2.c./q.89.1.c./1.d.3.q 4.2.0./2.d.3.q.2.1.3m./3 d.27 q.2 ar.4.q.3.2m./4.d 1.q.1.ar.4 q.5.c./d.17.q.1.ar.1.q.1.3m/d.18 q 2.ar.2.q 1.2m./Ve.q.14 5.c./q.25.3.2m./6.1m./M q.4.4 6m./O 3.cº.90. ª Co 12 Culpa 3

259 Vna poª fluit ab aia, mediáte alia.1ª.q 77.7.0./q 78.4.3m./1.d.3.q.4.3.0./2.d.24.q.1.2.c./Ver.q.14 5.c./q.25.6.1m./Anima.13 7m./8m. ª Delectatio.3.7.9.19.20.54.&c. Diſtinctio.9. Electio.1.&c. Aequalitas.11.

260 Poª organicæ, fluũt ab aia, inq̃tũ é actus corporis, aliæ uero, vt ſuperhatur corpori.1ª.q.76.8.4m./1.d.3.q.4.2.c./2.d.1.q.2.4.4m./4.d.44.q.3.ar 3.q.1.0./Ver.q.16.1.13./Spũ.2.5m./4.3m./11.12./Anima.2.c.fi./7.0./10.c.fi./11.17m.

261 Animá eſt cauſa ſuarum potentiarum tripliciter. ſ. efficiẽs, finaliter, & materialis, id eſt ſubiectiua.1ª.q 77.6.0./7.c. ª Finis.111.112.122.

262 Potentiæ animæ perfectiores, ſunt principia imperfectiorum actiua & finalia & etiam priora, ſed econuerſo via generationis, & cauſæ materialis.1ª.q 77 7.c.

263 Potentiæ non organicæ ſunt ſubiectiuæ in anima, organicæ uero in compoſito.1 q.77.5.0./6.8.c./Spũ.4 3m./11.20m./Anima.12.16/Opuſcul.3.cⁿ.89./92.2m. ª Forma.108.175. Fructus.74. Frui 2.&c. Fruitio.4.12.13. Gratia.115.

264 Vna potentia animæ, eſt ſubiectum alterius potentiæ in eadem animæ.1ª.q.77 7.2m./q 78.4.3m./Anima.13.8m.

265 Quædam potentiæ inſunt animæ ſenſibili, ſecundũ propriam rationem eius, ut imaginatiua & concupiſcibilis, quædam uero ſecundum quód attingit aliqd rationis in ſui ſupremo, ut æſtimatiua & iraſcibilis. Ver q.25.2 c.fi. Aeſtimatiua.1.2. ª Habitus.5 &c.37.&c.59.&c. Hæreſis.147.

266 Ordo potentiarum animæ triplex ſ. perfectionis, generationis, & obiectorum.1ª.q.77.4.0/7.1./Anima.13 10m.

267 In eadem potentia animæ, eſt ſuperius & inferius, reſpectu diuerſorum obiectorum.3.d.33.q.1.ar.2.q.2.2m.

268 In omnibus uiribus, & actibus animæ ordine primi ſaluatur in omnibus ſequentibus. Ver.q.5.1.c.fi./q.6.1.1m.

269 Omnes potentiæ animæ neceſſariam habent habitudinem ad ſuum proprium & principale obiectum.1.q.19.3.c./Ver.q.25.1.c.fi. ª Imperare.18.

270 Potentiæ animæ mutuo ſe impediunt circa diuerſa obiecta, non autem circa idem.12ª.q.33.3.3m./q.37.1.0./q.77.1.c./22ª.q.123.8.1m./q.155.5.c./3ª.q.15.9.3m./1.d.3 q.4.c.1m/3 d 15.q.2.art.3.q.1.3m./4.diſt.15.q.4.art.2.q 1.3m./diſt.44.quæſt 2.ar.1.quæſt.3.4m./contra.2.cº.57.fi./Ver.q.12.9.2m./4m./q.13.1.c.

271 Omnis poª aiæ eſt quædã forma, ſeu natura. 1ª.q.80.1.3m.

272 Potentia quælibet animæ, dupliciter conſiderari poteſt. ſ. vt po^a,& vt natura quædam. 3.d.15.q.2.ar.3.q.2.c./.2m./. d.33. q.1.ar 2.q.1.2m./.Verit. q.22.5.c./.q.25.2.8m. /.q.26.9.7m./. 13m.Intellectus.2.&c.15.24 31.36.&c.167.179.183.191.&c. 202.206.211.222.228.242.243.254 269.&c.

273 Po^a animæ, ſunt notiores aĩa.Aĩa 2.lec.2.prin^o. /.Lec.6.ſu.

274 in omni po^a animæ, cõe eſt fere, vt eodem nomine actus, & po^a nominetur.1a.q 83.2.1m./.2.d.26 L.o^o./.Verit.q.17.1.c.

275 Appetitus naturalis eſt in qualibet po^a animæ, etiam in voluntate,& in omni parte,& membro corporis, & in omni re. 1a.q.78.1.3m./.q.80.1 3m./ 3.d.27.q.1.2.c.

276 Anima rationalis, habet plures potentias, quàm aliqua alia res. 1a q.77.2.0.* Intelligentia.2.Intentio.3.&c 12.Iuſtitia.12. 32. 36. &c.

277 Anima quanto nobilior eſt,tanto plures potentias, operationes,& organa habet. 1a.q.30.2.3m./.q.76.5.3m./. q. 77.2.c./. 2.d.1.q.2 5.3m./Ʒ.2.c^o.71.ſi /.Vit.q.1 6 c./ Spũ 4 c./.Aĩa.9. c.ſi./.13.9m./.Aĩa.1.ſi./.L.1°.2.lec.2.ſi.1.le.14. ſi.* Iuſtus.10.

278 Res extra animã,tripliciter ſe hẽt ad po^m eius.ſ. vt agẽs ſufficiens tm̃,vt in ſenſu,vel agẽs ſufficiẽs,cui cooperat̃ anima, vt in imaginatione,vel vt agẽs inſufficiẽs,cui cooperat̃ anima, ſic in intellectu poſſibili.Quol.8.3.c.* Liberum.1.&c.24.&c.

279 Anima comparatur ad corpus, ſicut forma ad materiam, ad potentias vero,vt ſubſtãtia ad propria accidentia, ideo prior eſt eis generatione,& perfectione, ſed corpore prior eſt ſecũdo modo,& poſterior primo modo.12a.q.83.2.3m./. Ma.q.4. 4.c /.3m./ 6m * Maleficiom.2. ſup.253.

280 Po^a animæ,nõ dñr perfectiuues,vel actus organorum, niſi vt ſunt princ^a agendi.4.d.44.q.1.ar.1.q 2.3m./ q.3. ar.3. q.1.6m.

281 Agere & recipere,pertinent communiter ad diuerſas potentias animæ. Ver.q.25.2.c.* Membrum 1.6.&c.

282 Po^a motiua animæ duplex.ſ.imperans motũ & exequẽs motum. 1a.q.75.3.3m./.q.78.1.4m./.2. d.18. q.2.3.1m./ d.25.3. c./.Ʒ.2.c^o.82.ſi /.Anima.13.13m.* Meritũ.28.&c.31.41.Motus.51. Pars 44.48.49.Paſſio.22.&c.36.&c.55.&c.

283 Omnis aĩæ po^a, poſſibilis eleuari ad aliquid ſupra ſe, habet ſubitum motum in id quod ei cõuenit ſm ſe.2.d.24.q.3 5.c.
Dum. 203. Opp^m vr̃ dicere.3.d.13.2.2.q.2 2m./.3m.Reſp.ſicut Du^o.301.

284 Quanto operatio viriũ ſuperiorũ,eſt propinquior obiectis inferiorum,tanto magis inferiores ſequũtur motũ ſuperiorum. 4.d.17.q.2.ar.3.q.1.c.* Peccatum. Pœna. Perturbatio. Po^a. 33 &c.62. Pupilla.Qualitas.2.11.Quaternarius.

285 Vires inferiores,vehemẽti^s mouent̃ ab obiectis proprijs, quã ex redũdantia viriũ ſuperiorũ. 4. d.17.q.2.2.3 q.1,c.ſup.228.

286 Virtus motiua exequens motũ, eſt magis diſpoſitio mobilis, qua natum eſt moueri.quã per ſe mouens. Pot^a. q.3.11.20m.

287 Cuiuslibet potẽtiæ animæ actiuæ,vel paſſiuæ, eſt aliqua operatio. Ver.q 16.1.13m /.q.26.3.4m.

288 Po^a cuius obiectũ eſt patiens ab ea,eſt actiua, ſicut omnes vegetatiuæ:ſi autẽ vt agens,eſt paſſiua,ſicut oẽs ſenſitiuæ. 1a.q. 79.3.1m /.2.d.36 2.c./ Ver.q.16 1.13m./.q.26.3.4m./. Vir.q. 1.1.c /.3 5m.* Sanitas.7 &c.Scient 2.9.10.ſup.291.242.

289 Nulla potentia ſenſitiua, reflectitur in ſeipſam.Ʒ 4.c^o.11.principio.H * Totum.13.Tranſmutatio.

290 Po^a motiua in brutis, ſe habet ad opp^a,ſed iudiciũ eorum de agẽdis,eſt determinatũ ad vnũ.Ver.q 24.2.2m./.5m. Act 44.

291 Oẽs po^a aĩæ,ſunt paſſiuæ,pter intellectũ agẽtẽ,& vegetatiuas, quæ ſolæ ſunt actiuæ.1a q.79.3.1m./.2.d.36.2.c./.Ver.q.16.1. 13m./ q.16.3.c.Vir.q.1 3.5m./.Eth.2 lec 5.prin^o.b ſup 288.

Dum.104. 292 Opp^m videtur dicere.Ver.q.1.10.c./ q.2.2.b.3 Reſp.Du^o.794 Trinitas.13.14. Veritas.Veſtigium 7.10.Vir.Virtus.100.108. 125.268.272.Voluntas.11.13.82.83.

293 Modi viuẽdi animæ,ſunt tres,gradus vero quatuor, & quinque genera potentiarum.ſ.vegetatiuum,ſenſitiuũ, motiuum, ſecũdũ locũ,appetitiuũ & intellectiuũ.1a.q.18.2.1m./ 3.c./.q. 78.1.0./.Ver.q.10.1.2m /.Quol. 9.11.2m./.Aĩa.13.0./.lo. lec. 7.prin^o./. c^o.5. lec. 5.prin^o /. Aĩa.lec.14.prin^o./.L.1°.2.lect.3. me^d.C /.Lec.5.0./.Lec.6.prin^o.h. *Gratia.42.Pars.48.49.

Habitus. 294 Oẽs po^a animæ intellectiuæ & ſenſitiuæ,appetitiuæ, & apprehenſiuæ interiores, vt operantur ex ratione, indigent habitu,non autem vt ex inſtinctu naturæ.12a.q.49.4.c.q.50.3.4. 5.0./.2.d 27.1.2m./.3.d.23.q.1.1.c./.d.27.q.4.3.5m./.d.33.q. 2 4.0./ Ver q.20 2.c./.Po^a.q.3.1 4m./.Virt.q.1.1.c.* Adam. 36.&c.56.79 80.Amor.51.52.56.80.

295 Po^a animæ,dupliciter indiget ſuperaddito. ſ.ratione naturæ, cuius facultatẽ excedit operatio, & ex parte po^a ordinatæ ad obiecta,ad quæ ex ſe nõ põt habere perfectũ actũ. Veri.q.20. 2.c.* Beatitudo 28.29.46.47 Bonitas.99.192. ut Deus. 195.

296 Habitus acquiſiti,ſunt immediate in potẽtijs animæ, & non in eſſentia.2.d.26.3.5m.*Circũciſio.29.&c.Cõceptio.24.&c.

297 Omnis habitus operatiuus & culpa, prius ſunt in potentijs animæ,quàm in eſſentia.12a q.50.2.0./.2.d.26.3.4m /.5m.

298 Gratia eſt immediate in eſſentia animæ,non autem in potentijs eius. 12a. q.50.2. c./.q.110.4.0./.q.112.5.1m./ 3a.q.2.10. 2m./.q.7.2.c./. q. 62. 2.c.3m. /. 2.d.26.3.0./.4 c /.d.31.q.2.1. 5m./.4.d.1.q.1.2.4.q.5.c /.1m./.d.4.q.1.2.3.q.1.c./.q.3 1m./.d. 7.q.2.2.2.q.3 c /.d.17.q.1.ar.8.q.1.5m./ d.18.q.1.2 2.q.1.2m./. Ver.q.14.5.c./.q.27.6.0./.q 28.2.2m.Gratia.38.* Initium 68.

299 Grã ponit aliqd creatũ in aĩa. 12a.q.110.1.0./ 2.d 26 1.0./. Ʒ. 5.c^o.150./.Ver.q 27.1.0.* Deus.196.&c.322.Differentia.25.

300 Anima rõnalis põt tripliciter cõſiderari.ſ.vt natura,vt deliberatiua,& gratificata. Et ſecũdũ hæc,triplex dei aĩutẽtia gñ.ẽ in aĩa.ſ.per bñficia,per ſuminẽtiã,& per grãm. Opuſc. 61.c^o. 6.&c.*Donũ.12.&c 28.&c.Eſſe.8. Experientia.11. For^a.57.

301 Gratia agit in aĩa formaliter,nõ ũt affect^e. 12a.q.110 2.1m./. q.111.1.1m./.2.1m /.2.d.26.1.4m./.5m./.3 4m./ 5 2m /.3m./. 4.d.5.q.1.2.3m./.d.17 q.1.ar.3.q.1.1m./.ar.5.q.2.2m./.Ver.q. 28.2.8m./.9m./.7.5m./.8.0.* Fcus. 1.&c.8. Fruitio.4.&c.

302 Anima eſt ſimpliciter nobilior gratia, ſed ſecundum quid eſt econuerſo. 12a q.110.2.2m./.2.d.26 2 3m./.Ver.q.27.1.6m.

303 Perfectio ſuperioris partis animæ,dependet à bona diſpoſitione partium inferiorum in fieri,non autem in eſſe, vt ſcientia à ſenſibus. Ma.q.7.2.6m.Intellectus.179.

304 Multi habitus,põt ſimul eſſe i eadẽ po^a.12a.q.54. 1.0. /.22a. q.47.5.c./.3.d 33.q.1.ar.1.q.1.c./.d.35.q.2.ar.3.q.2.3m./. Ver. q.15.2.11m./.Vir.q.1.12.4m.vel Virtus. 64.* Gratia.3.38.113. 115.&c.121.&c.147.156.Hitus 2.9.24.36.&c.55.&c. Imag.9.

305 Opp^m vr̃ dicere à ſimili.1a.q.94.3.1m./.12a.q.63.4.3m. /. 2.d. 30.q.2.1.7m./.Vir.q.1.10.2m.Reſp^o.ſicut Dub^u.1111.

306 Omne diuerſificans po^m diuerſificat habitum, non autẽ ecõuerſo.12a q.8.2.3m./.q.54.1.0./.q.56.2.c /.22a.q 47.5.c./. 3.d. 33.q.1.ar.1.q.1.c./.d.35.q.1.ar.2.q.1.c./.Vir.q.1.11.4m.* Matrimonium.51.

307 In potentijs ſenſitiuis apprehenſiuis interioribus,ſunt aliqui habitus,vt in memoria.12a.q.50.3.3m./.q.56.5.c.

308 In potentijs ſenſitiuis exterioribus,nõ eſt habitus.12a.q.50.3. 3m./.3.d.14.ar.1.q.2.c./.d.23.q.1.4.c./. Veri.q 20.2.c. /. Virt. q.1.1.c.* Pulchritudo.7.11.Sacrm.56.83.Seruitus.16.Vniuerſale.7.12.13.Vox.2.&c.Chr^s.57.&c.83.&c.120.&c. 149.&c.

309 In potentijs vegetatiuis non eſt habitus. 12a. q.50. 3.1m./.q. 54.1.c./.22a,q.158.1.3m./.3.d.14.ar.1 q.2.3m./.d.23.q.1.1.c./. 1m./.Vir.q.1.1 c./.3m /.4m/.5m./.9.10m. Virtus.

310 Omnis perfectio potentiæ animæ, habet rationem virtutis. 12a.q.110.4.c.* Adam.45. Aranea.1.Baptiſmus. 146.152.

311 Virtus eſt neceſſaria po^a rõnali per eſſentiã, vel per participationem,non autem po^a naturali. 2.d.27.1.c./.2m./.3.d.14.ar. 1.q.2.3m./.d.27.q.2.3.5m./ 4.d.14 q.1.2 3.q.1.c./.Vir.q.1.1.c. * Charitas.2.&c.41.66.&c.129.&c. Caſtitas.8.9.

312 Po^a inferiores non perficiuntur perfectione virtutis, niſi per participationem perfectionis a ſuperioribus.3.d.27.q.2. ar.4. q.3.c./.2m./.5m.

313 Ad perfectiones virtutis in aliqua po^a requiruntur tot for^a, quot potentias ſuperiores hẽt illa po^a.3.d.27.q.2 ar.4. 3.2m.

314 Virtutes ſunt ſubiectiuæ in potentijs animæ. 12a.q.50. 1.0./. q.56.1.0 /.3a.q.7.2.c./ 3.d.33.q 2.4. 0./.Veri.q.14.5.c./. Vir. q.1.3.0./.Opuſc.43.c^o.8.

315 Virtutes ſunt ſubiectiue tantũ in po^a rationali eſſentialiter, vel participatiue. 12a. q.55.2.c./.4.3m./.q.61.2.c.ſi./.d.27.2. 3m./.d.41.q.2 2.1m./ 2m./ 3.d.14.q.1.ar.3.q.1.c./.d.23.q.1.2. 3.q.1.c./ d.33.q 1.ar.2 q.2.c./.q.3.3m./.q 4.c./.q. 2.2.4.q.2.c./. Verit q.14.4 7m /.Ma.q.4.5.5m./.Virt.q.1.3.4m. Virtus. 53. Appetitus.87.89.* Donum.28.&c.

316 In quacunque potentia animæ eſt paſſio, circa quam eſt aliqua virtus,illa potentia eſt ſubiectum illius virtutis. 3.d.33. q.2.ar.4.q.2.c.ſi.Virtus 47.48.

317 Vna virtus poteſt eſſe in pluribus potẽtijs,non æqualiter, ſed ordine quodam.ſ.in vna principaliter, in alia vero per modũ diffuſionis,vel diſpoſitionis,vel directionis,vel motionis.12a.q.56 2.0.q.60.5.c.Virt^s.61.* Electio.4.Eſſe.1.in Euchariſtia.130. 138. 139.

318 In nulla po^a ſenſit^a eſt virtus,niſi in appet^a. 12a.q.56. 5.0./.3. d.33.q.2.2.4.q.2.6m./. Vir.q.1.4.6m.vt Spes.28.*Finis.128.

319 Virtus eſt neceſſaria po^a ſenſitiuæ appetitiuæ.ſ. concupiſcibili & iraſcibili,in qbus eſt ſubiectiue,nõ qdẽ ſecũdũ ſe,ſed vt ſũt rõnales participatiue.12a.q.56.4.0./.5.1m./.2.d.41.q.2.2 2m./.Vir. q.2. 4.0. /. 10.5m. vt Fortitudo.1.38.&c. Magnanimitas. 11. Pietas.13.Spes.28.29.Timor.7.&c.Virt^s.52.56. Caſtitas. 8.9.

320 Immo etiam voluntati,quæ eſt rationalis per participationẽ. 12a.q.56.6.2m. Reſp^o. ſicut Dub^o. 1199. Magnificentia. 4.vt Dum. 305. Charitas.67.68.Virt^s 49.50.* Grã.115.118. 132,147.Habitus. 40.&c. In.30.&c.Magnificentia.3.Martyrium.10.Mors. 4.21. 35.36.Obſeruantia.36.Peccatum.6.112.167.&c.304. &c. 311. 313.366.Perfectio.9.55.59.&c.77.&c.82.&c.Religio.1.13.Societas.1.2.Spes.10.26,&c.Templum.10.&c. Timor.2. Virginitas.12.Vitium.2 &c.Chriſtus.15.214.&c.163.&c.

321 Anima eſt forma ſimplex,ſicut angelus. 2.d.3.q.1.4.1m.

322 Anima

An

Angelus. 322 Anima & angelus nõ cõueniunt i vltima differẽtia.1a.q.75.7.2m./.2.d.3.q.1.6.1m.Angelus 60.&c.186.419.&c. Oriẽs 6.
Dum.306m. Immo Gregorius nominat angelum, rationale animal. 1a.q.51.1.1m.Reſpondeo ſicut Dubio 307.

323 Anima non eſt totaliter intellectus, ſicut angelus, ſed participari intellectualiter. Quol.6.q.2.1.c. a Homo.25.

324 Animal rationalis inter omnes formas eſt ſimillima angelis.2.d.17.q.3.1.1m. a Libertas.10.

325 Anima & angelus conueniunt in hoc, quòd per ſe ſubſiſtentes ſunt, & immateriales, & intellectuales.2.d.17.q.2.2.5m.

326 Anima, & angelus conueniunt in vltimo fine, non autem in fine proximo.1a.q.75.7.1m./.2.d.2.3.q.1.6.5m./. Anima.7.1m.

Senſitiua. 327 Anima, & homo ſumuntur dupliciter.ſ. pro natura ſenſitiua & pro natura rationali. Quol.9.11.c.fi./. Opuſc.43.c°.3.&c. Pſal.41.medn.D./.Pſal.48 fi.K.

328 Anima ſenſitiua in homine non educitur de potentia materiæ.2.d.18.q.2.3.4m./.cõtra.2.c°.89.1m./.Quo.11.4.1m./.4m a Admiratio.7.

329 Anima ſenſitiua in hoie, ẽ incorruptibilis.1a.q.76.3.1m./.4.d.44.q.1.ar.1.q.2.3m./.Ʒ.2.me°.2m.B./.c°.89.men.C./.Lin.4.c°.81./.Quol.11.5.3m./.Anima.11.3m./.14.12m.

330 Anima ſenſitiua in hoie, ẽ nobilior, quã in brutis.1a.q.76.5.c./.q.91.3.1m./.12æ.q.74.3.1m./.3a.q.2.a.2m./.5.1m./.2.d.17.q.3.2.1m./.d.18.q.2.3.4m./.Ʒ.2.cn.89.m°.C./.Li°.4.can.49.8m./.Potena.q.3.11.1m./.Anima.11.12m. a Delectatio.5.20.

331 Aia ſenſitiua i aialibus diuerſarũ ſpecierũ eſt diuerſa ſcdm ſpeciem.2.d.18.q.2.3.4m./.Ʒ.2.cn.89.1m./ Ver.q.3.11.1m./ Potentia.q.3.11.1m./.Quol.11.5.4m./.Meth.10.lect.12 me°.B.

Dum.108m. 332 Oppoſitum videtur dicere a ſimili.2.d.15.q.1.1.2m./.Meth.7.lec.6.mon.G./.lec.8.fi.c. Reſpn.ſicut Du°.108n.

333 Anima ſenſitiua non eſt ſubſiſtens.1a.q.75.3.0./.6.c./.q.118.1.c./.1m./.2.d.18.q.2.3.1m./.Ʒ.2./ca°.57.2m./.Quol.9.11.c./.1m./.Quol.10.8.c.

334 Anima ſenſitiua nullo modo eſt hoc aliquid.1a.q.75.3.0./.2.d.18.q.2.3.1m.

335 Anima ſenſitiua non eſt viuens, ſed principium viuendi.1a.q.118.1.c./.2.d.18.q.2.3.1m./.Quol.9.11.1m.

336 Anima ſenſitiua non eſt per creationem.1a.q.118.1.0./.Pota.q.3.11.0./.Quol.9.11.0./.Quol.9.11.2m../.4.

337 Anima ſenſitiua non præexiſtit actu in ſemine, nec etiam vegetatiua.1a.q.118.1.0./.2.d.18.q.2.3.c./.Pota.q.3.9.9m./.11.4m./.12.0./.Meth.7.lec.8.men.E.

Ordo. 338 Aia ſenſitiua, & vegetatiua, traducũt cũ ſemine.1a.q.118.1.0./.2.2m./.2.d.18.q.2.3 0./.Ʒ.2.c°.86.2m./.Poa.q.3.11.0.12.2m

339 Anima ſenſitiua perſonalis producta in partem principalem, incipit operari ad complementum proprij corporis, per modum nutritionis, & augmenti.1a.q.118.1.4m.

340 Anima ſenſitiua, nullã hẽt operationẽ p ſe.1a.q.75.3.0./.q.118.1.c./.2 d.18.q.2.3.c./.1m./.Ʒ.2.can.57.2m./.81./.Pota.q.3.11.18m./.Quol.9.11.2m./.Quol.10.8.c./.Anima.19.0.

341 Anima ſenſitiua dicitur ſentire per corpus, quia compoſitum ſentit, ratione animæ.4.d.34.q.3.art.3.q.2.2m.

342 Anima ſenſitiua in ſentiendo nõ ſe habet, vt mouẽs, & agẽs, ſed vt quo patiens patitur.Ʒ.2.c°.57.1m./.ſupr.991.

343 Anima & ſenſitiua non debilitatur debilitato corpore, ſed debilitas actionis contingit propter debilitatem organi, & non animæ. Anima.14.18m./.19.20m. Anima, lec.10.fi.d.

344 Animæ brutorum deſinunt eſſe corpore corrupto.2a.q.164.1.2m./ contr.2.c°.57.2m.8./.Lib.4.cn.94.fi.A./.Quo.9.11.c./.Quol.10.8.c./.Anima.14.1m./.12m./.19 c fi.

345 Corpus in animalibus imperfectis eſt quaſi unius formæ ſubſtantialis.1 d.8.q.5.3.2m.

Dum.209m. 346 Imo ſunt ibi plures formæ ſubſtantiales, Anima.10. c.medn. Reſpondeo, ſicut Dubio.180.& ſicut inf.347.

347 Aial annuloſum inciſum, hẽt in vnã animã in actu, ſed plures in potẽtia.1.d.8.q.5.3.2m./.2.d.18.q.2.3.c./.4.d.10.ar.3.q.3.1m./.Ʒ.2.c°.86.2m./.Poa.q.3.12.5m./.Spiritu.4.19m./.Anima.10.c.fi./.Meth.7.lec.13.fi h./.Anima.2.lec.4.prinn./.Spiritu.4.9m./.Anima.10.15m./.Anima.1.fi.

349 Animal annuloſum diuiſum viuit, quia anima eius eſt imperfecta, & paucarum operationum, ideo requirit paruam diuerſitatem partium. Poa.q.3 12.5m. Animal.15.

Vegetata. 350 Aia vegetatiua, nõ creat.1a.q.118.1.0./.2.d.18.q.2.3.c./.Ʒ.2.c°.86.1m./.Poa.q.3.11.0./. Quol 9.11.0./.ſup.336.ut ſu.337.

351 Anima vegetatiua nõ præxiſtit in ſemine.1a.q.118.1.0./.2.d.18.q.2.3.c./.Poa q.3.9.9m./.11.4m./.12.c./ Meth.7.le.8.fi.e.

352 Anima vegetatiua eſt in menſtruo, ſecundũ actũ primum, nõ aũt ſecũdũ actũ ſecundũ, qui eſt operari.1a.q.118.1.4m./.2.2m

353 Anima vegetatiua, non viuit, nec ſubſiſtit, ſed eſt principium viuendi, & ſubſiſtendi.1.d.18.q.2.3.c./.Quol.9.11. 1m.

354 Ex anima vegetatiua generãtis deriuatur quædã virtus actiua ad ipſum ſemen animalis, vel plãtæ, ſicut a principali agẽte deriuatur motiua ad inſtrumentum. 1a.q.118.1.c./.3m./.q.119.1.c.fi./.1.c../.1m.

355 Anima vegetatiua non agit, niſi in corpus ſibi unitum.1a.q.78.1.c./.q.79.2.9m.
Oppoſitum videtur dicere.1a.q.78.2.c. Reſp.Du°.210. Dum, 210m

356 Verũ eſt q nõ agit, loquendo de potentia augmentatiua, & nutritiua, non autem de potentia generatiua.1a.q.78.2.c.

357 Obiectum potentiæ vegetatiuæ eſt corpus viuens per eam.1a.q.68.1.2.c.

358 Potẽtia vegetatiua ẽ triplex.ſ.generatiua, augmentatiua, & nutritiua.1a.q.78.2.0./.cõ.4.1n.58./.Aia.13.c.pn./.Aia.2.le.9.fi.

359 Oium partiũ aiẹ vegetatiuæ, generatiua eſt finalior, dignior, & perfectior.1a.q.72.1m./.q.78.1.c./.Aia.2.lec.9.fi.K.

360 Vires vegetatiuæ dicuntur naturales dupliciter.ſ.quia habent effectus ſimiles naturẹ.i.eſſe, quãtitatẽ, & conſeruationẽ, & p ſimilia inſtrumenta agũt.i. per qualitates actiuas, & paſſiuas, ſed altiori mõ.1a.q.78.2.1m./.Ver.q.13 4 c.men. D. Aia.13.c.prinn.14m./ Anima.lec.14.prinn / Lib.2.lect.5.prinn.a.

361 Vegetatiuæ agunt per calorẽ, & per alias qualitates naturales.1a.q.78.1.c./.2.0./.2.d.1.q.1.4.5m./.Anima.lect.14.prinn./.Lib.2.lec.9.fi.calor.3.11.

362 Potẽtiẹ vegetatiuẹ, non obediunt imperio rationis.12æ.q.17 8.9.0./.q.50.3.1m./.22æ.q.148.1.3m./.3a.q.15.2.1m./.q.19.2.c./.2.d.20.q.1.2.3m./.3.d.16.q.1.3.2m./.Ver.q.13.4.c.me° D./.Vit q.1.3.4m./.Quo.4 21.c./.Aia.11.15m./.Eth.prinn.D.E

1 ¶ Animal eſt, qd habet naturã ſenſitiuã, rationale vero. qd habet naturam intellectiuam.5a.q.3.5.c./.q.85.3.4m./.5.3m./12æ.q.67.5.c./ Meth.lec.1. prinn.b. Eſſentia.

2 Aial & bipes, ſũt plures cãẹ formales hois Meth.5 le.16.pn.a

3 Oppoſitũ videt dicere.1a q.76 3.4.0. Reſp.ſicut Dubio 650. Dum.211m.

4 Animal non poteſt eſſe actu, niſi ſit rationale, vel irrationale.2.d.40.5.c medn.C./.cont.1.c° 24.

5 Animal eſt animal per ſenſum tactus.4.d.17.q.1.art.3.q.3.c./.Anima.8.c./.Meth.lec.1.prinn b. Anima 3 lec.17.18.n.

6 Animal diffinitur per ſenſum.i. per animam ſenſitiuam, ſicut per formã eſſentialẽ, ſed per ſenſum.i.per potentiã cognoſcitiuã eius diffinitio, ſicut per formã accidentalẽ.4. d.44.q.1.ar.1.q.1.3m. a Aia.17.63.102.322.b.330 &c. Arbor.3 Brutum.

7 Animal prædicatur pure æquiuoce, de animali vero, & picto. ver.q.2.11.9m. a Caput.3 &c. Cœlum.152.

8 Imo aial pdicat de eis analogice 1a.q.13.10.4m./ Reſ.D°.212 Dum.212m.

9 Animal duplex.ſ.animal verũ, & animal phantaſticum.3a.q.39.7.c./.Io.lec.14.men.D. Corpus.5.

10 Animalia magis facta ſunt ex terra, quam ex alio elemento, quia minus eſt actiua.2.d.15.q.2.1.0.

11 Quædam animalia dicuntur eſſe ex aqua, quia plus habent de aqua, quam alia animalia, licet in omnibus prædominetur terra.1a.q.71.2m./.2.d.15.q.2.1.3m.

12 Quædam animalia ſunt media, inter aquatica, & terreſtria, licet magis conueniant cum altero, cum quo magis computantur.1a.q.71.4m./.2.d.14 q.2.2.5m.

13 Animalia terreſtria ſunt perfectiora auibus, & piſcibus.1a.q.72.1m./.2.d.15.q.2.2.4m.

14 Nõ qlibet pars aialis ẽ aial; quia nõ hẽt animã, primo, ſed in ordine ad totũ.1a.q.76.3.c.fi./.2m/.3m./.Spũ.4 c /.2m./.13m.

15 Pars animalis perfecti non eſt animal, quia non habet diſtinctionem organorum, & operationum, quæ requiruntur. 1a.d.8.q.5.3.2m./ Anima.10.7m./.Anima.347.&c.

16 Partes aialis, nõ ſunt in ſpẽ, nec dñt ſpẽ, ſed ſunt diuerſarum diſpoſitionum.1a.q.76.5.3m. a Diffinitio.37.Diuiſio.19.

17 Dextrum, & ſiniſtrum in animali, eſt ex virtute animæ.2.d.2.q.2.3.3m. a Embrio.1.&c Phantaſia.1.Ius.16.18.19.

18 Dextra eſt nobilior pars corporis animalis. Ideo qui ad dextram alicuius ſedet, nobiliſſimo mõ ei cõiungitur.1n.q.102.1.c.fi./.3.d.22.q.3.ar.3.q.2.0. Pars.45.Rarum.3.Rom.3.Rationale.1.Semen.7.23.Subſtantia.33.Talpa.Vita.8.14.

19 Diuerſa animalia, ad ornatum diuerſorum elementorum pertinent.ſ.aues aeris, & piſces aquæ, cætera autem terræ.1a.q.61.72.0./.2.d.15.q.2 2.0.

20 Terra ẽ magis locus aialiũ, q̃ aer.2.d.15.q.2.1.4m /.2.2m.4m Generatio.

21 Animalia quælibet ꝑter perfecta, poſſunt generari ex ſemine & ſine ſemine per putrefactionem.1a.q.91.2 2m./.2.d.15.q.1 1.2m./.Meta.7.lec.6.med°.G./.lec.8.fi.e.

22 Oppoſitum videtur dicere.1a.q.81.1m.Reſpn Dun.213°. Dum.213m.

23 Virtus cæli, loco ſpermatis, cum elemẽtis ſufficit ad generationem animaliũ imperfectorũ, nõ aũt perfectorũ.1a q.45.8.5m./.q.70.3.c./.q.71.1m./.q.91.2.8m./.2.d.1.q.1.4.c./ d 14.1.6m./.d 15.q.1.1.2m./.q.3.1.1m / d.18 q.2.3.5m / 3.d.8.1.7m./Ʒ.2.c°.75.20m./.Lion.3.c°.69./.102.4m./ 104.fi./ Poa.q.3.8.15m./.11.12m./ Ma.q.16.9.c./.Spiritu.10.c./.Anima. /. Meth.7.lect.6. men.G /.Lect.8 fi.e./.Anima.2 lec 7 prin°.b.
a Calor.19.Coniunctio 8.9.inf.42.

24 Aialia generata ex putrefactione, & per coitũ, nõ ſunt eiuſdẽ ſpẽi.1.d.10.5.c.fi./. d.43.2.2.2./.2. d.30.q.2.1. 7m./.3. diſt.33.

q.1.ar 2.q.4.1^{m}./.4.d.43.ar.1.q.3.b.2./.ve.q.8.2.2.3^{m}./.Po^{a}. q.3.11^{m}. ^{n} Delectatio.20.Dies.25.

Du^{m}.214^{m}. 25 Oppoſitum videtur dicere. Meth.lect.7.6.me^{o}.g.1. Reſpond. ſicut Dubio 213^{n}.

26 Species animalium, de nouo generatæ per putrefactionem, fuerunt productæ in primis ſex diebus. in ſuis principijs. 1^{a}. q.74.1 3^{m} /.2.d.15.q.3.1.7^{m}. ^{n}Elem^{m} 10.11.Ens.18.Filiatio 1.&c.forma.146.147.Generatio.13.43.&c.Luna.1.Malus.

27 Animalia paruo tempore viuentia, cito perficiuntur.3.3.ca^{n}, 40. 4^{m}

^{n} Semen 7 23.Senſibile.10. Tactus.1.Taurus.

28 Generatio hominis,& multiplicatio, etiam quo ad indiuidua, eſt de principali intentione naturæ: non autem aliorum animalium, niſi ſecundum ſpeciem. 1^{a}.q.50.4.4^{m}./.q.98.1.0./.2. d.20.q.1.1.3^{m}./.3.3.c^{o}.113./.Quol.8.2.c.

29 In generatione animalis præcipue hominis, ſunt neceſſariæ multæ generationes, non continuę: ſicut etiam multæ formæ 1^{a}.q.118.2.2^{m}./.3.2.c^{n}.89./.Po^{a}.q.3.9.9^{m}.fi./.Spiritu.3.12^{m}. /.13^{m} /.Anima.11.1^{m}. Embrio.4.

30 Oppoſitum videtur dicere. 1^{a}.q.76.3.c.fi. Reſpondeo ſicut

Du^{m} 215^{m}. Dubio 211^{n}.

31 Motus animalis duplex, ſcilicet conſequens naturam elemen

Motus. ti prædominantis:& conſequens animam.2.d.15.q.2.2.c. Anima.223. ^{n} Abſtratio.12.

32 Motus ſurſum, eſt naturalis animali ſecundum animam, non autem ſecundum corpus.12^{a}.q.6.5.3^{m} /.3.d.22.q.3.ar.2.q.1. 1.c./.2^{m}.Anima.227.

33 Motus appetitiuus animalis præuenitur ab exteriori motu dupliciter, ſcilicet ſecundum ſenſus, & ſecundum corpus. 12^{a}.q. 6.1.2^{m}./.Phi.8.lectio.4 8. ^{n}Agere.5.Auxilium. 1.2. Can.17. Clamor 5.Corpus.3.7.Contrarium,30.42 Aeſtimatiua.3.

34 Animal prius quieſcens, non incipit mouere ſe, niſi prius moueatur ab alio.3.1.c^{o}.13.me^{o}.F./.Li^{n}.2.c^{o}.31.1^{m}./.Phi.8. lectio.4.fi.

Du^{m}.116^{m}. 35 Immo animal per ſe mouetur a ſeipſo. Phi.7. lect.1.med^{n}. b. Reſpondeo Dubio 216°.

36 Quædam animalia mox nata habent mouere ſe,& vſum membrorum, non propter nobilitatem. ſed propter ſiccitatem cerebri.1^{a}.q.99.1.2^{m}./.2.d.20.q.2.1.5^{m}./. Veri.q.18.8.6^{m}. ^{n} Homo.24.27.&c. Imperare.5. &c. Motus.78. Paradiſus. 6. Proceſſio.2.

37 In brutis, pars mouens, eſt primum organum appetitus, ſcilicet cor, ſed pars mota, eſt corpus reliquũ. Sed in homine mouens eſt anima ſecũdum partem intellectiuam, pars vero mota, eſt corpus, vt perfectum ab eadem anima, ineſſe corporeo. Spiritu.3.4^{m}./.Anima.9.6^{m}. Cor.3.Appetitus.75.

38 Animal tandiu viuit, quamdiu durat motus cordis, ſecundum pulſum & tractum.4.d.43.ar. 4.q.1.c.fi./. Opuſc.35.0.

39 Omnem animal quod mouetur proceſſiue, oportet habere memoriam. Meth lect. 1.prin^{n}. c. ^{n}Situs.3.

40 Animalia pugnant, propter cibum & coitum.1^{a}.q.81.2.c.fi./. 3.d.26.q.1.2.5^{m}./.3.3.c^{o}.124.prin^{n}./. Verit.q.25.2.c./ Anima.3.lect.14.fi. ^{n} Timor. 31. transferre. 1. Triſtitia.21. Velox.3.

41 Quædam animalia abhorrent coire cum matre, vt equus, & camelus.22^{a}.q.154.9.3^{m}./.4.d.40.1.3^{m}.equus. 3.

Cognitio. 42 Ad productionem animalium, non ſufficit virtus cæli cum terra.2.d.14.q.1.5.6^{m}./.d.15.q. 1.1.2^{m}./.q.3.1.7^{m}.

43 Animalia bruta, cognoſcunt rationem conuenientis & nociui, per inſtinctum naturæ tantum.3.d.26.1.4^{m}.

44 Animalia bruta in ſui principio, accipiunt naturalem æſtimationem nociui & conuenientis, non autem homo, quia ad hoc poteſt per rationem peruenire, non autem illa. Verit.q.18.7. 7^{m}.Cognitio.79.infra. ^{n} Conceptio.11.

45 Animalia bruta, non proſequuntur conueniens, nec fugiunt nociua, per rationis deliberationem, ſed per naturalem inſtinctum æſtimatiuæ, ſimiliter & pueri.1^{a} q 83.1. c./.12^{a}.q.11.2. c./.q.15.2.c./.q 16.2.2^{m}./.q.17.2.3^{m}./. q.46.4.2^{m}./.7.2^{m}./.2. d 20.q.2.2.5^{m}./.d.24.quæſt.2.2.c./. d.25.1.7^{m}./.3. diſt.26. q. 1.1.4^{m}.

46 Animalibus brutis dantur tantum illa bona. quæ ex naturalibus principijs conſequuntur.2.d.30.q.1.1.2^{m}.

47 Animalia bruta, non intendunt aliquid manifeſtare, vel repreſentare, quia hoc eſt proprium rationis conferentis ſignum ad ſignatum, ſed agunt ex inſtinctu naturali aliquid, ad quod ſequitur hoc.22^{a}. q.110.1.c. ^{n} Contemplatio.7. Dæmon.58. 102.103.110 111

48 Aues docent pullos ſuos volare,& ſimilia, quia mox nata, bruta non habent ita perfectum vſum induſtriæ naturalis, ſicut poſtea.1^{a}.q 101.2.3^{m}. ^{n}Eſſe.96. Experientia.5. Finis.39.60. 137.Futurum.3 6.7.8.

49 Alia animalia ab homine, carent intellectu.3.2.c^{o}.66.1^{m}./.6. 2^{m} /.82.1^{m}./.Li^{o}.3.c^{o}.34.fi./.82.prin^{n}.Meth.12. lect.9.fin./.

Anima.2.lect.5.fin.c./.Lib^{o}.3.lect.17.& ſicut infra.51.

^{n} Imperare.5.Loqui.7.Lumen.19.

50 A Oppoſitum videtur dicere.3, di.27.quæſt.1.4.3^{m}.Reſpon. Du^{o}.217^{n}. Du^{m}.217^{m}.

50 B Omnia animalia gregalia, vt columbæ, grues,' ones etiam naturali inſtinctu in vnum conueniunt, vt ſit eis corporaliter melius. Sic & homo, cum animal gregale, vel ſociale, ſecundum Philoſophum ſit, ſecundum rationem agere debet, vt multi in vnum conueniant, propter aliquod melius. 1.Cor.11.lec.4. prin^{o}. G.

51 Animalia bruta, participant intellectu & voluntate, per obſcuram conſonantiam.3.d.27.q.1.4.3^{m}.

52 Animalia bruta, ſunt ſagacia, quia diriguntur a deo, ſicut horologia.12^{a}. q.13.2.3^{m}.

53 Cognitio eſt in animalibus brutis: propter neceſſitatem actionis tantum.1^{a}.quæſt.91.3.3^{m}./.12^{a}.q.31.6.c./.:Ethic.3.lectio. 18.fi./.Meth.lect.1.me^{n}.c. ^{n}Memoria.17. Paradiſus.6. Piſcis. 2.3.Prouidentia.40.prudentia.23.24. Timot.31.

54 In animalibus brutis, eſt triplex gradus cognitionis, ſcilicet per ſenſum, memoriam,& auditum.Meth.prin^{n}.c.

55 Animalia quædam immobilia, propinquiſſima plantis, habent ſolum tactum.Anima.7.c. fi./. Anima.2. lect.3.me^{o}.c.fi. g./.lec.4.me^{o}.c./.Lec.6.prin^{o}.b./.Li^{o}.3.lec.14./.Le. 16.prin^{o}. ^{n} Velox.3.

56 Homines in ſtatu innocentiæ, non indigebant alijs animalibus, niſi ad experimentalem cognitionem de naturis eorum. q.96.1.3^{m}.

57 Appetitus animalis bruti, non eſt liber.1^{a}.q.59.3. c./.q.83.1. c./.12^{a}.q.11.2.c./.q.13.2.2^{m}./.3^{m},/.q.26.1.c./.3. d.27.q.1. 2. c./.Veri.q.24.2.0./.Virt.q.1. 9.c. ^{n}Appetitus.14 Appetitus.

58 Electio non conuenit animalibus brutis. 12^{a}. q.13.2.0 /.2. d. 25.1.6^{m}./.7^{m}./.Meth.5.lect.16.fi. ^{n} Coactio.4.

59 Intentio proprie, non conuenit animalibus brutis.12^{a}.q.12.5. 0./.2.d.38.3.c./.2^{m}.

^{n} Concupiſcentia.6.Conſenſus.7.

60 Appetitus animalium brutorum non mouetur, niſi inſtinctu naturæ. Virt.q.1.6.c./.Eth.3.lec.19.fi.

61 Delectatio proprie conuenit animalibus brutis, non autem gaudium, 12^{a}.q.31.3.c. ^{n}vel fruitio.11.

62 Animalia bruta, non delectantur viſibilibus, odoribus, & ſonis, niſi in ordine ad ſuſtentationem naturæ. 1^{a}. q.91.3.3^{m}./. 12^{a}.q.31.6.c./.q.35.2.3^{m}./.22^{a}.q.141.4.3^{m}./.q.167.2.c./.4. d. 49.q.3.ar.5.q.2.c./.2^{m}.3.2.c^{o}.80.4^{m}./.Ma.q.8.1.9^{m}./. Ethic. 3.lec.19.fi./.Cæ. 2.lect. 14.me^{o}.fi. ^{n} Homo.30.&c.Imperare. 5.6.7.Ira.23.46.Liberum.21.

63 Omne animal, naturaliter abſtrahitur a delectationibus venereis, & guſtus, per dolores corporis.12^{a}. q.29.3.1^{m}./. q.35. 6.c.fi./ 1^{m}./ 3.diſtin.27. quæſt.1.1.3^{m}. ^{n} Matrimonium.49. Memoria. 17.

64 Animalia ferociora, non erant manſueta ante peccatum Adę, nec comedebant herbas, ſed carnes ſicut nunc.1^{a}. q.96.1.2^{m}. Spes,32. Taurus. Triſtitia.21. Virtus.65.Vocatio.4. Voluntarium.11.12.13. 14.Vti.21.Zelus. 3.

65 Animalia bruta appetunt excellentiam, & iraſcuntur contra derogantia ei, non autem honorem. 12^{a}. quæſtion.47. 2 2^{m}. Iſa.25.

66 Homo ex parte ſuę temperatiſſimæ complexionis, non habet ſuperexcellentiam alicuius paſſionis animæ, quam habent cætera animalia, ſecundum quòd deuiant ab hac æqualitate, vt leo in audacia, canis in ira, lepus in timore, & ſic de alijs. 12^{a}. q.46. 5.1^{m} /.Auxilium 2.Calor.14. Manſuetudo.7. ^{n}Amicitia.21.Amor.23.24.156 Aranea.1. Baptiſmus.143. In coi.

67 Quæ tantum viuunt.i.plantæ, ſunt propter omnia animalia & hæc propter hominem, & ordine imperfectius, propter perfectius.1^{a}.q.65.2.c./.22^{a}.q.64.1.2.c./.q.66.1.c./.3.3. c^{n}.22./. 81./.127.3^{m}./.Po^{a}.quæſt.5.9. c./. Opuſc.3.c^{o}. 148./. Meth. 12.lect.fi.prin^{n}.c./. Anima.2.lect.7.fin./.Li^{n}.3. lect.17, ^{n} Commutatio.8.

68 Omnia animalia ſunt ſubiecta homini, vel totaliter, vt manſueta, vel in parte, ut alia, ſed non omnia obediunt ei, propter peccatum. 1^{a}.q.96.1.0./.Pſal.8.fi.c. Dominium.8. ^{n} Dæmon.81.102.103.110.111. Diffinitio.37.Diſpoſitio,20. Diuiſio.19.

69 Bruta inducuntur ad obediendum nutibus,& ex memoria beneficiorum, vel flagellorum. Veri.q.24.2.7^{m}.

70 Bruta quandoque puniuntur in pœnam dominorum ſuorum 22^{a}.q.108.4 3^{m}./. Veri.q.24.2.6^{m}.

71 In brutis eſt ſimilitudo boni moralis, ſcilicet virtutum, ſecundum paſſiones tantum.12^{a}.q.24.4.3^{m},/.contra.3.c^{o}.34.fi.

72 In brutis non eſt conſanguinitas, quia nec amicitia eſt in eis. 4.d.40.1.5^{m}./.3.3^{m}. ^{n}Euchariſtia.162 174.

73 Bruta inuocant deum, inquantum naturaliter deſiderant bonitatem eius. Sed obediunt ei, inquantum naturalis inſtin-

ctus

An

ſtus eorum mouetur a Deo.22æ q.83.10.3^{m}./.1 d 3.q.1.3.3^{m}./.4.d.15.q.4.ar.6.q.3.1^{m}./.Ver.q.24.2.8^{m}./.Opu.3.c^{o}.145.

* Ieiunium.26.Iumentum.Ius.16.18.Lex.36.Loqui.7.Maleficium.4 Matrimonium.47.Miſſio.42.43. Oblatio.5.6. Occidere.1.&c.Oratio.67.Paradiſus.6. Prouidentia. 32.33.40. Raium.3.Sanitas.3.4.6.Terremotus.5.Vita.8.14.Vocatio 4. Vſura.168.179.204.209.218.219.224.vſus 10.

74 Diſtinctio animalium immundorum a mundis: non erat ante legem Moyſi,quo ad eſum: niſi propter abominationem, vel conſuetudinem.ſed bene quo ad ſacrificia. 12æ.q.103.1.4^{m}.Cant.1. exL

75 Expoſitio animalium mundorum, ſecundum legem. 12æ.q.102.3 1^{m}.

76 Expoſitio animalium immundorum,ſecundum legem. 12æ.q.102.6 1^{m}. 2^{m}.

77 Animal ſacrificandum,debebat habere quatuor,ſcilicet integritatem,ſanitatem,ſuauitatem,& ſal.12æ.q.102.3.c./.2^{m}./.7^{m}./ Ro.12.prin° G. Oblatio.6.

78 Animalia ante octo dies,non offerebantur, propter ſuam teneritudinem.12æ q.102.3.7^{m}./.5.1^{m}./.3^{a}.q.70.3.3^{m}./.4.diſ.1.q.2.ar.3.q.1.c.ſi./.3^{m}.

79 Animal immolandum prius occidebatur, ad ſignificandum quod adhuc mors regnabat in homine, regnante peccato, Ro.12.me°.H.

80 Animal immolatum Deo,dicebatur hoſtia,quia offerebatur pro victoria hoſtium,vel pro ſecuritate ab hoſtibus,vel quia offerebatur ad oſtium tabernaculi, Roma.12.prin°.G. Oblatio 5.

81 In lege veteri,offerri ſolebant quinque animalia, figurantia eorum ſacrificium,ideſt Chriſtum,ſcilicet vitulus, capra.ouis,turtur,& columba.12æ.q.102.3.2^{m}./.In.lec.14 prin°. H. * Adiurare.6.7.

82 Deus prouidit,q in ſacrificiis,propter paupertatem non valens offerre animal quadrupes, offerret aues. Si non,panes, vel farinam,vel ſpicas.12æ.q.102.3.1.2^{m}.

* Arbor 2.Bos.

83 Quanto grauius eſt peccatum:tanto vilior ſpecies animalis offerebatur in ſacrificijs,ſcilicet capra pro idolatria: uitulus pro ignorantia ſacerdotis:& hircus pro negligentia principis.12æ.q.102.3.11^{m}. Lex.36.70.Occidere.1.&c. Sacrificium.33.36.

¶ Animalis, dicuntur homines animales qui uires ſenſitiuas ſequuntur, inter quas eſt uis apprehenſiua,& appetitiua.

* Abſtracti o.12.Adam 57.Amor.156.Anima 223. Appetit°.14.47 45 Calor.19 Caput 3 Cerebrum 2. Delect°.9.22.74. Finis.135.Iudicia.Ludus 2.Motus 72.Odium.1. Paſſio.46.53.75.Peccatum.38 316.Tri°.16.

Animalis poteſt dici homo dupliciter: vel quantum ad vim apprehenſiuam:& hic dicitur animalis ſenſu , vel quantum ad vim appetitiuam,& dicitur animalis uita. 1æ.Cor.2. lec.3. prin°.E.

Differétia. ¶ Animata generant & conſeruantur,a principio motiuo intrinſeco:ſed inanimata tantum ab extrinſeco.1°.qu. 78.1.2.o./.2.d.13.q.1.2.c ſi D /.Meth.7.lect.8.prin°.h.E.Anima.2.lect.5./ Lect 7.prio°.b.

* Alteratio.7.8.11.12./.Aſſumere.54. Augmentum.14 82.pt ſimus.140.&c.Cœlum 8. Corruptio 8.9. Dextrum. Eſſe. 44 45 Euchariſtia 98.Generatio.13.44 Genitus. 1. Gigni. Inſtrumentum.2.3 Motus.75.Nutrire.3. Occidere.16. Orın.Traductio.1.

¶ Animatio.Cóceptio.2.23.24.39.41.Corpus.61.63.64.65. Maria 12.Semen.15.

¶ Animoſitas.Epieicei.12.Rex.9.Spes.35.

Quid. 1 Animus pro ui iraſcibili ponitur, vt patet per Philoſophum vbi dicit,q in ſenſitiuo appetitu , eſt deſiderium & animus, ideſt concupiſcibilis & iraſcibilis.21æ.q.129.1.2.1 /.1^{m}.

* Abdicatio.Abraham.5.

2 Moderatio animi,quandoque prouenit ex quadam dulcedine affectus,qua quis abhorret omne illud , quod poteſt aliu contriſtare Et ideo dicit Seneca,q temperantia eſt quædam lenitas animi . Nam auſteritas econtrario animi uidetur eſſe in eo,qui non ueretur alios contriſtare,niſi forte propter aliquam cauſam neceſſe ſit aliquando alios vtiliter cótriſtare, 22æ.q.114.2. 1^{m}.ſi./.22æ.q.157.3.1^{m}.ſi.

* Affectio 1 Aggrauatio Amor.93.94.Angelus.604 Beatitudo.19 156 Benefacere.1 Bonitas.170.Cogitatio.2. Conſiliú.13 Delectatio.60.Dæmon.1.Diuitiæ.8. Docilitas.1. Eccleſia.8.Executio.1.Fortitudo.1.2.5.7.47.58.Furtum.10.Gule.4.Humilitas.2.10.29.&c.32. Imperator.5. Iniuſtitia.6. Ira.71.Lex.128.Liberum.1.Lucerna.Magnificentia.&c.Martirium.13.Matrimoniú.5.Negociatio.2.Organum.2.5. Pax.6.Peccatum.206.Perfectio.89.Præceptum.33. Prædeſtinatio.5.19.Sciſma.2 Seruitus.16.Simo°.1.&c.Solicitudo.1.2. Spectacula.1.3 Spes.33.Temperantia.28.Theo°.27. Timor.38.Tribulatio.7.Virginitas.22.Virtus.40.41.Viſio.15.

¶ Anna mater beatæ virginis tres maritos habuit: ex quibus genuit tres Marias.Gal.lec.1.me°.F.

* Natiuitas.27.

1 Annexum ſpiritualibus poteſt eſſe aliquid dupliciter,ſcilicet vel ſicut ex ſpiritualibus depédens, ſicut habere beneficiu eccleſiaſtica dicitur ſpũalibus eſſe annexum, quia non competit,niſi habenti officium clericale,unde huiuſmodi nullo modo poſſunt eſſe ſine ſpiritualibus. Et ppter hoc,ea nullo modo uendere licet,quia eis uenditis, intelligitur etiam ſpũalia uenditioni ſubijci. Quædam autem ſunt annexa ſpiritualibus,inquantum ad ſpũalia ordinantur,ſicut ius patronatus, quod ordinatur ad præſentandum clericos , ad eccleſiaſtica beneficia & ſicut uaſa ſacra,quæ ordinantur ad ſacramentorum uſum. Vnde huiuſmodi non præſupponunt ſpiritualia: ſed magis ex ordine temporis præcedunt:& ideo aliquo modo uendi poſſunt non autem inquantum ſunt ſpiritualibus annexa 22æ.q.100.4.c./ 4.d.25 q 3.ar 1.q 1.o. Differentia.

2 Annexum ſpirituali dicitur, quod ſpecialiter deputatum eſt ad vſum eius,ſicut calices,& bona eccleſiaſtica quæ ſunt deputata ad uſum miniſtrorum,non autem in potentiam deputum,ſicut omnia temporalia.4.d.25.q.3.ar.1 / q.1.5^{m}.

* Abraham.16 Adiunctum.Affabilitas 3.Appetitus.68 Contritio.2.Diſpoſitio.52.53.Eccleſia.17 Inobedientia.4 Iuſtitia.22.Latria.5.Leuia.Liberalitas.20.Militia. 3. Miſericordia.17.Miſſa.25.Perſeuerantia.8. Præceptum.21. Pſalmiſtatus.Sacramentum.68.Scientia 66. Simonia. 1.1.3. Spirituale.2 Stuprum.2.Veritas.53.Voluntas.35.39.41. Votum. 17. 82.Viſio.91.

1 ¶ Annihilatio non eſt motus, nec mutatio,quia nihil ei ſubijcitur.1.d.8.q.3.2.c./.Potentia.q 5.1.16^{m}.

2 Immo annihilatio,quendam motum importat. Quol.4.11.c. Reſpondeo Dubio 228.

3 Annihilatio nullum malú eſt. Po°.q 5.3.14^{m} * Angelus 137.362.Conſeruatio.12 Deus.403.Euchariſtia.90. Du^{m}.218^{m}.

4 In mutationibus naturalibus,terminus a quo.1.forma annihilatur,niſi quantum manet in potentia in ſuo ſubiecto.1ª.q.1.4.4 3^{m}./ 4 d.11.q.1.2.2^{m}. * Malum.14. Non eſſe.Tempus.20. Patiens.

5 Nullum principium eſſentiale hominis annihilatur per mortem.con.4.c°.81.2^{m}.

6 Nulla creatura annihilatur,ſed quælibet ſecundum aliquid perſeuerabit in æternú 1ª.q.65.1.1^{m}./.q 103.1.2^{m}./.q. 104. 4.c./.1.d 8.q.3.2.c./.4.d.11.q.1,2,h.1./.Po°.q.5.4.o./.9.1^{m}.

7 Si Deus ſubtraheret actionem ſuam,omnia ſubito annihilarentur,ut dicit Aug.1ª.q.8.1.c./.q.5.2.c./.q.30.5.3^{m}./.q 104 1.c./.12æ q.109.2.1^{m}./.8.c./.1.d 8.q. 3.2.c./.2.d.19.1.7^{m}. /.3.c^{o}.65./.Po°.q.5 1.o / Col.le.4 ſi /.He.le.2.n.c°.G./. Meth.5.lec. 2./.Phi.2.lec.6.ſi f Agens.

8 Solus Deus,poteſt aliquid annihilare.1ª.q.9.2./.3ª.q.13.2.c./.Po°.q.5.3.15^{m}.

9 Deus de potentia abſoluta,poteſt annihilare omnem creaturam, non auté de potentia ordinaria.1ª q.9 2.c./.q.104.3.4.o./.Ver.q.5.2.6^{m} Po°.q 5.3.4.o./.Quol.4.40.

10 Deus poteſt annihilatum reparare idem numero. Quol.4.o.3 2.o./.Opuſc.9.q.82.

11 Oppoſitum uidetur dicere.3ª.q.13.2.c.Reſp.Du°.219.& ſicut infra.12. Du^{m}.219.

12 Deus poteſt annihilatum permanens, non auté ſucceſſiuum reparare idem numero.Quol.4 3.2.o./.Opuſc.9.q 82.

13 Deus non annihilat peccatores,ne iuſtitia ſit ſine miſericordia:& ut pœna reſpondeat culpæ. 12æ.q.87.4.1^{m}./. Po°.qu. 5.4 6^{m}.

14 Annihilatio debetur peccato originali , ſecundum rigorem iuſtitiæ non autem ſecundum miſericordiam Dei.4.d.46.q.1.3 6^{m}./ q.2.ar.2.q.1.4^{m}.Po°.q.5.4.6^{m}.

15 Gratia cum corrúpitur,ſimul in nihilum cedit.2.d.26.2.5^{m}.

Anniuerſarium celebrare,eſt actus ſpiritualis , quoad principium,ideo non licet pro ſe pro eo; quia Simonia eſt. Tamen ſi datur aliquid eccleſiæ cum deuotione, eccleſia tenetur celebrare pro eis,pro quibus datur 4.diſt.35.quæſt.3.ar.2.q.2.1^{m}.Miſſa.10.11.21.23.tel celebrare.Sepultura.4.Simonia.21.24.25.26. Non lice°.

¶ Annuatim.Vſura.94 165.181.187.192. Chriſti.

1 ¶ Annunciatio Chriſti conuenienter facta fuit Beatæ Virgini 3ª.q 30.1.o./ 3.d.3.q.3.ar.1.q 1.n.

2 Annuncians intendebat inducere in beata Virgine ſ.attentionẽ,inſtructionem.& conſenſum.3ª.quæſtio.30.4.o. Angelus.254.

3 Annunciatio Chriſti conuenienter facta fuit per Angelum. 3ª.q.30.2 o./.3.d.3.q.3.ar.2.q.10.

Annun-

4 Annunciatio Chriſti conuenienter ſacta ſuit per ſupremū archangelum. 3^{a}.qu.30.a.4^{m}./.2.d.10.L./.3.d.3.q.3.ar.2.q.2.o.Gab.2.

5 Annunciatio Chriſti conuenienter ſacta ſuit in ſpecie corporali;& viſione corporali.3^{a}.q.30,3.o./.3.d.3.q.3.ar.1.q.2.o.

6 Annonciatio Chriſti conuenienti modo & ordine ſacta fuit, 3^{a}.q.30.4.o.

* Euangelium.1.Fides.132 Gabriel.

7 Expoſitio Euangelij,de annunciatione dominica.3^{a}.q.30.4.o. *Propheta.15.Subdiaconus.34.

In cōi. 8 Modus annunciandi eſt triplex,ſcilicet vt ſit alte, ſine timore deprimente: vt ſit continue, & ut ſit clare & aperte. Iſa.58.prin°.

¶ Annus.Adoptio.6. Affinitas.9.Alexāder.3. Amalchitæ. Augmentū.22.23.Cereus.1.Chiliaſtæ. Euchariſtia.179.208. Ieiunium.26.51.Illegitimus.2.Imperator.6.8.Incarnari.26. Iupiter.Luna.4.Magi.3.6.Matrimonium.90.108.109.Natiuitas.16.Obligatio.6.7.8.Ordo.86.87.Paulus.5.23.Petrus.6.7.Prædicator.21.22. Profeſſio.5.Raptus.17.Reſurrectio.31 Septennium.Septimus.Sponſalia.6 7.Statua.6. Templum.5. Terremotus 1.Traianus.Votū.34.&c.44.Vſura.28.165.176.181.182.187.194 202.239.299.Vſus 6.

¶ Annuus.Vſura.98.

¶ Anſelmus,Humilitas.7.Satisfactio 2.

¶ Ante.Antequam.

1 ¶ Antecedens.Quicquid ſtat cū antecedente , ſtat etiam cū conſequente:ſi ſint ſimul,non autem aliter.Ma.q.7.11.12^{m}. *Amor.49.69.107.140.241.Anteceſſio.Beatitudo.71.74.76.80.81.

2 Quando in antecedente eſt aliquid pertinens ad actum animæ, conſequens debet ſumi ut eſt in anima.1^{a}.quæſtio.14.13.2^{m}.

3 Conſequens quod ſequitur ex diuerſis antecedentibus, poteſt ſciri ſine antecedente.2.diſt.4 2.2^{m}. * Conditionalis.2. Deus.291.&c.Ignorantia.3.Intentio.14.Ira.4.Pœna.23. Vita.47 77.Voluntas.9.18.

¶ Anteceſſio.Prædeſtinatio.49.51.Superbia.33.

¶ Anteponi.Homo.16.&c.Luminare.2.

Qoid. ¶ Antequam,importat ordinem ad futurum uere,vel imaginarie.3^{a}.q.28.3.2^{m}./ 4.d.30.q.2,3.1^{m}./. Meth.12.lec.5. fi./. Phil 8.le.2.fi.E. * Baptiſmus.18.Confirmatio.40. Infidelis.9.Io.6.Ipoſtaſis.2.Maria.40.Miraculum.33.Mūdus.14. Obligatio.2.Regula.6.Tactus.13.Templum.3.

¶ Anterior.Apis.5 Imaginatiua.4.

¶ Anthemo.Hæreſis 89.

¶ Anticipare.debitus vſus rationis,per quem pueri ſunt doli capaces in quibuſdam anticipatur,& in quibuſdam tardatur ſecundum diuerſam diſpoſitionem naturæ.22^{a}. q.189.5.c./, 4.d.27.q.2.2.7^{m}.Gratia.30.31.34. Ieiunium. 37.47. Paſſio.74.75. 81. Vſura.137.&c.141.157. &c. 166.Affinitas.16.17. Ordo.40.73.

¶ Antiochenus.Chriſtus.149.

¶ Antiochus non uere penituit.3^{a}.q.86.1.1^{m}./. 4. d.14 q.2.a.1.q.1.3^{m}./.d.20.ar.1.q.1.1^{m}.

¶ Antiquitus.

¶ Antiquus Abraham.19.Auaritia.10. Balneū. Baptiſmus.37.Circuncisio.23.Cōfeſſor.4.Cultus.19.Defectus.15. Aetas.2.Aeternitas.18 Euangeliū.7.Exactio.1.4.Factū.2.Fides.65.66.67.Gentilis.3.Honor.27 Incarnati.16. Infidelis.1.Iuditia.11.Iuſtinus. Lex.94. Manducatio.2.Matrimonium.95 Miles.2.Nocturna.Nominales.Nouitij.2.Origenes.1. Quātitas.2.Reſtitutio.16. Sacramentum.133.147. Saluari.5.Signum.13.Terra.10.Vtrum.6.Violatio.Vſura.126.192.

Quid. 1 Antichriſtus,nō erit unitus diabolo in perſona.3^{a}. q.8.8.c./. 1^{m}. * Angelus.601.Demon.40.70.

2 Antichriſtus erit caput malorum omnium, perfectione malitiæ,non autem ordine,vel influxu.3^{a}.q.8.8.o. * Helias.4.

3 Antichriſtus erit peior omnibus malis, & in eo erit plenitudo omnium peccatorum.2^{a}.Theſ.2.lec.1.fi.A.

4 Superbia antichriſti erit maior ſuperbia omnium præcedētium.2^{a}.Theſ.2.lec.1.fi.C.

5 Sicut omnia bona ſanctorum ante Chriſtum fuerunt figura Chriſti,ſic in omni pſequutione eccleſiæ,tirāni ſoerūt quaſi figuræ antichriſti.2^{a}.Theſ.2.lec.1.fi.B./.le.2.prin°.G.

6 Michael interficiet antichriſtū in monte oliueti,vnde Chriſtus aſcendit:ſicut Iulianus apoſtata extinctus eſt,manu diuina.2^{a}.Theſ.2.lec.2.me°.I. * Miraculum.46.

7 Antichriſtus dicitur filius perditionis,ideſt diaboli, nō quidem per naturam,ſed per ſuæ malitiæ complementū quæ in eo complebitur.q.8.8. 1^{m}.2^{a}. Theſ.2.lec.2.

Excellentia. 1 ¶ Antonius.Deus ſpecialiter conſulit beato Antonio diſcretionem ſpirituum.2^{a}.Cor.11.lec.3.fi.C.

2 Beatus Antonius ſpecialiter patrocinatur, ſuper ignē infernalem.4.d.45.q.3.2.2^{m}.

3 Beati Antonij in Collationibus patrum,introducitur ſententia,qua præfulit diſcretionem,per quam aliquis omnia moderatur,& ieiunijs,& vigilijs,& omnibus eiuſmodi obſeruātijs.22^{a} q.88.6.1.3^{m}./.3.d.33.q.2.5.c.

1 ¶ Anthonomaſia eſt figura,,qua nomina generalia reſtringūtur ad aliquid per excellentiam, ut Vrbs pro Roma.22^{a}. qu.141.2.c./.quæſtio.186.1.c. * Caſtitas.7.Gratia. 20. Regnū.3. Temperantia.1. Quid.

2 Sicut Vrbs anthonomatice dicitur Roma, ita Paulus anthonomatice dicitur Apoſtolus.Opuſ.73.c°.1./.Ro.lec.1. fin.C.

¶ Antropomorphitæ fuerunt hæretici:fingentes Deum eſſe figuratum lineamentis corporis humani.22^{a}.q.188.5.c.Spiritu.5.c.Tertulianus.3.

¶ Antropoſpatos eſt figura , ſecundum quam aliquando loquitur ſcriptura dicens. Cuius ſpiritus in naribus eius, ubi loquitur de Deo ad ſimilitudinē hominis irati : qui propter multiplicationem ſpirituum,exufflat per nares. Vnde dicit Homerus,quòd fortes auſteram virtutem per ſingulas nares exufflant.Iſa.2.fi. Quid.

¶ Annuloſum.Anima.145.&c.Reptile.1.

¶ Anulus epiſcoporum,ſignificat ſacramenta fidei,qua eccleſia deſponſatur Chriſto . Ipſi enim ſunt eccleſiæ ſponſi loco Chriſti.4 d.24.q.3.3.c.Deſponſatio.Epiſcopus.6.14. Inueſtiri.Poteſtas.10.

¶ Anxietas.Beatus 7.Deus.227.Oratio.21. Pœna.25. Sitis. Solicitudo.6.Triſtitia.3.

¶ Aoraſia,eſt detentio oculorum, ut res viſa cognoſcatur 3.d.21.q.2.ar.4.q.1.3^{m}.

1 Apertio oris in ſcripturis , ſemper ſignificat profunditatem doctrinæ.Pſal.50.fi.g. Figura.

*Annunciatio.8.

2 Per meditationem aperire debemus tres portas,ſcilicet portā infernalis miſeriæ, iuſtæ uitæ,& cæleſtis gloriæ.Iſa.26 fi. *Aſcendere.15.Baptiſmus.26.154.166.240.Circuncisio.40. Clauis.3.Confeſſio.56.Deus.203.Exorciſmus.11. Gemitus.2.Hieremias.1.Iudæi.45.Liber.16.29.Matrimoniū.57. Oculus.Paſſio.130.Peccatum.353.Scriptura. 3. Sophiſta. Temptare 1.Veſtigium.11.Vſura.124.280.Chriſtus.132.

¶ Apirocalia eſt exceſſus expenſarum contra rationem,& opponitur paruificentiæ.22^{a}.q.135.2.0.Paruificentia. Quid.

1 Apis & formica,non habent auditum. Meth.le.1.prin°.c.

2 Apis & formica operantur opera prudentiæ naturali inclinatione & non quod habeant fantaſiam diſtinctam a ſenſu : quia non fantaſiantur niſi dum mouentur a ſenſibili,Anima.3.lec.5.me°.c.

3 Et in eis ſunt diuerſa officia,con.3.c°.134.1^{m}.

4 Et congregant in æſtate cibum,con.3.c°.131.1^{m}.

5 Api aſſimilantur quidam, quia ab anteriori habēt mel defenſionis,& a poſteriori aculeum perſequutionis.Iſa 7.fi.E. Figura.

¶ Apocripha Eſdræ.1^{a}.q.10.6.ar.1./ 22^{a}.q.34 1.ar.2 /.Io.9.lec.2.fi. *vel Eccleſiaſticus.2.Liber.2.4.

1 Apollinaris error,quòd anima filij eſt ab anima patris, ſicut corpus a corpore,con.2.c°.84.fi.

2 Hæreſis eius,quòd unio uerbi Dei facta eſt in natura : quam ſequitur Eutices,vnio 1.c.fi.B.Eutices.1.

3 Hæreſis eius,quod aliquid uerbi Dei,conuerſum eſt in carnem Chriſti,contra.4.c°.31./.Vnio 1.c.me°.A.Corpus.56.

4 Tamen dicit , quòd verbum Dei eſt uerus Deus. contra.4.c°.32.1^{m}./.33.4^{m}. * Anima.121.Aſſumere.38.39.

5 Hæreſis eius damnatur in concilio Conſtantinopolitano. Vnio 1.c.me°.A.

¶ Apollo.Phiton.3.4.

1 Apoſtaſia duplex,ſcilicet auerſio a Deo,& nolle ſubdi Deo, & ſic eſt ſpeciale peccatum,ſcilicet prima ſpecies ſuperbiæ, non autem primo modo,ſed eſt generalis cōditio omnis peccati.12^{a}.q.84.2.2^{m}. * Antichriſtus 7. Dio.

2 Apoſtaſia,ideſt receſſus a Deo,eſt triplex,ſcilicet a religione uel ordine: a bona uita,& a fide.22^{a}.q.12.1. o. * Cōmunicatio.4.Dæmon 79.Ingratitudo.11.Iulianus.Recedere.

3 Apoſtaſia a fide non eſt ſpecies infidelitatis , ſed eſt circunſtantia eius,aggrauans eam.22^{a} q.12.1.3^{m}.

4 Apoſtaſia a fide , eſt peſſima , & includit alias.22^{a}.quæſtio.12.1.c. Quid.

5 Apoſtata condemnatus ab eccleſia,perdit ius dominii ſuper ſubditos 22^{a}.q.12.2.o.

¶ Apoſtema.Ficus.Saphirus.2. Pœna.

¶ Apoſtolatus.Apoſtoli.31.Matthæus.1.Mathias.

1 ¶ Apoſtoli nomen,ab actu mittendi generaliter dicitur. Et tamen theologus hoc nomen apoſtolus , determinat admiſſos ſpeciales Chriſti,& adhuc ſingulariter ad perſonam Pauli,quando ſine adiectione dicitur. Opuſcu.73.c°.1./.Ro.lect.1.fi.C./.le.4.prin°. Nomen.

Ap

2 Dignitas apoſtolorum, eſt præcipua in eccleſia. Ro lect. 1. fi. C. C. /. Lect. 4. prin^{o}. /. 1^{æ}. Cor. lec. 2 prin^{o}. D. /. Eph. lect. 3. princ^{o}. F. Adoratio. 19. Amor. 68.

3 Apoſtoli fuerunt perfectiores cæteris ſanctis, & temeritas eſt, aliquos ſanctos Apoſtolis, aut in gratia, vel in gloria comparare. 12^{æ}. q. 106. 4. c. /. Veri. q. 12. 14. 5°. /. Opuſc. 4. c^{o}. 2. /. Pſalm. 44. fi. l. /. Pſalm 49. prin^{o}. c /. Io. 13. lect 2 prin^{o}. b. / Roman. 8. lect. 5. prin^{o}. /. c^{o}. 11. lect 3. prin^{o}. D. /. Eph. lect. 3. prin^{o}. Lect. 6. fi. l. /. c^{o}. 4. lect. 4. prin^{o}. / He. 11. lect. 8. prin^{o}. G. /. c^{o}. 12. Lect. 4. fi. E. * Antonomaſia. 2. Apoſtolatus. Charitas. 137. Eccleſia. 7. 10. Epiſcopus. 9.

4 Apoſtoli fuerunt maiores Ioanne Baptiſta, non merito, ſed officio noui teſtamenti. Matth. 3. me^{o}. k. * Aetas. 6.

5 Apoſtoli fuerunt confirmati in gratia, ſicut & beata virgo. Veri. q. 24. 9. b 2. /. c. /. 2^{m}. * Euangelium. 9. Fides. 42. Fundamentum. 2. Hæreſis. 68. Iubilus. 3. Lumen. 22. Magdalena. 3. 4. Maria. 25. Miraculum. 28. 29. 30. 33. Miſſio. 38. 39. 40. 42.

6 Apoſtoli inſtruebantur immediate a verbo Dei, non ſecundum diuinitatem, ſed inquantum eis humanitus loquebatur, vnde etiam habuerunt omnem ſcientiam, quantum expediebat ad conuerſionem mundi. 22^{æ}. q. 179. 1. 1^{m}. * Oratio. 10. Paulus. 13. &c.

7 Spiritusſanctus docuit apoſtolos omnem veritatem neceſſariam ad ſalutem, non autem omnes futuros euentus. 12^{æ}. q. 106. 4. 2^{m}. * Petrus. 5. Prædicare. 18. 20. Prophetia. 56. 71. 75. 79. Pſallere. 2. Pſalmus. 11. Pſalterium. 2.

8 Apoſtoli prius habuerunt ſpiritumſanctum, vt ſingulares perſonæ, ſed in miſſione viſibili, habuerunt eum ad ſalutem aliorum. 4. diſt. 7. quæſt. 1. artic. 2. q. 2. c. Miſſio. 38. * Religio. 28. Renunciatio. 7. 8. Scientia. 73. Symbolum. 4. 5. 8. Tributum. 6.

9 Verba apoſtolorum, ſunt ex familiari reuelatione ſpiritus ſancti, & Chriſti, ideo ſeruanda ſunt, & quia ſunt in canonica ſcriptura in qua nefas eſt aliquid falſum eſſe. 1^{a}. quæſt. 57. 5. 3^{m}. /. 12^{æ} q. 100. 8. 3^{m}. fi. /. q. 103. 4 2^{m}. fi. /. 1. d. 3. quæſt. 2. 2. 4^{m}. / 2^{æ}. Cor. 4. me^{o} I.

Du^{m}. 220^{m}. Si in eis Papa diſpenſare non poteſt. 4. d. 27. q. 3 3. 2^{m}. Reſpondeo ſicut Dubio. 519

10 Miſſio viſibilis ſpiritusſancti, facta eſt ad apoſtolos in ſpecie flatus, & linguæ igneæ, ad ſignificandum, quod gratiam, & auctoritatem haberent a capite idest Chriſto, & abundarent verbis, & tereo. c. 1^{a}. q. 43. 7. 6^{m}. /. 3^{a}. q. 39. 6. 4^{m}. /. q. 72. 2. 1^{m}. / 2. d. 10. 3 o. Miſſio. 8.

11 Omnis motus, & omnis actus apoſtolorum, fuit ſecundum inſtinctum ſpiritusſancti. Gal. 2 prin^{o}. C.

12 Deus dedit apoſtolis miraculoſe ſcientiam ſcripturarum, & omnium linguarum, quam homines per ſtudium vel conſuetudinem acquirere poſſunt, licet non ita perfecte. 12^{æ}. q. 51. 4. c. * Viſura. 258 258.

13 Apoſtoli loquebantur omnibus linguis, non autem Chriſtus, nec Chriſtiani modo. 22^{æ} quæſtio. 167. 1. c. /. Pſalm. 18. principio b /. Io. 7. lect. 5. med^{o}. D. /. 1^{æ}. Corint. 14. med^{o}. B. * Chriſtus. 89.

14 Apoſtoli ſine litteris, idiotæ, & ſimplices, deſtruxerunt omnes inimicos Chriſti. Pſal. 8. prin^{o}. b

15 Apoſtoli ſunt duodecim, propter fidem trinitatis prædicandam ab eis, per quatuor partes mundi. Io. 6. lect. 1. fi. /. Lectio. 8 fi. l.

16 Effectus prædicationis apoſtolorum triplex ſcilicet cognitio Dei, conuerſio gentium ad Chriſtum, & operum perfectio. Pſal. 17. me^{o}. k. /. Pſal. 22. fi. x.

17 Apoſtolorum triplex fuit vocatio prima ad cognitionem, ſeu familiaritatem, & fidem, ſecunda in officij præſignatione, tertia ad apoſtolatum. Matth. 4. fi. F. /. Io. lect. 15. fi.

18 Apoſtoli relinquentes omnia propter Chriſtum, nouerunt pertinentia ad perfectionis ſtatum. 21^{æ}. q. 88. 4. 3^{m}.

19 Apoſtoli omnes in naticula turbabantur, propter peccatum Iudæ, ad commendationem veritatis. 22^{æ}. q. 108. 4. 5^{m}.

20 Apoſtoli poterant peccare venialiter, non autem mortaliter, poſtquam ſunt confirmati. 3. d. 12. q 2. 1. c. /. d. 38. 4. 4^{m}. /. Ma. q. 7. 7. 8^{m}. /. Gal. 2. lect. 3. prin^{o}.

21 Apoſtoli conuenerunt cum multis diſcipulis, ad videndum corpus Beatæ Virginis, in eius tranſitu. 1^{æ}. Cor. 15. lect. 1. fi. F. Diuiſio. 3. fi.

Sacramētū. 22 Apoſtoli, nullum ſacramentum inſtituerunt. 3^{a}. q. 64. 2. c. /. q. 72. 1. 1^{m} /. 4. d. 7. q. 1. ar. 1. q. 1. 1^{m}. /. ar. 2. q. 1. 1^{m}.

23 Apoſtoli non habuerunt poteſtatem excellentiæ in ſacramentis. 4. d. 7. q. 1. ar. 3. q. 1. 2^{m}. /. Opuſc. 20. li^{o}. 3. c^{o}. 10. /. 15. fi. * Adoratio 19. Baptiſmus. 47. Confeſſio. 20. 23. Confirmatio. 8. Conſecratio. 15.

24 Apoſtoli miniſtrantes ſacramenta vtebantur aliqua forma verborum tradita a Chriſto. 3. q. 72. 4. 1^{m}. /. 4. d. 7. q. 1. ar. 3. q. 1. 2^{m}. /. Forma. 177.

Ap

25 Apoſtoli multa tradiderunt occulte, non in ſcriptis, ut formis ſacramentorum, ne irriderentur ab infidelibus. 3. q. 25. 3. 4^{m}. /. q. 64. 2. 1^{m}. /. q. 72. 4 1^{m} /. q. 78. 3. 9^{m}. /. q. 83. 4. 2^{m} / 3. d. 9. q. 1. ar. 2. q. 2. 3^{m}. /. 4. d. 7. q. 1. ar. 1. q. 1. 1^{m} /. ar. 3. quæſt. 1. 2^{m}. /. d. 8. q. 2. ar. 1. q. 5. c. /. ar. 2. q. 1. 1^{m}. /. d. 23. q. 1. ar. 1. quæ 3. 2^{m} / ar. 4 q. 1. 1^{m}. /. Dion. lect. 4. /. 1^{æ}. Cor. 11. lect. 6. fi. A /. lec. 7. fi. /. 2^{æ}. Theſ. 2. fi. D. ut Confirmatio. 8.

26 Apoſtoli, ſecundum Auguſtinum, Ioannis baptiſmo baptizati ſunt, ſed credibile magis eſt, quod a Chriſto Chriſti ipſius baptiſmo baptizati fuerunt. 3^{a}. q. 38. 6. 2^{m}. / q. 72. 6 2^{m}. /. q. 84. 7. 4^{m}. /. 4. d. 2 q. 2. 4 3^{m}. /. Ioan. 4. lec. 1. prin^{o}. b /. c^{o}. 13. lec. 2. li. li. * Decimæ. 7. Diſpenſatio. 15. Doctrina. 2.

27 Apoſtoli baptizabant per alios, & ſecundum Dionyſium, diuini noſtri duces, idest apoſtoli probabant infantes recipi ad baptiſmum, ſed prædicabant per ſe ſicut etiam Chriſtus, quia induſtria in iſto ſtat multum facit in vltimo, & nihil facit in primo, & quia ipſorum officium eſt prædicare nomen Dei. 3^{a}. q 67. 2. 1^{m}. /. q. 68. 9 b. Rom. 2. lect. 3. fi. / 1^{æ}. Cor. lect. 2 fi. /. Pſal. 44 fi.

28 Apoſtoli confirmati ſunt a Chriſto ſine materia, ſed non confirmabant alios communiter ſine materia. 3^{a}. q. 72. 2. 1^{m}. / 4. 2^{m}. /. 4 d. 7. q. 1. ar. 2. q. 1. 3^{m}.

29 Apoſtoli facti ſunt ſacerdotes a Chriſto, in vltima cœna, quo ad actum principalem qui eſt ſacramenta conficere, ſed poſt reſurrectionem, quo ad actum ſecundarium qui eſt ligare, abſoluere. 4. d. 24 q 2. 3 2^{m}. * Euchariſtia. 76. 86. Fornicatio. 2. Suffragia. 2. Vectio. 2. Votum. 57.

30 Apoſtoli dicuntur dij, propter poteſtatem iudiciariam. Et dicuntur fortes, propter conſtantiam in paſſione eorum, Pſal. 46. fin.

31 Apoſtoli dicuntur fratres Chriſti dupliciter, ſcilicet per naturam aſſumptam, & per gratiam adoptionis, & vocationis ad apoſtolatum. Pſal. 21. fi. S. Amor. 68. Antonomaſia. 2. Balbutiens. 2 Feſtum. 5. 8. Fundamentum. 2.

32 Apoſtoli dicuntur oſſa Chriſti, quia ſuſtentant alios. Pſal. 21. me^{o}. L. * Magdalena. 3. 4.

33 Apoſtoli ſunt Corona Chriſti, & lapides pretioſi propter pretioſitatem doctrinæ. Pſal 20. prin^{o}. c. * Matrimonium. 144.

34 Apoſtoli dicuntur cæli, quia in ipſis, tanquam in cælis, habitat Deus. Pſal. 17. me^{o}. k. /. Pſal. 18. prin^{o}. L /. Pſal. 49. prin^{o}. c. /. Pſal. 32. me^{o}. c. h.

35 Apoſtoli dicuntur cæli, propter conuerſationis ſublimitatem, & ſtellarum numerum, idest virtutum abundantiam, lucidi per doctrinam, mobiles per obedientiam. Pſalm. 18. prin^{o}. l.

36 Apoſtoli dicuntur nubes, fulgura, ſagittæ, grando, & carbones. Pſalm. 17. medio. K. /. He. 13. lect. fi. me^{o}. F. /. Matth. 26. fi e B.

37 Apoſtoli dicuntur nubes propter quatuor. ſ. propter fertilitatem terræ propter luminis diffuſionem, propter motus velocitatem, & propter diuinæ voluntatis impletionem. Iſa. 60. fi /. He. 13. lec. 3. fi.

38 Apoſtoli dicuntur dies, nox, & firmamentum. Pſal. 18. prin^{o}. b. * Pſallere. 2. Pſalm. 11.

39 Apoſtoli fuerunt baſes eccleſiæ, non autem legiſlatores. 4. d. 7. q. 1. ar. 3. q. 1. 1^{m}.

40 Eccleſia filia eſt apoſtolorum per euangelium, & filia David per imitationem. Pſal. 44. fi. h.

41 Apoſtoli dicuntur pueri, triplici ratione ſcilicet puritatis, ſimplicitatis, & humilitatis. He. 2. lect. 3. fin. /. c^{o}. 5. lect. 2. fi G.

42 Apoſtoli dicuntur columbæ quadrupliciter, ſcilicet propter compunctionem, ſimplicitatem, altitudinem, contemplationis, & puritatem. Iſa. 60. fi. * Pſeudo. Reuelatio. 7. 8. Sabbathum. 10.

43 Apoſtoli exaltati ſunt tripliciter, ſcilicet prædicatione, miraculis, & gloria. Et ſunt ſcuta, idest protectores omnium populorum. Pſal. 46. fi.

44 Apoſtoli dicuntur vaſa mortis. Pſal. 7. fi. g.

¶ Apoſtolica ſedes. Excommunicatio. 30.

¶ Apparatus. Corporalia. 1. Ornatus. 0.

¶ Apparentia. Agens. 115. Dæmon 102. Falſitas. 23. Ignis. 17. Ira. 83. Iudas. 2. Ludificatio. Obedientia. 25. Præſumptio. 6. 8. Sabbathum. 12.

1 Apparere proprie eſt rei ſecundum naturam eius inviſibilis, & habentis poteſtatem, vt videatur ſicut eſt Deus, uel Angelus.

2 Apparitio, differt a miſſione viſibili, quia non importat ordinem diuinarum perſonarum, nec inhabitationem ſicut miſſio. 1^{a} quæſt. 43. 7. 6^{m}. /. 3^{a}. q. 39. 8. 1^{m}. /. 1. d. 16. 1 4^{m}. /. 2. d. 8. 6. 4^{m}. /. Opuſcul. 9. quæſtio. 35. * Abraham. 23. 24. Adoratio. 19.

Agens

Agens.115. Alienum.7. Amor.62. Angelus. Anima.136.&c. Apparentia.Arbor.2.

3 Non omnis apparitio eſt miſſio viſibilis, ſed ſolum illa quæ fit ad declarandum proceſſum copioſum gratiæ in aliquo. Opuſc.9.q.35.

4 Apparitiones fiebant in ueteri teſtamento, non autem miſſiones uiſibiles. Opuſc.9 q.35.vt Abraham.23.

5 Apparitio conuenit patri, non autem mitti. 1ª.q.47.7.6.^{m}./.3ª.q.39.8 1^{m}./.d.16 1.4.
* Aſſumere.25.

6 Eſt triplex apparitio filij Dei, ſcilicet in carne, per fidem, & per ſpeciem. Ila.prin°.2.F.

7 Apparitio Chriſti poſtquam reſurrexit, legitur facta duodecies. 3ª.q.55.3.3^{m}./.4^{m}./q.83.5.6^{m}./.4.d.12.L.fi./ Math.28.me°.H./.Io.20.lect.4.prin°./.c°.21.le.2.fi. * Baptiſmus.27.28.14.Bonitas.47.109.

8 Chriſtus apparuit in alia effigie, propter gloriam eius, & incredulitatem videntium. 3ª.quæſt.54.1.3^{m}./.quæſtio.55.4.o./.3.diſt.21.q.2.ar.4 q.1.3^{m}./4.d.12.L.prin° * Cäpſoria.11.Character.21.Cicatrices.2.Circuncifio.36.

9 Chriſtus, per appoſitiones probare uoluit idemptitatem reſurgentis, quo ad naturam, comedendo: perſonam eadem effigie, uel accidentia, per cicatrices: ueritatem uitæ, loquēdo, & ueritatem corporis, per palpationem, & eius gloriam intrando ianuis clauſis. 3ª.q.55.6.c./.3.d.21.q.2.3.c./.4.o.Cicatrices.1.3.
* Crux.3.Delectatio.10.81. Dæmon. 103. 110. 111. Deus.173.Dies.9.Eclipſis.Euchariſtia.41 &c.Excuſatio.2.Falſitas.25.Feruor.4.Fides.25.&c.Finis.128.Iacobus.2.Ira.80.Iudicium.78.80.Iuſtitia.45.Luminare.5.Luna.2. Maleficium.3.4.Maria.23.46.&c.68.

10 Chriſtus poſt aſcenſionem appatuit quibuſdam, in ſpecie ꝓpria corporali, ſicut Paolo. 3ª.q.57. 6. 3^{m} * Matrimonium.59.60.Miraculum.19.Miſſio.13.Moriens.Moyſes.1 2.3. Natiuitas.28.Odium.2.Ouis.2.Pax.27.28.Peccatum.139.258.Pena.64.Phiton.3.5.Planetæ.1.Præſtigium.2.Præſumptio.8.14.Prophetia.6.58.

11 Apparitiones mortuorum aliquando fiunt operatione bonorum, uel malorum ſpirituum, ad inſtructionem, uel ad deceptionem uiuentium, uigilando, uel dormiendo. 4.diſt.45.quæſt.1.art.1.q.3.6^{m}. Anima.138. *Prudentia.36.Punitio.3. Reſurrectio.Scientia.117. Solidum.Speculum.1.5.6. Stella.7.8.Triſtitia.2.Tuba 3.Videri.Vita.1.Voluntas.43. Votū.77.78.

12 Apparitio dicit relationem uiſibilis ad uidentem, uiſio autē ecōtrario. Eſa.1.prin°.C.Vſura.19.51.144.183.187.188.189.200.219.224.Viſus.10.Vxor.19.
Vſura.19.51.144.183.187.188.189.200. 219. 224. Viſus.10. Vultus.Vxor.19.

Licet. 1 ¶ Appellare ex confidentia iuſtæ cauſæ, licet cuilibet, nō autem ut per moram, iuſtitiam impediat. 22ª.q 69.3.0.

2 Ante ſententiam, & poſt eam, licet appellare. 22ª.q.69.3.1^{m} Accuſatio 11.Vel concilium.3.

3 Appellare licet a iudice ordinario tantum, & ab ordinario, & arbitrario ſimul, non autem ab arbitrario tantum. 22ª.qu.69.3.2^{m}.

4 Nullus poteſt appellare poſt decem dies, nec pluſquam ter: quia non eſt probabile, totiens á recto iudicio iudices declinare. 22ª.q.69 3.3^{m}.

5 Nulli fideli licet, ad iudicem infidelem appellare. 22ª.q.69.3.1^{m}./.excommunicatio.33.
¶ Appellationum. Hebræi.1.Nomen.39.
¶ Appenditiæ. Intellectus.124.

Quid. ¶ Appetibile. Eo modo quo aliquid eſt bonum, eo modo eſt appetibile. 2.d.21.q.1.3.c. Amor.61.205.122.Appetitus.28.Bonitas.81.Cor.12.delectatio.12 Dæmon.64.Deſideriū,18.Deus.317.Honor.20.Ira.362. Malum.63. Mors.19.20.Pax.3.20.

¶ Appetitiuum. Actus.67.95. Amor. 248. Anima. 236. 238.239.294.318.&c.Certitudo.11.21.Cognitio.53. Continētia.25.Contrarium.17.Cor.12.Donum.28.Electio.2.4.Fructus.14.Frui.3 &c.Homo.36.Imperare.6.&c. Iudicium.20. Motus.51.Paſſio.23.Pietas.15.Prudentia.55.Raptus.9. Senſualitas.1.2.4.&c.Spes.28.&c.Timor.9.Virtus.207.208.219.Voluntarium.8.

Quid. 1 ¶ Appetitus eſt, potentia paſſiua. 1ª.q.80.2.c./. 12ª.q. 18.2.3^{m}./.quæ.17.1.c./.q.50.5.2^{m}./.3.d.27.q.1.1.c./.Ver.q.25.1.c./.Ethi.2.lect.5.prin°.b.

2 Appetitus eſt inclinatio appetentis, in aliquid ſibi ſimile, & conueniens. 1ª.q 80.1.c./.12ª.q.8.1.c./.quæſt.29.1.c./.quæſt.50.5 1^{m}.

3 Omnis appetitus, eſt per ſimilitudinem appetibilis in appetente ſecundum eſſe naturæ, & in potentia. Veri.q.22.1.3^{m}, Amor.223.

4 Appetitus omnis, eſt inclinatio conſequens formam, ſed naturalis naturalem, ſenſitiuus apprehenſam a ſenſu, intellectiuus, ideſt voluntas apprehenſam ab intellectu. 1ª.q.78.1.3^{m}./.q.80.1.0./.q.81.1.c./ q.87.4.c./.12ª.q.8.1.c./.qu.17.8.c./.q.26.1./.q.35.1.c./.q.40.3.c./.Ma.q.3.3.c.fi./. q.16.2.c./.Vir.q.4 3.c.

5 Appetitus quilibet, ſequitur cognitionem. q. 28.1.c./.q.40.3.c./.1.d.1.q 4.2 1^{m}./.d.35.1.c./.Veri.q.25.3.c./.q.23.1.c./.q.25.1.c.Amor.172 241.

6 Oppoſitum uidetur dicere. 12ª.q 17.8.c./.q.26.1.c. Reſpondeo Dubio 221. Du°. 221^{m}

7 Appetitus eſt ad res, ſed cognitio eſt a rebus. 1ª.q.16.1.c./.quæſtio.19.1.6^{m}./.6.2^{m}./.quæſt.80.2.2^{m}./.quæſtio.82.3 c./.12ª.quæſt.22.2.c./.quæſtio 40.2.c./.quæſt.66.6.1^{m}./. 22ª q.26.1.1^{m}./. quæſt.27.4.c./.3.diſt.26.q.1.3.4^{m}./.5.4^{m}./. d 27.q.1.4.c./.10^{m}./.Ma./.q.8.3.c./.Ethi.2.lect.5.prin°.b. Amor.277.Intellectus.212.

8 Immo cognitio noſtra, eſt cauſa rerum. 3.diſt.14.4.2^{m}. Reſpondeo Dubio.222. Du°. 212^{m}.

9 Rectitudo appetitus reſpectu finis, eſt menſura intellectus practici, & regula, ſed econuerſo reſpectu eorum quæ ſunt ad finem. Ethi.6.lect.2.me°.f.

10 Appetitus duplex ſcilicet naturalis, & ſenſitiuus. 1ª. q6. 78.1.3^{m}./.q.80.1.0./.22ª.q.148.1.3^{m}./.Ma.q.14 1.4^{m}./. Phy.1.lect.fi.me°.c. Diuiſio.

11 Appetitus duplex, ſcilicet ſenſitiuus, & intellectiuus. 1ª.qu.80.2.0./.22ª.q.18.1.c./.q.24 1.c./.q.58.4.c./ q.185. 2. 2^{m}./.1.d.45.1.c./.2.d.28.1.c./.3.d.26.q.1 2.c./.d.27.quæſt.2.1 c.prin°./.Veri.q.15.3.c./.q.22.4 0./.Ma q.8.3.c.q.16.11.3^{m}./.Anima 9.6^{m}./.Anima.lect.10.me°.c.fi./.Li°.3.lect.14.prin°.c.Amor.139.

12 Appetitus triplex ſcilicet naturalis ſenſitiuus, & intellectiuus. 1ª.q.6.1.2^{m}./.q.19.1.9.c./.q.59.1.c./.q.60.1. c./.q 87.4 c./.12ª.q.1.2.c./.3^{m}./.qu.26.1.2.c./ q.35.1.c./.q 40. 3.c./.22ª.q.29.2.1^{m}./.2.d.24 q.3.1.c./.d.38.2.c./.3.d.27 q.1.2.0. /.4.49.q.3.ar.1. q.1.c./.contra.ge°.72.3^{m}./.Li.2.c°.47.1^{m}./. 48.90.1^{m}./.Li°.3.c°.26.prin°.B./.Veri.q.15.3.0./.q.22.4. c./.q.23.1.c./.q.25.1.c./.6^{m}./.2.c./.Virt.quæſ.1.6.c.prin°./.12.c./.Quol.4.21.c Amor.139.

13 Appetitus naturalis, qui ſequitur naturæ indigentiam ſcilicet uis appetitiua uel attractiua, diuiditur contra retentiuam digeſtiuam, & expulſiuam. Et omnes ſubſeruiunt nutritiuæ, & ſunt uires animæ vegetatiuæ. 22ª q.148.1.3^{m}./.4.d.43.ar.4.q.1.c.fi./.Ma.q.14.1.4^{m}./.Quol.4. 21.c./. Opuſcul.35.0.

14 Appetitus cibi duplex ſcilicet naturalis, ideſt fames & ſitis, & animalis, in quo eſt vitium gulæ, non autem in primo, 22ª.q.148.1.3^{m}./.Ma.quæſt.14 1.4.uel Gula.5.

15 Actus appetitus, eſt appetere non habita, amare habita, & delectari in eis. 1ª.q.19 1.c./.2^{m}./.quæſtio.59.1.2^{m}.Appetitus.27.40.

16 Appetere, eſt tendere in bonum. Ethi.lect.1. me°.b.Amor.272.Bonitas./.61 62.

17 Motus appetitus duplex, ſcilicet proſequutio, & fuga, 22ª.q.141.3.c./.quæſ.161.1.c./.3.diſt.16.quæſt.2.1.1^{m}./ Ma.q.10.1.c.

18 Omnes actus appetitus ad proſequendum malum, uel ad fugam boni, ſunt mali ex genere ſuo, quia habent materiam inconuenientem, ſicut, & affirmatio falſi, uel negatio ueri. Ma.q.10.1.c./.8^{m}./.q 12.2.c.prin°./.Quol.4.16.c.

19 Ordo motus appetitus, proportionatur ordini motuū naturalium, 12ª.q.23.2.c./.Virt.q.4.3 c.

20 Omnis appetitus, ſecundum quód tendit in bonum, tendit in aſſimilationem diuinæ bonitatis. 1ª.quæſtio.6. 1.c./.2^{m}./.quæſt.44.4.c./.3^{m}./.22ª quæſt.34.1.3^{m}./.2.d.1.q.2.2. c /.d.37.quæ.1.2.4^{m}./.contra.ge°.43.fi./.54.12^{m}./.Li°.3.c°.17./.19./.20./ 24.medio.H./. Ma.quæſtio.8.2.c. prin°./.Opuſcu.3.c°.102./.103./.Ethicor.lect.1.medio.b.Bonitas. 2. Creatura.23.28.34.

21 Materia appetit formam, inquantum naturaliter ordinatur ad eam. 2.d.12.L.me°.H./.d.18.q.1.2.c./.Veri. q.21.1.3^{m}./.Po^{a}.q.4.1.2 1^{m}./.Dion.4.lect.2.Phi.1.fi.

22 Creatura irrationalis, appetit Deum implicite tantum, ſed rationalis, implicite, & explicite. 1ª.quæſt.6.1.2^{m}./. Veri.q.22.2 c.

23 In omni bono, appetitur ſummum bonum, ideſt Deus. 1ª.q.6.1.2^{m}./.1.d.3.q.1.1.2^{m}./.2.d.1. q.2.2.c./.Ver.qu.22.2.0./.Eth lect.1.me°.b Primi.o.Bonitas.37.

24 Appeti propter ſe, dicitur dupliciter ſcilicet ſolum propter ſe, & nunquam propter alium, & aliquando etiam propter aliqd: primum conuenit ſoli beatitudini, ſecundum virtutibus. 22ª.q.145.2.1^{m}./.Virt.q.2.8.16^{m}.

Omnis

Ap

25 Omnis appetitus, ad quem poteſt peruenire rationis imperium, particeps electionis eſſe poteſt de fine: non autem ille de quo loquitur Philoſophus.3.d.33.q.2.ar.4.q.2.1m.

26 Appetibile mouens appetitum, eſt finis.non autem quæ ſunt ad finem niſi ratione finis. Poª.quæſtio.7.10.6m. Bonitas.66.69.70.71.102.72.73.Finis.8.&c.20.26.91.Addere. 8.Volunt.29.31.32.33.

Obiectum. 27 Appetitus proprie,eſt rei non habitæ. 1.d.45. 2.1m. Appetitus 15.

28 Omnia appetunt bonum,eſſe,perfectionem, & coniungi ſuo principio.1ª.q.5.1.c./q.6.1.0./.2.2m./.22ª qu.64.5.c./. 4.diſ.49.q.1.art.2.q1.c./3.1.cº.38./.72.3m./. Liº.2.cº.55 /.Liº.3.cº.19.2m./.107.3m./.5m./.Verit.q.21.2.c./.q.22.1.2.0./.Poª.q.3.6.c.fi./.Ma.q.1.1.c.fi./.Opuſc.3.cº.264.prinº./. Ebd.lec.3.prinº./Meta.p1.nº.G.Phy.lec.fi.meº.d. Appetibile. Bonitas 106.Voluntas.68.&c.

29 Nullus appetitus eſt ad malũ. 2ª.q.19.9.c./.q.103.8.c./. 12ª.q 8.1.c./.q.13.2.c./.q.27.1.1m./.q.28.4.c./.Ma.q.16.2.c./. Op.3.cº.122./.Ethi.lect.2.meº.b. Amor.222.Intentio.17.

30 Non eſſe eſt appetibile damnatis,& deſparatis, per accidens tantum,ſcilicet ratione pœnæ.1ª.q.5.2.3m./.12ª.q.8.1.3m./. quæſt.29.4.2m./.q.75.8.2m./.3.diſt.28.L./.4.d.44. q.3 ar.1. q.2.3m./.d.49.q.1.ar.3.q.2.3m./.d.50.q.2.ar.1.q.3.0./. Veri.q.22.3.7m./.q.26.1.21m./.Poª.quæſt.5.4.8m./. Ma. qu.16.3.20m./.Iob.3.lect.2.prinº.F./.fi.t.lec.3.prinº./.cº.10.prioº./. Matth.26.prioº.b.

31 Bonum arduum.ratione boni attrahit appetitum,cauſando ſpem:ſed ratione difficultatis retrahit, cauſando deſperationem.22ª.q.161.1.c. Spes.64 67.

32 Poſſibile conuenit obiecto appetitus: non omnino per accidens 12ª.q.40.1.3m.

33 Appetibile non mouet appetitum ſenſitiuum,nec rationalē, niſi apprehendatur.1ª.q.80.2.1m./.22ª.q.34.1.c.prinº.1.diſ.48.4.c./.3.d.26 q.1.2.c./.Ver.q.15.3.c./.q.25.2.c./.Virt.q.1.6.c.prinº.Amor.241.

34 Oppoſitum uidetur dicere, 1ª.q.59.6.c./.q.60.1.c./. q.80.1.c.Reſpº.ſicut Dubº.221.

Duᵐ.223m.

Subiectum. 35 Quælibet res,habet,aliquem appetitum.1ª.q.59 1.c./.q.80.1.c.Veri.q.23.1.c./.8m./.Ma.q.1.1.c.

36 In Deo non eſt appetitus.1.d.45.1.3m./.Veri q 23.1.7m.

Dum.224. 37 Oppoſitum uidetur dicere.3.d.23.q.1.2.1m.Reſpondeo Dubio 224.

38 Tamen Deus pertinet ad genus appetitus.Veri.q.22.1.13m.

Naturalis. 39 Appetitus naturalis nihil aliud eſt niſi inclinatio & ordo rei ad rem ſibi conuenientem.1ª.q.78.1.2.3m./.q.80.1.0./. q.81.1.c./.q.87.4.c./.3.d.27.q.1.2.c./.Ver.q.25.1.c./.Meta. 5.lect.6.prinº.C.

40 Appetitus naturalis , eſt habitudo ad bonum naturale , ad quod tendit quando non habet: & in quo habito quieſcit. 1ª.q 19.1.2.c.Appetitus 15.

41 Appetitus naturalis,nihil aliud eſt , quàm ordinatio aliquorum,ſecundum propriam naturam in ſuum finem. 1.q.6.1.2m.fi./.Phy.2.fi.c.

42 Appetitus naturalis,eſt inclinatio inhærens rebus,ex ordinatione primi mouentis:ideo non poteſt eſſe fruſtra.2.d.4.q.2.1.2m./.3.diſtin.27.q.1.1.c./.Ethi.lect.2.prinº.E./.Met. lec.1.p2.a.b.

43 Appetitus naturalis,ſemper tendit in bonum,exiſtens in re. 12ª q.8.1.c.

44 Appetitus naturalis,ſemper ſequitur formam in rē exiſtentem,alij aūt apprehenſam.1ª.q.59.1.c./.q.60.1.c./. qu. 80.1.c./.12ª.q.8.1.0./.q.17.8.c./.q.26.1.c./.2.d.38.3.c./.3.d.27.q.1.2.0./.4.d.49.q.3.art.1.1.quæſtio.1.c./.contra.3.cº.26.5m./. Phy.1.fin.c.Amor.241.

Duᵐ.2.25. 45 Immo quilibet appetitus ſequitur cognitionem.2.d.1.q.2.1.1m./.Veri.q.15.3.c./.q.23.1.c./.25.1.c./.Ma.q.4.3.4m. Reſpondeo ſicut Duº.221.Amor.141.Infra.

46 Naturalis inclinatio in appetitu ſequitur naturalem conceptionem in cognitione.4.d.33.q.1.1.8m.

47 Aliud quod appetitur appetitu naturali , poteſt etiam appetitu animali,cum fuerit apprehenſum.12ª.q.30.3.1m.

48 Quælibet potentia animæ, appetitu naturali concupiſcit,amat,delectatur,& huiuſmodi:ſed appetitu animali, ſola concupiſcibilis,1ª.q.78.1.3m./.qu.80.1.3m./.12ª.q.30.1.3m./.3.d 26.q.1.2.3m./.d.27.q.1.2.c.fi./.3m./.Veri.q.25.2.8m.,Virt.q.1.4.19m.Amor.139.Delectatio.73.Amor.139.140.

49 A Appetitus poteſt dici naturalis tripliciter,ſcilicet uel quia ineſt rei natura,& ſic eſt in qualibet potentia animæ , & ē in uoluntate,& in omni parte & membro corporis, & in omni re:uel quia conſequitur formam mere naturalem & ſimpliciter immerſam materiæ : vel quia conſequitur formam rationalem, quæ ineſt homini a natura, non tamen ut ſequens formam actu apprehenſam ab intellectu,1ª.q.6.1.2m.fi./.q.76.1.c.meº.H./.q.78.1.3m.q.80.1.3m./. d.27.q.1.2.c.fi /.Veri.q.22.4.c.

49 B Appetitus naturalis animæ, non eſt potētia animæ diſtincta a cæteris eius potentiis,1ª.q.80.1.0./. 12ª.qu.30.1.3m./. Ver.q.22.3.0.Appetitus.55.

50 Appetitus inferior , naturaliter ſequitur motum appetitus ſuperioris,niſi aliquid repugnet,22ª q.158.8.c./.contra.3.cº.25.8m./ 27.2m.

51 Appetitus naturalis non obedit rationis imperio. 1ª.quæſtio.83.1.5m./.12ª.quæſtio.17.8.9.0./.22ª. quæſtio. 148.1.3m./. 2.diſtinct.24.q.3.1.c./.d.39.q.2.2.4m./. 3.diſt.16. q. 1.3.2m. Quol.4.21.c.

52 Habilitas materiæ ad recipiendum actionem agentis naturalis , dicitur appetitus naturalis eius,& inchoatio formæ. 2.d.18.q.1.2.c.fi.

53 Omnis potentia animæ,naturali appetitu appetit obiectũ ſibi conueniens.1ª.q.78.1 3m./. q.80.1.3m./. 12ª.q.30.1.3m./. 3.d.26.q.2.2.5m./.d.27.q.1.2.c.fi./.3m./. Verit.q.22.3.5m./. Virt.q.1.5.c./.2m./.Anima.13.11m.

54 Obiectum appetitus naturalis,eſt hæc res, inquantum talis res,non autem appetitus ſenſitiui , ſed ut apprehenditur ut res conueniens , uel delectabilis: uoluntatis uero obiectum, eſt bonum abſolute.Veri.q.25 1.c.

55 Appetitus conſequens apprehenſionem animalis, eſt potentia animæ,diſtincta a cæteris eius potentiis,non autem appetitus naturalis. 1ª. q.80.1.0./.12ª.q.30.1.3m./.Ver.q.22 3.0. Appetitus 49 B

56 Proprium motiuum appetitus ſenſitiui, eſt uis apprehenſiua ſenſitiua,ſed uoluntatis,ratio.contra.3. capº.10.fi. Amor.241.infra. Senſitiuus.

57 Appetitus ſenſitiuus mouetur a cogitatiua, ſeu æſtima iua, imaginatiua,& ſenſu.1ª.q.81.3.2m./.12ª.q.75.2.c.

58 Appetitus ſenſitiuus mouetur immediate ab imaginatiua, uel æſtimatiua,ſed mediate a ratione.1ª.q.81.3.c./. 12ª.qu.30.3.3m./.3.d.15.q.2.art.2.q.3.3m.

59 Vis cognitiua,non mouet niſi mediante appetitiua , nec ratio uniuerſalis,niſi mediante ratione particulari, nec uoluntas,niſi mediante appetitu ſenſitiuo. 1ª.q.20.1.1m /.q.80.2.3m./.q.86.1.2m./.22ª q.26.1. 2m./. Ver.q.2.6.2m./.qu.22.9.6m./.q.26.3.c.fi /.11m./.Anima.9 6m.

60 Appetitus ſenſitiuus diuiditur,per concupiſcibilem , & iraſcibilem.1ª.q.59 4 c./.q.81 2.0./.3.c./.22ª.q.18.1.c./.q.58.4.c./.q 208.2.c./.1.d.1.q.1.2 1m /.d.45.1.c./.3 d.17.art.1.q.2.2m./.q.3.4m./.d.26.q.1.2.c./.q.2.ar.3.q.1. 4m /Con.2.cº.47 1m./.Liº.3.cº.26.6m./.Ver.q.15.3.c./.q 25.2.0 /. Ma q.8.3.c./.Virt.q.1.12 c./.q.4.2.c./.Ethi.2.lec 5.b./.Anima.3.lec.14.medio.e.

61 Et uterque appetitus,obedit imperio rationis. 1ª.q 81.3.0./. q.83.1.2m./. 5m./.q.96.2.c./.q.117.3.3m./.12ª.quæſtio.17.7.0./.quæſt.26.1.c./.quæſt 42.4.c./.quæſt.50.3.0./. q.56.4 0./. quæſt.58.2.c./.22ª.quæſt.58 2.c./.4 3m./.q.158.2. 4m. /.3ª.q.15.2.1m /.quæſt.18 2.c /.1m./.q.19.2.c./.q 20.2.3m./ 2.d.24.q.2.1.1m./.3m /.d.30.q.1.3.4m./.3 d.17.art.1.quęſt.2.c./.d.33.q.2.ar.4.q.2 c./.Ver.quæ.25 3 6m./.4 0./.5.c./.7.2m./. Virt.q.1.3.4m./ 4.c./.11m./ 9.21m./.10.11m./.12.c./ Quol.4.21.c./.Anima.11 16m.

62 Appetitus ſenſitiuus non obedit imperio rationis. niſi mediante uoluntate.12ª.q.46 4 1m.

63 Actus appetitus ſenſitiui , vt eſt a potentia animæ , ſubiacet imperio rationis,non autē ut eſt ex diſpoſitione organi corporalis.12ª.q.17 7 0./.2.d.21.q 1.2.5m./.3.diſ.16.q. 1.3 1m./. Ma.q.3.3.8m.q.7.6.bm.

64 Proprium hominis eſt, q̃ appetitus inferior, ſubdatur appetitui ſuperiori,& moueatur ab eo 12ª.q 74 3.1m./. 22ª qq.275.2.2m./ 4.d.15.q.2.ar.7.q 1.4m./.Ma q.2 3.7m.

65 Ex apprehenſio per intellectum,poteſt ſequi paſſio in appetitu ſenſitiuo dupliciter,ſcilicet mediante imaginatione particulari,uel mediāte uoluntate.Ver.q.26 3.13m./. 6.13m.

66 Motus appetitus,dupliciter eſt cũ ratione, ſcilicet præcipiāte,vt uoluntas,vel denunciante,vt ira.12ª.q.46.4.1m.

67 Appetitus ſenſitiuus,eſt proximus motui corporis noſtri.1ª.q.20.1.1m.

68 In paſſionibus appetitus ſenſitiui, eſt cõſiderare aliquid quaſi materiale.ſ.corporalē tranſmutationem , & aliquid quaſi formale,quod eſt ex parte appetitus.1ª.q.20.1.2m.

69 Bonum ſenſibile, eſt obiectum appetitus ſenſitiui , ſed bonũ ſimpliciter eſt obiectum uoluntatis.1ª.q.59.4.c./ 12ª.q.1.2.3m./ q.19.3.c./ 22ª.q.24.1.c./.1.d 48 4 c./.3 d.17.art 1.q.3.4m./.d 26.q.1.2.c./.Contr.cº.44.1m./.Ver. q.25.1.c./.3m./.3.c./ 1m./.Ma.q.8.5.c./.Anima.9.6m.

70 Appetitus ſenſitiuus ad illa tantum bona ſe extendit,ad quę ſe extendit apprehenſio ſenſitiua. 1. d.48. 4.c./.3.d. 26.q.1.2.c./ Amor.241.

Nullus

71 Nullus appetitus mouetur ad ſuum obiectum, niſi appreheſdatur ſub ratione boni uel mali, conuenientis, uel nociui. 12æ.q.9.1.2m./.2.d.24.quæſt.2.1.2.c./.3. diſt.17. art.1.qu.2. 1m./.Ver q.25.4 4m.

Do°. 226m. 72 Oppoſitum uidetur dicere.2.d.24.q.2.1.2.c./.3.d.17.ar.1.q. 2.2m.Reſpon.ſicut Du°.1200.

73 Appetitus ſenſitiuus ut rectus a ratione, poteſt eſſe ſubiectū uirtutis & uitij 12æ.q.50.3.3m./.quæ.56.3.c./.4.o./ Anima. 319.5.1m./.2.d.24.q.3.2.3m./.5.c./.d.41.q.2.2.1m./.2m./.3. d.33.q.1.artic.2.q.3.3m./.q.2.art.4.q.2.c./.2m./ Verit.q.25. 5.8m./.Ma.q.4.5.4m./.q.7.6.1m./.Virtut.q.1.3.4m./.4.o./.5. c./.6.c./.4m.

74 Actus appetitus ſenſitiui, ſemper eſt cum tranſmutatione corporis & maxime circa cor.1a q.20.1.1m./.12æ.q.10.3.c./. q.22.2.3m./.Ver.q.25.3 c.fi.

75 Organum appetitus ſenſitiui, ſcilicet cor ſtatim diſponitur ſecundum modum operationis eius, quia eſt immediatum mouens.ideo cor in timore frigeſcit,& reſtringitur.Ver.qu. 26.3 c.fi./.11m.Animal.37.

Diſtia. 76 Appetitus ſenſitiuus & rationalis,ideſt uoluntas, ſunt duæ potentiæ.1a.q.80.2.o./.Verit.q.22.4.o./.q.25.1.c./.Anima. 3.lec.14.me°.c.

77 Immo appetitus ſenſitiuus,eſt uoluntas in hominibus.3.diſ.

Du°. 227m. 17.ar.1.q.2.c.Reſpon.Dubio 227.

78 Appetitus ſenſitiuus eſt uoluntas participatiue, in hominibus.3 d.17.ar.1 q.2.c.

79 Appetitus ſenſitiuus,& intellectiuus,ideſt uoluntas, non diſſecant per diſcretionem appetibilis inquantum appetibile, ſed per modos appetendi.Ver.q.22 4 4m.

80 Oppoſitum uidetur dicere.1a.q.59 4.c/.q.80. 2.c.1m./.22æ. q.24.1.c./.Ver.q.25.1.c.Ma.q.8.3 c.Anima.3.lec.14. me°.c.

Dum.228m. Reſpon.Dubio.228.

81 Nec differūt principaliter per uniuerſale,& particulare, ſed ſecundario.Ver.q.22.4.2m.

82 Oppoſitum uidetur dicere.1a.q.80.2.2m./.12æ.q.15.3.c./.q. 19.3.c./.q.29.6.c./.22æ q.24.1.c./.3.d.20 q.1.2.c./.Ver.q.25.

Dem.229m. 1.c./.6m /.Ma.q.8.3.c.Reſpon.ſicut Du°.766.

83 Nec differunt per hoc, quod ſequuntur diuerſas cognitiones.ſ. ſenſitiuam & intellectiuam.Ver.q.25.4.c./.1m./.2m.

84 Oppoſitum uidetur dicere. 1a.q. 80.2.c./.1m./.22æ.q 24.1. c./.3.diſtinct.26.quæſtio.1.2.c./.Ver.quæſtio.25.1.c./.6m. /.

Dum.230m. Ma.quæſt.8.3.c./.Anima.3.lec.14. me°.c. Reſp. ſicut Du°. 228.766.

85 Sed differūt principaliter p determinationē ſuæ inclinationis ab alio vel a ſe.Veritat.quæſtio.22.4.c./.1m./.2m./.q.23. 1 c./.q.25.3.c.

86 Actus appetitus ſenſitiui,ratione mutationis corporalis annexæ,dicuntur paſſiones,non autem actus uoluntatis. 1a.qu. 20.1.1m. Paſſio.24.25.

Intellectiu°. 87 Appetitus ſenſitiuus & uoluntas, ſunt rationales participatiue.12æ.q.24 1.2m./.q.56.6.2m./.q.59.4.2m./.q.61.2.c. fin./.2m./.22æ.q.58.4.3m./.3a.q 18.2.c./.3.d.17.ar.1.q.2.c./. d.23 q 1.art.3.q.1.c./.d.27.q 2.3.5m./.d.33.q.2.ar.4.q.3.4m Anima.315.

88 Immo uoluntas eſt rationalis per eſſentiam.3.d.23.q.1.ar.3. q.1.c./.d 27.q.2.ar.3.1m./.5m /.Ver.q.22.5.o./. Virt..q.1.5. 11m. Reſpon.ſicut Dubio 1199.

Dum.131. 89 Appetitus ſenſitiuus.ſ.concupiſcibilis & iraſcibilis, dicitur mens,ratio,& rationalis participatiue, inquantum obediunt rationi.Virt.q.1.10.11m.

90 Appetitus rationalis, non diuiditur per concupiſcibilem & iraſcibilem.1a.q 59 4.o./.q.81.5.o./.3.d.17.ar.1.q.3.o./.diſ. 26.q.1 2.2m./.5.1m /.q.2.2.1m./.4.d.49.q.4.ar.5.q.1.c. fin./. Ver.q.25.3 o./.Ma.q.8.3.c./.Vir.q.1.4.c.prin°./.q.4.2.c./.Anima.3.lec.14.me°.c.Deſiderium.11.Deus.258. Dolor.1.6. Dominatio.1.Dominium.7.

91 Appetitus rationalis non fertur in particulare,niſi ſub ratione vniuerſalis.1a.q 80.2.2m.

92 Iudicium de particulari operabili, nunquam contrariatur appetitui.Ver.q.24 1.c.

93 Appetitus rationis,non ſequitur quamlibet apprehenſionē, ſed tantum apprehenſionem boni,nec ſenſitiuus, niſi per cō- uenientis per æſtimationem tantum 2.d.24.q.2.1.2.c./.3.d. 17.ar.1.q 2.2m. Amor.241.

Dum.232m. 94 Oppoſitum uidetur dicere.12æ.qu. 19.7.2m./.3m./.2.d.38.5. c./.d.40.2.o.Reſp.ſicut Du°.1200.

95 Voluntas non accipit aliquid ab appetitu inferiori, ſicut intellectus a ſenſu, ſine cuius operatione præexiſtente, operatio intellectus eſſe non poteſt. Verit. q. 26.6.19m. Abſtractio 25.

96 Appetitus creaturæ rationalis non eſt rectus, niſi per explicitum appetitum Dei,actu uel habitu.Ver.q.22.2.c.
* Actio.102.Ars.1.17.Cognitio.53.55.Forma.109.Hæreſis.

8.Ignorantia.26. Prudentia.12.70. Rectitudo.4. Amor.172. Expectare.1.Gula.1. Abominatio.Actus.67.95.154. Ambitio.1.Amor.177. Animal.57.&c. Apprehenſio 3.Bonitas 96. 168. Deſiderium.1.4. 11. Fiducia.7. Mos.1.&c. Motus 51. 72. Addere.7. Amor.139.174 204.&c.223.Anima.130.275 Bonitas.61.&c.96.103 Cor.12 Delectatio 5.19.Expectare. 1.Extaſis.Honeſtum.9.Intellectus.209.Ira 4.14. Primi 2.Timor.2.7.8.9.13.37.Triſtitia.6.Ver.9.Volunt.60.

1 ¶ A P P L I C A T I O ad bonum, fit quadrupliciter,ſcilicet ſecundum formam,ſicut anima corpori,ſecundum ſitum,ſicut punctus lineæ,ſecundum contactum ſicut corpus, & ſecundum operationem,ut ſpirituales ſubſtantiæ. 1.diſt.37. quæſt.3.1.c. Hæreſis. 130. Angelus 98.Actio.80. Agens.33. Ars.14.Euchariſtia.2. Experientia.3.Ignorantia.22. Studiū. 2.Triſtitia.3.

2 Applicatio cauſati ad cauſam fit dupliciter, ſcilicet cum libertate cauſati,& ſine ea.2.d.23.q.1.1.c. Embrio. 3.Generatio.90.Peccatum.219.

1 ¶ A P P O S I T I O ſacræ ſcripturæ dr dupliciter.ſ.contrarium, & ſimpliciter. Primum eſt erroneum, uel præſumptuoſum. Secundum eſt laudabile.1.Prolo.L.

2 In appoſitione,terminus appoſitus ſe habet ut forma, reſpectu termini cui apponitur.1.d.4.q.1.3 5m.

¶ Appretiare. Campſoria.Humilitas.27.Vſura.192.

1 ¶ A P P R E H E N S I O eſt cauſa delectationis dupliciter,ſcilicet ſecundum ſe, & ratione apprehenſi. 4 diſt.49.q.3.art. 3.q.2.c.

2 Apprehenſio aliqua eſt cauſa timoris,& omnium operationum appetitus.12æ.q.7 1.c.

3 Nulla apprehenſio intellectiua, concernit aliquod tempus determinate,licet poſſit eſſe de quolibet tempore. Sed operatio appetitus intellectiui, poteſt aliquod tempus concernere.3.d.26.q.1.5 4m. Abſtractio 9.

4 Reſpectus qui eſt tantum in apprehenſione rationis conferentis unum alteri,eſt relatio rationis tantum. 1a. quæſt. 28.1.c.

5 Apprehenſio ſenſitiua hominis,nata eſt immutari,ſicut a proprio motiuo dupliciter.ſ.exterius,& interius. Et utroque uti poteſt Dæmon.1a q.117.3.3m./.Ma.q.16.11.6m. Effectus.

* Actus.179.Admiratio.6.Amor 49.229.241. 248 Angelus. 392.Anima.198.236 294.307. Appetitus.4.&c.33.44.&c.55. 65.70 71.93.Beatitudo.13.138 Bonitas.101.105. 147. Cauſa.14. Comprehendere.4.Concupiſcentia 6. Concupiſcibilis.11. Delectatio.5.10.90. Deus.200.249. Dolor.1.&c.21. Ens.24.25.Fructus.14.Futurum.2.&c.Homo.36.Imperare. 7.11.Intellectus.31.32.77.78.94 175.185.Ira.28.Iudicium. 20.Lex.37.Menſura.14.Motu.51 16.29.Senſibile.3.Senſualitas.1.2.9.19.Senſus.13.&c. Simpliciter 5.Solertia.4.Timor 31.Tranſmutatio. Triſtitia. 6. Verecundia.15. Voluntas.10. 27.30.43.46.49 Vti.23.

¶ Approbatio. Cognitio.8. Deus.151. Ignorantia.8. Iudicium.62.64.Maria 57.Prouidentia.21.24.Regula.6.Sarabaitæ.Scire.5.Simonia.86.Triſtitia.8.9 &c.Vita.39.Votum.64. Vſura.223.237.

1 ¶ A P P R O P I N Q V A T I O. Quanto aliquid habet minus de potentialitate, tanto magis appropinquat Deo.12æ.q.22. 2.1m./ 2.d.3.q.1.3.c./.Iob.4.lec.3.me°.F.Similitudo.26.

2 Appropinquare dicitur Deus ad nos, vel recedere a nobis, inquantum percipimus influentiam eius uel ab eo deficimus.1a.q.9.1.3m.

3 Quanto aliqua ſunt ſummo bono propinquiora,tanto ſunt meliora.22æ.q.81.6.c.prin°. * Accedere.Charitas. 49. 59.132. 139.Diſtantia.26. Immobile.2.Oratio. 44. Prope.o. Proportio.7

1 ¶ A P P R O P R I A T I O eſt manifeſtatio diuinarum perſonarum per attributa eſſentialia.1a.q.39.7.c./.1.diſt.31.q.1.2. c./.Ver.q.10.13.c. Io cōi.

2 Appropriari nihil aliud eſt, quàm commune trahi ad proprium, non quòd magis conueniat uni perſonæ,quam alij, ſed quia maiorem ſimilitudinem habet cum proprio unius perſonæ,quàm alterius.Ver.q.7.3.c.
* Attributa.o.

3 Appropriatio in diuinis, poteſt fieri dupliciter, ſcilicet ex parte creaturarum,& ex parte Dei. Prima debet ſemper fieri per contrarium, ſecunda uero per ſimilitudinem ad proprium,1a.q.39.7.c./.1m./.8.c.me°.D./.1.d.34.q.2.c.

4 Aliquid appropriatur diuinis perſonis dupliciter.ſ.eſſentialiter,& cauſaliter.2æ.Cor.6.

5 Appropriatū ut ſic, eſt poſterius proprio, ſecundum modum intelligendi,ſed ut eſſentiale,eſt econuerſo. 1a.q.39.7.3m./. 1.d.31.q.1.2.3m.

6 Non conuenit, idem ſecundum diuerſa, diuerſis perſonis appropriari.Ver.q.7.3.3m.

Attri-

7 Attributa conuenienter appropriantur diuinis perſonis. 1ª. q.39.7.8.0./.1.d.31.q.1.2.0./.Ver.q.7.3.c.

8 Eſſentia nulli perſonæ appropriatur, nec operatio. 1ª. q.39. 8.c./.1.d.31.q.1.2.1m./.3.d.4 q.1.ar.1.q.1.1m.

9 Operationes ſi diuinę, diuerſimode appropriantur perſonis diuinis, ſecundum diuerſa attributa.3.d.1.q.2.a.3m./.d.4.q. 1.1.0. Veſtigium 4.

10 In qualibet operatione Dei, oſtenduntur appropriata trium perſonarum, ſcilicet potentia, ſapientia, & bonitas, 3.d.4.q. 1.a.1.q.1.c.

In ſpūſ. 11 Potentia appropriatur patri, ſapientia filio, bonitas uero ſpiritui ſancto.1ª.quæſt.39 7.8.c./.quæſtio.45.6.2m./.quæſtio. 46.3.4./.2a2æ.quæſt.14.1.c./.1.diſt. 31.quæſtio.1.2.c./.d.34. quæſtio.2.0./.2.d.43.1.b.2 /.c./.3.diſtinct.1.q.2.2.0./.diſ.4. q.1.1.0./ d.35.q.1.2.0./.3m./.Ver.q.7.3.c./.Ma.q.3.14.b.2./. Quolib. 1.15.fin./. Iſa. 11. medio. k. /. Matth. 12.medio. H./.Roma.5.lect.1. fin.I./. cap°.11.lect.5.fin.E./.2ª.Cor.fi. Ao mm.23.p.

12 Virtus appropriatur patri.1.d.14.L.fi.

13 Immo uirtus appropriatur filio 1ª.Cor.lec.3.fi.E.

Du^m.233. 14 Immo uirtus appropriatur ſpirituiſancto,1ª.q.39.8.c./.1.d./. 34.q.2 o Reſp°. Dubio 233.

15 Virtus inquantum pertinet ad perfectionem potentiæ, appropriatur patri, ſicut etiam potentia, ſed filio, ut medio inter eſſentiam, & operationem, Spirituiſancto uero, ut facit bonum opus & operantem, & quo ad beneficium.1.diſt. 14.L.fi./.d.34 q.2.1m./.Ver.q.7.3.3m./.1ª. Cor. lect.3. fi.E. * Characteres.30.31.

16 Sapientia & cognitio appropriatur filio, amor uero & pax ſpirituiſancto.Io.14.lec.7.prin°.Liber.19 vel qui eſt.3.

17 Sapientia, uirtus, æqualitas, ſpecies, & pulchritudo, appropriantur filio.3.d.1 q.2.2.c.fi./.Pſal.49./.1ª.Cor.lec.3.fi.In ſtitutio.43.infra.Sapientia.41.Donum.9.

18 Ars, & cætera ad intellectum pertinentia, appropriantur filio.Ve q.1.7 c.

19 Veritas in diuinis, appropriatur filio.1ª.q.39.8.c./.1.d.19.q. 5.1.6./.Ver.q.1.7.c.vel Lex.66.

20 Similitudo appropriatur filio.1.diſtinct.31.quæſt.33.1.4m. Quæſt 3.

21 Eſſe in, ſicut in continente & ſaluante appropriatur ſpiritui ſancto, ſed ſicut in arte & ſimilitudine, appropriatur filio,2. d.1.q.1.6.7m. Sedere.5.

22 Memoria, ut principium intelligentię, appropriatur patri, filio autem ut potentia cognitiua.Verit.quæſtio.7.3.3m. vel Vox.4.

23 Principium effectiuum, appropriatur patri, exemplare autē filio 1ª.q.46.3.0./.2.d.1.q.6.1m.

24 Aeternitas appropriatur patri, pulchritudo filio, uſus uero ſpiritui ſancto, ſecundum Hilarium.1ª.q.39.8.c./.3ª.qu.59. 1.2m./.1.d.31.q.2.0./.3.d.1.q.2.2.c.

25 Vnitas appropriatur patri, imago, æqualitas, & uerbum filio, nexus uero ſpirituiſancto, ſecundum Auguſtinum.1ª. qu.37. 1.3m./.q.39.8.c./.q.47.2.2m./.3ª.q.58.2.3m./.1.diſ.10.3.0./. d.31.q.3 0. Sedere 5.

26 Vnitas pro unione, appropriatur ſpiritui ſancto, non autem abſolute.1.d.31.q.3.1.1m.

27 Remiſſio peccatorum, appropriatur ſpirituiſancto.Ma.qu.3. 14.c.fi.E.

28 Ex ipſo, appropriatur patri, per quem, filio, in quo, ſpirituiſancto.1ª.q.39.8.c./.1.d.36.q.1.3.5m./.Ro.11.lec.5.me°.k./. Eph.4.lec.2.fi.

29 Creatorem eſſe, appropriatur patri, per quem, filio, dominium uero & uiuificatio, ſpiritui ſancto.1ª.q 45.6.2m.
* Adoptio 15.&c.Attributa.0.Principium.22 Templum.4. Character.30.31.Conceptio.17.19.Dos.2.Euchariſtia.111. Iudicium.41.Nexus.Vita.26.

1 ¶ APPROXIMATIO in ſpiritualibus, eſt dupliciter, ſcilicet ſecundum ſimilitudinem naturæ, & ſecundum affectū, & utraque eſt Dei ad hominem, & econuerſo.4.d.17.q. 1.ar 2.q.2.c.
* Accedere.12.Appropinquatio.0.

Du^m.234. 2 Oppoſitum uidetur dicere.1ª.q.4.3.4m. Reſpondeo ſicut Dubio 1126.

¶ Aprilis.Menſis.

¶ Aptitudo hominis ad uirtutes, & ſubiecti ad formā, eſt duplex.ſ.ſecundum potentiam paſſiuam tantum, reſpectu infuſarum, uel ſecundum actiuam & paſſiuam ſimul reſpectu acquiſitarū 4.d.17.q.1.ar.2.q.2.c,princ°./.Vir.q.1. 8.9.c.
* Anima.119.&c.Aſſimilatio.14.Baptiſmus.117.Capacitas 0.Cæcitas.4 5.Claritas.16.Contemplatio.19.Datio.23.Deuotio.6.Dignitas.3. Docilitas.0 Euchariſtia.190.Gratia.65 Habilitas.0. Honor.26.Ignorantia. 8. 10.33. Incorporalis. Ius.16.&c. Natum. Obligatio.1.6.&c.Prædicari.23.Primatiu.10.&c.Senſus.48.43. Solertia.0. Status. 6. Superbia.2. 15. Tempus.44.Verbum.61.Virtus.58.82. Vita.71. Viſitare 202.Viſus.6.

8 APVD, ſignificat quatuor.ſ.ſubſiſtentiam in recto, auctoritatem in obliquo, diſtinctionem, & ſocialem coniunctionem Io.lec.1.me°.b. Quid.

2 Apud, ſignificat diſtinctionem, & coniunctionem extrinſecam.Io, autem intrinſecam.Io.lec.1.fi.c.

¶ Apuleius.Dæmon 1.

¶ Apulia.Phyloſophus.1.

1 AQVA habet ſex proprietates, quia eſt diaphana, humida, frigida, generatiua, abundans ubiq;, & ſine precio.3ª. q.66. 3.c./.q 69.2.2m./.4.1m./.4.d.3.ar.3.q.1.c. In cõi.

2 Aqua eſt duplex.ſ.uiua, ideſt continuata ſuo principio cum fluxu, & mortua, ideſt ſtans.1ª.q.18.1.3m.

3 Aqua triplex, ſcilicet aqua doctrinæ, gratiæ, & baptiſmalis mundiciæ. Iſa.12.fi I.

4 Aqua quincuplex. ſcilicet aqua effuſæ lacrimæ, baptiſmalis mundiciæ, ſpiritualis gratiæ, diuinæ ſapientiæ, & internæ lętitiæ.Iſa.41.fi.

5 Aquæ quadruplices a quibus Deus liberat ſanctus ſuos, ſcilicet ab aquis carnalis uoluptatis, terrenæ cupiditatis, diabolicæ aduerſitatis, & mundanæ poteſtatis. Iſa.43.me°.E.

6 Aqua de ſe, ſicut & omne aliud ſimplex elementum, non nutrit, ſed cum alijs.4.diſt.8.q.1.2.4.q.2.2m./.1ª. Cor.11.lec. 4.me°.A.

7 Aqua non cooperit totam terram contra naturam, propter uiuentia ſuper eam, quam tamen totam circundat, ſicut aer totam aquam.1ª.q.69.1.2m./.4m./.2.d.14.5.3m. /. Po°.q.4. 1.4m./.20m./ Pſal.23.prinº.2./.Pſal.32. me°. F./. Iob. 26. prin°./.c°.38.lect.1.fi.L.
* Baptiſmus.M.

8 Diuerſitas aquarum per loca & ſitus, eſt accidentalis.4.d.3. ar.3.q.3.c./.d 11.q.2.ar.2.q.1.2m./.art.3.q.1.1m./.d.44.q. 3.ar.1.q.3.b.

9 Congregatio aquarum, conuenienter deſcribitur tertia die 1ª.q.69.1.0./.2.d.14.5.0.

10 Aquæ dicuntur potius congregari, & diuidi quàm creari, quia labiles fluxæ ſunt. Sed aquæ quæ ſupra cælos ſunt, nō ſunt fluidæ ſecundum Baſilium.1ª.qu.68.2.b./ 2m. fin. /.q. 69.1.1m. Virtus.

11 Aqua calida citius, & fortius congelatur.12ª.q.35.6.2.2./.q. 37.1.2m./ q.48.2.c./.q 87.2.c./.Vir.q.2.8.17m.

12 In profundo maris, eſt aqua dulcis.2.d.14.5.5m. * Conuerſio.12.Corpus 35.Delphinus.Doctrina 5.8.

13 Aqua ſeparatur a uino per iunctum decorticatum quo ad ſubſtantiam aqueam, non tamen eadem numero cum prima, quia iam prima facta eſt uinum.4.d.11.L.fi.
* Elephas 4.Euchariſtia 14.20.55 &c.161.169 195.197.

14 Aquæ ſignificant tribulationes, quia impellunt irruendo, extinguunt ignem concupiſcentiæ non autem charitatis, & ſommergunt.1ª.Theſſ.prol.prin°.
* Fluxus.1.2 4 Geneſis.10.15.36. Ieiunium 45.Ignis.16. Immunditia.9 Liberare 1.Limus.Luciditas.2.Materia.14.Motus.36.Natiuitas.5. Nix. Panis.1.Piſcis.1.4 Plumbum. Porſi rio.Reptile.2.Sapor.18 Subdiaconus.1.Tactus.11 Terra.14. 15.Torcular.2.Totum.8.9 10.Venter.Chriſtus.112.113.

15 Vera aqua exiuit de latere Chriſti, in cruce. 3ª.q.66.4.3m./.q.74.7.3m./.4.d.3.ar 3.q.2.2m. De latere Chriſti.

16 Immo fuit humor flegmaticus, ut quidam dixerunt. 3ª.qu. 66.4.3m.prin°.Reſp°.Dubio.235. Du^m.235.

17 Aqua quæ fluxit de latere Chriſti, ſignificat populum redimendum, & reficiendum eius ſanguine, & uſum Euchariſtiæ.4.d 8.q.1.ar.2.q.2.3m./.6m.

18 Aqua benedicta non eſt ſacramentum, ſed eſt quid ſacramentale 3ª.q.65.1.6m./.4.d.2.q.1.2.7m. Benedicta.

19 Aqua benedicta non ordinatur directe ad remediū præſtandum, ſed contra Dæmones, & contra omne impedimentum ſacramentorum.3ª.q.65.1.6m./.4.d.2.q.1.2.7m.

20 Aqua benedicta datur contra impugnationem exteriorem Dæmonum, exorciſmus autem, contra interiorem.3ª.q.71.2. 3m./.4.d 6.q.2.ar.3.q.1.3m.Exorciſmus.7.10.11.

21 Aqua benedicta delet peccata uenialia.3ª.q.65.1.6m./.8m./. q.83.3.3m./.q.87.3.c./.4.d.2 q.1.2.7m./.d.16. quæſt.2.arti. 2.q.4.0.

22 Aqua benedicta poteſt iterari, non autem exorciſmus, pro quo ſumitur contra Dæmones.3ª.q.71.2.3m.

23 Aquæ bñd.ctæ pōt fieri additio aquæ non benedictæ, & tota erit benedicta.3ª.q.37.8 3m./.q.83.3.3m./.q.87.3. 0./.4. d.12.q.1.ar.2.q.6.2m./.Ma.q.7.12 0.Euchariſtia.102.103.
* Acolitus.2.Admiſtio.Aer.4 6.10. Amor.58.194. Animal. 11.13.19.Baptiſmus.72.86.176.191.194.Calor.5.

¶ Aquatu.Euchariſtia.55.104.

Diuiſio. 24 Aqua licet continuè per calorem ſolis euaporet, ſemper tamen in eadem quantitate conſeruatur. Pſal.3 2.m^{o}. ſ.prin^{o}.

25 Aqua triplex, ſcilicet uoluptatis, falſæ doctrinæ, & tribulationis. Pſal.31.me^{o}.B.

¶ Aquaticum Animal.12. Cete.2. Piſcis.0.

¶ Aqueum Calor.12. Odor.2. Pluuia.2.

Figura. 1 ¶AQVILA habet ſeptem proprietates: quibus ſignificat ſanctos, qui comparantur aquilis ſeptempliciter, ſcilicet propter uolatus altitudinem, in quo notatur eminentia contemplationis: propter odoris ſubtilitatem, in quo notatur feruor dilectionis: propter loci ſublimitatem, in quo notatur ſtudium cæleſtis conuerſationis: propter motus uelocitatem, in quo notatur promptitudo bonæ operationis: propter diurnam renouationem, in quo notatur ſtudium internæ emendationis & profectus: propter membrorum pulchritudinem, in quo notatur decor uirtutum: propter filiorum ſolicitudinem, in quo notatur ſolicitudo ſanctorum. Iob.39.ſi. Iſa.40 ſi. C. Auſter. Synderesis 2.3 Siniſtra.2.

2 Aquila ſignificat ſuperbiam.12^{a}.q.102 6.1^{m}.me^{o}.G.

¶ Aquilo flans facit generare mares; auſter uero fœminas.1^{a}.q.92.1.1^{m} / q.99.2.2^{m}. / 2 d.20.q 2.1.2^{m}.

¶ Ara ſine aſpiratione, ſignificat altare, cum ea autem, ſtabulum porcorum. Opuſc.39.c^{o}.6.

¶ Arabes ſunt de genere Iſmaelis, filij Abrahæ. Iſa.21.ſi.k.

Quid. 1 ¶ARANEA eſt animal calidum, non pingue: tantum emittens de filis, quod moritur. Et ſignificat animam deuotam uel malam. Pſalmus 38.ſi g.

Effectus. 2 Aranea facit telam a natura: & non ab arte. 2.d.25.1.7^{m}./3.2^{o} 82.prin^{o}./. Vert.q.1.6.c.prin^{o}./. Opuſ.35./. Phy. 2.lect.13.ſi.d.

¶ Arare. Bos. Prædicator.1.

¶ Aratus. Paulus.20.

¶ Arbiter. Compromiſſum. Iudicium.36.

¶ Arbitrarius. Appellare.3.

¶ Arbitrium. Abſoluere.13.34 Angelus.487. Appellare.3. Benedictus 3. Clauis.7. Cõfeſſio.19. Iudex.8. Lex.50.56. Libertas.7 Liberum.0. Præſumptio.14 Prophetia.41. Rectitudo.14 20. Sacerdos.34 Vſura.308.

Figura. 1 ¶ARBOR ſignificat iuſtum tripliciter. ſ. quia plãtatur, fructificat, & conſeruatur. Pſal.1.prin^{o}.b.

* Anima V

2 Aliter habetur ſpes in ructificationis arboris, cũ uireſcit frondibus: & aliter cum iam primordia fructuũ incipiunt apparere. 12^{a}.q.69.2.c.

* Carbo. Cete.4. Eua.2. Fides.59. Fructus.6.9.18.

I nlege. 3 In arboribus & in herbis nihil erat immundum ſecundum legem, ſicut in omni genere animalium. 12^{a}.qu.102.6.2^{m}./. Ro 14.lect 1.prin^{o}.G. * Radix,1. Verit.27. Vſura. 168.204. Chriſtus.215.

¶ Arcere Angelus.252.577.588. Aqua.11.20. Cohibitio Euchariſtia.193.216.217.218.219. Excommunicatio.10. Poteſtas.17. Scriptura.1.

Figura. 1 ¶ARCA Noe, ſignificat eccleſiam. 1^{a}. Theſ. prolog.prin^{o}. * Cauſa.110. Coruus.2.

2 Arca teſtamenti, ſignificat ſecreta fidei: quæ permittuntur uideri a maioribus tantum 12^{a} q.102.4.6^{m}./.4.d.9.ar.3.q.6.1^{m}. Oza. * Gazophilatium.1. Pſalmus.2. Chriſtus.197.

Diſpoſitio arcæ teſtamenti interius & exterius: & expoſitio literalis & figuralis omnium pertinentium ad eam. 12^{a}.qu.102.4 6^{m}.

4 Si Arca eſſet quoddam indiuiduum naturale, ipſa tota non haberet niſi unum eſſe: quælibet tamen partium eius ab arca ſeparata, proprium eſſe haberet. Quol.9.3.c.ſi.

¶ Archangeli ſunt medius ordo inter angelos & principat^{o}. 1^{a}.q.108.5.4^{m}./.2.d.11.q.1.2.3^{m}./.3.3.c^{o}.80.ſi.F./. Opuſc.3.c^{o}.126.ſi. * Angelus.577.578.583. Annunciatio.4. Gabriel.2 Officium.2. Principatus.10.

¶ Archelaus. Ariſtoteles.1. Socrates.3.

¶ Archidiaconus eſt quaſi princeps miniſterij: Ideo omnia pertinentia ad hoc, dat ordinandis.4.d.25.q.1.1.2^{m}. Character.42. Perfectio.56. Religio.51.104.

¶ Archiepiſcopus, non eſt maior epiſcopo: niſi in caſibus determinatis a iure. 2.d.44. Lec.e./.2^{m}. Epiſcopus.15. * Pallium 0. Suffraganeus.

¶ Archipresbyter. Perfectio.56. Religio.51.104.

¶ Archita. Plato.3.

¶ Architector eſt principalis artifex, præcipiens induci formam: & præparari materiam.1^{a}.q.18.3.c./.2.d.10.3.1^{m}./.3.d 33.q 2 ar.1.q.1.c / contra.prin^{o}./. Opuſ.20. Li^{o}.4.c^{o}.23./. Iſa.3.prin^{o}.F./. Ethi.lect 1.ſi.F.lec.2.me^{o}.d./. Meta. lec.1.ſi.F./. Li^{o}.5.lec.1.ſi.H./. Phy.2.lect. 4.me^{o}.c. * Prædicator.1. Iuſtitia.63. Scientia.150.155.

¶ Architriclinus ſecundũ Auguſtinum, eſt princeps idest primus inter conuiuas. Vel ſecundum Chriſoſtomum, eſt ordinator conuiuij. Io.2.

Figura. 1 ¶ARCVS in nubibus ſignificat ſacram ſcripturam. Pſal.7.fin.g.

2 Arcus ſignificat perſecutionẽ doloſam, a longinquo enim percutit trahens cum eo, & non uidetur. Pſalm.36. me^{o}.L. Fornicatio.1. Iris.0.

Arcus ſignificat Dei prouidentiam, & diuinam uindictam. Pſal.7.ſi.g./. Pſal.43.prin^{o}.c. * Iris.0.

¶ Arcturus eſt quædam in cœlo conſtellatio, ſcilicet Vrſa maior, ſeptem ſtellas claras habens, nobis nunquam occidentes, propter poli eleuationem, ſuper noſtrum Orizontẽ. Iob.9.lect.2.medio.D./.c^{o}.37.lectio.1.medio.F./.c^{o}.38. lect.2.me^{o}.ſi.H.

¶ Ardere in Inferno, dicitur propria uoluntas: quia meretur ardere. Quol.2.13.3^{m}.

* Aduentus.6.

Adulterium.5.6. Amor.190.193. Ardor. Dulcedo.8. Gula.8. Ieiunium.47. Nomen.37.

¶ Ardor. Tres ſunt differentiæ ardoris, ſecundum tres differentias ignis, ſcilicet ardor carbonis, flammæ, & lucis. Opuſ.62.c^{o}.46.0. Amor.189.

* Ardere. Barbarus.2. Flama.

1 ¶ARDVVM, idest illa in quibus homo nullum impedimentum timet, quaſi iam non reputatur ardua. 12^{a}.q.40.8.1^{m} ſi./.q.87.4.3^{m}.

2 Exiſtimatio ardui excitat attentionẽ. 12^{a}.q.4 8.c.

¶ * Arduum. Amor.179 224. Appetitus.31. Concupiſcibilis.1. Continentia.1. Fortitudo.3.60. Meritum.70. Miraculum.5. Paſſio.64. Prohibitio.3. Securitas.4. Spes.12.47.58.64 66.67. Timor.18.47. Turpitudo.1.

¶ Arena. Argentum.

1 ¶ARGENTVM ut plurimum generatur in uenis terræ, uel lapidum: aurum uero, inter arenas. Iob.28 prime^{o}. Vnde

* Alchimia 0. Calix.1. Verbum.71. Vſura.297.

2 Per argentum ſignificatur doctrina ſacra. Iſa.1.ſi.e.A.

¶ Argumentatio. Adam.27. Ratio.4.9.45.

1 ¶ARGVMENTVM dicitur quadrupliciter, ſ. proceſſus rationis, medium, prologus breuis, & lumen mentis.3. diſtin.23.q.2.2.4^{m}./. Verit.q.14 2.9^{m}. Quid.

* Allegatio. Fides.49 &c.125.&c.235.&c.

2 Argumentum dicitur dupliciter. ſ. ratio rei dubiæ, & ſignum euidens ſenſibile. 3^{a} q.55.5.c. Diuiſio.

3 Argumentum a maiori ſumitur tantum negatiue, ſed a minori, affirmatiue tantum. Virtus.q.2.9.arti.6./.6^{m}./.1^{a}. Cor.15.lect.2.prin^{o}.I.

4 Arguens ad ueritatem, procedit ex ueris, ſed ad poſitionẽ, procedit ex datis, ut Ariſtoteles ſæpe facit. Anima. lec.6.m^{o}./.a.ſi. * Intelligere.1. Mundus.11. Potentia.28. Proportio.11.12. Ratio.2.8.45 Reſurrectio.47.

5 Oratio firmat argumentum, primo a ſubſtantia actus, ſecundo a circunſtantijs. 22^{a} q.7 2.1^{m}.

6 Argumentum ex ſolo literali ſenſu, ſumitur ſacræ ſcripturæ 1^{a}.q.1 10.1^{m}./.1. Prol.5.c.ſi /.d.11.1.1^{m}./.3.d.21.L.ſi./. Ver.q.24.11.3^{m}./. Ma.q.13.4.16^{m}./.qu.16.8.15^{m}./. Quol.7.14.4^{m}./. Trin.7.5^{m}.

7 Argumentum ab auctoritate Dei, eſt firmiſſimum, ſed ab auctoritate humana, eſt debiliſſimum.1^{a}.q.1.8.2^{m}./. Phyſi.8.lec.3.prin^{o}. Theologia.11. * Scientia.74.117. Scriptura.19. Simpliciter.16. Vſura.257.

¶ Aridum. Membrum.3.12.

¶ Aries. Animal.86.88.83. Hircus.

1 ARISMETRIA eſt principalis pars mathematicæ, ſecundaria Geometria, conſequentes autem perſpectiua aſtrologia, & muſica. Meta.4.lec.2.ſi. * Medium.1.38. Scientia.22.23.24.25.146.

2 Ariſmetria eſt ſcientia, cuius ſubiectũ eſt numerus, qui eſt ſpecies quantitatis.1.d.24.q.1.1.2^{m} /.3.c.ſi./. Po^{a}.q.9.5.8^{m}./. Quo.10.1.c.ſi./. Meta.lec.16.me^{o}.d./. Li^{o}.4.lec.a.ſi.c./. Li^{o}.12.lec.9.ſi.d E./. Poſter.lec.15.prin^{o}.e.

3 Ariſmetria, & Geometria, procedunt ex principiis notis, lumine naturali intellectus.1^{a}.q.1.2.c.

¶ Ariſtocratia. Princeps.5 6.

1 ARISTOTELES fuit diſcipulus Platonis, qui Socratis, qui Archelai, qui Anaxagoræ diſcipuli fuerunt. Met.lec.10.prin^{o}.B./. Lect.12.ſi./.lec.14.prin^{o}.G.

2 Ariſtoteles inſtituit ſectam, peripatheticorum, quorum princeps ipſe fuit.12^{a}.q.59.2.c./.22^{a}.q.123.10.c.

3 Ariſtoteles non plene retulit opiniones aliorum, præcipue Socratis & Platonis. Opuſc.20. Li^{o}.4.cap^{o}.4./. Meta.3.lec.11.principio.c./. Phy.1.fin.e./. Ge.lect.22.medio.f./. Lect.23.me^{o}.b./. Lect.fin.prin^{o}.A./.me^{o}.e./. Li.3 lectio.2.fin.b./ Anima.lect.8.prin^{o}.

Ari-

4 Auctoritates Ariſtotelis, quæ in exemplis aliorum inductit ſumuntur, nihil ualent, quia ipſemet teſtatur, ꝙ in eis non quæritur ſubiectum, ſed mundam. Vnde inducit ea non ad aſſerendum, ſed quia erant ſuo tempore apud quoſdam probabilia. 2.d.13.3.3^{m}.ſi.

5 Ariſtoteles incæpit, & proceſſit a facilioribus, & ſenſibilibus ad ſeparata, ſed Plato, & Pithagoras, econuerſo. Meta.3.lect.1.fin.

6 Præclara ingenia Ariſtotelis, Auerrois, & Alexãdri patiebãtur magnam anguſtiam, de beatitudine, a qua nos liberamur per fidem. contra.3.c^{o}.48.ſi. ª Agens. 69. Argumentum.4.

7 Ariſtoteles poſuit rationes omnium rerum in Deo, in quo dixit idem eſſe intelligens, & intellectum, & poſuit mũdum coæternum ei. Io.lect.1.ſi. E. Beatitudo.28. ª Bellatores.2. Cœlum.134. Conceptio.2. Delectatio.3. Dionyſius.5.

Du^{m}.236. 8 Immo Ariſtoteles non intendit demonſtrare æternitatem mundi, ſed diſputatiue tantum procedere. 1^{a}.q.46.1.c./.2.d.2.q.1.5.c./. Potentia.q.3.17.c.ſi./. Cæ.2.lect.1.prin^{o}.A.ſi. Reſpondeo, ſicut Du^{n}.912.

9 Ariſtoteles iam decrepitus, iacens in lecto, liberat patriã ſuã ab hoſtibus. Opuſ.20.Li^{o}.4 c^{n}.11.ſi.

10 Ariſtoteles conſuetudo fuit, ante manifeſtationem ueritatis, aliorum communibus opinionibus uti. Cæ.lec.7.me^{o}. B.fin. ª Aequinoctialis.1. Ethica. Euſtratius.1. Exemplum.3. Fides.5. Firmamentum. Forma.103. Humilitas.4. In.6.14. Luminare.4. Materia.40. Miles.10. Miſericordia.3. Modeſtia.7. Mũdus.27.28 30. Nemeſis.1. Pithagoras.2. Po^{a}.30.31. Prouidentia.34. Scientia.8. Seneca. Solertia.2.5. Statua.2. Stella.4. Triſtitia.8. Venus.3. Virtus.225.

¶ Arma corporalia, & ſpiritualia ſunt triplicia, ſcilicet tegẽtia, impugnantia, & protegentia. Eph.6.lect.4.prin^{o}. I.ui Tẽtare.21.

¶ Armonia. Anima.69. Muſica.n. Organum.o. Peccatum.103

Figura. ¶ Armus dexter, & pectuſculum hoſtiæ in lege ueteri, erant ſacerdotis, contra diuinationem, & quia ſapientia cordis, & fortitudo ſunt ei neceſſaria. 12^{a}.q.102.3 8^{m}.ſi.

¶ Aromata. Sabbathum.7. Sacrificium.34.

Quid. 1 ¶ Arrha. Pignus eſt, aliud ab ipſa re, pro qua datur, & ideo redditur. Non autem arra, quia datur de pretio. Eph.lect.5. ſi. D.

2 Spiritus ſanctus dicitur pignus, ſed magis propriè arrha, quia ſpũs ſanctus dr̃ arrha, per reſpectum ad ea dona, quæ manent in patria, pignus uero per reſpectum ad ea quæ eua cuabuntur. Eph.lec.5.ſi.E./.2^{a}.Cor.1.lec.ſi.ſi.G.

3 Conductos arrha regni Dei, oportet terrena deſpicere. Opu.17.c^{o}.15. Emere. Reuelatio.10.&c.

¶ Arreptitius. Arripere. Hæreſis.108. Homo.37. Phithon.4.

¶ Arripere. Debitum.26.

¶ Arrius dixit, ꝙ deitas ſeparata fuit ab humanitate Chri, in paſſione. Quol.4.8.c./. Pſal.21 prin^{n}. A. Aſſumere.38. ^{n} Hæreſis.38.&c. Generatio.58.59.68. Hæreſis.38.&c. Oratio.96. Origenes.2.3 Spiritus.19.

Quid. 1 ¶ Arrogantia. Arrogans eſt, qui ſibi tribuit quod non habet. 22^{a}.quæſt.112.1.2^{m}./. Iob.40.lec.1.ſin.L./. Iſa.2.lec.5.ſi.c.C.

2 Arrogantia qua aliquis ſupra ſe extollitur, eſt ſpecies ſuperbiæ. Nec eſt iactantia, ſed ſæpe cauſa eius. 22^{a}.qu.112.1.2^{m}. Iactantia.2.

3 Propria arrogantis pœna eſt deiectio, ſicut ſuperbia propria eſt pœna ſuperborum. Iob 40.lect.1.ſi.H. Superbia.3. Temeritas.o.

¶ Arrogatio. Adoptio.3.9.

Quid. 1 ¶ Ars eſt uirtus intellectualis, inquantum facit facultatem boni operis. Non autem ſimpliciter eſt uirtus, quia non perficit uſum, nec appetitum. 12^{a}.q.57.3.4.o.

2 Ars eſt recta ratio factibilium, & habitus operatiuus 1^{a}.qu.22.2.c./.12^{a}.q.57.3.4.o./.q.93.1.c./.22^{a}.q.47.5.c./. Verit.q.5.1.c./. Virt.q.1.12.17^{m}./.13.c./. Eth.lect.1.me^{n}./. Poſter^{m}. prin^{n}.

3 Immo nihil aliud ars eſſe uidetur, quam quædam rectitudo rationis, vt per determinata media ad determinatum finem actus humani perueniant. Poſte^{m}.principio. Reſpond. Du-

Du^{m}.237. bio.137.

4 Ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam homo in actu ipſo rationis, ordinate, faciliter, & ſine errore procedat. Et hæc eſt logica. Poſte^{m}. principio. Logica.1.

5 Ad actus humanos, faciliter & ordinate perficiendos, diuerſæ artes deſeruiunt. Poſter^{m}.prin^{o}. ª Aduocatus.5.8.

6 Forma artis, eſt ſimilitudo ultimi effectus intenti ab artifice. 3^{a}.q.78.2.c. ª Amor.242. Campſoria.2.3.

7 Forma artis, eſt ſimilitudo factiua, & repræſentatiua rei artificialis, quo ad formam tantum. Sed ideæ diuinæ ſunt uſq; que etiam quo ad materiam. Quol.7.1.c./ Quol.8.2.c. ª Cauſa.16. Defectus.4.5. Idea.22.23.29.&c. Ius.1.

8 Ars ſemper eſt ad bonum, ſicut & ſcientia. 12^{a}.qu.57.3.1^{m}. ª Magi.9 &c. Natura.

9 Artis eſt aliqua uirtus, quia ad bonum eius uſum, requiritur aliqua uirtus moralis. 12^{a}.quæſtio, 57.3.2^{m}./.22^{a}.quæſtio.47.4.2^{m}.

10 Scientiæ ad nullum opus ordinatæ dicuntur ſimpliciter ſciẽtiæ, non autem artes. 12^{a} q.57.3.3^{m} /. Trin 18.3^{m}.

11 Artes quæ ordinantur ad opus rationis, dr̃ liberales. Quæ uero ordinantur ad opus corporis, dicuntur ſeruiles. 12^{a}.qu.57.3.3^{m}./. Tri.18.3^{m}. Meth.le.3 me^{o}.c. ª Rectitudo.1.4.

12 Immo artes quæ ordinantur ad opus rationis dicuntur ſeruiles, & practicæ, cum ratio ſit potentia diſcurſiua. 1.d.33.1.3^{m}. Reſp^{o}. Du^{o}.238. Du^{m}.238.

13 Artes liberales ſunt ſpeculatiuæ. Sed dicuntur artes, quia habent aliquid per modum operis. 12^{a}. q.57.3.3^{m}./.23^{a}.q.47.2 3^{m}./. Tri.18.3^{m}.

14 Omnis applicatio rationis rectæ, ad aliquid factibile, pertinet ad artem. Ideo eſt aliqua ars ſpeculatiua. Non autẽ prudentia, quia eſt tantum de conſiliabilibus, in quibus non ſunt uiæ determinatæ ad finem. 22^{a}. q.47.2.3^{m}./. Poſter^{m}. prio^{o}.

15 Ars magis conuenit cum prudentia quàm habitus ſpeculatiui, ratione obiecti, & ſubiecti. Sed econuerſo, ratione uirtutis. 12^{a}.q.57 4.2. ª Appropriatio.18.21. Certitudo.9.13. Deus.156.157. Eſſe.6. Experientia.6. Finis.111. Comparatio

16 Ars differt realiter a prudentia. 12^{a}.q.57.4 o./.5.1^{m}./.22^{a}.q.47.4 2^{m}. ^{n} Formatiua. Idea.22 23.29.&c.

17 Ars non requirit aliquos habitus morales in appetitu, ſicut requirit prudentia. 12^{a}. q.57.4.c./.q.58.5.2^{m}./.3.d.33.qu.1.ar.1.q.2.3^{m}./. Virt.q.1.12.17^{m}. ^{n} Imitatio. Lex.31.60. Logica.4.&c. Militatis. Obiectum.10. Ordo.39.

18 Ars habet determinata media ad finem. Sed in quibuſdam non habet, in quibus per ſimilitudinem, dicitur aliquis prudenter agere, ut in medicina & nauali, in quibus eſt neceſſarium conſilium. 22^{a}.q.47.4.2^{m}./.q.49.5.2^{m}. ª Politica.4.

19 Bonum artis eſt extra hoiem, ſ. in artificialibus, ſed bonum prudentiæ eſt intra hominem. 12^{a}.q.57.4.c./.5.1^{m}./.3.d.33.q.1.ar.1.q.2.3^{m}./. Vir.q.1.12.17^{m}./ Ethi.2.lect 4.me^{o}.c. ª Potentia.42.45. Prou^{a}.17. Prudentia.12.13.14.

20 A Ars aſſimilatur naturæ, quia natura eſt ratio artis diuinæ indita rebus, qua mouentur ad ſuos fines. contra.3.cap^{o}.24./. Ph.2.le.4.prin^{o}.d./ Lec.14.ſi.

20 B Ars a natura in hoc ſolo differre uidetur, quod natura eſt principium intrinſecum, ars vero extrinſecum. Meta.12.le.3.prin^{o}.c./. Phy.2.lect 14 ſi.

21 Ars non coæquat naturam. Opuſ.73.c^{o}.1. ª Rectitudo.2.4. Sapientia.17. Scientia.23.53.&c.128.

22 Ars imitatur naturam, ſolum in effectibus, quorum principiũ aliquod actiuum preexiſtit in materia, quia tantum hi effectus poſſunt fieri ab arte, & a natura. Ꝫ.2.c^{o}.75.ſi.B.&c. Spelunca. Theo^{a}.31. Verbum.3.4.31. Virtus.189.

23 Ars angeli boni uel mali, eſt efficacior, quam ars hominis. Po^{a}.q 6.3.c.ſi./. Ma.q.16.9.11^{m}.

24 Veritas, iuſtitia, liberalitas, magnificentia, prudentia, & ars ſunt proprie in Deo. contra.1.c^{o}.93. Subiectum.

25 Operatio artis, fundatᷣ ſuper operationẽ naᷣ, & hæc ſup creationẽ. 1^{a}.q 45.8.c./.4^{m}./.2.d.1.q.1.3.5^{m}./. Ꝫ.3.c^{o}.65.5^{m}./. Po^{a}.q.3.7.9^{m}. Creatio.13. ^{n} Accidens.101. Araneæ.2. Baptiſmus.60. Beatitudo.49.50. Bellum.3. Operatio.

26 Operatio artis, præſupponit materiam. Non aũt actio Dei, cuius forma generat aliam, non aũt forma art. 1.d.36.q.1.1.c.ſi./.d.38 3.1^{m}./ 2.d.1.q.1.3.5^{m}./.d.3.q.3.3.c.ſi./.d.18.q.1.2.c. Creatio.15. ª Creatio.13. Finis.2.&c.110.&c.

27 Opus artis, nõ poteſt eſſe ſimile operi naturæ. 3.d.21 q.2.a.4.q.2.4^{m}.

28 Oppoſitum uidetur dicere, 22^{a}.q.77.2.1^{m}. Reſp. ſicut du^{o}.94 Du^{m}.239.

29 Quicquid continetur explicite in artificiato, originaliter, & implicite in arte continetur. Ita & in corpore reſpectu animæ. 4.d.44.q.1.ar.2.q.1.c.

30 Initium artis ſecundum eius eſſentiam, ſunt principia e quibus procedit ars, Sed ſecundum eius effectum, eſt unde incipit ars operari, ſicut principium artis ædificatiuæ eſt fundamentum. 22^{a}.q.19.7.c.

31 Quicquid eſt contra naturam artificiati, eſt contra naturam artis. 12^{a} q.71.2.4^{m}.

32 Operatio artis eſt triplex, ſcilicet conſideratio rei fiendæ, operatio circa m^{a}m, & conſtitutio operis. Eth.6.lec.3.ſi.F.

33 Quælibet ars conſiderat finem, & ea quæ ſunt ad finem. 12^{a}, q.8.c.3^{m}. ª Fortitudo.7.45. Magi.9.&c. Paulus.4.

34 Ars habet duplicia inſtrumenta, ſ. principalia quibus operatur, & conſeruatma principalium 4.d.44.q.1.ar.2.q.3.c.

35 Præter artes exequentes, non requiruntur artes dirigentes, ſicut in moralibus 3.d.33.q.1.ar.1.q.2.c./.3^{m}.

Effectus. 36 Ars non poteſt conferre formam ſubſtantialem.2.d.7.q.3.1.3^{m}./.Po^{a}.q.6.1.15^{m}./.Opuſ.34.ſi.

37 Oppoſitum uidetur dicere 22^{a}.q.77.2 1^{m}./ 3^{a}.q.66. 4.c./.q.75 6.1^{m}./.4.d.11.q 1.ar.1.q.3.3^{m}./.Potentia.q.3.8.13^{m}.Reſponde ſicut Dubio 94.

Du^{m}.240. 38 Ars non poteſt inducere formam ſubſtantialem, niſi uirtute naturæ.22^{a}.q.77.2.1^{m}./.3.q.66.4.c./.q.75 6.1^{m} /.2.di.7.3.1 5^{m} /.d.11.q.1.ar.1.q.3.3^{m}./ Po^{a}.q.3.8.13^{m}./.quæſt.6.1.15^{m}./.Opuſ.34.ſi.

39 Ars eſt cauſa artificiatorum ſecundaria, ſed uoluntas eſt principalis.1.d.38.1.c./.1^{m}.
* Actio 85.Agens 92.

40 Proceſſus artis eſt duplex, ſ. artis a corde artificis, & artificiatorum ab arte.1.d.32.q.1.3.1^{m}. * Cere.13.Dæmon.74.

41 In aliqua materia eſt uirtus agens ad productionem formæ artis, in aliqua uero non.1^{a} q.117.1.c./.contra.2.c^{o}.75.ſi.o./.Li^{o} 4.c^{o}.72 prin^{o}.F.

42 Immo in materia nulla eſt potentia actiua.3^{a}.quæſ.32.4 c./.3^{m}./.2.d.18.0.1.2.c.ſi. Phi.lec.12.ſi.l./.Li^{o}.2.lec.1.prin^{o}.a.ſi

Du^{m}.241. Reſpon^{o}.ſicut Du^{o}.821.
* Eſſe 6.Medium 23.

Peccatum. 43 Vendere artes liberales, eſt peccatum Simoniæ. 4.d.25.q.3.ar.2.q.2.c./.2^{m}. * Aduocatus.5: 8.

44 Oppoſitum uidetur dicere. 22^{a} q 100.3.c./. 3^{m}. Reſpondeo

Du^{m}.242. Dubio 242.

45 Vendere artes liberales, quo ad ueritatem earum eſt peccatum ſimoniæ, non autem locare operas ſuas, ſcilicet docendo eas, quia hoc licitum eſt.22^{a}.q.78 2.3^{m}./.q.100.3.c./.3^{m}./.4.d.25.q.3.ar.2.q.2.c./.8^{m}.Quol.8.11.c.
* Defectus.4.5.Nutorium.2.

46 Docere artes liberales non conuenit alicui, propter aliquod officium ſp$\bar{u}$ale, ideo licet etiam gentilibus.Quol.8.11.c.

47 Id quod de ſe ordinatur ad malum, non eſt ars. 12^{a}. q. 57.3.1^{m}./.22^{a}.q.95.1.2^{m}./.q.169.2.4^{m} /.Quol.4.16.1^{m}.

48 In actu artis, dupliciter contingit eſſe peccatum, ſcilicet deuiando a fine particulari, & a fine communi. Primum eſt proprium artis, ſecundum uero eſt artificis, inquantum eſt homo.12^{a}.q.21.2.2^{m}./.q.57.3.1^{m}.

49 In arte peccans uolens, eſt eligibilior, quàm peccans nolens, ſed in uirtutibus moralibus eſt conuerſo.12^{a} q 21.2.2^{m}./.q.57.4.c./.22^{a}.q.47.1.3^{m}./.8.c./.Meth.5.lec.ſi.g.

30 Artes quibus ut plures aliqui male utuntur, licet de ſe ſint licitæ, debent extirpari de ciuitate per principes, ſecundum Platonem.22^{a}.q.169.2.4^{m}. Ornatus.9.
¶ Arctare o.Dies.5.18.Diſtrictum.Ieiunium.17.Matrimonium.83.93.Religio.61.99.Verbum.70.
¶ Articulatio.Spiritus.23.

Fidei. 1 ¶ ARTICVLVS fidei eſt indiuiſibilis veritas de Deo, arctans nos ad credendũ, ſecundum Ricardũ de ſancto Victore. 22^{a}.q.1.6.o./.3.d.25.q.1.ar.1.q.1.o.Fides.40. * Cõſilio.18. Credere.17.&c.Deus.11.Hæreſis.5. Sapientia.39. Symbolum.9. The^{a}.2.Verbum.85.

2 Articulus dicitur quadrupliciter, ſ. membrum, concluſio, particula in iudicio, & ſpecialis difficultas ſuppoſita in fide, non dependens ex alia. 22^{a} q.1.6.c./.3.d 25.q.1.a.1.q.1.c.

3 Articulus neceſſitatis Bonitas.208. Calor.8.Sacramentũ 77.

4 Articulus mortis. Abſoluere.6.26. Caſus.9.Confeſſio.5.

Neceſſitatis. Mortis. Differentia. 1 ¶ ARTIFEX tripliciter poteſt conuerti ad ſpeciem, quæ eſt in eo, ſcilicet ut eſt ſimilitudo rei, ut res in anima, & ut cã rei.1.d.27.q.2.3.4^{m}. * Amor.145.Architector.Artificiale.6. Defectus.4.5.Diſpoſitio.30.

2 Sicut res naturalis agit per ſuam formam, ſic & artifex per ſuum intellectum, & uoluntatem.Potẽtia.q.3.16.5^{m} /. Heb.11:lect.2.prin^{o} H.
¶ Dolabrum.Effectus.7. Epiſcopus. 21. Eſſe.6.48. Facere.5. Forma.138.Idea.1.&c.25.&c.Intellectus 161.

3 Artifex præconcipiendo artificiatum, primo conſiderat finẽ, ſecundo ordinem artificiati ad finem, & partium eius ad inuicem, tertio promouentia ad finem, & remotionem impedimentorum.1.d.39.q.2.1.c.

4 In productione artificiati, ſcientia artificis primo oſtendit finem, & quarto dirigit actum, & informat opus, ſed uoluntas ſecundo intendit finem, & tertio imperat actum, per quem educitur opus.1.d.38.1.c. * Miles.5.Ornatus.9.Politia.5.Similitudo.27.Spiritus.18.Vſura.210.263.264 266.

5 Artifex ex ſuo opere eſt laudabilis uel culpabilis, per bonitatem uel malitiam ſui actus, 12^{a}.q.21.2.c./.2^{m}./.q.57.1^{m}.

Quid. 1 ARTIFICIALE eſt in genere ſubſtantiæ, per materiam tantum.1^{a}.d.5.q.2.1.c./.d.19.L.2.me^{o}./ 2.d.40.1.c./.d.42.1.c./.

4.d.3.q.1.a.1.q.1.3^{m}./.d.44.q.1.ar.1.q.1.2.4^{m}./.quæ.2.4^{m}./.Quol.11.6.3^{m}./.Opu.34.ſi./.Phi.2.lect.2.o./. Anima.2.lect.1.me^{o}.ſi./.Periermenias.lec.4.prin^{o}.D. * Agens.70.Architector.Artificiatum.Artificioſum.Artificium.

2 Artificialia non ponuntur in genere ſimpliciter ex forma, ſed ex materia,2.d.40.1.c./.4.d.3.q.1.ar.1.q.1. 3^{m}./. Quol.11.6.3^{m}. * Baptiſmus. 69. 246. Cantus.4. Demonſtratio.8. Deus 157.Dies.1.2.6.

3 Formæ artificialiũ, ſunt accidentia, naturaliũ uero genera liberæ uot.3^{a}.q.66.4.c./.1.d.19.L.2.me^{o}./.2.d.40.1.c./.4.d.1.q.1.ar.1.q.5.1^{m}./.Quol.11.6.3^{m}./. Spũ.4 4^{m}./. Anima.10.16^{m} /.Opuſ.31./.Meth.5.lec.5.me^{o}.a.F./.Li^{o}.7.lec.1.prio^{o}.b.ſi /.8.lect.3.me^{o}.ſi./.Lib.12.lec.3.me^{o}.d./.Anima,2.lect.1.me^{o}.c./.Lec.2.prin^{o}. * Diuitiæ.2.Effectus.7.Eſſe.6.48.

4 Formæ artificialium nihil aliud ſunt, quam cõpoſitio, ordo, & figura.22^{a}.q.96.2.2^{m}.
* Eucharistia.61.Falſitas.12.

5 In artificialibus ratio ordinatur ad finem particularem, in moralibus autem ad finem communem totius humanæ uitæ.12^{a}.q.21.2.2^{m}./.q.57.4.3^{m}./.22^{a}. q.47 4.2^{m}.
* Figura.1.Forma.36 Idea.44.Materia.48.

6 Apud omnes philoſophos communiter omnia ſunt in mente Dei, ſicut artificialia in mente artificis.1.d. 36.qu.2.1.c./.Hæ.11.lec.1.prin^{o}. * Membrum 7. Organum.1. Operatio.41.Potentia.45.Princeps.22.Rectitudo.4.

7 Nullum artificiale, vt imagines, & uerba habet aliquã uim a conſtellationibus, ſed a dæmonibus 22^{a}.quæ.96.2.2^{m}./.3.3.c^{o}.103./.Quol.12.4.c./.Opu.34 ſi. Theo^{a}.14 Verbum.31.
¶ Artificiatum. Ars.29.31.36.&c. Artifex.3.c. Dolabrum.
¶ Artificioſum.Baptiſmus.246.
¶ Artificium.Artificiale.o.Artificiatum.Vſura.263.264.266.
¶ Artotiritæ.Euchariſtia.55.
¶ Arcturus, eſt quædam conſtellatio, ſ. vrſa maior habens ſeptem ſtellas, quæ nunquam nobis occidunt. Iob.9.le.23.c^{o}.37.ſi./.c^{o}.38.prin^{o}.
¶ Arescere. Arıdum. Paſsio 127.
¶ Ars. Importunitas.Sion.1.

1 ¶ ASCENDERE in cælum, fuit conueniens Chriſto.3^{a}.q.57.1.6.o./.3.d.22.q.3.1.o./.Opuſc.3.c^{o}.240. Chriſtus.

2 Chriſtus aſcendit ſecundum vtramque naturam. 3^{a}.q.57.2.o./.3.d.22.q.3.1.2^{m}./.Opu.3.c^{o}.240. * Addit^{o}.1. Amor.238

3 Chriſtus aſcendit propria virtute, vtriuſq; naturæ. 3^{a}.qu.57.3.o./.Opuſc.3.c^{o}.240. * Anima 134.127. Antichriſtus.6.

4 Chriſtus aſcendit ſuper oẽs cœlos, & ſuper oẽm creaturã.3^{a}.q.57.4.5.o./.q.58.3.c./.3.d.22.q.3.ar.1.q.2.2^{m}./.q.3.ar.3.q.1.o./ contra 4.c^{o}.87 /.Pſal.8.ſi.H. Pſal.17.me^{o}.h./. Pſal.18.n.^{o}.a./.Eph.lect.3.me^{o} k.c^{o}. 4.lect.3.ſi. * Apparere 10.

5 Oppoſitum videtur dicere,3.d.22.q.3. ar.3.q.1.1^{m}. Reſpondeo ſicut Dubio.330°. Du^{m}.243.

6 Chriſtus in aſcenſione ferebatur ab angelis, in obſequiũ dignitatis, non in adiutorium neceſſitatis, ſicut etiam reges & epiſcopi.3.d 22.q.3.ar.2.q.1.1^{m}.Corpus 47. * Aſcenſus, Antonia. Baptiſmus 186.Beatitudo 101.Carentia.

7 Aſcenſus Chriſti, & quies ſurſum, vel cuiuſcunque corporis glorioſi, non eſt violenta, ſed naturalis.3^{a}.q.57.3.2^{m}. / 4.4^{m}./.3.d.22.q.3.ar.2.q.1.o. * Cœlum 33.Confirmatio 14.Conſanguinitas.2.Delphinus

8 Aſcenſio Chriſti, tranſcendebat cõem hominum notitiam, quo ad terminum ad quem ſolum, ſed reſurrectio et quo ad terminum a quo. Ideo diſcipuli non viderunt, quo modo in cœlo reciperetur, licet viderint eum eleuari a terra. 3. q.55.2.2^{m}. * Deſcendere 12.13.Dies 2.Humilitas.19.

9 Crebra fuit Chriſti conuerſatio cum diſcipulis, ad eorũ conſolationem ante eius aſcenſionem.3^{a}.q.55.3.3^{m}.

10 Neſcitur vbi Chriſtus corporaliter ante aſcenſionẽ manſerit cum hoc ſcriptura non tradat.3^{a}.q.55.3.2^{m}. * Ignis 16.

11 Oppoſitũ vr dicere 3.d.22.q.3.2.2.q.3.3^{m}.Reſp.Dub.244. Du^{m}.244.

12 Chriſtus non ſtatim poſt reſurrectionẽ aſcendit, pp fidẽ confirmandam.3^{a}.q.57.1.4^{m}./.3.d.22.q.3.2. 2. q.3.o./.contra.4.c^{o}.87. * Iubilus.3. Iudiciũ 77.78.79.Nuptiæ 7. Paſſio 103.130.Periculum.2.Prædicare.12.Præparare.

13 Aſcenſio Chriſti, non fuit in inſtanti.3^{a}.q.57. 3.3^{m}./.3.d.22.q.3.ar.1.q.2.o. * Pſallere 2.Reſurrectio 45. Titiones.

14 Aſcenſio Chriſti, fuit cauſa noſtræ ſalutis.3^{a}.q.57.6.o.Ventus.4.Chriſtus 103.

15 Aſcẽſio Chri aperuit nobis paradiſũ, quo ad locũ, nõ aũt quo ad viſionẽ.3^{a}.q.49.5.4^{m}./ 3.d.18.2.6./.q.3.3./.d.22.q.3.1.c./4^{m}

16 Aiæ ſanctorũ poſt reſurrectionẽ, & ante aſcenſionem Chriſti, ẽt in limbo, viderunt Deum per eſſentiam.3^{a}.q.52.4.3^{m}./.3.d.18.ar.6.q.3.3^{m}./.d.22.q.2.ar. 1.q 1.2^{m}./.q.3.3^{m}.

17 Ante Aſcẽſionẽ Chriſti, nullus intrauit paradiſũ cœleſtẽ, ſed latro ſtatim moriens, intrauit in viſionem Dei, non autem in paradiſum terreſtrem.3^{a}.q.52.4. 3^{m}./.4.d.20. L.me^{o}.L.

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28 Aſcendēti Chriſto accreuit gaudium,quo ad modum, non autem intenſiue,nec extenſiue,quia de omnibus perfectum gaudium habuit ab inſtanti ſuæ conceptionis.3ª.q.57.1.2^{m}. 3.d.22 q.3.1.3^{m}.
¶ Aſcenſus mentis in Deum eſt duplex,ſcilicet per orationē, & per donum intellectus.4.d.35.q.4.ar.1.q.2.2^{m}. Contemplatio.8.Oratio.1.
* Aſcendere.11.Contemplatio.9.Leuatio.
¶ Aſcriptio.Baptiſmus.157.Character.31.
* Conſcriptio.Deſcriptio. Euchariſtia.259. Ingratitudo.24. Liber.28.Tranſlatio.
¶ Aſia.Amazones 1 Ioannes.16.
¶ Aſilum erat templum pacis Romæ,factum a Romulo, ſaluans omnem ſceleratum,fugientem ad ipſum. Opuſcu.20. lib^{o}.2.ſi.
¶ Aſina.Dæmoniaci.Loqui.7.Mulus.
¶ Aſinus.Aſinam.Conditionalis.2.Petrus.7.
¶ Aſpectus.Caſtitas.10.Fi.ctio.2.Luxuria.17.25.Matrimonium.91.Stella.6.Thomas.2.
¶ Aſpernare.Deſpicere.Iudæi.3.
¶ Aſperſio.Baptiſmus.72.Caput.6.Immundicia.3.
¶ Aſperum eſt,cuius vna pars ſupereminet alteri.ideo ſuperficies eius non eſt vna. Anima.2.lec.17 prin^{o}. * Acerbum. Alleluia.Correctio.20.Maſchio.Saccus.Spiritus.14.
¶ Aſpicere.Aſpectus.Caſtitas.10.Luxuria.17. 25. Matrimonium.91.
¶ Aſpiratio.A12.
1 ¶ Assentire, eſt actus intellectus, ſed conſentire eſt actus uoluntatis.1ª.q.111.1.1^{m}./.12ª q.25.1.3^{m}./.q.74.7.1^{m}./. 21ª.q.2.1.3^{m} / 3.d.23.q.2.
2 Aſſenſus contingit tripliciter,ſ.propter euidentiam rei, ſicut principiorum habitu,uel propter aliud,ut in ſciētia,uel per imperi ſuo uoluntatis,ut credere.22ª.q.1.4.c./.q. 2.2.c.3./. d.22.q.2.ar.2.quæſt.1.3.c./.Ver.q.14.1.c.Credere.8.
* Creatio.5.6.7.
3 Voluntas dupliciter mouet intellectum ad aſſentiendum,ſ. ex ordine ad bonū,uel coactione ueri non niſi.12ª.q.5.2.c./. 3.d.23.q.2.ar.2.q.1.c./.Phil.lec.20.Habitus.78.
* Dubitatio.4.
4 Intellectus dupliciter perficitur ad aſſentiendum ueritati. primo capiendo eam,ſecundo habendo certum iudicium de ea 22ª.q 9.1.c.
* Hæreſis.35.Imperare.11.Intellectus.297.Sapientia 40.
5 Intellectus neceſſario aſſentit principiis per ſe notis, & aliis cognitis ſequi neceſſario ex eis,non autem aliis ueris. Quędam enim ex neceſſitate conſequuntur ex principiis,ita ſcilicet q non poſſunt eſſe falſa,principiis exiſtentibus ueris, ſicut ſunt omnes concluſiones demonſtrationum,& huiuſmodi ueris intellectus de neceſſitate aſſentit poſtquam percepit ordinem eorum,non autem prius.1ª.q.62.8.2^{m}./.q.82.1.2. c./.12ª.q.17.6.c./.1.d.25 2.1./ contra.1.c^{o}.81.3^{m}/.Ma.q.3.3 c.p^{o}.K./.q.16.7.18^{m}./.Quol.8.4.c./.Periermenias,lect.14.ſi. 1.Credere.16.
6 Intellectus non poteſt aſſentire oppoſitis dignitatū. 1ª q 2. 10.b./.2.d 25.2.c./.4.d.49.q.1.21.3.q 2.b.2./.3.1.c^{o}.85.3^{m}./. Ma.q.3.3.c.prin^{o}.K /.q.16.7.18^{m}./.Quol.8.4 /.c. Phi.le.ultime^{o}.c. * Vſura.233.Chriſtus.93.
7 Fidelis magis aſſentit,& firmius his quæ ſunt fidei, quā primis principiis rationis.1.prolo.3.5^{m} /. Ver.q.20.12.16^{m}.
8 Oppoſitum uidetur dicere.3.d.23.q.2 ar.4. qu.1.3^{m}./.d.24. ar.3.q.2.2^{m}./.4.d.10,l.ſi.D.Reip^{o}.Dubio 145.
Du^{m}.245.
¶ Aſſeſſor.Angelus.233.Conſiliarius,Iudicium.62.64.
¶ Aſſidere.Iudicium.62.64.
¶ Aſſiduitas unius rei,faſtidium parit.1ª.prolo. ſi./.22ª.q.83 11.4^{m}./ 4 d.45.q.3.2.2^{m}.
*Abſcondere.3.Aſſueſcere.Deprecatio.2.Deus.227.Diuturnitas.Frequentia Gratiarum actio.1.Oratio.21.26.27.28.
¶ Aſſignare. Angelus.606. Anima.123. Beatitudo.139.Continentia.8.Aetas.2.Imago.27. In 6.14. Moderata.5. Organum.5.
In obi. 1 Assimilatio duplex.ſ.in natura,& in ſpecie intelligibili.Secunda requiritur in cognitione,non autem prima. 1ª.q 57.2.2^{m}./ q.85.8.3^{m}./.q.88.1.2^{m}./.1.d.34 q.3.1.4^{m}/. 2.diſtin.16.2.2^{m} / 4.diſtinct.49.q.2.1.7^{m}./ Ver.quæſtio.2.3. 9^{m}./.q.8.9.3^{m}./.Ma.q.16.8.10^{m}./.11^{m}./.Anima.18.6^{m}. * Agens.70.71.
2 Intelligere per aſſimilationem, conuenie ſoli intellectui recipienti ſpeciem a rebus.1ª.q.14.2.2^{m}./.1.d. 36.q.2.1.4^{m}./.Verit.q.8.3.3^{m}.
3 Aſſimilari,& adæquari, important motum ad ſimilitudinē, & ad æqualitatem,non autem æquale,& ſimile. Ideo filius Dei eſt,ſimilis & æqualis patri,& adæquatur, & aſſimilatur ei,non autem econuerſo.Opuſ. 9.q.44./.45.

Aſ

4 Anima tripliciter aſſimilatur Deo ſecundū triplicem differentiā aſſimilationis,ſ.ſimilitudine proportionis,communis qualitatis,& acceptionis.Op.61.c^{o}.47.prin^{o}. Anima.5.
5 Aſſimilatur homo Deo,in unitate corporis Chriſti in trib^{9}, ſcilicet in interiori cordis bonitate,in exteriori operis fertilitate,& in ſuperiori cæleſtis regni hæreditate. Opuſ.58.c^{o}. 25.Filiatio.37.
6 Aſſimilari poſſumus tripliciter uerbo Dei, ſiue filio Dei,ſcilicet ſecundum rōnem formæ, & non ſecundum intellectualitatem ipſius,non ſolum ſecundum rationem formæ, ſed ēt ſecundum intellectualitatem ipſius,& ſecundum unitatem, quam habet ad patrem,per gratiam,& charitatem. 3ª.q.23. 3.c./.Opuſc.60.c^{o}.2.
7 Talis aſſimilatio per gratiam & charitatem, perficit rationē adoptionis,quia ſic aſſimilatis,debetur hæreditas æterna.3ª. q.23.3.c.
8 Omnis res naturaliter intendit aſſimilari Deo, in hoc quòd eſt cauſa.contra.3.c^{o}.21./.22./.70.ſi.
9 Oppoſitum uidetur dicere.1ª.q.4.3.4^{m}.Reſpondeo ſicut Dubio 1126. Du^{m}.246.
* Adæquari 1.Agens.74.86.
10 Aſſimilatio hominis ad Deum in bonitate, eſt per uoluntatem,ſed in eſſe,& poſſe,magis per intellectum.4. d.4.q. 1.ar. 3.q 3.2^{m}.
11 Intellectus noſter magis aſſimilatur Deo in natura, quàm ſenſibilibus, ſed econuerſo quo ad ſpeciem intelligibilem.1. d.34.q.3.1.4^{m}./.4.d.49.q.2 1.7^{m}. * Angelus.180.233.414. Anima.27.191.Apis.5.Appetitus.10.Ars 20.&c.
12 Aſſimilatio intellectus practici ad Deum,eſt ſecundum proportionalitatem,ſpeculatiui autem ſecundum unionem, & informationem,quæ eſt multo maior.12ª.q.3.5.1^{m}.
* Baptiſmus.235.Carbo.Charitas.56.Cauſa.36 &c.47. Cœlum.98.Concupiſcentia.21.Coniunctio.1.2. Conuenientia. Cor.5.Creatura.23.25.&c.Euchariſtia.33.54. Facere.7. Finis.69.70.71.Formatiua.Hierarchia.1.Imitatio. Induere.Ira 92.Lex.122.Logica.3.Peccatum.437.Pertinacia.2.
13 Summa aſſimilatio hominis ad Deum, eſt per operationem. Ideo per beatitudinem homo Deo maxime conformatur. 2ª q.63.3.c./.12ª.q.55.2.3^{m}.
* Proceſſio.46.Prophetia.63. Proportio.11. Reſurrectio.57. Scientia.5.Virt.253.Viſiō.9 Vſura.42.207.Chr.39.112.&c.
14 Generans non aſſimilat ſibi genitum,in perfectionibus acquiſitis per actus,niſi in aptitudine.12ª.q.81.2.c./.2. d. 20.q.2. 3.c./.d.33.q.1.1.1^{m}./.3.d.3.q.1.2.1.q 1.c.
15 Cauſa aſſimilationis filij ad patrem,non eſt materia,ſed formatiua uirtus in ſemine,cauſata ex operatione uirtutis formalis patris in ſemen.1ª.q.119.2.2^{m}./2.d.30.q.2.2.c.prin^{o}. B./.4^{m}./.5^{m}.
16 Filij non aſſimilantur cibo patris, quia iam conuerſus eſt in ſpeciem patris.2.d.30.q.2.2 5^{m}./.4.d.40.1.3^{m}.
17 Filius aſſimilatur patri etiam in accidentibus indiuidui. Sed virtus indiuidualis ipſius patris, non eſt ita perfecte in filio, ſicut in patre,& minus,in nepote, & tandem deficit.4.d.40. 1.1^{m} / Baptiſmus.66.
18 Filij quandoque aſſimilantur auis,& proauis,quia in ſemine eſt uirtus eorum.1ª.q.119.2.c./.2^{m}./.2.d.30.q.2.2.4^{m}./ 4.d. 40.1.2^{m}. * Filiatio.37.38 39.Generatio.26.&c.37.&c. Imaginatio.9.Peccatum 43.Pœna.38.Verbum.54.64.65.
19 Filij aſſimilantur parentibus,ſecundum animam, & ſecundū corpus.2.d.20.q.2.3.c./.d.30.q.1.2. 3^{m}./.4^{m}. /.d.33.qu.1.1. 1^{m}./.Po^{a}.q.3.9.7^{m}./.Ro.5.lect.3.prin^{o}.D.
20 Filij magis aſſimilantur parentibus, ſecundum iraſcibilem, quam ſecundum concupiſcibilem. 12ª.q.6.5.c./.22ª.q.156. 4.c /.Ver.q.25.6.4^{m}.
21 Filius magis aſſimilatur patri quàm matri, in pertinentibus ad rationem ſpeciei, ſed in conditionibus materialibus eſt econuerſo.4.d.36.4.2^{m}./.3^{m}.
22 Filij per ſe aſſimilantur patri, matri vero propter defectum virtutis patris.3.d.15.q.1.3.2^{m}.
¶ Aſſirij.Aſſiriorum monarchia, cuius caput Ninus fuit,tēpore Abrahæ Patriarchæ, durauit milleducentos quadraginta annos.Opuſ.20.l.^{o}.3.c^{o}.12.Angelus.450. * Filiatio.5.6. Quando.
1 ¶ Assistere ſumitur dupliciter,ſ.ſimpliciter,& ſecundum quid.1ª.q.112.3.c./.2.d.10.1.2^{m}./. Dion. lect.3./.Lec. 4.prin^{o}. Diuiſio.
2 Aſſiſtere Deo, eſt eſſe circa Deum.i.immediate recipere illuminationes in ſimplicitate diuini luminis. 1ª.q.112.3.c./. 2.d.10.1.c.
3 Sathan dicitur aſtitiſſe,non autem aſtitiſſe Deo .1ª. q. 112.3. 3^{m}./.2.d.10.1.2^{m}.4^{m}.
* Angelus.255.Diaconus.4.Gilbertus. Hæreſis.121.
4 Oppoſitum uidetur dicere 4. d. 49.q.2. 6.2^{m}./. Reſpondeo Dubio 247. * Miles.6.Mille.2.Purgatorium.5. Du^{m}.247.

5 Diabolus non dicitur Deo aſtitiſſe, quaſi ipſum Deum per eſſentiam viderit, ſed dicitur aſtitiſſe, quia a Deo viſus eſt, & ad eum Dei prouidentia ſe extendit, per modum quo dicimus illa nobis præſto eſſe, quæ noſtræ prouidentiæ ſubiacét. Vnde aſſiſtere ſiue aſtare ſumitur equiuoce. 4. diſt. 49. quæſ. 1. 6. 2m.

6 Homo Deo dupliciter aſſiſtit, ſcilicet orando, & prophetando 1ª. Cor. 11. lect. 2. priº.

* Relatio. 9. Sedere. 6.

7 Quilibet homo aſſiſtens iudici, & præcipue Deo, debet profiteri conditionem ſuam, uel dignitatem. 1ª. Cor. 11. lect. 2. primª.

¶ Aſſuefactio. Baptiſmus. 16. 17. Circũciſio. 33. Lex. 27. & c. 32. & c. Natura. 36. Operatio. 54 Satiſfactio. 8 Virtus. 120.

¶ Aſſueſcere. Animal 44. 48. 68. & c. Baptiſmus. 16. Circunciſio. 1. & c. Lex. 105. 115. 130. & c. Maria. 49. Natura. 36. Operatio. 54. Solertia. 1.

Incõi. 1 ¶ A s s v m e r e capitur tripliciter, ſ. pro ſumere, ad ſe ſumere & in ſe ſumere. Primum conuenit toti trinitati, ſecundum eſſentiæ. Tertium autem filio. 3. d. 5. q. 2. 2. o.

* Admiſſio. Adoptio. 1.

2 Aſſumere eſt trahere aliquid, ad perſonalitatem alterius. 3. d. 5. q. 2. 1. c.

* Angelus. 66. & c. 237 238. 239. 437. 493 Baptiſmus. 147.

3 Aſſumere dicit actum aſſumentis, & terminum. 3ª. q. 2. 8. c. / q. 3. 1. 2. 4. c.

* Contritio. 1. Cultus. 9. Demonſtratio. 14. Eaſtratini. 1.

4 Aſſumere proprie conuenit perſonæ, non autem naturæ. 3ª. q. 3. 1. 2. 3. o. / 3. diſt. 5. q. 2. o.

* Fortitudo. 48. Indocere. Iudicium. 24.

5 Aſſumi conuenit naturæ, non autem perſonæ. 3ª. q. 4. o. / qu. 16. 4. 3m. / 3. d. 2. q. 1. art. 1. quæſtio. 1. c. / d. 5. quæſt. 3. 1. 3. o. / d. 6 q. 1. 2. c.

6 Aſſumptio ſignificat actionem in fieri, & reſpicit diuerſimoda agens, patiens, terminum a quo, & terminum ad quem, vnio autem ſignificat relationem in facto eſſe, & eodem modo reſpiciens omnia. 3ª. q. 2. 8. o. / 3. d. 5. q. 1. ar. 1. q. 3. c.

* Maria. 14. 58 68. Memoria. 51. Miles. 5.

7 Aſſumptio differunt ratione, ab unione, & incarnatione, ſeu humanatione. 3ª. quæſtio. 2. 8. 3m.

* Nomen. 79. Organum. 5. Papa. 1.

8 Natura diuina eſt unita, non autem aſſumpta. Sed natura humana eſt unita, & aſſumpta. 3ª. q. 2. 8. c. / 2m. / 3. d. 5. q. 2. a. 1. q 3. c.

* Mulier. 6.

9 Vniens eſt unitum, non autem aſſumens eſt aſſumptum. 3ª. q. 2. 8. o / 3. d. 5. q. 2. ar. 1. q. 3. c.

* Peccatum. 305. Pœna. 6. Pœnitentia. 19.

10 Omnis perſona aſſumens, eſt uniens. Non autem econuerſo, quia pater eſt uniens, non aũt aſſumens. 3ª. q. 2. 8. 2m. / q. 3. 1. 2m. / 3 d. 1. q. 2. 1. 2m. / d. 5. q. 1. ar. 1. q 3. c.

* Religio. 82. Reſurrectio. 11. Solidum. Vilis.

11 Vnionem præcedit aſſumptio, non quidem tẽpore, ſed natura, & ſecundum modum intelligendi. 3. d. 5. q. 1. a. 1. q. 3. 3m.

* Vniuerſum. 1. Votum. 48.

Quis. 12 Aſſumere naturæ conuenit, ratione principij tantum, ſed perſonæ ratione principij, & termini. 3ª. q. 3. 1. 2. o. / 4. 3m.

13 Abſtracta perſonalitate, natura poſſet aſſumere. 3ª q. 3. 3. o. / 3. d. 5 q. 2. 3. o.

14 Deus poſſet aſſumere naturam angelicam, ſine corruptione perſonalitatis angelicæ. 3ª. q. 4. 1 3m.

15 Oppoſitum uidetur dicere. 3. d. 2. q. 1. ar. 1. q. 2. c. Reſpondeo Dubio 248.

Dum. 248.

16 Quælibet natura poſſet de potentia Dei abſoluta aſſumi, ſed tantum natura humana, ſecundum congruentiam. 3ª. q. 4. 1. o. / 3 d. 2. q. 1. 1. o. / contra. 4. cº. 55. 3m. / 4m.

17 Quælibet perſona poteſt ſine alia incarnari, & aſſumere. 3ª. q 3. 4. 5. o. 3. d. 1. q. 2. 1. 3. o.

18 Tres perſonæ poſſunt unam numero naturam aſſumere. 3ª. q. 3. 6. o. / 3. d. 1. q. 2. 4. o.

19 Et tunc tres perſonæ eſſent unus homo, unitate naturæ, nõ autem unitate perſonæ. 3ª. q. 3. 6. 10. / 7. 2m. / 3. d. 1. qu. 2. 3. c. / 4 6m.

20 Vna perſona, poteſt plures naturas humanas aſſumere. 3ª. q. 3. 7. o. / 3. d. 1. q. 2 5. o.

21 Si una perſona diuina aſſumeret duas naturas humanas, tūc illa perſona eſſet tantum unus homo, & non plures. 3ª. quæſ. 3. 7. 2m.

22 Oppoſitum uidetur dicere. 3. d. 1. q. 2. 5. 2m. / 3m. / 4m. / 5m. Reſponº. Duº. 149.

Dum. 149.

23 Aſſumptio naturæ humanæ conuenientius facta eſt ad filiũ, quam ad patrem, uel ad ſpiritum ſanctum. 3ª. q. 3. 8. o. / q. 39 8. 2m. / 1. d. 18. 1. 1m. / 3. d. 1. q. 2. 2. o. / contra. 4. cº. 39. fi. / 42.

24 Filius Dei, aſſumpſit naturam humanam, cum omnibus perfectionibus ſuis. 3ª. q. 9. 1. c. / q. 18. 1. 2. o. / 3. d. 17. art. 1 qu. 1. 2. c. / contra. 4. cº. 43. meº. C. / 44 / Verit. q. 20. 1. c. / Vnio. 5. c.

* Maria. 32. Vniuerſum. 1.

25 Columba non fuit aſſumpta in unitate perſonæ ſpiritusſancti, quia non apparuit, ut ſaluaret, ſed ut ſignificaret. 1ª. q. 43. 7. 1m. / 3ª. q. 39. 6. 2m / 7. c. / 1. d. 16. 1. 1m. / 3. d. 6. q. 3. 2. c. / d. 7. L. fi. / contra 4 cº. 39. 8m. / Io. lect. 14. meº. d. D.

26 Hæc eſt impropria. Filius Dei aſſumpſit noſtram naturã in ſua uſia, id eſt eſſentia. Opuſ. 3 cº. 19.

27 Natura & eſſentia humana aſſumpta eſt. 3. d. 5. q. 3. 1. o. Natura humana.

* Apoſtoli. 31. Aſſumptibile.

28 Natura humana aſſumpta, habet modum accidentis, & aſſimilatur habitui, qui eſt ultimum prædicamentum. 3. d. 6 q. 3. 2. 1m. / Phil. 2. lect. 2. meº. E.

29 Natura humana aſſumpta eſt indiuiduo. 3ª. quæſ. 2. 3m. / 5. 2m. / q 4. 2. 1m. / 3. cº. / 4. o. / 3. d. 5. q. 3. 3. 1m. / d. 6. q 1. art. 1. q. 3. 1m.

* Imago. 40. Incommunicabilitas. Prædeſtinatio. 54. Sponſa. 5. 7. 8.

30 Non decuit, ut natura humana, in quolibet ſuo ſuppoſito aſſumeretur. 3ª. q. 2. 5. 2m. / q. 4. 5. o. / 3. d. 2. q 1. ar 1. q 1. o.

31 Natura humana, non fuit prius quam aſſumeretur. 3. d. 5. q. 3. 1. 2m. / 3. 1m. contra. 4. cº. 43.

32 Natura humana, conuenienter aſſumpta eſt de ſtirpe Adæ. 3ª. q. 4 6. o. / q 31 1. 2. o. / 3. d. 2. q. 1. ar. 2. q. 2. o. / Opu. 3. cº. 217.

33 Natura humana, nõ debuit immediate aſſumi in Adam. 3ª. q. 4. 6. 2m. / 3 d. 2. q. 1. ar. 2. q. 3. o.

34 Aliquid poteſt eſſe medium congruitatis, in unione naturæ diuinæ, & humanæ ſcilicet gratia, ſciẽtiæ, uirtutis, perfectio corporis, & huiuſmodi, ſed nihil ut formaliter cauſans unionem, eo quod per prius unitur natura humana; quam naturæ diuinæ. 3. d. 2. q. 2. ar. 2. c. 1. o. / d. 13. q. 3. 1. c. 6m.

35 Aſſumi conuenit naturæ humanæ, ratione ſui, & non ratione ſuppoſiti, ideo non conuenit Deo. 3ª. q. 16 4. 3m.

36 Deus conuenienter carnem aſſumpſit de muliere. 3ª. q. 31. 4. o. / 3. 12. q. 3. ar. 2. q. 2. o. / Opuſ. 3 cº. 218.

37 Deus non aſſumpſit hominem. 3ª. q. 4. 3. o. / 3. d. 6. q. 1. 2. o. / 3. d. 7. L. meº. / Quol. 4. 2. 1m. / Opu. 1. cº. 21. / Opu. 3. cº. 219. / Ro. lect. 3. fi I. / Phil. 2. lec. 2. priº. H.

38 Chriſtus aſſumpſit animam, contra Arrium, Eunomium, & Apollinarẽ. 3ª. q. 5. 3. o. / q. 10. 1. 1m / 3. d. 2 q. 1. ar. 3. q. 2. o. / 3. 4. 2º. 32. / 34. priº. / 35. 3m. fi. / 37. 2. / 41. priº. G / Ver. quæſt. 20. 2. c. / Quol 3. 4. 1m. / Quol. 4. 8. c. / Vnio. 1. c. meº. k. Opuſc 3 cº. 204. / Dionyſius, lect. 2. / cº. 2. lect. 3. fi. / Matt. 1. priº. K / cº. 2. fi. B. / cº. 26. medio. E. H. / cº. 27 fi. b. F. / Ioan. lect. 7 priº. D. / cº. 2. lect. 3. meº. d. Ro. lect. 2. fi. k. / Phil. 2. lec. 2. fi. D. Contra errores.

39 Chriſtus aſſumpſit animam rationalem, contra Eunomium, & Apollinarẽ. 3ª. q. 5. 4. o. / q. 6. 3. 2m. / q. 18. 1 c. / 3. d 2 q. 1. ar. 3. q. 2 c / contra. 4. cº. 33. / Ver. qu. 20. 1. c / Quol. 4 8. c. / Vnio. 1. c. meº. k. / Opuſ. 3 cº. 205. / Dionyſius lect. 2. / cº. 2. lec. 3. fi. / Ma. priº. Io. lect. 15. / Matth. 1. priº. K. / Ioan. lec. 7. principio. F.

40 Aſſumptio Chriſti non fuit tantum per inhabitationem gratiæ, contra Neſtorium, & Theodorum. 3ª. q. 2. 6. 2. / q. 16. 1. 4. 7. c. q. 18. 1. c. / 3. d. 4. q. 1 art. 2 q. 1. c. / d. 6. q. 1. 2. c. fi / d. 10. L. fi. / contra. 4. cº. 34 / 37. 1m. / 9m 41. medio. A. / Ver. q. 29. 2. c. / Vnio. 1. c priº G. / meº. B. / Opuſ 3. cº. 203. / 220. / Dionyſius lec. 2. / Matth. 1 fi. d. fi. / cº. 27. fi. b. F. / Io. lect. 7. priº. I. / cº. 2. lect. 3. priº. h. G. / cº. 8. lect. 2. priº. B. / cº. 9. lec. 4. princº. c. / cº. 17. priº. A. fi. / Ro. lect. 2. meº. G / cº. 9. lect. 2. fi Phil. 2. lect. 2. fi. D. / Col. 2. lectio 2. fi / Hebræo. 2. lectio. 4. priº. D.

41 Chriſtus non attulit corpus de cœlo, ſed aſſumpſit ipſum de muliere, contra Valẽtinum, & Marcianum. 3ª. q. 5. 2. o. / q. 35 3. c. / q. 37. 1. c. / 3. d. 2. q. 1. ar. 3. q. 1. c. / q. 2. c. / d 3. qu 4. 1. c. / d. 4. q. 2. 1. c. / contra. 4. cº. 30. / 34. & 5m. / Opuſc. 3. cº. 214. / Dionyſius, lect. 2. / cº. 2. lec. 3. fi. / Matth. 1. priº. k. / meº. d. G. / Io. 1. lec. 1. meº. d. / cº. 3. lec. 2. fi. d. cº. 6. lec. 8. priº. C. / cº. 8. l. 3. meº. d. / Ro. 9. lect. 1. fi. / Gal. 4. lect. 2. fi. A. / Phil. 2. lect. 2. fi. D.

42 Chriſtus aſſumpſit uerum corpus, & non phantaſticum contra Manichæum, & Valentinum. 3ª. quæſt. 5. 1. o. / 2. c. / quæſ. 14. 1. c. / quæſt. 16. 1. c. q. 37. 1. c. / q. 39. 7. c. / 3. diſt. 2. q. 1. art. 3. q 1. c. / q. 2. c. / diſt. 4. q. 2. 1. c. / diſt. 6. priº. / 4. diſt. 3. art. 3. quæſt. 2. 2m. / contra. 4. cº. 29. / 30. / 34. princº. / 35. 3m. / 37. fi. / Potentia. quæſt. 6. 7. c. meº. B. Dionyſius. lect. 2. cº. 2. lect. 3. fi. / Opuſ. 3. cº. 215. / 227. / Matth. 1. priº. k. / cº. 14. fi. / cº. 26. meº. b. I. / Ioan. lect. 7. princº. Hc. / 1º. 2. lect. 1. meº. d. / Ro. lect. 2. fi / cº. 8. lect. 1. meº. E. / cº. 9. lect. 1. fin. / 2ª. Cor. 5. lect. 4. priº. D. / Hebr. 2. lect. 4. priº. D.

* Hæreſis. 44. 137. Miraculum. 55.

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43 Chriſtus aſſumpſit naturam humanam integram,& perfectã 3^{a}.q.9.1.c./.q.18.1.c./.2.c.
44 Chriſtus aſſumpſit carnem humanam, animam, & formam totius,ſcilicet humanitatem.3.d.2.q 1.3.o/ Quol.9.2.1^{m}.
45 Hæreticum eſt, Chriſtum non aſſumpſiſſe partes vnitas.3^{a}.q.2.5.c./.3.d.2.q 1.ar.3.q 3.o./.d.6.q.3.1.c./.d.7.quæſ.1.1.c. prio^{o}./.3.3 c^{o}.37.o./.41.me^{o}.B./ Vnio.1.c.me^{o}.K. Quol.9.2.1^{m}./ Opuſc.3.c^{o}.209./.He.2.lect.4.prin^{o}.D.
46 Hæreticum eſt, Deum eſſe unitum homini accidentaliter. 3^{a}.q.2.6.c./.3.d.6.q.3.2.o./.diſ.7.q.1.1.c./.contra.4.c^{o}.37.o./41 prin^{o}.F.1.ſi./ Vnio.1.c.p^{o}.G./.13^{m} /.Opuſ.3.c^{o}.209./.Phi.2.lect.1.ſi C./.He.2.lect.4 prin^{o}.D.
47 Oppoſitum uidetur dicere.1^{a}.q.36.4 7^{m}./.q.39.3.c./.Po^{a}.q.9.9.6.c.Reſpondeo ſicut Dubio 149.
Du^{m}.250. Partes. 48 Caro aſſumpta eſt mediante anima,& anima mediante ſpiritu.3^{a}.q.6.1.2.o./.3.1^{m}./.4.3^{m}./.q 33.2.c./.q.49.6.3^{m}./. qu.50.2.2^{m}./.3.c./.3.d.2.q 2.1.o./.d.3.q.5.2.c./.d.21.q.1.ar.1.q.1.1^{m}./ contra.4.c^{o}.44./.Spiritu.3.5^{m}.
49 Caro Chriſti aſſumpta eſt de Adam, de Dauid, & de Abraham.3^{a}.q.31.1.2.o./ Eſ.2.11.prin^{o}.G.
* Cibus.1.&c.Contritio.1.
50 Anima Chriſti non fuit prius creata,quàm aſſumpta.3^{a}.qu.6.3 o./.3.q.2.3.o./.contra.c^{o}.33.Hæreſis.44.
51 Partes aſſumptæ ſunt mediante toto,ordine intentionis,ſed econuerſo ordine exequutionis.3^{a}.q 6 5.o /.3.d.2.q.2.art.1.quæſt.3.o./.ar.3.q.1.c./.d.3.q.5.2.c./.d.5.quæſt.2.3.o.
* Induere.
52 Natura humana aſſumpta eſt mediante gratia habituali, ſicut medio congruitatis, & ſpiritu ſancto ſicut cauſante, & vnione ſicut effectu conſequente.3^{a}.q.6.6.o./.3.d.2.q.2.2.o./ d.13 q.3.1.c./.d.21.q.1.2.1.q.1.4^{m}./.Ver.q.29.2.o./.Quo.9.2.3^{m}./.Opuſ.3.c^{o}.215.
53 In eodem inſtanti,anima & caro ſunt aſſumptæ, & vnitæ.3^{a}.q.6.1.c./.3.4.o./.5.c./.q.33.2.o./. q.34.1.c./.q.35.4.c./.3.d.2.q.2.3.o./.d.6.L.prio^{o}./.contra.4 c^{o}.44.
54 In eodem inſtanti anima creata eſt,caro concepta, & animata,& utraque aſſumpta eſt a uerbo, ſcilicet in primo inſtanti.3^{a}.q.6.3.4.o./.q.33.1.2.3.o./.q.35.4.o./.3.d.2.q.2.3.o./.d.3.q.5.2.o./.contra.4.c^{o}.44./45.
Defectus. 55 Chriſtus aſſumpſit omnes defectus naturales corporis,communes toti naturæ humanæ. 3^{a}. quæſt.12.4.3^{m}./.q.14.4.o./.q.15.1.c./.q.46.4.3^{m}./.3.d.1.q.1.2.1^{m}./.d.15.q.1.1.o./.diſt.22.q.2.ar.1.q.1.o./.contra.4.c^{o}.55.11^{m}./. Opuſ.3.c^{o}.236./.231.Apoſtoli.31.
56 Chriſtus nullum morbum aſſumpſit, nec aliquem defectum non communem omni homini.3^{a}.q.14 4.o./.q.46.3.2^{m}./.5.c./.9 4^{m}./.quæſtio.5 1.3.c./.3./. d.15.quæſtio.2.2.o./. Opuſc.3.cap^{o}.236.ſi.
57 Chriſtus non aſſumpſit omnes defectus, ſed illos qui conueniebant ad opus redemptionis.3.d.12.q.3.ar.1.q.2.2^{m}./.art.2.q.1.1^{m}./.Ver.q.20.4.11^{m}.
58 Chriſtus nullum defectum contraxit,ſed voluntarie aſſumpſit 3^{a}.quæſt.14.3.o./.3.d.15.q.1.3.o./.d.21.q.1.2.c./. Opuſc.3.c^{o} 236.
59 Chriſtus aſſumpſit defectus corporis, neceſſitate naturæ corporis,non autem coacte, nec contra uoluntatem diuinam, nec humanam.3^{a}.q.14.2.o./.q.15.5.1^{m}./.2^{m}./.3. d.3.q.1.ar.2.q.1.c ſi.
60 Chriſtus nullum defectum animæ aſſumpſit, nec contraxit, ſcilicet ignorantiam,culpam,uel defectum gratiæ.3.qu.1.1.3^{m}./.q.12.4.3^{m} /.q.14 1.1^{m}./. 3.1^{m}./.4.c./.2^{m}./.q 15.o./.q.31.7.o /.q.46.4.2^{m}./.2.d.36.4.2^{m}./.3.d.1.q.1.2.1^{m}./. d.14.ar.3.q.6.3^{m}./.d.15.q 1.1.2.o./.d.21.q.1.ar.1.q.2.1^{m}./.d.21.q.2 ar.1.q.1 c./.d.26.q.2.ar.5.q.1.c./. Ver.quæſt.20.4.11^{m}./.12^{m}./.q.29.8.10^{m}./.Opuſc.3.c^{o}.236
¶ Aſtare Aſſiſtere 3.4.5 M 2^{a}.32.Sedere.6.
¶ Aſtiludia.Torneamentum.
Quid. 1 ¶ ASTROLOGIA, & perſpectiua,non ſunt proprie ſpecies Mathematicæ,ſed ſecundum quid.$12^{æ}$ q.35.8.c.
2 Aſtrologia,& perſpectiua ſunt magis naturales,quam mathematicæ materialiter,ſed formaliter & principaliter ſunt econuerſo.$22^{æ}$.q.9.2.3^{m}./.Trin.19.6^{m}.
* Agricultura.3.Ariſmetrica.1 Aſtrum.Demonſtratio.16. Diuinatio.1 2.15.Epicicli.Firmamentum.
Du^{m}.251. 3 Oppoſitum uidetur dicere.Phi.2.lect.3.ſi./.Lect.11.prin^{o}.c. Reſpondeo Dubio 2510.
* Magi.1.Natiuitas.6.Saturnus.2.
4 Aſtrologus poteſt prædicere futura determinata ut ſemper vel vt frequenter in ſuis cauſis, non autem contingentia ad vtrumlibet.1.quæſtio.115.4.3^{m}./.$12^{æ}$.q.9.5. 3^{m}./.$22^{æ}$. q.95.1.c./.5.o./ 2.d.7.q.2.2.c./.5^{m}./.d.15.q 1.3.4^{m}./.d.25.2.5^{m}./.contra.3 c^{o}.84.ſi /.154 /.Verit.q.5.10.7^{m}. Agricultura.3.
* Sidera.Terra.13.

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1 ¶ ASTRVM. Aſtrorum iudicia deſcribuntur. Opuſc.26.o. Diuinatio.55.Planetæ.Sidera.
2 Aſtra,uel cœlum ordine naturæ priora ſunt terra, ſicut incorruptibile,corruptibili,& mouens moto. Iob.38.lect.1.medio F.
3 Aſtra matutina apud nos dicuntur, quæ ſolent in diei prin^{o} apparere Iob.38.lect.1.me^{o}.F.
4 Aſtra in ſuæ inſtitutionis principio Deum laudabant, nõ uocaliter,ſed mentaliter.Iob 38.lec.1.me^{o}.G.
1 ASTVTIA eſt vitium ſpeciale, differens a prudentia carnis,utens non ueris uiis,uel mediis,ſed ſimulatis.Ideo opponitur prud^{æ}.$22^{æ}$.q.55.3.o./.4.c./.q.69.2.c /.q.97.13.3 ^{m}./.q.111.3.2^{m}.Prudentiæ.36. Quid.
* Alexander 2.Iuſtitia.50.
2 Aſtutia quandoque dicitur prudentia, & econuerſo. $22^{æ}$.qu.55.3 1^{m}./.4.1^{m}./.q.92.1.1^{m}.
* Præceptum.108.
3 Aſtutia conſiſtit in excogitatione ſimulatæ uiæ, ſed dolus,& fraus,in exequutione eius.$22^{æ}$.q.55.4.5.o./.q.69.2.c./.q.111 3.2^{m}.Prudentia.35.36.
* Timor.33.
1 ¶ ATHANASIVS puer ludo ſimulans ſe eſſe epiſcopũ, baptizauit aliquos cum debita forma, & intentione, quos Alexander epiſcopus eius,iudicauit non eſſe rebaptizandos.4.d.6.L.ſi.A.Baptiſmus.137.Miſſio.8.
2 Athanaſius, & Gregorius Nazianzenus, tantæ authoritatis fuerunt,ut nemo contrarietur eis. 1^{a}.q. 61.3.c. uel Symbolum.9.10.
¶ Athenæ.Paulus.26:Socrates.1.
¶ Athenienſes.Anaxagoras.Socrates.1.
¶ Atrium.Holocauſtum.4.
¶ Atropos.Fatum.10.
¶ Attaminatio.Amidum.
1 ¶ ATTENTIO triplex in oratione.ſ.ad uerba, ad petitionem,& ad Deum uel ad aliam circunſtantiam. $22^{æ}$. q.83.13.c./.4.d.15.q.4.ar.2.q.5.c./. $1^{æ}$.Cor.14.lect.3.me^{o}.B. Diuiſio.
* Abſtractio.12.Acceptio.1.Accuſatio.6.Actus.150. Annunciatio.2.
2 Attentio tertia,melior eſt quàm ſecunda, & ſecunda quam prima.4.d.15.q.4.ar.2.q.5.o.
3 Attentio actualis,eſt neceſſaria in oratione, ſaltem in prin^{o}.$22^{æ}$.q.83.13.o./.4.d.15.q.4.ar.2.q.4.o./.$1^{æ}$. Cor.14. le.3.m^{o}.A. * Beatitudo.83.Beneficium.5.Charitas.119. Circunſpectio.Cognitio.41. Contrarium.6. Deus.334. Difficile.7.15. Epulæ.6.
4 Nimia attentio ad uerba,excludens alias duas, nocet, ſi nimia cura in uerbis proferendis fiat, ſicut illi qui verba cõpoſita in oratione proferre nituntur.4.d.15.q.4.ar. 2.q. 1.3^{m}./.q.5.o.
* Exordiũ.2 Indiuiduum.43.Inſipientia.2. Intellectus.201. Lex.167.Liberalitas 20.Oratio.25.56.58.Rethor. Viſio.22.
1 ¶ ATTINGERE a naturã ſuperiorẽ, contingit dupliciter. ſcilicet obiectiue,& ſecundum uirtutem.$12^{æ}$ q.3.7.3^{m}. Diuiſio.
2 Immo tunc tranſcendere limitem naturæ inferioris.3.d.13 quæſtio.1.artic.2.quæſtio.2.2^{m}./ 3^{m}. Reſpondeo ſicut Dubio.301. Du^{m}.252.
3 Attingere Deum tripliciter contingit, ſcilicet ſimilitudine operatiuæ, & unione perſonali. Primum conuenit omni creaturæ,ſecundum tantum rationali,tertiũ uero ſoli Chriſto.$22^{æ}$.q.2.3.c./.1.d.3.L.3./.d.37.L.37.L.1.prin^{o}./.4.d.49.q.1.art.2.q.2.c./.ar.3.q.1.c.ſi./.Veri.q.20.4.c./. Quol.10.17.c. Anima.5. * Actio 78.Agens.54. Amor.276. Angelus. 245.614.Anima.130.265.Beatitudo.89.Bonitas.74.162. Charitas.59.cauſa.12.43.75.Cœlum.40.75.Circũſtantia.1.Cogitatio.2.Cõprehendere.1.4.Coniunctio.2.Forma.38.Imaginatiua.5.Infinitum.26.Intellectus. 134.240. Medium.17. Prophetia.80.Simonia.7.Species.3.Virt.216.Vſura.1.
¶ Attrahere. Appetitus.13.31. Mahumetus.Religio.60.Vita.29.
¶ Attribui. Ex eo ꝙ aliquid attribuitur alicui, oportet ei attribui omnia quæ ſunt de ratione eius. 1^{a}.q 28.3.c.
* Accidens. 35.Actio.24.76.77.94.119.Actus.4.182.&c. Angelus.391.Attribui. Attributa.0. Baptiſmus.37. Beatitudo.167 Blaſphemia.1.Bonitas.5.Caſtitas.7.Cœlum.136.Cõpoſitio.16.Commune.4.Conceptio.29.Conſenſus.2.Continentia.17.Defectus.14.Eſſe.7.Aeternitas.30,Aeuũ.9,Falſitas.20 Fides.94.95.Finis.37.Generatio.61 84.imago.25 Iuſti^{o} 50. Legiſpoſitiua.2.Locus.27.Magnanimitas.20.Mer^{m}.99.Miraculum.24.25.27.Natiuitas.3.Nobilitas.8.Operatio.27.45 Oratio.22.Paſſio.49 93.Patientia.3.Peccatum.273.Pœnitentia.53.Prædicari.20.Præſumptio.5.Prudentia.73.Ratio.46.48.Relatio.51.Saturnus.2.Superbia.33. Tactus.7. Virt.318.Vita.16.26.

Aı

Differentia. 1 ❡ Attributa habent duplicem rationem cauſalitatis, ſcilicet exemplarem, & obiectiuam. Prima conuenit omni attributo, non autem ſecunda. 1.d.19.q.5.2.4^{m}./.d.38.1.c./.Ver.q.5.1.7^{m}. ❡ Actus.190.&c. Appropriatio.7.9.&c. Blaſphemia.1.13.Bonitas.5.

2 In Deo pluralitas attributorum, non repugnat ſimplicitati eius. Opuſc.3.c^{o}.24./.Opuſc.72.q.5.

3 Attributa Dei differunt tantum ratione. 1.diſt.2.3.o./. diſt.22.3.c./.4^{m}./ Po^{a}.q.7.5 6.c./. Opuſ.9.$prin^{u}$./.q.1.o. diſt.34. æqualitas.24.

4 Immo diuerſitas rationum quæ eſt in attributis, non tantũ eſt ex parte noſtra, ſed etiam quia origo earum in Deo eſt, & quia attributa realiter ſunt in Deo, Potentia.quæſtio.8.1.7^{m}./.2 3^{m} /.Opuſc.3.c^{u}.24./. Opuſc.9.$prin^{u}$.q 3. Reſpond. Dubio 253.

Du^{m}.253. 5 Cum dictum eſt, quod diuerſitas rationum repetitur ex parte Dei, accipiendum eſt ſecundum quod poteſt aliquid unũ correſpondere conceptionibus diuerſis, non quod in re ſit diuerſitas aliqua naturarum, ſed una natura ſimplex, nulli conceptioni proportionata, ſed excedens omnem conceptionem in attributis. Unde ſi eſſentiam Dei in ſeipſa uideremus, non requireretur rationum & nominum multitudo, ſed eſſet ſimplex notitia eius, ſicut eſt ſimplex eſſentia eius. 1^{a}.q.3.3.1^{m} /. quæſt.13.4.2^{m}./.3^{m}. Verit.quæſt.21.4 8^{m}./.9^{m}./. Quol.7.3.c./.Opuſc.3.c^{o}.24.ſi./. Opuſc.72.q.5./.Ro. lect.6. fin.k.

6 Diuerſis rationibus attributorum, reſpondet aliquid unum in Deo, ſ. eſſentia Dei, ut cauſa ueritatis, ſed ſunt in intellectu ſubiectiuæ. Po^{a}.q.1.1.12^{m} /.q 7.6.c.ſi.

7 Attributa Dei, differunt tantum ratione, ſed fundamentum habent ex natura rei. 1^{a}.q.13 4 o./.12.c./ 1.d.2 3.o./. diſt.22.3.c./.4^{m} /.d 31.quæſtio.1.2.2^{m}./. diſt.33.1 3^{m} /.5^{m}./. d.35.1.2^{m}./.diſt.42.quæſtio.1.2.4^{m}./.diſt.43.q.2.1.2^{m}./. d.46.L. fin./.contra.1.c^{u} ;6 / Verit.q.2.1.c.ſi / q.21.4.8^{m}./.9^{m} /.Potentia q.1 1.12^{m}./.q.7.6.c./.q.9.6.c./.Opuſ.3.c^{o}.24./.Opuſ.9.$prin^{u}$./.q.1./.q.3.

8 Plura attributa ſunt in Deo, ſed unite. 1^{a}.q 13. 4.o./.12.c./.1.d.2.2.o./ d.22.3.o./.Verit.q.2.1.c.ſi./.Po^{a}.q.7.5.o./.6.c./. Opuſ.3.c^{u}.22./.Opuſ 9.q.3. Appropriatio.4.
❡ Deus.40.49 447.diſtin.34.35.37.In.14.19.

9 Attributa ſunt in Deo realiter, ſed non differunt ab eſſentia, niſi ratione. Po^{a}.q.8.1.7^{m}./.2 3^{m}./.4^{m}./.7^{m}.

10 Rationes attributorum ſunt in Deo, ut in fundamento proximo. 1.d.2.3.o./ d.22.3.c.ſi./.4^{m}./.Po^{a}.q.7.5.6.c./. Opuſ.9. $prin^{u}$./ q.1 o Iuſtificatio 43.
❡ Oratio.73.Pœnitentia.84 Trinitas.3.5.6.

11 Rationes attributorum, & eſſentiæ, diſtinguuntur ſicut ratio generis, & ſpeciei, rationes autem relationum, & eſſentiæ, ſicut rationes diuerſorũ generum. 1.d.33.1.5^{m}./.2 c./. 3.d.4.q.1.a.1.q.1.c.

12 Attributa eſſentialia poſſunt a nobis naturaliter cognoſci, non autem perſonalia 1^{a}.q.32.1.o./.q.39.7.c./. 1.d.3. q.1.4.o /.contra.1.c^{u} 3./.Ver. q.3.8 1.7^{m}. Trinitas.5.

13 Diuerſitas attributorum non ſumitur per reſpectum ad creaturas, ſed econuerſo, licet cognoſcatur a nobis ex creaturis, 1.d.22.3.3^{m}./.Po^{a} q 7 5.6 c.

14 Ratio attributorum, eſt conceptio intellectus, quam ſignificat nomen. 1^{a}.q.13.1.c /.4.o./.1.d.2 3 o./. Opuſc.9.$prim^{u}$./. quæſtio.3.

15 Attributa diuina prædicantur de ſe inuicem, nominibus primæ intentionis, non autem ſecundæ. 1^{a}.q.32.3.3^{m}.1.d.27. q.1.1.3^{m} /.Opuſc.9.q.1.2^{m} / 3^{m}.

16 Nomina ſecundæ impoſitionis poſſunt pluraliter prædicari de attributis diuinis, non autem nomina primæ impoſitionis. 1.d.41.q.1.2.4^{m}.

17 Opera Dei dupliciter comparantur ad attributa eius, ſcilicet ſicut ad cauſam efficientem exemplarem, & ſicut ad cauſam finalem. 1.d.2.L.ſi.D.

18 Quilibet effectus Dei, eſt a quolibet attributo eius, tamen reducitur ad illud, cum cuius ratione magis conuenit. 1.qu.45.6 3^{m}./.3.d.4 q.1 ar.1.q.1.c /.4.d.17.q.1.ar.1.q.4.c./. diſ. 46.q.2.ar.1.q.3.c. Deus.40.Iuſtificatio.43.

19 In Deo plura attributa ſiue nomina non ſunt ſynonima. Opuſc.3.c^{o}.25. Appropriatio.0.

20 Per huiuſmodi attributorum ſiue nominum diffinitiones, impoſſibile eſt, quod diffiniatur id, quod eſt in Deo. Opuſc. 3.c^{o}.26.

21 Attributa diuina includunt ſe, & ſunt unum inquantum diuina. Sed unum eorum non eſt aliud inquantum tale, ſcilicet bonitas Dei eſt ſapientia inquantum diuina, & non inquantum bonitas. Opuſc.9.q.2./.q.1.

22 Attributa diuina ſunt in intellectu noſtro, ut in ſubiecto, in eſſentia uero diuina, ut in repræſentato. Opuſc.9.q.2.

At

23 Omnia attributa, analogice dicuntur de Deo, & creaturis. 1.d.19.q.5.2.1^{m}./.Opuſc.3.c^{u}.27.

1 Attritio eſt diſplicentia imperfecta de peccatis commiſſis, contritio autem eſt perfecta diſplicentia. 4.d.17.q 2.ar.1.q.2.3^{m}./.Contritio.

2 Attritio non poteſt fieri contritio, quia eſt actus tranſiens. 4.d.17 q.2.a.1.q.3.o.
❡ Afflictio. Baptiſmus.103. Confeſſio 16. Contritio.15.

Quid. 1 ❡ Auaritia eſt immoderatus amor habendi. 1^{a}.qu.63.2.2^{m}./. 22^{e}.q.118.1.8.c./.Ma.q 13.1.c.
❡ Adulterium.2. Alea.

2 Auaritia proprie, ſemper eſt peccatum. 22^{e}.q.118.1.o./.quæſ. 109.1.o.
❡ Capitale.8. Cupiditas. Inhumanitas.2. Litigium.2.

3 Auaritia eſt peccatum ſpirituale, 22^{e}.q.118.6.o. ❡ Rapacitas. Veſtis.6. Uſura.12.53.126 127.

4 Auaritia eſt occ^{o} idolatriæ, uel ſimilitudo ei^{o}. Iſa.2.me^{o}.b.K

5 Auaritia ſecundum quod opponitur iuſtitiæ, hoc modo ex genere ſuo eſt peccatum mortale. Contingit tamen in hoc genere auaritiæ eſſe peccatum ueniale, propter imperfectionem actus. 22^{e} q.118.4.o.

6 Auaritia eſt medium inter peccata pure ſpiritualia, & peccata pure carnalia: ratione enim obiecti eſt inter carnalia, ſed ratione delectationis cum ſpiritualibus, connumeratur. 12^{e}.qu. 72.2.4^{m}./.22^{e}.q.118.6.1^{m} /.4.d.15.q.1.a.1.4.q.3.2^{m}./. Mat. 23.ſi.b.C./.Eph.5 $prin^{u}$.D.

7 Auaritia eſt contra Deum, contra ſe, & contra proximum. 22^{e}.q.118.1.2^{m} / 3.1^{m}.

8 Auaritia large, eſt in dæmonibus, ſcilicet immoderata cupiditas habendi quodcunque bonum creatum, non autem proprie. 1^{a}.q.63.2.2^{m}.

9 Habitantes in maritimis, & intenti mercationibus conſueuerunt eſſe auari. 2^{e}.Cor.11.lect.3.$prin^{u}$.H.

10 Senes ſunt naturaliter auari, propter defectum naturæ corõ. 22^{e} q.118.1.3^{m}./.5.3^{m}./ q.119.3.c./.Ma.q.13 2.8^{m} Defect^{o}. 18.uel Iudæi.11.30. ❡ Machabæi. Onocrotalus. Religio.87. 89.96 Sabbatum.2. Tyrannus. 2 7. Veſtis.6.

Diuiſio. 11 Auaritia dupliciter importat immoderantiã exteriorum, ſ. in affectu, & in re. 22^{e}.q.55.8.c./.q.118.1.2^{m}./.3.c.

12 Auaritia ſumitur dupliciter, ſcilicet large, pro omni cupiditate inordinata habendi quodcunque bonum creatum, & proprie, ut eſt ſpeciale peccatum, circa poſſeſſiones exteriores. 1^{a}.q.63.2 2^{m}./.22^{e}.q.118.2.o./.5.2^{m}./ 2.d.21.L ſi./. Ma.qu. 8.1 1^{m}.Adulterium.2. ❡ Furtum.3.Studium.8

13 Species auaritiæ ſunt ſeptem, ſ. parcitas, tenacitas, ciminilitas, turpe lucrum. Uſura. Latrocinium, & alea. 22^{e}.q.118.8.4^{m}. Alea. Veſtis.6. Ciminilis. Furtum.3.

14 Species auaritiæ non diuerſificantur ſecundum locum, tempus, uel perſonas. Ma.q.14.3.c. ❡ Alea.

15 Auaritia eſt uitium capitale, cuius filiæ ſunt ſeptem, ſcilicet proditio, fraus, fallacia, periurium, inquietudo, uiolentia, & obduratio. 22^{e}.q.55.8.o./.q.118 7.8.o./.2.d.42.quæſ.2.3.o./. Ma.q.8.1.c./.8^{m}./.q.13.3.o.Capitale.8. Rapacitas.

16 Auaritia, Libido, & Cupiditas, dicuntur tripliciter, ſcilicet paſſio habitualis conſequens peccatũ originale, ideſt fomes, inordinatus appetitus cuiuſcumque rei, uel tantum diuitiarum. Prima eſt radix omnis peccati. Secũda eſt genus omnis peccati. Tertia eſt uitium capitale. 12^{e}.q.77.5.1^{m}./. q.82.4. 3^{m}./.quæſt.84.1.o./.22^{e}.quæſt.24 10. 2^{m}./. q.119.2.1^{m}./.2. d.5.quæſt.1.3.1^{m}./.d.22 q.1.1.7^{m}./ d.31 q.1.1 3^{m}./.diſ.42. q 2.3.1^{m}./ Ma.q.4.6.16^{m}./.q.8.1.1^{m}./.16^{m} /.q.13.1.c./ Ro. 7.le.2.capitale 4 $prin^{o}$.D / 1^{e} Cor.11.lect.4.$princ^{o}$. H./. 1^{e}. Tim.6.lect 2.$prin^{o}$ F,

17 Auaritia etiam tertio modo, ſcilicet ut eſt tantum inordinatus appetitus diuitiarum, radix eſt omnium peccatorũ. 12^{e}. quæſtio.84.1.o./.2.c.ſin./ 3.1^{m}./.4.4^{m}./ 22^{e}.quæſtio.119.2.1^{m}./.Ma.q.8.1 1^{m}./.quæſt.13.1.5^{m}./.Ro.7.lect.2.$princ^{o}$.D. capitale.4.

18 Oppoſitum uidetur dicere. 2.d.5.q.1.3.c./ 1^{m}./. d.22.q.1.1.7^{m}./.d.42.quæſt.3. 1.c./.2^{m}./.3.1^{m}. Reſpondeo ſicut Dubio 1344. Du^{m}. 254

19 Auaritia facit homines odioſos, & cauſatur ex nimio amore ſui. 12^{e}.q.29.4.3^{m}.

20 Auaritia eſt maximum peccatorum ſecundum quid, ideſt ex parte conuerſionis, & eſt minimũ ſimpliciter, ideſt ex parte auerſionis. 22^{e}.q.118.5.o./.Pſal.51. ſi.d. ❡ Charitas.157. Illiberalitas. Litigium.2. Occupatio. Prodigalitas.5.

21 Auaritia eſt grauius peccatum prodigalitate, quia magis repugnat liberalitati, ſed inutilior eſt, & inſanabilior triplici ratione, ſcilicet quia prodigus facile eſt ſanabilis per hoc quòd declinat ad ætatem ſenectutis, quæ eſt contraria prodigalitati, & per hoc quòd peruenit ad egeſtatem de facili, dum multa inutiliter conſumit, & ſic pauper factus, non poteſt

tu

in dando ſuperabundare, & etiam quia de facili perducitur ad uirtutem,propter ſimilitudinem , quam ad ipſam virtutem habet.Sed auarus non de facili ſanatur, quia habet his contraria.22æ.q.107.2.c./.q.118./.5.3^{m}./.qu.119.3.o./. Ma.q.13.2.10^{m}./.Ethico.4.lect.4.o./.Lect.5.fi.
* Superbia.16.17.18.

22 Auaritia ſuperabundat in amando, acquirendo , & retinendo,ſed deficit in dando, prodigalitas autem econuerſo. 22æ.q.119.3.c./.Ethi.4.lect.4.me^{o}.d.&c.

23 Ex auaritia quandoque naſcitur prodigalitas , dum aliquis multa conſumit,ad captandum fauorem aliorum , a quibus capiat.22æ.q.119.2.1^{m}.

24 Prodigalitas opponitur auaritiæ,licet quandoque ſecundum diuerſa ſint in eodem,qui denominatur a principali , ſcilicet a datione.12æ.q.72.8.3^{m}./.22æ.q.119.1.4^{m}.

Compar^{m}. 25 Auaritia vt eſt inordinatio affectus,opponitur liberalitati,ſed vt eſt extra in re,opponitur iuſtitiæ.22æ.q.117.prin^{o}.qu.118.prio^{o}./.3.o./.Ma.q.13.1.c.fi./.7^{m}.

26 Auaritia ut opponitur liberalitati,habet vitium oppoſitum, ſcilicet prodigalitatem,nõ autem ut opponitur iuſtitiæ.22æ.q.4 o./.Ma.q.13.2.o.

27 Actus perfectus auaritiæ oppoſitæ iuſtitiæ,eſt peccatũ mortale,non autem oppoſitæ liberalitati,niſi ſit contra charitatem.22æ.q.118 4.o./.Ma.q.13.2.o.

¶ Auctor,vel auctoritas,vide Actor.

¶ Aucupium.Miles.5.Venatio.

Quid. 1 AVDACIA includit in ſe ſecuritatẽ ,ſicut contrariũ priuationem.12æ.q.45.1,3^{m}.Amor.124.

2 Audacia quandoq; ſumitur in bonum, & quandoq; in malũ.3.d.26.q.1.3.5^{m}.
* Animal.66.

3 Audacia proprie,reſpicit malum,ſed bonum ei coniunctum, reſpicit ſpes.Et ſimiliter deſperatio reſpicit directe bonum, ſed malum ei coniunctũ reſpicit timor.12æ.qu.45.2.3^{m}./.4.2^{m}.Fiducia.2.

4 Audacia eſt peccatum,contrarium fortitudini.22æ.q.126.2.3^{m}./.q.127.2.o.Fortitudo.36.Humilitas.22.

5 Immo audacia eſt materia fortitudinis.1^{a}.q.21.1.1^{m}./.q.95 3.2^{m}./.22æ.q 123.3.o./.q.141.3.c /.2^{m}./.3. d.26.q.2.2.4^{m}./.

Du^{m} 225. d.33.q.2.ar.2.q.2.o.Reſpon^{o}. Dubio 255. Fortitudo.10.&c. Concupiſcentia.3.Contumelia.6.

6 Audacia contrariatur timori,ſecundum acceſſum, & receſſũ circa idem obiectum , ſpes autem ſecundum contrarietatem obiectorum.12æ.q.23.2.c.fi./.q.45.1.o./.3.c./.22æ. qu.123.3.3^{m}./.q.129.6.2^{m}.

7 Sicut ſpes eſt prior,quàm audacia, ita timor eſt prior quàm deſperatio.12æ.q.45.2.2^{m}./.Ethi.3.lect.15.fi.h.

Du^{m}.256. 8 Immo deſperatio eſt prior timore.12æ.q.25.3.c.fin.Reſpondeo ſicut Dubio 455.

9 Sicut ex timore nõ ſemper ſequitur deſperatio,niſi ſit intẽſus,ſic nec ex ſpe audacia,niſi ſit uehemens.12æ.quæſtio.45.2.2^{m}.

10 Immo primum eſt econuerſo.12æ.qu.25.3.c. fin. Reſpondeo

Du^{m}.257. ſicut Dubio.455.
* Fiducia.2.Fortitudo.4.10.&c.36.

11 Nullus defectus eſt per ſe cauſa audaciæ, ſed omnia quæ faciunt ſpem victoriæ,uel calefaciunt cor.12æ.q.25.3.c./.q.45 3 o.Helias.1.

12 Omnia quæ ſunt nata cauſare ſpem,uel excludere timorem, ex parte animæ vel corporis,ſunt cauſa audaciæ. 12æ. quæſt.45.3.c.

13 Audacia ſequitur ſpem,nec eſt pars eius,ſed effectus, ſicut deſperatio reſpectu timoris.12æ.q.25.3.c.fin./.q.45.1.o./.3.c./.22æ.q.125.2.3^{m}./.q.129.7.c./.Veri.q.26.5.2^{m}./.Ethico.3.lec.15.fi h.

14 Audacia non poteſt eſſe paſſio principalis. 12æ.q.25.4.2^{m}./.3^{m}./.q 49.2.3^{m}./.Veri q.26.5.c.2^{m}.
* Humilitas.22.Incentiuum.

15 Audacia cauſat tremorem,reuocando calorem ab exterioribus ad inferiora,ſcilicet ad cor,timor autẽ ad inferiora. 12æ.q.45.4.1^{m}.

16 Audacia non cauſatur ex ira, niſi mediante ſpe. 22æ.q.45.4.3^{m}.Ira.12.34.Timor.34.
* Longanimitas.2.

17 Immo ira conſequitur audaciam,quia nullus iraſcitur , niſi audeat vindicare.12æ.q.25.3.c.fi./.4.2^{m}./.3^{m}./. Ver.q.26.5.

Du^{m}.258. 3.Ira.12.34.Reſpondeo Dubio.258.
* Miſericordia.20.Paſſio.39.60. Prophetia. 13. Securitas.3. Spes.73.Superbia.24.

18 Audacia eſt ſubiectiue in iraſcibili.1^{a}.q.59.1.2^{m}./.12æ.q.23.1.2.c.Spes.73.Subiectiue.
* Timor.34.

19 Habentes ſe bene ad diuina,& paſſi iniuſta,habẽtes cor paruum,& experti ſunt audaciores oppoſitis.12æ. q.45.3.o.

20 Habentes pulmonem ſanguineum , & amatores vini , ſunt audaciores aliis,propter caliditatem amplificantem, & extendentem cor.12æ q.45.3.c./.1^{m}.

21 Audaces ſunt promptiores in principio, quàm in ipſis periculis,ſed fortes econuerſo.12æ.q.45.4.o./. Ethic.3. lectio.15.fi. K.

¶ Audere. Amor.193. Vſura.271.

1 ¶AVDITOR diuerſorum magiſtrorũ,tenentium cõtrarias opiniones,poteſt ſequi quam velit , niſi altera determinetur eſſe contra fidem ab eccleſia.Quol.3.10.o. Opuſ.73.prio^{o}.
* Accuſatio.22.Aduocatus.6.Amor 49.241.

2 Audiens detractiones peccat , minus tamẽ quàm detrahens, niſi audiat ex odio.22æ.q.73 4.o./.Pſal 14.me^{o}. C.Angel^{o}.436.Animal.54.Apis.1.Baptiſmus.27.Charitas.91.

3 Auditus duplex,ſcilicet interior,quo quis audit à Deo, & exterior quo audit quis ab homine loquente 22æ. q.5.1.3^{m}./.Ver.q.9.4.12^{m}./.Ro.10.lect.2.me^{o}.k.

4 Auditus deſeruit diſciplinæ,& viſus autem inuentioni. Eſa.6.fi.D.Anima.2.lect.14.fi.h.A /.ſenſu.lect.2.fi./. Ro.15.lect.2.fi./.Baptiſmus.240.

5 Sola immutatione ſpirituali , organum auditus immutabitur in beatis.4.d.44.q.2.ar.1.q.4.4^{m}.
*Certitudo.12. Cognitio.26. Cõfeſſio.65.&c.78.84.&c. Credere.32.Doctrina.19.Eccleſia.14. Eucharistia.154. Excæcatio.2.Exordium.1.2 Fides.79.80.Homo.32. Humilitas.14. Incontinentia.9 Infidelitas.8.Ira.11.Lingua.6.Mendacium.18.Miſſa.7.8.15.Nutus.Organum.1. Plato.3. Præſtigium.1. Prophetia.7.63.Pulchritudo.5.6.7. Rhethor.Reuocare. Sacramentum.40.Samuel.3. Sapientia.6. Scholaris. Senſibile 6.&c.Senſus.18.Sermo.7. Socrates.3.Theologia.2.Verbum.21.73.Ver.31.Viſus.3.8.9.

¶ Aue Maria exponitur.3^{a}.q.30.4.o./.Opuſc.8.o. Annunciatio.7.

¶ Auempace. Intellectus.262.

2 ¶AVERROIS. Cõmentator,fuit totius philoſophiæ deſtructor.Opuſc.16.c^{o}.1.fi./.c^{o}.3.fi. Cõmẽtator.
* Act.6.Ariſtoteles.6.Elementum.14.

a Homo non eſt in ſpecie,per intellectum paſſiuum , vt finxit Auerroes.contra.2.c^{o}.59.262.263.Scientia.57.

1 ¶AVERSIO,& conuerſio ſunt idẽ re,ſed differunt rõne.ſ. ſecundum reſpectum ad diuerſos terminos.2.d.42.quæſ.2.1.7^{m}./.Quol.6.16.c. Bonitas.230. * Abſens.Angelus.471. Apoſtaſia.o. Auaritia. Charitas.104.Cæcitas.1. Differentia.

2 Auerſio a fine incommutabili,contingit dupliciter , ſcilicet actu tantum,ut in quolibet peccato ueniali, uel actu & habitu, vt in omni peccato mortali tantum.2.d.42.q 1.3.5^{m}.
* Contritio 17.

3 Conuerſio poteſt eſſe ſine auerſione , ut in peccato ueniali. 12æ.q 72 5.c./.3^{a}.q.86.4.5.c./.4 d.16.q.2.ar.1.q.1.c./. qu.2.c./.q.3.1^{m}./.Ma.q.7.1.3^{m}./.2.c.fi./.10^{m}. Peccatum.395.&c. Damnatio.41. Delectatio.62.Dæmon.39.Elongatio.

4 Oppoſitum uidetur dicere.4.d.15.q.1.2.1^{m}.
* Excæcatio.1. Facies.1.2.Reſp^{o}.Dubio 259. Du^{m}.259.

5 Si poſſet eſſe conuerſio ſine auerſione , non eſſet peccatum mortale.22æ.quæſtio.20.3.c./. Quol.5.20.c.Peccatum.141.141.211.

6 In omni peccato mortali eſt auerſio , & conuerſio.12æ.q.72.5.c./.q.87.4.o./. 22æ.q.20.1.1^{m}./.qu.24 12.4^{m}./.q 162.6.c./.3^{a}.q.86.4. c./.q.88.1.1./.3.d.36 3.c./.1^{m}./. Ma.q.8.1.1^{m}./.a.12./.Quol.4.22.c./.Pſal.27.fi.g.fi Peccatum.395.&c.
* Fundamentum.5.Miles 8.Motiuum.3. Offenſa. Omiſſio.3. Oratio.49. Peccare.Peccatum.1.&c.13.19. 48.56.73.76.138.142.169.178.180.183.&c.211.395.&c.405.412.&c.438 Pœna.2.

7 Ratio materialis peccati mortalis,eſt in conuerſione,formalis autem in auerſione.22æ.q.10.3.c./.q.110.4.c./.q.118.5.c.fi./.q.162.6.c./.3^{a}.quæſtio. 86.4. 1^{m}./.d.30.q.1.3.o./.diſt.35.4.c.fi./.4.d.15.quæſt.1.2.1^{m}./. Veri.quæſt.25.5. 10^{m}./. Ma.q.3.7.c.fi./.q.4.2.c./.q.2.12^{m}./.Quol.5.120.c./.
* Pœnitentia.130.Præſumptio.5.

8 In peccato eſt duplex auerſio,ſcilicet a regula rationis, quo ad circumſtantias,quam ſequitur alia , ſcilicet auerſio a Deo. 12æ.q.73.7.3^{m}.Purgatio.3.

9 Ratio inferior poteſt auerti a rationibus æternis , quibus intendit ut regulata,non autem ut regulans, ſecundum eas , quia hoc eſt proprium rationis ſuperioris.12æ.q. 74. 8.1^{m}./. Ver.q.15.4.6^{m}.Peccatum.401.&c.

10 Peccatum caret ordine ex parte auerſionis, non autem ex parte conuerſionis. 12æ. quæſtio. 84. 3. ſecundum. Peccatum.73.

11 In omni auerſione a Deo,eſt aliqua conuerſio ad bonum cõmutabile.4.d.14.q.2.5.3^{m}.

Au

12 In quolibet peccatore, auerſio a Deo, eſt præter intentionem eius. 12æ. quæſtio. 77. 6. 1o./. 8. 2m./. 22æ. quæſt. 39. 1. 1m./. quæſtio. 46. 2. 2m./. 2 diſtin. 5. quæſt. 1. 2. 5m./. d. 36. 3. 5m./. Verit quæſt. 28. 2. 3m./. 7m./. Potentia. q. 5. 4. 6m./. Ma. qu. 3. 12. c./. Quol. 6 16. c.

13 Conuerſio eſt prior auerſione, ex parte noſtra, ſed ex parte Dei, prius eſt reconciliatio Dei, quam liberatio a debito pœnæ. 4. d. 18. q. 1. ar. 2. q. 3. c./. Opuſ 3 co. 226.

14 In peccato ſunt duo, ſcilicet conuerſio, quam ſequitur pœna, & auerſio, quam ſequitur indignatio Dei. 4. d. 18. q. 1. ar. 2. quæſtio. 3. c.

15 Peccatum ex parte auerſionis eſt nihil, non autem ex parte conuerſionis. 2. d. 36./. 2. 1m./. d. 42. q. 2. 1. 1m./. Ma. q. 2. 1. 4m./. Fundamentum. 5. Peccatum. 5.

16 Peccata carnalia plus habent de conuerſione, quam de auerſione, ſed ſpiritualia econuerſo. 12æ. quæſtio. 73. 5. c./. Quol. 6. 16. c.

17 Omnia peccata mortalia differunt in cauſa, & modo auerſionis, & quantitate elongationis a Deo. 4. d. 17. q. 2. art. 2. q. 6. 2m./. ar. 3. q. 3. 2m.

18 Peccatorum contrarietas, eſt ratione conuerſionis, ſed eorũ conuenientia, & reatus, ratione auerſionis. 12æ. q. 73. 1. o./. q. 113. 2. 3m./. 3a. q. 8. 7. 3m./. q. 86. 3. 3m./. q. 88. 1. c./. 4. d. 17. qu. 3. ar. 2. q. 6. 2m./. Veri. q. 12. 1. 6m./. q. 27. 5. 8m./. 15m./. q. 28. 2. 2m./. 3. Superbia. 13. &c. Timor. 52. 54.

19 Peccato mortali debetur pœna damni infinita, ratione auerſionis, ſed pœna ſenſus finita, ratione conuerſionis. 12æ. quæſt. 87. 4. o./. 22æ. quæſt. 79. 4. 4m./. 3a. quæſt. 86. 4. c./. 3. diſt. 1. qu. 1. 2. 5m./. 4. diſt. 15. q. 1. 2. 1m./. Po. quæſti. 5. 4. 6m./. Ma. q. 5. 2. c. Pœna. 21.

20 In peccato originali non eſt conuerſio, ſed tantum auerſio, uel aliquid loco eius, ſcilicet priuatio originalis iuſtitiæ. Verit. q. 24 12. 2m./. Ma. q. 5. 2. c.

21 Oppoſitum uidetur dicere, quia in omni auerſione a Deo, eſt aliqua conuerſio ad bonum commutabile. 4. d. 14. q. 2. 5. 3m./. Ma. q. 4. 2. c. Reſpo. Duo. 260. Dum. 260.

22 In peccatis contra uirtutes theologicas, prius eſt auerſio, q̃ conuerſio, in aliis autem econuerſo. 22æ. quæſ. 2. 1. 1m./. 3. c./. Quol. 6 16. o.

23 In odio Dei, prius eſt auerſio, quam conuerſio, in aliis autẽ econuerſo. 22æ. q. 34. 2. c.

24 In ſuperbia, prius eſt auerſio, quam conuerſio, in aliis autem econuerſo. 22æ q. 162. 6. c./. 2m./. 7. c.

¶ Auferre Abſoluere. 15. Acquirere. Baptiſmus. 198. Claritas. 12. Concordia. 1. Concupiſcentia. 14. &c. Decimæ. 5. Degradatio. Delectatio. 41. Deus. 280. Eleemoſyna. o. Excõmunicatio. 8. Exorciſmus. 10. Gratia. 82. Gula. 10. Infidelis. 1. 3. Ira. 53. 77. Mors. 17. Neceſſitas. 30. Ordo. 56. 103. Pars. 17. Paſſio. 101. 125. 126. Perdẽ. Prædeſtinatio. 40. Princeps. 9. 10. 13. 14. Priuatio. 7. Reſurrectio. 36. Sponſa. 4. Terra. 14. Teſtis. 4. Tirannus. 3. Tollere. Tribulatio. 3. 8. Virtus. 157. 258. Viura 191. 193 250. 287. Viſus. 7.

1 ¶ Auferri poſſunt ſubito homini quatuor, quæ nunquam poſſunt ei reſtitui, ſcilicet cum fama alicuius falſa relatione denigratur, cum uirginitas cum aſſenſu perditur, anima cum a corpore ſeparatur per mortem, & membrum cum abſcinditur. Opuſ. 71.

2 Ea quæ nunquam poſſunt homini auferri, ſunt quatuor ſcilicet ſcientiæ theſaurus, animi uoluptas, corporis contactus, & guſtus ſapidus. Opuſc. 72.

¶ Augmentatiua. Anima. 355. Peccatom. 113. &c.

Quid. 1 ¶ Augmentum eſt motus non continuus. 12æ. quæſ. 52. 3. c./. 22æ. quæſt. 24 6. c./. contra. 2. co. 89. meo. H./. Phy. 5. lectio. 4. prioro. c. Lio. 8. lect. 5. meo. e.

ª Anima. 355. Augmentatiua. Creſcere. Damnatio. 8. 10. Inſtans. 28.

2 Augeri nihil aliud eſt, quam ſumere maiorem quantitatem. 4. d. 17. q. 2 1. c.

ª 3. 2 40. 69. Maior.

3 Augmentum ſecundum quantitatem uirtutis, non eſt proprie augmentum, ſed eſt alteratio. 1. d. 17. q. 2. 1. c./. Virt. q. 1. 11. c. meo I./. 11m.

4 In augmento ſemper alteratur additum, non autem auctũ ſemper. 2. d. 19 q. 1. 3 4m.

5 Augmentum eſt ſine motu aucti, ſi ſit additio ſine alteratione. 1a. diſtinctio. 17. quæſtio. 2. 1. c./. Cœle. lectio. 7. medio. b. ſi.

6 Rarefactio non eſt proprie motus augmenti. 1. d. 17. qu. 2. 1. 2./. Cœ. lect. 7. meo. b.

Diuiſio. 7 Augmentum dicitur dupliciter, ſcilicet large, id eſt omnis additio, & proprie, per nutrimentum. 1. diſtinct. 17. quæſtio. 2. 1. c. ſi./. 4. diſt. 12 quæſt. 2. arti. 1. q. 1. 1m./. Cœ. lect. 7. meo. b. b. ut Anima. 339.

Au

ª Claritas. 1. 3. 9. Concupiſcentia, 14. &c. Confirmatio. 11.

8 Augmentum formarum tripliciter terminatur, ſcilicet ratione formæ, agentis, & ſubiecti. 22æ. quæſtio. 24. 7. c./. 3a. quæſt. 7. 12. c./. 3. d. 13. q. 1. art. 2. quæſt. 2. c./. Opuſc. 3. co. 215. Forma. 130.

ª Euchariſtia. 30. 89. 180. 181. 247. &c. Fama. 3ª.

9 Formæ ſpecificæ reſpectu alterius quædam augentur ratione ſui, & ſubiecti, ut motus ſanitas, & quilibet habitus, ſed abſolute ratione ſubiecti tantum, ut qualitates ſenſibiles. Primarum aliquæ, non omnes, augentur per additionem, nõ autem ſecundæ, ſed per hoc q̃ ſubiectum magis participat eadẽ forma. 12æ. q. 52. 1. 2. o./. q. 53. 2. 3m./. q. 66. 1. 2. o./. 22æ. q. 24. 5. 1m./. 1. d. 17. q. 2. 2. c./. 2. d. 34. 5. c./. Virt. q. 1. 11. q. 5. 3. n. o./. Ethi. 10. lect. 3.

10 Scientia augetur ſecundum intenſionem actus dupliciter, ſcilicet ex parte ſubiecti, & ſecundum numerum obiectorũ: ſed uirtus tantum primo modo. 12æ. quæſt. 52. 2. c./. quæſ. 66. 1. o./. 22æ. quæſtio 24. 4. 1m./. 5. c./. 1m./. 1. diſtinct. 17. quæſtio. 2. 1. 1m./. Virt. quæſtio. 1. 11. 10m./. quæſtio. 5. c. meo. E. &c. 3.

11 Oppinio quadruplex de augmento formarum. 12æ. q. 52. 1. c./. Vir. q. 1. 11. c.

12 In magnitudine corporali, augmentum eſt duplex, ſcilicet per additionem, ut in uiuentibus, uel per intenſionem, ſicut in rarefactione. 12æ. quæſtion. 52. 2. 1m./. 2 mª. quæſtio. 24. 5. 1m.

ª Forma. 60. 125. &c. Miſſio. 31. &c. Oratio. 41. &c.

13 Motus manente eadem ſpecie, augetur tripliciter, ſcilicet per additionem temporis, uel uia, uel participatione ſubiecti. 12æ. q. 52. 2. &c.

ª Paſſio 73. &c. Quantitas. 21.

14 Augmentum propriæ eſt tantum in uiuentibus. 4. d. 12. qu. 1. art. 2. q. 3. c.

ª Accidens. 85. Accreſcere. Amicitia. 16.

15 Augens habitum, ſemper facit aliquid in ſubiecto, non quidem formam nouam, ſed q̃ ſubiectum perfectius participet formam præexiſtentem, uel q̃ amplius ſe extendat. 12æ. qu. 51. 4. 3m./. q. 52. 2. 2m./. 3m./. 22æ. q. 24 5. 3m.

ª Amor. 214. 225. 236. Angelus. 541.

16 Habitus corporales, non multum uidentur augeri per additionem, ſed per tranſmutationem primarũ qualitatum, quæ non augentur, niſi per intenſionem ex parte ſubiecti participantis. 12æ. q. 52. 2. c.

17 Omnis forma augetur, i. ſuſcipit magis & minus, niſi conſiſtat in indiuiſibili, ut ſpecies numeri, uel ſecundum numeros, ut quantitates continuæ, figuræ, & relationes, uel det eſſe ſubſtantiale. 12æ q. 52. 1. 2. o./. 3a. q. 7. 12. c./. Ma. q. 7. 12. c./. Virt. q. 1. 11. o./ q. 5. 3. o. Forma. 132. 133. 134.

ª Aſcendere. 18 Baptiſmus. 169.

18 Augmentum formarum nominatur ad ſimilitudinem augmenti corporum. 12æ. quæſtio. 52. 1. c./. Virtu. quæſtio. 1 11. c.

19 Peccatum non augetur per additionem, ſed per intenſionẽ deformitatis. 2. d. 30. 5. c./. d. 42 q. 1. 1. 2m./. 4. d. 16. q. 3. ar. 2. q. 1. 1m./. Anima. 2. lect. 9. meo. c. ſi. ª Beatitudo. 82. &c. Beatus 11. &c. 43. &c. Beſtialitas. 2.

20 Corpus hominis augetur, per additionem materiæ. 1a. q. 119. 1. c./. d. 2. 30 quæſtio 2. 1. c./. 4. d. 44. q. 1. articu. 2 q 4 c.

ª Charitas. 74 102. 107. &c. Cauſa. 27. Cœlum. 88. Cibus 4. Circumſtantia. 25. Confeſſio. 37. Contritio. 36. Corpus. 64. 61. &c.

21 Oppoſitum uidetur dicere, quia ſecundum aliquos, per ſeipſum multiplicatur, & ad perfectam peruenit quantitatem per augmentum. 4. d. 44. q. 1. ar. 2. quæſt. 4. c. primo. Reſpond. Dubio. 261. Dum. 261.

22 Homine exiſtente in augmento, ſcilicet ante terminum ſeptennium, generatio non habet opus ſuum, uel ut plurimum generant fœminas ſecundum philoſophum. 2. d. 20. q. 2. 4. 2m.

ª Coſta. 6. 7. Damnatio. 8. 10. 45. 46. 59. 60. Delectatio. 39. Dæmon. 125. 126.

23 Puer in quinque primis annis, peruenit ad medietatem totius augmenti. 4. d. 25. q. 9. art. 2. q. 3. c. ſi.

ª Deuotio. 9. 1.

Difficile. 3. 4. 5. Diuturnitas. Dolor. 10. Euchariſtia. 30. 89. 180. 181. 247. &cæt. 275. 279. Flagellum. 3. Forma. 60. 125. &cæt. Gratia, 77. 80. 82. Habitus. 14. 48. 49. 64. 65. Ieiunium. 26. Ignorantia. 2 4. 19. &cæt. Luna. 6. Magnanimitas, 24. Matrimonium. 84. Meritum. 30. 46. &c 55. 61. Miſſa. 26. Miſſio. 31. &c. Multiplicatio Paſſio. 73. &c. Pœna. 65. 71. &c. 91. 92. Puritas. 2. Sacramentũ. 88. 89. Satiſfactio. 21. 22. Scientia. 46. 89. 95. Semen. 22. Spes. 33. Suffragia. 4. Timor. 49 67. Triſtitia. 16. Virginitas. 23. Virtus. 127. 155. Viſus. 10. 14. Chriſtus. 79. 81. 146.

¶ Augu-

Au

1 ¶Augurium, eſt diuinatio a garitu auium ſumpta, ſed auſpi-ſpicium, a motu auium. 22^{e}.q.95.3.c./.Op.25.c^{o}.5. Auis.2.vt cornicula.

2 Augurium eſt illicitum, in his quæ non cauſantur a rḡl is, uel quæ non pertinet ad aues, ſeu ad alia animalia. 22^{e}. q.95.7.o. /.Op.25.c^{o}.5./.Iſa.2.me^{u}.B.F.Diatio.15. *Naaſon.

1 ¶Auguſtinus ſequitur Platonem, quantum poteſt, ſalua fide. de.1^{a}.q.66.2.1^{m}./.q.77.5.3^{m}./.q.84.5.c./.22^{e}.q.23.2.1^{m}./.2. d.14.2.c./.Verit.q.21.4.3^{m}./.Spiritu.10.8^{m}.*Adam.90.Ambroſius.1.Angelus.633.Appropriatio 25.Architiclinus.

2 Auctoritates Auguſtini in philoſophia, parum ualent.2.d.13. 3.1^{m}. *Beatitudo.140.Beſtialis.1.Cogitatio. 1. Conceptio.2. Concupiſcentia.11.Contemplatio.19 Diapſalma.Dies.12.22. Fides.73. Forma.92. Gratia.86. Infamia. 2. Liber. 7. 8.9.10. Magdalena.1. Magi. 1.3. Matrimonium. 36. Meretrix. 1. 2. Miſſio.8.Moyſes.3. Opus.2.3.4. Paulus.26. Piſcis.2.Plantæ. 2.Reſurrectio. 49.Satisfactio.2. Spiritus. 14. Status. 2. Traductio.2. Varo. Virginitas.5. Virtus.24.&c. Vſura. 230. 293. Vxor.19.

¶Auguſtus.Imago 43.Imperator.4.Theodoſius.1.Vſura.148. 202.214. ¶Auicebron.Corpus.30.

Auicēna Ens.36.For^{a}.103. Intellect^{u}.154.Sēſus.9. Vnitas. 4. ¶Auidus.Ieiunium.27.Infernus.3.

1 ¶Auis.Aues, quæ in communi nutriunt pullos, ſeruant ſocietatem, uſque ad completam nutritionem 4.d.33. q.1.artic.3. q.1.c./.3.3.c^{o} 122.Aer.1.2.Alienus, Animal.13.19.48.81. &c. Caradrion.Cignus.Coitus.7.Dies.24.Onocrotalus. Piſcis.1. Robur.Sirenæ.

2 Per auium garitus, & motus, & alias diſpoſitiones, poſſunt futura præcognoſci, non ſicut per cauſas futurorum euentuū, ſed ſicut per ſigna.22^{e} q.95.7 c.Augurium.1.

¶Aurea eſt premiū eſſentiale beatorū. 3.d.49.q.5.1.o./.Quo. 5.24 o.*Aureola.1.&c.23 Baptiſmus.229.

Quid. In eſi. 1 ¶Aureola eſt præmium accidentale beatorum de operibus perfectionis, ſecundum perfectam uictoriam.4.d.33.q.3.3.3^{m} /.d.49.q.5.ar.1.o./.ar.2. q.1.3^{m}.

2 Aureola præſupponit auream. Quol.5.24.o. * Angelus.621. Baptiſmus.229.

3 Aurea eſt præmium operum, reſpondēs charitati, ſed aureola, generi actus.4.d.49.q.5.1.c./.3^{m} /.Quol.5.24.o.

4 Aurea conſiſtit in gaudio de deo, aureola vero, in perfectione operum. Sed fructus in gaudio de diſpoſitione operantis, ſecundum gradum ſpiritualitatis, inquantum proficit ex ſemine verbi Dei.4.d.49. q.5.ar.2.q.1 c.

5 Aurea eſt ſimpliciter maior, quam aureola, ſed ratione ſtatus eſt econuerſo, quia non datur cuilibet, ſed tantum exiſtenti in ſtatu perfectionis.4.d.49.q.5.ar.2.q.1.2^{m}.

6 Aureola eſt triplex, ſcilicet martyrum doctorum, & uirginum ſecundum triplicem pugnam, uel ſecundum tres potentias animæ, vel ſecundum triplicem conformitatem ad Chriſtum. 4.diſtin.49.quæſt.5.ar.5.1.u./.2^{e}. Tim 2.lecti. 1.fi.H./.ca^{o}.4. lect.2.fi.K

7 Aureolæ habentur a diuerſis, ſecundum magis, & minus.4.d. 49.q.5.ar.5.q.3.o.

8 Aureola proprie eſt in mente, ſed ſecundum redundantiam, fulget decor in corpore, ſicut & ex aurea.4.d.49.q.5.ar.4. q. 3.o.Cicatrices.5.

9 Chriſtus nullam aureolam habuit, ſed tantum auream.4.diſt. 49.q 5.ar.4.q.1.o.

Martirium. 10 Aureola martyrum eſt ſimpliciter potior cæteris, uirginum diuturnior, confeſſorum uero periculoſior.22^{e}.q.152.5.b.1.c./ 4.d.49.q.5.ar.5.q.2.o.

11 Martyrio debetur aureola.4 d.33.q 3.3.3^{m}./.d.49.q.5. a.3.q. 2 o./.q 3.r:/.ar.5.q.1.o./.Ver.q.26.6.3^{m}.

12 Decor cicatricum in corporibus martyrum, non eſt aureola, quia non conuenit omnibus.4.d.49.q.5.ar.4.q.3.c.

13 Martyr ſola voluntate, non habebit aureolam.4.d. 49.q.5.ar. 3.q.2.3^{m}. Dolor.7.*Martirium.o.

14 Martyr tantum corpore, habebit aureolam participatiue, non autem ſecundum perfectam rationem, vt innocentes.4. d.49. q.5.ar.3.q.2.12^{m}.

15 Moriens in bello contra infideles, vel pro quacunque virtute infuſa, habebit aureolam.4 d.49.q.5.ar.3.q.2.11^{m}.

16 Moriens propter bonum commune, vel priuatum, non referendo ad Chriſtum, non habebit aureolam. 4.d.49.q.5.art.3. q.1.11^{m}.

Confeſſorū. 17 Aureola non debetur confeſſori. Verit.q.26.6.3^{m}.

Du^{m}.262^{m}. 18 Oppoſitum uidetur dicere.22^{e}.q.152.5.b./.c./.4 d.49.q.5.ar. 5.q.2.o.Reſpond.Dubio 262.

19 Aureola debetur doctoribus, & prædicatoribus, tantum docentibus ex officio, uel commiſſione.4.d 33.q.3.3.3^{m}./.d 49. q.5.ar.3.q.3.n./.ar.5.q.1.c./. Quol.5.24.o./. Opuſc.10.c^{o}. 4. Lectoratus.7.

Au

20 Scribentibus ſacram doctrinam, debetur aureola doctorum.4. d.49.q.5.ar.5.q.1.5^{m}.

21 Docens propter inanem gloriam ſemper vſque in finem, nō recuperat aureolam per pœnitentiam. Quol.5.24.o.

22 Aureola debetur virginitati ſoli, quæ eſt cum propoſito perſeuerandi cum voto, uel ſine eo.4.d.49.q.5.ar.3.q.1.o./. Quol. 5.24.2^{m}.Innocentia.2.Maria.3. *Præmium.8. Virg.

23 Virginitati debetur triplex præmium, ſcilicet aurea, ratione charitatis, aureola, ratione perfectionis, fructus autem, ratione ſpiritualitatis.4.d.49.q.5.ar.2.q.1.c./.1^{m}.

24 Aureola non conuenit virginitati in ſtatu innocentiæ, uel in lege naturæ, vel in lege Moyſi.4.d.49 q.5.ar.3.q.1.3^{m}.

25 Viduis non conuenit proprie aureola, quia nobilior eſt uictoria virginum, & maior pugna, propter deſiderium experiendi delectationem ex curioſitate, & æſtimatione maiori, & inexperentia laborum, licet ſit econuerſo, propter memoriam delectationis. Sed corona debetur uictoriæ, & non pugnæ. 4. d.49.q.5.ar.3.q.1.1^{m}.

¶Aureum. Altare.3.Lamina.

¶Auriga. Prudentia.74.

¶Auris ſubiecta rationi, dicitur humana, non ſubiecta uero rationi, eſt brutalis. Pſalmus.43.prin^{o}.E. *Baptiſmus.140.Exorciſmus.12.Inclinatio.5.Oculus.1.

¶Aurora parum durat, quando ſol eſt in ſignis velocis aſcenſionis.Iob.38. lect.1.fi.

* Dies.16.Maria.97.Miſſa.57.32.

1 ¶Aurum habet vim lætificandi.22^{e}.q.77.2.1^{m}./.Opuſc.34. *Argentum.1.Calix.Nicolaus.2.

2 Quando aurum liquefit, admiſcetur plumbo, ne aurum conſumatur, ſed tantum plumbum.2.d.30.q.2.1.c.prin^{o}. *Septentrio.Socrates.1.

¶Auſpicium.Augurium.o.

¶Auſter calefacit aerem, & denſat nubes, quia venit ab imo, ſed aquilo diſpergit.Iob.37.lect.2 prin^{o} H.Aquilo.Auſtrale, Plantæ. 3.Smittra.2.Ventus.1.2.3.5.

1 ¶Auſteritas eſt pars potentialis temperantiæ, ſcilicet uirtus refrenans loquacitatem.22^{e}.q.143.c./.q.168.4.3^{m} /. 3. d.33. q.3.ar.2.q.3.c./.1^{m}. Temperātia.9. *Abſcondere.3. Animus. 2. Antropoſpatos.Iniuſtitia.6. Ioannes.8. Modeſtia. 6.Sacrificium.14.

2 Auſteritas, ut uirtus, non excludit omnes delectationes, ſed tantum ſuperfluas, & innordinatas. Ideo uidetur pertinere ad amicitiam, ideſt ad affabilitatem, vel ad eutropeliam, ideſt ad iucunditatem.22^{e}.q.168.5.3^{m}. Quid.

* Temperantia.9.Vita.32,39.

3 Auſtera ſeueritate peccata proximi diiudicans, ac ſi ipſe eſſet iuſtus, eſt ſuperbus, in quantum, ſi aliquis peccata propria paruipendens, ſeipſum proximo præfert in corde ſuo. 22^{e}. q.33. 5.c./.Iob.40.lect.1.o.

¶Auſtrale.Planetæ.3.

¶Autenticum.Liber.5.9.10.11.12.13.Magiſter.

¶Auctor.Actor.1.2.Adoptio.16.Amor.135.Filiatio.27.Habitus.15.Hereſis.17.118.Miſſio.20.Natura.18. Pax.21. Phiton. 3.4.Scriptura.5.Senſus.38.41.45.Vſura.1.&c. 12.14.13. Dei.

1 Autoritas in patre, reſpectu filij in diuinis, nihil aliud eſt, quàm relatio principij. Potentia.quæſt.10.1. 9^{m} /.17^{m}./. 4. c.me^{u}.G.

2 In Chriſto eſt duplex auctoritas domini, reſpectu uniuerſæ creaturæ, ſcilicet iure creationis, ſecundum naturam diuinā, naturalis, & æterna, & quaſi ſecundaria ſecundum naturam humanam, quam per paſſionē meruit.4.d.48 q.1.1.3^{m}.Chriſtus.167. *Abſoluere.14.15.27.28.Actor.Adoptio.6.9.16.Angelus.559. Apoſtoli.10.Apud.1 Argumentum.67. Ariſtoteles.4 Athanaſius.2.Aug.2.Auctor.

3 Auctoritas dei præualet rationi humanæ, multo magis, quā autoritas philoſophi, rationi debili alicuius pueri. 1^{a}.q.1. 8. 2^{m}./. Phi.8.lect.3.prin^{o}. * Baptiſmus 5.109. 209. Bellum.5. Benedictio.2.Communicatio.3.Confeſſio.47.Conſuetudo 7. Datio. 1.22.34.Diſpenſatio.21.&c. Diſputatio.3. Doctor.45. Dominium.1.12 Eccleſiaſticus.2 Excōmunicatio.12.Exēplū. 3. Fides.22.Filiatio.27.Furtum.9 Habitus.13 Hereſis.14 17. 118.Officium. Indulgentia 2.6.Infidelis.3.Iohannes.18. Iudicium.24.41.&c.Iuriſdictio.Iuriſta.2. Iuſtitia.21. Legitimatio.1.Lex.159.160.Liber.2.Magiſter.Miſſio.2.14.20.Natura. 35. Occidere.4.Pater.4. Paulus.16. Peccatum.265, Pęna.65. Per.6.Præceptum.7.149.Prædicare.3.4.Prælatio.18.Proceſſio.51. Redemptio.4.Religio.91. Rex.5. Rixa.1.2.Sacramentum.57.Sanctus.7. Scolaris.Scriptura.8. &c.Sedere. 1. Senſus.38. 41.45.Simbolum. 10. Theloneus. Theo^{a}.11. 20.27. Vendere. 18. Vgo. Vicarius. Votum. 57. 68. &c. Vſura. 110. 178.216.244.273.285.293.227. Vtile.6. Vxor. 22. Chriſtus. 54.167.

¶Autunnus.Encenia.Vſura.191.Vſus.20.

¶Autun-

Au

¶Auus. Affinitas.15.&c.Aſſimilatio.18. Iſias.1. Auxiliatus. Lazarus.1.

1 ¶Auxilium maximum ad omnia,calor & ſpiritus ſunt animali.12^{a}.q.44.1.2^{m}. Adiuuari.

2 Homo non poteſt habere auxilia,& inſtrumenta determinata a natura,ſicut alia animalia,quia eſſet contra complexionē eius,& etiam infinitis indiget.1^{a}.q.76.5.4^{m} /.quæſt.91.3.2^{m}./.12/.quæſt.5.2 5 1^{m}./.3.d.33.q.1.ar.2.q.1.3^{m}./.cont.3.c^{o}.22 fi /.Verit.quæſt.22.7.c./.Quol.7.17.c./. Anima. 8.2^{m}./. Animal.66.Opuſc 20.Lib^{o} 4.c./.1^{a} Cor.12.lectio.2.me^{o}. F.Phyſ. 3.lect.5 fi.1.F./.

*Aduocatus.2.&c.Amicitia.39.40.Angelus.601.Auxiliatus. Benefacere.0.Caritas.82.Coact^{o}.10.Conſilio.5. Conſecra^{o}. 14.Cor.21.Crea^{a}.27.Expe^{o}.2.

3 Naturale cuilibet dolenti,vti quocumque auxilio,ad repellendum nocuum præſens, quod infert dolorem. 12^{a}.q.44.1.2^{m}. *Fiducia.1.Fortitudo.21.48.56.Gratia.12.13.25.62. &c. 174 &c.180.&c.187.Gratiarum actio.2.

Dei. 4 Quilibet homo indiget auxilio diuino,& humano.22^{a}.q.129. 6.1^{m}.*Indulgentia.21.Iuſtificatio 13.&c.Iuuare.

5 Deus,& quilibet auxilians tria facit, quia fauet, auxiliatur, & dirigit.Pſalmo.43.prin^{o}.H.

*Lex.74.97.Maledicere.4.

6 Deus ſemper dat auxilium tentatis,ſi reſiſtūt,& fit in eis magna charitas.3.d.31.q.1.3.c.

7 Auxilium dei duplex, ſcilicet miſericordiæ, quando liberat a peccatis, & iuſtitiæ, quando iuſtos adiuuat. Pſalmo.7. fi.c.

8 Auxilia ſupernaturaliter data rationali creaturæ, ſuper alijs creaturis,dicuntur dona gratuita.Opuſc.3.c^{o}.143 *Malum. 68.Mulier.1.Negotia.O 2 10.48.Ordo.69.Patrocinium.Pœna.65.Præſumptio.12.11.Scriptura.6.Spes.11.67.68. Suffragia.0.Superſtitio.4.Tentare.7.15.17.21.Viſio.15. Viura.160. 312.

¶Anima.Euchariſtia.90.Fermentum.1.Paſca.1.Sabbatum.4.

B

1 Babilon dicitur. Orbis, quia in ea erat monarchia. Vel propter multitudinem undique concurrentium. Iſa.13.me^{o}.B.

2 Horror ſolitudinis Babilonis,oſtenditur tripliciter ſcilicet ex fuga paſtorum,ex habitatione beſtiarum,& ex terrore monſtruorum. Iſa.13 fi.E.

3 Babylonia capta a Ciro, deſtructa eſt ab eo vſque ad ſolum. Opuſc.20.lib^{o}.3.prin^{o}.

1 ¶Baculus epiſcopi,ſignificat curam paſtoralem, colligens vagos per curuitatem in capite, ſuſtentans infirmos in ſtipite, pungere lentos per ſtimulum in pede.4.d.24.q.3.1.c.fi. Epiſcopus.14. *Inueſtiri.Poteſtas.10.

2 Baculus paſtoralis non portatur a papa,niſi in epiſcopatu Treuerenſi.4.d.24.q.1.8^{m}. *Scipio.

¶Baiulare.Fatum.10.

¶Balaam vere prophetauit,ex inſpiratione dei, licet eſſet propheta dæmonis.22^{a}.q.1.72.6.B./.1^{m}./.q.174.5.4^{m}./.1^{a}. Cor. 12.lect.1.me^{o}. F. Dæmoniaci. Loqui.7 Magi.2.

1 ¶Balbutiens. Loquela balbutientis pueri tollitur, quando venit ad perfectam ætatem, quantum ad id quod imperfectionis erat ipſo. Manet autem quicquid erat de perfectione, & ſubſtantia loquelę.3.d.31.q.2.ar.1.q.2.c.

2 Balbus erat apoſtolus. Ideo pſeudo apoſtoli deridebant eum. 2^{a}.Cor.11.me^{o}.E.

¶Baldeinus.Viura.214.

¶Balena,Cete.0.Leuiathan.

¶Baalin.Cete.1.

¶Balinus operatur per regem,& econuerſo,quia eſt dominus ſui actus.Non autem martellus operatur per fabrum.1^{a}.q.36 3.4^{m}./.q.110.1.c./.22^{a}.q.90.1.c./.1^{a}.q.63.5.1^{m}./.2^{m}.Po^{a}. q. 10.4.c.fi./.Vnio.5.5^{m}./.Agens.110.&c.Agere.29.&c. Angelus.233.Cooperari.2.Dominium.0.Form.36.37.38.58.Gerere.uices. Per.3.&c.

¶Balneum intrare, non licebat antiquitus filio cum patre, ne ſe inuicem viderent nudos.22^{a}.quæſt.154.9.c.

*Lauacrum.

¶Balſamum. Confirmatio.6.7.Vnctio.4.

¶Balthaſar.Prophetia.87.

¶Baltheum.Epiſcopus.13.

¶Banauſia eſt uitium contrarium paruificentiæ. Et dicitur a furno,quia quaſi ignis conſumit omnia.22^{a}. q.135. 2.0. Paruificentia.

Ioannis. ¶Baptiſmalis.Aqua.3.4.Baptiſmus. 244. Exorciſmus.4. Gratia.112.113.161.

¶BAPTISMVS Ioannis fuit conuenienter inſtitutus, quadruplici ratione,ſcilicet primo quia oportebat Chriſtum a Ioanne baptizari,vt conſecraret baptiſmum. Secundo vt Chriſtus per baptiſmum Ioannis manifeſtaretur. Tertio vt ſuo baptiſmo aſſueſaceret homines ad baptiſmum Chriſti. Quarto ut ad pœnitentiam homines inducens, præpararet ad digne ſuſcipiendum baptiſmum Chriſti. 3^{a}.quæſt.38.1. 0./. 4. d.2.q.2.4^{m}.

2 Baptiſmus Ioannis nominatur ab ipſo, triplici ratione, ſcilicet primo quia ipſe fuit ſui baptiſmi inſtitutor aliquo modo. Secundo,quia nihil in illo baptiſmo efficiebatur, quod Ioannes non faceret. Tertio quia ſibi ſoli erat datum illius baptiſmi miniſterium.3^{a}. quæſtio.38.2.1^{m}./ 4.diſtinct.2.q.2.ar. 1.q.3.1^{m}.

3 Baptiſmus Ioannis erat ſacramentum per ſe medium inter ſacramenta veteris legis, & nouæ.4 diſtinctio.2. quæſt.2. artic.1.q.1.0.

4 Immo non erat per ſe ſacramentum, ſed quaſi quoddam ſacramentale, diſponens ad baptiſmum Chriſti. Ideo aliqualiter pertinebat ad legem Chriſti, non autem ad legem Moyſi.3^{a}.q 38.1.1^{m}.Reſpondeo.Dubio 263.Circunciſio.1.&c.

*Columba.2.&c. Da^{m}.161^{m}.

5 Baptiſmus Ioannis fuit a deo,per autoritatem, & Ioanne per miniſterium.3^{a}.q.38.2.0./.4.diſtinct.2.quæſt.2. artic.1.quæſt. 3.0.

6 Baptiſmus Ioannis non fuit commendatus aliquo præcepto dei in ſacra ſcriptura, quia parum erat duraturus. 3^{a}.quæſt. 38.2.3^{m}.

*Confeſſio.21.Ieiunium.14.Ioannes.7.

7 Baptiſmus Ioannis erat præparatorius ad baptiſmum Chriſti. 3^{a}.q.38.1.3.0./.q.70.1.1^{m}./.4.d.2.q.2.artic.1. q. 1.0./.q.2. c./. q.3.2^{m}./ Io.lect.14.me^{o}.c./.c^{o}.3.lec.4.prin^{o}.B./.Matt.3.me^{o}. A.G.Ioannes.5.vel circunciſio.2.

8 Baptiſmus Ioannis erat quaſi proteſtatio, & profeſſio pœnitentiæ,quam imponebat baptizatis.3^{a}.q.38.3.1^{m}./. 4.diſt.2. q.2.2.1^{m}./.Ro.12.lect.4.fi.F.

9 Baptiſmus Ioannis dicitur baptiſmus pœnitentiæ quo ad alios qui per eum præparabantur ad pœnitentiam, non autem quo ad Chriſtum.4.d.2.q.2.ar.3.q.1.1^{m}.

10 Baptiſmus Ioannis non imprimebat caracterem. 3^{a}. quæſtio. 38.6.c. Caracter.

11 Nec in eo peccata remittebantur.3^{a}.q.68.6.1^{m}.

12 Baptiſmus Ioannis faciebat ſpem remiſsionis peccatorum nō quidem conferendo gratiam, ſed promittendo eam inquantum præfigurabat baptiſmum Chriſti, in quo datur.4.diſtin. 2.q.2.2.3^{m}./.quæſt.3.1^{m}./.artic.2.0./.artic.3.q.2.1^{m}./.Io. lectio.14.me^{o} c.

13 Baptiſmus Ioannis non conferebat gratiam,ſed tantum effectum hominis.3^{a}.q.38 2.c./ 1.0 /.6.c./.4. diſtinct.2. q.2.ar.1. q.1.c./.Io.lect.13.prin^{o}.A.fi./.lect.14. me^{o}.c.fi.

14 Forma baptiſmi Ioannis erat conueniens, ſcilicet in nomine Chriſti uenturi.4.d.2.q 2.ar.1. q.2.0.

15 Baptiſmus Ioannis quo ad materiam, magis conueniebat cū baptiſmo Chriſti,quam circunciſio,ſed econuerſo quo ad cauſam finalem.4.d.2.q.2.2 4^{m}.

16 Circunciſio quo ad neceſsitatem inſtituta erat ut remedium contra peccatum originale,ſed baptiſmus Ioannis,ut aſſueſfaceret ad baptiſmum Chriſti.3^{a}.quæſtio.70. 1.3^{m}./. 4.d.2.q. 2.ar.2.4^{m}.

17 Chriſtus inhibuit apoſtolis,gentibus euangelium prædicare, ante paſſionem, & reſurrectionem ſuam. Vnde multo minus conueniebat, per Ioannem gentiles ad baptiſmum admitti. 3^{a}.q.38.4.3^{m}.

18 Chriſtus antequam baptizaretur,ſolitus erat ſępe ire ad Ioānem.Io.lect. 14.fi.E.F.

19 Chriſtus uoluit baptizari baptiſmo Ioannis, a Ioanne, ſextuplici ratione,ſcilicet propter humilitatem implendam,ut baptiſmum Ioannis approbaret, ut aquas conſecraret,ſuæ carnis tactu,& ſic baptiſmum ſuum inſtitueret,ut oſtenderet nō intereſſe quis a quo baptizaretur,ad exemplum baptiſmi proponendum illis qui erant futuri filij Dei per fidem, & ut in baptiſmo miracula oſtendens euacuaret illorum errorem,qui Ioannem Chriſto maiorem credebant.3^{a}. q.38.1.c./.q.39.1. 2.0./.5.c.q.66.5.4^{m}./.q.67.7.1^{m}./.q.81.1.c. /. q.84.7.4^{m}./.4. d.2.q.2.ar.3.q.2.0./q. 3.ar.2.quæſt.1.c./.d.7. q.3.artic.2.q.1. c./.Maria.3.fi.B.C.Apoſtoli.26.27.

*Columba. 2. &c. Confeſſio. 21. Confirmatio. 15. Miſsio. 42.

20 Ioannes baptizatus fuit à Chriſto.3^{a}.q.38.6.3^{m}./ Mat.3.fi.B. E. *Sacramentum.22.&c.

21 Multi baptizati ſunt a Ioanne, præter Chriſtum,non autem omnes.3^{a}.quæſtio. 38.4.0./. diſtinct.2. quæſt.2.artic. 3.quæſtio.2.0.

22 Chriſtus non fuit primus, nec ultimus baptizatus a Ioanne

ne.3^{a}.q.39.3.4^{m}./.Io.3.lect.4.prin^{o}.B.

23 Chriſtus baptizatus fuit in Iordane, quia per ipſum fuit introitus in terram promiſſionis, & etiam ipſum diuiſit Helias. 3^{a}.q 39.4.o./.Matth.3.prin^{o}.a C.

24 Chriſtus baptizatus fuit tempore conuenienti.3^{a}. quæſt.39. 3.o./.4.diſt.4.quæſt.3.art.1.q.a.1^{m}./.d.44.L.prin^{o}./. Matt.3. ſi.B.prin^{o}.

25 Nullus leuauit Chriſtum de baptiſmo, quia non propter ſe, ſed propter alios baptizatus eſt.3^{a}.q.67.7.1^{m}.

26 Chriſto baptizato, aperti ſunt cœli quadruplici miſterio, ſcilicet ut oſtenderetur, quòd de cætero uirtus cœleſtis baptiſmū conſecraret, & quod per fidem baptiſmi inſpicimus cœleſtia, quæ ſenſum, & rationem humanam excedunt, & vt oſtenderetur, quod baptizatis patet uia ad cœlum, & vt detur intelligi, quod hoc ipſum quod poſt baptiſmum cœlum aperitur credentibus, eſt ex uirtute orationis.3^{a}.quæſt 39.5.o./.quęſt. 49.5.3^{m} /.3.d.10.ar.6.q.3.2^{m}./.d.22.q.3.1.4^{m}./. Opu.60.c^{o}. 7 Baptiſmus.154.

27 Chriſto baptizato, audita eſt vox patris, propter myſterium trinitatis.3^{a}.q.39.8.o./.q.45.4.o./.q.66.6.c. Vox.1.

28 Spiritusſanctus apparuit Chriſto baptizato, in ſpecie columbæ, quia datur omni baptizato ſine fictione.3^{a}.quæſt.39.6.o. Columba.2.

29 De baptiſmo Chriſti tractatur, Opuſc 60.c^{o}.7.

30 Baptizati baptiſmo Ioannis, baptizari tenebantur baptiſmo Chriſti.3^{a}.q.38.6.o./.q.66.9.2^{m}./. 4.diſt.2.q.2.4.o./././. L.ſi./. Matth.3.me^{o}.a G.

31 Ioannes non baptizauit pueros, nec gentiles.3^{a}.q.38.4.3^{m}./. 4.d.2.q.2.ar.3.q.3.o.

32 Baptiſmus Iohannis ceſſauit quo ad ſuum maximum poſſe, Chriſto baptizato. Sed totaliter ceſſauit Ioanne incarcerato, quia miniſterium eius, ſoli Ioanni erat commiſſum.4.d.2. q. 2.a.1.q.4.o.

33 Baptizato Chriſto, non ceſſauit baptiſmus Ioannis, ſed tantum eo decollato.3^{a}.quæſt.38.5.o./.quæſt.39. 3.4^{m}./. Io.3. lect.4. prin^{o}.B.
*Abſoluere.36 Euchariſtia. 84.85.161.

Diffinitio. Forma.

34 Diuerſę diffinitiones baptiſmi.3^{a}.q.66.1.o./ 4.d.3.1.o./.cōt. 4.c^{o}.59.

35 Forma baptiſmi eſt iſta, ſcilicet Ego te baptizo. In nomine patris, & filij & ſpiritusſancti. 3^{a}.q.60.8. B./.q.66.5.o./.q.84. 2.c./ 4.d.3.ar.2.q.2.o./.1^{a}. Cor.le.2.me^{o}. B.Hereſis.116.Sacramentum.32.&c.

36 Forma baptiſmi ſecundum græcos, eſt iſta, ſcilicet Baptizetur ſeruus Chriſti. N. In nomine patris, & filij & ſpiritus ſancti. 3^{a}.q.60.8.B./.66.5.1^{m}./.q.67.6.c./ 4.diſt. 3.ar.2.q.2.1^{m}./ 1^{a}. Cor.lect.2.me^{o}.A.

37 Per formam græcorum, perficitur verum ſacramentum baptiſmi. Et fit ad uitandum antiquorum errorem, qui virtutem attribuebant baptiſtis. 3^{a}.q.66.5.1^{m}.

38 Forma baptiſmi græcorum tripliciter differt a noſtra, quia non exprimunt perſonam miniſtri, baptizatus ponitur in nominatiuo, & verbum exprimitur in ſubiunctiuo uel optatiuo modo. 4.diſtinctio.3.artic.2.quæſt.2.1^{m}./. 1^{a}. Cor.lectio.2. me^{o}.A.

39 Forma baptiſmi, qua utuntur Latini, eſt melior, perfectior & magis conſona verbis euangelij, quàm forma qua vtuntur græci. 4.d.3.ar. 2 q. 2.1^{m}./.1^{a}.Cor.lect.2 me^{o} B.

40 Latinis non licet baptizare, in forma græcorum, quia grauiter peccarent. Et ſecundum aliquos, non eſſet baptiſmus. 4.d. 3.ar.2.q.2. 1^{m}.

41 In forma baptiſmi, dimittens verbum baptizo, nihil agit.3^{a}. q.66.5.2^{m}./.4.d 3.ar.2.q.2 c /.1^{m} / q.3.c.

42 Dicens, nos baptizamus, nihil agit, 3^{a}.q.66.5.4^{m}./.q.67.6.c./. 2^{m}./.4.d.3.ar.2.q.2.2^{m} /.d.6.q.2.ar 1.q.1.3^{m}.

43 Ego non eſt de neceſſitate formæ baptiſmi, ſed ponitur ad maiorem expreſſionem intentionis.3^{a}.q.66.5.1^{m}./.q.82.4.3^{m}./ 4.d 3.ar.2.q.2.1^{m}./.q.5.c.

44 Si dicatur, Ego baptizo vos, eſt baptiſmus. Sed peccatum eſt niſi neceſſitas cogat.3^{a}.q.66.5.4^{m}./.q.67.6.2^{m}./.4.diſt.3 arti. 2.quæſt.2.2^{m}.

45 Si dicatur, In nomine trinitatis, nihil agitur.3^{a}.q.66. 6.3^{m}./. 4 d.3.ar.1 q.2.4^{m}.

46 Si dicatur In nomine genitoris, vel proferantur alia nomina perſonarum non propria, nihil agitur.3^{a}.q 60.7. 2^{m}./. q.66.5. 7^{m}. 4.d.3.ar.2.q.2.5^{m}. Hæreſis.116.

Si dicatur. In nomine Chriſti, non eſt baptiſmus, niſi reuelet, ſicut apoſtolis ut nomē Chriſti gentibus honorabile redderet.3^{a}.q.66.6.1^{m}./.4.d.3.L.3^{m}./.ar.2.q.2.3^{m}./.1^{a}.C.le.2.ſi E.

48 Si in forma baptiſmi addatur, & beatæ Mariæ, quaſi ibi aliquid operetur nomen eius, nihil agitur. Si autem intendatur tantum, quod oratio eius proſit baptizato, ualet.3^{a}.quæſt.60. 8.c.ſi.

49 Si nominata tantum vna perſona trinitatis, baptizandus moriatur, creditur ſuppleri inuiſibile.3^{a}.q.68.2.o./.q.83 4.2^{m}./. d.3.ar.2.q.3.4^{m}.

50 Non dicitur ibi, in nominibus ſed in nomine. ideſt in inuocatione, per confeſſionem exteriorem.3^{a}.quæſt. 66.5.6^{m}./.4.d. 3.ar.2.q.1.9^{m}.

51 Si fiat interruptio verborum, non erit baptiſmus.4. diſtinctio. 3.artic.2.q.4.1^{m}.
Immo interrumpens formam ſacramentorum, perficit ſacramentum.4.d.3.art.2.q.2.3.4.o. Reſpondeo Du^{o}.264. Du^{m}. 264^{m}.

52 Si fiat tanta interruptio uerborum, vel interpoſitio, quòd intercipiat intentionem baptizantis, tunc non erit una forma, & utraque per ſe erit imperfecta, nec ſufficiet ad baptiſmum, ſicut ſi dicatur, In nomine patris, & interponat baptizans longam fabulam, & poſtea dicat, & filij, non erit baptiſmus.3^{a}.q. 60.8.o./.4.d.3.ar.2.q.4.1^{m}.

53 Si autem fiat ita parua interruptio, uel interpoſitio uerbi non corrumpentis formam, nec principalem ſententiam mutantis, vt ſi dicat baptizans. In nomine patris omnipotentis, aut interpoſitio ſilentij, aut interruptio tuſsis, uel alicuius huiuſmodi, quod intentionem baptizantis non diſcontinuet, erit cum unitate intentionis, unitas formæ. Conſtat enim, quod continuatio formæ, ex vocibus unitatem habere non poteſt, cum oratio ſit quantitas diſcreta.3^{a}.quæſt.60.8.o./.4. d.3.ar. 1.q.4.1^{m}.

54 Si dubitatur de aliquo, an ſit baptizatus, debet baptizari ſub hac forma. Si non es baptizatus, ego te baptizo.3^{a}.q.66 9.4^{m}./.q.68.7.2^{m}./.11.4^{m}./.4.d.6.q.1.ar. 1 q.1.3^{m}./.q.2. ar.1. q.1.c.

55 Immo iniuria fit baptiſmo, ſi baptizatus rebaptizetur.4.diſt. 6.quæſt.2.artic.1.quæſt.1.1.4^{m}./.Con.4.c^{o}.59.ſi. Reſpondeo Du^{m}.265^{m}. Dubium 265. Materia.

56 Aqua eſt materia baptiſmi. non autem oleum, ſanguis, vinum nec aliquod elementum.3^{a}.q 60.7.2^{m}./. q.66.3 o./ 5 7^{m}./.q. 67.3.c./.q.74.1.c./.6.2^{m}./.q.84.1.1^{m} /.q 66. 4 3^{m} / 2 c./. 4 d. 1.q.2 ar.3.q.3.1^{m}./.d.3.ar.3.q.1.o./.L./.d.5.q.2.ar.1.q.1 c./. q.3.c./ d.17.q.3.ar 4.q. 3.o./.Con.4.c^{o}.59./.Quol.1.10.c./ 10. 3.ſi.D.Flumen.1.Fons.1.

57 Aqua eſt materia baptiſmi remota. Sed ablutio eſt materia proxima, ideo proprie prædicatur de eo. Non autem aqua, niſi per cauſam.3^{a}.quæſt.66.1.o./.4.diſt.3. q.1.artic 1. q.1.2^{m} /. quæ.2.c./.1^{m}.*Exorciſmus.4.Flumen.1. Fons.1. Hereſis.116. Martyr.15.

58 Aqua in ſua natura eſt materia remota baptiſmi. Sed ut inſtitu^{a}, eſt materia diſpo^{a}. Sed ut ſub forma uerborum, eſt materia forma^{a}. 4.d.3. L ſi.

59 Aquam in qua fit baptiſmus oportet eſſe mundam ob reuerentiam, non autem de neceſſitate ſacramenti.4. d.5.q.2.art. 2.q.1.1^{m}.

60 Aqua quantumcumque alterata, uel miſta, per naturam, vel artem, poteſt eſſe materia baptiſmi, niſi ſoluatur ſpecies.3^{a}.q. 66.4 o./.4.d.3.ar.3.q.2.o /.Con.4.c^{o}.58. *Pluuia.2.

61 In aqua miſta cum chriſmate, poteſt fieri baptiſmus, quia non ſoluitur ſpecies aquæ.3^{a}.q 66.4 2^{m} /.Verit q.27 4 10^{m}.

62 Baptiſmus poteſt fieri in lixiuio, & brodio, & in aquis ſulfureis.3^{a}.q.66.4.2^{m}./.4^{m}./ 4.d.3 ar.3.q.2.5^{m}.

63 Baptiſmus poteſt fieri in qualibet aqua maris fluminis, vel paludis.3^{a}.q.66 3.4^{m}./.4.1^{m}./.4.d.3.ar 3.q.2.4^{m}./.q. 3.o.

64 Baptiſmo facto in mari illa tantum aqua conſecratur, quæ uenit ibi in uſum.3^{a}.q.74.2.2^{m}./.4.d.3.ar.3.q.3.2^{m}./. d.11.q.2. ar.1./.Quol.3.3^{m}.

65 Baptiſmus poteſt fieri ex aqua luti, non autem ex luto.3^{a}.q. 66.4.1^{m}./.4.d.3 ar.3.q 3.3^{m}.

66 Baptizati non ſunt filij aquæ, quia non aſsimilantur ei in ſpecie. Nec aqua eſt agens principale, ſed inſtrumentale.3.d.4. L.2^{m}.

67 Baptiſmus nō poteſt fieri in aquis artificialibus, ut alchimiæ uel roſatum.3^{a}.q.66.4 5^{m}./.4.d.3.ar.3.q.2.c./. 3^{m}./.q.31.q.2.ar. 4.q.3.3^{m}.

68 Chriſma non eſt de neceſsitate baptiſmi, ſed quodammodo perficit baptiſmum.3^{a} q.65.4.c, Verit.q.27.4.10^{m}.

69 In materia baptiſmi, Chriſma in modum crucis effunditur.4. d.7.q.1.ar.1.q.1.ar.1./.2.2.q 3 c.

70 In baptiſmo non aqua, ſed lotio, eſt ſacramentorum tantum, iuſtificatio eſt res tantum, ſed caracter utrumque.3^{a}.quæſt.66. 1.o./.4.diſtinct.3.ar.1.quæſt.1 1^{m} / 2^{m} /.3^{m} /.L./.diſtinct.4. quæſt.1.ar.4.q.2.1^{m}./.diſtinct.8.quæſt.1.artic.4. q.2.3^{m}./.d. 22.q 2 ar.1.q.1.c.

71 Si ſacerdos ſit in tali loco, quòd non poſsit habere aquam de fonte, uel riuo, uel aliunde fodiat terram, ſi poſsit inuenire. Et ſi non poterit habere, imploranda eſt bonorum omnium largitoris gratia. Si enim ſacerdos ſacit quod poteſt, & quod non poteſt committit Deo, tunc ipſe Deus inuiſibiliter ſup-

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plet defectum. Et ſic poteſt ſacramentum baptiſmi alicui deeſſe re, ſed non voto, ſicut cum aliquis baptizari deſiderat, & aliquo caſu præuenitur morte, antequam baptiſmum ſuſcipiat. Et talis ſine baptiſmo actuali, poteſt ſalutem conſequi propter deſiderium baptiſmi, quod procedit ex fide per dilectionem operantem, per quam Deus hominem interius ſanctificat, cuius potentia, ſacramentis uiſibilibus non alligatur. 3^{a}.q 68.2.7.9.0./.q.82.4.2^{m}./.4.d.3.ar.2.q 1.c./.q.3.4^{m}./.Opuſc.65.c^{a}.3.

Modus. 72 Baptiſmus poteſt fieri per aſperſionem, effuſionem, & immerſionem in aqua.3^{a}.q.66.7.n./.4 d 3.ar.4.q.1.0

73 Sufficit quod caput immergatur in baptiſmo 3^{a}. quæſtio.66. 7.3^{m}./ 4.diſtinctio.2.artic.4.quæſt.1.2^{m}./.3^{m}.Caput.6. *Confirmatio.47.

74 Trina immerſio, non eſt de neceſſitate, tamen debet fieri. 3^{a}. q.66.8.0./.4.d.3.ar.4 q.2.0 /.q.3.0./.di.23.quæſt.1.ar.1. q.2. c.Immerſio.

75 Si trina immerſio ſit intenta, non perficitur baptiſmus, niſi in tertia. Si autem una intendatur, perficitur in ea. 3^{a}.quæſtio. 66.8.3^{m}./.q.78.6.2^{m}./.4.diſt.3.art.4.q.3 3^{m}./.diſt.8. q.2.art. 4.q.1.3^{m}.
*Immerſio.Inſtructio Miſſa.26.Nomen.12.&c.

76 Sermo dirigitur ad non intelligentem, quia in baptiſmo, & in alijs, ſermo efficit quod ſignificat.3^{a}.quæſt.66.5.3^{m}./.4.diſt.3 ar.2.q.1.5^{m}.

77 Quæ pertinent ad ritum, & ſolennitatem baptiſmi, ſiunt ad deuotionem, & inſtructionem, & contra dæmones.3^{a}. quæſt. 66.10.c.

78 Solennitas, cæremoniæ, & ritus, non ſunt de neceſſitate baptiſmi, ſed ſiunt ad deuotionem, inſtructionem, & contra dæmones.3^{a}.q.66.10.0./.4.d.2.q.1.2.7^{m}./. diſtinct.6. q.2.art.1. q.3.0. *Pſalmus.10.

79 Baptiſmus, quo ad ſolennitatem, habet tempus determinatũ, ſcilicet ſabbatum ante paſcha, & ante pentecoſten, non autem quo ad ſubſtantiam eius, & neceſſitatem. 3^{a}. q 66.10.1^{m}./.4. d.9.q.2.ar 2 q.2.c.

80 Baptiſmus non debet iterari.3^{a}.q.40.3.2^{m}./ q.66.9.0./.q.67. 3.1^{m}./.4.3^{m}.5.6.c / q.71.2.3^{m}./.q.80.10.1^{m}./.q.82.8.c./.q.83. 3.1^{m}./.q.84.10.1^{m}./.5^{m}./.4.d.2.q.1.2.2^{m}./.d.4.q.2. ar.1.q.1. 2^{m}./.d 6.q.2.ar.1.q.1.0./.d.12.q.3.ar.1.q.1.2^{m}./.d.14.q 1.ar. 4.q.3.c./.Ʒ.4.c^{a}.59.fi./.70./.71./.72.princ°.G./.Io.3. lectio.1. me°.c.fi./ Eph.4.lect.2.me°.A./.He.6.le.1.me°.D./.fi.E. &c.

Neceſſitas. 81 Baptiſmus potius habet aliqua ſupplementa, quàm alia ſacramenta, quia magis eſt de neceſſitate.4.diſt.2.L./.d.4.q.3.ar. 3.q.1.2^{m}.

82 Baptiſmus eſt ſacramentum, maxime neceſſitatis.3^{a}.q.65. 3. 4^{m}./.q.67.1.3^{m}./.2.3^{m}.3.c./.3^{m}./.5.3^{m}./.q.68.1.2.0./.q.72.2. 4^{m}./ q.78.1.4^{m}./.q.82.1.3^{m}./.4.d.2.q.1.ar.4.q.2.c./.d.3.ar.2. q.1.4^{m}./.ar.3.q.1.c./ d.5 q.2.ar.1.q.1.c./.q.3.1^{m}./.d.7.q.1.ar. 2.q.3.1^{m}./.ar 3.q.2.1^{m}./.q.2.ar.2.q.1.2^{m}./.q.3.arti.1. q.1.c./. 3^{m}./.q.2.1^{m}./.ar.2.q.2.c./.d.8.q.1 arti.4.q.3.c /.d.9.ar.5.q.4. 3^{m}./.d.11.q.2.ar.2.q.1.2^{m}./.d.17.q.3.ar.3.q.1.2^{m}.
*Athanaſius.1.

83 Neceſſaria fuit inſtitutio baptiſmi, quia circunciſio ſanctificabat remouendo tantum, nec ita efficaciter ſicut baptiſmus.3^{a} q.70.4.c./.5^{m}./.4.d.1.q.2.ar.4.q.2.c./.d.3.ar.5.q.1.0./.Ʒ.4.c^{o}. 60./.Verit.q.28.2.12^{m}.

84 Singulari perſonæ baptiſmus quidem, ſimpliciter, & abſolute eſt neceſſarius ad ſalutem, pœnitentia autem, ſuppoſito peccato mortali poſt baptiſmum. Sacramentum autem ordinis, eſt neceſſarium eccleſiæ ad gubernaculum. Sed neceſſitate congruentię, confirmatio quodammodo perficit baptiſmũ, extrema unctio pœnitentiam, matrimonium vero eccleſiæ multitudinem, per propagationem conſeruat.3^{a}.q.65.4.c.

85 Forma baptiſmi, & vſus debitę materię, ſunt de neceſſitate huius ſacramenti, non autem benedictio aquæ, & alia huiuſmodi, ſed pertinent tantum ad ſolennitatem eius.3^{a}.quę.66.3.3. 5^{m}./.16.c./.q.67.3.2^{m}./.4.d.2.q.1.2.7^{m}.

86 Sanctificatio materiæ, non ponitur in diffinitione baptiſmi, niſi quæ ſit per formam eius, & eſt de neceſſitate eius, 4.d.3. q.1.ar.1.q.2.2^{m}.

87 Baptiſmus fuit inſtitutus quo ad materiam, in baptiſmo Chriſti Sed neceſſitas eius declarata eſt Ioannis tertio, uſus autẽ eius incæpit, quando miſit apoſtolos.3^{a}.quæſt.66.2.0./. q.73. 5.4^{m}./.4.diſt.3.artic.5.quæſt.2.0./.diſtinct.8. quæſtio.1.arti. 3.q.3.2^{m}.

88 Baptiſmus fuit in præcepto omnibus, ſtatim poſt paſſionem Chriſti, non autem ante.3^{a}.q 66.2.0./.4.diſtin.3.art.5.q.3.0. *Obedientia.34.

89 Omnes tenentur baptizari.3^{a}.q.68.1.0./.q.70.2.3^{m}./.4^{m}./.q. 84.5.c./ 4.d.4.q.3.art.3.0 2 q./.4^{m}./.diſtinct.6. quæſt.1.ar.1. q.1.c./.Ʒ.4 c^{a}.71. *Oratio.5.57.Pœnitentia.22.87.Sacramentum.46.Satisfactio.9.

90 Nullus poteſt ſaluari ſine baptiſmo in actu, uel in propoſito 12^{e}.q.113 3.2^{m}./.3^{a}.q.68.2.0./.q.72.6.2^{m}./.4. d.4.q.3.arti.3. q.2.c./.3^{m}./.d.17.q.3.ar.1.q.1 c./.1^{m}./.q.4.c./. Con.4.c^{o}.72. me^{o}.G./.Quol.6.40./.Io.6.lect.7.pem^{a}.6.B.

91 Baptizandis adultis, requiritur voluntas, non abſoluta, ſed ſufficit conditionata, per minas, & flagella, quo ad ſacramentum tantum.4.diſt.6.quæſt.1.art.2.quæſt.3.c./.diſt. 29.arti.3. q.1.1^{m}.

92 Actus interior, non eſt de neceſſitate baptiſmi. 4.d.6.I.ma^{a}./. d.16.q.1.ar.1.q.1.2^{m}./.d.34.4.1^{m}.

93 Intentio propria eſt neceſſaria, in baptizando, habente uſum rationis, in non habente autem, ſufficit intentio eccleſiæ. 3^{a}. q.68.7.0./.8.3^{m}./ 9.1^{m}./.12.c./.1^{m}./.q.69.1.2^{m}./.9.0./.q.71. 3.3^{m}./.4.d 4.q.2.arti.3.q.1.2^{m}./.q.3.c./.d.6.q.1.ar.2.q.3.0./. ar.3.q.1.3^{m}./.5^{m}./.d.27 q.1.ar.2.q.4.c.

94 Intentio eſt neceſſaria in baptizante.3^{a}.q.66.8.3^{m}./.4.d.6.q. 1.ar.2.q.1.0./.q 2.0.

95 In adultis requiritur remotio prohibentis, ſcilicet fictionis & diſpoſitio quaſi materialis, ſcilicet deuotio, & fides ipſius baptizandi.4.d.4.q.2.ar.3 q.2.2^{m}.

96 Baptiſmus eſt proteſtatio fidei.3^{a}. q.66.1.1^{m}./.q.78.3.6^{m}.

97 Baptiſmus dicitur ſacramentum fidei, quia fides eccleſiæ, & eius qui baptizatur, operatur ad efficaciam baptiſmi, & etiã baptizati profitentur fidem.12^{e}.q.102. 5.3^{m}./.3^{a}.q.39.5.c./. q.66.1.1^{m}./.3.c./.q.68.1.1^{m}./.4.3^{m}./. q.70.1.c./. 3^{m}./.2.c./. q.71.1.c./.3^{m}./.q.73.3.3^{m}./.q.78.3.6^{m}./.Quol.6.4.c.

98 Fides eſt neceſſaria in baptizandis adultis, quo ad gratiã, non autem quo ad characterem. 3^{a}. quæſtio.68.8.0./.quæſtio.71.3. 3^{m}./ 4 diſtin.6.q.1.ar.3.quæſt.1.0./.q.2.ar.2.q.3.c./.d.9.ar.2. q.2.2^{m}.

99 Spes vel fides baptizandi nihil facit ad ſacramentum, licet poſſit facere ad rem ſacramenti impediendam, vel promouendam.4.d. 2.q.2 4.c.

100 Oppoſitum uidetur dicere.4.d.4.q.2.ar.3.q.2.c./. 3^{m}. Reſp. ſicut Dubio 266.Cornelius.0. D^{m}.266^{m}.

101 Fides non eſt neceſſaria in baptizante. 3^{a}.q.64.9.0./.q.68.8. c./.3.d.6.q.1.ar.3.q 2.0./.q 3.0.

102 In habentibus uſum rationis baptizandis, requiritur contritio, ſiue deuotio, quo ad rem ſacramenti, ſed intentio, ſiue uoluntas quo ad ſacramentum.3^{a}.qu.68.7.2^{m}./. q.86.2.1^{m}./. 3.d.19.L.me°./.4.d.4.q.2.ar.3.q.2.2^{m}./. d.6.q.1.ar.2.q.2. c./. q.3.c./.q.2.ar.2.q.3.c./.Ro.11.lect.4.med°.D.

103 Caritas non requiritur in baptizandis, nec contritio ſed ſufficit attritio.4.d.6.q.1.ar.3.q.1.5^{m}.

104 Baptiſmus non requirit contritionem, quaſi concauſam, ad deletionem peccati actualis, ſed ad remouendum contrariam diſpoſitionem, ſcilicet fictionem.4.d.4.q.2.ar.1.q.1.1^{m}.d.6.q.1. ar.2 q.3.c./1^{m}./.3^{m}./.d.7.q.1.ar.2.q.1.c./.d.16.q.1.art.2. q.1. o./.d.18.q.1.ar.3.q.1.c.

105 Confeſsio non eſt de neceſſitate baptiſmi. 3^{a}.q.68.6.0./.3.di. 19.ar.3.q.2.1^{m}./ Con.4 c^{a}.59./.Ro.11.lect. 4.fi.E.&c.

106 Ad baptiſmum non requiritur manus impoſitio. 3^{a}.qu.84.4. c./.2^{m}.

107 Baptizati tenentur ad reſtitutionem male ablatorum. 3^{a}.q. 68.5.3^{m}.

Agens. 108 Baptiſmus conuenienter datus eſt immediate a deo.4. diſt.1. q.2.ar.1.q.2.2^{m}.

109 Prima cauſa, & auctoritas efficaciæ baptiſmi, eſt trinitas: ſed ſecundaria, & meritoria, eſt paſsio Chriſti. 3^{a}.q.66.5.c./. 5^{m}. 4.diſt.2.ar.2 q.1.8^{m} /.Quol.6 3.c./.Hæ.6.me^{a}.C. *Angelus. 480.&c.Apoſtoli.26.Athanaſius.1.

110 Cauſa baptiſmi duplex, ſcilicet principalis, dans virtutem ei, ideſt trinitas, & inſtrumentalis, ſcilicet miniſter.3^{a}.q.66.5.c./ 8.1^{m}./. q.67.4.3^{m}.

111 Sacerdos eſt proprius miniſter huius ſacramenti, non autem diacon, niſi in neceſsitate.3^{a}.q.67.1.2.0./.3.2^{m}./.2^{m}./.4.d.5. q.2.ar.1.q.2.0./.d.7.q.3.ar.1.q.3.c./.d.17.q.3.ar.3. q.2.c./.d. 24.q.2.2.1^{m}.

112 Baptiſmus ſolenniter celebratus, debet ſumi a presbytero curato, uel eius uice.3^{a}.q.67.4.2^{m}.

113 Sacerdos malus baptizans, peccat mortaliter, niſi in neceſsitate, & ſine ſolennitate.3^{a}.q.64.6.3^{m}./.4.diſtinct.5. quæſt.2.ar. 2. quæſt.4.0.

114 Oppoſitum uidetur dicere.22^{e}.q.39.3.4^{m}./.q.60.2.3^{m}.Reſp. ſicut Du^{a}.405. *Confirmatio.3. Du^{m}.2 67^{m}.

115 Miniſter malus, poteſt conferre baptiſmum tantæ gratiæ, & effectus, quantæ poteſt, & bonus.4.d.5.quæſt.2.artic.2.quæſt. 1.2.3.0.

116 Recipiens baptiſmum, uel alia ſacramenta a miniſtro malo non præciſo, non peccat, niſi communicet ei in peccato, ſcilicet inducendo eum ad miniſtrandum. 22^{e}.quæſt. 39.4.1^{m}./. 3^{a}.q.64.6.2^{m}./.4.diſt.5.q.2.artic.2.q.5 0./.d.6.q.1.articul. 3. q.2.3.0./.d.24.q.1.artı.3.q.5.3^{m}. *Euchariſtia.43. Fides. 59.

Fons.

Ba

Fons.1.Laurentius.1.Miſſa.26.Poteſtas.2.&c.

117 Omnis homo cuiuſcumque ſexus,vel cultus, poteſt baptiza-re in neceſſitate,ſi deſit miniſter aptior.22ª. q.39.4.1^{m}./. q.100.2.1^{m}./.3^{a}.q.67.3.4.5.o /.8.1^{m}./.q.82.1.3^{m}./.7.2^{m}./.4.di.5.q.2.ar.1.q.2.3.o./.d.5.q.1.ar.3.q.2.o./.q.2.ar.1.q.3.1^{m}./.d.7.q.3.ar.1.q.1.c./.d.13.q.1.ar.3.q 1.3^{m}./.d.18.q.1.ar.1.3.q.1.c./.d.19.q 1.ar.2.q.2.3^{m}./.d.20.ar.1.q.2.3^{m}./.d.23.q.1.ar.4.quæſt.1.2^{m}./.q.2.art.1.q.1.c./.diſt.24.quæſt.1.art.3.quæſt.5.5^{m}./.d.25.q.2.c./.quæſt.3.art.2.q.2.3^{m}./.d.42.q.1.artic.3.q.1.3^{m}./.quæſt.2.1.5^{m}./.Quol.11.7.3^{m}. *Prædicare.2. Sacramentum.62.&c.

118 Si laicus vel mulier,ſine neceſſitate baptizet,peccat,& coope rans ei,ſed non reiteratur.3^{a}.q.67.3.1^{m}./.4.3^{m}.

119 Si laicus,præſente clerico, uel non ſacerdos præſente ſacerdote,uel mulier præſente uiro baptizent,peccant.3^{a}.q.67.4.o./ diſtinctio.5.quæſtio.1.articul.1. quæſtio.2.c./. diſtinction.28.3.3^{m}.

120 Vnus poteſt ſimul plures baptizare,ſi ſit neceſſitas.3^{a}.quæſt.66.5.4^{m}./.q.67.6.2^{m}./.4.d.3.ar.2.q.2.2^{m}.

121 Plures non poſſunt eundem baptizare.3^{a}.q.66.5.4^{m}./. q.67.9.o./.4.d.3.ar.2.q.2.2^{m}./.d.6.q.2.ar.1.q.1.3^{m}.

122 Si unus eſt mancus,& alter mutus, non poſſunt baptizare. 3^{a}. quæſtio.66 5.4^{m}./.quæſtio.67.6.3^{m}./.4.diſtinct.6. quæſtio.2.ar.2.q.2.3^{m}.

123 Nullus poteſt ſe baptizare , tamen propter contritionem & deuotionem ſaluaretur.3^{a}.q 66.5.4^{m}./.q 68.2.o./.7.o /.q.82.4.2^{m}./.4.d.5.q.2.ar.1. q.3 2^{m}.

125 Intentio in baptizante non eſt cauſa efficiens baptiſmi , ſed tantum elicit actionem agentis.4.diſtinct.19.artic. 3.quæſtio.1.1^{m}.

126 Pueri ſunt baptizandi.22ª.q.113.3.1^{m}./.3^{a}.q.39.3. 1^{m}./.q.68.9.o./.4.d.4.q.3.ar.1.q.1.o./.d.9.ar.5.q.4.2^{m}./.d.18 q.1.ar.3.q.1.c./.d.25.q.2.artic.1.q.2.c./ Ma.q.4. 1.c.pen°./.Quol.4.10.c./.Quol.9.23.c.Hæreſis.139. Baptizādi.

127 Pueri baptizantur in fide militantis eccleſiæ , quæ ſi per impoſſibile deficeret,ſuppleret eccleſia triumphans. 3^{a}. q.68 9.o / 12.c./.1^{m}./.quæſt 69.6.3^{m}./.8.c./. q.71.1.2^{m}./ 3.3^{m}./. q.73.3.c./.4.d.6.q.1.ar.3.q.1.o./.q.2.c./.3^{m}./.q.2.art.2.q.3.c. *Athanaſius.1.Caput.6.Dæmon.94.119,Ebrietas.15.Aenerguminus.4.

128 Pueri infidelium,non ſunt baptizandi,inuitis parentibus.22ª q.10.12.o./.3^{a}.q.68. 10.o./.Quol.2.7.o /.Quo.3.11.c.*Eucharistia. 41.150.109. Fides.59. Hæreſis. 72.73.139. Inſtructio. Martyrium.19.

129 Baptiſmus debet differri in adultis , ad probationem, inſtructionem,& reuerentiam.non autem in pueris.3^{a}.quæſt.68.3 o./.4.d.4 q.3.art.1.q.2.o./.d.6.q.2.ar.1. q.2.1^{m}./.d.17.q 3.ar.1.q.4.c./.Ma.q.1.o.Inſtructio.

130 Vnus non poteſt pro alio baptizari. 1ª. Corint.15. lection. 4. pen°.E.
*Peccatum 254.400 422.Pœnitentia.22.87.
268ᵐ. Oppoſitum uidetur dicere.4.d.30.q.1.1.3^{m}.Reſp°.Du°.268.
*Satisfactio.15.16.Votum.12.
Si quis baptizet unum pro alio ex errore, erit baptizatus,quia caracter non cauſatur ex intentione baptizantis, ſed ex cultu 4.d.30.q.1.1.3^{m}.

131 Infidelitas aliorum , non nocet baptizandis , nec alia peccata, ſed tantum propria.3^{a}.q.68.9.2^{m}./.q.69.6.4^{m}./.4.d.6.q.1.ar.3.q.3.o.

132 Amentes, furioſi a natiuitate, & continue,ſunt baptizandi , non autem alij , niſi quando habentes vſum rationis,uolunt. 22ª.quæſt.113.1.2^{m} /.3^{a}.q.68.12.o./.4.diſtinct.4.q.3.articul.1.quæſt 3.o./.diſtinct.6.quæſt.1.artic.2.quæſtio.3.2^{m}./.diſtinc.18.quæſt.1.artic.3.q.1.c./.diſtinct.23.quæſtio.2.artic.2 quæſt.3.2^{m}./.diſtinct.25.quæſt. 2.artic. 1.quæſt.2.c./. d.34.4.1^{m}./.Ver.q.28.3.2^{m}.

133 Manens in propoſito peccandi, non debet baptizari.3^{a}.quæſ.68.4.o./.8.4^{m}.Peccatum.422.Baptiſmus.213.

134 Dormientes non ſunt baptizandi, niſi propter periculum , & niſi prius uoluerint.12ª.q.113.3.1^{m}./.3^{m}./.3.q.68.12.3^{m} /.4.diſtinct.4.quæſt.3.artic.1.q.3.3^{m}./.diſtinct.6.quæſt.2. artic.2.quæſt.3.2^{m}./.diſtinct.17.quæſt.1.artic.3.quæſt.2.3^{m}./.Verit.q.28.3.8^{m}.

135 De periculis baptizandorum Opuſc.65.c°.3.

136 Baptizatus ex metu , non rebaptizatur.4. diſtinct.d.quæſt.1.ar.2.q.3.c./.d.30.ar.3.q.1.1^{m}.

137 Baptizatur ex ludo,cum intentione baptiſmi, non rebaptizatur.4.d.6.L.me°.Athanaſius.1.

138 Baptizati ab hæreticis in forma eccleſiæ,non debent rebaptizari.3^{a}.q.66.9.3^{m}.

139 Baptizatus,uel confirmatus,uel ordinatus,ſi reſurgat,non rebaptizatur,nec reconfirmatur,nec reordinatur. Rom.7.lect.1.me°.I.

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140 Puer in utero matris,non eſt baptizandus.3^{a}.q.68.11.o./. 3. diſtinct.3.quæſt.1.artic.1.quæſt.3.1^{m}./ 4. diſtinct.1.q.2.artic.6.q.2.2^{m}./.d.6.quæſt.1.art.1. quæſt.1.o./.q.2.1^{m}./. d.23.q.2.ar.2.q.1.1^{m}./ 2^{m}.

141 Mater uiua non debet ſcindi,ut puer baptizetur.3^{a}. q 68.11.3^{m}./ 4 d.6.q.1.ar.1.q.1.4^{m}.

142 Apparente aliquo membro,ſi iminet periculum,debet baptizari puer,rebaptizandus,niſi ſit caput. 3^{a}. quæſtio 66 7.3^{m}./. quæſtio.68.11.4^{m}./. diſtinct.3.artic.4. quæſt.1.2^{m}./.d.6.q.1.ar.1.q.1.3^{m}.

143 Brutum non poteſt baptizari.3^{a}.quæſt.68.12.1^{m}./.4. diſtinc.9.ar.2 q.3.2^{m}.

144 Baptizatus debet leuari de fonte,ab aliquo docto in diuinis. 3^{a}.q.67.7.o. *Amor.128.Anadochus. Leuatio.

145 Leuantem baptizatum, non oportet eſſe doctum in diuinis , niſi imminente periculo.3^{a} q.67.8.1^{m}.

146 Leuans de fonte, tenetur baptizatum inſtruere de fide,ſi ſint inter infideles,vel niſi parentes ſuppleant.3^{a}.q.67.8.o./.q.71.1.3^{m}./.4.d.6.q.2 ar 2.q 3.3^{m}.
*Cognatio.4.&c.Inſtructio.

147 Leuans de baptiſmo,aſſumit ſibi officium nutricis,& pedagogi.3^{a}.q.67.7.o./ 8.c.

148 Sicut qui confert ſacramentum baptiſmi , & confirmationis gerit perſonam dei, ita & qui tenet in utroque,gerit perſonā matris eccleſiæ 4.diſtinct.42.quæſt.1.art.3.q.1.o.
*Matrimonium.116.

149 Leuans baptizatum debet eſſe tantum unus principalis , ſed poſſunt eſſe alij coadiutores.3^{a}.quæſt 67.8.3^{m}./.4. diſt.42.q.1.ar.3.q 2.2^{m}.

150 Non baptizatus,non poteſt aliquem leuare de fonte.3^{a}.quæſ.67.8.1^{m}./.4.diſtinct.12.quæſt.2.artic.2.q.1.2^{m} /. d.42.quæſt.1.ar.3 q.1.3^{m}.

151 Pater non debet leuare proprium filium de baptiſmo, niſi in neceſſitate.3^{a} q 67.8.2^{m}.

152 Leuatio non eſt de neceſſitate, ſed fit propter imbecillitatem animæ,& non corporis. 3^{a}.q.67.7.o / 8 1^{m}.

153 Baptiſmus eſt ianua omnium ſacramentorum, inquantum eſt cauſa,ſcilicet caracteris , & gratiæ.3^{a}.q.63.6.c./.q.68.6.c./.q.73.3.c / 4.d.3.art.1.q.3.c./.d.4.q.1. ar.4.q.3.o./.q.2.ar 2.q.5.c./.diſt.7.quæſt.1.artic.2.q.2.1^{m}./.diſt.24.quæſt.1.art.2.q.3.o./.3.4.c°.59. Effectus.
*Actus.24 Aqua.3.4.Bigamia.1.Caracter.24.&c.29.&c.Circuncißio.42.Cognatio.1 4 &c.

154 Per baptiſmum aperitur ianua paradiſi.3^{a}.q.39.5 o./ q.69.5.1^{m}./.7.o./.3.d.18.ar.6.q.3.2^{m}./.4 d.3.ar.1.q.3 4 o./.L.ſi./.d.4 q.1.ar.2.q.6.o./.q.3.ar.3.q.1.1^{m} /.q.2.c./.d 17.q.3.ar.1.q.1 1^{m}./.ar 5.q.3.1^{m}./.Con.4.c°.59./.72.me°.F./. Matth.3.ſi.B.H 26.33.40 47. Baptiſmus.26.

155 Introitus in regnum dei,non eſt niſi,per baptiſmum aquæ in re,uel in uoto,uel in figura.3^{a}.q.69.5 2^{m}./.4.d.3.ar.1 q 3.4.o./.1.4.q.3.art 3.q.1.1^{m}./.q.2.c./.d.17.q.3.ar.1 q 1.1^{m} /.3.4.c°.72.me° G / 30.3.lect 1.ſi D.ſi.

156 Principalis effectus baptiſmi,eſt ablutio interior , & non poteſtas,ideo non diffinitur per caracterem ſicut ordo, quia principaliter importat poteſtatem.4. diſtinct.24 quæſtio.1. art.1. quæſt 2.2^{m}.

157 Baptizatus aſcribitur ad duo, ſcilicet,ad cætum fidelium , & ad ſacramentorum participationem. 3^{a}. quæſt.63.6.c./.q.67.2.c./.q.70.1. c./ 4 d.3.art.1.q.3.4 o./.d.4 q.1.r./ d.16 q.1 ar.2.q 1.c./.d.18.q.2.ar.1.q 1.c /.d.24.q 1.ar.1.q. 2.3^{m}./.ar 2.q.1.o./.Con.4.c°.59./.72. *Damnatio.4. Decimæ.5.Dæmon.94.Euchariſtia.42.44.46.209.240.

158 Baptiſmus habet uim illuminatiuam,& fecundatiuam, ad bona opera.3^{a}.q.65.1.3^{m}./.q.67.1.2^{m}./.q.69.5.o./ 4 d.3.art.1.q 4.3^{m} /.ar 3 q.1.c./.2^{m}./.d 4.q.2 ar.2.q.3.4.o./. d.5.q.2.art.1.q 2.c./..^{m}./.d.8.q.1.art 1.q.1.1^{m}. *Exorciſmus .2.4.8. &c.13.Fecunditas.Fides.79.Gratia.6.Hæreſis.73 107. 114. Ieiunium.14.

159 Pueri ſaluantur per ſolum baptiſmum,ſine alijs ſacramentis, & aliquis moriens ſtatim poſt baptiſmum,ſtatim uolat ad cælum.3^{a}.quæſt.65.4.B./.quæſt:68.2.2^{m} / 4.d.4 q.2.artic.1.q 3 4^{m} /.Con.4.c°.59./.91.ſi./.Quol.6.4.o./.Matth.3.ſi.P.I:/.2ª.Cor.5.lect.2.me°.A.

160 Immo pueris baptizatis morientibus, deſunt merita propria, nec habent uſum liberi arbitrij. 12ª quæ.5.7 2^{m}.ſi /.q.113 3.1^{m}.Reſpondeo Dubio 269. *Incorporatio Innocentia.23.Iuſtificatio.50. 269ᵐ.

161 Pueris baptizatis, ſubuenit meritum Chriſti ad beatitudinē conſequendam,licet deſint eis merita propria, & vſum liberi arbitrij non habeant , eo quòd per baptiſmum ſunt Chriſti membra effecti.12ª.q.5.7.2^{m}.ſi / q 113 3.1^{m} /. 4.d.4.q.3.ar.3.1^{m} ſi.gratia.5d.

162 Circuncißioni ſuccedit baptiſmus , tanquam perfectum imperfecto

perfecto

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71 Nullus appetitus mouetur ad ſuum obiectum, niſi appreheńdatur ſub ratione boni uel mali, conuenientis, uel nociui. 12ª.q.9.1.2^m./.2.d.24.quæſt.3.1.2.c./.3.diſt.17. art.1.qu.2. 2^m./.Ver q.25.4.4^m.

Du^u.226^m. 72 Oppoſitum uidetur dicere.2.d.24.q.3.1.2.c./.3.d.17.ar.1.q.2.2^m.Reſpon.ſicut Du^u.1200.

73 Appetitus ſenſitiuus ut rectus a ratione, poteſt eſſe ſubiectū uirtutis & uitij 12ª.q.50.3.3^m./.quę 56.3.c./.4.0./.Anima.319.5.2^m./.2.d.24.q.3.2.3^m./.5.c./.d.41.q.2.2.1^m./.2^m./.3.d.33.q.1.artic.2.q.3.3^m./.q.2.art.4.q.2.c./.2^m./ Verit.q.25.5.8^m./.Ma.q.4.5.4^m./.q.7.6.1^m./.Virtut.q.1.3.4^m./.4.0./.5.c./.6.c./.4^m.

74 Actus appetitus ſenſitiui, ſemper eſt cum tranſmutatione corporis & maxime circa cor.1ª q.20.1.1^m./.12ª.q.10.3.c./.q.22.2.3^m./.Ver.q.25.3 c.fi.

75 Organum appetitus ſenſitiui, ſcilicet cor ſtatim diſponitur ſecundum modum operationis eius, quia eſt immediatum mouens, ideo cor in timore frigeſcit, & reſtringitur. Veri.qu.26.3 c.fi./.11^m Animal.37.

Dfia. 76 Appetitus ſenſitiuus & rationalis, ideſt uoluntas, ſunt duæ potentiæ.1ª.q.80.2.0./.Verit.q.22.4.0./.q.25.1.c./.Anima.3.lec.14.me^o.c.

77 Immo appetitus ſenſitiuus, eſt uoluntas in hominibus.3.diſ.17.ar.1.q.2.c.Reſpon.Dubio 227.

Du^m.227^m. 78 Appetitus ſenſitiuus eſt uoluntas participatiue, in hominibus.3 d.17.ar.1 q.2.c.

79 Appetitus ſenſitiuus, & intellectiuus, ideſt uoluntas, non diſferunt per differentias appetibilis inquantum appetibile, ſed per modos appetendi.Ver.q.22 4 4^m.

80 Oppoſitum uidetur dicere.1ª.q.59 4.0./.q.80. 2.c.1^m./.22ª.q.24.1.c./.Ver.q.25.1.c.Ma.q.8.3.c.Anima.3.lec.14. me^o.c.

Du^m.228^m. Reſpon.Dubio.228.

81 Nec differūt principaliter per uniuerſale, & particulare, ſed ſecundario.Ver.q.22.4.2^m.

82 Oppoſitum uidetur dicere.1ª.q.80.2.2^m./.12ª.q.13.3. c./.q.19 3 c./.q.29.6.c./.22ª q.24.1.c./.3.d.26 q.1.2.c./.Ver.q.25.

Du^m.229^m. 1.c./.6^m /.Ma.q.8.3.c.Reſpon.ſicut Du^o.766.

83 Nec differant per hoc, q ſequuntur diuerſas cognitiones.ſ. ſenſitiuam & intellectiuam.Ver.q.22. 4.c./.1^m./.2^m.

84 Oppoſitum uidetur dicere. 1ª.q. 80.2.c./.1^m./.22ª. q 24.1.c./.3. diſtinct.26.quæſtio.1.2.c./.Ver.quæſtio.25.1.c./.6^m. /.

Du^m.230^m. Ma.quæſt.8.3.c./.Anima.3.lec.14. me^o.c. Reſp. ſicut Du^o.228.766.

85 Sed differūt principaliter p determinationē ſuæ inclinationis ab alio vel a ſe. Veritas.quæſtio.22.4.c./.1^m./.2^m./.q.23.1 c./.q.25.3.c.

86 Actus appetitus ſenſitiui, ratione mutationis corporalis annexæ, dicuntur paſſiones, non autem actus uoluntatis. 1ª.qu.20.1.1^m. Paſſio.24.25.

Intellectu^s. 87 Appetitus ſenſitiuus & uoluntas, ſunt rationales participatiue.12ª.q.24 1.2^m./.q.56.6 2^m./.q.59.4.2^m./.q.61.2.c.fin./.2^m./.22ª.q.58.4.3^m./.3ª.q 18.2.c./.3.d.17.ar.1.q.2.c./.d.23 q.1.art.3.q.1.c./.d.27.q 2.3.5^m./.d.33 q.2.ar.4.q.3 4^m Anima.315.

88 Immo uoluntas eſt rationalis per eſſentiam.3.d.23.q.1.ar.3.q.1.c./.d.27.q.2.ar.3.1^m./.5^m /.Ver.q.22.5.c./. Virt. q.1.5.

Du^m.231. 12^m. Reſpon.ſicut Dubio 1199.

89 Appetitus ſenſitiuus.ſ.concupiſcibilis & iraſcibilis, dicitur mens, ratio, & rationalis participatiue, inquantum obediunt rationi. Virt.q.1.10.11^m.

90 Appetitus rationalis, non diuiditur per concupiſcibilem & iraſcibilem.1ª.q 59 4.0./.q.82.5.0./.3.d.17.ar.1.q.3.0./.d.26.q.1 2.2^m./.5.3^m /.q.2.2.1^m./.4.d.49.q.4.ar.5.q.1.c. fin./.Ver.q.25.3 0./.Ma.q.8.3.c./.Vir.q.1.4.c.prin^o./.q.4.2.c./.Anima.3.lec.14.me^o.c.Deſiderium.12. Deus.258. Dolor.1.6. Dominatio.1.Dominium.7.

91 Appetitus rationalis non fertur in particulare, niſi ſub ratione vniuerſalis.1ª.q 80.2 2^m.

92 Iudicium de particulari operabili, nunquam contrariatur appetitui.Ver.q.24 2.c.

93 Appetitus rationis, non ſequitur quamlibet apprehenſionē, ſed tantum apprehenſionem boni, nec ſenſitiuus, niſi præuenientis per æſtimationem tantum 2.d.24.q.2.1.2.c./.3.d.17.ar.1.q 2.2^m. Amor.241.

94 Oppoſitum uidetur dicere.12ª.qu.19.3.2^m./.3^m./.2.d.38.5.c./.d.40.2.0.Reſp.ſicut Du^o.1200.

Du^m.232^m. 95 Voluntas non accipit aliquid ab appetitu inferiori, ſicut intellectus a ſenſu, ſine cuius operatione præexiſtente, operatio intellectus eſſe non poteſt. Verit. q. 26.6.19^m. Abſtractio 25.

96 Appetitus creaturæ rationalis non eſt rectus, niſi per explicitum appetitum Dei, actu uel habitu.Ver.q.22.2.c.

• Actio.101.Ars.1.17.Cognitio.55.55.Forma.109.Hæreſis.8.Ignorantia.26. Prudentia.12.70. Rectitudo.4. Amor.371. Expectare.1.Gula.1. Abominatio.Actus.67.95.154. Ambitio.1.Amor.177.Animal.57.&c.Apprehenſio 3.Bonitas 96.168. Deſiderium.1.4. 11. Fiducia.7. Mos.1.&c. Motus 51.72. Addere.7.Amor.139.174 204.&c 223.Anima.130.275 Bonitas.61.&c.96.103 Cor.12 Delectatio 5.19.Expectare.1.Extaſis.Honeſtum.9.Intellectus.209.Ira.4.14. Primi 2.Timor.2.7.8.9.13.37.Triſtitia.6.Ver.9.Volunt.60.

1 ¶ APPLICATIO ad bonum, fit quadrupliciter, ſcilicet ſecundum formam, ſicut anima corpori. ſecundum ſitum, ſicut punctus lineę, ſecundum contactum ſicut corpus, & ſecundum operationem, ut ſpirituales ſubſtantiæ. 1.diſt.37. quæſt.3.1.c. Hæreſis. 130. Angelus 98.Actio.80. Agens.33. Ars.14.Euchariſtia.2. Experientia.3.Ignorantia.22. Studiū.2.Triſtitia.3.

2 Applicatio cauſati ad cauſam fit dupliciter, ſcilicet cum libertate cauſati, & ſine ea.2.d.23.q.1.1.c. Embrio 3.Generatio.90.Peccatum.219.

1 ¶ APPONERE ſacræ ſcripturæ dr̄ dupliciter.ſ.contrarium, & implicitum. Primum eſt erroneum, uel præſumptuoſum. Secundum eſt laudabile.1.Prolo.1.

2 In appoſitione, terminus appoſitus ſe habet ut forma, reſpectu termini cui apponitur.1.d.4.q.1.3 5^m.

¶ Appretiare. Campſoria. Humilitas.27. Vſura.191.

1 ¶ APPREHENSIO eſt cauſa delectationis dupliciter, ſcilicet ſecundum ſe, & ratione apprehenſi. 4.diſt.49.q.3.art.3.q.2.c.

2 Apprehenſio aliqua eſt cauſa timoris, & omnium operationum appetitus.22ª.q.7 1.c.

3 Nulla apprehenſio intellectiua, concernit aliquod tempus determinate, licet poſſit eſſe de quolibet tempore. Sed operatio appetitus intellectiui, poteſt aliquod tempus concernere.3.d.26.q.1.2 4^m. Abſtractio 9.

4 Reſpectus qui eſt tantum in apprehenſione rationis conferentis unum alteri, eſt relatio rationis tantum. 1ª. quæſt.28.1.c.

5 Apprehenſio ſenſitiua hominis, nata eſt immutari, ſicut a proprio motiuo dupliciter.ſ.externo, & interno. Et utroque uti poteſt Dæmon.1ª.q.117.3.3^m./.Ma.q.16.11.6^m. Effectus.

• Actus.179.Admiratio.6.Amor 49.129.241. 248 Angelus.392.Anima.198.236.294.307.Appetitus.4.&c.33. 44.&c.59.65.70 71.53 Beatitudo.13.18 Bonitas.101.105. 247. Cauſa.14. Comprehendere.4.Concupiſcentia 6. Concupiſcibilis.10. Delectatio.5.18.90. Deus.200.249. Dolor.1.&c.21.Ens.24.25 Fructus.14.Futurum.2.&c.Homo.36.Imperare.7.11 Intellectus.31.32.77.78.94 175.185.Ira.28.Iudicium.20.Lex.37.Menſura.24.Motu .51 36 39.Senſibile.3.Senſualitas.1.9.14.Senſus.13.&c. Simpliciter 5.Solertia.4.Timor 31.Tranſmutatio. Triſtitia. 6. Verecundia.15. Voluntas.10.27.30.43.46.49.Vti.23.

¶ Approbatio. Cognitio.8. Deus.251. Ignorantia.8. Iudicium.62.64 Maria 57.Prudentia.21.24. Regula.6. Sarabaitæ.Scire.5.Simonia 26.Triſtitia.8.9 &c. Vita.39.Votum.64.Vſura.223.237.

1 ¶ APPROPINQVARE. Quanto aliquid habet minus de potentialitate, tanto magis appropinquat Deo.12ª.q.12.2.1^m./.2.d.3.q.1.3.c./.Iob.4.lec.3.me^o.F.Similitudo.66.

2 Appropinquare dicitur Deus ad nos, vel recedere a nobis, inquantum percipimus influentiam eius uel ab eo deficimus.1ª.q.9.2.3^m.

3 Quanto aliqua ſunt ſini bono propinquiora, tanto ſunt meliora.22ª.q.82.6.c.prin^o. • Accedere.Charitas. 49. 59.132.137. Diſtantia.2.6. Immobile.2.Oratio. 44. Prope.6. Proportio.7

1 ¶ APPROPRIATIO eſt manifeſtatio diuinarum perſonarum per attributa eſſentialia.1ª.q.39.7.c./.1.diſt.31.q.1.2.c./.Ver.q.10.13.c. In cōi.

2 Appropriare nihil aliud eſt, quàm commune trahi ad proprium, non quod magis conueniat uni perſonæ, quam alij, ſed quia maiorem ſimilitudinem habet cum proprio unius perſonæ, quàm alterius.Ver.q.7.3.c. • Attributa.6.

3 Appropriatio in diuinis, poteſt fieri dupliciter, ſcilicet ex parte creaturarum, & ex parte Dei. Prima debet ſemper fieri per contrarium, ſecunda uero per ſimilitudinem ad proprium.1ª.q.39.7.c./.1^m./.8.c.me^o.D./.1.d.34.q.2.c.

4 Aliquid appropriatur diuinis perſonis dupliciter.ſ.eſſentialiter, & cauſaliter.2ª.Cor.fi.

5 Appropriatū ut ſic, eſt poſterius proprio, ſecundum modum intelligendi, ſed ut eſſentiale, eſt communius. 1ª.q.39.7.3^m./.1.d.31.q.1.2.3^m.

6 Non conuenit, idem ſecundum diuerſa, diuerſis perſonis appropriari.Ver.q.7.3.3^m.

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7 Attributa conuenienter appropriantur diuinis perſonis. 1ª. q.39.7.8.o./.1.d.31.q.1.2.o./.Ver.q.7.3.c.

8 Eſſentia nulli perſonæ appropriatur, nec operatio. 1ª. q.39. 8.c./.1.d.31.q.1.2.2^{m}./.3.d.4 q.1.ar.1 q.1.1^{m}.

9 Operationes ſi diuinæ, diuerſimode appropriantur perſonis diuinis, ſecundum diuerſa attributa.3.d.1.q.2.a.3^{m}./.d.4.q. 1.1.o. Veſtigium 4.

10 In qualibet operatione Dei, oſtenduntur appropriata trium perſonarum, ſcilicet potentia, ſapientia, & bonitas, 3.d.4.q. 1.ar.1.q.1.c.

In ſpũli. 11 Potentia appropriatur patri, ſapientia filio, bonitas uero ſpirituiſancto. 1ª.quæſt.39 7.8.c./.quæſtio.45.6.2^{m}./.quæſtio. 46.3.c./.22ª.quæſt.14.1.c./.1.diſt. 31.quæſtio.1.2.c./.d.34. quæſtio.1.o./.3.d.43.1.b.a /.c./.3.diſtinct 1.q.2.2.o./.diſ.4. q.1.1.o./.d.35.q.1.2.c./ 3^{m}./.Ver.q.7.3.c./.Ma.q.3.14.b.2./. Quolib. 1.15.fin./ Iſa. 11. medio. k. /. Math. 21.medio. H./.Roma.1.lect.1.fin.I./. cap°.11.lect.5.fin.E./.2ª.Cor.6. Anima.23.

12 Virtus appropriatur patri.1.d.14.I.fi.

13 Immo uirtus appropriatur filio 1ª.Cor.lec.3.fi.E.

14 Immo uirtus appropriatur ſpiritui ſancto, 1ª.q.39.8.c./.1.d. 34.q.1 o Reſp°. Dubio 233.

Du^{m}.233. 15 Virtus inquantum pertinet ad perfectionem potentiæ, appropriatur patri, ſicut etiam potentia, ſed filio, ut medio inter eſſentiam, & operationem, Spirituiſancto uero, ut facit bonum opus & operantem, & quo ad beneficium.1.diſt. 14.I.fi./.d.34.q.2 4^{m}./.Ver.q.7.3.3^{m}./.1ª. Cor. lect.3. fi.E. * Character.30.31.

16 Sapientia & cognitio appropriatur filio, amor uero & pax ſpiritui ſancto.Io.14.lec.7.prin°.Libertas velqui eſt.3.

17 Sapientia, uirtus, æqualitas, ſpecies, & pulchritudo, appropriantur filio.3.d.1 q.2.2.c.fi./.Pſal.49./.1ª.Cor.lec.3.fi.3u ſtificatio.43.infra.Sapientia.45.Donum.9.

18 Ars, & cætera ad intellectum pertinentia, appropriantur filio.Ve q.1.7 o.

19 Veritas in diuinis, appropriatur filio.1ª.q.39.8.c./.1.d.19.q. 5.1.c.fi /.Ver.q.1.7.c.vel Lex.66.

20 Similitudo appropriatur filio.1.diſtinct.31.quæſt.31.1.4^{m}. Quærit 3.

21 Eſſe in, ſicut in continente & ſaluante appropriatur ſpiritui ſancto, ſed ſicut in arte & ſimilitudine, appropriatur filio, 3. d.1.q.1.6.3^{m}. Sedere.5.

22 Memoria, ut principium intelligentiæ, appropriatur patri, filio autem ut potentia cognitiua. Veri.quæſtio.7.3.3^{m}, vel Vna.1.

23 Principium effectiuum, appropriatur patri, exemplare autē filio 1ª.q.46.3.c./ 2.d.1.q.6.c.1^{m}.

24 Aeternitas appropriatur patri, pulchritudo filio, uſus uero ſpiritui ſancto, ſecundum Hilarium.1ª.q.39.8.c./.3ª.qu.59. 2 2^{m}./.1.d.31.q.2.o./.3.d.1.q.2.2.c.

25 Vnitas appropriatur patri, imago, æqualitas, & uerbum filio, nexus uero ſpirituiſancto, ſecundum Auguſtinum.1ª. qu.37. 1.3^{m}./.q.39.8.c /.q.47.2.2^{m}./.3ª.q.58.2.3^{m}./.1.diſ.10.3.o./. d.31.q.3.o. Sedere 5.

26 Vnitas protunione, appropriatur ſpiritui ſancto, non autem abſolute.1.d.31.q 3.1.1^{m}.

27 Remiſſio peccatorum, appropriatur ſpiritui ſancto.Ma.qu.3. 14.c.fi.E.

28 Ex ipſo, appropriatur patri, per quem, filio, in quo, ſpiritui ſancto.1ª.q.39.8.c./.1.d.36.q.1.3.5^{m}./.Ro.11.lec.5.me°.k./. Eph.4.lec.2.fi.

29 Creatorem eſſe, appropriatur patri, per quem, filio, dominium uero & uiuificatio, ſpiritui ſancto.1ª q 45.6.2^{m}. * Adoptio 15.&c. Attributa.o. Principium.12 Templum.4. Character.30.31.Conceptio.17.19.Dos.2. Euchariſtia.111. Iudicium.41.Nexus.Vita.16.

1 ¶ APPROXIMATIO in ſpiritualibus, eſt dupliciter, ſcilicet ſecundum ſimilitudinem naturæ, & ſecundum affectũ, & utraque eſt Dei ad hominem, & econuerſo.4.d.17.q. 1.ar 2.q.2.c. * Accedere.12.Appropinquatio.o.

Du^{m}.234. 2 Oppoſitum uidetur dicere. 1ª. q.4.3.4^{m}. Reſpondeo ſicut Dubio 1116.

¶ Aprilis.Menſis.

¶ Aptitudo hominis ad uirtutes, & ſubiecti ad formā, eſt duplex.ſ.ſecundum potentiam paſſiuam tantum, reſpectu infuſarum, uel ſecundum actiuam & paſſiuam ſimul reſpectu acquiſitarũ 4.d.17.q.1.ar.2.q.2.c.princ°./.Vir.q.1. 8.9.c. * Anima.129.&c. Aſſimilatio.14. Baptiſmus.117.Capacitas o.Cæcitas.4.5.Claritas.16.Contemplatio.19.Datio.23.Deuotio.6.Dignitas.3. Docilitas.o Euchariſtia.190.Gratia.65 Habilitas.o. Honor.26.Ignorantia. 8. 10.33. Incorporalia. Ius.16.&c. Natura. Obligatio,1.6.&c.Prædicari.23.Priuatio.10.&c.Senſus.48.43. Solertia. o. Status. 6. Superbia.2. 15. Tempus.44. Verbum.63.Virtus.58.82. Vita.71. Viſura. 202.Viſus.6.

Ap

Quid. 1 APVD, ſignificat quatuor. ſ.ſubſiſtentiam in recto, auctoritatem in obliquo, diſtinctionem, & ſocialem coniunctionem Io.lec.1.me°.b.

2 Apud, ſignificat diſtinctionem, & coniunctionem extrinſecam. In, autem intrinſecam. Io.lec.1.fi.c.

¶ Apuleius.Dæmon 1.

¶ Apulia.Phyloſophus.1.

In ebi. 1 AQVA habet ſex proprietates, quia eſt diaphana, humida, frigida, generatiua, abundans ubiq;, & ſine pretio.3ª. q.66. 3.c./.q 69.2.2^{m}./.4.1^{m}./.4.d.3.ar.3.q.1.c.

2 Aqua eſt duplex.ſ.uiua, ideſt continuata ſuo principio cum fluxu, & mortua, ideſt ſtans.1ª.q.18.1.3^{m}.

3 Aqua triplex, ſcilicet aqua doctrinæ, gratiæ, & baptiſmalis munditiæ. Iſa.12.fi I.

4 Aqua quincuplex, ſcilicet aqua effuſæ lacrimæ, baptiſmalis munditiæ, ſpiritualis gratiæ, diuinæ ſapientiæ, & internæ lætitiæ. Iſa.42.fi.

5 Aquæ quadruplices a quibus Deus liberat ſanctos ſuos, ſcilicet ab aquis carnalis uoluptatis, terrenæ cupiditatis, diabolicæ aduerſitatis, & mundanæ poteſtatis. Iſa.43.me^{u}.E.

6 Aqua de ſe, ſicut & omne aliud ſimplex elementum, non uiuit, ſed cum aliis.4.diſt.8.q.1.ar.4.q.2.2^{m}./.1ª. Cor.11.lec. 4.me°.A.

7 Aqua non cooperit totam terram contra naturam, propter uiuentia ſuper eam, quam tamen totam circundat, ſicut aer totam aquam.1ª.q.69.1.2^{m}./.4^{m}./.2.d.14.5.3^{m}. /. Poª.q.4. 1.4^{m}./.20^{m}./ Pſal.23.prin^{u}.a./.Pſal.32. me^{u}. F./.Iob. 26. prin°./.c°.38.lect.2.fi.I. * Baptiſmus M.

8 Diuerſitas aquarum per loca & ſitus, eſt accidentalis.4.d.3. ar.3.q.3.c./.d 11.q.2.art.2.q.1.2^{m}./.art.3.q.1.1^{m}./. d.44.q. 3.ar.2.q.3.b.

9 Congregatio aquarum, conuenienter deſcribitur tertia die 1ª.q.69.1.o /.2.d.14.5.o.

Virtus. 10 Aquæ dicuntur potius congregari, & diuidi quàm creari, quia labiles & fluxæ ſunt. Sed aquæ quæ ſupra cælos ſunt, nō ſunt fluidæ ſecundum Baſilium.1ª.qu.68.2.b./ 2^{m}. fin. /.q. 69.1.1^{m}.

11 Aqua calida citius & fortius congelatur.22ª.q.35.6.a.2./.q. 37.1.2^{m}./ q.48.2.c./.q 87.2.c./.Vat.q.2.6.17^{m}.

12 In profundo maris, eſt aqua dulcis.2.d.14.5.5^{m}. * Conuerſio.12.Corpus 35.Delphinus.Doctrina.5.8.

13 Aqua ſeparatur a uino per iunctum decorticatum quo ad ſubſtantiam aqueam, non tamen eadem numero cum prima, quia tam prima facta eſt omnium.4.d.12.L.fi. * Elephas 4.Euchariſtia 14.20.55.&c.161.169 195.197.

14 Aquæ ſignificant tribulationes, quia impellunt irruendo, extinguunt ignem concupiſcentiæ non autem charitatis, & ſummergunt.1ª.Theſſ.prol.prin^{u}. * Fluxus.1.2 4 Generatio.15.36. Ieiunium.45.Ignis.16. Immunditia.8 Liberare 1.Limus.Luciditas.2.Materia.24. Mutus.36.Natura.122.5.Nix.Panis.1.Piſcis.1.4 Plumbum. Porſirio.Reptile.2.Sapor.18 Subdiaconus.1.Tactus.11 Terra.14. 15.Torcular.2.Totum.8.9 10.Venter.Chriſtus.112.113.

De latere Chriſti. 15 Vera aqua exiuit de latere Chriſti, in cruce. 3ª.q.66.4.3^{m}./. q.74.7.3^{m}./.4.d.3.ar 3.q 2.2^{m}.

Du^{m}.235. 16 Immo fuit humor flegmaticus, ut quidam dixerunt. 3ª.qu. 66.4.3^{m}.prin°.Reſp°.Dubio.235.

17 Aqua quæ fluxit de latere Chriſti, ſignificat populum redimendum, & reficiendum eius ſanguine, & uſum Euchariſtiæ.4.d 8.q.1.ar.2.q.2.3^{m}./.6^{m}.

Benedicta. 18 Aqua benedicta non eſt ſacramentum, ſed eſt quid ſacramentale.3ª.q.65.1.6^{m}./ 4 d 2.q.1.2.7^{m}.

19 Aqua benedicta non ordinatur directe ad remediū præſtandum, ſed contra Dæmones, & contra omne impedimentum ſacramentorum.3ª.q.65.1.6^{m}./.4.d.2.q.1.2.7^{m}.

20 Aqua benedicta datur contra impugnationem exteriorem Dæmonum, exorciſmus autem, contra interiorem.3ª.q.71.2. 3^{m}./.4.d 6.q.2.ar.3.q.1.3^{m}. Exorciſmus.7.10.22.

21 Aqua benedicta delet peccata uenialia.3ª.q.65.1.6^{m}./.8^{m}./. q.83.3.3^{m}./.q.87.3.c./.4.d.2 q.1.2.7^{m}./.d.16. quæſt.2.arti. 2.q.4.o.

22 Aqua benedicta poteſt iterari, non autem exorciſmus, pro quo ſumitur contra Dæmones.3ª.q.71.2.3^{m}.

23 Aquæ bñdictæ pōt fieri additio aquæ non benedictæ.& tota erit benedicta.3ª.q.77.8 3^{m}./.q.83.3.3^{m}./.q.87.3.o./.4. d.12.q.1.ar.1.q.6.2^{m}./.Ma.q.7.12.u.Euchariſtia.102.103. * Acolitus.2.Admiſtio.Aer.4 6.10. Amor.58.154. Animal. 11.13.19.Baptiſmus.72.86.176.192.194.Calor.5.

¶ Aquatu.Euchariſtia.55.104.

Diuiſio. 24 Aqua licet continuè per calorem ſolis euaporet, ſemper tamen in eadem quantitate conſeruatur. Pſal.32.m°. ſ.prin°.

25 Aqua triplex, ſcilicet voluptatis, falſæ doctrinæ, & tribulationis. Pſal.31.me°.B.

¶ Aquaticum Animal.22.Cete.2.Piſcis.0.

¶ Aqueum Calor.12.Odor.2.Pluuia.2.

Figura. 1 ¶ A Q V I L A haber ſeptem proprietates: quibus ſignificat ſanctos, qui comparantur aquilis ſepteмpliciter, ſcilicet propter volatus altitudinem, in quo notatur eminentia contemplationis: propter odoris ſubtilitatem, in quo notatur feruor dilectionis: propter loci ſublimitatem, in quo notatur ſtudiũ cæleſtis conuerſationis: propter motus uelocitatẽ, in quo notatur promptitudo bonæ operationis: propter diurnam renouationem, in quo notatur ſtudium internæ emendationis & profectos: propter membrorum pulchritudinem, in quo notatur decor uirtutum: propter filiorũ ſolitudinem, in quo notatur ſolicitudo ſanctorum. Iob.39.ſi. Iſa.40. ſi. C. Auſter. Sinderesis 2.1 Siniſtra.2.

2 Aquila ſignificat ſuperbiam. 12ª.q.102 6.1^m^.me°.G.

¶ Aquilo flam facit generare mares: auſter uerò fœminas. 1ª. q.92.1 1^m^ / q.99.2.2^m^./.2 d.20.q 2.1.2^m^.

¶ Ara ſine aſpiratione, ſignificat altare, cum ea autem, ſtabulum porcorum, Opuſc.39.c°.6.

¶ Arabes ſunt de genere Iſmaelis, filij Abrahæ. Iſa.21.ſi.k.

Quid. 1 ¶ A R A N E A eſt animal calidum, non pingue: tãtum emittens de filis, quod moritur. Et ſignificat animam deuotam: uel malam. Pſalmus 38.ſi g.

Effectus. 2 Aranea facit telam a natura: & non ab arte. 2.d.25.1.7^m^./.3. 2æ° 82.prin°./. Virt.q.1.6.c.prin°./. Opuſ.35./. Phy.2.lect. 15.ſi.d.

¶ Arare. Bos. Prædicator.1.

¶ Aratus. Paulus.20.

¶ Arbiter. Compromiſſum. Iudicium.36.

¶ Arbitrarior. Appellare.3.

¶ Arbitrium. Abſoluere.13.34 Angelus.487. Appellare.3. Benedictus 7. Clauis.7. Cõfeſſio.19. Iudex.8 Lex.50.56. Libertas.7 Liberum.0. Præſumptio.14 Prophetia.41. Rectitudo. 14.20. Sacerdos.34. Vſura.308.

Figura. 1 ¶ A R B O R ſignificat iuſtum tripliciter. ſ. quia plãtatur, fructificat, & conſeruatur. Pſal.1.prin°.b.

° Anima V

2 Aliter habetur ipſeri ruſtificationis arboris, cũ uireſcit frondibus: & aliter cum iam primordia fructus incipiunt apparere. 12ª.q.69.2.c.

° Carbo. Cete.4. Eua.3. Fides.59. Fructus.6.9.18.

In lege. 3 In arboribus & in herbis nihil erat immundum ſecundum legem, ſicut in omni genere animalium. 12ª.qu.102.6.2^m^./. Ro.14.lect 1.prin°.G. ° Radix, 1. Verit.27. Vſura. 168.204. Chriſtus.215.

¶ Arcere Angelus.252.577.588. Aqua.11.20. Cohibitio Euchariſtia.193.216.217.218.219. Excommunicatio.10. Poteſtas.17. Scriptura.1.

Figura. 1 ¶ A R C A Noe, ſignificat eccleſiam. 1ª. Theſ. prolog.prio°. ° Cauſa.110. Cornus.2.

2 Arca teſtamenti, ſignificat ſecreta fidei: quæ permittuntur uideri a maioribus tantum 12ª q.102.4.6^m^./.4.d.9.ar.3.q.6. 3^m^. Oza. ° Gazophilatium.1. Pſalmus.2. Chriſtus.197.

Diſpoſitio arcæ teſtamenti interius & exterius: & expoſitio literalis & figuralis omnium pertinentium ad eam. 12ª.qu. 102.4 6^m^.

4 Si Arca eſſet quoddam indiuiduum naturale, ipſa tota non haberet niſi unum eſſe: quælibet tamen partium eius ab arca ſeparata, proprium eſſe haberet. Quol.9.3.c.ſi.

¶ Archangeli ſunt medius ordo inter angelos & principat°. 1ª.q.108.5.4^m^./.2.d.11.q.1.2.3^m^./.3.3.c^u^.80.ſi.F./. Opuſc. 3.c°.126.ſi. ° Angelus.577.578.583. Annunciatio.4. Gabriel. 2. Officium.2. Principatus.10.

¶ Archelaus. Ariſtoteles.1. Socrates.3.

¶ Archidiaconus eſt quaſi princeps miniſterij: ideo omnia pertinentia ad hoc, dat ordinandis.4.d.25.q.1.1.2^m^. Character.42. Perfectio.56. Religio.51.104.

¶ Archiepiſcopus, non eſt maior epiſcopo: niſi in caſibus determinatis a iure.2.d.44. Lec.c./.2^m^. Epiſcopus.15. ° Pallium 0. Suffraganeus.

¶ Archipresbyter. Perfectio.56. Religio.51.104.

¶ Archita. Plato.3.

¶ Architector eſt principalis artifex, præcipiens induci formam: & præparari materiam. 1ª.q.18.3.c./.2.d.10.3.1^m^./.3. d 33.q 2 ar.1.q.1.c./ contra.prin°./. Opuſ.20.Li^u^.4.c°.23./. Iſa.3.prin°.F./. Etht.lect 1.ſi.F.lec.2.me°.d./. Meta.lec.1.ſi. F./.Li^u^ 5.lec.1.ſi.H./ Phy.2 lect. 4.me°. e. ° Prædicator.1. Iuſtitia.63. Scientia.150.155.

¶ Archiclinus ſecundũ Auguſtinum, eſt princeps id eſt primus inter conuiuas. Vel ſecundum Chriſoſtomum, eſt ordinator conuiuij. Io.2.

Figura. 1 ¶ A R C V S in nubibus ſignificat ſacram ſcripturam. Pſal. 7.ſin.g.

2 Arcus ſignificat perſequutionẽ doloſam, a longinquo enim percutit trahens cum eo, & non uidetur. Pſalm.36. me°.I. Fornicatio.1. Iris.0.

Arcus ſignificat Dei prouidentiam, & diuinam uindictam. Pſal.7.ſi.g./. Pſal.43.prin°.c. ° Iris.0.

¶ Arcturus eſt quædam in cœlo conſtellatio, ſcilicet Vrſa maior, ſeptem ſtellas claras habens, nobis nunquam occidentes, propter poli eleuationem, ſuper noſtrum Orizontẽ. Iob. 9.lect.2.medio.D./.c°.37.lectio 1.medio. F./.c°.38. lect.2. me°.ſi.H.

¶ Ardere in inferno, dicitur propria uoluntate: quia meretur ardere. Quol.2.13.3^m^.

° Aduentus.6.

Adulterium.5.6. Amor.190.193. Ardor. Dulcedo.8. Gula.8. Ieiunium.47. Nomen.37.

¶ Ardor. Tres ſunt differentiæ ardoris, ſecundum tres differentias ignis, ſcilicet ardor carbonis, flammæ, & lucis. Opuſ. 62.c°.46.0. Amor.189.

° Ardere. Barbarus.2. Flama.

1 ¶ A R D V V M; id eſt illa in quibus homo nullum impedimentum timet, quaſi iam non reputatur arduũ. 12ª.q.40.8. 3^m^ ſi./.q.67.4.3^m^.

2 Extimatio ardui excitat attentionẽ. 12ª.q.4.8.c.

¶ ° Arduum. Amor.179.224. Appetitus.31. Concupiſcibilis.1. Continentia.1. Fortitudo.5.60. Meritum.70. Miraculum.5. Paſſio.64. Prohibitio.3. Securitas.4. Spes.12.47.58. 64 66.67. Timor.36.47. Tarpitudo.1.

¶ Arena. Argentum.2.

Vnde 1 ¶ A R G E N T V M ut plurimum generatur in uenis terræ, uel lapidum: aurum uerò, inter arenas. Iob.28.princ°. ° Alchimia 0. Calix.1. Verbum.71. Vſura.297.

2 Per argentum ſignificatur doctrina ſacra. Iſa.1.ſi.e.A.

¶ Argumentatio. Adam.27. Ratio.4.9.45.

Quid. ¶ A R G V M E N T V M dicitur quadrupliciter, ſ. proceſſus rationis, medium, prologus breuis, & lumen mentis.3.diſtin. 23.q.2.1.4^m^./. Verit.q.14.2.9^m^.

° Allegatio. Fides.49.&c.125.&c.135.&c.

Diuiſio. 2 Argumentum dicitur dupliciter. ſ. ratio rei dubiæ, & ſignũ euidens ſenſibile. 3ª q.55.5.c.

3 Argumentum a maiori ſumitur tantum negatiue, ſed a minori, affirmatiue tantum. Virtus.q.2.9.arti.6./.6^m^./.1ª. Cor. 15.lect.3.prin°.I.

4 Arguens ad ueritatem, procedit ex ueris, ſed ad poſitionẽ, procedit ex datis, ut Ariſtoteles ſæpe facit. Anima. lec.6.m°. a.ſi. ° Incipere.1. Mundus.21. Potentia.28. Proportio.11. 12. Ratio.2.8.45 Reſurrectio.47.

5 Oratio firmat argumentum, primo a ſubſtantia actus, ſecundo a circunſtantijs. 12ª q.7.2.1^m^.

6 Argumentum ex ſolo literali ſenſu, ſumitur ſacræ ſcripturæ 1ª.q.1 10.1^m^./.1.Prol.5.c.ſi./.d.18.1 1^m^./.3.d.21.L.ſi./. Ver. q.12.12.8^m^./. Ma.q.13.4.18^m^./.qu.16.8.15^m^./. Quol.7.14. 4^m^./. Trin.7.5^m^.

7 Argumentum ab auctoritate Dei, eſt firmiſſimum, ſed ab auctoritate humana, eſt debiliſſimum. 1ª.q.1.8.2^m^./. Phyſi.8. lec.3.prin°. Theologia.11. ° Scientia.74.117. Scriptura.19. Simpliciter.16. Viſura.257.

¶ Aridum. Membrum.3.12.

¶ Aries. Animal.80.81.83. Hircus.

1 A R I T M E T R I A eſt principalis pars mathematicæ, ſecundaria Geometria, conſequenter autem perſpectiua aſtrologia, & muſica. Meta.4.lec.2.ſi. ° Medium.1.28. Scientia.22. 23.24.25.146.

2 Ariſmetria eſt ſcientia, cuius ſubiectũ eſt numerus, qui eſt ſpecies quãtitatis.1.d.24.q.1.1.2^m^ /.3.c.ſi./. Po^a^.q.9.5.8^m^./. Quo.10.1.c.ſi./. Meta.lec.16.me°.d./. Li°.4.lec.2.ſi.c./. Li°. 12.lec.9.ſi.d E./. Poſter.lec.15.prin°.e.

3 Ariſmetria, & Geometria, procedunt ex principiis notis, lumine naturali intellectus.1ª.q.1.2.c.

¶ Ariſtocratia. Princeps.5 6.

1 A R I S T O T E L E S fuit diſcipulus Platonis, qui Socratis, qui Archelai, qui Anaxagoræ diſcipuli fuerunt. Met.lec.10. prin°.B./. Lect.12.ſi./.lec.14.prin°.G.

2 Ariſtoteles inſtituit ſectam, peripatheticorum, quorum princeps ipſe fuit. 12ª.q.59.2.c./.22ª.q.123.10.c.

3 Ariſtoteles non plene retulit opiniones aliorum, præcipue Socratis & Platonis. Opuſc.20.Li°.4.cap^u^.4./. Meta.3.lec. 11.principio.c./. Phy.1.ſin.c./. Ce.lect.22.medio.f./. Lect. 23.me^u^.b./. Lect.ſin.prin^u^.A./.me°.e./.L.3 lectio.2.ſin.b./. Anima.lect.8.prin°.

4 Auctoritates Ariſtotelis, quæ in exemplis aliorum inductis ſumuntur, nihil ualent, quia ipſemet teſtatur, q; in eis non quærit ſubiectum, ſed modum. Vnde inducit ea non ad aſſerendum, ſed quia erant ſuo tempore apud quoſdam probabilia. 2. d. 13. 3. 3^{m}. fi.

5 Ariſtoteles incæpit, & proceſſit a facilioribus, & ſenſibilibus ad ſeparata, ſed Plato, & Pithagoras, econuerſo. Meta. 3. lect. 1. fin.

6 Præclara ingenia Ariſtotelis, Auerrois, & Alexādri patiebātur magnam anguſtiam, de beatitudine, a qua nos liberamur per fidem. contra. 3. c^{o}. 48. fi. * Agens. 69. Argumentum. 4.

7 Ariſtoteles poſuit rationes omnium rerum in Deo, in quo dixit idem eſſe intelligens, & intellectum, & poſuit mūdum coæternum ei. Io. lect. 1. fi. E. Beatitudo. 28. *Bellatores. 2. Cęlum. 134. Conceptio. 2. Delectatio. 3. Dionyſius. 5.

8 Immo Ariſtoteles non intendit demonſtrare æternitatem mundi, ſed diſputatiue tantum procedere. 1^{a}. q. 46. 1. c. /. 2. d. 8. q. 1. 5. c. /. Potentia. q. 3. 17. c. fi. /. Cæ. 1. lect. 1. prin^{o}. A. fi. Reſpondeo, ſicut Du^{o}. 912. Du^{m}. 236.

9 Ariſtoteles iam decrepitus, iacens in lecto, liberat patriā ſuā ab hoſtibus. Opuſ. 20. Li^{o}. 4. c^{o}. 11. fi.

10 Ariſtoteles conſuetudo fuit, ante manifeſtationem ueritatis, aliorum communibus opinionibus uti. Cæ. lec. 7. me^{o}. B. fin. * Aequinoctialis. 1. Ethica. Euſtratius. 1. Exemplum. 3. Fides. 5. Firmamentum. Forma. 103. Humilitas. 4. In. 6. 14. Luminare. 4. Materia. 40 Miles. 10. Miſericordia. 3. Modeſtia. 7. Mūdus. 27. 28 30. Nemeſis. 1. Pithagoras. 2. Po^{a}. 30. 31. Prouidentia. 34. Scientia. 8. Seneca. Solertia. 2. 5. Statua. 2. Stella. 4. Triſtitia. 8. Venus. 3. Virtus. 225.

¶ Arma corporalia, & ſpiritualia ſunt triplicia, ſcilicet tegētia, impugnantia, & protegentia. Eph. 6. lect. 4. prin^{o}. I. in Tētare. 21.

¶ Armonia. Anima. 69. Muſica. 0. Organum. 0. Peccatum. 203

Figura. ¶ Armus dexter, & pectuſculum hoſtiæ in lege ueteri, erant ſacerdotis, contra diuinationem, & quia ſapientia cordis, & fortitudo ſunt ei neceſſaria. 12^{a}. q. 102. 3 8^{m}. fi.

¶ Aroniata. Sabbathum. 7. Sacrificium. 34.

Quid. 1 ¶ ARRHA. Pignus eſt, aliud ab ipſa re, pro qua datur, & ideo redditur. Non autem arra, quia datur de pretio. Eph. lect. 5. fi. D.

2 Spiritus ſanctus dicitur pignus, ſed magis propriè arrha, quia ſpūs ſanctus dr̄ arrha, per reſpectum ad ea dona, quæ manent in patria, pignus uero per reſpectum ad ea quæ euacuabuntur. Eph. lec. 5. fi. E. /. 2^{a}. Cor. 1. lec. fi. fi. G.

3 Conductos arrha regni Dei, oportet terrena deſpicere. Opu. 17. c^{o}. 15. Emere. Reuelatio. 10. &c.

¶ Arreptitius. Arripere. Hæreſis. 108. Homo. 37. Phithon. 4.

¶ Arripere. Debitum. 26.

¶ Arrius dixit, q; deitas ſeparata fuit ab humanitate Chri, in paſſione. Quol. 4. 1. c. /. Pſal. 21 prin^{o}. A. Aſſumere. 38. * Hæreſis. 38. &c. Generatio. 58. 59. 68. Hæreſis. 38. &c. Oratio. 96. Origenes. 2. 3. Spiritus. 19.

Quid. 1 ¶ ARROGANTIA. Arrogans eſt, qui ſibi tribuit quod non habet. 22^{a}. quæſt. 112. 1. 2^{m}. /. Iob. 40. lec. 1. fin. L. /. Iſa. 2. lec. 5. fi. c. C.

2 Arrogantia qua aliquis ſupra ſe extollitur, eſt ſpecies ſuperbiæ. Nec eſt iactantia, ſed ſæpe cauſa eius. 22^{a}. qu. 112. 1. 2^{m}. Iactantia. 2.

3 Propria arrogantis pœna eſt deiectio, ſicut ſuperbia propria eſt pœna ſuperborum. Iob 40. lect. 1. fi. H. Superbia. 3. Temeritas. 0.

¶ Arrogatio. Adoptio. 3. 9.

Quid. 1 ¶ ARS eſt uirtus intellectualis, inquantum facit facultatem boni operis. Non autem ſimpliciter eſt uirtus, quia non perficit uſum, nec appetitum. 12^{a}. q. 57. 3. 4. 0.

2 Ars eſt recta ratio factibilium, & habitus operatiuus 1^{a}. qu. 22. 2. c. /. 12^{a}. q. 57. 3. 4. 0 /. q. 93. 1. c. /. 22^{a}. q. 47. 5. c. /. Verit. q. 5. 1. c. /. Virt. q. 1. 12. 17^{m}. /. 13. c. /. Eth lect. 1. me^{o}. /. Poſter^{m}. prin^{o}.

3 Immo nihil aliud ars eſſe uidetur, quam quædam rectitudo rationis, vt per determinata media, ad determinatum finem actus humani perueniant. Poſter^{m}. principio. Reſpond. Dubio. 137. Du^{m}. 237.

4 Ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam homo in actu ipſo rationis, ordinate, faciliter, & ſine errore procedat. Et hæc eſt logica. Poſter^{m}. principio. Logica. 1.

5 Ad actus humanos, faciliter & ordinate perficiendos, diuerſæ artes deſeruiunt. Poſter^{m}. prin^{o}. * Aduocatus. 5. 8.

6 Forma artis, eſt ſimilitudo ultimi effectus intenti ab artifice. 3^{a}. q. 78. 2. c. * Amor. 142. Campſoria. 2. 3.

7 Forma artis, eſt ſimilitudo factiua, & repræſentatiua rei artificialis, quo ad formam tantum. Sed ideæ diuinæ ſunt utrā que etiam quo ad materiam. Quol. 7. 1. c. / Quol. 8. 2. c. * Cauſa. 16. Defectus. 4. 5. Idea. 22. 23. 29. &c. Ius. 1.

8 Ars ſemper eſt ad bonum, ſicut & ſcientia. 12^{a}. qu. 57. 3. 1^{m}. * Magi. 9 &c. Natura.

9 Ars non eſt aliqua uirtus, quia ad bonum eius uſum, requiritur aliqua uirtus moralis. 12^{a} quæſtio. 57. 9. 2^{m}. /. 22^{a}. quæſtio. 47 4. 2^{m}.

10 Scientiæ ad nullum opus ordinatæ, dicuntur ſimpliciter ſciētiæ, non autem artes. 12^{a} q. 57. 3. 3^{m}. /. Trin 18. 3^{m}.

11 Artes quæ ordinantur ad opus rationis, dr̄ liberales. Quæ uero ordinantur ad opus corporis, dicuntur ſeruiles. 12^{a}. qu. 57. 3. 3^{m}. /. Tri. 18 3^{m}. Meth. le. 3 me^{o}. c. * Rectitudo. 2. 4.

12 Immo artes quæ ordinantur ad opus rationis dicuntur ſeruiles, & practicæ, cum ratio ſit potentia diſcurſiua. 1. d. 33. 1. 3^{m}. Reſp^{o}. Du^{o}. 238. Du^{m}. 238.

13 Artes liberales ſunt ſpeculatiuæ. Sed dicuntur artes, quia habent aliquid per modum operis. 12^{a}. q. 57. 3. 3^{m}. /. 23^{a}. q. 47. 2 3^{m}. /. Tri. 18. 3^{m}.

14 Omnis applicatio rationis rectæ, ad aliquid factibile, pertinet ad artem. Ideo eſt aliqua ars ſpeculatiua. Non autē prudentia, quia eſt tantum de conſiliabilibus, in quibus non ſunt uiæ determinatæ ad finem. 22^{a}. q. 47. 2. 3^{m}. /. Poſter^{m}. prin^{o}.

15 Ars magis conuenit cum prudentia quàm habitus ſpeculatiui, ratione obiecti, & ſubiecti. Sed econuerſo, ratione uirtutis. 12^{a}. q. 57 4. 2. * Appropriatio. 18. 21. Certitudo. 9. 13. Deus. 156. 157. Eſſe. 6. Experientia. 6. Finis. 111. Comparatio

16 Ars differt realiter a prudentia. 12^{a}. q. 57. 4 0. /. 5. 1^{m}. /. 22^{a}. q. 47. 4 2^{m}. * Formatiua. Idea. 22 23. 29. &c.

17 Ars non requirit aliquos habitus morales in appetitu, ſicut requirit prudentia. 12^{a}. q. 57. 4. c. /. q. 58. 5. 2^{m}. /. 3. d. 33. qu. 1. ar. 1. q. 2. 3^{m}. /. Virt. q. 1. 12. 17^{m}. * Imitatio. Lex. 31. 60. Logica. 4. &c. Militaris. Obiectum. 10. Ordo. 39.

18 Ars habet determinata media ad finem. Sed in quibuſdam non habet, in quibus per ſimilitudinem, dicitur aliquis prudenter agere, ut in medicina, & nauali, in quibus eſt neceſſarium conſilium. 22^{a} q. 47. 4. 2^{m}. /. q. 49. 5. 2^{m}. * Politica. 4.

19 Bonum artis eſt extra hoīem, ſ. in artificialibus, ſed bonum prudentiæ eſt intra hominem. 12^{a}. q. 57. 4. c. /. 5. 1^{m}. /. 3. d. 33. q. 1. ar. 1. q. 2. 3^{m}. /. Vir. q. 1. 12. 17^{m}. / Ethi. 2. lect 4. me^{o}. c. * Potentia. 42. 45. Prou^{a}. 17. Prudentia. 12. 13. 14.

20 A Ars aſſimilatur naturæ, quia natura eſt ratio artis diuinæ indita rebus, qua mouentur ad ſuos fines. contra. 3. cap^{o}. 24. /. Phy. 2. le. 4. prin^{o}. d. / Lec. 14. fi.

20 B Ars a natura in hoc ſolo differre uidetur, quod natura eſt principium intrinſecum, ars vero extrinſecum. Meta. 12. le. 3. prin^{o}. c. /. Phy. 2. lect. 14 fi.

21 Ars non coæquat naturam. Opuſ. 73. c^{o}. 1. * Rectitudo. 2. 4. Sapientia. 17. Scientia. 23. 53. &c. 128.

22 Ars imitatur naturam, ſolum in effectibus, quorum principiū aliquod actiuum præexiſtit in materia, quia tantum hi effectus poſſunt fieri ab arte, & a natura. 3. 1. c^{o}. 75. fi. B. &c. Spelunca. Theo^{a}. 31. Verbum. 3. 4. 31. Virtus. 169.

23 Ars angeli boni uel mali, eſt efficacior, quam ars hominis. Po^{a}. q 6. 3. c. fi. / Ma. q. 16. 9. 11^{m}.

24 Veritas, iuſtitia, liberalitas, magnificentia, prudentia, & ars ſunt proprie in Deo. contra. 1. c^{o}. 93. Subiectum.

25 Operatio artis, fundat̄ ſuper operationē nat^{e}, & hæc ſup creationē. 1^{a}. q. 45. 8. c. /. 4^{m}. /. 2. d. 1. q. 1. 3. 5^{m}. /. 3. 3. c^{o}. 65. 5^{m}. /. Po^{a}. q. 3. 7. 9^{m}. Creatio. 13. * Accidens. 101. Aranæ. 2. Baptiſmus. 60. Beatitudo. 49. 50. Bellum. 3. Operatio.

26 Operatio artis, præſupponit materiam. Non aūt actio Dei, cuius forma generat aliam, non aūt forma art. 1. d. 36. q. 1. 1. c. fi. /. d. 38 3. 1^{m}. / 2. d. 1. q. 1. 3. 5^{m}. /. d. 3. q. 3. 3. c. fi. /. d. 18. q. 1. 2. c. Creatio. 15. * Creatio. 13. Finis. 2. &c. 110. &c.

27 Opus artis, nō poteſt eſſe ſimile operi naturæ. 3. d. 21 q. 2. 2. 4 q. 2. 4^{m}.

28 Oppoſitum videtur dicere, 22^{a}. q. 77. 2. 1^{m}. Reſp. ſicut du^{m} 94 Du^{m}. 239.

29 Quicquid continetur explicite in artificiato, originaliter, & implicite in arte continetur. Ita & in corpore reſpectu animæ. 4. d. 44. q. 1, ar. 2. q. 1. c.

30 Initium artis ſecundum eius eſſentiam, ſunt principia e quibus procedit ars, Sed ſecundum eius effectum, eſt unde incipit ars operari, ſicut principium artis ædificatiuæ eſt fundamentum. 22^{a}. q. 19. 7. c.

31 Quicquid eſt contra naturam artificiati, eſt contra naturam artis. 12^{a} q. 71. 2. 4^{m}.

32 Operatio artis eſt triplex, ſcilicet conſideratio rei fiendæ, operatio circa m^{a}m, & conſtitutio operis. Eth. 6. lec. 3. fi. F.

33 Quælibet ars conſiderat finem, & ea quæ ſunt ad finem. 12^{a}, q. 8. c. 3^{m}. * Fortitudo. 7. 45. Magi. 9. &c. Paulus. 4.

34 Ars habet duplicia inſtrumenta,ſ.principalia quibus operatur,& conſeruatiua principalium 4.d.44.q.1.ar.2.q.3.c.

35 Præter artes exequentes,non requiruntur artes dirigentes, ſicut in moralibus 3.d.33.q 1.ar.1.q.2.c./.3^{m}.

Effectus. 36 Ars non poteſt conferre formam ſubſtantialem.2.d.7.q.3.1. 5^{m}./.Po^{a}.q.6.1.18^{m}./.Opuſ.34.fi.

37 Oppoſitum uidetur dicere.22^{q}.q.77.2 1^{m}./ 3^{a}.q.66. 4 c./.q. 75 6.1^{m}./.4.d.11.q 1.ar.1.q.3.3^{m}./.Potentia.q.3.8.13^{m}.Reſponde ſicut Dubio 94.

Du^{m}.140. 38 Ars non poteſt inducere formam ſubſtantialem , niſi uirtute naturæ.22^{q}.q.77.2.1^{m}./.3.q.66.4.c./.q.75.6.1^{m} /.2.d.1.7. 3.1 5^{m} /.d.11.q.1.ar.1.q.3.3^{m}./ Po^{a}.q.3.8.13^{m}./.quæſt.6.1. 18^{m}./.Opuſ.34.fi.

39 Ars eſt cauſa artificiatorum ſecundaria,ſed uoluntas eſt principalis.1.d.38.1.c./.1^{m}.

° Actio 85.Agens 91.

40 Proceſſus artis eſt duplex,ſ.artis a corde artificis, & artificiatorum ab arte.1.d.32.q.1.3.1^{m}. ° Cere.13.Dæmon.74.

41 In aliqua materia eſt uirtus agens ad productionem formæ artis,in aliqua uero non.1^{a} q.117.1.c./.contra.2.c^{o}.75.fin./. L.^{o} 4.c^{o}.72 prin^{o}.F.

42 Immo in materia nulla eſt potentia actiua.3^{a}.quæſ.32.4 c./ 3^{m}./.2.d.18.0.1.2.c.fi. Phi.lec.12.fi.L./.Li^{o}.2.lec.1.prin^{o}.a.fi.

Do^{m} 241. Reſpon^{o}.ſicut Du^{o}.811.

° Eſſe 6.Medicina 3.

Peccatum. 43 Vendere artes liberales,eſt peccatum Simoniæ. 4.d.25.q.3. ar.2.q.2.c./ 8^{m}. ° Aduocatus.5: 8.

44 Oppoſitum uidetur dicere.22^{q} q 100.3.c./. 3^{m}. Reſpondeo

Du^{m}.242. Dubio 242.

45 Vendere artes liberales,quo ad ueritatem earum eſt peccatum ſimoniæ,non autem locare operas ſuas, ſcilicet docendo eas,quia hoc licitum eſt.22^{q}.q.78 2.3^{m}./.q.100.3.c./.3^{m}. /.4.d.25.q.3.ar.2.q.2.c./.8^{m}.Quol.8.11.c.

° Defectus.4.5.Nutritum.2.

46 Docere artes liberales non conuenit alicui,propter aliquod officium ſpirituale,ideo licet etiam gentilibus.Quol.8.12.c.

47 Id quod de ſe ordinatur ad malum,non eſt ars. 12^{q}.q. 57.3. 1^{m}./.22^{q}.q.95.1.2^{m}./.q.169.2.4^{m} /.Quol.4.16.1^{m}.

48 In actu artis,dupliciter contingit eſſe peccatum , ſcilicet deuiando a fine particulari,& a fine communi. Primum eſt proprium artis,ſecundum uero eſt artificis, inquantum eſt homo.12^{q}.q.21.2.2^{m}./.q.57.3.1^{m}.

49 In arte peccans uolens,eſt eligibilior , quàm peccans nolens, ſed in uirtutibus moralibus eſt econuerſo.12^{q} q 21.2.2^{m}./. q.57.4.c./.22^{q}.q.47.1.3^{m}./.8.c./.Meth.5.lec.fi.g.

50 Artes quibus ut plures aliqui male utuntur , licet de ſe ſint licitæ,debent extirpari de ciuitate per principes,ſecundum Platonem.22^{q}.q.169.2.4^{m}. Ornatus.9.

¶ Arctare o.Dies.5.18.Diſtrictum.Ieiunium.17.Matrimonium.83.93.Religio.61.99.Verbum.70.

¶ Articulatio.Spiritus.23.

Fidei. 1 ¶ Articulus fidei eſt indiuiſibilis veritas de Deo,arctans nos ad credendū,ſecundum Ricardū de ſancto Victore. 22^{q}.q.1.6.o./.3.d.25.q.1.ar.1.q.1.o.Fides.40. ° Cōfeſſio.18. Credere.17.&c.Deus.11.Hæreſis.5. Sapientia.39. Symbolum.9.The^{a}.2.Verbum.85.

2 Articulus dicitur quadrupliciter,ſ.membrum,concluſio,particula in iudicio,& ſpecialis difficultas ſuppoſita in fide, non dependens ex alia.22^{q} q.1.6.c./.3.d 25.q.1.a.1.q.1.c.

3 Articulus neceſſitatis. Bonitas.208.Caſus.8.Sacramentū 77.

4 Articulus mortis. Abſoluere.6.26.Caſus.9.Confeſſio.5.

Neceſſitatis. Mortis. Differentia. 1 ¶ Artifex tripliciter poteſt conuerti ad ſpeciem, quæ eſt in eo,ſcilicet ut eſt ſimilitudo rei,ut res in anima, & ut eā rei.1.d.27.q.2.3.4^{m}. ° Amor.145.Architector.Artificiale.6. Defectus.4.5.Diſpoſitio.30.

2 Sicut res naturalis agit per ſuam formam , ſic & artifex per ſuum intellectum,& uoluntatem.Potētia.q.3.16.5^{m}./. Heb. 11:lect.2.prin^{o} H.

¶ Dolabrum.Effectus.7. Epiſcopus. 21. Eſſe.6.48. Facere.5. Forma.138.Idea.1.&c,25.&c.Intellectus 161.

3 Artifex præconcipiendo artificiatum, primo conſiderat finē, ſecundo ordinem artificiati ad finem, & partium eius ad inuicem,tertio promouentia ad finem,& remotionem impedimentorum.1.d.39.q.2.1.c.

4 In productione artificiati,ſcientia artificis primo oſtendit finem,& quarto dirigit actum,& informat opus,ſed uoluntas ſecundo intendit finem,& tertio imperat actum , per quem educitur opus.1.d.38.1.c. ° Miles.5.Ornatus.9.Politia.5.Simulitudo.27.Spiritus.18.Vſura.210.263.264 266.

5 Artifex ex ſuo opere eſt laudabilis uel culpabilis,per bonitatem uel malitiam ſui actus,12^{q}.q.21.2.c./.2^{m}./.q.57.1^{m}.

Quid. 1 Artificiale eſt in genere ſubſtantiæ, per materiam tantum.1^{a}.d.5.q.2.1.c./.d.19.L.2.me^{o}./.2.d.40.1.c./.d.42.1.c./. 4.d.3.q.1.a.1.q.1.3^{m}./.d.44.q.1.ar.1.q.2.2.4^{m}./.quæ.2.4^{m}./. Quol.11.6.3^{m}./.Opu.34.fi./.Phi.2.lect.2.o./. Anima.2.lect. 1.me^{o}.fi./.Periermenias.lec.4.prin^{o}.D. ° Agens.70.Architector.Artificiatum.Artificioſum.Artificium.

2 Artificialia non ponuntur in genere ſimpliciter ex forma, ſed ex materia.2.d.40.1.c./.4.d.3.q.1.ar. 1.q.1. 3^{m}./.Quol. 11.6.3^{m}. ° Baptiſmus. 67. 246. Cantus.4. Demonſtratio.8. Deus 157.Dies.1.2.6.

3 Formæ artificialiū,ſunt accidentia, naturaliū uero genera libera ſunt.3^{a}.q.66.4.c./.1.d.19.L.2.me^{o}./.2.d.40.1.c./. 4.d. 1.q.1.ar.1.q.5.1^{m}./.Quol.11.6.3^{m}./. Spū.4 4^{m}./. Anima 10. 16^{m} /.Opuſ.31./.Meth.5.lec.5.me^{o}.a.F./.Li^{o}.7 lec.1.prin^{o}. b.fi /.8.lect.3.me^{o}.fi./.Lib.12.lec.3.me^{o}.d./.Anima.2.lect.1. ante^{o}.c./.Lec.2.prin^{o}. ° Diuitiæ.2.Effectus.7.Eſſe.6.48.

4 Formæ artificialium nihil aliud ſunt , quam cōpoſitio,ordo, & figura.22^{q}.q.96.2.2^{m}.

° Euchariſtia.61.Falſitas.12.

5 In artificialibus ratio ordinatur ad finem particularem , in moralibus autem ad finem communem totius humanæ uitæ.12^{q}.q.21.2.2^{m}./.q.57.4.3^{m}./.22^{q}.q.47 4.2^{m}.

° Figura.1.Forma.36 Idea.44.Materia.48.

6 Apud omnes philoſophos communiter omnia ſunt in mente Dei,ſicut artificialia in mente artificis.1.d. 36.qu.2.1.c./. Hæ.11.lec.1.prin^{o}. ° Membrum 7. Organum.1. Operatio. 41.Potentia.45.Princeps.22.Rectitudo.4.

7 Nullum artificiale,ut imagines,& uerba habet aliquā uim a conſtellationibus,ſed a dæmonibus. 22^{q}.quæ.96.2.2^{m}./.3.3. c^{o}.103./.Quol.12.4.c./.Opu.34 fi.Theo^{a}.14 Verbum.31.

¶ Artificiatum. Ars.29.31.36.&c. Artifex.3.c.Dolabrum.

¶ Artificioſum.Baptiſmus.246.

¶ Artificiū.Artificiale.o.Artificiatum.Vſura.263.264.266.

¶ Artoriticæ.Euchariſtia.55.

¶ Arcturus, eſt quædam conſtellatio,ſ.urſa maior habens ſeptem ſtellas,quæ nunquam nobis occidunt. Iob.9.le.23.c^{o}. 37.fi./c^{o}.38.prin^{o}.

¶ Arere.Aridum.Paſſio 117.

¶ Ars. Importunitas.Sion.1.

1 ¶ Ascendere in cælum,fuit conueniens Chriſto.3^{a}.q.57. 1.6.o./.3.d.22.q.3.1.o./.Opuſc.3.c^{o}.240. Chriſtus.

2 Chriſtus aſcendit ſecundum utramque naturam. 3^{a}.q.57. 2. o./.3.d.22.q.3.1.2^{m}./.Opu.3.c^{o}.240. ° Addit^{o}.1.Amor.238

3 Chriſtus aſcendit propria uirtute,utriuſq; naturæ. 3^{a}.qu.57.3. o./.Opuſc.3.c^{o}.240. ° Anima 134.227. Antichriſtus.6.

4 Chriſtus aſcendit ſuper oēs cælos,& ſuper oēm creaturā.3^{a}. q.57.4.5.o./.q.58.3.c./.3.d.22.q.2.ar.1.q.2.2^{m}./.q.3.ar.3.q. 1.o./.contra.4.c^{o}.87 /.Pſ.1.8.fi.H. Pſal.17.me^{o}.h./. Pſal.18. n.^{o}.o./.Eph.lect.8.ante^{o} k.c^{o}.4. lect.3.fi. ° Apparere 10.

5 Oppoſitum uidetur dicere,3.d.22.q.3.ar,3.q.1.2^{m}. Reſpondeo ſicut Dubio.330°. Du^{m}.243.

6 Chriſtus in aſcenſione ferebatur ab angelis , in obſequiū dignitatis,non in adiutorium neceſſitatis,ſicut etiam reges & epiſcopi 3.d.22.q.3.ar.1.q.1.1^{m}.Corpus 47. ° Aſcenſus,Autorit.Baptiſmus 186.Beatitudo 101.Carceres.

7 Aſcenſio Chriſti,& quies ſurſum , vel cuiuſcumque corporis glorioſi,non eſt violenta,ſed naturalis.3^{a}.q.57.3.2^{m}. / 4.4^{m}. /.3.d.22.q.3.ar 2.q.1.o. ° Cælum 33.Confirmatio 14.Conſanguinitas.1.Delphinus.

8 Aſcenſio Chriſti , tranſcendebat cōem hominum notitiam, quo ad terminum ad quem ſolum,ſed reſurrectio & quo ad terminum a quo. Ideo diſcipuli non viderunt, quo modo in cælo reciperetur,licet viderint eum eleuari a terra. 3. q.55. 2.2^{m}. ° Deſcendere 12.13.Dies 2.Humilitas.19.

9 Crebra fuit Chriſti conuerſatio cum diſcipulis,ad eorū conſolationem ante eius aſcenſionem.3^{a}.q.55.3.3^{m}.

10 Neſcitur ubi Chriſtus corporaliter ante aſcenſionē manſerit cum hoc ſcriptura non tradat.3^{a}.q.55.3.2^{m}. ° Ignis 16.

11 Oppoſitū uř dicere 3.d.22.q.3.2.2.q.3.3^{m}.Reſp.Dub.244. Du^{m}.244.

12 Chriſtus non ſtatim poſt reſurrectionē aſcendit,pp fidē confirmandam.3^{a}.q.57.1.4^{m}./.3.d.21.q.3.2. 2. q.3.o./.contra.4. c^{o}.87. ° Iubilus.3.Iudiciū 77.78.79.Nuptiæ 7. Paſſio 103. 130.Periculum.2.Prædicare.12.Præparare.

13 Aſcenſio Chriſti,non fuit in inſtanti.3^{a}.q.57. 3 3^{m}./.3.d.22. q.3.ar.2.q 2.o. ° Pſallere 2.Reſurrectio 45. Tiſones.

14 Aſcenſio Chriſti,fuit cauſa noſtræ ſalutis.3^{a}.q.57.6.o.Venture.4 Chriſtus 103.

15 Aſcēſio Chri apud nobis paradiſū,quo ad locū,nō ſit quo ad viſionē.3^{a}.q.49.5.4^{m}./ 3.d.18.2.6./.q.3.3./.d.22.q.3.1.c./4^{m}

16 Aīæ ſanctorū poſt reſurrectionē, & ante aſcenſionem Chriſti,ēt in limbo,viderunt Deum per eſſentiam.3^{a}.q.52.4.3^{m}. /.3.d.18.ar.6.q.3.3^{m}./.d.22.q.2.ar.1.q 1.2^{m}./.q.3.3^{m}.

17 Ante Aſcēſionē Chriſti,nullus intrauit paradiſū cæleſtē,ſed latro ſtatim moriens, intrauit in viſionem Dei , non autem in paradiſum terreſtrem.3^{a}.q.52.4. 3^{m}./.4.d.20. L.me^{o}.L.

Aſ

18 Aſcendēti Chriſto accreuit gaudium, quo ad modum, non autem intenſiue, nec extenſiue, quia de omnibus perfectum gaudium habuit ab inſtanti ſuæ conceptionis. 3^{a}.q.57.1.2^{m}. 3.d.22 q.3.1.3^{m}.

¶ Aſcenſus mentis in Deum eſt duplex, ſcilicet per orationē, & per donum intellectus. 4.d.15.q.4.ar.1.q.2.2^{m}. Contemplatio.8. Oratio.1.

* Aſcendere.o. Contemplatio.9. Leuatio.

¶ Aſcriptio. Baptiſmus.157. Character.30.

u Conſcriptio. Deſcriptio. Euchariſtia.259. Ingratitudo.14. Liber.28. Tranſlatio.

¶ Aſia. Amazones 1 Ioannes.16.

¶ Aſilum erat templum pacis Romæ, factum a Romulo, ſaluans omnem ſceleratum, fugientem ad ipſum. Opuſcu.20. lib^{u} 2.ſi.

¶ Aſina. Dæmoniaci. Loqui.7. Mulus.

¶ Aſinus. Aſinam. Conditionalis.2. Prius.7.

¶ Aſpectus. Caſtitas.10. Fructio.2. Luxuria.17.23. Matrimonium.91. Stella.6. Thomas.2.

¶ Aſpernare. Deſpicere. Iudæi.3.

¶ Aſperſio. Baptiſmus.72. Caput.6. Immundicia.3.

¶ Aſperum eſt, cuius vna pars ſupereminet alteri. ideo ſuperficies eius non eſt vna. Anima.2.lec.17 prin^{o}. u Acerbum. Alleluia. Correctio.20. Marchio. Saecus. Spiritus.14.

¶ Aſpicere. Aſpectus Caſtitas.10. Luxuria.17. 25. Matrimonium.91.

¶ Aſpiratio. Ara.

1 ¶ Aſſensio, eſt actus intellectus, ſed conſentire eſt actus uoluntatis. 1^{a}.q.111.1.2^{m}./.12^{æ} q.15.1.3^{m}./.q.74.7.1^{m}./. 22^{æ} q.2.1.3^{m} / 3.d.23.q.2.

2 Aſſenſus contingit tripliciter, ſ. propter euidentiam rei, ſicut principiorum habitu, uel propter aliud, ut in ſciētia, uel per imperiū uoluntatis, ut credere. 22^{æ}.q.1.4.c./.q. 2.2.c.3./. d.22.q.2.ar.2.quæſt.1.3.c./. Ver.q.14.1.c. Credere.3.

u Creatio.5.6.7.

3 Voluntas dupliciter mouet intellectum ad aſſentiendum, ſ. ex ordine ad bonū, uel coactione ueri non niſi.12^{æ}.q.5.2.c./. 3.d.23.q.2.ar.2.q.1.c./. Phil.lec.10. Habitus.78.

* Dubitatio.4.

4 Intellectus dupliciter perficitur ad aſſentiendum ueritati. primo capiendo eam, ſecundo habendo certum iudicium de ea 22^{æ}.q.9.1.c.

u Hæreſis.35. Imperare.11. Intellectus.197. Sapientia.40.

5 Intellectus neceſſario aſſentit principiis per ſe notis, & aliis cognitis ſequi neceſſario ex eis, non autem aliis ueris. Quędam enim ex neceſſitate conſequuntur ex principiis, ita ſcilicet quod non poſſunt eſſe falſa, principiis exiſtentibus ueris, ſicut ſunt omnes concluſiones demonſtrationum, & huiuſmodi ueris intellectus de neceſſitate aſſentit poſtquam percepit ordinem eorum, non autem prius. 1^{a}.q.82.1.1^{m} /. q.82.1.2.c./.12^{æ} q.17.6.c./.1.d.25 2.c./ contra.1.c^{o}.81.3^{m}/. Ma.q.3.3 c.p^{o}.K./.q.16.p.18^{m}./. Quol.8.4.c./. Periermenias, lect.14.ſi. 1. Credere.16.

6 Intellectus non poteſt aſſentire oppoſitis dignitatū. 1^{a} q 2. 10.b./.2.d 25.2.c./.4.d.49.q.1.ar.5.q 2.b.2./.3.1.c^{o}.85.3^{m}./. Ma.q.3.3.c.prin^{o}.K /.q.16.7.18^{m}./. Quol.8.4 /.c. Phi.le.10. me^{o}.c. u Vſura.233. Chriſtus.93.

7 Fidelis magis aſſentit, & firmius his quæ ſunt fidei, quā primis principiis rationis. 1.prolo.3.5^{m}./. Ver.q.10.12.16^{m}.

8 Oppoſitum uidetur dicere.3.d.23.q.2.ar.4.qu.1.3^{m}./.d.24. ar.3.q.2.2^{m}./.4.d.10.1.ſi.D.Reip^{o}. Dubio 145. Du^{m}.245.

¶ Aſſeſſor. Angelus.233. Conſiliarius. Iudicium.62.64.

¶ Aſſidere. Iudicium.62.64.

¶ Aſſiduitas unius rei, faſtidium parit. 1^{a}.prolo. ſi./.22^{æ}.q.83 12.4^{m}./ 4 d.43.q.3.2.3^{m}.

u Aſſcondere.3. Aſſueſcere. Deprecatio.2. Deus.227. Diuturnitas. Frequentia Gratiarum actio.5. Oratio.21.26.27.28.

¶ Aſſignari. Angelus.606. Anima.123. Beatitudo.139. Continentia.8. Aetas.2. Imago.27. In 6.14. Moderata.5. Organum.5.

In eſt. 1 Assimilatio duplex. ſ. in natura, & in ſpecie intelligibili. Secunda requiritur in cognitione, non autem prima. 1^{a}.q 37.2.2^{m}./ q.85.8.3^{m}./.q.88.1.2^{m}./.1.d.34.q.3.1.4^{m}./. 2.diſtin.16.2.2^{m} / 4.diſtinct.49.q.2.1.7^{m}./ Ver.quæſtio.2.3. 9^{m}./.q.8.9.3^{m}./. Ma.q.16.8.10^{m}./.11^{m}./. Anima.18.6^{m}./. Agens.70.71.

2 Intelligere per aſſimilationem, conuenit ſoli intellectui recipienti ſpeciem a rebus. 1^{a}.q.14.2.2^{m}./.1.d. 36.q.2.1.4^{m}./. Ver.q.8.3.3^{m}.

3 Aſſimilari, & adæquari, important motum ad ſimilitudinē, & ad æqualitatem, non autem æquale, & ſimile. Ideo filius Dei eſt, ſimilis & æqualis patri, & adæquatur, & aſſimilatur ei, non autem econuerſo. Opuſ. 9.q.44./.45.

Aſ

4 Anima tripliciter aſſimilatur Deo ſecundū triplicem differentiā aſſimilationis, ſ. ſimilitudine proportionis, communis qualitatis, & acceptionis. Op.61.c^{o}.47.prin^{u}. Anima.5.

5 Aſſimilatur homo Deo, in uirtute corporis Chriſti in trib^{s}. ſcilicet in interiori cordis bonitate, in exteriori operis fertilitate, & in ſuperiori cæleſtis regni hæreditate. Opuſ.58.c^{o}. 25. Filiatio.37.

6 Aſſimilari poſſumus tripliciter uerbo Dei, ſiue filio Dei, ſcilicet ſecundum rōnem formæ, & non ſecundum intellectualitatem ipſius, non ſolum ſecundum rationem formæ, ſed & ſecundum intellectualitatem ipſius, & ſecundum unitatem, quam habet ad patrem, per gratiam, & charitatem. 3^{a}.q.23. 3.c./. Opuſc.60.c^{u}.2.

7 Talis aſſimilatio per gratiam & charitatem, perficit rationē adoptionis, quia ſic aſſimilatis, debetur hæreditas æterna. 3^{a}. q.23.3.c.

8 Omnis res naturaliter intendit aſſimilari Deo, in hoc quòd eſt cauſa. contra.3.c^{u}.21./.22./.70.ſi.

9 Oppoſitum uidetur dicere. 1^{a}.q.4.3.4^{m}. Repondeo ſicut Dubio 1126. Du^{m}.246.

u Adæquari 1. Agens.74.86.

10 Aſſimilatio hominis ad Deum in bonitate, eſt per voluntatem, ſed in eſſe, & poſſe, magis per intellectum. 4. d.4.q.1.ar. 3.q 3.2^{m}.

11 Intellectus noſter magis aſſimilatur Deo in natura, quàm ſenſibilibus, ſed econuerſo quo ad ſpeciem intelligibilem. 1. d.54.q.3.1.4^{m}./.4.d.49.q.2 1.7^{m}. * Angelus.180.233.414. Anima.27.191. Apis.5. Appetitus.20. Ars 20.&c.

12 Aſſimilatio intellectus practici ad Deum, eſt ſecundum proportionalitatem, ſpeculatiui autem ſecundum unionem, & informationem, quæ eſt multo maior. 12^{æ}.q.3.5.1^{m}.

u Baptiſmus.235. Carbo. Charitas.56. Cauſa.36 &c.47. Cælum.98. Concupiſcentia.21. Coniunctio.1.2. Conuenientia. Cor.5. Creatura.23.25.&c. Euchariſtia.33.54. Facere.7. Finis.69.70.72. Formatiua. Hierarchia.1. Imitatio. Induere. Ira 52. Lex.122. Logica.3. Peccatum.437. Pertinacia 8.

13 Summa aſſimilatio hominis ad Deum, eſt per operationem. Ideo per beatitudinem homo Deo maxime conformatur. 2^{a} q.63.3.c./.12^{æ}.q.55.2.3^{m}.

* Proceſſio.46. Prophetia.63. Proportio.n. Reſurrectio.57. Scientia.5. Virt.253. Voti.9 Vſura.42.207. Chr.39.212.&c.

14 Generans non aſſimilat ſibi genitum, in perfectionibus acquiſitis per actus, niſi in aptitudine. 12^{æ}.q.81.2.c./.2.d. 20.q.2. 3.c./.d.33.q.1.1.1^{m} /.3.d.3.q.1.2.1.q 1.c.

15 Cauſa aſſimilationis filij ad patrem, non eſt materia, ſed formatiua uirtus in ſemine, cauſata ex operatione uirtutis formalis patris in ſemen. 1^{a}.q.119.2.2^{m}./.2.d.30.q.2.2.c.prio^{u}. B./.4^{m}./.5^{m}.

16 Filij non aſſimilantur cibo patris, quia iam conuerſus eſt in ſpeciem patris. 2.d.30.q.2.2 5^{m}./.4.d.40.1.3^{m}.

17 Filius aſſimilatur patri, etiā in ſuis accidentibus indiuidui. Sed virtus indiuidualis ipſius patris, non eſt ita perfecte in filio, ſicut in patre, & minus, in nepote, & tandem deficit. 4.d.40. 1.1^{m} / Baptiſmus.66.

18 Filij quandoque aſſimilantur auis, & proauis, quia in ſemine eſt uirtus eorum. 1^{a}.q.119.2.c./.2^{m}./2.d.30.q.2.1.4^{m}./. 4.d. 40.1.2^{m}. * Filiatio.37.38.39. Generatio.26.&c.37.&c. Imaginatio.9. Peccatum 43. Pœna.38. Verbum.54.64.65.

19 Filij aſſimilantur parentibus, ſecundum animam, & ſecundū corpus. 2.d.20.q.2.3.c./.d.30.q.1.2. 3^{m}./.4^{m}. /.d.33.qu.1.1. 1^{m}./. Pn^{a}.q.3.9.7^{m}./. Ro.5.lect.3.prio^{o}.D.

20 Filij magis aſſimilantur parentibus, ſecundum iraſcibilem, quam ſecundum concupiſcibilem. 12^{æ}.q.6.5.c./.22^{æ}.q.156. 4.c /. Ver q.25.6.4^{m}.

21 Filius magis aſſimilatur patri quàm matri, in pertinentibus ad rationem ſpeciei, ſed in conditionibus materialibus eſt econuerſo. 4.d.36.4 2^{m}./.3^{m}.

22 Filij per ſe aſſimilantur patri, matri vero propter defectum virtutis patris. 3.d.15.q.1.3.2^{m}.

¶ Aſſirij. Aſſiriorum monarchia, cuius caput Ninus fuit, tēpore Abrahæ Patriarchæ, durauit milleducentos quadraginta annos. Opuſ.20.li^{o}.3.c^{o}.12. Angelus.450. u Filiatio.5.6. Quando.

1 ¶ Aſſiſtere ſumitur dupliciter, ſ. ſimpliciter, & ſecundum quid. 1^{a}.q.112.3.c./.2.d.10.1.2^{m}./. Dion. lect.3./. Lec. 4.prin^{o}. Diuiſio.

2 Aſſiſtere Deo, eſt eſſe circa Deum. i. immediate recipere illuminationes in ſimplicitate diuini luminis. 1^{a}.q.112.3.c./. 2.d.10.1.c.

3 Sathan dicitur aſtitiſſe, non autem aſtitiſſe Deo .1^{a}. q. 112.3. 3^{m}./.2.d.10.1.2^{m}.4^{m}.

* Angelus.253. Diaconus.4. Gilbertus. Hæreſis.121.

4 Oppoſitum uidetur dicere 4. d. 49.q.2. 6.2^{m}./. Reſpondeo Dubio 247. * Miles.6. Mille.2. Purgatorium.5. Du^{m}.247.

Aſ

5 Diabolus non dicitur Deo aſtitiſſe, quaſi ipſum Deum per eſſentiam viderit, ſed dicitur aſtitiſſe, quia a Deo viſus eſt, & ad eum Dei prouidentia ſe extendit, per modum quo dicimus illa nobis præſto eſſe, quæ noſtræ prouidentiæ ſubiacēt. Vnde aſſiſtere ſiue aſtare ſumitur æquiuoce. 4. diſt. 49. quæſ. 2 6. 2^{m}.

6 Homo Deo dupliciter aſſiſtit, ſcilicet orando, & prophetando 1ª. Cor. 11. lect. 2. prin°.
* Relatio. 9. Sedere 6.

7 Quilibet homo aſſiſtens iudici, & præcipue Deo, debet profiteri conditionem ſuam, uel dignitatem. 1ª. Cor. 11. lect. 2. princ°.
¶ Aſſueſactio. Baptiſmus. 16. 17. Circũciſio. 33. Lex. 27. &c. 31. &c. Natura. 36. Operatio. 54 Satiſfactio. 8. Virtus. 120.
¶ Aſſueſcere. Animal. 44. 48. 68. &c. Baptiſmus. 16. Circunciſio. 1. &c. Lex. 115. 125. 130. &c. Maria. 49. Natura. 36. Operatio. 54. Solertia. 1.

Incõi. 1 ¶ A s s v m e r e capitur tripliciter, ſ. proſumere, ad ſe ſomere & in ſe ſomere. Primum conuenit toti trinitati, ſecundum eſſentiæ. Tertium autem filio. 3. d. 5. q. 2. 2. o.
* Admiſſio. Adeptio. 1.

2 Aſſumere eſt trahere aliquid, ad perſonalitatem alterius. 3. d. 5. q. 2. 1. c.
* Angelus. 66. &c. 237 238. 239. 437. 493 Baptiſmus. 147.

3 Aſſumere dicit actum aſſumentis, & terminum. 3ª. q. 2. 8. c. / q. 3. 1. a. 4 c.
* Contritio. 1. Cultus. 9. Demonſtratio. 14. Euſtratius. 1.

4 Aſſumere proprie conuenit perſonæ, non autem naturæ. 3ª. q. 3. 1. 2. 3. o. / 3. diſt. 5. q. 2. o.
* Fortitudo. 48. Induere. Iudicium. 24.

5 Aſſumi conuenit naturæ, non autem perſonæ. 3ª. q 4. o. / qu. 16. 4. 3^{m}. / 3. d. 2. q. 1. art. 1. quæſtio. 1. c. / d. 5. quæſt. 3. 1. 3. o. / d. 6 q. 1. 2. c.

6 Aſſumptio ſignificat actionem in fieri, & reſpicit diuerſimode agens, patiens, terminum a quo, & terminum ad quem, vnio autem ſignificat relationem in facto eſſe, & eodem modo reſpiciens omnia. 3ª. q. 2. 8. o. / 3. d. 5. q. 1. ar. 1. q. 3. c.
* Maria. 14. 58. 68. Memoria. 51 Miles. 5.

7 Aſſumptio differunt ratione, ab vnione, & incarnatione, ſeu humanatione. 3ª. quæſtio. 2. 8. 3^{m}.
* Nomen. 79. Organum. 5. Papa. 1.

8 Natura diuina eſt unita, non autem aſſumpta. Sed natura humana eſt unita, & aſſumpta. 3ª. q. 2. 8. c. / 2^{m}. / 3. d. 5. q. 1. a. 1. q. 3. c.
* Mulier. 6.

9 Vniens eſt unitum, non autem aſſumens eſt aſſumptum. 3ª. q. 2. 8. o / 3. d. 5. q. 1. ar. 1. q. 3. c.
* Peccatum. 305. Pœna. 6. Pœnitentia. 19.

10 Omnis perſona aſſumens, eſt uniens. Non autem econuerſo, quia pater eſt uniens, non aūt aſſumens. 3ª. q. 2. 8. 2^{m}. / q. 3. 1. 1^{m}. / 3 d. 1. q. 2. 1. 2^{m}. / d. 5. q. 1. ar. 1. q 3. c.
* Religio. 82. Reſurrectio. 11. Sodom. Vilis.

11 Vnionem præcedit aſſumptio, non quidem tēpore, ſed natura, & ſecundum modum intelligendi. 3. d. 5. q. 1. ar. 2. q. 3. 3^{m}.
* Vniuerſum. 1. Votum. 48.

Quis. 12 Aſſumere naturæ conuenit, ratione principij tantum, ſed perſonæ ratione principij, & termini. 3ª. q. 3. 1. 2. o. / 4. 3^{m}.

13 Abſtracta perſonalitate, natura poſſet aſſumere. 3ª q. 3. 3. o. / 3. d. 5 q. 2. 3. o.

14 Deus poſſet aſſumere naturam angelicam, ſine corruptione perſonalitatis angelicæ. 3ª. q. 4. 1 3^{m}.

15 Oppoſitum uidetur dicere. 3. d. 2. q. 1. ar. 1. q. 2. c. Reſpondeo Dubio 248.

Du^{m}. 248. 16 Quælibet natura poſſet de potentia Dei abſoluta aſſumi, ſed tantum natura humana, ſecundum congruentiam. 3ª. q. 4. 1. o. / 3 d. 2. q. 1. 1. o. / contra. 4. cº. 55. 3^{m}. / 4^{m}.

17 Quælibet perſona poteſt ſine alia incarnari, & aſſumere. 3ª. q. 3. 4. 5. o. 3. d. 1. q. 2. 1. 3. o.

18 Tres perſonæ poſſunt unam numero naturam aſſumere. 3ª. q. 3. 6. o. / 3. d. 1. q. 2. 4. o.

19 Et tunc tres perſonæ eſſent unus homo, unitate naturæ, nō autem unitate perſonæ. 3ª. q. 3. 6. 1o. / 7. 2^{m}. / 3. d. 1. qu. 2. 3. c. / 4 6^{m}.

20 Vna perſona, poteſt plures naturas humanas aſſumere. 3ª. q. 3. 7. o. / 3. d. 1. q. 2 5. o.

21 Si una perſona diuina aſſumeret duas naturas humanas, tūc illa perſona eſſet tantum unus homo, & non plures. 3ª. quæſ. 3. 7 2^{m}.

Du^{m}. 249. 22 Oppoſitum uidetur dicere. 3. d. 1. q. 2. 5. 2^{m}. / 3^{m}. / 4^{m}. / 5^{m}. Reſpon°. Du°. 249.

23 Aſſumptio naturæ humanæ conuenientius facta eſt ad filiū, quam ad patrem, uel ad ſpiritum ſanctum. 3ª. q. 3. 8. o. / q. 39 8. 2^{m}. / 1. d. 18. 1. 1^{m}. / 3. d. 1. q. 2. 2. o. / contra. 4. cº. 39. fi. / 42.

24 Filius Dei, aſſumpſit naturam humanam, cum omnibus perfectionibus ſuis. 3ª. q. 9. 1. o. / q. 18. 1. 2. o. / 3. d. 17. art. 1. qu. 1. 2. c. / contra. 4. cº. 43. me°. C. / 44 / Verit. q. 20. 1. c. / Vnio. 5. c.
* Maria. 32. Vniuerſum. 1.

25 Columba non fuit aſſumpta in unitate perſonæ ſpiritusſancti, quia non apparuit, ut ſaluaret, ſed ut ſignificaret. 1ª. q. 43. 7. 1^{m}. / 3ª. q. 39. 6. 2^{m} / 7. c. / 1. d. 16. 1. 1^{m}. / 3. d. 6. q. 3. 2. c. / d. 7. L. fi. / contra 4 cº. 37. 8^{m}. / Io. lect. 14. me°. d. D.

26 Hæc eſt impropria. Filius Dei aſſumpſit noſtram naturā in ſua uſia, ideſt eſſentia. Opuſ. 1 cº. 19. Natura humana.

27 Natura & eſſentia humana aſſumpta eſt. 3. d. 5. q. 3. 1. o.
* Apoſtoli. 31. Aſſumptibile.

28 Natura humana aſſumpta, habet modum accidentis, & aſſimilatur habitui, qui eſt ultimum prædicamentum. 3. d. 6 q. 3. 2. 1^{m}. / Phil. 2. lect. 2. me°. E.

29 Natura humana aſſumpta eſt indiuiduo. 3ª. quæſ. 2. 2. 3^{m}. / 3. 2^{m}. / q 4 2. 1^{m}. / 3. cº. / 4. o. / 3. d. 5. q. 3. 3. 1^{m}. / d. 6. q 1. art. 1. q. 3. 1^{m}.
* Imago. 40. Incommunicabilitas. Prædeſtinatio. 54. Sponſa. 5. 7. 8.

30 Non decuit, ut natura humana, in quolibet ſuo ſuppoſito aſſumeretur. 3ª. q. 2. 5. 2^{m}. / q. 4. 5. o. / 3. d. 2. q 1. ar 1. q 1. o.

31 Natura humana, non fuit prius quam aſſumeretur. 3. d. 5. q. 3. 1. 2^{m}. / 3. 1^{m}. contra. 4. cº. 43.

32 Natura humana, conuenienter aſſumpta eſt de ſtirpe Adæ. 3ª. q. 4 6. o. / q 31. 1. o. / 3. d. 2. q. 1. ar. 2. q. 2. o / Opu. 3. cº. 217.

33 Natura humana, nō debuit immediate aſſumi in Adam. 3ª. q. 4. 6. 2^{m}. / 3. d. 2. q. 1. ar. 2. q. 3. o.

34 Aliquid poteſt eſſe medium congruitatis, in unione naturæ diuinæ, & humanæ ſcilicet gratia, ſciētiæ, a virtutes, perfectio corporis, & huiuſmodi, ſed nihil ut formaliter cauſans unionem, cui per prius unitur natura humana, quam naturæ diuinæ. 3. d. 2. q. 2. ar. 2. q. 1. o. / d. 13. q. 3. 1. c. 6^{m}.

35 Aſſumi conuenit naturæ humanæ, ratione ſui, & non ratione ſuppoſiti, ideo non conuenit Deo. 3ª. q. 16 4. 3^{m}.

36 Deus conuenienter carnem aſſumpſit de muliere. 3ª. q. 31. 4. o. / 3. 12. q. 3. ar. 2. q. 2. o. / Opuſ. 3. cº. 218.

37 Deus non aſſumpſit hominem. 3ª. q. 4. 3. o. / 3. di. 6. q. 1. 2. o. / 3. d. 7. L. me°. / Quol. 4. 2. 1^{m}. / Opu 1. cº. 21. / Opu. 3. cº. 219. / Ro. lect. 3. fi I. / Phil. 2. lec. 2. prin°. H.

38 Chriſtus aſſumpſit animam, contra Arrium, Eunomium, & Apollinarē. 3ª. q. 5. 3. o. / q. 10. 1. 1^{m} / 3. d. 2 q. 1. ar. 3. q. 2. b. / 3. 4. 2^{m}. 32. / 34. prin°. / 35. 3^{m}. fi. / 37. 2. / 41. prin°. G. / Ver. quæſt. 20. 2. c. / Quol 3. 4. 1^{m}. / Quol. 4. 8. c. / Vnio. 1. c. me°. k. Opuſc 3 cº. 204. / Dionyſius, lect. 2. / cº. 2. lect. 3. fi / Matt. 1. prin°. K / cº. 2. fi. B. / cº. 26. medio. E. H. / cº. 27 fi. b. F. / Ioan. lect. 7. prin°. D. / cº. 2. lect. 3. me°. d. Ro. lect. 2. fi. k. / Phil. 2. lec. 2. fi. D. Contra errores.

39 Chriſtus aſſumpſit animam rationalem, contra Eunomium, & Apollinarē. 3ª. q. 5. 4. o. / q. 16. 3. 2^{m}. / q. 18. 1 c. / 3. d 2 q. 1. ar. 3. q. 1 c. / contra. 4. cº. 33. / Ver. qu. 20. 1. c. / Quol. 4 8. c. / Vnio. 1. 1. me°. k. / Opuſ. 3 cº. 205. / Dionyſius lect. 2. / cº. 1. lec. 3. fi. / Ma. prin°. Io. lect. 15. / Matth. 1. prin°. K. / Ioan. lec. 7. principio. F.

40 Aſſumptio Chriſti non fuit tantum per inhabitationem gratiæ, contra Neſtorium, & Theodorum. 3ª. q. 2. 6. c. / q. 16. 1. 4. 7. c. q. 18. 1. c. / 3. d. 4. q. 1 art. 2 q. 1. c. / d. 6. q. 1. 2. c fi / d 10. L. fi. / contra. 4. cº. 34 / 37. 1^{m}. / 9^{m} 41. medio. A. / Ver. q. 29. 2. c. / Vnio. 1. c. prin° G. / me°. B. / Opuſ 3. cº 203. / 220. / Dionyſio. lec. 1. / Matth. 1 fi d. fi. / cº. 27. fi. b. F. / Io. lect. 7. prin°. I. / cº. 2. lect. 3. prin°. h. G. / cº. 8. lect. 2. princ°. B. / cº. 9. lec. 4. princ°. c. / cº. 17. prin°. A. fi. / Ro. lect. 2. me°. G / cº. 9. lect. 1. fi. Phil. 2. lect. 2. fi. D. / Col. 2. lectio 2. fi / Hebræo. 2. lectio. 4. prin°. D.

41 Chriſtus non attulit corpus de cœlo, ſed aſſumpſit ipſum de muliere, contra Valētinum, & Marcianum. 3ª. q. 5. 2. o. / q. 35 3. c. / q. 37. 1. c. / 3. d. 2. q. 1. ar. 3. q. 1. c. / q. 2. c. / d 3. qu 4. 1. c. / d. 4. q. 2. 1. c. / contra. 4. cº. 30. / 34. & 5^{m}. / Opuſc. 3. cº. 214. / Dionyſius, lect. 2. / cº. 2. lec. 3. fi. / Matth. 1. prin°. k. / me°. d. G. / Io. 2. lec. 1. me°. d. / cº. 3. lec. 2. fi. d cº. 6. lec. 8. prin°. C. / cº. 8. l. 3. me°. d. / Ro. 9. lect. 1. fi. / Gal. 4. lect. 2. fi. A. / Phil. 2. lect. 2. fi. D.

42 Chriſtus aſſumpſit uerum corpus, & non phantaſticum contra Manichæum, & Valentinum. 3ª. quæſt. 5. 1. o. / 2. c. / quæ. 14. 1. c. / quæſt. 16. 1. c. q. 37. 1. c. / q. 39. 7. c. / 3. diſt. 2. q. 1. art. 3. q. 1. c. / q. 2. c. / diſt. 4. q. 2. 1. c. / diſt. 6. prin°. / 4. diſt. 3. art. 3. quæſt. 2. 2^{m}. / contra. 4. cº. 29. / 30. / 34 princ°. / 35. 3^{m}. / 37. fi. / Potentia. quæſt. 6. 7. c. me°. B. Dionyſios. lect. 2. cº. 2. lect. 3. fi. / Opuſ. 3. cº. 213. / 227. / Matth. 1. prin°. k. / cº. 14. fi. / cº. 26. me°. b. I. / Ioan. lect. 7. princ°. Hc. / cº. 2. lect. 1. me°. d. / Ro. lect. 2. fi / cº. 8. lect. 1. me°. E. / cº. 9. lect. 1 fi. / 2ª. Cor. 5. lect. 4. prin°. D. / Hebr. 2. lect. 4. prin°. D.
* Hæreſis. 44. 137. Miraculum. 55.

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43 Chriſtus aſſumpſit naturam humanam integram,& perfectã 3ª.q.9.1.c./ q.18.1.c./.2.c.

44 Chriſtus aſſumpſit carnem humanam, animam, & formam totius,ideſt humanitatem.3.d.2.q 1.3.o/ Quol.9.2.1^{m}.

45 Hæreticum eſt, Chriſtum non aſſumpſiſſe partes vnitas.3^{a}. q.2.5.c./.3.d.2.q 1.ar.3.q 3.o./.d.6.q.3.1.c./.d.7.quæſ.1.1.c. prio°./.3.3 c°.37.o./.41.me°.B./ Vnio.1.c.me°.K., Quol.9. 2.1^{m}./ Opuſc.3.c^{o}.209./.He.2.lect.4.prin°.D.

46 Hæreticum eſt, Deum eſſe unitum homini accidentaliter. 3ª.q.2.6.c./ 3.d.6.q.3.2.o./.diſ.7.q.1.1.c./.contra.4.c°.37.o. / 41 prin°.F.1.ſi./ Vnio.1.c.p°.G./.13^{m} /.Opuſ.3. c°.209./. Phi.2.lect.2.ſi C./.He.2.lect.4 prin°.D.

47 Oppoſitum uidetur dicere.1ª.q.36.4 7^{m}./.q.39.3.c./.Poª.q. q.9.6.c.Reſpondeo ſicut Dubio 149.

Dn^{m}.250. Partes. 48 Caro aſſumpta eſt mediante anima,& anima mediante ſpiritu.3ª.q.6.1.2.o./.3.1^{m}./.4.3^{m}./.q 53.2.c./.q.49.6.3^{m}./. qu. 50.2.2^{m}./.3.c./.3.d.2.q 2.1.o./.d.3.q.5.2.c./.d.21.q.1.ar.1.q. 1.1^{m}./ contra.4.c° 44./.Spirito.3.5^{m}.

49 Caro Chriſti aſſumpta eſt de Adam, de Dauid, & de Abraham.3ª.q.31.1.2.o./ Eſ.1.21.prin°.G.
* Cibus.1.&c.Contritio.1.

50 Anima Chriſti non fuit prius creata,quàm aſſumpta.3ª.qu. 6.3 o./.5.q.2.3.o./ contra.c°.33.Hæreſis.44.

51 Partes aſſumptæ ſunt mediante toto,ordine intentionis,ſed econuerſo ordine exequutionis.3ª.q.6 5.o /.3.d.2.q.2.art.1. quæſt.3.o./.ar.3.q.1.c./.d.3.q.5.2.c./.d.5.quæſt.2.3.o.
* Induere.

52 Natura humana aſſumpta eſt mediante gratia habituali, ſicut medio congruitatis, & ſpiritu ſancto ſicut cauſante, & vnione ſicut effectu conſequente.3ª.q.6.6.o./.3. d.2.q.2.2. o./ d.13 q.3.1.c./.d.21.q.2.2.1.q.1.4^{m}./.Ver.q.29.1.o./.Quo. 9.2.3^{m}./.Opuſ.3.c°.215.

53 In eodem inſtanti,anima & caro ſunt aſſumptæ, & vnitæ.3ª. q.6.1.c./.3.4.o./.5.c./.q.33.2.o./. q.34.1.c./.q.35.4.c. /. 5.d. 2.q.2.3 o./.d.6.L.prio°./.contra.4 c°.44.

54 In eodem inſtanti anima creata eſt,caro concepta, & animata,& utraque aſſumpta eſt a uerbo, ſcilicet in primo inſtanti. 3ª.q.6.3.4.o./ q.33.1.2.3.o./.q.35.4.o./.3.d.2.q.2.3.o./.d.3. q.5.2.o./.contra.4.c°.44./ 45.

Defectus. 55 Chriſtus aſſumpſit omnes defectus naturales corporis,communes toti naturæ humanæ. 3ª. quæſt.14.4.3^{m}./.q.14.4.o./. q.15.1.c./.q.46.4.3^{m}./.3.d.1.q.1.2 1^{m}. /.d.15.q.1.2.o./.diſt. 22.q.2.ar.1.q.1.o./.contra.4.c°.55.1 1^{m}./. Opuſ.3.c°.236./. 231.Apoſtoli.31.

56 Chriſtus nullum morbum aſſumpſit, nec aliquem defectum non communem omni homini.3ª.q.14 4.o./.q.46.3.2^{m}./.5. c./.9 4^{m}./.quæſtio,51.3.c./.3./. d.15.quæſtio.1.2.o./. Opuſc. 3.cap°.236.E.

57 Chriſtus non aſſumpſit omnes defectus, ſed illos qui conueniebant ad opus redemptionis.3.d.12.q.3.ar.1.q.2.2^{m}./.art. 2.q 1.1^{m}./.Ver.q.20.4.11^{m}.

58 Chriſtus nullum defectum contraxit,ſed voluntarie aſſumpſit 3ª.quæſt.14.3.o /.5.d.15 q.1.3.o./.d.21.q.1.2.c./. Opuſc. 3.c° 236.

59 Chriſtus aſſumpſit defectus corporis, neceſſitate naturæ corporis,non autem coacte, nec contra voluntatem diuinam, nec,humanam.3ª.q.14.2.o./.q.15.5.1^{m}./.2^{m}./.3. d.3.q.1.ar. 2.q.1.c ſi.

60 Chriſtus nullum defectum animæ aſſumpſit, nec contraxit, ſcilicet ignorantiam,culpam,uel defectum gratiæ.3.qu.1.1. 3^{m}./.q.12.4.3^{m} /.q.14 1.1^{m}./. 3.1^{m}./.4. c./.2^{m}./.q 15.o./.q. 31.7.o /.q.46.4.2^{m}./.2.d.36.4.2^{m}./.3.d 1.q.1.2.1^{m}./. d.14 ar.3.q.6.3^{m}./.d.15.q 1.1.2.o./.d.21.q.1.ar.1.q.2.1^{m}./.d.21. q.2.ar.1.q.1 e./.d.26.q.2.ar.5.q.1.c./. Ver.quæſt.20.4.11^{m}./. 12^{m}./.q.29 8.10^{m}./.Opuſc.3.c°.236
¶ Aſtare Aſſiſtere 3.4.5 Maª.32.Sedere.6.
¶ Aſtiludia.Torneamentum.

Quid. 1 ¶ASTROLOGIA, & perſpectiua,non ſunt proprie ſpecies Mathematicæ,ſed ſecundum quid.12ª q.35.8.c.

2 Aſtrologia,& perſpectiua ſunt magis naturales,quam mathematicæ materialiter,ſed formaliter & principaliter ſunt econuerſo.22ª.q.9.2.3^{m}./.Trin.19.6^{m}.
* Agriculus.3.Ariſmetria.1 Altrum.Demonſtratio.16. Diuinatio.1 2.15.Epicicli.Firmamentum.

3 Oppoſitum uidetur dicere.Phi.2.lect.3.ſi./.Lect.11.prin°.c. Reſpondeo Dubio 251o.
Du^{m}.251. * Magi.1.Natiuitas.6.Saturnus.2.

4 Aſtrologus poteſt prædicere futura determinata ut ſemper vel vt frequenter in ſuis cauſis, non autem contingentia ad vtrumlibet.1.quæſtio.115.4.3^{m}./.12ª.q.9.5. 3^{m}./.22ª. q.95. 1.c./.5.o./ 2.d.7.q.2.2.c./.5^{m}./.d.15.q 1.3.4^{m}./.d.25.2.5^{m}./. contra.3 c°.84.ſi /.154 /.Verit.q.5.10.7^{m}. Agricultura.3.
* Sidera.Terra.13.

Aſ

1 ¶ASTRVM. Aſtrorum iudicia deſcribuntur. Opuſc.26.o. Diuinatio.15.Planetæ.Sidera.

2 Aſtra,uel cœlum ordine naturæ priora ſunt terra, ſicut incorruptibile,corruptibili,& mouens moto. Iob.38.lect.1.medio F.

3 Aſtra matutina apud nos dicuntur, quæ ſolent in dici prin° apparere Iob.38.lect.1.me°.F.

4 Aſtra in ſuæ inſtitutionis principio Deum laudabant, nõ uocaliter,ſed mentaliter.Iob 38.lec.1.me°.G

1 ASTVTIA eſt vitium ſpeciale, differens a prudentia carnis,utens non ueris uiis,uel mediis,ſed ſimulatis.Ideo opponitur prud°.22ª.q.55.3.o./.4.c./.q.69.2.c /.q.97.13.3^{m}./.q. 111.3.2^{m}.Prudentiæ.36. Quid.
* Alexander 2.Iuſtitia.50.

2 Aſtutia quandoque dicitur prudentia, & econuerſo. 22ª.qu. 55.3 1^{m}./.4.1^{m}./.q.92.1.1^{m}.
* Præceptum.108.

3 Aſtutia conſiſtit in excogitatione ſimulatæ uiæ, ſed dolus,& fraus,in exequutione eius.22ª.q.55.4.5.o./.q.69.2.c./.q.111 3.2^{m}.Prudentia.35.36.
* Timor.33.

1 ¶ATHANASIVS puer ludo ſimulans ſe eſſe epiſcopũ, baptizauit aliquos cum debita forma, & intentione, quos Alexander epiſcopus eius,iudicauit non eſſe rebaptizandos. 4.d.6.L.ſi.A.Baptiſmus.137.Miſſio.8.

2 Athanaſius, & Gregorius Nazianzenus, tantæ authoritatis fuerunt,ut nemo contrarietur eis. 2ª.q. 61.3.c. uel Symbolum.9.10.
¶ Athenæ.Paulus.26:Socrates.1.
¶ Athenienſes.Anaxagoras.Socrates.1.
¶ Atrium.Holocauſtum.4.
¶ Atropos.Fatum.10.
¶ Attaminatio.Amidum.

1 ¶ATTENTIO triplex in oratione.ſ.ad uerba, ad petitionem,& ad Deum uel ad aliam circunſtantiam. 22ª. q.83. 13.c./.4.d.15.q.4.ar.2.q.5.c./. 1ª.Cor.14.lect.3.me°.B. Diuiſio.
* Abſtractio.12.Acceptio.1.Accuſatio.6.Actus.150. Annunciatio.2.

2 Attentio tertia,melior eſt quàm ſecunda, & ſecunda quam prima.4.d.15.q.4.ar.2.q.5.o.

3 Attentio actualis,eſt neceſſaria in oratione,ſaltem in prin°. 22ª.q.83.13.o./.4.d.15.q.4.ar.2.q.4.o./.1ª. Cor.14.le.3.m°. A. * Beatitudo.83.Beneficium.5.Charitas.119. Circunſpectio.Cognitio.41. Contrarium.6. Deus.334. Difficile.7.15. Epuxia.6.

4 Nimia attentio ad uerba,excludens alias duas, nocet, ſi nimia cura in uerbis proferendis fiat, ſicut illi qui uerba cõpoſita in oratione proferre nituntur.4.d.15.q.4.ar. 2.q. 1.3^{m}./. q.5.o.
* Exordiũ.2 Indiuiduum.43.Inſipientia.11. Intellectus.201. Lex.167.Liberalitas 20.Oratio.25.56.58.Rethor. Viſio.22.

1 ¶ATTINGERE naturã ſuperiorẽ, contingit dupliciter. ſcilicet obiectiue,& ſecundum uirtutem.12ª q.3.7.3^{m}. Diuiſio.

2 Immo tunc tranſcendere limitem naturæ inferioris.3.d.13 quæſtio.1.artic.2.quæſtio.2.2^{m}./ 3^{m}. Reſpondeo ſicut Dubio.301. Du^{m}.252.

3 Attingere Deum tripliciter contingit, ſcilicet ſimilitudine operatione, & unione perſonali. Primum conuenit omni creaturæ,ſecundum tantum rationali,tertiũ uero ſoli Chriſto.22ª.q.2.3.c./.1.d.3.L.3./.d.37.L.37.L.1.prin°./.4.d.49.q. 1.art.2.q.2.c./.ar.3.q.1.c.ſi./.Veri.q.20.4. c./. Quol.10.17.c. Anima.5. * Actio 78.Agens.54. Amor.276. Angelus. 245. 614.Anima.130.265.Beatitudo.89.Bonitas.74.162. Charitas.59.cauſa.12.43.75.Calum.40.75.Circũſtantia.1.Cogitatio.2.Cõprehendere.1.4.Coniunctio.2.Forma.38.Imaginatiua.5.Infinitum.26.Intellectus. 134.240. Medium.17. Prophetia.80.Simonia.7.Species,3.Virt.216.Vſura.1.
¶ Attrahere. Appetitus.13.31. Mahumetus.Religio.60.Vita.29.
¶ Attribui. Ex eo q̃ aliquid attribuitur alicui, oportet ei attribui omnia quæ ſunt de ratione eius.1ª.q 28.3.c.
* Accidens.35.Actio.24.76.77.94.119.Actus.4.181.&c. Angelus.391.Attribit. Attributa.o. Baptiſmus.37. Beatitudo. 169 Blaſphemia.1.Bonitas.5.Caſtitas.7.Cælum.136.Cõpoſitio.16.Commune.4.Conceptio.19.Conſenſus.2.Continentia.57.Defectus.14.Eſſe.7.Aeternitas.30.Aequũ.9.Falſitas.10 Fides.94.95.Finis.37.Generatio.62 84.Imago.15 Inſti° 50. Legiſpoſitiua.2.Locus.27.Magnanimitas.20.Meri^{m}.99.Miraculum.24.25.27.Natiuitas.3. Nobilitas.8.Operatio.27.45 Oratio.22.Paſſio.49 93.Patientia.3.Peccatum,273. Pœnitentia.53.Prædicari.20.Præſumptio.5.Prudentia.73.Ratio, 46.48.Relatio.51.Saturnus.2.Superbia.33. Tactus.7. Virt, 118.Vita.16.26.

Differentia. 1 ¶ Attributa habent duplicem rationem cauſalitatis, ſcilicet exemplarem, & obiectiuam. Prima conuenit omni attributo, non autem ſecunda. 1. d. 19. q. 5. 2. 4^{m}. /. d. 38. 1. c. /. Ver. q. 5. 1. 7^{m}. * Actus. 190. &c. Appropriatio. 7. 9. &c. Blaſphemia. 1. 13. Bonitas. 5.

2 In Deo pluralitas attributorum, non repugnat ſimplicitati eius. Opuſc. 3. c^{o}. 24. /. Opuſc. 72. q. 5.

3 Attributa Dei differunt tantum ratione. 1. diſt. 2. 3. o. /. diſt. 22. 3. c. /. 4^{m}. / Po^{a}. q. 7. 5. 6. c. /. Opuſc. 9. $prin^{o}$. /. q. 1. o. diſt. 34. æqualitas. 24.

4 Immo diuerſitas rationum quæ eſt in attributis, non tantũ eſt ex parte noſtra, ſed etiam quia origo earum in Deo eſt, & quia attributa realiter ſunt in Deo, Potentia. quæſtio. 8. 1. 7^{m}. /. 2. 3^{m} /. Opuſc. 3. c^{o}. 24. /. Opuſc. 9. $prin^{o}$. q. 3. Reſpond. Dubio 253.

Du^{m}. 253. 5 Cum dictum eſt, q̃ diuerſitas rationum reperitur ex parte Dei, accipiendam eſt ſecundum q̃ poteſt aliquid unũ correſpondere conceptionibus diuerſis, non quod in re ſit diuerſitas aliqua naturarum, ſed vna natura ſimplex, nulli conceptioni proportionata, ſed excedens omnem conceptionem in attributis. Vnde ſi eſſentiam Dei in ſeipſa uideremus, non requireretur rationum & nominum multitudo, ſed eſſet ſimplex notitia eius, ſicut eſt ſimplex eſſentia eius. 1^{a}. q. 3. 3. 1^{m} /. quæſt. 13. 4. 2^{m}. /. 3^{m}. Verit. quæſt. 21. 4. 8^{m}. /. 9^{m}. /. Quol. 7. 3. c. /. Opuſc. 3. c^{o}. 24. ſi. /. Opuſc. 72. q. 5. /. Ro. lect. 6. ſin. k.

6 Diuerſis rationibus attributorum, reſpondet aliquid unum in Deo, ſ. eſſentia Dei, ut cauſa ueritatis, ſed ſunt in intellectu ſubiectiuæ. Po^{a}. q. 1. 1. 12^{m}. /. q. 7. 6. c. ſi.

7 Attributa Dei, differunt tantum ratione, ſed fundamentum habent ex natura rei. 1^{a}. q. 13. 4. o. /. 12. c. / 1. d. 2. 3. o. /. diſt. 22. 3. c. /. 4^{m} /. d. 31. quæſtio. 1. 2. 2^{m}. /. diſt. 33. 1. 3^{m} /. 5^{m}. /. d. 35. 1. 2^{m}. /. diſt. 42. quæſtio. 1. 2. 4^{m}. /. diſt. 43. q. 2. 1. 2^{m}. /. d. 46. L. ſin. /. contra. 1. c^{o}. 36 /. Verit. q. 2. 1. c. ſi. / q. 21. 4. 8^{m}. /. 9^{m}. /. Potentia q. 1. 1. 12^{m}. /. q. 7. 6. c. /. q. 9. 6. c. /. Opuſ. 3. c^{o}. 24. /. Opuſ. 9. $prin^{o}$. /. q. 1. /. q. 3.

8 Plura attributa ſunt in Deo, ſed unite. 1^{a} q. 13. 4. o. /. 12. c. /. 1. d. 2. 2. o. / d. 22. 3. o. /. Verit. q. 2. 1. c. ſi. /. Po^{a}. q. 7. 5. o. /. 6. c. /. Opuſ. 3. c^{o}. 22. /. Opuſ. 9. q. 3. Appropriatio. 4.
* Deus. 40. 49. 447. diſtin. 34. 35. 37. ſin. 14. 19.

9 Attributa ſunt in Deo realiter, ſed non differunt ab eſſentia, niſi ratione. Po^{a}. q. 8. 1. 7^{m}. /. 2. 3^{m}. /. 4^{m}. /. 7^{m}.

10 Rationes attributorum ſunt in Deo, ut in fundamento proximo. 1. d. 2. 3. o. / d. 22. 3. c. ſi. / 4^{m}. /. Po^{a} q. 7. 5. 6. c. /. Opuſ. 9. $prin^{o}$. / q. 1. o. Iuſtificatio 43.
* Oratio. 73. Pœnitentia. 84. Trinitas. 3. 5. 6.

11 Rationes attributorum, & eſſentiæ, diſtinguuntur ſicut ratio generis, & ſpeciei, rationes autem relationum, & eſſentiæ, ſicut rationes diuerſorũ generum. 1. d. 33. 1. 5^{m}. /. 2. c. /. 3. d. 4. q. 1. a. 1. q. 1. c.

12 Attributa eſſentialia poſſunt a nobis naturaliter cognoſci, non autem perſonalia 1^{a}. q. 32. 1. o. /. q. 39. 7. c. /. 1. d. 3. q. 1. 4. o. /. contra. 1. c^{o} 3. /. Ver. q. 3. 8. 1. 7^{m}. Trinitas. 5.

13 Diuerſitas attributorum non ſumitur per reſpectum ad creaturas, ſed econuerſo, licet cognoſcatur a nobis ex creaturis, 1. d. 22. 3. 3^{m}. /. Po^{a} q. 7. 5. 6. c.

14 Ratio attributorum, eſt conceptio intellectus, quam ſignificat nomen. 1^{a}. q. 13. 1. c. /. 4. o. /. 1. d. 2. 3. o. /. Opuſc. 9. $prin^{o}$. /. quæſtio. 3.

15 Attributa diuina prædicantur de ſe inuicem, nominibus primæ intentionis, non autem ſecundæ. 1^{a}. q. 32. 3. 3^{m}. 1. d. 27. q. 1. 1. 3^{m} /. Opuſc. 9 q. 1. 2^{m} / 3^{m}.

16 Nomina ſecundæ impoſitionis poſſunt pluraliter prædicari de attributis diuinis, non autem nomina primæ impoſitionis. 1. d. 42. q. 1. 2. 4^{m}.

17 Opera Dei dupliciter comparantur ad attributa eius, ſcilicet ſicut ad cauſam efficientem exemplarem, & ſicut ad cauſam finalem. 1. d. 1. L. ſi. D.

18 Quilibet effectus Dei, eſt a quolibet attributo eius, tamen reducitur ad illud, cum cuius ratione magis conuenit. 1. qu. 45. 6. 3^{m}. /. 3. d. 4. q. 1. ar. 1. q. 1. c /. 4. d. 17. q. 1. ar. 2. q. 4. c. /. diſ. 46. q. 2. ar. 1. q. 3. c. Deus. 40. Iuſtificatio. 43.

19 In Deo plura attributa ſiue nomina non ſunt ſynonima. Opuſc. 3. c^{o}. 25. Appropriatio. 0.

20 Per huiuſmodi attributorum ſiue nominum diffinitiones, impoſſibile eſt, quod diffiniatur id, quod eſt in Deo. Opuſc. 3. c^{o}. 26.

21 Attributa diuina includunt ſe, & ſunt unum inquantum diuina. Sed unum eorum non eſt aliud inquantum tale, ſcilicet bonitas Dei eſt ſapientia inquantum diuina, & non inquantum bonitas. Opuſc. 9. q. 2. /. q. 3.

22 Attributa diuina ſunt in intellectu noſtro, ut in ſubiecto, in eſſentia uero diuina, ut in repræſentato. Opuſc. 9. q. 2.

23 Omnia attributa, analogice dicuntur de Deo, & creaturis. 1. d. 19. q. 5. 2. 11^{m}. /. Opuſc. 3. c^{o}. 27.

1 Attritio eſt diſplicentia imperfecta de peccatis commiſſis, contritio autem eſt perfecta diſplicentia. 4. d. 17. q. 2. ar. 1. q. 2. 3^{m}. /. Contritio.

2 Attritio non poteſt fieri contritio, quia eſt actus trãſiens. 4. d. 17. q. 2. a. 1. q. 3. o.
* Aſſiſtatio. Baptiſmus. 103. Confeſſio 16. Contritio. 15.

Quid. 1 ¶ Auaritia eſt immoderatus amor habendi. 1^{a}. qu. 63. 2. 2^{m}. /. 22^{æ}. q. 118. 1. 8. c. / Ma. q. 13. 1. c.
* Adulterium. 2. Alea.

2 Auaritia proprie, ſemper eſt peccatum. 22^{æ}. q. 118. 1. o. /. quæſ. 109. 2. o.
* Capitale. 8. Cupiditas. Inhumanitas. 2. Litigium. 2.

3 Auaritia eſt peccatum ſpirituale. 22^{æ}. q. 118. 6. o. * Rapacitas. Veſtis. 6. Vſura. 12. 53. 126. 117.

4 Auaritia eſt occ^{tu} idolatriæ, uel ſimilitudo ei^{9}. Iſa. 2. me^{o}. b. K.

5 Auaritia ſecundum quod opponitur iuſtitiæ, hoc modo ex genere ſuo eſt peccatum mortale. Contingit tamen in hoc genere auaritiæ eſſe peccatum ueniale, propter imperfectionem actus. 22^{æ} q. 118. 4. o.

6 Auaritia eſt medium inter peccata pure ſpiritualia, & peccata pure carnalia: ratione enim obiecti eſt inter carnalia, ſed ratione delectationis cum ſpiritualibus, connumeratur. 12^{æ}. qu. 72. 2. 4^{m}. /. 22^{æ}. q. 118. 6. 1^{m} /. 4. d. 15. q. 1. ar. 4. q. 3. 2^{m}. /. Mat. 23. ſi. b. C. /. Eph. 5 $prin^{o}$. D.

7 Auaritia eſt contra Deum, contra ſe, & contra proximum. 22^{æ}. q. 118. 1. 2^{m}. / 3. 1^{m}.

8 Auaritia large, eſt in dæmonibus, ſcilicet immoderata cupiditas habendi quodcunque bonum creatum, non autem proprie. 1^{a}. q. 63. 2. 2^{m}.

9 Habitantes in maritimis, & intenti mercationibus conſueuerunt eſſe auari. $1^{æ}$. Cor. 11. lect. 3. $prin^{o}$. H.

10 Senes ſunt naturaliter auari, propter defectum naturæ conſi. 22^{æ} q. 118. 1. 3^{m}. /. 5. 3^{m}. / q. 119. 3. c. /. Ma. q. 13 a. 8^{m} Defect^{9}. 18. uel Iudæi. 11. 30. * Machabæi. Onotrotalus. Religio. 87. 89. 96. Sabbatum. 2. Tirannus. a 7. Veſtis. 6.

Diuiſio. 11 Auaritia dupliciter importat immoderantiã exteriorum, ſ. in affectu, & in re. 22^{æ}. q. 55. 8. c. /. q. 118. 1. 2^{m}. /. 3. c.

12 Auaritia ſumitur dupliciter, ſcilicet large, pro omni cupiditate inordinata habendi quodcunque bonum creatum, & proprie, ut eſt ſpeciale peccatum, circa poſſeſſiones exteriores. 1^{a}. q. 63. 2. 2^{m}. /. 22^{æ}. q. 118. 2. o. /. 5. 2^{m}. / 2. d. 21. L. ſi. /. Ma. qu. 8. 1. 1^{m}. Adulterium. 2. * Furtum. 3. Studium. 8.

13 Species auaritiæ ſunt ſeptem, ſ. parcitas, tenacitas, ciminilitas, turpe lucrum. Vſura. Latrocinium, & alea. 22^{æ}. q. 118. 8. 4^{m}. Alea. Veſtis. 6. Ciminilis. Furtum. 3.

14 Species auaritiæ non diuerſificantur ſecundum locum, tempus, uel perſonas. Ma. q. 14. 3. c. * Alea.

15 Auaritia eſt etiam capitale, cuius filiæ ſunt ſeptem, ſcilicet proditio, fraus, fallacia, periurium, inquietudo, uiolentia, & obduratio. 22^{æ} q. 55. 8. o. /. q. 118. 7. 8. o. /. 2. d. 42. quæſ. 2. 3. o. /. Ma. q. 8. 1. c. /. 8^{m}. /. q. 13. 3. o. Capitale. 8. Rapacitas.

16 Auaritia, Libido, & Cupiditas, dicuntur tripliciter, ſcilicet paſſio habitualis conſequens peccatũ originale, id eſt fomes, inordinatus appetitus cuiuſcumque rei, uel tantum diuitiarum. Prima eſt radix omnis peccati. Secũda eſt genus omnis peccati. Tertia eſt uitium capitale. 12^{æ}. q. 77. 5. 1^{m}. /. q. 82. 4. 3^{m}. /. quæſt. 84. 1. o. /. 22^{æ}. quæſt. 24. 10. 2^{m}. /. q. 119. 2. 1^{m}. /. 2. d. 5. quæſt. 1. 3. 1^{m}. / d. 22. q. 1. 1. 7^{m}. / d. 31. q. 1. 1. 3^{m}. /. diſ. 42. q. 2. 3. 2^{m}. /. Ma. q. 4. 6. 16^{m}. /. q. 8. 1. 1^{m}. /. 16^{m} /. q. 13. 1. c. / Ro. 7. lec. 2. capitale 4 $prin^{o}$. D / $1^{æ}$ Cor. 11. lect. 4. $princ^{o}$. H. /. $1^{æ}$. Tim. 6. lect. 2. $prin^{o}$ F.

17 Auaritia etiam tertio modo, ſcilicet ut eſt tantum inordinatus appetitus diuitiarum, radix eſt omnium peccatorũ. 12^{æ}. quæſtio. 84. 1. o. /. 2. c. ſin. / 3. 1^{m}. /. 4. 4^{m}. / 22^{æ}. quæſtio. 119. 2. 1^{m}. /. Ma. q. 8. 1. 1^{m}. /. quæſt. 13. 2. 5^{m}. /. Ro. 7. lect. 2. $princ^{o}$. D. capitale. 4.

18 Oppoſitum uidetur dicere. 2. d. 5. q. 1. 3. c. /. 1^{m}. /. d. 22. q. 1. 1. 7^{m}. /. d. 42. quæſt. 3. 1. c. /. 2^{m}. /. 3. 2^{m}. Reſpondeo ſicut Dubio 1144. Du^{m}. 254.

19 Auaritia facit homines odioſos, & cauſatur ex nimio amore ſui. 12^{æ}. q. 29. 4. 3^{m}.

20 Auaritia eſt maximum peccatorum ſecundum quid, id eſt ex parte conuerſionis, & eſt minimũ ſimpliciter, id eſt ex parte auerſionis. 22^{æ}. q. 118. 5. o. /. Pſal. 51. ſi. d. * Charitas. 157. Illiberalitas. Litigium. 2. Occupatio. Prodigalitas. 5.

21 Auaritia eſt grauius peccatum prodigalitate, quia magis repugnat liberalitati, ſed inutilior eſt, & inſanabilior triplici ratione, ſcilicet quia prodigus facile eſt ſanabilis per hoc quod declinat ad ætatem ſenectutis, quæ eſt contraria prodigalitati, & per hoc quod peruenit ad egeſtatem de facili, dum multa inutiliter conſumit, & ſic pauper factus, non poteſt

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Au

in dando ſuperabundare, & etiam quia de facili perducitur ad uirtutem, propter ſimilitudinem, quam ad ipſam virtutem habet. Sed auarus non de facili ſanatur, quia habet his contraria. 22ª. q. 107. 2. c. /. q. 118. /. 5. 3m. /. qu. 119. 3. o. /. Ma. q. 13. 2. 10m. /. Ethico. 4. lect. 4. o. /. Lect. 5. fi.
* Superbia. 16. 17. 18.

22 Auaritia ſuperabundat in amando, acquirendo, & retinendo, ſed deficit in dando, prodigalitas autem econuerſo. 22ª. q. 119. 3. c. /. Ethi. 4. lect. 4. meº. d. &c.

23 Ex auaritia quandoque naſcitur prodigalitas, dum aliquis multa conſumit, ad captandum fauorem aliorum, a quibus capiat. 22ª. q. 119. 2. 1m.

24 Prodigalitas opponitur auaritiæ, licet quandoque ſecundum diuerſa ſint in eodem, qui denominatur a principali, ſcilicet a datione. 12ª. q. 72. 8. 3m. /. 22ª. q. 119. 2. 4m.

Compaº. 25 Auaritia vt eſt inordinatio affectus, opponitur liberalitati, ſed vt eſt extra in re, opponitur iuſtitiæ. 22ª. q. 117. prinº. qu. 118. prinº. /. 3. o. /. Ma. q. 13. 1. c. fi. /. 7m.

26 Auaritia ut opponitur liberalitati, habet vitium oppoſitum, ſcilicet prodigalitatem, nõ autem ut opponitur iuſtitiæ. 22ª. q. 4 o. /. Ma. q. 13. 2. o.

27 Actus perfectus auaritiæ oppoſitæ iuſtitiæ, eſt peccatũ mortale, non autem oppoſitæ liberalitati, niſi ſit contra charitatem. 22ª. q. 118 4. o. /. Ma. q. 13. 2. o.
¶ Auctor, vel auctoritas, vide Actor.
¶ Aucupium. Miles. 5. Venatio.

Quid. 1 AVDACIA includit in ſe ſecuritatẽ, ſicut contrariũ priuationem. 12ª. q. 45. 1. 3m. Amor. 224.

2 Audacia quandoq; ſumitur in bonum, & quandoq; in malũ. 3. d. 26. q. 1. 3. 5m.
* Animal. 66.

3 Audacia proprie, reſpicit malum, ſed bonum ei coniunctum, reſpicit ſpes. Et ſimiliter deſperatio reſpicit directe bonum, ſed malum ei coniunctũ reſpicit timor. 12ª. qu. 45. 2. 3m. /. 4. 2m. Fiducia. 2.

4 Audacia eſt peccatum, contrarium fortitudini. 22ª. q. 126. 2. 3m. /. q. 127. 2. o. Fortitudo. 36. Humilitas. 22.

5 Immo audacia eſt materia fortitudinis. 12ª. q. 21. 2. 1m. /. q. 95 3. 2m. /. 22ª. q 123. 3. o. /. q. 141. 4. c /. 2m. /. 3. d. 26. q. 2. 2. 4m. /.
Duᵐ. 255. d. 33. q. 2. ar. 2. q. 2. o. Responⁿ. Dubio 255. Fortitudo. 10. &c. Concupiſcentia. 3. Contumelia. 6.

6 Audacia contrariatur timori, ſecundum acceſſum, & receſſũ circa idem obiectum, ſpes autem ſecundum contrarietatem obiectorum. 12ª q. 23. 2. c. fi. /. q. 45. 1. o. /. 3. c. /. 22ª. qu. 123. 3. 3m. /. q. 129. 6. 2m.

7 Sicut ſpes eſt prior, quàm audacia, ita timor eſt prior quàm deſperatio. 12ª. q. 45. 2. 2m. /. Ethi. 3. lect. 15. fi. h.

Duᵐ. 256. 8 Immo deſperatio eſt prior timore. 12ª. q. 25. 3. c. fin. Reſpondeo ſicut Dubio 255.

9 Sicut ex timore nõ ſemper ſequitur deſperatio, niſi ſit intẽſus, ſic nec ex ſpe audacia, niſi ſit uehemens. 12ª. quæſtio. 45. 2. 2m.

10 Immo primum eſt econuerſo. 12ª. qu. 25. 3. c. fin. Reſpondeo
Duᵐ. 257. ſicut Dubio. 255.
* Fiducia. 2. Fortitudo. 4. 10. &c. 36.

11 Nullus defectus eſt per ſe cauſa audaciæ, ſed omnia quæ faciunt ſpem victoriæ, uel calefaciunt cor. 12ª. q. 25. 3. c. /. q. 45 3 o. Helias. 1.

12 Omnia quæ ſunt nata cauſare ſpem, uel excludere timorem, ex parte animæ vel corporis, ſunt cauſa audaciæ. 12ª. quæſt. 45. 3. c.

13 Audacia ſequitur ſpem, nec eſt pars eius, ſed effectus, ſicut deliberatio reſpectu timoris. 12ª. q. 25. 3. c. fin. /. q. 45. 2. o. /. 3. c. /. 22ª. q. 123. 2. 3m. /. q. 129. 7. c. /. Veri. q. 26. 5. 2m. /. Ethico. 3. lec 15. fi h.

14 Audacia non poteſt eſſe paſſio principalis. 12ª. q. 25. 4. 2m. /. 3m. /. q 45. 2. 3m. /. Veri q. 26. 5. c. 2m.
* Humilitas. 22. Incentiuum.

15 Audacia cauſat tremorem, reuocando calorem ab exterioribus ad inferiora, ſcilicet ad cor, timor autẽ ad inferiora. 12ª. q. 45. 4. 1m.

16 Audacia non cauſatur ex ira, niſi mediante ſpe. 22ª. q. 45. 4. 3m. Ira. 12. 34. Timor. 54.
* Longanimitas. 2.

17 Immo ira conſequitur audaciam, quia nullus iraſcitur, niſi audeat vindicare. 12ª. q. 25. 3. c. fi. /. 4. 2m. /. 3m. /. Ver. q. 26. 5.
Duᵐ. 258. 3. Ira. 12. 34. Reſpondeo Dubio. 258.
* Miſericordia. 20. Paſſio. 39. 60. Prophetia. 13. Securitas. 3. Spes. 73. Superbia. 24.

18 Audacia eſt ſubiectiue in iraſcibili. 1ª. q. 59. 1. 2m. /. 12ª. q. 23. 1. 2. c. Spes. 73. Subiectiue.
* Timor. 54.

19 Habentes ſe bene ad diuina, & paſſi iniuſta, habẽtes cor parnum, & experti ſunt audaciores oppoſitis. 12ª. q. 45. 3. o.

20 Habentes pulmonem ſanguineum, & amatores vini, ſunt audaciores aliis, propter caliditatem amplianiem, & extendentem cor. 12ª q. 45. 3. c. /. 1m.

21 Audaces ſunt promptiores in principio, quam in ipſis periculis, ſed fortes econuerſo. 12ª. q. 45. 4. o. /. Ethic. 3. lectio. 15. fi. K.
¶ Audere. Amor. 193. Vſura. 272.

1 ¶ AVDITOR diuerſorum magiſtrorũ, tenentium cõtrarias opiniones, poteſt ſequi quam velit, niſi altera determinetur eſſe contra fidem ab eccleſia. Quol. 3. 10. o. Opuſ. 73. prinº.
* Accuſatio. 22. Aduentus. 6. Amor. 49. 241.

2 Audiens detractiones peccat, minus tamẽ quam detrahens, niſi audiat ex odio. 22ª. q. 73. 4. o. /. Pſal 14. meº. C. Angelº. 436. Animal. 54. Apis. 1. Baptiſmus. 27. Charitas. 91.

3 Auditus duplex, ſcilicet interior, quo quis audit à Deo, & exterior quo audit quis ab homine loquente 22ª. q. 5. 1. 3m. /. Ver. q. 9. 4. 12m. /. Ro. 10. lect. 2. meº. h.

4 Auditus deſeruit diſciplinæ, & viſus autem inuentioni. Eſa. 6. fi. D. Anima. 2. lect. 14. fi. h. A. /. ſenſu. lect. 2. fi. /. Ro. 15. lect. 2. fi. /. Baptiſmus. 240.

5 Sola immutatione ſpirituali, organum auditus immutabitur in beatis. 4. d. 44. q. 2. ar. 1. q. 4. 4m.
* Certitudo. 12. Cognitio. 26. Cõfeſſio. 65. &c. 78. 84. &c. Credere. 31. Doctrina. 19. Eccleſia. 14. Euchariſtia. 154. Excæcatio. 2. Exordium. 12. Fides. 79. 80. Homo. 32. Humilitas. 14. Incontinentia. 9 Infidelitas. 8. Ira. 11. Lingua. 6. Mendacium. 18. Miſſa. 7. 8. 25. Nutus. Organum. 1. Plato. 3. Præſtigium. 2. Prophetia. 7. 63. Pulchritudo. 5. 6. 7. Rhethor. Reuocare. Sacramentum. 40. Samuel. 3. Sapientia. 6. Scholaris. Senſibile 6. &c. Senſus. 18. Sermo. 7. Socrates. 3. Theologia. 2. Verbum. 21. 73. Ver. 32. Viſus. 3. 8. 9.
¶ Aue Maria exponitur. 3ª. q. 30. 4. o. /. Opuſc. 8. o. Annunciatio. 7.
¶ Auempace. Intellectus. 162.

1 ¶ AVERROIS. Cõmentator, fuit totius philoſophiæ deſtructor. Opuſc. 16. cº. 1. fi. /. cº. 3. fi. Cõmẽtator.
ⁿ Act. 6. Ariſtoteles. 6. Elementum. 14.

2 Homo non eſt in ſpecie, per intellectum paſſiuum, vt finxit Auerroes. contra. 2. cº. 59. 262. 263. Scientia. 57.

1 ¶ AVERSIO, & conuerſio ſunt idẽ re, ſed differunt rõne. ſ. ſecundum reſpectum ad diuerſos terminos. 2. d. 42. quæſ. 2. 1. 7m. /. Quol. 6. 16. c. Bonitas. 230. * Abſens. Angelus. 478. Apoſtaſia. o. Auaritia. Charitas. 104. Cæcitas. 1. Differentiæ.

2 Auerſio a fine incommutabili, contingit dupliciter, ſcilicet actu tantum, ut in quolibet peccato ueniali, uel actu & habitu, vt in omni peccato mortali tantum. 2. d. 42. q 1. 3. 5m.
* Contritio 17.

3 Conuerſio poteſt eſſe ſine auerſione, ut in peccato ueniali. 12ª. q 72 5. c. /. 3ª. q. 86. 4. 5. c. /. 4. d. 16. q. 2. ar. 1. q. 1. c. /. qu. 2. c. /. q. 3. 1m. /. Ma. q. 7. 1. 9m. /. 2. c. fi. /. 10m. Peccatum. 395. &c. Damnatio. 41. Delectatio. 62. Dæmon. 39. Elongatio.

4 Oppoſitum uidetur dicere. 4. d. 15. q. 1. 2. 1m.
ⁿ Excæcatio. 1. Facies. 1. 2. Reſpⁿ. Dubio 259. Duᵐ. 259.

5 Si poſſet eſſe conuerſio ſine auerſione, non eſſet peccatum mortale. 22ª. quæſtio. 20. 3. c. /. Quol. 5. 20. c. Peccatum. 141. 142. 218.

6 In omni peccato mortali eſt auerſio, & conuerſio. 12ª. q. 71. 5. c. /. q. 87. 4. o. /. 22ª. q. 20. 2. 1m. /. qu. 24. 12. 4m. /. q 162. 6. c. /. 3ª. q. 86. 4. c. /. q. 88. 1. c. /. 3. d. 36. 3. c. /. 1m. /. Ma q. 8. 1. 1m. /. 2. 12. /. Quol. 4. 22. c. /. Pſal. 27. fi. g. fi Peccatum. 395. &c.
* Fundamentum. 5. Miles. 8. Mutuum. 3. Offenſa. Omiſſio. 3. Oratio. 49. Peccare. Peccatum. 1. &c. 13. 19. 48. 56. 73. 76. 138. 142. 169. 178. 180. 183. &c. 218. 395. &c. 405. 412. &c. 438 Pœna. 2.

7 Ratio materialis peccati mortalis, eſt in conuerſione, formalis autem in auerſione. 22ª. q. 10. 3. c. /. q. 110. 4. c. /. q. 118. 5. c. fi. /. q. 162. 6. c. /. 3ª. quæſtio. 86. 4. 1m. /. d. 30. q. 1. 3. o. /. diſt. 35. 4. c. fi. /. 4. d. 15. quæſt. 1. 2. 1m. /. Veri. quæſt. 25. 5. 10m. /. Ma. q. 3. 7. c. fi. /. q. 4. 2. c. /. q. 2. 12m. /. Quol. 5. 120. c. /.
* Pœnitentia. 130. Præſumptio. 5.

8 In peccato eſt duplex auerſio, ſcilicet a regula rationis, quo ad circunſtantias, quam ſequitur alia, ſcilicet auerſio a Deo. 12ª. q. 73. 7. 3m. Purgatio. 3.

9 Ratio inferior poteſt auerti a rationibus æternis, quibus intendit ut regulata, non autem ut regulans, ſecundum eas, quia hoc eſt proprium rationis ſuperioris. 12ª. q. 74. 8. 1m. /. Ver. q. 15. 4. 6m. Peccatum. 401. &c.

10 Peccatum caret ordine ex parte auerſionis, non autem ex parte conuerſionis. 12ª. quæſtio. 84. 3. ſecundum. Peccatum. 73.

11 In omni auerſione a Deo, eſt aliqua conuerſio ad bonum cõmutabile. 4. d. 14. q. 2. 5. 3m.

Au

13 In quolibet peccatore, auerſio a Deo, eſt præter intentionem eius. 12^{a}. quæſtio. 77. 6. 1°./. 8. 2^{m}./. 22^{a}. quæſt. 39. 1. 1^{m}./. quæſtio. 46. 2. 2^{m}./. 2. diſtin. 5. quæſt. 1. 2. 5^{m}./. d. 36. 3. 5^{m}./. Verit. quæſt. 28. 2. 3^{m}./. 7^{m}./. Potentia. q. 5. 4. 6^{m}./. Ma. qu. 3. 12. c./. Quol. 6. 16. c.

13 Conuerſio eſt prior auerſione, ex parte noſtra, ſed ex parte Dei, prius eſt reconciliatio Dei, quam liberatio a debito pœnæ. 4. d. 18. q. 1. ar. 2. q. 3. c./. Opuſ. 3. c^{o}. 226.

14 In peccato ſunt duo, ſcilicet conuerſio, quam ſequitur pœna, & auerſio, quam ſequitur indignatio Dei. 4. d. 18. q. 1. ar. 2. quæſtio. 3. c.

15 Peccatum ex parte auerſionis eſt nihil, non autem ex parte conuerſionis. 2. d. 36./. 2. 1^{m}./. d. 42. q. 2. 1. 1^{m}./. Ma. q. 2. 1. 4^{m}./. Fundamentum. 5. Peccatum. 5.

16 Peccata carnalia plus habent de conuerſione, quam de auerſione, ſed ſpiritualia e conuerſo. 12^{a}. quæſtio. 73. 5. c./. Quol. 6. 16. c.

17 Omnia peccata mortalia differunt in cauſa, & modo auerſionis, & quantitate elongationis a Deo. 4. d. 17. q. 2. art. 2. q. 6. 2^{m}./. ar. 3. q. 3. 2^{m}.

18 Peccatorum contrarietas, eſt ratione conuerſionis, ſed eorũ conuenientia, & reatus, ratione auerſionis. 12^{a}. q. 73. 1. o./. q. 113. 2. 3^{m}./. 3^{a}. q. 87. 3^{m}./. q. 86. 3. 3^{m}./. q. 88. 1. c./. 4. d. 17. qu. 2. ar. 2. q. 6. 2^{m}./. Veri. q. 12. 1. 6^{m}./. 4. 27. 5. 8^{m}./. 25^{m}./. q. 28. 2. 2^{m}./. 3. Superbia. 13. &c. Timor. 52. 54.

19 Peccato mortali debetur pœna damni infinita, ratione auerſionis, ſed pœna ſenſus finita, ratione conuerſionis. 12^{a}. quæſt. 87. 4. o./. 22^{a}. quæſt. 79. 4. 4^{m}./. 3^{a}. quæſt. 86. 4. c./. 3. diſt. 1. qo. 1. 2. 5^{m}./. 4. diſt. 15. q. 1. 2. 1^{m}./. Po^{a}. quæſt. 5. 4. 6^{m}./. Ma. q. 5. 2. c. Pœna. 2.

20 In peccato originali non eſt conuerſio, ſed tantum auerſio, uel aliquid loco eius, ſcilicet priuatio originalis iuſtitiæ. Verit. q. 24. 12. 2^{m}./. Ma. q. 5. 2. c.

21 Oppoſitum uidetur dicere, quia in omni auerſione a Deo, eſt aliqua conuerſio ad bonum commutabile. 4. d. 14. q. 2. 5. 3^{m}./. Ma. q. 4. 2. c. Reſp^{o}. Du^{o}. 260. Du^{m}. 260.

22 In peccatis contra uirtutes theologicas, prius eſt auerſio, quam conuerſio, in aliis autem e conuerſo. 22^{a}. quæſ. 2. 1. 2^{m}./. 3. c./. Quol. 6. 16. o.

23 In odio Dei, prius eſt auerſio, quam conuerſio, in aliis autẽ e conuerſo. 22^{a}. q. 34. 2. c.

24 In ſuperbia, prius eſt auerſio, quam conuerſio, in aliis autem e conuerſo. 22^{a}. q. 162. 6. c./. 2^{m}./. 7. c.

¶ Auferre Abſoluere. 15. Acquirere. Baptiſmus. 298. Claritas. 12. Concordia. 1. Concupiſcentia. 14. &c. Decimæ. 5. Degradatio. Delectatio. 41. Deus. 280. Eleemoſyna. 11. Excómunicatio. 8. Exorciſmus. 10. Gratia. 82. Gula. 10. Infidelis. 1. 3. Ira. 53. 77. Mors. 17. Neceſſitas. 30. Ordo. 56. 103. Pars. 17. Paſſio. 101. 115. 126. Perdẽ. Prædeſtinatio. 40. Princeps. 9. 10. 13. 14. Priuatio. 7. Reſurrectio. 36. Sponſa. 4. Terra. 14. Teſtiſ. 4. Tyrannus. 3. Tollere. Tribulatio. 3. 8. Virtus. 157. 258. Vſura 191. 193. 250. 287. Vſus. 7.

1 ¶ Auferri poſſunt ſubito homini quatuor, quæ nunquam poſſunt ei reſtitui, ſcilicet cum fama alicuius falſa relatione denigratur, cum uirginitas cum aſſenſu perditur, anima cum a corpore ſeparatur per mortem, & membrum cum abſcinditur. Opuſ. 71.

2 Ea quæ nunquam poſſunt homini auferri, ſunt quatuor ſcilicet ſcientiæ theſaurus, animi uoluptas, corporis contactus, & guſtus ſapidus. Opuſc. 71.

¶ Augmentatiua. Anima. 355. Peccatum. 113. &c.

Quid. 1 ¶ Augmentum eſt motus non continuus. 12^{a}. quæſ. 52. 3. c./. 22^{a}. quæſt. 24. 6. c./. contra. 2. c^{o}. 89. me^{o}. H./. Phy. 5. lectio. 4. princ^{o}. c. Li^{o}. 8. lect. 5. me^{o}. c.

° Anima. 335. Augmentatiua. Creſcere. Damnatio. 8. 10. Inſtans. 28.

2 Augeri nihil aliud eſt, quam ſumere maiorem quantitatem. 2. d. 17. q. 2. 1. c.

° Ira 40. 69. Maior.

3 Augmentum ſecundum quantitatem uirtutis, non eſt proprie augmentum, ſed eſt alteratio. 2. d. 17. q. 2. 1. c./. Vert. q. 1. 21. c. me^{o} I./. 21^{m}.

4 In augmento ſemper alteratur additum, non autem auctũ ſemper. 2. d. 19. q. 1. 3. 4^{m}.

5 Augmentum eſt ſine motu aucti, ſi fit additio ſine alteratione. 1^{a}. diſtinctio. 17. quæſtio. 2. 1. c./. Cete. lectio. 7. medio. b. ſi.

6 Rarefactio non eſt proprie motus augmenti. 1. d. 17. qu. 2. 1. o./. Ce. lect. 7. me^{o}. b.

Diuiſio. 7 Augmentum dicitur dupliciter, ſcilicet large, ideſt omnis additio, & proprie, per nutrimentum. 1. diſtinct. 17. quæſtio. 2. 1. c. ſi./. 4. diſt. 12. quæſt. 2. art. 1. q. 2. 1^{m}./. Ce. lect. 7. me^{o}. b. b. vt Anima. 339.

Au

° Claritas. 1. 3. 7. Concupiſcentia, 14. &c. Confirmatio. 11.

8 Augmentum formarum tripliciter terminatur, ſcilicet ratione formæ, agentis, & ſubiecti. 21^{a}. quæſtio. 24. 7. c./. 3^{a}. quæſt. 7. 12. c./. 3. d. 13. q. 1. art. 2. qo. 1. 2. c./. Opuſc. 5. c^{o}. 215. Forma. 130.

° Euchariſtia. 30. 89. 180. 181. 247. &c. Fama. 38.

9 Formæ ſpecificæ reſpectu alterius quædam augentur ratione ſui, & ſubiecti, ut motus ſanitas, & quilibet habitus, ſed abſolute ratione ſubiecti tantum, vt qualitates ſenſibiles. Primarum aliquæ, non omnes, augentur per additionem, nõ autem ſecundæ, ſed per hoc q ſubiectum magis participat eadẽ forma. 12^{a}. q. 52. 1. 2. o./. q. 53. 2. 3^{m}./. q. 66. 1. 2. o./. 22^{a}. q. 24. 5. 1^{m}./. 1. d. 17. q. 2. 2. c./. 2. d. 34. 5. c./. Virt. q. 1. 11. q. 5. 3. o. o./. Ethi. 10. lect. 3.

10 Scientia augetur ſecundum intenſionem actus dupliciter, ſcilicet ex parte ſubiecti, & ſecundum numerum obiectorũ: ſed uirtus tantum primo modo. 11^{a}. quæſt. 52. 2. c./. quæſ. 66. 1. o./. 22^{a}. quæſtio 24. 4. 1^{m}./. 5. c./. 1^{m}./. 1. diſtinct. 17. quæſtio. 2. 1. 1^{m}./. Virt. quæſtio. 1. 11. 10^{m}./. quæſtio. 5. c. me^{o}. E. &c. 3.

11 Oppinio quadruplex de augmento formarum. 12^{a}. q. 52. 1. c./. Vir. q. 1. 11. c.

12 In magnitudine corporali, augmentum eſt duplex, ſcilicet per additionem, vt in viuentibus, uel per intenſionem, ſicut in rarefactione. 12^{a}. quæſtion. 52. 2. 2^{m}./. 22^{a}. quæſtio. 24. 5. 1^{m}.

° Forma. 60. 125. &c. Miſſio. 31. &c. Oratio. 41. &c.

13 Motus manente eadem ſpecie, augetur tripliciter, ſcilicet per additionem temporis, uel uiæ, uel participatione ſubiecti. 12^{a}. q. 52. 2. &c.

° Paſſio 73. &c. Quantitas. 22.

14 Augmentum propriæ eſt tantum in uiuentibus. 4. d. 12. qu. 1. art. 2. q. 3. c.

° Accidens. 85. Accreſcere. Amicitia. 16.

15 Augens habitum, ſemper facit aliquid in ſubiecto, non quidem formam nouam, ſed q ſubiectum perfectius participet formam præexiſtentem, uel q amplius ſe extendat. 12^{a}. qu. 51. 4. 3^{m}./. q. 52. 2. 2^{m}./. 3^{m}./. 22^{a}. q. 24. 5. 3^{m}.

° Amor. 224. 225. 236. Angelus. 541.

16 Habitus corporales, non multum uidentur augeri per additionem, ſed per tranſmutationem primarũ qualitatum, quæ non augentur, niſi per intenſionem ex parte ſubiecti participantis. 12^{a}. q. 52. 2. c.

17 Omnis forma augetur, i. ſuſcipit magis & minus, niſi conſiſtat in indiuiſibili, ut ſpecies numeri, uel ſecundum numeros, vt quantitates continuæ, figuræ, & relationes, uel det eſſe ſubſtantiale. 22^{a}. q. 52. 1. 2. o./. 3^{a}. q. 7. 12. c./. Ma. q. 7. 12. c./. Virt. q. 1. 11. o./. q. 5. 3. o. Forma. 132. 133. 134.

° Aſcendere. 18. Baptiſmus. 169.

18 Augmentum formarum nominatur ad ſimilitudinem augmenti corporum. 12^{a}. quæſtio. 52. 1. c./. Virtu. quæſtio. 1. 11. c.

19 Peccatum non augetur per additionem, ſed per intenſionẽ deformitatis. 2. d. 30. 5. c./. d. 42. q. 1. 1. 2^{m}./. 4. d. 16. q. 3. ar. 2. q. 1. 1^{m}./. Anima. 2. lect. 9. me^{o}. c. ſi. ° Beatitudo. 82. &c. Beatus 21. &c. 43. &c. Beſtialitas. 2.

20 Corpus hominis augetur, per additionem materiæ. 1^{a}. q. 119. 1. c./. d. 2. 30 quæſtio 2. 1. c./. 4. d. 44. q. 1. artic. 2. q. 4. c.

° Charitas. 74. 102. 107. &c. Cauſa. 27. Cœlum. 88. Cibus 4. Circunſtantia. 25. Confeſſio. 57. Contritio. 36. Corpus. 64. 61. &c.

21 Oppoſitum uidetur dicere, quia ſecundum aliquos, per ſeipſum multiplicatur, & ad perfectam peruenit quantitatem per augmentum. 4. d. 44. q. 1. ar. 2. quæſt. 4. c. prin^{o}. Reſpond. Dubio. 261. Du^{m}. 261.

22 Homine exiſtente in augmento, ſcilicet ante tertium ſeptennium, generatio non habet opus ſuum, uel ut plurimum generant fœminas ſecundum philoſophum. 2. d. 20. q. 1. 2. 2^{m}.

° Coſta. 6. 7. Damnatio. 8. 10. 45. 46. 59. 60. Delectatio. 50. Dæmon. 125. 126.

23 Puer in quinque primis annis, peruenit ad medietatem totius augmenti. 4. d. 25. q. 5. art. 2. q. 3. c. ſi.

° Deuotio. 9. 1.

Difficile. 3. 4. 5. Diuturnitas. Dolor. 10. Euchariſtia. 30. 89. 180. 181. 247. &cæt. 275. 279. Flagellum. 3. Forma. 60. 125. &cæt. Gratia. 77. 80. 81. Habitus. 14. 48. 49. 64. 65. Ieiunium. 26. Ignorantia. 2. 4. 19. &cæt. Luna. 6. Magnanimitas, 24. Matrimonium. 84. Meritum. 20. 46. &c. 33. 62. Miſſa. 26. Miſtio. 31. &c. Multiplicatio Paſſio. 73. &c. Pœna. 68. 71. &c. 91. 93. Puritas. 2. Sacramentũ. 88. 89. Satisfactio. 21. 22. Scientia. 46. 89. 95. Semen. 22. Spes. 33. Suffragia. 4. Timor. 49. 67. Triſtitia. 16. Virginitas. 23. Virtus. 127. 255. Vſus. 10. 14. Chriſtus. 79. 81. 146.

¶ Augu-

Au

1 ¶Augurium,eſt diuinatio a garitu auium ſumpta, ſed auſpiſpicium,a motu auium.22e.q.95.3.c./.Op.25.c^{o}.3.Auis.2.vt cornicula.

2 Augurium eſt illicitum,in his quæ non cauſantur a cęlis, uel quæ non pertinét ad aues,ſeu ad alia animalia.22e. q.95.7.o. /.Op.25.c^{o}.5./.Iſa.2.me^{o}.B.F.Diatio.15. *Naaſon.

1 ¶Auguſtinus ſequitur Platonem, quantum poteſt, ſalua fide. de.1^{a}.q.66.1.1^{m}./.q.77.5.3^{m}./.q.84.5.c./.22e.q.23.2.1^{m}./.2. d.14.2.c./.Verit.q.21.4.3^{m}./.Spiritu.10.8^{m}.*Adam.90.Ambroſius.1.Angelus.633.Appropriatio 25.Architiclinus.

2 Auctoritates Auguſtini in philoſophia,parum ualent.2.d.13. 3.1^{m}. *Beatitudo.140.Beſhalis.1.Cogitatio. 1. Conceptio.2. Concupiſcentia.11.Contemplatio.19 Diapſalma.Dies.12.22. Fides.73. Forma.92. Gratia.86. Infamia. 2. Liber. 7. 8.9.10. Magdalena.1. Magi. 1.3. Matrimonium. 36. Meretrix. 1. 2. Miſſio.8.Moyſes. 3. Opus.2.3.4. Paulus.26. Piſcis.2.Plautæ. 2.Reſurrectio. 49.Satisfactio.2. Spiritus. 14. Status. 2. Traductio.2. Varo. Virginitas.5. Virtus.14.&c. Vſura. 230.293. Vxor.19.

¶Auguſtus.Imago 43.Imperator.4.Theodoſius.1.Vſura.148. 202.214. ¶Auicebron.Corpus.30.

Auicẽna Ens.36.For^{a}.103.Intellect^{9}.154.Sẽſus.9. Vnitas. 4.

¶Auidus.Ieiunium.27.Infernus.3.

1 ¶Auis.Aues,quæ in communi nutriunt pullos, ſeruant ſocietatem, uſque ad completam nutritionem 4.d.33. q.1.artic.3. q.1.c./.ꝑ.3.c^{o} 122.Aer.1.2.Alterna,Animal.13.19.48.81. &c. Caradrion.Cignus.Coitus.7.Dies.24.Onocrotalus. Piſcis.1. Robur.Sirenæ.

2 Per auium garitus,& motus, & alias diſpoſitiones , poſſunt futura præcognoſci,non ſicut per cauſas futurorum euentuũ, ſed ſicut per ſigna.22^{e} q.35.7 c.Augurium.1.

Quid. ¶Aurea eſt premiũ eſſentiale beatorũ.3.d.49.q.5.1.o./.Quo. 5.24.o.^{u}Aureola.2.&c.23.Baptiſmus.229.

In cõi. 1 ¶Aureola eſt præmium accidentale beatorum de operibus perfectionis,ſecundum perfectam uictoriam.4.d.33.q.3.5.5^{m} /.d.49.q.5.ar.1.o./.ar.2.q.1.3^{m}.

2 Aureola præſupponit auream. Quol.5.24.o. ^{u} Angelus.621. Baptiſmus.229.

3 Aurea eſt præmium operum,reſpondẽs charitati,ſed aureola, generi actus.4.d.49.q.5.1.c./.3^{m}./.Quol.5.24.o.

4 Aurea conſiſtit in gaudio de deo,aureola vero, in perfectione operum.Sed fructus in gaudio de diſpoſitione operantis , ſecundum gradum ſpiritualitatis,inquantum proficit ex ſemine verbi Dei.4.d.49. q.5.ar.2.q.1.c.

5 Aurea eſt ſimpliciter maior,quàm aureola, ſed ratione ſtatus eſt econuerſo , quia non datur cuilibet,ſed tantum exiſtenti in ſtatu perfectionis.4.d.8.q.1.ar.2.q.1.2^{m}.

6 Aureola eſt triplex,ſcilicet martyrum doctorum,& uirginum ſecundum triplicem pugnam, uel ſecundum tres potentias animæ,vel ſecundum triplicem conformitatem ad Chriſtum. 4.diſtin.49.quæſt.5.ar.5.1.o./.2^{e}. Tim.2.lectu.1.ſi.H./.ca^{u}.4. lect.2.ſi.K

7 Aureolæ habentur a diuerſis,ſecundum magis, & minus.4.d. 49.q.5.ar.5.q.3.o.

8 Aureola proprie eſt in mente,ſed ſecundum redundantiam, fulget decor in corpore,ſicut & ex aurea.4.d.49.q.5.ar.4. q. 3.o.Cicatrices.5.

9 Chriſtus nullam aureolam habuit,ſed tantum auream.4.diſt. 49.q.5.ar.4.q.1.o.

Martirium. 10 Aureola martyrum eſt ſimpliciter potior cæteris , uirginum diuturnior,confeſſorum uero periculoſior.22^{e}.q.351.5.b.1.c./ 4.d.49.q.5.ar.5.q.2.o.

11 Martyrio debetur aureola.4 d.33.q 3.3.3^{m}./.d.49.q.5. 2.3.q. 2 o./.q 3.c./.ar.5.q.1.o./.Ver.q.26.6.3^{m}.

12 Decor cicatricum in corporibus martyrum,non eſt aureola, quia non conuenit omnibus.4.d.49.q.5.ar.4.q.3.c.

13 Martyr ſola voluntate,non habebit aureolam.4.d. 49.q.5.ar. 3.q.1.3^{m}. Dolor.7.^{s}Martirium.o.

14 Martyr tantum corpore,habebit aureolam participatiue, non autem ſecundum perfectam rationem, vt innocentes.4. d.49. q.5.ar.3.q.2.12^{m}.

15 Moriens in bello contra infideles,vel pro quacunque virtute infuſa,habebit aureolam.4 d.49.q.5.ar.3.q.2.11^{m}.

16 Moriens propter bonum commune, vel priuatum,non referendo ad Chriſtum,non habebit aureolam. 4.d.49. q.3.art.3. q.1.11^{m}.

Confeſſorũ. 17 Aureola non debetur confeſſori. Veri.q.16.6.3^{m}.

Du^{m}.262^{m}. 18 Oppoſitum uidetur dicere.22^{e}.q.152.3.b./.c./.4.d. 49.q.5.ar. 5.q.2.o.Reſpond.Dubio 262.

19 Aureola debetur doctoribus , & prædicatoribus , tantum docentibus ex officio,uel commiſſione.4.d 33.q.3.3.3^{m}./.d 49. q.5.ar.3.q.3.o./.ar.5.q.2.c./. Quol.5.24. o./. Opuſc.10.c^{o}. 4. Lectoratus.7.

20 Scribentibus ſacram doctrinam,debetur aureola doctorum.4. d.49.q.5.ar.5.q.1.3^{m}.

21 Docens propter inanem gloriam ſemper vſque in finem , nõ recuperat aureolam per pœnitentiam.Quol.5.24.o.

22 Aureola debetur virginitati ſoli,quæ eſt cum propoſito perſeuerandi cum voto,uel ſine eo.4.d.49.q.5.ar.3.q.1.o./. Quol. 5.24.2^{m}.Innocentia.1.Maria.3. ^{u}Præmium.8. Vir...

23 Virginitati debetur triplex præmium, ſcilicet aurea. ratione charitatis,aureola,ratione perfectionis,fructus autem,ratione ſpiritualitatis.4.d.49.q.5.ar.2.q.1.c./.1^{m}.

24 Aureola non conuenit virginitati in ſtatu innocentiæ, uel in lege naturæ,vel in lege Moyſi.4.d.49 q.5.ar.3.q.1.3^{m}.

25 Viduis non conuenit proprie aureola,quia nobilior eſt uictoria virginum, & maior pugna, propter deſiderium experiendi delectationem ex curioſitate, & æſtimatione maiori, & ioexperentia laborum , licet ſit econuerſo , propter memoriam delectationis.Sed corona debetur uictorię, & non pugnæ. 4. d.49.q.5.ar.3.q.1.1^{m}.

¶Aureum.Altare.2.Lamina.

¶Auriga.Prudentia.74.

¶Auris ſobiecta rationi , dicitur humana, non ſubiecta uero rationi,eſt brutalis.Pſalmus.43.prin^{o}.E. ^{u}Baptiſmus.140.Exorciſmus.12.Inclinatio.5.Oculus.1.

¶Aurora parum durat , quando ſol eſt in ſignis velocis aſcenſionis.Iob.38.lect.1.ſi.

* Dies.16.Maria.97.Miſſa.17.32.

1 ¶Aurum habet vim lætificandi.22^{e}.q.77.2.1^{m}./.Opuſc.34. *Argentum.1.Calix.Nicolaus.2.

2 Quando aurum liquefit, admiſcetur plumbo,ne aurum conſumatur,ſed tantum plumbum.2.d.30.q.2.1.c.prin^{o}. *Septentrio.Socrates.1.

¶Auſpicium.Augurium.o.

¶Auſter calefacit aerem, & denſat nubes,quia venit ab imo, ſed aquilo diſpergit.Iob.37.lect.2 prin^{o} H.Aquilo.Auſtrale, Plautæ. 3.Stultitia.2. Ventus.12.3.5.

1 ¶Auſteritas eſt pars potentialis temperantiæ , ſcilicet uirtus refrenans loquacitatem.22^{e}.q 143.c./.q.168.4.3^{m}./. 3. d.33. q.3.ar.2.q.3.c./.1^{m}. Temperãtia.9. ^{u}Abſcondere.3. Animus. 2.Antropolpatos.Iniuſtitia.6. Ioannes.8. Modeſtia. 6.Sacrificium.14.

2 Auſteritas , ut uirtus, non excludit omnes delectationes, ſed tantum ſuperfluas , & inordinatas.Ideo uidetur pertinere ad amicitiam , ideſt ad affabilitatem , vel ad eutropeliam, ideſt ad iucunditatem.22^{e} q.168.5.3^{m}. Quid.

* Temperãtia.9.Vita.32,39.

3 Auſtera ſeueritate peccata proximi diiudicans, ac ſi ipſe eſſet iuſtus,eſt ſuperbus,in quantum,ſ. aliquis peccata propria paruipendens,ſeipſum proximo præfert in corde ſuo. 22^{e}. q.33. 5.c./.Iob.4.lect.1.o.

¶Auſtrale.Plautæ 3.

¶Autenticus.Liber.5.9.10.11.12.13.Magiſter.

¶Auctor.Actor.1.2.Adoptio.16.Amor.135.Filiatio.17.Habitus.15.Hereſis.17.118.Miſſio.20.Natura.18. Pax.21. Phiton. 3.4.Scriptura.5.Senſus.38.41.45.Vſura.1.&c. 11.14.13. Dei.

1 Autoritas in patre , reſpectu filij in diuinis , nihil aliud eſt, quam relatio principij. Potentia.quæſt.10.1. 9^{m} /.17^{m}./. 4. c.me^{o}.G.

2 In Chriſto eſt duplex auctoritas domini , reſpectu uniuerſæ creaturæ,ſcilicet iure creationis, ſecundum naturam diuinã, naturalis , & ęterna , & quaſi ſecundaria ſecundum naturam humanam,quam per paſſionẽ meruit.4.d.48 q.1.1.1^{m}.Chriſtus.167. *Abſoluere.14.15.27.28.Actor.Adoptio.6.9.16.Angelus.559. Apoſtoli.10.Apud.1 Argumentum.67. Ariſtoteles.4.Athanaſius.2.Aug.2.Auctor.

3 Auctoritas dei præualet rationi humanæ,multo magis , quã autoritas philoſophi , rationi debili alicuius pueri. 1^{a}.q.1.8. 2^{m}./.Phi.8.lect.3 princ^{o}. * Baptiſmus 5.109. 209. Bellum.5. Benedictio.2.Communicatio.3.Confeſſio.47.Conſuetudo 7. Datio.1.22.34.Diſpenſatio.21.&c. Diſputatio.3. Doctor.4.5. Dominium.1.12 Eccleſiaſticus.2 Excõmunicatio.12.Exẽpli. 3. Fides.22.Filiatio.27.Furtum.9 Habitus.15 Hereſis.14 17. 118.Oſtium.Indulgentia.2.6.Infidelis.3.Iohannes.18. Iudicium.24.41.&c.Iuriſdictio.Iuriſta.2. Iuſtitia.21. Legitimatio.2.Lex.159.169.Liber.2.Magiſter. Miſſio.2.14.20.Natura. 35. Occidere.4.Pater.4.Paulus.16.,Peccatum.263,Pęna.63. Per.6.Præceptum.7.149.Prædicare.3.4.Prælatio.18.Proceſſio.51. Redemptio.4.Religio.91. Rex.5. Rita.1.2.Sacramentum.57.Sanctus.7. Scolaris.Scriptura.8. &c.Sedere. 1. Senſus.38. 41.45.Simbolum. 10. Thelonens. Theo^{a}.11. 20.27. Vendere. 18. Vgo. Vicarius. Votum. 57. 68. &c. Vſura. 120. 178.216.244.273.285.293.227. Velle.6. Vxor. 22. Chriſtus. 54.167.

¶Autumnus.Encenia.Vſura.191.Vſus.10.

¶Autum-

Au

¶Auar. Affinitas.15.&c.Aſſimilatio.18. Iſaias.1. Auxiliatus. Lazarus.1.

1 ¶Auxilium maximum ad omnia,calor & ſpiritus ſunt animali.12^{a}.q.44.1.2^{m}. Adiuuari.

2 Homo non poteſt habere auxilia,& inſtrumenta determinata a natura,ſicut alia animalia,quia eſſet contra complexioné eius,& etiam infinitis indiget.1^{a}.q.76.5.4^{m}./.quæſt.91.3.2^{m}./.12/.quæſt.5.a 5 1^{m}./.3.d.33.q.1.ar.2.q.1.3^{m}./.cont.3.c^{o}.22 fi /.Verit.quæſt.22.7.c./.Quol.7.17.c./. Anima. 8.2^{m}./. Animal.66.Opuſc.20.Lib^{o}.4.c./.1^{a} Cor.11.lectio.2.me^{o}. F.Phyſ. 3.lect.5.fi.1.F./.

ᵃ Aduocatus.2.&c.Amicitia.39.40.Angelus.601.Auxiliatus. Benefacere.0.Caritas.82.Coact^{o}.10. Conſilio.5. Conſecra^{o}.14.Cor.21.Crea^{a}.27.Expe^{o}.2.

3 Naturale cuilibet dolenti,vti quocumque auxilio,ad reppellendum nociuum præſens, quod infert dolorem. 12^{a}.q.44.1.2^{m}. ᵃFiducia.1.Fortitudo.21.48.56.Gratia.12.13.25.62. &c. 174.&c.180.&c.187.Gratiarum actio.2.

Dei. 4 Quilibet homo indiget auxilio diuino,& humano.22^{a}.q.129.6.1^{m}.ᵃIndulgentia.21.Iuſtificatio 13.&c.Iuuare.

5 Deus,& quilibet auxilians tria facit, quia fauet, auxiliatur, & dirigit.Pſalmo.43.prin^{o}.H.

ᵃLex.74.97.Maledicere.4.

6 Deus ſemper dat auxilium tentatis,ſi reſiſtât,& fit in eis magna charitas.3.d.31.q.1.3.c.

7 Auxilium dei duplex, ſcilicet miſericordiæ, quando liberat a peccatis, & iuſtitiæ, quando iuſtos adiuuat. Pſalmo.7. fi.c.

8 Auxilia ſupernaturaliter data rationali creaturæ, ſuper alijs creaturis,dicuntur dona gratuita.Opuſc.3.c^{o}.143 ᵃMalum. 68.Mulier.3.Negotia.O 2.10.48.Ordo.69.Patrocinium.Pœna.65.Præſumptio.12.13.Scriptura.6.Spes.11.67.68.Suffragia.0.Superſtitio.4.Tentare.7.15.17.21.Viſio.15. Viura.160. 312.

¶Anima.Euchariſtia.70.Fermentum.1.Paſca.1.Sabbatum.4.

B

1 BAbilon dicitur. Orbis, quia in ea erat monarchia. Vel propter multitudinem vndique concurrentium. Iſa.13.me^{o}.B.

2 Horror ſolitudinis Babilonis,oſtenditur tripliciter ſcilicet ex fuga paſtorum,ex habitatione beſtiarum,& ex terrore monſtruorum. Iſa.13 fi.E.

3 Babylonia capta a Ciro, deſtructa eſt ab eo vſque ad ſolum. Opuſc.20.lib^{o}.3.prin^{o}.

1 ¶Baculus epiſcopi,ſignificat curam paſtoralem, colligens vagos per curuitatem in capite, ſuſtentans infirmos in ſtipite, pungere lentos per ſtimulum in pede.4.d.24.q.3.3.c.fi. Epiſcopus.14. ᵃInueſtiri. Poteſtas.10.

2 Baculus paſtoralis non portatur a papa,niſi in epiſcopatu Treuerenſi.4.d.24.q.3.8^{m}. ᵃScipio.

¶Baiulare.Fatuoi.10.

¶Balaam vere prophetauit,ex inſpiratione dei, licet eſſet propheta dæmonis.22^{a}.q.1.72.6.B./.1^{m}./.q.174.5.4^{m}./.1^{a}. Cor. 12.lect.1.me^{o} F.Dæmoniaci. Loqui.7 Magi.2.

1 ¶Balbutiens. Loquela balbutientis pueri tollitur, quando venit ad perfectam ętatem, quantum ad id quod imperfectionis erat ipſo. Manet autem quicquid erat de perfectione, & ſubſtantia loquelę.3.d.31.q.2.ar.1.q.2.c.

2 Balbus erat apoſtolus. Ideo pſeudo apoſtoli deridebant eum. 2^{a}.Cor.11.me^{o}.E.

¶Balduinus.Vſura.214.

¶Balena,Cæte.0.Leuiathan.

¶Baalim.Cete.1.

¶Balinus operatur per regem,& econuerſo,quia eſt dominus ſui actus.Non autem martellus operatur per fabrum.1^{a}.q.36 3.4^{m}./.q.110.1.c./.12^{a}.q.90.1.c./.3^{a}.q.63.5.1^{m}./. 2^{m}.Po^{a}. q. 10.4.c.fi./.Vnio.5.5^{m}./.Agens.110.&c.Agere.29.&c. Angelus.233.Cooperari.1.Dominium.0.Form:.36.37.38.58.Gerentes. Per.3.&c.

¶Balneum intrare, non licebat antiquitus filio cum patre, ne ſe inuicem viderent nudos.22^{a}.quæſt.154.9.c.

ᵃLauacrum.

¶Balſamum.Confirmatio.6.7.Vnctio.4.

¶Balthaſar.Prophetia.87.

¶Baltheum.Epiſcopus.13.

¶Banauſia eſt vitium contrarium paruificentiæ. Et dicitur a furno,quia quaſi ignis conſumit omnia.22^{a}. q.135. 2.0. Paruificentia.

Ioannis. ¶Baptiſmata.Aqua.24.Baptiſmus, 244. Exorciſmus.4. Gratia.112.113.161.

¶BAPTISMVS Ioannis fuit conuenienter inſtitutus, quadru-

Au

pliciratione,ſcilicet primo quia oportebat Chriſtum a Ioanne baptizari,vt conſecraret baptiſmum. Secundo vt Chriſtus per baptiſmum Ioannis manifeſtaretur. Tertio vt ſuo baptiſmo aſſuefaceret homines ad baptiſmum Chriſti. Quarto ut ad pęnitentiam homines inducens, præpararet ad digne ſuſcipiendum baptiſmum Chriſti. 3^{a}.quæſt.38.1. 0./. 4. d.2.q.2.4^{m}.

2 Baptiſmus Ioannis nominatur ab ipſo, triplici ratione, ſcilicet primo quia ipſe fuit ſui baptiſmi inſtitutor aliquo modo. Secundo,quia nihil in illo baptiſmo efficiebatur, quod Ioannes non faceret. Tertio quia ſibi ſoli erat datum illius baptiſmi miniſterium.3^{a}. quæſtio.38.2.1^{m}./ 4.diſtinct.2.q.2.ar. 1.q.3.1^{m}.

3 Baptiſmus Ioannis erat ſacramentum per ſe medium inter ſacramenta veteris legis, & nouæ.4 diſtinctio.2. quæſt.2. artic.1.q.1.0.

4 Immo non erat per ſe ſacramentum, ſed quaſi quoddam ſacramentale, diſponens ad baptiſmum Chriſti. Ideo aliqualiter pertinebat ad legem Chriſti, non autem ad legem Moyſi 3^{a}.q 38.1.1^{m}.Reſpondeo.Dubio 263.Circunciſio.2.&c. ᵃColumba.2.&c.

5 Baptiſmus Ioannis fuit a deo,per autoritatem, & Ioanne per miniſterium.3^{a}.q.38.2.0./.4.diſtinct.2.quæſt.2. artic.1.quæſt. 3.0. Da^{m}.163^{m}.

6 Baptiſmus Ioannis non fuit commendatus aliquo præcepto dei in ſacra ſcriptura, quia parum erat duraturus. 3^{a}. quæſt. 38.2.3^{m}.

ᵃ Confeſſio.21. Ieiunium.14.Ioannes. 7.

7 Baptiſmus Ioannis erat præparatorius ad baptiſmum Chriſti. 3^{a}.q.38.1.3.0./.q.70.1.3^{m}./.4.d.2.q.2.artic. 1. q. 1.0./.q.2. c./. q.3.2^{m}./ Io.lect.14.me^{o}.c./.c^{o}.3.lec. 4.prin^{a}.B./.Matt.3.me^{o}. A.G.Ioannes.5.vel circunciſio.2.

8 Baptiſmus Ioannis erat quaſi proteſtatio, & profeſſio pœnitentiæ,quam imponebat baptizatis.3^{a}.q.38.3.1^{m}./. 4.diſt.2. q.2.2.1^{m}./.Ro.13.lect.4.fi.F.

9 Baptiſmus Ioannis dicitur baptiſmus pœnitentiæ quo ad alios qui per eum præparabantur ad pœnitentiam, non autem quo ad Chriſtum.4.d.2.q.2.ar.3.q.1.1^{m}.

10 Baptiſmus Ioannis non imprimebat caracterem. 3^{a}. quæſtio. 38.6.c. Caracter.

11 Nec in eo peccata remittebantur.3^{a}.q.68.6.1^{m}.

12 Baptiſmus Ioannis faciebat ſpem remiſſionis peccatorum nõ quidem conferendo gratiam, ſed promittendo eam inquantum præfigurabat baptiſmum Chriſti, in quo datur.4.diſtin. 2.q.2.2.3^{m}./.quæſt.3.1^{m}./.artic.2.0./.artic.3.q.2.1^{m}./.Io. lectio.14.me^{o}.c.

13 Baptiſmus Ioannis non conferebat gratiam,ſed tantum effectum hominis.3^{a}.q.38 2.c./ 3.0 /.6.c./.4. diſtinct.2. q.2.ar.1. q.1.c./.Io.lect.13.prin^{o}.A.fi./.lect.14. me^{o}.c.fi.

14 Forma baptiſmi Ioannis erat conueniens, ſcilicet in nomine Chriſti venturi.4.d.2.q 2.ar.1. q.2.0.

15 Baptiſmus Ioannis quo ad materiam, magis conueniebat cũ baptiſmo Chriſti,quam circunciſio,ſed econuerſo quo ad cauſam finalem.4.d.2.q.2.2 4^{m}.

16 Circunciſio quo ad neceſſitatem inſtituta erat ut remedium contra peccatum originale,ſed baptiſmus Ioannis,ut aſſuefaceret ad baptiſmum Chriſti.3^{a}.quæſtio.70. 1.3^{m}./. 4.d.2.q. 2.ar.2.4^{m}.

17 Chriſtus inhibuit apoſtolis,gentibus euangelium prædicare, ante paſſionem, & reſurrectionem ſuam. Vnde multo minus conueniebat, per Ioannem gentiles ad baptiſmum admitti. 3^{a}.q.38.4.3^{m}.

18 Chriſtus antequam baptizaretur,ſolitus erat ſępe ire ad Ioãnem.Io.lect. 14.fi.E.F.

19 Chriſtus voluit baptizari baptiſmo Ioannis, a Ioanne, ſextuplici ratione,ſcilicet propter humilitatem implendam,ut baptiſmum Ioannis approbaret, ut aquas conſecraret,ſuæ carnis tactu,& ſic baptiſmum ſuum inſtitueret,ut oſtenderet nõ intereſſe quis a quo baptizaretur,ad exemplum baptiſmi proponendum illis qui erant futuri filij Dei per fidem, & ut in baptiſmo miracula oſtendens euacuaret illorum errorem,qui Ioannem Chriſto maiorem credebant.3^{a}. q.38.1.c./.q.39.1. 2.0./.5.c.q.66.5.4^{m}./.q.67.7.1^{m}./.q.81.1.c./. q.84.7.4^{m}./.4. d.2.q.2.ar.3.q.2.0./.q.3.ar.2.quæſt.1.c./.d.7.q.3.artic.2.q.2. c./.Maria.3.fi.B.C.Apoſtoli.26.27.

ᵃ Columba. 2. &c. Confeſſio. 21. Confirmatio. 15. Miſſio. 42.

20 Ioannes baptizatus fuit à Chriſto.3^{a}.q.38.6.3^{m}./ Mat.3.fi.B. E. ᵃSacramentum. 12.&c.

21 Multi baptizati ſunt a Ioanne, præter Chriſtum,non autem omnes.3^{a}.quæſtio. 38.4.0./. diſtinct.2. quæſt.2.artic. 3.quæſtio.2.0.

22 Chriſtus non fuit primus, nec ultimus baptizatus a Ioanne

Ba

ne.3ª.q.39.3.4m./.Io.3.lect.4.prinº.B.

23 Chriſtus baptizatus fuit in Iordane, quia per ipſum fuit introitus in terram promiſſionis, & etiam ipſum diuiſit Helias. 3ª.q.39.4.o./.Matth.3.prinº.a C.

24 Chriſtus baptizatus fuit tempore conuenienti.3ª.quæſt.39.3.o./.4.diſt.4.quæſt.3.art.1.q.2.1m./.d.44.L.prinº./.Matt.3.ſi.B.prinº.

25 Nullus leuauit Chriſtum de baptiſmo, quia non propter ſe, ſed propter alios baptizatus eſt.3ª.q.67.7.1m.

26 Chriſto baptizato, aperti ſunt cœli quadruplici miſterio, ſcillicet ut oſtenderetur, quod de cætero uirtus cœleſtis baptiſmũ conſecraret, & quod per fidem baptiſmi ſuſpicimus cœleſtia, quæ ſenſum, & rationem humanam excedunt, & vt oſtenderetur, quod baptizatis patet uia ad cœlum, & vt detur intelligi, quod hoc ipſum quod poſt baptiſmum cœlum aperitur credentibus, eſt ex uirtute orationis.3ª.quæſt 39.5.o./.quæſt.49.5.3m /.3.d.10.a1.6.q.3.1m./.d.22.q.3.1.4m./.Opu.60.cº.9 Baptiſmus.154.

27 Chriſto baptizato, audita eſt vox patris, propter myſterium trinitatis.3ª.q.39.8.o./.q.45.4.o./.q.66.6.c. Vox.1.

28 Spiritusſanctus apparuit Chriſto baptizato, in ſpecie columbæ; quia datur omni baptizato ſine fictione.3ª.quæſt.39.6.o. Columba.2.

29 De baptiſmo Chriſti tractatur, Opuſc 60.cº.7.

30 Baptizati baptiſmo Ioannis, baptizari tenebantur baptiſmo Chriſti.3ª.q.38.6.o./.q.66.9.2m./.4.diſt.2.q.1.4.o./././.L.ſi./.Matth.3.meº.a G.

31 Ioannes non baptizauit pueros, nec gentiles.3ª.q.38.4.3m./.4.d.2.q.2.ar.3.q.3.o.

32 Baptiſmus Iohannis ceſſauit quo ad ſuum maximum poſſe, Chriſto baptizato. Sed totaliter ceſſauit Ioanne incarcerato, quia miniſterium eius, ſoli Ioanni erat commiſſum.4.d.2.q.2.2.1.q.4.o.

33 Baptizato Chriſto, non ceſſauit baptiſmus Ioannis, ſed tantum eo decollato.3ª.quæſt.38.5.o./.quæſt.39.3.4m./.Io.3.lect.4.prinº.B.

*Abſoluere.36 Euchariſtia.84.85.161.

Diffinitio. Forma. 34 Diuerſę diffinitiones baptiſmi.3ª.q.66.1.o./4.d.3.1.o./.Cõt.4.cº.59.

35 Forma baptiſmi eſt iſta, ſcilicet Ego te baptizo. In nomine patris, & filij & ſpiritusſancti. 3ª.q.60.8.B./.q.66.5.o./.q.84.1.c./.4.d.3.a1.2.q.2.o./.1ª. Cor.lec.2.meº.B.Hereſis.116.Sacramentum.32.&c.

36 Forma baptiſmi ſecundum græcos, eſt iſta, ſcilicet Baptizetur ſeruus Chriſti. N. In nomine patris, & filij & ſpiritus ſancti. 3ª.q.60.8.B./.66.5.2m./.q.67.6.c./4.diſt.3.ar.2.q.2.1m./1ª.Cor.lect.2.meº.A.

37 Per formam græcorum, perficitur verum ſacramentum baptiſmi. Et fit ad uitandum antiquorum errorem, qui virtutem attribuebant baptiſtis.3ª.q.66.5.1m.

38 Forma baptiſmi græcorum tripliciter differt a noſtra, quia non exprimunt perſonam miniſtri, baptizatus ponitur in nominatiuo, & verbum exprimitur in ſubiunctiuo uel optatiuo modo.4.diſtinctio.3.artic.2.quæſt.2.1m./.1ª.Cor.lectio.2.meº.A.

39 Forma baptiſmi, qua utuntur Latini, eſt melior, perfectior & magis conſona verbis euangelij, quàm forma qua viuntur græci.4.d.3.ar.2.q.2.1m./.1ª.Cor.lect.2 meº B.

40 Latinis non licet baptizare, in forma græcorum, quia grauiter peccarent. Et ſecundum aliquos, non eſſet baptiſmus.4.d.3.ar.2.q.2.1m.

41 In forma baptiſmi, dimittens verbum baptizo, nihil agit.3ª.q.66.5.2m./.4.d 3.ar.2.q.2 c /.1m./.q.3.c.

42 Dicens, nos baptizamus, nihil agit, 3ª.q.66.5.4m./.q.67.6.c./.2m./.4.d.3.ar.2 q.2.2m /.d.6.q.2.ar 1.q.1.3m.

43 Ego non eſt de neceſſitate formæ baptiſmi, ſed ponitur ad maiorem expreſſionem intentionis.3ª.q.66.5.1m./.q.82.4.3m./4.d 3.ar.2.q.2.1m./.q.3.c.

44 Si dicatur, Ego baptizo vos, eſt baptiſmus. Sed peccatum eſt niſi neceſſitas cogat.3ª.q.66.5.4m./.q.67.6.2m./.4.diſt.3.arti.2.quæſt.2.2m.

45 Si dicatur, In nomine trinitatis, nihil agitur.3ª.q.66.6.3m./.4 d.3.ar.2 q.2.4m.

46 Si dicatur. In nomine genitoris, vel proferantur alia nomina perſonarum non propria, nihil agitur.3ª.q.60.7.2m./.q.66.5.7m.4.d.3.ar.2.q.2.5m.Hæreſis.116.

Si dicatur. In nomine Chriſti, non eſt baptiſmus, niſi reuelet, ſicut apoſtolis ut nomẽ Chriſti gentibus honorabile redderet.3ª.q.66.6.1m./.4.d.3.L.3m./.ar.2.q.2.3m./.1ª.C.le.2.ſi.E.

48 Si in forma baptiſmi addatur, & beatæ Mariæ, quaſi ibi aliquid operetur nomen eius, nihil agitur. Si autem intendatur tantum, quod oratio eius proſit baptizato, ualet.3ª.quæſt.60.8.c.ſi.

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49 Si nominata tantum vna perſona trinitatis, baptizandus moriatur, creditur ſuppleri inuiſibile.3ª.q.68.2.o./.q.82 4.2m./.d.3.ar.2.q.3.4m.

50 Non dicitur ibi, in nominibus ſed in nomine. id eſt in inuocatione, per confeſſionem exteriorem.3ª.quæſt.66.5.6m./.4.d.3.ar.2.q.1.9m.

51 Si fiat interruptio verborum, non erit baptiſmus.4.diſtinctio.3.artic.2.q.4.1m.

Immo interrumpens formam ſacramentorum, perficit ſacramentum.4.d.3.art.2.q.2.3.4.o. Reſpondeo Duᵐ.264. Duᵐ.264ᵐ.

52 Si fiat tanta interruptio uerborum, vel interpoſitio, quòd intercipiat intentionem baptizantis, tunc non erit una forma, & utraque per ſe erit imperfecta, nec ſufficiet ad baptiſmum, ſicut ſi dicatur, In nomine patris, & interponat baptizans longam fabulam, & poſtea dicat, & filij, non erit baptiſmus.3ª.q.60.8.o./.4.d.3.ar.2.q.4.1m.

53 Si autem fiat ita parua interruptio, uel interpoſitio uerbi non corrumpentis formam, nec principalem ſententiam mutantis, vt ſi dicat baptizans. In nomiñe patris omnipotentis, aut interpoſitio ſilentij, aut interruptio tuſsis, uel alicuius huiuſmodi, quod intentionem baptizantis non diſcontinuet, erit cum unitate intentionis, unitas formæ. Conſtat enim, quòd continuatio formæ, ex vocibus unitatem habere non poteſt, cum oratio ſit quantitas diſcreta.3ª.quæſt.60.8.o./.4.d.3.ar.1.q.4.1m.

54 Si dubitatur de aliquo, an ſit baptizatus, debet baptizari ſub hac forma. Si non es baptizatus, ego te baptizo.3ª.q.66 9.4m./.q.68.7.2m./.11.4m./.4.d.6.q.1.ar.1.q.1.3m./.q.2.ar.1.q.1.c.

55 Immo iniuria fit baptiſmo, ſi baptizatus rebaptizetur.4.diſt.6.quæſt.2.artic.1.quæſt.1.1.4m./.Con.4.cº.59.ſi. Reſpondeo Dubium 265. Materia. Duᵐ.265ᵐ.

56 Aqua eſt materia baptiſmi, non autem oleum, ſanguis, vinum nec aliquod elementum.3ª.q 60.7.2m./.q 66.3 o./5 7m./.q.67.3.c./.q.74.1.c./.6.2m./.q.84.1.1m /.q 86.4 3m /6 c./.4.d.1.q.2 ar.3.q.3.1m./.d.3.ar.3.q.1.o./.L./.d.5.q.2.ar.1.q.1 c./.q.3.c./d.17 q.3.ar 4 q.3.o./.Con.4.cº.59./.Quol.1.ar.c./10.3.ſi.D.Flumen.1.Fons.1.

57 Aqua eſt materia baptiſmi remota. Sed ablutio eſt materia proxima, ideo proprie prædicatur de eo. Non autem aqua, niſi per cauſam.3ª.quæſt.66.1.o./.4 diſt.3.q.2.artic.1.q.1.2m /.quæ.2.c./.1m.*Exorciſmus.4.Flumen.1.Fons.1.Hereſis.116.Martyr.15.

58 Aqua in ſua natura eſt materia remota baptiſmi. Sed ut inſtituª, eſt materia diſpoª. Sed ut ſub forma uerborum, eſt materia formaª.4.d.3.L.ſi.

59 Aquam in qua fit baptiſmus oportet eſſe mundam ob reuerentiam, non autem de neceſsitate ſacramenti.4.d.5.q.2.art.2.q.1.1m.

60 Aqua quantumcumque alterata, uel miſta, per naturam, vel artem, poteſt eſſe materia baptiſmi, niſi ſoluatur ſpecies.3ª.q.66.4 o./.4.d.3.ar.3 q.2.o /.Con.4.cº.58. *Pluuia.2.

61 In aqua miſta cum chriſmate, poteſt fieri baptiſmus, quia non ſoluitur ſpecies aquæ.3ª.q 66.4 2m /.Verit.q.27 4 10m.

62 Baptiſmus poteſt fieri in lixiuio, & brodio, & in aquis ſulfureis.3ª.q.66.4.2m./.4m./4.d.3 ar.3.q.2.5m.

63 Baptiſmus poteſt fieri in qualibet aqua maris fluminis, vel paludis.3ª.q.66 3.4m./.4.1m./.4.d.3.ar 3.q.2.4m./.q.3.o.

64 Baptiſmo facto in mari illa tantum aqua conſecratur, quæ uenit ibi in uſum.3ª.q.74.2.2m./.4.d.3.ar.3.q.3.2m./.d.11.q.2.ar.1./.Quol.3.3m.

65 Baptiſmus poteſt fieri ex aqua luti, non autem ex luto.3ª.q.66.4.2m./.4.d.3 ar.3.q 3.3m.

66 Baptizati non ſunt filij aquæ, quia non aſsimilantur ei in ſpecie. Nec aqua eſt agens principale, ſed inſtrumentale.3.d.4.L.2m.

67 Baptiſmus nõ poteſt fieri in aquis artificialibus, ut alchimiæ uel roſarum.3ª.q.66.4 5m./.4.d.3.ar.3.q.2.c./.5m./.q.31.q.2.ar.4.q.3.3m.

68 Chriſma non eſt de neceſsitate baptiſmi, ſed quodammodo perficit baptiſmum.3ª q.65.4.c, Verit.q.27.4.10m.

69 In materia batiſmi, Chriſma in modum crucis effunditur.4.d.7.q.1.ar.1.q.1.ar.1./.2.2.q 3 c.

70 In baptiſmo non aqua, ſed lotio, eſt ſacramentum tantum, iuſtificatio eſt res tantum, ſed character utrumque.3ª.quæſt.66.1.o./.4.diſtinct.3.ar.1.quæſt.1 1m./2m./.3m./.L./.diſtinct.4.quæſt.1.ar.4.q.2.1m./.diſtinct.8.quæſt.1.artic.4.q.1.3m./.d.21.q 2 ar.1.q.1.c.

71 Si ſacerdos ſit in tali loco, quòd non poſsit habere aquam de fonte, uel riuo, uel aliunde ſudat ut eam, ſi poſsit inuenire. Et ſi non poterit habere, implorãda eſt bonorum omnium largitoris gratia. Si enim ſacerdos facit quod poteſt, & quod non poteſt committit Deo, tunc ipſe Deus inuiſibiliter ſup-

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plet defectum. Et ſic poteſt ſacramentum baptiſmi alicui deeſſe re, ſed non uoto, ſicut cum aliquis baptizari deſiderat, & aliquo caſu præuenitur morte, antequam baptiſmum ſuſcipiat. Et talis ſine baptiſmo actuali, poteſt ſalutem conſequi propter deſiderium baptiſmi, quod procedit ex fide per dilectionem operantem, per quam Deus hominem interius ſanctificat, cuius potentia, ſacramentis uiſibilibus non alligatur. 3ª.q.68.2.7.9.0./.q.82.4.2^{m}./.4.d.3.ar.2.q 2.c./.q.3.4^{m}./.Opuſc.65.c°.3.

Modus. 72 Baptiſmus poteſt fieri per aſperſionem, effuſionem, & immerſionem in aqua 3ª.q 66.7.0./.4 d 3.ar.4.q.1.0

73 Sufficit quod caput immergatur in baptiſmo 3ª. quæſtio.66.7.3^{m}./.4.diſtinctio.2.artic.4.quæſt.1.2^{m}./.3^{m}.Caput.6. *Confirmatio.47.

74 Trina immerſio, non eſt de neceſſitate, tamen debet fieri. 3ª.q.66.8.0./.4.d.3.ar.4 q.2.0 /.q.3.0./.di.23.quæſt.1.ar.1. q.2.c.Immerſio.

75 Si trina immerſio ſit intenta, non perficitur baptiſmus, niſi in tertia. Si autem una intendatur, perficitur in ea. 3ª.quæſtio.66.8.3^{m}./.q.78.6.2^{m}./.4.diſt.3.art.4.q.3 3^{m}./.diſt.8. q.2.art.4.q.1.3^{m}.
*Immerſio.Inſtructio Miſſa.26.Nomen.12.&c.

76 Sermo dirigitur ad non intelligentem, quia in baptiſmo, & in alijs, ſermo efficit quod ſignificat. 3ª.quæſt.66.5.3^{m}./.4.diſt.3 ar.2.q.1.5^{m}.

77 Quæ pertinent ad ritum, & ſolennitatem baptiſmi, ſiunt ad deuotionem, & inſtructionem, & contra dæmones. 3ª. quæſt. 66.10.c.

78 Solennitas, cæremonie, & ritus, non ſunt de neceſſitate baptiſmi, ſed fiunt ad deuotionem, inſtructionem, & contra dæmones. 3ª.q.66.10.0./.4.d.2.q.1.2.7^{m}./. diſtinct.6. q.2.art.1. q.3.0. *Pſalmus.10.

79 Baptiſmus, quo ad ſolennitatem, habet tempus determinatū, ſcilicet ſabbatum ante paſcha, & ante penteceſten, non autem quo ad ſubſtantiam eius, & neceſſitatem. 3ª. q 66.10.1^{m}./.4.d.9.q.2.ar 2 q.2.c.

80 Baptiſmus non debet iterari. 3ª.q.49.3.2^{m}./.q.66.9.0./.q.67.3.1^{m}./.4.3^{m}.5.6.c /.q.71.2.3^{m}./.q.80.10 1^{m}./.q.82.8.c./.q.83.3.3^{m}./.q.84.10.1^{m}./.5^{m}./.4.d.2.q.1.2.2^{m}./.d.4.q.2. ar.1.q.1.2^{m}./.d 6.q 2.ar.1.q.1.0./.d.12.q.3.ar.1.q.1.2^{m}./.d.14.q 1.ar.4.q.3.c./.Ʒ.4.c°.59.fi./.70./.71./.72.princ°.G./.Io.3. lectio.1.me°.c.fi./.Eph.4.lect.2.me°.A./.He.6.le.1.me°.D./.fi.E. &c.

Neceſſitas. 81 Baptiſmus potius habet aliqua ſupplementa, quàm alia ſacramenta, quia magis eſt de neceſſitate.4.diſt.2.L./.d.4.q.3.ar.3.q.1 2^{m}.

82 Baptiſmus eſt ſacramentum, maxime neceſſitatis.3ª.q.65.3.4^{m}./.q.67.1.3^{m}./.2.3^{m}.3.c./.3^{m}./.5.3^{m}./.q.68.1.2.0./.q.72.2.4^{m}./ q.78.1.4^{m}./.q.82.1.3^{m}./.4.d.2.q.1.ar.4.q.2.c./.d.3.ar.2.q.1.4^{m}./.ar.3.q.1.c./ d.5 q.2.ar.1.q.1.c./.q.3.1^{m}./.d.7.q.1.ar.2.q.3.1^{m}./.ar 3.q.2.1^{m}./.q.2.ar.2.q.2.2^{m}./.q.3.arti.1. q.1.c./.3^{m}./.q.2.1^{m}./.ar.2.q.2.c./.d.8.q.2.arti.4.q.3.c /.d.9.ar.5.q.4.3^{m}./.d.12.q.2.ar.2.q.1.2^{m}./.d.17.q.3.ar.3.q.1.2^{m}.
*Athanaſius.2.

83 Neceſſaria fuit inſtitutio baptiſmi, quia circuncifio ſanctificabat remouendo tantum, nec ita efficaciter ſicut baptiſmus.3ª q.70.4.c./.5^{m}./.4.d.1.q.2.ar.4.q.2.c./. d.3.ar.5.q.1.0./.Ʒ.4.c°.60./.Verit.q.28.2.12^{m}.

84 Singulari perſonæ baptiſmus quidem, ſimpliciter, & abſolute eſt neceſſarius ad ſalutem, pœnitentia autem, ſuppoſito peccato mortali poſt baptiſmum. Sacramentum autem ordinis, eſt neceſſarium eccleſiæ ad gubernaculum. Sed neceſſitate congruentię, confirmatio quodammodo perficit baptiſmū, extrema unctio pœnitentiam, matrimonium uero eccleſiæ multitudinem, per propagationem conſeruat. 3ª.q.65.4.c.

85 Forma baptiſmi, & uſus debitę materię, ſunt de neceſſitate huius ſacramenti, non autem benedictio aquæ, & alia huiuſmodi, ſed pertinent tantum ad ſolennitatem eius. 3ª.quę.66.3.3.5^{m}./.16.c./.q.67.3.2^{m}./.4.d.2.q.1.2.7^{m}.

86 Sanctificatio materiæ, non ponitur in diffinitione baptiſmi, niſi quæ ſit per formam eius, & eſt de neceſſitate eius, 4.d.3.q.1.ar.1.q.2.2^{m}.

87 Baptiſmus fuit inſtitutus quo ad materiam, in baptiſmo Chriſti Sed neceſſitas eius declarata eſt Ioannis tertio, uſus autē eius incæpit, quando miſit apoſtolus. 3ª.quæſt.66.2.0./. q.73.5.4^{m}./.4.diſt.3.artic.5.quæſt.2.0./.diſtinct.8. quæſtio.1.arti.3.q.3.2^{m}.

88 Baptiſmus fuit in præcepto omnibus, ſtatim poſt paſſionem Chriſti, non autem ante. 3ª.q 66.2.0./.4.diſtin.3.art.5.q.3.0. *Obedientia.34.

89 Omnes tenentur baptizari. 3ª.q.68.1.0./.q.70.2.3^{m}./.4^{m}./.q.84.5.c./ 4.d.4.q.3.art.3.0 2 q./.4^{m}./.diſtinct.6. quæſt.1.ar.1.q.1.c./.Ʒ.4 c°.71. *Oratio.5.57.Pœnitentia.21.87.Sacramentum.46.Satiſfactio.9.

90 Nullus poteſt ſaluari ſine baptiſmo in actu, uel in propoſito 12ª.q.113.3.2^{m}./.3ª.q.68.2.0./.q.72.6.3^{m}./.4. d.4.q.3.arti.3.q.2.c./.3^{m}./.d.17.q.3.ar.1.q.1 c./.1^{m}./.q.4.c./. Con.4.c°.72.me°.G./.Quol.6.40./.Io.6.lect.7.prin°.6.B.

91 Baptizandis adultis, requiritur uoluntas, non abſoluta, ſed ſufficit conditionata, per minas, & flagella, quo ad ſacramentum tantum.4.diſt.6.quæſt.1.art.2.quæſt.3.c./.diſt. 29.arti.3.q.1.1^{m}.

92 Actus interior, non eſt de neceſſitate baptiſmi. 4.d.6.I.me°./.d.16.q.1.ar.1.q.1.2^{m}./.d.34.4.1^{m}.

93 Intentio propria eſt neceſſaria, in baptizando, habente uſum rationis, in non habente autem, ſufficit intentio eccleſiæ. 3ª.q.68.7.0./.8.3^{m}./ 9.1^{m}./.12.c./.1^{m}./.q.69.1.2^{m}./.9.0./.q.71.3.3^{m}./ 4.d 4.q.2.arti.3.q.1.2^{m}./.q.3.c./.d.6.q.2.ar.2.q.3.0./.ar.3.q.1.3^{m}./.5^{m}./.d.27.q.1.ar.2.q.4.c.

94 Intentio eſt neceſſaria in baptizante, 3ª.q.66.8.3^{m}./.4.d.6.q.2.ar.2.q.1.0./.q 2.0.

95 In adultis requiritur remotio prohibentis, ſcilicet fictionis & diſpoſitio quaſi materialis, ſcilicet deuotio, & fides ipſius baptizandi.4 d.4.q.2.ar.3 q.2.2^{m}.

96 Baptiſmus eſt proteſtatio fidei.3ª. q.66.1.1^{m}./.q.78.3.6^{m}.

97 Baptiſmus dicitur ſacramentum fidei, quia fides eccleſiæ, & eius qui baptizatur, operatur ad efficaciam baptiſmi, & etiā baptizati profitentur fidem. 12ª.q.102. 5.3^{m}./.3ª.q.39.5.c./.q.66.1.1^{m}./.3.c./.q.68.1.1^{m}./.4.3^{m}./. q.70.1.c./. 3^{m}./.2.c./.q.71.1.c./.3^{m}./.q 73.3.3^{m}./.q.78.3.6^{m}./.Quol.6.4.c.

98 Fides eſt neceſſaria in baptizandis adultis, quo ad gratiā, non autem quo ad characterem. 3ª. quæſtio.68.8.0./.quæſtio.71.3.3^{m}./ 4 diſtin.6.q.1.ar.3.quæſt.1.0./.q.2.ar.2.q.3.c./.d.9.ar.2.q.2.2^{m}.

99 Spes uel fides baptizandi nihil facit ad ſacramentum, licet poſſit facere ad rem ſacramenti impediendam, uel promouendam.4.d.2.q.2.4.c.

100 Oppoſitum uidetur dicere.4.d.4.q.2.ar.3.q.2.c./. 3^{m}. Reſp. ſicut Dubio 266. Cornelius.0. D u^{m}.266^{m}.

101 Fides non eſt neceſſaria in baptizante. 3ª.q.64.9.0./.q.68.8.c./.3.d.6.q.1.ar.3.q 2.0./.q.3 .u.

102 In habentibus uſum rationis baptizandis, requiritur contritio, ſiue deuotio, quo ad rem ſacramenti, ſed intentio, ſiue uoluntas quo ad ſacramentum. 3ª.qu.68.7.2^{m}./. q.86.2.12^{m}./.3.d.19.L.me°./.4.d.4.q.2.ar.3.q.2.2^{m}./. d.6.q.1.ar.2.q.2.c./.q.3.c./.q. 2.ar.2.q.3.c./.Ro.11.lect.4.med°.D.

103 Caritas non requiritur in baptizandis, nec contritio: ſed ſufficit attritio.4.d.6.q.1.ar.3.q.1.5^{m}.

104 Baptiſmus non requirit contritionem, quaſi concauſam, ad delectionem peccati actualis, ſed ad remouendam contrariam diſpoſitionem, ſcilicet fictionem.4.d.4.q.2.ar.1.q.1.1^{m}.d.6.q.1.ar.2 q.3.c./ 1^{m}./.3^{m}./.d.7.q.1.ar.2.q.1.c./.d.16.q.2.art.2. q.1.0./.d.18.q.1.ar.3.q.1.c.

105 Confeſſio non eſt de neceſſitate baptiſmi. 3ª.q.68.6.0./.3.di.19.ar.3.q.2.1^{m}./ Con.4.c°.59./.Ro.11.lect. 4.fi.E.&c.

106 Ad baptiſmum non requiritur manus impoſitio. 3ª.qu.84.4.c./.2^{m}.

107 Baptizari tenentur ad reſtitutionem male ablatorum. 3ª.q.68.5.3^{m}.

108 Baptiſmus conuenienter datus eſt immediate a deo.4. diſt.1. q.2.ar.1.q.2.2^{m}. Agens.

109 Prima cauſa, & auctoritas efficaciæ baptiſmi, eſt trinitas: ſed ſecundaria, & meritoria, eſt paſſio Chriſti. 3ª.q.66.5.c./. 5^{m}.4.diſt.2.ar.2 q.1.8^{m} /.Quol.6 3.c./.Hæ.6.me°.C. *Angelus.480.&c.Apoſtoli.26. Athanaſius.1.

110 Cauſa baptiſmi duplex, ſcilicet principalis, dans uirtutem ei, idest trinitas, & inſtrumentalis, ſcilicet miniſter, 3ª.q.66.5.c./ 8.1^{m}./. q.67.4.3^{m}.

111 Sacerdos eſt proprius miniſter huius ſacramenti, non autem diacon, niſi in neceſſitate. 3ª.q.67.1.2.0./.3.1^{m}./.2^{m}./.4.d.5.q.2.ar.1.q.2 0./.d.7.q.3.ar.2.q.3.c./.d.17.q.3.ar.3. q.2.c./.d.24.q.2.2.1^{m}.

112 Baptiſmus ſolenniter celebratus, debet ſumi a presbytero curato, uel eius uice. 3ª.q.67.4.2^{m}.

113 Sacerdos malus baptizans, peccat mortaliter, niſi in neceſſitate, & ſine ſolennitate. 3ª.q.64.6.3^{m}./.4. diſtinct.5. quæſt.2.ar.2. quæſt.4.0.

114 Oppoſitum uidetur dicere.22ª.q.39.3.4^{m}./.q.60.2.3^{m}. Reſp. ſicut Du°.405. *Confirmatio.3. Da^{m}.267^{m}.

115 Miniſter malus, poteſt conferre baptiſmum tantæ gratiæ, & effectus, quantæ poteſt, & bonus.4.d.5.quæſt.2.artic.2.quæſt.1.2.3. 0.

116 Recipiens baptiſmum, uel alia ſacramenta a miniſtro malo non præciſo, non peccat, niſi communicet ei in peccato, ſcilicet inducendo eum ad miniſtrandum. 22ª.quæſt. 39.4 1^{m}./.3ª.q.64.6.2^{m}./.4.diſt.5.q.2.artic.2.q.5.0./.d.6.q.2.articul. 3.q.2.3.0./.d.24.q.1.arti.3.q.5.3^{m}. *Euchariſtia.43. Fides. 59.

Fons.

Ba

Fons.1.Laurentius.1.Miſſa.16.Poteſtas.1.&c.

117 Omnis homo cuiuſcumque ſexus, vel cultus, poteſt baptizare in neceſſitate, ſi deſit miniſter aptior. 22ª. q.39.4.1^{m}./. q.100.2.1^{m}./.3ª.q.67.3.4.5.o./.8.1^{m}./.q.82.1.3^{m}./.7.2^{m}./.4.di.5.q.2.ar.1.q.1.3.o./.d.5.q.1.ar.3.q.2.o./.q.2.ar.1. q.3 1^{m}./.d.7.q.3.ar.1.q.1.c./.d.13.q.1.ar.3.q 1.3^{m}./.d.18.q.1.art.3. q.1.c./.d.19.q 1.ar.2. q.2.3^{m}./.d.20.ar.1 q.2.3^{m}./.d.23. q.1.ar.4.quæſt.1.1^{m}./.q.2.art.1.q.1.c./.diſt.24.quæſt. 1.art.3.quæſt.5.3^{m}./.d.25.q.2.c./.quæſt.3.art.2.q.2.3^{m}./.d.42.q.1.artic.3.q.1.3^{m}./.quæſt.2.1.5^{m}./.Quol. 12.7. 3^{m}. *Prædicare.2. Sacramentum.62.&c.

118 Si laicus uel mulier, ſine neceſſitate baptizet, peccat, & coope rans ei, ſed non reiteratur.3ª.q.67.3.1^{m}./.4.3^{m}.

119 Si laicus, præſente clerico, uel non ſacerdos præſente ſacerdote, uel mulier præſente uiro baptizent, peccant.3ª.q.67.4.o./ diſtinctio.5.quæſtio.1.articul.1. quæſtio.2.c./. diſtinction.28.3.3^{m}.

120 Vnus poteſt ſimul plures baptizare, ſi ſit neceſſitas.3ª.quæſt.66.5.4^{m}./.q.67.6.2^{m}./.4.d.3.ar.2.q.2.2^{m}.

121 Plures non poſſunt eundem baptizare.3ª.q.66.5.4^{m}./. q.67.9.o./.4.d.3.ar.2.q.2.2^{m}./.d.6.q.2.ar 1.q.1.3^{m}.

122 Si unus eſt mancus, & alter mutus, non poſſunt baptizare. 3ª. quæſtio.66.5.4^{m}./.quæſtio.67.6.3^{m}./.4.diſtinct.6. quæſtio.1. ar.1.q.1.3^{m}.

123 Nullus poteſt ſe baptizare, tamen propter contritionem & deuotionem ſaluaretur.3ª.q 66.5.4^{m}./.q 68.2.o./.7.o./.q.82.4.2^{m}./.4.d.5.q.2 ar.1. q.3 2^{m}.

125 Intentio in baptizante non eſt cauſa efficiens baptiſmi, ſed tantum elicit actionem agentis.4.diſtinct.19.artic.3.quæſtio.1.1^{m}.

Baptizãdi. 126 Pueri ſunt baptizandi.12ª.q.113.3.1^{m}./.3ª.q.39.3.1^{m}./. q.68.9.o./.4.d.4.q.3.ar.1.q.1.o./.d.9 ar.5.q.4.2^{m}./.d.18 q.1.ar.3.q.1.c./.d.25.q.2.artic.1.q.2.c./ Ma.q.4. 1.c.prin°./.Quol.4.10.c./.Quol.9.23.c.Hæreſis.139.

127 Pueri baptizantur in fide mihcantis eccleſiæ, quæ ſi per impoſſibile deficeret, ſuppleret eccleſia triumphans. 3ª. q.68 9. o / 12.c./.1^{m}./.quæſt 69.6.3^{m}./.8.c./.q.71.1.2^{m}./ 3.3^{m}./. q.73.3.c./.4.d.6.q.1.ar.3.q.1.o./.q.2.c./.3^{m}./.q.2.art.2.q.3.c.
*Athanaſius.1.Caput.6.Dæmon.94.119, Ebrietas.15.Aneriguminus.4.

128 Pueri infidelium, non ſunt baptizandi, inuitis parentibus.22ª q.10.12.o./.3ª.q.68. 10.o./.Quol.2.7.o /.Quo.3.11.c.*Eucharistia. 41.150.209. Fides.59. Hæreſis.72.73.139. Inſtructio. Martyrium.15.

129 Baptiſmus debet differri in adultis, ad probationem, inſtructionem, & reuerentiam, non autem in pueris.3ª.quæſt.68.3 o./.4.d.4.q.3.art.1.q.2.o./.d.6.q.2.ar.1. q.2.1^{m}./.d.17.q 3.ar.1.q.4.c./.M.2.q.1.o.Inſtructio.

130 Vnus non poteſt pro alio baptizari. 1ª. Corint.15. lection. 4. prin°.E.
*Peccatum.254.400 422.Pœnitentia.22.87.

268^{m}. Oppoſitum uidetur dicere.4.d.30.q.1.1.3^{m}.Reſp°.Du°.268.
*Satisfactio.15.16.Votum.12.
Si quis baptizet unum pro alio ex errore, erit baptizatus, quia caracter non cauſatur ex intentione baptizantis, ſed ex cultu 4.d.30.q.1.1.3^{m}.

131 Infidelitas aliorum, non nocet baptizandis, nec alia peccata, ſed tantum propria.3ª.q.68.9.2^{m}./.q.69.6.4^{m}./.4.d.6.q.1.ar.3.q.3.o.

132 Amentes, furioſi a natiuitate, & continue, ſunt baptizandi, non autem alij, niſi quando habentes vſum rationis, uolunt. 12ª.quæſt.113.1.2^{m} /.3ª.q.68.12.o./.4.diſtinct.4.q.3.articul.1. quæſt 3.o./.diſtinct.6.quæſt.1.artic.2.quæſtio.3.2^{m}./.diſtinc.18.quæſt.1.artic.3.q.1.c./.diſtinct.23.quæſtio.2.artic.2 quæſt.3.2^{m}./.diſtinct.25.quæſt. 2.artic. 1.quæſt.2.c./. d.34.4.1^{m}./.Ver.q. 28.3.2^{m}.

133 Manens in propoſito peccandi, non debet baptizari.3ª.quæſt.68.4.o./.8.4^{m}.Peccatum.422.Baptiſmus.213.

134 Dormientes non ſunt baptizandi, niſi propter periculum, & niſi prius uoluerint.12ª.q.113.3.1^{m}./.3^{m}./.3.q.68.12.3^{m} /.4.diſtinct.4.quæſt.3.artic.1.q.3.3^{m}./.diſtinct.6.quæſt.2. artic.2. quæſt.3.2^{m}./.diſtinct.17.quæſt.1.artic.3.quæſt.2.3^{m}./.Verit. q.28.3.8^{m}.

135 De periculis baptizandorum Opuſc.65.c°.3.

136 Baptizatus ex metu, non rebaptizatur.4. diſtinct.6.quæſt.1. ar.2.q.3.c./.d.30.ar.3.q.1.1^{m}.

137 Baptizatur ex ludo, cum intentione baptiſmi, non rebaptizatur.4.d.6.L.me°.Athanaſius.1.

138 Baptizati ab hæreticis in forma eccleſiæ, non debent rebaptizari. 3ª.q.66.9.3^{m}.

139 Baptizatus, uel confirmatus, uel ordinatus, ſi reſurgat, non re baptizatur, nec reconfirmatur, nec reordinatur. Rom.7.lect.3.me°.I.

140 Puer in utero matris, non eſt baptizandus.3ª.q.68.11.o./. 3. diſtinct.3.quæſt.1.artic.1.quæſt.3.1^{m}./ 4.diſtinct.6. q.2.artic.6.q.2.2^{m}./.d.6.quæſt.1.arti.1. quæſt.1.o./.q.2.1^{m}./.d.23.q.2.ar.2.q.1. 1^{m}./ 2^{m}.

141 Mater uiua non debet ſcindi, ut puer baptizetur.3ª. q.68.11.3^{m}./.4 d.6.q.1.ar.1.q.1.4^{m}.

142 Apparente aliquo membro, ſi iminet periculum, debet baptizari puer, rebaptizandus, niſi ſit caput. 3ª. quæſtio 66.7.3^{m}./. quæſtio.68.11.4^{m}./. diſtinct.3.artic.4. quæſt.1.2^{m}./.d.6.q.1. ar.1.q.1.3^{m}.

143 Brutum non poteſt baptizari.3ª.quæſt.68.12.1^{m}./.4. diſtinc. 9.ar.2 q.3.2^{m}.

144 Baptizatus debet leuari de fonte, ab aliquo docto in diuinis. Leuatio.
3ª.q.67.7.o. *Amor.128.Anadochus.

145 Leuantem baptizatum, non oportet eſſe doctum in diuinis, niſi imminente periculo.3ª.q.67 8.1^{m}.

146 Leuans de fonte, tenetur baptizatum inſtruere de fide, ſi ſint inter infideles, vel niſi parentes ſuppleant.3ª.q.67.8.o./.q.71.1.3^{m}./.4.d.6.q.2.ar 2.q 3.3^{m}.
*Cognatio.4.&c.Inſtructio.

147 Leuans de baptiſmo, aſſumit ſibi officium nutricis, & pedagogi.3ª.q.67.7.o./.8.c.

148 Sicut qui confert ſacramentum baptiſmi, & confirmationis gerit perſonam dei, ita & qui tenet in utroque, gerit perſonã matris eccleſiæ 4.diſtinct. 42.quæſt.1.art.3.q.1.o.
*Matrimonium.116.

149 Leuans baptizatum debet eſſe tantum unus principalis, ſed poſſunt eſſe alij coadiutores.3ª.quæſt 67.8.3^{m}./.4. diſt.42.q.1.ar.3.q 2.2^{m}.

150 Non baptizatus, non poteſt aliquem leuare de fonte.3ª.quæſt.67.8.1^{m}./.4.diſtinct. 12.quæſt.2.artic.2.q.1.2^{m} /. d.42.quæſt.1.ar.3 q.1.3^{m}.

151 Pater non debet leuare proprium filium de baptiſmo, niſi in neceſſitate.3ª q 67.8.2^{m}.

152 Leuatio non eſt de neceſſitate, ſed fit propter imbecillitatem animæ, & non corporis. 3ª.q.67.7.o / 8 1^{m}.

153 Baptiſmus eſt ianua omnium ſacramentorum, inquantum eſt cauſa, ſcilicet caracteris, & gratiæ.3ª.q.63.6.c./.q.68.6.c./.q.73.3.c / 4.d.3.art.1.q.3.c./.d.4 q.1. ar.4.q.3.o /.q.2.ar 2.q.5.c./.diſt.7.quæſt.1.artic.2.q.2.1^{m}./.diſt.24.quæſt.1.arti.2.q.3.o./.Ʒ.4.c°. 59. Effectus.
*Actus 24 Aqua.3.4.Bigamia.1.Caracter.24.&c.29.&c.Circumciſio.42.Cognatio.2 4 &c.

154 Per baptiſmum aperitur ianua paradiſi.3ª.q.39.5 o./.q.69.5.1^{m}./.7.o./.3.d.18.ar.6.q.3,2^{m}./.4 d.3.ar.1.q.3 4 o./.L.ſi./.d.4 q.1.ar.2.q.6.o./.q.3.ar.3.q.3.1^{m}./.q.2 c./.d 17.q.3.ar.1,q.1 1^{m}./.ar 5.q.3.1^{m}./.Con.4.c°.59./.72.me°.F./. Matth.3.ſi.B. H 26.33.40 47. Baptiſmus.26.

155 Introitus in regnum dei, non eſt niſi, per baptiſmum aquæ in re, uel in uoto, uel in figura.3ª.q.69.5 2^{m}./.4.d.3.ar.1 q 3.4.o./.d.4.q.3.arti 3.q.1.1^{m}./.q.2.c./.d.17.q.3.ar.1.q 1.1^{m} /.Ʒ.4.c°.72.me° G / Io.3.lect 1.ſi D.ſi.

156 Principalis effectus baptiſmi, eſt ablutio interior, & non poteſtas, ideo non diffinitur per caracterem ſicut ordo, quia principaliter importat poteſtatem.4. diſtinct.24 quæſtio.1. art.1. quæſt 2.2^{m}.

157 Baptiſmatus aſcribitur ad duo, ſcilicet, ad cœtum fidelium, & ad ſacramentorum participationem. 3ª. quæſt.63.6.c./.q.67.2.c./.q.70.1. c./ 4.d.3.art.1.q.3.4 o./ d.4.q.1.o./ d.16 q.1 ar.2.q 1.c./.d.18.q.2.ar.1.q 1.c /.d.24.q 1.ar.1.q. 2.3^{m} /.ar 2.q.1.o./.Con.4.c°.59./.72. * Damnatio.4. Decimæ.5.Dæmon.94.Euchariſtia.42.44 46.209.240.

158 Baptiſmus habet uim illuminatiuam, & fecundatiuam, ad bona opera.3ª.q.63.1.3^{m}./.q.67.1.2^{m}./.q.69.5.o./ 4 d.3.art.1.q 4.3^{m} /.ar 3 q.1.c./.2^{m}./.d 4.q.2 ar.2.q.3.4.o./. d 3.q.2.art.1.q 2.c./.^{m} /.d.8.q.1.arti 1.q.1.1^{m}. *Exorciſmus .2.4.8. &c.13.Fecunditas.Fides.79.Gratia.6.Hæreſis.73 107. 114. Ieiunium.14.

159 Pueri ſaluantur per ſolum baptiſmum, ſine alijs ſacramentis, & aliquis moriens ſtatim poſt baptiſmum, ſtatim uolat ad cælum. 3ª.quæſt.65.4.B./.quæſt.68.2.2^{m} /.4.d.4 q.2.artic 1.q 3 4^{m} /.Con.4.1°.59./.91.ſi./.Quol.6.4.o./.Matth.3.ſi F,I:/.1ª.Cor.5.lect.2.me°.A.

160 Immo pueris baptizatis morientibus, deſunt merita propria, nec habent uſum liberi arbitrij.12ª quæ.5.7 2^{m}.ſi /.q.113 3.1^{m}.Reſpondeo Dubio 269. *Incorporari.2 Innocentia.23.Iuſtificatio.50. 269^{m}.

161 Pueris baptizatis, ſubuenit meritum Chriſti ad beatitudinẽ conſequendam, licet deſint eis merita propria, & vſum liberi arbitrij non habeant, eo quòd per baptiſmum ſunt Chriſti membra effecti.12ª.q.5.7.2^{m}.ſi / q 113 3.1^{m} /. 4.d.4.q.3.ar.3.1^{m} ſi.gratia.56.

162 Circumciſioni ſuccedit baptiſmus, tamquam perfectum imperfecto

perfectio.1 2ª.quæſt.102.5.3m./.quæſt.103. 3.4m./.3ª.quæſti-70.2.3m./.4m.

163 Circunciſio imperfecta reſpectu baptiſmi, quo ad ſignificationem, efficaciam, & utilitatem. Quæ non erat etiam ita communis. quia habebat populum, ſexum, & tempus determinatos. 3ª.quæſt.70.2.3m./.4m./.4.diſt.1.q.2.art.5.q.1.c./.diſt.3.ar.5.q.1.c.1m.

164 Baptiſmus, & circunciſio conferebant gratiam. Sed ille ex ſua uirtute ut inſtrumentum paſſionis Chriſti iam perfectæ: illa vero vt ſignum fidei paſſionis futuræ. 1ª.quæſt.78.4.c.fi. Circuncifio.36.37.

165 In baptiſmo amplior gratia datur, quàm in circunciſione.3.q.70.4.c.fi.5m./.4.d.1.q.2.ar.4.q.3.c.fi./.2m./.art.5.q.1.c./.d.3.q.1.c./.1m./.Opuſc.9.q.33.

166 Baptiſmus ante paſſionem Chriſti ſi fuiſſet, non aperuiſſet ianuam paradiſi conferendo etiã eandem gratiam ſicut prius. Et ſi nunc circunciſio haberet locum, aperiret eam. 3ª.q.69.7.2m./.q.70.4.4m./.4.di.1.quæſt.2.art.4.quæſt.2.3m./.d.4.q.2.ar.2.q.6.1m.

167 Baptiſmus continet perfectionem ſalutis, non autem circunciſio, ſed ſignificabat eam, ut fiendam per Chriſtum.3ª.quæſt.70.4.0.

168 Gratia baptiſmalis ſufficit ad concupiſcentiam totaliter reprimendam, & ad merendum, non autem gratiam in circunciſione data.3ª.q.70.4.c.fi./.5m./.4.d.1.q.2.ar.4.q.3.c.fi./.ar.5.q.1.c./.Ver.q.28.2.12m. Circunciſio.36.

169 Omnibus rite baptizatis etiam pueris conferuntur gratia & virtutes, & in habentibus augentur. 2 2ª.q.47.14.3m./.3ª.qu.69.3.4.5.c./.6.0./.q.71.3.c./.2.diſtinct.32.quæſt.1.1.c./.4.diſtin.3.art.1.quæſt.3.c./.diſt.4.quæſt.2.art.2.q.1.2.0./.quæſt.3.art.1.q.2.2m./.d.9.ar.1.q.2.c./.d.17.q.1.ar.3.q.1.1./.3m./.d.18.q.1.ar.3.q.1.c.

170 Omnes pueri æqualem gratiam conſequuntur per baptiſmũ, adulti autem, inæqualem, ſecundum gradus deuotionis.3ª.q.69.8.c./.q.89.2.2m./.4.d.4.q.3.ar.2.q.2.3.0.

171 Letitia, & pinguedo deuotionis, ſunt effectus baptiſmi conſequentes, non autem primi.4.d.3.ar.3.q.1.5m.

172 Effectus baptiſmi duplex, ſcilicet primus, ideſt character, & ſecundus, ſcilicet gratia. 3ª.q.68.8.c./.q.69.10.c./.4.d.3.ar.1.q.3.c./.d.4.q.3.ar.2.q.1.3.c.

173 Per baptiſmum homines adoptantur in filios dei.3ª.quæſtio.39.8.3m.

174 Per baptiſmum homo regeneratur ad uitam ſpiritualem.3ª.q.39.5.c.fi./.q.62.2.c./.quæ.65.1.2.c./.q.66.1.1m./.3.c./.9.c./.5m./.q.67.3.c./.7.c./.q.68.1.c./.9.1m./.q.69.5.8.c./.quæ.72.1.c./.4.3m./.5.6.c./.9.1m./.11.2m./.q.73.1.c./.3.c./.3m./.5.1m./.q.79.3.2m./.8.2m./.quæſt.80.10.1m./.q.84.6.c./.10.c./.5m./.q.86.4.3m./.4.diſtin.3.arti.1.quæſtio.3.4.c./.ar.3.quæſt.1.c./.3m./.quæſt.3.2m./.L.d.4.q.2.ar.1.quæſt.1.c./.2m./.q.1.3m./.ar.2.q.4.1m./.d.6.q.2.ar.1.q.1.c.fi./.d.8.q.1.ar.1.q.1.1m./.diſ.9.ar.5.q.4.2m./.12.q.3.ar.1.q.1.2m./.d.14.q.1.artic.4.q.3.c./.q.2.3m./.d.17.q.2.ar.2.q.6.3m./.d.18.q.1.art.3.q.2.c./.d.23.q.1.ar.2.q.1.c./.q.2.ar.1.q.1.c./.d.42.q.1.1.c./.2.0./.ar.3.q.1.0./.d.45.q.5.ar.3.q.1.3m./.Con.4.1º.58./.59./.71.1m./.Rom.11.lec.4.fi.E./.1ª Cor.11.lect.5.prin°.I./.lect.7.prin°.C./.He.6.lect.1.me°.B.

175 Effectus baptiſmi duplex, ſcilicet per ſe, ideſt generatio in uitam ſpiritualem, & per accidens, ideſt præſeruatio a peccato. Primos omnibus æqualiter confertur ſecundum ſe, nõ autem ſecundus.3ª.q.69.8.c./.4.d.3.ar.1.q.4.0./.d.5.q.2.ar.2.q.2.0./.d.23.q.1.ar.1.q.1.c.

176 Aqua baptiſmi cum forma uerborum non operatur immediate ad gratiam, ſed ad caracterem.4.diſtinctio.26.quæſtio.2.3.2m.

177 Baptiſmus non habet efficaciam ſolum ex opere operante, ſed magis ex opere operato 4.d.3.q.2.ar.2.q.2.c./.diſt.4.quæſt.3.ar.2.q.3.1m./.d.6.q.1.ar.3.q.2.c./.q.2.4.c./.diſtin.13.q.1.art.3.q.3.2m.

178 Baptiſmus ex opere operante baptizantis, uel baptizati, poteſt aliis prodeſſe, ſicut cætera opera meritoria, non autem ex opere operato.4.d.45.q.2.ar.3.q.1.3m./.4m.

179 Præparatio ſufficiens ad gratiam, quandoque ſimul datur cũ baptiſmo. Sed quandoque tempore præcedit baptiſmum, non autem uotum eius poſt ueritatem propalatam.4.d.18.q.1.ar.3.q.1.c.

180 Per baptiſmum homo fit membrum Chriſti, ideo pęna quam Chriſtus ſuſtinuit, reputatur ei ad ſatisfactionem. 12ª.q.3.7.3m./.q.113.3.1m./.3ª.q.48.1.c./.q.49.1.c./.q.62.1.2.c./.q.68.5.c./.5.1m./.q.69.2.c./.1m./.3.q.5.6.10.c./.q.73.3.1m./.1.di.3.ar.1.q.4.1m./.d.4.q.2.ar.1.q.2.1m./.3m.

181 Per baptiſmum homo incorporatur Chriſto.3ª.q.62.1.c./.q.68.1.c./.1m./.2.4.c./.5.c./.1m.q.69.2.3.4.c./.5.0./.7.1m./.4.d.4.q.2.ar.1.q.2.1m./.3m./.artic.2.q.3.0./.Matth.3.fi.B.H.

*Incorporari.2.Iuſtitia.72. Martyrium.18.

182 Fides incorporat Chriſto mentaliter, baptiſmus autem corporaliter, ſine cuius propoſito, neutrum fieri poteſt.3ª.quæſtio.69.5.1m.

183 Baptiſmus eſt ſacramentum paſſionis & mortis Chriſti. 3ª.q.73.3.3m.

*Miſſa.16.Operatio.52.Oratio.57.

184 In baptiſmo homo participat totaliter uirtutẽ paſſionis Chriſti, non autem in pœnitentia.3ª.q.86.4.3m.

185 Baptiſmus inquantũ in ſe eſt, totam efficaciam paſſionis Chriſti influit in baptizatum.4.d.4.q.1.artic.3.q.2.0.

186 Baptiſmus configurat Chriſto paſſo per immerſionem reſurgenti per eiectionem aquæ, aſcendenti per leuationem.3ª.q.66.2.3.9.c./.4.d.4.q.2.ar.2.q.6.2m.

187 Baptiſmus eſt ſacramentum intrantium, quia facit primo participem redemptionis Chriſti, & mortis eius.4.d.2.q.1.a.2m./.3.c./.Heb.6.lect.1.me°.B.

188 Ante baptiſmum actualiter ſuſceptum, aliquis rem baptiſmi conſequitur, ex propoſito ſuſcipiendi baptiſmum.3ª.q.68.2.0./.3.0./.q.80.2.3m./.4.d.16.q.1.art.1.q.2.2m./.diſt.17.quæſt.3.art.1.q.1.1m./.art.5.q.1.c./.1m./.d.18.q.2.art.3.q.3.2.c./.d.21.q.2.art.1.q.2.1m./.q.3.c./.con.4.c°.72.fi./.Quoli.4.10.c. *Ordo.67.

189 Homo per baptiſmum in mortem Chriſti baptizatur, & ei commoritur & conſepelitur.22ª q.147.5.c./.3ª.quæſtio.49.3.2m./.quæſt.51.1.c./.quæſt.62.1.2m./.q.66.3.c./.9.c./.5m./.quæſt.68.5.7.c./.quæſt.80.10.1m./.quæſt.86.4.3m./.4.d.4.q.2.art.1.q.2.c./.1m./.d.18.q.1.ar.3.q.2.c./.d.39.4.1m./.Ro.6.lect.1.me°.K.

190 Efficacia baptiſmi eſt a paſſione Chriſti, & a ſpirituſancto.3ª.q.66.6.c./.4m./.10.1m./.11.c./.1m./.12.c./.q.69.0.1ª.Cor.lec.2.me°.D.

191 Baptiſmus datus a meliori, non eſt melior, quia efficaciam habet, ex merito paſſionis Chriſti & non alterius.3ª q.64.1.2m./.q.82.6.2m./.4.d.5.q.1.1.c./.q.2.artic.2.q.1.0./.1ª.Cor.lec.2.me°.D./.fi./.Eph.lect.2.me°.K.

192 Sicut aqua baptiſmi habet quòd cor abluat, ex tactu carnis Chriſti, ſic & matrimonium ex hoc quòd Chriſtus in paſſione illud repræſentauit.4.d.26.q.2.3.1m.

193 Effectus principalis baptiſmi, eſt delere peccata.3ª.qu.39.5.c.fi./.q.79.5.1m./.4.d.12.q.2.ar.2.q.1.3m./.d.23.q.1.ar.1.q.1.c./.1m./.d.24.q.2.2.c./.1m. Paſſio.108. Culpa.8.inf.

194 Remiſſio culpæ fit in baptiſmo in uirtute materiæ, ſed principalius virtute formæ, ex qua etiam materia uirtutem recipit. 3ª q.86.6.c.

195 Baptiſmus, & pœnitentia ordinantur directe contra culpam, non autem alia ſacramenta 4.d.18.q.1.ar.3.q.2.c.

796 Effectus baptiſmi eſt tollere omnia peccata præterita, & præſentia, non autem futura.3ª.q.69.10.3m.

197 Baptiſmus impedit peccata futura, ne fiant.3ª.q.68.3.3m./.4.d.4.q.3.ar.1.q.2.1m. *Paſſio.108.

198 Baptiſmus omnibus æqualiter aufert omnem culpam, & omnem pœnam.3.q.67.3.c./.q.68.2.2m./.q.69.8.0./.4.diſ.4.q.2.ar.3.q.1.0./.d.18.q.1.ar.3.q.1.c. *Peccatum.339.400. Pœnitentia.22.87. Piſcina.2.

199 Baptiſmus principaliter ordinatus eſt, contra peccatum originale.3ª.q.66.9.c.fi./.4.d.1.q.1.2.c./.d.6.q.2.artic.1.q.1.c./.d.7.q.1.ar.1.q.3.0./.d.14.q.1.ar.4.q.3.c./.d.17.q.3.ar.1.q.1.c./.d.23.q.2.ar.2.q.3.2m./.5.4.c°.59.fi. Hæreſis.72.uel circunciſio.45.46.47.inf.

200 Baptiſmus delet omnem culpam originalem, & mortalem, & quandoque uenialem.3ª.q.68.7.3m./.q.69.1.0./.4.B./.2m./.7.c./.3.1m./.10.c./.q.70.4.5m./.q.71.3.c./.q.79.5.1m./.q.84.2.1m./.4.c./.q.87.1.2m./.d.32.q.1.1.0./.2.3m./.L.me°.G./.4.d.2.q.1.3.2m./.d.3.ar.3.q.1.c./.d.4.q.2.ar.1.q.1.0./.ar.3.q.1.c./.d.6.q.2.ar.3.q.1.c./.d.12.q.2.ar.2.q.1.2m./.q.1.2m./.d.14.q.2.ar.1.q.2.3m./.d.17.q.3.ar.2.q.6.3m./.q.3.ar.5.q.1.0./.5.4.ca°.59./.72.me°.G./.He.6.lect.1.me°.C.

201 Baptiſmus ſtatim tollit pœnas, & infectiones peccati originalis, quo ad perſonam, non autem quo ad naturam, niſi in fine. 12ª.q.81.3.2m./.q.85.5.2m./.q.87.7.1m./.q.109.8.9.c./.1m./.10.c./.3m./.22ª.q.104.6.1m./.3ª.q.49.3.uel. Circunciſio.46.3m./.q.52.5.2m./.q.68.1.2m./.q.69.3.0./.7.3m./.2.d.31.q.1.5m./.2.1m./.d.32.q.1.1.2.0./.L.med.G./.d.33.q.1.2.0./.d.44.q.2.2.2m./.3m./.3.d.12.ar.4.q.2.c./.d.19.ar.3.q.2.0./.4.d.4.q.2.ar.1.q.3.0./.d.46.q.2.artic.2.q.2.3m./.Con.4.c°.52.fi./.55.25m./.87./.c°.59./.Ma.q.4.2.10m./.18m.6.4m./.7m./.10m./.16m./.Quol.6.15.0./.Pſalmus.31.princ°.A.D./.Pſal.50.me°.C./.Ro.4.fi.B./.c°.5.lect.3.fi./.c°.7.lect.2.me°.B./.Eph.lect.1.me°.B./.c°.2.lect.1.fi.

202 Baptiſmus purgat carnem a pollutione contracta in conceptione, inquantum reſpicit perſonam, non autem ut reſpicit naturam.2.d.32.L.me°.G.uel Circunciſio.47.

203 In baptiſmo ſordes culpæ mundantur, incendium fomitis mitigatur, & eſt regeneratio in uitam ſpiritualem. 4. d. 3. art. 3. q. 1. c. / ar. 5. q. 1. 5^{m}. / Circunciſio. 42.

204 Per baptiſmum fomes mitigatur, ne dominetur. 3ª. q. 66. 3. c. / q. 69. 4. 3^{m}. / q. 86. 5. c. fi. / 4. d. 3. ar. 3. q. 1. c. / ar. 5. q. 1. 1^{m}. / d. 4. q. 2. ar. 1. q. 3. c. / ar. 3. q. 2. o. / q. 3. ar. 1. q. 2. b. 2. *Religio. 43. Sacramentum. 64. 65. 112. 146. 148.

205 Baptiſmus per gratiam minuit fomitem, inquantum inclinat in contrarium, ſed non totaliter tollit, uſque ad beatitudinem 3ª. q. 39. 5. c. / q. 86. 5. c. fi. / 2. d. 32. q. 1. 1. c. / 3. c. fi. / 4. d. 3. ar. 3. q. 1. o. / ar. 5. q. 1. 1^{m}. / d. 4. q. 2. ar. 1. q. 2. c.
*Sanctificatio. 15. 58. Iuſtificatio. 5. 22. Teſtamentum. 3. Verbum. 74. Vnctio. 14. 33. Chriſtus. 106.

206 Baptiſmus non ſtatim liberat a conditione ſeruili. 2. d. 44. q. 2. 2^{m}. / 3^{m}. / 4. d. 32. 4. 2^{m}.

207 Baptiſmus abſoluit ab omni pœna. 3ª. q. 68. 5. o. / q. 69. 2. o. / 7. c. / 10. 3^{m}. / q. 70. 4.5^{m}. / quæſt. 79. 5. 1^{m}. / q. 84. 1. 1^{m}. / quæſt. 86. 4. 3^{m}. / 2. d. 32. q. 1. 1. c. / 2. 3^{m}. / 3. d. 19. ar. 3. q. 2. o. / 4. d. 4. q. 2. ar. 1. q. 2. o. / ar. 3. q. 2. o. / q. 3. ar. 1. q. 2. 2^{m}. / d. 15. q. 2. art. 1. q. 1. c. / 2^{m}. / d. 6. q. 2. ar. 1. q. 1. c. / d. 7. q. 1. ar. 1. q. 1. o. / d. 14. q. 2. art. 1. quæſt. 2. 3^{m}. / d. 18. q. 1. ar. 3. q. 2. c. / Con. 4. c^{a}. 58. / 49. / 72. me^{o}. G. / Rom. 11. le. 4. fi. D. &c. / He. 6. lec. 1. me^{o}. D. uel circunciſio. 46.

208 Baptiſmus non tollit pœnam homicidii. Ideo homicida poteſt puniri, licet pium eſſet ei parcere. 3ª. q. 69. 2. 3^{m}.

209 Poteſtas abſoluendi a peccatis in baptiſmo, eſt triplex, ſcilicet auctoritatis dei excellentiæ Chriſti, & inſtrumentalis. 4. diſtinct. 5. quæſt. 1. 1. c. / q. 2. ar. 2. q. 2. c. / 1ª. Corin. 1. lectio. 2. me^{o}. C.

210 Fictio non remouetur per baptiſmum, ſed per pœnitentiam. 3ª. q. 69. 9. 2^{m}. / 10. 2^{m}. / 3^{m}.

211 Ad effectum baptiſmi exequendum in ficto, concurrit per ſe baptiſmus, ſed pœnitentia per accidens, remouendo fictionem. 3ª. q. 69. 10. 2^{m}.

212 Baptiſmus non reparat uirginitatem, quia tollit pœnas animæ & non carnis, & conformat Chriſto quo ad uirtutem mentis, non autem quo ad ſtatum carnis. 4. diſtinctio. 27. quæſtio. 3. 2. 3^{m}. / 4^{m}.

213 Fictio mortalis, impedit ſimpliciter effectum baptiſmi, ſed uenialis, quo ad uenialia tantum. 3ª. q. 69. 9. o. / qu. 86. 3. 2^{m}. / 4. d. 4. q. 2. ar. 1. q. 1. 3^{m}. / q. 3. ar. 2. q. 2. o. / d. 12. q. 2. ar. 1. q. 3. 3^{m}. Baptiſmus 133. Operatio. 52. Vel circunciſio 44.

214 Fictione recedente, baptiſmus habet proprium effectum. 3ª. q. 69. 10. o. / 4. d. 1. q. 2. ar. 4. q. 1. 3^{m}. / d. 4. q. 3. ar. 2. q. 3. o. / d. 15. q. 1. ar. 3. q. 3. 2^{m}. / d. 17. q. 3. ar. 4. q. 1. o. / d. 21. q. 3. ar. 1. q. 1. 1^{m}. *Exorciſmus. 9. 10. Vel circunciſio. 44.

215 Aliquis dicitur ad baptiſmum fictus accedere quadrupliciter, ſcilicet non credens, contemnens baptiſmum, non ſeruans ritum eccleſiæ, & indeuotus, id eſt non uolens ſacramentum, & rem ſacramenti. 3ª. q. 69. 6. c. / 4. diſt. 4. q. 3. ar. 2. q. 2. c. / d. 6. q. 1. ar. 3. q. 1. c. / 1^{m}. Peccatum 422. *Matrimoniū. 57. 126. Peccatum. 339.

216 Voluntas omnino repugnans baptiſmo, impedit omnem effectum eius. 4. d. 4. q. 3. ar. 2. q. 1. o. / d. 6. q. 1. ar. 2. q. 2. c. / art. 3. q. 1. 3^{m}. / d. 17. q. 1. ar. 2. q. 4. c.

217 Indiſpoſitio uoluntatis contraria gratiæ, impedit ſecundum effectum baptiſmi, ſcilicet gratiam, non autem primum, ſcilicet caracterem. 3ª. q. 69. 9. o. / 4. d. 4. q. 3. ar. 2. q. 1. o. / q. 3. c. / d. 6. q. 1. ar. 2. q. 2. c. / q. 3. c. / ar. 3. c. / q. 4. o. / d. 14. L. prin^{o}. G. / d. 22. q. 2. ar. 2. q. 3. c. *Pœnitentia. 25.

218 Error circa baptiſmum, non impedit acceptionem caracteris, dummodo intendat facere uel accipere quod eccleſia dat, licet credat illud nihil eſſe. 3ª. q. 64. 9. 1^{m}. / q. 68. 8. 3^{m}. / 4. d. 6. q. 1. ar. 3. q. 1. c. / q. 2. 1^{m}. / d. 30. q. 1. 2. 1^{m}.

219 Baptiſmus triplex, ſcilicet ſanguinis, flaminis, & fluminis. 3ª. q. 66. 11. o. / 4. d. 4. q. 3. 3. o. / Quol. 6. 4. o. / Io. 3. lect. 1. fi. d. E. / He. 6. lect. 1. me^{o}. B. *Aureola. 10. Flumen. 2.

Sanguinis. 220 Baptiſmus ſanguinis, eſt melior, & efficacior ceteris baptiſmis 3ª. q. 66. 12. o. / 4. d. 4. q. 3. ar. 3. q. 4. o. / He. 6. lect. 1. me^{o}. C.

221 Baptiſmus ſanguinis, includit baptiſmum flaminis, non autem econuerſo. 3ª. q. 66. 12. 2^{m}.

222 Baptiſmus ſanguinis, ſupplet baptiſmum fluminis, in neceſſitate ſolum. 3ª. q. 66. 11. o. / 4. d. 4. q. 3. ar. 3. q. 1. 1^{m}. / q. 2. 3. o. / Quol. 6. 4. o. / He. 6. lect. 1. me^{o}. C. Martyrium. 15.

223 Baptiſmus ſanguinis, & flaminis, non ſunt ſacramenta, quia conueniunt cum ſacramento in cauſando, non autem in ſignificando 3ª. q. 66. 11. 2^{m}. / 12. 2^{m}. / 4. d. 4. q. 3. artic. 3. q. 1. 3^{m}. / He. 6. lect. 1. me^{o}. D.

224 Baptiſmus flaminis tantum, uel aquæ tantum, ſcilicet baptiſmus Ioannis, non ſufficit ad ſacramentum nouæ legis, ideo neuter caracterem imprimit. 4. diſtinctio. 4. quæſtio. 3. artic. 4. q. 3. 2^{m}.

225 Pœnitentia dicitur baptiſmus flaminis, quia ſine baptiſmo, ſufficit ad ſalutem, in neceſſitate tantum. 3ª. quæſt. 66. 11. c. / 4. d. 4. q. 3. ar. 3. q. 2. o. / diſtinct. 45. L. prin^{o}. / Hebr. 6. lectio. 1. me^{o}. D.

226 Pueri non poſſunt ſaluari, ſine baptiſmo ſanguinis uel fluminis. 12ª. q. 113. 3. 1^{m}. 3ª. / qu. 67. 3. c. / q. 68. 3. c. / quæſt. 71. 3. c. / 4. d. 4. quæſtio. 3. art. 3. q. 2. 3^{m}. / d. 5. q. 2. art. 1. q. 1. c. / 2^{m}. / d. 6. q. 2. ar. 1. quæſt. 2. 1^{m}. / d. 17. quæſt. 3. artic. 3. quæſt. 1. 2^{m}. / Quol. 6.

227 Baptiſmus flaminis, non eſt baptiſmus, niſi metaphorice. 4. di. 14. L. prin^{o}. G.

228 Baptiſmus ſanguinis, non imprimit caracterem, quia non habet efficaciam baptiſmi ſacramentalis, ſed meritum. 3ª. q. 66. 11. 2^{m}. / 12. c. / 1^{m}. / 4. diſt. 4. q. 3. ar. 4. q. 3. 1^{m}. / q. 3. art. 3. q. 3. c. / He. 6. lect. 1. me^{o}. C.

229 In baptiſmo ſanguinis, gratia confertur, quia non tantum aureola, ſed etiam aurea datur. 4. diſtin. 4. quæſtio. 3. artic. 3. q. 4. c. / 2^{m}.

230 Baptiſmus ſanguinis liberat omni culpa & omni pœna, ex uirtute paſſionis Chriſti cui conformat. 22ª. quæſt. 124. 1. 1^{m}. / 3ª. quæſt. 68. 2. 2^{m}. / q. 87. 1. 2^{m}. / 4. di. 4. quæſt. 3. ar. 3. q. 3. o. / diſtin. 16. quæſt. 2. ar. 2. q. 2. 3^{m}. / Matth. 3. fi. b. L. / He. 6. lect. 1. me^{o}. c.

231 Baptizatus baptiſmo flaminis, conſequitur emundationem, ſed accipiens ſacramentum, conſequitur maiorem gratiam. 3ª. q. 66. 1. 2^{m}. / 4. 2^{m}. / q. 80. 1. 3^{m}. / q. 90. 3. 2^{m}. / 4. di. 9. artic. 2. quæſt. 4. 1^{m}. / d. 17. q. 3. art. 5. q. 2. 2^{m}. / d. 18. q. 1. art. 3. q. 1. 2. c. / 3. 4. c^{o}. 91. fi. A. / Quol. 4. 10. c.

232 Baptiſmus flaminis tollit totam culpam, & quandoque omnem pœnam, non tamen ſemper. 4. diſtin. 4. L. fi. / diſtin. 14. q. 2. 1. o. / cont. 4. capu. 71. / Quol. 4. 10. c. / Hebræo. 9. lectio. 1. me^{o}. c.

233 In primitiua eccleſia quædam ſeruabantur circa ſolennitatem baptiſmi, quæ non ſunt nunc, & econuerſo. 4. diſt. 6. q. 2. ar. 1. 3. 3^{m}. Sacramentalia.

234 In primitiua eccleſia ſeruabantur ſex in cathechiſmo, & ſeptem in exorciſmo, & quatuor in baptiſmo. 4. d. 6. quæſt. 2. ar. 1. q. 3. c.
*Cathechiſmus. 2. 3. Chriſma. 3. Exorciſmus. 2. 9. Euchariſtia. 28. 150. Inſtructio.

235 Baptiſmus aſſimilatur natiuitati in utero, confirmatio autē natiuitati ex utero 4. d. 42. q. 1. 2. 1^{m}.

236 Baptiſmum debet præcedere catechiſmus. 3ª. q. 71. 1. o. Vel exorciſmus. 3. Catechiſmus. 2.

237 Vnctio triplex in baptiſmo, ſcilicet oleo cathecumenorum, & bis chriſmate. 3ª. q. 66. 10. 2^{m}. / q. 71. 3. 4^{m}. / q. 72. 11. 3^{m}. / 4. d. 6. q. 2. ar. 2. q. 3. 4^{m}. *Matrimonium. 25. 26. 28. &c. Sponſalia. 1. Vnctio. 33. 34.

238 Baptizati liniuntur chriſmate in fronte ubi eſt ſedes uerecundiæ, ne erubeſcant. 3ª. q. 72. 9. c. / Ro. le. 5. fi. / ca^{a}. 10. lectio. 2. prin^{a}. G.

239 Baptizatis datur candela accenſa, pro ueritate doctrinæ, & chriſma, pro odore bonæ famæ. 4. diſtinct. 4. quæſt. 2. artic. 1. quæſt. 3. 5^{m}.

240 Aures baptizandorum liniuntur ſputo, ut aperiantur ad uerbum Dei, nares uero ad odorem bonæ famæ, non autem oculi, quia pertinent ad inuentionem, per quam non habetur fides. 3ª. quæſt. 71. 2. 3. c. / 4. diſtinct. 6. q. 2. artic. 1. quæſt. 3. 3^{m}. Auditor 4.

241 Sal ponitur in os baptizandi, ut habeat diſcretionem in ſermone fidei. 3ª. quæſtio. 71. 2. c. / 4. diſtinctio 6. quæſt. 2. art. 1. quæſt. 3. 3^{m}.

242 Accedenti ad baptiſmum fit triplex manus impoſitio, ut roboretur in triplici pugna, ſcilicet in fide in ſeipſo, in pugna aduerſus diabolum, & in confeſſione fidei contra preſſuras mundi 4. d. 6. q. 2. artic. 1. q. 3. 2^{m}.

243 Baptizatis datur ueſtis alba, in ſignum reſurrectionis futuræ, & puritatis conſeruandæ. 3ª. q. 66. 10. 3^{m}. / q. 71. 3. 4^{m}. / 4. d. 6. q. 2. ar. 1. q. 3. 5^{m}. /.

244 Eorum quæ fiunt poſt baptiſmum, aliqua tantum ſignificant ut ueſtis alba, nouitatem uitæ, aliqua etiam efficiunt, ut unctio in uertice, conſeruationem gratiæ baptiſmalis. 3ª. quæſt. 71. 3. 4^{m}.

245 Euchariſtia datur baptizatis, non ut ſacramentale, ſed quia confirmat omne ſacramentum. 4. diſtinctio. 6. quæſtio. 2. art. 2. q. 3. 5^{m}.

246 Baptizare græce, id eſt lauare latine, a quo & lauacrum, id eſt aqua artificioſe præparata, & louo, id eſt uſus eius, & utrumque dicitur baptiſmus. 4. d. 3. L.
* Caracter. 24. 25. 26. 39. Circunciſio. 2. 2. 4. 42. Confirmatio. 47. Decimæ. 5.

247 Baptiſmus eſt unus tripliciter, ſcilicet unitate agentis principalis, ſcilicet Chriſti, in nomine unius trinitatis, & quia non iteratur. Eph. lectio. 2. me^{o}. K. * Euchariſtia. 28. &c. 41. &c.

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41.&c.8. *Hæreſis.114.Peccatum.154.Piſcina.2.

248 Baptiſmus eſt unus tantum ſimpliciter, ſed ſecundum quid, ſunt omnes, quia diluuium, tranſitus maris, & Ioannes legis erant figuræ, baptiſmus Ioannis diſpoſitio, baptiſmus Christi cauſa efficaciſ. baptiſmus ſanguinis & flaminis, & pœnitentia ſecundum proportionem effectus, & baptiſmus aquæ & ſpiritus. 3^{a}. quæſtio. 66. 11. 3^{m}./.q.70.1 2^{m}./3^{m}./.4.d 4.q.3.q.1.0./.1^{a}.Cor.10.lect.2.fi.F./.Heb.6.lect.1.me^{o}. D. *Prædicatio.2. Pſal.30.Sacramentum. 148.153.

249 Pro baptiſmo non debet committi ſimonia.22^{a}.q.100.2. c./. 1^{m}./.4.d.5.q.2.ar.2.q.5.2^{m}./.d.25.q.3.ar.2.q.1.3^{m}.

Pharisæorũ. 250 Baptiſmata phariſeorum, erant vana, ad mundiciam carnis tã tum ordinata.3^{a}.q.38.1.3^{m}. *Iuſtitia. 72.A.

¶Baptiſta.Baptiſmus.37.Ioannes.1.&c. Vnctio.33.34.

¶Barba eſt ad ornatum capitis. Iſa. 7.fi. G. * Actio. 49. Miles.3.

1 ¶B A R B A R V S dicitur dupliciter, ſcilicet ſecundum quid, ideſt extraneus alicui, & ſimpliciter, ideſt extraneus a communitate hominum, ſcilicet non uiuens ſecundum rationem. Roman. lectio.5.fi. C./.1^{a}. Cor.14. lection.2.fi.k./. lectio.2. fi.E.

2 ¶Barbarus agit contra ius naturæ, coeundo cum parentibus, non ex lege naturali, ſed ex concupiſcentiæ ardore, qui legem naturæ in barbaris obſcurauit.12^{a}.q.94.4.c./.4. q.46.3.2^{m}.

*Virginitas.28.

¶Bare.Baro.

¶Barnabas & Paulus diſcordauerunt, præter intentionem eorum, prouidentia dei.22^{a}.q.37.1.3^{m}.

*Euangelium. 10.Petrus.5.

¶Baro eſt nomen commune principum, a labore dictum, quia bare græce, latine dicitur grauis, uel fortis. Opuſcu. 20. lib^{o}.3.c^{o}.21.fi.

¶Bartholomæus miraculoſe occultabat ſe, & oſtendebat, ſicut uolebat.3^{a}.q.54.1.2^{m}.

¶Baſilica.Eccleſia.0. Epiſcopus. 14. Templum.0.

¶Baſiliſcus non interficit uiſu, ſed uapore, ſicut menſtruata inficit ſpeculum.1^{a}.q.117.3.2^{m}./ 3.3.c^{o}.103.me^{o}.L.Verit.q.26. 3.4^{m}./.Ma.q.16.9.21^{m}.Gal 3 lec.1.me^{o}.B.

¶Baſilius, Piſces 2.Tempus.29.

¶Baſia. Abuſus. Apoſtoli.39.

¶Beatificans.Beatitudo.66.91.Bonitas.59.

Quid. 1 ¶B E A T I T V D O eſt operatio, & ultima perfectio.12^{a}. q.3.2.0./. 5.c./.q.55.2.3^{m}./.1.d.1.q.1.1.0./.3.d.34.q.1.5.c./.4.d.49.q.1. ar.2.q.2.9./.q.4.2.0./.Quol.8.19.c./.Eth.lect.1.0./. Meta.9.fi. Beatitudo.10. *Accidens.84.Appetitus.24.

2 Oppoſitum uidetur dicere.1.d.1. q.2.1.2^{m}. Reſpondeo ſicut Dubio.621.

Du^{m}.270. 3 Beatitudo eſt uita eterna, non quidem eſſe, ſed operatio. 3^{a}. q.10.3.c./.q.18.2 3^{m}./.12^{a}.q.3.2.1^{m}./.22^{a} q.18 2.2^{m}./.d.38. 2.3^{m}./. 4.d.49.q.1.ar.2.q.3.0./.3.3.c^{o}.62./.Opuſcu.3.c^{o}. 151. 164 172.173./.264.

4 Viſio dei per eſſentiam, eſt tota eſſentia beatitudinis.1^{a}.q.1.4. c./.q.12.1.c./.4.0/.6.b./.8.4^{m}./.q.26.2.3.0./.q.62.1.2.9.c./.2. 9.c./.12^{a}.q.3.4 8.0./ q.4.4.5.c /.q.5. 1.4.9 c./.22^{a}.q.2.3.c./.q. 5.1.c./.q.173.1.c./.q.180,4.c./.3^{a}.qu.52.3.c./.q.59. 5.1^{m}./.1. d.1.q.1.1.0./.2.d.4.1.0./.d.16 2.c./.d.29.5.c./.3.d.2.q.1.3.6^{m}./ 4.d.49.q.1.ar.1.q.2.c./.ar.2.q.1.0./.ar.3.q.1.2^{m}./.q.4.artic.2. 3^{m}./.ar.5.q.1.0./.Con.3 c^{o} 26 /.37./.61.fi /.151.2^{m}./.152.fi. /.Lib^{o}.4.c^{o}.54.8^{m}./.91.1^{m}./.5^{m}./.92.2^{m}./.Verit.q.8.2.c./.q. 23 3.8^{m}./.q.14.5.5^{m}./.q.18.1 c./ 15^{m}./.q.20.3.5^{m}./.Vii.q.1. 5.8^{m}./.Quol.8.19.0./.Quol.9.7.c./.Opu.3.c^{o} 104 106.107. 208.166.167.168.262.264./.Io.8.lect.8.prin^{o}./ c^{o}.9.lectio.1. prin^{o} c./ c^{o}.17.me^{o}.c./.He.B.lect.3.me^{o}.K./.c^{o}.11.lect.me^{o}. D./.Eth.3.lec.2.fi.1.

*Ariſtoteles. 6.Aſſimilatio.13.

5 Gloria eſſentialis beatitudinis eſt, quam habet homo non apud hominem, ſed apud deum .1^{a}.q.94.1.0./.12^{a}. quæſt.2. 3. 1^{m}./.q.4.8.1^{m}./.

6 Beatitudo eſt ſummum bonum.1^{a}.q.26.3.1^{m}./.12^{a}.q.3.1.2^{m}. /.q.5.2.2^{m}./.q.19.9.c./.4.d.49.q.1.ar.1.q.1.1^{m}./.2^{m} /.ar.2.q.1. 2^{m}./.Con.3.c^{o}.26.14^{m}./.27.5^{m}./.38.fi./.Quol.8.19.c./.Opuſ. 20.c^{o}.8.

7 Beatitudo habet rationem premij.1^{a}.q.26.1.2^{m}./.q.62. 4.c./. 12^{a}.q.2.2.1^{m}./.q.5.7.c./.2.d.5.q.2.2.c.pri^{o}./.Cõ.4.c^{o}.91.1^{m}./ 2^{m}./.Opuſcul.3.c^{o}.173. *Bonitas.59. 119.166.190.198.195. 218.&c.249.Carentia. Delectatio.8.9.

8 Beatitudo, eſt finis rationalis naturę tãtum.1^{a}.q.23.1.c./.2^{m}./ q.26.1.2.c./.q.62.1.4.c./ 12^{a}.q.2.1.3^{m}./.q.55.2.3^{m}./. q.69.2. c./.22^{a}.q.118.7.c./.2.d.38.2.0./.3^{a}.quæſt.27.2.c./.4. d.43.art. 1.q.1.c./.d.49.q.1.ar.1.q.1.c./.ar.1 .quæſ.2 c./.quæſt.2.7.c./. Con.3.c^{o}.25 fi./.Opuſc.20.c^{o}.8. Deus. 186.Finis.54.82 90. *Fructus.12.44.

9 Beatitudo ut finis quo, eſt aliquid creatum, non autem ut

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finis quod.1^{a}.q.26.3.0./.12^{a} quæſt 3.1.0./.4.d.49.quæſt.1.artic.2.quæſt.1.c./. *Frui.9.&c.Honor.21.Iuſionom.8.Lex.85. Viſitatio.4.5.

10 Beatitudo eſt ultima perfectio hominis.1^{a} quæſt.62.3. 4 c./ quæſt.73.3.1.c./.12^{a} quæſt.3.2.c./.4^{m} /.6.c./.Quol.11.17.c./. Opuſc.3.c^{o}.264.

*Præmium.2.&c.Sabbatum. 1.Sapientia.1.5.21.Spes. 10.18. 21.22.23.50.52.Beatitudo.1.

11 Beatitudo eſt proprium hominis bonum 12^{a} q.6.princip^{o}./. Con 3.c^{o}.26.6^{m}./. 27.3^{m}./.32.3^{m}./.34.3^{m}./.4^{m}./.35.fi./.37. 1^{m}./.Ma.q.4.3.c.

*Sufficiens.Theologia.15.24.25.

12 Beatitudo eſt quodam commune bonum, poſſibile prouenire cuilibet homini, niſi accidat aliquibus impedimentũ.Con. 3.c^{o}.39.1^{m}./.4^{m} / 44 3^{m}./.Anima.16.c.me^{o}.D.

13 Beatitudo eſt bonum perfectum naturæ intellectualis, apprehenſum per intellectum.1^{a}.quæſtio.26.1.2.c.12^{a}. quæſtio. 3. 2.2^{m}.

14 Beatitudo eſt ſtatus, omnium bonorum congregatione perfectus, ſecundũ Boetium.1^{a}.q.26.1.1^{m}./.12^{a}.q.3.2.2^{m}./.3.2^{m}./. q.4.7.2^{m}./.2.d.44.3.5^{m}./.4.d.49.q.1.ar.2.q.2.1^{m}./.q. 4.2.6^{m}. /.11^{m} / Con.3.c^{o}.63.

15 Beatitudo eſt regnum dei, ſed differt ab eo, ſicut bonũ unius, a bono communi.4.d.49.q.1.art.2.q.5.0./.Opuſc.3.ca^{o}. 264. Beatus.23.

16 Beatitudo eſt fruitio dei.1^{a}.q.95.4.c.prin^{o}./.Potentia.q.5.8. 15^{m}./.1^{a}.Cor.3 lec.2.prin^{o}.A.

17 Beatitudo nihil aliud eſt, quàm gaudium de ueritate. 12^{a}.q.3. 4 c.fi./.1^{a}.Tim.3. lec.3.prin^{o}.B.

18 In uita actiua quæ circa multa occupatur, eſt minus de beatitudine, quàm in contemplatiua, quæ uerſatur circa unum, ſcilicet circa ueritatis contemplationem. 12^{a}.quæſt.3.2.4^{m}./. 5. c./.q.4.7.c.

19 Actus intellectus ſpeculatiui, ſunt propinquiores ultimæ beatitudini ſecundum ſimilitudinem, quàm actus intellectus practici, ſed econuerſo ſecundum præparationem animi, & meriti. Vir.q.1.7 4^{m} Vel abdicatio.

20 Beatitudo actiua, eſt actus prudentiæ.Virt.q.1.5. 8^{m}.

21 De ratione beatitudinis ſunt tria, ſcilicet bonum perfectum, per ſe ſufficientia, & delectatio.22^{a}.q.128.7.c./.Ma.qu.13.3. c./.q.14 4.c./.q.15.4 c./.Eth.lec.9.0.

22 Beatitudo conſiſtit in tribus, ſcilicet in uiſione dei, in gloria corporis, & in loco congruo.2. diſ.29.5.c./.3.d.22. quæſtion.3. 1.4^{m}. In quibus eſt.

23 Beatitudo conſiſtit in duobus, ſcilicet in uiſione dei, & delectatione fruitionis.12^{a}.quæſtio.3.4.c./.Io. 14. lectio. 1. me^{o}. C.E.

24 Eſſentia beatitudinis, conſiſtit in actu intellectus, ſed delectatio eius, in uoluntate.1^{a}.q.26.2.0./.3.c./.12^{a}.q.3.4 0./. q.221. 2.1^{m}./.1.d.1.q.2.1. c./.1^{m}./.Con.3. c^{o}.25./. 26./.27.2^{m}./.Ma. q.16.6.6^{m}./ Viii.q.1. 5.8^{m}./. Quol.8.19.0./. Opuſ.3.c^{o}.107. *Anima 131.&c.218.285. Aſſimilatio.5. Carentia.19.30.&c. Cognatio. 30.

Oppoſitum uidetur dicere.12^{a}.q.11.1.2^{m}./.4.c./.2^{m}./.1.d.1.q. 1.c./.1^{m}. Reſp.ſicut Du^{o}.271.656. Du^{o}.271^{m}.

25 Beatitudo in communi, conſiſtit in adeptione boni perfecti. Ma.q.5.3.c./.1^{m} /.4^{m}.

26 Beatitudo conſiſtit in contẽplatione ueritatis, & maxime dei. 22^{a}.b.176.1.1^{m}./.Con.3.c^{o} 25./.37./.48.1^{m}./.Ma.q.9.1.4^{m}./ 5^{m}./.Viri.q 1.5.8^{m}./.7.4^{m}.Felicitas.2. *Deus.99.&c.159. &c. Felicitas .0.Finis.V.Inſuitum 8.

27 Beatitudo principaliter conſiſtit in actu uirtutis perfectæ, & miſeria in culpa, ſed utraque conſiſtit ſecundario in bonis exterioribus, Pſalm.23 me^{o}.D./. Pſalm.25.fi./.Pſalm. 37. me^{o}. D.Pſalm.40.me^{o}. D.Pſalm.50. prin^{o}. a.E./. Matth.5.prin^{o}. b. B.

28 Beatitudo uitæ præſentis, ſecundum Ariſtotelem conſiſtit in operatione perfectiſſima, ratione potentiæ, habitus, & obiecti.1^{a}.quæſtio.62.1.c./. quæſtio.88.1.c.me^{o} A./. 12^{a} quæſt.3. c./.1.prolo.1.c.3./ 3.diſtinct.27.q.2.2.c./.diſtinct.34.quæſtio. 1.5.c./.quæſt.35.quæſt.1.art.2.quæſt.3.c./.4.d.49.quæſt.2. artic 4.quæſt.2.0./.con.3.c^{o}.100.2^{m}./.lib.3.ca^{o}.44./. Ver.quæſ. 18.2.c./.Trin.24.3^{m}./.Anima.26.c.me^{o}.E.1^{a}.Timot.6. lect.3. prin^{o}.k.1./.Ethi.lect.10.0.

*Bona.78.82. 83 96.Trinitas.5.6.13.14:

29 Beatitudo animæ ſeparatę, eſt tantum in ſpiritualibus bonis, ſed miſeria eius, eſt principaliter in malis ſpiritualibus, ſecundario autem in corporalibus. Opuſculum. 3. capitulo. 184.

30 Beatitudo, & miſeria ſunt principaliter in anima, ſecundario autem in corpore.3^{a}. quæſt.15. 20.c./.2^{m}./. Opuſcul.3. ca^{o}. 184.

31 Opiniones quatuor falſæ de beatitudine. Matt.5.prin^{o}.b.B.G.

32 Beatitudo conſiſtit in coniunctione ad deum, & miſeria in receſſu a deo. 12ſ.q.3.3.c./.7.2m./.8.c. Ma. q.5.1. 4m./. Opuſc. 3. cº.175.
33 Beatitudo ſanctorum dicitur ebrietas, quia omnem menſuram rationis & deſiderij excedit 1.prolo.fi.
In quibus non eſt. 34 Beatitudo ultima, uel miſeria, non conſiſtit in bonis uel malis præſentis uitæ. 12ſ.q. 3.o./.4.d.4.ar.1.q.1.c./.d.49.qu.1.ar.2 q.4 o./.cont.3.cº.48./.L.1º.4.cº.78.fi./.Opuſ.3.cº.174./.Iob..7.lect.1.ſu./.Eth.le.10.fi./.le.16.fi.
35 Nec in uiſione humanitatis Chriſti.1.d.1.quæ.1.3m. Et ſicut beatitudo.3.d.1.q.37.3.6m./.Opuſ.58.cº.10.
Dum.272m. 36 Oppoſitum uidetur dicere.3ª.q.15,10.c./.2m./. Opuſc.3. cº.182. Reſp.Duº.273º.
37 In uiſione humanitatis Chriſti, non eſt proprie fruitio, ſed quoddam gaudium accidentale, & non ſubſtantialis beatitudo.1.d 1.q.1.1.3m./.3.d.1.q.1.3.6m.
38 Beatitudo nõ conſiſtit in diuitijs.12ſ.q.2.1.o./.cõt.3.cº.38./.Opuſc.3.cº.108./.262./.264./.Opuſ.20.cº.8./.Pſal.32.fi.P./.Mat.5.prinº.b.B.&c./.Eth.le.5.fi.
39 Nec in honoribus.12ſ.q.2.2./.3.3.cº.38./.Opuſc.3. cº.108./.264./.Mat.5.prinº.b G./.Eth.le.5.meº.F.&c.
40 Nec in fama ſeu gloria humana.12ſ.q.2.3.o./.cont.3.cº.29./.Opuſ.3.cº.108./.264./.Opuſ.20.cº.7./.8.
41 Nec in poteſtate.12ſ.q.2.4.o./.cont.3. cº. 31./. Opuſc.3.caº.108./.264.
42 Nec in aliquo bono exteriori, nec in omnibus ſimul.12ſ. q.2.4.o./.cont.3.cº.31.fi./.37.1m./.Opuſ.3.cº.264./.Opuſ.20. cº.7./.8./.Mat.5.
43 Nec in bonis corporis.12ſ.q.2.5.o./.q.4.3.c./.q.4.6.1m./.4.d.49.q.1.ar.1.q.1.o./.cõt.3.caº.32./.37.1m./.Quol.7.3.c./.1m./.Op.3.cº.264./.Pſal.32.fi.P./.Eth.lect.10.meº.E.
44 Nec in parte ſenſitiua.12ſ.q.3.3.o./.cont.3. cº.33./.37. 1m./.Op.3 cº.264 /.Pſal.32.fi.P./.Eth.le.10.meº.E.
45 Nec in uoluptate.12ª.q.2.6 o./.4.d.44.q.1.ar.3.q.4.3m./.4m./.cont.3.cº.27./.33.8m./.L.1º.4.cº.83.8m./.Opuſ.3.cº.108./.Matth.5.princº.b.B.&c./.Eth.lectio.5.prinº.B.&c./.lect.10.meº.E.
46 Nec in aliquo inhærenti animæ. 12ſ.q.2.7 o.
47 Nec in habitibus uirtutum.12ſ.qu.3.2.c./.Mat.5. prinº.b. B.&c./ Eth.le.5.meº.1.&c.
48 Nec in actibus moralibus,cõt.3.cº.34./.35.1m./.37.1m./. 44.fi.Pſal.32.fi.P./.Mat.5.prinº.b.D.
49 Nec in operatione artis.cont.3.cº.36./.37.1m./.44.fin./. Meta.9.lect. 8.fi.
50 Nec in operatione tranſeunte,in exteriorem materiam. 12ſ.q.3.2.3m./.Meta.9.lect.8 fi.
51 Nec in actu prudentiæ.cont.3.cº.35./.37.1m./.44 fi.
52 Nec in actu uoluntatis.2ª.q.26.2.3m./.12ſ.q.3.4.o./.q.4.2.c./.4.d.49.q.1.ar.1.q.1.o./.cont.3.cº.26 40.2m./. Qu.8.19.o./.Eth.le.10.meº.E.fi.Mat.5.prinº.b.E./.
53 Nec in intellectu practico principaliter,ſed in ſpeculatiuo.1ª.q.26.2.o./.12ſ.q.3.5.o./.4.d.49.q.1.ar.1.q.3 o./.Opuſc.3.cº.264./Eth.le.10.meº.E.fi.
54 Nec in contemplatione per intellectum principiorum.cont.3 cº.37.fi.
55 Nec in contemplatione, ſecundum ſcientias de infimis,cont.3.cº.37.fi.
56 Nec in conſideratione ſcientiarum ſpeculatiuarum. 12ſ. q.3.6.o./.22ſ.quæſt.167.1.1m./.Opuſ.3.cº.104./.262./.264.
Dum.273m. 57 Oppoſitum uidetur dicere.22ſ.q.189.4.c. Reſp.Duº.273º.& ſicut Beatitudo.58.
58 Conſideratio ſcientiarum ſpeculatiuarum, eſt quædam participatio ueræ & perfectæ beatitudinis,non autem ſubſtantialis beatitudo.12ſ.q.3 6.c.fi./.q.66.3.1m./.5.1m./.22ſ.quæſt.180.4.c.
59 Nec conſiſtit in contemplatione angelorum.1ª.q.64.1.1m./.q.7.89.2.3m./.12ſ.q.3.7.o./.12ſ.q.167.1.1m./.2.d.18 q.2.2.c.fi./.cont.3.cº.44./.Veri.q.20.5.3m./.Spiritu.10.c.fi.H./.Opuſ.3.cº.108./.264.
60 Oppoſitum uidetur dicere, cum angeli ſint principia intellectus humani,Meta.lect.1.princº. a. H./.Reſpondeo, ſicut Du
Dum.274m. bio.187.
61 Nec in cognitione dei, quæ habetur quaſi ab omnibus, ſcilicet deum eſſe.Con.3.capº.38./.40.2m./.Opuſcul.3.capitulo.104.
62 Nec in cognitione dei, quæ habetur per demonſtrationẽ.12ſ.q.66.5.2m./.cont.3.cº.39./.48.1m./.Opuſ.3.cº.274./.Mat.5.prinº.b.&.&C.
63 Nec in cognitione dei quæ habetur per fidem,cont.3.caº.40./.48 1m.
64 Nec in aliquo creato.1ª.q.12.1.c./.q.82.2.c./.q.89 2.3m./.12ſ.quæſt.3.o./.22ſ.q.85.2.c./.3.4.cº.7.17m./.54.2.2m /.Opuſc.3.capitº.108./.264./.Opuſcul.20.capitº.8./.10./.Pſalm.32.fin.P. ª Deus.1 6.Felicitas.2.3.4. Honor.21. Infinitum.8.
65 Nec in cognitione cuiuſlibet ueri, ſed in cognitione perfecta ſummæ ueritatis.1ª.q 26.2.3.o./.12ſ.q.3.4.8.o./. 22ſ. qu.167.1.1m. Felicitas.2.
66 Beatitudo in nulla re conſiſtit,niſi in deo,Op.3.cº.107./.264. ªPolitica.3.
67 Bona exteriora non requiruntur ad beatitudinem perfectam. 12ſ.q 4.7.o./.22ſ. q.186.3.4m. Requiſita.
68 Diuitiæ adiuuant felicitatem actiuam inſtrumentaliter, ſed contemplatiuam impediunt. Sed ad patriæ beatitudinem, multum ualet uoluntaria paupertas,12ſ.q.4.7.c./.22ſ.q.186.3.4m./.2.d.40.3.3m.
69 Amici non requiruntur ad perfectam beatitudinem. 12ſ.q 4.8.o.
ªAdam.64 Amor.85.Anima.132 Baptiſmus.153.&c.159.&c.201.205.Beatus.53.Bonitas.212.213.218.221. &c.
70 Angelus ſuo miniſterio adiuuat hominem, ut perueniat ad beatitudinem,non autem ut humanæ beatitudinis obiectum. 12ſ q 3.7.2m /.q.5.9 1m.
71 Ad beatitudinem aliqua requiruntur tripliciter,ſcilicet antecedenter,eſſentialiter & conſequenter.12ſ.q.3.3. c./ Virt.q.1.5 8m.
72 Ad beatitudinem tria requiruntur,ſcilicet uiſio dei,comprehenſio,& delectatio. 12ſ.q.4.3.o./.2. d.1.c./.4.d.49.q.4.ar.5.q.1.c.
ªComprehenſio.2.
73 Perfectio charitatis eſt eſſentialis beatitudini, quoad dilectionem dei,non autem quo ad dilectionem proximi, ſed quaſi concomitatur.12ſ.q.4.8.3m.
74 Rectitudo uoluntatis requiritur ad beatitudinem antecedẽter,& concomitanter.12ſ.q.4 4.o /.q.5.4.7.c./.Opuſcul.3.cº.173.
75 Delectatio requiritur ad beatitudinem, conſequenter tantũ,uel concomitanter. 12ſ.q.3.4 c./.q.4.1.2.o./.2.d.38. 2. c / 3.d.34 q.1.5.c./.4.d 49 q.1.ar.1.q.2.c./.3m /.ar.2 q.2.3 m./ q.3.ar.4 q.3.o /.Ma.q.14. 4.c./.Virt.q.1.5.8m. Opuſc.3.cº. 107./.166./.Mat.5.prinº.E.
76 Corpus & perfectio eius,requiritur ad beatitudinem uiæ, & ad beatitudinem patriæ omnino perfectam, requiritur antecedenter,& conſequenter,non autem eſſentialiter,nec ad beatitudinem patriæ ſimpliciter.12ſ.quæſt.4 5 6.o./.3ª q.7. 4.2m./.quæſt.15.10.c./.1m./.4.diſt.49.q.4 art.5.q.2.c / 1m./.cõ.4.cº.79.fin./. Poª.q.5.10.c /.Opuſ.3.cº.152./.Iob.19. fi /. Anima.130.
77 Beatitudo animæ, redundabit in corpus. 12ſ. q.3. 3 c.3m /.q.4.6.c./.3ª q 57.3.c /.q.59.5.3m./ 4.d.44.q.2.ar.3.q 4.3m./.Opu.3.cº.168.Anima.131.
ªCarentia.Charitas.114.128 &c.Delectatio.93. Dæmon.41.Electio.18,19.22.27 Fides.21.Fortitudo.53.59.
78 Operationes meritoriæ plures requiruntur ad beatitudinem hominis.1ª.q 62.5.1m./ 12ſ.q.5.7.o./.quæſt. 6. prinº./. Opuſcu.3.cº.173.Angelus. 543.547.
ªGratia.11.20.76 86.235.&c, Honor.21.Iuſtus.2.Lex.67.80.Mana.12 Meritum.6 7.40 45.61.62 65.67. 88. &c.101. &c.Metaphyſica.29 Miſſio.33. Oratio.51.&c.60. Perfectio. 20.Purgatorium.9.
79 Beatitudo ultima hominis requirit unionem animæ cum corpore.Opuſcul.3.capitº.151./. 152./. Iob. 19. fin. Anima.132.
80 Operationes ſenſitiuæ requiruntur antecedenter ad beatitudinem uiæ,non autem ad beatitudinem patriæ,ſed conſequẽter tantum, ad neutram autem eſſentialiter. 12ſ. quæſtio.3.3.o.
ªSacerdos 11. Scientia.132 145.155.Similitudo.11. &c.Sufficiens .Theologia.21.Virtus.184.&c.197.160.&c.
81 Pax requiritur ad beatitudinem antecedenter & conſequenter,non autem eſſentialiter.12ſ. quæſt.3.4.1m /.4.d.49.q. 1.ar.2.q.4.o./.Opuſc.3.cº.264.
ªVita.4.Vult.29.29.Vtile.1.
82 Nullum bonum creatum additum uiſioni dei, facit magis beatum.1ª.q.12.8.4m.fi./.12ſ.q.5.2.3m./.Ver.q.8 4.12m./.13m./.Ma.q.5.1.4m./.5m./.6m. Mutatio.
83 Præmium accidentale additum beatitudini, non facit magis beatum, quia beatitudo attenditur ſolum ſecundum bonum increatum, præmium vero accidentale, ſecundum bonum creatum,Ma q.5.1.5m.
ªBeatus.34. Charitas.90,114. 128.&c. Claritas.E.10.Electio.14 27.Euchariſtia.251.&c.
84 Sicut bonum creatum,eſt quædam ſimilitudo & participatio boni increati,ita adeptio boni creati, eſt quædam ſimilitudinaria beatitudo, per quam tamen uera beatitudo non augetur.Ma.q.5.1.6m.fi.

85 Beatitudo æqualiter participatur ab omnibus, ex parte obiecti, ſed inæqualiter ex parte ſubiecti. 12. q.3.a.4m./.q.5.a.2.o./ q.112.4.c./.2m./.1.d.44.3.5m./.4.d.49.q.1.ar.4.q.2.4.o./.L. /.3.3.c°.58./.Marth.20.me°.a.H./.Io.14.le.Io.14./.1.Cor.3 lec.2.princ°./.2.Theſſ.lect.2.princ°.F./.Heb.11.fin. Hæreſis 76.

86 Poſt reſurrectionem beatitudo augebitur extenſiue, & intenſiue.4.d.49.q.1.ar.4.q.1.o.

Dum.275m. 87 Immo beatitudo tunc augebitur tantum extenſiue. 12. q.4.5.5m. Reſp.Du°.275°.

88 Nulla creatura poteſt per ſua tantum naturalia, adipiſci perfectam beatitudinẽ. 1a q.12.4.o./.q.23.1.c./.q.64.1.2m./.q.94.1.o./.q.108.4.c./.12.q.5.5.o./.q.62.1.2.3.o./.2.d.29.1.c./.3m./.3.d.27.q.2.2.c./.4.d.49.q.2.6.o./.3.3.c°.52./.147./.157.2m./.159.1m./.Veri.q.20.1.c./.3m./.6.c./.q.29.1.6.c./.Vir.q.4.1.c./.Ro.le.9.fi.

89 Homo non poteſt per operationem ſolius creaturæ ſuperioris, attingere ad perfectam beatitudinem.12.q.5.6.o.

90 Homo poteſt adipiſci perfectam beatitudinem. 12. quæſtio. 5. 1. o.

91 Homo non eſt cauſa ſuæ beatitudinis, ſed tantum deus. 12. quæſt.109.5.3m.fi./.4.diſt.49.quæ.1.ar.2.quæſt.2.2m./. Vii. q.1.10.c.

92 Beatitudo ſubeſt prouidentiæ dei 4.diſtin.49. quæſt.1.arti.2.q.5.o.

93 Beatitudo perfecta, non poteſt amitti, 1a.q.64.2.c./.q.94.1.c./.12.q.5.4.o./.1.d.8.q.3.2.c.fi./.3.3.c°.48.3m./.61./.62./.144.5m./.L.°.4.c°.85.1m./.91.2m./.Opuſ.3.c°.166./.202./.264./.Io.10.le.5.fi.d.I.

*Hæreſis.47.72.76.107.Infinitum. 8. Manſiones.Miſſio.33. Reprobatio.1.

Appetitus. 94 Voluntas neceſſario appetit beatitudinem.1a.q.19.1.o./.3.5.c./.q.82.1.2.o./.q.83.1.5m./.12.q.5.4.c./.2m./.8.2m./.q.6.4.o./.q.10.1.2.o./.q.13.6.c./.q.94.2.c./.3a.qu.18.1.3m./.2.d.7.q.1.1.1m./.d.25.1.c./.3.d.27.q.1.4.12m./.61.1.c°.30.2m./.3m./.88./.L1°.3.c°.97.fi.C./.L1°.4.c°.92.3m./.Ver.q.22.5.6.o./.12.c./.23.4.c./.q.24.1.18m./.19m./.q.27.3.c./.Po°.q.1.5.c./.q.2.3.c.fi./.6m./.q.5.3.c.fi./.q.10.2.4m./.5m./.6m./.Ma.q.3.3.c./.q.6.c.fi.C./.7m./.9m.10m./.q.16.5.c./.7.13m./.Eth.3.lect.2.fin.1.

95 Omnes homines naturaliter appetunt beatitudinem.1a.q.2.1.1m./.q.19.10.c./.q.26.2.c./.q.41.2.3m./.q.60.2.c./.q.62.1.c./.q.82.1.2.o./.q.83.1.5m./.12.q.3.8.2m./.q.5.1.8.o./.q.10.1.o./.3a.q.18.1.3m./.2.d.25.5.4m./.3.d.27.q.1.2.c.fi./.4.d.49.q.1.ar.1.q.1.c./.ar.3.q.1.o./.3.3.c°.62.2m./.4m./.L°.4.c°.92.3m./.94./.Ver.q.22.5.o./.q.23.4.c./.q.24.7.9m./.8.1m./.q.27.3.c./.Po°.q.1.5.c.fi./.q.2.3.c./.6m./.q.99.2.4m./.qu.10.2.4m./.5m./.Virt.q.2.1.c./.Opuſc.3.c°.149./.Pſal.1.princ°./.Meta.lect.1.prioc°.a H.

*Amor.85.Appetitus.2 Conuerſio.5.Damnatio.30. Deſperatio.6.Frui.9.Fruitio.4.&c.Iudicium.71.

96 Non ſolum perfecta beatitudo, ſed etiam qualiſcumque ſimilitudo, uel participatio eius, naturaliter deſideratur.1a.q.12.1.c.fi./.12.q.3.6.2m.

97 Omnia quæ deſiderat uoluntas, appetit propter beatitudinẽ, 1a.q.60.2.c./.12.q.1.6.o./.4.d.49.q.1.art.3.quæſt.4.o./.cont.1.c°.100.

98 In ultima beatitudine, complebitur omne deſiderium beatorum.1a.q.12.8.4m./.12.q.1.5.c./.q.3.8.c./.q.4.5.9m./.q.5.3.4.c./.8.c./.3m./.q.67.4.3m./.22.q.28.3.c./.2m./.cont.3.ca°.63./.L1m.4.c°.86./.Pſalm.1.me°.c./.Pſal.35.me°.d.E./.Matt.5.princ°.b.E.30.lectio.11.me°.a.3./.Hæ.lectio.2.princ°.K.prin°.A.

96 Perfecta quietatio intellectus & uoluntatis, conſequitur beatitudinem.12.q.3.4.1m./.8.c./.22.q.18.2.c./.4.13m./.q.28.3.c./.q.94.1.c./.q.118.7.c./.3.1.c°.100.1m.L1°.3.c°.37.5m./.40.fi./.48./.59.1m./.62.2m./.63.fi./.L1°.4.c°.78.fi./.Ma.q.14.4.c./.q.19.5.c./.Opuſc.3.c°.104./.106./.150./.211./.264.

*Merces.1.&c.

100 Perfecta beatitudo, omne malum excludit. 12.quæſ.2.4.c./.quæſtio.5.3.4.c./.quæſt.67.4.2m./.cont.4.c°.86.me°.G./.Opuſc.3.c°.176./.218./.239./.264./.Heb.4.lect.2.principio.k.

101 Beatitudo aſcendit in cor hominis, ſecundum rationem communem, non autem quæ & qualis ſit in ſpeciali.12.q.5.8.c./.2m./.22.q.17.2.3m.

102 Beatitudinem eſſe præmium uirtutis, eſt inditum mentibus omnium ratione utentium.Opuſc.20.c°.

103 Beatitudo materialiter ſumpta, eſt occulta, non autem formaliter ſumpta.2.d.38.2.1m.Mors.19.20.23.

104 Beatitudo eſt primum obiectum uoluntatis.12. q.3.4.2m./.q.11.1m./.cont.3.c°.26.7m./.8m./.15m./.Quol.8.19.c.

105 Beatitudo comparatur ad uoluntatem, ut obiectum eius, ſed ad intellectum, ut actus eius. Quo.8.19.c. Nox.2.

106 Beatitudo amatur amore concupiſcentiæ, non autem amore amicitiæ.12.q.2.7.2m./.4.diſtinctio.49.quæſtio.1.artic.2.q.1.3m.

* Odium.22. Pœna.46.47. Purgatorium.9. Satietas. Spiritus.13.

107 Homo appetendo beatitudinem, poteſt mereri.3.d.18.3.2m./.4m./.d.49.q.1.ar.3.q.3.o./.Ver.q.22.7.o.

108 Immo homo appetendo beatitudinem, poteſt peccare, ſicut & diabolus appetit finalem beatitudinem habere, per propriam uirtutem, quod eſt proprium dei.1a.q.63.1.4m.fi./.3.c.fi./.cõ.3.c°.106.1m./.Ver.q.24.7.6m./.Ma.q.16.2.o./.3.c.fin./.22.q.84.2.c.Reſp.Du°.270°. Dum 276m.

109 Deus eſt perfecte beatus.1a.q.26.1.o./.q.62.4.c./.2.d.1.q.2.2.4m./.d.35.q.3.3.1m./.com.1.c°.100. Deus.

110 Deus eſt ſua beatitudo.1a.q.26.2.o./.q.62.4.c./.quæſtio.94.1.c./.12.q.3.1.1m./.2.1m./.4m./.4.diſtinct.49.q.1.ar.2.q.1.3m.cont.1.c°.101.

111 Deus eſt beatus, ſecundum intellectum.1a.q.26.2.o./.2.diſtin.16.2.c.

112 Deus non eſſet beatus, ſi non intelligeret & amaret. Similiter & Chriſtus, ut homo. Ver.q.26.10.8m./.q.29.1.c./.1.Tim.6.lect.3.prin°.k.

*Angelus.B.Deus.201.&c.419.Honor.21.Iuge. Iuſtificatio.17.Sedere.3.&c.

113 Beatitudo dei, excedit quamlibet aliam beatitudinem.1a.q.26.4.o./.cont.1.c°.102.

114 Beatitudo dei complectitur omnem aliam beatitudinem. 1a.q.26.3.o./.cont.1.fi.

115 Beatitudo eſt naturalis ſoli deo, 1a.q.62.4.c./.q.63.3.c.fin./.12.q.3.1.1m./.q.5.7.c./.Opuſ.3.c°.106.fi.

116 Chriſtus homo non poteſt eſſe beatus ſine gratia. Veri.q.29.q.1.c./.4m.

117 Beatitudo triplex ſecundum philoſophos, ſcilicet uoluptuoſa, actiua, & contemplatiua.12.q.3.2.1m./.q.69.3.4.c./.Ethi.lect.5.prin°. Incõi.

118 Beatitudo duplex, ſcilicet perfecta, & imperfecta, ideſt, in patria, & in uia.1a.q.62.1.c./.12.q.3.2.4m./.3.5.6.c./.q.4.5.6.7.8.c./.q.5.3.o./.4.5.c./.q.62.1.c./.q.69.1.3.c./.22.ue.186.1.4m./.3.d.27.q.2.2.c./.4.d.49.q.1.ar.2.q.1.c./.q.2.4m./.5m./.Veri.q.14.2.c./.Trin.24.3m./.Eth.10.le.16.fi.

119 Beatitudo patriæ eſt continua, non autem beatitudo uiæ.12.q.3.2.4m./.4.d.49.q.1.ar.2.4m./.5m.

120 Vnde tunc in patria non erit multiplex ſcientia, cum medium fuerit unum & ſufficiens, ad alia cognoſcenda, quod erit eſſentia diuina, cui omnes beati ſine medio creaturæ coniungẽtur, Opuſ.72.prin°.

121 Tunc non aderit, quod alia mediante, unus alium doceat. Opuſ.72.prin°.

122 Cognoſcere deum in plena luce, perficietur; quæ nihil tenebrarum & errorum patitur. Vnde propter huius luminis uirtutem nulla opinio locum habebit, ſed erit una ſcientia omnium certiſſima, quæ erit gloria beatorum. Opuſ.72.prin°.

123 Duplex perfectio beatitudinis; ſcilicet ex parte obiecti, & ex parte ſubiecti. Prima tollit rationem ueræ beatitudinis, non autem ſecunda.12.q.5.3.2m./.q.4.5.5m./.q.11.4.2m.

124 Nullus ante paſſionem Chriſti potuit habere beatitudinem licet ſancti patres meruerint eam per fidem paſſionis Chriſti quo ad propriam perſonam, non autem quo ad naturam communem.3.q.49.5.1m./.3.diſt.18.ar.6.q.2.2m.

*Angelus. B.Anima.130.131. 132.Beatus.3. Bonitas.59.192.194.249.Caraſteri.11.Confirmatio.43 Corpus.G.Delectatio.23.Dæmon.51.Dos.0.Gloria.13.&c.Gratia.42.&c.Infinitum.8.Iuſtus.2 Lex.8.9.67.85.

125 Mortui cum ſolo peccato originali, ſciunt eſſe creatos propter beatitudinem, quam etiam ſciunt in communi, ſcilicet quod conſiſtit in adeptione boni perfecti, ſed ignorant beatitudinem ſupernaturalem. Ma.q.5.3.c./.1m./.4m.1.Corin.2.lectio.2.

*Liber.V.Manſiones.Maria.17.22.58. Prædeſtinatio.2.14.23.24.49.Sabbatum.1.2.Sapientia.21.Sedere.3.&c.Septem.Spes.10.21.22.23.26.50.52.Virtus.260.&c.Vtile.1.

126 Beatitudo ciuilis, non eſt felicitas ſimpliciter, nec immutabilis ſimpliciter, ſed non de facili mutabilis. Verit. quæſtio. 14.7.11m.

127 Beatitudines ſunt operationes uirtutum perfectarum per dona, & etiam donorum.12.q.69.1.o./.q.70.2.c./.22.quæſtio.157.2.3m./.3.d.34.q.1.4.o./.4.d.49.q.1.ar.1.q.4.1m./.Iſa.11.princ°.G./.Matth.princ°.b.k./.Galat.5.lect.6.princ°.I.6. Beatitudines in cõi.

*Fructus.23.12.

128 Actus uirtutum ut perficiunt, dicuntur beatitudines, ſed ut delectant, dicuntur fructus.22.quæſtio.157.2.3m./.Gal.5.lect.me°.G.

Be

129 Actus donorum pertinentium ad uitam actiuam, exprimentur in meritis beatitudinum, ſed actus uitæ contemplatiuæ, in præmiis.12^{a}.q.69.3.c.fi./.1^{m}.Virt.q.1.7.4^{m}.

130 In ſingulis beatitudinibus, ponitur aliquid pertinens ad ſtatum uiæ,& aliquid ad ſtatum patriæ.12^{a}.quæſtion.69.2.o./.22^{æ} quæſtio.8.7.c /.3.diſtinctio,34.quæſtio.1.4.o./.Matth.5.prin^{o}.b.G.

131 Quælibet beatitudo eſt fructus,addens excellentiam & principalitatem præmii,& non econuerſo.12^{æ}.q.70.2,o./.3.d.34.q.1.5.o.

132 Omnia præmia ſeptem beatitudinum,ſunt idem realiter, & differunt ratione.12^{æ}.q.69.4.1^{m}.

133 Præmia beatitudinem,inchoatiue habentur hic,ſed complete,in patria tantum.12^{æ}.q.69.2,o./.22^{æ}.qu.8.7,o./.Matth.5.prin^{o}.b.G.E.

134 Beatitudines,& præmia earum ſufficienter enumerantur.ſeptem,& quatuor,& octo,diuerſimode, & declarantur.12^{æ}.q.69.3.4.o /3.d.34 q.1.4.o.

135 Primæ tres beatitudines ſunt contra beatitudinem uoluptuoſam,ſed quarta & quinta pertinent ad uitam actiuam,aliæ autem duæ ad contemplatiuam.12^{æ}.q.69.3.4.o.

136 Omnes beatitudines poſitæ in ſacra ſcriptura, oportet ad has reduci,quia omnes pertinent ad uitam actiuam uel contemplatiuam.12^{æ}.q.69.3.4^{m}.

137 Beatitudines correſpondent ſeptem donis, non quidem ſingulæ ſingulis,ſed plures uni,& una pluribus.12^{æ}.q.69.3.o./.3.d.34.q.1 4.c./.5^{m}./.d.37.ar.2.q.3.1^{m}.

138 Ordo beatitudinum accipitur, ſecundum quòd homo ab exterioribus ad interiora progreditur, Vbi primo ſunt bona exteriora,ſecundo proximus, tertio paſſiones innatæ,quarto operationes,quinto compaſſiones,ſexto apprehenſio, ſeptimo ordinatio,octauo paſſio illata. 3.diſtinctio.34.quæſtio.1.4.c.fi.

139 Præmia omnium beatitudinum,debentur octauæ beatitudini,ideo ſpeciale præmium ei non aſſignatur, ſed reditur ad primam beatitudinem.3.d.34.q.1.4 c.fi.

140 Beatitudines dupliciter adaptantur donis, ſcilicet ſecundum conuenientiam ordinis,ut prima infimo,ſecunda ſexto, & ſic de aliis ſecundum Auguſtinum, uel ſecundum conuenientiã propriæ rationis ad inuicem ſecundum actus,& obiecta.22^{æ}.q.121.2.c./.2^{m}./.q.139.2.c.

In ſpeciali prima. 141 Beatitudo prima,ſcilicet paupertas,correſpondet dono timoris.22^{æ}.q.19.12.o./.q.83.9.3^{m}./.q.121.2.c./.q.161.2.3^{m}./ 3.d.34.q.1.4.6.c./.Matth.5.prin^{o}.b.G.

142 Fructus decimus,ſcilicet modeſtia, & undecimus.ſ.continentia,& duodecimus,ſ.caſtitas, correſpondet eis.22^{æ}.q.19.12.4^{m} /.3 d.34 q.1.5.c.

143 Petitio ſeptima,correſpondent eis.22^{æ}.q.19.12. 4^{m}./.q.83.9.3^{m}./.3.d.44.q.1.6.c.

Secunda. 144 Beatitudo ſecunda, ſcilicet mititas, correſpondet dono pietatis.12^{æ}.quæſtio.69.3.3^{m}./.22^{æ}.q.83.9.3^{m}./.q.121.2.o./.3.d.34 q.1 4.c.fi./.6.c./.Matth.5.prin^{o}.b.I.
*Manſuetudo.1.

145 Fructus octauus,ſcilicet manſuetudo,correſpondet eis indirecte,ſed ſextus,id eſt,bonitas, & ſeptimus,ſcilicet benignitas,|directe.22^{æ} quæſtio.121.2. 3^{m}./.3.diſtinct.34.quæſt.5.1.c.
*Manſuetudo.1.

146 Petitio ſexta,correſpondet eis.22^{æ}.q.83.9.3^{m}./ 3.diſtinct.34.q.1.6.c.

Tertia 147 Beatitudo tertia, ſcilicet luctus,correſpondet dono ſcientiæ,12^{æ}.b.69.3.2^{m} / 3^{m}./ 22^{æ}.q.9.4.o./.4 83.9.3^{m}./.3.d.34.q.1.4.5.c./ Matth.5.prin^{o}.b.B.

148 Omnes fructus,præter fidem & charitatem,correſpondent donis conſilij,& ſcientiæ,ut dirigentibus.3.diſt.34.quæſtio.1.5.c.fi.

149 Fructus undecimus,ſcilicet continentia, & duodecimus.ſ.caſtitas,correſpondent tertiæ beatitudini.3.d.34.q.1.5.c.

150 Petitio quinta,correſpondet eis.22^{æ}.q.83.9.3^{m}./.3.diſtin.34.q.1.6.c.

Quarta. 151 Beatitudo quarta,ſcilicet iuſtitiæ,correſpondet dono fortitudinis.12^{æ}.q.69.3.3^{m}./.22^{æ}.q.63.9.3^{m}./.q 139.2.o./.3.d.34.q.1.4.6.c./.Matth.5.prin^{o}.b.A.

152 Fructus quartus,ſcilicet patientia,& octauus.ſ.longanimitas,correſpondent eis.22^{æ}.q.139.2.3^{m}./.3.d.34.q.1.5.c.

153 Petitio quarta,correſpondet eis.22^{æ}.q.83.9.3^{m}./.d.34.quæſt.1.6.c.

Quinta. 154 Beatitudo quinta.ſ.miſericordiæ, correſpondet dono cõſilij.12^{æ}.q.69.3.3^{m}./.22^{æ}.q.52.4.o./.q.83.9.3^{m}./.3.d.34.q.1.4.c./.Matth.5.prin^{o}.b.G.

155 Eandem beatitudinem oportet reſpondere ſecundum conuenientiam propriæ rationis ad inuicem,donis ſcientiæ, & pietatis,non autem ſecundum conuenientiam ordinis,ſed diuerſimode correſpondent.22^{æ}.q.121.2.2^{m}.

Be

156 Fructus ſextus.ſ.bonitas.i.dulcedo animi, & quintus.ſ.benignitas, correſpondent quintæ beatitudini & dono pietatis.22^{æ}.q.52.4.3^{m}./.q.121.2.3^{m}./.3.d.34.q.1.5.c.

157 Petitio tertia,correſpondet eis. 22^{æ}. q.83.9 3^{m}./.3.d.34.q.1.6.c.

Sexta. 158 Beatitudo ſexta,ſcilicet munditia,correſpondet dono intellectus.12^{æ}.quæſt.69.3.c.fi./.1^{m}./.22^{æ}.q.8.7.o./. q.83.9.3^{m}./.3.d.34.q.1.4.6.c.

159 Fructus ſecundus,ſcilicet gaudium,& nonus.ſ.fides,correſpõdent eis.22^{æ}.q.8.8.o./.3.d.34.q.1.5.c.fi.

160 Petitio ſecunda correſpondent eis.22^{æ}.q.83 9.3^{m}./.3.d.34.q.1.6.c.

Septima. 161 Beatitudo ſeptima.ſ.pacis correſpondet dono ſapientiæ.12^{æ}.q.69.3.c.fi./.1^{m} /.4.c.fi./.22^{æ}.q.45.6.o./.q.84.9.3^{m}./.3.d.34.q.1.4 6.c./.Matth.5.prin^{o}.b.fi.G.

162 Fructus primus,ſcilicet charitas,correſpondet eis.3.d.34.q.1.5.c.fi.Charitas.42.

163 Petitio prima,correſpondet eis.12^{æ}.q .83 .9.3^{m}./.3.diſt. 34.q.1.6.c.

Octaua. 164 Beatitudo octaua, ſcilicet perſequutionis, eſt manifeſtatiua omnium beatitudinum præcedentium,nec correſpondet alicui dono in ſpeciali. 12^{æ}.quæſt.99.3.5^{m}./.4 2^{m}./.3.diſtin.34.q.1,4.c.

165 Fructus quartus,ſcilicet patientia,correſpondet octauæ beatitudini.3.d.34.q.1. 5.c.

166 Fructus ſecundus, ſcilicet gaudium,& tertius,ſcilicet pax,correſpondent omnibus beatitudinibus,& omnibus donis. 3.d.34.q.1.5.c.

Virtutibus & donis. 167 Prima beatitudo ſecundum Ambroſium attribuitur temperantiæ,tertia prudentiæ, quarta iuſtitiæ,& octaua fortitudini.12^{æ}.q.69,3.6^{m}.

168 Primæ quinque beatitudines,ſecundum conuenientiam materiæ, correſpondent donis ſcientiæ & conſilij, ut dirigentibus,ſed aliis donis, correſpondent ut exequentibus, ſecundum motiua uero correſpondent ut ſupra. 12^{æ}. q.69.3.3^{m}./.22^{æ}.q.121.2 c.

169 Beatitudo quarta & quinta ſecundum materiam, correſpondent pietati,ſecunda fortitudini, ſed prima & tertia timori.12^{æ}.q.69.3.3^{m}.

170 Beatitudo quarta & quinta ſecundum conuenientiam propriæ rationis ad inuicem,adaptantur dono pietatis, ſed ſecundum conuenientiam ordinis, adaptatur ei ſecunda beatitudo. quæ tamen conuenit ei, tollendo impedimenta actuum eius 22^{æ}.q.121.2.c./.3^{m}.

In cõmuni. 1 ¶BEATVS, Aliquis dicitur beatus in ſpe,& aliquis in re.12^{æ}.q.69.1.c./.Matth.5.prin^{o}.b.H./ 1^{æ}.Cor.lect.1.fi. I./. 2^{æ}. Cor.lect.5. fin.F. * Abſtractio.20. Amor.48.75.124.&c. Angelus.B.

2 Quidam dicuntur beati in hac uita propter ſpem, uel participatione.12^{æ}.q.5.3.1^{m}.

3 Aliquid facit beatum dupliciter.ſ.effectiue.i.ſolus deus, & formaliter.ſ.beatitudo.1.d.1,q.1,2.1^{m}.

4 Bene prius ſeruntur ad contemplandum diuinitatem, quàm humanitatem Chriſti,quia ſic ſunt deo coniuncti,quòd deus eſt eis ratio cuiuslibet cognitionis & operis. Quo.8 fi./.Qu.9.7.c.fi.

5 Beati in patria omnes rationes rerum quæ in Chriſto ſunt, non cognoſcunt,& ſi ipſum comprehendãt.1^{a}.q.12.8.c./.22^{æ}.q.173.1.c./.Ver.q.12 6.c./.10^{m}.

6 Immo tunc beati,omnia opera diuina cognoſcent.1^{a}.q.12.8 4^{m}./.1.d.21.L.fi. Reſp. ſicut Dubio 366°. Du^{m}.275^{m}.

7 Beati per ſimplicem conuerſionem ad deum,illuminantur,de agendis quæ neſciunt,ſine inquiſitione & anxietate dubitationis,ut in uiatoribus.22^{æ}.q.52.3.c./.2^{m}.

8 In beatis ſunt aliqui actus ordinati ad finem. ſ. procedentes ex conſequutione finis,ut laus dei, & aliqui pertrahẽtes alios ad finem, ut miniſteria angelorum, & orationes ſanctorum.22^{æ}.q.52.3.1^{m}./.c.83.4.2^{m}. Opuſ.63.c^{o}.5.

9 Quilibet beatus eſt certus de perpetuitate ſuæ beatitudinis.22^{æ}.q.18.3.c./.Ma.q.16.6.1^{m}./. Opuſ.3.c^{o}.169.

10 Beati in patria clare cognoſcunt omnia quæ hic fiunt.1^{a}.q.89.8.c./.22^{æ}.q.83.4.2^{m}./.4.d.45.q.3.1.1^{m}./. 3^{m}./.d.50.q.2.arti.4.q.1.1^{m}./.Ver.q.8.11.12^{m}./.q.9.6.5^{m}./.Ma.quæſt.7.7.10^{m}.
*Anima.138.139.151.165.156.Aurea. Aureola,o.

11 Beati poſt diem iudicij uidebũt omnia, quæ deus ſcit ſcientia uiſionis,4.d.49 q.1.5.c /.1^{m},/.12^{m}.Deus.230.
*Beatitudo.82.&c.98.109.&c.

12 Oppoſitum uidetur dicere.Veri.q.8.4.c. Reſp.Du^{o}.278. Du^{m}.278^{m}.

13 Scia angelorum, & animarum ſanctarum, poteſt augeri,uſque ad diẽ iudicij, ſicut & alia quæ ad præmium accidentale pertinent,ſed non ultra.4.d.49.q.5.c.fi./.prin^{o}./.d.50. q.2.ar.1. q. 6. o. Angelus 541. * Bellum.2.Charitas 38. 77. 90. &c. 103.117.123.Cælum.31.45.

14 Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.o. Reſp.ſicut Dubio 275.
15 Beati deum comprehendent,ſed non totaliter,ideſt omnibus modis quibus comprehendi poteſt,1^a.q.12.7.1^m./.Opuſc.3. c^o.164.
16 Beati habebant ſummam dei delectationem & fruitionem, Opuſc.3.c^o.165./.Opuſcu.63.c^o.3.o./.1.Corin.13. lectio.2. prin^o.H.
17 Beati deum uidentes, erunt confirmati in bono,Opuſcu.3. c^o.166.
18 Beati habebunt cognitionem de deo,Opuſc.63. prin^o. *Ciuitas,1,Claritas,B,Cogitatio.5.6.
19 Beati cognoſcent deum tripliciter.ſ. per deum,ad deum, & propter deum.Opuſc.63.o. *Cognitio. 5.6.
20 Beati cognoſcent in deo,omnia pertinentia ad eorum beatitudinem.Opuſc.63.c^o.1. *Compaſſio,Comprehendere.4.
21 Beati diligent deum,Opuſc.18. c^o.4./.Opuſc.63.c^o.2.o. *Conceptio,35. &c,Conſilium, 29. Contritio.13.Corpus, B. Damnatio,30.
22 Beati uruentur deo,Opuſ.63.c^o.4.o. *Defectus,16. Delectatio,102,104.Deſiderium.18.Deus.201.
23 Inter beatos,Chriſtus fuit primus,inter malos,Adam. Pſal.1. prin^o.Beatitudo,16.Fruitio.11, *Dolor,43.Donum.32. &c. Dos,o.Egere.Electio.14.
24 Beati laudabunt deum.22ſ.q.13.4.c./.2.d.2.q.2.2.5^m./.4. d. 44.q.2.ar.1.q.4.c./.4^m./.Opuſc.63.c^o.5.o./.1.Cor.13.lec.3. prin^o.G.&c.le.2. *Euch^a.148,245.&c.Euiltratio.2.Fames.1. Fides,10.21.22.23,26,50,51. 52.68,96, 70.76,107.
25 Beati ſurgent in gratiarum actionem dei,Opuſ.63.c^o.6.o. *Fortitudo.41,51,53.Fruitio.5,6,7.10,11,12.
26 Beatorum congratulatio.Opuſc.63.c^o.7.o. *Guſtus,o. Hæreſis,76,106.&c,113,119,Ignorantia, 18.
27 Beatorum corpora erunt,poſt diem iudicij, Opuſ.10. art.25. *Imago,35,42.Indulgentia,12,Ioſias.
28 Beatorum corporum diſpoſitio,Opuſ.10.ar.24./.25. *Lex. 30.45.59.67.Liber,15,&c.Liberum,19. Limbus,o.
29 Beatorum corpora fulgebunt.Opuſ.10.ar.36. *Manſiones Maria.17.22.58.Miſſio.33.37.39.
30 Voluntas beatorum,eſt omnino immutabilis,de bono in malum,cont.4.c^o.91./.Veri.q.24.8.o.
31 Beati non poſſunt peccare.1^a.q.62.8.o./.q.82.2.c.fi./.q.94.1.c./.q.100.2.c./.12ſ.q.4.4.c./.q.5.4.c./.q.109.1.3^m./.22ſ. q.19.11.c./.2.d.7.q.1.1.o./.2.c.fi.E./. 1.23. q.1.1.o./. 2.2^m./.3. d.3.q.1.ar.2.q.3.2^m./.d.12.q.2.1.c./.3.4.c^o.91./.2.fi./.Veri. q.24.8.o./.9.c./.Veri.q.3.13.c.fi./.q.4.4.3^m./.Op.3.c^o.166./. Pſal.51.fi.D.prin^o. *Obedientia.26.Odor.5.Olfactus.2.Patientia, 10. Pax.6.7. 13.17.&c.Penitentia.36.Perfectio.64.&c.Pietas.13.12. Prædeſtinatio.30.44.Princeps.1.2.Prophetia.83. Raptus.15.16. Reſurrectio.9. 29.35.&c.57.Riſus, Sanctus, o, Societas, 4. Spes.26.
32 Beati ſunt in ſtatu impetrandi, non autem in ſtatu merendi. 1^a.q.62.9.o./.22ſ.q.83.11.1./.1^m./.3.d.18.2.2^m./.4.d.45.q.4. ar.6.q.2.3^m./.d.4.q.3.3.4^m. *Spiritus.4. Stabilis.Suffragia. 12.Tactus.14.Theo^a.8.19.43.
33 Oppoſitum uidetur dicere.2.d.5.q.2. Reſpond, ſicut Dubio 147,& 275.
Du^m.180^m. 34 Dignitas beatorum, in anima & in corpore, erit ſecundum gradus meritorum,non autem ſecundum diuerſitatem ſexus, ſicut nunc & in ſtatu innocentiæ.3^a.q.55.1.4^m./.2. d.23.q.2. 1.2^m./.4.d 44.q.1 arti.3.q.2.2^m. *Timor.14.70. Virginitas. 17.Virtus,232,433,242,260.Viſus.8,31.Votum.9.Viuere.10. 293.Vita.4.Vox.19.Chriſtus.53.56.
35 In beatis non poteſt eſſe paſſio animæ, niſi conſequens iudicium rationis.4.d.50.q.2.ar.4.q.3.3^m.
Gaudium, 36 In ingreſſu beatorum in gloriam,tria ſunt, ſcilicet exultatio de bonis habitis,confeſſio de beneficijs gratiæ, & ſpiritualis refectio.Pſal.41.me^o.D.C. *Abſtractio. 21 .A.15.17.20.47,64.Amor,69.75.103.&c.Annunciatio,1.Apoſtol .5,21.Benedictum.3.
37 Quilibet beatus gaudet de bonis factis a ſe,vel ab alijs,1^a.q. 23.6.3^m./.4.c.45.q.2.ar.2.q.4.3^m./.d.49.q.5.1.4^m./.4.d.50.q. 2.2.8.o.4.,Bonitas,249. *Bonitas.59.212 &c.248,249.Cantus.1.Character.10.11.12.29 30.Cœlum.31.Cæcum.o.
38 Beatus ſuperior,plus gaudet de bono inferioris,quàm ipſe inferior.4.d.49.q.3.ar.5.q.4.2^m. *Cibus.11.Conuiuium Delectatio.194.Dæmon.12.13.14.Deſiderium.18.Deus.176.203. 205,199,&c.445.339.Dolor.43.
39 Gaudium beatorum,ſuperat omne gaudium uiatorum, 3^a.q. 46.6.3^m./.3.d.15.q.2.ar.3.q.3.5^m. *Donum.33: &c.
40 Gaudium beatorum,erit ſuperplenum,ex parte gaudentium, non autem ex parte obiecti, uiatorum autem neutro modo, 22ſ.q.28.3.o. *Dos,o. Eccleſia.1.5.9. Euch^a.146.147.148. 256.Fames.2.Fides.21,51.68,70.98.
41 Lætitia beatorum eſt ſempiterna,ſecura.& plena, quadrupliciter,ſcilicet ex gloria concepta,ex materia,ex ſocietate,& ex perfectione,Pſal.5.fi.H./.Eſa 31.fi.K. *Fortitudo.41.53.Erratio,30.&c.Gloria.58.&c.Guſtus,5.Hæreſis.76,119.143.
42 Nihil erit in beatis, quod non ſit eis materia gaudij. 4.d.50. q.2.ar.2.q.1.c. *Ignorantia.18,Imago,35. Indigentia.2.Inſtitia.41.Lætitia.Lex.59.67.Liber,14.&c.Lymbus,o. Maria.1. 17.21.32,50,62.Martyrium,11.
43 Gaudium beatorum de deo creſcere non poteſt, ſed accreſcet eis gaudium,de gloria corporis.3.d.15.q.2.ar.5.q 2.c./.4.diſ. 12.q.3.ar.1.q.2.c./.d.45.q.2.ar.2.q.4.3^m. *Miſſio.18.&c. Natiuitas.20.Nicolaus.2.Obedientia.26. Odor.5.Oratio.32.68. &c.Anima.130.131.132.
44 Immo gaudium beatorum poteſt augeri, uſq; in diē iudicij. Du^m.281^m
1^a.q.62.9.3^m./.4.d.22.q.2.ar.1.q.2.c./.d.50.q.2.ar.1.q.6.o./. 1ſ.Cor.6.me^o.H./.Reſpond.ſicut Dubio 157. Sinpulus.541. Charitas;77.Paſſio.28.Pax.17.26.Penitentia.36. Perfectio. 63.65.66.Prædeſtinatio. 30.Primum.8. Princeps. 2. Sabbathum.2.
45 Gaudium accidentale beatorum creſcit eis de omnibus benefactis pro eis,præcipue de gratiarum actione.4.d.12. q.2.art. 1.q.2.c.
46 Multiplicatis bonis noſtris,gaudium beatorum augetur materialiter,non autem formaliter,quia deus eſt eis ratio gaudendi de quibuſcunq; gaudent,1^a.q.62.9.3^m.fi./.4.d.45.q.2.art. 2 q.4.3^m./.L.prin^o. *Sanctus.o.Viſus.11.
47 Beati non miſcentur rebus uiuorum, ſecundum legem cōem. 1^a.q.108.8.2^m./.22ſ.q.83.4.2^m. *Chriſt^a.79.117.120.130.31.
48 Oppoſitum uidetur dicere.4.d.50.q.1.3.o./. Reſpond, ſicut Dubio 753.
Du^m.282^m Damnatis,
49 Beati non compatientur damnatis, ſed ſemper uidebunt pœnas eorum cum gaudio,non ſecundum ſe,ſed ratione iuſtitiæ diuinæ,& liberationis ſuæ.2. d.11.5.o./.4.d.50. q.2 4.o./. L. prin^o.D./.Quol.8.q.7.1.1^m./.Pſal.33./.Pſal.36.fi.2.fi./. Pſal. 51.fi.D. *Abſtractio.21. Adam.1.&c.16.17.20.47.Amor,69. Angelus,B.
50 Gloria beatorum, & pœna damnatorum,erit maior poſt diē iudicij quam ante.4.d.47 q.1.ar.3.q.4.c./.q.2.ar.3.q.3.3^m./. d.49.q.1.ar.4.q.1.o./.L.fi./.q.4.arti.5.q.2.1^m. *Anima. 131. 132. 133. 134.139.151. Antonius. o. Beatitudo.76. Charitas.77.
Du^m.283^m.
51 Oppoſitum uidetur dicere.1^a.q.62.9.3^m./.1ſ.Cor.6.me^o.H. Reſp.ſicut Dubio,157 275.
52 Omnis creatura eſt beatis materia gaudij & damnatis materia triſtitiæ 4.d.50.q.2.ar.3.q.1.c.Veri.19. *Contemplatio.6.
53 Nulla creatura cedet in uſum beatorum per neceſſitatem, ſicut nunc,ſed ad maiorem perfectionem,utentur creaturis. 4. d.48.q.2.3.5^m./.L.fi.
54 Beati deridebunt damnatos,quo ad tria,ſ.quo ad ſuperbiam, uanam fiduciam,& fragilem gloriam.Pſal.51.fi.D.
55 Dānati uidebūt gloriā beatorū i generali ante iudiciū,& uſq; ad diem iudicij ſolū,ſed tū ſemper recordabuntur eius.4.d.50.q.2.art. 2.q.3.o./.Qu.8.16.o. *Dānatio,30 32.62 Dæmō. 14. Ioſias. Iudiciū 71.Liber.8.19.Quies.5.7.8.Reſurrectio.9. Sanctus. o.
1 ¶Bellatores dēt eſſe in quolibet regno,& ciuitate. Opuſc. 20 L^o.4 c^o.24./.Li^o.4.c^o.10. *Belluo.o.Dimica.c. Pugna.
2 Bellatores naturaliter proni ſunt ad luxuriam, ſecundum Ariſtotelem. Vnde ſi abſtineant a mulieribus,prolabuntur in maſculos.Opu 20.Li^o.4.c^o.14.
1 ¶Bellum duplex,ſ.commune,& particulare.22ſ.q.123.5.c./.2^m./.Opuſ.20.Li^o.3.c^o.27. *Aureola.6.20.&c.25.
2 In hac uita eſt quadruplex bellum, & in patria quadruplex pax.ſ.ad ſe,ad deum,ad proximum,& ad obiectum. Pſal.36. prin^o.h.G. *Bellatores.o.Ciuilis.o.Fortitudo.7.10.17.18.20. 22.28.40.46.Gradus.3.Impugnare,o,Inſidiæ,Lex,167.
3 Ars bellica requirit tria.ſ.ſcientiam,robur, & exercitiū. Pſal. 17.fi.Z. *Miles.o.Militans.Militaris.Militia.o.
4 Bella hiis tribus proſperantur,ſ.pugnantiū exercitu, ſapientum conſilio,& dominorum præcepto.Eſa.8.me^o.C.prin^o.
5 Ad bellum iuſtum tria requiruntur, ſcilicet auctoritas principis,iuſta cauſa,& intentio recta.22ſ.q.40.1.o./.q.41.1.3^m. /.q.42.2.1^m./.q.66.8.1^m. *Obed^a.41.44.Pax.8. Penitentia 48.49.Prælium.Pugna. Religio.91. 97. Rixa.1.Robur.Sabbathum.10.
6 In bello iuſto,deprædans hoſtes,nō peccat niſi pugnet principaliter propter prædā,nec tenetur reſtituere.22ſ.q.66.8.1^m.
7 Bellum gerere in feſto,non licet,niſi imminente neceſſitate, pro tuenda republica. 22ſ.q.40. 4.o.
8 Clericis non licet bellare in propria perſona, ſed poſſunt bello intereſſe, de licentia ſuperioris, & exhortari pugnantes, 22ſ.

22ª.q.40.2.o ªSeditio.o.Timor.20.Tuba.1.2.

9 Reprobatur politia, exponens mulieres ad bellum, ſecundum Platonem & Socratem. Opuſ.20.Li^n.4.1º.5.6.

¶Bene.Afficere.Beneeſſe.Confirmatio.12. Decor.Vſura.164.289.

¶Beneconſiliatiuum.Eubulia.1.

In cõi. 1 ¶BENEDICTIO duplex, ſcilicet ex proprio merito, & ſic cõuenit cuilibet ſancto, alia ex merito Chriſti, & ſic conuenit ſtatum habenti ordinem eccleſiæ.4.d.19.q.1.ar.2.q.1.2^m./.Hæ.7.lect.1.me^n.H.

^nAqua.18.&c.Baptiſmus.78.Vt Chriſma 4.aut exorciſmus.4.ut Matrimonium.17.

2 Benedicere contingit tripliciter, ſcilicet enuntiatiue laudando, imperatiue, & optatiue. Primum & tertium conuenit omnibus, ſecundum per auctoritatem ſoli Deo, ſed per miniſterium miniſtris eius. Roma.12.lect.3.prinº. A./. Vt confirmatio.7.

3 Benedicere non conuenit minori, præſente maiori. Quol.4.q.12.1.3^m. ªConſecratio.15.16 Dies.19.20.27.

4 Sacerdos benedicit materiam euchariſtiæ, non autem corpus Chriſti.1ª.Cor.10.lect.4.fi./.He.7 le.2.fi I.

5 Epiſcopus benedicit ueſtes, uaſa, & omnia quæ ad cultũ Dei deputantur.4.d.24.q.3 ar.1.q.2.2^m./.ar.2.q.1.c./.d.19.q.1.1.c.Vt epiſcopus.12.14. ªEuchariſtia.19.104.Exorciſmus.4 Exufflatio.Matrimonium.16.17.18.

6 Benedictio pro conſecratione ſufficit ueſtibus, ut deputentur cultui diuino 4 d.24 q.2.3.3^m.

7 Non omnis benedictio uel conſecratio, quæ adhibetur homini, eſt ſacramentum, ut benedictio monachorum & abbatum. 4.d.24.q.1.ar.1.q.3.3^m. Vt Nuptiæ.2. ^nOrdo.61. Peccatum.374.Puer.4.Religio.40.Conſecratio 1.14.

Dei. 8 Benedictio de ſignificat donorum eius collationem, & multiplicationem.1ª.q.72.4^m./.q.73 3 c./.2.d.15 q.3.3. c.Iob.lec.2.fi F./. Pſal.3.fi./.Pſal.27.me^u.B./ Hæ.6.le.4.prin^u C Iſaac.3.Maledicere.4.Profeſſio.6 Sacramentum.16.17.87.106.

9 Benedicere dei, eſt cauſare bonitatem, ſed benedicere noſtrũ, eſt agnoſcere beneficia.Iob.le.2.fi.E /.Pſal.27.me^u.F.Pſal.40 fi.H.prin^n./.Ro.lec 7.fi /.2ª Cor.le.2.prin^u.C. Simonia.21 Virginitas.14 &c.16.&c.Votũ o.5.

10 Benedicere deo, eſt cõfiteri laudes eius, ſed benedicere deum eſt facere bonum. Pſal.33.prinº.A I. Peccatum.374.

1 ¶Benedictus uidens totum mundum non uidit eſſentiam dei 22ª q.180.5 2^m /.Quol.1.1 n ^nHumilitas.6.

2 Qui puerum Benedictum ſtultitiæ arguit patiatur, quòd relicta domo rebuſque patris, ſoli deo placere deſiderans, ſanctæ conuerſationis habitum & deſertum quæſiuit. Opuſc.17.cº.17.

3 Beatus Benedictus, proprio arbitrio ſtatim a pueritia ad ſtatum religionis quã eſt perfectiſſimus conuolauit.22ª.q.189.1.2^m /.Quol 5.11.1^m./. Opuſc.17.

4 In regula beati Benedicti conceditur probationis annus, nu per ad religionem conuerſis.22ª.queſ.189.2.1^m. Opuſcu.17.cº 11.

5 Beatus Benedictus dicit quod ſi prælatus aliquid impoſſibile præceperit tentãdum eſt, quod ab eo dicitur. quia an aliquid poſſibile ſit, ſubditus nõ debet ſuo iudicio diffinire, ſed in uno quoque, ſuperioris iudicio ſtare.12ª.q.13.5.3^m.

6 Beatus Benedictus mandat quod uenientibus ad religionem non ſit facilis præbendus ingreſſus, ſed probandum eſt an ſpiritus a Deo ſit.22ª.q.70.3.2^m /.q.ſi.10 1^m.

¶Beneeſſe. Accidens 18.38. Accidia.1. Actus.11.40. Aer.11. Agens.41.Amor.183.129.Angelus 129 Anima.114. Audacia.19.Bene.Bonitas.176. Caritas 4. Clauis 6. Confirmatio.12.Conſcientia.10.Conſilium.17 127.Contemplatio.13.Correctio.18.Depoſitum.2.Diuitiæ.5 Docilitas.1.Eubulia.o.Eutrochia.1 Fides.33.Finis.63.117.Fortuna.7 8.9. Gratia.172. Habitus.4.&c.Hæreſis.71 74 Honor.7.Humilitas.15.Incarnatio.11. Indiuiduum. 38. Induſtria. Iudicium.13.31. Lex. 87. 110.143.Liberalitas.1.5.Macula.8 Magnanimitas. 13. Maledicere.4 Malum.44 61.Memoria.14.21.Mors.16.Natura.39 Neceſſitas .1.Nemeſis Nunc us. Oratio.31. Ornatus.9. Pars.116.Pax.11.Peccatum.107.159.Pœna 24.Pœnitentia.78.Perfectio.60.Perſeuerantia.1.11.Præceptum.18. Princeps.1.6 7.18.Prohibitio.2.Prudentia. 10.39.57.Qualitas.6.7.14 Ratio.11 Res.6 Sacramentũ.46 86.Satiſfactio.8.Societas.3,Solertia 7 Subdiaconus.6.Subſtantia 15.33. Verum,4.,Virtus.57.272,Vniuerſum.3.

1 ¶BENEFACERE omnibus quilibet tenetur, in præparatione animi, pro loco & tempore.22ª.quæſtio,31.2.o. Vel abdicatio.

2 Aliquod beneficium eſt quo poſſumus & tenemur benefacere omnibus, ſaltem in generali. ſ.orare pro omnibus fidelibus & infidelibus.22ª.q.31.3.1^m.Amor.65. ªBeatitudo.37.45.Benedictio.8.9.10.Benefactiuum.Benefactor.

3 Malis debemus benefacere, in auxilium naturæ, non autem culpæ.22ª.q.25.6.c./.2^m./.quæſt.31.2.1^m./.q.32.9.1^m /.q.16 2.3.3^m./.4.d 15 q.2 ar 6 q.2.o./.Opuſ 4.cº 2./. Opuſ.19.cº 9./.Rom.12.lect.2.fi./.1ª.Cor.16.le.1.prinº.H./.Gal.6.le.2.fi Amor.92.93.

4 Magis coniunctis, eſt magis benefaciendum, cæteris paribus. 22ª.q.26 6.o./.q.31.3.o./.q.42 9.o./.q 71 1 c./.3 d.29.6.3^m./.4.d.15.q.9.ar.6.q.3.o./.Vit.q 2.9 14^m /.Quol.4.13.o. Amor.84.213 &c. ªBeneficentia.o.Beneficium.o. Conſeruatio.13. Correctio.18.Delectatio 30.35.44 Dæmon.28 21.Eleemoſyna.o.Gratitudo.o.Ingratitudo.o.Magnanimitas.20.

5 Subuentio, gratiarum actio, & reuerentia, debetur omni beneficenti.22ª q.166.3.o. Gratitudo 3. ª Membrum.12.Miſericordia.24.Vt Pater.21.Præceptum.95.Reſtitutio.

¶Benefactiuus.Benignitas.

¶Benefactor.Amor.129.

ªBenefacere.u.Gratitudo.o.

¶Beneficiatus.Amor.129. ªBeneficium.o.Bonitas.E.Officiũ.14.&c Simonia.17 32.

1 ¶BENEFICENTIA eſt facere bonum. Et eſt actus amicitiæ, uel charitatis, ſecundum rationem communem.22ª. q.31 1.1.o ªAmor.174.Benefacere o.

2 Beneficentia non eſt uirtus ſpecialis, ſed actus exterior amicitiæ, ſicut beniuolentia eſt actus eius interior.22ª. q.31 1.4.o. ªPræceptum.95.

1 ¶BENEFICIVM eſt ſtatim recompenſandum, ſecundum affectum, ſed expectanda eſt opportunitas effectus.22ª.q.106.4 o.Vel Abdicatio. ªAcceptio.4.

2 Recompenſatio beneficij, debet eſſe maior accepto.22ª.queſ.166.6.o./.q.107.2.c. ªAmicitia.28.Amor.129. 170. Anima.300.

3 Recompenſatio beneficij, pertinet ad tres uirtutes diuerſimode, ſcilicet ad iuſtitiam, ubi eſt debitum legale, ut in mutuo & alijs huiuſmodi, ad amicitiam uero, & gratiam, ubi eſt debitum morale.22ª.q.32.1.3^m./.q.106.5.c / q.108.2.1^m. ªAnimal 79.Benefacere.o.Cõmutatio.3.Conſeruatio.13 Elephas.8.Aequiualẽs.Excõmunicatio.10.Filiatio.11. Gratiarũ actio.o.

4 Beneficium & recompenſatio, magis in affectu conſiſtit, quam in effectu.22ª.q.106 3.3^m./.6^m./.5.o./.6.1^m. Vel abdicatio. ªGratioſus.

5 In recompenſando beneficium, iuſtitia attendit datum, amicitia utilis attendit utilitatem, ſed amicitia honeſti & gratiæ attendit affectum dantis.22ª q.31.1.3^m / q.77.2.3^m./ q.78.2.2^m /.q.106.5.o /.Ma.q.13.4.5^m. ªGratitudo.Honor.9.29.

6 Nullius beneficium eſt tantum, ſicut parentum. Ideo in recompenſatione beneficiorum, ſunt cæteris præferendi, niſi neceſſitas uel utilitas, uel alia cauſa præponderet.22ª.queſ.31 3.3^m /.4^m.q.101.2.c.Pater.21.

7 Omnia beneficia exteriora, naturaliter de potentia ad actum reducta, prouenuint nobis ex miniſterio angelorum, mouentium cœleſtia corpora. Opuſ.10.ar 9. Angelus.143.

8 Propter prædicta beneficia, non debemus angelos uereri, reuerentia latriæ, ut actores dictorum beneficiorum, ſed ut miniſtros reuerentia duliæ. Opuſc.10 ar.10.

9 Omnia beneficia ſecundum communem rationem reducuntur ad amorem, & omnia nocumenta ad odium, ſed ſecundum ſpeciales rationes, ad diuerſas uirtutes, uel uitia.12ª. q.31.4.1^m.

10 Filij habent tria maxima beneficia a parentibus, ſcilicet eſſe, uiuere, ſeu nutrimentum & diſciplinam. Eph. 6.le.1.meº.K.

11 Filius poteſt parentibus maius beneficium recompẽſare, quã accepit ſecundum affectum, non autem ſecundum effectum, 22ª.quæſt.106.6.1^m. Aequalem. ^nImmiſericordia. Ingratitudo.o. Iuſtitia.90. Magnanimitas.18.20. Membrum.12. Meritum.113. Miſericordia.10. Neceſſitas 32. 33. Nicolaus.2. Pater.21. Peccatum.247. Priuilegium. Tribulatio.9.16.25. Virtus.6. Vſura.124

12 Non eſt dignus beneficio, qui non agit gratias deo. Roman. lect.5.prinº.

13 Beneficia dei tota, ſingulis hominibus ſunt exhibita.3ª.q.1.4.3^m. ªAdam.51.Appropriatio.15. Benedictio.D. Dei.

14 Beneficia dei nobis exhibita, quotidie ſunt nobis meditanda & recolenda. Opuſc.63.cº.2./.Io.10.lect.5.prinº.B,

15 Beneficia dei nobis collata tripliciter recolimus, ſcilicet ut capiti, in feſtis Chriſti, ut membris, in feſtis ſanctorum, & ut eccleſiæ, in conſecratione eccleſiæ. Io 10.lect.5.prinº.B.D ªDeuotio.5.Donum. D. Gratia.48.82.115.&c. Ignorantia.20.Ingratitudo.o.

16 Præcipue dei beneficia, ſunt creatio & quies mentis in deum per gratiã & gloriã. 12ª.q.100.5.2^m. ^nIudas.3.Lumen.16.

17 Omne beneficium dei ex eius miſericordia eſt, ſed præcipue duo, ſ. incarnatio, & ſalus. Pſal.32.fi.ª Miraculũ. 12.Miſſæ.23.

Obligatio.4.Holocauſtum.4.Oratio.30.Paſcha.3.Pentecoſte. Præceptum 45.80.Prædicare.14.Primitiæ.3.4.

18 Omnis ſolennitas, uel ſacrificium ueteris legis, fuit inſtituta propter aliqua beneficia dei, præterita uel futura.12ª.q.102.5.3m./.Iob.3.lect.1.me° A./.Io.10.lec.1.prin°.C./.Col.2.lec. 4.prin°.K.Retributio.3.Sabbathum.1.Sacrificium.28.33.Scenophegia.Symbolum.1.Speculum.4.Tribulatio.16.

Eccleſiæ. 19 Clerici uxorati, non poſſunt habere beneficium, eccleſiaſticũ. 4.diſtinctio.37.quæſtio 1.1.4m.Acceptio.4.Annexum.o. Bonitas.E.

20 Licitum eſt petere beneficium ſine cura animarum pro ſe digno, & indigente, non autem cum cura.22ª.q.100.5.3m./.4.d. 25.q.3.3.4m.

21 Habere etiam unum beneficium, ut clericus fiat ditior, uel ut lautius uiuat, uel ut fiat epiſcopus, eſt illicitum.Quol.9.15.c. me°.K.Clericus.

22 Dans beneficium nõ meliori, ſed ſufficientiori, nõ peccat.22ª. q.63.2.c./.Quol.4.23.1m./.Quol.6.9.c./.Quol.8.6.c. *Excommunicatio.20.Honor.4.9.Ius patronatus. Miſericordia.10.Officium.14.&c.Ordo.103.

23 Beneficia eccleſiaſtica magis debent dari plus idoneis ad regimẽ eccleſiæ, quam magis conſanguineis, ſed de patrimonio, & licitis lucris, eſt econuerſo.22ª.q.63.2.c./.3.d.29.6.3m./. Virt.q.2 9.14m./.Quol.4.15.c.

24 Dans beneficium ſpirituale, conſanguineo minus digno, peccat per acceptationem perſonarum, non autem ſi ſit æque dignus.22ª.q.63.2.1m./.quæſt.185.3.c./.Quol.4.15.c./.Quo.6 9.c./.Quol.8.6.c./.Rom.2.lec.2.ſi.C.Permutatio.Præbenda. Acceptio.o.

25 Dans beneficium ratione conſanguinitatis, grauiter peccat. Et eſt ſymonia, ſi per hoc intẽdit aliquod bonum proprium. 22ª. q.63.1.c./.2.2m /.q.100.5.2m./.q.185.7.2m./.3.diſ.29.6.3m./. 4.d.25.q.3.3.7m./.Vir.q.2.9.14m./.Quol.4.15.c./.Quol.5.23 c./.Quol.6.9.c.Simonia.17.*Reſtitutio.14.24.Simonia. 16. &c.Vendere.15.Vſure.313.

¶Benefortunatus.Euſortunatom.Fortuna.7.&c.

¶Beneg eſta.Perſeuerentia.12.

¶Beneradicatiuum.Sineſis.

¶Beneplacitum.Deus.197.&c.Prouidentia.6.

¶Beneuiuere.Diuitiæ.5.Finis.63.Princeps.3.Virtuoſus.

1 ¶Benignitas eſt idem cum affectu, ſcilicet habitor benefactiuus, & ad loquendum dulciter. 12ª.q.70.3.c./.22ª.q.80.4m./ Pſalm.51.me°.B.prin°./.Gal.5.le.6.fin.F./. Titum.3.lectio.1. me°.B.

2 Benignos dicimus, quos bonus ignis amoris feruere fecit ad benefaciendum proximis.12ª.q.70.3.c.fin.C./.Pſalm.51.me°. B.prin°. *Beatitudo.141.156.Confeſſor.2.Dolor.59.Fruct°. 5.Iuſti².22.Sententia.4.

1 ¶Beniuolentia proprie eſt actus uoluntatis, quo alteri uolumus bonum.22ª.q.27.2.c. *Affectio.3.Amicitia.1.

2 Beniuolentiæ eſt tantum ad rationalia.1ª. qu.20.2.3m. Amor. 24.124.173.&c.188. *Beneficentia.2.Exordium.o.Martinus. Vitra.124.

¶Berengarius.Euchariſt.2.120.

¶Bernardus.Amor.193.Libertas.11.

¶Beſtiæ dicitur quaſi uaſtæ, propter crudelitatem, ut leo, urſus & huiuſmodi.1ª.q.72.2m./.2.d.15.L./. Titum.lect.3.ſi.L. Abortus.1.Animal.o Brutum Character.47 Dæmõ.102.103. 110.111.Lamech.Ludificatio.Malum. 59.68. Nabuchonoſor. 6.Peccatum.178.Robur.

1 ¶Beſtialitas ſicut ſecundum philoſophum, ponitur extra numerum aliarum malitiarum humanarum, quia humanũ modum tranſcendit, ita a ſanctis ponitur extra numerum peccatorum quæ in ipſis fidelibus inueniuntur quaſi grauius eis, Tamen ſi ad aliquod de ſeptem capitalibus reduci debeat, poterit ad ſuperbiam reduci ſecundum definitionem Auguſtini.22ª.q.154.12.2m / 4.d.13.q.2.2.1m./.Eth.7.lect.1.prin°. A.ſi./.c.

2 Aliquis fit beſtialis tripliciter, ſcilicet conuerſatione gentis, ægritudine uel orbitate cherorum, & magno augmento malitiæ.Eth.7.lect.1.me°.F. *Auris.Clementia.1.Crudelitas. Luxuria.12 14.Orpheus.Vita.361.

3 Quos beſtiales dicimus, eos ſuperexcellenter diffamamus. Eth.7.lec.1.me°.F ſi.

¶Bethleem duplex, ſcilicet in terra Iude, & aliam in terra Zabulon. Et ſignificat eccleſiam. Matt.2.prin°.Innocentia.3.Natiuitas.17.

¶Bibere pluries in die licet ieiunantibus, niſi fiat in fraudem. 22ª.q.147.6.2m./.3m /.3ª.q.80.8.4m./.4.d.8.q.1.ar.4.q.2.2m. /.45.q.3.ar.4.q.1.1m./.2m./.Matth.26.prin°. c.H / 1ª.Cor.11. lec.4.me°.K.Ebrietas.o.Elephas Ieiunium.45. *Porphyrio. Potus.Sanguis.4.Sobrietas.o.Venter.Vinum.6. Vomitus.2.

¶Biblia.Acn.13.Dies.11.Lex.18.19.Pentatheucus.

¶Biennium.Magi.3.6d [illegible]

1 ¶Bigamia non remouetur per baptiſmum.4.d.27.q.3.2.c./.1ª. Ti.3.lect.1.me°.A./.Tit.ſimiliter.c.me° A.

2 Bigamia inducens irregularitatem, incurritur quadrupliciter, & impedit omnem ordinem, ſcilicet cum quis habet plures uxores de iure ſucceſſiue, cum ſimul habet plures uxores, vnã de iure, & aliam de facto, cum plures habet ſucceſſiue vnam de iure, & aliam de facto, & quando uiduam ducit in uxorem.22ª.q.108.4.2m./.4.d.27.q.3.1.c./.diſt.37.L.prin°./.diſ. 42.q.3.2.4m.

3 Non cauſatur bigamia, ſi deſit conſenſus in matrimonium uel copula carnalis.4.d.27.q.3.ar.1.q.1.2m./.3m./.q.2.3m./.d.42. q.3.2.2.

4 Bigamia cauſans irregularitatem, non incurritur per contractum matrimonij cũ corruptea, niſi ſequatur copula carnalis. 4.d.27.q.3.ar.1.q.5.3m.

5 Cognoſcens uxorem uiolatam per uim, etiam coactus ab eccleſia, ſit bigamus.4.diſt.27.q.3.art.1.q.3.4m./.diſt.35.quæſt. 2.1.7m.

6 Cognoſcens uxorem, cum qua prius fornicatus eſt, non ſit bigamus, nec irregularis.4.d.27.q.3.ar.1.q.3.1m.

7 Contrahens & conſumans matrimonium cum propria coniuge reſuſcitata, non ſit bigamus, nec irregularis.4. diſtin.38.L. me°.D.

8 Lamech peſſimus, primus introduxit bigamiam, ſicut Enoch optimus fuit.He.11.le.2.me°.E.

9 Papa poteſt diſpenſare cum bigamis ſimpliciter. Sed non debet, niſi ex magna & euidenti cauſa. Sed epiſcopus, ad ordines minores tantum.4.d.27.q.3.3.c./.Quol 4 13.c.

¶Bilingues idem eſt quod ſuſurro.22ª.q.74.2.3m.

¶Binarius.Numerus.8.9.

¶Binocrius.Paulus.2.

¶Bipes.Animal.2.

¶Bis eſt aduerbium, ponens numerum circa actum, ratione menſuræ diſcontinuæ, non autem ratione ſubiecti, nec termini.3.d.8.ar.4.q.2.c. *Apoſtoli.27.Baptiſmus.200.Cæſarea. Maria.13.Miſſio.42.Natiuitas.12.Numerus.8.9. Senarius.4. Statua.1.Vſura.18.

¶Biſſum.Abiſſus.

¶Bladum.Frumentum.Vſura.74. &c. 148.164. 191.202.203. 207.Vſus.10.

¶Blanditiæ.Alexander.2.

In cõi. 1 ¶Blaſphemia eſt attribuere deo, quod ei non conuenit, uel detrahere ab eo, quod ei conuenit.22ª./.q.13.1.c./.4. d.14.L.ſi. I./.Io.10.lect.5.prin°.I.

2 Grauius eſt primum, ſecundo 1ª.Cor.15.lect.2.me°.D. *Blaſphemus.Confeſſio.11.Damnatio.18.Idolatria.2.

3 Blaſphemia quandoque ſumitur pro quelibet maledictione in proximum, occulta uel manifeſta.Titum.3.lect.1.prin°.A.

4 Blaſphemia pertinet ad genus infidelitatis, aggrauans eam. 22ª q.13.3.c. *Ira.20.Iudæi.45.

5 Blaſphemia quælibet, ſemper eſt peccatum mortale, quando eſt cum deliberato conſenſu.22ª.q.13.2.c./.q.158.7.1m.Col. 3.lect.2.prin°.A.

6 Dicere, quod qui non ſemel tantum, ſed pluries aliquẽ blaſphemauerunt, impoſſibile eſt non blaſphemare, ibi impoſſibile pro difficili ſumitur.Opuſc.1 c° 28.

7 Blaſphemia ex lapſu linguæ, eſt peccatum ueniale, ſi hoc non intendebat.22ª.q.13 2.3m./.Col 3.lect.2.prin°.A.

8 Blaſphemia eſt grauiſſimum peccatorum omnium. 22ª. q.13. 3.c 105.2.c.ſi./.3ª.quæſt.80.3.c./. 4. diſt.9.art.3.q.3. c./. Ma. q.2.10.c.

9 Blaſphemia ſimpliciter eſt grauior homicidio, & periurio, ſed ſecundum quid, eſt econuerſo.ſ.ratione nocumenti.22ª.q.13. 3.1m./.2m.

10 Blaſphemia eſt contra primum uel ſecundum præceptum decalogi.12ª q.100.11.c./.22ª.q.13.1.2m.Maledicere.4. *Nugæ. Peccatum.155.

11 Blaſphemia ex deliberatione, oritur ex ſuperbia, ſed ex perturbatione, oritur ex ira.22ª.q.158.7.1m.Ira.20. *Puer.5.

In ſpiritum ſanctum. 12 Blaſphemie in ſpiritumſanctum, dicitur tripliciter.ſ. dicere cõtra deitatem, finalis impœnitentia, & peccatum ex malitia. 22ª.q.14 1.c./.2.d.43.1.2.c./.3.d.38.5.4m /.Ma.qu.3.14 c./. Quol.2.15.c./.Matth.12.me°.B.H./.Ro.2.lec.1.ſi.I. Vt Dæmon.4 7 51.Hæreſis.1.Peccatum.55.

13 Hæc blaſphemia dicitur dupliciter.ſ. contra perſonam ſpiritusſancti, & contra attributum eius.22ª.q.14.1.3.c./.2. di.43. 1.c./.5m./ Matth.12.me°.b.H. *Hæreſis. 2. 7. Inobedientia, 4 Inſanabile.Iudei.36.44.45.

14 Blaſphemia in ſpiritumſanctum, poteſt fieri tripliciter ſcilicet corde, ore, & opere.22ª.q.13.1.c./.q.14.1.c./.1m./.Ma.q.3.14 c./.1m./.3m.

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25 Ex deliberatione peccare, eſt peccare in ſpiritumſanctum. 22ª q. 34. t. 1m.

26 Peccare ex inclinatione habitus, eſt peccare in ſpiritumſanctum, ſed large. Ma. q. 3. 14. c. fi. / 2m. / 5m. Odium. 20.

27 Peccatum ex malitia, ideſt, ex electione mali dicitur peccatum in ſpiritumſanctum, ſed ex ignorantia in filium, & ex infirmitate, ideſt ex paſſione, in patrem. 22ª, quæſtio. 14. 1. 3. c. / 2. diſtinctio. 43. 1. c. / Ma. quæſt. 3. 17. b. / c. / Quol. 2. 15. 6. / Ro. 2. lect. 1. fi. L.

28 Non omne peccatum ex malitia, eſt peccatum in ſpiritumſanctum, ſed tantum ex malitia quæ eſt cum contemptu impedientium peccatum. 22ª qu. 14. 1. o. / 4. c. / q. 100. 1. 2m / 2. d. 43. 2. o. / 3. d. 38. 5. 4m. / Ma. q. 1. 8. 4m. / q. 3. 14. o. / Mat. 12. m4º. b. H. *Peccatum. 55. &c. Præſumptio. 2. &c. Puer. 5. Simonia. 5.

29 Non omnis contemptus boni impedientis peccatum, eſt blaſphemia in ſpiritum ſanctum, ſed tantum contemptus illorum quæ directe ducunt ad pœnitentiam, & remiſſionem peccatorum. 22ª. q. 105. 2. 2m.

30 Hoc peccatum eſt generale, ratione habitus, ſed eſt ſpeciale ratione contemptus. 22ª. q. 14. 1. 3m. / 2. d. 43. 2. o. / Ma. qu. 3. 14. 2m / 4m.

31 Blaſphemia in ſpiritumſanctum, ut ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem eſt peccatum ſequens ex eo. 22ª. q. 118. 3. 3m. / 2. d. 43. 2. 1m. / 3m. / 3. c. / 4. c. fi.

32 Species eius ſecundum tertium modum, ſcilicet ut eſt peccatum ex malitia, ſunt ſex, ſcilicet deſperatio præſumptio, impœnitentia, obſtinatio, impugnatio ueritatis agnitæ, & inuidentia fraternæ gratiæ. 22ª q. 14. 2. o. / q. 36. 4. 2m. / 3. d. 43. 3. o. Matth. 12. meº. B. L. / Ro. 2. lect. 1. fi.

33 Species blaſphemiæ in ſpiritumſanctum, ſunt per hoc, quod voluntas per ſe contemnit retrahens a peccato, non autem ſi ex ignorantia, uel ex impetu paſſionis, uel alterius impellentia. 2. d. 43. 3. 7m. / L. fi. C.

34 Hoc peccatum eſſe irremiſſibile, exponitur tripliciter a doctoribus, ſcilicet uel quia eſt finalis impœnitentia, & ſic nullo modo remittitur. Vel quia quantum eſt de ſe, habet meritum ut non remittatur quantum ad pœnam. Vel quantum ad culpam, inquantum excludit ea, per quæ fit remiſſio peccatorum 1ª q. 64. 2. c. fi. / 22ª. q. 14. 3. o. / q. 118. 5. 3m. / 3ª. q. 86. 1. 2m. / 3m. / 2. d. 43. 4. o. / L. uniº. C. / Veri. quæſt. 24. 11. 7m / Ma. qu. 3. 14. 15. o. / Quol. 2. q. 8. 1. o. / Matth. 12. meº. B. G. / Rom. 2. lect. 1. fi. G.

35 Hoc peccatum eſt deſperatum, ex parte peccantis, non autem ex parte dei. 22ª. q. 14. 3. c. / 4m. / 2. diſt. 43. 1. 4m / 4. o. / Quol. 2. 15. fi. / Matth. 12. meº. B. K. / Ro. 2. lect. 1. fi. / Eph. 2. lectio. 2. meº. E.

36 Homo poteſt primo, ante alia peccata, habere hoc peccatum licet raro contingat. 22ª q. 15. 4. o. / 2. di. 43. 3. o. / Virtu. q. 2. 13. 1m.

37 Hoc peccatum potuit eſſe in natura integra. 2. diſtinctio. 43. 6. o.

¶ Blaſphemus. *Blaſphemia. o. Lapidatio.

¶ Boetius. Effectus. 6. Liber. 12. Natura. 20. Perſona. 6.

¶ Bonagnomi. Leg ſpoſitum. 2.

Dei. 1 ¶ Bonitas dei, acquiritur a creatura rationali, tamquam perfectio eius obiectiua, ab alijs autem ſecundum ſimilitudinem tantum. 1ª q. 6. 1. 2m / q. 65. 2. c. fi. / 12ª q. 1. 8. c. / 1. d. 3. L. 2. / d. 37. L. 1. primº. / 2. d. 1. q. 2. 2. c. / 4m / d. 17. q. 1. 1. 6m. / Con. 3. cº. 25. / 111. / 112. 2m. / Veri. quæſt. 5. 6. 4m. / q. 20. 4. c. / Quo. 10. 17. c.

2 Omne bonum eſt bonum ſola ſimilitudine diuinæ bonitatis. 1ª. q. 105. 5. c. / 1. d. 1. q. 3. 3. c. / d. 45. 2. c. / 3. d. 32. 1. c. / Con. 1. cº. 40. / 98. 2m. / L. 1º. 3. cº. 97. primº. / Veri. q. 10. 12. 5m. / Quo. 10. 17. c. Accedere. 2. *Accidia. o. Actio. 15. Appetitus. 20.

3 Nihil diuinæ bonitatis participatione, omnino caret. 1ª. q. 19. 4. 1m. / q. 23. 4. 1m. / 1. d. 34. q. 3. 4. 1m. / d. 43. q. 2. 1. 1m. / Veri. q. 19. 1. 13m. / q. 23. 1. 1m / 3. c. *Actus. 161. Adam. 64. Addere 18. 19. Adeps. 2. Agens. 107.

4 Idem eſt rei eſſe propter ſuam operationem, & eſſe propter dei bonitatem. 2. diſtin. 1. quæſt. 2. 2. 1m. *Amor. 21. 27. 28. 46. 50.

5 Omnia opera dei, attribuuntur bonitati eius. 1ª. quæſt. 105. 2. 2m / 1. d. 1. L. fi. C. / Con. 3. cº. 97. / Dio. 3. cº. 4. / Cauſis. lect. 9. *Animal. 46. 71. 73. Appetitus. 16. 20. 22. 23. 28. 93. Appropriatio. 10. 11. 15.

6 Omnes res imitantur bonitatem dei, ſed diuerſimode. Con. 3. cº. 20. / 22. *Aſſimilatio. 1.

7 Vniuerſum perfectius participat & repræſentat bonitatē dei, quàm quæcunque alia creatura. 1ª. q. 15. 2. c. / q. 47. 1. c. fi. / 2. 1m. / 1. d. 44. 1. 7m. / 2. 1m. *Beatitudo. 6. 13. &c. 96. &c. 123. 185 Benedictio. 9. 10. Character. 29.

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8 Quælibet creatura poteſt deficere a ſua bonitate, non autem deus. Opuſ. 3. cº. 199. / 110. uſque 114.

9 Dei bonitas ſiue perfectio, in duobus comprobatur, ſcilicet ordine uniuerſi, & amore uniuerſum. Opuſ. 2. cº. 5. *Charitas. 6. 32. 34. 54. 147. Catechiſmus. 5. Cœlum. 57. 58. 152. Corporalia. 5. Creatura. 8. 10. 2. 3. 34.

10 Bonitatis diuinæ gradus, quibus omnia ſua bona deus largitus eſt homini, deſcribuntur. Opuſ. 58. cº. 5.

11 Bonitas dicitur ineſſe rebus creatis, in eo quod ſunt a primo bono. Opuſ. 69. cº. 3. *Credere. 27. Damnatio. 15.

12 Bonitas dei, eſt ſapientia dei, in eo quòd diuina, non autem in eo quod bonitas, & ſic de omnibus alijs attributis. Opuſ. 9. ar. 4. / Opuſ. 72. q. 6.

13 Bonitatem dei non referimus ad noſtram delectationem, ſed potius econuerſo. Opuſ. 61. cº. 3.

14 Bonitas dei manifeſtatur in creatione rerum, ſed maxime in hoc, quòd rebus non indiget. 2. d. 15. q. 3. 3. 2m. / Meta. 5. le. 18. fi. c. *Deſiderium. 5. Deuotio. 5.

15 Deum poſſumus aliqualiter intelligere, non intelligendo bonitatem eius, non autem intelligendo, eum non eſſe bonum. 22ª. q. 2. 8. 3m. / Poª. q. 7. 4. 8m.

16 Bonitas dei, eſt primum principium communicationis totius qua perfectiones creaturis largitur. 4. d. 46. q. 1. ar. 1. q. 2. c. *Deus. 5. 71. 179. 215. &c. 246. 285. 289. &c. 306. 308. 322. 325. 328. 335. 351. 384. 430. 440. 450.

17 Non ideo deus bonus eſt, quia hoc reperitur in creatura, ſed creatura bona eſt, quia deus bonus eſt. Ebdo. lec. 4. 5. o.

18 Omnia ſunt bona, bonitate dei. 1ª. q. 6. 4. o. / 12ª. q. 23. 2. 1m. / q. 27. 3. c. / 1. d. 1. L. fi. C. / d. 19. q. 5. 2. 3m. / Con. 1. cº. 40. / Ver. q. 1. 4. o. / q. 27. 1. 7m. / Opuſ. 72. q. 6. Deus. 71.

19 Immo omnia ſunt bona ſeipſis, & non per aliam bonitatem. Duᵐ. 284ᵐ. 12ª. quæſ. 51. 4. 1m. / Virt. quæſtio. 2. 2. 1m. / 7m. Reſpondeo. Dubio 284m.

20 Omnia ſunt bona bonitate dei, ut principio effectiuo, exemplari & finali 1ª. q. 6. 4. o. / 22ª. q. 23. 2. 1m. / q. 27. 3. c. / 1. diſt. 1. L. 10m / d. 19. q. 5. 2. 3m. / Con. 1. cº. 40. / Ver. q. 21. 4. o. / q. 27. 1. 7m. *Diſcordia. 2.

21 Deus uult quòd ſua bonitas multiplicetur ex ſui ſimilitudine, propter ſe ſicut propter finem operis. 1ª. q. 44. 4. c / 3m. / 1. d. 45. 1. c. / 2. d. 1. q. 2. 1. c. / Con. 3. cº. 97. / Ver. q. 23. 1. 3m. / 4. c. / Poª. q. 5. 4. c. *Donum. 38. Dulcedo. 1. 4. &c. Eſſentia. 10. Euangelium. 1. Fides. 29.

22 Voluntas dei non uult niſi bonum ſuum, quod eſt ipſa, uel ab ipſa, ſed non quo inueniat ſicut uoluntas noſtra. 1. d. 45. 2. 5m. *Finis. 17. 20. 25. 69. &c. 77. Fructus. 3. Fruitio. 5. &c. Hæreſis. 10. &c. 118. Honor. 27.

23 Vnumquodque ſecundum quòd eſt bonum, eſt uolitum a deo. 1. d. 40. q. 4. 1. c / d. 46. 1. 4. c. Inſ. 29.

24 Quodlibet bonum ex additione alterius, fit melius, præter optimum ſimplex, ex cuius participatione omnia ſunt bona. 12ª q. 34. 3. 2m. *Inſ. 19. Incarnatio. 18. Infinitum. 8. Intellectus 31. Iuſtitia 75. &c. Iuſtificatio. 43. 44.

25 Differentia triplex bonitatis dei, & creaturarum, ſcilicet quia ſolius dei eſſentia, eſt ſuum eſſe, & ei non aduenimunt aliqua accidentia, & ad nihil aliud ordinatur ſicut ad finem. 1ª. q. 6. 3. c. / Con. 3. cº. 17. / 20. / Veri. q. 21. 1. 1m. / 5. c. / Dio. 4. Accidens. 111. ut uirtus. 69. Deus. 28.

26 Deus eſt omnis boni bonum. Con. 1. cº. 40. / 59. fi. / 71. 1m. / Ver. q. 21. 4. 3m. / Opuſ. 3. cº. 264. *Malum. 4. 41. 48. Marchion. Marchus. 2. Martyrium. 26. Miſericordia. 23. 35. 39. Oratio. 22. 32. Paradiſus. 9. Participare. 14. Peccatum. 297.

27 Per hoc, quod deus creauit oīa ut eſſent, nō excluditur quin creauerit omnia, propter ſuam bonitatem. 1ª. q. 65. 2. 1m. fi.

28 Quodlibet bonum creatum, eſt bonum particulare, ſed ſolus deus eſt bonum uniuerſale. 1ª. q. 65. 1. 2m. / q. 103. 2. c. / q. 105. 4. c. / q. 106. 2. c. / 12ª. q. 2. 7. 8. c. / q. 9. 6. c. / Con. 3. cº. 17. 5m. / Veri. q. 24. 7. c.

29 Immo in deo non eſt uniuerſale nec particulare. 1ª. qu. 14. 1. Duᵐ. 285ᵐ. 3m. / 1. d. 35. 5. o. / d. 36. q. 1. 1. 1m. / Cō. 1. cº. 56. Reſ ſicut Duᵐ. 475. Pœna 42. Pœnitentia. 84. 130. Pilato. 5. Porretani. Præceptum 33. 48. Prouidentia. 6. 23. 46. Similitudo. 8.

30 Deus eſt ſua bonitas eſſentialiter. 1ª. q. 3. 2. c. / q. 6. 3. o. / q. 20. 1. 3m. / q. 49. 3. c. / q. 62. 8. c. / 2m. / q. 100. 2. c. / q. 103. 2. c. / 12ª. q. 4. 4. c. / 22ª. q. 19. 1. c. / q. 23. 2. 1m. / q. 24. 11. c. fi. / q. 27. 3. 4. c. / q. 34. 1. c. / 1m. / 3ª. q. 1. 1. c. / q. 22. 1. c. / 2. d. 1. q. 2. 2m. / 4. d. 49. q. 1. 3. c. / d. 49. q. 1. ar. 2. q. 1. 2m. / d. 50. q. 2. ar. 1. q. 5. o. / Cō. 1. cº. 38. / 39. / 41. 2m. / Ver. q. 21. 1. 1m. / 5. c. / Ma. q. 5. 1. 4m. / Quol. 2. 3. c. / Opuſc. 3. cº. 109. / 124. fi. / 264. Matth. 19. meº. E / Hu. lect. 2. primº. H. Cauſis, lect. 9. princº. / Lect. 20. o. / *Spes. 50. 58. 62. 64. Spiritualis. Subiectio. 3. 8. Sufficiens. Trinitas. 36.

Bo

51 Deus eſt vere, & proprie bonus. 1^{a}.q.6.1.0./.Ʒ.1.c^{o}.37./.Ver. q.21 1.1^{m}. *Veſtigium.12.

52 Bonitas & ſapientia & huiuſmodi, in Deo ſunt ſecundum ueriſſimam ſui rationem, & ratio bonitatis non eſt ratio ſapientiæ, ſecundum quòd huiuſmodi. Vnde concludebatur, quòd abſolute ſunt in deo, ſecundum diuerſam rationem, quæ diuerſitas non eſt tantum apud ratiocinãtem, ſed apud proprietatem rei.1.d 2 3.0./.Opuſc.72.q.2.

Du^{m}.286^{m}. 33 Oppoſitum uidetur dicere. 1^{a}.q.13.4.0./.12.c.Reſp.ſicut Dubio 253°.

34 Nec fuit intentum ibidem ponere in deo aliquam diuerſitatem rationum abſolutarum, ſed hoc inuenitur ipſi proprietatem rerum, &c. Et ideo poſitum eſt, ſecundum quod huiuſmodi. Opuſc.9.ar.2./.Opuſc.72.q.6.

35 Deus eſt ſummum bonum. 1^{a}.q.6.2.0./.d.1.q.2.a.4^{m}./Ʒ.1.c^{o} 41./.74./.95.3^{m}/.101.fi./ L2^{o}.2.c^{o}.15.7^{m}./.4.2^{m}./. Lib^{o} 3.c^{o}.17./.Po^{a}.q 7.1.c./.Ma.q.3.1.c./.Eth.lec.1.me^{o}.B. *Virtus.69.70.75.76.Vil.19.20.

Du^{m}.287^{m}. 36 Oppoſitum uidetur dicere. 1^{a}.q.16.3.1^{m}./.12^{a}.q.1.a.2^{m}./.q.5.2.3^{m}./.4 d.49.q.1.ar.2.q.1.2^{m} /Ʒ.3.c^{o}.14.1^{m}/.Opu.10.c^{o}.8.Virt.q.1.9.7^{m} Reſp.Du^{o}.287°.

37 In omni bono ſummum bonum, ſcilicet deus, deſideratur. 1^{a}.q.6.1.1^{m}./.1.d.3.q.1.1.1^{m}./2.d.1.q.2.c./.Veri.q.20.2.2.5^{m}./.Ʒ.3.c^{o}.24.me^{o}.F./.Ma.q.8.2.c.prin^{o}./. Virt. q.2.12.16^{m}./.Eth.lec.1.me^{o}.B.fi./.Appetitus.13.

38 Habere ſpeciem, modum, & ordinem, non eſt de ratione boni increati, niſi ſicut in cauſa. 1^{a} q.6.1.1^{m}.

Diuiſio. 39 Bonum duplex, ſcilicet acquiſitum cum motu, & ſine eo. Secundum eſt, in immobilibus, non autem primum. 2.d.1.quæſ. 2.1.1^{m}.

40 Bonum dupliciter, ſcilicet abſolute, & bonum hoc, ideſt, habens propriam uirtutem, ideſt, propriam perfectionem. Mal. q.1.2.c.

41 Bonum duplex, ſcilicet abſolute, ideſt, cuius bonitas eſſet, alio creato non exiſtente, ut ſuppoſita, & ad aliud, ideſt, cuius bonitas non eſſet, ſine alio creato, ut materia, & accidentia. 12^{a}. q.18.4.c./.2.d.1.q.1.3.c.

42 Bonum duplex, ſcilicet commutabile, & incommutabile. 22^{a}. q.24.1.3^{m}./.3^{a}.q.86 4.1^{m}./.5.c./ 2.d.42.q.1.3.5^{m}./.4.diſt.14.q.2.1.3^{m}./.Di.c^{o}.9.
*Acceſſio.2.11.Deus. 412.417.48.Fiducia. 10. Honeſtum.4.5.Lac.2.

43 Bonum duplex, ſcilicet proprium, & commune. Vir. quæſt.2. 4 2^{m}.

44 Bonum duplex, ſcilicet ſubſiſtens, ut perſonæ, & inhærens, ut accidentia. 12^{a}.q.26.4.c./.3^{a}.q.11.5.3^{m}./.Virt.quæſ.1.2.1^{m}./.Dio.4.lect.9./.lec.10.

45 Bonum ſimpliciter dicitur dupliciter, ſcilicet abſolute, & uniuerſaliter. 22^{a} q.58.10.2^{m}.

46 Quod eſt bonum ex ſuppoſitione, debet bonum iudicari. 12^{a} q.39.1 c.

47 Bonum particulare duplex, ſcilicet uerum, ideſt, inordinabile ad principale bonum, ſed ad ultimum finem, & falſum, ſed apparens, quod abducit a finali bono. 1^{a}.quæſtio.20: 1.c.fi.22^{a}.q.2: 7.c./ quæſt.45.1.1^{m}./.Ma.q.11.1.c./.q.12.2.c.
*Pœnitentia. 130.

48 Bonum triplex, ſcilicet naturæ, gratiæ, & gloriæ. Et in quolibet illorum ſunt duo, ſcilicet forma, & operatio Ma.quæſt.1. 4.13^{m}.

49 Bonum tripliciter, ſcilicet perfectio rei, habens perfectionẽ, & ſubiectum in potentia ad perfectionem. Ma. quæſt.1.2.c./.14^{m}./ 15^{m}.

50 Bonum quadruplex, ſcilicet in ſe, cui ſit, & facienti, uel in ſe & facienti, uel in ſe & cui ſit, uel tantum cui ſit. Primum eſt ſecundum ſe & ſimpliciter bonum & perfectum, ſecundum per ſe & ſimpliciter bonum, non tamen perfectum, tertium non ſimpliciter bonum, nec perfectum, ſed tamen per ſe bonum, quartum eſt bonum per accidens, 2.diſtinctio.46.L.princip^{o}.D.

51 Bonum triplex, ſcilicet honeſtum, utile, & delectabile. 1^{a}. q.5.6.0./.12^{a} quæſtio.99.5.c./.22^{a}.quæſt.26 12.c./.q.145.3.0./ 2 diſtinctio.21 quæſt.1 2.c./ diſt.41.L.6^{m}./.Ver.q.24.1.1.1^{m}./.6.c / Ma.q.1.4.12^{m}./.Iob.1.princ./.Eth.lec.5.prin^{o}.c /.lib.2.le. 3.me^{o}.F.

52 Bonum duplex, ſcilicet propter ſe, ideſt, honeſtum, & propter aliud, ideſt, utile. 12^{a}.q.8.3.0./ 22^{a}.q.23 7.c./.3.d.35.q.1.ar.4.q.1.c./ 4.d.46.q.3.ar.4.q.2.c / Ma.q.1.2.c.
*Præſumptio 5.

53 Bona principalia, ſunt tantum duo, ſcilicet honeſtum, & delectabile, & ad utrumque ordinatur utile. Primo opponitur culpa, ſecundo uero pœna. Ma.q.1. 4 22^{m}.

54 Bonum triplex, ſcilicet ultimus finis, omne honeſtum, & utile tantum. Primum appetitur tantum propter ſe, tertium propter aliud tantum, ſed ſecundum utroque modo. 2.d.38.q.1 3.c / Eth.lec.9.prin^{o}.B. *Pulchritudo.3.4.

Bo

55 Bonum alicuius quadruplex, ſcilicet ratione indiuidui, ſpeciei, generis, & analogiæ. Ʒ.3.c^{o}.24.me^{o}.G.

56 Diuiſio boni eſt analogi, quia primo conuenit honeſto, ſecundo delectabili, tertio uero utili. 1^{a}.q.5.6.3^{m}./.22^{a}.q.8.2.2^{m}./.3.4^{m}. *Purgatio.3.Virtus.141.&c.

57 Bonum uniuerſi duplex, ſcilicet ſeparatum. I. deus, & bonum intra. I. ordo partium uniuerſi. Spiritus.8.c.

58 Sicut eſt duplex bonum, ſic eſt duplex ordo, ſcilicet gratiæ, & naturæ. Secundum eſt in damnatis, non autem primum. Anima, 18.6^{m}.

59 Ordo bonorum duplex, ſcilicet reſpectu rectitudinis uitæ, & reſpectu beatitudinis. Primo modo uirtutes ſunt maxima bona, potentiæ media, exteriora uero, minima. Secundo autem modo beatificans eſt maximum bonum, beatus medium, uirtus uero minimum bonum. 1.d.1.L.prin^{o} F.

60 Oppoſitum uidetur dicere. Virt.q.1.9.7^{m}. Reſpondeo ſicut Dubio.287°. Du^{m}.288^{m}.

61 Bonum importat relationem rationis ad appetitum. 1^{a}.q.5.5.c./.1^{m}./ 3.2^{m}./.q.16.1.3.c./.1.diſt.8. quæſt.1.c./.diſt.19.q. Addere.7.Veritas.9.Bonitas.103 5.1./.2^{m}./.3^{m}./.Veri.quæſt.1.1.c./.quæſt.21.1.6.c./. Opuſ.42.c^{o}.2.fi.Appetitus.16.Appetibile.Amor.222. Quid.
*Abraham.28.Addere.7.&c.Agens.48.Agere.16.

62 Bonum conſiſtit in hoc, quod ſit aliquid appetibile. 1^{a}.q.5.1.c./.2^{m}./.3.c./.5.5./.q.6.1.c./.2.2^{m}./.q.16.3.4.c./.q.19.9.c./.q.48.1.c./.12^{a}.q.29.1.c./.cont.1.c^{o}.37./.Ma.q.1.1.c.prin^{o}./.2.c./.Opuſc.3 c^{o}.264.prin^{o}.

63 Bonum & pulchrum fundantur ſuper eandem rem, ſcilicet formam. Sed bonum reſpicit appetitum, pulchrum uero uim cognitiuam. 1^{a}.q.5.4.1^{m}.
*Amor.160.180.187.198.216.224.&c. Angelus.573. Appetibile. Appetitus. B. Pulchritudo. 4.

64 Quanto aliquid eſt melius, tanto communiorem boni appetitum habet, & quærit, & operatur bonum ad plura, & diſtantiora. Ʒ.3.c^{o}.24 fi. Amor.222.

65 Bonum eſt diffuſiuum ſui, prius, ut finis, non autẽ ut efficiens. 1^{a}.q.5 4.2^{m}./.1.d.34.q.2 4^{m}./.Ver.q.21.1.4^{m}.

66 Bonum dicit rationem perfecti, & ultimi. 1^{a}.q.5.1.c./.1^{m}./.3.c./.1^{m}./.5.c./.1^{m}./.q.6.3.c./.q.16.3.4.c./.12^{a}.qu.52.4.c./.Ʒ.1.c^{o}.Finis.8.Appetibile.26.

67 Bonum conſiſtit principaliter & per ſe in perfectione, & actu. 1^{a}.q.48.5.6.c./. q.49.1.c.
*Deprecatio.2.Deſiderium.5.

68 In bonis ſimpliciter, & abſolute, & ſecundum naturam ſuam poteſt eſſe medium & extrema, ſcilicet ſuperfluum & diminutum, non autem in bonis ſimpliciter. I. uniuerſaliter. 22^{a}. q.58.10.2^{m}.
*Finis.8.&c.20.26.92. Honeſtum 0.

69. Bonum habet rationem finis. Ʒ.1.c^{o}.38.3^{m}./.40.fin. Finis.8.&c.inf. *Intellectus.200.Miſericordia.8. Odium.7.&c.

70 Vnumquodque dicitur bonum, quia eſt finis, uel ordinatum ad finem. Con.1.c^{o}.40.fi.
*Virtus.7.40.&c.117.124.152.229.c.4^{m}.

71 Non tantum finis; ſed etiam quæ ſunt ad finem, ex ipſo ordine, habent rationem boni. 22^{a}.quæſt.33.6.3^{m}./.Ma.quæſtio.1.2.9^{m}.

72 Bonũ habet rationem cauſæ finalis. 1^{a}.q.5.2.1^{m}./.2^{m}./.4.0./.quæſt.48.1.2^{m}./.2.d.38.L.me^{o}./.Con.3.c^{o}.16./.17.19./. Veri. q.21.2.c./.4^{m}.

73 Bonum principaliter dicitur finis, ſecundo ductiuum in finẽ, uel natum conſequi finem. Ver.q.21.c.fi.

74 Bonum omnium menſuratorum & regulatorum, conſiſtit in attingendo ſuam regulam. 12^{a}.q.19.9.c./. q.64.1.3 c./.q.71.6.c./ 22^{a}.q.17.1.c./.q.23 3.6.c./.q.27.6.c./.q.58.3.c./.3. d.23.q.1.2.c./.Ma.q.1.3.c.fi./.Virt.q.1.13.c.prin^{o}.

75 Ratio boni primo præſupponit formam, per quam eſt ens, ſecundo uirtutem effectiuam qua eſt perfectum. 1^{a}. quæſtio. 5.5.c. Ens.

76 Omne ens eſt bonum, & econuerſo. 1^{a}.q.5.3.0./.q.17.4.2^{m}./.q.49.1.3.c./.12^{a}.q.18.1.c./.3.3^{m}./.1. d. 1.L.fi./.d.8.q.1.3.0./.2.d.27.2.2^{m}./.Con.2.c^{o}.41.4^{m}./.6^{m}./.9^{m}./.Li^{o}.3.c^{o}.7.c.7^{m}./.Ver.q.21.2.0 /.Eth.Odium 8.9.Accidens 23.

77 Omne ens eſt bonum, inquantum eſt perfectum, & in actu. 1^{a}.q.5.1.0./.q.48.1.1./.12^{a}.q 18.1.2.3.4.c./. Con.1.c^{o}.37./.38./.40./.Li^{o}.2.c^{o}.41:5^{m}./.Li^{o}.3.c^{o}.20./.Po^{a}.q.3.6.c./. Quo.2.3.c./.Dion.4.

78 Bonum quod eſt in genere qualitatis, addit ſupra ens qualitatem, non autem bonum tranſcendens, licet utrumque prædicetur de Deo, non autem unum in qualitate. Po^{a}. quæſt. 9.7.5^{m}.

79 Omne ens eſt bonum ex hoc quod habet eſſe, quia ipſum

eſſe

eſſe habet rationem boni & finis. Verit.quæſtio. 21.2.0.3.c.fi./5.0.

80 Bona licet ſint omnia entia, non tamen omnia ſunt iuſta. Opuſ. 69.c°.5.

81 Omne ens, ſicut eſt bonum, ſic eſt appetibile. 1a. q.5.1.c./.2.d.21.q.1.3.c./.contra.3.c°.24./.Dion.4 Appetibile.

82 Bonum ſecundum rationem finis, eſt prius ente, ſed econuerſo, ſecundum rationem formæ, & ſimpliciter. 1a.q.5.2.0./.3.4m./.4.c./.1.d.8.q.1.3.0./.3.3.c°.20./. Verit. q.21.2.5m./.3.0./ Dion.3. Addere.8. Ens.29.
* Beatitudo.82.&c.

83 Bonum eſt communius ente, ſecundum cauſalitatem. 1a.qu.5.2.2m./.1.d.8.q.1.3.2m./.Con.3. c°.20./. Ver.q.21.2.2m./.Ma.q.1.2 c./.Dio.3.

84 Eſſe & bonum ſunt ſimpliciora, quia communiora, quam eſſentia, quia dicuntur de eſſentia, de ſoppoſito, & de accidentibus. Ver.q.21.5.6m. Eſſe.34.

85 Bonum ſimpliciter, dicitur ſecundum perfectionem ultimã, & bonum ſecundum quid, ſecundum perfectionem eſſentialem & primam, ſed ens econuerſo. 1a q.5.1.1m./.12æ.q.18.1.c./.Con.3.c°.20.fi.Veri.q.21.5.c./.2m./.q.22.1.7m.

86 Materia prima, eſt ens per formam tantum, ſed eſt bona per ſeipſam, ſicut eſt in potentia per ſeipſam. Ma.q.1.2.c./.8m./.9m.14m./.15m./.Opuſ.3.c°.114./.117.
* Conceptio.24.

87 Materia eſt bona ſimpliciter, licet ſit ens, ſecundum quid. 1a.q.48.3.c./.q.49.1.c./. Con.3. c°.20.me°.F.&c. Ma q.1.2.c./.8m./9m.

88 Materia non eſt ens, nec bona, niſi in potentia. 1a.q.5.3.3m.
* Deus.412.Ens.29.Eſſe.34.

89 In mathematicis non eſt bonum, quia non ſunt ſeparata ſecundum eſſe. 1a.quæſtio.5.3.4m./.Ver.q.21.2. 4m./. Meta.3.lect.4.fi.

90 Bonum, & ens, & alia tranſcendentia, conuertuntur ſecundũ ſoppoſita, non autem ſecundum rationem. 1a.q.5.1.0./.q.11.1.0./.q.16.3.0./.q.17.c./.q.4.2m./.q.54.2.c./.q.59.2.3m./.12æ.q.29.5.c./.22æ.q.109.2.1m./.3a.q.10.3.c./.1.d.2. L.fi./.d.8.q.1.3.0./.d.19.q.5.1.3m./.7m./. Ver.q.1.1.c./.q.21.1.c./.2.c./.Po.q.9.7.6m./.13m./ Ma.q.2.5.1m./.2m./.Meta.4.lec.2.prin°.B./.me°.C. Tranſcendentia.
* Odium.8.

91 Vnitas pertinet ad rationem bonitatis.1a.q.103.3.c./.12æ.q.36.3.0./.Ver.q.21.3.c./.6.2m.

92 Eſſentia eſt una, per ſe ipſam, non autem per participationem, ſed eſt ens, & bona per ſuum eſſe. Verit.quæſtio.21.5.8m.

93 Bonũ, uerum, & unum, habent contraria, quia fundantur in ente, non autem ens, quia in nullo fundatur. 1a.quæ.17.4.0./1.d.19.q.5.1.2m./.2. .34.4 2m.

94 Verum ſignificat rationem boni.1a.q.82.3.1m. Verum.

95 Bonum & uerum, mutuo ſe includunt. 1a.q.16.4.1m./.q.50.2.3m./.q.59.2.3m./.q.79.11.2m./.q.82.3.1m./.4.1m./.q.87.4.2m./.12æ.q.9.1 c./3m./.22æ.q.109.2.1m./.Ver.q.3.3.9m./.Ma.q.6.c.me°.G./.Vir.q.1.6.5m./.He.11.prin°.E.
* Accidens 23. Aſſentire.3.Intellectus.208.&c. Neceſſitas. Odium 8.Peccatum.170.&c.

96 Bonum eſt prius uero, ſecundum appetitum, ſecundum rationem autem & ſimpliciter, eſt econuerſo.1a.q.16.4.0./.Veri.q.3.3.9m./.q.21.3.0./.Heb.11.prin°.E.
* Prudentia.55.Triſtitia.2.Ens.29.

97 Verum eſt ſimplicius, abſtractius, & abſolutius bono, & propinquius enti.1a.quæſt.16.4.c./.quæſtio.82.3.c./. Verit.qu.21.3.c.

98 Verum non eſt præſtantius bono, ſicut nec aliquod aliud particulare bonum.3.d.27.q.1.4.5m.

99 Verum eſt in anima, ſed bonum eſt in rebus.1a.q.16.1.c./.q.82.3.c./.2.d.39.q.1.2.c./.3. d.27.q.1.4.c./.Ver.q.21.1.c.Veritas.&c.9.

100 Ratio ueri, eſt eadem in omnibus moralibus, non autem ratio boni. 12æ.q.60.1.1m./.3.d.33.q.1.ar.1.q.1.3m./.Virt.qu.1.11.21m.

101 Bonum eſt primum cadens in apprehenſione rationis practicæ.12æ.q.94.2.c.
* Veritas 9. Virtus.200.

102 Omnes recte definientes bonum, ponunt in eius definitione aliquid pertinens ad habitudinem finis, & in definitione ueri, ponunt intellectum. Veri.quæſt.21.1.c.Appetitus.26.Veritas.9.

103 Sicut bonum nominat illud, in quod tendit appetitus, ſic uerum nominat illud, in quod tendit intellectus. 1a. q.16.1.3.c.Bonitas.61.

104 Ex prima perfectione rei, ideſt, ex forma, reſultat ratio ueri, ex ſecunda uero, ideſt, ex operatione, reſultat ratio boni. Veri q.1.10.9m.

105 Bonum apparens, non poteſt apprehendi, niſi prius apprehẽdatur bonum uerum.2.d.3.q.1.7.c.

106 Omnia poſſunt appetere bonum, non autem cognoſcere uerum. Ver.q.21.3.c./.1m.q.22.1.1m./.2m.q.23.1.c. Appetitus.28.

107 Immo quilibet appetitus ſequitur cognitionem. 1.d.1.q.4.1.1m./.Ver.q.15.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14 1.4m.Reſp. ſicut Du°.121. Amor.148. Dum.289.

108 Verum eſt bonum intellectus, & falſum eſt malũ eius. 12æ.q.55.4.c./.q.57.2.3m./q.64.3.c./.21æ q.1.3.1m./.quæſt.4.5.c./.1m./.Con.prol.me°.G./.c°.59.fi./.60./.61 fi./.71.3m /.1.c°.3.c°.106.6m./.107.7m./.118.fi./.Ver.q.1.10.10m./.quæſt 18.6.c./.q.22 11.25m./.Vir.q.1.6.5m./.13.c.me°.B./. Quol.4.16.1m.Virtus.200.

109 Bonum eſt fortius malo.12æ.q.60.5.4m./.3.d.27. q.1.3.3m./.Con.4.c°.70.2m.Ro.11.lec.2.me°.I. Malum.
* Accidentaliter.3.

110 Bonum difficilius cõſtituitur, quam malum.12æ.q.18.4.3m./.q.19.6.1m./7.3m./.q.20.2.0./.q.35.8.1m./.qu.71.4. 2m./.5.1m./.21æ.q.79.3.4m./.q.110.3.c./.3a. q.90.2.4m./.3.1m./.2.d.35.3.4m /.d.36.5.1m./.d.38.4.4m./.5.c./.d.39.q.3.3.c./.d.40.2.c./.4m./.3.1m./.3.d.38.3.c./.d.40.1 .2m./.4.d.14.q.2.ar.1.q.2.1m./.d.15.q.1.ar.1.q.3.2m./.d.16.q.1.art.2.q.1.3m./.q.3.1.2.q.3.2m./.d 21.q.1.ar.1.q.1.2m./ d.31.q.2.2.3m./.d 49.q.3.ar.3.q.3.3m./.ar.4 q.2.3m./.Verit.q.15.4.23m./.q.25.5.5m./.Po.q.3.6.9m. Ma.q.2.1.3m./.4.2m./.q.8.4.c./.q.10.1.c.fi./.16.6.11m./.Vir.q.3.1.c.fi./.Ethi.2.lec.7.0.
* Actio.37.&c.Actus.B.Agere.16.17.Amor.74.89.101.104.126. 150.163.216.221. &c. Angelus. 85.172. &c.214.215.280.&c.354.450.&c.470.&c.525.586.595.600. 601. Anima.138.239.

111 Bonum facilius tollitur, quàm conſtruatur, malum autem econuerſo 4.d.15.q.1.ar.1.q.3.2m./.di.21.q.1. ar.1.q.12m./.Eth.7.lec.7.0.
* Antichriſtus.6.Apoſtaſia.2. Appetitus.71.Ars.2.3.23. Audacia.2.3.Baptiſmus.107.113.115.

112 In omni malo, eſt aliquid boni.1a.q.49.3.c./.q.103.7.1m./q.109.2.1m./.12æ.q.18.1.c./.1m /.q.35.6.c./. q.73.2.c.fi./.21æ.q.171.6.c./.1.d.46.2.2m./.2.d.1.q.1.1m. /.d.6.4 3m./.d.15.2.c./.d.34.1.4m./.3.d.27.q.1.3.2m./.4.d.44.q.3.ar.1.quæſ.1.2m./.d.45.q.1.3.9m./.d.49.q.3.ar.3.q 3.c./. Con. 3.c°. 12./.107.5m./.Ma.q.2.1.c /.2m./.12m.Opuſ.3.c°.117./.176./.Io.25.lec.4.prin° B. * Beatitudo. 6.29. 30.34. Beatus.30.Capitale.3.Character.21.

113 Bonum & uirtus tranſumptiue dicitur, etiam in malis, ſicut dicitur bonus latro. 12æ.q.55.3.1m./.q.92.1.c./.22æ.q.45.1.1m./.q.47.13.c./.q.92.1.1m./.2.d.44.q.1.1.2m./. Meta.5.lec.18.prin°.&C.Latro.1. * Catechiſmus.9.

114 Omne malum, fundatur in aliquo bono. 1a.qu.103.7.1m./.Con.3.c°.11./.Po.q.3.3.14m./.Opuſ.3.c°.118./.176.
* Comparatio.1.Concupiſcentia.5.Confuſio. Conſcientia.10.Conſilium.6. Contemplatio. 11. Culpa. 1. Defectus 11.20.

115 Bonum & malum ex genere, ſunt reſpectu obiecti. 12æ.q.18.2.0./.2.d.36.5.0.Vt delectatio.78.&c.81.

116 Illud quod eſt ſecundum ſe malum ex genere, non poteſt eſſe bonum & licitum.22æ.q.110.3.c.Vt Dæmon.31.&c.

117 Malum ut ſcitum, eſt bonum.1.d.19.q.5.2.5m./.Ver.q.2.15.5m / q.21.2.7m./.q.26.3.6m. * Deſperatio.2.10.Deus.151.155.312.327.328.429.430.Differre.9.Difficile.15.Diffidentia.Definitio.5.

118 Bonum ex genere poteſt eſſe malum ex fine.2. d.36.5.0.
* Dimittere.Diuitiæ.1.6.7.Dolor.15.16.20.22.

119 Bona ſimpliciter, ſunt ea quæ ad uitam æternam pertinent, & mala ſimpliciter, quæ ad miſeriam æternam. 3.d. 18. 2.c.
* Dolus.1.Dulcedo.6.7.Electio.32.33.34.35.36.Eleemoſyna.30 Elicere.2.Exceſſus.2.Fiducia.2.10.

120 Malum aliquando dicitur contrarium bono, quia non priuatur totum bonum, ſed aliquid de bono remanet.22æ.q.33.5.c.prin°.L./.Ma.q.1.1.2m.fi./.11m.

121 Carentia, ſeu priuatio boni, eſt quid malum, & carentia mali accipitur in ratione boni.12æ.q.30 4.c./. Ma.q.1.1.0./.2.c./.2m /.3m./4m.

122 Oppoſitum uidetur dicere, Ma.q.1.3.4.10m. /.qu.2. 5.1m./.2m./.q.16.2 c.Reſp°.Du°.290. Dum.290.
* Fuoes.3.4.11.Fortitudo.31.Fructus.22. Gene.26.Gratia.153.Habitus.6.7.13.Hæreſis.59.Idea.34.In.19.

123 Non omnis carentia boni, eſt malum, ſed tantũ debiti. 1a.q.48.2.1m./.3.c./.2m./.q.1m /.q.49.1.c./.2.d.34 4.c./.Con.3.c° 6./.Po°.q.5.3.7m./.16./Ma.q.1.1.1m./.3.c./ 4.10m./.q.2.5.1m./.2m./.q.16.2.c.Carentia. * Inconſtantia.1.

124 Subiectum cuiuslibet mali, eſt bonum deficiens, ideſt, in poten-

perfecto.3 2ª.quæſt.102.5.3m./.quæſt.103. 3.4m./.3ª.quæſtio.70.2.3m./.4m.

163 Circuncisio imperfecta reſpectu baptiſmi,quo ad ſignificationem,efficaciam,& utilitatem. Quæ non erat etiam ita communis,quia habebat populum,ſexum,& tempus determinatos.3ª.quæſt.70.2.3m./.4m./.4.diſt.1.q.2.art.5.q.1.c./.diſt.3.ar.5.q.2.c.1m.

164 Baptiſmus,& circuncisio conferebant gratiam. Sed ille ex ſua uirtute ut inſtrumentum paſſionis Chriſti iam perfectæ illa vero vt ſignum fidei paſſionis futuræ 1ª.quæſt.78.4.c.fi.Circuncisio,36.37.

165 In baptiſmo amplior gratia datur, quàm in circuncisione.3.q.70.4.c.fi.5m./.4.d.1.q.2.ar.4 q.3.c.fi./.2m./ art.5.q.2.c./.d.3.q.1.c./ 1m./.Opuſc.9.q.33.

166 Baptiſmus ante paſſionem Chriſti ſi fuiſſet, non aperuiſſet ianuam paradiſi conferendo etiã eandem gratiam ſicut prius. Et ſi nunc circuncisio haberet locum,aperiret eam. 3ª.q.69.7.2m./.q.70.4.4m./.4.di.1.quæſt.2.art.4.quæſt.2.3m./.d.4.q.2.ar.2.q.6.2m.

167 Baptiſmus continet perfectionem ſalutis, non autem circuncisio,ſed ſignificabat eam,ut fiendam per Chriſtum.3ª.quæſt.70.4.0.

168 Gratia baptiſmalis ſufficit ad concupiſcentiam totaliter reprimendam,& ad merendum, non autem gratiam in circuncisione data.3ª.q.70.4.c.fi./.5m./.4 d.1.q.2.ar.4 q.3.c.fi./.ar.5.q.1.c./.Ver.q.28.a 12m.Circuncisio.36.

169 Omnibus rite baptizatis etiam pueris conferuntur gratia & virtutes,& in habentibus augentur. 22ª.q.47.14.3m./.3ª.qu.69 3.4.5.c./.6.0./.q.71.3.c./ 2.d.ſinct.32 quæſt.1.1.c./.4.diſtin.3.art.1.quæſt.3.c./.diſt.4.quæſt.2.art.2. q.1.2.0./. quæſt.3.ar.1.q.2.2m./.d.9.ar.1.q.2.c./.d.17.q.1.ar.3 q.2 c./.3m./.d.18 q.1.ar.3.q.1.c.

170 Omnes pueri,æqualem gratiam conſequuntur per baptiſmũ, adulti autem,inæqualem,ſecundum gradus deuotionis.3ª.q.69.8.c / q.89.2.2m./ 4.d.4.q.3.ar.2.q.2.3.0.

171 Letitia,& pinguedo deuotionis,ſunt effectus baptiſmi conſequentes,non autem primi.4.d.3.ar.3 q.1.5m.

172 Effectus baptiſmi duplex,ſcilicet primus,idest caracter,& ſecundus,ſcilicet gratia.3ª.q.68.8.c./.q.69.10.c./.4.d.3.ar.1.q.3.c./.d.4.q.3 ar.2.q.1.3.c.

173 Per baptiſmum homines adoptantur in filios dei.3ª.quæſtio.39.8.3m.

174 Per baptiſmum homo regeneratur ad uitam ſpiritualem.3ª.q.39.5.c.fi./.q.62.2.c./.quæ.65.1.2.c./.q.66.1.m./.3.c./.9.c./.5m./.q.67 3.c./.7.c /...68.1 c./.9 1m /.q.69.5.8.c./.quæ.72.1.c./ 4.3m./ 5.6.c./.9 1m./.11 2m./.q.73.1 c / 3.c./.3m./.5.1m./.q.79 3.2m./ 8.2m./.quæſt.80.10.1m./.q 84.6.c./.10.1./.5m./q.86 4.3m./ 4.diſtin.3.art.1.quæſtio.3.4 c./.ar.3. quæſt.1.c./.3m./.quæſt 3.2m./.L.d 4.q.2.ar.1.quæſt 1.c./.2m./.q 2. 3m./.ar.2.q.4.1m./.d.6.q.2.ar.1.q.1.c.fi./.d.8.q.1.ar.1.q.1.1m./.diſ.9.ar.1.q.4.2m./.12.q.3.ar.1.q 1.2m./.d.14.q.1.artic.4.q.3.c./.q.2 3m./.d.17.q.2.ar 2 q 6 3m./.d.18.q.1.art 3.q.2.c./.d.23.q.1.ar.2.q.1.c./.q.2.ar.1 q.1.c./.d.42.q.1.1.c./.2.0./.ar.3.q.2.0./.d.45.q.5.ar.3.q.1.3m./.Con.4.1º.58./.59./.71.1m./ Rom.11.lec.4.fi.E./.1ª.Cor.11.lect.5.prinº.I./.lect.7.prinº. C./.He.6.lect.1.meº.B.

175 Effectus baptiſmi duplex,ſcilicet per ſe,ideſt generatio in uitam ſpiritualem,& per accidens,ideſt præſeruatio a peccato. Primus omnibus æqualiter confertur ſecundum ſe,nõ autem ſecundus.3ª.q.69.8.c./.4.d.3.ar.1.q. 4.0./.d.5.q.2.ar.2.q.2.0./ d.23.q.1.ar 1.q.1.c.

176 Aqua baptiſmi cum forma uerborum non operatur immediate ad gratiam,ſed ad caracterem.4.diſtinctio.16.quæſtio.2.3.2m.

177 Baptiſmus non habet efficaciam ſolum ex opere operante,ſed magis ex opere operato 4.d.3.q.2.ar.2.q.2.c./.diſt.4.quæſt.3.ar.2.q.3.1m./.d.6.q.1.ar.3.q.2.c./.q.2.4.c./.diſtin.15 q.1.art.3.q 3 2m.

178 Baptiſmus ex opere operante baptizantis,uel baptizati, poteſt aliis prodeſſe,ſicut cætera opera meritoria,non autem ex opere operato.4.d.45.q.2.ar.3.q.1 3m./.4m.

179 Præparatio ſufficiens ad gratiam, quandoque ſimul datur cũ baptiſmo.Sed quandoque tempore præcedit baptiſmum, non autem uotum eius poſt ueritatem propalatam.4.d.18.q.1.ar.3.q.1.c.

180 Per baptiſmum homo fit membrum Chriſti,ideo pęna quam Chriſtus ſuſtinuit,reputatur ei ad ſatisfactionem. 12ª. q.3.7.2m./.q.113.3.1m./.3ª.q 48.1.c./.q.49.1.c./.q.62.1.2.c./.q.68.1 c./.5.1m./ q.69.2.c./ 1m./.3.q.5.6.10.c./.q.73.3.1m./.1.di.3.ar.1.q.4.1m./.d.4.q.2.ar.1.q.2.1m./.3m.

181 Per baptiſmum homo incorporatur Chriſto.3ª.q.62.1.c./.q.68.1.c./.1m./.2 4 c./.5 c./.1m.q.69.2.3.4.c./.5.0./.7.1m./. 4.d.4.q.2.ar.1.q.2.2m./.3m./.artic.2.q.5.0./.Math.3.fi.B.H.

*Incorporari.2.Iuſtitia.72.Martyrium.18.

182 Fides incorporat Chriſto mentaliter,baptiſmus autem corporaliter,ſiue cuius propoſito, neutrum fieri poteſt.3ª.quæſtio.69.5.1m.

183 Baptiſmus eſt ſacramentum paſſionis & mortis Chriſti. 3ª.q.73.5.3m.

*Miſſa.26.Operatio.51.Oratio.57.

184 In baptiſmo homo participat totaliter uirtutẽ paſſionis Chriſti,non autem in pœnitentia.3ª.q.86.4.3m.

185 Baptiſmus inquantũ in ſe eſt,totam efficaciam paſſionis Chriſti influit in baptizatum.4 d.4.q.2.artic.1.q.2.0.

186 Baptiſmus configurat Chriſto paſſo per immerſionem reſurgenti per eruorem aquæ,aſcendenti per leuationem.3ª.q.66.2.3.9 c /.4.d.4.q.2.ar.2. q.6.2m.

187 Baptiſmus eſt ſacramentum inſtantium,quia facit primo participem redemptionis Chriſti,& mortis eius.4.d.2.q.2.a.2m./ 3 c./.Heb.6.lect.1 meº.B.

188 Ante baptiſmum actualiter ſuſceptum, aliquis rem baptiſmi conſequitur,ex propoſito ſuſcipiendi baptiſmum.3ª. q 68.2.0./.3.c./.q 80 1.3m./.4.d.26.q.1.art.1.q.2.2m./.diſt.17. quæſt.3.art.1.q.1.1m./ art.5.q 1.c./.1m./.d 18.q.2.art.3.q.2.2. c./.d.22 q.2.art.1.q 2 1m./.q.3.c./.con.4.cº.72.fi./.Quoli. 4.10.c.

*Ordo.67.

189 Homo per baptiſmum in mortem Chriſti baptizatur, & ei commoritur & conſepelitur.22ª q.147.5.c./. 3ª. quæſtio.49.3.2m /.quæſt 51.1.c./.quæſt.62.1.2m./.q.66.3.c./.9.c./.3m./.quæſt 68.5 7.c./.quæſt.80.10.1m./ quæſt.86.4 3m./.4. d.4.q.2.art.1.q.2.c./.1m./.d.18.q.1.ar.3.q 2 c./.d.39.4. 1m./. Ro.6.lect.1.meº.K.

190 Efficacia baptiſmi eſt a paſſione Chriſti, & a ſpirituſancto.3ª.q.66.6.c./.4m./.10.1m./.11.c./.1m./.12 c./.q.69.0.2ª. Cor.lec.2.meº. D.

191 Baptiſmus datus a meliori,non eſt melior,quia efficaciam habet,ex merito paſſionis Chriſti & non alterius.3ª.q.64.1.2m./.q.82.6.2m./.4.d.5.q.1 1.c./.q.2.artic.2.q.1.0./.1ª.Cor.lec.2.meº.D./.6./.Eph.lect.2.meº.k.

192 Sicut aqua baptiſmi habet quod cor abluat, ex tactu carnis Chriſti,ſic & matrimonium ex hoc quod Chriſtus in paſſione illud repræſentauit 4.d.26.q.2.3.1m.

193 Effectus principalis baptiſmi,eſt delere peccata.3ª.qu.39.5.c.fi./.q 79.5.1m./ 4.d.12.q.2.ar.2. q 1.3m./. d.23.q.1.ar.1.q.2.c./.1m./.d.24.q.1 2.c./ 1m. Paſſio.108. Culpa.8.inf.

194 Remiſsio culpæ fit in baptiſmo in uirtute materiæ, ſed principalius virtute formæ,ex qua etiam materia uirtutem recipit.3ª q 86.6.c.

195 Baptiſmus,& pœnitentia ordinantur directe contra culpam, non autem alia ſacramenta 4.d.18.q.1 ar.3.q.2.c.

196 Effectus baptiſmi eſt tollere omnia peccata præterita,& præſentia,non autem futura.3ª.q.69.10.3m.

197 Baptiſmus impedit peccata futura,ne fiant.3ª.q.68.3.3m./. 4.d.4.q.3.ar.1.q.2.2m. *Paſſio.108.

198 Baptiſmus omnibus æqualiter aufert omnem culpam, & omnem pœnam.3.q 67.3.c./.q.68.2.2m./.q.69.8.0./.4.diſ.4.q.2.ar.3.q.1.0./.d.18.q.1.ar.3.q.1.c. *Peccatum.339.400. Pœnitentia.22.87.Piſcina.2.

199 Baptiſmus principaliter ordinatus eſt, contra peccatum originale.3ª.q.66.9 c.fi./.4.d.1.q.1.2.c./. d.6.q.1 artic. 1. q.1.c./.d.7.q 1 art.1 q 3.0./.d 14 q.1.ar.4.q.3.c./. d.17.q.3.ar. 1.q.1.c./.d.23.q.1 ar.2.q.3.2m./.5.4.cº.59.fi.Hæreſis.72.uel circoncisio.45.46.47.inf.

200 Baptiſmus delet omnem culpam originalem, & mortalem, & quandoque uenialem.3ª.q.68.7.3m./.q.69 1.0./.4 8./.2m./7.c./.8 1m./.10.c./.q.70.4.5m./.q.71 8.c./.q.79.5.1m./.q.84.1 1m./.4.c./ q.87.2.2m./.d.32.q.1.1.0./.2.3m./.L.meº.G./.4.d.2.q.1.3.2m./.d.3.ar.3.q 1.c./.d.4.q.1.ar.1.q.1.0./.ar.3. q.1.c./.d.6.q.2.ar.3.q.1.c./.d.12.q.2.ar.2.q.1.2m./.q.2.1m./.d.14.q.2.ar.2.q.2.3m./.d.17.q.3.ar.1 q.6.3m./.q.3.ar.5.q.1.0./. 5.4 caº.59./.72.meº.G./.He.6.lect.1.meº.C.

201 Baptiſmus ſtatim tollit pœnas,& infectiones peccati originalis,quo ad perſonam,non autem quo ad naturam,niſi in fine.12ª.q.81.3.2m./.q.85.5 2m./.q.87.7.1m./.q.109.8.9.c./.1m./10.c./.3m./.22ª.q.104.6.1m./.3ª.q.49.3.uel. Circuncisio. 46.3m./.q.52.5.2m./.q.68.1.2m./.q.69.3.0./.7.3m./. 2.d.31.q.1.5m./.2.1m./.d.32.q.1.1.2 0./ L.meº.G./.d.33.q.1.2.0./. d.44.q.2.1.2m./.3m./.3.d 22.ar.4.q.2.c./.d.19.ar.3.q.2.0./.4.d.4.q.2.ar.1.q.3.0 /.d.46.q.2 artic.2.q.2.3m./.Con.4.cº. 52.fi./. 55.15m./.27./.cº.59./.Ma.q.4.2.10m./.18m.6.4m./.7m./. 10m./.16m./.Quol.6.15 0./ Pſalmus.; 1.princº.A. D./.Pſal.50.meº.C./.Ro.4.fi.B /.cº.5.lect.3.fi./.cº.7.lect.2. meº.B./. Eph.lect.2.meº.B /.cº.2.lect.1.fi.

202 Baptiſmus purgat carnem a pollutione contracta in conceptione,inquantum reſpicit perſonam, non autem ut reſpicit naturam.2.d.32.L.meº.G.uel Circuncisio.47.

In

B1

203 In baptiſmo ſordes culpæ mundantur, incendium fomitis mitigatur, & eſt regeneratio in uitam ſpiritualem. 4. d. 3. art. 3. q. 1. c. /. ar. 5. q. 1. 5^{m}. /. Circuncisio. 42.

204 Per baptiſmum fomes mitigatur, ne dominetur. 3^{a}. q. 66. 3. c. /. q. 69. 4. 3^{m}. / q. 86. 5. c. fi. / 4. d. 3. ar. 3. q. 1. c. /. ar. 5. q. 1. 1^{m}. /. d. 4. q. 2. ar. 1. q. 3. c. / ar. 3. q. 1. o. / q. 3. ar. 1. q. 1. b. 2. *Religio. 43. Sacramentum. 64. 65. 111. 146. 148.

205 Baptiſmus per gratiam minuit fomitem, inquantum inclinat in contrarium, ſed non totaliter tollit, uſque ad beatitudinem 3^{a}. q. 39. 5. c. /. q. 86. 5. c. fi. / 2. d. 32. q. 1. 1. c. /. 3. c. fi. /. 4. d. 3. ar. 3. q. 1. c. /. ar. 5. q. 1. 1^{m}. / d. 4. q. 2. ar. 1. q. 2. c.
*Sanctificatio. 15. Satiſfactio. 5. 22. Teſtamentum. 3. Verbum. 74. Vnctio. 24. 33. Christus. 106.

205 Baptiſmus non ſtatim liberat a conditione ſeruili. 2. d. 44. q. 2. 2^{m}. / 3^{m}. / 4. d. 38. 4. 1^{m}.

207 Baptiſmus abſoluit ab omni pœna. 3^{a}. q. 68. 5. o. /. q. 69. 2. o. /. 7. c. /. 10. 3^{m}. /. q. 70. 4. 5^{m}. /. quæſt. 79. 5. 2^{m}. /. q. 84. 1. 1^{m}. /. quæſt. 86. 4. 3^{m}. /. 2. d. 32. q. 1. 1. c. /. 2. 3^{m}. /. 3. d. 19. ar. 3. q. 2. o. / 4. di. 4. q. 2. ar. 1. q. 1. o. /. ar. 3. q. 1. o. /. q. 3. ar. 1. q. 2. 2^{m}. /. di. 5. q. 2. arti. 1. q. 1. c. /. 2^{m}. /. d. 6. q. 2. ar. 1. q. 2. c. /. d. 7. q. 1. ar. 1. q. 1. o. /. d. 14. q. 2. art. 1. quæſt. 2. 3^{m}. /. d. 18. q. 1. ar. 3. q. 2. c. /. Con. 4. c^{o}. 48. / 49. / 72. me^{o}. G. /. Rom. 11. le. 4. fi. D. &c. /. He. 6. lec. 1. me^{o}. D. uel circuncisio. 46.

208 Baptiſmus non tollit pœnam hominis. Ideo homicida poteſt puniri, licet pium eſſet ei parcere. 3^{a}. q. 69. 2. 3^{m}.

209 Poteſtas abſoluendi a peccatis in baptiſmo, eſt triplex, ſcilicet auctoritatis dei excellentiæ Chriſti, & inſtrumentalis. 4. diſtinct. 5. quæſt. 1. 2. c. /. q. 2. ar. 2. q. 2. c. /. 1^{a}. Corin. 1. lectio. 2. me^{o}. C.

210 Fictio non remouetur per baptiſmum, ſed per pœnitentiam. 3^{a}. q. 69. 9. 2^{m}. /. 10. 2^{m}. /. 3^{m}.

211 Ad effectum baptiſmi exequendum in ficto, concurrit per ſe baptiſmus, ſed pœnitentia per accidens, remouendo fictionem. 3^{a}. q. 69. 10. 2^{m}.

212 Baptiſmus non reparat uirginitatem, quia tollit pœnas animæ & non carnis, & conformat Chriſto quo ad uirtutem mentis; non autem quo ad ſtatum carnis. 4. diſtinctio. 27. quæſtio. 3. 2. 3^{m}. / 4^{m}.

213 Fictio mortalis, impedit ſimpliciter effectum baptiſmi, ſed uenialis, quo ad uenialia tantum. 3^{a}. q. 69. 9. o. /. qu. 86. 3. 2^{m}. /. 4. d. 4. q. 2. ar. 1. q. 1. 3^{m}. /. q. 3. ar. 2. q. 2. o. /. d. 12. q. 2. ar. 1. q. 3. 3^{m}. Baptiſmus 233. Operatio. 52. Vel circuncisio. 44.

214 Fictione recedente, baptiſmus habet proprium effectum. 3^{a}. q. 69. 10. o. /. 4. d. 1. q. 2. ar. 4. q. 1. 3^{m}. /. d. 4. q. 3. ar. 2. q. 3. o. /. d. 15. q. 1. ar. 3. q. 3. 2^{m}. /. d. 17. q. 3. ar. 4. q. 1. o. /. d. 21. q. 3. ar. 1. q. 1. 1^{m}.
*Exorciſmus. 9. 10. Vel circuncisio. 44.

215 Aliquis dicitur ad baptiſmum fictus accedere quadrupliciter, ſcilicet non credens, contemnens baptiſmum, non ſeruans ritum eccleſiæ, & indeuotus, ideſt non uolens ſacramentum, & rem ſacramenti. 3^{a}. q. 69. 6. c. /. 4. diſt. 4. q. 3. ar. 2. q. 2. c. /. d. 6. q. 1. ar. 3. q. 1. c. /. 1^{m}. Peccatum 482. *Matrimonium. 57. 126. Peccatum. 339.

216 Voluntas omnino repugnans baptiſmo, impedit omnem effectum eius. 4. d. 4. q. 3. ar. 2. q. 1. o. /. d. 6. q. 1. ar. 2. q. 2. c. /. art. 3. q. 1. 3^{m}. /. d. 17. q. 1. ar. 2. q. 4. c.

217 Indiſpoſitio uoluntatis contraria gratiæ, impedit ſecundum effectum baptiſmi, ſcilicet gratiam, non autem primum, ſcilicet caracterem. 3^{a}. q. 69. 9. o. /. 4. d. 4. q. 3. ar. 2. q. 1. o. /. q. 3. c. /. d. 6. q. 1. ar. 2. q. 2. c. /. q. 1. c. /. ar. 3. c. /. q. 4. o. /. d. 14. L. princ^{o}. G. /. d. 22. q. 2. ar. 2. q. 3. c. *Pœnitentia 25.

218 Error circa baptiſmum, non impedit acceptionem caracteris, dummodo intendat facere vel accipere quod eccleſia dat, licet credat illud nihil eſſe. 3^{a}. q. 64. 9. 1^{m}. /. q. 68. 8. 3^{m}. /. 4. d. 6. q. 1. ar. 3. q. 1. c. /. q. 2. 1^{m}. /. d. 30. q. 1. 2. 2^{m}.

219 Baptiſmus triplex, ſcilicet ſanguinis, flaminis, & fluminis. 3^{a}. q. 66. 11. o. / 1. d. 4. q. 3. 3. o. /. Quol. 6. 4. o. / Io. 3. lect. 1. fi. d. E. /. He. 6. lect. 1. me^{o}. B *Aureola. 10 Flumen 1.

Sanguinis. 220 Baptiſmus ſanguinis, eſt melior, & efficacior ceteris baptiſmis 3^{a}. q. 66. 12. o. / 4. d. 4. q. 3. ar. 3. q. 4. o. /. He. 6 lect. 1. me^{o}. C.

221 Baptiſmus ſanguinis, includit baptiſmum flaminis, non autem econuerſo. 3^{a}. q. 66. 12. 2^{m}.

222 Baptiſmus ſanguinis, ſupplet baptiſmum fluminis, in neceſſitate ſolum. 3^{a}. q. 66. 11. o. /. 4. d. 4. q. 3. ar. 3. q. 1. 1^{m}. /. q. 2. 3. o. /. Quol. 6. 4. o. /. He. 6. lect. 1. me^{o}. C. Martyrium. 15.

223 Baptiſmus ſanguinis, & flaminis, non ſunt ſacramenta, quia conueniunt cum ſacramento in cauſando, non autem in ſignificando. 3^{a}. q. 66. 11. 2^{m}. /. 12. 2^{m}. /. 4. d. 4. q. 3. artic. 3. q. 1. 3^{m}. /. He. 6. lect. 1. me^{o}. D.

224 Baptiſmus flaminis tantum, uel aquæ tantum, ſcilicet baptiſmus Ioannis, non ſufficit ad ſacramentum nouæ legis, ideo neuter caracterem imprimit. 4. diſtinctio. 4. quæſtio. 1. artic. 4. q. 3. 2^{m}.

223 Pœnitentia dicitur baptiſmus flaminis, quia ſine baptiſmo, ſufficit ad ſalutem, in neceſſitate tantum. 3^{a}. quæſt. 66. 11. c. /. 4. d. 4. q. 3. ar. 3. q. 2. o. / diſtinct. 45. L. prin^{o}. /. Hebr. 6. lectio. 1. me^{o}. D.

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226 Pueri non poſſunt ſaluari, ſine baptiſmo ſanguinis uel fluminis. 1^{a}. $2^{æ}$. q. 113. 3. 1^{m}. 3^{a} / qu. 67. 3. c. /. q. 68. 3. c. /. quæſt. 72. 3. c. /. 4. d. 4. quæſtio. 3. art. 3. q. 1. 3^{m}. /. d. 5. q. 1. art. 1. q. 1. c. /. 2^{m}. /. d. 6. q. 2. art. 1. quæſt. 2. 1^{m}. / d. 17. quæſt. 3. artic. 3. quæſt. 1. 2^{m}. /. Quol. 6.

227 Baptiſmus flaminis, non eſt baptiſmus, niſi metaphorice. 4. di. 14. L. prin^{o}. G.

228 Baptiſmus ſanguinis, non imprimit caracterem, quia non habet efficaciam baptiſmi ſacramentalis, ſed meritum. 3^{a}. q. 66. 11. 2^{m}. /. 12. c. /. 1^{m}. /. 4. diſt. 4. q. 1. ar. 4. q. 3. 1^{m}. /. q. 3. art. 3. q. 3. c. /. He. 6. lect. 1. me^{o}. C.

229 In baptiſmo ſanguinis, gratia confertur, qua non tantum aureola, ſed etiam aurea datur. 4. diſtin. 4. quæſtio. 3. artic. 3. q. 4. c. /. 2^{m}.

230 Baptiſmus ſanguinis liberat omni culpa & omni pœna, ex uirtute paſsionis Chriſti cui conformat. 2^{a}. $2^{æ}$. quæſt. 124. 1. 1^{m}. / 3^{a}. quæſt. 68. 2. 2^{m}. / q. 87. 1. 2^{m}. /. 4. di. 4. quæſt. 3. ar. 3. q. 3. o. /. diſtin. 16. quæſt. 2. ar. 2. q. 2. 3^{m}. / Matth. 3. fi. b. I. /. He. 6. lect. 1. me^{o}. C.

231 Baptizatus baptiſmo flaminis, conſequitur emundationem, ſed accipiens ſacramentum, conſequitur maiorem gratiam. 3^{a}. q. 66. 1. 2^{m}. /. 4. 2^{m}. /. q. 80. 1. 3^{m}. /. q. 90. 3. 2^{m}. /. 4. di. 9. artic. 2. quæſt. 4. 1^{m}. / d. 17. q. 3. art. 3. q. 2. 2^{m}. /. d. 18. q. 1. art. 3. q. 1. 2. c. /. 3. 4. c^{o}. 91. fi. A. /. Quol. 4. 10. c.

232 Baptiſmus flaminis tollit totam culpam, & quandoque omnem pœnam, non tamen ſemper. 4. diſtin. 4. L. fi. /. diſtin. 14. q. 2. 1. o. / cont. 4. capit. 91. /. Quol. 4. 10. c. /. Hebræo. 9. lectio. 1. me^{o}. C.

233 In primitiua eccleſia quædam ſeruabantur circa ſolennitatem baptiſmi, quæ non ſunt nunc, & econuerſo. 4. diſt. 6. q. 2. ar. 1. 3. 5^{m}. Sacramentalia.

234 In primitiua eccleſia ſeruabantur ſex in cathechiſmo, & ſeptem in exorciſmo, & quatuor in baptiſmo. 4. d. 6. quæſt. 2. ar. 1. q. 3. c.
*Cathechiſmus. 2. 3 Chriſma. 3 Exorciſmus. 2. 9. Euchariſtia. 28 150. Inſtructio.

235 Baptiſmus aſsimilatur natiuitati in utero, confirmatio autem natiuitati ex utero 4. d. 42. q. 1. 2. 1^{m}.

236 Baptiſmum debet præcedere catechiſmus. 3^{a}. q. 71. 1. o. Vel exorciſmus. 3. Catechiſmus. 2.

237 Vnctio triplex in baptiſmo, ſcilicet oleo cathecumenorum, & bis chriſmate. 3^{a}. q. 66. 10. 2^{m}. /. q. 71. 3. 4^{m}. /. q. 72. 11. 3^{m}. / 4. d. 6. q. 2. ar. 1. q. 3. 4^{m}. *Matrimonium. 25. 26. 28. &c. Sponſalia. 1. Vnctio. 33. 34.

238 Baptizati liniuntur chriſmate in fronte ubi eſt ſedes uerecundiæ, ne erubeſcant. 3^{a}. q. 72. 9. c. /. Ro. le. 5. fi. /. ca^{o}. 10. lectio. 2. prin^{o}. G.

239 Baptizatis datur candela accenſa, pro ueritate doctrinæ, & chriſma, pro odore bonæ famæ. 4. diſtinct. 4. quæſt. 2. artic. 1. quæſt. 3. 5^{m}.

240 Aures baptizandorum liniuntur ſputo, ut aperiantur ad uerbum Dei, nares uero ad odorem bonæ famæ, non autem oculi, quia pertinent ad inuentionem, per quam non habetur fides. 3^{a}. quæſt. 71. 2. 3. c. /. 4. diſtinct. 6. q. 2. artic. 1. quæſt. 3. 3^{m}. Auditus 4.

241 Sal ponitur in os baptizandi, ut habeat diſcretionem in ſermone fidei. 3^{a}. quæſtio. 71. 2. c. /. 4. diſtinctio 6. quæſt. 2. art. 1. quæſt. 3. 3^{m}.

242 Accedenti ad baptiſmum fit triplex manus impoſitio, ut roboretur in triplici pugna, ſcilicet in fide in ſeipſo, in pugna aduerſus diabolum, & in confeſsione fidei contra preſſuras mundi 4. d. 6. q. 2. artic. 1. q. 3. 2^{m}.

243 Baptizatis datur ueſtis alba, in ſignum reſurrectionis futuræ, & puritatis conſeruandæ. 3^{a}. q. 66. 10. 3^{m}. /. q. 71. 3. 4^{m}. /. 4. d. 6. q. 2. ar. 1. q. 3. 5^{m}. /.

244 Eorum quæ fiunt poſt baptiſmum, aliqua tantum ſignificant, ut ueſtis alba, nouitatem uitæ, aliqua etiam efficiunt, ut unctio in vertice, conſeruationem gratiæ baptiſmalis. 3^{a}. quæſt. 71. 3. 4^{m}.

245 Euchariſtia datur baptizatis, non ut ſacramentale, ſed quia confirmat omne ſacramentum. 4. diſtinctio. 6. quæſtio. 2. art. 1. q. 3. 5^{m}.

246 Baptizare græce, ideſt lauare latine, a quo & lauacrum, ideſt aqua artificiose præparata. & louo, ideſt nius eius, & utrumque dicitur baptiſmus. 4. d. ſt. 3. L.
*Caracter. 24. 25. 26. 39 Circuncisio 1. 2. 4. 41. Confirmatio. 47 Decimæ. 5.

247 Baptiſmus eſt unus tripliciter, ſcilicet unitate agentis principalis, ſcilicet Chriſti, in nomine unius trinitatis, & quia non iteratur. Eph. lectio. 2. me^{o}. K. * Euchariſtia. 28. &c. 41. &c.

41.&c.8. *Hæreſis.114.Peccatum.254.Piſcina.2.

248 Baptiſmus eſt unus tantum ſimpliciter, ſed ſecundum quid, ſunt nouem, quia diluuium, tranſitus maris, & lotiones legis erant figuræ, baptiſmus Ioannis diſpoſitiuus, baptiſmus Chriſti cauſa efficaciæ, baptiſmus ſanguinis & flaminis, & pœnitentia ſecundum proportionem effectus, & baptiſmus aquæ & ſpiritus. 3^{a}.quæſtio.66.11.3^{m}./.q.70.1.2^{m}./3^{m}./.4.d 4.q.3.q.1.0./.1^{a}.Cor.10.lect.2.fi.F/.Heb.6.lect.1.me^{o}. D. *Prædicare.2. Pſal.30.Sacramentum.148.153.

249 Pro baptiſmo non debet committi ſimonia.22^{e}.q.100.2. c./.2^{m}./.4.d.5.q.2.ar.2 q.5.2^{m}./.d.25.q.3.ar.2.q.1.3^{m}.

Phariſæorũ. 250 Baptiſmata phariſæorum, erant vana, ad munditiam carnis tantum ordinata.3^{a}.q.38.1.3^{m}. *Inſtitia. 72.A.

¶Baptiſta.Baptiſmus.37.Ioannes.1.&c. Vnctio.33.34.

¶Barba eſt ad ornatum capitis. Iſa.7.fi. G. * Actio.43. Miles.3.

1 ¶B A R B A R V S dicitur dupliciter, ſcilicet ſecundum quid, ideſt extraneus alicui, & ſimpliciter, ideſt extraneus a communitate hominum, ſcilicet non viuens ſecundum rationem. Roman. lectio.5.fi. C./.1^{a}. Cor.14. lection.2.fi.k./. lectio.2. fi.E.

2 ¶Barbarus agit contra ius naturæ, coeundo cum parentibus, non ex lege naturali, ſed ex concupiſcentiæ ardore, qui legem naturæ in barbaris obſcurauit, 12^{e}.q.94.4.c./.4. q.46.3.2^{m}.

*Virginitas.28.

¶Bare.Baro.

¶Barnabas & Paulus diſcordauerunt, præter intentionem eorum, prouidentia dei.22^{e}.q.37.1.3^{m}.

*Euangelium.10.Petrus.5.

¶Baro eſt nomen commune principum, a labore dictum, quia bare græce, latine dicitur grauis, uel fortis. Opuſcu. 20. lib^{o}.3.c^{o}.21.fi.

¶Bartholomeus miraculoſe occultabat ſe, & oſtendebat, ſicut volebat.3^{a}.q.54.1 2^{m}.

¶Baſilica.Eccleſia.0.Epiſcopus.14.Templum.0.

¶Baſiliſcus non interficit viſu, ſed uapore, ſicut menſtruata inficit ſpeculum.1^{a}.q.117.3.2^{m}/3.3.c^{o}.103.me^{o}.I.Verit.q.26. 3.4^{m}./.Ma.q.16.9.21^{m}.Gal 3 lec.1.me^{o}.B.

¶Baſilius.Piſces 2.Tempus 29.

¶Baſis.Abiſſus.Apoſtoli.39.

¶Beatificans.Beatitudo.66 91.Bonitas.59.

Quid. 1 ¶B E A T I T V D O eſt operatio, & ultima perfectio.12^{e}. q.3.2.0./.5.c./.q.55.2.3^{m}./.1.d.1.q.1.1.0./.3.d.34.q.1.5.c./.4.d.49.q.1.ar.2.q.2.9./.q.4.2.0./.Quol.8.19.c./.Eth.lect.1.0./. Meta.9.fi. Beatitudo.10. * Accidens.84.Appetitus.24.

2 Oppoſitum videtur dicere.1.d.1. q.2.1.2^{m}. Reſpondendum ſicut Dubio.621.

Du^{m}.270. 3 Beatitudo eſt vita eterna, non quidem eſſe, ſed operatio. 3°. q.10.3.c./.q.18.2 3^{m}./.12^{e}.q.3.2.1^{m}./.22^{e} q.18 2.2^{m}./.d.38.2.3^{m}./.4.d.49.q.1.ar.2.q.3.0./.3.3.c^{o}.61./.Opuſcu.3.c^{o}.151. 164 172.173./.264.

4 Viſio dei per eſſentiam, eſt tota eſſentia beatitudinis.1^{a}.q.1.4. c./.q.12.1.c./.4.0/.6.b./.8.4^{m}./.q.26.2.3.0./.q.62.1.2.9.c./.2. 9.c./.12^{e}.q.3.4 8.0./ q.4.4.3.c / q 5.1.4.5 c./.22^{e}.q.2.3.c./.q. 5.1.c./.q.173.1.c./.q.180,4.c./.3^{a}.qu.52.5.c./.q.59. 5.1^{m}./.1. d.1.q.1.1.0./.2.d.4.1.0./.d.16.2.c./.d.29.5.c./.3.d.1.q.2.3.6^{m}./ 4.d.49.q.1.ar.1.q.2.c./.ar.2.q.1.0./.ar.3.q.1.2^{m}./.q.4.artic.2. 3^{m}./.ar.5.q.1.0./.Con.3 c^{o} 26 /.37./.61.fi /.151.2^{m}./.152.fi. /.Lib^{o}.4.c^{o}.54.1^{m}./.91.1^{m}./.5^{m}./.92.2^{m}./.Verit.q.8.2.0./.q. 23 3.8^{m}./.q.14.3.5^{m}./.q.18.1.c./ 15^{m}./.q.20.3.5^{m}./.Vir.q.1. 5.8^{m}./.Quol.8.19.0./.Quol.9.7.c. /.Opu.3.c^{o} 104 106.107. 108.166.167.168.262.264 /.Io.8.lect.8.prin^{o}./.c^{o}.9.lectio.1. prin^{o} c./ c^{o}.17.me^{o}.c./.He.B.lect.3.me^{o}.K./.c^{o}.11.lect.me^{o}. D./.Eth.3.lec.2.fi.1.

*Ariſtoteles. 6.Aſſimilatio.13.

5 Gloria eſſentialis beatitudinis eſt, quam habet homo non apud hominem, ſed apud deum .1^{a}.q.94.1.0./.12^{e}. quæſt.2. 3. 1^{m}./.q.4.8.1^{m} /.

6 Beatitudo eſt ſummum bonum.1^{a}.q.26.3.1^{m}./.12^{e}.q.3.1.2^{m}. /.q.5.2.2^{m}./.q.19.9.c./.4.d.49.q. 1.ar.1.q.1.1^{m}./.2^{m} /.ar.2.q.1. 2^{m}./.Con.3.c^{o}.26.14^{m}./.27.5^{m}./.38.fi./.Quol.8.19.c./.Opuſ. 20.c^{o}.8.

7 Beatitudo habet rationem pręmij.1^{a}.q.26.1.2^{m}./.q.62. 4.c./. 12^{e}.q.2.2.1^{m}./.q.5.7.c./.2.d.5.q.2.2.c.pri^{o}./.Cõ.4.c^{o}.91.1^{m}./ 2^{m}./.Opuſcul.3.c^{o}.173. *Bonitas.59. 119.166.190.192.195. 218.&c.249.Carentia. Delectatio.8.9.

8 Beatitudo, eſt finis rationalis naturę tãtum. 1^{a}.q.23.1.c./.2^{m}./ q.26.1.2.c./.q.62.1.4.c./ 12^{e}.q.3.1.3^{m}./.q.55.2.3^{m}./. q.69.2. c./.22^{e}.q.118.7.c./.2.d.38.2.0./.3^{a}.quæſt.27.2.c./.4. d.43.art. 1.q.1.c./.d.49.q.1.ar.1.q.1.c./.ar.1.quæſ.2 c./ quæſt.2.7.c./. Con.3.c^{o}.25 fi./.Opuſc.20.c^{o}.8. Deus. 186.Finis.54.81 90. *Fructus.12.44.

9 Beatitudo ut finis quo, eſt aliquid creatum, non autem ut

finis quod.1^{a}.q.26.3.0./.12^{e} quæſt 3.1.0./.4.d.49.quæſt.1.articu.2.quæſt.1.c./. *Frui.9.&c.Honor.21.Infinitum.8.Lex.85. Vt fruitio.4.5.

10 Beatitudo eſt ultima perfectio hominis.1^{a} quæſt.62 3. 4 c./ quæſt 73.3.2.c./.12^{e} quæſt.3.1.c./.4^{m}./.6.c./.Quol.10.17.c./. Opuſc.3.c^{o}.264.

*Præmium.2.&c.Sabbatum.1.Sapientia.1.5.21.Spes.10.18. 21.22.23.50.52.Beatitudo.1.

11 Beatitudo eſt proprium hominis bonum 12^{e} q.6.princip^{o}./. Con 3.c^{o}.26.6^{m}./. 27.3^{m}./.32.3^{m} /.34.3^{m}./.4^{m}./.35.fi /.37. 1^{m}./.Ma.q.4.3.c.

*Sufficiens.Theologia.15.24.25.

12 Beatitudo eſt quoddam commune bonum poſſibile prouenire cuilibet homini, niſi accidat aliquibus impedimentũ.Con. 3.c^{o}.39.1^{m}./.4^{m} / 44 3^{m} /.Anima.16.c.me^{o}.D.

13 Beatitudo eſt bonum perfectum naturæ intellectualis, apprehenſum per intellectum.1^{a}.quæſtio.26.1.2.c.12^{e}. quæſtio. 3. 2.2^{m}.

14 Beatitudo eſt ſtatus, omnium bonorum congregatione perfectus, ſecundũ Boetium.1^{a}.q.26.1.1^{m}./.12^{e}.q.3.2.2^{m}./.3.2^{m}./. q.4.7.2^{m}./.2.d.44.3.5^{m}./.4.d.49.q.1.ar.2.q.2.1^{m}./.q. 4.2.6^{m}. /.11^{m} / Con.3.c^{o}.63.

15 Beatitudo eſt regnum dei, ſed differt ab eo, ſicut bonũ vnius, a bono communi.4.d.49.q.1.art.2.q.3.0./.Opuſc.3.ca^{o}. 264. Beatus.23.

16 Beatitudo eſt fruitio dei.1^{a}.q.95.4.c.prin^{o}./.Potentia.q.5.1. 15^{m}./.1^{a}.Cor.3.lec.2.prin^{o}.A.

17 Beatitudo nihil aliud eſt, quàm gaudium de ueritate.12e.q.3. 4 c.fi./.1^{a}.Tim.3. lec.3.prin^{o}.B.

18 In uita actiua quæ circa multa occupatur, eſt minus de beatitudine, quàm in contemplatiua, quæ uerſatur circa unum, ſcilicet circa ueritatis contemplationem. 12e.quæſt.3.2.4^{m}./. 3. c./.q.4.7.c.

19 Actus intellectus ſpeculatiui, ſunt propinquiores ultimæ beatitudini ſecundum ſimilitudinem, quàm actus intellectus practici, ſed econuerſo ſecundum præparationem animi, & meriti. Vir.q.1.7 4^{m} Vel abdicatio.

20 Beatitudo actiua, eſt actus prudentiæ. Vir.q.1.5. 8^{m}.

21 De ratione beatitudinis ſunt tria, ſcilicet bonum perfectum, per ſe ſufficientia, & delectatio.22e.q.118.7.c./.Ma.qu.13.3. c./.q.14 4.c./.q.15.4 c./.Eth.lec.9.0.

22 Beatitudo conſiſtit in tribus, ſcilicet in uiſione dei, in gloria corporis, & in loco congruo.2. diſ.29.5.c./.3.d.22. quæſtion.3. 1.4^{m}. In quibus eſt.

23 Beatitudo conſiſtit in duobus, ſcilicet in uiſione dei, & delectatione fruitionis.12^{e}.quæſtio.3.4.c./.Io. 14. lectio. 1. me^{o}. C.E.

24 Eſſentia beatitudinis, conſiſtit in actu intellectus, ſed delectatio eius, in uoluntate.1^{a}.q.26.2.0./.3.c./.12^{e}.q.3.4 0./.q.11. 1.1^{m}./.1.d.1.q.1.1. c./.1^{m}./.Con.3.c^{o}.25./. 26./.27.2^{m}./.Ma. q.16.6.6^{m}./ Virt.q.1.5.8^{m}./. Quol.8.19.0./. Opuſ.3.c^{o}.107. *Anima.131.&c.228.285. Aſſimilatio.5. Carentia.19.30.&c. Cognatio.30.

Oppoſitum uidetur dicere.12^{e}.q.11.1.1^{m}./.4.c./.2^{m}./.1.d.1.q. 1.c./.1^{m}. Reſp.ſicut Du^{o}.271.616. Du^{o}.271^{m}..

25 Beatitudo in communi, conſiſtit in adeptione boni perfecti, Ma.q.5.3.c./.1^{m} /.4^{m}.

26 Beatitudo conſiſtit in contẽplatione ueritatis, & maxime dei. 22^{e}.b.176.1.1^{m}./.Con.2.c^{o} 25./.37./.48 1^{m}./.Ma.q.9.1.4^{m}./ 3^{m}./.Virt.q 1.5.8^{m}./.7.4^{m}.Felicitas.2. *Deus.93.&c.159. &c. Felicitas .0.Finis.V.Infinitum 8.

27 Beatitudo principaliter conſiſtit in actu uirtutis perfectæ, & miſeria in culpa, ſed utraque conſiſtit ſecundario in bonis exterioribus, Pſalm.23 me^{o}.D./. Pſalm.25.fi./.Pſalm. 37. me^{o}. D.Pſalm.40.me^{o}. D.Pſalm.30. prin^{o}. a.E./. Matth.5. princ^{o}. b. B.

28 Beatitudo uitæ præſentis, ſecundum Ariſtotelem conſiſtit in operatione perfectiſſima, ratione potentiæ, habitus, & obiecti.1^{a}.quæſtio.62.1.c./. quæſtio.88.1.c.me^{o} A./. 12^{e}. quæſt.3. c./.1.prolo.1.c.3./ 3.diſtinct.27.q.2.2.c./.diſtinct.34.quæſtio. 1.5.c./.quæſt.35.quæſt.1.art.2.quæſt.3.c./.4.d.49.quęſt.1. artic 4.quæſt.2.0./.con.1.c^{o}.100.2^{m}./.lib.3.ca^{o}.44./. Ver.quęſ. 18.1.c./.Trin.24.3^{m}./.Anima.16.c.me^{o}.E.1^{a}.Timo.6.lect.3. prin^{o}.k.1./.Ethi.lect.10.0.

*Pœna.78.82. 83 96.Trinitas.5.6.13.14.

29 Beatitudo animæ ſeparatę, eſt tantum in ſpiritualibus bonis, ſed miſeria eius, eſt principaliter in malis ſpiritualibus, ſecundario autem in corporalibus. Opuſculum. 3. capitulo. 18.4.

30 Beatitudo, & miſeria ſunt principaliter in anima, ſecundario autem in corpore.3^{a}. quæſt.15. 10.c./.2^{m}./. Opuſcul.3. ca^{o}. 184.

31 Opiniones quatuor falſæ de beatitudine. Matt.5.prin^{o}.b B.G.

Beatitudo

32 Beatitudo conſiſtit in coniunctione ad deum,& miſeria in receſſu a deo.12^{æ}.q.3.3.c./.7.2^{m}./.8.c.Ma. q.5.1. 4^{m}./. Opuſc. 3 c^{o}.175.

33 Beatitudo ſanctorum dicitur ebrietas, quia omnem menſuram rationis & deſiderij excedit 1.prolo.fi.

In quibus non eſt. 34 Beatitudo ultima, uel miſeria, non conſiſtit in bonis uel malis præſentis uitæ. 12æ.q. 3.o./.4.d.4.ar.1.q.1.c./.d.49.qu.1.ar.1 q.4 o./.cont.3.c^{o}.48./.L.1°.4.c^{o}.78.fi./.Opuſ.3.c^{o}.174./.Iob..7.lect.1.o./.Eth.le.10.fi./.le.16.fi.

35 Nec in uiſione humanitatis Chriſti.1.d.1.quæ.1.3^{m}. Et ſicut beatitudo.3.d.1.q.37.3.6^{m}./.Opuſ.58.c^{o}.10.

Du^{m}.272^{m}. 36 Oppoſitum uidetur dicere.3^{a}.q.15,10.c./.2^{m}./. Opuſc.3. c^{o}. 182.Reſp.Du^{o}.273°.

37 In uiſione humanitatis Chriſti, non eſt proprie fruitio, ſed quoddam gaudium accidentale,& non ſubſtantialis beatitudo.1.d 1.q.1.1.3^{m}./.3.d.1.q.1.3.6^{m}.

38 Beatitudo nō conſiſtit in diuitijs.12æ.q.2.1.o./.cōt.3.c^{o}.38./.Opuſc.3.c^{o}.108./.262./.264./.Opuſ.10.c^{o}.8 /.Pſal.32.fi.P./.Mat.5.prin^{o}.b.B.&c./.Eth.le.5.fi.

39 Nec in honoribus.12æ.q.2.2 /.c̄.3.c^{o}.38./.Opuſc.3. c^{o}.108./.264./.Mat.5.prin^{o}.b G./.Eth.le.5.me^{o}.F.&c.

40 Nec in fama ſeu gloria humana.12æ.q.2.3.o./.cont.3.c^{o}.29./.Opuſ.3.c^{o}.108./.264./.Opuſ.20.c^{o}.7./.8.

41 Nec in poteſtate.12æ.q.2.4.o./.cont.3. c^{o}. 31./. Opuſc.3.ca^{o}.108./.264.

42 Nec in aliquo bono exteriori,nec in omnibus ſimul.12æ. q.2.4.o./.cont.3.c^{o}.31.fi./.37.1^{m}./.Opuſ.3.c^{o}.264./.Opuſ.20. c^{o}.7./.8./.Mat.5.

43 Nec in bonis corporis.12æ.q.2.5.o./.q.4.3.c./.q.4.6.1^{m}./.4.d.49.q.1.ar.1.q.1.o./.cōt.3.ca^{o}.32./.37.2^{m}./.Quol.7.3.c./.1^{m}./.Op.3.c^{o}.264./.Pſal.32.fi.P./.Eth.lect.10.me^{o}.E.

44 Nec in parte ſenſitiua.12æ.q.3.3.o./.cont.3. c^{o}.33./.37. 1^{m}./.Op.3 c^{o}.264 /.Pſal.32.fi. P./.Eth.le.10.me^{o}.E.

45 Nec in uoluptate.12^{æ}.q.2.6 o./.4.d.44.q.1.ar.3.q.4.3^{m}./.4^{m}./.cont.3.c^{o}.27./.33.1^{m}./.L.1°.4.c^{o}.83.8^{m}./.Opuſ.3.c^{o}.106./.Matth.5.princ^{o}.b.B.&c./.Eth.lectio.5. prin^{o}.B. &c./.lect.10.me^{o}.E.

46 Nec in aliquo inhærenti animæ. 12æ.q.2.7 o.

47 Nec in habitibus uirtutum.12^{æ}.qu.3.2.c./.Mat.5. prin^{o}.b. B.&c./ Eth.le.5.me^{o}.1.&c.

48 Nec in actibus moralibus,cōt.3.c^{o}.34./.35.1^{m}./.37.1^{m}./. 44.fi.Pſal.32.fi.P./.Mat.5.prin^{o}.b.D.

49 Nec in operatione artis.cont.3.c^{o}.36./.37.1^{m}./.44.fin./. Meta.9.lect. 8.fi.

50 Nec in operatione tranſeunte in exteriorem materiam. 12æ.q.3.2.3^{m}./.Meta.9.lect.8 fi.

51 Nec in actu prudentiæ.cont.3.c^{o}. 35./.37.1^{m}./.44 fi.

52 Nec in actu uolantatis.1^{a}.q.26.2.2^{m}./.12æ.q.3.4.o./.q. 4.2.c./.4.d.49.q.1.ar.1.q.2.o./.cont.3.c^{o}.26 40.2^{m}./. Qu.8.19.o./.Eth.le.10.me^{o}.E.fi.Mat.5.prin^{o}.b.E./.

53 Nec in intellectu practico principaliter,ſed in ſpeculatiuo.1^{a}.q.26.2.o./.12æ.q. 3.5.o./.4.d.49.q.1.ar.1.q.3 o./.Opuſc.3.c^{o}.264./Eth.le.10.me^{o}.E.fi.

54 Nec in contemplatione per intellectum principiorum.cont.3 c^{o}.37.fi.

55 Nec in contemplatione, ſecundum ſcientias de infimis, cont.3.c^{o}.37.fi.

56 Nec in conſideratione ſcientiarum ſpeculatiuarum. 12æ. q.3.6.o./.2.2^{æ}.quæſt.167.1.1^{m}./. Opuſ.3.c^{o}. 104./.262./.264.

Du^{m}.273^{m}. 57 Oppoſitum uidetur dicere. 22æ.q.180.4.c. Reſp.Du^{o}.273°. Et ſicut Beatitudo.58.

58 Conſideratio ſcientiarum ſpeculatiuarum, eſt quædam participatio uera & perfectæ beatitudinis,non autem ſubſtantialis beatitudo.12æ.q.3 6.c.fi./.q.66.3,1^{m}./.5.1^{m}./.22^{æ}.quæſt.180.4.c.

59 Nec conſiſtit in contemplatione angelorum.1^{a}.q.64.1.1^{m}./.q.7.69.2.3^{m} /.12^{æ}.q.3.7.o./.22^{æ}.q.167.1.1^{m}./.2.d.18 q.2.2.c./.cont.3.c^{o}.44./.Veri.q.20.3.5^{m}./.Spiritu.1e.c.fi.H./.Opuſ.3.c^{o}.108./.264.

60 Oppoſitum uidetur dicere, cum angeli ſint principia intellectus humani,Meta.lect.1.princ^{o}. a. H./.Reſpondeo, ſicut Du

Du^{m}.274^{m}. bio.127.

61 Nec in cognitione dei, quæ habetur quaſi ab omnibus, ſcilicet deum eſſe.Con.3.cap^{o}.38./.40.1^{m}./. Opuſcul.3. capitulo.104.

62 Nec in cognitione dei, quæ habetur per demonſtrationē. 12æ.q.66.5.2^{m}./.cont.3.c^{o}.39./.48.1^{m}./.Opuſ.3.c^{o}. 274./. Mat.5.prin^{o}.b.a.& C.

63 Nec in cognitione dei quæ habetur per fidem,cont.3.ca^{o}.40./48 1^{m}.

64 Nec in aliquo creato.1^{a}.q.12.1.c./.q.82.2.c./.q.89 2.3^{m}./.12æ.quæſt.3.o./.22^{æ}.q.85.2.c./.c̄.4.c^{o}.7,17^{m}./.54.2.2^{m} /. Opuſc.3.capit^{o}.108./.264./.Opuſcul.20.capit^{o}.8./.10. /. Pſalm.32.fin. P. *Deus. 3·6.Felicitas. 2. 3. 4. Honor. 21. Infinitum.8.

65 Nec in cognitione cuiuſlibet ueri, ſed in cognitione perfecta ſummæ ueritatis.1^{a}.q 26.2.3.o./.12^{æ}.q.3.4.8.o./. 22^{æ}. qu.167.1 1^{m}. Felicitas.2.

66 Beatitudo in nulla re conſiſtit,niſi in deo,Op.3.c^{o}.107./. 264. *Politica.3.

67 Bona exteriora non requiruntur ad beatitudinem perfectam. 12^{æ}.q 4.7.o./.22^{æ}.q.186.3.4^{m}. Requiſita.

68 Diuitiæ adiuuant felicitatem actiuam inſtrumentaliter, ſed contemplatiuam impediunt. Sed ad patriæ beatitudinem, multum ualet uoluntaria paupertas,12^{æ}.q.4.7.c./.22æ.q.186.3.4^{m}./.2.d.40.3.3^{m}.

69 Amici non requiruntur ad perfectam beatitudinem. 12æ.q 4.8.o.
*Adam.64 Amor.85.Anima.132 Baptiſmus. 153. &c.159.&c.201.205.Beatus.53.Bonitas.212.213.218.221. &c.

70 Angelus ſuo miniſterio adiuuat hominem, ut perueniat ad beatitudinem,non autem ut humanæ beatitudinis obiectum. 12^{æ}.q 3.7.2^{m} /.q.5.9 1^{m}.

71 Ad beatitudinem aliqua requiruntur tripliciter,ſcilicet antecedenter,eſſentialiter & conſequenter. 12^{æ}.q.3.3. c./ Virt.q.1.5 8^{m}.

72 Ad beatitudinem tria requiruntur,ſcilicet uiſio dei,comprehenſio,& delectatio. 12æ.q.4.3.o./.2. d. 1.c./.4.d.49.q.4.ar.5.q.1.c.
*Comprehenſio.2.

73 Perfectio charitatis eſt eſſentialis beatitudini, quoad dilectionem dei,non autem quo ad dilectionem proximi, ſed quaſi concomitatur.12æ.q.4.8.3^{m}.

74 Rectitudo uoluntatis requiritur ad beatitudinem antecedēter,& concomitanter.12æ.q.4 4.o /.q.5.4.7.c./. Opuſcul.3.c^{o}.173.

75 Delectatio requiritur ad beatitudinem, conſequenter tantū, uel concomitanter. 12^{æ}.q.3.4 1./.q.4.1.2.o./.2.diſ.38. 2. c / 3.d.34 q.1.5.c./.4.d 49 q.1.ar.1.q.2.c./.3^{m} /.ar.2 q.2.3^{m}./ 4.3.ar.4.q.3.o /.Ma.q.14.4.c./.Virt.q.1.5.8^{m}. Opuſc.3.c^{o}. 107./.166./.Mat.5.prin^{o}.E.

76 Corpus & perfectio eius,requiritur ad beatitudinem uiæ, & ad beatitudinem patriæ omnino perfectam, requiritur antecedenter,& conſequenter,non autem eſſentialiter,nec ad beatitudinem patriæ ſimpliciter.12æ. quæſt.4.5 6.o./.3^{a} q.7. 4.2^{m}./.quæſt.15.10.c./.2^{m}./.4.diſt.49.q.4 art.5.q.2.c / 1^{m}./ cō.4.c^{o}.79.fin /. Po^{a}.q.5.10.c /.Opuſ.3.c^{o}.152./.Iob.19.fi /. Anima.130.

77 Beatitudo animæ, redundabit in corpus. 12^{æ}. q 3. 3.c.3^{m} /.q.4.6.c./.3^{a} q 57.3.c /.q.59.5.3^{m}./ 4.d.44.q.1.ar.3.q 4.3^{m}./.Opu.3.c^{o}.168.Anima.131.
*Catenta.Charitas.114.128 &c.Delectatio.93. Dæmon.41.Electio.18.19.12.27 Fides.21.Fortitudo.53.59.

78 Operationes meritoriæ plures requiruntur ad beatitudinem hominis.1^{a}.q 62.5.1^{m}./ 12^{æ}.q.5.7.o./.quæſt. 6. prin^{o}./. Opuſcu.3.c^{o}.173.Angelus. 543.547.
*Gratia.11.20.76 86.235.&c. Honor.21.Iuſtus.2.Lex.67.80.Maria.22 Meritum.6 7.40 45.61.62 65.67. 88. &c.101. &c.Metaphiſica.29 Miſſio.33. Oratio.50. &c.60. Perfectio. 20.Purgatorium.9.

79 Beatitudo ultima hominis requirit unionem animæ cum corpore.Opuſcul.3.capit^{o}.151./. 152./. Iob. 19. fin. Anima.132.

80 Operationes ſenſitiuæ requiruntur antecedenter ad beatitudinem viæ,non autem ad beatitudinem patriæ,ſed conſequēter tantum, ad neutram autem eſſentialiter. 12^{æ}. quæſtio.3.3.o.
*Sacerdos 11.Scientia.130 145.155.Similitudo.11. &c.Sufficien .Theologia.21.Virtus.184.&c.197.160.&c.

81 Pax requiritur ad beatitudinem antecedenter & conſequenter,non autem eſſentialiter. 12æ. quæſt.3.4.1^{m} /.4.d.49.q. 1.ar.2.q.4.o./.Opuſc.3.c^{o}.264.
*Vius.4.Vil.19.20.Vtile.1.

82 Nullum bonum creatum additum uiſioni dei, facit magis beatum.1^{a}.q.12.8.4^{m}.fi./.12æ.q 5.2.3^{m}./.Ver.q 8 4.12^{m}./.13^{m}./.Ma.q.5.1.4^{m}./.5^{m}./.6^{m}. Mutatio.

83 Præmium accidentale additum beatitudini, non facit magis beatum, quia beatitudo attenditur ſolum ſecundum bonum increatum, præmium vero accidentale, ſecundum bonum creatum.Ma q.5.1.5^{m}.
*Beatus.34. Charitas.90,114. 128.&c. Claritas.8.10.Electio.14 27.Euchariſtia.451.&c.

84 Sicut bonum creatum,eſt quædam ſimilitudo & participatio boni increati,ita adeptio boni creati, eſt quædam ſimilitudinaria beatitudo, per quam tamen uera beatitudo non augetur.Ma.q.5,1.6^{m}.fi.

85 Beatitudo æqualiter participatur ab omnibus,ex parte obiecti,ſed inæqualiter ex parte ſubiecti.12ª.q.3.2.4m./.q.5.2.o./q.112 4.c./2m./.1.d.44.3.5m./.4.d.49.q.1.ar.4.q.2.4.o./.L./.3.3.cº.58./.Matth.20.meº.a.H./.Io.14.le.Io.14./.1ª.Cor.3 lec.2.princº./.2ª.Theſſ.lect.2.princº.F./.Heb.11.fin. Hæreſis 76.

86 Poſt reſurrectionem beatitudo augebitur extenſiue,& intenſiue.4.d 49.q.1.ar.4.q.1.o.

Duᵐ.275ᵐ. 87 Immo beatitudo tunc augebitur tantum extenſiue.12ª.q.4.5.5m.Reſp.Duº.275º.

88 Nulla creatura poteſt per ſua tantum naturalia,adipiſci perfectam beatitudinē.1ª q.12.4.o./.q.23.1.c./.q.64.1.2m./.q.94.1.o./.q.108.4.c./.12ª.q.5.5.o./.q.62.1.2.3.o./.2.d.29.1.c./.3m./.3.d.27.q.2.2.c./.4.d.49.q.2.6.o./.3.3.cº.52./.147./.157.1m./.159.1m./.Veri.q.20,1.c./.3m./.6.c./.q.29.8.6.c./.Vir.q.4.1.c./.Ro.le.9.fi.

89 Homo non poteſt per operationem ſolius creaturæ ſuperioris,attingere ad perfectam beatitudinem.12ª.q.5.6.o.

90 Homo poteſt adipiſci perfectam beatitudinem.12ª.quæſtio.5.1.o.

91 Homo non eſt cauſa ſuæ beatitudinis,ſed tantum deus.12ª.quæſt.109.3.3m.fi./.4.diſt.49.quæ.1.ar.3.quæſt.2.2m./.Vir.q.1.10.c.

92 Beatitudo ſubeſt prouidentiæ dei 4.diſtin.49.quæſt.1.arti.2.q.5.o.

93 Beatitudo perfecta,non poteſt amitti.1ª.q.64.2.c./.q.94.1.c./.12ª.q.5.4.o./.1.d.8.q.3.2.c.fi./.3.3.cº.48.3m./.61./.62./.144.5m./.L.º.4.cº.85.2m./.91.2m./Opuſ.3.cº.166./.262./.264./.Io.10.le.5.fi.d.I.

*Hæreſis.47.72.76.107.Infinitum.8.Manſiones.Miſſio.33.Reprobatio.1.

Appetitus. 94 Voluntas neceſſario appetit beatitudinem.1ª.q.19.1.o./.3.5.c./q.82.1.2.o./.q.83.2.5m./.12ª.q.5.4.c./.2m./8.2m./.q.6.4.o./.q.10.1.2.o./.q.13.6.c./.q.94.2.c./.3ª.qu.18.1.3m./.2.d.7.q.1.1.1m./.d.25.1.c./.3.d.27.q.1.4.12m./.61.1.cº.80.2m./.3m./.88./.L1º.3.cº.97.fi.C./.L1º.4.cº.92.3m./.Ver.q.22.5.6.o./.13.c./.23.4.c./.q.24.1.18m./.19m./.q.27.3.c./Poª.q.1.5.c./.q.2.3.c.fi./6m./.q.5.3.c.fi./.q.10.2.4m./.5m./.6m/Ma.q.3.3.c./.q.6.c.fi.C./.7m./.9m.10m./.q.16.5.c./7.18m./.Eth.3.lect.2.fin.1.

95 Omnes homines naturaliter appetunt beatitudinem.1ª.q.2.1.1m./.q.19.10.c./.q.26.2.c./.q.41.2.3m./.q.60.2.c./.q.62.1.c./.q.82.1.2.o./.q.83.2.5m./.12ª.q.3.8.2m./.q.5.8.o./.q.10.1.n./.3ª.q.18.1.3m./.2.d.25.5.4m./.3.d.27.q.1.2.c fi./.4.d.49.q.1.ar.1.q.1.c./.ar.3.q.1.o./.3.3.cº.62.2m./.4m./.Lº.4.cº.92.3m./.94./.Ver.q.22.5.n./.q.23.2.c./.q.24.7.9m./.8.1m./.q 27.3.c./.Poª.q.1.5.c.fi./.q.2.3.c./.6m./.q.99.2.4m./.qu.10.2.4m./.5m./.Virt.q.2.1.c./.Opuſc.3.cº,149./.Pſal.1.princº./.Meta.lect.1.princº.a H.

*Amor.85.Appetitus.a Conuerſio.5.Damnatio.30.Deſperatio.6.Frui.9.Fruitio.4.&c.Iudicium.71.

96 Non ſolum perfecta beatitudo,ſed etiam qualiſcumq; ſimilitudo,uel participatio eius,naturaliter deſideratur.1ª.q.12.1.c.fi./.12ª.q.3.6.2m.

97 Omnia quæ deſiderat uoluntas,appetit propter beatitudinē,1ª.q.60.2.c./.12ª.q.1.6.o./.4.d.49.q.1.art.3.quæſt 4.o./.cont.1.cº.100.

98 In ultima beatitudine,complebitur omne deſiderium beatorum.1ª.q.12.8.4m./.12ª.q.2.5.c./.q.3.8.c./.q 4.5.5m./.q.5.3.4.c./.8.c./.3m./.q.67.4.3m./.22ª.q.28.3.c./.2m./.cont.3.caº.63./.L1m.4.cº.86./.Pſalm.1.meº.c./.Pſal.35.meº.d.E./Matt.5.princº.b E.Io.lectio.11.meº.a.I./.Hæ.lectio.2.princº.K.prinº.A.

99 Perfecta quietatio intellectus & uoluntatis,conſequitur beatitudinem.12ª.q.3.4.1m./.8.c./.22ª.q.18.2.c./4.12m./.q.28.3.c./.q.94.1.c./.q.118.7.c./3.1.cº.100 2m.L1º.3 cº.37.5m./.40.fi./.48./.59.1m./.62.2m./.63.fi./.L1º.4.cº.78.fi./.Ma.q.14.4.c./.q.19.5.o./.Opuſc.3.cº.104./.106./.150./.211./.264.

*Merces.1.&c.

100 Perfecta beatitudo,omne malum excludit.12ª.quæſ.2.4 c./.quæſtio.5.3.4.c./.quæſt.67 4.2m./.cont.4.cº.86.meº.G./.Opuſc.3.cº.176./.218./.239./.264./.Heb.4.lect.2.principio.k.

101 Beatitudo aſcendit in rationem hominis,ſecundum rationem communem,non autem quæ & qualis ſit in ſpeciali.12ª.q.5.8.c./.2m./.22ª.q.17.2,1m.

102 Beatitudinem eſſe præmium uirtutis,eſt inditum mentibus omnium ratione utentium.Opuſc.20.ſº.c.

103 Beatitudo materialiter ſumpta,eſt occulta,non autem formaliter ſumpta.2.d.38.2.1m.Mors.19.20.23.

104 Beatitudo eſt primum obiectum uoluntatis.12ª.q.3.4.2m./.q.11.1m./.cont.3.cº.26.7m./.8m./.15m./.Quol.8.19.c.

105 Beatitudo comparatur ad uoluntatem,ut obiectum eius,ſed ad intellectum,ut actus eius,Quo.8.19.c.Nox.2.

106 Beatitudo amatur amore concupiſcentiæ,non autem amore amicitiæ.12ª.q.2.7.2m./.4.diſtinctio.49.quæſtio.1.artic.2.q.1.3m.

*Odium.22.Pœna.46.47.Purgatorium.9.Satietas.Spiritus.13.

107 Homo appetendo beatitudinem,poteſt mereri.3.d.18.3.2m./.4m./.d.49.q.1.ar.3.q.3.o./.Ver.q.22.7.o.

108 Immo homo appetendo beatitudinem,poteſt peccare,ſicut & diabolus appetiit finalem beatitudinem habere,per propriam uirtutem,quod eſt proprium dei.1ª.q.63.3.4m.fi./.3.c.fi./.c6.3.cº.106.1m./.Ver.q.24.7.6m./.Ma.q.16.2.o./.3.c.fin./.22ª.q.14.2.c.Reſp.Duº.170º. Duᵐ.276ᵐ.

109 Deus eſt perfecte beatus.1ª.q.26.1.o./.q.62.4.c./.2.d.1.q.2.2.4m./.d.15.q.3.3.1m./.cont.1.cº.100. Deus.

110 Deus eſt ſua beatitudo.1ª.q.26.2.o./.q.62.4.c./.quæſtio.94.1.c./12ª.q.3.1.1m./.2.1m./.4m./.4.diſtinct.49.q.1.ar.2.q.1.1m.cont.1.cº.101.

111 Deus eſt beatus,ſecundum intellectum.1ª.q.26.2.o./.2.diſtin.16.2.c.

112 Deus non eſſet beatus,ſi non intelligeret & amaret.Similiter & Chriſtus,ut homo.Ver.q.26.10.8m./.q.29.1.c./1ª.Tim.6.lect.3.prinº.k.

*Angelus.B.Deus.201.&c.419.Honor.21.Ioge.Iuſtificatio.17.Sedere.3.&c.

113 Beatitudo dei,excedit quamlibet aliam beatitudinem.1ª.q.26.4.o./.cont.1.cº.102.

114 Beatitudo dei complectitur omnem aliam beatitudinem.1ª.q.26.3.o./.cont.1.fi.

115 Beatitudo eſt naturalis ſoli deo.1ª.q.62.4.c./.q.63.3.c.fin./.12ª.q.3.1.1m./.q.5.7.c./.Opuſ.3.cº.106.fi.

116 Chriſtus homo non poteſt eſſe beatus ſine gratia.Verit.q.29.q.1.c./.4m.

117 Beatitudo triplex ſecundum philoſophos,ſcilicet uoluptuoſa,actiua,& contemplatiua.12ª.q.3.2.1m./.q.69.3.4.c./.Ethi.lect.5.prinº. Iucũdi.

118 Beatitudo duplex,ſcilicet perfecta,& imperfecta,ideſt,in patria,& in uia.1ª.q.62.1.c./.12ª.q.3.2.4m./.3.5.6.c./.q 4.5.6.7.8.c./.q.5.3.o./.4.5.c./.q.62.1.c./.q.69.1.3.c./.22ª.qu.186.1.4m./.3.d.27.q.2.2.c./.4.d.49.q.1.ar.2.q.1.c./.q.2.4m./.5m./.Veri.q.14.2.c./.Trin.24.9m./.Eth.10.le.16.fi.

119 Beatitudo patriæ eſt continua,non autem beatitudo uiæ.12ª.q.3.2.4m./4.d.49.q.1.ar.2.4m./.5m.

120 Vnde tunc in patria non erit multiplex ſcientia,cum medium fuerit unum & ſufficiens,ad alia cognoſcenda,quod erit eſſentia diuina,cui omnes beati ſine medio creaturæ coniungētur,Opuſ.72.prinº.

121 Tunc non aderit,quod alio mediante,unus alium doceat.Opuſ.72.prinº.

122 Cognoſcere deum in plena luce perficietur,quæ nihil tenebrarum & errorum patitur.Vnde propter huius luminis uirtutem nulla opinio locum habebit,ſed erit una ſcientia omnium certiſſima,quæ erit gloria beatorum.Opuſ.72.prinº.

123 Duplex perfectio beatitudinis;ſcilicet ex parte obiecti,& ex parte ſubiecti.Prima tollit rationem beatitudinis,non autem ſecunda.12ª.q.5.3.2m./.q 4.5.5m./.q.11.4.2m.

124 Nullus ante paſſionem Chriſti potuit habere beatitudinem licet ſancti patres meruerint eam per fidem paſſionis Chriſti quo ad propriam perſonam,non autem quo ad naturam communem.3.q.49.5.1m./.3.diſt.18.ar.6 q 2.2m.

*Angelus.B Anima.130,131,132.Beatus.3.Bonitas.59.192.295.249.Caracter.11.Confirmatio.43 Corpus.G.Delectatio.23.Dæmon 21.Dos o.Gloria.13.&c.Gratia.42.&c.Infinitum 8.Iuſtum.2 Lex.8.9.67.85.

125 Mortui cum ſolo peccato originali,ſciunt eſſe creatos propter beatitudinem,quam etiam ſciunt in communi,ſcilicet quod conſiſtit in adeptione boni perfecti,ſed ignorant beatitudinem ſupernaturalem.Ma.q.5.3.c./.1m./.4m.2ª.Corin.2.lectio.2.

*Liber,V.Manſiones.Maria.17.21.58.Prædeſtinatio.2.5.22.24.49.Sabbatum.1.2.Sapientia.21.Sedere.3.&c.Septem.Spes.10.21.22.23.26,50.52.Virtus.260.&c.Vtile.1.

126 Beatitudo ciuilis,non eſt felicitas ſimpliciter,nec immutabilis ſimpliciter,ſed non de facili mutabilis.Verit.quæſtio.24.7.13m.

127 Beatitudines ſunt operationes uirtutum perfectarum per dona,& etiam donorum.12ª.q.69.1.o./.q.70.2.c./.22ª.quæſtio.157.2.3m./.3.d.34.q.1.4.o./.4.d.49.q.1.ar.1.q.4.1m./.Iſa.9.princº.G./Matth.princº.b.k./.Galat.5.lect.5.princº.I.6. Beatitudines in cõi.

*Fructus.2.3.12.

128 Actus uirtutum ut perficiunt,dicuntur beatitudines,ſed ut delectant,dicuntur fructus.22ª.quæſtio.157.2.3m./.Gal 5.lect.meº.G.

Actus

Be

129 Actus donorum pertinentium ad uitam actiuam, exprimentur in meritis beatitudinum, ſed actus uitæ contemplatiuæ, in præmiis. 12ª.q.69.3.c.fi./.1^{m}.Virt.q.1.7.4^{m}.

130 In ſingulis beatitudinibus, ponitur aliquid pertinens ad ſtatum uiæ, & aliquid ad ſtatum patriæ. 12ª.quæſtion. 69.2.o./.22ª quæſtio.8.7.c/.3.diſtinctio.34.quæſtio.1.4.o./.Matth.5.prin°.b.G.

131 Quælibet beatitudo eſt fructus, addens excellentiam & principalitatem præmij, & non econuerſo. 12ª.q.70.2.o./.3.d.34.q.1.5.o.

132 Omnia præmia ſeptem beatitudinum, ſunt idem realiter, & differunt ratione. 12ª.q.69.4.1^{m}.

133 Præmia beatitudinem, inchoatiue habentur hic, ſed complete, in patria tantum. 12ª.q.69.2.o./.22ª.qu.8.7.o./.Matth.5.prin^{m}.b.G.R.

134 Beatitudines, & præmia earum ſufficienter enumerantur, ſeptem, & quatuor, & octo, diuerſimode, & declarantur. 12ª.q.69.3.4.o/3.d.34 q.1.4.o.

135 Primæ tres beatitudines ſunt contra beatitudinem uoluptuoſam, ſed quarta & quinta pertinent ad uitam actiuam, aliæ autem duæ ad contemplatiuam. 12ª.q.69.3.4.o.

136 Omnes beatitudines poſitæ in ſacra ſcriptura, oportet ad has reduci, quia omnes pertinent ad uitam actiuam uel contemplatiuam. 12ª.q.69.3.4^{m}.

137 Beatitudines correſpondent ſeptem donis, non quidem ſingulæ ſingulis, ſed plures uni, & una pluribus. 12ª.q.69.3.o./.3.d.34.q.1.4.c./.5^{m}./.d.37.ar.2.q.3.2^{m}.

138 Ordo beatitudinum accipitur, ſecundum quòd homo ab exterioribus ad interiora progreditur, Vbi primo ſunt bona exteriora, ſecundo proximus, tertio paſſiones irrationales, quarto operationes, quintu compaſſiones, ſexto apprehenſio, ſeptimo ordinatio, octauo paſſio illata. 3.diſtinctio.34.quæſtio.1.4.c.fi.

139 Præmia omnium beatitudinum, debentur octauæ beatitudini, ideo ſpeciale præmium ei non aſſignatur, ſed reditur ad primam beatitudinem. 3.d.34.q.1.4 c.fi.

140 Beatitudines dupliciter adaptantur donis, ſcilicet ſecundum conuenientiam ordinis, ut prima infimo, ſecunda ſexto, & ſic de alijs ſecundum Auguſtinum, uel ſecundum conuenientiã propriæ rationis ad inuicem ſecundum actus, & obiecta. 22ª.q.121.2.c./.2^{m}./.q.139.2.c.

In ſpeciali prima. 141 Beatitudo prima, ſcilicet paupertas, correſpondet dono timoris. 22ª.q.19.12.o./.q.83.9.3^{m}./.q.121.2.c./.q.161.2.3^{m}./3.d.34.q.1.4.6.c./.Matth.5.prin°.b.G.

142 Fructus decimus, ſcilicet modeſtia, & undecimus.ſ.continentia, & duodecimus, ſ.caſtitas, correſpondent eis. 22ª.q.19.12.4^{m}/.3 d.34 q.1.5.c.

143 Petitio ſeptima, correſpondent eis. 22ª.q.19.12.4^{m}./.q.83.9.3^{m}./.3.d.44.q.1.6.c.

Secunda. 144 Beatitudo ſecunda, ſcilicet mititas, correſpondet dono pietatis. 12ª.quæſtio.69.3.3^{m}/.22ª.q.83.9.3^{m}./.q.121.2.o./.3.d.34.q.1 4.c.fi./.6.c./.Matth.5.prin^{m}.b.I. *Manſuetudo.1.

145 Fructus octauus, ſcilicet manſuetudo, correſpondet eis indirecte, ſed ſextus, ideſt, bonitas, & ſeptimus, ſcilicet benignitas, directe. 22ª quæſtio.121.2.3^{m}./.3.diſtinct.34.quæſt.5.1.c. *Manſuetudo.1.

146 Petitio ſexta, correſpondet eis. 22ª.q.83.9.3^{m}./.3.diſtinct.34.q.2 6.c.

Tertia 147 Beatitudo tertia, ſcilicet luctus, correſpondet dono ſcientiæ, 12ª.b.69.3.2^{m}/3^{m}./22ª.q.9.4.o./.q 83.9.3^{m}./.3.d.34.q.1.4.5.c./Matth.5.prin°.b.B.

148 Omnes fructus, præter fidem & charitatem, correſpondent donis conſilij, & ſcientiæ, ut dirigentibus. 3.diſt.34.quæſtio.1.5.c.fi.

149 Fructus undecimus, ſcilicet continentia, & duodecimus.ſ.caſtitas, correſpondent tertiæ beatitudini. 3.d.34.q.1.5.c.

150 Petitio quinta, correſpondet eis. 22ª.q.83.9.3^{m}./.3.diſtin.34.q.1.6.c.

Quarta. 151 Beatitudo quarta, ſcilicet iuſtitiæ, correſpondet dono fortitudinis. 12ª.q.69.3.3^{m}./.22ª.q.63.9.3^{m}./.q 139.2.o./.3.d.34.q.1.4.6.c./.Matth.5.prin°.b.A.

152 Fructus quartus, ſcilicet patientia, & octauus, ſ.longanimitas, correſpondent eis. 22ª.q.139.2.3^{m}./.3.d.34.q.1.5.c.

153 Petitio quarta, correſpondet eis. 22ª.q.83.9.3^{m}./.d.34.quæſt.1.6.c.

Quinta. 154 Beatitudo quinta.ſ.miſericordiæ, correſpondet dono cõſilij. 12ª.q.69.3.3^{m}./.22ª q.52.4.o./.q.83.9.3^{m}./.3.d.34.q.1.4.c./.Matth.5.prin^{m}.b.G.

155 Eandem beatitudinem oportet reſpondere ſecundum conuenientiam propriæ rationis ad inuicem, donis ſcientiæ, & pietatis, non autem ſecundum conuenientiam ordinis, ſed diuerſimode correſpondent. 22ª.q.121.2.2^{m}.

Be

156 Fructus ſextus.ſ.bonitas.i.dulcedo animi, & quintus.ſ.benignitas, correſpondent quintæ beatitudini & dono pietatis. 22ª.q.52.4.3^{m}./.q.121.2.3^{m}./.3.d.34.q.1.5.c.

157 Petitio tertia, correſpondet eis. 22ª.q.83.9.3^{m}./.3.d.34.q.1.6.c.

158 Beatitudo ſexta, ſcilicet munditia, correſpondet dono intellectus. 12ª.quæſt.69.3.c.fi./.1^{m}./.22ª.q.8.7.o./.q.83.9.3^{m}./.3.d.34.q.1.4.6.c. Sexta.

159 Fructus ſecundus, ſcilicet gaudium, & nonus.ſ.fides, correſpõdent eis. 22ª q.8.8.o./.3.d.34.q.1.5.c.fi.

160 Petitio ſecunda correſpondent eis. 22ª.q.83.9.3^{m}./.3.d.34.q.1.6.c.

161 Beatitudo ſeptima.ſ.pacis correſpondet dono ſapientiæ. 12ª.q.69.3.c.fi./.1^{m}/.4.c.fi./.22ª.q.45.6.o./.q.84.9.3^{m}./.3.d.34.q.1.4.6.c./.Matth.5.prin°.b.fi.G. Septima.

162 Fructus primus, ſcilicet charitas, correſpondet eis. 3.d.34.q.1.5.c.fi. Charitas.42.

163 Petitio prima, correſpondet eis. 12ª.q.83.9.3^{m}/.3.diſt.34.q.1.6.c.

164 Beatitudo octaua, ſcilicet perſequutionis, eſt manifeſtatiua omnium beatitudinum præcedentium, nec correſpondet alicui dono in ſpeciali. 12ª.quæſt.99.3.5^{m}./.4 2^{m}./.3.diſtin.34.q.1.4.c. Octaua.

165 Fructus quartus, ſcilicet patientia, correſpondet octauæ beatitudini. 3.d.34.q.1.5.c.

166 Fructus ſecundus, ſcilicet gaudium, & tertius, ſcilicet pax, correſpondent omnibus beatitudinibus, & omnibus donis. 3.d.34.q.2.5.c.

167 Prima beatitudo ſecundum Ambroſium attribuitur temperantiæ, tertia prudentiæ, quarta iuſtitiæ, & octaua fortitudini. 12ª.q.69.3.6^{m}. Virtutibus & donis.

168 Primæ quinque beatitudines, ſecundum conuenientiam materiæ, correſpondent donis ſcientiæ & conſilij, ut dirigentibus, ſed alijs donis, correſpondent ut exequentibus, ſecundum motiua uero correſpondent ut ſupra. 12ª.q.69.3.3^{m}./.22ª.q.121.2 c.

169 Beatitudo quarta & quinta ſecundum materiam, correſpondent pietati, ſecunda fortitudini, ſed prima & tercia timori. 12ª.q.69.3.3^{m}.

170 Beatitudo quarta & quinta ſecundum conuenientiam propriæ rationis ad inuicem, adaptantur dono pietatis, ſed ſecundum conuenientiam ordinis, adaptatur ei ſecunda beatitudo, quæ tamen conuenit ei, tollendo impedimenta actuum eius 22ª.q.121.2.c./.3^{m}.

1 ❡BEATVS, Aliquis dicitur beatus in ſpe, & aliquis in re. 12ª.q.69.2.c./.Matth.5.prin^{m}.b.H./1ª.Cor.lect.1.fi.I./.2ª.Cor.lect.5.fin.F. *Abſtractio.20. Amor.48.75.104.&c. Angelus.B. In cõmuni.

2 Quidam dicuntur beati in hac uita propter ſpem, uel participatiue 12ª.q.5.3.1^{m}.

3 Aliquid facit beatum dupliciter.ſ.effectiue.i.ſolus deus, & formaliter.ſ.beatitudo. 1.d.1.q.1.2.1^{m}.

4 Bene prius feruntur ad contemplandum diuinitatem, quàm humanitatem Chriſti, quia ſic ſunt deo coniuncti, quòd deus eſt illis ratio cuiuslibet cognitionis & operis. Quo.8 fi./.Qu.9.7.c.fi.

5 Beati in patria omnes rationes rerum quæ in Chriſto ſunt, non cognoſcunt, & ſi ipſum comprehendãt. 1ª.q.12.8.c./.22ª.q.173.1.c./.Ver.q.12 6.c./.10^{m}.

6 Immo tunc beati, omnia opera diuina cognoſcent. 1ª.q.12.8 4^{m}./.1.d.21.L.fi. Reſp. ſicut Dubio 366°. Du^{m}.275^{m}.

7 Beati per ſimplicem conuerſionem ad deum, illuminantur, de agendis quæ neſciunt, ſine inquiſitione & anxietate dubitationis, ut in uiatoribus. 22ª.q.52.3.c./.2^{m}.

8 In beatis ſunt aliqui actus ordinati ad finem. ſ. procedentes ex conſequutione finis, ut laus dei, & aliqui pertrahẽtes alios ad finem, ut miniſteria angelorum, & orationes ſanctorum. 22ª.q.52.3.1^{m}./.c.83.4.2^{m}. Opuſ.63.c°.5.

9 Quilibet beatus eſt certus de perpetuitate ſuæ beatitudinis. 22ª.q.18.3.c./.Ma.q.16.6.1^{m}./.Opuſ.3.c°.169.

10 Beati in patria clare cognoſcunt omnia quæ hic fiunt. 1ª.q.89.8.c./22ª.q.83.4.2^{m}./.4.d.45.q.3.1.1^{m}./.3^{m}./.d.50.q.2.arti.4.q.1.1^{m}./.Ver.q.8.11.12^{m}./.q.9.6.5^{m}./.Ma.quæſt.7.7.10^{m}. *Anima.138.139.151.165.156. Aurea. Aureola, n.

11 Beati poſt diem iudicij uidebũt omnia, quæ deus ſcit ſcientia uiſionis, 4.d.49 q.2.5.c/.1^{m}./.12^{m}. Deus.230. *Beatitudo.82.&c.98.109.&c.

12 Oppoſitum uidetur dicere. Veri.q.8.4.c. Reſp. Du^{m}.278. Du^{m}.278^{m}.

13 Scia angelorum, & animarum ſanctarum, poteſt augeri, uſque ad diẽ iudicij, ſicut & alia quæ ad præmium accidentale pertinent, ſed non ultra. 4.d.49.q.5.c.fi./.prin°./.d.50.q.2.ar.1.q.6.o. Angelus.541. *Bellum.2. Charitas 38.77.90.&c.103.117.123. Cælum.31.45.

14 Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.o. Reſp.ſicut Dubio 275.
15 Beati deum comprehendent,ſed non totaliter,ideſt omnibus modis quibus comprehendi poteſt.1ª.q.12.7.1m./.Opuſc.3. cº.164.
16 Beati habebant ſummam dei delectationem & fruitionem, Opuſc.3.cº.165./.Opuſcu.63.cº.3.o./.1ª.Corin.12. lectio.2. prin°.H.
17 Beati deum uidentes, erunt confirmati in bono,Opuſcul.3. cº.166.
18 Beati habebunt cognitionem de deo,Opuſc.63. prin°. *Ciuitas.1.Claritas.8.Cognitio.5.6.
19 Beati cognoſcent deum tripliciter.ſ. per deum,ad deum, & propter deum.Opuſc.63.o. *Cognitio. 5.6.
20 Beati cognoſcent in deo,omnia pertinentia ad eorum beatitudinem,Opuſc.63.cº.1.
*Compaſſio,Comprehendere.4.
21 Beati diligent deum,Opuſc.18. cº.4./.Opuſc.63.cº.2.o.
*Conceptio.35. &c.Conſilium. 29. Contritio.13.Corpus. 8. Damnatio.30.
22 Beati uniuntur deo,Opuſ.63.cº.4.o. *Defectus.16. Delectatio.102.104.Deſiderium.18.Deus.201.
23 Inter beatos,Chriſtus fuit primus,inter malos,Adam. Pſal.1. prin°.Beatitudo.16.Fruitio.11. *Dolor.43.Donum.32. &c. Dos.o.Egere.Electio.14.
24 Beati laudabunt deum.22ſ.q.13.4.c./.2.d.2.q.2.2.5m./.4. d. 44.q.2.ar.1.q.4.c./.4m./.Opuſc.63.cº.5.o./.1ª.Cor.13.lec.3. prin°.G.&c.le.2. *Euchª.148.245.&c.Exiſtratio.2.Fames.3. Fides.10.21.22.23.26.50.51.52.68.96. 70.76.107.
25 Beati ſurgent in gratiarum actionem dei,Opuſ.63.cº.6.o.
*Fortitudo.45.51.53.Fruitio.5.6.7.10.11.12.
26 Beatorum congratulatio.Opuſc.63.cº.7.o. *Guſtus.o. Hæreſis.76.106.&c.113.119.Ignorantia. 18.
27 Beatorum corpora erunt poſt diem iudicij, Opuſ.10. art.25. *Imago.35.42.Indulgentia.33.Ioſias.
28 Beatorum corporum diſpoſitio,Opuſ.10.ar.24./.25. *Lex. 30.45.59.67.Liber.15.&c.Liberum.19. Limbus.o.
29 Beatorum corpora fulgebunt.Opuſ.10.ar.36.
*Manſiones Maria.17.22.58.Miſſio.33.37.39.
30 Voluntas beatorum,eſt omnino immutabilis,de bono in malum,cont.4.cº.91./.Veri.q.24.8.o.
31 Beati non poſſunt peccare.1ª.q.62.8.o./.q.82.2.c.ſi./.q.94.1.c./.q.100.2.c./.12ſ.q.4.4.c./.q.5.4.c./.q.109.1.3m./.22ſ. qu. 19.11.c./.2.d.7.q.1.1.o./.2.c.ſi.E./.1.23.q.1.1.o./.2.2m./.3. d.3.q.1.ar.2.q.3.2m./.d.12.q.3.2.c./.3.4.cº.91./.52.ſi./.Veri. q.24.8.o./.9.c./.Veri.q.3.1.2.c.ſi./.q.4.4.3m./.Op.3.cº.106./. Pſal.51.ſi.D.prin°.
*Obedientia.26.Odor.5.Olfactus.2.Patientia. 10. Pax.6.7. 13.17.&c.Penitentia.36.Perfectio.64.&c.Pietas.13.12. Prædeſtinatio.30.44.Princeps.1.2.Prophetia.83. Raptus.15.16. Reſurrectio.9. 29.35.&c.57.Riſus. Sanctus.o. Societas. 4 Spes.26.
32 Beati ſunt in ſtatu impetrandi, non autem in ſtatu merendi. 1ª.q.62.9.o./.22ſ.q.83.11.c./.3m./.3.d.18.3.2m./.4.d.15.q.4 ar.6.q.2.3m./.d.4.q.3.3.4m. *Spiritus. 4. Stabilis.Suffragia. 12.Tactus.14.Theoª.8.19.43.
Duᵐ.180ᵐ.
33 Oppoſitum uidetur dicere.2.d.5.q.2. Reſpond. ſicut Dubio 157.& 275.
34 Dignitas beatorum, in anima & in corpore, erit ſecundum gradus meritorum,non autem ſecundum diuerſitatem ſexus. ſicut nunc & in ſtatu innocentiæ.3ª.q.55.1.4m./.2. d.25.q.2. 1.2m./.4.d.44.q.1.ar.3.q.3.2m. *Timor.14.70. Virginitas. 37.Virtus.232.233.242.260.Viſus.8.11.Votum.9.Viura.10. 293.Vita.4 Vi.19.Chriſto.53.56.
35 In beatis non poteſt eſſe paſſio animæ, niſi conſequens iudicium rationis.4.d.50.q.2.ar.4.q.3.3m.
Gaudium. 36 In ingreſſu beatorum in gloriam,tria ſunt, ſcilicet exultatio de bonis habitis,confeſſio de beneficijs gratiæ, & ſpiritualis refectio.Pſal.41.me°.D.C.
*Abſtractio. 21. Actus.17.20.47.64.Amor.69.75.103.&c.Annunciatio.1.Apoſtol.5.21.Brocdictus.3.
37 Quilibet beatus gaudet de bonis factis a ſe,vel ab alijs.1ª.q. 23.6.3m./.4.c.45.q.2.ar.2.q.4.3m./.d.47.q.5.1.4m./.d.50.q. 2.2.1.o.4. Bonitas.249. *Bonitas.59.212 &c.248.249.Cibus.1.Character.10.11.12.29.30.Cœtum.31.Cætus.o.
38 Beatus ſuperior,plus gaudet de bono inferioris,quàm ipſe inferior.4.d.45.q.3.ar.5.q.4.2m. *Cibus.11.Conuiuium Delectatio.194.Demon.12.13.14.Deſiderium.18.Deus.176.203. 205.195.&c.445.339.Dolor.43.
39 Gaudium beatorum,ſuperat omne gaudium uiatorum.3ª.q. 46.6.3m./.3.d.15.q.2.ar.3.q.3.5m. *Donum.33.&c.
40 Gaudium beatorum,erit ſuperplenum,ex parte gaudentium non autem ex parte obiecti, uiatorum autem neutro modo.
322.q.28.3.o. *Dos.o. Eccleſia.1.5.9. Euchª.146.147.148. 256.Fames.3.Fides.21.51.68.70.98.
41 Lætitia beatorum eſt ſempiterna,ſecura.& plena, quadruplicitet,ſcilicet ex gloria concepta,ex materia,ex ſocietate,& ex perfectione,Pſal.5.ſi.H./.Eſa.51.ſi.K.
*Fortitudo.41.53.Fruitio.10.&c.Gloria.18.&c.Guſtus.5.Hæreſis.76.119.143.
42 Nihil erit in beatis, quod non ſit eis materia gaudij. 4.d.50. q.2.ar.2.q.1.c. *Ignorantia.18.Imago.35. Indigentia.2.Iuſtitia.41.Lætitia.Lex.59.67.Liber.14.&c.Lymbus.o. Maria.2. 17.21.32.50.62.Martyrium.11.
43 Gaudium beatorum de deo creſcere non poteſt, ſed accreſcet eis gaudium,de gloria corporis.3.d.15.q.2.ar.5.q.2.c./.4.diſ. 12.q.3.ar.1.q.2.c./.d.41.q.2.ar.2.q.4.3m. *Miſſio.38.&c. Natiuitas.20.Nicolaus.2.Obedientia.26. Odor.5.Oratio.32.68. &c.Anima.130.131.132.
44 Immo gaudium beatorum poteſt augeri, uſq; in diẽ iudicij. Duᵐ.181ᵐ
1ª.q.62.9.3m./.4.d.22.q.2.ar.1.q.2.c./.d.50.q.2.ar.1.q.6.o./. 1ª.Cor.6.me°.H./.Reſpond.ſicut Dubio 157. Singulus.141. Charitas.77.Paſſio.28.Pax.17.26.Penitentia.36. Perfectio. 63.65.66.Prædeſtinatio. 30.Primum.8. Princeps. 2. Sabbathum.2.
45 Gaudium accidentale beatorum creſcit eis de omnibus bene factis pro eis,præcipue de gratiarum actione.4.d.12. q.2.art. 1.q.2.c.
46 Multiplicatis bonis noſtris,gaudium beatorum augetur materialiter,non autem formaliter,quia deus eſt eis ratio gaudendi de quibuſcunq; gaudent.1ª.q.62.9.3m.ſi./.4.d.45.q.2.art. 2 q.4.3m./.L.prin°. *Sanctus.o. Viſus.11.
47 Beati non intereſſunt rebus uiuorum, ſecundum legem cõem. 1ª.q.108.8.2m./.22ſ.q.83.4.2m. *Chriſtª.79.117.120.130.131.
48 Oppoſitum uidetur dicere.4.d.50.q.1.3.o./. Reſpond. ſicut Dubio 753.
Duᵐ.182ᵐ
Damnatis.
49 Beati non compatiuntur damnatis, ſed ſemper uidebunt pœnas eorum cum gaudio,non ſecundum ſe,ſed ratione iuſtitiæ diuinæ,& liberationis ſuæ.2. d.13.5.0./.4.d.50. q.2. 4.o./. L. prin°.D./.Quol.8.q.7.2.1m./.Pſal.38./.Pſal.36.ſi.2.ſi./. Pſal. 51.ſi.D. *Abſtractio.20.Adam.1.&c.16.27.20.47.Amor.69. Angelus.8.
50 Gloria beatorum, & pœna damnatorum,erit maior poſt diẽ iudicij,quam ante.4.d.47 q.1.ar.3.q.4.c./.q.2.ar.3.q.3.3m./. d.49.q.1.ar.4.q.1.o./.L.ſi./.q.4.arti.5.q.2.3m. *Anima. 131. 132. 133. 134.139.151. Antonius.o. Beatitudo.76. Charitas.77.
Duᵐ.183ᵐ.
51 Oppoſitum uidetur dicere.1ª.q.62.9.3m./.1ª.Cor.6.me°.H. Reſp.ſicut Dubio.157 275.
52 Omnis creatura eſt beatis materia gaudij & damnatis materia triſtitiæ.4.d.50.q.2.ar.3.q.1.c.Vt.19. *Contemplatio.6.
53 Nulla creatura cadet in uſum beatorum per neceſſitatem, ſicut nunc,ſed ad maiorem perfectionem,utentur creaturis.4. d.48.q.2.3.5m./.L.ſi.
54 Beati deridebunt damnatos,quo ad tria,ſ.quo ad ſuperbiam, uanam fiduciam,& fragilem gloriam.Pſal.51.ſi.D.
55 Dãnati uidebũt gloriã beatorũ i generali tantũ,& uſq; ad diem iudicij ſolũ,ſed iſti ſemper recordabuntur eius.4.d.50.q.2.art. 2.q.3.o./.Qq.8.16.o. *Dãnatio.30 32.62 Demõ. 14. Ioſias. Iudiciũ 71.Liber.ſi.19.Quies.5.7.8.Reſurrectio.9. Sanctus.o.
1 ꝗBELLATORES dãt eſſe in quolibet regno,& ciuitate. Opuſc. 20 Lº.4 cº.24./.Liº.4.cº.10. *Bellum.o.Dimicare. Pugna.
2 Bellatores naturaliter proni ſunt ad luxuriam, ſecundum Ariſtotelem. Vnde ſi abſtineant a mulieribus,prolabuntur in maſculos.Opu 20.Liº.4.cº.14.
1 ꝗBELLVM duplex.ſ.commune,& particulare.22ſ.q.123.5.c./. 2m./.Opuſ.20.Lº.1.cº.27. *Aureola.6.10.&c.25.
2 In hac uita eſt quadruplex bellum, & in patria quadruplex pax.ſ.ad ſe,ad deum,ad proximum,& ad obiectum. Pſal.36. prin°.ſi.G. *Bellatores.o.Ciuilis.o.Fortitudo.7.10.17.18.20. 22.28.40.46.Gratus.1.Impugnare.o.Iuſidix.Lex.167.
3 Ars bellica requirit tria.ſ.ſcientiam,robur, & exercitiũ. Pſal. 17.ſi.Z. *Miles.o.Militans.Militare.Militia.o.
4 Bella hiis tribus proſperantur.ſ.pugnantiũ exercitu, ſapientum conſilio,& dominorum præcepto.Eſa.8.me°.C.prin°.
5 Ad bellum iuſtum tria requiruntur, ſcilicet auctoritas principis,iuſta cauſa,& intentio recta.22ſ.q.40.1.o./.q.41.1. 3m. /.q.42.2.1m./.q.66.8.1m. *Obedª.43.44.Pax.8. Penitentia 48.49.Prælium.Pugna. Religio.91. 97. Rixa.1.Robur.Sabbathum.10.
6 In bello iuſto,deprædans hoſtes,nõ peccat niſi pugnet principaliter propter prædã,nec tenetur reſtituere.22ſ.q.66.8.1m.
7 Bellum gerere in feſto,non licet,niſi impunente neceſſitate, pro tuenda republica. 22ſ.q.40. 4.o.
8 Clericis non licet bellare in propria perſona, ſed poſſunt bello intereſſe, de licentia ſuperioris, & exhortari pugnantes. 22ſ.

22ª.q.40.2.0 *Seditio.o.Timor.10.Tuba.2.2.

9 Reprobatur politia, exponens mulieres ad bellum, ſecundum Platonem & Socratem. Opuſ.20.Li^m.4.x^m.5.6.

¶Bene. Allicere. Beneeſſe. Confirmatio.12. Decor. Vſura.164. 289.

¶Beneconſiliatiuum. Eubulia, 1.

In cõi.

1 ¶BENEDICTIO duplex, ſcilicet ex proprio merito, & ſic cõuenit cuilibet ſancto, alia ex merito Chriſti, & ſic conuenit tãtum habenti ordinem eccleſiæ.4.d.19.q.1.ar.2.q.1.2^m./.He. 7.lect.1.me^o.H.

*Aqua.18.&c. Baptiſmus.78. Vt Chriſma.4. aut exorciſmus.4. ut Matrimonium.17.

2 Benedicere contingit tripliciter, ſcilicet enunciatiue laudando, imperatiue, & optatiue. Primum & tertium conuenit omnibus, ſecundum per auctoritatem ſoli Deo, ſed per miniſterium miniſtris eius. Roma.12.lect.3.princ^o. A./. Vt confirmatio.7.

3 Benedicere non conuenit minori, præſente maiori. Quol.4.q. 12.1.3^m. *Conſecratio.15.16 Dies.19.20.27.

4 Sacerdos benedicit materiam euchariſtiæ, non autem corpus Chriſti.1ª.Cor.10.lect.4.fi./.He.7.le.2.fi I.

5 Epiſcopus benedicit ueſtes, uaſa, & omnia quæ ad cultũ Dei deputantur.4.d.24.q.3 ar.1.q.2.2^m./.ar.2.q.1.c./.d.19.q.1.1. c.Vt epiſcopus.12.14. *Euchariſtia.19.104 Exorciſmus.4 Exufflatio. Matrimonium.16.17.18.

6 Benedictio pro conſecratione ſufficit ueſtibus, ut deputantur cultui diuino 4 d.24 q.2.3.3^m.

7 Non omnis benedictio uel conſecratio, quæ adhibetur homini, eſt ſacramentum, ut benedictio monachorum & abbatum. 4.d.24.q.1.ar.1.q.3.3^m. Vt Nuptiæ.2. *Ordo.61. Peccatum. 374. Pater.4. Religio.40. Conſecratio 1. 14.

Dei. 8 Benedictio dei ſignificat donorum eius collationem, & multiplicationem.1ª.q.72.4^m./.q.73.3.2./.2.d.15 q.3.3. c.Iob.lec. 2.fi F./. Pſal.3.fi./.Pſal.27.me^o.I./ Hæ.6.le.4.prin^o C Iſaac. 3. Maledicere.4. Profeſſio.6 Sacramentum.16.17.87.206.

9 Benedicere dei, eſt cauſare bonitatem, ſed benedicere noſtrũ, eſt agnoſcere beneficia.Iob.le.2.fi.E./.Pſal.27.me^o.F.Pſal.40 fi.H.prin^o./.Ro.lec 7.fi./.2ª Cor.le.2. prin^o.C. Simon 2.22. Virginitas.14 &c.26.&c. Vnctio.5.

10 Benedicere deo, eſt cõfiteri laudes eius, ſed benedicere deum eſt facere bonum. Pſal.33.prin^o.2 I. Peccatum.374.

1 ¶Benedictus uidens totum mundum non uidit eſſentiam dei 22ª q.180.5 3^m./.Quol.1.3 0 *Humilitas.6.

2 Quẽ puerum Benedictum Italiæ argut patiatur, quòd relicta domo rebuſque patris, ſoli deo placere deſiderans, ſanctæ conuerſationis habitum & deſertum quæſiuit. Opuſc.17. c^o.17.

3 Beatus Benedictus, proprio arbitrio ſtatim a pueritia ad ſtatum religionis qui eſt perfectiſſimus conuolauit.22ª.q.189.1. 2^m./.Quol 5.11.1^m./. Opuſc.17.

4 In regula beati Benedicti conceditur probationis annus, nuper ad religionem conuerſis.22ª.queſ.189.2.1^m. Opuſcu.17. c^o 11.

5 Beatus Benedictus dicit quod ſi prælatus aliquid impoſſibile præceperit tentãdum eſt, quod ab eo dicitur quia an aliquid poſſibile ſit, ſubditus nõ debet ſuo iudicio definire, ſed in unoquoque, ſuperioris iudicio ſtare.12ª.q.13.5.3^m.

6 Beatus Benedictus mandat quod uenientibus ad religionem non ſit facilis præbendus ingreſſus, ſed probandum eſt an ſpiritus a Deo ſit.22ª q.70.3.2^m./.q.6.10.1^m.

¶Beneeſſe. Accidens 18.38. Accidia.1. Actus.11.42. Aer.11. Agens.41. Amor.183.229. Angelus 229 Anima.114. Audacia.19. Bene. Bonitas.176. Ciuitas 4. Clauis 6. Confirmatio. 12. Conſcientia.10. Conſilium.17 127. Contemplatio, 3. Correctio.18. Depoſitum.2. Diuitiæ.5 Docilitas.1. Eubelia.o. Euſtochia.1 Fides.35. Finis.63.217. Fortuna.7 8.9. Gratia.172. Habitus.4.&c. Hæreſis.71 74 Honor.7. Humilitas.15. Incarnati.2. Indiuiduum. 38. Induſtria. Iudicium.13.38. Lex. 87. 110.143. Liberalitas.1.5. Macula.8 Magnanimitas. 13. Maledicere.4 Malum.44 61. Memoria.14.21. Mors.16. Natura.39 Neceſſitas.1. Nemeſis. Nunc us. Oratio.31. Ornatus.9. Pars. 26. Pax.12. Peccatum.107.159. Pœna 24. Pœnitentia.78. Perfectio.60. Perſeuerantia.1.12. Præceptum.18. Princeps.5.6 7. 28. Prohibitio.2. Prudentia. 10.39.57. Qualitas.6.7.14 Ratio. 11 Res.6 Sacramentũ.46 96. Satiſfactio.8. Societas.3, Solertia 7 Subdiaconus.6. Subſtantia. 15.33. Verum, 4. Virtus. 37. 272. Vniuerſum.3.

1 ¶BENEFACERE omnibus quilibet tenetur, in præparatione animi, pro loco & tempore.22ª.q.31.2.0. Vel abdicatio.

2 Aliquod beneficium eſt quo poſſumus & tenemur benefacere omnibus, ſaltem in generali, & orare pro omnibus fidelibus & infidelibus.22ª.q.31.2.2^m. Amor.65. *Beatitudo.37.45. Benedictio.8.9.10. Benefactiuus. Benefactor.

3 Malis debemus benefacere, in auxilium naturæ, non autem culpæ.22ª.q.25.6.c./.2^m./.quæſt.31.2.2^m./.q.32.9.1^m./.q.16 1.3.3^m./.4 d 15 q.2 ar 6 q.2.0./.Opuſ 4.c^o 8./. Opuſ.19.c^o 9./.Rom.12.lect.2.fi./.2ª.Cor.16.le.1.prin^o.H./.Gal.6.le.2.fi. Amor.92.93.

4 Magis coniunctis, eſt magis benefaciendum, cæteris paribus, 22ª.q.26.6.c./.q.31.3.0./.q.42 9.0./.q.71 1 c./.3 d.29.6.5^m./. 4.d.15.q.9.ar.6.q.3.0./.Vii.q.2.9.14^m./.Quol.4.15.0. Amor. 84.213 &c. *Beneficientia.o. Beneficium.o. Conſeruatio.13. Correctio.18. Delectatio.30.35.44 Dæmon.28 29. Eleemoſyna.o. Gratitudo.o. Ingratitudo.o. Magnanimitas.20.

5 Subuentio, gratiarum actio, & reuerentia, debetur omni beneficenti.22ª q.106.3.0. Gratitudo 3. *Membrum.10. Miſericordia.24. Vt Pater.22. Præceptum.95. Reſtitutio.

¶Benefactiuus. Benignitas.

¶Benefactor. Amor.129.

*Benefacere.o. Gratitudo.o.

¶Beneficiatus. Amor.229. *Beneficium.o. Bonitas.E. Officiũ. 14.&c. Simonia.17 32.

1 ¶BENEFICENTIA eſt facere bonum. Et eſt actus amicitiæ, uel charitatis, ſecundum rationem communem.22ª. q.31.1.0 *Amor.174. Benefacere.o.

2 Beneficientia non eſt uirtus ſpecialis, ſed actus exterior amicitiæ, ſicut beniuolentia eſt actus eius interior. 22ª. q.31.4.0. *Præceptum.95.

1 ¶BENEFICIUM eſt ſtatim recompenſandum, ſecundum affectum, ſed expectanda eſt opportunitas effectus.22ª.q.106.4 o. Vel Abdicatio. *Acceptio.4.

2 Recompenſatio beneficij, debet eſſe maior accepto.22ª.queſ. 106.6.0./.q.107.2.c. *Amicitia.28. Amor.129. 170. Anima. 200.

3 Recompenſatio beneficij, pertinet ad tres uirtutes diuerſimode, ſcilicet ad iuſtitiam, ubi eſt debitum legale, ut in mutuo & alijs huiuſmodi, ad amicitiam uero, & gratiam, ubi eſt debitum morale.22ª.q.32.1.3^m./ q.106.5.c / q.108.2.2^m. *Animal 79. Benefacere.o. Cõmutatio.3. Conſeruatio.13 Elephas. 8. Aequiualẽs. Excõmunicatio.10. Filiatio.11. Gratiã actio.o.

4 Beneficium & recompenſatio, magis in affectu conſiſtit, quàm in effectu.22ª.q.106.3.3^m./.4^m./.5.0./.6. 1^m. Vel abdicatio. *Gratioſus.

5 In recompenſando beneficium, iuſtitia attendit datum, amicitia utilis attendit utilitatem, ſed amicitia honeſti & gratiæ attendit affectum dantis.22ª q.31.1.3^m / q.77.1.3^m./ q.78.2. 2^m./.q.106.5.0 /.Ma.q.13.4.5^m. *Gratitudo. Honor.9.29.

6 Nullius beneficium eſt tantum, ſicut parentum. Ideo in recompenſatione beneficiorum, ſunt ceteris præferendi, niſi neceſſitas uel utilitas, uel alia cauſa præponderet.22ª.queſ.31 3. 3^m./.4^m.q.101.2.c. Pater.21.

7 Omnia beneficia exteriora, naturaliter de potentia ad actum reducta, proueniunt nobis ex miniſterio angelorum, mouentium cœleſtia corpora. Opuſ.10.ar 9. Angelus.143.

8 Propter prædicta beneficia, non debemus angelos uenerari, reuerentia latriæ, ut actores dictorum beneficiorum, ſed ut miniſtros reuerentia duliæ. Opuſc.10 ar.10.

9 Omnia beneficia ſecundum communem rationem reducuntur ad amorem, & omnia nocumenta ad odium, ſed ſecundum ſpeciales rationes, ad diuerſas uirtutes, uel uitia.22ª. q. 31 4.2^m.

10 Filij habent tria maxima beneficia a parentibus, ſcilicet eſſe, uiuere, ſeu nutrimentum & diſciplinam. Eph. 6.le.1.me^o.K.

11 Filius poteſt parentibus maius beneficium recompẽſare, quã accepit ſecundum affectum, non autem ſecundum effectum, 22ª.quæſt.106.6.1^m. Aequalens. *Immiſericordia. Ingratitudo.o. Iuſtitia.90. Magnanimitas.18.20. Membrum. 12. Meritum.203. Miſericordia.10. Neceſſitas 32. 33. Nicolaus.2. Pater.21. Peccatum.247. Priuilegium. Tribulatio.9.16.23. Virtus.6. Vſura 124

12 Non eſt dignus beneficio, qui non agit gratias deo. Roman. lect 5.prin^o.

Dei. 13 Beneficia dei tota, ſingulis hominibus ſunt exhibita.3ª.q.1.4. 3^m. *Adam.51. Appropriatio.15. Benedictio.D.

14 Beneficia dei nobis exhibita, quotidie ſunt nobis meditanda & recolenda. Opuſc.63.c^o.1./.Io.10.lect.5.prin^o.B.

15 Beneficia dei nobis collata tripliciter recolimus, ſcilicet ut capiti, in feſtis Chriſti, ut membris, in feſtis ſanctorum, & ut eccleſiæ, in conſecratione eccleſiæ. Io 10.lect.5.prin^o.B.D *Deuotio.5. Donum. D. Gratia.48.82.115.&c. Ignorantia.20. Ingratitudo.o.

16 Præcipua dei beneficia, ſunt creatio, & quies mentis in deum per gratiã & gloriã.12ª.q.100.5.2^m. *Iudas.3. Lumen.16.

17 Omne beneficium dei ex eius miſericordia eſt, ſed præcipue duo, ſ. incarnatio, & ſalus. Pſal.32.fi.* Miraculũ. 22. Miſſa.23.

Obligatio.4.Holocauſtum.4.Oratio.30.Paſcha.3.Penteċoſte. Præceptum 45.80.Prædicare.14.Primitiæ.3.4.

18 Omnis ſolemnitas, uel ſacrificium ueteris legis, fuit inſtituta propter aliqua beneficia dei, præterita uel futura.12æ.q.100. 5.2m./.Iob.3.lect.1.meº A./.Io.10.lec.1.prinu.C./.Col.2.lec. 4.prou.K.Retributio.3.Sabbathum.1.Sacrificium.28.33.Scenophegia.Symbolum.1.Speculum.4.Tribulatio.10.

Eccleſiæ. 19 Clerici uxorati, non poſſunt habere beneficium eccleſiaſticū. 4.diſtinctio.37.quæſtio 1.1.4m.Acceptio.4.Annexum.0. Bonitas.E.

20 Licitum eſt petere beneficium ſine cura animarum pro ſe digno, & indigente, non autem cum cura.22æ.q.100.5.3m./.4.d. 25.q.3.3.4m.

21 Habere etiam unum beneficium, ut clericus fiat ditior, uel ut lautius uiuat, uel ut fiat epiſcopus, eſt illicitum.Quol.9.15.0. meu.K.Clericus.

22 Dans beneficium nō meliori, ſed ſufficientiori, nō peccat.22æ. q.63.2.0./.Quol.4.23.12m./.Quol.6.9.0./.Quol.8.6.0. uExcommunicatio.10.Honor.4.9.Ius patronatus. Miſericordia.10.Officium.14.&c.Ordo.103.

23 Beneficia eccleſiaſtica magis debent dari plus idoneis ad regimē eccleſiæ, quam magis conſanguineis, ſed de patrimonio, & licitis lucris, eſt econuerſo.22æ.q.63.1.c./.3.d.29. 6.3m./. Virt.q.2 9.14m./.Quol.4.15.0.

24 Dans beneficium ſpirituale, conſanguineo minus digno, peccat per acceptationem perſonarum, non autem ſi ſit æque dignus.22æ.q.63.2.1m./.quæſt.185.3.c./.Quol 4.15.0./.Quo.6 9.0./.Quol.8.6.0./.Rom.2.lec.2.ſi.C.Permutatio.Præbenda. Acceptio.0.

25 Dans beneficium ratione conſanguinitatis, grauiter peccat. Et eſt ſymonia, ſi per hoc intēdit aliquod bonum proprium. 22æ. q.63.1.c./.2.2m /.q.100.5.2m./.q.185.7.2m./.3.diſ.29.6.3m./. 4.d.25.q.3.3.7m./.Vir.q.2.9.24m./.Quol.4.15.c./.Quol.5.23 o./.Quol.11.9.0.Simonia.17. °Reſtitutio.14.24.Simonia. 16. &c.Vendere.15.Vſura.313.

¶Benefortunatus.Eufortunium.Fortuna.7.&c.

¶Beneġeſta.Perſeuerantia.12.

¶Beneudicatiuum.Sineſis.

¶Beneplacitum.Deus.297.&c.Prouidentia.6.

¶Beneuiuere.Diuitiæ.5.Finis.63.Princeps.3.Virtuoſus.

1 ¶Benignitas eſt idem cum affectu, ſcilicet habitus beneſactiuus, & ad loquendum dulciter. 12æ.q.70.3.c./.22æ.q.80. 4m./ Pſalm.51.meu.B.prinu./.Gal.5.le.6.fin.F./. Titum.3.lectio.2. meu.B.

2 Benignos dicimus, quos bonus ignis amoris feruere facit ad benefaciendum proximis.12æ.q.70.3.c.fin.C./.Pſalm.51.meº. B.prinº. uBeatitudo.141.156.Confeſſor.2.Dolor.57.Fructº. 5.Iuſtiª.22.Sententia.4.

1 ¶Beniuolentia proprie eſt actus uoluntatis, quo alteri uolumus bonum.22æ.q.27 1.c. °Affectio.3.Amicitia.1.

2 Beniuolentia eſt tantum adª rationalia. 1ª. qu.20.2.3m. Amor. 24.124.173.&c.188. °Beneficientia.2.Exordium.0.Martinus. Vſura.124.

¶Berengarius.Euchariſtia.120.

¶Bernardus.Amor.193.Libertas.11.

¶Beſtia dicitur quaſi uaſta, propter crudelitatem, ut leo, urſus & huiuſmodi.1ª.q.72.2m./.2.d.15.L./. Titum.lect.3.fi.I. Aborſus.1.Animal.0 Brutum Character.47 Dæmō.102.103. 110.111.Lamech.Ludificatio.Malum. 59.68. Nabuchonoſor. 6.Peccatum.178.Robur.

1 ¶Beſtialitas ſicut ſecundum philoſophum, ponitur extra numerum aliarum malitiarum humanarum, quia humanū modum tranſcendit, ita a ſanctis ponitur extra numerum peccatorum quæ in ipſis fidelibus inueniuntur quaſi grauius eis, Tamen ſi ad aliquod de ſeptem capitalibus reduci debeat. poterit ad ſuperbiam reduci ſecundum definitionem Auguſtini.22æ.q.154.12.2m./ 4.d.13.q.2.2.1m./.Eth.7.lect.1.prinº. A.fi./.c.

2 Aliquis fit beſtialis tripliciter, ſcilicet conuerſatione gentis, ægritudine uel orbitate charorum, & magno augmento malitiæ.Eth.7.lect.1.meº.F. °Auris.Clementia.1.Crudelitas. Luxoria.1a 14.Orpheus.Vita.361.

3 Quos beſtiales dicimus, eos ſuperexcellenter diffamamus. Eth.7.lec.1.meº.F fi.

¶Bethleem duplex, ſcilicet in terra iuda, & aliam in terra zabulon. Et ſignificat eccleſiam.Matt.2.prioº.Innocentia.3.Natiuitas.17.

¶Bibere pluries in die licet Ieiunantibus, niſi fiat in fraudem. 22æ.q.147 u.2m./.3m /.3ª.q.80.8.4m./.4.d.8.q.1.ar. 4.q.2.2m. /.25.q.3.ar.4 q.1.1m./.2m./.Matth.26.prinu. c. H / 1æ.Cor.11. lec.4.meu.k.Ebrietas.0.Elephas. Ieiunium.45. u Porphyrio. Potus.Sanguis.4.Sobrietas.0.Venter.Vinum.6. Vomitus.2.

¶Biblia.Actu.13.Dies.11.Lex.18.19.Pentatheucus.

¶Biennium.Magi.3.6.

1 ¶Bigamia non remouetur per baptiſmum.4.d.27.q.3.2.0./.1æ. Ti.3.lect.1.meu.A./.Tit.1.lec.2.meº A.

2 Bigamia inducens irregularitatem, incurritur quadrupliciter, & impedit omnem ordinem, ſcilicet cum quis habet plures uxores de iure ſucceſſiue, cum ſimul habet plures uxores, unā de iure, & aliam de facto, cum plures habet ſucceſſiue unam de iure, & aliam de facto, & quando uiduam ducit in uxorem.22æ.q.108.4.2m./.4.d.27.q.3.1.0./.diſt.37.L.penº./. diſ. 42.q.3.2.4m.

3 Non cauſatur bigamia, ſi deſit conſenſus in matrimonium uel copula carnalis.4.d.27.q.3.ar.1.q.1.2m./.3m./.q.2.3m./.d.42. q.3.2.b.2.

4 Bigamia cauſans irregularitatem, non incurritur per contractum matrimonij, cū eo. nupta, niſi ſequatur copula carnalis. 4.d.27.q.3.ar.1.q.1.3m.

5 Cognoſcens uxorem uiolatam per uim, etiam coactus ab eccleſia, fit bigamus.4.diſt.27.q.3.art.1.q.3.4m./.diſt.33.quæſt. 2.1.7m.

6 Cognoſcens uxorem, cum qua prius fornicatus eſt, non fit bigamus, nec irregularis.4.d.27.q.3.art.1.q.3.2m.

7 Contrahens & conſumans matrimonium cum propria coniuge reſuſcitata, non fit bigamus, nec irregularis.4. diſtin.38.L. meº.D.

8 Lamech peſſimus, primus introduxit bigamiam, ſicut Enoch optimus fuit. He.11.le.2.meº.E.

9 Papa poteſt diſpenſare cum bigamis ſimpliciter. Sed non debet, niſi ex magna & euidenti cauſa. Sed epiſcopus, ad ordines minores tantum.4.d.27.q.3.3.0./.Quol 4 13.0.

¶Bilinguis idem eſt quod ſuſurro.22æ.q.74.1.3m.

¶Binarius.Numerus.8.9.

¶Binocrius.Paulus.2.

¶Bipes.Animal.2.

¶Bis eſt aduerbium, ponens numerum circa actum, ratione menſuræ diſcontinuæ, non autem ratione ſubiecti, nec termini.3.d.8.ar.4.q.2.c. °Apoſtoli.17.Baptiſmus.200.Caſarnaū. Maria.13.Miſſio.42.Natiuitas.12.Numerus.8.9. Senarius.4. Statua.1.Vſura.18.

¶Biſſum.Abiſſus.

¶Bladum.Frumentum.Vſura.74. &c. 148.164. 191.202.203. 207.Vſus.10.

¶Blanditiæ.Alexander.2.

1 ¶Blaſphemia eſt attribuere deo, quod ei non conuenit, uel detrahere ab eo, quod ei conuenit.22æ./.q.13.1.0./.4. d.14.L.fi. I./.Io.10.lect.5.prinº.I. In cōl.

2 Grauius eſt primum, ſecundo.1æ.Cor.15.lect.2.meu.D. °Blaſphemus.Confeſſio.11.Damnatio.18.Idolatria.2.

3 Blaſphemia quandoque ſumitur pro qualibet maledictione in proximum, occulta uel manifeſta. Titum.3.lect.1.prinu.A.

4 Blaſphemia pertinet ad genus infidelitatis, aggrauans eam. 22æ q.13.3.1. °Ira.20.Iudæi.45.

5 Blaſphemia quælibet, ſemper eſt peccatum mortale, quando eſt cum deliberato conſenſu.22æ.q.13.2.0./.q.158.7.1m.Col. 3.lect.2.prinu.A.

6 Dicere, quod qui non ſemel tantum, ſed pluries aliquē blaſphemauerunt, impoſſibile eſt non blaſphemare, ibi impoſſibile pro difficili ſumitur.Opuſc.2 cu.28.

7 Blaſphemia ex lapſu linguæ, eſt peccatum ueniale, ſi hoc non intendebat.22æ.q.13 2 3m./.Col 3.lect.2.prinu A.

8 Blaſphemia eſt grauiſſimum peccatorum omnium. 22æ. q.13. 3.0 105.2.c.fi./.3ª.quæſt.80.3.c./. 4. diſt.9.art.3.q.3. c./. Ma. q.2.10.c.

9 Blaſphemia ſimpliciter eſt grauior homicidio, & periurio, ſed ſecundum quid, eſt econuerſo.ſ.ratione nocumenti.22æ.q.13. 3.1m./.2m.

10 Blaſphemia eſt contra primum uel ſecundum præceptum decalogi.12æ q.100.11.c./.22æ.q.13.1.2m.Maledicere.4. uNugæ. Peccatum.155.

11 Blaſphemia ex deliberatione, oritur ex ſuperbia, ſed ex perturbatione, oritur ex ira.22æ.q.158.7.1m.Ira.20. °Puer.5.

12 Blaſphemia in ſpiritumſanctum, dicitur tripliciter.ſ. dicere cōtra deitatem, finalis impœnitentia, & peccatum ex malitia. 22æ.q.14. 1.0./.2.d.43.1.2.0./.3.d.38.5.4m /.Ma.qu.3. 14 0./. Quol.2.15.0./.Matth.12.meº.B.H./.Ro.2.lec.1. fi.I. Vt Dæmon.47.51.Hæreſis.1.Peccatum.55. In ſpiritum ſanctum.

13 Hæc blaſphemia dicitur dupliciter.ſ. contra perſonam ſpiritusſancti, & contra attributum eius.22æ.q.14.1.3.c./.2. di.43. 1.0./.5m./. Matth.12.meu.b.H. °Hæreſis. 1. 7. Inobedientia. 4 Inſanabile.Iudei.36.44.45.

14 Blaſphemia in ſpiritum ſanctum, poteſt fieri tripliciter ſcilicet corde, ore, & opere.22æ.q.13.1.c./.q.14.1.c./.1m./.Ma.q. 3.14 c./.2m./.3m.

Pe

25 Ex deliberatione peccare, eſt peccare in ſpiritumſanctum. 22ª q.14.2.1^{m}.

16 Peccare ex inclinatione habitus, eſt peccare in ſpiritumſanctum, ſed large. M 2.q 3.14.c fi./.3^{m}./.9^{m}. Odium.20.

17 Peccatum ex malitia, ideſt, ex electione mali dicitur peccatū in ſpiritumſanctum, ſed ex ignorantia in filium, & ex infirmitate, ideſt ex paſſione, in patrem. 22ª. quæſtio.14 1.3.c./ 2. diſtinctio.43.1.c./.Ma.quæſt.3.17.b./.c./.Quol.2.15.fi /. Ro 2. lect.1.fi. I.

18 Non omne peccatum ex malitia, eſt peccatum in ſpiritumſanctum, ſed tantum ex malitia quæ eſt cum contemptu impedientium peccatum. 22ª.qu.14.1.o /.4.c./.q.100. 1.2^{m} / 2. d.43.2.o / 3.d.38.5.4^{m}./ Ma.q.1 8.4^{m}. /.q.3.14. o./. Mat. 12 me°.b.H. °Peccatum 55.&c.Præſumptio.2.&c.Puer.5.Simonia.5.

29 Non omnis contemptus boni impedientis peccatum, eſt blaſphemia in ſpiritum ſanctum, ſed tantum contemptus illorum quæ directe ducunt ad pœnitentiam, & remiſſionem peccatorum. 22ª.q.105.2.2^{m}.

30 Hoc peccatum eſt generale, ratione habitus, ſed eſt ſpeciale ratione contemptus. 22ª.q.14.1.3^{m}./.2.d. 43.2.o./. Ma. qu.3. 14.2^{m} / 4^{m}.

21 Blaſphemia in ſpiritumſanctum, ut ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem eſt peccatum ſequens ex eo. 22ª.q.118.5 3^{m}./.2.d.43 2.1^{m}./.3^{m}. /4.c./.4.c.fi.

22 Species eius ſecundum tertium modum, ſcilicet ut eſt peccatum ex malitia, ſunt ſex, ſcilicet deſperatio præſumptio, impœnitentia, obſtinatio, impugnatio ueritatis agnitæ, & inuidentia fraternæ gratiæ. 22ª q.14.2.o./.q.36.4.2^{m}./.3.d.43.3. o.Matth.12.me°.B.I./. Ro.2.lect.1 fi.

23 Species blaſphemiæ in ſpiritumſanctum, ſunt per hoc, quod voluntas per ſe contemnit retrahens a peccato, non autem ſi ex ignorantia, uel ex impetu paſſionis, uel alterius impellentis. 2.d 43.3.7^{m}./ L.fi.C.

24 Hoc peccatum eſſe irremiſſibile, exponitur tripliciter a doctoribus, ſcilicet uel quia eſt finalis impœnitentia, & ſic nullo modo remittitur. Vel quia quantum eſt de ſe, habet meritum ut non remittatur quantum ad pœnam. Vel quantum ad culpam, inquantum excludit ea, per quæ fit remiſſio peccatorum 1ª q.64 2.c.fi./.22ª.q.14 3.o./. q.118.5.3^{m}./.3ª. q.86.1 2^{m}./. 3^{m}./ 2.d 43 4 o /.L.me°.C./.Veri.quæſt.24 11.7^{m}./ Ma.qu. 3.14.15.o./.Quol.2.q.8.1.o./.Matth.12.me°.B. G./.Roma. lect. 1.fi.G.

25 Hoc peccatum eſt deſperatum, ex parte peccantis, non autem ex parte dei. 22ª.q.14.3.o./.1^{m}./.2.diſt.43.1.4^{m} /.4.o./.Quol. 2 15 fi /.Matth.12.me°.B.K./.Ro.2.lect.1.fi./.Eph.2.lectio.2. me°.E.

26 Homo poteſt primo, ante alia peccata, habere hoc peccatum licet raro contingat. 22ª q.15.4.o./.2. di 43 5 o./.Virtu.q. 2. 13.1^{m}.

27 Hoc peccatum potuit eſſe in natura integra. 2. diſtinctio.43. 6 o.

¶Blaſphemus. °Blaſphemia.o.Lapidatio.

¶Boetius. Effectus.6 Liber.12. Natura.20.Perſona.6.

¶Bonagnomi. Leg ſpoſitio.2.

Dei. 1 ¶Bonitas dei, acquiritur a creatura rationali, tamquam perfectio eius obiectiua, ab alijs autem ſecundum ſimilitudinem tantum. 1ª q.6.1.2^{m}./.q.65.2.c.fi./ 12ª q.1.8.c./.1.d.3. L 2./. d.37.L.1.prin°./.2.d.1.q.2.2.c./.4^{m} /.d.17.q.1.2.6^{m}./ Con.3. c°.25./.111./.112.2^{m}./.Veri.quæſt.5.6.4^{m}./.q.20.4.c./. Quo. 10.17.c.

2 Omne bonum eſt bonum ſola ſimilitudine diuinæ bonitatis. 1ª.q.105.5.c./.1.d.1.q 3.3.c./.d.45.2.c./.3. d.32. 1.c./. 3.1.c°. 40./.98.2^{m}./.Li°.3.c°.97.prin°./.Veri.q.10.12.5^{m}./.Quo.10 17.c. Accedere.2.°Accidia.o.Actio.15.Appetitus.20.

3 Nihil diuinæ bonitatis participatione, omnino caret. 1ª.q.19. 4.1^{m}./.q.23 4.1^{m}./.1.d.54.q 3.4.1^{m}./.d.43.q.2 1.1^{m}./.Veri. q.19.1.13^{m}./.q 23.2.1^{m} / 3.c. °Actus.161.Adam.64.Addere 18.19.Adeptio.2 Agens.107.

4 Idem eſt rei eſſe propter ſuam operationem, & eſſe propter dei bonitatem. 2. diſtin.1. quæſt.2.2.2^{m}.
°Amor.21. 27.28.46.50.

5 Omnia opera dei, attribuuntur bonitati eius. 1ª. quæſt.105.2. 2^{m} /.1.d.1 L.fi.C./.3 1.c°.97./.Dio.3.c°.4 /.Cauſis.lect 9.
°Animal.46.71.73.Appetitus.16.20.22.23.28.93. Appropriatio.10.11.15.

6 Omnes res imitantur bonitatem dei, ſed diuerſimode. Con.3. c°.20 /.22.°Aſſimilatio.1.

7 Vniuerſum perfectius participat & repræſentat bonitatē dei, quam quæcunque alia creatura. 1ª.q.15.2.c./. q.47.1.c.fi./.2. 1^{m}./.2.d.44.1.7^{m}./.2. 1^{m}. °Beatitudo.6.13.&c.96.&c.123.185 Benedictio.9.10.Character.29.

Bo

8 Quælibet creatura poteſt deficere a ſua bonitate, non autem deus. Opuſ.3 c°.199./ 110. uſque 114.

9 Dei bonitas ſiue perfectio, in duobus comprobatur, ſcilicet odio iniuſtorum, & amore uirtutum. Opuſ.2.c°.5.
°Charitas.6 32.34.54.147.Catechiſmus.5.Cælum.97.98. 152. Corporalia.5 Creatura.8.10.2.3.34.

10 Bonitatis diuinæ gradus, quibus omnia ſua bona deus largitus eſt homini, deſcribuntur Opuſ 58.c°.5.

11 Bonitas dicitur ineſſe rebus creatis, in eo quod ſunt a primo bono. Opuſ.69.c°. 3.
°Credere.27.Damnatio.15.

12 Bonitas dei, eſt ſapientia dei, in eo quòd diuina, non autem in eo quod bonitas, & ſic de omnibus alijs attributis. Opuſ.9. ar.4 /.Opuſ.72.q.6.

13 Bonitatem dei non referimus ad noſtram delectationem, ſed potius econuerſo. Opuſ.61.c° 3.

14 Bonitas dei manifeſtatur in creatione rerum, ſed maxime in hoc, quod rebus non indiget. 2.d.15.q 3.3.2^{m}./.Meta.5.le.18 fi.c. °Deſiderium.5 Deuotio.5.

15 Deum poſſumus aliqualiter intelligere, non intelligendo bonitatem eius, non autem intelligendo, eum non eſſe bonum. 22ª.q.2.8.3^{m}./.Po^{a}.q.7.4 8^{m}.

16 Bonitas dei, eſt primum principium communicationis totius qua perfectiones creaturis largitur. 4.d.46.q.1.ar.1.q.2.c.
°Deus.5.71.179.215.&c.246.285.289 &c.306.308.322.327. 328.335.351.384.430.440.450.

17 Non ideo deus bonus eſt, quia hoc reperitur in creatura, ſed creatura bona eſt, quia deus bonus eſt Ebdo.lec.4.5.o.

18 Omnia ſunt bona, bonitate dei. 1ª.q.6.4.o. /.22ª.q.23.2.1^{m}./. q.27.3 c / 2.d.1 L.fi.C./.d.19.q.5.2.3^{m}./.3.1.c° 40./.Ver.q.1 4 o./.q 07.1 7^{m}./.Opuſ.72.q.6.Deus.71.

19 Immo omnia ſunt bona ſeipſis, & non per aliam bonitatem. Du^{m}.284^{m}. 12ª.quæſ.51.4.1^{m}./.Virt.quæſtio.1.2.1^{m}./.7^{m}. Reſpondeo. Dubio 284^{m}.

20 Omnia ſunt bona bonitate dei, ut principio effectiuo, exemplari & finali 1ª.q.6.4.o./.22ª.q.23 2.1^{m}./ q.27 3.c./.1.diſt.1. L.10^{m} /.d.19.q.5.2.3^{m}./.Con.1.c°.40./.Ver.q.21.4.o./.q.27. 1.7^{m}. °Diſcordia.2.

21 Deus uult quòd ſua bonitas multiplicetur ex ſui ſimilitudine, propter ſe ſicut propter finem operis. 1ª. q.44. 4.c /.3^{m}./. 1.d.45.1.c./.2.d. 1.q.2.1.c./.Con.3.c°.97./.Ver.q.23.1.3^{m}./.4 c./.Po^{a}.q.5.4.c.
°Donum 38.Dulcedo.1.4.&c.Eſſentia.10.Euangelium.1.Fides.29.

22 Voluntas dei non uult niſi bonum ſuum, quod eſt ipſa, uel ab ipſa, ſed non quo mouetur ſicut uoluntas noſtra. 1.d.45.2.3^{m}.
°Finis.17 20.25.69.&c.77.Fructus.3 Finis.5.&c. Hæreſis.10. &c.118.Honor.29.

23 Vnumquodque ſecūdum quòd eſt bonum, eſt uolitum a deo. 1.d.40.q 4 1.c / d.46.1.4 c.Inf.19.

24 Quodlibet bonum ex additione alterius, fit melius, præter optimum ſimplex, ex cuius participatione omnia ſunt bona. 12ª q.34.3.2^{m}. °Inf.19.Incarnatio.18.Infinitum.8.Intellectus 31.Iuſtitia 75.&c.Iuſtificatio. 43.44.

25 Differentia triplex bonitatis dei, & creaturarū, ſcilicet quia ſolius dei eſſentia, eſt ſuum eſſe, & ei non adueniunt aliqua accidentia, & ad nihil aliud ordinatur ſicut ad finem. 1ª. q.6. 3.c./.Con.3.c°.17./.20./.Veri.q.21.1.1^{m}./.5.c./. Dio.4.Accidens.111.ut uirtus.69.Deus.28.

26 Deus eſt omnis boni bonum. Con.1.c°.40./.59. fi./.72.1^{m}./. Ver.q.21 4.3^{m}./.Opuſ.3.c°.264. °Malum.40.41.Marchion. Matthus.2.Martyrium.26.Miſericordia.23.35.39.Oratio.22 32.Paradiſus.9.Participare.14.Peccatum.297.

27 Per hoc, quod deus creauit oīa ut eſſent, nō excluditur quin creauerit omnia, propter ſuam bonitatem. 1^{m}.q.65.2.1^{m}.fi.

28 Quodlibet bonum creatum, eſt bonum particulare, ſed ſolus deus eſt bonum uniuerſale. 1ª.q.65.2.2^{m}./.q.103.2.c./.q.105. 4.c./ q.106.2.c./.12ª.q.2.7.8.c./.q.9.6.c./.Con.3.c°.17.5^{m}./. Veri.q.24.7.c.

29 Immo in deo non eſt uniuerſale nec particulare. 1ª.qu.14.1. Du^{m}.285^{m}. 3^{m}./.1.d.35.5.o./.d.36.q.1.1.2^{m}./.Cō.1.1°.56.Reſ ſicut Du°. 475.Pœna 42.Pœnitentia.84 130.Pilato.5.Porretani.Præceptum 33.48.Prouidentia.6.23.46.Similitudo.8.

30 Deus eſt ſua bonitas eſſentialiter. 1ª.q.3.2 c./.q.6.3. o./.q 20. 2.3^{m}./.q.49.3.c./.q.62.8.c./.2^{m}./.q.100.2.c./.q.103.2.c./.12ª. q.4.4.c./.22ª.q.19.1.c./.q.23.2.1^{m}./.q.24.11.c.fi./.q.27.3.4.c. /.q.34.1.c./ 1^{m}./.3ª.q 1.1.c./.q.27.1.c./.2.d.1 q.2.2^{m}./.4.d. 48.q.1.3.c./.d.49.q.1.ar.2.q.1.1^{m}./.d.50.q.2.ar.1.q.5.o./.Cō. 1.c°.38./.39./.41.2^{m}./.Ver.q.21.1.1^{m}./.5.c./ Ma.q.5.1.4^{m}./. Quol.2.5.c./.Opuſc.3.c°.109./ 124.fi./.264.Matth.19. me°. E./.Hu.lect 2.prin°.H.Cauſis, lect.9.princ°./.Lect.20.o./.
°Spes.50.58.62.64.Spiritale. Subiectio.3.8. Sufficiens.Trinitas.36.

Bo

31 Deus eſt vere,& proprie bonus. 1a.q.6.3.o./3.c°.37./.Ver q.21.1.1m. °Veſtigium.11.

32 Bonitas &ſapientia & huiuſmodi,in Deo ſunt ſecundum veriſſimam ſui rationem,& ratio bonitatis non eſt ratio ſapientiæ,ſecundum quod huiuſmodi. Vnde concludebatur, quod abſoluta ſunt in deo, ſecundum diuerſam rationem, quæ diuerſitas non eſt tantum apud ratiocinantem, ſed apud proprietatem rei.1.d 2.3.o./ Opuſc.72 q.2.

Du^m.286^m. 33 Oppoſitum uidetur dicere.1a.q.13 4.o./.12.c.Reſp.ſicut Dubio 253°.

34 Nec fuit intentium ibidem ponere in deo aliquam diuerſitatem rationum abſolutarum,ſed hoc inuenitur ipſa proprietate rerum,&c.Et ideo poſitum eſt, ſecundum quod huiuſmodi.Opuſc.9.ar.2./.Opuſc,72.q.6.

35 Deus eſt ſummum bonum.1a.q.6.2.o./.d.1.q.2.1.4m./3.c° 41./.74./ 95.3m /.101.fi./.L2°.2.c°.15.7m./.40.2m./. Lib°.3.c°.177.Po°.q 7.2.c./.Ma.q.3.1.c./.Eth.lec.1.me°.B. °Virtus.69.70.75.76.Vbi.19.20.

Du^m.287^m. 36 Oppoſitum uidetur dicere.1a.q.16.3.1m / 11a.q.3.12m./.q.5.2.3m./.4 d.49.q.1.ar.2.q.1.2m /3.3.c°.14.1m /.Opu.20.c°.8.Virt.q.1.9.7m. Reſp.Du°.287°.

37 In omni bono ſummum bonum,ſcilicet deus, deſideratur.1a.q.6.1.1m./.1.d.3.q.1.1.1m./2.d.1.q.2.c./.Verit.q.16.12 5m./3.3.c°.24.me°.F./.Ma.q.8.2.c.prin°./. Virt. q.2.12.16m./.Eth.lec.1.me°.B.fi./.Appetitus.13.

38 Habere ſpeciem,modum,& ordinem,non eſt de ratione boni increati,niſi ſicut in cauſa.1a q.6.1.1m.

Diuiſio. 39 Bonum duplex,ſcilicet acquiſitum cum motu, & ſine eo. Secundum eſt,in immobilibus,non autem primum.2. d.1.quæſ.2.1.1m.

40 Bonum dupliciter,ſcilicet abſolute,& bonum hoc,ideſt, habens propriam uirtutem,ideſt,propriam perfectionem. Mal. q.1.2.c.

41 Bonum duplex, ſcilicet abſolute,ideſt,cuius bonitas eſſet,alio creato non exiſtente,ut ſuppoſita, & ad aliud, ideſt, cuius bonitas non eſſet,ſine alio creato, ut materia, & accidentia.12a.q.18.4.c./.2.d.1.q.2.3.c.

42 Bonum duplex, ſcilicet communicabile, & incommunicabile. 22a.q.23 1.3m./.3a.q.86 4.2m./.5.c./ 2.d.42.q.1.3.5m./.4.diſt.14.q.2.5.3m./.Dio.c°.9.
°Auerſio.2.11.Deus. 412.417.418.Fiducia. 10. Honeſtum.4.5.Lac.2.

43 Bonum duplex,ſcilicet proprium,& commune.Virt. quæſt.2.4 2m.

44 Bonum duplex,ſcilicet ſubſiſtens,ut perſonæ, & inhærens, ut accidentia.12a.q.26.4.c./.3a.q.11.5.3m./.Virt.quæſ.1.2.1m./.Diu.4.lect.9 /.lec 10.

45 Bonum ſimpliciter,dicitur dupliciter,ſcilicet abſolute.& uniuerſaliter.22a q.58.10.2m.

46 Quod eſt bonum ex ſuppoſitione,debet bonum iudicari.12a q 39.1.c.

47 Bonum particulare duplex,ſcilicet uerum,ideſt,inordinabile ad principale bonum,ſed ad ultimum finem,& falſum,ſed apparens,quod abducit a finali bono.1a.quæſtio.20.2.c.fi.22a.q.23 7.c./quæſt.45.1.1m./.Ma.q.11.1.c / q.12.1.c.
°Pœnitentia. 130.

48 Bonum triplex,ſcilicet naturæ,gratiæ,& gloriæ. Et in quolibet iſtorum ſunt duo,ſcilicet forma,& operatio Ma.quæſt.1.4.11m.

49 Bonum tripliciter,ſcilicet perfectio rei, habens perfectionẽ, & ſubiectum in potentia ad perfectionem. Ma. quæſt.1.2.c./.14m./ 15m.

50 Bonum quadruplex,ſcilicet in ſe, cui fit, & facienti,uel in ſe & facienti,uel in ſe & cui fit, uel tantum cui fit.Primum eſt ſecundum ſe & ſimpliciter bonum & perfectum, ſecundum per ſe & ſimpliciter bonum, non tamen perfectum, tertium non ſimpliciter bonum,nec perfectum, ſed tamen per ſe bonum quartum eſt bonum per accidens, 1.diſtinctio.46.L.prin cip°.D.

51 Bonum triplex,ſcilicet honeſtum,utile,& delectabile.1a. q.5.6.c./ 12a quæſtio.99.5.c./.22a.quæſt.26 12.c./.q.145.3.o./ 2a diſtinct.21 quæſt.1 2.c./ diſt.41.1.6m./.Ver.q.24.1.1.1m./.6.c./ Ma.q.1.4.12m./.Iob.2.princ./.Eth.lec.5.prin°.c /.lib.2.lec.7.me°.B.

52 Bonum duplex,ſcilicet propter ſe,ideſt,honeſtum, & propter aliud,ideſt,utile.12a.q 8.3.0./.22a.q.25 7.c./.3.d.35.q.1.ar.4.q 1.c./.4 d.46.q.3.ar.4.q.2.c./ Ma.q.1.2.c.
°Præſumptio 5.

53 Bona principalia,ſunt tantum duo,ſcilicet honeſtum,& delectabile,& ad utrumque ordinatur utile. Primo opponitur culpa,ſecundo uero pena.Ma.q. 1. 4 12m.

54 Bonum triplex,ſcilicet ultimus finis,omne honeſtum,& utile tantum. Primum appetitur tantum propter ſe, tertium propter aliud tantum,ſed ſecundum utroque modo.2.d.1.q.1.2.3.c./ Eth.lec.9.prin°.B. °Pulchritudo.3.4.

55 Bonum dicitur quadruplex, ſcilicet ratione indiuidui, ſpeciei,generis,& analogi.3.3.c°.24.me°.G.

56 Diuiſio boni eſt analogi,quia primo conuenit honeſto,ſecundo delectabili,tertio uero utili.1a.q.5.6.3m./.22a.q.8.2.2m./.3.4m. °Purgatio.3.Virtus.121.&c.

57 Bonum uniuerſi duplex,ſcilicet ſeparatum.i. deus, & bonum intra.i.ordo partium uniuerſi. Spiritu.8.c.

58 Sicut eſt duplex bonum,ſic eſt duplex ordo,ſcilicet gratiæ, & naturæ.Secundum eſt in damnatis,non autem primum.Anima,18.6m.

59 Ordo bonorum duplex,ſcilicet reſpectu rectitudinis uitæ, & reſpectu beatitudinis.Primo modo uirtutes ſunt maxima bona,potentiæ media,exteriora uero,minima. Secundo autem modo beatificans eſt maximum bonum, beatus medium, uirtus uero minimum bonum.1.d.1.L.prin° F.

60 Oppoſitum uidetur dicere. Virt. q.1.9 7m. Reſpondeo ſicut Dubio.287°. Du^m.288^m.

61 Bonum importat relationem rationis ad appetitum. 1a.q.5.5.c./.1m./.3.1m./.q.16 1.3m./.1.diſt.8. quæſt.3. c./.diſt.19.q. Addere.7.Veritas.9.Bonitas.103 5.1./.2m./.3m./.Veri.quæſt.21.1.c./.quæſt.21.1.6.c./. Opuſ.42.c°.2.fi.Appetitus.16.Appetibile.Amor.222. Quid.
°Abraham,28.Addere.7.&c.Agens.48.Agere.16.

62 Bonum conſiſtit in hoc,quod ſit aliquid appetibile.1a.q.5.1.c./.1m./.3.c./.5.c./.q.6.1.c./.2.2m./.q.16.3.4.c./.q.19.9.c./.q.48.1.c./.12a.q.29.1.c./.cont.1.c°.37./.Ma.q.1.1.c.prin°./.2.c./.Opuſc.3 c°.264.prin°.

63 Bonum & pulchrum fundantur ſuper eandem rem, ſcilicet formam.Sed bonum reſpicit appetitum, pulchrum uero uim cognitiuam.1a.q.5.4.1m.
°Amor.160.186.187.198.216.222 &c. Angelus.573 Appetibile.Appetitus. B. Pulchritudo.4.

64 Quanto aliquid eſt melius, tanto communiorem boni appetitum habet,& quærit,& operatur bonum ad plura, & diſtantiora.3.3.c°.24 fi. Amor.222.

65 Bonum eſt diffuſiuum ſui ipſius,ut finis,non autẽ ut efficient. 1a.q.5 4.2m./.1.d.34.q.2.4m./.Ver.q.21.1.4m.

66 Bonum dicit rationem perfecti,& ultimi. 1a.q.5.1.c./.1m./.3.c./.5m./.5.c./.1m./.q.6.3.c./.q.16.3.4.c./.12a.qu.5 2.4.5./.3.1.c°.Finis.8.Appetibile.26.

67 Bonum conſiſtit principaliter & per ſe in perfectione,& actu. 1a.q.48.5.6.c./. q.49.1.c.
°.Deprecatio.2.Deſiderium.5.

68 In bonis ſimpliciter,& abſolute,& ſecundum naturam ſuam poteſt eſſe medium & extrema, ſcilicet ſuperfluum & diminutum, non autem in bonis ſimpliciter.i. uniuerſaliter. 22a.q.58.10.2m.
°Finis.8.&c.20.26.92. Honeſtum.o.

69 Bonum habet rationem finis.3. 1.c°.38.3m./.40.fin. Finis.8.&c.inf. °Intellectus.200.Miſericordia.8. Odium.7.&c.

70 Vnumquodque dicitur bonum,quia eſt finis, uel ordinatum ad finem. Con.1.c°.40.fi.
°Virtus,7.40.&c.217.224.151.229.c.4m.

71 Non tantum finis,ſed etiam quæ ſunt ad finem,ex ipſo ordine,habent rationem boni.22a.quæſt.33.6.3m./.Ma.quæſtio.1.2. 9m.

72 Bonũ habet rationem cauſæ finalis.1a.q.5.2.1m./.2m./.4.0./. quæſt.48.1.2m./.2.d.38.L.me°./.Con.3.c°.16./.17.19./. Verit. q.21.2.c./.4m.

73 Bonum principaliter dicitur finis,ſecundo ductiuum in finẽ, uel natum conſequi finem. Ver.q.21.c.fi.

74 Bonum omnium menſuratorum & regulatorum, conſiſtit in attingendo ſuam regulam.12a.q.19.9.c./. q.64.1.3 c./.q.71.6.c./ 22a.q.17.1.c./.q.23 3.6.c./.q.27.6.c./.q.58.3.c./.3. d.23.q.1.3.c./.Ma.q.1.3.c.fi./.Virt.q.1.13.c.prin°.

75 Ratio boni primo præſupponit formam,per quam eſt ens, ſecundo uirtutem effectiuam qua eſt perfectum. 1a. quæſtio. 5.5.c. Ens.

76 Omne ens eſt bonum,& econuerſo.1a.q.5.3.o./.q.17.4.2m./.q.49.1.3.c./.12a.q.18.1.c./.3.3m./.1. di 1.L.fi./.d.8.q.1.3.o./.2.d.27.2.2m./.Con.2 c°.41.4m./.6m./.9m./.L1°.3.c°.7.7m./.Ver.q.21.2.o /.Eth.Odium 8.9.Accidens.23.

77 Omne ens eſt bonum,inquantum eſt perfectum,& in actu.1.q.5.1.o./.q.48.1.c./.12a.q 18.1.2.3.4.c./. Con.1.c°.37./.38./.40./.L1°.2.c°.41.5m./.L3°.3.c°.20./.Po°.q.3.6.c./. Quo.2.3.c./.Dion.4.

78 Bonum quod eſt in genere qualitatis, addit ſupra ens qualitatem,non autem bonum tranſcendens, licet utrumque prædicetur de Deo,non autem unum in quantitate. Po°. quæſt. 9.7.5m.

79 Omne ens eſt bonum ex hoc quod habet eſſe, quia ipſum eſſe

eſſe habet rationem boni & finis. Verit.quæſtio. 21.2.0.3.c. fi./ 5.0

80 Bona licet ſint omnia entia, non tamen omnia ſunt iuſta. Opuſ.69.c°.2.

81 Omne ens, ſicut eſt bonum, ſic eſt appetibile. 1a. q.5.1.c./.2.d.21.q 1.3.c./.contra.3.c°.24./.Dion.4. Appetibile.

82 Bonum ſecundum rationem finis, eſt prius ente, ſed econuerſo, ſecundum rationem formæ, & ſimpliciter. 1a.q.5.2.0./.3. 4m./.4.c./.1.d.8.q.1.3.0./.contra.3.c°.20./. Vera, q.21.2.5m./.3.0./.Dion.3. Addere.8. Ens.29.
ª Beatitudo.82.&c.

83 Bonum eſt communius ente, ſecundum cauſalitatem. 1a.q. 5.2.2m./.1.d.8.q.1.3.2m./.Con.3. c°.20./. Ver.q.21.2.2m./. Ma.q.1.2.c./.Dio.3.

84 Eſſe & bonum ſunt ſimpliciora, quia communiora, quam eſſentia, quia dicuntur de eſſentia, de ſuppoſito, & de accidentibus. Ver.q.21.5.6m. Eſſe.34.

85 Bonum ſimpliciter, dicitur ſecundum perfectionem ultimã, & bonum ſecundum quid, ſecundum perfectionem eſſentialem & primam, ſed quæ econuerſo. 1a q.5.1. 1m./.12æ.q.18.1.c./.Con.3.c°.20.fi. Veri.q.21, 5.c./.2m./.q.22.8.7m.

86 Materia prima, eſt ens per formam tantum, ſed eſt bona per ſeipſam, ſicut eſt in potentia per ſeipſam. Ma.q.1.2.c./.8m./. 9m.14m./.15m./.Opuſ.3.c°.114./.117.
ⁿ Conceptio.14.

87 Materia eſt bona ſimpliciter, licet ſit ens, ſecundum quid. 1a. q.48.3.c./.q.49.1.c./. Con.3. c°.20.me°.F.&c. Ma q.1.2.c./. 8m./ 9m.

88 Materia non eſt ens, nec bona, niſi in potentia. 1a.q.5.3.3m.
ª Deus.412.Ens.29.Eſſe.34.

89 In mathematicis non eſt bonum, quia non ſunt ſeparata ſecundum eſſe. 1a.quæſtio.5.3.4m./.Ver.q.21.2. 4m./. Meta.3. lect.4.fi.

90 Bonum, & ens, & alia transcendentia, conuertuntur ſecundũ ſuppoſita, non autem ſecundum rationem. 1a.q.5.1.0./.q.11.2.0./.q.16.3.0./.4.17.c./.q.4.2m./.q.54.2. 0./.q.59.2. 3m./. 12æ.q.29.5.c./.22æ.q.109.2.1m./.3a.q.10.3.c./.1.d.1. L.ſi./.d. 8.q.1.3.0./.d.19.q.5. 1.3m./.7m./. Ver.q.1. 1.c./.q. 21. 1.c./.2.0./.Po°.q.9.7.6m./.13m./ Ma.q.2.5.1m./.2m./.Meta.4.lec. 2.prin°.B./.me°.C. Transcendentia.
ª Odium.8.

91 Vnitas pertinet ad rationem bonitatis. 1a.q.103.3.c./.22æ.q. 56.3.0./. Ver.q.21.3.c./.5.2m.

92 Eſſentia eſt una, per ſe ipſam, non autem per participationem, ſed eſt ens, & bona per ſuum eſſe. Verit.quæſtio.21. 5.8m.

93 Bonum, uerum, & unum, habent contraria, quia fundantur in ente, non autem ens, quia in nullo fundatur. 1a.quæ.17.4. 0./ 1.d.19.q.5.1.8m./.2. .34.4 2m.

Verum. 94 Verum ſignificat rationem boni. 1a.q.82.3.1m.

95 Bonum & uerum, mutuo ſe includunt. 1a.q.16.4.1m./.q.59. 2.3m./.q.69.2.3m./.q.79.11.2m./.q.82 3.1m./.4.1m./.q 87. 4.2m./.12æ.q.9.1 c./.3m./.22æ.q.109.2.1m./. Ver.q.3.3.9m./. Ma.q.6.c.me°.G./.Vir.q.1.6.5m./.He.11.prin°.E.
ª Accidens 23. Aſſentire.3. Intellectus.208.&c. Neceſſitas. Odium 8. Peccatum.170.&c.

96 Bonum eſt prius uero, ſecundum appetitum, ſecundum rationem autem & ſimpliciter, eſt econuerſo. 1a.q.16.4.0./.Veri.q.3.3.9m./.q.21.3.0./.Heb.11.prin°.E.
ª Prudentia.55. Triſtitia.2. Ens.29.

97 Verum eſt ſimplicius, abſtractius, & abſolutius bono, & propinquius enti. 1a.quæſt.16.4.c./.quæſtio.82.3.c./. Verit.qu. 21.3.c.

98 Verum non eſt præſtantius bono, ſicut nec aliquod aliud particulare bonum. 3.d.27.q.2.4.5m.

99 Verum eſt in anima, ſed bonum eſt in rebus. 1a.q.16.1.c./.q. 82.3.c./.2.d.39.q.1.2.c./.3.d.27.q.1.4.c./.Ver.q.21.1.c. Verit.2.&c.9.

100 Ratio ueri, eſt eadem in omnibus moralibus, non autem ratio boni. 12æ.q.60.1.1m./.3.d.33.q.1.ar.1.q.1.3m./.Virt.qu. 1.12.21m.

101 Bonum eſt primum cadens in apprehenſione rationis practicæ. 12æ.q.94.2.c.
ª Veritas 9. Virtus.100.

102 Omnes recte definientes bonum, ponunt in eius definitione aliquid pertinens ad habitudinem finis, & in definitione ueri, ponunt intellectum. Verit.quæſt.21.1.c. Appetitus. 26. Veritas.9.

103 Sicut bonum nominat illud, in quod tendit appetitus, ita uerum nominat illud, in quod tendit intellectus. 1a. q.16.1. 3.c. Bonitas.61.

104 Ex prima perfectione rei, ideſt, ex forma, reſultat ratio ueri, ex ſecunda uero, ideſt, ex operatione, reſultat ratio boni. Veri q.1.10.9m.

105 Bonum apparens, non poteſt apprehendi, niſi prius apprehẽdatur bonum uerum. 2.d.3.q.1.7.c.

106 Omnia poſſunt appetere bonum, non autem cognoſcere uerum. Ver.q.21.3.c./.1m.q.22.1.1m./.2m.q.29.1.c. Appetitus.28.

107 Immo quilibet appetitus ſequitur cognitionem. 1.d.1.q.4.1. 1m./.Ver.q.15.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1.4m. Reſp. ſicut Du°.122. Amor.141. Du m.189.

108 Verum eſt bonum intellectus, & falſum eſt malũ eius. 12æ.q. 55.4.c./.q.57.2.3m./.q.64.3.c./.21æ.q.1.3.1m./.quæſt.4.5.c./. 1m./.Con.prol.me°.G./.c°.59.fi./.60./.61 fi./.71.3m/.1.ai.3. c°.106.6m./.107.7m./.118.fi./.Ver.q.1.10.10m./.quæſt 18.6. c./.q.22 11.15m./.Vir.q.1.6.5m./.13.c.me°.B./. Quol.4.16. 1m. Virtus.200.

109 Bonum eſt fortius malo. 12æ.q.60.5.4m./.3.d.27. q.2.3.3m./. Con.4.c°.70.2m.Ro.11.lec.2.me°.I. Malum.
ª Accidentaliter.3.

110 Bonum difficilius cõſtituitur, quam malum. 12æ.q.18.4.3m./. q.19.6.1m./ 7.3m./.q.20.2.0./.q.35.8.1m./.qu.71.4. 2m./.5. 2m./.22æ.q.79 3.4m./.q.110.3.c./. 3a. q.90.2.4m./.3.1m./.2. d.35.3.4m /.d.36.5.2m./.d.38.4.4m./.5.c./.d.39.q.3.3.c./.d. 40.2.c./.4m./.3.8m./.3.d.38.3.c./.d.40.1 2m./.4.d.14.q.2.ar. 1.q.2.1m./.d.15.q.1.ar.1.q.3.2m./.d.16.q.1.art.2.q.1.3m./.q. 3.1.2.q.3.2m./.d 21.q.1.ar.1.q.1.2m./.d.31.q 2.2.3m./.d 49. q.3.ar.3.q.3.3m./.ar.4 q.2.3m./.Verit.q.15.4.23m./.q.25.5. 5m./.Po°.q.3.6.9m. Ma.q.2.1.3m./.4.2m./.q.8.4.c./.q.10.1. c.fi./.16.6.11m./.Vir.q.3.1.c.fi./.Ethi.2.lec.7.0.
ª Actio.37.&c. Actus.8. Agere.16.17. Amor.74.89.103.104. 226. 150.163.216.222. &c. Angelus. 85.171. &c. 214.215. 280.&c.354.450.&c.470.&c.525.586.595.600. 601. Anima. 138.239.

111 Bonum facilius tollitur, quàm conſtruatur, malum autem econuerſo 4.d.15.q.1.ar. 1.q.3.2m./.di.21.q.1. ar.1.q.1.2m./. Eth.7.lec.7.0.
ª Antichriſtus.6. Apoſtaſia.2. Appetitus.71. Ars.2.3.23. Audacia.2.3. Baptiſmus.107. 113.115.

112 In omni malo, eſt aliquid boni. 1a.q.49.3.c./.q.103.7.1m./ q. 109.1.1m./.12æ.q.18.1.c./.1m./.q.35.6.c./.q.73.2.c.fi./.22æ. q.172.6.c./.1.d.46.a.2m./.2.d.1.q.1.1m. /.d.6.4. 3m./.d.25. 2.c./.d.34.1.4m./.3.d.27.q.1.3.2m./.4.d.44.q.3.ar.1.quæſt.1. 2m./.d.45.q.1.3.9m./.d.49.q.3.ar.3.q 3.c./. Con. 3.c°. 12./. 107.5m./.Ma.q.1. 1.c./.2m./.12m.Opuſ.3.c°.117./.176./.Io. 15.lec.4.prin° B. ª Beatitudo. 6.29. 30.34. Beatus.30. Capitale.3. Character.21.

113 Bonum & uirtus tranſumptiue dicitur, etiam in malis, ſicut dicitur bonus latro. 12æ.q.55.3.1m./.q.92.1.c./.22æ.q.45.1. 1m./.q.47.13.c./.q.92.1.1m./.2.d.44 q.1.1.2m./. Meta.5 lec. 18.prin°.a.C. Latro.1. ª Catechiſmus.9.

114 Omne malum, fundatur in aliquo bono. 1a.qu.103.7.1m./. Con.3.c°.11./.Po°.q.5.3.14m./.Opuſ.3.c°.118./.176.
ª Comparatio.1. Concupiſcentia.5. Confuſio. Conſcientia. 10. Conſilium. 6. Contemplatio. 21. Culpa. 1. Defectus 11.20.

115 Bonum & malum ex genere, ſunt reſpectu obiecti. 12æ.q.18. 2.0./.2.d.36.5.0. Vt delectatio.78.&c.81.

116 Illud quod eſt ſecundum ſe malum ex genere, non poteſt eſſe bonum & licitum. 22æ.q.110.3.c. Vt Dæmon.31.&c.

117 Malum ut ſcitum, eſt bonum. 1.d.19.q.5.2.5m./.Ver.q.2.15. 5m / q.21.2.7m./.q.16.3.6m. ª Deſperatio.2.10. Deus.151. 155.312. 327.328.429.430. Differre.9. Difficile.15. Diffidentia. Definitio.5.

118 Bonum ex genere poteſt eſſe malum ex fine. 2. d.36.5.0.
ª Dimittere. Diuitiæ.1.6.7. Dolor.15.16.20.22.

119 Bona ſimpliciter, ſunt ea quæ ad uitam æternam pertinent, & mala ſimpliciter, quæ ad miſeriam æternam. 3.d. 18. 2.c.
ª Dolus.1. Dulcedo.6.7. Electio.32.33.34.35.36. Eleemoſyna.30 Elicere. 2. Exceſſus. 2. Fiducia.2.10.

120 Malum aliquando dicitur contrarium bono, quia non priuatur totum bonum, ſed aliquid de bono remanet. 22æ.q.33.5. c.prin°.L./.Ma.q.1.1.2m.fi./.11m.

121 Carentia, ſeu priuatio boni, eſt quid malum, & carentia mali accipitur in ratione boni. 12æ.q.30 4.c./. Ma.q.1.1.0./.2.c./. 2m /.3m./ 4m.

122 Oppoſitum uidetur dicere, Ma.q.1.3.4. 10m. /.qu.2. 5.1m./. 2m./.q.16.2 c.Reſp°.Du°.190. Du m.190.
ⁿ Funes.3.4.11. Fortitudo.32. Fructus.20. Gene.36. Gratia. 153. Habitus.6.7.13. Hæreſis.19. Idea.34. Io. 19.

123 Non omnis carentia boni, eſt malum, ſed tantũ debiti. 1a.q. 48.2. 1m./.3.c./.2m./.5 1m./.q.49.1.c./.2.d.34 4.c./.Con.3. c°.6./.Po°.q.5.3.7m./.16./ Ma.q.1.1.1m./.3 c./ 4.10m./.q. 2.5.1m./.2m./.q.16.2.c. Carentia. ª Inconſtantia.1.

124 Subiectum cuiuſlibet mali, eſt bonum deficiens, ideſt, in poten-

potentia.2a.q.88.2.8m. q.89.4.2m./.q.48.3.o./.q.49.1.c./2.c./q.103.7.1m./.2.d.34.4.o./.contra. 3.c°.11./.13.1m./.15.1m /.Ma.q.1.1.c.o./.2.o.Opu.3.c°.118.
• Indeterminatum.

825 Oppoſitum uidetur dicere.Opuſ.3.1a.118. Reſpódeo Do°.291. • Indulgentia. 1. Infidelis. 8. 9 10. Ingratitudo.9.10. Inquirere.2.Intellectus. 109. Intentio.13. &c. Inuidia.1.2.13.14. Du^m.292.

826 Nec tamen contraria ſunt ſimul,quia ſi malum non eſt in bono ſibi contrario. 1a.q.11.2.1m./.q.17.4.2m /.q 48.3.3m./.2.d.34 4.3m./.4m./.Ver.q.1.10.4m./.5m./.13.10m./. Ma.qu.1.2.3m./ q.2.11 10m.Actus.159.uſque 163 malum.52.

827 Bonum & malum ſunt differentiæ conſtitutiuæ in moralibus.Ma.q.2.4.16m.

828 Bonum eſt naturaliter prius malo.12a.q 25.1.o.
• Ira.64. 65.Iudicium.62.63 66.71.83.88.Iuramentum.23.Iuſtitia.43.Laus.1 8.Lex.21.&c.58.67.68.Liberum.11. &c. Lignum 1.Liqueſactio.Magi.9.&c Malum.29.

829 Bonum eſt cauſa mali,per accidens tantum. 12a.q.49.1.o./.3.c /.12a.q.75.1.o./.2.d.1.q.1.8.2m./.d.34.3.o./.5.2.c°.41./.Li°.3.c°.9./.10./.Ma.q.1.3.o. • Marcus.2.Matrimonii.48.54.Medium.10.Meritum.67.70.76.103.

830 Cauſa mali non eſt niſi bonum deficiens.12a.q.18.1.1m./.4.d.15.q.1.ar.1.q.3.1m./.contra.3.c°.10.

831 Bonum & malum per accidens.i.in concreto, contrariantur, ſed per ſe.i in abſtracto,opponuntur priuatiue.1.quæſ.48.1.3m./.2.1m./.2m./.d.34.2.2m./.d.40.3.c.med°.A./. 5 3.c°.8.2m./.13m./.Ver.q.11.2.1m./.Ma.q.1.1.2m.
• Miniſter.6.Miraculum.40.&c.Modus.4.Mors.3.16.20.23.22.Notitia.4.Odium.12.31.21.

832 Malum dicitur magis per receſſum & diſtantiam a bono,ſicut etiam omnis priuatio,contra.3.c°.9.5m.

833 Malum magis dicitur contrarium bono in moralibus,quam in naturalibus.Ma.q 1.1.4m./.q 2.5.3m.

834 Bonum & malum in moralibus ſunt contraria , ſed in naturalibus priuatiue opponuntur. Ma.q.1.5.3m.
• Paſſio B.Pau.11.19.67.Peccatum 8.9.19.63.121.171.172 173.215.420 Pœna.20.&c.Perſequutio.

835 Bonum contrariatur bono in naturalibus , non autē in moralibus 12a q.31.8.1m.Virt.q 2.12.12m.

836 Quodlibet bonum opponitur cuilibet malo & econuerſo ſecundum communes rationes eorum , non autem ſecundum ſpeciales.Ma.q.1.2.5m./.q.2.11.10m.

837 Bonum & malum in communi,ſunt oppoſita mediata . licet ens & non ens,ſint immediata.Ma.q. 1.5.1m./.2m./.5m.

838 Verum & falſum , ſunt ſine medio , quia opponuntur ſicut ens & non ens , non autem bonum & malum. Ma.quæſtio.2.5.9m.

839 Bonum & malū in naturalibus,ſunt immediata circa propriū ſubiectum,non autem ſimpliciter,ſed neutraliter in moralibus.Ma.q 2.5.2m./.3m./. Verum.
• Pharao.Pythagoras.4.Porta.1.Poſſeſſor. Poteſtas.14.16.

840 Bonum & malum dicuntur contraria & ſunt genera,i.generales conditiones omnium contrariorum.1a.q.48. 1. 1m./.2.d.34.2.1m / contra.3.c°.8.3m./. Po°.q.3.6. 10m./. Ma.q.1.1.2m.fi./ 11m./. Opuſ 3.c.116.

841 Summum malum, non contrariatur ſummo bono ſecundum rem,ſed ſecundum vocem.1a.q.49.3.2m./.1.d.36.q.1.2.c./.2.d.1 q.1.1.1m./.Ver.q.2.15 4m./.Quod.11.2.3m.
• Præceptum. 6.18. 48. 65. Prædeſtinatio. 20, 11. Prædicare.11.

842 Oppoſitum uidetur dicere.12a.q.73.4.o./ Ma.q.2.10.o.Reſp.Du°.291.

843 Nullum malum,opponitur ſummo bono cōtrarie, nec priuatiue,niſi indirecte,i.ſecundum rationem cōmunem boni. 1a.q.17 4 1m./ q.49.3.2m./.1.d.36.q 1 2.c./.2.diſt.1.q.1.1m./.Ver.q.2.15.4m. Du^m.292.
• Pœnitentia. 12.13.14.Præmium.7.

844 Mala eſſe & fieri,non eſt bonum ſimpliciter,ſed tantum per accidens, inquantum ſunt occaſio bonorum. 1a.q.19.9.o./.1.d 46 2.o. • Præſumptio.1.5.14.Princeps.1.&c.1.12. Prou°.21 23 &c. 32.Punitio.4. Quæſtio 5. Reuerentia.1. Saluari.8.Sapientia.10.Solertia.3.Spes.62.Theo°.11. Timor.17.&c.26.27 59.60.Triſtitia.2.3.

845 Non omne bonum poteſt eſſe ſubiectum mali , ſed tantum quod eſt in potentia , reſpectu perfectionis qua priuari pōt. Ver q.21.2.1m.Opuſ.3.c°.117.
• Virt°.18.19.39.&c.113.114.120.&c.145.&c.211. Vita.38.

846 Aliquid in uniuerſali eſt bonum, quod in particulari eſt malum propter aliquas circunſtantias,& econuerſo. 2.diſt.40.1.c./.3m./.Quol.5.10.c. • Voluntas.17.24.&c. 53.54.60.&c. Votum 8 c 8.Zelus.4.5.

847 Malum non agit,niſi in uirtute boni,nec priuatio, niſi in uirtute formæ.cōtra.3.c°.9.4m./. 10.1m./.15.4m /.L.°.4.c°.71.c.2m./.Po°.q.3.6.c.fi./ Ma.q.12 4 6m./.Opu.3.c°.117.

848 Malum tollit totum bonum ſibi oppoſitum & minuit habilitatem,non autem tollit ſubiectum eius. 1a q 48.4 o./.12a.q.85.1 2 4 o./.q.93.6.2m./.2.d.3.q.fi.5m /.d.6.4. 4m / d.30.1.3m./.d.34.5.o./.3 d.20.ar.1.q.1.1m./.cōtra.3.c°.10./.12./. Ma.q.1.2.7m./.q.2.9.11. 12.o. Opuſcul. 3.c°.118 /. Anima.14.17m.

849 Malum corrumpit bonum ſibi oppoſitum formaliter & priuatiue,non autem effectiue 1a.q.48.1.4m./.q.49.3.c./.12a.q.85.1.4m./.2.d.7.q 2.1.c.prin°./. d.34.1 4m./ 5.c./. d.39.q.1.1.5m./.Con.3.c°.9 4m./.Ma.q.1.1.8m./.q.2.11.c./. Opu.3.c°.117./.Anima.14.17m.

850 Inter bonum & malum ciuile, uel ad alterum , eſt medium, non autem abſolute.1a.q.48.1.3m./.12a.q.18.8.1m./.2.d.40.5.c./.Ma q.1.1 7m.

851 Bonitas creaturæ,non eſt eius eſſentia.1a.q.6 3.3m./. Con.1.1.c°.38 fi./.Li°.3.c°.20./ 109./.Ver.q.21.1.1m./ 5. o /.Opu.3.c°.109./.Dio 4. • Accidens.23.Agens.48.Angelus.27.53 54 85.171.172.214. &c. 354.450.&c.373.377.379. Animal.46.71.Apparere.11. Applicatio.1.Auaritia.8.12. Bapſiſmus.107.113.115.Beatitudo.6.13.14.15.21.&c.81. Creaturæ.

852 Nulla creatura,eſt bona per eſſentiam 1a.q.6.3.o./. q.103.2.c./.12a.q.2.8.c./.q.9.6.c./.4.d.49.q.1 ar.3.q.1.1m./.Con.1.c°.38.fi./ 40./.41.2m./.Li°.3.c°.20./. Verit. q.21.1.1m./.5.o./.Ma.q.5.1.4m /.Qo.2.3.c./.Op.3.c°.109.124./.Dio.4.He le.2.prin°.H. • Beatus.30.Benedictio.9. Beniuolentia.1.Blaſphemia.19.Caro.2.Cauere.Cautela.

853 Immo omnis creatura eſt bona per eſſentiam. Verit.q.21.1.1m.Reſp.Dubio 293. Du^m.293.

854 Omnis creatura eſt bona per eſſentiam , inquantum eſſentia eius non inuenitur ſine habitudine ad bonitatem Dei. Ver.q.21.1.1m.fin. Cecilia.Ciuilis.1. Ciuitas.4. Coactio.10. Comparatio.1.Compunctio,Commone. 14. Concupiſcentia.2.5.6.Concupiſcibilis.1. Confeſſio.38. Confuſio. Coniectare.Conſilium.6.Conſtantia.3.5.Contemplatio.21. Contentio.1.Continentia.3.Corporalia.5. Corium.2. Creatura.15.29.&c.Crimē.Damnatio.1.2.3.8.13.16.30.48.49.50.Dauid.2.Defectus.20.Delectatio.M.Dæmon.12.&c. 24.29.32.33.46.Deprecatio.2.Detractio.1.

855 Maximum bonum in creaturis, eſt bonum ordinis uniuerſi. 1a.q.22.4.c./.q.25.6.3m./.q.47.2.c./.q.94.2.c./.q.50.3.c.fi./.21a.q.122.2.c /.1.d.44.1.1m /.2.1m./.2.d.23.q.1.1.c./.d.32.q.2.2.c./ Con.3.c°.85.2m.li°.2.c°.39.6m./.41.2m./.3m./.43 1m./.44 fi./.l°.3.c°.64.8m./.5m./.69.m°. C./.Po°.q.3.16.c.fi.F.&c./.17m./.q.5.1.14m /.Ma.q.1.5.c./.me°.D./ Ro.8.le.6.prin°.Deus.413.&c. • Difficile.8.&c.Dignitas.1.Diſpenſatio.3.Dolor.25 26.20.Dolus.1.Electio.35.36.37.Eleemoſyna.26.30 31.Elicere.2.Epicicheia.1.Eſſe.25.Ens.2. Euangelii.1.Euentus.Eutrapelia. Exceſſus.2. Excommunicatio.8.Fama.1.3.Fœcunditas.Fiducia.2.10. Finis.8. &c. 17.25.26 66.&c.75.97.90.92.99.100.114.Flagellum.3.Fomes.4.11. Fornicatio.4.20.Fortitudo.4 Fortuna.o.

856 Cuiuslibet creaturæ ſecundum ſe cōſideratæ, duplex eſt bonitas,i.eſſentialis,& accidentalis.1a.q.25.6.c./. 1 d 44.1.c./.Ver.q.21.1.6m./.5.o./.Opuſ.3.c°.109./.Ebd.lect.4.fi.
• Fructus.22. Gedeon.3.Gloria.3.4.Gratia.4 20.27.45.100.126.130.Graue.9.Habitus.4.5.6.13.Hæreſis.6. 11.18 34.49.50. 57.59.93.118.Homo.32.34.Honor.4.Honeſtum.o. Humilitas.25.28.49.Idea.34.Ieiunium.13.Iephthe.o. Ignorantia.6.Imaginatio.11.Impugnare.1.

857 Creatura ex eſſe uel eſſentia , eſt bona ſecundum quid , ſed ex accidentibus,eſt bona ſimpliciter.1a.q.5.1.1m.
• Inconſtantia.1.Indulgentia.1.Infidelis.8.Infinitum.8.Ingratitudo.6.10.Intentio.13.14.Ira.64.65.75. Index.8.Iudicium.13. 14.62.63.66. Iuramentum.23.Ius.1. Iuſtitia.2.17.18.11.28.43.44.51.56.61.63.75.78.80.Iuſtificatio. 44. Iuſſ°.3.Iac 2.Latro.2 8. Leuatio.Lex.2.9.13.21.22.17.37. 38.68.82.99.160.171.172.

858 Ipſum uniuerſum , & qualibet creatura poteſt eſſe melior, quam ſit bonitate accidentali,non autem eſſentiali. 1a.q.25.6.o./.1.d.44.o./.Po°.q.3.16.c.me°.I./.17m.
• Liberalitas.1.5.Liberare.2.Liberum.11.&c.Licita.o.Deus 415 416.417.418. Maria.26. Liqueſactio. Luxuria.24.Magi.14.Magnanimitas.14.Maledicere.1.Malitia.7.Malum.1.&c.20.&c.32.34.38.40.41.45.61.66.&c.Maria.19.26 41.Mertyrium.10.Matrimonium.47.48.53.54.55.68.71.&c.84.85.Mendium.o.Meritum.48.67.70.76 84.Miniſter.2.5. 6.12. Miſericordia.8.Modeſtia.6.Modus.4 5. Mollicies. 2. Mors.15.16.20.Mutilatio. Negligentia.6.Neceſſe.1.Notitia. 2.Obediētia.10.11.13.14.20.24 35.41.

859 Qualibet re creata, pōt eſſe alia res creata melior , bonitate eſſentiali,& accidētali.1a.q.25.6.o./.1.d.44.1.3.c.Bonitas.158

Oppoſi-

160 Oppoſitum uidetur dicere. Ver.q.29.3.6m. Reſpondeo ſicut Dubio 103. ¶ Obſeruantia.3.Occidere. 3. Omiſſio.1.6.17. Operatio.10.&c.41.52.&c. Optimum, Oratio.22.32.39.83.93 Organum.1.2.Paſſio.B.Patientia.2.3.6.10.Paupertas 5.8.Pax.11.12.19.27. Peccatum.7.19.28.59.88.121.138.&c.149.170.&c.195.205.213.224.239.268.280. 282. 297. 398. Pœna.7.20.&c.42.50.52.77.Pœnitētia.4.133.&c.Perfectio.1.22.31.34.44.80.Periculum.5.Permiſſio.1.2.4. Perſeuerantia.5.7.Pharao.Pietas.15.Politica.4.Porretani.Porta.1.Poſſeſſor.Potentia.27.Poteſtas.14.16.Præceptum.6.16.33.116.153.Prædeſtinatio.21.

161 Bonum cuiuſlibet creaturæ, cōſiſtit in ſpecie, modo, & ordine.1a.q.5.5.o./.q.6.1.1m./.12e.q.63.2.c./.q.85.4.o./.22e.qu.19.11.c./.q.27.6.1m./.q.119.2.c./.3m./.q.114.1.c./.1.d.3.q.2.2.o./.d.38.1.3m./.Veri.q.21.6.o./.q.23.1.c./.Ma. q.2.4.c./.Virt.q.1.8.12m./.Anima.18.9m. ¶ Prædicare.11.Prędicatio.3.5.8.Prælatio.3.13. 14.22.Præmiū.1.5.7. Præſumptio.1.5.14.Princeps.1.&c.24.Principatus.2.&c.Principium.18.Prohibitio.2.Prophetia.11.17.Prouidentia.6.21.23.Prudentia.2.26.&c.34.36.61.&c.Pſalterium.1.Pulchritudo.3.Punitio.4.Puritas.1.Ratio.10.28.34. Rectitudo. 3. Retributio. 2. 5. Sanctificatio.3.6.Sanctus.7.Sapientia. 10. Satisfactio. 4.14.25.27.Scandalum.19.Scolaris.Scriptura.19. Seditio.3.Seducere.Senſualitas.15.Sermo. 3.Seruire.2.Seruitus.3.4.Simonia.9.Sindereſis.5.Societas.4.5.Solicitudo. 4. Spes. 2.11.22.17.21.23.24.47.50.98.&c.

162 Sola natura intellectualis, attingit communem rationē boni, ſcilicet per intellectū, & uoluntatem. Ma.q.1.4. c.prin. Stabilis.Studium.7.Stultiloquium.Superbia.1.7.Tacere. 2.Temperantia. 7.14.15.18.Temptare.5.6.7. Timor. 17. 18.27.59.60.Vinculum.2.Vindicatio.4.

Hominis. 163 Homo dicitur bonus ſimpliciter, ſecundum uoluntatem; quia ipſa imperat cuilibet potentiæ. Secundum quid autem, per intellectum, vel alias potentias.1a.q.5.4.3m./.qu.48.6.c./.12e.quæſt.34.4.c./.quæſt.56.3.c./.qu.66.3.2m./.2.d.7.q.2.4.12m./.d.39.quæſt.1.2.c./.4.d.4.q.1.ar.3.quæſt.3.c./.2m./.contra.3.c.116.2m./.Virt.q.1.7.2m./.9.10m./. Gal.5. lec.6.me.L./.Eth.3.lec.6.prin.B. ¶ Abraham. 28. Accidentaliter.3.Accidia.10.Adeps.1.Adulterium 4. Affectio.2.Amicitia.15.32.33.36.37.&c.

164 Bonum hominis, vt eſt homo, eſt bonum ſecundum rationem non autem ſecūdum ſenſum.1a.q.49. 3.5m./.12e.q.71.2.c./.22e.q.123.2.c./.q.129.3.c./.q.141.1.o.6./.1. d.39.q.1.2.5m./.2.d.36.4.c./.d.39.q.2.1.c./.contra.3.c.107.6m./. Ma.q.2.4.c./.Virt.q.1.9.c./.13.2.8m./.q.2.2.c./.Iob.lec.2.me.D./.2. ¶ Amor.10.179.Angelus.47.179. Anima. 127.138.303.Antichriſtus.5.Apoſtaſia.2.Ars.1.8.9.19.Aſſentire.3.Aſſimilatio.5.10.&c. Auerſio.18. Aureola.16. Baptiſmus.115. Beatitudo.31.&c. 42.43.156. Beatus.30.37.38 46. Beneficentia.1.Beneficium. 25. Charitas.33.147.148. Caro.2.Ciuilis.1.

165 Bonum hominis conſiſtit principaliter in actibus interioribus.22e.q.27.6.3m./.q.30.4.o./. Roma.12.lec.1.me.K./.c.14.lec.2.me.D.

166 Bonum hominis conſiſtit in coniunctione eius ad Deum, 12e q.98.5.2m./.22e./.q.27.6.3m./.q.30.4.o./.q.166.1.c./.3.3.c.115.Virt.q.4.1.4m./.Opu.3.c.251.Pſalm.32.me.L./.Ro.lec.1.fi./.Ephe.5.lect.1.prin./.Heb.3.lec.3.prin.B. ¶ Communicatio.6.

167 Totum bonum hominis conſiſtit in ſubiectione eius ad Deum.22e.q.19.12.c./.q.81.7.c./.q.104.4.2m./.3. d.34.q.1.2.7m./.q.2.ar.1.q.3.2m./.4.d.15.q.4.ar.1.q.3.3m./.d.20.ar.3 q.2.5m./.Ver.q.14.3.8m./.Iob lec.4.prin.F./.Io.le.12.fin./.Eph.5.lec.9.fi.E. ¶ Confeſſio.38.Crimen.Delectatio.8.9.30.31.42.44. Difficile.8.Diſpenſatio.3.4.5.11.

168 Omnes homines appetunt unum bonum formaliter, non autem materialiter.12e.q.1.7.o. ¶ Dolor.32.Dominium.11.

169 Homo naturaliter in bonum tendit.22e.q.34.5.o./. 2. d.39.q.2.o./.2.1m./.5m./.d.44 q.1.1.c./.5m. ¶ Dulcedo.4.&c.Eleemoſyna.26/ Immo mala, ſcilicet uitia & peccata ſecundum totam ſpeciē humanam in pluribus hominibus proueniūt, quam bona.1a.q.49.3.5m./.q.63.9.1m./.12e.q.71.2.8m.contra.3.c.26.fi.F. Reſp.Dubio 295.Accidentaliter.3. Du m.195.

170 Bonitas hominis, eſt rectitudo & dulcedo animi, ſecundum gloſſam. Bonum enim conueniens ſecundum actiuam uitam quod delectationem facit, etiam eſt in affectu, ſecundum q hominiomne bonum complacet, & ſui & alterius. Hoc eſt.n. hominem dulcem habere animum.3.d.34.q.1.5.c./. Gal.5. lec.6.me.K Dulcedo.1.2.3. ¶ Eua.2 Eutrepia.Fama.1.2.3.Fœcunditas.

171 Homo naturaliter in bonum tendit, & naturaliter vult bonum, tamen poteſt uelle malum, non ut malum, ſed ut æſtimat bonum, ex indeterminatione uoluntatis.2.d.39.q.2.1.o./.2.1m./.5m/.d.44.q.1.1.c./.4m. ¶ Fides.115.

172 Oppoſitum uidetur dicere.12e.q.19.7.2m./.3m./.q.78.1.2m. Reſp.ſicut Du.1100.& 1103. Du m.266.

173 Bonum opus, habet ſemper ſibi adiunctum bonitatis præmium, in perfectione uirtutis, quæ eſt bonum humanum, & in conſequutione beatitudinis.1.d.39.q.2.2.5m. ¶ Finis.8.&c.63.72.92.114.117.Fortitudo.4.Gloria. 2.3.4.

174 Bonum cuiuſlibet uirtutis, eſt inconueniens homini ſecundum rationem, ideo conuenit ei naturaliter, 12e. q.54.3.c./.2.d.39.q.2.1.c.

175 Nullum bonum poteſt habere homo, niſi a Deo, vel immediate, ut bona infuſa, uel cooperantibus nobis, ut bona acquiſita, uel cooperante natura, ut bona naturalia. 3. diſtinct. 33.q.1.ar.2.q.2.1m. ¶ Hæreſis.33.57.59.Homo.34.Honor.12.

176 Impoſſibile eſt, q aliquis homo ſit bonus, niſi ſit bene proportionatus bono communi.12e.q.92.1.3m. ¶ Humilitas.25.

177 Qui quærit bonum commune. quærit proprium, quia bonū proprium nō poteſt eſſe ſine communi, & bona diſpoſitio partis, eſt in reſpectu ad totum.22e.q.47.10.2m./.q.61.1.3m. ¶ Iephtae. Impugnare.1.Infinitum.8.Ingratitudo.6. Inuidia.1.2.13.

178 Omne bonum creatum, eſt minus bono hominis obiectiuo, non autem intrinſeco, & inhærenti.12e.q.2.8 3m. ¶ Iudex.3.8.

179 Bonum animæ, eſt melius bono corporis, & hoc bonis exterioribus, & bonum uitæ contemplatiuæ, bono actiuæ. 12e.q.2.5.c./.22e.q.104.3.c./.qu.152.2.4.c./.3.d.29.5.c./.contra.3.c.141./.Iob.2.prin. ¶ Iudicium.13.62.Latro.1.

180 Nihil exteriorum eſt ſecundum ſe bonum hoīs, ſed tantum in ordine ad bonum rationis.1.d.39.q.2.2.5m./.contra.3.c.134.5m./.141.me.A./.Eph.6.lec.1.fi.B./.Legislator.0. Lex. 13.21.&c.37 67.68.149.&c. Maria 26 42.Voluntas.27.

181 Bonum multitudinis eſt maius, quām bonum unius qui eſt de multitudine, non autem quam bonum, unius extrinſecū, ad quod multitudo ordinatur.22e.q.39.2.2m./. Op.20.Li.1.cap.15. ¶ Meritum.103.Miniſter.6.Miraculum 40.&c.

182 Bonum publicum hominum, propter tria permanere non ſinitur, ſ. quorum unum eſt a natura proueniens, ſ. uariatio uitæ & temporum, ſecundum ab interiori proueniens & in peruerſitate uoluntatum conſiſtens, ſ. uel deſidia, uel pacis perturbatio, tertium ab exteriori cauſatur, ſcilicet uel per incurſum hoſtium uel per ciuitatis diſſipationem. Contra quæ impedimenta, triplex cura iminet regi, ſcilicet per ſucceſſionem hominum in officiis, per cohibitionem ab iniquitate, & per tutelam ab hoſtibus. Opuſc.20.Li.1.cap. 15.fi. Occidere.5. ¶ Obedientia.11.&c.Odium.7.&c.Officium.4. Oratio.83.&c.93.Pax 6.11.12.Peccatum.170.&c.

183 Nullus poteſt ordinate plus diligere bona exteriora, quam proprium corpus.4.d.49 q.5.ar.3.q.2.6m. ¶ Perfectio.1.2.32.Perſequutio.Perſeuerantia.1.7.12.13.Præmium.1.Princeps.1.&c.12.Prudentia.26.&c.61.64.65.70.

184 In ſpiritualibus bonis, debet homo ſemper ſibi magis prouidere, quam aliis, ſed in temporalibus, laudabiliter liberalis facit econuerſo.22e.q.117.1.1m. ¶ Pulchritudo.3.4.22. Ratio.34. Regere.14. Reſtitutio.14. Reſurrectio.29.56.57.Reuelatio.4 Reuerentia.9. Ro.1.Sacerdos.40.Subiectio.3.Suffragia.3.Torcular.1.

185 Qui præeſt alicui congregationi, poteſt bona illius ſpiritualia, aliis communicare.4.d.20.ar.4.q.1.c.

186 Exiſtens in charitate, &c. particeps omnium bonorū, q fiunt ubicunque, & a quocunque.4.d.20.ar.3.q.2.5m./. d.45.q.2.ar.1.q.1.c. ¶ Virtus 12.13.18.37.40.&c.51.59.60.81.98.116 120.&c.169.172. 173. 183. 197.229. 230.246. &c. 256. Voluntas.16.17.24.&c.49.Votum.8.9.79.81.Vſura. 9.156. Vti.16.&c.Vule.o.Chriſtus.174.Zelus. 4.9.

187 Ad bonam uitam unius particularis perſonæ duo pertinēt ſcilicet operari ſecundum uirtutem, & corporalium bonorū ſufficientia.Opuſ.20.Li.1.c.15.

188 Bonum hominis triplex, ſ. animæ, corporis, & exteriora.12e.q.84.4.c./.22e.q.73.3.c./.q.85.3.2m./.q.104.3.c./.q.118.5.c./.q.152.2.4 c./.q.186.7.c./.3. d.9.q.1.ar.3.q.3.c./.4.d.15.q.1.ar.4.q.3.c./.d.25.qu.33.c./. Ma.q.8.1.c.fi.H./. Virt.qu.3.1.c./.Quol.5.6.c./.Ro.12.lec.1.prin.F./.Ethi.lec.12.prin.B. ¶ Amor.167.241.Concupiſcibilis.1. Diuiſio.

189 Bonum hominis duplex, ſcilicet corporale & ſpirituale.2.d.36.

d.36.4.c./q.d 29.5.c./.Ver.q.14.2.3.c. ✱ Dauid 2.

190 Bonum hominis duplex, ſ. ſimpliciter, i. ultimus finis eius, & omnia ducentia in eum, & bonum ſecundum quid, ideſt, ut nunc, uel ſecundum aliquid bonum. 12ª q.114.10.c./.22ª.q.23.7.c ✱ Dulcedo.3. 7. 8. Eleemoſyna.31. Finis.8.&c. 20. 75.90. Fomes.4.

191 Bona hominis triplicia, ſcilicet minima, ut bona fortunæ, media, i. naturalia, & magna, ideſt, habitus Et eorum triplex eſt fructus, ſcilicet fructus honeſtæ conuerſationis, ſacræ deuotionis, & iucundæ pietatis. 12ª.q.85.4.c./.12ª. qu.108.4.c./.q.118.5.c./. 2.d.25.L./.contra. 3.cº.133.1m./. Opuſcul. 58.cº.92. Gedeon.3.

192 Bonum hominis quintuplex. Primum & ſummum eſt beatitudo. Secundum uirtus. Tertium debita diſpoſitio potentiarum animæ. Quartum ſanitas corporis. Et quintum bona exteriora. contra.3.cº.141.
✱ Gratia.4 20.40.45.60.116.127.129.153.168.

193 Immo uirtus infuſa, eſt maximum bonum hominis ſimpliciter. Virt.q.1.9.7m. Reſpº. ſicut Duº.287.

Duᵐ.287. 194 In bonis corporis hominis, tria ſunt per ordinem, ſcilicet integritas corporis, quies & delectatio ſenſus, & vſus membrorum. Primum tollitur per occiſionem vel mutilationem, ſecundum per uerbera, tertium per carcerem. 22ª. quæſtio. 65.3. c.

195 Deus dat nobis tria bona, ſcilicet temporalia, gratiam, & gloriam. Pſal.12 fin./.Pſal.24.
✱ In carcere. Inanimum.8.

196 Deus facit in nobis tria bona, quia intellectum illuminat, uoluntati ſatisfacit, & uirtutem operatiuam roborat. Pſal.24.fi. h. A. Iuſtus.3 Maria.26 42. Matrimonium. 48.49. 51. &c. 67 &c. Peccatum.170.&c.

197 Bonum unius hominis, continuatur alteri dupliciter, ſcilicet per charitatem, & per intentionem facientis. 3º q.82.6.5m /. 4.d.18.q.2.ar.1.q.1.2m./.d 20.21.3.q.2.5m./.25.4.q.1.c./. diſ. 45.q.2.ar.1.q.1.c.

Naturæ. 198 Aliquid dicitur bonum hominis dupliciter, ſcilicet ſecundū naturam propriam, & ſecundum naturam communem generis.2.d.36 4.c.
✱ Amor.74.101. Angelus.27 Animal.46.71.73. Appetitus. 39.&c. Caro.2 Comedere.4. Concupiſcentia.2.5 &c.

199 Bonum naturæ hominis triplex, ſ. principia naturæ cū proprietatibus eius, inclinatio ad uirtutes, & originalis iuſtitia. Tertium totaliter tollitur per peccatum. Secundum minuitur. Primum autem integrum manet. 12ª.q.85.1.2 4 c./ q. 93.6.2m./.22ª.q 10.4.c./.q.23.7.1m./.q.33.5.c./. Ma.q.1.2. c.fi./ Anima.14.17m.
✱ Cor 9. Damnatio.16.48. 49. 50. Delectatio. 5.30. 42.44. Dæmon.12 31.32 33. Dolor.22. Fornicatio.20. Fortitudo.4. 92 Fortuna 4.7.&c. Generatio.36. 40.41 Gratia 4 Hæreſis.59 Honeſtum.4.5. Intellectus.179. Malum 45. Mors.13. 23. Naturale.18.

200 Bona naturalia dicuntur dupliciter, ſ. ſecundum ſe, & in ordine ad finem. Primo modo non minuuntur per peccatum, ſed tantum ſecundo modo.2.d.34.1.5m./.Ma q.2.11.c.
✱ Nihil.4. Nocere.5.6. Notitia.2. Operatio.41 Oratio.39. Pars.15.26. Patientia.2 Peccatum.8.12.170. &c.195.215. 239.297. Pœna.7.50.92.77. Perfectio.44.

201 Bonum proportionatum communi ſtatui naturæ, eſt ut in pluribus, excedens uero, vt in paucioribus, defectus autem econuerſo.1ª.q 23.7.3m

Eccleſiæ. 202 Bona eccleſiaſtica, debent diuidi in quatuor partes, quarum una debetur epiſcopo, alia fabricæ, tertia pauperib9, & quarta beneficiato.22ª.q.185.7.c./ Quol.6.12.c./.3m.
✱ Annexum.0. Beneficium. E.

203 Bona eccleſiaſtica debent expendi tantum dupliciter. ſ. ad cultum Dei, & in uſum pauperum. Quol.6.12. 3m./. Io.19. lec, 5.meº 2.E.

204 In neceſſitate non deberent emi poſſeſſiones de bonis eccleſiaſticis: nec in theſauris reponi. 22ª.q.185.7.4m.

205 Epiſcopi & alij clerici habent uerum dominium bonorum propriorum, non autem eccleſiaſticorum, ſed tantum ſunt diſpenſatores.22ª.q.63.2.1m./.q.119.3.1m./.quæſt.185.7.c./. Quol.6.12 c.
✱ Electio.36. Ordo.57. Papa. 8.9. Religio.72. Reſtitutio.24.

206 Epiſcopi & clerici poſſunt diſponere de ſua quarta, ſicut de bonis propriis.22ª q.185 7.c./ Quol.6.12.c /.3m.

207 Epiſcopi & clerici poſſunt dare moderate ſuis conſanguineis, de bonis eccleſiaſticis, in ſuum uſum deputatis. 22ª.q. 185.7.2m.
✱ Theſaurus.2. Chriſtus.51.54.

208 Epiſcopi & clerici peccant, ſi in articulo neceſſitatis, poſſunt uiuere de patrimonio, & uiuant de bonis eccleſiaſticis. 22ª.q.185.7.3m./.q.187.4.1m.

209 Si epiſcopi vel clerici retinent ſibi de bonis eccleſiaſticis diuiſis uel indiuiſis notabiliter vltra quartam, peccant mortaliter.22ª 3.185.7.c./.Quol 6.12 c.

210 Prælatus tripliciter ſurripit bona eccleſiæ, & tenetur reſtituere, ſcilicet ſi rem eccleſiæ non ſibi deputatam ſed alteri, ſibi uſurparet, puta ſi epiſcopus uſurparet ſibi rem capituli, ſi rem eccleſiæ, ſuæ cuſtodiæ deputatam, in alterius dominium transferat, puta conſanguineis vel amicis. & ſi ſolo animo ſurriperet, dum ſcilicet incepit habere animum poſſidendi eā, vt ſuam & non nomine eccleſiæ.22ª.q.62.5.5m./ q.185.7.c./.4.d.15.q 1.ar.5.q 4.4m.

211 Male diſpenſans bona hoſpitalis, tenetur reſtituere, non autem diſpenſans bona beneficii, quo ad ſuam poſſeſſionem, ſed tenetur penitere.22ª.q. 62.5.5m./. q.185.7.c.penº./.Quol. 6.12.c /.,m.

212 Bona temporalia, quaſi nihil ſunt reſpectu futurorum.22ª. q 16.2 c fi. Bonitas.223. memeſis.1. ✱ Abſcondere.2 Accidentaliter.3. Annexum.2. Temporalia.

213 Bona temporalia, ſecundum ſe ſunt bona ſecundum quid, ſed ut ducunt ad beatitudinem, ſunt bona ſimpliciter. 12ª.q. 114 10.c./.Eph.6.lec.1.fi.B ✱ Auerſio.11. Beatitudo.27 &c. 41.67. Beneficentia.0. Beneficium.23. Corona. 3. Cupiditas. Delibera.

214 Bona exteriora, ut diuitiæ & homines, ſunt bona ſimpliciter, ideſt, abſolute & ſecundum naturam ſuam non tamen omnibus modis, & circa hæc eſt iuſtitia, ſed uirtutes ſunt bona ſimpliciter, ideſt, vniuerſaliter.12ª. quæſt.58.10.2m. ✱ Detrimentum.

215 Exteriora bona ſunt bona inſtrumentaliter, non aūt principaliter, licet ſecundum Stoicos ſint nulla.12ª.q.59.3.c./.12ª.q. 58.10.2m./.q.125 4.3m./.3ª.q.15.6.2m./.3.3.cº 131 prinº./ Veri.q.26.8.7m./.Iob.1.fi.A./ Pſal.36.meº.M./.1ª.Cor.4.lec. 2.meº.E1./.Eth.lec.12.penº.B./ lec.16.meº.E. ✱ Dignitas. 1.3.7. Dolor.44. Excommunicatio.17 Fama.1.2.3 Fortuna.4

216 Bona temporalia, non ſunt præmia uirtutum, nec ſubtractio eorum, eſt pœna peccati principaliter.12ª q.87.7.1./.0m./.q. 108.3.4m./.1.d.37.q.2.2.5m /.2.d. 36 4. c./. 4m./.3m./.Iob. lect.2.fin.G.

217 Bona tēporalia, ſunt eius, cuius Deus cōcedit, quoad proprietatem, ſed quo ad uſum, ſunt etiam aliorum.22ª. q.32.5 2m.
✱ Hilaritas.1.3. Honor.4.19.24. Impunitas.2 Infidelis 1.3 4. Inuidia 1.2.1,0.11.13.14 Iudæ.10.11.13.30.32.&c. Iudiciū. 49. Iuramentum.33. Lex.172. Liberalitas.1.&c. Luxuria.24. Macula.2. Magnanimitas.12.&c.27.

218 Deus dat iuſtis tantum de bonis & malis temporalibus, quantum expedit eis ad beatitudinem.12ª q.87.7.2m./.q.114.10. c./ 1 d.21.q.1 4.c./ d.36 4 c.contra.3.cº.141./. Pſal. 33.mº. K.fi./.Pſal. 36.meº.I./.1ª.Cor.4.lec.2.fi.D /. Eph.6.lec.1.fi. B./.1ª Timo 4.lec.2.meº.D.
✱ Merces.2.&c. Meritum 6.56.102. Omniſſio.1.6.8.17. Operatio.54.55.56. Oratio 61 Pœna.47.

219 Deus dat malis bona temporalia, & bonis mala temporalia, vt eis reſeruet maiora, ideſt æterna. 12ª quæſtio.87.7.2m./. 2.diſtinct.36.4.5m./.4.diſtin.46.quæſt.2.ar.2.q.2. 6m./.contra.3.1º.141./ Iob 27.lec.1.meº.H./. Pœnitentia. 130. Pietas.14. 5.19. Poſſeſſio.0 Præceptum.239. Prælatio.20.21.22 23. Præmium.1.7. Princeps.2 9.&c. Prodigalitas.4. Prudentia.27 34.&c.72.80.

220 Bona temporalia dantur indignis a Deo ad correptionem, uel ad damnationem eorum.12ª quæſtio.87 7. 2m./.22ª q. 36 2.c.fin. Purgatio. 3. Quies. 6. Quieſcere. 2. Radix. 3. Religio. 20. &c. 48. &c 52. &c. 88. Scandalum 19. Senſualitas.15.

221 Omnia temporalia bona & mala, æqualiter eueniunt bonis & malis, quo ad ſubſtantiam, non autem quo ad finem.12ª. q 114 10.4m /.1.d.39.q.2.2.5m.
✱ Sin.2 2.&c. Siſtra.4 Timor.71. Tribulatio.8.9.20. Verecundia 9. Chriſtus.50. Zelus.4.5.9.

222 Copia bonorum ſpiritualium, ponitur circa quatuor, quæ ſunt in cæleſti & militanti eccleſia, ſcilicet cordis lætitia, rerum opulentia, immobilitatis grati, & aquarum abundātia, ideſt, diuinarum monitionum. Iſa.33.le.1.fi K. Spūalia.

223 Temporalia nullius momenti ſunt, reſpectu ſpiritualium. 22ª.q.2.6.c.fi./.q 87.7.2m /.22ª q.36.2.c.fin./. Quol.1.13.4. fi./.Io.le 6.meº.B. Bonitas.212.

224 Bona ſpiritualia ſatiant in perpetuum, non autem temporalia. quia temporalia paulatim ſumuntur, & conſumpuntur. 22ª.q.31.5.c./.q.32 2.c.fi./.Io.6.lec.4.meº.E K./.cº.16.lec 6, fi. ✱ Abdicatio. abiicere. Acedia.0. Amicitia. 40.&c. Amor. 76.&c.128.&c.150.160.179.&c. 216.282.&c. 230. 235.270. Auaritia.8.12.16 Baptiſmus.158 Beatitudo.1.&c.21.27.29. 34.82.83.138.145.156.

225 Bona temporalia non habita appetuntur: ſed habita faſtidiunt,

diunt, ſpiritualia uero econuerſo. 125, q.2. 1.3ᵐ./.q.32,2.c. fi./ q.33 a.o./. Opuſ.4.cᵒ.2./. Io.4.lec.2.priuᵒ.C,
* Beatus,36.&c. Beneficium.14,19.&c, Cælum.64. Cõmutabile. Corporalia.4 5,6. Damnatio.8.15.16,30.48,49. Dolor 24. Eleemoſyna.1.&c.18.36, Eua:2. Excommunicatio.8.&c, Finis.93, Flagellum,o, Guſtus,o, Honor.19,33. Iephthæ. Inuidia.1.1.13.14. Iudicium.39.49. Iuramentum,33,

226 Bona ſpiritualia, non ſapiunt habentibus affectum infectum amore delectationum corporalium, & præcipue uenereaũ, 12ᵉ,q.20.4.c./ q.46,2.c./.4,d.49.q.3.art.5.qu.1,c,meᵒ. C /. M 1.q.11.2.c.Ro.12,le,1,meᵒ,G./.fi.H./.1ᵉ, Cor.2./.3,fi.E.
* Lex.85.106.135, Liberare,2, Magnanimitas,21. Malitia.7 Meritum,67.102.303, Nemeſis,o,

227 Bona ſpiritualia, poſſunt ſimul a multis integre poſſideri; non aũt corporalia.12ᵉ.q.28.4,2ᵐ./.3ᵃ.q.23,1.3ᵐ./.3.d.10. q.2,ar.1.q.1,3ᵐ./.Ro.8.lec,3,fi,A./.1ᵉ.Cor.3.lec,1.mᵒ.G./. cᵒ.14.priuᵒ.
* Operatio.48,52.c4.61.&c, Paſſio,102. Patiẽtia.2.3.6.10. Paupertas.3,6.&c. Pax,13.18.19, Peccatum,9.121.132.129 140. 158.150. &c, 176.177.224.239.268.281.398. Pœna. 47.50. Perfectio,57,&c. Periculum.2.5.6.7. Permutatio, Politica.4, Præceptum.48.151.&c.

228 Omne incommodum temporale, debet negligi, & omne lucrum ſperni, propter bonum ſpirituale promouendum, quia temporalia non debent quæri, niſi propter ſpiritualia. 3.diſ. 29 5.c./.4.d.24.q.1,art.3,o.4.2ᵐ./. Ma.q.13.4.17ᵐ./.18ᵐ./. 19ᵐ./.Pſal.36.meᵒ,M. Chriſtus 90. abiectus.
* Prædeſtinatio.19,21, Prædicare.8.9.11.&c. Prædicator.3. 6.8.10. Prælatio.20.&c, Præſumptio,5. Prudentia.61;64. Pulchritudo.3.4.8. &c. Rõ.49, Religio.22.&c.48.&c.52.&c. 88. Scandalum.19, Scientia: 232. Siniſtra.4. Suſurratio.2, Vita.53. Vſura.7,8,

229 Promiſſiones bonorum temporalium in ueteri lege, fuerũt figuræ ſpiritualium in noua lege, 12ᵉ.q.114.10.1ᵐ./. Eph.6 le.1.fi.B. Chriſtus,90,

Morale, 230 Bonum morale, præcipue conſiſtit in conuerſione ad Deum & malum in auerſione, 12ᵉ. quæſtio.19,2.2ᵐ.
* Abraham,2,28,

231 Bonum & malum ſpeciali modo, ſ. morale, inuenitur in habentibus electionem.1ᵃ,q.48,5.c./.2.d.27,2.2ᵐ./.diſt,35.1. o./.M .q.2.4.c. Actus.160, actio.39.
* Accidentaliter.3. Actio.38.1 4.115.116.117. Actus B. Adam.36. Affectio,3. Angelus.473.

232 Bonum in naturalibus & moralibus duplex, ſ. eſſentiale, & accidentale.12ᵉ,q.18.3.3ᵐ, Anima.213.239.

233 Omne bonum honeſtum uel utile, eſt bonum morale, nõ autem omne delectabile, eſt bonum moraliter, quia illa dicuntur ſecundum rationem, illud autem ſecundum appetitum. 12ᵉ.q.34.2.1ᵐ,
* Anima .71, Apoſtaſia,2. Aquila,2. Ars.1.8.9.23,

234 Boni mores dicuntur, qui rationi congruunt, mali uero, qui a ratione diſcordant, 12ᵉ,q.100.1,c. Actus,162,
* Artifex.5.

235 Bonum moris, eſt maius bono naturæ, ut actus & perfectio, ſed ut accidens, eſt econuerſo. Et bonum morale poteſt minui in infinitum, per appoſitionem impedimenti, & non per ſubtractionem boni, non autem bonum naturale, .Oēra.3.cᵒ, 12.fi./.M 1.q,2.5,2ᵐ,

236 Bonum non contrariatur bono in moralibus; ſed tantum in aliis.12ᵉ.q.31,8.1ᵐ./.Ver.q.21,2ᵐ./.Ma.qu.1.1.2ᵐ./.3ᵐ./. 4ᵐ./.Vi .q.2.12.12ᵐ. * Audacia.2.3.

237 Virtutes ſunt maxima bona in genere, non autem ſimpliciter. Vi .q.1,2.3ᵐ,

238 Oppoſitum uidetur dicere. Virt.q.1.9.7, Reſpond, ſicut Dubio 287.
Duᵐ.298,

239 Virtus eſt bona ſeipſa, non autem per aliam bonitatem. 12ᵉ, quæſt.55.4,3ᵐ./.1 diſt.39, quæſtio.2,2,5ᵐ./.4.diſtinc.46.q. 3.art.2.q.3.6./. quæſt.3,2c,2,q.2.6ᵐ./.Vi .q.1.2.1ᵐ./.7ᵐ./. Eph.6.

240 Oppoſitum uidetur dicere. 2. d.27.2.1ᵐ. Reſpondeo ſicut Dubio 1171.
Duᵐ.299.

241 Bonum quod ponitur in definitione uirtutis, non eſt bonum tranſcendens, bonum rationis, 12ᵉ.q.54.3.2ᵐ./.q.55.4.2ᵐ./. 2.d.27.2.2ᵐ./.Vir.q.1,2.d.

242 Oppoſitum uidetur dicere. 12ᵉ. quæſt.55.4.1ᵐ./. quæſt.94. 2.c./.1.diſtin.27.2. 1ᵐ./. Virt.quæſtio. 1.2. 8ᵐ. Reſpondeo Dubio 300.
Duᵐ.230,

243 Ad bonum operandum, requiritur uirtus moralis inclinans, & prudentia dirigens, 12ᵉ.q.113.1.2ᵐ.

244 Actus exterior addit ad bonitatem, uel malitiam ex obiecto uel circunſtantiis, actus uoluntatis, non autem ex fine, niſi actus uoluntatis fiat melior uel peior tripliciter, ſ. ſecundum numerum, extenſiue, uel intenſiue, 12ᵉ,q.20,4.o./.qu.24.3.

c./.22ᵉ,q. 76. 4. 2ᵐ./.1.d.40.3.o./.4.d.17.quæſ.3.ar.5.q.2. .2ᵐ./.L.priuᵒ./.Ma.q.2.2.8ᵐ.

245 Eadem bonitas uel malitia ex fine, eſt actus exterioris, & actus uoluntatis, non autem aliæ.12ᵉ.quæſtio.20.3.o./.4.2ᵐ. Finis.99,

246 Tota bonitas uel malitia actus exterioris ex fine, eſt ex actu uoluntatis, non autem aliæ, ſed econuerſo. 12ᵉ. quæſtio. 20.3.o.

247 Bonitas & malitia ex fine, prius eſt in actu uoluntatis, quã in actu exteriori. Similiter quæ eſt ex obiecto uel circunſtãtiis, ut eſt in exequtione operis. Sed ut eſt in ordinatione, & apprehenſione rationis, eſt econuerſo.12ᵉ.q.2 art.o.

248 Boni & mali coronantur quadrupliciter, ſed boni, & ſancti corona nuptiali, triumphali, & regali, & ſacerdotali: mali uero corona uanæ lætitiæ, rerum opulentiæ, mundanæ, potentiæ, & ſuperſtitioſæ obſeruantiæ, Iſa,28.meᵒ.C. In cõl.

249 Aduerſitas bonorum, cedit ad maiorem gloriam eorum, & ad maiorem damnationem diaboli, & malorum. Iob.4.lec.2 medio C.
* Accidens.23. Agere. Amor. Appetitus,B. Appropriatio.1. Beatitudo. Fiducia.3.10. Finis.99, Inf. 19, Iuſtitia.2.22.23. 43.44.56.61.&c,75. Lex.7. &c. 27,38.67, 68.99.160.171. &c. Mat 2.42. Matrimonium.52.&c, Melius o. Miſericordia 8. Mors.15. 16, Notitia,2.3.4. Odium,7,&c. Operatio.41. Pars.35.26. Paſſio.B. Pœna.20.&c.52. Princeps.B. Pulchritudo.3. Puritas. Senſualitas,15. Spes.B. Studium 7. Tentare 7. Timor.17.18.59.60. Voluptas.16.17.23.&c.53,54.60, &c. Viſus,3,5. Beatus.37. Item pars. 25.&c. Iuſtitia.80. Miſericordia. 33. Oratio.32.

¶ Boreas, Aquilo. Auſter. Ventus,1,

¶ Bos habet quinque utilitates, ſ. quia immolatur, arat, comeditur, lac, & corium dat: ideo furans, reddebat quinque pro uno,12ᵉ.quæſt.105,2,9ᵐ.
* Prædicator,1. Vſura.258.&c.285.

¶ Brachium ſignificat potentiam operatiuam, quæ tripliciter impeditur, ſ. a Deo diabolo, & ab utroque ſimul. 1.qu.1. 10.3ᵐ./. Pſal.36.meᵒ.N.priuᵒ, Quid.
* Filiatio.32. Tremor.2. Chriſtus.318,

Chriſtus dicitur brachium tripliciter, ſcilicet ad flagellandũ dæmones, ad ſupportandum debiles, & ad defendendum fideles. Iſa,53,meᵒ.G.

¶ Breuitas. Admonitio. Argumentũ.1. Cõpendioſum. Ethos Euangelium 3, Io,15. Reſurrectio.9. Scriptura.6. Simbolum 10. Somnium 1,

¶ Brodium. Baptiſmus.63.

¶ Bria idem eſt quod menſura.22ᵉ.q.149.1,2,

¶ Brutum. Actus. Agere.5. Angelus. Anima.5, Animal.o. Arbor.3. Baptiſmus.143. Beſtia. Cognitio.78. Coniunctio.2.8. 9. Conſenſus.7. Delectatio.16.18.&c,73. Diſpoſitio.26. Eſſe. 96. Aeſtimatiua,3, Euchariſtia.162.174.190 Experientia.3. Finis 39.60. Fruitio.10.11. Futurum.36.&c. Homo 16.&c. 24.27.&c. Ieiunium.25. Imperare,5,6,7. Ira,23.46. Irrationale. Iumentum. Lex.47, Liberum.32. Loqui.7. Lumen.19. Ma. Miraculum.56. Mos.3. Motus.78 Oratio.67. Peccatum. 203, Pecus. Prouidentia.32.33.40. Prudentia.23.24. Spes.3 u Te remorus,5. Virtus.65, Vita 58, Voluntarium. 12.13.14. Vi.1.21. Zelus.3.

Bubalus retinetur ab homine, per circulum in naribus eius, Iob.40.le,3,priuᵒ.K,

Bubalus differt a boue, quia bos in nationibus nutritur, bubalus autem in paludibus. Pſal.28,meᵒ.d,D.

¶ Bubo nocte paſtum quærit. Ideo ſignificat luxurioſos, qui occultari quærunt in nocturnis operibus quæ agunt.12ᵉ.qu. 102.6.1ᵐ.fi.I,

¶ Bucella quam porrexit Chriſtus Iudæ, non fuit corpus Chriſti, ſed purus panis.3ᵃ.q.81.2.3ᵐ./.4.d.11.q.3.ar.2.q.2. o. Euchariſtia 177.

Bucina. Tuba,o. Spũalis

¶ Buſiris. Chriſtus,153.

¶ Bulla. Paulus,18.

¶ Burſa. Solicitudo,5,

¶ Butirum. Per butyrum propheta intelligit Chriſti humanitatem, ſecundum Auguſtinũ, quod de terræ nutrimento uenit, per mel uero diuinitatem, quod de rore cæli colligitur, habuit tamen naturam humanam ſine corruptione, ſicut butirum ſine caſeo, & portauit conſolationem ſine iudicio, quaſi mel ſine aculeo. Iſa,7,lec.3 6,C.

¶ Cacchinnus. Subſannatio.

¶ Cacumen. Vapor,6.

¶ Cadere non permittit Deus aliquos, niſi alios erigat.1ᵃ. q.23,6.1ᵐ./.Ro.11.lec,2.priuᵒ.
* Actus.158.168. Analogia,12. Caduceum. Charitas.138. Caſus,5. Confeſſio,4.74. Conſcientia,17. Conſilium.18.20,

Contra-

Contrarium.4.43.Diſpenſatio.18.Euchariſtia.46.159.160.
Eacidere.Fides.19.27.Hoc. Imaginatio.4.Inf.26.Inſtans 6.
Intellectum.33.

2 Differẽtia inter caſum angeli,& caſum hominis. 2.d.4.2.1^{m}.
*Lex.13.81.Matrimonium.38.Meritum.6.7.102.Nomina
tiuus,Oratio.6.Per accidens.Periculum.2.Præceptum.5.67.
84.Profeſſio.3.Prouidentia. 14.24. Punctus.5. Religio.38.
Superbia.36.Triſtitia.8.Turbatio.2.Vtrum.8.68.69. Vſura.
90.130.167.Vxor.11.

¶ Caducum. Caſus.n.Miſſa 4.

¶ Capharnaum eſt metropolis Galilææ, quam bis viſitauit
Chriſtus. Et interpretatur uilla pulcherrima,vel ager conſo-
lationis.Mat.4.me^{o}.b.G./.Io.2.lec. 2.prin^{o}.
* Siria.

1 ¶ Caim, Reprobatur verbum Caim dicentis, Maior eſt ini-
quitas mea,quàm ut ueniã merear, quia miſericordia Dei,
peccantibus per pœnitentiam ueniam præbet,abſque ullo
termino.3^{a}.quæſt.84.10.c.fin./.Romano.5. lect. 5.prin^{o}. B.
Confeſſio.4.

2 Propter ſecuritatem, motus fuit Caim, ciuitatem conſtruere
ut in Geneſi ſcribitur.Opuſ.20.li^{o}.4.c^{o}.2.

¶ Calabria.Philoſophus.1.Terremotus.6.

¶ Calamus.Planeta.3.

¶ Calcaneus,tria ſignificat, ſcilicet extremitatem uitæ,infir
mitatem carnis,& perſequutionem iniuſtam. Pſal.48.prin^{o}.
c. D.

¶ Calcedonenſes multipliciter commendantur.Opu.20.li^{o}.
4.c^{o}.19.Politia.8. * Eutices.1.

¶ Calciamentum.Vſura.31.

¶ Calciatio.Vſura.31.

¶ Calefactio. Audacia. 5.11. 20. Calor.2.&c. Veſtis. 2.Vi-
num.3.

¶ Calefactiuum. Calefactio. Effectus.7.

¶ Calere.Amor.190.Calidum.

¶ Caliditas.Cœlum.109.

¶ Calidum habet tres proprietates,ſ.quia eſt calens, feruẽs,
& ardens,Opuſ 61.c^{o}.45.Amor.190.
* Aqua.11.Caliditas.Corruptio.8. Fames.1.Ignis.17. Matri
monium.99.Pluuia.4.Rex.9.Spes.37.Vinũ. 2.Vnctio.38.39.

¶ Caligæ epiſcopi,ſignificant rectitudinem greſſuum.4 d.24.
q.3.3.c.Epiſcopus.14.

1 ¶ CALIGO quadruplex,ſ.ignorantiæ,culpæ, præſentis pœ
næ,& futuræ miſeriæ. Iſa.13.fi.
* Dæmon.122 Oratio.20.

2 Caligo quam Deus inhabitat,eſt claritas Dei, ſupereminẽs
intellectus.1.d.8.q.1.a.4^{m}.
* Vapor.5.

1 ¶ CALIX debet eſſe de auro,uel argento,uel ſtagno.3^{a}.q.83
3.6^{m}./.4.d.13.q.1.ar.2.q 5.4^{m}.
* Benedictio.5.Character.39.41.Conſecr^{o}.1.4.7.13.17.Chriſ-
ma.3.Euch^{a}.49.80.102.184.202.Inebriari.Ordinatio.6.

2 Sic non poteſt facere aliquis eccleſiæ prælatus, quod calix con-
ſecratus,deſinat eſſe cõſecratus ſi maneat integer, ſic multo
minus poteſt facere,ut homo Deo conſecratus quamdiu ui-
uit,conſecratus eſſe deſiſtat,& quod ille qui profeſſus eſt reli
gionem,non ſit religioſus.22ſ.q.88.11.c.
* Patena vas.3.

In cibi. 1 ¶ CALOR eſt prima qualitas elementorum. Cæ.2.le.10.me-
dio.E.fi.
* Agens 112. Amor.190. Anima.361.Calidum. Cere.7.

2 Si calor ſubſiſteret,ita calefaceret,ſicut nunc inhærens.1^{a}.q.
56.1.c./. Po^{a}.q.3.1.5^{m}. * Cibus.2. Digeſtio.

3 Calor naturalis agit in uirtute animæ, ut inſtrm eius.1^{a}.qu.
115.1.5^{m}./.q.118.1.3^{m}./.2.d.1.q.1.4 5^{m}./. d.18.q.2.3.2^{m} /.
4.d.2.q.1 ar 4.q.1.c./ d.12.ar.2.q.2.c./. Po^{a}.q.3.8. 13^{m}./.9.
3^{m}./.11.9^{m}./.q 6.3.c.fi.Quol.8.3.c./.Anima.2.le.8.fi.E./.le.
9.fi./.Senſu lec.10.Agens.112 Aĩa.361. * Diſpoſitio.16.Fa-
mes.1.Menſtruus.6.Tremor.0.Vapor.&c. Venum.2 3.

4 Calor naturalis,dirigendo generat pinguedinẽ, quæ ipſum
conſeruat, quaſi eius nutrimentum. 22^{a} quæſtio. 82.2.2^{m}.
Digeſtio.

5 Omnia quæ liqueſiunt calido, & indurantur frigido, ſunt
aquea per prædominium.Meta.5.lect.5.fin.B.prin^{o}.
*.Vnctio.38.

Ignis. 6 Calor non eſt forma ſubſtantialis Ignis. 2.d.13.3.c./.d.14.5.
2^{m}./.Meta.11.lec. 12.prin^{o}.b.C./.Phy.5. lec.3.prin^{o}. b.K./.
Senſu,lec.10. Vel elementum.12. * Audacia.5.11.20. Cla-
mr.5.Corruptio.8.Forma.157.Homo.13.

7 Calor ignis,mouet ad formam ſubſtantialem ignis,in uirtu-
te formæ ſubſtantialis a qua fluit.2.d.13.3.7^{m}.

8 Calor diſponens ad formam ignis, manet poſt aduentũ ei^{9}
non quidem idem numero,ſed idem ſpecie, quia nõ eſt idẽ
ſubiectum eius.3^{a}.q.7.13.2^{m}./.q.9.3.2^{m}./. Po^{a}.q.3.9.16^{m}.

Spiritu.3.19^{m}./.Quol.1.6.c.fi.

9 Calor ignis & aeris,eſt idem ſpecie.Spiritu.3.19^{m}.

10 De natura caloris ignis eſt conſumere humidum quodcun-
que indifferenter.2.d.30.q.2.1.c.fi.I.

11 Calor ignis,diſſoluit,& conſumit ex natura propria, ſed ge-
nerat carnem,ut inſtrumentum uegetatiuæ.4.d.1.q.1.art.4.
c.Anima.361.

12 Ignis quantumcunque calidus,non calefaceret,niſi eſſet mo
tus cœli.12ſ.q.109.1.c.

13 Calor,frigus,& huiuſmodi ſunt in cœlo uirtualiter. non au-
tem formaliter.2.d.14 2 3^{m} /.4^{m} /. d.15.q.1.2. 4^{m}./. 4.d.1. Cœli.
q.1.ar.4.q.4.c./.Ʒ.c^{o}.31./.Ver.q.4.6.c./. Cæ.2.lec.10.0.
* Aer.3. Agens. 112. Anima. 361. Auſter. Auxilium 1.
Cauſa.17.

14 Calor & aliæ qualitates tangibiles, erunt in corpore glorio-
ſo ex natura ſua,quæ non erunt reductæ ad medium rei,ſe-
cundum æquidiſtantiam ab extremis acceptum.ſed ad me-
dium proportionis,ſecundum quod competit optime com-
plexioni humanæ in ſingulis partibus. Et ideo tactus illorũ
corporum eſt delectabiliſſimus, quia potẽtia ſemper delecta
tur in conuenientibus,& triſtatur in exceſſu.1^{2}.q.54.2.1^{m}. 2^{m}./.
4.d.44.q.2.ar.2.q.6.c./.3^{m}./.ar.4.q.1.3^{m}.Animal.66.
* Elephas.4 Febris.1.Frigiditas.Generatio.28.

15 Calor eſt principium calefactionis.Opuſ.53.prin^{o}.
* Graue.5.3ra.51.52.Lux.1.25.Matrimonium.94.95.

16 Motus localis cauſat calorem,in uirtute motus primi,ſ.cœle-
ſtis. Ideo cauſat alterationem calefactionis, quia alteratio
eſt primus motus poſt motum localem. Cæ. 2.lect.10. me-
dio E.
* Pluuia. 4. Putrefactio.1.

17 Sed non cauſat calorem,niſi per motum. 2.diſt.2.q.2.3.2^{m}./.
Po^{a}.q.5.7.19^{m}./.Cæ.2.lec.10.0.
* Reſpiratio.3. Rex.9.

18 Sol non cauſat calorem,niſi per lumen. 1.d.11. 1.5^{m}./.d.37.
q.1.1.2^{m}./.2.d.13.3.c./.Cæ.2.lec.10.me^{o}.F.86.4^{m}.
* Spes.37.

19 Virtus in ſemine agit per triplicem calorem,ſ.animalis, ele-
menti, & cœli.1^{a}. q.118.1.3^{m}./.2.d.18.q.2.3.c.d./.Ʒ. 2.c^{o}.
73.me^{o}.F./.86.4^{m}.

20 Calor in ſemine,agit ut inſtrumentum uirtutis animæ, & in
virtute cœli cuius eſt inſtrumentum. Potentia.qu.3.8.14^{m}.
Anima.361.

21 Calor cœleſtis eſt in ſemine,ſicut uirtus motoris principalis
eſt in inſtrumento,nõ autem in ſubiecto.2.d.17.q.3.1.4^{m}./.
d 18.q.2.3.c.fi.
* Timor.34.35.Tremor.0.Vapor.1.3. Veſtis.2. Vinum.2.3.

¶ Caluariæ locus, dicitur communis locus decollatorum, nõ
autem a capite Adæ ibi ſepulti.3^{a}.q.46.10.3^{m}.
Paſſio 90.Sepultura.11.12.

1 ¶ CALVMNIA eſt falſa & malicioſa impoſitio criminis.
22ſ.q.68.3.c./.1^{m}.Accuſatio.4.26. * Appellatio.1.

2 Calumnia eſt defenſio criminis,per fraudes,dolos,& menda
cia.22ſ.q.69.2.3.c. * Maria.57.Præuaricator.2.3.

¶ Cambium.Reſurrectio.23.

¶ Camelus Animal.41.

1 CAMPSORIA. Eſt autem inter hominum commutationes Quid.
quoddam genus commutationis in rebus, quod campſoria
dicitur,quod nec mutui rationem habet eo quod in tali cõ
mutatione,lucrum non ſperatur,ex temporis dilatione, nec
iterum campſori redditur eadem ſors in ſpecie uel in nume
ro,uel in pondere. Dat enim Pariſienſes, & recipit ſterlin-
gos,uel monetam alterius generis. Opuſ.73.c^{o}.13.prin^{o}.

2 Similiter ars campſoria nec habet proprie rationem cõmu-
tationis,quæ dicitur uenditio uel emptio,quia hoc genus fit
in rebus appreciabilibus quarum precia determinantur, &
menſurantur numiſmate.Opuſ.73.c^{o}.13.Commutatio.1.
* Cambium ut Permutatio.

3 Sed hoc genus,ſcilicet ars campſoria eſt in ſola commutatio
ne numiſmatum diuerſorum generum,propter quod ſequi-
tur quod ars campſoria quæ eſt ſpecies commutationis, ſim
pliciter permutatio dicatur. Opuſ.73.c^{o}.13.
* Vſura.183.254.&c.

4 Dicitur autem permutatio generaliter, quando aliquid acci Diuiſio.
pitur loco alterius dati, & ſic comprehendit omnem cõmu-
tationem. Et hoc modo non dicimus campſoriam eſſe pmu
tationem. Opuſ.73.c^{o}.13.

5 Dicitur etiam permutatio,quando res determinata ad utili-
tatem humanam,pro re altera ſimiliter habente ex ſua natu
ra aliam utilitatem cõmutatur. Et ſic agitur de permutatio-
ne in iure ciuili & canonico. Sicut ſi quis uellet permutare
parochiam pro præbenda, uel præbendã,& pro præbenda ſi-
milia. Et hoc etiam modo non dicimus campſoriã eſſe per-
mutationem.Opuſ.73.c^{o}.13.

Tertia

Ca

6 Tertio modo poteſt dici permutatio magis determinate ad materiam numiſmatis, ipſa numiſmatum commutatio. Et hoc modo dicimus campſoriam eſſe permutationem numiſmatum, quæ cauſa lucri exercetur communiter. Opuſcu. 73. cap°. 13.

Iuſta. 7 Ars campſoria de ſe & ex natura ſua eſt iuſta. Opuſcu. 73. cap°. 13.

8 Ars campſoria utitur de ſe numiſmate ad debitum & idoneum uſum, & ratio eſt, quia illud lucrum uel illud quod accipitur a campſoribus in tali permutatione monetæ, non accipitur ratione pecuniæ, quæ de ſe non parit pecuniam, ſeu de ſe eſt inuendibilis, ſed ad uitandum damnum, ſiuu rõne periculi uel intereſſe, ut ſubueniatur ſalariis penſionum dominorum, miniſtrorumque, & laboribus & expenſis, parte neceſſaria & licita, ne fruſtra ponant operam & ſudorem ſuum ad utilitatem aliorum. 2 2æ. q. 78. 2. 4m. /. Opuſ. 73. c° 13.

9 Ars campſoria eſt iuſta ex duplici uia, primo quia dicit actũ iuſtitiæ & liberalitatis per ampliorem utilitatem dari apud accipientem a campſore, quam accepit ab ipſo. Et iterũ quia actus campſorius non debet fieri gratis, ex natura ſua, ſicut actus mutui. Ideo illud quod plus accipi uidetur, tranſit in dominium accipientis, per ſimplicem uoluntatem dantis. Opuſ. 73. c°. 13.

Iniuſta. 10 Campſores tamen multas falſitates committunt. Opuſcul. . c°. 24. fi.

Rõne loci. 11 Dominus ſecundum euangelium eiecit tales campſores de templo, ratione loci, qui tantum ſpiritualibus erat deputatus, & ideo contra reuerentiam loco debitã faciebant ſuas mercationes, & apparebat in talibus turpitudo ſuæ cupiditatis, Opuſ. 73. c°. 13. fi.

Ratione perſonæ. 12 Vel dicendum, q de templo ſunt tales campſores eiiciendi, quia non licet miniſtris templi. i. uiris eccleſiaſticis, talia exercere mercimonia. Opu. 73. c°. 13. fi.

¶ Canahan. 1. Iſaach. 1. Matrimonium. 124.
¶ Candela. Baptiſmus. 139. Virginitas. 28.
¶ Candelabrum. Acolytus. 3. Character. 42. Cõſecratio. 12. Planetæ. 3. Chriſtus. 197.
¶ Candens. Duellum. Ebur.
¶ Candor. Chirothecæ. Claritas. 20. Ebur.
¶ Canere. Cantare. Cantus. 3. Sirenæ.

1 ¶ Canis in ueteri lege non offerebatur, quia erat animal totaliter immundum. Nec redimebatur, quia eo utebantur idolatræ in ſuis ſacrificiis. Et ſignificat rapacitatem, de qua non licet fieri oblatio. Sed aliæ animalia immunda redimebantur. 1 2æ. q. 102. 3. 7m. /. 22æ q. 86. 3. 2m. Animal. 74. /. 4. diſ. 15. q. 2. ar. 4 q. 3. 1m. /. Mat. 7. prin°. B.

2 Canis uidetur uti ſyllogiſmo diuiſiuo. 1 2æ. q. 13. 2. ar. 3. /. 3m.
* Animal. 66. Tribulatio. 23.
¶ Canon. Campſoria. 5. Clericus. Confeſſor. 4. Conſanguinitas. 9. &c. Eccleſiaſticus. 2. Epiſcopus. 31. Eucharistia. 102. 164. Furtum. 13. Illegitimus. 4. 5. Legitimatio. 20. /. Lex. 149. Liber 2. Miſſa. 13. Officium. 11. &c. Oratio. 7. 49. Paulus. 25. Poſſeſſor. Religio. 50. Sacrilegium. 8. Satisfactio. 7. &c. Seruitus. 5. 6. Sors. Vſura. 78. &c. 231. &c.
¶ Canonicus regularis, poteſt tranſire ad religionẽ monachorum, & non econuerſo, niſi ſint laici. 2 2æ. q. 189. 8. 2m.
* Inueſtiri. Iuramentum. 26. Officium. 11. &c. Oratio. 7. 49.
¶ Canonizatio ſanctorum, eſt media inter credibilia, & temporalia. Ideo pie creditur, eccleſiam non errare circa ipſam. Quol. 9. 16. 0.
* Catalogus. Profeſſio. 5.
¶ Cantare. Canere. Cantus. 0 Ieiunium. 7. Teſtamentum. 11.
¶ Canticum Dei debet frequentari propter tria, ſ. propter Dei magnitudinem, propter bonorũ interiorũ multitudinẽ, & propter peccatorum abundantiam. Iſa. 23. fi.
* Feſtum 10. Hymnus. Organum. 5. Pſal. 1. Teſtamentum. 11.
¶ Cantor. Amor. 242. Cantus. Ieiunium. 7.
¶ Cantoria. Pſalmiſtatus.
Cantuarienſis Thomas 5.

1 ¶ Cantus, & laus uocalis erit in beatis, poſt reſurrectionẽ. 2 2æ q. 3. 4. c. /. 2. d. 2. q. 2. 2. 5m /. 4. d. 44. q. 2. ar. 1. quæſ. 4. c. /. 4m. /. 1æ. Cor. 13. lec. 3. prin°. G. &c. * Alleluia. Ambroſius. 1. Canere. Cantare. Epitalamica. Euangelium. 8.

2 Cantus, & laus uocalis Dei, ſalubriter fit in eccleſia, ad deuotionem excitãdã. 22æ. q. 91. 0. /. 3. d. 9. q. 1. ar. 3. /. q. 3. c. /. 2m /. 4. d. 15. q. 4. ar. 2. q. 1. c. /. Pſal. 32. prin°. b. e. /. Eph. 5. le. 7. fi. H. Laus. 15. 16.
* Feſtum. 13. Organum. 2. &c.

3 Debet homo bene canere in laude diuina tripliciter, ſcilicet inſtanter, attente, & deuote, Iſa. 23. fi. Pſallere. 1.
* Pſalmiſtatus.

4 Cantus theatricus, uel aliquid aliud artificiale organum in eccleſia ad delectationẽ, uel oſtentationẽ, improbatur. 22æ. q. 91. 2. 2m. /. 4m. Organum. 2. &c.

5 Diaconi & prælati non debent cantibus inſiſtere, ſed prædicationi, doctrinæ, & eleemoſynis. 22æ q. 91. 2. 3m.
* Pſalm. 1. 2. 11. Symbolum. 8. Teſtamentum. 11.
¶ Cancellarius, Commentarius. Secretarius.

6 Præceptor dicitur, qui alios in cantu dirigit. 1a. quæſtio. 108. 6. c.

1 ¶ Capacitas duplex, ſ. naturalis potentiæ, & obedientialis. Prima ſemper impletur, ſecundum genus ſingulorum & non ſecundum quodlibet indiuiduum: ſecunda uero neutro modo. 3a. q. 1. 3. 3m. /. 2. d. 1. q. 1. 3. 2m /. 3. d. 1. q. 1. 3 4m. /. Verit. q. 29. 3. 3m.
* Anima. 356.

2 Eſt aliqua capacitas creaturæ, qua non poteſt dari maior, quia iam tranſcenderet limitem creaturæ. 3. d. 13. ar. 2. q. u. 2m. /. 3m.

3 Oppoſitum uidetur dicere. Verit. quæſ. 29 3. 6m. Reſpondeo Dubio 301.
* Capax. Charitas. 109. 110. 116. 177. Cognitio. 53. Deus. 236 Effectus. 1. Habilitas. 0. Intellectus. 107. Inueſtigatio 2. Dum. 303.

4 Solæ creaturæ rationales, ſunt capaces Dei, per cognitionẽ & amorem. 1. d. 3. lec. 1. L. /. d. 37. L. 1. prin°. /. 4. d. 49 q. 1. art. 2. q. 2. c. /. ar. 3. q. 1. c. fi. Charitas. 109 110. Natura. 28. &c.
* Naturale. 19. Poſſibile. 6. Poſſibilitas. 0. /. Po a. 10. 26. 27. Receptibilitas. Receptiuum. Tranſumptio.
¶ Capax. Natura. 28. &c. Ordo. 99. Po a. 27 Receptiuum.
¶ Capere. Angelus. 347. 610. Aſſentire. 4. Aſſumere. 4. Auaritia. 22. Babilonia. 3. Captiuus. Cete. 13. Circumciſio. 31. Contemplatio. 9. Dominicus 1. Elephas. 8. Fides 37. Helias. 6. Hereditas. 1. Intellectus. 293. 297. 299. 300. Iudæi. 17. Metaphyſica. 18. Præda. Princeps. 14. Reuerentia. 1. Scientia. 156. Socrates. 2. Venire. 3. Verit. 31. Virtus. 239. Vnicornis. Vniuerſum. 1. Voluntas 49.
¶ Capilli & ungues, perficiuntur ab anima, ut eſt uegetatiua tantum. 4. d. 44. q. 1. ar. 2. q. 3. 3m.
* Natiuitas 9. Virgnea.

1 ¶ Capitale uitium, dicitur a capite membro, quia pœna capitis punitur, uel quia eſt cauſa finalis per ſe multorũ peccatorum. 12æ. q. 84 3. 4. 0. /. 22æ. q 34. 5. c. / q. 35. 4. c. /. q. 118. 7. 8. c. /. q 148. 5. c. /. q. 153. 4. 0. /. q. 158. 6. c. /. 2m. /. 2. d. 42. quæſt. 2. 3. 0. /. Ma. 8. 1. c. / 24m. /. q. 9. 2. 5m. /. q. 10. 3. c. /. q. 11. 4. c. /. q. 12. 5 c. / q. 13. 3. c. /. q. 14. 4. c. Quid.
* Accidia. 7. Accuſatio. 24.

2 Immo capitalia uitia non ſunt cauſa finalia per ſe multorum peccatorum, quæ ex bono oriuntur. 2. d. 5. quæſ. 1. 3. c. /. 1m. / d. 22. q. 1. 1. 7m. /. d. 42 q. 1. 1. c. /. 2m /. 3. 1m. Reſpondeo Dubio 302. Dum. 302.

3 Capitalia dicuntur, quia ut in pluribus, alia oriuntur ex eis, licet quãdoq; aliquod uitiũ ex bono oriatur per abuſum, ut ex obiecto, non autẽ ut ex prin°. 22æ. q. 55. 4. 1m. /. Ver. q. 12. 3. 15m. /. 5. 3m. /. Ma. q. 8. 1. 8m.

4 Capitale peccatum, eſt peccatum, quoddam, non autem radix peccati 2. d. 42. q. 2. 1. c /. 2m. /. 3. c. prin°. Vt Auaritia. 16. 17. 18. * Gloria. 10.

5 Oppoſitum uidetur dicere. Ma. q. 8. 1. 1m. /. 16m. /. 17m. Reſp. ſicut Dubio 1144.

6 Vitia capitalia, dicuntur a fine proprio, non quidẽ omnium, ſed eorum ex quibus ſæpius alia oriuntur, non autem ab ultimo. 22æ. q. 34. 5. c. /. q. 35. 4. c. /. q. 36. 4 1m. /. 2. d. 42. qu. 2. 3. c. / Ma. q. 8. 1. 1m. /. 6m.
* Gula. 3. Hæreſis. 2. Inuidia. Ira. 18. Luxuria. 6. Odium. 2.

7 Vitia capitalia, non ſumuntur, ſecundum delectationes ſenſuum, niſi tactus, quia non ſunt fines principales, ſed ſunt propter cognitionem, uel propter tangibilia. 2. d. 42. qu. 2. 3. c. /. Ma. q. 8. 1. 9m. /. q. 14. 4. 1m.
* Peccatum. 378. Raptus. 5. Superbia. 14. &c. Vitium. 8. 9. 10. Diuiſio.

8 Vitia capitalia ſunt tantum ſeptem, ad quæ omnia alia reducuntur, ſcilicet uanagloria, accidia, inuidia, ira, auaritia, gula, & luxuria. 12æ. q. 84. 4. 0. /. 2. d. 42. q 2. 3. 0. /. Ma. quæſt. 8. 1. 0. Gloria. 10. Gula. 9. Auaritia. 15. Accidia. 7. Inuidia. 5. Ira. 18. Luxuria. 6.

9 Superbia ſecundum Iſidorum, eſt uitium capitale. Non autẽ ſecundum Gregorium, ſed eſt regina omnium uitiorum, & loco eius ponit inanem gloriam. 2. d. 42. lec. 2. L. /. Ma. q. 8. 1. 16m. /. 2. 1 4. /. q. 9. 3. 1m. /. q. 10. 3. 1m.

10 Oppoſitum uidetur dicere. 2. diſt. 5. q. 1. 3. c. /. 1m. Reſpondeo ſicut Du. 1144. Dum. 304.
¶ Capitaneum. Decapitandus. Eſſe. 44.
¶ Capitulum. Prælatus præeſt in capitulo, ſicut iudex in foro iudiciali. 22æ. q. 33. 7. 5m. /. Virt. q. 3. 2. 15m. /. Quol 1. q. 8. 2. c. / Quol. 4. 12. b. * Accuſa°. 29. 30. Ethica. Euch a. 259. Indulgentia. 26. Panſatio. Proclamare.
¶ Capra. Animal. 81. 83. Fumus. Satere.

¶ Ca-

¶ Campſarij. Iudæi.4.

¶ Captare. Auaritia.23. Exordium.3.

¶ Captiuitas. Dæmon.87.

¶ Captiuus. Aduentus.2.6.8.9. Incarcerare. Triumphus.

1 ¶ CAPVT naturale, habet tria, reſpectu aliorum membrorum, ſ. ordinem, perfectionem, & uirtutem influendi. 3^a.q.8.1.8.c./.3.d.13.q.2.1.c./.Ver.q.29.4.c./.Opuſ.3.c^o.223./.1ſ.Cor.11.le.1.me^o.B./.Eph.le.8.me^m.k./.Col.le.5.$prin^o$.E.

* Angeli.496. Antichriſtus.2.

2 Caput ſignificat multa, ſecundum ſimilitudines ad multas proprietates eius.12ſ.q.84.3.4./.3^a.q.8.1.8.c./.Ver.q.29.4.c./.Ma.q.8.1.c./.1ſ.Cor.11.lec.1.ſi.C./.Col.lec.5.$prin^o$.

* Apoſtoli.20. Baculus.1. Baptiſmus.73.142. Beneficium.15. Caluatiæ.

3 Omnes operationes animales a capite principium habent.3^a.q.8.1.c./.3.d.13.q.2.1.c./.4.d.3.ar.4.q.1.2^m./.Ver.q.29.4.c./.Col.c.5.$prin^o$.

* Capitale.1. Capitaneus. Cellula. Cæte.4. Confirmatio.22. Cor.2. Corpus.73. Coſta.4. Chriſma.3.

4 Caput influit in alia membra dupliciter, ſ. intra, & extra gubernando actiones exteriores.3^a.q.8.6.7.c./.Ver.q.29.4.c./.1ſ.Cor.11.

* Decapitandus. Dæmon.39.40. Eccleſia.2. Fletus. Iudiciũ.57. Liber.15.20. Membrum.4.10.

5 In capite uigent omnes ſenſus, in cæteris uero membris, eſt tantum unus ſenſus, ſ. tactus.3^a.q.8.1.c./.q.66.7.3^m./.3.diſt.13.q.2.1.c./.Ver.q.29.4.c./.1ſ.Cor.11.lec.1.me^o.B./.c^o.12.le.1.ſi.I./.Col.le.5.$prin^o$.

* Memoria.10. Nuptiæ.1. Pleiades. Politia.1. Scutum.

6 Si ſit caput aſperſum aqua in baptiſmo, in totũ corpus aſperſio reputatur.4.d.3.ar.4.q.1.2^m. Baptiſmus.73.

* Sternutatio. Theologia.4.

7 Vbi caput hominis iacet, reputatur ſecundum iuriſtas, ac ſi totus homo ibi ſepultus ſit.4.d.3.ar.4.q.1.2^m.

* Tributum.2. Vnctio.37. Votum.74.

Quid. 1 ¶ CHARACTER. Traditio characteris, primo a Dionyſio nobis aduenit. 4. diſtinctio.4. quæſtio.1.1.c.fin. I./.artic.4. quæſt.3.b.

2 Character importat triplicem relationem, ſ. ſigni, diſtinctionis, & ſimilitudinis.4.diſtinct.4.quæſt.1.1.c.

* Abſoluere.31.

3 Character non eſt propriè in genere, nec in ſpecie, ſed reductiue, ſicut ens incompletum, quia eſt potentia inſtrumentalis.3^a.q.63.2.c.ſi.

4 Character eſt in ſecunda ſpecie qualitatis.3^a.q.63.2.0./.4.d.4.q.1.1.0.

5 Diffinitio triplex characteris. 3^a.q.63.3.5.0./.q.72.5.c./.4.d.4.q.1.2.0./.d.7.q.2.ar.1.q.1.c.

6 Character eſt potentia, qua renati in uitam ſpiritualem, poſſunt facere operationes ſimiles uirtutibus, quibus ſacramenta efficaciam habent. 3^a.qu.72.5.c./.4.d.4.q.1.1.c.fin. 1^m./.2^m./.5^m./.2.0./.ar.3.q.4.2^m.

7 Character uel aliquid loco eius, eſt diſpoſitio neceſſitans ad gratiæ ſuſceptionem, quantum in ſe eſt.4.d.1.q.1.ar.5.q.1.c.ſi./.d.4.q.1.1.4^m./.5^m.

8 Character eſt duplex, ſ. potentia actiua, & paſſiua.3^a.q.63.2.c./.4.d.4.q.1.ar.4.q.3.0./.d.7.q.2.ar.1.q.1.3^m./.diſt.24.q.1.ar.1.q.2.3^m.

9 Character eſt ſacramentum, & res ſacramẽti.3^a.q.63.3.2^m./.6.3^m./.q.66.1.b./.c./.12.1^m./.4.d.3.ar.1.quæſt.1.1^m./.diſt.4.$prin^o$./.quæſt.1.ar.4.q.2.1^m./.diſtin.7.q.2.$prin^o$./.d.8.q.2.art.4.q.1.3^m.

10 Character habet rationem ſigni, ratione ſacramenti ſenſibilis, & ratione configurationis.3^a.q.63.1.2^m./.2.4^m./.4.d.4.q.1.ar.2.q.1.1^m./.q.2.1^m./.2^m.

11 Character eſt ſignum communionis diuinorum, & ſacræ ordinationis fidelium, datum a diuina beatitudine. 4.d.4.q.1.ar.2.q.1.0.

12 Character eſt ſignum diſtinctiuum a charactere æterno, impreſſum animæ rationali, ſecundum imaginem, cõfigurans trinitatem creatam trinitati creanti & recreanti, diſtinguẽs a non configuratis ſecundum ſtatum fidei. 4.d.3.q.1.ar.2.q.2.0./.d.7.q.2.ar.1.q.1.c.

13 Character eſt participatio ſacerdotij Chriſti.3^a.q.63.3.5.c./.q.65.3.2^m./.4.d.4.q.1.ar.3.q.5.0./.d.19.q.1.ar.1.qu.2.1^m. Vel Sanctificatio.16.

Subiectum. 14 Character eſt ſubiectiue in anima, ſicut uirtus inſtrumentalis.3^a.quæſt.50.4.3^m./.quæſt.63.2.c./.5.1^m./.2^m./.quæſtio.64.1.c.

15 Character eſt ſubiectiue in potentia animæ, & nõ immediate in eſſentia animæ.3^a.q.63.4.0./.4.d.4.q.1.c./.ar.3.q.1.0.

16 Character eſt in pluribus potentiis, ſed non æqualiter.4.d.4.q.1.ar.3.q.2.0. * Epiſcopus.2.

17 Character eſt principaliter in potentia intellectiua, & ſecundario in affectiua.3^a.q.63.4.3^m./.5.c./.4.d.4.q.1.ar.3.q.3.0.

18 Plures characteres, poſſunt ſimul eſſe in eadem anima, non autem plures in eodem corpore ſimul.4.d.7.q.2.ar.1.quæſt.2.2^m.

19 Character in patria pertinet ad alios actus, quàm in via, ſ. ad communionem beatorum, & ad participationem actuũ cæleſtis hierarchiæ.4.d.4.q.1.ar.3.q.4.2^m.

20 Character ſemper manet, etiam in damnatis, quia eſt indelebilis.3^a.q.50.4.3^m./.q.63.2.b./.5.0./.q.64.9.3^m./.qu.66.9.c./.q.82.8.c./.4.d.4.q.1.ar.3.q.4.0./.d.6.q.2.ar.1.q.1.c./.d.7.q.3.ar.3.q.3.c./.d.14.q.1.ar.4.q.3.c./.d.18.q.2.ar.2.q.3.2^m./.ar.3.q.3.1^m./.d.24.q.1.ar.2.q.2.c./.2^m./.Ro.7.le.1.me^o.I./.Hæ.11.lec.7.ſi.C.

21 Character in damnatis, non eſt ordinatus ad finem. Sed Deus nihil relinquens inordinatum, eliciet ex hoc aliquod bonũ, ſcilicet quod apparebit iuſtior eorum damnatio, quòd tantum gratiæ munus neglexerunt.4.diſtinctio.4. quæſt.1.art.3.q.4.2^m.

22 Chriſtus nullum habuit characterem.3.q.63.5.6.c./.4.diſt.4.quæſt.1.art.3.quæſt.5.0./.diſtinct.19.q.1.ar.1.q.2.1^m. Sacerdos.10.

23 Chriſtus eſt character patris.3^a.q.63.1.2^m./.4.d.4.q.1.art.4.q.4.c.

24 Non habens characterem baptiſmi, nullũ alium recipere poteſt, quia ille præſupponitur de neceſſitate ab omni alio.3^a.q.72.6.0./.4.d.7.q.2.ar.1.q.3.0./.d.24.q.1.ar.2.q.3.4.0. Cõparatio.

25 Character baptiſmi, eſt alius a charactere confirmationis & ordinis, quia ſunt ad diſtinctos actus.3^a.q.72.5.c./.4.d.7.q.2.ar.1.q.1.c./.q.2.0.

26 Character baptiſmi, eſt potentia paſſiua, ſed character confirmationis & ordinis, eſt po^a actiua.3^a.q.63.2.c./.4.d.4.q.1.ar.4.q.3.0./.d.7.q.2.ar.1.q.1.0./.d.24.q.1.ar.1.q.2.3^m.

27 Character ordinis, præſupponit characterem confirmationis de congruitate, non autem de neceſſitate. 4.diſt.24.q.1.ar.2.q.4.0.

28 Charactere ordinis inferioris carens, poteſt recipere characterẽ ordinis ſuperioris.4.d.7.q.2.ar.1.q.3.3^m./.d.24.q.1.ar.2.q.5.0./.q.3.ar.2.q.2.b. * Ordo.60. Sanctificatio.15.

29 Charactere conformantur trinitati, in ſapientia per baptiſmum, in potentia per ordinem, in bonitate, per confirmationem.4.d.7.q.2.ar.1.q.1.2.b.d. Cauſa.

30 Charactere aſcribimur Chriſto, quaſi patri in baptiſmo, quaſi ſummo ſacerdoti in ordine, & quaſi milites regi in confirmatione.4.d.7.q.2.ar.1.q.1.b.2.

31 Character eſt a tota trinitate, ſed appropriatur filio.4.d.4.q.1.ar.4.q.4.0.

32 Character ſacramentalis, eſt proprie character Chriſti, tanquam ducis, quo configurantur fideles ſacerdotio Chriſti.3.q.63.3.0. Sacerdos.10. Vel Sanctificatio.16.

33 Character ſecundum omnes imprimitur in quibuſdã ſacramentis.3^a.q.63.1.0./4.d.4.q.1.ar.4.q.1.c.

* Circuncifio.39.

34 Character imprimitur, ſolum in ſacramentis nouæ legis. 3^a.q.62.6.3^m./.q.93.1.3^m./.2.c./.4.d.4.q.1.ar.4.q.1.0.

35 Character imprimitur, ſolum in tribus ſacramentis, ſ. baptiſmo, confirmatione, & ordine 3^a.q.63.6.0./.q.72.5.0./.q.80.10.1^m./.4.d.4.q.1.ar.4.q.3.3.c./.q.3.ar.2.q.3.0./.d.7.q.2.ar.1.q.1.0./.q.3.ar.3.q.3.0./.d.14.q.1.ar.4.q.3.c./.d.22.q.2.ar.2.q.3.c./.d.23.q.1.ar.2.q.3.0./.ar.4.q.2.c./.q.2.art.1.q.3.1^m. Sanctificatio.15.16. Vt ſacerdos.10. Ordo.60. Baptiſmus.156. Confirmatio.2. Abſoluere.31. Euchariſtia.41. Vel Circuncifio.39. Corona.1. Matrimonium.62. Veſtis.4. Vnctio.9.

* Confirmatio.2. Corona. Epiſcopus.2.

36 Gratia eſt dignior effectus baptiſmi, quàm character, ſed nõ ita proprius. Sed utrq; eſt principalis 4.d.6.q.2.ar.1.q.1.2^m.

37 Character confirmationis, non imprimitur in datione alicuius rei, ſed in ſola impoſitione manus, & unctione.4.d.24.q.2.3.1^m.

38 Character imprimitur in quolibet ordine.4.d.24.q.1.ar.2.q.2.0. * Euch^a.41.237 Matrimonium 62.

39 Character ſacerdotis, imprimitur in porrectione calicis, cũ debita forma.4.d.24.q.2.3.0./.d.25.q.1.2^m. * Sacrũ.79.

40 Character diaconi imprimitur in datione libri euãgeliorũ. 4.d.24.q.2.3.5^m.

* Sanctificatio 15.16. Veſtis.4.

41 Character ſubdiaconi imprimitur in datione calicis.4.d.25.q.1.1.2^m. * Vnct.o.9.

42 Character acolitarus imprimitur in forma uerborum epiſcopi, tum archidiaconus tradit urceos, potius, quam cũ tradit candelabra.4.d.24.q.2.3.6^m./.d.25.q.1.1.2^m.

43 Character eſt cũ gratiæ ſacralis. 3^a.q.63.2.0./.q.69.10.c./.4.d.3.q.1.ar.4.q.1.c.ſi./.d.4.q.2,1.4^m./.5^m./.q.3.ar.2.q.3.c.

Cum

44 Cum charactere infunditur gratia. 4.d.4.q.1.2.o.
45 Per characterem deputantur fideles ad actus conuenientes præſenti eccleſiæ, per prædeſtinationem vero, ad præmium vitæ æternæ. 3^{a}.q.63.1.1^{m}./.2.c.
In cõi. 46 Omnes characterem ſacramentales figurati ſunt in lege veteri, per diſtinctionem iſrahelitarum, leuitarum, & timidorum. 4.d.7.q.2.ar.1.q.1.2^{m}.
47 Character beſtiæ, eſt obſtinata malitia, vel profeſſio illiciti cultus. 3^{a}.q.63.3.3^{m}./.4.d.4.q.1.1.3^{m}.
¶ Caradrion eſt auis garula, ideo ſignificat loquaces. 12^{a}.qu. 102.6.1^{m}.fi.
¶ Carbo magis conuenit cum igne, quàm cum arbore. 4.d.41. 1.3^{m}. ° Amor 189. Apoſtoli 36. Ardor. Ignis 2.
Carcer. Aduentus 6. Bonitas 194. Cathena. Incarcerare. Vindicatio 6.
¶ Cardinalis. Angelus 522. Temperantia. 2.
¶ Cardo. Cardinalis. Virtus 235.
¶ Carentia uiſionis diuinæ, poteſt dupliciter intelligi. ſ. vel negatiue, & ſic non eſt pœna, ſed eſt defectus naturalis, quia cuilibet naturæ creatæ conuenit, ut ex ſe non habeat, unde in Dei viſionem aſcendere poſſit: uel priuatiuè, & ſic eſt pœna, ſecundum quod importat quandam obnoxietatem ad non uidendum Deum. 2.d.20.q.2.3.4^{m}. Bonitas. 123. Damnatio. 43. Deus 253.254.
¶ Carere. Ablatiuus 2. Agere. 5.21. Angelus 9. Animal 49. &c. Bonitas 3. Caracter 28. Charitas 126. Cognitio. 53.64.69. &c. Dãnatio 28. Delectatio. 15.94.95. Deſiderium. 1.6.8. Difficile 22. Diuiſio 6. Dolor 44. Ebrietas 13. Egere. Form. 2.23. 92. Fortuna 5. Fruitio 11. Gratia 86.84. Ignor^{a}. 8. Incorruptibile. Intellectus 197. Iuſtifi^{o}. 27. Matrimon^{m}. 99.107. Mer^{m}. 64. Neſcire. Ordinatio 7. Pars 40. Peccatum 212.338.341. Pœna. 1. &c. 40.46. &c. 78.82.83.96. Piſcis 2. Rel.^{o}. 102. Sacramentum 27. Sanctificatio 3. Tenebræ 4. Teneri 1. Timor. 23.24. Triſtitia 5. Verbum 23. Vita 82. Viſura 35.37.75.
¶ Cariſtia, Carum.
Quid. 1 ¶ CHARITAS eſt accidẽs. 22^{æ}.q.23.3.3^{m}./.1.d.17.q.1.2.o./ Virt.q.2.1.22^{m}.
° Accidia 5.9. Amor 172.
2 Charitas eſt habitus in anima creatus, contra magiſtrum ſententiarum. 22^{æ}.q.23.2.o./.1.d.17.q.1.1.o./.ar.2.2^{m}./.3.d.27.q.2.ar.4.q.4.c./.Vir.q.1.11.c.me^{o}.H./.q.2.1.12.o.
3 Charitas eſt virtus. 22^{æ}.q.23.3.o./.q.27.1.c./.3.diſt.27.q.2.2.o./.Vir.q.1.5.5^{m}./.q.2.2.o.
4 Charitas poteſt dici uirtus generalis. 12^{æ}.q.58.6.c./.3^{a}.quæ. 85.2.1^{m}.
5 Immo charitas eſt virtus ſpecialis, & iuſſio generalis. 22^{æ}.qu. 23.4.5.o./.q.58.6.o./.3.d.27.q.2.ar.4.q.2.1.o./. Ma.qu.8.2.c.
Du^{m}.305. fi./.q.12 2.c./.Vir.q.2.2.c./.5.o. Reſp^{o}. Du^{o}.305.
6 Charitas poteſt dici virtus generalis, inquantum ordinat actus omnium uirtutum ad bonum diuinum. Sed vt reſpicit bonum diuinum vt proprium obiectum, eſt uirtus ſpecialis. 22^{æ}.q.58.6.c./.3^{a}.q.85.2.1^{m}.
° Aſſimilatio 67. Ebur. Fama. 2. Fermentum o.
7 Charitas eſt uirtus theologica. 3.d.27.q.2.3.o. Virt. 192. vel Fides 6. ° Finis 35.54.72 &c. 81. &c. Fructus c.
8 Charitas eſt amicitia. 12^{æ}.q.65.5.c./ q 66 6.2^{m}./ 22^{æ}.q.23.1.o./.q.24.2.c./.q.25.2.3.4.c./.10.c./.1^{m} / 11.c./.1^{m}./.12 c./.q. 26.1 2.3.7.c./.q.27.1.c /.3.d.27.q.q.2.1.o./.Vir.q.1. 5.5^{m}./.q. 2.2.6^{m}. ° Gratia 5.8. &c. 22.23. Ignis 20.22.
9 Charitas eſt radix omnium uirtutum. 12^{æ}.q.62.4.c./.q.65.5. 2^{m}./.q.71.4.c./ q.84.1.1^{m}./.22^{æ}.q.23.8.2^{m}./.quæ.139.1.2^{m}./. Vir.q.1.12.2^{m}./.q.3.3.c./.11.5^{m}. Pſal. 51.m^{o}.c./.Io.15. lect.2. me^{o}.f./.1^{æ}.Cor.12.lect.3. Meritum. 53.44.
° Infidelitas 5.11.
10 Immo actus uel habitus non habet rationem radicis, ſed rationem rami. 2.d.5. qu.1.3.c./.1^{m} /.d.22 q.1 1.7^{m}./.d. 42.q.2.1.
Du^{m}.306. c./.1^{m}./.d.42 q.2.1.c./ 2^{m}./.3.1^{m}. Reſp^{o}. ſicut Dub^{o}. 3 144. Actus 102. ° Ira 17.83. Liberalitas 8.16. Litigium. 1. Mẽbrũ. 22. Negligentia. 9. Peccatum 213.425. &c. 432.433.
11 Charitas eſt mater omnium uirtutum. 12^{æ}.q.62.4.c./.22^{æ}.q. 23.8.3^{m}./.q.186.7.1^{m}./.2.d.38.2.5^{m}./.d.44.q.2.1.6^{m}./.3.diſt. 27.q.2.ar.4.q.3.o./.4.d.15.q.2.ar.3.q.2.4^{m}./.Ma.q.8.2.c.fi./. Vir.q.2.3.c.fi./.q.5.4.8^{m}.
12 Gratia eſt forma charitatis, & aliarum uirtutum, ſine qua nõ eſſet. 2.d.26.4.5^{m}.fi./.3 d.27.q.2.ar.4.q.3. 2^{m}./. Ver. q.27.2. 7^{m}. ° Præſumptio. 7.
13 Charitas eſt forma omnium uirtutum. 12^{æ}.q.62.4.c./. 22^{æ}.q. 4.3.o./.q 23.8.o./.q.24.12.4^{m}/.2.d.26.q 4. 5^{m}./. 3.d.23.q.2. 2.3.q.1.1^{m} /.q 3.ar.1.q.1.o./.d.27.q.1.ar. 4.q.3.o./.q.4.c./.Veri.q.14.5.o./ Ma.q.8.2.c.fi./.Vir.q.2.3.o /.6.10^{m}.
14 Oppoſitũ uidetur dicere. Vir.q.2.3.4^{m}./.16^{m}./. 18^{m}. Reſp^{o}.
Du^{m}.307 Du^{o}.307. Fides 7.82. Operatio 48. ar Oratio. 16.
15 Charitas eſt forma uirtutum effectiue, quia imponit eis formam, non autem exemplariter, uel eſſentialiter. 22^{æ}.q.23.8.o. 1^{m}./.Vir.q.2.3.4^{m}./.16^{m}./.18^{m}.
16 Charitas eſt forma exemplaris omnium uirtutum, ſecundum ſimilitudinem, & participationem, & prudentia eſt forma reſpectu moralium. 3.d.27.q.2.ar. 4.q. 3.1^{m}./.2^{m}./.Veri.q.14.5. 3^{m}./.4^{m}./.11^{m}./.Vir.q.2.3 6^{m}./.8^{m}./.13^{m}.
° Via 2. Vindicatio. 5. Virtus. 192.
17 Charitas eſt generalis perfectio omnium virtutum. 3.d. 27.q. 2.ar.4.q.2.1^{m}./.Ma.q.8.2.c.fi./.Vir.q.2.3.1^{m}.
18 Charitas qua formaliter diligimus, eſt quædam participatio diuinæ charitatis, quæ deus eſt. 22^{æ}.q.23.2.1^{m}./.3.3^{m}./. q.24. 2.1^{m}./.7.c.
19 Charitas eſt amor dei, non qualiſcumque, ſed quo diligitur deus, ut beatitudinis obiectũ. 12^{æ}.q.65.5.1^{m}./.q.189.3. 1^{m}./. 3^{m}./ q.103.3.1^{m}./.3^{m}./.22^{æ}.q.23.4.c.
20 De ratione charitatis eſt, prius facere deum nobis charum, quàm facere nos caros deo. Ver.q.27.2.5^{m}.
21 Charitas nõ poteſt eſſe informis. 22^{æ}.q.14.12.4^{m}./.q.45. 4.c. /.q.136.3.c./.3^{a}.q.79.1.c.fi./.2.d.26.4.5^{m}./.d.29.2.h.2./.c./.3. d.27.q.2.2 .4.q.4.o./.4 d.14.q.1.ar.2.q.1.2^{m}./.cont.3. c^{o}.154. fi /.Li^{o}.4 c^{o} 72.prin^{o}.B./ Ver.q. 27.2.6^{m}./.Vir.q.2.2.c.fi./.6. 10^{m}./.1^{æ}.Cor.12.lect.1.med^{o}.B.
22 Quantitas charitatis, eſt eius eſſentia. Quol.6.13.c.
23 Charitas duplex, ſcilicet uirtus infuſa, & amor multum appretians amatum. 1.prolo.L.me^{o}.F. Diuiſio.
24 Charitas tripliciter ſumitur, ſcilicet pro habitu, & actu, & obiecto, ideſt charitate increata. 1.d.17.q.1.5.c.
25 Charitas quadrupliciter conſideratur. ſ. ſecundum ſe reſpectu dei mouentis, reſpectu uoluntatis, & reſpectu obiecti. Vir. q. 2.12.c.
26 Charitas pertinet ad præmium eſſentiale beatitudinis. 1. d. 15.q.5.ar.1.q.3.c./.22^{æ}.q.23.6.c.
27 Oppoſitum uidetur dicere. 1^{a}.q.26.2.o./.3.c./.12^{æ}.q.3.4.o./. q.11.1.1^{m}./.22^{æ}.q.24.1.3^{m}. Reſp. ſicut Du^{o}.271°. Du^{m}.380^{m}
28 Actus charitatis, dicitur dupliciter. ſ. qui eſt a charitate, & qui eſt ad charitatem præparatiuus. Secundus eſt in non habente charitatem, non autem primus. 22^{æ}.q.24 15.2^{m} /.2. diſt. 1.q.1.1^{m}. Actus.
29 Actus charitatis duplex, ſcilicet elicitus, & imperatus. 3^{a}. qu. 85.2.1^{m}./.3.d.27.q.3.3.4^{m}.
30 Motus mentis humanæ in fruitionem dei, in qua conſiſtit uita æterna, eſt actus charitatis. 12^{æ}.q.114 4.c.
31 Immo conſiſtit in uiſione dei. 12^{æ}.q.3.4.c./.Io.14. lect.1.me^{o}. D. Reſp. ſicut Du^{o}.271°. Du^{m}.309^{m}
32 Obiectũ charitatis propriũ, & principale, & formale, eſt bonitas ſumma. i. dei. 22^{æ}. qu.4.3.c /q 23.5.2^{m}./.q.24.1./.c.4.2^{m}. /.3.d.27.q.2.2.4.q.1.o./.q 2.c./.M.q.7.2.c./. Vi.q.2.5.4^{m}.10.c. Obiectum.
33 Charitas pro obiecto, habet ultimum finem. ſ. beatitudinem æternam. 22^{æ}.q.23.4.2^{m}./.q.24.1.3^{m}./ 10.c./. q.44.5.c./.q.83. 15.c./ Ma.q.7.2.c./.Vir.q 2.3.17^{m} /.7.c.
34 Charitas habet duo obiecta, ſcilicet principale, i. bonitatẽ dei, & ſecundariũ. i. bonum proximi. 22^{æ}.q.32 2 3^{m}./.q.66.6 c.
35 Charitas diligit proximum propter deum, ideo obiectum eius, proprie eſt deus. 22^{æ}.q.1.1.3^{m}./.1^{m} /.q. 23.5.1^{m} /. Ver.q. 14.8.10^{m}./.Vir.q.2.7.8.c./.9.5^{m} /.q.4.4.c.fi.
36 Charitas tendit in ultimũ finẽ, ſub ratione finis ultimi, qđ nõ conuenit alicui alteri uirtuti. 22^{æ}.q.26.1.c./ Ma.q.7 2.c.
37 Dilectio dei, eſt finis dilectionis proximi. 22^{æ}.q.44 2.o.
38 Charitas uiæ, non poteſt æquari charitati patriæ. 1^{a}.q.117.2. 3^{m}./.12^{æ}.q.67.6.3^{m}./.22^{æ}.q.24.7.3^{m}./ 3.d.13.q.1.ar.2.q.2.3^{m} /.d.31.q.2 2.5^{m}. ° Accidia. 5.9.10. Agere. 23. Amor. 182. Cõparatio.
39 Oppoſitum uidetur dicere. 1^{a}.q.117.2.3^{m}.fi. Reſp. Dub.310°. Du^{m}.310^{m}
° Aureola. 3.
40 Charitas ſuperexcedit facultatem totius naturæ. 12^{æ}. q.113. 9.4^{m}./.22^{æ} q.24 2.3.c./.Ver.q.20.1.c./.Virt.q.1.5.c.
41 Charitas eſt nobilior anima Chriſti, & aliorũ ſecũdum quid, non autem ſimpliciter. 22^{æ}.q.23.3.3^{m}./.1.d.17. q.1.1.6^{m}.
42 Donum ſapientiæ, correſpondens charitati. 22^{æ}. q.23.prin^{o}./. q.45.prin^{o}. Beatitudo. 162. ° Auxilium. 6.
43 Charitas eſt potiſſima uirtutum. 1^{a}.q.117.2.3^{m} /.12^{æ}. q.66. 6.o./.22^{æ}.q.23.6.o./. q.24.4.2^{m}./.q.30.4.o./.qu.34.5.1^{m}./. qu. 118 6.1^{m}./.q.157.4.2^{m}./.1.d.17.L.1.fi /.3.d.33.q.2.ar.4.q.2. 3^{m}./ d.36.4.c./ p̃.4.c^{o}.55.13^{m}./.Vir.q.2.2.c.fi./. 17^{m}./. 5.c. fi /.4^{m} /.q.5.3.c.me^{o}. F.1^{m}./.Col.3.lect.3.me^{o}.B.
° Beneficentia. 1. Confirmatio. 31. Gratia. 8.
44 Charitas eſt prior ceteris uirtutibus. Vir.q.2.2.8^{m}./.3.15^{m}./. 16^{m}. ut Donum. 17.19. ° Fortitudo. 24.
45 Quilibet habens charitatem, habet omnes alias uirtutes. 12^{æ}. q.65.3.5.o./.Virt.q.1.10. 4^{m}./.q.2.3.8^{m}./. q 5.2.c.fi./. Quol. 12.23.fi.
46 In habente charitatem, non poteſt eſſe aliquis actus virtutis non informatus charitate. Veri.q.44.5.3^{m}. ° Fruit 8.
47 Nulla uera uirtus, poteſt eſſe ſine caritate. 12^{æ}. q. 65.2. 4.

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e./q.71.4.c./.22^{f}.q.23.7.0./.q.51.2.c./.q.108.2.2^{m}./.3.d.27.q.2.ar.4.q.3.2^{m}./.d.36.2.c./ 2^{m}./. 4 d.14. q.1.ar.2.q.2.1^{m}./. ver.q.14.6.0./. vir. q.2.3.2^{m}./.q.5.2.c./. Quol.12.23.ſi. vel gratia.8.

Ob. 48 Charitas eſt motor omniū virtutum. 3.d.27.q.2. ar.4.q.1.b.2^{m}./.q 2.4^{m}./.q.3.c./.q.4.c./.Vir.q.2.3.c./ 5.c ſi./.1^{m} /.6.9^{m}.

49 Charitas eſt maior aliis, quia propinquius ſe habet ad obiectum ſuum,ſ.ad deum quam fides,& ſpes. Ideo nobilior eſt eis.12^{f}.q 66.6.0./.22^{f}.q.23.6.c./.1^{f}.Ti.lec.1.ſi. E. Viſio. 9. vel Spes.52.

50 Sola charitas,imperat omni uirtuti.12^{f}. q. 114. 4.0. /.3^{a}.q.85.2.1^{m}./.2.d.48.2.5^{m}./.d.33.q.1.ar.4. q.2.3^{m}./ 4.d.38.q.2.ar.3.q.3.c./.M2.q.8.1.c.ſi./ Vir.q.2.2.14^{m}./.3.c./.5.0.
* Gratia.8.77.131.Ira.17 83.

51 Charitas ponitur in definitione cuiuslibet uirtutis non quidem eſſentialiter,ſed quia ab ea dependent.12^{f}.q.62.2.3^{m}./.22^{f}.q.23.4.1^{m}./.3 d.27.q.2.ar.4.q.2.1^{m}./. vir.q 2.3.3^{m}./.5.2./.q.5.1.8^{m}. * Latria.3.Ludus.4.Martyrium.3.5.

52 Nulla uirtus habet tantam inclinationem ad ſuum actū, nec ita delectabiliter operatur,ſicut charitas.22^{f}.q.23.2.c./.ſi.
* Obedientia.13.17.22 23.

53 Charitas eſt forma uirtutū ex parte actus,ſed gratia per modum originis.2.d.26.4.5^{m}./.ve.q.14.5.6^{m}./. vir.q.2.3. 19^{m}. Gratia.4.5.6.

54 Per unū actū uolūtatis, pōt acquiri charitas,non aūt uirtutes politicę,ſed tm̄ per multos actus.1.d.17.q.2.3.4^{m}.Actus.117.

55 Oēs aliæ uirtutes participant aliquid a charitate.ſ.deſideriū ſummi boni,propter quod operantur.3.d.26.q.2.2.8^{m}.

56 Oia præcepta moralia fundant̄ in præceptis charitatis. 3^{a}.q.47.2.1^{m}. * Patien^{a}.5.8. Peccatum.273.301. Pnia. 16.17.24.

57 Charitas cōiungit nos deo per operationē: ſed gr̄a per modū aſſimilationis.Vir.q.2.2.7^{m}. *Prophetia.19 Prudentia.52.

58 Charitas ponit hominē in deo,& trahit nos ad deū, fides aūt econuerſo.Pot^{a}.q.6.9.3^{m}./.6^{m}. *Religio.18.23.66.&c.

59 Charitas coniungit deo realiter, & attingit ipſum realiter, non aūt fides,nec ſpes.22^{f}.q.45.2.c.ſi /.4.c./.6.2^{m} /. q.172.4.c./.q.184.2.c./.2^{m}./.3.d.23.q.1.5.6^{m}./ M2.q.10.2.c.
* Saluari.18.Sapientia.37.38. Satisfactio.1.26.28.

60 Sapientia,& ſi differat a charitate,tñ præſupponit eam. Et ex hoc ipſo diuidit̄ iter filios pditionis,& regni.22^{f}.q.45.4.3^{m}.

61 Charitas facit tendere in deū uniēdo affectū hois deo, ſpes aūt ut adipiſcendo. 22^{f}.q.17.6.3^{m}. *Spes.8.9.52.58.80.81.

62 Charitas ordinat actum uoluntatis in Deum, non ſolum ut ipſo fruatur,ſed ut eſt in ſe,quia primum eſt amoris concupiſcentiæ,ſecundum uero amoris amicitiæ.M2.q.1.5.c.me^{o}.C./.3^{m}. * Timor.58.77.

63 Sub charitate cōprehenditur omnis alia amicitia, & dilectio licita, non autem illicita, quia charitas non poteſt eſſe cum peccato mortali.22^{f}.q.45.4.c./.Vir.q.2.7.c.ſi./.8.9.c.

Diuiſio. 64 Quicquid pertinet ad donum, uel uirtutem fortitudinis,poteſt etiam ad charitatem pertinere.22^{f}.q.139.2. 2^{m}. *Via.1.2.Vindicatio.5.

65 Charitas directe deo nos coniungit,ſed humilitas ad hoc diſponit.4.d.12.q.3.ar.2.q 3.1^{m}. * Vita.63,Zelus.1.7.8.

Subiectum. 66 Charitas potius eſt in deo,q̄ aliæ affectiones, quæ important motū,& imperfectionē.3.d.32.1.0. * Adeps.2. Amicitia.25.

67 Voluntas eſt ſubiectum charitatis.1^{a}.q.59.4.3^{m}./.q.82.5.2^{m}./.12^{f}.q.56.6.c./.q.57.1.c./.22^{f} q.24.1.0./.q.45.2.c./.q.172.4.c./.3.d.23.q.3.art.1.q.1.c./. d.27.q.2.3.0 /.d.30.5.c./.d.33.q.2.ar.4.q.2.3^{m}./. Ver.q.14.5.c./.Pot^{a}.q.6.9.3^{m}./. Vir.q.1.5.c./.5^{m}./.12^{m}./.q.2.3.c./.q.4.2.2^{m}.Anima.320.
* Amor.62. Angelus.524.

68 Charitas improprie dicitur eſſe in concupiſcibili. 1^{a}.q.81.5.2^{m}./.3.d.27.q.2.3.c.ſi./ Ver.q.25.3.5^{m}.uel Anima.319.
* Auxilium 6.

69 Charitas non eſt in nobis naturaliter,nec cauſatur ex actibus noſtris,ſed infunditur a Deo.22^{f}.q.24.2.0./ 3.10.c. / q.172.2.1^{m}./.d.17.q.2.2.3.0./.Con.3.cap^{o}.151./. Lib^{o}.4.c^{o}.21.1^{m}./ Opuſc.4.c^{o}.3./.Ro.8. lec.5.priu^{o}.k.Gratia.77.
* Baptiſmus.103.Damnatio.28.

70 Oppoſitum uidetur dicere a ſimili.2.d.5.q.2.1.0./.d.28.4.0. Reſpondeo ſicut dubio,679° Fides.7.82.84.86.116.117.

71 Charitas eſt in omnibus habentibus gratiam gratum facientem.22^{f}.q.8.4.c./.q.47. 14.c.
* Iuſtitia.41. M2.26.Ma^{m}.3.5.Præſumptio.7.

72 Quilibet tenetur habere charitatem. Veri.q.23.7 7^{m}.
* Prophetia.19.Religio.18.23.29.66.&c,Scientia.161.Chriſtus.56.96.

73 Qui facile diſtrahuntur a contemplatione dei propter temporalia,modicum charitatis habent. Vir.q.2.11.6^{m}.

Motus. 74 Charitas augetur eſſentialiter.12^{f}.q.51.1.0./.q.66.1.0./.22^{f}.q 24.4.0./.1.d.17.q.2.1.0./.Vir.q.1,11.0./.q.5.3.c./. Quol.9.33.0.

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* Adulatio.3. Amicitia.23. Amor.76.&c.Aqua.74. Auaritia.27.Auxilium.6.Beneficentia.1.

75 Motus quo augetur charitas,eſt alteratio. 1.diſt.17.q.2.1.c./. Virt.q.1.11.c./.11^{m}. Gratia.77. * Caſula.Contritio.35.

76 Charitas non augetur per additionem,ſed per intenſionem, ſecundum acceſſum ad terminum. 12^{f}.q.52.2.0./.22^{f}.q.24.5.0./.1.d.17 q.2.2.0 /.Vir.q.2.11.c./.10^{m} / 12^{m}.

77 Viſio beata,charitas,& huiuſmodi, quæ pertinent ad præmiū eſſentiale,nō augentur in beatis,ex quo iam ſunt effecti beati.22^{f}.q.24.2.3^{m}./.1.d.15.q.5.ar.1.q.3.c./.3.d.31.q.2.ar.1.q.2 0./.4.d.12.q.2.ar.1.q.2 c.Beatus.44.45.&c.

78 Oppoſitum uidetur dicere.4.d.49.q.1.ar.4.q.1.0.Reſpondeo ſicut dubio 157°.& 275°. Du^{m}.312^{m}.

79 Charitas poteſt augeri in infinitum.22^{f}.q.24.8.0./.1.d.17.q.2.4.0.Charitas.107. *Cupiditas.Deus.338.Diuitiæ.8.

80 Oppoſitum uidetur dicere.Vir q.1.11.17^{m}./.q.2.2.10^{m}. Reſpon.Du^{o}.313°. Du^{m}.313^{m}.

81 Charitas eſt infinita ex parte dei,uel finis, non autem ſecundum ſe.Virt.q.1.11.17^{m}.q.2 2.10^{m}. *Euchariſtia.248.

82 Charitas parua in principio tētationis, ſit magna in fine,quia ſemper deus adminiſtrat auxilium pugnanti.3.d.31.q.1.3.c.
* Excommunicatio.8.Fama.2. Fermentum. 1.2. Fides.108. &c. Gaudium.1.Gloria.8.

83 Actus noſtri ſunt cauſa gratiæ & charitatis, & augmenti earum diſpoſitiue tantum, ſed efficiens, eſt tantum deus. 1.d.17.q.2.2.3.0.

84 Oppoſitum uidetur dicere a ſimili.3^{a}.q.13.2.0. Habitus.48. Reſpon.ſicut Du^{o}.680°.

85 Quilibet actus charitatis,diſponit ad charitatis augmentum, reddendo hominem prōptiorem ad iterum agendum & habilitate creſcente,donec conetur ad perfectum, & tunc actu augetur.22^{f}.q.24 6.0 Gratia.77.Habitus. 48. Du^{m}.314^{m}.

86 Charitas unico actu augetur,ſi fiat cum toto conatu,non autem aliter.12^{f}.q.52.3.0./.22^{f}.24.6.0./.1.d.17.q 2.3. 0./. 2. d. 27.5.2^{m}.

87 Totus conatus requiritur,ut ultima diſpoſitio infuſionis, & augmenti charitatis.1.d.17.q.2.3.c./.2.d.27.5.2^{m}./. Vir.q.1.11. 14^{m}.

88 Actus præcedens charitatem, diſponit ad eam,non merendo, ſequens autem diſponit eam augmentum merendo illud.1.d.17.q.2.3.0./.2.d.27.4.0./.5.3^{m}./.Ma.q.7.2.c./.Vir.q.1.21.c.ſi.
* Hæreſis.33.61.Infidelitas.5.11.

89 Charitas poteſt eſſe maior uel minor dupliciter, ſcilicet ex parte agentis, ideſt,dei dantis,& ex parte ſubiecti ſe diſponētis.q.7.2 c./ 2^{m}.

90 Duo maxime augent charitatē.ſ.ſeparatio a terrenis, & patientia in aduerſis. Opuſ.4.c^{o}. 3. * Ingratitudo,11.&c.

91 Ad acquirendā charitatem,neceſſaria ſunt duo.ſ.auditio uerbi dei,& meditatio donorum eius. Opuſ.4.c^{o}.3.

92 Charitas non dicitur augeri,quia ſit ſubiectum augmēti,ſed quia ſecundum eam ſit augmentum.1.d.17 q.2.1.c./.3^{m}.

93 Immo charitas augetur ut ſubiectum.Quol.9.13.0. Reſpon. Dubio 315°. Du^{m} 315^{m}.

94 Ad charitatem uiæ ſe habet anima, ſicut materia ad formam elementarem. ergo charitas uiæ eſt generabilis & corruptibilis. Sed ad charitatem patriæ ſe habet anima ſicut materia quintæ eſſentiæ ad ſuam formam. ergo illa charitas eſt incorruptibilis.Opuſ.61.c^{o}.16.

95 Charitatis augmentatæ tria ſunt ſigna ſiue effectus. ſ. maior perfectio ſubiecti,maior impermiſtio contrarii,& maior extenſio actus proprij.Opuſc.61.c^{o}.17.
* Membrum.12.Mendacium.8,Meritum.50.&c. 62. Paſſio.109.Perfectio.5.Prædicare.14. Puritas.2.Raptus.8.15. Religio.18.23.29.66 &c. Seraphin.2.3.5.

96 Charitas ſicut tripliciter exit in eſſe.ſ.modo quaſi ſupernaturali,modo quaſi uoluntario,& modo quaſi naturali,ſic tripliciter deſinit eſſe.ſ.cū hō peccans deeſt,ſeu ſe abſentat deo influenti,cū nomē dei in uanum accipit, & cum anima ingrata dei beneficio, paulatim torpens ad frigiditatem primam reuertitur.Opuſ.61.c^{o}.16.* Spes.79.Subiectio.7.

97 In charitate ſunt quatuor,ſ.eſſentia habitus, radicatio eius in ſubiecto,motus ſiue actus,& forma in motu. Tria ultima poſſunt augmentari,ſed primum corrumpi poteſt & augeri, non autem minui.22^{f}.q.24.4.3^{m}./.Opuſ.61.c^{o}.17.

98 Charitas nō pōt minui. 22^{f}.q.24.10.0./.1.d.17.q.2.5.0./.4.d.16.q.2. ar.2.q.1. 2^{m}./.d.21.q.1.ar.3.q.1.3^{m}./.d.22.q.2.ar.3.q.1.2^{m}./.M2.q.7.2.0./.q.16.2.14^{m}./.Vir.q.1.11.5^{m}.

99 Charitas non poteſt amitti,per peccatū ueniale.12^{f}.q.71.4.c./.q.78.2.1^{m}./.q.88.1.2^{m}./.q.89.1.c / 2^{m}./. 22^{f}.q.24.10. c./.q.43.7.5^{m}./.q.107.3.2^{m}./.1.d.17.q.2.5.c./.3^{m}./. 4.d. 21.q.1.ar.3.q.1.3^{m}./.d.16 q.2.ar.2.q.1.2^{m}./.d 21.q.1.ar.3 q.1.3^{m}./.d.22.q.1.ar.3.1.1^{m}./.M2.q.7.2.3.11.0./.q.14.2.2^{m}./ 3^{m}./.Vir.q.2.10.10^{m}./.1^{f}.Cor.13.lec.3.prin.K.

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100 Veniale peccatum non contrariatur habitui charitatis, ſed feruori actus eius, quẽ minuit. 12ſ.q.71.4.c./.22ſ q.24.8.2^{m}./q.54 3.c./q.107.3.2^{m}/.3^{a}.q.79.4.c./.q.87.1.2.c./.1.d.17.q.2.1.c./.2.d.20.q.2.3.5^{m}./.d.24.q.3.6.c.fi.4./.d.12.q.2.ar.2.q.3.c./.d.21.q.2.1.c./.Ma.q.7.2.o./.vic.q.2.10.10^{m}.

101 Peccatum ueniale diminuit charitatem, quo ad radicationẽ in ſubiecto, non autem per ſe, id eſt cauſando imperfectius eſſe io ſubiecto, ſed diſponendo ad contrarium. Ma.q.7.2.4^{m}.

102 Peccatum ueniale poteſt eſſe cauſa ꝙ charitas ſit parua, impediendo inſuſionem, uel augmentum eius diſpoſitione. Ma.q.7.2.c.fi./.3^{m}./.6^{m}.

103 Charitas uiæ poteſt amitti, non autem charitas patriæ.22ſ.q.24.11.o./.3.d.31.q.1.1.c/.4.d.14.q.1.ar.4.q.1.c./.3.4.c^{o}.70./.virt.q.2.12.o./ Ro.8.fi./.$1^{ſ}$.Cor.13.lec.3.prin^{o}.K.

Ob. 104 Charitas quadrupliciter amittitur, ſcilicet ex indiſpoſitione ſubiecti, peccato mortali, auerſione ab obiecto, & defecto influxus. Vir.q.2.12.11^{m}.

105 Charitas quolibet peccato mortali amittitur.12ſ.q.71.4.c.fi./.22ſ.q.24.12.o./.q.45.4.c./.3^{a}.q.79.6.2^{m}./.q.84.10.c./.1.d.17.q.2.5.c./.3.d.17.q.2.ar.4.q.4.c.1^{m}./.d.31.q.1.1.o./ 4.d.16.q.2 ar.1.q.1.2^{m}/.Ma.q.7.1.c./.q.14.2.2^{m}./.vir.q.2.6.13.o.

Ob. 106 Charitati opponitur auaritia, ſicut etiam quodlibet peccatũ mortale, inquantum conſtituit finem in bono creato. Ma.q.13.1.7^{m}.

Menſura. 107 Charitas habet modum, i. eſt mẽſuram ex parte ſubiecti, nõ autem ex parte obiecti.1.d.3.q.2.3.5^{m}./.d.17.q 2.1.2^{m}./.3.d.27.q.3.3.o./ ver.q.11.6.12^{m}./. Ma.q.7.2.c./.vir.q.2.2.13^{m}./. Opu.17.c^{o}.61. Charitas.79.

* Amor.108.Contritio.35.

108 Charitas habet modum quo ad actus quos imperat, non autem quo ad actum quem elicit. 3^{a}.q.85.2.1^{m}./.3.d.17.q.3.3.4^{m}.

109 Charitas datur ſecundum menſuram ſubiecti, i. ſecundum capacitatem naturæ, & conatum. 1^{a}.q.62.6.o./. 22ſ.q.24.3.o./.3^{a}.q.69.8.3^{m}./.1.d.17.q.1.3.o./.2.d.3, L.1.fi./.d.29.3 c.fi./.3.d.31.q.1 4.o /.Ma.q.7.2.c./ 2^{m}./.7.9^{m}./.Math.25.priu^{o}.b.C.

Du^{m}.316^{m}. 110 Immo charitas non datur ſecũdum capacitatem naturalium, ſed ſecundum voluntatem ſpiritus. 22ſ.q.24.3.o. Reſpondeo Dubio 316°.

111 Gradus charitatis ſunt tres ſecundum extenſionem, & tres ſecundum intenſionem, & tres ſecundum affectum. Opuſc.18.c^{o}.15.16.17. * Negligentia.9.

112 Gradus charitatis triplex. ſ. incipientium, proficientium, & perfectorum. 22ſ.q.24.9.o./.q.183.4.n./.q.184.2.o./.3.2^{m}./.3.d.29.ar.8.q.1.o./.Quol.4.24.8^{m}./.Opuſ.61.c^{o}.2./.Pſal.24.me^{o}.H./.Eſa.44.me^{o}.E.Status.9.

* Pœnitentia.106.

113 Gradus charitatis triplex. ſ. minimos. i. occupantium ſe in terrenis negocijs libenter, ſecundus nolentium ſeruire Deo in ſtatum proximorum propter dulcedinem contemplationis, tertius oppoſitorum, ut Paulus. Et ſic conuenit propriè prælatis, & prædicatoribus. Vir.q.2 11.6^{m}.

114 Beatitudo datur ſecundum diuerſos gradus charitatis. 1^{a}.q.12.6.c./.2.ſ.q.24.3.2^{m}./.3^{a}.q.55.1.3^{m}./.1.d.17.q.1.3.3^{m}./.3.d.29.ar.8.q.2.c.fi./ 4.d.49.q.1.ar.4.q.4.o./. Opuſcu.4.c^{o}.2.me^{o}.I./.Io.14.lec.1.me^{o}.c /.Ro.8 lec.5.prin^{o}. L./ Phil.3.lec.6.D.Perſeuerantia.13. * Præceptum.28.&c.72.&c.

115 Feruor charitatis dupliciter ſumitur. ſ. pro intenſione actus charitatis, & pro motu appetitus ſenſitiui.1.d.17.q.2.1.c./.5.c./ 5^{m}/.3^{m}/. Ma.q.7.2.17^{m}. * Status.9.Viſio.16.

Numerus. 116 Eadem numero eſt charitas dei, & proximi. 2 2ſ.q.17.3.c.fi./.q.18.2.3^{m}./ q.23.5.o./.q.25.1.o./ q 81.4.3^{m} /.q 103.3.2^{m}./.3.d.9.q.2.1.2^{m}/.d 27.q.2 ar.4.q.1.o./. Vir.q.2.4.o.

117 Charitas uiæ, manet eadem numero in patria. 12ſ.q.67.6.o./.q.111.3.2^{m}./.3.d.31.q.2.2.o./.Ver.q.27.5. 6^{m}./.Vir.q.2.12.20^{m}/.$1^{ſ}$.Cor.13.lec.3 pri^{o}.K./.fi.B.

* Contritio.35.Præceptum.72.&c.

Ordo. 118 Charitas hẽt ordinẽ.22ſ.q.26.1.o./.3.d.29.1.o./.Vir.q.2.9.o./.

*Agere.23.Amor.4.32.76.&c.108.inf.

119 Ordo charitatis attenditur ſecundum affectum, & effectum. 22ſ q.26.6.o./.3.d.29.2.o./. Quol.4.24.8^{m}. *Deus.338.

120 Dilectio Dei eſt prior dilectione proximi, ordine perfectionis, & dignitatis, ſed econuerſo ordine generationis, & diſpoſitionis.12ſ q.62.7.2^{m}.

121 Ordo charitatis cadit in præcepto. 22ſ. q.44. 8.o./. 3.d.29.1.5^{m}./.vir.q.2.9.11^{m} Finis.88.&c.Præceptum.74.&c

122 Ordo charitatis manebit in patria. 2 2ſ.q.26.13.o./.3.d.31.q.q.2.ar.3.q.1.2.o. *Saluari.28.

Oppoſitum uidetur dicere. Vir.q.2.9.12^{m}.

Du^{m}.317^{m}. Reſpon. ſicut dubio 100°.& dubio 317^{m}.

123 In patria nullus erit ordo dilectionis, niſi ſecundum propinquitatem ad deum 22ſ.q.26.13.o./.vir.q.2.9.12^{m}.

Cognitio. 124 Nullus põt certè cognoſcere, ſe habere charitatem uel gratiam, niſi ſibi diuinitus reueletur. 12ſ.q.112.5.o./.3^{a}.q.80.4.5^{m}./.1.prolo.1./.d.15.q.4.1.1./.d.16.1.5^{m}./ d.17.q.1.4 o./.3.d.23.q.1.2.1^{m}./.d.27.q.2.1.10^{m}./.21.4 q.4.2^{m} / 4 d.4.q.1.ar.2.q.2.4^{m}./.d.9.ar.3.q.2.c./ d.21.q.2.2.2^{m} /.Ver.q 10.10.o./.Quol.8.4.c.fi./.Ro 8.fi. /. $2^{ſ}$. Cor.12.lec.1. prin^{o}.G./.c^{o} 13.lec.1.prin^{o}.E. * Ebur. Fama. 2. Immunitas. Iudicium.19.21.Martyrium.1.2.3.5.

125 Cognitio non eſt obiectum charitatis, ſed deus cognitus. 12ſ.q.67.6.1^{m}. * Mel.1.Religio.8.44.Turtur.3. Viſio.16. Ob.

126 Duplex eſt cognitio charitatis, ſcilicet experimentalis, & ſpeculatiua. Secundam habet carens charitate, non autem primã. 3.d.23.q.1 2.1^{m}./. Quol.8 4.o.

127 Habẽs charitatem, habet rectum iudicium de omnibus. Phil. lec.2 me^{o}.D.

128 Effectus charitatis ſunt duodecim, ſ. uita ſpiritualis, obſeruantia mandatorum, protectio contra aduerſa, beatitudo, uenia, illuminatio, lætitia, pax, amicitia, libertas, filiatio dei, & expulſio timoris. 3.q.89.6.c./ Ma.q.10.2.c./.Vir.q.2.2.15^{m}./. Opuſcu.4.c^{o}.2. vt Accidia.10. Gaudium.1. vel charitas.153.146.149.152. Effectus.

* Actio.16.17.Adulatio.3.Amor.191.Aſſimilatio.6.7.Aureola.3.23.Baptiſmus.103 Beneficentia.0.Pax.2.

129 Vita animæ eſt per charitatem. Ma.q 10.2.c./.q.11.3.c./.q.14.2.c./.Vir.q.2.13.c. *Bonitas.186.197.Clementia.9.10.

130 Charitas immediate tradit hominem deo, adhærendo ei per ſpiritus unionem. Et eſt religionis principium, qua mediante opera diuini cultus facit. 22ſ.q.81.2.1^{m}. Ob.

* Concupiſcentia.19.Confirmatio.31.Contritio.29.35.Cõuerſio.8 Credere.9.Cupiditas.

131 Charitas quantumcunq; minima, poteſt reſiſtere cuilibet tentationi.3^{a}.q.62.6.3^{m}./.q 70.4.c./.3.d.31.q.1.3.o./. Vir.q.2.10.5^{m}. *Damnatio.4.12.&c. Delectatio.113. Deſcendere.8. Deuotio.4.6.13.Diuitiæ.8.Docere.2 Donum.6.7.16.

132 Charitas facit homines deiformes. ſ. ſupra homines conuerſari in cœlis, & conuenire cum deo & cum angelis. 12ſ.q.65.5.c./.3 d.27.q.2.1.9. *Ebur.Eleemoſyna.4.32.Eucharistia.246.&c. Excommunicatio.8.Fama.2.

133 Operatio ſine charitate facta, ualet ei pro quo fit, uirtute charitatis eius, & non ex parte operantis.2.d.40 4.5^{m}.

134 A Immo operatio ſine charitate facta, etiam ualet ex parte operantis.4.d.45.q.2.ar.1.q.3.o. Reſpon.Du^{o}.318°. Du^{m}.318^{m}.

134 B Lex charitatis nõ remouet legem naturæ, ſed eam perficit, ſupplens defectum eius. Col.3.lec 4 prin^{o}.I.

135 Minima charitas poteſt in magnum meritum, reſpectu præmij accidentalis, non autem reſpectu præmii eſſentialis.3.d.31.q.1.3.2^{m}. * Fides.81.&c.108.&c. 116.117. 157. Finis.72.&c. Frui.8.Fruitio 4. Ob.

136 Charitas dr ignis pp quinq;. ſ. quia illuminat, exæſtuat, ad ſe oia conuertit, expeditum facit & ſurſum trahit. Iſa.30.fi. Ob.

137 Charitas nominatur uia ab Apoſtolo, qua deo appropinquamus, quia p ipſam mens deo unitur.12ſ q 24.4.c. unio.7. Ob.

* Gaudium.1. Gloria.8 Gratia.147. Ieiunium.11. Ignis.20.22.Intelligentia.6 Iudicium.19.21.Iuſtificatio.2.3.33.50.

138 Charitas eleuat hominem in id, quod metas naturæ excedit. Ver.q.20.2.c. Virt.q.1.5.c./.5^{m}. *Lacrima.9.Ludus.4. Ob.

139 Charitas unit nos deo, ſicut ſunt illi qui rebus mundi penitus abiectis ſolicite cogitant ſolum quæ dei ſunt. 22ſ.q.45.2.c./.3^{a}.q.89 6.c./.Po^{ſ}.q.6 9.3^{m} /.c^{m}./.Ma.q.10.2.c./. Virt.q.1.5.7^{m}./.q.2.1.3^{m} /.10^{m}./.11^{m}./.2.6^{m}./.7^{m}./. Quol.8.4.c.Cõiunct o.3.&c. Ob.

140 Nullus ſine charitate põt ſaluari, & quilibet habens eã ſaluatur. Vir.q.2.11.c. *Maria.26.Martyrium.1.2.3.5.Mel.1.

141 Charitas impeccabilitatem hẽt, ex uirtute Spiritusſancti, qui infallibiliter operatur, quodcunque uoluerit, & ſecundum propriã rõnẽ charitatis, nõ aũt ex parte ſui ſubiecti. 22ſ.q.24.11.c.prin^{o}./.3^{a}.q.79.6.2^{m}. * Miſericordia.10.13. Mors.33.

142 Charitas de ſe pſeruat a pctõ, ſed habens eã, peccat ex mutabilitate liberi arbitrij.22ſ.q.24.11.c.prin^{o}. /.3^{a} q 79.6.2^{m}.

143 Donũ ſapiẽtiæ, nõ eſt cã charitatis, ſed effectus eius.22ſ.q.45.6.2^{m}.Charitas.12 . *Obedientia.13. Operatio.48.51.52.

144 Meditatio de diuinis, cauſat charitatem, quæ cauſat neceſſitatem loquendi de deo.12ſ q.27.2.c./.Pſal.38 prin^{o}.2.B. Ob.

145 Suſpendere contemplationem ad tempus, pp ſalutem proximi, ptinet ad ſummã pfectionẽ charitatis. 22ſ qu.182.1.c./.3^{m}./.3.d.35.q.1.ar.4.q.2.c./.2^{m}./.Vir.q.2.11.6^{m}. Oratio.16.17.19.20.42.48.49 54.82. Paſſio.83.95.101.109.123.131. Ob.

146 Gaudium de deo, in ſe eſt effectus charitatis, ſed ut deus participatur a nobis, eſt effectus ſpei.22ſ.q.28.1.3^{m}./.2.4.c. Charitas.158.

147 Bonitas amoris deſiderij, & gaudii dependet ex eodẽ, ideo pertinent ad eãdẽ uirtutẽ charitatis. 22ſ q 28.4.c./.q.29.4.c./.q.31.2.c. *Patientia.5.8.Paulinus.Pax.2.6.31.Peccati.202.213.239.241.253.273.274.297.381. Pœnitẽtia.52.106.122.

Ca

Perfectio,59.&c.73.75.77.&c.84.&c.Præceptum.74.&c. Sacramentum.89.

348 Reſurgens per pœnitentiam in minori charitate habebit maius gaudium accidentale, de bonis factis prius in maiori charitate, quàm de factis poſt in minori, non autem maius gaudium eſſentiale.3^{a}.q.89.5.,3^{m}.
• Satisfactio.16.26.28.Seraphin.2.3.5.

349 Gaudium eſt magis effectus charitatis, quàm triſtitia. 22^{ſ}.q.28.1.o./.q.35.2.3.c./ Pſal.30, Charitas.128.infr.
• Spes.2.43.52.59.79.

350 Gaudium cauſatum ex charitate,non compatitur ſecum triſtitiam,ſicut quod cauſatur ex ſpe.22^{ſ}.q.28.2.o.
• Suffragia. 5.6.

351 Charitatis eſt habere pacem, ſed facere pacem, eſt ſapientiæ ordinantis.22^{ſ}.q.45.6.c./.3^{m}. Pax.2.
• Vinculum.2.Vindicatio.5.

352 Concordia eſt effectus charitatis.22^{ſ}.q.29.3.o./.q.37.1.c.
• Virtus.113.253.Vnio.7.8.9.10.

353 Debitum gratitudinis,ex charitate procedit,quæ quanto plus ſoluitur,tanto magis debetur. Ideo obligatio gratitudinis eſt interminabilis.22^{ſ}.q.106.6 2^{m}./.q.107.1.3^{m}. Vſura.7.8.80. 84.97 189.195.205.290.Chriſtus.200.

354 Deus per charitatis amorem, dicitur & fit pater noſter, & ſponſus noſter.22^{ſ}.q.19.2.3^{m}.
• Zelus.1.7 8.

355 Amare magis ē effectus charitatis,quàm amari.22^{ſ}.q.27.1.o.

356 Timor filialis eſt effectus charitatis,ſeruilis uero contrariatur charitati.2^{ſ}.Cor.7.lec.1.me^{o}.K.

357 Charitati duo ſunt contraria,ſcilicet timor & cupiditas. Opuſcu 4.c^{o}.3 /.Opuſ.61.c^{o}.17. /.2^{ſ}.Cor.7.lec.1.me^{o}.K.
¶ Charitatiuum fides.116.&c.finis.72.73.74.81.82.83.84.&c. Fortitudo.24.Fructus.5.Iudicium.21.Miſericordia.13.Obedientia.22.&c. Oratio.6.16. Perfectio.62,&c.Oratio.24.Papa.8.Subſidium.
¶ Carius.Negociatio.3.Vēdere.7.&c.Vſura.126.&c.157.&c.
¶ Carmen.Dæmon.81.Verſus.
¶ Carnalis. Adeps.2.3. Affectio.4. &c. Amor.194.199.219. 270. Aqua.5.Auaritia.6.Auerſio.16. Bigamia.3.Coniunctio. 5. Conſanguinitas.1. Copula. Delectatio.55.56.58.&c. 87. 90.&c. Dæmon.52.60.&c. Euchariſtia. 230. Fornicatio.18. Inebriari. Lac.2.Lex.105. Mahumetus. Matrimonium.20. &c. 51.&c.65.139.144. Melo. Mulier.20.Operatio.24 Oratio.20. Pax.18. Peccatum 38 &c.144.158,&c. 242.303.329. Pietas.52.Pulchritudo.8.Rahab.2. Seruire.4 5. Simonia.17. Tabernaculum.3.Tabula.2.Tempus.33.Tribulatio.19.Vitriū. 21.Votum.58.&c.Zelus.9.

Diuiſio, 1 CARO dicitur tripliciter,ſcilicet natura,uitium,& paſſibilitas.3^{a}.q.54.3.1^{m}. He.lec.4.prin^{o}.C /.c^{o}.5.lec.1.fi.H.
• Adoratio.15.16.Aduentus 1.2.6.&c.

2 Caro hominis,de ſe non habet bonum uirtutis, ſed ut ſubeſt rationi.12^{ſ}.q.56.4.c.
• Affinitas.1.&c.Amictus.

3 Caro præputij, dicitur pellicula tegens carnem illam in qua magis uiget concupiſcentia, ſed non poteſt abſcidi ſine periculo.4.d.1.lec.2.l 3^{m}. • Amor.158.150. Angelus.447. Anima.87.Animal.64.Apollinaris.3. Apparere.6.

4 Caro de ſe non dicit aliquod ordinatum in cibum, ſed rem quandam naturæ.4.d.11.q.2.ar.1.q.2.2^{m}.

5 Caro in eodem,ſemper eſt eadem ſecundum ſpeciem, nō autem ſecundum materiam.1^{a}.q.119.1.2.o./.Quol.8.5.o.

6 Eſus carnium,uidetur introductus poſt diluuium.12^{ſ}.q.102. 6.2^{m}./.Ro.14 lec.1.prin^{o}.H.
• Aſſumere. 7.17.36.44.48.49.53.54. Aſtutia. 1. Baptiſmus. 392.202.212.250.Calcaneus.Calor.11.Carnalis.Caſtitas.21. Cete.3.13.Cilicium,Circunciſio 9.12.24.28. Concupiſcentia. 13.Continentia.18.Corpus.59.Delectatio.90.Dæmon.52.60. &c.Elephas 6.Euchariſtia.54.123.142.&c.Flos.2. Fortitudo. 2.3.50. Fructus.9.21 22. Hæreſis.8.59.62 Homo.6.Hyrcus. Iacob.8.9.Ieiunium.10.11.14 41.Incarnari.14. Indiuiduum. 24.Innocentia. 2.14.15.Lex 69.Maria.38.63. Matrimonium. 71.Miſſio.25.Monachus.2 Mora.1.44.Naturale.24.Nazarcth Nubes.3.Pars.45. Paſſio.100. Peccatum.38.&c.144 157.&c. 242.296.303.305.322 &c. 404. Prudentia.34.35.36.Radix. 3. Reſurrectio.21.Saccus.Sacerdos.23.Sacramentum.127 Sacrificium.20.34.35.38. Sanctitas.8. Saracem Sexus.4. Studium.8. Tentare.2.8. Terra.4 Verbum.63.69.72.Chriſtus. 208.226.227.
¶ Carolus Magnus. Imperator.9.
¶ Carthago. Scipio.
¶ Carthone. Pythagoras.2.
¶ Carum.Carius.Vſura.126 &c.157. &c.
¶ Carus. Adulterium.2. Ambra. Beſtialitas.2.Charitas.20. Electio.37.Propinquitas.

Ca

¶ Caſeus.Euchariſtia.55. Ieiunium.41.
¶ Caſſari. Caſſum. Deus.303.
¶ Caſſiodorus. Propheta.4.
¶ Caſſum. Addere.19.Deus.303.Inane.Vanum.
¶ Caſtigatio. Caſtitas.4.7. Corripere. Increpatio. Matrimonium.138.

1 ¶ CASTITAS eſt uirtus, dicta a caſtigatione concupiſcentiæ, tanquam pueri & hinc caſtum eum dicimus, cuius concupiſcentia caſtigata eſt. 22^{ſ}. q.151,1.o./. He. 12.lec.2. prin^{o}.I./. Eth.3.lec.fi.me^{o}.f.G. Quid.

2 Caſtitas proprie eſt uirtus ſpecialis,circa venerea, ſed large eſt uirtus generalis.22^{ſ},q.151.2,o.
• Amictus.

3 Caſtitas ut delectans,eſt fructus,ſed ut eſt ſecundum rationē, eſt uirtus,hominem ad perfectionem intellectualis operationis maxime diſponens.22^{ſ}.q.15.3.c.fi./.q.151.1.4^{m}.
• Amor. Beatitudo. 141. 149,

4 Caſtitas coniugalis, non eſt uirtus ſpecialis ſupra caſtitatem, quia non habet laudem, niſi abſtinentiæ ab illicitis delectationibus. Nec caſtitas uidualis. quia non eſt perfecta. 22^{ſ}. q.152.3.5^{m}.
• Caſtra. Circunciſio.6.Conſilium.22.&c.

5 Caſtitas ſine continentia, pertinet ad perfectionem uitæ ſpiritualis.Opuſ.18.c^{o}.8,
• Contemplatio.13,19.

6 Caſtitas eſt circa uenerea,ſed abſtinentia eſt circa cibos, ideo differunt.22^{ſ}.q.151,3.o./.2.d.44.q.2.1.3^{m}.Virt.q.1.4.c.fi.
• Ebur. Epiſcopus.23. Feminalia. Fructus.1.4.5. Ioannes.9. &c.Ordo.107.Pudor,

7 Caſtitati antonomaſice attribuitur decor, ideo virginitati attribuitur excellentiſſima pulchritudo. 22^{ſ}.q.152.5.c.

8 Caſtitas eſt ſubiectiue in anima. 22^{ſ}.q.151.1.1^{m}./. Eth.3.lec. fi.me^{o}.E.Anima.319.inf.ſubiectiue.
• Religio.22.26.33. &c.

9 Immo caſtitas eſt ſubiectiue in concupiſcibili.Virt.q.1.4.c.fi. Reſpon.Dubio.319°. Du^{m}.319m.

19 Impedimentum caſtitatis triplex,ſcilicet delitiæ corporis,cogitationes uenereæ,aſpectus colloquia, & frequens cōuerſatio mulierum.Opuſ.18.c^{o}.19. Amor.270.
• Reuerentia.1. Scientia. 30. Temperantia. 9. Timor.45. 51. &c.

35 Remedium ſeptuplex caſtitatis contra luxuriam, ſcilicet maceratio carnis per abſtinentiam uigilias,& huiuſmodi,contēplatio diuinorum & oratio, ſtudium ſcripturarum, cogitatio ſancta,exercitium cōtra otium,labor & anguſtia, & ſolitudo. Opuſcu.18.c.19./. Eth.3.lec. fi.me^{o}. E.ut.Turtur.4.Maceratio. 2.
• Virginitas.18.19.20.18.
¶ Caſtra a caſtrare ſunt dicta; quia ibi debet caſtrari libido. Vel dicuntur caſtra,propter munitionem exercitus. Opuſ.20. Li^{o}.4 c^{o}.28. • Angelus.450.Oppidum. Caſtra.
¶ Caſtrare.Caſtra.
¶ Caſuale.Caſualia & fortuita in inferioribus accidunt.Opuſ. 3.c^{o}.137.Caſus.3. • Cauſa.20.Obliqui.2.Per.2.3.6.
¶ Caſula eſt proprie ueſtis ſacerdotis, & ſignificat charitatē, quia conſecrat ſacramentum charitatis.1. Euchariſtiam.4.d. 24.q.3.3.c.

1 CASVS & fortuna,ſunt tm̄ in contingentibus, & materialibus. Con.2.c^{o}.39./.Li^{o}.3.c^{o}.6 /.74./.Opuſc.3.c^{o}.136. • Caſuale. Fortuna.

2 Non omne quod eſt præter intentionem, eſt a caſu uel a fortuna,ſed tantum contingens raro.22^{ſ}.q.64 8.c./. contra. 3.c^{o}. 5./.Fortuna.2.Cauſa.14.

3 Nihil eſt a caſu uel a fortuna reſpectu dei, ſed reſpectu ceterarum cauſarum.1^{a}.q.19.6.c./ q.22.2.1^{m} /.q.103.7.2^{m}./.3^{m}. /.q.1.16.1.c /.2^{m}./.1.d.39 q.2.2.2^{m}./.2.d.35. L.me^{o}. H./.3. 3.c^{o}.92.fi.C./.Fortuna.1. &c. /. Veri.q.2.14.5^{m}./.quæſt.3.8. 3^{m}./.q.5.4.7^{m}./.5 5^{m}./.9.10^{m}./.12^{m}./. Ma. quæſtio. 2.5.6^{m}. /.quæſtio.16.7.15^{m}./.Opuſc 3.c^{o}.139./. Matth.2.prin^{o}.a.B./. Meta.6.lec.3.fi.b.&c./ Li^{o}.7.lec.6.me^{o}.g./. Phy.2.lec.10.fi./. Pariher.lec.14.me^{o}.f.

4 Diſtinctio rerum,non eſt a caſu,nec a fortuna.Con.2.c^{o}.38./. 39.2^{m}./ 41,1^{m}./.43.2^{m}./.Opuſ.3.c^{o}.101.

5 Ad caſum corporalem,& ſpiritualem,octo nos impellunt,ſcilicet debilitas uiſuum,onus peccatorum,multitudo trahentiū, lubricitas uiarum,uarietas offendiculorum,ignorantia agendorum, exempla cadentium, & ponderoſitas corporum. 1^{ſ}. Cor.10.lec 3 fi.C. Corporalis & ſpiritualis.
• Generatio.21. Interpretatio.2. Mundus.12. Occidere.22.

6 Occaſio caſus, multis fuit exterior pulchritudo, & ornatus. Opuſ.58 c^{o}.8. • Prouidentia.14.57.Scientia.53.

7 Caſus pœnitentiales. Abſoluere.9.Confeſſio.78 87.94. Pœnitētiales.
• Confeſſor.10. Diſpenſatio.2. &c. Excommunicatio.24. &c. Fornicatio.9. Peccatum.388. Votum. 68. &c. Vſura.74.96, 140.

Ca

140.165.197.309.113. 218.220.243.&c.252.&c.260.

Neceſſitatis. 8 Caſus neceſſitatis. Articulus.3. Bonitas.218. Diſpenſatio. 2.&2. Doctrina.10. Eccleſia.16.Exactio.1. Interpretatio 2. Iudicium.31.33. Lex.108.Miſſa.14.Occidere.20.Oratio 84. Votum.68 &c.

9 Caſus mortis. Abſoluere.4. Articulus. Euchariſtia.194. Ex-
Mortis. communicatio.32.

10 Caſus nominum.Nomen.16.Nominatiuus,Verbum.81
Nominum. ¶ Cathairigæ.Euchariſtia.51.Hæreſis.116.117.

¶ Cathalogus.Canonizatio.o,lepibe.

¶ Cataractæ ſunt quædam loca occulta, in quibus aquæ generantur, & a quibus deſcendunt, ſcilicet nubes. Pſal. 41. fi. c.C.

¶ Cathari. Hæreſis.111.

1 ¶ Catechiſmus non eſt ſacramentum, ſed ſacramentale. 3^{a}.q.67.3.2^{m}./.4.d.42.q.1.2.c.

2 Catechiſmus eſt inſtructio credendorum explicite, præcedēs baptiſmum.3^{a}.quæſt.71.1 o./.4.diſt.6.q.2.ar.2.q.1.o. Baptiſmus.236

3 In catechiſmo fit quædam profeſſio futuri baptiſmi. 4.d.42.q.1 2.3^{m}./.4^{m}. * Baptiſmus.233. 234.236.

4 Catechiſmus debet præcedere exorciſmum.4.d.6.q.2.ar.3.q.3.2^{m}./.L.fi.

* Ceruus.Cognatio.6.Vel exorciſmus.2.

5 Catechiſmus pertinet tantum ad ſacerdotes. 3^{a}. q.67. 3.2^{m}. Lectoratus.2.infra. * Confirmatio.14 Eccleſia.14.Fides.79. Immunditia.Vel exorciſmus.3. &c.

6 Immo catechiſmus pertinet ad lectorem. 3^{a}.q.71.4.o.Reſp^{o}.
Du^{m}.320^{m}. Dubio 320°. Inſtructio.

7 Catechiſmus pertinet ad ſacerdotem principaliter, ſed ad lectorem ſecundario,quo ad inſtructionem credendorum & ad diaconum.Sed quo ad inſtructionem conuerſionam,ad epiſcopos.& prædicatores,& ad quemlibet fidelem. Sed quo ad inſtructionem morum,ad anadocham,ideſt patrinum.3^{a}.q.71.4.o./.4.d.6.q.2.ar.2.q.3. o./ ar.3.q.3.2^{m}./.d.24.q.2.ar.1.q.2.c fi /.Ʒ.4.c^{o}.74.

8 Pueri ſunt catechizandi,& patrinus pro eis confeſſionem facit.3^{a}.q.71.1.2^{m}./.3^{m}./.4.d.6.q.2.ar.2.q.3.o.

9 Catechiſmus ordinat ad bonum.nihil efficiendo,ſed ſolum inſtruendo,exorciſmus autem remouet malum, etiam operando 4.d.6. L fi.Exorciſmus.6.

* Lectoratus.1.&c.Matrimonium.126. Reſponſio.Vnctio.33.

1 ¶ Cathedra duplex,ſcilicet magiſtralis, & paſtoralis. Et quincuplex differentia earum, ſcilicet quia ille qui accipit cathedram magiſtralem, non accipit aliquam eminentiam quam prius non habuerit,ſed ſolum opportunitatem communicandi ſcientiam, ille uero accipit eminentiam poteſtatis. Et eminentia ſcientiæ, eſt perfectio hominis, ſecundum ſeipſum,ſed eminentia poteſtatis eſt perfectio hominis per cōparationem ad alium. Et ad cathedram pontificalem fit homo idoneus per charitatem excellentem, ſed ad cathedram magiſtralem redditur homo idoneus ex ſufficientia ſcientiæ. Et appetitus ſapientiæ, eſt laudabilis, ſed appetitus poteſtatis ſuper alios eſt uitioſus. Et ſcientiam per quam aliquis eſt idoneus ad docendum,poteſt aliquis ſcire per certitudinē ſe habere,ſed charitatem per quam aliquis eſt idoneus ad officium paſtorale non poteſt aliquis per certitudinem ſcire ſe habere.Quol.3.9.o.

2 Licet petere pro ſe cathedram magiſtralem, quāmuis honeſtius ſit,quod per alium petatur, niſi forte aliquando ex cauſa aliqua ſpeciali.Quol.3.9.c.fi./.Opuſc.19.c^{o}.4.

3 Eccleſia amittit cathedram epiſcopalem, propter malitiā populi.22^{e} q.108.4.2^{m}.

* Conſecratio.12.Sedere.10.Thronus.1.

¶ Cathegorica dictio eſt,quæ abſolute ponit rem ſignificatam circa aliquod ſuppoſitum.ſincathegorica uero,quæ importat ordinem prædicati ad ſubiectum.1^{a}.q.31.3.c.

* Ipothetica. Verbum. fi.

¶ Cathena quincuplex.ſ.pietatis,iniquitatis, paupertatis,ſeruitutis,& carceris.Iſa.58.fi.

¶ Catholica,ideſt,uniuerſalis eſt fides noſtra dupliciter,ſcilicet uniuerſalitate præceptorum,& locorum. Trin.11.c./. Opuſcu.23 c^{o}.1.fi.

* Doctor. Fides.14.

¶ Cato morti ſe tradidit, ne incurreret ſeruitutem Cæſaris. 22^{e}.q.125.2 2.2.

¶ Cauda. Cete.4.

¶ Cauare. Gutta.

¶ Cauere mala eſt prouidētiæ,ſicut & proſequi bona,ſed cauere impedimenta extrinſeca,eſt cautionis.22^{e}.q.49.8.2^{m}.

* Cautio.Eutrapelia.Ludus.7.Præceptum,132.Vitare,

¶ Cauma. Ipercauma.

¶ Cauſini. Viſura.272.

Ca

1 ¶ Cauſa. Omne ens eſt cauſa.Ʒ 3.c^{o}.14.1^{m}.

2 Cauſa ad quam neceſſario ſequitur effectus, intelligitur eſſe de cauſa per ſe,completa,& nō impedita.1^{a}.q.115.6.c./. 12^{e}. q.75.1.2^{m}./.2.d.36.1.2^{m}./.Con.3.c^{o} 86 7^{m}./.94.1^{m} /. Ma.q. 3.3.c.prin^{o}./.3^{m}./.q.6.15^{m}./. 21^{m}./. Spiritu.6.15^{m}./.21^{m}./. Quol.12.5.c./.Meta.5.prin^{o}./.le.6.prin^{o} /. Li^{o}.6.le.3.prin^{o}./. Perther.lec.14.me^{o}.ſ. — Quid. Per ſe uel accidens.

* Ablatiuus.1.Aborſus. 1.Abſtractio.10.12.Accidens.4.30.43.51. 52.53.56.&c.63.66.94.&c.110.Accuſatio.24.Acquirere.Actus.37.91.116.121.131.156.184. Admiratio.1.3.4.5.Adoptio.12.17.Adulatio.1.

3 Poſita cauſa naturali,& ſufficienti,ponitur effectus,non autem uoluntaria.1^{a}.o.14.8 2^{m}./.q.19.8.o./. q.42 3.o./.q.46.1.9^{m}./.10^{m}./.q.61.2.1^{m} /.3^{a}.q.56.1.1^{m}./ 1.d.42.q. 1.1. 5^{m}./.2.d.19.ar.3.q.2 4^{m}./ 4.d.43.ar.1.q.1.1^{m} /.Ʒ.2.c^{o}.35.2^{m}./.3^{m}./.Vsu.q.2.1.8^{m}./.q.23.5.1^{m}./.Po^{a}.q.3.17.4^{m}./.1^{e}. Cor.15.le.2.prin.B. Vel cauſa.97.

* Agens.8.10. 17.65.96. Agere.12.Amicitia.25. &c. Anima.32.Applicatio.Apprehenſio.2.Appropriatio.5. Arrogantia.2. Aſcendere.14 Aſſimilatio. Aſſumere.34.52 Aſtrologia.4.Attributa.2. Auaritia.19.Audacia.11.12 13 15.&c. Auerſio.17. Baptiſmus.108.Beatitudo.91.Bellum.3.Benedictio.9.

4 Non omnis cauſa per ſe propria & ſufficiens, cauſat neceſſario ſuum effectum, quia poteſt impediri. 1^{a}.q.115.6.c./q.16.3 c./.12^{e}.q.75.1.2^{m} /.Ʒ.3.c^{o}. 86.7^{m}./.94.1^{m}./.Ma.q.3.3.c.prin^{o}./.q.6.15^{m} /. 21^{m}./.q.16.7.14^{m}./.Meta.6.lec.3.o.

* Beneficium.6.Bigamia.3.&c.Bonitas.29.30.38. Character.29.41.Charitas.89.93.101.102.143.144.159.Celum.97.100.&c.133.&c.Cete.15.Coactio.9.Cognatio.8.9.Compoſitio.3. Conceptio.5.31.Coniunctio.11.Conſcientia.17. Contractio 2.Contrarium.6.&c.15.19 Creatio.3.Damnatio.35.66.Damnum.2.3.De.o.Defectus.12.&c.21.22.

5 Cauſa duplex.ſ.diſpoſitiua.& conſumatiua. 22^{e}.q.94.4.o./.2.d.15.q.1.2.c./.Po^{a}.q.3.4.c.

* Delectatio.24.Dæmon.31 44.90.&c.113.118.122.Denominatio.3.12.Deſiderium.10.Deſperatio.6.7. Detractio.3. Deuotio.4.5.6.8.Differentia.7.&c. Definitio. 11.12.Diſpoſitio.32.41 &c.Dos.7. Ebrietas.1. Effectus.4.&c. Elementum.19.23.26.Aenigma.2.Ens. 28.Eſſe.9.Aeternitas.21.43. Euchariſtia.20.30.40.45.240.250.278.Ex. o.

6 Cauſa conſeruatiua duplex.ſ.directe & per ſe,uel indirecte & per accidens, ſicut quod remouet uel impedit actionem corrumpentis.1^{a}.q.104.1.2.c.

7 Omne quod eſt in rebus eſt cauſa, uel effectus. contra.3.c^{o}.107.2^{m}.

* Excæcatio. 3.&c. Experientia.7.9.Fatum.3 &c.Finis.1.5.14.40.76. Forma.9.&c. Fornicatio.18.&c. Forus.2. Fructus.18.Fucatio Fumus.Futurus.2.4.5. Generale.1.

8 Genus cauſæ eſt quadruplex, ſcilicet finalis,formalis,efficiēs, & materialis.22^{e} q.27.3.c./.Po^{a}.q.3.16.c./.Meta.le.4.prin^{o}. D / Lib^{o}.5.lec.2.o.

* Genus.34. Gloria.11.Grando. Gratia.65.115. Graue.1.7. Habitus.56.64. Hæreſis.82.Homo.5. Honor.23. Idea.8.9.15.18.28 Idolatria.9.Ieiunium.29.35.Ignorantia.21.&c.24.&c. In.3.9.Incontinentia 3 Infernus.7.Intentio. 15. Iuſtitia.3.10.Lex.24.Lux.17.&c. Magis.6. Maledicere.1.Cauſa.84.ut Deus.432.Martyrium.6. .Materia.35.42. Matrimonium.22.&c.37 40.Medium.2.Miraculum.2.Natura.6. Nomē.55.Nocens.4.8 9.

9 Cauſa duplex.ſ.per ſe.i.cauſans per uirtutem ſuam,& per accidens.i.remouens impedimentū.1^{a}.q.114.3.c./ 12^{e}. q. 75.4.2./.q.76.1.c./.q.85.5.c./.q.88.3.c./.22^{e}.q.3.1.2^{m}./. q 4. 7.c./.2.d 33.q.1.3.2^{m}./.Ma.q.2.11.c./.q.3.6.2.prin^{o}.

* Peccatum.100.Pertingens.Plantæ.2.Plato.7.Pluuia.1.2.3.

10 Cauſa per accidens duplex.ſ.ſi nihil operetur, uel ſi aliquid operetur ſed præter intentionem. 1.d 46.2.3^{m}./. Po^{a}.q.3.6.6^{m} / Ma.q.1.3.14^{m}. *Præceptum 82.63.149.Prædeſtinatio.32.Primum.4.Principium.3.4 5.8.13.14.Priuatio.3.Prius.8. Proceſſio.8.46. Prophetia.39. Proportio.5. Propoſitio.2.7. Propter.ſ.Propter quid.Prudentia 6.9.27.Pſal.5.Pulchritudo.3 Purgatio.6.Purgatorium.8. Puſillanimitas.1.5. Qualitas.10. Quare. Quæſtio.3. Quia.Raptus.9.10. Ratio.1.13.Reatus.4 Reduplicatio.2.Relatio.6.12.13.27.69.

11 Cauſa per accidens duplex,ſcilicet remouens impedimētum, & cauſans præter intentionem.2.diſt.1. quæſt. 1.1. 2^{m}./ Ma.q.1.3.14^{m}. * Relatiuum.6.Religio 79.Reſpiratio.2.3.Reſtitutio 10.

12 Cauſa per accidens duplex, ſcilicet nihil operans, uel præter intentionem. Et hoc dupliciter, ſcilicet attingens effectum,ſcilicet caſus uel fortuna vel pertingens ad aliquid ui coniunctum,ſ.electio.1.d.46 2.3^{m} /.Po^{a}.q.3.6.6^{m} /.Ma.q.1.3.14^{m}.* Salſedo.Salus.7.Sanitas.3.Sapientia.3.5.28.29.30.Scandalū.1.14.Scientia.14.&c.40 92.138.146.149.150.258.

Ca

Secundum quod ipſum.4. Securitas.4. Senſualitas.14. Senſus 36. Sequi.

13 Occaſio ſignificat cauſam imperfectam, non autem ſemper cauſam per accidens.22ᵃ.q.43.1.3ᵐ./4.d.38.q.2.1.4ᵐ.

* Seruitus.17.18. Sexus.2. Simonia.23.29. Similitudo. Simplicitas.15.16.19. Solertia.6. Sonus. Speculatio. Speculum.6. Spes.33. Spirituale.1. Seminatio. Stultitia.2. Subiectio.2. Subiectum.8.9.

14 Cauſa per accidens dupliciter, ſcilicet quod accidit cauſæ per ſe, uel quod accidit effectui per ſe. Et hoc tripliciter, ſ. habens ordinem per ſe, uel ut in paucioribus, uel non habens ordinem, niſi ſecundum æſtimationem. Primum eſt remouens impedimentum contrarium uel non contrarium. Secundum eſt caſus uel fortuna 22ᵃ.qu.64.8.c. Ma./q.2.3.14ᵐ./15ᵐ./16ᵐ./17ᵐ./Meta.5.lec.3.ſi.b.F./Phy.2.lec.8.me°.d Caſus.2. Fortuna.1.2.

* Supe.2. Superbia.22. Temeritas.1. Temperantia.27. Tentare.5. Tempus.43. Terræmotus.1. Teſtamentum.4. Teſtis.6. Theologia.38. Timor.36. Titione. Trepidatio. Tribulatio.4. Vapor.2.4.

15 Cauſa ſine qua non, aliquid plus habet, ſupra cauſam per accidens.4.d.1.q.1.ar.4 q.1.c.

* Ventus.5. Verbum.25. Veritas.14.15.20. Veſpere. Veſtigiū.6. Virtus.78. Vita 8.47.53.77. Vitium.6.

16 Cauſa ſine qua non, ſi nihil omnino faciat ad inducendum effectum, uel diſponendo, uel meliorando, quantum ad rationē cauſandi nihil habebit, ſupra cauſas per accidens, ſicut albū eſt cauſa domus, ſi ædificator ſit albus. Et ſit per accidens omittitur ab arte nec ponitur in definitione. 4.d.1.q.1.ar.4. quæſt.1.c.

* Vniuerſale 6.21. Voluntarium.46. Voluntas.6.67.74.76. Votum.71.77.78. Vſura.77.103.105.131.147.148.150.151.162.164.165.167.123.237.159. Vtus.20. Vxor.19.20. Chriſtus.60.69.

17 Cauſa ſine qua non, duplex. ſ. cauſa per accidens, ſi nihil omnino operetur, & cauſa per ſe, ſ. concauſa, ſi cooperetur principali cauſæ neceſſariæ, prout neceſſarium dicitur illud, ſine quo res nullo modo poteſt eſſe, ſicut reſpirare neceſſarium eſt animali reſpiranti, & cibus neceſſarius eſt animali. Et neceſſariū hoc modo dictum, licet non ſit cauſa principalis, eſt tamen concauſa quodammodo, ſicut reſpiratio licet non ſit cauſa principalis, animalis reſpirantis, eſt tamen concauſa, inquantum cooperatur ad contemperamētum caloris naturalis, ſine quo non eſt uita. 4.diſ.1.q.1.ar.4 q.1.c./Meta.5.lec.6.prin°. Agens.24. Cooperari.2.

18 Cauſa ſine qua non, eſt cauſa per accidens, ſi nihil operetur.4.d.1.q.1.ar.4.q.1.c.

19 Non omne quod fit, habet cauſam per ſe, ſed tantum ens per ſe, non autem ens per accidens, quia non eſt proprie ens, ſed magis aſſimilatur cum non ente. 1ᵃ.q.115.6.c./q.116.3.c./3.3.c.86 7ᵐ./54.1ᵐ/Ma.q.3.3.c.prin°./q.6.25ᵐ./a.1./q.16.7 14ᵐ./Quol.12.5.c./Meta.6.lec.2.3.0./Lib.11.lec.8.me°.c. Acciden.31.infr.

20 Ens quod ſecundum ſe contingit per accidens & cauſaliter poteſt reduci in intellectum ordinantem, non autem in cauſam naturalem per ſe. Perihier.lec.14.me°.ſ.K.

21 Cauſæ dicuntur per ſe ordinatæ, quando intentio primæ cauſæ reſpicit omnes cauſas medias, uſque ad ultimum effectum. Per accidens uero, proximum tantum. 3.2.c.ᴺ.37.5ᵐ./Veri.q.3.10.6./Quol.9.1.c./Cauſis.lec.1.6.

22 A quaelibet cauſa, deriuatur aliquis ordo ad ſuum effectus. Et unus ordo continetur ſub ordine, ſicut cauſa ſub cauſa. Et multiplicatur ſicut cauſa.1.q.105.6.c./q.106.3.c.

23 Omne unum in multis, oportet eſſe ab una cauſa. 1ᵃ.q.65.1.c./ Po°.q.3.5.6.c./q.7.2.c./Ma.q.1.2.2.4.

24 In cauſa per ſe, præexiſtit ſimilitudo effectus, non autem in cauſa per accidens. M.q.1.3.2ᵐ./Meta.7.lec.7.me°.c.

25 Immo nullo modo cauſa eſt ſimilis ſuis cauſatis. 1ᵃ.q.4.3.4ᵐ./1.d.19.q.1.1.c./d.35.4.6ᵐ/d.48.1.4ᵐ./Con.2.1.2.29./Veri.q.2.11.1ᵐ/q.23.2.11ᵐ./Po°.q.7.7.4ᵐ./10ᵐ. Reſpondeo ſicut Dub.10.471ᵐ.

Du.ᵐ.321ᵐ

26 Idem effectus eſt ab infinitis cauſis per accidens, non autem per ſe.1ᵃ.q.46.2.7ᵐ./1.2ᵃ.q.1.4.0./2.d.1.q.1.5.19ᵐ./Con.1.cᴺ.13./Lib° 2.cᴺ.37.5ᵐ.

27 Aucta cauſa auget effectum per ſe, non autem effectum per accidens, 12ᵃ q.73.6.1ᵐ./q.85.5.2ᵐ./Ma.q.3.6.3ᵐ.

28 Aliquid eſt cauſa alicuius effectus dupliciter, ſcilicet directe ad illud agendo, & indirecte, quia non impedit, cum poſſit. 3ᵃ.q.47.1.c.

29 Non eſt eadem eſſentia cauſæ & effectus./2.2ᵃ.q.58.7.c.

30 Habitudo ad cauſam, non eſt de ratione entis cauſati, ſed conſequitur ad ea quæ ſunt de ratione eius, prima quæſtio.44.1.1ᵐ.

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31 Cauſa quandoque habet neceſſariam habitudinem ad effectum, propter defectum effectus, & non cauſæ.1.q.19.3.4ᵐ.

32 Cauſa eſſentialis, ſemper differt ſpecie a ſuo effectu. 2.d.18. quæſt.2.1.c.

33 Cauſa eſſentialis, eſt cauſa totius ſpeciei, aliæ uero tantum indiuidui. 3.d.12.2.4ᵐ./2.d.3.q.1.4.c./d.18.q.2.1.c./ Po°.q.5.7./q.5.1.c.

34 Cauſa æquiuoca eſt cauſa totius ſpeciei, uniuoca uero tantum indiuidui. 1ᵃ.q.13.5.1ᵐ./q.104.1.c./2.d.18.q.2.2.c./Con.1.cᴺ 31.4ᵐ./7ᵐ./Lib° 3.c°.65.3ᵐ./L°.4.c°.7.14ᵐ./Veri.quæſt.10.13.3ᵐ./Potentia.q.7.7.7ᵐ./ Opuſcu.3.c.104. Agens.20. Aequiuoca uel uniuoca.

35 Effectus uniuocus dependet tantum in fieri a cauſa, ſed æquiuocus poteſt dependere etiam in eſſe, 1ᵃ q.104.1.c./ Po°.q.5.1.c.

* Abſtractio.12.13. Adoptio.12. Affinitas.1.&c. Agens.20.17.18. Amicitia.35.35. Amor.63. Amplexus. Applicatio.2. Aſcendere.14. Aſſimilatio.15. Bonitas.38.65.69.&c.79.83.

36 Effectus eſt in cauſa ſecundum ſimilitudinem quadrupliciter, ſcilicet ſecundum eſſe naturale, & ſecundum eandem rationem, ut uniuocis, ſecundum eandem rationem tantum, ut in æquiuocis, uel ſpiritualiter, uel influxa.3ᵃ.q.62.3.c./Veri.q.27.7.c. Effectus.7. Deo. Deus.5.

37 Effectus eſt in cauſa uniuoca ſecundum ſimilitudinem formæ eiuſdem ſpeciei, in cauſa uero æquiuoca, ſecundum ſimilitudinem formæ excellentioris. 1ᵃ.q.4.2.3.0./q.6.2.c./q.13.5.c./q.105.1.1ᵐ./q.110.c.u.c./q.115.3.3ᵐ./3ᵃ q.62.3.c./2.d.15.q.1.2.4ᵐ./4.d.5.q.2.a1.2.q.2.c./d.43.ar.1.q.1.c./Con.1.cᴺ 29./31./Ma.q.1.3.c./q.4.1.10ᵐ./3.c./Po°.q.5.2.1./5.c./q.7.1.8ᵐ./ Dioniſius.lec.3./ Meta.2.le.2.me°.K. Agens.12.

* Effectus.4.&c.10. Aequiuoca.2. Aeternitas.21. Habitus.74.&c. Imperare.15.

38 Deus eſt cauſa agens analoga, non autem uniuoca, nec æquiuoca.1.d.8.q.1.2.c. Deus.449.

* 3n.9.22 23. Infidelitas.2. [illegible].16.

39 Effectum agentis, oportet eſſe in agente eundem ſpecie, ut in cauſis uniuocis, uel analogice, ut in æquiuocis. 4.d.1.q.1.ar.4.q.4.c.

* Intellectus.139.161.181.214.259. Intelligibile.3. Inuidia.12. Effectus.7.10.

40 Effectus in cauſa principali, ſecundum ſimilitudinem formæ eius, in cauſa uero inſtrumentali, ſecundum uirtutem a cauſa principali in inſtrumento. Ma.q.4.1.10ᵐ./3.c. Agens.13.A.0. Principalis uel inſtrumētalis.

* Ablatiuus.1. Abſtractio 12.13.14. Accuſatio 24.

41 Cauſa inſtrumentalis non participat actionem cauſæ principalis, niſi inquantum per aliquid ſibi proprium diſpoſitiue operatur ad effectum principalis agentis.1.q.45.5.c. Actio.80. Agens.27. * Actus.27 156 184. Acquirere. Adoptio.11.12 17. Agere.12. Alteritas. Amaritas. Anima.32.71.88.90.198.291 262. Animal.2 Artifex.1 Aſſimilatio.8. Bellum.5. Calor.16.&c. Caſus.3.&c. Cæremonia.4. Certitudo.3.&c. Cibus.2. Communicatio.4. Concluſio 2. Concupiſcibilis.10. Conſeruatio.8. Conſtructio. Contractio.2. Contritio.24.&c. Cultellus. Debitum.11.18.

42 Nullum indiuiduum poteſt conſtituere aliud in ſimili ſpecie, niſi ut inſtrumentum cauſæ reſpicientis totam ſpeciem, & totum eſſe naturæ inferioris. Pu°.q.3.7.c ſi.D. Agens 25.

* Defectus.12.&c. Dæmon.32.44.64 82.112.113.122

43 Inſtrumentum adhibetur, propter conuenientiam eius in cauſato, ut ſit medium inter cauſam primam & cauſatum, & attingat utrumque. Con.2.cᴺ.21.5ᵐ.

* Deſiderium.10. Deuotio.4 &c Dicere.3. Diſpenſatio.7.&c. Diſpoſitio.32.43 44.45. Diſputatio.7. Diſtinctio.27 35. Diuerſitas.5.6.12. Diuitiæ.4. Diuortium.2. Dolabrum. Dolor.32. Dos.7. Ebrietas.1.2. Aegritudo.2. Electio.30 Elementum.19. Eleemoſyna.32. Elix. Emigma.2. Ens.28. Aequalitas.7.13. Aeternitas.21. Euchariſtia.43. Ex.0 Excæcatio.3.&c. Excellentia.2. Excluſio.4.

44 Inſtrumentum nunquām adhibetur, niſi ad cauſandū aliquid per motum. Con.2.c°.21.4ᵐ.

* Facere.1. Falſitas.12.&c.

45 Cauſa principalis eſt nobilior ſuo effectu, non autem inſtrumentalis, nec cauſa per accidens. 12ᵃ q.66.6.3ᵐ./22ᵃ.q.148.3.2ᵐ./q 165.2.1ᵐ./3ᵃ.q.79 2.3ᵐ./4.d.1.q.1.ar.4.q.1.3ᵐ./d.14.q.2 2.1ᵐ./ Ma.q.4.1.15ᵐ/3.3ᵐ.

* Fides.9.73.&c.139.162. Fiducia 7. Forma. Fucatio. Graue.7. Habitus.56.64.74.75.77.80. Iacob.5. Iactantia.4 5. Ignis.14. Imaginatio.10. Immunditia.3. Imperare 15. In.3.9.22 &c. Inconuenientia.3. Indiuiduum.26. Indulgentia.4.6. Infidelitas.2.7. Inſtans.16. Intellectus.139.161.181 214.2.9. Intelligibile.3. Inuidia.13. Inuoluntarium.3.4. Iocoſum. Hypoſtaſis.5. Ira.28.&c.

46 Effe-

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46 Effectus habet eſſe nobilius & principalius non autem verius, in cauſa principali, quam in ſe, non autem in cauſa inſtrumentali. 1^{a}.q.4.2.c./.q.18.4.3^{m}./.12^{e}.q.83.1.2^{m}./.4.d.1.q.1.ar.4.q.1.3^{m}./.Ma.q.4.1.15^{m}./.3.5^{m}. Ins.1.2.
* Iudæi.19. Iudicium.15.Iuramentum.17.Iuſtitia.65.Iuſtificatio.36. Lacrimæ. Latro.3. Laus.4. Liber.13.Libertas.2.4. Lignum.2.3. Loqui.1.Luciditas.1. Lux.20.25. Macula.3.5.6.8.16.Magia.6.Malum.23.Maria.56.Martyrium.7.9.14. Materia.35.41.42. Matrimonium. 3.4.6.9.22.23.33.37.40.64.71.74.80.

47 Effectus aſſimilatur cauſæ principali, non autem inſtrumentali. 3.q.62.1.c./.4.d.1.q.1.ar.4.1 3^{m}./.4^{m}./.d.12.q.1.ar.2.q.2.1^{m}./.d.19.q.1.ar.2.q.1.o./.3 4.c^{o}.77.4^{m}./. Ma.q.4.3.c./.1f. Cor.15.lect.2.prin. B./. Ethi.lec.9.prin^{o}.b.K./. Meta.12.lect.3.prin^{o}.c.Cauſa.40. * Matutinæ. 2.3. Maximũ. Medium.2. Meritum.29.90.Metaphyſica.30 31. Miraculum.2. Miſericordia.43. Mitho.41. Mors.2.6.17.24.29.36 37. Motus.32.43.44.Mutabile.3.Mutatio.11. Natura.6.41.Naturale.5.12.14.Neceſſitas.2.15.29.Negatio.3.Negligentia.9.Nonens.8.9.Nuuellæ.Notum.3.Numerus.9.Obedientia.9.14.23.Obiectum.9.Obſecratio.Occidere.12.17.Odium.8.13.14.

48 Cauſa principalis licet manifeſtiſſima, non poteſt proprie dici ſignum ſui effectus, licet occulti, ſed tantum cauſa inſtrumentalis, quia ut mora, eſt effectus. 3^{a}.q.62.1.1^{m}.
* Omiſſio.7. Operatio.10.38. Opinio. 9. Oppoſitio. 4.5.6. Oratio.48.Ordo.6.27.61.69.Pars.41.Participare.5.13. Paſſio.10.35.42.47.76.106.&c.18.Pax.13.&c.18.Peccare.Peccatum.117.Pœna.14 Pœnitentia.50.Per.o.Perfectio.6.Perſona.43.45. Placentia. Pluuia.o. Pollutio.2.4.&c. Poſſibile.6. Præceptum.63.119.149.Prædeſtinatio.22.32.&c.Primum.4. Reſtitutio.10.

49 Ordo eſt in cauſis finalibus, ſicut in agentibus, ſcilicet quod ſecunda dependet a principali.3.3.c^{a}.109.prin^{o}.Agens.25.

50 Cauſa finalis & cauſa efficiens coincidunt. 2.d.1.1.1./.4.d.8.q.1.ar.1.q.1.1^{m}./.3.3 c.17.7^{m}./ Ma.q.2.4.c./.Phi.8.le.10.fi.
* Sacramentum.18.Signum.7.&c.Tuba.1.

Du^{m}.322^{m}. 51 Immo cauſa finalis opponitur cauſæ efficienti. 22^{e}.q.27.3.c./.3^{a}.q 62.6.c./.Meta.lec.4.prin. E./.Li^{o}.5.lec.2.o. Reſpon. Du^{o}.322°.

Proxima vel remota. 52 Eiuſdem, & ſimiliter, non poteſt eſſe duplex cauſa proxima, uel remota, ſed diuerſimoda. 1^{a}.q.4.2.3.c./.d.37.q.1.1.4^{m}./.Meta.5.lec.2./.Phi.2.lec.5.

53 Idem reſpectu eiuſdem, poteſt eſſe cauſa & effectus diuerſimoda. 12^{e}.q.33.4.2^{m}./.2.d.36.3.2^{m}./.4 3.art.1.q.2.4^{m}./.d.17.q.1.ar.4.q.1.c./.3.3.c^{o}.14.1^{m}./. Ver.q.9.3.6^{m}./.q.28.7.c./.Viri.q.1.12.5^{m}./.Opoſ.32./.c^{o}.2. Meta.5.lec.2.fi.h./. Phy.2.lec.5.me^{o}.c. * Accidens.4.Augmentum.2.Capitale.1.Cæte.15. Commune.13.

54 Cauſa prima uel uniuerſalis, dicitur dupliciter, ſcilicet in prædicando, & in cauſando. Et correſpondent adinuicem. Veri.q.2.4.7^{m}./.Phi 2.lec.6.prin^{o}. * Confeſſio.18. Conſeruatio.6.Ea.5.6.Fatum.3.4.Fomes.8.&c.

55 Effectus denominantur a cauſa proxima, non a remota, uel vniuerſali. 1.q.14.13.1^{m}./.25.3.4^{m}./.3^{a}.q.1.1^{m}./. 1.d.39.q.2.2.2^{m}./.2.d.43.1.2^{m}./.Veri.q.5.0.10^{m}./.12^{m}.
* Fortuna.1.Fortus.2.Generale.Genus 18.32.33.34.

56 Scire aliquid per cauſas intrinſecas rei, eſt perfectius ſcire, quàm per cauſas extrinſecas. 1.d.45.3.5^{m}./.Meta.7.lect.1.me^{o}.d E

Du^{m}.323^{m}. 57 Immo demonſtratio per cauſam finalem maxime facit ſcire, quia in naturalibus fiunt demonſtrationes, ut plurimum per effectus qui ſunt notiores quo ad nos. Poſter^{m}. lec.4.fi.o. Reſpon.Du^{o}.321°.

58 Demonſtratio quæ facit ſcientiam de re, ſumitur ex proximis cauſis rei.1.d.45.3.5^{m}.
* Habitus.55.64.77 80.

59 Scientia practica eſt cauſa rerum, inquantum dirigit in opere; non autem ſufficienter, ſine potentia actiua. 3.d.14.4.2^{m}.

60 Poſita cauſa ſufficienti & immediata, ſtatim ponitur effectus, non autem mediata.4.d.43.ar.2.q.2.q.1.1^{m}.

61 Effectus quanto remotior eſt a cauſa, tanto eſt debilior.12^{e}.q.66.1.c./.3.d.1.q.1.4.c.
* Viuta.55.131.

62 In quolibet genere cauſarum, cauſa diſtat ab effectu, ſecundum perfectionem, uel ſecundum uirtutem.1^{a}.q.33.1.1^{m}.

63 Quælibet cauſa, primo operatur in ſibi propinquius, & per illud in alia.3^{a}.q.56.1.c.

64 Quanto cauſa eſt altior, tanto communior, efficacior, & profundior eſt, & de remotiore potentia, reducit ad actum. Po^{a}.q.3.7.c.fin.D./.Meta.6.lec.3.me^{o}.c.K. Agens.9. Cauſa.77.78.

Prima uel ſecundaria. 65 Cauſa prima duplex, ſcilicet prima in genere, & prima ſimpliciter, ſcilicet Deus.1^{a}.q.19.8.c.

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66 Cauſa filii dicitur pater, in diuinis, & filius cauſa Spiritusſancti, ſecundum aliquot doctores Græcos, non tamen ſecundum latinos hoc dicitur, ſed quòd ſit principium. Opuſc.1.c^{o}.1.o.

67 Cauſa prima, ſcilicet Deus, produxit materiam, de nihilo.1°.q.14.11.o./.q.15.3.3^{m}./.q.44.2.o./.4 4^{m}./.q.45.1.2^{m}./.4.3^{m}./.q.46.1.3^{m}./.q.47.1.c./.q.57.1.c.fi./.q.65.4.c.fi./.q.91.2.c./.q.105.1.c./.1^{m}./. q.117.3.c./. 1.d.16.q.1.1.c./.fi./.2^{m}./.3^{m}.d.35.5.c./.d.36.q.1.1.o./.1.d.1.q.1.1.5^{m}./. 3.4.c./.5.1./. d.3.q.3.3.2^{m}./.d.18.q.1.2.c./.q.2.1.c./.4. d.11.q.1.ar.3.q.1.c./.3.1.1^{o}.65.2^{m}.fi./.Lib 2.c^{o}.15./.16./.20.fi./.21.1^{m}./ fi./ 42.8^{m}./. Li^{o}.4. c^{o}. 63. me^{o}. G./.Veri.q.3.5.c./. Potentia.q.3.5.o./.16.c^{o}.me^{o}.F./.q.5.1.c fi./.11^{m}./. Anima 20 c./. Opuſc.3.c^{o}.69./.98./.229./.230./.Roma.11.lect.5.me^{o}.A./.Phi.8.lec.2.prin^{o}.B.Agens.19.54.

68 Proceſſiones diuinarum perſonarum, ſunt cauſa prima creationis omnium creaturarũ. 1^{a} q.32.1.1^{m}./ q.45.6.o./.7.3^{m}./.1.d.14.q.1.2.c./.q.2.2.c./.d.16.q.1.2.2^{m}./. d. 27.0.2.3.6^{m}./.d.29.2.fi./.d.30.q.1.3.c./.Po^{a}.q.2 3.6^{m}./.q.10.2.17^{m}.
* Accidens.36.Adoptio.17.Amor. 21. Angelus.374 478.Appropriatio.4 Aſſimilatio.8.15.

69 In cauſis quæ agunt ex ordinatione diuina, nõ oportet quòd poſita cauſa, ſtatim ponatur effectus. 3. d.19.ar.3.q.3 4^{m}./.4.d.43.ar.2.q.1.1^{m}.
* Baptiſmus.15.57.108.&c. 153. &c. 213. 248. Bonitas.20.83.129.

70 Voluntas dei ratione ſuæ libertatis, eſt cauſa ad utrumlibet, non autem contingens, quia contingens mutabilitatem importat.1.d.45 3.3^{m}./.d.47.1.1^{m}.
* Cœlum.98.100.101.105.134.Deus.315.Fatum. 3.4. Finis.15.40.76.Idea.28.&c.

71 Effectus non trahit neceſſitatem, vel contingentiam, a cauſa prima, ſed a proxima. 1^{a}.q.14.13.1./.q.19.3.4^{m}./. q. 47.1.2^{m}.q.103.7.3^{m}.1 3^{a}.q.4.1.1^{m}./.1.d.39.q.2.2.2^{m}./ diſt. 40. q.3.c.fi./.d.42.q 2.3.c./.diſt 47.1.1^{m}./.Con.1.c.67.5^{m}./.85.3^{m}./.Li^{o}. 2.c^{o}.30.prin^{o}.E./.Li^{o}.3.c^{o}.69.prin^{o}./.71.fi./.72 1^{m}./ 86.2^{m}./.Veri.q.2.12.7^{m}./.14.c./.3^{m}./. q.5.4.7^{m}./ 9.10^{m}./. 12^{m}./.q.12.11.c./.q 24.1.4^{m}./.Po^{a}.q.1.4.3^{m}./.6^{m}./.Ma.q.16.7.15^{m}./.Opuſc.3.c^{o}.139./.141./.Meta 6.lec.3.me^{o}.c.
* Imperare.15.Intelligibile.3.Iudicium.14.15. Libertas.2.4. Locus.15.26.Martyrium.7 Nomen.55.65.

72 Oppoſitum videtur dicere. 1^{a}. q.19. 8. c./. Veri.q.23.5.c./.Ma.q.16.7.15^{m}./. Quol.11.3.c./. Quol. 12. 4. 1^{m}. Reſpon. Du^{o}.234°. Du^{m}.324^{m}.

73 Cauſa prima eſt principalis ſimpliciter, quia plus influit, ſecunda uero ſecundum quid, quia plus conformat. Veri.q.24.1.4^{m}. Agens.9.infra.

74 Cauſa prima plus influit, quàm ſecunda. 1^{a}. q.104.2.c./.12e.q.19.4.c./ q.85.5.c./.2.d.1.q.1.4.c./.Ver.q.2.14. 5^{m}./.q.5.9.10^{m}./.q.14.1.4^{m}./ Cauſis.lec.1.o./.He.lec 2 me^{o}.H.

75 Cauſa prima plus attingit ad intima rei, quàm cauſæ ſecundæ 2.d.1.q.1.4.c./.Veri.q.5.9.10^{m}./.Po^{a}.q.3.7.c.fi, D.E./.He.4.lec.2.me^{o}.C

76 Oppoſitum uidetur dicere.Opuſc.9.ar.74. Reſpon. Dubio 325°. Et ſicut infra 77. Du^{m}.325^{m}.

77 Cauſa prima eſt proximior effectui ſecundum efficaciam, nõ autem ſecundum emanationem. Opuſc.9.ar.74.Cauſa.64.

78 Operatio cauſæ ſecundæ, ſemper fundatur ſuper operationẽ cauſæ primæ, & præſupponit eam. 12^{e}. q. 19.4.c./.4.d.49.q.1.ar.3.q.2.c./.Po^{a}.q.3.4.c./.q.5.8.c./.Quol.3.6.c.

79 Cauſa prima eſt uehementioris impreſſionis in cauſatum quam ſit ſecundæ, quam ipſa; ideo remota influentia ſecundæ, põt remanere influentia primæ. 4. d.12. q.1. ar.1.q.1.c./.3.2.c^{o}.89.me^{o}.D.Po^{a}.q.3.7.15^{m}.

80 Quicquid eſt cauſatum ſecundum aliquam naturam, non poteſt eſſe prima cauſa illius naturæ, ſed ſecunda.4.d.1.q.1.ar.1.o.1.5^{m}./.3.2.c^{o}.21.4^{m}.

81 Cauſæ habent inter ſe ordinem, quia finis eſt ratio agentis, agẽs formæ, & forma materiæ 1^{a}.q.5.2.1^{m}./ 4.c / q.85.3.4^{m}./.12^{e}.q.1.2.c./.4.d.3.2.1.q.1.c./.3.2.c^{o} 40 2^{m}./.Li^{o}.3.c^{o}.17.fi./.Veri.q.28 7.c./.Meta.5.lec.3.me^{o}.a.E./.fi.c./. Phy.2. lec.5.fi./.Poſter^{m}.lec.16.me^{o}.e./.Li^{o}.2.lec.8.prin^{o}. Ordo.
* Apprehenſio.1.2.Calor.16 &c.

82 In cauſis inuenitur prius & poſterius dupliciter, ſcilicet in diuerſis ordinatis, uel in eodem, ſecundum uniuerſale & particulare.Meta.5.lec.3.me^{o}.b.F.

83 Cauſa perficiens, eſt nobilior ſuo effectu, non autem cauſa diſponens.12e.q.66.6.3^{m}.
* Cœlum.98.100 112.157.Agens.2.

84 Cauſa efficiens, formalis & finalis, eſt nobilior ſuo effectu; ideo quicquid eſt in eis, eſt nobilius quàm in effectu, ſed in cauſa materiali, eſt econuerſo.Veri.q.7.7.1^{m}.
* Conuerſio.11.Corruptio.16.Definitio.10.&c.

Ca

85 Cauſa eſſendi abſolute eſt forma, ſed ut ſit de potentia, ſunt aliæ tres cauſæ. Ideo in immobilibus conſideratur tantum cauſa formalis. Et ſunt tantum quatuor cauſæ. Phy.2.lect.5.fin. Aequalitas 7.Gaudium 3.Hæreſis 8.&c.82.

86 In cauſis agentibus, quanto aliquid eſt prius, tanto eſt perfectius, in cauſis autem materialibus eſt imperfectius. 22ª.q.2.7.3^{m}./.4.d.23.q.2.ar.3.q.3.2^{m}.
* Ignorantia 2.3.6.&c Iuſtificatio.Lux 20.Manſuetudo 7.

87 Semper oportet, q cauſa per ſe ſit potior effectu. 1ª.q.61.1.c./.12ª.q.112.1.c./.22ª.q.148.3.2^{m}. Pœna 24. Perfectio 6.

88 Quanto cauſa eſt altior, tanto cauſalitas eius ad plura ſe extendit. 1ª.q.65.3.c./.contra.2.c°.16.3^{m}./.Lib^{u}.3.c°.24.fin.A./.Quol.3.6.c./.Meta.6.lect.3.med°.c./.Phy.2.lect.6.princ^{u}.E.Cauſa 64.

89 Omnis cauſa, dicit diuerſitatem ſubſtantiæ ab effectu. 1ª.q.33.1.1^{m}./.Poª.q.7.0.8.c.6./.q.10.1.8^{m}.

90 Omnis cauſa, uel eſt extra eſſentiã effectus, ſicut efficiens & finis, uel eſt pars eſſentiæ eius, ſicut & materia & forma.1.d.29.1.c.

91 Omnia nobiliori modo ſunt in cauſa ſua, quam in ſuo cauſato.1ª.q.4.2.c.

92 Immo non oportet, quòd illud quod eſt de nobilitate cauſæ, ſit de nobilitate cauſæ. 1ª.q.4.2.c./.3.0. Reſpondeo Dubm 326. Du^{m}.326.

93 Primum dictum eſt uerum cauſaliter, ſecundum uero formaliter.Odul.72.q.10.

94 Cauſa ſemper excedit ſuum cauſatum. 12ª.q.66.1.c./.1.d.3.L.1.fi./.d.37.L.1.me°.A./.2.d.42.q.2.4.c.fi./.Verit.q.5.2.8^{m}./contra.3.c°.77.6^{m}.

95 Quicquid eſt cauſa cauſæ ut cauſæ, eſt cauſa cauſati. 1ª.q.49.2.2^{m}./12ª.q.79.1.3^{m}./.2.c./.1.d.34.3.3^{m}./.d.37.q.2.1.2^{m}./.2.c./.d.44.q.1.2.2^{m}./.3.c^{u}.71.1^{m}./.fi./.Ma.q.3.1.4^{m}./2.c.fi./.q.16.4.6^{m}.

96 Effectus eſt in cauſa dupliciter, ſcilicet ſecundum dominium, & ſecundum ſimilitudinem. Ver.q.27.7.c. Effectus 7.

97 Cauſæ in actu, ſimul ſunt, & ſimul tolluntur cum ſuis effectibus, non autem cauſa in potentia. Meta.5.lec.2.fi./.Phyſic.2.lec.6 fi f. vel Cauſa 3.

98 Cauſa formalis eſt ſimul cum ſuo effectu formali, non autem aliæ.4.d.17.q.1.ar.5.q.2.2^{m}.

99 Omnis defectus dependet a cauſa ſua. 1ª.q.33.1.1^{m}./.q.104.1.2.c./.1.d.37.q.1.1.c./.3^{m}./.Verit.q.5.1.c./.8.8^{m}./.Potentia q.5.1.2.c.

100 In quolibet genere cauſarum, cauſa eſt naturaliter prior effectu.3.d.18.3.3^{m}./.Ver.q.28.7.c./.Poª.q.3.13.5^{m}./.Poſter^{m}.lect.4.fi.o.

101 Non omnis cauſa, eſt prior effectu duratione. Potª.q.3.13.c.fin./.5^{m}.

102 Cauſa efficiens, non poteſt eſſe poſterior effectu, ordine durationis, ſicut finalis 3ª.q.62.6.c.

103 Non omne prius, in aliquo genere uel ſpecie, eſt cauſa actiua omnium entium in illo genere uel ſpecie. Quol.3.6.diſt.

104 Nulla creatura eſt cauſa actiua alterius, quo ad nouam formã uel diſpoſitionem, ſine mutatione, ſed conſeruat ſine mutatione. 1ª q 104.2 3^{m}. * Principium 2.&c.13.14.Ratio 1.13.&c.21.32.&c.

105 Quod eſt prius in cauſando, eſt poſterius in cauſato, & econuerſo.1ª.q.5.4.c./.Cauſis lec.1.fi.

106 Quicquid eſt in cauſa & in cauſato, prius eſt in cauſa quàm in cauſato.2.d.37.q.3.2.5^{m}.

107 Non omne quod eſt in cauſa & in cauſato, prædicatur prius de cauſa quàm de cauſato.Ver.q.1.2.c./.q.27.2.5^{m}.

Cognitio. 108 Cauſ. cognoſcitur per effectum quandoque, & econuerſo. 1ª.q.85.3.4^{m}./.8 4^{m}./.4.d.17.q 1.2.1.1.q.1.5^{m}./.q.2.2^{m}./.3^{m}. Certitudo 5.Demonſtratio 1.6.15.Effectus. *Admiratio 1.3.5.Angelus 84.143.296 301.350.374.383. Appellare 1.&c. Appetitus 7.8.Auis 2.Charitas 69.83.124 &c.144.150. Ceremonia 4.6. Certitudo 3.5.14.18. Cognatio 8.9. Cognitio 22. Demonſtratio 1.4.&c.15. Definitio 10.&c. Effectus 4.&c. Forma 4.116.132.166. Futurum 2.5. Inſtans 16.

109 Omnis cauſa eſt naturaliter notior ſuo effectu. Cauſ.prin°. Poſter.lec.4.r.o.
* Mathematica 4.

110 Cauſa cognoſcitur tripliciter ex effectu, ſcilicet uel ſecũdum q effectus ſumitur ut medium ad cognoſcendum de cauſa, q ſit, & quod talis ſit, uel ita quod in ipſo effectu uideatur cauſa, inquantum ſimilitudo cauſæ reſultat in effectu, uel ita q ſimilitudo cauſæ in effectu ſit forma, qua cognoſcit cauſam ſuus effectus, ſicut ſi arca haberet intellectum, & per ſuã formam cognoſceret artem, qua talis forma uelut eius ſimilitudo proceſſit.3.3.c°.49.prin°. Effectus 4.
* Scientia 92.138.139.158.

111 Effectus dupliciter cognoſcitur in cauſa, ſ. demonſtratiue, & per coniecturas. 1ª.q.14.13.c./.1.d.38.5.c.

112 Effectus dupliciter repræſentat cauſam. ſ. quo ad eſſe, & ſecundum formam.1ª.q.45.7.c./.3.3.c°.49.

113 Cauſa contentioſa. Aduocatus.o. Appellare.o. Iudex 7. Iudicium 24. Lis. Litigium.o. Præuaricator.6.Teſtamentum 4. Teſtis 6. Contentioſe.

¶ Cauſale. Denominatio 3. Ratio 13.21. *Adam 90.&c.Angelus 261.Attributa 1.Cœlum 149.157. Conuenientia 2.Delectatio 6.Fides 9.Gratia 61.Plantæ 2.Virtus 56.

¶ Cauſalitas. Cauſale.Cauſatiua.Cœlum 97.121.157. Deus 156.182.183. Diſtinctio 27. Exemplar 3. Fides 162. Finis 1. Intentio 15. Ipoſtaſis 5. Iuſtitia 4.10.93. Locus 255 Maledicere 1. Nomen 65. Odium 8.13.&c. Paſſio 100. Peccatum 117.

¶ Cauſatiua. Dicere 3. Iu 9.12. Iuuentiuum. Quia. Ratio 13.21.

¶ Cauſator. Amor 142. Auctor.

¶ Cauſatum. Applicatio 2. Naturale 5 12.14.

¶ Caute. Confeſſio 82 Euchariſtia 184. Viſura 247.

¶ Cautela, uel cautio, cuius eſt uitare impedimenta bonæ operationis. eſt pars integralis prudentiæ. 22ª.q.48.c./.q.49.8.o. * Aduerte. Caute. Cautius. Cauere. Circumſpectio. Cura 5. Euchariſtia 184. Euitare. Fideiuſſor. Incarcerare. Peccatum 175. Profeſſio 3. Prudentia 48. Tentare 17. Vitare. Viſura 257.

¶ Cautio. Cautela.

¶ Cautius. Peccatum 175. Profeſſio 3.

¶ Cayphas habuit a Deo inſpirationem, quam male intellexit, ideo participauit aliquid de prophetia 4.d.19.L.prin^{u}.F./.Quol.9.16.c./.10.12.lac.7.me^{u}.g./1ª.Cor.12.lec.1.me°.E./.Titum lec.3.fi.H./.

¶ Cecatio.Excæcatio.Peccatum 27.197.

¶ Cecilia multipliciter laudatur præcipue per ſeptem bonas proprietates mulierum quæ ſunt, ſcilicet ſapientia ex parte rationalis, mundicia ex parte concupiſcibilis, conſtantia ex parte iraſcibilis, modeſtia contra multiloquium, ueritas contra mendacium, diſcretio contra ſtultiloquium, ſanctimonia in facto, uerecundia in ſigno, & gratia conuerſando. 1ª.Cor.7.lec.2.fi.I.

1 ¶ C æ c i t a s mentis triplex. ſ. priuatio luminis accidentalis, auerſio uoluntaria primo intelligibili, tertia propter occupationem Prima eſt pœna, aliæ uero peccatum.22ª.q.15.1.0. Ambitio 4.Excæcatio 1.&c. Luxuria 16.
* Aduocatus 9.Imaginatio 3.

2 Cecitas mentis, & hebetudo ſenſuum, opponuntur dono intellectus.22ª.q.8.6.1^{m}./.q.15.2.fi.

3 In ceco eſt ad uidendum.12ª.q.85.2.3^{m}.
* Macula 5.Malum 62.Miraculũ 13.14.22. Miraculoſum uel otio 5:Mutus.Oblatio 6.Obtalmia.Obumbratio.Peccatum 27.197 Prophetia 56.Ratio 3.52.Scientia 81.Scipio.

5 Cecus actu habet uirtutem greſſiuam, per quam ambulare poteſt. Sed inquantum caret uiſu qui dirigit ambulando, patitur defectum in ambulando, dum ambulat ceſpitando. 12ª.q.18.1.2^{m}.
* Sinderesis 8.Viſus 5.

6 Cecus miraculoſe illuminatus, naturaliter uidet. 3ª.q°.77.4.3^{m}.fi.

¶ Cecus. Cecitas 5.6.

¶ Cedere. Annihilatio 15.Beatus 53.Bonitas 249.Conſecratio 11.Correctio 19. Decedere. Elementum 27. Gloria 24. Impugnare 1.Mollicies 1.Mors 9.Oblatio 15. Peccatũ 174.175.Pœna 72.Plato 2.Viſura 204.253.

¶ Celare. Clam.Occultatio.Verecundia 3.12.

¶ Celebrare. Agnus 1.2. Anniuerſarium. Baptiſmus 77.&c.222.223. Conceptio 41.42. Diuortium 1. Epiſcopus 14.Euchariſtia 37.145.151.152.155.161.167.168.192.214. Lepra 1.3.4. Martyrium 8.21. Neomenia. Occidere 12. Paraſceue. Paſcha 3.&c.Paulus 6.

¶ Celebre. Agnus 1.2. Sabbathum 1.3.4.

¶ Celebritas. Vnctio 18.

¶ Cœleſte. Ambia. Angelus 284.603.604. Anima 15. Apertio 2. Aquila 1. Aſcendere 1.&c. Aſſimilatio 5. Calor 16.21. Character 19. Corpus 67. Dæmon 112. Effectus 20. Figura 10. Galilæa 1. Gladius 1. Idolatria 4. Ieruſalem 2. Intellectus 44. Lex 126. Luctus 2. Manichæus 2. Manſuetudo 9. Monſtrum 1. Oratio 57. Paradiſus 15.&c. Paupertas 6.8. Peccatum 13.200. Præceptum 120. Principatus 10. Prouidentia 45. Sexus 2. Sol 4. Templum 9. Terra 5.7. Virtus 73.181. Chriſtus 163.

¶ Cellula.

Cæ

¶ Cellula. Cerebrum 3.

Quid. 1 ¶ Cælvm habet materiã, alterius rationis à materia quatuor elementorũ. 1a.q.66.2.5m./2.o./12ª.q.49.4.c./2.d.3.q.1.1.c.prin°./d.12.1.o./d.14.2.c./4.d.47.q.2.ar.2.q.2.c./Con.2.c°.16.5m./43.2m.Po°.q.4.1.15m.fi./Quol.3.6.c./Quol.6.19.1m./Spũ.1.18m./6.2m./8.c.prin°.H./Anima 7.c.me°.F./Opuſc.3.1a.74./Opuſc.15.cᵘ.7./Opuſc.42.c°.14./15./Meta.2.fi./Liᵘ.8.lec.1.fi./Lec.4.prin.2.fi./Libᵘ.12.lec.2.fi.l./phy.8.lect.1.me°.c.l./Cæ.lect.6.prin°.2.C.G. Cœlum 9.36.

2 In materia cœli, non eſt potentia ad corruptionem, quia forma eius excludit omnem priuationem ab ea. 1a.q.9.2.c./q.10.5.c.fi./q.97.1.c./3.d.3.q.1.ar.2.q.3.c./d.11.q.2.2.8m./Po°.q.5.3.6.c./Anima 14.b.3./Opuſc.3.c°.171. ᵃ Angelus 619. Apoſtoli 34.35. Cognum. Creatũ 35.46. Demonſtratio 16. Deus 48. Elementum 15.28.

3 In cœlis non eſt aliqua potentia, quæ perficiatur per locum, uel quæ facta ſit propter eſſe in tali loco.4.d.48.q.2.2.7m.

4 Nobiliſſima diſpoſitio ad formam cuiuſcumque corporis, eſt infra nobilitatem cœli.2.d.2.q.2.3.4m.

5 Cœli differunt ſpecie inter ſe, licet ſint eiuſdem generis. Spũ.8.c.me°.F./12m./Cæ.2.lec.10.prin°.b.fi./lec.16.fi.

6 Diuerſæ opiniones de natura cœli.1a.q.76.2.c./q.68.1.4.c./2.d.12.2.c./5.4m./d.14.2.c./Quol.4.3.o./Quol.6.19.1m. ᵃ Figura 10. Idolatria 4. Ieruſalem 2. Intellectus 44. Iuſtificatio 16. Iuſtus 3.&c.12. Ordo 7.

7 Corpora inferiora non ſunt de natura communi, nec eſt aliquid unum reale, conueniens corporibus cœleſtibus & inferioribus, ſuper quod intellectus fundare poſſit intentionem vniuerſalis, ſed ſecundum intentionem tantum. Opuſc.41.c°.14./15.

8 Cœlum non eſt animatum. 1a.q.70.1.o./2.d.14.3.c.5.c./3m./d.15.q.1.2.c. prin°./d.18.q.2.3.3m./3.d.2.q.1.ar.3.q.1.c./3.2.c°.70/Ver.q.5.9.14m./Po° q.6.6.o./Quol.12.9.o./Spũ.6.o./Anima 8.3m./4m./5m./17./Cauſis lec.2.3.fi./Cœ.2.lec.3.prin°.2./Lec.13.me°.F./Lec.18.19.prin°. ᵃ Prouidentia 45. Tractare 2. Vitium 73.181.

9 Cœlum non eſt de natura quatuor elementorum.1a.q.66.2.c./2.d.14.2.o./Quol.6.q.11.1m. Cælum 1.

10 Stellæ ſunt eiuſdem naturæ, cum cælis ſuis, ſed differunt ſecundum denſitatem, & per conſequens ſecundum luminoſitatem. Cæ.2.lec.10.o. Denſitas 2.

11 Cælum non eſt in potentia incompleta ad eſſe, ſed tantum ad ubi. 1a.q.55.2.o./q.58.1.3.c./q.66.2.c.fi./q.79.1.c./q.84.3.1m./q.90.2.1m./q.97.2.c./1a2æ.q.49.4.c./22ª.c.24.12.c./2.d.1.q.1.5.23m./3.2.c.98 fi.G./lib.4.c°.20.3m./Ve.q.8.15.c./Po°.q.5.4.1m./8.c./Qu.3.6.c./Spu.6.2m./8.c./Opoſ.3.c°.74./Meta.8.lec.4.me°.g./Liᵘ.12.lec.2.fi.f./Phy.8.lect.21.me°.c.l./Cæ.lec.6.prin°.D./me°.G. ᵃ Angelus 619.632.

12 Cælum non incœpit per generationem, quia non habet contrarium, ſed incœpit per creationem. 1a.q.46.1.3m./5m./q.66.2.c./q.75.6.c./2.d.1.q.1.4.c./5.2m./d.7.q.3.1.c./d.12.1.c./d.14.3.3m./d.18.q.2.2.c.fi.l./3.2.c°.40.3m./41.8m./43.2m./2m./Li°.3.c.23.3m./82.3m./4m.91./108.fi./Veri.q.5.2.6m./Poᵃ.q.5.1.c.fi./3.7.c./Quol.3.6.c./Opuſc.3.c°.74./84./95./Opuſc.42.c°.15./Iob.37./lec.2.prin°.I./Cæ.lec.6.fi./Li°.2.lec.10.prin° b.

13 Cælum eſt ſimplicius elementis. Opuſ.3.c°.9. ᵃ Apoſtoli.34.35. Aſſumere.41. Baptiſmus.159.&c.

14 In cælis non eſt habitus, nec diſpoſitio.12ª.q.49.4.c. ᵃ Circunciſio.4.48.49. Claritas.1. Confirmatio.43.

15 In cælis non poteſt eſſe defectus nec peccatum.2.d.1.q.1.2.3m./d.5.q.1.1.1m./d.7.q.1.1.c./d.23.q.1.1.2m./d.34.3.2m./3.4.c./3.3.c°.2.me°.E./108./1.ro.fi. ᵃ Dæmon 112. Denſitas. Diſpoſitio.24. Elementum.15

16 Cælum eſt in potentia, indifferenter ſe habens ad quodlibet ubi, ſicut materia prima ad quamlibet formam. Con.3.c°.23.8m.

17 Cælum uocatur firmamentum, quia ab eo excluditur motus uariam aliquid in ſubſtantia eius 2.d.14.L.me°.K.

18 Firmamentum eſt duplex. ſ. cælum ſtellatum, & pars condenſata in undes.1a.q.68.1.2.3.o./q.71.2m. ᵃ Euchariſtia.132.

19 Omnia corpora cæleſtia, in perpetuum durabunt. Opuſc.3.c°.171. ᵃ Figura.10. Palpabile.3. Raritas.2.

20 Corpus diuiſibile, & ſpacium eſt inter cælos.2.d.2.q.2.2.5m.

21 Oppoſitum uidetur dicere. Meta.12.lec.10.prin. H.Cæ.2.lec.5.fi. Reſpondeo dubio 327. Duᵐ.327ᵐ.

22 Magnitudo, figura, & diaphanitas, & motus, eiuſdem rationis ſunt in cælis, & in aliis: licet ſecundum Simplicium nullum accidens ſit in cælis, nec ſentiatur, quod eſt impoſſibile. Cæ.&c.&c. lec.14.me°.l.f.

23 Dextrum & ſiniſtrum, & huiuſcemodi in cælis, non differunt figura, nec uirtute: nec habent determinatam partem, ſicut in nobis.2.d.14.3.4m./Cæ.2.lec.3.2.o.

24 Dextrum cæli eſt oriens, ſiniſtrum occidens, ſuperius populus meridionalis, inferius alter, ante, hemiſphærium ſuperius poſt, aliud. 1a.q.102.1.c.fi./d.14.3.4m./Phy.3.lec.9.fi.b.fi./Cæ 2.lec.3.md°.h.l.

25 Omnes ſtellæ, præter planetas, ſunt in ſupremo cœlo. Cæ.2.lec.15.prin°.

26 Saturnus, Iupiter, & Mars, deſeruiunt ſupremo cælo: ſed Venus, Mercurius, & luna deſeruiunt cæli ſolis, Cæ.2.lect.15.18.fi.

27 Omnes ſphæræ planetarum, ſunt ſicut inſtrumenta ſupremi cæli, ideo triplici ratione habet multas ſtellas; illæ uero ſingulas tantum, ſcilicet propter excellentiam primæ ſphæræ ad alias ſphæras; tanquam ſphæra immediatius ordinata ad primum motorem, & continendo uel reuoluendo omnes alias ſphæras, & habendo motum ſimpliciſſimum. Et propter proportionem multitudinis ſtellarum ad multitudinẽ motuum. Et propter obligationem ſphærarum inferiorum ad primam ſphæram. Cæ.lec.19.o. ᵃ Charitas.132. Conuexum. Firmamentum.

28 Suprema ſphæra, eſt nobiliſſima, & formaliſſima, cæteris cælis. Cæ.2.lec.19.prin°./lec.20.fi. ᵃ Iuſtificatio.16.

29 Supremum cælum, non eſt in loco, niſi per accidens. 2.d.2.q.2.1.5m./3.1m./Quol.6.3.c. ᵃ Natiuitas 8. Offuſcato.

30 Immo ſupremum cælum, eſt in loco, per partes. Phy.4.lec.5.o. Reſpondeo dubio 328°. Duᵐ.328ᵐ

31 Corpora beatorum, erunt ſupra omnes cælos, 1a.q.57.4.c./1m./3.4.cᵘ.87/89.fi./Quol.6.3.o. ᵃ Ordo.7. Ornatus.11.

32 Oppoſitum uidetur dicere a ſimili. 3.d.22.q.3.ar.3.q.2.1m. Reſpondeo ſicut dubio 33.°. Duᵐ.329ᵐ.

33 Non oportet aliquam partem cæli eſſe ſuperiorem Chriſto, ſed ipſum eſſe ſuper omnes cælos.1a.q.57.4.c./1m./ ᵃ Tempus.29. Terra.7.

34 Oppoſitum uidetur dicere. 3.d.22.q.3.ar.3.q.1.1m. Reſpondeo dubio 330. Duᵐ.330ᵐ.

35 Cælum empyreum, non poteſt ratione inueſtigari. 1a.q.66.3.c./2.q.2.1.o. ᵃ Angelus.19 Aſcendere.1.4.&c.

36 Cælum empyreum eſt naturale, & habet materiam.2.d.2.q.2.2.4m. Cælum.1. ᵃ Baptiſmus.159.&c. Charitas.132.

37 Immo dicitur eſſe quid intellectuale. 2.d.2.q.2.1.o. Reſpondeo dubio 331. Duᵐ.331ᵐ.

38 Cælum empyreum eſt corpus, ſed dicitur intellectuale, quia non ſubiacet uiſui noſtro.2.d.2.q.2.1.o.

39 Cælum empyreum, eſt maxime formale.2.d.2.q.2.2.1m. ᵃ Circunciſio.40.48.49. Confirmatio.43.

40 Proprium eſt cælo empyreo, inquantum eſt ſupremum corpus, attingens quodammodo ordinem ſubſtantiarum ſeparatarum, influere ſine motu. Quol.6.19.c.fi.

41 Cælum empyreum eſt uirtuoſiſſimum, & maximum corporum.2.d.2.2./3.2m.

42 Cælum empyreum eſt immobile. 1a.q.66.3.o./q.102.2.1m./2.d.2.q.2.1.2m./3.4.cᵘ 87/Cæ.lec.19.fi.

43 Cælum empyreum eſt incorruptibile, & lucidum, ſed non emittit radios uiſibiles nobis. 1a.q.66.3.o./2.d.2.q.2.2.o./3.2m./d.14.1.c.me°.k.

44 Cælum empyreum eſt ſupremum locorum corporalium. 1a.q.102.2.1m./q.112.1.2m./3.4.cᵘ.87./Cæ.2.lec.19.fi.

45 Cælum empyreum, eſt locus beatorum hominum, magis quam angelorum, & eſt ad congruitatem contemplationi, non autem ad neceſſitatem. 1a.q.66.3.c./3m./q.102.2.c./1m./q.112.1.2m./12æ.q.4.7.3m./2a2æ.q.175.3.4m./1.d.37.q.3.2.3m./2.d.2.q.2.1.c./2m./2.c./d.10.4.4m./d.29.5.c./3.d.22.q.3.1.c./4.d.44.q.2.ar.3.q.2.c./3.4.cᵘ.87./Poᵃ.q.3.19.4m. Conuexum.

46 Cælum empyreum, eſt concreatum materiæ informi. 1a.q.66.3.o.

47 Cælum empyreum, in prima ſui creatione, habuit ultimum ſui complementum, non autem alii cæli. 2.d.12.5.4m./d.13.1.4m.

48 Non eſt neceſſarium, quòd finis ſupremi cæli ſit ſuprema ſubſtantia immaterialis, quæ eſt ſummus deus. Opuſc.15.c°.2.fin.C.

49 Oppoſitum uidetur dicere. 2.d.1.q.2.3.o. Reſpº.dubio 332. Duᵐ.332ᵐ. ᵃ Conuexum. Corpus.41.44.67. Deſcendere 10.13. Euchariſtia.132. Galilæa.1. Helias.4. Lea 125. Manſiones. Materia 38. Paſſio.130. Præparare.1. Princeps.1. Principatus.10. Purgatorium.8.9. Transfiguratio.3.

50 Cælum empyreum, habet influentiam in inferioribus.1a.q.66.3.2m. Quol.6.19.c.fi.

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Dum.333. 51 Oppoſitum uidetur dicere.2.d.2.q.2.3.o./.d.13.1.4m. Reſpō deo Dubio 335o.

Aqua. 52 Primum cœlum eſt empyreum, ſecundum aqueum, tertium ſidereum.Quol.6.19.c.fi.

Aqua. 53 Aqua non dicitur cœlum, ſicut ignis, & aer, quia non habet ſitum altum, licet ſit diaphana 2.d.14.4.4m.

54 Diuerſæ opiniones doctorum.de aquis quæ ſunt ſuper cęlos, 1a.q.68.2.3.o./.2.d.14.1.o./. Potentia.q.4.1.5m./. Quol.4.3.o./.Quol.6.q.11.1m.

55 Informitatem cœli expreſſit ſcriptura ex hoc q dicit, tenebræ erant ſuper faciem abiſſi, ſecundum quod ſub cęlo etiam aer includitur.1a.q.66.1.4.fi.

56 Cælum aqueum eſt ſupra firmamentum. i. cælum ſidereum, quia eſt diaphanum.ſicut.& cælum empyreum, quia eſt lucidum 1a.q.66.3.4m./.q.68.1.1m./.2.o./.3.5.fi./.1m./.2.d.14.1.c./.Po2.q.4.1.5o./.Quol.6.19.1m.

57 Cælum aqueum magis conuenit cum cælo empyreo, quam ſidereum ratione ſuæ vniformitatis, & magis recipit influentiam eius.Quol.6.19.1m.

Numerus. 58 Omne ſpacium inter aquam, & cælum lunæ, eſt vnum cælū, ſecundum Damaſcenum, ſed quatuor ſecundum Rabanum, 1a.q.68.4.c./.2.d.14.4.o.

59 Cęlum dicitur dupliciter, ſcilicet a proprietate, & a natura. Et hoc eſt triplex.ſ.immobile, mobile vniforme, & mobile difforme. Primum eſt cœlum empyreum.ſecundum aqueum,& tertium ſidereum,& ſeptem planetæ.1a.q.68.4.c./.2.d.14.4.c.Quol.6.19.c.fi.

60 Cæli ſunt ſeptem, ſecundum Rabanum, ſcilicet empyreum, criſtallinum, ſeu aqueum, ſidereum, igneum, olimpium, ethereum,& aereum.1a.q.68.4.o./.2.d.14.4.o.

61 Cœli ſunt decem. ſ. ſeptem planetæ, firmamentum, cælum aqueum,& primum mobile.2.d.14.1.c./ Meta.12.lec.7.fi.

62 In cælis non ſunt plura indiuidua eiuſdem ſpeciei. 1a.q.47.2.c./ contra.2.co.93.3m.&c. Spiritu.8.c./.12./. Perier.lec.10.po.a.C.

63 Cælum dicitur tripliciter, ſcilicet vltima ſphæra, omnes ſphæræ,& totum uniuerſum, Phy.4.lec.7.fi./. Cæ.lec.1.meo.C./.lec.20.po.2.

64 Cælum ſumitur tripliciter, ſ.eſſentialiter, participatiue, & metaphorice.Et hoc tripliciter, ſcilicet trinitas, bona ſpiritualia, & triplex viſio, ſcilicet corporalis, imaginaria,& intellectualis, 1a.q.68.4.c./.2.d.14.4.o./.Io.6.lec.4.prin.a.

65 Cælum tertium ad quod raptus eſt Paulus., eſt triplex uiſio, triplex hierarchia, cęlum empyreum, uel trinitas.2a.q.68.4.o./.2.2.q.175.3.4m.2.d.14.4.5m./. 2a. Cor.12.lec.1.mea.C.&c. ¶ Gentiles.3. Manſuetudo.9.

irtus. 66 Eadem uirtus cæli, diſponit ad formam elementi, miſti, animæ vegetabilis, ſenſibilis,& rationalis.2.d.2.q.2.3.4m. ª Accidens.14. Anima.15.Animal.23.42.Artificiales.9.Augurium.2.Calor.13.Coeuum.Conſeruatio.4.Corpus.67.

67 Virtus primi cæli, recipitur in medijs cælis diuerſimode, ſecundū motus eorum.1a.q.115.3.4m./.2.d.15.q.1.2.6m./.ver.q.5.1.9.17m./.Ma.q.3.2.c./.Quol.6.19.c./ Cæ.2.lec.10.meo.c.F. ª Dæmon.82.Deus.321 Diaphanum.2.

68 Virtus impreſſa cælo a ſuo motore, non habet eſſe completū, ſed intentionale, ſicut inſtrumentum.2.d.15.q.1.2.c.fi./.Pot.a.q.3.11.14m. ª Diſpoſitio 24 Effectus.7.20.Fatum.2.5. Fortuna.7.Gloria 22.Imprimere.1.

69 Omnis actio in inferioribus dependet ex virtute, & actione cęli, ſ.realis a reali,& intentionalis ab intentionali. Pot.a.q.5.8.c./.Ma.q.3.2.c./.Quol.1.7.c.fi. Imprimere.1. ª Iudicium.83.&c. Lux.2.3.18.&c. Magi.12.5.Magum.2.5.

70 Actiones,& uirtutes cælorum, diuerſimode recipiuntur in his corporibus inferioribus, ſecundum diuerſam materiam diſpoſitionum.1a.q.115.3.4m./.6.2m. ª Miraculum.19.56. Naturale.25.Palpabile.3.Perfectio.26.Saphirus.2.

71 Virtus conſeruatiua & locatiua in uno elemento reſpectu alterius eſt a uirtute cæli per motum. 2.d.2.q.2.3.1m./. Anima.3.lec.13.prin.o.2 E.

72 In cælo ſunt duo miracula, ſ. perpetuitas eius, & uirtus immutandi totum mundum inferiorem. Pſal.32.prin.o.c.G.

73 Potentia quæ nunc eſt in cælo ad durandum, non menſuratur certo tempore, ſed in infinitum. 2.d.1.q.1.5.3m./.22m./.3.1.c.a.20./.Po.q.5.4.1m. ª Somnium 2. Virtus.73.181.

74 Eſſe cæli non eſt finitum, nec infinitum ſicut omnino extra quantitatem temporis exiſtens.Po.a.q.5.4.1m.

75 Eſſe cœli nullo modo attingitur a tempore, uel a motu, cum ſit omnino inuariabile, ſed menſuratur æuo. Pot.a.q.5.4.1m. AEuum.2.

76 Cælum eſt uirtutis finitæ. Ideo indiget agente infinitæ uirtutis ad perpetuitatem ſui eſſe,& motus.2.d.1.q.1.5.11m./.3.1.c.o.29./.Po.a.q.5.4.1m./.Pſal.32.prin.o.c./. Meta.12.lec.7.fin./.lec.8.fi.f./.Phy.8.lec.21.meo.c.H.

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77 Omne agens in his inferioribus ad formam agit in virtute cæli contra.3.69.fi C./.ver.q.5.9.3m./.Po.a.q.3.7.c.fi.D./.q.5.8.c./.q.6.1.1m./.Ma.q.5.5.6m./. Quol.6.fi./. Quol.12.14.c./.Opuſ.3.co.128.

78 Omnis virtus generalis, vel ſpecialis inferiorum reducitur ad virtutes cælorum generales, vel ſpeciale. 22.quæſt.96.2.2m./.2.diſtinct.15.quæſt.1.1.2.c./.diſt.17.q.3.1.c. fi.cōtra.3.co.69.fi.C. Quid.

79 Motus cęli eſt naturalis.1a.q.70.3.4m./.5m./.cont.2.co.30.fi.F.Cæ lec.3.prin.o.2./.Li.a 2.lec.15.fi. Motus.

80 Immo motus cęli eſt voluntarius.2.d.14.3.1m./.Meta.12.lec.7.fi.H.Reſp.o.Duo.334. Dum.334.

81 Motus cęli eſt naturalis ratione materiæ tantum. 1a.q.70.3.4m./.5m.:18.q.6.5.2m./.2.d.14.3.1m./.3.d.22.q.3.art.2.q.1.c./.4.d.48.q.2.2.10m./.Con.2.co.3.fi.E./ Li.o.3.co.23.7m./.Lo.4.co.fi./ Ver.q.6.9.11m./.Po.a.q.5.5.c./.Spiritu.6.7m./.Anima.8.18m./.Opuſ.3.co.72./.Met.5.lec.6.pri.o.d.fi./.Phy.2.lec.1.prin.a.2.G./.Cæ.lect.3.prin.o.b.B.

82 In motu cęli, nihil eſt violentum, uel contra naturam Cōtr.2.c.a.30.fi.E./.li.a.3.co.23.6m./.82.3m./.Meta.12.le.7.fi.H.

83 Motus cæli eſt voluntarius, ex parte motoris ſui. 1a.qu.70.3.5m./.2.d.14.3.1m./.3.3.co.23./.lib.o.4.fi./. Ver. q.5.9.11m./.Po.a.q.5.5.c./.3m./.8m.

84 Cęli non potuerūt fieri ex præiacenti materia, ſed ſimul forma cum materia productæ ſunt per creationem.2.d.15.q.1.1m./.Opuſ.42.co.15./ Iob.37.lec.2.prio.a.I. Auguriū.2.Baptiſmus.26.Conſeruatio.4.Contrarium.31.

85 Cælo non conuenit generatio, quia non habet contrariū, & omnis generatio eſt ex contrario.1a.q.75.5.c./.2. d.1.q.1.4.c./.Cæ.lec.6.u./.Li.o.1.lec.9.prin.o.B./.lec.10.prin.o.B. ª Corpus.44 Deus.321.Creatura.35.46.

86 Immo in cœlis eſt aliqua contrarietas.Cæ.lec.8.prin.a.c.fin. Reſp.o.Du.o.335. Dum.335.

87 In cœlis eſt aliqua contrarietas, ſ. par,& impar, non autem contrarietas corruptiua.Cæ.lec.8.prin.a.c.fi.

88 Augmentum non cōuenit cælis, nec alteratio corruptiua, ſed perfectiua.Cæ.lec.7.prin.o.b./.lib.a.2.lec.1.meo.e./.lec.7.fi.

89 Motus cœlorum eſt ordinatiſſimus,& totius naturalis ordinis principium quodammodo Con.3.co.108.prin.o.

90 Quilibet motus cuiuſcunque cęli, eſt regularis, & uniformis in velocitate,& tarditate. 1a.q.32.1.2m./.3.2.co.43.4m./. li.o.2.co.92.8m./.li.o.3.co.1.meo.E.82.fi.G./.82.fi./.60.fi. Po.a.q.6.6.9m./.Phy.8.lec.fi.prin.o.e.Cæ.2.le.8.9.o.Deus.321.

91 Quodlibet cælum præter primum, mouetur dupliciter, ſ.motu proprio,& motu primi cœli.1a.q.68.2.3m./.q.115.3.4m./.22.q.2.3.c./.2.d.14.5.4m./.d.17.q.2.ar.2.q.4.c./.Quol.6.19.c./.Cæ.2.lec.8.9.prin.o./.lec.15.fi. ª Dies.23.

92 In cęlis eſt duplex motus, ſ.primus, id eſt diurnus ſuper polos æquinoctialis ab oriente in occidente, & ſecundus econuerſo, ſuper polos zodiaci.1a.q.67.4.3m./.q.104.2.c.fi./.Quol.6.19.c.Phy.8.lec.fi.meo.d.C.Anima.lec.7.fi. ª æuum.3.

93 In cælis eſt duplex motus, ſ.primus, id eſt diurnus, qui eſt cauſa continuitatis generationis, & ſecundus per zodiacum, qui eſt cauſa diuerſitatis, ſecundum generationem,& corruptionem.1a.q.67.4.3m./.q.104 2.c./.Quol.6.19.c.

94 Cæli quanto ſunt propinquiores centro, tanto tardius mouentur motu primo,& velocius motu proprio.Phy.8.lec.fin.meo.d.D./ Cæ.2.lec.17.fi Luna.3. ª Iudicium.83.Lux.2.9.Naturale.25.

95 Cæli mouentur tātum localiter, alia vero corpora omnibus ſpeciebus motus cont.3.co.82.5m. ª Reſurrectio.4.

96 Cælum non agit mediante lumine, niſi per motum.2.d.2.q.2.3.d.Lux.22.23.

97 Motus non eſt de perfectione cęli, niſi inquātum eſt per hoc cauſa generationis, ratione cuius participat bonitatem dei, ſecundū ſimilitudinem cauſalitatis.4.d.48.q.2.2.4m./.10m./.32m./.cont.3.co.22.med.a. G./.Poten.a.q.5.5.c./.19. Opuſ.3.c.a.172.

98 Finis vltimus motus cęli, eſt aſſimilatio ad deū in cauſando, ſecundarius vero eſt generatio inferiorum.2.d.37.q.4.1.2m./.2.d.8.2.4.q.4.c./.2.d.5.q.2.1.6m./.cont.3.co.22.med.o G./.24.1m./.lib.o.4.co.fi./.Po.a.q.5.5.c./.Spū.6.c.meo. G./ Opu.3.co.172./ Meta.12.lect.prin.o.K.

99 Motus cordis eſt ſimillimus motui cęli.Et eſt naturalis conſequens animam ut formam eius, cuius motor eſt generans.2.d.2.q.3.c.Opuſc.35.o. ª Naturale.25.Tempus.10.&c.24.&c.

100 Motus cœli eſt cauſa uiuentium,1a.q.70.3.3m./.2.d.2.q.2.3.c./.d.18.q.2.3.3m./.5m.Spiritu.6.12m./.Opuſ.28.co.2.fi.Angelus.43.m.

101 Cæli ſunt cauſa eorum quæ fiunt in his inferioribus.1a.qu.115.3.o./.12.q.95.5.o./.q.96.2.2m./.Opuſ.5.3.2m.

Cœlum

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Pu^{m}.336^{m}. 102 Cælum nihil influit, niſi per motū. 2.d.2.q.2.3.o./.Ʒ.3.c^{o}.84.
103 Oppoſitū videtur dicere. 1^{a}.q.66.32^{m}./.Quol.6.19.o./.Phy. 4.lec.8.ſi. Reſpon.ſicut Dubio.333°.
104 Tota materia corporum inferiorum, ſubiacet uariationi ſecū dum motum corporum cœleſtium. 1^{a}.q.115.3.o /. 4.d.43.ar. 3.q.1.c.
105 Cælum mouet ad formam ſubſtantialem in virtute ſui motoris, cauſando generationem per motum. 2.d.2.q.2.3.c./.d.15. q.1.2.c./.d.17.q.1.3.c.ſin./.Ʒ.3.co.23. 2^{m}./.24.1^{m}./.Spiritu.6. 12^{m}.vel luz.23.
106 Diuerſorum motuum cæleſtium, diuerſi ſunt effectus. 1^{a}.qu. 104.2.c.ſi./.Quol.6.19.c./.Meta.12.lec.6.me^{o}.g.
107 Effectus corporales in inferioribus non ſequuntur ex neceſſitate a motibus cælorum. 1^{a}.q.115. 6.o./.2.d.15.q.1.2.3^{m}./.3. 4^{m}./ Ʒ.3.c^{o}.85./.ver.q 2 14.3^{m}./.q.5.9.1^{m}./.2^{m}.Mu.q.6.21^{m} /.q.16.7.11^{m}./.Meta.6.lec.3.me^{o}.c B.&c.
108 Diſtātia loci impedit effectū cœleſtis corporis.1^{a}.q.115.6.2^{m}.
109 Groſſicies materiæ uel frigiditas, aut caliditas, aut aliu huiuſmodi diſpoſitio impedire poteſt effectum corporis cœleſtis. 1^{a}.q.115.6.1^{m}.
110 Omnes motus corporales, ordinantur ad motum cæli, ſicut in primum. 1 d.8.q.3.3.3^{m}./.Opuſ.3.co.124./.128.
111 Effectus duplices ſubtrahuntur cauſalitati corporū cœleſtiū, ſcilicet effectus per accidens contingentes, in humanis, uel in naturalibus, & actus liberi arbitrij. 2.2^{e}.q.95.5.c./.Ma.q.16.7. 16^{m}./.Quol.12.4.c./.Meta.6.lec.3.me^{o}.c.B. &c.
112 Motus cæli non cauſat ſonum. Iob.38.lec.3.med^{o} D./.Dioniſius.4.lec.2./.Cæ 2.lec.14.o./.Anima.2.lec.14.me^{o}.h.
113 Oppoſitum videtur dicere anima. 2.lec.14.med^{o}..h.Reſpon. ſicut dubio.327°.
Du^{m}.337^{m}. 114 A Sonus duplex eſt in cælo, ſcilicet tonitruum, & fragor nubium. Pſal 17./ me^{o}.h.G. ^{n} Chriſtus.163.
114 B Motus cælorum menſuratur tempore, ac ipſum mobile menſuratur ipſo nunc temporis. He.lec.5.ſi.A.
Ceſſare. 115 Motus cæli ceſſabit in fine mundi, per ſolam Dei uoluntatem. 2.d.12.q.2.6.3^{m}./.4.d.43.ar.1.q.1.1^{m}./ ar.3 q.1.c./. d.44.q.1. ar.3.q.4.c./.q.2.ar.3. q.2.o./.d.47.q.1.ar.1. q.3.c./.q.2.ar.2.q. 1.c./.d.48.q.2.1.o / 3.2^{m} /.Ʒ.4.ſi.Po^{a}./.q.5.5.o./.Opu.3.c.17. /.Io.6.lec.5.me^{o}.D / He.lec.5.me^{o}.D.&c. Meta.12.lec.7.ſin.
116 Motus cæli ceſſabit in inſtanti. Pot^{a}.q.5.7. 10^{m}. Ceſſare.5. ^{n} Claritas.8.Creatura.30.
117 Nullus homo poteſt naturaliter ſcire, quando ceſſabit motus cæli.4.d.43.ar. 3.q.2.c./ d.47.q.1. ar.1.q 3.o./.d.48.q.2.2.8^{m}. /.Po^{a}.q.5.6.n./.He.lec.5.ſi B.
118 Ceſſante motu cæli, remanebunt omnia quæ ſunt de perfectione uniuerſi primo, & per ſe. Po^{a}.q.5.7.c./.Opuſ.3.c^{o}.171.
119 Ceſſante motu cæli, elementa remanebunt ſecundum ſubſtantiam, ſed renouata. 4.d.47.q.2.ar.2.q.2.n./ Ʒ.4.2./.Po^{a}.q.5.7. n /.Opuſ.3.c^{o}.3 /.c^{o}.171./. Opuſc.10.ar.29./.Ro.8.lec 4./.1ſ. Cor.7.lec.6.me^{o}.c.
120 Ceſſante motu cæli, propriæ qualitates elementorum remanebunt, quia ſunt effectus formarum ſubſtantialium, & de perfectione ſecunda, ſi propriæ paſſiones elementorum. 4.d.44. q.3.ar.1.q.1.c./ d.47.q.2.ar.2 q.2.c./.d 48.q.1.ar.4.q.2.3^{m}./. Po^{a}.q.5.7 c. ^{n} Elementum. ad. Iudicium.87.&c.
121 Ceſſante motu cæli qualitates tangibiles erunt in elementis, & in corporibus glorioſis, quo ad ſubſtantiam, non autem quo ad actiones in alterum, quia continebuntur per formam gloriæ ſicut per formam naturalem, ne diſſoluantur. 3.d.21.q 2. ar.4. q 2.2^{m} /.4.d.44.q.1.ar.3.q.4.c./.q.3.ar.1.q.1.c./.3^{m}./.d. 47.q.2 ar.2.q 2.c.1^{m}.
122 Cælum quieſcet in nobiliſſimo ſitu poſſibili ad noſtram partem habitabilem, uel ſecūdum aliquos, in ſitu in quo factum fuit. 4.d.48 q.2.2.5^{m}
123 Lux remanebit in utroque hemiſphærio. Po^{a}.q.5.5.17^{m}. ^{n} Lux.2.3.
124 Si lux cæli nunc ceſſaret, omnia corruptibilia cito morerentur, non tamen in inſtanti. 2.d.2.q.2.3.c./.Opuſcu.10.c^{o}.24./. Opuſc.11.ar.11./.14./.Opuſc.53 8^{m}./.11^{m}.
125 Ceſſante motu cæli corpus glorioſum non poterit tranſmutari a ſua naturali diſpoſitione. 4.d.44.qu.3.ar.1.q.3.1^{m}./.3^{m}./. Quol.7.11.o.
126 Ceſſante motu cæli in his inferioribus remanebit actio, & paſſio intentionalis, non autem naturalis. 2.d.1.6.3^{m}./.4.d.44 q. 3.ar.1.q.3.c./.Po^{a}.q 5.8.o./.Quol.7.11.c.
127 Ceſſante motu cæli, motus cordis in homine remanebit. Po^{a}. q.5.10.8^{m}. ^{n} Purgatio.8.&c.
128 Ceſſante motu cæli nunc faber conſeruatus a Deo, poſſet mouere manus, & inſtrumenta. Opuſc.10.ar.8./.9.Opuſ.11.2.10. /.Opuſc.53.9^{m}. ^{n} Reſurrectio.4.
Du^{m}.338. 129 Oppoſitum uidetur dicere. 4.d.43.articu.4.q.1.c.ſin.Reſpon. Dubio.338°.

Cæ

130 Ceſſante motu cæli, non poteſt aliquid uiuum remanere vita conſeruata ex influentia illius motus. 4.d.43. articu.4.q.1. c ſin.
131 Ceſſante motu cæli, nullum mixtum præter hominem remanebit. 4.d.43.ar.4.q.2.c./.d. 48.q.2.5.n./.d.50.q.1.ar.3.q.2.c. /.Ʒ.4.ſi./.Pu^{a}.n.5.9.10.o./.Opuſc.3.c^{o}.171./.Opuſc.10.ar.10. /.Opuſc.53.8^{m} /.9^{m}.
132 Ceſſante motu cæli nō remanebit generatio, nec aliqua actio naturalis. 2.d.11.q.2.6.3^{m}./.d.33.q.2.1.3^{m} /.5^{m}./.4.d.44.q.1. ar.3.q.4 c /.q.3.ar.1.q.2.o./ q.3.c./.d.47.q 2.ar.1.q.2.c.ſin./. 1^{m} / d.48.q.2.2.o /.d.50.q.2.ar.3.q 2 c./.Ʒ.4 ſi./.Po^{a}.q.4.7.8. n./ Quol.7.11.c /.Opuſ.3.c^{o}.176./.172./.177./. Cæ.2.lec.4. ſin.I. Angelus.143.
133 Nobiliſſima omnium perfectionum eſt illa quæ mouet cælos. 2.d.1.q u 5.c.Angelus.144. Motor.
^{n} Angelus.110.142.&c.
134 Deus ſecundum Ariſtotelem, eſt cauſa cæli ſecundum ſubſtantiam, & non tantum quo ad motum contra quoſdam. u d.1 q.1.5.15^{m}./.Ʒ.2.c^{o} 15.ſi./.Meta.2.lec.2 me^{o}.2.F./.lib^{o}.6.lec 1.ſi.ſ.D.
135 Cælum mouetur ab aliquo intellectu. 1^{a}. q.70.3.o./ 2.d.14.3. Vn.Vnio. o./.Ʒ.3.c^{o}.23./.24.1^{m}./.li^{o}.4.ſi. Po^{a}.q.5.7.c./. Spiritu.6.o./. Anima 8.17^{m}./.18^{m}./.Opuſc.53.1^{m}./ 2^{m}./.4^{m}./.6^{m}./.
^{n} Creatio.14.35.96.
136 Philoſophi non orbi, non attribuerunt niſi unum motorem. 2. d.37.q.3.c.ſi.
137 Deus dicitur eſſe in cælo, quia ibi incipit principium omnium motuum corporeorum. Ʒ.3.co.68.ſi./.Anima.10.5^{m}.
138 Cælum eſt mouens ſeipſum, inquantum motor eſt ei intrinſecus. 1^{a}.q.70.3.5^{m}.
139 Motores cælorum ſunt duplices, ſcilicet coniuncti, & ſeparati, ideſt Angeli inferiores, & ſuperiores. 2.d.10.2.c./ d.14.3. c./. Spiritu.6.10^{m}.
^{n} Dæmon. 82.83.124 Manichæus.2. Miraculum.19.56.
140 Motor cæli coniungitur orbi ſecundum totum, ſecundū Philoſophos. ideo non mouetur per accidens ad motum cæli. 1^{a}. q.51.3.3^{m}./.2.d.2.ar.4 q.4.c.
141 Oppoſitum uidetur dicere, 2.d. 7.q.1.2.c./.Ma q.16.6.17^{m}. /. Spiritu. 6. 20^{m}. Reſpondeo ſicut dubio, 119°. 120°.121°. Du^{m}.339^{m}.
125°.
142 Motor cæli ſuperioris poteſt mouere cælum motoris inferioris, non autem econuerſo. 1^{a}.q.117.4.1^{m}./.Ma.q.16.10.c./.Spiritu.6.9^{m}.
143 Cælum agit, & mouetur, ut inſtrumentum ſui motoris extrinſeci, Potentia.q.5.5.c.ſi.B./.8.c./.q.6.c.ſi./.6.10^{m}./.Spiritu. 6.12^{m}.
^{n} Prouidentia.42.&c.
144 Cælum eſt primum alterans, non tamen primum mouens, ſed mouetur motu locali a ſuperiori mouente. 1a^{e}.q.6.1.1^{m}./.q. 109.1.c./.Ʒ 3.c^{o}.69.ſi.C./.Spiritu.6.9^{m}.
145 Motor cæli non laborat. 2.d.14.3.1^{m}./.4.d.48.q.2.2. 6^{m}./.cōtra.3.c^{o}.13./.Potentia.q.3.4.16^{m}./.Spiritu.9.8^{m}.Cæ.1.lec.1. medio.ſ.
146 Dextrum, & ſiniſtrum in cælis, ſunt ſolum ex uirtute motoris, ſimiliter & aliæ differentiæ poſitionis, 2.d.2. q.2.3.3^{m}./. d.14.3.4^{m}.
147 Virtus mouens cælum dicitur eſſe in dextera parte orbis quē mouet, unde incipit motus. 1^{a}.q.51.3.3^{m}./.q.52.2.c./.2.d.37. q.2 1.c.
148 Motores cælorum inferiorum, dicuntur moueri per accidens, non ratione ſui, ſed ratione ſuorum mobilium, Cont.1.c^{o}.13. ſin H.
149 Cælum cauſat uitam, in uirtute ſui motoris uiui, Pot^{a}.q.6.6. 10^{m}./ Spiritu.6.12^{m}.Angelus.143. Homo.
150 Motus cæli, eſt propter hominem finem eius 2.d.1.q 2.3.o./. 4.d.48.q.2.2.o./.3.6^{m}./.Cont.3.c^{o}.22 2^{m}./.Con.4.ſi./.Po^{a}.q. 5.5.o./.He.lec.5.ſi.B.
^{n} Fatum.1.5.Fortuna 7.Imprimere.1.Influs.12.
151 Finis principalis motus cæli non ultimus, eſt numerus electorum, ultimus autem eſt bonitas Dei. ver.q.4.9.13^{m} / Po^{a}. q.5.5.c./.6^{m}./.7.c ſi./.Spiritu.6.c.med^{o}.G./. Opuſ.3.c^{o}.171. /.He.lec.5.ſi.B.
152 Cælum in uniuerſo eſt ſicut cor in animali. 2.d.2.q.2.3.c. ^{n} Magus.2.5.8.Pythagoras.1.
153 Motor cæli eſt nobilior anima humana, & corporeitas cæli, quam corporeitas corporis humani. 2.d.1.q.2.5.1^{m}./.Pot^{a}.q. 6.6.13^{m}.
154 Anima hominis eſt nobilior corpore cæli. 1^{a} q.70 2.4^{m}./.d.2. q.2.3.3^{m}./.4.d.48.q.2.3.6^{m}./.Con.23 1^{m}./.Po^{a}.q.5.5.c./.5^{m}. /.q.6.6.13^{m}.
155 Corpus cæli, eſt nobilius corpore hominis. 1^{a}.quæ.91.1.2^{m}. /.2.diſtin.1.q.2.5.1^{m} / 4.diſt.48. q.2.3.6^{m}./.ver.q.5.9.13^{m}./. 14^{m}./. Potentia.6.6.13^{m}: Spiritu.6.articu.1./.2^{m}./. Ethic.6 lec.6.

lec.6.med°.D.

556 Corpus hominis eſt ſimillimum cælo.1ª.q.76.5.3^{m}./.q.91.1.c./.3^{m}./.2.d.1.q.2.5.c./ d.8.1.c./.d.17.q.3.2.1^{m}./. Spiritu.7.3^{m}/.4^{m}./.Anima.8.ar.1./.2^{m}./.9.19.

557 Cœlum uenit in compoſitionem hominis cauſaliter,non autẽ eſſentialiter.1ª.q.76.7.c./.q.91.1.c./.2^{m}./. 3°.q.57.3.c./.2.d.2.q.2.3.4^{m}./.d.17.q.3.1.o./.d.30.q.2.1.c.me°.F./.3.d.22.q.3.ar.2.q.1.c.fi./.ar.2.q.1.c.me°.I.ar 3.q.1.c.fi./. Anima.9.c.fi./.19./.Opuſc.10.ar.35./.Opuſ.11.ar.18./.

558 Cælum per ſe agit in corporibus omnium inferiorum,ſed in anima,& in potentijs eius organicis,agit per accidens, in intellectu autem uoluntate indirecte tantum . 1°.q.85.1.5^{m}./.q.115.3.4.o./.6.c./.q. 116.1.c./.12ª. q.9.5.o./.22ª. q.95.5.6.7.o./.2.d.7.q.2.2.5^{m}/.d.15. q.1.2.3.o./.d.25.2. 5^{m}./. 3.3.c°.84.vſque 93./.105.3^{m}./.154.me°.F./.ver.q.5.9. 10.o./.q.22.9.2^{m}/.q.24.1.19^{m}./.Po^a.q.5.9.c.fi./.Ma q.6.1.c.me°.K./.21^{m}./.q.16.7.16^{m}./.vir.q.1.9.21^{m}./ Quol.12.5.c./.Opuſ.3.c°.129./ 136./.261./.Opuſ.10./.Opu.25.c°.5./. Opuſ.26.u./.Mat.2.pri°.2.c.&c /.Io.7.lec.3.fi.h.E./.Gal.4.lec.4. me°.F./.Ethi.1.fi./.li°.3.lec.12 priu°./ lec.13.me^a.c.G./ Meta.6.lec.3.me°.c.Phy.8.lec.4.fi / Anima.3.lec.4.priu°.b./.Perther.lec.14.me°.f.B &c.Cogitatiua.5.Phantaſia.1.Imaginatiua.4. Memoria.5.9.10 Senſus.29.

Quando. ¶ Cæna Chriſti fuit luna quartadecima,ſed paſſio eius fuit luna quintadecima.3ª.q.44.2.2^{m}./.q.46.9.1^{m}./.4.d.11.q.2.art.2.q.3.o./.Mat.26.

* Apoſtoli.39.Chriſma.1.Euchariſtia.6,177.Sudor.

¶ Cœnobitæ.Communitas,Religio.113,Sociale.Vita.39.

Qui. ¶ Cenſores,& cenſorini erant officiales vrbis Romanæ. Opuſcu.20.lib°,4.c°.26.

Quid. ¶ Cenſoria dignitas apud veteres Romanos erat , quæ apud modernos eſt dignitas iudicialis. Opuſc.20.li°.4.c°.26.

¶ Cenſorini,Cenſores,Cenſoria.

¶ Cenſus,Tributum.2.5.6.

* ¶ Centenarius . Vſura.198.&c.

¶ Centeſima,Vſura.28.

¶ Centrum,Cælum,94.Infernus.4.5.6,Nox.1.Terra.1.6.7.13.

Quis. 1 CENTVRIO dicitur,quaſi centum milites ſub ſe habens.Opuſcu.20.lib°.4.c°.28.

2 Centurio , & Petrus reueriti ſunt Chriſtum ex humilitate: Zachæus autem ex amore. 3ª.q.8.10.3^{m}.

¶ Centum, Centurio.1.Cohors.2,3. Heliſæus,Numerus.14.Vſura.165.166.181.&c. 187.207.214.220.&c. 239. 279.297.

¶ Cepit,Imago.43. Maria.20.Miraculum.55.

¶ Cæra, Sepultura.6.

¶ Cerdoniani.Marchus.2.

Quid. ¶ Cere eſt oppidum prope Romam. 12ª.q.99.3.c./.4. d.1.L.L.1.Cerimonia.1.

Maius. 1 ¶ CEREBRVM eſt maius proportionabiliter in homine, quam in alio animali.1ª.q.91.3.1^{m}./.q.99.1.c./.2.d.20.q.2.1.5^{m}./.Anima,8.c.med°.D./.Anima.1.lec.19.prin°./. Senſu.le.9./.lec.13.

* Animal.36. Cellula, Cogitatiua.2.5. Coitus.2.Dæmon.84.Aeſtimatiua.2 Melancolia.Memoria.1.3.10.

Vbi. 2 Cerebrum eſt in ſupremo , ne operationes animales quæ ibi perficiuntur, impediantur per diuerſas corporis tranſmutationes.Quol.4.3.fi.

* Puer.3.Senſus.19.Sternutatio.

3 Cellula cerebri triplex , ſcilicet anterior media, & poſterior. 1ª.q.74.c./.4.d 50.q.1.1.3^{m}./.3.2.c°.59.prin°./.veri.q.19.5.c.fi./.q.15.1.c.fi.Cogitatiua 5.

4 Cerebrum eſt prima,& principalior pars capitis. Iob. 41.lec.2.prin°.

¶ Cellula,Cerebrum,3.

¶ Ceres ceteris,Ceremonia.1.

Benedictus. 1 ¶ CEREVS paſchalis,non requirit de neceſſitate ſcriptum numerum annorum mondi,quia in multis terris nihil ei inſcribitur,Quol.5.31.1^{m}.

Vſus. * Acolytus.3.8.

Quid, 2 Cereus non vtebantur iudæi in cultu Dei,ſed oleo.12ª.q.101.1.2^{m}.

1 ¶ CERIMONIA dicitur a cere oppidu prope Romã , uel quaſi Cereris munia.12ª q.99.3.c./.4 d.1.L.1.

2 Omnes ceremoniæ,ſunt quædam proteſtationes fidei. 12ª.q.103.4.c. vel cultus.1.

* Baptiſmus.78.Decimæ.46.

3 Cerimoniæ ſunt opera exteriora ad cultum dei pertinẽtia. 12ª.q.99.3.o /.q.101.2.4.c./.q.103.1.o. /. q.104.1.c.3^{m}./.4.d.1.L.1.Cultus.12.

* Euangelium.4.Fornicatio.2.Iuſtificatio.48.Lepra.1.Lex.96.104 113.123.124 130.

4 Cærimonialia dicuntur quę ſecundum ſe non habent cauſam manifeſtam factorum , licet poſſint habere cauſam manifeſtã inſtitutionis.12ª.q.101.3.4^{m}./.4.d.1.L.1.

5 Cærimonialia veteris teſtamẽti ſunt quædam determinationes iuris naturalis,& præceptorum moraliũ . 12ª.q.99.3.2^{m}./.4.5.c./.q.101.1.c./.22ª q.122.1.2^{m}./.He.7.lec.1 me^a.D.

6 Multæ particulares determinationes in cærimonijs veteris legis habent cauſam tantum ſingularem, nõ autem litteralem, niſi in communi.12ª.q.102.2.3^{m}.

* Primitiæ.1:Sabbathum.13. Sacramentum 11.

7 Cærimoniæ veteris legis ſufficiẽter diuiduntur in ſacrificia, ſacra, ſacramenta,& obſeruãtias. 12ª. q.101.4.o./.Col.2.lec.4.pri°.

8 Cærimoniæ in ueteri lege fuerũt multæ ad reprimendã idolatriam,& ad ſignificationem multorum. 12ª.q.101. 3.c./.4.d.1.q.1.ar.5.q.2.2^{m}./.Ro.5.lec.6.fi.C.

¶ Certamen,Angelus.594.Baptiſmus.241. Contemplatio.22. Decertare.Delectatio.11.40.Dimicare. Exercitus,Meritum.16.60.&c. Pugna.Sabbathum.6.10.Timor.10.

Quid. 1 ¶ CERTITVDO eſt firmitas adhæſionis virtutis cognitiuæ ad ſuum cognoſcibile.3.d.26.q.1.4,c. * Altare.4. Altitudo.1.

2 Certitudo eſt determinatio intellectus ad unum. 3.d.23.q.2.ar.2.q.3.c./.d.26.q.2.1.c. Aſſentire.4.

3 Certitudo poteſt eſſe ex duobus, ſcilicet ex cauſa,& ex ſubiecto.1ª.q.1.5.1^{m}./.22ª.q.4.8.o./.3.d.23.q.2. ar.2 q.3.o./. veri.q.14.1.7^{m}.Cauſa.108. *Beatus.9.17.41.Cognitio.6.38.Cõſecratio.10.15,Damnatio.22.&c.Dæmon.23.Deus.111.

4 Tota certitudo ſcientiæ eſt ex certitudine principiorum, quæ eſt ex lumine rationis a deo indito, ver.q. 11.1.13^{m}./.17^{m}.

* Donec,Euchariſtia. 811. Fides. 1. 14.16.58.77.89.96.99.146.Linea.3.Præbendarius.Prophetia.32.

Cognitio. 5 Certitudo duplex,ſcilicet cognitionis, & ordinis cauſæ ad effectum,ver,q.6 3.o.Cauſa.108. * Tranſlatio, Votum.16.17.

6 Certitudo eſt tantum in cognitione.12ª.q.18.4.c./.22ª q.18.4.c./.3.d.26.q.2.4.1^{m}.

Du^{m}.340^{m}. 7 Immo certitudo eſt in appetitu naturali, & in arte. 12ª.q 4.2.3^{m}. Reſpondeo dubiu 340°. & ſicut inf.8.

8 Certitudo eſt in appetitu naturali inquantum infallibiliter inclinatur a Deo dirigente ipſum in finem , & non q appetitus naturalis cognoſcat finem. 12ª.q.4.2.3^{m}./.22ª.q.18.4.c./.3.d.26.q.2.4.c.

9 Certitudo principaliter,& eſſentialiter,eſt tantum in cognitione,ſed ſecundum ſimilitudinem, & participatiue eſt etiam in alijs,ut in operibus naturæ,uel artis. 12ª.q.18.4.c./.22ª.q.18.4.c./.3.d.26.q.2.4.1^{m}.

Du^{m}. 10 Certitudo cognitionis eſt diuerſimode in deo, in angelis, & in hominibus.22ª.q.9.1.1^{m}. * Achademici, Adam.15.30.Altitudo.1.Amicitia,vel Angelus.349.&c.503. Beatus.9. Charitas.124.Cælũ.73.Cognitio.6.38.Coniectura.3. Conſilium.8.11.26.Debitum.20.21.Experientia.9.Figura.8.9.Finis.63.

11 Motus appetitiuæ virtutis , ut dirigitur a cognitione,participat aliquid de eius certitudine. Vir.q.4.2.4^{m}.

12 Viſus eſt ſimpliciter certior auditu,licet quandoque ſit econuerſo.22ª.q.4.8.1^{m}. *Futurum.2.Gratia.170.Imaginatiua 1.Immunitas.1.Infernum.6. Inquirere 3. Intellectus.278. Iudicium.15.46.Lex.12.Malitia.5.Maria.40.Mathematica.5.Mẽſura.5.Mors.21.Notũ.22.Perfectio.46. Prædeſtinatio.33.41.&c.Prophetia.32. 61. Prouidentia.5. Prudentia.67.Ratio.30.Reuelatio.2.Salomon.3.Scientia.8.24.145.& 158. Sententia.4 Signum.5.Suſpitio.4.Theodoſius.1.Theologia.3.Teſtamentum.4.Teſtis.5.Viſus.11.

Virtus. 13 Virtus,& natura ſunt certiores arte,quia infallibilius operantur.22ª q.18.4.c./.3.d 26.q.2.4.c./. Ver.q.10.10.9^{m}./. Vir.q.4.1.10^{m}.Contingens 10.

* Decimæ.6 Dæmoni.82.83.Gigantes,Hæreſis,96.

Fides. 14 Fides eſt certior omni uirtute intellectuali ex parte rei, & cauſæ,ſed econuerſo ex parte intellectus,& euidentię.1ª.q.1.5.1^{m}./.22ª.q.4.8.o./.1.Prolo.2.5^{m}./.3. d.23.q.2.ar.2.q.3.o /.3.3.c°.154.prin°.H./.med°.B.Ver.q.10.12. 6^{m}./. q.12.2.3^{m}/.q.14.1.7^{m}.Trin.9.4^{m}./.Io.4.lec.5.fi.Fides.89.

15 Certitudo adhæſionis non eſt propria fidei , quia conuenit etiam infideli per imperium uoluntatis, & per fidem falſam, & conuenit uirtutibus intellectualibus.Quol.6.4.o.

Spes. 16 Spes eſt certior omni alia uirtute. 3.d.26.q.2.4.c. Spes. 46.

* Charitas 124.Fiducia.3.&c. Gratia.170.

17 Certitudo ſpei eſt ex cognitione dirigente.12ª.quæſtio.40.3.3^{m}./.22ª.quæſt.18.4.c./.3.diſt. 26.q.2.4.c./. Virtu q 4.1.10^{m}./. 2. 4^{m}.

18 Certitudo ſpei cauſatur ex liberalitate diuina ordinante nos in finem , & ex inclinatione omnium uirtutum etiam ſpei.3.d.26.q 4.c.

19 Certitudo cognitionis eſt ex ſe, ſed certitudo ſpei, & naturæ, eſt ex alio, ideo deficit per accidens. 12ª.q.40.2.2^{m}./ diſt 26.q 2.4.2^{m}.

*Perfectio.76.Spes.4.46.81.Vſura.7.4.98.138.142.160.177.192.194.313.

Ce

41 Spes uiatorum habet certitudinem ex fide, omnipotentia, & miſericordia dei, non autem ex meritis proprijs. 22^{æ}.q.18.4.o./.Virt.q.4.2.4^{m}.

21 Certitudo ſpei, eſt in affectu defectibilis de incomplexo. Et opponitur diffidentiæ. Sed certitudo fidei eſt in intellectu, indefectibilis de complexo, & opponitur dubitationi. 3.d.26.q.2.4.5^{m}.

Du^{m}.541^{m}, 22 Immo obiectum fidei bene, & vere poteſt dici complexum & incomplexum. 22^{æ}.q.1.2.o./.1.d.41. L./. Veri.q.14.8.5^{m}./.12^{m}./.12.c. Reſpondeo ſicut Dubio.602.

23 Spes fundata ſupra rectam conſcientiam, habet certitudinem, non autem fundata ſupra falſam conſcientiam. Veri.q6.17.2.8^{m}.

24 Certitudo ſpei formata in præſcito, eſt maior ſecundum habitum, quam certitudo ſpei informis in prædeſtinato, ſed ex parte dei, ſunt æquales. 3.d.26.q.2.4.5^{m}.

Figura; ¶ Ceruus ſignificat cathecumenos, & iuſtos. Pſal.41.prin^{o}.2.H.Iuſtus.11.Chriſtus.214.

¶ Cæſar. Cato. Imperator.4. Iulius.

¶ Ceſpitare. Cecitas.5. Impactio. Impingere.

1 ¶ Cessare dicitur deus, ab omni opere condendo, non autē propagando, & conſeruando. 1^{a}.q.73.1.2^{m}./.2.o./.q.74.2.3^{m}./.q.118.3.1^{m}./.2.d.15.q.3.1.o./.2.c./.Ʒ.2.c^{o}.84.fi./. Io.5.le.2.fi.g./.He.4.lec.1.fi.H.

* Accuſatio.23.

2 Deus ceſſat operari, ratione effectus, non autem ratione operationis, quia eſt æterna. 2.d.15.q.3.1.3^{m}.

* Actio.62. Aduocatus.6.

3 Ceſſare a peccato, non dicit ſimplicem negationem, ſed diſplicentiam peccati, & propoſitum dimittendi peccatum. 4.d.14.L.me^{o}.H./.d.15.q.1.ar.5.q.1.3^{m}./.Veri.q.28.5.c./.2^{m}.

* Ambroſius.2. Angelus.288. Baptiſmus.32.33.

4 Legalia ceſſare debuerunt tempore gratiæ, triplici ratione, ſcilicet quia lex inſtituta fuit ad ſignificandam gratiam noui teſtamenti quæ per Chriſtum facta eſt, & ex imperfectione, quia in legalibus gratia non conferebatur quantum oportebat in nouo teſtamento dari, & ex parte eorum quibus lex data eſt qui erant paruuli, ſed poſtmodum quando ad perfectam ætatem humanum genus peruenit, debuit ab iis obſeruantijs populus liber eſſe. 4. diſt.1.q.2.ar.5.q.2.o. Circumciſio 16.17.

5 Omnis motus ceſſat in inſtanti. Opuſ.53.8^{m}. Cælum.115.&c.

* Circumciſio.16.17. Confeſſio.66. Decimæ.15. Dæmon.69. Elementum.19.&c. Eſſe.15. Euchariſtia.167.178.&c. Forma.117. Habitus.76. Ieiunium.19. Imperator.8. Imprimere.3. Impugnare.1. Intellectus.121.303. Ira.47.48. Legatus.2. Macula.11.&c. Matrimonium.86. Natiuitas.16. Pœna.98. Pœnitentia.41.42. Periculum.2. Præceptum.46. Prophetia.40. Propoſitum.6. Purgatio.8. Quies.4. Relatio.61. Reſurrectio.4. Sabbathum.3.8.13. Sacerdos.26. Sponſalia.3. Subtrahere. Thurificatio.1. Verecundia.312. Virtus.264. Votum.29.

1 ¶ Cete dicitur leuiatan, id eſt addimentum. Et interpretatur Balena a balin, id eſt emittere, quia altius cæteris animalibus emittit aquas. Iob.40.lec.2.3.prin^{o}.

2 Cete habet corpus iugerum quatuor, ſecundum Plinium, & æquale montibus, ſecundum Iſidorum. Ideo excellit magnitudine, & uirtute, omnia alia animalia aquatica, ſicut elephas omnia alia animalia terreſtria. Ideo utrumque ſignificat diabolum. Iob.40.lec.2.3.prin^{o}.

3 Cete habet ducentaquinquaginta addimenta carnea, in figuram magnæ falcis ſuper ſingulos oculos, quibus utitur pro operculo, tempore magnæ tempeſtatis. Iob.14.lect.1.me^{o}.F.

4 Cete eſt ita pingue, quòd inciſionem pellis eius in cauda, nō ſentit, quam ligant funibus ad ſaxa, uel ad arbores, & excitatum a ſomno lapidibus funde, recedens dimittit pellem, cuius caput eſt tam magnum, quòd de eo fluant quinquaginta lagenæ ſanguinis. Iob.40.lec.3.fi.D.&c.

5 Cete habet quandam pellem per modum membranę in gula multis meatibus perforatam, ne quid magnum ingrediens, impediat digeſtionem. Iob.41.lec.1.me^{o}.F.

6 Cete habet multas ſquamas, ſicut ſcuta magna, ſic denſas, q nec aer poteſt ingredi, ſed cum moritur uel infirmatur, raræ fiunt, ſiccæ & curuæ. Iob.41.lec.1.fi.H.&c.

7 Cete habet pulmonem, & reſpirat ſicut delphinus. Et emittit aerem aduſtum, propter multum calorem eius, neceſſariū ad motum tantæ molis. Iob.41.lect.2.prin^{o}.H.

8 Nullus piſcis habet collum, niſi generans alium, ſicut delphinus, & cete. Iob.41.lec.2.prin^{o}.I.

9 Cete habet os ualde dentatum, præcipue duos dentes admodum dentium elephantis, uel apri, quaſi duas portas magnas. Iob.41.lec.1.me^{o}.G.

10 Cete eſtuans, emittit per os ſuauem odorem, quaſi odorem umbræ, quem alii piſces ſentientes, intrant in os eius, & deuorantur. Iob.41.lect.3.prin^{o}.G.

11 Cete tantum comedit, quod ſpacium maris in quo fuerit, relinquit vacuum piſcibus. Iob.41.lec.2.prin^{o}.K.

12 Cete perſequens alios piſces, impingit ad litus, ubi pauca eſt aqua, ideo occiditur. Iob.40.fi. uel Fulmen.

13 Cete non poteſt ulla arte eleuari, nec capi. Sed ſi capitur, carnes eius ſufficiunt toti regioni, Iob.40.lectio.3.o.5.

14 Cete eſt maius quolibet alio animali, quia in mari ſunt maiora animalia, quam in terra. Iob.41.lec.2.fi.G.

15 Cete magnitudine ſuæ cauſat magnas tempeſtates in mari, commouendo profundum eius. Iob.41.lect.2.fi.E.

¶ Ceteris paribus. Agnus.2. Amor.98.108. Anima.4. Animal.19.66. Aureola.10. Baptiſmus.178.220. Benefacere.4. Beneficium.6. Charitas.44. Caſus.3. Cete.1. Cibus.4. Coactio.8. Colera. Conceptio.11. Creatura.31. Deus.300. Eleemoſyna.24. Euangelium.8. Euchariſtia.37.100.101.176. Hæreſis.18. Homo.27.28.32. Humilitas.21. Indiuiduum.35. Intellectus.228. Ira.54. Iuſtitia.58. Laus.7. Lucifer. Luxuria.26. Manſuetudo.2. Matrimonium.13. Medium.26. Mens.5. Motus.45. Natiuitas.14. Oppoſitio.2. Oratio.42. Paſtor. Paulus.14.15. Peccatum.232.237.254. Pœnitentia.24. Votum.22. Vita.191.281.284.

1 ¶ Cetus id eſt feſtum collectæ, fiebat in memoriam Quid. pacis, & adunationis iudæorum, in terram promiſſionis, & figurabat eccleſiam beatorum. 12^{æ}. quæſtio.102.4.10^{m}.

* Baptiſmus.257. Communitas. Congregatio.8. Excommunicatio.2.&c. Feſtum.4.

2 Feſtum omnium ſanctorum ſuccedit ei, uel feſtum angelorum. 12^{æ}.q.103.3.4^{m}.

* Hoſtiarius. Plebs. Populus.

¶ Cherintus. Hæreſis.82.

¶ Cherubin. Seraphin.4.6.

1 ¶ Cherubin interpretatur plenitudo ſcientiæ, quæ eſt qua- Quid. druplex in eis, ſcilicet perfecta dei uiſio, plena diuini luminis ſuſceptio, contemplatio pulchritudinis in ordine rerum, & copioſa diuinæ cognitionis effuſio in alios. 1^{a}.q.63.7.1^{m}./.q.108.5.5^{m}./.2.d.9.3./.Ʒ.3.c^{o}.80.me^{o}.B./.Opuſcu.3.c^{o}.126./.Col.lec.4.fi.A. Fruitio.2.3.

* Iudæi.25.

2 Ordo duplex ante infuſionem gratiæ, poterat dici cherubin, & ſeraphin, quia in eis erat dilectio, & cognitio naturalis a cuius ardore, & plenitudine dicuntur cherubin, & ſeraphin, licet imperfecte. 2.d.9.7.2^{m}. Seraphin.4.

* Metaphora.6. Propiciatorium. Sedere.10.

¶ Chiliaſte fuerunt hæretici, id eſt millenarii, qui dicebant primam reſurrectionem futuram eſſe martyrum, ut cum Chriſto mille annis in terra regnent. 4.d.43.ar.3.q.1.4^{m}./.Ʒ./.3.c^{o}.27.fi./.Li^{o}.4.c^{o}.82.

* Delectatio.93. Lactantius.

1 ¶ Chimera. Ratio ſiue conceptio chimeræ, non habet Quid. fundamentum in re, neque proximum, neque remotum, quia neque eſt ſimilitudo alicuius rei extra animam, neque conſequitur ex modo intelligendi rem aliquam naturæ. Et ideo iſta conceptio eſt falſa. 1^{a}. queſtio.16.3.2^{m}./.5.3^{m}./.7.4^{m}./.fi./.quæſt.48.2.2^{m}./.1.d.2.3.c.me^{o}.K./.diſtin.19.quæſtio.5.2.c.prin^{o}./.diſtin.30.3.c./.Potentia.q.7.6.c./.Meta.12.lect.2.fi. Ratio.5.

2 Nihil prohibet imaginari mõtes aureos, aut chimeram. Veri.q.3.4.2.6./.6^{m}. Conceptio.7.

* Ratio.5. Videre.

1 ¶ Chorea ſiue ludus chorealis ſi fiat cum circumſtantijs Licet. honeſtis in ludis, erit actus uirtutis, & poterit eſſe meritorius ſi gratia informetur, ſcilicet ut non ſit perſona indecens ſicut clericus uel religioſus, ut ſit tempore letitiæ uel liberationis gratia, uel in nuptiis, & huiuſmodi, ut fiat cum honeſtis perſonis, & cum honeſto cantu, & quod geſtus non ſint nimis laſciui, & ſi qua huiuſmodi ſunt. Iſa.3.fi.

2 Si autem ludus chorealis fiat ad prouocandum ad laſciuiam, & ſecundum alias circumſtantias, conſtat quod actus uitioſus erit. Iſa.3.fi.

1 ¶ Chrisma benedici oportet ab epiſcopo, in cęna domi- Benedicti. ni. 3^{a}.q.72.3.o./.12.3^{m}./.4.d.2.q.1.ar.1.q.2.2^{m}./.diſt.7.quæſtio.1.ar.2.quæſt.3.o./.diſt.24.q.3.3.c./.Veri.q.27.4.10^{m}. Cõfirmatio.7.

Baptiſmus.61.68.69.237.&cet.244. Confirmatio.4.6.8. Epiſcopus.14. Sacerdos.21. Sacramentum.41.46.&cet.

2 Benedictio chriſmatis, non eſt forma confirmationis. 4.d.7.q.1.ar.2.quæſt.3.2^{m}./.ar.3.q.3.c./.d.8.q.2.ar.1.q.1.2^{m}. Confirmatio.10.

Ci

ar.4.q.1.1m./.ar.5.q.1.3m.

8 Circunciſio eſt ſignaculum curationis a peccato originali, vel ſignum determinans Iſrael a gentilibus. 4.d.1.q.2.ar.1.q.1.c./ar.2.q.1.c./Io.7.lec.2.fi.K.F./Ro.2.lect.4.fi.I./c°.4.lect.2.me°.K.

9 Circunciſio habet quadrupliciter expreſſam ſimilitudinẽ abolitionis peccati originalis.ſ.ratione membri,pellis circularis, petræ,& ſanguinis.3ª.q.37.1.1m./4.d.1.q.1.c.

10 Circunciſio erat neceſſaria ad diſtinctionem, & ſignificationem.12ª.q.102.5.1m./.3ª.q6.70.1.o./.4.d.1.q.2.ar.1.q.1.o./Ro.4.lect.2.prin°.K.

11 Circunciſio datur in fœdus æternum,quo ad ſignificatum,& quod ſuccedit ei,uel capitur pro ſæculo, quod habet finem, ſed non determinatum nobis.12ª.q.102.5.1m./.4.d.1.q.2.a.5.q.1.1m.

12 Ratio litteralis triplex circunciſionis. Prima & principalis,eſt proteſtatio fidei unius dei, ſecunda debilitatio concupiſcẽtiæ in illo membro,tertia ſigillatio ſacrorum Veneris,& Priapi, in quibus illa pars honorabatur. Sed ratio figuralis, eſt figura ablationis corruptionis per Chriſtum completæ in octaua ætate,ſcilicet reſurrectionis.12ª.q.102.5.1m.

Quando. 13 Circunciſio quo ad tempus, erat legis naturæ ,ſed erat legis ſcriptæ,diſponendo.4.d.1.q.2.ar.1.q.2 1m./.ar.3.q.1.1m

14 Circunciſio debuit differri,uſque ad tempus Abrahæ. 12ª.q.102.5.1m /.3ª.q.70.2.o./.4.d.1.ar.2.q.4.c./.q.2.ar.1.q.3.o.

° Abraham.6.18.

15 Circunciſio debuit dari,ante legem Moyſi. 12ª.q.103.1.3m./.3ª.q.70.2.2m./.4.d.1.q.2.ar.1.q.2.c./.ar.5.q.1.2m.

16 Circunciſio non incœpit cum lege, ſed propter eam, quaſi præparatorium eius,ideo ceſſante lege, ceſſare debuit.4.d.1.q.2.ar.5.q.1.2m.Sacramentum.124.Ceſſare.4.inſ.

° Sabbatham. 9.

17 Circunciſio ceſſare debuit,diuulgato euangelio.12ª q.103.3.4m./.4.d.1.q.2.ar.5.q.1.o./.5̄.4.c°.57./.Ro.2.lect.4.fi.K./c°.4.lect.2.me°.I.

18 Circunciſio octauo die fiebat, quia ſignificabat octauam ætatem regnantium.Et neceſſario fiebat,octauo die,non autẽ prius etiam imminente morte. 12ª.q.102 5.1m./.3ª.q.70.3.3m./.4.d.1.q.2.ar.3.q.1.o./.Ro.4.lect.2.me°.G.

19 Idem iudicium eſt de pueris mortuis ante octo dies,uel mortuis incircunciſis in deſerto,ſicut de pueris mortuis ante inſtitutionem circunciſionis.3ª.q.70.4.3m.

20 Diſpenſatum fuit a deo,ne circunciderentur in deſerto,duplici ratione,ſcilicet ex ignorantia motus caſtrorum. & ex non indigentia ſigni,ſed peccabant ſi ex negligentia. 3ª. q. 70.4.3m./.4.d.1.q.2.ar.3.q.1.3m.

21 Circunciſio debuit dari immediate a deo. 4 d.1.q.2.articu.1.quæſt.2.2m.

22 Circunciſio non reiterabatur.4.d.1 q.2.ar.4.q.1.2m.

23 Circunciſio non ſit nunc,nec antiquitus cum cultro lapideo, niſi in quibuſdam famoſis.3ª.q.70.3.2m./.4.d.1.q.2.a.3.q.3.o.L.2./.Ro.4.lect.2.me°.G.

Subiectum. 24 Circunciſio neceſſario fiebat,in membro generationis. 12ª.q.102.5.1m./.3ª.q.66.7.1m./.q.70.3.2m./. 4. d 1.q.2 ar.1.q.1.1m./ar.5.q.2.o./.Io.7.lect.2.fi.K.F./. Ro 4.lect.2.prin°.K.

25 Circunciſio data fuit conuenienter,ſol. populo Iſrael. 3ª.q.70.2.3m./.4.d.1.q.2.ar 2.q 1.o

26 Nati de Iſmael,& de Eſau,non tenebantur circuncidi. 4.d.1.q 2.ar.2.q.1.3m.

° Abraham.6.18.

27 Mulieres non circuncidebantur, quia circunciſionis inſtitutio eſt in ſignum fidei Abrahæ, qui credidit ſe patrem futurum Chriſti ſibi repromiſſi. Et ideo conuenienter ſolis maribus competebat.Et etiam peccatum originale contra quod ſpecialiter circunciſio ordinabatur, a patre trahitur,& non a matre 3ª.q.70.2.4m /.4 d.1.q.2.ar.2 q.2.o.

° Baptiſmus.15.&c 62.&c.

28 Chriſtus uoluit circuncidi, ſeptuplici ratione,ſcilicet ut oſtẽderet ueritatem carnis humanæ, ut approbaret circunciſionem, quam olim deus inſtituerat, ut probaret ſe eſſe de genere Abrahæ, qui circunciſionis mandatum acceperat, ut iudæis excuſationem tolleret ne eum reciperent ſi eſſet incircunciſus,ut obedientiæ uirtutem nobis ſuo commendaret exemplo, ut qui in ſimilitudine carnis peccati aduenerat, remedium quo caro peccati conſueuerat mundari,non reſpueret,& ut legis onus in ſe ſuſtinens, alios a legis onere liberaret.3ª.q.37.1.o./.q.40. 4.c./.4.diſt.1.quæſt.2.articu.2.q.3.o. Abraham.18.

29 Chriſtus ſecundum animam, nihil accepit a circunciſione, nec ab aliis legalibus, ſed tantum ſecundum corpus.3.diſtin.14.articu.3.quæſtio. 6.3m./.4. diſtinct.1. quæſtio.2.articu.3.quæſtio.1.1m.

° Ieſus.2.Satiſfactio.37.

30 Circunciſio non fuit Chriſto in remedium peccati originalis, a quo Chriſtus immunis erat.4.d.1.q.2.ar.5.q.1.1m.

31 Circunciſio Chriſti fuit nobis utilis tripliciter, ſcilicet quia fuit nobis medicamentum ſanitatis,exemplum humilitatis, & documentum ſanctitatis. Opuſ.60.c°.5.

32 Ioannes Baptiſta circunciſus, indigebat a peccato originali mundari.4.d.1.q.2.ar.4.q.2.2m.

33 Per circunciſionem homines inſtituebantur generaliter in ſtatu colendi deum. Et ſine ea, nullus admittebatur ad eſum agni paſchalis, nec ad aliquid legalium.12ª.quæſtio.102.5.c. Effectus.

34 Circunciſio conferebat gratiam ,quo ad omnes effectus poſitiuos,& priuatiuos.3ª.q.62. 6.3m./.q.70.4.o./. Veri.q 28.2.12m./.Ro.4.lect.2.me°.H.

35 Immo conferebat gratiam tantum quo ad effectus priuatiuos, & ad meritum uitæ æternæ.4.d 1.diſtin.1. quæſt.2.artic.4.quæſt.3.o / Ro 4.lect.2.me°. H./. Reſpondeo Dubio 342. Dum.342m.
Et ſicut infra 36.

36 Alii dixerunt quod in circunciſione conferebatur gratia, etiam quantum ad aliquem effectum poſitiuum, qui eſt facere dignum uita æterna, ſed non quantum ad omnes effectus. quia non ſufficiebat reprimere concupiſcentiam fomitis, nec etiam ad implendum mandata legis. Quod etiam aliquando mihi uiſum eſt. Sed diligenter conſideranti apparet hoc non eſſe uerum, quia minima gratia poteſt reſiſtere cuilibet concupiſcentiæ, & uitare omne peccatum mortale, quod committitur in tranſgreſſione mandatorum legis. Sed gratia erat in circunciſione, ſicut in ſignũ. 3ª.q.62.6.3m./.q.70.4.c.Baptiſmus.164.168.

37 Circunciſio conferebat gratiam, & erat meritoria, ex opere operante tantum,id eſt inquantum erat fidei ſignum,de paſſione Chriſti futura,non autem ex opere operato,id eſt ex uirtute circunciſionis.3ª.q.62.6.3m / q 70.4.1m./.4.d.1.q.2.art.4.q.4.2m./.Ro.4.lect.2.me°.I.Baptiſmus.164.

38 Immo erat meritoria etiam ex opere operato. 4. d.1. q.2.ar.4.q.2.3.c. Reſpondeo Dubio.343°. Dum.343m

39 Circunciſio non imprimebat characterem. 3ª.q.63.1.3m./ q.70.4.c.fi./.q.72.5.3m./.4.d. 1.q.2.ar.4.q.1.o.

40 Circunciſio non aperiebat cœlum per accidens,ſcilicet quia nondum erat ſolutum pretium. 3ª.q.70.4. 4m /. 4.d.1.q.2.a.4.q 2.2m./ 3m.

41 Ante circunciſionem ſola fides ſaluabat, & tollebat peccatũ originale. 3ª.quæſt.68.1.1m./ quæſt.70.4.2m. /.4.d.1.q.2.6.o./ diſt.4.quæſt.3.artic.3.quæſt.2.3m./ Ma.q.4.8.12m./.Quol.6 4.1m.

42 Circunciſio,primo diminuebat fomitem,& figurabat,ſecundo reatum,& culpam,ſed baptiſmus econuerſo. 4.d.1.q 2 articu.4.q.2.c. Baptiſmus.203.204.205.

43 Circunciſio principaliter ordinata erat ad ablationem culpæ, ſed conſequenter ad collationem gratiæ. 4.d.1.q.2.art.4.q.3.1m./.Veri.q.28.2.12m.

44 Circunciſio impediebatur per fictionem, qua remota ſortiebatur ſuum effectum,ratione characteris exterioris. 4. d.1.q.2.ar.4.q.1.3m.uel Baptiſmus.213.

45 Circunciſio principaliter tollebat peccatum originale,& conſequenter quodlibet aliud, 3ª. quæſtio. 38.3.3m./. quæſtion.62.6.3m / quæſt.70 4.o /.4.diſtinct.1.quæſtio.2.artic. 4. q.2.n./. diſtinct.8.quæſtio.1.articul.2.quæſt.2.5m./.Verit.q.28.2.12m.1 Ro 4.lec.2.me°.H /.c°.9.lec.5.prin°.A.uel Baptiſmus.199.200.201.inſ.

46 Circunciſio data eſt contra originale ad tollendam culpam, non autem ad tollendam corruptionem,& pœnalitatem carnis.4. diſtinct 1.quæſt. 2. art.2. quæſt.2.b./.c.uel Baptiſmus.201.207.

47 Circunciſio mundabat ab originali,perſonas ſolum,non autẽ naturam,ideo circuncisi generabant circuncidendos. Eph.2.lect.1.fi.uel Baptiſmus.202.

48 Pœna circunciſionis,non eſt ſatisfactoria, ſed ſignum eius.4.d.1.q.2 ar.2.q.1.2m.

49 Oppoſitum uidetur dicere.3ª.quæſt.62. 6.3m./. quæſtio. 70.4.o /.Veri.q.28.2.12m./ Ro.4 lect.2.me°.H.Reſpondeo ſicut Dubio 343°. Dum.344m.

ſ Circundare.Halo.Templum.14.

ſ Circunferentia.Cœlum.31.&c.

¶ Circungirari.Sol.5.

1 ¶ CIRCVMSCRIBERE. Locus dicitur circunſcribere locatum,ex eo quod in circuitu circunſcribit figuram locati, quia loci proprii,& locati oportet eſſe unam figuram. 4.d.10.q.1.ar.3.q.1.c. Quid.

2 Circunſcribi localiter, eſt proprium corporum ,ſecundum eſſentiam uero circunſcribi conuenit omni creaturæ. 1ª, q6.50.2.3m.ut Angelus.95.104.108.Euchariſtia.134.Locus.16.24.Regere.15. Cui.

¶ Cir-

Quid. ¶ Circumſpectio attendit circunſtantias in negocio morali. 2 2^{e}.q.48.c./.q.49.7.o. Cautela. Prouidentia.16. Prudentia. 48. Solicitudo.4.

Quid. 1 ¶ CIRCVNSTANTIA eſt accidens actus humani, attingens eum extrinſece. 1 2^{e}.q.7.1.o./.3.c./.q.18.3.o./.q.88.5.c./ 4.d.16.q.3.ar.1.q.1.o./.Ma.q.2.4.5^{m}./.5.c.prin^{o}./.6.c./.9.18^{m}/. Eth.3.lec.3.me^{o}.d.

2 Illa conditio ex qua dependet ſubſtantia actus, non eſt circunſtantia. 1 2^{e}.q.7.3.3^{m}./.22^{e}.q.154.1.c./ 4^{m}./. 4.d.16.q.3.ar.2.q.3.1^{m}.

3 Circunſtantia actus moralis dicitur dupliciter, ſcilicet proportio eius ad aliquid, & res cui proportionatur. 1 2^{e}.q 18.4.2^{m}./.4.d.16.q.3.ar.1.q.1.c.ut Abſoluta.29. Actus.38.116. Angelus.361. Anima.206. Apoſtaſia.3.

4 Circunſtantiæ actus moralis ſunt ſeptem.ſ.quis, quid, ubi, per quæ, cui, quomodo, quando. 1 2^{e}.q 7.3.o /.4.d.16.q.3. art.1.q.2.3.o./.Ma.q.2.6.c.me^{o}.I./.Ethic.3.lec.3. me^{o}. d. Argumentum.5. Attentio.1. Auerſi 1.8.

5 Principalior circunſtantia eſt finis ſecunda quid, aliæ uero ſecundum quod ſunt propinquiores his. 1 2^{e}. q.7 4.o./.4.d.16.q.1.ar.2.q.2.o./.d.33.q.1.ar.3.q.2.4^{m}./. Eth.3.lec.3.fi.
* Bonitas.144.&c. Conditio. Detractio.1.

6 Finis proximus operantis, & non operis, nec ultimus, eſt circunſtantia. 1 2^{e}.q.7.3.3^{m} /.2.d.36.5.5^{m}./ 4. d.16.q. 3. ar.1.q.2.3^{m}. Actus.49.127. * Ignorantia.20.31. Impœnitentia. Impudicitia.2. Infidelis.8. Ingratitudo.3.

7 Tempus ſacrum eſt circunſtantia peccati, quod fit in eo. 1 2^{e}.q.122.4.3^{m}. * Laus.7. Negligentia.7. Obedientia.2.

Du^{m}.343^{m}. 8 Immo eſt ut differentia peccati, cum aliquando fit ut obiectū contemptus. Ma q.1.6.2^{m}. Reſpon. ſicut Dubio 348°.

9 Tempus ſacrum eſt circunſtantia peccati quod fit in eo, & poteſt eſſe obiectum contemptus. Ma.q.2.6.1^{m}. Occultatio.

10 Circunſtantiæ ſolæ, quæ directe ſunt contra legem, aggrauāt peccatum in infinitum. 4. d.16.q.3.ar.2.q.4.o./. Ma.q.1.8.o.

11 Nulla circunſtantia aggrauat peccatum in infinitum. 1 2^{e}.q.1.10.4.5^{m} / 2.d.7.q.1.2.c./.4. d.32.ar.5.q.2.b. Peccatum.67. inf. * Sacrificium.18. Scientia.133.

Do^{m}.346^{m}. 12 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q 4.5.o./.diſt.32.ar.5.q.2.c./.Ma.q.2.8.o./.Opuſc.11 art.6. Reſpondeo, ſicut Dubio 993°.

Neceſſaria. 13 Omnes circunſtantiæ aggrauantes peccatum in infinitum, ſunt neceſſario confitendæ, aliæ autem niſi ſint ex contemptu, ſunt confitendæ de conſilio tantum. 4.d.16.q.3.ar.2.q.5.o./.d.41.ar.4 q.1.c.fi./.Ma.q.2.6.2^{m}.fi./.Opuſ.12.ar.6. Confeſſio.37.43.&c. Cogitatio.12.

Species. 14 Circunſtantia non poteſt facere de peccato ueniali mortale, niſi transferat in aliam ſpeciem, ut differentia, & non ut circunſtantia. 1 2^{e}.q.88.5.n /.22^{e}.q.110.4.1^{m} /.4.d.16.q.3.ar.2.q.4.o./.Ma.q 1.8.o./.q.7.4.o./.7.c.prin^{o}. Peccatum.67.

15 Eadem conditio, reſpectu diuerſarum ſpecierum eſt circunſtantia & de ſubſtantia actus. 1 2^{e}.q.18.10.o./.q 88.5.c./.4.d.16.q.3.ar.1.q.3.1^{m}./. Ma.q.2.6.c.me^{o}.A./.1^{m}./.7./. 8^{m}./.q.7.4.c. Actus.51.151.152.153.180. * Adam.65.

16 Diuerſæ circunſtantiæ diuerſi motiui, ſemper mutant ſpeciē, eiuſdem autem nunquam. 1 2^{e} q.72.9.o./. 22^{e}.q.53.2.3^{m}./.q.92.2.c./.q.148.4.1^{m}./.2^{m}./.3^{m}./.3.d.36.5.o./. Ma.q.2.6.o /.q.14.3.o.
* Amicitia.18.

17 Omnis circunſtantia reſpiciens ſpecialem ordinem rationis pro uel contra, dat ſpeciem actui morali. 1 2^{e}. q. 18. 5. 4^{m}./.10.c./.11.c./.q.73.7.c /.1^{m}./.4.d.16.q6.3.ar. 2.q.3.c. /.2^{m}./.d 41.ar.4.q.1.c./.Ma.q.2.6.7.o./.q.7.4.c./.1^{m}.
* Circumſpectio. Confeſſio.43.&c. Feſtum.11.12. Frequentia. Furtum.14 Gratia.86. Ludus.7.10.

18 Nulla circunſtantia non habens rationem moralis boni uel mali, niſi præſuppoſita alia ut quantitas, uariat ſpeciem; 1 2^{e}.q.18.11.o./.q.73.7.c./. 2^{m}./.4.d.16.q.3.ar.2.q.3. c./. Ma.q. 2.7.o.
* Medium.23.

19 Nulla circunſtantia præter intentionem peccantis, dat ſpeciē peccato. 1 2^{e}.q.72.1.8.c./.22^{e}.q.43.3.c./.3.q.88.4.c.

Du^{m}.347^{m}. 20 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q.3./.Ma.q.2.6.6^{m}. Reſpon. Dubio 347°.

21 Aliqua circunſtantia aggrauat peccatum, quæ non dat ſpeciē peccato. 1 2^{e}. q 73.7.1^{m}./ Ma q.2.7.o. ut Omiſſio. 14.15.16.

22 Circunſtantia dupliciter conſtituit ſpeciem, ſcilicet ut contentam ſub peccato præintellecto, ut ſpeciem eius, ut ſacrilegium ſub furto, & ut non contentam, ſed ut ſpeciem diſparatam, ut ſi aliquis mœchatur ut furetur. Ma. q. 1.6.o./.7.c.fin./.2^{m}./.3^{m}. Peccatum.17.24.65.&c.118.118.&c.144.&c.421.
* Prolixitas.

23 Vtroque modo eſt tantum unum peccatum, quando eſt unus actus. Sed ſecundo modo eſt multiplex, propter multas deformitates. Ver.q.13.7.2^{m}./.Ma.q.2.6.12^{m}.
* Prouidentia.16. Pudicitia.2. Rectitudo.1.5. Sabbatum.5.&c. Senſus.43.

24 Omnis circunſtantia, conſtituens ſpeciem peccati, aggrauat. Ma.q.2.6.11^{m}./.7.c.fi.
* Spectacula.1. Teſtis.4

25 Circunſtantia tripliciter aggrauat peccatum, ſcilicet mutando ſpeciem, multiplicando rationem peccati, & augēdo priorem circunſtantiam. 1 2^{e}.q.73.7.o./.Ma.q 2 7.c.
* Vindicatio.4 5.6. Virtus.101.102 108.152.239. Vitioſitas. Vſura.96.&c. Vti.22. Chriſtus.114.

26 Circunſtantia temporis feſtiui, non trahit ad aliam ſpeciem peccati, ideo non poteſt aggrauare in infinitum. 4.d. 32.ar.5.q.1.b./.c.

27 Oppoſitum uidetur dicere. 22^{e}.q.122. 4. 3^{m}./.4.d.32.ar.5.q.1.1^{m}. Reſpon. Dubio 348°. Du^{m}.384^{m}.

28 Si quis faciat aliquid indecens in tempore ſacro, tempus ſacrum quod conſideratur ut circunſtantia, & per accidens reſpectu actus indecentis qui in eo fit, poteſt conſiderari ut obiectum, reſpectu alterius actus, actum circunſtantis, qui eſt contemnere tempus ſacrum. Ma.q.1.6.2^{m}.

29 De circunſtantiis conſiderat theologus, triplici ratione, ſcilicet ſecundum quód per actus humanos homo ad beatitudinem ordinatur, ſecundum quod in eis inuenitur bonum & malum, melius & peius, & ſecundum quod ſunt meritorii uel demeritorij, ſed conſiderat aliter quam moralis, uel politicus, uel rethor. 1 2^{e}.q.7.2.o./.4.d.16.q.3.ar.1.q.1.1^{m}./.q.2.c. Inc6i.

¶ Circunſtare. Circunſtantia.o. Cor.9. Euchariſtia.127.129.

¶ Cyrillus. Error.10.

¶ Chirographum eſt memoria præuaricationis Adæ, uel reatus, dicitur enim chirographum a cyros, quod eſt manus & graphos, quod eſt ſcriptura, quaſi manualis ſcriptura memoriam debitorum, & ad ſoluendum obligationem faciens. 3.d.18.L fi./.d.19.L.prin^{o}. Quid.

¶ Chirothecæ epiſcopi, ſignificāt candorem in opere. 4.d.24.q.3.3.c Epiſcopus.14. Signum.

¶ Cyrus. Babylonia.3. Signum.

¶ Cythara ſignificat rectam uitam tripliciter, ſcilicet ratione multiplicationis, concordiæ, & dulcedinis. Iſa.23.fi. Muſica.o. Organum.4. vel Pſalterium.1.

¶ Cytra. Iuſtitia.85. Miſericordia.16. Vendere.12.

¶ Cytus. Solicitudo.2.

1 ¶ CIVILIS ſcientia conſiderat humani boni rationem abſolute, militaris uero, ut determinatur ad res bellicas. 2.d.3.q.3.2.c. prin^{o}. /. diſt.24 q.3.1.5^{m}./.d.25.8.2^{m}./.Meta.6.lec.3. mediu. A. Quid.
* Aleator.1. Amicitia.13. Amor.119. Beatitudo.126.

2 Finis ſcientiæ militaris, ordinatur ad finem ciuis. 1^{a}.q.1.5.c./.3.d.27.q 2.ar 4 q.3.c./.Meta.5 lec.1.me^{o}.2.E.
* Bonitas.150. Capſoria.5. Conſanguinitas.9.10. Corpus.37. Felicitas.1. Gabaonitæ. Humanitas.4.

3 Sub ciuili ſcientia, eſt militaris, ſub qua eſt equeſtris, & ſic deinceps. 2.d.3.q.3.2.c.prin^{o}./.d.24.q.3.1. 5^{m} /.d.27.q.1 art.4.q.3.c./ 3.2.c^{o}.41.4^{m} /.Li^{o}.3 c^{o}.64.1./.Opuſc.20.L.1°.4.c^{o}.23./.Meta.3 lec.1.fi.2.H /. Eth.le.1.fi. * Idolatria. 4. Illegitimus.2. Ira.20. Iuſtitia.6. Lex.85.155. Matrimonium.44. Miles.11. Militia.1. Obedientia.43 Obligatio.5. Orpheus. Papa.3. Pars.29. Plato.2. Poſſeſſor. Reſtitutio.16. Rex.9. Scientia.153.&c. Seruitus.5. Theologia.44. Virtus. 24. 32. 44. 245. 263. Vſura.236.

¶ Ciuilitas. Amalechitæ. Orpheus.

1 ¶ CIVIS dicitur dupliciter, ſcilicet ſecundum quid, id eſt, habitator ciuitatis, & ſimpliciter, ſcilicet qui poteſt agere ut ciuis, id eſt, cōſilio, & iudicio. 1 2^{e}.q.105.3.2^{m} / Opuſ.20.c^{o}.14 Quis.
* Concius. Iuramentum.25. Miles.4.5. Obedientia.43.

2 Communitas ciuium conſiſtit in communi beniuolentia ciuium, & non in communitate diuitiarum, uxorum & filiorū, contra Socratem & Platonem. Opuſ.20.li^{o}.4.c^{o}.4.7.9.
* Ordo.45. Pietas.3.

3 Virtuoſi ciuis eſt, exponere ſe mortis periculo, pro totius rei publicæ conſeruatione. 1^{a}.q^{o} 60.5.c /. 22^{e}.q.26.3.c /.q.31.3.2^{m} /.Vir.q.2.2.c.fi./.9.15^{m}./.Quol.1.8.c.fi. Mors.22.

4 Mulieribus non conuenit ſimpliciter eſſe ciues. 1 2^{e}.q.105.3.3^{m}. Præceptum.132. Princeps.3.&c. Virtus.60.

1 ¶ CIVITAS eſt hominum multitudo, alicuius ſocietatis vinculo colligata, quæ uirtute uera, redditur beata. Opuſcu.20. Li^{o} 4 c^{o}.18/.23. Quid.
* Angelus. 579. Ars.50. Cain 2 Corinthus. Eccleſia.4.

2 Ciuitas eſt communitas perfecta. 1 1^{e}. quæſtio. 90. 2. c. /.3.3^{m}./. Opuſcu. 20. Libro 4. capitulo 18./.23./.Eth.lec.1.prin^{o}.2.

5 Ad unitatem ciuitatis, requiritur quadruplex unitas,ſ.rectoris,legis inſignium,& finis.Eph.4.lec.2.c.
• Expellere.Hoſpes. Iuramentum.25. Lex.85. 114.Meretrix.o.Miles.5. Ordo.46. Pars.29. Pœnitentia.98. Pietas.3. Poſſeſſio.10. Præceptum. 132. 135. Princeps. 3.&c. Raab.2.

4 Impoſſibile eſt,quod bonum commune ciuitatis bene ſe habeat,niſi ciues ſint uirtuoſi,ſaltem principantes.12^{a}. q.92.1. 3^{m}.Princeps.5.
• Regere.15.&c.Rex.9. Samaria. Sapientia.44. Societas.2. Violatio.Vſura.18.19 236.237.272.

5 Serui non ſunt pars populi, uel ciuitatis. 12^{a}.quæſtio. 98. 6.2^{m}.

6 Ciuitates conſtituendæ ſunt, propter communitatem humanæ uitæ.Opuſ.20 Li^{o}.4.c^{o}.2./3.4.

7 Ciuitates inſtituendæ ſunt,in regione temperata.Opuſc.20. Li^{o}.2.c^{o}.1.&c.Rex.9.
¶ Clam.Aaron.3.Abſcondere.o. Cogitatio. 82. Occultatio. Reticere.Secreta.

Diuiſio. 1 ¶ Clamor eſt magna uox,& eſt triplex,ſ.iræ deuotionis & rei magnæ. Tertius conuenit Chriſto, non autem primus. Pſal.16.me^{o}.b./.Pſal.29.fi.f./.Pſalm.33.fin.q./.Iſa.42.prin^{o}. E./.Io.7.lect.3.prin^{o}.e.
• Angelus.440.Intentio.9.Ira.50.

2 Clamor ponitur ſilu iræ,ſecundum quod ira eſt in ore, per quem clamorem intelligitur inordinata, & confuſa locutio.22^{a}.q.158.7.c.Ira.20.

3 Clamor Chriſti in cruce,fuit miraculoſus. 3^{a}.qu.47.1.2^{m}./. Quol.1.3.c./.Opuſ.3.c^{o}.230.
• Oratio.13.22.Verbum.21.

4 Clamor Chriſti duplex,ſ.deuotæ orationis, & attentæ prædicationis.Iſa.42 lec.1.fi.

5 Animal dolens clamat, quia calor, & ſpiritus multiplicari, per dolorem emittuntur.12^{a}.q.44 1.2^{m}.
• Oratio.13.22.

6 Clamor ſanctorum, eſt magna uox, & propter magnitudinem affectionis,& quia magna petunt, id eſt æterna. Pſalm. 33.fi.q.
¶ Clandeſtinum. Illegitimus.3.Matrimonium.31.32.33.
¶ Clariſſimi dicebantur uiri in dignitate conſtituti. Opuſc. 20.li^{o}.4.c^{o}.26.

In cæli. 1 Claritas cæli augebitur, in renouatione mundi.4. d.48. quæſt.2.3.c./.Opuſc.10.ar.36.Opuſc.11. artic.27 /.He.12. lect 5.me^{o}.I.
• Aer.3.5. Cognitio.38.39. Color.6.Delectatio.27.Denſitas.Deus.117.Dies.1.4.Elementum.27.

2 Nulla claritas erit in inferno.4.d.48.q.2.3.4^{m}./.4.3^{m}./. diſt. 50.q.2.ar.3.q.4.c.Ignis.5.
• Luminare.5.

3 Omnia elementa erunt clariora in fine mundi, quam nunc 4.d.48.q.2.2.5^{m} /.4.c./.Ro.8.lect.4.me^{o}.D. Elemẽtum.27.
• Maria.9.66. Ordo.97. Pulchritudo. 1. Scientia. 46. 101. Superbia. 37. Veritas. 55. Vinum. 4. Viſio. 22. 252. 276. 279.&c.

Beatorum. 4 Claritas gloriæ,& claritas naturalis, non ſunt eiuſdem generis.3.d.16.q.2.1.4^{m}./.2.c./.4.d.44.q.2.art.4. quæſt. 2.1^{m}. vt Maria.9.
• Angelus.230 266.272.452 Annunciatio.8.Beatus.10.Caligo.Cogitatio.2 Deus.117 222.237.Dos.

5 Claritas uultus Moyſi,ſedebat uiſum, quia non erat claritas gloriæ.3.d.16.q.2.2.c.
• Elementum.27.claritas.14.

6 Claritas corporis glorioſi,erit a gloria animæ.3^{a}.q.45.2.c /. q.54.2.1^{m}./.3^{m}./.4.d.44.q.2.21.4.q.1.c./.ꝯ 4.c^{o}.86./.Opuſ. 3.c^{o}.168.
• Gloria.1.13.22.Iuſtus.12 Lex.157.159.Limpidum. Anima.131.dos.5.inf.

Du^{m}.349. 7 Oppoſitum uidetur dicere a ſimili.3.d.16.q.2.1.3^{m}./. 2.c./. Reſp^{u}.ſicut Du^{o}.350.

8 Claritas non erat æqualiter, in omni corpore glorioſo, nec in omni parte eiuſdem corporis.3^{u}.q.45.2.3^{m}./.4.d.44.q 2. ar.4.q.1.c./.4^{m}.

9 Claritas corporis glorioſi,erit ſeptuplo maior charitate ſolis 4.d.44.q.q.2.ar.4.q.2.1^{m}./ d.48.q.2.3.3^{m}./. Op.10.ar.36./. Opuſ.11.ar.27./.Opuſ.53.15^{m} Gloria.12.

10 In poteſtate beatorum erit,oſtendere,& occultare ſe, & claritatem ſui corporis.3^{a}.q.54.1.2^{m} /.3^{m}./.2.1^{m}. /. qu.55.6.c. fi./.q.76.8 c./.3.d.21.q.2.ar.4.q.1.2^{m}./.q.2.1^{m}./.4.d.44 q.2. ar.2.q.5.3^{m}./ ar.4.q.2.3^{m}./ q.3.c./.d.48.q.1.2.4^{m}. /.Opuſc. 3.c^{o}.267./.158.Io.21.prin^{o}.

11 In poteſtate beatorum erit, corporis ſui claritate, occultare ea,quæ ſunt poſt ipſum.4.diſtin.44. quæſt.2.art.4.quæſt. 3. 2^{m}.

12 Claritas corporis glorioſi, non auferet diaphanitatem ab oculis ſuis.4.diſt.44 quæſt.2.ar.1.quæſtio.4 5^{m}./.ar.4.q.1.2^{m}./. q.3.2^{m}.

13 Claritas corporis glorioſi poteſt naturaliter uideri ab oculo non glorioſo. 4 diſtinctio.44. quæſtio.2. articu.4.quæſtio. 2.c.

14 Claritas corporis glorioſi,& Chriſti transfigurati, non lædebat uiſum,ſed confortat,& delectat,ſicut ſalpis. 3.diſtin.16. quæſt.2.1.4^{m}./.2.c./.4.diſtin.44.quæſt.2.art.4. quæſt.2.3^{m}. Claritas.5. Chriſti.
• Facies.3.

15 Claritas Chriſti transfigurati, erat uera, ſed glorioſa,non autem claritas corporis glorioſi, ſed eſt miraculoſa.3^{a}. quæſtio. 45.2. u. /. tertia diſtinctio. 16. quæſtio. 2. c.113. 125.
• Maria.9.66.Chriſtus.

16 Claritas Chriſti transfigurati,erat ei naturalis, uel ſecundũ aptitudinem,uel conformis animæ,uel ſecundum deitatem 3.d.16.q.2.2.6^{m}.

17 Claritas Chriſti transfigurati, non erat a corpore eius, ſed tantum a Deo.3^{a}.quæſt.45.2.c./.3.diſt.16.quæſt.2.1.3^{m}./. 2.c./.3^{m}.

18 Immo claritas corporis Chriſti in transfiguratione, deriuata eſt a gloria animæ eius.3^{a}.quæſtio. 45.2.c. Reſpondeo Dubio 350. Du^{m}.350.

19 Splendor ueſtis Chriſti, erat ex claritate corporis eius.3^{u}.d. 16 q.2.2.7^{m}.

20 Claritas ueſtimentorum Chriſti, ſignificat claritatem ſanctorum,quæ ſuperabitur a claritate Chriſti, ſicut candor niuis a ſplendore ſolis.3^{a}.q.45.2.3^{m}.

21 Transfiguratio Chriſti, fuit ſecundum claritatem tantum. & non ſecundum aliam dotem.3^{u}.q.45.1.3^{m}./.2.c./.1^{m}. /.3 d.16.q.2.2.2^{m}.
• Facies.3.
¶ Claudere.Clauis.3. Clauſio. Conceptio.1. Ignorantia.6. Limbus.7.Matrimonium.56.Paradiſus.8. Prohibitio.3.Terremotus.3.
¶ Claudus. Iacob. 7. Matrimonium. 76. &cæt. Oblatio.6.
¶ Claui.Adoratio.24.Chriſtus 165.

1 ¶ Clauis eccleſiæ eſt poteſtas ligandi & ſoluendi, quæ iudex eccleſiaſticus dignos recipere, & indignos excludere debet a regno Dei.4.d.18.q.1.1.c./.Con.4.c^{o}.72. Quid.

2 Claues eccleſiæ ſunt neceſſariæ ad ulios,& ſunt duæ.ſcilicet diſcernendi & iudicandi.Et diſtinguuntur ratione, non autem eſſentialiter.4.d.17.L.me^{o}.I./.d.18.qu.1.art.1.q.3.c./. Con.4.c^{o}.72. Diuiſio.

3 Clauis inferni,eſt poteſtas dandi gratiam, quæ ſoli Deo conuenit,quia aperitur porta inferni, id eſt tollitur peccatum,& clauditur ne labatur iterum in peccatum. Sed clauis regni, eſt poteſtas dimittendi reatum, quæ conuenit homini. Vel eſt eadem cum claue inferni, ſed denominatur a digniori.4. d 18.q.1.ar.1.q.1.3^{m}. Inferni.

4 Claues eccleſiæ quo ad eſſentiam, dantur in ordinatione, ſed uſus in iuriſdictione.4.diſtin.18.quæſtio.1.art. 1.quæſt. 2.2^{m}. Eccleſiæ.

5 Clauis ſcientiæ, non eſt habitus ſcientiæ, ſed eſt poteſtas exercendi actum ſcientiæ,in iudicio confeſſionis. 4.d.18.q. 1.ar.1.q.3.2^{m}. Scientiæ.
• Iudicium.29.30.40.Poteſtas.6 &c.15.

6 Clauis ſcientiæ,id eſt auctoritas iudicandi, ſine ſcientia non poteſt ſine peccato accipi,ſed bene econuerſo.4.d.18.q.1.ar. 1.q.3.2^{m}.

7 Clauis ordinis,eſt quid ſacramentale,non autem clauis iuriſdictionis.Ideo effectus eius ſubiacet arbitrio hominis, uõ autem primæ 4.d.20.ar.3.q.2.1^{m}.

8 Deus habet claues eccleſiæ per auctoritatem, Chriſtus per excellentiam, ſacerdos autem per miniſterium.4.diſtinctio. 18.quæſtio.1.articu.1.quæſt.1.c./. diſt.19.q.1. art.2.q 2.c./. ar.2.q.1.c. Subiectum.

9 Sacerdos ueteris teſtamenti,nullam clauem habebat.4.d.19. q.1.ar.1.c.

10 Deus Petro contulit clauem ordinis,& iuriſdictionis, & ab eo in alios deſcendit.4.d.18 q.2.ar 2.q.1.1^{m}./.d 19. q.1.art. 3.quæſt.1.1^{m}./.d.24.quæſt.3.artic.2 q.3.1^{m}./.Con.4.c^{o}.72. me^{o}.B &c.

11 Collegium poteſt habere clauem iuriſdictionis,non autem ordinis.4.d.19.q.1.ar.1.q.3.3^{m}.

12 Mulier nullam clauem poteſt habere.4 d.19.quæſtio.1.art. 3.quæſtio.3.4^{m}. Abbatiſſa.1.Indulgentia.4. ordo.97.99.ut Delbora.1.

13 Soli Sacerdotes habent claues ordinis, ſed clauem iuriſdictionis,habent etiam alij.4.d.18.q.2.ar 2.q.1.1^{m}./.q.2.1^{m}. diſt.19.

diſtin.19.q.1.ar.1.q.3.o./.d.20.22.5.q.2.1^{m}./art.4.q.2.c./.d.21.q.5.ar.1.q.3 c. Pœna.71.97 99. Excommunicatio. L.

14 Sancti non ſacerdotes non habent vſum,nec efficatiam clauium.4.d.19.q.1.ar.2.q.2.o. Satisfactio 4.

15 Sacerdos malus,habet vſum clauium, ſed peccat utendo.4.d.19.q.1.ar.2.q.2.o.

16 Immo talis non peccat utendo.2.1^{a}.q 23.5 fi /.q.60.2.3^{m}./. Matth 7.pen^{o}.K./.Io.8.lect.1.me^{o}.d./.Rom.2.lect.1.pen^{m}.

Du^{m}.351. F. Reſp^{o}.ſicut Du^{o}.405.

17 Schiſmatici,hæretici, ſuſpenſi,degradati, & excõmunicati, non habent uſum clauium.3^{a}.q.64.9.2^{m}./.3^{m}./ 4 d.17.q.3.ar.5.q.5.c./ L.fi./.d.19.q.1.ar.2.q.3.o. Degradatio.

Ad quod 18 Clauis ordinis eſt indifferenter ad omnes; iuriſdictio autem ad ſubditos tantum.4.d.19.q.1.3.o./.d.24.q.3.ar.2.q.1.c./.Z.4.c^{o}.72.Indulgentia.2.

19 Inferior poteſt uti claue in ſuperiorem ſubiicientem ſe illi.4 d.19.q.1.ar.3.o.

Effectus. 20 Claues eccleſiæ diſponunt ad remiſſionem culpæ, quam & remittunt,& ligant ad pœnam.4.d.18.q.1.3.o./.d.22.q.2.ar.1.q.3.1^{m}./.Z 4 c^{o}.72.ſi A.Hæreſis.135.

21 Claues habent efficaciam ex merito Chriſti, & aliorum qui ſunt de eccleſia.4.d.18.L.fi./.Con.4.c^{o}.72.me^{o}.F./. Ru.11.lect.4.ſi.E.

Diuiſio. 22 In Clauibus tota prælatorum poteſtas conſiſtit.Con. 4.cap^{o}.72.ſi.C.

¶ Clauſio paradiſi duplex,ſ.quo ad totam naturam,per peccatum originale,& quo ad perſonam,per peccatum actuale.3^{a}.q.49.5.c./.q.52.5.c./.3.d.18.ar.6.q.2.c /.4.d.18.q.1.ar.1.q.2.1^{m}./ 2^{m}.

* Apparere.9.Clauis.3.Conceptio.1.Claudere.Ignorantia 6. Limbus.7.Meritum.110.Paradiſus 8.

Virginis. ¶ Clauſtrum virginis eſſe integrum, poteſt probare mulier per aſpectum ſui corporis, vt probet uirum eſſe mentitum, de copula carnali.4.d.34.L.5^{m}.

* Affinitas.5.Fractio.2.Matrimonium.83.88.91.

¶ Clemens.Mulier.18.

Quid. 1 ¶ Clementia eſt uirtus humana, ideo directe ei opponitur crudelitas,non autem feritas, vel ſeueritas ſub beſtialitate,ſed uirtuti heroicæ,uel dono pietatis.2.2^{æ}.qu.159.2.1^{m}./. Crudelitas.

2 Clementia,& manſuetudo ſunt uirtutes,nec opponuntur ſeueritati.2.2^{æ}.q.157.2.o /.3.d.26.q.2.2.4^{m}.

Differẽtia. 3 Clementia eſt lenitas ſuperioris ad inferiorem,ſed manſuetudo eſt cuiuslibet ad quemlibet.2.2^{æ}.quæſt.157.1.b. Gratitudo.2.

4 Clementia eſt moderatiua pœnarum, ſed mãſuetudo eſt moderatiua iræ.2.2^{æ}.q.157.1.2.o./.3.c./.4.3^{m}./.q.160.2.c./.3.d.26.q.2.2.4^{m}./.d.33.q.3 ar.2.q.1.2^{m}. Miſericordia.14.

5 Clementia,& manſuetudo, conueniunt cum temperantia in modo, non autem in materia.2.2^{æ}.quæſt.157.3.2^{m}.Temperantia.9.

6 Clementia moderatur affectum in pœnis infligendis,ſecundum legem cõem ex dulcedine affectus, ſed epieicheia ſecundum intentionem legis.2.2^{æ}.q.157.2.2^{m}./.3.1^{m}./.4.c./.3^{m}.q.159.1.c./.1^{m}./.3.d 33.q.3.ar.2.q.1.2^{m}.

7 Clementia & manſuetudo, non ſunt maximæ uirtutes, niſi ſecundum quid.2.2^{æ}.q.157.4.o.

*Gratioſus.

8 Oppoſitum uidetur dicere. Virt.quæſt.1.9.7^{m}. Reſpondeo

Du^{m}.351. ſicut Du^{m}.287.

9 Manſuetudo,& clementia, reddunt hominem Deo,& hominibus acceptum,ut concurrunt in effectu charitatis, remouendo mala a proximis.2.2^{æ}.q.157.4.2^{m}.

* Gratitudo.2.Inſania.

10 Clementia manſuetudo,miſericordia,& pietas, concurrunt in eodem effectu,ſecũdũ diuerſa motiua.2.2^{æ}.q.157.4.7^{m}./.q.159.1.2^{m}.

* Miſericordia.14.Temperantia.9.

11 Crudelitas,ſæuitia,& feritas opponuntur clemẽtiæ, & manſuetudini.2.2^{æ}.q.157.1.3^{m}./.q.159.o.Crudelitas,uel Inſania.

12 Clementia comparatur ad ſeueritatem,ſicut epieicheia ad iuſtitiam legalem,cuius pars eſt ſeueritas.2.2^{æ}.q.157.2.2^{m}.

Peccatum. ¶ Clericus ſuperflue expendens in conuiuiis,& in aliis,peccat mortaliter Quol.6.12.4^{m}.

* Abiicere.Aduocatus.9.Attendere.Baptiſmus.111.&c. Bellum 8.Beneficium.19 Bonitas.102.&c. Decimæ 17.18.19 24.Dæmon.87.Eleemoſyna.25. Epiſcopus. 14 25. Excommunicatio.31.Indulgentia.24.Iuſpatronatus. Negotiatio.2. Occidere.10.Officium.7.&c.14.Ordo.103 Peccatum.255. Pœnitentia.91.98. Prædicare.18. Prodigalitas.5. Symonia. 17.&c.Teſtis.26.Tributum.5. Vſura.310.

¶ Clybanus.Chriſtus.298.

¶ Cloaca.Meretrix.1.

¶ Clodoueus.Rex.10.

¶ Clotho.Fatum.10. Diuiſio.

¶ Coaceruatio.Dioſcorus.

1 ¶ Coactio, ſ.abſoluta,ideſt uiolenta,& conditionata,id eſt timor,ſeu metus.1.2^{æ}.q.6.6.o./.2.d.25.2.4.c./.4.d.29.1.o./. Ma.q.2.3.4^{m}./.Ver.quæſt.1.3.c/. Quol.5.ar.10.o /.Ethic.3. lect.1.o.

* Adiurare.3.&c.10.11. Aſſentire.3.

2 Coactio duplex,ſ.ſufficiens.Prima dicitur compulſio, ſecunda uero impulſio.2.d.25.2.4.5.c.

3 Potentiæ animæ dupliciter cogi poſſunt, ſcilicet per ſubiectum,ut organicæ ſolæ,& per obiectum,ut intellectus.1.diſt. Animæ. 48.3.1^{m}./.2.diſt.7.q.2.1.2^{m}./.d.8.5.7^{m} /.d.25.2.c./. diſtinc. 39.qu.1.2.c./.Ver.q.11.3.1^{m}./.q.22.5.3^{m}./. q.24.12 28^{m}./. q.28.3.6^{m}.

* Aſſumere.59.Baptiſmus.44.100 Bigamia.5.Cogere.Compelli.Conſtantia.8.9.Correctio.2 &c.

4 Voluntas non poteſt cogi.1^{a}.quæſt.82.1.c./.1^{m}./.quæſt.105.4.1^{m}./.1.2^{æ}.quæſt.6.4.o./.qu.9.4.2^{m} /.1.d.48.3.1^{m} / diſt.48.3.1^{m}./.2.d.7.quæſt.2.1.2^{m}./.d.8.5.7^{m}./.diſtin.24.quæſt.1.4.c./.d.25.2.4.5.c./.diſtinct.39.quæſt.1.2.c./.3.d.4.quæſt.3.art.2.q.1.2^{m}./.d.27.quæſtio.1.4.12^{m}./.4. diſtinct.17.quæſt.1.art.2.q.1.c./.artic.3.quæſt.1.c./.2^{m}./.diſtin.19.1.o./.Ver.q.11.3.2^{m} /.21^{m}./.quæſt.17.3.c./.q.22.5.8 o./.9.c./.quæſtio.24.1.18^{m}./.4.o./.q.28.3 6^{m}./.16^{m}./.26^{m}./ Rom.6.le.4.me^{n}. C.Libertas.7.

* Dæmon.4. Dominium.82. Fides.71. Gratia. 59. Hæreſis.60.

5 Oppoſitum uidetur dicere 1.2^{æ}.quæſt.6.4.o./.5.o./.5.1^{m}.Reſpondeo Dubio 353 Et ſicut.inf.6.Imperare.10.&c. Infidelis.3.Intellectus 2 20.Intentio.6. Inuitus. Iuramentum.20.24.& Du^{m}.353.

6 Voluntas poteſt cogi.reſpectu actus imperati, non autem reſpectu actus eliciti.1.2^{æ}.q.6.4.o./.5.1^{m}./.2.d.25.q.2.3.3^{m}./.25.3.1^{m}./.4.d.38.q.1.ar.1.q.1.2.

* Lex.1.4.24.25.76.99.175.176.Libertas.7.8 9.10.

7 Coactio uel uiolentia, ſecundum quid poteſt eſſe in conſenſu,non autem ſimpliciter, ſed in actibus corporalibus.4.diſt.29.1 o.

* Matrimonium.39.&c.Neceſſitas.9.10.29.Officium.4.Paſſio.85 Prædicare.7.Prohibitio.1. Religio. 83. Sepultura.4. Seruitus.13.Societas.3.Sponſalia.5. Tyrannus.10.12. Voluntas.67.71.

8 Omnes vires animæ,coguntur a ſuis obiectis, præter uoluntatem,quia cæteræ habent ſolum appetitum naturalem reſpectu ſuorum obiectorum;ſed uoluntas habet etiam aliam inclinationem cuius ipſa eſt cauſa.3.d.27.q.1.2.c.ſi.

* Vincere.

9 Gratia non ex neceſſitate coactionis. Sed ex neceſſitate infallibilitatis ſequitur præparationem ad gratiam ſecundum quod eſt a Deo,quia intentio Dei deficere non poteſt ſecundum Auguſtinum, non autem ſecundum quod eſt a nobis. 1.2^{æ}.quæſt.1.2.art.3.o./.4.d.17.quæſt.1.art.2.3.o./.q.2.artic.5.q.1.c.

10 Auxilium gratiæ Dei,non cogit hominem ad bonum.Cont. 3.c^{o}.148./.152.1^{m}. Deus.

¶ Coadiutor Baptiſmus.Delectatio.61.Lignum.2.&c. Religio 104 Requiri.2.

¶ Coaptatio Embrio.3.

¶ Coarctari.Amænitas.Cogere.Miſericordia.32. Differentia.

¶ Coctum.Chriſtus.198.

1 ¶ Coæqualis, & coæternum, prædicatur ſolũ in plurali de pluribus perſonis diuinis;ſed æternum, & æquale,etiam in ſingulari.1^{a}.q.42.2.o./.1.d.9.q.1.2.c. Intentio.16.

2 Filius Dei eſt coæqualis,& coæternus patri.1^{a}.q.42.2.o./ Poten^{a}.q.2.3.c.ſi./.q.3.13.c./.24 3^{m}./.15.C.m^{o}./.q.10.1.16^{m}./. 2.5^{m} / 18./.4.c.me^{o}.G./.Io.lec 1.ſi./.He.lec.2.me^{n}.A. Cui.

¶ Coæquum.Ars.21.Diuiſio.14.Intentio.16.

¶ Coerceri.Coactio.Cogere.Coarctari.Schiſma.8. Virga.1.

* Vſura.84 311.

¶ Coæternum.Ariſtoteles.7 Mundus.15. &c. Proceſſio.21. 31 &c.62.&c.Viſio 12. Diuiſio.

¶ Coæuum eſt quadruplex,ſcilicet angeli, cæli,materia prima & tempus.1^{a}.quæſt.46.3.c./.quæſt.66.4.o./. Potentia.q.3.18.6^{m}.

* Menſura.2.

¶ Coexiſtere.Dies 16.Aeternitas.35.36.

¶ Cogere. Accuſatio. 23. Baptiſmus. 44. Conſilium. 9. Conſtantia. 8. 9. Corripere. 3. Dæmon. 82. 90. Diuortium. 3. Fornicatio. 15. Hæreſis. 6. Illegitimus. 4. Incontinentia. 4. Infidelis. 7. Intentio. 6. Iuramentum. 20. 24.&c. Libertas.7.&c. Matrimonium. 36. &c. Neceſſitas. 9.10.29. Officium.4. Pœna. 6. Princeps.11. Sanguis. 5. Societas.

cietas.3. Sponſalia.5.Teſtis.6.Voluntas.69.72.Vrgere. Viſura.84.311.

Quid. 1 ¶Cogitatio ſecundum Ricardum de ſancto victore eſt inquiſitio veritatis,per diſcurſum ex multis,licet ſecundum Auguſtinum quandoque ſumatur pro quacumque operatione intellectus.1ª.q.34.1.2^{m}./q.79.10.3^{m}./.22ſ.q.180.3.1^{m}.
* Actio.16.17.Adam.34.Agere.23.24.Ambi.46. Angelus.381.487.Charitas.9.144.Caſtitas.8.10.11.

2 Cogitatio eſt reſpectus animi,ad euagationem prouus.Meditatio eſt intuitus occupatus in inquiſitione veritatis.Contemplatio eſt liber animi contuitus in res. Sed conſideratio eſt omnis operatio intellectus,vel proceſſus rationis ex principiis pertingentibus ad contemplationem veritatis, ſicut meditatio.22ſ.q.180.3.1^{m}.
* Claritas.11.Cognitio.5.Concluſio.1.Cōfeſſio.43.&c.Cōtuitus.Credere.1.27. Damnatio.15. Delectatio.65.85.86.87.90.Dulcedo.1.2. Fides.152. Intellectus.63.&c. Iuſtus 9. Meditatio.

3 Cogitare,eſt conſiderare rem ſecundum partes,& proprietates ſuas.Diſcernere eſt cognoſcere rem per differentiã eius ab aliis.Sed intelligere eſt ſimplex intuitus intellectus in pſens.1.d.3.q.4.5.c.

Diuiſio. 4 Cogitare dicitur tripliciter,ſ.actualis conſideratio intellectus,diſcurſus eius,& operatio potentiæ cogitatiuæ.22ſ.q.2.1.c./.Ver.q.14.1.9^{m}.

5 Cogitatio eſt uolubilis dupliciter,ſ.per diſcurſum, & ſucceſſionem.ſecunda eſt in patria,in propriis naturis , non autem prima,neutra uero in verbi viſione.1ª.q.10.3.c./.q.58.2.c./.1.d.1.q.4.1.2^{m}./.d.37.q.4.1.c./.2.d.3.q.3.4.o./.4.d. 44.q.2.ar.1.q.3.3^{m}./.Ver.q.8.4.14^{m}./.q.20.5.c.

6 Duplex impedimentum cognoſcendi cogitationes alterius, ſcilicet groſſities corporis,& uoluntas, & tantum ſecundum erit in patria.1ª.q.57.4.1^{m}./.q.107.1.1^{m}.

7 Solus Deus cognoſcit cogitationes alterius per ſe, dæmones autem,& alij,per ſigna. 1ª.q.57.4.o./.5.c./.q.109.4.1^{m}./.q.114.2.2^{m}./.q.117.2.c./.2^{m}./.12ſ.q.111.4.c./. 22ſ.qu.106.5.3^{m}./.2.d.8.5.5^{m}./.d.12.3.c./.4.d.45.q.3.1.5^{m}./.3.1.cº.69./.L.1º.3.cº.154./.Ver.q.8.13.o./.q.9.4.c./.Ma.q.3.4.1^{m}./. qu.16.8.o./.Opuſ.53.19^{m}./.O...10.ar.38./.Opuſ.11.ar.36./.Matt.28.prinº.E./.Ro.2.prinº.D./.1ª.Cor.2.lect.2.fi.I.

8 Dæmones immittunt cogitationes, quo ad phantaſmata ſolũ.1ª.q.111. 2 2^{m}./.q.114.4.2^{m}./.2-ª.q.165.2.2^{m}./.2.d.8.5.6^{m}./.Ma q.3.4.c./.Opuſ.10.ar.38./.Opuſ.11.ar.36.

9 Intellectus viatoris,poteſt immediate cogitare de Deo.Ver.q.8.3.18^{m}.

10 Cogitatio de actu peccati, quandoque eſt pure ſpeculatiua, quandoque autem,cum aliqua affectione, & hoc dupliciter, ſcilicet vel concupiſcentiæ.vel horroris. 22ſ. q.154.5.c./.qu.162.3.1^{m}./.q.167.2.o./.q.169.2.3^{m}.fi./.4.d.14.q.1. art.3.q.1.4^{m}./.Ver.q.27.1.4^{m}./.Luxuria. 7.

11 Cogitatio de opere illicito non eſt ſemper peccatum: nec eſt ſemper de neceſſitate confeſſionis, niſi quando ex nimia mora facta in cogitatione illa, homo ſentiret ſe inclinari ad faciendum, vel perficiendum cogitatum, ſi opportunitatem haberet quam vellet,vel ſi pollueretur ex illa vehementi cogitatione moroſa , aut ſi inordinate aſſiceretur ad aliquam perſonam , & de ipſa multum moleſtaretur in cogitatione, habendo motus carnis . & imaginãdo haberet aliquos actus impudicos cum ipſa perſona, cum aliqua affectione concupiſcentiæ.22ſ.q.154 5.c./.q.162.3.1^{m}./.Opuſ.64. capº.9./.12.prinº./.21./.1ª.Tim.4.fi.
* Magnificentia.5.Malum.65.Paſſio.132. Peccatum.72.87.96.&c.138.203.280.361.373.405.Porta.1.Putare.Somniũ.2.Verbum.1.13.Voluntas.57.

12 Cogitationes inhoneſtæ aggrauantes in infinitum , vel ad euadendum tentationes ſuperbiæ & luxuriæ , ſunt explicandæ in confeſſione cum ſuis circunſtantiis in carne vel in mente.Alia laudabiliter reticẽtur .4 d. 15.q.3.ar.2.q.5.4^{m}./.d.19.L.fi./.Opuſ.64.cº.21.Circunſtantia.13.
* Votum.43.Viſus.7.Chriſtus.141.

13 Peccatum cogitationis,ſecundum ſe eſt vanitas , ſed ratione obiecti,eſt in genere obiecti.2.d.39.q.1.2.1^{m}.

Quid. 1 ¶Cogitatiua potentia eſt ratio particularis, collatiua intentionum indiuidualium.1ª.q.78.4.c./.q.81.3.c./. 12ª.q.30.3.3^{m}./.3.d.23.q.2.ar.2.q.1.3^{m}./.d.26.q.1.2.c./.3.2.capº.69.prinº./.73.principio A./.Verit.q.10.5.c.fin./.2^{m}./. quæſtio.14.1.9^{m}./.quæſt.15.1.c.fi./.Anima.13.c.meº.I./.Opuſ.29./.Meta.lect.1.meº.c.B./.Ethi.6.lect.1.9.fi./. Anima 2.le.13.fin.
* Appetitus.57.Cogitatio.4.Cogitatus.Aeſtimatiua.3.Experientia.5.Intellectus.7.24.Memoria,10.

2 Potentia cogitatiua aliquando dicitur intellectus , ut habet abſolutum iudicium de ſingularibus.Et eſt in confinio intellectus,& ſupra omnes alias potentias,ſenſitiuæ partis. Et eſt tantum in homine.12ª.q.73.3.1^{m}./.2.d.25.1.7^{m}./.3.d.23.q.2.ar.2.q.1.3^{m}./.d.26.q.1.3.c./.Ver.q.14.1.7^{m}./.Ethi.6.le.9.fi./.Anima.2.lect.13.fi.

3 Obiectum cogitatiuæ potentiæ, eſt quidditas rei materialis & particularis.Opuſ.29.Intellectus.24.

4 Immo quidditas rei materialis eſt obiectum intellectus hominis,in præſenti. 1ª.q.12.11.c. Reſpondeo ſicut Duº.752. Du^{m}.354.
Intellectus.23.

5 Organum potentiæ cogitatiuæ , eſt media cellula cerebri. 1ª.q.78.4.c./.4.diſtinct.7.quæſt 3.art.3.q.2.1^{m}. /. diſt. 50.q.1.1.3^{m}./.Cont.2.cº.60.prinº./.Verit.q.10.5.c.fi./.quæſt. 15.1.c fi.Cerebrum.3.
* Prudentia.15.Syllogiſmus.6.
¶ Cogitatus.Cogitatio.o.Conceptio.5.&c,Conceptus.Chriſtus.123.141.

1 ¶Cognatio ſpiritualis eſt triplex.ſ.paternitas,compaternitas,& fraternitas. Et quælibet impedit matrimonium contrahendum & dirimit contractum.4.d.42.q.1.ar.3 q.3.o./.q.2.3.1^{m}. Commaternitas. Diuiſio.

2 Cognatio ſpiritualis eſt vinculum contractum ex ſtatuto eccleſiæ,per ſuſceptionem ſacramentorum,dirimens matrimonium iam contractum.4.d.42.q.1.1.o./.Quol.6.5.o. Quid.
* Adoptio.11.12.Affinitas.o.

3 Cognatio ſpiritualis contrahitur tantum per baptiſmum, & & confirmationem.4.d.42.q.1.2.o.

4 Baptizans,uel confirmans,anadochus.i.leuans, contrahit cognationem cum baptizato,uel confirmato.4.d.42.q.1.ar.3.q.1.o./.Quol.6.5.o.

5 Non baptizatus , non contrahit cognationem ſpiritualem , quia eſt expers ſpiritualis uitæ. 4.d.42. q.1.ar.3.q.1.3^{m}./.q.2.3^{m}./.q.2.3.3^{m}
* Confeſſio.83.Frater.2.

6 In catechiſmo,non contrahitur aliqua cognatio ſpũalis.licet ſecundum aliquos contrahatur impedimentum contrahendi tantum.4 d.42.q.1.2.o./.Quol.12.19.o.
* Luxuria. 11.

7 Nulla cognatio,& nullum impedimentum matrimonij contrahitur inter patrem ſpiritualem,& matrẽ ſpiritualem.4.d.42.q.1.ar.3.q.2.2^{m}./.4^{m}.

8 Ex cognatione ſpirituali viri,cauſatur affinitas ſpiritualis, cũ qualibet muliere cognita matrimonialiter,uel fornicarie. 4.d.42.q.1.ar.3.q.2.o.

9 Cognatio ſpiritualis,ſequens matrimonium, impedit exigere debitum perſonam quæ fuit cauſa ſine neceſſitate, etiam ſi ignoranter,non autem impedit reddere.4.diſtinctio.42.q.1.1.o.

1 ¶Cognitio duplex,ſ.rei & ſimilitudinis. Pſal.38. medio. c.k. Diuiſio,
* Adam.1. &c. Agnitum. Altitudo .1. Amor.233 239.241.272.&c.Angelus.289.Aoraſia.Apoſtoli.6. &c. Appetitus.4.&c.44 &c.Aſſentire.5.6.Attributa.12.

2 Cognitio rei duplex,ſ.a re,& ad rem.Poª.q.3.4.13^{m}.
* Bigamia.5.6.Cauſa.118.

3 Cognitio rei duplex,ſ.ſecundum ſe,ideſt an eſt,uel quid eſt, & quo ad ea quæ rem conſequuntur.3.diſtinct. 33. quæſtio.1.2.c.
* Cogitatio.1.3.7.10.&c.Cognatio.9.Cointellectum.

4 Cognitio rei triplex,ſ.per eſſentiam , per ſpeciem propriã, & per ſpeciem alterius.1ª.q.56.3.c./.Trin.q.1.2.o./. 1ª.Cor.13 lect.4.prinº.
* Euchariſtia.147.

5 Cognitio duplex,ſ.naturalis,& per gratiam. Et utraque duplex,ſ.una pure ſpeculatiua tantum,& alia affectiua,ſiue experimentalis.1ª.q.12.13.ar.1./q.64.1.o./.quæ. 83.4.n./.22ſ.q 97.2.1^{m}./.q.154.5.c./.q.162.3.1^{m}./.3ª.q.55.1.c./. 1.Prol.art.1.2^{m}./.2.d.7.q.2.1.o./.3.d.23.q.1.2.1^{m}./.4.d.14. q.1.art.3.q.1.4^{m}./.Opuſ.9.ar.89./.Opuſc.60.cº.14.fin./. Quol.8.4.o./. Pſal 48.fi.

6 Cognitio triplex,ſ.per reuelationem,per ſe certitudinaliter, & per coniecturas ſignorum.1ª.q.57.3.o./ 12ſ. q.112.5.c./.3.d.23.q.1.ar.2.1^{m}./.1ª.Cor.13.lec.3.c.fi.

7 Cognitio tripliciter eſt ſupernaturalis,ſ.quo ad acceptionẽ tantum,uel ad iudicium tantum,& quo ad vtrunque.Veritat.q.12.7.c.
* Finis.39.Forma.93.136.Fornicatio.9.Gratia. 170.171.Imaginatio.1 2.8.In.25.27.

8 Cognitio duplex,ſ.approbationis,& apprehenſionis.22ſ. qu.188.5.1^{m}./.1.d.36.q.1.2.c.

9 Cognitio duplex,ſ.directa,& indirecta.1ª.q.85.3.c./.Ver.q.15.3.5^{m}./.Ethi.6.lect.1 fi.
* Intentio.7.Iudæi.18.Mens.2.5.Menſura.3.4.5.11.22.&c.Opinio.8.

10 In omni cognitione modus eſt duplex,ſ.cognoſcentis & cogniti.1ª.q.12.6.o./.7.8 13.3m./.q.14.6.1m./.d.38,2.c./.Ver.q.3,1.11m.
• Oratio.58.79.Principium.17.&c,Prius 2.Propoſitum.1.

11 Cognitum quid eſt,vel an eſt triplex.ſ.ſecundum ſe, & p cauſas,vel effectus,& per reſpectum ad finem,vel ad actum.3.d.23 q.1.2.c./. Perîher.lec.14.fi.ſ.C.&c,

12 Cognoſcere aliquid ſicut eſt in cognoſcente,poteſt intelligi dupliciter,ſ,ſecundom modum cogniti,vel cognoſcentis.Primum eſt falſum,ſecundum eſt verum.1ª.q.14.6.1m.
• Similitudo.5.Simpliciter.5.Ver.2 &c.28.&c,35.&c.Vita.6.11.20.28 &c.66.&c.74.&c.

13 Aliquid cognoſcitur dupliciter,ſ.in ſe,& in ſuo effectu.1ª.q.6.1.2m./.12ª.q.93.2.c.

14 Cognoſcere per aliud contingit dupliciter,ſ.eadem cognitione,uel diuerſis.1ª.q.14.7.o./.Anima.7.8m.

15 Cognoſcere per aliud contingit dupliciter,ſ.per inſſm, & per formam.Primum oportet eſſe præcognitū,non autem ſecundum.Si enim accipiamus duo, quorum utrunque ſit per ſe,in ordine obiectorū cognitionis, illud propter quod aliud cognoſcitur,erit magis notum, ſicut principia concluſionibus. Sed habitus non eſt de ordine obiectorum , inquantum eſt habitus,nec propter habitum aliqua cognoſcuntur, ſicut propter obiectum cognitum , ſed ſicut propter diſpoſitionem, vel formam,quia cognoſcens cognoſcit.1ª.quæſt,87.2.3m./.Quol.10.7.2m.

16 Primum cognitum a nobis,ſumitur dupliciter,ſ.reſpectu diuerſarum potentiarum , vel reſpectu diuerſorum obiectorū einſdem potentiæ.1ª.q.85.2.o./.Trin.3.c./.Poſter.m.lect.4.fin./.Lec.8.prin.

Cauſa. 17 Cauſa cognitionis duplex,ſ.ex parte cogniti, & ex parte cognoſcentis,Ver.q.8.6.9m.

18 Aliquid cognoſcitur aliquo dupliciter,vel quia ex cognitione eius venitur in cognitionem illius , uel ſicut in quo cognoſcitur, Et ſic non oportet alia cognitione cognoſci, nec aliomon autem ſic primo modo.Ver.q.10.8.9m./.9.3m.

19 Cognitio rerum in propria natura , eſt quæ terminatur ad res extra animam. Sed cognitio in ſua intelligentia eſt quæ terminatur ad ipſas ſpecies in anima. Ver.quæſt.18. 4.1m./.Opuſc.53.

20 Aliquid cognoſcitur in aliquo dupliciter,ſ.ſicut in obiecto cognito,& ſicut in prin°.cognitionis.1ª.q.84.5.c,

21 Cognitio rerum in propria natura duplex,ſ.an eſt , & quid eſt. Prima requirit exiſtentiam rerum,non autem ſecunda. Ver.q.18.4.10m.

22 In nobis habitualis cognitio cauſatur ex actuali conſideratione.Intelligendo enim actu,efficimur ſcientes , ſecundom Philoſophum,ſed cognitio perfecta , ab habitu aliquo progreditur.1ª.q.86.2.c.fi./.quæſt.87.2.C./.Ver.q.20.2.2m.Sēſibile 21.18.

23 Cognitio alicuius vitii,vel peccati , dependet ex cognitione oppoſitæ virtutis.Erit igitur compendioſior , & expeditior conſiderationis via,ſi ſimul ſub eodem tractatu, conſideratio procedat de virtute,& de dono ſibi correſpondente,& de vitiis ſibi oppoſitis,& de præceptis affirmatiuis,& negatiuis. Erit autem huiuſmodi conſiderationis modus conueniens ipſis vitiis ſecundum propriam ſpeciem. 22ª. prolog.1.d.36.q.1.2.o./.Ver.q.10.8.9m./.9.3m./.Quol.11.2.o.

24 Medium cognitionis triplex,ſ.in quo vt ſpeculū , ſub quo vt lumen.per quod,vt in demonſtratione. 1ª.q.12.5.2m./ q.94.1.3m./.3.d.14.ar.1.q.3.1m./.4.d.49.q.2.1.15m./.Verit.q.2.5.10m /.12.12./.q.18.2.1m.Quol.7.1.c.

25 Difficultas,& defectus in cognitione contingit dupliciter,ſ. propter exceſſum obiecti,& defectum rationis,i.potentiæ cognoſcitiuæ.1.d.17.q.2.4.c./. 4.d.49 q.2.5.4m./. Ver.q,12.2.c./ q.18.5.4m./.Tri.9.c./.Meta.2.lec.1.me°.f.

26 Cognitio veritatis tripliciter impeditur,ſ.in audientia,contentione,& inanigloria,Iob.6.fi.

27 Ad cognitionem requiruntur duo , ſcilicet apprehenſio , & iudicium.22ª.quæſt.173.2.c./.Ver. q.12.3.1m./.7.12m./.13.c./.q.28.3.6m.

28 Mens hominis tripliciter proficit in cognitione Dei. Primo quo ad efficaciam Dei,ſecundo quo ad nobilitatem effectus. Tertio quo ad remotionem.Trin.2.c.

29 Natura hominis dependet a ſuperiori natura,ad cuius perfectionem non ſufficit cognitio naturalis, ſed requiritur quædam cognitio ſupernaturalis.22ª.q.2.3,1m.

30 Certitudo cognitionis in diuerſis naturis inuenitur diuerſimode, ſecundoru diuerſam conditonem uniuſcuiuſque naturæ.22ª.q.9.1.1m.

31 In cognitione naturali, quæ a ſenſu principium ſumit procedimus a creatura ad creatorem , ſed in his quæ per fidem cognoſcimus,eſt econuerſo.3.d.fi.L.fi.

32 Diuerſorum cognoſcibilium formaliter, ſunt diuerſæ rationes cognoſcendi , non autem diuerſorum cognoſcibilium materialiter. Ver.quæſt.10,3.c./. Quol.10.c./. Poſt.1.le.41.me°.d.D.

33 Nos cognitionem intellectualem a rebus exterioribus accipimus,& per voluntatem noſtram in aliquid exterius tendimus tanquam in finem.Et ideo intelligere noſtram eſt ſecundum motum a rebus ad animam, uelle autem ſecundum motum ab anima ad res.1.d.19.q.2.2.3m./. Opuſ.53.prin°. Intellectus.2 12.

34 Immo cognitio noſtra intellectualis,eſt proprium operis regula,& menſura.Ver.q.1.2.c./.q.14.4.c. Reſp.Du°.355.& ſicut 124. Du^m.358.

35 Omne cognoſcens cognoſcit implicite Deum , in quolibet cognito,quia nihil eſt cognoſcibile , niſi per ſimilitudinem primæ ueritatis,Ver.q.22.1.1m.

36 Medium uniuerſale,vt cauſa ſufficit ad cognitionem diſtinctam,& propriam,non autem forma , quia in primo eſt effectus vt in potentia actiua, ſed in ſecundo , vt in materiali, Ver.q.2.4.7m.

37 Proficere in cognitione , contingit dupliciter,ſ.ex parte diſcentis qui proficit,vt in ſcientiis humanis,vel ex parte docentis,vt in fide,22ª.q.1.7.2m. Perfectio.
ª Abominatio. Actio.102. Affectio.5.6.7.Amicitia.37.Angelus.I.289.

38 Vna cognitio eſt potior , & dignior alia tripliciter,ſ.ſecundum certitudinem , ſiue claritatem , ſecundum multitudinem obiectorum,& ſecundum genus . Primum eſt ex lumine,ſecundum eſt ex ſpecie,tertium ex potentia.3,d.14.ar.3.quæſtio.2.c.
• Anima.170.Animal.Anteſia. Appetitus.5.&c. Appropriatio.16.&c.Beatitudo.22.&c.Bonitas.108. Capitale.7. •

39 Claritas cognitionis contingit tripliciter, ſ.ex efficacia uirtutis cognoſcitiuæ,ex lumine,& ex reſpectu ad obiectum.3.d.14.ar.2.q.3.c. Quid.
• Certitudo.Conceptio.28 Concluſio.6.

40 Cognitio dormientis potior eſt,quàm uigilantis,quo ad receptionem,ſed quo ad iudicium eſt econuerſo, Ver.q.12.3.1m./.2m.
• Coniunctio.5.Conſanguinitas.6.Contingens.8.9.10.

41 Perfectio cognitionis duplex,ſ.ex parte cogniti , & ex parte cognoſcentis.Primum attenditur ratione medij, ſecundum vero ratione potentiæ,& habitus.3ª.q.10.4.1m.
• Debitum .20. Deus.159.&c.250.&c.Diffinitio.5.50 Aegritudo.3.Ennuntiatio.2. Eſſe.3.4.Expectatio.2. Experientia.1.2.3.6.Extaſis.Fœlicitas.2.3,6. Diuino.

42 Ad perfectam cognitionem requiruntur tria,ſ.q. intellectus proportionetur obiecto adhæreat,& uideat. 3.d.24.art.2.q.3.c. ª Fiducia.7. Finis.5.39.Fruitio.6.12.Gloria.8.15.genus 8.Hæreſis.131 .

43 Cognitio quam per rationem naturalem habemus , duo requirit,ſ.phantaſmata & lumen naturale intelligibile. 1ª.q.12.13.c.Abſtractio.6.
• Humilitas.9.12.Idea.1.3.&c.30. Ignorantia.30.33. Imaginatio.1.2.Imago.9.

44 Cognoſcere ſpecies rerum pertinet ad perfectionem intelligibilem, non autem cognitio indiuiduorum , niſi per accidens,Anima.18.c./.1m./.10m./ 16m./. • Impedimentum.Imperfectio.5.Indiuiſibile.2 Infinitum.1 2 7 &c.

45 Quantitas cognitionis eſt duplex,ſ.ſecundum obiectum, & ſecundum efficaciam actus.3.d.25 q.2.ar.2 q.1.c.
• Innocentia,18.&c.

46 Quanto cognitio eſt altior, tanto eſt magis unita, ad plura ſe extendens .1.prolo.2.c.

47 Cognitio eſt imperfecta tripliciter,ſ.ratione obiecti , ut veſpertina.ratione medii, vt opinio,& ratione ſubiecti,vt fides. Prima & ſecunda poteſt eſſe ſimul cum perfecta, non autem tertia.1ª.quæſtio.58.7.3m./.12ª.quæſt.62.3.2m./.q.67.3.o.Fides.128.

48 Cognoſcere aliquid in vniuerſali eſt imperfectius , quàm cognoſcere in ſpeciali. 1ª. quæſtio.14. 6.c.princ°. F.q.55.3.3m./.Cont.2.c°.98.me°.F.&c. Ver.q.8.10.1m./. Phy.lect.12 medio b.
Oppoſitum uidetur dicere.1.d.3.q.3.2.3m./. contra.2. cap°.100./.Ver.q.1.9.c.Reſp°.Du°.356.ſicut inf.49.& ſicut Dubio 72.76.247.Inuoluntarium.5.Ioannes.6.Iubilus.5.3.Iudæi.18. Iudicium. 11. 22. 20. Iuramentum. 2. Ius.2.Laus.21. • Lex. 31. 42. 59. 63. 67. 137. 146. Liberum. 30.Lumen.1.&c. Du^m.356.

49 Cognitio vniuerſalis in prædicando ex parte obiecti , eſt imperfectior particulari,ſed ex parte medii , vel etiam cognitio in cauſando eſt econuerſo.1ª.q.55.3.2m./.Verit.q.8.10.1m./.Ma.q.16.6.16m.

50 Cogitatio per medium uniuerſale, efficax ad cognitionem omnium propriorum, eſt perfectiſſima. Si autẽ ſit inefficax eſt imperfecta, 2.d.3.2.3^{m}./.contra.2.c^{o}.92 /.100.
* Malum.62.65.66.Maria.9.Mens.2.5.

51 Cognitio ſingularium, pertinet ad perfectionem animæ intellectiuæ, ſecundum cognitionem practicam, non autem ſecundum ſpeculatiuam. 3^{a}.q.11.1.3^{m}./. contra.1.c^{o}. 65.0./. Li^{o}.3.c^{o}.75.8^{m}.
* Menſura.3.4.5.11.14.15.22.Meritum.99.Motus.7.

52 In carentibus cognitione, eſt potentia pertingens ad finem per modum exequentis, non autem per modum imperantis.12^{e}.q.11.2.c.
* Naturale.11.Nomen.23.&c.Nubes.2.Odium.8.Ordo.38.40.Paradiſus.10.Paſſio.132.Pater.2.9.10.Peccatum.24.27.170.Perſona.26.28.29.Princ^{m}.16.17.Prophetia.8.9.&c.20.&c.27.35.&c.55.63.70.Propoſitum.2.

53 Potentia cognoſcitiua, tripliciter comparatur ad appetitiuam, ſ.ſecundum ordinem, capacitatem, & eminentiam. Primo modo eſt prior, ſecundo eſt æqualis, tertio eſt, dignior & indignior.3. d.27.q.1.4.c. * Pulchritudo.4.5.10. 14. Ratio.3.5.8.&c.Rationale.1.Recognitio.Reflecti. Salomon.4. Sapientia.34.39.53.Senſualitas.1.2.9.15.

54 Cognitio pertinet ad perfectionem rei in ſe, ſed voluntas, in ordine ad alia. 1^{a}.q 60.2.c./.3.d.27.q.1 4.c
Cognitio eſt perfectio rei, uoluntas uero, ut ordinatur una res, ad alias res.3.diſ.27. 4.c. * Speculatio.0.Spes.28.52.58. Superbia.32 Superſtitio.4 Tentare.2.Theo^{s}.2.&c.

55 Secundum gradus cognitionis, ſunt gradus appetitus.1^{a}.q. 80.1.c./.2.d.45.1.4^{m}. * Tribulatio 9.Trinitas.5.

56 In omni natura ubi inuenitur cognitio, inuenitur uoluntas. 1.d.45.1.c. * Verecundia.6.8.Veſtigium.1.3.Virtus.195.Viſio.3.Viſitatio.2.Viſus.1.3.8.Vita 6.36.42. &c. Voluntariũ. 2.4.8.15.Voluntas.13.23.39.Vti.16.Chriſtus.120.&c.

57 Res participes ſunt cognitionis, & voluntatis, ſecundum gradus ſuæ immaterialitatis.1^{a}.q.14.1.c./.3.d.27.q.1.4.c./.4.d. 49.q.2.2.4^{m}./.Verit.q.23.1.c. Abſtractio.3.

En cõi. 58 Cognitio quælibet, ſit per aliquam abſtractionem a materia. 1^{a}.q.84.2.c./ 4.d.49.q.2.2.4^{m}./.Ver.q.2.3 c.

59 Omnis cognitio eſt entis, non autem exiſtentis tunc in rerum natura.1.d.38.4.c./.3^{m}./.Ver.q.2.8.12^{m}./. q.3.2.7^{m}./. q.18.4.12^{m}.

60 Nihil cognoſcitur ſecundum quod eſt in potentia, ſed ſecundũ quod eſt in actu.1^{a}.q.12.1.c./.q.14.3.c./.q.84.2.c./.q.87.1.2.3. c./.3^{a}.q.10.3.c./.1^{m}./. Verit.q.2.4.7^{m}./.q.13.3.c./. Quol.3. 20.c. * Accidens.120. Actus.114.

61 Obiectum cognitionis, eſt res cognita, ſecundum eſſe eius extra cognoſcentem. Ver.q.14.8.5^{m}./.13.c. *Altitudo.1.

62 Omnis cognitio, eſt per ſimilitudinem cognoſcentis, ſecundum quod eſt in rerum natura. Con.1.c^{o}.72.2^{m}./.Verit.qu. 10 4.c.

63 Omnis cognitio, eſt per aliquam formam, quæ eſt in cognoſcente principium cognitionis, Ver.q.2.6.c./.q.10.4.c.

64 Omnis cognitio, eſt ſecundum modum cognoſcentis. 1.d.3. q.1.1.c./.3^{m}./.d.4.q.2. 1.c./.d.38.2.c. *Amor.233.239 Appetitus.7.&c.45.83.Appropriatio.16. Aſſimilatio.1.&c. Attributa.12.13.14.Beatitudo.53.&c.

65 Cognoſcens diſtinguitur a non cognoſcente, per hoc quòd poteſt habere formam alterius. 1^{a}.q.14.1.c./ q. 80.1.c.

66 Cognoſcens, & cognitum, non ſe habẽt ſicut agens, & patiẽs, ſed ſicut duo ex quibus ſit unum cognitionis principium. Ver.q.8.6.c.prin^{o}./.3^{m}./.7.10^{m} / 8.10^{m}. * Beatus.10.Bonitas.63.105.&c.Capacitas.1.4.Capitale.7.Charitas.124.

67 Modus cognoſcendi rem aliquam, eſt ſecundũ conditionem cognoſcentis.Ver q.2.6.c./ q.10.4.c. * Cauſa.108.

68 Omnis cognitio a lumine increato deriuatur. Po^{a}.quæ.5.1. 18^{m}./* Cherubin.1.Cognoſcibile.

69 Omnis cognitio naturalis eſt uera. Sed ueritas eius eſt alia a veritate cognitionis infuſæ, uel acquiſitæ.1^{a}.q.60.1.3^{m}.

70 Impoſſibile eſt aliquã cognitionem eſſe totaliter falſam, ſine aliqua ueritate.22^{e}.q.172.6.c.

71 Mutata re, cognitio noſtra uariatur, uel de ueritate in falſitatem, uel econuerſo, ſi duret eadem opinio, uel de una opinione in aliam.1^{a}.q.14.15.3^{m}.
* Conceptio.28.&c.Contingens.8.9.10.

72 Nulla potentia cognoſcitiua decipitur circa proprium obiectum, ſed tantũ circa obiectũ extraneum. Con.3.c^{o}. 108.5^{m}.
* Damnatio. 8.12.&c. Debitum.20. Delectatio.2.5 11.14. 15.16.31.32.97. Dæmon.3.7.&c.26.55.98. Deſideriũ.6. &c.

73 Nullus obliuiſcitur cognitorum naturaliter.1^{a}.q.84.3.c.
* Deus. 41.93.&c.246.Dies.12.Aegritudo.3.

74 Quælibet uirtus cognoſcitur, per cognitionem eorũ in quæ poteſt.3^{a}.q.10.2.c.ſi.Enſciatio.2.Eſſe.15.92.96. Falſitas.1. &c. Filiatio.33.34.Onus.8.Gratia.169.&c.Humilitas.9.12. Indiuiſibile.2.

75 Priuatio non cognoſcitur, niſi per habitum ſibi oppoſitum. 1^{a}.q.14 10.0./.12^{e}.q.100,6.2^{m}./.22^{e}.prolo./. 1.diſ.36.q.1.2. 0./.Quol.11.2.0. * Infinitum.1.27.&c.Ioãnes.6. Iudæi.18. Ius.1.Liber.21.23.Loqui.3.

76 Nulla potentia cognoſcitiua deficit a cognitione proprij obiecti, niſi propter defectum, uel corruptionẽ potentiæ.Con. 3.c^{o}.107.9^{m}. * Malum.5.62.66.Matrimonium.60.91. Nomen.3 Ordo.11.38.&c.Perſona.28.Principium.16.&c.

77 Cognitio diſcurſiua eſt, quando ex prius notis, in ignotum deuenitur.1^{a}.q.58.3.1^{m}./.d.36.q.2.1.4^{m}./.Cõ.1.c^{o}.58 /.77. 3^{m} /.Ver.q.2.3.3^{m} /.Quol 3 2.2^{m}.
* Procul. Prophetia.8.&c.Proportio.6.11.Rarum.3. Repræſentatio.1.2.Reſurrectio.9.

78 Eadem ſunt principia eſſendi, & cognoſcendi, ex parte obiecti, non autem ex parte cognoſcentis. Ver. q.2.3.8^{m}./.q.3.3. 7^{m}./. Sapientia.0.Scientia.0.Senſus.2.4.&c.13.&c.32.&c.Similitudo.5.Simplex.3.Sors.13.Tranſumptio.Trinitas.5.

79 Cognitio ſenſitiua ordinatur ad duo, ſ.ad ſuſtentationem corporis, uitando nociua, & acquirendo neceſſaria, ſecundo ad cognitionem intellectiuam practicam, & ſpeculatiuam. Primum conuenit omni animali, ſecundum autem ſoli homini.22^{e}.q.167.2 c.Animal.43.44.45.
* Viſitatio.2. Vniuerſale.8.9.10 11 12.Chriſtus.120.

¶ Cognitiua. Anima.238. Appetitus. 59. Appropriatio.22. Bonitas.63.Certitudo.1.Concluſio.6.Contrariũ.17.Imago. 9.Intellectus.0.Iudicium.20.Raptus.9.10.Ratio.20.

¶ Cognoſcibile. Agiographæ.0.Angelus.349.Anima.163.Cognitio.10. &c.17.&c.Deus.159.&c.Malum.0.Nomen.3.

¶ Cognoſcitiua. Anima.0.Cognitiua. Donum.18. Habitus. 78.Ratio.1.Tranſumptio.Voluntarium.8.

¶ Cohabitare.Fornicatio.11.Inceſtus.1.Ioſeph.3.Mri^{m}.130.

¶ Cohærere.Timor.56.

¶ Cohibitio. Arcere.Honor.24. Lex.100.128. Permiſſio.2. Prælatio.9.Scurilitas.Sterilitas 2.Temperantia.16. Vindicatio.4.Virginitas.7.Vſura.311.Chriſtus.86.

1 COHORS eſt nomen nouum apud tuſcos de prima cohorte, & quaſi Romanæ cohortis ſimilitudinem gerens, qua eſt ſum, genere, literis forma, uirtute, pollentes milites iouitebantur ſecundum Vegetium, cui tribunus præerat, armorũ ſcientia, uirtute corporis, ac morum honeſtate præcipuos, quam trapelium dicunt, ad perforandum acies hoſtium appellata. Hoc enim uerbum trapellationis importat, Opu.20. lib^{o}.4.c^{o}.26. Quid.

2 Dicitur cohors maior, eo quód millecentum & decem pedites ſunt in ea, equeſtres autem centumuigintaſex, Opuſcu, 20. lib^{o}.4. c^{o}.28.

3 Cohors minor, continet quingentoſquinquagintaquinque pedites, equeſtres uero ſexagintaſex, ſecundum Vegetium, Opuſ.20.li^{o}.4.c^{o}.28.

¶ Coincidere.Agẽs.53.69.Cauſa.50.Deus.300.Diuiſio.20. Finis.34.Forma.137.Honeſtum.6.Materia.23.24.51.

¶ Coinquinatio.Conſcientia,20.Lucia.Meritum.31.

¶ Cointellectum.Generatio.60.Subintellecta.

1 ¶ COITVS moderatus, debilitat corpus, & ſanguis quandoq; emittitur in eo.2 d.30.q.2.2.3^{m}./ 3.d.3.q.5.1.c./. Potentia. q.3.12.9^{m}. * Affinitas.4.5. 6.Animal.24.&c. 40 41. Auis, Aureola.25.Barbarus 2.Bigamia.3.&c.

2 Aequus quidam, propter nimium coitum fuit ſine cerebro, ſecundum Ippocratem. Po^{a}.q.3.12.9^{m}.

3 Natura delectationem poſuit in coitu, propter generationẽ, ne negligeretur. 2.d. 31.q.1.3.5^{m}./.d.38.2.6^{m}./.4.d.31.q.1. 1.1^{m}./.d.33.q.1.ar. 3.q.1.c./.d.49.q.3.artic.5.q.2.c./.contra. 3.c^{o}.26.12^{m}./.Li^{o} 4.c^{o}.83.7^{m}./.Ma.q.15.2.12^{m}.
Concupiſcentia.14.&c.Confeſſio.83.Delectatio.55.84. &c. 88.Error.10.Euchariſtia.212.

4 In coitu abſorbetur vſus rationis, propter vehementiã delectationis.11^{e}.q.34.1.2.1^{m}./.q.37.2.2^{m}./.qu.72. 2.4^{m}./.22^{e}. q.153.2.2.2./.2.d.20.q.1.2.1^{m}./ 4.d.9.art.3.q.5.c./.diſ.26.q. 13.2^{m}./.d.31.q.1. 1.c./.1^{m}./ q.2. 1. 2^{m}./.3^{m}./.d.33. q.3.1. c./.4^{m}./.3.c./.2.d.49.q.5.art.2.q.1.c./.contra.3.c^{o}.26.12^{m}./. Ma.q.15.2.10^{m}./.4.0./.1^{a}.Cor.6.lect.3.fin./. Ethic.7. lectio. 11.fin.1.Concupiſcentia.14.&c.Contemplatio.19.
* Eunuchus.

5 Oppoſitum uidetur dicere.22^{e}.q.150.4.3^{m}./. qu.156.4.2^{m}. Reſpondeo ſicut Dubio 371. Du^{m}.357.

6 Nullus coitus hominis eſt nunc ſine vitioſa libidine, quæ principium omnis peccati.3.diſtinct.12.quæſtio.3. artic.2. q.1.2^{m}.
* Generatio.45.&c.Iacob.9.10.Illegitimus.3.Imaginatio.9. Inceſtus.Incubus.Innocentia.13.&c.Legitimatio.1. Lex.13. Maria.42.Matrimonium.50.Reſurrectio.37.Seruire.4.Vermis.1.Virginitas 8,&c.23.31.Vxor.2.

9 Coitus uagus non eſt in animalibus, niſi fœmina ſufficiat ad educationem prolis. 22æ.q.154.2.c./ 4.d.26.q.1.1.1^{m}./.d.33 q.1.1.4^{m}./.contra.3.c°.122.prin°.H./.124./. Ma.q.15.2.c./. 1æ.Cor.7.lec.1.prin°.H.

¶ Cola. Scriptura.22.

Effectus. ¶ Colera citius cæteris humoribus mouetur. Ideo colericus facilius mouetur ad iram, quam alij, ad ſuas paſſiones. 12æ.q.46.5.c.

* Febris.2. Flegma. Incontinentia. Ira.30.52. Reubarbarum.

Qui. ¶ Colere dicuntur homines, quos honore, vel recordatione, vel præſentia frequentamus, & alia nobis ſubiecta, ut agros. 22æ.q.81.1.4^{m}./.

* Agricola. Circuncisio.33. Epicurus. Imago.43. Iudæi.6. Machabæi. Ouis.2. Pythagoras.7. Præceptum.227. Religio.92. Sion.2.

¶ Collateralis. Amor.238.

¶ Collatio. Admiratio.5. Amor.263. Anima.165. Apprehenſio 4. Benedictio.8. Beneficium.13.&c. Circūciſio.33.&c.43. Cogitatiua.1. Conferre. Datio.33. Deus.3. Epiſcopus.7. Gratia.41. Luminare.3. Maria.21. Nomen.15. Ordo.50. Purgatio 3. Sacramentum.69. Symonia.16.18. Vectio.19. Vſura.39. Chriſtus.84.136.160.

A quibus. ¶ Collecta. In aliquibus terris ex antiqua conſuetudine, domini ſuis ſubditis certas collectas imponunt, quæ ſi non ſunt immoderatæ, abſq; peccato exigi poſſunt. 22æ.q.118.6.4^{m}./. Opuſ.21.q.6 Exactio.1.

* Cetus.1. Princeps.10.13.14. Symonia.25.

¶ Collectio. Angelus.507. Baculus.1. Conſanguinitas.3.4. Pecus. Generatio.68.

Indiuiduum.39. Lilium. Maria.53. Scientia.2. Symbolū.1. Vſura.196.202. Chriſtus.56.

Signum. 1 ¶ Collectiuum ſignificat duo, ſcilicet multitudinem ſuppoſitorum: & unitatem ordinis. 1a.qu.31.1.2^{m}./.1.diſ.24.q.2.3 3^{m}.

Du^{m}.358. 2 Oppoſitum uidetur dicere 2 ſimili. 3a.q.3.7.2^{m}. Reſpondeo Dubio 326. Adiectiuum.6.10. Deitas.2.3. Trinitas.4.

Diuiſio. ¶ Collegium triplex, ſ. eccleſiaſticum, ſæculare, & commune. Et una perſona poteſt eſſe de duplici collegio ſecundo uel tertio, non autem primo. Opuſ.19.c°.3.

* Angelus.584. Circuncisio.4. Clauis.11. Iuramentum.26. Meritum.103. Miniſter.8. Prædicare.9. Religio.83.84. Symonia.34.

¶ Colligatio. Ciuitas.1. Connexio. Forma.48. Membrum.8.

¶ Collis. Poma.

¶ Collocare. Genus.23.&c. Priuatio.18.19.

¶ Colloquium. Amicitia.31 Amor.239. Caſtitas.10.11. Luxuria.18.

¶ Collum. Cete.8. Reliquiæ.

¶ Colluſio. Accuſatio.4.10.12.

¶ Colon. Pauſatio.

Quid. 1 ¶ Color eſt lux incorporata, ideſt, extremitas diaphani terminati. 1.d.17.q.1.1.c./. Ma.q.2.2. 5^{m}./. 11^{m}.1.qu.14.8.4^{m}./. Accidens.48.

2 Coloratum eſt proprium obiectum viſus. 1a.q.1.7.c./.q.45.4.1^{m}./.q.3.c°.54.1^{m}./. Io.le.4.ſi.

* Actus.39. Aer.7.8.9. Albedo.1. Animal.62.

3 Color eſt obiectum materiale uiſus. Formale uero eſt lumē. 22æ.q.1.3.c./.q.25.1.c./ 1.d.45.2.1^{m}./.d.48.2.c./.1^{m}./. 2.d.20.q.2.2.2^{m}./.d.38.4.1^{m}./.3.d.24.q.1.ar.1.q.1.c./.ar.2.qu.1.5^{m}./.contra.1.c° 76.1^{m}./. Ver.q.8.14.6^{m}./.q.14.8.4^{m}.c.ſi./. Ma.q.2.2.9^{m}./.11^{m}./. Poſter^{m}.lec.41.me°.d.D./.

* Comparatio.3. Congregatio.2. Contentio.1. Corpus.52.53.54.

4 Immo color eſt obiectum formale viſus. 1a.q.19.3.c./.q.45.4 1^{m}./ 12æ.q.1.1.2^{m}./.q.8.2.c./.q.10.2.c./. Ver.q.14.8.4^{m}./. Virt.q.2.4.c./. Quol.3.27.c./. Reſp° Du°.359.

Du^{m}.359. 5 In colore lux eſt quaſi formale, & terminatio diaphani eſt quaſi materiale. Ver.q.2.4.4^{m}./.

* Diaphanum.1. Diuiſio.19. Imaginatio.3. Inſtans.16. Intellectus.248. Liber.1. Lumen.8.&c. Lux.1.8. Odor.4. Paſſio.14

6 Color nō eſt coloratus, ſed clarus. Similiter albedo. 2a.q.55.4.ar.1.1^{m}./.2.d.27.2.1^{m}./.

Prophetia.16. Pulchritudo.13 Scientia.81.

Du^{m}.360. 7 Oppoſitum uidetur dicere a ſimili. 2.d.27.2.1^{m}./. Reſpondeo ſicut Du°.1171.

Senſibile.6.7.8. Velum.2. Viſio.17.18. Viſus.5.7. Chris.205.

Cauſa. 8 Lumen facit q color qui eſt uiſibilis in potentia, fiat uiſibilis in actu. 1a q.67.3.3^{m}./.q.79.3.2^{m}./.1.d.45.2.1^{m}./.2.d.13.3.c./.d.20 q.2.2.2^{m}./. Quol.7 1.c./. Lumen.12.

Du^{m}.361. 9 Oppoſitum videtur dicere. 1a.q.12.5.1^{m}./. Anima.2.lec.14.ſi./.L.°.3.lec.10.prin°.1.D. Reſpondeo Dubio 361. Vt etiā dicitur ad Du^{m}.603.

¶ Colum. Fatum.10.

1 ¶ Columba habet ſeptem proprietates, ad deſignandum ſeptem dona Spiritusſancti, ſ. quia columba ſecus fluenta habitat, meliora grana eligit, alienos pullos nutrit, non lacerat roſtro, felle caret, in cauernis petræ nidificat, & gemitum pro cantu habet. 3a.q.39.6.4^{m}./. Matth.3.ſi.b.k./. Io. lect.14.medio.d E. * Animal.81. Apoſtoli.42. Aſſumere.25. Baptiſmus.28. Miſſio.42.48. Rex.10. Proprium.

2 Columba quæ apparuit ſupra Chriſtū, baptizatū, conuenit ſoli Spirituiſancto, vt ſignum. Sed ut res, & effectus, conuenit toti trinitati, unde & inſtinctus eius, quo mouebatur ad modum naturæ, ſicut ex cauſa ſpirituali, cauſabatur ex Deo. 1a.qu.43.7.3^{m}./.21æ.q.95.7.c./.3a.q.39.8.2^{m}./.3.d.1.L.ſin. Matt.3.ſi./. Io.12.lect.4.me°.c.L. Chriſti.

3 Columba illa, fuit uerum animal. 3a.q.39.7.c./. Io.lect.14.d.D. Miſſio.43.

4 Oppoſitum uidetur dicere. 1. d.16.3.3^{m}. Reſpondeo Du^{m}.362, vt eſt dictum uſ ad Du^{m}.45. Du^{m}.362.

5 Illa columba non præextitit apparitioni, ſed tunc a tota Trinitate abſq; Matre, & fœminæ commiſtione formata fuit, & facto miniſterio, cōuerſa eſt in priſtinam materiam. 1a.q.43.7.4^{m}./.3a.q.39.6.2^{m}./.1.d.16.3.3^{m}./. Ioan.lect.20.

¶ Columna. Circunciſio.1. Elix. Miliio.45.

¶ Coma raditur viris, in ſolenni pœnitentia, quia coma non conuenit eis, ſed tantum fœminis, in ſignum ſubiectionis. 4.d.14.q.1.ar.5.q.3.1^{m}. Mulier.8. Nazaræus. Pauſatio. Profeſ-7. Scriptura.22. Quibus

¶ Combinatio. Donum.

¶ Cōbuſtio Adeps.2. Aduſtio. Cinis.1. Cōſecratio.38 11. Inſtio. Holocauſtū.1.3. Sacrificiū.27.29. Stuprū.4. Vrere. Viſio.

1 ¶ Comedere eſt ſumere cibum, per potentiam naturalē ſu menti, conuertibilem in naturam eius. 1a.q.51. 3.5^{m}./ 2.d.8.4.1^{m}. * Adam.52. &c.68.83. Adeps.1. Angelus. 73.492.493.495. Animal.64. Quid.

2 Chriſtus poſt reſurrectionem eius, uere comedit, angeli uero nunquā. 1a.q.51 3.5^{m}./.3a.q.54.2.3^{m}./. q.55.3.c./.6.c./.1^{m}./.2.d.8.4.1^{m}./.3.d.21.q.2.ar.4.q.4.c./.4.d.44.q.1.art.3.q.4.1^{m}./.contra.4.c°.83.ſi.A./. Quol.5.1.c./. Op.3.c°.238./. Io.21.lect.2.ſi.e. * Apparere.9. Bos. Caro.4.6. Cete.11. Delectatio.84. Elephas.

3 Comedere immoderate, eſt contra legem naturæ. 4. d.33.q.1.21.3.q.1.4^{m}. * Eſus.

4 Comeſtio poteſt eſſe inconueniens dupliciter. Primo, totaliter impediendo finem principalem, i. ſalutem corporis uel finem ſecundarium, ideſt bonam habitudinem, in negotiis exercendis, per nimiam ſuperfluitatem, uel per defectū ciborum. Secundo, reddendo difficilem, uel minus decentē peruentionem ad finem, per comeſtionem extra tempus debitum. 22æ.q.141.6.2^{m}./.4.d.33.q.1.1.c.

5 Qui volt comedere nociua, quodammodo dicimus eū uelle infirmari. 22æ.q.30.1.c. * Euchariſtia.7.130.162.268. &c. 234.251. Gula.6. Hæreſis.62. Iacobus.2. Ieiunium.14.&c. Lignum.4 Monachus. Reſurrectio.37.47. Serpens.1.

6 Dauid comedens panes ſanctos cum ſociis, excuſatur, propter neceſſitatem famis. 3a.q.40.4.3^{m}.

¶ Comes, primo dictus duplex, ſ. conſul Romanus, a commeando, ideſt concordando, ſecundo a comitando imperatorē. Opuſ.20.li°.3.c°.21. Quis.

* Iuramentum.7. Marchio.

¶ Comeſſatio: Ebrietas.6.

¶ Comitari. Amor.251. Comes. Coniunctio.10. Iniuſtitia.8. Monarchia.2. Purgatorium.5. Verbum.12. Vſura.85.225.

¶ Commaiſatio, Damnatio.66.

1 ¶ Commatiernitas, & compaternitas, ſunt idem quod cognatio ſpiritualis, ſed ſub diuerſis reſtrictibus. 4.d.42.q.1.0. Cognatio.1. Quid.

2 Oppoſitum uidetur dicere. 4.d.4.2.q.1.ar.3.q.3.c./.q.2 3.c. Reſpondeo Dubio 363. Du^{m}.363.

¶ Commeare. Comes.

¶ Commemoratio. Euchariſtia. 17. Hæreſis. 116. Miſſa.23. Oratio.30. Paſcha. 3. Recordari. Reptile. 2. Sacramentum 6.

¶ Commendatio ſui, vel ſtatus, eſt licita dupliciter, ſ. ad utilitatem ſui, & aliorum, & ad gloriam Dei. Opuſ.19. c°.15./. Pſal.25.prin°.2./.2æ.Cor.2.ſi./.2æ.Cor.11.le.4.me°.C./.c°.12.lect.4.prin°.k. Licita.

* Amicitia.7. Apoſtoli.19. Baptiſmus.6. Calcedonenſes. Doctrina.5. Epiſtola. Fortitudo.50. Humilitas. 18. Ieiunium.8. Miraculum.40. Miſſa.26. Neomenia. Oratio.29.63. Ordo.69. Paupertas.4. Perſeuerantia.12. Sanctificatio.9. Sepultura.5. Solicitudo.6. Studium.5. Subiectio.10. Theologia.2.

¶ Commenſuratio. Actio.57. Actus.180. Compoſitio.4. Diameter. Diſpenſatio.1. Locus.4.17. Modus.1.5. Pœna.10. Spes.2. Veritas.2.10. Virt.95. Vſura.144.295.

¶ Commentarius eſt cancellarius regis, qui geſta in ſcripti redigebat, ad memorandum regi. Vnde commentator dicitur a comminiſcor. Iſa. 36. prin°. E.
* Cancellarius. Secretarius.
¶ Commentator. Auerrois. o. Cōminiſcor. Euſtratius. 1. Intellectus. 16.
¶ Commiſtio. Amor. 119.
Quid. 1 ¶ COMMINATIO Dei intelligenda, eſt manente cauſa comminationis, ſ. peccato. Sic enim conditionaliter exponendæ ſunt huiuſmodi prophetiæ, ſecundum q̄ ipſe Deus exponit ſe per Ieremiam. Iſa. 34. me°. E. Damnatio. 24. Prophetia. 46. 62.
* Dæmon 87. Petrus. 2. Præceptum. 104.
2 Comminatur Deus contra hoſtes ſuos tripliciter, ſ. contra hoſtes perſequentes, contra hoſtes poteſtatem eis præbentes, & contra hoſtes in rebus calumniantes. Iſa. 7. prin°. Promiſſio. 2.
* Prophetia. 46. 52. 62. Theologia. 13. Chriſtus. 220.
3 Comminatur Deus tria populo ſuo, ſcilicet futuram captionem, ſolicitam detentionem, & rigidam dominationem. Iſa. 5. fin.
¶ Commiſceri. Compoſitio. 2. Euchariſtia. 102. eſt Mulier. 20.
¶ Committere. Angelus. 521. Attritio. 1. Aureola. 19. Baptiſmus. 32. 249. Confeſſio. 29. 35. 67. &c. 76. &c. Confirmatio, 17. Cura. 2. Daniel. Diaconus. 2. o. Diſpenſatio. 19. 21. Eccleſia. 13. Euchariſtia. 231. Euſtratius. 1. Feruor. 4. Iudex. 10. 11. Iudicium, 34. &c. 42. Iuriditio. Lectoratus. 5. Meritum. 64. Omiſſio. 12. Ordo. 54. Peccatum. 134. 135. 225. Prædicare. 4. Prælatio. 16. 27. Princeps. 13. Religio. 76. 78. Reſeruare. Rex. 1. Scandalum. 19. Simonia. 9. 23. Tentare. 10. Vicarius. Vices. Virginitas. 25. Vſura. 92. 124. 141. 148. 149. 202. 207. 212. 219.
¶ Commiſtio. Affinitas. 3. 3. Angelus. 67. Compoſitio. 2. Euchariſtia. 102. 103. Fractio. 3. Hæreſis. 62. Sacerdos. 21. Sexus. 4. Vnitas. 12. Vſura. 217.
¶ Commoditas. Abiectus. Agens. 81. Concupiſcentia. 19. Correctio. 3. Hæreſis. 10. Mendacium. 5. 6. Opportunitas. Permutatio. Religio. 48. 53. Simonia. 9. Temporale. 2.
¶ Commonere. Magnanimitas. 10.
¶ Commorari. Princeps. 18. 24.
¶ Commori. Baptiſmus. 189.
¶ Commouere. Caue. 15. Ira. 71. Sternutatio. Tribulatio. 8. 9. Turbatio. 1. Verbum. 75.
¶ Commutabile. Auerſio. 13. Bonitas. 42. Cupiditas. Forma. 34. Iuramentum. 30. Omiſſio. 17. Peccatum. 141. Præſumptio. 7. Purgatio. 3. Radix. 3. Varietas.
Diuiſio. 1 ¶ COMMVTATIO duplex, ſ. naturalis, ideſt rei ad rem, vel ad denarios, pertinens ad œconomos uel politicos, alia propter lucrum, pertinens ad negotiatores. 22ª. q. 77. 4. o. vel Campſoria. o.
2 Commutatio duplex, ſ. inuoluntaria, vt in nocumentis, & voluntaria vt in contractibus. 22ª. qu. 61. 3. o. Negotiatio. 2.
3 Commutatio ſicut eſt beneficijs, rependendo gratiam, ſic & in offenſis, puniendo. 3ª. q. 85. 3. 3ᵐ.
* Proportio 12. 13. Votum. 42. 68. &c. Vſura. 30. 31. 48. &c.
¶ Commutatiua. Aequalitas. 8. Iudicium. 4. Iuſtitia. 21. 25. 34. 45. 73. Medium. 28. Meritum. 94. Pœnitentia. 8. Punitio. Reſtitutio. 41. Retributio. 1. Vſura. 30. 31. 48. &c.
¶ Compar. Hæreſis. 148.
Diuiſio. 1 ¶ COMPARATIO operis ad opus, in bonitate uel malitia, fit tripliciter, ſ. ſecundum genus, finem, & voluntatem. Quol. 3. q. 6. 3. 6ᵐ.
* Abrenunciatio. Abſolutum. 2. Accidens. 55. 66. Actus. 37. 52. 162. 176. 195. Agens. 103.
2 Quæ ſunt diuerſorum generum, non ſunt comparabilia. 4. d. 24. quæſt. 3. 6. 3ᵐ. /. Meta. 10. lect. 5. prin°. b. /. Phyſi. 7. lect. 7. o.
* Amor. 219. Angelus. 35. 81. Anima. 36. 190. 221. 279. Aquila. 1. Attributa. 17. Beatitudo. 105. Clementia. 12.
3 Comparatio illa philoſophi, qua dicitur, Sicut ſe habent colores ad viſum, ita ſe habent phantaſmata ad animam intellectiuam, intelligitur de anima intellectiua ex parte illa qua corpori coniungitur, & non prout eſt intellectiua ſimpliciter, quia intellectus inquantum huiuſmodi non reſpicit phantaſmata, ſicut patet de intellectu angelico. 4. d. 50. q. 1. 1. 4ᵐ.
* Cognitio. 53.
4 Creatura dupliciter comparatur ad Deum, ſ. ſecundum commenſurationem, & ſic eſt quaſi nihil, & ſecundum conuerſionem ad eum, & ſic ſolum habet eſſe. Ver. quæſt. 2. 3. 18ᵐ. Eſſe. 98.
* Conceptio. 7. Contemplatio. 25. Corpus. 13. Deus. 81. 137.
157. 350. Diſpoſitio. 7. Aeſtimatiua. 1. Exceſſus. 1. Euchariſtia. 12. 128. Phantaſma. 4. Finis, &c. Forma. 68. 97. Idea. 14. 15. Ieiunium. 21. Incarnat. 16. Intellectus. 17. 64. 143. 207. Iudicium. 12. 62. Iuſtus. 13.
5 Quæ ſunt unius generis, poſſunt comparari rei, quæ non eſt in genere, ſ. Deo, non autem rei, quæ eſt in alio genere. 1ª. q. 4. 3. 2ᵐ. /. q. 6. 2. 3ᵐ.
* Lex 60. Locus. 12. Malum. 59. 68. Mens. 5. 6. Natura. 4. 22. Obiectum. 12. Ordo. 35. Participare. 9. Peccatum. 372. 382. Perſona. 35. Politia. 8. Prælatio. 10. Proceſſio. 83. Proſperitas. 1. Reduplicatio. 5. Sacerdos. 28.
6 Quicquid comparatum Deo eſt tale, ſimpliciter eſt tale in perfectionibus, non autem imperfectionibus. Verit. quæſtio. 2. 2. 8ᵐ.
* Sagitta. 2. Sapientia. 54. Scientia. 148. Status. 14. Subiectum. 9. Summum. 3. Tempus. 19. Terra. 8. Triplicitas. Virt. 47. Voluntas. 20. Vſura. 90. Vti. 3. Chriſtus. 81.
7 Comparatio duplex, ſ. abſoluta, & reſpectiua. 22ª. q. 188. 6. o. prin°.
8 Comparatio duplex, ſcilicet æqualitatis, & ſimilitudinis. 22ª. q. 105. 2. 1ᵐ.
¶ Comparere. Contumax. Sponſalia. 10.
¶ Compaſſio duplex, ſcilicet ſecundum paſſionem, & ſecundum electionem. Secunda eſt in Deo, angelis, & beatis ad viatores tantum: non autem prima. 4. d. 15. quæſt. 2. artic. 1. q. 3. 2ᵐ.
* Abſoluere. 25. Affectio. 5. Beatitudo. 138. Beatus. 40. Charitas. 150. Eleemoſyna. 1. Fides. 143. Solicitudo. 4. Vinculum. 3. 22.
¶ Compater. Amor. 128. Anadochus. Commaternitas.
¶ Compatiens. Actio. 124. Charitas. 150. Compaſſio. Paſſio. 132.
¶ Compelli. Adiurare. 5. &c. Alienum. 3. Confeſſio. 47. Impellere. Iudæi. 45. Matrimonium. 30. Miſericordia. 1. Officium. 4. Religio. 85. Sepultura. 4. Votum. 62. Vrgere. Vſura. 313.
¶ Compendioſum. Breuitas, cognitio. 23.
¶ Competere. Actio. 85. Ann. xom. 1. Circunciſio. 27. Contemplatio. 14 &cæt. Neceſſitas. 22. Spirituale. 2. Vſura. 80.
Quid. 1 ¶ Complacentia peccati venialis, non eſt peccatum mortale, niſi ponatur in eo finis, ſ. ſupra Deum, & in contemptum Dei. 12ª. q. 88. 2. 3. 4. c. /. 2. d. 24. q. 3. 5. 2ᵐ. /. 6. 1. d. 3ᵐ. /. 4. d. 16. q. 3. ar. 1. q. 4. 2ᵐ. /. d. 21. quæſt. 1. art. 3. quæſtio. 1. c. /. L. me°. /. M2. q. 7. 1. 6ᵐ.
* Amor. 164. 205. 207. Bonitas. 170. conſenſus. 2. 3.
2 Complacentia peccati mortalis, eſt infinita reſpectu obiecti, ſcilicet finis, & finita reſpectu ſubiecti. Nec proportionatur complacentiæ venialis peccati, quia non ſunt eiuſdem rationis. 2. d. 24. q. 3. 6. 3ᵐ.
¶ Complere. Beatitudo. 114. Forma. 45. Vinum. 27.
¶ Complere. Abſtractum. 7. Accidens. 19. Accidentaliter. 4. Acerbum. Actus. 85. 179. Addere. 18. Aer. 10. Agens. 32. 63. Amor. 243. Angelus. 220. 310. 346. Anima. 53. 54. 75. 339. Auis. 1. Beatitudo. 98. Cauſa. 3. Cœlum. 47. 68. Circunciſio. 12. Compoſitio. 7. Conceptio. 2. Cooperari. 4. &c. Dies 7. 28. Differentia. 9. Digeſtio. Diſpoſitio. 6. Diuinatio. 8. Dominium 4. Embrio. 1. Ens. 13. &cæt. Eſſe. 4. &c. Euchariſtia. 77. &cæt. Fitatio. 1. Finis. 20. Forma. 5. 58. 69. Fructus. 18. Frui. 9. Habitus 37. Hæreſi. 68. Indiuiduum. 78. Inſtrumentum 21. Intellectus. 162. Matrimonium. 87. Motus. 1. 27. 79. Munditia. 1. Mundus. 2. Natiuitas. 10. 16. Neceſſitas. 8. Nomen. 30. Pars. 27. Paulus. 26. Peccatum. 70. Pœna. 97. Pœnitentia. 72. Perſona. 16. Quies. 4. Reſurrectio. 22. Semen. 13. Seraphin. 5. Subſtantia. 25. Tempus. 6. 7. Totum. 14. Veritas 4. Virginitas. 9. Virtus. 261. Viuo. 3. Vnitas. 52. Votum. 7. 13. 15. Chriſtus. 39.
¶ Completorium. Abſoluere. 38. Confeſſio. 69. Symbolum. 8.
¶ Complexio corporis non eſt forma ſubſtantialis, ſed accidentalis. Contra. 1. c°. 62. 2ᵐ. Corporis.
* Animæ. 68. Animal. 66. Auxilium. 2. Colera. Cor. 9. Corpus. 60. Dolor. 24. Elephas 4. Febris. 1. Fortitudo. 7. Incontinentia. 5. 6. Innocentia. 7. Ira. 30. Manſuetudo. 7. Mors. 5. Peccatum. 41. Tactus. 10.
¶ Complexum. Certitudo. 22. Fides. 35. 36. Vox. 11.
¶ Comportare. Triſtitia. 19.
¶ Compos. Aptitudo. Ira. 54. 55. Manſuetudo. 5.
1 ¶ COMPOSITIO ex actu, & potentia, eſt prior compoſitione ex materia, & forma. 2. c°. 54. fi. /. Quol. 3. 20. o. Prior.
* Abiectus.
2 In omni compoſito quacunque compoſitione, oportet potentiam actui commiſceri. 1. Po°. q. 7. 1. 6. prin°.

* Abſtractio.2. Abſtractum.5.

3 Omne compoſitum eſt poſterius ſuis componentibus. Et habet cauſam, & actum & potentiam. 1ª.q.3.7.c./.contra.1.c°.38. * Accidens.2.62.89.110.119. Actio.94.119. Actus.26.27.71. Adunatio. Affirmatio.3. Agens.84. Amor.178.224.

4 Compoſitio duplex, ſ.una materialiter, & alia per receptionem plurium. 1.d.17.q.2.2.b.2./. Ver. quæſtio.20.2.3^{m}./.q.22.11.16^{m}.

* Angelus.27.41.&c.191.192.348. Anima.263.341.

5 Omne compoſitum ex materia, & forma, eſt per naturam corruptibile. Trin.20.4^{m}.

6 Omne compoſitum ex materia, & forma eſt compoſitum ex quo eſt, & quod eſt. 1ª.q.50.2.3^{m}./.1.d.8. q.5.2.c./. contra.2.c°.54./. Spiritu.1.c.fi.

* Anima.57.&c.me°. Artificiale.4. Attentio.4. Cœl.1.157. Contrarium.1.36. Corpus.34 Corruptio.12. Deus.105.

7 Omnis creatura habens in ſe completum eſſe, componitur ex quo eſt, & quod eſt. Habens autem eſſe tantum in alio, non componitur ex aliis, ſed cum aliis.1.d.8.q.5.1.o.

* Differentia.10. Differre.3. Diffinitio.6.

8 Apud nos, compoſita ſunt meliora ſimplicibus, nõ autem in Deo.1ª.q.3.7.2^{m}./.Con.3.c°.20.

* Diſpoſitio.21.

9 Compoſitio fit tripliciter, ſ. aggregatione, ligamine, & miſtione.2 d.17.q.3.1.c.

* Diuerſitas.5. Elementum.1.&c.

10 Compoſitum duplex. ſ. unũ ſimpliciter. i. quod ſortitur ſpẽm ab uno. ſ.forma, uel compoſitione uel ordine, & ſecundum quid, i. quod ſortitur ſpeciem a multitudine, ut aceruos, & populus. Primum non eſt ſua componentia, ſed aliquid ex his, quod non remanet poſt diſſolutionem, ſecundum autem, eſt multa ſimpliciter. Meta.7.lec.13.fi.H.

* Ens.40. Eſſe.42. Eſſentia.12. Falſitas.7. Phantaſia.1. Finitũ.3. Forma.15.18.48. Generatio.6. Genus.30.43. Hæreſis 85.90.91.120.

11 Omne compoſitum eſt aliquid, quod non conuenit alicui partium eius, & in eo eſt aliquid, quod non eſt ipſum. 1ª.q.3.7 c./ Con.1.c°.18. * Homo 16. Idea.41. Incipere.4. Indiuiduum.13.24.25. Intellectus.77.&c.

12 Oppoſitum uidetur dicere. Meta.7.lec.14.me°. Reſpondeo ſicut Dubio 1157.

Du^{m}.364.

13 In omni compoſitione reſultat eſſentia compoſiti, altera ab utroque componentium Opuſ.42.c°.19.

14 Immo non, niſi in compoſitione ex elementis. Verit.q.16.1.26^{m} /. Quol.2.3.1^{m}. Reſpondeo Du°.365.

Du^{m}.363.

15 Aliquid componitur ex ſe & alio, quando ex coniunctis nõ reſultat una res, ſed una ratio, ut album. Quol.2.q.2.1.1^{m}.

* Ipoſtaſis.5. Ira.6.12.13. Limus. Logica.5 Materia.48. Mediator 3. Modalis.1. Modus.2. Motus.87. Neceſſitas.20. Negatio.7. Nobilitas.6. Numerus.2.5. Paſſio.4 22. Perfectio 42 Perſe.5. Perſona.35. Prædicamentum.3. Principatus.6. Proceſſio.14.16.18. Pudor. Quidditas. Quæſtio.9. Ratio.51. Relatio.11.77. Rota.

16 Illud quod attribuitur alicui, ut ab eo in aliud procedens, non facit compoſitionem cum eo, ut relatio, & actio. Po².q.7.8.c. Sacramentum.30. Scientia.41.115.134. Semen.9. Symbolum.1.6. Similitudo.7. Species.2. Subſtantia.9 24.28.29. Suppoſitum.5 6. Tactus.1. Verbum.84. Verit 21.22.24. Verum.4 Viſio.7. Vnio.4.5. Vnitas.22. Chriſtus.178.&c.

¶ Compoſſibilia Forma.49.

Quid. 1 ¶ Comprehendere proprie eſt attingere rem, ſecundum omnem modum, & omnem rationem, qua cognoſcibilis eſt. 1ª.q.12.7.o./.q.14.3.o./.12ª.q.4.3.3^{m}./ 22ª.q.28.3.3^{m}./.3.d.14.ar.2.q.1.o./.4.d.49.q.2.3.o./. Con.3.c°.55./. Ver.q 8.2.o./.Opuſ.3.c°.106 /.223./ Dion.lo.1.lect.4.me°.b.K./.1ª.Tim.6.lect.3.priu°.C. * Angelus.395.

2 Comprehenſio non eſt alia operatio, a uiſione, ſed eſt habitudo ad finem habitum, cuius obiectum eſt uiſio, uel res uiſa.12ª.q.4.3.3^{m}.

* Beatitudo.72. Campſoria.4. Caritas.63 Doſ.5. Euchariſtia 119.&c. Fruitio.2. Infinitum.26 Inueſtigatio.2.

3 De ratione comprehenſionis ſunt duo, ſ. continere fines rei, & nihil eius eſſe extra. Secundum conuenit infinito, non autem primum. 1ª q.14.3.1^{m}./.1.d.43.q.1.1.4^{m}.

* Iudicium.28. Numerus.13. Perſona.10. Ratio.32. Sciẽtia.2.99.101.

4 Comprehenſio Dei dupliciter dicitur, ſ. attingentia uel tentio Dei, & apprehenſio adæquata Dei. Prima conuenit omnibus beatis, non autem ſecunda. 1ª.q.12.7.1^{m}./.12ª.q.4.3.1^{m} /.4.d.49.q.2.3.1^{m}./.Ver.q.8.2.1^{m}./. Opuſc.3.c°.164./. Opuſ.18.me°.F /.Eph.3.lec.5.priu°.H &c./. Phil.3.lec.2.fi.B./.1ª.Tim.6.lec.3.priu°./. * Scrutatio.

5 Deus perfectiſſime comprehendit ſeipſum. 1ª.q.14.3.o./.q.25.5.c./.q.105.2.2^{m} /.q.62.9.c./.12ª.q.3.8.2^{m} /.1.d.43.q.1.1.4^{m}./.3.d.14.ar.2.q.1.2.o./.d.27.q.2.2.c.fi./.C.6.1.c°.3./.L.3.c°.55.1^{m}./.58.2^{m}./.154.priu°./.Ver.q.2.2.5^{m}./.q.20.4.c./. Anima.18.18^{m}./.Quol.3.3.c fi./. Opuſ.3.c°.106./. Opuſc.9.q.79./.Io.6.lec.5.fi.D /.c°.7.le.3.me°.q.1./ c°.8.lec.8.me°.F./.c°.10.le.4.priu°.B./.Phil.3.le.2.fi.B./.1ª.Tim.6.lec.3.

* Senatus.1. Senſualitas.1.

6 Nullus intellectus creatus, comprehendere poteſt eſſentiã Dei.1ª.q.12.1.1^{m}./ 7 o./.8.c./.57.5.2^{m}./. q.62.9.c./.q.86 2.1^{m} /.q.107.3.c./.12ª.q.4.3.1^{m}./.q.93.2.1^{m}./.q.102.4.6^{m}./.22ª.q.91.1.8^{m}./.3ª.q.10.1.o /.3./.1.d.3 L.2./.d.3.q.1.1.c /.1^{m}./ 4^{m} /.d.21 L./.d.22.1.c / 2^{m}./. d.11.q.2.2.o. L /.3.d.14.ar.2 q.1.o./.d.27.q 3.2 c.fi./.4.d.45.q 3.1.c./.diſt.49 q 2.1.1^{m}./.6^{m}./.3.o./.3.c./ 2^{m} /.Con.3.c°.55 /.56.1^{m}./.2^{m}./.fi./.38.2^{m}.59.fi /.62.8^{m}./.Ver.q.2.2.5^{m}./.q 8.2.o./ 4 c./. q.20.4.5.o./.Po².q.7.1.2^{m}. Quol.10.17 1^{m}./ Opuſcu.3.c°.106./.216.me°.8.&c.fi.D./. Matt.11.fi.c.F./.Opu.18.c°.6./. Dion. Le.3.fi /.Le.3.o./.Iſa 6.priu°.B /.Io.1.lec.16.me°.b./ c°.6.le.5.c°.7.le.3.me°.G.c°.8.le.8.me°.fin /.c°.10.le.4.priu° /.He.l.2.priu°. Ephe.3.lec.5.priuc°.I.C.Phi.3.lec.2.fi.B./.1ª.Tim.6.le.3.fi.F. * Temperantia.13.

7 Immo beati in patria comprehendunt naturam Dei.1ª.q.12 7.1^{m}./. Reſpondeo Dubio 366. Du^{m}.366.

8 Comprehenſio pertinet ad uoluntatem, ſicut & delectatio, quia eiuſdem eſt habere aliquid, & quieſcere in eo.12ª.q 4.3.1^{m} * Viſio.23. Chriſtus.

1 ¶ Comprehensor, Deus poteſt reuelare plura uiatori, quam cognoſcat comprehenſor, & plura inferiori comprehenſori, quam cognoſcat ſuperior. Ver.q.8 4 7^{m}. Differentia.

* Conceptio.15.16.17. Meritum.109.111. Peccatum.116. Votum.11.

2 Chriſtus fuit ſimul uiator, & comprehẽſor.1ª.q.113.4.1^{m} /.22ª.q.18.2.1^{m}./.q.174.5.3^{m}./.q.175.4.2^{m}./.3ª.q 7.8.c./.3.1^{m}./.q.8.4.2^{m}./.q.11.1.2^{m} /.q.15.10.o./.q.18.5.3^{m}./.q.30.2.1^{m} / 3.d.13.q.1.ar.2 q.1.2^{m}./.d.14 2.o /.d.15.q.2.ar.1.q.3.c./.3^{m}./.d.17.ar.2.q.1.2^{m}./.ar.3.q.2.2^{m}./.d.18.2.o./.d.35.q.1.ar.4.q.3.1^{m}./.Ver.q.10.11.3^{m}./.q.20.3.1^{m}./.6.C./ q.23 8.10^{m}./.q 24 9.c./.q.26.10 o./ q 29.6.o./.Quol.7.5.n./.Vir.q.2.10.c.fi / Opuſ.3.c°.238 / 244./ Opuſ.18.c°.7.

¶ Compreſſio. Amazones.2. Damnatio.66. Deuotio.12. Fortitudo.50. Ieiunium.10.11.

¶ Compromiſſum. Arbiter. Iudicium.36.

¶ Compunctio duplex, ſ. de peccatis, & inuidiæ. Prima eſt bona, ſecũda uero mala. Ro.11.lec.1.fi.E. * Apoſtoli.42. Cogitatio.10 Deteſtari, Inebriari. Iuſtificatio.21.&c. Leuatio. Diuiſio.

¶ Computatio. Abortus.1. Animal.12. Dies.8 &c. Eccleſiaſticus.2 Futurum.7. Hæreſis.2. Infirmitas.1. Poſſibile.8. Supputatio. Tumo.51. Viſus.67. Diuino.

1 ¶ Commune duplex, ſ. ſecundum rem, & ſecundum rationem. Primum eſt in diuinis tantum, ſecundum in omni natura 1ª.q.39.4.3^{m}./.1.d.25.3.c./.d.34.q.1.1.4^{m} /.3.d.1.q 2.4.4^{m} /.4 d.49.q.1.ar.1.q 2.3^{m}./.Ver.q.7.6.7^{m}./.Opuſcu.42.c°.5.fi. * Abraham.17.

2 Immo primum eſt etiam in creaturis, quia natura humana eſt communis multis ſecundum rem.1ª.qu.13.9.c. Reſpondeo Dubio 367. Du^{m}.367.

Abſtractio.3. Accidens. 92.102.117. Accidia.5. Accipere.5. Accuſatio.3 7 Actus 100. Adam.1. Adiectiuum.12. Adulatio.1 Album.1. Amor 19.89.93.94.180.209. Anathema. Angelus.77.233.248.449.579.584.603.616. Anima.274.281. Apoſtoli 28. Appropriatio.2. Ars.48. Artificiale.5.6. Aſcendere 8 Aſsimilatio.4. Aſſumere.55.56. Auis.1. Aureola.16. Baptiſmus.163. Barbarus.1. Bato. Beatitudo.15.&c. Beato 4 Bellum.1. Beneficentia.1. Bonitas 83.&c. Cambiare. Campus.4.56. Cauſa.64. Cæremonia.6. Crux.3. Clemẽtia.6 Collegium Confirmatio.47.

3 In diuinis eſt, proprium, & commune dupliciter, ſ. ſecundum rem, & ſecundum rationem.1.d.13.3.c.

* Conſilium.27. Contrarium.7. Contritio.12. Corruptio.24.25. Creatio.32. Credere.12. Damnatio.43. Delectatio.111. Delictum.1. Deus.308.

4 Commune attribuitur alicui ſpecialiter dupliciter, ſcilicet quia conuenit ei perfectiſſime, uel primo. Verit.q.14.5.12^{m}.

* Diaphanum.2. Differentia.1.9 Diffinitio.22.40. Diſpenſatio.1.&c Diſtinctio.2.19.26. Diuiſio 13. Dulia. Eccleſia 15. Effectus.12. Electio.38 Eleemoſyna.21. Elias.22. Epiſicheia 4. Equalitas 2.3. Equiuoca.6. Eſſe.61. Eſſentialis. Aeſtimatiua.3 Aeternitas.29.

5 Commune triplex, ſ. uniuocum, equiuocum, & analogum. 1ª.q.13.5.10.c./.1.d.35.4.c.

* Euchariſtia.107.109. Exactio.2. Excluſio.3. Falſitas.8 Femininum.2. Fides.47.129. Fiducia.10. Finis.72.&c.91.&c. Forma.21. Fortitudo.10. Fructus.21.

Co

6 Omne quod conuenit pluribus, conuenit eis ſecundum id quod eſt eis commune nõ autem ſecundum id, quod eſt proprium. 1. diſt. 19. q. 1. 3. 1^{m}.
*Fortum. 8. Generatio. 64. Genus. 16. Gratia. 107. &c. Habere. 4. Hæreſis. 213. Heroes. 2. Honor. 12. Ignorantia. 20. 30. Imaginatiua 3. Imago. 4. In. 16. 22. Incorporalia. 1. Indiuiduum. 8. Indulgentia. 4. Infinitum. 15.

7 Commune ſecundum rationem, contrahitur per additionem proprij, ſcilicet differentiæ, uel materiæ indiuidualis, non autem commune ſecundum rem. 1. d. 34. q. 1. 1. 4^{m}. Determinati. 1. *Innocentia. 10. Intellectus. 18. Intẽtio. 26. Ira. 32. Iudici. 12. Iudicium. 4. 13. Iuramentum. 30. Ius. 8. Iuſtitia. 1. &c. Laus. 13. Lex. 7. &c. Liberalitas. 18. Liberum. 24. Logica. 9. Luxuria. 10. Magnificentia. 1. Materia. 41. Matrimonium. 3. 10.

8 Quicquid communiter dicitur de deo, & creaturis a deo ad creaturas deriuatur. Rom. 13. prin^{o}.
*Menſura. 16. Merces. 3. Meritum. 83. Metaphiſica. 1. Miles. 9. Miraculum. 22. Miſericordia. 9. Miſſio. 35. Motus. 6. 7. Multitudo. Mutilatio. Natura. 11. Naturale. 25. Neceſſitas. 30. Nexus. Nomen. 39. 43. &c. Notio. 8. Notum. 7. Numerus. 6. Obedientia. 20. Obſeruantia. 3. Operatio. 23. Opus. 1. Oratio. 84. Ordo 35. Pars. 25. 35. Particulare. o. Paſſio. 23. 107. 108. 133. Pax. 11. 12. Peccatum. 157. 229. Pœnitentia. 81. 109. Perfectio. 89 Perſona. 7. Piſcis. 2. Politica. 4.

9 Commune abſolutum eſt prius ſecundum intellectum proprio, commune reſpectiuum, & diuinum eſt poſterius proprio 1^{a}. q. 33. 3. 1^{m}./. 3^{a}. q. 7. 13. 3^{m}./. 1. d. 7. q. 1. 3. 4^{m}./. Potentia. q. 8 3. 5^{m}. *Poſſeſſio. 5. 9. Poſſibile. 1. 3. Poſtulatio. Potentia. 14. Præceptum. 9. 31. Prædeſtinatio. 41. 46. Prædicari. 41. Præſtigium. 2. Primitiæ. 1. Princeps. 4. Principium. 3. Priuilegium. Proceſſio. 15. Promulgatio. 2. Prophetia. 8. Proprium. 2. Prudentia. 29.

10 Quanto aliquid eſt communius, tanto eſt prius uia generationis. 1^{a}. q. 20. 1. c./. q. 85. 3. 1^{m}./. Con. 2. c^{o}. 21. 6^{m}.
*Pondus. 1. Purgatorium. 2. Quantitas. 22. Raptus. 8. Ratio. 3. Regere. 14. Regula. 3. Religio. 32. 92. Reſ. 4. Reuelatio. 4.

11 Commune ſemper eſt prius proprio eiuſdem generis, non autem ſi ſint diuerſorum generum. 3^{a}. q. 7. 13. 3^{m}.
*Reuerentia. 3. Roma. 1. Sacerdos. 33. Sacramentum. 20. Sacrificium. 7. Sanctificatio. 9. Satisfactio. 9. Scientia. 27. Seditio. 3. Senarius. 3. Senſibile. 1. Sepultura. 10. Seruire. 1. Significatio. 2. Sindereſis. 3. Sineſis. Solus. 8. Spiratio. 1.

12 Quanto aliquid eſt communius, tanto negatio eius eſt minus communis, & econuerſo. 1. d. 26. q. 2. 3. c.
*Spiritus. 6. Subſiſtentia. 6. Subſtantia. 2. Suppoſitum. 2. Temperantia. 1. Tempus. 36. Theo^{a}. 37. Theloneus. Tranſgreſſio. 1. Veritas. 56. Veſtis. 5. Via. 1. Virtus. 183. Viſus. 10. Vita. 39. Vmbra. 1. Vnitas. 28.

13 Communius prædicatione, eſt imperfectius minus communi, ſed communius cauſalitate, eſt nobilius. q. 1a^{f}. 90. 2. 2^{m}./. Ver. q. 7. 6. 7^{m}.
Voluntas. 26. 32. Votum. 12. Vſura. 12. Vſus. 5. Vti. 1. Vtile. 6. Vxor. 1. &c. Chriſtus. 67. 177. Zelus. 1.

14 Bonum commune eſt melius bono priuato eiuſdem generis, non autem ſemper, ſi ſint diuerſorum generum. 2a^{e}. quæſtio. 152. 4. 3^{m}.

15 Idem ſecundum idem non poteſt eſſe proprium, & commune. Verit. q. 2. 5. 9^{m}.

Diffi. 1 ¶COMMVNICABILE omne, pertinens ad naturam, communicatum eſt creaturæ, non autem omne ſuperadditum. 2. d. 1. q. 1. 3. 2^{m}./. 4. d. 5. q. 1. ar. 3. q. 2. 1^{m}./. Verit. q. 27. 3. 17^{m}.
*Andragathia. Creatio. 24. 25. Forma. 12. 19. 23. Hæreſis. 37. Indiuiduum. 9. 11. 15. 16.

2 Omnes perfectiones communicabiles creaturæ, communicatæ ſunt ei, ſed non ſecundum omnem modum, quo poſſunt a creatura participari. 1. d. 44. 2. 3^{m}.
*Perſona. 13. Poteſtas. 6. 7. Chriſtus. 163.

3 Nomen tripliciter eſt communicabile, uel incommunicabile, ſcilicet ſecundum rem, & rationem, ut homo, ſecundum ſimilitudinem, ut leo, ſed ſecundum rationem uel opinionem. vt deus. 1^{a}. q. 13. 9. o./. 1. d. 25. 3. o.

4 Hoc nomen deus, eſt incommutabile proprie ſecundum rem, ſed eſt communicabile ſecundum rationem, ſecundum opinionem & ſecundum ſimilitudinem. 1^{a}. q. 13. 9. c.

Diuiſio. 1 ¶COMMVNICATIO duplex, ſcilicet per modum naturæ, & per modum amoris. 1. d. 13. 2. 2^{m}.
*Accidens. 28. Actus. 189. Agens. 1. 18.

2 Aliquid dupliciter dicitur non poſſe communicari alicui creaturæ, ſcilicet uel nulli, uel iſti. 4. d. 5. q. 1. ar. 3. q. 1. c.
Amicitia. 1. 11. 13.

3 Communicatio hominum adinuicem duplex, ſcilicet auctoritate principum, vt iudicia, pœnæ, & huiuſmodi, & propria voluntate priuatarum perſonarum, ut emptio, donatio, & huiuſmodi. 2a^{e}. q. 105. 2. c. Amor. 3. 117. Angelus. 444. Anima. 28. 29. Baptiſmus. 156. Bonitas. 185. 186. Communicabile. 1. 2. Cõſanguinitas. 2. Conſeruatio. 13. Conuerſio. 10. Creatio. 24. 25.

4 Communicatio prohibetur, duplici de cauſa, ſcilicet propter periculum, ſicut cum infidelibus, vel in pœnam, ſicut cum excommunicatis, hæreticis, ſchiſmaticis, & apoſtatis. 2a^{e}. q. 10. 9. o./. 4. d. 13. q. 2. 3. c./. d. 18. q. 2. ar. 1. q. d. o./. Quo. 10. 15. o./. 1^{a}. Cor. 5. fi. *Creatura. 23. Deus. 266. Euchariſtia. 5. Indiuiduum. 16. Iuramentum. 24. Iuſtitia. 80.

5 Quilibet poteſt alteri propria opera communicare. 4. d. 20. ar. 4. q. 1. c./. ar. 5. q. 3. 2^{m}.
*Magnanimitas. 20. Mas Miſtio. 2. Oipotẽtia. 1. 2. Perſona. 13. Pietas. 16. 19. Politica 4. Populus. Poſſeſſio. 9. Poteſtas. 3 &c.

6 Si fiat communicatio ſic, Facio te participem meritorum totius eccleſiæ, uel unius congregationis, uel unius perſone, poſſet ualere ad merendum ei, qui eſt in peccato mortali. 4. diſt. 28. ar. 5. q. 1. c./. 1^{m}.
*Proceſſio. 5. Prophetia. 8. Prouidentia. 8.

7 Oppoſitum uidetur dicere a ſimili. 4. d 15. q. 1. art. 3. q. 4. o./. q. 4. ar. 7. q. 2. o. Reſpond. ſicut Du^{o}. 689°. Du^{m}. 368^{m}.

8 Communicatio idiomatum in Chriſto, ſit in ſubiecto, & non in prædicato. 3. d 22. q. 1. 2. 1^{m}.
Relatio. 81. &c. Schiſma. 1. Suppoſitum. 8. Virtus. 38. Chriſtus. 163.

¶Communicatiuus. Communicatio. o. Magnanimitas. 20. Participare.

¶Communio. Accidentaliter. 4. Caracter. 6. 11. &c. Confeſſio. Q. Euchariſtia. o Excommunicatio. 2. 3. &c. 24. &c. Miſſa. 7. Nuptiæ. 7. Participare. o. Simonia. 41. Vſura. 261. &c.

¶Communitas. Accuſatio. 3. 7. Angelus. 578. Barbarus. 1. Cœnobitæ. Ciuis. 23. Ciuitas. 1. Commune. o. Forma. 80. Homo. 33. 34. Honor. 12. 19. 27. &c. Iudex. 9. &c. Lex. 7. 8. 161. Matrimonium. 40. 41. Meritum. 103. Metaphiſica. 1. Militia. 1. Multitudo. Negociatio. 1. Occidere. 5. Pax. 25. Perſona. 38. Piſcina. o Poſſeſſio. 5. Præceptum. 9. Princeps. 18. Principium. 9. Regere. 14. Vxor. 1. &c.

¶Conamen. Conatus. Vſura. 1 97.

¶Conatus. Angelus. 518. Charitas. 85. 86. 87. 109. Conamen. Dæmon. 77. Fides. 137. Inuit. Inuidia. 6. Matrimonium. 89. Meritum. 16. 70. Miti. Peccatum. 46. Quantitas. 27. Sacramentum. 71 Spes. 47. Vnitas. 4. Vſura. 1 97.

¶Concaptiuare. Fides. 8.

¶Concauum. Baptiſmus. 104. Cauſa. 17.

¶Concauum, & conuexum, ſunt correlatiua. Et ſunt ſimul in linea circulari, non autem in corpore. Ce. lect. 8. prin^{o}. c. E.

¶Concedere. Accommodare. Angelus. 601. Bonitas. 117. Conceſſio. Confeſſio. 75. &c. Decimæ. 9. Diſtinctio. 29. Mutuum. o. Præſtare. Theologia. 12. Votum. 75.

1 ¶CONCIPERE. Concipi eſt procedere a generante, diſtinctũ eſſe ab eo, & eſſe clauſum intra terminos eius. 3. d. 8. 1. 6^{m}. Quid.
*Angelus. 589.

2 Conceptio uiri completur ſecundum Ariſtotelem in quadraginta diebus, ſecundum Auguſtinum autem in quinquaginta. Sed conceptio mulieris, in ſexaginta. Verſus de hoc, ſcilicet Sex in lacte dies, ter ſunt in ſanguine terni. Bis ſeni carnem, ter ſeni mẽbra ſigurant. 3. d. 3. q. 5. 2. c./. Io. 2. lect. 3. me^{e}. c. G.
*Anima. 89. Baptiſmus. 202. Conceptus. Fatum. 1. Mater. Natiuitas. 2. 13. Semen. 10. 11. 12. Tempus. 33.

3 In omni conceptione, eſt triplex actio, ſcilicet præparatio materiæ, formatio, & fouere. Quarum prima, & tertia eſt cuiuſlibet matris, ſecunda uero patris tantum. 3. d. 3. q. 2. 1. c./. 5^{m}./. Quol. 8. 5. 3^{m}.

4 Concipi non conuenit plantis, nec inanimatis. 3. diſt. 8. 2. 6^{m}. Virginitas. 13.

5 Conceptio intellectus, ad rem extra, dupliciter ſe hẽt. ſ. ut ad ſignatum, & menſuram, & ut cauſa rei. 4. d. 8. q. 2. ar. 1. q. 4. 1^{m}. Intellectus.

6 Conceptio intellectus eſt ſimilitudo rei intellectæ. Opuſ. 9. art. 1. *Actus. 8. Angelus. 433. Appetitus. 46. Attributa. 5. 22.

7 Conceptio intellectus, ſeu ratio, tripliciter, comparatur ad rẽ extra, ſcilicet ut ad fundamentum proximum, remotum, & nullum. 1. d. 2. 3. c./. d. 19. q. 5. 1. c. prin^{o}./. d. 30. 3. c./. Po^{a}. q. 7. 6.
*Beatus. 41. Chimera. o. Cogitatio. o. Conſideratio. o.

8 Conceptio intellectus, non eſt niſi intellectu. Opu 53. prin^{o}. F. *Conceptio. Dæmon. C. Diffinitio. 2. Fides. 55. &c. 77. &c. 113.

9 Conceptio rei, ut eſt extra animam, dicitur intentio prima, ſed ut intellecta, dicitur ſecunda intentio. 1. d. 2. 3. c./. Potentia. q. 7. 6. 9. c. *Fiducia. 1.

10 Conceptio intellectus eſt, in intellectu ſicut in ſubiecto, in re autem ſicut in repræſentato. Opuſ. 9. ar. 1. *Incorporalia. Intellectus. A.

11 Naturalis conceptio, quia homo dirigitur ad operandum cõuenienter, dicitur lex naturalis, uel ius naturale, in ceteris autem

tem

tem animalibus, æſtimatio naturalis.4.d.33.q.1.2.c./.Ius.5. *Intelligibile.2.Intentio.22.&c.Ius.2.5. Nimietas. Nominatiuus. Propoſitio.14.Sapientia.50.

12 Communis animi conceptio duplex. ſ. communis omnibus hominibus & communis ſolum doctis ſecundum Boetium. Opu 69.c°.2. *Significatio.3.Similitudo.5.c.

13 Communis animi conceptio eſt enunciatio, quam quiſq; probat auditam, ideſt quam quilibet approbat ſtatim ut eam audit. Opuſc.69.c°.1.

14 Conceptiones entis, unius, boni, & huiuſmodi, naturaliter inſunt intellectui, notæ omnibus, a quibus ſic proceditur ad cognoſcendum quidditatem cuiuſlibet, ſicut a principijs ad concluſiones. Quol.3. 26.ſi /. Quol. 8.4.c. *Verbum.1.&3.Veritas.8.

15 Conceptiones noſtræ de deo, ſunt veræ, quia habent proximum fundamentum in re extra, ſcilicet deum.1.d.2.3.c./.Veritas.q.2.1.c./.Potentia q.7.6 c.

Du. 369. 16 Immo dicuntur incompacte & inconuenienter. 2ª. quæſt. 13. 12.1m./.1.d.4.q.2.1.2m./. Poª quæſtio.7.5.2m./. Reſpondeo Dubio. 369°

17 Soli patri in diuinis, conuenit concipere ſimilitudinem ſuam in intellectu Potentia q.2 4 9m.

Chriſti. 18 Conceptio Chriſti habuit tria priuilegia a ſpirituſancto. ſ. eſſe ſine peccato originali, eſſe dei & hominis, & eſſe a uirgine. 3ª q.27.2.2m./.q.32.4.1m./.3.d.3.q.2.1. 1m./2.o./.Ma.q.4.7 6m.Hæreſis.89.inſ. *Annunciatio.o Aſcendere.18.

19 Conceptio Chriſti ſpecialiter attribuitur ſpirituſancto, licet ſit a tota trinitate, & a ſingulis perſonis.3ª.q.32.1.o./. quæſt. 39 8.2m /.q.46.6.219.c./.1.d.11.1.4m./.d.1.q.2.2.c m./.3.d.2. q.2 ar.2.q.1.o./.d.4.q.1.1.c./.qu.2.1.c./.con.4.c°.45./. 46./. Opuſc.3.8 Matth.1.ſi /.D./.H./.Io.12.lect.5.me°.G. *Aſſumere.o.Contemplatio.27 Euchariſtia.114.

20 Conceptio Chriſti, eſt de ſpirituſancto efficienter, ratione corporis, & ſubſtantialiter, ratione uerbi.3.q.32.2.o./.o. 54.1, 3m./ 3.d.4.q.1.ar.1.q.4.o./.con.4.c°.47 /. Opuſc.3.c°. 223. *Generatio. 62.Hæreſis.87 Incarnatio.o.

21 Corpus Chriſti, non dicitur proprie conceptum de ſpirituſancto, ſed ex ſpirituſancto.3ª.q.32.1m./.3.diſt.4.quæſtio.1.ar.1. quæſt.4.1m.

22 Chriſtus poteſt dici conceptus, & natus de ſpirituſancto, & de matre, tamen magis, proprie dicitur conceptus de ſpirituſancto, & natus de matre.3.diſtinctio.4 L. me°. Chriſtus.226.

23 Conceptio Chriſti fuit in inſtanti. 3ª.q.6 4. 1m./ q.33.1.2. 3o./.3.d.2.q.2.ar.3.q.1.1m./. d.3.q.2.1.c./.q.4.1.o./. d.4. L. me°.D./.Con.4.c°.44. *Miraculum.16.17.Miſſio.34.Natiuitas.2.13.

24 Chriſtus in primo inſtanti ſuæ conceptionis, fuit perfectus ſecundum animam, & figuram corporis, non autem ſecundum quantitatem.3ª.q.33.2.o./.3.d.3.q.5.2.3m. /. Con.4.c°.44.1. Opuſc.3.c°.2. 3 /.Io.1.le.8.ſi.G./.c°.2.lec.3.me°.c /.H./ He. 5.lect.2.um°.D.

25 Chriſtus in primo inſtanti ſuæ conceptionis, fuit ſanctificatus, quo ad animam, & quo ad corpus.3.q.34.1.o./.2. 2m./. 3. c./.3.d.3.q.5.3.o.

26 Chriſtus in primo inſtanti ſuæ conceptionis habuit operationem actus.3ª. q.34.2. 3m. *Peccatum.322.&c. Templum.4.5.

27 Chriſtus in primo inſtanti ſuæ conceptionis habuit uſum liberi arbitrij.3ª.q.34.2.o./.Ver 1 q.29.8.c. *Chriſtus.236.

28 Chriſtus in primo inſtanti ſuæ conceptionis habuit plenitudinem gratiæ, & cognitionis.3ª.q.7.2.4.c./ q.34 2.2m./.q. 69. 3.c./.q.72.1.4m./.3.d.13.q.1.ar.2.o./.d.14.ar.3.q.5.6.c./.4.d. 7.q.3.ar.2.q.1.c./.Ver.q.20.2.c.ſi./.q.29.8.c./.He.5. lect.1. d. prim°.D.Opuſc.3.c°.213. &c.

29 Chriſtus in primo inſtanti ſuæ conceptionis habuit maiorem gratiam omnibus comprehenſoribus.3ª.q.34.4.c.

30 Chriſtus in primo inſtanti ſuæ conceptionis meruit, & in eo plene comprehenſor fuit. 22ª.quæſt.5.7.2m./.3ª.quæſt.7.3.4. 2a c./.quæſtio.34.3.4 o./.q.45.5.c./.quæſt. 48.1. 2m./.q 49. 6.3m./.q.54.2.c./. 3.diſt.13.quæſt.1.art.2./.q 3.o./. d.14. art. 3.q.6.o./.d.18.3.o./.5.c./.Ver.q.20.2.c.ſi.q.29.8.o./. He.5.le. a prim°.D.

31 Chriſtus gloriam immortalitatis ſuæ, quam in primo inſtanti ſuæ conceptionis meruit, potuit etiam mereri per actus ſequentes, non ut magis eſſet eius, ſed ut pluribus cauſis debetur ei.3ª.q 34.3.3m./.q.49.6.1m./. q.59 3.c./.3. diſt.18.2. 4m./.5.o./.Ver.q.26.6.2 1m./.21m./. q.29.6.3m.

Hæreſis. 32 Fuiſſe aliquid in Adam ſecundum originem non infectum peccato originali, ex quo in ipſa aſſumptione formatus ſit Chriſtus, eſt hæreticum, ſed carnis eius emundatio a præcedenti infectione ſaltem intellectu præceſſit aſſumptionem. Maria. 22.d.2.q.1 29.2.4.ſi./.3ª.q.31.6.o./.7.c./.3.d.3.q.4.ar.1.o./.ar. 2.c./.2m./.L.prim°./.Io.3.lect.5.me°.G.

33 Chriſti conceptio eſt miraculum omnium miraculorum, miraculoſe enim non ex virili ſemine, ſed ex perpetua uirgine conceptus eſt.1ª.quæſtio.ſi.art.ſi.4m.ſi./.3ª.quæ 28.o./.q.31. 1.3m./. 4.o./ 3m.q.34.1.2m./.q.35./.1ª.q.119.2.4m.ſi./.6.c./ 3. diſt.3.quæſt 1.art.2.q.1.c.ſi. /.q.4.2.3.o./. diſt. 12.q.3.ar 2.q. 20 /.Con 4.ca°.45.Potentia.q 6.2.9m./.Quo.6.q.10.u./.Ita. 7.ſi.D.A./.2.prim°.Heb.7.lect.2.ſi. Miraculum.26.17.18.Natiuitas.11. — Modus.

34 Conceptio Chriſti cum dicitur fuiſſe facta ex muliere, ſicut gloſſa dicit, mulierem pro femina poſuit ſcriptura, more loquutionis hebræorum. Viſus enim hebræorum dicit mulieres non uirginitate corruptas, ſed feminas.3ª. q.28.2.1m.

35 Beata virgo habuit fidem, de conceptione Chriſti. 3ª.q.30.1. c./.2m./.Verit.q.14.9.7m.

36 Beata uirgo ſe habuit actiue in præparatione materiæ, non autem in conceptione Chriſti.3ª.q.32.4. o./.q. 33.4.2m./.3. d.3.q.2.1.o.

37 Si Maria concepiſſet alium filium poſt Chriſtum, ille habuiſſet peccatum originale.3.d.3.q.1.ar.1.q.3.3m.

38 Beata uirgo fuit concepta ex ſemine viri, ideo fuit in Adam, & in alijs patribus, ſecundum rationem ſeminalem. 3ª. q.37. 2.4m./.q.31.6.2m./.8.2m./ 3.d.3.quæ.1. ar.1. q.1.b./.2.3m./. quæſt.4.art.3.quæſt.2.1m./.Quol.6.7.o./.Opuſc.3. c°.224./. Heb.7. lect.2.ſi. — Mariæ. — Du. 370m.

39 Virgo Maria mater Chriſti fuit concepta, in peccato originali.12ª.q 81.4.o./.3ª/q.14.3.1m./.q.27.1.3m./ 2.1./2m./.4m./. quæſt.31.1.3m./.6.2m./.7.3m./.8.c./.2m./.2.diſt.31. q.1.2.o./. art.2.q.1.o /.q.2.c./.3m./.4.d.43.ar.4. q.1.3m./. Con.4. ca°. 50./ Ma.q 4.6.c /.7.6m./.Quol.6.7.c./ Opu.3. c°.224.Op.8. c°.1 /.Pſal 13.

40 Immo fuit immunis a peccato originali, & actuali. 1.d.44.3. 3m./. Reſpond.Dubio 370°.

41 Feſtum conceptionis Beatæ Mariæ, fit in quibuſdam eccleſijs, pro ſanctificatione eius. 3ª.q.27.2.3m./.3.d.3.q.1.ar.1.q. 1.c.ſi./.Quol.6.q.5.1.o. *Damnatio.4.Hæreſis.87. Maria.10. &c.53.58.Peccatum.22.&c.

42 Licet Romana eccleſia non celebret conceptionem beatæ virginis, tolerat tamen conſuetudinem quarundam eccleſiarum, celebrantium illud feſtum. Ideo non eſt totaliter reprobanda. Nec per hoc datur intelligi, quòd in ſua conceptione fuerit ſancta. Sed quia quando ſanctificata ſit, ignoratur, ideo fit feſtum ſanctificationis eius, potius quam conceptionis, in die conceptionis eius. 3ª.quæſtion. 27. 2.3m./. Quol. 6.o.

1 ¶CONCEPTVS. Significare conceptus ſuos, eſt homini naturale, ſed determinatio ſignorum, eſt ad placitum humanum, ſed aliter eſt in Angelis. 1ª. q.107.1.2.o./.2 ar.q.85.2. 3m. Abortus.o. Actus.8. Angelus.433. Cogitatio.o. Cogitatus. Conceptio.1. Dæmon.7.17.&c. Fœtus. Lex 58. Maria.43. Menſtruum.o Mulier.9.20. Scientia.30. Significatio.3. &c. Nomen. 24 Verbum.20.36 &c. — Mentis.

2 Homo prorumpit facile ad manifeſtandum conceptionem cordis.12ª.q.72.7.c.

¶Concernere. Apprehenſio. 3. concretum.o. Intellectus.277. 258.278.239.

¶Conceſſio. Accommodare. Adoptio.6.9. Angelus.601. Bonitas.117. Concedere. Confeſſio.75. &c. conſenſus.o. Creatio. 6. Decimæ.4.19. Diſtinctio.29. Excommunicatio.12.32. Gratia.155. Mutuum.o. Pœna.38. Perſona.42.&c. Præſtare. Prohibentia.21.34. Reſtitut.o.6. 16.24. Solus.5.&c. Spiritus.23. Viſio.2.82.133.

1 ¶CONCILIVM eſt, in quo iudices inter ſe conferunt de agendis, ſicut quo ſupplicio aliquis damnari oporteat. 22ª. quæſt. 158.5.3m. — Quid.

2 Prohibitio uel ſententia ſynodi uel concilij, ſe extendit tantum ad perſonas priuatas, quarum non eſt determinare de fide.22ª.q.1.10.2m.

3 Concilium ſolus Papa congregare poteſt, a quo non poteſt appellari ad concilium, ſed econuerſo. 1ª. quæſtio.36.2.2m./. 22ª. quæſt.1. 10./.c.ſi./.2m./.Potentia.q.10.4.13m. *Apollinaris.5. Donatus. Eutices. 2. Hæreſis. 95. 233. Religio.o.

4 Dignitas ſex conciliorum, tempus, numerus epiſcoporum, ſub quo papa, & imperatore, & qui hæretici ſunt in eis condemnati, exponitur. Potentia q.10.4.13m./. Opuſc.20.lib°.3. c°.17./. 18. *Symbolum.6. Viſura.232.

¶Concionari. Orpheus.

¶Concitari. Angelus.154. Dolor.24.

¶Concludere. Amor.159. Ciuis.o. Ciuitas.o. Præceptum.132.

5 ¶CONCLVSIO inquiſitionis practicæ, eſt duplex, ſcilicet ſententia uel iudicium in ratione, vel electio in uoluntate. 1ª.q.83 — Diuiſio.

1ª.q.83.3.2^{m} /.12ª.q.13.1.1^{m}./.3.c./.q.76.1.c./.2 d.24.q.2.4 2^{m} /. *Agibile Angelus.336 391.Articulus.2.

2 Propoſitio eſt cauſa concluſionis,ratione terminorum,in genere cauſæ materialis,ſed eſt cauſa efficiens, ratione uirtutis inferendi Meta.5.lec.3.prin°./. Phy.2.lec.5.fi. D./. *Conceptio.14.Conſcientia.3.Conſilium.4.Credere.16. Demoſtratio.4 &c.

3 Concluſio tunc ſolum ſequitur principio,quando ſine illo,principium non poteſt eſſe verum.12ª.q.15.6.1^{m}./. Ver.qu.23.4.11^{m}.

4 Tota uirtus cõcluſionis,ex principijs primis trahitur.2.d.24.q.2.4.3^{m}./.Ver.q.16.2.c./.q.17.1.1^{m}./.Quol.3.26 fi./. Quol.8.4.c. *Deus.6.&c.114.131.139.Diſpenſatio.6.Docere.3.Error.1.2.3.Ethica.Finis.108.Geometria.o.

5 Concluſio ſyllogiſmi operatiui eſt ſingularis,ideo non concluditur,niſi mediante propoſitione ſingulari. 1ª. q.86.1. 2^{m}./.12ª.q.76.1.c./.12ª. q.49.2.1^{m}./.4.d.50.q.1.3.8^{m}./.Ver.q.22.4.3^{m}. *Habitus.69.&c Intellectus.17.43.57.74. 81. Ius.17.21.Lex 49.&c.51.157. Malum.12.Mathematica.3. Pars.34. Principium.24.25,Ratio.36.Sapientia.12.13.

6 Concluſio particularis agibilis duplex.ſ.cognoſcitiua tantum ideſt conſcientia,& affectiua.i.electio.2.d.24.q.2.4.2^{m}./.d.29 q.3.1.1^{m}./.1.c.fi. *Sciẽtia.20.&c.71.&c.Scire.2.Syllogiſmus.3.&c.Verbum.9.Veritas,26.Vſura.241.242.105.

¶Concomitari.Amor.146.240.Anima.88.Beatitudo.73.74.75.Comes.Deus.196.Euchariſtia.121.Aeuum.9.Generatio.20.Idea.42.Ignorantia.3.Intellectus.251. Intentio. 15.Meritum.98.Pœna.8.24.25.57 Præcipere.1.Reduplicatio.1. Requiri.1.Vita.77.Voluntas.18.21.

Auferri. 1 ¶Concordia dupliciter auffertur per diſcordiam, ſcilicet per ſe.i.ſcienter,& per accidens,ideſt preter intentionem.22ª q.37.1.c. *Accedere.3.Aduocatus.6.Agens.102.Amicitia.4.32.Amor.174.Charitas.147.152.Cithara.Comes. Conſonantia.

2 Concordia,ſecundum Hieronymum paruæ res creſcunt, diſcordia vero maximæ dilabuntur.22ª.q.37.2.3^{m}./ Diſcordia 4. *Conuenientia.o. Dæmon.34 Diſſenſio.1.Iuſtitia.22.Pax 8.9.Profeſsio.9.Sanctus.6.Teſtis.3.4.Vnio.10. Voluntas. 64.

3 Concordia eſt conſenſus in his,quæ amico uidentur, non tamen in ſpeculatiõis,quia in his ſecundum phi. poteſt ſine amicitiæ præiudicio diſcordari.3.d.17.q.2.1.c.

¶Concreatum.Accidens.99.Angelus.372.Cœlum.46.Oratio.o.Forma.104.115.

¶Concretio.Concretum.Verbum.86.

¶Concretum.Abſtractum.o Accidens.7.8.9.10.35.65.99. Bonitas.131.Eſſentia.9.Forma.133.Menſura.Nomen.18. Quantitas.5.Relatio.82.Relatiuum.5.Chriſtus.46.

Non licet. 1 ¶Concubinatus numquam licuit,etiam per diſpenſationem dei.4.d.33.q.1.ar.3.q.3.o./.Abraham.12.Eccleſia 6.

Du^m.371. 2 Immo concubinatus licuit iudæis,diſpenſatione dei.4.diſ.33.q.2.ar.2.q.1.2^{m}./.cont.3.c°.121.fi.Reſp.Du°.371°.

3 Concubinæ patriarcharum erant vxores quo ad principalem finem matrimonij,ſcilicet prolem,non autem quo ad ſecundarium,ſcilicet regimen familiæ.4.d.33.q.1.ar.3. q.3.c./. 2^{m}./.L.fi.I. *Hæreditas.1.

4 Concubinatus,& quilibet coitus extra matrimonium,eſt contra legem naturæ, & eſt peccatum mortale.22ª.q.154.2.o./ 4.d.33.q.1.3.o./.q.2.ar.2.q.1.2^{m}./.d 41.ar.5.q.1.c./.Con.3.c°.122./.M.1.q.15.2.2.o./.Quol.3.15.2. c./. Quol. 8.15.c./. 1ª Cor.6 lect.3.o./ 1ª. Theſ.4.le.1.me°.I.

5 Ancilla eſt domini quo ad obſequium, non autem quo ad cõcubinatum.4 d.33 q.1.ar.3.q.1.4^{m}./.Ma.q.15.1.2^{m}.

¶Concubitus.Adulterium.6 Coitus.o.Concubinatus.o. Fornicatio.o.Matrimonium.50.

Quid. 1 ¶Concupiſcentia eſt appetitus delectationis ſenſitiuæ. Et eſt ſubiectiue in appetitu ſenſitiuo.Et eſt tantum in concupiſcibili.12ª.q.30.1.o./.q.32.3.3^{m}./.3.d.26.q.1.c.fi. *Amicitia.5.85.Amor.23.50.97.159.162.&c.164.174. 223. Ancilla.

2 Concupiſcentia eſt paſsio diſtincta ab alijs paſsionibus concupiſcibilis, ſcilicet amore,& delectatione, quia eſt de bono ſenſibili abſente.12ª.q.30.2.o./.3.d.26.q.1.3. c. Appetitus.48. Aqua.14.Bapt°.168.Barbarus.2.Beatitudo.106.Charitas 62.

3 Cõcupiſcentia dicit intenſionem deſiderij, Zelus amoris,abhominatio odij,accidia triſtitiæ, præſumptio ſpei,audacia cõfidentiæ,& furor iræ,3.diſ.26.q.2.3.c./.d.40.1.3^{m}./.Verit. q.26.4.c.fi./.8^{m}. *Caro.3.Caſtitas.1.Cogitatio.10.&c.

4 Paſsio oppoſita cõcupiſcẽtiæ,eſt innominata,ideo timor quãdoq; ponit̃ p ea.12ª.q.30.2.3^{m}./.3.d.26 q.1.3.c./.*Coitus.o.

5 Concupiſcentiarum aliquæ bonæ ſunt, & aliquæ malæ.12ª.q.34.1.c.fi. *Concupiſcibilis.1.Concupiſcibilitas. Conſanguinitas.10.

6 Concupiſcentia duplex.ſ.naturalis.i.de bono conuenienti ſecundum naturam animalis, & non naturalis.i.ſecundum apprehenſionem. Prima conuenit omnĩ animali,ſecunda uero ſoli homini.12ª.q.30.3.o./ q.31.3.c./.q 41.3.c./. qu.77.5.c./.12ª.q.117.5.2^{m} /. *Continentia.1.&c.Delectatio.36. 56.

7 Concupiſcentia naturalis eſt finita in acto,& infinita tantum in potentia,non naturalis autem,eſt infinita actu Et concupiſcentia finis eſt infinita,ſed eorum quæ ſunt ad finem eſt finita.12ª.q.30.4.o.Dæmon.26.Dolo.23.Fames.1.Finis.106.Fomes.2 Fortitudo. 43.50.Gula.5.

8 Concupiſcentia dupliciter eſt naturalis,ſcilicet ſecundum genus,& ſecundum ſpeciem.22ª.q.142.1.1^{m} / 2.d.3.q.1.1.4^{m}./ Ma.q.4.2.1^{m}.

9 Concupiſcentia eſt naturalis hominis,tantum ut recta ſecundum rationem: ſi autem limites rationis tranſcendit eſt ei contra naturam. 12ª q.82.3.1^{m}./.q.82.2 3^{m} / 3. q.15.2.2^{m} /.2.d.30.q.1.1 4^{m}./.Ma q.4.2.1^{m}./ 3^{m}. *Hæreſis.10.11.Incontinẽtia.o.Inuoluntarium.4.Ira.63.&c.73.&c.Labor 2.3. Lac.2.

10 Concupiſcentia eſt naturalior quam ira ratione obiecti, & ſubiecti,ſecundum naturam generis & corporis, ſed econuerſo ſecundum naturam ſpeciei & indiuidui,& animæ.12ª.q.46.5.o./.22ª.q.156.4.c. *Latere.Lex.15.16.99.101. Liberalitas.4.8.Litigium.1.

11 Concupiſcentia uel cupiditas eſt primus effectus amoris. Iſ Auguſtinus ſæpe ponit uas pro eo.12ª. q.36.2.c. *Maria.8.

12 Cõcupiſcẽtia præcedens actum rõnis,& uoluntatis,diminuit peccatũ,ſequens vero auget.12ª q.73.6.2^{m}./2.d.22 q 2.5^{m}.

13 Concupiſcentia carnis contra ſpiritum quando ratio ei reſiſtit,non eſt peccatum ſed eſt materia exercendæ virtutis.12ª.q.80.3.3^{m}. *Martinus.

14 Concupiſcentia non ligat totaliter rationem.22ª.q.150.4.3^{m} Coitus.4.10ſ. *Matrimonium.58.67. &c.144. Mulier.14.16.17 18.Ornatus.5.&c.

15 Immo in concupiſcentia abſorbetur uſus rationis, pp vehemẽtiã delectationis.12ª.q.34.1.ar.1./.1^{m}./.q.37.1.1^{m}./.q.72.2.4^{m}./.2.d.20.q.1 2^{m}./.4.d.9.ar 3.q.3.c./.Ret.Du°.372°. Du^m.372^m

*Paſsio.39.Pax.18.Peccatum.192.205.288.291.256 337.

16 Concupiſcentia dicitur eſſe ſine ratione,non quidem quia totaliter auferat iudicium rationis,ſed quia in nullo procedit ſecundum iudicium rationis,niſi ſit tanta ut faciat inſanire,ſic enim ligat totaliter rationẽ.22ª.q.150.4.3^{m}./.q.156.4. 2^{m}./. *Pollutio.1.5.9.10.Præceptum.55.57.

17 Concupiſcentia non reprimitur, ſatisfaciendo ei, ſed magis augetur ſecundum ſe.Sed ut ordinatur ratione, reprimitur quo ad corruptelas eius. 4. d.2.q.1.ar.1. q.2.c./. d.26. q.2.3.4^{m}./.C°.3.c°.136.5^{m}./.Eth.3.fi *Prohib°.3.Radix.3.Rixa.4.

18 Immo concupiſcentia reprimitur ſatisfaciendo ei.4.d.26, qu.2.3.4.Reſp.ſiue Du°.360°. *Semen. 2. Du^m.373^m.

19 Debilitas concupiſcẽtiæ,ex charitate uel tẽperãtia, auget meritũ,ſed ex priuatione uel cõmoditate,diminuit.22ª.q.155.4.2^{m}

20 Concupiſcentia accenſa minuit iram,& econuerſo.1ª.q.81.2.c. *Sobrietas 5. Spes.64.69 Superbia. 14.18. Tabernaculũ.3.

21 Intemperantia,& concupiſcentia,tripliciter ſunt pueriles. nõ quia ſint in pueris,ſed quia aſsimilantur eis, ſcilicet appetendo turpia,ideſt contra rationem,creſcendo,& refrenãdo 22ª. q.142.2.o./.q.152.2.1^{m}./.Eth.3.fi. *Temperantia.1.5.&c.Timor.9.Turpiloquium.Venus.2.3. Verbum. 69. Vinculum.2. Virginis.4 29.&c.39.

22 Omnis concupiſcentia inordinata, prohibetur duobus ultimis præceptis decalogi.3.d.40.1.o./ 2.3^{m}./. *Ira.73.&c. Prohibitio.

Iraſcibilis. 1 ¶Concupiſcibilis eſt de bono ſecundum ſenſum abſolute,ſed iraſcibilis,ut eſt arduum.1ª.q.59.4.3^{m} /.q.81.2. o./.q.82.5.c./.12ª.q.23.1.o./.2.c./ q.25.1.c./ 1^{m}./.q.26.1.c.fi./.q.30 1.c./.22ª.q.123.8^{m} /.q.129.1.1^{m} /.2.d 42.q.2.3. c./.3.d.26.q.1.o./ q.2.ar.3.q.1.4^{m}./ d.27.q.1 2.1^{m}./.Ver.q.25.2.3. c./.q.26.4.c./.Ma.q.8.3.c./.q.21.1.6^{m}./.Vir.q.4.2.c./.Anima.13.fi.I.c./.Eth.2.le.5.me°.las /.An ma.3.le.14.me°.c. Fortitudo.49. *Abſtinentia.9. Amor.209.216.229.231. 232.283. Angelus.467.

2 Concupiſcibilis denominatur a concupiſcentia, quia inter omnes paſsiones eius eſt notior,& ſenſibilior, non autem prior.12ª.q.25.2.1^{m}./.q.82.3. *Anima.265.319.Animus. Appetitus.56. Caſtitas.1.6.Concupiſcentia.1.2. Concupiſcibilitas.

3 Iraſcibilis eſt quaſi propugnatrix concupiſcibilis. 1ª. q. 81.2.c./.12ª.q.23.1.1^{m}./.22ª.q.50.4.c./.q.108.2.c./.3.d.26.q.1.2.5^{m}./.Ver.q.25.2.c /.Anima.3.lec.14.me°.C D./. *Delectatio.38.74.90.&c.Deſiderium.12.Fortitudo 39.50.Lex.35.Patientia.

4 Iraſcibilis eſt dignior cõcupiſcibili.3.d.26.q.2,2.c./.4.d.13.q.3.3.c./.Ver.q.25.2.c.fi. *Pœnitentia.37.Phylotimia.

5 Motus concupiſcibilis in appetendo,eſt velocior,motu iraſcibilis,ſed in exequendo,eſt econuerſo.22ª.qu.156.4.c./. Veri, q.25.6.3^{m}.

6 Concupiſcibilis,cum mollicie,mouetur, & inſidioſe, non autem iraſcibilis,ſed cum fortitudine,& fiducia.Verit. qu.25.6.1^{m}. So-

Co

3m. *Sobrietas.4.Temperantia,18,32,Timor.7.8,9 Virtus.226.Voluntas.1 .24.

7 Motus concupiſcibilis ut hominis,eſt contra naturam,& pœna,ſi ſit contra rationem,non autem ſecundum genus. 12ſ,q.82.3.1m /.q.85.1.3m /.q.94.2.8m./ d.30.q 1 .1.4m./. d.33.q.2 1.4m /.3.d,17.21.8.q 2.2m./ M2.q.4 2.1m.

8 Omnia mala pertinent ad concupiſcibilem,ſicut ad primam radicem,non autem ſicut ad proximum principium.1 2ſ q.82.9.3m./.Ver, q.1.4 13m.

9 Oppoſitum uidetur dicere.2.d.5.q.1 3.c /.2m.Reſp.ſicut Dubio 144.

10 Omnis motus concupiſcibilis cauſatus ex apprehenſione,ſemper eſt peccatum,non autem ſi ſit ex qualitate organi,12ſ, q.17.7.0./.2.d.21.q.1.2,1m./.M2 q.3.3,5m./.q.7.6.8m.

*Aſſimilatio,20. Charitas,8.Concupiſcentia,1,2.

11 Immo primi motus naturales ſenſualitatis, nullo modo ſunt peccata.2, d.24 q.3,2.0./.d,41,q.2.1.5m./.Quol.4.81.0.Reſp. Dubio 375. Dubium.375m.

12 Peccata concupiſcibilia,ſecundum naturam ſpeciei ſunt naturaliora peccatis iraſcibilis, ſed econuerſo ſecundum naturam indiuidui.Verit,q.25.6,4m.

*Continentia.14 &c,Phantaſia.5.Fortitudo.39.43.50.Incontinentia. 8.&c.Ionidia.8.Lex.15.16.99, 101 .Liberalitas.11.

13 Peccata concupiſcibiles ſunt turpiora, & minus grauia peccatis iraſcibilis.1 2ſ.q 73.5.3m./,22ſ.q.142.2.3.4.0./. qu.156.4.c./.3.d.26,q.1.2.c./.Verit.q.25.2.c.fi./ 6.2m./.Eth.3,fi.

* Luxuria.1.21.Odium 3,6.Paſſio.39,&c.

* Præceptum.55.57.Rebellio.Senſualitas.1.5 6.Timor.9. Triſtitia.1.6.7.Virtus.28.47.64.226.Voluntas.15.24.

¶Concupiſcibilitas,Peccatum,296.

¶Concurſus.Adoratio.6.Baptiſmus.211.Clementia.9.10.Dæmon.44.Diſpoſitio.21 Generatio,18.Habitus,54.Intellectus.538.272,Iuſtificatio 33.35.Miſericordia.12.Miſſio.5.6 Natura.31.Perfectio.29.Raptus,2,3.Scientia.80.Semen.9. Virginitas.8.Vitium,278 271.

¶Concupitum,Amor.188,Peccatum.31.

¶Concedentia.Iuſtitia.75.

¶Condemnatus iuſte ad mortem poteſt fugere, non autem ſe defendere.Si vero iniuſte, poteſt vtrumque,ſi non ſit ſcandalum.22ſ q.69.4.0. *Apoſtaſia.5.Concilium.4.Hæreſis.23.&c. Ignis.19.Iudex.6.7.Iudicium.22.44.45.51.71.Mors,11.Occidere.7.Suſpicio.4. Tenebræ,2.4.Teſtis.1,Vermis.2. Viſitatio.1.Vſura.14.&c, Licitum.

¶Concutere.Miles.9.

¶Condenſatio.Cœlum.18.

¶Condere. Angelus,99.Ceſſare,1.Eccleſia.10.11. Epiſcopus.27.Ius,10.12.Lex.161.

¶Condeſcendere.Humanitas.1.Inclinatio.5.

¶Condignum.Incarnari,5.Iuſtitia.85. Meritum.2.3. 43.&c. Miſericordia 16.Operatio.54.

¶Condimentum.Sacrificium.34.

¶Conditio,Abſtractio.6.Acceptio.1.Adiectiuum.12.Adoratio.17.29.Amor.19.233.Angelus.257.604.609. Apoſtaſia.1. Aſſimilatio.21.Aſſiſtere.7.Baptiſmus.206.Bonitas.140.Ceſſare.1.Coactio.1.Cognitio.50.Confeſſio.53. 81. Confirmatio.27.Coniunctio.8.11 Contéplatio.13.Contradictio.1.Contritio.6,Dæmon.103.Deus.112.124.291.407. Dictio. 3. Donatum.Euchariſtia.191.237.Facultas.Fatum.9.Fiducia. 4. Finis,26.Forma.58.Fortitudo.2.Gaudium.1.Gradus.2. Gratia.17.140.Idolatria.11.Innaſcibilitas.2.Inſtrumentum.7.16.Intellectus.82.127,177.Ironia. 2.Iudicium. 45.Ius. 14.Lex 117.156.173 Lingua,6,Materia,27.Matrimonium.84.&c.102.Meritum.1.13. Natiuitas.24. Naturale.2. Neceſſitas. 1.2.3. 4.5.Odium.14.Omiſſio. 14 Operatio.31.Oratio,18.19.23.24.Ornatus.1.Peccatum.57.347.Pœna.20. Prouidentia. 7. Reprobatio.3,Reſurrectio.28.Satiſfactio.7. Securitas.1. Seruitus 9. Solemnitas.Solus.1.Spes.12.Sponſa.3.Sponſalia. 2. &c. Status.1.2.Teſtis.7.Vetitum.5.Virtus.40 101. Vitioſitas, Voluntas.57.67.Votum.27.37.vſura.23.96.&c.Vita.10. Chriſtus.7.

Quid. 1 ¶Conditionalis quælibet vera,eſt neceſſaria.Meta.6.lec.3. *Verecundia.16.

2 Conditionalis cuius antecedens, & conſequens ſunt impoſſibilia,poteſt eſſe uera ut ſi dicatur. Si homo eſt aſinus, habet quatuor pedes. 1a.q.25.3.2m./.q 44.1.2m./.1.d.42.q.2.1.2m./3.d.1.q.1.4.4m./.q.2.3.c./.d.12.q.2.1.c./.4m./.4.d.18.q.1.ar.3.q.1.1m./.Con.1.c°,33.prin°.H./.c°.20 /.Potentia.q.1 6.3m./.Quol.5.4.c.fi./.Io.7.lc.3.me°.B./.c°.8.lec.fi./. prin°./. Phi.7.Li°.8.le.20.

¶Conditum.Angelus.29.Prophetia.94.

¶Conditiuſum.Accidens.98. Naturale.13.

¶Condolere.Triſtitia.19.

¶Condonare.Vſura.84.

¶Conducere.Ars.3.Operatio.38.

Co

¶Conductitij ſacerdotes.Miſſa.11.

¶Conferre.Accidens.110.Admiratio.5.Anima.165. Animal.47 Antonius.1 Apprehenſio.4.Ars.36 &c.Baptiſmus. 12.13.115.169 &c.Clauis.4.Confeſſio.44. Electio. 26. Euchariſtia.265.Exorciſmus.13.Ingratitudo.7.Lex.162.Liberum.24. Magnanimitas. 27.Maria.21 Matrimonium.66. 67. Miraculum.32,Ommiſſio.15.Paupertas.8. Potus.Prædeſtinatio.24.Proceſſio.62,Prudentia.32.Res.9.Sacerdos.27.32.93.Satiſfactio 36.37.Schiſma.7.Sepultura.5. Symonia. 16. Socrates.2. Timor.35.Vnctio.19.Vſura.191.Chriſtus.156.

1 ¶Confessio triplex,ſcilicet actus exterior fidei uel iuſtitiæ, actus latriæ,ſcilicet gratiarum actio,& laudatio dei , & actus pœnitentiæ,ſcilicet confeſſio peccatorum. 12ſ.q.3.1.0./.q.12.1.2m./.4.d.17.q.3.ar.2.q.3.0./.Pſal.9 prin°.G./.Math.11.fi.C./.Ro.10.lect.2.prin°.k. Diuiſio.

2 Confeſſio quadruplex,ſcilicet humilitatis,veritatis, laudis, & gratiarum actionis.Iſa.25.fi.

3 Confeſſio in iudiciis,non pertinet ad uirtutem veritatis; ſed magis ad iuſtitiam.4.d.17.q.3.ar.2.q.3.c.

*Accuſatio.13.

4 Confiteri peccatum in caſu , eſt de neceſſitate naturali,ſcilicet cum quis in iudicio conſtitutus , a iudice interrogatur. Tunc enim non debet mentiri, peccatum excuſando, uel negando,de quo Adam & Chaim uituperantur.4.d.17.q.3.ar.1.q.2.1m./.5m. Chaim.1.Accuſatio.9.

5 Confiteri fidem in periculo mortis,non eſt tantum fidei, ſed indiget auxilio virtutis fortitudinis,& gratia ſacramentali cõfirmationis.22ſ.q.3.1.2m./.4.d.7.q.2.ar.2,q.2, 3m. Fidei.

*Actus 2 Adiuuare.9.Baptiſmus,50.105.Benedictio.10. Cathechiſmus.2.&c.

6 Actus omnium virtutum,ſunt a fide formata imperatiue,ſed confeſſio fidei elicitiue.22ſ.q.3.1.3m. *Dæmon.21.

7 Hæc eſt uera confeſſio fidei,pater,& filius, & Spiritusſanctus ſunt unus deus.Tri.13.0.Hæreſis.39.

8 Confeſſio fidei eſt de neceſſitate ſalutis,tunc ſolum, quando periclitatur honor dei,vel utilitas proximi .22ſ,qu.3.2.0./.3.d.29.ar.8,q.2.3m./ 4 d.49.q.5.ar.3.q.2.1m. /. Quol.9.14. c./.Ro.10.lec.2.prin° F./.c°.14.le.3 .me°.F.&c.

9 Confeſſio fidei per uerba,eſt neceſſaria,non autem per facta.Ro.10.le.2.fi.

*Confirmatio,18.Euchariſtia.222.&c.

10 Confeſſio fidei,quo ad determinata per eccleſiam,eſt neceſſaria quantomcumque quis ex hoc ſcandalizetur , non autem quo ad non determinata niſi fore apud eos qui habent de fidem determinare.2a.q.32.4.c./.Ro.14.le.3.me°.G.

*Exaltatio.2.Hæreſis.37 39.Ingratitudo.11.Martyrium.7.

11 Blaſphemia opponitur confeſſioni fidei.22ſ.q.13.1.0./.2.2m./3.c.Verbum.26.Vſura.180.

12 Confeſſio peccatorum duplex, ſcilicet interior deo , & exterior ſacerdoti,3a.q.68.6.c./.2m. Sacramentalis.

13 Definitio quadruplex confeſſionis ſacramentalis.4.d.17.q.3.ar.q.1.0.

14 Confeſſio ſacramentalis eſt actus virtutis,elicitus a pœnitentia,& non a ueritate, ſed imperatus a ſpe,& a multis aliis uirtutibus.4.d.17.q 3.ar.1.q.2.3.0./.ar.4.q.4.c.Pœnitentia.80.

*Baptiſmus 105.

15 Confeſſio peccatorum,ut eſt ex libero arbitrio, gratia informato,eſt actus uirtutis , ſed ut medicina , eſt pars ſacramenti pœnitentiæ.4.d.17.q. 3.ar.2.q.2.5m./.ar.4.q.3.4.c.

16 Contritio naturaliter præcedit confeſſionem, ſed aliquando per accidens ſequitur eam.4.d.17.q.2.ar.1.q.1 7m.

17 Confeſſio præſupponit actualem contritionem delentem culpam,ideo directe ordinatur ad dimiſſionem pœnæ. 3a. q.87.1.c./.4.d.21.q.2.2.c./.2m.

18 Confeſſio peccatorum magis cauſatur ex ſpe,quam ex timore.Ideo magis innititur articulo de uita æterna quam articulo de iudicio,ſed pœnitentia,ratione contritionis,econuerſo.4.d.17.q.3.ar.2.q.2.2m./.q.3.4m.

19 Confeſſio peccatorum,in lege Moyſi,erat in generali,per oblationem pro peccato,& ſatiſfactio, non ſecundum arbitrium ſacerdotis.4.d.22.q.2.ar.3.q.2.3m. * Hæreſis.78.&c.Peccatum.374.Pœnitentia.80.&c.

20 Confeſſio ſacramentalis quæ fit homini ſponte, non eſt de iure naturali,ſed fuit inſtituta tantum à Chriſto immediate,ſed a Iacobo promulgata.4.diſt.20.1.me°.B./.d.17.q 3.ar.1.q.5.2m /.ar.3.q.1.1°.

21 Confeſſio fuit figurata in baptiſmo Ioannis,& in miſſione leproſorum ad ſacerdotes.4.d.17.q.3.ar.1.q.5.2m.

22 Confeſſio figurata fuit in reſuſcitatione Lazari. 4.d.17.q.3.ar.3.q.1.b.

23 Confeſſio facienda ſacerdotibus,inſtituta fuit a Chriſto quando dedit apoſtolis poteſtatem remittendi peccata.4.d.17.q.3.ar.3.q.1.1m.

Con-

24 Confeſſio facta ſoli deo, quæ fit per recognitionem peccati, de iure naturali, non autem confeſſio ſacramentalis, quæ fit homini ſponte ad remiſſionem peccatorum conſequendam a deo, ſed tantum de iure diuino.4.d.17.q.3.art.1.q.2.o./.ar.2.q.2.1^{m}./.d.21.c.3.ar.i.q.1.2^{m}.

Du^{m}.376^{m}. 25 Immo obligatio ad confeſſionem ſacramentalem eſt de iure poſitiuo.4.diſtin.17.q.3.artic.1.quæſtio.3.o. Reſpondeo Dubio 376.

Neceſsitas. 26 Confeſſio ſacramentalis, eſt de neceſſitate ſalutis, quo ad remiſſionem culpæ, non autem quo ad remiſsionem pœnæ temporalis.4.d.17.q.3.ar.1.q.1.2^{m}.

27 Cui dimiſſa eſt tota pœna per contritionem, neceſſaria eſt confeſsio, & ſatiſfactio, quia vtraque eſt in præcepto, & incertus eſt.4.d.17.q.2.ar.1.q.1.8^{m}./.ar.5.q.2.1^{m}./.q.3.ar.1. q.1.1^{m}./.d.21.q.2.2.1^{m}./.3^{m}.

28 Confeſſio ad hoc eſt neceſſaria, ut pœnitens ſatiſfactionem accipiat, ſecundum modum delicti.4.d.16.quæſtio.2. articul.2. quæſt.3.c.

29 Confeſſio eſt neceſſaria ei, qui commiſit peccatum mortale. 4.diſt.17.quæſtio.3.ar.1.q.1.o./.cont.4.c^{o}.71.me^{o}.A. &c. Ro. 11.lect 4.ſi E.

30 Omnes tenentur confiteri ex ſtatuto eccleſiæ, ſed ex ui ſacramenti tantum exiſtens peccato mortali.4.d.17.quæſtio.3. ar. 1.q.3.o.

Du^{m}.377^{m}. Oppoſitum uidetur dicere.4.d.16.q.2.ar.2.q.3.3^{m}./.d.17. q. 3.artic.1.quæſt.3.3^{m}./.art.3.q.5.4^{m}./.L.9^{m}. Reſpondeo ſicut Dubio.376.

Quando. 31 Papa poteſt diſpenſare, quod differatur confeſſio, non autem quod totaliter dimittatur.4.d.17.q.3.ar.1.q.5.o./.di.21.q.3. ar.1.q.1.2^{m}./.cont.4.c^{o}.72.ſi.A./.Quol.1.10.o.
*Abſcondere.4.Euchariſtia.20. &c. Miſſa.8,9.

32 Nullus tenetur ſtatim confiteri, niſi propter communionem Euchariſtiæ, uel propter periculum mortis.4.diſ.17.q.3.ar.1, q.4.o /.Quol.1.11.o.

De quibus. 33 Nullus tenetur confiteri, de peccato originali.4.d.16.q.1.art. 2.q.1.2.o.

34 Nullus tenetur confiteri, de peccatis uenialibus, ſed laudabile eſt, quod homo ea confiteatur.4. d.16.q.2.ar.2.q. 3.o./.q.3 ar.2.q.5.c./.1^{m}./.d.17.q.3.ar.1.q.3.o./.3^{m}./. ar.3.q.3.o./.q.5. 4^{m}./.Opuſc.12.ar.6.

35 Nullus debet confiteri peccatum, quod non commiſit.4.d.21 q.2.a 3.o. Immunditia.4.
*Circunſtantia.13.Cogitatio.11.12.

36 Nullus debet exprimere in confeſsione perſonam, cum qua peccauit, niſi aliter non poteſt poſsit exprimere ſpeciem ſui peccati.4.d.16.q.3.ar.2.q.5.5^{m}./.Opuſc.12.ar.6.

37 Quilibet tenetur conteri de peccato mortali, cum propoſito non peccandi, & tenetur confiteri peccatum ſuum, quod dubitat eſſe mortale, & cauſas uel occaſiones ſufficientes peccati mortalis, ſiue circunſtantias aggrauantes in infinitum. 3^{a}. q.87.1.c./.1^{m}./.4.o.10./.q 2.ar.2.q. 5.o./.d.21. q.2.3.3^{m}.Op. 12.ar.6./.Opuſc.64.c^{o}.14. Circunſtantia.13.
*Pęna.99. Pœnitentia.73 &c. Verecundia.3.7.9.

38 Homo debet confiteri duo, ſcilicet mala quæ geſsit, & bona omiſſa. Pſal.31.

39 Quilibet tenetur confiteri omnia peccata, licet confeſſor, non poſsit abſoluere de omnibus.4.d.17.q.3.ar.4.q.2.4^{m}.

40 Quilibet tenetur confiteri numerum ſuorum peccatorum, ſicut poteſt, quia peccatum in ſpecie non eſt unum peccatum numero, ſed multa. Contritio etiam eſt in conſpectu Dei, qui uno intuitu omnia videt. Sed confeſſio fit homini cui ſingillatim oportet omnia exponi. Et præterea oportet de omni peccato mortali, quod memorie occurrit, ſingulariter dolere. 3^{a}.q 87.1.c./.4.d.17.q.3.ar.4.q.2.o./. d.21.L.prin^{o}./.Opuſ.4. c^{o}.4.ſi./.Opuſ.12.ar.6. *Vſura.280.3.14.

41 Non confitens aliquod peccatum, propter ignorantiam facti, aut quia oblitus eſt, excuſatur a fictione, non autem ſi propter ignorantiam iuris.22ſ.q.53.2 2^{m}./.4.d. 21.q.2.2.4^{m}.

42 Cum in foro pœnitentiali cuilibet ſit credendum, & pro ſe, & contra ſe, proprius ſacerdos, ſcilicet parochialis debet credere eum confeſſum eſſe, ſi ſe confeſſum fateatur.4.d.17. qu.3. ar.3.q.5.2^{m}./.4^{m}./.Quol.1.q.6.3.o./.Opu.12.ar.6./.Opu.19. c^{o}.4.ad 5^{m}.

43 Circunſtantiæ particulares peccati carnalis, quæ in ſpeciem peccati mortalis trahunt, licet appetitum moueant in confitente, uel in ſacerdote, ſemper ſunt confitendæ, quia gratia quæ in ſacramento pœnitentiæ datur, reſtaurat ſi qua inclinatio ad peccatum, ex talium cogitatione perueniat in confitente, uel in ſacerdote, ſecundum Gregorium.4.d.16.q.3.ar.2 q. 5.4^{m}./.d.19.L.ſi./.Opuſc.64.c^{o}.12.prin^{o}./.21.1. Circunſtantia.13.infra.

44 Si autẽ circunſtantiæ non aggrauant in infinitum, nouam ſpeciem peccati mortalis conferendo, quandoque laudabiliter reticentur, adhibita debita diſcretione, ſecundum conſiderationem turpitudinis circunſtantiæ, & ſecundum pronitatẽ inclinationis ad peccatum, ex uius confeſsione in ipſo confitente, uel in ſacerdote,4.d.16.q.3.ar.2.q.5.4^{m}./.d.19.L.ſi./.Opuſc. 64.c^{o}.21.

35 Homo non confitetur ſufficienter peccatum ſuum, niſi ſpeciem confiteatur peccati, quę cognoſci non poteſt niſi per circunſtantias trahentes in aliud genus peccati, ex quibus peccatum ſpecificatur./.Opuſc.12.ar. 6.prin^{o}.

46 Reiteratio confeſsionis eiuſdem peccati, eſt de conſilio. Et cum dicitur, quod in prima abſolutione tantum dimittitur ui clauium, quantum dimitti poteſt, ſed tamen ualet iterata confeſsio, tum propter inſtructionem, tum propter maiorem certitudinem, tum propter interceſsionem confeſſoris, tũ propter uerecundiæ meritum, hoc non uidetur verum, quia & ſi hæc eſſet ratio confeſsionem iterandi, non tamen eſſet ratio iterandi abſolutionem, præcipue in eo qui non habet cauſam dubitandi de præcedenti abſolutione. Ita.n. poterit dubitare poſt ſecundam abſolutionem, ſicut poſt primã, ſicut uidemus, quod ſacramentum extremæ unctionis non iteratur ſuper eundem morbum, eo quod totum quod per ſacramentum fieri potuit, ſemel factum eſt. Et præterea, in ſecunda confeſſione non requireretur quod haberet claues ille cui fit confeſsio ſi nihil ibi uis clauium operatur.4. d.17.q.3.art.3.q.5. 4^{m} /.ar 5.q.2.c./.L.ſi.K./.d.18.q.1.ar.3.q.2. 4^{m}./. Op.7. c^{o}.9. me^{o}.c.&c. — Reiteratio

47 Nullius puri hominis auctoritate, poteſt aliquis compelli ad reiterandum confeſsionem rite factam ei qui potuit abſoluere.4.d.17.q.3.ar.3.q.5.4^{m}./.Quol.1.12.1^{m}.
*Operatio.61. &c. Pœna.99. Verecundia.3 7.9. Vſura 280.

48 Confeſsio ficta.i.ſine contritione, non eſt neceſſario reiteranda.4.d.17.q.3.ar.4.q.1.o./.d.21.q.3.ar.1.q.1.1^{m}.

49 Dimittens aliquod peccatum ex obliuione, non tenetur reiterare confeſsionem factam, eidem uel alteri.4. diſt.17. q.3.ar. 4.q.2.3^{m}.

50 Recidiuans, non tenetur reiterare confeſsionem, in ſpeciali nec in generali, eidem nec alteri.4.di.22.q.1.4.o. Abſcondere.4.

51 Dimittens ſcienter aliquod peccatum mortale, tenetur reiterare totam confeſsionem, quia nulla fuit.4. diſt.17. q.3.art.4. q.2.o.

52 Confeſsio poteſt eſſe informis, quo ad ſacramentum, non autem quo ad fructum meriti 4.d.17.q.3.ar.4.q.1.o. — Qualis.

53 Confeſsio debet habere ſexdecim conditiones, ſ. ſimplex humilis, pura, fidelis, frequens, nuda, diſcreta, libens, verecunda, integra, ſecreta, lacrimabilis, accelerata, fortis, accuſans, & parere parata.4.d.17.q.3.ar.4.q.4.o./.Pſal.31.

54 Confeſsio debet eſſe integra, quia quilibet tenetur omnia peccata ſua uni confiteri.4.d.17.q.3.ar 4.q.2.o./.Op. 4.c^{o}.4. ſi /.Op.12.ar 6.

55 Confeſsio poteſt fieri per ſcripturam, uel interpretem, in neceſsitate tãtum, aliter nulla eſſet.4.d.17.q.3.ar.4.quæſt.3.o./. Quol.1.10.o. *Verecundia.3.7.9.

56 Confeſsio aperit paradiſum, & dat ſpem ſalutis,4. d.17.q.3. ar.5.q.3.4.o. — Effectus.

57 In confeſsione datur gratia, uel augetur, ideo liberat a culpa. 4.d.17.q.3.ar.5.q.1.o./.q.3.c./.diſt.18.q.1.ar.3 q.1.c./.q.2.c./. 4^{m}./.d.22.q.2.ar.1. q.3.c /. Quo.1.10.11.c. Quol.4.in./.c./. Pſal.31.me^{o}.c.d. *Abſoluere.40 Ira. 40. Peccatum.374.

58 Confeſsio dupliciter liberat pęna æterna, & diminuit pęnam temporalem, ſcilicet vi clauium, & ut pęnoſa.4.d.17. q.3.ar.1. q.1.1^{m}./.ar.3.q.5 4^{m}.ſi./.ar.5.q.2.o./.q.3.c./.L.m^{o}.H./.d.18. q.1.ar.3.q.1.o /.d.20.ar.1.q.2.3^{m}./.ar.2.q.1.c./.d.22.q.2.art. q.3.c.con.4.c^{o}.72.ſi B./.Opuſ.7.c^{o}.9.C.&c./.Pſal.31.m^{o}.c.F. Pęna.99.Satisfactio.4. *Verbum.76.

59 Confeſſus, & abſolutus, minus punietur in purgatorio, quam contritus tantum.4.d.17.q.3.ar.5.q.2.2^{m}./.18.q.1.ar.3.q.2.c./. d.20.ar.1.q.2.3^{m}./.ar.2.q.1.c.

60 Peccatum dimittitur, ante actualem confeſsionem factam ſacerdoti, non autem ante propoſitum eius, quia nunc eſſet hæreſis.4.d.16.q.1.ar.1.q.2.2^{m}./.d.17.q.3. ar.1.q.1.1^{m}./. artic.5. q.1.c / q.3.2^{m} /.L.9^{m}./.d.18.q.1.ar.3.q.1.c./ d.21.q.2.2.c./.di. 22.q.2.ar.1.q.2.1^{m}./.q.3.o./.3.4.c^{o}.72.ſi.B./.Quol.4.10.c.

61 Confeſsio facit de mortali ueniale, non mutando in culpam uenialem, ſed dando ueniam.4.d.17.q.3.ar.5.q.1.2^{m}.

62 Confeſsio generalis ſacramentalis, delet uenialia, quo ad culpam, & pœnam, in toto vel in parte, quadrupliciter, ſcilicet ex contritione, humilitate, oratione, & vi clauium. Non ſacramẽtalis autem, tantum tribus primis modis 4.d.21.q.2.1.1^{m}.

63 Confeſsio generalis, quæ fit in miſſa, prima, & completorio delet peccata uenialia, & etiam mortalia oblita 4.d.21.q.2.1.2^{m}.

64 Peccans in confeſsione, nihil conſequitur, quia confeſsio non imprimit characterem, ſed tantum gratiam.4.d.22. q.2. art.2. quæſt.3.

quæſt.3.c./.Quol.1.10.n./.8.c./.ſi./.Quol.12.16.o.

65 Confeſſio ſacramentalis, eſt ſoli ſacerdoti facienda loco dei, quia qui confitetur ſacerdoti,non confitetur ei ut conſeruo, ſed ut Deo.4.d.17.q.3.ar.3.q.1.o./.q.4.c./.4m./.L.ſi.k./.d.18. q.2.ar.2.q.2.c./.d.21.q.3.3.o./.Ʒ.4.co. 72.ſi.

66 Confeſſio debet fieri laico in neceſſitate,qua ceſſante,oportet iterum confiteri ſacerdoti.4.d.17.q.3.ar.3.qu.2.o./.ar.4.q.3. 3m./.d.20.ar.1.q.2.3m. *Clauis.5.6 Reſtio.78.&c.93.99.100.

67 Confeſſio ſacramentalis debet fieri tantum proprio ſacerdoti id eſt habenti iuriſdictionem ſuper eum, vel de eius licentia. Proprium enim hic non accipitur ſecundum quod diuiditur contra commune, ſed ſecundum quod diuiditur contra alienum. unde qui confeſſus eſt epiſcopo ſuo vel alteri habenti licentiam eius confeſſus eſt proprio ſacerdoti.4.d.17. q.3.ar.3. q.4.o./.Quol.12.31.c./.Opuſc.19.c.4.

68 Confitens alij ex commiſſione, debet iterum confiteri proprio ſacerdoti,de conſilio tantum 4.d.17.q.3.art.3. q.5.4m./. Opuſc.19.co.6 o.

69 Quilibet ſacerdos poteſt audire confeſſionem ſubditi alterius,ex commiſſione ſuperioris cuiuſcomque.4. d.17.q.3.ar. 3.q.5.o./.Quol.12.31.o./.Opuſ.19.co.4.ſi.
*Reſtitutio.18. Satisfactio.4.

70 Perpendens ſuum ſacerdotem eſſe laſciuum, debet petere licentiam confitendi alteri,quam ſi non det, recurrat ad ſuperiorem.4.d.16.q.3.ar.2.q.5.4m./.d.17.q.3.ar.3.q.4.5m./.d.19 q.1.ar.3 q.2.1m.

71 Prælatus non facilis ad dandum licentiam confitendi alteri peccat,quia multi ſunt adeo infirmi,quód potius morerentur ſine confeſſione,quam ei confiteri.4. d.17.q.3.ar.3.q.4.5m.

72 Nimis ſolicitus ad ſcire conſcientias ſubditorum per confeſſionem,multis damnationis laqueum iniicit, & per conſequés ſibi ipſi.4 d.17.q.3.ar.3.q.4.6m.ſi

73 Probabiliter timens ſibi,vel confeſſori,recurrat ad ſuperioré, uel petat licentiam confitendi alij,quam ſi non det, eſt ſicut non habens confeſſorem,& potius confiteatur laico.4.d.17.q. 3.ar.3.q.4.5m./.d.19.q.1.ar.3.q.2.1m.

74 In quinque caſibus licet alij quàm proprio ſacerdoti confiteri,& ſine licentia eius, ſcilicet quando eſt uagus,mutans domicilium, peccans in alia parochia,ſi proprius ſacerdos reuelat confeſſionem uel ſolicitat ad peccatum,& in extrema neceſſitate.4.d.17.q.3.ar.3,q.4.5m./.d.21.L.ſi.

75 Conceſſum eſt prælatis a iure,quod poſſint ſibi eligere confeſſores, quia prælati habent diſpenſare ſacramenta,& interior perfectio ad hoc requiritur quod aliquis digne huiuſmodi actus exerceat,qui etiam confeſſores,quantum ad hoc ſunt eis ſuperiores. 22ſ.q.184.6.c.4 d.17.q.3.ar.3.q.4.4m.

76 Electio diſcreti confeſſoris,non eſt nobis commiſſa,niſi de licentia ſuperioris,quando proprius eſt minus idoneus ad ponendum peccato ſalutare remedium.4.d.17.q.3.ar.3.q.4.3m.

77 Vel quòd aliquis poſſit alij confiteri, quando habet ſacerdotem ignorantem,intelligendum eſt, quando ſacerdotis ignorantia poſſet hominem inducere in errorem. Tunc enim de licentia ſacerdotis,uel ſui ſuperioris, debet alium petere prudentiorem.4 d.21.L.ſi.

78 Monachus habens iuriſdictionem, vel commiſſionem, poteſt audire confeſſionem.4.d.17.q.3.ar.3.q.4.1m./. Opuſ.19. cap.6.o.

79 Sacerdos dupliciter impeditur ab audientia confeſſionis, ſ. propter defectum iuriſdictionis, uel propter impedimentum executionis.4.d.17.q.3.ar.3.q.5.c.

80 Quilibet ſacerdos, poteſt quemlibet abſoluere a peccato ueniali.4.d.18.q.2.ar.2.q.1.3m./.ar. 4.q.3.b./.ar.5.q.1.c.prino.

81 Nullus debet abſoluere,ſine confeſſione,& pœnæ inflictione. Nec ſacerdos debet aliquem abſoluere niſi æſtimet eum contritum. Ad hoc enim neceſſaria eſt confeſſio in ſacramento pœnitentiæ,ut ſacerdos per poteſtatem clauium conuenienter peccatorem ſoluat vel liget.4.d.17.q.3.ar.3.q.4.c.ſi./.di. 18.q.1.ar.3.q.3.o./.Quol.3.28.c./.Quol.4.10.b./.Io.8.lect.1. ſi./.Ro,11.lect.4.ſi.F.

82 Confeſſor debet interrogare confitentes, non de quolibet peccato,ſed ſecundum conditiones ſingulorum, non enim oportet quod a milite quæratur de peccato clericorum aut religioſorum,aut econuerſo. Sed de peccatis præcipue carnalibus debet interrogare a longinquo, caute,& non deſcendendo nimis ad particularia,niſi in his quæ in aliquam ſpeciem peccati mortalis trahunt, ut commiſſit dicat, & ſi non commiſſit non addiſcat. Et ideo poteſt contingere, ut confeſſor talia nimis quærens,& ſibi & confitenti noceat, & ſic quandoque deficiant in ſuo ſcrutinio iniquitatis ſcrutantes. 4. d.16.q.3.ar. 2.q.5.4m./.d.19.L.ſi./.Opuſc.64.co.12.prino.21.

83 Filius confeſſoris poteſt contrahere matrimonium cum confitente, ſed confeſſor coiens cum ea,tantum peccat quantum cum filia ſpirituali.4,d.42,q.1.2.8m./.q.2.2.1m./.L.prin.

84 Confeſſori licet iurare, ſe neſcire quod ſcit per confeſſionem tantum.4.d.21.q.3.ar.1.q.1,1m./.2m.

85 Reuelat confeſſionem,qui pœnitentiam publicam, pro peccato occulto imponit.4.d.9.ar,5.q.2.c. Celare.

86 Oppoſitum uidetur dicere.4.d.14.q.1.ar.5.q.1.1m./.2m.Reſ. Dubio 378. Dum.378m.

87 Sacerdos in nullo caſu debet reuelare confeſſionem. 22ſ. q. 70.1.2m./.4.d.21.q.3.ar.1.q.1.o./.Quo.1.15.c./.Quo.5.13.c./ Quol.12.17.n.

88 Omnia dicta in confeſſione,celanda ſunt, licet non pertineát ad ea.4 d.21.q.3.ar.1.q.2.o.Sigillum.2.in. *Obedientia 33.

89 Quilibet ad quem peruenit confeſſio,licet ſi laicus, tenetur eam celare.4.d.21.q.3.ar.1.q.3.o./.ar.2.4m.

90 Sigillum confeſſionis eſt de iure diuino, & de eſſentia ſacramenti.4 d.21,q.3.ar.1.q.1.o./.ar.2.c.

91 Confitens poteſt licentiare confeſſorem,quod reuelet confeſſionem eius,non autem papa.4.d.21.q.3.2.o.

92 Confeſſor dicere poteſt ea quæ audit in cõfeſſione.ſi ea ſciat per alium modum,quia ſi non poſſet,ſecundú hoc poſſet impediri iuſtitia eccleſiæ, ſi aliquis ut euaderet ſententiam excommunicationis,quæ in ipſum ferenda erat,propter aliquod peccatum,de quo conuictus erat, confiteretur ei qui ſententiam ferre debet. Sed iuſtitiæ executio eſt in præcepto. Ergo non tenetur celare peccatum,quod quis in confeſſione audit,ſi alias ſciat. Tamen propter ſcandalum uitandum debet confeſſor abſtinere,ne de hoc loquatur,niſi neceſſitas immineat. Contraria autem opinio, dum nimium ſigillo confeſſionis attribuit,præiudicium ueritati,& iuſtitiæ ſeruandæ facit. Poſſet.n. aliquis ad peccata eſſe procliuior,ſi non timeret ab illo accuſari, cui confeſſus eſt,ſi corã ipſo peccatum iteraret. Similiter ét multũ iuſtitiæ periret ſi teſtimonium ferre non poſſet de eo quod uidit,propter confeſſionem de hoc ſibi factam.4.d.21.q.3 3.o.

93 Quando aliquis dicit ſe uidiſſe,quod in confeſſione audiuit, non reuelat quod in confeſſione audiuit,niſi per accidens,ſicut qui ſcit aliquid per auditum,& uiſum,non reuelat quod uidit per ſe loquendo,ſi dicat ſe audiſſe,ſed per accidens,quia dicit auditum, cui accidit uiſum eſſe. Et ideo talis, ſigillum confeſſionis non frangit.4.d.21.q.3.3. 1m.

99 Non obligatur audiens confeſſionem,quòd non reuelet peccatum ſimpliciter,ſed prout eſt in confeſſione auditũ. Nullo .n.caſu dicere dẽt ſe audiſſe in cõfeſſione.4. d.21.q.3.3.2m.

95 Cum dicitur,quòd duorum quod eſt potentius, trahit ad ſe reliquum, & quod peccatum non poterit reuelari quod ſcit quis ut homo,& quod in confeſſione ſcit ut deus, intelligendum eſt de duobus,quæ habent oppoſitioné. Sed ſcientia qua ſcit aliquis peccatum ut deus,& illa qua ſcit,ut homo,nõ ſunt oppoſita. 12ſ,q.98.3.c./.q.2./.4.d.21.q.3.3.3m.

96 Non debet ita uitari peccatum ex una parte quòd ex alia,veritas uel iuſtitia relinquatur. Veritas enim non eſt propter ſcandalum dimittenda. Et ideo quando imminet periculum iuſtitiæ,& veritas,non debet dimitti reuelatio eius, quod quis in confeſſione audiuit,ſi alias ſcit,propter ſcandalum dum tamen ſcandalum quantum in ſe eſt,uitetur.4.d.21.q.3.3.4m.

97 Prælatus poteſt amouere ſubditum ab officio,propter audita tantum in confeſſione.4.d.21.q.3.2.1.q 1.3m./.Quo.5.13.o.

1 ¶Confessor ad hoc quod ſit idoneus ad audiẽdum confeſſiones aliorum tenetur ſcire diſcernere, ſaltem inter peccatum,& non peccatum,& inter mortale,& ueniale.4.d.17.L.ſi. Qualis.
*Confirmatio 25.Euch.a.22 2.&c.Religio.95.

2 Confeſſor debet eſſe dulcis,affabilis,ſuauis, prudens, diſcretus,& mitis,pius, & benignus.4.d.17.L.ſi.

3 Maxima familiaritas eſt inter ſacerdotem,& confitentem. 4. diſt.42.quæſt.1.2.8m./. Opuſc.64.co.21.o. *Reſtitutio.18.Satisfactio 4.&c.

4 Confeſſores non ponuntur in canone miſſæ, quia antiquitus eccleſia non ſolemnizabat de eis, nec paſſi ſunt, ſicut Chriſtus.4.d.8.L. *Aureola.17.&c.

5 De quolibet confeſſore dicitur. Non eſt inuentus ſimilis illi. 22ſ.q.66.2.2m./.3.d.37.2.2m./.4.5m./.Vir.q.5.3.c./. Iob.lec. 6.meo H.

6 Oppoſitum uidetur dicere.4.d.49.q.5.ar.3.q.2.3m./.ar.5.q.3 c./.Veri.u.26.6.8m./.He.11.lect 8.prin. G.
*Feſtum.Meritum.72.Sanctum.1.2 Reſp. Duo.379. Dum.379.

¶Conficere. Abſoluere.31,32,33.Epiſcopus. 14. Euchariſtia. 62.&c.

¶Confidere.Appellare.1.Concupiſcentia.3.Fides.58. Gloria. 7.Humilitas.11.22.Iudas.2.Oratio.19.23.Reuelatio.11.Scriptura.6.Securitas.

¶Configurare.Baptiſmus.186.230. Confeſſio.21.32. Confirmatio.23.Paſſio.122 Sanctificatio.16.Trinitas.13.

¶Confinium.Angelus.231.Anima.47.Cogitatus.2. Diluculum.Ioannes.1.Maria.67.Terminus.

¶Con-

Con

¶ Confirmare. Confirmat nos Chriſtus in ſeptem. ſ. in fide, in ſpe, in Charitate, in bono opere, in tentatione, in accuſatione, in remuneratione Iſa. 26. me°. D.

1 ¶CONFIRMATIO eſt ſacramentum. 3a.q.65.1.o./.q.72.1.o./ 4.d.2.q.1.2.c./.d.7.q.1.ar.1.q.1.o./.Ʒ.4 c°.58.

2 In confirmatione character eſt res, ſacramentum, ſed gratia eſt res tantum. 4.d.7.q.1.prin°. Character. 35. *Abſoluere.35.

3 Confirmatio eſt nobilius ſacramentum baptiſmo, quo ad miniſtrũ, & gratiam, & ſimpliciter, ſed quo ad remiſſionem peccatorum, eſt econuerſo. 3a.q.72.11.2m./.4.d.7.q.1.ar.1.q.3.o./ Qu.11.7.3m. *Baptiſmus. 139.148.235.245.

4 Confirmatio non eſt chriſma, ſed linitio eius, cum debita forma. 4 d.7.q.1.ar.1 q.1.3m./.ar.2.q.3.2m. Chriſma.2.

5 In confirmatione, chriſma eſt ſacramentum tantum, ſalus autem eſt res tantum. 4.d.7.q.1.ar.3.q.2.c./.5m. *Euchariſtia.9.&c.

Materia. 6 Chriſma. i. oleum oliuarum cum balſamo, eſt propria materia eius 3a.q.73.2.o./.q.84.1.1m./.4.d.7.q.14.o./. Con.4.c°.60.

7 Materia huius ſacramenti, debet prius ſanctificari ab epiſcopo 4.d.7.q.1.art.2.qu.3.o./. Chriſma.1. *Sacramentum. 15. &c. 47. &c. 144.

Forma. 8 Apoſtoli in confirmatione, aliqua forma utebantur, quæ tamẽ non fuit ſcripta, propter irriſionem gentilium euitandam. 4. d.7.q.1.ar.3.q.1.2m. Apoſtoli.25.

9 Hoc ſacramentum habet determinatam formam, ſcilicet conſigno te ſigno crucis. & confirmo te chriſmate ſalutis, in nomine patris, & filij, & ſpiritusſancti. Amen. 3a.q.72 4.o./ q.84.3. c./. Opuſc.2.

10 Forma eius habet efficaciam in uſu eius, non autem in benedictione materiæ. 4.d.7.q.1.ar.3.q.3.o./. Quol.11.7.c./.1m. Chriſma.2.

11 Confirmatio eſt ſpirituale augmentum, promouens hominem in ſpiritualem ætatem perfectam. 3a.q.72.1.4.6 c./.7.2m./.8.10.c./.11.2m./.q.84.1.c./.Con.4.c°.58.

Neceſsitas. 12 Confirmatio non eſt de neceſſitate ſalutis, ſed eſt ſacramentum neceſſitatis, quo ad bene eſſe ſpiritualis uitæ. Et tamen contemptus huius ſacramenti, eſt periculoſus. 3a.q.65.4.c./.4.7 q.1.ar.1.q.2.c.

Agens. 13 Confirmatio fuit immediate inſtituta a Chriſto, quando impoſuit manus ſuper pueros, non exhibendo, ſed permittendo. 3a.q.72.1.1m./.4.d.1.q.1.ar.4.q.4.1m./.d.7.q.1.ar.1.q.1.2m./. ar.3.q.1.1m./ d.23.q.1.ar.1.q.3.c.

14 Impoſitio manus Chriſti ſuper pueros, non fuit ſacramentum confirmationis, quia non erat dandum ante aſcenſionem eius, ſed fuit inſtitutio eius. Vel fuit talis, qualis fit in cathechiſmo & exorciſmo. 4.d.7.q.1.ar.2.q.1.1m./.ar.3.q.1.1m. *Baptiſmus.148.

15 Confirmatio incepit in aduentu ſpiritusſancti, ſicut ſacramentum baptiſmi, in baptiſmo Chriſti. 4.d.7.q.1.ar.2.q.1.1m./.1m /.q.2.c./ ar.3.q.1.1m. *Miniſter.9.10 Ordo.94.95. Sacramentum.147.148.

16 Hoc ſacramentum confertur tãtum ab epiſcopis. 3a. q.65. 3. 2m./.q.72.4.3m./.11.o /.12.1m./ 4.d.2.q.4.4.1m./.d.7.q.1.articu.1.q.3.c./.ar.2.q.3.c./.ar.3.q.1.1m./.... 3.ar.1.qu.2.n./.d.19. q.1.ar.1.q.1.o./.d.25.q.1.1.c./.Con 4.c°.60 / Quo.11.7.o.

17 Confirmatio conferri poteſt, a ſimplici ſacerdote, ex commiſſione ſolius papæ, non autem a diacono. 3a.q.72.11.1m....4.d.7.q.3.ar.1.q.3.o /.d.25.q.1.1.o.,m /.Quol.11.7.o.

18 Confirmans, & confirmandus, debent eſſe in gratia. Et debent eſſe confeſſi, & ieiuni de conſilio, non autem de præcepto. 3a.q.72.7.1m./.13.1m /.4.d.7 L.
Oppoſitum uidetur dicere a ſimili. Io.8. Rom.2. lect. 1. prin°.
Dum.380. E.&c. Reſp. ſicut Du°.796°.

19 Confirmandus debet teneri ab alio confirmatio, cuiuſcunque ætatis, uel ſexus. 3a.q.72.10.o./.4.d.7.q.3.ar.3.q.1.o.

Subiectum. 20 Confirmatio debet dari cuilibet baptizato cuiuſcunque ætatis, ſexus, & conditionis, etiam morienti. 3a. q.72.8.o./.4.d.7.q.3.ar.2.q.2.3.o./ d.25. q.2.ar.1.q.2.c. *Adam.11.69.70.91. Anima.122.127. Apoſtoli.28.

21 Confirmatio datur tantum in fronte ad liberam confeſſionẽ nominis Chriſti, & ad fortiter defendendum dignitatem acceptam. 3a.q.72.9.o./.12.3m./.4.d.7.q.3.art.3.q.2.o.1./ Con.4.4.c°.60./.Quol.11.7.c / Rom.lect.3 fi./.c°.10.le.2.prin°. G./.Heb.6.lec.1.me°.E. *Baptiſmus.139.

22 Confirmatus non lauet caput, uſque ad ſeptimum diem. 4. di. 7.q.3.ar.3.q.2.3m.

23 Confirmati conformantur Chriſto, & configurantur ei per ſignũ crucis quaſi duci. 3a.q.72.1.4m./.4.3m./.9.c. Cõ.4.c°.60.

24 Chriſtus non debuit ſumere ſacramentum confirmationis, nec ordinis. 3a.q.72.1.4m./.3.c./.4 d.7.q.3.ar.1 q.1.o.

Effectus. 25 In confirmatione confertur plenitudo gratiæ, & ſpiritusſancti. 12æ.q.102.5.3m./.3a.q.72.1.o./ 2.c./.2m./.4.c./.5.6./.7.o./.11.3m./.q.84.1.1m./.4.c./.4.d.7.q.2.c./.q.2.1m. *Character. 25.&c. Cognatio.3.4. Cõfeſſio.5. Cultus.10. Euchariſtia.47.48

26 Gratia collata in confirmatione, diſtinguitur a gratia collata in baptiſmo, & perficit eam. 3a.q.72.7.c./ 3m./.4.d.7.q.2.2.o.

27 Impoſitio manus fit in ſacramento confirmationis, & ordinis, ad ſignificandum copioſum effectum gratiæ. 3a.q.84.5./.2m.

28 In confirmatione datur nobis robur, ad pugnam ſpiritualem. 3a.q.65.1.c./ 4m./.q.72 1.2.c./..m./.5.o /.6.3m /.7. c./.9.c./.1m./.10.c./.4 d.7.q.3.ar.3.q.1.2m /.Con.4.c°.60./. Qu.11.7.c./.2.Cor.11.c.1.prin°.I./.He 6.le.1.me°.E. *Ordo.94.95.

29 Confirmatio datur contra infirmitatem, oppoſitam robori neceſſario confeſſoribus nominis Chriſti. 4. di.7.q.2.ar.2.q.2.c. fi./.2m /.3m.

30 Confirmatio perficit per modum formæ, ſed euchariſtia ut finis. 3a.q 73.1.1m./.4.d.1.q.1.2.3.c./.d.7.prin°./.d.8. q.1.art.1. q.1. 1m./.ar.3 q.c.2m./.d.12.q.2.ar.1.q.3.a.

31 Euchariſtia roborat hominem in ſe, quo ad charitatem, confirmatio uero contra alios in pugna, quo ad fidem. 3a.q.72.9. 2m / q.79.1.2m./.4.d.7 L.

32 Confirmat omnis fines eſt confeſſio fidei Chriſtianæ, cuius tota ſumma conſiſtit in paſſione Chriſti, quæ habet maiorem difficultatem. 4.d.7.q.1.ar.3.q.2.1./.2m./.3m./. q.2.ar.2. q.2.c./. q.3.ar.3.q.1.2m.

33 Confirmatio perficit effectum pœnitentiæ, & baptiſmi. 3a.q. 72.7.2m.

34 Confirmatio confert excellentiam hominis ad ſe, non autem ad alium ſicut ordo. 3a.q.72 8.1m./ 4 d.7.q.3.ar.2.q 1.c.

33 Confirmatio facit hominem ualidum, & feruentem, in conſcientia, & famoſum per confeſſionem. 4.d.7.quæſ.1.ar.2.q.2. c./.2m.

36 Indiſpoſitio impedit recipi rẽ, & ſacramẽtũ cõfirmationis, nõ aũt ſacrũ euchariſtiæ, ſed tantum rẽ. 3.d.6.q.2.ar.1. q.3.2m.

37 Oppoſitũ uidetur dicere. 4.d.12.q.2 ar.2 q.3.c. Reſ. Dum.381 Dum.381m.

38 Nullus conſequitur effectum confirmationis, ſine uoto eius. 3a.q 72.6.1m.

39 Exiſtens in peccato mortali, cuius conſcientiam non habet, cuius non eſt plene contritus, dummodo non ſit fictus, per hoc ſacramentum conſequitur remiſſionem peccatorum. 3a. q.72.7.2m.

40 Quidam ad prædicationem Petri acceperunt miraculoſe effectum huius ſacramenti, ſine ſacramento, antequã baptizarentur. 3a.q.72.2.1m./.4.1m./.6.1m./.4.d.7.q.1.ar.2.q.1.2m /.3m

41 Confirmatio non datur contra infirmitatem peccati actualis, ſed peccati originalis. 4 d.7.q.3.ar.3.q.3.2m.

42 In confirmatione fit plena peccatorum remiſſio. 3a. q.72.7. 2m./.4.d.7.q.2.ar.2.q.1.1m.

43 Confirmati habent maiorem gloriam in cœlo, quàm non confirmati. 3a.q 72.8.4m./ 4 d.7.q.3.ar.2.q.3.ar.2. q.3.4m.

44 Confirmatio non habuit aliquid correſpondens in lege ueteri, propter perfectionem eius. 12æ.queſ.102.5.3m./.3a.q.75.1. 4m./.q.72.1.2m./.d.2.q.1.5m./ d.7.q.1.ar.1.q.1.3m./.d.8.q.1 ar.1.q.1 c /.2m. In cõmuni.

45 Confirmatio non fuit figurata per ſacramenta ueteris legis, quia tunc non erat plenitudo ſpiritusſancti, quæ datur per hoc ſacramentum. 4.d.2 q 1 5.5m.

46 Immo confirmatio figurata fuit in ueteri lege per unctionem pontificis. 4.d.7.q.1.ar.1 q.1.3. Reſ. Du° 382°. Chriſma.3. Dum.382m

47 Confirmatio quo ad ſolemnitatem, datur tantum in paſcha, & penthecoſte, ſicut baptiſmus, ſed quo ad communem vſum datur etiam alio tempore. 3a.q.72.12 1m./ 2m.

48 Confirmatio non requirit locũ ſacrũ. 4.d.13.q 1.ar.2.q.5.1m. In gratia.

49 Deus confirmat iuſtos in temporalibus, quandoque, ſcilicet quantum expedit, in ſpiritualibus autem ſemper tripliciter ſcilicet gratia, verbis, & exemplis Pſal.36. *Adam.11.69.70. 71. Adoptio.22. Angelus.515.424. Apoſtoli.5.20. Aſcendere. 11. Baptiſmus.245. Doctrina.4. Euchariſtia.258.259. Fides. 74. Firmitas. Generatio.49. Habitus.48. Humor 26. impeccabilis. Liberũ.13.&c. Maria.19. Miraculum.40. Promiſſio.3. Prophetia.9. Ratificatio. Reſurrectio.41. Sacerdos 12.

50 Beata uirgo per ſecundam ſanctificationem fuit ſimpliciter confirmata in bono, per gratiam habitualem ita q; nõ poſſet per liberum arbitrium flecti in contrarium. 1a.q.100.2.3./.3a. q.27.5.2m./.3.d.3.q.1.ar.2.q.3.c./.1m /.2m. *Sacramentum.162. Teſtamentum.2. Votum.5.

51 Immo nullus pure uiator, nec etiam beata uirgo, in præſenti uita poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiam habitualem, ſed ulterius indiget cuſtodia diuinæ prouidentiæ. Ver.q.24. 9.o. Reſp. Dubio 383°. Impeccabilis. *Chriſtus.94. Dum.383m.

52 Confirmat deus ſignum ſuum tripliciter, ſcilicet ſcripto, teſtimonio, & facto. Iſa.8.prin°.F.

53 Confirmat nos Chriſtus in ſeptem, ſcilicet in fide, in ſpe, in charitate, in bono opere, in tentatione, in accuſatione, & in

remu-

remunerationis Iſa.26.lec.1.fi. *Angelus.169.171.274.340.408.432.Claritas.14.Conſolatio.Delectatio.Euchariſtia.258 Ieiunium.48.

¶Conflagratio.Ignis.12.13.

¶Conflatio.Aaron.3.

1 ¶CONFORMITAS eſt idem quod ſimilitudo quam cauſat vnitas qualitatis.1.d.48.1.c.

Diuiſio. 2 Aliquid conformatur ſiue aſſimulatur alicui dupliciter, ſcilicet vel ex eo q̃ participat vnã formã, uel ex eo q̃ vnũ quod participatiue habet formã, imitatur illud quod eſſentialiter eam habet.1.d.48.q.1.1.c. *Adoptio.21.Amor.225.243.

3 Conformitas nõ põt eſſe inter in infinitũ diſtantia.1.d.48.q.1.1.c. *Aureola.6.Baptiſ.153.&c.212.230. Caracter.12.

4 Aliter attenditur conformitas effectus ad cauſam in naturalibus,& aliter in uoluntarijs.Ver.q.23.2.c. Cauſa.36. Claritas 16.Deus.327.&c. *Configurare. Confirmatio.23. Conſimile. Cor.5.Damnatio.20.&c.Deus.327.&c. Doctrina.8. Finis.94.105.Imitatio. Intellectus.95.206 Iudicium.28.37.38. Lex.134.Maledicere 1.Maria 38.Medium.21. Politia.1. Rom.9. Religio.41.Reſurrectio.57.Saluari.11.Sapor. Sponſa.5. Virtus.28.Vita.Vniformitas.Chriſtus.154.&c.209.

¶Confortare.Confortat nos deus dupliciter. ſ. prohibens timoris ſignum,& oſtendens timoris tranſitum.Iſa.7.prin°.D. Illuminatio.7.Lumen.20.Operatio 35.Puer.8. Sebaſtianus. Velox 1.Vinum.7.

¶Confractio Contrita.Fractio.4 *Deſcendere. Vos.

¶Confrater.Religio.29.

Diuiſio. ¶Cõfuſio duplex ſ.bona,& mala.Et eſt idẽ quod erubeſcẽtia. Pſ.24.p°.C./.C./.Pſ.34 fi./.Pſ.39.fi.g./.1ª.Cor.4.le.3.p°.fi.Angelus.428.Anima.161.Clamor.2.Hereſis.37.Humilitas.19.Ignominia. Magi.6. Negatio.8. Opprobrium.1. Peccatũ.201.Poſſeſſio.7.Reuerentia.1.Scientia.55.Soperbia.37.Suppoſitio.2.Theo°.1.Tribulatio.20.Veſtigium.1.Zorobabel.

¶Confutatio.Confuſio.Deſcendere.7.Diſputatio.7. Magi.11.12.Scientia.161.

¶Congelatio.Aqua.11.Gelu.Mare.1.Nix.Plumbum. Via.8.

In patria. ¶Congratulatio.Congratulatur anima deo in patria, in omnibus operibus ſui.Opuſc.61.c°.7. Gaudium.0.

1 ¶CONGREGATIO duplex.ſ.politica,& iconomica, qui præeſt primæ,poteſt infrigere pœnam mortis, non autem qui præeſt ſecundæ.4.d.37.q.2.1.4ᵐ.

Diuiſio. 2 Qui præeſt congregationi, poteſt opera illa alii communicare,applicando intentionem illorum, qui ſunt de congregatione ſua,ad hunc, uel illum determinate.1ª.q.90.1.c./. 4.d.20.ar.3.q.2.5ᵐ./.ar.4.q.1.c./.ar.5.q.1.c./.1ᵐ./.d.43.q.art.1.q.1.c./.7ª.Cor.13.lect.3.med°.A.Amor.60.260.Apis.3. Aqua.9.10.Beatitudo.14.Bonitas.185.Ligamen.

3 Congregatiuum & diſgregatiuum,non ſunt ueræ differentiæ conſtitutiuæ albi,& nigri,ſed effectus.Opuſ.30.fi.

Quid. ¶Conrectare bonum.i.intendere bonum, in dationibus communiter,pertinet ad liberalitatem.22ª.quæ.31.1.2ᵐ./.q.117.5.3ᵐ/4.d.15.q.2.ar.1.q.3.c. Euſtochia.1.Miſericordia.9.

Quid. 1 ¶CONIECTVRA Coniecturaliter cognoſcitur aliquid,per aliqua ſigna.12ª.q.112.5.c./.3.d.23.q.1.2.2ᵐ. *Charitas.124.

2 Coniecturaliter cognoſcere aliquid, eſt cognitio imperfecta.12ª.q.112.5.c. *Cauſa.111.Cogitatio.7. Cognitio.6. Conſilium.26.Dæmon.3.10.15.21.57. Demonſtratio.1.13.16.Donum 44.Fornicatio.6.Gratia.170.Immunitas.

3 Coniecturari per quatuor ſigna poteſt immunitas a peccato, non autem poteſt ſciri per certitudinem.ſ. per deuote audire verba dei,prompte bene operari, propoſitũ abſtinendi a peccatis,& de præteritis dolere.4.d.9.ar.3.q.2.c.Munitas.1.Ioachim Iudæi.18.Miraculum.6.Profeſsio.8.9.Rethorica.1.Reuelatio.2.3.Sacrificium.5.22.Scire.1.Sciſcitari.Signum.0.Solertia.3.

¶Coiicere. Angelus.343.

¶Coniugale. Abraham.3.5.26.Caſtitas.4.5.Coniuges.

¶Coniuges.Accuſatio.13.&c.Adoptio.13.Adulterium.5.6.Affinitas 13. Amor.199. Caſtitas.4./.5. Coniugale. Coniugium. Cõiunctio.5.&c.Delectatio.88.89.Fornicatio.5.&c.Fructus.4.&c.Præceptum.55.132,134.Virginitas.19. &c.Zelus.2.&c.

¶Coniogium.Coniuges.Obligatio.7.

Diuiſio. 1 ¶CONIVNCTIO, creaturæ ad deum triplex.ſ.per ſimilitudinem gratiam.& unionem in perſona.1.d.37.q.1.1.c./.4 d.49.q.1.ar.2.q.2.c.

2 Coniunctio creaturæ ad deum duplex, ſcilicet per aſsimilationem,& per operationem attingentem ad eum.Prima conuenit omni creaturæ,Secunda uero tantum rationali. 4. diſt.49 q.1.ar.2.1 c. *Accidens.29.Aduocatus.9.Affectio.7.Affinitas.1.13.Angelus.157.

3 Coniunctio animæ ad deum duplex, ſcilicet in perſona, & per amorem & cognitionem.Prima conuenit ſoli Chriſto. Secunda uero omnibus cognoſcentibus, & amantibus deum.

Ver.q.29.1.c. *Anima.169.172.186.293.224. Animal.18. Appetitus.28.Audacia.2.

4 Coniungimur deo, per gratiam, & per contemplationem & amorem.Primam coniunctionem nihil ſeparat,niſi peccatum Secundam uero,etiam occupatio licita.6.4.d.2.q.ſ.3.2ᵐ. *Beatitudo.32.Reatus.4.Benefacere.4.Bonitas.166.Charitas.139.

5 Coniunctio coniugum triplex, ſcilicet amoris, conuerſationis,& copulæ carnalis.22ª.q.26.11.4ᵐ./.Eph.5.fi. *Cauſa.12.Cœlum.139.140.Cibus.4.

6 Domus ſine triplici coniunctione, ſcilicet uiri & uxoris,patris & filij,domini & ſerui, non eſt perfecta.12ª. q.105.4.c./.22ª.q.58.7 3ᵐ./.Eph.5.le.8.prin°./.Col.3.le.4.prin°. *Comparatio.3.Contactus.1.culpa.6.cultus.12.

7 Coniunctio uiri & uxoris,eſt potior quam coniunctio uxoris, ad conſanguineos uiri.4.d.41.ar.1.q.1.1ᵐ. *Delectatio.47.

8 Coniunctio maris, & feminę, eſt naturalis, quia natura hoc omnia animalia docuit,ſed diuerſimode, ſecundum diuerſas conditiones eorum 4 d.40.3.3ᵐ. *Deus.146 Differre.5. Dimenſio.10. Diuiſio.18.Diuortium.1.Dolor.21.&c. Dos.8. Effectus.19.

9 Coniunctio maſculi,& feminę,determinatur diuerſimode, in diuerſis animalibus.12ª.q.92.1.2.c./.22ª.q.154.2.c./.4. d.26.q.1.ar.1.q.1.1ᵐ./.d.41.ar.1.q.1.1ᵐ./.Cãt.3.c°.24./.1ª.Cor.6.lect 3.me°.D. *Electio.14.37.Eſſe E.Aeternitas.17.Euangelium.1.Euchariſtia.48 121.146.Fides.90.&c.Finis.118.Generatio.3 Gratia.153 Iuſtitia.42.Infinitum.8.Inſtrumentum.1.Intellectus.23.137.Iudæi.9.Iungere.Iuſtificatio.36. Malum.26 Mas.Medicus.7.Medium.2.&c.

10 Coniunctio partium hominis, non eſt de eſſentia humanitatis,ſed præter,ut actio uel paſsio,uel continuatio, ut relatio.4.d.44 q.1.art.1.q.2.2ᵐ. Miſericordia.18. Miſsio.43.Motus.80.Natiuitas.1.Paſsio.110.Peccatum.147.Perfectio.37.

11 Coniunctio, poteſt importare duplicem ordinem, ſcilicet cauſæ ſeu principij & conſequentiæ.Quol.5.4.c. *Pronomen.5.Propoſitio.7.Prudentia.52.Purgatorium.2.Sacramentum.65 103. Senſibile.9. Situs.8. Stella 6. Teſtis.7. Turtur.3.Verecundia.8.Virtus.186.253.Voluntas.39. 41. Vſura.255.Vxor.10.

¶Connaſcentia.Embrio.3.

¶Connaturalitas.Admiratio.5.Agens.27. Amicitia.30.Amor.132.208 Angelus.310. 314.398. Anima. 165. Delectatio. 2, Deus.196.Fides.175.Fortitudo.58.Intellectus.176.Iudiciũ.19. Lumen.23. Peccatum.147.Prudentia. 81. Sapientia.33. Sedere.7.Chriſtus.51.

¶Connexio.Angelus.235. Colligatio.Connexum. Fortitudo.14.Fundamentum.1. Gratia. 109. Magnanimitas.25. Perfectio.75.Tremor.2.Vnitas.56.

¶Connexum.Angelus.236.Charitas.45.46.Connexio. Donũ.23.Fortitudo.14.Gratia.109.Magnanimitas.25.Nexus.Peccatum.435.438 Prudentia.56.58.Virtus.201.215.

¶Connotare,Accidens.10.Adiectiuum.7. Conſignificare.Generatio.84. Nomen.67.

1 ¶CONSANGVINITAS eſt uinculum,ab eodem ſtipite propinquo deſcendentium, carnali propagatione contractum 4 di.40.1.c. *Abiectus. Quid.

2 Conſanguinitas eſt propinquitas quædam,in naturali communicatione,fundata ſupra actum generationis, qua natura propagatur.4.d.40.2.c.prin°.

3 Conſanguinitas non eſt collectio, ſed relatio quædam perſonarum.4.d.40.2.1ᵐ. *Accuſatio.16.21.24.Adoptio.10.

4 Linea conſanguinitatis,eſt ordinata collectio perſonarum,cõſanguinitate coniunctarum,ab eodem ſtipite deſcendentium diuerſos continens gradus.4.d.40.2.art.1./.1ᵐ. *Amor.118.119.120.238.Animal.72.Beneficium.23. &c.Bonitas.207.

5 Linea conſanguinitatis triplex. ſ.aſcendentium, & deſcendentium,& tranſuerſaliũ,ſecundum diuerſos gradus.4. d.40.2.c.

6 Gradus conſanguinitatis, eſt habitudo perſonarum diſtantiũ, qua cognoſcitur, quanta diſtantia,perſonæ inter ſe differunt.4.d.40.2.ar.4./.4ᵐ.Conſecratio.13.Conſobrinus. Diſpenſatio.20.Frater.3.Inceſtus. Ioannes.14.

7 Quoto gradu aliquis diſtat ab aliquo ſuperiori, toto diſtat a quolibet deſcendentium ab eo,in linea tranſuerſali, & nunquam minus.4.d.40.2.c.fi. *Matrimonium.101.116.117.122.Patruus.Pietas.3.Symonia.17.Soror.

8 In eodem gradu conſanguinitatis, eſt magis & minus, ut pater,& frater.4.d. 40.2.5ᵐ.

9 Canones diſtinguunt gradus conſanguinitatis tranſuerſaliũ, ex parte perſonæ magis diſtantis,leges autem ex utraque parte.d.40.2.c.

Conſan-

20 Conſanguinitas impedit matrimonium tripliciter. ſ.lege naturæ. i.cum patre & magis cum matre propter reuerentiam, uel lege diuina propter concupiſcentiam refrenandam, uel lege canonica & ciuili, propter amicitiam. 12ſ. q.154. 9.0.4.d. 35.2.4m./.2.ſ.q.1.0./.d.40.3.4.0./.1ſ.Cor.5.prº.C.

21 Plures gradus conſanguinitatis impediebant matrimonium olim, quàm nunc, & quam ſub lege, & tunc, quam prius. 4.d. 40.4.0.

Quid. 1 ¶ Conſcientia non eſt potentia, nec habitus, ſed eſt actus ſ.applicatio ſcientiæ ad ea, quæ agimus. 1a.q.79.13.0./.12ſ. q.19.5.b./.c./ 2.d.24.q.2.4.0./. d.39.q.1.2.2m./.Ver.q.17.1. o./.2.c./.Quol.3.26.ſi./.Ro.4.lec.3.meº.K.
* Abſoluere.28.Anima.214 Affere. Caſus.6.

2 Cóſcientia eſt actus ſinndereſis, ideo qñq; ponitur pro ea.1a.q. 79.13.c./.3m./.2.d.24.q.2 4.0./.d.39.q.3.a 2m./.Ver.q.17.1. 1m./.4m./.2.1m./.Quol.3.26.ſi. *Certitudo.23.Concluſio.6. Confeſſor.13.3.Confirmatio.35.39.Damnatio.27.29.50.

3 Conſcientia dr̃ tripliciter, ſ.res conſcita, lex naturalis, & cóſideratio concluſionis practicæ.2.d.24.q.2.4.c./. Ver.q.17.1.c.

4 Conſcientia duplex, ſcilicet conſcientia recta, & conſcientia falſa Ver.q.17.2.0. * Debitum 26.Dolor.44.Electio 35.Euchariſtia.191.&c,174.&c.Excommunicatio.15.23. Fides.14. Flagellum.o./.Forus.9.Gloria.4.5.23.Intellectus.88.Interrogare.Iudicium.17.29.40.71.

5 Conſcientia dicitur ſpiritus, correctur, & pedagogus animæ, idest dictamen rationis. 1a.q.79.13.1m./.2.d.24.q.2.4 1m./. Ver.q.17.1.8m /.Quol.3.26.ſi.

6 Lex naturalis nominat principia iuris, ſindereſis.habitum eorum, ſed conſcientia. applicationem legis naturalis ad faciendã.12ſ.q.94.1.0./.2 d.24.q 2.4.c.ſi.
* Iuramentum.20.Lex.167 174 Liber.29. Macula.2.&c.29. &c.Matrimonium.27.Ordo.45.

7 Conſcientia quandoque ſumitur pro actu. Et aliquando pro habitu, & tunc dicitur lex naturalis, quia ex ea præcipere elicitur.2.d.24 q.2. 4.c./4m /.5m /. Quol.3.26 ſi
* Pax.20.Peccatum. 45.202.Pœna.8.Pœnitentia.95.Præbēdatus.Præceptum.116.

8 Habitus ex quo innaſcitur actus conſcientiæ, non eſt ſeparatus ab habitu rationis, & ſindereſis.2.d.24.q 2.4.6m.

9 Tota uis conſcientiæ examinantis & conſiliantis, ex iudicio ſindereſis dependet. Ver.q.17.1. 1m./.4m. * Princeps.10.

10 Conſcientia dicitur accuſare, uel excuſare, inquantum cognoſcimus, nos bene uel male feciſſe. 1a.q.79.13.c./.Ver.q.17.1. c./.Ro.2.lect.3.ſi.B. * Puritas 1. Quies.7. Sacramentum.77. Sanguis.15.Syllogiſmus. 4.&c.Spina.2.

11 Cóſciētia dr̃ teſtificari, inquãtū cognoſcimus, nos aliquid feciſſe, uel nõ.1a,q.79.13.c./.2.d.39.q.3.2.1m./.Ver.q.17.1.c./. Ro.2.le.3.ſi.B. *Stratº.2.Terra.4.Vermis.3,uſura.74 248.290

12 Conſcientia dicitur inſtigare, uel ligare, inquantum iudicamus aliquid eſſe agendum, uel non.1a.q.79.13.c./.Ver.q.17. 1 c./.3.0./.Quol.3.26.c.

13 Cóſcia errat, ex parte rõnis, nõ aūt ex parte ſindereſis, 2.d.24. q.2 4.c./.d.39.q. 3.1.1m./ 2.0./. Ve.q.17.2.0./. Quol.3.26.0.

14 Conſcientia errans, non facit q̃ actus præcedens licitus, ſit peccatum, nec q̃ ueniale, ſit mortale. Ro.14 lec.2.prinº H.

Obligatio. 15 Cóſcientia errans, ligat. 12ſ.q.19.5.6.0./.2.d.39.q.3.2.1m./. 3.0./.4.d.9.ar.3.q.2.2m./.d.21.q 2 3.3m./. Ver.q.17.3.4m./.4. 0./.Ma.q.2.2.8m /.Quol.3 17.0./.Quol.8 15.15.0./.Quol.9. 15.c./.Ro.14 lec.2.prinº.H./ lect.3 ſi A./ Gal.5.lec.1.ſin.D.

Dum.384. 16 Immo error conſcientiæ, habet uim abſoluendi, uel excuſandi.Quol.8.15.c.ſi./.Opuſc.73.cº. 14 Reſpondeo Dubio 84.

17 Error conſcientiæ, quandoque habet uim abſoluendi, uel excuſandi, quando.ſ.procedit ex ignorantia eius, quod quis ſcire non põt, uel ſcire nõ tenetur. Et in tali caſu, quamuis factum de ſe ſit mortale, tamen intendens peccare uenialiter, peccaret uenialiter, ſicut ſi aliquis intenderet accedere ad uxorem ſuam, cauſa delectationis, & ita intẽderet peccare uenialiter, ſi alia ei ſupponeretur eo neſciente nihilominus uenialiter peccaret.12ſ.q.19.6.c.ſi./.Quol.8.15.c.meº.D.

18 Quandoque uero error conſcientiæ non hẽt uim abſoluendi uel excuſandi, quando.ſ.ipſe error peccatum eſt, ut cum procedit ex ignorantia eius, quod quis ſcire tenetur & põt, ſicut ſi crederet fornicationẽ ſimplicem eſſe peccatum ueniale. Et tũc quamuis crederet pẽccare uenialiter, non tamen peccaret uenialiter, ſed mortaliter. Quol 8.15.c.ſi.

19 Conſcientia obligat tantum in uirtute præcepti dei, ideò magis obligat, quàm præceptum prælati. 2.d.39.q.3.3.3m./.Ver.q.17.3.4.5.0./ Ro.14.lec.2.meº.K.

20 Coinquinatio & mũdities, ſunt in cõſciētia, ut in cognitione, ſi aũt ut i ſubiecto.1a.q.79.13.2m /.ver.q.47.1.2m./.3m./.6m

21 Notę omnium peccatorũ manẽt in cõſciētia. ver.q.25.5.3m.
¶ Conſcitum.Conſcientia..Scientia.Ob.
¶ Cõſcriptio, Aſcriptio, Deſcriptio. Inſcriptio. Liber.15.26.36.

Lucas.Patres conſcripti.Theologia.2.

1 ¶Cõſecratio tẽpli, altaria, & ueſtiũ, & huiõi, nõ ſunt ſacra, ſed ſacramentalia, quia ordinãtur ad euchariſtiã.3a q.65.1.6m./. 4.d.2.q.1.2.11m.Benedictio.7. *Abſoluere.1 31.&c. Accidēs 85. Adoratio.6. Angelus.491.494.Baptiſmus.64. Differentia.

2 Conſecratio domus ſignificat ſanctitatẽ eccleſiæ. Altaris uero Chriſti. Ideo potius hæ ſolennizantur, quam aliarũ rerum.3a q.83.3.2m./.4m. *Benedictio.7.8.Beneficium.15.Character. 20.Caſula.Corpus.68.Diaconus.3.Diſpenſatio.17.

3 Altare & eccleſia, cõſecrant multiplici rõne, ſ.tũ ad repræſentandũ ſanctificationẽ quã eccleſia cõſequuta eſt per paſſionẽ Chriſti, tum ẽt ad ſignificandũ ſanctitatẽ quæ requiritur in hijs, qui ſacramentũ altaris ſuſcipere debẽt.3a.q 83.3.0./. 4. d.13.q.1.ar.2.q.5.0./.d.24.q.2.ar.1.q.2 c./.ar.1.9m. *Encenia. Epiſcopus 7.12 14 Euchariſtia.50.53.60 &c. 86.&c.246.

4 Sicut tẽplũ, altare, uaſa, & ueſtes, ſic & miniſteria quæ ad euchariſtiam ordinantur, conſecratione indigent. Et hæc conſecratio eſt ordinis ſacramentum.4.d.24.q.2.ar.1.q.2.c.meº K *Exorciſmus.7.Feſtum.8.9.Forma.1 7.Hoc.

5 Altare quandoque ſine eccleſia conſecratur, ſed non econuerſo.3,q.83.3.2m. *Idolatria.11.Manducatio.

6 Altare non debet conſecrari ſine reliquijs martyrũ 3a. q.83. 3.2m. *Matrimonium.12.65.Miniſter.9.

7 Res inanimatæ non ſunt ſuſceptiuæ gratiæ, ſed ex conſecratione adipiſcitur quandã ſpiritualẽ uirtutẽ, qua ſint aptæ ad diuina.3ſ.q.83.3.3m./.4m. *Miſſa.5.Mutabile.2.Oblatio.15, Ordo.91,Paraſceue.Patena.Peccatum.375.

8 Conſecratio eccleſiæ non debet reiterari, niſi exuſtę, uel pollutæ ſanguine, uel ſemine.3a.q.83.3.3m. *Pœnitentia. 67.

9 Eccleſiæ pollutæ ſanguine, uel ſemine, debẽt recõciliari, quia per illud peccatum apparet ibi, aliqua operatio dæmonũ. 3a, q.83.3.3m./.4m. *Poteſtas.2,11.Præceptum.137.Regula.5.6. Sacramentum.123. 124.141.

10 Eccleſiæ uel altaria, dubia de conſecratione, debẽt conſecrari. 3.q.83.3.3m. ¶Scenophegia.Schiſma.7.

11 Ligna eccleſiæ conſecratæ, non debẽt cedere ad uſus laicorũ, ſed monaſterij, uel comburi.3a.q.83.3.3m.

12 Pallæ.Cathedra.Candelabra, & uelum, uetuſta, debent comburi, & cineres reponi honeſte, propter conſecrationes. 3a.q. 84 3m. *Sepultura.4. Simonia.22. Subdiaconus. 5. Suffraganeus. Templum.1. Vas. 3.

13 Conſecratio quælibet, eſt indelebilis, manente ſubiecto.12ſ. q.39.3.c./.q.88.11.c./.3a.q.63.5.c./.q.76.6.2m./.q.82.8.c./.q. 83.3.3m./.4.d.4.q.1.ar.3.q.4.c./.d.13.q.1.ar.1.q.1.q.3.c./.q.4. 2m./.d.23.q.2.2.4.q.1.2m./.d.25.q.1.2.c./.2m./.3.4.cº.59.ſi./. 73.mº.F./.77.pº /.R.7.mº.I. *Virginitas.14.15.16 26.Vnctio.5

14 Ad quãlibet eminentiã ſtatus datur ſanctificatio, quia ibi eſt neceſſarium ſpeciale auxilium gratiæ, ſicut in conſecratione regum monachorum, & monialium, quæ non ſunt ſacramenta, ſed actiones hierarchicæ.4.d. 2.q.1.2.9m /.d.24.q.1.art.1. q.3.3m./. d.38.q.1.5.3m. Benedictio.7.

15 Conſecratio, uel benedictio, datur in profeſſione certæ regulæ, ex inſtitutione apoſtolorum. 22ſ. q. 88.7.c.

16 In conſecratione uirginum, & alijs benedictionibus, & unctione regum, datur gratia.4.d.2.q.1.2.9m./.d.38.q. 1. 5.2m.

17 Soli epiſcopi conſecrãt oĩa præter euchariſtiã.3a.q.82.1.4m./ 3.3m./ 4.d.13.q.1.ar.1.q.2.0./.d.24.q.3 ar.1.q.1.2m./.ar.2.q.1. c./.ar.3.c./. d.25.q. 1.1.b./.1./.3.4.cº.76. Euchariſtia. 151.

18 De ritu conſecrandi miniſtros ueteris legis.12ſ.q.102. 5.8m.

19 In conſecratione Aaron, & filiorum eius, figurabatur ordo eccleſiæ.12ſ.q.102.5.3m./.4.d.2.q.1 .2.5m, Aaron.1.

20 Templum Salomonis, ter fuit conſecratum, ſ.ſeptembri, a Salomone, in hieme, a Machabæis, & in martio, ab Eſdra. Io. 10.lect.5. meº.b.F.

Quid. 1 ¶Conſensvs importat iudicium, de eo in quod cõſentitur. 12ſ.q.74.7.c. *Acquieſcere.Amor.391.

2 Conſenſus poteſt attribui uoluntati, & rationi. 12ſ.q.74.7, 1m. *Annunciatio.2.Aſſentire.1.Bigamia.2.3.4.

Dum.385. 3 Immo conſenſus eſt actus uoluntatis, ſcilicet complacentia & applicatio eius, ad aliquid exiſtens in poteſtate eius. 12ſ. qu. 15.0./.q.74.5.1m./.4.d.29.1.c. Reſpond. Dubio 385.
*Blaſphemia.5.Coactio.4. &c. Conſentaneum. Damnum. 3. Debitum.28.Delectatio. 86.87.

4 Conſenſus in actum, pertinet ad rationem ſuperiorem ſecundum quòd in ratione uoluntas includitur.12ſ. q.15.4.0./.q. 74.7.1m. *Dominium. 12.Electio.32.&c. Eleemoſyna.19.&c. Gula.4.&c. Iacob.10. Ira. 17. Iuſtificatiõ. 30. Lucia. Luxuria.5.17.

5 Electio addit ſupra conſenſum relationẽ; reſpectu eius quod minus placet, uel non placet, & tunc differunt tantum ratione.12ſ.q.15.3.3m. *Maria.41. Matrimonium.22.Membrũ.5. Mulier.19.Ordo.102.104.&c.Paſſio.68.74.&c.

6 Conſenſus deliberatus in pctm, nõ pertinet ad cõtẽptũ legis

Con

diuinæ,niſi repugnet ei.1 2æ.q.74.9.3m. ¶Peccatum. 43 95.6 121.&c.390.391. 413. Pœna. 38.Populus,Prophetia.41. Raptus.4.Religio.57.Renitentia.Senſualitas.13.

9 Conſenſus non conuenit brutis,nec alijs reſpectu finis,ſed tantum reſpectu eorum,quæ ſunt ad finem.12æ q. 15. a.3.o./.qu. 16 3 c.
¶Superbia.12.Temptare.9.Tirannus.4 6.11. Virginitas.3. 9. 11.21.34.Virtus.86 Votum.45.65.Viſura.62.178.235.
¶Conſentaneum.Vnio.21.
¶Conſepeliri.Baptiſmus.189.
¶Conſequens.Abſoluere.22.28. Alteratio.2. Amor.107 Anima.249.Animal 31. 46.Argumentatio. Arithmetica.1. Auaritia.16.Beatitudo.80.Cælum.10,Circumciſio.7.42.44. Conditionalis a.Confeſſio.72.Conſequutio.Conſertatio.13. Creatio.2.Deus.291.&c Dictio.2 Eleemoſyna.4 Facere 1. Fallacia.4.5.6.Fides.32 Fiducia.11.Habitus.19 Idea.24 45.Ignorantia.3.4.Imago.25.31.32.33 Inuidia.7.Martyrium.1. Natiuitas.4 Neceſſitas.3 Peccatum.192 128 435.Pœna.23.Pœnitentia 104.Perfectio.69.Pietas.13.Præceptum 121.Prudentia.73.Quantitas,21.Regnum. 4.Sacramentum.90.Spirituale.10.Superbia.33 Temperantia 19.18. Totum.8. Verbū.62. Verecundia.3.Veritas.39.Virginitas.7.Vitium.8.114.Vitium 7.Voluntas.30 39 Viſura 33.Viſus.5.

In quibus. 1 ¶CONSEQVENTIA in ipſo,non eſt in habentibus ordinem, ſed in contrario.3.d.30.3 .7m./.d.33.q.2.5.5m.
¶Affirmatio.5.

2 In oppoſitis eſt duplex conſequentia. ſ.in ipſo. i, quando ex oppoſito antecedentis,infertur oppoſitum conſequentis , & in contrario.i. qñ ex oppoſito cōſequentis infertur oppoſitū antecedentis,quæ fit in contradictorijs. Non autem prima, quia eſſet fallacia conſequentis.Opuſ.39.c°.15.ſi Fallacia.4 5 6.
¶Argumentatio.Argumentum 1.3.&c Beatitudo.73. &c.81, 99.Coniunctio.13.Conſequens.Incipere.1.

3 Ab uniuerſali ad particulare,non ualet conſequentia,niſi mediante particulari.22æ.q. 10.2.c./ Ver.q.22 4.3m. ¶Neceſſitas.3.Relatio.40.81.Relatiuum.12.

Quid. 1 ¶CONSERVATIO in eſſe eſt influentia a uniuoci eſſe , prius influxi.1a.q.9.2.c./2.d.13.q. 3.1.4m./.5m.
¶Actio. 4.80.Agens. 5.

2 Qualibet res naturaliter conſeruat ſe in eſſe,& reſiſtit corrūpentibus quantum poteſt.1a.q.11,1.c.ſi./.Intendere.4./.22æ.q. 25.7°c.prin°./.q.64.5.7.c./.q.142.3.2m./.Ver.q.21 12 c./.Ma. q.1,1.c.ſi. ¶Agilitas.4.Alimentum.2.Amicitia. 26.28. Amor. 208.&c.Anima.360.Animata.Arbor 1.Ars 34.

3 Aliquid conſeruat rem dupliciter.ſ.per ſe,ideſt.influendo, & per accidens,i.remouendo.1a.q.104 1.2.c.
¶Baptiſmus.243. 244.

4 Qualitates contrariæ in miſtis conſeruantur , ne ſe corrompant,per formam ſubſtantialem,vt eſt impreſſa a cęlis, quam diu conſeruant vigorem cælorum, a quibus etiam conſeruantur elementa contraria,quia nihil in inferioribus agit ad ſpeciem,niſi in uirtute cęlorum.M 2.q.5.5.6m.

Dum.386. 5 Oppoſitum uidetur dicere a ſimili,quia omnis forma inquantum huiuſmodi,eſt principium agendi ſimile.Anima.2.le.14 ſi.Reſp.Dum.386m.

6 Vna creatura cōſeruat aliam per ſe,& per accidens.Et tāto magis,quātn eſt altior,& primæ cauſæ proximior,quæ principaliter conſeruat.1a.q.104.2.0. ¶Calor.4. Cauſa.6. 104. Cęlū. 91.&c.Ceſſare.1.Cibus.3.Ciuis.3.Conſeruator.Cor.6 Creatio.28.Creatura.6.11.12.15.23.30.&c. Deuotio.4.18. Deus. 322 &c.Diſpenſatio.12,Dolor.8.Eccleſia.8 Elementū.14.24.

7 Omnis creatura indiget conſeruari per ſe a Deo , ſed corruptibiles indigent conſeruari ab eo,etiam per accidens.1a. qu. 104 1.0 /.12æ.q.109.2. 2m./.8.c./.9.1m./.3.3.c.65./. 67.3m./. 94.me°.G /.Ver.q.5.a.6m./.8.8m./.Po3.q.5.1.0./.q.10.1.14/ Io.5.lec.2.ſi.g.k. ¶Euchariſtia.3..290.&c Flagellum.3.Gratia.70.81.Honor.11.26.Ignis.9. 10.Imaginatio.1 .In.23.&c.

8 Deus conſeruat aliquas creaturas in eſſe vtroque modo, mediantibus aliquibus alijs cauſis,1a.q.104.2.0. ¶Indigentia.2.

9 Deus dat formas omnibus,& conſeruat eas,& applicat eas ad agendum,& eſt finis omnium actionum,1a.q.105.5.c.ſi./.Opuſ.3.c°.13.0./.121. ¶Intellectus, 154.Legiſlator.4.Lex.67. Liberalitas.5.6.Medicina 1.5.Miſericordia.21.

10 Deus eadem virtute, & eadem operatione,producit rem , & conſeruat.1a,q.105.1.4m./.2.d 15.q.3.3.5m./.Po2.q. 5.1.2m. ¶Obedientia.23.Occidere.1.Oratio.14.15.26. 27. Pater.10. 29.21,Patientia.3.Paupertas.8.Præceptum.78.84.

11 Nulli creaturæ cōicari pōt,ut cōſeruetur in eſſe , ſine deo.1a. q.14.1.2m./.2.3m./.5.d.37.q.1.1.c./.3m./.d.47.4.c./.cōt.2.c°. 25.ſi / Ver.q.5.8. 8m./.9m./.Po2.q.5.2.0./. Quol.7. 10.4m./. Quol 9.1.c. ¶Prælatio.15.Propter.4.Prouidentia.48.Prudētia .80 Recipere.2.Reſtitutio.13.Reſurrectio.25.Sacrificium, 23.Seruari.1.Scriptura.1.

Con

12 Solus deus conſeruat res,ne in nihilum decidant.3a.q.13.2.c.
¶Temperantia.6.Tribulatio.3 6.7.Veritas.27. Vitium.79.

13 In his quæ pertinent ad conſeruationem naturæ,magis tenemur parentibus,a quibus naturam accepimus,quam alijs . Et conſequenter conſanguineis.Sed in alijs beneficijs poteſt eſſe econuerſo.22æ.q.31.3.0./.3.d.29.6 5m. Amor.219.
¶Vnguen.Vita.25.38.40.41.Viſura.256.
¶Conſeruator.Cauſa.6.104.Naturale,17. Chriſtus.94.
¶Conſeruus.Confeſſio.65.Seruus.

Quid. 1 ¶CONSIDERATIO importat actum intellectus intuentis veritatem.Et pertinet maxime ad iudicium.12æ. q.53.4.c.
¶Abſtractio.2.Accidens.161.Actio.38 Actus.133.Adam.10. 25.Aer.2.Aggredi.Agricultura.3.Amor. 11.240.Anima.188. 272.Ars.32.33.Artifex.3.Beatitudo.53 &c.122.Bonitas.156 Charitas.25.Cauſa.85.Circumſtantia.29 Ciuilis.1.Cogitatio. 1.&c.Cognitio.22.13. Conſcientia.3. Corporalia.6. Corpus. 11.Creatura.3.7 &c.Delectatio.54.65.

2 Conſideratio dictionum triplex,ſc.licet ut abſolute ſignificat ſimplices intellectus, ut partes enunciationis, & vt partes ſyllogiſmi.Prime pertinet ad librum prædicamentorum, ſecunda ad librum Periher menias,tertia uero ad librum Priorum. Perier.lec.1.med°.A.
¶Deſcendere. 12. Deuotio.5.6. Differentia. 9. Diffinitio.7. Phantaſia.3.&c.Fides.1.&c.111,146.Finis 102.Forma.94.95 Geometria.1.2.Hebetudo.1.Hæreſis 12.Homo.33. 36. Humilitas.4.5. Ieremias.2,Imago.39.Iuſpicoria.2.

3 Res quadrupliciter conſiderari poteſt.ſ.abſolute,in particularibus,in intellectu dei,& in intellectu noſtro.Quol.8.1.c.
¶Intellectus.8.38.153.Intelligibile.2.Intemperantia.2. Ira.3. Lacrima. Lex.5.87. Logica.13.Materia.3.Matrimonium. 10. Medicina.3.Metaphyſica.2.&c.25. &c Moralis.1.Mutus.20: Mutabile.4.Naturale.16.Nomen.33.37.Notare.Obiectum.4 Obſeruantia.4.Operatio.18.Paſſio.48.Peccatum. 137. 245. Pœnitentia.4.Perſe 10. Perſeuerantia,2.

4 Qualibet res poteſt quadrupliciter conſiderari.ſ. ut ens, ut una,ſecundum uirtutem , & reſpectu aliorum.1a.q.39.8.c./. Quol.8.1.c.
¶Phyſica.1.&c.Poteſtas.13.Præceptum.3.Prudentia. 30.43. Puſillanimitas.1.Ratio.40.Relatio.75.Religio. 12 23. Sacerdos.43 Sacrificium 12.Sapientia.3.Sors.1.Spes.44.52.Statua 1.Stupor.2.Subſiſtentia.10 Superbia.36.Vēdere.3. Virtus.75. Ventus ſale.12.Viſura.21.Vti,24.
¶Conſignare.Confirmatio.8.9.
¶Conſignificare.Datio.23.Prædicari.34. Qui eſt.2. Significatio.6.Subintellecta.Tempus.41.
¶Conſiliabile.Ars.24.Prudentia.25.
¶Conſiliarius.Angelus.233. Aſſeſſor.Patreſconſcripti.Politia 2 Senator.1.
¶Conſiliatiuum.Eubulia.1.Prudentia.39.Chriſtus.153.

Differentia. 1 ¶CONSILIVM eſt ipſa quæſtio, quæ uertitur inter conſiliantes, Concilium,congregatio congregatorum.1a. q.25.1. 1m./. 12æ.q.14.1.2m./.Ver.q.17.3. 2m./.qu.29.8.9m./.Iō.16. princip°.D.

2 Conſilium eſt inquiſitio eorum tantum,quæ ſunt ad finem operabilium a nobis , non minimorum,nec determinatorum. 12æ.q.quæſt 14. 0./.22æ.q.33.1.2m./. q.47.1.2m /.2.c./.3m./. q. 49.5.c /.3.d.35.quæſt.2.ar.4.q.1.c./.Pſal.19.me°.b./. Ethic. 3 lect 7.o.

3 Inquiſitio conſilij eſt reſolutoria.ſ. a poſteriori in eſſe. i. a fine ad prius.ſ.ad media.12æ.q.14.5.0.
¶Aduocatus.3.

4 Inquiſitio conſilij eſt infinita in potentia , ſed finita in actu tripliciter.ſ.ex parte termini.i.concluſionis , & principij proprij.ſ.finis,& communis.ſ.cognitionis ſenſus , & ſcientiarum. 12æ q.14.6.0.
¶Affectio.5.Agens.2.Angelus.445.594.Ars.14.18.

5 Nullus conſiliat de his, de quibus deſperat,nec de impoſſibilibus.12æ.q.44.2.3m. ¶Ciuitas.4.Ciuis.1.Conſcientia.9.

6 Ad bonitatē conſilij,tria requiruntur.ſ.debitus finis,bonū medium,& tempus opportunum.22æ q.51.1.1m./.3.d. 40.2.c./. 3.d.35.q.2.ar.4.quæſt c.Eubulia.1. ¶Conſiliabile. Conſulere. Cooperari.2.Damnum.3.Decimæ. 18.Eucha2.193.

7 Aliquid conſiliatiuum dupliciter.ſ.quo ad facultatem ut prudentia,& quo ad ſolicitudinem tantum,ut ſpes, & amplius timor. 12æ.q.44.2.0 /.22æ.q.47.9.3m./.q.54.2.4m./.q.129.7.c/ Pſal.12.me°.b. ¶Finis.63.Gratioſus.Gratus.2.Incontinentia. 2.5.Lex.26.131.Miles.9.Politia.2. Præcipitatio.2. 3. Prouidentia.3.Prudentia.18.25.39.&c.73.&c. Ratio. 40.52.Simonia.19.Solertia.5. Tarditas 4. Temeritas. 2. Tuba.1.2. Viſura. 244.246.Vxor.19.

In Deo. 8 Conſilium eſt in Deo, quo ad certitudinem iudicij , non autem quo ad inquiſitionem dubiam. 1a.q.22.1.1m./. 2æ. q.14. 1.3m./.22æ.q.52.3.3m./.4.d.5.1.pr°.&/. 3.1.c°.93. me°.B.&c.

Veri.q.24.3.4m./.Iob.12.le.2.meu.B./.Pſal.32.me°.K.

9 Deus dereliquit hominem in manu conſilij ſui,quo ad liberum arbitrium, non cogendo,non autem quo ad prouidentiam.1.q.22.2.4m./.22ſ.q.104.1.1m.cont.3.cu.90.ſi./.Veri.q.5.5.4m.

10 Conſilium ſine dubitatione,conuenit Chriſto.3a.quæſtio.18.3.1m.

11 Conſilium requiritur ad electionem, quando quis non eſt certus de agendis,quod Chriſto non conuenit. Veri.q.29.8.9m.Electio.15.

12 Conſilia Chriſti magis parant uiam ad præcepta dei,quàm econuerſo,quia præcepta ſunt finis conſiliorum.22ſ.qu.189.1.5m.Quol.4.13.c./.24.o./.Quol.5.19.n./. Opuſ.17.c°.6./.7./.11.*Circunſtantia. 13. Confeſsio.46. 68. Confirmatio. 28. Deus.288.297.

13 Multa conſilia Chriſti,ſunt de præcepto, quo ad præparationem animi tantum.12ſ.q.108.3.2m./.4.4m./.22ſ.q.40.1.2m./q.43.8.4m./.q.72.3.c./.q.125.1.3m./.3.1m./. q.128.1 4m./.q.140.2 2m./. q.152.3.2m./.q.186.2.c./.Gen.3.c°.130./.Virt.q.3.2.16m./.Quol.4.20. o./.Quol. 6.12.1m./.2m./. Opuſc.17.cu.6.meu.B./.Opuſ.18.c° 21./.Opuſ.19.cu.17./.Rom.12.lec.3.ſi.K./.1ſ.Cor.6.le.2.prin°.B.uel Abdicatio.
*Eleemoſyna.8.9.Lex.131.Libertas.11.Maria. 20. Meritum. 83.Miſsio.17.

14 Conſilia Chriſti,reducuntur ad tria,ſ.ad paupertatē.Continētiā,& obedientiā.12ſ.q.108.4.o./.ß.3.c°.130. *Mors.21.

15 Conſilia tria euangelica,ſecundum ſe omnibus expediunt,niſi ex indiſpoſitione aliquorum,quorum affectus ad hæc non inclinatur.12ſ.q.108.4.1m. *Paulus.3.Perfectio.69.78.Præceptum.70.114.Præcipitatio.2.3.Religio 44.50.69.

16 Obſeruatio conſiliorum euangelij,difficilior eſt,quàm præceptorum,quo ad actus exteriores,quo autem ad interiores perfecte,eſt econuerſo.Quol.4.24.9m./.12m.
*Solertia.7.Via. 1.Vita.56.Voluntas.21.

17 Præcepta ſunt de neceſſarijs ad ſalutem,conſilia uero,ad bene eſſe,quandoque tamen conſiliorum obſeruatio eſt de neceſsitate ſalutis.12ſ.q.108.4.o./.22ſ.q.43.7.4m./.cont. 3. c°.130./.Quol.5.19.c.

18 Nullus actus perfectionis cadit ſub conſilio,qui in aliquo caſu, non cadat ſub præcepto.22ſ.q.124.3.1m./. 4.d.19.q.2.ar.2.q.1.3m.

19 Conſilium dicitur dupliciter,ſcilicet inquiſitio de agendis,& perſuaſio amicabilis.Secundo modo diſtinguitur contra præceptum,non autem primo modo.Ver.q.17.3.2m.

20 Genus ſupererogationis duplex, ſcilicet totaliter excedens neceſsitatem ſalutis, & ens de neceſsitate, licet non quo ad hunc modum. Secundum poteſt cadere ſub præcepto eccleſiæ,uel cuiuſcumque legislatoris, quo ad determinationem modi,non autem primum,ſed tantum cadit ſub conſilio.4.d.15.q.3.ar.1.q.4.2m.

21 Conſilium numquàm obligat, niſi per hoc quòd in præceptū tranſit,ex aliquo accidenti.21ſ.q.124.3.1m./.4.d.19. q.2.art.2.q.1.3m.

Donum. 22 Conſilium conuenienter ponitur vnum de ſeptem donis Spiritusſancti.22ſ.q.52.1.o./.3.d.35.q.2.ar.4.q.1.o.

23 Actus doni conſilij,eſt inuenire,actus vero ſcientiæ, eſt iudicare.3.d.34.q.1.2.c. prio°.H.&c.
*Beatitudo.148.&c.154.&c. Delbora.2.

24 Donum conſilij dirigit nos in omnibus ordinatis ad finem uitæ æternæ,ſiue neceſſarijs,idest,præceptis, ſiue non, ſcilicet conſilijs.22ſ.q.52-4.2m. *Fortitudo.60.Fructus.19.20. Intellectus.293.Præcipitatio.2.Prudentia.18.Sapientia.26.

25 Conſilium actiuum,eſt gratia gratis data quibuſdam,ſed conſilium paſsiuum, eſt donum omnium exiſtentium in gratia.22ſ.q.47.14.2m./.q.52.1.3m./.q.52.1.2m. *Stultitia.10.

26 Donum conſilij,facit certitudinem a Spirituſancto, de his de quibus eubulia inquirit,& coniecturat.12ſ.qu.108.4.1m./.22ſ.q.52.1.1m./.2.o./.3.d 34.q.1 2.meu.k./.d.35 q.2.ar. 4.q. 1.c.
Eubulia.1.infra.

27 Vna tantum uirtus eſt ad bene conſiliandum, ſed duæ ad bene iudicandum, quia diſtinctio eſt in proprijs, ex quibus eſt iudicium,non autem in communibus,ex quibus eſt inquiſitio.12ſ. q.57.6.3m./.22ſ.q 51.4.2m. Gnome.

28 Donum conſilij, correſpondet prudentiæ,& eubuliæ, ut adiuuans,& perficiens eas.12ſ.q.57.6.1m./.22ſ. q.52.2.1m./.2.o./.3.d 34 q.1.2.c.meu.k./.d.35.q.2.ar.4.q.1.2.c.

29 Donum conſilij & ſcientiæ,manens in beatis,inquantum retinent cognitionem ſcitorum,& illuminantur de ignotis.22ſ.q.52.3.o./.3 d.35.q.2.ar.4.q.3.n.

30 Conſilium donum quod conſiſtit in inuentione, diſtinguitur a dono ſcientiæ, quæ conſiſtit in iudicando de inuentis per conſilium.3.d.35.q.2.ar.4.q.2.o. Item fortitudo.60.
¶Conſimile. Actus.89.Iudicium.29.30.

*Conſobrinus.Frater.9.
¶Conſolatio. Amor.165.Angelus.445.Aſcendere.9. Capharnaum.Graue.10 Laus.7.Liberare.2.Maria.69.Oratio.19.101. Probatio.2.Sanctus.4.Tacere.2.Triſtitia.17.&c.Viſitatio.1.
¶Conſolidatiuum.Firmare.Firmitas.Sacrificium.24.
¶Conſonantia.Anima.68. Animal. 51. Armonia. Difficile,8.16.Doctrina.14.Lex.99.Melodia Odium.1.13.
¶Conſonum.Baptiſmus.24.Conſonantia Purgatorium.2.
¶Conſortium.Angelus.475.Hæreſis.37.Iudæi.3. Pax. 0.Solus.1.Zelothipia.Zelus.1.
¶Conſpicuum.Vita.39.&c.
¶Conſtans.Iuſtitia.7.

1 ¶Constantia pertinet ad continentiam.22ſ.q.153.5.2m. Continentia 11. *Aduerſantia. — Quid.

2 Immo continentia eſt ſpecies conſtantiæ 22ſ q.153.5.3m.Reſpon. Du°.387°. Continentia.12. — Dum 387.

3 Conſtantia & perſeuerantia,conueniunt in fine ſ. in perſiſtendo firmiter in bono.21ſ.q.137.3.o. *Apoſtoli.30.

4 Conſtantia magis conuenit cum perſeuerantia, quàm cum patientia,quia cum prima conuenit in fine,cum ſecunda uero eſſe circa impedimenta.22ſ q.137.3.1m.Patientia.6.
*Continentia.11.12.13.Eupſichia.Fides.10.Firmitas. Fortitudo.7.34.43.Inconſtantia.4.

5 Perſeuerantia eſt principalior,quàm conſtantia,quia eſt circa difficile,propter diuturnitatem, quod eſt eſſentialius uirtuti, quàm propter impedimenta,circa quæ eſt conſtantia.22ſ qu.128.9m./.q.137.3.c. *Iuſtitia. 14.

6 Conſtantia conuenit cum magnificentia, & perſeuerantia, quia ſunt circa difficile.22ſ.q 137.3.2m.

7 Conſtans eſt medius,inter pertinacem, & inconſtantem. 4. d.29.3.c.

8 Conſtans differt a pertinaci dupliciter. Primo,quia conſtans cum ratione cogitur ad minus,propter maius, non autem econuerſo.Secundo,quia non leuiter.4.d.29.2.o.

9 Conſtans cogitur ad aliqua corporalia,non tamen ad culpam, propter metum ſtupri,ſtatus,necis,uel uerberis,in ſe vel amicis,non autem propter infamiam.22ſ.q.19.3.3m./. qu.125.4.c./ 4.d.29.2.2m./.3m./.Ethi.3,lect.1.ſi.c.
*Eupſikia fides.10.Firmitas. Fortitudo 7.34.42.
¶Conſtantinopolitanus.Apollinaris.5. Hæreſis.133. Chriſtus.149.
¶Conſtantinus.Imperator.8.9.
¶Conſtantius.Imperator.8.
¶Cōſtellatio.Artificiale.7.Arcturus.Dæmon.82.83. Gigātes.
¶Conſtitutio rei,non eſt ex eo quod ſequitur eſſe eius perfectum.1.d.28.q.1.2.c.*Actus.197.Altare.7.Amor.191.Ars.32. Bonitas.120.Charitas.106.Cauſa.42.Circunſtātia.22.&c. Cōplacentia.1.Confeſſio.4.Conſtitutiuum.Contrarium.23. Dauid.3.Delectatio.3.Differētia.20.21.Dimēſio 12. Diſtinctio.26,Eleemoſyna.26.Eſſe.46.89.Factiuum.Finis.139.Forma.8.54.&c.88.Gratia.48 Habitus.54.Honor.29.&c. Ignorantia.27.33.Iotiſatio.Iuriſdictio.Liberū.29.Locus.5 Matrimoniū.16.Mediū.16.27.Naturale.2 Nomē 8.Notio.6. Obligatio.8. Officiū.2.Ordo.75.Ornatus.8 Pater.9 Pctm 305. Pœna.29. Pœnitētia.12.Perſona.16. Præmiū 9. Principiatū.1. Puer. 4. Ratio.45.Relatio.75.Samaria.Sedere.7. Statutum. Suppoſitum.4.Triſtitia.18.Vas 2.Verbum 7 37.57.Voto.4.5. Vnitas.28.29.34.40.Chriſtus.12. — Quid.
¶Conſtitutiuum. Actus.197.Conſtitutio.
¶Conſtrictio.Appetitus.13.31,Delectatio.10.49 Dilatari. Dolor.19. Fortitudo.39.
¶Conſtructio quælibet in diuinis, reſpectu diuinorū ſemp eſt ſcdm habitudinē cauſæ efficiētis,uel formalis.1.d.34.q.1 2.c.ſi. *Ablatiuus.1.Bonitas.111.Cain.2.Docere.7.Aedificare.2. Perſona.43.Propoſitio.18.Rex.9.Scia. 126. Templum.2. &c. — In diuinis.
¶Conſubſtantialis.Corpus 56. De.4.&c.Imago. 27.34. Proceſsio.21.31.Viſio.12.

1 ¶Consvetvdo habet uim naturæ,maxime ſi ſit a puero, & eſt quaſi altera natura 1a.q.63.4.2m./.12ſ.q.32.2.3m./.cont.2.c°.11./ Meta. 2.le.5.prinu.2./.Memoria le.6.ſi.Hauitus,30. — Quid.

2 Conſuetudo facit neceſsitatem in repentinis,non autem in deliberatis.Ma.q.6.24m. *Abſoluere.7.15.23.

3 Oppoſitū uidetur dicere,quia facit neceſsitatē ēt in deliberatis. 12ſ.q.6.4.o./.5.1m. Reſp.ſicut Du°.353°. — Dum 388m

4 Conſuetudo habet uim legis. Et interpretatur, & abrogat legem humanam, non autem legem naturalem, nec diuinam.12ſ.q.97.3.o./ 22ſ.q.79.2.2m./.q.100,3.c./ Quo 2.8 c.prtu./.Quol.9.15.c.ſi.F.&c.uel Lex.49. *Accidens.69.Aduocatus.8.Amor.175.Animal.74.
Immo cōſuetudo prædicat legi naturæ 4.d.33.q.1.1.8m.Reſp,ſicut.Lex.49.

5 Manēte rōne legis,lex vincit cōſuetudinē,niſi ſit impoſsibilis,ſcdm conſuetudinem patriæ.12ſ.q.97.3.2m. *Apoſtoli.13.

• Abſtractio.2. Abſtractum.5.
3 Omne compoſitum eſt poſterius ſuis componentibus. Et habet cauſam, & actum & potentiam. 1ª.q.3.7.c./.contra.1 cº.38. • Accidens.2.62.89.110.119. Actio.94.129. Actus.26.27.71. Aduatio. Affirmatio.3. Agens.84. Amor.178.224.
4 Compoſitio duplex, ſ.una materialiter, & alia per receptionem plurium.2.d.17.q.2.2.b.2./. Ver.quæſtio.20.2.3m./q.22.11.16m.
• Angelus.27.41.&c.191.192.348. Anima.263.341.
5 Omne compoſitum ex materia, & forma, eſt per naturam corruptibile. Trin.20.4m.
6 Omne compoſitum ex materia, & forma eſt compoſitum ex quo eſt, & quod eſt. 1ª.q.50.2.3m./.1.d.8.q.5.2.c./. contra.2.cº.54./. Spiritu.1.c.fi.
• Anima.57.&c.meº. Artificiale.4. Attentio.4. Cæli.2.157. Contrarium.1.36. Corpus.34 Corruptio.12. Deus.205.
7 Omnis creatura habens in ſe completum eſſe, componitur ex quo eſt, & quod eſt. Habens autem eſſe tantum in alio, non componitur ex aliis, ſed cum aliis.1.d.8.q.5.2 o.
• Differentia.10. Differre.3. Diffinitio.6.
8 Apud nos, compoſita ſunt meliora ſimplicibus, nō autem in Deo.1ª.q.3.7.2m./.Con.3.cº.20.
• Diſpoſitio.21.
9 Compoſitio fit tripliciter, ſ.aggregatione, ligamine, & miſtione.2 d.17.q.3.1.c.
• Diuerſitas.5. Elementum.1.&c.
10 Compoſitum duplex. ſ.unū ſimpliciter. i.quod ſortitur ſpēm ab uno. ſ.forma, uel compoſitione uel ordine, & ſecundum quid, i.quod ſortitur ſpeciem a multitudine, ut aceruus, & populus. Primum non eſt ſua componentia, ſed aliquid ex his, quod non remanet poſt diſſolutionem, ſecundum autem, eſt multa ſimpliciter. Meta.7.lec.13 fi.H.
• Ens.40. Eſſe.42. Eſſentia.12. Falſitas 7. Phantaſia.1. Finitū.3. Forma.15.18.48. Generatio.6. Genus.30.43. Hæreſis 85.90.91.120.
11 Omne compoſitum eſt aliquid, quod non conuenit alicui partium eius, & in eo eſt aliquid, quod non eſt ipſum. 1ª.q.3.7 c./ Con.1.cº.18. • Homo 16. Idea.41. Incipere.4. Indiuiduum.23.24.25. Intellectus.77.&c.
12 Oppoſitum uidetur dicere. Meta.7.lec.14.meº. Reſpondeo ſicut Dubio 1157.
Duᵐ.364.
13 In omni compoſitione reſultat eſſentia compoſiti, altera ab utroque componentium Opuſ.41.cº.15.
14 Immo non, niſi in compoſitione ex elementis. Verit.q.16.1.26m /. Quol.2.3.1m. Reſpondeo Duº.365.
Duᵐ.365.
15 Aliquid componitur ex ſe & alio, quando ex coniunctis nō reſultat una res, ſed una ratio, ut album. Quol.2.q.2.1.1m.
• Ipoſtaſis.5. Ira.6.12.13 Limen. Logica.5 Materia.48. Mediator.3. Modalis.1. Modus.2. Motus.87. Neceſſitas.21. Negatio.7. Nobilitas.6. Numerus.2.5. Paſſio.4 21. Perfectio.42 Perſe.5. Perſona.35. Prædicamentum.3. Principatus.6. Proceſſio.24.16.18. Pudor. Quidditas. Quæſtio.1. Ratio.51. Relatio.18.77. Rota.
16 Illud quod attribuitur alicui, ut ab eo in aliud procedens, non facit compoſitionem cum eo, ut relatio, & actio. Poª.q.7.8.c. Sacramentum.30. Scientia.41.115.134. Semen.9. Symbolum.1.6. Similitudo.7. Species.2. Subſtantia.9 24.28.29. Suppoſitum.5 6. Tactus.1. Verbum.84. Verit 21.22.24. Verum.4 Viſio.7. Vnio.4.5. Vnitas.12. Chriſtus.178.&c.
¶ Compoſſibilia Forma.49.
Quid. 1 ¶ Comprehendere proprie eſt attingere rem, ſecundum omnem modum, & omnem rationem, qua cognoſcibilis eſt. 1ª.q.12.7.0./q.14.3.0./.12ª.q.4.3.3m./ 22ª.q.28.3.3m./.1.d.14.ar.2.q.1.0./.4.d.49.q.2.3.0./. Con.3.cº.55./. Ver.q 8.2.0./. Opuſ.3.cº.106 /.215./ Dion.lo.1.lect.4.meº.b.K./.1ª.Tim.6.lect.3.prinº.C. • Angelus.395.
2 Comprehenſio non eſt alia operatio, a uiſione, ſed eſt habitudo ad finem habitum, cuius obiectum eſt uiſio, uel res uiſa.12ª.q.4.3.3m.
• Beatitudo.71. Comproſoria.4. Caritas.63 Doſ.5. Euchariſtia 119.&c Fruitio.2. Infinitum.26 Inueſtigatio.2.
3 De ratione comprehenſionis ſunt duo. ſ.continere fines rei, & nihil eius eſſe extra. Secundum conuenit infinito, non autem primum.1ª.q.14.3.1m./.1.d.43.q.1.1.4m.
• Iudicium.28. Numerus.13. Perſona.10. Ratio.32. Sciētia.2.99.101.
4 Comprehenſio Dei dupliciter dicitur, ſ.attingentia uel tentio Dei, & apprehenſio adæquata Dei. Prima conuenit omnibus beatis, non autem ſecunda.1ª.q.12.7.1m./.12ª.q.4.3.1m /.4.d.49.q.2.3.1m./.Ver.q.8.2.5m./. Opuſc.3.cº.164./. Opuſ.18.meº.F /.Eph.3.lec.5.prinº.H &c./. Phil.3.lec.2.fi.B./.1ª.Tim.6.lec.3.prinº./. • Scrutatio.
5 Deus perfectiſſime comprehendit ſeipſum.1ª.q.14.3.0./.q.25.5.c./.q.105.2.2m /.q.62.9 c./.12ª.q.3.8.2m /.1.d.43.q.1.1.4m /.3.d.14.ar.2.q.1.2.0./.d.27.q.2.2.c.fi./.Cō.2.cº.3./.L.3.cº.55.1m./.58.2m./.154.prinº./.Ver.q.2.2.5m./.q.20.4.c./. Anima.18.18m./.Quol.3.3.c fi./. Opuſ.3.cº.106./. Opuſc.9.q.79 /.Io.6.lec.5.fi.D /.cº.7.le.3.meº.q.1./cº.8.lec.8.meº.F./.cº.10.le.4.prinº.B./.Phil.3.le.2.fi.B./.1ª.Tim.6.lec.3.
• Senator.1 Senſualitas.1.
6 Nullus intellectus creatus, comprehendere poteſt eſſentiā Dei.1ª.q.12.1.1m./.7.0./.8.c./.57.5.2m./.q.62.9.c./.q.86.2.3m /.q.107 3.c./.12ª.q.4.3.1m./.q.93.2.2m./.q.102.4 6m./.22ª.q.91.1.1m./.3ª.q.10.1.0 /.3./.1.d.3 L.2./.d.3.q.1.1.c /.1m./4m /.d.21 L./.d.22.1.c / 2m./. d.11.q.2.2.0. L./.3.d.14.ar.2 q.1.0./.d.27.q 3.2 c.fi./ 4.d.45.q 3.2.c./.diſt. 49.q 2.1.1m./.6m./.3.0./.5.c./ 2m /.Con.3.cº.55 /.56.1m./.2m./.fi./.58.2m.59 fi /.62.8m./.Ver.q.2.2.5m./.q 8.2.0./ 4 c./. q.20.4.5.0./.Poª.q.7.1.2m.Quol.10.17 1m./ Opuſc.3.cº.106./.216.meº.E.&c.fi.D./.Matt.11.fi.c.F./.Opu.18.cº.6 /. Dion.Le.3.fi /.Le.3.0./.Iſa 6.prinº.B /.Io.1.lec.16.meº.b./ cº.6.le.5.cº.7.le.3.meº.G.cº.8.le.8.meº.fin /cº.10.le.4.prinº./.He.1.2.prinº.Ephe.3.lec.5.prinº.1.C.Phi.3.lec.2.fi.B./.1ª.Tim.6.le.3.fi.F. • Temperantia.13.
7 Immo beati in patria comprehendunt naturam Dei.1ª.q.12 7.1m./. Reſpondeo Dubio 366. Duᵐ.366.
8 Comprehenſio pertinet ad uoluntatem, ſicut & delectatio, quia eiuſdem eſt habere aliquid, & quieſcere in eo.12ª.q 4.3.1m • Viſio.23. Chriſtus.
1 ¶ Comprehenſor, Deus poteſt reuelare plura uiatori, quam cognoſcat comprehenſor, & plura inferiori comprehenſori, quam cognoſcat ſuperior. Ver.q.8 4 7m. Differentia.
• Conceptio.15.16.17. Meritum.109.111. Peccatum.116. Votum.11.
2 Chriſtus fuit ſimul uiator, & comprehēſor.1ª.q.113.4.1m /.22ª.q.18.2.1m./.q.174.5.3m./.q.175.4.2m./.3ª.q.7.8.c./.5.1m./.q.8.4.2m./ q.11.1 2m /.q.15.10.0 /.q.18.5.3m /.q.30.2.1m / 3.d.13.q.1.ar.2.q.1.2m./.d.14.2.0 /.d.15.q.2.ar.1.q.3.c./.3m./.d 17.ar.2.q.1.2m./.ar.3.q.2.2m./.d.18.2.0./.d.35.q.1.ar.4.q.3.1m./ Ver.q.10.11.3m./ q.20.1.1m./.6.C./ q.23 8.10m./.q 24 9.c./.q.26.10.0./ q 29.6.0./.Quol.7.5.0./.Vir.q.2.10.c.fi / Opuſ.3.cº.238 / 244./ Opuſ.18.cº.71
¶ Compreſſio. Amazones.2. Damnatio.66. Deuotio.12. Fortitudo.50. Ieiunium.10.11.
¶ Compromiſſum. Arbiter. Iudicium.36.
¶ Compunctio duplex, ſ.de peccatis, & inuidiæ. Prima eſt bona, ſecūda uero mala. Ro.11.lec.1.fi.E. • Apoſtoli.42. Cogitatio.10 Deteſtari, Inebriari. Iuſtificatiō.21.&c. Leuatio. Diuiſio.
¶ Computatio. Abortus.1. Animal.12. Dies.8.&c. Eccleſiaſticus.2 Futurum.7. Hæreſis.2. Infirmitas.1. Poſſibile.8. Supputatio. Timor.52. Vſura.67. Diuino.
1 ¶ Commune duplex, ſ.ſecundum rem, & ſecundum rationem. Primum eſt in diuinis tantum, ſecundum in omni natura. 1ª.q.39.4.3m./.1.d.25.3.c./ d.34.q.1.1.4m /.3.d.1.q 2.4.4m /.4 d.49.q.1.ar.1.q 2.3m./.Ver.q.7.6.7m./.Opuſcu.42.cº.5.E. • Abraham.17.
2 Immo primum eſt etiam in creaturis, quia natura humana eſt communis multis ſecundum rem.1ª.q.13.9.c. Reſpondeo Dubio 367. Duᵐ.367.
Abſtractio.3. Accidens. 92.102.117. Accidia.5. Accipere.5. Accuſatio.1 7 Actus 100. Adam.1. Adiectiuum.12. Adulatio.1 Abus.1. Amor 19.89.93.94.180.209. Anathema. Angelus.77.233.241.449 579 584.603.616. Anima.274.281. Apoſtoli 28. Appropriatio.2. Ars.48. Artificiale.5.6. Aſcendere.8 Aſſimilatio.4. Aſſumere.55.56 Actus.1. Aureola.16. Baptiſmus.163. Barbarus.3. Ba o. Beatitudo.15.&c. Beatus 4. Bellum.1. Beneficentia.1. Bonitas 83.&c. Cibus. Campus.4.56. Cauſa.64. Cæremonia.6. Ciuis.3 Clementia.6 Collegium Confirmatio.47.
3 In diuinis eſt, proprium, & commune dupliciter, ſ.ſecundum rem, & ſecundum rationem.1.d.13.3.c.
• Conſilium.27. Contrarium.7. Contritio.12. Corruptio.24.25. Creatio.32. Credere.12. Damnatio.43. Delectatio.111. Delictum.1. Deus.308.
4 Commune attribuitur alicui ſpecialiter dupliciter, ſcilicet quia cōuenit ei perfectiſſime, uel primo. Verit.q.14.5.12m.
• Diaphanum.1. Differentia.5.9 Diffinitio.22.40. Diſpenſatio.1.&c Diſtinctio.2.19.26. Diuiſio.13. Dubia.21 Eccleſia 15. Effectus.12. Electio.36 Eleemoſyna.21 Ens.22. Epiſcheia 4. Equalitas 2.3 Equiuoca.6. Eſſe.61. Eleutria. Aeſtimatiua.3 Aeternitas.29.
5 Commune triplex. ſ.uniuocum, equiuocum, & analogum.1ª.q.13.5.10.c./.1.d.35.4.c.
• Euchariſtia.27.109. Exactio.2. Excluſio.3. Falſitas.8 Femininum.2. Fides.47.129. Fiducia.10. Finis.72.&c. 91.&c. Forma.21. Fortitudo.10. Fructus.21.

Co

6 Omne quod conuenit pluribus, conuenit eis ſecundum id quod eſt eis commune nō autem ſecundum id, quod eſt pro prium. 1. diſt. 19. q. 1. 8. 1m.
*Furtum. 8. Generatio. 64. Genus. 16. Gratia. 107. &c. Habere. 4. Hæreſis. 118. Heroes. 2. Honor. 12. Ignorantia. 20. 30. Imaginatiua. 3. Imago. 4. In. 16. 22. Incorporalia. 1. Indiuiduum. 8. Indulgentia. 4. Infinitum. 15.

7 Commune ſecundum rationem, contrahitur per additionem proprij, ſcilicet differentiæ, uel materiæ indiuidualis, non autem commune ſecundum rem. 1. d. 34. q. 1. 1. 4m. Determinati. 1. *Innocentia. 10. Intellectus. 18. Intētio. 26. Ira. 31. Iudex. 82. Iudicium. 4. 13. Iuramentum. 30. Ius. 8. Iuſtitia. 8. &c. Laus. 13. Lex. 7. &c. Liberalitas. 18. Liberum. 24. Logica. 9. Luxuria. 10. Magnificentia. 1. Materia. 43. Matrimonium. 3. 10.

8 Quicquid communiter dicitur de deo, & creaturis a deo ad creaturas deriuatur. Rom. 13. prin°.
*Menſura. 16. Merces. 3. Meritum. 89. Metaphiſica. 5. Miles. 9. Miraculum. 22. Miſericordia. 9. Miſſio. 35. Motus. 6. 7. Multitudo. Mutilatio. Natura. 11. Naturale. 25. Neceſſitas. 30. Nexus. Nomen. 39. 43. &c. Notio. 8. Notum. 7. Numerus. 6. Obedientia. 20. Obſeruantia. 3. Operatio. 13. Opus. 1. Oratio. 84. Ordo 35. Pars. 25. 35. Particolare. o. Paſſio. 13. 107. 108. 113. Pax. 11. 12. Peccatum. 157. 129. Pœnitentia. 21. 109. Perfectio. 89 Perſona. 7. Piſcis. 2. Politica. 4.

9 Commune abſolutum eſt prius ſecundum intellectum proprio, commune reſpectiuum, & diuinum eſt poſterius proprio 1a. q. 33. 3. 1m. /. 3a. q. 7. 13. 3m. /. 1. d. 7. q. 1. 3. 4m. /. Potentia. q. 8 3. 5m. *Poſſeſſio. 5. 9. Poſſibile. 1. 3. Poſtulatio. Potentia. 14. Præceptum. 9. 31. Prædeſtinatio. 41. 46. Prædicare. 41. Præſtigium. 2. Primitiæ. 1. Princeps. 4. Principium. 3. Priuilegium. Proceſſio. 15. Promulgatio. 2. Prophetia. 8. Proprium. 2. Prudentia. 29.

10 Quanto aliquid eſt communius, tanto eſt prius uia generationis. 1a. q. 10. 1. c. /. q. 85. 3. 1m. /. Con. 2. c°. 21. 6m.
*Punctus. 1. Purgatorium. 2. Quantitas. 22. Raptus. 8. Ratio. 3. Regere. 14. Regula. 3. Religio. 32. 92. Ref. 4. Reuelatio. 4.

11 Commune ſemper eſt prius proprio eiuſdem generis, non autem ſi ſint diuerſorum generum. 3a. q. 7. 13. 3m.
*Reuerentia. 3. Roma. 1. Sacerdos. 33. Sacramentum. 20. Sacrificium. 7. Sanctificato. 9. Satisfactio. 9. Scientia. 27. Seditio. 3. Senarius. 3. Senſibile. 1. Sepultura. 10. Seruire. 1. Significatio. 2. Sindereſis. 3. Sineſis. Solus. 8. Spiratio. 1.

12 Quanto aliquid eſt communius, tanto negatio eius eſt minus communis, & econuerſo. 1. d. 26. q. 2. 3. c.
*Spiritus. 6. Subſiſtentia. 6. Subſtantia. 2. Suppoſitum. 2. Temperantia. 1. Tempus. 36. Theoa. 37. Theloneus. Tranſgreſſio. 1. Veritas. 56. Veſtis. 5. Via. 1. Virtus. 183. Viſus. 10. Vita. 39. Vmbra. 1. Vnitas. 28

13 Communius prædicatione, eſt imperfectius minus communi, ſed communius cauſalitate, eſt nobilius. q. 1a 2æ. 90. 2. 1m. /. Ver. q. 7. 6. 7m.
Voluntas. 26. 32. Votum. 12. Vſura. 12. Vſus. 5. Vti. 1. Vtile. 6. Vxor. 1. &c. Chriſtus. 67. 177. Zelus. 1.

14 Bonum commune eſt melius bono priuato eiuſdem generis, non autem ſemper, ſi ſint diuerſorum generum. 2a 2æ. quæſtio. 152. 4. 3m.

15 Idem ſecundum idem non poteſt eſſe proprium, & commune. Verit. q. 2. 5. 9m.

Diu. 1 ¶COMMVNICABILE omne, pertinens ad naturam, communicatum eſt creaturæ, non autem omne ſuperadditum. 1. d. 1. q. 1. 3. 2m. /. 4. d. 5. q. 1. ar. 3. q. 2. 1m. /. Verit. q. 27. 3. 17m.
*Andragathia. Creatio. 24. 25. Forma. 12. 19. 23. Hæreſis. 37. Indiuiduum. 9. 11. 15. 16.

2 Omnes perfectiones communicabiles creaturæ, communicatæ ſunt ei, ſed non ſecundum omnem modum, quo poſſunt a creatura participari. 1. d. 44. 2. 3m.
*Perſona. 13. Poteſtas. 6. 7. Chriſtus. 163.

3 Nomen tripliciter eſt communicabile, uel incommunicabile, ſcilicet ſecundum rem, & rationem, ut homo, ſecundum ſimilitudinem, ut leo, ſed ſecundum rationem uel opinionem. vt deus. 1a. q. 13. 9. o. /. 1. d. 25. 3. o.

4 Hoc nomen deus, eſt incommunicabile proprie ſecundum rem, ſed eſt communicabile ſecundum rationem, ſecundum opinionem & ſecundum ſimilitudinem. 1a. q. 13. 9. c.

Diuiſio. 1 ¶COMMVNICATIO duplex, ſcilicet per modum naturæ, & per modum amoris. 1. d. 13. 2. 2m.
*Accidens. 18. Actus. 189. Agens. 1. 18.

2 Aliquid dupliciter dicitur non poſſe communicari alicui creaturæ, ſcilicet uel nulli, uel iſti. 4. d. 5. q. 1. ar. 3. q. 1. c.
Amicitia. 1. 11. 13.

3 Communicatio hominum adinuicem duplex. ſcilicet auctoritate principum, vt iudicia, pœnæ, & huiuſmodi, & propria voluntate priuatarum perſonarum, ut emptio, donatio, & huiuſmodi. 1a 2æ. q. 105. 2. c. Amor. 3. 117. Angelus. 444. Anima. 28. 29. Baptiſmus. 156. Bonitas. 185. 186. Communicabile. 1. 2. Cōſanguinitas. 2. Conſeruatio. 11. Conuerſio. 10. Creatio. 24. 21.

4 Communicatio prohibetur, duplici de cauſa, ſcilicet propter periculum, ſicut cum infidelibus, vel in pœnam, ſicut cum excommunicatis, hæreticis, ſchiſmaticis, & apoſtatis. 2a 2æ. q. 10. 9. o. /. 4. d. 13. q. 2. 3. c. /. d. 18. q. 2. ar. 1. q. 4. o. /. Quo. 10. 15. o. /. 1a. Cor. 5. ſi. *Creatura. 23. Deus. 266. Euchariſtia. 5. Indiuiduum. 16. Iuramentum. 14. Iuſtitia. 80.

5 Quilibet poteſt alteri propria opera communicare. 4. d. 20. ar. 4. q. 1. c. /. ar. 5. q. 3. 2m.
*Magnanimitas. 20. Mas Miſtio. 2. Omnipotētia. 1. 2. Perſona. 13. Pietas. 16 19. Politica 4. Populus. Poſſeſſio. 9. Poteſtas. 3 &c.

6 Si fiat communicatio ſic, Facio te participem meritorum totius eccleſiæ, uel unius congregationis, uel unius perſone, poſſet ualere ad merendum ei, qui eſt in peccato mortali. 4. diſt. 18. ar. 5. q. 1. c. / 1m.
*Proceſſio. 5. Prophetia. 8. Prouidentia. 8

7 Oppoſitum uidetur dicere a ſimili. 4. d 25. q. 1. art. 3. q. 4. o. /. q. 4. ar. 7. q. 2. o. Reſpond. ſicut Du°. 689°. Dum. 3 68m.

8 Communicatio idiomatum in Chriſto, fit in ſubiecto, & non in prædicato. 3. d 22. q. 1. 2. 1m.
Relatio. 81. &c. Schiſma. 1. Suppoſitum. 8. Virtus. 38. Chriſtus. 163.
¶Communicatiuus. Communicatio. o. Magnanimitas. 20. Participare.
¶Communio. Accidentaliter. 4. Caracter. 6. 11. &c. Confeſſio. Q. Euchariſtia. o Excommunicatio. 2. 3. &c. 24. &c. Miſſa. 7. Nuptiæ. 7. Participare. o. Simonia. 41. Vſura. 261. &c.
¶Communitas. Accuſatio. 3. 7. Angelus. 578. Barbarus. 1. Cœnobitæ. Ciuis. 23. Ciuitas. 1. Commune. o. Forma. 80. Homo. 33. 34. Honor. 12. 19. 27. &c. Iudex. 9. &c. Lex. 7. 8. 161. Matrimonium. 40. 41. Meritum. 103. Metaphiſica. 21. Militia. 1. Multitudo. Negociatio. 1. Occidere. 5. Pars. 25. Perſona. 38. Piſcina. o Poſſeſſio. 5. Præceptum. 9. Princeps. 18. Principium. 9. Regere. 14. Vxor. 1. &c.
¶Conamen. Conatus. Vſura. 1. 97.
¶Conatus Angelus. 518. Charitas. 85. 86. 87. 109. Conamen. Dæmon. 97. Fides. 137. Inuit. Inuidia. 6. Matrimonium. 89. Meritum. 16. 70. Miſt. Peccatum. 46. Quantitas. 27. Sacramentum. 71 Spes. 47. Vnitas. 4. Vſura. 1 97.
¶Concaptiuare. Fides. 8.
¶Concauum. Baptiſmus. 104. Cauſa. 17.
¶Concauum, & conuexum, ſunt correlatiua. Et ſunt ſimul in linea circulari, non autem in corpore. Ce. lect. 8. prin°. c. E.
¶Concedere. Accommodare. Angelus. 601. Bonitas. 127. Conceſſio. Confeſſio. 75. &c. Decimæ. 9. Diſtinctio. 29. Mutuum. o. Præſtare. Theologia. 12. Votum. 75.

1 ¶CONCIPIO. Concipi eſt procedere a generante, diſtinctū eſſe ab eo, & eſſe clauſum intra terminos eius. 3. d. 8. 1. 6m. Quid.
*Angelus. 589.

2 Conceptio uiri completur ſecundum Ariſtotelem in quadraginta diebus, ſecundum Auguſtinum autem in quinquaginta. Sed conceptio mulieris, in ſexaginta. Verſus de hoc, ſcilicet Sex in lacte dies, ter ſunt in ſanguine terni. Bis ſeni carnem, ter ſeni mēbra figurant. 3. d. 3. q. 5. 2. c. /. Io. 2. lect. 3. me°. c. G.
*Anima. 89. Baptiſmus. 202. Conceptus. Fatum. 1. Mater. Natiuitas. 2. 13. Semen. 10. 11. 12. Tempus. 33.

3 In omni conceptione, eſt triplex actio, ſcilicet præparatio materiæ, formatio, & fouere. Quarum prima, & tertia eſt cuiuslibet matris, ſecunda uero patris tantum. 3. d. 3. q. 2. 1. c. /. 5m. /. Quol. 8. 5. 3m.

4 Concipi non conuenit plantis, nec inanimatis. 3. diſt. 8. 2. 6m. Virginitas. 13.

5 Conceptio intellectus, ad rem extra, dupliciter ſe hēt. ſ. ut ad ſignatum, & menſuratam, & ut cauſa rei. 4. d. 8. q. 2. ar. 1. q. 4. 1m. Intellectus.

6 Conceptio intellectus eſt ſimilitudo rei intellectæ. Opuſ. 9. ar. 1. *Actus. 8. Angelus. 433. Appetitus. 46. Attributa. 5. 22.

7 Conceptio intellectus, ſeu ratio, tripliciter, comparatur ad rē extra, ſcilicet ut ad fundamentum proximum, remotum, & nullum. 1. d. 2. 3. c. /. d. 19. q. 5. 1. c. prin°. /. d. 30. 3. c. /. Poa. q. 7. 6.
*Beatus. 41. Chimera. u. Cogitatio. o. Conſideratio. o.

8 Conceptio intellectus, non eſt niſi intellectu. Opu 53. prio°. F. *Conceptio. Dæmon. C. Diffinitio. 2. Fides. 55. &c. 77. &c. 213.

9 Conceptio rei, ut eſt extra animam, dicitur intentio prima, ſed ut intellecta, dicitur ſecunda intentio. 1. d. 2. 3. c. /. Potentia. q. 7. 6. 9. c. *Fiducia. 1.

10 Conceptio intellectus eſt, in intellectu ſicut in ſubiecto, in re autem ſicut in repræſentato. Opuſ. 9. ar. 1. *Incorporalia. Intellectus. A.

11 Naturalis conceptio, quia homo dirigitur ad operandum cōuenienter, dicitur lex naturalis, uel ius naturale, in ceteris autem

tem animalibus, æſtimatio naturalis. 4.d.33.q.1.2.c./.Iuſ.5. *Intelligibile.2.Intentio.22.&c.Ius.1.5. Nimium. Nominatiuus. Propoſitio.14.Sapientia.5n.

12 Communis animi conceptio duplex. ſ. communis omnibus hominibus & communis ſolum doctis ſecundum Boetium. Opu 69.c^{n}.2. *Significatio.3.Similitudo.5.c.

13 Communis animi conceptio eſt enunciatio, quam quiſq; probat audi am, ideſt quam quilibet approbat ſtatim ut eam audit Opuſc.69.c^{o}.1.

14 Conceptiones entis, unius, boni, & huiuſmodi, naturaliter inſunt intellectui, notæ omnibus, a quibus ſic proceditur ad cognoſcendum quidditatem cuiuslibet, ſicut a principijs ad cõcluſiones. Quol.3. 26.ſi /. Quol. 8.4.c. *Verbum.1.&c.Veritas.8.

15 Conceptiones noſtræ de deo, ſunt veræ, quia habent proximum fundamentum in re extra, ſcilicet deum.1.d.2.3.c./.Verit.q.2.1.c./.Potentia q.7.6.c.

Du^{n}.369. 16 Immo dicuntur incompacte & inconuenienter. 1^{a}. quæſt. 13. 12.1^{m}./.1.d.4.q.2.1.2^{m}./.Po^{a} quæſtio.7.5.2^{m}./. Reſpondeo Dubio. 369°

17 Soli patri in diuinis, conuenit concipere ſimilitudinem ſuam in intellectu Potentia.q.2.4 9^{m}.

Chriſti. 18 Conceptio Chriſti habuit tria priuilegia a ſpirituſancto. ſ. eſſe ſine peccato originali, eſſe dei & hominis, & eſſe a uirgine. 3^{a} q.27.2.8^{m}./.q 32.4.1^{m}./.3.d.3.q.2.1. 1^{m}./ 2.c./.Ma.q.4.7 6^{m}.Hæreſis.89.inſ. *Annunciatio.o Aſcendere.18.

19 Conceptio Chriſti ſpecialiter attribuitur ſpirituſancto, licet ſit a tota trinitate, & a ſingulis perſonis.3^{a}.q.32.1.o./. quæſt. 39 8.2^{m}/.q.46.6.219.c./.1.d.11.1.4^{m}./.d.1.q.2.2.6^{m}./.3.d.2.q.2 ar.2.q.2.o./.d.4.q.1.1.c./.qo.2.1.c./.com.4.c^{o}.45./.46./.Opuſc.3.8 Math.1.ſi./.D./.H./.Io.12.lect.5.me^{o}.G. *Aſſentire.o.Contemplatio.27 Euchariſtia.114.

20 Conceptio Chriſti, eſt de ſpirituſancto efficienter, ratione corporis, & ſubſtantialiter, ratione uerbi.3.q.32.2.o./.q.54.1, 2^{m}./.3.d.4.q.1.ar.1.q.4.o./.cont.4.c^{o}.49./. Opuſc.3.c^{o}.213. *Generatio.62.Hæreſis.87 Incarnatio.o.

21 Corpus Chriſti, non dicitur proprie conceptum de ſpirituſancto, ſed ex ſpirituſancto.3^{a}.q.32.1^{m}./.3.diſt.4.quæſtio.1.ar.1.quæſt.4.1^{m}.

22 Chriſtus poteſt dici conceptus, & natus de ſpirituſancto, & de matre, tamen magis, proprie dicitur conceptus de ſpirituſancto, & natus de matre.3.diſtinctio.4 L. me^{o}. Chriſtus.226.

23 Conceptio Chriſti fuit in inſtanti. 3^{a}.q.6.4. 1^{m}./.q.33.1.c.30./.3.d.2.q.2.ar.3.q.1.2^{m}./.d.3.q.2.1.c./.q.4.2.o./. d.4. L. me^{o}.D./.Con 4.c^{o}.44. *Miraculum.16.17.Miſsio.34.Natiuitas.8.13.

24 Chriſtus in primo inſtanti ſuæ conceptionis, fuit perfectus ſecundum animam, & figuram corporis, non autem ſecundum quantitatem.3^{a}.q.33.2.o./.3.d.3.q.5.2.3^{m}./. Con.4.c^{o}.44./.Opuſc.3.c^{o}.1.3 /.Io.1.le.8.ſi.G./.c^{o}.2.lec.3.me^{o}.c /.H./ He.5.lect.2.prin^{n}.D.

25 Chriſtus in primo inſtanti ſuæ conceptionis, fuit ſanctificatus, quo ad animam, & quo ad corpus.3.q.34.1.o./.2. 2^{m}./.3.c./.3.d.3.q.5.3.o.

26 Chriſtus in primo inſtanti ſuæ conceptionis habuit operationem tactus.3^{a}. q.34.2.3^{m}. *Peccatum.322.&c.Tẽplum.4.5.

27 Chriſtus in primo inſtanti ſuæ conceptionis habuit uſum liberi arbitrij.3^{a}.q.34.2.o./.Ver 1 q.29.8.c. *Chriſtus.226.

28 Chriſtus in primo inſtanti ſuæ conceptionis habuit plenitudinem gratiæ, & cognitionis, 3^{a}.q.7.2.4.c./q.34 2.2^{m}./.q.(.). 3.c./.q.7 2.1.4^{m}./.3.d.13.q.1.ar.2 o./.d.14.ar.3.q.5.6.c./.4/d. 7.q.3.ar.2.q.1.c./.Ver.q.20.3.c.ſi./.q.29.8.c./.He.5. lect.4.2. prin^{o}.D.Opuſc.3.c^{o}.213. &c.

29 Chriſtus in primo inſtanti ſuæ conceptionis habuit maiorem gratiam omnibus comprehenſoribus.3^{a}.q.34.4.c.

30 Chriſtus in primo inſtanti ſuæ conceptionis meruit, & in eo plene comprehenſor fuit. 12^{a}.quæſt.5.7.2^{m}./.3^{a}.quæſt.7.3.4.2 c./ quæſtio.34.3.4 o./.q.45.5.c./.quæſt. 48.1. 2^{m}./.q.49.6.3^{m}./.q.54.2.c./. 3.diſt.23.quæſt.1.art.2./.q 3.o./. d.14. art.2.q.6.o./.d.18.3.o./.5.c./.Ver.q.20.2.c.ſi.q.29.8.o./. He.5.le.2 prin^{o}.D.

31 Chriſtus gloriam immortalitatis ſuæ, quam in primo inſtanti ſuæ conceptionis meruit, potuit etiam mereri per actus ſequentes, non ut magis eſſet eius, ſed ut pluribus cauſis deberetur ei.3^{a}.q.34.3.3^{m}./.q.49.6.2^{m}./. q.59 3.c./.3. diſt.18.2.4^{m}./.5.o./.Ver.q.26.6.20^{m}./.21^{m}./. q.29.6.3^{m}.

Hæreſis. 32 Fuiſſe aliquid in Adam ſecundum originem non infectum peccato originali, ex quo in ipſa aſſumptione formatus ſit Chriſtus, eſt hæreticum, ſed carnis eius emundatio a præcedenti infectione ſaltem intellectu præceſsit aſſumptionem. Maria.

12.d.2.q.119.2.4.ſi./.3^{a}.q.31.6.o./.7.c./.3.d.3.q.4.ar.1.o./.ar.2.c./.2^{m}./.L.prin^{o}./.Io.3.lect.5.me^{o}.G.

33 Chriſti conceptio eſt miraculum omnium miraculorum, miraculoſe enim non ex virili ſemine, ſed ex perpetua uirgine conceptus eſt.1^{a}.quæſtio.ſi.art.ſi.4^{m}.ſi./.3^{a}.quæſt.28.o./.q.31.1.3^{m}./.4.o./.5^{m}.q.34.1.2^{m}./.q.35./.1^{a}.q.119.2.4^{m}.ſi./.6.c./ 3.diſt.3.quæſt 1.art.2.q.1.c.ſi./.q.4.2.3.o./.diſt. 12.q.3.ar 2.q.10 /.Con 4.ca^{o}.45 Potentia.q 6.2.9^{m}./.Quo.6.o.10.11./.Io.7.ſi.D.A./.2.prin^{o}.Heb.7.lect.2.ſi. Miraculum.16.17.18. Natiuitas 11. Modus.

34 Conceptio Chriſti cum dicitur ſuiſſe facta ex muliere, ſicut gloſſa dicit, mulierem pro fœmina poſuit ſcripturam, more loquutionis hebræorum. Vſus enim hebræorum dicit mulierem non uirginitate corruptam, ſed fœminam.3^{a}.q.28.1.1^{m}.

35 Beata virgo habuit fidem, de conceptione Chriſti. 3^{a}.q.30.2.c./.2^{m}./.Verit.q.14.9.7^{m}.

36 Beata uirgo ſe habuit actiue in præparatione materiæ, non autem in conceptione Chriſti.3^{a}.q.32.4. o./.q. 33.4.2^{m}./.3.d.3.q.2.1.o.

37 Si Maria concepiſſet alium filium poſt Chriſtum, ille habuiſſet peccatum originale,3.d.3.q.1.ar.1.q.3.3^{m}.

38 Beata uirgo fuit concepta ex ſemine viri, ideo fuit in Adam, & in alijs patribus, ſecundum rationem ſeminalem. 3^{a}. q.37.2.4^{m}./.q.31.6.2^{m}./.8.2^{m}./ 3.d.3.quæ.1. ar.1.q.1.o./.2.3^{m}./.quæſt.4.art.3.quæſt.2.1^{m}./.Quol.6.7.o./.Opuſc.3. c^{o}.224./.Heb.7. lect.2.ſi. Mariæ. Du^{n}.370^{m}.

39 Virgo Maria mater Chriſti fuit concepta in peccato originali.12^{a}.q 81.4.o./.3^{a}/q.14.3.1^{m}./.q.27.1.3^{m}./ 2.c./.2^{m}./.7^{m}./.quæſt.31.1.3^{m}./.6.2^{m}./.7.3^{m}./.8.c./.2^{m}./.2.diſt.31. q.1.2.o./.art.2.q.1.o /.q.2.c./.3^{m}./.4.d.43.ar.4 q.1.3^{m}./. Con.4. ca^{o}.50./ Ma.q 4.6.c /.7.6^{m}./.Quol.6.7.c./ Opu.3. c^{o}.224.Op.8. c^{o}.1 /.Pſal 13.

40 Immo fuit immunis a peccato originali, & actuali. 1.d.44.3.3^{m}./. Reſpond.Dubio 370^{n}.

41 Feſtum conceptionis Beatæ Mariæ, fit in quibuſdam eccleſijs, pro ſanctificatione eius. 3^{a}.q.27.2.3^{m}./.3.d.3. q.1.ar.1.q.4.c ſi./.Quol.6.q.5.2.o. *Damnatio.4.Hæreſis.87. Maria.10.&c.53.58 Peccatum.22.&c.

42 Licet Romana eccleſia non celebret conceptionem beatæ virginis, tolerat tamen conſuetudinem quarundam eccleſiarum, celebrantium illud feſtum. Ideo non eſt totaliter reprobanda. Nec per hoc datur intelligi, quòd in ſua conceptione fuerit ſancta. Sed quia quando ſanctificata ſit, ignoratur, ideo fit feſtum ſanctificationis eius, potius quam conceptionis, in die conceptionis eius. 3^{a}.quæſtion. 27. 2.3^{m}./. Quol. 6. o.

1 ¶C o n c e p t v s. Significare conceptus ſuos, eſt homini naturale, ſed determinatio ſignorum, eſt ad placitum humanum, ſed aliter eſt in Angelis. 1^{a} q.107.1.2.o./.2 21.q.85.2.3^{m}.Abortus.o.Actus.8.Angelus.413.Cogitatio.o.Cognatio. Conceptio 1.Dæmon.7.17.&c.Fœtus.Lex 58.Maria.43.Menſtruum.o Mulier.9.20. Scientia.10. Significatio.3. &c. Nomen. 24 Verbum.20.36 &c. Mentis.

2 Homo prorumpit facile ad manifeſtandum conceptionem cordis.12^{a}.q.72.7.c.

¶Concernere. Apprehenſio. 3. concretum.o. Intellectus.277.278.238.239.

¶Conceſſio.Accommodare.Adoptio.6.9. Angelus.002.Bonitas.217. Concedere Confeſſio.75. &c.conſenſus.o. Creatio.6.Decima.0.19.Diſtinctio.29. Excommunicatio.12.32.Gratia.155.Mutuum.n.Pœna.38.Perſona.42.&c. Præſtare. Prouidentia.21.24. Reſtitutio.6.16.24. Solus.5.&c.Spiritus.23.Vſu 2.82.153.

1 ¶Concilium eſt, in quo iudices inter ſe conferunt de agendis, ſicut quo ſupplicio aliquis damnari oporteat. 22^{a}. quæſt. 158.5.3^{m}. Quid.

2 Prohibitio uel ſententia ſynodi uel concilij, ſe extendit tantum ad perſonas priuatas, quarum non eſt determinare de fide.22^{a}.q.1.10.2^{m}.

3 Concilium ſolus Papa congregare poteſt, a quo non poteſt appellari ad concilium, ſed econuerſo. 1^{a}. quæſtio.36.2.2^{m}./.22^{a}. quæſt.1. 10./.c.ſi./.2^{m}./.Potentia.q.10.4.13^{m}. *Apollinaris.5. Donatus.Eutices. 2. Hæreſis. 95. 233. Religio.o.

4 Dignitas ſex conciliorum, tempus, numerus epiſcoporum, ſub quo papa, & imperatore, & qui hæretici ſunt in eis condemnati, exponitur. Potentia q.10.4.13^{m}./.Opuſc.20.lib^{o}.3.c^{o}.17./. 18. *Symbolum.6.Vſura.231.

¶Concionari. Orpheus.

¶Concitari. Angelus.154.Dolor.24.

¶Concinnis. Amor.119.Ciuis.o.Ciuitas.o. Præceptum.132.

1 ¶C o n c l v s i o inquiſitionis practicæ, eſt duplex, ſcilicet ſententia uel iudicium in ratione, vel electio in uoluntate. Diuiſio.

1^{a}.q.83

1^{a}.q.82.5.2^{m} /.12^{f}.q.13.1.2^{m}./.3.c./.q.76.1.c./.2 d.24.q.2.4 2^{m} /.*Agibile.Angelus.3 36 391.Articulus.2.

2 Propoſitio eſt cauſa concluſionis,ratione terminorum,in genere cauſæ materialis,ſed eſt cauſa efficiens, ratione uirtutis inferendi Meta.5.lec.3.prin^{o}./. Phy.2.lec.5.fi. D./. *Conceptio.14.Conſcientia.3.Conſilium.4.Credere.16. Demonſtratio.4.&c.

3 Concluſio tunc ſolum ſequitur principio,quando ſine illo principium non poteſt eſſe verum.12^{f}.q.13.6.1^{m}./. Veri.qu.23.4.11^{m}.

4 Tota uirtus cõcluſionis,ex principijs primis trahitur.2.d.24.q.2.4.3^{m}./.Ver.q.16.2.c./.q.17.1.1^{m}./.Quol.3.26 fi./. Quol. 8.4.c *Deus.6.&c.114.132.239.Diſpenſatio.6.Docere.3.Error.1.2.3.Ethica.Finis.108.Geometra.0.

5 Concluſio ſyllogiſmi operatiui eſt ſingularis,ideo non concluditur,niſi mediante propoſitione ſingulari. 1^{a}. q.86.1. 2^{m}./. 12^{f}.q.76.1.c./.22^{f}. q.49.2.1^{m}./.4.d.50.q.1.3.8^{m}./.Ver.q.22.4.3^{m}. *Habitus.69.&c. Intellectus.17.43.57.74. 81. Ius.17.20.Lex 49.&c.51.157. Malum.12.Mathematica.3. Pars.34. Principium 24.25.Ratio.36.Sapientia.12.23.

6 Concluſio particularis agibilis duplex.ſ.cognoſcitiua tantum ideſt conſcientia,& affectiua.i.electio.2.d.24.q.2.4.2^{m}./.d.29 q.3.1.1^{m}./.2.c.fi. *Sciẽtia.20.&c.72.&c.Scire.2.Syllogiſmus.3.&c.Verbum.9.Veritas.26.Vſura.242.243.195.

¶Concomitari.Amor.146.240.Anima.88.Beatitudo.73. 74. 75.Comes.Deus.296.Euchariſtia.121. Aeuum. 9.Generatio.20.Idea.42.Ignorantia.3.Intellectus.251. Intentio. 15.Meritum.98.Pœna.8.24.25.57 Præcipere.1.Reduplicatio.1. Requiri.1.Vita.77.Voluntas.18.21.

Auferri. 1 ¶CONCORDIA dupliciter aufertur per diſcordiam, ſcilicet per ſe.i.ſcienter,& per accidens,ideſt præter intentionem.22^{f} q.37.1.c. *Accedere.3.Aduocatus.6.Agens.102.Amicitia.4.32.Amor.174.Charitas.247.152.Cithara.Comes. Conſonantia.

2 Concordia,ſecundum Hieronymum paruæ res creſcunt, diſcordia vero maximæ dilabuntur.22^{f}.q.37.2.3^{m}./ Diſcordia 4. *Conuenientia.0. Dæmon.34 Diſſenſio.1.Iuſtitia.22.Pax 8.9.Profeſſio.9.Sanctus.6.Teſtis.3.4. Vnio.10. Voluntas. 64.

3 Concordia eſt conſenſus in his,quæ amico uidentur, non tamen in ſpeculatiuis,quia in his ſecundum;phi.poteſt ſine amicitiæ præiudicio diſcordare.3.d.27.q.2.1.c.

¶Concreatum.Accidens.99.Angelus.352.Cœlum.46.Oratio.0.Forma.104.115.

¶Concretio.Concretum.Verbum.86.

¶Concretum.Abſtractum.0.Accidens.7.8.9.20.35.65.99. Bonitas.132.Eſſentia.9.Forma.233.Menſura.Nomen.28. Quantitas.5.Relatio.82.Relatiuum.5.Chriſtus.46.

Non licet. 1 ¶CONCVBINATVS numquam licuit,etiam per diſpenſationem dei.4.d.33.q.2.ar.3.q.3.0./.Abraham.12.Eccleſia 6.

Du^{m}.372. 2 Immo concubinatus licuit iudæis,diſpenſatione dei.4.diſ.33.q.2.ar.2.q.1.2^{m}./.cont.3.c^{o}.121.fi.Reſp.Du^{m}.371°.

3 Concubinæ patriarcharum erant vxores quo ad principalem finem matrimonij,ſcilicet prolem,non autem quo ad ſecundarium,ſcilicet regimen familiæ.4.d.33.q.1.ar.3. q.3.c./. 2^{m}./. L.ſi.I. *Hæreditas.2.

4 Concubinatus,& quilibet coitus extra matrimonium,eſt contra legem naturæ,& eſt peccatum mortale.22^{f}.q.154.2.0./ 4. d.33.q.1.3.0./.q.2.ar.2.q.1.2^{m} /.d.41.ar.5.q.1.c./.Con.3.c^{o}.122./.Ma.q.15.2,2.0./.Quol.3.q.5.2. c /. Quol. 8.15.c./. 2^{a} Cor.6.lect.3.0./ 1^{a}. Theſ.4.le.1.me^{n}.I.

5 Ancilla eſt domini quo ad obſequium, non autem quoad cõcubinatum.4.d.33 q.1.ar.3.q.1.4^{m}./.Ma.q.15.1.2^{m}.

¶Concubitus.Adulterium.6 Coitus.0.Concubinatus.0. Fornicatio.0. Matrimonium.50.

Quid. 1 ¶CONCVPISCENTIA eſt appetitus delectationis ſenſitiuæ. Et eſt ſubiectiue in appetitu ſenſitiuo.Et eſt tantum in concupiſcibili.12^{f}.q.30.1.0./.q.32.3.3^{m}./.3.d.26.q.1.c.fi.*Amicitia.5.15.Amor.23.50.97.159.162.&c.164.174. 223. Ancilla.

2 Concupiſcentia eſt paſsio diſtincta ab alijs paſsionibus concupiſcibilis, ſcilicet amore,& delectatione, quia eſt de bono ſenſibili abſente.12^{f}.q.30.2.0./.3.d.26.q.1.3. c. Appetitus.48. Aqua.14.Bapt^{a}.168.Barbarus.2.Btitudo.106.Charitas 62.

3 Cõcupiſcentia dicit intenſionem deſiderij, Zelus amoris,abhominatio odij,accidia triſtitiæ, præſumptio ſpei,audacia cõfidentiæ,& furor iræ.3.diſ.26.q.2.3.c./.d.40.1.3^{m}./ Verit. q.26.4.c.fi./.8^{m}. *Caro.3.Caſtitas.1.Cogitatio.10.&c.

4 Paſsio oppoſita cõcupiſcẽtiæ,eſt innominata,ideo timor quandoq; ponit̃ p ea.12^{f}.q.30.2.3^{m}./.3.d.26.q.1.3.c./.*Coitus.0.

5 Concupiſcentiarum aliquæ bonæ ſunt, & aliquæ malæ.12^{f}.q.34.1.c.fi. *Concupiſcibilis.2.Concupiſcibilitas. Conſanguinitas.10.

6 Concupiſcentia duplex.ſ.naturalis.i.de bono conuenienti ſecundum naturam animalis, & non naturalis.i.ſecundum apprehenſionem. Prima conuenit omni animali,ſecunda uero ſoli homini.12^{f}.q.30.3.0./ q.31.3.0./.q 41.3.c./. qu.77.5.c./. 22^{f}.q.117.5.2^{m} /. *Continentia.1.&c.Delectatio.36. 56.

7 Concupiſcentia naturalis eſt finita in actu,& infinita tantum in potentia,non naturalis autem,eſt infinita actu. Et concupiſcentia finis eſt infinita,ſed eorum quæ ſunt ad finem eſt finita.12^{f}.q.30.4 0.Dæmon.36.Dolo.23.Fames.1.Finis.106.Fomes.2 Fortitudo 43.50.Gula.5.

8 Concupiſcentia dupliciter eſt naturalis,ſcilicet ſecundum genus,& ſecundum ſpeciem.22^{f}.q.142.2.2^{m} / 2.d.3.q.1.1.4^{m}./ Ma.q.4.2.1^{m}.

9 Concupiſcentia eſt naturalis homini,tantum ut recta ſecundum rationem: ſi autem limites rationis tranſcendit,ineſt ei contra naturam.12^{f} q.82.3.1^{m}./.q.8? .2 3^{m} / 3. q.15.2.2^{m} /. 2.d.30.q.1.1 4^{m}./.Ma q.4.2.1^{m}./ 3^{m}. *Hereſis.10.11.Incontinẽtia.0.Inuoluntariũ.4.Ira.63.&c. 73.&c.Labor 2.3. Lac.2.

10 Concupiſcentia eſt naturalior quam ira ratione obiecti, & ſubiecti,ſecundum naturam generis & corporis, ſed econuerſo ſecundum naturam ſpeciei & indiuidui,& animæ.12^{f}.q.46.5.0./.22^{f}.q.156.4.c. *Latere.Lex.15.16.99.101. Liberalitas.4.8.Litigium.1.

11 Concupiſcentia uel cupiditas eſt primus effectus amoris. Et Auguſtinus ſæpe ponit eas pro eo.12^{f}. q.36.2.c. *Maria.8.

12 Cõcupiſcẽtia præcedens actum rõnis,& uoluntatis,diminuit peccatũ,ſequens vero auget.12^{f} q.73.6.2^{m}./.2.d.22 q 2.5^{m}.

13 Concupiſcentia carnis contra ſpiritum quando ratio ei reſiſtit,non eſt peccatum ſed eſt materia exercendæ virtutis.12^{f}. q.80.3.3^{m}. * Martinus.

14 Concupiſcentia non ligat totaliter rationem.22^{f}.q.150.4.3^{m} Coitus.4.inf. *Matrimonium.58.67. &c.144. Mulier.14. 16. 17 18.Ornatus.5.&c.

15 Immo in concupiſcentia abſorbetur uſus rationis,pp vehemẽtiã delectationis.12^{f}.q.34.2.ar.1./.1^{m}./.q.37.2.2^{m}./.q.72.2.4^{m}./.2.d.20.q.1 2^{m}./.4.d.9.ar 3.q.3.c./.Reſ.Du^{m}.372°. Du^{m}.372^{m}
*Paſsio.39.Pax.18.Peccatum.192.205.288.291.256 337.

16 Concupiſcentia dicitur eſſe ſine ratione,non quidem quia totaliter auferat iudicium rationis,ſed quia in nullo procedit ſecundum iudicium rationis,niſi ſit tanta ut faciat inſanire,tũc enim ligat totaliter rationẽ.22^{f}.q.150.4.3^{m}./.q.156.4. 2^{m}./. *Pollutio.1.5.9.c0.Præceptum.55.57.

17 Concupiſcentia non reprimitur, ſatisfaciendo ei, ſed magis augetur ſecundum ſe.Sed ut ordinatur ratione, reprimitur quo ad corruptelas eius. 4. d.2.q.1.ar.1. q.2.c /. d.26. q.2.3. 4^{m}./.C^{o}.3.c^{o}.136.5^{m}./.Eth.3.fi *Prohib^{o}.3.Radix.3.Rixa.4.

18 Immo concupiſcentia reprimitur ſatiſfaciendo ei.4.d.26. qu.2.3.4. Reſp.ficat Du^{m}.860^{m}. *Semen. 2. Du^{m}.373^{m}.

19 Debilitas concupiſcẽtiæ,ex charitate uel tẽperãtia, auget meritũ,ſed ex,pnitate uel cõmoditate,diminuit.22^{f}.q.155.4.2^{m}

20 Concupiſcentia accenſa minuit iram,& econuerſo.1^{a}.q.81.2.c.*Sobrietas 5. Spes.64.69 Superbia. 14.18. Tabernacul^{f}.3.

21 Intemperantia,& concupiſcentia,tripliciter ſunt pueriles. nõ quia ſint in pueris,ſed quia aſsimilantur eis, ſcilicet appetendo turpia,ideſt contra rationem,creſcendo,& reſiſtendo 22^{f}. q.142.2.0./.q.151.2.1^{m}./.Eth.3.fi. * Temperantia.1.5.&c.Timor.9.Turpiloquium.Venus.2.3. Verbum. 69. Vinculum.2. Virginis.4.29.&c.39.

22 Omnis concupiſcentia inordinata, prohibetur duobus vltimis præceptis decalogi.3.d.40.1.0./ 2.3^{m}./. *Ira.73.&c. Prohibitio.

Iraſcibilis. 1 ¶CONCVPISCIBILIS eſt de bono ſecundum ſenſum abſolute,ſed iraſcibilis,ut eſt arduum.1^{a}.q.59.4.3^{m} /.q.81.2. 0./.q.82.5.c./.12^{f}.q.23.1.2./.2.c./ q.25.1.c./ 1^{m}./.3.26.1.c.fi. / q.30 2.c./.22^{f}.q.128.2^{m} /.q.129.1.1^{m} /.2.d 42.q.2.3. c./.3.d.26.q.1.0./ q.1.ar.3.q.1.4^{m}./ d.27.q.1 2.5^{m}./.Ver.q.25.2.3. c./.q. 26.4.c./.Ma.q.8.3.c./.q.12.3.6^{m}./.Vir.q.4.2.c./.Anima.13.fi.I.c./.Eth.2.le.5.me^{o}.b.1 /.An ma.3.le.14.me^{o}.c. Fortitudo.49. *Abſtinentia.9. Amor.209. 226.229.231. 232.283. Angelus. 467.

2 Concupiſcibilis denominatur a concupiſcentia,quia inter omnes paſsiones eius eſt notior,& ſenſibilior, non autem prior. 12^{f}.q.25.2.1^{m}./.q.82.3. * Anima.265.319.Animus.Appetitus.56. Caſtitas.1.6.Concupiſcentia.1.2. Concupiſcibilitas.

3 Iraſcibilis eſt quaſi propugnatrix concupiſcibilis. 1^{a}. q. 81.2. c./.12^{f}.q.23 2.1^{m}./.22^{f}.q.50.4.c./.q.108.2.c./.3.d.26.q.1.2. 5^{m}./.Ver.q.25.2.c./.Anima.3.lec.14.me^{o}.C D./. *Delectatio.38.74.90.&c.Deſiderium.12.Fortitudo 39.50.Lex.35.Patientia.

4 Iraſcibilis eſt dignior cõcupiſcibili.3.d.26.q.2.2.c./.4.d.33. q.3.3.c./.Ver.q.25.2.c.fi. *Pœnitentia.37.Phylotimia.

5 Motus concupiſcibilis in appetendo,eſt velocior,motu iraſcibilis,ſed in exequendo,eſt econuerſo.22^{f}.qu.156.4.c./. Veri, q.25.6.3^{m}.

6 Concupiſcibilis,cum mollicie,mouetur, & inſidioſe, non autem iraſcibilis,ſed cum fortitudine,& fiducia.Verit. qu.25.6. 3^{m}. So-

3^{m}. *Sobrietas.4.Temperantia,18,32.Timor.7.8.9 Virtus 226,Voluntas.1..24.

7 Motus concupiſcibilis ut hominis,eſt contra naturam,& pœna,ſi ſit contra rationem,non autem ſecundum genus. 12ª.q.82.3.1^{m} /.q.85.3.3^{m} /.q.94.2.2^{m}./ d.30.q.1.1.4^{m}./.d.32,q.2.1.4^{m}./.3.d,17.ar.2.q 2.2^{m}./ Ma.q.4 2.1^{m}.

8 Omnia mala pertinent ad concupiſcibilem,ſicut ad primam radicem,non autem ſicut ad proximum principium.12ª q.82.3.2^{m}./.Ver,q.1.4 13^{m}.

9 Oppoſitum uidetur dicere.2.d.5.q.1 3.c /.2^{m}.Reſp.ſicut Dubio 144.

10 Omnis motus concupiſcibilis cauſatus ex apprehenſione,ſemper eſt peccatum,non autem ſi ſit ex qualitate organi,12ª, q.17.7.0./.2.d.21.q.1.2,5^{m}./.Ma q.3.3,8^{m}./.q.7.6.8^{m}.
*Aſſimilatio,20.Charitas.8.Concupiſcentia,1,2.

11 Immo primi motus naturales ſenſualitatis, nullo modo ſunt peccata.2.d.24.q.3,2.0,/.d.41,q.2.1.5^{m}./.Quol.4.23.0.Reſp. Dubio 375. — $Du^{m}.375^{m}$.

12 Peccata concupiſcibilis,ſecundum naturam ſpeciei ſunt naturaliora peccatis iraſcibilis, ſed econuerſo ſecundum naturam indiuidui.Verit,q.25.6.4^{m}.
*Continentia.14.&c.Phantaſia.5.Fortitudo.39.43.50.Incontinentia,8.&c.Inuidia.8.Lex.15.16.99.101.Liberalitas.11.

13 Peccata concupiſcibilis ſunt turpiora, & minus grauia peccatis iraſcibilis.12ª.q 73.5.3^{m}./.22ª,q.142.2.4.0./. qu.156.4.c./.3.d,26,q.1,2.c./.Veri.q.25.2.c.ſi./ 6.2^{m}./.Eth.3.ſi.
* Luxuria.1.21,Odium 1,6.Paſſio.39,&c.
*Præceptum.55.57.Rebellio,Senſualitas.1.5.6.Timor.9, Triſtitia.1,6.7.Virtus.28.47.64.226,Voluntas.15,24.
¶Concupiſcibilitas.Peccatum.296.
¶Concurſus. Adoratio.6.Baptiſmus.211.Clementia,9.10.Dæmon.44.Diſpoſitio,21.Generatio,28.Habitus.54.Intellectus.138.272.Iuſtificatio.33,35.Miſericordia.12.Miſſio,5.6. Natura.31.Perfectio.29.Raptus,2,3.Scientia.80,Semen.9. Virginitas.8.Vitius,178 271.
¶Concupitum.Amor.188.Peccatum.11.
¶Concedentia.Iuſtitia.75.
¶Condemnatus iuſte ad mortem poteſt fugere, non autem ſe defendere.Si vero iniuſte, poteſt vtrumque,ſi non ſit ſcandalum.22ª.q.69.4.0. *Apoſtaſia.5.Concilium.4.Hæreſis.23.&c. Ignis.19.Iudex.6.7.Iudicium.22.44.45.51.71.Mors.11.Occidere.7.Suſpicio.4. Tenebræ.2.4.Teſtis.1.Vermis.2. Viſitatio.1.Vſura.14.&c. — Licitum.
¶Concutere.Miles.9.
¶Condenſatio.Cœlum.18.
¶Condere. Angelus,99.Ceſſare,1.Eccleſia.10.11. Epiſcopus,27.Ius,10.12.Lex.161.
¶Condeſcendere.Humanitas.1.Inclinatio.5.
¶Condignum,Incarnari.5.Iuſtitia.85. Meritum.2.3.43.&c. Miſericordia 26.Operatio.54.
¶Condimentum.Sacrificium.34.
¶Conditio,Abſtractio.6.Acceptio.1.Adiectiuum.12.Adoratio,17.29.Amor.19.233.Angelus.157.604.609. Apoſtaſia.1. Aſsimilatio.21.Aſsiſtere.7.Baptiſmus.206.Bonitas.140.Ceſſare.1.Coactio.1.Cognitio.30,Confeſsio.53.82. Confirmatio.20.Coniunctio.8.11 Contẽplatio.13.Contradictio.1,Contritio.6.Dæmon.103,Deus.112.184.291.407. Dictio.3. Donatum.Euchariſtia.191.227.Facultas.Fatum.9.Fiducia.4. Finis.26.Forma,58.Fortitudo.2.Gaudium.2.Gradus.2. Gratia.17.140.Idolatria.11.Innaſcibilitas.2.Inſtrumentum.7.26.Intellectus.82.127,177.Ironia.2.Iudicium.45.Ius.14.Lex.117.156.173.Lingua,6,Materia,27.Matrimonium.84.&c.102,Meritum.1,13. Natiuitas.24, Naturale.2. Neceſsitas.1.2.3. 4.5. Odium.14.Omiſsio,14 Operatio.31.Oratio,18.19.23.24.Ornatus.1.Peccatum.57.247.Pœna,20. Prouidentia, 7. Reprobatio,3,Reſurrectio.28.Satiſfactio,7. Securitas.1. Seruitus 9. Solemnitas.Solus.1.Spes.12.Sponſa,3.Sponſalia. 2. &c. Signus.1.2.Teſtis.7.Vanum,5.Virtus.40.101. Vitioſitas, Voluntas.57 67.Votum.27.37.vſura.23.96.&c.Vſus.10. Chriſtus.7.

1 ¶CONDITIONALIS quælibet vera,eſt neceſſaria. Meta,6.lec,3. *Verecundia.16. — Quid.

2 Conditionalis cuius antecedens, & conſequens ſunt impoſsibilia,poteſt eſſe uera ut ſi dicatur. Si homo eſt aſinus, habet quatuor pedes.1ª.q.25.3.2^{m}./.q.44.1.2^{m}./.1.d.43.q.2.1,2^{m}./3.d.1.q.1.4.4^{m}./.q.2.3.c./.d.12.q.2.1.c./.4^{m}./.4.d.18.q.1.ar.3.q.1,1^{m}./.Con.1.c°,13.prin°.H./.c°.20 /.Potentia.q.1 6.3^{m}./.Quol.5.4.c.ſi./.Io.7.le.3.me°.B./.c°.8.lec.ſi./.prin°./.Phi.7.Li°.8.le.20.
¶Conditum.Angelus.99.Prophetia.94.
¶Condiuiſum.Accidens.98. Naturale.13.
¶Condolere.Triſtitia,19.
¶Condonare.Vſuræ 84.
¶Conducere.Arra.3.Operatio.38.

¶Conductitij ſacerdotes.Miſſa.11.
¶Conferre.Accidens.120.Admiratio.5.Anima.165. Animal.47 Antonius.1 Apprehenſio.4.Ars,36 &c.Baptiſmus.12.13.115,169 &c.Clauis.4.Confeſsio.44. Electio. 26. Euchariſtia.265.Exorciſmus.13.Ingratitudo.7.Lex.162.Liberum.24. Magnanimitas.27.Maria.21.Matrimonium.66, 67. Miraculum.21.Omiſsio.15.Paupertas.8.Primus.Prædeſtinatio,24.Proceſsio.61.Prudentia,32.Rex.9.Sacerdos.27.32.93.Satisfactio 26.37.Schiſma,7.Sepultura.5. Symonia.16. Socrates.2. Timor.35.Vnctio.19.Vſura.191.Chriſtus.156.

1 ¶CONFESSIO triplex,ſcilicet actus exterior fidei uel iuſtitiæ, actus latriæ,ſcilicet gratiarum actio,& laudatio dei, & actus pœnitentiæ,ſcilicet confeſsio peccatorum.22ª.q.3.1.0./.q.11.1.2^{m} /.4.d.17.q.3.ar.2.q.3.0./.Pſal.9 prin°.G./.Math.11.ſi.C./.Ro.10.lect.2.prin°.E. — Diuiſio.

2 Confeſsio quadruplex,ſcilicet humilitatis,veritatis,laudis, & gratiarum actionis.Iſa.25.ſi.

3 Confeſsio in iudicio,non pertinet ad uirtutem veritatis, ſed magis ad iuſtitiam.4.d.17.q.3.ar.2.q.3.c.
*Accuſatio.13.

4 Confiteri peccatum in caſu, eſt de neceſſitate naturali,ſcilicet cum quis in iudicio conſtitutus, a iudice interrogatur. Tunc enim non debet mentiri, peccatum excuſando, uel negando,de quo Adam & Chaim uituperantur.4.d.17.q.3.ar.2.q.2.1^{m}./.3^{m}. Chaim.1.Accuſatio.9.

5 Confiteri fidem in periculo mortis,non eſt tantum fidei, ſed indiget auxilio virtutis fortitudinis,& gratia ſacramentali cõfirmationis.22ª.q.3.1.2^{m}./.4.d.7.q.2.ar.2.q.2. 3^{m}. — Fidei.
*Actor 2 Adiuuare.9.Baptiſmus,50.105.Benedictio.20. Cathechiſmus.2.&c.

6 Actus omnium virtutum,ſunt a fide formata imperatiue,ſed confeſsio fidei elicitiue.22ª.q.3.1.3^{m}. *Dæmon.12.

7 Hæc eſt uera confeſsio fidei, pater,& filius, & Spiritusſanctus ſunt unus deus.Tri.13.0.Hæreſis.39.

8 Confeſsio fidei eſt de neceſsitate ſalutis,tunc ſolum, quando periclitatur honor dei,vel utilitas proximi.22ª,q0.3.2.0./.3.d.29.ar.8,q.2.3^{m}./ 4 d.49.q.5.ar.3.q.2.1^{m}./.Quol.9.14.c./.Ro.10.lec.2.prin° F./.c°,14.le.3.me°.F.&c.

9 Confeſsio fidei per uerba,eſt neceſſaria,non autem per facta. Ro.10.le.2.ſi.
*Confirmatio.18.Euchariſtia.222.&c.

10 Confeſsio fidei,quo ad determinata per eccleſiam,eſt neceſſaria quantumcumque quis ex hoc ſcandalizetur, non autem quo ad non determinata niſi fore apud eos qui habent de fidem determinare.1ª.q.32.4.c./.Ro.14.le.3.me°,G.
*Exaltatio.2.Hæreſis.37 39.Ingratitudo.11.Martyrium.7.

11 Blaſphemia opponitur confeſsioni fidei.22ª.q.13.1.0./.2.2^{m}./3.c.Verbum.26.Vſura.280°.

12 Confeſsio peccatorum duplex, ſcilicet interior deo, & exterior ſacerdoti,3ª.q.68.6.c./.2^{m}. — Sacramentalis.

13 Definitio quadruplex confeſsionis ſacramentalis.4.d.17.q.3.ar.q.1.0.

14 Confeſsio ſacramentalis eſt actus virtutis,elicitus a pœnitentia,& non a ueritate, ſed imperatus a ſpe,& a multis alijs uirtutibus.4.d.17.q.3.a.2.q.2.3.0./.ar.4.q.4.c.Pœnitentia.80.
*Baptiſmus.105.

15 Confeſsio peccatorum,ut eſt ex libero arbitrio, gratia informato,eſt actus uirtutis, ſed ut medicina, eſt pars ſacramenti pœnitentiæ.4.d.17.q.3.ar.2.q.2.3^{m}./.ar.4.q.3.4 c.

16 Contritio naturaliter præcedit confeſsionem, ſed aliquando per accidens ſequitur eam.4.d.17.q.2.ar.1.q.1.7^{m}.

17 Confeſsio præſupponit actualem contritionem delentem culpam,ideo directe ordinatur ad dimiſsionem pœnæ. 3ª. q.87.1.c./.4.d.21.q.2.2.c./.2^{m}.

18 Confeſsio peccatorum magis cauſatur ex ſpe,quam ex timore.Ideo magis innititur articulo de uita æterna quam articulo de iudicio,ſed pœnitentia,ratione contritionis,econuerſo.4.d.17.q.3.ar.2,q.1.2^{m}./.q.3.4^{m}.

19 Confeſsio peccatorum,in lege Moyſi,erat in generali,per oblationem pro peccato,& ſatisfactio, non ſecundum arbitrium ſacerdotis.4.d.22.q.2.ar.3.q.2.3^{m}. *Hæreſis.78.&c.Peccatum.374.Pœnitentia.80.&c.

20 Confeſsio ſacramentalis quæ fit homini ſponte, non eſt de iure naturali,ſed fuit inſtituta tantum à Chriſto immediate,ſed a Iacobo promulgata.4.d.17.q.3.ar.1.q.3.2^{m}./.ar.3.q.1.1°.

21 Confeſsio fuit figurata in baptiſmo Ioannis,& in miſsione leproſorum ad ſacerdotes.4.d.17.q.3.ar.1.q.5.2^{m}.

22 Confeſsio figurata fuit in reſuſcitatione Lazari.4.d.17.q.3.ar.3.q.1.b.

23 Confeſsio facienda ſacerdotibus,inſtituta fuit a Chriſto quando dedit apoſtolis poteſtatem remittendi peccata.4.d.17.q.3.ar.3.q.2.1^{m}.

Con-

24 Confeſſio facta ſoli deo, quæ ſit per recognitionem peccati, de iure naturali, non autem confeſſio ſacramentalis, quæ ſit homini ſponte ad remiſſionem peccatorum conſequendam a deo, ſed tantum de iure diuino. 4.d.17.q.3.art.1.q.2.o./.ar.2.q.2.1^{m}./.d.21.c.3.ar.i.q.1.2^{m}.

Du^{m}.376^{m}. 25 Immo obligatio ad confeſſionem ſacramentalem eſt de iure poſitiuo. 4.diſtin.17.q.3.artic.1.quæſtio.3.o. Reſpondeo Dubio 376.

Neceſſitas. 26 Confeſſio ſacramentalis, eſt de neceſſitate ſalutis, quo ad remiſſionem culpæ, non autem quo ad remiſſionem pœnæ temporalis. 4.d.17.q.3.ar.1.q.1.1^{m}.

27 Cui dimiſſa eſt tota pœna per contritionem, neceſſaria eſt confeſſio, & ſatisfactio, quia vtraque eſt in præcepto, & incertus eſt. 4.d.17.q.2.ar.1.q.1.8^{m}./.ar.5.q.2.1^{m}./.q.3.ar.1. q.1.1^{m}./.d.21.q.2.2.1^{m}./.3^{m}.

28 Confeſſio ad hoc eſt neceſſaria, ut pœnitens ſatisfactionem accipiat, ſecundum modum delicti. 4.d.16.quæſtio. 2. articul. 2. quæſt. 3.c.

29 Confeſſio eſt neceſſaria ei, qui commiſit peccatum mortale. 4.diſt.17.quæſtio.3.ar.1.q.1.o./.cont.4.c^{o}.71.me^{o}. A. &c. Ro. 11.lect 4.ſi E.

30 Omnes tenentur confiteri ex ſtatuto eccleſiæ, ſed ex ui ſacramenti tantum exiſtens peccato mortali. 4.d.17.quæſtio.3. ar. 1.q.3.o.

Du^{m}.377^{m}. Oppoſitum uidetur dicere. 4.d.16.q 2.ar.2.q.3.3^{m}./.d.17. q. 3.artic.1.quæſt.3.3^{m}./.art.3.q.5.4^{m}./.L.9^{m}. Reſpondeo ſicut Dubio. 376.

Quando. 31 Papa poteſt diſpenſare, quod differatur confeſſio, non autem quod totaliter dimittatur. 4.d.17.q.3.ar.1.q.5.o./.di.21.q.3.ar.1.q.1.2^{m}./.cont. 4.c^{o}.72.ſi.A./. Quol.1.10.o.
*Abſcondere. 4. Euchariſtia.20. &c. Miſſa.8.9.

32 Nullus tenetur ſtatim confiteri, niſi propter communionem Euchariſtiæ, uel propter periculum mortis. 4.diſ.17.q.3.ar.1. q.4.o /.Quol.1.12.o.

De quibus. 33 Nullus tenetur confiteri, de peccato originali. 4.d.16.q.1.art. 2.q.1.2.o.

34 Nullus tenetur confiteri, de peccatis venialibus, ſed laudabile eſt, quòd homo ea confiteatur. 4. d.16.q.2.ar.2.q. 3.o./.q.3 ar.2.q.5.c./.1^{m}./.d.17.q.3.ar.1.q.3.c./.3^{m}./. ar.3.q.3.o. /.q.5. 4^{m}./.Opuſc.12.ar.6.

35 Nullus debet confiteri peccatum, quod non commiſit. 4.d.21 q.2.a 3.o. Immunditia. 4.
*Circumſtantia. 13. Cogitatio. 11.12.

36 Nullus debet exprimere in confeſſione perſonam, cum qua peccauit, niſi aliter non poteſt poſſit exprimere ſpeciem ſui peccati. 4.d.16.q.3.ar.2.q.5.5^{m}./.Opuſc.12.ar.6.

37 Quilibet tenetur conteri de peccato mortali, cum propoſito non peccandi, & tenetur confiteri peccatum ſuum, quòd dubitat eſſe mortale, & cauſas uel occaſiones ſufficientes peccati mortalis, ſiue circunſtantias aggrauantes in infinitum. 3^{a}. q.87.1.c./.1^{m}./.4.o.10./.q 2.ar.2.q. 5.o./.d. 21. q.2.3.3^{m}. Op. 12.ar.6./.Opuſc.64.c^{o}.14. Circunſtantia.13.
*Pęna.99. Pœnitentia.73 &c. Verecundia.3.7.9.

38 Homo debet confiteri duo, ſcilicet mala quæ geſſit, & bona omiſſa. Pſal.31.

39 Quilibet tenetur confiteri omnia peccata, licet confeſſor, non poſſit abſoluere de omnibus. 4.d.17.q.3.ar.4.q.2.4^{m}.

40 Quilibet tenetur confiteri numerum ſuorum peccatorum, ſicut poteſt, quia peccatum in ſpecie non eſt unum peccatum numero, ſed multa. Contritio etiam eſt in conſpectu Dei, qui uno intuitu omnia videt. Sed confeſſio fit homini cui ſingillatim oportet omnia exponi. Et præterea oportet de omni peccato mortali, quod memoriæ occurrit, ſingulariter dolere. 3^{a}.q 87.2.c./.4.d.17.q.3.ar.4.q.2.o./. d.21.L.prin^{o}./. Opuſ.4. c^{o}.4 ſi./.Opuſ.12.ar.6. *Vſura.280.3.14.

41 Non confitens aliquod peccatum, propter ignorantiam facti, aut quia oblitus eſt, excuſatur a fictione, non autem ſi propter ignorantiam iuris. 22ª.q.53.2 2^{m}./.4.d. 21.q.2.2.4^{m}.

42 Cum in foro pœnitentiali cuilibet ſit credendum, & pro ſe, & contra ſe, proprius ſacerdos, ſcilicet parochialis debet credere eum confeſſum eſſe, ſi ſe confeſſum fateatur. 4.d. 17. qu. 3. ar.3.q.5.2^{m}./.4^{m}./.Quol.1.q.6.3.o./.Opu.12.ar.6./.Opu.19. c^{o}.4.ad 5^{m}.

43 Circunſtantiæ particulares peccati carnalis, quæ in ſpeciem peccati mortalis trahunt, licet appetitum moueant in confitente, uel in ſacerdote, ſemper ſunt confitendæ, quia gratia quæ in ſacramento pœnitentiæ datur, reſtaurat ſi qua inclinatio ad peccatum, ex talium cogitatione perueniat in confitente, uel in ſacerdote, ſecundum Gregorium. 4. d.16.q.3.ar.2.q. 5.4^{m}./.d.19.L.ſi./. Opuſc.64.c^{o}.12.prin^{o}./.21.1. Circunſtantia.13.infra.

44 Si autẽ circunſtantiæ non aggrauant in infinitum, nouam ſpeciem peccati mortalis conferendo, quandoque laudabiliter reticentur, adhibita debita diſcretione, ſecundum conſiderationem turpitudinis circunſtantiæ, & ſecundum pronitatẽ inclinationis ad peccatum, ex eius confeſſione in ipſo confitente, uel in ſacerdote. 4.d.16.q.3.ar.2.q.5.4^{m}./.d.19.L.ſi./.Opuſc. 64.c^{o}.21.

45 Homo non confitetur ſufficienter peccatum ſuum, niſi ſpeciem confiteatur peccati, quę cognoſci non poteſt niſi per circunſtantias trahentes in aliud genus peccati, ex quibus peccatum ſpecificatur. /.Opuſc.12.ar. 6.prin^{o}.

46 Reiteratio confeſſionis eiuſdem peccati, eſt de conſilio. Et cum dicitur, quod in prima abſolutione tantum dimittitur ui clauium, quantum dimitti poteſt, ſed tamen ualet iterata confeſſio, tum propter inſtructionem, tum propter maiorem certitudinem, tum propter interceſſionem confeſſoris, tũ propter uerecundiæ meritum, hoc non uidetur verum, quia & ſi hæc eſſet ratio confeſſionem iterandi, non tamen eſſet ratio iterandi abſolutionem, præcipue in eo qui non habet cauſam dubitandi de præcedenti abſolutione Ita.n. poterit dubitare poſt ſecundam abſolutionem, ſicut poſt primã, ſicut uidemus, quod ſacramentum extremæ unctionis non iteratur ſuper eundem morbum, eo quod totum quod per ſacramentum fieri potuit, ſemel factum eſt. Et præterea, in ſecunda confeſſione non requireretur quod haberet claues ille cui ſit confeſſio ſi nihil ibi ui clauium operatur. 4. d.17.q.3.art 3.q.5. 4^{m} /.ar 5.q.2.c./.L.ſi.K./.d.21 8.q.1.ar.3.q.2.4^{m}./. Op.7. c^{o}.9. me^{o}.c.&c. Reiteratio

47 Nullius puri hominis auctoritate, poteſt aliquis compelli ad reiterandum confeſſionem rite factam ei qui potuit abſoluere. 4.d.17.q.3.ar.3.q.5.4^{m}./.Quol.1.12.1^{m}.
*Operatio.61.&c. Pœna.99. Verecundia.3 7.9. Vſura 280.

48 Confeſſio ficta.i. ſine contritione, non eſt neceſſario reiteranda. 4.d.17.q.3.ar.4.q.1.o./.d.21 q.3.ar. 2.q.1.1^{m}.

49 Dimittens aliquod peccatum ex obliuione, non tenetur reiterare confeſſionem factam, eidem uel alteri. 4. diſt. 17. q.3.ar. 4.q.2.3^{m}.

50 Recidiuans, non tenetur reiterare confeſſionem, in ſpeciali nec in generali. eidem nec alteri. 4.di.22.q.1.4 o. Abſcondere. 4.

51 Dimittens ſcienter aliquod peccatum mortale, tenetur reiterare totam confeſſionem, quia nulla fuit. 4.diſt.17. q.3.art.4. q.2. o.

Qualis. 52 Confeſſio poteſt eſſe informis, quo ad ſacramentum, non autem quo ad fructum meriti 4.d.17.q.3.ar.4.q.2.o.

53 Confeſſio debet habere ſexdecim conditiones, ſ. ſimplex humilis, pura, fidelis, frequens, nuda, diſcreta, libens, verecunda, integra, ſecreta, lacrimabilis, accelerata, fortis, accuſans, & parere parata. 4.d.17.q.3.ar.4.q 4.o./. Pſal.31.

54 Confeſſio debet eſſe integra, quia quilibet tenetur omnia peccata ſua uni confiteri. 4.d.17.q.3.ar 4.q.2.o./.Op. 4.c^{o}.4. ſi /.Op.12.ar 6.

55 Confeſſio poteſt fieri per ſcripturam, uel interpretem, in neceſſitate tãtum, aliter nulla eſſet. 4.d.17.q.3.ar.4.quæſt.3.o./. Quol.1.10.o. *Verecundia. 3.7.9.

Effectus. 56 Confeſſio aperit paradiſum, & dat ſpem ſalutis. 4. d.17.q.3. ar.5.q.3.4.o.

57 In confeſſione datur gratia, uel augetur, ideo liberat a culpa. 4.d.17.q.3.2.5.q.1.o./.q.3.c./.diſt.18.q.1.ar.3 q.1.c./.q.2.c./. 4^{m}./.d.22.q.2.ar.1. q.3.c /. Quo.1.10.11.c. Quol.4.10./.c./. Pſal.31.me^{o}.c.d. *Abſoluere.40 Ira. 40. Peccatum.374.

58 Confeſſio dupliciter liberat pęna æterna, & diminuit pęnam temporalem, ſcilicet vi clauium, & ut pęnoſa. 4.d.17. q.3.ar.1. q.1.1^{m}./.ar.3.q.5 4^{m}.ſi./.ar.5.q.2.o./.q.3.c./.L.m^{o}.H./.d.18. q.1.ar.3.q.2.o /.d.20.ar.1.q.2.3^{m}./.ar.2.q.1.c./.d.22.q.2.ar.1. q.3.c.con.4.c^{o}.72.ſi.B./.Opuſ.7.c^{o}.9.C.&c./.Pſal.31.m^{o}.c.F. Pęna.99. Satiſfactio.4. *Verbum.76.

59 Confeſſus, & abſolutus, minus punietur in purgatorio, quam contritus tantum. 4.d.17.q.3.ar.5.q.2.2^{m}./.18.q.1.ar.3.q.2.c./. d.20.ar.1.q.2.3^{m}./.ar.2.q.1.c.

60 Peccatum dimittitur, ante actualem confeſſionem factam ſacerdoti, non autem ante propoſitum eius, quia nunc eſſet hæreſis. 4.d.16.q.1.ar.1.q.2.2^{m}./.d.17.q.3. ar.1.q.1.1^{m}./. artic.5. q.2.c / q.3.2^{m} /.L.9^{m}./.d.18.q.1.ar.3.q.1.c./.d.21.q.2.2.c./.di. 22.q.2.ar.1.q.2.1^{m}./.q.3.o./.3.4.c^{o}.72.ſi.B./.Quol.4.10.c.

61 Confeſſio facit de mortali ueniale, non mutando in culpam venialem, ſed dando veniam. 4.d.17.q.3.ar.5.q.1.2^{m}.

62 Confeſſio generalis ſacramentalis, delet venialia, quo ad culpam, & pœnam, in toto vel in parte, quadrupliciter, ſcilicet ex contritione, humilitate, oratione, & vi clauium. Non ſacramẽtalis autem, tantum tribus primis modis 4.d.21.q.2.1.1^{m}.

63 Confeſſio generalis, quæ fit in miſſa, prima, & completorio delet peccata venialia, & ẽt mortalia oblita 4.d.21.q.1.1.2^{m}.

64 Peccans in confeſſione, nihil conſequitur, quia confeſſio non imprimit characterem, ſed tantum gratiam. 4.d.22. q.2. art.2. quæſt.3.

quæſt.3.c./.Quol.2.10.0./.8.c./.fi./.Quol.12.16.0.
65 Confeſſio ſacramentalis, eſt ſoli ſacerdoti facienda loco dei, quia qui confitetur ſacerdoti, non confitetur ei ut conſeruo, ſed ut Deo.4.d.17.q.3.ar.3.q.1.0./.q.4.c./.4m./.L.fi.k./.d.18.q.1.ar.2.q.2.c./.d.21.q.3.3.0./.Ʒ.4.c°.72.fi.
66 Confeſſio debet fieri laico in neceſſitate, qua ceſſante, oportet iterum confiteri ſacerdoti.4.d.17.q.3.ar.3.qu.2.0./.ar.4.q.3.3m./.d.20.ar.1.q.2.3m. *Clauis.5.6 Reli°.78.&c.95.99.100.
67 Confeſſio ſacramentalis debet fieri tantum proprio ſacerdoti, id eſt habenti iuriſdictionem ſuper eum, vel de eius licentia. Proprium enim hic non accipitur ſecundum quod diuiditur contra commune, ſed ſecundum quod diuiditur contra alienum. unde qui confeſſus eſt epiſcopo ſuo vel alicui habenti uicem eius confeſſus eſt proprio ſacerdoti.4.d.17.q.3.ar.3.q.4.0./.Quol.12.31.c./.Opuſc.19.c.4.
68 Confitens alij ex commiſſione, debet iterum confiteri proprio ſacerdoti, de conſilio tantum.4.d.17.q.3.art.3.q.5.4m./.Opuſc.19.c°.60.
69 Quilibet ſacerdos poteſt audire confeſſionem ſubditi alterius, ex commiſſione ſuperioris cuiuſcumque.4.d.17.q.3.ar.3.q.5.0./.Quol.12.31.0./.Opuſ.19.c°.4.fi.
*Reſtitutio.18. Satiſfactio.4.
70 Perpendens ſuum ſacerdotem eſſe laſciuum, debet petere licentiam confitendi alteri, quam ſi non det, recurrat ad ſuperiorem.4.d.16.q.3.ar.2.q.5.4m./.d.17.q.3.ar.3.q.4.5m./.d.19.q.1.ar.3.q.2.1m.
71 Prælatus non facilis ad dandum licentiam confitendi alteri peccat, quia multi ſunt adeo infirmi, quòd potius morerentur ſine confeſſione, quam ei confiterentur.4.d.17.q.3.ar.3.q.4.5m.
72 Nimis ſoliciti ad ſcire conſcientias ſubditorum per confeſſionem, multis damnationis laqueum iniiciunt, & per conſequẽs ſibiipſis.4.d.17.q.3.ar.3.q.4.6m.fi.
73 Probabiliter timens ſibi, vel confeſſori, recurrat ad ſuperiorẽ, uel petat licentiam confitendi alij, quam ſi non det, eſt ſicut non habens confeſſorem, & potius confiteatur laico.4.d.17.q.3.ar.3.q.4.5m./.d.19.q.1.ar.3.q.1.1m.
74 In quinque caſibus licet alij quam proprio ſacerdoti confiteri, & ſine licentia eius, ſcilicet quando eſt uagus, mutans domicilium, peccans in alia parochia, ſi proprius ſacerdos reuelat confeſſionem uel ſolicitat ad peccatum, & in extrema neceſſitate.4.d.17.q.3.ar.3.q.4.5m./.d.21.L.fi.
75 Conceſſum eſt prælatis a iure, quod poſsint ſibi eligere confeſſores, quia prælati habent diſpenſare ſacramenta, & interior perfectio ad hoc requiritur quod aliquis digne huiuſmodi actus exerceat, qui etiam confeſſores, quantum ad hoc ſunt eis ſuperiores. 2a2æ.q.184.6.c.4.d.17.q.3.ar.3.q.4.4m.
76 Electio diſcreti confeſſoris, non eſt nobis commiſſa, niſi de licentia ſuperioris, quando proprius eſt minus idoneus ad ponendum peccato ſalutare remedium.4.d.17.q.3.ar.3.q.4.3m.
77 Vel quod aliquis poſsit alij confiteri, quando habet ſacerdotem ignorantem, intelligendum eſt, quando ſacerdotis ignorantia poſſet hominem inducere in errorem. Tunc enim de licentia ſacerdotis, uel ſui ſuperioris, debet alium petere prudentiorem.4.d.21.L.fi.
78 Monachus habens iuriſdictionem, vel commiſſionem, poteſt audire confeſſionem.4.d.17.q.3.ar.3.q.4.1m./.Opuſ.19.ca°.6.0.
79 Sacerdos dupliciter impeditur ab audientia confeſſionis, ſ. propter defectum iuriſdictionis, uel propter impedimentum executionis.4.d.17.q.3.ar.3.q.5.c.
80 Quilibet ſacerdos, poteſt quemlibet abſoluere a peccato veniali.4.d.18.q.2.ar.2.q.1.3m./.ar.4.q.3.b./.ar.5.q.1.c.prin°.
81 Nullus debet abſoluere, ſine confeſſione, & pœnæ inflictione. Nec ſacerdos debet aliquem abſoluere niſi æſtimet eum contritum. Ad hoc enim neceſſaria eſt confeſſio in ſacramento pœnitentiæ, ut ſacerdos per poteſtatem clauium conuenienter peccatorem ſoluat vel liget.4.d.17.q.3.ar.3.q.4.c.fi./.di.18.q.1.ar.3.q.3.0./.Quol.3.28.c./.Quol.4.10.b./.Io.8.lect.1.fi./.Ro.11.lect.4.fi.F.
82 Confeſſor debet interrogare confitentes, non de quolibet peccato, ſed ſecundum conditiones ſingulorum, non enim oportet quod a milite quæratur de peccato clericorum aut religioſorum, aut e conuerſo. Sed de peccatis præcipue carnalibus debet interrogare a longinquo, caute, & non deſcendendo nimis ad particularia, niſi in his quæ in aliquam ſpeciem peccati mortalis trahunt, ut commiſit dicat, & ſi non commiſit non addiſcat. Et ideo poteſt contingere, ut confeſſor talia nimis quærens, & ſibi & confitenti noceat, & ſic quandoque deficiant in ſuo ſeruitio iniquitatis ſcrutantes. 4.d.16.q.3.ar.2.q.5.4m./.d.19.L.fi./.Opuſc.64.c°.11.prin°.21.
83 Filius confeſſoris poteſt contrahere matrimonium cum confitente, ſed confeſſor coiens cum ea, tantum peccat quantum cum filia ſpirituali.4.d.42.q.1.a.8m./.q.2.2.1m./.L.prin°.

84 Confeſſori licet iurare, ſe neſcire quod ſcit per confeſſionem tantum.4.d.21.q.3.ar.1.q.1.1m./.2m.
85 Reuelat confeſſionem, qui pœnitentiam publicam, pro peccato occulto imponit.4.d.9.ar.5.q.1.c. Celare.
86 Oppoſitum uidetur dicere.4.d.14.q.1.ar.5.q.1.1m./.2m.Reſ. Dubio 378. Du^m.378^m.
87 Sacerdos in nullo caſu debet reuelare confeſſionem. 2a2æ.q.70.1.2m./.4.d.21.q.3.ar.1.q.1.0./.Quo.1.15.c./.Quo.5.13.c./.Quol.12.17.0.
88 Omnia dicta in confeſſione, celanda ſunt, licet non pertineãt ad ea.4.d.21.q.3.ar.1.q.2.0. Sigillum.2.in. * Obedientia.33.
89 Quilibet ad quem peruenit confeſſio, licet ſi laicus, tenetur eam celare.4.d.21.q.3.ar.1.q.3.0./.ar.2.4m.
90 Sigillum confeſſionis eſt de iure diuino, & de eſſentia ſacramenti.4.d.21.q.3.ar.1.q.1.0./.ar.2.c.
91 Confitens poteſt licentiare confeſſorem, quod reuelet confeſſionem eius, non autem papa.4.d.21.q.3.2.0.
92 Confeſſor dicere poteſt ea quæ audit in cõfeſſione, ſi ea ſciat per alium modum, quia ſi non poſſet, ſecundũ hoc poſſet impediri iuſtitia eccleſiæ, ſi aliquis ut euaderet ſententiam excommunicationis, quæ in ipſum ferenda erat, propter aliquod peccatum, de quo conuictus erat, confiteretur ei qui ſententiam ferre debet. Sed iuſtitiæ executio eſt in præcepto. Ergo non tenetur celare peccatum, quod quis in confeſſione audit, ſi alias ſciat. Tamen propter ſcandalum uitandum debet confeſſor abſtinere, ne de hoc loquatur, niſi neceſsitas immineat. Contraria autem opinio, dum nimium ſigillo confeſſionis attribuit, præiudicium ueritati, & iuſtitiæ ſeruandæ facit. Poſſet.n. aliquis ad peccata eſſe procliuior, ſi non timeret ab illo accuſari, cui confeſſus eſt, ſi corã ipſo peccatum iteraret. Similiter & multũ iuſtitiæ periret ſi teſtimonium ferre non poſſet de eo quod uidit, propter confeſsionem de hoc ſibi factam.4.d.21.q.3.3.0.
93 Quando aliquis dicit ſe uidiſſe, quod in confeſſione audiuit, non reuelat quod in confeſſione audiuit, niſi per accidens, ſicut qui ſcit aliquid per auditum, & uiſum, non reuelat quod uidit per ſe loquendo, ſi dicat ſe audiſſe, ſed per accidens, quia dicit auditum, cui accidit uiſum eſſe. Et ideo talis, ſigillum confeſsionis non frangit.4.d.21.q.3.3.1m.
99 Non obligatus audiens confeſſionem, quòd non reuelet peccatum ſimpliciter, ſed prout eſt in confeſſione auditũ. Nullo .n. caſu dicere dẽt ſe audiſſe in cõfeſſione.4.d.21.q.3.3.2m.
95 Cum dicitur, quòd duorum quod eſt potentius, trahit ad ſe reliquum, & quod peccatum non poterit reuelari quod ſcit quis ut homo, & quod in confeſſione ſcit ut deus, intelligendum eſt de duobus, quæ habent oppoſitionẽ. Sed ſcientia qua ſcit aliquis peccatum ut deus, & illa qua ſcit, ut homo, nõ ſunt oppoſita. 1a2æ.q.98.3.c./.q.2./.4.d.21.q.3.3.3m.
96 Non debet ita uitari peccatum ex una parte quod ex alia, veritas uel iuſtitia relinquatur. Veritas enim non eſt propter ſcandalum dimittenda. Et ideo quando imminet periculum iuſtitiæ, & veritas, non debet dimitti reuelatio eius, quod quis in confeſſione audiuit, ſi alias ſcit, propter ſcandalum dum tamen ſcandalum quantum in ſe eſt, uitetur.4.d.21.q.3.3.4m.
97 Prælatus poteſt amouere ſubditum ab officio, propter audita tantum in confeſſione.4.d.21.q.3.a.1.q.1.3m./.Quo.5.13.0.
1 ¶CONFESSOR ad hoc quod ſit idoneus ad audiendum confeſſiones aliorum tenetur ſcire diſcernere, talitem inter peccatum, & non peccatum, & inter mortale, & ueniale.4.d.17.L.fi. Qualis.
*Confirmatio.23.Euch.ª.22 a.&c.Relig.0.95.
2 Confeſſor debet eſſe dulcis, affabilis, ſuauis, prudens, diſcretus, & mitis, pius, & benignus.4.d.17.L.fi.
3 Maxima familiaritas eſt inter ſacerdotem, & confitentem. 4.diſt.42.quæſt.1.2.8m./.Opuſc.64.c°.22.0. *Reſtitutio.18.Satiſfactio.4.&c.
4 Confeſſores non ponuntur in canone miſſæ, quia antiquitus eccleſia non ſolemnizabat de eis, nec paſsi ſunt, ſicut Chriſtus.4.d.8.L. *Aureola.17.&c.
5 De quolibet confeſſore dicitur. Non eſt inuentus ſimilis illi. 1a2æ.q.66.2.2m./.3.d.37.2.1m./.4.5m./.Vir.q.5.3.c./.Ioh.lec.6.me° H.
6 Oppoſitum uidetur dicere.4.d.49.q.5.ar.3.q.2.3m./.ar.5.q.3.c./.Veri.q.26.6.8m./.He.11.lect.8.prin°. G.
*Feſtum.Meritum.72.Sanctus.1.2.Reſp. Du°.379. Du^m.379.
¶Conficere. Abſoluere.31.32.33.Epiſcopus.14.Euchariſtia.61.&c.
¶Confidere. Appellare.1.Concupiſcentia.3.Fides.58. Gloria.7.Humilitas.11.22.Iudas.2.Oratio.19.23.Reuelatio.11.Scriptura.6.Securitas.
¶Configurare.Baptiſmus.186.230. Confeſſio.21.32. Confirmatio.23.Paſſio.122 Sanctificatio.16.Trinitas.13.
¶Confinium.Angelus.231.Anima.47.Cogitatiua.2. Diluculum.Ioannes.1.Maria.67.Terminus.

¶Con-

Con

¶ Confirmare. Confirmat nos Chriſtus in ſeptem.ſ.in fide,in ſpe,in Charitate,in bono opere,in tentatione,in accuſatione, in remuneratione Iſa.16.meº.D.

1 ¶CONFIRMATIO eſt ſacramentum.3ª.q.65.1.o./.q.72.1.o./ 4.d.2.q 1.2.c./.d.7.q.1.ar.1.q.1.o./.3.4.cº.58.

2 In confirmatione character eſt res, ſacramentum, ſed gratia eſt res tantum.4.d.7.q.1.prinº.Character.35. *Abſoluere.35.

3 Confirmatio eſt nobilius ſacramentum baptiſmo,quo ad miniſtrũ,& gratiam,& ſimpliciter,ſed quo ad remiſſionem peccatorum,eſt econuerſo.3ª.q.72.11.2^{m}./.4.d.7.q.1.ar.1.q.3.o. /.Qu.11.7.3^{m}. *Baptiſmus.139.148.235.245.

4 Confirmatio non eſt chriſma,ſed unctio eius, cum debita forma.4 d.7.q.1.ar.1 q.1.2^{m}./.ar.2.q.3.2^{m}. Chriſma.2.

5 In confirmatione, chriſma eſt ſacramentum tantum,ſalus autem eſt res tantum.4.d.7 q.1.ar.3.q.2.c./.3^{m}.
*Euchariſtia.9.&c.

Materia. 6 Chriſma.i.oleum oliuarum cum balſamo,eſt propria materia eius 3ª.q.73.1.o./.q.84.1.1^{m}./.4.d.7.q.14.o./.cont.4.cº.60.

7 Materia huius ſacramenti,debet prius ſanctificari ab epiſcopo 4.d 7.q.1.art.2.qu.3.o./. Chriſma.1. *Sacramentum.15.&c. 47.&c.144.

Forma. 8 Apoſtoli in confirmatione,aliqua forma utebantur,quæ tamẽ non ſuit ſcripta, propter irriſionem gentilium euitandam.4. d.7.q.1.ar.3.q.1.2^{m}. Apoſtoli.25.

9 Hoc ſacramentum habet determinatam formam,ſcilicet conſigno te ſigno crucis.& confirmo te chriſmate ſalutis,in nomine patris,& filij,& ſpiritusſancti.Amen.3ª.q.72 4.o./ q.84.3. c./.Opuſc.22.

10 Forma eius habet efficaciam in uſu eius, non autem in benedictione materiæ.4.d.7.q.1.ar.3.q.3.o./.Quol.11.7.c./.1^{m}. Chriſma.2.

11 Confirmatio eſt ſpirituale augmentum,promouens hominem in ſpiritualem ætatem perfectam.3ª.q.72.1.4.6 c./.7.1^{m}./.8. 10.c./.11.2^{m}./.q.84.1.c./.Con.4.cº.58.

Neceſsitas. 12 Confirmatio non eſt de neceſsitate ſalutis, ſed eſt ſacramentum neceſsitatis,quo ad bene eſſe ſpiritualis uitæ. Et tamen contemptus huius ſacramenti,eſt periculoſus.3ª.q.65.4.c./.4. 7 q.1.ar.1.q.2.c.

Agens. 13 Confirmatio fuit immediate inſtituta a Chriſto, quando impoſuit manus ſuper pueros,non exhibendo,ſed permittendo. 3ª.q.72.1.1^{m}./.4.d.2.q.1.ar.4.q.4.1^{m}./.d.7.q.1.ar.1.q.1.2^{m}./. ar.3.q.1.1^{m}./ d.23.q.1.ar.1.q.3.c.

14 Impoſitio manus Chriſti ſuper pueros,non fuit ſacramentum confirmationis,quia non erat dandum ante aſcenſionem eius, ſed fuit inſtitutio eius.Vel fuit alter,qualis fit in cathechiſmo & exorciſmo.4.d.7.q.1.ar.2.q.1.1^{m}./.ar.3. q.1.1^{m}.
*Baptiſmus.148.

15 Confirmatio incæpit in aduentu ſpiritusſancti, ſicut ſacramentum baptiſmi,in baptiſmo Chriſti.4.d.7.q.1.ar.2 q.1.1^{m}./.2^{m} /.q.2.c./ ar.3.q.1.1^{m}.
*Miniſter.9.10 Ordo.94.95.Sacramentum.147.148.

16 Hoc ſacramentum confertur tãtum ab epiſcopis. 3ª. q.65. 3. 2^{m}./.q.72.4.3^{m}./.11.o /.12.1^{m}./ 4.d.2.q.2 4.1^{m}./.d.7.q.1.artic.1.q.3.c./ar.2.q.3.c./.ar.3.q.2.1^{m}./.d.24.q.1.qu 2.o./.d.13. q.1.ar.1.q.2.o./.d.25.q.1.1.c./.Con 4.cº.60 / Quol.11.7.o.

17 Confirmatio conferri poteſt,a ſimplici ſacerdote,ex commiſſione ſolius papæ,non autem a diacono.3ª.q.72.11. 1^{m}./.4.d. 7.q.3.ar.1.q.3.o /.d.25.q 1.1.1^{m} /.Quol.11.7.o.

18 Confirmans,& confirmandus,debent eſſe in gratia. Et debent eſſe confeſſi,& ieiuni de conſilio,non autem de præcepto. 3ª. q.72.7.1^{m}./.13.2^{m} /.4.d.7 L.
Oppoſitum uidetur dicere a ſimili.Io.8.Rom.2.lect.1.prinº. E.&c.Reſp.ſicut Duº.796º.

Du^{m}.380.

19 Confirmandus debet teneri ab alio in confirmatio,cuiuſcunque ætatis,uel ſexus.3ª.q.72.10.o./.4.d.7.q.3.ar.3.q.1.o.

Subiectum. 20 Confirmatio debet dari cuilibet baptizato cuiuſcunque ætatis,ſexus,& conditionis,etiam morienti.3ª. q.72.8.o./.4.d.7. q.3.ar.2.q.2.3.o./ d.25. q.2.ar.1.q.2.c.
*Adam.11.69.70.71.Anima.122.127.Apoſtoli.28.

21 Confirmatio datur tantum in fronte ad liberam confeſſionẽ nominis Chriſti, & ad fortiter defendendum dignitatem acceptam.3ª.q.72.9.o./.11.3^{m}./.4.d.7.q.3.art.3.q.2.o./ Con.4. 4.cº.60./.Quol.11.7.c / Rom.lect.3.fi./.cº.10.lec.2.prinº. G. /.Heb.6.lec.1.meº.E. *Baptiſmus.139.

22 Confirmatus non lauet caput,uſque ad ſeptimum diem.4. di. 7.q.3.ar.3.q.2.3^{m}.

23 Confirmati conformantur Chriſto,& configurantur ei per ſignũ crucis quaſi duci.3ª.q.72.1.4^{m}./.4.3^{m}./.9.c.C6.4.cº.60.

24 Chriſtus non debuit ſumere ſacramentum confirmationis, nec ordinis.3ª.q.72.1.4^{m}./.3.c./.4 d.7.q.3.ar.2 q.1.o.

Effectus. 25 In confirmatione confertur plenitudo gratiæ, & ſpiritusſancti.2.2ª.q.102.5.3^{m}./.3ª.q.72.1.o./ 2.c./.2^{m}./.4.c./.4.c./.7.o./. 11.3^{m}./.q.84.1.1^{m}./.4.c./ 4.d.7.q.1.c./.q.2.1^{m}. *Character. 25.&c. Cognatio.3.4.Cõfeſſio.5.Cultus.10.Euchariſtia.47.48

26 Gratia collata in confirmatione, diſtinguitur a gratia collata in baptiſmo,& perficit eam.3ª.q.72.7.c./ 3^{m}./.4.d.7.q.2.2.o.

27 Impoſitio manus fit in ſacramento confirmationis,& ordinis, ad ſignificandum copioſum effectum gratiæ.3ª.q.84.4.c./.2^{m}.

28 In confirmatione datur nobis robur, ad pugnam ſpiritualem. 3ª.q.65.1.c./ 4^{m}./.q.72 1.2.c./.1^{m}./.5.o /.6.3^{m} /.7. c./.9.c./. 1^{m}./.10.c./.4.d.7.q.3.ar.3.q.1.2^{m} /.Con.4.cº.60./. Qu.11.7. c./.1.Cor.11.lec.1.prinº.1./.He 6.lc.1.meº.E. *Ordo.94.95.

29 Confirmatio datur contra timiditatem, oppoſitam robori neceſſario in confeſſoribus nominis Chriſti.4. di.7.q.2.ar.2.q.2.c. &./.2^{m} /.3^{m}.

30 Confirmatio perficit per modum formæ, ſed euchariſtia ut finis.3ª.q 73.3.1^{m}./.4.d.2.q.1.2.3.c./.d.7.prinº./.d.8. q.1.art.1. q.1. 1^{m}./.ar.3 q.1.2^{m}./.d.12.q.2.ar.1.q.3.o.

31 Euchariſtia roborat hominem in ſe,quo ad charitatem, confirmatio uero contra alios in pugna, quo ad fidem. 3ª.q.72.9. 2^{m} / q.79.1.2^{m}./.4.d.7 L.

32 Confirmationis finis eſt confeſſio fidei Chriſtianæ,cuius tota ſumma conſiſtit in paſſione Chriſti, quæ habet maiorem difficultatem 4.d.7.q.1.ar.3.q.2.c./.2^{m}./.3^{m}./. q.2.ar.2. q.2.c./. q.3.ar.3.q.2.2^{m}.

33 Confirmatio perficit effectum pœnitentiæ, & baptiſmi. 3ª.q. 72.7.2^{m}.

34 Confirmatio confert excellentiam hominis ad ſe,non autem ad alium ſicut ordo.3ª.q.72 8.1^{m}./ 4 d.7.q.3.ar.2.q 1.c.

33 Confirmatio facit hominem nitidum,& feruentem, in conſcientia,& ſamoſum per confeſsionem.4.d.7.quæſ.1.ar.2.q.1. c./.2^{m}.

36 Indiſpoſitio impedit recipi rẽ,& ſacramẽtũ cõfirmationis,nõ ſit ſacrm euchariſtiæ,ſed tantum rẽ.3.d.6.q.2.ar.1. q.3.1^{m}.

37 Oppoſitũ uidetur dicere.4.d.22.q.2 ar.2.q.3.c.Reſ.Du^{m}.381 Du^{m}.381^{m}.

38 Nullus conſequitur effectum confirmationis, ſine uoto eius. 3ª.q 72.6.1^{m}.

39 Exiſtens in peccato mortali, cuius conſcientiam non habet, cuius non eſt plene contritus, dummodo non ſit fictus, per hoc ſacramentum conſequitur remiſsionem peccatorum. 3ª. q.72.7.2^{m}.

40 Quidam ad prædicationem Petri acceperunt miraculoſe effectum huius ſacramenti,ſine ſacramento, antequã baptizarentur.3ª.q.72 2.1^{m}./.4.1^{m}./.6.1^{m}./.4.d.7.q.1.ar.2.q.1.2^{m}./.3^{m}

41 Confirmatio non datur contra infirmitatem peccati actualis, ſed peccati originalis.4 d.7.q.3.ar.3.q.3.2^{m}.

42 In confirmatione fit plena peccatorum remiſsio. 3ª. q. 72.7. 2^{m}./.4.d.7.q.2.ar.2.q.1.1^{m}.

43 Confirmati habent maiorem gloriam in cœlo,quàm non confirmati.3ª.q 72.8.4^{m}./ 4 d.7.q.3.ar.2.q.3.ar.2. q.3.4^{m}.

44 Confirmatio non habuit aliquid correſpondens in lege ueteri,propter perfectionem eius.2.2ª.quæſ.102.5.3^{m}./.3ª.q.75.1. 4^{m}./.q.72.1.2^{m}./.d.2.q.1.5^{m}./ d.7.q.1.ar.1.q.1.3^{m}./.d.8.q.1 ar.2.q.1 c /.2^{m}. In cõmuni.

45 Confirmatio non fuit figurata per ſacramenta ueteris legis, quia tunc non erat plenitudo ſpiritusſancti, quæ datur per hoc ſacramentum.4.d.2 q 1 2.5^{m}.

46 Immo confirmatio figurata fuit in ueteri lege per unctionem pontificis.4.d.7.q 1.ar.1 q.1.3.Reſ.Du^{m} 382º.Chriſma.3. Du^{m}.382^{m}

47 Confirmatio quo ad ſolennitatem, datur tantum in paſcha, & penthecoſte,ſicut baptiſmus,ſed quo ad communem vſum datur etiam alio tempore.3ª.q.72.12 1^{m}./ 2^{m}.

48 Confirmatio non requirit locũ ſacrũ.4.d.13.q 1.ar.2.q.5.1^{m}. In gratia.

49 Deus confirmat iuſtos in temporalibus, quandoque, ſcilicet quantum expedit, in ſpiritualibus autem ſemper tripliciter ſcilicet gratia,verbis,& exemplis Pſal.36. *Adam.11.69.70. 71.Adoptio.12.Angelus.515.424.Apoſtoli.5.20. Aſcendere. 12.Baptiſmus.245. Doctrina.4. Euchariſtia.258.259. Fides. 74.Firmitas.Generatio.49.Habitus.48.Humor.26. Impeccabilis. Liberum.13.&c.Maria.19.Miraculum.40. Promiſsio.3. Prophetia.9.Ratificatio.Reſurrectio.41. Sacerdos.12.

50 Beata uirgo per ſecundam ſanctificationem fuit ſimpliciter confirmata in bono, per gratiam habitualem ita q nõ poſſet per liberum arbitrium flecti in contrarium.1ª.q.100.2.3./.3ª. q.27.5.2^{m}./.3.d.3.q.1.ar.2.q.3.c./.1^{m} /.2^{m}.
*Sacramentum.162.Teſtamentum.2.Votum.5.

51 Immo nullus pure uiator,nec etiam beata uirgo, in præſenti uita poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiam habitualem,ſed ulterius indiget cuſtodia diuinæ prouidentiæ.Ver.q.24. 9.o. Reſp.Dubio 383º.Impeccabilis. *Chriſtus.94. Du^{m}.383^{m}.

52 Confirmat deus ſignum ſuum tripliciter,ſcilicet ſcripto, teſtimonio,& facto.Iſa.8.prinº.F.

53 Confirmat nos Chriſtus in ſeptem,ſcilicet in fide, in ſpe, in charitate,in bono opere, in tentatione, in accuſatione, & in remu-

remuneratione Iſa.26.lec.1.ſi. ªAngelus.169.171.174.340.408.432.Claritas.14.Conſolatio.Delectatio.Euchariſtia.258 Tormentum.48.

¶Conflagratio.Ignis.12.13.

¶Conflatio.Aaron.3.

1 ¶CONFORMITAS eſt idem quod ſimilitudo quam cauſat vnitas qualitatis.1.d.48.1.c.

Diuiſio. 2 Aliquid conformatur ſiue aſſimilatur alicui dupliciter, ſcilicet vel ex eo q participăt vnă formă, vel ex eo q vnũ quod participatiue habet formă, imitatur illud quod eſſentialiter eam habet.1.d.48.q.1.1 c. ªAdoptio.21.Amor.223.143.

3 Conformitas nõ põt eſſe inter in infinitũ diſtantia.1.d.48.q.1.1.c. ᵘAnticola.6.Baptiſ.153.&c.212.230. Caracter.12.

4 Aliter attenditur conformitas effectus ad cauſam in naturalibus,& aliter in uoluntarijs.Ver.q.23.2.c. Cauſa.36. Claritas 16.Deus.327.&c. ªConfigurare. Confirmatio.23. Conſimile. Cor.5.Damnatio.20.&c.Deus.327.&c. Doctrina.8. Finis.94. 105.Imitatio. Intellectus.95.106 Iudicium.28.37.38. Lex. 134.Maledicere 1.Maria 38.Medium.21. Politia.1. Rom.9. Religio.41.Reſurrectio.57.Saluari.12. Sapor. Sponſa.5. Virtus.28.Vita.Vonformitas.Chriſtus.154.&c.209.

¶Confortare.Confortat nos deus dupliciter. ſ. prohibens timoris ſignum,& oſtendens timoris tranſitum.Iſa.7.prinº.D. Illuminatio.7.Lumen.20.Operatio. 35.Puer.8. Sebaſtianus. Velox 1.Vinum.7.

¶Confractio Contritia.Fractio.4 ªDeſcendere.Vox.

¶Confrater.Religio.29.

Diuiſio. ¶Cõfuſio duplex.ſ.bona,& mala.Et eſt idẽ quod erubeſcẽtia. Pſ.24.pº.C./.C./.Pſ.34 ſi./.Pſ.39.ſi.g./.12ª.Cor.4.le.3.pᵘ. ſi.Angelus.428.Anima.161.Clamor.2.Hereſis.37.Humilitas. 29.Ignominia. Magi.6. Negatio.8. Opprobrium.1. Peccatũ. 201.Poſſeſſio.7.Reuerentia.1.Scientia.55.Superbia.37.Suppoſitio.2.Theoª.2.Tribulatio.20.Veſtigium.1.Zorobabel.

¶Confutatio.Confuſio.Deſcendere.7.Diſputatio.7. Magi.11. 12.Scientia.161.

¶Congelatio.Aqua.11.Gelu.Mare.1.Nix.Plumbum. Vita.8.

In patria. ¶Congratulatio.Congratulatur anima deo in patria, in omnibus operibus ſui.Opuſc.61.cª.7. Gaudium.0.

1 ¶CONGREGATIO duplex.ſ.politica,& iconomica, qui præeſt primæ,poteſt infligere pœnam mortis, non autem qui præeſt ſecundæ.4.d.37.q.2.1.4ᵐ.

Diuiſio. 2 Qui præeſt congregationi, poteſt opera illa alii communicare,applicando intentionem illorum, qui ſunt de congregatione ſua,ad hunc, uel illum determinate.1ª.q.90.1.c./.4.d.20. ar.3.q.2.5ᵐ./.ar.4 q.1.c./.ar.5.q.1.c./.1ᵐ./.d,43.q.art.1.q.1. c./.7ª.Cor.13.lect.3.medº.A.Amor.60.260.Apis.3. Aqua.9. 10.Beatitudo.14.Bonitas.185.Ligamen.

3 Congregatiuum & diſgregatiuum,non ſunt veræ differentiæ conſtitutiuæ albi,& nigri,ſed effectus.Opuſ.30.ſi.

Quid. ¶Conſectare bonum.1.intendere bonum, in dationibus communiter,pertinet ad liberalitatem.22ª.quæ.31.1.2ᵐ./.q.117.5. 3ᵐ/4.d.15.q.2.ar.1.q.3.c. Euſtochia.1.Miſericordia.9.

Quid. 1 ¶CONIECTVRA Coniecturaliter cognoſcitur aliquid,per aliqua ſigna.12ª.q.112.5.c./.3.d.23.q.1.2.2ᵐ. ªCharitas.124.

2 Coniecturaliter cognoſcere aliquid, eſt cognitio imperfecta. 12ª.q.112.5.c. ªCauſa.111.Cogitatio.7. Cognitio.6. Conſilium.26.Dæmon.3.10.15.21.57. Demonſtratio.2.13.16.Donum 44.Fornicatio.6.Gratia.170.Immunitas.

3 Coniecturari per quatuor ſigna poteſt immunitas a peccato, non autem poteſt ſciri per certitudinem.ſ. per deuote audire verba dei,prompte bene operari, propoſitũ abſtinendi a peccatis,& de præteritis dolere.4.d.9.a1.3.q.2.c.Munitas.1.Ioachim Iudæi.18.Miraculum.6.Profeſsio.8.9.Rethorica.1.Reuelatio.2.3.Sacrificium.5.21.Scire.1.Sciſcitari.Signum.0.Solertia.3.

¶Coiicere. Angelus.343.

¶Coniugale. Abraham.3.5.26.Caſtitas.4.5.Coniuges.

¶Coniuges.Accuſatio.13.&c.Adoptio.13.Adulterium.5.6.Affinitas.13. Amor.199. Caſtitas.4./.5.Coniugale. Coniugium. Cõiunctio.5.&c.Delectatio.88.89.Fornicatio.5.&c.Fructus. 4 &c.Præceptum.55.132,134.Virginitas.19. &c.Zelus.2.&c.

¶Coniugium.Coniuges.Obligatio.7.

Diuiſio. 1 ¶CONIVNCTIO, creaturæ ad deum triplex.ſ.per ſimilitudinem gratiam,& unionem in perſona.1.d.37.q.1.1.c./.4 d.49. q.1.ar.2.q.2.c.

2 Coniunctio creaturæ ad deum duplex, ſcilicet per aſsimilationem,& per operationem attingentem ad eum.Prima conuenit omni creaturæ,Secunda uero tantum rationali. 4. diſt. 49 q.1.ar.2.2.c. ªAccidens.29.Aduocatus.9.Affectio.7.Affinitas.1.13.Angelus.157.

3 Coniunctio animæ ad deum duplex, ſcilicet in perſona, & per amorem & cognitionem.Prima conuenit ſoli Chriſto. Secunda uero omnibus cognoſcentibus, & amantibus deum.

Ver.q.29.1.c. ªAnima.169.172.186.193.224. Animal. 18. Appetitus.18.Audacia.2.

4 Coniungimur deo, per gratiam, & per contemplationem & amorem.Primam coniunctionem nihil ſeparat,niſi peccatum Secundam uero,etiam occupatio licita.6.4.d.2.q.1.3.2ᵐ. ª Beatitudo.32.Reatus.4.Benefacere.4.Bonitas.166.Charitas.139.

5 Coniunctio coniugum triplex, ſcilicet amoris, conuerſationis,& copulæ carnalis.22ª.q.26.11.4ᵐ./.Eph.5.ſi.

ªCauſa.12.Cœlum.139 140.Cibus.4.

6 Domus ſine triplici coniunctione, ſcilicet uiri & uxoris,patris & filij,domini & ſerui, non eſt perfecta.12ª. q.105. 4.c./. 22ª.q.58.7 3ᵐ./.Eph.5.le.8.prinº./.Col.3.le.4.prinº.

ªComparatio.3.Contactus. 1.culpa.6.cultus.12.

7 Coniunctio uiri & uxoris,eſt potior quàm coniunctio uxoris, ad conſanguineos uiri.4.d.41.ar.1.q.1.1ᵐ.

ªDelectatio.47.

8 Coniunctio maris, & feminę, eſt naturalis, quia natura hoc omnia animalia docuit,ſed diuerſimode, ſecundum diuerſas conditiones eorum 4 d.40.3.3ᵐ. ªDeus.146 Differre.5. Dimenſio.10. Diuiſio.18.Diuortium.1.Dolor. 21.&c. Dos. 8. Effectus.19.

9 Coniunctio maſculi,& feminę,determinatur diuerſimode, in diuerſis animalibus.12ª.q.92.1.2.c./.22ª.q.154.2.c./.4. d.26. q.1.ar.1.q.1.1ᵐ./.d.41.ar.1.q.1.1ᵐ./.Cõr.3.cº.24./.1ª.Cor.6. lect 3.meᵒ.D. ᵘElectio.14.37.Eſſe E.Aeternitas.17.Euangelium.1.Euchariſtia.48 121.246.Fides.90.&c.Finis.118.Generatio.3 Gratia.153 Iuſtitia.42.Infinitum.8.Inſtrumentum.2. Intellectus.23.137.Iudæi.9.Iungere.Iuſtificatio. 36. Malum. 26 Mas.Medicus.7.Medium.2 &c.

10 Coniunctio partium hominis, non eſt de eſſentia humanitatis,ſed præit,ut actio uel paſsio,uel comitatur, ut relatio.4.d. 44 q.1.arti.1.q.2.1ᵐ. Miſericordia.18. Miſſio.43.Motus.80. Natiuitas.1.Paſsio.110.Peccatum.247. Perfectio.37.

11 Coniunctio ſi, poteſt importare duplicem ordinem, ſcilicet cauſæ ſeu principij & conſequentiæ.Quol.5.4.c.

ªPronomen.5.Propoſitio.7.Prudentia.52.Purgatorium.2.Sacramentum.65 103. Senſibile.9. Satus.8.Stella 6. Teſtis. 7. Turtur.3.Verecundia.8.Virtus.186.253.Voluntas.39. 41. Vſura.255.Vxor.10.

¶Connaſcentia.Embrio.3.

¶Connaturalitas.Admiratio.5.Agens.27. Amicitia.30.Amor. 132.278 Angelus.310. 314.398. Anima. 165. Delectatio. 2, Deus.196.Fides.115.Fortitudo.58.Intellectus.176.Iudiciũ. 19. Lumen.23. Peccatum.247.Prudentia. 81.Sapientia.33. Sedere.7.Chriſtus.51.

¶Connexio.Angelus.235. Colligatio.Connexum. Fortitudo. 14.Fundamentum.1. Gratia. 109. Magnanimitas.25. Perfectio.75.Tremor.2.Vnitas.56.

¶Connexum.Angelus.236.Charitas.45 46.Connexio. Donũ. 23.Fortitudo.14.Gratia.109.Magnanimitas.25.Nexus.Peccatum.435 438 Prudentia.56.58.Virtus.201.215.

¶Connotare,Accidens.10.Adiectiuum.7. Conſignificare.Generatio.84. Nomen.67.

1 ¶CONSANGVINITAS eſt uinculum,ab eodem ſtipite propinquo deſcendentium, carnali propagatione contractum.4 di. 40.1.0. ªAbiectus. Quid.

2 Conſanguinitas eſt propinquitas quædam,in naturali communicatione,fundata ſupra actum generationis, qua natura propagatur.4.d.40.2.c.prinº.

3 Conſanguinitas non eſt collectio, ſed relatio quædam perſonarum.4.d.40.2.1ᵐ.

ªAccuſatio.16.22.24.Adoptio.10.

4 Linea conſanguinitatis,eſt ordinata collectio perſonarum,cõſanguinitate coniunctarum,ab eodem ſtipite deſcendentium diuerſos continens gradus.4.d.40.2.art.1./.1ᵐ.

ªAmor.118.119.120.238.Animal.72.Beneficium.23. &c.Bonitas.207.

5 Linea conſanguinitatis triplex. ſ.aſcendentium, & deſcendentium,& tranſuerſaliũ,ſecundum diuerſos gradus.4.d.40.2.0.

6 Gradus conſanguinitatis, eſt habitudo perſonarum diſtantiũ, qua cognoſcitur, quanta diſtantia,perſonæ inter ſe differunt. 4.d.40.2.ar.4./.4ᵐ.Conſecratio.15.Conſobrinus. Diſpenſatio. 20.Frater.3.Inceſtus. Ioannes.14.

7 Quoto gradu aliquis diſtat ab aliquo ſuperiori, toto diſtat a quolibet deſcendentium ab eo,in linea tranſuerſali, & numquam minus.4.d.40.2.c.ſi. ªMatrimonium.101.116.117.121. Patruus.Pietas.3.Symonia.17.Soror.

8 In eodem gradu conſanguinitatis, eſt magis & minus, ut pater,& frater.4.d. 40.2.5ᵐ.

9 Canones diſtinguunt gradus conſanguinitatis tranſuerſaliũ, ex parte perſonæ magis diſtantis,leges autem ex utraque parte.d.40.2.c.

Conſan-

20 Conſanguinitas impedit matrimonium tripliciter. ſ.lege naturæ. i.cum patre & magis cum matre propter reuerentiam, vel lege diuina propter concupiſcentiam reſrenandam, uel lege canonica & ciuili, propter amicitiam. 22ª. q.154. 9.0.4.d. 35.2.4^{m}./.2.5.q.1.0./.d.40.3.4.0./.1ª Cor.5.prº.C.

21 Plures gradus conſanguinitatis impediebant matrimonium olim, quam nunc, & quam ſub lege, & nunc, quam prius. 4.d. 40.4.0.

Quid. 1 ¶ CONSCIENTIA non eſt potentia, nec habitus, ſed eſt actus ſ.applicatio ſcientiæ ad ea, quæ agimus. 1ª.q.79.13.0./.12ª. q.19.5.b./.c./ 2.d.24.q.2.4.0./. d.39.q.3.2.2^{m}./.Veri.q.17.1. o./.2.c./.Quol.3.26.ſi./.Ro 4.lec.5 mº.K.

* Abſoluere.28.Anima.214 Afferre.Caſus.6.

2 Côſcientia eſt actus ſindereſis, ideo quãq; ponitur pro ea.1ª.q. 79.13.c./.3^{m}./.2.d.24.q.2 4.0./.d.39.q.3.2 2^{m}./.Ver.q.17.1. 1^{m}./.4^{m}./.2. 1^{m}./.Quol.3.26.ſi. *Certitudo.23.Concluſio.6. Confeſſor.1 2.3.Confirmatio.35.39.Damnatio.27.29.50.

3 Conſcientia dr̃ tripliciter, ſ.res conſcita, lex naturalis, & côſideratio concluſionis practicæ.2 d.24.q.2 4.c./. Ver.q.17.c.e.

4 Conſcientia duplex, ſcilicet conſcientia recta, & conſcientia falſa Ver.q.17.2.n. * Debitum 26.Doloc.44.Electio 35.Euchariſtia.191.&c.274.&c.Excommunicatio.15.23. Fides.14. Flagellum.o./.Forus 9.Gloria.4.5.23.Intellectus.88.Interrogare.Iudicium.17.29.40.72.

5 Conſcientia dicitur ſpiritus, corrector, & pedagogus animæ, ideſt dictamen rationis. 1ª.q.79.13.1^{m} /.2.d.24.q.2.4 1^{m}./. Ver.q.17.1.8^{m} /.Quol.3.26 ſi.

6 Lex naturalis nominat principia iuris, ſindereſis.habitum eorum. ſed conſcientia. applicationem legis naturalis ad facienda.12ª.q.94.1.0./.2 d.24.q 2.4.c. ſi.

* Iuramentum.30.Lex.167 174 Liber.29. Macula.1.&c.15. &c.Matrimonium.27.Ordo.45.

7 Conſcientia quandoque ſumitur pro actu. Et aliquando pro habitu, & tunc dicitur lex naturalis, quia ex ea præcipue elicitur.2.d.24 q.2. 4.c./4^{m}./.5^{m} /. Quol.3.26 ſi

* Pax.20.Peccatum.45.202.Pœna.8.Pœnitentia.95.Præbêdatus.Præceptum.116.

8 Habitus ex quo innaſcitur actus conſcientiæ, non eſt ſeparatus ab habitu rationis, & ſindereſis.2.d.24.q 2.4.6^{m}.

9 Tota uis conſcientiæ examinantis & conſiliantis, ex iudicio ſindereſis dependet.Ver.q 17.1.1^{m}./.4^{m}, * Princeps.10.

10 Conſcientia dicitur accuſare, uel excuſare, inquantum cognoſcimus, nos bene uel male feciſſe. 1ª.q.79.13.c./.Ver.q.17.1. c./.Ro.2.lect.3.ſi.B. * Puritas 1. Quies.7. Sacramentum.77. Sanguis.c5.Syllogiſmus. 4.&c.Spina.2.

11 Côſciêtia dr̃ teſtificari, inquãtũ cognoſcimus, nos aliquid feciſſe, uel nõ.1ª.q.79. 13.c./.2.d.39.q.3.2.1^{m}./.Ver.q.17.1.c./. Ro.2.le.3.ſi.B. *Status.2.Terra.4.Venus.3, uſura.74.148.290

12 Conſcientia dicitur inſtigare, uel ligare, inquantum iudicamus aliquid eſſe agendum, uel non.1ª.q.79.13.c./.Ver.q.17. 1 c./.3.0./.Quol.3.26,c.

13 Côſcia errat, ex parte rõnis, nõ aût ex parte ſindereſis, 2.d.24. q.2 4.c./.d.39.q.3.1.1^{m}./ 2.0./. Ve.q.17.2.0./. Quol.3.26.0.

14 Conſcientia errans, non facit q actus præcedens licitus, ſit peccatum, nec q ueniale, ſit mortale.Ro.14 lec.2.prinº H.

Obligatio. 15 Côſcientia errans, ligat. 12ª.q.19.5.6.0./.2.d.39.q.3.2.1^{m}./. 3.0./.4.d.9.ar.3.q.2.2^{m}./.d.21.q.2 3.3^{m}./.Ver.q.17.3.4^{m}./.4. o./.Ma.q.2.2.8^{m} /.Quol.3 27.0./.Quol.8 15.15.0./.Quol.9. 25.c./.Ro.14 lec.2.prinª.H./ lect.3 ſi A./ Gal.5.lec.1.fin.D.

Du^{m}.384. 16 Immo error conſcientiæ, habet uim abſoluendi, uel excuſandi.Quol.8.c5.c.ſi./.Opuſc.73.cº. 14 Reſpondeo Dubio 84.

17 Error conſcientiæ, quandoque habet uim abſoluendi, uel excuſandi, quando.ſ.procedit ex ignorãtia eius, quod quis ſcire non põt, uel ſcire nõ tenetur. Et in tali caſu, quamuis factum de ſe ſit mortale, tamen intendens peccare uenialiter, peccaret uenialiter, ſicut ſi aliquis intenderet accedere ad uxorem ſuam, cauſa delectationis, & ita intéderet peccare uenialiter, ſi alia ei ſupponeretur eo neſciente nihilominus uenialiter peccaret.12ª.q.19.6.c.ſi./.Quol.8.15.c.meº.D.

18 Quandoque uero error conſcientiæ non hét uim abſoluendi uel excuſandi, quando.ſ.ipſe error peccatum eſt, ut cum procedit ex ignorantia eius, quod quis ſcire tenetur & põt, ſicut ſi crederet fornicationẽ ſimplicem eſſe peccatum ueniale. Et ſic quamuis crederet peccare uenialiter, non tamen peccaret uenialiter, ſed mortaliter.Quol.8, 15, c.ſi.

19 Conſcientia obligat tantum in uirtute præcepti dei, ideò magis obligat, quàm præceptum prælati.2 d.39.q.3.3.3^{m}./.Veri, q.17.3.4.5.0./ Ro.14.lec.2.meº.K.

20 Coinquinatio & mũdicia, ſunt in cõſciẽtia, ut in cognitione, ſi aût ut i ſubiecto.1ª.q.79.13.2^{m} /.ver.q.17.1.2^{m}./.3^{m}./.6^{m}

21 Noiẽ omnium peccatorũ manẽrẽ côſciẽtia. ver.q.25.5.3^{m}.

* Conſcitum.Conſcientia..Scientia.Ob.

¶ Côſcriptio, Aſcriptio, Deſcriptio.Inſcriptio.Liber.25.26.36. Lucas.Patreſconſcripti.Theologia.2.

1 ¶Côſecratio têpli, altaris, & ueſtiũ, & hmõi, nõ ſunt ſacra, ſed ſacramentalia, quia ordinãtur ad euchariſtiã.3ª q.65.1.6^{m}./. 4.d.2.q.1.2.11^{m}.Benedictio.7. *Abſoluere.1 31.&c.Accidẽs 85.Adoratio.6.Angelus.493.494.Baptiſmus.64. Differentia.

2 Conſecratio domus ſignificat ſanctitatẽ eccleſiæ. Altaris uero Chriſti. Ideo potius hæ ſolemnizantur, quam aliarũ rerum. 3ª q.83.3.2^{m}./.4^{m}. *Benedictio.7.8.Beneficium.15.Character. 20.Caſula.Corpus.68 Diaconus.3.Diſpenſatio.17.

3 Altare & eccleſia, cõſecrantur multiplici rõne, ſ.tũ ad repræſentandũ ſanctificationẽ quã eccleſia côſequuta eſt per paſsionẽ Chriſti, tum êt ad ſignificandũ ſanctitatẽ quæ requiritur in hijs, qui ſacramentũ altaris ſuſcipere debẽt, 3ª.q 83.3.0./. 4. d.13.q.1.ar.2.q.5.0./.d.24.q.2.ar.1.q.2.c./.ar.2.9^{m}. *Encenia. Epiſcopus 7.12 14 Euchariſtia.50.53.60 &c. 86.&c.246.

4 Sicut têplũ, altare, uaſa, & ueſtes, ſic & miniſteria quæ ad euchariſtiam ordinantur, conſecratione indigent. Et hæc conſecratio eſt ordinis ſacramentum.4.d.24.q.2.ar.1.q.2.c.meº K *Exorciſmus.7.Feſtum.8.9.Forma.1 7.Hoc.

5 Altare quandoque ſine eccleſia conſecratur, ſed non econuerſo.3.q.83.3.2^{m}. *Idolatria.11.Manducatio.

6 Altare non debet conſecrari ſine reliquijs martyrũ.3ª. q.83. 3.2^{m}. *Matrimonium.12.65.Miniſter.9.

7 Res inanimatæ non ſunt ſuſceptiuæ gratiæ, ſed ex conſecratione adipiſcitur quandã ſpiritualẽ uirtutẽ, qua ſint aptæ ad diuina.3ª.q.83.3.3^{m}./.4^{m}. *Miſſa.5.Mutabile.2.Oblatio.15, Ordo.91, Paraſceue.Patena.Peccatum.375.

8 Conſecratio eccleſiæ non debet reiterari, niſi exuſtę, uel pollutæ ſanguine, uel ſemine.3ª.q.83.3.3^{m}. *Pœnitentia. 67.

9 Eccleſiæ pollutæ ſanguine, uel ſemine, debẽt recõciliari, quia per illud peccatum apparet ibi, aliqua operatio dæmonũ. 3ª. q.83.3.3^{m}./.4^{m}. *Poteſtas.2.11.Præceptum.139.Regula.5.6. Sacramentum.123. 124.141.

10 Eccleſiæ uel altaria, dubia de conſecratione, debẽt conſecrari. 3 q.83.3.3^{m} ¶Scenophegia.Schiſma.7.

11 Ligna eccleſiæ conſecratæ, non debẽt cedere ad uſus laicorũ, ſed monaſterij, uel comburi.3ª.q.83.3.3^{m}.

12 Pallæ.Cathedra.Candelabra, & uelum, uetuſta, debent comburi, & cineres reponi honeſte, propter conſecrationem. 3ª.q. 84 3^{m}. *Sepultura.4. Simonia.22. Subdiaconus. 5. Suffraganeus.Templum.1. Vas. 3.

13 Conſecratio quælibet, eſt indelebilis, manente ſubiecto.22ª. q.39.3.c./.q.88.12.c./.3ª.q.63.5.c./.q.76.6.2^{m}./.q.82.8.c./.q. 83.3.3^{m}./.4.d 4.q.1.ar.3.q.4.c./.d.13.q.1.ar.1.q.3.q 3.c /.q.4. 2^{m}./.d.23.q.2.a.4.q.1.1^{m}./.d 25.q.1.a.c./.2^{m}./.Õ.4.cº.59.ſi./. 73.mº.F./.77.pº /.R.7.mº.I. *Virginitas.14.15.16 26.Vnctio.5

14 Ad quâlibet eminentiã ſtatus datur ſanctificatio, quia ibi eſt neceſſarium ſpeciale auxilium gratiæ, ſicut in conſecratione regum monachorum, & monialium, quæ non ſunt ſacramenta, ſed actiones hierarchicæ.4.d.2.q.1.2.9^{m} /.d.24.q.2.art.1. q 3.3^{m}./. d.38.q.1.5.3^{m}. Benedictio.7.

15 Conſecratio, uel benedictio, datur in profeſsione certæ regulæ, ex inſtitutione apoſtolorum. 22ª.q.88.7.c.

16 In conſecratione uirginum, & alijs benedictionibus, & unctione regum, datur gratia.4.d.2.q.1.2.9^{m}./.d.38.q. 1. 5.2^{m}.

17 Soli epiſcopi conſecrãt oia præter euchariſtiã.3ª.q.82.1.4^{m}./ 3.3^{m}./ 4.d.13.q.1.ar.1.q.2.0./.d.24.q.3 ar.1.q.2.1^{m}./.ar.2.q.2. c /.ar.3.c./. d.25.q. 1.1.b /.c./.Õ.4.cº.76. Euchariſtia.151.

18 De ritu conſecrandi miniſtros ueteris legis.12ª.q.102. 5.8^{m}.

19 In conſecratione Aaron, & filiorum eius, figurabatur ordo eccleſiæ.12ª.q.102.5.3^{m}./.4.d.2.q.1.2.5^{m}. Aaron.2.

20 Templum Salomonis, ter fuit conſecratum, ſ.ſeptembri, a Salomone, in hieme, a Machabæis, & in martio, ab Eſdra. Io. 10.lect.5. meº.h.F.

Quid. 1 ¶CONSENSVS importat iudicium, de eo in quod cõſentitur. 12ª.q.74.7.c. *Acquieſcere.Amor.291.

2 Conſenſus poteſt attribui uoluntati, & rationi. 12ª.q.74.7. 1^{m}. *Annuntiatio.2.Aſſentire.1.Bigamia.2.3.4.

Du^{m}.385. 3 Immo conſenſus eſt actus uoluntatis, ſcilicet complacentia & applicatio eius, ad aliquid exiſtens in poteſtate eius. 12ª. qu. 15.0./.q.74.5.1^{m}./.4.d.29.1.c. Reſpond. Dubio 385. *Blaſphemia.9.Coactio.4. &c. Conſentaneum. Damnum. 3. Debitum.28.Delectatio. 86.87.

4 Conſenſus in actum, pertinet ad rationem ſuperiorem ſecundum quòd in ratione uoluntas includitur.12ª. q.15.4.0. /.q. 74.7.1^{m}. *Dominium.12.Electio.32.&c.Eleemoſyna.19.&c. Gula.4.&c. Iacobus. Ira. 17. Iuſtificatiõ. 30. Lucia. Luxoria.5.17.

5 Electio addit ſupra conſenſum relationẽ; reſpectu eius quod minus placet, uel non placet, & tunc differunt tantum ratione.12ª.q.15.3.3^{m}. *Maria.41.Matrimonium.28.Membrũ.5. Mulier.19.Ordo.100.104.&c.Paſſio.68.74.&c.

6 Conſenſus deliberatus in pctõ, nõ pertinet ad côcẽptũ legis

diuinæ, niſi repugnet ei. 12ſ. q. 74. 9. 3m. uPeccatum, 43. 95. & 121. &c. 390. 391. 413. Pœna. 38. Populus, Prophetia. 41. Raptus. 4. Religio. 57. Renitentia. Senſualitas. 13.

9 Conſenſus non conuenit brutis, nec alijs reſpectu finis, ſed tantum reſpectu eorum, quæ ſunt ad finem. 12ſ. q. 15. a. 3. o. /. q. 16. a c.
Superbia. 12. Temperare. 9. Tirannus 4. 6. 11. Virginitas. 3. 9. 11. 31. 34. Virtus. 86. Votum. 45. 65. Vſura. 62. 172. 233.

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¶Conſepeliri. Baptiſmus. 189.

¶Conſequens. Abſoluere. 22. 28. Alteratio. 2. Amor. 107. Anima. 149. Animal. 31. 46. Argumentatio. Ariſmetica. 1. Auaritia. 16. Beatitudo. 80. Cælum. 10. Circumciſio. 7. 42. 44. Conditionalis. 2. Confeſſio. 72. Conſequutio. Conſeruatio. 13. Creatio. 2. Deus. 291. &c. Dictio. 2. Eleemoſyna. 4. Facere. 1. Fallacia. 4. 5. 6. Fides. 32. Fiducia. 11. Habitus. 59. Idea. 14. 45. Ignorantia. 3. 4. Imago. 25. 31. 32. 33. Inuidia. 7. Matrimonium. 1. Natiuitas. 4. Neceſsitas. 3. Peccatum. 192. 228. 435. Pœna. 23. Pœnitentia. 104. Perfectio. 69. Pietas. 13. Præceptum. 121. Prudentia. 73. Quantitas. 21. Regnum. 4. Sacramentum. 90. Spirituale. 12. Superbia. 33. Temperantia. 19. 18. Totum. 8. Verbū. 62. Verecundia. 3. Veritas. 39. Virginitas. 7. Virtus. 8. 114. Vitium. 7. Voluntas. 30. 39. Vſura. 33. Vſus. 5.

In quibus. 1 ¶Conſequentia in ipſo, non eſt in habentibus ordinem, ſed in contrario. 3. d. 30. 3. 7m. /. d. 33. q. 2. 3. 5m.
Affirmatio. 5.

2 In oppoſitis eſt duplex conſequentia. ſ. in ipſo. i. quando ex oppoſito antecedentis, infertur oppoſitum conſequentis, & in contrario. i. quando ex oppoſito cōſequentis infertur oppoſitū antecedentis, quæ fit in contradictorijs. Non autem prima, quia eſſet fallacia conſequentis. Opuſ. 39. c°. 15. ſi. Fallacia. 4. 5. 6.
uArgumentatio. Argumentum. 1. 3. &c. Beatitudo. 75. &c. 81. 99. Coniunctio. 13. Conſequens. Incipere. 1.

3 Ab uniuerſali ad particulare, non ualet conſequentia, niſi mediante particulari. 22ſ. q. 20. 2. c. / Ver. q. 22. 4. 3m. Neceſsitas. 3. Relatio. 40. 81. Relatiuum. 12.

Quid. 1 ¶Conſeruatio in eſſe eſt influentia a uniuoci eſſe, prius influxi. 1a. q. 9. 2. c. /. 2. d. 15. q. 3. 1. 4m. /. 5m.
Actio. 4. 80. Agens. 5.

2 Quælibet res naturaliter conſeruat ſe in eſſe, & reſiſtit corrumpentibus quantum poteſt. 1a. q. 1. 1. o. ſi. /. Intendere. 4. /. 22ſ. q. 21. 7. c. prio°. /. q. 64. 5. 7. c. /. q. 142. 3. 2m. /. Ver. q. 21. 2. c. /. Ma. q. 1. 1. c. ſi. Agilitas. 4. Alimentum. 1. Amicitia. 26. 28. Amor. 208. &c. Anima. 360. Animata. Arbor. 1. Ars. 34.

3 Aliquid conſeruat rem dupliciter. i. per ſe, id eſt influendo, & per accidens. i. remouendo. 1a. q. 104. 1. 2. c.
Baptiſmus. 243. 244.

4 Qualitates contrariæ in miſtis conſeruantur, ne ſe corrumpant, per formam ſubſtantialem, ut eſt impreſſa uegetis, quam diu conſeruant vigorem cælorum, a quibus etiam conſeruantur elementa contraria, quia nihil in inferioribus agit ad ſpeciem, niſi in uirtute cælorum. Ma. q. 5. 5. 6m.

Dum. 386. 5 Oppoſitum uidetur dicere a ſimili, quia omnis forma in quantum huiuſmodi, eſt principium agendi ſimile. Anima. 2. le. 14. ſi. Reſp. Du. 386m.

6 Vna creatura cōſeruat aliam per ſe, & per accidens. Et tāto magis, quāto eſt altior, & primæ cauſæ proximior, quæ principaliter conſeruat. 1a. q. 104. 2. o. Calor. 4. Cauſa. 6. 104. Cælū. 71. &c. Ceſſare. 1. Cibus. 3. Ciuis. 3. Conſeruator. Cor. 6. Creatio. 85. Creatura. 6. 11. 12. 15. 23. 30. &c. Deuotio. 4. 11. Deus. 313. &c. Diſpenſatio. 12. Dolor. 8. Eccleſia. 8. Elementū. 14. 24.

7 Omnis creatura indiget conſeruari per ſe a Deo, ſed corruptibiles indigent conſeruari ab eo, etiam per accidens. 1a. q. 104. 1. o. /. 12ſ. q. 109. 2. 2m. /. 8. c. /. 9. 1m. /. 3. 3. 6°. 65. /. 67. 3m. /. 94. me°. G. /. Ver. q. 5. 2. 6m. 8. 8m. /. Po. q. 5. 1. o. /. q. 10. 1. 14. / Io. 5. lec. 2. ſi. g. k. Eucharistia. 3. 290. &c. Flagellum. 3. Gratia. 70. 81. Honorare. 26. Ignis. 9. 10. Imaginatio. 1. In. 23. &c.

8 Deus conſeruat aliquas creaturas in eſſe utroque modo, mediantibus aliquibus alijs cauſis. 1a. q. 104. 2. o. Indigentia. 2.

9 Deus dat formas omnibus, & conſeruat eas, & applicat eas ad agendum, & eſt finis omnium actionum. 1a. q. 105. 5. c. ſi. /. Opuſ. 3. c°. 13. o. /. 2. 21. Intellectus. 154. Legislator. 4. Lex. 67. Liberalitas. 5. 6. Medicina. 1. 5. Miſericordia. 21.

10 Deus eadem uirtute, & eadem operatione, producit rem, & conſeruat. 1a. q. 105. 1. 4m. /. 2. d. 15. q. 3. 3. 5m. /. Po. q. 5. 1. 2m. Obedientia. 23. Occidere. 1. Oratio. 14. 15. 26. 27. Pater. 10. 29. 21. Patientia. 2. Paupertas. 8. Præceptum. 78. 84.

11 Nulli creaturæ cōicari pōt, ut cōſeruetur in eſſe, ſine deo. 1a. q. 14. 1. 2m. /. 2. 2m. /. 1. d. 37. q. 2. 1. c. /. 3m. /. d. 47. 4. c. /. cōt. 2. c°. 25. ſi. / Ver. q. 5. 8. 8m. /. 5m. /. Po. q. 5. 2. o. /. Quol. 7. 10. 4m. /. Quol. 9. 1. c. Prælatus. 11. Propter. 4. Prouidentia. 48. Prudētia. 80. Recipere. 2. Reſtitutio. 13. Reſurrectio. 25. Sacrificium. 23. Seruari. 3. Scriptura. 1.

12 Solus deus conſeruat res, ne in nihilum decidant. 3a. q. 13. 2. c.
uTemperantia. 6. Tribulatio. 3. 6. 7. Veritas. 27. Virtus. 79.

13 In his quæ pertinent ad conſeruationem naturæ, magis tenemur parentibus, a quibus naturam accepimus, quam alijs. Et conſequenter conſanguineis. Sed multis beneficijs poteſt eſſe econuerſo. 22ſ. q. 31. 3. o. /. 3. d. 29. 6. 3m. Amor. 119.
Virgines. Vita. 25. 38. 40. 41. Viuum. 256.

¶Conſeruator. Cauſa. 6. 104. Naturale. 17. Chriſtus. 94.

¶Conſeruus. Confeſſio. 65. Seruus.

Quid. 1 ¶Conſideratio importat actum intellectus intuentis ueritatem. Et pertinet maxime ad iudicium. 22ſ. q. 53. 4. c.
aAbſtractio. 2. Accidens. 161. Actio. 38. Actus. 133. Adam. 10. 25. Aer. 2. Aggredi. Agricultura. 3. Amor. 51. 240. Anima. 182. 272. Ars. 32. 33. Artifex. 3. Beatitudo. 55. &c. 122. Bonitas. 156. Charitas. 25. Cauſa. 85. Circumſtantia. 29. Cinis. 1. Cogitatio. 1. &c. Cognitio. 22. 23. Conſcientia. 3. Corporalia. 6. Corpus. 11. Creatura. 3. 7. &c. Delectatio. 14. 65.

2 Conſideratio dictionum triplex, ſcilicet ut abſolute ſignificat ſimplices intellectus, ut partes enunciationis, & ut partes ſyllogiſmi. Prima pertinet ad librum prædicamentorum, ſecunda ad librum Perihermenias, tertia uero ad librum Priorum. Perier. lec. 1. me°. A.
Deſcendere. 12. Deuotio. 5. 6. Differentia. 9. Diffinitio. 7. Phantaſia. 3. &c. Fides. 1. &c. 111. 146. Finis. 102. Forma. 94. 95. Geometria. 1. 2. Hebetudo. 1. Hæreſis. 12. Homo. 33. 36. Humilitas. 4. 5. Ieremias. 2. Imago. 39. Inſipientia. 2.

3 Res quadrupliciter conſiderari poteſt. ſ. abſolute, in particularibus, in intellectu dei, & in intellectu noſtro. Quol. 8. 1. c.
Intellectus. 8. 38. 153. Intelligibile. 2. Intemperantia. 2. Ira. 3. Lacrima. Lex. 5. 87. Logica. 13. Materia. 3. Matrimonium. 10. Medicina. 3. Metaphyſica. 1. &c. 25. &c. Moralis. 1. Motus. 20. Mutabile. 4. Naturale. 16. Nomen. 33. 37. Notare. Obiectum. 4. Obſeruantia. 4. Operatio. 18. Pulſio. 48. Peccatum. 137. 243. Pœnitentia. 4. Perire. 10. Perſeuerantia. 1.

4 Quælibet res poteſt quadrupliciter conſiderari. ſ. ut ens, ut una, ſecundum ueritatem, & reſpectu aliorum. 1a. q. 39. 8. c. /. Quol. 8. 1. c.
Phyſica. 1. &c. Poteſtas. 13. Præceptum. 3. Prudentia. 30. 43. Puſillanimitas. 1. Ratio. 40. Relatio. 75. Religio. 12. 23. Sacerdos. 43. Sacrificium. 12. Sapientia. 3. Sors. 1. Spes. 44. 32. Statua. 1. Stupor. 2. Subſiſtentia. 10. Superbia. 36. Vedere. 3. Virtus. 75. Venire ſale. 12. Vſura. 23. Vti. 24.

¶Conſignare. Confirmatio. 8. 9.

¶Conſignificare. Datio. 23. Prædicari. 34. Qui eſt. 2. Significatio. 6. Subintellecta. Tempus. 41.

¶Conſiliabile. Ars. 34. Prudentia. 25.

¶Conſiliarius. Angelus. 233. Aſſeſſor. Patreſconſcripti. Politia. 2. Senator. 1.

¶Conſiliatiuum. Eubulia. 1. Prudentia. 39. Chriſtus. 153.

1 ¶Conſilium eſt ipſa quæſtio, quæ uertitur inter conſiliantes, Concilium, congregatio congregatorum. 1a. q. 22. 1. 1m. /. 12ſ. q. 14. 1. 2m. /. Ver. q. 17. 3. 2m. /. qu. 29. 8. 9m. /. Iſa. 16. princip°. D. Differentia.

2 Conſilium eſt inquiſitio eorum tantum, quæ ſunt ad finem operabilium a nobis, non minimorum, nec determinatorum. 12ſ. quæſt. 14. o. /. 22ſ. q. 33. 1. 2m. /. q. 47. 1. 2m. /. 2. c. /. 3m. /. q. 49. 5. c. /. 3. d. 35. quæſt. 2. ar. 4. q. 1. c. /. Pſal. 19. me°. b. /. Ethic. 3. lect. 7. o.

3 Inquiſitio conſilij eſt reſolutoria. ſ. a poſteriori in eſſe. i. a fine uſque ad priora. ſ. ad media. 12ſ. q. 14. 5. o.
Aduocatus. 3.

4 Inquiſitio conſilij eſt infinita in potentia, ſed finita in actu tripliciter. ſ. ex parte termini. i. concluſionis, & principij proprij. ſ. finis, & communis. ſ. cognitionis ſenſus, & ſcientiarum. 12ſ. q. 14. 6. o.
Affectio. 5. Agens. 2. Angelus. 445. 594. Ars. 24. 18.

5 Nullus conſiliat de his, de quibus deſperat, nec de impoſsibilibus. 12ſ. q. 44. 2. 3m. Ciuitas. 4. Ciuis. 1. Conſcientia. 9.

6 Ad bonitaté conſilij, tria requiruntur. ſ. debitus finis, bonū medium, & tempus opportunum. 22ſ. q. 51. 1. 1m. /. 2. d. 40. 2. c. /. 3. d. 35. q. 2. a. 4. q. 1. c. Eubulia. 1. Conſiliabile. Conſulere. Cooperari. 2. Damnum. 3. Decimæ. 18. Eucha. 193.

7 Aliquid conſiliatiuum dupliciter. ſ. quo ad facultatem ut prudentia, & quo ad ſolicitudinem tantum, ut ſpes, & amplius timor. 12ſ. q. 44. 2. o. /. 22ſ. q. 47. 9. 3m. /. q. 54. 2. 4m. /. q. 129. 7. c. / Pſal. 12. me°. b. Finis. 63. Gratioſus. Gratus. 2. Incontinentia. 2. 5. Lex. 26. 131. Miles. 9. Politia. 2. Præcipitatio. 2. 3. Prouidentia. 3. Prudentia. 18. 25. 39. &c. 73. &c. Ratio. 40. 52. Simonia. 13. Solertia. 7. Tarditas. 4. Temeritas. 2. Tuba. 1. 2. Vſura. 244. 246. Vxor. 39.

In Deo. 8 Conſilium eſt in Deo, quo ad certitudinem iudicij, non autem quo ad inquiſitionem dubiam. 1a. q. 22. 1. 1m. /. 22ſ. q. 14. b. 3m. /. 22ſ. q. 52. 3. 3m. /. 2. d. 5. 1. pr°. &. / 3. 1. 6°. 93. me°. B. &c.

Ver. q.

Veri.q.24.3.4m./.Iob.11.le.2.me°.B./.Pſal.32.me°.K.

9 Deus dereliquit hominem in manu conſilij ſui,quo ad liberum arbitrium, non cogendo,non autem quo ad prouidentiam.1.q.22.2.4m./.22ª.q.104.1.1m.conc.3.c°.90.ſi./.Veri.q.5.5.4m.

10 Conſiliura ſine dubitatione,conuenit Chriſto.3ª.quæſtio.11.3.1m.

11 Conſilium requiritur ad electionem, quando quis non eſt certus de agendis,quod Chriſto non conuenit. Veri.q.29.8.9m.Electio.15.

12 Conſilia Chriſti magis parant uiam ad præcepta dei,quàm econuerſo,quia præcepta ſunt finis conſiliorum.22ª.qu.189.1.5m.Quol.4.13.c./.24.o./.Quol.5.19.o./. Opuſ.17.c°.6./.7./.11.*Circunſtantia. 13. Confeſsio.46. 68. Confirmatio. 28. Deus.288.297.

13 Multa conſilia Chriſti,ſunt de præcepto, quo ad præparationem animi tantum.12ª.q.108.3.2m./.4.4m./.22ª.q.40.1.2m./q.43.8.4m./.q.72.3.c./.q.125.1.3m./.3.1m./. q.128.1.4m./.q.140.2 2m./.q.152.3.2m./.q.186.2.c./.Gen.3.c°.130./.Virt.q.3.2.16m /.Quol.4.20.o./.Quol. 6.12.1m./.2m./.Opuſc.17.c°.6.me°.B./.Opuſ.18.c° 21./.Opuſ.19.c°.17./.Rom.12.lec.3.ſi.K./.1ª.Cor.6.le.2.prin°.B.uel Abdicatio.
*Eleemoſyna.8.9.Lex.131.Libertas.11.Maria. 20. Meritum. 83.Miſsio.17.

14 Conſilia Chriſti,reducuntur ad tria,ſ.ad paupertatẽ.Continẽtiã,& obedientiã.12ª.q.108.4.o./.Ẽ.3.c°.130. *Mors. 21.

15 Conſilia tria euangelica,ſecundum ſe omnibus expediunt,niſi ex indiſpoſitione aliquorum,quorum affectus ad hæc non inclinatur.12ª.q.108.4.1m. *Paulus.3.Perfectio.69.78.Præceptum.70.114.Præcipitatio.2.3.Religio 44.50.69.

16 Obſeruatio conſiliorum euangelij,difficilior eſt,quam præceptorum,quo ad actus exteriores,quo autem ad interiores perfecte,eſt econuerſo.Quol.4.24.9m./.12m.
*Solertia.7.Via. 1.Vita.56.Voluntas.21.

17 Præcepta ſunt de neceſſarijs ad ſalutem,conſilia uero,ad bene eſſe,quandoque tamen conſiliorum obſeruatio eſt de neceſsitate ſalutis.12ª.q.108.4.o./.22ª.q.43.7.4m./.cont. 3. c°.130 /.Quol.5.19.c.

18 Nullus actus perfectionis cadit ſub conſilio,qui in aliquo caſu,non cadat ſub præcepto.22ª.q.124.3.1m./. 4.d.19.q.2.ar.2.q.1.3m.

19 Conſilium dicitur dupliciter,ſcilicet inquiſitio de agendis,& perſuaſio amicabilis.Secundo modo diſtinguitur contra præceptum,non autem primo modo.Ver.q.17.3.2m.

20 Genus ſupererogationis duplex, ſcilicet totaliter excedens neceſsitatem ſalutis, & ens de neceſsitate, licet non quo ad hunc modum. Secundum poteſt cadere ſub præcepto eccleſiæ,uel cuiuſcumque legiſlatoris, quo ad determinationem modi,non autem primum,ſed tantum cadit ſub conſilio.4.d.15.q.3.ar.1.q.4.2m.

21 Conſilium nunquàm obligat, niſi per hoc quòd in præceptũ tranſit,ex aliquo accidenti.22ª.q.124.3.1m./.4.d.19. q.2.art.2.q.1.3m.

Domma. 22 Conſilium conuenienter ponitur unum de ſeptem donis Spiritusſancti.22ª.q.52.1.o./.3.d.35.q.2.ar.4.q.1.o.

23 Actus doni conſilij,eſt inuenire,actus uero ſcientiæ, eſt iudicare.3.d.34.q.1.2. c. prin°.H.&c.
*Beatitudo.148.&c.154.&c. Delbora.2.

24 Donum conſilij dirigit nos in omnibus ordinatis ad finem uitæ æternæ,ſiue neceſſarijs,ideſt,præceptis, ſiue non, ſcilicet conſilijs.22ª.q.52.4.2m. *Fortitudo.60.Fructus.19.20. Intellectus.293.Præcipitatio.2.Prudentia.18.Sapientia.26.

25 Conſilium actiuum,eſt gratia gratis data quibuſdam,ſed conſilium paſsiuum, eſt donum omnium exiſtentium in gratia. 22ª. q. 47.14.2m./.q.52.1.3m.1.q.52.1.2m. *Stultitia.10.

26 Donum conſilij,facit certitudinem a Spirituſancto, de his de quibus eubulia inquirit,& coniecturat.12ª.qu.108.4.1m./.22ª.q.32.1.1m./.2.o./.3.d 34.q.1 2.me°.k./.d.35 q.2.ar. 4.q. 1.c. Eubulia.1.infra.

27 Vna tantum uirtus eſt ad bene conſiliandum, ſed duæ ad bene iudicandum, quia diſtinctio eſt in proprijs, ex quibus eſt iudicium,non autem in communibus,ex quibus eſt inquiſitio.12ª. q.57.6.3m./.22ª.q.51.4.2m. Gnomi.

28 Donum conſilij, correſpondet prudentiæ,& eubuliæ, ut adiuuans,& perficiens eas.12ª.q.57.6.1m./.22ª. q.52.1.1m./.2.o./.3.d 34 q.1.2.c.me°.k./.d.35.q.2.ar.4.q.1.2.c.

29 Donum conſilij & ſcientiæ,manent in beatis,inquantum retinent cognitionem ſcitorum,& illuminantur de ignotis.22ª.q.52.3.o./ 3 d.35.q.2.ar.4.q.3.o.

30 Conſilium donum quod conſiſtit in inuentione, diſtinguitur a dono ſcientiæ, quæ conſiſtit in iudicando de inuentis per conſilium.3.d.35.q.2.ar.4.q.2.o. Item fortitudo.60.

¶Conſimile.Actus.89.Iudicium.29.30.

*Conſobrinus.Frater.3.

¶Conſolatio.Amor.165.Angelus.445.Aſcendere.9. Capharnaum.Graue.10 Laus.7.Liberare.2.Maria.69.Oratio.59.101. Probatio.2.Sanctus.4.Tacere.2.Triſtitia.17.&c.Viſitatio.1.

¶Conſolidatiuum.Firma.c.Firmitas.Sacrificium.24.

¶Conſonantia.Anima.68. Animal. 51 Armonia. Difficile.8.16.Doctrina.14.Lex.99.Melodia Ordinem.1.13.

¶Conſonum.Baptiſmus.29.Conſonantia Purgatorium.2.

¶Conſortium.Angelus.475.Hæreſis.37.Iudæi.3. Pax. 6.Solus.1.Zelothipia.Zelus.1.

¶Conſpicuum.Vita.39.&c.

¶Conſtans.Iuſtitia.7.

1 ¶CONSTANTIA pertinet ad continentiam.22ª.q.153.5.2m. Quid.
Continentia.11.*Aduerſantia.

2 Immo continentia eſt ſpecies conſtantiæ.22ª q.153.5.3m.Reſpon.Du°.387°.Continentia.12. Dum 387.

3 Conſtantia & perſeuerantia,conueniunt in fine ſ. in perſiſtendo firmiter in bono.22ª.q.137.3.o. *Apoſtoli.30.

4 Conſtantia magis conuenit cum perſeuerantia, quàm cum patientia,quia cum prima conuenit in fine,cum ſecunda uero eſſe circa impedimenta.22ª q.137.3.1m.Patientia.6.
*Continentia.11.12.13.Eupſichia.Fides.10.Firmitas. Fortitudo.7.34.43.Inconſtantia.4.

5 Perſeuerantia eſt principalior,quàm conſtantia,quia eſt circa difficile,propter diuturnitatem, quod eſt eſſentialius uirtuti, quàm propter impedimenta,circa quæ eſt conſtantia. 22ª qu.128.9m./.q.137.3.c. *Iuſtitia. 14.

6 Conſtantia conuenit cum magnificentia, & perſeuerantia, quia ſunt circa difficile.22ª.q 137.3.2m.

7 Conſtans eſt medius,inter pertinacem, & inconſtantem. 4. d.29.3.c.

8 Conſtans differt a pertinaci dupliciter. Primo,quia conſtans cum ratione cogitur ad minus,propter maius, non autem econuerſo.Secundo,quia non3eutrer.4.d.29.2.o.

9 Conſtans cogitur ad aliqua corporalia,non tamen ad culpam, propter metum ſtupri,ſtatus,necis,uel uerberis,in ſe uel amicis,non autem propter infamiam.22ª.q.19.3.3m./.qu.125.4.c./ 4.d.29.2.2m./.3m./.Eth.3,lect.1.ſi.c.
*Eupſikia fides.10.Firmitas. Fortitudo 7.34.42.

¶Conſtantinopolitanus.Apollinaris.5. Hæreſis.133. Chriſtus.149.

¶Conſtantinus.Imperator.8.9.

¶Conſtantius.Imperator. 8.

¶Cõſtellatio.Artificiale.7.Arcturus. Dæmon.82.83. Gigãtes.

¶Conſtitutio rei,non eſt ex eo quod ſequitur eſſe eius perfectum.1.d.28.q.1.2.c.*Actus.197.Altare.7.Amor.191.Ars.32. Bonitas.110.Charitas.106.Cauſa.42.Circunſtãtia. 22.&c. Cõplacentia.1.Confeſſio.4.Conſtitutiuum.Contrarium.23. Dauid.3.Delectatio.3.Differẽtia.20.21.Dimẽſio 12. Diſtinctio.26.Eleemoſyna.26.Eſſe.46.89.Factiuum.Finis.139.Forma.8.54.&c.88.Gratia.48 Habitus.54.Honor.29.&c. Ignorantia.27.33.Inſtitutio.Iuriſdictio.Liberũ.29.Locus.5 Matrimoniũ.16.Mediũ.16.27.Naturale.2. Nomẽ 8.Notio.6. Obligatio.8. Officiũ.2.Ordo.75.Ornatus.8 Parer.9 Pctũ 305. Pœna.29. Pœnitẽtia.12.Perſona.16. Præmiũ 9. Principiatũ.1. Puer. 4. Ratio.45.Relatio.75.Samaria.Sedere.7. Statutum. Soppoſitum.4.Triſtitia.18.Vas.2.Verbum 7 37.57.Vnio.4.5. Vnitas.28.29.34.40.Chriſtus.12. Quid.

¶Conſtitutiuum. Actus.197. Conſtitutio.

¶Conſtrictio.Appetitus.13.31.Delectatio.10.49 Dilatari. Dolor.19. Fortitudo.39.

¶Conſtructio quælibet in diuinis, reſpectu diuinorũ ſemp eſt ſcd̃m habitudinẽ cauſæ efficiẽtis,uel formalis.1.d.34.q.1 2.c.ſi. *Ablatiuus.1.Bonitas.111.Cain.2.Docere.7.Aedificare.2. Perſona.43.Propoſitio.18.Rex.9.Scia. 126. Templum.2. &c. In diuinis.

¶Conſubſtantialis.Corpus 56. De.4.&c.Imago. 27.34. Proceſsio.21.31.Viſio.12.

1 ¶CONSVETVDO habet uim naturę,maxime ſi ſit a puero, & eſt quaſi altera natura.1ª.q.63.4.2m./.12ª.q.32.2.3m./.cont.1.c°.11./ Meta. 2.le.5.prin°.a./.Memoria le.6.ſi.Habitus.30. Quid.

2 Conſuetudo facit neceſſitatem in repentinis,non autem in deliberatis.Ma.q.6.24m. *Abſoluere.7.15.23.

3 Oppoſitũ uidetur dicere,quia facit neceſsitatẽ ẽt in deliberatis. 12ª.q.6.4.o./.5.1m. Reſp.ſicut Du°.353°. Dum 388m

4 Conſuetudo habet uim legis. Et interpretatur, & abrogat legem humanam, non autem legem naturalem, nec diuinam. 12ª.q.97.3.o./.22ª.q.79.2.2m./.q.100,3.c./ Quo 2.8.c.pri°./. Quol.9.15.c.ſi.F.&c.uel Lex.49. *Accidens.69. Aduocatus. 8.Amor.175.Animal.74.

Immo cõſuetudo prædicat legi naturæ 4.d.33.q.1.1.1m.Reſp. ſient.Lex.49.

5 Manẽte rõne legis,lex uincit cõſuetudinẽ,niſi ſit impoſſibilis, ſcd̃m conſuetudinem patriæ.12ª.q.97.3.2m. *Apoſtoli.12.

6 Naturalia non poſſunt conſueſcere, nec diſſueſcere. 12^{ſ}.q.51. 2.c./.3.d.23.q.1.ar.4.q.2.c./.Vir.q.1.9.c./.17^{m}. Natura.36.
*Aſſueſcere. Auaritia.9. Conceptio.41.42. Corporalia.4. Decimæ.12.20.21.23.25.39. Delectatio.33. Dies.6.18. Electio. 36. Ens.14 Ethos, Euchariſtia. 76.186. Exactio.1.4. Exorciſmus.5. Experientia.7. Faber. Facile.1. Fornicatio.18. Gentilis. 3. Habitus.15 30. Ieiunium.32.42. Lex 49. 164.165.168.179. Memoria.14.36.22. Miraculum.5. Mollities.2.

7 Conſuetudo eccleſiæ præualet auctoritati cuiuſcunque doctoris.3:ſ.quæſt.10,12.c./. Quol.2.7.c.
*Mos.1. Natura.36. Oblatio.11. Officium.13. 15. Operatio. 54. Ornatus.2.3. Peccatum.33 Pœna.93.154 361. Primitiæ.0 Pœnitentia.99. Perfectio.70. Profeſſio.6. Religio.88. Scientia.23. Scriptura.13. Sepultura.4. Symbolum.9. Simonia.20.8 Sodomia.2. Solere. Solitus. Spiritus.18. Subdiaconus.4. Suffragia.1. Titulus. Vendere.18. Vinculum 8 Viura.128. &c.175. 222.313.276. Vxor.1.
¶Conſolere, Agens.2. Angelus.444.445.594. Conſultare. Cooperari.3. Indulgentia.9. Lex.26.91. Peccatum.43. Præceptũ. 70.314. Ratio.40. Votum.52. Viura 76.

Qui. ¶Conſules dicuntur uel a conſulendo ciuibus, uel a regendo cuncta conſilio. Opuſ.20, li^{o}.4.c^{o}.26.prin^{o}. Comeſ. Ruma. 1. Tribuni.
¶Conſultare. Angelus.444.
¶Conſultoria. Sors.3.
¶Conſumatio. Bigamia.7. Cauſa.5. Conſumere, Conuerſio.1 Docilitas.2 Euchariſtia.35.254. Gratia.14.37.183. Hęreſis. 71. Idolatria.9. Ira.39. Iuſtificatio.6. Maria. 19.58. Matrimonium.59.60. Peccatum.40.316. Sacerdos.43. Scientia.80. Votum.56.

Quid. ¶Conſumere propriè eſt deſtruere aliquid exiſtens, ſed impropriè, eſt impedire aliquid, ne fiat.3.d.5.q.3.3.4^{m}. *Auaritia.23. Aurum.2. Banauſia. Calor.10.11. Cauſa.5. Cibus.2 Cõſumatio. Conuerſio.1. Corruptio.8. Ignis.18. Oblatio.1. Peccatum 168. Prodigalitas.5. Simonia.32. Viura. 234.276.298. Vſus.10.
¶Conſumptiuum. Agnus.5.
¶Conſurgere. Delectatio.29. Fructus.2. Ira 30.31,69. Numerus.11.15. Senarius.2.

Quid. 1 ¶CONTACTVS eſt coniunctio terminorum duarum quantitatum.4.d.30.ar.4.q.1.c.
*Accidentaliter.1. Adoratio.21.24.

2 Omnis actio corporalis, requirit contactum.4.diſ.10.artic. 4. quæſt.1.c.
*Angelus. 95.98. 115. Applicatio. 1. Embrio. 3. Locus. 11. 23.
¶Contagium. Marula.6. Maria 59.
¶Contemperari Odor.2. Reſpiratio.3. Sapor.

Quid. 1 CONTEMPLATIO nominat actum uidendi deum in ſe, ſed ſpeculatio nominat actum uidendi deum in creaturis, quaſi in ſpeculo.3.d.35.q.1.ar.2.q.3.c.

2 Contemplatio eſſentialiter conſiſtit in intellectu, ſed principium habet in affectu.22ſ. quæſtio. 180.7.1^{m}.
*Accedere.3.

3 Contemplatio diuinorum eſt operatio homini maxime propria, & delectabilis, ſed tamen difficilis, quia ſecundum Auguſtinum. ipſa ſua infirmitate, ab immenſitate tantæ celſitudinis repulſus animus in ſemetipſo relabitur.12ſ.q.3.5.c./.22ſ. q.181.4.3^{m} /.Ebdo.prin^{o}.
*Amor.62.

Diuiſio. 4 Contemplatio dicitur dupliciter.ſ.actus intellectus meditantis diuina, & quilibet actus hominis remoti ab exterioribus. Primus eſt actus ſapientiæ, non autem ſecundus.4.d.15.q 4. art.1.q.2.1^{m}.
*Aquila.1 Bonitas.179. Charitas.73.91.145. Cognitio.1.&c. Leuatio.

5 Contemplatio dei duplex.ſ.per creaturas, & per eſſentiã Dei. 1. Prolo.1.c./.3.d.35.q.1.ar.2.q.3.c.

6 Contemplari deum in ſe, contingit tripliciter.ſ.diſtractione ſenſuum, ſine ſimilitudine extranea, & penetrando. Primum conuenit omni angelo etiam non beato, & malo: ſecundum omni beato tantum. Tertium vero tantum primæ hierarchiæ.2.d.10.1.2^{m}.

7 Contemplatio eſt delectabilis dupliciter. Primo vt eſt operatio conueniens homini ſecundum naturam eius, vt animal rationale. & magis habenti habitum ſapientiæ, ſecundo uero ex obiecto.ſ.deo.12ſ.q.3.5.c./.22ſ.q.180.7.0./.4.d.15. q.4.ar.2. q.2.1^{m}./.Ebdo.prin^{o}.

8 Partes contemplationis ſunt tres, ſcilicet lectio, meditatio, & oratio.22ſ.quæſt.180.3.4^{m}./.4.diſt.15.qu.4.art.1.q.2.1^{m}. Aſcenſus.

9 Species contemplationis ſunt ſex, ſumptæ ſecundum ſex gradus aſcenſus in deum, ſcilicet perceptio ipſorum ſenſibilium, progreſſus a ſenſibilibus ad intelligibilia, diiudicatio ſenſibilium ſecundum intelligibilia abſoluta, conſideratio intelligibilium in quæ per ſenſibilia peruenitur, contemplatio intelligibilium quæ per ſenſibilia inuenire non poſſunt, ſed per rationem capi poſſunt, & conſideratio intelligibilium quæ ratio, nec inuenire, nec capere poteſt, quæ ſcilicet pertinent ad ſublimem contemplationem diuinæ ueritatis, in qua finaliter contemplatio perficitur. 22ſ. quæſt.180.4.3^{m}./.3.diſ. 35.q.2.ar.2.q.3.2.3.

10 Ad contemplationem tria requiruntur.ſ.ſanitas corporis, quies a paſſionibus, & ab exterioribus. Et ei ſeruiunt omnia humana officia.22ſ.q.180.2.0./.Cont.3.cap^{o}.37.fi./.Phi.7.le. 6.fi.g.
*Abijcere. Beatitudo, 53. &c. 68. 136. Beatus. 4. ut Tempus.44.

11 Non poteſt eſſe tanta contemplatio, quòd tollat dolorem, ſi corpus lædatur, niſi per eam potentiæ inferiores omnino abſtrahantur ab actibus ſuis.3.d.15.q.1.ar.3.q.1.3^{m}.
Caſtitas.11. Cęlum.45. Docere.1.

12 Omnis operatio humana, ordinatur ad contemplationem ſicut ad finem. Con.3.ca^{o}.25.6^{m}. C.
*Mulier.2. Nocere.11. Pax.18.

13 Tres ſunt conditiones bene contemplandi diuina.ſ.reuerentia caſta, firmitas indeclinabilis, & amor.22ſ.quæ.180.7.1^{m}./. Dionyſius lect.1.fin.
*Plato.2 Prophetia, 1. 6. Raptus.8. Religio.23.26.93.&c. Sapientia 39. Scientia.90. Solicitudo.1.

14 Ad contemplationem pertinent quatuor, quodam ordine.ſ. uirtutes morales alius actus a contemplatione, contemplatio diuinorum effectuum, & contemplatio diuinæ ueritatis. 22ſ. q.180.4.c.
*Tempus.44. Virginitas.5.

15 Ad contemplationem principaliter pertinet meditatio dei, ſed diſpoſitiuè, pertinet conſideratio cuiuslibet ueritatis.22ſ. q.180.4.c.

16 Contẽplatio quo ad nos, eſt diuturna dupliciter, ſcilicet quia competit nobis ſecundum incorruptibilem partem animæ, ideſt ſecundum intellectum, & quia in operibus contemplatiuæ corporalibus non laboramus. 22ſ. quæſtion. 180. 8. c. fin.

17 Aliquis ex charitate ad dei contemplationem incitatur.22ſ. q.180.7.1^{m} /.Dionyſius.lec.1.fi.

18 Virtutes morales pertinent ad contemplationem, & ad uitã contemplatiuam, non quidem eſſentialiter, ſed diſpoſitiuè, ſcilicet remouendo impedimenta.22ſ.quæſtio.180.2. o./. quæſtio. 181. 1. 3^{m}./.2. c./. 4. 1^{m}./. quæſtio. 182. 3. c./.Opuſc. 17.c^{o}.7.7^{m}.

19 Ad contemplationem, virtus caſtitatis maxime reddit hominem aptum, inquantum delectationes venereę, maxime deprimunt mentem ad ſenſibilia, ſecundum Auguſtinum.22ſ.q. 180.2.3^{m}.fi. Coitus.4. Delectatio.54.&c. Sacramenta.90. uc Plato.2.

20 Contemplatio requirit locum ſecundum congruitatem tantum.1^{a}. quæſtion. 66. 4. 3^{m}./.1. diſtinctio. 37. quæſtio. 5.2. 3^{m}./.2. diſtinctio.2. quæſtio. 2.1.2^{m}./. diſtinctio.6. 3. c. /. d. 10.4.4^{m}.

21 Contemplatio eſt mala per accidens, & bona per ſe.12ſ.q.35. 5.3^{m}./.22ſ.q.167.1.2^{m}. *Abijcere. Amor.62. Angelus.141. 182.273.362.372.563. In cõmuni.

22 Certamen, & contentio fit in contemplatione, propter defectum intellectus, & grauitatem corruptibilis corporis, quod nos ad inferiora retrahit, non autem ex contrarietate ueritatis quam contemplamur.22ſ. q.180.7.2^{m}.
*Apoſtoli.42.

23 Contemplatio habet quietem ab exterioribus motibus. Et eſt motus intellectus.i.Operatio. 22ſ.q.179.1. 3^{m}./. q.180.6.c./. 3.d 33.q.1.ar.2.q.1.2^{m}./.Phi.7.lec.6.fi.g. *Beatitudo. 18.24. &c.53.&c.68.117.135. Beatus.4.

24 Contemplatio terminatur in affectu.ſ. ad delectationẽ. 22ſ. q.180.1.c./ 3.3^{m}./.7.1^{m}.
*Charitas.73.91.113.143. &c.

25 Contemplatio ſapientiæ, comparatur ludo, quia eſt delectabilis. 1.d.2.l.fin./.Ebdo.prin^{o}.
*Caſtitas.11. Cogitatio.2.

26 Contemplatio uehementer impedit uires naturales. 3. diſt.16. q.1.3.6^{m}.
*Coniunctio.4. Contemplatiuus.0.

27 Intellectus Chriſti non tendit in aliquid ſupra ſe, quo ad cõtemplationem, quia quicquid unquam de Deo contemplatus eſt, hoc contemplatus eſt a primo inſtanti conceptionis ſuæ. 3.d.17.art.3.q.1.1^{m}.
*Delectatio.54.57.65.77.91.&c.114. Deuotio.5. Deus.139. &c. Iacob.3.4.7.8. Mulier.2. Nox.2.

Contem-

Co

28 Contemplatio ſanctorum, eſt ex amore obiecti, ſcilicet dei. Sed contemplatio philoſophorum, eſt ex amore ſui. 3. d. 35. q. 1. ar. 2. q. 1. 3. c.
*Somnus. 1. Speculum. 3. 4. Sterilitas. Stultitia. 2. 7. 10. 11. Tabernaculum. 5. Templum. 2. 13. 24. Tempus. 44. Triſtitia. 14. 16. 17. Turtur. 4. 5. Vacare.

Qualis. 1 ¶CONTEMPLATIVVS eſt aliquid ſupra hominem, quia homo per contemplationem continuatur angelis. 3. d. 35. qu. 1. ar. 2. q. n 1^{m}.

2 Contemplatiui dicuntur, qui contemplationi, totam vitam ſuam deputant. 22^{a}. q. 81. 1. 5^{m}. Religio. 9 n. &c.
¶Contemptor. Negociatio. 1.

Quid. 1 ¶CONTEMPTVS eſt tranſgreſſio legis, ex hoc quod voluntas renuit ſubijci legi, uel regulæ. 22^{a}. q. 186. 9. 3^{m}. *Abijcere.

2 Frequentia peccati non facit peccatum ex contemptu, ſed diſponit ad hoc. 22^{a}. q. 86. 9. 3^{m}.
*Abſcondere. 4. Adulatio. 4.

3 Contemptus dupliciter menſuratur, ſcilicet ex parte contemnentis, & ex parte contempti. 4. d. 9. ar. 3. q. 3. c.
*Aſpernari.

4 Non omnis contemptus eſt peccatum mortale, ſed ſolum dei. 2. d. 24. q. 3. 5. 1^{m}. /. Ver. q. 15. 5. 1^{m}. V. Baptiſmus. 2. 15. Blaſphemia. 17. &c. Circunſtantia. 8. 9. Confirmatio. 12. Conſenſor. 4. 6. Contemptor. Damnatio. 43. Debitum. 21. 26. Delictum. 0. Docilitas. 2. Euchariſtia. 76. Excommunicatio. 11. 27. Familiaritas. 2. Furatio. Hieronymus n.

5 Demeritum peccatorum, eſt præcipue ex contemptu dei. 4. d. 9. ar. 3. q. 3. c. *Honor. 7. Humilitas. 5. 27. Ieiunium 29. Infidelis. 12. 13. Infidelitas. 1. 1. Ingratitudo. 3. 11. &c. Irreligioſitas. 1. Liberalitas. 15.

6 In peccato veniali ex genere, contingit eſſe maiorem contemptum actualem, quàm in grauiſſimo peccato mortali ex genere. 4. d. 9. ar. 3. q. 5. 1. *Magnanimitas. 14. 21. Malum. 58. Melius. 3. Meritum. 14. Monachus. Negligentia. 7. Oblatio. 6. Opinio. 9. Pax. 18. Peccatum. 122. 160. 183. 216. 239. 256. 237. Perfectio. 57. Præceptum. 149. Præſumptio. 11. Religio. 67. 77. 10.

7 Quanto quis deum per peccatum magis contemnit, tanto maiorem reatum incurrit. 5^{a}. q. 88. 3. c. /. 1^{m}. /. 4. d. 9. ar. 3. q. 5. c. *Sacramentum. 46. Sandalia. Scientia. 60. Senectus. 2. Spernere. Superbia. 11. 21. 15. Tranſgreſſio. Vetus. 6. Viſus. 231. Vituperatio. 3. Viura 274. Chriſtus. 90.

1 ¶CONTENTIO quadruplex, ſcilicet color rhetoricus, impugnatio veritatis ſcitæ, uel falſitatis ſine modo, & moderatè. Prima & quarta eſt bona. Secunda peccatum mortale. Tertia vero, ſicut ſi accipiatur contentio in iudicio, uel diſputatione ſecundum imperfectum rationem, ſcilicet ſecundum quod importat quandam acrimoniam locutionis ſic de ſe non eſt mortale peccatum, ſed tantum veniale, niſi ſit cum ſcandalo. 22^{a}. q. 38. 1. 0. /. 2^{a}. Tim. 3. lect. 2. ſi. C.

2 Contentio importat contrarietatem in loquutione, ſicut diſcordia contrarietatem in voluntate, quo ad intentionem, uel quo ad modum. 12^{a}. q. 38. 1. c.
*Cognitio. 26. Contemplatio. 22. Diſputatio. 4. Electio. 35. Excommunicatio. 14. 14. Forus. 0. Gloria. 10. 11.

3 Contentio eſt filia inanis gloriæ. 12^{a}. q. 38. 1. c. /. q. 132. 5. 0. /. Ma. q. 9. 3. c. /. 4^{m}. Gloria. 10. *Inconſtantia. 3. Iuramentum. 20. Litigium. 1.

4 Contentio, & diſcordia, oriuntur ex inuidia, ratione termini ad quem. 22^{a}. q. 37. 2. 2^{m}. /. q. 38. 2. in^{o}. *Magnanimitas. 15. Pax. 14. Pœnitentia. 95. Rixa. 1. Zelus. 8. 9.
¶Contentioſus. Forus. 0. Iuramentum. 20. Pœnitentiale.
¶Contentus. Medicina. 4. Miles. 9. Organum. 5.
¶Conteſtatio. Accuſatio. 22. Furtum. 13. Iuramentum. 13.
¶Contingua. Limbus. 1.

1 ¶CONTINENTIA vt eſt abſtinentia ab omni delectatione veneræ, eſt uirtus, non autem quæ eſt cum prauis concupiſcentijs quibus reſiſtit. 12^{a}. q. 58. 3. 2^{m}. /. 22^{a}. q. 143. 1^{m}. /. q. 155. 1. 0. /. 4. c. /. 3^{a}. q. 7. 2. 3^{m}. /. ſi. /. d. 33. q. 3. ar. 2. q. 1. 1^{m}. /. Veri. qu. 14. 4. c. ſi.

2 Immo continentia non eſt uirtus, ſed aliquid minus uirtute, 12^{a}. q. 58. 3. 2^{m}. 2. 22^{a}. q. 143. 1^{m}. Reſp. Du^{o}. 380°.

3 Continens proprie, eſt qui perſiſtit in ratione recta, a prauis concupiſcentijs abſtinens, non autem qui perſiſtit in ratione peruerſe, abſtinens e bonis, ſed eſt obſtinatus. 22^{a}. quæſtio. 155. 1. 2^{m}.
*Abraham. 5. 26. Agens. 62. 66. 86. Angelus. 97. 111. Anima. 1. Beatitudo. 142. 149.

4 Caſtus proprie dicitur ante experientiam delectationis ueneræ, continens autem, poſt eam. 22^{a}. quæſtio. 15. 1. 2. 0. /. Pſal. 11. ſi. c.

5 Continentia, & incontinentia, proprie ſunt circa delectationes, quæ poſſunt eſſe naturales homini, non autem circa eas quæ ſunt contra naturam. 22^{a}. q. 155. 2. 5^{m}. *Cibus. 7. Conſilium. 14. Conſtantia. 1. 2. Dies. 2. Epiſcopus. 23. Fœminalia, Fornicatio. 14. Fructus. 4. 5. 15. &c. Heremitæ.

6 Continentia, & incontinentia, magis eſt circa delectationes venereas, quam ciborum. 22^{a}. q. 155. 2. 0.
*Ieiunium. 7. Infra. 5.

7 Continentia proprie eſt tantum circa concupiſcentias tactus. 12^{a}. q. 145. 1^{m}. /. 22^{a}. q. 53. 2. 0. /. q. 176. 2. c. *Incontinentia. 1. Temperancia. 25.

8 Continentiæ aſſignantur duplicia extrema, ſcilicet ex parte concupiſcentiæ quam uincit, ſ. incontinentiæ, & in minus innominatum Ethi. 7. le. 9. ſi. K. *Infinitum. 28. Innocentia. 12. Iudicium. 62. Matrimonium. 113. 132.

9 Continentia triplex, ſcilicet refrænatio prauarum concupiſcentiarum, abſtinentia ab omni delectatione veneris, & abſtinentia ab omni illicito actu. Prima reducitur ad temperantiam, ſicut imperfectum ad perfectum, ſecunda ſicut pars ſubiectiua, tertia uero ſicut pars potentialis. 3. d. 33. q. 3. ar. 2. q. 1. 2^{m}. /. Temperantia. 9.
*Miraculum. 27. Mundus. 1. Ordo. 102. Perfectio. 66. Reli^{o}. 53. &c. Scientia. 89. 90. Syllogiſmus. 7.

10 Continentia ſecunda, eſt potius, quàm temperantia, prima uero econuerſo. 22^{a}. q. 55. 4. 0. Virginitas. 21. *Virtus. 69. 75.

11 Conſtantia in arduis, & terribilibus, eſt pars fortitudinis, quæ autem eſt circa delectabilia, eſt pars continentiæ, quæ eſt pars temperantiæ. 22^{a}. q. 253. 5. 2^{m}. Conſtantia. 1. 4.
*Vniuerſale. 23.

12 Continentia, & perſeuerantia, ſunt partes conſtantiæ, firmiter perſiſtentes, prima eſt contra concupiſcentiá, ſecunda contra triſtitias. 12^{a}. q. 58. 1. 2^{m}. /. 22^{a}. q. 53. 5. 3^{m}. Conſtantia. 2.

13 Oppoſitum uidetur dicere. 22^{a}. q. 53. 5. 2^{m}. Reſpond. ſicut Dubio 387°. Du^{m}. 390^{m}

14 Continentia eſt tantum in uoluntate ſubiectiue. 22^{a}. qu. 155. 3. 0. /. Eth. 7. lect. 10. Subiectiue.

15 Immo non eſt in ui appetitiua, ſed in ratione. 12^{a}. q. 58. 3. 2^{m}. /. 22^{a}. q. 52. 5. 3^{m}. /. 3. d. 33. q. 2. ar. 4. q. 2. c.

16 Immo eſt concupiſcibili. 3. d. 33. q. 2. ar. 4. qu. 2. 0. Reſpondeo Dubio 391°. Du^{m} 391^{m}

17 Continentia poteſt attribui rationi, ſicut primo mouenti, & incontinentia concupiſcibili, licet utraque ſit in uoluntate, ut in proprio ſubiecto. 22^{a}. q. 155. 3. 2^{m}. *Voluntas. 2. Votum. 32. 52. &c. 75. &c. Chriſtus. 88. 89.

18 Ad continentiam, efficacius operatur maceratio carnis per abſtinentiam cibi, & potus, quàm per ſubtractionem, uel per laborem corporalem. 22^{a}. q. 188. 6. 3^{m}.

19 Rationes falſæ impugnantium perpetuam continentiam, & ſolutiones earum. cont. 3. c^{o}. 136.

20 Continere. Actus. 47. Adoratio. 6. Agent. 62. Amor. 257. Angelus. 9. 121. 247. Appropriatio. 21. Ars. 29. Cohors. 31. Cõtētū.

1 ¶CONTINGENS, & neceſſarium, ſunt de tranſcendentibus. 1^{a}. q. 115. 6. c. *Adam. 35. Anima. 191. Ars. 48. Aſtrologia. 4. Auaritia. 5. Blaſphemia. 26. Cauſa. 70. Cælum. 138. Contemptus 6. Contrarium. 9. &c. Aſtrum.

2 Vnumquodque contingens, eſt ex parte materiæ, neceſſitas uero conſequitur rationem formæ, quia quæ ſequuntur ad formam, neceſſario inſunt. 1^{a}. q. 86. 3. c. *Contritio. 23. Conuenientia. Corpus. 68. Credere. 15. Datio. 15.

3 Potentialitas materiæ ad eſſe, & ad non eſſe, non eſt ſufficiēs ratio contingentiæ ſed requiritur, quod potentia actiua non ſit determinata ad unum, & quod non poſſit impediri. Perihermenias. lect. 14. me^{o}. ſ. H. *Delectatio. 54.

4 Nihil eſt contingens, quod non habeat aliquid neceſſariū. 1^{a}. q. 84. 1. 3^{m}. /. q. 86. 3. c. *Demonſtratio. 14. Deus. 142. 279. 280. Enuntiatio. 7. Euchariſtia. 1. Fatum. 5. Febris. 2. Fieri. 2. Forma 49. Futurum. 1. Inſenſibilitas. 2.

5 Contingens poteſt ſumi dupliciter, ſcilicet contingens ut contingens, id eſt in particulari, & contingens in uniuerſali, id eſt ſecundum quod in eo inuenitur ratio neceſſarij. 1^{a}. quæſtio. 86. 3. c. /. Opuſc. 3. ca^{o}. 140. / Ethi. 6. lect. 1. ſi. *Intellectus. 43. Intentio. 13.

6 Contingens triplex, ſ. vt in pluribus, vt in paucioribus, & ad vtrumlibet. Meta. 6. lect. 2. me^{o}. g. &c. /. Phy. 2. lec. 8. princ^{o}. /. Perihermenias lc. 13. me^{o}. d. E. *Lex 70. Liberū 8. Luna 8. Maledicere. 1. Malum. 27. Matrimonium. 86. Miles 8. *Miraculum. 15. Monſtrum. 1. Mutatio 7. Neceſſitas 13. Peccatum. 28. Poſſibile. 1. Poſterius. Prædeſtinatio. 40.

7 Contingens ad utrumlibet, eſt in potentia. Ideo non exit in actum, niſi prius per aliquid determinetur ad unum. 1^{a}. q. 21. 3. 5^{m}. /. 1. d. 45. 3. c. /. 2. d. 25. 1. 1. /. contra. 1. c^{o}. 82. 1^{m}. /. Phy. 9. lec. 8. prin. a. K. *Principium. 18. 19. Prophetia. 23.

8 Contingens ut contingens, cognoſcitur directe a ſenſu, ſed ab indirecte intellectu. 1^{a}. q. 86. 3. c. /. Ethi. 6. le. 1. ſi.

9 Oppoſitū uidetur dicere 4. d. 50. q. 1. 3. 0. /. Quol. 7. 3. n Reſp. ſicut Du^{o}. 551. *Propoſitio 15. Prouid^{a}. 27. 57. Prud^{a}. 14. 31. Pſalo. 6. Ratio. 35. 60. Recipere. 2. Scientia. 34. &c. Du^{m}. 392.

10 Contingentia vt contingentia ſunt, non cognoſcuntur per ipſum quod quid eſt, quod erat propriũ obiectum intellectus, ſed per alium modum. ſ. per coniecturam quandam de rebus illis, de quibus plena certitudo haberi non poteſt. Ver. q. 15. 2. 3^{m}.

* Semen 21. Veritas. 21. 22. Virtus. 199. Vſura. 34. Verumlibet. Chriſtus. 20. 140. 141.

¶ Continuatio. Angelus. 418. Oratio. 18. 21. &c.

¶ Continuum. Delectatio. 29.

Qui. 1 ¶ CONTINVVM dupliciter diffinitur. ſ. formaliter a logico, per vnitatem termini ad quem partes copulantur, & materialiter a phyſico, per diuiſibilitatem in infinitum. Phy. 3. lect. 1. $prin^{o}$. b. /. Cæ. le. 2. $prin^{o}$. * Actio. 4. Amor. 153.

Du^{m}. 393. 2 Immo continuum diffinitur per motum. Meta. 5. le. 6. me^{o}. b. D. Reſpond. Dubio. 393°.

* Angelus. 78. 123. 127. 129. 188. &c. 418. Animal. 29. Annuntiatio. 8. Aqua. 2. Augmentum. 1. 17. Baptiſmus. 5. &c. 132 Beatitudo. 119. Bonitas. 197. Cęlum. 93. Contemplatiuus. 1. Continuatio. Continuitas. Contrarium. 2. 5. Contritio. 8. Corpus. 12. Deus. 81. Diuiſio. 3. 7. 8. Eraclius. Felicitas. 5. Feſtum. 4. Forma. 136. Gaudium. 2.

3 Tempus habet continuitatem a motu, & motus a magnitudine. 1. d. 8. q. 3. 3. 4^{m}. /. d. 37. q. 4. 2. 3. c. /. 2. diſtinc. 2. q. 1. 1. 4^{m}. /. Qool. 9. 9. c. fi. ut Angelus. 188. Tempus. 17.

* Gratia. 81. 111. Idem. 9. Ignorantia. 19. Imaginatio. 7. Infinitũ 2. 7. Inſtans. 1. 2. Inſtrumentum. 11. Intellectus. 92. Ira. 76. Iuſtitia. 71. Lignum. 3. Linea. 1. Lumen. 1. 6. Martyrium. 12. Menſura. 2. 4 Meritum. 80 Motus. 30. 47. 50. 68. Mutatum. Numerus 6. Oratio. 14. 15. 24. 29. Pars. 9. 40. 45. Patientia. 6. Pœnitentia. 45. 46. Perſeuerantia. 1. 4. 5. Potentia. 64. Reſurrectio. 46. Sacramentum. 103. Scientia. 137. Separatio. 1. Seraphin. 2. Tempus. 8. 9. 12. &c. Terremotus. 5. Vnitas. 23. Chriſtus. 141.

¶ Contraconari. Difficile. 2. 4.

Diuiſio. 1 ¶ CONTRACTIO duplex. ſ. ad quidditatem, & ad rationem. 1^{a}. q. 5. 3. 1^{m}. * Accuſatio. 16. 17. 21. Adam 79. Adoptio. 12. 13. Affinitas. 9. &c. Angelus. 487. Aſſumere. 58. 60. Baptiſmus. 202. Bigamia. 4. 7.

2 Contrahere eſt aliquid cum cauſa de neceſſitate incurrere. 3^{a}. q. 14. 3. c. /. 3. d 15. q. 1. 3. c /. 4^{m}. * Comune. 7 8. Confeſſio. 83. Deus. 26. 27. Empyreum. Euchariſtia. 172. Forma. 80. 87. Fractio. 3. Hæreſis. 72. Iacob. 9. Illegitimus. 3. Inire. Malitia. 3. Maria. 40. Matrimonium. 1. 2. 5. 15. 19. 30. 42. &c. Ordo. 102. &c. Peccatum 309. &c. Religio. 38 Timor. 34. 38 Vſura. 90.

Obligatio. 1 ¶ CONTRACTVS obligans ad impoſſibile, non tenet. 4. d. 34. 2. c. /. 4^{m} /. d 36. 1. c.

Du^{m}. 394. 2 Oppoſitum videtur dicere a ſimili. 12^{a}. q. 13. 3. /. 3^{m}. Reſpondeo dubio 394°.

* Dies. 8. Diſpenſatio. 19. Matrimonium. 45. 109. Miraculum. 43. Simonia. 1. &c. 7. 19. Sponſalia. 3. 6. 8. 10. Sponſus. 1. Status. 6. Vendere. 9 Vſura. 15 &c. 90. &c. Vſus. 8. &c.

Cõditiones. 1 ¶ CONTRADICTIO ſeptem conditiones requirit. ſ. idem ſubiectum, idem prædicatum, non æquiuoce, ad idem, ſecundum idem, ſimiliter, & tunc, & ibi Perhier. le. 9. fi. c.

* Aduerſantia. Conſequentia. 2. Deus. 370. &c. Diſtinctio. 21.

2 Contradictoria in nullo conueniunt. 1. d. 5. q. 1. 1. 1^{m}. * Dubitatio. 1. Elenchus. Enunciatio. 6. Hæreſis. 139. Impoſſibilitas. 2 Litigium. 1. Manſuetudo. 4. Matrimonium. 25. 113. Nolo. Opinio. 1. &c. Oppoſitio. 3. &c.

3 Contradictio habet medium per accidens, non autem per ſe. 4. d. 11. q. 1 ar. 3 q. 2. 3^{m}.

¶ Reclamare. Rixa. 1. Sententia. 2.

4 Intellectus poſſibilis diuerſimode determinatur ad alterum contradictoriorum, ſ. opinando, credendo, dubitando, & ſciendo. Ver. q. 14. 1 c.

* Simonia. 32. Verbum. 16. Votum. 58. 60. 61.

5 Contradicunt deo quatuor genera hominum. ſ. infideles diuinæ veritati, impatientes diuinæ correptioni, impenitentes diuinæ bonitati, & inobedientes diuinæ auctoritati. Iſa. 50. fin.

¶ Contrahere. Religio. 98.

Quid. 1 ¶ CONTRAPASSVM idem eſt quod iuſtum commutatiuum tantum. 22^{a}. q. 61. 4. c. /. Eth. le. 8. o.

2 Contrapaſſum primo inuenitur in paſſionibus iniurioſis, ſecundo in ablatione rerum per vim, tertio in commutationibus voluntariis. 22^{a}. q. 61. 4. c.

Diſtantia. 1 CONTRARIVM magis diſtat a ſuo contrario, quàm ſimplex negatio. 22^{a}. q. 79. 4. c. /. 2^{m}. * Abſcondere. 4. Accidens. 85. Acedia. 9. 10. 11. Actus. 20. Adam. 68. Aduerſantia. Adulatio. 3. &c. Adulterium. 8. Agens. 53. 102. 103. Aleator. 1. Alienum. 2. 4. 7. Amicitia. 27. Angelus. 466. 594. 632. Apponere. 1. Athanaſius. 2. Auaritia. 5. 24. &c. Audacia. 1. &c. Auditor. 1. Auerſio. 18. Banauſia. Baptiſmus. 104. Bonitas. 93. Charitas. 156. 157. Cauſa. 14 Cœlum. 85. 86. 87. Contentio. 1. Contra. Contumelia. 1. 3. Corpus. 4. Corruptio. 4. 8. 16. Crimen. Cultus. 17. Damnatio. 64.

2 Contrarietas non poteſt eſſe, ubi non eſt continua, & determinata diſtantia. Meta. 11. lect. 12. $prin^{o}$. b. E. Phi. 5. lectio. 3. $princ^{o}$. B.

* Defectus. 7. Delictum. 1. Dæmon. 71 Detractio. 4 Deus. 252. 301. &c. Diſtinctio. 10. Dolor. 11. 20. Ebrietas. 6. 13. Elementum. 14. Epicicli. 2. Aeſtimatio. 2. Falſitas. 22. &c. Fiducia. 12. Fieri. 1. 3. Forma 118. &c. 138. Fortitudo. 47 &c. Fructus. 9. 21. Fundamentum. 3. Gaudium. 3. Generatio. 1. 19 Gloria. 9. 12. Gradus. 3. Habilitas. 2 Hæreſis. 12. 13. 14. 26. 131. Honor. 7. Humilitas 11 22. 26. Iactantia. 3. Ieiunium 9. 13. 34. Ignorantia. 33. Imprudentia. 1.

3 Nomen diſtantiæ, deriuatum eſt a loco, ad omnia contraria. 1^{a}. quæſtio. 67. 2. 3^{m}. /. 12^{a} quæſtio. 7. 1. c. /. Cont. 2. cap^{o} 29. / Potentia quæſtio. 10. 1. c. $princip^{o}$. /. Virt. quæſtio. 1. 11. 2. med^{o} K.

* Infidelitas. 1. Ingratitudo. 8. &c. Inſipientia. 1. Intenſio. 2. 3 Inuidia. 6. 14 Inuoluntarium. 2. Ira. 67. 79. Irregularitas. 1. Iudicium. 26. Ius. 12. 19. Iuſtitia. 85. 87. Iuſtificatio. 20. 22. Labor. 2. Laus. 18. Lex. 14 49. 50. 54 142. Lingua. 6. Litigium. 1. Ludus. 2. Lux. 7. Luxuria. 19. 21. &c.

4 In omni genere in quo eſt contrarietas, ſunt duo termini maxime diſtantes, inter quos cadunt omnia entia illius generis. Phil. 5. le. 3. $prin^{o}$. b.

* Magis. 3. Matrimonium. 130. Membrum. 12. Mendacium. 8. 9. Mendicitas. Mentiri. Meritũ. 16. 39. Metaphora. 5. Miles. 6. Militia. 1. Miraculum. 7. Mors. 2. Motus. 11. Natura. 36. &c. Negatio. 3. Nemeſis. 2. Nihil 3. Nolo. Odor 4. Opinio. 3. Oratio. 40. 49. Palpabile. 2. Paſſio. 3 56. 57. Paulus. 6. 7. Peccatum. 74. 185. Pœna. 7. 9. 17. &c. Pœnitentia. 33. Perfectio. 46. Permiſtum. 3. Potentia. 44.

5 In ſubſtantia, & numeris non eſt contrarietas, quia in eis non eſt maxima diſtantia, neque continuitas. Nec eſt in quantitate, nec in loco ſecundum ſe, quia deeſt tantum primum Meta. 11. lectio. 12. $princip^{o}$. b. E. /. Phi. 3. lectio. 3. $princip^{o}$. b.

* Præceptum. 48. Præcipitatio. 3. Præſumptio. 6. &c. Proceſſio. 3. Prodigalitas. 2. Prudentia. 84. Puſillanimitas. 2. 3. 4. Ratio. 58. 59. 60. Relatiuum. 13. Reuerentia 7. Sacramentum. 72. 144. Securitas. 3. 4. Senſus. 30. Separatio. 3. Spes. 61. 62. Sponſalia. 3. Stultitia. 3. Subſtantia. 24. Superbia. 15. 26. 27. Temperare. 5. Tenebræ. 6. Timor. 36. 56. Tranſgreſſio. 4. Triſtitia. 10.

6 Saporum contrarietas non attenditur ſecundum maximam diſtantiam primarum qualitatum, ex quibus cauſantur, ſed ſecundum ordinem ad guſtum. Anima. 2. lec. 21. fi.

* Virtus V. Vita. 82. Vnitas. 40. Voluntas. 73. Votum. 80. Vſura. 279. Chriſtus. 158.

7 Idem eſt cauſa contrariorum communis, non autem particularis. 1^{a}. q. 49. 3. c. fi. / 1^{m}. /. Meta. 5. lec. 2. $prin^{o}$. / Phi. 2. lec. 5. me^{o}. c. Cauſa.

8 Idem eſt cauſa contrariorum, ſecundum diuerſa. 12^{a}. q. 31. 3. 2^{m}. / 22^{a}. q. 7. 1. 2^{m}.

* Accidens. 63. 64. Actio. 123. 124. Adam. 31.

9 Effectus per ſe, ex cauſis contrariis ſunt contrarij, non autem effectus per accidens. Ver. q. 28 2. 3^{m}.

* Amor. 146. 228. 268.

10 Vnum contrarium eſt cauſa alterius contrarij per accidens. 1. fi. 1^{a}. q. 49. 10. /. 12^{a}. q. 32. 4. o. /. q. 35. 3. 1^{m}. /. 22^{a}. q 38. 2 3^{m}. /. q. 161. 5. 3^{m}. /. 3^{a}. q. 50. 1. 3^{m} /. 2. 36. 1 3^{m}. / 4. d 49. q. 3. ar. 3. q. 1. 2^{m}. /. 3. 3. c^{o}. 10. / 4^{m}. /. Ma. q. 1. 3. 4^{m}. /. * Angelus. 594. 631

11 Non contingit plura uni eſſe contraria. Meta. 10. lec. 8. o /. lec. 8. $prin^{o}$. c. F. /. Cę. lec. 4. me^{o}. b.

* Anima. 24 34. 121. Appetitus. 92. Appropriatio. 3.

12 Immo idem eſt contrarium diuerſis, & econuerſo. Phy. 5. lec. 10. me^{o}. c. /. Cæ. lec. 4. me^{o}. b. D. Reſpon. Du^{o} 395. Du^{m}. 395.

13 Nihil eſt ſibiipſi contrarium. Phi. lec. 11. $prin^{o}$.

* Auerſio. 18. Conſeruatio. 4. Habitus. 31. 56. 74.

14 Idem eſt contrarium diuerſis, ſecundum diuerſa, non autem ſecundum idem. 12^{a}. q. 31. 8. 2^{m}. /. q. 45. 1. 2^{m}. /. q. 78. 4 1^{m}. / q. 79 5. 2^{m}. /. 4. d. 42. q. 1. 1. 4^{m}. /. Phi. 5. lec. 10. me^{o}. c. /. cæ. lec. 4. me^{o}. b. D. * Ius. 17. Neceſſitas. 20. 21. Nihil. 3.

15 Idem poteſt tolli ex cauſis contrariis, per modum ſuperabundantiæ, & effectus. 22^{a}. q. 89 10. 3^{m}.

16 Contraria in re non ſunt contraria in mente. 12^{a}. quæſtio. 35. 5. c. /. 2^{m}. /. quæſtio. 53. 1. c. /. quæſtio. 54. 2. 1^{m}. /. quæſt. 64. 3. 3^{m}. /. diſtinctio. 16. quæſt. o. 1. 3. 4^{m}. /. Cont. 1. cap^{o}. 55. /. 71. 2^{m}. /. Lib^{o}. 2. cap^{o}. 49. fin. /. 54. 6^{m}. /. 75. 7^{m}. /. Meta. 7. lect. 6. me^{o}. h. /.

* Paſſio. 56. pœna. 42 Ratio. 58. 59. 60 Vnitas. 40.

17 Obiecta contraria cauſant contrarias paſſiones, in potentiis appo-

Con

tije appetitiuis,non autem in cognitiuis. 12f. quæſt.54.a.1m./3.d.26.q.1.3.4m.

18 Contrariorum poteſt eſſe vnus habitus,ſecundum quòd conueniunt in vna ratione communi. 12f. quæſtio.54.2.1m./.3.2m.

19 Contrarietas duplex,ſcilicet propria,vt corruptiua, & impropriè quæ reducitur ad excellentiam, & defectum, ſicut ad quædam vniuerſaliora,vt rarum,& denſum, & vt par,& impar.Phi.lectio.9./. Cæ. lectio. 8. princip°. c./.Poſte.1m.lectio.4 fin.

Genus,& Species. 20 Aliqua dicuntur contraria dupliciter, ſcilicet ſecundum formam generis,vel ſecundum formam ſpeciei.12f.q.35.4.c. *Appropriatio.3.

21 In quolibet genere eſt cõtrarietas differentiarum , non autem ſpecierum Meta.5.le.12.prin°.b./.Lib°.11.le.12.prin°.b./.Ph. lectio.11.prinс°.d./ fin./.lectio.13.fin.d./. Lib°. 3. lectio.1.fi. e.Li° 5 le.:.9.prin° b./.Cæ.lec.8.prin°.c./.Senſu lec.10.prin°. /.Poſter.m.lect.12.prin°.b.
Genes.16.

22 Loquendo de genere , & differentie naturaliter, oportet differentias eſſe contrarias , non autem logicè . Anima. 7. 18m.

23 Species contrariorum conſtitutæ per reſpectum ad aliquid extra,poſſunt habere conuenientiam inter ſe, non autem ſpecies abſolute. 12f.q.35.4.c.
*Iouidia.14.Tactus.4.

24 In quolibet genere eſt vna tantum prima contrarietas ; ſed multæ per ſubdiuiſionem,uel per accidens. Anima. 2. le.22. prin°.b.

Motus. 25 In qualitate eſt contrarietas, ſecundum propriam rationem ſuarum ſpecierum , in quantitate vero ſecundum perfectum & diminutum,ſed in loco ſolum reſpectu motus, Phi.5. lec. 4.med°.D.
*Accidens.63.64.96.97.Actio.122.Actus.87.

26 Contrarietas motuum naturalium conſequitur contrarietatem principiorum actiuorum,vel formalium, non autem materialium,ſed econuerſo.Cæ.lect.6.fin.
*Agens.e 1.Alteratio.9.10.Charitas.100.156.157. Contemplatio.22.Corruptibile.5.Corruptio.4.

27 Motus habet contrarietatem terminorum, ſed mutatio , ſecundum acceſſum,& receſſum ab eodem termino.12f.qu.23. 2.c./. Phi.5.lec.8 9. 10.,c./.Cæ.lect.8.med°.h.
*Delectatio.59.61.&c.Diſtinctio.Fides.8.19.214.Fieri.2.3.

28 Si terminus a quo eſt contrarius termino ad quem,motus eſt idem, & econuerſo. Si vero ſunt diſparati , motus etiam ſunt diſparati.3.d.26 q.1.3.3m. *Finis.126.Forma. 118. &c. 232. Fortitudo.47.&c.Gaudium.3.Generatio. 1.9.

29 Si motus non ſunt contrarij,nec mobilia ſunt contraria,Non autem econuerſo.Cæ. lec.6.prin°. & fi. *Gloria.9.12.

30 In motu naturali ſecundum locum eſt contrarietas ſecundum longitudinem tantum,ſed in motu animalium,eſt ſecundum omnes differentias loci.Phi.5.lect.8.med°.h.
*Habitus.6.7.31.56.67.Illuminatio.3.Lex.7. Magis.3. Paſſio.2.16.

31 Nullus Motus eſt contrarius motus circulari.1a.queſ.66.2.c./. Cæ.lect 8.c. *Potentia.44. Præceptum.48.

32 Motus proprius planetarum, non contrariatur motui diurno, triplici ratione.Primo quidem , quia huiuſmodi diuerſitas, non eſt ſecundum contrarios terminos, ſed ſecundum contrarias uias perueniendi ad eundem terminum . Secundo , quia quamuis vterque motus ſit ſuper idem centrum , eſt tamen vterque motus ſuper alios , & alios polos, Tertio , quia non ſunt in eodem circulo,ſed motus planetarum ſunt in inferioribus circulis, Cæ lect.8 fine
*Prudentia 35.36.84.

33 Quietes contrariæ ſunt,quæ ſunt in terminis contrarijs. 12f. q 31.&c.*Scientia.80.Senſualitas.13.14.

34 Sicut quieti naturali contrariatur , & quies violenta eiuſdem corporis,& quies naturalis alterius corporis , ita in effectibus animæ delectationi opponitur,& delectatio , & triſtitia. 12f. q.31.8.2m.

35 Omne quod generatur,generatur ex contrario. 1a.queſ. 46.1. 3m./ 4.75.7.0./2.d.1.q.1.4 c./.Poten°.q.3.9.c.med°.C.Generatio.19.

36 Omne compoſitum ex contrarijs , neceſſe eſt corrumpi. 1a. q.82.1.c./3c.q 14.2 c./Ʒ.3.c°.154.me°. G /.Lib° 4. ca°.52. 2m. Corruptio.4.8 16.Generatio.1./. Ma.q 5.5.c./. 1m./.Meta 4 lec.3.me°.a K.

In cõmuni. 37 Vtrumque contrariorum eſt reale.2.d.40.5.c. me°. A./.Ma.q. 12.2m/4.3m. *Appetitus.92,

38 Contraria poſſunt ineſſe eidem,non ſecundum idem.3a.q.46 8.1m. *Athanaſius.2. Auaritia.5.24.&c.Audacia.1 .&c,

39 Contraria ſunt circa idem , quando ſubiectum æqualiter ſe habet ad ea.12f.q.24.10.1m./ Ver.q.24.3. 1m. *Auditor.1,

40 Contraria ſimul eſſe in eodem per ſe,eſt impoſſibile. Contingit tamen , unum eorum eſſe in aliquo per ſe,& contrarium eius per accidens.Ver.q.26. 10.10m. *Baptiſmus. 204. Bonitas.93.Cauſa.14.Cœlum.85.86.87.

41 Ad contrarietatem requiruntur duo.ſ.identitas ſubiecti propinqui,vel remoti,& incompoſſibilitas in eſſe. Cæ.2. lect.10. prin°.b.l. *Conſequentia.1.2.Contentio.2,Contumelia.1. 3. Coruo.Corpus.34.Corruptio.4 8.16.

42 Dextrum,& ſiniſtrum in animali,ſunt contraria,ſecundum latitudinem:ante,& retro,ſecundum altitudinem: ſurſum , & & deorſum,ſcdm lõgitudinem Ph.5,le 8.me°.h.D. *Criſtõ. Cultus.17.Defectus.7..Delectatio. 59.61. &c. 93. Delictũ.2, Dæmon.71.Deus.252.301 &c.Dolor.11. 20. Elementum.14. Fides 8 19.114.Forma.118.&c.132.Fructus.9.21.Generatio, 1.19.Gula.4.7.Hæreſis 12.13.14.16.131. Honor. 7. Humilitas.1 1.22.26 Ieiunium.9.13.34.Impedimentum.1.

43 Contraria quorum priuationes cadunt ſuper aliquid unum determinatum habent tãtum unum medium, & nominantur, non autem alia.Meta.10.le.8.fi.
*Imprudentia.1.ſra.67.79. Laus. 18.Lex.14.79.60.54. 142. Lux.7.Mendicitas.Opinio.3. Priuatio.1. 16. Subſtantia. 24. Vniuerſale.1-.Vſura.279.
¶Contriſtari. Adulatio.5.Amicitia.33. Animus.2. Delectatio. 36.42.44 Dulcedo.2.Litigium.1, Patientia.2.3, 4. 6. Timor. 41 47.Veſpere.
¶Contrita ſunt diuiſa in minimas partes , ſed confracta in magnas.4.d.27.q 2.ar.1.q.1.c./.ar.2.q.1.c /.q.2.3m./. Pſal.50. fi.h.C./.Eſa.24.me°.k. *Comminutio.Confractio.Contritio. 2,Fractio. Differentia.

1 CONTRITIO rei materialis,importat alicuius duri, & integri comminutionem . Sed contritio ſpiritualis eſt dolor pro peccatis aſſumptus,cum propoſito confitendi,& ſatisfaciendi. Et aliæ quatuor diffinitiones eius 4.d.17.q.2.ar.1.q 1.o./. ar. 2.q.1.c./.q.2.3m./.Ʒ.4.c°.72.prio°.A. Attritio.9. Quid.
*Baptiſmus.90.&c.102.&c.123.Deteſtari.Dolor.37.

2 Contritio habet votum confeſſionis ſibi annexum.4. d.17.q. 2.ar.3.q. 1.c./.7m./ 8m./ q.3.ar.1 .o.4.c./.ar.5.q.2.c./. 1m./.q. 2.2m./.L.prin°.H./.Quol 4 10.c /.3m.

3 Contritio ſecundum eſſentiam eſt in corde.& pertinet ad pœnitentiam interiorem,virtualiter vero ad exteriorem,inquantum implicat propoſitum confitendi , & ſatisfaciendi.3a. qu. 90.3.1m.Pœnitentia.22.

4 Contritio eſt actus virtutis.ſ.pœnitentiæ.4.d.17,q.2.ar. 1.q.1. c./.q.2.o. Pœnitentia.80.81.&c.

5 Dolor contritionis duplex.ſ.ſenſitiuus,& intellectiuus. ſ. diſplicentie voluntatis,primus eſt tantũ effectus eius,ſecundus eſt eſt ipſa contritio.3a.q.84.8.9.o./.q.85.1.c./.4.d.17.qu.2. ar.1.q.2 1m./.ar.3.q.1.c./.ar. 4 q.1.c./ ar.5.q.3.c. Diuiſio.

6 Primus dolor debet eſſe moderatus , ſecundum conditiones perſonarum: ſecundus vero debet eſſe maximus . Nec poteſt eſſe nimius.4.d.17 q 2 ar.3.q 1.2.o./.ar.4.q.2.c./. Pſal.37. fi. k /.Pſal.45.prin°.2.B.

7 Vterque dolor vt eſt de ſingulis peccatis quæ memoriæ occurrunt,debet eſſe actualiter maior de maiori Sed ut eſt ſimul de omnibus,tantum uirtualiter,4.d.17.q.2.ar.3.q.3.o./. ar.5.q.3.2m /.d.21 L.prin°.

8 Vterque dolor debet durare uſque ad mortem. Et primus debet continuari quantum poſſib le eſt , ſeruatis actibus aliarum virtutum,& ſanitate,nõ autem ſecundus.12f.q.84 8.o./. 4.d.d.17.q.2.ar.4.q.1 2.o. Pœnitentia 46.

9 Dolor ſecundus.ſ.intellectus cauſatur ex principijs ex neceſſitate naturæ per redundantiam,uel ex electione contriti 4.d. 17.q ar.3.q.2.1.c.

10 Dolor ſenſibilis poteſt pertinere ad contritionem inquantum eſt pars ſacramenti pœnitentiæ.4.d.17.q.2.ar. 2. q.2.1m.

11 Contritio ſecundum ſe ſemper eodem modo in qualibet lege fuit neceſſaria,non autem in ordine ad alias pœnitentiæ partes.4.d.17.q.2.ar.1.q. 2.4m.

12 Contritus debet magis velle omnem pœnam , etiam pœnam inferni,quàm peccare.tamen nullus eſt de hoc tentandus. 4.d.17.q.2.ar.4.q. 1.4m. /.Quol. 1 .9.o.

13 Contritio non eſt poſt mortem , quia requirit dolorem , gratiam,& meritum,quorum primum tantum eſt in inferno, ſecundum in beatis,pr.num,& ſecundum in purgatorio. 4.diſ. 17.q.2.ar.4 q.4.o./.q.3 ar.4.q.1.2m.

14 Contritio non poteſt eſſe ſine charitate,& gratia.Ʒ.4. cap°.72. prin°.B. *Euchariſtia.264.278.

15 Oĩs dolor de pctis in habẽte gratiã,eſt cõtritio.Ve.q.28.8.c.

16 Contritio quo ad eius formam.ſ.gratiam,eſt tantũ à deo, Sed quo ad ſubſtantiam actus,eſt a deo,& a libero arbitrio. 4 diſt. 17.q.2,ar. 1.q.1.6m.

17 Satisfactio reſpondet peccato ratione conuerſionis , ſed

Con

contritio ratione auerſionis. Ideo prima terminatur non autem ſecunda.4.d.17.q.2.ar.4.q.2.5m.
*Iuſtificatio.23. Paupertas.3.

De quibus. 18 Contritio proprie eſt tantum de peccatis, ſed dolor de pœnis, uel de amiſſione uirtutum, non eſt contritio, ſed eſt principium eius.4.d.17.q.2.ar.1.q.1.o.

19 Contritio non poteſt eſſe de peccato originali, ſed aliqua diſplicentia, uel dolor 4.d.7.q.1.ar.1.q.3.c./.d.17.q.2.ar.1.q.8 o./.Ma.q.7.11.3m. *Confirmatio.39.

20 Contritio debet eſſe de quolibet peccato actuali proprio, non autem de alienis, nec de futuris.4.d.17.q.2.ar.1.q.3.4.5.o./.q.3.ar.4.q.2.2m./ Ma.q.7.11.3m.

Dum.396m. 21 Oppoſitum uidetur dicere a ſimili.Pſal.18.ſi. Reſpōdeo Dubio 596o.

22 Contritio, & ſingularis dolor debet eſſe de ſingulis peccatis mortalibus in principio quæ memoriæ occurrunt, ut.ſ.homo actualiter ſingula deteſtetur quantum in ipſo eſt, ſed poſtea ſufficit una communis de omnibus.12æ.q.113.5.3m./.3a.q.87 1.c./.4.d.16.q.3.ar.2.q.5.3m./ d.17.q.2.ar.2.q.3.2m./.q.6.o./ d.21.L.prino.

ſ gratia. 23 De peccato mortali totaliter oblito, ſufficit generalis contritio de omni quo deū offendit. Si āt recordetur tantum in generali, recogitet. Et ſi ſic in ſpeciali recordetur, debet ſpiritualiter conteri, & de obliuione dolere, quæ ex negligentia contingit.12æ.q.113.5.3m./.3a.q.8.4 5m./.q.87.1.c./.4 d.17.q.2.ar.2.q.3.2m./.d.21.q.2.2.c./.1m./.L. prino./.ver.q.28.5.3m.

24 Ad contritionem de venialibus non requiritur propoſitum non peccandi, ſicut de mortali, ſed ſufficit diſplicentia eius, & ſuæ cauſæ 3a q.87.1.1m./.4.d.16.q.2.ar.2.q.2.2m.
*Pœn.1.69.Satisfactio.27.

Dum.397m. 25 Oppoſitum uidetur dicere a ſimili Opuſ.12.ar.6.Reſpondeo. Dubio 397.

Effectus. 26 Peccatum ueniale non remittitur hic per contritionem habitualem, quæ habetur per habitum charitatis, uel per habitum pœnitentiæ uirtutis, quia ſic charitas non compateretur peccatum ueniale, quod patet eſſe ſalſum, ſed requiritur virtualis contritio, puta cum aliquis hoc modo fertur ſecundum affectum in deum, & in res diuinas, ut quicquid ſibi occurreret quod eum ab hoc motu retardaret, diſpliceret ei, & doleret ſe commiſiſſe, & ſi actu de illo nō cogitaret, non autem requiritur actualis.3a.q.87.1.o./ 4.d.12.q.1.ar.3.qu.2.c./ d.16.q.2.ar.2.q.2.o./.Ma.q 7.11.3m./.4m.Peccatum.373.
*Baptiſmus.123.207.&c. Confeſſio.16.20.24.27.48.

27 Peccatum veniale per ſolam contritionem deleri poteſt.4.d.16.q 2.ar.2.q.3.c. Peccatum. 376.

28 Contritio ut pars ſacramenti eſt cauſa inſtrumentalis remiſſionis peccati, diſpoſitiua vero, ut eſt actus pœnitentiæ uirtutis.4.d.17.q.2.ar.5.q.1.o./.Ver.q.28.8.o /.Quol.4.10.o.

29 Vnus actus contritionis, habet quandam infinitatem ex virtute gratiæ, & merito Chriſti.4.d.14.q.2.ar.4.q.1.1m./. d.17.q.2.ar.5.q.2.3m./.q.3.1m.

30 Quælibet contritio quantuncunq; parua oēm culpam delet, 4.d.4.L.meo.I./.q.3.ar.2.q.3.2m /.d 14.q.2.ar.1.q.2.o./.d.17. L.prino.k./.q.2.ar.5.q.3.o. *Infirmitas.6.

31 Vnus actus contritionis ex uirtute gratiæ, corrumpit habitū uitii, qui non manet ut habitus, ſed in via corruptionis, ut diſpoſitio. Ideo non opponitur uirtuti infuſæ. Virt. quæſtio. 1. 10.16m.

32 Immo uitium non tantum opponitur uirtuti perfectæ, ſed et imperfectæ in genere uirtutis, i. habilitati naturali ad bonū, & diſpoſitioni ad uirtutem.3.d.23.q.3.ar.1.q.2.3m /. Ver.q. 13.6.2m.Reſp.ſicut Dūo.1178o.

Dum.398m.

33 Contritio non ſemper delet omnem pœnam. 3a.q 86.4.o./ 3.d.19.ar.3.q 2.c.ſi./ 4.d.4.L./ q.3.ar.2.q.3.2m./. d.7.q.1. ar.1.q.3.c./.d.14.q.2.ar.1.q.2 o /.d.17.q.3.ar.5 q.2.o./.q.3.2m./.d.21.q.1.ar 1.q.1.c./ 3.4 co.72./.He.6.lec.1.meo.D.

34 Contritio ratione charitatis delet culpā, ſed ratione doloris delet pœnam.3.d.20.3.3m./.4.d.20.ar.2 q.1.c.Pœna.99.106.

35 Contritio poteſt tantum intendi ex parte charitatis, & doloris ſenſibilis, quod delet omnem pœnam, & omnem culpam. 3.d.19.ar.3.q.2 c./.4.d.15 q 2.ar.2.q.3.c./.d.17.q.2 ar.1.q.1.8m./ ar.5.q. 2.o /.d.18 q.1.ar.3.q.2.4m./ d.20.ar.1.4.3.c./.3.3. co. 158.fin./.L.o.4.co.72./.Ma q.7.11.4m./.He.6.lec.1.meo.D.
*Pœnitentia.275.Satisfactio.19.10.27.

36 Gaudium de venia diminuit, & temperat in contritione dolorem ſecundum.ſ.ſenſibilem non autem primum.ſ. intellectiuum, ſed auget.4.d.17.q.2.ar.3.q.1.3m./.ar.4.q 2.2m.
*Dolor.37.Confeſſio.16. &c.27.48.Pœna.69. Satisfactio.17. Euchariſtia.278.Pœnitentia.83.
¶Controuerſia.Quæſtio.4.

Quid. ¶Conuiuium.Cogitatio.2.
¶Contumax eſt aliquis tripliciter.ſ. non comparendo, ſiue licentia recedendo antē terminationem iudicij, uel non parendo ſententiæ.4.d.18.q.2.ar.1.q.3.c. *Accuſatio. 22. Excommunicatio.16.22.Peccatū.227.Rebellio.3.Viura.308.&c.Peccatum.227.Rebellio.3.

Quid. 1 ¶CONTVMELIA eſt dicere id quod eſt contra honorem alicuius, in notitiam eius, & aliorum, quod ſit principaliter per verba, ſecundo per 2.2æ.q.72.1.o. *Deriſio.o.Ira. 20.37. Maledicere.3. Miſericordia.20.

2 Contumelia eſt tantum de culpa, conuitium etiam de pœna, ſed improperium eſt de indigentia, tamen quandoq; vnum ponitur pro alio.22æ.q.72.1.3m.

3 Contumelia eſt contra honorem, & palam, ſed detractio contra famam & occulte, ſuſurratio uero contra amicitiam, deriſio autem erubeſcere facit.22æ.q.73.2.o./.2.c./.4.1m./.q.75.1.o./.Pſ.43.meo.G./.Ro.le.8.ſi.k.Detractio.1.Suſurratio.2.
*Paruipenſio.1.

4 Contumelia, & conuitium ex intentione dehonorandi notabiliter, ſunt peccata mortalia. Si aūt ad correctionē, ſeruato debito modo, non ſunt peccata.22æ q.72.2.o./. q.158.5.3m./ 1æ.Cor.15.le.5.prino.A./.Gal.2.prino. *Suſurratio.2.

5 Adulterium eſt grauius peccatum quam contumelia. Et hæc quam detractio ſecundum ſe. Et hæc quām furtum, & rapina. 22æ.q.73.3.o.

6 Contumeliæ, & detractiones debent reprimi, ad correptionē audacium, & ad uitandum ſcandala. 22æ. q.72.3.o./. q.73.4.1m./.Opuſc.19.co.16.

7 Contumelia principaliter oritur ex ira, ſecundo ex ſtultitia, quia conuenit cum ira. Non autem ex ſuperbia directe, ſed diſpoſitiue.22æ.q.72.4.o./.q.73.3.3m./.q.158.7.c.Ira.20.
*Paruipenſio.1.B.
¶Cōualeſcere.Creſcere.Delectatio.27.Iacob.7 Peccatū.161.

Diuiſio. 1 ¶CONSVBSTANTIA duplex.ſ.ſecundū proprietatē naturæ, & ſcdm proportionē potētiæ ad actum. Scda eſt corporis ad animā, non aūt prima.2.d.1 q.2.4 3m. *Acceptio.2. Actio.25.49 58. Actor.o. Agens.102. Agere. 22. Amor. 117.150.208.237. 242.282. Angelus.29.63.138. Anima.321.&c. Animal.4.c.&c.

Quid. Annunciatio.1. Apoſtoli.21. Apparere.5. Appetitus.20.18.32. 39.53.54.71.93. Aqua.9. Appropriatio.2.7. Ars.15.46. Attendere.1. Aſſimilatio.o. Aſſumere.1.&c. Attributa.1.88. Auerſio. 18. Baptizatus.15. Bonitas.150. Charitas.132. Cauſa.45. Comprehendere. 4. Concupiſcentia. 6. Conformitas. o. Conſenſus.7. Conſilium.10.21. Conſtantia.1. &c. Contemplatio. 7. Contradictio. 2. Conuerſatio. 23. Contumelia. 7. Correſpondere.

2 Conuenire aliquid alicui, contingit tripliciter.ſ. eſſentialiter participatiue, & cauſaliter. Col.lec.4.ſi.E. * Caſta.3. Crux.4. Deitas.2.&c. Delectatio.14.29.51.56.68.101. Deſcendere.1. Deus.1.58.384. Diſtinctio.11.19. Diuiſio.4.5. 12. Aeſtimatiua.1.2. Euchariſtia.6.77.&c. Fabula.1. Finis.7. 136. Forma.142 Habitus.10. Homo.33. Ieiunium.36.&c. Immediate. Incarnatio. 1. Inclinatio.3. Intellectus.275. Materia.31. Matrimonium.6. Chriſtus.673.
¶Conuenit. Iudicium.23.&c.
¶Conuerſa, Propoſitio.9. Chriſtus.21.
¶Conuerſatio, Aduentus.6. Affabilitas 2. Affectio.4. Amicitia.1.2.3.9.27.32.37. Amor.129.170. Apoſtoli. 35. Aquila.1. Aſcendere.9. Beſtialitas.2. Charitas.132. Caſtitas.16. Coniunctio.5. Eutropelia. Hæreſis.21.28. Honeſtas. Immediate, Iohannes.6. Lex.119. Matrimonium.124. Mos.5. Nazareth. Princeps.18.24. Proceſſio.1. Reſurrectio. 46. Virtus.49. Vita.28. 29.39. Chriſtus.172.205.208.209.

Diuiſio. 1 ¶CONVERSIO in Deum triplex, ſcilicet per gloriam, operationem, & præparationem, quæ requirit triplicem gratiam, ſcilicet, conſumatam habitualem, & operationem Dei.1a.q.62.2. 3m./.Ver.q.28.2.c. *Accidens.60 61.76.77. 921. Addere. Alimentum.o. Amor.177.147.

Dum.399m. 2 Oppoſitum uidetur dicere a ſimili 2.diſtinctio.4.quæſtio.1. 1.o. /. diſtinction. 28. 4.o. Reſpondeo ſicut Dubio 853o. 679o.

3 Deus conuertit aliquos ad ſe dando gratiam, licet præſtent impedimentum. Sed non omnes conuertit, ut ſimpliciter uoluntate eius cont.3.co.161.

4 Rationes inducentes gentes ad Dei conuerſionem ſunt quinque, ſcilicet ſumptæ ex rerum creatione, ex hominū dilectione, ex ueritatis prædicatæ manifeſtatione, ex præceptorum utilitate, & ex præceptorum æquitate.Iſa.45.meo.a. *Angelus. 418.508.536.

5 Conuerti ad beatitudinem eſt homini difficile dupliciter, ſ. quia eſt ſupra naturam eius, & propter impedimentum corporis, & peccati. Sed angelo ... /.4.1m. *Anima.149.151. Apollinaris.3. Apoſtoli.8.16. Aſſimilatio.26. Auaritia.20.

6 Aliquis cum eſt in propoſito, & intentione peccandi, poteſt ſubito uoluntas ſua conuerti ad deum ab exteriori ſicut in

Co

Paulo,uel interiori.12ſ.q.112,2.2m./.4.d.17.q.1.artic.2.q.1.
1m./.Ver.q.28.3.19.
* Beatus.4.7.Bonitas.90.130.
8 Mens noſtra non poteſt debite conuerti ad Deum, ſine cha-
ritate,& gratia.Con.4.c°.72.prin°.B.
* Catechiſmus.7.Cibus.1.Columba.5.
9 Immo ex ſolo libero arbitrio, hoc poteſt. 2.d.5.q.2.1.o./.d.
Du^m.400. 28 4.o.Reſp°.ſicut Du°.679.
10 Quæ non communicant in materia, & in genere,non poſſunt
conuerti adinuicem.contra.4.c°.31.3m.
* Comedere.1.Comparatio.4.Contritio.17.
11 Subſtantia facilius conuertitur in ſubſtantiã, quàm accidens
in accidens,quia hoc non poteſt fieri.Quol.3.q.1.2.d.
* Conuerſioa.Conuertibilitas.Cooperari.3. Corona.5.Co-
ſta.5.&c.Creatio.5.Demonſtratio.4.Dici.3.4. Doctrina.11.
Euchariſtia.87.&c.Fallacia.6. Phantaſma.3.&c. Fornicatio.
27.Fundamentum.5. Hæreſis.28. Ignis.20. Infidelis.4. &c.
Intellectus.142 Liberare.2.Matrimonium.128.&c. Mulier
18.Nutrire.1.Oſſeoſa.Omiſſio.17.Oratio.85.39.Panis.3.4.
Paulus.5.6.7.8. Peccatum.73.76.276.419. Pœna.2.57.64.
Pænitentia.52.130.Periculum.7.Præſumptio.5. Principiũ.
3.4.Priuatio.5.6.
12 Conuerſio aquæ in vinum a Chriſto in nuptiis, fuit ſupra fa
cultatem naturæ,& miraculoſa,quo ad modum , non autem
quo ad ſubſtantiam facti.2.d.18.q.1.3.4m./.4.d.17. q. 1.art.
5 q.1.c.
* Prius.9.Propoſitio.8.9. Purgatio.3. Raptus. 13.Religio.
44.59.60.Ritus.Roboam.Ruth.Sacramentum.121. Sãctus.
9.Secundum q ipſum.3.Semen.18.19.22.23. Somnus.2 3.
Sponſalia.8.Superbia.13.&c.Transferre 1.Virtus.270. Vni-
tas.15.39.Vnum 2.Vinũ.92.262.198.Chriſtus.115.199.
¶ Conuerſiua.Catechiſmus.7.
¶ Conuertibilitas.Demonſtratio.4.
¶ Conuexum. Angelus & corpus glorioſum poſſunt eſſe in
conuexo cœli empirei. Quol.6.3.0.
Cæli. ¶ Cælum.31.32.33.34.45.Concauum.
¶ Conuinci.Confeſſio 4.92.Deprehendi.Notorium.1.Super
bia.29.
¶ Conuiua.Architriclinus.Conuiuere.
¶ Conuitium concitat animos hominum ad bellum. Meta.
5.lect.1.me°.2. k. Contumelia.2.4. Criminator. Verecun-
dia.4.11.
¶ Conuiuere.Abſtinẽtia.8.Amicitia.32.33.Cõuiua Magna
nimitas.18.Præceptum.135.Temperantia.27.Valitudo.
Spũale. ¶ Conuiuium triplex,ſ.animæ,eccleſiæ,& beatorũ, & quod-
libet eorum,habet tres epulas.Iſa.25.h.
* Architriclinus.Cœna Clericus Feſtum.13. Prandium.
¶ Conuocare.Conuocat Deus maiores ad audiendum,& mi
nores ad percipiendum, quia nanque ſunt a maioribus audi
ta,facile percipiunt minores.Iſa.1.me°.c.prin°.
¶ Conuolare.Benedictus.3.
Diuiſio. 1 ¶ Cooperari. Aliquid dicitur cooperari alicui dupliciter,
ſcilicet ſicut ſecundarium agens principali agenti, & ſicut
adiuuans ad præſuppoſitum finem.12ſ. q.11.2.3m. Agens.
84.vt Angelus 180.507.in Anima.278.
* Baſious.Baptiſmus.118.Bonitas.175.
2 Cooperari contingit quadrupliciter,ſ.adiuuando , conſulen-
do,inſtrumentaliter,& diſpoſitiue Primo modo & ſecundo,
nulla creatura cooperatur Deo ,ſed tantum tertio & quar-
to modo.4.d.5.q.1.2.c./.Opuſ.1.c°.24.Agens.2.
* Cauſa.17.Faſcinatio.Gratia.32 &c.162. Imaginatio.8.
3 Aliquid poteſt magis cooperari Deo inſtrumentaliter ; in
conuerſione euchariſtiæ,quàm in creatione.4.d.8.quæſt.2.3.
2m Mundus.28.
* Imaginatiua.5.
4 Poteſtas cooperandi Deo , ad interiorem emundationem,
nõ potuit communicari creaturæ , per propriam uirtutem,
habentem eſſe abſolutum & completum in natura,reſpectu
effectus principalis,ſed tantũ inſtrumentaliter,& reſpectu ef
fectus ſecundarii,ſ.diſpoſitionis ad gratiam.4.d.5.q. 1.ar.3.
q.1.o./.Opuſ.1.c°.24.
* Intellectus 179.Miraculum.27.Mundus.18.Ordo.49 Pa-
tiens.Peccatum.167. Perfectio.44. Scandalum 4 Sacerdos,
27.Sanctus.6.Templum.6.Virtus.10.
¶ Cooperire. Aqua.7.Mare.3.Terra.14.15.
¶ Coordinatio.Miles.7.Pythagoras.4.
¶ Copia.Confeſſio.73.&c. Euchariſtia.222.223. Maria.68.
Tortur.3.Vnctio.22.
¶ Copioſum.Apparere.3.Cherubin.1.Confirmatio.27.Ma-
ria.15.&c.68.Nomen.84.Sanctus.7 Vtora 211.
¶ Copula.Affinitas.1.&c.Amor.109.&c.Bigamia.5.&c.Con
iunctio.5 Fieri.20.21.Maria.41.Sermo 4.Votum.38.
¶ Copulatio.Adiectiuum.6.10.Significatio.1.

Co

¶ Copulatum. Accidens.100, Adiectiuum.10. Fieri.20.21.
¶ Copulatiua propoſitio,poteſt negari pro una parte, non au Differẽtia.
tem affirmari,niſi pro omni.1.d.24.q.1.2.5m.
* Adiectiuum.10.
1 ¶ Cor primo generatur,ſecundum quoſdam,ſecundũ alios Generatio.
cerebrum,aut aliud tale membrum.22ſ.q 122 2.c./.2.d.12.
2.6m./.Po^a.q.3.18.20m./.Meta 5.lect.1.me°.a.I.
* Adam.34.Adeps.3.
2 Cor eſt primum principium membrorum , & virium uitaliũ,
quantum ad eſſe.ſed caput eſt principium ſenſuum & mo-
tus.3a.q.90 3.3m./ 3.d 13 q.2.1.5m./ 4 d.28.L.ſi./. Meta.5.
lec 1.me°.a I. /.Li°.8. lec 4 me°.h. * Amicitia 34. Amor,
194.Angelus.441.Anima.107.Animal 37.38.
3 Cor eſt primum principium motus in animali. 1a. qu.20.1.
1m./.12ſ.q.17.9.2m./.Anima.9.6m.Anima.107.Animal.37.
38.Appetitus 74.75. * Armus.
4 Motus cordis,& genitalium,non ſubiacet, nec obedit impe-
rio rationis,quia eſt naturalis.12ſ.q.17.9.1m /. 3m./. 22ſ.q.
151.4.c / Anima.9.6m./.Opuſ.35.ſi.
Ars.39.40.Appetitus.74.75. Aſſimilatio.5. Baptiſmus.152.
Beatitudo.101.
5 Cor magis conformatur Deo, quãdo mouetur , quàm quan-
do quieſcit,quia perfectio eius eſt in moueri , & quies eius,
eſt eius deſtructio. 4.d.43.ar.1.q.1.4m./.d.49.q.1.art.4.q.1.
1m. * Blaſphemia.14.Cęlũ.99.127.152.Cõmitio.3.Cole°.8.
6 Cor eſt in medio animalis,vt conſeruetur, & uitam influat
in omnes partes.2.d.14.1.2m./.Quol 4.3.
* Delectatio.49.Dilatatio.Dolor.19.Dolus.3. Duplicitas.1.
Facies.1.Fides.91.97.130.Fortitudo.39.Gemitus.1.Gratia.
84.Gratiarum actio 4.
7 Omnis bona diſpoſitio corporis redundat ad cor , ſicut ad
principiũ & finem corporalium motionum. 12ſ. q 38.5.3m.
8 Cor non eſt ſuſceptiuum infirmitatis , nec in homine infir-
mo & curabili eſt pars corruptioni ſubiecta.3.d.3. quæſ.4.1.
4m./.Meta.7.lec.8.me°.2.F.
* Hæreſis.7.Homo.13.Honor.6.Intellectus.76.Ira.5.14 49.
50.Lacere.Laus.15.18.
Immo cor eſt ſuſceptiuum infirmitatis.12ſ.q.74.9. 2m. Re-
ſpondeo Du°.401. Du^m.401.
9 Cordis eſt duplex infirmitas,ſ.in ſubſtantia eius, mutans na
turalem complexionem eius , & inordinatio motus eius,uel
alicuius eorum,quæ circunſtant cor. Prima eſt mortalis,non
autem ſemper ſeconda.12ſ.q.74.9.2m./.Ma.q.7.5. 12m.
* Lex.52.&c.126.Liber.14.
10 Læſo corde ſtatim perit totum animal , quia operatio uitæ,
primo eſt in eo,& ab eo in aliis.1.diſt.8.q 5.3.3m./ Meta 7.
lec.8.me°.2.F.
* Manſuetudo.9. Medium.15. Melancolia, Miſericordia.1.
Munditia.1.Oratio.1.&c.13.21.29.43.
11 Diſpoſitiones cordis ad paſſiones animæ,quædã ſunt quaſi
actiuæ,& quædam quaſi paſſiuæ 3.d.34.q.2.ar 1.q 1.c./ Ve-
ri.q.25.2 c. * Paſſio.29.Pauor.Paupertas.8.Pax.6.15. Pec
catum.33.35.42.43 44.70.71.72.98.143 276.
12 Cor unius hominis tendit ad diuerſa dupliciter,ſ.ſecundũ
diuerſas potentias appetitiuas , uel ſecundum diuerſa appe-
tibilia.22ſ.q.29.1.c.
* Pœna.6. Præceptum.116.Probatio.1.Pſallere.1.Sacrificiũ.
31.Sanguis.15.Scriptura.3.Spes 35.
13 Animalia habentia magnum cor ſunt timida.12ſ.quæ.45.3.
c./.2.d.19.4.4m./.d.30.q.2.1.5m. * Tabula 1.Templum 14.
Tempus 44.Timor.34.Tremor.2. Turpiloquium.Verbum.
1.&c.15.Viuere.1.2.Vxor.3.Chriſtus.99.123.127.141.152.
Delectatio.49.Dilatatio.Paſſio.39.Timor.34. Tremor.2.
¶ Corda.Pſalterium.1.
¶ Corinthij. Paulus.25.27.28.
¶ Corinthus eſt metropolis Achaiæ.2ſ. Cor.lec.1. me°.H /. Quid.
c°.9.lec.1.prin°.G./.2a.11.lec.3.me°.H.
* Corinthij.Paulus.26.
¶ Corium.Bos.
1 ¶ Cornelius Centurio , ante baptiſmum , habebat fidem Fides.
explicitam de myſterio incarnationis , licet non diſtinctam
de tempore eius.3.diſtinct.25. L.me°.I. Baptiſmus.99.100.
Fides 60.
2 Immo habebat fidem implicitam.Ideo Petrus mittitur ad
eum , ut inſtrueret eum de fide. 22ſ.quæſt.10.4.3m.Reſp°.
Dubio 403. Du^m.402.
3 Cornelius & ſimiles,ante baptiſmum,habuerunt gratiam,&
virtutes,per fidem,& deſiderium baptiſmi implicite,uel ex
plicite.3a q 69 4 2m.
¶ Cornicula frequenter crocitans , ſignificat pluuiam , cito Signum.
eſſe futuram.22ſ.q.95.7.2m. Augurium 1.
* Cornu ſignificat potentiam Dei , contra aduerſarios. Pſal. Signum.
17.prin°.b.E./.Pſal.43.prin°.b.k. * Moyſes vel Maria.

¶ Coruna

Figura. 1 ¶ Corona clericalis, non eſt ordo. Nec imprimit characterē, ſed facit ampliorem gradum, & altiorem ſtatum. 4. d. 24. q. 3. ar. 1 q. 2. o.
* Abſcondere 1. Adoratio. 24. Apoſtoli. 33. Aurea. Bonitas, 348. Manus. 4. Miniſter. 8.

2 Per coronam clericalem, homo deputatur ad cultum Dei, ideo debet fieri per epiſcopum. 4. d. 24. q. 3. ar. 1. q. 2. 2m./. ar. 2 q 1. 3m. Miniſter. 8.

3 Clerici raduntur in modum coronæ, triplici myſterio, ſ. ratione figuræ, quia corona eſt ſignum regni & perfectionis, cum ſit circularis, & ratione ſubtractionis capillorum ex parte ſuperiori & inferiori, in ſignum contemptus diuitiarum & abie ctionis temporalium, & non totaliter corona tollitur, ne indecens uideatur. 4 d. 24. q. 3. ar. 1. q. 1. o.
* Politia. 3. Poteſtas. 10. Triumphus. Chriſtus. 87.

4 Clerici non renunciāt temporalibus bonis, nec patrimonio, quando accipiunt coronam. 4. d. 24 q 3. ar. 1. q. 3. o.

5 Conuerſi non raduntur in modum coronæ, ſed totaliter tondentur, ſicut olim nazaræi. 4. d. 24. q. 3. ar. 1. q. 1. 2m.

6 Corona gloriæ, debetur ſoli uictoriæ, informatæ gratia. 2. d. 24. q. 1. 4 3m /. d. 28. 2. 6m. /. 4. d. 49. q. 5. 1. c. /. 4m. /. Ver. q. 24. 11. 11m. /. 15m.

Boni. 7 Coronātur boni quadruplici corona, ſ. corona nuptiali, triumphali, regali, & ſacerdotali. Iſa. 28. meo. C.

Mali. 8 Coronātur etiam mali quadruplici corona, ſ. corona inanis lætitiæ, rerum opulentiæ, mundanæ potentiæ, & ſuperſtitioſæ obſeruantiæ. Iſa. 28. mec. C.

1 ¶ CORPORALIA & pallę altaris, debēt eſſe alba & linea. 3a. q. 52. 2. 3m. /. q. 83. 3. 7m. * Abſcondere. 3. Abſtractio 13.

2 Corporale lineum, in tribus quæ perducunt ipſum ad candorem, ſ. quia lauatur, torquetur, & exiccatur, intelliguntur tria, quæ faciunt ad noſtram mūdificationem, ſ. quia immēdum, debet per aquam lacrymarum lauari, per opera pænitentiæ torqueri, & per feruorem amoris Dei a carnaliū deſideriorum humore ſiccari. Opuſ. 58 co. 15.
* Accidens 69 Accuſatio. 7. Acolytus. 5. Adoratio. 2. 4 Amicitia. 38. 42. Amor. 214. Angelus. 5. 20. 28. 89. 96. 132. 164. 183. 185. 213. 285. 376. 555. Anima. 15. 121. 183. 143. 176. &c. Annunciatio 5. Apparere. 10. Appetitus. 63. 86. Arma. Augmentum. 12. 16. 18. 20.

3 Non omnia quæ ſunt eſſe corporalia, patet per philoſophos triplici uia, ſ. propter diſtinctionis rerum principiū, propter rerum intellectualem cognitionem, & propter rerum actualem motionem. Opuſ. 15. co. 1. &c.
* Beatitudo. 29 Benefacere. 1. 3. Cælum. 7. 44. 64. 107. 110. Cilicium. Coactio. 7. Conſtantia. 9. Contractus. 2. Contēplatio. 16. Continentia. 18. Cor. 17. Creatura. 11 12 Cultus. 14. 16 Damnatio. 42. 62 63. Defectus. 7. Delectatio. 58. &c. Dæmon. 82. 94 Detrimētum. Deus 224. 225. Dictio. 3. Diuitiæ. 1. Dolor. 5. Dulcedo. 2. Effectus. 11. Aegritudo. 3. Elementū. 28 Eleemoſyna 23. &c. Epiſcopus. 14. 29. Euchara. 141. 146. 148. 191. 199 251. 255. Excommunicatio. 7. Feſtum. 11. Flagellum. Fletus. Fructus. 6. 13. Gabaonitæ. Gratia. 103.

4 Spūalia & corporalia cōſueuerūt oſtēdi. 3. d. 35. q. 2. ar. 2. q. 1. c /. 4. d. 11. q. 1. ar. 1. q. 2. c. Metaphora. 6.
* Habitus. 28. 56. 57. Hæreſis. 49. Homo. 26. 28. Ieiunium. 1. 39. Imaginatio. 59. Immūditia. 2. 3. In. 5. 15. Intellectus. 248 Ira. 49 Iudæi 25. Iudicium 78. Lex. 79. Liberum. 25. Lux. 6. Magdalena. 1. Malū. 67. Materia. 47. 48. Matrimonium. 62. Menſura. 12. Modeſtia. 8. Mors. 1. 2. Motus. 5. Mūdus. 5 Nox. 2 Ordo. 37. Organum. 5. Paſſio. 49. 50.

5 Creatura corporalis eſt a Deo, propter bonitatem Dei. 1a. q. 65. 1. 2. o.
* Paulus 8. Pœna. 66. Pænitentia. 68. 69. Periculum. 5. 6. Pollutio. 1. Propheta. 13. 72 Prouſ. 42. &c. Pulchritudo. 11. Qualitas. 10. Quantitas. 13. 16. 19. Ratio. 20. Religio. 102. Sacramentum. 31. Sacrificium. 19. Sanitas. Senſualitas. 7. Senſus. 2. 8. Similitudo. 4. Situs. 2. Spūale. 1. 5. Spūs. 2 Status. 7. Stultitia. 9. Temperantia. 6 Templum. 7. 9. Tenebræ. 3.

6 Omnia corporalia quanto magis conſiderantur, tanto minora uidentur, ſpiritualia uero ecōuerſo. 1 2æ. q 42. 5. c. /. 3m. Tribulatio. 19. Triſtitia. 6 Verbum. 17. 33. Virginitas. 11. 13. Virtus. 72. Viſio. 5 &c. Viſus. 1. 11. Vnctio. 17.

7 Non omnium corporalium, eſt eadem materia, niſi æquiuocæ. 1a. q. 66 2. o. /. 2. d. 12. 1. o. /. 2 3m /. Opuſ. 15. co. 7. o.
* Voluntas. 42. 158 74. Votum. 79. Vox. 2. Vſura. 18. 23. Chriſtus. 75. 209 Zelus. 5. &c.
¶ Corporeitas. Defectus. 12.

P. F. 400. 1 ¶ CORPOREITAS dicitur dupliciter, ſ. forma ſubſtantialis corporis, & quantitas. 2. contra. 4 co. 80. /. Verit. qu. 10. 4. 3m. /. Quol. 12. 1. 6. /. Opuſ. 3. co 118.
* Cælum 153. Corporalitas. Defectus. 7. 22. Euchariſtia. 98. &c. Intellectus. 125 Similitudo. 4. Spiritus. 2. 3.

2 Corporeitas non eſt einſdem rationis in omnibus, niſi logice. 2. d. 12. 1. 1m. corporeum. Agens. 65. Angelus. 90 564. Anima. 47. 179. Animal. 37. Cælum. 153. Damnatio. 40. Dæmō. 110. Dimenſio. 11. Eſſe. 44. Euchariſtia. 98. &c. Phantaſia. 6. Phantaſma. 1. Figura. 6. Gratia. 103. Imaginatio. 9. &c. Imaginatiua. 3. Origenes. 1. Paradiſus. 2. Plato. 8. Senſus. 2. 8. Sphæra. Spiritus. 2. Tertullianus. o.

3 Forma corporeitas non eſt una in omnibus corporibus, quia non eſt alia a formis, quibus corpora diſtinguuntur. 1a. q. 66. 2. c. /. 3m.
¶ Corpulenti Miles. 5. Pingue.

1 ¶ CORPVS naturale nō eſt diuiſibile in infinitū. 2. d. 14. 1. 4m. /. diſt. 30. q. 2. 2. c. meo. K. / 4. d. 12. q. 1. ar. 2. q. 3. c. /. Po. q. 4. 1. 5m. /. Phi. lec. 9. meo. f. F. * Abraham. 23. 24. Accidens. 13. 64. 77. Actio. 33. 34 46. 103. Actus. 25. In cōi.

2 Nullum corpus naturale, nec mathematicum, poteſt eſſe infinitum in actu. 1a. q. 7. 3. o. /. contra. 1. co. 20. prin.
* Aer. 11. Alteratio. 10.

3 Si eſſet corpus infinitum, non poſſet moueri. 1a. q. 7. 3. c. /. cōtra. 1. co. 13.
* Animal. 17. &c. 32. 33. 37. 63.

4 Nec anima, nec corpus eſt natura, quia natura eſt totū, ſed illæ ſunt partes: & ſic nō ſunt contrariæ. Corpus. n. ſecundū quod abſq; anima accipitur ut formā habens, opponitur animali, ut inanimatum animato: ſecundum uero quod accipitur, ut imperfectum nō formatū, ſic nō opponitur animali, ſed eſt pars materialis ipſius. 3. d. 5. q. 1. 2. 3m. /. qu. 3. 2. c. ſi /. 1m. /. 3. 4. co. 35. 4m /. Meta. 10. lec. 4. prino. c. I.
* Appetitus. 74. Applicatio. 1.

5 Corpus tripliciter ſumitur, ſ. pro genere aīalis, pro parte eius & ut eſt ſpēs quantitatis. 1a. q. 18. 2. c. /. 1. d 25. 1. 2m. /. Opuſ. 30. lec. 4. / Meta 3. lec. 13. fi. / Lo. 7. le. 12. meo. c. I.
* Augmentū. 18. 20. Character. 18. Cælum. 7. 20. 21. 155. 156.

6 Corpus quod eſt genus, prima ſui diuiſione, diuiditur in corpus ſimplex, & mixtum. Opuſ. 42. co. 17.
* Circumſcribere. 1. Concauum.

7 Corpus genus, ſecundū quod eſt genus pdicat de corpore mortuo, non aūt rōne partis, Opuſ 42. co. 12. * Cōcupiſcētia. 10.

8 Omne compoſitū ex materia, & forma eſt corpus. 2. 2. co. 49. 1m. * Contrarium. 34 Cor. 7. Corporalitas.

9 Omne corpus eſt in potentia. 1a. q. 3. 1. c.
* Dæmon. 1. 73. 118. 119. Deus 47. 51. 392. 404.

10 Corpus habet duplicem terminum, ſ. eſſentiæ, & quantitatis 2. d. 8 5. 3m.
* Diffinitio. 37. Dimenſio. 1. 11. 12. 15. 17. /. Eccleſia 2. 5.

11 Corpus ut eſt in genere ſubſtantiæ, maxime conſideratur a naturali, quia ſic eſt ſubiectū motus, a geometra vero, ut eſt in genere quantitatis, quia ſic menſuratur. Cæ. le. 1 meo. k.
* Elementum 8. 14. 15. 24. Ferrum. 1. Figura. 3. &c. Forma. 142 151. &c. Hæreſis 44. 45. 53. 86. 130. Phyſica. 7.

12 Corpus habens duos colores, eſt continuum, non tñ ſecundū eos. 125. q. 20. 6. c. /. 2. d. 40. 4. c. * Idem 9 Ignis. 9. 10.

13 Corpus comparatur ad locum, non ſicut materia ad formā, ſed magis ſicut ſubiectum ad accidens. Meta. 8. lec. 4. medio g. Imaginatio 4 5.

14 Vnum corpus poteſt eſſe ſimul in duobus locis ſacramentaliter, non autem localiter. 1. d 37. q. 3. 2. 1m. / 4. d. 11. 1. 5m. /. 6m. /. 7m. / 8m /. d. 44. q 2 2. 1. quæſ. 3. 4m. /. contra. 4 co. 63 /. Quol. 1. 22. 1m /. Quol. 3. 20.
* Inſtrum. m. 3. 7. Intellectualis. 1. Intellectus. 16. 172. 183. 269.

15 Duo corpora poſſunt ſic eſſe in eodem loco, virtute Dei, nō autē naturaliter. 1a. q 67. 2. c. /. 3a. q. 54. 2. 1m. /. q. 57. 4. 2m /. 1. d. 37. q. 1. 1. c. /. 2. d. 2. q. 2. 2. 5m. /. 3. d. 12. q. 3. ar. 3 q. 2. 2m. /. 4. d. 30. q. 2. 3. 6m. /. d. 44. q. 2. ar. 2 q. 2. 3. o. /. contra. 3. co. 101. /. 102. /. Quol. 1. 21. 22. o. /. Quol. 3. 2. o. /. Trin. 15. o. /. 16. c. /. 1a. Cor. 15. le. 6. meo. L. /. Phy. 4. lec. 13. me. 2. fi. Corpus. 39.
* Locus 1. 6. Lucidītas. 2. Lumen 11.

16 Quanto corpus eſt ſuperius ſecundum ſitum, tanto eſt formalius, & continens, & locus inferiorū, & actiuius contra. 3. co. 20. 3m. * Lux. 1. 3. 6.

17 Omne corpus habet motum naturalem determinatum. 1a. q. 67. 2 c.
* Manichæus 2. Membrum. 8. Motus. 10. 36. 82. 83. 84.

18 Nullum corpus mouet niſi motum, 1a. q. 3. 1. c. prin. /. q. 110. 1. 1m. /. 2. d. 2. q. 2. 2. c. / contra. 1. co. 20. 7m. /. meo. G. &c. /. co. 85. Lio 2. co. 20. 1m. /. 2m. /. 4 4m. /. 29. fi / Lio. 3. co. /. 23. 2m. /. 65. 4m. /. Po. q. 3. 11. 19. /. 4. 5. 1. 2. o.
* Operatio. 47.

19 Corpus motum, motu recto, & corruptibile indiget loco, nō autem ſi mouetur circulariter, & ſit incorruptibile. 2. diſt. 2. quæſtio. 2. 3. 1m. /. 4. diſt. 44. q. 2. artic. 2. quæſt. 3. 3m. /. Quol. 6. 2. o.
* Origines. 5. Palpabile. 2. 3. 5. Pars. 10. Paſſibilitas.

Oppoſi-

20 Oppoſitum uidetur dicere.1ª.quæ.66.3.2m/.Quol.6.3.c./. Phy.4 lect.8.fi.Reſpondeo ſicut Dum.328.
* Phyſica.7.Punctus.3.

21 Corpus motum recte,mutat locum ſubiecto,& ratione:ſed motum circulariter, ratione tantum.Anima.8.18m./. Anima.5.lect.15.fi.

22 Nullum corpus agit,niſi tangendo,& mouendo 1ª. q.45.5.a.fi./.Poª.q.5.c./.4m./.5m.
* Putrefactio,2.

23 Nullum corpus tota ſua ſubſtantia agit, ſed tantum forma immaterialis.Conl.2.cº.20.2m./.Liº.3.cº.69.
* Qualitas.2.

24 Nullum corpus in ſuo loco mouetur naturaliter recte, ſed tantum circulariter.Anima.8.18m.
* Reptile.1.Semen.16.18.

25 Spiritus creatus, unitur corpori dupliciter,ſ.vt forma mere, & vt mouens mobili,uel ut locatum loco.3.d.44.q.3.ar.3.q.3.c.meº.G / Ver.q.26.1.c.fi
* Senſualitas 8.Senſus.10.Solidum. Speculum.5. Spes.10. Spirituale.7.Subtilitas.1.

26 Nullum corpus poteſt eſſe principium vitæ.1ª.q.3.1.c./.qu.75.1.c./.Ioan.5.lect.5.pennº.
* Tactus.6.12.Vacuum.1.Viſio.5.&c.

27 Corpus viuum,eſt nobilius corpore non uiuo. 2ª. qu.3.1.c.fi./.contra.1.cº.20.6m.

28 Corpus prius uiuum,& poſtea mortuum, non eſt idem corpus numero.3ª.q.25.6.3m./.q.50 5.c./.1m.
Oppoſitum uidetur dicere.3ª.q.50.5.o./. Quol.2.q.1.1.o /. Quol.3.4 1m./.Quol.4.q.5.o./.Opuſcu.3.cº.155./.157.Reſpondeo Dubio 1091.

Dum.404. 29 Corpus prius viuum,& poſtea mortuum, non eſt idem numero propter diuerſitatem formæ, ſed eſt idem identitate materiæ.3ª.q.25.6.3m./.q. 50.5.c./.1m.

30 Corpora inquantum ſunt in actu,poſſunt agere, licet hoc negent Auicebron.Plato,& Democritus.1ª.q.115.1.o./ Ꝺ.3.cº.29./.Ver.q.5.9.o./.4m./.Poª.q.3.7.c.
* Vniuerſum.5.6.

In cœli. 31 Nullum corpus poſt reſurrectionem aget in alterum corrumpendo naturaliter,ſed puniendo ſecundum iuſtitiam Dei 4. d.33.q.2.3.5m.

Hominis. 32 Corpus hominis oportet habere multa organa · quia anima eius eſt multiplex in potentia,& operatione, propter perfectionem eius.1ª.q.76.5.3m./.2.d.1.quæſ.2.5.3m./ Anima.8.14m./.9.c.fi./.14m./.10 1m /.2m./.17m.
* Abſtinentia.3.Abſtractio.22.Accedere.1.Actus.186. Adā.45.&c.90.&c.Adoratio.Aduentus.9.Agilitas.4. Amor.80.86 87.Animal.32.Antromorphitæ.

33 Corpus hominis fuit optime diſpoſitum, in ordine ad ſuum finem,ſcilicet animam 1ª.q.91.3.o./.22ª.q.164.1.1m./. Ma.q.5.5.c.
* Anima.8.Apollinaris.1.Apoſtoli 21.Appetitus.49.67.74. Applicatio.1. Ars.11.&c.29. Aſſimilatio. 19. Audacia. 12. Augmentum.18.20.21. Auxilium 2. Baptiſmus. 152. Beatitudo 43.76.77.&c. Bonitas.17.91.188. &c.Caſtitas.10.Cerebrum.2.

34 Corpus hominis componitur ex contrariis, propter tactum. 1ª.q.76.5.c./.q.91.1.2m./.12ª.q.85.6.fi /.22ª q. 164.1.1m./. 2 d.1.q.2.5.c./.Ma.q.5 5.1.meº.A./.Anima.8 c.
* Cogitatio.Cognitio.78.Cohors.1.Corru.1.&c.6.Concedere.4.Comparatio.3.Contemplatio.3.4.10. Conuenientia. 1.Conuerſio.5.Coſta.7.Cultus.8.Damnatio.36.&c. Dauid. 3.Defectus.22. Deformitas . Delectatio. 22. Dæmon.119. Deus.184.317.Dolor.12.Dos.1.5.&c.Flementum.14.

35 In corpore hominis ignis & aer prædeſtinantur ſecundū uirtutem,ſed aqua,& terra ſecundum ſubſtantiam. Sed corpora inferiora non ſunt de natura quinti corporis.1.cæli, quam aliqui ponunt uenire in compoſitionem humani corporis. 1ª.q.91.1.o./.2.d.1.q.2.5.4m./.d.13.q.2.1.c./.1m /.4.diſ.44. q.2.ar.1.q.1.c.fi./.ar.3.q.1.c./.Opuſc.11.ar.34./ 35./.Anima. 8.1m./ Iob.4.fi.C./.cº.38.prinº.G.
* Error.10.Euchariſtia.91.&c Feſtum.13.Finis.128. Formatio.Fortitudo.1.7.44.Gemitus.1.Generatio.38. &c. Gratia. 32.Gula.6.Habitus.28.57.58.60.61.Hæreſis.28 41 86. Humor.2.6.36.Humor.Idem.9. Imaginatio. 4.5. Imperator.9. Incontinentia.11.Infirmitas.2. Innocentia. 2.7. &c Intellectualis.1.2.Intellectus.26.164.183.Inteſtina. Ira.50.Iudei. 25.Iudicium.50.Iuſtitia.64.&c.Limus.Lucia.Macula.1.Maria.8.&c.

36 Proximus motor corporis in nobis , eſt appetitus ſenſitiuus. 1ª.q.20.1. 1m.
* Matrimonium. 58.91. Medicina.4. Meritum.37. &c.65. Mors.4 36.Mulier.4.8.&c.Mundus.2.24 Mutilatio.Naturale.13.Nitor.Obedientia.26.31.Paſſio.26.48.Pater.20.Paulus.11.Peccatum.103.104.159.32.57.Pena.6.47.94. Perfectio.66.Præceptum.89.Prælatio.18.27. Probatio. 1.Prophetia.55.Proportio.7.Proſperitas.1.Purgatio.5.&c Quaternarius.Ro.13.Redundantia.Reſurrectio 10.&c.54. Sabbathū. 6.Sacrificium.14.Saluari.28.Sanitas.9.Senectus.3. Sepultura.3.Seruitus.9.15.

37 Corpus hominis,regitur a ratione deſpotice,i.ſeruiliter,appetitus autē ſenſitiuus,politice,ideſt ciuiliter. 1ª.q.81.3 2m./. q.83.1.1m./.12ª.q.9.2.3m./.q.17.7.c.fi./.q.56.4. 3m./. q.58. 2.c./ q.74.3.3m./.4.d.27.q.2.ar.3.q.1.c /. Ma. q.3.9 1.4m./. Vir.q.1.4.c./.11m./.Matth.8.prinº.b.D.
* Similitudo.10.Societas.1.2.Sol.1.2.4. Somnium.2. Somnus.1.Species.5.Spes.10.Status.7.Stridor.Suſtinere.Tabeſcere.Temperantia.8.Tribulatio.15. Triſtitia.6.15.18. Valitudo.Vertex.Veſtigium.10.Vnum.8.Via.Virginitas.3.5.8.Virtus.63.181.245.272.Vitium.4. Vnio.6.18.&c.Vnitas.53.Vniuerſum.3.5.6.Votum.79.Vox.2.Vſura.195.Vte .Vxor.20. Chriſtus.179.

38 Corpus eſt glorioſum,ex totali ſubiectione eius ad animā, cuius gloria redundat in ipſum.12ª q.4.5.4m /.3ª.qu. 11.2. c./.q.2.c./.1m./.2m./.q.17.3.c./.4.d.49.q.4.2r.5.q 2.3. o./.3. 4.cº.86./.Ver.q.13.3.1m./.Quol.6.quæſt.2.2.c./.Vi .q.4.4. 15m./.15.Cor.11.lec.6.fi.Anima.131.Dos.7. Glorioſum.
* Auditus.1.Aduentus.9. Alleluia.Angelus.362.363. Apoſtoli.21.Aſcendere.7.

39 Corpus glorioſum erit in eodem loco cum alio corpore, nō ex dote ſubtilitatis,ſed ſola uirtute Dei. 3ª.q.64. 1. 1m./.q. 57.4.2m./.4.d.44.q.2.ar.2.q.2.3.o./.q.4.o./.q.5.c.fi./ contra. 4.cº.87.fi./.Quol.1.21.22.o./ Ioan.20.lec.4.prinº.2.D.1ª. Cor.15.lect.6. meº.3.Corpus.15.

40 Corpus glorioſum non erit ſimul in eodem loco, cum alio corpore glorioſo.4.diſtinct. 44. quæſt.2.art.2.quæſt.4.o./.q. 5.c.fin.

41 Locus nihil influit in corpore glorioſo,ſed ab eo recipit ſplē dorem. Et pertinet ad gaudium accidentale,quod per receſſum non diminuitur.4.d.44.q.2.ar.3.q.2.5m./.qu.3.ar.3.q. 3.8m /.d 45.q.1.ar.1.q.3.3m./ contra.4.cº.86.
* Aureola.8.12.14.

42 Error quod corpora glorioſa fiant ſpiritus , vel rara , ſicut aer.3.d.22.q.3.ar.2.q.2.2m./.4.d.44.q.1.ar 1.q.1.c./.q.2 ar. 2.q.1.c./ contra.4.cº.84./.Quol.1.21.2m./.Iob.19.le.2. medio.F./.Ioan.20.lect.fi.meº.b.E./.1ª.Cor.15. lect.6. meº.1./. lec.1.7.fi.C.
* Beatitudo.22.30.35.43.76.Beatus.34. 43. Cælum.31.32. 41.45.121.156.Cicatrices.4 Color.1.

43 Subtilitas corporis glorioſi,eſt plena participatio eſſe ſpecifici,ex plena ſubiectione eius ad animam.3ª.q.54.3. c./.4.d. 44 q 2.ar.2.q.1 o./ ar.3.q.2.c./.d.49.q.4.art.5.q.3.c./.Opuſ. 3.cº.170 /.171./.
* Conuexum.

44 Corpora glorioſa tranſibunt cælos , ſine diuiſione , uirtute Dei.qua beati poterunt quicquid uolent.4.d.44.q.2.art.2.q. 3.3m./.4m.

45 Et mouebuntur localiter ſine labore.4.d.44.q.2.ar.3.quæſt. 1.2m.
* Gloria 22.Inteſtina.Iudicium.78.80.

46 Et mouebuntur,non propter indigentiam, ſed propter experientiam,& uſum,non in inſtanti, ſed tempore imperceptibili.4.d.44 q.2.ar.3.q.1. 3.o./.contra.4.cº.86.
* Labor.4.Maria.17.22 Nubes 1.3.Odor.5.Olfactus.2.Palpabile.4.5.Reſiſtere.7.Reſurrectio.10.&c.26.&c.

47 Et portabuntur ab angelis,non propter indigentiam, ſed propter reuerentiam,quæ fiet eis,ab omni creatura. 4. diſtinct. 44.quæſt.2 art.3.quæſt.1.1m./.Rom.2.lect.2.meº. B. Vt deſcendere.6.
* Sanctus.4.6.11.Spiritus.4.Tactus.8.14.Transfiguratio.1. 3.Viſus.11.Vnctio.30.Vngues.Chriſtus.53.

48 Quantitas eorum non uariabitur ſecūdum magnum. & paruum,rarum & denſum,ſitum & figuram:ſed ſuperierunt in loco ſibi æquali.4.d.44.q 2.ar.2.q.5.o.

49 Et habebunt dotem impaſſibilitatis.2.d.33. q.2.1.3m./.5m. Dos.5.

50 Et habebunt omnes ſenſus ſuos in actu proprio.4.d.44. q.2. ar.1.q.4.o.

51 Et erunt palpabilia , ſicut & corpus Chriſti poſt reſurrectionem ſuam.3ª.q.54.2.2m./.3.d.21.q 2.ar.4.q.2.o./.4.d.44.q. 2.ar.2.q.6.c./.contra.4 cº.84.

52 Et habebunt qualitates tangibiles.3ª.q.54.1.2m./. 3. d.21. quæſtio.2.artic.4 quæſtio.2.2m./.4.d.44. q.2.art.2.qu. 2.c /. quæſt.6.o.

53 Et erunt colorata, colore debito . ſecundum naturam ſuarum partium.3ª.quæſt.q.54.2. 1m./.4.diſt.43.quæſt.2.art.4. quæſt.1.3m.

Et

54 Et erunt diaphana, non obſtante luce eorum. 4.d.44.q.2.ar.1.q.4 5^{m}./ar.4.q 2.2^{m} /.Ver.q.9 4.1^{m}.

Chriſti. 55 Corpus Chriſti fuit in Adam, & in aliis patribus, ſecundum originem, non autem ſecundum aliquid ſignatum, ſicut etiã corpora aliorum. 3^{a}.q.31.6.o./.7.c./.2.d.30.q 2.a.1^{m}./.3.diſ. 3.q 4.2.o.
* Accidens. 64.83.84.88. Addere.2. Aditus.1. Agnus.5. Altare.1. Amor.67. Angelus.504.

56 Corpus Chriſti ſecundum Apollinarem hæreticum, eſt conſubſtantiale deitati. 3^{a}.qu.37.1.c. Apollinaris.3. Apparere.9. Aqua 15.c. Aſſimilatio.5.

57 Corpus Chriſti eſt a ſolo Deo formatũ. 3^{a}.q.32.5.c./. 3^{m}./. q 46.6.c./.1.d.16 4 3^{m}./.Ẽ.4.c^{o}.44./.45./ Quol.8.5.4^{m}.

58 Natura Corporis Chriſti, inquantum diuinitati unita, tranſcendit omnes ſpiritus creatos. 3.d.22.q.3.ar.3.q.1 3^{m}. Aſſumere.41.&c.55.&c.

59 Corpus Chriſti, ſecundum naturam carnis, non eſt nobilius quam anima noſtra. 3.d.14.ar.1.q.2.1^{m}. Angelus.504.
* Baptiſmus 192. Benedictio 4. Bucella. Cibus.

60 Corpus Chriſti fuit optime complexionatum, ideo in eo maxime uiguit ſenſus tactus. 3^{a}.q.46.6.c.
Cicatrices.1.2.3. Circumciſio.28.29.

61 Totum tempus quo Chriſtus fuit in utero matris, deſeruiuit augmento corporis eius, quod aliis fuit conuerſioni, figurationi, animationi, & augmento. 3.d.3.q 5.2.3^{m}.
* Clauicula 4.&c. Deſcendere.2. Diaconus.2.3. Diſpenſatio. 17. Dos.9.10.

62 Corpus Chriſti debuit augeri, ſicut corpora aliorum hominum. 3^{a}.q.33.1.4^{m}./.3.d.3.q.5.2. 3^{m}. Con.4.c^{o}.44. Ecc^{a}.2.

63 Minimum quantitatis corporis Chriſti, & aliorum hominũ, in primo inſtanti figurationis, & animationis, parum excedit quantitatem formicæ. 3.d.3.q.5.1.3^{m}.
* Epiſcopus.16. Fons. Homo.10. Idem.10. Ieiunium.13.14.15. Inſ.12.15.

64 Quantitas corporis in principio animationis, proportionatur ei quantitati, ad quam per augmentum ueniet, quia maiorum in fine eſt maior quantitas in principio, præterquam in Chriſto, in quo fuit minor. 3^{a}.q.33.2.a^{m}.
* Incineratio. Laurentius.2. Menſtruus.1.2. Miraculum.55. Miſſa.26.

65 Corpus Chriſti in perfecta ætate, habuit decẽtem, & mediocrem quantitatem, proportionatam quantitati habitæ tempore quo aliorum corpora animantur, minorem autem in principio. 3^{a}.q.33.2.3^{m}.
* Mors 42 44.&c. Omnipotentia.4. Oratio.92.93.94. Ordo. 37. Paraſceue. Patena.

66 Corpus Chriſti uiuum & mortuum, erat idem numero. 3^{a}.q.50.5.o./.Quol.2.1.o./.Quol.3.4.1^{m}./.Quol.4.8.o.
* Poroſitas.

67 Corpus Chriſti fuit ſubiectum impreſſioni corporum cæleſtium. 3^{a}.q.12.4.3^{m}./.3.d.14.ar.3.q.6.4^{m}.
* Poteſtas.9. Pulchritudo 14.

68 Corpus Chriſti in euchariſtia, non habet inquantum corp^{o}, nec inquantum unitum diuinitati, eſſe in pluribus locis, ſed ratione conſecrationis & tranſubſtantiationis, quia idem cõtingeret, in quicquid aliud panis diuina uirtute tranſubſtantiaretur. 1.d 37.q.3.2.1^{m}./.4.d.10.1.18^{m}./.d.11.q.3.artic.4.3.2^{m}. * Redundantia.

69 Corpus Chriſti fuit uerum corpus, & non phantaſticũ, contra Manichæum, & Valentinum. 3^{a}.q.5.1.o./.2.c./. contra.4.c^{o}.29./.30. * Reſurrectio.43.

70 Chriſtus poſt reſurrectionem habuit uerum corpus, ſicut prius ante mortem. 3^{a}.q.54.1.o./.3.c.
* Sacerdos.25.26. Sanguis.9.&c.

71 Corpora myſtica ſunt duo in hoc mundo, ſ. Chriſti, & diaboli, ſed corpus Chriſti myſticum, eſt tota Eccleſia. 3^{a}. q.8.1.3.c./.q.48.1.c./.q 49.1.c./.Opuſ.58.c^{o}.14./. Coll.lec.5.prin^{o}.
* Spirituale,7.&c. Subdiaconus.2,7. Succeſſio.6. Templum. 5 4. Timor.13.

72 Corpus Chriſti uerum, habet ſimul omnia membra, non autem corpus myſticum. 3.q.8.3.c.
* Veſtis.1. Viſio.15.16. Vnio.18.19.

73 Corpus Chriſti myſticum, ut includens caput & membra, eſt nobilius corpore Chriſti uero. 4.d.13 L.prin^{o}.D.
* Reſurrectio.26.27.28. Forma.158.&c. Chriſtus. 9.53.75. 86.103.183.

Quid. 1 ¶ CORRECTIO fraterna eſt admonitio fratris de emendatione delictorum, a fraterna charitate procedens. 4. di.19.q. 2.1.o. * Aaron 3.

2 Correctio duplex, ſ. coactiua, & oſtenſiua tantum. Prima pertinet ad prælatos tantum, ſecunda uero ad omnes. 2^{a} 2^{æ} q.33. 3 1.6.o /.4.d.19.q.2.1.c./.6^{m}./.2.o./.Virt.q.3.1.o.
* Amor.89. Caſtigatio. Contumelia.4.

3 Vtraque eſt in præcepto. Sed ſecunda ſolum, quãdo delinquens occurrit, cum cõmoditate corripiendi, & ſpe emendationis, & ſuperior deeſt. 2^{a} 2^{æ}.q.33 2.o./.q.43.7.3^{m}./.4.diſ.19. q 2.ar.2 q.1.o./ Virt.q.3.1.o./.16^{m}. Admonitio 2.5.
* Crimen Cura.5 Degradatio. Flagellum.2.

4 Correctio fraterna, eſt actus charitatis, coactiua uero eſt actus iuſtitiæ. 2^{a} 2^{æ} q.33.2.3^{m} /.quæſtio.33.1.o./.1.4.c./ 4.d. 19.q.2.1.6^{m}.

5 Admonitio in correctione fraterna, eſt principaliter actus charitatis, quaſi imperantis, prudentiæ uero ſecũdario, quaſi exequentis, & dirigentis. 2^{a} 2^{æ} q.33.2.2^{m}.
* Fornicatio.13. Hæreſis.23.24.30.31. Imprecatio. Increpatio. Lex.52 Minister.9.10. Miſericordia.35. Odium.14.

6 Exiſtens in peccato mortali, etiam occulto, corrigens ex officio, peccat non autẽ corrigens ut frater, niſi propter ſcandalum. 2^{a} 2^{æ}.q.33.5.o./.4.d.19.q.2.ar.2.q.2.o.
* Officium 7. Paulus.17. Peccatum.25. Pœna.28.29. Pœnitentia.99. Princeps.9.15.21. Probatio.

7 Oppoſitum uidetur dicere. 2^{a} 2^{æ}.q.60.2.3^{m}./. Matth.7.prin^{o}. K /.Rom.2.prin^{o}.E. Reſpondeo ſicut Du^{o}.796. Du^{m}.405.
* Pſalterium.2.

8 Exiſtens in peccato ueniali, non peccat corripiendo utroque modo, niſi propter ſcandalum. 4.d.19.q.2.ar. 2 q.2.1^{m}.
* Religio 105.

9 Peccatum præcedens impedit, ne aliquis corripiat alium tripliciter, ſ. ratione indignitatis, ſcandali, & ſuperbiæ. 2^{a} 2^{æ}.qu. 33.5.c. * Reprehendere.

10 Prælatus eſt corripiendus a ſubditis, ſed in ſecreto tantum, & reuerenter, niſi propter periculum fidei, fiat publicum, ſicut Paulus publice corripuit Petrum. 2^{a} 2^{æ}.q.33.4.o./. 4.d.19. q 2.art.2.q.3.o./.Virt.q.3.1.18^{m}./.Gal.2.lec.3.prin^{o}./. Coll. fi. Paulus 17.

11 Ordo correctionis, eſt de præcepto, ſcilicet præuia admonitione ſecreta. 2^{a} 2^{æ} q.33.7.o /.4.d.19.q.2.ar.3.q.1.2.o./. Virt.q. 3 2.o./.Quol.11.12.13.o. Admonitio 2. crimen.

12 Teſtes debent adhiberi in correctione fraterna, ſi non eſt emendatus per admonitionem ſecretam. 2^{a} 2^{æ}. quæſtio.33.8. o./.4.diſtinct.19 q.2.ar.3.quæſt.2.o./.Quol.11.12.13.o. Admonitio 4.2^{a} 2^{æ}.

13 In correctione fraterna, primo debet admoneri ſecrete, ſecũdo debet dici prælato ſecrete tertio teſtes adhiberi, quarto publicari 2^{a} 2^{æ}.q.33.8.1^{m}./.4^{m}./.4.d.19.q.2.ar.3.q.2.4^{m}.
* Scandalum.15.&c.

14 Ordo fraternæ correctionis, ſeruandus eſt in peccatis occultis tantum. 2^{a} 2^{æ}.q.33.7.o./.4.diſt.19.q.2.ar.3.q.1.1^{m}./. 2^{m}./. Quol.11.12.13.o.

15 Chriſtus non corripuit Iudam ſecreto, nec Petrus Ananiã, & Saphyram, nec Paulus Petrum, multiplici de cauſa, ſ. quia dominus peccatum Iudæ tanquam Deus, ſicut publicum habebat. Vnde ſtatim poterat ad publicandum procedere. Tamen ipſe non publicauit, ſed obſcuris uerbis eum de peccato ſuo admonuit. Petrus autem publicauit peccatum occultum Ananiæ & Saphyræ, tanquam executor Dei, cuius reuelatione peccatum cognouit. Sed Paulus Petrum non reprehendiſſet, niſi aliquo modo par eſſet, quantum ad fidei defenſionem. Vel Paulus qui erat ſubditus Petro propter imminens periculum ſcandali circa fidem Petrum publice arguit. De Ioſeph autem credendum eſt, quod fratres ſuos aliquando admonuerit, licet non ſit ſcriptum. Vel poteſt dici, quod peccatum publicum erat, inter fratres. Vnde dicitur pluraliter. Accuſauit fratres ſuos. 2^{a} 2^{æ}.q.33.4. 2^{m}./.7.2^{m}./.4. diſt.19.q.2.art.2.q.3.1^{m}./.ar.3.q.1 1^{m} /. Virt. quæſt.3.2.c./. 3^{m}./.4^{m}. Paulus.17.
* Simonia.23. Tribulatio.15. Virga.1.3.

16 Dimittens admonitionem uel prohibitionem, quia nõ ſperat correctionem, ſed timet ſequi peius, non peccat. 2^{a} 2^{æ}.q.33. 2.3^{m}./.6.o./.q.43.7.3^{m}./. q 150.1.4^{m}./.4.d.33. q.2.ar.2.q.2. 1^{m}./ Virt.q.3.1.1^{m}./. Eph.5.lec.4.fi.
* Viſitatio 1. Vſura.311.&c.

17 In peccatis omnino occultis, ſi eſt ſpes emendationis, debet corripi, id eſt, ſecrete admoneri, & denunciatio differri, niſi immineret occaſio ſimilis ruendi, quam nollet uitare. Si autem non eſt ſpes, uel peccatum eius eſt in notitia aliorum, vel eſt in promptu eius, debet ſtatim denunciari ſuperiori. 4.diſt.19 quæſtio.2.art.3.quæſt.1.2^{m}./.Quol.1.16.d. Denunciatio 1.

18 Sine correctione, & admonitione, denuncians peccatum proximi prælato diſcreto, ut pio patri ex charitate, benefacit. Quol.11.q.13.o.

19 Peccatum infectiuum aliorum, ut hæreſis, & fornicatio, uel cedens in damnum aliorum, ut furtum, & homicidium, debet denunciari, ſine admonitione. 2^{a} 2^{æ}.q.33.2.c./.3^{m}./.d.19. q.2.ar.3.q 1.2^{m}./.q 2.1^{m}./.Quol.11.12.13.o.

20 Correctio fraterna, debet eſſe dura, quando peccãs eſt pertinax, tamen cum affectu lenitatis.4.d.19.q.2.ar.3.q.3°.

21 Correctio eſt utilis ad emendationem, ad quam tamen non ſufficit, ſine auxilio Dei.12ſ.q.109.8.2^{m}./.22ſ.q.33.2.1^{m}./.q.83.7.3^{m}.

22 Scandalum directe opponitur correctioni fraternæ.22ſ.q.34.priu^{o}/.q.43.3.c.

¶ Correctior. Conſcientia 5.

¶ Corregnare. Chriſtus.219.

¶ Correlatiuum. Contrarium.

¶ Correſpondere Actus 27. Beatitudo.137.&c. Charitas 42.147. Cauſa.54. Confirmatio.44. Cõſilium.28. Damnatio.43. Dolor.8. Dos.6. Euchariſtia.30. Idea.42. Iuſtitia.14. Pœna.73.74.90. Potentia,30.&c 51. Reſponſio. Sacramentum.83. Sapientia.31. Scientia.162.163. Timor.9.75.76.

¶ Corrigere. Cura.5. Flagellum.2. Lex.52. Miſericordia.35. Peccatum.25. Pœna.28.29. Probatio.2. Religio.105.

¶ Corrigia. Cingulus, Venus 3. Zona.

Quid. ¶ Corrigere proprie, eſt oſtendere turpitudinem peccati, hortando ad emendationem, ſed corrigere, eſt cogere ad hoc per pœnas, licet quandoque unum pro alio ponatur.4.diſ.19.q.2.1 o. *Bonitas.232. Caſtigatio. Increpatio. Iudicium.29.30. Prælatio.10.11.

¶ Corruptela. Concupiſcentia.17.18. Vſura.225.

Dfin. 1 ¶ CORRUPTIBILE, & incorruptibile, ſunt prædicata eſſentialia. Anima.14.5^{m}./.19./. Meta.10.ſi. Angelos 580.

2 Corruptibile, & incorruptibile differunt genere phyſico, nõ autem genere logico.1^{a}.q.66.2.2^{m}./.q 88 2.4^{m}./.1.diſt.35.4.5^{m}./.2.d.3.q.1.2.1^{m}./.d.12.1.1^{m}./.Po^{a}.q.7.7.8^{m}./. Virt.q.2.12.20^{m}./. Spirtu.2.16^{m}./. Anima.14.2^{m}./. Trin.14.23.c./. Meta.10.ſi.

* Cælum.2.3.43.86.&c.93.124. Compoſitum.5. Conſeruatio.7. Contemplatio.16.22. Corpus.19. Corruptio.8.16 Dãnatio.57.58.

3 Corruptibile per naturam poteſt fieri incorruptibile ſupernaturaliter.2.d.7.q.1.1.2^{m}./.d.19.2.4^{m}./.d.21. q.2 ar.4 q 2.2^{m}./.Ma.q.5.5.10^{m}./.1ſ.Cor.15.lec.ſi.prin^{o}.A.&c. Meta.3.lec.7.me^{o}.c.ſi./.Li^{o}.10.ſi.

* Diſtantia 8. Duratio 3. Eſſe.5. Finitum 3. Generatio.3.

4 Aliquid eſt corruptibile, uel incorruptibile tripliciter, ſ.ſecũdum partem tantum, ſecundum totum tantum, & ſecundũ vtrumque. Opuſ.3.c^{o}.171.

* Habitus 55.56.

5 Generabilia & corruptibilia non poſſunt omnino abſolui a contrariis.2.d.1.q.2.5.c.

* Idea.8. Malum 48 Manichæus 1. Materia.1.20.21. Neceſſitas.20. Palpabile.4. Paſſibilitas. Paſſio.16.22. Perfectio 25. Principium 8. Prouidentia.22.25.27.30.

6 Res corruptibiles dicuntur magis a primo principio diſtare, quam res incorruptibiles.4.d.17.q.1.2.2.q.2.c./. Geneſ.2.lc.9.priu^{o}.b. * Signum.13. Subſtantia.24 55. Tempus.23. Virginitas.1.5. Vita.8.16. Vniuerſale.19.20.

Quid. 1 ¶ CORRUPTIO. Per corruptionem res reducuntur de actu in potentiam, ſicut in generatione econuerſo. Po^{a}.quæſt.5.3.c./ 4.9^{m}.

2 Nunquam aliquid corrumpitur, niſi propter uictoriam corrumpẽtis ſuper ipſum, ex debilitate uirtutis eius. 3 2.c^{o} 30. me^{o}.D./.Meta.5.lec.14.m^{o}.d.&c. * Accidens 60.62.85 &c. 121. Actio.122. Actus.121. Adam.45.&c 81. Angelos.143.632. Anima.238.344 Annihilatio.15. Aſſumere.14.15. Baptiſmus.53. Bonitas.148.149.224. Cauſa. 6. Cælum.2.3.93.105. Circumciſio.12.46. Cognitio.75 Conſeruatio. 2.3.4.

3 Nihil corrũpitur, niſi per hoc q forma ſeparatur a materia. 2^{a}.quæſt.9.2.c./.q.50.5.c./.q.75.6.c./.2.d.19.1.2^{m}./. Con.2.c^{o}.54.1^{m}.

4 Corruptio non poteſt eſſe, niſi ubi eſt contrarietas, quia omnis generatio & corruptio eſt ex contrario in contrarium. 3^{a}.quæſt.75.6.c./ Con.2.c^{o}.30./.54.6^{m}./.Po^{a}.q.5.3.c./. Anima.14.b.2./.Opuſ.3.c^{o}.74./.84. Contrarium. 36. * Contritio 31.32.

Diuiſio. 5 Aliquid corrumpitur dupliciter, ſcilicet per ſe, & per accidẽs 1^{a}.q.75.6.c./.q.89.5.c./.12ſ.q.53.1.c./.2.d.19.1.2^{m}./.3.2.c^{o}.54.6^{m}./.Anima.19 c. *Cor.10. Corpus.31. Delectatio.42.55 Deſtruere. Dimenſio.6. &c. Duritie.2. Electio. 38. Elementum.1.&c.22.23.24.

6 Corruptio duplex, ſcilicet ſecundum quid, & ſimpliciter.2.d.35.5.c./.3.2.c^{o}.54.

*Aeſtimatio.1.3. Euchariſtia.88. 89.90. Fermentum.2.3.

7 Corruptio duplex, ſcilicet ſeparatio formæ a materia, & reſolutio in elementa.3^{a}.q.50.5.c./.Quol.3.4.c.

*Forma.116.117.118.119.

8 Corruptio quadruplex, ſcilicet per defectum uirtutis, ut in omni corruptibili, per exceſſum contrarij, ut in omni mixto, per conſumptionem humidi a calido, ut in omni animato, & per violentiam, ut in occiſis. Et contra hoc datum fuit homini quadruplex remedium, ſ.quia contra vtrumque illorum primorum defectuum, ſubueniebatur homini per quãdam uirtutem animæ collatam ad hoc, vt ſecundum conditionem ſuam, materiam ſuam perficeret, vt ſicut ipſa animã habet eſſe indeficiens, indeficiens eſſe corpori tribueret: & propter etiam æqualitatem complexionis. Sed contra tertium defectum ſubueniebatur ſibi duplici beneficio, ſ.quia per eſum aliorum lignorum paradiſi, reſtaurabatur continua deperditio facta in corpore, ſic ad eſſe indeficiens ſubueniebat lignum uitæ, cum uirtute diuinitus conceſſa, & alimentum aſſumptum, in perfectam aſſimilationem adducebatur. Et a quarto modo corruptionis, conſeruabat illæſum hominem diuina prouidentia per quam decretum erat, ut nullum nocumentum homo pateretur in corpore, niſi prius a mentis innocentia deuiaſſet.2.d.19.4.c./. contra.2. c^{o}.78.2^{m}./.Ver.q.18 6.7^{m}.

* Generatio.1.7.&c. 16. &c. Gratia. 4*. &c. Humilitas.2. Adam.52.&c.

9 Corruptio triplex in homine, ex eſu ligni uetiti, ſ.in anima tenebræ ignorantiæ, in corpore morbus prauæ concupiſcentiæ, & mors in vtroque Opuſ.58.c^{o}.8.ſi.

* Habitus.74.&c. Hæreſis.11.25. Immunditia.2.3. Incipere.4. Intellectus.170.171. Iuſtitia.13.14.15.50.

10 Corruptio non intenditur a natura, niſi per accidens. 1^{a}.qu.19.9.c./.q 49.2.c /.2^{m}./.2.d.20.q.2.1.1^{m}./.d.35.L./.Con.3.c^{o}.4./.5./.107.8^{m} /. Po^{a}.q.3.6.13^{m}./.Ma.quæ.1.1.10^{m}./.3.19^{m}. * Lex 51.&c. Lucia. Malum.26. Materia.18. Memoria.20.

11 Secundum Auguſtinum & Philoſophum in omni mutatione eſt aliqua generatio, & corruptio. 1.q.50.5.1^{m}./.2.d.35.5.c./.contra.3.c^{o}.72.5^{m}./.Anima.14.c.prio^{o}./ Opuſc.3.cap.34./.Rom.8 lec.4.ſi.L./.1ſ.Tim.6.lect.3.prin^{o}.B./.He.lec.5.me^{o}. D.

* Menſtruus.3. Meritum.38. Mons. Mors.4.14.&c.

12 Corruptio proprie eſt tantum compoſiti. 2.d.19.1.2^{m}./.3.d.21.q.1.3.5^{m} / Anima.14.c.prio^{o}.

* Motus.80. Mutuum.3.4. Natura.38.

13 Impoſſibile eſt, aliquod ſubſiſtens corrumpi per accidens, uel generari per accidens, ſed tantum per ſe. 1^{a}.q.75.6.c./.contra.2.c^{o}.54.6^{m}.

14 Corruptio quo ad illud, quod conuenit ei per ſe, conuenit omni corruptibili, ſecundum communem rationem, non autem per accidens. 2. d.19.1.2^{m}. * Paſſio.13. Peccatum.17.118.140.144.167.170.177.215.239.284.313.317.350.362.383. Pœna.14 15. Perdere. Po^{a}.61.

15 Mors, corruptio, & omnis defectus, eſt contra naturam particularis formæ, ſed aliquando eſt naturalis, ratione materiæ, & naturæ communis. 1^{a}.q 22.2.2^{m}.12ſ. q. 42.2.c./.3^{m}./.q.85 6.c./.22ſ.q.65.1.1^{m}./.qu.164.1.1^{m}./.2.d.20.q.2.1.1^{m}./.d.34.3.c./.4.d.36.1.2^{m}./.contra.3.c^{o}.94./. Ver q.13.1.2^{m}./.Po^{a}.q.3.6.13^{m}./.q. 6.1.1^{m}./. Ma.q.1.1.1^{m}./.3.19^{m}./.q.5.5.c./.Opu.3.c^{o}.254./.Phi.2.lec.12.ſi./.Li^{o}.5.lec.10.prio^{o}.2.I.

* Præceptum 99. Prouid^{a} 30.56.57. Prudentia.44. Purgatio.6. Raptus 1.2. Ratio.17.50. Relatio.61. Reſurrectio.23. Sacramentum.38.39. Sacrificium.35. Sanctificatio.1. Satiſfactio.25. Scientia 46.94. Semen.22.

16 Materia ſubiecta priuationi, eſt principium & cauſa omnis corruptionis.1^{a}.q.50.5.3^{m}./.q.75.6.c./.2.d.7. q.2.1.c./.4.d.50 q.1.1.c /.Con.2.c^{o}.54.

* Senſibile.10. Senſualitas.6 16. Senſus.22.23. Status.48. Superbia.2.26. Tabeſcere. Tactus.1. Templum.3.4.15. Timor.41. Verit.34. Virginitas.9.10.11.28. Virtus.83.152.161.192. Vniuerſale.18.&c. Viuta.80.104 186.295.236.289. Generatio.1.7.16.0.

¶ Corruptiuum. Adam.50. Alteratio.3. Anima.344. Annihilatio.15. Bigamia.4. Cælum.87.88. Contrarium.19.

1 ¶ CORRUPTUM eſt reparabile dupliciter, ſ.per potentiam actiuam, & paſſiuam.3.d.3.q.4.1.4^{m}. Reparabile.

2 Corruptum non reddit idem numero, per motum, ſed idem ſpecie.4.d.44.q.1.artic.1.q.2.2^{m}./.Con.4.c^{o}.80./.Quol.4.5.c./.1ſ.Cor.15.lec.5.ſi.E.

* Dimenſio.15.&c. Euchariſtia.68. Generatio.16. Guſtus.2. Hæreſis.92. Lex.52.&c. Lucia. Peccatum.143.148.170.198.239.284.297.302.&c.313.317. Præmium.8. Raptus.1.2. Ratio.17. Relatio.61. Reſurrectio.11.&c. Virginitas. 9.10.11.28. Vſura.127.164.

¶ Coruſcatio. Vapor.4.

¶ Corſica, Sicilia, & Sardinia, ſemper habuerunt principes tyrannos. Opuſ.20.lib.4.c^{o}.8. Prouinciæ.

1 ¶ CORVVS ſeptem diebus nihil dat pullis ſuis, donec uideat eos nigreſcere. Iob.38.ſi. Inſtinctus.

2 Coruus ſignificat voluptatibus denigratos, uel expertes bonæ affectionis, quia non eſt reuerſus ad arcam. 12ſ. q.102.6. 3m.ſi.H.

In Eua. 1 ¶ Costa fuit præciſa ab Adam ſine dolore, ſed cum delectatione. 1a.q.92.3.2m./q.97.2.3m.
* Repetibile.1.Reſurrectio.20.21.

2 Coſta hæc non erat de perfectione indiuiduali Adæ, ſed de ſpecifica. 1a.q.92.3.2m./q.97.2.3m./3a.q.31.5.2m/2.d.18.q.1.1.3m./4.d.44.q.1.ar.2.q.4 2.

3 Mulier conuenienter fuit formata de coſta Adæ.1a.qu.92.2.3.0./2.d.18.q.1.1.0.

4 Mulier facta eſt de coſta Adæ, vt ſocia eius, non de capite, ut domina, nec de pede, vt ancilla.1a.q.92.3.0./1.Cor..7.lec.1. medio k.

5 Conuerſio coſtæ in mulierem fuit ſupernaturalis, & obedientialis.1a.q.92 4.3m./2.d.18.q.1.1.5o./d.20.q.1.1.4m./3.d.2.q.2 ar.2.quæſtio.3.3m./d.3.quæſt.2.1.2m.4 diſt.11.q.1.ar.3.q.3 a.3.

6 Multiplicatio coſtæ, fuit per additionẽ materiæ nouiter creatæ, uel uertua per conuerſionem alterius materiæ præiacentis, contra Vgonem, & Magiſtrum ſententiarum.1a.qu.92.3.1m./2.d.18.1.ſi./q.1.1,c./8m/d.30.q.2.1.c./Panis.2.3.

7 Illud additum, non uenit in corpus Euæ, niſi mediante coſta. Ideo Eua non dicitur facta ex eo, licet eſſet quid amplius in quantitate, quam coſta. 1a.q.92.3.1m./2.diſtinct.18.q.1.1.2m.

8 Coſta hæc reſurget in Eua, non autem in Adam.2.d.18.q.1.1.3m./4.d.44.1.me o.K./q.1.ar.2.q 4 2m./3.4.co.80.ſi.

9 Immo reſurget in eo, in quo prius fuit.2 d.30.q.2.1.7m/2.6m./4.d.44 q.1.ar.2.q.4 0/contra.4.co.81.5m./Opuſc.3.co.163./164 Reſp o.Do o.406.

Dum.406. ¶ Craſtinum.Holocauſtum.4.
¶ Craticula.Laurentius.3 Chriſtus.198.

Eſſe. 1 ¶ Creatio magis reſpicit eſſe, quam naturam, uel rationẽ 3a.q.2 7.3m.
* Dies 11.&c.Eſſe.9.&1.Malum.14.

2 Actio Dei, ſcilicet creatio, primo terminatur ad eſſe, ſed ad naturam ex conſequenti, actio autem creaturæ, ſcilicet generatio econuerſo.Potentia.q.3.16.21m./. Opuſ.37.co.4. Agens.18.

3 Creatio paſſiua, ſecundum eſſe ut inhæret, eſt naturaliter poſterior creatura, & eſt ſubiectiue in ea, ſed ſecundum rõnem eius, ut cauſatur ex actione Dei, eſt prior.1a.quæ 45.3.2m./3m./2.d.1.q.1.2.4m./contra.2.co.18./Po a.q.3.3.3m./q.7.9.5m/q.10.1.3m./Opuſ.9.q.94.95.

4 Creationem eſſe ratio demonſtrat.1a.q.45.2.0./2.d.1.q.1.2.1./contra 2.co.16./18/Po a.q.3.1.0./. Opuſcul.37.co.4. prin./Phy.8.lect.2.prin o.a.

5 Ratio naturalis, magis aſſentit creationi, quam conuerſioni Euchariſtiæ.4.diſt.8.q.2 3.2m/diſtinct 11.quæſt.1.artic.3.quæſt.3.1m.

6 Philoſophi concedunt creationem eſſe, ſed ab æterno.1.qu.46.2.1m./2m./d.1.q.1.2.c./5.16m./4.d.11.q.1.ar.3.q.3.2.1./Po a.q.3.14.16m./Opuſ.15.co.9./Opuſ.37.co. 4.prin o./Phi. 8.lc.3.ſi.
* Opus.1.&c.

7 Immo noluerunt motum incepiſſe per uiam naturæ, ideſt per generationem.Matth.12.lec.5./Lec.7. Reſpondeo ſicut Dubio 912.

Dum. 407. Quid. 8 Creatio non eſt mutatio proprie.1a.q.45.2.2m/3.0./q.46.1.5m./2.d.1.q.1 2.2m./5 8m/cõtra.2.co 1.8m./17./18./20.2m./36.1m./2m/Po a.q.3.2.0./3.c./4m./. Opuſcu.9.q.98./Phi.8.lect.2.prin o.a.c.
* Actio 12.Ars 25.Beneficium.16.

9 Creatio non eſt motus, nec terminus motus.1a.q.45.2.3m./3.1./q 46.3.2m./2 d.1.q.1.1.2m./3m./contra.2.co.17./19.1m./20.2m./21 4m. * Decere.4 7.Facere.3.Idea 23. Imago.36.Manus.4.5.Miraculum.12.13.Miſericordia.45.

10 Creatio eſt emanatio vniuerſalis entis, ex nihilo.1.qu.45.1.0./4.1m./2 diſtinctio.1.quæſtio.1.2.c. Deus.453. Nihil.1.infra.

11 Creatio eſt actio terminata ad exteriorem effectum, ſicut etiam gubernatio, ſine cuius exiſtentia, huiuſmodi actio nõ poteſt intelligi.1.d.40.q.1.1m./contra.1.co.79.ſi.
* Perſona.28.Sabbatum.1.2.

12 De ratione creationis eſt, nihil præſupponere in re, cui naturaliter prius conuenit non eſſe, quam eſſe. 1a. quæſtio. 65.3.c./2.diſtinctio.1.quæſtio.1.2.c./.5.16m./. Potentia.q.3.4 c.

13 Creatio non admiſcetur in operibus naturæ, nec artis, ſed præſupponitur.1a.q.45.8.0./2.d.1.q.1.3 5m./. Po a.q.3.8.0.Ars 25 Deus.452.

14 Creatio importat habitudinem creaturæ ad creatorem, cum quadam nouitate, ſine inceptione.q.45.3.3m/.Po a.quæ.3.3.c./2m./6m.

15 Creare nihil aliud eſt, quàm abſque materia præiacenti, aliquid producere.1a.q.65.3.c./contra.2.co.16.ſi.
* Tempus.20.29.Ars.26.infra.Agens.19.

16 Creatio eſt productio rei, ſecundum totam ſubſtantiam ſuam nullo præſuppoſito.1a.q.65.3.c.

17 Creatio relatio ſola eſt, ſed fieri eſt paſſio. Opuſcu.9. quæſtio.95.

18 Creatio eſt ad totum eſſe, & ad principia ex quibus res conſtituitur.Opuſ.37.co.4.

19 Creatio nominat potentiam actiuam, qua res in eſſe producuntur, ideo eſt ſine præſuppoſitione materiæ, & prioris agentis.Po a.q 3.4.c.
* Vacuum 1.

20 Creatio actiua, eſt eſſentia Dei, cum relatione rationis ad creaturas. Paſſiua vero, eſt in creatura, & eſt accidens eius, de prædicamento relationis, ſcilicet habitudo habentis eſſe ab ab alio, & conſequens operationem Dei.1a. q. 45.3.0./1.d.35.1.ſi./2.diſtin.1.quæſtio.1.2.4m/5m./contra.2 co.18./Potentia.quæſtio.3.3.0./.Opuſcu.3.capo.98./. Opuſcu.9.q.94./.95.

21 Creatio paſſiue ſumpta, eſt aliquid in re creata, quia creatio actiua, eſt actio tranſiens, relinquens effectum exteriorem.1a.quæſtio.45.3.0./1.diſtinctio.40.quæſtio.1.1.2m./. Potentia.q.3.3.0.

22 Nullum corpus poteſt creare.1.q.45.5.c./. contra. 2 co.20./Verit.q.5.9.c.ſi. Creans.
* Adoptio 19.Agens.16.Appropriatio.29.

23 Solus Deus creat.1a.quæſt.45.5.0./quæſt.47.1.1./. quæſtio.65.3.c./q.90.3.c./ quæſt.104.3.1m./3m./1.diſtin.37.q.1.1.c./2.diſt.1.quæſt.1.3.0./4.c./diſt.14.3.c./d.15.q.1.2.c./ 4.diſt.5.quæſt.1.2.c./diſt.18.quæſt.2.2.1./4.diſt.5.q.1.art.3.q.3.0./d.47 q.1 artic.1.qu.3 c./ contra.2.co.21./42.8m./85./96./ 12 44m./6m/Li o.3. co.68./102.3m./120.ſin./li o.4.co.7.14m/17.6m/54.23m./.Ver.q.5.8.c.ſi/2m./9.c.ſi./quæſt.27.113m./3.c./. Potentia.q.3.4.c./5.0./. Opuſ.3.6.c./Opuſ.3.co.70./94./95./Opuſ.15.co.20./. Pſal.40.ſi. Agens.16.
* Auctoritas 1.Bonitas.14.Cauſa.68.Cognitio.31.Cooperari.2.3.Creator.Deus 362.395.413.&c.Eſſe.13.

24 Potentia creandi, non eſt cõmunicabilis creaturæ.2.d.1.q.1.3.c./4m/4.c./4.d.5.q. 1.ar.3.q.3.0.Ver.q.27.3.17m./Po a.q 3.4.0.
Factũ.1.Finis.11.12.Gratia.70.Hæreſis.57.58.59. Idea 23. Iuſtitia 14.15.Iuſtificatio 16.Malitia.9.

25 Oppoſitum uidetur dicere a ſimili. 2.d 1.q.1.3.0./4.d.5.q.1.art.3.quæſt.3 5o./diſt.8. quæſt 2.3.4m. Reſpondeo ſicut Dubio 409.

Dum.408. 26 Creare requirit potentiam agẽtis infinitam.1.q.32.1.2m./q.45.5o.2m/q.65.3.3m./d.5.q.1.ar.3.q.3.c./1m./. contra.2.co.10.4m/Po a.q.3.4.c./16.20m. * Manes.4.5. Plato.8. Religio 5.Sol 10.Trinitas 13.Vacuum 1.

27 Oppoſitum uidetur dicere.4.d.5.q.1.ar.3.q.3.5m. Reſpondeo Do o.409. * Vnio 11.12 13.

Dum. 409. 28 Maius eſt, non indigere conſeruari ab aliquo, quàm creare. q 5 2.1m.

29 Deus non poteſt communicare creaturæ potentiam creandi aliquid, uirtute propria & principaliter, nec inſtrumentaliter.1a.quæſt.45.5.c./3m/2.diſtinctio.1.q.1.4.c./4.d.5.q.1.art.3.q.3.c./ contra.2.co.21.5m./6m./. Potentia.q.3.4.0./q 5.2.1m.

30 Immo poteſt inſtrumentaliter.2.d.1.q.1.3.0./.4.d.5.q.1.ar.3.q.3.5m. Reſpondeo ſicut Dubio 409. Dum.410.

31 Eſſe Dei, eſt ratio creandi, non autem eſſentia eius. Sed in creaturis, eſſentia eſt ratio agendi, non autem eſſe. Opuſcu.37.co 4.

32 Creare, eſt commune toti trinitati.1a.q 45.6.0./2.Prol.me o.D.Po a.q.9.5.20m.

33 Pater & filius, ſunt unus creator, & non plures, licet ſint plures creantes & non unus.1.d.11 4.2m./. d.29.4.2m.

34 Oppoſitum uidetur dicere a ſimili. 2a. q.36.4.7m.Reſpon o. ſicut Dubio 1133.

Dum.411. 35 Philoſophi dixerunt, q intelligentia ſuperior, creat inferiorem, & animam, & corpus cœli moti ab ea.1a.q.8.3.c./. q.45.5.c/q.65.3.c./2.d.1.q 1.3.1./d.18.q.2.2.0./3.diſ.16.q.1.3.3m/4.d.5.q 1 ar.3 q.3.1m./contra 2.co.21.ſi./. 41.prin o./Po a.q.3.4.c./16.me o.G.

36 Creatio rerum immediate eſt a Deo.Opuſ.3 co.95.

37 Oẽ ens ꝑter Deũ, eſt creatũ a Deo.1a. q.44.1./q.45.2.c./ q.65.0./1 2ſ.q.79.2.c./1.d.36.q.1.2.1.ſi./2m/3m./2.d.1.q.1.2.3.0./d.37.q.1.2.0./q.2.2.c./3.d.2.q.1.2.3 q.2 c./3.2.co.6./15./16./Po a.q.3.16.c/Op.3.co.68./69./Opuſ.15.co.9. Creatum

Res

Crea

38 Rea ſimplex, non poteſt fieri, niſi per creationem. 1.q.118. 2.c. * Accidens.99.Adam 36.38.90.&c.

39 Primum ſubſiſtens in unoquoque, eſt tantum a Deo, & per creationem tantum, Quol.3.6.c.
* Agens 16.81.109.Aqua.10.

40 Prima indiuidua cuiuslibet ſpeciei, producta ſunt per creationem tantum.1^{a}.q.45.5.1^{m}./.q.65.4.c./.1.2^{f}. q.5.7.2^{m}./.2.d.1.q.1.4.c./.5.10^{m}./.d.18.q.2.2.o./.d.30.q.1.1.4^{m}./.Opu.3.c^{o}.95.
* Aſſumere 50.54. Auaritia 8.12. Beatitudo. 9.64.82.83.125.

41 Omne ſubſiſtens ſine materia uel cum materia in potentia ad unam tantum formam eſt tantum a Deo, & per creationem tantum. Quol.3.6.c.
* Bonitas 41. Carentia. Charitas.2.106.Cauſa.67. Cælum.22.46 47.122.Comprehendere.6.Compoſitio.5.7. Concauſatum.Corpus 35.58.Coſta.6.Defectus 12.

42 Sola ſuppoſita, proprie dicuntur creari. 1^{a}.q.45.4.o./.7.2^{m}./.8.o./.Ver.q.27.3.9^{m}./.Po^{a}.q.3.1.12^{m}./.3.2^{m}./.8.3^{m}./.Quo^{l}.9.11.o./ Opuſ.37.c^{o}.4.

43 Creatio eſt habentis prius natura non eſſe, quàm eſſe, non autem generatio æterna filij Dei.2.d.1.q.1.2.c.
* Determinatio 1.

44 Creatio paſſiua creatur, non quidem alia creatione, ſed ſeipſa.1^{a}.q.45.3.1^{m}./.2.d.1.quæſt.1.2.5^{m}./.contra.2.c.18./.Po^{a}.q.3.3.2^{m}.

Du^{m}.412. 45 Oppoſitum uidetur dicere a ſimili.2.d.27.2.3^{m}. Reſpondeo Dubio 412.
* Deus 102.159.&c.215. Differre 10. Elementum. 25.26. Ens 9.11.12.Eſſe.26. Aeternitas 29. Eucharistia 105. Filiatio 35. Finitum 3.Forma 104.115.138.Fruitio 4.5. Gratia 17.47.48.66.70.140. Habitus 59.69. Hæreſis 44.57.82.129. Imago 35.248.Incipere.2.Infinitum 2.&c.8. Intellectus 71. Iuſtitia 77.Lex 64.65.Liber 13.Lux 10.17. Manichæus 2. Maria 59.Materia 43.Meritum 14.Miraculum 3.&c. Miſericordia 45.Motus 86. Moyſes 2. Mundus 1.9.12. Neceſſitas 14.18.Nihil 13. Operatio 33. Peccatum 338.431. Pœnitentia 130.Perfectio 13.Proceſſio 62.Reſurrectio 8.Sapientia 11. Scientia 158. Stella 1.Tenebræ 1. Terra 14. Trinitas 13. Veritas 59. Veſtigium. 7.9. Virtus 142.189 270. Vita 9.22.&c. Vnio 11.&c. Vocatio 1.5. Vſura 32. Chriſtus 1.12.25.26.

Quando. 46 Creatio facta eſt in principio temporis, menſurantis motũ primi mobilis, ſicut in adiacente creationi, non autem ſicut in menſurante eam, quia ſimul fuerunt.1.q.46.3.c./.1^{m}./.2.d.1.quæſtio.1.6.3^{m}./. Quol.5. quæſtio.1.2.c./.Opuſcu.9.quæſt.100.
* Adoptio 19.Adoratio 9.Ars 25.Bonitas 14.41.

47 Initium creationis non poteſt ratione inueſtigari.2.diſt.1.q.1.5.c.
* Dies 11.&c.Aequinoctialis.2.Euch^{a}.107.113. Generõ 2.

48 Creatio eſt in inſtanti.1^{a}.q.63.5.c./.q.74.1.1^{m}./.2.d.1.q.1.2.3^{m}./.Con.2.c^{o}.19.
* Imago 55.&c.Iuſtificatio 16.Lux 10.17.

49 Imo principium temporis, non eſt menſura creationis.1^{a}.q.46.3.1^{m}.
* Malum 14.Operatio 33.Sabbatum 2.2.

50 Immo menſuratur æuo, uel tempore longè ſumpto pro numero cuiuſcunque ſucceſſionis.2.d.1.q.1.6.3^{m}./. Ver.q.8.4.15^{m} Reſpondeo Dubio 329.

Du^{m}.413. 51 Creatio eſt prima actio, quia nullam præſupponit, ſed præſupponitur a qualibet alia.1^{a}.quæſtio.45.1.2^{m}./. Con.2.c^{o}.21.prin^{o}.

52 Creatio nihil præſupponens, differt a generatione, quia generatio præſupponit ſubiectum.2.d.1.quæſtio.1.2.c.Agens.29.Ma.8.

55 Creatio aliqua præſupponit materiam in qua, non autem materiam ex qua.1^{a}.q.45.1.1^{m}./.2.d.17.q.2.2.3^{m}./.4.diſ.5.q.1.2.c./.Po^{a}.q.3.4.7^{m}.

54 Creatio habet quantitatem ab ente quod creatur, non autẽ a diſtantia non entis ad ens.4.d.5.q.1.arti.3.quæſtio.3.5^{m}./.Ver.q.27.3.9^{m}.
* Iuſtificatio 16.Succeſſio 5.Tempus 20.29. Vacuum 1.Vita 9.21.&c.
¶ Creator.Appropriatio 29. Cognitio 31. Hæreſis 82.126. Naturale 12.Proportio 19.Relatio.96. Veſtigium 1.2.Vnio 7.9.11.&c.
¶ Creatrix.Creatura 2.

In edi. 1 ¶ CREATVRA non eſt aliquid ſuperius ad hominem. 3.d.11.2.2^{m}./.3.9^{m}. * Abſtractum 2.Accidens 116.Accipere 5. Actio 3.4.10.12.14.

2 Creatura in Deo, eſt creatrix eſſentia.Po^{a}.q.3.16 14.
* Actus 190. Adam 14. Adiurare 6.7.Adoptio 19. Adoratio 3.20.

3 Creatura poteſt conſiderari, ſine reſpectu ad Deum.3.quæſ.11.1.7^{m}. * Agere 20.Amor 10.19.21.&c.30.&c. Analogia.1.10.
Oppoſitum uidetur dicere a ſimili. 1.diſtin.1. q.4.1.6^{m}./.Quol.7.10.4^{m}.Reſpondeo Dubio 414. Du^{m}.414.

4 Quælibet creatura eſt ens, ſecundum ſimilitudinem ad Deũ, Po^{a}.q.2.1.c. * Angelus.5.18.89.90.111.367.371.498.632. Anima.85.&c.

5 Omnis creatura eſt ex nihilo, etiam ſi eſſet ab æterno.1.d.5.q.2.2.o./.2.d.1.q.1.2.c./.5.16^{m}./.3.d.11.1.c.
* Annihilatio 6.9.

6 Creatura quandiu habet eſſe ſit a Deo, ſicut aer quandiu lucet, illuminatur.Po^{a}.q.3.3.6^{m}.
* Appropriatio 3.Aſcendere. 4.Beatitudo 88.&c.

7 Conſideratio creaturarum, ualet ad deſtruendum multos errores circa Deum, contra.2.c^{o}.3.
* Beatus 52.53.

8 Conſideratio creaturarum, utilis eſt ad inſtructionem fidei, de ſapientia, potentia, bonitate, pulchritudine, & ſimilitudine Dei.contra.2.c^{o}.2.

9 Immo nullo modo Deus eſt ſimilis creaturis.1^{a}.q.4.3.4^{m}./.1.d.19.q.1 2.c./.3.1.c^{o}.29. Reſpon^{o}. ſicut Dubio 471.Deus 180.&c. * Cauſa 68.104. Du^{m}.415.

10 In productione cuiuslibet creaturæ etiam minimæ, manifeſtatur infinita potentia, ſapientia, & bonitas Dei. 1^{a}. q.32.1.2^{m}./.q.45.5.3^{m}./.3.d.1.q.1.3.3^{m}. * Circumſcribere 1. Comparatio 4.Compoſitio 7.Commune 1.2.8. Communicabile 1.2. Communicatio 2.Conſeruatio 6.&c.

11 Creaturæ corporales ſemper fuerunt. Po^{a}. q.3.18. 20^{m}.fin. Conſideratio 3.4.Corporalia 5.Corpus 47.Creatio 2.3.24.25.31.35.

12 Immo nullæ creaturæ fuerunt ante mundum.1^{a}.qu.61.2.3.o./.q.102.2.1^{m}./.4.1^{m}./.2.d.2.q.1.3.o./.Po^{a}.q.3.18.o. Reſp. ſicut Dubio 111.
* Cupiditas Datio 33. Du^{m}.416.

13 In omnibus creaturis differunt ſuppoſitum & natura.3^{a}.qu.17.1.c./.1.d.5.1.c./.d.34.q.1.1.c./.Vnio 1.c.prin^{o}./. Opuſcu.43.o./.Poſter^{m}.2.lec.6.

14 Oppoſitum uidetur dicere. 1^{a}.q.3.3.c./.1.d.25.1.3^{m}./. 3.d.5.q.1.2.o./.Con.4.c^{o}.55.4^{m}./.Po^{a}.q.7.4.c./.q.9.1.c./. Spiritu.5.9^{m}./.Anima.17.10^{m}./.Opuſ.32.lect.6.o./. Opuſc.37.c.4./.Meta.7.lect.11.fi./.Li^{o}.8.lect 3. prin^{o}.c./. Li^{o}.9. lect fin, prin^{o}.b.fi. Reſpon.ſicut Du^{o}.114. Du^{m}.417.

15 Omnis creatura poteſt deficere a bono, in non eſſe, ſecundum ſeipſam, niſi a Deo conſeruetur ſecundum Gregoriũ, 2.2^{f}.q.109.2.2^{m}./.quæſt.112.3.2^{m}./.1.diſtinct.1. q.4.1.6^{m}./.3.d.11.1.7^{m}.
* Debitum 10.Defectus 1.Dæmon.88.91.&c.

16 Omnis creatura, eſt mutabilis.1.q.9.2.o./.q.10.3.c./.q.16.8.o./.q.65.1.1^{m}./.12^{f}.q.109.2.2^{m}./.q.112 3.2^{m}./.3^{a}.q.10.4 c./.q.13.2.3.c./.1.d.8.q.3.2.o./.d.19.q.5.3.o./.Ver.q.1.6.o./.q.5.2.6^{m}./.Opuſ.3.c^{o}.124.

17 Creaturæ ſecundum ſe, ſunt tenebræ, falſitas, & nihil.2.2^{f}.q.5.1.2^{m}./.2.d.12.q.2.1.11^{m}./.Ver. quæſt.2.3.c./.16^{m}./.17^{m}./.18^{m}./.q.8.7.5^{m}.Intendere.3.
* Deus 18.&c.66.71.&c.159.&1.174.180.&c. 290.315.327.&c.395.415.&c Dici.1.Differre.10.Diſtantia.6.

19 Creatura poteſt agere ſupra naturam.4.d.8.quæſt.2.3. 4^{m}./.Ver.q.29.3.6^{m}./.
* Diuerſitas Donum 5.7. Egere.

20 Oppoſitum uidetur dicere 1.quæſt.45.5.c./.3.d.13.ar.2.q.2.2^{m}./.3^{m}. Reſpondeo ſicut Du^{o}.301.409. Du^{m}.418.
* Electio 13.26.

21 Creatura poteſt cooperari creatori per uirtutem diuinam, ut agens inſtrumentale, non autem ut agens principale, ſcilicet non quidem quantum ad illos effectus, qui fiunt immediate a Deo, ut creatio & ſanctificatio, ſed quantum ad aliquos effectus, qui fiunt mediante creatura, uirtute diuina. Non autem poteſt dici cooperari creatori, uirtute propria creaturæ.4.d.8.q.2.3.4^{m}./.Ma.q.16.9.5^{m}./.Opuſ.1.c^{o}.23. Aequalitas.15.21.

22 Creatura dignior, facta eſt propter uiliorem, in ordine ad totum uniuerſum, non autem ſecundum ſe.1^{a}.q.70.2.4^{m}.
* Excellentia. Exitus 2.

23 Commune eſt omni creaturæ, ut per omnes motus & operationes eius, tendat ſicut in finem ſuum, in aſſimilationem diuinæ bonitatis, conſeruando ſuum eſſe, & communicãdo aliud.1^{a}.q.63.3.1./.Op.3.c^{o}.103.Fecit.Fides 113.Filiatio 8. Finis 68.&c.Appetitus 20.inf.
Finitum 3.Generatio 68.74.

24 Creatura quælibet ordinatur ad aliquod particulare bonum, per aliquas actiones determinatas, præter rationales,

palet, quæ ordinantur ad uniuerſale bonum, per actiones nõ determinatas. Ver.q.24.7.c./.1^{m}./.2^{m}./.
‡ Gratia 15.17.48.66. Homo 16.&c.26. Honor 28.37. Idea 17.&c. Idolatria 1. Imago 17.&c. Immobile.1. Impeccabilis 2. In.11. 12.19.&c. Indiuiduum 26. Ingenitum 1. Iuramentum 8 Iuſtificatio 17. Iuſtus 5. Liber 13.22.&c. Liberum 13. Lumen.23. Manifeſtatio 11. Materia 30.43. Nomen.36.51. &c. Notorium 2 Omnipotentia 2.1. Pater 1.&c.19. Poteſtas. Poſſibile.6 9 10.Po^{a}.10.24. Poteſtas 3.&c. Prædicamentum 4. Prædicari 25. Prælatio 25. Principium 15.16. Proceſſio 13.2. Producere 2.&c. Proportio 1.3. Ratio 13. Redemptio 2.5. Relatio 90.&c. Repreſentatio 13. Reſpectus 1. Senarius 3. Spiritus 10.19. Suppoſitum 8.9. Templum 8.10. Theologia 18.&c. Tempus 14. Verbum 56.&c. Vita 22.&c. Chriſtus 11.26.&c.128 &c.

Spſalias. 25 Creatura corporalis, ordinatur ad ſpiritualem, & tendit in aſſimilationem eius.1^{a}.q.65.1.c./2^{m}./2.d.1.q.2.3.c./. Ḡ.1. c^{o}.43.4^{m}./. Lib^{o}.2.c^{o}.99.fi./.Po^{a}.qu.5.4.1^{m}./. Opuſcu.3.c^{o}.152./.He.lec.5.fi B.

26 Omnis creatura corporalis, tendit in aſſimilationem creaturæ ſpiritualis, quantum poteſt, ſicut in Dei aſſimilationem. 2.d.1.q.2.3.c.fi./.Opuſcu.3.c^{o}.103.

27 Creatura irrationalis, ordinatur ad rationalem tripliciter, ſ. auxiliando, ſignificando, & continendo.22ſ q.76.2.c.
* Adoptio 19.20. Appetitus 22.96. Aſſimilatio 4.&c. Aſſumere 50.54. Attributa 13.13. Auctoritas 3. Beatitudo 9. 64 82.83 88.89.125. Capacitas 2.&c. Cognitio 31. Comprehendere 6.7. Coniunctio 1.&c. Contemplatio.1.3. Cupiditas.

28 Creatura rationalis, & intellectualis, tendit ſua operatione in aſſimilationem Dei. Opuſ.3.c^{o}.103. Appetitum 20. Finis. 70.
* Deſiderium 13.14.15. Deus 18.19 21.22.77.11.&c. 265. &c. Dicere 6. Dominium 2.5. Egere. Electio.13. Aenigma 1. Ens 22 Aeternitas 13 &c. Excellentia. Felicitas 2.

29 Creaturæ rationales præcellunt alias in perfectione ſuæ naturæ, & dignitate Finis.3.1.c^{o}.111./. Opuſcu.3.1^{o}.103./.152.
* Filiatio 8. Finis 68. Forma 105. Habere.1. Hæreſis.36.38. 40.43.44.126 Idea 17.18.24.25. Imago 17.&c. Impunitas 2. Indiuiduum 26. Ingenitum 1. Intellectus 98.195.225. 259.293. Iudicium 58. Iuſtitia 88.&c. Iuſtus 5.

30 Creaturæ rationales plus poſſunt deficere a ſuo fine, per inordinationem, quia ſe regunt, quàm cæli, quia tantum reguntur. Con.3.c^{o}.110.fi./.Ma.q.16.2.8^{m}. Defectus 10.
* Lex 31.32.47.59.63.64.78.&c. Liber 13. Lumen 13.24. Materia 41. Menſura 18. Metaphora 6.7. Miraculum.51.52. Miſſio 18.43.44. Mundus 18. Mutatio 11. Natiuitas 15. Naturale 16. Neceſſitas 18. Numerus.23.24.25.

31 Creaturæ rationales, gubernantur a prouidentia Dei, propter ſeipſas, ceteræ uero propter rationales. contra. 3. c^{o}.112./.113.3^{m}./.
* Obedientia 19. Odium 12. Oratio 67. Ordinatio 1. Ordo 25. Origo 3. Orizon.2. Participare 14. Paſſio 12. Pater 1.5. Peccatum 47. Perfectio.15.&c. Perſona 17.&c. Poteſtas. Poſſibilitas 1.Po^{a}.7.10.24.38.39.48. Poteſtas 3.&c. Prædeſtinatio.2.31. Prædicari.23. Prælatio 25.

32 Creaturas inferiores, regit Deus per creaturas ſuperiores. Opuſ 3.c^{o}.124.137. Angelus 90.
* Proceſſio 23,&2.32.48.61.63. Proprium 9. $Prou^{a}$.13.14. 28.39.&c. Redemptio 2. Relatio 30.&c. Sapientia 54. Satisfactio 23. Scientificum 1. Similitudo 7.&c. Speculum 2.

33 Solæ creaturæ rationales, diriguntur a Deo in ſuos fines, quo ad ſpeciē, & quo ad indiuiduo. Con.3.c^{o}.113 / 114.1^{m}.

34 Finis proprius cuiuslibet creaturæ intellectualis eſt, ut per omnes operationes eius & motus, tendat in aſſimilationem diuinæ bonitatis, per hocq; intellectus eius fiat in actu omnium intelligibilium, ad quæ eſt in potentia. Opuſcul.3.c^{o}. 103. Appetitus.20. vel finis.71.
‡ Verbum 42.57.&c. Verit.39.48.59. Via 3. Viſio 11. Vnio 21. Chriſtus 84.

¶ Creditum. Aſcendere 9. Deuotio 9.10. Frequenter. Frequētia. Sæpe.

¶ Credenda. Angelus 421. Catechiſmus 2 &c. Credere 7.&c. 14.&c. Credibile. Fides 22 127.131.150,151. Hæreſis 56. Lex 127. Præceptum 96,&c. Chriſtus 91.&c.

Vſuraria. ¶ Credentia iniuſta & uſuraria eſt, quando accidit incremētum lucri, ex ſola dilatione temporis, conceſſa a uendente uel emente, ut per hoc plus accipiat. Et hoc uocatur apud iuriſperitos, & etiam uulgariter, uendere uel emere ad credentiam. Opuſ.21.o./.Opuſ.67.o./. Opuſc.73.c^{o}.8. Vendere 7. Vſura 133.&c.198.&c.

Quid. 1 ¶ Credere eſt, cum aſſenſu cogitare.1^{a}. q. 111.1.1^{m}./.22ſ.q. 2.1.o./3.d.23.q.2.ar.1.q.1.o./. Veri.14.1.o./. Re.13.lect.1. prin^{o}.C. ‡ Abraham 6.24. Actus 170.

2 Credere eſt proprius, & interior actus fidei.22ſ.q.2.prin^{o}./. 2.o./q.4.1.c./.2.c./.1^{m}.
* Articulus 1 Aſſentire 2.

3 Credere eſt actus intellectus, aſſentientis diuinæ ueritati, ex imperio uoluntatis, motæ a Deo, per gratiam.22ſ.q.2.9.c./. q.4.1.c./.2.c./.1^{m}./q.5.2.c./. Aſſentire 2.

4 Credere eſt tantum in ſecunda operatione intellectus.3.diſ. 23.q.2.ar.2.q.1.c./.Ver.q.14.1.c.
‡ Baptiſmus 49.215.218. Canonizatio.

5 Credere dependet a tribus, ſ. ab intellectu, uoluntate & ratione.3.d.23.q.2.ar.2.q.2.c.
* Catechiſmus 2.7. Contradictio 4.5.

6 Credere eſt donum Dei.1^{a}.q.111.1.1^{m}./.Quol.1. 6.c./. Io. 10.lec.5.me^{o}.d.E./.c.16.lect.7 me^{o}.c.
* Fides 3.17.&c. Furtum 10. Hieronymus 1. Ironia 1. Lamech. Magi.6. Maria.46. Matrimonium 39.89. Mendacium 30. Miraculum.31.32.33. Petrus 1. Præceptum 139.

Diuiſio. 7. Actus fidei triplex, ſ. credere Deo, credere Deum, & credere in Deum.22ſ.q.2.2.o./.Ro.4 lec.1.me^{u}.B.
‡ Baptiſmus 49.215.218.

8 Credere Deum, Deo, & in Deum, eſt unus actus fidei, reſpectu diuerſorum.22ſ.q.2.2.o./.3.d.23.q.2. ar.2. q.2.o./.qu.3. ar.1.q.3.3^{m}./.Ver.q.14.7.7^{m}./.Io.6.lect.3.fi.g./.Ro.4.le.1. me^{o}.b./.He.11.lec.1.prin^{o}.C.
* Catechiſmus 2.7. Circunciſio 27. Contradictio 4.5.

9 Credere Deo, eſt proprius actus fidei, ſpeciem eius demonſtrans. Non autem credere in Deum, ſed ſequitur ſpeciem eius, in ordine ad finem, per charitatem. Nec credere Deū, ſed demonſtrat materiam eius.Ro.4 lec.1.me^{u}.B.

10 Scientia de credendis eſt duplex, ſ. donum quo diſcernuntur credenda a non credendis, & gratia qua hoc docetur. Prima conuenit omni ſancto non autem ſecunda.22ſ. q. 9.1.2^{m}./. 3.d.35.q.2.ar.3.q.3.c.

11 Deus tripliciter adiuuat ad credendum ea quæ ſunt fidei, ſ. interna uocatione, doctrina ſeu prædicatione, & miraculis. Quol.2.6.c.

12 Modus credendi duplex, ſcilicet communis, ideſt, per inſtructionem, & ſingularis, ſcilicet per reuelationem. Io.12.lec.7. prio^{o}.b.C.

13 Quod alicui non credatur contingit dupliciter. Primo, quia eſt uel reputatur ignorans, ſecundo, quia eſt uel reputatur mendax Dionyſius.c^{o}.1.ut Dæmon 80.85.
* Ebrietas 4. Euchariſtia.246. Ironia 1. Lamech.

Neceſſitas. 14 Credere aliqua ſupra rationem naturalem, eſt de neceſſitate ſalutis, ſimiliter & fides.22ſ.q.2.quæſtio. 6. 3^{m}./.quæſt.2.3. o./.q.16.1.1^{m}./.3 d.24.ar.3.q.1.o./. d.25.q.1.ar.1.q.1.3^{m}./. q 2.ar.1.q.2.c./.ar.2.q.3.c./.q.4.2^{m}./ 4.d.45.q.1.ar.1. qu.1. c./.Con.1.c^{o}.5./.Li^{o}.3.c.118./.152./.Ver.q.14.10.o./. Trin. 9.c./.Io.5.lect.5.prin^{o}.
* Canonizatio. Confeſſio. 42. Contradictio.4.

15 Credere aliqua quæ ratione naturali demonſtrantur, eſt neceſſarium.12ſ.q.99 2.2^{m}./.22ſ.q.1.6.3^{m}./.q.2.4.o./.3.d.24. ar.3.q.1.o./.Con.1.c^{o}.4./.Ver.q.14.10.c./. Trin.9.o.
* Deus 10.21. Gratia 85.113. Hæreſis 56. Ieiunium 25. Latro 3. Maria 62.

16 Aliquid contingit magis uel minus credere, ſicut contingit aliquid eſſe magis uel minus uerum. Ideo magis creduntur principia quàm concluſiones, in ſcientiis demonſtratiuis. Virt.q.2.9.3^{m} Aſſentire 5. * Præceptum 97.139. Promulgatio 2. Rex 3. Scientia 61.63.156. Symbolum o.

17 Quilibet tenetur explicite credere articulos fidei, alia uero implicite. 12ſ.quæſt.76.2.c./.22ſ.quæſtio. 2.5.o./.3, diſt. 33.5.c.

18 Immo neceſſarium eſt cuilibet credere explicite, non omnes articulos fidei, ſed quantum ſufficit ad dirigendum in ultimum finem.3.d.25.L./.q.1.ar.1.q.2.o./.q.3.c./. ar.2.q.1. o./.Ver.q.14.11.o. Reſpondeo Dubio 419. Du^{m}.419.

19 Quilibet Chriſtianus tenetur explicite credere myſteria Chriſti, præcipue quæ publicè in eccleſia ſolennizantur.22ſ. q.2.7.o./.3.d.25.L./. Ver.q.14.11.c.fi.

20 Quilibet Chriſtianus tenetur explicite credere myſteriū Trinitatis.22ſ.q.2.8.o./.3.d.25.q.2.ar.2.q.4.c./.1^{m}./.3.d.25 L./.4.d.6.q.2.ar.1 q.1.c./.Ver.q.14.11.c.fi.

21 Myſteria Chriſti, & Trinitatis fuerunt explicite credita a maioribus ante Chriſtum, ſed a minoribus implicite.22ſ.q. 2.7.c./.8 c./2^{m}.

22 Primum & principale inter omnia credibilia, eſt Deum eſſe. 22ſ.q.16.1.c.

23 Quilibet homo tempore, & omni ſtatu, tenetur credere explicite Deum eſſe, & prouidentiam eius.22ſ.q.2.8.1^{m}./.3.d. 25.q.2.ar.2.q.4.c./4.d.6 q.2.ar.2.q.1.c./. Verit.q.14.11.c./. He.11.lec.2.fi.B.

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24 Myſteriũ incarnationis Chriſti, oportet aliqualiter eſſe creditum apud omnes, ſed diuerſimode, ſecũdum diuerſitatem temporum & perſonarum. 22ſ.q.2.7.8.c./.3.d.25.q.2.art.2.q.2.o./.q.3.4.c./.He.11.le.2.fi.C.
25 Quilibet tenetur explicite credere myſterium incarnationis, & paſſionis Chriſti, & iudicii dei.4.d.6.q.2.ar.3.q.1.c.
26 Chriſtus, ſi etiam non feciſſet miracula, tenerentur omnes credere, ſecundum quòd adiuuarentur a Deo. Quol.2.6.o./. Io.15.lec.5.prin°.d.
27 Cogitans actu articulos fidei, uel bonitatem dei, non tenetur tunc actu credere, uel amare. Opuſ. 9. q.89.
28 Maiores tenentur magis explicite credere, quàm minores 22ſ.q.2.7.8.o./.3.d.25.q.2.ar.1.q.3.c./.4.d.24.q.1.ar.3.q.2.o./.Ver.q.14.11.o./.He.11.lec.2.fi.D. Fides 61.inf.
29 Quilibet habens officium docendi fidem, ſ. prælati, ſacerdotes, prophetæ, doctores, & prædicatores, tenentur credere explicite totalem diſtinctionem articulorum, ſecundum ſubſtãtiam, non autem alii.3.d.25.q.2.ar.1.q.3.c./.4.d.24.q.1.art.3.q.2.o./.Ver.q.14.12.c.
In eſſe. 30 Credere ea quæ ſunt ſupra rationem, non eſt leuitatis, cum habeat ſufficiens inductiuum ad credẽdum. 22ſ. q.2.9.3m./.3.d.24.ar.3.q.2.o./.3.2.1°.3./.6./.Ver.q.14.10.6m./.Io. 4.le.5.fin.
* Abraham.3.44.Adam.10.12.Angelus.490. Conſcientia.18.Credibile.
31 Verba dei, ſunt tam efficacia, quòd ſtatim audita, debent eſſe credita. He.4.le.1.prin°.C.
* Dæmon 80.85.Ebrietas 4.Euangelium 2.
32 Sacræ ſcripturæ, eſt maxime credendum, quia a deo ueriſſimo, & omnia ſciente. Dionyſius.c°.1. * Helias 2.5.Infamia.2.Ironia 1.Iudex 5.Lamech. Marcus 1. Miraculum 31.32.33.Mulier 9.Petrus.2.ſanctifica.ſo.10.14.Sapientia.9.Tentare 24.Thomas 3.Vituperatio 1.Vſura.119.198.
Mali. 33 Non credentes, ſunt peiores dæmonibus, quo ad genus operis, quia credunt, ſed econuerſo quo ad affectum, quia dæmones inuite credunt. Gal.5.lec.2.prin°.D.
¶ Credibile. Canonizatio, &c. Fides.20.24.42.75.&c.129. Gabriel.2.
¶ Creditor. Debitor. Fideiuſſor. Reſtitutio 12. Vſura 200.265.&c.212.&c.
¶ Crepido. Sanguis.6.
¶ Crepuſculum. Diluculum 0. Mane. Reſurrectio 8.
¶ Creſcere. Adoleſcens. Baptiſmus.13.43. Charitas.82.&c. Concordia 2. Concupiſcentia 21. Conualeſcere. Damnũ.125 Fides.43. Iacob.7. Ira.69. Roma 1. Sodomia 3. Tertullianus 2. Virtus.227. Vſura.202.305. Chriſtus 79.81.146.
¶ Cretenſes. Politia 8.
Diuiſio. ¶ Crimen. Proceſſus contra crimina triplex, ſ. per uiam denunciationis, inquiſitionis, & accuſationis. In primo intenditur emendatio peccantis, in ſecundo & tertio pœna eius propter bonũ multitudinis. Ideo in primo requiritur ordo correctionis fraternæ, in ſecundo infamia. In tertio autem inſcriptio. 22ſ.q.67.3.2m./.q.68.1.c./.4.d.18.q.2.ar.3.q.1.4m./.d.35.3.6m./. Quol.1.16.c./.Quol.11.13.o./. Ve. q.3.2.6m./.3m. Culpa 4.
* Abſoluere 15. Correctio 0. Accuſatio.6. Calumnia 0. Criminator Culpa 4. Dolor.38. Eucha.° 211.215. Excommunicatio 27.28.29. Ferrom.2. Filiatio.13.14. Hæreſis 23.24.29.30. Infamia.2. Iniquitas. læſæ Maieſtatis.3. Matrimoniũ 116.&c.138. Mors.10.17. Mulier.19. Opprobrium 1. Præuaricator.3. Reſtitutio.18. Sponſa.4. Sponſalia 6.10. Teſtis.7.
Quis. ¶ Criminator eſt, qui aliis publice crimina imponit, accuſando, uel conuitiando 22ſ.q.74.1.2m.
¶ Criſma. Quære ſupra Chriſma.
¶ Chriſoſtomus. Architriclinus. Dies.7. Ioannes 18. Magdalena 1.
¶ Criſpatus. Sirenæ.
¶ Criſtallus. Cælum.60.
¶ Crocitare. Cornicula.
Indulgẽtia. ¶ Crucesignatus, melius moritur redeundo, quàm eundo ultra mare. Quol.5.14.0.
* Votum.48.&c.
¶ Cruciatus. Afflictio. Anima.140. Damnatio.38.&c. Malum 68. Tormentum. Torqueri.
Quando. 1 ¶ Crucifigi. Chriſtus crucifixus eſt hora tertia linguis Iudæorum, & hora ſexta, manibus militum. 3a.q.46.9.2m./.q.83.2.3m./.Opuſ.60.c°.25.fi.
* Crux 4.5. Latro.2.3. Sepultura.10.
Quales. 2 Crucifigentium Chriſtum cæcitas, & grauitas peccati conſi quo ad Iudæos maiores & minores, & quo ad gentiles, ponitur. Opuſ.60.c°.15.fi.
Quid. ¶ Crudelitas, eſt uitium, humanum excedens modum puniẽdi culpas, ſed feritas ſiue ſæuitia, eſt beſtialis. 22ſ.qu.157.1.

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3m./.q.159.o. Clementia.1.21. Immiſericordia. Iniuſtitia.4. Beſtia. Gryphus.
* Remiſſio. Tirannus.2. Tribulatio.23. Vindicatio.6.
¶ Crus. Elephas.4.
1 CRVX. In cruce Chriſti, depingitur beata uirgo a latere dextero, eccleſiam deſignãs, & a latere ſiniſtro Ioannes, id eſt, ſinagoga contemnens. Opuſ.58.c°.31. Chriſti.
2 Chriſtus ſtat in ſignum crucis, quod aſſumentes ſaluantur, Iſa.14.fi.B.
* Adoratio 21.22.23. Altare 6. Aqua 15.
3 Crux Chriſti apparebit in iudicio.4.d.48.q.1.2.2m./. Opu.3.c°.253.
* Clamor.3.4. Confirmatio.9.25.
4 Conueniens fuit, Chriſtum mori in cruce, ſextuplici ratione, ſcilicet primo propter exemplum uirtutis. Secundo quia hoc genus mortis, maxime conueniẽs erat ſatisfactioni pro peccato primi parentis, qui pomum ligni uetiti ſumſipt. Tertio paſſus fuit in excelſo ligno, ut etiam ipſius aeris natura mundetur. Quarto quia per hoc, aſcenſum nobis parat in cælum. Quinto quia hoc competebat uniuerſali ſaluationi totius mundi, propter uirtutem paſſionis ubique diffuſam. Sexto, quia per hoc genus mortis, diuerſæ uirtutes deſignantur. Septimo, quia hoc genus mortis plurimis figuris reſpondet. 3a.q.46.4.o./.3.diſt.20.ar.4.q.2.1m./. contra.4.cap°.55.17m./.18m./.Quol.2.q.1.2.o./.Opuſ.3.c°.235./.Ioan.3.le.2.fi./.c°.12 le.4.fi.
5 Signum crucis multiplex in miſſa, ſignificat paſſionẽ Chriſti, ſecundum diuerſas partes. 3a.q.85.5.3m./.4m./ 4.diſt.12.L./.Opuſ.66 o.
* Epiſcopus 13. Exemplum.3. Gloria.15. Latro.2.3. Pœnitentia.65. Stella.8. Titulus.
6 Mors crucis, eſt pœna acerbiſſima.3a.q.46.4.6.c./.3.d.20.ar.4.q.2.1m./.Opuſ.3.c°.235.
* Torcular.2.
7 Crux temporalis Chriſti, deſignat myſtice uitam Chriſtianã, propter exemplum.3a.q.46.4.c.prin°./.Opuſ.60.c°.20./. He.12.le.1.fi.D. Cubicularius. Angelus.35. Cubus. Incubus. Mille. Numerus.15. Succubus.
8 Crux Chriſti, ſecundum Auguſtinum non ſolum fuit patibulum patientis, ſed etiam cathedra docentis. Hebr.12.le.1.fi. D.
¶ Cudere. Hæreſis 29.
¶ Cui. Circumſtantia.3.
¶ Cuius. Finis.26.24.
Quid. 1 ¶ Culpa eſt uoluntaria inordinatio, uel priuatio boni.1a. q.48.5.6.c./.12ſ.quæſt.21.2.o./.q.87.2.c./.22ſ.q.34.2.c./.1.d.48.3.c./.2.d.30.q.1.2.c./.d.35.2.c./. 4.prolo.me°.li./.d.18.qu.2.ar.5.q.2.c./.Ver.q.20.6.c./.Ro.5.le.3.prin°.E.
Diuiſio. 2 Culpa conſiſtit in duobus, ſ. uel in tranſgreſſione præcepti, uel in abuſu auctoritatis. Iſa.10.prin°.G.
Subiectum. 3 Culpa, prius eſt in potentia animæ, quàm in eſſentia eius. Et immediatius opponitur uirtuti, quam gratiæ.2.d.26.3.4m./.5m./.Ver.q.22.6.2m.
* Adoptio.7. Amor.25.&c.88. Angelus.428. Anima.297. Annihilatio.13. Aſſumere.60.
4 Omnis culpa mortalis, eſt contra gratiam, aliqua contra rationem, ut periurium, aliqua contra naturam, ut Sodomia. Crimen uero eſt culpa, digna accuſatione in iudicio. 4.d.14.L.me°.1. Crimen. * Baptiſmus 56.&c.193.&c. Beatitudo, 27. Benefacere.3. Bonitas.53. Circunciſio.6.&c.34.&c.
5 Culpa de ſe uitanda eſt, etiamſi non ſequeretur pœna.2.diſt.37.q.3.2.4m.
* Clauis.3.20. Conſtantia.9. Contritio.1.12.18 &c. Contumelia.2. Crudelitas. Curioſitas. Damnatio.17.&c.25.&c.45. Decimæ 27. Defectus 10.12 &c.16.19.&c. Depoſitum.4.5. Deſperatio.3.&c. Deus.199.205.248.252.318.314.420.&c. Doctrina 19. Dolor.
6 Remiſſio culpæ fit per coniunctionem hominis ad Deum, a quo ſeparat omnis culpa mortalis perfecte, & uenialis imperfecte. 3a.q.86.4.c.fi./.q.87.1.c.
* Duratio.89 Empyreũ. Epiſcopus 28. Eucha.212.&c.258.&c. Excæcatio 3.6.7. Excommunicatio.10.20. Exorciſmus, 14. Filiatio.13.14. Fomes.5.&c. Fundamentum.5.6 Ignorãtia.2.7.41.&c. Imago.40. Indulgentia.7. Iudæi.12.&c. Iuſtificatio 8.&c.20.25.&c. Laqueus. Libertas.3.7. Liberum.21. Loth.0. Maledicere.1.2 3. Martyrium.18. Matrimoniũ. 90 Meritum.91.98.111. Miſericordia.14.17.24.
7 Manente culpa, Deus non poteſt non imputare ad pœnam. 3a.qu.22.quæſt.2.ar.2./.q.2.c./.4 diſtinct.1.quæſtio.2.art.4 quæſtio.3.c. * Miſſa.26. Mors.17. Neceſſitas.29. Nocere.1.2.3.6. Nomen.62. Obedientia 35. Odium.4. Omiſſio.9. Operatio.33. Opprobrium, 1.2. Oratio.103. Ordo.16. Pœna.10.15.&c. Prædeſtinatio, 21, 22. Profeſſio.2.3. Purgatio.

tiõ 1.2.10.Reſtitutio.7.Sacerdos 11. Sacramentum 110.&c. 129.&c.Saluari 13. Sanitas.7.8.9. Satisfactio 27. Sermo 3. Simonia 31.34.Sindereſis 5.&c.Somnus 1. Suffragia 8. Tentare 3.11.

9 Abſolutio uniuerſalis a culpa & a pœna, fit in perceptione baptiſmi,& in martyrio.3^{a}.q.68.2.2^{m}./.q.87.1. 2^{m}./.4.d.4. q. ar 3.q.3.0.

* Baptiſmus 193.&c.Martyrium 18. Abſolutio 59. Miſericordia 17. * Tenebræ 2.Teſtis 7.Timor 21, Verecundia 3. Vetuſtas.Vita.65. Vituperatio 2,Vnctio 10.&c. Vomitus 1. Votum 9.32.97.Vſura 7.12.224.

¶ Culpabilis. Artifex 5.Dolor 24.Aebrietas 9.&c.Loth.2.3. Peccatum 331.341.351.Vſura.214.

Cauſa. ¶ Cultellus.Homo eſt cauſa inciſionis cultelli,ex hoc ipſo q applicat acumen cultelli ad incidendum mouendo ipſum. Po^{a}.q.3.7.c.

* Fractio 1.Ignis 8.

¶ Cultrum,Circunciſio.23.

1 ¶ CVLTVS Dei,ſiue religio,eſt quædam fidei proteſtatio.4.d.13.q.2.1.4^{m}.Vel cerimonia 2.Latria 8.

* Ambitio 3.Baptiſmus 117.130.

2 Cultus Dei conſiſtit in recipiendo diuina,uel in tradendo ea aliis.3^{a}.q.63.2,3.4.6.c.

* Benedictio 5.6.Bonitas,203.

3 Cultus diuinus,triplex, ſecundum triplicem ſtatum,ſ.ueteris legis,legis nouæ,& ſecundum ſtatum gloriæ.12^{a}.qu.101.2 c./.q 103.3.c.

3 In ſtatu naturæ,homines nulla lege mouebantur ad cultum Dei,ſed ſolo interiori inſtinctu.3^{a}.q.60.5.3^{m}.

* Character 47.

4 Cultus Dei dicitur religio,pietas,latria,& ſeruitium.4.d.13. q.1.1.4^{m}./.contra.c^{o}.119./.Trin.10.c.Latria 2.

* Charitas 130.Cereus.2.

5 Specialis cultus & honor, qui græcè dicitur theoſebia, uel euſebia,debetur Deo,vt omnium primo principio.22^{a}.q.81. 1.4^{m}./.4.o./.contra.3.c^{o}.119.

* Cerimonia 3.Colere.Corona 1. Decimæ 4. Dæmon 86. 87.Dignitas 4.Diuinatio 8.Eccleſia 11.14.

6 Ad hoc proprie cultus Deo exhibetur,vt ſignificetur,omnia eſſe a Deo.3^{a}.d.9.q.1.ar.3.q.3.o./.contra.3.c^{o}.119.3^{m}./.He. 7.le.1.me^{o}.E.

7 Finis diuini cultus eſt,vt homo det gloriam Deo, & ei ſe ſubiiciat mente & corpore.12^{a} q.93.2.c./.contra.3.c^{o}.119.

* Exorciſmus.7.

8 Cor & corpus,ſunt applicanda cultui Dei. 12^{a}.q.49.3.c./.qu. 101.2.o./.22^{a}.q.19.1.o./.q.81.7.o./.q.83.12.c.b./.q.84.2.c./. quæſt.93.2.c./.4. diſtinc.15.quæſt.4.ar.1.q.1.c.ſi./.contra.3. c^{o}.119.

* Honor 4.19.30.Iacob 6.Idolatria 1.2.Imago 45.

9 Aliquid pertinet ad cultum Dei dupliciter,ſ.vt offerendũ, vel ut aſſumendum.22^{a}.quæſt.81.3.2^{m}./.q.95.2.c./.contra. 3.c^{o}.119. Oblatio 1.

10 Sacramentum pertinet ad cultum Dei, dupliciter,ſ.per modum actionis,ut euchariſtia,in qua principaliter cultus Dei conſiſtit,inquantum eſt eccleſiæ ſacrificium, uel per modum agentis,ſ.ordo,uel per modum recipientis,ut baptiſmus, & confirmatio,3^{a}.q.63.6.c.

* Immunditia 2.

11 Cultus Dei, primo ordinatur ad reuerentiam Dei, ſecundo ad inſtructionem hominis a Deo,tertio ad directionẽ actuũ humanorum,ſecundum inſtituta Dei.12^{a}.q 91.1 c./ contra. 3.c^{o}.119.2^{m}. * Inuocare 1,Iudæi 6.27.&c.Iuſtus 6.Lex.114 Magnificentia 1.

12 Cultus Dei duplex,ſ.interior, & in coniunctione ad Deũ, per intellectum & affectum,i.in deuotione mentis, & exterior,in ſacrificiis,oblationibus,& huiuſmodi,12^{a}. q.99.3.c./. q.101.2.c./.3^{m}./.q.102.4^{m}./.q.103.c./.12^{a}.q,81.7.c /. q. 84. 2.c./.q.122.4.c./.contra.3.1^{o}.119.Cerimonia 3.

* Matrimonium.123.Miniſter 8. Monarchia 2. Oblatio 1, 13.&c.Pax 11.Pœnitentia 118.Pietas 0.

13 Cultus ſecundus,ordinatur ad primum, ideo ſecundũ quòd primus diuerſificatur in diuerſis ſtatibus,ſic & ſecundũ. 12^{a}. q.101.2.c./.3^{m}./.q.103.3.c./.Ro.12.lec.1 prin^{o}.G.

* Præceptum 60.105.128.Prædicator 4. Princeps 13. Religio 1.&c.92.&c.Sabbathum 2. 6.

14 Cultus primus impeditur per peccata, ſecundus uero per immunditias corporales.12^{a}.q.102.5.4^{m}.

* Sacramentum 2.&c.47.114.

15 Omnis cultus Dei exterior,præcipue ad hoc ordinatur,ut homines habeant Deum in reuerentiam. 12^{a}.q.102.4.c./.3^{a}. q 63.4.2^{m}.

16 Cultus Dei exterior, præcipitur tertio præcepto decalogi. 22^{a}.q.122.4.c.*Sacrificium 14.19.Sacrilegium 1.2.7.8.

Cur Curi

17 In cultu Dei,poteſt aliquid eſſe perniciosũ,ideſt,falſitas dupliciter,ſ.ex parte rei ſignatæ,uel ex parte colentium, contra morem eccleſiæ.22^{a}.q.93.

18 In cultu Dei,poteſt eſſe aliquid ſuperfluum, non ſecundum quantitatem abſolutam, ſed quia non proportionatur fini. 22^{a}.q.81.5.3^{m}./.q.92.1.c./15^{m}./.q.93.2.o./.q.104.2.2^{m}.

* Sanctificatio 9.Sanctitas 1.2.3.4. Status 13. Templum 7. Terra 2.Votum 2.4.

19 Antiquitus quidam colebant falſos Deos cum imaginibus, quidam uero ſine eis.22^{a}.q.122.2.2^{m}.

* Vſura 96.Vti 15.

¶ Cupiditas duplex,ſ.mortalis,& uenialis. Prima ponit finẽ in creatura,non autem ſecunda, ſed eſt cum charitate. 12^{a}. q.24.10.2^{m}.Alaator 1.Amor 269.Abua.5.Campſoria 6.11. Diſſenſio 3.Iactantia 3.Vt Machabæi. Diuiſio.

* Iudæi 12.18.30.46.Labor.2.3. Liberalitas 4.8. Liberare. 2.Mendacium 1.2.4.6.Paſſio 95.Paupertas 7.Pax 18. Peccati.296.Præceptum 230.Radix 9 Religio 79.87.89. Schiſma 4.Superbia 4.&c.16.&c.Vſura 12.55.126.153.275.&c.

¶ Cur.Circunſtantia 4.&c.

1 ¶ CVRA. Curam animarum habentes presbyteri uel diacones non ſunt in ſtatu perfectionis, ex parte ordinis, nec ex parte curæ,quia non obligatur per ordinem ad ea quæ ſunt perfectionis,quamuis interior perfectio requiratur ad actũ ordinis.Et poſſunt curam animarum deſerere.Vnde nõ omnes prælati eccleſiaſtici,ſunt in ſtatu perfectionis,ſed ſoli epiſcopi.22^{a}.q.184.6.o. Qualis.

2 ¶ Cura animarum,poteſt dari diacono, quo ad ea quæ ſunt iuriſdictionis,non autem quo ad ea quæ ſunt ordinis.4.d.13 q.1.ar.3.q.2.2^{m}. Cui.

* Baculus 1.

3 Ad curam pertinent duo,ſ.ratio ordinis, ideſt, prouidentia, uel diſpoſitio,& executio ordinis,ideſt,gubernatio. 1^{a}.qu. 22.1.2^{m}.

4 Aliquis poteſt habere curam aliorum dupliciter,ſ.ſimpliciter,quod conuenit ſolis prælatis,& ſecundum quid,ideſt quo ad ſubuentionem,quod conuenit omnibus hominibus. 4.d. 19.q.2.ar.2.q.1.2^{m}.

* Baptiſmus 213. Beneficium 20.Curatus.Decimæ 19.Dæmon 68.Doctrina 9,10.

5 Curam gerens alterius,debet ei tria,ut gradiatur in uia ſalutis,ſ.ordinare ad finem rectum, cautelam adhibere ne deuiet,& reducere deuiantem.Primum eſt dirigere, ſecundũ regere,tertium uero corrigere.4.d.19.q.1.1.c.

* Hæreſis 56.Initium 6.Lex 7. Magnanimitas 11. Medicus 1 21.Negociatio.2 Nomen 20.Occupatio.Parochia. Parochialis.Parochianus. Perfectio.57.59.68.85.

6 Aequalis cura eſt Deo de omnibus,ex parte Dei,non autem ex parte effectus.1^{a}.q.20.3.4^{m}./.22^{a}.q.112.4.1^{m}.

* Prædicator 6.Prælatio 1.&c.27.Princeps 27.Religio 51.72 104.Scientia 60.67.&c.88.Senator 2.Thales 2.Virgin.15.

7 Prouiſor particularis,excludit defectum ab eo quod eius curæ ſubditur,non autem prouiſor uniuerſalis.1^{a}.q.22.2.2^{m}./. q.103.5.c. Vniuerſalis

¶ Curatio.Circunciſio 8.Defectus 21.Delere. Euangelium. 20.Sanitas 7.&c.Saphirus 2.Vnctio 10.20.

¶ Curatus.Baptiſmus 112.Decimæ 19.Oblatio 14.Parochialis.Perfectio 57.59.68,85.

¶ Curia.Angelus 233.Legitimatio 3.Princeps 24.

¶ Curiales.Decuriones.

1 ¶ CVRIOSITAS eſt vitium,circa cognitionem intellectus, & ſenſituum,ad peccandum,& circa inſpectionem ludorum, & mulierum ad concupiſcendum,& ſpectaculorum.22^{a}.q.167. o./.3.d.35.q.2.ar.3.q.3.o. Quid.

* Aureola.11.Diuinatio 13.Ornatus 9.

2 Curioſitas oritur ex accidia.22^{a}.q.35.4.3^{m}. *Studioſitas 5. Studium 3.7.8.Teſtis 3.Verboſitas,Virginitas 23.

¶ Currere & eſſe,ſignificat in abſtracto,ſicut albedo.Ebd.le. 2.prio^{o}. * Amor 193. Equus 1. Iupiter. Natura.43. 45.48. Nomen.73.Planetæ 3.Stadium 1.2.Structio 1.Vita 7. Vſura 259. Significatio.

¶ Currus Iudæi 25.Plauſtrum, Triumphus.

¶ Curſores.Officium 3.Vigiles,

¶ Curſus.Deus 411.Ieiunium 14.Natura 43.45.48. Planetæ.3.Quieſcere 1.Tempus 34.Vita 7.Christus 213. Diuiſio.

¶ Curuitas quincuplex.ſ.culpæ,miſeriæ,triſtitiæ, fraudis, & ſtultitiæ.Iſa.59.ſi. * Baculus 1.Certe.6.Rectitudo 6.

¶ Cuſtos.Cuſtodire ſe debet homo in nocte aduerſitatis, triplici conſideratione,ſ.conſiderando percutientis Dei affectum,percuſſi Chriſti exemplum, & percuſſionis fructum. Iſa.21.ſi. * Adam 88.Diſcretio,Fortuna 7.Iudicium 65. Patientia 7.Prædicator 4.Promulgatio 1.Prudentia 80. Seruare,Suffragia 4.Tributum 1.Vſura 229.

Dæm-

D

DACIA v. Sol.3.

¶ Dalmatia. Dalmatica.

Quid. 1 ¶ Dalmatica eſt propria ueſtis diaconi, ſic dicta, quia in dalmatiæ partibus, primo uſus eius fuit. 4 d.24.q.3.3.c.

2 Dalmatica ſignificat, q diaconus primo diſpenſator ſacramẽtorum ponitur. Ipſe enim ſanguinem diſpenſat. Et in diſpenſando, largitas requiritur. 4.d.24.q.3.3.c.

3 Dalmatica epiſcopi, ſignificat largitatem in operibus miſericordiæ. 4.d.24.q.3.3.c.

* Diaconus o.

¶ Dalus. Fumus.

¶ Damaſcenus. Cœlum 58. Ioan. 19. Chriſtus 153.

¶ Damon. Amicitia 7.

Quid. 1 ¶ DAMNATIO ultima, ſiue miſericordia hominum, non conſiſtit in malis huius uitæ, ſed in hoc q intellectus hominis totaliter diuino lumine priuetur, & affectus a dei bonitate obſtinate auertatur. Opuſ.3.c°.173./.174.

* Anathema.

2 Faciens opera miſericordiæ, & moriens in peccato mortali, damnatur. 4.d.15.q.2.ar.2.q.1.o./.d.46.q.2.ar.3.q.4.o. Eleemoſyna.29. * Angelus 214.215.

3 Non tranſgrediens præcepta, nec omittens, ſi moriatur ſine gratia, damnatur, propter peccatum originale. 2.d.28.3.5^{m}.

* Apollinaris.5.

4 A damnatione propter peccatum Adæ, nullus poteſt liberari niſi per Chriſtum, qui ſolus fuit ab ea immunis, a qua liberatur aliquis tripliciter, ſ. per baptiſmum, martyrium, fidem & dilectionem.3^{a}.q 27 3.c.ſi./.q.49.2.3^{m}./.q.52.7.2^{m}./.Veri.q 24.11.1^{m}./.Quol.6.4.c.

* Bonitas 58.120.121. Character.20.21.47. Confeſſio 72. Dæmon 59.121.&c. Deſcendere.1.7. Deſperatio 14.

5 Spiritus damnati, nunquam ſunt extra infernum, niſi ex diſpenſatione Dei, ad inſtructionem, uel exercitium electorum. 4 d.44.q.3.ar.3.8^{m}./ d.45.q.1.ar.1.q.4.o.

* Eleemoſyna 29. Euch^{a}.56 Eutiches.1. Execratio 5. Hæreſis 64.65.95.133. Incarnatio 4. Iudex 6.7. Iuſtitia 87. Lex 67. Manus 4. Nox 3 Peccatum 437.440. Anima 138.

6 Homines damnati, non ſunt deputati ad exercitium aliorũ, quia non habent ordinem naturæ inter ſe, ſicut dæmones.1^{a}.q.64.4.2^{m}./.2.d.6.3.5^{m}./.4.5^{m}./.4.d.50.q.2.ar.1.q.6.2^{m}.

* Pœnitentia 119. Puer 5. Reuerentia 11. Sepultura 10. Syndereſis 9. Societas 4. Timor 15. Vita 26. Chriſtus 129. 191 220.

Cognitio. 7 Damnati utentur notitia hic acquiſita, ſine impedimento, ſi ue delectatione, ſed cum triſtitia. 4.d.50.1. prin°./.q.2.ar.2.q.1.o. Anima 147.&c.

8 Damnati cognoſcent omnia bona quæ fecerunt, ex quibus non minuetur dolor eorum, ſed magis augebitur propter amiſſionem.4.d.45.ar.5.q.1.4^{m}./.d.50.q.2.ar.2.q.1.c.

* Damnatio 48. * Anima 122.&c. 139.147.&c. Beatus D. Dæmon 21.

9 Damnati ſunt in tenebris, ut tantum uideant ſua afflictiua, ſub quadam umbroſitate.4.d.50.q.2.ar.4 q.4.o./. contra.4.cap°.89.ſi.

10 Damnatis oſtenduntur, ex his quæ hic fiunt, ea tantum, quæ poſſunt triſtitiam eorum augere.4.d.45.q.2.ar.2.q.1.c.ſi./.d.50.q.2.ar.2.q.3.2^{m}.

11 Damnati nunquam uidebunt eſſentiam dei, ſed tantum humanitatẽ Chriſti glorioſam, ſine gaudio.4. d.48.q.1.2.4^{m}./.3.o./.ℨ.4.c°.96.3^{m}./ Opuſ.3.c°.249./.Io.5.le.4.me°. c.C./.le.5.me° b.F./.c°.15.lect.5.prin°.c./.c°.17.lect.6. medio.2.B./.2^{a}.Cor.5.lec.2.b /.He.9.ſi. Miſſio 28. Prædeſtinatio 42. Præſcientia.

12 Damnati cognoſcunt & diligunt Deum. Opuſ.3.c°.176. Vel amor 25.

13 Immo Deus oditur a damnatis, & malis. 4 d.50.q.2.ar.1.q.5.c. Vel amor 26. Reſp°. Du°.420 E. ſicut tol.14.

Du^{m}.420. 14 Damnati cognoſcunt, & diligunt Deum naturaliter, ideſt, in quantum eſt principium naturalium. Non autem ſecundum ſe, nec ut eſt principium gratuitorum. Opuſc.3.c°.176. Vel amor 27.

15 Damnati cogitabunt de Deo, ut eſt affligens eos, non autem ut eſt fons totius bonitatis.4.d.50.1. prin°./.q.2.ar.2.q.3.o./.Opuſ.3.c°.75.

Velle. 16 Dãnati nõ poſſunt uelle bonũ actualiter, & tñ uoluntas eorum, naturaliter inclinatur ad bonum.1^{a}.q.64.2.o./.1a2^{æ}.q.85.2.3^{m}./.2.d.7.q.1.2.o./.d.39 q.3.1.5^{m}./.4.d.44.q.1.ar.3.q.4.o./.d.50.q.2.ar.1.q.1.o./.ℨ.4.c°.93./.Ver.q.16.3.5^{m}./.q.24.10.o./.Ma.q.2.12.6^{m}./.q.16.5.o./ Anima.17.7^{m}./.Opuſ.3.c°.176./.177./.179.

* Amor 25.26.27.66.98.

17 Peccata durabunt ſemper in damnatis ſecundum affectum. Non autem ſecundum effectum, quia uellet illa facere quæ fecerunt, ſi facultas daretur, quæ tamen non dabitur. Opuſc.3.c°.179. * Angelus 215.595.600. Anima 138.&c.466. Appetitus 30 Apollinaris 5.

18 Damnati blaſphemant Deum mente & uoce, & in hoc peccant.2a2^{æ} q.13.4.o.

* Dæmon 24.&c. Fletus. Liberum.16.19.

19 Oppoſitum uidetur dicere.1^{a}.q.63.2.o./.Io.8. lec.6.me°.d.ſin. Reſp° ſicut Dub° 444. Du^{m}.421.

20 Damnati tenentur conformare uoluntatem ſuam, uoluntatĩ Dei, & peccant non conformando.1.diſtin.48.3.2^{m} /. Ver.q.23.7.6^{m}.

21 Oppoſitum uidetur dicere.1a2^{æ}.q.19.10.o./.q.19.2.3^{m}./.2a2^{æ}.q.104.4.1^{m}./.3.d 27.ar.2.q.1.1^{m}./ d 40.5.2^{m}./.Ver.q.23.8.o / Ma.q.2.5.7^{m}. Reſp°. ſicut Du°.492. Du^{m}.422.

* Obſtinatio 1. Odium 16.17 21. Pœnitentia.119.

22 Si Deus abſolute reuelaret alicui damnationem ſuam, ille teneretur uelle iuſtitiam dei. Ver.q.23.8.2^{m}.

* Syndereſis 9.

23 Oppoſitum uidetur dicere.1.d.48.4.o. Reſp. Du^{m}.423. Du^{m}.423.

* Spes 27. Chriſtus 56.

24 Deus poteſt de potentia abſoluta, non autem ordinata, reuelare alicui damnationem ſuam, & tunc intelligeretur comminatorie tantum: ſi autem abſolute, teneretur uelle iuſtitiã Dei non autem damnationem ſuam ſecundum ſe.1. d.48.4.2^{m}./.Ver.q.23.8.2^{m}. Comminatio 1.

25 Damnati liberum arbitrium habebunt, & uoluntatem in malo obſtinatam.3^{a}.q.18.4.3^{m}./.2.d.25.1.4^{m}./. Opuſc.3.c°.174./ 177.

26 Liberum arbitrium in damnatis, patitur detrimentum libertatis, a culpa & miſeria, non autem eſſentialiter. Ma.q.2.11.11^{m} /.Opuſ.3.c°.177.

27 Damnati non pœnitent de malis quæ fecerunt, ratione culpæ, ſed ratione pœnæ.2a2^{æ} q.13.4.c./.3^{a}.q.86.1.c./.4 d.14.q.1.ar.3.q.4.o./.d.50.q.2.2 .2.q.2.o./. Opu.3.c°.179./.He.12.lect.3.ſi.

28 In damnatis non poteſt, nec culpa, nec reatus tolli, etiam ſi culpa prius dimiſſa fuiſſet, remanente ſtatu, quia carent charitate, qua tollitur utrumque.4.diſt 21. quæſt.1.art.2.q.3.c./.2^{m}.

29 Damnati gaudent de pœnis inimicorum ſuorum, quos ſecũ v deus in inferno, quia impletur uoluntas eorum. Sed dolẽt de impletione uoluntatis Dei, & de ſuo gaudio, per uermẽ, ideſt remorſum conſcientiæ. Quol.3.24.o.

30 Damnati uellent omnes damnari, quia perfectiſſimo odio dolent de omnibus bonis, & maxime de beatitudine ſanctorum.4.d.50.q 2.ar 1.q.4.o./.Quol.8.17.o.

31 Damnati uolent & eligent magis torqueri cum multis, quã minus cum paucis, propter odium & inuidiam. 4.d.50.q.2.ar.1.q.4 3^{m}.

32 Dãnati uellent propinquos ſuos potius ſaluari, quãm alios, quia minus inuident eis. 4.d.50.q.2.ar.1.q.4. 1^{m}./. Quol.8.17.o.

33 Damnati non amant eos, quos prius inordinate dilexerunt, 4.d.50.q.2.ar.5.q.4.2^{m}.

34 Oppoſitum uidetur dicere a ſimili.2a2^{æ}.q.26. 2.3^{m}. Reſpon. Dubio 424. Du^{m}.424.

35 Damnati non amant eos, quos prius inordinate dilexerunt, ſed cauſam dilectionis. 4.d.50 q.2.ar.1.q.4.2^{m}.

36 Corpora damnatorum reſurgent cum defectibus ſuis naturalibus, ſ. ponderoſitate, & huiuſmodi, non autem cum morbo, uel defectu membri 4.d.44.q.3.ar.1.quæſt.1.o./.ℨ.4.c°.88./. Quol.7.12.o / Opuſ.3.c°.180. Corpora.

37 Corpora damnatorum erunt incorruptibilia, ex defectu agẽtis, non autem intrinſece.4 d.44.q.3.ar.1 q.1.o./. ℨ. 4.cap°.89./.93./.Quol.7.11 o./.Opuſ.10.ar.25 /.Opuſ.11.ar.19./.30./.53.12^{m}./.13^{m}. * Fletus. Ignis 2.21.

38 Corpora damnatorum erunt grauia, groſſa, & paſſibilia paſſione ſpũali, non autẽ naturali.2.d.6.3.6^{m} / d.33.q.2.1.3^{m}./.5^{m}./.4 d 44.q.3.ar.1.q 3.o./.d.50.q.2.ar.3.q.1 3^{m}./ ℨ.4.c°.89./.53./.Quol 7.11.c /.Quol.8 18.o. Op.3.c°.180./.181 /. Opuſ.10 ar.16./.Opuſ.11.ar.23./.Opuſ. 53.28^{m}./. Ro.8.lec.2.ſi./. * Incarnatio 14.

39 Ignis purgans mundum, ſimiliter incinerabit oĩa corpora hoium, ſed tantũ malos cruciabit, & inuoluet tantum dãnatos.4.d.47.q.2.ar 3.q.2.3.o./.He.10.le.3.prin°.H.

* Stridor. Tartarus. Vermis 2.

40 Ignis quo cruciabuntur corpora damnatorum, eſt corporeus. 4.d.44.q.3.ar.2.q.1.o./.contra.4.c°.90./. Verit,q.26.1.c./.5^{m}./.Quol.7.13.c./.Anima 21.c. Ignis 3.

Pœna. 41 Pœna principalis damnatorum eſt æterna priuatio uiſionis Dei,& obſtinata auerſio a Deo.1 d.48.3.2m./.3 3.cap°.141.5m./.Opuſ.3.c°.175./.He.4.prin°.E.
* Anima 140.141.

42 Maxima affli.ctio damnatorum,eſt ſeparari a Deo, ſecunda ſubdi corporalibus,& infimo & abiectiſſimo loco. Anima.21.c.fine.
* Auerſio 19.Bonitas.116.118 &c.248 149.Character 20.21.Deſcendere 1.7.Excæcatio 5.Feces.F etus.

43 Omnibus damnatis eſt aliquid cõmune,correſpondens cõtẽptui Dei,ſ.carentia uiſionis Dei,& perpetuitas pœnæ. & aliquid quo differunt, ſcilicet magis uel minus torqueri. Ma.q.2.9 3m.
* Hæreſis.64.65.95.133.Ignis.1 21.Iudicium.65.72.

44 Pœna damnatorum nonquàm finietur,contra Origenẽ 1°.q.10.3.2m./.q.64.2.c./.3.d.19. ar.3.q.1.c./.d.22.q.2.ar.2.q.2.c./.4.d.46.q.2.3.o./.d.49.q.1.ar.2.q.1.4m./. d.50.q.2.art.1.q.4.o./.3.3.c°.144.
* Macharius.Malum.65 67.68.

45 Obſtinatio in damnatis eſt perpetua culpa & pœna. Sed nõ demerentur,quià non ſunt in uia, ſed ad terminos pœnæ deuenerunt.22ſ.q.13.4. 2m./.1 d.48.3.2m./.2 d.7.q.1.2.5m./.4.d.50.q.2.ar.1.q.6.o./ L.prin°.
* Origenes 7.Pœna.76.&c.89 &c.

46 Oppoſitum uidetur dicere. 4.d.22.q.1.1.5m./.q.3.c./.2m.Reſpon.ſicut Du°.157.Puer 5.

Duᵐ.415. 47 In damnatis erit varietas pœnarum,non refrigerans, ſed magis affligens.1a.q.10.3.2m./ 12ſ.q.67.4 2m /.4. d.50.q. 2.21.3.q.1 o./.3.3.c°.145./.Quol.8 18.o.Damnatio 8.
* Succeſſio.8.Suffragia 17.13. Tenebræ.2.4. Timor.15.Vita.38.

48 Bona quæ damnati fecerunt hic , proſunt eis in inferno.3a.q.89.6.3m./.4.diſtin.15.quæſt.1.ar.3.quæſt.5. o./.diſtin.45.q.1.3.9m

49 Immo ex bonis damnatorum quæ fecerunt , non minuetur dolor eorum.ſed magis augebitur.4. d.43.ar.5. q.1.4m./.d.50.q.2.ar.2.q.1.c. Reſp.Du°.426.

Duᵐ.426. 50 Bona quæ damnati fecerunt hic, proſunt eis in inferno , ad mitigationem pœnæ,impediendo ne incurratur,non autem ſubtrahendo,nec fortificando ſubiectum, nec minuendo remorſum conſcientiæ.3a.q.89.6.3m./. 4.d.15.q.1.ar.3.q.5.o./.d.45.q.1.3.9m.

51 Nihil erit in damnatis,quod nõ ſit eis materia triſtitiæ,nec deerit aliquid pertinens ad triſtitiam.4.d.50.q.2. ar.2.qu.1.o./.ar 3.q.1.c.

52 Quælibet pœna damni uel ſenſus in damnatis,excedit omnem pœnam & dolorem cuiuſcunque uiatoris,etiam Chriſti.3a.q.46.6.3m./.3. d.15.q.2.ar.3.q.3.5m.7m.

53 Pœna damnatorum pro culpa remiſſa,eſt temporalis,& diminuitur uſque in diem iudicii.4.d.22.q.1.1.5m.

54 Oppoſitum uidetur dicere.22ſ.q 13.4. 2m./. 4.d.21.q.1.ar.2.q.3.c./.2m./.d.50.q.2.ar.1.q.6.o./.L.prin°. Reſpondeo ſicut Dubio 157.

Duᵐ.427. 55 Homines damnati,punientur per dæmones in inferno.4.diſ.47.q.1.ar.2.q.4.o./.Pſal.10.ſi.D.
* Chriſtus 56.

56 Damnatorum animæ,ante reſurrectionem,ſubiicientur pœnis corporalibus Opuſ.3.c°.178.Anima.140 141.

57 Damnati ſentiunt in ſuis corporibus pœnam ignis.Opuſ.10.artic.26.

58 In damnatis præcipue erit pœna damni.Opu.3.c°.174.

59 Pœna damnatorum augetur,vſque ad diem iudicii. 4.diſtin.49.L.

60 Oppoſitum uidetur dicere a ſimili.22ſ.q.13.4.2m./. 4.d.21.q.1.ar.2.q.3.c./.2m /.d.50.q.2.ar.1.q.6.c./.L.prin°. Reſpon. ſicut Du°.157.

Duᵐ.428. 61 Damnatio æterna , ſiue pœna æterna in damnatis pro temporali culpa,non eſt contra iuſtitiam diuinam . Opuſcul.3.c°.184.

62 Corporalia in pœnis damnatorum , quædam corporaliter,& quædam ſpiritualiter intelliguntur:ſed in præmiis beatorum,tantum ſpiritualiter.contra.4.c°.90.ſi./.Ver.q.26.1.c°.me°.L./.Anima 21.22m./ Opuſ.3.c°.181.

63 Pœna corporalis damnatorum,non eſt tantum per ignem.4.d.21.q.1.ar.1.q.2.2m./.diſt.50.q.2.art.3.q.1. o./. Quol.8.18.o./.Anima.21.18m.

64 Corpora damnatorum affligentur pœna ſenſibili, a contrarietate ignis,& aliorum ſenſibilium.3 4.c°.89./.90.

65 Immo corpora damnatorum affligentur paſſione ſpirituali, quia ſecundum Gregorium,etiam uidendo ignem,patiſtur. Opuſ.3.c°.180.Reſp°.Du°.429.

Duᵐ.429. 66 Tenebræ inferni,ſecundum aliquos , cauſabuntur ex cõmaſſatione & compreſſione corporum damnatorum , quæ propter multitudinem ita replebunt locum, quod nihil ibi de aere remanebit,nec diaphanum , niſi oculi damnatorum obtenebrati.4.d.50.q.2.ar.3.q 4 c.ſi.

1 ¶ Damnum eſt ex hoc, quod aliquis minus habet,quàm debet habere.22ſ.q.62 4.c. Ex æquo.
* Accuſatio 7.Aduocatus 6.Amicitia 40.

2 Dare alicui occaſionem damni,uel periculi , ſemper eſt illicitum.22ſ q.77 3.c./ q.124.1.3m.
* Bonitas 22 8.Campſoria 8.Correctio 17. 19.

3 Omnes qui ſunt quocumque modo cauſa damni , qui in his uerſibus ſunt,ſcilicet Iuſſio,conſilium, conſenſus, palpo,recurſus,participans,mutus,non obſtans, non manifeſtans, tenentur ad reſtitutionem totius.22ſ.q.62.7.o./.4.diſ.15.q.1.ar.5.q.3.o.
* Damnatio 41.&cæt.52.58. Detrimentum. Dolor.24. Excommunicatio. 12.17.38.Iactura.Illegitimus.1.2. Intereſſe. Iuſtitia.26.

4 Damnificatio duplex,ſ.in re habita,& in re habenda.In prima tenetur quis reſtituere totum , in ſecunda uero aliquid, ſecundum æſtimationem & arbitrium ſapientis.22ſ.q 62.2.4m./.4.o./.4 d.15.q.1.ar.5.q.2.3m./.4m.
* Legitimatio 1.Lex 173.Luxuria 24. Mendacium 5.6.15. Mors 10.14 15.Occidere.1.2.11.Omiſſio.17.Paradiſus 7.9.Pœna.1.&c.43.

5 Damnum dicitur aliquis incurrere dupliciter , ſcilicet per hoc quod ei ſubtrahatur quod ei eſt debitum , uel propter hoc quod ei aliquid non eſt debitum, quod alias poterat ei eſſe debitum.4.d 41 ar.3.q.2.c.
* Pœnitentia 40. Perniſioſum.Temporale.5.Tiranuus.4.Videre 8.13.Verbum.21.Vindicatio.4.6. Virtus 42. Vſura 64, 91.&c.

¶ Dæmon.Amicitia.7.

¶ Damula uelox animal eſt.Iſa.13.ſi.D. Animal.

1 ¶ Daniel fuit ſimul accuſator & iudex ſenum , inſtinctu Dei.Et iudicauit non ſubditos,ex commiſſione.12ſ.q. 67.1.1m./.3.3m. Qualia.

2 In viſione prophetica Danielis,quæ uſque ad tempus ſtatutum ſignari & claudi præcipitur,docemur in Chriſto omnes theſauros ſapientiæ & ſcientiæ eſſe abſconditos, donec ſe manifeſtauerit electis.3.4.c°.7./.Opuſ.72.prin°.
* Prophetia.56.86.

1 ¶ Datio non dicit auctoritatem in dante, nec principium reſpectu dati,niſi datio dominii,quæ non eſt in diuinis.1.d.15.quæſt.3.1.c.prin°./.1m./.diſt.18.1.c. Abraham 22. Abſoluere.15.Acceptio 4. Accidens.65.66. Actio 80.Actus 595. Agens.4 60. Alexander.1. Amor 67 179. Angelus. 82.498 518.584.586.589.590.620. Anima 252 . Animal 46. Anniuerſarium. Quid.

2 De ratione dationis nihil eſt,niſi quòd datum libere habeatur a dante.1a.q.38.1.c./.1.diſtinct.15.q.3.1. c.princ°./.diſt.18.1.c.

3 Datio ex genere actus, deſignat liberalitatem dantis.Opuſ.73.c°.4.
* Apoſtoli 12.24.25.Aqua 20.Archidiaconus.

4 Inter dantem & datum non requiritur diſtinctio , niſi ratione.1a.q 38.1.1m./.1.diſt.5.quæſt.3.3m./.d.15.q.1.1.c./.q.3.1.c.prin°./.d.18.1.c.
* Argumentum 4.Arra 1.Auaritia 22.23.24. Augmentum. 17.Aureola 5.Auxilium 6.

5 Miſſio ponit diſtinctionem miſſi a principio , & ad terminum,datio tantum ſecundum, proceſſio tantum primum.1.d.15.q.1./ 1.c.

6 Dans ſemper diſtinguitur realiter,ab eo cui datur. 1a.q.38.2.1m./.5.diſtinctio.5.quæſtio.3.3m./.diſtinct.15.quæſt.1.c./.d.18.1.c.
* Baptiſmus 12.28. &c. Beneficium 3.5.13.&cæt.22.&c.Bonitas 135.207. Bos.Campſoria.4.9.Capacitas.2.3.Character 1.37 &c.

7 Quod eſt meum,ut poſſeſſio,poſſum alii dare , nõ autem inhærens,vt forma.Ver.q.27.3.13m.
* Charitas 89.109.110.114.Cadaris.Ciuilis.Circunciſio 11.15.&c.Circumſtantia.17.21. Clauis 3.4. Conceptio 42. Confeſſio 23.43.56.57 61.70.71.73.

8 Quicquid transfertur ab uno in alium per violentiam,non datur,ſed aufertur.Opuſ.73.c° 4.
* Confirmatio 20.&c.Conſecratio 14.15.16.Conſtruatio.9. Conuerſio 3.Corruptio 8.Coruus 1.Cruceſignatus 1. Cult° 2.8.Cura 1.

9 Quod transfertur per neceſſitatem naturæ , ſicut in ſucceſſionibus hæredum,non datur,ſed relinquitur . Opuſcul.73.cap°.4.

10 Quod transfertur per debitum æquitatis,ſicut in iuſtis uenditionibus,& permutationibus rerũ,& remuneratione laborum,

Dat

rem, magis redditur, quàm detur. Opuſc.73.c^o.4.
* Damnatio 17. Damnum 2. Debitum 6. Decimæ 4.10.12. &c. Delbora 2. Delectatio 44. Dæmon. 56.68.99 Depoſitum 1. Deprecatio 2. Deſcendere 7. Deus 201.430. Definitio 26. Diſpenſatio 19.

21 In illa translatione in qua actus dandi proprie debet attendi, nullo modo liberalitas debet corrumpi. Opuſ.73 c^o.4.

22 Actus dandi, aere attenditur in actu mutui, ſicut probāt auctoriſte utriuſque legis, ſ. legis diuinæ, & legis humanæ. Opuſ.73.c^o.4.
* Diuitiæ 3. Diuortium 3. Domus 2. Donum 41. Dos 2.3. Aebrietas 5. Emere. Enoch.

23 Si aliqua circunſtantia addatur huiuſmodi actui, qui liberalitatem dandi corrumpat, erit huiuſmodi actus malus, & uitioſus, & peccatum. Opuſ.73.c^o.4.
* Epiſcopus 12. Eſſe. 11.12. 51.64. Euch^a.76.86.98. Exorciſmus 8. Faiam 5. Feudum.

24 Talis autem circunſtantia additur, quandocunque datio mutua fit pro aliquo lucro, ſiue in ſpe, ſiue in re, eo quod illud quod pro lucro fit, non pro pura liberalitate fit. Opuſ.73.c^o 4.
* Fides 10. Figura 8. Filiatio 11. Fornicatio. 8.14. Fortitudo 59.

25 Dare aliquid contingit dupliciter, ſ. per modum dominii, & aliquid intrinſecum. 1.d.15.q.3.1.c.prin^o./ d.18.1.c.
* Galilæa 2.

26 Dari aliquid dicitur dupliciter, ſ. a natura, & a uoluntate. Et hoc tripliciter, ſcilicet timore redimendo, uel ad utilitatem ſuam uendendo, uel ad utilitatem alterius donando. 1. d.18.3.c.
* Gratia 21.56.&c.66.&c. Gratiarum actio. 1.3.5. Gratitudo. 2. Habitus 39. 65. Hæreditas 2. Hæreſis 20. 21.140. Iacob 6. Idolatria. 21. Inclinatio 1. Indulgentia 4.5.7.11.&c. Infinitum 5.

27 Datio duplex, ſ. ex debito, & ex amore In prima poteſt eſſe uitium acceptionis perſonarum, non autem in ſecunda. 1^a. q.13.5. 3^m.fi./. 22^a.q.63.1 3^m. Acceptio 2.
* Ingratitudo 12. Inſtans 13.14. Inſtrumentum 21. Interpretatio 3. Iudicium 15. Iuramentū 8. Iuſtitia 7.32.42.46. Lex 59.74.78.&c. 107.111.112.&c. Liber. 17. Liberalitas. 1.6.&c. Liberare 2 Lignum 3. Licurgus. Limbus 6 Locus 35.16. Lumen. 11. Manus 5. Martyrium 24. Matrimonium 50.68. Medium 11. Merces 3.5. Meretrix 3.6. Meritum 12.94.99. Miniſtrum. Miniſter 6.8. Miraculum 23.24 25. Miſericordia 9. 10. Modificari. Mortuus 2. Motus 71. Moyſes 4. Munus 2. Nuptiæ 6. Obiectum 1. Oblatio 1.8. Occaſio. Occidere. 21. Officium 4. Holocauſtum 2. Ordo 56.74.&c. Ouis 1. Palium 3. Paſſio 102. Pater 20. Pax 21. Peccatū 65.245.252. Pœna 9. Pœnitentia 60. Pentecoſte. Perfectio 75.91. Pythagoras 2.6. Planetæ. 2. Politia 4. Poteſtas 5.&c.20.&c. Præbere. Præceptum 52.&c. Prædicare 7.12. Primitiæ 2. Princeps 10.

28 A Dantes omnia ſua aliis, & ipſi inde paupertate affliguntur, ſecundum Apoſtolum peccant. 22^a. q.32.6.0./.q.117.2. 2^m./.2^a.Cor.8.lec.1.me^o.I.
Immo per hoc tenditur ad perfectionis ſtatum. 22^a. q.32 6. c.fi./.q.88.1.3^m./.186.3.0./.q.189.1.c.Reſp. ſicut abdicatio. Eleemoſyna 10.11.

18 D Aliquis dupliciter dat illicite, uel quia ipſa datio eſt illicita & contra legem, ſicut patet in eo quo ſymoniace aliquid dedit, uel quia propter rem illicitam dat, licet ipſa datio non ſit illicita, ſicut cum quis dat meretrici, propter fornicationem 22^a.4.62.5.2^m. Prodigalitas 2.&c.
* Profeſſio 6. Prolixitas. Prudentia. 5. Puer 4 Quantitas 21. Ratio 50. Recipere 5. Religio 40.48.49 66. Reſtitutio 8.11. 22. Sacerdos 3.7. Sacramentum 27.78. Sacrificium 13. Saluari 6. Sapientia 23.&c. Scandalum 1.&c Schiſma 7. Separatio 2. Sepultura 4.&c. Seruitus 8. Symonia 3.&c. Spirituale 1.8. 21. Sponſa 1.3. Status 10. Statutum. Suffragia 1.3.8.14. Tempṫare 17. Tempus 36. Teſtamentum 7. Teſtis 1.7.18. Timor 74. Tranſitus 5. Tribulatio 3.6.11. Vēdere 1.&c. Verbum 76. Veſtis 4. Vinum 7. Virginitas 27.28. Virtus 170.181. Viſio 25. Vnctio 9 12.24.&c. Votum 14. Vſus 8.11.

In diuinis. 19 Datio & miſſio, dicuntur tantum temporaliter in diuinis, ſed donum æternaliter. 1^a.q.38.1.4^m./.q.43.1.0 /.1.diſt.15. q.4.3.0.

20 Datio in diuinis eſt magis eſſentialis, quàm miſſio, quæ eſt magis eſſentialis, quam notionalis. Sed proceſſio temporalis econuerſo, licet quidam dicant econuerſo. 1.d.15.q.1.2.0.
* Actus 195. Agens 60. Alexander 1. Donum 4.41.48.

21 Miſſio in diuinis ponit diſtinctionem miſſi a principio, & ad terminum, datio tantum ſecundum, proceſſio tātum primū. 1.d.15.q.1.1.c.

22 Datio, datum, & donum in diuinis dicuntur notionaliter, ut

De

importat auctoritatem reſpectu dati. Sed ſine illa, dicitur eſſentialiter. 1^a.q.38.1.0./.1.d.18.1.c.

23 Donum quadrupliciter differt a dato in diuinis, quia non cōſignificat tempus, eſt æternum, ſignificat aptitudinem, & liberalitatem. 1^a.q.38.1.4^m./.2.3^m./.1.d.18 1 0./. diſtinct.17. q.1.3.5^m.

24 Deus dedit ſe nobis, ſecundum ſex gradus rerum, ſcilicet dādo nobis cælum & terram & omnes irrationales creaturas, rationales & cæleſtes, ſeipſum ſe in ſocium, ſe in pretium, & ſe in cibum. Opuſ.58.c^o.5.
* Filiatio 27. 8. Gratia 21.56.&c.66.&c.

25 Diuinæ perſonæ dantur nobis inuiſibiliter miſſæ, tantum ſecundum dona gratum facientia. 1^a.q.43.3.0./ 3^a.q.72.7.c./. 1.d.5.1.c./.d.14.q.1.2.0./.d.15.q.4.1.3^m./.d.16. 4. c./.d.18. 3.4^m / L.prin^o.

26 Dari conuenit eſſentiæ, & cuilibet perſonæ diuinæ, & a ſeipſa ſi dare importet liberalem communicationem alicuius: ſi uero importet auctoritatem dantis, reſpectu eius quod datū, ſic non cōuenit dari in diuinis, niſi perſonæ quæ eſt ab alio, ſicut nec mitti. 1^a.q.43.4.1^m./.1. d.15. quæſtio.3.1.0./. diſt. 18.1.c.

27 Patrem dare filio, nihil aliud intelligitur, quàm generatio eius Con.4 c^o.2.
* Hæreſis 82 Inf. 8 &c Miſſio. 20.21.

28 Proceſſio tempo alis filii, & ſpiritusſancti, dicitur miſſio, & datio. 1.d.15.q.4.1.c.
* Proceſſio 65.

29 Spiritusſanctus poteſt dici datum noſtrum, non autem donū noſtrum. 1^a.q.38.2.3^m / 4 d.18.5.0.

30 Spiritusſanctus, per prius datur nobis, quàm dona eius, ex parte agentis & finis, & ſimpliciter, ſed econuerſo, ex parte recipientis. 1.d.14 q.2 1.5^m

31 Nulla creatura poteſt dare ſpiritumſanctum. 1^a.q.43.8.c.fi.
* Chriſtus. 66 67.90.98.168 201.

32 Immo homines, & Chriſtus ſecundum quòd homo, dicitur dare ſpiritumſanctum. 3^a.q 8.1.1^m./.3.d.13.q.2.1.1^m. Chriſtus 98. Reſp^o Dub^o 430. Du^m.430

33 Nulla creatura poteſt dare ſpiritumſanctū, licet aliquis poſſit eſſe miniſter collationis eius. 1^a.q 13.8.fi./ 3^a.q.8.1.1^m./. 1.d 14. quæſt.3.0./.3.d.13.q 2.1.1^m / Ver.q. 27.3.16^m./.4. 15^m / Potentia.q 10.4.e./. Roma. lect.3.fin. k./. Galat.3.lec. 2.fin.G.

34 Dare ſpiritum ſanctum, dicitur dupliciter. ſ. auctoritate, & ſic eſt tantum Dei, & miniſterio, & ſic homines, & Chriſtus ſecundum quod homo, dicuntur eum dare. 3^a.q.8.1.1^m./.3.diſt. 13.q 2.1.1^m /. Gal.3.lec.2 /. Titum. Chriſtus 98.

1 ¶ DAVID numerando populū, ut gloriaretur, peccauit, nō autem Moyſes, quia obediuit Deo præcipienti. 4. d.14. L.6. Peccauit.

2 Peccante Dauid, populus punitur, primo propter bonū unitatis, ſecundo propter demerita populi in ſequendo Abſalō, tertio quia populus erat poſſeſſio eius. 22^a q.108 4.1^m./ 2.d. 33.q.1.8.5^m./.4.d.14.L.fi./.d.46.q.2.ar.2.q 2.3^m Abſalon.
* Abraham. 18. Apoſtoli 40. Aſſumere 49. Comedere 6. Deus 48. Maledicere. 4 Maria 3.

3 Dauid propheta, ſecundum gloſam, dicit ſe ſeruaſſe ordinem doctrinæ, prout tranſeundum eſt a facilioribus ad difficiliora, conſtringens ſe maledicto, ſi eum non ſeruaſſet. 12^a.q.94. 4 c.prin^o./ 22^a.q.189.1.4^m./.2^a.Cor.13.le.1.

4 Dauid de Dinando, diuiſit res in tria. ſ. in corpora, animas, & ſubſtantias æternas ſeparatas. Prima conſtituit dixit ex yle, ſecunda ex noy, tertia ex Deo, quæ ſunt unum & idem indiuiſibile. 2.d.17.q.1.1.c.prin^o. Deus 48. Doctor.
* Paulus 24 Princeps 29. Prophetia 80.81.89. Pſal.1.&c. Publicatio 2. Raptus 11. Vincere. Vnctio 30.

5 Dauid dicitur excellentiſſimus prophetarum, quia expreſſiſſime de Chriſto prophetauit, ſine aliqua imaginaria uiſione. Ver.q.12.14.2^m. Prophetia 80.81.

1 ¶ De, & ex denotant habitudinem cauſæ efficientis, uel materialis, non aūt formalis, uel finalis. 1^a.q.39.2.1^m./.8.c./.1. d.25 L.me^o.E./.d.34.q.1.2.3^m /.3.d.4.L prin^o./ Ro.11.lec. 5.me^o.K.c. * Conceptio 21.22. Deus 35. Euch^a.210. Quid.

2 Quicquid eſt de aliquo eſt ex aliquo, non autem econuerſo, quia de, dicit principium, & conſubſtantialitatē, ex uero, dicit principiū tantū. 3^a.q.75.8 c./.1. d.5.q.2 1.0./ 4.d.11.q.1. ar.4.q.3 0./. Mat.1. m^o.d.G./. Ro.11.L.5.m^o.k.&c. * Forma 50.

3 De quādoque ponitur pro ex. 4.d.11.q.1.ar.4.q.3 c /.L.prin^o.
* Genitus 2 Oratio 97. Per.5. Perſona 41.

4 De dicit principium conſubſtantiale efficiens, uel formale ſubſiſtens, uel materiale. 1^a. q.41.3.1^m./.2^m./.3^a. q.35.2.c./. q.75.8.c./.1.d.5.q.2.1.c.

5 De quandoque notat conſubſtantialitatem, quandoque efficientiam, & quandoque partialitatem, Ioan. lectio. 20. principio A.C.

6 In diuinis, filius non dicitur de eſſentia patris. 1. diſt. 5. quæſt. 2. 1. 1m.
* Subiectum 7.
¶ Dea. Du. Fatum 10. Luxuria 19.
¶ Dealbari, Reſurrectio 33.
¶ Dearticulatio. Formatio. Idem 1. Prolatio. Pronuntiare. Vox. 2 3. 4 6. 11.
Naturalis & cõtra naturã. ¶ Debilitatio quæ ineſt rei, præintellecta natura eius, eſt contra naturam, non autem ea quæ eſt de ratione eius. Spiritio. 2. 7m.
* Actio 4. 133. 124. Anima. 241. 343. Argumentum. 7. Auctoritas. 3. Cauſa 61. Circumciſio. 12. Coitus. 2. Concupiſcentia. 19. Contemplatio 19 Corruptio 2. Diſtantia 8. Duratio 4. 7. Exorciſmus 10. Fortitudo 39. Iacob 7. Ieiunium. 7. 10. 11. 22. 24. 36. 39. Illuminatio 7. Incontinentia 2. 5. 6. Ira 40. 41. 59. Libertas 12. Lumen 8. Maria 13. 63. Miſericordia 10. Miſſa 4. Mollities 2. Peccatum 159. 161, 169. 176. 192. 195. 372. Pœna 44. Pollutio 7 8. Regnum 2. Relatio 10. Tenuis. Thomas 3 Tremor 2. Vinum 4. 7. Vnctio 15. Chriſtus 238.
¶ Debitor. Creditor. Debitum. 8. 9. 12. &c. Eleemoſyna 26. Inquirere 3. Mutr. 35. Pietas. 4 Vſura. 165. &c. 200.
In quo quid. ¶ DEBITVM importat ordinem exigentiæ, uel neceſſitatem alicuius ad quod ordinatur. 1a. q. 21. 1. 3m.
* Ablatum. Aborſus. 2. Abraham, 13. Abſoluere, 9. 18. 36. Acceptio 2. Accidens. 5. Accuſatio. 2. 7. 13. Actus. 152. 170. 180. Adam. 81. Admonitio 4. Adoratio. 17. Ambitio. 2. Amicitia. 40. 41. Amor. 76. &c. 194. Angelus. 99 490. 494. Annihilatio. 24. Antecedens. 2. Apertio. 2, Appropriatio. 3. Ars 50. Aſſimilatio. 7. Aſſiſtere. 7. Aſſumere. 30. 33. Athanaſius. 1. Auerſio, 13. 19. Aureola. 11. 17. &c. Baptiſmus 54. 55. 74. 80. 85, 212. 228. 129 133. 138. 141. &c. 149. 151, 236. 249. Beatitudo. 139. Benedictus 5. Beneficium 2. 3. 13. Beſtialitas. 1. Bigamia. 9. Bonitas 46. 123. 184. 192. 202. &c. 218. Calix. Campſoria. 8. 9. 11. Cautus 5. Character 39. Charitas. 153. Catechiſmus 4.
2 Aliquid dicitur debitum dupliciter, ſcilicet ſecundum ſe, vt finis, uel propter aliud, vt ea quæ ſunt ad finem. 2a 2æ. q. 44. 4. c. / Quol. 5. 19 c. Ceſſare. 4. Cibus. 8. Cilicium. Circuncisio. 14 &c. Clauis. 1. Comedere. 4. Cõceptio. 4. Confeſſio. 35. &c. 77. 82. 92. 94. 96. Confeſſor. 2. Confirmatio 4. 7. 18. &c. Conſecratio. 6. 8. &c. Conſeruatio. 13. Conſilium. 6. Contritio. 6, &c. 12. 20. &c. Contumelia. 6. Conuerſio 8. Corona. 2. 6. Corporalia. 2. Corpus. 53. 62. Correctio. 12, 13. 17. 19. 20, Credere 31. Cultus 5. Cura. 5. Damnum. 2. 5. Datio. 10. Decimæ. 15. 23. &c. Defectus 6. 10. 14. Delictum. 3. Dæmon. 123, Denũcia 210. 1. Depoſitum. 3. Detractio. 1. Deus. 273. 327. 330. Dies. 18, &c. 27. Diffinitio 33. Dilatat. Diſpenſatio. 4. Diſpoſitio. 33. Docere. 11. Doctor 3. Doctrina. 10. Dolor. 7. Dominium. 13. Dubitatio 5. Dulia. 1. Effectus. 12. Electio. 9. 38 Eleemoſyna. 24. 39. Energumenus. 4. Epiſcopus 31. Eſſe. 8. Euchariſtia. 57, 59. 60. 70. 144. 145. 160. 161. 165. 180. 181, 182. 191. 217. 225. 279. Excommunicatio. 11. 21. &c. 29. 33. Exorciſmus. 3. Exordium. 2 Fallere. 1.
3 Debitum duplex, ſ. naturæ, & meriti. 1a 2æ. q. 111. 3. 2m. / Opu. 3. c°. 222.
* Familiaritas. 3. Finis. 105. 232. Forma. 72. Fornicatio. 15. Fortitudo. 52. Fructus. 36. Furtum. 9. Gaudium. 2. Genus. 5. 5. Gloria. 2. 5. 18. Gratia, 16 60. 65. Gubernatio. 1. Hæreſis 8. 27. 35. Homo 24. Honor 10. 18. &c. Humilitas. 16. Iacob. 2. Idololatria. 11. Ieiunium, 7. 16. Ignorantia 8. 22. 33. Illegitimi, 4. Impedimentum, 3. Imperfectio 2. Indulgentia 4. Infidelis, 2. 5. 7. Ingratitudo. 1. 7. 12. Iniuſtitia, 3. Inquirere 3. Interpretatio 3. Iudæi 5. 25. 46. Iudex 4. 6. 7. Iudicium. 8. 16. 22. 25. 26. 28. 33. Iuramentum. 5. 7. 12. 22. 29. 31. Laus. 7. 14. 15.
4 Debitum duplex, ſ. legale, & morale. 1a 2æ. q. 99. 5. c. / 2a 2æ. q. 23. 3. 1m. / q. 31. 3 3m. / q. 78 2. 2m. / q. 80. 1. c. / q. 102. 2. 2m. / q. 106. 1. 2m. / 4. 1m. / q. 114. 2. c. / q. 117. 5. 2m. / q. 118 3. 2m. / Opuſ. 19. c°. 9. 4m.
* Lectoratus 3. Lepra. 3. Lex. 28. 31. 146. 162. 168. 173. 179. Liberalitas 9. 20. Locus 11. Ludus 6. 7. 10. Maledicere. 2. 9. Maleficium 1. Malum 34. Maria 23. Martyrium 14. Matrimonium 29. 30. 50. 58. 87. 101. 124. 215. 134. 129. 132. Matrimx. 3. Medicina 4 Mendacium. 14 Menſtrua. 8. Merces. 3. Meretrix 3. &c. Meritum. 1. 7. 12. Metaphora 6. Miles. 1. 7. 30. Miniſter 5. Miſericordia 8. 29. 36. Miſſa 13. 15. Miſſio 12 37. Modus. 4. Mors 11. 27. 45. Mos. 4 Moyſes 1. Mulier 2. Mutuũ. 4. Natiuitas 19. 21. 23. Natura 35. Naturale. 18. Negociatio 2. Nomen. 72. 77. 83. Nouitius. 1. Nubere. Nuncius. Obedientia. 2. 10. 13. 14. 20. 43. Oblatio 4 11.
5 Debitum duplex, ſ. neceſſitatis, & congruitatis uel utilitatis. 1a 2æ. q 99. 5. c. / 3a. q. 64. 5. 3m. / 4. d. 5. q. 2. ar. 2. q. 1. 1m.
* Occidere 22. Odium 30. Offenſa. Officium 4. 13, 17. Operatio 23. Oratio 12. &c. 21. &c. 58. 60. 70. 75. 76. 83. Ordinatio. 3. 7. Ordo. 42. 91. 200. 208. Originaſ. 5. Origenes, 7. Oſeo. Pater. 17. Paulinus. Peccatũ. 2. 2. 91. 256. 173. 188. 219. 223. 366. 408. 430. 436. Pœna. 2. 35. 41. 43 57. 60. 67. 68, 81. 82. 85. 87. 88. 94. 96. Pœnitentia. 13. 25. 46. 63. 90. 96. 99. 127. Perfectio 88. 89 90. Perſona 30. Peruerſus. Pietas. 4. 5. 6. 11. 19. Politica. 4. Poſſe. 7. Poſſeſſio 6. Præceptum 2. 81. &c. 60. 72. 86. 210. 142. &c. 252.
6 Aliquid eſt alicui debitum dupliciter, ſ. ratione neceſſitatis, uel quia dat aliquid. 2a 2æ. q. 187. 4. c.
* Prædicare 9. 13. 14. 15. 29 Prædicator. 5. 6. 7. Prælatio 6. 21. 22. 26. 27. Præmium 9. Præſumptio 14. Primitiæ 3. Princeps. 17. &c. Principatus. 9. Prodigalitas. 4. Producere. 3. Promiſſio 2. 4. Pulchritudo. 5. 6. Quantitas. 12. Religio. 41. 55. 56. 76. 88. Reuerentia. Sacrificium. 1. 28. Scientia. 59. Securitas. 2. Somnus. 5. Speculatiua. 1. Spirituale. 2. Subiecta 9. Superbia 2. Suum. 2.
7 Debitum non minuit meritum, niſi minuat uoluntarium. 1a. q. 21. 1. 3m. / 1a 2æ q. 114. 1. 1m. / 2a 2æ. q. 10. 3. 2m. / quæſt. 104. 1. 3m. / q. 186. 5. 5m. / 2. d. 27. 3. 3m. / 3. diſt. 20. 21. 1. q. 1 3m. / d. 30. 3. 4m. / 4. d. 15. q. 1. ar. 1. q. 1. 2m. / contra. 3. c°. 139.
* Tributum 5. 6. Valitudo. Venia. Veritas. 53. Vindicatio. 4. Virtus 58. 101. 102, 108. 314. Vitioſitas. Vituperatio 2. Votũ. 27. 37. 51, 52. 63. 73. Vſura 20. 36. 37. 45. 72. 75. &c. 89. 90. 94 100. 104. 124. 137. &c. 154. 165. 166. 187. 192. 194. 195. 200. 203. 208. 223, 230. 233. &c. 234. 243. &c. 250. 251. 258. 260. 276. &c. 289. 290. 294. 295. 303. 311. &c. Vſus 4. 5. 17. 18. Vti. 22.
8 Deus nulli eſt debitor. 1a. q. 21. 1. 4m. / 1a 2æ. q. 111. 2. 2m. / q. 114. 1. 3m. / 2. d. 27. 3. 4m. / 4. d. 15. q. 1 ar. 3. q. 4. 1m. / d. 46. q. 1. ar. 2. q. 1. 4m. / 3. 2. c°. 28. / 29. / 43. fin. * Adoratio 20. &c. Angelus 490. 494. Animal 77. Aureola 5. 17. &c. Deus.
9 Immo Deus eſt debitor homini, ex promiſſo. 2. d. 27. 3. 4m. Reſp. Du°. 431. Dum. 431.
10 Deus reddit duplex debitum, ſ. reſpectu ſuæ ſapientiæ & uoluntatis, & reſpectu creaturæ. Sed primum præſupponitur in ſecundo. 1a. quæſt. 21. 1. 3m. / 4. c. / 1a 2æ. q. 114. 1. 3m. / contra. 2. c°. 28. / 29. 43. fi. / Verit. q. 6. 2 c. / q. 23. 8. 3m. / 6m. / Po°. q. 3. 16. 17. c.
* Conceptio 31. Confeſſio 35. &c. 77. 82. 94. 96. Corona 2. 6. Dulia 1. Honor 10. 18. &c.
11 In Deo eſt principaliter ratio, & cauſa debiti. 2a 2æ. q. 106. 1. c.
* Ignorantia. 8, 22. 23. Iudas 2. Iuſtitia 88.
12 Homo fit debitor Deo dupliciter, ſcilicet debito pœnitẽtiæ, ratione honoris ſubtracti per peccatum, & debito latriæ, ratione donorum. 4. diſtinct. 24. quæſtio. 1. ar. 1. q. 5. c. / diſt. 9. q. 1. 2. c.
* Obedientia 20. 18. &c. Peccatum. 2. 8. 91. Perſona. 30.
13 Homo ſine iniuria eſt debitor ſuæ ſalutis Chriſto ſecundum naturam humanam, quæ habet infinitam dignitatem, ex unione ad uerbum. Ver. q. 29. 4. 4m.
* Pietas 4. 5. 6. 11. Religio 41. Reuerentia 3. &c.
14 Coniuges in petendo debitum, & in aliis ſunt æquales, ſecundum proportionem, non autem ſecundum quantitatem. 2a 2æ. q. 32. 8. 2m. / 4. d. 25. q. 2. ar. 5. q. 2. 1m. / d. 32. 3. c. / d. 36. 3. 3m. / 1a. Cor. 7. lec. 1. me°. k. Coniugum.
* Abraham 26. Circunſtantia 13.
15 Vir tenetur reddere debitum uxori petenti per ſigna, & quando timet periculum eius. 4. d. 32. 2. c. / 3 2m. / d. 38. q. 1. ar. 3. q. 2. 4m. * Cognatio 9. Diuortium. 1. Eucha. 212. Fornicatio 34. Luxuria 19.
16 Vir tenetur reddere debitum uxori, ſalua prius ſanitate. 4. d. 30. 1. c. / 4. 4m.
17 Coniux tenetur reddere debitum coniugi habenti leprã, quia lepra ſoluit ſponſalia, non autem matrimonium. Sed nõ tenetur habitare ſecum. 4. d. 27. q. 2. 3. 1m. / d. 32. 2. 4m. / diſt. 36 1. 6m. / 1a. Cor. 7. lect. 3. fi. D.
18 Vir non debet rogare uxorem, ne petat debitum, niſi ex rationabili cauſa. Et tunc non multum, propter periculum. 4. d. 32. 2. 4m.
* Ordo 106. Seruitus 8.
19 Vxor nimis exigens debitum, ſi exhibet meretricem, magis quàm coniugem. 4. d. 32. 1. 3m.
20 Vir leuiter ſuſpicans uxorem eſſe ſeruam, exactus debet reddere debitum. Si uero probabiliter dubitet, uel uehementer præſumat, uel certe cognoſcat, non reddat, etiam præcipiente eccleſia, quia ſibi præiudicaret, ſi eam uxorio affectu cognoſceret, uel alias fornicaretur. 4. diſt. 36. L. fin. / diſtin. 42. L. fin.
21 Vxor certa de uita prioris uiri, non petat debitum, nec reddat. Dubitans autem reddat tantum. Suſpicans uero, etiã petat. 4. d. 38. L. fi. / d. 41. ar. 5. q. 1. 3m.
22 Petere debitum a coniuge in feſto, non licet, quia eſt incongruum. Tamen non eſt peccatũ mortale, ſi ſine contẽptu fiat.

22^{9}.q.186.9.3^{m}./.4.d.32.5.0.

23 Exactus tenetur quacumque hora, & quocunque tempore, etiam in feſto reddere debitum, ſalua honeſtate. 4.d.32.art. 5.q.3.0./ 16.Cor.7.lec.1. me^{o} K.&c.

24 Coniuges poſt redditionem debiti poſſunt ſine peccato ſumere euchariſtiam.4.d.32.1.1^{m}.

25 Oppoſitum uidetur dicere.4.d.32.ar.5.q.2.1^{m}./. Reſpond. Dubio 432. Du^{m}.432.

26 Mulier illa de qua dicit Gregorius, q in tempore ſacro, fuit cognita in nocte a uiro ſuo, & in mane ad proceſſionem ueniens a diabolo eſt arrepta, non fuit punita propter hoc q debitum reddidit, ſed quia poſtmodum ſe temere ad diuina ingeſſit contra conſcientiam.4. d.32.ar.5.q.2.1^{m}.

27 Vxor poſt uotum ſimplex viri non tenetur ei reddere debitum, licet non poſſit alii nubere. Similiter ſi quis profeſſus eſt ante tempus determinatum a iure 4.diſt.27. quæſt.1.art. 3.q.3.3^{m}.

28 Vnus coniugum non poteſt uouere, ſine conſenſu alterius, q non reddet, & etiam vt probabilius tenetur, q non petat debitum.4.d.32.4.3^{m}.

29 Oppoſitum uidetur dicere, quo ad petitionem debiti.4.diſ. 38.q.1.ar.3.q.2.4^{m}. Reſp. Du^{o}.433. Du^{m}.433.

¶ Decalogus. Diſpenſatio.9.10. Lex.18.119.131. Præceptū 28.&c. Pſalterium 1.

¶ Decapitandus. Sacrilegium.8. Timor 21.

¶ Decedere. Anima 260. Moriens. Pœna 79.

¶ Decem. Appellare.4. Cælum.61. Ens.1.3. Euchariſtia.208. Euſtratius.2. Feſtum.6. Ieiunium 20. Illegitimus 2. Indulgētia.29. Iudæi.26. Mille.1. Numerus.10.&c. Paulus 25. Pithagoras.4. Præceptum 25. Prædicamentum.1. Pſalterium.1.2. Vſura 148.181.

¶ Decens. Amicitia.2.9. Aſſumere.30. Comedere.4. Corpus. 65. Diſpoſitio 17. Ieiunium 33. Ludus 5. Magnificētia 6. Medicina.4. Mors.25. Natiuitas 18. Neceſſitas 4. Oratio 1. Poetica 2. Puſillanimitas.2. Vindicatio 7. Chriſtus 90.

¶ Decencia. Ablutio. Adoratio 6. Affabilitas 2. Amicitia 2.9. Congruum, Diſpoſitio 17. Ieiunium 33. Sexus 7.

¶ Deceptio quæ eſt finis fraudis, ordinatur ad pecunias congregandas, quod eſt finis auaritiæ. Ma.quæſtio. 8.1.c. medio E.

* Adam 29.30. Angelus 198.313.394.&c. Apparere 11. Cognitio 75. Defraudare. Dæmon.8.9.55.72.&c.102. Fallere. Frænum. Illuſio. Ioachim.1. Lepra.1. Magi.6.9. Matrimoniū. 59.60. Miraculum 46. Simplicitas.2. Stultitia.2.4.

¶ Decernere. Præceptum 149.

¶ Decertare. Militari. Pugna. Timor 10.

¶ Decidere. Conſeruatio.12. Gratia.50., Pollutio 1.

¶ Decimari. Abraham 21.

In ordi. 1 ¶ DECIMAE non ſoluebantur ex præcepto ante legem, quia non erāt determinati miniſtri.22^{9}. q.87.1.2^{m}./. He.7.lec.1. me^{o}.D.

2 Oblationes & decimæ in ueteri lege erant ſacramenta. Nō autem nunc, quia tunc erant ut figurales, nunc autem ut morales.3^{a}.q 65.1.7^{m}./.4.d.2.q.1.2.10^{m}. Sacramentum 115.

* Decimari.

3 Decimæ non erant oblationes, nec ſacrificia, quia non offerebantur Deo immediate, ſed miniſtris eius. 22^{9}. quæſtio. 85.3.3^{m}.

4 Decimatio eſt actus moralis, inquantum offertur ad cultum Dei, & ad ſuſtentationem miniſtrorum eius. Sed eſt figuralis, inquantum ſignificat imperfectionem dantis decimas.3^{a}. q.31.8.c./.q.65.1.7^{m}./.3.d.3.q.4.ar.3.q.1.c./.4.d.1.q.2.ar.2. q.3.2^{m}./.d.2.q.1.2.4^{m}./.10^{m}./.Quol.2.8.0./.Mat.23.me^{o}.b. I.He.7.le.1.me^{o}.D.

* Sacrificium 32.

5 Decimæ figurabant baptiſmum, inquantum a dante aliquid auferebatur.4.d.1.q.1.2.4^{m}.

6 Præceptum de ſolutione decimarum, quo ad ſuſtentationē miniſtrorum Dei, eſt mortale, & iuris naturalis. Sed quo ad certum numerum, eſt iudiciale. Sed quo ad ſignificationem eius, eſt cæremoniale. Et quo ad Chriſtianos, eſt præceptum eccleſiæ poſitiuum. 22^{9}.quæſt.87.1.0./. Quol.2.8.0./.Quol. 6.10.1./.Matth.23.me^{o}.b.I./.Heb.7.lect.1.me^{o}. D./.Lect.2. me^{o}.K.

7 In doctrina Chriſti & apoſtolorum continetur præceptum de decimis, quantum ad id quod eſt mortale tantum.22^{9}.q. 87.12^{m}./.Quol.2.8.c./.He.7.lec.2.me^{o}.k.

8 Eccleſia penſatis opportunitatibus perſonarum, & temporum, poteſt determinare aliam partem ad ſoluendum, quam decimam.22^{9}.quæſ.87.1.c./.Quol.2.8.c.fin./.Matth.23.medio b.I.

9 Ius percipiendi decimas, poteſt uendi eccleſiæ. Non autem laicis, licet fructus quandoque eis concedantur. 22^{9}. quæſt, 87.3.c./.3^{m}./.q.100.4.3^{m}./.4.diſtin. 25.qu.3.ar.2.q.3. 4^{m}./. Quol.2.8.d.

* Spirituale 2.

10 Decimæ poſſunt dari in feudum.22^{9}.q.87.3.3^{m}.

11 Fructus decimarum poſſunt redimi de manu laicorum, auctoritate epiſcopi. Sed una eccleſia, non poteſt ab alia emere ius percipiendi decimas.4.diſtinctio. 25. quæſtio. 3.art.2. q.3.4^{m}.

12 Non ſoluens decimas, ubi non eſt conſuetudo, non peccat. ſi eſt paratus ſoluere, ad mandatum eccleſiæ. 22^{9}.q.87.1.5^{m}. Quol.2.8.0./.Quol.6.10.2^{m}. Dans.

13 Decimatio non conuenit Chriſto, ſed cuilibet alii, quia ſignificat liberationem a peccato originali.3^{a}.q.31.8.0./.3.d.3. q.4.3.0./.1.diſtin.1.quæſt.2.ar.2.q.3.2^{m}./.diſt.2.qu.1.2.4^{m}. Abraham 21.

* Iacob 6. Sacramentum 115.

14 Iudæi dabant decimas prædiales, non autē perſonales.22^{9}. q.87.2.1^{m}.

15 Iudæi dabant tres decimas, ex præcepto Dei. Primas miniſtris, ſicut & nunc. Secundas in ſacrificia, quæ ceſſauerunt. Tertias pauperibus, quæ nunc plus debentur.22^{9}.quæſtio. 87.1.4^{m}.

16 Pauper tenetur dare decimas ſacerdoti, licet ſit diues.22^{9}. q.87.3.1^{m}./.4.4^{m}./.Quol.6.10.0. Cui.

17 Omnes clerici tenentur dare decimas Papæ, ſi petat.22^{9}.q. 87.4.3^{m}.

18 Clerici tenentur dare decimas de prædiis propriis, non autē de prædiis eccleſiæ.22^{9}.q.87.4.c./.1^{m}.

19 Religioſi curati, poſſunt exigere decimas, nec tamen tenentur dare. Non curati vero, econuerſo, habent tamen aliquam immunitatem, ſecūdum diuerſas conceſſiones, eis a ſede apoſtolica factas.22^{9} q 87.3.3^{m}./.4.2^{m}.

20 Petens decimas, vbi non eſt conſuetudo, peccat. 22^{9}.q.87.1. 5^{m}./.Quol.2.8.c.fi.

21 Eccleſia abſtinet a decimis exigendis in terris, in quibus nō eſt conſuetum decimas ſoluere.22^{9}.q.43.8.5^{m}./. Quol.2.8. c fi./.Quol.6.10.2^{m}.

22 Eccleſia poteſt petere decimas ab emente rem non decimatam, & etiam a uendente.22^{9}.q.87.2.4^{m}.

23 Decimæ debent dari his quibus ſolent dari ſecundum conſuetudinem, licet perſonales magis conueniant eccleſiæ parochiali, prædiales vero eccleſiæ ubi eſt ager.22^{9}.q.87.3.2^{m}, Eleemoſyna 13.14.15. Oblatio 7. De Quibus

24 Decimæ debent in vſus pauperum per clericos diſpenſari. 22^{9}.q.87.1.4^{m}./.3.14./.4.4^{m}./.Quol.6.10.1^{m}.

25 Decimæ debent dari, de omni re poſſeſſa, ſecundum conſuetudinem, ſcilicet de omni lucro prædiali, uel perſonali, & de meretricio, & hiſtrionatu, & huiuſmodi. Sed eccleſia non debet recipere, quamdiu ſunt in peccato. 22^{9}.quæſtio. 87 2.0.

26 Decimæ non debent dari de rapina, furto, uel uſura, nec de aliis obnoxiis reſtitutioni, ſed de fructibus rei emptæ ex uſura.22^{9}.q.87.2.2^{m}. Oblatio 9.

27 Nullus tenetur dare decimas de re ſibi ablata furto, uel rapina, niſi ob culpam, ſcilicet negligentiæ.22^{9}. quæſt. 87.2.4^{m}. Oblatio 7.

28 Decimæ de herbis, & aliis minimis dantur de conſilio. Non autem de præcepto, ſicut nec in ueteri lege, niſi de conſuetudine patriæ.22^{9}.q. 87.2.3^{m}.

29 Decimæ debent dari, non deductis expenſis, nec tributis, nec mercede operariorum.22^{9}.q.87.2.4^{m}.

¶ Deciſum. Anima 348.&c. Decidere. Phantaſia.1.

¶ Declaratio. Apparere.3. Baptiſmus 87. Beatitudo.134. Cibus.8. Lex 159. Matthias. Monarchia.1. Pœna.84 Præceptum 41. Symbolum.6.&c. Tabernaculum.4. Tirannus, 6.8. Vſura 1.29.

¶ Declinare. Auaritia. 21. Inſanabile. Iuſtitia.44. Mulier.20. Pœnitentia.29. Sanguis. 1. Verecundia.2. Veritas 54. Virtus 259.

¶ Decollatio. Baptiſmus.53. Caluariæ.

¶ Decor faciei eſt periculoſus. Et tamen non fuit cauſa principalis matrimonij Iacob cum Rachele, ſed fuit cauſa ſecūda. Et hoc bene poteſt eſſe ſine peccato, uel quandoque eſt cum peccato ueniali. Si autem eſſet principalis cauſa, libido pulchritudinis, tūc nō excuſaretur a peccato mortali, ſi eſſet effrænata libido.22^{9}.q 167.2.c.fi./.4.d.16.q.4.ar.2.qu.2.0./. d.30.L.fi./.Ioh.31.prin^{o}. Periculoſus

* Abſcondere.3. Aquila.1. Aureola 12. Caſtitas 7. Eccleſia 8. Flos.1. Honeſtum.1. Iacob. 9. Macula.1, 2. Maria.8. Proſperitas.1. Sepultura.5.6. Temperantia. 9. Virginitas.19. 20.38.

¶ Decrementum. Luna.6.

¶ Decrepitus. Ariſtoteles.9.

Solutio. ¶ Decretalis illa ubi conſulebatur ſummus Pontifex, utrum poſſet quis participare excommunicatis, dicens quod hoc etiam pro uitando diſpendio mortis, non debet quis facere, quia eſt peccatum mortale, intelligitur de illis, qui directe communicant excommunicatis in his quæ ſunt fidelium, & hoc ſimpliciter, ſ. uel in diuinis, uel ex contemptu mandati eccleſiæ, uel in crimine & in cauſa. Quol. 11. 9. c. /. 3^{m}. Decretiſta. o

* Euchariſtia. 164. Hæreſis 23. 24. 30. 31. Vſura 91 112. 113.

Opinio falſa. 1 ¶ Decretiſtæ, multi magiſtri decretorum & magni dicunt, quod aliquis loquendo, comedendo, ſeu ſtando cum excommunicatis, peccat mortaliter. Quol. 11. 9. 2. c.

2 Immo ſi indirecte communicet quis excommunicatis, non peccat mortaliter, niſi faciat ex contemptu. Quol. 11. 9. c. /. 1^{m}. Reſp°. Du°. 434.

Du^{m}. 434. Solutio. 3 Sed hæc opinio decretiſtarum non eſt uera, quia ipſi plus ſentiunt in his, & ſequuntur ius humanum, quam diuinum, cum tamen plus ſit attendendum iuri diuino quàm humano. Et ideo melior eſt opinio aliorum qui dicunt contrariũ, ſcilicet quando indirecte communicat quis excommunicatis in his quæ ſunt hominis ſicut in uerbo, in cibo, & in his quæ ſunt ſimpliciter humanæ conuerſationis. Et ſecundum hoc non peccat mortaliter, ſed uenialiter, niſi faciat ex contemptu. Quol. 11. 9. c. ſi. /. 1^{m}. Decretalis. Iuriſpe. 1.

Quid. ¶ Decretum eſt præceptum Dei, quod Adam tranſgreſſus eſt, & Chriſtus impleuit. Vel eſt ſententia mortis. 3. d. 18. L. ſi. Decernere. Iudicium 62. Viri 231.

Qui. ¶ Decuriones ad omnẽ actum curialis officij, ſic dicti ſunt, quia ſunt de ordine curiæ, & quia officium curiæ adminiſtrant, Opuſ. 20. Li°. 4. c°. 26. * Curia. Curialis.

¶ Decus. Honor. o.

¶ Dedicatio. Encenia. Epiſcopus 14. Feſtum 8. 9. Religio 92. Templum 1.

¶ Deditus Dæmon 98. Socrates 4.

¶ Deductio. Decimæ 29 Idæa 25. Inueſtigatio 1. Purgatoriũ ¶. Scenophegia. Simonia 32. Virt. 2. Vſura 67. 68. 223.

¶ Deeſſe. Baptiſmus 117. 161 Bigamia 5. Contrarium 5. Correctio 3. Damnatio 81. Euch°. 161. Generatio 59. Hæreſis, 138. Ingratitudo 6. Innocentia 20. Inuidia 3. Ira 17. Iudiciũ 23. Iuramentum 19. Saluari uoluntas 54.

¶ Defectibile. Accipere 2. Certitudo 19. 21. Defectiuũ. Deus 321. Peccabilis. Peccatum 0. Prouidentia 24. 57.

¶ Defectiuum. Defectus 26. Deficere. Nigredo. Opinio. 8. 9.

Diuiſio. 1 ¶ Defectvs ſumitur dupliciter, ſ. priuatiuè, & negatiue. Secundus eſt in omni creatura, primus autem non eſt in angelis. 1^{a}. q. 63. 4. 2^{m} /. d. 35. 1. 1^{m}. /. d. 44 q. 1. 1. c. 2. Malum 42. * Abſtinentia. 5. Accedere. 2. Accidens. 62. Accipere 2.

2 Defectus eſſe non poteſt, niſi per potentiam incompletam. 2. d. 7. q. 1. 1. c. prin°. /. Ma. q. 16. 6. c.

* Accuſatio 25.

3 Defectus in effectu contingit dupliciter, ſ. defectu agentis, & defectu patientis. 1^{a}. q. 49. 1. c. /. 1. d. 32. 2. 3^{m}.

4 Defectus in effectu naturæ & artis cõtingit quadrupliciter, ſ. ex defectu agentis, materiæ, formæ, & effectus. Sed in moribus tantum ex primo. 1^{a}. q. 49. 1. c. /. 3^{m}. /. 2. d. 34. 3 c. /. diſt. 37. quæſtio. 2 1. c. /. contra. 3. c°. 10. Actio. 75. 88. Actus 21.

5 Quicquid accidit in effectu, per defectum a forma artis, non reducitur in ſcientiam artificis, ſicut in cauſam. 1. d. 38. 1. c. ſi. /. 1^{m}. * Adam 74. 71. Adiurare 9. Adulatio 5. Agibile. Amen 1. Amicitia 5.

6 Defect⁹ & negatio, dupliciter ſunt ex natura, ſeu naturales, ſ. quia debentur naturæ, uel non debẽtur. Qui quandoq; tolluntur, non autem primi, manente natura. Ver. q. 9. 3. 2^{m}.

* Amor 196. Angelus 290. 302. Anima 24. Aſſimilatio. 17. 22 Auaritia 10. 21. 22. Audacia 6. 11. Baptiſmus. 117. 127. 161. Bonitas 8. 124. 130 201. Carentia. Carere. Charitas 104.

7 Defectus corporalis, uel ſpiritualis, contingit dupliciter, ſ. poſitione contrarij, uel remotione neceſſarij. 4. d. 2. q. 1. a. 1. 1. q. 1. 2^{m}. /. ar. 2. c. /. q. 3. c.

* Cauſa 31. Cæcum 15. Certitudo. 19. 21. Cognitio 25. 72. 75 Comedere. 4. Confeſſio 79.

8 Defectus poteſt eſſe in creaturis. Opuſ. 3. c°. 121.

* Contemplatio. 22. Contrarium. 15. Corruptio. 4 15. 16.

9 Defectus contingunt in creaturis, quantum ad naturales operationes in his in quibus ſua forma deficere poteſt. Opuſ. 3. c°. 113. * Creatura 15. 16. 30. Cura 7. Damnatio 36. 37. 51. Debilitatio. Defectibile. Defectiuum.

10 Defectus habet rationem culpæ, eo quod agens uoluntarium, cum ſit dominus ſuæ actionis, ſi deficiat a fine debito, uituperio dignus eſt & pœna. Opuſ. 3. c°. 20.

* Deformitas. Delectatio. 77. Creatura. 30.

11 Defectus peccati triplices, ſ. quidam qui contrariantur perfectioni ſcientiæ & gratiæ, ſicut ignorantia, pronitas ad ma

lum, & difficultas ad bonum, quidam qui proueniunt hominibus ex quibuſdam particularibus cauſis, ſicut lepra, morbus caducus, & huiuſmodi, & quidam qui cõmuniter in hominibus inueniuntur, ex peccato primi parentis, ſicut mors fames, ſitis, & huiuſmodi. Opuſc. 3. c°. 226. /. Iſa. 19 medio. B. &c.

12 Defectus uoluntatis creatæ duplex, ſ. potentialis cauſa mali, id eſt, eſſe ex nihilo, & actualis, ſ. culpa. 2. d. 34. 3. 4^{m}. /. diſt. 44. q. 1. 1. c.

* Deuotus 5. 13. 14. Deus. 227. 252. 372. 420. 422. Difficile 5. 2. Diſpenſatio 23. Dolor. 14. 27. Donum 44. Ebrietas 1. Euch°. 161. 162. 165. 254. Excommunicatio. 10. Phantaſia 5. Fæmina 3. Finis 79. Flagellum 2 Fomes 1.

13 Malum in defectu actionis, ſemper cauſatur ex defectu agentis. 1^{a}. q. 49. 1. 2. c. / 3. 3. c°. 5. /. 10. 4^{m}. /. Ma. q. 16. 6. c. prin°. /. Opuſ. 3. c°. 143. Actus 21. Actio 123. 124.

* Forma 118. 125. Fortitudo 36. Generatio 24. Gloria 8. 12.

14 Id quod ſequitur defectum actionis, non attribuitur agẽti, niſi cum poteſt, & debet agere. 1^{a}. q. 49. 1. 3^{m}. /. 2. 3^{m}. /. 12ſ. q. 6. 3. c. /. q. 79 1 c.

* Gratia 36. 116. 117. Gratitudo 4. Humanitas 1. Humilitas 5. 9. 12. 27. Idæa 43. Ieiunium. 24. 26. &c. Impauiditas. Impedimentum 1. Improuidentia. Inconſtantia. 1. &c. Infidelis 12. Innocentia 7. &c. Inſanabile. Intimiditas. Ira. 22. 33. 40. 41. Irreligioſitas 2. Iuramentum 2. 4. Ius 17.

15 Defectus naturæ humanæ, contingit dupliciter, ſ. uel quia nondum peruenit ad ultimam perfectionem naturæ ut in pueris, uel quia recedit ab ea ut in ſenibus. 1^{a}. q. 99. 1. 4^{m}. /. 2. d. 20. q. 2. 1. c. /. 4. d. 44. q. 1. ar. 3. q. 1. c.

* Iuſtitia 53.

16 Defectus hominis triplex, ſ. pœnæ, culpæ, & naturæ. Quibus reſpondet triplex timor, ſ. ſeruilis, filialis, & reuerentiæ, quorum tertius tantum eſt in beatis. 4. d. 44 q. 2. ar. 3. q. 2. 1^{m}. /. Virt. q. 4 4 2^{m}.

* Laus 7. 8. 9. Lex 39. 40. 70. 73. 178. Licita 2. 3. Limbus 2 Litigium 1. Ludus 2. Luxuria 19. Macula 1. &c. Malum 24. 27. 34. 42. 4 Materia 43. Matrimonium 94. 105. &c. Mediũ 21. 24. Meuſt uus 3. 6. Miraculum. 44. Miſeria 1. Miſericordia 16. 29. Militia 3.

17 Defectus duplex in peccante, ſ. in actu peccati, ſecundum quod tranſgreditur legem Dei, & rationis, & priuatio gratiæ & uirtutum. 2. d. 42. q. 1. 2. 5^{m}.

* Mollities 1. 2. Mors 1. 2. 5. 14. 18. Natura 6. 38. Naturale 16. 17. Negligentia 0. Nihil 4. Nomen 5. 59. 52. 77. Nuptiæ 5. Ommiſſio 3. Operatio 10. Opinio 8. 9. Opprobrium 2. Oratio 53. Ordinatio 1. Ordo 98.

18 Omnis defectus, inductiuus eſt ad auaritiã. Ma. q. 13. 2. 8^{m}.

* Ornatus 1. 3. c. /. Palpabile 3. Paſſio 11. 15. 114 Peccatum 1. 7. 8. 16. 28. 44. 49. 51. 74. 104. 139. 146. 149. 199. 202. 211. 219. 221. 293. 301. 312. 348. 350. 393. 395. 412. Pœna 26. 77. 96. Pœnitentia 120. 128. Perfectio 58. Periculum 1. 3. Periuriũ 2. Perſeueratio 4 Pertinacia 3.

19 Defectus in actione uoluntaria, dicitur peccatum & culpa. 1. d. 48. 3. c. /. Ma. q. 1. 4. 0. /. Opuſ. 3. c°. 120.

* Poetica 1 Poſſeſſio 2 Po°. 15. &c. 46. 48. Præſumptio 6. Proceſſio 7. 11. 14. 60. Prodigalitas 1. Prou°. 13. 24. 56.

20 Defectus boni, propter culpam contra uoluntatem, dicitur pœna. Opuſ 3. c°. 121. Du^{m}. 419.

* Prouidentia 35. Puer 9. 25. Puſillanimitas 1. 2. 3. Ratio 25. 30. 32. Reatus 1 4. Recipere 5. Regnum 2. Reſurrectio 16. 32 Rex 9. Sacramentum 108. Sedulitas 1. Sebaſtianus. Semen 21. Senectus 3. Senſus 44. Seruitus 13. Similitudo 10. 13.

21 Defectus duplex ſequitur ex peccato, ſ. ut pœna a iudice, uel conſequens pœnam. Primus debet eſſe æqualis in peccato æquali, non autem ſecundus. 22°. q. 164. 1. 4^{m}. /. Ma. q. 5. 4. c.

* Simonia 26. Sobrietas 6. Solicitudo 6. Spes 24 33. 36. Spõſalia 10 Sterilitas 2 Studium 3. Stultitia 2. 6. Superbia 5. 31. Temeritas 2. 3. Temperantia 3.

22 Chriſtus curauit corporalitatem, & paſſibilitatem corporis noſtri, curauit omnes alios defectus noſtros, quia omnes cauſantur ex ea, ſuperadditis quibuſdã particularibus cauſis. 3^{a}. q. 14. 4. 1^{m}. * Terra 14. Teſtis 7. Timor 10. 30. 35.

23 Nullus defectus poteſt eſſe in Deo. 1^{a}. q. 49. 2. c. /. 22ſ. q. 26 1. 1. 4^{m}. /. 2. d. 37. q. 2. 1. 2. c. /. d 44. q. 1. 1. 4^{m}. /. 3. 1. c°. 28. /. 29. /. h°. 2. c°. 25. /. Odu 3. c°. 124. * Tribulatio 5. Triſtitia 13. Turpitudo 1. Vendere 4. 8. 13.

24 A Nullus defectus, reducitur in Deũ, ſicut in cauſam. 23ſ. q. 24. 10. c. /. 1. d. 17. q. 2. 5. c /. 2. d. 37. q. 2. 1. 2. c. /. Ma. q. 3. 2. c.

* Via 3. Vindicatio. 2. 3. Virtus 102. 149. Viſio 10 14. Vita 82. Vituperatio 2.

24 B Nullus eſt in hac uita, qui non habeat aliquem defectũ. 22ſ. q 33. 4. 3^{m}.

35 A Oppoſitũ uidetur dicere. Quo. 4. 4. ſi. Reſp. ſicut Du°. 593 Du^{m}. 435.

B In-

25 B Intellectus angeli non habet defectum, ſi defectus accipiatur priuatiue, ut ſci'icet careat eo quod habere debet. Si vero accipiatur negatiue, ſic quælibet creatura inuenitur deficiens deo comparata, dum non habet illam excellentiam quæ inuenitur in deo, 1ª.q.12.4.2^{m}./.4.d.49.q.2.6.4^{m}. *Vnctio.6. 23.Vſura.100.300.303 Vxor.7.Chriſtus.173.&c.

Iuſta. 26 Cauſæ defectus dupliciter, ſcilicet ex propria intentione, & præter intentionem. Et ſic ſemper oportet cauſam eſſe defectiuam, non autem primo modo. Ideo primo modo conuenit deo, non autem ſecundo modo. Quol.4.4.ſi.

¶Defendere. Accuſatio.10. Ala Amor.179. Apis.5. Arma. Calumnia.2. Charitas.18. Ciuis.1.3. Condemnatus. Confirmatio.21.28.31. Hæreſis.1.26. Nocere.8. Occidere.9.20.21. Prælatio 23. Protectio. Regere.14. Religio. 31. 97. Rixa.2.3. Seditio.3. Sententia.3. Suffragia.4. Tabernaculum.2. Via.6.8. Vſura.259.272.273. Chriſtus.218.

¶Deferre. Angelus.87. Corpus.47. Odor.4. Rex.7.10. Votum.62. Vox.4.

¶Deficere, quoddam corrumpi eſt. cont.2.c^{o}.25.4^{m}.
*Accidentia.2. Auaritia.22. Baptiſmus.127. Bonitas.8. 124. Certitudo 19. Peccatum.7.8.

¶Deflecti. Flexibile. Inclinabilitas Via.11.

¶Deflorare. Raptus.2. Violatio.

Diuiſio. ¶Deformitas poteſt eſſe in corpore humano dupliciter, ſcilicet uno modo ex defectu alicuius membri, ſicut mutilatos turpes dicimus: deeſt enim eis debita proportio partium ad totum. Alio modo deformitas contingit ex indebita partium diſpoſitione, uel indebita quantitate vel qualitate, uel ſitu, quæ etiam proportionem debitam partium ad totum non patitur, ſicut ſunt febres & huiuſmodi ægritudines, quæ ſunt interdum deformitatis cauſæ.4.d.44. .3.ar.1.q.1.c *Actio.38. Adam.63. Angelus.482. Augmentum.19. Circunſtantia.23. Deus.425. Fomes.6. Ingratitudo.16. Mors.10. Nomen.62. Peccatum.50.70.71.157. Reſurrectio.29. Sacrilegium.3.6. Stuprum 2. Teſtis.8. Voluntas.41.

¶Defunctus. Amor.116. Anniuerſarium. Dæmon.72. Heroes.1. Ieiunium.12. Indulgentia.27. Maria.61. Miſſa.27. Officium.15. Operatio 48.&c. Opprobrium.1. Oratio 87 Sepultura.5.6. Vſura.242.243.244.253.

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¶Deglutire. Euchariſtia. 162.196.197.198. Manducatio.2. Traicere.

¶Degradatio aufert ordinis exequutionem, quaſi in perpetuū ſed excommunicatio, ſolum uſq; ad emendationem. 3ª.q.82.8.3^{m}. Clauis.1.27.
*Euchariſtia.153.154.161. Sacramentum.78.

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¶Deificatus, prædicatur de humanitate Chriſti. non autē de homine Chriſto.3ª.q.16.3.c./2^{m}./.8. 2^{m}./.3.diſt.7.quæſtio.2.2.1^{m}.
*Idolatria.4.
*Deiformis. Angelus.289. Charitas.132. Sapientia.28.39.

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*Adiectiuum.11.&c. Adoratio.9. &c. Angelus.495. &c. Arrius. Beatus.4. Blaſphemia.1. 2.12. &c. Charitas. 16. Corpus. 56.

2 Deitas inquantum una in pluribus perſonis, conuenit cum forma nominis collectiui.1ª.q.39.5.6^{m}.
*Dæmon.21.22 89.

3 Deitas non poteſt ſupponere pro perſona.1ª.q.39.5.0./.3. di.4.q.2.2.2^{m}. *Deſcendere.10. Deuotio.6.7.

Du^{m}.436. 4 Oppoſitum uidetur dicere.3.d.8.3.c. Reſp. Du^{m}.436°.
*Euchariſtia.121.122 Generatio.72. Hæreſis.88.

5 Impoſſibile eſt, eſſe plures numero deitates, 3.2.ca^{o}.25.11^{m}./.Li^{o}.4.c^{o}.10.3^{m}./.1'o^{a}.q.1.6.c.ſi. *Idolatria.4.inf.7. &c. Iudas.17.19. Iudicium.50. Lex.66. Ma^{a}. 30. Materia. 25. Mors. 41.43.&c. Obedientia.28. Oratio.97. Prælatio. 25. Pulchritudo.13.14. Sacrificium.41. Subſiſtentia.7.&c. Terra.2. Chriſtus.35.44.103.154.167.179.204.205 207.

Qualis. 1 ¶Debboræ præſunt non quidem in ſacerdotalibus, ſed in temporalibus, ſicut etiam nunc præſunt aliquæ mulieres.4.d.25.q.2.a..q.1.2^{m}. Clauis.12.

2 Debbora non publice iudicabat, ſed inſtinctu ſpiritusſancti, conſilia dabat.1 Th.2.le.3.prin^{a}.k.

¶Delectabile. Agricultura. 1. Amicitia.2.5.11.25.29. 32.37. Amor.241.256. Bonitas.52.53.56.233. Calor.14. Contēplatio.7.16.17.24.&c. Continentia.1.4.&c. Delectamentum. Delectatio.24.&c.41.182. Felicitas.3. Finis.15. Honeſtum.7.9. Idolatria.9. Ira.52.73.74 Lachrimæ, Præceptum.67. Primi.2. Senſualitas.9. Separatio.3. Temperantia.15. Timor.9.

¶Delectamentum. Nutrire.2.

1 ¶Delectatio non eſt generatio, ſed generatum eſſe.12ª.q.31.1.c./.q.35.5.c./.4.d.49.q.3.ar.4.q.3.6^{m}. Quid.

2 Delectatio ſecundum Platonem, eſt generatio ſenſibilis, ſ. cognita in natura.i. connaturalis.2.d.3.q.4.1.c./.2.d.20.q.1.2.3^{m}./3.d.27.q.1.2.3^{m}.

3 Delectatio ſecūdum Ariſtotelem, eſt quidam motus animæ, & conſtitutio ſimul tota, & ſenſibilis, in naturam exiſtentem.12ª.q.31.1.c.

4 Delectatio eſt motus, qui eſt actus perfecti. Non autē eſt motus, qui eſt actus exiſtentis in potentia.12ª.q.31.2.1^{m}./.4.di.49.q.3.ar.1.q.1.1^{m}.

5 Delectatio eſt motus, in appetitu animali, conſequens apprehenſionem boni naturalis, præſentis per ſenſum. 12ª.q.11.1.3^{m}./.q.38.1.c./.2^{m}./.q.35.1.c./.3.d.26.q.1.3.c./. Poſtc^{m}.le.41 ſi. Amor.223. Ob.

6 Delectatio eſt operatio cauſaliter, non autem formaliter, nec eſſentialiter 12ª.q.31.1.1^{m}./.Ver.q.2.2.12^{m}.

7 Delectatio eſt paſsio animæ.12ª.q.31.1.0./.4.2^{m}./.5.c.ſi./.2^{m}./.q.35.1.c./ 4.d.49.q.3 ar.1.q.1.0./.q.2.1^{m}.

8 Nulla delectatio eſt quid optimum.12ª.q.2.6.0./. 4. diſtinct.59.quæſt.3.art.4.q.3.0./.3.3.cap^{o}.26.4^{m}./. Ethico.10.lect.4 med^{o}.D.

9 Immo aliqua delectatio, poteſt eſſe ſummum bonum hominis.12ª quæſtio.34. 3.0./ quæſtio.39.4.1^{m}./.3. diſtinctio. 38. 2.c./ 6^{m}./.4.d.49.quæſtio 3.art.4.q.3.c. Reſpond. Dubio 347. Beatitudo.72. Du^{m}.473.

10 Obiectum delectationis, eſt bonum apparens, conueniens, coniunctum.12ª.q 43.1.c. Amor.223. *Beatitudo. 21.23.24.45.72.71.128. Obiectum.

11 Delectatio eſt quietatio cognita, in re conuenienti.12ª.q.11.1.3^{m}./.q 34.1.c./.q. 43.1 c./.3.d.17.q.1.2.3^{m}./.4.d.49.q.3.ar.1.q.1.c./. Poſter^{m} le.41 ſi.
*Carentia.1.4 &c. Delectabile.

12 Delectatio eſt quies appetitus, tendentis in finem, propter præſentiam eius, ſed eſt motus appetitus ab appetibili præſenti, immutante appetitum. 12ª.q.31.1.2^{m}./.q.33.3.1^{m}./. q.34.2.2^{m}./.3^{m}./.3.3^{m}./.4.c./.2^{m}./.q.38.1.c. Amor.223. *Delectamentum. Finis.15.20.54. Frui.9.

13 Delectatio eſt ſicut quies naturalis, ſed triſtitia eſt ſicut quies uiolenta.12ª.quæſtio.31.8.c./.1^{m}. *Ira.76. Loqui.3. Ludus.1.

14 Delectari de deo in uia plene non poſſumus, ſicut deum cognoſcere.12ª.q.44.6.0./.Opuſ.61.c^{o}.24. *Paſsio.39. &c. Tēperantia.15.&c. Vita.34.

15 Nulla delectatio eſt in carentibus omni cognitione nullus autem poteſt uiuere ſine aliqua ſenſibili, & corporali delectatione, ſecundum modum ſuæ naturæ.12ª.q.11.2.c./. q.31. 1.c./.q.31.1.c./.q.32.1.c./.q.34.1.c./.q.35.1.c./.q.41.3.c./.1.d.1.q.4.1.c./.1^{m}./.3.d.27.q.1.2.3^{m}./.4.d.49 q.3.ar.1.q.1.c./. Veri.q.22.1 13^{m}./.Eth.lect.14.prin^{o}. Delectatio.31.
*Animal.61 &c. Subiectum.

16 In omni cognoſcente, eſt aliqua delectatio.1.d.45.1.c.
*Appetitus.43. Comprehendere.8. Coſta.1. Damnatio.7. De Beatus.

17 Delectatio proprie dicta, eſt in deo.12ª.q.31.4.2^{m}./.1.diſtinc.4.1.0./.3.diſt.32.1.1^{m}./.3.1.cap^{o}.97./.Meta. 12. lectio. 6. me^{o}.C.ſi.

18 Delectatio diuerſimode eſt in deo, angelis, hominibus, & brutis.12ª.q.31.4.2^{m}./.4.d.49.q.3.art.1.q.2.0.
*Delitioſi.

19 Delectatio eſt in appetitu ſenſitiuo, & in appetitu intellectiuo.12ª.q.30.1.c./.q.31.3.4 0./.q.35.1.c./.1.d.45.1.c./.3.d.26.q.1.2.c.ſin./.d.32.1.1^{m}./. 4.d.49.q.3.ar.1.q.1.2.0. Vt Beatitudo. 24. *Euchariſtia. 176. 251. Fortitudo.44. Iuſtus.11. Paſsio.64.

20 Delectatio non pertinet ad potentiam generatiuam, ſed ad ſenſitiuam.2.d.20.q.1.2.3^{m}.
*Puer.2.

21 Delectatio pugnantis, in uincendo, eſt in iraſcibili, ſed quæ eſt in poſsidendo uictum, eſt in concupiſcibili.3. diſtinctio. 26.q.1.2.3^{m}.

22 Spiritus animalis, eſt ſubiectum delectationis, & omnium paſſionum animæ & proximum inſtrumentum animæ, in operationibus eius per corpus.4.d.49.q.3.ar.1.q.2.2^{m}./.ar.2.c.
*Pulchritudo.6. Ratio.48. Senectus.2. Tactus. 8.14. Turpiloquium.

23 Omnis delectatio, eſt proprium accidens beatitudinis, uel partis eius.12ª.q.2.6.c./.q.3.4.2.

24 Cauſa proxima delectationis, eſt operatio, cuius obiectum eſt cauſa remota.12ª.quæſt.32.1.0./.4.diſtin.49.quæſt.3.ar.5.q.4.c. Cauſa ob.

Opor-

25 Oportet quòd omnis delectatio, aliquam operationem conſequatur. 12ª.q.32.1.o.

26 Omnis operatio procedens ex habitu perficiente naturam, cauſat delectationem. 12ª./.q.100.9.c./3^{m}/.3.d.34.qu.1.5.c./.4.d.49.q.3.a.c.

Ob. 27 Cauſa formalis delectationis, eſt obiectum eius, ſcilicet operatio connaturalis habitus, non impedita, ſed cauſa materialis, eſt ſpiritus abundans, clarus, temperatus, non nimis rarus, nec nimis denſus. Primum non eſt in conualeſcentibus, ſecundum in melancolicis, tertium in ægris, quartum in macilentis, & quintum in ſenibus. Ideo magis inclinantur ad triſtitiam. 4.d.49.q.3.2.o.
*Admiratio.5.

28 Operatio non eſt propter delectationem, ſed econuerſo. 12ª.q.4.2.o./.2.d.38.2.6^{m}./.4.d.49.q.3.ar.4.q.3.c./.2^{m}./.Ʒ.1.cº.100./.Liº.3.cº.26./.27.1^{m}. *Agricultura.1. Amor.62.165.210 Ancilla. Appetitus.15.48.

29 Delectatio eſt maior in principio operationis, quàm in proceſſu eius continuitate, quamuis forte in proceſſu, operatio ſit intenſior, & hoc triplici ratione, ſcilicet primo quia cum operatio ſit delectationis cauſa, quanto aliquid attentius operatur, tanto maior delectatio ex operatione conſurgit. Homo autem in principio operationis attentior eſt ad operationem quam in progreſſu. Et ideo in progreſſu operationis quando aliquis negligentius intendit operationi, non ſentit tantam in operatione delectationem. Secundo quia oportet in nobis delectationem eſſe ſecundum modum noſtræ naturę. Vnde cum noſtra natura ſit mutabilis, non eſt nobis ſemper idē delectabile, quia iam mutati ſumus a priſtina diſpoſitione. Et ſic poſt pauca, non eſt nobis conueniens, quod prius conueniens erat. Et ideo quòd prius erat delectabile, poſtea fit minus delectabile, uel etiam triſte. Et hæc eſt etiam ratio, quare continuitas unius rei, in nobis faſtidium parit, alternatio uero delectat. Tertio quia cum ad delectationem requiratur conueniens perceptio, quanto aliquid minus ſentitur, minus eſt delectabile. Res autem in ſui nouitate magis ſentiuntur, quia poſtmodum earum diſpoſitio fit quaſi qualitas quædam inhærens ſentientibus. 12ª.q.32.1.3^{m}./.4.d.49.qu.3.a.3^{m}. *Apprehenſio.1.2.

30 Operatio vnius, poteſt eſſe cauſa delectationis in alio tripliciter, ſcilicet benefaciendo, faciendo æſtimationem boni eius, & propter amorem uel odium. 12ª.q.32.6.o.
*Beatitudo.22.23.:4 128 Bonitas.170.226. Calor.14. Cantus.4. Caſtitas.3.4. Claritas.14. Conſolatio. Contemplatio.7.19.24.25. Coſta.1. Damnatio.7.&c. Deuotio. Docere.12. Dulcedo.1.5. Euchiª.176.251.

Ob. 31 Ad delectationem requiruntur duo. ſ. adeptio uel coniunctio, uel præſentia boni conuenientis, & cognitio horum. 12ª.q.32.o./.q.32.1.c./.q.25.1.7.c./.q.43.1.c./.4.d.49.q.3.2.3^{m}. Amor.242. Delectatio.15.16.
*Fimbri5, 20. Fructus.2.7.10,18. Frui. 1, Habitus.2.32. Ignis.17.

Ob. 32 Motus eſt cauſa delectationis tripliciter. Primo quia mutamur, ſecundo quia obiectum excedit, tertio ratione cognitionis. 12ª.q.32.2.o./.4.d.49.quæſt.3.2.3^{m}.
*Inuidia.13. Ira.39.53. Loqui.3. Ludicra. Ludus.1.2. Meritū.5 22.39.57.98.

Ob. 33 Conſueta delectant, quia ſunt connaturalia. 12ª.q.32.2.3^{m}./.8.3^{m}. Habitus.2.32.
*Mollities.1.2. Oratio 41.45.56.

Ob. 34 Raro contigentia delectant, ratione admirationis, & deſiderii. 12ª.q 31.8 3^{m}./. Meta.12.lec16. *Organum.2.

35 Benefacere aliis, eſt cauſa delectationis tripliciter, ſcilicet propter ſpem, uel amorem, ratione excellentiæ, & ratione libertatis. 12ª.q.32.6.o.
*Pulchritudo.6.8. Ratio.48. Sapientia.29. Separatio.3. Spes.45.&c.69 Verbum.72.75. Vinum.2.3.

36 Amor & concupiſcentia cauſant delectationem, ſed magis ſpes. 12ª.q.32.3.3^{m}./.quæſt.35.3.2^{m}./.q.100.9.3^{m}./.3.d.27.q.1.3.2^{m}.

37 Spes ratione præſentis æſtimationis delectat, ſed ratione abſentiæ, affligit. 12ª.q.32.3.2^{m}./.q 40.8 2^{m}./.1.d.1. L.medº.K./ 3.d.26.q.1.2.3^{m}/ q.2 ar.5.q.3 1^{m}./. Vir.q.4.1.13^{m}./. Rom.12.lec.2.ſi.G./. Philip.7.lc.6.meº.D.
*Virginitas.6.7.9.1.23.28.

38 Spes cauſat delectationem, quæ eſt in iraſcibili, non autem in concupiſcibili. 3.d.26.q.1.2.3^{m}./.5^{m}. Amor.236.
*Virtus.181.221.

39 Senſus magis delectat, quàm ſpes, & hæc magis quam memoria, quia delectatio eſt de re præſenti. 12ª.quæſtio.32.3.o./.22ª.quæſtio.30.1.3^{m}./.Meta.12.lec.6. Amor.223.
*Vita.34. Voluptas.

40 Vincere delectat, inquantum demonſtrat propriam excellentiam. Ideo omnes ludi & pugnæ delectant, propter ſpem uictoriæ. 12ª.q.32.6.3^{m}./.ſi bdo.primº

41 Otium, ludus, & omnia quæ ad requiem pertinent, ſunt delectabilia, inquantum auferunt triſtitiam, quæ eſt ex labore. 12ª q.31.2.3^{m}./. Ebdo.primº.

42 Omne ſimile, ratione unitatis delectat, ſed contriſtat, per exceſſum corrumpendo, uel ut impedit proprium bonum. 12ª.q.32.7.o. Ob.

43 Redarguere, & punire delectant, ratione propriæ excellentiæ, uel amoris, non autem propter malum alterius. 12ª.q.3 o.6.3^{m}.

44 Dare aliis delectat, inquantum iudicat proprium bonum, ſed contriſtat, inquantum euacuat illud. 12ª.quæſtio.32.6.1^{m}. Ob.

45 Triſtitia eſt cauſa per accidens delectationis, inquantum facit magis eam appeti, & propter eam fertur. 12ª.q.35.3.1^{m}./.q.48.1.c.

46 Triſtitia in præſenti, cauſat delectationem, inquantum repræſentat in memoriam rem dilectam, ſed in præterito, quia euaſit ab aliquibus triſtibus & doloroſis. 12ª.quæſtion.32.4.o. Ob.

47 Delectatio ſenſibilis, cauſatur ex coniunctione conuenientis, ſecundum ſenſum tactus tantum, ſi ſit completa, ſicut & dolor in læſione eius. 3.d.15.q.2.ar.3.q.1.2.c.
*Delectatio.10.

48 Dilatatio metaphorice ſumpta, eſt effectus delectationis, amoris, & deſiderii. 12ª.q.33.1.o./.quæſt.37.2.c. Effectus.
*Adiſcere 2.

49 Qui delectatur, conſtringit rem delectantem, dum ei fortiter inhæret, Sed cor ſuum ampliat, ut perfecte fruatur. 12ª.quæſ.1.3^{m}. Ob.

50 Delectatio perficit operationem tripliciter, ſcilicet ut finis, ut forma, & augendo. 12ª.q.4.1.3^{m}./.q.33.4.o./.q.34.4.3^{m}./.q.40.8.c./.5.d.17.q.2.ar.3.q.1.3^{m}./.d.49.q.3.ar.3.q.3.3^{m}./.Verii.q.25.10.c./ 2^{m}. Frut.7.
*Affectio.2. Amor.223.226.234.236.

51 Delectatio duplex, ſcilicet ante cōſequutionem finis, & poſt. Prima ordinatur ad finem, ſecunda uero efficitur per operationem. 4.d.49.q.1.ar.2.q.2.3^{m}.
*Coitus.3.&c. Contemplatio.7.19.24.25. Delitioſi. Dolor.33. Dulcedo.1.5. Aeſtimatio.1.

52 Operatio eſt propter delectationem, ſicut propter ſuam perfectionem. 2.d.38.2.6^{m}.
*Ira.39.53. Iuſtus.11 Martyrium.5.

53 Quælibet delectatio, mitigat quamlibet triſtitiam. 12ª.q 35.4.1^{m}./.3^{m}./.q.38.1.o./.3.4.c./.5.o./.qu.48.1.o./.3ª.qu.46.8.2^{m}./.2ª.Cor.7.lect.2.princº.K. Triſtitia.17.
*Matrimonium.56. Oratio.41.43.56. Seruire.4. Spes.45.&c.59. Virtus.182.

54 Delectatio contemplationis adiuuat uſum rationis. Corporales autem impediunt tripliciter, ſcilicet per diſtractionem, contrarietatē, & ligationem. 12ª.q.4.1.4^{m}./.q.33.3.o./.4.1^{m}./.q.34.1.1^{m}./ 22ª.q.15.3.o./.q.53.6.o./.4.d.49.q.3.ar.3.q.3.3^{m}./.ar.5.q.1.4^{m} /.Ma.q.10.1.^{m}. Contemplatio.19.Inf. Cauſa.
*Turpiloquium.

55 Delectatio maxime corrumpit æſtimationem prudentiæ, & præcipue in uenereis, quia totam animam abſorbet. 22ª.qu.53.6.c./ q.55.8.1^{m}./.q.153.5.1^{m}.

56 Immo non ligat totaliter rationem. 22ª.q.150.4.3^{m}. Reſp.ſicut Duº.373.

57 Delectationes ſpirituales cauſant deſiderium ſui, ſine faſtidio, niſi per accidens, ratione corporis. 12ª.quæſtio.33.2.o. Duᵐ.338.

58 Delectationes corporales, ratione habiti excedentis, cauſant faſtidium, ſed ratione non habiti, cauſant deſiderium. 12ª.qu.33.2.o /.4.d.49.q.3.2.3^{m}.

59 Delectationes corporales, ſunt medicinales, contra faſtidium, uel ſunt ægritudinales, ideſt, inordinate amaræ. 12ª.qu.31.5.c.ſi./.1^{m}./.q.48.1.c./.4.d.44.q.1.ar.3.q.4.4^{m}./.d.49.q 3.ar.5.q.1.c.ſi./.4^{m}.

60 Ex actu carnalis delectationis, molleſcit animus, & minus uirilis redditur. Opuſcu.20. Libº.4.capº.6./.14./. Opuſcul.64.capº.22.

61 Omnis triſtitia impedit omnem delectationem, per redundātiam, ſed per ſe, impedit tantum contraria. 12ª.q.35.4.2^{m}./.3^{m}./ 6.c.ſi./.2^{m}./.q 45.8.2^{m}./.3.d.15.q.2.a.3.q.2.5^{m}. Vel triſtitia.38. Triſtitia.
*Affectio.2. Calor.14. Delitioſi. Dolor.8.33.42. Ieiunium.31. Ignis.17.

62 Omnis triſtitia impedit aliquam operationem, inquantum eſt contraria operanti. Sed non omnis delectatio coadiuuat ad operandum. Immo extranea impedit, auertendo intentionem. 12ª.q.33.3 4.c./.4.diſt.49.quæſt.3.art.3.qu.3.3^{m}./.Ma.

q.10.

Del

q.10.1.7m. Triſtitia.16. *Præceptum.67.

63 Operatio ſecundum ſe, eſt delectabilis, ſed per accidens, eſt pœnoſa, & contriſtans, ſcilicet ratione motus fatigantis. Ideo quies eſt delectabilis per accidens, id eſt, remouendo contriſtans, ſcilicet motum. 12ſ.q.32.1.3m./.4.d.49.q.3.2.4m./.art.3.q.1.1m.

64 Quælibet delectatio contrariatur cuilibet triſtitiæ, ſecundum diſpoſitionem ſubiecti, & ſecundum effectus, quia per primum natura confortatur, & per ſecundum moleſtatur. 12ſ.q.35.4.2m./.3m./.q.38.1.1m.

65 Delectationi conſiderationis intellectus, nulla triſtitia contrariatur, ratione ſui, ſed tantum ratione obiecti. 12ſ.q.35.5.c. fi./.q.32.7.2m./.q.55.5.0./.22ſ.q.9.4.2m./.q.180.8.c./.5a.qu.46.7.4m./.3.diſtin.15.quæſtio.2.ar.3.quæſt.1.3m./.d.26.q.1.5.5m./.4.d.49.quæſtio.3.ar.3.q.2.0./.Ver.q.2.6.8m./.q.26.5.6m./.9.8m./.Vue.quæſt.2.6.8m./.Opuſ.3.cº.168./.Phi.7.lec.6.meº.D.

66 Color & triſtitia, contrariantur cuilibet delectationi ſecundum genus, non autem ſecundum ſpeciem. 12ſ.q.35.3.4.0./.q.58.1.1m./.4.d.49.q.3.ar.3.q.1.0.

Ob. 67 Delectatio poteſt eſſe integra & perfecta, non autem triſtitia, ſed ſemper eſt ſecundum partem. 12ſ.q.35.6.c.

68 Delectatio & triſtitia de eodem, contrariantur ſecundum ſpeciem. Sed de oppoſitis, habent conuenientiam. Et de diſparatis, ſunt diſparatæ. 12ſ.q.35.4.0./.5.c./.q.36.1.2m./.4.d.14.q.2.ar.4.q.2.0.

69 Omnes fugiunt quamlibet triſtitiam, non autem omnes appetunt quamlibet delectationem. 12ſ.q.39.1.2m./.3.c./.4.d.49.q.3.ar.3.q.3.2m. Dolor.8.inf.

70 Appetitus delectationis eſt maior, quàm fuga triſtitiæ ſecundum ſe, ſed per accidens, eſt econuerſo tripliciter, ſcilicet primo quia triſtitia magis ſentitur, ſecundo ex cauſa, tertio ex effectu. 12ſ.q.35.6.0./.22ſ.q.138.1.c./.3.d.27.q.1.3.3m./.4.d.49.q.3.ar.3.q.3.0.

71 Delectatio magis afficit, quàm triſtitia, quia magis ſentitur. 12ſ.q.quæſt.39.3.0./.4.diſtinct.49.quæſt.3.art.3.qu.3.c./.1m. Affectio.2.

72 Senſibilia proportionata ſentienti, delectat exceſſus autem & defectus contriſtant. 4.d.44.quæſt.3.ar.1.q.3.3m./.d.49.q.3.ar.3m.

Appetitus. 73 Omne animal appetit delectationes naturaliter ut medicinas, contra labores ſenſuum, & motuum. 12ſ.q.31.7.2m./.22ſ.q.34.6.c.

Ob. *Animal.61.&c. Appetitus.48.54. Aureola.4.29. Bonitas.894.126. Capitale.7. Coitus.3. Concupiſcentia.1.2. Fructus.2.3.10.

74 Delectatio appetitus naturalis, dicitur tantum delectatio, & oppoſita paſſio, dicitur dolor. Sed delectatio appetitus animalis, dicitur etiam gaudium, & oppoſita paſſio, dicitur triſtitia. Primæ ſunt in qualibet potentia, ſecunda uero in concupiſcibili tantum. 12ſ.q.31.3.c./.q.31.2.7.c./.q.41.3.c./.3.d.27.q.1.2.3m./.4.d.49.q.3.ar.3.q.1.3m.

75 Iuuenes, & melancolici, uehementer appetunt delectationes ſenſuum, propter laborem ſuæ naturæ. 12ſ.q.52.7.2m./.d.49.q.3.ar.5.q.1.c.fi.

76 Delectatio naturaliter appetitur, propter ſe finaliter, non autem formaliter, nec effectiue. 12ſ.q.2.6.1m./.3m./.q.34.2.2m./.4.diſt.49.quæſtio.3.ar.4.q.3.3m./.3.3.capº.26./.Galat.5.le.4.medº.D.

*Frui.1.7.9. Habitus.2.32. Ludicra. Pertinacia.2.

77 Delectatio corporalis, plus appetitur, quàm ſpiritualis per accidens, quia quidam abundant ſenſu, & deficiunt intellectu, & quia pluribus eſt nota quam ſpiritualis. 12ſ.q.2.6.c./.1m./.2m./.q.31.5.c./.q.32.7.2m./.2.d.36.L.primº./.4.d.49.q.3.ar.5.q.1.c.fin./.Con.3.capº.26./.Pſal.18 fin.G.

*Pulchritudo.6.8. Senectus.2. Seruire.4. Temperantia.15. Virtus.182.221.

Bonæ uel malæ. Ob. 78 Omnis delectatio inquantum huiuſmodi, eſt bona. Sed ut talis, poteſt eſſe bona & mala, ſicut operatio, quæ eſt obiectum eius. 4.d.31.q.2.3.c./.d.49.q.3.ar.4.q.1.0.

*Adept.5/Aduiano.1.&c. Ancilla. Agricultura.1.

79 Non omnis delectatio eſt bona, nec omnis eſt mala, ſed aliqua eſt bona, & aliqua mala. 12ſ.q.34.1.2.c./.4.diſtin.49 qu.3.art.3.q.3.2m./.art.4.q.1.3.0./.Ver.quæſt.25.4.0./.Ethic.10.le.1.2.3.4.0.

80 Omnis triſtitia per ſe eſt mala, licet per accidens poſſit eſſe bona. Sed non omnis delectatio eſt bona per ſe. 3a.quæſtio.15.6.2m./.3m./.4.diſtinctio.49.quæſtio.3.art.3.q.3.2m./.ar.4.q.1.2.0.

Ob. 81 Delectatio de apparenti bono, & uero malo. & triſtitia de apparenti malo & uero bono, ſunt malæ mortaliter. 22ſ.qu.35.1.c. Bonitas.515.

82 Triſtitia eſt materia delectationis & gaudij, per accidens tantum, & econuerſo, inquantum triſtitiæ accidit eſſe bonum, & illis malum. 12ſ.quæſt.39.3.2m./.3m./.3.diſtinctio.15.quæſt.3.art.1.quæſt.2.5m./.4.diſt.14.q.1.ar.4.q.2.0./.d.49.q.3.ar.3.q.1.3m.

83 Abſtinere a delectatione, propter maiorem delectationis fruitionem, eſt contra temperantiam. Con.4 capº.82.9m.

*Caſtitas.3.

84 Uti cibis, uel nenereis, propter delectationem tantum, eſt uitioſum. Con.4.capº 82.7m.

*Cogitatio.10.&c. Conſcientia.17.18.

85 Interior delectatio cogitationis prauæ, prohibetur nono præcepto decalogi. 2.diſtinctio.24.quæſt.3.4.4m./ Veri.quæſt.15.4.5m.

86 Delectatio non dicitur moroſa, niſi ſit cum conſenſu rationis deliberatæ. 12ſ q.74.6.3m./.q.88.5.2m./.2.d.ſt.24.q.5.4.c./.2m./.Veri.q.15.4.c.

*Continentia.1.5.&c. Detrectio.3.4. Aeſtimatio.1. Finis.15. Fractio.2. Gula.2.4.

87 Conſenſus rationis in delectationem cogitationis prauæ, ratione obiecti eſt peccatum mortale, ſed ratione cogitationis tantum, eſt ueniale, uel nullum, puta cum aliquis cauſa diſputationis, uel confeſſionis, & huiuſmodi, cogitat de peccatis carnalibus. 12ſ.q.31.5.c./.q.74.8.0./.q.88.5.2m./.22ſ.q.154.4.c./.q.180.7.0./.2.d.24.q.3.4.0./.3.d.15.q.2.ar.3.q.2.3m./.4.d.16.q.3.ar.2.q.5.4m./.d.31.q.2.5.2m./.Veri.q.15.4.0./.q.n1.5.10m./.Ma.q.7.4.cm./.quæſtio.15.2.16m./.27m./.Quo.12.34.0. Ob.

*Incontinentia.n Inebriari. Ira.39.53. Iuſtus.11. Luxuria.1.3.17.25. Matrimonium.52.&c. Operatio.7. Oratio.41.43.56. Petientia.1. Peccatum.38.39.40.96.97.202.214.291.404. Perſeuerantia.9. Pertinacia.2. Plato.2. Pollutio.1.5.7.&c.

88 Delectatio actus coniugalis, de ſe non eſt peccatum mortale, nec ueniale. 12ſ.q.34.1.1m./.1.d.31.q.1.1.3m./.4.d.49.q.3.ar.4.q.1.c./.Ma.q.15.2.17m. *Præceptum.67. Primi.2. Puer.2. Pulchritudo.6.8. Venus.3.

Oppoſitum uidetur dicere.4.d.38.q.1.54. Reſpondeo ſicut Matrimonium.52.

89 Actus matrimonij propter delectationem tantum, intra limites matrimonij, eſt peccatum ueniale. Sed extra limites matrimonij, uel excludendo ordinem finis ultimi, eſt peccatum mortale, quia quando eſt peccatum luxuriæ, propter ſolam inordinationem concupiſcentiæ, ſicut enim aliquis libidinoſe accedit ad ſuam uxorem, tunc eſt diſtinguendum, quia quandoque eſt talis inordinatio, quæ excludit ordinem finis ultimi, puta cum aliquis in tantum concupiſcit delectationem uneream, quòd ab ea non abſtineret propter præceptum dei, & quod illam mulierem cognoſcere uellet, uel etiam aliam, præter matrimonii legem. Et ſic eſt peccatum mortale, quia concupiſcentia non refrænatur intra limites matrimonij. Aliquando uero inordinatio concupiſcentiæ non tollit ordinem ultimi finis, quando ſcilicet aliquis, & ſi ſuperabundet in concupiſcentia delectationis uenereæ, tamen prius ab ea abſtineret quam contra dei præceptum ageret, nec iſtam mulierem, aut etiam cognoſceret, ſi ſua uxor non eſſet. Et tunc concupiſcentia ſiſtit intra limites matrimonij, & eſt peccatum ueniale. Manifeſtum eſt enim, quod in quibuſdam peccatis eſt quidem aliqua inordinatio, non tamen per contrarietatem ad ultimum finem, ſed ſolum circa ea quæ ſunt ad finem, inquantum plus uel minus debite eis intenditur, ſaluato tamen ordine ad ultimum finem, puta cum homo & ſi nimis ad aliquam rem temporalem afficiatur, non tamen pro ea uellet deum offendere aliquid contra præceptum eius faciendo. 12ſ.q.87.5.c./.3.d.26.q.1.4.c./.3m./.d.31.qu.2.3.0./.4.d.16.q.2.ar.2.q.2.0./.q.4.ar.2.q.2.0./.d.30.L.fi./.3.4.caº.82./.Ver.qu.25.5.7m./.Ma.q.4.6.18m./.q.15.1.2.c./.Iob.31.primº./.1ſ.Corin.3.le.1.fi.A.&c./.1ſ.Theſ.4.lec.1.meº.L.

*Virginitas.6.7.9.18.23.28.

90 Delectatio duplex, ſcilicet carnalis, id eſt, quæ completur ſenſu carnis, ſcilicet ciborum & venereorum, & ſpiritualis, id eſt, quæ completur ſola apprehenſione animæ. 22ſ.q.118.6.c./.q.123.8.c. Cóparatio.

*Aduentus.6. Affectio.2. Amicitia.2.5.23.33.34.35.37.

91 Delectatio corporalis, id eſt, ſecundum ſenſum, eſt uehementior quo ad nos, ſed delectatio ſpiritualis eſt ſimpliciter maior, firmior, & dignior. 12ſ. quæſtio 2.6.c./.quæſtio.31.5.0./.quæſt.38.4.c./.22ſ.q.141.4.4m./.quæſt.180.7.c./.4.d.49.qu.3.ar.5.q.1.0./.Pſalm.18.fi.G./.Ethic.lect.13.princº.C./.Meta.12.lect.6.

*Amor.62.180.247.253.258. Ancilla. Aureola.4.25.

92 Delectatio corporalis uocatur uoluptas, quia pluribus eſt nota quam ſpiritualis. 12ſ.q.2.6.c. *Charitas.52.

93 Solæ delectationes ſpirituales, ſunt ſimpliciter delectationes propter ſe quærendæ, & requiſitæ ad beatitudinem, non autem

tem corporales contra Chiliaſtes.4.d.44.q.1.ar.3.q.4 4m./.d.49.q.3.ar.5.q.1.c./3m./.4m. Chiliaſtæ.
*Caritas.3.4.Comprehendere.8.

94 A Delectationes corporales indigent temperari, & refrenari per rationem. Non autem ſpirituales: quia ſunt ſecundum mentem, quæ eſt regula. Ideo ſecundum ſe ſunt ſobriæ & moderatæ.12.q.31.5.3m./.22.q.141.4.4m./.Ma.q.15.a.5.
*Concupiſcentia.1.2.15.

94 B Præferre delectationes carnales integritati rationis, eſt peccatum mortale.22.q.53.5.4m.fi./.Ver.qu.23.&.9m./. Ro.13.lec.3.fi.C.Electio.27. Gloria 8.Inuidia.9.Iudicium.46.Magdalena.4.Melius.4.Periculum.7.

95 Nullus diu poteſt eſſe ſine delectatione, ideo carens delectationibus ſpiritualibus, tranſit ad carnales.22.q.35.4.2m./.q.219.1.3m. — 1
*Contemplatio.19.24.25.Deus.245.247.Dulcedo.1. Euchariſtia.176.251.Fatuus.Fides.10. — 2

96 Delectatio ſpiritualis eſt tota ſimul, non autem corporalis.12.q.31.2.0./.5.c.fin.
*Finis.15.20.54.Frui.1.Inebriari.

97 Delectatio ſecundum tactum, eſt maior utilitate, & ſimplicior, & naturalior, quàm ſecundum alios ſenſus, ſed delectatio ſecundum uiſum, eſt maior, ratione cognitionis.12.qu.31.6.0./.22.q.15.3.c./.q.141.4.c./3m./.7.c./.4.d.49.q.3.ar.5.q.2.0./.q.5.ar.3.q.2.c./.4m./.Ma.q.8.1.9m./.q.14.4.c./.1m./.q.15.4.c.Tactus.3. *Ira.39.53.Magis.7. Peccatum.38.39.42.214.291.404.

98 Delectatio ueneteorum eſt maxima, inter omnes delectationes corporales.Ma.q.15.4.c.
*Perſeuerantia.2.

99 Delectatio ſpiritualis, non minor eſt in ſenibus, quam in iuuenibus. Immo forte maior. Sed de ſenſibili delectatione, eſt econuerſo.4.d.49.q.3.2.c.fi./.5m. *Ratio.48.Seruire.4.Stultiloquium.Tactus.8.14. — 1

100 Delectatio contemplationis, excedit omnem delectationem humanam.12.quæſt.3.5.c.fin./.quæſtio.38.4.c./.22.q.180.7.0.

501 Delectatio uitæ contemplatiuæ, eſt nobilior, conuenientior nobis, purior, & perfectior, quam uitæ actiuæ.22.quæſtio.192.1.c./.4.diſtinctio.49.quæſtio.3.artic.5.quæſtio.5.quæſt.3.0. — 2
*Temperantia.4.8.15.&c.Verbum.72.75. Virginitas.6.7.9.11.23.28.

102 Delectatio contemplationis in uia, eſt imperfecta, reſpectu contemplationis in patria.22.q.180.7.3m.

103 Contemplatio diuinorum in uia, eſt maioris delectationis, qualibet contemplatione alterius rei. 22. quæſtion. 180.7.3m.

104 Delectatio beatorum, reſpectu cauſæ remotæ, ſcilicet dei, eſt æqualiter in omnibus, ſed reſpectu cauſæ proximæ, ſcilicet uiſionis dei, eſt maior in maiori.4.diſtinctio.49.quæſt.3.artic.5.q.4.0. — 1

105 Delectatio ſecundum uoluntatem, eſt menſura & regula omnis actus moralis, non autem delectatio ſecundum ſenſum.12.q.34.4.0./.4.d.49.q.3.5m.

106 Delectatio ſenſibilis, fuiſſet maior, & purior ante peccatum, quam poſt ſicut delectatio temperati, quàm intemperati. 1a.q.98.2.2.3m./.1.d.20.q.1.2.2m. — 2

107 Delectatio eſt prior amore, & ille deſiderio, ſecundum rationẽ finis, ſed ordine generationis, eſt econuerſo.12 qu.25.2.c./.3m./.q.34.4.1m./.3.d.27.q.1.2.1m. — 3

108 Delectatio contrariatur delectationi, de obiecto contrario.12.q.31.8.0.

109 Differentia inter delectationem, gaudium, exultationem, lætitiam, hilaritatem, & iucunditatem.12.q.31.3.0./.q.35.2.c./.3.d.26.q.1.3.c./.d.27.q.1.2.3m./.4.d.49.q.3.art.1.q.4.0./.cõt.1.cap.90.fin./.Veri.q.26.4.5m./.Pſalmus.30.princ. E./. Pſ.50.me.E. — 4 — 5

In cõmuni, 110 Delectatio eſt in tempore per accidens tantum, ſcilicet ratione tranſmutationis adiunctæ.12.q.31.2.0./ 4. d.49.q.3.artic.1.q.3.0./.Veri.q.8.14.12m. — 6
*Aniſteritas.2. Beatitudo.21.23.24.45.72. 75. 128. Bonitas.170.216. — 7

111 Delectationes dupliciter ſunt innaturales, ſcilicet quæ ſunt contra rationem, & quæ ſunt contra naturam communem.12.q.31.3.c./.7.0. *Ens.2. — 8

112 Delectari propter ſe formaliter, licitum eſt in omni delectabili, ſecundum ſuam formam, non autem finaliter.12.qu.70.1.2m. *Finis.15.20.54. — 9

113 Delectatio non eſt finis charitatis, ſed magis uiſio, cui conſequitur.12.q.4.2.3m./.Galat.5.le.6.prin.H &c. — 10

114 Delectatio miſta, ſuſcipit magis & minus, non autem delectatio ſimplex, ſcilicet quæ ſequitur contemplationem. Eth.10.

lect.3.me.c.E. *Fructus.2.7.10.18.Inconſtantia.2.Magia.7.Virtus.182.421.
¶Delegatus.Iudicium.35.Ordinarius.
¶Delere.Alexander.1.Aqua.21. Baptiſmus.104.193.&c.Confeſſio.27.58.&c.Curatio.Deſtruere.Eleemoſyna.30.&c.Emendatio Euchariſtia.176.&c.Gratia.159.&c.Lex.53.Liber.26.27.Maleficium.1.Matrimonium.104.Peccatum L.Pœna.99.Pœnitentia. 109. &c. 135. Perdere, Poſſeſſio. 8. Sacrificium.41.
¶Delphines aſcendit ad ſuperficiem aquæ, quando imminet tẽpeſtas 2.d.7.q.2.2.6m./.3.d.26.q.1.1.4m. — Animal.
*Cete.8.

1 ¶Deliberatio poteſt eſſe in inſtanti. Et fuit in Chriſto. Veri.q.29.8.1m./.Ma.q.16.4.c. — Quando.
*Actus.158.159.

2 Immo quod eſt deliberatum, non poteſt eſſe momentaneum. Ma.q.16.4.b.4. Reſp.Du.439. — Dum 439.
*Amor.51.161.191.Anima.300 Animal.45.Blaſphemia.5.7.11.15.17.&c.Conſuetudo.2.Delectatio 86 87.Dominium.4.&c.Finis.24.134.Homo.37.&c.Iuramentum.15.Luxuria.16.Luxuria.5.17.Matrimonium.50.Paſſio.98.Peccatũ.224.250.401.&c.412.&c.Ratio.46.&c.Religio.34.Solertia.3.Superbia.12.Surreptio.Virginitas.3.&c. Voluntas. 13.17.50. &c. Votum.5.39.40.
¶Delicatus.Aegritudo.4 Miles.5.
¶Deliciæ. Caſtitas.10.Feſtum.13. Mollities.1 Mundana. Ornatus. 2. Peccatum. 159. Sanctus. 7. Spiritus. 14. Chriſtus.90.
¶Delicioſi dicuntur, qui non poſſunt ſuſtinere aliquos labores, nec aliquid minuens delectationem. 22. quæſtio. 138. 1. 2m. — Qui.
*Mergulus.Mollities.1.Mulier.14.16. — Quid.

1 ¶Delictum communiter, ſignificat quamcunque omiſſionem, ſed ſtricte, omiſſionem pertinentium ad deum, uel quando ſcienter & cum contemptu omittit homo id quod facere debet.22.q.79.4.1m. *Confeſſio.28.&c.Correctio.1.&c.Epiſcopus.30.

2 Delictum dupliciter differt a peccato, quia peccatum eſt contra præcepta negatiua, & committendo, delictum uero, eſt cõtra affirmatiua & ignorando.2.d.42.q.2.ar.2.q.3.0./.Iob.13.lectio.2.me.F. *Officium.17. Peccatum.241. Princeps. 9. Vſura.260.
¶Delinire. Mitigatio.Spiritus.14.
¶Delinquere.Epiſcopus.20.Infidelis.3.Peccare.
¶Demeritum.Actus.144.147.Adam.84.Aſſiſtere.3.Contemptus.5.Damnatio.45. Dauid.2.Infidelitas. 8. Meritũ.24.&c.64.65.67.72.89.103.Pollutio.3.Reprobatio.6.Somnus.4.Timor.53.Verbum.21.Voluntas.64.
¶Democratia.Principatus.2.
¶Democritus Anima.66.Corpus.30.Mundus.30.

1 ¶Dæmon. Dæmones, ſecundum Apuleium, ſunt corpore aerea, animo paſſiua, mente rationalia, tempore æterna. 1a.q.63.1.1m./.q.115.5.c./.2.d.8.1.1m./.cont.2.ca.88.fin./.Pot.q.6.109.prin./.Po.q.6.9.10.c./.Ma.q.16.1.8m./.Meta.5.lec.8.prin./.Cæ.2.lect.13.fi.H./.Anima.3.lec.17.med.d.D. *Angelus.P. — Quid.

2 Dæmones ſecundum Porphyrium, ſunt natura fallaces, & ſenſitiui.1.q.63.4.1m.

3 Dæmones dicuntur quaſi ſcientes. Et cogitationes cordium cognoſcere poſſunt, quæ per aliquos corporis motus manifeſtantur, ſecundum Auguſtinum, ſicut & medici.2.d.7.q.2.1.b.1./Opuſ.10.c.38./.Opuſ.11.ar.36.0.

4 In dæmonibus eſt ordo.1a.q.109.1.0./.2.d.6.4.0./.4.d.47.q.1.ar.3.q.4.0.

5 Nomina aliquorum ordinum, ſunt in dæmonibus, non tamen ſeraphim, nec throni, nec dominationes.1a. quæſtio. 63.7.1m./.9.3m./.quæſt. 109.1. 3m./.2.diſtinctio.6. L./ Epheſ.6.lect.3.fi K.

6 Ordinatio dæmonum eſt facta ex parte dei, non autẽ ex parte ipſorum.1a.q.109.1.2m.

7 Dæmones uigent acumine ſcientiæ, & lumen intellectuale in eis eſt perſpicuum.1a.quæſt.64.1.0./.2.diſt.7. quæſ.2. 1.0./.Ma.q.16.0. — Cognitio

8 Immo error eſt in intellectu dæmonum.2a.quæſt.58.5.0./.2.diſtinct.7.quæſt.2.1.1m./. Ma. quæſtio. 16.6.0. Reſpondeo Dubio. 440. — Dum.440m.

9 Error eſt in intellectu dæmonum, ſolum reſpectu ſupernaturalium.1a.quæſt.58.5.0./.2.diſtinct.7.quæſt.2.1.1m./.Ma.qu.16.6.0.

10 Dæmones cognoſcunt ueritatem tripliciter, ſcilicet per naturam, & reuelationem, & experientiam.1a.q.64.1.5m./.22.q.172.5.1m./.6.0./.2.d.7.q.2.1 c./ d.18.q.2.../.3.3. c.154./.Ma.q.16.1.2.2./.7.10m./.Anima.18.2m./.Opuſ.11.ar.36.

*Amor

Dæm

*Amor.98.Experientia. 1. Angelus. 286. Anima.160. Antonius.1.Cogitatio.7.8.Contemplatio.6.Cedere.33.Diabolus Diuinatio.7.&c.Euchariſtia.147.Experientia.1.Fides.71.72. Futurum.3.Hæreſis 131.Loqui. 6. 7. Notorium. 3. Prophetia.47.&c.

11 Cognitio ueritatis,per naturam & per gratiam,tantum ſpeculatiua,eſt in dæmonibus, non autem producens amorem dei. 1ª.q.64.1.o./.2.d.7.q.2.1.o.
*Sapientia.10.

12 Boni angeli reuelant aliqua dæmonibus. 1ª.q.64.1.c./.1^{m}./. q.109.4.1^{m}./.22ſ.quæſt.172.6.1^{m}./.3^{m}./.2.diſt.7. q.2.1.c./. 3^{m}/. cont.3.caº.154./.Ma.quæſt.16.7.2^{m}./. 10^{m}./. Anima. 18.1^{m}.

13 Reuelationes bonis angelis factæ dæmonibus, ſunt illuminationes ex parte angelorum,quia ordinant eas ad deum,non autem ex parte dæmonum,1ª.q.109.4.1^{m}.

14 Reuelatio beatorum angelorum facta dæmonibus, non eſt per modum illuminationis,ſed loquutionis.22ſ.q.172.5.1^{m}. /.2.d.7.q.2.1.3^{m}.

15 Dæmones cognoſcunt futura contingentia. 1ª.q.57.5.c./.qu. 86.4.2^{m}.

Du^{m}.441. 16 Immo ſolus deus cognoſcit futura contingentia. 1ª. q.14. 13. o./.q.86.3.4.o./.1.diſt.38.5.o./. Cont.cº.67./.Ver.q.2.12.o. Reſp.Duº.441º.

17 Illuminatio non eſt in dæmonibus,ſed conceptus ſuos manifeſtant,per modum loquutionis.1ª.q.109.2.o.

18 Dæmones proficiunt in cognitione, propter experientiam.2. d.7.q.2.1.c./.4^{m}./.Veri.q.8.15.7^{m}./. Opuſ.10.cº.38 /.Opuſc. 11.cº.59.Experientia.1.Inſ.

Du^{m}.442. 19 Immo experientia pertinet ad ſenſum tantum.1ª.q.54.5.1^{m}. /.q.58 5.3^{m}. Reſp.Duº.442º.

20 Dæmon non habet cognitionem matutinam, nec ueſpertinam, ſed nocturnam.1ª.quæſtio.64.2.3^{m}./. Veri.quæſtio. 8. 17.c.fin.

21 Dæmones cognoſcebant Chriſtum eſſe meſſiam promiſſum in lege,non autem diuinitatem eius,niſi per coniecturas. 1ª. q.64.1.4^{m}./.3ª.q.41.1.1^{m}./.q.44.1.1^{m}./.q.47.5.c /.1ſ.Co.2. le.2.prinº.H.

22 Dæmon prohibebatur uirtute diuina ab inueſtigatione beatæ Mariæ.Nec nouerat diuinitatem Chriſti, ſed confitebatur ſuſpicando,3ª.quæſtio.29.1. 3^{m}./.quæſt.41.1.1^{m}./.q.44.1.2^{m}./ q.47.5.c./.4.diſt.30.quæſtio.2.ar.1.quæſt.3.1^{m}./.5^{m}./. Matt. 1.medº k.

23 Dæmones ſciunt ſe damnatos in perpetuum. 22ſ.q. 18.3.c./. 3.d.26.q.2.ar.5.q.4.c./.Ma q.16.6.1^{m}.

Velle. 24 Liberum arbitrium dæmonum,non poteſt reuerti ad bonum. 2.d.7.q.1.2.o./.Ver.q.24.11. o./.Ma. q.10. 5.o./.Iob.40. lect. 2.medº.3.

Du^{m}.443. 25 Oppoſitum uidetur dicere.Ma.quæſtio.16.3.13^{m}. Reſp.ſicut Dubio 151.
*Amor.21.88.98.Comedere.33.

26 Liberum arbitrium dæmonum eſt obſtinatum in malum, principaliter ex iuſtitia dei non dantis gratiam, ſecundo ex indiuiſibili appetitu eorum, tertio ex cognitione intellectiua,qui non poſſunt deponere æſtimationem ſemel habitam. 1.quæſt.64.2.o./.2.d.7.q.2.2.o./.Ver.q.24.10 o./.11.c./. Ma. q.16.5.o.
* Damnatio. 16. &c. Deus.513. Hæreſis. 34. 49. 52. 54. Nocere.9.

27 Omnis motus liberi arbitrij dæmonum, eſt inordinatus, nec poſſunt ſe præparare ad gratiam.1ª.quæſt.64.2.5^{m}./.2.diſt.7. q.1 2 o./.Verit.quæſt.24.11.c./.Ma.q.7.9.5^{m}./.q.16.5. c.fi./. 6.18^{m}.

28 Dæmones poſſunt benefacere, ſi uellent. Sed uelle hoc non poſſunt.2.diſt.7.q.1.2.1^{m}./.Veri.q.24.10.15^{m}./.Ma.quæſtio. 16.5.7^{m}.

29 Dæmones poſſunt facere actum bonum ex genere, ſed nullo modo ex bona uoluntate.1ª. q.64.2.5^{m}./.2.diſt.7. quæſt.1.2. c.prinº.

30 Dæmones non ſunt naturaliter mali, ſed propria uoluntate. 1ª.q.63.4.o./.q.67.4.4^{m}./.2.d.7.q.1. 2.c./.3.5.cº.107. uſque. 111./.Poª.q.3.6.8^{m}./.Ma.q.16.4.o./.Iob.le.2.prinº.B. Hæreſis.129. *Nomen.62.Sindereſis.9.

31 Natura dæmonum eſt bona,ſed uoluntas eorum eſt mala, cuius malitiæ ipſi ſunt cauſa.1ª.q.64.3.3^{m}./.2.diſtin.7.qu.1.2.c. princº./.2^{m}.

32 In dæmonibus eſt naturalis potentia ad bonum ut remota, quia deprauata eſt per habitum malum uoluntatis.2.d.7.q.1. 2.1^{m}./.2^{m}.

33 Omnis actus naturæ dæmonum eſt bonus, & actus uoluntatis eius eſt malus,1ª.q.64.2.5^{m}./.2.d.7.q.1.2.c.prinº./.5^{m}./. Ma.q.16.6.18^{m}.

34 Dæmones non diligunt ſe mutuo, licet concordiam habeant in malo.1ª.q.109.2.2^{m}./.2.d 6.4 c./.2^{m}.

35 Nulla paſsio ſenſitiua eſt in dæmonibus, ſed timor & dolor uoluntatis,eſt in eis.1ª.q.63.2.2^{m}./. quæſ.64./ 3 o./.2. diſt. 5.quæſt.1.2.c./.Veri.q.24.10.c.fin.K./.quæſtio. 46.7.5^{m}./.8.c. prinº./.5^{m}.

36 Furor,phantaſia,& concupiſcentia,non ſunt in dæmonibus,niſi metaphorice.i.uelle inordinate.1ª.q.54.5.3^{m}./ qu.58.5.c. fi /.q.59.4.1^{m}./.2.d.7.q.2.1.1^{m}./.Poª.q.6.6.3^{m}./ Ma.q.16.1. 3^{m}./.6.15^{m}./.Anima.19.8^{m}.

37 Serpens quadrupliciter ſignificat dæmonem, ſcilicet renouatione,inceſſu,morſu,& inuolutione.Iſa.27.fi.

38 Dæmones habent excellentiam,& principatum in malitia ſupra homines.Ideo deſcribuntur ſub figura excellentium, & quaſi monſtruoſorum animalium.Iob.40.le.2.princº. C./.Iſa 35 fi.E./.cº.34.fi.H.

39 Dæmon eſt caput omnium malorum, non influxu interiori, ſed gubernatione exteriori, inquantum auertuntur a deo. 3ª. q.8.7.8.o.

40 Dæmon, & antichriſtus ſunt tantum unum caput malorum, quia antichriſtus dicitur caput,quia in eo erit pleniſſime malitia diaboli.3ª.q.8.8.1^{m}.

41 Dæmones meruerunt beatitudinem, ſed ſtatim præbuerunt impedimentum eius.1ª.q.65.5.4^{m}./ 6.o. Peccatum.

42 Omnes dæmones ſimul peccauerunt. Et tanto grauius,quanto ſuperiores.1ª.q.63.8.1^{m}./.3^{m}./.22ſ.q.24.3.3^{m}./. 2. d.6.1. 4^{m}./.2.c.

43 In omnibus quæ agunt dæmones propria uoluntate, peccant mortaliter.1ª.q.64.2.5^{m}./.12ſ.q.89.4.o./.2.d.7.quæſ.1.2.o./. Ver.q.24.11.c./.Ma.q.7.9.3^{m}.

44 In peccatis dæmonum, duæ tantum cauſæ concurrunt.ſ.inclinatio habitualis in peccatum,& falſa æſtimatio de particulari eligibili. Veri q.24.10.c.fi.k.

45 Peccatum dæmonis durat adhuc ſecundum appetitum, non autem æſtimationem.1ª.q.64.2.3^{m}./.Opuſc.5.capº.179.
*Auaritia.8.

46 Peccatum primum dæmonum fuit, quia dæmon uoluit bonum ſimpliciter,non ſequendo regulam diuinam. Ma.qu.16. 2.o./ 3 c.fi.

47 Primum peccatum Adæ,uel dæmonum, non fuit blaſphemia in ſpiritumſanctum,licet potuerit eſſe.22ſ.q.163 4 3^{m}./.2.d. 43 6.o.Blaſphemia 12.

48 Omnia peccata ſunt in dæmonibus, ſecundum reatum, ſed tantum ſpiritualia,ſecundum affectum.1ª.q.63.2.o. *Empyreum. Aequalitas.17.Hereſis.34.

49 In dæmonibus non fuit labor,nec tedium,nec accidiæ peccatum.1ª.q 63.2.2^{m}./.2.d.5.q.1.3.3^{m}.
*Lucifer.

50 In dæmonibus non ſunt proprie,niſi duo peccata.ſcilicet ſuperbia,& inuidia.1ª.q.65.2.o./.3.3.cº.109./.Ioan.7. lectio.6. princº.C.

51 Immo in dæmonibus eſt odium,& peccatum in ſpiritumſanctum,& multæ aliæ deformitates peccatorum.2.d.45.6.6^{m}./ 3.3.cº.109. Reſp. Duº.444º.Blaſphemia.12, Du^{m}.444.
*Miles.8.Naturale.18.Odium.17.Omiſſio.14.15.16. Peccatum. 85.Sindereſis.9.

52 Dæmones non afficiuntur peccato carnali,ſed temptant ex inuidia.1ª.q.63.2.1^{m}./.2^{m}./.3.3.caº.109.fin./. Iob.40. lectio.2. medº.D.

53 Dæmon temptauit primos parentes,ex inuidia.1ª.q.65.2.o./ 2.d.22.q.2.1.1^{m}. Tẽptatio.V.

54 Dæmon non potuiſſet temptare hominem in ſtatu innocentiæ,ſuggeſtione interiori,quia per hanc immutatur phantaſia. 22ſ.q.165.2.2^{m}.

55 Dæmon temptans primos parentes promiſerat Adæ,quòd ſciret bonum & malum,ſed non ſoluit promiſſum.22ſ.quæ.163. 2.o./.Iſa.7.le.2./.2ª. Cor.12.le.fi.C.

56 Dæmon temptans primos parentes, non potuit ſumere formam quam uoluit, ſed tantum ſerpentis.22ſ.q 165.2.3^{m}./.2. diſtinctio.21. quæſtio.2.1.c./.3^{m}./. Verit, quæſtio.18.6.4^{m}./. Iob 40.

57 Temptare ad nocendum,eſt proprium dæmonum.Sed mundus,& caro,temptant inſtrumentaliter.Deus autem temptat, faciendo ſciri uirtutem temptati. 1ª.q.114.2.o./, 22ſ.q.97. 2. c / 2.d.21.q.1. 1.o./.Opuſ.7.cº.7 /.Pſalm.25.princº.2.K./. 1ª. Theſ.3.medº./.He.4.fi /.cº.11.le.4 fi.I.

58 Impugnatio dæmonum, eſt ex malitia eorum,ſcilicet ex ſuperbia & inuidia,ſed ordinatio eius,eſt a deo.1ª. q.64.4. c./. q.114.1.o.

59 Dæmones dupliciter impugnant homines, ſcilicet inſtigando ad peccatum, & puniendo. Secundo modo mittuntur a deo,non autem primo modo.1ª.q.114.1.1^{m}.
*Aqua.19.&c.Baptiſmus.77.78.Damnatio.5.6.16,55.Euchariſtia.273.&c.

Tem-

60 Tentatio dæmonum non ſemper eſt peccatum, quia uitari non poteſt, ſicut uitari poteſt tentatio carnis. Ideo tentatio carnis ſine peccato eſſe non poteſt, ut patet per gloſam. 12æ.q.80.3.3m./3a.q.41.1.3m./2.d.21.q.1.2.o./4.d.49.q.5 ar.3.q.1.2m./Ma.quæſt.7.6.8m./q.11.1.2m./Quol.4.21.o./He.4 ſi.
*Execratio. Hæreſis.49. Homo.37.

61 Immo tentatio carnis, ſiue primus motus eius, non ſemper eſt peccatum. 2.d.24.q.3.2.o./.d.41.q.2.1.5m./3.d.39.q.2.1.4m./Quo.4.21.o. Reſp. ſicut Du°.375°. Du°.445.
*Honor.36. Idolatria.1.4 9.

62 Dæmones maxime gaudent de peccato luxuriæ, propter difficultatem euadendi. 12æ. quæſtio.73.6.2m./1o... 40. lectio.2. me°. D.E.

63 Omnia peccata ſunt ex ſuggeſtione dæmonum indirecte, nõ autem directe. 1a.q.63.2.c./q.114.3.o./12æ.q.80.4.o./3a.q.8.7.2m./Ma.q.5.5.o.
*Lucia. Lupus. Maria.62. Mulier.6.7. Peccatum.41.42.43.99. 130.205.

64 Dæmones non ſunt cauſa peccatorum noſtrorum, niſi indirecte, ſcilicet perſuadendo, uel proponendo aliquod appetibile. 12æ.q.75.3.o./q.80.1.o./3a.quæſt.8.7.o./Ma.que.3.3.4.o./Quol.4.8.c.

65 Dæmon poteſt impedire uſum rationis, ſi permittatur. Ideo poteſt ſufficienter impellere actum peccati, non autem in peccatum. 12æ.q.80 3.o./Ma.q.1.3.9m./4.c./q.16.11.10m./12.10m. Lucia. Dæmon. 104. *Peccare.11. Prunt.1.

66 Dæmones inducunt ad peccatum, interius operando, ſcilicet in phantaſiam, & in appetitum ſenſitiuum tantum. 12æ.q.80.2.o./Ma.q.3.4.o./q.16.11.o./Quol.3.8.c.

67 Dæmon non ſtatim tentat hominem ſpiritualem, de grauibus peccatis. 3a.q.41.4.c *Tentare.8.14.&c.

68 Dæmones uictoriam habent in tribus generibus hominum, ſcilicet ſuperbis, uoluptuoſis, & deditis curis ſæculi, uel mutabilibus. Iob.4.lec.2.ſi K.

69 Dæmones uicti, non ceſſant a tentatione aliorum, nec eiuſdem ſemper, ſed ad tempus. 1a.q.114.5.o./2.d.6.5.o.

70 Remedium ſemper eſt paratum hominibus contra dæmones ex paſſione Chriſti, & tempore antichriſti. 3a. quæſtion.49.2.2m./3m.

71 Homo contra dæmones habet triplex remedium, ſcilicet liberum arbitrium, angelos, & deum. 2.d 11.L.1.

72 Dæmones ſingunt ſe eſſe animas defunctorum, ut inducant in errorem. Vel etiam diuina diſpenſatione apparent animæ defunctorum. Nam ſecundum Auguſtinum, non eſt abſurdũ credere aliqua diſpenſatione permiſſum fuiſſe, ut non dominante arte magica uel potentia, ſed diſpẽſatione occulta, quæ phitoniſſam & Saulem latebat, ſe oſtenderet ſpiritus iuſti aſpectibus regis, diuina eum ſententia percuſſurus. Vel non uere ſpiritus Samuelis a requie ſua excitatus eſt, ſed aliquod phantaſma & illuſio imaginaria, diaboli machinationibus facta, quam ſcriptura Samuelem appellat, ſicut ſolent imagines rerum ſuarum nominibus appellari. 1a.q.89.8.2m./q.117.4.2m./22æ.q.95.4 2m./q.174.5.4m./Ma.q 16.1.c. Magus.
*Abſtractio.13. Admirare.5. &c. Adoratio.29. 30. Angelus. 457. Apparere.31. Ara.23.

73 Dæmones poſſunt aliquibus corporibus alligari, per nigromãtiam, poteſtate dæmonum ſuperiorum. 3.4 ca°.90./. Anima. 21.c.ſi./Quol.2.13.c.ſi.k./Quol.3.23 c ſi./. Opu.3.c°.184.
*Artificiale.7. Balaam. Diana.

74 Quæ fiunt per artem dæmonis, præter uiam naturæ, non ſunt diuina. 3.d.21.q.2.4m.

75 Non licet habere familiaritatem cum dæmone, nec requirere ueritatem ab eo ad cognitionem occultorum, quia eſt apoſtaſia a fide, ſecundum Auguſtinum. 22æ.q.90 2.3.o./q.95.o./q.96 o./2.d.7.q.5.2.o / 4.d.34.3 3m./Ma.q.7.9.4m./Iob.4.ſi./c°.40.ſi./Iſa.3.le.4.ſi. Diuinatio.7.&c.15.c.
*Faſcinatio. Fides.71.72.

76 Dæmon ueritatem dicit, ut decipiat. 1a.q.64.2.5m. *Gentilis. 3. Gigas Homo.37. Iacobus.3. Incantatio

77 Dæmones faciunt aliquas leuitates, ut ſint familiares hominibus, quos conantur decipere. 1a.q.89.4.3m/.12æ qu.89.4.3m./Ma.q.7.9.4m. *Leuiatan. Loqui.6.7. Ludificatio. Luxuria.19. Mag.7.&c.

78 Quærere aliquid a dæmone, ſponte occurrente licet, propter utilitatem aliorum, maxime quando uirtute diuina compelli poteſt ad dicendum uera, ſicut Chriſtus fecit. Nam ut Beda dicit, non uelut inſcius dominus inquirit, ſed ut confeſſa peſte quam tolerabat uirtus curantis gratius emicaret. Et ſicut Iacobus, & Simon, & Iudas fecerunt. Non autem licet dæmonem inuocare ad cognitionem occultorum, inquirẽdo ab ipſo. 22æ q 90 3 b/.q.95.4.1m./3m./q.96.2.3m. ſin.
*Miraculum.43.

79 Inuocantes dæmonem, peccant mortaliter, & ſunt apoſtatæ a fide ſecundum Auguſtinum, propter pactum initum cum dæmone, tacite uel expreſſe, uel uerbotenus ſi inuocatio interſit uel facto aliquo etiam ſi ſacrificia deſint. 22æ.q.96.2.3m. ſin./2.d.7.q.3.2.o/. Iſa.3. lec.4 ſi.
*Militia.28. Oues.2 Paulus.19. Pax.11.

80 Dæmones inuocati, per mendacia & uana, ueniunt, ut faciant ea credi. Po a.q.6.10.c.ſi/.8m.
*Reſiſtere.6.

81 Dæmones alliciuntur diuerſis generibus herbarum, animalium, carminum, & rituum, ut ſignis, non autem ut cibis. 1a.q.115.5 3m./22æ.q.85.2.2m./q.96.2.o./Po a.q.6.10.c./2m.
*Reuerentia.11. Scientia.82. Societas.4.

82 Dæmones uocati ſub certa conſtellatione, ueniunt licet non ſubijciantur cœlis, nec alicui uirtuti corporali, ut ducant in errorẽ, uel quia coguntur a ſuperioribus dæmonibus. 1a.q.115.5.o./2.d.7.q.3.1.4m./2.3m./Po a.q.6.3.c./10.o.
*Sors.5. Superſtitio.4.&c.

83 Dæmones uocati ſub certa conſtellatione, ueniunt, quia ſciũt illius uirtutem iuuare ad effectum requiſitum. 1a q.115.5.2m./2 d 7.q.3.1.4m.

84 Dæmones plus uexant lunaticos in augmento lunæ, ut eam infament, & quia tunc cerebrum eſt ſic diſpoſitum per lunã. 1a.q.115.5.1m./Po a.q.2.10.7m.

85 Dæmones ad inuocationem uirtutis diuinæ, ueniunt, ne omnino credantur excluſi a diuina iuſticia. Poten a. quæſtion.6.10.5m.

86 Dæmones maxime anhelant ad hoc, ut eis exhibeatur cultus diuinus. 22æ. quæſt.85.2.3m/.1. Corinth.12. lectio.1. principio. E.

87 Deus comminatur captiuitatem & diſperſionem his qui attondentur, qui hoc ad cultum dæmonum faciebant. 4. diſ.24. q.3.ar.1.q.1.1m.

88 Deus non eſt in dæmone, nec in peccatore ſimpliciter, ſed ut eſt creatura, uel addendo, per eſſentiam, præſentiam, & potentiam. 1a.q.8.1.4m./1.d.37.q.1.5m.

89 Dæmones uocati a uirginibus ueniunt, ut ducant homines in opinionem ſuæ diuinitatis, quaſi munditiam ament. Pot a.qu.6.10.4m.

90 Dæmones poſſunt cogi dupliciter, ſcilicet uirtute ſuperiori, id eſt, a deo, & ab angelis, & hominibus ſanctis, & electione. Po a.q.6.10.c. Poteſtas.

91 Poteſtas dæmonis non eſt maior poteſtate hominis, quo ad actus liberi arbitrii, nec qualibet poteſtas maior homine poteſt mouere uoluntatem hominis, ſed ſolus deus ſufficienter. 1a.q.105.4.o./12æ.q.80.3.1m./2.d.21.q.1.2.1m.
*Adiurare.5. &c.

92 Dæmon accipit poteſtatem in homine, & in omni quod uenit in uſum eius, propter peccatum eius. 4.d.6.q.3.ar.3.qu.1.c./d.34.3.1m./3m/d.47.q 1.ar.2.q.4 c.
*Angelus.577 488 Anima.158.160. Antichriſtus.1.2 Appetitus.12. Apprehenſio.5. Artificiale.7.

93 Dæmon habet poteſtatem aliquam in homine, ex hoc quod ſubditur peccato originali, uel actuali. 3a.q.71.2.c./1m.
*Damnatio.5.6.16.&c.55.

94 Dæmones non habent tantam poteſtatem nocendi corporaliter & ſpiritualiter in pueris baptizatis, quantam in non baptizatis. 4.d.4 q.3.ar.1.q.2.c. Energumenus.
*Debitum.20 Excommunicatio.7. Exorciſmus.7.8.11.12.14. Phantaſia.6.

95 Nullus ante paſſionem Chriſti potuit euadere manus dæmonum, quin deſcenderet ad infernum. 3a.q.49.2.2m./5.1m./q.52.5.2m./6.2m.
*Gentilis 3. Gigas. Hæreſis.49. Homo.37. Honor.36. Incubus. Magi.7.&c. Maleficium.0. Mediator.1.

96 Dæmon inhabitat hominem peccantem mortaliter, non ſecundum eſſentiam intra mentem, ſed per effectum ſuæ malitiæ. 3.4.ca°.18.ſin./Quol.3.8.o./Ioan.13.le.4.ſin.G.
*Miraculum.41.43.&c. Miſſio.28. Nocere.9. Paſſio. 118.125.

97 Dæmon etiam nunc poteſt deo permittente homines tentare quantum ad animam, & uexare quantum ad corpus. 3a.q 40.2.2m.

98 Idem dæmon poteſt recipere ſemen uiri, & transfundere in mulierem, & generabitur homo qui erit filius uiri, & non dæmonis ſicut & alia uirtute ſemen aſſumptum, ſecundum Auguſtinum. 1a.q 51.3.6m/.2.d.8.ar.4.q.2.c./Po a.q.6.5.c.ſi./8.5m./6m./7m./Iob.40.lec.2.me°. D. Incubus. Gigantes.
*Peccatum.134.205. Poteſtas.17.19. Proximus.1. Punitio.4. Purgatorium.5.

99 Dæmones non permittuntur facere omnia quæ poſſunt naturaliter nec datur eis poteſtas faciendi aliquid, ſupernaturaliter. 3a.q.29.1.3m./q.78.4.c./3m./2.d.21.q.2.8.c./Po a.q.6.5.c.

q.c./.Ma.q.16.9.0./.11.10°./. Iob.lec.2.fin.L./.lec.3.fin.C.
*Reſiſtere.6.

Immo uxor Loth ſecundum aliquos, mutata eſt in ſtatuam ſalis, mediantibus dæmonibus. Ma.quæſt.16.9.3^{m}. Reſpondeo Dubio 446°. Du^{m}.446.

200 Etſi dæmones animam alicuius ſancti euocare non poſſunt, neque agere ad agendum aliud, poteſt tamen hoc fieri diuina uirtute, ut dum dæmon conſulitur, ipſe deus per ſuum nuntium ueritatem enunciet, ſicut per Eliam reſpondit. 22æ.quæ. 172.6.1^{m}./.q.174.5.4^{m}.

201 Si uxor Loth mutata eſt in ſtatuam ſalis mediantibus dæmonibus, hoc tamen fuit uirtute dei. Ma.q.16.9.3^{m}./.1æ.The.4. le.2. *Seruitus.14.Superſtitio.4.&c.

202 Dæmones non poſſunt transformare homines in beſtias, etiam quo ad figuram, ſecundum rei ueritatem niſi per phantaſticam apparentiam. Ma.q.16.9./.3^{m}.

203 Dæmones frequẽter apparent in figuris beſtiarum, quæ deſignent conditiones eorum, ex prouidentia & permiſsione dei, ſicut in figura ſerpentis, cum eſſet in dæmone decipiendi cupiditas ſecundum Auguſtinum. 22æ.q.165.2.3^{m}./. Iob.41.le. 2.prin°./. Iſa.13. fi.E./.c°.34.fi.H.

204 Poteſtas duplex dæmonis, ſcilicet quæ ſufficienter impellit in actum peccati, ſed non in peccatum, & qua trahit ad ſupplicium. 1æ.q.80.3.0./.Ma.qu.3.4.c./. q.16.11.10^{m}./ 12.10^{m}./. Opuſ.60. c°.18. Dæmon.65.

205 Circa poteſtatem dæmonis, quam in homines exercebat, tria poſſunt conſiderari, ſcilicet primum ex parte hominis, aliud ex parte dei, tertium ex parte dæmonis. Opuſ.60.c°.18.

206 Dæmones non poſſunt producere effectus, qui non ſunt in poteſtate alicuius uirtutis naturalis actiuæ, ut ſuſcitare mortuos, & huiuſmodi, niſi in præſtigio. 1ª.q.91.2.2^{m}./.3^{m}./.quæ. 114.4.c./.2^{m}.

207 Dæmones poſſunt uere naturales effectus producere, ſed mediantibus agentibus naturalibus. 1ª.q.114.4.c./.2^{m}./. q.115.5. 2^{m}./.quæſt.117.3.c./.2.diſtinct.7.quæſt.3.1.0./.diſt.8.artic.4. q.2.c./.Ʒ.3.cap°.103./.Pot^a.q.6.5.0./.Ma.q.16.9.0./.1æ. Th.4. lect.1.fi.

208 Omnia quæ uiſibiliter fiunt in hoc mundo, poſſunt fieri per dæmones, non quidem per ſolam uirtutem propriam, ſed mediantibus actiuis naturalibus. Ma.q.16.9.1^{m}.

209 Dæmones nullam formam poſſunt influere in materiam niſi mediante agente naturali, ſed ſolus deus. 1ª.quæſtio.91.2. c./. quæſtio.105.1.1^{m}./.q.114.6.c./.2^{m}./.2.diſtinct.7. quæſt.3.1. c./.diſtinct. 8.2.c./.Con.3.cap°.103./.Po^a. quæſ.6.3. o./.5.c./. Ma.q.16.9.0.

210 Dæmon poteſt dupliciter facere aliquid apparere aliud quã ſit, ſcilicet immutando alicuius phantaſiam interius, & alios corporeos ſenſus, uel exterius aliquod corpus formando. 1ª.q. 114.4.2^{m}./.2.d.8.5.4^{m}./.6^{m} /.Poten^a. quæſtio.6.5.c.fi./. Ma. quæſtio.16.9.2^{m}./.3^{m}./.11.0./. Gal.3.lectio.1.prin°.L./. cap°. 34.fi.H.

211 Dæmonum monſtra in deſertis plurimum apparent. Iob. 14. lect.2.prin°./.c°.40./.Iſa.13.fi.E.

212 Motus localis quem cauſant dæmones in corporibus, non reducitur in motum cœleſtem. 2.diſtinct.7.quæſt. 3.1.2^{m}./.Ma. q.16.1.6^{m}.

213 Pluuia, & uenti, & quæcumque ſolo motu locali fiunt, poſſunt cauſari a dæmonibus. 1æ.quæſt.80.2.c./. Ma.q. 16.9.1^{m}. Iob.lec.3.fi.C.

214 Dæmones non poſſunt mouere cælum. Ʒ.3.cap°.108.prin°./. Ma.q. 16.9.7^{m}./.10.c./.4^{m}.

215 Dæmones non poſſunt mouere totam terram. Ma. quæſtio. 16.9.8^{m}.

216 Chriſtus ſufficienter probauit quadrupliciter, quòd expelleret dæmones per uirtutem dei, & non per uirtutem dæmonum, primo per hoc quòd Sathanas contra ſeipſum non diuiditur. Secundo exemplo aliorum, qui dæmonia eiiciebant per ſpiritum dei. Tertio quia dæmonem expellere non poſſet, ni ſi ipſum uiciſſet uirtute diuina. Quarto quia nulla conuenientia in operibus nec in effectu erat ſibi, & Sathanæ, cum Sathanas diſpergeret, quos Chriſtus colligebat. 3ª. quæſtio. 43. 2.3^{m}.

217 Chriſtus permiſit dæmones intrare porcos, & affligere illum quem liberauit, triplici ratione, ſcilicet ut inſtruat magnitudinem nocumenti dæmonum, qui hominibus inſidiantur, ut omnes diſcerent, quod nec aduerſus porcos audent aliquid facere, niſi ipſe conceſſerit, & ut oſtenderet quãm grauiora in illos homines operati eſſent, quàm in illos porcos, niſi eſſent diuina prouidentia adiuti. 3ª. q.44.1.4^{m}.

Patl. 218 Dæmones ſuperiores, expellunt inferiores corporaliter, non autem a dominio animæ. Sed Chriſtus utroque modo expellit utroſq;. 3ª.q.43.2.3^{m}. *Angelus.17.&c.232.280. &c.474. &c.586.588. Anima.158.60. Aqua.19.20.22. Aſſiſtere.3.4.5. Euchariſtia.273.

219 Hominibus datur poteſtas expellendi dæmones, quo ad nocumentum corporis, non autem animæ, ſcilicet peccatum, & ſeruitutem. 4.d.5.e.1.ar.3.q.1.3^{m}.
*Exorciſmus.8.9.10.11. Exufflatio. Fides.71.72. Hæreſis. 48. 50.52.114.&c. Iacobus.3.

220 Dæmones dicuntur ligari, quando impediuntur agere, quæ naturaliter poſſunt, & ſolui quando permittuntur. Po^a.q.6.5. c. *Infernus.1.2.3.

221 Locus dæmonum triplex, ſcilicet aer, terra, & infernus. 2.di.6. 3.0. Infernus.2.
*Maledicere.5. Miraculum.36.96. Paulus.19.

222 Locus duplex debetur dæmonibus, ſcilicet aer caliginoſus, cauſa exercitandi homines, uſque ad diem iudicij, & infernus ratione pœnæ. 1ª.q.64.4.0./.4.diſtin.45.q.1.3.c./.4^{m}./. d.47. q.1.ar.3.q.4.2^{m}.
*Poteſtas.17.19. Purgatorium.5. Sathan.

223 Dæmones ubicunque ſint, habent ſemper ſecum infernum, nec diminuitur pœna eorum, ex receſſu. 1ª. quæſtio. 64. 4. 3^{m}./.2.diſtin.6 3.2^{m}./.4.diſtin.44.quæſt.3.ar.3.q.3.8^{m}./.diſt. 45.quæſt.1.arti.1.quæſtio.3.3^{m}./.Anima.21.16^{m}./.Opuſc.3. cap°.184.fin.
*Stridor.

224 Pœna dæmonum in nullo mitigatur, per poteſtatem puniendi alios. 1ª.q.109.4.3^{m}./.2.d.6.3.4^{m}./.4.4^{m}./.4.d.47.q.1.art. 2.q.4.0.

225 Pœna accidentalis dæmonum, creſcit uſque ad diem iudicij tantum, non autem pœna eſſentialis. 2.diſtin.7. qu.1.3. 3^{m}./.4. d.49.L.prin°./.d.50. q.2.ar.1.q.6.0.
*Chriſtus.218.

226 Immo pœna dæmonum, & aliorum damnatorum, ſecundum Origenem terminabitur. 1ª.q.64.2.c. Reſp. Dubio.447°. Hæreſis.54.55.127. Nocere.9. Da^{m}.447.

¶Dæmoniaci neſciunt quid loquantur, quando dæmon loquitur in eis, ſicut nec ſerpens quo diabolus temptatur Euam, nec aſina qua angelus loquutus eſt ad Balam. 22æ. quæſtion. 165. 2.4^{m}. Loquela.
*Dæmon.84.118, &c. Euchariſtia.221. Hæreſis. 108. Homo. 37. Phiton.4.

¶Demonſtrabile, Demonſtratio. 0. Deus 7. &c. Perſona.23.

1 ¶DEMONSTRATIO duplex, ſcilicet propter quid, ideſt, per cauſam, & ſigni, ideſt, per effectum. 1ª.q.2.2.c./.4.d.1. q.1.ar.1. q.1.5^{m}./.Anima.2.le.3.prin°. Cauſa.108. Diuiſio.
*Abſtractio.4. Angelus.178.349. Beatitudo.61.62. Cauſa. 42. 56.&c.111. Cognitio.24. Creatio.4.

2 Demonſtratio duplex, ſcilicet ad ſenſum, & ad intellectum. 1ª. quæſtio.13.1.3^{m}./.1.diſtinct 22.1.3^{m}./.4.d.8.quæſt.2.artic.1. q.4.1^{m}.

3 Demonſtratio duplex ſcilicet ſimpliciter, & ad hominem. Meta.4.lectio.7.fin./.Lib°.5.lect.6.fin.F./. Lib°.11.lectio.5.principio.b. *Credere.9.10.15.16. Delectatio. 40. Demonſtrabile. Demonſtratiuum. Demonſtrator. Deus 7.&c. 131, 156.207.

4 Demonſtrationem circularem eſſe non inconuenit, ſi concluſio per alia etiam media manifeſtetur, ad oſtenſionem conuertibilitatis concluſionum. Cœ.2.lectio.15./. Poſter^{m}.lectio, 14 prin°.

5 Demonſtrationem circularem eſſe, non inconuenit, niſi reſpectu eiuſdem numero. Poſter^{m}. 2.lectio.12. princ°.4. Syllogiſmus.8.

6 Ex quolibet effectu notiori, poteſt demonſtrari propriã eius cauſam eſſe. 1ª.quæſt.2.2.c./.3^{m}./.Poſter^{m}.lect.41. Cauſa.108. Notum.9.
*Definitio.8.10.&c. Epicicli. Eſſe.66.67.84.85. Fallacia.7. Fides.47.&c.111.132.&c.135.137.&c.144.&c.

7 Oppoſitum uidetur dicere. Tri2.23.c./.Poſter^{m}.lec.2. Reſp. ſicut Du^{m}.323°. Du^{m}.448.

8 Demonſtratio potiſſima, ſumitur a fine, in his in quibus agitur propter finem, ſcilicet in naturalibus, moralibus, & artificialibus. Meta.5.lect.1.fin./.Lect.2./.Philip.2.lect.4. princ°, lect.15.fi.

9 Immo demonſtratio quæ facit ſcientiam de re, eſt per cauſam intrinſecam rei. 1. diſtinctio.45. 3.5^{m}. Reſpondeo Dubio 449°. Du^{m}.449.

10 Proprium demonſtrationis, eſt eſſe ex neceſſarijs neceſſarium, Meta.5.lectio.5.fi.F./.Poſter^{m}. lectio.13.med°.c. Generatio. 83. Incarnari. 4. 18. Indiuiduum. 24. 29. Iuſtitia. 82. Lex.157.

11 In demonſtratione, maior propoſitio eſt in quarto modo dicendi per ſe, ſed minor in primo, concluſio autem in ſecundo & quarto. Poſter^{m}.le.10.fi./.Lec.13.prin°.
*Metaphyſica.19.41.51. Mundus.8.10.&c.

Defi-

82 Definitio paſſionis,cum definitione ſubiecti, eſt medium in demonſtratione. Poſter^{m}.lec.2.prin^{o}./.Li^{o}.2.le.1.fi.g.le.7.fi./ lec.17.19.prin^{o}.
^{u}Notum.9.10. Oſtenſio.Pœnitentia.4.32.Perſona.13. Principium.19.&c.

83 Vnius concluſionis,eſt tantum unum medium demonſtratiuũ, ſed multa probabilia.1°.q.47.1.3^{m}./.Poſter^{m}.le.44.
^{o}Proceſſio.15.&c.Pronomina.1.3.4.Ratio.31. Regula.4. Sacramentum.6.Scientia.29. 30.45.54.55. 64. 85. 86.99. 104. 117.119.120.Signum.1.9.11.13.Syllogiſmus.2.3.4.8. Simonia.27.Sophiſta.

84 In demonſtratione ad impoſſibile, nihil differt aſſumere uerum uel falſum contingens. Phy.7.lect.2.fin.
^{o}Subſtantia.13.

85. Phyſica demonſtrat per omnes cauſas. Phy.lect.1. me^{o}.2.F./. Lib^{o}.2.lec.10.u.
^{u}Theologia.23.Terra.13.Triangulus.2.Veri.14.

86 Aſtrologia,quo ad motus,ſitus, quantitates, & paſſiones cœlorum,eſt ſcientia per demonſtrationem, non autem quoad effectus,ſed tantum per coniecturas.Opuſ.28.c^{o}.4.

¶Demonſtratiuum.Hic.Hoc.Iſte.Pronomen.1.3.4.

¶Demonſtrator.Inducere teſtimonia aliorum,non eſt demonſtratoris,ſed probabiliter perſuadentis.1^{a}.quæſtio.46.1.c.fin. Dici.2.

¶Denarij.Commutatio.1. Numerus.11. Numus.Pecunia. Vſura.183.

¶Denegari.Hæreſis.31.Vſura.313.

¶Denigratio.Suſurratio.1.

A quo. 1 ¶Denominatio quælibet, fit ab aliquo habente ſe per modum formæ,non autem ſemper a forma.1^{a}.q.13.11. c./.q. 37.2.c./.1.diſt.32.q.1.5.c./.Veri.q.21.4.2^{m}./.Po^{a}.quæſ.7.10. 8^{m}. ^{o}Abſtinentia.5.Accidens.98.99.Accolytus.3.Actio.111 Actus.53.

2 Denominatio proprie,eſt ſecundum habitudinem accidentis ad ſubiectum,non autem ad obiectum.1.d.17.q.1.5.2^{m}.
^{u}Angelus.613.614.

3 Quælibet res denominatur tantum ab eo, quod conuenit ei eſſentialiter, non autem ab eo quod conuenit ei participatiue, uel cauſaliter. Col.lec.4.fi.E.
^{o}Anima.241.Auaritia.24.Cauſa.55.71.72.Clauis.3. Concupiſcibilis.2.Definitio.21.Ens.40. Eſſentia.10.

4 Denominatio fit a digniori.4.d.18 qu.1.ar.1.q.1.3^{m}./. Perihierme.le.4.
^{o}Genealogia.1.Intellectus.9.

5 Tranſcendentia denominant ſeipſa,non autem formæ ſpeciales.12^{a}.q.55.4.1^{m}./.d.27.2.1^{m}./.Veri.q.21.4.4^{m}./.Pot^{a}.q.9. 7.b./.9.18^{m}./.Virt.q.1.2.8^{m}. ^{o}Iraſcibili.2.Locus.5.Matrimonium.1.&c.6.Motus.17.

6 Agens denominatur ab actione,non autem ab effectu, niſi ſit de intellectu actionis.1^{a}.q.37.2.c./.2^{m}./. 1.d.32.qu.1. 1.c.fi /. 3^{m}./.2.c./.1^{m}. ^{o}Pars.37.Per ſe.1.Prædicari.28.Samaria.Sanctitas.5.6.Similitudo.1.Temperantia.3.Vbi.1.

7 In reſpectiuis fit denominatio ab extrinſeco, non autem in abſolutis. 1^{a}.q.6.4.c./.q.37.2.c./.12^{a}.q.7.2.1^{m}./.1.d.32.q.1.1.c./ d.40.q.1.1.2^{m}./.2.d.12.5.2^{m}./. Ver.q.2.4.c.fi.
^{o}Veritas.28.Chriſtus.12.

8 Immo in relatiuis poteſt aliquid diſponi & denominari, per aliquid ſui generis,non autem in abſolutis.4.d.8. q.2.artic.2. quæſt.1.1^{m},

Du^{m}.450^{m}. 9 Immo nihil denominatur a relatione,quaſi ab extrinſeco,ſed quaſi inhærente.cont.2.c^{o}.13. Reſp.Du^{o}.450°.

10 Omnia quæ habent ordinem ad aliquid unum, licet diuerſimode,denominari poſſunt ab eo.3^{a}.q.60.1.c.

11 Aliquid denominatur reſpectu alterius dupliciter, ſcilicet quando reſpectus eſt ratio denominationis, & quando non, ſed tantum cauſa.Et ſic denominatur ab aliqua forma ei inhærente, non autem primo modo,ſed ab extrinſeco tantum. Veri.q.21.q.1.2^{m}.

¶Denotare. A.1. Ad.De.0.Deſignare.Ex.0. Grammatica. In 1.&c.Nocere. Per.5.Perſona.42.45.Propter.1. Reduplicatio.1.2.Significatio.0.

Quid. 1 ¶Denſitas non eſt materia multa ſub paruis dimenſionibus,ſed eſt proprietas conſequens ex hoc, quòd materia ſic ſe habet.4 d.12.q. 1.ar.1.q 3.6^{m}. ^{o}Aer.7.Angelus.76. Auſter. Cœlum. 10. Cere.6.Corpus. 48. Delectatio. 27. Deus.399. Nubes.1.

2 Denſitas in cœlis,facit lucidius, & magis actiuum,in elementis uero facit oppoſita.Cæ.lec.10.prio^{o}.b.Punctus.6. Cœlum. Vapor.4. Vitrum.4.

¶Dentes.Cete.9.Euchariſtia.196. Stridor,

¶Denudari.Forma.98.152. Recipere.6.Tactus.12.

In quibus. 1 Denuntiatio ſemper dẽt fieri in peccatis occultis,præcedente ſecreta admonitione,niſi mora ſit periculoſa.22^{a}.q.33. 7.0./.4.d.19.q.2.ar.3.q.1.1^{m}./.2^{m}./.q.1.0./.d.35.3.6^{m}./. Vir. q.1.0./.Quol.1.16.c./.Quol.11.13.0.
Admonitio 1.Correctio 17.Peccatum 26.Accuſatio 6.21.
^{o}Crimen. Detegere. Imperare 2.Incendiarius.Ira 38.75.

2 In denuntiatione non requiritur ſcriptura, quia denuntians non obligat ſe ad probandum,nec punitur non probans.22^{a}. q.68.2.3^{m}./.Quol.11.13.c.
^{o} Iuramentum 20. Paruipenſio 2. Pœnitentia 59. Prophetia 4. 60.

¶ Deordinari.Lex 88.Peccatum 195.398 422.

¶ Deorſum. Amor 58. Contrarium 30.41. Graue 8.Ignis 7. Imum.Inferius.Situs.0.

1 ¶ Dependere. Scientia noſtra dependet a ſenſibili,& non e conuerſo.Sed in deo eſt econuerſo.1.d.39.q.1.2.2^{m}. Quo.
^{o} Accidens 2, 24.

2 Oppoſitum uidetur dicere, quia intellectus noſter eſt cauſa rerum.4.d.8.q 2.ar.1.q.3.1^{m}./.Perihem.lec.3.m^{o}.b.H. Reſpondeo ſicut Dubio 212°. Du^{m}.451^{m}
^{o} Actio 13,14.62.109. Agens 64.65. Anima 13.14.70.232. 303.Annexum 1.Articulus 2. Charitas 51.147.Cauſa 35.49. 59.99.Cœlum 69. Circumſtantia 1. Conſcientia 9. Cognitio 21.29.Credere 5.Deus 16.158.395.Educi 1.Egere 1.Falſitas 12.Finis 109.Intellectus 71.95.161.259.179.285.Intẽtio 15. Laus 2.Locus 19. Logica 8.Menſura 21.23.Metaphyſica 18. Motus 91.Neceſſitas 27.31.33. Operatio 7.8 Paſſio 17.Pœna 15.Poſſibilitas 1.Poteſtas 8.Prudentia 38.71 72.Quantitas 5.Relatio 2.39 53.68.72.Sacerdos 25.26 Sacramentũ 28. 139.Separatio 1.Simonia 1.Solertia 1.Spirituale 7.Studiũ 4. Virtus 14.164.Vnitas 24.Voluntas 49 63.Vox 11.Vſura 203.

¶ Deperditum.Adam 54.Cibus 2.3.5.Euchariſtia 180.252. Idem 9.Ieiunium 19.Lignum 2.Reſtauratio 1.Vinum 8.

¶ Deperire.Peccatum 435.436.Perfectio 59.Religio 29.

¶ Depingere.Adoratio 19.Imago 41.42 43. Scutum.

¶Deponere.Angelus 141.354.Circumciſio 6. Dæmon 26.Epiſcopus 14.18.Manſuetudo 8.Obſtinatio 2.Ordinatio 7.Ordo 93.Profeſſio 7.Reſtitutio 23. Sacramentum 77. Simonia 30.31.38.Vſura 311.

1 ¶ Depoſitum datur ad utilitatem dantis, ſed mutuum, ad utilitatem accipientis.12^{a} q.105.2 5^{m}./.22^{a}.q.62.6.c. Cui.

2 Lex uetus,bene ordinauit de mutuis, & de depoſitis. 12^{a}.q6. 105.2.4^{m}./.5. ^{o} Deponere.

3 Depoſitus gladius,non debet reſtitui furioſo.22^{a}, q.51.4.c./. q.57.2.1^{m}./.q.98.5.1^{m} /.q.120.1.c.

4 Furans ſuum depoſitum peccat,& tenetur releuare grauamẽ depoſitarii.22^{a}.q.66.3.3^{m}./.5.3^{m}.

5 Depoſitum amittens ſine culpa, non tenetur reſtituere. 12^{a}. q.105.2.5^{m}./.22^{a}.q.62.6.c.

¶ Deprauari,deprauatam rationem habent aliqui,uel ex paſſione, uel ex mala conſuetudine,aut ex mala habitudine naturæ.12^{a}.q.94.c.fi.Dæmon 32.Doctrina 13. Scriptura 10.

¶ Deprehendi. Stuprum 3.

1 Deprecatio proprie,eſt pro malis amouẽdis.Pſal.6.fi.f.E.
^{o} Adiurare 1.3.4.5.Oratio 11.70.Scriptura 15.

2 Deprecatio eſt propter bonum dandum,uel aſſiduitas orationis.Pſal.29.fi.f.Idem adiurare 2.&c.5. Oratio 70.
^{u} Vnctio 7.

¶ Depredari.Bellum 6.

¶ Deprehendi.Hæreſis 23.24.30.31.

¶ Deprimere.Aduentus 6 Annuntiatio 8.
Contemplatio 19. Luxuria 22.24. Peccatum 193.&c. Rota. Senſualitas 6.Timor 34. &c.

¶ Deputatio Deus 206.

¶ Deputatio. Abraham 17.Altare 2.Angelus 233.284.572. &c.580.599 &c.Benedictio 5.6.Bonitas 207.Campſoria 11. 12.Character 45.Contemplatiuus 2. Corona 2. Damnatio 6. Oblatio 3.Prophetia 40. Sacramentum 87. Sanctificatio 3. Vendere 2. Vnctio 9.

¶ Derelinquere.Conſilium 9.Furtum 10. Prædeſtinatio 22. Reſtitutio 16.

1 ¶ Deriſio de re notabili,eſt peccatum mortale. Et eſt grauius quàm contumelia,ſed grauiſſimum deriſio dei,ſecundo parentum,tertio iuſtorum.22^{a}.q.75.2.0. Quid.
^{o} Balbutiens 2.Baptiſmus 54.Deceptio. Doctrina 2.Euchariſtia 131.Fides 142.

2 Deriſio ſecundum rationem ſuam, eſt minus graue peccatũ detractione, & contumelia, licet quandoque ſit econuerſo. 22^{a}.q.75.2.3^{m}. ^{o} Illuſio.Infirmitas 6.Irriſio. Iudicium 72.Iuſtitiæ 2.Maledicere 3.Sabbathum 15.Scriptura 7.12.

3 Recidiuans,& ſimulans, ideſt fictus,non deridens deum expreſſe,ſed interpretatiue.22^{a}.q.75.2.2^{m}. Contumelia 3.Subſanatio.
^{o} Thales 2.Votum 74.

¶ Deriuatio.Adã 76.&c. Angelus 352. Anima 232.354 Cauſa

ſa 22, Claritas 17.18. Cognitio 67. Commune 8. Contrariũ 3. Donum 19. Gloria 13. Gratia 113. Infirmitas 2. Ira 49. Ius 31.13.17.20. Lex 48.60.76.158. Lumen 34. Motus 41.59. Ordo 11. Paſſio 50. Sacerdos 23. Studioſitas 1. Thurificatio 2. Chriſtus 74.

¶ Derogatio. Animal 65. Fides 8.161. Hæreſis 138. Liberalitas 8. Relatio 97. Vita 28.

Conueniens. ¶ Descendere Chriſti ad inferos, fuit conueniens. 3ª. q. 52.1.o./.4.c./.3.d.22.quæſt.2.ar.3.q.1.o./. Opuſc.3. c°.242. * Abraham 20.

2 Chriſtus per ſuum effectum, deſcendit vſque ad infernum damnatorum. 3ª.q.52.2.c./.3.diſt.22.q.2.ar.1. q.2.o./.Opuſ. 60.c°.21.

3 Chriſtus per eſſentiam deſcendit tantum ad lymbum patrũ, ſed per ſuum effectum deſcendit ad quemlibet infernum. 3ª.q 52.2.o./.5.d.22.q.2.ar.1.q.2.o.

4 Chriſtus deſcendens, illuminauit lymbum patrum, quo ad eos tantum. 3ª.q.52.2.1^{m}./.3.d.22.q.2.ar.2. q.2.o.

5 Chriſtus poſt mortem ſtatim deſcendit, & ſtatim liberauit iuſtos qui erant in lymbo. 3ª.q.52.4.1./.5.3^{m}. * Adoptio 13. Amor 238 Angelus 141. Cataractæ. Clauis 10. Confeſſio 82. Conſanguinitas 1.4.5.7. Dæmon 95. Excluſio 2.

6 Chriſtus deſcendens, nullum damnatum liberauit de inferno, nec de lymbo puerorum, nec de purgatorio, ſed tantum oẽs iuſtos. 3ª.q.52.5.6.7.8.o/.3.d.22.q.2.1.o. Opu 3. c.142. * Helias 6. Hæreſis 148. Iudicium 77. Paſſio 121.

7 Chriſtus deſcendens in infernum damnandos confutauit de eorum incredulitate, ſed purgandis dedit ſpem gloriæ. 3ª.q. 52.2.c./.6.1^{m}.

8 Chriſtus deſcendens ad inferos, liberauit a purgatorio ſufficienter purgatos, vel qui dum hic viuerent, hoc meruerunt per fidem & dilectionem & deuotionem ad mortem Chriſti 3ª.q.52.4.2^{m}. * Pœna 95. Sacramentorum 102. Symbolum 7. Templum 12.

9 Chriſtus deſcendens ad inferos, operatus eſt in uirtute paſſionis ſuæ, conſtringendo oſtes, id eſt impedimẽta, impedientia patres exire. 3ª.q.52.4.2^{m}./.5.6.7.c./.8.c./.2^{m}. * Tremor 2. Velox 1. Vſura 54.

10 Deſcenſus duplex, conuenit Chriſto, ſcilicet de cœlo, ſecundũ deitatem, non quidem motu locali, ſed incarnatione, ſecundũ exinanitionem, & ad inferos, ſecundum animam, qui eſt motus localis, & conuenit Chriſto ſecundum conditionem humanæ naturæ. 1ª, q.53.1.b./.3ª.q.57.2.2^{m}.

11 Chriſtus ſecundum animam, tandiu fuit in inferno, ad quem deſcendit, quandiu corpus eius fuit mortuum. 3ª. q.52.4 o. /.3.d.22, q.2.ar.1.q.5.o.

12 In myſterio incarnationis, non conſideratur aſcenſus, quaſi alicuius præexiſtentis, & proficientis, ſed deſcenſus uerbi, ad imperfectionem noſtræ naturæ. 5ª.q. 33.3.3^{m}./q. 34.1.1^{m}.

13 Chriſtus poſtquam aſcendit, aliquando deſcendit de cœlis, ad terram. 3ª.q.57.6.5^{m}.

Ad quid. ¶ Deſcriptio. Deſcribuntur aliqua in libris materialibus, ad ſuccurrendum memoriæ. 1ª.quæſt.24. 1.c./.3.d.37.1.o./. Ro. 2. lec. 3. me°. I He.12.lec.4. fi. A. Abſoluere 29. Accidens 9. Aduentus 6. 9. Aer 13. Angelus 449. Aqua 9. Aſcriptio. Conſcriptio. Dæmon 38. Inſcriptio. Scriptura 20.&c. Stella 1.

Vade. ¶ Deſerere gregem ſibi commiſſum, procedit uel ex timore male humiliante, uel ex amore male inflammante, uel ex amore ſalutis propriæ, ut ſi prælatus ſolus quæratur. 22. quæſt.72.3.c./.1ª. Cor. 16. lect.1. prin°. A. /.2ª.Cor.11. fi. Epiſcopus 29. * Abraham 26. Amor 62. Angelus 127. 593. Conſilium 9. Derelinquere. Fuga. Iuſtificatio 13, 38. Miles 8. Neceſſitas 33. Pœna 23. Pœnitentia 43. Pharao. Refugere. Relinquere. Scandalum 15.&c. Seruitus 3.14. Tremor 2. Vitare. Ep. k12.o.

¶ Deſertum. Nullus de filiis Iſrael natus in deſerto, mortuus Iudæi. eſt ibi 3ª.q.70.4.3^{m}./.4.d.1.q.2.ar.3.q.1.3^{m}. * Adiurare 11. Circumciſio 19.20. Fides 59. Iudæi 26. Naaſon. Petra. Sexnophegia. Silua. Temptare 19.20.

¶ Deſeruire. Anima 31. Ars 5. Cœlũ 26. Corpus 61. Fides 22.

¶ Deſiccabile. Vita 8.

Diuiſio. 1 ¶ Desiderium dicitur dupliciter, ſcilicet appetitus rei non habitæ, & intenſio affectus, tollens faſtidium. 12.q.33.2.c. * Aduentus 6.9.

2 Deſiderium deſiderati eſt duplex. ſ. huius ut finis, & huius ut ad finem. Opuſ. 61.c°.3. * Agere 6.7.20.

3 Deſiderium eſt motus appetitus in amabile, & inchoatio amoris. 2. d.26.q.1.3.c./.quæſt.2. ar.3.quæſt. 2. c. Amor 205. * Amicitia 31.

4 Deſiderium eſt primus motus appetitus. 3. d.26. qu.2.ar.3. q.1.c./.3^{m}. * Amor 177.180.205.234.236.258. Ancilla.

5 Deſiderium eſt de bono non habito, ſed amor eſt de bono abſolute. 1ª.q.20.1.c./.2^{m}./.2.d.1.q.2.1.c./.3.d.26.q.1.3.c.prin°. /.q.2.ar.3.q.2.c. Amor 180. * Angelus 468.469. Animal 73. Animus. Aureola 25.

6 Omne deſiderium, conſequitur aliquam cognitionem. 1.d.1. quæſtio.1.1.1^{m}./.quæſtio.4.1.1^{m}./.d.26. quæſt.2.ar.3.q.2.c. Amor 242.

7 Oppoſitum videtur dicere. 1.d.1.quæſt.4.1.1^{m}./. Veri.q.15. 3.c./.q.23.1.c./. q.25. 1.c./. Ma.q.14.1.6^{m}. Reſpondeo ſicut dubio 321°. Du°.452m.

8 Deſiderium, ſpes, amor, & odium, ſunt aliquo modo in carentibus cognitione, non autem timor, nec deſperatio. 22. q. 41.3.c.

9 Deſiderium ſequitur amorem finis, & præcedit amorem eorum quæ ſunt ad finem. 3.d.27.q.1.3.1^{m}. * Beatitudo 33.94.&c.

10 Perfectio deſiderij, eſt ex perfectione ſuæ cauſæ. ſ. amoris. Pſal.26.prin°. C Amor 258. Bonitas 37. Charitas 55.147.

11 Deſiderium proprie, eſt in appetitu ſenſitiuo, & in appetitu rationali. 12.q.30.1.2^{m}. Subiectiue. * Concupiſcentia 3. Cornelius 3.

12 Deſiderium eſt in concupiſcibili. 12.q.23.2.c./.q.40.1.b./.c. /.5.d.26.q.2.ar.3.q.1.2 3.c. * Deſperatio 1.

13 Deſiderium naturale rationalis creaturæ, eſt ad cognoſcendũ genera, ſpecies, & rationem omnium rerum, non autem omnia indiuidua uel futura contingentia, quæ ſolus deus in ſua æternitate cognouit. 1ª.q.12.q.8.4^{m}./.q.14.13.o. * Deus 226.227.246. Aegritudo 3.

14 Oppoſitum videtur dicere, quo ad cognoſcendum omnia indiuidua & futura contingentia, quia homo habet naturalem inclinationem ad cognoſcendum futura. 1ª.q.86.1.o./. 22.q. 47.3.2^{m}./.q.95.1.3^{m}./.2.d.3.q.3.3.1^{m}./.4.d.50.q.1.3.o./. Veri q.2.1.6.o./.q.10.5.o./.Quol.7.3.o./.Opuſc.29./. Anima 3. lec.8. Reſpon. ſicut dubio 441°. * Fames 2. Du^{m}.455^{m}.

15 Deſiderium creaturæ rationalis, non quieſcit in cognitione dei per effectus. Con.3.c°.50. * Filius 15.121.126. Ira 13.42.62.&c.72.&c.

16 Omne quod naturaliter deſideratur ab homine, naturaliter cognoſcitur ab eo. 1ª.q.2.1.1^{m}. * Iudæi 17. Iuſtificatio 28 Lymbus 3. Maria 8. Motus 55. Nomen 78. Optare. Oratio 5.39.46.58.61.64.83.94.95. Paſſio 39. Paupertas 8. Pax 10.

17 Deſiderium ſanctorum patrum de Chriſti incarnatione, erat ualde accenſum, propter tria, ſcilicet propter mundantiã terrenæ miſeriæ, quam ſuſtinuerunt, propter abundantiam pacis æternæ, & propter affluentiam lætitiæ internæ, quam prægustauerunt. Opuſ.60. c°.1. * Poſtulatio. Quies 4. Salomon 1. Scientia 58.61. Sitis. Spes 25.43.47.64.70.72. Tacere 3. Templum 14. Terra 4.

18 Deſiderium animæ beatæ, quieſcit ex parte appetibilis, non autem ex parte appetentis. 12 q.4.5.5^{m}. * Veritas 57. Virginitas 23 Ira 13.

19 Oppoſitum uidetur dicere. 4.d.49.q.1.ar.4.q.1.o. Reſpon. ſicut dubio 275°. * Viſio 15. Du^{m}.454^{m}.

¶ Deſiderius. Hæreſis 121.

¶ Deſignare. A. vel. Ab.o. Actus 190. Adoratio 5. Aggredi. Datio 3. Dæmon 103. Denotare. Deus 26. Luxuria 3. Mutuum 4. Nomen 14.58. Notare. Origo 4. Per 3.5. Perſona 42.45 Senſus 41. Vſura 5.10.28.

¶ Deſinere. Accidens 62.63.88. Anima 344. Euchariſtia 103. Incipere 4. Pars 44. Relatio 56.61. Semen 19. Subiectio 7. Chriſtus 56.

¶ Deſiſtere. Accuſatio 12.127. Deſperatio 6. Tergiuerſari.

¶ Deſolatio. Tyrannus 3.

¶ Deſpectus, Deſpicere. Paruipenſio 2.

1 ¶ Desperatio non importat ſolam priuationem ſpei, ſed receſſum a re deſiderata, propter impoſſibilitatem æſtimatã. Quid. 12.q.40.4.3^{m}. Diffidentia. Spes 65.inf. * Accidia 8. Appetitus 30.31. Audacia 7.&c.13. Blaſphemia 22.25. Conſilium 5. Deſiderium 1. Dolor 44.

2 Deſperatio non reſpicit malum, ſub ratione mali, ſed per accidens quandoque, inquantum facit impoſſibilitatem adipiſcendi, ſed poteſt eſſe ex ſuo exceſſu boni. 12.quæſtio. 40.4.1^{m}. *Fiducia 12. Fortitudo 15. Humilitas 15. Infidelitas 11. Laus 9. Luxuria 16.

3 Deſperatio eſt peccatum in appetitu. 22.q.20.1.o./.2.c. * Magnanimitas 1, Medicus 1. Membrum 8. Nox 3. Paſſio 39.

4 Deſperatio eſt minus graue peccatum, infidelitate, & odio dei, ſed periculoſius. 22ſ.q.20.3.o. * Præceptum 102. Prædeſtinatio 41.

5 Deſperatio poteſt eſſe ſine infidelitate. 22ſ. qu. 20.2.o./.3.d. 3.1m.
* Præſumptio 10, Publicatio 3, Socrates 2.

6 Deſperatio eſt cauſa luxuriæ per accidens, remouendo ſpem beatitudinis, propter quam aliquis a luxuria deſiſtit, M2.q. 15 4.3m.

7 Deſperatio principaliter cauſatur ex accidia, ſeu triſtitia, & negligentia, ſecundo ex luxuria 22ſ.q.14.4.o. Accidia 8.
* Spes 32.65, &c.

8 Deſperatio eſt prior timore, ſicut ratio & cauſa eius, ideo timor conſequitur deſperationem uincendi. 12ſ.q.25.3.c. Timor 31.

Da^m.455^m. 9 Oppoſitum uidetur dicere. 12ſ.q.45.2.2m. Reſpondeo. Dubio 455°.

10 Deſperatio oritur occaſionaliter ex timore dei & horrore peccatorum, non autem directe 22ſ.q.20.3.2m.

Du^m.456^m. 11 Oppoſitum uidetur dicere. 12ſ.q.25.3.c. Reſpon. Do^m.456^m.

12 Deſperatio populi dei duplex. ſ. quantum ad auxilium de terra, & quantum ad auxilium de cælo. Iſa.5.fi.

13 De nullo uiatore, eſt deſperandum 4.d.11.4.1.4. 6m.
* Stultitia 8. Timor 32.

14 Deſperatio in damnatis, non eſt culpa, ſed pars damnationis, ſicut nec in uiatore, de se non nata haberi. 22ſ.q.20.1.3.
* Blaſphem. 22, Deſiderium 18. Fiducia 12. Fortitudo 15, Infidelitas 11, Spes 32.

¶ Deſpicere. Aira, 3. Ira 44. Malum 64. Timor 71, Veritas 55.

Quare. ¶ Deſponſatio beatæ Mariæ fuit facta duodecim rationibus, ſcilicet ne Chriſtus ab infidelibus, tanquam illegitime natus abiiceretur. Vt conſueto modo, eius genealogia per uirum deſcriberetur. Et ad tutelam pueri nati. Ne diabolus cõtra eum uehementius nocumenta procuraſſet. Et ut a Ioſeph nutriretur. Et per hoc beata virgo redditur immunis a pœna, ne ſcilicet lapidaretur a Iudæis, tanquam adultera. Et ut per hoc ab infamia liberaretur. Et ut ei Ioſeph miniſterium exhiberet. Et teſtimonio Ioſeph comprobatum eſt, Chriſtum ex virgine natum. Et uerba virginis matris, magis credibilia redduntur, ſuam uirginitatem aſſerentis. Et ut tolleretur excuſatio virginibus, quæ propter ſuam incautelam, non uitant infamiam. Et per hoc ſignificatur uniuerſalis eccleſia, quæ cum virgo ſit, deſponſata tamen eſt uni viro Chriſto. Et quòd mater domini fuit deſponſata & uirgo, in perſona ipſius, & uirginitas & matrimonium honoratur, contra hæreticos, alteri horum detrahentes 3^a.q. 29, 1.o./.4.d.30.q.2.3.o./.Matth.1.me°.k. *Anulus. Luxuria 11. Matrimonium 4.25. Nuptiæ.o. Sponſa.o. Sponſalia.o. Sponſus.o. Virginitas. 14.25. Fides 91.100.

¶ Deſpoticum. Corpus 37. Dominium 9. Princeps, M. Principatus 1.

Quid. ¶ Deſtinare, eſt dirigere aliquid in aliquid, uel mente proponere. 1^a.q.23.1.c./.2.2m./.1.d.41.q 2.1.c./. Veri, quæſt.6.1.c./. Ro lec.3.prin°. ut Prædeſtinatio 1.23.

¶ Deſtitutio. Ordo 5. Peccatum 168.& c,372. vſura 230. 249.

¶ Deſtruere, Abrogare. Anima 13 Apoſtoli 14. Auerroes 1. Babilon 3. Conſumere. Cor 10. Corruptio o. Creatura 7. Eccleſia 13. Fides 7, Ira 58. Iudæi 17.20.44 Miſſa 14. Mors 35. 36. Pars 44. Poſſeſſio 10. Præceptum 154. Prædicare 22. Rationale 7, Relatio 61, Reſurrectio 55, Scipio, Superbia 57, Vſura 86.89.96.289.

¶ Deſuper. Rei 10. Scriptura 56. Super. Supra.

¶ Detegere. Reſtitutio 18. Vſura 126.247.

¶ Detentio. Alienum 5.& c. Aoraſia, Detentor, Detinere. Furtum 8. incarcerare.

¶ Detentor. Detentio. Detinere, vſura.o.

¶ Deterior. Detrimentum. Excæcatio 3. Humilitas 1, Iuramentum 22. Lumen 16. Peius. Seruitus 9.

Diuiſio. 1 ¶ Determinatio rerum creatarum, fit tripliciter, ſ. per additionem differentiæ, uel accidenti, uel per receptionem in alio 1ſ.l. 8.q.4.1.2m. Commune 7.
* Abſoluere 21.22, Accidens 65, Actio 108. Actus 50. Adam 64. Addere.o. Adoratio 6, Aduentus 7.

2 Omne determinatum, eſt medium duorum extremorum determinatorum. 4.d.11.q.2.ar.1.q.3.b.1.
* Adulterium 1.2.8. Agens 13. 14. 87.91.104, 106.113.114. Amor 57 217. Analogia 4.21. Angelus 112.161.179.383.616. Anima 46.123.159.229.290. Apoſtoli 1, Appetitus 85. Apprehenſio 1. Archiepiſcopus. Ars. 3 14 17. Aſtrologia 3. Auditor 3. Auxilium 2. Baptiſmus 79.163. Campſoria 2.5.6. Cælum 23. Cæremonia 5.6. Certitudo 2. Circunciſio 8.11, Ciuitas 41, Commune 7.8. Conceptus, Confeſſio 10. Confirmatio 9, Coniunctio 9. Conſilium 13. 20. Contingens 3. Contradictio 4.

3 Aliquid dicitur determinatum dupliciter, ſcilicet ratione limitationis, & ratione diſtinctionis. Quol.7.1.1m./.6.c./.1m.
* Contrarium 2. Corpus 27. Creatura 24. Debitum 27. Decimæ 1.8. Deus 22.& c. 106.218.277.292.373. Dictio 4.5. Differentia 1. Diſputatio 3. Diſtinctio 28. Dubitatio 1.5. Electio 1. Elementum 8. Ens 3.9. Epiſtola 8. Eraclytus. Eſſe 21.92. Phantaſia 1. Femininum 2. Fides 22.50.78.&c. Finiri 1. Finis 103. Forma 80.87. Generatio 47. Genus 19. Habitus 38.39. Hæreſis 12,78.79 80. Homo 7.27. Idea 2. Ieiunium 23.36.&c. Indeterminatum. Indiuiduum 13.14. Indulgentia 23. Infinitum 31, Intellectus 198.228. Interpretatio 1,1.3. Index 8. Iudicium 2. Ius 8.9.10.20. Iuſtitia 50. 77.83. Lex 48.138.150. Libertas 6. Limitatio. Locus 11. Luminare 3. Lux 10. Menſura 16. Meritum 28. Metaphyſica 2. Miniſter 8. Miraculum 15. Modus 2. Motus 65. Mutatio 2.3. 4.7. &c. Natura 15.16. Naturale 24. Neceſſitas 13. Negatio 3. Nomen 6. Nouem 7. Oratio 7. 58 Ordo 61. Pars 45. Paſſio 64. Peccatum 441. 442. Pœnitentia 56. 77. Poſtulatio. Potentia 11.49. Poteſtas 18. Præceptum 42.45.109.123.125.127. 132. Pretium. Prædeſtinatio 44. Primitiæ 1, 2. Priuatio 14. Propoſitio 1, Prudentia 13.

4 Determinatio prædicati in ordine ad ſubiectum, eſt prædicati inquantum huiuſmodi, ideo reſpicit aliud formaliter. Quæ autem eſt abſolute, ponitur circa prædicatum, ſicut circa quoddã ſubiectum. Ideo magis reſpicit ſuppoſitum, quàm formam. 3.d.11.1.3m.
* Qualis 1.6.8.14. Quantitas 11.20. Quieſ 3. Reſurrectio 23. Reuerentia 3. Sacerdos 16. Sacramentum 7.29.32.44 62. Sacrificium 7,18. Scandalum 18. Scientia 119.153. Sententia 2. Seruitus 5, Situs 1. Solus 2. Sponſalia 7. Stella 6. Suppoſitio 2. Tempus 38, Terminus. Traductio 3. Tranſire 2. Virtus 58.87.88 216, 239.267. Vnctio 7. Vniuerſale 24. Voluntas 57.72.78.&c. Votum 70. Viuta 3.23.&c. Viſus 13. Chriſtus 11.21.30.

¶ Determinatiuum. Accidens 130.

¶ Deteſtari. Abominatio. Abhorrere. Angelus 521. Iuſtificatio 20.21.22.31.32, Occidere 2, Peccatum 374. Pœnitentia 1.10.28.

¶ Detinere. Ablatum. Alienum 5.6.7. Detentio. Detentor. Incarcerare. Pœna 79. Poteſtas 9.

5 ¶ Detractio quæ eſt occulta maledictio, ad denigrationem famæ, per impoſitionem falſi, per adauctionem mali, per reuelationem mali occulti, & per deprauationem intentionis, de ſe eſt peccatum mortale. Ex leuitate uero, eſt ueniale, niſi ſit de graui. Sed propter bonum cum debitis circunſtantiis, nullum eſt peccatum. 21ſ. q.72.2.c. fi./.q.73.1.2. o./.q.74.1.o./.q.75.1.c./. Ro.lec.8.fi.l. Contumelia 3. Suſurratio 1. Quid.
* Auditor 2.

3 Detractio non eſt filia iræ, ſed inuidiæ. 22ſ.q.73.3.3m. Inuidia 5.
* Blaſphemia 2, Contumelia 3.5.6. Deriſio 2. Exprobratio.

3 Detractio, ſuſurratio & exultatio in aduerſis, cauſantur ex odio & inuidia diuerſimode, M2.q.10.3.3m.

4 Detractio contrariatur adulationi, quo ad ea quæ dicuntur, licet utrumque ſit malum. Non autem quo ad finem, quia prima intendit infamiam, ſecunda uero delectationem. 12ſ, q.115.1.3m.
* Iniuſtitia 3. Inuidia 5. Maledicere 1. Perfectio 90.

5 Diligens & inſidioſa inquiſitio eorum, quæ ab aliis fiunt, ordinatur ad aliquid nociuum, ſcilicet ad detrahendum proximo. 21ſ.q.167.2.c./.3m.fi. Opuſ.68.
* Remotio. Reſiſtere 6. Suſurratio o. Tacere 5. Auditor 2. Cõtumelia 5.6.A.

5 ¶ Detrimentum pati in ſpiritalibus, ſemper eſt pœna, non autem ſemper in corporalibus. 4.d.46.quæſtio.1.artic. 2. quæſt.3.o. Pœna.
* Amicitia 31. 42. Amor 170. Bonitas 211. 228. Damnatio 36. Dominium 11. Lumen 16. Mutuum 1. Pœna 38. Tyrannus 4.6.&c.

2 Contingit quod aliquid de ſe iuſtum eſt, quod tamen comparatum ad aliud inducit detrimentum, ſi ſeruetur, & ideo oportet quòd ius commune ad hoc applicetur. 12ſ.q.96.6.c./.22ſ, q.147.3.2m./.4.c./. He.lec.4.prin°.C.

¶ Detruncatum. Enthimema. Mutilatio.

¶ Detruſus. Epiſcopus 28.

¶ Deuaſtare. Ignis 17.

¶ Deuenire. Cognitio 86. Damnatio 45. Peruenire. Præceptum 147. Reſtitutio 24.

¶ Deuiare. Accidentaliter 3. Animal 66. Ars 48 Cura 5. Deus 354 Elongatio. Fides 24. Malum 59. Peccatum 1. Quid.

Deuiſ-

De

¶ Deuirginare. Natiuitas 20. Raptus 2.
¶ Deuolui. Vſura 60.253.
¶ Deuorari. Cete 10. Lupus.

Quid. 1 ¶ DEVOTIO a deuouendo nominatur. Opuſcu.17.c°.13. prin°.
• Adeps 3. Admiratio 2. Adoratio 2.8.

2 Deuotio eſt ſpecialis actus voluntatis, prompte tradendi ſe ad famulatum Dei.22ª.q.82.1.o./.2.c.q.83.3.1m.

3 Deuotio eſt principalis actus religionis virtutis.22ª.q.82.22.2.o./.q.83.3.1m./.15.c./.q.104.3.1m.
• Anniuerſarium.

4 Deuotio eſt pinguedo animæ, cauſata a charitate, & conſeruans eam.22ª.q.82.2.2m./.3.c.
• Aranea.

5 Cauſa deuotionis duplex, ſcilicet extrinſeca & principalis, ideſt Deus, & intrinſeca duplex, ſcilicet contemplatio bonitatis Dei & beneficiorum eius, & conſideratio propriorum defectuum excludens præſumptionem. 22ª.q.82.3.o./.4.c./.4.diſtinctio.15.quæſtio. 4.articu.3.quæſtio.2.c./. Ma. quæſt. 11.1.7m.
• Baptiſmus 77.78.91.&c. 192.113.170.171. Cantus 1.2.3. Clamor 1.4. Deſcendere 8.

6 Conſideratio eorum quæ ſunt apta excitare dilectionem dei, cauſat deuotionem. Sed conſideratio diſtrahentium mentem a diuinis impedit eam.22ª.q.82.3.1m.
• Euchariſtia 180.181.191.269.274.&c. Fides 58. Iacobus 2. Ieiunium 35. Iepte.

7 Ea quæ pertinent ad humanitatem Chriſti, maxime excitant deuotionem manuducendo, licet deuotio ſit circa ea quæ ſunt diuinitatis. Vel etiam utrumque.22ª.q.82.3.2m.
• Indulgentia 17. Inuocare 1. Iuſtificatio 48. Lacrimæ. Laus 17. Ludus 6.

8 Deuotio primo & per ſe cauſat delectationem & lætitiam, ſecundario autem & per accidens, cauſat triſtitiam.22ª.q.82.4.o./. 2ª.Cor.8.lec.3.princ°.

9 Qui ſemel orat deuote remanet deuotior per plures dies. 22ª.q.83.14.4m./.quæſt.171.2.2m./. 2.diſt.18.q.2.4.5m./.Verit.quæſt.12.1.c.fin.
• Miſſa 27. Obedientia 19. Oratio 12.&c.20.&c.37.45.69.

10 Mens ſemel ad deuotionem excitata, facilius poſtea ad deuotionem priſtinam reuocatur. Ideo ad hoc orationes crebræ ſunt neceſſariæ.22ª.q.171.2.2m./.Veri.q.12.1.c.fi.

11 Deuotio ad ſanctos non terminatur ad eos, ſed tranſit in Deum. Deuotio uero ad dominos eſt alterius rationis.22ª.quæſt.82.2.3m.
• Paſſio 131. Paulus 12. Peccatum 277.376. Pietas 9. Sacramentum 51.68.134. Sacrificium 5.21.

12 Deuotio abundat in ſimplicibus mulieribus, propter humilitatem elationem comprimendo, ſed ſcientia, & quælibet perfectio ſubiecta Deo, auget deuotionem.22ª.q.82.3.3m.
• Sanctitas 8. Solicitudo 4. Tabaicere. Templum 2.23. Thurificatio 1. Thus 1.2.

13 Defectus deuotionis quæ eſt feruor charitatis, in reuerentiā Dei & diuinorum, poteſt eſſe ſine peccato mortali, non autē vt eſt uoluntas conſequendi effectum ſacramentorum. 4.d.4.q.3.ar.2.q.2.3m./.1ª.Cor.11.lec.7.prin°.
• Oratio 25. Vnctio 3.15.28.32. Vſura 276.277.

14 Indeuotio eſt peccatum, procedens ex accidia, ſecundum quod homo poteſt ſe diſponere ad deuotionem, vel impedire eam. Ma.q.11.1.7m.

Eſſe. 1 ¶ DEVS. Eſſe proprie conuenit Deo. 1ª.quæſt.13.11.o./.1.d.8.quæſtio.1.1.o./.Veri.quæſt.21.4.9m./. Potentia quæſt.7.2.9m. Eſſe 10.

2 Deum eſſe, eſt neceſſarium. Opuſc.3.c°.7.
• Angelus 59.97.158. Aſſimilatio 19. Beatitudo 61. Charitas 62. Cœlum 137.

3 Deus eſt per ſeipſum neceſſe eſſe. Con.1.c°.15./.16.3m./.22./.24.prin°./.16.3m.42.5m./.6m./.8m./. 80.fin./. Li°.2.c°.12.1m./.15.5m./.Po².q.2.3.c./.q.5.3.c./.Opuſ.3.c°.6.
• Conceptio 18. Creatio 20.31. Creatura 2.&c.

4 Nihil præter Deum, eſt per ſe neceſſe eſſe. Con.2.c°.15.5m./.30.1m.fi. • Credere 22.23.18. Dæmon 88. Diſtantia 7.

5 Eſſe ſimpliciter & abſolute dictum, de ſolo diuino eſſe intelligitur, & ſimiliter bonum. Veri.q.13.16m.
• Duratio 3.10.

6 Deum eſſe, demonſtratur multipliciter.1ª.q6.2.3.o./. Con.1.c°.13./.Opuſ.3.c°.3.
• Aeternitas 35.&c. Exemplar 4.7.

7 Deum eſſe eſt demonſtrabile per effectum a poſteriori tantū. 1ª.q.2.2.c.fi./.2.o./.3.d.23.q.2.ar.2.q.2.2m./.d.24.ar.1.q.2.c./.Con.1.c°.12./.24./.Li°.3.c°.38.1m./. Po².q.7.2.11m./.3.o. Deus 187. inf. 207.
• Factum 2.3. Fieri 1.8.&c. Futurum 1.2. Gratia 128.

8 Dei non eſt demonſtratio, niſi per effectum.1ª.quæſtio.3.5.c.fi. Cont.1.c°.25./.Poten².quæſtio.7.3.c.fi./.Poſter^m.lect.41.me°.c.li.

9 Oppoſitum uidetur dicere a ſimili. Trini.23.c./.Poſter^m.lec.2.prin°.2. Reſpond. ſicut Dubio 448°. Du^m.457.
• Hæreſis 89.116.124.

10 Deum eſſe, non eſt per ſe notum, ſed eſt primum inter omnia credibilia.1ª.q.2.1.2m./.22ª.q.16.1.c.
• In 7.&c. Indigentia 3.

11 Immo deum eſſe, eſt per ſe notum. Et deum eſſe, & alia huiuſmodi, quæ per rationem naturalem poſſunt eſſe nota, nō ſunt articuli fidei, ſed præambula.1ª.quæſt.2.1.c./. 2.1m. Reſpondeo Dubio 458. Du^m.458^m.
• Indiuiduum 26.27.43. Infinitum 2. Locus 24.25.26.

12 Deum eſſe, eſt per ſe notum ſimpliciter, non autem quo ad nos. 1ª.q.2.1.o./.1.d.3.q.1.2.1./.Con.1.c°. 10./.11./. Li°.3.c.38.1m./.Verit.quæſtion.10.12.o./.Po².quæſt.7.2.11m./.Trinit.3.6m.
• Lumen 24.25. Motus 90. Mundus 12.&c. Tres.

13 Deum eſſe, non eſt nobis naturaliter notum ſecundum ſe, ſed ſecundum ſimilitudinem & participationem eius. 1ª.qu.2.1.1m./.1.d.3.q.1.2.c./.1m./.Con.1.c°.11.fi./.Pſal.8.prin°.2.l.
• Virtus 75.&c.

14 Oppoſitum videtur dicere.1ª.q.4.3.4m. Reſpondeo ſicut Dubio 458°. Du^m.459^m.

15 De deo ſcimus an eſt, ideſt, hanc propoſitionem eſſe ueram ex effectibus eius, non autem actum eſſendi eius, ſicut nec eſſentia eius. 1ª.qu.3.4.2m./.Con.1.c°.12./.Li°.3.c°.39.1m./.Po².q.7.2.1m.

17 Deus eſt ſemper, & ſine ſucceſſione, & eius eſſe, eſt neceſſariū. Con.1.c°.15./.16.3m./ Opuſ.3.c°.6.7.8.

18 Eſſe dei, eſt eſſe cuiuslibet creaturæ exemplariter uel cauſaliter, non autem formaliter ſeu eſſentialiter 1ª.q.3.8.o./.1.d.8.q.1.2.o./.d.17.q.1.1.c./.L.1./.d.18.5.c.fi./.d.19.qu.5.2.c./.d.38.3.c./.2m./.Con.1.c.26./.Opuſ.30.lec.8.

19 Eſſe dei, differt ab eſſe creaturæ tripliciter. Primo, quia ſubſiſtit: ſecundo, quia non fit, nec mutatur: tertio, quia non differt ab eſſentia ſua.1.diſt.8.L.4./ d.2.qu.1.1.c./.Po².q.2.1.c. Eſſe 50.

20 Immo fieri conuenit deo.1.d.30.1.1m./.3.d.7.q.2.1.1m. Reſp. ſicut Du°.612°. Du^m.468^m.

21 Fieri conuenit deo, non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationem 1.diſt.30.1.1m./.3.d.7.q.2.1.1m.

22 Eſſe dei, eſt proprium, & determinatum, & diſtinctum, a quolibet eſſe creaturæ, per hoc quòd ei non poteſt aliquid addi.1ª.q.3.2.3m./.4.1m./.quæſt.7.1.3m./.1.d.9.quæſt.1.1m./.2m./.d.24.q.1.1.3m./.2.d.3.q.1.2.c./.con.1.c°.26.fi./.Veri. qu.21.4.9m./ Po².q.1.2.7m./.quæ.7.2.4m./.5m./.6m./.Quol.7.1.1m./.Opuſ.30.lect.8./.Cauſis.lect.9.fi.

23 Eſſe dei, per hoc quod eſt ſubſiſtens, non receptum in aliquo, diſtinguitur a quolibet alio. 1ª.quæſtion.3.2.3m./. 4.1m./.qu.7.1.3m./. quæſtion.44.1.c./. Cont.2. cap°.51 / Poten². quæſtio.7.2.5m.

25 In diuinis eſt tantum eſſe eſſentiale, non autem perſonale. Nec perſona eſt, niſi per eſſe eſſentiæ. Verita. quæſtion.1.5.18m./.Po².quæſtio.2.6.c./.q.8.2.11m./. quæſtion.9.4.8m./.5.19./.Quol.12.1.o.

25 Deus eſt in ſe, ſicut amatum in amante. Opuſcul. 3. capitulo 45.

26 Eſſe & eſſentia dei, non poſſunt contrahi per additionem differentiæ, nec deſignari 1.d.34.quæſtio.1.1.4m./.Con.1.c°.24.42.12m.

27 Eſſe & eſſentia dei, non poſſunt contrahi per proprietates perſonarum.1.d.7.q.1.2.3m./.d.11.3.5.

28 In ſolo deo eſſe & eſſentia ſunt idem realiter. 1ª. quæſt.2.1.c./.quæſt.3.4.o./.quæſtio.5.6.c./.quæſt.6.3.c./.quæſt.12.2.c./.3m./.4.c.q.13.11.c./.quæſt.14.4.c./.14.2m./.q.26.11.2m./.quæſ.44.1.c./.quæſt.45.1.5m./.quæſt.50.2.3m./.quæſt.54.1.b./.c./3.c./.quæſt.61.1.o./.quæſt.75.5.4m./.quæſt. 104.1.c.fi./.12ª.q.3.7.c./. 3ª.quæſt.13.2.c./.1.d.2.4.1m./.diſtinct 4. quæſtio.1.1.2m./.d.8.quæſt.1.1.o./.quæſ.4.2.3.c./.quæſtio. 5.2.c./. 4m./.d.11.3.4m./.d.19.q.2.1.c./.quæſt.5.3.4m./.d.33.1.c./. d.34 q.2.1.c./.d.35.1.5m./. 4.c./.d.42.q.1.1.4m./. 2.d.1.quæſt.1 1.2.c./.d.3.q.1.2.c./.d.16.1.3m./.6.c.fi./.3.d.6. quæſtio.2.2.2m./.Con.1.c°.12./.25 / Li° 2 ca°.52./.85.2m./ Li° 3.c°.20./.49.5m./.65.4m./.6m./ 66.fi./ Li°.4.c°.11./. Verit.qu.10.12.c.fi./.quæſ.21.4.7m./.5.c./.quæſt 27.1.8m./. Po² quæſt.2.1.c./.qu.5.3.8.c./.qu.7.2.o./ 3.4.c./ M2.q.3.2.c./.q.16.3.8.c./. Spiritu 1.c./. Anima 6.c.fi./.1m./.2m./.17.10m./.Quol.2.4.c./.Qu.3.20.o./.Quol.7.2.1m./.Quol.9.6.c./.5m./.Opuſ.3.cap°.11./.109./.264./.Opuſ.30.lect.7./.Opuſ.37.c°.4./.Poſter^m. 2.lect.6.prin°.b. Bonitas 25.

De

Du^{m}.461. 29 Oppoſitum uidetur dicere.1ª.q.3.3.c./.1.d.25.1.3^{m}./.6.d.5.q.1.3.o./.Poª.q.9.1.c. Reſp.ſicut Dubio 114.

Oper. 30 In ſolo deo, eſſe & operatio ſunt idē.Quol.10.5.c. Actio 1.4.

31 Eſſentia dei, ſecundum intellectum eſt prior ſuo eſſe, & eſſe eius eſt prius quàm æternitas.1.d.19.quæſt.2.1.1^{m}. uel Duratio 10.

Eſſentia. 32 Eſſentia diuina, eſt actus purus, angelica uero eſt intelligibilis in actu, ſed intellectus noſter, eſt intellectus in potentia tantum.1ª.q.15.1.c./.q.87.1.c./.2^{m}./.2.d.3.q.3.1.c./.cō.4.cº.11.
•Abias. Actio 1.4 6. Actus 190r &c. Addere 2. 19. Adiectiuum 11.&c.

33 Deus eſt ſua eſſentia.1ª.q.3.3.o./. qu.12.3.c./.2^{m}./. q.20.4.c./.1^{m}./.con.1.cº.23./.21./.45.1^{m}./.Opuſ.3.caº.10./.109./.Io.14.lect.3. prinº.K.
•Adoratio 1.10.&c. Alexander 1.Alienum 1.8.9.Alius 4. Amor 1.&c.Analogia 1.&c.9.10.Angelus 28.

34 Natura diuina maxime & puriſſime, i. propriſſime actus eſt. Poª.q.2.1.c.prinº.

35 De deo non poſſumus ſcire quid eſt.1ª.q.1.7.1^{m}./.qu. 2.2^{m}./.q.3.prinº./.q.12.12.c./.1^{m}./.13.1^{m}./.q.13.8.2^{m}./.con.1.cº.3./.31./.32.fi./.Ro.lect.6.meº.H.

36 Eſſentia diuina, eſt omne quod eſt in ea.1ª.q.40.1. 2^{m}./.1.diſ.18.2.4^{m}./.d.43.q.2.1.3^{m}.
•Anima 1.5.35.

37 Eſſentia dei, non ponit in numerum cum perſonis. Qu.6.1.o.
•Antromorphitæ. Apollinaris 2.&c. Apoſtoli 30.

38 Eſſentia diuina in filio, eſt a patre. Opuſ.9.q.20.
•Arrius. Aſſimilatio 11.

39 Eſſentia diuina, eſt alio modo relatiuo in patre, quàm in filio, non alio modo eſſentiali. Opuſ.9.q.21./.27.

Oper. 40 Eſſentia diuina ſub ratione diuerſorum attributorum, eſt principium omnium operationum dei.1.d.6.3. c./.2.7.q.1.1.c./.d.42 q.1.2.c./.d.43.q.2.1.2^{m}./.Poª.q.7.1.o.
•Aſſumere 1.&c.35.36.37. Attributa 18.

41 Eſſentia diuina eſt medium cognoſcendi commune & proprii in diuinis.con.1.cº.54./.Ver.q.2. 4.2^{m}. •Beatitudo 110. Blaſphemia 1. Bonitas 30.57. Charitas 18. Comprebendere 6. Commune 1.8.9. Communicabile 3.4. Creatio 20.31.36.37

42 Deus tripliciter dicitur, ſcilicet eſſentialiter, participatiue & nuncupatiue.1.q.13.9.10./.22ª.q.85.2.1^{m}./.2.d.17.q.1.c./.3.4.cº.14./.Pſal.49.prinº./.Io.10.lect.6.prinº. C./.1ª. Cor.8.fi. F./.2ª.Theſ.2.le.1.fi.C./ He.prolo.priº./.cº.7. lect.1.priº.B.
•Creatura 2. Datio 1.19. &c. Dauid 3.De 6. Decimæ 3. &c. Deitas o. Dicere 2.5.&c. Dici 1. Dictio 3.

43 Deus eſſentialiter eſt extra ordinem totius creaturæ. 1ª. qu. 28.1 3^{m}. Differre 10. Dionyſius 2.&c. Diſtantia 5.&c. Diuerſitas 1. Diuinum. Domus 5. Donum 2.&c. Duratio 3.10. Ens. 9 27. 37.

44 Deus eſt forma. 1ª.q.3.2.c.fi./.3^{m}.5.7.8.c./.3ª. q. 2.1.c./.2.d.22.1.2^{m}./.d.35.1.c./.2.d.26.1.5^{m}./.Vit.q.2.1.18.
•Exclusio 9. Exitus 1. Filiatio 15.&c. Forma 1.3.137.139. Generatio 51.&c.71.&c. Genus 21. Gloria 13.&c. Gratia 19.14.235.149.151. Habere 2.3. Hierarchia 3. Idea 4.&c.

45 Vna tantum forma eſt in diuinis.1ª.q.31.2.2. •Ieſus 1. Ignis 17.&c. Illabi. Imperator 1.6. In 7.&c.14.&c. Indigentia 3. Infinitas 2. Infinitum 2.3.4.6 8. Inſtans 20. Iperdulia.

46 Deus non eſt forma inhærens.1ª.q.3.8.o./.1.d.26.q.2.2.1^{m}./.2.d.26.1.5^{m}./.Con.2.cº.83.2^{m}./.Liº.3.c.68.fi./.Liº.4.cº.32.1^{m}./.35.5^{m}./.Veri.q.8.5.4^{m}./.q.21.8.c.
•Hypoſthaſis 6.7. Iudæi 25. Ieſtitia 80. Laus 14. Lex 64.

47 Deus non eſt forma corporis. 1ª.qu.3.8.o./.3ª.q.2.1.c./.2^{m}./.quæſt.5.1.2^{m}./.quæſt.50.2.3^{m}./.3.d.1.quæſt. 1.1.5^{m}./. diſt.2.q.1.ar.3.q.2.c./.2^{m}./.3^{m}./.d.21.q.1.ar.1 q.1.3^{m}./. Con 1.caº.27./.Liº.4.cº.32.1^{m}./.Veri.q.20.1.c./ Opuſ.3.caº.17./.18./.211./.221.
•Liber 19. Lumen 24.25. Maria 29. &c.54. Materia 11.25. Membrum 10.&c. Metaphora 9.&c. Miraculum 52.54.

48 Deus non eſt anima mundi, contra quoſdam. Nec anima celi, contra Almarianos. Nec materia prima, contra Dauid de Dinando.1ª.q.3.6.8./.q.51.1.1^{m}./.q.90.1.c./.Con.1.caº.17./.27.fi./.Veri q.21.4.c. Dauid 3.
•Natura 18. Numerus 21.&c. Oratio 66.97. Ordo 32.&c. Origo 1.2.3. Participare 14.15.16. Paſſio 93.

49 Anima attribuitur deo, ſecundum ſimilitudinem actus.1ª.qu.3.2.1^{m}./.q.19.11.c.
•Pater 1.&c.9.10. Perſona 17.&c.32. &c.

50 Oppoſitum uidetur dicere.1ª.q.4.3.4^{m}. Reſpond. ſicut Dubio 471º.

Du^{m}.462. 51 Deus non eſt corpus.1º.q.3.1.o./.Con.1.cº.20./. Liº.2.capº.3.prinº./.Liº.4.cº.11./.Opuſ.3 cº16.

52 Deus non habet definitionem. 1ª. quæſt.1.9.1^{m}./. quæſtio.2.2.2^{m}./.quæſt.3.5.c.fi./.1.d.25.3.2^{m}./.d.33.1.3^{m}./. Con.1.caº.15./.32 3^{m}./.Poª.quæſt.7 3.c.fi./.5^{m}./.Opuſ.3.cº.26./. Opuſ. 30. fi. • Pythagoras 7. Plato 5. &c. Prędeſtinatio 46. 49. &c.

53 Deus non eſt genus, nec ſpecies.1ª.q 3.5.c./. 1.diſt.19.Dº.2.prinº./.Con.1.cº.25./.32.3^{m}./.Liº.2.cº.93./.Poª.qō.7.3.o./.Opuſ.3.cº.13./.14./.Opuſ.30.fi.
•Prædicamentorum 9. Prædicari 37.&c. Principium 13.&c.

54 Oppoſitum uidetur dicere.2.d.3.quęſtio.3.2.c.fi. Reſpondeo dubio 463º. Du^{m}.463^{m}.

55 In diuinis non eſt genus, neque ſpecies.1. diſt.19.quæſtio.3.2.1^{m}./. diſtin.25.3.2^{m}./.diſtin.33.1.3^{m}./. Con.1.cº.32.3^{m}./.Poª.quæſt.7.3.c.1^{m}./.quæſtio.9.5.18^{m}./.quæſtio.10.2.12^{m}./.Opuſ.30.fi.
•Proceſſio 2.3.14.19 &c.58.61. Pronomen 2.&c. Propoſitio 13.&c. Ratio 1.2.3.62. Rationale 1.2. Relatiuum 6. Religio 8.9. Repræſentatio 2.3. Rex 4.&c.

56 Deus non eſt in genere, nec in prædicamento per ſe, nec reductiue vt principium. 1ª.quæſtio.3.5.o./. quæſtio.4.3.1^{m}./.quæſt.6.2.3^{m}./.quæſt.88.2.4^{m}./.1.d.8.quæſt.4.2.o./.diſt.19.quæſt.4 2.o./.2.d.3.quæſtio.1.1.1^{m}./. Con.1.cº.25./.32.3^{m}./.Liº.4.cº.31.3^{m}./.Veri.q.8.8.2^{m}./.Poª.q.6.3.c.meº.E./.qō.7.3.o./.q.8.2.1^{m}./.q.9.4.21^{m}./.Ma.q.16.9.5^{m}./. Spiritu 1.c./.Opuſ.3.cº.12./.Opuſ.30./.lec.8./.Opuſ.42.cº.3./.5./.Poſter.1.lec.6.meº.c.
•Senarius 3. Separatio 2. Similitudo 7.&c. Simplex 4.

57 Immo Deus eſt in genere ſubſtantiæ reductiuè, vt menſura & principium omnium rerum, & ſicut punctus & unitas.1ª.quæſt.3.5.c.fi./.2^{m}./.d.8.quæſt.4 2.3^{m}./. Poª.quæſt.7.3.7^{m}./.8.2^{m}./.quæſt.9.3.3^{m}./. Trin.2.4^{m}. Prędicamentum 6. Reſp. dubio 464º. Du^{m}.464^{m}.
•Solus 4.&c. Speculum 2.3.4. Spiritus 4.&c. Subſiſtentia 7.&c. Subſtantia 36. Suppoſitum 10.&c. Templum 1.8.10.&c.

58 Subſtantia ſecundum quod ſignificat per ſe exiſtere, id eſt, non in alio conuenit Deo, non autem proprie, nec vniuoce. 1ª.q.29.3.4^{m}./.1.d.8.q.4.2.1^{m}./.Con.1.cº.24.fi./.Dionyſius. Subſiſtentia 7.
•Tertullianus 3. Tetragramaton. Totū 15. Trāſumptio. Varo. Verbum 41.&c. Veritas 37.&c. Vita 12.13.14.17.&c.

59 Deus eſt diſtinctus ab omnibus rebus per ſeipſum. Potentia quæſt.1.2.7^{m}.
•Vnio 1.&c. Vnitas 41.&c. Votum 4. 6.11.18.20.23.68.69.72.78. Vſura 183. Chriſtus 1.4. &c.12. &c.33.48.49.59.71.74.95.89.99.148.207.219.221.

60 In diuinis non eſt differentia.1.diſt.33.1.3^{m}./.Con.1.cº.24./.32.5^{m}./.Poª.q.7.3.c.fi./.Opuſ.3.cº.13./.15.

61 In diuinis non eſt indiuiduum. Poª.quæſtio.7.3.c.fi. Indiuiduum 26.27.

62 Oppoſitum uidetur dicere. 1ª.quæſtio. 13.9.o./.q.39.4.1^{m}./.1.d.4.q.1.2.3^{m}./.d.21.q.2.1.4^{m}./.Poª.quæſt.7.3.1. Reſpōdeo dubio 465º. Du^{m}.465^{m}.

63 Deo nihil eſt ſimplicius ſecundum rem, nec ſecundum rationem, Con.1.cº.32.4^{m}. Qualis.
•Acceptio 2. Accidens 111.&c. Adiuuare.

64 Solus Deus eſt omnino ſimplex.1ª.quæſtio.3.o./. quæſtio.9.1.c./.quæſtio.25.1.c./.quæſtio.28.2.c./. 1.diſtinctio.8. quæſt.4.1.o./. diſtinctio.33. 1.3^{m}./. Con.1.capº.18./ Libº.4.cº.38.2^{m}./.Potentia quæſtio.7.1.o./.4.c./.5.c.fi./. Opuſc.cº.9./. 22./.Cauſis lect.21.o./.Meta.lectio.12.fin./.Lect.1.fin./. Libº.5.lectio 6.fin.
•Amor 1.&c. Analogia 1.2 3.4.9.10. Angelus 448.519.610.611.614.617. Anima 5.35.

65 In Deo nulla eſt compoſitio. Sed hanc pluralitatem quæ eſt ſecundum rationem, repræſentat in propoſitione pluralitas prędicati, & ſubiecti, unitatem vero repræſentat per compoſitionem. Quandoque enim intellectus noſter enunciationē de Deo format, cum aliqua diuerſitatis nota, præpoſitionem interponendo, vt cum dicitur, bonitas eſt in Deo, quare & hic deſignatur aliqua diuerſitas, quæ competit intellectui & aliqua vnitas, quam oportet ad rem referre. 1ª.q.13.12.c.fin./.Con.1.cº.18./.36.o./.Opuſ.3. cº.9.
•Appetitus 36.37.38.

66 In ſolo Deo ſunt idem ſuppoſitum & natura, & in omnibus creaturis differunt.3.q.17.1.c./.1.d.5.1.c./. diſt.34.q.1.1. c./.Vnio 1.c.prinº./.Quol.2.q.2. 2.o./. Opuſc.53.o./.Poſter^{m}.2.lect.6.prinº.b.
•Ars 7.20.14.

67 Oppoſitum uidetur dicere. 1ª.q.3.3.c./.1.d.25.1.3^{m}./.3.d.5.q.1.3.o./.3.4.cº.55.4^{m}./.Poª.q.9.1.c. /.Spiritu 5.9^{m}./.Anima 17.10^{m}./.Opuſ.32.lec.6.o./.Opuſ.37.cº.4 /.Meta.7.lect.11.fi./.Liº.8 lec.3.prinº.c./. Libº.9.lec.11.meº.e./.Anima 3.le.8.prinº.c. Reſpon.ſicut dubio 114º. Du^{m}.466^{m}.

68 In Deo nō eſt materia, nec potentia, ſed eſt purus actus. 1ª.q.3.1.2.c./ q.7.1.c./.q.9.1.c./. q.1.2.c./. quæſtio.14.2.3^{m}./.3.c./.2^{m}./.q.25.1.c./.q.49.3.2^{m}./. q.50.2.3^{m}./.q.54.1.c./.qō.75.5.4^{m}./.

5.4^{m}./q.87.1.c./q.89.2.4^{m}./q6.90.1.c./q.115.1.2^{m}./.12^{a}. q.40.4.c./q.50.6.c./. 1.d.8.q.1.1.2.c./.d.22.1.2^{m}./d.23.1.c. prim^{o}./.d.35.1.4.c./.d.36.q.1.1.1^{m}./.3^{m}./.d.42. q.1.1.c./.1^{m}. /.2.d.1.q.1.1.c./.d.3.q.1.3.2^{m}./.d.7.q.1.1.c /. d.19.1.c./. Cõ. 1.c^{o}.16 /. 17./.Li^{o}.2.c^{o}.19.1^{m}./.83.3^{m}./.6^{m}./.Li^{o}.4.c^{o}.11./. 35.5^{m}./ Veri.q 24.7.c./.Po^{a}.q.3.3.c./.q.7.1.3.c. Ma.q 19 9. 5^{m}./. Opuſc.3. c^{o}. 10./.11./.12./.18./.19./.28./.29./74./.Meta. 12.lec.5.fi.d./.lec.6.fi.h./ lec.7.me^{o}.b. &c.

Du^{m}.467^{m} 69 Oppoſitum uidetur dicere.1^{a}.q.44.o.Reſpon.dubio 467.

70 Deus eſt perfectiſſimus.1^{a}.q6.41.o./. q.25.1.c./.22^{a}.q.161.2. 4^{m}./.Con.1.c^{o} 28./.veri.q.2.3.13^{m}./.Dionyſius 2./.c^{o}.13.lec. 1./.Meta.lec.12.fi./.lec.13.fi.

71 Quicquid entitatis, bonitatis, & perfectionis eſt in creatura quacomque,totum eſt eminentius in deo. 1^{a}.q.4.2.o /.q.6.1. 2^{m}./.2.3.4.c./.q.9.1.c./.q.11.3.c./.q.12. 2.c./. q.13.2.3.4.5.c. /.q.14.6.11.c./.q.25.1.c./.3^{m}./.3.c./. q.26.1.c./.1^{m}./.4.o./.q. 28.2.3^{m} /.q.29.3.c./.q.49.3.c./.q.91.1.c./.1.d.2.2.3.o./.d.4. q.1.1.c./.d.5.q.4.3.c./.d.22.2.c./.d.27.2 3^{m}./.d.36.q.2.2 c./. 2.d.25.1.1^{m} /.3.d.14.ar.1.q.2.c./.4. diſt.44.q.3.ar.2.q.1.3^{m}./. Con.1.c^{o}.28 /.31./ 92.1^{m}./ Lib^{o}.2.c^{o}.2./.15.6^{m}./.22./.3^{m}./. Li^{o}.3.prin^{o}./.20.1^{m}. /.49.3^{m}./.Li^{o}. 4.c^{o}.14 2^{m}./. veri.q.2.1. c.fi./.q 8.8.2^{m}./.Po^{a}.q.7.3.c.fi./.q.9.4.11^{m}./.5.c./. Spiritu.2. c./.8.c.fi./.Anima 7.c.fi./. 1^{m}./. Opuſcu.3.c^{o}.21./. 22./.28./. 33./Opuſ.9.prin^{o}./.1^{m}./.Opuſc.30.lec.8./.Cauſis.lec.3./.Meta.5. lec.18.fi.c. Bonitas 18.19.20.uel Deus 435.Charitas 66. Comparatio 4.&c.Compaſſio. Compoſitio 8. Commune 2. 3.8.9.Creatura 2.Defectus 23.&c.

72 Immo non oportet, quòd illud quod eſt de nobilitate creaturæ,ſit de nobilitate creatoris.1^{a}.q.4.2.c./.3.o. Reſpon.ſicut dubio 468.vt Compoſitio 8.

Du^{m}.468^{m}.

73 In deo nullus defectus eſſe poteſt.Opuſ 3.c^{o}.110.

74 Immo poteſt deus & udioſus praua agere, ſecundum Philoſophum,quod eſt deficere in agendo.1^{a}.q.25.3.2^{m}.Reſpondeo dubio 469.

Du^{m}.469^{m}.

75 Quicquid eſt in deo, ě deus.1^{a}.q.3.3.c./.q.27.3.1^{m}./.4.1^{m}./. q.28 4.c./.q.40.2.c./.1.d.20.1.c./.Con.1.c^{o}.45.1^{m}./. Lib^{o}.3. c^{o}.20.1^{m}./.Po^{a}.q. 2.5.c./.q.8.2.c.fi./.q.9.9.6^{m}.
• Delectatio 17.38.Dictio 3 Digitus.Dilatari.

76 Solus deus,eſt ſibi per ſe ſufficiens.Cauſis.lect.21.o.Indigentia.1.3.
• Diſpoſitio 24.Diſtantia 5.&c.Diſtinctio 8.22.&c.

77 Deus & creatura,non eſt aliquid melius,nec maius,quàm ſolus deus.1^{a}.q. 4.2.o./.q 103.3.3^{m}./.12^{a} q6 34.3.2^{m}./.1.d.24. q.1.1.c./.3.d.6.q.2.3.1^{m}./.d.9.L./.4.d.13.L./.ver.q.20.1.10^{m}. /.Ma.q.5.1.4^{m}./.Voto 1.9./.Eth.lec.9.fi.
• Diuiſio 4.Dolur 41.Donum 2.5.6.8.38.&c. Dulcedo 3.&c. Ens 9.Aeternitas 33.&c.

78 In deo eſt magnitudo uirtutis & perfectionis,non autem magnitudo molis.1^{a}.q.42.1.1^{m}./.4.2^{m}./.3^{a}.q.58.3.o./.1.d.19 q. 2.1.o./.q 3.1.o./.Ʒ.4.c^{o}.9 /.Po.q.9.7.o. Quantitas 30.
• Excellentia.Exemplar 7.Factum 2.2. Falſitas 11.12.17.18.

79 Magnitudo dei,eſt perfectio naturæ eius.1^{a}.q.42.4.c./.2^{m}./. 1.d.19.q.1.1.o./.q.3.1.o. •Fieri 6.7.8. Filiatio 15.&c.

80 In deo non eſt quantitas.1^{a}.q.28.4 c./.Eth.3.lec.6.me^{o}.K.
• Finis 17.54.59.60.64.66.&c Forma 1 2.3.

Du^{m}.470^{m}.

Oppoſitum uidetur dicere. 1^{a}.q.42.1.1^{m}. Reſpon.dub.470°.
• Fortitudo 37.Futurum.Gaudium 4.

81 Magnum dicitur dupliciter.ſ.abſolute.i.habens quantitatem continuam,quæ dicitur magnitudo,& comparatiue, ideſt,ex eodem minus.Et ſic prædicatur de deo, non autem primum. Po^{a}.q.9.7.7^{m}.
• Genus 21.Gratia 13.20.149.

82 Deus eſt parans.i.ſubtilis in cognoſcendo. 3.d. 19.q.3.3.2^{m}.
• Habitus 27.28.35.39.40.48. 58.68.82.

83 In deo infinitum non importat imperfectionem . Opuſ.3.c^{o}. 20.Infinitas 2.
• Hæreditas 4.Hierarchia 1.3.Homo 18.In 6.&c.Indigẽtia 1.3.Indiuiduum 26.27.29.43.Infinitum 2. 6.8.10.

84 In deo eſt ſimilitudo omnium rerum, ſecundum formam, & ſecundum materiam. 1^{a}.q.57.2.2^{m}./.1.d.3.q.2.1.o./.q.3.c./. Ʒ.2 c^{o}. 2./.Po^{a}.q.7.7.4^{m}./.10^{m}. •Ira 26.27.Iudex 3.

Du^{m}.471^{m}.

85 Immo nullo modo deus eſt ſimilis creaturis 1^{a}.q.4.3.4^{m}./.1. d.19.q.1.2.c./.d.35.4.6^{m}./.d 48.1.4^{m}./.Ʒ.1.c^{o}.29./.veri.q.2. 11.1^{m}./.q.23.7.21^{m}. Reſpon.dubio 471°.

86 Deus dicitur eſſe finitus ſibi,ſecũdum ſimilitudinem proportionis unionem.1^{a}.q.14.3.2^{m}./.veri.q.2.2.5^{m}./.7^{m}./. 8^{m}./.9^{m}, /.9.1^{m}./.Po^{a}.q.9.5.11^{m}./.Opuſ.a.q 79.
• Lux 14. Maria 28. 30. Mediator o. Mens 6. Menſura 18. &c.

87 Deus eſt infinitus negatiue,nõ autem priuatiue. Formaliter non autem materialiter.1^{a}.q.7.1.o./.q.12.1.2^{m}./.7. c./.q.25. 2.o./.3.c./.q.52.2.c./.q.54.2.c./.q.55.1.c./.q.75.5.4^{m}./.q.86. 2.1^{m}./.3^{a}.q.10.3.3^{m}./.2^{m}./.1.d.43.q.1.2.o./. 4. d. 49. q6.2. 1.12^{m}./.Ʒ.1.c^{o}.43. /.Li^{o}. 3.c^{o}.54.fi./.Ver.q.2.2.5^{m}./.Po^{a}.q.1. 2.o./.q.3.15.5^{m} /.q.7.5.c fi./.q.3^{m}./.q.5.5.9^{m}./. Quol.3.1.3. c./.Opoſ.3.c^{o}.28./.19 /.20. Meta.12.lec.6.fi. uel infiniti 33.
• Metaphora 6.&c. Miraculum 14.&c. Miſericordia 21.&c. Modus 7.Motus 55.56.Multiplicitas.Neceſſitas 11.Numerus 21.&c.Pater 1.4.&c.

88 Solus deus eſt omnino immutabilis.1^{a}.q.9.1.2.o./.q.10.2.3. c./.q.14.15.o./.q.19.7.o./.q.30.1.3^{m}./.q. 65.1.1^{m}./.2^{a}.q.2.1. c./.57.1.1^{m}./.3.d.8.q.3.1.2.o./.diſt.19. q.5.3.o./ 2.d.7.q.1.1. c./.Ʒ.1.c^{o}.13./.14./.15./.Li^{o}.4.c^{o}.31.1^{m}./.Po^{a}.q6.8.1.9^{m} /. Ma q.16. 2.6^{m}./.Trin.10.2^{m}./.Quol.10 4.c./. Opuſ.3 c^{o}.4./. 26./.17./.124./ 222./.Iob 4.lec.3.me^{o}. E. prin^{o}./.15. Tim.6. lec.3.prin^{o}.B. •Pœnitentia 34.50. &c. Perfectio 63.64. Perſona 17.&c. Pietas 1.

89 A Deus mouetur metaphoricè dupliciter. ſ. operando in ſe & ſecundum emanationem in alia.1^{a}.q.9.1.1^{m} /.2^{m}./.q 73.3. c./.1.d.8.q.3.1.1^{m}./.2^{m}./.Trin.10.2^{m}./.Pſal 17.prin^{o}.h.
• Prædicamentum 4.&c. Prædicari 37.&c. Priuatio 12.13. Proceſſio 19.&c.Prudentia 17.Quantitas 30.31.Quies 8.Relatio 94.Reſpectus 1.Spes 25.Sufficiens o.

89 B Corporei actus,ſicut ſtare,ſedere,& huiuſmodi, attribuuntur deo ſecundum quandam ſimilitudinem . 1^{a}.q. 1.10.3^{m}./. q.3.3^{m}.

90 Nulla paſſio eſt in deo.1^{a}.q.20.1.o./.q.21.1.1^{m}./. q.41.1.3^{m}. /.1.d.42.q.1.1.c./.q.2.1.c./.Ʒ.1.c^{o}.89./.92.5^{m}./. Li^{o}.2.c^{o}.25./. Li^{o}.4.c^{o}.23./.3^{m}./.Veri.q.26 7.5^{m}./.8.c.
• Superbia 35.36.Superius 1.2.Temperantia 30. Temperare 2.Tempus 56.39.40.Tertullianus 2.Timor 12.Tranſumptio. Triplicitas.Triſtitia 10.Verbum 88.

91 Nulla mala ſunt in deo.2.d.34.1.3^{m} /.4.c /.Ʒ.1.c^{o}.39.fi./. Li^{o}. 3.c^{o}.13.fi.Ma.q. 1.2.c.fi. • Virtus 66.&c.

92 Inuidia nullo modo eſt in deo,nec pœnitentia proprie. 1^{a}.q. 20.1.2^{m}./.1.d.45.4.c./.2^{m}./.Ʒ.1.c^{o}.89.10^{m}./.Meta.lec.3.me^{o}. c. • Chriſtus 6.9.35.44.48.

93 Cognitio dei per eſſentiam,eſt naturalis ſoli deo, angelo autem per ſimilitudinem,nobis uero per ſpeculum. i. per ſpeciem aliorum . 1^{a}.q.56.3.o./.62 4.c /.3^{a}.q.9.4 c./.2.d 4. 1.c./. d.23.q.2.1.c./.veri.q 8.3.17^{m}./.q.28.1.1^{m}./.q.29.1.c./.Opuſc. 3.c^{o}.106. •Adã 64 81.Affectio 6. Altitudo o. Angelus 222. 255.301.302.309.&c.546.547. Cognitio in diuinis.

94 Deum eſſe intelligentem,probatur multipliciter . 1^{a}.q.14.1. o./.q.26.1.c./.1.d.35.1.o./.2.d.3.q.1.1.c./. Ʒ.1.c^{o}.44 /. Li^{o}.4. c^{o}.19./.Po^{a}.q.8.1.c./.q.9.9.c./. Opuſ.3.c^{o}.28./.35./. Meta.12. lec.8.o. •Appropriatio 12.

95 Intelligere dei,eſt ſuum eſſe,& ſua eſſentia.1^{a}.q.3.14.4.o./ 8. 9.c./.q.16.5.c./.q.18.3.c./.2^{m}./ 4.c /.q.19. 1.c./.4.c./.2^{m}./ q. 26.2.c./.q.27.2.3^{m}./. q.34.2.1^{m}./.q.41.3.4^{m} /.q.54.2.c./ q. 79.1.c./.q.87.3.c. /.3^{a}.q.9.2.1^{m}./.Ʒ.1.c^{o}.45./.46.1^{m}./.fin./. 101.1^{m}./.Li^{o}.2.fi./.Li^{o}.4.c^{o}.11./.12./.13.1^{m}. /. veri. q.4.8.c. fi./.Po^{a}.q. 8.1.c.fi./.q.10.1.5^{m}./.Ma.q.16.8.c.
• Ariſtoteles 7. Artificiale 6.Aſtare 2.&c.Barnabas.Certitudo 4.8.&c.Circulus 4.

96 Solus deus,eſt ſuus intellectus,& ſuum intelligere . 1^{a}.q6.4. 41.o./.q.18.3.c./.2^{m}./.4.c./.q. 27.2.c.fi./.2^{m}./.q.28.4.1^{m} /.q. 34.2.1^{m}./.q.41 4.3^{m}./.q.54.2.c./.q.79.1.2.c./.q.87.3.c./.1.d. 35.1.3^{m}./.Ʒ.1.c^{o}.45./.69./.Li^{o}.2.fi./.Li^{o}. 3.c^{o}.52.4^{m}./.53.1^{m}. /.Li^{o}.4.c^{o}.11./ 19 /.veri.q.2.5.15^{m}./.q.4.8.c./.2^{m}./. Opuſ.3. c.31./.Meta.12.lec.8.me^{o}.d./.lec.31.me^{o}.g.

97 Eſſentia dei ſe habet ut intelligens,ut intellecta,& ut quo intelligitur. 1^{a}.q.14.2.4.c./.1.d.27.q.2.1.4^{m}./ 2.c.fin./. Ʒ.3.c^{o}. 52.4^{m}./.53.1^{m}. • Cognitio 7.9.Cognitio 5.&c.Comprehendere 4.5.Conceptio 17. Conſideratio 3.

98 Deus nihil intelligit per ſpeciem aliã ab eſſentia ſua.1^{a}.q.14. 2.4.c./.5.o./.q.55.1.c./.3^{m}./.quæſt.57.1.c./.quæſt.79.1.c./.q. 84.2.c /.q.85.2.c./.q.85 4.c./.q.87.1.c./.q.89.1.c./. 1.d.27.q. 2.1.4^{m}./.q.41.1^{m}./.d.35.2.5.o./ d.36.q.2.1. 3^{m}./.d.38.2.o./. d.39.q. 1.2.4^{m} /.d.41.3.c./.d.45. 2.c./.4.5^{m}./.2.d.3.q.3.2.c./. 3^{m}./.Con.1.c^{o}.46./.71./. Li^{o} 2.c^{o}.96.99 Li^{o}.4 c^{o}.11./.12./. veri.quæſtio.2.3.1^{m}./.2^{m}./.3^{m}./.5^{m}./ 6^{m}./. quæſtio.4.8.c./. 2^{m}./.10^{a}.quæſtio.3.18.2.3^{m}./.Ma.quæſt.16. 4.c./. Opuſ.3.c^{o}. 30.Meta.12.lec.11.me^{o}.g.A./.Cauſis lec.10./.lec.13.fi./.Anima 3.lect.3.
• Conſilium 8.&c.

99 Intellectus dei,non eſt aliud, quam eius uoluntas. veri.q.23. 6.c /.5^{m}. Opuſ.3.c^{o}.33.
• Contemplatio 27.

100 Nihil pertinens ad intellectum in diuinis, dicitur perſonaliter,præter uerbum. 1^{a}.q.34.1.2^{m}./.quæſtio.37.2.1^{m}./.contra. 4.c^{o}.19.fi.

101 Impoſſibile eſt,quod primum & per ſe intellectum a deo, ſit aliud,quàm eſſentia eius.1^{a}.quæſtio. 14.2.5.o./. 1. diſtinctio. 35. 1.3^{m}./.2.c./.diſtinct.36.quæſtio.2.1.3^{m}./.diſtin. 41.3.o./. Con.1.c^{o}. 48 /.74.2^{m}./.Opuſc.3.c^{o}.30./.Cauſis lect.13 fin./.

De

Meta.12.lect.11.me^{o}.g.
* Dæmon 16. Dicere 2. Dies 11.&c. Dionyſius 2. Dubitatio 2. Eſſe 6. Aeternitas 33. Exemplar 7. Fatum 3.&c.

102 Actus intellectus dei, ut terminatur ad deum, eſt naturalis, non autem ut terminatur ad creaturas, ſed eſt uoluntarius & imperatur a uoluntate eius. Potentia.q.2.3.4^{m}.
* Forma 137.138.139. Futurum 1.2.6. Gloſa 13.&c.

103 Deus intelligit tantum in actu, nihil autem in potentia.1^{a}.q.14.2.c./3^{m}./q.79.2.c./1.d.35.1.3^{m}./5.c./3.1.c^{o}.45.fin./56./Li^{o}.2.fi./Li^{o}.4.c^{o}.11./ Opuſc.2.c^{o}.29./ Meta.12.lec.8.ut^{o}.d. * Hæreſis 31.

104 Intellectus dei, & hominis, quadrupliciter differunt, ſcilicet primo quia intellectus noſter, ſimpliciter finitus eſt, diuinus autem infinitus, ſecundo quia cum intellectus noſter diuerſa per diuerſas ſpecies cognoſcat, non poteſt infinita cognoſcere ſecundum unam cognitionem ſicut intellectus diuinus, tertio quia intellectus noſter non poteſt ſimul multa cognoſcere, & ita infinita cognoſcere non poſſet, niſi ſucceſſiue ea numerando, quod non eſt in intellectu diuino, quarto quia intellectus diuinus eſt eorum quæ ſunt, & eorum quæ non ſunt, non autem intellectus noſter. 3.1.c^{o}.69.12^{m}./Li^{o}.4.c^{o}.11. Intellectus 92.
* Imago 18.&c. In 19.&c. Infirmitas 2. Inſtans 21.22. Intuitus. Iudex 3.4.8.

105 Deus intelligendo, non componit, nec diuidit.1^{a}.q.14.5.3^{m}./14.0./q.85.5.c./3.1.c^{o}.45.fi./5 /.veri.q.2.8.c./. Meta.12.lec.11.fi.l.&c. Perihermen.lect.3.me^{o}.F. Intellectus 45.
* Liber 15.&c. Lumen 11.&c. Menſura 22.&c. Natura 2.18.

Oper. 106 Intellectus dei, non limitatur ad determinatos effectus, con. 2.c^{o}.26.

107 Deus intelligit ſe.1^{a}.q.14.2.3.0./5.c./1.prolo. prin^{o}. C./1.d.35.2.0./3.1.c^{o}.47./48./Li^{o}.4.c^{o}.11 /. veri.q.2.2.0./. Meta.12.lec.11.me^{o}.g.h.
* Prædeſtinatio 1. Prophetia 83. Publicatio 3. Ratio 3. Rationalia.

108 Deus intelligit omnia. 1^{a}.q.14.5.0./7.0./12.c./q.79.2.c./q.57.1.c./q.89.1.c./1.prolo.2.c./d.35.2.3.0./d.36.q6.1.2.0./2.d.1.q.1.5.0./d.3.q.3.2.4.c./ 4.d.49.q.2.5.0./3.1.c^{o}.49. uſque 72./Li^{o} 4 2°.13./. veri.q.2.3.4.3.0./. He.4.lec.2.fin./. Meta 12.lec.11.me^{o}.g.A.
* Relatio 44.69.&c. Roma 3. Sapiẽtia 1.45.&c. Scriptura 20.

109 Deus intelligit omnia ſimul.1^{a}.q.14.7.0 /.12.2^{m}./.13.c./q.22.2.3^{m}./ q.17.5.3^{m}./q.85.4.c./1.d.36.q.1.2.4^{m}./d.37.q.4.1.1^{m} /.d.39 q.1.3.c.fi /.2.d.1.q.1.8. 13^{m}./.d.3.q.3.4.c./3.1.c^{o}.55./.69.12^{m}./Li^{o}.2.fi./.veri.q.2.9.c.h./. Quol.7.2.c./. Opuſcu.3.c^{o}.29./. Cauſis lec.10.
* Senarius 3. Similitudo 9. Speculum 2.3.

110 Deus cognoſcit omnia unica cognitione. 1^{a}.q.19.2.4^{m}./5.0./q.22.3 3^{m}./q.27.5.3^{m}./q.28.4.1^{m}./.q.34.3.c./.q.41.6.c./1.d.35.2.2^{m}./d.41.2.1^{m}./d.45 4.5^{m}./3.1 c^{o}.69.11^{m}./.76.fi./Li^{o}.4.c^{o}.13.1^{m}./.26.2^{m}./.veri.q.2.5.c.fi./9^{m}./. 12^{m}./q.2.13.c./ Po^{a}.q.3.16.15^{m}./.q.8.1.c. /.q.9.5.9.c./. Ma.q.16.4 c. fin.G.

111 Cognitio dei eſt certiſſima. Quol.11.3.c./. Quol.12.3.c.
* Veritas 28.31.37.&c.

112 Deus cognoſcit omnia ſingularia, diſtinctiſſime.1^{a}.q.14 6.11.0./12.c.fi./ q.22.2.3.c./.q.55.1.3^{m}./.q.57.2.c.fi.q.89 4.c./.1.prolo.2.c /.d.35.3.0./5.1^{m}./.d.36 q.1.1.0./.d.38.3.5.c./.d.39.q.2.2.c./.2.d.3.q.3.3.c./. Con.1.c^{o}.50./. Deus 142.63. uſque 72./Li^{o} 3.c^{o}.75./.76./.veri.q.2.4.5.0./. Po^{a}.q.6.1.c./. Anima 20.c./. Quol.11.3.c./. Opuſc.3.c^{o}.134./.135./. Cauſis.lect.10./. Perihermen.lec.14.fi./E.
* Virtus 76. Viſio 10.11.15. Vita 20.22.24.25.26.

113 Oppoſitum uidetur dicere. 3. d.14.ar.2.q.2. 2^{m}./. Con.1.c^{o}.
Du^{m}.472^{m}. 69.fi. Reſpondeo ſicut dubio 477°.

114 Deus intelligit enuntiabilia. 1^{a}.q.14.14.0./. q.16.5.1^{m}./.1.d.38.3.0./.d.45.5.c./. Con.1.c^{o}.58.6^{m}./.59.veri.q.2.7.0.

115 Deus cognoſcit infinita. Con.1.c^{o}.69./. Li^{o}.2.c^{o}.26.2^{m}./3^{m}. Opuſ.3.c^{o}.135.
Oppoſitum uidetur dicere.3.d.14.art.2.q.2.2^{m}./. Con.1.c^{o}.
Du^{m}.473^{m}. 69.fi. Reſpondeo ſicut dubio 476.

Ope. 116 Videre dei, eſt approbare, ut maneret quod fecerat, non quòd alio modo cognoſceret, aut placeret ei creatura, antequam faceret.1^{a}.q.32.1.3^{m}./.q.73.5.3^{m}./q.74.3^{m}./. 1.d.36.q.1.2.c.
* Voluntas 19. Chriſtus 113.&c.117.119.121.132.154.

117 Deus minimum intelligibile intelligit, claritate infinita.3.d.14.ar.2.q.3.3^{m}.

118 Deus intelligens uilia, non uileſcit. 1^{a}.q.22.3.3^{m}./.1.d.35.2.2^{m}./.4.d.50.q.2.ar.4 q.1.2^{m}./. Con.1.c^{o}. 70./. Meta.12.lect.11.me^{o}.g C.

119 Intellectus dei cognoſcens mala, non impeditur a conſideratione meliorum, ſicut fit in nobis, & eius uoluntas ad malum flecti non poteſt. 1^{a}.q.22.3.3^{m}./.veri.q.23.2.c.fi.

De

120 Deus cognoſcit ſe deum, & ſe patrem, eodem ex parte cognoſcentis, non autem eodem, ex parte cogniti. Veri.quæſtio.2.3.7. Du^{m}.414^{m}.

121 Deus pater uidet ſe in filio, & in creaturis, nihil accipiens ab eis.1.diſtinct.27.quæſtio.2.2.4^{m}./. diſtinct. 32. quæſtio 2.1.3^{m}./ 4^{m}.

122 Deus cognoſcit ſe & creaturas, eadem ratione ex parte cognoſcentis, ſed diuerſa ratione, ex parte cogniti. 1^{a}.q6.35.4.4^{m}./.veri.q.2.3.6^{m}./.9.4^{m}.

123 Deus ab æterno cognouit creaturas, & non entia quæ aliquando erunt, non ſolum ut ſunt in deo, uel in eius intellectu, ſed etiam in proprijs naturis. 1^{a}.quæſtio.20.2. 2^{m}./.1.diſtinct.35.5.3^{m}./.diſtinct.38.4 0./. Con.1.c^{o}.66.6^{m}./.79.0./.Veri.quæſtio.2.3.2^{m}./.4. 6^{m}./. Perihermen.lect.14. medio f. E.&c.

124 Deus per ideam, cognoſcit omnes conditiones particulares rerum.1^{a}.quæſt.14.11.0./.12.c./.quæſtio 15.3.4./.1.d.36.q6.1.1.0./.d.38 3.5.c./.2.diſt.3.q.3.3.c./. Con.1.c^{o}.65.uſque 72 /.Veri.quæſt.2.4.6^{m}./.5.7.0./. Quol.7.2.c./. Quol.11.3.c./. Pſal.32.fi.0.

125 Deus per diſtinctas ideas, cognoſcit ea quæ ſunt aliquando, Non autem per diſtinctas ideas, cognoſcit ea quæ nunquàm ſunt, ſed poſſunt eſſe, ſed per cognitionem ſuæ potentiæ, in qua ſunt.3.diſtinct.14.art.2. quæſtio.2.c./. Con.1.c^{o}.79.0.

126 Per ideas, deus habet cognitionem practicam, & ſpeculatiuã de rebus.1.d.36.q.2.1.c.

127 Res poſitiuæ, dupliciter comparantur ad intellectum dei. Primo, ut cauſatæ, & menſuratæ, ſecundo, ut cognitæ, ſed negationes & defectus, primo modo tantum. Veri. quæſtio.1.10.c.

128 Scientia eſt in deo perfectiſſime.1^{a}.q.14.1.0./.1.d.35.1.0./. Con.1.c^{o}.44./.94./.veri.q.2.1.0. Scientia.
* Adam 64. Addere 9.

129 Scientia dicitur analogice de deo, & de creatura.1^{a}.q.13.5.c./.1.d.8.q 4 3.1^{m}./.d.35.4.0./. veri.q.2.11.0.

130 Oppoſitum uidetur dicere.1^{a}.q.49.4.0./.1.d.35.1.2^{m}./.3.d.23 q.1.1.c./. Con.1.c^{o}.56./.92./. veri. q.2.2.c. Reſpondeo dubio 474°. Du^{m}.474^{m}.

131 Scientia dei, non eſt habitus, nec qualitas, nec effectus demonſtrationis, uel principiorum, uel habens cauſalitatem.1^{a}.quæſtio.14.1.1^{m}./.quæſtio.19.5.c./.12^{æ}.quæſtio.9.1.1^{m}./.1.d.4.q.1.1.c./.d.35.4.7^{m}./.5.c./. 4^{m}./.d.38.1.c./. Con.1.c^{o}.56./. Li^{o}.4.c^{o}.11./.Ver.q.2.1.7^{m}./.12^{m}. Habitus 35.
* Ars 7.20.24. Caſus 3. Certitudo 10.14.18. Cherubin 1. Creatura 7.8.10.33.34.
Immo ſcientia dei habet cauſalitatem.1.diſt.38.1.c. Reſpon. dubio 475. Du^{m}.475^{m}.
* Dæmon 16.

132 Scientia dei non eſt uniuerſalis, nec particularis, nec in potentia, uel habitu, ſed ſemper in actu.1^{a}.q.14.1.3^{m}./.1.d.35.3.0./.d.36.q.1.1.1^{m} /. Con.1.c^{o}.56.
* Dubitatio 2. Elicere 2. Ens 22. Eſſe 6.

133 Immo ſcientia dei eſt uniuerſaliſſima.2.d.3.q.3.2.c.fi. Reſpõdeo dubio 476. Du^{m}.476^{m}

134 Scientia dei, non eſt inquiſitiua uel diſcurſiua.1^{a}.q.14.7.0./.q.85.5.c./.12^{æ}.q.14.1.2^{m} /.22^{æ}.q 9.1 1^{m}./. q.49.5.2^{m}./.3^{m}./.1.d.35.1.5^{m}./.d.36.q.2.1.4^{m}./.d.39. q6.1.3.5^{m}./.7^{m} /. Con.1.c^{o}.57./. veri. q 2.1 4^{m}./.5^{m}./ 2^{m} /.3.3^{m}.4.4. 5^{m}./.7.c./.9.5^{m}./.15.c./. Po^{a}.q 9.2.10^{m}./. Quol.11.2.2^{m}./. Opuſ.3.c^{o}.29./. Iob 12.lec.1.me^{o} B.
* Aeternitas 40.41.

135 Scientia dei eſt uniformis, & inuariabilis. 1^{a}.q.14. 15. 0./.q.19.7.c./.1 d.38. 2.0./.5.c./.d.39.q.1.3. 5^{m}./. veri.q.2.5.11^{m}./.7.1^{m}./.13.0.

136 Scientia dei de ſeipſo, eſt tantum ſpeculatiua, ſed de aliis, eſt ſpeculatiua, & practica ſimul. 1^{a}.quæſtio.14.16.0./.quæſtio.34.3.c./.12^{æ}.quæſtio.3.5.2^{m}./.1.prolo.prin^{o}.E./.veri.quæſt.3.3.0.

137 Cognitio dei quadrupliciter ſe habet ad res. Primo, quas aliquando operatur, ſecundo quas operari poteſt, tertio eo modo quo operari non poteſt, quarto quas operari non poteſt. Prima eſt tantum practica actu, ſecunda tantum in uirtute, ſed tertia & quarta eſt tantum ſpeculatiua. veri.q.3.3.0. * Falſitas 11.12.18.24. Oper.

138 Scientia dei duplex, ſcilicet uiſionis, & ſimplicis intelligentiæ. Prima eſt tantum entium, ſecunda eſt etiam non entium, quæ poſſunt eſſe.1^{a}.q.14.9.12.0./.q.34.3.5^{m}./.5^{m}.q.10.2.2^{m}./.3 c./.q.13.1.2^{m}./.1.d.38.4.0./.d.39.q. 1.2.c./. 4^{m}./.3.0./.3.d.14.ar.2.q.2.c /.4.d.49.q.2.5.c./. Con.1.c^{o}.66.0./.69. 11^{m} /. Li^{o}.2.c^{o}.26.4^{m} / veri.q.2.8.0./.9.2^{m}./.3^{m}./. q.3.3.c./. 4.1^{m}./.q.8.4.c./. Quol.3.3.c.
* Futurum 6. Habitus 35. Hæreſis 31. Idea 12.13.30.34.

Scien-

De deo

139 Scientia ſimplicis notitiæ dei,& ſcientia uiſionis, nullam habent differentiam ex parte ſcientis, ſed tantum ex parte rei ſcitæ. Veri.q.2.9.2m.
* Ignis.17.Imago.18.In.14.19.25.&c.Infinitum.7. Inſtãs.28.22.Intentio.9.Intuitus.Iuſtitia.87.Liber.15.&c.

140 Deus ſcit infinita,etiam ſcientia uiſionis. 1a.q.14.12.o./.3a.q.39.3.o./.Veri.q.2.9.o./.q.20.4.1m./.Quol.3.3.o.
Oppoſitum uidetur dicere. 1.d.39.q.1.3.o./.3.d.14.ar.2.q.2.2m./.q.4.2m./.Ƶ.1.c°.69.fi.Reſpondeo dubio 477°. Du^m.477^m.

141 Solus deus habet ſcientiam de futuris contingentibus in ſe. 1a.q.14.13.o./.q.86.3.4.o./.1.d.38.5.o./.Ƶ.1.c.67./. Veri.q.2.12.o.Fatum.2.

142 Neceſſe eſt quòd ſcientia dei, uſque ad ſingularia ſe extendat,quæ per materiam indiuiduantur. 1a.q.14.11.c.fin./.1a.Cor.3.lec.3.me°.H Deus.112.

143 Scientia dei ad plura ſe extendit,quàm potentia eius, & potentia,quam uoluntas eius.1.d.35.prin°.
* Miſericordia.23.31.

144 Deus ſcitit aliqua,quæ neſcit,& econuerſo.1a.q.14.15.3m./.1.d.39.q.1.1.o./.d.41.5.6./.Veri.q.2.13.5m.

145 Oppoſitum uidetur dicere,quia ſcitum eſt in ſciente, ut ipſe dicit.1.d.35.5.3m. Reſpondeo dubio 478°. Du^m.478^m.

146 Deus poteſt ſcire quod neſcit,diuiſim,non autẽ coniunctim. Sed nullo modo poteſt plura ſcire quam ſcit. 1a.q.14.15.2m./.1.d.39.q.1.2.o./ veri.q 2.13.5m.
* Natura.28.Neceſſitas.10.Neſcire.1.Nomen.70. Non ens.5.

147 Scientia dei nõ ſignificatur pluraliter, ſicut ratio,& idea,quia magis ſe tenet ſcientia ex parte ſcientis, ut forma eius, ratio autem magis ex parte ſciti,ſed idea medio modo. 1.d. 36.q.2.2.4m.
* Oratio.46.47.Ordo 69.Pater.15.Pax.18.

148 Mala ſciuntur a deo.1a.q.14.10.o./ q.15.3.1m./.q.18.4.4m./.1.d.37.q.1.2.o./.3.c./.d.38.1.2m./.1.3m./. d 40. q.4.1.o./.3.d.31.q.1.ar.2.q.1.c./.Ƶ.1.c°.71./. Veri.q.2.15.o./. Quol.5.2.c./. Quol.11.2.o.
* Poſſeſſio. 2.

149 Mala pertinent ad ſcientiam eius practicam.1a.q.14.16.c.fin.
* Prædeſtinatio.2.33.41.&c. Præſcientia.

150 Immo pertinent ad ſcientiam eius ſpeculatiuam.Veri.q.3.3.c.me°.E. Reſpondeo Dubio 479°. Du^m.479^m.

151 Scientia dei duplex, ſcilicet ſimplicis notitiæ,& approbationis.Secunda eſt tantum bonorum,ſed prima eſt etiam malorum.1a.q.14.8.c.fi./.veri.q 7.8.c.
* Prophetia.27.52.53. Propoſitio.15.: Prouidentia.4.&c.17.&c.30.&c. Prudentia.17.Ratio.3.

Oper. 152 Deus eadem ſcientia cognoſcit ſe,& ea, quæ facit. 1a.q.14.c./.q.14.16.c.
* Rationale.2. Sapientia. 11.43.&c.

153 Scientia dei eſt cauſa rerum,adiuncta uoluntate. 1a.q.14.8.o./.9.3m /.16.1m /.q.19.4.c./.4m./.11.1m./.q.27.1.3m /.q.45.6.c./ 1.d.38.1.o./.d.45.3.c./.1m./ Ƶ.1.c°.61./.62./. Veri.q.2.14.o./.Po°.q.3.17.19m./ Quol.5.2.c.

154 Malum quod eſt deuiatio a forma & fine, non cauſatur a ſcientia dei.1.d. 38.a.u. * Scientia.34.15.

Oper. 155 Scientia dei eſt cognoſcitiua & factiua bonorum,ſed malorũ, ideſt,peccatorum eſt cognoſcitiua tantum,Quol.5.2.c.
* Chriſtus.103.120.&c.

156 Scientia dei habet cauſalitatem reſpectu ſcitorum tantum, ſecundum quòd conſequitur formam diuinæ artis & finem. 1.d.38.1.c.

157 Scientia dei comparatur ad creaturas, ut ars ad artificiata. 1a.q.14.8.o./.q. 17.1.c./.q.21.2.c./.q.22.2.c.fi./.q.74.3.1m./.q.91.3.c./.12æ.q.13.2.3m./.q.93.1.c./.1.prolo.me°. E./.d.36.q.2.1.c./.d.38.1.c./.1m /.3m./.d 39.q.2.1. c./.d 40. 3.b.1./.Ƶ.2.c° 66./.Li°.2.c°.24.fi /.26.5m./.veri.q.2.5.8.c./. Quol.5.2.c./ Quol.8.1.2.c.

158 Scientia dei,cauſat res,noſtra uero cauſatur a rebus & dependet ab eis,ſed angelica nec cauſat nec cauſatur a rebus. 1a.q.14.8.3m./.11.c.fi./.q.21.2.c./.12æ.q.1.3.c./.q.93.5.1m. /.1.d.39.q.5.2.2m./ d.39.q.1.2.2m./.2.d.16.1.o./.Ƶ.1.c°. 61./.62./.65./.6m./ 8m./.66.1m./.67.4m./. veri.q.2.1.6m./.3.1m./.8.c./.14.c./ q.27.1.c./.Po°.q.3.17.19m./.29m./.q.7.10.5m./.q.9.9.c.me°.F./.Anima.20.c./ Quol.7.3.c./.Roma.3. lec.1.me°.B.

Cognitio aut. 159 Deus eſt cognoſcibilis, ab omni intellectu create. 1a.q.12.o./.12æ.q.93.2.o./.1.d.3.q.1.o./.Ƶ 1.c°. 10.uſque.15./ Li°.3 c°. 57./.Li°.4.c°.1./.veri.q.8.1.o./.Quol.10.17.o./. Pſal.8.me°. d.fi /.Io.lec.11.o.
* Abſtrahere.Abſtractio.17.&c.

160 Intellectus creatus poteſt uidere deum per eſſentiam. 1a. q.12.1.o./.4. 3m./.12æ.q.5.1.c./. 4. d.49.q.2.1.o./.Ƶ.3.c°.51./.54./.57./.Quol 7.1.o./ Quol.10.fi./. Opuſc.3.c°.104.Matth.5.prin°.b.D. *Adamus.&c.81.Addere.9.

161 Deus non poteſt uideri per eſſentiam naturaliter, ab aliqua creatura.1a.q.12.4.o./.q.25.2.c./.q.56.3.c./.2m./.q.62.1.2.9.c./.q.26.1.2.9.c./.q.64.1.2m./.q.94.2.c.fi./.q.108.4.c./.12æ.q.5.5.7.c./.2a.q.10.4.2m./.2.d.4.1.c./.d.23.q.2.1.c. / d.27.4.c./.d.28.1.6.fin./.diſt.29.1.c./.3m /.4m./.3.5m./. d.30. q.1.2.c./.d.35.q.2.2.c./.3.d.10.q.2.ar.2.q.2.o./.diſt.27. q. 2.2.c /. diſt. 35.q.2.arti.2.q.2.o./.4.d.39.q.1.ar.2.q.3.c./.q.2.6.o./.Con.1.c°.3./.Li°.3.c°.49.1m./ 52./.57.1m./.147./.Li°.4.c° 91./.5m./.veri q.8.3.o./.q.10.11.u./.q.18.1.1m./. q.19.1. c.fi./ q.20.2.c./.q 29.1.c./.Ma.q.4.1.14m /.q.5.5.5m./. Anima.7.4m /.17.10m./.Opuſ 3.c.105./.Ro.lec.6.fi. C./.1a.Tim.6.lec.3.fi./.Col.lec.4.prin°.

162 Iſaias uidit dominum per repræſentatam imaginationem. Iſa.6.prin°.C./.Io.lec.11.prin°.G.
* Agiographę 2.Amor 62.Angelus 306.&c.357. &c.397.&c.

163 Immo homo in hac mortali carne uiuens, non poteſt uidere deum. 12æ.q.5.3.c./.q.93.22.o./.Iſa.6.prio°.B. Reſpondeo ſicut dubio 485°. Du^m.485^m.
* Anima 170.173.178.193 &c.Antonius 1.Apoſtoli 1.&c.16. Aqua 3.4.Argumentum 6.7.

164 Nec interior nec exterior uiſus, poteſt uidere,niſi moueatur a uiſibili. Et ſecundum quod perfectius immutatur a uiſibili,melius uidet. Et tunc perfectiſſime uidet,quando recipit actionem uiſibilis,ſecundum totam ſuam uirtutem. Et inde eſt quod idem uidetur diuerſimode a diuerſis,& interius & exterius,a quibuſdam melius, & a quibuſdam peius. Hoc igitur uiſibile quod eſt deus, nihil perfecte apprehendit,niſi quod totum ipſum capit. Et ideo ſolus deus ſic ſe uidet. Ab his autem minus perfectum uiſum habentibus, uidetur ſecundum ſimilitudines quaſdam bonitatis ipſius,ſiue in rebus ſenſibilibus,ſiue in imaginibus,ſiue in ſpeciebus intelligibilibus, ſecundum Chriſoſtomum. Et huiuſmodi eſt uiſio eorum quæ uidentur prophetæ, per lumen prophetiæ, & quæ uidemus per fidem, & quæ uidentur per lumen rationis,& a philoſophis,qui cognouerunt deum.Iſa.6.prin°.B.
* Ariſtoteles 7.Ars 24.&c. Aſcenſus.

165 Talem uiſionem imaginatiam immediate prophetæ a deo percipiebant,& non mediantibus angelis. Iſa.1.prin°./. c°.6. prin°.C.

166 Oppoſitum uidetur dicere.12æ.q.98.3.c./.6.b./. Gal.3. lec.7. me° H. Reſpondeo dubio 481°. Du^m.481^m.

167 Vel talem uiſionem percipiebant a deo, etiam mediantibus angelis. Et huius ratio poteſt eſſe & ex parte finis uiſionis & ex parte principii. Ex parte finis, quia angelus reuelans, intendit ducere hominem in cognitionem dei, & non in cognitionem ſui. Et ideo format uiſionem de deo, ut ex his quæ figuraliter uidentur, homo aliquid de deo cognoſcat. Ex parte autem principii, quia tota uirtus angelici luminis ad manifeſtandum, eſt ex deo auctore, qui eſt fons luminis. Dicitur autem dominus loqui ad Moyſen, facie ad faciem, propter eminentiſſimum modum claræ uiſionis, quo Moyſes ſuper alios prophetas uidit. Sed dicitur, quod quidam uident in ſpeculo æternitatis, non quia ipſe deus dicatur ſpeculum æternitatis, ſed ipſe ſpecies quæ ſunt in animo prophetæ. Et dicuntur ſpeculum æternitatis, inquantum reſultat in eis diſpoſitio ſapientiæ æternæ.12æ.q.173.2.c.fi./.Iſa.6 prin°.D.
* Aſſimilatio 3.&c.10.&c.Aſſiſtere 2.&c.Attingere.3.

168 Qui impurus eſt, non poteſt intrare in templum dei,quanto magis nec deum uidere? Iſa. 6. medio. H. Attributa. 6.12.13.

169 Iacob uidit dominum facie ad faciem,& ſalua facta eſt anima eius.1a.q.12.11.ar.2./.1m./.Iſa.6. me° H.
* Auctoritas 3. Balaham. Baptiſmus 44. &c. 255. Beatitudo 53. &c. 125. Benedictus 1. Bonitas. 1.14.25. Caligo. Capacitas 5.

170 Deus non poteſt uideri per eſſentiam in hac uita mortali.prima quæſtio.12.12.o./.quæſt.13.1.c./.2.3m./. 12æ. quæſtio.5.3.c./.quæſtio.93.2.o./.21æ,quæſtio.180.5.o./.3. diſtinctio.17.quæſtio.3.1.c /.diſtinctio.35.quæſtio.2. artic.2.quæſtio.2.o./ 4. diſtinctio.49. quæſtio.2.1.1m./.7.o./. Con.3.c°. 47 / 48.1m./.Li°.4.c°.91.1m./.Ver.quæſtio.20.11.o./.Quolib.1.1.o./.Iob 19. fin./. Ioan. lec.11.o./.2æ. Cor.12.lec.1.fin. A.&c.
* Charitas 73.124.&c.

171 Immo Paulus & Moyſes uiderunt deum per eſſentiam. 1a.q.12.11.2m./.22æ.q.174.4.c./ 5.1m./.q.175.3.o./ q.180.5.c./.4.d.49.q.2.7.4m./.5m./.veri.q.8.5.1m./.6m./.q.10.11.c./.1m./.2m /.q.12.6.12m./.7.c./.9.1m./.14.c./ q.13.2.o./.q.18.1.13m./.Iſa.5.prio° A./.Io.lec.11.o./.2æ.Cor.12.le.1.me°.E.&c. Reſpondeo ſicut dubio 486°.Moyſes 1. Du^m.482^m.

172 Illa uiſio,non fuit extra genus prophetiæ. 22æ.q.174.5.2m./.q.175.3.2m.
* Cayphas.Cæcitas.1.

De

173 Quòd aliqui dicuntur vidiſſe deum, debet intelligi per imaginariam, vel corporalem uiſionem, per ſpecies interius uel exterius apparentes. contra. 3.c°.47.prin°./.Ver,q.10.11.c./.4m./Iſa.1.prin°./.c°.6.prin°.C.
* Certitudo.8.10.14.15.20.24.

174 Poteſt miraculoſe fieri, quòd diuina uirtute, aliquis intellectus creatus, non habens niſi diſpoſitiones uiæ, eleuetur ad videndum deum per eſſentiam, nec tamen ex tali uiſione poteſt dici beatus ſimpliciter, ſed ſecundum quid tantum, in quantum, ſ. communicat in actu beati. 4.d.49.q.2.7.c.
* Cogitatio.7.8.0.Cognitio.5 &c.31.35.Commendatio.Cōprehendere.4.Comprehenſor 0.

175 Deus in oia nec perfecte uideri, nec cognoſci poteſt. Opuſcu. 61.c°.24./ Iſa.6.prin°.C. * Conceptio.15.16.

176 Cognitio diuinorum triplex, ſcilicet naturalis, per fidem, & beatorum.1.prolo.prin°.C.&c.

177 Omne cognoſcens, cognoſcit implicite deum in quolibet cognito, quia nihil eſt cognoſcibile, niſi per ſimilitudinem primæ ueritatis.Veri.q.22.2.1m. * Creatura.3.4.7.8.9.Credere.1.&c.7.&c.14.&c. Delectatio.54.100.&c.

178 Cognitio diuinæ ueritatis & bonitatis duplex, ſ. cognitio pure ſpeculatiua, & cognitio affectiua ſeu experimentalis. 1a.q.43.5.2m./.q.64.1.c./.12ſ.a.112.c.c./.1m./.5m./.2 2æ.q.97.2.2m./.q.154.5.c./.q.162.3.1m./.q.180.5.2m /.1. prolo.ar.1.1m./.d.15.q.5.3.0./.3.diſt.23.L./ Opuſ.9 q.31.
* Dæmon.10.&c.20.&c.Deſiderium.15. Dies,12. Docere.3.4.8.&c.

179 Per illuſtrationem diuini luminis, de facili poſſunt quæcunque uideri.2 2æ.q.180.5.3m. Doctrina.0.

180 Cognoſcimus eſſentiam dei in hac uita, ſecundum quòd repræſentatur in creaturis, non autem ut eſt in ſe. 1a.q.12.12.c./.q.13.2.3m./.q.32.1.c./.q.86.2.1m./.3.d.27.q.3.1.c./.Veri.q.10.11.0.Creatura.8.9.10ſ.
*Domus 3.Aenigma.1.3 Extaſis.

181 Solus homo uiator, cognoſcit deum per creaturas. 1a. q6.12.12 0./1.d 3.q.1.5.0. * Filiatio.33.&c.Finis.97.&c.

182 Creatura uenit in cognitionem dei tripliciter, ſcilicet per uiam cauſalitatis, eminentiæ, & remotionis. 1a.q.12.12.c./.q.13.1.c./.8.2m./.10.5m./q.84.7.3m./.1.d.2.3 c /.d.3 prin°./.q.1.3.c./.1m./.1.35.1.c /.2.d.3.q.1.3.c./.Con.3.c°.49 /.Po a.q.7.5.c./.2m./.q.9 7.c./.Ma.q.16.8. 3m./. Dionyſius.lec.3.0./.Roma.lec.6.ſi K.&c.
* Fortitudo.344.Faturum.5.6.

183 Philoſophi uenerant ad cognitionem dei quadrupliciter, ſ. cauſalitate, æternitate, excellētia, & incomprehenſibilitate.Ioā. prolo.prin°. * Gloria.2.5.43.14. Gratia. 137.159. Habitus. 27.28.Oſtiarius. Iacob.3.&c.

184 Gradus triplex in cognitione diuinorum.Primo relinquendo ſenſum, ſecundo phantaſias corporum, tertio rationem naturalem.1.prolo L.prin°.C.
*Idolatria.19.21.Illuminatio.8.&c.Impedimentum.2.

185 Mens hominis tripliciter proficit in cognitione dei, primo quo ad efficaciam eius, ſecundo quo ad nobiliores effectus, tertio quo ad eminentiam ſeu remiſſionem. Trin.1 c.
* Impuritas.2.In.22.26.Inebriari.Infernus.6.Intellectus.31.286.&c.300.

186 Intelligere deum eſt finis rationalis creaturæ. 1.prolo.1.c./.2.d.24.ar.3.q.1.1m./ Con.3.c°.25./.37.Beatitudo 8.
* Inueſtigatio.2.

187 Deum eſſe poſſumus cognoſcere, per rationem naturalem.1a.q.12.12.0./.Trin.2.q.Deus.7.&c. *Iubilus 3.

188 Similitudo intellectus noſtri, non ſufficienter probat aliquid de deo, propter hoc quòd intellectus non uniuoce inuenitur deo & in nobis. Et inde eſt, quòd Auguſtinus dicit, quòd per fidem uenitur ad cognitionem, & non econuerſo. 1a. q. 32.1.2m ſi.

189 Intellectus noſter intelligit totum deum, non autem totaliter. 1a.q.12.7.3m./.3a.q.10.1.2m./ 3.d.14 artic.2.q.1.6m./.d.27.q 3 2.0./.4.d 40.q 2 7.3m./.Con.3.c°.55.ſi./.Veri.q.2.1.3m./.q 8.2.c.ſi /.1m./ 2m./.6m./.4.1 1m./.q.20.5.c./.Po a.q.7.1.2m./.Vi.q.2.10.5m./ Opuſ.3.c°.106./. Ioan.lec.11.me°.2.E./.ſi.b.I./.Ephe.5.lec 3.me°.k.
* Iuramentum.2.&c.35.

190 Deus non eſt primum cognitum, ab intellectu noſtro. 1a.q.88.3.0./.Trin.3 0. * Ius.4.

191 Immo deus eſt primum obiectum intellectus, quia ratio & cauſa ueritatis alicuius obiecti, primo apprehenditur a potentia.2 2æ.q.1.1.c./ Quol.7.5. c. Reſpon.ſicut Dubio 752°. Du m.483m.
* Lex.25.29.30.31.&c.126.&c.Loqui.4.5.

192 Deus quadrupliciter uidetur non per eſſentiam, ſed per ſpeciem ſenſibilem, imaginariam, intelligibilem, abſtractam & infuſam.Iſa 1.prin°./ Io.lec.11.prin°.F.&c.
* Magi.2.Manſuetudo.4.Maria.61.

De

193 Quilibet intellectus etiam infimus, poteſt per gratiam dei uidere deum per eſſentiam.1a.q.109.1.0./.3 3.c°.57.

194 Deus perfectius cognoſcitur per gratiam, quam per naturam a nobis.1a.q.12.13.0.
* Martyrium.19.17.

195 Intellectus noſter indiget noua illuminatione, reſpectu ſupernaturalium, non autem reſpectu naturalium. 1a.q.1.1.c./.1m./.2m./.1.prolo.1.1m./.Trin.1.0 / Moyſes.2.
* Medium.10.21.Metaphyſica.1.6.10.16.29.

196 Solus deus format mentem per gratiam, & per lumen connaturale, non autem per aliud lumen immediate 1a.q.106.1.3m./.2.d.7.q.2.2 4m./.d 9.2.5m./ d.16 3.3m /.d.13.q.1.1.1m./.3.d.13.q 2.1.3m./.4.d.49.q 1.7. 1m./.Ver.q.9.1.c./.1m./.q.11.1.15m.Gratia.66.
* Metaphora.6 c. Miraculum.22. Motus.55. Moyſes. 1.2.3. Natura.17.18.35.

197 Lumen diuinum dupliciter nobis in uia communicatur, ſcilicet uno modo modice, & quaſi ſub paruo radio. Et hoc eſt lumen naturalis intellectus, quod eſt quædam participatio illius lucis æternæ, multum tamen diſtans, & ab illa deficiens. Alio modo in abundantia quadam, & quaſi in quadam ſolis præſentia, ubi acies mentis noſtræ reuerberatur, quia ſupra nos eſt, & ſupra ſenſum hominis, quod nobis oſtenſum eſt. Et hoc eſt lumen fidei, quæ nullam patitur opinionem, infra ſuos terminos. Opuſ.72.prin°.

198 Ad cognitionem dei naturalem angelis, & ſupernaturalem homini, eleuantur per gratiam uiſi contemplationi, merentes diuinas reuelationes, etiam poſt lapſum. Sed multo amplius in primo ſtatu, per gratiam originalis iuſtitiæ.2.d.23.q.2.1.c.
* Nitor.1.Nomen.37.&c.51.Officium.1.Oratio.2.&c.Paradiſus.1.Pax.16.&c.

199 Ad uiſionem dei naturalem, oportet purgari mentem a ſenſibus & phantaſmatibus. Sed per fidem, ab erroribus, & rationibus naturalibus. Per eſſentiam uero, a culpa & miſeria. 1.d.2.L.prin°.
* Perfectio.58.60.&c.70.

200 Intelligentia qua apprehendimus diuina, miſcetur ſenſibus in iudicando, non autem in apprehendendo. Veri.q.13.3.9m.

201 Inter deum & mentem noſtram, datur medium, quo ad gradum naturæ, non autem ut eſt obiectum beatitudinis. 12a.q.9.1.5m./.2.d.16 3.3m./.d.23.q.2.1.2m./. Veri.q.18.1.7m./.q.27 1.10m./ Anima.7.11m.
* Perſona.26. &c.

202 Neceſſe eſt cognoſcere duo de deo, ſ. gloriam eius in qua eſt glorioſus, & opera eius. Pſal.18.prin°.G. Opera.
* Poſſeſſio.2.Præceptum.18.27.&c.

203 Cognitio dei triplex.ſ. figuralis, ſpecularis, & aperta. Prima eſt iudæorum, ſecunda chriſtianorum, & tertia beatorū. Pſal 47.
* Prædeſtinatio. 41.&c. Principium.13.&c. Promulgatio.1.2.

204 Non eſt poſſibile, uidere rationes rerum in diuina eſſentia, niſi ipſa uideatur, 2 2æ. quæſtio. 173.1.c./. Veri quæſtio.12.6.c./.1m.
* Qui eſt.0.Raptus.6 &c.Ratio.41.&c Relatio.44.94.&c.Repræſentatio.3.Reuelatio.5 &c.Saluari.6.8.&c.

205 Ad uidendum deum, homo poſt peccatum indiget triplici medio, ſcilicet a quo et ſpeculo, ſcilicet creatura ſenſibili, in quo, ideſt, ſimilitudine accepta a creatura, & lumine naturali, uel gratiæ, ideſt, fidei, & ſapientiæ. Sed ante peccatum indigebat tantum ſimilitudine & lumine eleuante & dirigente mentem. Beati autem tantum tertio. Sed deus nullo. Veri.q.18.1.1m./.2m./.9m.

206 Creatura rationalis non poteſt eleuari ad uiſionem dei per eſſentiam, niſi totaliter fuerit depurata. contra. 4. capit°.91.5m.

207 Dei non eſt demonſtratio, niſi per effectum. 1a.q.3.5.c.ſi./. Con.1.c°.25./. Po a. quæſt.7.3.c.ſi. /. Poſter m.lect.41.me°.c. Deus.7.

208 Illud uerbum Iob, Semel loquitur deus, referendum eſt ad æternam dei locutionem, qua deus pater uerbum unicum protulit ſibi coæternum. Et tamen poteſt dici, quòd licet idem corporali uoce deus protulerit, non tamen propter idem, ſed ad oſtendendam diuerſum modum quo homines participare poſſunt ſimilitudinem filiationis æternæ. Vnde filius dei non habetur ex qualicunque cognitione dei, ſed tantum ex ea quæ eſt cum amore.1a.q.43.5.2m./.3a.q.45.4.1m./.1.d.15.q.4.1.3m.
* Sapientia. 21. &c. Scientia.73.256. &c. Scientificum.1. Scriptura.1. &c. Scrutatio. Secreta. Senſus.12. Similitudo. 7. &c. Sors. 5. Speculum. 2. &c. Spes. 74. Templum. 2.

209 Cognitio dei acquiritur per alia. Sed poſtquam iam cognoſcitur, non per alia cognoſcitur, ſed per ſe. 2 2æ. quæſt.27.3.2m.

Tenebræ

De

Tenebræ.2.5. Terra.5. Teſtamentum 4.&c.Teſtis.13.Tranſumptio.Veritas.16.&c.Veſtigium.1.2.8.&c.Via.2.13. Vita 78.&c.Voluntas.19.Chriſtus.103.

210 Beati vident de Deo quid eſt.Ver.q.8.1.9m.
* Abſtractio.17.&c.Aduocatus.9 Amor.281.

Cognitio beata.

211 Videre Deum facie ad faciem, eſt videre eum per eſſentiam immediate.1a.q.12.11.ar.1./.4.d.49.q.2.1.16m./.3.c0.51./.1a.Cor.13.lec.4.me0.D.&c. * Angelus.144.306 327.&c.357.&c.386.395.444.&c.499.500.

Dum.484.

212 Oppoſitum uidetur dicere.1a.q.12.11.2m.fin./.12a.q.98.3.2m. Reſpondeo ſicut Dubio.486.

213 Eſſentia Dei videtur immediate, & ſemper a quolibet beato.1a.q.12.2.o./.q.58.1.c./.q.62.9.c./q.106.1.1m./.q.112.3.c./.12a.q.5.6.3m./.3a.q.9.3.3m./.q.10.4.1m./.2.d.0.2.3m./.q.d.14.ar.1.q.3 4.5.c./.ar.2.q.1.c./.4.d.9.ar.1.q.1.3m./.d.49.q.2.1.o./.3.c0.62./.Ver.q.18.2.1m./.Quol.7.2.o./.Quol.10.ſi./Iſa.6.prin0.C.&c./Matth.5.prin0.D.&c. Io.lec.11.me0.a.1./.c0.7.lec.3.me0.g.D./.1a.Cor.13.lec.4.me0.D.&c./.Phil.3.lec.2.ſi.D.
*Anima.130.&c.170.183.Aſcendere.15.&c. Aſſimilatio.23.

214 Eſſentia Dei, eſt in intellectu beatorum, ut forma, quo ad operationem, non autem quo ad eſſe.1a.q.12.2.3m./.5.c./3a.q.9.2.c./.3.3m./.3.d.14.ar.1.q.4.2m./.ar.2.q.1.c./.4.d.49.q.2.1.o./.6.c./.3.3.c0.51./.52.2m./.3m./.53./.55.1m./.Ve.q.8.1.c./.4m./.5m./.6m./.7m./.8.c./.3m./.3.c./ 4.c.5.4m./.q.10.4.11.c.Quol.10.ſi./.Opuſ.3.c0.105.

215 Eſſentia Dei, per nullam ſpeciem creatam repræſentari poteſt.1a.q.12.2.o./.6.11.c./.q.56.3.c./.12a.q.175.4.o./.3a.q6.9.3.3m./.2.d.14.ar.1.q.3.c./.ar.2.q.2.c./.4.d.49.q.2.1.c./.3m./.7.c.3.3.c0.49./.41.1m./.Li0.4.c0.7.12m./.Ver.q.8.1.o./.q.10.11.c./.q.18.1.1m./Trin.2.c./.Quol.7.1.c./.Dionyſius pri0./.Opuſc.3.c.105./.264./.Io.lec.11.prin0.a.H./.c0.14.lec.2.6.ſi.E./.1a.Cor.13.lec.4.me0.E./.2a.Cor.12.lec.1.ſi.B.
* Baptiſmus.155. Beatitudo.4.&c. 22.&c.72.82.&c.94.&c.Beatus.4.&c.

216 Immo Deus, & Angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas. 1a.q.12.2.o./.13.c.

Dum.485.

217 Immo anima rationalis repræſentat Deum. 1a.q.12.2.c.Reſpondeo Dubio 4850.
* Benedictus.1. Carentia. Charitas.30.&c.

218 Anima rationalis repræſentat Deum, ſecundum quód Deus refertur ad creaturas, ut cauſa, & ut conſeruans. Opuſcu. 61. c0.47.

219 Hoc nõ oſtendit, q Deus uideatur in patria per ſpeciem ſuſ. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in uia cognoſcitur quandoque Deus, non quidem per ſpeciem a creaturis acceptam, ſed interius a Deo formatam. Vnde ibidem dicebatur, quód non quærebatur de viſione Dei per eſſentiam. Opuſc.72.q.7.
* Cogitatio.9.Comprehendere.o Comprehenſor.o.Contéplatio.2.&c Contemplatiuus.o.

220 Eſſentia Dei non poteſt uideri ab aliquo intellectu creato, ſine lumine ſupernaturali, ideſt gloriæ. 1a.q 12.2.c./.1m./.5.o./.12a.q.174.5.2m./.q.175.3.1m./.3a.q.10.4.c./.q.45.2.c./.2.d.31.q.2.1.5m./.3.d.14.ar.1.q.2.1m./.q.3.c.ar.2.q.1.c./.4.d.49.q.2.1.15m./6.c./.3.3.c0.53./.54./.Ve.q.8.3.6.o./.q.10.11.c./.11m./q.13.1.o./.q.18.1.1m./.q.20.2.c./.Quol.7.1.o./.Quol.10.17.c./Opuſ.3.c0.105./.2a.Cor.12.le.1.ſi.B.
* Damnatio.21.&c.41.&c.Delectatio.100.&c.Dos.1.4 &c.

Dum.486.

221 Oppoſitum uidetur dicere. Ver. q.10.11.c./.1m./.11m./.Reſpondeo dubio 486.
* Exordium.2.Felicitas.1.3.4.

222 Quidam clarius alijs videbunt eſſentiam Dei.1a.q.12.6.o./.q.8.c./.q.62.9.c./.2.d.9.3 c./.d.10.1.o./.d.11 q.2.2.c./.4.d.49.q.2.4.o./.q.3.ar.5.q.4.o./.3.3.c0.58./.59.4m./.Ver.q.20.4.5./Opuſc.3.c0.127./.223.

223 Deus ſolo intellectu videri poteſt, quia quælibet potentia ſenſitiua ſe extendit tantum ad corporalia, 1a.q.12.3.c./.3m./.22a.q.175.4.c.
* Fides.68.70.96.&c.135.Fructus.3.11. Frui 4 &c. Gloria 18.&c.Habitare.o.Hæreſis.72.73.119.Humilitas.19.

224 Deus a nullo oculo corporali poteſt uideri. 1a.q.12.3.o./.4.3m./.22a.q.175.4.c./.2.d.8.6.1./.4.d.10.ar.4.q.1.3m./.d.48.q.2.1.c./.d.49.q.2.1.3m./.13m./.2.o./.3.3.c0.51.ſi./.Iob.19.ſi./.Matth.5.prin0.b.D./Io.lec.11.me0.2.ſi.

225 Beati uident eſſentiam Dei oculis corporalibus per accidens, non autem per ſe. 1a.q.12.3.2m./.4.d.48.q.2.1.c./.d.49.q.2.2.o./.Matth.5.prin0.b.E.
* Iacob.3.4.Limbus.3.4.Loqui.4. Lumen.24.25. Maria.61.Martyrium.16.17.

226 Naturale eſt homini, q aliquando videat eſſentiã Dei. 1a.q.12 1.c./.3a.q.9.2.3m./.Cont.3.c0.50./.51.prin0./.57.2m./.Veri.q.13.1.1m./.3.6m./.q.18.1.5m.

De

* Mundicia.1.Natura.18. Oratio.1.79.Paradiſus.1.Peccatũ.333.Pœna.1.&c.38.40.76.&c.94.96.

227 Deſiderium videndi deum debet eſſe intimum, anxium, æquum, & aſſiduum.Pſal.26.me0.h.
* Perfectio.63.65.&c. Perſona.2.9.

228 Deus videri non poteſt, per eſſentiam, niſi videatur trinitas perſonarum.22a.q.2.8.3m. * Prophetia.30.&c.Rachel.

229 Viſio dei per eſſentiam, ut eſt ſpecies rerum, eſt perfectior viſione eius, ut eſt obiectum beatitudinis.1a.q.12.8.3m./.4.d.49.q.2.5.6m./.Cont.3.c0.56.ſi./.Ver.q.18.6.10m.
* Raptus.6.&c.Sanctus.7.Speculum.1.3.4.Theologia.8.

230 Omnes beati poſt diem iudicii uidebũt omnia, quæ deus ſcit ſcientia uiſionis.4.diſt.49.q.2.5.c./.1m./.12m./.Beatus.11.
* Trinitas.5.6.15.

Dum.487.

231 Oppoſitum uidetur dicere.Ver.q.8.4.c.Reſpon.dubio 4870.
* Viſio.15.16.Vita.9.Chriſtus.120.&c.

232 Omnes uidentes eſſentiam Dei, cognoſcunt omnes creaturas, ſaltem in ſpecie, & forte proprietates earum. 4.d.49 q.2.5.1m./.Cont.3.c0.59./Ver.q.8.4.1m./.7m.

233 Beati uident in eſſentia dei ſimul omnia, quæ aliquando uident.1a q.12.10.o./.q.58.1.c./.2.o./.2.d.3.q.3 4.c./.3.d.14.ar.2.q.4.o./.Cont.3.c0.60./.61.1m./.Ver.q.8.4.14m./.15./.14.c./.q.20.1.c./.Quol.7.2.c./.Opuſ 9.q.48.

234 Videntes eſſentiam dei non uident omnia quæ deus facit, vel facere poteſt.1a.q.12.8.o./.q.57.5.2m./.q.106.1.1m./.3a.q.10.2.c./.d.9.3.3m./.5m./.d.10.1.1m./.d.11.q.2.1.o./1./3.d.14.ar.2.q.2.o./.4.d.45.q.3.1.c./.4m./.d.49.q.2.5.o./.Con.3.c0.56./.59./.Ver.q.8.4.o./.q.12.7.o./.q.20.4 c./.5.o.

235 Beati uident res in eſſentia dei, nõ per ſimilitudines earum, ſed per eſſentiam dei.1a.q.12.9.o./.10.c./.3a.q 3.3m./.4.d.14.ar.1.q.3.1m./.q.4.o./.q.5.c./.Ver.q.8.3.o./.q.20.3.4m./ Anima.18.18m./ Opuſ.3.c0.265.

236 Quilibet uidens eſſentiam dei, uidet omnia, ad quæ ſe extendit tota capacitas naturalis. Cont.3.c0.54.4m.

237 Quanto quis limpidius uidet eſſentiam Dei, tanto plura in eo uidere poteſt.1a.q.12.8.c./.q.106.1.1m./22a q.180.5.3m./.3a.q.10.2.c./.1.d.11.q.2.2.c./.3.d.14.ar.2.q.2.c./ 4.d.49.q.2.5.c./.4m./.12m./.Ver.q 8.4.c./.q.20.2.4.5.o./.Opuſc.3.c0.213./.123.

238 Quilibet uidens deum, uidet omnia quæ pertinet ad perfectionem intellectus.ſ. ſpecies, & genera, & rationes rerum.1a.q.12.8.4m./.3.3.c0.59./.60.1m./.4m.

239 Res uidetur in eſſentia dei, ſeu in uerbo, ſicut effectus in cauſa, & concluſio in principio, & ſimile, non autem ſicut in ſpeculo.1a.q.12.8.c./.22a.q.173 1.c.ſi./.2.d.11.q.32.4m./.4.d.59.q 2 4.6m./.Ver.q.2.4.7m./q.8.4 c./.q.8.4.5.c.

240 Per cognitionem ſpecierum naturalium, indiuidua ſub eis exiſtentia, cognoſcuntur ab intellectu deum uidente. Con.3.c0.56.5m.

Dum.488m.

241 Oppoſitum uidetur dicere. 1a.q6.12.8.4m./.3.3.c0.59./.60.1m./.4m. Reſpondeo dubio 4880.

242 Quilibet uidens eſſentiam dei, uidet omnia quæ aliquando ſunt in rerum natura.Cont.3.c0.59.2m.

243 Et omnia quæ deus producit ad perfectionem uniuerſi.3.3.c0.59 3m./.5m.

244 Et totum ordinem uniuerſi.Con.3.c0.59.1m./ 4m.

245 Per uiſionem dei non ſolum ratio glorificatur, ſed totus homo.12a.q.3.3 3m/.2.d.31.q.21.5m. Opere

246 In viſione Dei, tria ſunt deſideranda, ſcilicet humana pulchritudo, maxima bonitas in quam eſt ſumma delectatio, & cognitio ordinis uniuerſi. Pſal.26.prin0.c.G.

247 Solus deus non poteſt uideri per eſſentiam, ſine magno gaudio, & delectatione.4.diſtinct.48.quæſtio.1.3.o./. Opuſcu.3.c0.168.

248 Videns eſſentiam dei non poteſt de cætero peccare. 1a.q.94.1.c./.q.100.2.c./.Opuſc.3.c0.169.

249 Videns eſſentiam dei poteſt omnes creaturas amare. Sed non diligit ſecũdum omnes rationes quibus ſunt diligibiles, quia non apprehendit eas.Ver.q.8.4 5m.

250 Cognitio dei perfecta, ideſt realis tollit omnem turbationẽ, non autem cognitio ſimilitudinis.Pſal.38 fine0.c.K. Opere.

251 Deum uidentium, diuerſi ſunt gradus.ſ.in fonte, & in ſubiecta natura.Opuſ.61.c0.27.

252 Viſio dei dupliciter impeditur, ſcilicet contrarie a culpa, & pœna, & negatiue per defectum habitus gloriæ. 2.diſt.23.q.2 1.5m.

253 Carentia uiſionis dei eſt pœna totius hominis, & non tantum rationis.2.d.31.q.2.3.5m.

254 Carentia uiſionis dei non eſt pœna affligens pueros, & alios in lymbo.2.d.20.q.2.3.4m./.d.23 q.2.1.4m./.diſt.24.1.4m./.d.30.q.1.1.5m./.d.33.q.2.2.o./.3.d.25.q.2.ar.3.q.3.3m./.4.d.46.L.prin0./.Ma.q.4.1.14m./.q.5.2.3m./.3.o.

255 Sancti in lymbo ſtatim poſt paſſionem Chriſti uiderunt eſſentiam

De

ſentiã dei.3.d.18.ar.6.q.3.2^{m}/.d.22.q.2.ar.2.q.2.1^{m}./.q.3.3^{m}

256 Non autem prius.4.d.45.q.3.1.1^{m}.

Voluntas. 257 Voluntas eſt in deo, 1^{a}.q.19.1.o./.q.18.1.c./.1.diſt.45.1.o./. Con.1.c^{o}.72./.93.2^{m}./.Lib^{o}.4.c^{o}.19./.veri.q.23.1.o./.Opu.3.c^{o}.32./.35. *Actus 161.Amor 156.Angelus 594.Appetitus 35.36.37.38.Appropriatio 116.Aſſumere 59.

258 In Deo non eſt appetitus naturalis, ſed tantum uoluntarius, quia determinat omnia,& a nullo determinatur. 3.d.27.q.1.3.1^{m}.

259 Voluntas dei,eſt ſuum eſſe,ſed differt ab eo ſecundum rationem.1^{a}.q.19.1.c./2.1^{m}./.q.54.2.c./q.61.2.1^{m}./2.d.15.q.3.3.3^{m}./.Con.4.c^{o}.19. ^{n}Bonitas 32. Cadere 1. Cauſa 39.65.&c.73.&c.Cœlum 115.Cibus 11.Circulos 3.4.

260 Voluntas dei eſt ſua eſſentia. 1^{a}.q.19.1.3^{m}./q.20.3.2^{m}./q.59.2.c./.1.d.10.1.2^{m}./.d.45.1 3^{m}./. Con.1.c^{o}.73./. Li^{o}.4.c^{o}.19./.Po^{a}.q.3.15.6^{m}./.20^{m}./q.10.1.5^{m}./. Ma^{l}q.3.1.c./.q.16.9.7^{m}./.Opu.3.c^{o}.33./.34. *Circumciſio 20.21.

261 Voluntas dei eſt tantum una numero,licet ſit multorum uolitorum.1^{a}.q.19.2.4^{m}./.5.c./.q.27.5.3^{m}./.q.41.6.c./.1.diſ.45.

262 Voluntas dei non eſt in potentia, nec in habitu, ſed in actu. Con.4.c^{o}.19. *Claritas 17.18. Conſcientia 19. Conuerſio 3.

263 Voluntas dei eſt ſuum uelle. Opuſ.3.c^{o}.34.
* Dæmon 57.85.86.Dolor 27.Donum 8.

264 Voluntas dei non eſt aliud quàm ſuum intelligere, Opuſ.3.c.33. *Electio 16.&c.Fatum 1.2.Finis 17.Fruitio 11.

265 Hæc omnia in ſymbolo, breui articulo comprehenduntur,cũ nos credere in unum deum omnipotentem profitemur.Opuſcu.3.c^{o}.35.

266 Deus communicat naturam ſuam per actum uoluntatis, nõ autem creatura,quia in ſolo deo idem eſt intellectus, uoluntas,& natura.1^{a}.q.27.3.2^{m}./.3^{m}./4.c./.q^{ã}.59.2.c./.1.d.13.2.2^{m}./.Con.4.c^{o}.19./.23.fi./ ver.q.22.10.o./. Po^{a}.q.9.9.23^{m}./.q.10.2.9^{m}./.17^{m}.
^{n} Gabaonitæ.Generatio 58.Gratia 31.71.171.Incarnari 4.18.19.Ingratitudo 11.13 Ira 26.Iuſtitia 75.76.&c.

267 Voluntas dei reſpectu ſuæ bonitatis eſt neceſſaria, ſed reſpectu creaturarum,eſt ad utrumlibet, & ex neceſſitate ſuppoſitionis. 1^{a} q.19.3.o./.7.4^{m}./10.c./.q.23.6.3^{m}./.q.41.2.3^{m}./.q.46.1.2.c./.1.d 6 2.c./.d.4..q.2.o./.d.47.1.o./.Cont.1.c^{o}.80./.81/.82./83./.94 fi./. Lib^{o}.2.c^{o}.29/.27.fi./.Lib^{o}.3.c^{o}.97./.ver.q.23.1.8^{m}./.4.o/.q.24.3.c./. 3^{m}/.Po^{a}.q.1.5.c.fi./.6.c./.7^{m}./.q.3.15.o./.17.7^{m}./.q.5.3.c.fin./.q.10.2.4^{m}./.5^{m}./.6^{m}./.Ma.q.3.1.c./.q.16.5 c.

268 Voluntas dei eſt perfecta per ſe,non autem per aliud.1^{a}.q6.14.2.3^{m}./.4.o./.2.d.1.q.2.1.2^{m}./. ver.q.23.1.7^{m}. *Laus 13.

269 Primum obiectum uoluntatis dei, eſt eius eſſentia. 1^{a}.q.19.2.3^{m}./2.o./.3.c.4.3^{m}/.1.d.45.2.c./. Con.1.c^{o}.74./.80.1^{m}./.101.2^{m}./.Li^{n}.4.c^{o}.19/.ver.q 23.1.3^{m}./.4.c.Po^{a}.q.17,14^{m}./.Opuſc.3.c^{o}.33./.34./.100. *Lex 65.174.

270 Finis naturalis uoluntatis dei eſt bonitas eius, quam non poteſt non uelle.1^{a}.q.19.1.1^{m}./.3^{m}./.1.d.41.3.c./d.45.1.3^{m}./.2.d.1.q.2.1.3.4 c./.Con.1.c^{o}.80./.86./.87./.88./.Li^{o}.2.cap^{o}.24.6^{m}./.30./.Lib^{o}.3.c^{o}./.17.6^{m}./.64.8^{m}./.9^{m}./.Li^{n}.4.c^{o}.19./.ver.q.22.1.c.fi.q./.23.1 3^{m}.4.c./. .8^{m}./.q.14.3.c./.Po^{a}.q.1.5.c.fin/.q.2 3.c.fi./.q.3.16.c./q.7.10.6^{m}./.q.10.2.6^{m}./.Opuſcu.3.c^{o}.124.
^{n} Libertas 10. Liberum 18. Matrimonium 122. Motus 78. Mundus 13.17.

271 Voluntas dei,ſe extendit ad ſingularia bona.3.1 c^{o}.78.
* Mutatio 1.11.Neceſſitas 10.Perfectio 63.64.

272 Voluntas dei non eſt ad impoſſibile.3.c^{o}.84/.100.5^{m}.
^{n} Permiſſio 4.Prædeſtinatio 1.&1.32.35.37.46.47.

273 Error reducentium omnia in ſimplicem dei uoluntatem.1^{a}.q.19.5.2^{m}./.3^{m}/.q.23.5.c./ Con.1 c^{o}.87./.Li^{n}.2.c^{o}.24./.29.Lib^{o}.3.c^{o}.94./.97.fi./.ver.q.6.2.c./.q.23.6.o.
* Proceſſio 22.31.34.35. Prouidentia 19. Reprobatio 2. Spes 25.

274 Deus non vult omne bonum, licet neceſſario ſciat omne uerum.1^{a} q.19.3.6^{m}./6.2^{m}./.1.d.35.pri^{o}./.d.45.4.1^{m}./.3.1.c^{o}.81/.Po^{a}.q.1.6 c.fi.

276 Voluntas dei eſt cauſa rerum. 1^{a}.q.19.4.o./.q.20.2.c./.q.25.5.c./.q.45.6.c/.q.46.1.c./.12^{a}.q.110.1.c./.3^{a}.q.86.2.c./.1.d.45.3.o./.3.d.32 1.2^{m}./ Con.3.c^{o}.97./. Lib^{n}.4.c^{o}.10.prin^{o}/.Po^{a}.q.3.15.o/Quol 11.3.c.me^{o} E./.Dionyſius 4.lec.10.fi./.Io.5.lec.3.fi c.k/Ro.9.lec.2.fi.F./.Eph.lec.1.fin. C/.Peter.lec.14.me^{o}.A.&c.
* Spiritus 12.Temperantia 19.20.Virtus 76.Vti.20.

277 Voluntas dei nõ limitatur ad aliquos determinatos effectus. Cont 2.c^{o}.27.

278 Nec intellectus eius Con 2.c^{o}.26.

279 Voluntas dei non eſt cauſa contingens.Ver.q.23 1.2^{m}.

280 Voluntas dei non aufert contingentiam a rebus,ſed eam quibuſdam imponit,& quibuſdam neceſſitatem.prima quæſtio.

De

19.8.o./.125.q.20.4.o.2.1.d.45.3.3^{m}./.diſ.47.1.2^{m}./.Con.1.c^{o}.85.1.Lib^{o}.2.c^{o}.29/Li^{o}.3.c^{o}.83.uſq;.78/.98.fi./.Ver.q.23.5.o./.q.27.1.c./.2^{m}./.Ma.q.16.7.15^{m}./Quol.11.3.c./.Peter.le.14.me^{o} f.A.&c.

281 Ratio aliqua eſt uoluntatis Dei.1^{a}.q.19.5.o.

282 Immo nulla eſt ratio uoluntatis Dei.Ver.q.23.1.3^{m}. Reſ.Dubio 489°. Du^{m}.489^{m}.

283 Nihil eſt cauſa uoluntatis dei,niſi ſua bonitas.1^{a}.q.16.5.o.3.1.cap^{o}.87/.Li^{o}.4.ca^{o}.20.prin^{o}./.Ver.q.23.1.3^{m}./.Eph.lect.1.fi.C.

284 Ratio aliqua eſt uoluntatis dei,non ex parte eius,ſed ex parte uoliti propter aliud.1^{a} q.19.5.o./.q.13.5.c.1.diſt.41.3.c./Con.3.c^{o}.86./.Li^{o}.2.c^{o}.28./.29.Li^{o}.3.c^{o}.97/.Ver.q.6.2.c./.q.23.6.6^{m}./.Eph.le.1.fi.D.
*Chriſtus.67.136.149.&c.

285 Ratio duplex uoluntaria dei.ſ.ex parte uolẽtis.i.bonitas eius, & ex parte uoliti.i.prior effectus reſpectu poſteriorum.1^{a}.d.41.3.c./.Eph.le.1.fi.D.

286 Voluntas dei eſt omnino immutabilis,licet effectus eius mutetur.1^{a}.q.19.3.7.o./.q 23.o.c./.22^{a}.q.90.1.3^{m}./.3^{a}.q 46.2.c./.1.d.38.5.4^{m}./.d.39.q.1.1.c./.3^{m}./.4^{m}./.d 47.1.1^{m}.2^{m}./.4.d.48.q.2.1.2^{m}./.Con.1.c^{o}.82./.Li^{o}.2.c^{o}.25.fi./.Li^{n}.3.ca^{o}.91./.98.q./.Po^{a}.q.3.15.7^{m}.

288 Deus mutat ſententiam, ideſt ordinem cauſarum ſecundarũ, non autem conſilium uoluntatis ſuæ.1^{a}.q.19.7.2^{m}./.4.d.45.q.2.ar.2.q.2.1^{m}./.Con.3.c^{o}.96.fi./.Ver.q.6.4.1^{m}./qu.12.11.3^{m}./.He.6.le.4.me^{n}.L.

289 Voluntas dei non mouetur propriè, ſed metaphoricè a ſola bonitate ſua.1^{a}.q.19.1.3^{m}./2.2^{m}./.q.105.2.2^{m}./.1.diſt 45.1.3^{m}./.Con.1.c^{o}.74.2^{m}./.Ver.q.23.1.6^{m}./.Poſ.q.3.17.14^{m}./.q.7.10.6^{m}.

290 Voluntas dei mouetur metaphoricè, non quia conſequitur finem per media,ſed quia creaturas ordinat in ſeipſo.1.d.45.1.2^{m}./.3^{m}. Ope.

291 Voluntas dei duplex ſ.antecedens, ideſt reſpectu uoliti abſolute,& cõſequẽs, ideſt reſpectu uoliti cum conditionibus eius 1^{a}.q 19.6 1^{m}./.q.23.4.3^{m}./.1.d.47.1.c./.Ver. qu.23.2.o./.1.Cor 7.lec.1.fi.C./.1.Tim.2.lect.1.me^{o}.H.&c.

292 Voluntas dei conſequens dicitur dupliciter. ſ. reſpectu finis tantum,& cum determinatione eius,quod eſt ad finem.1.diſt.47.3.c.

293 Nihil fit contra uoluntatem dei conſequentem,ſed præter eã, & contra uoluntatem eius antecedentem.1^{a}.q 19.6.o./.1.diſt.47.2.o./.4.d.45.q.3.3.c./.Ver.q 23.2.o.

294 Omne quod eſt præter,uel contra uoluntatem dei antecedentem,obſequitur,& ſeruit uoluntati eius conſequenti.1^{a}.q.19.6.o/.1.d.47.3.o./.Ver.q.23.2.c.fi.

295 Præceptum dei,poteſt eſſe de eo, quod eſt contra uoluntatẽ eius conſequentem, non autem contra uoluntatem eius antecedentem.1.d.47.4.o.

296 Voluntas antecedens reſpecto nullius rei eſt in deo, quia quicquid aliquando uult ab æterno uoluit, ſed eſt concomitans reſpectu omnium bonorum,præcedens autem uel etiam antecedens tempore,reſpectu creaturarum tantum,intellectu uero reſpectu actuum æternorum,qui ſignificantur terminari ad creaturas.Po^{a}.q.2.3.2^{m}.

297 Voluntas dei duplex.ſ.beneplaciti,& ſigni. Quæ ſigna ſunt quinque,ſcilicet prohibitio,præceptum,conſilium, operatio, & permiſſio.1^{a}.q.19.11.12.o./.q.23.5.c./.1.d.45.4.o./.d.47.2.c./Ver.q.6.1.c./.q.23.3.o.

298 Voluntas ſigni in deo, dicitur tantum metaphoricè, ſed uoluntas beneplaciti,dicitur propriè.1^{a}.q.19.11.c./.1.diſtin.45.4.c./.Ver.q.23.3.c.

299 Voluntas beneplaciti dei,eſt ipſe deus, non autem uoluntas ſigni,ſed eſt aliquis effectus dei,ideo non eſt in deo,ſed a deo. Ver.q.23.3./.6^{m}.

300 Voluntas ſigni, tripliciter ſe habet ad uoluntatem beneplaciti,quia aliqua nunquam concidit, ſcilicet permiſſio, aliqua ſemper coincidit, ſcilicet operatio, ceteræ uero quandoque. Ver.q.23.3.6^{m}. Ope. Ope.

301 Nihil poteſt fieri contra uoluntatem beneplaciti ipſius dei, nec contra operationem eius, ſed præter eam. Non autem præter permiſſionem,nec contra eam,ſed contra,& præter alia tria ſigna.1.d.47 n o.

302 Voluntas dei, ſemper, & infallibiliter impletur.1^{a}.quæſt.19.6.o./.1.diſtinctio.47.1.o./1.c/.3.diſtinct.31.quæſt 2.artic.3.q.1.c./.Ver.quæſt.23.2.c./.Ma.q.6.5^{m}./.Quol.11.3.c./.Quo.12.3.c.

303 Impoſſibile eſt præſcientiam dei falli,& eius uoluntatem, & diſpoſitionem caſſari.3^{a}.q.46.2.c.

304 Qui nituntur contra uoluntatem dei,implent eam. Sed hoc non eſt bonum,nec laudabile.Verit.q.23.7.12^{m}./.Ma.q.2.5.10^{m}./.q.6.5^{m}.

Deus

De

ult. 305 Deus uult alia a ſe.1ª.q.19.2.0./.1.d.45.3.0./.Con.1.caº.75. vſque.84./.Ver.q.23.4.0.
*Adoptio.14.&c.Alienum.4.6.

306 Solus Deus nihil extra ſe uult,niſi ratione ſuæ bonitatis. 1ª. q.59.1.c./.Ver.q.23.1.6^{m}./.4.c.8.8^{m}.Deus.451.mſ.
*Amor.27.28.69.Angelus. 411.Argumentum.6.7.Aſſumere 50.Baptiſmus.66.173.174.175.180.182.Beatitudo.92.Bonitas.21.22.23.

307 Deus uno actu uult ſe,& omnia alia quæ uult.1ª.q.19.2.4^{m}./.5.c./.qu.27.5.3^{m}./.q.41.6.c./.1.d.45.4.5^{m}./. Con.1.cº.76./. 87./ Libº.3.cº.91./.Liº.4.cº.26.1^{m}./.Potª.q.9.9.c.*Charitas 141.Cælum.115.Circunciſio.20.Conuerſio.1. &c.

308 Quicquid deus uult,uult ſub ratione boni communis, quod eſt ſua bonitas,quæ eſt bonum totius uniuerſi.12ª.q.19.10.c.
*Cura.6.7.Damnatio.20.29.50.Debitum.10.Defectus.24.25 Dicere.5.&c.Diſpoſitio.5.Dulcedo.4.Electio.16.&c.

309 Deus uult non entia,quæ aliquando erunt.ℨ.1.cº.79./.Ver.q. 23.2.9^{m}.
*Elicere.1.Error 12.Faſcinatio. Femina.3.

310 Multitudo uolitorum non repugnat ſimplicitati Dei.1ª.q.19. 2.4^{m}./.ℨ.1.cº.77. *Flagellum.3.Fornicatio.4. Gratia. 39.55. Hæreſis.93.145.Ignis.17.29.Imprecationes.Inclinatio.2.Iuſtitia.77.Iuſtificatio.38.43.&c.Iuſtus.6.7.8.

311 Deus tripliciter uult omnes homines ſaluos fieri.ſ.uel ut ſit ibi diſtributio accomoda, uel ut fiat diſtributio pro generibus ſingulorum, & non pro ſingulis generum, uel uoluntate antecedente,& non uoluntate conſequente.1ª.q.19.6.1^{m}./.q. 23.4.3^{m}./.1.d.46.1.0./.3.d.17.ar.1.q.1.2^{m}./.d.32. 2.c./.4^{m}./. Ver.q.23.2.0./.Rom.11.lect.4.ſi./.1ª.Cor.7.lectio.1.ſi.C./.1ª. Tim 2.lec.1.meº.H.

311 Deus uoluntate antecedente, uult omnia bona eſſe, & nulla mala,non autem uoluntate conſequente.1ª.d.46.4.3^{m}./. 4 d. 14.q.1.ar.3.q.3.5^{m}. *Lex.39.Liber.16.19.Malum.65.&c.Marchion.Mundus.12. &c.Neceſſe.1.

313 Deus non poteſt uelle malum culpæ,ſed malum pœnæ per ſe eiuſdem tantum.1ª q.19.9.0./.10.2^{m}./.2^{m}./.q.21.3.3^{m}./.q.48. 6.c /.12ª q.39.2 3^{m}./.q.79.4.2^{m} /.1.d.45 4 4^{m} / d.46.4 0./. d.47.3.4^{m}./.1.d.30.2.5^{m}./.Con.1.cº.95./.Liº.2. caº.25.ſi./. Potª.q.1 6.0./.Ma q.1.2.1^{m}./.q.16.2 c.ſi./.Quo.5 4 0. *Nomē 36.Occidere.2.Odium.21.22.Oratio.36. 47. &c. Ordinatio. 1.4.Ordo.11.16.&c.25.Paradiſus.6.Patrio. 83.85.&c.95.Paulus.3.&c. Peccatum.406.Pœna.4.

314 Mala culpæ fiunt deo non uolente, nec nolente, ſed permittente.1ª.q.19.9.3^{m}./.12ª.q.39.2.3^{m}./.1.d. 46.4.2^{m}./.3.d.30.2 3^{m} /.Ver.q.23.2.c.ſi./.Ma.q.2.1.16^{m}.
*Pœnitentia.13.21.34.Photon.1.Pietas.1.19.Prædeſtinatio. 1.2.32.37.Præſcientia.Prophetia.40.Propitiatorium. Prouidentia.4.&c.Purgatorium.2.Reprobatio.0.Spectabim. 3. Superbia.35.36. Vſura.72.73.

Voluntas. creaturæ.f 315 Voluntas creaturæ mouetur a ſolo Deo, ut a principio intrinſeco.1ª.q.57.4.c.ſi./ q.105.4.0./.q.106.2.c./.q.111.2.0./.12ª. q.6.4.1^{m}./.q.9.6.0./.q.80.1.0./.3.c.ſi./.q.111.4.c./ 3ª.q.18 1 1^{m} /.ℨ.3.cº.88 /.89./.91 /.92.priº./ Ma.q.3.3.c./. q.16.5 c./. 13^{m}./.8.c.ſi /.11.3^{m}./.Quol.12.6.c.Deus.393.mſ.
*Abſens.Abſoluere.13.14.Acceptio.7.Accuſatio.23.24.Actu. Actus.23.24 73.Adam. 41.86.Adoratio. 1.&c.Aduentus.6.8. Affectio.7.Afflictio.Agatha. Anima. Alexander.1. Amor.22. 103. &c.194.275.281.Angelus.140. 141. 140.227.230.238. 255.&c.411.&c.444.451.454.469.470. &c.Anima.5.130.&c. 214.300.Animal.73.80.Apoſtaſiæ. Apoſtoli.1.&c.37. Appetitus.20.22.&c.96. Aqua.4.5.

316 Omnis motus tam uoluntatis, quàm naturæ,procedit a deo, ſicut a primo mouente.12ª.q.6.1.3^{m}. /.q.9.4.1^{m}./.6.c./.55.4. 6^{m}./.q.80.2.3^{m}./.q.109.1.9.c./.22ª.q.104.4.c./.Con.3.cº.67 4^{m} /.Ver.q.22.8.c./.Ma.q.3.2.c./.3.c./.11^{m}./.Quo.1.7.c./.Roma.9.lec.3.priº.I.
*Arra.3.Aſceoſus.Aſſimilatio.13. Beatitudo.5.66.72. &c.92. 94 &c.Beatus. 1.&c.36.&c.Bellum.2 Bonitas.1. &c.230.Brachiū.2.Cantus.2.3.Charitas.18.19.20.30.&c.69.Cayphas.

317 Deus mouet hominem ad agendum tripliciter,ſcilicet proponendo appetibile, & mutando corpus,& mouendo uoluntatem.12ª.q.6.1.3^{m}. *Certitudo.7.8. Cibus.11. &c.Circunciſio.13.33.Coactio.9.Comparatio.4.6 Complacentia.0.Confeſſio.1.&c.Confirmatio.49.Contemplatio.13.&c.Contemptus.4.&c.Contritio.23.Conuerſio.3.&c.

318 Deus mouet uolūtatem hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inferendo ei neceſſitatem, Ma.q.6.c 3^{m}. *Correctio.21. Creatura.23. &c. Credere.6. &c.Culpa.6.Cura, 6. Damnatio 41.&c.

319 Oppoſitum uidetur dicere.12ª.q.112. a 2^{m}./.q.113.10.c.Reſp. Duᵐ.491ª. * Daniel.1.Debitum.12. Duᵐ.491.

320 Agit Deus in animam non ſolum cauſando in ea aliquem habitum gratiæ,uel uirtutis, ſed etiam inclinando liberum arbitrium in hoc aut illud. Opuſ.9.q.38. Imprimere 5.Ioſ.
* Delectatio 104.Dæmon 71. Deſtino 2.5.&c. Diſpoſitio 4. 5.30.Doctrina 11.

321 Motus uoluntatis hominis,diſponuntur immediate a Deo,intellectus autem mediantibus Angelis, corporalia uero interiora,& exteriora eius,mediantibus angelis,& cœlis, ut multiformia, mutabilia,& defectibilia ab oppoſitis.1ª.q.79.4 c./. q.113.1.c./.q.115.3.c.4.2^{m}./.12ª.q.9.5.1^{m}./.2. diſ.28.1.3^{m}./. Con. 3.cº.91./.92.priº./.ver.q.5.10.c./.Ma.q6.6.c./.21^{m}./. Opuſ.3.cº.124./.131.
* Dolor 24 Dominatio 2.Donum 8.14.38.&c.Aequiualens, Euchariſtia 231.238.&c. Facies 2.Fides 59.90.&c. Fiducia 8. Phinees.Finis 41.67.&c.76.&c.Fortuna 7.8. Frænum. Fructus 2.&c. Futurum 7.

322 Deus quandoque agit in anima,ſine nouo influxu, ideſt non cauſando nouum habitum, ſed conſeruando, uel inclinando ad aliquid liberum arbitrium.Opuſ.9.q.38.
* Gabaonitæ Gratia 13.24.&c.153.&c.169.&c. Graue 30. Habere 2.3.Heliſæus.

323 Deus poteſt mutare uoluntatem Diaboli in bonum, de potētia abſoluta.Ma.q.16.5.13^{m}.
* Illabi.Imperare 15.Implere.Imprimere 1.In 8.&c. Inclinatio 2.Infinitum 7.8.Intellectus 99.Interrogare. Iperdulia.Iuſtificatio 1.5.&c.Iuſtus 9.Laus 8.&c.Lazarus 2.Longe.Loqui 4.3.Luxuria 11.Malitia 6.

324 Creaturam rationalem,ſpeciali modo deus diſponit.Opuſcu. 3.cº.143.
* Marcus 1.Maria 30.&c.51.54.Medium 15.Miſſa 1. Motor 55.Mundus 12.&c.Natura 49.Neomenia. Nocere 30. Obiectum 8. Opere.

325 A Deus inclinat uoluntatem imprimendo formam,& aliquādo nihil imprimendo.ver.q.22 8.c.
* Obſtetrix 2.Occidere 9.12.&c.Offenſa.Offerre. Oratio 1. &c.21.&c.Ordinatio 1.4.

315 B Solus deus imprimere in uoluntate pōt. 1ª. q.105.4.c./.q. 106 2.c./.q 115.4.0./.q.116 1.c.ſi./.12ª.q.75.3.c./. q.80 1.0. /.3.1^{m}./ 22ª q.172 2.1^{m}./.2.d.8.5.7^{m}./.d.15. q.1.3.0./.d.25. 2.5^{m}./ 5^{m}./.Cō 3.cº 88./.89.220./.Ver.q.5.10.c./.q 8.13.c./.q.9.2.1^{m}./.q.11.1.16./.3.10^{m} /.q.22.9.0./ q.27.3.c./.12^{m}. /.Ma.q.3.3.c.ſi./.q.16.5.14^{m}. .Opuſ.3.cº. 131.15. Cor.2.lec. 2.ſi.K. * Organū 2.4.5.Paſſio 86.&c.104.110.&c. Paulinus, Pax 21.Peccare. Pœnitentia 3.23.49.

326 Solus deus implet uoluntatem, quia ſolus deus mouet eā ſufficienter,ut obiectum.1ª.q.105.4.c./.q.106 2.c./.q. 111.2.c./. 12ª.q.1 7.8.c./.q.3.1 c /.ver,q.25.1.c./. Matth,21.prinº.2.C.
* Perfectio 55.c. 82.&c.Pietas 5.4.5.8. &c. Præceptū 18.&c. 74 &c Præmium 4.Præſumptio 3.5. Probatio 2. Promulgatio 2.3. Prophetia 4.5. Raptus 6.&c. Recedere. Reſiſtere 5. &c.Salomon 3.Sanctus 3.4.Scientia 73.156. &c. Spes 6.16. 18.&c.32.38.44.51.&c.66.68.74. Spiritale 5. Spiritus 14. Stultitia 4.Superbia 9.27.37.Vita 1;2.Vita 16.Vnigenitus.Voluntas 19.44.73. Votum 68.69.Vox 12.Vt 15.16. Chriſtus 155.156.157.

327 Conformitas uoluntatis creaturæ ad uoluntatem diuinam, eſt duplex,ſcilicet quo ad potentiam,& quo ad actum. Prima eſt communis bonis, & malis, ſecunda conuenit tantum bonis,1.d. 48.1.c./.ver.q.23.7.c. * Abraham 13.14. Abſens. Abſoluere 13.Accedere 0. Accidēa 1.2.5.10. Actio 1.16.17. Actu.Actus 23.24.Adam 64.Adoptio 14. &c.21. Affectio 7. Angelus 180.181 414.548. &c. Anima 5.6. Animal 73.80. 82. Appropinquatio 1.Approximatio. Conformitas.

328 Conformitas ſecunda eſt duplex, ſcilicet quo ad eſſe naturæ, & ſecundum ſpeciem moris. Prima conuenit bonis,& malis, ſecunda uero tantum bonis.1.d.48.2.c./.ver.q.23.7.c.
* Aſſimilatio 10.13. Auaritia 7. Audacia 19.Aureola 1.4.6. 16.Beatitudo 12.Bellum 2 Benedictio 10.Beneficium 12.&c. Blaſphemia 1.12.&c.Bonitas 38.230. Canticum. Cantus 1.2.

329 Voluntas creaturæ poteſt conformari uoluntati Dei quadrupliciter, ſcilicet materialiter, formaliter, effectiue, & finaliter. 12ª. q.19.10.c./.1.d.48.2.0./.3.d.17.ar.2.q.1.1^{m}./.Ver.q. 23.7.c.
* Charitas 128.&c. Cælum 98.151.Cibus 11.&c.Clementia 9.Comparatio 4.&c. Confeſſio 8.12.24. Confirmatio 23. 49. &c.Coniunctio 1.2.3.5.

330 Voluntas,ſcientia, & actio creaturæ, poteſt, & debet conformari uoluntati, ſcientiæ,& actioni dei, ſecundum imitationem,non autem ſecundum æquiparantiam. 12ª.q.19.9.1^{m}./. 1.d.48.1.0 /.2.c./.ver,q.23.7.c./.Ma.q.6. 5^{m}.
* Conuerſio 3.&c.Cor.5.

331 Voluntas creaturæ poteſt conformari uoluntati diuinæ, ſecundum imitationem. non autem ſecundum participationem unius formæ.1.d.48.1.0. * Correctio 15.21. Creatura 2.&c.21,28,32.&c. Credere 7.&c.23.26.27.&c. Damnatio 14.

rio 14.c.20.&c. David 1.

332 Virtus & rectitudo voluntatis humanæ, principaliter conſiſtit in hoc, quòd diuinæ uoluntati conformetur, & eius ſequatur imperium. 22ſ.q.104.4 2^{m}.
* Decimæ 3. Deriſio 13. Deuotio 2.5.6.11.13.

333 Conformare non tenemur uoluntatem noſtram uoluntati dei in his quæ ſine peccato ignorare poſſumus. Opuſc.9. q.89.

334 Conformitas uoluntatis humanæ ad diuinam attenditur, ſecundum uoluntatem rationis. 3^{a}.q.18.5.c./2^{m}./1 diſt.48. 2. 3^{m}./Ver.q.23 8.4^{m}.
* Diſpoſitio 4.5.30. Diſtantia 5.&c. Dolor 24. Dominatio 2. Donum 6.8.14 34.38.&c. Dulia 1.

335 Ad bonitatem uoluntatis humanæ, requiritur q conformetur uoluntati dei. 12ſ.q.19.9.0./1.d.48.1.0./ver.q.23.7.c.
* Electio 16. Eleemoſyna 1.&c. Epiſcopus 24. Aequalitas 17. Aequiualens. Eſſe 6.9.11.&c. Eua 2. Euangelium 1. Euchariſtia 219.231.238.244. Excæcatio 1.4. Exordium 1. Exemplar 7. Experientia 9 &c. Facere 9. Familiaritas 2. Fides 59.90.&c. 112.130.152. Fiducia 8 Fruitio 33.&c. Phineos. Finis 40. &c.64.&c. 81.138.139. Forma 1. Fornicatio 4. Frænum.

336 Quilibet homo tenetur conformare uoluntatem ſuam, uoluntati diuinæ in uolito, etiam materialiter. 1 d.48.4.0.
* Fucatio. Fuitam 8.

Du^{m}.492^{m}. 337 Oppoſitum uidetur dicere. 12ſ.q.19.10.0./q.39.2.3^{m}./22ſ. q.104.4.3^{m}./1.d.48 3 4 0./2.3./d.17.ar.2.q.1.1^{m}./ d.20.ar. 5.3^{m}./Ve.q.23.8.0 /Ma.q.2.5.7^{m}./ Opu.9.q.87. Reſpódeo dubio 492°. * Generatio 51.&c. Gloria 4.16. Gratia 65.121. &c. Gratiarum actio 4.5 Gratificatio. Gratus 16. Helias 6. Hęreſis 78.&c.115. Honor 18.&c. Humilitas 4.17.&c. Hymnus. Iacob 6. Iacobus 3. Idea 4.&c.17.22. Idolatria 1. Ignis 17.21. Illegitimus 2 Imago 26.37 Imperator 7.9. Importabile. Impuritas 2 Indulgentia 4 Inebriari. Infernus 7. Infidelis 8. Ingratitudo 11.13.18. Intentio 9. Interrogare. Inuidia 7. Ira 27. Irreligioſitas 1. Iudicium 42 &c. Iuge. Iuramentum 2. &c.13.&c. Iuſtitia 3.&c. Iuſtificatio 13.&c. Laus 8.&c. Lex 143.144. Luxuria 23. Maceratio 2. Macula 2.9. Magnificentia 2. Maledicere 1. Manſuetudo 4. Maria 39. &c. Martinus. Martyrium 10. &c. Materia 25. Matrimonium 51. 122. 139. Medium 15. Meritum 14. 15.33. 107. Mille 2. Miraculum 44.48.&c. Mors 4.5. Mulier 1.14.15. Mutuum 2. Natura 49 Obedientia 19.25.28.&c.

338 Quilibet homo tenetur conformare uoluntatem ſuam uoluntati dei, in uolito formaliter, ideſt ſecundum rationem communem boni, & in modo, ſcilicet ex charitate, & affectiue, ideſt quod uelit id quod deus vult eum velle, non autem materialiter, ideſt in quolibet particulari. 12ſ.q. 19.10. 0./q.39.2.3^{m} /.22ſ.q.104.4.3^{m}./1.d.48.3.4.0./3 diſ.17.ar. 2.q.1.1^{m}./d.20.ar.5.q.1.3^{m}./.veri.q.23.7.8.0. /. Ma.q.2.5. 7^{m} /.Opuſ.9.q.87.
* Oblatio 1.2.6. Obligatio 3.4. Oratio 1.3. Ordo 57. Peccatum 1.11.24.30.53.69.110.112.123.160.182. &c. Pœna 25. 54.55.64.78.98. 99. Pœnitentia 5.11.39 69. Perfectio 53. Peruerſitas. Pharao. Pietas 1.4.5.8. &c. Præceptum 27.&c. 74.&c.96.&c. Præmium 4. Præſumptio 2.5 11, 13. Primitiæ 3.4. Principatus 7. Promiſſio 3. Propheta 43. Pſallere 1. Puer 4. Recedere. Redemptio 4.5. Regula 1 Religio 1 &c.31. &c.39.42.92. Reſiſtere 3.&c. Reſtitutio 20. Reuerentia 3.&c. Rex 4.&c Rubr. Sacerdos 41 42. Sacramentum 47 &c.129. Sacrificium 1.&c.21 28.37. Saluari 7.&c. Sanguis 8.&c. Sapientia 8.9.23. &c. Satisfactio 2.12. Sedere 6.7.9.10. Sepultura 6. Seraphin 5. Seruire 8 &c. Seruitus 12. Sigillum. Signũ 34. Silueſter. Similitudo 8.&c. Sion 2. Soliloquium. Sonus 3. Studium 2. Subiectio 5.&c. Temperantia 19 20. Templum 3. &c. Temptare 10.&c. Theologia 5 &c.21.&c.38.&c. Teſtamẽtum 22. Thomas 4. Timor 5.6.14.19.20.39.68. &c. Tribulatio 3.4.6.7 19.22. Vacare.

339 Voluntas beatorum, conformatur uoluntati dei, in quolibet uolito. 12ſ.q. 19.10.1^{m}./1. d.48 4. c./3.d.17.ar.2.q.1.2^{m}./ 4 d 14.q.1.ar.3.q.3.5^{m}./.ver.q 23.8.c.
* Verbum 20. Verecũdia 10. Vindicatio 7.8. Virginitas 6.57. Virtus 51.231.246.&c. Vita 35.54.&c.81.82.&c. Viſio 7.&c. Viſio 7 &c. Votum 3.&c.18.20.23.&c.85 Vſura 1.5 7.&c.71. &c.84 1 6.100.229.231.&c.259.272. 274.275.278.290.293 297.313 314. Vxor 3.9 12. Chriſtus 355.&c. Zelus 2.

Potentia in communi. 340 Potentia proprie conuenit deo. 1^{a}.quæſtio.25.1 0./ 1.d.42. quæſtio.1 1.0./Con.2.c^{o}.16 /.Li^{o}.2.c^{o}.7./. Potentia quæſt. 1.1.0
* Abſtinentia 6.

Opere, 341 Potentia ſecundum propriam rationem principii conuenit deo reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarum. 1^{a}.q. 41 4.3^{m}./Con.2.c^{o}. 10.
* Actio 1. Adæquari. Aſſimilatio 19. Aſſumere 16.

342 Immo principium dicitur ſignificare proprietatem, & non eſſentiam. 1^{a}.q.36.4.c. Reſp. Du^{o}.493°. Du^{m}.493.

343 Potentia actiua propria conuenit deo, non autem paſſiua. 1^{a}. q.25.1.0 / 3 1^{m}./q 41.4.2^{m}./ 1.d.35.5.c /.d.42.qu.1.1.0./.2. c./.Con.1.c^{o} 16 /.Li^{o}.2.c^{o}.7 /.25.1^{m}./.Ver.q.22. 6.3^{m}./.Po^{a}. q.2.1.c./.4^{m}./.6^{m}./ 7^{m}./.9^{m}./.q.2.1.1^{m} /.q.7.1.c.

344 Immo potentia dei, non eſt actiua, nec paſſiua, ſed eſt ſuperactiua. 1.diſt.7.q.1.1.3^{m}./ Pot^{a}.q.2 1.1^{m}. Reſpondeo Dubio 494°. Du^{m}.494.

345 Potentia dei eſt principium ſuæ actionis ſecundum rationem tantum, ſed eſt principium realiter ſuorum effectuum. 1^{a}.qu. 25.1.3^{m}./q.41.4.3^{m}./.1.d.42.q.1.1.4^{m}./.Con.2.c^{o}.10./.11./ Po^{a}.q.1.1.1^{m}./.q.2.1.c.fi. Oper.
* Clauis. 1.&c. 8.&c. Cornu. Creatura, 6.&c.

346 Potentia dei eſt eius eſſentia. 1^{a}.q.25.1.2^{m}./.1.d.7.qu.1.1.c./. d.42.q.1.1.2^{m}./.2.c./.Con 2.c^{o}.8./.Pot^{a}.q.1.1.5^{m}./.6^{m} /.9^{m}. /.q.2.6.0./.Opuſ.9.q.14.
* Dæmon. 88. Dominium. 2.3. Donum. 1.3.&c. Fatum. 1.2. Fides. 162. Finis. 17. Forma. 111.&c.

347 Potentia dei eſt una ſecundum rem, & plures ſecundum rationem. 1.d.7.q.1.3.0./.d.42.q.1.2.0./.Pot^{a}.q.2.6.0./. Opuſc. 9.q.14.

348 Potentia dei eſt infinita. 1^{a}.q.25.2.0./.1.d.43.q.1.0./.3.4.ca^{o}. 44./.63.1^{m}./. Pot^{a}.q.1.2.0./.6.c./.q.3.16.17.c./. q.6.3.c.me^{o}. E./.Ma q.3.1.c./. Quol.3.1.c./. Quol.4.2.fi /. Quol.11.1.c./. Opuſ.3.c^{o}.19./.Opuſ.9.q.4./.Meta.12.lec.8.fi f.
* Gabriel. 1. Incarnari. 18. Iohannes. 4 Iudicium 40.&c.62.&c. Iuſtitia. 81.&c. Leuiathan. Manus. 4.5. Materia. 11.

349 Potentia dei duplex. ſ. abſoluta, ideſt ſecundum ſe, & ordinata, ideſt cum præſcientia, & uoluntate. 1^{a}.quæſt.25.5.1^{m}./. 3. diſt.1 quæſt.2.3.c./.d.2.quæſ.1.1.c.prin^{o}./. Poten^{a}.q.1.5.5^{m}. Quol.4.4.c.
* Miraculum. 1.2.3.34.&c.49.50.

350 Omnipotentia dei non comparatur ad aliquid exiſtens in eo ut ad operatum, ſed ut ad operationem. 1.d.20. 1.4^{m}.

351 Potentia dei non eſt ad malum, quia eſt ſua bonitas. 12ſ.q.2. 4.1^{m} /.1.d.35.prin^{o}.
* Miſericordia. 23.&c.45.45.

352 Creatio maxime manifeſtat potentiam Dei. 4.d.17. q.1. arti. 1.q.4.1^{m}. * Mundus. 12.&c. Nocere. 7.9.10.

353 Potentia dei maxime manifeſtatur in effectibus corporalibus, quia ſpiritualia ſunt nobis minus nota. Pſalm. 17. principio. e. G.

354 Circa potentiã dei, fuit duplex error, ſcilicet quod deus agit ex neceſſitate naturæ, & quod diuina ſapientia limitatur ad hunc ordinem rerum qui nunc eſt. 1^{a}.q.25.5.c./. Poten^{a}. q.1. 5.c. * Pœnitentia. 84.126. Poſſibile. 7.8.9. Pot^{a}.45. Prouidentia. 19.35.&c. Rebellio. 2 3. Reparatio. Saluari. 7.&c. Sedere. 4 &c. Signum. 14. Siniſtrum. 3. Spes. 38. Subiectio. 5. &c. Suffraganeus. Suffragia. 14 Tabernaculum. 1. Tacere. 2. Temptare. 10.&c. Virtus. 66.&c. Votum. 57. Oper.

355 Potẽtia generãdi eſt in deo. 1^{a}.q.41.4.0./.1.d.7.q.1.1.0./.Con 4.ca^{o}.11./.Pot^{a}.q.2.1.0. Generatio. 52. Generatiua.
* Ars. 26. Conceptio. 18.&c.

356 Potentia generandi in deo eſt medium inter abſolutum, & relatiuum. 1^{a}.q.41.5.0 /.1.d.7.q.1.2.0./.d.11.3.c./. di.42.q.1. 2.1^{m}./ Con.4.ca^{o}.13./.Pot^{a}.q.2.2.0. * Dicere. 2.6. &c. Finis. 17. Generatio. 51. &c.71.&c.

357 Potentia generandi in deo, ſignificat eſſentiam in recto, & relationem in obliquo. 1^{a}.q.41.5.0./.Po^{a}.q.2.1.0./ 5.c.fi.

358 Potentia generandi in diuinis, non continetur ſub omnipotentia dei. 1^{a}.q.42.6.3^{m}./.1.d.7.q.1.1.c./.d.20.1.0./. Poten^{a}. q 2.5.0.

359 Potentia generandi, & potentia creandi, ut radicantur in eſſentia dei, ſunt una numero potentia. 1.d.7.q.1.3.0./. Po^{a}.q.2. 6.0./.q.3.16.9^{m}./.Opuſc.9.q. 14.

360 Oppoſitum uidetur dicere. 1.d.7.q.1.3.0./. Opuſ.9.q.14./.q. 11. Reſp. Du^{o}.495. Du^{m}.495.

361 In deo eſſentia non importat aliquam habitudinem principij, ſicut potentia, ſecundum cuius habitudinis rationem dicitur potentia generandi, ideſt quæ eſt generationis principium. Opuſ.9.q.28.

392 Potentia non dicitur uniuoce in diuinis, de potentia generandi, & potentia creandi. quia potentia generandi eſt prior ſecundum rationem quã in potentia creandi. 1.di.7.qu.1.3.0./. Po^{a}.q.2.5.6^{m}./ 6.3^{m} / 4^{m}./ Opuſ.9.q.14./.15.

363 Potentia generandi in diuinis, ſumitur tripliciter, ſ. actiue, & paſſiue, & impersonaliter. Prima conuenit ſoli patri, ſecunda tantum filio, ſed tertia cuilibet perſonæ. 1^{a}. q.41. 6.1^{m}./.1.d. 7.q.1,1.0./.Con.4.c^{o}.13./.Pot^{a}.q.2.4.15^{m}.

364 Cum pater ſit principium generationis, & pater, & filius ſint principium ſpirationis, in patre erit potentia generandi, & in patre, & filio potentia ſpirandi. 1^{a}. q.41 4.c./.3^{m}.

Immo

Da

Dum.495m. 365 Immo ſicut pater, & filius ſunt vnus Deus propter vnitatem formæ ſignificatæ per hoc nomen Deus, ita ſunt vnum principium, propter vnitatem formæ ſignificatæ per hoc nomen principium. 1ª.q.36.4.c.fi. Reſpondeo dubio 496º.

366 Eadem numero potentia generandi eſt in patre, vt generet, & in filio, vt generetur. 1ª.q.41.5.1m./.q.42.6.3m./.1.d.7.q.2.1.0./.d.22.q.1.2.1m./.Con.4.cº.13.prinº.D./.Poª.q.2.5.c./.q.9.7.3m.vel generatio 57.

367 Potentia generandi in diuinis eſt eſſentia Dei, ſub ratione relationis.ſ.paternitatis.1.d.7.q.1.2.c./.3m./.d.11.3.0./.d.13.2.3m.Generatio 71.76.

Dom.497m. Quæ poteſt. 368 Oppoſitum videtur dicere. 1ª.q6.41.5.0./. Poª.q.2.1.0.Reſpondeo dubio 497º. * Hæreſis 101.121.

Oper. 369 Deus eſt omnipotens.1ª.q.25.3.0./.3ª.q.13.1.c./.Con.2.cº.22./.Poª.q.1.7.0. *Abraham 14.Accidens 36.37.

370 Deus poteſt facere quicquid non implicat contradictionem. 1ª.q.7.2.1m./.q.25.3.4.0./.3ª.q.13.1.c./.1.d.41.q.2.1.0./.d.43.q.1.1.5m./.d.44.0./.2.d.2.q.1.1.7m./.d.25.2.3m./.3.d.1.q.2.3.0./.4.d.46.q.1.ar.2.q.2.0./.Ʒ.2.cº.22./.23.prinº./.25./.Vari.q.2.10.c.fi./.2m./.Poª.q.1.3.5.6.7.0./.q.5.2.3.c./.q.6.1.5m./.11m./.Vir.q.2.1.c./.Quol.3.2.0./.Quol.4.4.5.0./.Quol.5.3.c./.Quol.12.2.c.prinº./.Ethi.6.lec.2.fi.
* Adiuuari·Agilitas 4.Alexander 1.Angelus 52.112.543.

Oper. 371 Deus non poteſt facere alium Deum. Ʒ.2.cº.25.11m./.Poª.q.1.6.c.fi. * Anima 89.90.217.218.250.237.

Oper. 372 Deum non poſſe aliquid facere, non eſt ex defectu potentiæ eius, ſed quia repugnat facto, inquantum factum, vel inquantum tale factum. Quol.9.1.c./.Quol.12.2.0.

373 Aliquid eſt impoſſibile Deo dupliciter. ſ. vel implicans contradictionem, vel quia in eo eſt neceſſitas ad oppoſitum. Et hoc dupliciter, ſcilicet vel ratione potentiæ ſuæ naturalis determinatæ ad vnum, vel ratione finis vltimi. Poª.q.5.3.c.fin.
* Aſſumere 13.&c.

Oper. 374 Deus dicitur non poſſe facere dupliciter, ſcilicet vel quia potentia, vel quia voluntas eius non ſe extendit ad illud, Ʒ.2.cº.25.fi./.Poª.q.1.5.c./.6.c.

373 Deus diſpenſare non poteſt, vt homini liceat non ſubdi ordini eius, etiam in iis, ſecundum quæ homines adinuicem ordinantur.1 2ª.q.100 8.2m.

Dum.498m. 376 Oppoſitum videtur dicere. 1.d.47.4.c Reſponº.dubio 408º.
* Baptiſmus 209.Blaſphemia 24.25.Bonitas 8.

377 Deus poteſt diſponere agendo præter ordinem ſuæ prouidentiæ, quo ad res ſubiectas ordini, non autem quo ad rationem ordinis quæ eſt in Deo.1ª.q.125.6.c./.Ʒ.3.cº.98./.Poª.q6.6.1.3m. *Charitas 81.131.

Oper. 378 Deus poteſt agere, & diſpenſare præter ordinem ſuæ iuſtitiæ, ſecundum quod in aliquo opere creato determinatur, non autem ſecundum quod iuſtitia Dei eſt ordinatio voluntatis eius in eo.1ª.d.43.q.2.2.1m.

Oper. 379 Diuina potentia non eſt ita ordini eius alligata, quin poſſit quandoque præter ordinem cauſarum ſecundarum aliquid agere, cum ſibi placuerit, vt patet in operibus miraculoſis. 1ª.q.25.5.c./Poª.q.1.5.c./Opuſ.10.ar.1./.17.
* Concubinatus 1.2.Corpus 15.39 44.57.68.

Oper. 380 Deus nõ poteſt facere aliquid eſſe ſine eo quod eſt de eſſentia eius.Ʒ.1.cº.23.4m./Ver.q.21.6.6m.

Oper. 381 Deus non poteſt facere, niſi quæ præſcit ſe eſſe facturum, ſi exceptio inferatur ad actum, non autem ſi referatur ad actũ, non autem ſi referatur ad potentiam.Poª.q.1.5.1m./.1m.

Oper. 382 Deus non poteſt facere oppoſita principiorum in ſcientiis eſſe vera.Ʒ.3.cº.25.5m./.Poª.q.6.1.11m.

Oper. 383 Deus non poteſt facere duo contraria, vel priuationem, & habitum, vel alia oppoſita eſſe ſimul in eodem. 1ª.q.105.2.6.c./.2 2ª.q.51.4.c./1.d.42.q.2.2.c./.2.d.1.4.3m./.4.d.12.q.1.ar.1.q.1.c./.d.43.ar.1.q.1.1m./.d.44 q.2 ar.2.q.3.c./.Ʒ.2.cº.25./.Poª.q.6.1.0./.Ma.q.16.9.3m./.5m./.Vir.q.1.10.7m./.Quol.1.22.c./.Quol 3.1.d./.2.b./.Quol.9 5.c./.Opuſ.53.3m.

Oper. 384 Deus non poteſt aliquid facere, quod non ſit conueniens ſapientiæ, & bonitati eius.1ª.q.21.4.c.
* Culpa 6.7.Damnatio 22.&c.

Oper. 385 Deus poteſt facere quicquid olim fecit, niſi ſit impoſſibile ratione præteriti.1ª.q.25.4.2m./.1.d.44 4.0./.Opuſ.9.q.82.

Oper. 386 Deus poteſt reparare virginitatem perditam.1ª.q.25.4.3m.
* Datio 1.19.&c. Dicere 2.5. &c. Diſpenſatio 7.&c. Dominium 2.3.

Oper. 387 Immo præteritum non fuiſſe, non poteſt fieri etiam a Deo, vt quod mulier corrupta, nõ fuerit corrupta.1ª.q.10.5.3m./.q.25.4.0./.2 2ª.q.152.3.3m./.1.d.42.q.2.2.c./.3m./.d.2.q.11.7m./.Ʒ.20.cº.25./.Quol.5.1.3.c./.Quol.10.4.1m./.Opuſ.9.q.82.Reſpº.dubio 499.
Dem.499m. * Aeternitas 12.13.41.Euchª.42.87.&c.139. Generatio 64.&c. Gratia 80.Hæreſis 105.

Oper. 388 Deus poteſt reparare virginitatem perditam quo ad omnem

De

integritatem, non autem ratione præteriti. 1ª.q6.25.4.3m./.2 2ª.q.152.3.3m./.3ª.q.89.3.1m./.3.d.31.q.1.ar.4.q.1.1m.Quolib.5.3.0. *Honor 17.31.Impeccabilis.In 23.&c.

389 Deus poteſt facere quæ non facit, & dimittere quæ facit. 1ª. Oper.
q.25.5.0./.3ª.q 1.3.3m./.1.d.43.q.1.0./.d.47.1.4m./.Ʒ.2.cº.23.vſque 30./.Liº.3.cº.98.fi./.Poª.q.1.5.0./Matt.26.
* Indiuiduum 27.29.Inhoitum 2 Inſtans 20.21.22.

390 Solus Deus poteſt mutare formam in formã, & materiam in materiam, & totum in totũ.3ª.q.75.4.c./.1m./. Ma.q.16.9.0. Oper.

391 Deus poteſt tranſmutare omnem materiam in quãcunque formam.3ª.q.28.1.5m./.Poª.q.1.3.c.fi. Oper.
* Intellectus 96.Irregularitas 1.1.

392 Deus poteſt mutare corpus in ſpiritum. 4.d.12.q.1.ar.2.q.4.2m. *Iuſtitia 83 &c. Iuſtificatio 36.&c. Oper.

393 Deus poteſt immediate mouere materiam ad formam, & omne corpus ad locum, & intellectum, & voluntatem interius eã inclinando.1ª q.105.1.2.3.4.0./.q.110.2 c./.Deus 315.&c. Oper.
* Leuiathan.Lex 39.40.Liber 16.29.

394 Deus non poteſt facere materiam eſſe ſine forma. 1ª.q.66.1.0./.2.d.12.4.0./.4.d.11.q.1.2.c./.Ver.q.3.5.0./.Poª.q.4.1.0./.2.c./. Quol.3.1.0./Quol.5.4.0./. Opuſ.30.lec.6. Oper.

395 Deus non poteſt facere quod creatura ſit ſine omni accidente, ideſt ſine relatione creationis, & ſeruitutis, & dependentiæ a Deo.Quol.7.10.c./.4m. Oper.

196 Deus poteſt facere ſubiectum eſſe ſine propriis accidentibus. 4.d.10.ar.1.q.3.3m./. Quol.9.5.c./.1m. * Maleficium 1. Oper.

397 Oppoſitum videtur dicere.Phi.8.lec.21.meº.c.Reſpº.dubio 500º. *Manus 4.5.Maria 28.31.Miraculoſe. Dum.500m.

398 Deus poteſt facere aliquod corpus non eſſe in loco.4.d.44.q.2.ar.2.q.3.3m. Oper.
* Miraculum 2 &c.34.&c. Miſericordia 4.5. Neceſſitas 18.

399 Deus poteſt facere raritatem, & denſitatem eſſe ſine materia 3ª.q.77.2.3m./.7.1m./.2m./.4.d.12.q.1.ar.1.q.3.6m. Oper.
* Odium 21.22.

400 Deus poteſt facere qualitatem ſpiritualem eſſe ſine ſubiecto, ſicut & corporalem.Quol.7.10.2m. Accidens 70. Oper.
* Oratio 59 Ordo 56.Paſſio 85.&c.

401 Deus poteſt facere miraculoſe albedinem ſubſiſtere ſine quãtitate. Sed tunc non eſſet hæc albedo ſenſibilis, ſed intelligibilis, vt formæ ſeparatæ.Quol.7.10.1./. Perier.lect.10.prinº. Oper.
* Pax 20.&c.Peccatum 264.266.Phiton 5.

401 Non poteſt fieri a Deo, quod ſubſtantia ſpiritualis habeat qualitatem corporalem, niſi prout poteſt eſſe ſine quãtitate.Quol.7.10.3m. *Poſſibila 7.&c. Oper.

403 Deus poteſt facere angelum non eſſe.1ª.q.9.2.c./.q.10.5.c./.3m./.2.d.2.q.1.7m. *Poteſtas 2.&c.Prædicare 13.&c. Oper.

404 Deus poteſt immediate mouere quodlibet corpus, quacunque mutatione poſſibili cuicumque creaturæ.1ª.q.105.2.6.c./.Opuſ.10.ar.1./.5./.Opuſ.23.3m. * Prælatio 1. Prouidentia 18.&c.Regnum 3.&c.Relatio 98.Sacerdos 34.Totum 15. Oper.

405 Deus poteſt immediate facere oẽm effectum cuiuſcunque agentis, ſine eo.1ª.q.105.2.6.c./.2 2ª.q.51.4.c./. 3ª.q.77.1.c./.2.d.1.q.1.4.3m./.4.d.12.q.1.ar.1.q.1.c./.d.43.ar.2.q.1.2m./.d.44.q.2.ar.1.q.3.c./.Con.3.cº.99/ Liº.4.cº.44./.65./.80.1m./.Poª.q.6.1.0./.Ma.q.16.9.3m./.5m./.Vir.q.1.10.7m./.Quol.1.21.c./.Quol.4.5.fi./.Quol.9.5.c./Opuſ 23.3m.Actio 9. Oper.

406 Nullius rei virtus, poſſet aliquid, niſi per virtutem Dei a quo eſt omnis virtus, & virtutis conſeruatio, & ordo ad effectum. 1 2ª q.109.1.c./.2.d.1.q.1.4.c.fi./.d.9.2.4m./. Con.3.cº.66./.67./.Liº.4.cº.44./.65./.Poª.q.3.2.c./.3.c./.4.c.fi./.Opuſcu.3.cº.131.fi.Actio 8.inf. Agens 110. Oper.
* Virtus 66.&c.Chriſtus 123.163.&c.

407 Deus operatur in qualibet re, ſecundum conditionem eius.1.d.25.1.3m./.2 1m./.Con.3.cº.66./.67./.Liº.4.cº.44./.65./.Veri.q.13.2.c./.q.24.1.3m./.Poª.q.3.1.2.c./.3.c./.4.c.fi./.Opuſ.3.cº.131.fi./.145. Oper.

408 Hoc quod Deus in omnibus operatur ſecũdum modum eorum, non excludit quin Deus quædam operetur, quæ natura operari non poteſt.1 2ª.q.51.4.2m. Oper.

409 Nihil prohibet eſſe aliquid in potentia diuina, quod nõ vult, & quod non continetur ſub ordine quem ſtatuit rebus. 1º.quæſt.24.5.1m.

410 Oppoſitum videtur dicere.1ª.q.47.4 c.Reſpondeo ſicut dubio 498º. Dum.501m.

411 Solus Deus põt facere præter ordinẽ, & curſum totius naturæ.1ª.q.105.6.0./.q.106.5.c./.3ª.q6.43.2.c./.3.d.16.q.1.3.c./.4.d.4.q.3.ar.2.q.1.3m./.d.33.q.1.ar.1.q.1.c./.3.d.46 q 1.ar.3.q.2 1m./.Con.3.cº.98./ 99./.161./.Ver.q.27.3 c./.Poª.q.6.1.0./.Quo.9.10.c.fi./.Opuſ.3.cº.138./.Opuſ.10.ar.1./.17. Oper.

411 Quicquid poteſt intelligi eſſe ſine alio, Deus poteſt facere eſſe ſine eo, non autem ſi poſſet intelligi, alio non intellecto viuens ſine bono.1 2ª.q.110.4.4m./.Ver.q.21.1.fi./. Anima 12.7m.fi./.Opuſ.3.cº.88. Oper.

De

Oper. 413 Deus poteſt facere plures mundos : & plura genera rerũ, quã
Oper. fecerit. 1.d.44.q 1.2 c.fi./.3.d.14.4.3^{m}./.Ver.q.20.c.1^{m}.
414 Deus poteſt infinitas alias ſpecies creare. 1.d.39. q6.1.3.c./.d. 44.2.c./. Ver.q.20,4.1^{m}.
Oper. 415 Deus poteſt facere uniuerſum : & quamlibet creaturam meliorem quàm fecerit. 1^{a}.q.25.6.o.
Du^{m}.502^{m}. 416 Immo uniuerſum non poteſt eſſe melius. 1^{a}.q 25.6.3^{m}. Reſpondeo dubio 502°. Bonitas 155.
Oper. 417 Deus poteſt facere uniuerſum, & quamlibet creaturam meliorem, quàm fecerit bonitate accidentali : & non eſſentiali: quia tranſcenderet limitem ſuæ ſpeciei 1^{a}.q6.25.6 o./. 1.d. 44.o./.3.d.13.ar.2.q.2.2^{m}./.3^{m}./. Poten^{a}. quæ.3.16. c./,17^{m}. Bonitas 158.
Oper. 418 Qualibet re creata, Deus poteſt facere aliam meliorem, bonitate eſſentiali, & accidentali, 1^{a}.q.25.6.o./.1. d.44. 1.3.c.Bonitas 558.
Oper. 419 Deus poteſt facere aliquid melius humanitate Chriſti, matre eius beatitudine, & gratia ſecundum ſe, non autem ut relata ad Deum. 1^{a}.q.25,6.4^{m}./.3^{a} q.7.12 2^{m}./ q.10 4.3^{m}./.1.d. 44.3.o./.3.d.13.q.1.ar.2.q.2.2^{m}./. Ver. quæſt.29.3.2^{m}./.6^{m}. Maria 16.
Malum. 420 Deus non poteſt peccare. 1^{a} q.25.3 2^{m}./.q.63.1.c./.21^{a}.q.6. 2.c./.1^{m}./.1.d 42.q.2.1.o./.2.c./.d.43.q.2.1.o./.L./.2.d.7.q.1. 1.c./.d.37.q.2.1 o./.3.d.12.q.2.1.c./.1^{m}./.Cõ.3. c^{o}.25./.Li^{o}. 3.c^{o}.109./.Ver.q. 24.7.c./.2^{m}./.Po^{a}.q.1.6.o./.Ma.q.1.3.9^{m}. /.q.3.1.o./Quol.5.4.o.
* Adulterium 9. Blaſphemia 24.25. Cadere 1. Error 9.&c. Excæcatio 1.&c.
Oper. 421 Deus ſi uellet, poſſet praua agere, & peccare. Et iſtius conditionalis, Sortes poteſt currere, ſi uult, antecedens eſt poſſibile, & ideo ſequitur poſſibilitas conſequentis. Sed in hac conditionali, Deus poteſt peccare ſi uult, antecedens eſt impoſſibile. Non enim poteſt Deus uelle malum. & ideo non eſt ſimile. 1^{a}.q.25.3.2^{m}./.1.d.42.q.1.1.2^{m}./.3. d.1. q. 2. 3. c./. d. 12.q.2.1.c./.4^{m}./.Con.1.c^{o}.95./.Po^{a}.q.1.6.3^{m}./.Ma.quæſ.3. 1.12^{m}./.Quol.54.o. * Iudæi 27. Iuſtificatio 36.&c. Maledicere 1. Malum 65.66.
422 Potentia peccandi in nobis quo ad actum, eſt à Deo : nõ aũt quo ad defectum. 1.d.42.q.3.1.c./.2.d.44.q.1.1.o./.3.d.12.q. 2.2.6^{m}./.Ro.13.c.1.primo.D.
423 Deus eſt cauſa peccati. 12^{a}.quæſt.79.o./.quæſt.80.1.c.
* Peccatum 116. Pœna 7.64.65.
424 Immo mali culpæ nullo modo Deus eſt cauſa. 1^{a}. q.48.6.c./. q.49.2.o./.q.63.5.c.fi, Reſpond^{o}. dubio 503°.
Du^{m}.503^{m}. 425 Deus eſt cauſa peccati quo ad ſubſtantiam actus : non autem quo ad deformitatem. 12^{a}.quæſt.79 o./.quæſt.80. 1.c./.21^{a}. quæſt.9.1.2^{m}./.1 diſt 40.q.4.1.o./.d.42 q.2.1.o./.2.d.34.3.c. /.d.37.q.2.o./.q.3,1.3^{m}./.d.23.q.3.2. 6^{m}./. Con.3. c^{o}.162./. Ver.q.3.4.5^{m}./.Po^{a}.q.1.6.5^{m}./.q.3.6. 21^{m}./. Ma.quæſt.3.2. 2.o./.Ro.11.lec.5.fi.D.
*Punitio 2.3.4.6. Simonia 8.
426 Deus eſt cauſa mali pœnæ per accidens tantum : mali autẽ culpæ, nullo modo eſt cauſa, 1^{a}.q.48.6.c./.q.49.2.o. /.q.63.5.c. fi./.12^{a}.q.89.1.2^{m}./.21^{a}.q.19.1.3^{m}./.q.24.10.c./.2. d.32.q.2. 2.o./.d.34.3.c./.3^{m}./.d.36.3.1^{m}./.d.37.q.3.1.o./. L./.d.44.q. 2.2.c./.3.diſt.30.1.5^{m} /.Con.2. cap^{o} 40./. Lib^{o}.3.cap^{o}.71./. Poten^{a}.quæſt.1.6.11.c./.quæſtio.3. 16. 3^{m}. /. quæſtio.5.3. 13^{m}./.quæſtio.6.1.8^{m}./.Ma.quæſt.1.1.1^{m}./.3.10^{m} /.5.c./.q. 3.1.o./.Quol.1.7.3^{m} /.Io.9.Lec.1, princ^{o}.1.D./.Rom.Lec.7. fin.G.&c.
427 Deus eſt cauſa excæcationis, & obdurationis per accidens tantum. ſ. ſubtrahendo gratiam. 1^{a}.q.23.3.2^{m}./ 12^{a}.q6 79.3.o./. 21^{a}.q.15.1.o./.Execatio 1.4.inſ.1.d.40.q.4. 2.o. /. 4.d.18.q. 1.ar.1.q.2.4^{m}./.22.3.q.3.c./.Con.3.c^{o}.162./. Ver.q.24. 10.c./. Ma.q.3.1.1^{m}./.6^{m}./.q.16.5.8^{m}./.Quol.4.4. fi./. Quo.5.2.o. c./.Iob 7.Le.4.me^{o}.P./.Io.12.Lec.7.me^{o}.c. C./. Ro.lec.9.5. G./.&c.cap^{o}.9.lec.3.fi.E./.c^{o}.11.lec.1.fi.F./.2^{a}.Cor.4./.le.2, med^{o}.B./.He.3.lec.2.med^{o}.F.in Pharao.inſ.
428 Non obdurat Deus immittendo malitiam, ſed non impartiendo gratiam. Et hoc quia non ſe volunt homines ad gratiam conuertere. Iſa.6.
Oper. 429 Deus omne malum conuertit in bonum. Opuſ.63.2^{a}.1.
Oper. 430 Deus per ſe inclinat ad bonum, dando gratiam, & uirtutes, & directe ordinando ad bonum : ſed inclinat ad malum per accidens tantum, ſcilicet non dando gratiam. 12^{a}. quæſt. 79.1. 2^{m}./.2.d.37.q.2.1.1^{m}./.Con.3.c^{o}.162. fi./. Ver.quæſt.22.8. fi./.Po^{a}.q.1.6.4^{m}./.6^{m}./.Ma.quæſt.3.1.1^{m}./.6^{m}./.Quol.5.2 c./.Ro.9.lec.3.c^{o}.10.lec. 3.c^{o}. 11.
Cauſa. 431 Deus ẽ cauſa productiua cuiuslibet rei 1^{a}.q.22.2.c./.q.44.o./. q.45.2.c./.q.55.1.3^{m}./.q.57.2.c.fi./.q.61.1.o./.q 65.1.o./.3. c./.q.75.5.1^{m}./ q 79.2.c./.q.103 5.7.c./. 12^{a}.q.79.2.c./.q.93. o.c./.1.d.30.3.c./.d.31.3.c./ d.36.q.2 1.o./.1.d.1.q6.1 2.o./.5. 36^{m}./.d.21.q.2.2.c./.d.18.q.1.2.c./.L./.d.37.q.1.2.o./.q6.1.2.

c./.3.diſt.2.q.1.ar.3.q.1.c./.Con. 1.c^{o}.49./.50./.66.2^{m}./.6^{m}./. Li^{o}.2.c^{o}.6./.15./.16.6^{m}./.39.4^{m}./ 40.3^{m}./.52.1^{m}./.65./.94./. 107.4^{m}./.150.1^{m} /.Li^{o}.3.c^{o}.1./. 2. Ver.q.1.8.o./. Po^{a}.q.3.5. o./.16.c./.q.6.1.c / q.7.1.c.pri^{o}./.Ma.q. 3.2.c./. Spiritu 1.c./. Anima 20 c./ Quol.9.5.c /.Opu.3.c^{o}.68./.132. /.135./.Opuſcu.15.c^{o}.9./.Opuſ.20.li^{o}.3.c^{o}.1./.2./.Opuſ.30.lec.3./. Meta. 2.lec.2.me^{o}.a.F./.Li^{o}.6.lec.3.m^{o}.c.C.&c./. Phi.8.lec.2. pri^{o}. a. B. /.
* Abraham 20. Abſens. Abſoluere 14. Abſtractio 13. Adam 90.&c. Oper.
432 Deus eſt cauſa omnium efficiens, exemplaris, & finalis. 1^{a}.q. 44.1.2.3.4.o./.q.65.2.o./. q.103.2.o./. 5.c./.q.105.5.c./. 12^{a}. q.79.2.c./ 1.d.1.L.fi D./.d.18.5.c./. 2.d.1.q.2.2.c./. q.3.1.c./. L.1 /.d.17.L.1.me^{o},F.d.18.q 1.2.c./. d.34.q.1.2.c./. Con.1. c^{o}.37./.Li^{o}.3.c^{o}.17.18./.Li^{o}.4.c^{o}.21./.Ver.q.20.4.c./.Po^{a}.q. 7.1.3^{m}./.Ma.q.1.1.c./.He.2.lec 3.me^{o}. G./. Cauſis lect. 3.o. Adept 2.
433 In Deo eſt habitudo cauſæ efficientis perſonæ ad perſonam. Non autem eſſentiæ, ſed formalis, non autem finalis, niſi reſpectu creaturarum. 1.d.34.q.1.2.c./.Ver.23.1.3^{m}.
* Adiuuare 1.8. Adoptio 14.&c. Aduentus 8.&c. Afflictio. Agatha. Amor 61. Angelus 17.&c.24.69.91.111.131.140.141. 146. 175. 255.256.275 285. 301.398.411.&c.420.444.491. 495.&c.620 628.
434 Deus eſt cauſa eſſendi omnibus. Opuſ.3.c^{o}.68.
* Anima 27.82.89.&c. 90.&c.204.212.&c. Animal 52. Antropoſpatos. Aſſimilatio 8. Attributa 1.&c. 17.18. Beatitudo 91. Benedictio 2.5.6.8.&c.
435 Quicquid entitatis, bonitatis, & perfectionis eſt in creaturis eſt a Deo, non autem imperfectio, ſed accidit creaturis, inquantum ſunt ex nihilo, 1.d.2.2.c./. d.17.q.2.5.c.pri^{o}./.d.22. 2,1./.d.42.q.2.1.c./.d.43.q.1.2.1^{m}./. 2.d.13.q.4. 1^{m}./.d.37.q. 1.2 o./.q. 2.1.2^{m}./.1.c /.2^{m}. /. d.44 q.1.2.c./.Po^{a}.q.3.1.13^{m}. vel Deus 71.
* Character 11.12.21. Charitas 69.82.83.84 89.
436 Deus eſt cauſa immediata omnium, quæ non inceperunt eſſe per generationem. 2.d.1.q.1.4.c./.d.18 q.2.2.1.
* Caſus 5. Cã 20.38.52.&c.65.&c.65.&c. Cœlũ 128.134. Certit^{o}.4.8. Circuncifio 21. Claritas 17. Clauis 3.&c. Commune 1.3.8.
437 Deus eſt cauſa operationum naturalium, immediatior omni agente naturali. 1.d.12.3.4^{m}. Actio 9. Oper.
438 Immo quodlibet agẽs naturale particulare eſt immediatum ad ſuum effectum. Potentia q.3.7.c. Reſpondeo dubio 504°. Du^{m}.504^{m}.
439 Deus eſt cauſa operationum naturalium immediator ſecundum uirtutem, & mediator ſecundum ſuppoſita, omni agente naturali. 1.d.12.3.4^{m}. Oper.
* Contritio 16. Cooperari 0. Corporalis 2 Corpus 15.39.44. &c. Correctio 21. Creatio 3. Cultus 0. Oper.
440 Deus eſt cauſa omnis motus, tam uoluntatis, quam naturæ. 12^{a}.q.6.1.3^{m}.
* Defectus 23 &c. Delectatio 104. Dæmon 57. 58. 59. 90. &c.101.116.120. Deuotio 5.7. Dies 4.11.&c. Diſpoſitio 24. 30. Diſtantia 5.&c.
441 Proprium Dei eſt, q materia corporalis ei obediat ad nutũ quo ad ſuſceptionem formarum. Ma.q.16.1.14^{m}. Oper.
442 Proprius effectus Dei eſt facere pacem. He.13.lect.3.me^{o}.G. Pax 21.
* Diſtinctio 10.22.&c. Dolor 27. Donum 7.8.24.&c.
443 Quicquid Deus cauſat in his inferioribus, cauſat per angelos. Pſalm.17.princ^{o}.b.D.
* Effectus 1.3. Eleemoſyna 1. &c. Elicere 2. Epiſcopus 12.24. Eſſe 9. &c.98.99. Aeternitas 39. &c. Excellẽtia. Exemplar 7. Exitus 1.2. Falſitas 12. Fatum 2.&c. Fides 59. 73. &c. 162. Finis 25.59.&c. Fomes 3.5. Forma 104.113. Formatio. Fortitudo 40. Fortuna 7.8. Fructus 11.12. Gloria 4. 5. 13. &c. Gratia 13. 24. 25. &c. 55. &c. 62.&c. 108.149.&c. Habitus 27.&c. 35.&c. 66 68. 82. Hæreſis 49. &c. 69.&c. 82. 104. 118.126.&c. Humilitas 16. Idea 13. &c. 30. &c. Ieiunium 29. Ignis 17.&c. In 7.&c.18.&c. Inclinatio 2. Inebriari. Inæqualitas. Infirmitas 2. Intellectus 71.96. Ioannes 4. Laus 13. &c. Lazarus 1. Liberum 30. Locus 24.25.26. Lumen 24. 25. Maledicere 1. Maleficium 1. Malitia 9. Martyrium 10. Materia 15.41. Matrimonium 13. Medium 15. Meritum 5. 9. 107. Miniſter 5. 6. Miraculum 2.&c. 24 &c.48. Miſericordia 38. &c. Miſſa 7. Miſſio 13.14.15. Modificari. Mors 3. 43. Mundus 12. &c. Natura 4. 42. &c. Nocere 7. Origenes 4. Origo 1. 2. &c. Paſſio 119. Pax 16. Peccatum 160. 258. &c. 329. Pœna 4. 64. 65. Pœnitentia 50. &c. 72. 126. 136. Plato 6. Poſſibile 7. &c. Poteſtas 5. 13. Præco. Prædicare 11. Prælatio 1. Princeps 23.27. Principatus 7. Principium 13.&c. Proceſſio 14. Proprium 9.10. Religio 5. Sanctificare. Sãctum 7.8. Sapiẽtia 25.53.55.56. Sexus 3.

Terre.

Terremotus.7.Veritas.18.29.31.34.37.&c.43.&c. Virtus.66 &c.Vita.23.&c.80.Vultum.20.Vſura.7.Chriſtus.66.69.83.99 98.1 8.142.

Ope. Operatio. 444 Deus eſt agens primum omnium naturalium,4.d.5. q.3.2.c. °Accidens.69.Actio.1.&c.24.121.Actus.73.190.Admirare.6. &c.Adoptio.14.&c,Agens.4. 16. &c.40.54.107.110. Agere. 18 &c.

445 Deus immediate producit omnia.1ª.q.65.3.0./.3ª.q.6.1.1^m, /.2.d.1.q.1.4.c /.d.13.5.1^m./.Opuſ.15.c°.9./.10.

446 Deus agit mediantibus alijs cauſis,non ex inſufficientia eius ſed ut dignitatem cauſandi communicet creaturis. 1ª. q.22, 3.c./.3^m./.q.103 6 c./.1^m./.q.106.4.c./.1.d.44.3.4^m /.2.d.1 b.1.4.^{m}./ 4.d.14.q.1.ar.1.q.1.c /.diſt.45.q.3.2.1^m./.cont.3. c°.70 fi.Ver.q.5.8.&c.Angelus.17.&c,69.140.141. 146.175. 352.374 411.420.Anima.156.159. Annihilatio. 0. Antichriſtus.6.Appropriatio 4.9.11.&c.Ars.26. Attributa.17.18. Benedictio.8 &c.Bonitas.249.Brachium. Actio.11. Cauſa.67,&c, Conuerſio.3.Corporalia.5.Corpus.31.59 44.57. Creatio.21, &c.39.41.Creatura.6.

447 Deus agit per ſapientiam ſuam.1.d.35.1.c./.diſ.43.q.2.1.0./. Cont.2.c°.24./.Ver.q.23.6.0.

448 Bonitas,liberalitas , iuſtitia , & miſericordia dei differenter producunt res.1ª.q.21.3.c./.3.d.4. q.1,ar.1.q.1.c./ 4.d.46.qu, 2.ar.1.q.3.c.

°David.3.Dicere.7. 8. Diſpoſitio.30. Diuitiæ.7.Dulcedo. 4. &c.Elementum.15.16.Eſſe.15.Aeternitas.39.&c.Euchariſtia. 105.107.Finis.77.Flagellum,3.Forma, Grane. 10. Habitus; 27.18.Hæreſis.105,

449 Deus eſt agens analogum.2.d.8.q.1.1.2.c.Cauſa.38. °Idea, 1.17.&c.Ignis.17.&c.Imprimere.1u.9 &c. Inæqualitas.Indiuiduum.29.Inſtans.20.21,22.Iuſtitia.75. &c. Iuſtificatio.36. &c.Liberalitas.13.14.Liberare.11 Malitia.9.

450 Deus produxit creaturas,non ex neceſſitate.1ª.q.19 4 0./. q. 25.5.0 / q.28.1,3^m./ q.32.1.3^m./.q.45.6.c./. q.50.1.c./.q.61. 2.1^m./.q.104 3.0./.q.105.1.2^m./.12ª.q.66.1.3^m./. q.109.1.c./. 3ª.q.50.2. 3^m /.1.d.35.1.c./.d.38.1.6^m./. d.43.qu.2.0./. Prol, prin°.C./.d.18.q.1.3.1^m./.3.d.20.ar.1.q.3.t /.4.d.17.q.1.art. 2 q.3.c./ Con.2.c°.23.uſq;.30 /.44.fi.45.1^m./.Lib°.3.pen°./ c°.64./ 65.2^m./.75.4^m./.97./.98./.99./.Li°.4. c°.13./. Ver.q. 5.a.1^m./.Pot^a.q.1.5.c./ q.3.1.9^m./.4.c./ 6.18^m./.14.14^m./ 15 0./.17.4^m./.14^m./.q.5.3.c.fi./.6^m./.quæ.6.1.c.fi./.Vii.q.1.11. 9^m /.Quol.3.6.fi./.Quol.4.4.c./.Opuſ.3 c°.96./.99./.Opuſ, 15.c°,9 fi.

°Manicheus.2.Matrimonium.13.Miniſter.6.8.9. Motus.51. 55.

451 Deus in productione rerum finem aliquem intendit,ſcilicet diuinam bonitatem.1ª.q.25.5.c./,Opuſ.3.c°.100./.102.Deus 306.&c.

°Mundus.18.Natura 4.51.&c.Neceſſitas.10.Nichil.1.Occidere.12.Omiſſio.1 Operatio.12.33.50.51. Oratio.40.Ordo.18.49.51.56.Oza.Paulus.3. Paupertas.3. Pœna.158. &c. Pœna.4.54.55.Penſe.52.Perfectio.31.&c.Præceptū.25.117. Præco.Prædeſtinatio.1.&c.46.47.48.Prædicare.11,Proceſſio 62.Producere.3.Prophetia.18.Pſalm.3.Punitio 2.&c.Quies 8.Ratio.13.Redemptio.4.Religio.85,Reparatio.Reſurrectio, 5.9.Retributio.3.Sabbatum.1. 2. Sacramentum.7.48.&c, Sacrificium,2.17.Senarius.3.Somnium.2.Sors.5.

452 Deus de nouo abſque ſui mutatione produxit res in eſſe. Opuſ.3.c°.97.Creatio.14.

°Spes.11.Spirituale.5. Templum.1.10.&c.Tempus.29.30 36 37.Tenebræ.1.Timor.39.Tirannus.4.&c.Totum.13. Transfiguratio,2.Tribulatio.3 4. vindicatio.7.8.

453 Deus produxit res ex nihilo.Opuſc.3.c°.69. Creatio.10. 12. &c. °Virtus.27.79.&c.Viuificare.Vnctio.8.27.Vniuerſum. 1. Voluntas.40.

454 Deus creauit materiam omnium ſimul.2.d.18.qu.1.1.c.fin./. d.30.q.2.1.c.pri°. A, °Viſio.108.Chriſtus.203. 216.218.220.

In quibus, ¶ Dextrum,& ſiniſtrum, & aliæ differentiæ ſitus, ſunt in inanimatis quo ad nos tantum,in animatis uero ſunt ſecundum ſe.1ª.q.13.7.c./ 1.d.16.q.1.1.c./.Con.4 c°.14 /.Po^a.q.7.10.c. /.Quol 1.1.c./ Meta.5.lec.17.fi.c.H./. Phi.3 lec.9.fi./. Li°.4. lec.1.fi.c./ Anima.2.lec.8.prin°.

°Amazones.2.Animal.17.&c.Armum. Cœlum. 23.24. 146. 147.Contrarium.42.Homicidas.9 Paſſio.104.Paulus. 18.Pes, Sedere.2.Siniſtra.0.Sorſum.Chriſtus.210.

¶ Diabolus.Diabolus,dr eſſe Deus,& princeps huius ſeculi,nõ creatione,ſed quia ſæculariter uiuẽtes ei ſeruiunt,eo mõ loquendi , quo apoſtolus loquitur dicens,quorum deus uenter eſt.1ª.q.65.1,c.fi./.q.114.3.2^m./.1 2ª. q.3.5.b /.1.d. 40. q.4.2. ar.1./.Io.8.lect.7.prin° d./.2ª.Cor.4.lect.2 prin° K./.Eph.6. lect.3.med°.I. ° Abſtractio. 13 Adam 10.64.Aliment. 6.9. Antichriſtus.1. Aqua.5. Aſſiſtere . 5. Altare Bonitas. 245, Brachium. 0. Cete.1.Debitum. 26. Dæmon. 0. Dæmoniaci,

Deus 321.Aequalitas 17.Euchariſtia 147.Excæcatio 7.Exorciſmus 7 &c.Experientia 1.Fraus Hæreſis 49.&c. 127.157. Ieiunium 13.Leuiathan.Lucifer.Lupus.Maledicere 5.Maleficium 0.Manichæus 1.2.Mulier 6.Natiuitas 29. Nomen 62. Paradiſus 6. Paſſio 99.111.112.125. Peccatum 96. 166 277. Phiton 5.Poteſtas 19.Prædicare 11. Pſalmus 13 . Redemptio 5.Sanguis.Sapientia 10.Serpens 1.5.Seruitus 14.Sors 5. Tẽptare 6.8,14.&c.Vnctio 1.Chriſtus 87.

¶ Diaconiſſa dicitur quæ ei aliquo actu diaconi participat ſicut quæ legit omeliam in eccleſia. 4.d.25.q.2.ar. 1.q.1.c./. 1ª.Tim.3,lec.2,fi. Quæ.

1 ¶ DIACONVS non eſt proprius miniſter alicuius ſacramenti.3ª,q.67.1.0./.4.d,5.q.2.ar.1.q.2.0./. d.7.q.3. ar.1.q.1.c./.d, 23 q.2.ar.1.q.2.c. Quis.

2 Diaconus eſt proprius diſpenſator ſanguinis Chriſti,non autem corporis Chriſti,niſi de licentia epiſcopi, uel presbyteri, uel in neceſſitate.3ª.q.82.3.0./.4.d.13.q.1.ar.3.q.2.0 /.d.24.q. 2.ar.1.q.2.c.me°.A./.ar.2.c./.ar.1.5^m./.q.3.3.c. Cõ.4.c°.75. fi.vt Laurentius 2. 3

3 Diacono non licet tangere corpus Chriſti , quia non habet manus conſecratas . 3ª. q.82.3,0./.4.d.13. q.1.ar.3,q.2.c./.d. 24.q.2.3.5^m.

Oppoſitum uidetur dicere.3ª.q.82.3.c.Reſpondeo ſicut Euchariſtia 160.

4 Ad diaconum pertinet aſſiſtere , & miniſtrare maioribus ſacerdotibus,in omnibus agendis,circa ſacramenta eccleſiæ.3ª. q.67.1.c./.q.72.4.c./.4.d.24.q.2 ar.1.q.2. c.me°.A.

¶ Baptiſmus 111.&c.Cantus 5.Caractere 40. Catechiſmus 7, Confirmatio 27.Cura 1.1.

5 Ad diaconum pertinet purgare tantum.i.eijcere immundos, & diſponere fideles per admonitiones.Sed ad ſacerdotes pertinet etiam illuminare.i.tradere ſacramenta,ad epiſcopos uero perficere.3ª.q.64.1.1^m./.q.67.2.1^m./.2^m./. q 8 3 3^m./ 4. d.9 3.c.pri°./.4^m./.4.d.5.q.2 ar.1,q.2.c./.d.13.q.2 ar.1.q.2, c /.1^m /.q.3.ar.2.q.1.b.1./.Ver.q.9.1.3.c./.Quol.3.17.c.fin./. Quol.11.7.c. Lectoratus 4.Epiſcopus 11.11.

° Dalmatica 0.Diaconiſſa Euangelium 8.Laurentius 1.

6 In primitiua eccleſia omnia officia inferiorum ordinum committebantur diaconis, propter paucitatem miniſtrorum 4.d. d.6.q.2.ar.3.q.4.1^m./.d.24 q.2,ar.1.q.2.2^m /.1ª.Tim.3.lec.2. fi.F. ° Manus 2.3.Nicolaus 1.Ordo 72.86. &c. Philippus 1, Prædicare 1.Sacerdos 29.Stola.Teſtis 2.Vnctio 0.

1 ¶ DIALECTICA ſcientia eſt tantum una in ſpeculabilibus, demonſtratiuæ uero ſunt plures.12ª.q.57.6.3^m./. 22ª. quæſt. 51.4.2. Qualis.

3 Dialectica ut docens eſt uere ſcientia demonſtratiua,non autem ut eſt utens.Similiter & ſophiſtica. Meta. 4.lec.4. me°. b.I. ° Amos 199.

3 Quædam partes logicæ habent doctrinam, & uſum in logica ut dialectica,& ſophiſtica,quędam uero tantum primum, ut demonſtratiua.Meta.4.lec.4.me°.b.fi. ° Ars 11 12.13.Diffinitio 7.10.Metaphiſica 27.Prudentia 51.

4 Dialectica dicitur tentatiua,quia tentantis proprium eſt ex principijs extraneis procedere , idest ex intentionibus rationis quæ ſunt extraneæ a natura rerum,Meta. 4.lec.4.medio b.I. ° Scientia 74.119.Sophiſta.

¶ Diameter quadrati eſt incommenſurabilis lateri eius,quia proportio eorum eſt ſicut duorum ad unum, & non ſicut numeri ad numerum , quæ requiritur ad commenſurationem linearum.Meta.lec.3.fi./.Li°.5.lec.15.me°.b.D. Poſteriorũ, lec.4.me°.m. Qualis.

¶ Diana,& diſcurſus mulierum ad eam,eſt tantum in ſpiritu, idest illuſione phantaſtica.Spiritu 2.14^m. Qualis.

° Dæmon 73.190.&c.Hæreſis 49.

5 ¶ DIAPHANVM eſt ſuſceptiuum coloris alieni,nõ habens proprium colorem.Anima 2.lec.14.prin°.c./.lec.15.prin°. Quale,

° Albedo 1.Aqua 1.

4 Diaphanum non eſt proprium elementis, ſed conuenit eis & cœlis,ſecũdum aliquid commune eis.Anima 2.lec.14. prin°. c./.Lec.15.pri°.

° Cœlum 22.53.56.Claritas 12. Color 2.5.Corpus 54.Illuminatio 6.Lumen 8.Luminare 1.Lux 20.Viſibile 3.

¶ Diapſalma ſecundum Auguſtinum eſt diuiſio pſalmi, oſtendens quod ſequentia pertineant ad aliam materiam . Sed ſecundum Hieronymum ſignificat ſeliciter. Pſalm.4.medio.e. Quid.

1 ¶ DICERE. Ariſtoteles frequenter ponit dicere,pro affirmare.Periher.lec.6.me°.a B. Quid.

2 Dicere proprie importat principaliter reſpectum ad uerbũ, ſecundario autem ad rem intellectam.Io.in diuinis conuenit tantum patri 1ª q 34.1.3^m /.2ª.q.39.8.2^m /. Ver.q.4.2.4^m /. Quol.4.6.1^m.

° Abſoluere 21.Accuſatio 9.Baptiſmus 45. &c.

3 Dicere ſe habet tripliciter ad illud quod dicit,ſcilicet enunciatum

ciatiue, cauſatiue, ſeu imperatiue, & operatiue. 1 2^{a}.q.76.1.c.
* Blaſphemia 6.7.

4 Dicere dei ſumitur tripliciter. ſ. pro generare, intelligere, & creare. Primo modo eſt notionale tantum, ſed ſecundo, & tertio modo eſt eſſentiale. 1.d.27.q.2.2.c./. Potentia q.2.4.8^{m}./. q.9.9.8^{m}.
* Bonitas 66. Camporia 3.6.7.12. Caſtitas 1. Confeſſio R.

5 Dicere dei ſumitur dupliciter, ſcilicet per formationē uerbi, & pro expreſſione eius: primum eſt æternum, non autem ſecundum. 1^{a}.q.32.1.1^{m}./.q.47.1.c.fi./.q.65.4.c.fi./.q. 74.3.1^{m}. 4.3^{m}./.4^{m}./.2.d.12.3.5^{m}./.Con 4.c^{o}.13./. Potentia quæſtio. 3.18.12^{m}./.13^{m}./.quæſtio.4.4.0./. Anima 12.c./. Iob.lec.2. me^{o}.B.
* Fides 34.35.36.69. Hæreſis 93.116.139. Idea 24.28 39.

6 Per hoc q dicitur in ſcriptura, dixit deus, importatur diuinū imperium, ſecundum Baſilium. Prius autem oportuit producere creaturam quę obediret, quàm fieri mentionem de diuino imperio. 1^{a}.q.74.4.1^{m}.
* Iudicium 31.12. Mendacium 10.&c.

7 Dicere dei pertinet ad formationem rei, mandare uero ad creationem. Pſal.32.me^{o}.h. Miniſter 8.

8 Ex parte dei, facere non eſt aliud quàm dicere, ſed ex parte effectus facere importat actualem exiſtentiam effectus in rerum natura, non autem dicere. Po^{a}.q.3.17.30^{m}.

9 Quælibet perſona in diuinis poteſt dicere ſe, & eſſentiam ſuā 1.d.27.q.2.ar.2.q.1.3^{m}.

Cui. 1 ¶ Dici ut uerbum conuenit tantum filio in diuinis, ſed dici ut res conuenit ſingulis perſonis toti trinitati, eſſentiæ dei, & omni creaturæ, 1^{a}.q.34.1.3^{m}./. Ver.q.4.2.3^{m}.
* Abſolutum 1. Accidens 4.11.13. Animal 80.

2 In diffinitione dici de omni quo utitur demonſtrator duo ponit Philoſophus, quorum unum eſt, ut nihil ſit ſumere ſub ſubiecto cui prædicatum non inſit, aliud eſt, quod non ſit accipere aliquod tempus, in quo prædicatum ſubiecto non conueniat. Poſterior lec.9.

3 Dici de omni per ſe, & primo quod ſignificat uniuerſale ſe habent ex additione adinuicem, quia omne quod per ſe prædicatur, uniuerſaliter prædicatur, ſed non econuerſo, & quod primo prædicatur, prædicatur per ſe, ſed non conuertitur. Poſterior le.9.me^{o}.b.

Du^{o}.350^{m}4 Oppoſitum uidetur dicere. Poſter.lec.11.prin^{m}.2. Reſpondeo dubio 505.
* Demonſtratio 21. Diſtinctio 7. Doctor 4. Dubitatio 4. Ens 2.16.21. Experientia 12 Facere 4 Fallere 1. Falſitas 19.29. Fictio 1. Fides 99. Fiducia 1.2. Filiatio 6.7. Finis 71. Fortitudo 24. Idea 24. Imperator 2. Infinitum 10. Inquirere 2. Iucunditas. Ludicia. Ludus 1. Materia 50. Mendacium 1.10. Meritum 84. Metaphora 2.4 Miraculū 2.3.6. Philoſophia 7.8.9.36.50, &c. Propoſitio 2.6.7.18, &c. Relatio 58.86. Subiectum 7.
¶ Dicotoma. Luna 6.
¶ Dictamen. Conſcientia 3.&c.21.22. Lex 6.76. Inſtinctus. Præceptum 30.117.130. Reuerentia 3. Sacramentum 48. &c. Vxor 5.

Quid, ¶ Dictator. Dictatora.
¶ Dictatura eſt dignitas maior poteſtate, & imperio conſulari, & tempore excellentior. Opuſ.20./. Lib^{o}.3.c^{o}.20./. Li^{a}. 4.1^{o}.26. * Dictator.

Diuiſio, 1 ¶ Dictio ponit aliquid dupliciter. ſ. eſſentiale, & fundamentum. 1.d.28.q.2.1.1^{m}./.d.31.q.1.1.c.fi.
* Cathegorica.

2 Dictio dicitur ponere aliquid dupliciter. ſ. ſignificatum eius, & conſequens ad illud. 1.d.40.q.1.1.c. * Conſideratio 2.

3 Dictio ſignificans conditionem corporalem quo ad rem ſignificatam principaliter non prædicatur de deo, niſi metaphorice, non autem quo ad modum ſignificandi. 1.d.8.q.2.3.2^{m}.
* Fallacia 3. Iubilus 2. Nouellæ. Spiritus 1.7.

4 Dictio infinita nihil determinatum ſignificat, quia non imponitur a priuatione, ſed a negatione. Ideo dicitur de ente, & de non ente. Perier.lec.4.fi./. Lec.5.me^{o}.d.

5 Negatio dictionis infinitæ non eſt in genere determinato, ſed in genere entis. Ideo dicitur de omni ente. 1.d.13.4.2^{m}.
¶ Dictum. Affabilitas 0. Amicitia 2.

Diuiſio. 1 ¶ Dies dicitur dupliciter, ſcilicet naturalis continens uiginti quatuor horas, & artificialis. ſ. a claritate ſolis. 1^{a}.q.69.1.5^{m}. /.2^{a}.q.53.2.3^{m}./ 2.d.21.q.2.3.5^{m}.

2 Dies artificialis habet duodecim horas non æquales, ſecundum circulum æquinoctialis, ſed inæquales ſecundum aſcenſiones Zodiaci per ſex ſigna. Io.11.lec.2.me^{o}.d.
* Angelus 188.416.541. Animal 26. Apoſtoli 25. Appellare 4. Beatus 13.50.51.55. Conceptio 2.42.

3 Dies ante creationem ſolis fiebat motu circulari lucis 2.d.13. 4.3^{m}./.L.
* Damnatio 29.60. Deuotio 9.

4 Dies aliqua eſt clara tripliciter. ſ. inſtitutione Dei, ſtatuto hominum, & lumine ſolis. Iob.3.lec.1.me^{o}.h.
* Deus. 230.231. Diluculum. Euchariſtia. 181.182.212. Feſtū. 5.&c. Hæreſis. 107. Ieiunium. 16.36.40. Iudicium. 76. 86. Liber. 29. Luna. 1.2. Magi. 5. Maria. 24.66.67.68. Miſſa. 13. 16. &c. 20.&c. Miſſio. 33. Mors. 7. Natiuitas. 7. Nocticorax. Nox. 2. Nubes. 1. Nuptiæ. 7. Obliuio. 1. Officium. 11.&c. Holocauſtum 4. Ordo. 89.90.91.92. Paſcha. 1. Pœnæ. 59.91.92. Raptus. 13. Sabbathum. 3. &c. Temperare. 22. Tempus. 28. Terremotus. 1.

Naturalis. 5 Dies noſter triplex, ſcilicet noſtræ natiuitatis, noſtræ conuerſionis, & dies mortis, uel aduentus diſtricti iudicij. Opuſc. 58.ca^{o}.2.

6 Dies naturalis ſecundum eccleſiam incipit in media nocte, non autem dies artificialis. 1^{a}.q.80.8.5^{m}./.4.d. 13.q.1.artic. 2.q.4.3^{m}.

7 Dies naturalis non terminatur in ueſpere, ſed in mane ſecundum Chriſoſtomum. 1^{a}.q.74.1.6^{m}.
* Alleluia. Apoſtoli. 38. Appellare. 4.

8 Dies incipit quo ad contractus in media nocte, ſed quo ad officium incipit in veſperis. 4.d.11.q.2.ar.2.q0.3.2^{m}./. Quol. 5.fi.

9 Dies incipit in ſero, ſecundum iudæos quia computant ſecundum lunam, quæ tunc incipit apparere. Opuſ.3.c^{o}. 147./. Io. 13.lect.1.prin^{o}.2.G.
* Bibere. Circunciſio. 18.19. Confirmatio. 22. Contrarium. 32. Damnatio. 59.60. Diurnum. Indulgentia. 29. Magi. 3.

10 In ſolennitatibus legis, iudæi computabant dies a ueſpera in ueſperam, in alijs autem a mane in mane. 4.d.11.q.2.ar.2. q. 3.2^{m}./. Con.4.c^{o}.68.fi.
* Maledicere. 4. Maria. 24 66.67.68. Sepultura. 14. Sudor. Vſura. 112.

Septem. 11 De operibus ſeptem dierū in principio Biblie 1^{a}.q.67 uſque. 75.0./.2.d.4.3.c./.1^{m}./.1.d.12.13.14.15.0./. Po^{a}.q.4 1.2. 0./. He.4.lec.1.me^{o}.D.&c. * Adam. 90. Animal. 26. 78. Aqua. 9. Dæmon. 112.125.126. Perfectio. 11.12.

12 Septem dies fuerunt unum inſtans, ſecundum cognitionē ſeptem operum dei in mente Angeli, ſecundum Auguſtinum, licet ſecundum alios fuerint uere ſeptem dies ſucceſſiue. 1^{a}. q.58 6 c./.7.1^{m}./.q.68.1.c./.q.69.1.c./.q.70.1.1^{m}./.q.74. 1 2. 0./.3.d.1.q.1.3.c./.d.12.2.3.0./.d.13.7.1^{m}./.d.15. q.3.1.c./.d. 29.1.1^{m}./.4.d.43.ar.3.q.3.1^{m}./. Ver.q.8.16.0./. Po^{a}. q.4.1.2. 0./. Ioh.40.lect.2.prin^{o}.A /. He.4.lec.1.me^{o}.G.
* Planetæ. 1. 2. Senarius. 1.

13 Diuerſæ res diuerſimode præfuerunt in operibus ſeptē dierum. 1.q.73.1.3^{m}./.q.90.4.0./.q.91.2.4^{m}./.q.92.4.3^{m}./.q.118 3.1^{m}./.2.d.15.q.3.1.7^{m}./.8^{m} /.d. 17.q.2.2.1^{m}./. d.18. qu.2 1. 7^{m}./.3. d.2.q.1.ar.2 q.3.3^{m}./.4.diſt.48.q.2.1.3^{m}./. Po^{a}.q.6.1. 9^{m}./. He.4.le.1.med^{o}.E.&c.

Prima. 14 Dies primi. ſ. creationis, a luce in noctem computantur, propter futurum hominis lapſum. Sed econuerſo triduum Chriſti in ſepulchro, propter reparationem hominis. 3^{a}.quæ. 51 4. 2^{m} /.q.53.2.3^{m}.

15 Prima dies dicitur habuiſſe ueſpere, & non mane. 1^{a}.q.63.6. 4^{m} /.2.d.12.3.7^{m}./. Ver.q.8.16.8^{m}. * Bonitas. 5.10.
Oppoſitū uidetur dicere a ſimili, quia clarū ſemper dēt præcedere obſcurū. Op.73.c^{o}.18. Reſp. ſicut ibi.16. Vſura 176.

16 Prima dies habuit auroram quo ad oriens, non autē quo ad tenebras præuias, uel coexiſtentes. 2.d.13.L.

17 In die dominico facta ſunt tria, ſ. creatio mundi, productio lucis, reſurrectio Chriſti. Pſal.23.prin^{o}. Luminare. 3.
* Ieiunium. 33.34.36.40.45.

18 Dies dominus ſuccedit ſabbato, ex ſtatuto eccleſiæ, & conſuetudine Chriſtianorum tantum. Ideo obſeruatio eius non eſt ſic arcta, nec figuralis, ſicut ſabbatum, quia ueritas etiam in mundicos prætermitti non debet. 12^{a} q.103.3.4^{m}./.22^{a}.qu.122.4. 4^{m}./.3.d.37.ar.5.q.3.3^{m}./.4^{m}. * Ordo. 88.&c.

Secunda, 19 Dies in qua res creatæ ſunt. ſ. prima non debuit benedici, ſeu ſanctificari. 1^{a}.q.73.3.2^{m}./.2. d.15.q.3.3.0.

20 Dies ſecunda, non debuit benedici, nec ſanctificari. 2. diſtinc. 14. L.

21 De ſecunda die non dicitur, vidit deus, pluribus rationibus, ſcilicet, uel quia quod ponitur in tertia die, refertur etiā ad ſecundam, uel quia eſt de his quæ non ſunt manifeſta populo, uel quia per firmamentum ſimpliciter, intelligitur aer nebuloſus, qui non eſt de partibus principalibus mundi, uel etiam myſtice ex parte numeri, quia dualitas ab unitate recedit. 1^{a}. q.74.3.3^{m}./.2.d.14.L.

Tertia. 22 In tertia die informitas terræ remouetur, ſecundum Auguſtinum. 1^{a}. q.69.1.2.c.princ^{o}. uel Aqua. 9. Plantæ. 1. 2. Terra. 14.

Quarta. 23 De quarta producuntur luminaria quæ mouentur in coelo, ad ornatum ipſius. 1^{a}. quæſtio. 70.1.c. Luminare. 3. Lux. 10. Stel-

Die

io. Stella. 1.

Quinta. 24 Die quinta producuntur aues & piſces, ad ornatum medii ele menti, qui habent motum in aere & aqua, quæ pro uno elemento accipiuntur. 1^{a}.q 70.1.c./.q.71.0.

Sexta. 25 Die ſexta producuntur animalia, quæ habent motum in terra, ad ornatum ipſius. 1^{a}.q.70.1.c./.q.71.0.
*Adam.90. Perfectio 11.12.

Septima. 26 Dies ſeptima conuenienter dicitur habuiſſe mane, & non ueſpere. 2.d.12.3.7^{m}./.d.15.q 3.2.7^{m}.
*Coruus.1.

27 Dies ſeptima debuit benedici, & ſanctificari. 1^{a}. q.73. 3.0./.2.d.15.q.3.3.0. *Perfectio.11.12.

28 Diei ſeptimæ conuenit completio operum Dei, & requies eius. 1^{a}.q.73.1.2.0./.2.d.15.q.3.1.2.0.
*September. Septimus. Perfectio.11.12.
¶Dieſis. Tonus.

In cõmuni. 1 ¶DIFFERENTIA eſt nobilior genere, ſicut determinatum indeterminato, & proprium communi, non autem ſicut alia natura. 1^{a}.q.50.4 1^{m}./ q.75.7. 2^{m}./ 2.d.3.q.1.6.1^{m}./. Spiritu. 1.9^{m}./.2.4^{m}./.3.3^{m}./.8.9^{m}./.Meta.10.lec.11. *Accidens.8.

2 Differentia prædicatur de genere. Meth.8.lec.2.med^{o}.ſ.F.
*Adam 49. Addere.6.15. Affirmatio 2.

3 Oppoſitum uidetur dicere. Meta.3.lec.8.me^{o}.K. Reſpondeo
Du^{m}.506^{m}. Dubio 506°.

4 Differentia complet eſſentiam generis. 12^{a}.q.67.5. c./.2.d.3. q.1.5.c./.Po^{a}.q.8. 4.5^{m}.
*Anima.44.45.221. 222.&c.331.

5 Immo genus per ſe ſumptum, non poteſt prædicari de diffe-
Du^{m}.507^{m}. rentia prædicatione per ſe, nec econuerſo. Meta.3.lect.8.me^{o} K.Reſp.Du^{o}.507.

6 Differentia & genus, ſecundum conſiderationem realem, & metaphyſicalem, fundãtur ſuper diuerſas naturas neceſſario, non autem logicè. 1^{a}.q.50.2.1^{m}./. Anima.7.17^{m}.
¶Appetitus.55.76.&c. Aſſimilatio.4. Bonitas.25. Cathedra.11 Cælum.23.146.

7 Id a quo ſumitur differentia, ſe habet ad illud a quo ſumitur genus, ut actus ad potentiam. 1^{a}.q.3.5.1./.q.50. 2.1^{m}./. q.85. 3.4^{m}./.5.3^{m}./.12^{a}.q 67.5.c./.1.d.25.1.2^{m}./.d.26 q.1.1.6^{m}./.2. d.3.q.1.5.c /.d.12.4 c./.d.18 q.1.2.c./.3̃.2.c^{o}.93./. Po^{a}.q.7.3. c./ Spũ.1.24^{m}./ 3.3^{m}./.8 3^{m}./ Anima.9 c./.11.10^{m}./. 18^{m}./. Trin.24.c./.Opuſ.3.c^{o}.92./.Opuſ.30.lec 9 fi./ Le.11. u./. Opuſ. 42.c^{o}.1.fi /.c^{o}.5.0./. Meta.8.lec.2.fi.1.
*Cir cunſtantia.1.2.14.&c.3. Commune.7.

8 Differentia non ſumitur ab eſſe. Quo.9.6.4^{m}.
*Congregatio.2. Contrariũ.421 &c.30. Delectatio.109.

9 Differẽtia cõpletiua ſpeciei, ſumitur a forma, genus a materia cõi, ſed particulare, a materia indiuiduali. 1^{a}.q 85. 5. 3^{m}.

10 Differentia ſignificat totum compoſitum, ſicut & ſpecies, licet ſumatur a parte formali, & genus a parte materiali, licet genus ſignificet totum. 1^{a}.q.85.5.3^{m}./.12^{a}q. 67.5.c./. 1. d 2.1.2^{m}./ 2.d.3.q. 1.5.c./.6.1^{m}./.d.18.q.1.2.c./. 3.d.5.q.1. 2.2^{m}./.Opuſ 3.c^{o}.92./.Opuſc.30.lec.4.9./.Opuſc.42.c^{o}.5.7./. Meta 5.lec.7 me^{o}./.Lib.7.lec.9. me^{o}.c./.Li^{o}. 8.le.2. fio. F./. lec.3.me^{o}.g.fi.Lib.10.lec.11.me^{o}./. *Perher.le.8 me^{o}.c.
*Determinatio.1.3. Deus.18.&c.28 &c 32.&c. 60. 104. Dextrum. Diffinitio.15. Diſtantia.1. Diſtinctio.11.

11 Differentia eſt in genere tantum in potentia. Ideo non participat genus, nec eſt de intellectu eius, nec econuerſo. 1^{a}.q.3. 5.c./.Po^{a}.q.3.16.4^{m}./.Opu.42.c^{o}.1.fin /.c^{o}.9 princ^{o}./ Met. 3.lc.8.me^{o}.K./.Li.5.le 7./.Li.11.le.1.fi. *Diuiſio.12.13.

12 Differentia importat diſtinctionẽ formæ. 1^{a}.q.31.2.2^{m}./. cont. 3.c^{o}.97 *Electio.20.Ens 28.30. Aequiuoca.3. Eſſentia 8.

13 Differentia eſt forma generis, inquantum facit ipſum eſſe actu, ſed genus eſt formalius ſpecie, inquantum eſt uniuerſalius. 32^{a}.q.18.7 2^{m}. Diffinitio.15.

14 Omnis differentia per ſe, eſt ex prima radice diſtinctionis.i. ex principiis eſſentialibus. Po^{a}.q.10.4.c.prin^{o}./.Quo.11.6.0./. Opuſ.3.c^{o}.150.fi. *Aeternitas.26.&c. Fides.145. Finis,18.&c. Forma.39.87. Genus.8.10 Habitus.3. Hæreſis. 39. Ignorantia.31. Imago.2. Intellectus.2.&c.13. &c. 133. & 133 &c.165, 189.&c.271.274. Ipothetica. Lex.24. Lib.10. Lux,5, Malum, 52. Mandatum.2. Materia.30. Natura 50. Naturale.6. Neceſſitas 25.26. Nomen.8.76. Odor.3. Olfatus.2.

15 Remota differentia, non remanet genus idem numero. 12^{a}. q.67.5.c./.Po^{a}.q.8.4.5^{m}./.8^{m}. *Pars 11.12. Paſſio.55.&c.

16 Differentia formæ, proueniens ex ſola diſpoſitione materiæ non facit diuerſitatem ſecundum ſpeciem, ſed tantum ſecundum numerum. 1^{a}.q.85.7. 3^{m}.

17 Differentia ſecundum ſpeciem, eſt propter finem, ſed differentia ſecundum numerum, eſt propter materiam. 1^{a}. q.62. 6.3^{m}./.Phy.2.lec.11.prin^{o}.6. *Peccatum.59.&c.

18 Differentiæ eſſentiales ſunt nobis ignotæ. 1^{a} q.29.1. 3^{m}./. 2. d.3.q.1.6.c./.d.35.2.3^{m}./.4.d.14.q.1.ar.3.q.6.1^{m}./.d.44.qu.2.

Dif

ar.1.q.1.1^{m}./. Veri.q.4.1.8^{m}./.10.1.6^{m}./.Po^{a}.q.9.2.5^{m}./.Spiritu.11.3^{m}./.Opuſ.30.lec.9 /.Meta.7.lec.12.me^{o}.ſ./ Anima lec.1.fi./.Poſter.2.lec.13.me^{o}.d. *Pœna.52.53. Perfectio 40. Pluralitas.2. Poſitio. Potẽtia.32. Prædicamẽtũ.2 Prædicari, 29.30. Præſumptio.8. Præuaricator.2. Princeps.6. Priuatio.8.

19 Differentiæ eſſentiales, ſæpe nominantur ex accidentibus. 1^{a}.q.29.1.3^{m}./.q.77 1.7^{m}./.12^{a}.q.49.2.3^{m}.fi./.2.d.3.q.1.6.c. /.3.d 26.q.1.1.3^{m}./ Veri.q 4.1.1^{m}./ q.10.1.6^{m}./.Po^{a}.q.9 2, 5^{m}./.Spiritu.11.3^{m}./.Op.30.lec.9./ Meta.7. lec.12.me^{o}.ſ./. Lib.10.lec.in prin^{o}.2./ Anima.lec.1.fi./.Poſter.2.lec.13.fi.d. Prophetia.57. *Qualitas,1. Quantitas.9. Ratio,1.&c.28.

20 Differentiæ per ſe, i. contentæ uirtualiter in genere; conſtituunt ueras ſpecies eius: non autem differentiæ extraneæ, niſi impropriè. 12^{a} q.18.7.1 / q.35.8.1./.Veri.q.25.3.c. Rationale.3.c. Sacramentũ.142. Sapientia.17. Senſus.28. Siniſtra.1.

21 Differentiæ quæ conſequuntur diuerſitatem ſpecierum, poſſunt eſſe in rebus eiuſdem ſpeciei: non autem differentiæ

22 quæ conſtituunt ſpẽs. 12^{a}.q.72.5.c. Ex diuerſitate formarum, ſequitur differentia operationum, ſiuum proprietatum, materiæ, agentium, patientium, & proprietatum. 3̃ 3.c^{o}.97.

23 Differentia ſpẽis, eſt ſecundũ differentiam agentis. 2.d.1.q.2. 2.c. * Spes.13.54 &c. Subalternũ. Tactus.12. 16. Veri 52.

24 Diuiſio generis in ſpecies, non eſt ſemper per ueras differentias. 12^{a} q 49 2.3^{m} /.Op.30.le.9.fi. *Vnitas 40. Vniuerſale.16

25 Differentia triplex inter homines, ſecundum habitus & actus aiæ rationalis. i. ſecundum diuerſas gratias gratis datas, ſecũdum duplicem uitam, contemplatiuam & actiuam, & ſecundum diuerſos ſtatus & officia. 22^{a}. q 171.prin^{o}.

26 Differentia in formis eſſe non poteſt, niſi ſecundum, quod una eſt perfectior alia. 1^{a}.q 31.1.2^{m}./.3̃.3.c^{o}.97./. Spiritu.1.9^{m}.
Item diffinitio.15. qualitas.1.

1 ¶DIFFERRE proprie, eſt ſemper per aliud, & eſt relatiuum. In communi.
Sed diuerſum, eſt abſolutum, & ſeipſo, vel alio. Ideo omne differens eſt diuerſum, & non econuerſo. 1^{a}.q 3.8.3^{m}./.q.90. 1.3^{m}./.1.d.8.q.1.2.3^{m}./.2.d.17.q.1 1 5^{m} /.3̃ 1.c^{o}.17./.Po^{a}. q.7.3.2^{m}. Meta.5.lec.12 0./. Lib.10.lec.5.fi. * Abſoluere. 22. 33.35. Abſtractum.1.2. Acerbum, Acetum, Adam.49.

2 Immo qualiſcumque formarum multitudo, facit differentiam, ſed diuerſitas fit ſolum per formas ſubſtantiales. Po^{a}. Du^{m}.508^{m}.
q.9.8.1^{m}. Reſpondeo Dubio.508. * Affirmatio.2 Amicitia. 11.12. Anima.56.73.&c. 219.240.311.&c. Animal.16. Apparere.2 Appetitus.76. Ardor, Ars.15.&c. Aſſumere.7. Aſtutia. 1. Attributa.3.&c Auerſio.1.17. Baptiſmus.38. Beatitudo.15. 132. Bonitas.21. Charitas.60. Caſtitas.6. Cauſa.32. Cælum 5. 5.10.23. Conſanguinitas 6. Conſenſus.5. Conſilium. 19. 30. Conſtantia.8. Corruptibile.2. Creatio.52. Damnatio. 43. Datio.23. Delictum.2. Demonſtratio.14.

3 Simplicia, ſeu prima, non proprie differunt. ſ. per aliud ſicut compoſita ſeu ſecunda, ſed ſunt diuerſa. ſ. ſeipſis tantum. 1^{a}. q.3.8 3^{m} /.q.90.1.3^{m}. /.1.d.8. q.1.2.3^{m}. * Deus. 66. 67. 69. 104.258.448. Diffinitio.10. Diſpoſitio. 48. Donum 24

4 Quæcumque differunt genere vel ſpecie, differunt numero eſſentiæ vel naturæ, non autem numero ſuppoſiti vel ſubiecti. 3.d.5.q.1.3.4^{m}

5 Vel quando naturæ diuerſæ, non coniungitur in uno ſuppoſito vel ſubiecto. 3.d.5.1.3.5^{m} *D 24. Electio. 10. Embrio. 2. Epiſcopus, 5. Equalitas.21, Eſſe.78 81.90. Eſſentia.5. Aeternitas.18.&c 30 &c Annum.6.&c. Exemplatio.2. Excluſio.5. Fides.67 152 Fieri,1. Forma.41.&c.171. Fortitudo,33.54. Furor. Furtum.6. Generatio.56. Genus,35. Gratia.9.35.111,112. Habitus.13. Hæroes.2. Hæreſis,41.159. Homo.25.&c. Humilitas.23. Idem.6 Imperator.3. Indiuiduum.43. Inſtans.2. Integrum, Intellectus.2.3.13.15,81.133.165.194.195.196.274 Ipoſthaſis.6.

6 Differre ſpecie, contingit dupliciter. ſ. in diuerſis ſpeciebus completis, vel ſecundum diuerſos gradus in generatione eiuſdem ſpeciei. 12^{a}.q 52.7.c. *Ipothetica, Iuſtitia.479. &c. Iuſtificatio 10.&c. Lex 98. Lignum.4. Limbus.1. Linea. 3.4.

7 Oppoſitum uidetur dicere. 2.d.15.q.1.1.2^{m}./. Meta.7.lec.6. Du^{m}.509^{m}.
me^{o}.h./.Lec.3.me^{o} c. Reſpondeo Dubio.509.
* Malum,39.42. Matutine,3. Medium,4. Membrum.2. Mem^{a}. 6. 7. Meritum. 68. Miraculum. 41. Miſericordia. 23. Motus. 29. &c. 81.

8 In genere ſubſtantiæ, quæcumq; differunt numero, differunt & materia. Trin.14.4^{m}. * Mulus, Omiſſio.12. Oppoſitio.14. Oratio.71. Pars 13. Paſſio.38.55.&c. Pauor Peccatum.59.&c. 385.387.393. &c. Pœna.53. Perfectio, 47. &c. Perſona.25. &c. Piſcina. 2. Poſſe.1.2. Prædeſtinatio. 47. Prædicare. 38. Prælatio.13. Præſumptio.8. Princeps, 6. Principium, 4. Priuatio.8. Profeſſio.6. Pulchritudo.4. Quo eſt. 1. Ratio. 1. &c. 23.&c.36.&c. Bos. Sanctitas. 4 Sapientia.12. Scientia. 106. &c.164. Senſualitas.6. Symbolum.2. Simplicitas. 3. Spes.68. Stultitia.10.

9 Bonum, & malum in moralibus, differunt ſpecie, non autem in aliis. M2.q.2.4.10^{m}.
*Subſannatio. Superbia.18. Suppoſitum.8.9.13. Suſurratio.1. Timor.46 47. Totum.6. Tranſcendentia. Tranſgreſſio.1. Virtus.163.187. Viſio.4.&c.15. Viſus.3.4. Vocatio.1.3. Voluntas. 13.14 Votum.27.28. Vſura.124. Chriſtus.172.

10 Eorum quæ realiter differunt in creatis, duplex realis idemptitas eſt in diuinis.1^{a}.q.40.1.1^{m}.
¶Differri. Baptiſmus.129. Circuncifio.24. Confeſſio.31. Correctio.17. Limbus 1. Scandalum.15.18.

Quid. 1 ¶DIFFICILE eſt id quod tranſcendit potentiam, ſecundum naturam, vel propter impedimentum.1^{a}.q.62.2.2^{m}./. 4.1^{m}./. 3.d.30.4.6^{m}.

2 Difficultas in agendo duplex, ſ. ex reſiſtentia paſſi, ut in his inferioribus, uel ex diſtantia potentiæ ab actu.2. diſtinctio. 1. quæſt.1.3^{m} /.4.diſtinctio.17.quæſtio.1.arti.5 quæſtio.1.2^{m}./. Po^{a}.q.3 4.16^{m}.
*Amor.64. Angelus.245.473.530. Actio.123.124.

3 Difficillimam, & optimum eſt, conditionem uirtutis obſeruare, circa propriam materiam.22^{ſ}. quæſtion. 149.1.c.principio.
*Anima.227.

4 Difficultas per ſe minuit uoluntarium, ſed per accidens auget ipſum contraconando. Ver.q.26.6.12^{m}.
*Appetitus.31. Arduum.

5 Difficultas operandi duplex, ſcilicet ex magnitudine operis, vel ex defectu volontatis. Prima auget meritum, ſecunda vero minuit illud.12^{ſ}.q.114 4.2^{m}./.22^{ſ}.quæſtio.155.4.2^{m} /. 2. diſtinctio.29.4.3^{m} /.3.diſtinctio.23.quæſtio.1.1. 4^{m}. /. diſtinctio.24.ar.3.quæſt.3.c./.diſtinctio.30.3.3^{m}./.5.4^{m}./. 4.diſtin. 15.quæſtio.1.art.4.quæſt.1.2^{m}./.Verit.quæſtio.14.10.12^{m} /. quæſt.26.6.12^{m}./.14^{m}./.Quol.3.12.4^{m} /.Opuſc.17.c^{o}.7.4^{m}. /.15.Cor.3.lec.2.prin^{u}.B.
¶Articulus.2. Bonitas.110.111. Cognitio. 25. Comedere.4. Confirmatio.32.

6 Difficultas facit ad ſatisfactionem, ratione pœnalitatis. Verit. q.26 6.22^{m}.
*Conuerſio.5.11. Dæmon.62. Dionyſius.4. Diſpoſitio.23. Diuitiæ.8. Euchariſtia.113.114. Excommunicatio. 29. Fides. 41. Fomes.13. Gula.9. Habitus.2.3. Ira.76. Irregularitas.4. Iuſtitia.61. Liber.3. Matrimonium.132. Meritum.23.54.70.76 79 Nihil.3. Paſſio.64. Peccatum.396. Pœna.60. Qualitas.6. &c. Sapientia.7. Scientia.69.70. Scriptura.11. Spes.51.61. Temptare.14 Timor.16.34.48. Verecundia.15.

Virtus. 7 Difficile, & oneroſum, menſurantur ſecundum uirtutem ſuſcipientis. 3.d.40.ar.4.q.3.c.
*Conſilium.16. Conſtantia.5.6.

8 Ratio uirtutis magis conſiſtit in bono, quàm in difficili. Ideo magnitudo eius magis menſuranda eſt ſecundum rationem boni, quàm ſecundum rationem difficilis. 2 2^{ſ}. quæſtio. 123. 12.2^{m}./.quæſtio.13 .c.1^{m}.fin./. quæſtion.141.8.2^{m}. Virtus. 40.
*Fortitudo.5.22.57.&c. Graue.9. Ira.42.76.

9 Opera virtutum ſunt difficilia.12^{ſ}.q.107.4.c.
*Iuſtitia. 61. Laborioſum. Lex. 130. Logica. 8. Pœnitentia, 19. 41.

10 Immo opera uirtutum ſunt facilia.4.d.14.quæſt.2.2.5^{m}. Reſpond. Dubio 510^{u}.

11 Opera uirtutum dicuntur difficilia, quia ſunt ſupra uires non habentium uirtutes, non autem propter laborem, uel triſtitiam. Et etiam quia quidam abundant ſenſu, & deficiunt intellectu. 12^{ſ}. quæſtion. 107. 4.1./. 3.diſtinct. 27. quæſtio. 2. 2. 6^{m} /. diſtinctio. 30. 4.6^{m}./.Con.3. cap^{o}. 26./ Pſalmus. 18. fin. g.l.

12 Opus uirtutis, habet duplicem difficultatem, ſ. ex ſpecie actus ut in fortitudine, & temperantia, & ex diuturnitate, ut in perſeuerantia.22^{ſ}.q.137.1.c. Virtus.40.
*Religio.25.26. Scriptura.2.11. Studium.4. Suſtinere.

13 Difficultas prima, requiritur ad uirtutem, non autem ſecunda, ſed eam tollit, uel ſaltem minuit uirtus. Virt, quæſtio.26. 12^{m}.

14 Difficultas in actibus uirtutum duplex, ſcilicet in inueniendo medium rationis, & in refrænando paſſiones. Tantum prima eſt in virtutibus intellectualibus, & in iuſtitia, ſecunda uero in alijs.22^{ſ}.q.129.2 c.

15 Difficultas duplex, ſcilicet laboris, & ſecundum exceſſum operis ad potentiam, quæ attenditur in uirtutibus. Prima eſt maior in reſiſtendo malo, quàm in operando bonum, ſecunda uero eſt econuerſo.3.d.31.quæſt.1.3.2^{m}.
*Vſura.168.

16 Difficultas laboris requiritur ad meritum premii accidentalis, ſed difficultas conſiſtens in ordinatione medii requiritur ad meritum præmii eſſentialis.4.d.26.q.1.4.4^{m}.

17 Vbi eſt ſpecialis difficultas, ibi requiritur, ſpecialis virtus, 22^{ſ}.quæſtio.137.diſtinctio.7.quæſtio.2.artic.2.quæſtio.2.1./. diſtinctio.17.quæſtio.3.art.2.quæſt.3.c./.diſtinct.33.quæſtio, 3.2.c.

18 Difficultas duplex circa actus virtutum habentium materiam exteriorem, ſcilicet propter exceſſum paſſionum principaliter, uel principaliter propter magnitudinem obiecti. In prima ſufficit vna virtus, ſed in ſecunda requiruntur duæ.22^{ſ}. q.129.2.c./.q.134.3.1^{m}.

19 Difficultas ex magnitudine operis requiritur ad uirtutem, non autem difficultas ex defectu uoluntatis, ſed eam tollit uel minuit uirtus. Ver.q.26.6.12^{m}.

20 Difficultas prima, maior eſt in actibus uolontatis, quàm in paſſionibus animæ, ſecunda uero econuerſo. Verit.quæſtion. 26.6.15^{m}.

21 Difficultas uitandi peccatum duplex, ſcilicet propter vehementiam paſſionis, ut ira, vel propter latentiam, ut ſuperbia. 22^{ſ}.q.162.6.1^{m}./. Titum.3.lect.1.prin^{o}.C.

22 Perfectus uirtute facilius quantumcumque difficilia exequitur, quàm carens uirtute, facilia.3. diſt 40.ar.4. q.3 2^{m}.
*Aggredi ſuſtinere.
¶Diffidentia eſt motus iraſcibilis in æſtimatum, ſuperare facultatem. Sed in bonum eſt deſperatio, in malum autem eſt timor.3.d.26.q.1.3.5^{m}. Deſperatio.5, &c.
*Certitudo.21.

1 ¶DIFFINITIO dicitur terminus, quia rem totaliter includit, nihil rei eſt extra, cui non conueniat, nec aliquid eſt intra cui conuenit. Meta.5.lect.prin^{u}.19.b./. Perietem.lect.4.prin^{o}. B. Finis.19. Quid,
*Cauſa.53. 56.57.82. Demonſtratio. 12. Eſſe.76.

2 Diffinitio quid rei eſt, quando res concipitur per aliquam formam in ipſa re. reſpondens ei per omnia. Con.3. c^{o}.49. Verit, q.2.1.c.fi./.con^{m}./.3.q.2.4^{m}./. Po^{a}.q.7.5.c.fi.B.
*Forma.31 Habere.3. Interpretatio.3. Ratio.4.12.35.145. Veritas a.23.

3 Diffinitio quid nominis, importat quaſi expoſitionem ſignificationis nominis, non tamen ſemper indicat eſſentiam, quia diffinita non ſemper habente eam.2.d 32.2.1^{m}.

4 Diffinitio includit principia ſpeciei, non autem indiuidui.1^{a}. q.29.2.3^{m}.

5 Quælibet bona diffinitio ducit in cognitionem proprium accidentium. Anima.lec.2.fi./. Lec.6.me^{o}.c /.Lec.11. fin.

6 Diffinitio non poteſt eſſe falſa niſi per accidens, ſcilicet ratione duplicis compoſitionis 1^{a}.q.17.3.c./.q.58.5.c./.q.85.6 c./ 1.d.16.q.5.1.7^{m} /.Con.1.c^{o}.59.2^{m}./.Ver.q.1.3.12.c./. Meta. 5.lec.fin.m^{o}.d./L.1°.6.lec.4.fi.c.E./. Li^{o}.9.lec.fi.me^{o}.c./.Anima.3.lec.13.fin.

7 Diffinitio logici dicitur formalis, quia conſiderat genus ſecundum ſuum ſolum formale, ſecundum phyſicus, & metaphyſicus conſiderat ſed totum. Trin.14.c /. Anima.lec 2.m^{o}.f.E.

8 Doctores, & philoſophi negligunt modum diffinitionis, & tangentes principia prætermittunt formam ſillogiſmi, ponentes ea ex quibus ſillogiſmus formari poteſt.12^{ſ}.q.4.8.c./ 3. di. 23.q.2.1.c./.d.12.q.1.ar.1.q 1 3^{m}./.Ver.q.14.2.c.

9 Diffinitio duplex, ſcilicet quid rei, & quid nominis.2.d.32.2. 2^{m}./.Ver.q 2.1.c.fi./.9^{m}./.q.3 2.4^{m}. Dion.
*Baptiſmus.34. &c.86.156.

10 Diffinitio triplex, ſ. materialis, ideſt per materiam, uel per cauſam inferiorem, formalis, ideſt per formam, uel per cauſam ſuperiorem, & tota demonſtratio ſola poſitione differens.1.diſt. 2.L.med^{o}.K./.2.diſtinctio. 9.1.1^{m}./.4.d.3.ar. 1. quæſt. 1.c./. Phi.2.fi /.L1^{o}.3.lect.4.prin^{u}./.Anima.2.lec.1.prin^{o}.b./. Lec.3. prin^{u}.b./. Poſter.lect.16.me^{o}.c./.Li^{o}.2.lect.7.prin^{u}. b./. Lec. 8.prin^{u}./.fi.
*Bonitas.62.241.242. Charitas.51.

11 Cum demonſtratur cauſa per effectum, neceſſe eſt uti effectu loco diffinitionis cauſæ.1^{a}.q 1.7.1^{m}./.q.2.2.2^{m}.

12 Oppoſitum uidetur dicere. Trin.29.c. Reſp. ſicut Du^{o}.448. Du^{m}.511.
*Contritio.1.&c. Melius.2.

13 Diffinitio triplex, ſcilicet cum materia tantum, cum materia, & forma, & cum forma tantum. Prima eſt naturalis, ſed plus ſecunda, non autem tertia, ſed eſt logicalis. Meth. 6.lect. 1.me^{o}.d./.Li^{o}.8.lec.2.fi./.Anima.le.2.fi.f. Metaphyſica.2.

14 Vnius rei eſt tantum una diffinitio perfectiſſima, ſcilicet per diuerſas cauſas, uel proprietates.12^{ſ}.q.55.4.c./.1. d.1.L.me^{u}. k.2.d.37.2.9^{m}./.3.diſt.23.q.2.1.8^{m}. /.14.q.1.ar.1.quæſt.6.6^{m}/. diſt.15.quæſt. 1.ar.2.q.3.5^{m}./.d.17. q.3.ar.2.q.1.4^{m}./. Phi. 2. le.16.me^{o}.c.

15 Diffinitio eſt una per ſe, quia differentia aduenit generi per ſe, ut forma materiæ. Meth.7.le.12.o./. Poſter.2.lect.5.fi./. Periher.lec.8.me^{m}.c.

16 Diffinitio per cauſam finalem, eſt formalior alijs.2. diſt.9./.1. 4^{m}./.Ver.q.14.3.c./.Poſter.2.lect.8.prin^{o}.a. Diffiniens.

*Addere. 22.25.

Du m.512 m. 17 Oppoſitum uidetur dicere, quia diffinitio finem, & cauſam agentem cum ſint quædam extrinſeca, non comprehendit. Meta.7.lec.17.me°.b k.Reſp ſicut Du°.448. *Analogia. 20. 21.Animal.2.6.Baptiſmus.34.&c.86.156.

18 In omnibus quæ ſunt propter finem, diffinitio per cauſam finalem eſt ratio diffinitionis per cauſam materialem, & probans eam.2.d.9.1.1m./.Poſtea.lec.4.prin°./.lec.16.me°.c. *Benedictus.3.Bonitas.71.241.242.Cauſa.53.56.57.82.Deſiderium.13.14.Dici.2.Differentia 9.11.Difficile.8.Dimenſio.4.Diſtinctio 17 &c.Diuiſio.2.3.4.9.Duellum.Elemētum.29.Aequalitas.2.3.6.19.20.

19 Inſtrumentum diffinitur per finem ſuum. ſ. per uſum eius. Phi.2.fi./.Perier.lec.7.prin°.
*Eſſe.76.77.Aeſtimatiua.3.4.Excluſio.5.

20 Ea quæ ponuntur in diffinitione in recto, non ſunt partes diffinitionis, id eſt rei per definitionem ſignificatæ, ſicut nec diffiniti.1.d.25.1.2m.prin°./.Meta.7.lec.9.fi. *Finis.6.85.18.19.98.108.Hæreſis.3.Habitus.15.

21 Vnumquodque diffinitur, & denominatur, ſecundum illud quod conuenit ei primo, & per ſe, non autem per illud quod conuenit ei per aliud.3a.q.60.4.1m.

22 Materia communis ponitur in definitione ſpeciei, non autem materia indiuidualis.1a.q.29.2.3m./.q.75.4.c./.q.85.1.2m./.Quol.2.4 c./.1m./.Opuſ.30./.Meta.7.lec.9.me°.c./.Phi.2.le.5.me°.b./.Lec.13.fi.
*Homo.3.6.8.Interpretatio 3.Per ſe.2.8.me°.c./.Li°.11.lec.7.me°.d.

23 Omnia animalia diffiniuntur cum materia, & motu, & qualitatibus ſenſibilibus. Meta 6.lec.1. me°.d / Li° 7.le.9.

24 Diffinitio naturalium ſignificat formam, & materiam.1a. qu.29.2.3m./.q.75.4.c./ q.85.1.2m./.Quol.2 4.c./.Opuſ.30./Meta,7.lec.9.me°.c./.Li°.8.lec.3.prin°.a.g.
Perſona.10.&c. Prudentia.71.Punctus.1.

25 Formæ definiuntur ex additione materiæ, & accidentia ex additione ſubiecti, ſine quibus neutrum habet eſſe perfectum. Opuſc.30.lec.10./.Meta.7.lect.4.me°.d./.Le.9.fi.c.E./.Anima.2.lect.1.me°.b.
*Scientia.120.Theo°.23.Totum.5.Virtus.24.&c.37.92.

26 Diffinitio dicitur dari per additamenta, quando datur per aliquid, quod eſt extra eſſentiam diffiniri.Quol.9.5.1m.

27 Principale in diffinitione, oportet eſſe ex parte formæ, licet ibi ſint aliquæ partes materiales in obliquo.Meta.5. lectio.2. prin°.a.E.

28 Eſſe non poteſt poni in diffinitione alicuius generis nec ſpeciei.Quol.9.2.3.c./.Quo.9.5.1m./.Meta.8.fi.

Du m.513 m. 29 Immo unumquodque diffinitur, ſecundum quod habet eſſe. 2.d.35.2.1m.Reſp.ſicut Du°.300.
*Vnitas.1.&c.27.34.36.

30 In diffinitione ponitur aliquid dupliciter, ſcilicet explicite, i. in actu, & implicite ſiue in potentia.Potentia. q.8.4.3m./. Anima.1.5.10m.

31 Nomina intentionum quandoque ponuntur in diffinitione rerum, quando nomina non ſunt impoſita rebus, ut in deffinitione perſonæ, 1a.q.29.2. 3m./. 1,diſ.25.1.8m./.Potentia. q.9.2.5m.

32 In diffinitione formarum aliquādo ponitur ſubiectum ut informe, ſicut cum dicitur, motus eſt actus exiſtentis in potentia, & aliquando formarum ſicut cum dicitur. motus eſt actus mobilis, uel lumen eſt actus lucidi. Et hoc modo dicitur anima actus corporis organici phyſici, quia anima facit ipſum eſſe corpus organicum, ſicut lumen facit aliquid eſſe lucidum.Anima.1.15m./.Anima.2.lect 1.

33 In diffinitione accidentis, non debet poni niſi per ſe ſubiectū eius.2 d.17.2.3.Accidens.5.&c.24.25.Inf.

Diffinitum. 34 Proprium eſt accidentis, diffiniri per additamenta, ideo habet eſſentiam incompletam. 2. diſt.35.2.1m./. Quol.2. 4.c./. Quol.9 5.1m./.Opuſc.30.lec.5./.Lec.10.Meta.7.lectio.4.0./.Poſter m.lec.2.prin°.a. *Accidentia 5.&c.24.25.Actus.98.Beſtialitas.1.Campſoria.1.2.Character.5.Confeſſio.13.&c.Contingens.3.Continuum.1 Contrarium.18.25.Cōtritio.5. Corporeitas.2.Corruptio 14.

35 Accidens aliter diffinitur quàm ſubſtantia, ſ.per ſubiectum, quod eſt extra eſſentiam eius.2.d.35.2.1m./.Po°.q.8. 4.5m. *Creatio.3.&c 6.&c.Debilitatio.Derſio.2.Deus.52. Dos.1.10.Ens.1.20.22.Error.5.Eſſe.65.&c.84 &c.Eſſentia.1.

36 Negationes, & priuationes habent modum diffinitionis incompletiſſimum, quaſi expoſitionem ſignificationis nominis. Non tamen indicant eſſentiam, quia non habent.2.d.35.2 1m
*Aeternitas.1.&c.Fides.1.&c. Fieri.18.Filiatio.17.Finis.26, 39. &c. Forma.11. 117.Fortitudo.4. Fructus. 1.7. Fruitio.6. Fundamentum.1.Generatio.71.Genus.4.43. Gratia.52. Habitus.9.10.13.59.

37 Corpus organicum, non poteſt diffiniri, niſi per animam, nec aliqua pars animalis, niſi per operationem eius, & per animā. Met.7.lec.10.prin°.b. *Hæreſis 4 Homo 6. Idea 1. &c. Ignorantia 7.Imaginatiua 1.Imago 4. &c.Imitatio. In 27.

38 Sola ſpecies diffinitur.Opuſc.3.c°.26./ Meta.5.lec.4 fin.F./.lec.8.fi.d./.Li°.7.lec.3.fi.k./.lec.1.prin°. *In communicabilitas.Indiuiduum 1.&c.28.31.Indiuiſibile 2. Infidelitas 2.Infinitum 23.Infirmitas 3.Ingenuum 4.Ingratitudo 5.

39 Singulare non diffinitur.1a.q.29.1.1m./.Meta.7.lec. 10.me°.c./.lec.15.prin° /.fi.l.F./.lec.15.o./.Inſtrumentum 4 Intellectus 32.57.61.154.&c.200. Inuentio 2. Hypoſtaſis 3.Ira 36.64.65.66.Iudicium 29 Ius 2.

40 Nomen pertinens ad communem rationem ſingularitatis, diffiniri poteſt, ut perſona & huiuſmodi.1a.q.29.1.1m./.Potentia q.9.2.1m.

41 Nihil perfectè diffinitur, niſi ſubſtantia.1.d.35.2.1m./.Meta.7.lec.3.4.0./.Anima 2.lec.1.prin°.b.A.Poſter m.2.le.2.med°.f./.lec.6.fi. *Iuſtitia 17.18 51.&c. 80. Latria 3.6.Lex 4.91.156.160.Libertas 2 Liberum 11.Locus 4. Lumen 3.4.

42 Ens per accidens non diffinitur, niſi ſecundum quid. Veri.q.16.1.8m./.Meta.7.lec.3.o./. *Lux 25.Magnanimitas 24. Maledicere 1.2.Malum 6.19.57.Martyrium 4 Materia 10.16.32.34.Matrimonium 1.&c.71.Medium 17.Melius 2.

43 Vnumquodque diffiniri poteſt logice loquendo, per cauſas intrinſecas, & extrinſecas rei, ſed Metaphyſice loquendo per intrinſecas tantum.Meta.7.lec.13.medio c./.lec.17.me°. b.k. *Mendacium 7. Menſura 14. Meritum 9. &c. Metaphyſica 2. &c.

44 Diffinitio & ſcientia ſunt tantum entium, non ſecundum modum rei, ſed ſecundum modum intellectus.1a.q.44. 3.3m.
*Metaphora 1.2. Miraculum 5.44.45. Miſericordia 2.9.16. Miſſio 1.&c.Motus 1.&c.16.32.&c.Mutuum 1.2.3.&c. Natura 21.37.Naturale 19.

45 Diffinitio, & diffinitum, ſunt idem re, & differunt ratione.1.d.25.1.2m./.d.26.1.2m.
*Neceſſitas 9.30.Nocere 3.2 4. Numen 1.&c.29.23.&c.Nō ens 2.Nutio 1.4.7.Notum 1.Numerus 23.25.Obedientia 7.15.20.42.Obiectum &c. Obſeruantia 3.

46 Diffinitio, & diffinitum, ſecundum rem ſignificatā per utrūque, ſunt idem, non autem quo ad ſuas intentiones. 1.d.25.1.2m. *Odium 8.Omiſſio 1.6.9.Opinio 5.Oppoſitio 1.19.Oratio 26.Ordo 1.34.Pars 7.8.41.46.50. Participare 1.3.4.

47 Partes materiales, ſunt priores diffinito, quia materia eſt pars eſſentiæ rei, 3.d.1.q.2.ar.1.q.3.c./.Meta.7.le.9.me°.c.

48 Immo principia materialia, in quæ reſoluitur diffinitio, & diffinitum, ſicut compoſitum per ea, ſunt poſteriora diffinito. Phi 2.lec.5.fi.Reſpondeo dubio 514°. Du m.514 m
*Particulare.Paſſio 3.8.&c. Pater 5. Patientia 9. Pax 3.5.7. Peccatum 1.&c.52.&c.Pœna 17.&1.Pœnitentia 1.&c.Perfectio 33.47.Per ſe 8.Perſona 7.8.10.11. Pollutio 3. Pot a.3.6.

49 Vnum, & idem reſpectu diuerſorum eſt materiale, & formale, ſicut partes diffinitionis reſpectu diffiniti ſe habent ut formale, ſed reſpectu diffinitionis, ut materiale, & una pars reſpectu alterius, ſicut genus reſpectu differentiæ.Phi. 2.lec.5.fi. d.H. *Præceptum 1.&c. 57.85.110. Prædeſtinatio 1.&c.19. 39.Prædicamentum 6. Prædicari 1.&c.11.41. Primitiæ 2. Quantitas 5.6.Sacramentum 1. &c. Satisfactio 2. Subſtantia 9.&c.Theologia 23.Totum 1.Veritas 1,&c 23.Virtus 24. &c.Vitioſitas.

50 Partes rei uel diffinitionis, ſunt prius notæ quàm totum uel diffinitum. Sed ut partes, eſt econuerſo.1a. q.85.2. 2m./. 3m. /.Phil.lec.1.fi.
*Vnitas 2.&c. 27. 34. 36. Vſura 5.&1.19. &c. 32 37.38.42.45.47.58.62.88,90.92.93.98.100.125.144.146.147. Vſus 2.&c.17.18.Vti 1,&c.

51 Partes ſpeciei ſunt de diffinitione totius, quod etiam eſt de diffinitione partiū materiæ.Trin 9.c./.Meth.5.le.19.fi./.Li°.7.lec.11.prin° a./.Phi.2.le.5.fi.d./.Cę.prin°. *Forma 40.
¶ Diffinitiue.Angelus 95.104.108.112. Euchariſtia 133.Locus 36.&c.Motus 90.
¶ Difforme.Cœlum 59.
¶ Diffundere.Actio 70.Anima 317.Apoſtoli 37. Bonitas 65. Euchariſtia 103. Facere 2.Ferior.Fomes 13. Importunitas. Ioannes 15.Lux 17.Miſſio 38. Nubes 2. Spiritus 16.17. Vnctio 4.Vſura 226.289.
¶ Digeſtio eſt completio a calore naturali.1a.q.78.1.c./.3a.q.74.5.3m./.4.d.11.q.2.ar.3.q.3.1m.Calor 4.
*Cete 5.Euchariſtia 195.Menſtruum 3.Odor 2.Sapor. Quid.
¶ Digitus dei dicitur Spiritusſanctus.Ro.7.le.3.prin°.
*Miſſa 4.Peccatum 293.Tactus 5.Tentare 13.
¶ Dignatiuum.Vnio 22.
¶ Dignitas ſignificat bonitatem alicuius propter ſeipſum. 3. d.35.q.1.ar 4 q.1.c. *Accuſatio 17. Quare.

De

173 Quòd aliqui dicuntur uidiſſe deum, debet intelligi per imaginariam, vel corporalem uiſionem, per ſpecies interius uel exterius apparentem. contra. 3.c°.47.prin°./.Ver,q.10.11.c./.4m./.Iſa.1.prin°./.c°.6.prin°.C.
* Certitudo.8.10.14.15.20.24.

174 Poteſt miraculoſe fieri, quòd diuina uirtute, aliquis intellectus creatus, non habens niſi diſpoſitiones uiæ, eleuetur ad videndum deum per eſſentiam, nec tamen ex tali uiſione poteſt dici beatus ſimpliciter, ſed ſecundum quid tantum, in quantum.ſ.communicat in actu beati. 4.d.49.q.2.7.c.
* Cogitatio.7.8.0.Cognitio.5 &c.31.35.Commendatio.Cõprehendere.4.Comprehenſor.o.

175 Deus in uia nec perfecte uideri, nec cognoſci poteſt. Opuſcu. 61.c°24./.Iſa.6.prin°.C. * Conceptio.15.16.

176 Cognitio diuinorum triplex, ſcilicet naturalis, per fidem, & beatorum.1.prolo.prin°.C.&c.

177 Omne cognoſcens, cognoſcit implicite deum in quodlibet cognito, quia nihil eſt cognoſcibile, niſi per ſimilitudinem primæ ueritatis. Veri.q.22.2.1m. * Creatura.3.4.7.8.9.Credere.1.&c.7.&c.14.&c. Delectatio.54.100.&c.

178 Cognitio diuinæ ueritatis & bonitatis duplex, ſ.cognitio pure ſpeculatiua, & cognitio affectiua ſeu experimentalis. 1a.q.43.5.2m./.q.64.1.c./.12æ.q.112.5.c./.1m./.5m./.22æ.q.97.2.2m./.q.154.5.c./.q.162.3.1m./.q.180.5.2m./.1.prolo.21.1.2m./.d.15.q.5.3.o./.3.diſt.23.L./ Opuſ.9 q.31.
* Dæmon.10.&c.20.&c.Deſiderium.15. Dies,12. Docere.3.4.8.&c.

179 Per illuſtrationem diuini luminis, de facili poſſunt quæcumque uideri. 22æ.q.180.5.3m. Doctrina.o.

180 Cognoſcimus eſſentiam dei in hac uita, ſecundum quòd repræſentatur in creaturis, non autem ut eſt in ſe. 1a.q.12.12.c./.q.13.2.3m./.q.32.1.c./.q.86.2.1m./.3.d.27.q.3.1.c./. Veri.q.10.11.o.Creatura.8.9.10ſ.
* Domus 3.Aenigma.2.3.Extaſis.

181 Solus homo uiator, cognoſcit deum per creaturas. 1a. q6.12.12 o / 1.d 3.q.1.5.o. * Filiatio.33.&c.Finis.77.81.

182 Creatura uenit in cognitionem dei tripliciter, ſcilicet per uiam cauſalitatis, eminentiæ, & remotionis. 1a.q.12.12.c./.q.13.1.c./.8.2m./.10.5m./q.84.7.3m./.1.d.2.3.c /.d.3 prin°./.q.1.3.c./ ,m./.d.35.1.c /.2.d.3.q.1.3.c./.Con.3.c°.49./.Poa.q.7.5.c./.2m./.q.9.7.c./.Ma.q.16.8.3m./. Dionyſius.lec.3.o./.Roma.lec.6.fi K.&c.
* Fortitudo.344.Futurum.5.6.

183 Philoſophi uenerunt ad cognitionem dei quadrupliciter, ſ. cauſalitate, æternitate, excellẽtia, & incomprenſibilitate. Ioã.prolo.prin°. * Gloria.2.5.13.14. Gratia. 137.159. Habitus.27.28.Oſtiarius. Iacob.3.&c.

184 Gradus triplex in cognitione diuinorum. Primo relinquendo ſenſum, ſecundo phantaſias corporum, tertio rationem naturalem.1.prolo 1.prin°.C.
* Idolatria.19.01.Illuminatio.8.&c.Impedimentum.2.

185 Mens hominis tripliciter proficit in cognitione dei, primo quo ad efficaciam eius, ſecundo quo ad nobiliores effectus, tertio quo ad eminentiam ſeu remiſſionem. Trin.1 c.
* Impuritas.2.In.22.26.Inebriari.Infernus.6. Intellectus.31.286.&c.300.

186 Intelligere deum eſt finis rationalis creaturæ. 1.prolo.1.c./.3.d.24.ar.3.q.1.1m./ Con.3.c°.25./.37.Beatitudo 8.
* Inueſtigatio.2.

187 Deum eſſe poſſumus cognoſcere, per rationem naturalem.1a.q.12.12.o./.Trin.2.q.Deus.7.&c. *Iubilus 3.

188 Similitudo intellectus noſtri, non ſufficienter probat aliquid de deo, propter hoc quòd intellectus non uniuoce inuenitur deo & in nobis. Et inde eſt, quòd Auguſtinus dicit, quòd per fidem uenitur ad cognitionem, & non econuerſo. 1a. q. 32.1.2m fi.

189 Intellectus noſter intelligit totum deum, non autem totaliter. 1a.q.12.7.3m./.3a.q.10.1.2m./ 3.d.14 artic.2.q.1.2m./.d.27.q.3.2.o./.4.d 49.q.2 3.3m./.Con.3.c°155.fi./ Veri.q.2.1.3m./.q 8.2.c.fi /.1m./ 2m./.6m./.4.11m./.q.20.5.c./.Poa.q.7.1.2m./.Vi.q.2.10.5m./ Opuſ.3.c°.106./. Ioan.lec.11.me°.2.F./.fi.b.I./.Ephe.5.lec 3.me°.k.
* Iuramentum.2.&c.35.

190 Deus non eſt primum cognitum, ab intellectu noſtro. 1a.q.88.3.o./.Trin.3 o. * Ius.4.

191 Immo deus eſt primum obiectum intellectus, quia ratio & cauſa ueritatis alicuius obiecti, primo apprehenditur ut potentia.22æ.q.1.1.c./. Qual.7.5. c. Reſpon.ſicut Dubio 752°. Dum.483m.
* Lex.25.29.30.71.&c.226.&c.Loqui.4.5.

192 Deus quadrupliciter uidetur non per eſſentiam, ſed per ſpeciem ſenſibilem, imaginariam, intelligibilem, abſtractam & infuſam. Iſa 1.prin°./ Io.lec.11.prin°.F.&c.
* Magi.2.Manſuetudo.4.Maria.61.

De

193 Quilibet intellectus etiam infimus, poteſt per gratiam dei videre deum per eſſentiam. 1a.q.109.1.o./.3 3.c°.57.

194 Deus perfectius cognoſcitur per gratiam, quàm per naturam à nobis. 1a.q.12,13.o.
* Martyrium.19.17.

195 Intellectus noſter indiget noua illuminatione, reſpectu ſupernaturalium, non autem reſpectu naturalium. 1a.q.1.1.c./.1m./.2m./.1.prolo.1.2m./.Trin.1.u / Moyſes.2.
* Medium.10.21.Metaphyſica.1.6.10.16.19.

196 Solus deus format mentem per gratiam, & per lumen connaturale, non autem per aliud lumen immediate 1a.q.106.1.3m./.1.d.7.q.2.2 4m./.d 9.2.3m./ d.16.3.3m /.d.23.q.2.1.2m./.3.d.13.q.2.1.3m./.4.d.49.q 2.7. 1m./.Ver.q.9.1.c./.1m./.q.11.1.15m. Gratia.66.
* Metaphora.6.c. Miraculum.22. Motus.55. Moyſes. 1.2.3. Natura.27.28.35.

197 Lumen diuinum dupliciter nobis in uia communicatur, ſcilicet uno modo modice, & quaſi ſub paruo radio. Et hoc eſt lumen naturalis intellectus, quod eſt quædam participatio illius lucis æternæ, multum tamen diſtans, & ab illa deficiens. Alio modo in abundantia quadam, & quaſi in quadam ſolis præſentia, ubi acies mentis noſtræ reuerberatur, quia ſupra nos eſt, & ſupra ſenſum hominis, quod nobis oſtenſum eſt. Et hoc eſt lumen fidei, quæ nullam patitur opinionem, infra ſuos terminos. Opuſ.72 prin°.

198 Ad cognitionem dei naturalem angelis, & ſupernaturalem homini, eleuantur per gratiam uiri contemplatiui, merentes diuinas reuelationes, etiam poſt lapſum. Sed multo amplius in primo ſtatu, per gratiam originalis iuſtitiæ. 2.d.23.q.2.1.c.
* Nitor.1.Nomen.37.&c.51.Officium.1.Oratio.2.&c.Paradiſus.1 Pax.16.&c.

199 Ad uiſionem dei naturalem, oportet purgari mentem a ſenſibus & phantaſmatibus. Sed per fidem, ab erroribus, & rationibus naturalibus. Per eſſentiam uero, a culpa & miſeria. 1.d.2.L.prin°.
* Perfectio.58.60.&c.70.

200 Intelligentia qua apprehendimus diuina, miſcetur ſenſibus in iudicando, non autem in apprehendendo. Veri.q.13.3.7m.

201 Inter deum & mentem noſtram, datur medium, quo ad gradum naturæ, non autem ut eſt obiectum beatitudinis. 12æ.q.5.1.3m./.2.d.16 3.3m./.d.23.q.2.1.2m./. Veri.q.18.1.7m./.q.27 1.10m./ Anima.7,11m.
* Perſona.16 &c.

202 Neceſſe eſt cognoſcere duo de deo, ſ. gloriam eius in qua eſt glorioſus, & opera eius. Pſal.18.prin°.G. Opera,
* Poſſeſſio.2. Præceptum.28.27.&c.

203 Cognitio dei triplex. ſ. figuralis, ſpecularis, & aperta. Prima eſt iudæorum, ſecunda chriſtianorum, & tertia beatorũ. Pſal 47.
* Prædeſtinatio.41.&c.Principium.13.&c. Promulgatio.1.2.

204 Non eſt poſſibile, uidere rationes rerum in diuina eſſentia, niſi ipſa uideatur, 22æ. quæſtio. 173.1.c./. Veri quæſtio.12.6.c./.10m.
* Qui eſt.o.Raptus,6 &c.Ratio.41.&c Relatio.44.94.&c.Repræſentatio.3.Reuelatio.5.&c.Saluari 6.8.&c.

205 Ad uidendum deum, homo poſt peccatum indiget triplici medio, ſcilicet a quo ut ſpeculo, ſcilicet creatura ſenſibili, in quo, idest, ſimilitudine accepta a creatura, & lumine naturali uel gratiæ, idest, fidei, & ſapientiæ. Sed ante peccatum indigebat tantum ſimilitudine & lumine eleuante & dirigente mentem. Beati autem tantum tertio. Sed deus nullo. Veri.q.18.1.1m./.2m./.4m.

206 Creatura rationalis non poteſt eleuari ad uiſionem dei per eſſentiam, niſi totaliter fuerit deputata. contra. 4. capit°.91.4m.

207 Dei non eſt demonſtratio, niſi per effectum. 1a.q.3.5.c.fi./.Con.1.c°.25./.Poa.quæſt.7.3.c.fi./.Poſter.m.lect.41.me°.c. Deus.7.

208 Illud uerbum Iob, Semel loquitur deus, referendum eſt ad æternam dei locutionem, qua deus pater uerbum unicum protulit ſibi coæternum. Et tamen poteſt dici, quòd licet idem corporali uoce deus protulerit, non tamen propter idem, ſed ad oſtendendum diuerſum modum quo homines participare poſſunt ſimilitudinem filiationis æternæ. Vnde filius dei non habetur ex qualicumque cognitione dei, ſed tantum ex eâ quæ eſt cum amore. 1a.q.43.5.2m./.3a.q.45.4.1m./.1.d.15.q.4.1.3m.
* Sapientia.21.&c. Scientia.73.156.&c. Scientificum.1. Scriptura.1.&c. Scrutatio. Secreta. Senſus.12. Similitudo.9.&c. Sors.5. Speculum.2.&c. Spes.74. Templum.2.

209 Cognitio dei acquiritur per alia. Sed poſtquam iam cognoſcitur, non per alia cognoſcitur, ſed per ſe. 22æ.quæſt.27.3.2m.

Teucbiæ

De

Tenebræ.2.5. Terra.5. Teſtamentum.4.&c. Teſtis.13. Tranſumptio. Veritas.16.&c. Veſtigium.1.2.8.&c. Via.2.13. Vita.78.&c. Voluntas.19. Chriſtus.103.

210 Beati vident de Deo quid eſt. Ver.q.8.1.9m.

* Abſtractio.17.&c. Adventus.9. Amor.281.

211 Videre Deum facie ad faciem, eſt videre eum per eſſentiam immediate. 1a.q.12.11.ar.1./.4.d.49.q.2.1.16m./.3.c°.51./.1f.Cor.13.lec.4.me°.D.&c. * Angelus.144.306.327.&c.357.&c.386.395.444.&c.499.500. Cognitio beata.

212 Oppoſitum videtur dicere. 1a q.12.11.1m. fin./.12f.q.98.2.2m. Reſpondeo ſicut Dubio.486. Dum.484.

213 Eſſentia Dei videtur immediate, & ſemper a quolibet beato. 2a.q.12.2.o./.q.58.1.c./.q.62.9.c./q.106.2.1m./.q.132.3.c./.12f.q.5.6.3m./.3a.q.9.3.3m./.q.20.4.2m./.2.d.9.2.3m./.4.d.14.ar.1.q.3.4.5.c./.ar.2.q.1.c./.4.d.9.ar.1.q.1.3m./.d.49.q.2.1.o./.3.3.c°.62./.Ver.q.18.1.1m./Quol.7.2.o./.Quol.10.ſi./Iſa.6.prin°.C.&c./Matth.5.prin°.D.&c. Io.lec.11.me°.2.1./.c°.7.lec.3.me°.g.D./.1f.Cor.13.lec.4.me°.D.&c./.Phil.3.lec.2.ſi.D.

* Anima.130.&c.170.183. Aſcendere.15.&c. Aſſimilatio.23.

214 Eſſentia Dei, eſt in intellectu beatorum, ut forma, quo ad operationem, non autem quo ad eſſe. 1a.q.12.2.3m./.5.c./.3a.q.9.2.c./.3.3m./.3.d.14.ar.1.q.4.2m./.ar.2.q.1.c./.4.d.49.q.2.1.o./.6.c./.3.3.c°.51./.52.2m./.3m./.43./.55.1m./.Ve.q.8.1.c./.4m./.5m./.6m./.7m./.2.c./.3m./.3.c./ 4.o.5.4m./.q.10.4.11.c. Quol.10.ſi./.Opuſ.3.c°.105.

215 Eſſentia Dei, per nullam ſpeciem creatam repræſentari põt. 1a.q.12.2.o./.6.10.c./.q.56.3.c./.12f.q.175.4.o./.3a.q.92.9.3.3m./.2.d.14.ar.1.q.3.c./.ar.2.q.1.c./.4.d.49.q.2.1.c./.3m./.7.c./.3.3.c°.49./.41.1m./ Lib°.4.c°.7.12m./.Ver.q.8.1.o./.q.10.11.c./.q.18.1.1m./ Trin.2.c./.Quol.7.1.c./.Dionyſius pri°./.Opuſc.3.c.105./.264./.Io.lec.11.prin°.a.H./.c°.14.lec.2.ſi.e.E./.1f.Cor.13.lec.4.me°.E./.2f.Cor.12.lec.1.ſi.B.

* Baptiſmus.155. Beatitudo.4.&c.22.&c.72.82.&c.94.&c. Beatus.4.&c.

216 Immo Deus, & Angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas. 1a.q.12.2.c./.13.c.

217 Immo anima rationalis repræſentat Deum. 1a.q.12.2.c. Reſpondeo Dubio 485°. Dum.485.

* Benedictus.2. Carentia. Charitas.30.&c.

218 Anima rationalis repræſentat Deum, ſecundum quód Deus refertur ad creaturas, ut cauſa, & ut conſervans. Opuſcu. 61.c°.47.

219 Hoc nõ oſtendit, q Deus videatur in patria per ſpeciem ſuã. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in via cognoſcitur quandoque Deus, non quidem per ſpeciem a creaturis acceptam, ſed interius a Deo formatam. Vnde ibidem dicebatur, quód non quærebatur de viſione Dei per eſſentiam. Opuſc.72.q.7.

* Cogitatio.9. Comprehendere.o Comprehenſor.o. Contẽplatio.2.&c. Contemplativus.o.

220 Eſſentia Dei non poteſt videri ab aliquo intellectu creato, ſine lumine ſupernaturali, id eſt gloriæ. 1a.q.12.2.c./.1m./.3.o./.22f.q.174.5.1m./.q.171.3.2m./.3a.q.10.4.c./.q.41.2.c./.2.d.23.q.2.1.5m./.3.d.14.ar.2.q.2.1m./.q.3.c.ar.2.q.1.c./.4.d.49.q.2.1.15m./.6.c./.3.3.c°.53./.54./.Ve.q.8.3.6.o./.q.10.11.c./.11m./.q.53.1.6./.q.18.1.1m./.q.20.2.c./.Quol.7.1.o./.Quol.10.17.c./Opuſ.3.c°.105./.2f.Cor.12.le.2.ſi.B.

* Damnatio.21.&c.41.&c. Delectatio.100.&c. Dos.1.4.&c.

221 Oppoſitum videtur dicere. Ver.q.10.11.c./.1m./.11m./.Reſpondeo dubio 486. Dum.486.

* Exordium.1. Felicitas.1.3.4.

222 Quidam clarius aliis vident eſſentiam Dei. 2a.q.12.6.o./.7.8.c./.q.62.9.c./.1.d.9.3.c./.d.10.1.o./.d.11.q.2.2.c./.4.d.49.q.2.4.o./.q.3.ar.5.q.4.o./.3.3.c°.58./.59.4m./.Ver.q.20.4.5./.Opuſc.3.c°.127./.223.

223 Deus ſolo intellectu videri poteſt, quia quælibet potentia ſenſitiva ſe extendit tantum ad corporalia, 1a.q.12.3.c./.3m./.22f.q.175.4.c.

* Fides.68.70.96.&c.135. Fructus.3.11. Frui 4 &c. Gloria.58.&c. Habitare.o. Hæreſis.72.73.119. Humilitas.19.

224 Deus a nullo oculo corporali poteſt videri. 1a.q.12.3.o./.4.3m./.22f.q.175.4.c./.2.d.8.6.c./.4.d.10.ar.4.q.1.3m./.d.48.q.2.1.c./.d.49.q.3.1.3m./.13m./.2.o./.3.3.c°.51.ſi./.Iob.19.ſi./Matth.5.prin°.b.D./Io.lec.11.me°.2.ſi.

225 Beati vident eſſentiam Dei oculis corporalibus per accidens, non autem per ſe. 1a.q.12.3.2m./.4.d.48.q.2.2.c./.d.49.q.1.2.o./.Matth.5.prin°.b.F.

* Iacob.3.4. Limbus.3.4. Loqui.4. Lumen.24.25. Maria.61. Martyrium.16.17.

226 Naturale eſt homini, q aliquando videat eſſentiã Dei. 2a.q.12.1.c./.3a.q.9.2.3m./ Cont.3.c°.50./.51.prin°./.57.2m./.Veri.q.13.2.1m./.3.6m./.q.18.1.5m.

De

* Mundicia.1. Natura.28. Oratio.1.79. Paradiſus.1. Peccatũ.333. Pœna.1.&c.38.40.76.&c.94.96.

227 Deſiderium videndi deum debet eſſe intimum, anxium, æquum, & aſſiduum. Pſal.26.me°.h.

* Perfectio.63.65.&c. Perſona.2.9.

228 Deus videri non poteſt, per eſſentiam, niſi videatur trinitas perſonarum. 22f q.2.8.3m. * Prophetia.30 &c. Rachel.

229 Viſio dei per eſſentiam, ut eſt ſpecies rerum, eſt perfectior viſione eius, ut eſt obiectum beatitudinis. 1a.q.12.8.3m./.4.d.49.q.2.5.6m./.Cont.3.c°.56.ſi./.Ver.q.12.6.10m.

* Raptus.6.&c. Sanctus.7. Speculum.2.3.4. Theologia.8.

230 Omnes beati poſt diem iudicii videbũt omnia, quæ deus ſcit ſcientia viſionis. 4.diſt.49.q.2.5.c./.1m./.12m./.Beatus.11.

* Trinitas.5.6.15.

231 Oppoſitum videtur dicere. Ver.q.8.4.c. Reſpon. dubio 487°. Dum.487.

* Viſio.15.16. Vita.9. Chriſtus.120.&c.

232 Omnes videntes eſſentiam Dei, cognoſcunt omnes creaturas, ſaltem in ſpecie, & forte proprietates earum. 4.d.49 q.2.1.1m./.Cont.3.c°.59./ Ver.q.8.4.1m./.5m.

233 Beati vident in eſſentia dei ſimul omnia, quæ aliquando vident. 1a q.12.10.o./.q.58.1.c./.2.o./.2.d.3.q.3.4.c./.3.d.14.ar.2.q.4.o./.Cont.3.c°.60./.61.1m./.Ver.q.8.4.14m./.15./.14.c./.q.20.5.c./.Quol.7.2.c./.Opuſ 9.q.48.

234 Videntes eſſentiam dei non vident omnia quæ deus facit, vel facere poteſt. 2a.q.12.8.o./.q.57.5.2m./.q.106.1.1m./.3a.q.10.2.o./.d.9.3.3m./.5m./.d.10.1.1m./.d.11.q.2.2.o./L./3.d.14.ar.2.q.2.o./.4.d.45.q.3.1.c./.4m./.d.49.q.2.5.o./.Con.3.c°.56./.59./.Ver.q.8.4.o./.q.12.7.o./.q.20.4.c./.5.o.

235 Beati vident res in eſſentia dei, nõ per ſimilitudines earum, ſed per eſſentiam dei. 1a.q.12.9.o./.10.c./.3a.q.3.3m./.3.d.14.ar.1.q.3.1m./.q.4.o./.q.5.c./.Ver.q.8.5.o./.q.20.3.4m./ Anima.18.18m./ Opuſ.3.c°.165.

236 Quilibet videns eſſentiam dei, videt omnia, ad quæ ſe extendit tota capacitas naturalis. Cont.3.c°.94.4m.

237 Quanto quis limpidius videt eſſentiam Dei, tanto plura in eo videre poteſt. 1a.q.12.8.c./.q.106.1.1m./ 22f q.180.5.3m./.3a.q.10.2.c./.1.d.11.q.2.2.c./.3.d.14.ar.2.q.2.c./ 4.d.49.q.2.5.c./.4m./.18m./.Ver.q.8.4.c./.q.20.2.4.5.o./.Opuſc.3.c°.20.3./.123.

238 Quilibet videns deum, videt omnia quæ pertinet ad perfectionem intellectus, ſ. ſpecies, & genera, & rationes rerum. 1a.q.12.8.4m./.3.3.c°.59./.60.1m./.4m.

239 Res videtur in eſſentia dei, ſeu in verbo, ſicut effectus in cauſa, & concluſio in principio, & unito, non autem ſicut in ſpeculo. 1a.q.12.8.c./.22f.q.173.1.c.ſi./.2.d.12.q.32.4m/.4.d.59.q.2.4.6m./.Ver.q.2.4.7m./ q.8.4.c./.q.8.4.5.c.

240 Per cognitionem ſpecierum naturalium, individua ſub eis exiſtentia, cognoſcuntur ab intellectu deum videnti. Con.3.c°.56.5m.

241 Oppoſitum videtur dicere. 1a.q.12.8.4m./.3.3.c°.59./.60.1m./.4m. Reſpondeo dubio 488°. Dum.488m.

242 Quilibet videns eſſentiam dei, videt omnia quæ aliquando ſunt in rerum natura. Cont.3.c°.59.2m.

243 Et omnia quæ deus produxit ad perfectionem univerſi. 3.3.c°.59 3m./.1m.

244 Et totum ordinem univerſi. Con.3.c°.59.1m./.4m.

245 Per viſionem dei non ſolum ratio glorificatur, ſed totus homo. 12f.q.3.3 3m/.2.d.31.q.21.5m. Opere.

246 In viſione Dei, tria ſunt deſideranda, ſcilicet humana pulchritudo, maxima bonitas in quam eſt ſumma delectatio, & cognitio ordinis univerſi. Pſal.26.prin°.c.G.

247 Solus deus non poteſt videri per eſſentiam, ſine magno gaudio, & delectatione. 4.diſtinct.48.quæſtio.1.3.o./.Opuſc.3.c°.162.

248 Videns eſſentiam dei non poteſt de cætero peccare. 1a.q.94.1.c./.q.100.2.c./.Opuſc.3.c°.169.

249 Videns eſſentiam dei poteſt omnes creaturas amare. Sed non diligit ſecũdum omnes rationes quibus ſunt diligibiles, quia non apprehendit eas. Ver.q.8.4.5m.

250 Cognitio dei perfecta, id eſt realis tollit omnem turbationẽ, non autem cognitio ſimilitudinis. Pſal.38 prin°.c.K. Opere.

251 Deum videntium, diverſi ſunt gradus. ſ. in ſoncto, & in ſubiecta natura. Opuſ.61.c°.27.

252 Viſio dei dupliciter impeditur, ſcilicet contrarie a culpa, & pœna, & negative per defectum habitus gloriæ. 2.diſt.23.q.2 1.5m.

253 Carentia viſionis dei eſt pœna totius hominis, & non tantum rationis. 2.d.31.q.2.1.5m.

254 Carentia viſionis dei non eſt pœna affligens pueros, & alios in lymbo. 2.d.30.q.2.3.4m./.d.33 q.2.1.4m./.diſt.24.q.1.4m./.d.30.q.1.1.5m./.d.33.q.2.2.o./.3.d.25.q.2.ar.3.q.3.3m./.4.d.46.L.prin°./.Ma.q.4.1.14m./.q.5.1.3m./.3.o.

255 Sancti in lymbo ſtatim poſt paſſionem Chriſti viderunt eſſentiam

De

ſentiã dei,3.d.18.ar.6.q.3.2m/.d.22.q.1.ar.2.q.1.2m/.q.3.3m
256 Non autem prius.4.d.45.q.3.3.1m.
Voluntas. 257 Voluntas eſt in deo, 1ª.q.19.1.o./.q.18.3.c./.1.diſt.45.1.o./.Con.1 cº.72./.93.1m/.Liª.4.cº.19./.veri.q.23.1.o./.Opu.3.cº.32./.35. *Actus 161.Amor 156.Angelus 594.Appetitus 35.36.37.38.Appropriatio 136.Aſſumere 59.
258 In Deo non eſt appetitus naturalis, ſed tantum uoluntarius, quia determinat omnia,& a nullo determinatur. 3.d.27.q.1.2.1m.
259 Voluntas dei,eſt ſuum eſſe,ſed differt ab eo ſecundum rationem.1ª.q.19.1.c./.2 1m./.q.54.2.c./ q.61.2.1m./ 2.d.15.q.3.1.3m./.Con.4.cº.19. *Bonitas 32. Cadere 1.Cauſa 39.65.&c.73.&c.Cœlum 115.Cibus 11.Circulus 3.4.
260 Voluntas dei eſt ſua eſſentia. 3ª.q.19.1.3m./q.20.3.2m./.q.59.2.c./.1.d.10.3.2m./.d.45.1 3m./. Con.1.cº.73./.Liº.4.cº.19./.Poª.q.3.15.6m/.20m./ q.10.1.5m./. Ma.q.3.1.c./.q.16.9.7m./.Opu.3.cº.33 /.34. *Circumciſio 20.21.
261 Voluntas dei eſt tantum una numero,licet ſit multorum uolitorum.1ª.q.19.2.4m./.5.c./.q.27.5.3m./.q.41.6.c./.1.diſ.45.
262 Voluntas dei non eſt in potentia, nec in habitu, ſed in actu. Con.4.cº.19. *Claritas 17.18. Conſcientia 19. Conuerſio 3.
263 Voluntas dei eſt ſuum uelle. Opuſ.3.cº.34.
*Dæmon 57.85.86.Dolor 27.Donum 8.
264 Voluntas dei non eſt aliud quàm ſuum intelligere, Opuſ.3.c.33. *Electio 16.&c.Futuro 1.2.Finis 17.Fruitio 13.
265 Hæc omnia in ſymbolo, breui articulo comprehenduntur,cũ nos credere in unum deum omnipotentem profitemur.Opuſcu.3.cº.35.
266 Deus communicat naturam ſuam per actum uoluntatis,nõ autem creaturã,quia in ſolo deo idem eſt intellectus, uoluntas,& natura.1ª.q.17.3.2m./.3m./ 4.c./.q6.59.2.c./.1.d.13.2.2m./.Con.4.cº.19./.23.fi./.ver.q.12.10.o./. Poª.q.9.9.23m./.q.10.1.9m./.17m.
*Gabaonitæ.Generatio 58.Gratia 31.71.171.Incarnari 4.18.19.Ingratitudo 12.13 Ira 26.Iuſtitia 75.76.&c.
267 Voluntas dei reſpectu ſuæ bonitatis eſt neceſſaria, ſed reſpectu creaturarum,eſt ad utrumlibet, & ex neceſſitate ſuppoſitionis. 1ª q.19.3.o./.7.4m./ 10.c./.q.23.6.3m./.q.41.2.3m./.q.46.1.2.c./.1.d 6 1.c./.d.4,.q.2.o./.d.47.1.o./.Cont.1.cº.80./.81 /.82./ 83./.94 fi./. Libº.2.cº.25 /.27.fi./.Libº.3.cº.97./.ver.q.23.1.8m./.4.o./ q.14.3.c./.3m /.Poª.q.1.5.c.fi./.6.c./.7m./.q.3.15.o./.17.7m./.q.5.3.c.fin./.q.10.2.4m./.5m./.6m./.Ma.q.3.1.c./.q.16.5 c.
268 Voluntas dei eſt perfecta per ſe,non autem per aliud.1ª.qõ.14.2.3m./.4.o./.2.d.1.q.2.1.2m./. ver.q.23.1.1m. *Laus 13.
269 Primum obiectum uoluntatis dei, eſt eius eſſentia. 1ª.q.19.1.3m./.2.o./.3.c.4.3m /.1.d.45.2.c./. Con.1.cº.74./.80.1m./.101.2m./.Liª.4.cº.19./.ver.q 23.1.3m./.4.c.Poª.q.17.14m./.Opuſc.3.cº.33./.34./.100. *Lex 65.174.
270 Finis naturalis uoluntatis dei eſt bonitas eius, quam non poteſt non uelle.1ª.q.19.1.1m./.3m./.1.d.41.3.c./ d.45.1.3m./.2.d.1.q.2.1.3.4 c./.Con.1.cº.80./.86./.87./.88./. Liª.2.capº.24.6m./.30./.Libº.3.cº./.17.6m./.64.8m./.9m./. Liª.4.cº.19./.ver.q.22.1.c fi.q./.23.1 3m.4.c./. .8m./.q.14.3.c./.Poª.q.1.5.c.fin /.q.2 3.c.fi./.q.3.16.c./ q.7.10.6m./.q.10.2.6m./.Opuſcu.3.cº.124.
*Libertas 10. Liberum 18. Matrimonium 122. Motus 78. Mundus 13.17.
271 Voluntas dei,ſe extendit ad ſingularia bona.3.1 cº.98.
*Mutatio 1.11.Neceſſitas 10.Perfectio 63 64.
272 Voluntas dei non eſt ad impoſſibile.3.cº.84./.100.5m.
*Permiſſio 4.Prædeſtinatio 1.&c.32.35.37.46.47.
273 Error redocentium omnia in ſimplicem dei uoluntatem.1ª.q.19.5.2m./.3m /.q.23.5.c./ Con.1 cº.87./.Liª.2.cº.14./.29.Libº.3.cº.94./.97.fi /.ver.q.6.2.c./.q.23.6.o.
*Proceſſio 11.31.34 35. Prouidentia 19. Reprobatio 2. Spes 25.
274 Deus non uult omne bonum, licet neceſſario ſciat omne uerum.1ª q.19.3.6m./.6.2m./.1.d.35.priº./.d.45.4.1m./.3.1.cº.81 /.Poª.q.1.6 c.fi.
276 Voluntas dei eſt cauſa rerum. 1ª.q.19.4.o./.q.20.2.c /.q.25.5.c./.q.45.6.c /.q.46.1.c./.12ª.q.110.1.c./.3º.q.86.1.c./.1.d.45.3 o./.3.d.31.1.1m / Con.3.cº.97./. Libº.4.cº.20.priº /.Poª.q.3.15.o / Quol.11.3.c.meº E./.Dionyſius 4.lec.10.fi./.Io.5.lec.3.fi c.h / Ro.9.lec.2.fi.F./.Eph.lec.1.fin. C /. Perier.lec.14.meº.A.&c.
*Sanitas 12.Temperantia 19.10 Virtus 76. Vti.20.
277 Voluntas dei nõ limitatur ad aliquos determinatos effectus, Con.2.cº.27.
278 Nec intellectus eius. Con.2.cº.26.
279 Voluntas dei non eſt cauſa contingens.Ver.q.23 1.2m.
280 Voluntas dei non aufert contingentiam a rebus,ſed eam quibuſdam imponit,& quibuſdam neceſſitatem. prima quæſtio.19.8.o./.12ª.q.10.4.o.2.1.d.45.3.3m./.diſ.47.1.2m./. Con.1.cº.85.1.Libº.2.cº.25 / Liº.3.cº.85.uſq.78./.98.fi./.Ver.q.23.5.o./.q.17.1.c./.1m./.Ma.q.16.7.15m./ Quol.11.3.c./. Perier.lec.14.meº f.A.&c.
281 Ratio aliqua eſt uoluntatis Dei.1ª.q.19.5.o.
282 Immo nulla eſt ratio uoluntatis Dei.Ver.q.23.1.3m. Reſ.Dubio 489m. Dum.489m.
283 Nihil eſt cauſa uoluntatis dei,niſi ſua bonitas.1ª.q.16.5.o.3.1.capº.87 /.Liº.4.caº.20. priº./.Ver.q.23.1.3m./. Eph.lect.1.fi.C.
284 Ratio aliqua eſt uoluntatis dei,non ex parte eius,ſed ex parte uoliti propter aliud.1ª q.19.5.o./.q.23.5.c.1.diſt.41.3.c./ Con.1.cº.86./.Liº.2.cº.18./.29.Liº.3.cº.97 /.Ver.q.6. 2.c./.q.23.6.6m./.Eph.le.1.fi.D.
*Chriſtus.67.156.149.&c.
285 Ratio duplex uoluntaria dei.ſ.ex parte uolẽtis,i.bonitas eius, & ex parte uoliti.i.prior effectus reſpectu poſterioris.1ª.d.41.3.c./. Eph.le.1.fi.D.
286 Voluntas dei eſt omnino immutabilis,licet effectus eius mutetur.1ª.q.19.7.o./q 23.o.c./.12ª.q.90.1.3m./.3ª.q 46.2.c./.1.d.38.5.4m./.d.39.q.1.1.c./.3m./.4m./.d.47.1.1m.2m./.4.d.48.q.2.1.2m./.Con.1.cº.82./.Liª.2.cº.25.fi./.Liº.3.caº.91./.98.q./.Poª.q.3.15.7m.
288 Deus mutat ſententiam, ideſt ordinem cauſarum ſecundarũ, non autem conſilium uoluntatis ſuæ.1ª.q.19.7.2m./.4.d.45.q.1.ar.2.q.2.1m./.Con.3.cº.96.fi./.Ver.q.6.4.1m./ qu.12.11.3m./.He.6.le.4.meº.I.
289 Voluntas dei non mouetur propriè, ſed metaphoricè a ſola bonitate ſua.1ª.q.19.1.3m./ 1.2m./.q.105.2.1m./.1.diſt 45.1.3m./.Con.1.cº.74.1m./.Ver.q.23 1.6m./. Poſ.q.3.17.14m./.q.7.10.6m.
290 Voluntas dei mouetur metaphoricè, non quia conſequitur finem per media,ſed quia creaturas ordinat in ſeipſo.1.d.45.1.2m./.3m. Ope.
291 Voluntas dei duplex ſ.antecedens, ideſt reſpectu uoliti abſolute,& cõſequẽs, ideſt reſpectu uoliti cum conditionibus eius 1ª.q 19.6.1m./.q.23.4.3m /.1.d.47.1.c./.Ver. qu.23. 2.o./.1ª.Cor.7.lec.1.fi.C./.14. Tim.2.lect.1.meº.H.&c.
292 Voluntas dei conſequens dicitur dupliciter. ſ. reſpectu finis tantum,& cum determinatione eius,quod eſt ad finem.1.diſt.47.3.c.
293 Nihil fit contra uoluntatem dei conſequentem,ſed præter eã, & contra uoluntatem eius antecedentem.1ª.q 19.6.o./.1.diſt.47.2.o./.4.d.45.q.3.3.c./.Ver.q 23.2.o.
294 Omne quod eſt præter,uel contrã uoluntatem dei antecedentem,obſequitur,& ſeruit uoluntati eius conſequenti.1ª.q.19.6.o /.1.d.47.3.c./.Ver.q.23.2.c.fi.
295 Præceptum dei,poteſt eſſe de eo, quod eſt contra uoluntatẽ eius conſequentem, non autem contra uoluntatem eius antecedentem.1.d.47.4.o.
296 Voluntas antecedens reſpectu nullius rei eſt in deo, quia quicquid aliquando uult ab æterno uoluit, ſed eſt concomitans reſpectu omnium bonorum,præcedens autem,uel etiam antecedens tempore,reſpectu creaturarum tantum,intellectu uero reſpectu actuum æternorum,qui ſignificantur terminari ad creaturas.Poª.q.2.3.2m.
297 Voluntas dei duplex.1.beneplaciti,& ſigni. Quæ ſigna ſunt quinque,ſcilicet prohibitio,præceptum,conſilium, operatio, & permiſſio.1ª.q.19.11.12.o./.q.13.5.c./.1.d.45.4.o./. d.47.2.c./ Ver.q.6.1.c./.q.23.3.o.
298 Voluntas ſigni in deo, dicitur tantum metaphoricè, ſed uoluntas beneplaciti,dicitur propriè.1ª.q.19.11.c./.1.diſtin.45.4.c./.Ver.q.23.3.c.
299 Voluntas beneplaciti dei,eſt ipſe deus, non autem uoluntas ſigni,ſed eſt aliquis effectus dei,ideo non eſt in deo,ſed a deo. Ver.q.23.3./.6m.
300 Voluntas ſigni, tripliciter ſe habet ad uoluntatem beneplaciti,quia aliqua nunquam concidit, ſcilicet permiſſio, aliqua ſemper coincidit, ſcilicet operatio, ceteræ uero quandoque. Ver.q.23.3.6m. Ope. Ope.
301 Nihil poteſt fieri contra uoluntatem beneplaciti ipſius dei, nec contra operationem eius, ſed præter eam. Non autem præter permiſſionem,nec contra eam,ſed contra,& præter alia tria ſigna.1.d.47 2 o.
302 Voluntas dei, ſemper, & infallibiliter impletur.1ª.quæſt.19.6.o./.1.diſtinctio.47.1.c./ 1.c /.3.diſtinct.31.quæſt 2. artic.3.q.1.c./.Ver.quæſt.23.2.c./.Ma.q.6.5m./.Quol.11.3.c./.Quo.11.3.c.
303 Impoſsibile eſt præſcientiam dei falli,& eius uoluntatem, & diſpoſitionem caſſari.3ª.q.46.2.c.
304 Qui nituntur contra uoluntatem dei,implent eam. Sed hoc non eſt bonum,nec laudabile.Verit.q.23.7.11m./.Ma.qu.2.5.10m./.q.6.5m.

Deus

De

Quæ vult. 305 Deus uult alia a ſe. 1ª.q.19.2.0./.2.d.45.3.0./. Con.1.cª.73. vſque.84./.Ver.q.23.4.0.
*Adoptio.14.&c.Alienum.4.6.

306 Solus Deus nihil extra ſe uult, niſi ratione ſuæ bonitatis. 1ª. q.59.1.c./.Ver.q.23.1.6m./.4.c.8.8m.Deus.451.inſ.
*Amor.27.28.69.Angelus. 411.Argumentum.6.7.Aſſumere 50.Baptiſmus.66.173.174.175.180.182.Beatitudo.92.Bonitas.21.22.23.

307 Deus uno acto uult ſe, & omnia alia quæ uult. 1ª. q.19.2.4m. /.5.c./.qu.27.5.3m./.q.41.6.c./.1.d.45.4.5m./. Con.1.cº.76./. 87./ Libº.3.cº.91./.Liº.4.cº.26.1m./.Poiª.q.9.9.c.*Charitas 141.Cælum.115.Circuncißio.20.Conuerſio.1. &c.

308 Quicquid deus uult, uult ſub ratione boni communis, quod eſt ſua bonitas, quæ eſt bonum totius uniuerſi.12ª.q.19.10.c.
*Cura.6.7.Damnatio.20.29.50.Debitum.10.Defectus.24.25 Dicere.5.&c.Diſpoſitio.5.Dulcedo.4.Electio.16.&c.

309 Deus uult non entia, quæ aliquando erunt.3.1.cº.79./.Ver.q. 23.1.9m.
*Elicere.2.Error 12.Faſcinatio. Femina.3.

310 Multitudo uolitorum non repugnat ſimplicitati Dei.1ª.q.19. 1.4m./.3.1.cº.77. *Flagellum.3.Fornicatio.4. Gratia. 39.55. Hæreſis.93.145.Ignis.17.19.Imprecationes.Inclinatio.2.Iuſtitia.77.Iuſtificatio.38.43.&c.Iuſtus.6.7.8.

311 Deus tripliciter uult omnes homines ſaluos fieri. ſ. uel ut ſit ibi diſtributio accomoda, uel ut fiat diſtributio pro generibus ſingulorum, & non pro ſingulis generum, uel uoluntate antecedente, & non uoluntate conſequente.1ª.q.19.6.1m./.q. 23.4.3m /.1.d.46.1.0./.3.d.17.ar.1.q.1.2m./.d.32. 2.c./.4m./. Ver.q.25.2.0./.Rom.11.lect.4.fi./.1ª.Cor.7.lectio.1.fi.C./.1ª. Tim 2.lec.1.meº.H.

312 Deus uoluntate antecedente, uult omnia bona eſſe, & nulla mala, non autem uoluntate conſequente.1ª.d.46.4.3m./. 4.d. 14.q.1.ar.3.q.3.5m. *Lex.39.Liber.16.19.Malum.65.&c.Marchion.Mundus.12.&c.Neceſſe.1.

313 Deus non poteſt uelle malum culpę, ſed malum pœnæ per accidens tantum.1ª.q.19.9.0./.10.1m./.2m./.q.22.2.3m./.q.48. 6.c /.12ª q.39.2.3m./.q.79.4.2m /.1.d.45.4 4m / d.46.4.0./. d.47.3.4m./.3.d.30.1.5m./.Cont.1.cº.95./.Liº.2. caº.25.fi./. Poiª.q.1 6.0./.Ma q.3.2.1m./.q.16.2 c.fi./.Quo.54 0. *Nomē 36.Occidere.2.Odium.21.22.Oratio.36. 47. &c. Ordinatio. 1.4.Ordo.11.16.&c.25.Paradiſus.6.Patio.83.85.&c.95.Paulus.3.&c.Peccatum.406.Pœna.4.

314 Mala culpæ fiunt deo non uolente, nec nolente, ſed permittente.1ª.q.19.9.3m./.12ª.q.39.2.3m./.1.d.46.4.2m./.3.d.30.1 5m /.Ver.q.23.2.c.fi./.Ma.q.2.1.16m.
*Pœnitentia.13.21.34.Phiton.5.Pretio.1.19.Prædeſtinatio. 1.2.32.37.Præſcientia.Prophetia.40.Propitiatorium. Prouidentia.4.&c.Purgatorium.2.Reprobatio.0.Speculum.3.Superbia.35.36. Viura.72.73.

Voluntas creaturæ. 315 Voluntas creaturæ mouetur a ſolo Deo, ut a principio intrinſeco.1ª.q.57.4.c.fi./ q.105.4.0./.q.106.2.c./.q.111.2.0./.12ª. q.6.4.1m./.q.9.6.0./.q.80.1.0./23.c.fi./.q.111.4.c./ 3ª.q.18 1 1m /.3.3.cº.88./.89./.91 /.92.priº./ Ma.q.3.3.c./. q.16.5.c./. 13m./.8.c.fi./.11.3m./.Quol. 12.6.c.Deus.393.inf.
*Abiens.Abſoluere.13.14.Acceptio.7.Accuſatio.23.24.Actio. Actus.23.24.73.Adam.41.86.Adoratio. 1.&c.Aduentus.6.8. Affectio.7.Aſſiſtio.Agatha. Anima. Alexander.1. Amor.22. 103. &c.194.275.281.Angelus.140. 141. 140.287.230.238. 255.&c.411.&c.444.451.454.469.470. &c.Anima.5.130.&c. 214.300.Animal.73.80.Apoſtaſiat.Apoſtoli.1.&c.37. Appetitus.20.22.&c.96. Aqua.4.5.

316 Omnis motus tam uoluntatis, quàm naturæ, procedit a deo, ſicut a primo mouente.12ª q.6.2.3m. /.q.9.4.1m./.6.c./.55.4. 6m./.q.80. 1.3m./.q.109.1.9.c./.22ª.q.104.4.c./.Con.3.cº.67 4m /.Ver.q.22.8.c./.Ma.q.3.2.c./.3.c./.11m./.Quo.1.7.c./.Roma.9.lec.3.prinº.I.
*Ara.3.Aſcenſus.Aſſimilatio.13. Beatitudo.5.66.72. &c.92. 94 &c.Beatus.1.&c.36.&c.Bellum.2 Bonitas.1. &c.230.Brachiū.2.Cantus.2.3.Charitas.18.29.&c.30.&c.69.Cayphas.

317 Deus mouet hominem ad agendum tripliciter, ſcilicet proponendo appetibile, & mutando corpus, & mouendo uoluntatem.12ª.q.6.1.3m. *Certitudo.7.8. Cibus.11. &c.Circuncißio.13.33.Coactio.9.Comparatio.4.6 Complacentia.0.Confeßio.1.&c.Confirmatio.49.Contemplatio.13.&c.Contemptus.4.&c.Contritio.23.Conuerſio.3.&c.

318 Deus mouet uolūtatem hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inferendo ei neceßitatem. Ma.q.6.c.3m. *Correctio.21. Creatura.23. &c. Credere.6. &c.Culpa.6.Cura.6. Damnatio 41.&c.

Du°.491. 319 Oppoſitum uidetur dicere.12ª.q.112. 2.2m./.q.113.10.c.Reſp. Duº.491º.* Daniel.1.Debitum.12.

320 Agit Deus in animam non ſolum cauſando in ea aliquem habitum gratiæ, uel uirtutis, ſed etiam inclinando liberum arbitrium in hoc aut illud. Opuſ.9.q.38. Imprimere 1.Inf.
* Delectatio 104.Dæmon 71. Deriſio 2.5.&c. Diſpoſitio 4. 5.30.Doctrina 11.

321 Motus uoluntatis hominis, diſponuntur immediate a Deo, intellectus autem mediantibus Angelis, corporalia uero interiora, & exteriora eius, mediantibus angelis, & cœlis, ut multiformia, mutabilia, & defectibilia ab oppoſitis.1ª.q.79.4 c./. q.113.1.c./.q.115.3.c.4.2m./.12ª.q.9.5.1m./.2. diſt.28.1.3m./. Cont. 3.2º.91./.92.prinº./.ver.q.5.10.c./.Ma.q6.6.c./.21m./. Opuſ.3.cº.124./.131.
* Dolor 24 Dominatio 2.Donum 8.14.38.&c. Aequiualentia, Euchariſtia 231.138.&c.Facies 2.Fides 59.90.&c. Fiducia 8. Phinees.Finis 41.67.&c.76.&c.Fortuna 7.8. Frænum. Fructus 2.&c. Futurum 7.

322 Deus quandoque agit in anima, ſine nouo influxu, ideſt non cauſando nouum habitum, ſed conſeruando, uel inclinando ad aliquid liberum arbitrium.Opuſ.9.q.38.
* Gabaonitæ Gratia 13.24.&c. 153. &c.169.&c. Graue 10. Habere 2.3.Heliſæus.

323 Deus poteſt mutare uoluntatem Diaboli in bonum, de potentia abſoluta.Ma.q.16.5.13m.
* Illabi.Imperare 15.Implere.Imprimere 1.In 8.&c. Inclinatio 1.Infinitum 7.8.Intellectus 99.Interrogare.Iperdulia.Iuſtificatio 2.5.&c.Iuſtus 5.Laus 8.&c.Lazarus 1.Longe.Loqui 4.5.Luxuria 12.Malitia 6.

324 Creaturam rationalem, ſpeciali modo deus diſponit.Opuſcu. 3.cº.143.
* Marcus 1.Maria 30.&c.51.54.Medium 25.Miſſa 1. Mors 55.Mundus 12.&c.Natura 49.Neomenia. Nocere 10. Obiectum 8. Opere.

325 A Deus inclinat uoluntatem imprimendo formam, & aliquid nihil imprimendo.ver.q.12 8.c.
* Obſtetrix 2.Occidere 9.12.&c.Offenſa.Offerre. Oratio 1. &c.21.&c.Ordinatio 1.4.

313 B Solus deus imprimere in uoluntate pōt. 1º. q.105.4.c./.q. 106 2.c./.q 115.4.0./.q.116 1.c.fi./.12ª.q.75.3.c./. q.80 1.0. /.3.1m./ 22ª q.172 2.1m./.2.d.8.5.7m./.d.15. q.1 .3.0./.d.25. 2.3m./ 5m./.Cō 3.cº 88./.89.220./.Ver.q.5.10.c./.q 8.13.c. /.q.9.2.1m./.q.11.1.16./.3.10m /.q.22.9.0./ q.27.3 .c./.12m. / Ma.q.3.3.c.fi./.q.16.5.14m. .Opuſ.3.cº. 131.15. Cor.2.lec. 2.fi.K. * Organū 2.4.5.Paßio 86.&c.104.110.&c. Paulinus, Pax 11.Peccare.Pœnitentia 3.23.49.

326 Solus deus implet uoluntatem, quia ſolus deus mouet eā ſufficienter, ut obiectum.1ª.q.105.4.c./.q. 106 2.c./.q. 111.2.c./. 12ª.q 2 7.8.c./.q.3.1 c /.ver.q.25.1.c./. Matth.21.prinº.2.C.
* Perfectio 53.c.82.&c.Pietas 3.4.5.8. &c. Præceptū 26.&c. 74.&c Præmium 4.Præſumptio 2.5, Probatio 2. Promulgatio 2.3. Prophetia 4.5. Raptus 6.&c. Recedere. Reſiſtere 3. &c.Salomon 3.Sanctus 3.4.Scientia 73.156. &c. Spes 6.11. 18.&c.31.38.44.52.&c.66.68.74. Spirituale 5. Spiritus 14. Stultitia 4.Superbia 9.27.37.Via 1.2.Vita 26.Vnigenitus.Voluntas 19.44.71. Votum 68.69.Vox 12.Vti 13.16. Chriſtus 155.156.157.

327 Conformitas uoluntatis creaturæ ad uoluntatem diuinam, eſt duplex, ſcilicet quo ad potentiam, & quo ad actum. Prima eſt communis bonis, & malis, ſecunda conuenit tantum bonis, 1.d. 48.1.c /.ver.q.23.7.c. * Abraham 13.14. Abſens. Abſoluere 13 Accedere 0. Accidēs 1.2.5.10. Actio 2.16.17. Actu.Actus 23.24.Adam 64.Adoptio 14. &c.21. Affectio 7. Angelus 180.181 414.548. &c. Anima 5.6. Animal 73.80. 82. Appropinquatio 1.Approximatio. Conformitas.

328 Conformitas ſecunda eſt duplex, ſcilicet quo ad eſſe naturæ, & ſecundum ſpeciem moris. Prima conuenit bonis, & malis, ſecunda uero tantum bonis, 1.d.48.2.c./.ver.q.13.7.c.
* Aſſimilatio 10.13. Auaritia 7. Audacia 19.Aureola 1.4.6. 16.Beatitudo 22.Bellum 2 Benedictio 10.Beneficium 12.&c. Blaſphemia 1.12.&c.Bonitas 38.230. Canticum. Cantus 1.2.

329 Voluntas creaturæ poteſt conformari uoluntati Dei quadrupliciter, ſcilicet materialiter, formaliter, effectiue, & finaliter. 12ª. q.19.10.c./.1.d.48.2.0./.3.d.17.ar.2.q.1.1m./.Ver.q. 23.7.c.
* Charitas 128.&c. Cœlum 98.151.Cibus 11.&c.Clementia 9.Comparatio 4.&c. Confeßio 8.12.24. Confirmatio 23. 49. &c.Coniunctio 1.2.3.5.

330 Voluntas, ſcientia, & actio creaturæ, poteſt, & debet conformari uoluntati, ſcientiæ, & actioni dei, ſecundum imitationem, non autem ſecundum æquiparantiam. 12ª.q.19.9.2m./. 1.d.48.1.0 /.2.c./.ver.q.23.7.c./.Ma.q.6. 5m.
* Conuerſio 3.&c.Cor.5.

331 Voluntas creaturæ poteſt conformari uoluntati diuinæ, ſecundum imitationem, non autem ſecundum participationem unius formæ. 1.d.48.1.0. * Correctio 15.21. Creatura 2.&c.21.28.31.&c. Credere 7.&c.23.26.27.&c. Damnatio 14.

tio 14.c.20.&c. David 1.

332 Virtus & rectitudo voluntatis humanæ, principaliter conſiſtit in hoc, quòd diuinæ uoluntati conformetur, & eius ſequatur imperium. 12ſ.q.104.4 2^{m}.
* Decimæ 3. Deriſio 13. Deuotio 2.5.6.11.13.

333 Conformare non tenemur uoluntatem noſtram uoluntati dei in his quæ ſine peccato ignorare poſſumus. Opuſc.9. q.89.

334 Conformitas uoluntatis humanæ ad diuinam attenditur, ſecundum uoluntatem rationis. 3^{a}.q.18.5.c./2^{m}./1 diſt.48. 2. 3^{m}./Ver.q.23 8.4^{m}.
* Diſpoſitio 4.5.30. Diſtantia 5.&c. Dolor 24. Dominatio 2. Donum 6.8.24 34.38.&c. Dulia 1.

335 Ad bonitatem uoluntatis humanæ, requiritur q conformetur uoluntati dei. 12ſ.q.19.9.0./.1.d.48.1.0./.ver.q.23.7.c.
* Electio 16. Eleemoſyna 1.&c. Epiſcopus 24. Aequalitas 17. Aequiualens. Eſſe 6.9.11.&c. Eua 2. Euangelium 1. Euchariſtia 219.231.238.244. Excæcatio 1.4. Exordium 1. Exemplar 7. Experientia 9 &c. Facere 9. Familiaritas 2. Fides 59.90.&c. 112.130.13;2. Fiducia 8. Fi ratio 13.&c. Phineos. Finis 40. &c.64.&c.81.138.139. Forma 1 Fornicatio 4. Frænom.

336 Quilibet homo tenetur conformare uoluntatem ſuam, uoliti diuinæ in uolito, etiam materialiter. 1 d.48.4.0.
* Fucatio. Furtum 8.

337 Oppoſitum uidetur dicere. 12ſ.q.19.10.0./.q.39.2.3^{m}./.22^{a}. q.104.4.3^{m}./ 1.d.48 3 4 0./.2.3./.d.17.ar.2.q.1.1^{m}./. d.20.ar. 5.3^{m}./.Ve.q.23.8.0 /.Ma.q.2.5.7^{m}./. Opu.9.q.87. Reſpódeo dubio 492°. * Generatio 51.&c. Gloria 4.16. Gratia 65.131. &c. Gratiarum actio 4.5 Gratificatio. Gratus 16. Helias 6. Hæreſis 78.&c.115. Honor 18.&c. Humilitas 4.17.&c. Hymnus. Iacob 6. Iacobus 3. Idea 4.&c.17.22. Idolatria 1. Ignis 17.22. Illegitimus 2. Imago 26.37 Imperator 7.9. Importabile. Impuritas 2 Indulgentia 4 Inebriari. Infernus 7. Infidelis 8. Ingratitudo 11.13.18. Intentio 9. Interrogare. Inuidia 7. Ira 27. Irreligioſitas 1. Iudicium 42 &c. Iugi. Iuramentum 2. &c.13.&c. Iuſtitia 3.&c. Iuſtificatio 13.&c. Laus 1.&c. Lex 243.144. Luxuria 23. Maceratio 2. Macula 2.9. Magnificentia 2. Maledicere 1. Manſuetudo 4. Maria 39.&c. Martinus. Martyrium 20. &c. Materia 25. Matrimonium 51. 120. 139. Medium 15. Meritum 14. 15.33.107. Mille 2. Miraculum 44.48.&c. Mors 4.5. Mulier 1.14.15. Mutuum 2. Natura 49 Obedientia 19.25.28.&c.

338 Quilibet homo tenetur conformare uoluntatem ſuam uoluntati dei, in uolito formaliter, id eſt ſecundum rationem communem boni, & in modo, ſcilicet ex charitate, & effectiue, id eſt quod uelit id quod deus uult eum velle, non autem materialiter, id eſt in quolibet particulari. 12ſ.q. 19.10. 0./.q.39.2.3^{m} /.22ſ.q.104.4.3^{m}./.1.d.48.3.4.0./.3 diſ.17.ar. 2.q.1.1^{m}./.d.20.ar.5.q.1.3^{m}./.veri.q.23.7.8.0. /. Ma.q.2.5. 7^{m} /.Opuſ.9.q.87.
* Oblatio 1.2.6. Obligatio 3.4. Oratio 1.3. Ordo 57. Peccatum 1.11.24.30.53.69.110.111.123.160.182. &c. Pœna 25. 54.55.64.78.98.99. Pœnitentia 5.11.39 69. Perfectio 53. Peruerſus. Pharao. Pietas 1.4.5.8. &c. Præceptum 27.&c. 74.&c.96.&c. Præmium 4. Præſumptio 2.5 11.13. Primitiæ 3.4. Principatus 7. Promiſſio 3. Prophetia 43. Pſallere 1. Puer 4. Recedere. Redemptio 4.5. Regula 1 Religio 1 &c.31. &c.39.42.92. Reſiſtere 3.&c. Reſtitutio 20. Reuerentia 3.&c. Rex 4.&c Ruth. Sacerdos 41 42. Sacramentum 47 &c.129. Sacrificium 1.&c.21 28.37. Saluari 7.&c. Sanguis 8.&c. Sapientia 8.9.23. &c. Satisfactio 2.21. Sedere 6.7.9.10. Sepultura 6. Seraphin 5. Seruire 1 &c. Seruitus 12. Sigillum. Signũ 14. Silueſter. Similitudo 8.&c. Sion 2. Soliloquium. Somnus 3. Studium 2. Subiectio 5.&c. Temperantia 19.20. Templum 1. &c. Temptare 10.&c. Theologia 5 &c.21.&c.38.&c. Teſtamẽtum 12. Thomas 4. Timor 5.6.14.19.20.39.68. &c. Tribulatio 3.4.6.7 19.22. Vacare.

339 Voluntas beatorum, conformatur uoluntati dei, in quolibet uolito. 12ſ.q.19.10.2^{m}./.1. d.48 4. c./.3.d.17.ar.2.q.1.2^{m}./. 4 d 14.q.1.ar.3.q.3.5^{m}./.ver.q.23.8.c.
* Verbum 20. Verecũdia 10. Vindicatio 7.8. Virginitas 6.57. Virtus 51.231.246.&c. Vita 35.54.&c.81.82.&c. Vnio 7.&c. Vnio 7 &c. Votum 3.&c.18.20.23.&c.81 Viſio 1.5 7.&c.71. &c.84 1 6.110.229.231.&c.250.272.274.275.278.290.293 297.311 314. Vxor 3.9 12. Chriſtus 355.&c. Zelus 2.

Potentia in communi.

340 Potentia proprie conuenit deo. 1^{a}.quæſtio.25.1 0./. 1.d.42. quæſtio.1 1.0./.Con.1.c^{o}.16 /.Li^{o}.2 c^{o}.7./. Potentia quæſt. 1.1.0

Opere.

* Abſtinentia 6.

341 Potentia ſecundum propriam rationem principii conuenit deo reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarum. 1^{a}.q. 41.4.3^{m}./.Con.2.c^{o}.10.
* Actio 1. Adiuuari. Aſſimilatio 19. Aſſumere 16.

542 Immo principium dicitur ſignificare proprietatem, & non eſſentiam. 1^{a}.q.36.4.c. Reſp. Du^{m}.493^{m}. Du^{m}.493.

343 Potentia actiua proprie conuenit deo, non autem paſſiua. 1^{a}. q.25.1.0 / 3 1^{m}./.q 41.4.2^{m}./ 1.d.35.5.c /.d.42.qu.1.1.0./.2. c./.Con.1.c^{o} 16 /.Li^{o}.2.c^{o}.7 /.25.1^{m}./.Ver.q.22. 6.3^{m}./.Po^{a}. q.1.1.c./.4^{m}./.6^{m}./ 7^{m}./.9^{m} /.q.2.1.1^{m} /.q.7.1.c.

344 Immo potentia dei, non eſt actiua, nec paſſiua, ſed eſt ſuperactiua. 1.diſt.7.q.1.1.3^{m}./. Pot^{a}.q.2 1.1^{m}. Reſpondeo Dubio 494°. Du^{m}.494.

345 Potentia dei eſt principium ſuæ actionis ſecundum rationem tantum, ſed eſt principium realiter ſuorum effectuum. 1^{a}.qu. 25.1.3^{m}./.q.41.4.3^{m}./.1.d.42.q.1.1.4^{m}./.Con.1.c^{o}.10./.11./ Po^{a}.q.1.1.1^{m}./.q.2.1.c.fi. Oper.
* Clauis 1.&c.8.&c. Corne. Creatura 6.&c.

346 Potentia dei eſt eius eſſentia. 1^{a}.q.25.1.2^{m}./.1.d.7.qu.1.1.c./. d.42.q.1.1.2^{m}./.2.c./.Con.2.c^{o}.8./.Pot^{a}.q.1.1.5^{m}./.6^{m} /.9^{m}. /.q.2.6.0./.Opuſ.9.q.14.
* Dæmon 88. Dominium 2.3. Donum 1.3.&c. Fatum 1.2. Fides 162. Finis 17. Forma 111.&c.

347 Potentia dei eſt una ſecundum rem, & plures ſecundum rationem. 1.d.7.q.1.3.0./.d.42.q. 1.2.0./.Pot^{a}.q.2.6.0./. Opuſc. 9.q.14.

348 Potentia dei eſt infinita. 1^{a}.q.25.2.0./.1.d.43.q.1.0./.3.4.ca^{m}. 44./.65.1^{m}./. Pot^{a}.q.1.2.0./.6.c./.q.3.16.17.c./. q.6.3.c.me^{o}. E./.Ma.q.3.1.c./. Quol.3.1.c./. Quo.4.2.fi./. Quol.11.1.c./. Opuſ.3.c^{o}.19./.Opuſ.9.q.4./.Meta.12.lec.8.fi f.
* Gabriel 1. Incarnari 18. Iohannes 4 Iudicium 40.&c.62.&c. Iuſtitia 81.&c. Leuiathan. Manus 4.5. Materia 12.

349 Potentia dei duplex, ſ. abſoluta, id eſt ſecundum ſe, & ordinata, id eſt cum præſcientia, & uoluntate. 1^{a}.quæſt.25.5.1^{m}./. 3. diſt.1 quæſt.2.3.c./.d.2.quæſ.1.1.c.prin^{o}./. Poten^{a}.q.1.5.5^{m}. Quol.4.4.c.
* Miraculum 1.2.3.34.&c.49.50.

250 Omnipotentia dei non comparatur ad aliquid exiſtens in eo ut ad operatum, ſed ut ad operationem. 1.d.20. 1.4^{m}.

351 Potentia dei non eſt ad malum, quia eſt ſua bonitas. 12ſ.q.2. 4.1^{m} /.1.d.35.prin^{o}.
* Miſericordia 23.&c.45.46.

352 Creatio maxime manifeſtat potentiam Dei. 4.d.17. q.1.arti. 1.q.4.1^{m}. * Mundus 12.&c. Nocere 7.9.20.

353 Potentia dei maxime manifeſtatur in effectibus corporalibus, quia ſpiritualia ſunt nobis minus nota. Pſalm. 17. principio. c. 6.

354 Circa potentiã dei, fuit duplex error, ſcilicet quod deus agit ex neceſſitate naturæ, & quód diuina ſapientia limitatur ad hunc ordinem rerum qui nunc eſt. 1^{a}.q.25.5.c./. Poten^{a}. q.1. 5.c. * Pœnitentia 84.126. Poſſibile 7.8.9. Pot^{a}.45. Prouidentia 19.35.&c. Rebellio 2.3. Reparatio. Saluari 7.&c. Sedere 4 &c. Signum 14. Siniſtrum 3. Spes 38. Subiectio 5. &c. Suffraganeus. Suffragia 14. Tabernaculum 1. Tacere 2. Temptare 10.&c. Virtus 66.&c. Votum 57. Oper.

355 Potẽtia generãdi eſt in deo. 1^{a}.q.41.4.0./.1.d.7.q.1.2.0./.Con 4.ca^{o}.11./.Pot^{a}.q.2.1.0. Generatio 52. Generatiua.
* Ars 26. Conceptio 18.&c.

356 Potentia generandi in deo eſt medium inter abſolutum, & relatiuum. 1^{a}.q.41.5.0 /.1.d.7.q.1.2.0./.d.12.3.c./. di.42.q.1. 2.1^{m}./ Con.4.ca^{o}.23./.Pot^{a}.q.2.2.0. * Dicere 2.6. &c. Finis 17. Generatio 51. &c.71.&c.

357 Potentia generandi in deo, ſignificat eſſentiam in recto, & relationem in obliquo. 1^{a}.q.41.5.0./.Po^{a}.q.2.1.0./ 5.c.fi.

358 Potentia generandi in diuinis, non continetur ſub omnipotentia dei. 1^{a}.q.42.6.3^{m}./.1.d.7.q.1.1.c./.d.20.1.0./. Poten^{a}. q.2.5.0.

359 Potentia generandi, & potentia creandi, ut radicantur in eſſentia dei, ſunt una numero potentia. 1.d.7.q.1.3.0./. Po^{a}.q.2. 6.0./.q.3.16.9^{m}./.Opuſc.9.q.14.

360 Oppoſitum uidetur dicere. 1.d.7.q.1.3.0./. Opuſ.9.q.14 /.q. 11. Reſp. Du^{m}.495. Du^{m}.495.

361 In deo eſſentia non importat aliquam habitudinem principii, ſicut potentia, ſecundum cuius habitudinis rationem dicitur potentia generandi, id eſt quæ eſt generationis principium. Opuſ.9.q.28.

392 Potentia non dicitur uniuoce in diuinis, de potentia generandi, & potentia creandi, quia potentia generandi eſt prior ſecundum rationem quàm potentia creandi. 1.di.7.qu.1.3.0./. Po^{a}.q.2.5.6^{m}./ 6.3^{m} / 4^{m}./ Opuſ.9.q.14./.25.

363 Potentia generandi in diuinis, ſumitur tripliciter, ſ. actiue, & paſſiue, & impersonaliter. Prima conuenit ſoli patri, ſecunda tantum filio, ſed tertia cuilibet perſonæ. 1^{a}. q.41.6.1^{m}./.1.d. 7.q.2.1.0./.Con.4.c^{o}.13./.Pot^{a}.q.2.4.15^{m}.

364 Cum pater ſit principium generationis, & pater, & filius ſint principium ſpirationis, in patre erit potentia generandi, & in patre, & filio potentia ſpirandi. 1^{a}. q.41 4.c./.3^{m}.

Immo

De

Du^{m}.495^{m}. 365 Immo ſicut pater, & filius ſunt vnus Deus propter vnitatem formæ ſignificatæ per hoc nomen Deus, ita ſunt vnum principium, propter vnitatem formæ ſignificatæ per hoc nomen principium. 1ª.q.36.4.c.ſi. Reſpondeo dubio 496º.

366 Eadem numero potentia generandi eſt in patre, vt generet, & in filio, vt generetur. 1ª.q.41.6.1^{m}./.q.42.6. 3^{m}./.1.d.7.q.2.2.o./.d.22.q.1.2.1^{m}./.Con.4.cº.13.prinº.D./. Poª.q.2.5.c./.q.9.7.3^{m}. vel generatio 57.

367 Potentia generandi in diuinis eſt eſſentia Dei, ſub ratione relationis.ſ.paternitatis.1.d.7.q.1.2.c./.3^{m}./.d.11.3.o./.d.13.2.3^{m}. Generatio 71.76.

Du^{m}.497^{m}. Quæ poteſt. 368 Oppoſitum videtur dicere. 1ª.q6.41.5.o./. Poª.q.2.2.o. Reſpondeo dubio 497º. * Hæreſis 103.121.

Oper. 369 Deus eſt omnipotens. 1ª.q.25.3.o./. 3ª.q.13.1.c./.Con.2.cº.22./.Poª.q.1.7.o. *Abraham 14. Accidens 36.37.

370 Deus poteſt facere quicquid non implicat contradictionem. 1ª.q.7.2.1^{m}./.q.25.3.4.o./.3ª.q.13.1.c./.1.d.41.q.2.1.o./.d.43.q.1.1.5^{m}./.d.44.o./.2.d.2.q.1.1.7^{m}./.d.25.2.3^{m}./. 3.d.1.q.2.3.o./.4.d.46.q.1.ar.2.q.2.o./.Ɖ.2.cº.22./.23.prinº./.25./. Veri.q.2.10.c.ſi./.2^{m}./.Poª.q.1.3.5.6.7.o./.q.5.2.3.c./.q.6.1.5^{m}./.11^{m}./.Vir.q.2.1.c./. Quol.3.2.o./. Quol.4.4.5.o./. Quol.5.3.c./.Quol.12.2.c.prinº./.Ethi.6.lec.2.ſi.
* Adnuari Agilitas 4. Alexander 1. Angelus 52.112.548.

Oper. 371 Deus non poteſt facere alium Deum. Ɖ.2.cº.25.11^{m}./.Poª.q.1.6.c.ſi. * Anima 89.90.217.218.250.257.

Oper. 372 Deum non poſſe aliquid facere, non eſt ex defectu potentiæ eius, ſed quia repugnat facto, inquantum factum, vel inquantum tale factum. Quol.9.1.c./.Quol.12.2.o.

373 Aliquid eſt impoſſibile Deo dupliciter. ſ. vel implicans contradictionem, vel quia in eo eſt neceſſitas ad oppoſitum. Et hoc dupliciter, ſcilicet vel ratione potentiæ ſuæ naturalis determinatæ ad vnum, vel ratione finis vltimi. Poª.q.5.3.c.fin.
* Aſſumere 13.&c.

Oper. 374 Deus dicitur non poſſe facere dupliciter, ſcilicet uel quia potentia, vel quia voluntas eius non ſe extendit ad illud, Ɖ.2.cº.25.ſi./. Poª.q.1.5.c./.6.c.

375 Deus diſpenſare non poteſt, vt homini liceat non ſubdi ordini eius, etiam in iis, ſecundum quæ homines adinuicem ordinantur. 12ª.q.100 8.2^{m}.

Du^{m}.498^{m}. 376 Oppoſitum videtur dicere. 1.d.47.4.c Reſponº.dubio 408º.
* Baptiſmus 209. Blaſphemia 24.25. Bonitas 8.

377 Deus poteſt diſponere agendo præter ordinem ſuæ prouidentiæ, quo ad res ſubiectas ordini, non autem quo ad rationẽ ordinis qui eſt in Deo. 1ª.q.105.6.c./. Ɖ.3.cº.98./.Puª.q6.6.1.3^{m}. *Charitas 81.131.

Oper. 378 Deus poteſt agere, & diſpenſare præter ordinem ſuæ iuſtitiæ, ſecundum quod in aliquo opere creato determinatur, non autem ſecundum quod iuſtitia Dei eſt ordinatio voluntatis eius in eo. 1ª.d.43.q.2.2.1^{m}.

Oper. 379 Diuina potentia non eſt ita ordini eius alligata, quin poſſit quandoque præter ordinem cauſarum ſecundarum aliquid agere, cum ſibi placuerit, vt patet in operibus miraculoſis. 1ª.q.25.5.c./.Poª.q.1.5.c./ Opuſ.10.ar.1./.17.
* Concubinatus 1.2. Corpus 15.39 44.57.68.

Oper. 380 Deus nõ poteſt facere aliquid eſſe ſine eo quod eſt de eſſentia eius. Ɖ.1.cº.25.4^{m}./.Ver.q.21.6.6^{m}.

Oper. 381 Deus non poteſt facere, niſi quæ præſcit ſe eſſe facturum, ſi exceptio referatur ad actum, non autem ſi referatur ad actũ, non autem ſi referatur ad potentiam. Poª.q.1.5.1^{m}./.2^{m}.

Oper. 382 Deus non poteſt facere oppoſita principiorum in ſcientiis eſſe vera. Ɖ.3.cº.25.5^{m}./.Poª.q.6.1.11^{m}.

Oper. 383 Deus non poteſt facere duo contraria, vel priuationem, & habitum, vel alia oppoſita eſſe ſimul in eodem. 1ª.q.105.e.&c./.22ª.q.51.4.c./ 1.d.42.q.2.2.c./. 2.d.1.4.3^{m}./. 4.d.12.q.1.ar.1.q.1.c./.d.43.ar.1.q.1.2^{m}./.d.44.q.2 ar.2.q.3.c./. Ɖ.2.cº.25./.Poª.q.6.1.o./.Ma.q.16.9.3^{m}./.5^{m}./.Vir.q.1.10.7^{m}./. Quol.1.22.c./. Quol 3.1.d./.2.b./.Quol.9 5.c./.Opuſ.53.3^{m}.

Oper. 384 Deus non poteſt aliquid facere, quod non ſit conueniens ſapientiæ, & bonitati eius. 1ª.q.21.4.c.
* Culpa 6.7. Damnatio 22.&c.

Oper. 385 Deus poteſt facere quicquid olim fecit, niſi ſit impoſſibile ratione præteriti. 1ª.q.25.4.2^{m}./. 1.d.44 4.o./.Opuſ.9.q.82.

Oper. 386 Deus poteſt reparare virginitatem perditam. 1ª.q.25.4.3^{m}.
* Datio 1.19.&c. Dicere 2.5. &c. Diſpenſatio 7.&c. Dominium 2.3.

Oper. 387 Immo præteritum non fuiſſe, non poteſt fieri etiam e Deo, vt quod mulier corrupta, nõ fuerit corrupta. 1ª.q.10.5.3^{m}./.q.25.4.o./.22ª.q.152.3.3^{m}./.1.d.42.q.2.2.c./. 3^{m}./. d.2.q.11.7^{m}./.Ɖ.20.cº.25./.Quol.5.1.3.c./.Quol.10.4.1^{m}./.Opuſ.9.q.82. Reſpº. dubio 409.

Du^{m}.499^{m}. * Aeternitas 12.13.41. Euchª.42.87.&c.139. Generatio 64.&c. Gratia 80 Hæreſis 105.

Oper. 388 Deus poteſt reparare uirginitatem perditam quo ad omnem integritatem, non autem ratione præteriti. 1ª.q6.25.4.3^{m}./.22ª.q.152.3.3^{m}./.3ª.q.89.3.2^{m}./.3.d.31.q.1.ar.4.q.1.1^{m}. Quolib.5.3.o. *Honor 27.31. Impeccabilis 23.&c.

389 Deus poteſt facere quæ non facit, & dimittere quæ facit. 1ª.q.25.5.o./.3ª.q 1.3.3^{m}./. 1.d.43.q.2.o./.d.47.1.4^{m}./. Ɖ.2.cº.23. vſque 30./.Liº.3.cº.98.ſi./.Poª.q.1.5.o./.Matt.26. Oper.
* Indiuiduum 27.29. Infinitum 2 Inſtans 20.21.22.

390 Solus Deus poteſt mutare formam in formã, & materiam in materiam, & totum in totũ. 3ª.q.75.4.c./.1^{m}./. Ma.q.16.9.o. Oper.

391 Deus poteſt tranſmutare omnem materiam in quãcunque formam. 3ª.q.28.1.5^{m}./.Poª.q.1.3.c.ſi. Oper.
* Intellectus 96. Irregularitas 1.2.

392 Deus poteſt mutare corpus in ſpiritum. 4.d.12.q.1.ar.2.q.4.1^{m}. *Iuſtitia 83 &c. Iuſtificatio 36.&c. Oper.

393 Deus poteſt immediate mouere materiam ad formam, & omne corpus ad locum, & intellectum, & voluntatem interius eã inclinando. 1ª q.105.1.2.3.4.o./.q.110.2.c./.Deus 315.&c. Oper.
* Leuiathan. Lex 39.40. Liber 16.29.

394 Deus non poteſt facere materiam eſſe ſine forma. 1ª.q.66.1.o./.2.d.12.4.o./.4.d.11.q.1.2.c./.Ver.q.3.5.o./. Poª.q.4.1.o./.2.c./. Quol.3.1.o./ Quol.5.4.o./. Opuſ.30.lec.6. Oper.

395 Deus non poteſt facere quod creatura ſit ſine omni accidente, id eſt ſine relatione creationis, & ſeruitutis, & dependentiæ a Deo. Quol.7.10.c./.4^{m}. Oper.

396 Deus poteſt facere ſubiectum eſſe ſine propriis accidentibus. 4.d.10.ar.2.q.3.3^{m}./. Quol.9.5.c./.1^{m}. * Maleficium 2. Oper.

397 Oppoſitum uidetur dicere. Phi.8.lec.21.meº.c.Reſpª.dubio 500º. *Manus 4.5. Maria 28.32. Miraculoſe. Du^{m}.500^{m}.

398 Deus poteſt facere aliquod corpus non eſſe in loco. 4.d.44.q.2.ar.2.q.3.3^{m}. Oper.
* Miraculum 2 &c.34.&c. Miſericordia 4.5. Neceſſitas 18.

399 Deus poteſt facere raritatem, & denſitatem eſſe ſine materia 3ª.q.77.2.3^{m}./.7.1^{m}./.2^{m}./.4.d.12.q.1.ar.1.q.3.6^{m}. Oper.
* Odium 21.22.

400 Deus poteſt facere qualitatem ſpiritualem eſſe ſine ſubiecto, ſicut & corporalem. Quol.7.10.2^{m}. Accidens 70. Oper.
* Oratio 59 Ordo 56. Paſſio 85.&c.

401 Deus poteſt facere miraculoſe albedinem ſubſiſtere ſine quãtitate. Sed tunc non eſſet hæc albedo ſenſibilis, ſed intelligibilis, vt formæ ſeparatæ. Quol.7.10.1./. Perier.lect.10.prinº. Oper.
* Pax 20.&c. Peccatum 264.266. Phiton 5.

402 Non poteſt fieri a Deo, quod ſubſtantia ſpiritualis habeat qualitatem corporalem, niſi prius poteſt eſſe ſine quãtitate. Quol.7.10.3^{m}. *Poſſibile 7.&c. Oper.

403 Deus poteſt facere angelum non eſſe. 1ª.q.9.2.c./.q.10.5.c./.3^{m}./.2.d.2.q.1.7^{m}. *Poteſtas 2.&c. Prædicare 13.&c. Oper.

404 Deus poteſt immediate mouere quodlibet corpus, quacunque mutatione poſſibili cuicumque creaturæ. 1ª.q.105.1.6.c./.Opuſ.10.ar.1./.5./.Opuſ.23.3^{m}. * Prælatio 1. Prouidentia 18.&c. Regnum 3.&c. Relatio 98. Sacerdos 34. Totum 15. Oper.

405 Deus poteſt immediate facere oẽm effectum cuiuſcunque agentis, ſine eo. 1ª.q.105.2.6.c./.12ª.q.51.4.c./. 3ª.q.77.1.c./.2.d.1.q.1.4.3^{m}./.4.d.12.q.1.ar.1.q.1.c./.d.43.ar.2.q.1.2^{m}/.d.44.q.2.ar.1.q.3.c./.Con.3.cº.99./. Liº.4.cº.44./.65./.80.1^{m}./. Poª.q.6.1.o./.Ma.q.16.9.3^{m}./.5^{m}./.Vir.q.1.10.7^{m}/.Quol.1.21.c./.Quol.4.5.ſi./.Quol.9.5.c./.Opuſ 23.3^{m}. Actio 9. Oper.

406 Nullius rei uirtus, poſſet aliquid, niſi per uirtutem Dei a quo eſt omnis uirtus, & uirtutis conſeruatio, & ordo ad effectum. 12ª q.109.1 c./.2.d.1.q.1.4.c.ſi./.d.9.1.4^{m}./. Con.3.cº.66./.67./.Liº.4.cº.44./.65./.Poª.q.3.2.c./.3.c./.4.c.ſi./. Opuſcu.3.cº.131.ſi. Actio 8.inf. Agens 110. Oper.
* Virtus 66.&c. Chriſtus 123.163.&c.

407 Deus operatur in qualibet re, ſecundum conditionem eius. 2.d.25.1.3^{m}./.2 1^{m}./.Con.3.cº.66./.67./.Liº.4.cº.44./.65 /.Veri.q.23.2.c /.q.24.1.3^{m}./.Puª.q.3.1.2.c./.3.c./.4.c.ſi./. Opuſ.3.cº.131.ſi./.145. Oper.

408 Hoc quod Deus in omnibus operatur ſecũdum modum eorum, non excludit quin Deus quædam operetur, quæ natura operari non poteſt. 12ª.q.51.4.2^{m}. Oper.

409 Nihil prohibet eſſe aliquid in potentia diuina, quod nõ velit, & quod non continetur ſub ordine quem ſtatuit rebus. 1ª.quæſt.24.5.1^{m}.

410 Oppoſitum uidetur dicere. 1ª.q.47.4 c. Reſpondeo ſicut dubio 498º. Du^{m}.501^{m}.

411 Solus Deus põt facere præter ordinẽ, & curſum totius naturæ. 1ª.q.105.6.o./ q.106.3.c./. 3ª.q6.43.2.c./.3.d.16.q.1.3.c./.4.d.4.q.3.ar.2 q.1.3^{m}./.d.33.q.2.ar.2.q.1.c./. 3.d.46.q.1.ar.3.q.2 2^{m}./.Con.3.cº.98./ 99./.161./.Ver.q.27.3 c./.Poª.q.6.1.o./.Quo.9.10.c.ſi./.Opuſ.3.cº.138./.Opuſ.10.ar.1 /.17. Oper.

412 Quicquid poteſt intelligi eſſe ſine alio, Deus poteſt facere eſſe ſine eo, non autem ſi poſſet intelligi, alio non intellecto eiuens ſine bono. 12ª.q.110.4.4^{m}./.Ver.q.21.1.ſi./. Animæ 12.7^{m}.ſi./.Opuſ.3.cº.88. Oper.

Deus

De

Oper. 413 Deus poteſt facere plures mundos : & plura genera rerũ,quã
Oper. fecerit.1.d.44.q 2.2 c.fi./.3.d.14.4.3m./.Ver.q.20.c.1m.
414 Deus poteſt infinitas alias ſpecies creare.1.d.39. qõ.1.3.c./.d.
44.2.c./.Ver.q.20,4.1m.
Oper. 415 Deus poteſt facere uniuerſum : & quamlibet creaturam meliorem quàm fecerit.1a.q.25.6.o.
Dum.502m. 416 Immo uniuerſum non poteſt eſſe melius.1a.q.25.6.3m. Reſpondeo dubio 502o.Bonitas 155.
Oper. 417 Deus poteſt facere uniuerſum, & quamlibet creaturam meliorem,quàm fecerit bonitate accidentali : & non eſſentiali quia tranſcenderet limitem ſuæ ſpeciei 1a.qõ.25.6 o./. 1.d.44.o./.3.d.13.ar.2.q.2.2m./.3m./.Poten2. quæ.3.16. c./.17m. Bonitas 158.
Oper. 418 Qualibet re creata,Deus poteſt facere aliam meliorem,bonitate eſſentiali,& accidentali,1a.q.25.6.o./.1, d.44. 1.3,c.Bonitas 158.
Oper. 419 Deus poteſt facere aliquid melius humanitate Chriſti,matre eius beatitudine,& gratia ſecundum ſe, non autem ut relata ad Deum.1a.q.25,6.4m./.3a q.7.12 2m./ q.10 4.3m./.1.d.44.3.o./.3.d.13.q.1.ar.2.q.2.2m./. Ver. quæſt.29.3.2m./6m. Maria 26.
Malum. 420 Deus non poteſt peccare.1a q.25.3.2m./.q.63.1. c./. 22æ.q.6.2.c./.2m./.1,d 42.q.2.1.o./.2.c./.d.43.q.2.2.o./.L./. 2.d.7.q.1.1.c./.d.37.q.2.1 o./.3.d.12.q.2.1.c./.1m./.Cõ.3. co.25./.Lio.3.co.109./.Ver.q.24.7.c./.2m./.Po2.q.1.6.o./.Ma.q.1.3.9m./.q.3.1.o./Quol.5.4.o.
* Adulterium 9.Blaſphemia 24.25. Cadere 1. Error 9.&c. Excæcatio 1.&c.
Oper. 421 Deus ſi uellet,poſſet praua agere,& peccare. Et iſtius conditionalis,Sortes poteſt currere,ſi uult,antecedens eſt poſſibile,& ideo ſequitur poſſibilitas conſequentis.Sed in hac conditionali,Deus poteſt peccare ſi uult, antecedens eſt impoſſibile.Non enim poteſt Deus uelle malum. Et ideo non eſt ſimile.1a.q.25.3.2m./.1.d.42.q.2.1.2m./.3. d.1. q. 2.3.c./. d.12.q.2.1.c./.4m./.Con.1.co.95./.Po2.q.1.6.3m./.Ma.quæſ.3.3.12m./.Quol.5 6.o. * Iudæi 27.Iuſtificatio 36.&c.Maledicere 1.Malum 65.66.
422 Potentia peccandi in nobis quo ad naturam,eſt à Deo:nõ aũt quo ad defectum.1.d.42.q.3.1.c./.2.d.44.q.1.1.o./.3.d.12.q.2.2.6m./.Ro.13.c.1.primo.D.
423 Deus eſt cauſa peccati.12æ.quæſt.79.o /.quæſt.80.1.c.
* Peccatum 116.Pœna 7.64.65.
424 Immo mali culpæ nullo modo Deus eſt cauſa.1a. q.48.6.c./.q.49.2.o /.q.63.5.c.fi.Reſpondo.dubio 503o.
Dum.503m. 425 Deus eſt cauſa peccati quo ad ſubſtantiam actus : non autem quo ad deformitatem.12æ.quæſt.79 o./.quæſt.80. 1.c./.22æ.quæſt.9.2.2m./.1 diſt 40.q.4.2.o./.d.42 q 2.1.o./.2.d.34.3.c./.d.37.q.2.o./.q.3.1.3m./.d.23.q.3.2 6m./. C o.3. co.162./.Ver.q.3.4.5m./.Po2.q.1.6.5m./.q.3.6. 21m./. Ma.quæſt.3.1.2.o./.Ro.11.lec.5.fi.D.
* Ponitio 2.3.4.6.Simonia 8.
426 Deus eſt cauſa mali pœnæ per accidens tantum:mali autẽ culpæ,nullo modo eſt cauſa,1a.q.48.6.c./.q.49.2.o. /. q.63.5.c.fi./.12æ.q.89.1.2m./.22æ.q.19.1.3m./.q.24.10.c./.2. d.32.q.2.2.o./.d.34.3.c./.3m./.d.36.3.1m./.d.37.q.3.1.o./. L./.d.44.q.2.2.c./.3.diſt.30.1.5m /.Con.2. capo 40./. Libo.3.capo.71./.Poten2.quæſt.1.6.11.c./.quæſtio.3. 16. 3m. /. quæſtio.5.3.13m./.quæſtio.6.1.8m./.Ma.quæſt.1.1.1m./.3.10m /.5.c./.q.3.1.o./.Quol.1.7.3m /.Io.9.Lec.1.princo.c.D./.Rom.Lec.7.fin.G.&c.
427 Deus eſt cauſa excæcationis,& obdurationis per accidens tantum.ſ.ſubtrahendo gratiam.1a.q.23.3.2m./ 12æ.qõ 79.3.o./.22æ.q.15.1.o./.Excæcatio 1.4.inf.1.d.40.q.4. 2.o. /. 4.d.18.q.1.ar.1.q.2.4m./.ar.3.q.3.c./.Con.3.co.162./. Ver.q.24. 10.c./.Ma.q.3.1.1m./.6m./.q.16.5.8m./.Quol.4.4. fi./. Quo.5.2.o.c./.Iob 7.Le.4.meo.F./.Io.12.Lec.7.meo.c. C./. Ro.lec.7.fi.G./.&c.capo.9.lec.3.fi.E./.co.11.lec.1.fi.F./.2æ.Cor.4./.lc.2.medo.B./.He.3.lec 2.medo.F.in Pharao.inſ.
428 Non obdurat Deus immittendo malitiam:ſed non impartiendo gratiam. Et hoc quia non ſe volunt homines ad gratiam conuertere.Iſa.6.
Oper. 429 Deus omne malum conuertit in bonum. Opuſ.63.co.1.
Oper. 430 Deus per ſe inclinat ad bonum,dando gratiam,& uirtutes,& directe ordinando ad bonum:ſed inclinat ad malum per accidens tantum,ſcilicet non dando gratiam, 12æ. quæſt.79.1.2m /.2.d.37.q.2.1.1m./.Con.3.co.162. fi./. Ver.quæſt.22.8.fi /.Po2.q.1.6.4m./.6m./.Ma.quæſt.3.2.1m./6m./.Quol.5.2 c./.Ro.9.lec.3.co.10.lec.3.co.11.
Causa. 431 Deus ẽ cauſa productiua cuiuslibet rei 1a.q.22.2.c./.q.44.o./.q.45.2.c./.q.55.2.3m./.q.57.2.c.fi./.q.61.1.o./.q.65.2.o./.3.c./.q.75.5.1m./ q 79.2.c./.q.103 5.7.c./.22æ.q.79.2.c./.q.33.2 c./.1.d.30.3.c./.d.32.3.c./ d.36.q.1. 1.o./.2.d.1.qõ.1.2.o./.5.16m./.d.11.q.2.2.c./.d.18.q.1.2.c./.L./ .d.37.q.1.2.o./.qõ.2.2.c./.3 .diſt.2.q.1.ar.3.q.2.c./.Con. 1.co.49./.50./.66.2m./.6m./.Lio.2.co.6./.15./.16.6m./.39.4m./ 40.3m./.52.2m./.65./.94./.107.4m./.150.1m./.Lio.3.co.1./. 2. Ver.q.1.8.o./. Po2.q.3.5.o./.16.c./.q.6.1.2 / q.7.1.c.prio./.Ma.q. 3.2.c./. Spiritu 1.c./. Anima 20 2./ Quol.9.5.c./.Opu.3.co.68./.132. /.135./.Opuſcu.15.co.9./.Opuſ.20.lio.3.co.1./.2./.Opuſ.30.lec.3./. Meta.2.lec.2.meo.a.F./.Lio.6.lec.3.mo.c.C.&c./. Phi.8.lec.2. prio.2. B./.
* Abraham 20. Abſens. Abſoluere 14. Abſtractio 13. Adam 90.&c. Oper.
432 Deus eſt cauſa omnium efficiens,exemplaris, & finalis. 1a.q.44.1.2.3.4.o./.q.65.2.o./. q.103.2.o./. 5.c./.q.105.5.c./. 12æ.q.79.2.c./ 1.d.1.L.fi D./.d.18.5.c./. 2 d.1.q.2.2.c./. q.3.1.c./.L.1 /.d.17.L.1.meo.F.d.18.q 1.2.c./. d.34.q.1.2.c./. Con.1.co.37./.L1o.3.co.17.18./.Lio.4.co.21 /.Ver.q.20.4.c./.Po2.q.7.1.3m./.Ma.q.1.1.c./.He.2.lec 3.meo. G./. Cauſis lect. 3.o. Adeps 2.
433 In Deo eſt habitudo cauſæ efficientis perſonæ ad perſonam. Non autem eſſentiæ,ſed formalis,non autem finalis, niſi reſpectu creaturarum.1 d.34.q.1.2.c./.Ver.23.1.3m.
* Adiunare 1.8.Adoptio 14.&c.Aduentus 8.&c. Afflictio. Agatha. Amor 61. Angelus 17.&c.24.69.91.111.112.141.141.146. 175.255.256.275 285. 301.398.411.&c.420.444.491.495.&c.620.628.
434 Deus eſt cauſa eſſendi omnibus. Opuſ.3.co.68.
* Anima 27. 82.89.&c.90.&c.204.212.&c. Animal 52. Antropoſpatos. Aſſimilatio 8.Attributa 1.&c. 17.18. Beatitudo 91.Benedictio 2.5.6.8.&c.
435 Quicquid entitatis,bonitatis, & perfectionis eſt in creaturis eſt a Deo,non autem imperfectio,ſed accidit creaturis, inquantum ſunt ex nihilo.1.d.2.2.c./. d.17.q.2.5.c.prio./.d.22.2.c./.d.42.q.2.1.c./.d.43.q.1.2.1m./. 2.d.13.q.4.1m./.d.37.q.1.2 o./.q. 2.1.2m./.2.c /.3m. /. d.44 q.1.2.c./.Po2.q.3.1.13m. vel Deus 71.
* Caracter 11.12.21.Charitas 69.82.83.84 89.
436 Deus eſt cauſa immediata omnium, quæ non inceperunt eſſe per generationem.2.d.1.q.1.4.c./.d.18 q.2.2.c.
* Caſus 3.Cã 20.38.52.&c.63.&c.65.&c. Cœlũ 128 134.Certio.4.8. Circuncíſio 21. Claritas 17. Clauis 3.&c. Commune 1.3.8.
437 Deus eſt cauſa operationum naturalium, immediatior omni agente naturali.1.d.12.3.4m. Actio 9. Oper.
438 Immo quodlibet agẽs naturale particulare eſt immediatum ad ſuum effectum.Potentia q.3.7.c. Reſpondeo dubio 504o. Dum.504m.
439 Deus eſt cauſa operationum naturalium immediatior ſecundum virtutem,& mediatior ſecundum ſuppoſita,omni agente naturali.1.d.12.3.4m. Oper.
* Contritio 16.Cooperari o.Corporalia 8 Corpus 15.39.44.&c.Correctio 21.Creatio 3.Cultus o. Oper.
440 Deus eſt cauſa omnis motus, tam uoluntatis,quam naturæ.12æ.q.6.1.3m.
* Defectus 23 &c.Delectatio 104. Dæmon 57. 58. 59. 90.&c.101.116.120.Deuotio 5.7. Dies 4.12.&c. Diſpoſitio 24.30.Diſtantia 5.&c.
441 Proprium Dei eſt, q materia corporalis ei obediat ad nutũ quo ad ſuſceptionem formarum.Ma.q.16.1.14m. Oper.
443 Proprius effectus Dei eſt facere pacem.He.13.lect.3.meo.G. Pax 21.
* Diſtinctio 10.22.&c.Dolor 27.Donum 7.8.24.&c.
143 Quicquid Deus cauſat in his inferioribus,cauſat per angelos. Pſalm.17.princo.b.D.
* Effectus 1.3.Eleemoſyna 1.&c. Elicere 2. Epiſcopus 12.24. Eſſe 9.&c.98.99. Aeternitas 39.&c. Excellẽtia. Exemplar 7. Exitus 1.2. Falſitas 12. Fatum 2.&c. Fides 59. 73. &c. 162. Finis 25.59.&c. Fomes 3.5. Forma 104.113. Formatio. Fortitudo 40. Fortuna 7.8. Fructus 11.12. Gloria 4. 5. 13. &c. Grãtia 13. 24. 25. &c. 55. &c. 62.&c. 108.149.&c. Habitus 27.&c. 35.&c. 64 68. 82. Hæreſis 49. &c. 69.&c. 84. 104. 118.126.&c. Humilitas 16. Idea 13. &c. 30. &c. Ieiunium 19. Ignis 17.&c. In 7.&c.28.&c. Inclinatio 8. Inebriari. Inæqualitas. Infirmitas 2. Intellectus 71.96. Ioannes 4. Laus 13.&c. Lazarus 1. Liberum 30. Locus 24.25.26. Lumen 24. 25. Maledicere 1. Maleficium 1. Malitia 9. Martyrium 10. Materia 15.41. Matrimonium 13. Medium 15. Meritum 5. 9. 107. Miniſter 5. 6. Miraculum 2.&c. 24 &c.48. Miſericordia 38. &c. Miſſa 7. Miſſio 13.14.15. Modificari. Mors 3. 43. Mundus 12. &c. Natura 4. 42. &c. Nocere 7. Origenes 4. Origo 1. 8. &c. Paſſio 119. Pax 16. Peccatum 160. 258. &c. 329. Pœna 4. 64. 65. Pœnitentia 50. &c. 72. 126. 136. Plato 6. Poſſibile 7. &c. Poteſtas 5. 13. Præco. Prædicare 11. Prælatio 1. Princeps 23.27. Principatus 9. Principium 17.&c. Proceſſio 14. Proprium 9.10.Religio 5.Sanctificare.Sictus 7.8.Sapiẽtia 25.53.55.56.Sexus 3.

Terra.

De

Terremotus.7.Veritas.28.29.31.34.37.&c.43.&c. Virtus.66 &c.Vita.23 &c.80.Votum.20.Vſura.7.Chriſtus.66.69.83.99 98.1.8.148.

Ope. Operatio. 441 Deus eſt agens primum omnium naturalium.4.d.5. q.3.2.c. ᵒAccidens.69.Actio.2.&c.24.128.Actus.73.190.Admirare.6, &c.Adoptio,14.&c.Agens.4.16. &c.40.54.107.110. Agere. 18 &c.

445 Deus immediate producit omnia.1ª.q.65.3.0./3ª.q.6.1.1^{m}. /.2.d.1.q.1.4.0 /.d.13.5.1^{m}./.Opuſ.25.cº.9./.10.

446 Deus agit mediantibus alijs cauſis,non ex inſufficientia eius ſed ut dignitatem cauſandi communicet creaturis. 1ª. q.22. 3.c./.8 .../ q.103 6 c./.2^{m}./.q.106.4.c./.1.d.44 3.4^{m}./.2.d.1 b.2.4.1^{m}./ 4.d.24.q.1.ar.1.q.1.c /.diſt.45.q.3.2.1^{m}./.cont.3. cº.70.ſi.Ver.q.5.8.&c.Angelus.17.&c.69.140.141. 146.175, 351.374 411.420.Anima.156.159. Annihilatio. 0. Antichriſtus.6.Appropriatio 4.9.11.&c.Ars.26.Attributa.17.18. Benedictio.8.&c.Bonitas.249.Brachium. Actio.11. Cauſa.67.&c. Conne ſio.3.Corporalia.5.Corpus.31.89 44.57. Creatio.25. &c.39.41.Creatura.6.

447 Deus agit per ſapientiam ſuam.1.d.35.1.c./.diſ.43.q.2.1.0./. Cont.2.cº.24./.Ver.q.23.6.0.

448 Bonitas,liberalitas, iuſtitia, & miſericordia dei differenter producunt res.1ª.q.21.3.c./.3.d.4.q.1,ar.1.q.1.c./ 4.d.46.qu. 2.ar.1.q.3.c.

ᵒDauid.3.Dicere.7. 8. Diſpoſitio.30. Diuitiæ.7.Dulcedo. 4. &c.Elementum.15.26.Eſſe.15.Aeternitas.39.&c.Eucharistia. 105.107.Finis.77.Flagellum.3.Fornax. Grauc. 10. Habitus. 27.28.Hæreſis.105.

449 Deus eſt agens analogum.2.d.8.q.1.1.2.c.Cauſa.38. ᵒIdea. 1.17.&c.Ignis.17.&c.Imprimere.1u.9 &c. Inæqualitas.Indiuiduum.29.Inſtans.20.21,22.Iuſtitia.75. &c. Iuſtificatio.36. &c.Liberalitas.13.14.Liberare.0 Malitia.9.

450 Deus produxit creaturas,non ex neceſſitate. 1ª.q.19 4 0./. q. 25.5.0 / q.28.1,3^{m}./ q.32.1.3^{m}./.q.45.6.c./. q.50.1.c./.q.61. 2.1^{m}./.q.104 3.0./.q.105.1.2^{m}./.12ª.q. 66.1.3^{m}./. q.109. 1.c /. 3ª.q.50.2. 3^{m} /.1.d.35.1.c./.d.38.1.6^{m}./. d.43.qu.2.0./. Prol, primº.C./.d.18.q.1.3.1^{m}./.3.d.20.ar.1.q.3.c /.4.d.17.q.1.ar. 2 q.3.c./.Con.2.cº 23.uſq3.30 /.44.ſi.45.1^{m}./.Libº.3,primº./ cº.64./ 65.2^{m}./.75.4^{m}./.97./.98./.99./.Liº.4 cº.13./. Ver.q. 5.2.1^{m}./.Potª.q.1.5.c./ q.3.1.9^{m}./.4.c./ 6.18^{m}./.14.14^{m}./.15 0./.17.4^{m}./.14^{m}. /.q.5.3.1.ſi./.6^{m}./.quæ.6.1.c.ſi./.Vir.q.1.11. 9^{m} /.Quol.8.6.ſi /.Quol.4.4.c./.Opuſ.3 cº.96./.99 /.Opuſ. 15.cº.9 ſi.

ᵒManicheus.2.Matrimonium.23.Miniſter.6.8.9. Motus.52. 55.

451 Deus in productione rerum finem aliquem intendit,ſcilicet diuinam bonitatem.1ª.q.25.5.c./.Opuſ.3.cº.100./.101.Deus 306.&c.

ᵒMundus.18.Natura 4.52.&c.Neceſſitas.20.Nichil.1.Occidere.12.Ommiſſio.1 Operatio.11.33.50.51. Oratio.40.Ordo.18.49.51.56.Ora.Paulus.3. Paupertas.3. Pœna.258. &c. Pœna.4.54.55.Pœnſe.52.Perfectio.31.&c.Præceptũ.25.117. Præco.Prædeſtinatio.1.&c.46.47.48.Prædicare.11.Proceſſio 62.Producere.3.Prophetia.18.Pſalm.3.Punitio 2.&c.Quies 8.Ratio.13.Redemptio.4.Religio.85.Reparatio.Reſurrectio. 5.9.Retributio.3.Sabbatum.1. 2. Sacramentum.7.48.&c. Sacrificium.2.27.Senarius.3.Somnium.2.Sors.5.

452 Deus de nouo abſque ſui mutatione produxit res in eſſe. Opuſ.3.cº.97.Creatio.14.

ᵒSpes.11.Spirituale.5. Templum.1.10.&c.Tempus.29.30.36 37.Tenebræ.1.Timor.39.Tirannus.4.&c.Totum.15.Transfiguratio.2.Tribulatio.3 4. vindicatio.7.8.

453 Deus produxit res ex nihilo.Opuſc.3.cº.69. Creatio.10. 12. &c. ᵒVirtus.27.79.&c.Viuificare.Vocatio.8.17.Vniuerſum.2. Voluntas.40.

454 Deus creauit materiam omnium ſimul.2.d.18.qu.1.1.c.ſin./. d.30.q.2.1.c.priº. A. ᵒVſura.108.Chriſtus.203. 216.218.220.

In quibus, ❡Dextrum,& ſiniſtrum,& aliæ differentiæ ſitus, ſunt in inanimatis quo ad nos tantum,in animatis vero ſunt ſecundum ſe.1ª.q.13.7.c./.1.d.26.q.1.1.c./.Con.4 cº.14./.Poª.q.7.10.c. /.Quol 1.1.c./.Meta.5.lec.17.ſi.e.H./. Phi.3.lec.9.ſi./. Liº.4. lec.1.ſi.ſ./ Anima.2.lec.8.priº.

ᵒAmazones.2.Animal.17.&c.Armum. Cœlum. 23.24. 146. 147.Contrarium.42.Humilitas.19 Paſſio.104.Paulus. 18.Pes, Sedere.2.Siniſtra.0.Surſum.Chriſtus.210.

❡Diabolus.Diabolus,dr eſſe Deus,& princeps huius ſeculi,nõ creatione,ſed quia ſeculariter uiuẽtes ei ſeruiunt, eo mõ loquendi , quo apoſtolus loquitur dicens,quorum deus uenter eſt.1ª.q.65.1.c.ſi./.q.114.3.2^{m}./.12ª. q.8.5.b./.1.d.40. q.4.2. ar.1./.Io.8.lect.7.priº d./.2ª.Cor.4.lect.2 priº.K./.Eph.6. lect.3.medº.L ᵒ Abſtractio. 13 Adam 10.64. Aduenus.6.9. Antichriſtus.1. Aqua.5. Aſſiſtere . 5. Aſtare . Bonitas . 245. Brachium. 0. Cete.1.Debitum. 26. Dæmon. 0. Dæmoniaci,

Diacon Dial Diap Dice

Deus 329.Aequalitas 17.Euchariſtia 147.Excæcatio 7.Exorciſmus 7 &c.Experientia 1.Fraus Hæreſis 49.&c. 127.157. Ieiunium 13.Leuiathan.Lucifer.Lupus.Maledicere 5.Maleficium 0.Manichæus 1.2.Mulier 6.Natiuitas 29. Nomen 62. Paradiſus 6.Paſſio 99.111.112.125. Peccatum 96. 166 177. Phiton 5.Poteſtas 19.Prædicare 11. Pſalmus 13. Redemptio 5.Sanguis.Sapientia 10.Serpens 2.5 Seruitus 14.Sors 5. Tẽptare 6.8.14.&c. Vnctio 1.Chriſtus 87.

Quæ. ❡Diaconiſſa dicitur quæ in aliquo actu diaconi participat ſicut quæ legit omeliam in eccleſia. 4.d.25.q.2.ar.1.q.1.c./. 1ª.Tim.3.lec.2.ſi.

Quis. 1 ❡Diaconus non eſt proprius miniſter alicuius ſacramenti.3ª.q.67.1.0 /.4.d.5.q.2.ar.1.q.2.0./. d.7.q.3. ar.1.q.2.c./.d. 23 q.2.ar.1.q.2.c.

2 Diaconus eſt proprius diſpenſator ſanguinis Chriſti,non autem corporis Chriſti,niſi de licentia epiſcopi, uel presbyteri, uel in neceſſitate.3ª.q.82.3.0./.4.d.13.q.1.ar.3.q.2.0 /.d.24.q. 2.ar 1.q.2.c.meº.A./.ar.2.c./.ar.3.5^{m}./.q.3.3.c. Cõ.4.cº.75. ſi.vt Laurentius 2.

3 Diacono non licet tangere corpus Chriſti , quia non habet manus conſecratas . 3ª. q.82.3.0./.4.d.13. q.1.ar.3.q.2.c./.d. 24.q.2.3.5^{m}.

Oppoſitum uidetur dicere.3ª.q.82.3.c.Reſpondeo ſicut Euchariſtia 160.

4 Ad diaconum pertinet aſſiſtere , & miniſtrare maioribus ſacerdotibus,in omnibus agendis,circa ſacramenta eccleſiæ.3ª. q.67.1.c./.q.72.4.c./.4.d.24.q.2.ar.1.q.2. c.meº.A.

❡ Baptiſmus 111.&c.Cantus 5.Caractere 40. Catechiſmus 7. Confirmatio 17.Cura 1. 2.

5 Ad diaconum pertinet purgare tantum.i.eijcere immundos, & diſponere fideles per admonitiones.Sed ad ſacerdotes pertinet etiam illuminare.i.tradere ſacramenta,ad epiſcopos uero perficere.3ª.q.64.1.1^{m}./.q.67.1.1^{m}./.2^{m}./. q 8 3 3^{m}./ 2. d.u 3.c.priº./.4^{m}./.4.d.5.q.2 ar.1,q.2.c./. d.23.q.2 ar.1 .q.2. c /.1^{m} /.q.3.ar.2.q.1.b.1./.Ver.q.9.1.3.c./.Quol.3.17.c.ſin./. Quol.11.7.c. Lectoratus 4.Epiſcopus 11.12.

ᵒ Dalmatica 0.Diaconiſſa Euangelium 8.Laurentius 2.

6 In primitiua eccleſia omnia officia inferiorum ordinum committebantur diaconis, propter paucitatem miniſtrorum 4.d. d 6.q.2.ar.3.q.4.1^{m}./.d.24 q.2.ar.1.q.2. 2^{m}./.1ª.Tim.3.lec.2. ſi.F. ᵒ Manus 2. 3.Nicolaus 1.Ordo 72.86. &c. Philippus 1. Prædicare 1.Sacerdos 29.Stola.Teſtis 2.Vocatio 0.

Qualis. 1 ❡Dialectica ſcientia eſt tantum una in ſpeculabilibus, demonſtratiuæ uero ſunt plures.12ª.q.57.6.3^{m}./. 22ª. quæſt. 51.4.2.

2 Dialectica ut docens eſt uere ſcientia demonſtratiua,non autem ut eſt utens.Similiter & ſophiſtica. Meta. 4.lec.4. meº. b.I. ᵒ Amor 199.

3 Quædam partes logicæ habent doctrinam, & uſum in logica ut dialectica,& ſophiſtica,quędam uero tantum primum, ut demonſtratiua.Meta.4.lec.4.meº.b.ſi. ᵒ Ars 11 12.13.Diſſinitio 7.10.Metaphiſica 27.Prudentia 51.

4 Dialectica dicitur temptatiua,quia temptantis proprium eſt ex principijs extraneis procedere , ideſt ex intentionibus rationis quæ ſunt extraneæ a natura rerum,Meta. 4.lec.4.medio b.I. ᵒ Scientia 74.119.Sophiſta.

Qualis. ❡ Diameter quadrati eſt incommenſurabilis lateri eius,quia proportio eorum eſt ſicut duorum ad unum, & non ſicut numeri ad numerum , quæ requiritur ad commenſurationem linearum.Meta.lec.3.ſi./.Liº.5.lec.15.meº.b.D. Poſteriorũ, lec.4.meº.m.

Qualis. ❡ Diana,& diſcurſus mulierum ad eam,eſt tantum in ſpiritu, ideſt illuſione phantaſtica.Spiritu 2.14^{m}.

ᵒ Dæmon 73.190.&c.Hæreſis 49.

Quale, 1 ❡ Diaphanum eſt ſuſceptiuum coloris alieni,nõ habens proprium colorem.Anima 2.lec.14.priº.c./.lec.15.priº.

ᵒ Albedo 1.Aqua 1.

2 Diaphanum non eſt proprium elementis, ſed conuenit eis & cœlis,ſecũdum aliquid commune eis.Anima 2.lec.14. priº. c./.Lec.15.priº.

ᵒ Cœlum 22.53.56.Claritas 12.Color 1.5.Corpus 54.Illuminatio 6.Lumen 8.Luminare 1.Lux 20.Viſibile 3.

Quid. ❡ Diapſalma ſecundum Auguſtinum eſt diuiſio pſalmi, oſtendens quod ſequentia pertinent ad aliam materiam , Sed ſecundum Hieronymum ſignificat feliciter. Pſalm.4.medio.c.

Quid. 1 ❡ Dicere. Ariſtoteles frequenter ponit dicere,pro affirmare.Perier.lec.6.meº.a B.

2 Dicere proprie importat principaliter reſpectum ad uerbũ, ſecundario autem ad rem intellectam.Io.in diuinis conuenit tantum patri 1ª.q 34.2.3^{m}./.2ª.q.39.8.2^{m} /. Ver.q.4.2.4^{m} /. Quol.4.6.1^{m}.

ᵒ Abſoluere 21.Accuſatio 9.Baptiſmus 42. &c.

3 Dicere ſe habet tripliciter ad illud quod dicit,ſcilicet ut enunciatiua

eiatiue, cauſatiue, ſeu imperatiue, & operatiue, 12ª.q.76.1.c.
* Blaſphemia 6.7.

4 Dicere dei ſumitur tripliciter. ſ. pro generare, intelligere, & creare. Primo modo eſt notionale tantum, ſed ſecundo, & tertio modo eſt eſſentiale. 1.d.27.q.2.2.c./. Potentia q.2.4.8m./. q.9.9.8m.
* Bonitas 66. Campſoria 5.6.7.10. Caſtitas 1. Confeſſio R.

5 Dicere dei ſumitur dupliciter, ſcilicet per formationē uerbi, & pro expreſſione eius: primum eſt æternum, non autem ſecundum. 1ª.q.32.1.1m./.q.47.1.c.fi./.q.65.4.c.fi./.q. 74.3.1m. & 3m./.4m./.2.d.12.3.5m./.Con 4.c°.13./. Potentia quæſtio. 3.18.12m./.13m./.quæſtio.4.4.0./. Anima 12.c./. Iob.lec.2. me°.B.
* Fides 34.35.36.69. Hæreſis 93.116.139. Idea 24.18.39.

6 Per hoc q dicitur in ſcriptura, dixit deus, importatur diuinū imperium, ſecundum Baſilium. Prius autem oportuit prodere creaturam quę obediret, quam fieri mentionem de diuino imperio. 1ª.q.74.4.1m.
* Iudicium 31.32. Mendacium 10.&c.

7 Dicere dei pertinet ad formationem rei, mandare uero ad creationem. Pſal.32.me°.h. Miniſter 8.

8 Ex parte dei, facere non eſt aliud quàm dicere, ſed ex parte effectus facere importat actualem exiſtentiam effectus in rerum natura, non autem dicere. Po².q.3.17.30m.

9 Quælibet perſona in diuinis poteſt dicere ſe, & eſſentiam ſuā 1.d.29.q.2.ar.2.q.1.3m.

Cui. 1 ¶ DICI ut uerbum conuenit tantum filio in diuinis, ſed dici ut res conuenit ſingulis perſonis, toti trinitati, eſſentiæ dei, & omni creaturæ, 1ª.q.34.1.3m./.Ver.q.4.2.3m.
* Abſolutum 1. Accidens 4.11.13. Animal 80.

2 In diffinitione dici de omni quo utitur demonſtrator duo ponit Philoſophus, quorum unum eſt, ut nihil ſit ſumere ſub ſubiecto cui prædicatum non inſit, aliud eſt, quod non ſit accipere aliquod tempus, in quo prædicatum ſubiecto non conueniat. Poſterior lec.9.

3 Dici de omni per ſe, & primo quod ſignificat uniuerſale ſe habent ex additione adinuicem, quia omne quod per ſe prædicatur, uniuerſaliter prædicatur, ſed non econuerſo, & quod primo prædicatur, prædicatur per ſe, ſed non conuertitur. Poſterior le.9.me°.b.

Du°.350m4 Oppoſitum uidetur dicere. Poſter.lec.11.prin°.2. Reſpondeo dubio 505.
* Demonſtratio 11. Diſtinctio 7. Doctor 4. Dubitatio 4. Ens 2.16.21. Experientia 12 Facere 4 Fallere 1. Falſitas 19.29. Fictio 1. Fides 99. Fiducia 1.2. Filiatio 6.7. Finis 71. Fortitudo 24. Idea 24. Imperator 2. Infiatum 10. Inquirere 2. Iucunditas. Ludicra. Ludus 1. Materia 50. Mendacium 1.10. Meritum 84. Metaphora 2.4 Miraculū 2.3.6. Philoſophia 7.8.9.36.50. &c. Propoſitio 2.6.7.18, &c. Relatio 58.86. Subiectum 7.
¶ Dicotoma. Luna 6.
¶ Dictamen. Conſcientia 3.&c.21.22. Lex 6.76. Inſtinctos. Præceptum 30.117.130. Reuerentia 3. Sacramentum 48. &c. Vxor 5.

Quid, ¶ Dictator. Dictatura.
¶ Dictatura eſt dignitas maior poteſtate, & imperio conſulatu, & tempore excellentior. Opuſ.20./.Lib°.3.c°.10./.Li°. 4.c°.26. * Dictator.

Diuiſio, 1 ¶ DICTIO ponit aliquid dupliciter. ſ. eſſentiale, & fundamētum. 1.d.28.q.1.1.1m./.d.31.q.1.1.c.fi.
* Cathegorica.

2 Dictio dicitur ponere aliquid dupliciter. ſ. ſignificatum eius, & conſequens ad illud. 1.d.40.q.1.1.c. * Conſideratio 2.

3 Dictio ſignificans conditionem corporalem quo ad rem ſignificatam principaliter non prædicatur de deo, niſi metaphorice, non autem quo ad modum ſignificandi. 1.d.8.q.2.3.2m.
* Fallacia 3. Iubilus 2. Nouellæ. Spiritus 1.7.

4 Dictio infinita nihil determinatum ſignificat, quia non imponitur a priuatione, ſed a negatione. Ideo dicitur de ente, & de non ente. Perier.lec.4.fi./.Lec.5.me°.d.

5 Negatio dictionis infinitæ non eſt in genere determinato, ſed in genere entis. Ideo dicitur de omni ente. 1.d.13.4.2m.
¶ Dictum. Affabilitas 0. Amicitia 2.

Diuiſio, 1 ¶ DIES dicitur dupliciter, ſcilicet naturalis continens uiginti quatuor horas, & artificialis. ſ. a claritate ſolis. 1ª.q.69.1.5m. /.3ª.q.53.2.3m./ 1.d.21.q.2.2.5m.

2 Dies artificialis habet duodecim horas non æquales, ſecundum circulum æquinoctialis, ſed inæquales ſecundum aſcenſiones Zodiaci per ſex ſigna. Io.11.lec.2.me°.d.
* Angelus 288.416.541. Animal 26. Apoſtoli 2S. Appellare 4. Beatus 13.50.51.55. Conceptio 2.42.

3 Dies ante creationem ſolis fiebat motu circulari lucis 2.d.13. 4.3m./.L.
* Damnatio 19.60. Deuotio 9.

4 Dies aliqua eſt clara tripliciter, ſ. inſtitutione Dei, ſtatuto humanum, & lumine ſolis. Iob.3.lec.1 me°.h.
* Deus. 230.231. Diluculum. Euchariſtia. 181.182.212. Feſtū. 5.&c. Hæreſis. 107. Ieiunium. 16.36.40. Iudicium. 76. 86. Liber. 19. Luna. 1.2. Magi. 5. Maria. 24.66.67.68. Miſſa. 13. 16. &c. 20.&c. Miſſio. 33. Mors. 7. Natiuitas. 7. Nocturnæ. Nox. 2. Nubes. 1. Nuptiæ. 7. Obliuio. 1. Officium. 11.&c. Holocauſtum 4. Ordo. 89.90.91.92. Paſcha. 1. Pœnæ. 59.91.91. Raptus. 13. Sabbathum. 3. &c. Temperare. 22. Tempus. 28. Terremotus. 1.

Naturalis 5 Dies noſter triplex, ſcilicet noſtræ natiuitatis, noſtræ conuerſionis, & dies mortis, uel aduentus diſtricti iudicij. Opuſc, 58.ca°.2.

6 Dies naturalis ſecundum eccleſiam incipit in media nocte, non autem dies artificialis. 3ª.q.80.8.5m./.4 d. 13. q.1.artic, n.q.4.3m.

7 Dies naturalis non terminatur in ueſpere, ſed in mane ſecundum Chriſoſtomum. 1ª.q.74.3.6m.
* Alleluia. Apoſtoli. 38. Appellare. 4.

8 Dies incipit quo ad contractus in media nocte, ſed quo ad officium incipit in veſperis. 4.d.11.q.2.ar.2.q0.3.2m./.Quol. 5.fi.

9 Dies incipit in ſero, ſecundum iudæos quia computant ſecundum lunam, quæ tunc incipit apparere. Opuſ.3.c°. 247./. Io, 13.lect.1.prin°.2. G.
* Bibere. Circunciſio. 18.19. Confirmatio. 22. Contrarium. 32. Damnatio. 59.60. Diurnum. Indulgentia. 29. Magi. 3.

10 In ſolennitatibus legis, iudæi computabant dies a ueſpera in ueſperam, in alijs autem a mane in mane. 4.d.11.q.2.ar.2. q. 3.2m./.Con.4.c°.68.fi.
¶ Maledicere. 4. Maria. 24 66.67.68. Sepultura. 14. Sudor. Vſura. 112.

Septem. 11 De operibus ſeptem dierū in principio Biblie 1ª.q.67 uſque. 75.0./.2.d.4.3.c./.1m./.2.d.12.13.14.15.0./.Po².q.4 1.2. 0./. He.4.lec.1.me°.D.&c. * Adam. 90. Animal. 26. 78. Aqua. 9. Dæmon. 122.125.126. Perfectio. 11.12.

12 Septem dies fuerunt unum inſtans, ſecundum cognitionē ſeptem operum dei in mente Angeli, ſecundum Auguſtinum, licet ſecundum alios fuerint uere ſeptem dies ſucceſſiue. 1ª. q.58 6 c./.7.1m./.q.68.1.c./.q.69.1.c./.q.70.1.1m./.q.74. 1 2. 0./.3.d.1.q.1.3.c./.d.12.2.3.0./.d.13.7.1m./.d.15. q 3.1.c./.d. 29.1.1m./.4.d.43.ar.3.q.3.1m./.Ver.q.8.16.0./.Po². q.4.1.n. 0./.Iob. 40.lect.2.prin°.A./.He.4.lec.1.me°.G.
* Planetæ. 1. 2. Senarius. 1.

13 Diuerſæ res diuerſimode præfuerunt in operibus ſeptē dierum. 1.q.73.1.3m./.q.90.4.0./.q.91.n.4m./.q.92.4.3m./.q.118 3.1m./.2.d.15.q.3.1.7m./.8m./.d. 17.q.2.2.1m./. d.18.qu.2 1. 7m./.3. d.n.q.2.ar.2 q.3.3m./.4.diſt.48.q.2.1,3m./. Po².q.6.1. 9m./.He.4.le.1.med°.E.&c.

Prima. 14 Dies primi. ſ. creationis, a luce in noctem computantur, propter futurum hominis lapſum. Sed econuerſo triduum Chriſti in ſepulchro, propter reparationem hominis. 3ª.quæ.51 4. 2m./.q.53.2.3m.

15 Prima dies dicitur habuiſſe ueſpere, & non mane. 1ª.q.63.6. 4m./.2.d.12.3.7m./.Ver.q.8.16.8m. * Bonitas. 5.10.
Oppoſitū uidetur dicere a ſimili, quia clarū ſemper dēt præcedere obſcurū. Op.73.c°.18. Reſp. ſicut inſ.16. Vſura. 276.

16 Prima dies habuit auroram quo ad oriens, non autē quo ad tenebras præuias, uel coexiſtentes. 2.d.13.L.

17 In die dominico facta ſunt tria, ſ. creatio mundi, productio lucis, reſurrectio Chriſti. Pſal.23.prin°. Luminare. 3.
* Ieiunium. 33.34.36.40.45.

18 Dies dominica ſuccedit ſabbato, ex ſtatuto eccleſiæ, & conſuetudine Chriſtianorum tantum. Ideo obſeruatio eius non eſt ſic arcta, nec figuralis, ſicut ſabbatum, quia ueritas etiam in modico prætermitti non debet. 12ª q.103.3.4m./.22ª.qu.122.4. 4m./.3.d.37.ar.5.q.3.3m./.4m. * Ordo. 88.&c.

Secunda, 19 Dies in qua res creatæ ſunt. ſ. prima non debuit benedici, ſeu ſanctificari. 1ª.q.73.3.2m./.2. d.15.q.3.3.0.

20 Dies ſecunda, non debuit benedici, nec ſanctificari. 2. diſtinc. 14. L.

21 De ſecunda die non dicitur, vidit deus, pluribus rationibus, ſcilicet, uel quia quod ponitur in tertia die, refertur etiā ad ſecundam, uel quia eſt de his quæ non ſunt manifeſta populo, uel quia per firmamentum ſimpliciter, intelligitur aer nebuloſus, qui non eſt de partibus principalibus mundi, uel etiam myſtice ex parte numeri, quia dualitas ab unitate recedit. 1ª. q.74.3.3m./.2.d.14.L.

Tertia. 22 In tertia die informitas terræ remouetur, ſecundum Auguſtinum. 1ª. q.69.1.2.c.princ°. uel Aqua. 9. Plantæ. 1. 2. Terra. 14.

Quarta. 23 De quarta producuntur luminaria quæ mouentur in cœlo, ad ornatum ipſius. 1ª. quæſtio. 70.1.c. Luminare. 3. Lux. 10. Stel-

Die

io. Stella.1.

Quinta. 24 Die quinta producuntur aues & piſces, ad ornatum medii elementi, qui habent motum in aere & aqua, quæ pro uno elemento accipiuntur. 1ª. q 70.1.c./q.71.o.

Sexta. 25 Die ſexta producuntur animalia, quæ habent motum in terra, ad ornatum ipſius. 1ª.q.70.1.c./q.71.o.
*Adam.90. Perfectio 11.12.

Septima. 26 Dies ſeptima conuenienter dicitur habuiſſe mane, & non ueſpere. 2.d.12.3.7m./d.15.q 3.2.7m.
*Corpus.1.

27 Dies ſeptima debuit benedici, & ſanctificari. 1ª. q.73. 3.o./2.d.15.q.3.3.o. *Perfectio.11.12.

28 Diei ſeptimæ conuenit completio operum Dei, & requies eius. 1ª.q.73.1.2.o./2.d.15.q.3.1.2.o.
*September. Septimus. Perfectio.11.12.
¶Dieſis. Tonus.

In cōmuni. 1 ¶DIFFERENTIA eſt nobilior genere, ſicut determinatum indeterminato, & proprium communi, non autem ſicut alia natura. 1ª.q.50.4 1m./q.75.7. 2m./2.d.3.q.1.6.1m./. Spiritu. 1.9m./2.4m./3.3m./8.9m./. Meta.10.lec.11. *Accidens.8.

2 Differentia prædicatur de genere. Meth.8.lec.2.medº.f.F.
*Adam.49. Addere.6.11. Affirmatio.2.

Dum.506m. 3 Oppoſitum uidetur dicere. Meta.3.lec.8.meº. K. Reſpondeo Dubio 506º.

4 Differentia complet eſſentiam generis. 12ª.q.67.5.c./2.d.3.q.1.5.c./.Poª.q.8.4.5m.
*Anima.44.45.221.222.&c.331.

Dum.507m. 5 Immo genus per ſe ſumptum, non poteſt prædicari de differentia prædicatione per ſe, nec econuerſo. Meta.3.lect.8.meº K.Reſp.Duº.207.

6 Differentia & genus, ſecundum conſiderationem realem, & metaphyſicalem, fundātur ſuper diuerſas naturas neceſſario, non autem logice. 1ª.q.50.2.1m./. Anima.7.17m.
¶Appetitus.55.76.&c. Aſſimilatio.4. Bonitas.85. Cathedra.11 Cælum.23.146.

7 Id a quo ſumitur differentia, ſe habet ad illud a quo ſumitur genus, ut actus ad potentiam. 1ª.q.3.5.c./.q.50.2.1m./. q.85.3.4m./.5.3m./.12ª.q 67.5.c./1.d.25.1.2m./.d.26 q.1.1.6m./2.d.3.q.1.5.c /.d.12.4 c./.d.13.q.1.2.c./.ℨ.2.cº.93./. ℨº.q.7.3.c./ Spū.1.24m./ 3.3m./8 3m./ Anima.9 c./.11.10m./. 18m./. Trin.14.c./.Opuſ.3.cº.92./.Opuſ.30.lec 9 fi./ Le.11. o./. Opuſ.42.cº.1.fi /.cº.5.o./. Meta.8.lec.2.fi.I.
*Cir cunſtantia.1.2.14.&c.3.Commune.7.

8 Differentia non ſumitur ab eſſe. Quo.9.6.4m.
*Congregatio.2. Contrarii.421 &c.50. Delectatio.209.

9 Differētia cōpleſiua ſpeciei, ſumitur a forma, genus a materia cōi, ſed particulare, a materia indiuiduali. 1ª.q 85. 5. 3m.

10 Differentia ſignificat totum compoſitum, ſicut & ſpecies, licet ſumatur a parte formali, & genus a parte materiali, licet genus ſignificet totum. 1ª.q.85.1.3m./.12ªq. 67.5.c./. 1.d.2 .1.2m./ 2.d.3.q.1.1.c./.6.1m./.d.18.q.1.2.c./. 3.d.5.q.1.2.2m./.Opuſ 3.cº.92./.Opuſc.30.lec.4.9 /.Opuſc.42.cº 5.7./. Meta 5.lec.7 meº./.Lib.7.lec.9. meº.c /.Liº. 8.le.2.fin. F./. lec.3.meº.g.fi.Lib.10.lec.11.meº./. *Perher.le.8 meº.c.
*Determinatio.1.3. Deus.18.&c.28 &c 32.&c.60.104. Dextrum. Diffinitio.15. Diſtantia.1. Diſtinctio.11.

11 Differentia eſt in genere tantum in potentia. Ideo non participat genus, nec eſt de intellectu eius, nec econuerſo. 1ª.qu.3.5.c./.Poª.q.3.26.4m./.Opu.42.cº.1.fin /.cº. 9.princº./ Met. 3.le.8.meº.K /.L1.5.le 7./.L1.11.le.1.fi. *Diuiſio.12.13.

12 Differentia importat diſtinctionē formæ. 1ª.q.31.2.2m./. cont. 3.cº.97 *Electio.20. Ens 28.30. Aequiuoca.3. Eſſentia. 8.

13 Differentia eſt forma generis, inquantum facit ipſum eſſe actu, ſed genus eſt formalius ſpecie, inquantum eſt uniuerſalius. 12ª.q.18.7 2m. Diffinitio.15.

14 Omnis differentia per ſe, eſt ex prima radice diſtinctionis. i. ex principiis eſſentialibus. Poª.q.10.4.c.prinº./. Quo.11.6.o./. Opuſ.3.cº.150.fi. *Aeternitas 20.&c. Fides.149. Finis.18.&c. Forma.39.87. Genus.8.10 Habitus.3. Hæreſis. 39. Ignorantia.31. Imago.2. Intellectus.2.&c.23. &c. 133. & 133 &c.155. 189.&c.271.274. Ipothetica. Lex.28. Lib 10. Lux.5. Malum.52. Mandatum.2. Materia.10. Natura 50. Naturale.6. Neceſſitas 25.26. Nomen.8.76. Odor.3. Olfatus.2.

15 Remota differentia, non remanet genus idem numero. 12ª. q.67.5.c./.Poª.q.8.4.5m./.8m. *Cura 11.12. Paſſio.55.&c.

16 Differentia formæ, prouenient ex ſola diſpoſitione materiæ non facit diuerſitatem ſecundum ſpeciem, ſed tantum ſecundum numerum. 1ª.q.85.7. 3m.

17 Differentia ſecundum ſpeciem, eſt propter finem, ſed differentia ſecundum numerum, eſt propter materiam. 2ª. qu.62. 6.3m./.Phy.2.lec.11, prinº.6. *Peccatum.59.&c.

18 Differentiæ eſſentiales ſunt nobis ignotæ. 1ª q.29.1. 3m./. 2. d.3.q.1.6.c./.d.35.2.3m./.4.d.14.q.1.ar.1.q.6.1m./.d.44.qu.2. ar.1.q.1.1m./. Veri.q. 4.1.8m./.10.1.6m./.Poª.q.9.2.5m /. Spiritu.11.3m./. Opuſ.30.lec.9 /. Meta.7.lec.12.meº.f./ Anima lec.1.fi./.Poſter.2.lec.13.meº.d. * Pœna.52.53. Perfectio.40. Pluralitas.2. Poſitio. Potētia.32. Prædicamētū.2 Prædicare, 29.30. Præſumptio.8. Præuaricator.2. Princeps.6. Priuatio.8.

19 Differentiæ eſſentiales, ſæpe nominantur ex accidentibus. 1ª.q29.1.3m./.o. 77 1. 7m./.12ª.q.49.2.3m.fi./2.d.3.q.1 4.c./.3.d 26.q.1.1.3m./ Veri.q 4.1.1m./ q.10.1.0m./.Poª.q.9 2, 5m./.Spiritu.11.3m./.Op.30.lec.9./ Meta.7. lec.12.meº.f./. Lib.10.lec.in prinº.2./ Anima.lec.1.fi./.Poſter.2.lec.13.fi.d. Prophetia.17. *Qualitas.1. Quantitas.9. Ratio.1.&c.28.

20 Differentiæ per ſe, ſ. contentæ uirtualiter in genere; conſtituūt ueras ſpecies eius: non autem differentiæ extraneæ, niſi impropria. 12ª q.18.7.c / q.35.8.c./.Veri.q.25.3.c. Rationale.3.c. Sacramentū.142. Sapientia.17. Senſus.28. Siniſtra.1.

21 Differentiæ quæ conſequuntur diuerſitatem ſpecierum, poſſunt eſſe in rebus eiuſdem ſpeciei: non autem differentiæ

22 quæ conſtituunt ſpēs. 12ª.q.72.5.c. Ex diuerſitate formarum, ſequitur differentia operationum, finium propriorum, materiæ, agentium, patientium, & proprietatum. ℨ.3.cº.97.

23 Differentia fieri, eſt ſecundū differentiam agentis. 2.d.1.q.2.2.c. * Spes.13.54 &c. Subalternū. Tactus.12. 16. Veri.52.

24 Diuiſio generis in ſpecies, non eſt ſemper per ueras differentias. 12ª q 49.2.3m / Op.30.le.9.fi. *Vnitas.40. Vniuerſale.16

25 Differentia triplex inter homines, ſecundum habitus & actus animæ rationalis. i. ſecundum diuerſas gratias gratis datas, ſecūdum duplicem uitam, contemplatiuam & actiuam, & ſecundum diuerſos ſtatus & officia. 22ª. q 171.prinº.

26 Differentia in formis eſſe non poteſt, niſi ſecundum, quod una eſt perfectior alia. 1ª.q 31.1.2m./.ℨ.3.cº.97./. Spiritu.1.9m. Item diffinitio.15. qualitas.1.

1 ¶DIFFERRE proprie, eſt ſemper per aliud, & eſt relatiuum. In communi.
Sed diuerſum, eſt abſolutum, & ſeipſo, vel alio. Ideo omne differens eſt diuerſum, & non econuerſo. 1ª.q 3.8 3m./.q 90. 1.3m./. 1.d.8.q.1.2 3m./.2.d.17.q.1 1 5m / ℨ 1.cº.17./.Poª. q.7.3.2m. Meta.5.lec.12 o./. Lib.10.lec.5.fi. * Abſoluere.22. 33.35. Abſtractum.1. 2. Acerbum, Acetum, Adam.49.

2 Immo qualiſcumque formarum multitudo, facit differentiam, ſed diuerſitas fit ſolum per formas ſubſtantiales. Poª. Dum.508m.
q.9.8.2m. Reſpondeo Dubio.508. * Affirmatio.2. Amicitia. 11.12. Anima.56 73.87.219.240.311.&c. Animal.16. Apparere.2. Appetitus.76. Ardor, Ars.15.&c. Aſſumere.7. Aſtutia. 1. Attributa.3.&c Auerſio.1.17. Baptiſmus.38. Beatitudo.15. 132. Bonitas.85. Charitas.60. Caliditas.6. Cauſa.32. Cælum 5. 5.10.23. Conſanguinitas 6. Conſenſus.5. Conſilium.19. 30. Conſtantia.8. Corruptibile.2. Creatio.53. Damnatio.43. Datio.23. Delictum.2. Demonſtratio.14.

3 Simplicia, ſiue prima, non proprie differunt, ſ. per aliud ſicut compoſita, ſeu ſecunda, ſed ſunt diuerſa, ſ. ſeipſis tantum. 1ª. q.3.8 3m /.q.90.1.3m. /.1.d.8. q.1.2.3m. * Deus. 66. 67. 69. 104.158.448 Diffinitio.10. Diſpoſitio. 48. Donum 24

4 Quæcumque differunt genere vel ſpecie, differunt numero eſſentiæ vel naturæ, non autem numero ſuppoſiti vel ſubiecti. 3.d.5.q.1.3.4m

5 Vel quando naturæ diuerſæ, non coniunguntur in uno ſuppoſito vel ſubiecto. 3.d.5.1.3.5m *D 24. Electio. 10. Embrio. 2. Epiſcopus.5. Equalitas.21. Eſſe.78 81.90 Eſſentia.3. Aeternitas.18.&c 30 &c Aeuum.6.&c. Exemplatio.2. Excluſio.5. Fides.67 152 Fieri.1. Forma.41.&c.171. Fortitudo.33.54. Furor. Furtum.6. Generatio.56. Genus.35. Gratia.9.35.111.112. Habitus.13 Hæreticus.2. Hæreſis.41.159. Homo.25.&c. Humilitas.23. Idem.6 Imperatur.3. Indiuiduum.43. Inſtans.1. Integrum. Intellectus.2.3.13.15.81.133.165.194.195.196.274 Ipoſtaſis.6.

6 Differre ſpecie, contingit dupliciter. ſ. in diuerſis ſpeciebus completis, vel ſecundum diuerſos gradus in generatione eiuſdem ſpeciei. 12ª.q 72.7.c. *Ipothetica, Iuſtitia.479. &c. Iuſtificatio 10.&c. Lex.98. Lignum.4. Limbus.1. Linea. 3.4.

7 Oppoſitum uidetur dicere. 2.d.15.q.1.1.2m./. Meta.7.lec.6. Dum.509m.
meº.h./.Lec.2.meº c. Reſpondeo Dubio.509.
* Malum.39.42. Matutine.3. Medium.4. Membrum.2. Memª. 6.7. Meritum. 68. Miraculum. 41. Miſericordia. 23. Motus. 29. &c. 81.

8 In genere ſubſtantiæ, quæcunq; differunt numero, differunt & materia. Trin.14.4m. * Multum, Omiſſio.22. Oppoſitio.14. Oratio.71. Pars.13. Paſſio.38.55.&c. Panis Peccatum.59.&c. 385.387.393. &c. Pœna.53. Perfectio, 47. &c. Perſona.25. &c. Piſcina. 2. Poſſe.1.2. Prædeſtinatio. 47. Prædicare. 38. Prælatio.13. Præſumptio.8. Princeps. 6. Principium. 4. Priuatio.8. Profeſſio 6. Pulchritudo.4. Quo eſt. 1. Ratio. 1. &c. 23.&c.36.&c. Bonitas. Sanctitas. 4 Sapientia.12. Scientia. 106. &c.164. Senſualitas.6. Symbolum.2. Simplicitas. 1. Spes.68. Stultitia.10.

9 Bonum, & malum in moralibus, differunt ſpecie, non autem in alijs. Ma.q.2.4.10m.

*Subſannatio. Superbia.18. Suppoſitum.8.9.13. Suſurratio.1. Timor.46 47. Totum.6. Tranſcendentia. Tranſgreſſio.1. Virtus.163.187. Viſio.4.&c.15. Viſus.3.4. Vocatio.1.3. Voluntas.19.24 Votum.27.28. Vſura.124. Chriſtus.172.

10 Eorum quæ realiter differunt in creatis, duplex realis identitas eſt in diuinis.1a.q.40.2.1m.

¶Differri. Baptiſmus.129. Circuncifio.14. Confeſſio.31. Correctio.17. Limbus.1. Scandalum.15.18.

Quid. 1 ¶DIFFICILE eſt id quod tranſcendit potentiam, ſecundum naturam, vel propter impedimentum.1a.q.62.2.2m./.4.1m./.3.d.30.4.6m.

2 Difficultas in agendo duplex, ſ. ex reſiſtentia paſſi, ut in his inferioribus, uel ex diſtantia potentiæ ab actu.2. diſtinctio.1. quæſt.1.3m /.4. diſtinctio.17. quæſtio.1. arti.5 quæſtio.1.2m./. Poa.q.3 4.16m.

*Amor.64. Angelus.245.473.530. Actio.123.124.

3 Difficillimum, & optimum eſt, conditionem uirtutis obſeruare, circa propriam materiam.22f. quæſtion. 149.1.c.principio.

*Anima.227.

4 Difficultas per ſe minuit uoluntarium, ſed per accidens auget ipſum contraconando. Ver.q.26.6.12m.

*Appetitus.31. Arduum.

5 Difficultas operandi duplex, ſcilicet ex magnitudine operis, vel ex defectu voluntatis. Prima auget meritum, ſecunda vero minuit illud.12f.q.114 4.2m./.22f.quæſtio.155.4.2m./.2. diſtinctio.29.4.3m /.3. diſtinctio.23.quæſtio.1.1.4m./. diſtinctio.24.ar.3.quæſt.3.c./. diſtinctio.30.3.3m./.5.4m./.4. diſtin.15.quæſtio.1.art.4.quæſt.1.2m./. Verit. quæſtio.14.10.12m /. quæſt.26.6.12m./.14m./. Quol.3.12.4m /. Opuſc.17.co.7.4m./.1f.Cor.3.lec.2.prino.B.

¶Articulus.2. Bonitas.110.111. Cognitio. 25. Comedere.4. Confirmatio.32.

6 Difficultas facit ad ſatiſfactionem, ratione pœnalitatis. Verit. q.26.6.12m.

*Conuerſio.5.15. Dæmon.62. Dionyſius.4. Diſpoſitio.23. Diuitiæ.8. Euchariſtia.113.114. Excommunicatio. 29. Fides. 41. Fomes.13. Gula.9. Habitus.2.3. Ira.76. Irregularitas.4. Iuſtitia.61. Liber.3. Matrimonium.132. Meritum.13.54.70.76 79 Nihil.3. Paſſio.64. Peccatum.396. Pœna.60. Qualitas.6.&c. Sapientia.7. Scientia.69.70. Scriptura.11. Spes.51.68. Tempera re.14. Timor.16.34.48. Verecundia.15.

Virtus. 7 Difficile, & oneroſum, menſurantur ſecundum uirtutem ſuſcipientis.3.d.40.ar.4.q.3.c.

*Conſilium.16. Conſtantia.5.6.

8 Ratio uirtutis magis conſiſtit in bono, quàm in difficili. Ideo magnitudo eius magis menſuranda eſt ſecundum rationem boni, quam ſecundum rationem difficilis. 22f. quæſtio. 123. 12.2m./quæſtio.13 .c.1m.fin./. quæſtion.141.8.2m. Virtus. 40.

*Fortitudo.5.22.57.&c. Graue.9. Ira.42.76.

9 Opera virtutum ſunt difficilia.12f.q.107.4.c.

*Iuſtitia. 61. Laborioſum. Lex. 130. Logica. 8. Pœnitentia, 19. 42.

10 Immo opera uirtutum ſunt facilia.4.d.14.quæſt.2.2.5m. Reſpond. Dubio 510o.

11 Opera uirtutum dicuntur difficilia, quia ſunt ſupra uires non habentium uirtutes, non autem propter laborem, uel triſtitiam. Et etiam quia quidam abundant ſenſu, & deficiunt intellectu. 12f. quæſtion.107. 4.c./. 3. diſtinct. 27. quæſtio. 2. 2. 6m /. diſtinctio. 30. 4.6m./. Con.3. capo. 26./ Pſalmus. 18. fin. g.I.

12 Opus uirtutis, habet duplicem difficultatem, ſ. ex ſpecie actus ut in fortitudine, & temperantia, & ex diuturnitate, ut in perſeuerantia.22f.q.137.1.c. Virtus.40.

*Religio.25.26. Scriptura.2.11. Studium.4. Suſtinere.

13 Difficultas prima, requiritur ad uirtutem, non autem ſecunda, ſed eam tollit, uel ſaltem minuit uirtus. Virt. quæſtio.26. 12m.

14 Difficultas in actibus uirtutum duplex, ſcilicet in inueniendo medium rationis, & in refrænando paſſiones. Tantum prima eſt in virtutibus intellectualibus, & in iuſtitia, ſecunda uero in alijs.22f.q 129.2.c.

15 Difficultas duplex, ſcilicet laboris, & ſecundum exceſſum operis ad potentiam, quæ attenditur in uirtutibus. Prima eſt maior in reſiſtendo malo, quàm in operando bonum, ſecunda uero eſt econuerſo.3.d.31.quæſt.1.3.2m.

*Vſura.168.

16 Difficultas laboris requiritur ad meritum præmii accidentalis, ſed difficultas conſiſtens in ordinatione medii requiritur ad meritum præmii eſſentialis.4.d.26.q.1.4.4m.

17 Vbi eſt ſpecialis difficultas, ibi requiritur, ſpecialis virtus, 22f.quæſtio.137. diſtinctio.7.quæſtio.2.artic.2.quæſtio.2.c./. diſtinctio.17.quæſtio.3.art.2.quæſt.3.c./. diſtinct.33.quæſtio,3.2.c.

18 Difficultas duplex circa actus virtutum habentium materiam exteriorem, ſcilicet propter exceſſum paſſionum principaliter, uel principaliter propter magnitudinem obiecti. In prima ſufficit vna virtus, ſed in ſecunda requiruntur duæ.22f. q.129.2.c./.q.134.3.1m.

19 Difficultas ex magnitudine operis requiritur ad uirtutem, non autem difficultas ex defectu uoluntatis, ſed eam tollit uel minuit uirtus. Ver.q.26.6.12m.

20 Difficultas prima, maior eſt in actibus uoluntatis, quàm in paſſionibus animæ, ſecunda uero econuerſo. Verit.quæſtion. 26.6.15m.

21 Difficultas uitandi peccatum duplex, ſcilicet propter vehementiam paſſionis, ut ira, vel propter latentiam, ut ſuperbia. 22f.q.162.6.1m./. Titum.3.lect.1.prino.C.

22 Perfectus uirtute facilius quantumcumque difficilia exequitur, quàm carens uirtute, facilia.3. diſt.40.ar.4. q.3.2m.

*Aggredi ſuſtinere.

¶Diffidentia eſt motus iraſcibilis in æſtimatum, ſuperare facultatem. Sed in bonum eſt deſperatio, in malum autem eſt timor.3.d.26.q.1.3.5m. Deſperatio.5.&c.

*Certitudo.21.

Quid. 1 ¶DIFFINITIO dicitur terminus, quia rem totaliter includit, nihil rei eſt extra, cui non conueniat, nec aliquid eſt intra cui conuenit. Meta.5.lect.prino.19.b./. Periermen.lect.4.prino. B.F.uis.19.

*Cauſa.53. 56.57.82. Demonſtratio. 12. Eſſe.76.

2 Diffinitio quid rei eſt, quando res concipitur per aliquam formam in ipſa re, reſpondens ei per omnia. Con.3. co.49. Verit, q.2.1.c.fi./.conm./.3.q.2.4m./. Poa.q.7.5.c.fi.B.

*Forma.11 Habere.3. Interpretatio.3. Ratio.4.12.35.145. Veritas 2.23.

3 Diffinitio quid nominis, importat quaſi expoſitionem ſignificationis nominis, non tamen ſemper indicat eſſentiam, quia diffinita non ſemper habent eam.2.d 32.2.1m.

4 Diffinitio includit principia ſpeciei, non autem indiuidui.1a. q.29.1.3m.

5 Quælibet bona diffinitio ducit in cognitionem proprium accidentium. Anima.lec.2.fi./. Lec.6.meo.c /. Lec.11. fin.

6 Diffinitio non poteſt eſſe falſa niſi per accidens, ſcilicet ratione duplicis compoſitionis 1a.q.17.3.c./.q.58.5.c./.q.85.6.c./ 1.d.16.q.5.1.7m /. Con.1.co.59.2m./. Ver.q.1.3.12.c./. Meta. 5.lect.fin.mo.d./. Lio.6.lec.4.fi.c.E./. Lio.9.lec.fi.meo.c./. Anima.3.lec.11.fin.

7 Diffinitio logici dicitur formalis, quia conſiderat genus ſecundum ſuum ſolum formale, ſecundum phyſicus, & metaphyſicus conſiderat ſed totum. Trin.14 c /. Anima.lec 2.mo.f.E.

8 Doctores, & philoſophi negligunt modum diffinitionis, & tangentes principia prætermittunt formam ſillogiſmi, ponentes ea e quibus ſillogiſmus formari poteſt.22f.q.4.1.c./ 3. di. 23.q.2.1.c./.d.12.q.1.ar.1.q 1.3m./. Ver.q.14.2.c.

Diui. 9 Diffinitio duplex, ſcilicet quid rei, & quid nominis.2.d.32.2. 1m./. Ver.q 2.1.c.fi./.9m./.q.3 2.4m.

*Baptiſmus.34. &c.86.156.

10 Diffinitio triplex, ſ. materialis, ideſt per materiam, uel per cauſam inferiorem, formalis, ideſt per formam, uel per cauſam ſuperiorem, & tota demonſtratio ſola poſitione differens.1.diſt. 1.L.medo.K./ 2 diſtinctio. 9.1.1m./.4.d.3.ar. 1. quæſt.1.c./. Phi.2.fi /. Lio.3.lect.4.prino./. Anima.2.lec.1.prino.b./. Lec.3. prino.b./. Poſter.lect.16.meo.c./. Lio.2.lect.7.prino. b./. Lec. 8.prino./ fi.

*Bonitas.62.241.243. Charitas.51.

11 Cum demonſtratur cauſa per effectum, neceſſe eſt uti effectu loco diffinitionis cauſæ.1a.q.1.7.1m /.q.2.2.2m.

Dum.511. 12 Oppoſitum uidetur dicere. Trin.29.c. Reſp. ſicut Duo.448.

*Contritio.1.&c. Melius.2.

13 Diffinitio triplex, ſcilicet cum materia tantum, cum materia, & forma, & cum forma tantum. Prima eſt naturalis, ſed plus ſecunda, non autem tertia, ſed eſt logicalis. Meth. 6.lect. 1.meo.d./. Lio.8.lec.2.fi./. Anima.le.2.fi.ſ. Metaphyſica.2.

14 Vnius rei eſt tantum una diffinitio perfectiſsima, ſcilicet per diuerſas cauſas, uel proprietates.12f.q.55.4.c./.1. d.1.L.meo. k.2.d.37.2.9m./.3.diſt.23.q.2.1.8m. /.14.q.1.ar.1.quæſt.6.6m/. diſt.15.quæſt.1.ar.1.q.3.5m./.d.17. q.3.ar.2.q.1.4m./. Phi. 2. le.16.meo.c.

15 Diffinitio eſt una per ſe, quia differentia aduenit generi per ſe, ut forma materiæ. Meth.7.le.12.o./. Poſter.2.lect.5.fi./. Periher.lec.8.mem.c.

Diffinire. 16 Diffinitio per cauſam finalem, eſt formalior alijs.3. diſt.9./.1. 4m./. Ver.q.14.3.c./. Poſter.2.lect.8.prino.a.

*Addere. 12.15.

Du.512. 17 Oppoſitum uidetur dicere, quia diffinitio finem, & cauſam agentem cum ſint quædam extrinſeca, non comprehendit. Meta,7.lec.17.me.b k.Reſp.ſicut Du.448. *Analogia. 10. 13.Animal.2.6.Baptiſmus.34.&c.86.156.

18 In omnibus quæ ſunt propter finem,diffinitio per cauſam finalem eſt ratio diffinitionis per cauſam materialem, & probans eam.2.d.9.1.1m./.Poſtea.lec.4.prin./.lec.16.me.c. *Benedictus.5.Bonitas.71.241.242.Cauſa.53.56.57.82.Deſiderium.13.14.Dies.2.Differentia 9.11.Difficile.8. Dimenſio.4.Diſtinctio 17 &c.Diuiſio.1.3.4.9.Duellum.Elementum, 29.Aequalitas.2.3.6.19.20.

19 Inſtrumentum diffinitur per finem ſuum.ſ.per uſum eius. Phi.2.fi./.Perier.lec.7.prin. *Eſſe.76.77. Aeſtimatiua.3.4.Excluſio,5.

20 Ea quæ ponuntur in diffinitione in recto,non ſunt partes diffinitionis,ideſt rei per definitionem ſignificatæ,ſicut nec diffiniri.1.d.25.1.2m.prin./.Meta,7.lec.9.fi. *Finis.6.15.18.29. 98.108.Hæreſis.3.Habitus.15.

21 Vnumquodque diffinitur,& denominatur,ſecundum illud qđ conuenit ei primo,& per ſe,non autem per illud quod conuenit ei per aliud.3a.q.60.4.1m.

22 Materia communis ponitur in deſinitione ſpeciei,non autem materia indiuidualis,1a.q.29.2.1m./.q.75.4.c./.q.85.1.2m./. Quol.2.4 c/.1m./.Opuſ.30./.Meta.7.lec.9.me.c./.Phi.2.le. 5.me.b./.Lec.13.fi. *Homo.3.6.8.Interpretatio 3.Per ſe,1.8.me.c./.Li.11. lec. 7.me.d.

23 Omnia animalia diffiniuntur cum materia,& motu.& qualitatibus ſenſibilibus.Meta.6.lec.1. me.d / Li. 7.le.9.

24 Diffinitio naturalium ſignificat formam, & materiam.1a. qu. 29.2.3m./.q 75.4.c./ q.85.1.2m./.Quol.24.c./.Opuſ.30./Meta,7.lec.9.me.c/.Li.8,lec.3.prin.a.g. Perſona.10 &c.Prudentia.71.Punctus.1.

25 Formæ definiuntur ex additione materiæ,& accidentia ex additione ſubiecti, ſine quibus neutrum habet eſſe perfectum, Opuſc.30.lec.10./.Meta.7.lect.4.me.d./.Le.9. fi.c.E./. Anima,2.lect.1,me.b. *Scientia.150.Theo.23.Totum,5.Virtus.24.&c.37.92.

26 Diffinitio dicitur dari per additamenta,quando datur per aliquid,quod eſt extra eſſentiam diffiniti.Quol.9.5.1m.

27 Principale in diffinitione,oportet eſſe ex parte formæ, licet ibi ſint aliquę partes materiales in obliquo.Meta.5. lectio.2. prin.2.E.

28 Eſſe non poteſt poni in diffinitione alicuius generis nec ſpeciei.Quol.9.2.3.c./.Quo.9.5.2m./.Meta.8.fi.

Du.513. 29 Immo unumquodque diffinitur, ſecundum quòd habet eſſe. 2.d.35.2.1m.Reſp.ſicut Du.300. *Vnitas.1.&c.27.34.36.

30 In diffinitione ponitur aliquid dupliciter, ſcilicet explicite,ſ. in actu,& implicite ſiue in potentia.Potentia. q.8.4.3m./. Anima.1.5.10m.

31 Nomina intentionum quandoque ponuntur in diffinitione rerum, quando nomina non ſunt impoſita rebus, ut in deſinitione perſonæ.1a.q.29.1. 3m./. 1,diſ.25.1.8m./.Potentia. q. 9.2.5m.

32 In diffinitione formarum aliquãdo ponitur ſubiectum ut informe,ſicut cum dicitur, motus eſt actus exiſtentis in potentia, & aliquando formarum ſicut cum dicunt.motus eſt actus mobilis, uel lumen eſt actus lucidi. Et hoc modo dicitur anima actus corporis organici phyſici .quia anima facit ipſum eſſe corpus organicum, ſicut lumen facit aliquid eſſe lucidum Anima.1.15m./.Anima.2.lect 2.

33 In diffinitione accidentis, non debet poni niſi per ſe ſubiectũ eius.2.d.17.2.3.Accidens.5.&c.24.25.Inf.

Diffinitum. 34 Proprium eſt accidentis,diffiniti per additamenta,ideo habet eſſentiam incompletam. 2. diſt.35.2.1m./. Quol.2. 4.c./. Quol.9 5.1m./.Opuſc.30.lec.5./.Lec.10.Meta.7.lectio.4.c./. Poſter.lec.2.prin.2. *Accidentia 5.&c.24.25.Actus.98,Beſtialitas.1.Campſoria,1.2.Character.5.Confeſſio.13.&c.Contingens.3.Continuum.1 Contrarium.18.25.Cõtritio.5. Corporeitas.2.Corruptio 14.

35 Accidens aliter diffinitur quàm ſubſtantia, ſ.per ſubiectum, quòd eſt extra eſſentiam eius.2.d,35.2,1m./.Po.q.8. 4.5m. *Creatio.3.&c 6.&c.Debilitatio.Deriſio.2.Deus.52. Dos.1, 10.Ens.1.20.21.Error.5.Eſſe.65.&c.84 &c.Eſſentia.1,

36 Negationes ; & priuationes habent modum diffinitionis in complatiſſimum,quaſi expoſitionem ſignificationis nominis. Non tamen indicant eſſentiam,quia non habent.3.d.35.2 1m *Aeternitas.1.&c.Fides.1.&c. Fieri.18.Filiatio.17.Finis.26, 39.&c. Forma.11. 117.Fortitudo.4. Fructus. 1.7. Fruitio.6. Fundamentum.1.Generatio.71.Genus.4.43, Gratia.52. Habitus,9.10.15.59.

Dif Digni

37 Corpus organicum,non poteſt diffiniri, niſi per animam,nec aliqua pars animalis,niſi per operationem eius,& per animã. Met.7.lec.10.prin.b.*Hæreſis 4 Homo 6. Idea 1.&c. Ignorantia 7.Imaginatiua 1.Imago 4.&c.Imitatio. In 27.

38 Sola ſpecies diffinitur.Opuſc.3.c.26./ Meta.5.lec.4 fin.F./. lec.8.fi.d./.Li.7.lec.3.fi.k./.lec.1.prin. *In communicabilitas.Indiuiduum 1.&c.18.31.Indiuiſibile 2. Infidelitas 2.Infinitum 13.Infirmitas 3.Ingenuum 4.Ingratitudo 5.

39 Singulare non diffinitur.1a.q.17.1.1m./.Meta.7.lec.10.me. c./.lec.11.prin./.fi.l.F./.lec.15.o./.Inſtrumentum 4 Intellectus 32.57.61.134.&c.200. Intentio 2. Hypoſtaſis 3.Ira 36. 64.65.66. Iudicium 23 Ios 2,

40 Nomen pertinens ad communem rationem ſingularitatis,diffiniri poteſt,ut perſona & huiuſmodi.1a.q.29.1.1m./.Potentia q.9.2.1m.

41 Nihil perfectè diffinitur,niſi ſubſtantia.1.d,35.2.1m./.Meta. 7.lec.3.4.0./.Anima 2.lec.1.prin.b.A.Poſter.2.le.2.med. f./.lec.6.fi. *Iuſtitia 17.18 51.&c. 80. Latria 3.6.Lex 4.91. 156.160.Libertas 3 Liberum 11.Locus 4. Lumen 3.4.

42 Ens per accidens non diffinitur, niſi ſecundum quid. Veri.q. 16.1.8m./.Meta.7.lec.3.o./. *Lux 15.Magnanimitas 24. Maledicere 1.2.Malum 6.19.57.Martyrium 4. Materia 10.16. 32.34.Matrimonium 1.&c.71.Medium 17.Melius 2.

43 Vnumquodque diffiniri poteſt logice loquendo, per cauſas intrinſecas,& extrinſecas rei, ſed Metaphyſice loquendo per intrinſecas tantum.Meta.7.lec.13.medio c./.lec.17.me. b.k. *Mendacium 7. Menſura 14. Meritum 9, &c. Metaphyſica 2. &c.

44 Diffinitio & ſcientia ſunt tantum entium,non ſecundum modum rei,ſed ſecundum modum intellectus.1a.q.44. 3.3m. *Metaphora 1.2.Miraculum 5.44.45. Miſericordia 2.9.16. Miſſio 1.&c.Motus 1.&c.16.32.&c.Mutuum 1.2.3.&c. Natura 11.37.Naturale 19.

45 Diffinitio,& diffinitum,ſunt idem re, & differunt ratione.1. d.25.1.2m./.d.26.1.2m. *Neceſſitas 9.30.Nocere 3.1.4. Nomen 1.&c.19.23.&c.Nõens 2.Notio 1.4.7.Nutum 1.Numerus 23.25.Obedientia 7. 13.20.42.Obiectum &c. Obſeruantia 3.

46 Diffinitio,& diffinitum, ſecundum rem ſignificatã per utrũque,ſunt idem,non autem quo ad ſuas intentiones. 1.d.25.1. 2m. *Odium 8.Omiſſio 1.6.9.Opinio 5.Oppoſitio 1.19.Oratio 16.Ordo 1.34.Pars 7.8.41.46.50. Participare 1.3.4.

47 Partes materiales,ſunt priores diffinito,quia materia eſt pars eſſentiæ rei,3.d.2.q.2.ar.1.q.3.c./.Meta,7.le.9.me.c.

48 Immo principia materialia, in quæ reſoluitur diffinitio, & diffinitum,ſicut compoſitum per ea, ſunt poſteriora diffinito. Phi 2,lec.5.fi.Reſpondeo dubio 514. Du.514. *Particulare.Paſſio 3.8.&c. Pater 5. Patientia 9, Pax 3.5.7. Peccatum 1.&c.52.&c.Pœna 17.&c.;Pœnitentia 1.&c.Perfectio 33.47.Perſe 8.Perſona 7.8.10.11. Pollutio 3. Pot.3.6.

49 Vnum,& idem reſpectu diuerſorum eſt materiale, & formale,ſicut partes diffinitionis reſpectu diffiniti ſe habent ut formale,ſed reſpectu diffinitionis,ut materiale, & una pars reſpectu alterius,ſicut genus reſpectu differentiæ.Phi.2.lec.5.fi. d.H. *Præceptum 1.&c. 57.85.110. Prædeſtinatio 1.&c.19. 39.Prædicamentum 6. Prædicari 1.&c.11.41. Primitiæ 4. Quantitas 5.6.Sacramentum 1. &c. Satisfactio 4. Subſtantia 9.&c.Theologia 23.Totum 1.Veritas 1,&c 23.Virtus 24. &c.Vitioſitas.

50 Partes rei uel diffinitionis, ſunt prius notæ quàm totum uel diffinitum. Sed ut partes,eſt econuerſa.1a. q.85.2. 2m./. 3m. /.Phil.lec.1.fi. *Vnitas 1.&c. 27. 34. 36. Vſura 5.&c.19. &c. 31 37.38.41. 45.47.58.62.88.90.92.93.98.100.125.144.146.147. Vſus 1. &c.17.18.Vti 2,&c.

51 Partes ſpeciei ſunt de diffinitione totius, quod etiam eſt de diffinitione partiũ materiæ.Trin.9.c./.Meth.5.le.19.fi./ Li. 7.lec.11.prin.2./.Phi.2.le.5.fi.d./.Cę.prin. *Forma 40.

¶ Diffinitiue.Angelus 95.104.108.112. Euchariſtia 133.Locus 16.&c.Motus 90.

¶ Difforme.Cœlum 59.

¶ Diffundere.Actio 70.Anima 317.Apoſtoli 37. Bonitas 65. Euchariſtia 105. Facere 2.Feruor.Fomes 13. Importunitas. Ioannes 15.Lux 17.Miſſio 38. Nubes 2.Spiritus 16.17. Vnctio 4.Vſura 126,239.

¶ Digeſtio eſt completio a calore naturali.1a.q.78.2.c./.3a.q. 74.5.3m./.4.d.11.q.2.ar.3.q.3.1m.Calor 4.

*Cete 5.Euchariſtia 195.Menſtruus 3.Odor 2.Sapor. Quid.

¶ Digitus dei dicitur Spirituſſanctus.Ro.7.le.3.prin.

*Miſſa 4.Peccatum 293.Tactus 5.Tentare 23.

¶ Dignatiuum.Vnio 22.

¶ Dignitas ſignificat bonitatem alicuius propter ſeipſum . 3. d.35.q.1.ar.4 q.1.c, *Accuſatio 17. Quare.

1 Dignitas eſt de abſolutis. Ideo eſt eadem in patre, & filio. 1^{a}. q.42.4.2^{m}./.1.d.7.q.2.3.4^{m}./.d.9.q.2.1.4^{m}./. Potētia quæſt. 2.4.14^{m}.

2 Aliquis dicitur dignus aliquo dupliciter, uel habendo ius, ut poſſeſſionem, uel congruitatem ad illud ut ſpecies Priami digna erat imperio. 4. diſt. 38 quæſtio. 1. ar. 1. quæſtio. 2.3^{m}./. Virt.q.1.1.2^{m}.

• Angelus 144.484. Anima 323.359. Apoſtoli 3. Aſcendere 6. Aſſentire 6. Aſſiſtere 7. Baptiſmus 34. Charitas 320. Cidaris. Cognitio 38.53. Concilium 4. Concupiſcibilis 4. Confirmatio 21. Creatura 22.39. Debitum 13. Donum 12.15. Dulia 2. Eccleſia 3. Epiſcopus 4. Euangelium 7.8. Falſitas 23. Felicitas 7. Finis 102. Porus 1. Gloria 22. Gratia 73.76.134.144 173. Hæreſis 22.30. Honeſtum 2.3. Honor 30.32. Humilitas 9.18.27. Ieremias 2. Illegitimos 1.2.5. Intellectus 88.89.99. &c. Interpretatio 4. Ioannes 3.6. Iudicium 57. Iuſticia 60. &c.

3 Dignitas pontificalis excedit omnes alias, ſicut quæ pertinent ad cultum dei, excedunt omnia temporalia. He. 5. lec. 1. prin^{o}. E.

• Iuſtus 2. Locus 7. Magi 4. Maria 29.54. Matrimonium 73. 194. Merces 3 Meritum 1.65.66. Mineralia. Miniſter 1.5.6. Miſſio 1.17. Motor. Mutatio 8. Natiuitas 29. Notio 5.13. Obedientia 28 Officium 3 4.6. &c. Ornatus 2. Pater 10. Paulus 13. &c. 27. Paupertas 6. Peccatum 178 249. Pœnitentia 105. Perſona 5.9. Pietas 11. Præceptum 7. Preces. Prædicare 2. Princeps 25. Prophetia 58. Reſurrectio 5. Samuel 3. Sanctus 4. Scientia 131.145. Secreta. Simonia 17. Spirituale 6. Status 3. Tempus 37. Teſtis 2.3. Tonſura. Violentia. Viſio 1.

¶ Dignus. Beneficium 10.12.20. &c. Bonitas 220, Character 36. Clauis 1. Culpa 4 Denominatio 4. Euangelium 8. Euchariſtia 47.191. Gratia 76.144.173. Honeſtum 2.3. Humilitas 13. Idolatria 12. Ieremias 2. Matrimonium 73. Merces 1. Meritum 1. Miniſter 6. Mors 23. Moyſes 1. Nemeſis 2. Obſeruantia 1. 3. Oratio 69. Ordo 82. Preces. Prædicare 2. Theo^{a}. 37. &c. Virtus 320. &c. Viſus 13. Vita 62. Vſura 81. 97.

¶ Dij Apoſtoli 30. Cultus 17.19. Imperator 7. Iuramentum 35. Pythagoras 7.

¶ Dijudicare. Contemplatio 9. Scientia 39.

¶ Dilubi. Concordia 2.

Cur, 1 ¶ Dilatari debet cor triplici ratione, ſcilicet propter magnitudinem dei, multitudinem munerum eius, & expletionem mādatorum eius. Iſa 54. me^{o}. E.

• Delectatio 48. Dolor 19. Eccleſia 3. Fortitudo 39. Latere.

2 Dilatatio cordis pertinet metaphorice ad amorem, ratione cuiuſdam extenſionis, inquantum affectus amantis ad alios extenditur, ut curet non ſolum quæ ſua ſunt, ſed etiam quæ aliorum. 12^{æ}.q.33.1.1^{m}.

3 Dilatatio ad delectationem pertinet, inquantum aliquid in ſeipſo ampliatur, ut quaſi capacius reddatur. 12^{æ}. quæſtio. 33. 1. o.

¶ Dilatio. Achab. Campſoria 1. Lignum 4. Limbus 6. Patientia 6. Reſtitutio 6. Spes 56.68. Vſura 133. &c. Chriſtus 196.

¶ Dilectio. Abſtinentia 6. Actus 170. Adam 41. Adulterium 8. Amicitia 10.12. Aquila 1. Beatitudo 73. Bonitas 183. Damnatio 4.12.14.33. &c. Delectatio 46. Dæmon 34. Deſcendere 8. Deuotio 6. Deus 249. Electio 23.24.36. Feſtum 3 Finis 15. Gaudium 1. Gratia 22.51.231.137. Habitus 49. Incorporari 2. Iſrael 2. Iulios. Iuſtus 10. Lex 78. Manifeſtatio 1. Martinus. Miſſio 24. Mulier 1. Oblatio 16. Odium 18., Papa 10. Paſſio 232. Peccatum 276.431. Perfectio 60. &c. Prædeſtinatio 11. Præſentia 3. Propter 2. Rex 3. Sanctus 3 Sapientia 29.30. Superbia 27.37. Vindicatio 6. Vita 54.55.57. Zelus 1.2.

Quid, Diligentia idem eſt, quod ſolicitudo. Ideo requiritur in omni uirtute, ſicut etiam ſolicitudo. 22^{æ}.q.54.1.1^{m}.

• Epicurus. Euchariſtia 221. Ignorantia 22. Intellectus 38. Ioannes 15. Lamech. Obſeruantia 4. Occidere 22. Præceptū 31. Religio 44. Senator 2. Simonia 32. Teſtis 5. Tertia o. Solicitudo. o.

¶ Diligibile. Amor 109. &c. Deus 246. Perfectio 63.

Quid. ¶ Dilucidari. Laus 1.

1 ¶ Dilvcvlvm eſt, in quo aliquid lucis apparet, & aliquid tenebrarum noctis. Opuſc. 60. c^{o}. 22. 2.

2 Diluculum poteſt dici pars diei, & noctis, tertia quæſtio. 51, 4 3^{m}.

• Confinium. Crepuſculum. Reſurrectio 8.

¶ Diluere. Leuare Sacramentum 130.

¶ Diluuium. Baptiſmus 248. Caro 6. Ignis 16. Iris 1.4. Sacramentum 143. Vita 41.

Differentia. 1 ¶ Dimenſio interminata, eſt in genere quantitatis, ut ens imperfectum, terminata uero, ut ens perfectum. 4. d. 12. q. 2. ar. 3. q. 4. c./. Ver. q. 5. 9. 6^{m}./. Trin. 14. c.

• Accidens. 16.64. Angelus. 83. Denſitas. 1. Diſpoſitio. 44. Diuiſio. 6. Euch^{a}. 103. 117. 133.

2 Quælibet dimenſio, conuenit per ſe quantitati dimenſiuæ. Ideo quælibet ſecundum quamcumque poteſt dici æqualis, vel inæqualis alteri. Verit. quæſtio. 10. 4. 10^{m}./. Quol. 1. 21. c.

• Hæreſis. 137. Indiuiduum. 20 32. &c. Latitudo. Locus. 12. 25. 29. Mundus. 8. 27.

3 Omnes dimenſiones, ſunt eiuſdem ſpeciei. 4. d. 12. q. 1. arti. 1. quæſt. 3. c.

• Quantitas. 5. 30. 31.

4 Situs eſt de ratione quantitatis dimenſiuæ. 3^{a}. quæſt. 77. 2. c./. 4. d. 44. q. 2. ar. 2. q. 2. c./ Con. 4. c^{o}. 65. fin./. Quo. 1. 21. c./. Quo. 7. 10. c./. Trin. 14. 3^{m}./. 19. 3^{m}. • Rarum. 1. Reſurrectio. 14. &c. Tempus. 15. Tractari. 5.

5 Additio quantitatis, non tollit eſſentiam dimenſionis. 3^{a}. qu. 77. 8. 4^{m}./. d. 12. quæſtio. 1. ar. 2. quæſtio. 3. 6. o./. Quol. 9. 13. c./ Quol. 10. 3. c.

6 Dimenſio corrumpitur tripliciter, ſcilicet per additionem, diuiſionem, & diminutionem. 3^{a}. q. 77. 4. o./. 4. diſt. 12. q. 2. ar. 2. q. 3. 4. c.

7 Immo magnum, & paruum per additionem, vel diminutionem, uel diuiſionem, non tollunt eſſentiam dimenſionis. 3^{a}. q. 77. 8. 4^{m}.

8 Nec per diuiſionem fit aliquid de nouo in dimenſione. 3. diſ. 21. q. 1. ar. 1. q. 2. 5^{m}. Reſp. Du^{n}. 515°. Du^{m}. 515^{m}.

9 Dimenſiones ſeparatæ, non implent locum. 4. d. 44. q. 2. art. 2. quæſt. 2. c.

10 Subſtantia ut ſubſtantia, non prohibetur eſſe ſimul, cum dimenſionibus quibuſcumque ſeparatis, uel coniunctis ſibi, uel alij. 4. d. 10. ar. 2. q. 3. 2^{m}.

11 Dimenſiones non poſſunt eſſe ſimul cum aliis dimenſionibus. Ideo ſubſtantia corporis non poteſt eſſe ſimul cum alienis dimenſionibus ſeparatis, nec in alio exiſtentibus. 4. diſtinctio. 10. art. 2. quæſt. 3. 2^{m}./. art. 3. quæſtio. 1. 4^{m}./. diſtinct. 12. quæſt. 2. ar. 1. quæſt. 3. c./. diſtinct. 44 q. 2. art. 2. quæſtio. 2. c./. Quo. 1. 21 2. 20.

12 Dimenſiones non poſſunt intelligi in materia, niſi ut conſtituta in eſſe ſubſtantiali corporeo, per formam ſubſtantialem. Anima. 9. c. me^{o}. F./. 17^{m}.

13 Dimenſiones interminatæ præintelliguntur in materia, ante formam ſubſtantialem. Et ſine eis non poſſet intelligi diuiſio materiæ, ad diuerſas formas. 3. diſtinctio. 11 quæſtio. 1. articul. 1. quæſt. o 3 4^{m}./. diſtinctio. 12. quæſtio. 2. art. 2. quæſtio. 4 6. o./. artic. 3. quæſtio. 1. 5^{m}./. diſtinctio. 44 quæſtio. 1. arti. 1. quæſtio. 1. 3^{m}./. art. 2. quæſt. 5. 3^{m}./. Con. 4. c^{o}. 65. E./. Veri. q. 5. 9. 6^{m}.

14 Oppoſitum uidetur dicere. Spiritu. 3. 17^{m}./. Opu. 37. Reſpon. Dubio 516°. Du^{m}. 516^{m}.

15 Dimenſiones interminatæ manent eædem numero, in generato, & corrupto 4 diſtinct. 12. quæſt. 1. art. 2. quæſt. 4. c./. 4^{m}./ 4^{m}./. diſtinctio. 44. quæſtion. 1. art. 1. quæſtio. 1. 3^{m}./. Con. 4. c^{o}. 80. 2^{m}./. 81.

16 Oppoſitum uidetur dicere. 2. diſtinct. 20, quæſt. 1. 1. c./. 4. diſtinct. 11. quæſt. 1. ar. 1. quæſt. 3. 4^{m}./. Opuſ. 32. c^{o}. 7. Reſpond. Dubio. 517°. Du^{m}. 517^{m}.

17 Quantitas dimenſiua eſt aliquorum dupliciter, ſcilicet per ſe, & per accidens. Primo modo conuenit corporibus, ſed ſecundo modo conuenit etiam aliis, 1. diſtinction. 17. quæſtio. 2. 1. c. 6.

¶ Dimicare. Oratio. 40. Reſiſtere. 3.

¶ Dimidium Genus. 33. Vendere. 12.

¶ Diminutio. Abſoluere. 41. Accidens. 85. Actus. 10. Addere. 15. Amicitia. 15. Amor. 167. 285. Anima. 232. Baptiſmus. 41. 51. 52. 63. Bonitas. 68. 148. 199. 220. Charitas. 98. 100. 101. Circunciſio. 41. Concupiſcentia. 12. 19. 20. Confeſſio. 58. Contrarium. 25. Contritio. 36. Corpu.. 43. Damnatio. 8. 26. 50. 53. Debitum. 7. Delitioſi. Dæmon. 123. 124. Difficile. 3. Dimenſio. 6. Diuturnitas. Doctrina. 13. Dolor. 9. 20. Ebrietas. 9. 12. Eleemoſyna. 36. 37. Ens. 13. Euchariſtia. 181. 248. Fides. 54. Fieri. 21. Fractio. 4. Habilitas. 2. Habitus. 56. 57. 65. 75. 76. Ieiunium. 27. Ignorantia. 2. 4. 14. &c. Imperfectio. 4. Infirmitas. 4. 7 Inuidia. 1. Ira. 9. 40. 56. Iudex. 8. Iuſtitia. 13. 15. Lex. 51. Meritum. 20. Minuere. Miraculum. 31. Naturale. 18. Nomen. 6. Obedientia. 2. 13. Occultatio. Paſſio. 29. 71. &c. Peccatum. 268. 359. Pœna. 91. Rebellio. 2. Rectitudo. 6. Sacramentum. 39. Sacrificium. 19. Scientia. 45. Securitas. 4. Subtractio. Suffragia. 5. Timor. 40. 49. 67. Totum. 14. Veritas. 49. Virtus. 96. 162. 264. Votum. 9. Vſura. 98. 216.

¶ Diminutiuum. Index. 8. Nomen. 6.

¶ Diminutum. Quæ diminuta ſunt, hoc ipſo turpia ſunt. 1^{a}. quæſt. 39.

quæſt. 39.a.c.
Dionyſi. ¶ Dimittere aliquod bonum, contingit dupliciter. ſ. propter maius bonum conſequendum, uel propter malum uitandum. Primum eſt honeſtum, non autem ſecundum, ſed uitatur peccatum, & diſpenſatur. 4.d.33.quæſt.2.art.2.quæſt.2.5m./. Veri. q.5.4.4m.
*Abdicatio. Accuſatio.23. Alexius. Baptiſmus.41. Ceſſare.3. Cete.21. Cibus.8. Clauis.3. Confeſſio.27 27.31.48. 51. Correctio.26. Damnatio.28. Deſerere Deum.389. Euchariſtia.74. 76 Fornicatio 7.&c. Hæreſis.136. Imago.40 Indulgentia.9. Ingratitudo.11.&c. Ioſeph.3. Malum.63.64.65.66 Medicus.6. Meritum.63.64. Obedientia.14. Organum.5. Pœna.62.63. Pœnitentia.124. Satiſfactio.29. Scandalum.15.17. Timor.43. Vita.65. Vſura.138.142.250. Vxor.&c. Chriſtus.167.
¶ Dinandum. Dauid.3.
Quis. ¶ Diœceſis. Epiſcopus.18.19.20.
Quis. ¶ Diocletianus. Sebaſtianus.
¶ Diogenes fuit condiſcipulus Anaximenis, qui Anaximādri, qui Talis diſcipuli fuerunt. Met.lec.4.ſi.h.l.
1 ¶ Dionysius fuit diſcipulus Pauli, & dicitur eius uiſiones ſcripſiſſe.2.d.10.2.c.ſi.
*Angelus.395.557.
2 Dionyſius fecit quattuor libros, ſecundum quod aliquid dicitur de deo quadrupliciter. Sed primus non eſt tranſlatus de græco in latinum. Dionyſius.priſ°.
Difficilis. 3 Beatus Dionyſius in omnibus libris ſuis obſcuro utitur ſtylo, quod quidem non ex imperitia fecit, ſed ex induſtria, ut ſacra, & diuina dogmata ab irriſione infidelium occultaret. Dionyſius.prin°.
4 Dionyſius eſt ualde difficilis & obſcurus in libris ſuis quadruplici de cauſa, ſ. ut ſacra, & diuina dogmata ab irriſione infidelium occultaret, & quia plerumque utitur modo loquendi, quo utebantur platonici, qui apud modernos eſt inconſuetus, & quia plerumque rationibus efficacibus utitur ad propoſitum oſtendendum, & multotiens paucis uerbis, uel etiam uno uerbo implicat, & multotiens utitur quadam multiplicatione uerborum, quæ licet ſuperflua uideatur, tamen diligenter conſiderantibus magnam ſententiæ profunditatem continere inueniuntur. Dionyſius.prin°.
5 Dionyſius ubique fere ſequitur Ariſtotelem. 2. diſtinctio. 14.2.c.
*Character.1. Euchariſtia.29. Matrimonium.143.
6 Dionyſius in pluribus ſequitur Platonem. Ma. q.16.1. 3m./. Dionyſius prin°./.c°.5.lec.2.ſi./. Lec.3.prin°.
*Moyſes.1.
Arguit. 7 Dionyſius in epiſtolis ſuis, arguit Demophylum monachum de hoc quod iniuſte corripuit ſacerdotem recte agentem, & de hoc quod correptionem, uſque ad correctionem extendit pœnam inferendo, quia ſacerdotem percuſſit, & eum ab eccleſia amouit. 4.d.19.q.2.ar.1.q.3.a.m.
8 Dionyſius dicit in quadam epiſtola ſuper Ioannem, quod Chriſtus operabatur diuinitus ea quæ ſunt hominis. Et hoc monſtrat uirgo ſupernaturaliter concipiens, & aqua inſtabilis, terrenorum pedum ſuſtinens grauitatem. 3a.q.28 2.3m.ſi.quæſ. 45.11.c.
Error. ¶ Dioſcorus hæreticus dixit, quod natura diuina, & humana Chriſto, ſunt unitæ per coacernationem tantum 3.d.6.q.12.c. ſi. *Hæreſis.132.&c.
¶ Directe. Abdicatio. Adulterium.7.8. Agens.76. Angelus.390 Aqua.19. Audacia.3. Baptiſmus.195. Beatitudo.145. Blaſphemia.19. Charitas.66. Cauſa.26.28. Circunſtantia.10. Clementia.2. Cognitio.9 Confeſſio.17. Contingens.3. Contumelia.7. Correctio.22. Dæmon.63. Deſperatio.10. Deus.430. Dirigere. Diſtinctio.15. Eſſe.8. Excommunicatio.2. Fama.2. Fides.19. Forma.38.172. Gloria.12. Gratia.111.185. Honor.26. Ignorantia.4. Intelligentia.2 Inuoluntarium. 5. Ipocriſis. 4.5. Ira.68. Matrimonium 24.67. Mendacium.9. Meritum.100. Negligentia.10. Obedientia.38. Obſeruantia.2. Odium.15. Paſſio.53. Peccatum.134.245.429. Profeſſio.3. Prohibitio.5. Puſillanimitas.1.2. Ratio.49.58. Remiſſio. Reſtitutio.10. Reuerentia.3. Sacramentum.113 Sacrilegium.6. Scientia.163. Significatio. 1. Simplicitas.2.3. Speculum. 5. Spes. 17. Studioſitas. 4. Subdiaconus.7. Subſtantia.25. Super.1. Superbia. 25. 26. 32. 33. Temperantia.18. Teneri.3. Triſtitia.18. Ventus.4. Virtus. 8.158.156.162.180. Vitium.7. Voluntarium.3. Vſura. 84.208. 290.
¶ Directiuum. Lex.136. Præceptum.107. Prudentia.51.&c. Sapientia.2. Vita.11.
¶ Dirigere. Agere.5. Angel.182.576. Ais.317. Aial.52. Ars.4. 35. Artifex.4. Amulis.5. Baptiſmus.76. Bitiudo.148.168. Bonitas.242. Cauſa.59. Certitudo.8.11.17. Conceptio.11. Conſilium.24. Correctio.5. Creatura.30.&c. Credere.18. Cultus.7. Deſtinare. Deus.205. Docere. 1.3. Donū.29. Dux. Epieiceia. 4. Fides 115.126.127.128. Finis 84.87.&c. Fortitudo.60 Fortuna 7.9. Gubernare. Gratia 150. Ieiunium 12. Ignis 17. Intellectus.182 276. Intentio 3.7.&c. Ius 5. Legiſpoſitiua 2. Lex 3. &c.28.176. Liber 17. Logica 1.4.6.7.8.11. Miſericordia 35. Officium 2, Oratio 97. Peccatum 1.5. Pietas 16. Planetæ 2. Præceptum 107. Prudentia 33.&c.52.&c. Ratio 12.40.42.43. Sapientia 1.18.31.35.44. Scientia 7.65. Sententia 3. Virga 1. Virtus 245.263. Vita 11.84. Vir 7.8. Chriſtus 216.
¶ Dirimere. Accuſatio 16. Affinitas 12. Cognatio 2.&c. Debitum 17. Matrimonium 74.75.79.83.&c.119. Sponſalia 9.10. Votum 29.54.56.
¶ Dirum. Miſericordia 18.
¶ Diſcedere. Abſens. Adiutare 11. Amor 539. Angelus 593. Diſcidium. Longe. Recedere.
¶ Diſceptatio. Decertare. Diſputatio o. Iuriſtæ 2. Litigium o. Nomen 25.
¶ Diſcere. Accuſatio 18. Addiſcere o. Ange. 501. Cognitio 57. Ignorantia 7.19. Ioannes 7 Lectoratus 6. Ordo 40 Puer 10. Scientia 60.71.&c. Studium o. Tarditas 3. Tentare 2. Veritas 21. Chriſtus 146.147.
¶ Diſcernere. Abſtractio 16. Amor 168. Clauis 1.5 &c. Cogitatio 3. Confeſſor 3. Diiudicatio. Diſcretio. Scientia 156. Tactus 2.
¶ Diſcidium. Diſcedere. Diſcordia o. Diuortium o. Separatio o. Ritus.
¶ Diſcingi. Præcingi.
¶ Diſciplina, eſt pars potentialis iuſtitiæ, contenta ſub humanitate 22æ. quæſtio. 80 3m. Addiſcere o. Beneficium 10. Doctrina o. Hæreſi 4. Iuſtitia 22. Loqui 1. Mathematica 5. Obſeruantia 39.42. Organum 1. Præceptum 103. Theologia 2. Viſus 9. Quid.
¶ Diſcipuli. Abiectus. Apoſtoli 21. Ars 8.&c. Aſcendere 8. &c. Diogenes. Dionyſius 1. Docere 7. Euchariſtia 76.237. Lucas. Matthæus 1. Miraculum 53. Pater 19. Plato 3. Prædicare 18. Religio 87. Reſurrectio 46. Sacerdos 24. Socrates 3. Chriſtus 89.
¶ Diſcontinuum. Angelus 123.124.129. Baptiſmus 51.&c. Bis Embrio 4.
¶ Diſconuenire. Diſcordia n. Diſcrepatio. Habitus 10.13. Odium 2. Voluntas 69.
¶ Diſcoopertum. Detegere. Terra 15.
1 Discordia. Importat diſgregationem quandam uoluntatum, in diuerſa. 22æ.q.37.1.c./.3m.
* Amicitia 43. Barnabas.
2 Diſcordia per ſe, id eſt ex intentione deliberata diſſentiendi a bono dei uel proximi, eſt peccatum mortale, non autem ſi per accidens. 22æ. quæſtio.37. 1. o. /. quæſtione 42. 2. 2m. Quid.
* Bonitas 234. Concordia o. Contentio 2.4. Diſcidium.
3 Diſcordia principaliter oritur ex inani gloria, ſecundario autem ex inuidia. 22æ. quæſtio.37.2.o./. q6.38.2.c./.q.132.5.o. Ma.q.9.3.o.
* Diſconuenire. Diſcrepatio Diſſidium. Gloria 10. Litigium o. Pax 8.9.25. Peccatum 185.
4 Omnia inferiora, rationabilia, & corporalia in multiplici ſunt diſcordia, ſuperiores autem intellectuales ſubſtantiæ, ſicut, & ſuperiora corpora, in ſumma uiuunt concordia. Iob 25. prin°. l. Politia 1. Præceptum 95. Rixa 1.5. Seditio 1. Teſtis 4. Voluntas 64. Item Amicitia 43.
¶ Diſcedere. Incredulitas. Iuramentum 6.
¶ Diſcrepatio. Alienum 8. Diſcidium. Diſconuenire. Diſcordia o. Hæreſis 39.
¶ Diſcretio pertinet ad prudentiam, & eſt genitrix cuſtos, & moderatrix uirtutum. 3. diſtinctio.33. quæſtione 2.5.c. Actus 270. Antonius 1. Baptiſmus 241. Cautio. Cautius. Clauis 2. Cogitatio 3. Confeſſio 53.82. Confeſſor 1. Correctio 18. Credere 10. Diſcernere. Diſcretiuum. Frænum. Inſtans 16.17. Iudicium 44. 51. Matrimonium 105. &c. Mulier 2. Ordo 86.87. Palpebræ. Perfectio 70. Prudentia 64. Pubertas. Ratio 10.11.12. Rationabile. Sacrificium 35. Satiſfactio 12. Senſus 30. Sententia 4. Solicitudo 4. Tactus 2.7. Virtus 139.
¶ Diſcretiuum Diiudicatio. Diſcernere. Diſcretio. Palpabile. Rationabile. Tactus 2.
¶ Diſcretum. Amor 168. Angelus 188. &c. Baptiſmus 51.&c. 241. Confeſſio 53.82. Diſcernere. Diuiſio 3. Fides 23. Ieiunium 7. Inſtans 6.16.17. Maceratio 2. Motus 30.31. Mutatum. Numerus o. Obedientia 10. Potentia 64. Quantitas 15. Rationabile. Tempus 3.11.16.17.
¶ Diſcurſus. Actus 26. Angelus 289.349. Anima 165.&c. Ars 12. Cogitatio 1.4.5. Cognitio 22.31.76. Deus 134.
¶ Diana. Habitus 74. Homo 4.25. Intellectus 80.81. Logica 2. & cætera, Obſcuritas. Prudentia 15, 66. 82. Re-

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tio 10.11.12. Ratiocinatio. Religio 79.Scientia 46.92.157. Senſus 16 Chriſtus 136.
¶ Diſcuſſio.Euch^a.227.Iudicium 22.44.51.68.71. Ratio 47. Terra 4.
¶ Diſgregare.Amor 60.Congregatio 2.Diſcordia 0.
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¶ Diſpenſabile Apoſtoli 9.B.Diſpenſatio 0. Iuramentum 30. Periculum 6.Votum 8.75.
Quid. 1 ¶ Diſpensatio importat commenſuratam diſtributionē, uel applicationem alicuius communis ad ſingula.12ª.q.97.4.c./.22ª.q.88.10.c./.4.diſt.33.q.1.2.c. Abraham 27.Affinitas 17.Angelus 451.Bigamia 5.Bonitas 209.211.
2 Diſpenſatio eſt communis iuris relaxatio. 4. d.44.q 1.ar.3.q.4.1m.Concubinatus 1.2.Confeſſio 31.75.
3 Nunquam diſpenſandum eſt, in præiudicium boni communis.12ª. quæſtio.97.4.1m./. quæſtio.100.8.c. Dalmatica 1. Damnatio 5.
4 Omnis diſpenſatio a prælato, debet fieri ad honorem Chriſti, uel ad utilitatem Eccleſiæ. 22ª. quæſtio.88.12.c. Decima 24. Dimittere Diſpenſabile. Diuitiæ 3.7. Electio 37. Eleemoſyna 25. Epiſcopus 8.11.23. Euchariſtia 156.157.158. Gratia 173.
5 Infidelis eſt, qui diſpenſat non habens intentionem ad bonum commune, imprudens autem, non habens rationem diſpenſandi. 12ª.q.97.4.c./.1ª.Cor.4.lec.1.prin°.C. Ieiunium 30.Iudicium 59 Iuramentum 29.30.Laurentius 2 Legitimatio 2.Lex 39.Liberalitas 1.Magnificentia 6.Nouitij 2 Oblatio 15.Ordo 52 68.75.76.93.
6 Diſpenſatio non poteſt fieri contra præcepta iuris naturalis communia, ſed tantum contra ea quæ ſunt quaſi concluſiones eorum.12ª.q.97.4.3m./.22ª.q.147.4.1m./.3.d.47.4.c./.4.d.17.q.3.ar.1.q.5.1m./.d.24.ar.3.q.5.2m./.d.33.q.1 ar.3.q.2.3.c./.q.2.ar.2.q.1.0./.Quol.9.15.c. Periculum 6.7. Præceptum 154.Regere 14.
7 Diſpenſatio in præceptis ſecundis legis naturæ eſt in cauſis inferioribus, in primis uero, conuenit ſoli deo. Nec fit niſi reſpectu alicuius ſingularis perſonæ propter aliquod myſterium.4.d.33.q.2.ar.2.q.1.b. Religio 77. Sacerdos 32.33. Symonia 15.23.35.41.Vicem. Votum.D.
Deus. 8 Solus deus poteſt diſpenſare in præceptis diuinis, non autem Papa.12ª.q.94.5.2m./.q.97.3.1m./. 4.3m. /. quæſt.100.8.0./.22ª.q.89 9.1m./.1.d.47.4.c./.3.d.37.4.0./.4.d.15.q.3.ar.2.q.1.1m./.d.17.q.3.ar.1.q.5.0.Con.5.c°.125.fi./. Quol.4.13 c./. Opuſcu.19.c°.6. Abraham 14. Apoſtoli 9.B.Circunciſio 20. Deus 375.377.
9 Omnia præcepta decalogi ſunt omnino indiſpenſabilia, etiā à deo.12ª.q.99.5.c./.q.100.8.2m /.3.d.37.4.0.
10 Immo in præceptis primæ tabulæ decalogi,nec deus,nec homo poteſt diſpenſare. Sed in præceptis ſecundæ tabulæ ſolus deus diſpenſat.12ª.q.100.8.0./.22ª.q.104.4. 2m./.1.d.47.4.c./.
Du^m.518^m 3.d.37.4 0./.Ma.q.3.1.17m./.quæſt 15 2 8m./.Quol.1.18.2.2. Reſpon.dubio 518°.Diaconus 2.Lex 39 Matrimonium 116. Periculum 67
11 Præcepta continentia intentionem legiſlatoris, ſcilicet conſeruationem boni communis,uel ordinem iuſtitiæ, & uirtutis,ut omnia præcepta decalogi,ſunt omnino indiſpenſabilia 12ª.q.100 8.0 Philon 9.Præceptum 154.
12 Cum diſpenſatur in aliqua lege humana, non fit ut legi humanæ non obediatur,quod eſſet contra legem naturæ,& mādatum diuinum, ſed fit ut hoc quod erat lex, non ſit lex in hoc caſu.22ª.q.88 10.2m.Purgatorium 2.
13 Circa ea quæ ſunt iuris diuini,uel iuris naturalis,Papa diſpēſare non poteſt.Quol.4.13.c.
14 Immo Papa poteſt diſpenſare,in iure diuino. 4.diſt.27.q.3.3.
Du^m.519^m. 2m.Reſpon.dubio 519°.Et ſicut diſpenſatio 15.
15 Papa poteſt diſpenſare in iure diuino, quo ad ſtatuta apoſtolorum, non autem quo ad ea quæ ſunt de iure naturali,uel de neceſſitate ſacramentorum, uel fidei, uel quæ ordinantur ad mandata Dei.4.d.27.q.3.3.2m. Quol.4.13.0.Religio 44.45.77.106.
16 Omnia quæ ſunt iuris poſitiui, ſeu humani, Ideſt omnia inſtituta per eccleſiam,uel prælatos, ſunt diſpenſabilia a Papa. 4.d.17.quæſt.3.3.2m./. Quol.4.13.1./. Quol.12.27.1m./.2m. Scola 1.
17 Diſpenſare poteſt papa, q̄ ſacerdos non indutus ueſtibus ſacris,conſecret corpus Chriſti.Quol 4.13.c.fi.
18 Separatio matrimonij,nō cadit ſub diſpenſatione,in nouo teſtamento,ſicut in ueteri.4.d.33.q.2 ar.2.q.1.3m.
19 Diſpenſari non poteſt, q̄ aliquis ducat in uxorem eam cum qua committit adulterium,uiuente marito, quo mortuo po-

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teſt ducere eam ſine diſpenſatione, niſi in aliquo caſu contingente,ſcilicet ſi fuerit ibi coitus machinantis mortem uiri cū effectu.Vel datio fidei cum effectu, ſi tamen uterque ſciebat impedimentum. Vel contractus ſecundi matrimonij ſtante primo.Sed in ſecundo,& tertio requiritur pollutio.4.diſt.35.L./.diſt.37.qu.2.2.0./.d.41.art.4.q.3.2m./.Quol.5.15.fi. Diuortium.3.
20 Facilius diſpenſatur in gradibus prohibitis conſanguinitatis, & affinitatis,circa perſonas excellentes, ſine acceptione perſonarum,propter pacem communem.12ª.q.97.4.2m./.22ª.q.63 2 2m. °Vale.6.7.Vxor.3.9.11.&c.
21 In publica lege humana,nullus poteſt diſpēſare,niſi ille a quo lex habet auctoritatem,uel cui ille commiſerit. 12ª.q.97. 4.3m./.4.d.15.q.3.ar.2.q.1.3m.
22 Inferior poteſt diſpenſare in præceptis ſuperioris,quando ſibi permittitur a ſuperiori,non autem aliter.12ª.q.97.4.3m./.4.d.15.q.3.ar.2.q.1.3m.
23 Rectores multitudinis poſſunt diſpenſare in legibus humanis, quando deficiunt in aliquo caſu,uel neceſſitas imminet,uel quando non expediunt alicui perſonæ.12ª. q.96.6.c /. qu.97.4.0./.q.100.8.c /.22ª.q.88.10.c./.2m./.q.89.9.0./.q.147.4.c./.1m./.3.d 37.4.0./.4.d.15.q.3.ar.2.q.1.0./.d.27.qu. 3.3.4m./. Con.3.c°.125.fi.
¶Diſperdere.Dæmon.87.116.
Diſpergere.Auſter.Leuitæ.
¶Diſplicentia. Amor.233. Attritio. 1. Ceſſare. 3. Facere.9. Iuſtificatio 28.Odium.14. Paſſio.83.Peccatum 416.Pœnitentia. 10.25.28.71. Renitentia Satiſfactio.6. Verbum.38. Votum.22.
1 ¶Diſpoſitio nihil aliud eſt,niſi habitus imperfectus.4.di.4.q.1.ar.1.q 1.c.poſt medium. Quid.
°Archa 3.Bonitas.206.
2 Immo diſpoſitio eſt aliquid contra habitum diuiſum.12ª.qu.49 2.3m.Reſp.Du°.520°. Du^m.520^m.
°Clauis.26.Coma.
3 Diſpoſitio ſemper importat ordinem habentis partes.12ª.qu.49.1.3m./.2.1m. °Cor.7.11.Corpus.33.
4 Diſpoſitio poteſt dici tam ratio ordinis rerum in finē, quam ratio ordinis partium in totum. Prouidentia uero primum tantum.1ª.q.22 1 c fi.
°Deuotio.14.Deus.199.303.321.Electio.19.Excommunicatio.9.Fatum.ta.5.6.
5 Prouidentia includit diſpoſitionem,& addit. Ideo deus dicitur per prouidētiā diſponere.1.d.39.q.2.1.4m. °Lex.115 130 139.140.153.Oratio.47.Peccatum.21.22.23.Prædeſtinatio.10 Prophetia.18.Prouidentia.17.19.20. Vindicatio.5.
6 Diſpoſitio proprie eſt id quod ſe habet ut incompletum in motu,ad completum,quod eſt terminus motus.2.d.24.quæſ.3.6.6m.
7 Diſpoſitio quæ comparatur ad id ad quod diſponit ut ad terminum motus eiuſdem generis, eſt eiuſdem generis cum eo, & fit illud,non autem illa quæ comparatur ad illud, ut ad terminum alterius generis.2.d.24.q.3.6.6m./.Vit.q.1.1.8m.
8 Diſpoſitio ad aliquid, eſt id per quod aliquid mouetur in illud conſequendum.Vir.q.1.1.5m.
9 Diuerſorum ex oppoſito ſecundum rationem perfecti, & imperfecti, unum diſponit ad alterum,non autem oppoſita ſecundum eſſentiam,Pot^a.qu.7.1.7m. °Virtus.8.9.83.99.120.146.208.254 255.257.259.&c.
10 Oppoſitum uidetur dicere.Vir.q.1.10.16m.Reſp.ſicut Dubio 1178°. Du^m.521^m.
11 Diſpoſitio ſumitur dupliciter, ſcilicet pro genere habitus, & ut diuiditur contra habitum. Et hoc dupliciter ſcilicet, uel ut diuerſæ ſpecies, uel ut imperfectum contra perfectum,in eadem ſpecie.12ª q 49.1.3m. °Bonitas.177.191.
12 Diſpoſitio dicitur tripliciter,ſcilicet materiæ ad formam agētis ad agendum,& ordinatio aliquorum adinuicem.Prima,diuiditur contra habitum,ſecunda uero eſt habitus. Vir.qu.1.1.5m. °Contemplatio.18.Cura.3.
13 Diſpoſitio triplex. ſ.uel ſecundum locum,i.prædicamentum ſitus,uel ſecundum potentiam,i.præparatio ad habitum, uel ſecundum ſpeciem.i.habitus. Sed diſpoſitio tertio modo fit habitus,non autem ſecundo modo.12ª.qu.49.1.3m./.2.3m./.c./.q.88.4.4m./ 2.d.24.q.3.6.6m./.Ma.q.7.2.4m.
°Dos.4,Electio 19.
14 Diſpoſitio duplex.ſ.diſpoſitio remouens, & diſpoſitio perficiens.12ª.q.88 3.c.
15 Diſpoſitio duplex.ſ.materiæ.& agentis.Prima eſt tantum entium, ſecunda uero eſt etiam non entium,ut prædeſtinatio.1ª.q.23.2.3m./.1.d.40.q.2.1m./.Ver.q.6.1.8m.
16 Diſpoſitio materiæ duplex. ſ. neceſſaria, ut calor ad formam ignis,uel ut facilius fiat,ut oleum. Prima ſemper præit, non autem ſecunda.2 d.21.q.2.8.1m./. Ma.q.7.7.3m.

Aliquid

17 Aliquid diſponit ad aliquam perfectionem tripliciter, ſ. ut meritum quaſi inſtrumentum eius:ut præparans,in fieri tantũ & ut decedens.3.d.15 q.1.c.

18 Diſpoſitio dupliciter ſe habet ad id quod diſponit,ſcilicet ut uia ad perfectionem.& ut effectus.Secundo modo manet cum perfectione,non autem primo modo 3a.q.9. 3.2m.

19 Diſpoſitio tripliciter ſe habet ad id quod diſponit, ſcilicet ut idem in eodem ut non idem in eodem,& ut nec idem nec in eodem.12f.q.74.4.3m.

Habitus. 20 Diſpoſitio quæ diuiditur contra habitum,ut imperfectum cõtra perfectum in eadem ſpecie,fit habitus,non autem quæ diuiditur contra habitum ut diuerſa ſpecies. 12f. q.49.2.3m./. q.88.4 4m./.2.d.24.q.3.6 6m./.Ma.q.7.2.4m /.3.4m.

21 Omne ſubiectum diſpoſitionis uel habitus, requirit tria ſcilicet compoſitionem ſubiecti,ex acto,& potentia, indeterminationem ad multa,& concurſum plurium accidentium. 12f. q.49.4.0.

*Abſ luere. 40.41. Abſtinentia. 3. Actus. 169. Bonitas.177. 192. Donum.34.Habitus.3.8.24.31.81.Hæreſis.33.Humilitas.31 Ignorantia.1.

22 Nulla diſpoſitio uel habitus ad operationes, eſt principaliter in corpore,ſed tantum diſpoſitio ad formam, non autem habitus proprie.12f. quæſt.50.1.0./ 2.c. * Iuſtificatio ,4.15.23. 34.47.Operatio.54.Ordo.11.Peccatũ.23.145 146.147.180. 268.283.&c.369.372 388 Pœna.41 Pœnitentia.30.Pietas.8. Scientia.93.Spes.79.Traductio.4.Verecundia.14.

23 Difficile mobile,diuerſificat habitum a diſpoſitione, non autem ab alijs ſpeciebus qualitatis. 12f q.49.2.3m.

Habitus uel diſpoſitio non eſt in dæmonibus angelis, nec in cœlis,nec in elementis.12f.q.49.4 c./.3.d.23.q.1.1.c.

Dum.522. 24 Oppoſitum uidetur dicere.12f.qu.50.6.0./. q.51.1.1m. Reſp. ſicut Du°.167°. * Verecundia.14.

25 Diſpoſitio in homine ad peccatum,per gratiam minuitur, & per conſuetudinem bonorum operum,tandem conſumitur. 2 d.32.q.1.1.c./.2f.Cor.13 lec.2.med° l.

26 In brutis non ſunt proprie habitus:ſed diſpoſitiones quædam in ordine ad naturam , non autem in ordine ad operationes, niſi ut regulantur ab homine. 12f.q.50.3.2m.

*Virtus.8.Vitium.1. Voctio.3.20.

Agens. 27 Euſdem eſt diſponere ad finem:& ad finem perducere , uel per ſe,uel per ſuos ſubditos. 12f q.98.2.3.c.

*Abraham.5.

28 Diſpoſitio eorum quæ ſunt ad finem,attenditur ſecundum rationem finis.12f principio./.q.95.3.c./. q.102.1.c./.22f. q.33. 2.6.c./.Con.prin°. Abſoluere.41.Abſtinentia.3.Actio,48.107 108.123.Agens.28.43.50.55 64.72. 101.Amor.43.

29 Omne quod eleuatur ad formam altiorem ſua natura, requirit diſpoſitionem ſupra naturam ſuam.1a.q.12.5.c./.Ver./.qu. 8.3.c /.q.19.3.6m./.Opuſ.3.c°.125.ſ.Natura.34.

*Angelus.579. 623.&c. Animal 16.Baptiſmus.104.Bonitas. 206.Character.7.

30 Quilibet artifex etiam artifex diuinus intẽdis operi ſuo inducere diſpoſitionem optimam reſpectu finis,non autem optimam ſimpliciter.1a.q.47.2 1m /.q.91.3.c.*Charitas.13.&c. 57.& .74.&c.101. 102. 120.Cauſa.5.43.5 .82.Clauis. 2.Coma.Contritio.28.31.Contumelia.7. Cooperati.2. Cor.7.11. Deuotio.14.Deus.196 213 321.Diaconu .5.

31 Diſpoſitio patientis eſt in eodem ſubiecto cum forma ad quam diſponit,non autem diſpoſitio agentis.12f.q.74.4.3m./ Ver.q.25.5.13m. *Electio.19 Epiſcopus.27.Euchariſtia.116. Fatum.1.2. 5.6.Finis.31.69.118. Geminus.2. Generatio. 43. Gloria.7.Gratia.55.&c.71 76.84.85.90.92. Idolatria.9.Intellectus.83.159.179 187.

32 Forma non neceſſitate conſequitur diſpoſitionem,niſi per uirtutem agentis,quod cauſat diſpoſitionem 12f.q.11 2.3. 3m.Ira.33.67.72.Iris.4.Iudicium 7.20. Lex. 115.130. Magnificentia.6.Matrimonium.24.Medium. 5. Memoria. 22. Meritum. 85.Miraculum.24.25.26.27. Neceſſitas. 27. 28.Obedientia. 37.Obligatio.8.Oratio.47.Paradiſus.4. 6. Paſſio.9. Paulus 3.Peccatũ.126.146.147.180.259.268.361 369.372. 380.381.

33 Diſpoſitio materiæ ad formam,duo requirit, ſcilicet debitã proportionem ad agens,per approximationem naturæ uel affectus , & proportionem ad formam,per naturalem ordinem materiæ ad formam,& per remotionem impedimenti. 4.diſ. 17.q.1.ar. 2.q 2.c.Actio.123.124.

*Pœna.41.Pœnitẽtia.50.Perfectio.20.Prædeſtinatio.10. Prophetia.18.Reatus.3.Sacramentum.8. 83.110.125.144. Sacrificium.24.

34 Ab eodem agente inducitur ultima diſpoſitio,& forma.3a.q. 9.3.2m./.4.d.24.q.2.a.1m./.3.c.prin°./.d.49.q.2.7.c.

*Senectus.2.

Forma. 35 Semper ultima diſpoſitio ad formam,& ipſa forma ſunt eiuſdem ordinis. uſi unum eſt naturale,& alterum. Ver.q.8.3.c.

*Abſoluere,41.Actio.48.107.108.123. Actus. 91. Adam.89. Alteratio.6.7.Anima.98.&c.114.

36 Non omnis diſpoſitio præcedit formam ad quam diſponit, ſed tantum diſpoſitio neceſſaria.2.diſt.22. quæ.2.3.1m./. Ma. q 7.7.3m.

*Baptiſmus.58 148 Calor. 8.Cauſa.41.83,104. Cœlum.109. Circuncifio.13.Euchariſt.2.116. Falſitas 9. Forma.35.72. 89. 90.97.121.130.131.Geminus.2.Generatio,31.40.43.Gloria. 7.Hæreſis.33.Meritum.85.

37 Diſpoſitiones præcedentes , in aduentu formæ ſubſtantialis corrumpuntur.4.d.11.q 1.ar.1.q 3 4m./.Opuſ.32.c°.7.

*Miraculum.24.&c.Motus.12.Munditia.Prudentia, 33. 66. Puluis.2.

38 Immo dicuntur manere a ſimili.4 d.12.q.1 a1.3.q.4.c./.1m./. 4m./.d.44.q.1.ar.1.q.1.3m./.Con.4.c°.80.2m./. 81.Reſ. ſicut Dubio.517°. *Sanctitas.4.Sapientia.22.41.Somnium.2.Temperantia.10.Triſtitia.13. Du°.52m.

39 Diſpoſitio ſequitur naturaliter formam,& perfectionem , ad quam diſponit,licet præcedat eam uia generationis.3a.qu.7. 13.2m./.Ver.q.28.7.8.c.

*Virtus.79 83.120.14 .Vita.40.78.Vnctio.33.Vnio.9.

40 Prima diſpoſitio materiæ,eſt quantitas dimenſiua.3a.q.77.2. c./ Anima.9.c.10.c°.G. *Accidens.57.Adam 89. Amor 43. Baptiſmus.58.102. Circuncifio.13. Contemplatio. 18. Contemptus.2.Contritio.28.31.Cooperari.2. Materia.

41 Diſpoſitio materiæ reducitur ad formam,ad quam diſponit.4. d.2.q.2.ar.1.q. 1.2m. *Denominatio.8.

42 Immo diſpoſitio materialis reducitur ad materiam.22f.queſ. 27.3.c./.4.d.27.4.2.ar.4.q.1.c./.Ver. q.28. 7.8. c. Reſpondeo Dubio 524°. Dum.524m

43 Diſpoſitio materiæ ad formam, reducitur ad cauſam materialem,inquantum præparat eam ad formam,ad formam autem ad quam diſponit,reducitur ut quid incompletum in genere eius,& ut imperfectum ad perfectum . Sed diſpoſitio agentis ad agendum,reducitur ad cauſam efficientem.4 d.2.q.2.art. 1.q.1.2m./.d.17.q.2.ar.5.q.1 c./.Phy.3.prin°./.Anima.2.lec. 24.prin°.2. *Dos.4.Finis.11.68.118.Linea 1. Peccatum.283. 284 361.380.

44 Diſpoſitio materialis non eſt cauſa ſimpliciter,ſed ſecundum quid 22f q.27.3.c. *Perfectio.18.30.68.

45 Diſpoſitio eſt media inter formam,& materiam.3.d.13. q.3. 1°c. *Senarius.4 Sexus.2.

46 Diſpoſitio materiæ ad formam , non requirit in materia formalem diuerſitatem.2.d.9.5.4m. *Significatio. 6.Subdiaconus.5.Subſtantia.24.Timor.29.30. Vnctio.15.20 33.

47 Forma ſemper eſt in materia diſpoſita,non quidem reſpectu primi effectus formæ.ſ.eſſe actu, ſed reſpectu effectuum poſteriorum.1a.q.76.6.1m./ Anima.9.5m.

48 Diſpoſitio differens ſpecie ab eo ad quod diſponit,non ſemper eſt in eodem ſubiecto cum eo.4.d.4.q.1.artic.3.q.1.1m./. Ver.q.14.4.5m./.Ma.q.7.6.5m./.q.8.3.8m. *Actus.169.Angelus.234.Anima.286.303.317 Animal.16.Appetitus.63. 75. Ars.2. Aureola.7.Charitas.89.101.Cœlum.4.14. 67.70.Corpus.33.Deformitas. Subiectum.

49 Non oportet eſſe in eodem ſubiecto, diſpoſitionem, & perfectionẽ in ordinatis , quia diſpoſitio prioris ordinatur ad perfectionem poſterioris. 4.d.17.q.1.a1.3.q.3.3m. *Delectatio. 64.Dæmõ. 84. Aegritudo. 1.Eleemoſyna.31. Ens.7.Epiſcopus.27.Excõmunicatio.9.Falſitas. 9.Forma.97.130.131.Gratia.55.&c.71.76.84.85.90.92.

50 Diſpoſitio eſt in eodem ſubiecto,cum eo ad quod diſponit propinque.3a.q.63.4.1m./.4.d.4.q.1.2.1. 2.q. 1.1m. *Humilitas.31.Idolatria.9.Illuminatio.3.Inſtans. 30. Intellectus. 83. 159.179.287.Intentio.4 Ira.33.67.72.

51 Diſpoſitio ſubiecti, eſt prior naturaliter ſuſceptione formæ , ſed eſt poſterior actione agentis.12f.q.113.8.2m./. Ver. q.28. 7.c.* Iris.4.Iuramentum.4.35.Lex.115.130. 139. 140.152. Liberum.23.Linea.1.

52 Diſpoſitio cui annectitur aliqua imperfectio,non manet ſimul in ſubiecto cum eo ad quod diſponit , ſicut ars.3.d. 35. q.1. ar.3.q.3.3m. * Medium.5.Miſericordia.20.Mollicies.3. Mulier.8 Perfectio.30.

53 Oppoſitum videtur dicere.3a.q.9.3.2m. Reſpondeo ſicut dubio 517°. Dum.525.

54 Omnis diſpoſitio inordinata , habet vnitatem ſpecificam a ſua cauſa, ſed vnitatem numeralem habet a ſuo ſubiecto. 12f. q.82.2.c. * Potentia.11 .17.Prohibitio.2. Tabernaculum. 2. Valitudo.Voluntas 57.

¶ Diſpoſitiue.Angelus.226.Anima 210.Contemplatio. 18, Medium.5.Peccatum.369.Sacramentum.9.83.

¶ Diſproportio.Finis.25.Intentio.16.

Quid. 1 ¶ DISPVTATIO eſt actus ſyllogiſticus vnius ad alterum , ad propoſitum oſtendendum.Opus.38.c°.1.0.* Amor.46.

2 Diſputationis quatuor ſunt ſpecies, ſcilicet doctrinalis, dialectica, tentatiua, & ſophiſtica. Opu.39.c°.2.n. *Magi.11.12.

3 Diſputatio, theologica duplex, ſcilicet magiſtralis, per rationes talia contra errores, & dubia, per auctoritates receptas ab aduerſarijs, uel ſi nullam auctoritatem recipiunt, per rationes naturales Con.1.c°.2.ſi /.8./.9 /.Quol.4.18.o.

4 Contentio in diſputatione, importat quandam acrimoniam loquutionis.22ſ.q.38.1.c. *Mendacium.16.

5 Aliquando ſpeculatiue tantum, puta ſi aliquis conſideraret aliquid, ut in diſputationibus accidit, & tamen non mouetur aliquo actu uoluntaris, ad id quod ſpeculatur. Opuſc.9.ar.89. *Metaphyſica.19.Mundus.27. Peccatum.441.442.

6 Diſputatio in ſcolis de ſacramentis, uel de articulis fidei, non eſt peccatum. niſi propter ſcandalum, uel prauam intentioné. 4.d.10.L.me°.D /.d.11.L./.Opuſc.2o.artic.32. /.Opuſcu.11.ca°.22. *Sapientia.13. Scientia.16.17.Scriptura.15.Theologia.12.

7 Diſputatio cum infideli, intentione confutandi errores, uel cauſa exercitij, eſt laudabilis. Sed abſint rudes, niſi ab infidelibus teneantur.22ſ.q.10.7.o./.2ſ.Tim.2.le.2.ſi.D.&c.

8 Habens autem, poteſt diſputando obuiare ijs, quæ contra artem dicuntur, non autem habens experimentum tantum. Meta.lec.1.med°.H.

¶Diſputatiuum. Scriptura.15.

Diuiſio, 1 ¶Dissensio duplex, ſcilicet ad ſe, & ad alterum. Et utraque opponitur paci, ſed tantum ſecunda opponitur concordiæ. 22ſ.q.29.1.3^{m}.

2 Diſſenſio eſt primum inter peccata hominum, unde cetera oriuntur. 1ſ.Cor.11.lec.4.prio°.H.

Du^{m}.526. 3 Immo ſuperbia, & cupiditas ſunt prima inter peccata hominum.22ſ.q.162.7.o. Reſp.Du°.526°. *Paſſio.98.

4 Diſſenſio, per quam ſoluitur rigor diſciplinæ, eſt primum inter peccata multitudinis. Sed ſuperbia, & cupiditas ſunt prima, inter peccata ſingularium hominum. 1ſ.Cor.11.lectio.4. prin^{u} H. *Penitentia.25.28.Reclamare.

Quid. ¶Diſſenſus dicit quandam renitentiam, ad aliquid ſuturum. 4 d.16.q.3 ar.2.q.4.2^{m}
Voluntas.50.64.Votum.61.67.

¶Diſſimile. Actus.13.14.

¶Diſſimilitudo. Aduentus.10. Agens.87. Alienum.1. Amor. 232.233.Angelus.428.Cibus.6.Diſtantia.6.Gratia.135. Hæreſis.98.Intellectus.170.Mens.5. Odium.14. Peccatum. 43. 185.Proceſſio.6.Verbum.65.

¶Diſſimulare. Ingratitudo. Prælatio.11. Præuaricator.3.Reniteutia. Votum.44.Vſura.257.

¶Diſſoluere.4.1n.11.Cælum.121.Compoſitio.20. Peccatum. 283.Semen.12.Vſura.183.197.

¶Diſſonantia. Odium.1.13.

¶Diſſuadere. Sollicitudo.5.

¶Diſſueſcere. Conſuetudo.6.

Vnde. 1 ¶Distantia. Nomen diſtantiæ prius conuenit loco, & ab eo transfertur ad differentiam cuiuslibet formæ.12ſ.q.7.1.c./ 4.d.49.q.1.ar.4. q.3.c./.Potentia.q.10.1.c.prin°.

2 Omnis propinquitas, requirit aliquam diſtantiam 4.diſ.40.2. 4^{m}./.d.41.ar.1.q.3.2^{m}.
*Actio.70.Ad.Agens.47.

3 Diſtantia infinita tranſiri poteſt, ex ea tantum parte qua finita eſt.4.diſt.5.q.1.ar.3.q.3.5^{m}./.Verit.q.27.3.9^{m} /. Potentia. q.3.1.3^{m}. *Amicitia.24. Angelus.86.355.356.439.Anima. 16.4.Bonitas.132.Cauſa.61. &c.Cœlum.108. Conſanguinitas. 6.7.9.

4 Diſtantia entis ad non ens, eſt finita, ex parte entis, infinita uero ex parte non entis.4.d.5.q.1.art.3.q.3.5^{m}./. Verit.q.27.3. 9^{m}./.Pot^{a}. q.3.2.3^{m}./.4.2^{m}.
*Creatio.54 Difficile.3.Exitus.1.Finit.118.

5 Quælibet creatura diſtat in infinitum a deo.1.d.8.L.1.ſi. F./. d.44.2.c./.3.b.c./.3^{m}./.4^{m}./.4 d.5.q.1.ar.3.q.3.5^{m}.ſi./.Ve.q.23.16^{m}. *Forma.132.Immobile.2.Inſtans.25.29. Labor.5. Locus.25. Longanimitas.1.

6 Diſtantia & propinquitas creaturæ ad deum, eſt ſimilitudo uel diſſimilitudo, non autem ſecundum locum. 1^{a}.q 8.1.3^{m}./ 4.d.17.q.1.ar.2.q.2.c./.Quol.11.1.5^{m}. *Macula.9.Magnes.3. Medium.19.Motus.41.Mundus 8.Non ens.6.

7 Diſtantia maior eſt inter deum, & creaturas quam inter creaturas ad inuicem, quoad modum eſſendi, ſed econuerſo, quoad reſpectum principij.1.d.3.q.1.1.2^{m}./.Ver.q.12.3.14^{m}.
*Prouidentia.1.Remotio.Reſiſtentio.23. Sacerdos.17.

8 Corruptibilia plus diſtant a deo, quàm incorruptibilia. Ideo debilius eſſe recipiunt.1^{a}.q.65.1.1^{m}./.4.d.17.q.1.ar.2.q.2 c./ Opuſc.3.ca°.74./.Met.3.lec.11.prin° c./.Li°.11.lec.2.me°.o. *Scintillare. Terra. 9. Timor. 22. Via.13.Viſio.18. Voluntas. 7.

1 Distinctio duplex, ſcilicet formalis, i.ſpecifica, & materialis, i.numeralis.1^{a}.q.30.3.c./.q.47.1 2.c./.3.2.c°.39 3^{m}./.Li°.3.c°.92./.Ver.q.12.13.2^{m}./.Po^{a}.q.9.7 c. Diuiſio.
*Accidens.12.42.&c.Ad.Addere.3.18. Affabilitas.1.2. Affectio.1.Amicitia.8.9.18. Animal.15.74.Apis.2.

2 Diſtinctio ſecundum formam, eſt tantum duplex, ſcilicet communis, per rationes ſpeciales, & ſpecialis in multa ſecundum numerum.1.d.19.3.c.
*Appetitus.50.46.Character.2.12.25.46. Caſus.4. Circunciſio.7.8.10 33.Clauis.2.Cognitio.64.

3 Diſtinctio numeralis, eſt propter ſpecificam, quia ſpecifica eſt nobilior.1^{a}.q.47.2.c.
*Conceptio.1.Concupiſcentia.2.

4 Aliquid poteſt eſſe diſtinctum dupliciter, ſcilicet per aliud, & per ſeipſum. Primum oportet eſſe finitum, non autem ſecundum. Po^{a}.q.1.2.7^{m}. *Contemnatio.26.Conſilium.27.Cornelius.1.Credere.29.Datio.4.5.6.Determinatio.

5 Omnis diuiſio uel diſtinctio, eſt per quantitatem, uel per formam.1.d.26.q.2.1.c./.4.d.12.q.1.ar.1.q.3.3^{m}./.Diuiſio.1.
*Donum.4.35.Elementum.25. Aetas.5. Exitus.1. Fem.unú.3.Finis.76.

6 Diſtinctio formalis, ſemper requirit inæqualitatem. 2^{a}.q.47.2.c./.3.2.c°.44.8^{m} /.Quol.3.6.d./.Spiritu.1.9^{m}./.8.c./.Anima.3.6^{m}./.7.c. *Flagellum.3.Fortitudo.35.Fructus.1.Gratia 9.29.Idea.21 Imago.34.38.39.

7 Omnia quæ dicuntur ſecundum ordinem ad aliquid, diſtinguuntur ſecundum diſtinctionem eorum ad quæ dicuntur. 11ſ.q.54.2.c.

8 Prima diſtinctio eorum a principio, fuit ſolum a deo, ad perfectionem uniuerſi.1^{a}.q.47.1.o./.2.c./.q.65.3.2^{m}./.3 2.c^{u}.38. uſq;.46./.Li^{u}.3.c°.97./.Potentia.q.3.1.9^{m}./.16.c./.Anima.7.c./.Opuſ.3.c°.71./.72./.73./.101./.Cauſis. lec. 24./. Meta.12.lec.2.ſi. *Indiuiduum.1.&c.Intellectus.2 13.15. 167. Iudæi. 5.Lex.95.Materia.32.33. 40. Memoria.6 7. Miraculum.22. Obiectum.5.&c.16.Opus.1.2.Ordo.1.2.9.10. 68.92. Paſſio. 28.52.

9 Diſtinctio potentiarum, non eſt ſecundum materialem, ſed ſecundum formalem diſtinctionem obiectorum, quæ eſt ſecundum rationem.1^{a}.q.59.2.2^{m}./.qu.77.3.3^{m}./.q.80.1.2^{m}./.22ſ.q.17.6 1^{m} /.q.47.5.c./.3.d.25.q.2.ar.3. q.1.1^{m}./.d.33.q.2.ar.2.q.1.3^{m}./.Ver.q 22.10.1^{m}./.Anima.13.1^{m}.
*Perfectio 13.Per ſe 3.4.Planetæ.1.Politia.1.6.Poſſeſſio.6.9.
*Prophetia.32. 58.63.

10 Prima diſtinctio rerum, non eſt propter materiam, nec propter contraria agentia, nec propter ſeconda agentia. Con 2.c°. 40./.41./.42./.43 /.Potentia.q.3.16.17.c./.Opuſc.3. c°.71./. 72./.101 *Pudicitia.2.Qualitas.5.Quantitas.9.Recipere.7.

11 Ea quæ non conueniunt in una potentia, ut differentiæ, generaliſſima, & materiæ, ſe ipſis diſtinguuntur.1^{a}.q.85.1.2^{m} /.2.d.12.1.5^{m}./.d.17.q.1.1.5^{m} /.Con.1.c°.17./. Spiritu.8.c./.Tei.14.c. *Similitudo.2.28.Spes 17.Sponſa.5.

12 Materia eſt principium diſtinctionis ſecundum numerum, in eadem ſpecie.Po^{a} q.2.4.c.ſi /.q.3.10.c./.Spiritu.1.5^{m}./.15^{m}. Indiuiduum.20.21. *Status.8.Tabernaculum. 4. Tactus.16. Templum.8.Vſura.128.Chriſtus.134.

13 Diſtinctio indiuiduorum materialium, eſt per aliqua addita naturæ.1.d.34.q.1.1.c./.Con.4.c°.14./. Spiritu.1.9^{m}.

14 Omnis diſtinctio formalis, eſt per aliquam oppoſitionem 1^{a}. q.36.2.c./.1.diſtin.1.3.2.c.di./.26.q.2.1.c /.Con.4.c°.24 6^{m} /. Potentia quæſt.3.9.16^{m}./ 7 c /.q.10.2.artic.3./.5.c./.Opuſc. 3.ca°.55. *Apis.2. Appetitus.10.&c. 76. Attributa.11.Clauis.2. Oppo°.

15 In rebus naturalibus aliquid diſtinguitur ab alio per ſuam formam dupliciter, ſcilicet ſecundum directam oppoſitionem formæ ad formam, ſcilicet ab omni ſpecie ſui generis, & ſecundum habere & non habere, ſcilicet ab omni alia re. Quol.4.7.c.

16 Eorum quæ ex oppoſito diſtinguuntur, unum poteſt eſſe forma exemplaris alterius, & perfectio extrinſeca, non autem intrinſeca, nec pars. Ver.q.14.5.1^{m}./.3^{m}.
*Conſanguinitas.6.7.9.Conſilium.27. Corporeitas.3.

17 Eorum quæ ex oppoſito diſtinguuntur, unum definitur per reliquum.3.d.33.q.2.ar.1.q.2.1^{m}.

18 Immo unum ex oppoſito diſtinctorum, deſtruit reliquum. 1. d.26.q.2.1.3^{m}./.Po^{a}.q.7.9.7^{m}.Reſp.Du°.527.Eſſe.78.&c. Du°.527^{m}.
*Aetas.5.Fides.40.&c.78.Habitus.11.12.13.Modalis.1. Oppoſitio.1.4.

19 Eorum quæ ex oppoſito diſtinguuntur, unum definitur per reliquum, ſi communiter conuenit eis ſecundum prius, & poſterius, non autem ſi æqualiter.3.d.33.q.1.ar.1.q.2.1^{m}.
*Paſſio.28.30.52.Pax.4.5.Peccatum.59.&c.Per ſe.3.4.Perſona.9.31.Præceptum.17.34.Pluralitas.2. Prædicamentum. 1. Spes.49.54.&c.Subſiſtentia.8.Subſtantia.4.Trinitas.13.

20 Omnis diſtinctio etiam materialis, eſt per aliquam oppoſitionem. Poª.q.10.3 a.3. * Voluntas.6.76.

21 Vbicunque eſt aliqua diſtinctio, ibi eſt oppoſitio contradictoria.1.d.5.q.1.1.1m./.d.34.q.1.3,2m./.contra. 4.cº.14.fi. * Vſura.172.224.226.Vzor,10.

Dei. 22 Errores circa diſtinctionem perſonarum in diuinis. Opuſc. 23.0.

23 In diuinis nulla eſt diſtinctio realis, niſi per oppoſitas relationes originis.1ª.q.2.prº./.q.28.1.c./.q.29.4.c./. q.30. 2.c./.q. 32.3.c./. 3m./.q.36.2 c./.3m./.q.40.2.3.0./.q.93.5.c./.1.d.10. 5.c./.d.11.1.c./.L.prº./.d.13.2.0./.d.26.q.1.2. 0./.q.2.2.0 /. d.27.q.1.1.c./.d.29.3,c./.Ʒ.4 cº.24.1m./.6m./ 26.1m./. Poª. q.2.1.3m./.4.5.6.c./.q.8.1,c./.3.0./.4 c./.q.9.4 c.fi /.15m./.5. 15m./.17m./.18m.q.10.4.c./.5.c./.Quol.6.1.0./.Quol.8.q.3. 1.c./ Quol.9.1.c./.10,15.le.5.fi.g.D.&c.
* Adiectiuam.12. Attributa.11. Deus.22.23.59.122.125. Donum.4.Equalitas.24.25.Exitus.1.

24 Diſtinctio realis in perſonis diuinis, ſtat cum identitate eſſentiæ.1ª.q.39.1.0./.1.d.2.5.0./.Ʒ.4.cº.5.11./.14./. Poª.q.8. 1.c.
Generatio.62.69.Hæreſis.37.Idea.21.Imago.34. Miſſio.10. 22.Nomen.82.Notio.10,

25 In diuinis non eſt diſtinctio realis, uel ordo realis, niſi perſonarum, & relationum. Poª.q.10.3.c. Numerus 25.

26 Diſtinctio in diuinis perſonis, non eſt per diuiſionem alicuius communis, quia eſſentia communis, remanet indiuiſa, ſed oportet diſtinguentia conſtituere perſonas.1ª.q.40.2.3.c.
* Opuſ.1.2.Oratio.66.Perſona.9.35.46.

27 Diſtinctio diuinarum perſonarum, eſt minima, ſecundum quantitatem, & eſt maxima, ſecundum dignitatem & cauſalitatem.1ª.q.40.2.3m./.1.d.26.q.2.2.2m./.Ʒ.4.cº.14.fi./.Poª. q.9.5.2m.
* Proceſſio 25.&c.35.&c.Ratio.1.&c.21.&c.Relª.78.85.

28 Proprietates in diuinis determinant & diſtinguunt perſonas, non autem eſſentiam.1ª.q.40.1 2m.

29 Hæc non conceditur, Deus diſtinguitur a Deo. 1. d.4.qu.2. 2.1m.

30 Perſonæ diuinæ conſtituuntur & diſtinguuntur per origines, ſed primo & principalius per relationes.1ª.q. 40.2.c.fi./. Poª. q.8.3.0./.q.9.4.15m./.q.10.5.c./.1m.

31 Relatio ut relatio, non conſtituit, nec diſtinguit perſonas diuinas, ſed vt diuina.1ª.q.40.2.0./. 1.d.26.qu.2.2. 1m./.5m./. Poª. quæſ.8.3.0./.7m /.5.12m./.q.9.4.15m./.5.15m./.19m./. 18m /.q.10.3./.Opuſ.3.cº.55.

32 Remotis relationibus, perſonæ diuinæ non diſtinguerentur. 1ª.q.40.3.0./ 3ª.q.3.3.3m./.1.d.26.q.1.2.0./.contra 4.capº. 24./.Poª.q.8.4.0./.Opuſ.3.cº.60.

33 Relationes diuinæ diſtinguuntur ab inuicem realiter, re relatiua, non autem re abſoluta.1ª.q.28.3.0./. q.30.1.c./ 2.c./. Poª.q.2.5.6.c.

34 In perſonis diuinis eſt diſtinctio, & ordo realis, ſed in attributis, vtrumque eſt tantum ſecundum rationem.1.d.31.qu.1.2. fi./.Poª.q.10.3.c. Attributa.3.

35 Aequalitas & ſimilitudo in diuinis, manifeſtant diſtinctionē perſonarum, ſed non cauſant eam.1.d.26 q.2 2.4m./. Poª.q. 8 3.15m.

36 Filius Dei diſtinguitur a ſpirituſancto filiatione, ſicut a non habente, ſed diſtinguitur a patre, ſicut ab oppoſito. Quol.4. 7.0.

37 Non omne quod in diuinis diſtinguitur tantum ratione, diſtinguitur realiter in creaturis. Verit.quæſtio. 1.2.12m./.q. 21.1.5.
¶ Diſtinctiuum. Addere.18.Origo.1.
¶ Diſtinguibilitas. Quantitas.19.
¶ Diſtractio. Charitas.73. Cōtemplatio,6. Delectatio.48.54. Deuotio.6. Dioniſ.8. Euchª.274. Indeuotio. Paſſio.52. Spectacula.1. Verbum.68. Vſura.16.17.
¶ Diſtributio duplex. ſ. accommoda, & abſoluta. He.lec.2.fi. D.lec.3.prinº.1.
* Acceptio.6. Accidens.84. Analogia.12. Diſpenſatio.1. Aequalitas.8. Iuſtitia.34. Meritum.94. Officium.19. Poſſeſſio. 6. Vſura.277.
¶ Diſtributiua. Iudicium.4. Iuſtitia.25.35.73. Medium.28.
¶ Ditiſſimus. Beneficium.21. Socrates.1.
¶ Diu. Abſtinª.7. Animal.38. Delectus.95. Deſcendere.11.
¶ Ignis.9. Importabile. Ira.76. Peccatū 367. Princeps.7. Purgatorium.6.7. Vita.13.40.41.82.83. Vnctio.27.
¶ Diuelli. Voluntas.50.
¶ Diuerſificatio. Anima.306. Auaritia.14 Cultus.13. Diſpoſitio.23. Filiatio.17. Genus.10. Gradus.2. Honor,12.&c Intellectus.165.&c. Magis.1. Materia.35. Neceſſitas.25.26. Obiectum.5.&c. Peccatum.19. Sacramentum.75. Satisfactio.12, Veritas.30. Virtus.163.

1 ¶ DIVERSITAS. In Deo nulla eſt diuerſitas, 1ª.q.31.2.c./. 1m./.1.d.24.q.2.1.0./.d.46.L./.Poª.q.9.8.0./. Cauſ.le.24. fi.b. * Accidens.7.39. Addere 6. Amor,68.285. Animal.16. 19. Antecedens 3. Apis 3. Appetitus 83. Appropriatio 6.9. Aqua 8. Ars 5, Aſſumere 6. Attributa.6.7.9.11.13. Auaritia. 24, Adiutor 1. Auerſio 1, Aureola 7. Baptiſmus 34, Beatitudo 134.155. Beatus 34 Beneficium 3. Bonitas 6. Campſoria 3. Charitas 114. Cauſa 52,53.82,89. Cerebrum 2. Certitudo 10 Circunſtantia.15,16, Clementia 10. Cognitio 32. Comparatio 3. Commune 11. Coniunctio 9. Conſanguinitas 4. Cōtrarium 8. Cor.12 Corpus 29. Credere 8.24. Crux 5. Cultº 13. Delectatio 18. Dæmon 81. Denominatio 10. In quibus.

2 Diuerſitas creaturarum ſunt neceſſaria.Ʒ 3.cº.97./. Opuſc.3. capº.72.
* Deus 19. Dies 13. Differentia,6.21.c. Definitio 14. Dimenſio 13.14. Diſcordia 1.2. Diſpoſitio.11.23.46. Diuiſio 6 Donum 38.39. Dos 2. Dubitatio 4. Dolia 2. Effectus 18. Electio 30. Elementum 25. Ens 3.9. Aequiuoca 2. Aetas 5. Eterogeneum. Aeternitas 36.37. Aeuum.10. Fides 67.148. Figura 13 Filiatio 17. Flumen 2. Forma 29. Fructus 1.19.

3 Diuerſitas ſpeciei ſumitur a forma.12ª. q.23.1.c./. q.54.2. 1m. /.Trin.14.c.
* Fumus. Gradium 3. Generatio 34. Gemitus 2. Genus 10. Gradus 2. Habitus 17.60 65. Hæreſis 39.45. Hierarchia 2. Homo 40. Honor 12.18. Idem 7. Imprimere 1. Importunitas. In 1. Indiuiduum 35. Infernus 3. Inſenſibilitas 3. Inſtans 2. Intellectus 79.134.135.146 259.211.243. Intētio 4. Iudiciū 86. Ius 8.14. Iuſtitia 16. Lex 23.95. Limbus 2. Linea 3.4.

4 Diuerſitas per ſe formæ, diuerſificat ſpeciem, non autem diuerſitas eius per accidens.2.d.32.q 2.3.2m./.Ʒ,2.cº.79.
* Litera 2. Locus 3.13. Logica 5. Loqui 2.3. Lumen 5. Macula 3. Manſiones, Manſuetudo 1. Materia 33.35. Mathematica 1.2. Matrimonium 123. Membrum 2. Menſura 11. Metaphora 5. Miſſa 23 Modeſtia 5. Moralis 5. Mors 5. Motus 26. 30.34.76. Mundus 24. Nomen 72. Notio 4. Obedientia 9. Obiectum 5.6.7.9.11. Obliqui 1.

5 Pluralitas eſt cauſa diuerſitatis in ſimplicibus, in compoſitis autem econuerſo. Trin.13.0 * Obſeruantia 2 Operatio 31. Oppoſitio 17. Oratio 11. Ordo,12. Pars 11.17 19.39. Paſſio 28.55.56 57. Patruus, Pax 3.9. Peccatum 33.52.62.74.154. 259. Pœnitentia 55. Planetæ 2. Pluralitas 2. Poſt prædicamētum, Poª.92.63. Præceptum 19.34.155.

6 Materia ſecundum ſe, nullius diuerſitatis eſt cauſa, ſed cum forma, diuerſificat genus, & cum quantitate interminata, diuerſificat indiuiduum. Trin.14.0.16.c. indiuiduum 20.21.
* Prædicari 20. Princeps 22. Principium 7.9. Prius 6. Proceſſio 3.4.12.14. Proportio 9.

7 Duplex diuerſitas generis, ſumitur a materia, ſ. ex diuerſa analogia ad formā, vt in generaliſſimis, & ut perficitur a forma. Trin.14.c. * Propter 6. Prouª,40. Punctus 5. Purgatoriū 2. Rarum 3. Ratio 37.39.54.61. Regula 3.4.

8 Immo diuerſitas generis ſumitur a forma, & includitur in diuerſitate ſpeciei. Vir.q.5.1.9m./. Meta.5.lec.7.fi.c. Reſpº. Daª.528. Duª.528.
* Relatio 21.52. Religio 94. Reſpectus 1. Reuerentia 2. Sacramentum 3.57. Scientificum 2. Seditio 2. Senſus 10.28. Sermo 1.2 Sextus 1.2.3. Signum 4. Syllogiſmus 7, Symbolum 2. Similitudo 29. Simplex 4 Simplicitas 1. Sinagoga. Solertia 5. Status 3.14.15. Stella 6. Subſtantia 8. Succeſſio 7.

9 Materia ſecundum ſe, diuerſificat genus, ſed diſtinctio materiæ per quantitatem, diuerſificat tantum indiuidua.2ª.q.50. 4.c./.12ª.q.23.1.c./,q.54.1.1m./.Spiritu.8 c./ Meta.5.le.indiuiduum.20.21. Tabula 2. Tactus 3.7. Templum 3. Tēpus. 14.24.42. Theoª.2.

10 Diuerſitas materiæ diuerſificans formam, diuerſificat ſpeciē. 22ª.q.154.1.1m /.Ma.q.2.6.c,
* Tuba 1. Varietas.

11 Diuerſitas materiæ ſecundum partes ſpeciei, cauſatur a forma, ſed ſecundum partes indiuidui, diuerſificat formam.2. d.32.q 2.3.6m.
* Vendere 18. Verbum 32. Veritas 30. Veſtigium 5. Virtus. 47.48.50.61.62.107.116.117.120.145.159.163.165.172. 214. Vnctio 27.37. Vnitas 20.38. Vniuerſale 22,24.25. Voluntas 19.56. Vox 11. Vſura 118.314. Zelus.4.

12 Diuerſa ratio receptionis, ratione materiæ, diuerſificat genus, ſed ratione formæ, diuerſificat ſpeciem. Vir. quæſt. 5.1.9m.

13 Quæ ſunt diuerſa genere, plus diſtant, quam quæ differunt ſpecie. Meta.10.lec.fi d.
¶ Diuertere. Luxuria 26. Vſus 7.
¶ Diuer. Hæreditas 4. Honor 35. Paupertas 2.6. Pythagoras 1. Vſura 189.195.202.282.

1 ¶ DIVINATIO non dicitur, ſi quis prænunciet ea, quæ Quid.

ex neceſſitate eueniunt, vel ut in pluribus, quæ humana ratione prænoſci poſſunt ex cauſis, neque etiam ſi quis futura aliqua contingentia, Deo reuelante cognoſcat. Tunc enim non ipſe diuinat, i. quod diuinum eſt facit, ſed magis, i. quod diuinum eſt, ſuſcipit. 22ſ. q. 95. 1. c. fin. /. Iſa. 2. me^{o}. b. L. /. c^{o}. 3. ſi. c. A.

* Armus Dæmon 72. &c. Diuinatoria.

2 Conſiderare huiuſmodi effectus contingentes in ſeipſis antequam fiant, non eſt alicuius diuini, ſed eſt Dei proprium, qui ſolus in ſua æternitate uidet ea, quæ futura ſunt quaſi præſentia. 22ſ. q. 95. 1. c. /. Iſa. 3 ſi. c. B Diuini. Phiton. 4.

Peccatum. 3 Si quis huiuſmodi futura prænunciare, aut prænoſcere quocunque modo præſumpſerit, niſi Deo reuelante, manifeſte uſurpat ſibi, quod dei eſt. Et ex hoc aliqui diuini dicuntur. 22ſ. q. 95. 1. c. /. Iſa. 3. ſi. c. A. c^{o} 8. ſi d. B

4 Diuini enim dicti ſunt, ſecundum Iſidorum, quaſi Deo pleni Diuinitate enim ſe plenos ſimulant, & aſtutia quadam fraudulentiæ, hominibus futura coniectant. 22ſ. quæſtio. 95. 1. c.

5 Homo habet naturalem inclinationem, ad cognoſcendum futura, ſecundum modum humanum, non autem ſecundum indebitum diuinationis modum. 22ſ. q. 95. 1. 3^{m}.

6 Diuinatio non dicitur ab ordinata participatione alicuius diuini, ſed ab indebita uſurpatione eius, quod Dei eſt. 22ſ. q. 95. 1. c. /. 1^{m}. /. Iſa. 3. ſi. c. A.

Si huiuſmodi diuinatio cauſetur ex reuelatione dæmonum, cum quibus pacta habentur, uel expreſſa, quia ad hoc inuocantur, uel tacita, quia huiuſmodi diuinatio extenditur ad id, ad quod ſe non poteſt extendere, erit diuinatio illicita & ſuperſtitioſa. 22ſ. q. 95. 6 ſi.

8 Sicut grauiter peccant, qui id quod eſt dei, creaturæ impendunt, per idolatriæ cultum, ita grauiter peccant qui ea quæ a Deo expetenda ſunt, auxilio dæmonum implorant. Et huiuſmodi eſt uaticinatio de futuris. Similiter in iis, ſicut etiã in aliis operibus magicis in quibus complementum operis, ex uirtute dæmonis expectatur, eſt apoſtaſia a fide, propter pactum initum cum dæmone, tacite uel expreſſe, uel uerbotenus ſi inuocatio interſit, uel facto aliquo, etiam ſi ſacrificia deſint. 2. d. 7. q. 3. 2. c.

9 Dicitur etiam diuinatio, ſi fiat conſilio uel auxilio dæmonũ qualitercunque, per quod poſſunt aliqua futura prædicere, vel quorum ipſi ſunt cauſa, uel quæ ipſi ſciunt per reuelationem bonorum angelorum, uel quæ ipſi ſciunt naturali cognitione, uel ratione in iis, quæ habent cauſas determinatas in natura latentes nos, & notas eis, tum propter perſpicacitatem intelligentiæ, tum propter experimentum longi temporis. Et tamen ſemper eſt peccatum inquirere ab eis, & eſt apoſtaſia a fide, ut dicit Auguſtinus, & hoc propter tria, ſ. quia quamuis dæmones uera dicant, tamen ſemper intentio eorum eſt ad fallendum, & quia certitudinalem cognitionem habere non poſſunt de futuro, niſi per reuelationem, & quia non poſſumus ſimul eſſe participes dominum Dei & diaboli. Iſa. 3. ſi. c. C.

Quid. 10 Diuinatio igitur eſt indebita uſurpatio prænunciandi futuros euentus. 22ſ. q. 95. 1. n /. 2. d. 15. q. 1. 3. 4^{m}. /. contra. 3. ca^{o}. 154. Iſa. 3. ſi. c. A.

11 Diuinatio, ſemper eſt peccatum, quia ſemper in malam partem accipitur ſecundum Hieronymum. 22ſ. q. 95. 1 c. ſi. /. Ꝫ. 3. c^{o}. 154. 5. /. Iſa. 3. ſi. c. C.

12 Omnis diuinatio prouenit ex operatione dæmonum, ideo eſt ſpecies ſuperſtitionis. 22ſ. q. 95. 2. n. /. 3. c. prin^{o} /. 2. diſ. 15. q. 1. 3. 4^{m}. /. contra. 3. c^{o}. 154. ut Præſtigium. 1. Sors. 1. Superſtitio 1. 6.

13 Diuinatio eſt ſpecies curioſitatis, ratione finis: ſed quo ad modum operis, eſt ſpecies ſuperſtitionis. 22ſ. quæſtio. 95. 2. 1^{m}.

14 Genus diuinationis triplex, ſ. nigromantia, augurium, & ſortilegium, quorum quodlibet, multas habet ſpecies. 22ſ. q. 95. 3. o /. Opuſ. 25. c^{o}. 4.

15 Diuinatio facta per inuocationem dæmonum, per aſtra, ſomnia, auguria, uel ſortes, non eſt licita, ſed ſuperſtitioſa. 22ſ. q. 95. o. /. q. 96. 1. n. /. 2. d. 15. q. 1. 3. 4^{m}. /. contra. 3. c^{o}. 154. /. Gal. 4 lec. 4 me^{o}. k.

16 Dæmones poſſunt diuinare uerum tripliciter, ſ. ſubtilitate naturæ, reuelatione, & experientia. 1^{a}. quæſt. 64. 1. 5^{m}. /. 22ſ. q. 172. 6. 1^{m}. /, 6. o. /. 2. d. 7. quæſtio. 2. 2. o /. contra. 3. c^{o}. 154. /. Iſa 3. ſi. c. C.

17 Diuini dicuntur, qui. ſ. ſibi actum Dei uendicant in prædictione futurorum, & præcipue quantum ad cultum falſorũ Deorum. Iſa. 8. ſi. d. B.

18 In Philiſtinis diuinandi ſuperſtitio maxime uigebat. Iſa. 2. me^{o}. b. H.

¶ Diuinatoria. Sors 3.

¶ Diuinitas. Corpus. 68. Dæmon. 21. 28 89 Deuotio. 7. Diuinatio. 4 Euch^{a}. 122. Hæreſis. 38. 90 Humilitas. 17. 19. Iudæi. 18. 19. Maria. 30. Mutatio. 11. Paſſio. 90. 190. Chriſtus. 33. 37. &c.

¶ Diuino, Deitas. 1.

¶ Diuinum prædicatur de eſſentia, & de perſonis diuinis. 3^{a}. q. 16. 3. 3^{m}. /. 3. d. 7. q. 1. 2. 3^{m}. De quo.

* Abiectus. Abiicere. Abſtractio. 13 27. &c. Abſtractum 1. 9. Accidia. 2. 4 Accuſatio. 24. Actio. 12. Adiurare 1. 7. &c. Affectio. 2. Agens. 4. Agrographiæ. 2. Altitudo 3. Ambitio. Amicitia. 13. Amor. 1. &c. Analogia 1. &c Angelus. 140. 141. 146. 222. 238 245. 273. 306. 314. &c. 374. 397. &1. 418. 430. 454. 461. 604. Animæ. 156. 159. Antichriſtus 6. Ars 7. Aſſiſtere. 2. Audacia 19. Baptiſmus 144. &c. Beatus 49. Character 11. Charitas 104. 130 139. 152. Caſtitas. 11. Cauſa 69. Cherubin 1. Ciuis. Commune 1. 2. 3. 4. 9. Conceptio. 17. Confeſſio. 24 25. 90. Conſtructio. Contemplatio. 1. 3. &c. 27. 28. Corpus 58. 68. Credere. 3. Cultus 1. &c. 15. &c. Datio 1. 19. & , De 6. Debitum 26. Delectatio 103. Dæmon 22. 46. 85. Deuotio. 5. 6 7. 13. Dicere. 2 4. &c. Differre 10. Diſpoſitio 30 Donum. 13. 22. Duratio 9. 10. Electio 31. Epiſcopus 12. Excommunicatio 25. 26. 27. Experientia. 9. &c. Factum. 1. 2. Falſitas. 12. 24. Fides 192 6. Filiatio 15. &c. Finis. 17. 66. &c. Forma. 167. Fortitudo. Fraxinum. Futurum. 6. Generatio 51. &c. Genus. 21. Gratia 19. 65. 128. Habere. 2. 3. Hæreſis 28. 85 90. 9. Hierarchia 1. Hoſtiarius. Ieſus 1. Ignis. 21. Imago. 14. 18. In. 14. &c. Indigentia. 3. Indiuiduum 43. Ingenitũ. 1. 4. Intellectus. 290 &c 293. &c. Iudiciũ. 19. 21. 28. 57. &c. Iuge Iuramentum 4. 8. Ius 4. 13. 16. Laus 21. Lex 15. Liber 16. 19. 20 Logica 7. Lumen. 21. 22. 25. Manifeſtatio. 1. Maria. 4. Mathias. 10. Matrimonium 23. Mendacium 18. Metaphyſica. 1. 6. Metaphora. 6. 7. Miniſter 5. 6. 8. &c. Miraculum. 3. 49 Miſſio 3. 4. 5. Moyſes 1. 2. Natiuitas 21. 22. Natura 2. 18. 35. Nocere 10. Nomen. 15. 45. &c. Notio. 1. Numerus. 21. &c. Officium 11. &c. Operatio 23 Oppoſitum 15. Oratio. 47. Ordo. 32. &c. 45. 74. Origenes. 3. 5. Pars 46. Paſſio 93. Pater 4. &c. Paulus 3. Pax 20 Peccatum 1. 9. 11 13. 44. 45. 73. 121. 169. 200. 212. Periculum 5. 7. Perſona 17. &c. Phyſica 5. Pietas 10. Poſſeſſio 5. 4. Pot^{a}. 45. Poteſtas. 5. Prædeſtinatio 13. 14 45. 49. Prædicamẽtum. 4. 5. Prædicari 37. &c. Prælatio 18. 25. Præſumptio 13. Principatus 10. Principium 13. &c. Priuatio. 12. 13. Producere 1. 2. Prophetia. 3. 4. 15. 48 49. 56. 65. 66. 80. Proprietas 2. Pulchritudo 12. &c. Rancor. Raptus 6. 10. &c. Relatio 18. 25. 69. &c. 90 &c. Reſurrectio 40. &c. 50. &c. Reuerentia 3. &c. Sabbathum 1. 2. 6. 15. Sacerdos 6 8. Sacramentum 128. Sacrificium 7. Saluare 14. 15. Sanctus 8. 9. Sapientia 2. 22. &c. Sciẽtia 60. 156 &c. Scriptura. 1. &c. Scrutatio. Senſus. 37. &c. Simonia. 29. Societas 4. Spes 44. 66. Spiritus 28. Suppoſitum. 10. &c. Tempus 29. 30. 39. Timor. 71. Tranſumptio. Tributũ. 5. 6. Velum. 2. Veritas. 36. &c. Virtus. 66. &c. 78. &c. 136. 151. 184 &c. 247. &c. Vita 27. 41. 57. 78. &c. Vocatio 31. Vniuerſale 26. Viſio. 5. 9. 14. 78. &c. 21. 188. 231. 233. 235. 236. 237. 244. 250. 287. 290. 293. Chriſtus 6. 9. 12. 35. 37. 44. 47. 49. 69. 71. 77. 113. 138

1 ¶ Diuiſio duplex, ſ. ſecundum quantitatem & ſecundũ formam. Prima eſt poſterior uno, ſecunda uero prior. Ideo definit unitatem. 1^{a}. q. 30. 3. o. /. 1. d. 24. q. 1. 3. 3^{m}. /. 2. diſ. 18. q. 2 c. /. Potentia q. 9. 7. c. ſi. E. /. Opuſcu. 42. c^{o}. 2 fin. /. Meta. 4. lect 3. me^{o}. 2. F. /. Li^{o}. 10. lec. 4. me^{o}. c. /. Phy. 3. lec. 12. me^{o}. c. I. diſtinctio 5. Dñia.

* Abſtractum 1. Accidens 84. 85. 92. 102. Actus 26. 27.

2 Diuiſio duplex, ſ. ſecundum partes quantitatiuas, & reſoluẽdo per alterationem. Meta. 5. /. lec. 13. prin^{o}.

* Addere 12. 14. Affirmatio. 3. Amor. 255. 285.

3 Ratio diuiſionis quantitatis, & menſuræ, prius ſunt in quantitate diſcreta, quam in continua 2. diſtinctio. 24. quæſtio. 1. 3. 3^{m}. In quibus.

4 Ratio quantitatis inuenitur proprie in illis tantum, quæ ſecundum ſe diuiduntur, & ſic non conuenit Deo. 1. d. 19. q. 1. 1. 1^{m}.

5 Diuiſio conuenit quantitati uirtutis, extrinſece tantum, tripliciter, ſ. ſecundum numerum obiectorum, ſecundum intẽſionem actus. uel ſecundum modos agendi. 1. d. 17. q. 2. 2. c. /. d. 19. q. 1. 1. 1^{m}. /. q. 4. 1. 1^{m}.

* Angelus 106. 127. 268. 348.

6 In carentibus dimenſione, impoſſibile eſt, aliam eſſe diuiſionem, niſi per formam, quæ facit diuerſitatem ſpecie. 4 d. 12. q. 1. ar. 1. q. 3. 3^{m}.

* Anima 106. 348. 349. Bapciſmus 23.

7 Continuum mathematice diuiditur in infinitum, ſecundum eandem proportionem, non autem ſecundum eandem quãtitatem, ſed per minorẽ. 1^{a}. q 48 4. 3^{m}. /. 12ſ q. 85. 2. c. /. 2. d. 30. q. 2. 2. c. in^{o}. B. /. Ꝫ. 3. c^{o}. 22. 3^{m}. /. Ma. q. 2. 12. c. /. Phy. l. 5. m^{o}. f. &c.

ſ.&c./.L1[u].3.le.10.me[u].g.Indiuiduum.11. [u] Bonitas 25.39. &c.202.209.Charitas 62.Cęlum 20.Cerimonia.7.8.

8 In diuiſione continui,non fit aliquid de nouo, ſed quod erat multa in potentia,& unum in actu, fit multa in actu.3.d.21.q.1.ar.1.q.1.5^{m}.

[u] Contritio.Cótritio 1.Corpus 1.44. Dauid 4. Deus 105. 146 Diapſalma.

9 Vnumquodque per ſe diuidi poteſt , ſecundum illud quod in eius ratione continetur,non autem per alia.12ſ.q.95.4.c. [u] Differentia 24.Dimenſio 6.&c.

10 Diuiſio ſecundum rationem duplex,ſ.generis in ſpecies , & ſpeciei in genera.Meta.3.le.3.prin[o].2.F.

11 Res diuiditur per ſe,per id ſolum quod conuenit ei, ſecundum genus.12ſ.q.18.7.c./.1.d.37.q.1. 2.2^{m}./.4.d.41.ar.2.qu.2.c.Po[a].q.10.5.c.

[u] Ebrietas 6.Ens 1.&c.Enunciatio 3.4.Epikia 6.Aequiuoca 3.&c.Eſſe 50.

12 Diuiſio generis in ſpecies per differentias proprias , eſt tantum una,ſed diuiſio ſubiecti in accidentia, poteſt eſſe multiplex 2.d. 42.q.2.ar.2.q.1.1^{m}.

[u] Falſitas 7.Phantaſia 1.2.Fides 40.41.Fortitudo 8. Fractio 4.Generatio 54. Hæreſis 39.Idem.o.

13 Commune dupliciter diuiditur,ſ.per differentias in ſpecies, & æqualiter,vt uniuocum,uel ſecundum modos,& inæqualiter,vt analogum.2.d.42.q.1 3.c./.4.d.38. q.1. ar.2.q.1.c./. 1^{m}./.M2.q.7.1.1^{m}.

[u] Imperfectio 1.In 20.Indiuiſibile 2.

14 Partes diuiſionis uniuocæ,ſunt coæque,ſecundum rationem generis,licet altera earum ſit prior, ſecundum rem . Sed in analogis,una earum ſemper eſt prior re & ratione.12ſ.q.61.1.1^{m}./.2.d.42.q.1.3.c./.3.d.33.q.2.ar.1.q.1. 2^{m}./. M2.q.7.1. 1^{m}./.Periher.le.8.prin[u].

[u] Indiuiduum 3.4.5.9.11.12.15.16.Indiuiſibile o. Infinitũ. 11.Inobedientia 2.Intellectus.17.34.77.80.273.

15 Omnis pluralitas,ſequitur aliquam diuiſionem. 1[a].qu.30.3.c./ Po[a].q.9.7.c.

[u] Ipoſthaſis 3.Lex 160.Locus 8.

16 Actio eſt indiuiſibilis ſecundum eſſentiam, & diuiſibilis per accidens,ſ.ſecundum intenſionem,Locum,tempus,& huiuſmodi.3.d.33.q.1.ar.3.q.1.1^{m}.

[u] Logica 5.Mammona.Mare 4.Materia 28.32.39. Medium 21.Mendacium 6.Mixtio 4.Modalis 1.

17 Omnis diuiſio durationis accidit ex motu, per quem fit ſucceſſio prioris & poſterioris.2.d.2.q.1.1.5^{m}.

18 Per operationem animæ,diuiduntur ea quæ ſecundum rem coniuncta ſunt,& econuerſo.3.d.27.q 1.a.4.q.1.c./.3.a cap[u].74.3^{m}.Ver.9.16.1.10^{m}./.Anima.3.8^{m}./.4.c./. Meta.lec. 10. me[o].b./.li[u] 3.le.7.fi./.Anima.3.le.8. me[o].c./.le.12.fin.g.h./. Ro.le.3.me[o].E. [u] Motus 74.75.Nomē 66.67. Omnis 4.Ordo 70.Pars 1.9.10.Peccatum 33.69.185.

19 Diuiſorum ex oppoſitu,aliqua ſunt ſimul ſecundum rem, & ſecundum rationes,ut ſpecies animalis & coloris, aliqua ſimul ſecundum rationem,ſed unum eſt prius ſecundum rem, vt ſpecies numeri,figuræ, & motus: aliqua quorũ unum eſt prius alio ſecundum rem & ſecundum rationem,ut ſubſtantia accidente.1[a].q.77.4.1^{m}./.12ſ.q.29. 2.1^{m}./. Periher.le.8. prio[u]. Accidens 51.ſubſtantia 20.

[u] Pœna 24 Per accidens.Perſona 7. Phariſæus. Politia 1.5. 6.Po[a].49.Princeps 29.Quantitas 6.7.9.12.19.21.24.32. Ratio 51.

20 Membra diuiſionis per oppoſitas rationes,poſſunt coincidere realiter,non autem diuiſionis quæ eſt per oppoſitas res.1.d.1.L.prin[u]./.3^{m}./.4.d.1.ar.1.q.2.1^{m}.

[u] Res 1.2.3.Sacrm.136.&c.Signum 8.Subſtãtia 1.&c.Terre motus 6.Traductio 1.Trinitas 4.Ver.34.Verum 3.Virt.172. &c.Viſio 23.Vita 10.14.42.43.

21 Diuiſio doctrinæ de rebus & ſignis , eſt per oppoſitas rationes,ſ.abſoluti,& relatiui,non autem per oppoſitas res.1.d.1.L.prin[o]. [u] Differentia 24.Vnitas 3.4.15.&c.

¶ Diuiſiuum.Canis 2.

¶ Diuiſoria.Sors 2.3.5.

Diuiſio. 1 ¶Diuitiæ duplices,ſ.corporales,& ſpũales.Secundæ ſunt ueræ,non autem primæ.22ſ.quæſtio.126.1.3^{m}./. 1ſ. Thi.6. le.4.prin[o].

2 Diuitiæ duplices,ſ.naturales,& artificiales, primæ appetuntur finite,ſecundæ dum habentur appetũtur finite, ſed dum non habentur,infinite.12ſ.q.2.1.c./.3^{m}./.q.30.4.o.

[u] Abiicere.Abrenuntiatio.Accuſatio 17.Afferre. Auar[a].11;16.25.Beatitudo 38.68.

4 Vſus diuitiarum duplex, ſcilicet tenere , & dare , & hic eſt principalior.1ſ.Thi.6.lect.4. me[o].E Beneficium 21. Bonitas. T.

4 Diuitiæ cauſant tria mala, quæ uitantur per paupertatem,ſ. ſolicitudinem,elationem,& amorem earum.22ſ.q.188.7.c./. contra.3.c[o].133.

[u] Decimæ 16.Eleemoſyna 6.Felicitas 7.Fortuna 4. Hæreditas 4.Honeſtum 3.

5 Diuitiæ non ſunt finis iconomicæ, ſed bene uiuere. 22ſ.qu. 50.3.1^{m}./.1ſ.Ti.3.lect.2.prin[o]./.Ethi.lect.1.fi.c.

6 Diuitiæ inquantum proſunt ad uirtutes, ſunt bonæ,ſed ſunt malæ inquantum impediunt. Similiter & paupertas. 22ſ.q.126.1.3^{m}./.contra.3.c[u].133 /.141. [u] Honor 4.19.21.22.35. Iactantia 5.Incontinentia 1.Liberalitas 1.&c.

7 Deus dat aliquibus abundantiam diuitiarum , ut meritum bonæ diſpenſationis acquirant. 22ſ qu.117.1.1^{m}./.q 126,1.3^{m}. [u] Liberum 1.Memoria 10.Miſericordia 10 32.Mundana.Paupertas 26.7.Pinguedo.

8 Difficile eſt inter diuitias charitatem ſeruare,quia impediunt eam principaliter alliciendo animum,& diſtrahendo 22ſ.q.186.3.4^{m}./.q.188.7.c.

[u] Pithagoras 1.Prælatio 3.Princeps 28.Religio 22.

9 Diuitiæ ſunt uiles,uanæ,& mutabiles, & ideo debent contemni.22ſ.q.126.1.3^{m}./.Iſa.2.c[o].4.

[u] Spes 21.

10 Diuitiæ de conſilio abdicantur per perpetuã paupertatẽ,delitiæ carnis per perpetuã caſtitatem, & ſuperbia uitæ, p obedientiæ ſeruitutẽ. 12ſ q 108.4.c.fi./.22ſ.q.186.6.8. Abdicatio. [u] Theſaurus o.Verbum 72.

11 Diuitiæ dicuntur pinguedo tripliti,ſ.ratione,propter ſterilitatẽ,propter uentoſitatem,& inutilitatem.Iſa.17.me[u].I.

[u] Virtus 170. Vſura 189.195.202 282.Religio 30 &c.312.

1 ¶DIVORTIVM ſemper eſt celebrandum inter eos , qui non poſſunt coniungi matrimonio. 4. diſtinctio.41.artic.5. quæſt.1.o. Inter quos.

2 Vterque coniugum ad paria iudicatur in diuortio, ſed nõ ex pari cauſa 4.d.35.4.o.Accuſatio 23.

3 Poſt diuortium propter fornicationem, non licet uni coniugum nubere,quandiu uiuit alter. Sed poteſt ſibi reconciliare uxorem,quia eccleſia non cogit, ſed dat licentiam 4.d.35. 5.6.o./.d.39.6.c./.1^{m}./.1ſ.Cor.8.le.2.pri[u].L.le.3.fi. D.Diſpẽſatio 18.Fornicatio 6.8.&c.Ioan.9.Mſi^{m}.74.&c.133.&c.Votum 63.Vxor.31.&c.Debitum.17.20.&c.

¶ Diurnum. Aquila 1.Cælum 91.Contrarium 32.Luna 3.

¶ Diutinum.Patientia 3.

¶ Diutius.Abſtinentia 7.Purgatorium 6.7.Vita 40.41.

¶ Diuturnitas auget amorem amici præſentis, abſentis autẽ diminuit.22ſ.q.49.2.u^{m}. Effectus.

[u] Actio 4.16.Aureola 10.Conſtantia 5. Contemplatiuus 2. Dæmon 74.Difficile 12.Dolor.9. Frequentia.Ira.32.41.69. 76.Laurentius 3.Pœna.72.74.Pœnitentia 10. Perſeuerãtia. 2.4.9.Purgatorium 6.7.9. Qualitas 7.14. Vita 13.40.41. 49. 71.82.83.Vnctio 27.

¶ Diuulgatio.Circunciſio 17.Euangelium 2.Lex 7. Obligatio 2.Præceptum 122.

1 ¶DOCERE eſt actus uitæ actiuæ,quo ad actum exteriorem, & interiorem,ut dirigit ad opus , ſed eſt actus contemplatiuæ,ſecundum actum interiorem abſolute.22ſ.q.181.3.o./.3.d.35.q.1.ar.3.q.1.3^{m}./.Ver.q.11.4.o. [u] Adaio 19. Quid.

2 Docere eſt actus charitatis,& miſericordiæ.4.d.49.q.5.ar. 3.q.3.1^{m}./.2^{m}./.2.5.q.1.1^{m}. [u] Anadochus.

3 Docere dicitur dupliciter,ſ.principaliter infundendo lumẽ, & inſtrumentaliter dirigendo.Secundum conuenit angelis illuminando alios de reuelatis, & homini exterius admonendo,proponendo exempla, uel applicando principia conclusioni:primum autem ſoli Deo.1[a].q.107.1.o./.q.117.1.o./.22ſ.q.173.2.c./.3[a].q.69.5 2^{m}./.2.d.9.2.4^{m}./.diſ.28. 5.3^{m}./. Con.2.c[o].75.fi /.L:[o].4.c[u].17.12^{m}./.13^{m}./.Ver.q.11.1.o./.3.c./.M2.q.16.12.5^{m}./ Spiritu 9.7^{m}./.Anima 4.6^{m}./.Quol.18.1.1^{m}./.Opuſ.15.c[o].4./.Matth.23.prin[u].2.L./.Ro.le.6.fi.I.

[u] Angelus 42 a &c.

4 Chriſtus conuenienter multa docuit in parabolis propter tria,ſ.tum quia connaturale eſt homini,per ſenſibilia deuenire in cognitionem intelligibilium,tum propter ſimplicitatem quorundam audientium,tum etiam ut indignis diuina myſteria occultarentur.3[a].q.42.3.o.

5 Docere per modum exhortationis priuatæ, conuenit mulieri,non autem publice prædicare.22ſ.q.177.2.o./.3[a]. q.55.1.3^{m}./.q 67.4.2^{m}./.1ſ.Cor.11.l.2.me[o].E./ c[o].14.le.7.prin[u].G./.1ſ.Tim.2.lec.3.prin[o].K./.Titum.2.lec.1 fi.K.

6 Nullus poteſt ſeipſum proprie docere.1[a].q.117.1. 4^{m}./.Veri.q.11.3.o. [u]Animal.48.Apoſtoli.7.Ars.45.46.

7 Docere habet duplicem materiam, ſ.ſcientiam,& diſcipulũ, ideo contrahitur eius duplex accuſatiuo,22ſ.q.181.3.c./. Verit. q.11.4.c. [u]Aureola,19. &c. Baptiſmus,144.&c. Cognitio.37. Contractio.8.

8 Ad docendum alios in diuinis tria requiruntur.ſ. plenitudo

cognitionis, nis probandi,& pronunciatio. 1 2ſ.q.111.4.c.
* Credere 10, 29. Dialectica 1.3. Elephas 1. 2 3. Exorciſmus 12.

9 Sacra doctrina docetur dupliciter, ſ. legendo,& prædicando. Et utroque modo docens in mortali, peccat mortaliter. 4.d. 19.q.2.a.2.q.2.4^{m}./.Pſal.49.me^{u}.1.K.Pſal.50.fi.g.K.
* Exordium 2. Finis 84. Galilæa 3. Gratia 17.

10 Oppoſitum uidetur dicere a ſimili.2 2ſ q.33.5.c.fi./.q.60.2. 3^{m}./.Matt.3.prin^{o}.K./.Io.8.le,1.fi.d.L./. Ro.2.le.1. prin^{o}.A.
Du^{m}.539. Relp^{u}. ſicut Du^{u}.796.
* Ieiunium 7.13. Imperator 5. Iuramentum 24. Logica 8. Loqui 3. Magi 1.4.5.9.&c. Malum 7.8. Medicus 3. Miſericordia 25 27. Officium 2. Oratio 4.6.97.

11 Prædicator docendo debet facere tria, ſ. inſtruere, delectare, & flectere. 2 2ſ.q.177.1.c./. Opuſc.19.c^{o}.14.
* Præceptum 44.139. Prælatio 9. Proceſſio 15. Prudẽtia 83. Religio 82.93.&c. Sapientia 9.

12 Qui quod docendum eſt tacet, peccat ſecundum gloſſam. Opu.19.c^{o}.3.
* Scandalum 15. Scriptura 19. Simonia 26. Vita 29, 31.67. Chriſtus 111.147.

Quid. 1 ¶ Docilitas eſt aptitudo bene acquirendi rectam opinionem, ab alio, ſicut ſolertia a ſeipſo. 2 2ſ. q. 48.c./.q.49.3. o./ 4.c./.Pſalm.2.fi.h.
* Exordium 2. Prudentia 20.48. Temeritas 3.

2 Docilitas ſecundum aptitudinem, eſt a natura. Sed ad eius conſummationem, plurimum ualet ſtudiũ, ſ. ſolicite, frequenter & reuerenter, animum applicando documentis maiorũ, non negligendo ea per ignauiam, nec contemnendo per ſuperbiam. 2 2ſ.q.49.3.2^{m}.

Spũalis. 1 ¶ Doctor primus & principalis doctrinæ ſpũalis & fidei, fuit Chriſtus. 3^{a}.q.7.7.c.
* Allicere. Auditor. 1.

2 Chriſtus fuit ueriſſime doctor, martyr, & uirgo. 1 2ſ.q.152.4. c./.4.d.49.q.5.a.4.q.1.1^{m}./ ar.5 q.1.c.

3 Quia catholicæ ueritatis doctor, non ſolum prouectos debet inſtruere, ſed ad eum pertinet etiam incipientes erudire, propoſitum noſtrum in hoc opere eſt, ea quæ ad Chriſtianam religionem pertinent, eo modo tradere, ſecundũ q cõgruit eruditioni incipientium. 1^{a}. Prol. prin^{o}.
* Aureola 10.17.&c. Blaſphemia 24. Cathedra.1.2. Cælum. 54. Conſuetudo 7. Credere 29. Definitio 8. Doctrina 5.3.9. 10.19. Dubitatio 4. Epũs Exæ[?]dificatio 33. Habitus 15. Ieiuniũ. 7. Iuramentum 24. Lectoratus 7. Medicus 3. Moyſes 3.

4 Auctoritas ſacræ ſcripturæ, auctoritati cuiuſcunq; doctoris præfertur. 1^{a}.q.1.8.2^{m}./. Phy.8.le.3.prin^{o}.

In philoſophia. 5 Auctoritates ſanctorum doctorum in philoſophia, non plus ualent, quam dicta philoſophorum quos ſequuntur. 1.d.14. 2.1^{m}. * Mutuum 2. Officium 1. Ordo 84. Origo 5. Pœnitẽtia 92. Philoſophia. Porta 1. Religio 44.82.93.&c. Renocare. Sacramentum 47. Sagitta 2. Scriptura 3.&c. Senſualitas. 7. Sexus 7. Theologia 2.17.20.33. Vita 40. Vitioſitas. Viura 5.&c. Chriſtus 201.210.

Diuiſio. 1 ¶ Doctrina tripliciter eſt occulta, ſ. ex intentione docentis, propter inuidiã uel turpitudinem rei, ſecundo quia parum oſtenditur, tertio ex modo, ſcilicet figuraliter. Sed doctrina Chriſti, fuit occulta, tertio modo tantum. 3^{a}.quæſtio. 42.3.1.

2 In doctrina ſacra, multa occultantur, maxime infidelibus, ne irrideantur. 1^{a}.q.1.9.5^{m}.fi / 2 2ſ.q.40.3.c.

3 Chriſtus noluit ſcribere doctrinam ſuam, triplici ratione, ſ. propter dignitatem Chriſti, propter excellentiam doctrinæ, & propter ſpiritualitatem eius. 3^{a}.q.42.4.0.
* Accolytus. 8. Amor. 57. Apertio 1. Apoſtoli 35. Aqua 3.4. Arcus 1. Argentum 2. Argumentum 6.7. Aureola 20. Baptiſmus 239. Cantus. Credere 11.29. Decimæ 7.

4 Doctrina Chriſti fuit confirmata dupliciter. ſ. ſanctitate uitę & miraculorum operatione. Opu.60.c^{o}.14.

5 Diuina doctrina dicitur aqua, triplici ratione, ſcilicet quia infirmos ſanat, inquinatos mundificat, & ſitientes ſatiat. Iſa. 55.fin.

6 Dicitur etiam uinum triplici ratione, ſcilicet quia pungit arguendo, inflammat accendendo, & inebriat conſolando. Iſa.55.fi.

7 Diuina doctrina dicitur lac, triplici ratione. ſ. propter pulcritudinem, propter dulcedinem, & propter ſumendi facilitatẽ. 2 2ſ.q.189.1.4^{m}. Iſa.55.fi.

8 Doctrina dei dicitur aqua quincupliciter. ſ. quia abundat, refrigerat, fecundat, conformatur omnibus, & velociter portat. Iſa.35.fi. Dialectica 3. Diffinitio 8. Diſciplina. Diuiſio 21. Documentum. Euangelium 6.8.

9 Docere ſacram doctrinam eſt ſimpliciter melius, quam impendere particularem curam ſalutis. Quol.1.14.0.

* Fides 27. 39. 58 &c. Fimbria. Fons 1. Fortitudo 56. Gratia. 123. Infidelis 13. Ioannes 10.13. Iuſtificatio 49.

10 Epiſcopi & doctores, in aliquo caſu, neceſſitate imminente, debent intermiſſo proprio officio doctrinæ, particulariter intendere ſaluti animarum. Quol.1.14.c.
* Laca. Lectoratus 6.7 Lex.118. Manipulus 2. Miraculũ 40. 41.48. Miſſio 52 Mulier 18. Nobilitas 8. Paſſio 119. Plato 1. Præceptũ 38.44.48.98.103.144. Prædicata 14. Prælatio 21.

11 Effectus doctrinæ ſpiritualis duplex. ſ. conuerſio ad Deum, & operatio iuſtitiæ. Pſal.22.prin^{o}.G.
* Purgatio 1.

12 Conſideramus ſacræ doctrinæ nouitios in his quæ a diuerſis conſcripta ſunt, plurimum impediri tripliciter, ſ. propter multiplicationem inutilium quæſtionum, articulorum & argumentorum, & quia ea quæ ſunt talibus neceſſaria ad ſciẽdum, non traduntur ſecundum ordinem diſciplinę, ſed ſecũdum q requirebat librorum expoſitio, uel ſecundum q ſe pbebat occaſio diſputandi, & etiam quia frequens eorundem repetitio, & faſtidium & confuſionem generabat in animis auditorum. 1^{a}.prol.prin^{o}.
* Religio 80.&c. Reſiſtere 6.

13 Doctrina ſacra deprauatur tripliciter, ſ. exponendo de alio, uel ad aliud, uel diminuendo. Matth.4 prin^{o}.2.G.
* Renocare.

14 Doctrina oſtenditur eſſe uera, per hoc q conſonat rationi. Et ſimiliter lex. 1 2ſ.q.98.1.c.
* Sanctus 9.10. Scientia 69.75.76.

15 Doctrina eſt commendabilis ex tribus, ſ. ex actu obiecto, & oppoſito. 1ſ. Cor.7.le.2.fi.k.
* Senius 9.&c.

16 Nullus quantumcunque ſapiens debet repellere doctrinam quantumcunque parui. Io.9.le 3 fi.
* Symbolum 10. Simonia 16.&c.

17 Doctrina duplex, ſ. rerum, ut de fide vel de moribus, & uerborum, ut expoſitio ſcripturæ. Pſ.48.prin^{o}.b.k.

18 Doctrina tripliciter impeditur, ſ. uarietate temporis, loci, & linguarum, non autem doctrina Chriſti. Pſal.18.prin^{o}.b.k.
* Sinagoga.

19 Homo adiuuatur & impeditur interius a doctrina dupliciter, ſ. propter uirtutem & culpam doctorum, uel auditorum. 2 2ſ.q.177.1.3^{m}./. Opuſ.20.Li^{u}.4.c^{o}.11./. Pſal.50.fi g.I.
* Spes 33. Subdiaconus 3. Templum 15. Teſtis 2.18. Verbũ 66.&c. Veritas 33.34. Veſtis 3. Vita 29.31. Vmbra 3. Viura 14. Chriſtus 198.

20 Nomen doctrinæ & diſciplinæ, ad inquiſitionem cognitionis pertinet. Nam doctrina eſt actio eius, qui aliquid cognoſcere facit. Diſciplina autem eſt receptio cognitionis ab aliquo. Poſter.le.1.fi.2.D. In cõi.

¶ Documentum. Iuſtificatio 49. Memoria 21. Pythagoras 4. 5. Rudimenta. Sacramentum 61.

¶ Dogma. Hæreſis 4. Liber 7.

¶ Dolabrum non eſt cauſa rei artificiatæ per uirtutem propriam, ſed per uirtutem artificis a quo mouetur, & eam quodammodo participat. Po^{a}.q.3.7.c. Inſtru.

¶ Dolere. Angelus 595. Ioſias. Ira 47.48. Pœnitentia 40.

¶ Dolium. Euch^{a}.59.

1 ¶ Dolor eſt paſſio animæ, in appetitu ſenſitiuo, uel intellectiuo. 1 2ſ. quæſtio. 35.1.0./.3^{a}.q.84.8.9.0./.q.85.1.c. Quid.
* Addiſcere. 1.

2 Oppoſitum uidetur dicere. Ver. quæſt 26.4 4^{m}. Reſpondeo Dubio 530. Du^{m}.530.

3 Proprie dolor non eſt paſſio animæ, quia nihil habet ex parte animæ, niſi apprehenſionem. Ver.q.26.4.4^{m}.
* Aggrauatio.

4 Dolor interior eſt ſimpliciter maior dolore exteriori. 1 2ſ. q.35.7.0./.q.37.1.3^{m}.
* Amor 165. Angelus 595. Animal 63.

5 Maior eſt dolor in parte ſenſitiua ex læſione ſenſibili, quám redundet in ea ex ratione, & qui redundat ex ratione conſiderante corporalia, quam conſiderante ſpiritualia. 4.d.17.q. 2.ar.3.q.1.c. * Contemplatio 11. Ingratitudo 11.

6 Dolor ſenſitiuus, eſt tantum de præſenti, ſed dolor intellectiuus eſt etiam de præterito & futuro. 4.d.17.q.2.a.1.q.1.1^{m}.
* Innocentia 16.

7 Dolores tactus, omnibus aliis doloribus præeminent. Ideo tamen eis debetur aureola, magis quam doloribus interioribus, pro quibus proprie aliquis non dicitur martyr. 4.d.49 q.5.a.3.q.2.c.4^{m}.
* Ioſias. Ira 28 48. Miſericordia 18. Nemeſis 2. Paſſio 39.

8 Dolor magis fugitur, quam ametur uoluptas, quia maior eſt amor uoluptatis, quam amor conſeruationis ſui, cui correſpondet doloris fuga. 1 2ſ.q 29.3.1^{m}./.q.35.6.0./. 2 2ſ. quæ. 123.2 1.6./.q.142.3.2^{m}./. Ver.q.2.6.c. Delectatio 69.&c.

Sicut

9 Sicut dolor minuitur ex diuturnitate, ſic timor ex præmeditatione. 12ſ.q.42.5.c.
* Pœnitentia 1.18.28.&c.69. Rugitus.

10 Innocentia patientis, minuit dolorem, quo ad numerū, quia non dolet de tot: ſed auget intenſiue per ſe, quia magis indigne. 3ª.q.46.6.5ᵐ./.3.d.15.q.2.2.3.q.3.3ᵐ.

11 Dolor & triſtitia, ſunt tantum de contrariantibus uoluntati. 1ª q.113.7.c./.4.d.14.q.1.a.2.q.2.c.

12 Dolor de morte amici, eſt ſenſibilior, Ideo eſt vicinior ad reſoluendum corpus in lachrimas, quam dolor de peccatis. 4.d.15.L.fi./.d.17.q.2.ar.3.q.1.c./.2ᵐ.

13 Peccatores dolent in morte ſua quadruplici ratione. ſ. propter temporalium amiſſionem, propter conſcientiæ contradictionem, propter futuræ gloriæ deſperationem, & propter pœnæ timorem. Iſa.40.fi.

14 Triſtitia eſt ſpecies doloris, conſequens interiorem apprehēſionem tantum. Sed dolor conſequitur ad omnem apprehēſionem. 12ſ.q.35.2.o./.7.c./.3ª.q.15.6.c./.3.d.15.q.2.ar.3.q.1.2.o./.Ver.q.26.3.9ᵐ./.4.4ᵐ.

15 Omnis dolor & triſtitia, ſecundum ſe ſunt mala: ſed præſuppoſita præſentia mali, ſunt bona. 12ſ.q.39.1.o./.q.59.3.o./.3ª.q.15.5.6.o./.3.d.15.q.2.ar.2.q.1.3ᵐ./.ar.3.q.2.c.fi./.4.d.49.q.3.2.4.q.2.o.

16 Dolor, & triſtitia poſſunt eſſe bona, honeſta, & utilia, ratione fugæ mali. 12ſ.q.39.2.3.o./.3ª.q.15.6.2ᵐ./.3ᵐ. quæſtio.46.6.2ᵐ.

17 Impoſſibile eſt aliquam triſtitiam uel dolorem, eſſe ſummū malum. 12ſ.q.39.4.o.

18 Oppoſitum uidetur dicere a ſimili. 12ſ.q.73.4.o./. Ma.qu.2.10 u.Reſpᵒ. ſicut Duᵐ.837.

Duᵐ.531. 19 Dolor & gaudium ſenſitiua, nullo modo poſſunt eſſe ſimul: quia ſemper contrariantur, ſaltem ſecundum motum cordis, ſecundum dilatationem & conſtrictionem. 3ª.q.84.9.2ᵐ.

20 Dolor de malo, contrariatur dolori de bono, ſicut gaudium de malo contrariatur gaudio de bono. 4.d.17.q.2.ar.1.quæſ.1.5ᵐ.

Cauſa. 21 Ad dolorem requiruntur duo, ſ. coniunctio mali, & perceptio eius. 12ſ.q.35.1.7.c./.q.41.3.c./.3ª.q.15.5.9.o./.3.d.15.q.2.2.3.q.2.c.

22 Malum coniunctum eſt magis cauſa doloris, & triſtitiæ, quā bonum amiſſum. 12ſ.q.36.1.o.

23 Malum coniunctum, cauſat dolorem ut finis, ſed amor vt unde principium primum, & aliquando concupiſcentia: ſed odium, vt principium ſecundum. 12ſ.q.36.2.o./.4.c.
* Coſta. Delectatio 66. Innocentia 16. Ira 28.48. Mors 5.14.18.23.24.

24 Defectus lacrymarum, contingit quadrupliciter. Primo ex defectu doloris minoris de peccato, quam de damno temporali. Secundo ex abundantia doloris, lacrymæ exiccantur, propter calorem concitatum. Tertio uoluntate dolendi coram ſolo Deo. Quarto ex duritia complexionis. Et tantum primus eſt culpabilis. 4 d.15.L.fi.
* Peccatum 192.

25 Appetitus unitatis, non cuiuslibet, ſed eius quæ eſt de perfectione naturæ, cauſat dolorem. 12ſ.q.36.3.o./.3.d.15.q.2.2.3.q.1.c.

26 Poteſtas maior, non tollens inclinationem, ſed repugnans ei, cauſat dolorem, inquantum infert malum. 12ſ. quæ.36.4.o.

Chriſti, 27 Paſſio Chriſti, ratione defectus humani, cauſat in nobis dolorem & triſtitiam, ſed ratione benignitatis Dei cauſat lætitiam. 22ſ.q.82.4.1ᵐ.

28 In Chriſto fuit uerus dolor ſenſibilis. 3ª.q.15.5.o./.q.46.6.c./.3.d.15.q.2.2.3.q.1.o./.Ver.q.26.8.fi./.8ᵐ./.10ᵐ. Opuſc.3.cᵒ.232.

29 Senſualitas & ratio Chriſti, dolebant de vulneribus eius. Ideo ſolet dici, quod mortem ratio Chriſti refugiebat. 3.d.15.L.meᵒ.I./.Opuſ.3.cᵘ.232.

Duᵐ.532. 30 Imo Chriſtus ſecundum rationem ſuperiorem, gaudebat de paſſione & morte ſua. Opuſcu.3.cᵒ.239. Reſpondeo Dubio 532.

31 Senſualitas & ratio ſuperior Chriſti, ut natura dolebant de vulneribus eius, nō autem ut ratio, propter bonum ſequēs. 3.d.15.L.meᵒ.I./.Opuſ.3.cᵘ.232.
* Angelus 595. Auxilium 3. Clamor 5, Damnatio 8.&c.29.&c.41.&c.

32 Dolor Chriſti in paſſione peruenit vſque ad rationem ſuperiorem. 3ª.q.46.8.o./.3.d.15.q.2.2.3.q.2.o./. Ver.q.26.9.o./.10.c.fi./.Opuſ.3.cᵒ.232.

33 Dolor Chriſti non impediebat delectationem fruitionis eius, nec econuerſo. 3ª.q.55.5.3ᵐ./.6.c./.9.3ᵐ./. q.46.6.c.fi./.2ᵐ./.8.o./.3.d.15.q.2.ar.3.q.1.3ᵐ./.q.2.5ᵐ./.q.3.c./.2ᵐ./.Ver.q.10.11.3ᵐ/.q.26.10.o./.8.10ᵐ./.Quol.1.3.c./. Quol.7.5.o./.Opuſ.3.cᵒ.231./.232.fi.

* Delectatio 66. Dæmon 35. Fortitudo 44. Innocentia 16. Officia. Laurentius 3.

34 Dolor Chriſti interior & exterior fuit maximus. 3ª.q.46.6.o./.q.48.2.c./.3.d.15.q.2.ar.3.quæſti.3.o./. Opuſcu.3.capᵒ.231./.232.

35 Chriſtus doluit, pro omnibus peccatis ſimul. 3ª, q.46.6.4ᵐ.
* Limbus 1.6. Pnia.36. Reſurrectio 9. Chriſtus 175.&c.

36 Chriſtus magis dolebat de miſeriis noſtris, quàm de paſſione ſua. 3ª q.46.6.4ᵐ./.3.d.15.L.meᵒ.I./.Opuſ 3.cᵒ.232.

37 Dolor Chriſti fuit maior dolore cuiuſcumque comitis. 3ª.q.46.6.3ᵐ./.4ᵐ./ 3.d.15.q.2.ar.3.q.3.5ᵐ.

38 Chriſtus dicitur nouiſſimus tripliciter, ſ. propter doloris acerbitatem, mortis turpitudinem, & impoſiti criminis magnitudinem Iſa.53.prinᵒ k.

39 Chriſtus dicitur plenus doloribus tripliciter. ſ. propter morbi neceſſitatem, gratiarum effuſionem, & noſtram obligationem. Iſa.53 meᵒ.G.

40 Dolor Chriſti fuit maior dolore Adæ, ſi paſſus fuiſſet in innocentia. 3ª.q.46.6.3ᵐ./.3.d.15.q.2.a.3.q.3.6ᵐ.

41 Dolor & triſtitia, nullo modo ſunt in Deo. 1ª.q.20.1.2ᵐ./.3.d.32.1.2ᵐ./ ͞ↄ.1.cᵒ.89.6ᵐ./.Lⁿ.2.cᵒ.25.3ᵐ.

42 Mater Chriſti peperit ſine dolore, & cum maxima iucunditate. 22ſ.q.164 2 3ᵐ./.3ª.q 35.6.o.

43 Beati non dolent, de malis quæ fecerunt. 12ſ.q.59.3.1ᵐ./.3ª.q.84.8.c / 4.d 43.ar.5.q.1 3ᵐ.

44 Nec proprie dolebunt, quod non plura bona fecerunt. 1ª, q 95.3.c./.2ᵐ/.4.d.14.q.1.2.3.q.3 5ᵐ.

¶ Doloſus. Arcus 2. Machinatio. Venus 3. Vulpis.

1 ¶ Dolus proprie accipitur tantum in malo, ſed abuſiue in bono. 22ſ.q.55.4.1ᵐ. Quid.
* Adulterio 4. Arcus 2 Aſtutia 1.

2 Dolus principaliter eſt in uerbis. 22ſ.q.55 4 2ᵐ./.5.c.
* Fraus. Furtum 2, Iuramentum 18 Lingua 6.

3 Dolus fit tripliciter, ſ. corde, ore, & opere. Sed fraus proprie eſt tantum in factis. 22ſ.q.55.4.2ᵐ./. 5.c /.q 111.3.2ᵐ./.qu.118.8.c./.2ᵐ./.Pſal.11 meᵒ.B./.Pſal.16.prinᵒ.a.C.
* Matrimonium.116. Meretrix 6. Occultatio. Perfectio 1.2. Præceptum 108.

4 Quantum ad forum exteriorem eccleſiæ, accipitur dolus non latens in corde: ſed aliquo modo per ſigna exteriora expreſſus, vt cum quis ſe alio nomine uocat, non autē quantū ad forum conſcientiæ. 4.d.27.L.prinᵒ. Prudentia 35.

¶ Donare. Religio 96. Chriſtus 85.

¶ Domeſticus. Amicitia 13. Eliphas 3.8. Matriᵐ.3. Obediē. 42 43. Ordo 46. Pars 29. Paſſio 110. Præceptum 132.134.137. Teſtis 7. Votum 36.47.

¶ Domitianus. Roma. 2. Titus.

¶ Domicilium. Confeſſio 74.

¶ Domina. Maria 1. Natura 3.

1 Dominatio ſignificat tria. ſ. libertatem rigidam, & inflexibilem gubernationem, & appetitum & participationem veri dominij. 1ª.q.108.5.2ᵐ. * Angelus 552.577.579.617. Anima 260. Forma 70. Labor 7. Marchio. Poteſtatus. Quid.

2 Dominatio eſt primus ordo ſecundæ hierarchiæ: quia dirigit & imperat quicquid in miniſteriis diuinis per angelos agitur. 2.d.9.3.c./.d.10.3.c./. ͞ↄ.3.cᵒ.80./.Opuſcu.3.cᵘ.126./.Col.lc.4.fi. Angelus 552. * Poᵃ.20. Virtus 265.

3 Dominationes præcipiunt, poteſtates ordinant, & principatus dirigunt. 1ª.q.108.5.3ᵐ./. ͞ↄ.3.cᵒ.80./.Ephe.lc.7.fi. C. Angelus 579.

¶ Dominatiuum. Ius 21. Sedere 3.7. Angelus 577.617.

¶ Dominatus. Afferre. Magiſtratus.

¶ Dominica. Annunciatio 7. Dies 17.&c, Ieiunium 33.34. Oratio 97.&c Ordo 88.85 91.

1 ¶ Dominicus capi poteſt dupliciter, ſ. pro domino per participationem, & pro re domini. 3.d.7.q.1.2.o.
* Profeſſio 2.3.

2 Dominicus poteſt prædicari de qualibet re Chriſti, non aūt de homine Chriſto. 3ª, q.16.3.o./ 3.d.7.q.1.2.o.

1 Dominium dicit tria, ſ. poteſtatem, ordinem, & terminum. Poᵃ.q.7.10.4ᵐ. Quid.
* Adoratio 10. Agere 3. Alienum. 4.5.7.

2 Deus eſt principium & finis, & eſt realiter dominus omniū, quia creatura ſubiicitur ei realiter. 1ª.q 13.7.5ᵐ./.3ª.q.35.5.c./. ͞ↄ.3.cᵒ.119. Poᵃ.q.7.10.4ᵐ./.21.3ᵐ./.Quo 1.2.c.fi. Iſa.lc.4.fi. * Angelus 162.182.233.448. Anima 260. Animal 70. Apoſtaſia 5. Appropriatio 29. Auctoritas 2. Balium. Baptiſmus 204 Bonitas 205.

3 Dominium conuenit Deo realiter ab æterno, quo ad poteſtatem, non autem quo ad relationem. Sed fundamentum relationis domini eſt poteſtas 1ª. q.13.7.2ᵐ./.6ᵐ./. 2.1ᵐ/.2.d.3.L.q.8.2ᵐ./.d.30.3.o./.1.d.2.q.2.ar.2.q.3.2ᵐ./. Poᵃ.q.7.11ᵐ./.q.7.10.4ᵐ./.11.3ᵐ./.Quol.9.3.1ᵐ.

* Campſu,

* Campſoria 9.Cl.96.Chriſma,1. Concubinatũ 5.Coniunctio 6.

4 Volontas habet dominium completum in actibus deliberatis. In præuenientibus autem deliberationem, habet dominium incompletum.2.d.24.q.3. 3.c. * Corpus 35. Culpa 4. Datio 2.15.dæmon 118.deſpoticum.Deuotio 11,

5 Sola creatura rationalis,habet dominium ſui actus. 12æ.q.1. 1.2.c./.q.6.2.2m /.q.15.2.c./. Con.3.1o.11.0. fi./.111./. 148. 2m./.Po.q.9.2.3m. * Dulia 2. Elementum 4.5. Eleemoſyna 27.39.Epiſcopus 10.Euch.6.Experientia 18.

6 a Homo eſt dominus ſuarum operationum,per intellectum & voluntatem.12æ.q.1.1.c./.q.6.2.2m./.q.21.2.c./.quæ. 109.2. 1m./.22æ.q.158.2.3m./.2.d.21.q.1.2.1m /.d.25,1. c./.d.35.4. c./.3m./.Ver.q.26 6.c./.Vir.q.1.4.c.
* Forma 70.Homo 28.Honor 18.&c.

6 b Immo interiores actus voluntatis ſunt in poteſtate noſtra, non autem exteriores actus, nec actus aliorum hominum. 1 2æ.q.19.8.c. Reſp.ſicut 22æ.q.90.2.c.

7 Sumus domini noſtrorum actuum, ſecundum quod poſſumus hoc uel illud eligere. Ideo non ſumus domini appetitus ultimi finis.1a.q 82.1.3m. * Iacob 2.4.5.Iemonium 18.Impedimentum 3.Imperator 1.7.Infidelis 1.Ioſeph 2,Iudæi 18 44. Ius 21.Iuſtitia 90.Labor 7.Latria 6. Lazarus 1. Legatus 2. Legitimatio 3.Lex 11.176.Libertas 1.Luna 1 2.

Homo in ſtatu innocentiæ, habuiſſet dominium ſuper alia animalia,imperando,& utendo libere, non autem ſuper angelos.1a.q.96.1.2 o./.2.d.44.q.1.3.o./. Opuſ.20.lio.3.co.9.
* Manumiſſus Marchio.Maria 2.Matrimonium.113.214. Animal 68.

9 Nec habuiſſet dominium ſeruile ſuper homines,ſed dominium libero um. 1a.q.92.1.2m./. q.96 4.0./.22æ.q.164.2.c./. 1m./ q.189.6. 2m./.2.d.18.L.prio./.d.44.q 1.3.o./.Quo.2. 11.fi./.Opuſ.20.lio.2.cu.9./.Lo.3 co.9.fi./.co.11.fi.
* Meritum 4.Miſericordia 21 Moralis 3.Mos 2. Natura 3, Nomen 68.Obedientia 41.Obligatio 4.

10 Dominium & prælatio, introducta ſunt ex iure humano. 22æ.q.10.10.c./q.12.2.c.
* Occidere 2.Oratio 81.Ordo 101.

11 Dominium ordinatum ad bonum ſubditorum,nullum præiudicium uel detrimentũ facit libertati. 2.d.44.q.1.3.2m./. q.2.2.1m./.4.d.24.q.1.ar.1.q.c.1m.
* Paulus 25.Pœna 38.Pnia 39 54.59.84.Poſſe 7.

12 Qui dominium ui ſurripit,non fit uere dominus. Ideo cum facultas adeſt, poteſt quis eum repellere, niſi prius fiat uerus dominus per conſenſum ſubditorum,uel per auctoritatẽ ſuperioris.2.d.44.q.2.2.c./.4m.
* Po2.20.Præceptum 139.154.

13 Acquirens dominium, uel prælationem indignus, debitis modis,habet uerum ius domini. Ideo ſubditi tenentur ei obedire.2.d.44 q.2.2.c.
Proprium 9.Religio 9.54.Reſtitutio 13. Reſurrectio 35.Sacrificium 8.Seruile.Seruitus 1.2.8.10.Simonia 4.5. Sponſa 2.Spiritus 18.Subiectio 3.Tirannus 4.11.

14 Verus dominus, id quod poſſidet ut dominus, poſſidet ut ſuum.Opuſ.73.co.5.
Verberare. Vſura 61.74.96.97.113.&c. 123.171.180.187. 196.199.207.208.219.222.234.&c.240.246.248.249. 257. 262 285.287.290.298 299.300.

15 Volentium dominari non ſolum eſt occaſio culpa hominis peccantis,ſed etiam permiſſio Dei iudicantis propter peccata populi. Iſa.3.prin.

16 Translatio rei de domino in dominum,non poteſt fieri iuſto titulo,niſi tribus viis,ſ.aut per ius naturæ,aut per iusgratiæ, & liberalitatis,aut iure æquitatis.Opu.73.cu.5.
* Vſus 11.12.13.

18 In ſimonia transfertur dominium,non aũt in furto,nec in rapina,nec in uſuris.22æ.q.78.3.c./.3m /.4.d.15.q.2.art.4.q 2. c./.Quol.3.19.c./ Op.73.co 5.

Quid. 1 ¶ D o m v s cuiuslibet eſt illa,in qua habitat. Io.1.14.lect.1. prin. c.C.Campſoria 8.Confeſſio 74.Coniunctio 6.

2 Domus non eſt unum ſimpliciter,ſed aggregatione.Nec forma eius quæ eſt compoſitio uel ordo dat eſſe, & ſpeciem toti,& cuilibet parti eius.1a.q.76.8.c.prin./. Anima 20.16m.
* Conſecratio 2.Effectus 7.Forma 43.140. Gazophilatium. Hæreſis 73.Hoſpes.Lepra 2.Magnificentia 7.Miſſio 76.Negociatio 11.Nicolaus 1.Pythagoras 7.

3 Domus dei triplex,ſ.eccleſia militans per fidem, eccleſia triũphans per gloriam,& ipſe Deus. Pſalm.26.prin.c k./. Pſal. 35.me.d.E /.Io.14.le.1.prin.c.C. * Poſſeſſio 7.Pulcri.12. Raab 2 Raptus 1.Sebaſtianus. Serpens 2. Tabernaculum 1, Templum 10.Titulus.Votum 36.47,Vſura 253.261.
¶ Donaria Machabæi.
¶ Dominatio.Alexander 1.Côlatio 3.Datio 16. Gratiarum actio 2.Largiri.Religio 88.Vſura 150.

¶ Donatus hæreticus rebaptizans, eſt condemnatus in concilio Toletano 3.q.66.8.c.cont.4.co.59.fi. Hæreticus.

Quid. ¶ Donec, quandoque ſignificat tempus certum, quandoque uero tempus infinitum.13a.q.28.3.3m./.4. diſt.30.q.2.3.1m. /.Op.3.co.132 /.Mat.1.fi.ſ.H./.co.22.fi.c.D.15, Cor.15.lect. 3.mo.A./.He.1.
* Cauſa.Cibus.8.Coruus 1.Numerus 10. Vſu.195.309.

Quid. 1 ¶ Donvm eſt proprium nomen ſpiritus ſancti. 1a.q.38.2.o. /.1.d.18.2.o./.d.27.q.2.2.2,q.1. b./.c./. d.31. q.2.c./.2.d.26. 1.c./.Veri.q 7.3.3m.

2 Donum eſt nomen perſonale in diuinis.1a.q.38.1.o. * Adoptio 19 Alexander 1.Charitas 91.Datio 16.19.22.2;1.5.30.

3 In nomine doni importatur proprietas originis ſpiritus ſancti.quæ eſt proceſſio.1a.q 38.2.2m.Proceſſio 59.
* Heroes 3.Interpretatio 4 5.

4 Donum importat diſtinctionem perſonalem,ſecundum quod eſt alicuius ſecundum originem. Sed ſpiritus ſanctus dat ſe ſecundum quod eſt ſuiipſius.1a.q.38.1.1m.

5 Donum dicitur triplicter.ſ.per identitatem,ſecundum originem,& ſecundum ſubiectionem. Primo modo conuenit eſſentiæ dei, ſecundo perſonis, tertio creaturis tantum.1a.q. 38.1.1m./ 2 /.3m.
* Lingua 7.Proceſſio 61.

6 Spiritus ſanctus eadem proceſſione.i. ſua proprietate formaliter eſt ſpũs ſanctus,& donum,& amor,nõ aũt deus.Sed eadem proceſſione.i.emanatione eſt donum,& deus, non formaliter,nec eodem modo.1.d.18.4.o. Proceſſio 61.

7 Spiritus ſanctus ut donum,ſemper dicit reſpectum ad creaturam,non autem,ut amor.1.d.27.q 2.3. 2m.

8 Spiritus ſanctus eſt ratio omnium donorum dei, quorum principium eſt uoluntas dei.1a.q.38 2.o./.q.43.5.1m./.d.18. 3.o./.2.d.43.3.5m./.con.4.co.21./.22./.Veri.q.7.3.3m./. Iſa. 11.me.K.

9 Omnia dona ſub ratione doni,manifeſtãt ſpiritum ſanctum, ſed ſecundum ſpeciem doni,aliqua dona manifeſtant filium ut ſapientia,& ſcientia. 1a.q.43.5.1m./.1.d.15. q.2. 6m./.2. d.43.3.5m./.con 4.co 21./.Veri.q.7.3.3m./.Iſa. 11. me.K.

10 Dona ſpiritus ſancti ſunt tantum ſeptem.ſ.ſapientia, intellectus,conſilium,fortitudo,ſcientia,pietas, & timor domini. 12æ.q.68.4.o./.22æ.q.8.6.o./.q.45.2.3m./.3.d.34 q.1.2.o./.d. 35.q.2.2.2.q.3.o./.Iſa.11.me.H. Septem.
* Aſcenſio.Beatitudo 126.129.137.& c.140.Blaſphemia 21 Clementina 1.Columba 1.Fides 71. 81. 105. Fortitudo 53. &c.Fructus 19.20.
* Intellectus 289.&c.

11 Et numerantur partim ſecundum dignitatem eorum, & partim ſecundum materias 12æ.q.68.7.o./.Iſa.11.me.H.
* Heroes 3.

12 Circa materias omnium uirtutum, oportet eſſe aliquod de ſeptem donis 12æ. q.68.4.7.c./.q.69.1.3m./.3. diſtin.34.q.1. 2.c.prin.

13 Dona ſeptem ſunt uirtutes diuinæ. Ideo reducuntur ad exemplaritatem deo.3.d.34.q.1.1. 6m. * Homo 37.

14 Septem dona perficiunt hominem,ut ſequatur motum dei, virtutes autem perficiunt, ut ſequatur motum rationis 12æ. q.68.o./.q.69.1.c./.22æ.q.8.5.c./. q.19.9.c./. q.52.1.3.c./. q. 121.2.c./.q.139.1.c./.3a.q.7.5.c./.1m./.3.d.34.q.1.1.o./.q.c./. q.3.art.1.c.2.c./.art.2.qu.1.c./.Iſa.11.prin.G./.Gal.5.lect.6. prin.F.

15 Omnia ſeptem dona, ſunt priora uirtutibus intellectualibus & moralibus, ordine perfectionis & dignitatis, ſed econuerſo ordine generationis,& diſpoſitionis 12æ.q. 68.8.2m.

16 Et ſunt dona ſpiritus ſancti,ſecundum quod charitate informantur.Ideo eis nullus male utitur 12æ.q.68.8.3m.

17 Septem dona excellunt omnes virtutes morales,& intellectuales,ſed excelluntur a virtutibus theologicis. 12æ.q.68.1. 8.o./.q.69.1.1m./.22æ.q.9.1.3m./.q.19.9.4m./.q 81.2. 1m./. 3.d.34.q.1.1.5m./.d.35.q.2.ar.3,q.2.2m./.Vir.quæ.2.2.17m.
Charitas 44.

18 Dona quæ perficiunt nos in uita actiua,conueniunt in materia cum uirtutibus moralibus. Quæ autem perficiunt nos in uita contemplatiua,conueniunt in materia cum uirtutibus theologicis & intellectualibus.3.d.34.q.1.3.c./.d. 36.3.c. Maria 17.Matthias.

19 Oia ſeptem dona præſupponunt tres uirtutes theologicas ſicut quaſdam radices,ad quas pertinent, ſicut & earũ derivationes.12æ.q.68.4.3m./ 8.c.3m./.22æ.q.19.9. 4m./.q. 139.2. 2m. * Miſſio 20.23.Ordo 71.99.Pœnitentia 108. Pietas 8.

20 Dona ſunt principia uirtutum intellectualium,& moralium. 22æ.q.19.9.4m.Proceſſio 61.

21 Dona perficiunt virtutes, eleuando eas ſupra modum humanum,ut intellectus fidem, & timor temperantiam. Vir. q.1.2.

Do

q.2.2.17m./.Gal.5.le.6.me°.G.

22 Virtutes perficiunt nos ad actus,modo humano, dona vero, modo diuino.3.d.34.q.1.1.o./.2.3.4.c./.q.3.ar.1.q.1.c./. ar.2. q.1.c./ d.35.q.2.o./.d.36.3.c./.Vir.q.2.2.17m./. Gal.5.lec.6. p.iu°.F.
* Prophetia 71.Pſalm.7.Sapientia 92.

23 Omnia ſeptem dona ſunt connexa,quia habens unum,habet omnia,& charitatem,& econuerſo.12ſ.q.68.5.o./.22ſ.q.15. 9.c./.q.139.1.2m./.3a.q.7.5.3m./.1.d.18 l.1m./ 3.d.35. q.2. ar.3.q.2.c./.d.36.3.o./.Vir.q.5.2.6m./.1ſ.Cor.13.le.1.m°.k.

24 Omnia ſeptem dona conueniunt in vna menſura operationis,ſ.Deo.Sed differunt in materia, circa quam operantur 3. d.34.q.1.3.c./.d.36.3.c. * Scientia 156.&c. Simonia 11. Timor 68.&c.Vir.151.Chriſtus.67 97.98.137.

25 Dona gratuita,non educuntur de potentia materiæ.1.d.17. q.2.2.c.fi.

26 Dona gratuita per peccatum,homo amiſit.Opuſ.3.c°.144.

27 Dona ſunt in omnibus viribus hominis, in quibus ſunt virtutes.12ſ q.68.4.5.7.c./.3.d.34 q.1.3.c.prin°.

28 Donorum , tria ſunt in parte appetitiua,ſ.donum fortitudinis.pietatis , & timoris , reliqua vero in parte cognoſcitiua, 22ſ. q.8.6.c.

29 Dona quorum vnum dirigit alterum , combinantur ſimul. 12ſ.q.6..8.7.4m./.3.d.34.L.1./.Iſa.11.me°.I.

30 Septem dona ſunt habitus in anima.12ſ.q.68.3.o.

31 Septem dona ſunt neceſſaria,ad finem ſupernaturalem, non autem ad finem naturalem.12ſ.q.68.2 o./.3.1m./.3m.

32 Septem dona habent duplices actus , vnum in via, & aliū in patria.12ſ.q.68.6.2m./.3.d.34.q.1.3.o./.4.c.

33 Omnia ſeptem dona,in patria habebunt actus ſuos circa ea quæ pertinent ad uitam contemplatiuam , non autem circa ea quæ pertinent ad vitam actiuam.12ſ.q.68.6.3m.

34 Dona quæ perficiunt uſos in uita actiua manēt in beatis,quo ad actus circa menſuram,ſ.Deum non autem circa materiā, ſicut nec uirtutes morales.
Dona vero quæ perficiunt nos in vita contemplatiua.manēt vtroque modo,ſicut & uirtutes theologicæ & intellectuales. 3.d.34.q.1.3.c./.d.36.3.c.

35 Dona ſecunda remanens diſtincta in beatis a virtutibus cū quibus conueniunt in materia , non autem prima,ſ.intellectus a fide,& ſapientia a ſpe.3.d.34.q.1.3.6m.

36 In beatis,actus donorum ſecundorum, ſunt medii inter act° virtutum theologalium & moralium.3.d.34.q.1.3.6m.

37 Omnia ſeptem dona manent in beatis ſecundum eſſentiam, non circa idem,nec cum eodem actu. 12ſ. q.68.6.o./.12ſ.q. 8.7.o./ q.139.1.2m./.3a.q.7.5.3m/.1.d.1.q.4.2.c./.3.d.ſ.34, q.1.3.o./ d.35.q.2.ar.2.q.3.o./.ar.4.q.3.o.

38 Dona Dei ſecundum diuerſas rationes emanant a bonitate, miſericordia,liberalitate,& iuſtitia.1a.q. 21.3.c./. 22ſ.q.31. 1.2m./.3m.

Dei. 39 Diuerſitas donorum Dei,nō eſt ex parte Dei, ſed ex parte recipientium.1 d.17.q.1.3.c. * Alexan.1.Amor.263.Aia.90.

40 Præcipuum omnium donorum Dei,fuit filius eius.12ſ.quę. 102.3.c./.He.10. lec.3.me°.C.Benedictio.8.

41 Remiſſio peccatorum,eſt maius donum Dei, quam innocentis,ex parte recipientis,ſed econuerſo ex parte dati. Ideo pœnitens magis tenetur ad gratiarum actiones,quā innocēs.1a. q.10.4m./.22ſ.q.106.2.o./.3a.q.88.2.3m./ q 89.2.3m./.3. di. 32 21.5.q.1.o /.4.d.12.q.1.ar.2.q.72.c. * Charitas.91. Credere.6.10.Debitum.12.Dos.3.Fides.1.81.105.Gratia.o.

42 Ad hoc Deus dat aliquibus aliqua ſpecialia dona,ut ipſi effundant illa ad vtilitatē aliorum.2.d.2.q.3.c./.1ſ. Cor.lec.3. me°.E. * Gratiarū actio.2.Humilitas.5.27.Lingua.7. Magnificentia.7.Matthias.Miraculum 36.Miſſio.20.23. Munditia.1.Nomen.17.Oratio.74.Ordo.71.99.Par.4. Pœnitētia. 108.Sermo.2.Sponſa.1.&c.Stultitia.8.Vſura.1.226.

43 In quolibet quantūcunq; malo,ſunt aliqua dona Dei quæ non reprobantur,ſed in eis reprobatur.& perditur, quod ex eorū malitia pcedit.1ſ.Cor.le.3.me°.H.c°.12.le. 2. prin°.

44 Dona Dei contra defectus,vt gratia ſignorum, uel linguarū, non fuiſſent in ſtatu innocentiæ,ſed alia abundantius.2.diſt. 29.3.o.

¶ Doriſticus.Muſica.1.

Error. 1 ¶ Dormiens quandoque ſyllogizat, licet ſemper cum aliquo errore.1a.q.84.8.2m./.22ſ.q.154.5.2m./.4 d.9.2.4.q.1.4m./. Ver.q.12.3.c.2m./.28.3.6m. * Adam 55. Anima.224. Apparere.11.Baptiſmus 134.Cognitio.40.Fœlicitas 3. Futurum 3. Habitus.25.Mors.30.Pollutio 3.&c.Reſurrectio 37.Salomō 3.2.Soporari.Tribulatio 10.Voluntas 75.Vſura 112.

¶ Dorſum.Spina 2.Tergiuerſari.

2 Quæ contra licitos mores dormientibus contingunt, ad peccatum,ſecundum Auguſt. non imputantur , niſi credantur, vitioſa occaſione eueniſſe.1a.q.84.8.b./.q.94 4.4m./.22ſ.qu. 154.5.c./.4.d.9.ar.4.o.

Do Dra Du

1 Dos eſt perpetuus ornatus animæ,& corporis,uitæ ſufficiēs, in æterna beatitudine iugiter perſeuerans.4.d.49. q.4.1.o. Quid.

2 Dotes dantur a tota trinitate,& appropriantur ſingulis perſonis diuerſimode.4.d.49.q.4.1.2m.
* Agilitas o.

3 Dona dei collata ſanctis in patria,uocantur dotes, non autē quæ dantur in via.4.d.49.q.4.1.4m. Corpus 39.49.
* Claritas 1,

4 Dos differt realiter a beatitudine,quia eſt qualitas diſponēs ad operationem,quæ eſt beatitudo. Nec eſt viſio actualis, ſed habitualis,ſ.habitus a quo talis operatio elicitur , ideſt accipiendo pro ipſa gloriæ claritate qua anima diuinitus illuſtratur ad Deum uidendum.4.d 49.q.4.2.o./.ar.5.quæ.1. 5m./.6m.
* Eleemoſyna.21.Matrimonium.60.84. Nuptæ. 6. Sanctus 31.Sponſa 1.3.

5 Dotes animæ ſunt tres,ſ.viſio, fruitio , & comprehenſio. Et dotes corporis ſunt quatuor,ſ.ſubtilitas, agilitas , claritas,& impaſſibilitas.1a.q.12.7.1m./ 3a.q.45.1.3m./.1.d.1.quæ.1.1. c./.2.d.19.5.c.fi./.4.d.49.q.4 ar.5.o. t 3.o./. Con.4.c°. 86./. Opuſ.3.c°.167./.168./.170./.171./.1ſ.Cor.15.le.6. me°.F./. He.6.lect.1.fi.D.vt claritas.6.&c.Corpus 49.

6 Dotes animæ correſpondent uirtutibus theologicis,& dotes corporis correſpondent virtutibus cardinalibus. 1. d.1.q.1.1. c./.4.d.49.q.4 ar.5.q.1.o./.q.3.c /.He.6.lec.1.fi.D.

7 Dotes corporis procedent ex virtute animæ glorificatæ , ſecundum q; anima cauſat quatuor in corpore,ſ. eſſe ſubſtantiale,vires,formas ſecundarias,ſ.accidentales, & motum expeditum.3a.q.28.1.3m./.quæſt.45.2.c./.4.d.49 q.4.art.5.q. 3.2.3.o./.Con 4.c°.86./.1ſ.Cor.15.lect.6.fin. I. Corpus 38. Claritas 6.

8 Dotes ſunt immediata principia beatitudinis,qua coniungitur anima Chriſto.4.d.49 q.4.ar.5.q.1.5m.

9 Chriſtus ante reſurrectionem non habuit dotes corporis ſecundum habitum,ſed tantum actus ſupernaturaliter. Contra Vgonem de ſancto uictu c.3a. q.28.2.3m./.q.45.1.3m./. 2.o./.q.81.3.c./.3.d.16.q.2 2.o./.4.d.11.q.3.3.c./.d.50.qu. 2, 3.5m./.Diony.2.le.4.fi./.Matth.14.fi.b.G.c°.17.prin°.a.A./. 1ſ.Cor.15.le.6.me°.K.

10 Chriſtus,& angeli habent dotes , non ſecundum propriam rationem dotis.4.d.49 q.4.3 4.o.

¶ Dracones ſecundum quoſdam ſunt ſerpentes alati magni. Secundum alios ſunt piſces magni , habentes humidas ſquamas. Secundum alios vero ſunt ſerpentes cubitales , comedentes alios ſerpentes,& ex hoc flatu oris inficientes.Iſa.13, fi.E. * Adiurare 6.11.

¶ Dualitas.Duo o.

1 ¶ Dubitatio dicitur dupliciter,ſ.motus rationis ſupra vtrāque partem conditionis cum formidine determinandi alteram partem eius, & formido affectus ad aliquod terribile ſuſtinēdū.Prima non fuit in Chriſto , ſed ſecūda non ſ c ndū rationem,ſed ſecundum ſenſualitatem.3a.q.18.4.1m./.2m./. 3.d.17.4.o./.L. Diuiſio.
* Adam 10.Admiratio 2.Argomentum 2.

2 Dubitatio non poteſt eſſe in Deo,nec in angelis. 3a.q. 18.4, 1m./.Ver.q.24.3.c.fi. * Baptiſmus.54 Beatus.7.

3 Dubitatio duplex,ſ.infidelitatis , & admirationis. Secunda fuit in matre Chriſti,non autem prima. 3a. q.27.4.2m./.30. 4.2m /.3.d.3.q.1.ar.2.q. 3.1m.He.11.le.3. me°.k. Admiratio.2. * Certitudo.21.Confeſſio 37.Conſecratio 19.Conſilium.1.8.Contradictio 4.

4 Dubium in dictis doctorum contingit dupliciter,ſ.propter errores uitandus,quia in dubiis non debet eſſe facilis aſſenſus,& propter diuerſitatem linguarum.Quol.3.q.10.c.
* Debitum.15.20.21.Diſputatio 3. Excommunicatio 33.Fides 143.149.Forſitan.Genealogia.2. Hæreſis 28. Incertitudo.Intellectus 122.Interpretatio 1.2. Iuramentum 30. Maria 25.27.50.

5 Dubia de perſonis,debent in meliorem partem interpretari determinando,de rebus autem in partem veriorem, ſupponendo.22ſ.q.60.4.o.Moriens. Peccatum.441.442. Perplexus.Præbendatus.Suſpitio 2.4.Tentare.2.11. Teſtis 5.Trepidatio. Votum 78. Vſura 1.88. 91.&c.130.146.&c.158.160, 165.175.198.205.236.

¶ Ducatus.Dux.

¶ Ducenti.Cete.3.Vſura 239.

¶ Ducere,Blaſphemia 19.Bonitas 73.190.213. Contumelia 3.Dæmon 82.89 Diffinitio 5.Diſpenſatio 18.19.20.Euangelium 3.Fides 21.Gratia 68.Legitimatio 2. Magia. Matrimonium 36.Numerus 7.15.Pedagogus. Raptus 1.Spes 32, 79.Tenebræ 4.Veſtigium 1.Vita 32.Vſura 105,

¶ Ductor.Sanctus 10.Via 8.

Illicitum. ¶ Duellum eſt illicitum. Et magis conuenit ei ratio ſortium, quàm iudicio cum ferro candenti.22ſ.q.95.8.3m.
ª Torneamentum.

Proprie. 1 Dulcedo proprie eſt in corporalibus,ſ.ſapor reficiens, quietans & delectans guſtum,ſed metaphorice vt dulcedo animi eſt etiam in ſpiritualibus.3.d.34.q.1.5.c./.Pſal.24.meº.g.G. Pſal.30.ſi q.D. Amor 64. Anima 213. Animus 2. Aqua 12. Beatitudo.145.&c.156.&c.Benignitas.Bonitas. 170. Charitas 113.Cithara. Clemª. 6. Confeſſor 2 Eua 2 Bonitas 170.
2 Dulcis dicitur qui cogitat, quomodo aliis placeat, amarus autem qui cogitat quomodo alios contriſtet.Pſalm.30.ſi.q. D./.He.12.lec.3 meu.E.
u Euchª.33.258.265.268.275.Experientia 9.&c.Faunus.Ficus.Flegma.Ira.52.Lenitas.Mel 1.
3 Dulcedo hominum,dicitur illud, quo ſibi, vel aliis ſatiſfaciunt in bonis,vel malis,ſed in Deo tantum in bonis,ſ.in miſericordia eius.Pſal.24.meº.g.G.
u Miles 5.Nomen 84.Paupertas.8.Peccatum 202.Pœna 42. Sanguis 15.
4 Dulcedo dei,eſt bonitas eius, uel propoſitum eius ad ſaluandos omnes.Pſal.30.ſi.9.D. ª Scriptura 2. Sirenæ.
5 Dulcedo dei,licet ſimplex,dicitur magna, & multa, quia eſt fons omnis bonitatis,& delectationis.Pſal.30.ſi.q.E.
6 Dulcedo ſpiritualis,eſt quædam prægustatio gaudii cæleſtis, valens cõtra tria mala, quæ in hoc mundo ſunt,ſ.quia ibi eſt falſa dulcedo in delectabilibus vtendis, grandis amaritudo in aduerſis ſuſtinendis,& triſtis imago in bonis faciendis. Opuſ.58.cu.19. ªTeneritas, Verbum 66.
7 Dulcedo ſanguinis Christi, tria bona facit,ſ.contemptum vitiorum,gratiam bonorum eloquiorum,& deſiderium bonorum æternorum.Opuſc.58.cº.32.Sanguis 25.
8 Deus quandoque abſcondit dulcedinem ſuam a bonis,ut eã ardentius quærant.12ſ.q.112.5.c./.Pſal.30.ſi.9.E.
9 Mali non ſentiunt dulcedinem dei, quia habẽt affectum infectum,& quia non eſt in re ſenſibili.Pſal.30.ſi.9.E.
10 Habentes affectum infectum, non reuocantur a peccato dulcedine diuinæ bonitatis, ſed per pœnas. 4.d.14.q 2.art.2 q. 1.c /.3m.
¶ Dulciarii.Miles.5.
Quid. 1 ¶ Dvlia eſt honor, & ſeruitus debita creaturæ. Sed latria eſt honor,& ſeruitus debita ſoli Deo.Ideo differũt ſpecie.22ſ.q.103.3.o./.3.d.9.q.2.1.o./.Pſal.40.ſi.vt Adoratio 9. &c.26.&c.Latria.1.2. ª Hyperdulia Religio 9.
2 Dulia ſumitur dupliciter,ſ.communiter,ut exhibet reuerentiam omni homini,ratione cuiuſcunque excellentiæ,vel proprie,ſ.tantum ſerui domino. Prima habet diuerſas ſpecies ſecundum diuerſitatem excellentiæ, vt pietatem,obſeruantiam,& huiuſmodi, non autem ſecunda, ſed eſt ſpecies obſeruantiæ,quæ eſt ad omnes dignitate excellentes. 22ſ.qu. 103.3.c./.4.0.3.d.9 q.2.2.0.
Quid. 1 ¶ Dvo dicitur, quaſi habens dualitatem non in alio,ſed in ipſo de quo prædicatur duo.3ª.q.17.1.6m.
2 ¶ Duo aliquando pro uno accipiuntur.1ª.q 70.1.c. u Aeternitas 8.Fides 111.Finis.15.Fortitº.3. Vir.13. Chrs.178.&c.
3 Vnum aliquando habet vim duorum,& econuerſo, 1ª.q.39. 2.c./.4m./.1.d 34 q.1.2.4m./.Gal.6.lect.ſi.meº.F.
¶ Duodecim Alexander 3.Apoſtoli 15. Apparere 7.
Quid, 1 ¶ Dvplicitas cordis,eſt aliud oſtendere, & aliud intendere,22ſ.q.109.2.4m./.q.111.3.2m./.Pſ.11.meº.b.A.
u Abraham 17.
2 Duplicitas vt eſt vertibilitas animi ad diuerſa,eſt aliquid cõſequens ad luxuriam,ſicut & inconſtantia.22ſ.q.53.6.1m.
u Alleluia.Simplicitas 3.
¶ Duplum.Oratio 80.Vſura 289.295.
Quibus, 1 ¶ Dvratio conuenit rei ſolum inquantum eſt actu,& quãdiu eſt actu. 1.d. 19.q.2.1.c./.2.d.3.q.1.1.c.
u Adoptio 13.Agens 79.Alexander 3.Amor 252.
2 Proceſſus durationis videtur attendi ſecundum operationẽ, magis quàm ſecundum eſſe, ſicut & tempus eſt numerus motus.1ª.q.10.1.2m.ſi.
ª Animal 38.Aurora.Baptiſmus.6.32.33.Cauſa 101.102.Cœlum 18.19.50.51.72.&c.Cognitio 70.
3 Duratio triplex,ſecundum triplicem actum,ſ.eſſe corruptibile,eſſe perfectum ab alio,& eſſe diuinum,ſ.tempus, æuum & æternitas.1.d.8.q.2.2.c./.d.19. q.2.1.2.c./.2.d. 2.q.1.1.c.ſi.
u Continuatio.Contritio 8.Damnatio 44.53.54.56.59. &c.
u Dæmon 45.
4 Actus durat dupliciter,ſ.ſecundum eſſentiam, & ſecundum virtutem.4.d.15.q.4.ar.2.q.3.4.c. ª Diuiſio 17.Eſſe 5.
5 Non eſt poſſibile alicuius durationis partes eſſe ſimul, niſi vna includat aliã.Quo.10.4.c. ª Aeternitas.7.11.20.26.22.
6 In duratione non poſſet eſſe prius,& poſterius, ſine innouatione.Quol.10.4.c. u Forma 92.254.Generatio 47.59.
7 Miſta quanto ſunt minoris proportionis, tanto durabiliora ſunt,ut lapides,& metalla. Aia 8.11m. ª Hæreſis 46.47.48.
8 Duratio pœnæ reſpondet culpæ ex parte maculæ, & non ex parte actus.12ſ.q.87 4 3m.
9 Duratio pœnæ,non reſpondet durationi culpæ, nec in iudicio diuino,nec humano. 12ſ q. 87.3.1m./.4.d.46.qu.1.3.c. 1m./.q.2.ar.2.q.1.2m. uImperfectio 1 4.Incipere 2.Lactantius 1.Lex 148.Militia 8.Miraculum 42.Motor.Mũdus.15. &c.Oratio 18.21.&c.Pater 10.Pœnitentia 43.&c.Sacſm.76 77.Senectus 1.Virt.75.283.Vita 134.69.82.&c. Votũ 37. 73.74.Vſura 193.Chriſtus 169.170.
10 Duratio Dei,æternitas,& eſſentia eius,ſunt eadem res.1ª.q. 10.2.0./.1.d.8,q.2.1.3m./.d.19.quæſt. 2.1,1m./.2.d.1.q.1.3. 23m./.Poª.q.3.17.c.ſi.Aeternitas 33.vel Deus 31.
¶ Durities.Patientia 4.
1 ¶ Dvrities eſt in ſacramẽto euchariſtiæ, ſine materia. 3ª.q.77.7.2m./.4.d.12.q.1.ar. 3.q. 2.2m. In quibus.
ª Admonitio 3. Aſperum.
2 Durum ſignificat potentiam naturalem, qua non faciliter aliquid corrumpitur ab exteriori agente.2.d.ſt.42. q.1.1.c./. Iob 41.le.2.meu.C ª Calor 5.Conª 20.Dolor 24.Fides 23. Lex 122.Patiẽtia 4.Plumbũ.Punctus 6.Sermo 4. Vindicº.8.
¶ Dux dicitur a ducatu,præcipue exercitus, quia habet officium dirigendi,& pereundi cum in pugna.Opuſcu.20.lº.3. cª.21. Vnde.
uCharacter 31.Confirmu.23.Ducere.Ductor.Homo 34 Lũbardia.Miles.3.6.7.8.Obedientia 42.43.Chriſtus 210.

E

Eadem eidem,ſunt eadem inter ſe,tunc ſolum, quando in tertio ſunt eadem re,& ratione. 1ª.q. 28.3.1m./.Poª.q.8.2.7m./.10m. /. Phy.lect 3 ſi. b./.liu.3.lec.4.ſi. Quid.
1 ¶ Ebrietas dicitur dupliciter,ſ.defectus rationis ex nimio potu vini,& actus cauſans eum. Secunda eſt peccatum, non autem prima.22ſ.q.150.1.0 Inebriari. ª Amor 159.Audacia 20.Beatu.33.Bria.Phreneſis Habitª 66.Ira 24 Paſſio 52. Diuiſio.
2 Ebrietas eſt principium vitiorum.Ma.q.14. 4.1m./. Titum 2.lect.1.ſi. ª Temperantia 23.
3 Immo ſuperbia,ponitur initium omnis peccati.12ſ.q.84.2.c. Reſpu.ſicut Duº.1144. Dum.533.
4 Ebrietas neſcientis potentiam vini,non eſt peccatum.Sciẽti autem,ſed non credentis inebriari,eſt peccatum ueniale: aliter vero eſt peccatum mortale.12ſ.q.88 5.1m./.22ſ.qu.150. 2.2.0./.2.d, 24.q.2.6.c./. Ma. q.2.8.3m./.q.7.4.1m./.q.15.2. 9m./ Ro.13.lect.3.ſi.C./.1ª.Cor.5.lec.3.meº.C.
5 Dans vinum prono ad ebrietatem ſcienter,peccat.22ſ.quæſ. 150.1.2m.
6 Ebrietas eſt ſpecies gulæ, diuiſa contra cõmeſſationes.22ſ. q.150.1.c.
7 Ebrietas non eſt grauiſſimum peccatorum. 12ſ.q.150.3.0.
8 Ebrietas voluntaria in ſua cauſa,nõ excuſatur totaliter a peccato,nec totaliter excuſat ſequens peccatum. 12ſ.q.77.7.c./. 3m./.Ma.q.16.5.12m.
9 Ebrietas ſine peccato,tollit totam culpam actus ſequentis, ſicut forte accidit de Loth, & Noe, ſed ebrietas cum peccato totaliter tollit rationem. 22ſ.q.150.1.4.c./.4.d.33 L./. Ma. q.15.2.9m.Loth.2.ruſ.
10 Immo Loth,culpandus eſt ſecundum Auguſt.22ſ.q.150.4.c. ſi.Reſpº. Duº,534.Et ſicut inſ.11. Dum.534.
11 Loth culpandus eſt,non quantum ille inceſtus, ſed quantum ebrietas meruit.22ſ.q.150 4.0.ſi./.Eph.5.le.7.prinª.
12 Ebrietas cum peccato,diminuit culpam actus ſequentis,ſ.inquantum diminuit uoluntarium.12ſ.q.76.4.2m./.4m./. 22ſ. q.150.4.0 /.2.d.22.q.2.2.2m.
13 Vitium contrarium ebrietati,eſt peccatum,ſ.abſtinere a uino,in magnum grauamen naturæ ſcienter. Et caret nomine.22ſ.q.150.1.3m./. u Spes 37.Vomitus 2.3.
14 Ebrius homicida, meretur duplices maledictiones, propter duplex peccatum. Vel ſecundum legem Pitaci.12ſ.q.76.4. 4m./.32ſ q.150.4.1m./.2.d.22 q.2.2.2m./. Ma.qu.3.8.3m./. Eth.3.lect.11.ſi.h.
15 Ebrioſus poteſt baptizari,non autem ebrius. 4.d.6.q.1.art. 2.q.1.3m.
¶ Ebullire.Amor 256.Feruor 3.
¶ Ebur eſt frigidum,candidum,& rubicundum. Ideo ſignificat caſtitatem puritatem,& charitatem.Pſal.44.meº.ſ.A. Figura.
1 ¶ Ecclesia dicitur dupliciter,ſ.militans, & triumphans./. Pſal.26.prinu.c.k./.Pſal.35.meu.d.E.Eſa.6.prinº.E. Io.14.le. 1.prinº.c.C. ª Accuſatio 13.23.Actus 24.Adoptio 12.Adulterium.4.8. Aſſiduitas 8.Ambroſius 1.Angelus 243.Anniuerſariũ.Antichriſtus 5.Annulus.Apoſtaſia.5.Apoſtoli 2.39.40. Diuiſio.

Eccle-

2 Eccleſia dicitur dupliciter.ſ.corpus Chriſti miſticum tantũ, & corpus cum capite.ſ.Chriſto. Primo tantum modo dicitur ſponſa.Ideo Chriſtus non dicitur membrum ſponſæ, ſed caput,licet dicatur membrũ eccleſiæ ſecundo modo,ſed improprie.4.d.49.q.4 3.4^m./.Ver,q.29.4.6^m. * Auditor 2. Baptiſmus 93 &c.127.Beneficium 15.19.&c.Bethleem.

3 Eccleſia eſt magna tripliciter.ſ.dilatatione, poteſtate, & dignitate. Pſal.21 D./.Pſ.39 F.ſi.10.D / Pſal.34.ſi.o.me°.c.G.

4 Eccleſia eſt ciuitas,quia eſt multitudo liberorum, per ſe ſufficiens,& unita. Pſal.45.me°.c.G.Eph.4.le.1.prin°.

5 Corpus eccleſiæ myſticum,conſiſtit ex hominibus & Angelis,ex viatoribus & beatis.3^a.q.8.4.c./.2^m.

6 Vna eſt eccleſia omnium fidelium, noui & veteris teſtamenti.Nec ſinagoga fuit concubina,ſed vera ſpõſa,& vxor Chriſti.3^a.q.8.3.3^m./.4.d.27.q.3.ar.1.q.3.c.
* Bigamus 3. Bonitas 202.&c. Campſoria 22. Canonizatio.

7 Eadem numero eſt eccleſia nunc, & tempore apoſtolorum. Quol.12.20.0.
* Cantus 2.3.4.Character 45.

8 Decor eccleſiæ.principaliter cõſiſtit in interioribus, ad quẽ etiam actus exteriores pertinent, inquantum ab interiori decore progrediuntur, vel ipſum conſeruant.12^æ.quæ.101.4 c./.3^m./.4.d.15.q.3.a.1.q.4.1^m./.Ro.14.le 2. in^e.E. Cat^a 1.

9 Eccleſia illuminatur ſextuplici lumine.ſ.lumine ſacræ doctrinæ,ſpiritualis intelligentiæ,gratiæ noſtræ,æternæ gloriæ lætitiæ,& diuinæ gloriæ.Iſa.6. * Cimiterium.Clauis 1.&c. Cognatio 2.Collegium.Cõicatio.6.7.Conceptio 41.42.

10 Eccleſia nunc habet eandem poteſtatem ſtatuendũ, quã habuit tempore apoſtolorum 4.d.27.q.3.3.2^m.
* Confeſſio.10 53.92.Confeſſor 4.

11 Eccleſia poteſt condere legem, in pertinentibus ad cultum dei,& ad ſubiectionem infidelium, & rerum ſuarum,22^æ.q. 10.10.c./q.65 8.2^m./ Quol.2.8.c.
* Conſecratio 2.3.5.8.9.10 11.19 Conſilium 20.Conſuetudo.7.Conuiuium.Corpus 71.&c.Credere 29.

12 Eccleſia ædificata fuit per totum mundum. Sed poſtea per Nicolaum hæreticum & per Mahumetum ad infidelitatem redierunt Pſal.2 F.F.ſi.
* Cultus 10.17. Debitum.20. Decimæ.6.8.&c. Diaconiſſa. Diaconus 4.6.Dies 6.28 Diſpenſatio 4.16.

13 Solus Chriſtus fundauit eccleſiã, cuius miniſteriũ commiſit Petro,& ſucceſſoribus eius,in ædificationem. & non in deſtructionem. 22^æ.q.88.12.2^m /.Op 20.li 3 c^o.10.ſi.
* Diuortiũ 3.Dilu^m.4.Domus.3.Eccleſiaſticus.3.Electio.31. 36.Eleemoſyna.21.Eminitas. Epi^s.1 Aetas.6 Euangel 6.8. Euch^a 17.49.76. 6.213.Fellum.89.Fides.63.

14 Nullus prohibetur ingredi eccleſiam, & audire verbũ dei, vſq; ad miſſam catechumenor 3.3.q 83.4.4 * Fornicatio.18. 22. Fundamentũ.2. Gladius 2 Gratia.88.&c. Hæreſis.14. 19.&c.31.37.39.Oſtiũ.ſeminũ.2.5.22.&c 36.37.43.&c Hieruſalem.2.Illegitimus.3.11 m atio.9.10.Imago.42.Imperator.9.Incendiarius,Indulgentia.4.24.

15 Eccleſia poteſt accipi in vſus cões licitus,propter neceſſitatẽ ſicut ad cibũ & hanc.1^a.Cor.11.le.4.me^o C. *Infidelis.1.4. 6.7.13 Hipocriſis.3.Iubileus.2.Iudæ.6.Iudex.12.Iudiciũ.37. 38.Iuſtificatio.Iuſtificatio 16.Lepra.4.Lex,166.180. Luna.7.Maledicere.1 Maria.38 Martyrium.6.11.Matrimoniũ 31.36 29 27.30.38.44.45.74.&c,90.122.118.Membrum.10 &c.Michael.3.Miles 9.Miniſter,3,&c. Miſſa.7.8.9.13.14.16. Miſſio.38.39 40.Mors.22.Mulier.1. Muſica.2. Neomenia. Obedientia.39.Occidere.3. Officiũ 11. &c. Oratio./.30.37. 49.74.88.102.Ordo.48.&c.58.&c.Organum.2.&c.Ornatus. 13.Paſſio.21.Paſtor.Paulus.24.

16 In caſu neceſſitatis,licet vendere,aut emere terrã, vbi quõdam fuit eccleſia.22^æ.q.100.4.1^m./.2^m.3^m.

Du^m.333^m. 17 Immo annexum ſpirituali, non poteſt vendi.vel emi, quia eſt ſimonia.22^æ.q.100.4 3^m./.4.d.25.q.3.3.1^m. Reſpon^o. ſicut du^o.1°.ſimonia.1.&c. *Peccatũ.375.Pœna.95. 98. Pœnitentia.105. Permutatio.Porta,1. Poſſeſſio.8.Præbendatus. Præceptum.15.26.120.150.&c.Prædicare.1.17.Prædicator. 4.Prælatio.2.Primitiæ.1.Prophetia.51.Raab.1.Rachel.Regnũ 3.5 Regula.6.Religio.28.72.Reſtitutio.24 Ritus Ruth. Sacerdos.30.36.Sacramentum,46.&c,63. &c. 101, 114.147. &c.Sanctificatio.2.Sanguis,13.14. Scandalum.16. Scenophegia.Schiſma.1.2.Scolaris.Separatio.4.Sepultura,4 &c,Seruitus.10.Simonia.8.19.26.29.42.Sinagoga.Sobrietas.5,Sors.5. Sponſa.8.Sponſalia.11.Sponſus.2 Status.3 Statutum 1.Subdiaconus.4.Suſpenſio.2.Tabernaculum.1 Tarra. 4. Teſtis.2. Theſaurus.2 Thomas.5,Thurificatio.2. Torcular.1.Tonicamentum.Traductio.3.Turtur.4.Vas.3. Vendere.15 Veſtis.3. Virginitas.6.7. 14 15.Vita.40.Vnctio.21. &c. Voto.9. 8.22. Vſura.177.178.143.244.245.275.297.312. Vter. Vxor. 10. Chriſtus.49.&c.

¶ Eccleſiaſtes.Salomon 4.

1 ECCLESIASTICVS liber pertinet ad legem ueterem.22^æ.q. 16.1.ar.5. Lex vetus.
* Liber 7.Philoſophia.

2 Eccleſiaſticus liber,non computatur inter canonicas ſcripturas,apud Hæbræos.1^a.q.89.8.2^m.

¶ Eccentrici Epicicli.o.Planetæ 2.Ro.9.

¶ Eclipſis apparẽs in paſſione Chriſti, fuit quintupliciter miraculoſa,ſ.primo. quia ſecundum Dionyſium & aſtrologos, naturalis eclipſis ſolis per interpoſitionem lunæ, nunquam accidit,niſi tempore coniunctionis ſolis & lunæ, quæ tunc non fuit.Secundo,quia cum circa horam ſextam lunæ fuiſſet ſimul cũ ſole in medio cæli,in veſperis apparuit in ſuo loco,ideſt,in oriente oppoſita ſoli.Tertio, quia tunc luna iã pertrãſiuerat ſolem,& diſtabat quaſi per medietatẽ circuli, in oppoſitione exiſtens. Quarto,quia tunc luna in conſole ab oriente verſus occidentem rediens, non pertranſiuit ſolem, vt eſſet eo occidentalior,ſed poſtquam peruenit ad terminũ ſolis, reuerſa eſt verſus orientem. Quinto, quia ſecundum Chriſoſtomum,tribus horis tunc tenebræ remanſerunt, cũ eclipſis ſolis,in momento pertranſeat.3^a.quæſtio.44.2.2^m./. 2.diſt.13.4 3^m./.4.d.33.quæſti.2 ar.2.quæſti.1 /.c./.Mat.27. me^o.b.A. Miraculoſa.
* Luna 7.8.Stella.3 Terra.13.

1 ¶ AEDIFICARE proximum,eſt actus imperatus a caritate, non autem elicitus ab ea,quia non elicit,niſi actus interiores,ſed elicitur ab omnibus virtutibus materialiter. 4.d.38. q.2.ar,2,q.2.c. Spẽaliter.
* Altare 3 Ars 30 Cã.16 Eccleſia.12 13. Effectus 7.Epiſcopus 21.Fides 12.13 61.62.63.96.153 154.Pars 32.Præceptũ 254.Prædicare,17 Res 9.Scandalum 9.

2 ¶ Aedificare proximum ſuo exemplo,quilibet tenetur. 4.di. 38 q 2.ar 2 q.2.c.

3 Pœnæ eccleſiaſtico iudici infligendæ, non aſtringuntur legibus humanis,4.d.37.q 2.1.c ſi.

¶ Editio.Symbolum 2.&c.Tranſlatio.

¶ Educatio Cõtus 7.Filiatio 43. Infidelis 5. Matrimonium 40.47. Religio 49 52.

1 ¶ EDVCI de potentia,eſt fieri in actu,quod prius erat in potentia & dependet a materia & fit per agens naturale, 1^a. q. 90.2.2^m./.1.d.17.q.2.2.c./.Sp itu 2.8^m./. Quid.
* Agens 51.52.72.105.Angelus 146.

2 Materia non poteſt educi de potentia alterius. 4.d.5.q.1.ar. 3.q.3.3^m. * Anima 82.228.Artifex 4.Donum 25.Elementum.18.For^a 60.&c.103.&c. Generatio 43. Gratia 47.48, 49.Magia 3.Potentia 47.Proceſſio 2.

¶ Effatha.Baptiſmus 2.

¶ Effectiuum .A.uel Ab.o,Accidẽs 60.61.Actio 14 Act^o 130 Adam 89.Agens 77.Agere 27.Amor 43. Anima.90.301.Appropriatio 23.Beatus 3.Bonitas 20.75.149.Charitas 15.Delectatio 76. Deus 22. 325.338. Eſſe.99 Gratia 71.140.Lex 107.Miniſterium 1.Modificatio.Mus 36. Nocere 1. Operatio 49. Paſſio 105. Peccatum 5.259 Pœnitentia.111.112, 116.Tempus 37.Vox 1.

1 ¶ EFFECTVS dei dupliciter limitatur,ſ.ex ordine ſapientiæ dei,& ex capacitate recipientis.2.d.18.q.2.1,2^m. Diuiſio.
* Aulatiuus 1.

2 Immo capacitas recipientis ex ſe limitatur.3. d.13.ar,2.q.2. 2^m,/.3^m. h.Reſp^o.ſicut Du^o.301. Du^m.536.

3 Quilibet effectus dei,eſt æqualiter a tota trinitate. 1^a.q.32. 1.c./.3^a.q 23.2.c./.1.d 27.q.2.3.6^m./.2.ſi.d. D. H.3. d.1.q.2. 1,2^m./.5^m./.d.4 q.1.ar.1.q.1.c./.4 d.4.q.1.ar.4.q.4.c./. d.49. q.4.1.2^m./.3.4.c^o.45 1^m./ Matth.
* Accidens 66.71. Actio 48.63.66.67.88.89. 90, 123. Actus 156.Adam 18,Adoratio.13.Agens.0,

4 Omnis effectus,repræſentat aliqualiter cauſam ſuam, 1^a.q. 45.7.c.Cauſa 37 110.vel 108.
* Aggrauatio, Altare 2.Amaritudo.

5 Effectus naturalis verius exiſtit in ſua cauſa,quàm in ſeipſo. Ver. q.4.6.c.
* Angelus 84.161,165.272.341.347.Anima 0,

6 Immo nulla propoſitio verior eſt, quam quando idem prædicatur de ſeipſo,ſecundum Boetium.Meta.5.le.7.ſi. Reſp^o. Dubia 537. Du^m.537.

7 Similitudo effectus aliquando eſt in cauſa, non quidem ſecundum eſſe naturale, ſed ſpirituale, tamen quietum, ſicut ſimilitudines artificiatorum ſunt in mente artificis, forma enim domus in ædificatore,non eſt natura quædam, ſicut virtus calefactiua in ſole,vel calor in igne, ſed eſt quædam intentio intelligibilis in anima quieſcens. Ver.q 27,7. c.cauſa 36.96. * Apoſtoli 16. Ars 0.22.30. Aſſumere 52.

8 Nullus effectus eſt de ſpecie ſuæ cauſæ. 22^æ. q.110.1.c.ſi./. 3^m. * Attributum 18.Audacia 13.Baptiſmus 159.

9 Oppoſitum videtur dicere a ſimili, quia ignis cauſat ignem eundem in ſpecie, & homo hominem. 2. d. 20. q. 1. 3. c./. Po^a. q. 7. 2. c. ſi. Reſp^o. Du^o. 538. Du^m. 538.
10 Effectus pertingens ad ſpeciem ſuæ cauſæ, non conſequitur prædicationem vniuocam nominis ſuæ cauſæ, niſi recipiat formam eandem ſpeciem, ſecundum eundem modum eſſendi. 3. 1. c^o. 32. 2m./ P^a. q. 9. 7. c./ prim^o /. 10m./. Cauſa 37. 39.
^u Beneficium 1. &c. Charitas 77. 119. 128. &c.
11 Omne ſignum corporale, eſt effectus ſignati, vel procedit ab eadem cauſa 22^ſ. q. 95. 5. c.
^u Cælum 106. &c. 120. &c. Certitudo 5.
12 Effectus ſemper debet proportionari ſuis cauſis, ſecundum proprium & cõe, quia ſecundum ordinem cauſarũ, oportet eſſe ordinem effectuum. 3. 2. c^o. 15. 3m./. 16. 2m./. 3m./. 21. 3m./. 41. 2m./ P^a. q. 3. 4. 7. c./. q. 7. 2. 10m.
^o Ceſſare 2. Circunciſio 13. Clauis 10. Clementia 10.
13 Omnis effectus proprius & immediatus proportionatur ſuæ cauſæ, & ſunt eiuſdem generis 1. d. 3. q. 4. 2. c.
^o Cognitio 11. 13. 28. 36.
14 Oppoſitum vi dicere. 2. d. 21. q. 1. 3. Reſp^o. Du^o. 539. Du^m. 539.
^o Columba 2. Confeſſio. C. Confirmatio 25.
15 Effectus poſitiuus prior eſt effectu priuatiuo ordine formæ, ſed ordine materiæ eſt econuerſo. 3^a. q. 62. 6. 3m./. quæſtio. 70. 4. c.
16 Cauſa mutabilis poteſt producere effectum immutabilem priuatiue, non autem poſitiue. Ma. q. 16. 2. 2m./. 3m.
^o Congregatio 3.
17 Vnus effectus non poteſt eſſe immediate plurium cauſarũ, licet vna cauſa poſſit eſſe plurium effectuum, quia cauſa pōt excedere effectum, non autem econuerſo. Po^a. q. 3. 16. 8m.
^o Contemplatio 14. Contrarium 9. Contritio 5. &c. 26. &c. Cooperari 4. Creatio 37.
18 Vnus effectus habet plures cauſas quadrupliciter, ſ. vel per accidẽs, vel in diuerſo genere, vel mediate, uel incomplete. Met. 5. lec. 2. ſi. b.
^o Creatura 18. Cura 6. 7. Damnatio 17. Defectus 3. 4. 5. 10. 14. Delectatio 48.
19 Aliquid dicitur effectus alicuius dupliciter, ſ. per ſe. i. qui producitur per ipſum ad hoc ordinatum, & per accidens. i. qui coniungitur effectui per ſe. 4. d. 5. q. 2. ar. 2. q. 3. c./. Potentia q. 3. 6. 6m.
20 Impoſſibile eſt, quòd illud quod eſt per accidens, ſit effectus per ſe alicuius uirtutis cœleſtis, uel alterius agentis naturalis 1^a q. 116. 1. c./. 22^ſ. q. 95. 5. c./. contra. 3. c^o. 92./. Ma. q. 6. 21m./. q. 16. 7. 16m.
^o Dæmon 53. &c. 83. 84. 106. &c.
21 Effectus primarum qualitatum duplex. ſ. ſecũdũ ſe, ut odor, & aliæ qualitates ſecundæ, & inſtrumentaliter, ut forma ſubſtantialis 2. d. 18. q. 2. 3. 2m. ^o Demonſtratio. 1. 9. 16. Denominatio. 6. 8. Deſcendere. 3. Deſiderium. 15. Deuotio 13. Deus. F. Dicere. 8. Definitio. 11. 12. 20. Diſpenſatio 19. Diſpoſitio. 28. 47. Doctrina 11. 15. Elementum 13. Eleemoſyna 29. &c. Aenigma 2. 3. Ens 14. Eſſe. 9. &c. Aetas 5. Excæcatio. 2. Excõmunicatio 11. Exorciſmus 9. &c. Experientia. 7. 8. 9. Facere 1. 3. Fatum 3. &c. Fermentum 2. Fides. c. Fieri. 5. Filiatio 22. Flagellum 2. 3. Fomes 1. 11. 12. Forma 36. 37. Fructus 18. Gula 10. Habitus 74. 77. Halo. Honor 15. Ieiunium 8. Ignis 14. Imprimere 3. Inſtrumentum 2. Intelligibile 3. Intellectus 139. 161. 186. 259. Intimiditas. Iucunditas. Iraſcibilis 4. Iudas 2. Iudæi 19. Iuramentum 8. Iuſtitia 70. & c. 84. Iuſtificatio 3. 6. Laus 14. Lex 26. &c. Locus 25. 26. Lumen 18. Luminare 5. Mare 4. Medium 16. Metaphora 8. Miraculum 14. Miſericordia 12. 28 30. Miſſio. 23. 31 Motus 57. Multiforme 2. Mundus 4. Natura 15. 17. Neceſſitas. 5. 10. 27. &c. Nomen 6. 67. 80. Obiectum 17. Odium. 16. Omiſſio 8 Operatio 63. Ordo 14. Participare 5. Perfectio 68. Poſterius. Potentia 43. 44. 45. Proceſſio 15. 46. 68. Proportio 5. Propoſitum 6. Purgatorium. 4. Puſillanimitas 1. Raptus 11. Ratio 9. Sacerdos 10. 13 19. 37. 44. Sanctificatio 6. Sapientia 41. 53. Scire 1. Scriptura 4. Senſus 16. Signum 7. &c. Similitudo 15. Sol. 1. Speculatio. Spiritus 14. Superbia 21. Tabeſcere. The^a. 23. Trinitas 6. Venire 2. Verecundia 8. Virtus 30. &c. 159. Vita 80. Chriſtus 146.
¶ Efferre. Extaſis. Superbia 3.
¶ Efficacia. Abſoluere 22. Adam 85. Amor 66. 169. Angelus 2. 3. 530 &c. Ars 23. Character 6. 43. &c. Cauſa 64. Clauis 1. 20. 21. Cognitio 28. 39. 45. 50. Confirmatio 10. Continentia 18. Credere 31. Efficax. Eleemoſyna. 27. 28. Euchariſtia 2./ 253. Facere 10. Fides 103. Finis 100. Gratia 127. 166. Gratioſus. Incarnari 4. Iuſtificatio 28. Lex 39. 49. Magi 8. Mathematica 3. Matrimonium 90. Meritum 8. 33. 54. Miraculum 41. Nomen 84. Oratio 54. Ordo. P. Paſſio 130. Peccatum. E. Pœnitentia 60. 85. 100. 113. 124. Præceptum 86. 150. Reſiſtere 3. Reſurrectio 5. 7. Sacerdos 36. Sacramentum 23. 36. 79. &c. Sacrificium 41. Satiſfactio 12. 36. Sententia 3. Sermo 2 Theologia 26. Teſtis 4. Virtus 101. Viſibile 3. Votum 20. Chriſtus 78. 110.
¶ Efficere. Baptiſmus 86. 99. 161.
¶ Effici. Actus 98. 99. Angelus 568. Baptiſmus 99. 161. Cognitio 22. Intellectus 124. Lex 104. Mollities 4. Verbum 36. Vſura 263.
¶ Efficiens. Ablatiuus 1. Accidens 51. 52. Actus 116. Agens 0. Angelus 568. Anima 32. 281. Appropriatio 13. Attributa 17. Baptiſmus 76 99. 108. &c. 163. 244. Bonitas 65. Charitas 77. 83. Catechiſmus 9. Conceptio 30. Concluſio 2. Conctio. De 1. 4. 5. Diſpoſitio 43. Exorciſmus 6. Finis 14. Forma 89. 99. 122. 137. Gratia 69. 71. 92. 120. Intellectus 124 Inſtitia 78. Iuſtificatio 44. Lux 20. Malum 28. Mathematica 4. Meritum 90. Metaphyſica 8. 10. 30. 31. Miraculum 11. Mors 37. Neceſſitas 1. 2. 5. 7. 22. 23. Paſſio 44. 100. 119. Pœnitentia 126. Prædeſtinatio 37. 48. Pronomen 5. Propoſitio 8. 18. Propter 1. Relatio 58. 98. Reſurrectio 54. 55. Sacramentum 19. 52. 81. 82. 96. 127. Sapientia 52. Sepultura 11. Seruitus 18. Spiritus 21. &c. Subiectum 8. 10. Timor 29. Veritas 450 Virtus 7. 197. Vita 13. Viuificare. Vus 1. Chriſtus 60.
¶ Effigies. Apparere 98.
¶ Effluere. Anima 252. Forma 164. Gratia 117.
¶ Effrænatus. Decor. Iacob 9.
¶ Effuſio. Aqua 4. Baptiſmus 69. 72. Bonitas 65. Cherubin 0. Dolor 49. Donum 41. Euch^a. 20. 164. 183. Herodius 2. Paraſceue. Pſalm 8. Sacerdos 19. Sanguis 6. &c. Spiritus 16. 17. Theſaurus 1. Chriſtus 212.
1 Egere idest dependere ab alio, conuenit cuilibet creaturæ. Sed ut ſignificat carentiam, non conuenit beatis. 1. distinctio. 1. quæſtio. 4. 1. 6m. Hæreſis 110. &c. Prædicare 7. 8. Quid.
2 Immo a ſimili, beati indigent purgatione a diſſimilitudinis confuſione. i. a neſcientia. 1^a. q. 106 2. 1m./. 12^ſ. quæ. 112. 1. 1. 3m./. 2. d. 9. 1. 1m./. 2m./. Ver. q. 9. 3. 0./. q. 22. 9. 5m./. Opuſ. 3. c^o. 127. Reſp^o. ſicut Du^o. 145.
¶ Egeſtas. Religio 88 Du^m. 540.
¶ Aegyptii erant adulatores. Iſa. 7. ^o Agricultura 2. Amalechitæ. Aegyptus. Occidere 9. Ouis 2. Quales.
1 ¶ Aegyptus raro habet nubes. 3^a. q. 44. 2m. ſi. Regio.
^o Imago 43. Iudæi 2. 10. 12. Naaſon. Ouis 2. Paſcha 3. Phaſe. Pluuia 4. Theodoſius 1. Vnctio 36.
2 In Aegypto immunditia viget idolorum, & luxuriæ. Eſa. 9. ſi. b E.
¶ Ego. Abſoluere 34 Baptiſmus 35. 43. 44.
¶ Egredi. Actio 4. 87. Lex 108. Quies 6. Rectitudo 2. Verbum 80.
1 ¶ Aegritudo non eſt pura priuatio. Sed dicit humores inordinate diſpoſitos 12^ſ. q. 82. 1. 1m. Quid.
^u Abſtinentia 7. Ambroſius 3. Aſſumere 55. &c. Beſtialitas 2. Damnatio 36. Deformitas. Delectatio 27. 59. Diſpoſitio 54. Euch^a. 194. 199. &c.
2 Aegritudo non eſt æqualiter in omnibus, ſicut nec cauſa ei^a 12^ſ. q. 82. 4. 2m.
^u Imaginatio 10. Ira 33.
3 Aliquis poteſt ſanari ab ægritudine corporali, licet non cognoſcat morbum, nec medicinam deſideret, non autem ab ægritudine ſpirituali. 4. diſtinct. 2. q. 1. ar. 4. q. 2. 1m.
^u Medicina 1. 4. &c. Meritum 38. Miſſa 4. Morbus. Ornatus 2. Peccatum 192. 197. 283. 296. 372. 382. 437. Perfectio 66. Saluari 1. 2. 15. Sanitas 7. 9. 10. Traductio 4. Vitium 1. 4. Vnctio 25 &c.
4 Aegri fouendi ſunt cibis delicatis, & molli veſte. 4. d. 15. q. 2. ar. 3. q. 1. 3m. Medicina 4.
¶ Eiicere. Angelus 475. Campſoria 11. 12. Diaconus 5. Expellere. Miraculum 36. Paradiſus 7.
¶ Elargiri. Affectio 5.
¶ Elatio. Adam 10. Deuotio 12. Diuitiæ 4. Mulier 17. Peccatum 214.
Eleazarus. Machabæi.
1 Electio importat firmã inhæſionem, & pertinet determinate ad unam potentiam. ſ. ad voluntatem cuius eſt actus. 1^a. q. 83. 3. c. Io. 15. le. 3. ſi. d. A./. 1^ſ. Cor. 11. lec. 4. prin. K. Quid.
^u Actio 37. &c. Actus 148. 173.
2 Immo pertinet ad intellectum 12^ſ. q. 13. 1. 2. u. Reſp^o. dub^o. 541. ^u Adam 72. Adoptio 0.
3 Electio pertinet determinate ad unam potentiam. ſ. voluntatem, ſed in ordine ad intellectum. 1^a. q. 83. 3. 1./. 12^ſ. q. 13. 1. 2. 0./. q. 17. 1. c./. q. 58. 1. 2m./. 22^ſ. q. 155. 3. c./. 3^a. q. 8. 4. c./. 2. d. 41. 2. 1m./. 2. d. 24. q. 1. 2. 0./. d. 38. 3. 5m./. d. 40. 2. c./. d 33. q. 2.

Ele

q.2.ar.4.q.1.2m./ 4.d.4.q.1.ar.3.q.2.c./. Ver.q.22.13.16m./. 15.o./.q.16.6.c./ Ethi.3.le.6.9.o./.Li°. 6.le.2.fi.

4 Electionem rectam agit ſola virtus, quæ eſt in parte appetitiua.12ſ.q.58.1.2m./.4 c.
• Agibile.Amor 72.73. 136.137.172.276.

5 Electio ſequitur inquiſitionem,in hominibus tantum. 1°.q. 22.1.1m./.q.59.3.1m./.q.6.2.1m./.3°. qu.18.4.2m./. q.34.2. 2m./.1.d.41.1.1m./. Ver.q.24.3.4m.
• Angelus 137.394.461.462.574.Animal 58.Appetitus 25. Ars 49.

6 Electio eſt tantum de poſſibili.12ſ.q.13.5.o./. Ver.q.22.13. 12m./.Ethi.3.le.5.fi.
• Blaſphemia 17.Bonitas 231.Compaſſio.

7 Electio non eſt de vltimo fine, ſed tantum de his quæ ſunt ad finem.1a.q.82.1.3m. / 12ſ.q.13.3.o./.4.6.c./.22ſ.q.24.1. 3m./.q.33.2.2m./.q.47.1 2m./. 3ª.q.18.4.c./.1.d.41. 1.c./.2. d.7.q.1.1.1m./.d 25.3.2m./.C̄.1.c°.88.3m./. Li°.4.c°.95.fi./. Ver.q.22.13.9m./.q.24.1.20m./.Opuſ.3.c°.177./.Ethi.3.lec. fi./.Periher.le.14.fi.
• Concluſio 1.6.Confeſſio 75.76.77. Confeſſus 3. Conſiliū 11.Contritio 9.Damnatio 31.Dæmon 44. Dominium 7.Eucha.213.Excommunicatio 23.

8 Electio eſt tantum de actibus humanis , vel de alia re cum actu humano.12ſ.q.13 4.o./.5.c.
• Fides 1 24.132.Finis 95.

9 Ad bonam electionem requiruntur duo,ſ.intentio debiti finis,per uirtutes morales, & recta præacceptio eorum quæ ſunt ad finem per prudentiam.12ſ.q.56.4. 4m /.q.57.5.c./. q.58.4.c./.22ſ.q.47.1.2m./.q.54.2.c./.2.d.40.2.c./.3.diſ.33. q.1.ar.1.q.2.2m./.q.2.3.c.
Fomes 9.10.Fortitudo 19.23.Fortuna 7.Gloria 24.Gula 11. Hæreſis 4.146.Finis 95.

10 Intentio & electio differunt,quia prima eſt reſpectu finis,ſecunda vero,eſt eorum quæ ſunt ad finem.12ſ.q.13.4.c./.2.d. 38.3.5m./.d.40.2.c./.Ver.q.22.15.c Intentio 112

11 Iudicium liberi arbitrii,eſt actus electionis.1a. q.83.3.2m./. 2.d.24.q.1.1.3m./.3.5m./.Ver.q.17.1.4m./.q.24.1.17m.

12 Homo nihil eligit de neceſſitate,ſed libere.1a. q.83.1.o./.q. 115.4.c./.12ſ.q.13.6.c./.22ſ.q.104.1.c./.2.d.15.q.1.3.c./.d. 28 1.c /.Ver.q.12.6.o./.q.24.1 o./.M 2.q.6.o./.Periher.lec. 14.fin.
• Honeſtas.Honor 25.Ieiunium 22. Ign°. 3.4.8.27.28.29.

13 Homo eſt liberi arbitrii in eligendo,non autem in proſequē do reſpectu omnium. 1a.q.83.1.4m./.C̄.3.c°.85./. Ver.q.24. 2.1m./.Ma.q.6.1m /.22m./.Gal.5.le.4 fi.F.
• Imperare 4.Iniuſtitia 4.Intentio 14.Iudicium 10.72.Liberum 28.Malitia 1.2.

14 Electio eſt in beatis, libera & ſempiterna, ſed tantum de eis inuictis fini.2.d.7.q.1.1.1m./.d.25.1.4m.
• Malum 47.Materia 427.Miles 1.Miſericordia 2. Negligētia 1. Præeligere.

Dei. 15 Electio conuenit Chriſto. 3a.q.11.3.1m./.q.18.4.o./.q.34.2. 2m.Conſilium 11.
• Abraham 18 Adam 72.Cælum 151.Damnatio 5.6. Compaſſio,Elementum 27.Filiatio 31.Gloria 24.,Ignis 13.21.Iudas 1.Iudicium 71.81.Liber.V.

16 Electio conuenit Deo,reſpectu creaturarum, non autem reſpectu ſui. 3a.q.18.4.1m./ 2m./.1.d.41.1.c./.2. diſt.25.1.1m./. Ver.q.24.3.4m./ vt Mathias.
• Liberare 1 2.Mathias.Mendicitas.Natiuitas 14.24. Nobilitas 8.Purgatio 1.&c.10.

17 Electio Dei eſt etiam non entium,non autē noſtra.1a.q.23. 4.2m.
• Saluari 14.Vita 29.Vocatio 1.2.3.

18 Electi a Deo eliguntur ſolum de his qui nati ſunt participare eundem finem.1.d.41.1.c.

19 Quos Deus ad aliquid eligit,ita præparat,& diſponit, ut idonei ſint ad illud.3a q.27.4.c.

20 Differentia triplex electorum Dei a reprobis.ſ.ſecundum finem,ſecundum uſum Dei,& ſecūdum actum eius. Ro.9.le. 4.me°.I.

21 Electio Dei,ut eſt in propoſito dei, eſt æterna. Sed vt eſt in executione,eſt temporalis.1.d.41.1.c./.C̄.3.c°.163./. Io.15. le.3.fi.d.

22 Electio dei duplex eſt.ſ.præſentis iuſtitiæ, & futuræ gloriæ. Secunda eſt æterna,non autem prima.Eph.le.2.fi.

23 Dilectio dei,eſt prior electione, ſed in creaturis eſt econuerſo.1a.q.23.4.c./.Ver.q.6.1.c.fi./.Io.15.le.3.fi./.d. Ro.9.lec.2. fi./ Eph.le.1.me°.C.

24 Omnes prædeſtinati ſunt electi a deo,& dilecti. 1a.qu.23.4. o./.q.24 1.c./ Ver. q.6.1.c./.2m./.Ro.9.le.2.fi.E.

25 Electio dei præcedit prædeſtinationem, quia prædeſtinatio dei eſt actus voluntatis abſolute, conſequens ordinē electionis.1a.q.23.4.c./ 2m./.1.d 41.1.c./.1m. /.Ver.q.6.1.c./. Ro.9.le.2.fi./.Ephe.le.1.me°.C.

26 Electio dei proprie eſt hominum tātū, ſed prædeſtinatio eſt hominum & eorum quæ eis conferuntur.1.d.41.2.c.

27 Electio dei eſt ordinatio eius , qua quidam aliis præferuntur ad beatitudinem conſequendā. Sed prædeſtinatio addit applicationem per gratiam & gloriam.1.diſt.41. q.1.2.c./.C̄.3. fi./.Ver.q. 6.c./.Ro.9.lec.2.fi.

28 Electio dei & prædeſtinatio ſunt hominum tantū, ſed prouidentia dei, & diſpoſitio ſunt omnium 1.d.40.q.1.2.c./.d.41. q.1.2 c.Ver.q.6.1.c.

29 Electio eſt pars prouidentiæ dei.contra.3.fi.

30 Electio dei cauſat diuerſitatē gratiæ. Sed præexigia diuerſitatem naturæ,quam cauſat diſpoſitio dei 1.diſ.41.2.2m./.3. 4m./.Ver.q.6.5.fi.

31 In primitiua eccleſia, vbi pure , & propter Deum electiones fiebant,nullus eligebatur in epiſcopum niſi per inſpirationē diuinam,ſicut Ambroſius, & Nicolaus 1a. Tim.4.lec.3.me°. h./.He.le.1.me°.H. Canonica.

32 Melius eſt recuſare prælationem , ad quā aliquis eligitur , quam ei conſentire,uel eam acceptare , dummodo non imponatur neceſſitas a ſuperiori.Quol.5.22.o.

33 Conſentiens in electionem de ſeipſo factam,intentione honoris,lucri,uel cuiuſcunque rei temporalis, peccat,non autē ſi propter ſpirituale.Quol.5.22.o.
• Poteſtas 16.Regere 11.Sors 2.5.Vilis.

34 Electio ad prælationem , ſufficit quod nihil inueniat in ſe , per quod ei fiat illicitum illud officium.22ſ.q.185.3.c./. Quol. 8.6.2m./.Op.20 li°.4.c°.

35 In foro contentioſo,ſufficit quod electus ſit bonus. Sed in foro conſcientiæ,requiritur quod ſit optimus,uel ſimpliciter, uel ad regimen.22ſ q.63.2.c./.3m./.q.185.3.o./.Quol.4.23.22m./. Quol.6.9.c./.Quol.8.6.o./ Io.21.le.3.me°.B.

36 Electus de gremio eccleſiæ,uel in pluribus conſueuit eſſe vtilior ad bonum commune,quia magis diligit eccleſiā , in qua nutritus eſt.22ſ.q.63.2.4m./.He.5.le 1.prin°.D.

37 Prælatus non eligitur quaſi in hæreditatem , ſed ut diſpenſator. Ideo non oportet eligi propinquos. 22ſ.q.63.1.c./.2. 2m./.Quol.8.6.4m.

38 Pauper non debet eligi ad regendum , uel ad iudicandū,ne corrumpatur pecuniis,niſi ſit pauper voluntarius, Opuſ.20, li°.4.c°.15./.20.vel Abiectus.
¶ Electuarium.Ieiunium 43.
¶ Elegantia.Eloquentia.Paulus 4.
¶ Elementaris.Reſurrectio 35.

1 ¶ Elementum habet eſſe nobilius extra miſtum , quam in miſto.4.d.47.q.2.ar.1.q.1.3m. Miſtum.
• Amor 194.Angelus 67. Anima 96.

2 Elementum eſt nobilius miſto,quo ad perpetuitatem . Sed quo ad formam ſpeciei, eſt econuerſo. 2.d.15.q.2.1.2m./.d. 30.q.1.1.8m./.4.d.44 q.1.ar.2,quæ.2 3m./.d.47.q. 2.ar.1.q.1. 3m./.d.48.q.2.5.4m /.Po°.q.5.9.20m./.q.6.6.c /. Ma.q.16. 2.4m./.Spiritu 7.c./.Anima 7.c.fi.
• Anima 10.19.20.23.31.Baptiſmus 56.

3 Elementa non veniunt ad miſtionē uiolenter.2.d.14.5.4m./. d.53.q.1.1.4m.
• Cælum 1.9. 13.66.71.180.181.

4 In omni miſto oportet aliquod elementum prædominari. 22ſ.q.95.6.2m./.q.179.2.2m./.2. diſtinct. 19.4.2m./.3.d.16. q.1.1.4m.

5 Elementa ſubtiliora prædominantur in miſto,ſecundum uirtutem,ſed groſſiora,ſecundum quantitatem.1a. q.71.2m./.q. 91.1.c /.3m./.2.d.15.q.2.1.o./.Po°.q.6.6.c./. Spiritu.7.4°./. Anima 9.1m.• Compoſitio 14.Conſeruatio 4.Denſitas. Intellectus 262.

6 Miſta habent aliquas uirtutes & operationes ſupra elementa.Spū 2.c./.Op.34.
• Limus.Reptile 2.Signum.13.Vniuerſum 3.Chriſtus 163.

7 Formæ elementorum,ſunt in miſto uirtute , non autē actu. 2a.q.76.4 4m./.2.d.13.4.c./.d.30.q.2.1.c./.cēt.2.c°.55.3m./. Po°.q.5.7.c /. Quol.1.6.3m./. Anima 9.10m./.Tri.15.6m./. Opuſ.33.b./.Opuſ.27.c°.5.3./.Met.le.12.fi.b./. Anima 2.le. 8.me°.c. Forma.

8 Elementa habent formas determinatas , ratione quarū ſunt de perfectione uniuerſi,ſicut & corpora miſta.4.diſt.44.q.1. ar.1.q.2.3m /.Po°.q.5.7.c.
• Anima 96.Cælum 1.9.13.66.71.180.181.

9 Formæ elementorum ſunt imperfectiſſimæ. Con.2. c°.88./. Spiritu 2.c./.Anima 1.c./.7.c.fi./.Op.44./. He.4.le.2.m°.D.
• Forma 154.34.196.

10 Nulla forma eſt media inter formam elementi,& materiam primam.Sed multæ ſunt inter materiam primam,& formā animalis.1.d.12.4.c.Con.2.c°.87.

Ele

Du^{m}.541. 11 Immo forma animalis immediate unitur corpori.1^{a}.qu.76.7.7.o.Reſp^{o}.ſicut Du^{o}.180.

12 Grauitas & leuitas, non ſunt formæ ſubſtantiales elementorum.2.d.14.5.2^{m}.vel Calor 6.

13 Formæ elementorum habent ſemper operationes ſuas, niſi impediantur.Anima 2.le.1.ſi.

14 Corpora noſtra alterantur ab elementis, contra Auerroim, quia contrariantur ſecundum qualitates proprias. Sed locãt & conſeruant, ſecundum formas ſubſtantiales.Phyl.4.lect.8.ſi./.Anima.le.23.prio^{o}.a.D.&c.

15 Elementa & cæli, ſunt corpora ſimplicia,quia non ſunt compoſita,niſi ex materia & forma.Ɔ.3.c.23.3^{m}.

16 In elementis,continens eſt formaliter contento.Ver.q.14.5.3^{m}./.Potentia.q.4.1.20^{m}./.quæſt.5.8.c./. Anima 2.lect.23.me^{o}.a.H.

17 Primæ quatuor qualitates non ſunt habitus elementorum.12ſ.q.49.4.c.
• Calor 1.6.&c.Cælum 1.9.13.66.71.120.121.

Qualitas. 18 Qualitates actiuæ & paſſiuæ elementorum, pertingunt inſtrumentaliter ad formas materiales deducendas de materia,non autem ad animam noſtram. 4.d.1.q.1.ar 4.q.1.c./.d.8.q.2.3.5^{m}./.d.12.q.1.ar.2.q.2.o./.d.44.q.2.ar.1.q.1.3^{m}.
• Claritas 1.3. Diaphanum 1.Dies 24.Diſpoſitio 24. Elementaris. Ignis 11. Lux 6. Mineralia. Offuſcatio. Ornatus 11.

19 Ex qualitatibus elementorum cauſatur aliquid dupliciter, ſcilicet ſecundum ſe,ut ſapor,odor,& huiuſmodi, uel in uirtute ſubſtantiæ,ut forma ſubſtantialis.2.d.18.q.3.2^{m}.
• Perfectio 20.Plantæ 4.Qualitas 13. Raritas 2.Rarum 3.

20 Elementa quanto plus habent de ſpecie,tanto plus habẽt de uirtute agẽdi.1.d.1.q.2.5.4^{m}./.15.q.2.1.c./.Ɔ.3.c^{o}.82./.Po^{a}.q.5.7.2^{m}./.q.6.6.c.

21 Elementa quanto ſunt ſubtiliora, tanto maiora ſunt ſecundũ quantitatem.2.d.14.1.3^{m}./.Opu.3.c^{o}.18.

22 Elementa alterãt ſe mutuo in extremitatibus,ſecundũ quas ſe tangunt.2.d.14.5.5^{m}./.Anima 2.lec.23 prin^{o}.a.F.

In cõi. 23 In elementis eſt principium corruptionis paſſiuum tantum. In mixtis autem eſt etiam actiuum.2.d.18.q.1.2.c.ſi./.4.diſt.47.q.2.ar.1.q.1.3^{m}./.Potentia.quæſt.5.7.c.ſi./.14^{m}./.15^{m}./.16^{m}./.9.c.
• Corruptio 7.Euch^{a}.40.Litera 1.Miraculum 56.

24 Elementa corrumpuntur ſecundum partem; non autem ſecundum totum,quia ordo corporum inferiorum, uirtute ſuperiorum conſeruatur 2.d.19.3^{m}./.4.d.47.q.2.ar.1.q.1.3^{m}./.d.48 q.2.5.c./.Ɔ.u.c^{o}.88.4^{m}./.Li^{o}.4.6./. Po^{a}.qu.5.7.16^{m}./.Ma.q.5.5.6^{m}./.12^{m}./.13^{m}./.Opuſ.3.c^{o}.171.ſi.
• Perfectio 26. Principium 3.Purgatio 5.6.7. Ratio 14. Situs 3.

25 Diuerſæ opiniones de creatione & diſtinctione elementorũ.1^{a}.q.66.1.o./.Po^{a}.q.4.o./.
• Velum 2.

26 Elementa quatuor,ſecundum ſe tota, non ſunt producta ex aliqua præexiſtenti materia, ſed immediate a Deo per creationem.Opu.3.c^{o}.95.

27 Elementa dicuntur remunerari,i.homines in eis, inquãtum claritas eorum cedet in gloriam electorum,non autem ſecũdum ſe.ſicut nec meruerunt.Po^{a}.q.5.9.9^{m}.
• Claritas 3.

28 Cælum & materia ſunt elementa. Sed cælum eſt corporale non autem materia prima.Cæ.le.18 ſi.ſ.C.

29 Elementum in definitione ſacramenti, ponitur pro quocunque ſenſibili.3^{a}.q.84.1.1^{m}./.4.d.1.q.1.ar.1.q.5.2^{m}./.d.14.q.1.ar.1.q 1.1^{m}./.d.12.q 2.ar.1.q.1.1^{m}.

30 Quatuor ſunt de ratione elementi. Primum ꝙ ſit cauſa ex quo.Secundum ꝙ ſit principium ex quo aliquid primo fiat. Tertium, ꝙ ſit inexiſtens,ſiue intrinſecus. Quartum ꝙ habeat aliquam ſpeciem,in ſpecies diuerſas indiuiſibilẽ. Met.5.lect.4.o./.li^{o}.12.lc.4.me^{o}.ſ.

Quid. 1 ¶ ELEEMOSYNA eſt opus,in quo datur aliquid indigenti, ex compaſſione,propter Deum. 22ſ. q.32.1.c./.4.d.15.q.2.a.1.q.1.o.

2 Eleemoſyna propter Deum data,eſt quaſi oblatio deo facta 4.d.15.q.2.ar.2.q.1.c.

3 Omne obſequium impenſum proximo propter Deum, eſt eleemoſyna.22ſ.q.32.2.o./.4.d.15.q 2.ar.1.q.1.1^{m}./ quæſ.2.4^{m} /.Mat.25.ſi.c.H.
• Abrenunciatio.Abſcondere 2. Affectio 5.Alexim. Honor 9.10.34.Hypocriſis 2.

4 Eleemoſyna eſt proprie actus miſericordiæ:ſed eſt actus caritatis ex conſequenti, & mediate, latriæ vero imperatiue.22ſ.q.32.1.0./.9.3^{m}./.4.d.15.q.2.ar.1.q.3.o.

5 Eleemoſyna non eſt actus pietatis doni,ſed ſecundũ ꝙ more vulgi,miſericordia dicitur pietas.4.d.15.q.2.ar.1.q.3.1^{m}.

Ele

6 Eleemoſyna eſt actus liberalitatis, inquantũ auſert impedimentum eius.ſ.ſuperfluum amorem diuitiarum. 22ſ.q.32.1.4^{m}./.4.d.15.q.2.ar.1.q.3.o.

7 Eleemoſyna eſt actus iuſtitiæ, ratione tantum ſuæ partis.ſ.liberalitatis.4 d.15.q.2.ar.1.q.3.4^{m}.

8 Dare eleemoſynam de ſuperfluo, uel in extrema neceſſitate eſt de præcepto,in aliis vero eſt tantum de conſilio. 22ſ.q.32.5.6.o./.q.66.7.c./.q.71.1.c./.q.87.1.4^{m}./.q.118.4.2^{m}./.q.185.7.2^{m}./.4.d.15.q.2.ar.1.q.4.o./.ar.3.q.2.1^{m} /.ar.4.q.1.o./.q.3.ar.1.q.5.2^{m}./.Ma.q.3.10.4^{m}./.q.13.2.4^{m}./. Quol.6.12.o./.Quol.8.12.o.
• Decimæ 2.

9 Eleemoſyna quæ eſt de conſilio, eſt pars ſatisfactionis, non autem illa quæ eſt de præcepto, ſed eſt præambulum eius. 22ſ.q.32.1.2^{m}./.4.d.15.q.2.ar.1.q.2.o.
• Labor 2.Membrum 12.Oblatio 2. Prædicare 8.

10 Eleemoſynæ datæ ſupra uires dantis ſimpliciter,ſunt immoderatæ, non autem ſi ſint ſupra vires reſpectu aliorum. 2ſ.Cor.8.le.1 me^{o}.B.

11 Eleemoſyna non eſt facienda de neceſſariis ſibi, & familiæ, & ſtatui,niſi uelit mutare ſtatum,ut ſi neceſſitas aliqua præponderet,ſcilicet extrema alicuius perſonæ,uel eccleſiæ,uel reipublicæ.22ſ.q.32.6.o./.quæſt.117.1.2^{m}./.4.d.15.q.2.art.4.q 1.o.

12 Non eſt expectanda extrema neceſſitas in danda eleemoſyna. Nec oportet prætendere futuram,præter probabile.22ſ.q.32.5.3^{m}./.4.d.15.q.2.ar.1.q.4.4^{m}.

13 Eleemoſynæ non ſunt recipiendæ a peccatoribus, nec dandæ niſi tempore neceſſitatis, nõ propter fomentum peccati,ſed naturæ.22ſ.q.154.4.c.prin^{o}./.Matth.25.ſi.c./.Ro.12.le.1.ſi.F./.2ſ.Cor.8.le.1.me^{o}.D.

14 Immo eleemoſyna poteſt fieri de turpi lucro.ſ.de meretricio,lenocinio & iſtrionatu,nõ autem de obnoxiis reſtitutioni.22ſ.q.31.3.3^{m}./.q.32.7.o./.8.2^{m}./.q.62.5.2^{m}./. qu.87.2.2^{m}./.q.110.3.4^{m}./.4.d.15.q.2.ar.4.q.2.3.o./.Quol.12.30.c.Reſp^{o}.Du^{o}.543. Du^{m}.543.

15 Dans eleemoſynam,ut foueatur in peccatis,uel ut aliquem inducat ad hæreſim,mortaliter peccat,propter intentionem corruptam.Et talis eleemoſyna non eſt recipienda. 22ſ.qu.154.4.c.prin^{o}./.2ſ.Cor.8.le.1.ſi.D.

16 Quilibet tenet dare eleemoſynam,quicquid habet per ſimoniam.22ſ.q.32.7.c./.2^{m}./.q.62.5.2^{m}./.q.100.6.4^{m}./.4.diſt.15^{m}.q.2.ar.4.q.2.3.c. Quid.

17 Quilibet etiam non habens dominium rei, poteſt facere eleemoſynam, cuicumque exiſtenti in extrema neceſſitate. 22ſ.quæſt.32.7.3^{m}./.8.1^{m}./.2^{m}./.4 d.15.q.2.art.5.q.1.4.c.
• Cantor 5.

18 Quilibet poteſt facere eleemoſynam corporalem, uel ſpiritualem,uel ſaltem cum uoluntate.4.d.15.q.2.ar.1.q.2.4^{m}.

19 Filiifamilias, & ſerui non poſſunt dare eleemoſynas, ſine conſenſu dominorum,niſi de paruis,uel ſuis.22ſ.q.32.8.3^{m}./.4.d.15.q.2.ar.5.q.2.3.o.

20 Lucia poterat de conſenſu ſolius matris, dare eleemoſynas. 22ſ.q.32.9.3^{m}./.4.d.15.q.2.ar.5.q.1.2^{m}.

21 Vxori non licet dare eleemoſynas, niſi communes,& modicas,ſine conſenſu viri, uel niſi moderatas, uiro ignorante,& & non prohibente,uel niſi habeat aliqua præter dotem, uel niſi lucretur. 22ſ. quæſt.32.8.2^{m}./. 4.d.15.q.2.ar.5.q.1.o./.Opuſ.73.c^{o}.17.

22 Religioſis non licet dare eleemoſynas ſine licentia, niſi de modicis,ſub ratihabitione.22ſ.q.32.8.c./.1^{m}./.4.d.15.q.2.a.5.q.4.o./.Quol.3.15.c.
• Labor 2.Viura 2.56.267.&c.

Cui. 23 Quilibet poteſt ſibi facere eleemoſynas,non quidem dando ſibi aliquid,ſed exercendo in ſe actum corporalem,uel ſpiritualem.12ſ.q.30.1.2^{m}./.q.32.9.3^{m}./.q.106.2.1^{m}./. 4.d.15.q.2.ar.6.q.1.o. • Prædicare 7.8.

24 Eleemoſyna cæteris paribus,debet dari magis indigentibus, melioribus,propinquioribus,benefactoribus, & dantibus ſpiritualia.22ſ.q.32.3.1^{m}./.9.o./.q.71.1.c./.q.81.6.2^{m} /.4. d.15.q.2.ar.6.q.3.o./.Matth.25.me^{o}.c.K./.Ro.12.lec.2.ſi.1ſ. Cor.16.le.1.prin^{o}.H.

25 Eleemoſynæ dantur clericis non indigentibus, ut miniſtris pauperum,& diſpenſatoribus eleemoſynarum.4.diſt.15.q.2.ar.1.q 1.3^{m}.

26 Eleemoſyna,eum cui datur, conſtituit debitorem ad orandum,ieiunandum,& ad alia bona, quæ poteſt,faciendũ pro eo qui dedit.4.d.15.q.2.ar.2.q.2.3.c.
• Religio 22.18.19.Sepultura 4.Simonia 12.26.

27 Efficacia eleemoſynæ,principalius eſt ex parte dantis,quam ex parte recipientis.4.d.15.q.2.ar.6.q.3.2^{m}.

28 Efficacia eleemoſynæ,penſatur principaliter ex affectu, ex parte dantis, reſpectu præmii eſſentialis, ſed reſpectu præmii

mij accidentalis, & ex parte recipientis, magis penſatur ex magnitudine dati, niſi affectus eius multum excedat. 22ᵉ.q. 32.9.2m./.4.d.15.q.2.ar.2.q.3.o.

Effectus. 29 Nullus moriens in peccato mortali, poteſt liberari ab inferno, per eleemoſynas ſuas, uel aliorum.22ª.q.154.2.5m./.4.d. d.15.q.2.ar.3.q.1.o./.d.46.q.2.ar.3.q.4.o./. Ma.quæſt.15.2. 1m./.Pſal.40.meº.c.H./.Mat.25.fin.c.E./.1ſ.Ti.4.le.2.ſi.G. Damnatio 2.

30 Eleemoſyna ualet ad omnia peccata delenda, & ad omnia bona promerenda, & ad ſpecialem Dei miſericordiã promerẽdam.1ſ.Ti.4.le.2.meº.C. Operatio 27.Suffragia 5.
* Damnatio 2.Gloria 8.Hypocriſis 2.

31 Eleemoſyna dupliciter liberat uiuos a peccato mortali,ſ.pręſeruando & diſponendo ad gratiam, ſicut etiam alia bona. 22ª.q.154.2.5m./.4.d.15.q.2.ar.2.q.1.1m.

32 Eleemoſynæ corporales, ſecundum ſuam ſubſtantiam, habent effectus tantum corporales, ſed ratione cauſæ, ſcilicet charitatis, & orationis, habent effectus ſpirituales.22ª.quæſt. 32.4.o.

33 Tota uirtus ſatisfactionis, includitur in eleemoſyna corporali; quia includit in ſe uirtutem orationis, & ieiunij. 4.d.15.q. 2.ar.1.q.2.c.

34 Eleemoſyna eſt melior, quam oratio & ieiunium, & magis ſatisfactiua, & magis meritoria, & oratio magis quã ieiuniũ. 4.d.15.q.2.ar.2.q.2.o./.d.45.q.2.ar.3.q.1.o./.1ſ. Ti.4.lect. 2. meº.C.

35 Eleemoſynæ ſpirituales, ſunt ſimpliciter meliores, quã corporales, ſ.ratione dati finis, & actus, ſed reſpectu alicuius eſt econuerſo.22ª.q.32.3.o./q.33.1.c./.188.4.c./.4.d.15. q.2.ar. 3.q.3.o./.ʒ.3.cº.134.2m.

36 Recompenſatio temporalis non intenta, non minuit meritum, uel laudem eleemoſynæ, nec aliorum actuũ, ſicut nec humana gloria non intenta.22ª.q.32.3.1m.
* Gloria 8.Prædicare 7.8.Religio 22.

37 Recompenſatio temporalis, intenta, diminuit meritum, & laudem eleemoſynæ, non autem ſpũalis.22ª.q.32.5 2m.

In eſſi. 38 Eleemoſynæ corporales ſufficienter numerantur ſeptem, & ſpirituales ſemper eſt.22ª.q.32.2.o./.4.d.15.q.2 ar.3.q.1.2. o./.Mat.25.ſi.c.H.

39 Eleemoſyna debet fieri abundanter, ſecundum facultatẽ dãtis, ſed multis indigentibus, ne quis ſuperfluũ habeat. 22ª.q. 32.10.o.2.q.117.1.2m./.2ſ.Cor.8.le.1.meº.E.&c./.cº.9.lect. 2.prinº.K.&c.

Quid. ¶ Elenchus eſt ſyllogiſmus ad contradicendum.i.ad redarguendum falſam poſitionem.Met.4 le.6.ſi.

Cognitio. 1 ¶ Elephas intelligit, & docetur adorare reges. Iob 40.lec. 2.prinº.B.

Dum.544. 2 Immo nulla creatura põt intelligere, niſi per intellectũ, qui eſt potentia paſſiua.3.d.14.ar.1.q.2.c.Reſpº.Duº.544.

Quid. 3 Elephas eſt animal maxime domeſticabile. Ad multa eruditur. Et intelligit. Et docetur adorare reges, non quidem per intellectum, ſed per uim æſtimatiuã. Iob 40.lect.2. prinº.B.
* Cete.2.

4 Elephas eſt animal melancolicum, & ſiccæ complexionis, habitans in terris calidis. Ideo ſtat circa flumina in umbra. Iob 40.le.2.ſi.I.
* Semen 23.

5 Elephas habet inflexibiles pedes, tibias, & crura, & oſſa ſolida ſine iuncturis. Iob 40.le.2.meº.E.

6 Elephas comedit herbas, non autem carnes. Iob 40.lectio.2. prinº.B.

7 Quidã elephas bibit quatuordecim metretas macedonicas aquæ pro ſemel, & alias octo in ſero. Iob 40.le.2.ſi.I.

8 Modus capiendi elephantes duplex.ſ.per beneficia, & per elephantes domeſticos. Iob 40.le.2 ſi.G.

¶ Eleuatio. Aduerſantia. Anima 283. Cadere. Charitas 138. Cete 13. Deus 198.205.206. Diſpoſitio 29. Donum 21. Erigere. Euchª.78. Gratia 49.140. Ieiunium 10. Impuritas 2. Leuatio. Operatio 35.36. Oratio 1.20.29. Priſci 2. Prophetia 15.16. Raptus.M. Ratio 42. Reptile 1. Rota. Spes 47.50. Vapor 0. Virtus 1.31.&c.

Quid. 1 Elicere. Habitus uel potentia elicit actum quẽ producit circa proprium obiectum, nullo mediante. Sed imperat actũ quem producit circa obiectum potentiæ, uel habitus inferioris, eo mediante.3.d.27.q.2.ar.4.q.3.c.
* Actio 40. Actus 9.16.158.177. Baptiſmus 125. Character 81. Charitas 29.108. Coactio 6. Confeſſio 6 14. Conſcientia 7. 8. Dos 4. Aedificare 1. Exercitium. Habitus 1.71. Ieiunium 4. Imperare 4. Innaſcibilitas 2.

2 Deus ex malo ſemper maius bonum elicit, non quidem ſemper illi in quo eſt malum, ſed reſpectu uniuerſi.2.d.29.3.4m.
* Intellectus 91. Latria 9. Liberum 27.28. Martyrium 1. Meritum 29.32. Operatio 9. Pater 12. Peccatum 93.95. Præceptum 91. Religio 15. Satisfactio 1. Scandalum 8. Temperantia 16. Timor 43. Virtus 1.9.52. 95. 118.119.171. Viuia 31.

¶ Elix eſt linea compoſita ex recta & circulari, quia cauſatur ex motu lineæ circumeuntis columnam, & motum puncti eam. Cæ.le.3.meº.d.A. Quid.

¶ Elongatio. Auerſio 17 Malum 19. Vſur 10.

¶ Eloquentia. Iſaias 2. Philoſophia. Prædicator 8. Religio 8i. Rethor.

¶ Eloquium. Laus 21. Dñi 2.

¶ Elucidare. Vſura 2.

1 ¶ Emanatio extenſionem habere poteſt, ſecundum numerum in creaturis, non autem in deo. Opu.9.q.4.
* Angelus 454.

2 Emanatio diuina, non eſt extenſiue infinita, licet ſit æterna. Opu.9.q.4. Exitus 1.
* Creatio 10.11. Deus 8. Donum 6.38. Generatio 34. Natura 9. Proceſſio 1.60.61 Verbum 5.30.

¶ Emancipatus. Adoptio 9.10.

¶ Emarceſcere. Iacob 8. Verbum 69.

1 ¶ Embrio non eſt in genere uel ſpecie, niſi per reductionem, ſicut incompletum ad genus uel ſpeciem completi. Potentia.q.3.9.10m. Quid.

2 Embrio & animal non differunt genere. Verit.q.14.7.6m./. Poª.q.3.9.10m.
* Reſurrectio 25.

3 In generatione uiuentium, non ſolum ſit appoſitio per contactum, ſed etiam per quandam coaptationem, ſiue connaſcentiam, ut patet in embrionibus, quæ non ſolum tangunt matricem, ſed etiam alligantur ei, in princº. ſuæ generationis. Met.5.le.1.prioº.2.D.&c.

4 Embrio prius uiuit anima uegetatiua, ſecundo ſenſitiua, & ultimo intellectiua, quia generatio eius multiplex eſt, & diſcõtinua.1ª.q.67.4.c.ſi./.q.76.3.3m / q.77.7.c./.q.85.3.1m./. q.118.2.2m./.22ª.q.64.1.c./.3ª.q.33.2.3m /.2.d.18. q.2.3.c. ſi./.4m./.4.d.38.q.1.ar.2.qu.2.3m./.ʒ.2.cº.21.6m./.57. 2m./. 87./. Poª. q.3.9.9m./.12m./.Quol.8.2.c./. Spiritu. 3.12m./. 13m./.Anima 2.9m./.11.1m./.Op.3.cº.92.ſi. Animal 29.

¶ Emendabile. Pœnitentia 2.

¶ Emendatio. Accuſatio 6. Aquila 1. Crimen. Degradatio. Infirmitas 6. Pœna 5. Pœnitentia 132. Publicatio 1. Tribulatio 5. Verecundia 3. 10. Vindicatio 4. Vſura 84.284. 295.

¶ Emere regnum cælorum dicitur improprie.i.mereri, qui dat quod habet 22ª.q.100.1.3m./.2.d.27.3.c.ſi./.4.d.25.q.3. ar 2.q.1.1m. Quid.
* Abraham 15.16 17. Bonitas 204. Campſoria 2. Communicatio 3. Deceptio. Decimæ 22.26. Ecclª 16.17. Iacob 1. Merces 5. Seruitus 10. Spirituale. Vſura 74.75.94.152.164.&c. 176.181.183.185.188.&c.202.221.228.303. Vſus 8.14.

¶ Emergere. Exactio 1.

¶ Emi. Vſura 28.

¶ Emilia. Lombardia.

¶ Emiola. Vſura 28.

¶ Eminentia. Angelus 264.503.&c.520. Aquila 1. Cognitio. 53. Confecrº.14. Deus 71.182.183. Excellentia. Helias 1. Intellectus 207. Iudicium 91. Magiſ 1. Præeminentia. Sanctus 1.2. Similitudo 9. Timor 73. Vnctio 34.

¶ Emittere. Deus pater emiſit filium tripliciter.ſ. ſicut ſol ſuum radium, ſicut fons fluuium, & ſicut pater filium. Iſa 26. lec.1.ſi. Aranea.o. Cælum 4.3. Cete.1.7.10. Clamor 5. Corª 1.1. Facies 3. Fluxus 4. Fundere. Generatio 41. Innocentia 8. 9. Luciditas 1. Luminare 1. Menſtruus 3. Miſſa 1. Prodigalitas 2. Teda. Tempus 33. Timor 38. Transfundere. Figura.

¶ Empedocles. Anima 69 Mundus 30.

¶ Emphatica loquutio. Generatio 89.

¶ Empyreum cælum non contraxit aliquam infectionẽ, ex culpa dæmonum, quia ſtatim expulſi ſunt. 4.d.47.q.2.ar.2. q.1.3m. * Angelus 19. Cælum. E. Purgatio 9. Puritas.

¶ Emolumentum. Vſura 124.

¶ Emulatio duplex.ſ.indignationis, & imitationis. Ro.11.le. 2.prioº.G. * Zelus 6.

¶ Emundatio Baptiſmus 202.&c. 231. Cooperari 4. Delete. Maria 58. Sacerdos 12. Sacramentum 77. 126. Sacrificium 33. Diuiſio.

¶ Emunitas eccleſiæ. Eccleſia 10.11. Immunitas o. Libertas o. Papa o. Eccleſiæ.

¶ Encænia in græco, dicitur innouatio. Et eſt feſtum dedicationis templi factæ ter, primo a Salomone in autumno, ſecũdo ſub Eſdra decimonono martii, tertio ſub machabeis in hieme. Io.10 le.5.prinº.b.Cl Quid.

¶ Eneas. Imago 43. Troianus.

¶ Energia dicitur interior actio. Met.5.le.2ſ.meº.ſ. Quia.

Quis. 1 ¶ Energumenus dicitur, quaſi intus laborans. 3a.quæſtio. 71.2.1m./.3m./.2.d.8.L./.d.21.L./.4.d.6.q.2.ar.3.quæſtio.1. 1m / 3m.

2 Energumeni ſunt, qui interius terreſtri, i. melancolico humore laborant, priuati uſu rationis. Ideo ſic dicuntur & dæmoniaci.2.d.8 L ſi.

° Euchariſtia 211.Exorciſ.Immunditia 1:

3 Energumeni ſunt fideles, & inſtructi, impedimentũ habentes ex dæmonis poteſtate. 4. d.24.q.2.ar.2./.ar.1.q 3.c.ſi.

4 Omnis baptizandus eſt energumenus, ideo debet exorcizari.3a.q.71.2.1m /.3m./.4.d.6.q.2.ar.3.q.1.1m.

¶ Aenetus.Aes.

Quid. 1 ¶ Aenigma eſt quæſtio, uerborum obſcuritate inuoluta 2.d.43.q.2.1.3m.

° Fides 95.

2 Adam uidebat Deum in ænigmate.i obſcure ſ.per effectus, non autem per occupationem ſenſibilium, cauſa tamen peccato, ſicut nos.1.q.94.1.5m.Serpens.3.4.

3 Oppoſitum uidetur dicere. 1a.q.64.3.1m. Reſp. ſicut Du°. 495.Et 111 1°.

Dum.545. ¶ Enim.Euchariſtia 76.80.

Viuunt. ¶ Enoch & Helias uiuunt, ad dandum ſpem uitæ. Heb.11. le 2.me°.D.Helias 4.5.

¶ Encæne. Abſoluere 15.

Diuiſio. 1 ¶ Ens dicitur dupliciter.ſ.quod ſignificat eſſentiam rerum, & diuiditur in decem prædicamenta: & quod ſignificat compoſitionem, quam facit anima: 1a.q.3.4 2m./. q.48.2. 2m./.d. 19.q.5.1.1m./.d.28.L./.2.d.34.1.c./.d.38.q.1.3. 3m./. d.40. 4.c / 3.1.c°.12.ſi./.L.°.3 c°.9.ſi./.Po.q.7.2.1m./.Ma.q.1.1. 19 / 20m./.Ente.1.prin°./.Quol.9.3.c./.Met.5.lec.9. me°.c. d./di°.10.lect.4.ſi.

° Abſolute 1.Abſtractum 7 Cognitio.58.Contrarium 4.35. Dimenſio 1.Diſpoſitio 15.Diſtantia 4.

2 Ens primo modo dictum, eſſentiam habet, non autem ſecundo modo. 2.d.34.1.c.Ente 1.prin°.2.

° Exemplar 4.5.Hæreſis 122.

3 Ens diuiditur in decem prædicamenta, ſecundum diuerſos modos prædicandi.ſ.in ſubſtantiam, quantitatem, qualitatem, ad aliquid, actionem, paſſionem, ubi, ſitus, quando, & habere 2.d.22.3.2m /.Ver.q.1.1.c./.q.2.1.1.c./. Met.5.le.9.me°.c./. Li°.11.le.9 ſi.

4 Omne ens primo modo dictum, ſ.ens quod ſignificat eſſentiam rerum, eſt ens ſecundo modo, ſed non econuerſo. 2.di. 34.1.c./.Opuſ.3.c°.1.

5 Ens primo modo eſt prædicatum ſubſtantiale, & pertinet ad quæſtionem quid eſt. Secundo autem modo, eſt prædicatum accidentale, & pertinet ad quæſtionem an eſt.2.diſtinctio.34. 1.c./.3. diſtin. 6.q.2.2.c./.Quol 2 3.c./.Meta.5.lec.9. ſi./ li°. 10.lect.4.ſi.

6 Ens triplex.ſ.totum extra animam, nihil extra eam, ut ſictitia, & extra eam materialiter, ſed intra eam formaliter, ut tempus, uniuerſale, & ueritas.1.d.2.3.prin°./. diſt.19. q.5.1.c./. d.46.2.1m.

° Infinitum 33.34.Motus 1.27.28.79.

7 Ens dicitur quadrupliciter, ſcilicet ſubſiſtens principiũ, eius, diſpoſitio eius, & priuatio, Verit.q.21.4.4m./.Meta.4.lect.1. me°.d.A.

8 Diuiſio entis quadruplex.ſ.per ſe & per accidens, rei & rationis, in decem prædicamenta, & per actum & potentiam. 3a.q.10.3.c.Ente 1.prin°./.Op.42.prin°./c°.3./. Met.5.lec. 9.c./.Li°.6 le.2.prin°.

° Vniuerſale 16.

9 Diuiſio entis per idem & diuerſum, eſt tantum entis creati. Ideo neutrum conuenit Deo.1.d.4.q.1.3.2m./ 3a. Col.3.le. 2.me°.E.

10 Ens dicitur dupliciter.ſ.ens ſimpliciter, i.ſubſtantia, & ens ſecundum quid, i.accidens.3a.q.82.5.3m./.Ver.q 21.1.c.Ma.q. 3.2.6m./.Vnio.3.4.&c.

11 Diuiſio entis in ſubſtantiam, & accidens, eſt tantum entis creati.1. d.8. q.4.1.1m.

12 Diuiſio entis in ſubſtantiam & accidens, eſt tantum entis per ſe.Opo.41.c° 3.

13 Ens dicitur dupliciter, ſ.ens completum.i.habens eſſe fixum in natura, & ens incompletum, ſ.via in ens completum ut motus, habẽs aliquid ſimile cum ente, quod eſt in anima, quod eſt ens diminutum, ſecundum Philoſophum.4.d.1.q.1.ar.4. q 2.c / q.4.c.

14 Ens incompletum duplex.ſ.ens pure intentionale, ut ens in anima, & ens ſimile enti intentionali, ut ens ſpirituale, & huiuſmodi entia conſequuntur intentiones nominis, & habent aliquid ſimile cum ente in anima, quod eſt ens diminutum, ſicut quia ſacra non faciunt effectum ſpiritualẽ, niſi inquantum ſunt ſolida, ideo uirtus ſpiritualis in eis, non eſt quaſi ens ſixum, ſed eſt ſicut ens incompletum.4.d.1.qu.1.ar.4.qu.2.c./. quæſt.4.c.

15 Ens incompletum primo modo, nõ eſt in genere, & ens incompletum ſecundo modo per ſe loquendo etiam non eſt in genere, niſi per reductionem, ſicut motus quantum ad ſuã ſubſtantiã, reducitur ad illud genus in quo ſunt termini motus, ſicut imperfectum ad perfectum, quamuis ponatur in prædicamento paſſionis, ſecundum quod importat ordinationem mouentis ad motum, & ſicut uirtus quæ eſt in ſacramentis reducitur ad idem genus, in quo eſt uirtus completa principalis agentis, quæ eſt qualitas, uel in quo genere eſſet ſi poneretur in genere, quia virtus increata non eſt in aliquo genere.4.diſ.1.q.1. ar.4.q.2.1m.

Rationis. 16 Ens rationis quod propriæ eſt ſubiectum logicæ, dicitur proprie de intentionibus, quas ratio inuenit. Nec ſunt in rerum natura, ſed conſequuntur actũ rõnis. Po.q.7.9.c./. Met.4.lect.4. prin°.b.H.Poſt.lect.20.me°.d.

° Malum 1.&c Mouens 1.4.6.7.

17 Oẽs ens rationis, eſt relatio, uel negatio. 1a.q 28.1.c./.Ver. q.21.1.c./.2m.

° Prædicamentum 1.2.Relatio 6 46.&c.

18 Priuationes, negationes, & non entia ſunt entia rationis tantum 1a.q.16.3.2m./ q.48.2.2m./.12æ.q.8.1.3m./.q.26.1.c./.1. d.46.2.1m./.2.d.34.1.c./.d.35.2.1m./.d.37.q.1.1.c./. 1.3m./. 3.1.c°.9 ſi./.li°.3.c°.5.ſi./.Ver.q.2.1.7m./.q.3.4.3m./.qu.21. 1.c./ 2.7m./.4 9m./.Ma.q.1.1.19m./.20m./. Ente.1.prin°.2. Opuſ.42. prin°./.c°.3./ Met.4.le.1.ſi.d.D.le.2.m°.d.E./.li°. 5./.le.9.ſi.d./.li°.12.le.1.me°.c./ Periher.2.le.1.a°.b.

° Senſus 3.Ver.1. 13.15.16.38.Verum 4.

Immo in multitudine importatur realis negatio.1.diſ.24.q. 1.3.2m. Reſp°.Du°.546°.

19 Multitudo ſimpliciter ſiue tranſcendens, addit ſupra ens duplicem negationem, ſcilicet realem, & aliam per intellectum aggregantem, quæ non eſt in diuinis.1.d.24.quæſt.1.3.2m./. 4m /.5m.

In edi. 20 Ens habet unam rationem communem, ſubſtantiæ & accidẽtis 1.Prolo 2.2m./.2.d.1.q.1.1.c./.Met.le.9.prin°.

21 Ens ſumitur ab actu eſſendi, ſed res ſumitur a quidditate. 1. d.8.q.1.1.c./.d.25.4.c.1m / 1.d. 37.q.1.1.c./.3.1.c°. 25.ſin./. Ver.q.1.1.c./.Op 42.pr°./.c°.2 ſi./.Met.4 le.2.me°.c.

° Abſolute 1.Abſtractum 7.Accidens 1.23.

22 Ens & alia tranſcendentia quæ dicuntur analogice de deo & creaturis, de ſubſtantia & accidentibus, ſi ut in utriſq; ſecundum propriam rationem per prius & poſterius, & habẽt aliquod eſſe in unoquoque de quibus dicuntur.3.d.19.q.5.2m.

Amor 99.Analogia 1.6.9.

23 Oppoſitum uidetur dicere.1a.q.16.6.c./.12æ.q.20.3.c./.3m. Reſp°.ſicut Du°.108.

° Angelus 291.315.Anima 179.

24 Ens includitur in quolibet apprehenſo.12æ.q.94.2.c./. Met. 4.le.1.uer°.d./.le.5.prin°.c.

Dum.108m. 25 Oppoſitum uidetur dicere.3.d.11 2.2m./.4.diſ.12.quæſtio. 1.ar.1.q.1.2m./.Potentia.q.7.c.prin°. Reſpondeo ſicut Dubio 300°.

26 Quod fit per accidens, non eſt ens proprie, neq; unum. 12æ. q.95.5.c.Accidens 29.

° Charitas 3.Cauſa 1.8.19.20 30.69.103. Cognitio 58.

27 Omne ens, eſt ens per participationem, præter unum, ſ.deũ, quod eſt ens per eſſentiam. 3.2.c°.15.4m./.c°.31 ſi./.52.8m /. Li°.3.c°.66.ſi.Ma.q.3 2.c./.q.16.3.c./ Quol.3.2.c.

° Conceptio 14 Conſideratio 4 Conſilium 30.Contrarium 4.

28 Quod eſt cauſa entis, inquantum ens, oportet eſſe cauſam omnium differentiarum entis, & totius multitudinis entium, non autem cauſam animalis inquantum animal, oportet eſſe cauſam rationalis.Po.q.3.16.4m.

° Creatio 10.47.54.

29 Ens eſt primum tranſcendens, unum ſecundum, uerum tertiũ & bonum quartum. Veri. q.1.1.c./.q.21.3.c.Bonitas 82.96. Tranſcendentia.

30 Ens non eſt genus, quia non habet differentiam. 1a. quæ.3.5. c./.1m./.1.d.8.q 4.1 2m./.Con.1.c°.25m./. Ver.q.1. 1.c./ 10. 2m /.Po.q.3.16.4m./.q.7.3.c.prin°./.4m./.Quol.2.c.c./.Opuſcu.42.c°.1 ſi./.c°.3./.c°.10./.Meta.3.lect.8.me°.k./. L.°.3. lect.9.me°.c./ lib.8.le.ſi.me°.ſ.lib.10.le.3.prin°.b. li°.11.le. 1.ſi.m.Poſt.2.le.6.me°.c.Periher.le.8 prin°.ſi.

° Deus 138.412.

31 Omnia analoga, reducuntur ad unum primum, non quidem uniuocum, ſed analogum.ſ.ad ens.1a.q.13.5.1m.

° Dictio 4.5.

32 Natura entitatis in omnibus entibus, eſt unius rationis, ſecundum analogiam.4. Prolo.2.2m./. 2. diſt.1.quæſt.1.1.c./. Meta 1.lectio.2. ° Diſtinctio 18.19. 42. 44. Eſſe 7.77. Eſſentia 10. Exemplar 4. Finiſ 2.3. Forma 40.91. Generatio.

tio 2. Genus 19.23.25. Hæreſis 182. Indiuiduum 42. Infinitum 33. Intellectus 18.33.34.108.164. Logica 3.

33 Ens prædicatur analogice, de actu & potentia. Ma.q.7.1.1m. ‖ Malum 1. &c.

34 Ens prædicatur analogice, de ſubſtantia & accidente. 1a.q.13.10.4m./.22æ.q.1 2 .8 c./.1. Prolo.;2.2m./. d.19.q.5.2.2m./.d.22.3.2m./ 2.d.42.q.1.3.c./.4.d.38.q.1.2.1.q.1.c./.5.1.cu.32.6m./.34.prino./.Po2.q.7.7.c./.Ma.qu.7.1.1m./. Quol. 2.3.c.fi./.Opuſc.42.cu.1./.Meta.4.lect.1.meo.d./.Lio.11. le.3.mu.b./.Periherme.le.5.fi.g.H./.Lec.8.prinu.D.‖Analogia 1. ‖ Motus 1.27.28.79.

35 Immo ens & unum æqualiter prædicantur de omnibus. Me ta.10.le.3.meu.c.D. Reſp.Duo.549. — Dum 549.

36 Ens prædicatur per ſe, de ſubſtantia cuiuslibet rei, nihil addens ei, ſed idem ſignificans cum nomine, quod imponitur ab eſſentia, contra Auicennam. Ver.q.1.1.c.prinu./. Meta.4.le.2.meo.c./.lib.5.le.7.fi./.lio.10.le.3.fi.D. ‖ Mutabile 2.3.4. Naturale 8. Neceſſitas 24.

37 Ens participaliter & adiectiue, prædicatur pluraliter de tribus perſonis diuinis; ſubſtantiue uero, ſingulariter tantum. 1a.q.39.3.3m./.1.d.25.4.0. ‖ Odium 8. Ordo 2. Participare 3.4. Paſſio 12.22. Phyſica 6.7. Plato 5.

38 Oppoſitum uidetur dicere a ſimili. 1.d.11.4.0./.d. 29.4.2m. Reſp.ſicut Duo.1133. ‖ Potentia 35. — Dum.550.

39 Omne ens creatum, eſt in aliquo genere determinato. Opu. 42 prino./.co.3.fi./ co.5.prino. ‖ Prædeſtinatio 23.27. ‖ Priuatio 18.19. Res 2.2.4. Scientia 49. Senſus 13. Simpliciter 4. Subſtantia 4.9.10. Tenebræ 1. Theola.16. Verum 1.4.

40 In compoſitis, ens non denominatur a forma, ſed a toto. 1.d.23.1.c. Ente 2.prinu. ‖ Vnio 3 Vnit.4.6.15.85.29.39.49. Vniuerſale 16. Vnum 2. Vſura 79. Chriſtus 70.

Dfia. ¶ Enthimema & exemplum, procedunt ex præcognito, quia exemplum eſt inductio imperfecta, ſicut enthimema eſt ſyllogiſmus detruncatus. Poſterm.le.1.fi.

¶ Entitas. Deus 71. Ens 32. &c. Ver. 25.45.28.

¶ Enumerari. Beatitudo 134 Gratia 29.

Dfia. 1 ¶ ENVNCIABILE de præſenti, præterito, & futuro, non eſt idem. 1a.q.14.15.3m./.1.d.41.5.c./.3.d.24.ar.1.q.2.3m./.Verit.q.14.12.c./.Quol.4.17.c. ‖ Deus 114. Oratio 11. Ver.17.19 &c.

2 Idem enunciabile, quandoque eſt uerum, & quandoque falſum. 1.d 41.5.c./.Ver.q.1.6.c./.2m. Quol.4.1.0.

Quid. 1 ¶ ENVNCIATIO non poteſt fieri de non ente omnino. 1.d.19.q 5.1.5m. ‖ Benedictio 2. Conſideratio 2.

2 Enunciatio fit a nobis tantum propter cognitionem habendã. 1a.q.14 c./.22æ.q.1.2.2m./.1.d.38.q.1.3.3m. ‖ Dicere 1.3.

3 Diuiſio enunciationis triplex. ſ. analoga in unã & plures, uniuoca in affirmatiuam & negatiuam, & materialis per ſubiectum uniuerſale & ſubiectũ ſingulare. Periherm.lec.10.meu.b./.le.13.prinu. ‖ Intellectus 45. Maledicere 1.3. Oratio 11.

4 Diuiſio enunciationum quincuplex, ſ. ſecundum unitatem, qualitatem, quantitatem, tempus, & materiam. Periherm.le.13.prino. ‖ Promiſſio 1.

5 Enunciatio indefinita, in materia naturali, uel remota, habet uim uniuerſalis, ratione ſignificati, non autem ratione modi. Periherme.le.10.meo.e./.Lec.11.meu.e. ‖ Ratio 36.45.59. Verbum 81. &c. Ver.14.17.19, &c. 5u.

6 Enunciatio ſingularis affirmatiua, & ſingularis negatiua, de eodem ſubiecto, & prædicato, ſunt contradictoriæ. Periher. le.11.prino.a./.lec.13.prinu.a.

7 Omnis enunciatio affirmatiua, in materia naturali, eſt uera, & negatiua falſa. Sed in materia remota, eſt econuerſo. In cõtingẽti autẽ, quęlibet uniuerſalis eſt falſa, & particularis uel indefinita eſt uera. Met.5.le.9./.Periherme. le.13.prinu.a.

8 Oppoſitum uidetur dicere. Poſterm.lec.9.principio. Reſpon. — Du.551.
Dubio 551.

¶ Epar. Generatio 44. Iecur.

¶ Epheſinum concilium. Hæreſis 95.

¶ Ephoth. Gedeon 1.

¶ Ephraim. Samuel 1.

¶ Ephron. Abraham 17.

Anſit. 1 EPICICLI, & eccentrici circuli, probantur in aſtrologia rationabiliter, non autem demonſtratiue. 1a.q.32.1.2m./.Trin. 15.8m./.Cæ.le.3.fi.e.D. Planetæ 2. Ratio 9.

2 Ex epiciclis & eccentricis probatis in aſtrologia, uidentur ſequi multa contraria demonſtratis in philoſophia naturali. Meta.12.lec.10.prinu.a.

Colere. ¶ Epicurus diligẽter colebat uirtutes, ſed propter uoluptatem. contra.3.cap.27.fi./.Eth.le.5.prinu.b.

¶ Epikes. Epikia o. Euſtratius 1.

Quid. 1 ¶ EPIICHIA, ideſt, bona animoſitas, eſt idem quod ſecuritas. Ideo eſt pars potentialis fortitudinis. 22æ.q. 128.1.6m.

2 Epieicia eſt eadem omni uirtuti aliqualiter. 3.d.33.q.3.ar.4.q.5.5m. ‖ Aequitas o.

3 Epikia eſt uirtus ſpecialis, & pars potentialis iuſtitiæ. 22æ.q.80.5m./.q.120.o./.q.128.1.6m./.3.d.33.q.3.ar.4.q.5.c./.d.37.4.c.fi.

4 Epikia eſt pars ſubiectiua iuſtitiæ communiter dictæ, quæ per prius prædicatur de ea, quam de iuſtitia legali, quæ dirigitur ſecundum epikiam, quæ eſt ſuperior regula humanorum actuum. 22æ.q 120.2.c./.1m. ‖ Euſtratius 1. Seueritas.

5 Epikia eſt excellentior quàm iuſtitia legalis. Sed nõ eſt uirtus cardinalis, quia eſt in ſupplementum iuſtitiæ legalis, eam præſupponens. 3.d.33.q.3.ar.4.q.5.5m.

6 Epikia eſt potior pars legalis iuſtitiæ, obtemperantis legi, quo ad uerba, & quo ad intentionem legiſlatoris. Sed diuiditur contra eam, ut attendit tantum uerba. 22æ.q.120.2.2m.

7 Epikia ſeruat intentionem legis, in his ad quæ forma legis ſe non extendit. 22æ.q 120.1.o./.3.d.33.q.3.2.4.q.5.c./.5m./.d.37.4.c.fi.

8 Epikes non deſerit iuſtum ſimpliciter, ſed iuſtum lege determinatum. Nec opponitur ſeueritati, quæ ſequitur ueritatem legis, in quibus oportet, quia in quibus non oportet, eſt uitioſum. 22æ.q.120.1.1m.

¶ Epimenides. Paulus 22.

¶ Epiphania. Magi 3. Nuptiæ 7.

¶ Epiphanius. Iudæi 131.

¶ Epiſcopalis. Abſoluere 7.15.23. Cathedra 1.3 Epiſcopatus 5. Epiſcopus 7. Peccatum 374.

1 ¶ EPISCOPATVS. Nomẽ operis eſt, non honoris. 22æ.q.185.1.1m./.Opuſ.19.co.4.fi./.1æ.Ti.3.lec.1.prino.C. — Quid.
‖ Abſoluere 7.15.23.

2 Intelligendum eſt in nomine epiſcopatus, bonum opus, ide ſt actio plebi utilis. 22æ.q.185.1.2.o./.1æ.Ti.3.lec.1. prino.C

3 Ex hoc q Apoſtolus dicit, qui epiſcopatum deſiderat, bonum opus deſiderat, ſumpſerunt aliqui occaſionem ambitionis epiſcopatus & prælationis. Sed non recte intelligunt qđ hic dicitur. Apoſtolus uoluit hic oſtendere, quid pertinet ad epiſcopum. Epiſcopus eſt nomen græcum. Scopos enim idẽ eſt quod intendens, & epi. ideſt ſupra, quaſi ſuperintendens. Duo ergo conſideranda ſunt in epiſcopo, ſ. gradus ſuperior, & actio plebi utilis. 22æ.q.185.2.1m./. Opuſ.19.co.4.fin./.1æ.Ti.3.le.1.prino.B. ‖ Sacramentum 27.

4 Aliqui proiiciunt forte oculum ad ea quæ circunſtat epiſcopatum. ſ. q qui præeſt, honorat, & habet pt̃atem. Et qui propter iſta deſiderat epiſcopatum, neſcit quid ſit epiſcopus ſiue epiſcopatus. Et ideo dicit Apoſtolus quid ſit epiſcopus, & quid deſiderat, qui epiſcopatum deſiderat, quia bonum opus deſiderat. Non dicit bonum deſiderium habet, ſed bonum opus deſiderat, ſ. utilitatem plebis. 22æ.q.185.1.1m./.Quo.2.a.11.o./.Quol.3.9.o /. Quol.5.22.o./. Opuſcul.18.co.22./. Opuſ.19.co.4.fi /.1æ.Ti.3.lec.1 priou.C.

5 Ad epiſcopatum ubi in corpus Chriſti myſticum accipitur poteſtas, requiritur actus ſuſcipientis curam paſtoralem. Et ideo eſt etiã de neceſſitate conſecrationis epiſcopalis, q ſuſcipiens uſum rationis habeat. 4.d.25.q.2.ar.1.q.2.c.fi.

1 ¶ EPISCOPVS repræſentat Chriſtũ, in hoc q alios miniſtros inſtituit, & eccleſiam fundauit. Sacerdos autem repræſentat Chriſtum, in hoc q per ſeipſum miniſterium impleuit. 4.d.24.q.3.ar.2.q.1.3m. — Dfia.

2 Epiſcopus in ſua ordinatione accipit poteſtatẽ indelebilẽ, nõ autem characterẽ. 4.d 24 q.3.ar.2.q.2.2m./. d.25.q.1.2.2m. — Poteſtas.

3 Epiſcopus plenius poteſt quicquid poteſt ſacerdos parochialis. 4.d 17.q.3.ar.3.q.5.o./. Quol.12.31.c./.Opuſ.19.cu.6. ‖ Abſoluere 7.15.&c. Amictus. Archiepiſcopus. Athanaſius 1. Baculus o. Benedictio 5. Bigamia 9. Character 41.

4 Nullus poteſt recipere epiſcopalẽ dignitatẽ, niſi prius habeat ſacerdotalem. 4.d.24 q.3.ar.2.q.2.b.1. ‖ Catechiſmus 9.

5 Epiſcopi & preſbyteri olim non differebant ſecundum nomina. 22æ.q.184.6.1m./.Quol.3.17.1m./.Phi.lec.2.priou.G./.1æ.Ti.3.le.1.prino./.co.4.le.3.meu K./.Titum le.2.prinu.D. ‖ Catedra 1.3. Chriſma 1.3. Cõicatio 4.6.7. Concilium 4. Confirmatio 7.16 18.

6 Solus epũs, proprie eſt prælatus eccleſiæ. Et quaſi ſponſus eius, accipit anulum. Et ſolus habet plenã pt̃atem & iuriſdictionem. 22æ.q.108.4.2m./.4.d.20.ar.4.q.1.c./.d.24.q.3.art.2.q.1.3m./.a1.3.c.fi./.d.27.q.3.o./.d.37.L.prino./.d.42.q.3.2.4m. Quol.4.13.o./.1æ.Ti.3.le.1.mo.B./.Tit.le.2.meo.B. Anulus. ‖ Conſecratio 17. Corona 2. Electio 31.&c. Epiſcopatus o.

7 Papa & omnes alii epiſcopi ſunt æquales, in collatione ſacramentorum, ſeu quo ad ea quæ ſunt epiſcopalis ordinis. Ideo quilibet poteſt alium conſecrare. 4.d.24.q.3.ar.2.q.3.3m.

¶ Euſtatius 1, Excommunicatio A. Hæreſis 159. Illegitimus 4.

19 Solus epiſcopus poteſt diſpenſare illa ſacramenta, quæ ponũt ſuſcipientem in aliquo gradu perfectionis ſuper alios. 3ª.q.82.3.3^m./.4.d.13.q.1.ar.1.q.2.c./.d.23.q.2.ar.1.q.3.c./.ꝯ.4.cap^o.76.
ª Indulgentia 12.13.14. Inueſtiri. Iuram^m.30. Manus 2.3.

29 Epiſcopi ſunt ſucceſſores apoſtolorum. 2.2ª.q.184.6.1^m./.q.185.5.b./.3ª.q.67.a.2^m./.q.72.11.c./.4.d.7.q.3.ar.1.qu.2.b.1^m./.Quol.11.7.c.fi./.Op.18.c^o.21.fi./.2ª.Cor.le.1.prin^a.L./.Phil.le.1.prin^a.k.
* Miſſa 14. Obedientia 39.40. Ordinarius.

30 Epiſcopus dicit pax uobis, quia magis repræſentat Chriſtũ dicentem ſic, quam ſimplex ſacerdos dicens, dominus uobiſcum. 3ª.q.83.5.6^m./.4.d.8.L.me^o.C.
ª Ordinatio 7. Ordo 50.&c.86.&c. Palium 3. Papa 1.2. Parochialis. Pœnitentia 98.99.

31 Sicut diaconus participat illuminationem, & uirtutem ſacerdotis, ſic & ſacerdos perfectiuam diſpenſationem epiſcopi. 3ª.q.82.3.3^m.
ª Perfectio 54.55. Permutatio. Piàs 8.&c. Prædicare 3.&c.

32 Epiſcopus ordinandos præparat quadrupliciter, ſ. inſtruendo, mancipando diuinis per benedictionem, dando plenitudinem gratiæ per impoſitionem manus, & conſecrando per unctionem. Ideo primum & ſecundum ſit omnibus, tertium diaconibus & ſacerdotibus tantum, quartum uero ſolis ſacerdotibus. 4.d.24.q.2.3. Manus 3. Benedictio 5.
ª Sacramentum 16.18. Sobrietas 5. Subdiaconus 1.2.

33 Epiſcopus habet pro lamina crucem, pro ſpumalibus ſandalia, pro linea albam, pro balthco cingulum, pro podere tunicam, pro rationali amictum, pro cidari mittam 4.d.24.q.3.3.6^m. Mitra.
ª Suffraganeus. Superhumerale.

34 Epiſcopus additur nouem ornamenta ſupra ſacerdotes, ſ. caligæ, ſandalia, ſuccinatorium, tunica, dalmatica, mitra, chirothecæ, baculus, & annulus, propter nouem quæ ſupra ſacerdotes poſſunt, ſ. clericos ordinare, & eos deponere, uirgines benedicere, baſilicas dedicare, ſynodos celebrare, chriſma conficere, ueſtes & uaſa conſecrare. 4.d.24.q.3.3.c. Anulus. Baculus. Poteſtas 10. Benedictio 5. Cidaris uel Caligæ, Chirothecæ, Sandalia.

35 Epiſcopus habet immediate iuriſdictioné in omnes de ſua dioceſi, & Papa in omnes Chriſtianos, non autem archiepiſcopus in ſubditos ſuffraganeorum, niſi per appellationem. Quol.12.31. Archiepiſcopus.
ª Virginitas 15.16.26. Visitatio 5.21. Vſura 244.308.

Superior. 36 Epiſcopatus eſt ordo ſupra ſacerdotium, reſpectu myſtici corporis Chriſti, nõ autem reſpectu ueri. 2.2ª.q.184.6.1^m./.3ª.q.67.a.2^m./.q.82.1.4^m./.4.d.7.q.3.ar.1.q.2.3^m./.q.3.c./.d.25.q.1.ar.1.q.3.2^m./.d.24.q.2.ar.1.q.1.2.c./.q.3.ar.2.q.2.2.o./.d.25.q.1.1.o./.ꝯ.4.c^a.76./.Quol.3.27.5^m./.Opuſ.18.c^o.27./.28./.Phil.le.1.prin^o.K./.1ª Tim.3.le.1.prin^o./.c^a.4.le.3.me^o K./Tit.lec.2.prin^a D./.Hæreſis 159.
ª Archiepiſcopus. Aſcendere 6. Dignitas 4. Euſtratius 1.

37 Epiſcopus Romanus, ſ. Papa, eſt ſupra omnes alios epiſcopos. 4.d.7.q.3.ar.1.q.3.c./.d.24.q.3.ar.2.q.3.o./.ꝯ.c^a.76./.Opuſcul.1.cap^o.54. uſque 61. Iacobus 1. Mitra. Obedientia 39.40. Papa 1.2. Perfectio 54.55. Poteſtas 8.&c. Suffraganeus.

38 Epiſcopus poteſt iudicare eos ſolum, qui ſunt de ſua dioceſi. 2.2ª.q.60.1.c./.6.o./q.67.1.b.

Du^m.552. 39 Immo poteſt condemnare etiam eos qui ſunt alterius dioceſis. 2.2ª.q.67.1.3^m. Reip^a. Du^o.552.

40 Epiſcopus in cuius dioceſi aliquis delinquit in re non exempta, ſit ei ſuperior ratione delicti, etiam ſi ſit exemptus, niſi forte deliquat in re aliqua exempta, puta in adminiſtratione bonorum alicuius monaſterii exempti. Sed ſi aliquis exemptus committat furtum, uel homicidium, uel aliquid huiuſmodi, poteſt per ordinarium condemnari. 2.2ª.q.67.1.3^m.
ª Exemptus 1.

41 Epiſcopi & doctores theologiæ, ſunt ſicut principales artifices in ædificio ſpirituali. Qui autem uacant ſaluti aliquorum in particulari, ſunt ut artifices manuales. Quol.1.14.c.

Obligatio. 42 Epiſcopus tenetur ingredi religionem, quam nouit. 2.2ª.qu.189.3.2^m./.Opuſ.17.c^a.13.
ª Doctrina 10. Illegitimus 4.

43 Monachus epiſcopus tenetur ad obſeruantias regulares, ſ. ad continentiam, paupertatem, habitum, & alia, quæ non impediant officium eius, ut ſilentium, ſolitudo, abſtinentiæ, & uigiliæ graues, in quibus poteſt ipſe ſecum diſpenſare, ſicut & prælati in religione. 2.2ª.q.88.11.4^m./.q.185.8.o./.4.d.38.q.1.ar.4.q.1.9^m.
ª Ordo 50.&c.86.&c. Prælatio 6. Religio 72.104. Sacramentum 27. Scientia 70. Stola 1.

44 Epiſcopi tenentur exponere omnia ſua, pro honore dei, & ſalute gregis ſui, cum opus fuerit. 2.2ª.q.184.7.1^m.

45 Epiſcopus tenetur alere clericos indigentes, quos promouit ad ordines, non alios clericos. 4.d.24.q.3.ar.1.q.3.3^m.

Licet. 46 Epiſcopo non licet religionem ingredi, niſi propter impedimentum ſalutis, ex parte ſui, uel aliorum, de licentia Papæ. 2.2ª.q.184.6.c.fi./.q.185.4.o./.q.189.7.c.
ª Beneficium 22.&c. Bonitas 222.&c. Deſerere. Diaconus. 2.4.5.

47 Monachus epiſcopus non poteſt eſſe hæres, niſi pro eccleſia ſua. Nec poteſt teſtamentum condere, nec aliquid diſponere poſt mortem, niſi de licentia Papæ. 2.2ª.q.88.11.4^m./.q.185.8.3^m.
ª Iuramentum 30. Prælatio 5.27. Teſtis 2.

48 Epiſcopus depoſitus, intrans religionem, poteſt reuocari ad epiſcopatum, niſi ſit detruſus ibi ad pœnitentiam, pro culpa eius. 2.2ª.q.185.4.2^m.

49 Epiſcopo non licet deſerere corporaliter gregem ſuum, propter perſecutionem, niſi poſſet ei ſufficienter per alium prouidere. 2.2ª.q.185.5.o./.Opuſ.18.c^a.19./.20./Io.10.lec.3.fi.c.fin./.1ª.Corinth.lect.fin.princ^a.A./.2ª.Corinth.11.fin. Deſerere.

50 Epiſcopo licet habere proprium, & illud hæredibus teſtari. 2.2ª.q.185.6.7.o./.q.186.3.5^m./.Opuſc.18.c^o.20./.21.

51 Epiſcopus uel ſacerdos, cum maiori periculo ſui & aliorum peccat. Ideo canones ſolicitius eum retrahunt a peccato, maiorem pœnitentiam iniungendo uel in remedium, licet quandoque tanta pœnitentia non debeatur ei ex debito. 4.d.20.ar.2.q.3.3^m. Peccatum 248.&c.B.
ª Superhumerale.

52 Epiſcopus non conſecrat Papam, nec ſuffraganeus archiepiſcopum, ſed hunc hominem, ut ſit Papa, uel archiepiſcopus, & ut ſit miniſter Dei. He.7.le.2.fi.& Doctrina 10.

Io teſtimonium. ¶ Epiſtola cõmẽdatitia, neceſſaria eſt religioſis, propter alios non propter ſe. Opuſc.19 c^o.15. 3^m./.2ª. Corinth.3. lect.1. me^a.C. Euangelium 8. Infamia 2. Paulus 4.23.&c. Subdiaconus 3.4.

Quid. ¶ Epithalamica ſunt, quæ cantantur in nuptiis, ad laudẽ ſpõſi & ſponſæ. Pſal.48.prin^a.

¶ Epulæ. Conuiuium. Feſtum 13.

¶ Aequale. Abſtractũ 3.4.5. Actus 67. Affinitas 9.15. Amor 28.31.110.155. Angelus 238.239. Anima 317. Aſſimilatio 3. Baptiſmus 170.190. Beatitudo 85. Beneficium 21. Bonitas 221. Character 216. Certitudo 24. Cete 8. Claritas 8. Cognitio 15. Contrarium 39. Corpus 48. Cor 6. Debitum 14. Defectus 21. Delectatio 104. Deus 2. Dimenſio 2. Diſtinctio 19. Diuiſio 13.14. Diuortium 2. Generatio 48. Hæreſis 76.137. Iudicium 8. Iuriſdictio 2. Ius 3.18.21. Iuſtitia 11.46.47.53. Menſura 2.3.18. Metrum 72.&c. Nobilitas 7. Obiectum 11. Omnipotentia 3. Par. Pax 14. Peccatum 226.302. Pœna 45.67. Vſura 74.77.108.118.146.214.215.282.283.288.

Quid. 1 ¶ AEQVALITAS eſt proportio, habentium unam quantitatẽ. 1.d.19.q.1.4^m.

2 Aequalitas fundatur in unitate quantitatis, ſecundum rationem commonem, uel ſpecialem quãtitatis. 1.d.19.q.1.1.o./.2.c./.d.30.3.3^m./.d.31.q.1.1.c.

3 Aequalitas conſequitur rationem quantitatis in communi. 1.d.19.q.1.1.1^m.
ª Adequari 1. Admiſſio. Affinitas 15. Agẽs 66.67. Alienũ 8.

4 Ad æqualitatem non requiritur unitas numeralis in quantitate, ſicut ad identitatem, ſufficit unitas ſpecifica, ſicut etiam ad ſimilitudinem. 1.d.19.q.1.1.c./.2^m./.2^m.
ª Amicitia 2.6. Amor 28.31.32.110. Angelus 545. Anima 317. Animal 66. Diſtinctio 39.

5 Vnum in ſubſtantia, facit idem in quantitate æquale, & in qualitate ſimile. 1.d.18.q.1.o./.3.d.15.q.1.ar.1.q.4.c./.Met.4.le.2.fi./.Li^a.5.le.9.

6 Ratio æqualitatis, ex parte fundamenti conſiſtit in priuatione, ſed ex parte relationis, ponit aliquid realiter in utroque extremorum in creaturis, in diuinis autem ſecundũ rationẽ tantum. 1.d.31.q.1.1.c.
ª Effectus 3. Aegritudo 2. Epiſcopus 7. Aequitas. Aeternum.

7 Omnem inæqualitatem præcedit æqualitas, ratione ſiue cauſæ, ſ. ratione unitatis, non autem quo ad ſuppoſita. Veri.q.10.13.5^m. ª Fides 131.

8 Aequalitas duplex, ſcilicet quantitatis, & proportionis. Prima requiritur in iuſtitia commutatiua, ſecunda in diſtributiua & in merito, reſpectu præmii. 1.2ª q.114.3.o./.2.d.27.3.o./.5.c./.1^m./.3.d.18.2.c./.4.d.46.q.1.ar.1.q.1.c./.q.2.ar.2.q.1.1^m. Iuſtitia 11. ª Fomes 14. Forma 128. Generatio 48.59. Genus 5. Gratia 46.142. Habitus 44. Idea 20. Idem 1.

Aequ

Imago.5. &c.34.Iaſ.4.

9 Aequalitas duplex, ſcilicet æquiparantiæ,& proportionis. 1^{a}. q.63.3.c./.22^{a} q.163.2.c./ 2.d.16.1.4^{m}./.d.27.3.c./.3. di.28. 3.3^{m}./.d.29.1 2^{m}./.diſt.oct.36.4.c./.4.d.32.5.o./. 1ª. Cor.3. le.2.prin^{o}.A./.2^{a}.Theſſ.lect.2.priu^{o}.F.

*Indulgentia.14.Innocentia.7.

10 Aequalitas & quantitas duplex,ſ.molis,& uirtutis. 1^{a}.q.42.1. 1^{m}./.2^{m}./.1.diſtinct.7.q.2.1.c./ diſtinct.19.quæſt. 1. 1. 1^{m}./. q 4 1.1^{m}./.Veri.q.8.14.19^{m}.

*Intellectualis.9 Intellectus.207.Intentio.16. Inuidia.9.Ius 3.18.21.Iuſtitia.11.46.47.53.

11 Aequalitas duplex, in potentiis animæ, ſcilicet potentiæ ad potentiam,& potentiæ ad obiectum.1. diſtinctio. 3. quæſtio 4 4 c.

*Lex.169.Medium.15.19 27.28. Mendacium. 11. Meritum 72. &c. Mors. 5. Motus. 7. Natura.11. Paolus. 16. Peccatum 290.

12 Omnis æqualitas uirtutis,includit ſimilitudinem, non autē econuerſo.1^{a}.quæſt.42.1.2^{m}./.1.diſtin.19.q.1.1.3^{m}./. diſtinc. 31.q 3.1.4^{m}.

13 Aequalis & æquatus,dicitur formaliter æqualiter, ſed quantitate,ut æqualitatis cauſa.4.d.17 q.1.ar.1.q.1.3^{m}.

*Pœnitentia.107.

14 Oppoſitum uidetur dicere a ſimili.2.diſt.27.2.1^{m}.Reſp. ſicut Dubio 1171°. Du^{m}.553^{m}

*Perturbatio. Poſſeſſio.6. Po^{a}.15.61 Præceptum.85. Præmium.9.Proceſſio.11.Quadratum.Relatum. 9. 13. Reſurrectio.21.32.Sacerdos.38.Sacrilegium.8.

15 Natura fecit omnes homines æquales in libertate,nō autem in perfectionibus naturalibus.2.d.44 3.1^{m}.

*Satisfactio.2.21.Sedere.5 6.

16 Oppoſitum uidetur dicere.3.diſtinctio.27.q.1.4.c. Reſpond. Dubio 554°. Du^{m}.554^{m}

*Similitudo.1.21.Species.4 Summ.2.

17 Angelus & homo appetierunt æqualitatem dei,ſecūdū ſimilitudinem imitationis,non autem ſecundum æquiparantiam natu. 1^{a} q 63.4. 2^{m}/ q.63.3.0 /.22^{a}.q.163.2.0./.2.d.5. qu. 1.1.0 /.diſt.22.quæſtio.1.2.0./.Ꝯ 3.cap^{o}.109./. M2.q.16.3. c./. Io.8.lec.2.

*Tactus.10.14.Tempus.Theo^{a}.18.Veritas.13. 26.253. Virtus. 68 122.157.205. Vnitas.56.Vſura.92.

18 In diuinis eſt æqualitas,& quantitas uirtutis; non autem molis. 1^{a}.q.42.1.0./.3^{a}.quæſtio.58.3.0./.1.d.19.quæſtio.1.1.0./.Ꝯ. 4.cap^{o}.9. In diuis.

19 Ratio quarundum ſpeciem quantitatis,eſt in diuinis,ideo ibi eſt proprie æqualitas.1.d.19.q.1.1.c./.1^{m}./ 4^{m}./. q.3.1.1^{m}./. d.34.q 1 1 1^{m}./.4^{m}.

20 Oppoſitum uidetur dicere.1^{a}.quæ.28.4.c./.q.42.1.1^{m}./. Po^{a}. q.8.1.c./.q 9.7. e. Reſp.Du^{o}.555°. Du^{m}.555^{m}.

*Adæquari.

21 Aequalitas, ſimilitudo, & idemptitas in creaturis differunt realiter,in diuinis autem ſecundum rationem tantum.1. diſt. 19.q.1.1.c.

22 Aequalitas & ſimilitudo in diuinis,eſt tantum ſecundum eſſentialia.1^{a}.q.35.2.c./ quæſt.36.4.3^{m}./.quæſt 42.4.2^{m}./. 1.di. 28.q. 1 3./ diſtinct.29.3.3^{m}./.Potentia q.9.9.16^{m}./.17^{m}./.qu. 10.4.17^{m}.

*Appropriatio 17.25. Aſſimilatio.3.

23 Aequalitas & ſimilitudo in diuinis, includunt relationes perſonales,& unitatem eſſentiæ,nec dicunt aliam relationem realem. 1^{a}.quæſtio.28. 4.4^{m}./.q.42. 1.4^{m} /.1.d.26.q.1.3.3^{m}. /. d. 31.q.1.1.0.

*Deus. 227. Diſtinctio.35.Effectus.3.Hæreſis.39.137.

24 Aequalitas attributorum diuinorum,importat diſtinctionem rationis tantum.Sed æqualitas perſonarum importat diſtinctionem realem.1.d.31.q 1.2.c.ſi./.ver.q.2.7.2^{m}. Attributa.3.

*Idem.1 Medium.15.Miſericordia. 45. Omnipotentia. 5. Quantitas.31 ,Veritas.39.

25 In diuinis,non ſuppoſita diſtinctiuue perſonarum,eſt ponere æqualitatem,ſcilicet attributorum. Ver.q.10.13.5^{m}.

*Vnitas,56.

26 Quælibet perſona in diuinis,eſt ſimilis, & æqualis aliis duabus perſonis.1^{a}.q.42.u /.3^{a}.q.43 .4.c./.1 .d.19.q.1 a.0./.d.31. L./ Iuſtitia.46.47.55.Imago.6.&c.Meritum.73.&c.princ^{o}./. 3.d.11.1.c./.Ꝯ 4.c^{o}.7.21^{m}./.22./.Po^{a}.q. 1.3.c.ſi./. qu.10.4.c./. Trin.22.0. *Chriſtus.219.

¶Aequanimitas.Patientia.3.

¶Aequari.Abraham.5 Charitas. 38. Hæreſis. 75. Inuidia. 9. Moyſes.3.Mundus.16.Perfectio.30.Vſura.28.108.

¶Aequatus.Aequalitas.13.14.

¶Eques.Miles.2.&c.

¶Equeſtris.Cohors.2.3.Militaris.

¶Aequidiſtantia.Calor.14.Medium.19.Tactus.14.

Aequ

1 ¶AEQVINOCTIALIS Zona,ſecundum aliquos eſt temperatiſſima.Sed probabilius ſecundum Ariſtotelem,eſt inhabitabilis propter æſtum.1^{a}.q.102.2.4^{m}./ 2 d.17.q.3.2.c. Qualis.

*Cælum.91.Dies.1.Iudicium,76.Polus.Stella.5.

2 Creatio mundi, & paſſio Chriſti,factæ ſunt in æquinoctio, Sed iudicium generale,erit in æſtate quando ſol maxime exaltatur,quia perfecta illuminatio erit in ſecundo Chriſti aduentu.Et tunc etiam erit maxima Chriſti exaltatio. 3^{a}. q 46. art.3./.3^{m}. Creatio.47.

¶Aequiuus Vſura.299.

¶Aequiparantia. Amicitia.6.Deus.330.Aequalitas.9.17.Eſſe.99 Imago.8.Menſura.3.Similitudo.1.3.21.

¶Aequipollere Marchio Religio.117.

1 ¶AEQVITAS eſt pars iuſtitiæ,& continetur ſub epikia. 22^{a}. q.60.3^{m}.Iuſtitiam.22. Quid.

*Deus.227.Dominium. 16 Fornicatio.15.

2 Immo eſt eadem ei. 2 1^{a}.q.120.1.c.Reſp.Du^{o}.556°. Du^{m}.556^{m}

*Liberalitas.9. Tributum.5.Vſura. 9. 35.106.107.124. 126. 145.146.170. 196.199.200.

¶Aequiualens non poteſt reddi deo,nec parentibus. Sed ſuffi eſt reddere id quod eſt impoſſibile.125.q.100.7.1^{m} /. 22^{a}.qu. 57.2.3^{m}./.q.62. 3 1^{m}./.q.80.c./ q.81.5.3^{m}./.q.102.1. 3^{m}./. q. 106.6.1^{m}./. 3^{a}. q.85.3.2^{m}./.1.d.27.q 1.1.7^{m}./.3 d.9.1.1.ar.1 q.4.3^{m}./.d.33.q 4.ar. 4.q.1.c./.4.d.14.q.1.ar.2.q.1.c./.^{m}./.d. 15.q.1.2.c./.3^{m}./.ar.3 q.4 1^{m}./.d.46.q.1. ar.1.q 1.c./. Vir. q. 1 11.1^{m}./ Ro 13.le.2 prin^{o}./.Ethi.8 ſi. Deo.

*Beneficium.21 Infamia.2. Vendere.9.Vſura. 94 206. 134. 240. 288.301.

1 ¶AEQVIVOCA ſignificant multa,non autem nihil,contra Alexandrum. Perihermē.le.5.ſi.g. Quid.

2 Diuerſitas ſignificationis,cauſat æquiuocationem,non autem diuerſitas ſuppoſitionis,uel prædicationis.1^{a}.q.13.10.1^{m} /.q. 29.4.4^{m} /.3.diſtinctio.6.quæſt 1.3.1^{m}./ Ꝯ 4.cap^{o}. 49 11^{m}./. Potentia.quæſtio.9.4.6^{m}./.Volo.2.4^{m}./.Quol.3.4.1^{m}./. Op. 3.cap^{o}.217.

3 Aequiuoca diuiduntur ſecundum res ſignificatas,uniuoca ſecundum differentias,analoga uero ſecundum modos.4.d.12. 3.2^{m}. *Actus.3.

4 Aequiuoca duplicia,ſ.a caſu, & ſecundum analogiam, ideſt, ſecundum proportionem.Eth.le.7.ſi.

*Actus 34.

5 Aliquid dici de multis ſecundum diuerſas rationes contingit dupliciter,ſcilicet. Vno modo ſecundum rationes omnino diuerſas,non habentes reſpectum ad aliquid unum. Et iſta dicuntur æquiuoca a caſu,quia,ſcilicet caſu accidit quod unum nomen, unus homo impoſuit uni rei, & alius alij rei, ut præcipue patet in diuerſis hominibus eodem nomine nominatis. Alio modo unum nomen dicitur de multis,ſecundum rationes diuerſas non totaliter,ſed aliquo modo in aliquo conuenientes, quandoque quidem in hoc quod referuntur ad unū principium,ſicut res aliqua dicitur militaris, uel quia inſtrumentum militis.ſicut gladius,uel quia eſt tegumentum eius, ſicut lorica,uel quia eſt uehiculum eius,ſicut equus. Quandoque autem in hoc quod referuntur ad unum finem,ſicut medicina dicitur ſana, eo quod eſt factiua ſanitatis in animali, vrina uero dicitur ſana, eo quod eſt ſanitatis ſignificatiua. Quandoque uero ſecundum proportiones diuerſas ad idem ſubiectum, ſicut qualitas dicitur ens,quia eſt diſpoſitio per ſe entis,ideſt,ſubſtantiæ,quantitas uero,eo quod eſt menſura eiuſdem,& ſic de aliis. Vel ſecundum unam proportionem ad diuerſa ſubiecta. Eandem enim proportionem habet uiſus ad corpus, & intellectus ad animam. Vnde ſicut uiſus eſt potentia organi corporalis, ita etiam intellectus eſt potentia animæ abſque participatione corporis. Hunc autem modum præfert philoſophus, quia accipitur ſecundum bonitatem inhærentem rebus. Primi autem modi accipiuntur ſecundum bonitatem ſeparatam, a qua non ita proprie aliquid denominatur. Eth.le 7.ſi.c.

6 Aequiuoca & uniuoca dicuntur dupliciter,ſcilicet phyſica,id eſt,ſecundum eſſe,& logicā ideſt, ſecundum communem intentionem. Po^{a}.q 7.7.8^{m}.

7 Vniuocatio & æquiuocatio,reſpiciunt eſſentiam,non autem ſuppoſitum.Quol.3.4 1^{m}.fin.

*Agens.1.10.12. 19.30.48.88.99 100.

8 Omnis æquiuocatio præſupponit uniuocationem,nō autem generatio æquiuoca præſupponit generationem uniuocam, ſed econuerſo.1^{a}.q.13.4.1^{m}./.ver.q.10.13.3^{m}. *Analogia.10. 13.angelus.96.123.317.559. 565.607. Anima 118.Animal. 7.Aſſiſtere.5.

9 In pure æquiuocis non attenditur ordo,nec reſpectus,nec ſimilitudo,1.d.31.q.2.2^{m}./.Ꝯ.1.cap^{o}.33./.Eth.lec.7.ſin.

*Cauſa.E.

10 Oppoſitum uidetur dicere.3^{a}.q.13.10.4^{m}.Reſp.ſicut Do^{o} 471. Du^{m}.557^{m}.

471. *Communue.5.6.Contradictio.1. Corporalia.7.

22 Nomen ſpeciei,non æquiuoce prædicatur de indiuiduo,& ſpecie.Quol.3.6.d./.Meta.7.le.9.fi.
*Ens.12.23.31.Generatio.29.30.

22 Prædicaretur autem æquiuoce de eo, ſi prædicaretur de eo, inquantum ſignificaret hoc indiuiduum prout huiuſmodi. Meta.7.le.9.fi.

23 Si dicam,Sortes eſt homo,non æquiuocatur nomen hominis Meta.7.le.9.fi.
*Gratia.107.Habitus.80.Ipoſthaſis.2.Materia.21.

24 Sed ſi hoc nomen homo imponatur alicui ſingulari homini, ut proprium nomen,æquiuoce ſignificabit ſpeciem, & hoc indiuiduum.Meta.7.le.9.fi.
*Motus.3.5.&c.Nomen.32.38.Proceſſio 4.7.Propter.7. Recipere. 1. Sacramentum. 126. Senſus. 40. Vnum.11. Zelus. 7.
¶Aequum.Affinitas.9.15.Amor. 104. Beneficium.24. Deus. 287.Po².62.63.Vſura.13.16.124.

Differentia. 1 *Equus ſuperbus eſt nobilis, & admiranda pollens audacia: itaque bellum adhuc a remotis odoratu percipiens, hinnit, gaudens interius,exterioſque, ac pedibus terram fodiendo, eam ſorbere uidetur, & ad ſonitum bucinæ exultat,quaſi pugnandi opportunitate percepta. In prælio exiſtens terrore non deiicitur, & (quod eſt amplius) uulnerum dolore non pellitur.Iob.39 me°.I.&c./. Pſal.31.fi.h.

2 Equus incitatur ad coitum iubis, quibus tonſis, libido eius extinguitur.Iob.39.me°.I.
*Vſura.138.285.299.

3 Quidam equus perpendens ſe coiiſſe cum matre, præcipitans ſe,mortuus eſt.22ª.q.154.9.3m. Animal.41.

4 Equi hinnire ſolent propter libidinem.Iob.39.me°.3.

5 Equus contra morem multorum quadrupedum uelociter ſalit. Iob.39.me°.k.

Error. ¶Eraclitus dixit,omnia continue moueri,ac per hoc nihil eſſe uerum determinare.Meta.4.le.9.c°.2.
¶Eradicatio Vſura.216.
¶Aerarium publicum.Princeps. 23.
¶Erigere.Afflictio.
¶Eripere.Aduentus.6.8.9.Mors.11.Vnctio.35.
¶Ermafroditus. Sexus.2.6.
¶Ermogenes.Iacobus.3.
¶Erroneum.Apponere.1.Peccatum.324.325. Scolaris. Scrupulus.

Differentia. 1 ¶Error. Intellectus errat circa prima principia,in ſpeculatiuis & practicis, ut ſuoi uirtute in concluſionibus, per malam ratiocinationem,non autem ſecundum ſe.2.d.39 qu.3.1.c.fi./.2m./.4m./.2.c./.Ver.q.16.2./.2°./.3.3m. *Abſoluere.30. Adam 29 &c.

2 Error circa prima principia,in ſpeculabilibus & practicis, eſt grauiſſimus & turpiſſimus.22ª.q.154.12.c./. Ma. quæſtio.3.13.c.fi.

3 Error in ratione,contingit dupliciter, ſcilicet per applicationem ad particulare,& propter paſſiones.2.d.39.q.3.2.5m./.3.3.c°.108 / Ver.q.24.8.c.
*Angelus 108.394.Apollinaris.0. Ars.4.Aſſumere.38.&c.Baptiſmus.37.140.218.

4 Error in iudicio duplex.ſ.circa finem, & in proſequendo.3.diſt.36.1.c.
*Canonizatio.Conſcientia.13.&c.Corpus.42.Creatura.7.8.

5 Error habet manifeſte rationem peccati,ſcilicet præſumptionis,ferendo ſententiam de ignoratis,maxime ubi eſt periculum.M2.q.3.7.c.

6 Error quadruplex, circa impunitionem peccatorum.ſ. quorundam philoſophorum,credentium, Deum non habere curam rerum humanarum, aliorum credentium ſolam fidem ſufficientem eſſe ad ſalutem, aliorum credentium, per ſola Chriſti ſacramenta ſaluari, & aliorum arbitrantium propter ſola miſericordiæ opera ſe impune peccare. 19. Cor.6.lect.2.me°.D.
*Dæmon.8.9.72 &c.102.

7 Error magiſtri ſententiarum circa animam.3.d.5.q.3.2.0.
*Deus.199.263.354. Deviare.

8 Errores græcorum circa fidem. Opuſ.1.0.
*Diſputatio.3.Dormitena.Dubitatio.3.Eucha².56.69.Euſtratio.0.Excommunicatio.11.Fides.23.24.52.53.111.149.150.Finis.326 Geometria.3.

9 Error luciferianorum,quod deus peccauit in luciferi deiectione.3.3.c°.96.fi.Gilbertus.Hæreſis.0.

10 Error luciferianorum Cirilli, & quorundam latinorum, animam hominis cum corpore,per coitum ſeminari. Po².q.3.9.c.prin°. *Incontinentia 7. Inebriari.Intellectus.88.Inuocare.2.Ioannes.19.&c.Iudæi 17.&c.Iudex.5.Iuriſta.0. Lactatum.0.Lex.14. Liber.13. Liberum. 5. Metaphora. 7. Officium. 1. Oratio.8.9.Origenes.0.Peccatum.87.91.122.139.143.149.192.323.324.325.Plato.2.5.&c.Præceptum.8.159.Prædeſtinatio.38.Principium.23.27. Prouidentia.8.&c.

11 Error multiplex,in lege Maurorum.3.3.c°.§65.fi.69./.
*Purgatio.1.2.Purgatorium.1. Quantitas.2. Ratio. 25. Religio.96.Reſurrectio.2.32. Sabbathum.2. Salomon.4. Satiſfactio.17.Scolaris.

12 Error in lege Saracenorum,ſecundum Rabi Moyſen,reducentium omnia,in ſimplicem dei uoluntatem. cont.3. ca°.97.fi.
*Syllogiſmus.4.Symbolum.2.9.&c.Sindereſis.8.&c.Spiritus.19.Subſiſtentia. 12. Terra.1. Tertullianus.0. Teſtis.5. Tranſumptio.Verbum.74.Veritas.34.Vertigo.Vetuſtas. Voluntas.64.Chriſtus.28.29.30.

Quid. ¶Erubeſcentia eſt timor de turpi fiendo. Sed uerecundia eſt timor de turpi facto.12ª.q.41.4.c./.22ª.q.75.1.2m./. quæſtio.144.2.c./.Ver.q.26.4.7m.
*Baptiſmus 238.Confuſio.Contumelia.1.3.Reſurrectio.9. Reuerentia.1.Timor.37.Verecundia.11.12.

Cauſa. 1 ¶Eructatio eſt,ex nimia plenitudine, & repletione.Pſal.44.prin°. *Eucha².162.156.

11 Eructatio cordis non poteſt fieri ſine uerbo temporali.1. d.2.q.1.2.5m./.d.8.4.fi.
¶Eruditio. Doctor.3.Elephas.2.1.3.Prudentia.83.
¶Aes.Vſura.19.
¶Eſau Circunciſio. 26. Hæreditas.2. Iacob. 2. Pœnitentia.40.
¶Eſca.Ieiunium. 1.&c.
¶Eſdras. Apocripha. Conſecratio. 10. Encenia. Pſalmus. 6.

Diuiſio. 1 ¶Esse dicitur tripliciter.ſ. eſſentia, actus eſſentiæ, & eſſe quod ſignificat ueritatem propoſitionis, quod formaliter eſt in anima,ſed eſt in re fundamentaliter.1ª.q.3.4.2m./.1.d.33.1.1m./.3.d.6.q.2.1.c./.4m./.Po².q.7.2.1m./.Quo.9.3.c./. Qu.12.1.1m.
*Abſolutum.1 Addere.5.&c.Aer.11.Analogia.1.6.Compoſitio.7.Cooperari 4.Corpus.43.68.

2 Eſſe quod in ſui natura unaquæque res habet,eſt eſſe ſubſtantiale,& prædicatum ſubſtantiale. Sed eſſe quod ſignificat ueritatem propoſitionis,prædicatur per accidens.Meta.5.le.9.fi.d. *Ens.13.15.21.Gradus.1.

3 Eſſe duplex.ſ.naturale,& intelligibile.Quolib.9.3.c./.4m.
*Idea.8.12.&c.41.&c.Materia.1.

4 Res habet triplex eſſe.ſ.in ſuppoſitis, in cauſis, & in intellectu.1.d.36.q.1 3.2m./.d.38.4.c./.3m./.2.d.12.3.5m./.Qu.7.1.c. *Neceſſitas.1.6.8.13.16.&c.Perſona.16.Quæſt.3.Scientia 33.54 55.Species.2.&c.

5 Eſſe tripliciter terminatur, ſcilicet ſecundum durationem totius,uel partium, uel quia recipitur in alio. Primum conuenit corruptibili, ſecundum ſucceſſiuis, tertium uero omni creaturæ 1.d.8.q.2 1.c.
*Veritas.5.9.Vniuerſale.8.13.15.&c.

6 Species rerum habent triplex eſſe ſcilicet in arte dei,i.in uerbo, in intelligentia angeli,& in rebus.1ª. q.74.3.2m./.2.diſt.12.3.5m.

7 Eſſe quod eſt actus entis,attribuitur dupliciter creaturæ,ſcilicet proprie,& improprie. Primum attribuitur ſubſiſtenti tantum,ſecundum uero aliis.3.d.6.q.2.2.c./.Vir.q.1.3.1m./.Quo.9.3.c.
*Voluntarium.1.9.Chriſtus.189.

8 Eſſe ab aliquo dupliciter.ſ.directe,quia agit,& indirecte,quia non agit,quod debet.12ª.q.6.3.c.

Cauſa. 9 Eſſe cuiuslibet rei,& cuiuslibet partis, eſt a deo immediate. 2.d.35.3.c./ d.36.q.1.1.0./. diſt.37.qu.1.1.c./.2.diſt.18.qu.1.2.c /.Po².q.7.2.c.
*Abſtractio.2. Abſtractum.7.Actor.1.Adam.79. Addere.18. Affirmatio.3.4.Agere.50.70.83.

10 Omne quod non eſt ſuum eſſe,participat eſſe a cauſa prima, quæ eſt ſuum eſſe.1ª.q.44.1.c./.q 61.1.c./.q.75.5.4m./.q.104 1.c.fi./.12ª.quæſt.3.7.c./.cont.2.c°.15.4m./.Li°.3.c°.45.4m./.Phy.8.lec.21.fi.c.A.Deus.1.
*Amor.12.31.196.Animal.4.58.Antecedens.2.Appetitus.3.28.Appropriatio.21.Beatitudo. 3. 61. Beneficium.2.4.10.11. Bonitas.4.77.84.92.144.177.Cauſa 14.35.&c.46.&c.85.96.111.112. Cognitio.24.60. Comparatio. 4. Conceptio.18. Conſeruatio.0.

11 Deus dat eſſe, aliæ uero cauſæ determinat illud.2.diſtinctio.1.quæſtion.1.4.c./.cont.2.c°.21.3m.Li°.3.c°.66.5m./. Po².q.3.1.c.fi.

12 Solus deus dat eſſe.2.diſtinct.8.5.3m./.diſtinct.15.quæſtion.1.2.c.
*Conſilium.3.Cor.11.Corruptio.4.Cultus.6.Currere. Defectus.2.12.Delectatio.95.Deliberatio.0.Dæmon.88.Demonſtratio.4.&c.10.&c.Deſperatio.2.5.Deuotio.13.

Eſſe

Eſ

13 Eſſe per creationem, cauſatur a deo, nullo agente mediante, ſed mediante forma, quæ eſt principium ipſius eſſe. Veri. q. 27.1.3m./.1o a.q.3.16.21m./.Virt.quæſt.2.1.13m Agens 12. Dimenſio 10.&c. Diſpoſitio 48.&c. Diſtantia 4.7.8. Dolor. 13. Domus 8.

14 Forma dicitur eſſe principium eſſendi, quia eſt complementum ſubſtantiæ, cuius actus eſt eſſe. Con.2.c o.54.
• Effectus 10.

15 Forma non poteſt eſſe principium eſſendi, nec operandi, nec cognoſcendi, ceſſante actione dei. Potentia q.5.1.18m. Actio 13. • Elementum 1.26. Aequiuoca. 6. Aeternitas 1.9.&c. 30. &c. 39.&c. Eucha.103. Aeuum 5.9. Facere 3.7. Fatum 5. Fieri 1.14.15.20.21.

16 Eſſe eſt proprius effectus dei. 1a. quæſtio. 8.1.c./. quæſtio. 45. 5.0./.quæſtio 65.3.c./ 12a. quæſtio. 66.1.4m./ 3. 2.c o.21.8./. 22.1m./.c o.40.fi./. 42.7m./.85.4m./ Li o.3.c o.66./. Veri.q.5. 9.7m./. Poa.q.2.1.c.fi./.4.c./.7 c./.8.19m./.q.7.7.c./.10m./. Quol. 12.6.fi./.Hæ.4.lec.2.me o. C. Agens 4.
• Filiatio 8. 11. Fortuna 8. Generatio 3. 22. Genus 5. Gradus 1. Gratia 5 49. 128. 134. Idea 8. Imperfectio 4. In 3.&c. 7. &c.18.&c. Indiuiduum 11 12. Iuſtam 2. 7. 13. 18. Intellectus 63.96.137.158. Iudicium 8. Lex 24.25 Liberalitas 18. Lumen 1. &c. Malum 7.&c.15 &c. Materia 5. &c.25.31.&c.42.

17 Nihil præter deum eſt cauſa ipſius eſſe. 3 2.c o.21.4m.
• Mathematica 1.4. Menſura 12. Miſſio 4. Mors 15.

18 Oppoſitum uidetur dicere a ſimili. 1a.q.22.1.2m./.q.45.5.0./.q.65.3.3m./.4.diſtin.5.q.1.ar.3.q.3.c./.1m./. Con 2.c o.10. 4m./.Poa.q.3.4.c./.20.20m./.Ma.q.16.9.3m. Reſpondeo ſicut dubio 504.
• Natiuitas 4. Naturale 1.

19 Nihil præter deum, eſt cauſa ipſius eſſe, niſi inſtrumentaliter, in uirtute dei. contra 2. c o.21.4m./. Libro 3.ca o. 66.67. 1m./.Veri quæſtio.5.9.7m / Potentia quæſtio.3 1.c./.4.c./. 7.c./.8.19m./.quæſtio.7.2.c./.Ma.quæſtio.16.9.3m./. Quolib. 12.6.c fi.
• Nocens 4. Obſcuritas. Occidere 13. Oppoſitio 7. Opus 1. Pars 9.41. &c. Participare 4. &c. Particulare. Pœna 89.

20 Nullius rei totum eſſe principiatur ab aliqua creatura. 2.d.1. q.1.4.c./.3.3.c o.66.
• Perfectio 2.43. Perſona 12.40.

21 Nulla res habet poteſtatem ſupra ſuum eſſe. Poa. q.6.7.4m.
• Potentia 50. Prædicamentum 2.7 Prædicari 51.

22 Omnes cauſæ conueniunt in hoc, quod cauſant eſſe. Con.3.c o. 66.2m./.67 1m./. Potentia q.7.2.c./.10m./.Metaph.5.prin o. lec.6.prin o.
• Præſcriptio. Principiatum 1. Principium 9. 12. 17. &c. Priuatio 1.17.20. Propter 4 5.6. Quantitas 5. Quieſcere 1. Ratio 12.31. Regnum 4. Relatio 4.6.7.9.&c. 53.58.59. Relictum 1.&c.12. Senſualitas 6. Separatio 1.2.

23 Quædam creaturæ largiuntur aliis eſſe, & bonitatem. 2.diſtinct.9.1.3m./.Ver.quæſtio.5 8.c./ 9.7m/. Potentia quæſt. 3.4.c./.8.19m.
• Signum 6. Species 3. &c. Speculum 6. Spes 78. Subiectio 7. Subſtantia 4.8.9.12.13.29. Trinitas 1

24 Agentia inferiora, ſunt principia eſſendi, quoad inchoationē, non autem abſolute. Poa q.5.1.5m.
• Verbum 57.&c.79. Virtus 75.93.104.106.181.220. Viſus 5 6. Vita 7. Voluntarium 9. Voluntas 21.23 53.

25 Agentia inferiora, ſunt cauſæ rerum. quo ad fieri, non autem quo ad eſſe, niſi per accidens. 1.d.37.q.1.2./ /. Con.2.c o.21. 5m./.Poa.q.5.1.4m. Agens 7.
• Chriſtus 6.18.26.36.39 66.123.189.

Forma. 26 Forma non eſt, nec fit, nec creatur, niſi improprie. 1a.quæſtio. 5.5.2m./.quæſtio.9.2.3m /.quæſtio.45 4.8.0./.quæſt 65 4 c. /.quæſtio.75.6.c./.quæſtio.90.2.c./ quæſtio.91.2 c./. quæſt. 110.2.c./.q.118.1.0./.12a.q.110.2.3m /.3a.qo.35.1.c /.3m./.2. diſtin.1.quæſtio.1.4.c./.4m./.diſtinctio.17.quæſtio.1.2 4m /. diſtinct.18.quæſtio.2.3.c./.3.diſtinct.6.quæſtio.2 2.c /.diſtin. 8.2.0./.diſtinct.28.1.c./.4.diſt.5.q.1 2.3.q 3.3m /.diſt.10 1.4m. /.3.2.c o.18.fi./.c a.43.3m./.Liba.3.c o.69 / Li o.4.c o 48 /.Viri. q.9.1.5m./.q.17.3.9m./.Poa.q.3.1. 12m / 8.c /.3m./ 9 c./ Ma. q.1.1.6m./.q.7.2.7m / Vnio.4 c / Vir. quæſt.1.2.1m /.11.c./. q 22.12m /.20m./.Spiritu 2.8m / 3. 12m./ Quolib.3 6.c./. Quol.8.ad 0.q.5.1.c./.2m./.Opuſcu.37.c a.4 /. Meta.7.lec.7. prio o.2.A./.lec.8.0.
• Actio 59.60.105.115.

27 Omne eſſe, eſt ab aliqua forma.1a.q. 42 1.1m./.d.17.q.1.1 0. /.3.d 6.q.22.1m./. Con.2.c o.53./.veri.q.27.1.3m./ Poa.q.3. 16.21m./.Quol.3.1.c./.Spirito 2.3.c /.Anima 14.c prin o.
• Actualitas 2. Actus 2.3.17.53.&c 71. Adam 79. Addere 18. Agens 4.5.17.18. Amentia 32 Artificiale 1.&c. Augmentum 37. Blaſphemia 24.27. Bonitas 89.144.

28 Eſſe conſequitur per ſe ad formam. Con.2.ca o.54.2m./. Anima. 14.c prin o./.14m.
• Character.14.&c. Caritas.47.66.&c.

29 Ipſum eſſe, nihil aliud adiunctum habere poteſt, ſimiliter nec aliqua forma. 1a. quæſt.3,6.7.c./.Con.1 c a.39.princ o./.Pota. q.7.4.c.
• Cælum.3.3.11, 12.68.72 &c. 137. 147. Comprehendere. 3. Conſtitutio. Contingens. 3. Diffinitio. 6. 27. &c. Dimenſio. 10.&c.

30 Eſſe non eſt forma. 1.d.17.q.1.2.5m./.Con.2.c o.53. • Effectus. m.17. Eucha.77 84.99 103.110.118.&c.138.139 140. Exemplar.5. Experientia.2. Felicitas.3. &c. Fatum.5. Figura. 8. Fomes.8.13 &c.

31 Forma comparatur ad eſſe, ſicut lux ad lucere, vel ſicut albedo ad album eſſe. &c.2.c o 53.

32 Primus effectus formæ, eſt eſſe, ſecundus vero operatio. 1a.q. 42 1.1m./ 12a.qu.111.2.c./.1 d.7 q.1.1.2m./.d.42.q.1.2.2m /. 3.d 27.1.3m.

33 Eſſe eſt actus ultimus, participabilis ab omnibus. nihil participans: Anima.6.2m.

34 Eſſe & bonum communiter, eſt ſimplicius quàm eſſentia, quia eſt communius. Ver.q.21.5 6m. Bonitas.84.

35 Eſſe eſt prius omni alia participatione & omni alio nomine dei. 1a q.5.2.0./.1.d.8.q.1.1.3.c./. Poa q 3.c./.8.19m. Opuſcu. 37./.Cauſis.lec.4.0.
• Forma.11.21.36.&c.44.50.&c.63.77.&c. 88.111.117.123. 124.136 &c.146.&c.167.173.&c.

36 Et eſt nobilius. 1a.q.4.1.3m./ 2.3m./.12a.q.2.5.2m./.1.d.17.q. 1.2.3m./.q.2.2.b 2./ Ver.q.20.2.3m./.q.22.6.1m./.11.16m./. Poa.q.7.2.9m./. Dion.5.lec 3. • Generatio.2.&c.17.29. Gratia.3.5.48 128.147.

37 Immo illud quod eſt communius prædicatione, eſt imperfectius minus communi. Veri.quæſtio.7.6.7m. Reſpondeo Dubio 559o. Dum.559o.

38 Ab eadem forma uel eſſentia, eſt eſſe immediate, & operatio mediante potentia. 1a.q 5.4.2.2m./.3a.q.19.1 4m /.1. d.7.4.1. 1.2m./.Ver.q.27 5.17m.
• Eſſentia.4, Habitus.31.42.&c 44.62 Hæreſis.121.138. Honor,6. Idea. C. Imperfectio.4.

39 Eſſe eſt formale, reſpectu omnium quæ in re ſunt. 1a.quæſt.8.1. 0./.Con.1.c o.23 prin o /.Poa.q.7.2.9m / Spirit.8.3m.

40 Omnis forma poteſt in eſſe, non quod a ſe habeat eſſe, ſed quia eſt formale principium eſſendi. Ver.q 21.4 6m.

41 Eſſe ut eſt actus & principium formale, eſt prius forma, Sed ſecundum inhærentiam & ſicut eſt econuerſo, Opuſ.37.

42 Idem eſt eſſe formæ, materiæ, & compoſiti. 12a.q.4 5 2m /.2. d.1.q 2.4.2m./ Ente.2.fi.f. • Incipere 1.2.4. Indiuiſibile.1.In. 0. Inſtans.2.7.&c. Intellectualis.2. Intellectus. 119. 141. 156. 197 141.&c.265.269.296.

43 Si aliqua forma uel natura non pertinet ad eſſe perſonale, illud eſſe non dicitur eſſe perſonæ ſimpliciter, ſed ſecundum quid.3a.q.17.2.c.

44 Eſſe peccatum, & eſſe corporeum, & eſſe animatum, pertinet ad perſonam Sortis. Sed ex his non fit niſi unum eſſe in Sorte.3a.q.17.2.c.

45 Oppoſitum uidetur dicere. 1.d.12.4.c./.c6. 2.ca o.88./. Meta. le 21.prin o.2.Reſp.Du o.590. Dum.590o

46 Si poſt conſtitutionem perſonæ, adueniant ei aliqua membra, non accreſcit ei aliud eſſe, ſed ſola relatio ad hæc. 3a.quæ. 17.2.c.
• Iuſtificatio.14. Liberum.29. Locus.1.14 &c. Lumen.11. Macula.8.11.&c. Malum.13.&c. Mathematica.1.4.

47 Eſſe ſecundum ſe, non eſt finitum, nec infinitum, quia non eſt quantum, niſi inquantum ſubiacet motui, uel ut eſt rei quantæ Phy.8.le 21.fi c. Cæ.lec.6.prin o.2.D.&c.
• Meritum.52.85.91.55.96. Motus.27.52.79.81 89.&c. Mundus.5.7.13.&c.

48 Formæ naturales & artificiales, habent duplex eſſe, ſcilicet in actu, in materia, & in potentia actiua artificis. 1.diſ.36.qu. 2.1.c.

49 Forma generalis, poſt mutationem, manet ſecundum rationē, & non ſecundum eſſe, ſpiritualis autem neutro modo 4.d.12. q 1.ar.1.c.3.2m /. Ver.q.1.6.c.
• Mutatio.5. &c. Mutatum. Natiuitas.4. Neceſſitas. 5.8.22. &c.16.&c. Nobilitas 2 &c Numerus 18

50 Eſſe permanentium, non eſt diuiſibile, niſi per accidens, ſcilicet inquantum contingitur motui Poa.q.5.1.2m.

51 Quælibet forma dat eſſe tale ſuo obiecto, ſi perfecte ſit in eo, non autem aliter. cont.2.c o.50.4m.

52 Eſſe eſt maxime intra rem, ſecundo forma, tertio materia.1a. q.8.1.c./.q.105.5.c fi /.2.d 1.0.1.4.c.fi./ Poa. qu.3.7.c./. Anima.9.c.prin o /.Opuſc.41 7.He.4.lec.2.ro.4m. • Nomen. 7. 8. Obedientia.22, Operatio.12.38.39.48.

Forma

53 Forma manente, oportet rem eſſe, quia per eam ſubſtantia fit proprium ſuſceptiuum ipſius eſſe. Con.2. capo. 55. 1m./. 5m.

54 Potentia ad eſſe accipitur ex parte materiæ. Potentia. q.5.4. 1m.Ma.2.
ⁿPeccatum.367.368.400.Perfectio.15.&c.82. &c.

Dum.561m 55 Oppoſitum uidetur dicere. 4.diſt.2.qu.2.art.1.qu.1.2m. Reſp. Dubio 561o.
•Per ſe.5.6.Perſona.11.14. &c. Poſſe.1.2.Potentia.7. 28. 29. 35.38.46 47.50.56. Præſcriptio. Proceſſio.6. 22. Prudentia. 56.58. Qualitas.1.12.

56 Potentia ad eſſe,accipitur ſecundum modum potentiæ paſſiuæ,quæ eſt ex parte materiæ, & potentiæ actiuæ,quæ eſt ex parte formæ.Poa.q 5.4.1m.

57 Nulla forma intelligitur in actu,niſi per hoc, quod habet eſſe. Non autem ut eſt in potentia materiæ,uel in uirtute agentis,uel in intellectu.Poa.q.7.2.9m.

58 Sicut potentia ad qualitatem,non eſt aliquid extra genus qualitatis,ita potentia ad eſſe ſubſtantiale, non eſt aliquid extra genus ſubſtantiæ.Phy.le.15. prino.

59 Sed eſſe eſt actus formæ,& eſſentiæ,& ſuppoſiti.1a.q.3.4.c./. 1.d.33.1.1m./.d.37.quæſt 1.2.c./.quæſt.3.1.c./.2.d.3.quæſtio. 1.1.c./.cont.2.capo.52./.Potentia quæſtio.5.4.3m./. Vnio.1. 10m./.Quolib.2.4.c. ⁿ Quieſcere. 1. Rectitudo. 5. Reflecti. Scientia 33.

60 Nec eſſe comparatur ad alia,ſicut recipiens ad receptum, ſed econuerſo,quia eſt actualitas omnium.1a.q.3.4.c./.q.4.1.3m. /.q.5.1.c./.Poa.q.7.2.9m.

61 Immo ſemper illud quod ſubſternitur in rebus, eſt communius quam id quod informat,& reſtringit ipſum, ſicut eſſe, quam uiuere. 1a. quæſtion. 65.3.c.

Dum.562m. Reſpondeo Dubio 562n.

62 Quantum onicuique ineſt de forma, tantum ineſt ei de uirtute eſſendi Potentia.q.5.4 1m.
ⁿScriptura.8 9 21.Semen.18.&c.

63 Virtus eſſendi,non pertinet tantum ad potentiam paſſiuam, id eſt materiæ,ſed magis ad potentiam formæ. Cæ.lectio.6. prin.2.E.
•Senſus. 13. Similitudo. 9. 11. 12. 27. Spirituale. 4. 7. Status. 8. Subiectum. 6. 7. Subſiſtentia.7. Tempus.E.Verbum.14.

64 Quælibet forma ſubſtantialis dat eſſe ſimpliciter, & quælibet forma accidentalis dat eſſe ſecundum quid. 1a. qu. 76.4. & c./.quæſt 77.6.c./.2.d.18.q.1.2./.Anima.2.lec.1.meo.d.H./ Opuſc.29.fi.
•Virtus. 49. &c.176. 181. Vita.70. Vitium.1. Vniuerſale. 4. &c.Voluntas.43.46.Vtile.5.8.

Eſſentia. 65 Eſſe conſequitur principia eſſentialia,ſicut operatio uirtutem. 2.d.15.q 3.1.c./.2m./.3.d.6.q.2.2.c.
•Anima.3.Accidens.13.

66 Quodquid eſt eſt principium demonſtrandi an eſt ſimpliciter,& quia hoc eſt.3.d.24.ar.1.q.2.2m.
ⁿAugmentum.17.

67 Immo quodquid eſt ſequitur quæſtionem an eſt.1a. qu.2. 2. 2m./. Poſt.le.2.1o.2.Reſp.ſicut Dun.448o.

Dum.563m. 68 Vnius rei,eſt tantum unum eſſe eſſentiale.2.d.1.q.2.4.2m./. d.18.q.1.2.c./.3.d.6.quæſt.2.2.c.
•Bonitas.4.84.92.157.

69 Vnius perſonæ eſt tantum unum eſſe perſonale, ſed multa ſecundum quid.3a.q.17.2.c./.q.19.1.4m./.Quol.9.3.c.
•Compoſitio. 7.

70 Eſſe & poſſe æternarum rerum non eſt totum ſimul,ſed ſucceſſiue.Opu.9 21.48.
ⁿContrarium.2.18.21.38.40.41.

71 Eſſe compoſiti, quod natura ex ſuppoſitione materiæ producit,operationi naturæ ſubiacitur.4.d.12.q.1. ar.3.q.1.c.
•Contritio.6.14.

72 Quicquid eſt in aliquo præter eſſentiam eius, oportet eſſe cauſatum,uel a principiis eſſentialibus,uel ab extra.1a.q.3.4. c. •Cooperari.4.

73 Eſſe pertinet ad hypoſthaſim, ſicut ad illud quod habet eſſe. Sed pertinet ad naturam,ſicut ad illud quo aliquid habet eſſe.3a.q.17.2.c.1m. ⁿDeitas.5.Demonſtratio.4.&c.10.&c.Differentia.8.13.21.

75 Subſtantia completa, eſt proprium ſuſceptiuum ipſius eſſe. Con.2.co.54.4m.
•Definitio.1.25.28.&c.43.Ens.5.15.21.22.

75 Eſſe ſimpliciter, eſt ſuperius ad eſſe hominem. 3a. qu.16.9. 2m./.Meta.5.lect.9.fi.d.fi.
•Aequiuoca.6.Eſſentia.5.Figura.2.

76 Eſſe non eſt genus,nec de ſignificatione alicuius generis.3.d. 21.2.2m.Genus.5.23.Gratia.3.128.134.
ⁿIn.3.&c.18.&c.

77 Immo ens eſt de ratione omnis entis.11a.q. 94.2.c./. Quol. 2.3.c./.Meta.4.lec 1.prin.2./.lect.4.men.c.Reſpon.ſicut dubio 300o. Dum.564m.

78 Eſſe non poteſt eſſe commune per modum generis, cum ſingula contenta in genere differant,ſecundum eſſe.4.d.12.q.1. ar.1.q.1.2m./. Poa.q.7.3.c.prino.
ⁿInfinitum 2.&c. Inſtrumentum 17. Intellectus 63.64.103. &c.113.138.269.

79 Oppoſitum videtur dicere. 12a.q.94.2.c./.Met.4.le.1.pro.2. lec.4.meo.c.Reſp.ſicut dubio 513n.

80 Nulla res eſt in genere, ſecundum eſſe ſuum, ſed ratione quidditatis ſuæ, quia eſſe cuiuslibet, eſt et proprium,& diſtinctum ab eſſe cuiuslibet. Sed ratio ſubſtantiæ poteſt eſſe communis.Poa.q.7.3.c.prino. Dum.565m.
ⁿ Perfectio 4.16.&c.Perſona 11.14.&c.

81 Eſſe & quod eſt, tripliciter differunt. Ebdo lect.2. Quo eſt. Qualitas 1.12.Quantitas 5.Quodeſt.Quodquid eſt.

82 Eſſe omnium, non eſt unius ſpeciei.4.diſtinct.12.quæſt.1.ar. 2.quæſt.3.c.
• Ratio 12 31.Veritas 5.6.9.13.

83 Impoſſibile eſt unam rem habere duplex eſſe ſubſtantiale. prima quæſtio. 76.3.c./.4.b./.c./.quæſtio.77.2.3m./.3a.quæſtio.17.2.c./.2.diſtin.18.q.1.2.c./.Virtu.quæſt.1.11.c./.Quolib.9.3.c.
• Vita 2.3.7.24.Viuere 1.3.Vnitas 3.8.24.

84 Ad probandum aliquid eſſe,oportet uti pro medio quid nominis,non autem quid rei,quia ſequitur quæſtionem an eſt. 1a.q 2.2.2m./.3.d.24.ar.1.q.2.2m./.Trin.23.c./.Poſter.lect.2. prino.2.F.

85 Immo oportet ſcire,quid rei.Trin.23.c. Reſpondeo ſicut dubio 448o. Dum.566m.

86 Eſſe rei,eſt accidens & perfectio eius & non eſt eius eſſentia. 2.d.3.q.1.1.c./.6m./.Poa.q.7.2.9m./.Op.42.co.5.fi./.Accidés 11.inf.Op.72.q.14.

87 Immo eſſe rei,non eſt accidens eius.Poa.q.5.4.3m./. Phy.lec. 15.prino. Reſpon.dubio 567o. Dum.567m

88 Eſſe rei non dicitur accidens, quaſi ſit in genere accidentis,ſi loquamur de eſſe ſubſtantiæ.Eſt enim actus eſſentiæ. Sed eſt accidens per quandam ſimilitudinem,quia non eſt pars eſſentiæ, nec eſt de ratione rei, ſicut nec accidens eſt de ratione rei. Poa.q.5.4.3m./.Op.42.cn.5.

89 Eſſe rei,quamuis ſit aliud ab eius eſſentia, non tamen eſt intelligendum, quod ſit aliquid ei ſuperadditum,ad modum accidentis,contra Auicennam, ſed quaſi conſtitutum per principia eſſentiæ.Met.4.le.2.men.c.D.

90 In qualibet creatura differunt eſſe,& eſſentia, operatio & potentia,uel uirtus operatiua. 1a.q.54. 1.2.3.c./.q.77.1.c./.qu. 79.1.c. Creaturæ.

91 Oppoſitum uidetur dicere. 1. quæſtio.3.3.c./.3.diſtinctio.3. quæſtio. 1. 3. c. Reſpondeo ſicut dubio 114o. Deus 19. Actio 1. Dum.568m
• Accidentaliter 3.

92 Eſſe cuiuslibet creaturæ eſt determinatum ad unum ſecundum genus,& ſecundum ſpeciem. 1a.q.54.2.c.
• Actus 195.Agere 60.

93 De nulla creatura,eſt per ſe notum eam eſſe. Veri. quæſtio. 10.12.c.
• Amor 61.Animal 4.37.

94 Omnis creatura plus habet de non eſſe,quam de eſſe,quia de non eſſe habet infinite,de eſſe autem habet finite. Veri.q.2. 3.16m.Comparatio 4.
• Appetitus 3.95. Aſſimilatio 10.17. Aſſiſtere 2.5. Bonitas 84.92.144.147.

95 Inclinatio cuiuslibet creaturæ ad eſſe,eſt tantum per eſſentiã non autem inclinatio ad extra.1a.q.59.2.c./.1m.

96 Habens intellectum,cognoſcit & appetit eſſe ſimpliciter,non autem bruta,ſed ut nunc. Con.2.co.54.fi./.78.4m./.81.3m./. Ethi.lec.10.fi.

97 Impoſſibile eſt quod eſſe alicuius creaturæ, ſit cauſatum ex principiis eſſentialibus eius.1a.q.3.4.c.
•Creatura 5.6 18.23.Cultus 6.7.17.18.Defectus 2.12. Delectatio 82.Diſtantia 7.8.Aeternitas 19.&c.Falſitas 16.23.Finis 18.72.Gratia 48.49.Idea 8. Imperfectio 4. Indiuiduum 11.12.Intellectus 7.&c.Menſura 12.Perfectio 8.

98 Eſſe creaturæ, comparatum deo, ſecundum æquiparantiam, eſt quaſi nihil,ſed ut ad cauſam,totum eſt a deo. 1.d.8./.L.1. meo.K./.Veri.q.2.3.18m.Comparatio 4.
ⁿPoſſe 1.Suppoſitum 7.8.13.Terra 3.Veſtigium 8.Vita 2.24. Vocatio 1.

99 Eſſe creaturæ, non eſt per aliud formaliter & intrinſece. Sed exemplariter & effectiue,eſt per eſſe dei.1.d.8.q.1.2.2m.

1 ¶ ESSENTIA eſt illud, quod ſignificatur per definitionem, 1a.q.3.3.c./.q.29.2.3m./.Quo.2.4.c./.Quo.3.4.1m.fi. Ente 1. meo.

me°.c./.c°.2.me°.d./.fi.g./.Meta.7.lect.5.fi.
*Abſoluere.33. Abſtractio.17.&c.Accidens.26.29.117. Actio.106.Actus.25.200.

2 Eſſentia eſt pars eſſentialis naturæ.2.d.31.quæſtion.2.1.b.2.
*Adam.1.&c.16.28.80.Addere.15.18.Adiectiuum.11.&c. Agens.109.

3 Eſſentia eſt illud,cuius actus eſt eſſe.1ª.quæſtion.39.2.3m./.1.diſtin.23.1.c.cont.3.c°.53./.Poᵃ.quæſt.5.4.3m./.Ente.2.med°.f.

4 Eſſentia non eſt principium actus,niſi mediante aliqua potentia.2.d.31.q.2.2.4m. Eſſe.38.
*Alius.2.3. Amor.58.Appropriatio.1.4.5.9.15.Ars.30.Aſſumere.o.Attributa.11.Beatitudo.4.24.&c.Bonitas.84.92.152.&c. Charitas.16.Cauſa.29.90. Circumſcribi. Clauſe.2.4.14. Cognitio.4. Compoſitio.13.14.Confeſſio.90. Coniunctio.10.

5 Eſſentia,& natura ſunt idem re,& differunt ratione,quia eſſentia eſt principium eſſendi,ſed natura eſt principium operationis.1ª.q.39.2.3m./.Ente.1.fi.c.
*Contritio.3.Corpus.10.Creatio.20.31.Creatura.2. Datio.26.De.2.4.&c.Dæmon.88 96.Deſcendere.3. Dicere.9.Dici.1.Differentia.14.Differre.4.5.Definitio.1.3.26.34.35.36.47.48.Dimenſio.5.7.Diſpoſitio.9 10.Diſtinctio.24.&c.Diuiſio.16.Donum 37.Duratio.4.10.Ens.1.2.4.17.36.

6 Eſſentia,ut eſſentia,non eſt una,nec plures.Ente.4.prin° de
*Aequalitas.22.23.Aequiuoca.7.Experientia.11.Femininũ.o.Fide.8 121.235.Finis.2.19.Forma.40.67.172.Fruitio.13.Generatio.69.71.&c. Genus.11.12.16.25.26.35. Gratia.25.98. Habitus.79.Hæreſis.101.Homo.8 Humanitas.12.Imago.27. Imprudentia.2.

7 Quando uariatur aliquid de eſſentia rei,non eſt eadem res numero.4 d.22.q.2.ar.3.q.2.c.
*In.12.&c. Indiuiduum.2.3.11.12.28.Infidelis.8.Infinitũ.2.7.Inſtans.21.Intellectus.2.3.21.&c 38.118.124.122.129.185.193.191.212.270.Hypoſthaſis.6.Lex 59. Libertum.25. Locus.20.Lux.12.Magis.1.Malum.3.Medium.16.Motus.14.80.81.Multiforme.o.Natura.20.22.Nomẽ.40.42.45.46.Notitia.1.26.Nuptiæ.2.Omiſſio.7.

8 Eſſentia in abſtracto,non eſt genus,nec ſpecies, nec differentia,ſed eſt principium eorum.Ente.4.prin°./. Meta.7. lectio.2 prin°.2.6./.Lect.5.6.
*Operatio.1.40.Oratio.15.66.Ordo.34.60.62.Pars.30. Participare.3.4.11.12.13.Peccatum.337.

9 Eſſentia nomine abſtracto,ſignificatur ut pars ſed in concreto ſignificatur ut totum.1ª.q.3.3.c./.2.d.13.1.c./.d.25.2.3m./ Quo.2.4.c./.Quol.9.21m./.Met.7.lect.5.6.
*Perfectio.16.Per ſe.2.Poᵃ.38.Prædeſtinatio.4.Prædicari.9.10.35.38.&c.Præſentia.1.Priuatio.18.Proceſſio.12.14.Propoſitio.12.Proprium.4.

10 Eſſentia,unitas,ueritas,& bonitas denominant ſeipſa,ea ratione,quia unum uerum,& bonum conſequuntur ad ens.Poᵃ.q.9.7.c.fi. *Prudentia.8.Punctus.2.Ratio.6. Riſibile.Sapientia.41.43.Scientia.118.115.

11 Habens naturam,uel eſſentiam, uel formam,poteſt habere aliquid extraneum ſibi coniunctum.Sed nulli eſſentiæ uel naturæ,uel formæ hoc conuenit.Poᵃ.q.7.4.c.prin°.
*Schiſma.7. Spes.49. Spirituale.2.6.12. Subſtantia.1.&c.9.&c.25.&c.Timor.51.55.59. Totum.2. Verbum.10.11.12.21.Veritas.5.6.25.28.Virtus.1.&c.78.130.Viſio.6. Vita.1.7.33.46.47.77.Vnitas.1.2.37.46.&c.Voluntas.1.3.4.83. Chriſtus.61.122.129.145.153.

12 In compoſitis eſſentia ſignificat compoſitum ex forma & materia in communi.1ª.q.29.2.3m./.1.d.23.1.c./.1m./.Poᵃ.q.9.1.6m./.Quol.2.4.c.Ente.2.me°.&c°.5.prin°.d /. Met.7.lec.9.me°.c./.Li°.8.lc.3.prin°.2.
*Deus.33.

Quid. ¶Eſſentiale. Appellatur aliquando eſſentiale,id quod nõ tuã eſſentiam rei derelinquit. Ver. q.20.2.4m.fi.
*Accidẽs.110.Actio.86.Actus.16.157.158.190.199. Adiectiuum.11.&c.Agens.67.305.Amor.1.&c.17.&c. Augelus.182.226.228 294.409.Annihilatio.5. Appropriatio.1.4.5. Attributa.13.Aurea.Beatitudo.71.72.73.76.80.81.Bonitas.82.85.156.232.Charitas.15.31.74.77.135.148.Cauſa.32,&c.Cœli.64.157.Clauis.2.4.14. Conſtantia.5.8.Contemplatio.1.2.5. Corruptibile.1.Damnatio 25. Datio.22. Deitas.1. Delectatio.6.Dæmon.125.Deus.18.39.42.414.&c.Dicere.4.Dictio.1. Differẽtia.4.18.&c,Difficile.16.Euchᵃ.161. Fides.1.9.38.Forma.40.Fructus.1.Generatio.84.Gratia.9.10.118. Habitus.3.125.Hæreſis.41.42.Idem.7.Imprudentia.2.Intellectus.144.Liberum.6.23.29,Matrimonium.31.33.73. Meritum.40.54.71.80.81.111.Peccatum.1.1.311.Pœnitentia,11. Perfectio.26. Per ſe.2. Perſona.29. Prædicari.9.10.12. Præmium.2.3.4. Priuatio.18.19. Proprium.10.Propter.6. Prudentia.6.8.9.

Pſalmus.10.Pulchritudo.10.Quieſ.3.Recipere.7.Religio.69. Superbia.33.Timor.51.55.59.Verbum.10.11.12.18.Virginitas.8.Vnum 2.
¶Eſt. Sum. Verbum.77.
¶Aeſtas.Apis 3.Aequinoctialis.2.
¶Aeſtimare.Diffidentia. Præceptum.139.

Rationis.
1 ¶Aeſtimatio rationis, ſemper corrumpitur in peccante in uniuerſali,uel in particulari,per delectationes, & alias paſſiones.12ª.q.162.4.1m./.2.d.21.q.2.1.5m./.Ve.q.15.3.6m./.Ma.q.8.4.1m.

2 Aeſtimatio falſa de particulari agibili, eſt ex tribus.ſ.ex paſſione,habitu uitii, & ignorantia uniuerſali. Contra primum eſt recta æſtimatio finis.Contra ſecundum,eſt ſanitas alicuius potentiæ.Contra tertium uero,eſt ratio in contrarium.Veri.q.24 10.11.c.
*Accuſatio.17.Amor.172. Angelus.354.Animal.44. Appetitus.93.Aureola.25.

3 Paſſiones animæ non ita corrumpunt æſtimationem ſpeculatiuam,ſicut practicam.3.d.37.1.1m.
*Boſitas.171. Cauſa.14. Conceptio.18.42. Damnum.4. Delectatio.30 37.55.Dæmon.26.44 45.Deſperatio.1 Diffidentia.Aeſtimatiua o.Falſitas.Fides.101. Hæreſis.11. Honor.19. Ieiunium.36.37.Inſtinctus.Intellectus.301.Inuidia.1. Nemeſis.2.Peccatum.144.Perfectio.83.Præceptum.139. Precium. Præſumptio.11.Prophetia.34.Prudentia.24.Ratio.52.Reſtitio.15.Securitas.4.Senectus.3. Senſualitas.9. Spes.32.34.36. Superbia.6.33.Suſpicio.4.Voluntas.75.Vſura.140.146.

Quid.
1 ¶Aestimatiua. Vis æſtimatiua,eſt potentia apprehenſiua conuenientis,& nociui. Ideo comparatur ad appetitum ſenſitiuum,ſicut intellectus practicus ad uoluntatem.1ª.quæſtio.78.4.c./.d.24.q.2.1.c./.3.d.26.q.1.2.c.
*Anima.265.

2 Aeſtimatiua participat aliquid rationis.Ideo eſt ſuprema po° partis ſenſitiuæ.3.d.26.q.1.2.c./.d.35.q.1.ar.2.q.2.1m./. Ver.q.25.2.c.fi. Anima.265. *Animal.45.Appetitus.57.58. Elephas.3.Intellectus.175.288.

3 Aeſtimatiua nullum indiuiduum apprehendit, inquantum ſubſtat naturæ communi,ſicut cogitatiua in homine,ſed tantum,ut eſt principium,uel terminus actionis, uel paſſionis bruti.1ª.q.78.4.5m.fi./Anima.2.lc.13.fi.

4 Aeſtimatiua apprehendit rationem conuenientis, & nociui, quam ſenſus exterior non apprehendit.3.d.17.ar.1.q.2.2m./. Ver.q.25.2.c.
*Senſualitas.3.Senſus.29.
¶Aeſtiualis.Tropicus.
¶Aeſtuare.Paradiſus.10.
¶Aeſtus. Accidia.12.Aequinoctialis.1.Ignis.20.
¶Eſuries.Beatitudo 235.151.&c.Cete.7.10.Saturitas.
¶Eſus. Agnus.5.Animal.74.Caro.6.Circuncifio.33.Ieiunium 40.&c.Sacramentum.124.

Mundi.
1 ¶Aetas. Aetates mundi ſex, ad ſimilitudinem ſex ætatum hominis.ſ.prima,infantia mundi,ab Adam uſque ad Noe, in qua fuit humani generis inſtitutio & lapſus.Secunda, pueritia, a Noe, uſque ad Abraham, in qua fuit humani generis deſtructio per diluuium & renouatio. Tertia, adoleſcentia, ab Abraham uſque ad Dauid, in qua fuit circuncifionis & legis inſtitutio. Quarta, iuuentus, a Dauid uſque ad tranſmigrationem Babylonis, in qua lex floruit ſub regibus & prophetis. Quinta,ſenectus, a tranſmigratione Babylonis,uſque ad Chriſtum, in qua fuit populi captiuatio, & liberatio. Sexta, ſenium, a Chriſto uſque in finem, in qua eſt humani generis redemptio.4.d.40. L.fi./. Pſal.6.princi°. a. E./. Pſal. 36.me°.ſ.C.

2 Aetates aſſignantur mundo,quo ad ſtatum,quia ſic tranſibit, antiquatur & feneſcit,non autem ſecundum ſubſtantiam, quia ſic durabit in perpetuum. 4.d.40.L.

3 Non oportet, quod æquali numero annorum,ætas humani generis in mundo compleatur, ſicut nec ætas unius hominis, quia ultima ætas hominis, quandoque tantum habet, quantum omnes primæ ætates.4.d.40.L.fi./. Pſal.6.princ°.a. E./. Pſal.36.me°.I.C.

4 Aetates mundi ſunt ſex.ſ.ab Adam uſque ad Noe, a Noe uſque ad Abraham,ab Abraham uſque ad Dauid, a Dauid uſque ad tranſmigrationem Babylonis, a tranſmigratione Babilonis,uſque ad Chriſtum, & a Chriſto uſque ad finem mundi,currunt ſimul ſexta & ſeptima ætas.ſ. quieſcentium, & laborantium.Et poſt has,erit octaua ætas reſurgentium.4.diſt.40.L.fi./ Pſa.6.prin°.2.E / Pſal.36.me°.I.C.
*Adam.95.Circuncifio.12.Confirmatio.11.19.20.Corpus.75 Ieiunium.26.Infidelis.5,Innocentia.7. Ioannes.13.

5 Aetates diſtinguuntur ſecundum diuerſos effectus notabiles in quos natura proficit,quos prius facere non poterat 3.d.29.ar.8.quæſt.2.c./.4.d.40.L./.He.9.lectio.5.fi.L. *Iuuentas.o.

Matrimonium.205,167.208.209.Ordo.86,6, Parenli.0. Parvus.1.

6 Aetas eccleſiæ quadruplex.ſ.pueritia in Abel,Iuuentus in patriarchas.Senectus in apoſtolis, Senecta uero, in fine mundi, Pſal.36.me^{o}.f.C./.He.5.le.5.ſi.I.
¶Reſurrectio.31.Senectus.o. Sponſalia.6. 7. Status.6. 14.15. Teſtamentum.6.Chriſtus.171.196.198.202.
¶Aeternale. Viſio.10.

Quid. 1 ¶AETERNITAS eſt interminabilis uitæ, tota ſimul, & perfecta poſſeſſio.1^{a}.q.10.1.o./.1.d.8.q.2.1.o./.d 19.q.2.1,o./.Potentia.q.3.14.10^{m}./.Cauſis.lect.2.penu^{o}.
●Accipere.4.Alleluia.Amalechitæ.Angelus.3.5.&c.24.Anima.107.200.

2 Aeternum quandoque ſumitur pro diuturno.2.2^{æ}. qu.164.2. 6^{m}.
●Annihilatio.6.Aſſimilatio.7.Auerſio.9. Auctoritas.2.

3 Aeternitas inueſtigari debet per naturam interminabilitatis, 1.d.8.q.2.1.o. ●Beatitudo.3. Bonitas.189.212.218.219.

4 Immo inueſtigari debet per naturam mutabilitatis, & temporis.1^{a}.q.10.6.c./.1.d.14.q.1.2.3^{m}. Reſp. Du^{o}.569°.

Du^{m},569^{m}. 5 Aeternum poteſt definiri per temporale in obliquo,non autem in recto.1.d.40.q.1.1.4^{m}.
●Character.11.12.19.20.45.Charitas. 30.33. Cælum.72.73. 76.120.&c.Circunciſio.11.35.Coæternum,Confeſſio.18. 58. Conſilium.24.Creatio.6.43.Creatura.5.

6 Aeternum poteſt intelligi,& ſignificari per nomen, in habitudine temporali.1.d.14 q.1.2.3^{m}.
●Damnatio.41.43.45.61.Datio.19.&c.Dauid, 3. Dæmon.1. Dos.1.Electio.14.21.22.Euchariſtia.80. Aeuum. 1. 2.9. Fides.91.155.

7 Aeternitas eſt menſura omnis durationis. 1^{a}.q.10.6.c./.1.diſ. 19.q.2.1.2^{m}./.d.31.3.c. ●Forma.154.Futurum.1.

8 Aeternitas eſt prima mẽſura,ideo habet duo in rõne ſua.ſ. ꝙ ſit principium,& ꝙ ſit ſine prin^{o}.1.d.31.3.c. ●Genitus.1.

9 Aeternitas excludit principium durationis.1.q.42.2.2^{m}.
●Gloria.19.20.23.Gratia. 31. 114.161. Hæreditas.2.

Da^{m}.570^{m}. 10 Oppoſitum uidetur dicere.Po^{a}.q.3.13.14.o. Reſ. Du^{o}.570°.
●Hæreſis.124.Hymnus.Ingenitus 1.3.

11 Aeternitas excludit principium durationis , non autem principium originis.ideo aliquid quod eſt ab alio,poteſt eſſe æternũ.1^{a}.q.42. 2.2^{m}./.1.d.9.q.2.1.2^{m}./.Po^{a}.q.3.13.o./.14 17^{m}. /.q.10.1.16^{m}. ●Infernus.3. Ingenitum.2. Lacus. 2. Lex.106. 128.Liber 15.&c Macula.14.Mane.Meritum. 45.61.62. 67. Mundus.14.&c.Nemeſis.1.Odium.20.22.

12 Poſſibile fuit mundum.i.creaturas eſſe ab æterno abſolute,potentia dei,non autem potentia paſſiua creaturarum.Po^{a}.q.3. 13.14.o. ●Operatio.53.Paradiſus. 4. Paſſio,101.130. Pax.7, Peccatum.2.9.11.23.169.405.

13 Immo potentia paſſiua creaturarum.Meta.12.le.7./.Phy.8.le. 2.ſi.1.Reſp.ſicut Du^{o}.912°.

Du^{m},571^{m}. ●Pena.78.&c.Perpetuum. Poma. Prædeſtinatio.1.12.22.39. 49.Princeps.1.2.Proceſſio.54.62.&c.Promulgatio.3.Pſalterium.1. Purgatorium.4. Quies.5.6.7.Radius. Ratio. 38. 40. &c.Reprobatio.2.

14 Eſſe ſcd$\bar{m}$ ꝙ recedit a permanentia & ſubditur tranſmutationi,recedit ab æternitate,& ſubditur tp$\bar{i}$.1^{a}.q.10.4.3^{m}./.5.c.
●Sacerdos.11.17.Sacramentum.141.Sanctus. 4. Scientia.132. Sempiternum.Spes.10.21.&c.54.Suffragia.5.8.11.

15 Aeternitas ſignificatur pluraliter.1^{a}. q.10.3.1^{m}. ●Temporale. 4.Tenebræ.2.4.Theo^{a}.24.Veritas.34. Vita.9.

16 Immo ſignificatur ſingulariter , cum non habeat partes.1^{a}.q. 10.1.3^{m}.Reſp.Du^{o}.572°. ●Vocatio. 1.

Du^{m},572^{m}. 17 Aeternitas ſignificatur pluraliter,quia participatur in multis propter menſuram inferiorem.ſ.propter tempus.1^{a}.qu.10.3. 2^{m}./.1.d.19.q.2 2.2^{m}./2.d.2 L./.3.d.26.L.prin^{o}./.Ro.11.ſi./. c^{o}.16.ſi./. Ephe.le.2.ſi.K. ●Voluntas. 19.63.72. Vſura.10.81. Chriſtus.220.

Differentia. 18 Aeternum & æuum quadrupliciter dicuntur, ſcilicet ingenitum,incorruptibile,antiquum,& totum tempus.Dio. 10.lec. 3.penu^{o}.

19 Aeternitas & æuum ſunt menſuræ indiuiſibiles . Ideo ſunt unitas permanentiæ actus.ſ.increati,uel creati.2. diſ.2,quæſt, 1.1.5^{m}.

20 Aeternitas eſt tota ſimul , quia eſt menſura eſſe permanentis, Non autem tempus,quia eſt menſura motus.1^{a}. qu.10. 4.c./. 3^{m}./.5.c./.Po^{a}.q.3.14.10^{m}./ uni.3.c^{o}.61.1^{m}.
●Duratio.3.5.8.&c.Hæreditas.2.Infernus.3.Inſtans.7.8,Iudicium.4.5.Perpetuum.

21 Nunc æternitatis,eſt cauſa eius ſecundum rationem,non autem ſecundum rem.1.d.19.q.2.2.3^{m}.
●Prædeſtinatio.22.Proceſſio.66.

22 Nunc temporis & tempus differunt re , & ſucceſſiue. Nunc eius & æuum,differunt tantum re.Nunc uero æternitatis , & ipſa æternitas differunt ſecundum rationem tantum.1.d.19. q.2.2.o. Aeuum 6. Voluntas 19.

23 Aeternitas manet eadem,& ſubiecto,& ratione.Ideo non eſt idem quod nunc temporis.1^{a}.q.10.4.2^{m}.

24 Tempus non differt,ab æternitate,per habere principium,& finem,niſi per accidens,uel ex parte menſurati, uel in potentia.1^{a}.quæſt.10.4.5.c./.2.d.19.q.2.1.c./.Potentia quæſt.3.14. 10^{m}./.18^{m}.

25 Aeternitas & tempus,non ſunt menſuræ unius generis.1^{a}.q. 10.4.1^{m}./.2.d.2.q.1.c.

26 In tempore aliud eſt indiuiſibile.ſ.inſtans, & aliud durans.ſ. tempus . Sed in æternitate,eſt idem indiuiſibile, & ſemper ſtans. 1^{a}.q.42.2.4^{m}.

27 Aeuum eſt medium inter tempus & æternitatem,quia tempus habet prius & poſterius.i.menſurat mutabilia,non autem æuum,ſed coniungitur eis,non autem æternitas. 1^{a}.q. 10.5.o, /.1.d.8.q. 2.2.c.ſi./.d.19.q.2.1.c./2.d.2.q.1.1.c./. Po^{a}.q.3.14. 18^{m}./.Quo.10.4.o.

28 Aeuum & tempus differunt ab æternitate , non tantum ratione principii durationis,ſed etiam ratione ſucceſſionis,quæ eſt ratione temporis,& coniungitur æuo, non autem æternitati.Po^{a}.q.5.14.18^{m}.

29 Aeternitas in latino, idem omnino ſignificat omnino, quod æuum in græco,licet æuum ſumatur communiter pro æternitate participata.Quol.5.7.c.

30 Aeternitas quadrupliciter differt ab æuo,quia menſurat ſubſtantiam æterni,cum omnibus quæ ei attribuuntur , & eſt per ſe ſtans,& eſt idem cum ſubſtantia æterni,& eſt interminabilis ex parte principii & finis, non autem æuum, Quolib. 10.4.c /.4^{m}.

31 Oppoſitum uidetur dicere. 2. d.19.q.2.2.o. Reſpondeo dubio 573°. Du^{m}.573^{m}

32 Aeuum excludit omnem mutationem in actu, ſed æternitas excludit eam etiam in po^{a}. 4.d.49.q.1.ar.2 q.3.4^{m}.

33 Deus eſt æternitas.1^{a}.q.10.2.c./.3^{m}./.2.d.1.q.1.5.23^{m}./. Quolib.10.4.4^{m}. Duratio 10. In diuinis.
● Agens 112. Alleluia.Amor 22.48.

34 Deus eſt æternus. 1^{a}.qõ.10.2.c./.1. d.2.q.1.1.c./. $\bar{\text{3}}$.1.c^{o}.15./. Po^{a}.q.3.17.23^{m}./.Opuſ.3.c^{o}.5.7.
● Annihilatio 6.

35 Deus & æternitas,coexiſtunt tempori.$\bar{\text{3}}$.1.c^{o}.66.6^{m}.
● Appropriatio 24.Beatitudo 3.Bonitas 119. 212.218.219.

36 Cum dicitur,quando motus eſt, angelus eſt, uel deus eſt poteſt ſignificari triplex nunc , ſcilicet æternitatis, æui,& temporis,ſed diuerſimode. 2.d.29.q.2.2.1^{m}.
● Ceſſare 2,Coæquale o.Creatio 6.43.Creatura 5.Damnatio 41.43.45.61.

37 Aeternitas vere,& proprie conuenit ſoli deo, ſed participatiue,conuenit diuerſis diuerſimode.1^{a}.q. 10. 2.3,o /.1.d.8.q. 2.2.o./.d.19.q.2.1.o./.4.d.49.q.1.ar.2.q.3.o./.$\bar{\text{3}}$.1.c^{o}.15./.Ro. 3./.Cauſis lec.2.me^{o}.D.
● Datio 19.&c.

38 Aeternitas dei eſt prima menſura omnium æuiternorum,nõ uniuoca,ſed analoga.Quol.5.7.c.
● Dæmon 1.

39 Nihil præter deum,fuit ab æterno. 1^{a}. q.10,3.o./ q.16.3.o /. q.16.7.o./.q.46.o./.q.61.2.o./.1.d.8.q.1.2.o./.d.19.q.2.1.o./. q.5.3.c./.2.d.2.q.1.3.c./.$\bar{\text{3}}$.1.c^{o}.15./. Lib^{o}.2.c^{o}.31.uſque 30. Potentia q.3.14.o./. Cauſis lec.2.me^{o}. E./.Phy.8.lec.2.ſi.1.K. Hæreſis 124.

40 Ab æterno non fuerunt multæ ueritates,niſi in mente dei.1^{a}. qõ.10.q.3^{m}./.q.16.7.o. /.1.d.8.q.2.2.5^{m}./.d.19.q.2.1.d./.q.5. 3.o./.$\bar{\text{3}}$.2.c^{o}.35.ſi./.82.2^{m}./.Ver.q.1.5.o./. Po^{a}.q.3.17.28^{m}./. Opuſ.10.q.18.
● Deus 32.123.183.296.

41 Deus ſciuit omnia ab æterno.Et fecit omnia ab æterno,licet operatio eius ſit æterna,ſicut & ſcientia eius,quia operatio ſignificatur,ut exiens in actum,quod non fuit ab æterno.Scitũ autem eſt in ſciente.1.d.35.5.3^{m}.
● Dicere 5. Dominium 4. Duratio 3.10. Electio 14. 21.22. Fides 91.155.Filiatio 25. Futurum 2, Generatio 55.56. Gratia 31.Hæreſis 46.93.&c.120.124.

42 Deus eſt ſupra æternitatem participatam , & ultra eã ſequitur, non autem ſupra uel ultra æternitatem ſuã . 1^{a}.q.10.2.1^{m}./. 2^{m}./.2.d. 2.q.1.1.1^{m}./.Po^{a}.q.3.17.23^{m}./. Cauſis lec.2.o.
● Idea 16. Lex E. Menſura 18.19. 24. Miſericordia 33.

43 Deus non eſt actor, nec cauſa ſuæ æternitatis, ſed æternitatis participatæ. ſ.æui.1^{a}.q.10.2.1^{m}./. d.19.q.2.2.1^{m}. Mundus 14.&c. Natiuitas 13. Nomen 63.64. Peccatum 405. Prædeſtinatio 1.12.22.39.49.Proceſſio 54.62.&c.Prophetia 31.Prouidentia 15.35.Reſpectus 1. Vbique 2. Verbum 53.88. Virtus 75.Vocatio 13.Chriſtus 125.219.316.Inſtans 7.
¶ Æthereum. Cœlum 60.

¶Ete-

Ee

¶Etherogeneum. Diſpoſitio 7. Menſura 9.10. Pars 19.39.40.

Quid. ¶ Ethica. Neceſſe eſt ponere, quod in primum motum uoluntatis, uoluntas prodeat ex inſtinctu alicuius exterioris mouẽtis, ut Ariſtoteles concludit, in quodam capitulo Ethicæ Eudimice. 12æ.q.9.4.c.ſi /.q. 80.1.b.3.

* Amor 199. Ethos. Eudimica. Febris 1. Scientia 134.153.&c.

Quid. ¶ Ethymologia attenditur, ſecundum illud a quo imponitur nomen: ſignificatio uero, ſecundum illud, ad quod ſignificandum, nomen imponitur. 22æ.q.92.1.2m./.Poa.q.9.3.1m.

* Trinitas 2.

¶ Ethin. Nomen 37.

Ethiopia. Sol 3.

¶ Ethos in græco ſcriptum p. H. literam lõgam, ſignificat morem, id eſt inclinationem. Sed ſcriptum per E. breuem, ſignificat morem, id eſt conſuetudinem. 12æ.q.58.1.c./. Ethi.2.lec.3.prin.a.f.

* Ethica.

Quæ. 1 ¶ Eva non fuit filia Adæ, quia non proceſſit ab eo, modo naturæ, nec ſicut a principio naturali. 1a.q6.92.2.3m./.3.d.4.q.2.1.3m./.4.d.40.3.2m/.3.4.co.23 ſi.

* Adam 10.66.73.&c. Coſta,2. Dæmon 53.&c. Dæmoniaci, Aequalitas 17. Maleficium 4. Maria 43.66 Mas.

2 Eua quæſiuit tria in arbore, quæ non inuenit. ſ. ſimilitudinẽ dei, dulcedinem, & pulchritudinem quæ beata Maria, & boni Chriſtiani, inueniunt in Chriſto. Op.8.co.2.

* Mors 2.7. Mulier 0. Omiſſio 15. Paradiſus 5.&c. Pœna 84. Tentare 14 &c.

¶ Euacuare. Delectatio 44. Lex 123. Limbus 4. Matrim.70. Meritum 15. Præceptum 145. Prædicare 6.

¶ Euadere. Abſoluere 26. Adam 60. Adoratio 7. Confeſſio 92. Culpa 5. Delectatio 46. Dæmon 60.61.62.93. Difficile 21. Fortitudo 59. Gratia 181.&c. Hæreſis 60.63. Lamech. Lignũ 4. Luxuria 25.26. Matrim.48.55. Mendacium 14 Perfectio 66.67. Timor 11. Vitare. Viſura 89.

¶ Euagatio. Accidia 8. Attentio 3.4. Cogitatio 2. Importunitas. Verboſitas.

¶ Euaneſcere. Semen 29.

¶ Euangeliſta. Ioannes 0. Marcus 1. Matthæus 0. Lucas. Prophetia 64.

Qudi. 1 ¶ Evangelivm eſt bona annuntiatio. ſ. triplicis coniunctionis hominis ad deum. i. per gratiam unionis, adoptionis, & gloriæ. Ro Prolo. ſi.

2 Euangelium diuulgatum eſt, & prædicatum in toto orbe, nõ autem creditum per fidem ab omnib. 12æ. q.106.4. 4m./. Ra. 10.le.3.prin.D.&c. Col.le.2.meo.D.

* Annuntiatio 7. Baptiſmus 39. Apoſtoli 40. Campſoria 11. 12. Character 40. Circuncisio 17. Conſilium 12.&c.

3 Euangelium ducit hominem ad perfectionem, & legem ueterem tripliciter breuiat, exponit, & implet. Ro.9.le.5.meo. E. &c. Lex 121.&c.

4 In euangelio nihil mandatur de præceptis cæremonialibus, quia ablata ſunt per impletionem rei. 12æ. q. 108. 3. 3m. Lex 113. *Decimæ 7.

5 In euangelio non continentur, niſi quæ pertinent ad gratiam ſpiritusſancti. 12æ.q.106.1.1m.

* Frater 3. Ioannes 11.15.16.

6 Doctrina euangelica eſt doctrina perfectionis. Ideo inſtruit de omnibus pertinentibus ad rectitudinem uitę. 21æ.q.56.1.2m.

* Iudicium 84. Iuramentum 3.15. Lex 121.&c. Lucas. Manichæus 3. Maria 24. Matthæus 2. Mendacium 18.

7 Euangelium quintuplicitèr comendatur. ſ. ex antiquitate, firmitate, dignitate miniſtrorum, ex modo tradendi. ſ. in ſcriptis, & ex materia. Ro. lec.2. prin.

* Præceptum 120.121. Prædicare 1.17. Prophetia 64. Pſalmus 3. Saluari 6. Symbolum 9.

8 Dignior eſt doctrina euangelii, ceteris doctrinis. Ideo tãtum a diacono cantatur, ſed epiſtola a ſubdiacono, uetus autem teſtamentum ab inferioribus miniſtris. 4. diſtinct.24.q.2.1.4m. /.contra.4.co.73.

* Teſtamentum 5.&c. Verbum 66.&c. Vſura 8.79.

9 In euangelio aliqua dicuntur apoſtolis, in perſona omnium fidelium. ſ. neceſſaria ad ſalutem, nõ autem pertinentia ad prælationem & perfectionem. Vir.q.2 21.9m.

10 Verba euangelii ſcripta, habent uirtutem ſalutiferam, ſicut Barnabas, curabat infirmos, euangelium ſupponendo. Ro.lec. 6.prin.a.B./.1æ.Cor. 10.le.ſi H.

¶ Euaporatio. Serpens 2. Terremotus 3.4.5.

Quid. 1 ¶ Evbvlia eſt uirtus ſpecialis bene conſiliatiua. 1a.q6.22.1. 2m./.12æ.q.57 6.0 /.21æ.q. 48.c.ſi./.q.49.4.2m. /.q.51.1.2.0. /.q.53.2.c./.3.d.33.q.3.ar.1.q.3.5.0./. Vir.q.1.22.26m./. q.5.1. c./. Eth.6.le.8.9.0. Conſilium 26.27.28.

2 In nullo peccatore, inquantum huiuſmodi, inuenitur eubulia. 22æ.q.51.2.3m. * Euſtochia 3. Prudentia 11. 42. 49. 77.78.

Eu

Quid. 1 ¶Evcharistia eſt perfectio, omnium perfectionum. 4.d.8. q.1.ar.1.q.1.1m.

* Adoratio. 17. Agnus.3.&c. Altare.2.5. Caſula.

2 Euchariſtia nihil aliud eſt, niſi applicatio paſſionis Chriſti ad nos. Io.6.le.6.ſi.

* Cultus.20. Iuge. Iuſtitia.22. Libamina.

3 Euchariſtia eſt ſacramentum, & ſacrificium. 12æ.q.101.4.2m./ 3a q 52.8.2m./.q.73.1.4.0./ q.79.5.0./ 7.0./.q.82.4.c./. 1m./. 4.d.8.q.1 ar.1.q.1.0./ d.12.q.2.ar.2.q.1.4m./.q.3.c.

* Manna. Sacrificium.25.38.

4 Corpus & ſanguis Chriſti, ſunt unum ſacramentum formaliter, & ſecundum finem, ſed plura materialiter. 3a.qu.73.2.0./. q.78.6.2m./.4.d.8.q.1.ar 1.q.2.0.

5 Hoc ſacramentum habet quattuor nomina. ſ. ſacrificiũ, uel hoſtia, communio, uel ſinaxis, euchariſtia, & uiaticum. 3a.q.73.4.0./.q.76.2.1m./ 4.d.8.q.1.ar.1.q.3.0.

6 Conueniens fuit, & neceſſaria, inſtitutio euchariſtiæ in cęna domini, nõ autem ante, nec poſt, quattuor rationibus, ſ. primo quia ad perfectionem noſtrã exigebatur, ut caput noſtrũ etiam realiter nobis iungeretur. Secundo, quia tunc inſtitui debuit, quando figuræ ueteris legis terminandæ erant. Tertio ratione repræſentationis paſſionis Chriſti. Quarto ex ritu quo frequentandum eſt hoc ſacramentum, ut ultimo traditum magis memoriæ teneretur. 3a.q.73.12 3m./ q.73.5.0./ q.74 4.c /.1m./.q.80.8.1m /.q.83.2.3m./.4.d.8. qu.1.3.0./.1æ. Cor.11.c 3. medium.k./.Le.5. prin.H.

7 Neceſſaria fuit inſtitutio euchariſtiæ, per modum cibi. 3a.q. 73.1.2.0./.q.45.5.c./.4.d.8.q.1.0./.d.9.ar.1. q.1.0./. d.9.ar.2. q.1.0./.cont.4.co.61 /.1æ. Cor.11.le.5.prin.a L.&c.

8 In cibo altaris duo ſunt. ſ. ſacramentum, & uirtus ſacramenti. Opuſ.58.ca.17.prin.a / 21.

9 Corpus Chriſti eſt cibus mentis, & non uentris, cibus animæ, & non corporis. Op.59.ca.5.

10 Corpus Chriſti ex hoc quod datur nobis in cibum, triplex ratio ſapientiæ dei poteſt aſsignari. ſ. quantum ad magnificentiam doni, nobilitatem dantis, & utilitatem recipientis. Opuſ. 58 ca.5.

11 Euchariſtia habuit multas figuras, in ueteri teſtamento, quarum præcipua fuit agnus paſchalis. 12æ.q.102 5.2m./.3m./.3a. q.73.6.0./.q.80.10.2m./.4.diſt.8.q.1.2.0./. diſtin.12.q.3.arti. 1.q.3.1m.

12 Euchariſtia in miſſa comparatur ſacrificio Abel, Abrahæ, & & Melchiſedech. 3a.q.83.4.8m./.4.d.1 q.1.ar.5.q.1.2m./. d.8. q.1 ar. 2 q.2.6m./.3.4.co.61.62.

13 Oblatio Melchiſedech, fuit expreſsior figura euchariſtię, quo ad illud quod eſt ſacramentum, tantum figuris ueteris legis, ſed econuerſo quo ad illud quod eſt res & ſacramentum. 3a. qu.61.3.3m./. qu.73.6.c./. 4.d.8.qu.1.ar.2. q.3.c./. d.11.q.2. ar.1.q.2.1m.

14 Aquæ amaræ mutatæ in dulcedinem per ſal quod miſit Heliſæus in aquam, ſignificant tranſubſtantiationem panis in corpus Chriſti. Op.58.co.12.

15 Euchariſtia præfiguratur in benedictione Iacob ab Iſaac. Opuſ.58.ca.7.

16 Euchariſtiæ ſacramentum, præfiguratum fuit in pane ſuccinericio Heliæ. Op.59.ca.5.

17 Sacrificium euchariſtiæ quotidie oblatum in eccleſia, non eſt aliud quam ſacrificium Chriſti, ſed eſt commemoratio eius. 3a.q.22.3.2m./.q.73.4.0./.q.83.1.0./.4.d.2.q.1.2.1m.

18 Tria in ſacramentum euchariſtiæ occultantur, in quibus mores inſtruuntur. ſ. perſona ſaluatoris, pulchritudo magnæ claritatis, & mirum opus omnipotentis. Op.58.ca.3.

19 Euchariſtia offertur deo, in ſanctificatione eius, & populo in ſumptione eius, ſicut Melchiſedech obtulit Abrahæ, & benedixit deo. 4 d 8.q.1.ar.2. q.2.2m./.6m.

20 Effuſio ſanguinis & aquæ, ex latere Chriſti, eſt ſignum & cauſa euchariſtiæ. Oblatio Melchiſedech, reſpectu eius quod eſt ſacramentum tantum, manna reſpectu eius, quod eſt res tantum, & agnus paſcalis reſpectu eius, quod eſt res & ſacramentum, ſunt tantum ſigna. 3a.qu.73.6.0./.q.74.6.1m./.4.d. 8.q.1.ar 2.q.2.0.

21 Agnus paſchalis fuit figura euchariſtię, rõne paſſionis Chriſti manna uero, ut cibus fidelium. 12æ.q.102.5.2m./.3a. q.73.5.6. e /.q.88.10.2m /.4.d.12.q.3.ar.1.q.3.1m.

22 Corpus Chriſti miſticum eſt res tantum in hoc ſacramento. 3a.q.73.3.6.c./.4.d.9.1.c./.ar.3.q 1.c /.2m./.q.1.3.0 / d.11.q. 2.ar.1.q.3.3m./.d.12.q.3.ar.1.q.1.1m.

23 Res huius ſacramenti duplex. ſ. contenta. i. Chriſtus, & non contenta, ſcilicet corpus Chriſti miſticum. 3a.q.60.3.b./.q.80. 4.c /.4.d.12.q.1.ar.3.q.3.c./.d.12.q.2.ar.1. q.1.c./. Io.6.lec.7. meo c.E.

24 Res & ſcrm euchaæ, eſt corpus Chriſti uerum, res tantum, eſt

effectus

effectus tia, ſ. gratia, ſacramentum vero tantum eſt materia eius. 3.q.73.1.3m./.6.c./ 4.d.7.q.2.a.1.q.3.2m./.q.3. ar.1.q 2. 2m./.d.8.q.1.ar.2.q.2.c./.6m./.d.9.a1.3.q.1.c./.d.10.prinº./.d. 11.prinº.

25 Res & ſacramentum euchaª, eſt in materia. Sed res tantum, ſ. gratia eſt in ſuſcipiente. In aliis autem ſacramentis, utrunque eſt in eo. 3ª.q.73.1.5m./.4.d.7.q.2.ar.1.q.2.2m/.arti.3.qu.1, 3m./.d.8.q.1.ar.1.q.1.c./.5m.

Cōparatio. 26 Ab omnibus prius tractatus de baptiſmo, quam de euchª.4. d.2.q.1.3.0./.d.8.L.prinº.

Dum.574m, 27 Oppoſitum videtur dicere.3ª.q.65.2.0. Reſpondeo Dubio 574º.

28 Ab omnibus prius tractatur de baptiſmo, quam de euchariſtia, non quidem propter ordinem rerum, ſed ut ſunt in uſu fidelium.4.d.2.q.1.3.0./.d.8.L.prinº.

29 Magiſter ſententiarum, prius tractat de confirmatione, quàm de euchariſtia, ſecundum ordinem ſanctificationis, ſed Dionyſius econuerſo, ſecundum actiones hierarchias.4.d.2. qu.1.3. c./.d.8.L.prinº.

30 Vel quia nutrimentum correſpondens euchariſtiæ, præradit augmentum correſpondens confirmationi, ut cauſa, & ſequitur, ut conſeruans.3ª q.65.2.3m.

31 Magiſter ſententiarum, prius tractat de confirmatione & de euchariſtia, quā de pœnitentia, quia illa ſunt de prima intentione ſanctificationis, pœnitentia uero de ſecunda.4. diſ.2.qu. 1,3.0 / d.14. L.prinº. ª Amor.67.Baptiſmus.245.

32 Euchariſtia excellit omnia ſacramenta ueteris ac nouæ legis. 3ª.q.65.3.0./.4.d.7.q.1.ar.1.q.3.c./.d.8.q.1.ar.1.q.1.0./.ar.2. q.1.2m./.d.9.ar.1.q.1.c./.d.24.q.2.a.1.q.2.c./.1m./.d.35. qu.1, 1.4m./.cont.4.cº.74./.Ver.q.27.4.c.6.

33 Euchariſtia aſſimilatur guſtui, ſacramenta autem nouæ legis tactui, ſacramentum vero ueteris legis aliis ſenſibus. 4.d.8 q. 1.ar.3.q.2.c /.d 9 ar.1.q 1.c.

34 Euchariſtia eſt perfectio aliorum ſacramentorum. 3ª.q.75.1. c /.4.d.8.q.1.c./.ar.2. q.2 4m.

35 Euchariſtia eſt conſummatio omnium ſacramentorum. 3ª.q. 63.6.c./.q 73.3.c.

36 Euchariſtia eſt finis omnium ſacramentorum.3ª.q.63.6.c./.q. 65.3.c./ 2m./.q 72.12.3m. q.72.12.3m./.q.75.1.c /.4. d.2.q. 1.2.c.pº /.1m./.d.8.q.1.ar.3.q.3.2m /.con 4.cº.74 6.

37 In hoc ſacramento comprehēditur totum myſterium noſtræ ſalutis. Ideo præ cæteris ſacramentis ſolennius celebratur. 3ª. q.83.4.c.priº./.3m./.6m.

38 Euchariſtia eſt ſignum eccleſiaſticæ unitatis. Ideo ex opere operato, eius efficacia poteſt in alterum tranſire, non autem alia ſacramenta. 3ª q.67.2 c./.q.73.2.b./ 4 c./.q.79.1.c./.q. 82 3.3m./.q.83.4.3m./.4 d.45.q 2.ar.3.q.1.3m./.Io.4.lect. 6.ſi./. 1ª.Cor.11.lect.7.prinº.D.

39 In aliis ſacramentis, pertinent ad uſum materiæ, eſt ſacramentum, non autem pertinens ad ſanctificationem materiæ, ſed eſt ſacramentale. In euchariſtia vero eſt econuerſo.4. d.8.q.1. ar 1.q.1./.d.23.q.1.ar 3.q.3.1m.

ª Confirmatio.36.37.Conſecratio.2.4.17.Cultus.10.

40 Sicut in aliis ſacramentis, materiale elementum non eſt cauſa virtutis quæ in eo eſt, nec alicuius ſpiritualis effectus in homine, niſi mediante uirtute, ſecundum quòd ex elemento & uirtute fit unum, ita ſpecies non ſunt cauſa corporis Chriſti, nec alicuius ſpiritualis effectus, niſi mediante corpore Chriſti, ſecundum quod ex ſpeciebus & corpore Chriſti fit unum ſacramentum.3ª.q.73.1.2m./.4.d.8.q.1.ar.1.q.1.2m./.L.priº./. d.11.L.6.C.

ª Miſſa.25.Ordo.72.76 82.Sacramentum.148.153.

41 Sicut in euchariſtia ſanctificatur materia, ſic in baptiſmo ſanctificatur recipiens, per characteris impreſſionem.4. d.6.q.2. ar.1.q.1.1m /.d.8 q.1.ar.1. q.1.c.Character.35.

42 Per baptiſmū datur primus actus uitæ ſpiritualis, ſed per euchariſtiam datur complementum eius.3ª.qu.79.1.c /.2m./.6. 2m /.q.82.2.3m./.4.d.9.ar.5.q 4.2m./.d.12.q.2.ar.1.q 1 2m.

43 Euchariſtia eſt poſterior baptiſmo in perceptione, ſed eſt prior in intentione.3ª.q 73.5.4m.

44 Euchariſtia eſt ſacramentum neceſſitatis, quo ad fidem repreſentat ſ. operis noſtræ redemptionis, baptiſmus autem ratione effectus, quia delet peccatum originale.4.d.7.q.1.ar.2.5m. /.d.23.q.1.ar 4.q.1.1m.

45 Species panis & uini in euchariſtia, ſunt ſigna tantum, ſicut in pœnitentia actus pœnitētis Sed adiuncta forma miniſtri, ſunt etiam cauſa.4.d.22.q 2.ar.1.q.2.c.

46 Si homo nunquam a gratia baptiſmi caderet, indigeret confirmatione, & euchariſtia, non autem pœnitentia. 3ª.q.84.5.6 o / 4.d.14.L.prinº.

47 Perfectio euchariſtiæ, eſt ſimpliciter maior, perfectione confirmationis, & extremæ unctionis, ſed eſt econuerſo ſecundum ſtatum.4.d.8.q.1.ar.2.q.1.2m.

48 Perfectio euchariſtiæ, quæ eſt per coniunctionem ad principium ſanctitatis, eſt omnibus de neceſſitate [illegible], non autē perfectio confirmationis, & extremæ unctionis.4.d.8.q.1.ar. 2.q.1.2m.

49 Euchariſtia continet Chriſtum realiter, non autem alia ſacramenta, ſed tantum uirtutem eius. [illegible] q.101 4 2m./.3 q.63.6. c./.q.65.3.q./.q.73.1.3m./ 4.[illegible]/.3m./ 5.c./.2m [illegible] c./.2m./.4.c./.q.76.0 /.q.78.1.c./.[illegible] q.1.ar.1.q.1.0./ q.3.c./.ar.3.q.1.2.c [illegible] o./.d.11.prinº./.d.13.q.1.ar.2.q.5.1m./ cont.4.cº.61./. Ver.q. 27.4.c.6./.1ª.Co.11.le.5. prinº.K.

50 Euchariſtia perficitur, in conſecratione materiæ, alia uero ſacramenta in uſu eius 3ª.q.73.1.3m./.q 74.1.[illegible]/ 7.c./.q.78. 1 c./.q.80.[illegible].1m /.10.1m./.q.82 4.2m./.10.1m./.6 /.q.84.3.c. /.4.3m./.4.d.7.q.1.ar.3.q.3.c./.2m./.d.8.q [illegible] 1.q.1.c./.[illegible]./. q.2.ar.1.q.1.2m./.q.2.c./.[illegible]./.q.3.0./.d.9.a1.1.q 3.2m./.ar1 2. q.3.2m./.ar.3.q.3.c /.d.11.q 3.a1.1.q.3 [illegible]./.2.4.q.2 c./.d.12. q 3.ar.1.q.1.1m./.d.33.q.1.ar.3.q 1.c.q 3.1m./.cont.4.cº.63. 74./.1ª.Cor.11.le.5 meº.k.

51 Materia euchariſtiæ eſt duplex ſ. panis & uinum.3ª. q.74.1.0. /.4.d.11.q.2.ar.1.q.3.2.0 / d.23.q.1.ar.1.q.2.c /.con.4.cº.61 /. 68./.1ª.Cor.11.le.5.meº F. Materia.

52 Non habens uinum uel panem, non dēt conſecrare alterum tantum. Tamen ſi faceret, conſecratum eſſet, ſed grauiter peccaret.3ª.q.74.1.2m./.4.d.11.q 2 ar.1.q.1.4m.

53 Panis & uinum quantacunque poſſunt conſecrari, dummodo ſint coram ſacerdote.3ª.q.74.2.0./.4.d.11.q.2.ar.1.q. 3.0.

54 Materia euchariſtiæ, non eſt mel, lac, carnes, nec aliquid ſimile ſacramentis ueteris legis.3ª.q.74.1.0./.4.d.11.q. 2.art. 1.q. 1.2.0.

55 Circa materiam euchariſtiæ fuit triplex hæreſis, ſ. Artotyritarum, panem cum caſeo offerentium, Catafrigiorum, & Pepucianorum, miſcentium farinam cum ſanguine puerorum per totum corpus, & Aquariorum offerentium aquam tantum. 3ª.q.74.1.c./.Opu.5.cº.18. ª Accidens.69.&c. Benedictio.4. Creatio.5. Diuitiæ.1.

56 Damnatur error quorundam conficientium de aqua lotionis panni intincti uino.3ª.q.74.8.c./.4.diſ. 11.q.2.ar.4. quæſtio, 4.4m.

57 Aqua debet apponi uino, ſicut Chriſtus poſuit. Et conuertitur in uinum.3ª.q.74.6.0./.4.d.11.q.2.ar.4.qu.1.0./.1ª. Cor. 11.le.6.ſi.B.

58 Appoſitio aquæ, nō eſt neceſſaria, licet non apponens peccet, 3ª.q.74 7.0./.q.83 .6.4m./.6m./. 4. d.11.q 2.ar.4.q.2.0. /. 1ª. Co.11.le.6.ſi.C. ª Sacramentorum.16 Subdiaconus.5.&c.

59 Aqua debet poni in calice, & parū, nō in dolio, quæ non manet, ſed conuertitur in uinū, nō aūt in aquam Chriſti, 3ª.qu. 74.8.0./.4. d.11.q.2.ar.4.q.4 o./.1ª.Co.11.le.5.ſi.C.

60 Aqua maioris quantitatis, uino maioris uirtutis, conuertitur in illud, ideo poteſt conſecrari.2.d.18.q.1.1.2m.

61 De aqua artificiali in uinu, poteſt confici euchariſtia, ſed non debet, non autem in pane.3ª.q.74.7.3m./.4.d.11. q.2.artic.4, q.3.0.

62 Euchaª cōficit ex pane tritici. Nō āt ex pane ordei, ſpeltæ, farris, uel alterius grani.3ª.q.73.3.0./ [illegible] .2.q.1.0./.d. 19.q 1.2.2.q.3.1m./.cont.4.cº.68./ 1ª.Cor.11.le.7.prinº.

63 Corpus Chriſti datur uelatum ſub ſpecie panis triticei. Opu. 58.cº.7.8.

64 Corpus ſuum dat Chriſtus ſub ſpecie panis propter tria, ſ. propter habilitatem, ſignificationem, & rerum ſignificatarum ſimilitudinem Op.58.cº.9.

65 Corpus Chriſti, tripliciter ſumitur, ſecundum triplicem acceptionem tritici. ſ. quia eſt granum nobilius ceteris, communius & maxime nutritiuum. Op.58.cº.10.

66 Euchariſtia poteſt confici ex pane milio ex granis aliis, ſi maneat ſpecies tritici. 3ª.q 74.3.3m./.4.d.11.q.2.ar.2, quæ.2.0 /. Con.4.cº.68.

67 Euchariſtia poteſt confici ex ſiligine, generata ex grano frumēti.3ª.q.74.3.2m./ 4.d 11.q.2.ar.2.q.1.3m.

68 Ex amido, uel paſta, uel pane corrupto ſecundum ſpeciem, nō pōt confici euchaª.3.q.74 3.4m./.5.2m./.4.d.11.q.2.a1.2. q.2. 3m./.ar.3.q.2.0.

69 Error græcorum quod ex azimo non poſſit conſecrari corpus Chriſti.Op.3.cº.61.

70 Euchaª dēt cōfici ex azimo, ſicut Chriſtus fecit. Et eſſe graue peccatum conficere cum fermento, ſicut apud græcos in azimis.3ª.q.74.4 0./.4.d.11.q.2.ar.2.q.3.0./.con.4.cº.68 /. Opu, 1.cº.61.n./.Io.13.le.1.prinº k.

71 De uino uitis, & nō de alio liquore, pōt cōfici euchaª.3ª q.74. 5.n./.4.d.11.q 2.ar.3.q.1.0./.1ª Co.11.le.7.prinº.

72 De muſto poteſt confici euchª, ſed peccatum eſſet, niſi eſſet in neceſſitate, non autem de uua, nec de agreſta. 3ª. qu.74.5. 3m./.4.d.10.q.2.ar.3.q.3.u.

De

73 De aceto non poteſt confici euchariſtia, ſed de uino aceſcente, licet peccatum eſſet. 3ª.q.74.5.2^{m}./.4.d.11.q.2.ar.3.q.2.o./.Con.4.cº.69.

Forma. 74 Forma conſecrationis corporis Chriſti, eſt hæc, ſcilicet. Hoc eſt enim corpus meum · tamen dimittens alia uerba, peccat grauiter. 3ª.q.60.8.c./.q.75.2.c./.q6.78.2.o./.5.c./.q.83.4.1^{m}./.q.85.3.c/.4.d.8.q.2.ar.1.q.1.2.o./.ar.4. q.3.o./.1ª.Cor.11.lec.5.fi.D.

75 Singulæ particulæ huius formæ conuenienter ordinantur. 3ª.q.78.2 o/.4.d.8.q.2.ar.1. q.3.o. Hoc. Baptiſmus 51.&c.

76 Enim non eſt de forma euchariſtiæ, ſed dimittens ipſum ex negligentia, uel contemptu, peccat, quia eſt de conſuetudine Romanæ eccleſiæ, data a Petro Apoſtolo.3ª.q.60. 8.c./.q.77.2.5^{m}./.4.d.8.q.2.ar.1.q.2.2^{m}.

77 Forma euchariſtiæ conuenienter ſignificatur, ſcilicet in facto eſſe, non autem in fieri. 3ª q.78.2.o /. 4.d.8.q 2.ar.1.q.3.o./.1ª.Cor.11.lec.5.fi.C.

Du^{m}.577^{m}. 78 Oppoſitum uidetur dicere 1 ſim*l, quia illud quod fit eſt.2.d.1.q.1.2.3^{m}./.3.d.3.q.5.2.5^{m}. Reſpon.dubio 575º.

79 Hæc uerba, & eleuatis oculis & cetera, & manducate, & cetera, conuenienter præmittitur formæ euchariſtiæ. 3ª.q.78.1.c./.4^{m}./ 4.d.8 q.2.ar.1.q.5.o.

80 Forma conſecrationis ſanguinis Chriſti eſt hæc, ſcilicet. Hic eſt enim calix ſanguinis mei, noui, & æterni teſtamenti, myſterium fidei, qui pro nobis, & pro multis effundetur in remiſſione peccatorum. 3ª.q.78.3.o./.4.d.8.q 2.ar.2.q.1.o./.1ª. Cor.11.lec.6.meº H.&c.

81 Singulæ particulæ huius formæ, conuenienter poſitæ ſunt. 3ª.q.78.3.o./ 4.d.8.q.2.ar.2.q.3.o./.1ª.Cor.11.lectio 6.meº. H.&c.

82 Formæ prædictæ non ſe mutuo expectant, ſed utraque operatur ſine altera 3ª.q.78.6.o./.4.d.8.q.2.ar.4.q.1.o./.d.11.q 2.ar.1.q 1.4^{m}./.1ª.Cor.11.lec.6.prinº.F.

83 Formæ prædictæ continent ueritatem factiuam rei, non præſupponentem rem ſignificatam.3ª.q.78.5.o./.4.diſtinc.8.q.2.ar.1 q 4.o.

84 In prædictis formis, & in qualibet alia forma ſacramentali, eſt aliqua uirtus inſtrumentalis, non quidem principalis, nec ſecundum eſſe completum, ſed intentionalis. 3ª.q. 78.4.o./.5.c./.4.d.1.q.1.ar.4.q.2.o./ d.8.q.2.3.o./.d.10.L.meº.D./.fi.E./.d.11 q.1.ar.3.q 1.1^{m}./.q.2.ar.3.2^{m}/.d.17.qõ.2.ar.5.q.1.2^{m}./.d.43.ar.2.q.1.2^{m}.
* Sacramentum F.

85 Forma euchariſtiæ importat ſolam conſecrationem materiæ, & profertur in perſona Chriſti, ſed formæ aliorum ſacramentorum, important uſum materiæ. Et proferuntur in perſona miniſtri. 3ª.q.78.1.4. 5.c./. q.82 2.1^{m}./ 5.c./.2^{m}./.7.3^{m}./.q.83.1.3^{m}./ q.84.3. c /.4.d.8.q 2.ar.1.q.1.o / 1ª. Corint.11.lec.5.meº. K.

86 Chriſtus eadem forma conſecrauit, qua, & nos, quam dedit eccleſiæ, & tantum ſemel protulit.3ª.q.78.1.1^{m}./. 4.d.8.q.2.ar.1.q.1.1^{m}./.1ª.Cor.11.lec.5.meº.H.

Conuerſio. 87 Subſtantia panis, & uini, non manet poſt conſecrationem. Cuius oppoſitum eſt impoſſibile, & hæreticum. 3ª.quæſt.75.2.o./.6.c./q.77.1.5.o./.4.d.11.quæſtio.1.ar.1.q.1.o./. d.12.qõ.1.ar.1.quæſtio.3.c./.ar.2.q.4.c./. Con.4.cº 63 prinº./.Quol.7.9.o./.Quol.9.5.3^{m} /.1ª.Cor.11.lec.4.fin.B./. Lec.5.meº.C.
* Accidens 165.&c. Addere 20. Cooperari 3. Creatio 5.

88 Opinio famoſa multorum, q́ ſubſtantia panis redit in hoc ſacramento, quæ nutrit, & corrumpitur, ex qua generantur uermes, uel cineres, uel alia, eſt impoſſibilis. Cõ.4.c.66.fi./.Quo.9.5. 3^{m}./.1ª.Cor.11.lec.fi.
* Hæreſis 137. Indiuiduum 29.

89 In conuerſionibus naturalibus, illud quod conuertitur corrumpitur, & illud in quod conuertitur, generatur, uel augetur, uel reſtauratur. Sed hic, Chriſtus nullo modo mutatur.3ª.q.75.4.o./.6.2^{m}./.4.d.11.q. 1.ar.3.q.1.c./.3^{m}.
* Succeſſio 6. Virtus 270.

90 Nec ſubſtantia panis, & uini annihilatur, nec conuertitur, in præiacentem materiam. 3ª.q 75.3.o./.4. d.11.q.1.2.o./.Cõ.4.cº.63.prinº./. Quol.5.q.6.1.o /. Quol.9.5.3^{m}./.1ª.Corin.11.lec.5.meº A.

91 Sed conuertitur tota in totum corpus Chriſti. 3ª. q.75.4.o./.6.c./ 8.c /.3^{m}./.4.d.11.q.1.ar.1.q.2.1^{m}./.q.3.2^{m}./.art. 3.q.1.o./.Con.4.cº.63 /. Quol.5.11.o./. Quol.7.8.o./.Opuſ.2.cº.8./.1ª.Cor.14 lec.4 fi.C./.Lec.5.meº.B.

92 Conuerſio hæc quadrupliciter differt ab aliis, quia pertingit ad materiam, non habet ſubiectum, conuertitur totum, & in totum præexiſtens.3ª.q.75.4.8.o./.4.d.10.1.4^{m}./.diſt.11.q.1.ar.3.q.1.c./.ar.4.q.1.c./.d.18.1.4^{m}./.Con.4 cº.63./.1ª.Corin.11.lec5.meº.B.

93 Hæc conuerſio importat ordinem ſubſtantiarum. Ideo eſt ſicut in ſubiecto in utraque.3ª.q.75.4.2^{m}.

93 Immo hæc conuerſio non habet ſubiectum.3ª.q.75.4. 2^{m}./.5.4^{m}./.7.c./.8.c /.2^{m}./ 4^{m}.Reſp.Duº.576º.

56 Hæc conuerſio non eſt formalis, ſed eſt ſubſtantialis, ideo dicitur tranſubſtantiatio.3ª.q.75.4.o./ 4.d.11.q.1.ar.3.q. 1.o./.Con.4.cº.63./.1ª.Cor.11.lec.5.meº.B. Du^{m}.776^{m},

96 Verba ſacramentalia in hac conuerſione pertingunt inſtrumentaliter ad tranſubſtantiationem, quoad receſſum a termino a quo, non autem quo ad acceſſum.4.d.1.q. 1.ar. 4.q.1.6^{m}./.d.8.q.2.3.5^{m}.

97 Forma ſubſtantialis panis, & uini, non manet poſt conſecrationem.3ª.q.75.6.o./.q.77.1.16.c./.4.d.11.q.1.ar.1.q.3.o./.d.12.q.1.ar.1.q.3.c./ Quol.9 5.3^{m}./.1ª.Cor.11.lec.4.fi.

98 Forma ſubſtantialis panis, & uini conuertitur in animã Chriſti. 3ª.q.75.6.2^{m}./.3.d 11.q.1.ar.3.q.1.c.fi.
Oppoſitum uidetur dicere.4.d.11.q.1.ar.1.q.3.2^{m}./. Quo.5.11.1^{m}./.1ª.Cor.11.le.5.meº B. Reſp.Duº.577º. Du^{m}.577^{m}.

99 Verum eſt, quòd forma ſubſtantialis panis, & uini, conuertitur in animam Chriſti, ut anima dat eſſe corporeum, non autem ut dat eſſe animatum tali anima.3ª.q.75.6.2^{m}./. 4.d.11.q.1.ar.3.q.1.c.fi.

100 Quantitas panis non conuertitur in quantitatem Corporis Chriſti, ſed manet ſicut cetera accidentia.3ª.q. 76.1. 3^{m} /.4.c./.4.d.10.ar.2.q.3.c./.d.11.q.1.ar.1.q.2.o./.ar.2.q.3.c.

101 Nec quantitas uini, conuertitur in quantitatem ſanguinis Chriſti, ſed manet ſicut cetera accidentia 3ª.q.77.8.c.

102 Si poſt calicis conſecrationem, aliud uinum mittatur in calicem, illud quidem non tranſit in ſanguinem, neque ſanguini commiſcetur, ſicut Innocentius tertius dicit, in quadam decretali.3ª.q.77. 8.c./.1^{m}./.2^{m}.

103 Quod quidem intelligendum eſt, quando non fit tanta permiſtio uini, uel liquoris extranei, quòd ſanguis Chriſti deſinat eſſe ſub toto. Tunc enim dicitur undique diffundi, non quia tangat ſanguinem Chriſti ſecundum proprias eius dimenſiones, ſed ſecundum dimenſiones ſacramentales, ſub quibus continetur. 3ª.q.77.8.c./.3^{m}./.4^{m}.

104 Nec eſt ſimile, de aqua benedicta, cui additur aqua non benedicta, & de uino non conſecrato, quia illa benedictio, nullam immutationem facit circa ſubſtantiam aquæ, ſicut facit conſecratio uini.3ª.q.77.8.3^{m}.fi. Aqua 23.

105 Hæc conuerſio eſt ſupernaturalis, facta, ſola uirtute dei.3ª.q.75.4.c./ 5.o./.7.c./.q.83.4.c./.4.d.11.q 1.ar.3. q.1.c./. Opuſc.11 art.9.

106 Conuerſio, ſiue tranſubſtantiatio panis in Corpus Chriſti, non eſt impoſſibilis.Opuſc 2.cº.8./.Opu.59.cº.1.

107 Hæc conuerſio cum creatione, & mutatione naturali, conuenit ordine terminorum, & non ſimultate. Et cum primam in non habere ſubiectum commune utrique termino, & cum ſecunda, quia terminus tranſit in terminum, ſecundum totum hic, ſecundum materiam ibi, & manet aliquid. ſ.accidentia hic, & materia ibi.3ª.q.75.&c.

108 Hæc tranſubſtantiatio eſt quidam motus, uel mutatio, 4 d.1ª. ar.4.q.1.6^{m} / d.11 q. 1.ar.3.q.1.c.fi /.2^{m} /.3^{m}.

109 Immo in hac tranſubſtantiatione non eſt motus aliquis cum ibi non ſit ſubiectum commune, nec etiam mutatio, quia terminus tranſubſtantiationis eſt præexiſtens actu. 4. diſt 8.qu.2.art.1.quæſtio.3.1^{m}./. Con.4 caº.63.fi. Reſpondeo ſicut Dubio 576º. Du^{m}.578^{m}.

110 Hæc eſt uera ex pane fit corpus Chriſti, & panis conuertitur in Corpus Chriſti, uel tranſubſtantiatur, non autem hæc panis eſt, uel fuit, uel erit, uel fit Corpus Chriſti, uel de pane fit, uel factum eſt Corpus Chriſti, uel panis poteſt eſſe, uel fieri corpus Chriſti. 3ª. quæſtio.75. 8.o./. 4. diſtinctio.11.quæſtio.1.4.o.

111 Hæc conuerſio appropriatur filio, ut operanti, ſed ſpiritui ſancto, ut quo operatur.4.d.10.L.fi.

112 Virtus inſtrumentalis ad hanc conuerſionem in euchariſtia, eſt incomplete in uerbis, & in ſacerdote, in quo eſt ſimpliciter maior & dignior, ſed ſecundum quid eſt econuerſo. 4. d.8.q.1.3.9^{m}.

113 Hæc conuerſio eſt difficilior, & miraculoſior, omni mutatione naturali, & etiam creatione, ratione termini ad quem, ſimpliciter autem eſt econuerſo.3ª.q.75.8.3^{m}./.4.d.8.q 2.3.2^{m}./.d.11.q.1.ar.3.q.3.o.

114 Conceptio Chriſti cum unione perſonæ diuinæ eſt difficilior hac conuerſione. Sine unione autem eſt econuerſo.4.d.8.q.2.3.3^{m}./.d.11.q.1.ar.3.b.2./ q.3.c.

115 Hæc conuerſio fit in inſtanti.3ª.q.75.3.c./.7.o./.q.78.2.5.c./.4.diſtinctio.11.quæſt.1.artic.2. c./.artic.3.quæſtio.2.o./.Con.4.cº.63.

119 Hæc conuerſio fit tñ in ultimo inſtãti prolationis totius formæ, q́ aſſumuntur tria, ſ.miniſter debitus, debita materia, & forma, & intentio conſecrantis, ſed ſingulæ partes formæ diſponũt adhoc.3ª.q.57.7.1^{m}./.3^{m}./q.78.4.3^{m}./.5.c./.4.d.8.q.2. Quid.

3.c^{m}/.7^{m}/.d.43.ar.3.q.3.3^{m}.Quol.7.9.c./.1^{a}.Cor.13. Le.5. me^{o}.A.&c/. lec.6.prin^{o}.

Modus. 117 Quantitas Chriſti nullam habitudinem habet ad dimenſiones panis 4.d.10.ar.2.q.4.3^{m}./.ar.4.q.1.c.Hæreſis.137.

118 Corpus Chriſti non incipit eſſe in hoc ſacramentum, per motum localem, ſed per conuerſionem panis in ipſum triplici ratione, ſcilicet primo quia ſequeretur, quod d. fineret eſſe in cælo. Secundo quia omne corpus localiter motum pertranſit omnia media, quod hic dici non poteſt. Tertio quia impoſſibile eſt, quod unus motus eiuſdem corporis localiter moti, terminetur ſimul ad diuerſa loca, cum tamen in pluribus locis, corpus Chriſti ſub hoc ſacramento ſimul eſſe incipiat. 3^{a}. q.75.a.4.c./.4.d.10.1.4^{m}./.d.11.q.1.ar.1.q.1.c./.con.4.c^{o}.63. prin^{o}./.Quol.5 11.c./.1^{a}.Cor.11 lec.4.fi./ Le.5.me^{o} B.
* Accidens.69.&c.Actus.187. Corpus.14 16.68. Durities. 1. Hæreſis.138.

119 Totus Chriſtus eſt in hoc ſacramento. 3^{a}.q.76.1.o./.q.79.1.3^{m}./.4.diſtinct.10.2.o /. Quol.7.8.o./.Io.6.lect.6.ho.g.K.
* Potioſitas.

120 Verum Corpus Chriſti non eſt in hoc ſacramento, niſi ut in ſigno, eſt hæreſis abiurata a Berengario. 3^{a} q.75.1.3^{m}./ q.75.1.2/ 4 d.10.1.o./.con.4.c^{o}.62.uſque 68./.Io.6.lc.7.me^{o}.G./.1^{a}.Cor.11. lec.5.me^{o}.A.
* Tenebræ 5.

121 In hoc ſacramento eſt aliquid dupliciter, ſcilicet ex ui ſacramenti, id eſt ſignificatum per formam, & ex naturali concomitantia, id eſt realiter coniunctum Chriſto.3^{a}.q.76.1.o./.2.3.4.c./.q.78 6.1^{m}./.q.81.4.2^{m}./3^{m}./.4.d.8.q.2.ar.4.q.1.1^{m}./.d.10.s.o./.d.11.q.2.ar.1.q.1.2^{m}/.Con.4.c^{o}.63./.Quol.7.8.c./.1^{a}.Cor.11.lec.6.prin^{o}.G.

122 Anima Chriſti, & diuinitas eius ſunt in hoc ſacramento ſecundo modo tantum. 3^{a}.q.76.1.1^{m}./.2.c./.q.81.4.3^{m}./.4.d.10.ar.1.q.1.c /.d.12.q.3.ar.4.q.2.1^{m}./.con.4.c^{o}.63./.Quo.7.8.c./.1^{a}.Cor 11.lec.6.prin^{o}.G.

123 Caro, & os, & huiuſmodi ſunt ſub ſpecie uini ſecundo modo tantum, & ſub ſpecie panis, primo modo: ſanguis uero econuerſo.3^{a}.q 76.1.2^{m}./.2.c /.3^{m}./.q.78.9.1^{m}./.q.81.4.2^{m}./.4.d.8.q.2 ar.4.q.1.1^{m}./.d.10.ar.2.q.2.o./.d.11.q.2.ar.1.q 1.2^{m}./.con.4.c^{o}.63./.Quol.7.8.c./.Io.6.lec.7.prin^{o}.b.fi./.1^{a}.Cor.11.lec.6.prin^{o}.H.

124 Quantitas tota, & alia accidentia Chriſti ſunt in hoc ſacramento, ſecundo modo tantum. 3^{a}. q.76.1.3^{m}./.4 u /.5 3^{m}./.q.81.3.3^{m} /.4.d.10.ar.2 q.3.4.o./.d.12.q.1.c./.Con.4.c^{o}.64./67.1^{m}./.Quol.7 8.c.

125 Tota quantitas Chriſti eſt indifferenter, ſub magna, & parua quantitate ſpecierum.3^{a}.q.76.1 3^{m}./.3.c./ 4.o./.4.d.18.ar1.2.q.4.o./.Con.4.c^{o}.63./.64 /.Quol 7 8.o.

126 Totus Chriſtus eſt ſubſtantia qualibet parte utriuſque ſpeciei.3^{a}.q.76 a.3.o./,q 78.6.3^{m}./.q.79.1.3^{m}./.q.80.1.2^{m} /.4.d.10.ar.3 q.3.o./.d.11.q.2.ar.1.q.1.2^{m}./.d.12 q.1.ar.3.q.1.3^{m}./.Con.4.c^{o}.60./ Quol.7.8.c./.Io.6.lec.7.prin^{o}.b.fin./.1^{a}.Cor.11.lec.5.fi.E./.lec.6.prin^{o}.H.

127 Accidentis corporis Chriſti, ſunt in hoc ſacramento, mediante ſubſtantia. Nec habent immediatam habitudinem ad corpora circumſtantia. Ideo non poſſunt immutare medium.3^{a}.quæſtio.76.7.c./.quæſtio.81.3.4.c./ 4.diſtinct.10.ar.2.q.4.3^{m}/.ar.4.q.1.c.

128 Accidentia corporis Chriſti intrinſeca, ſunt in hoc ſacramento, non autem accidentia, per comparationem ad extra, ut ubi, & ſitus.3^{a}.q.77.5.3^{m}/.q.81.3.c./.4 c./ 1^{m}.

129 Corpus Chriſti in eucharistia, non tangit aerem circunſtantem 4.d.18 ar.4.q.1.c.

130 Chriſtus eſt ſub duplici ſpecie euchariſtiæ, triplici ratione, ſ. ad repræſentandum paſſionem eius, ut ſit cibus, & potus, & ad ſalutem corporis, & animæ 3^{a}.q 76.2.3^{m}./ 4. d.11 q.1.ar.1.q.1.o./.d.25 qu.1.art.1 q.2.c./.Con.4.c^{o}.61.fi./.63.fi./.1^{a}.Cor.11.lec.5 prin^{o} k.

131 Chriſtus in Euchariſtia continetur ſub aliena ſpecie, ad uitandum horrorem, & deriſionem, & propter meritum fidei. 3^{a}.q.75 1.o./.4.d.10.1.1^{m}/.d.11.q.1.ar 1.q.2.c./.Con.4.ca^{o}.63.fin./.1^{a}.Corinth.11.lectu.5 prin^{o} K./.Lect.6.prin^{o}.Accidens 69.

132 Corpus Chriſti eſt localiter in uno tantum loco, ſ. in cælo, ſed ut in ſacramento ſignificante, & continente, eſt alibi, non tamen ubique. 3^{a}. quæſtion. 75. 1. 3^{m}. /. 4. c. /. quæſt. 76. 5. o /. 6. c. /. 1^{m}./ quæſtio. 81. 1. 3^{m} /. 1. diſtinct. 37. quæſtio. 3. a 1^{m}./.4 diſtinctio. 10.1. 5^{m} / 6^{m}./. 7^{m} /. 8^{m}./. articul. 3, quæſtio.2. 2^{m}./. diſtinctio.44.quæſtio.2. artic. 2.qu. 3. 4^{m} /. quæſtio.3. 1^{m}./.Cont.4. capit^{o}. 64. fin/. Quolib. 1. ar. 1^{m}.

133 Locus euchariſtiæ, non eſt uacuus, nec plenus corpore Chriſti, ſed ſpeciebus ſacramentalibus, per naturam dimenſionum, uel miraculoſe.3^{a}.q.76.5.2^{m}.

134 Chriſtus in ſacramento non eſt ut in loco circumſcriptiue, nec diffinitiue.3^{a}.quæſtio.76.6.1^{m}./.4 diſtinct.10. articu.2. quæſtio.3. 2^{m}./.4^{m}./.articu.3.quæſtio.1 2.4.o./. Opuſcu.11. artic.33.

136 Chriſtus ad motum ſacramenti, non mouetur per ſe, nec per accidens.3^{a}.quæſt.76.6.o./.4.d.10.ar.3.quæſt.4.o./. Opuſcu. 11.artic.34.

137 Chriſtus dedit in ſacramento diſcipulis corpus ſuum paſſibile.3^{a}.quæſt.81.3.o./. 4.diſtinct.11.quæſt.3.3.o./.d.12.q.1.ar.3.q.1.c.

138 In triduo mortis Chriſti ſi quis conſecraſſet, fuiſſet corpus ſine ſanguine, & econuerſo, & utrumque ſine anima. 3^{a}. quæſt.76.1.1^{m} /.c.2./.quæſt.81 4.o./.4. diſtin. 10.ar.2.quæſt.1.c./.diſtinct.11.quæſtio.3 ar.4.quæſtio.2.o./. Con.4.capit^{o}.64./ Ioan. 6. lectio 6. fin.g. K./.primæ Corinth.11.lectio 6. prin^{o} H.

139 Chriſto exiſtente mortuo, deus non potuiſſet facere animam eſſe in hoc ſacramento, 4.diſtinctio.11. quæſtio.3.art.4. quæſtio.2.o.

140 Si Chriſtus in triduo fuiſſet in hoc ſacramento paſſus fuiſſet in eo paſſione innata, non autem paſſione illata. 3^{a}.q.81.4.o./.4.d.11.q.3.3.o./.ar.4. q.1.o.

141 Corpus Chriſti in hoc ſacramento, non poteſt uideri oculo corporali. 3^{a}. quæſtio.76.7.o. / 8.c./.4.diſtinctio 10.artico.2. quæſtio.2.3^{m}./.artic.4.q.1.o./.q.4.2^{m}./. L.princ^{o}.B.C./.diſt. 11.q.3.3.c. Viſio.

142 Quando in hoc ſacramento apparet puer, uel caro, eſt ibi uere corpus Chriſti, ſed non uidetur in ſpecie propria. 3^{a}.q.76.8.o./.4.d.10.ar.2.q 3.3^{m}./.ar.4.q.2.o./. Opuſ.58.c^{o}.11.
* Viſibile 4.

143 Talis apparitio quandoque eſt tantum ex parte uidentium, & quandoque extra.3^{a}.q.76.8.o./. 4.d. 14.ar.2.q.2.3^{m}./.ar.4.q...o./ Opuſ.58.c^{o}.11.

144 Quando ſic apparet omnibus, non debet ſumi, ſed debet cum reliquiis poni.3^{a}.quæſtio.82.4.3^{m}./. 4.diſtinct.10.artic.4. quæſt.3.o.

145 Tunc ſacerdos, ſecundum aliquos debet iterum celebrare. Vel ſecundum alios, ſufficit ſpiritualis manducatio. 3^{a}.q. 82.4.3^{m}./ 4.d.10.ar 4.q.3.2^{m}.

146 Chriſtus uidet ſe corporaliter in ſacramento, non ex ſacramento. Si autem oculum haberet extra ſacramentum, non poſſet hoc, niſi miraculoſe.3^{a}.quæſt.76.7.2^{m}./.4.d.10.ar.4.q.1.1^{m}./ d.11.q 2.1.4^{m}.

147 Angeli non uident corpus Chriſti ſub ſacramento, cognitione naturali, ſed tantum cognitione beata, dæmones autẽ nullo modo plene.3^{a}.q.76.7.c./.4. d.10.ar.4. q.4.o.

148 Beati uident Chriſtum ſub ſacramento uiſione intellectuali plena, non autem uiſione corporali, niſi miraculoſe. 3^{a}.q.76.7.c./.2^{m}./.4.d.10.ar.4.q 1.o./ q.4.1^{m}.

149 Intellectus uiatoris non poteſt comprehendere, nec uidere Chriſtum in hoc ſacramento. 3^{a}.q^{o}.76.7.c./. 4.diſtinctio.10.ar.4.q.5.o.

150 Non baptizati, peccant uidendo euchariſtiam, non autem chriſtiani, licet ſint peccatores.3^{a} quæſt.80.4.4^{m}. / 4.d.3.art.1.q.4.3^{m}./.d.4.q.2.ar.2.q.3.c./. diſt.9.ar.3. q.6.o./. 1^{a}.Cor.11. lec.7.prin^{o}.D.

151 Soli ſacerdotes poſſunt conſecrare euchariſtiam. 3^{a}.q.82.1.o. /.4.d.13 q.1.ar 1.q.1.o./.d.17.q.3.ar 3.q.1.c./.d.24.q^{o}.2.ar.1.q.2.c / ar.2.2^{m}.Conſecratio 17. Miniſter.

152 Plures ſacerdotes poſſunt eandem hoſtiam conſecrare.3^{a}.q^{o}.82.2.o./ 4 d.13.q.1.ar.2.q.2.o.
* Abſoluere 31.32.33.

153 Mali ſacerdotes etiam ſchiſmatici, hæretici, excommunicati, & degradati, poſſunt conſecrare, ſed peccant grauiter.3^{a}.q.64.9.2^{m} /.3./ q.82.5.7.8.9.o./.4 d.13.q.1.artic. 1.q 3.4.o./.L.prin^{o}./.d.18.q 2.ar.2.q.3.2^{m}./.d.19.q.1.ar.2.q.3.1^{m}./.d.25.q.1.1.o /.Quol.12. 16.c.Irregularitas 1.
* Benedictio 4 Conſecratio 1.4.17.Dalmatica 1.Diaconus 6.Diſpenſatio 17.Idolatria 2.11.12.

154 Recipiens euchariſtiam, uel audiens miſſam a talibus, grauiter peccat. 3^{a}.quæſt.64.9.2^{m}./.3^{m}./.q.82.9.o./.4.d.13.q.1.ar.3 quæſt.3.o.

155 Conſecrans propter malum finem. ſ. ad maleficia, uel ut irrideat, peccat, ſed perficit ſacramentum 3^{a}.q.74.2 2^{m}.

156 Diſpenſatio euchariſtiæ pertinet ad ſacerdotem tantum.3^{a}.q.82.3.o. * Laurentius 2.

157 Non licet ſumere euchariſtiam ab alio, quàm a proprio ſacerdote.4.d.17.q.3.ar.3.q.4.c./ 2^{m}.
Oppoſitum uidetur dicere. Opuſcu.19. cap^{o}.4. Reſpondeo dubio 579°. Du^{m}.579^{m}.

158 Nullus laicus quantumcunque ſanctus poteſt diſpenſare euchariſtiam, ſed tantum miniſtri eccleſiæ. 4. d.13.q.1.ar.3.q.1.o./.d.17.q.1 ar.5.q.2.3^{m}.

Nulli

Eu

159 Nulli non ſacerdoti, licet tangere euchariſtiam, niſi in neceſſitate, ut ſi caderet. 3ª.q.82.3.c.

160 Laicus etiam peccator debet tangere euchariſtiam, in neceſſitate tantum, ut ſi caderet in terram. 3ª.q.82.3.c./. 4.d.13.q.1. ar.3.q.1.3^{m} /.d.24.q.1.ar.3.q.5.5^{m}.

161 Si adſint eſſentialia, ſ. ordo, & intentio miniſtri, & materia, & forma debita, erit euchariſtia, licet deſint ſolennitates loci, temporis, & paramentorum. Tamen talis grauiter peccaret, & degradandus eſſet. 3ª.q.83.2.1^{m}./.4 d 13.q.1.ar.2.q.6.o./.d 24.q.1.ar 2.q.1.c./ d.34 1.7^{m}.

162 De pœnitentia amittentis euchariſtiam, uel cuius negligentia, brutum ſumit eam, uel ſanguis ſtillat extra, uel euomentis 3ª.q.83.6.7^{m}./.4.d.13.L.6./.d.... ar.3.q.1.4^{m}.

163 Conſecrans tenetur ſumere euchariſtiam, ſub utraque ſpecie quotieſcunque celebrat. 3ª.q.80.12.o./.q.82.4 o./. 4.d.12.q.3.ar.2.q.2.o.

164 Si percipitur ante conſecrationem aquam tantum fuiſſe, effundatur, & uinum ponatur. Si autem poſt, iuxta canonem, ſuper aliam hoſtiam, ſecundum Innocentium, uel tantum cōſecret uinum præmiſſa contritione de negligentia. 3ª.q.83.6.4^{m}./.4.d.11.L.fi./.1ª.Cor.11.lec.6.fi C.

165 Deficiente ſacerdote poſt conſecrationem corporis, debet ſuppleri per alium, non autem ſi ante. 3ª.q.83.6.1^{m}./.4.d.8.q.2.ar.4 q.2.o./.d.13.q.1.ar.1.q.2.3^{m}.
* Ordo 71.72.76.77.79. Paraſceue. Patena.

166 Miniſter in aliis ſacramentis dupliciter operatur. ſ. pronunciando uerba, & actum exteriorem exercendo. In euchariſtia uero, tantum primo modo. 3ª.q.78.1.c./.3^{m}./.4 d.8.q.2.ar 1.q.3.o./.q 4.4^{m}.
* Subdiaconus 1.5.7.

167 Non licet ſacerdoti omnino ceſſare a conſecratione euchariſtiæ, ſed tenetur ſaltem in feſtis. 3ª.q.82.10.o /.4.d.13.q.1.ar.2.q.1.o.
* Thurificatio 2. Vnctio 23.

Sumens. 168 Celebratio euchariſtiæ, eſt immolatio Chriſti, quia eſt figura paſſionis eius, cuius per hoc ſimus participes, & ſacerdos ſignificat Chriſtum. 3ª.q 83.1.o./.2.c./.1^{m}./ 2^{m}.

169 Euchariſtia dupliciter ſumitur. ſ. ſacramentaliter, & ſpiritualiter. 3ª.q 80.1.2.3 o./.4.diſt.9.ar.1.q.1.1^{m}./.q 3 o./. ar.2.o./. Io.6.lec.7.prin^{o}.h.A /.c.E./ me^{o}.ſ.1ª Cor.11.lec.7.me^{o}.H.
* Amor 67. Angelus 491.492.493. Aqua 17. Baptiſmus 245.

170 Patres ueteris teſtamenti manducauerunt Chriſtum ſecundo modo tantum. 3ª.q.80.1.3^{m}./ 4 d.9.ar.1.q.4.2^{m}.
* Bucella.

171 Non omnis manducans Chriſtum ſpiritualiter, manducat hoc ſacramentum ſpiritualiter, ut ſancti ueteris teſtamenti, nec omnis manducans ſpiritualiter, manducat ſacramentaliter, nec econuerſo. 4 d.9.ar.2.q. 4 o.
* Hæreſis 137.238.

172 Euchariſtia uere ſumitur a peccatoribus ſacramentaliter tantum, nec immunditiam aliquam ex hoc contrahit. 3ª.q 80.3.c /.q 81.7.1^{m} /.4.d.9.ar.2.q 1.o./.1ª.Cor.11.lec.7.me^{o}.I.
* Idolatria 11.12.

173 Infidelis uere ſumit euchariſtiam non primo modo, nec ſecūdo proprie. 3ª.q.80.3.2^{m}./.4. diſt.9.ar.2.q.2.o./.q.3 3^{m}./.1ª. Cor.11.lec.7.me^{o}.I. *Libamina Manducatio. Miſſa 8.16.&c. Paraſceue. Chriſtus 7.9.

174 Brutum uere ſumit euchariſtiam per accidens, non autem primo nec ſecundo modo. 3ª.q 80.3.3^{m} / 4.d.9.ar.1.q.3.o./. Opuſ.59 c^{o}.9./.1ª.Cor.11.lec.7.me^{o}.I.

175 Chriſtus ſumpſit corpus ſuum, & ſanguinem in euchariſtia. 3ª.q 81.1.o./.q.84 7.4^{m}./.4.d.11.q.3.o.

176 Chriſtus ex ſumptione huius ſacramenti habuit ſpiritualem dulcedinem. Ideo ſumpſit ſacramentaliter, & ſpiritualiter, ſed aliter quam cæteri. 3ª.q 81.1.2^{m}.

177 Chriſtus dedit euchariſtiam Iudæ in cœna, præter bucellam intinctam. 3ª.q.81.2.o./.4.d.11.q.3.ar.2.q.1.2.o./. Io.13.lec.3.fi.g./.lec 4.fi.ſ. Bucella.

178 Sumptio euchariſtiæ non eſt de neceſſitate ſalutis ſecundum ſe, ſed ex ſtatuto Chriſti, & eccleſiæ. 3ª.q.73.3.o./.q1.80.11.o./.4.d.9.ar.2.q.1.o./.d.12.q.3.ar.2.queſtio.1.o./.Io.6.lect.7.prin^{o}....B.

179 In primitiua eccleſia, omnes tenebantur quotidie ſumere euchariſtiam, poſtea ter in anno, nunc autem ſemel. 3ª.q.80.10.4^{m}./.4.d.12.q.3.ar.1.q.3.o./.d.32.ar.5.q.4.c.

180 Euchariſtia debet frequenter ſumi ad reſtaurationem perditæ deuotionis, & feruoris. 4.d.12.q.3.ar.1.q.1.o.

181 Euchariſtia debet quotidie ſumi, niſi ex hoc quis ſentiret reuerentiam diminui & feruorem non augeri. 3ª.q.80.10.o./.4.d.13.q.3.ar.1.q.1.o /.1ª.Cor.11.lect.7.me^{o}.F. Miſſa 12.

182 Euchariſtia non debet pluries in die ſumi, niſi quando quis in una die ex aliquo caſu permiſſo pluries celebraret. 3ª.q. 80.10.5^{m}./ quæſtio.83.2.2^{m}./.4.diſtinctio.11.quæſt.3.arti.1.q.4 o./.1.13.q.1.ar.2.q.3.3^{m}.

183 Euchariſtia ſub ſpecie uini, id eſt ſanguinis Chriſti non datur populo, propter periculum effuſionis quia facilius una gutta ſanguinis haberetur, quàm aliqua una particula corporis. 3ª.q.74.1.3^{m}./.q.80 12.c./.4.d.11.q.2.ar.1.q.2.3^{m}./.d.12 q.3.ar.2.q.3.3^{m}./.Io.6.lec.7.prin^{o}.b.ſi.

184 Miniſtris altaris, ut Laurentio, datur diſpenſatio ſanguinis Chriſti, & etiam ſecundum conſuetudinem aliquorum datur eis participatio ſanguinis Chriſti de quibus præſumitur q; in talibus magis ſint cauti. 4.d.11.q.2.ar.1.q.1.3^{m}./.d.13.q.1.ar.3.q.1.1^{m}.

185 In lege etiam cæteri de libaminibus, nihil habebant offerentes, ſed ſoli ſacerdotes, per quæ ſignificabatur potus huius ſacramenti. De ſacrificiis autem habebant etiam offerentes, quibus ſignificabatur cibus huius ſacramenti. 4.d.11.q.2.ar.2.qu.1.3^{m}.fin.

186 Corpus Chriſti quanto plus manducatur, tanto plus augmentatur. Opuſ.58.c^{o}.14.

187 Corpus Chriſti, dum manducatur, non minuitur. Opuſc.58.ca^{o}.14.

188 Corpus Chriſti, ſi non manducatur, quodammodo minuitur quod eſt ualde mirabile. Opuſ.58 c^{o}.14.

189 Hoſtia non conſecrata, nunquam debet dari pro euchariſtia. Et ſacerdos dans eam reus eſſet idolatriæ. Non autem adorantes, uel ſumentes eam, cum hoſtia debeat adorari latria, ſub conditione in habitu, & adorantes uel ſumentes eam æſtiment probabiliter hoſtiam eſſe conſecratam. Fides enim credentis non fertur ad has ſpecies panis, uel ad illas, ſed ad hoc, quòd uerum Corpus Chriſti ſit ſub ſpeciebus panis ſenſibilis, quando recte fuerit conſecratum. Vnde ſi non ſit recte conſecratum, fidei non propter hoc ſuberit falſum. 22ª.quæſt.1.3.4^{m}./.3ª. quæſtio.80.6.2^{m}./.3. diſtinctio.9. quæſt.1.art.2.q.6.2^{m}./.4 diſt.9.ar.5.qu. 1.4^{m}./. Quol.6 1 2.o./.1ª.Corin.11.lec.6.prin^{o} G.

190 Sumens hoſtiam conſecratam, quam neſcit eſſe conſecratam non manducat Euchariſtiam ſacramentaliter, niſi per accidens. Tamen propinquius quam brutum, inquantum eſt aptus. 4.d.9 ar.2.q 3.3^{m}.

191 Ad digne ſumendum euchariſtiam, tria requiruntur, ſcilicet munditia conſcientiæ, deuotio actualis, ſcilicet in actu mens ſumentis feratur ad diuina, unde, & ſacerdos monet populum, corda ad deum habere, & munditia corporalis. 4 diſt.9.ar.3.quæſtio.5.c /.ar.4.quæſt.2.c./ diſt 32.qu.2.ar.1.q.3.o./.quæſt.3.ar.1.q.2.c. Impedimēta.
* Oppoſitum uidetur dicere a ſimili, quo ad deuotionē actualem ex parte ſumentis euchariſtiam, ſicut & ex parte adorantis hoſtiam, cum nemo carne Chriſti manducare debeat niſi prius adoret ſecundum Auguſtinum. Sed hoſtia debet adorari latria, ſub conditione in habitu. 3ª.q.80.6.2^{m}./.3.d.9.qu.1.ar.2.q 6.2^{m}. Reſp Du^{o}.580°. Du^{m}.580^{m}.

192 Melius eſt paratis ſumere euchariſtiam, quàm abſtinere ab ea. 3ª.q.80 10.c /.4 d.12.q 3.art.2.q.3.o./. 1ª. Cor.11. lect.7. med^{o}.K.&c.

193 Pœnitentes qui abſtinent ab hoc ſacramento, ſecundum conſilium ſacerdotis, excuſantur a tranſgreſſione præcepti, non autem manentes in peccatis. 3ª.q.80 11 3^{m}.

194 Euchariſtia debet ſumi tantum a ieiunis totaliter, niſi in caſu mortis. 21ª.quæſt.14.14.6 2^{m} /.3ª.quæſt.80 8.o./.9.c./.4.diſt.8.quæſt.2.art.4.quæſt.1.o.o./.d.34.1.7^{m}./.1ª. Cor.11.lec.4.me^{o}.K.

195 Omnis cibus, uel potus, ſumptus poſt mediam noctem, impedit ſumptionem euchariſtiæ, non autem ante, etiam ſi nec ſomnus, nec digeſtio ſequatur. 3ª.q.80.8.5^{m}./. 1ª. Cor.11.lect.4.med^{o}.A.

196 Deglutitio ſaliuæ, uel cibi relicti inter dentes, uel eructationis, non impedit ſumptionem euchariſtiæ. 3ª. quæſtio.90. 8.4^{m}./. 4. diſtinct 8. quæſtio. 2. artic. 4. quæſt.1.3./. 1ª. Corin.11, lect.4.me^{o}.A.

197 Reliquiæ aquæ, uel uini, quibus lauatur os traiectæ non in magna quantitate, & mixtæ cum ſaliua non impediunt ſumptionem euchariſtiæ. 3ª.q.80.8. 4^{m}.

198 Poſt ſumptionem euchariſtiæ requiritur modicum interuallum, ante prandium. 3ª. quæſtio, 80, 8. 6^{m}./.4. diſtinct.8.q.1.ar.4.q.3.o.

199 Corporalis immunditia, ut lepra, fluxus ſanguinis, & huiuſmodi, non impedit ſumptionem euchariſtiæ. 3ª. q.80.7.3^{m}./.4.d.9, ar.4.q 3.o.

200 Euchariſtia debet ſemper haberi parata pro infirmis. 3ª.q.83.5.11^{m}. *Ieiunium.43.45. Indeuotio.

201 Sacerdos non habens aliam hoſtiam conſacratam, niſi ſuam debet dare partem illius infirmo petenti euchariſtiam. 4.diſ.10.q.3.ar.2.q 2.1^{m}.

202 Pars hoſtiæ miſſa in calice, nunquam debet dari

infirmis, quia Chriſtus nemini dedit panem intinctum, niſi Iudæ. 3ª.q.81.5 9^{m}.

203 Corpus Chriſti non debet ſumi, niſi cum magna præparatione. Opuſ.58.c°.31./.1ª.Cor.11.lec.7.me°.G.

204 Præparatio in ſumendo euchariſtiam, conſiſtit in tribus. ſ. in dignitate euchariſtiæ, in hoſtia panis, & in figura agni paſcalis. Opuſcul.58.c°.15./.10. * Pœna 46.47.48.49. Vnctio 18.

205 Triplex modus manducandi corpus Chriſti, ſcilicet ſacramentalis tantum, ſpiritualis tantum, ſacramētalit, & ſpiritualis ſimul. 3ª.q.80.1.2.3.o./.Opuſ.58.c°.17.18.

206 Circa tertium modum, poſſunt tria notari. ſ. multitudo non manducantium ſ. malorum, magnitudo felicitatis bonorum corpus Chriſti digne ſumentium, & ratio remanducationis digne manducantium. Opuſc.58.c°.20.

207 Non manducantium corpus Chriſti, tres ſunt ſpecies, ſiue tres turmæ. ſ. infideles, negligentes, & contemnentes. Opuſc. 57.c°.princ°.

208 Pueris non debet dari Euchariſtia, niſi cum incipiunt habere aliqualem vſum rationis, vt poſſint concipere deuotionē huius ſacramenti. ſ. in decimo, vel vndecimo anno. 3ª. qō. 80 9.2^{m} /.4.d.9.ar.5.q.4.o /.d.23.q.2.ar.2.q.4.c./.Io.6.lect. 7.prin°.b.B.

209 Græci dant euchariſtiam pueris, recenter natis baptizatis propter hoc, quod Dionyſius dicit, baptizatis eſſe ſacram cōmunionem dandam, non intelligentes, quod Dionyſius ibi loquitur de baptiſmo adultorum. 3ª.q.80.9.3^{m}.

210 Amentibus poſt fidem, & deuotionem, debet dari euchariſtia in mortis articulo, niſi ſit periculum vomitus, vel expuitionis. Non autem ſi ante amentes fuerunt, & ſic à natiuitate remanſerunt. 3ª.q.80.9.o /.4.d.9.ar.5.quæſtio.3.o./. Io.6.lec.7.prin°.b.B.

211 Dæmoniacis debet dari euchariſtia, niſi certum ſit, quòd pro crimina torquean tur, non autem energumenis. 3ª.quæſt.80. 9 2^{m}./ 4.diſtinctio.9.articul.5.quæſtio.3.2^{m}./.Io.2.lectio.3. ſin.ſ.

Peccatum. 212 Nihil præter peccatum mortale, impedit neceſſario ſumptionem euchariſtiæ, ſecundum tantum de congruo, vt coitus matrimonialis, nocturna pollutio, & ſluxus fœminis temporalis, quando ſunt ſine mortali, vſque ad alium diem. 2.2. q.154.5.o /.3ª.q.80.7.o /.4.diſtin. 9. art.4.q. 2.o./. * Confeſſio 32. Debitum 24. &c. Excommunicatio 23. Idolatria 11. 12.

213 Præeligendum eſt, eſſe ſuſpectum, quàm indigne ſumere euchariſtiam. 3ª.q.80.6 2^{m}./.4.d.9.ar.5.q.2.3^{m}.

214 Euchariſtia ſumitur indigne tripliciter. ſ. indeuote, cum uoluntate peccandi, & celebrando contra ritum eccleſiæ. 1ª. Cor.11.lec.7.princ°.

Du^{m}.581^{m}. 215 Oppoſitum videtur dicere. 3ª.q.83.2.5^{m}/.4.d.12. q.3. art.2. q.4 3^{m}. Reſp. ſicut Dubio 9000°.

216 Suſpectis violenter, & publicis, debet omnino negari euchariſtia. 3ª.q.80.6.3^{m}./ 4.d.9.ar.5.q.2.o.

217 Peccatori occulto petenti occulte euchariſtiam, debet negari. Si vero publice petat, debet dari. Sed peccatori publico debet omnino negari. 3ª.q.80. 6.o./.q.81.2.c./. 2^{m}./ 4.d. 9.ar.5.q.1.o /.q.2.c./.Quol.5.12.c.

218 Aliquis arcetur ab euchariſtia ſine culpa. ſ. ſuſpenſi, interdicti, & excommunicati etiam excommunicatione minori. 4.d.18.q.2.ar.4.q.3.3^{m}.

Du^{m}.581^{m}. 218 Oppoſitum videtur dicere. 4.d.9.ar.5.q.1.c. Reſpondeo ſicut dubio 578°.

220 Sumens euchariſtiam cum conſcientia peccati mortalis, peccat mortaliter. 3ª.quæſtio.79. 2.2^{m}. /. 3. 2. /. quæſt.80.4.o. /.7.8.c./. 4.diſt 9. ar.3.quæſt. 1.o./.ar.4.q 2.c./. d.11.quæſt.2. ar.1. qō.2.3^{m}./.d.12.q.2. art. 2. q. 3. 1^{m}./. 1ª. Cor.11.lec.7. me°.H.

221 Sumens euchariſtiam in peccato mortali ignorato, facta diligenti diſcuſſione, etiam non ſufficienti, non peccat. 3ª. q. 80.4.5^{m}./. 4 diſt.9.art.3.quæſt.2.o /.d.15.q.1.art.3. quæſt.2. 2^{m}./. diſtinct. 16. L. ma°.C. Miſſa 8. * Immunitas 2. Immunitas 2. Indeuotio.

222 Ante confeſſionem de mortali, nullus debet ſumere euchariſtiam, ſi habet copiam confeſſoris, & neceſſitas non vrget ſicut vrgentur ſacerdotes parochiales. 4.d.16 L. med°. C. /. d.17.q.2 ar.5.q.1.3^{m} /. q 3.ar.1.quæſt.4.c./.1ª.Cor.11.lec.7. princ°.B.

223 Immo quilibet qui in peccato mortali exhibet ſe miniſtrum eccleſiæ, in aliquo ſpirituali, peccat mortaliter. 2.2. q. 33. 5.o./.4.diſtinct.19.quæſt. 2. ar.2.q.2.o. Reſpondeo ſicut dubio 790°.

Du^{m}.582^{m}.

224 Non eſſet conſulendum alicui, quòd ſtatim poſt peccatum mortale, vel etiam contritus, & confeſſus ad euchariſtiam accederet, ſed deberet, niſi magna neceſſitas vrgeret, per aliquod tempus propter reuerentiam abſtinere. Et præterea euchariſtia purgat maculam mentis, non autem immunditiam corporalem, & hebetudinem, quæ contingit in mente, ex depreſſione ipſius ad carnem. Vnde etiam poſt conuerſionem, & confeſſionem grauium peccatorum conſilium videtur eſſe Auguſtini, quòd non ſtatim homo accedat propter reuerentiam ſacramenti, & ut magis ſeipſum probet. 4. d.9.ar.4.q.2.2^{m} /.d.16.L.me°.C.

225 Experimentum non debet ſumi de peccatis, cum euchariſtia. 3ª.q.80.6.3^{m}./.4.d.9.ar.5.q 2 2^{m}.

226 Iniuria fit euchariſtiæ ſi hoſtia conſecrata cōſecretur iterum. 4.d.6.q.2.ar.1.q.1.1^{m}./.d.11.L.me°.H.d.12.q.3.ar.1.q.1.1^{m}. /.Con.4.2°.59 h.

227 Oppoſitum uidetur dicere a ſimili. 3ª.qō.66.9.4^{m}./.q.68.7. 2^{m} /.11.4^{m} /.4.d.6.q.2.ar. 3 q.1.c. Reſpondeo dubio 264. Vnctio 18. Du^{m}.583^{m}.

228 Sacerdos faciens fictionem in cōſecrando euchariſtiam, multo grauius peccat, quàm indigne ſumens eam. 3ª.q.80.6.2^{m}. /.Quol.5.12.3^{m}.
* Idolatria 11.

229 Infidelis eſt indignior fideli, ad ſumendum euchariſtiam. Sed fidelis cū mortali indignius ſumit. 3ª.q.80.5.2^{m}./.4.d.9. ar.3.q.4.o.

230 Sumens euchariſtiam cum peccato ſpirituali, grauius peccat, quam ſumens cum peccato carnali. 3ª.q. 89. 5. 2^{m}./.4.d. 9.ar.3.q.4.o.

231 Peccatum indigne ſumentium euchariſtiam, eſt minus graue, peccatis commiſſis in deum, & grauius peccatis contra proximum, uel contra ſeipſum 3ª.q.80.5.o./.4.d.9. ar.3.q.3. o./.1ª. Cor.11.lec.5.me°.E.

232 Eſt etiam minus graue, peccato occiſionis Chriſti, & proditionis eius. 3ª.q.80.5.1^{m} /.2^{m}./ 4.d 9.ar.3. q.3. 1^{m}. /.1ª.Cor. 11.lec.7.me°.F.

233 Et eſt minus graue proiectione eius in lutum. 3ª.q.80.5.3^{m}. /.4.d.9.ar.3.q.3.2^{m}.

234 Manducanti indigne corpus Chriſti tria mala ſequuntur, ſcilicet peccati ſui aggrauatio, a gratia Chriſti ſeparatio & ad æternam pœnam condemnatio. Vel alia tria mala, ſcilicet magna culpa, dei offenſa, & multiplex plaga. Opuſcu. 58. cap°. 17./.18.

235 Huiuſmodi mala, poſſunt dici tres plagæ, ſcilicet multa damna ſpiritualium bonorum ſterilitas terræ ſiue cariſtia temporalium, peſtes corporum, ſiue ſtrages hominum. Opuſcul.58. cap°.18.

236 Contra has plagas, & omnia dicta mala, eſt triplex remedium, ſcilicet emendatio uitæ per pœnitentiam uoluntariam, correctio malitiæ per ſuperiorum diſciplinam, & mutatio incorrigibilis perſonæ per iuſtitiæ diſtrictionem. Opuſcu.58. cap°.18.

237 Euchariſtia non imprimit caracterem. 3ª.qō. 63.6.c./.q.80.1. 3^{m}./.10.2^{m}./.4.d.7.q.3.ar.1.q.2.2^{m}./.ar.3. q 3.1^{m}. Effectus.

238 Euchariſtia, ordinatur ad hoc, ut homo adhæreat Chriſto, & perficiatur. 4.d.2.q.1.2.c./.d.4.q.2.ar.1.q.2.3^{m}.

239 Sine manducatione ſpirituali euchariſtiæ, non poteſt eſſe ſalus. 3ª.q.80.11.c./.4.d.9.ar.1.q.2.1^{m}.
* Amor 67.

240 Incorporatio ad Chriſtum, quo ad perfectionem influentiæ, eſt effectus euchariſtiæ, quæ præſupponit ipſam incorporationem abſolute, per baptiſmum cauſatam. 4. diſt.4.quæſt. 2. ar.2.q.5.2^{m}.

241 Euchariſtia inquantum eſt ſacramentum, prodeſt tantum ſumentibus, ſed ut eſt ſacrificium, prodeſt etiam aliis. 3ª.q.79. 3.8^{m}./.q.79.5.c./.7.o./.4.d.12.q. 2.ar. 2.q.2. 4^{m}./. d.45.q.2. ar.3.q.1.3^{m}./.Io.6.lec.6.ſi./.1ª.Cor.11.lec.6.ſi K.

242 Euchariſtia eſt ſacramentum paſſionis, & mortis Chriſti, in quantum perficit hominem in unione ad Chriſtum paſſum. 3ª.q.73.3.3^{m}./.5.2^{m}.

243 Euchariſtia eſt memoriale paſſionis Chriſti. 3ª. q. 66.9.5^{m}./. q.73.4.5.o./.q.74.1.c./ q.76.2.2^{m}./. q.79.1.c./. 4.d.2. q.1.2. 1^{m}./.d.4.q.2.ar.1.q.2.3^{m}./.d.8.q.1.ar.1.q.3.c./.ar.2. q.1.b.1. /.ar.3.q.3.o./.q. 2.ar.1.q.1.4^{m}./.ar.2. q.1.2^{m}./.d 12.q.1.ar.3.q. 1.2^{m}./.3^{m}./.q.2 1^{m}./.1ª.Cor.11.lec.5 me°.F.G.

244 Euchariſtia ordinat ad refectionem mentis. 3ª.q.73.1.2.c./. q 79.8.c./.4.d.9.q.1.ar 1.1^{m}./ ar.2.q.1 2^{m}.

245 Effectus euchariſtiæ triplex, ſcilicet ſatietas, laus, & uita. Pſal.21.ſi.y.

246 Hoc ſacramentum, non habet ſuos effectus, niſi in coniunctis et per fidem, & charitatem. 3ª.q.79.1.2^{m}.

247 Euchariſtia eſt ſacramentum, charitatis Chriſti expreſſiuū, & charitatis noſtræ factiuum. 3ª q 73.3.3^{m}./ q.75.1.c./q.78. 3.6^{m}./.q.79.1.2./.4.c./.2^{m}./ 4.d.8.q.2.ar.2.q.3.5^{m}. /.d.24.q. 3.3.c /.1ª.Cor.11.lec.7.me°.H. Quid.

248 Effectus non principalis euchariſtiæ, ſed conſequens augmentum

meutum charitatis, eſt diminutio fomitis. 3ª. quæſtio.79. 6. 3ᵐ.

249 Quicquid eſt effectus paſſionis Chriſti, eſt effectus euchariſtiæ.3ª.q.79 1 c /.q 84.1.c./.Io.6.lec.6.ſ.g.8.
Oppoſitum videtur dicere.4.d.2.q.1.2.1ᵐ.Reſpondeo dubio 584°. Dū.584.

250 Per baptiſmum datur primus actus uitæ ſpiritualis, ſed per euchariſtiam datur complementum eius. 3ª.quæſt.79.1.2.c./.2ᵐ./.6.2ᵐ./ q.82.2.3ᵐ./. 4. d.9.ar.5.quæſt.4 2ᵐ./.d.12.q.2.ar.1.q.3 2ᵐ.

251 Euchariſtia facit omnem effectum vitæ ſpiritualis, ad ſimilitudinem cibi corporalis,quia ſuſtentat, auget, reparat, & delectat.3ª.q.79.1.0./.8.c./.q.81.1.3ᵐ./. 4.d.7. quæſt.1.artic.2. quæſt.2.4ᵐ.

252 Effectus proprius euchariſtiæ eſt transformatio hominis in deum,ad quem ſequitur augmentum virtutum, & reſtauratio perditorum.4.d.12.q.2.ar.1.q.1.c./.ar.2,q.1.3.c.
°Confirmatio 30.31.36. Immunitas 2.

253 Euchariſtia ordinatur ad ultimum effectum paſſionis Chriſti,quaſi completiſſime ab ea efficaciam habens.4.diſtin.2.q.1.2.1ᵐ.
°Indeuotio. Miſſa E. Suffragia 3. Thurificatio 2. Vnctio 10. &c.

254 Euchariſtia ualet contra omnes ſpirituales defectus. Ideo cum ſingulis ſacramentis datur, quaſi conſumans effectus vniuſcuiuſque.4 d.1 q.1.2.1ᵐ.

255 Corpus Chriſti offertur pro ſalute corporis, & ſanguis pro ſalute animæ,ſecundum ſimilitudinem, ſecundum rem uero,utrumque offertur pro utroque. 3ª.q.73.1.c./.q.74.1.0 /.q.76.2.1ᵐ./.q.79.1.3ᵐ./.4.d.11.q. 2.ar.1.q.1.c./.L.me°.H./.Io.6.lec.7.me°.e./.1ª.Cor.11.lec.5.me°.P.

256 Euchariſtia auget beatis gloriam accidentalem, non autem eſſentialem.4.d.12,q.2.ar.1.q.2.0.

257 Effectus Euchariſtiæ eſt adeptio gloriæ, non quidem ſtatim, ſed inquantum dat uirtutem perueniendi ad gloriam. 3ª. q. 79.2.0./ q.80.2.1ᵐ /.Io.6.0.

258 Euchariſtia dat quinque,ſcilicet ueniam culpæ,uitam gratiæ confirmationem in pugna, confortationem in uia, & prægustationem gloriæ.Iſa.4.ſi.b.G.

259 Effectus omnium ſacramentorum poſſunt aſcribi euchariſtiæ, habenti quaſi in capitulo, & in ſumma, omnia quæ alia ſacramenta habent ſigillatim,ſecundum Dionyſium.4.d.8.q.1.ar.2.q.2.4ᵐ.

260 Dei liberalitas in ſacramento Euchariſtiæ aſſignatur in tribus, ſcilicet quantum ad magnificentiam doni, nobilitatem dantis, & utilitatem accipientis. Opuſcul. 58, capit°.5.

261 In euchariſtiæ ſacramento renouantur omnia mirabilia,quę deus ab initio fecit.Opuſ.58.prin°.

262 Euchariſtiæ ſacramentum intellectum illuminat, concupiſcētiam ſanat,& mortem uiuificat.Opuſ.58 c°.6.

263 Effectus duplex euchariſtiæ.ſ.bonitatis in bonos,& ſeueritatis in malos.Opuſ.58.c°.18.

264 Corpus Chriſti digne manducantem, ſequuntur tria bona, ſcilicet pœnæ debitæ relaxatio, diuinæ gratiæ reſtitutio,æternæ gloriæ acquiſitio.Opuſ.58.c°.17.ſi.

265 Effectus,ſiue fructus principales euchariſtiæ ſunt tres.ſ.peccatorum deſtructio, bonorum ſpiritualium largitio, uel augmentatio,& animarum confortatio,uel uitæ æternæ collatio Opuſ.58.c°.24.

266 Effectus euchariſtiæ poſſunt ſumi ex tribus eius nominibus; Dicitur enim aliquando medicina ſpiritualis, manna, idest panis cœleſtis, & euchariſtia, idest bona gratia. Opuſc.58, cap°.26.

267 Effectus Euchariſtiæ ſumuntur etiam ex aliis tribus eius nominibus. Dicitur enim uerus panis, ſacramentum altaris,& ſacramentum charitatis.Opuſ.58.c°.25.

268 Contra duodecim noſtros langnores,qui.ſ.ſunt dæmonis tentatio,fomitis repugnatio,cordis macula,creatoris offenſa,defectus in cognitione ſui, in dilectione proximi,in ſapore ſpirituali, in conſumatione boni, debitum mortis æternæ,defluxus bonæ uitæ,exilium mundanæ miſeriæ, & incineratio corporalis materiæ, ordinantur duodecim effectus vel fructus Euchariſtiæ, ſcilicet quia euchariſtia dæmonem fugat fomitem refrigerat, maculam cordis mundat, iram dei placat, intellectum ad ſeipſum cognoſcendum illuminat, uoluntatem, ſiue affectum in dilectionem dei, & proximi inflamat, memoriam ſpirituali dulcedine delectat, totum hominem in bono confirmat, ab æterna morte liberat, merita bonæ uitæ multiplicat, ad patriam æternæ uitæ deducit,& ad æternam uitam corporis reſuſcitat. Opuſ.58.c°.18./.22./.23.

269 In euchariſtia confertur gratia habitualis, & excitatur feruor actualis deuotionis.3ª.q.79.1.2ᵐ./.4.7.c./.4 d. 12.q.2.ar.2.q.1 2ᵐ./ Quol.6.c.

270 Sumens euchariſtiam ſacramentaliter conſequitur maiorem gratiam,quàm prius ſumendo ſpiritualiter tantum.3ª. q.80.1.3ᵐ./.4.d.9.ar.2.q.4.1ᵐ.

271 Euchariſtia gratiam cauſat, auget,& excitat eam, & uirtutes in actum.3ª.quæſtio.79.3.0./.4.c./.4.diſtinct.12. q.2.art.1.2. quæſt.1 2ᵐ.

272 Nullus habet gratiam ante ſumptionem euchariſtiæ, niſi ex voto ad eam proprio,ut adulti,uel eccleſiæ, ut paruuli.3ª. q. 73.3.c./.1ᵐ./.q.79.1.1ᵐ /.q.80.1.3ᵐ / 11.c.

273 Euchariſtia præſeruat a peccato dupliciter, ſcilicet interius reparando per gratiam, & exterius repellendo omnem impugnationem dæmonum per paſſionem Chriſti cuius eſt ſignum 3ª.q 79.6.0 / 4.d.12 q 2.ar.2.q 2.1ᵐ./.d.45.qu.2 ar.3.3.qu.1.3ᵐ.

274 Omnia quæ impediunt actualem deuotionem, ſcilicet distractiones, & aliqua peccata uenialia,impediunt augmentum gratiæ.4 d. 12.q.2.ar.1.q.3.0./.ar.2 q.1.2ᵐ.

275 Peccata uenialia præſentia impediunt effectum euchariſtiæ, quo ad refectionem dulcedinis ſpiritualis, ſed non quo ad ad augmentum gratiæ, ſed neutrum horum impediunt præterita.3ª.q.79.8.0.

276 Euchariſtia delet peccata uenialia.3ª.q.89.4.0.qu.87.3.c./.4.d.12.q.2.ar.1.q.1.c./.ar.2.q.1.0.

277 Euchariſtia delet peccata mortalia, quorum quis non habet conſcientiam,nec affectum.3ª. q.79.3.0./.4.d.9.ar.3.q.2.c ſi./d.12.q.2.ar.2.q.3.0.

278 Euchariſtia fit ablutio ſcelerum,tripliciter.ſ.ignoratorum,futurorum,uel cauſando contritionem. 3ª.q.79.3.2ᵐ./.4 d.ſ.12.q.1.ar.2.q.1.1ᵐ.

279 Euchariſtia delet pœnam debitam pro peccatis, non quidem totam,ſed ſecundum menſuram peccatorum,& deuotionis.3ª. qu.79.5.0./.4.diſt.4.qu.2.ar.1.q.2.3ᵐ./.d.2.q.12.q.2.artic.2. quæſtio.3.0.

280 Euchariſtia liberat a purgatorio,inquantum eſt ſacrificium ſatisfactorium pro peccato 3ª.q.52.0 /2ᵐ.
°Manna.Sacrificium 25 38.

¶Eudæmica,etiche Ariſtotelis.1ª.q.83 4.3ᵐ./,12ᵉ.q.9.4.c.ſi./.q.8.1.b.3.Ethica. Liber.

¶Euellere.Infidelitas.12.Sabbatum.10.

¶Euentus ſequens per ſe,uel ut in pluribus, uel præcogitatus, addit ad bonitatem,uel malitiam actus,non autem aliter.12ᵉ.quæſtio.20.5.0./.quæſtio.73.8.0./.Ma.quæſt.3.3.15ᵐ./.qu.32 10.5ᵐ. Bonus, uel malus.

°Apoſtoh.7.Auis,2.Bonitas.221 Diuinatio.9.10.Inuidia.6. Iuſtus.8.Neceſſitas 19.20.Peccatū.225 358.Periculum.2.Prædeſtinatio.16.Religio.73.74.Solertia.3.Somnium.3. Sors.1.5 6.Vſura.88.176.

¶Euge,eſt interiectio cōgratulantis,& exultationis uox.Matth.25.med°.b.H./.Pſal.34 fin.o.fin.

¶Eugnomoſina eſt idem quod epikia,ſcilicet uoluntaria iuſtificatio.22ᵉ.q.80.4ᵐ./.5ᵐ.
°Iuſtitia.22.Legiſpoſitiua.2

¶Euidentia. Argumentum.1.Aſſentire.2.Bigamia.9. Certitudo.14.Fides.143.&c.Iudicium.48.Lex.1.Matrimonium.59.60.Notorium.1. Prædeſtinatio.55,56.Reſurrectio.47. Sepultura.9.Tacere.3.Vſura.189.

¶Euigilare.Pollutio.3.Voluntas.75.

¶Euitare.Aaron.3.Confirmatio.7.Pænitentia.48.

¶Euiternum.Aeternitas.38.Seculum.

¶Eunomius.Aſſumere.38.39.Hæreſis.98.

¶Eunuchus,& frigidus,merentur aureolam,ſi habent propoſitum proprium uirginitatis,licet non poſſunt coire.4.d.49.q 5.ar.3.q.1.7ᵐ. Meritum.
°Illegitimus.2.Matrimonium.89.

¶Euomere.Euchariſtia.162.

¶Eupſichia eſt uirtus ſpecialis, ſcilicet conſtantia, & eſt pars potentialis fortitudinis.22ᵉ.quæſtio.128.6ᵐ./.3.diſtinctio.33.quæſtio.3.artic.3. quæſtio.4.c./.1ᵐ. Continentia.11. Quid.

¶Euſebia eſt idem quod religio.22ᵉ.q.80.4ᵐ.
°Cultus.5.Iuſtitia.22.Religio.1.&c.

1 ¶EVTROCHIA eſt pars prudentiæ bene coniectans uiam, ſicut ſolertia medium. 22ᵉ.quæſtion. 48. c./. quæſt. 49. 4. c./. Ethic.6.lectio. 8. med°.d. Coniectare. Prudentia.48. Quid. Quid.

2 Eutrochia eſt tantum in operatiuis, ſolertia uero tam in his, quàm in ſpeculatiuis, & tam in neceſſariis quam in contingentibus. 22ᵉ quæſtio.49.4.1ᵐ./.3.diſtinctio.33.q.3.ar.2.quæſt.4.c.

3 Vtraque inuenit quaſi ſubito,ſed eubulia inquirendo,& tarde.22ᵉ.q.49.4.c./.2ᵐ./.q.52.1.3ᵐ./.3.d.33.q.3.ar.2.q.4 c.

Eſtrauit. 1 EVSTRATIVS epiſcopus græcus,& commentator Ariſtotelis, dicens quod epi kes, id eſt uirtuoſus, committit adulterium cum vxore tyranni,ut poſſit occidere eum, & liberare patriã, non eſt ſuſtinendus. Ma.q.15.1.5[m].

2 Dictum Euſtratii, quod nullus homo poteſt aſſumi ad ordines angelorum, ſed omnes homines beati faciunt decimum ordinem,uidetur ſapere hæreſim. 1ª.q.108.8,c./.2.d.9. 8.c./.princ[o]. Accidens.69. &c. Actus. 187. Manducatio.2. Ordo.79. ª Hæreſis.107. Hierarchia.5.

Error. 1 ¶EVTICES. Hæreſis eius de unitate naturæ in Chriſto,& de impalpabilitate corporum reſurgentium, & Chriſti,damnatur in concilio Calcedonenſi.Vnio.1,c.Apollinaris.2. Hæreſis.85.86.Vnio.14.

2 Eutices in morte retractauit ſuam hæreſim.3ª. q.54.3.c. fin.

Quid. ¶Eutropelia dicitur bona uerſione, Et eſt uirtus circa ludos & pars modeſtiæ.22ª.q.60.5.c./.12ª.q.73.2.1[m]./.q.160. Modeſtia.7.2.c./.q.168.2.0./.q.173.2.1[m]./.2.diſt.40.5.c.fi./.2[m]./.d.44.q.2.1.3[m]./ 3.d.33.q.2.ar.1.q.2.c./.q.3.ar.2.q.2.5[m]./. di.34 q.1.2.c./.4 d.16.q.4.ar.2.q.1.c./.Virt.q.1.12 26[m]./.qu.5.2.5[m]./.Iſa.3 fi D.

ª Auſteritas.2.Ludus.8.Temperantia.11.Virtus.285.

Quid. 1 ¶AEVVM non eſt,niſi quædam æternitas participata.1. diſt. 8.q.2.2,c.fi./.d.19.q.1.2.1.1[m]./.2.d.2.q.1.1.c.fi./.2.5[m]./. Quo 5.7.c.æternitas.43.

Du[m].585[m]. 2 Oppoſitum uidetur dicere. 1ª. q.10.5.1[m]./. 2. d.2.L. Reſpond. ſicut Du[o].129[o].130[o].131[o].

ª Angelus 196.&c.

3 Aeuum eſt menſura primi mobilis, ſecundum ſubſtantiam,& ſecundum eſſe.1ª.q.10.6.2[m]./.Opuſ.36,c[o].3./.5.

ª Anima.21.Cælum.74.75.

4 Aeuum eſt tantum vnum,propter primum æuiternum. 1ª.q. 10 6.0./.2.d.2.q.2.2.0./ Quol.5.7.0./.Opuſc.36.c[o].3.fin.

ª Aeuum.

5 Aeuum eſt infinitum in actu,ſed negatiue,non priuatiue.1ª.q. 10.5.4[m]./.Quol.10.4.1[m].

ª Creatio.46 &c. Duratio.3.

6 Nunc æui differt realiter ab æuo. 1. d.19. q.2.1.c. æternitas. 22.Inſtans.7.&c.Menſura.2,12.14.

Du[m].186[m]. 7 Immo nunc æui,eſt ipſum æuum. Opuſ.36.c[o].3.Reſp.Dubio 586[o]. ª Seculum.Tempus.20.37.

8 In æuo ſecundum ſe,non eſt fuiſſe,nec futurum eſſe.Opuſc.9. quæſt.102.

9 Tantum eſſe attribuitur æterno,& æuiterno, ratione ſui, ſed fuiſſe,uel futurum eſſe, ratione temporis concomitantis.1ª. q.10.2.4[m] /.5.3[m]./ Quol.10. 4.1[m]./.Opuſ.9.q.12.

10 Aeuũ cõuenit diuerſis,ſecũdũ prius, & poſterius.1ª. q.10.6.c./.2.c./.2.q.1.2.5[m]./.Po[a].q.3.10.8[m]./.9[m]./.Quo.10.4.c.A.

Quid. 1 ¶EX aliquando importat ordinem terminorum tantum,aliquando uero etiam identitatem ſubiecti.1ª.q.45.1.3[m]./. 3ª. q.75.8.c./.4.d.11.q.1.ar.4.q.3.c./.Meta.le.3.me[o].c.&c./.Li[o].5.lec.20 o. ª Accidens.29.54.80.Adoratio.5.6.

2 Ex quandoque denotat ordinem temporis tantum, quandoque ordinem principii agentis, & quandoque principium materiale.1.d.5.q.2. 2.1.c.

3 Oppoſitum uidetur dicere, quia etiam importat habitudinẽ cauſæ formalis. Virt.q.2.7.17[m]. Reſpond. Dubio 587.

Du[m].587[m]. 4 Ex denotat triplex principium motus,ſcilicet agens, materiã, & oppoſitum vnde incipit motus.Ro.11.lec.5.me[o].K.

ª Amor.4.76. &c.Anima. 61. Appropriatio. 18. Articulus.2. Charitas.69.Circumſtantia.2.Cognitio.18.23. Compoſitio.1.5.&c.

5 Ex quandoq; denotat cauſam remotã, ſed per denotat propinquam.Ro.3. fi.h. ª Conceptio.11 33.Debitum.13.Euchariſtia.55.88.100.143.146. Fides.73.Fieri.2.4.11.17.18. Filiatio.5.6. Forma.18.45.50.71.Habitus.48.49. Abs.

6 Ex importare poteſt habitudinem cauſæ formalis, efficientis, & finalis,in amando ex charitate.Virt.q.2.7.17[m]. ª Materia. 24.Monſtrum.0.Mutatio.4.Mutuum. 4. Obſcuritas. Pars.2. 3.Peccatum.122.&c.149.225.399. Perſona.41.Proceſſio. 1. Vſura.75.79.207.290 &c.De.1.2.3.

Non licet. 1 EXACTIO, Domino non licet aliquid exigere, præter antiquam conſuetudinem, niſi pro communi utilitate, uel pro honeſto ſtatu domini nouus caſus emergat.Opuſc.21 fin.Collecta. ª Ordo.106.Pedagia.

2 Exactiones factæ ab officialibus dominorum,abſque iuris ordine,ſunt reſtituendæ certis perſonis, ſi inueniri poſſunt,uel in pios vſus expendendæ,ſiue pro utilitate communi. Opuſc. 21.fi. ª Simonia 20.&c.Statutum 1.

3 Exactiones factæ in populo, ſine magna neceſſitate, ipſam communitatem perturbant.Opuſcul.20.Li[o].4.c[o].17./.Opuſcu.21.0.

4 Exactio facta in Iudæos dominos ſecundum conſuetudinem, citã eſt de ſe.Opuſ.21.

5 Exigens ab iniuſte poſſidentibus, tenetur ad reſtitutionem, quia permittẽs ſubditos iniuſte lucrari perdit redditus ſuos. Opuſ.21.

¶ Exaggerari. Miſericordia 19.

¶ Exalatio.Amidum.

1 ¶ EXALTATIO conuenit Chriſto, ratione naturæ humanæ, & ratione perſonæ.3.diſtinctio.18.L./.Phil.2.lec.3. princip[o]. D./.He.2.lect.2. medio D. E. Aduentus 69. Apoſtoli 43. Gloria 15.&c. Humilitas 18.19.Paſſio 85.104. Paupertas 6. 8.Sedere 6 Chriſtus.

2 Exaltatio Chriſti,conſiſtit in tribus,ſcilicet nomine,genuflexione,& confeſſione.3.d.18.ar.4.q.3.c.

ª Chriſtus 103.

¶ Exameo.Imperator 3.

¶ Exameter uerſus.Liber 1.Metrum.

¶ Examinatio. Conſcientia 9.Iudex 0. Iudicium 84. Probatio 0.Teſtificatio, Teſtis 0.

¶ Exaſperatio Ira 50.

¶ Exauditio,Oratio 32.&c.64.81.96.Prope 2. Quid.

¶ Excandeſcentia magis pertinere uidetur ad primam ſpeciẽ iræ, ſcilicet fel, quæ perficitur ſecundum uelocitatem iræ, quàm ad tertiam ſpeciem,ſ.furorem.12ª.q 46.8.2[m].

1 EXCAECATIO, & obduratio important duo,ſcilicet motum animi adhærentis malo,& auerſi a deo,& ſubtractionem gratiæ.12ª.q.79.3.2./.1.d.40.q.4.2.c.excitas 1.inf.B. Quid.

2 Excæcatio,aggrauatio, & obduratio,differunt ſecundum diuerſos effectus gratiæ, ſcilicet in uiſu, auditu, & affectu.12ª. q.79.3.c.fi.

3 Excæcatio,& obduratio,quo ad primum ſunt peccata,ſed quo ad ſecundum,ſunt pœnæ. Et primum eſt cauſa ſecundi. Et homo fit deterior primo,non autem ſecundo.12ª.q.79.3.0.

ª Deus 427.

4 Excæcatio eſt effectus diuinæ reprobationis,12ª.q.79.4.c.

ª Odium 11.

5 Excæcatio,de ſe ordinatur ad damnationem,ſed ex miſericordia dei ordinatur ad ſalutem, non quidem omnium, ſed prædeſtinatorum tantum.12ª q.79,4.0.

6 Malitia eſt cauſa excæcationis meritoria, ſicut culpa eſt cauſa pœnæ.12ª.quæſtio.79.3.3[m]./.22ª.q.15.1.c./.2[m]./.4.diſtin. 40.q.4.2.c.

7 Dæmon dicitur excæcare, inquantum inducit ad culpã,quæ eſt cauſa meritoria excæcationis.12ª.q.79.3.3[m].

¶ Excedere. Quod in melioribus excedit,melius eſt ſimpliciter 22ª.q.188.7.1[m]. Comparatio.

ª Accidens 34.Actio 57.Actus 122.123.Admiratio 6. Adulatio 1.2.5.Ambitio 1.2.Amor 64.284.Angelus 213. 302.309. Anima 295.Apirochalia. Beatitudo 33 113.Bonitas 201.Charitas 138. Cauſa 94. Conſilium 20. Corpus 63 Crudelitas. Damnatio 51.Delectatio 32.58. 100.Deus 81.Dignitas 4.&c. Effectus 17.Eleemoſyna 34.Experientia 6.Fiducia 2.Forma 70.73. Gloria 7.22. Gratia 17.&c.45. Habitus 47. Hæreſis 141.Humilitas 12.28.Intellectus 2 .43.170.315. Intelligibile 1.Liberum 9. Loqui 1.Martia 48.51.Mens 3.5.Miraculum 2.&c.15.Natura 29. Ordo 44. Pœnitentia 20 Prodigalitas 0.Prophetia 24.Pulchritudo 21.24 Ratum 2.Ratio 61.Sciẽtia 60.Secundum quòd ipſum. Sors 4.Spes 57. Spirituale 6. Studium 3.Superbia 0.Tranſumptio. Triſtitia 5.

¶ Excellentia perfectionum dei ad creaturas triplex, ſcilicet, ſecundum utilitatem,plenitudinem & unitatem.1.d.2.3.0. Diuiſio.

ª Adam 10.15. Agens 87.Angelus 247. 444. 452. Animal 65. Antonomaſia 1.Apoſtoli 13. Baptiſmus 209. Beatitudo 131.Caſtitas 7.Cauſa 37.Clauis 8.Confirmatio 34. Delectatio 35.40.42 Dæmon 38. Deus 183. Diſpenſatio 7.8 10.12. Doctrina 3.Dul 2.Epieiceia 5. Familiaritas 2. Fictio 2.Fides 30.Finis 77.Formale. Fruitio 3.Gratia 114. Hæreſis 34.Humilitas 2.14 In 9. Intellectus 271.290.Inuidia 6.Ira 42.57. Lex 88 Liberalitas 16.Magnanimitas 20. Maria 9. 38.48.50. &c.Meritum 78. Miraculum 2.6. Obſeruantia 1.2.3. Olfactus 1. Ordo 74. Peccatum 250. Poteſtas 0.Præceptum 80. Prophetia 38.71.Religio 9. Reuelatio 7. Reuerentia 2.8.Sacerdos 8 18.19. Sapientia 37.Sanctus 1.2.Scriptura 25.Senſibile 10.Senſus 22.13.Sol 6.Spirituale 5. Superbia 1 6.7.22. 25.33.Temperantia 23.28. Timor 69. Virginitas 22.Virtus 254.Viſio 14.21.Chriſtus 76. 103.118.171.179.

Excellere. Donum 17. Euchariſtia 32. Deus 426. 427. Finis 103. Hæreſis 34. Iſaias 2. Odium 7. Paulus 13.&c.

¶ Excelſus.Magnificentia 3.Chriſtus 196.

¶ Exceptio.Accuſatio 24.Deus 381.Viura 309. Quid.

¶ Exceptiua propoſitio,includit unam affirmatiuam, & unam negatiuam.Gal.6.excluſio 2.

ª Deus 381.Diſpenſatio 19. Exceptio.Excipere.Niſi.

¶ Exceſſus duplex, ſcilicet in genere,& extra genus. Primus Diuiſio.

ſignificatur per comparatiuum, vel ſuperlatiuum, ſecundus autem per li, ſuper Dionyſius 4 lec. 5.
* Addere 5. Adulatio 2.5. Ambitio 1. Angelus 617. Apirochaha. Audacia 6.12. Cete. 1.4.
8 Exceſſus mentis, cauſatur ex amore boni, & timore mali eodem modo 2a2 q. 175. 2.3m.
* Cognitio 25. Correptio 8. Delectatio 42.72. Deſperatio 2, Difficile 5.8.25.18. &c. Fortitudo 36. Gratitudo 4. Gula 5. Immiſericordia. Impauiditas. Iniuſtitia 6. Iracundia 1. Irreligioſitas 2.2. Ludus 9.10. &c. Luxuria 1. Magnanimitas 9. Medium 21.22. Miraculum 15. Nomen 34. Ornatus 1.3.5. &c. Perfectio 58. Pertinacia 3. Poetica 1. Potus. Præſumptio 6. Proportio 1. Puſillanimitas 3. Raptus 6. &c. Seraphin 2. Super 2. Superbia 2.25. Superſtitio 2. Temperantia 3. Timor 35. Tribuni. Verecundia 9. Vindicatio 2. Vinum 5. Virtus 36. Vnitas 31.
¶ Excidere. Gratia 51.52.94.155.181.187. Reminiſcentia 1. Reprobatio 1. Satisfactio 2. Scientia 94.
¶ Excipere. Accuſatio 24. Fornicatio 8. Lombardia.
¶ Excitatio. Cantus 2.3. Cete. 4. Deuotio 2.6. &c. Euchariſtia 269.271. Iuſtificatio 13. Laus 16. Manſuetudo 2. Negligentia 20. Oratio 43. &c. Organum 4.5. Paſſio 54. Peccatum 376. Prouocatio. Sepultura 6. Templum 2.20. &c. Tragedia. Verbum 20.68. Voluntas 75. Vti 25.

Quid facit. 1 ¶ Exclusio immobilitat terminum cui additur, ratione negationis implicitæ. 1a. q. 31. 3. 3m. / 1. d. 21. q. 1. 1. 2m.
* Amalechitæ.
2 Propoſitio excluſiua, habet duas exponêtes. Primam affirmatiuam, & ſecundam negatiuam. Sub prima licet deſcendere, ſub ſecunda uero non, 1a. q. 31. 4. b. / 1. d. 21. q. 1. 2. 2m. / 2. 2m.
Exceptiua.
* Attentio 4 Audacia 12. Auſteritas 2. Beatitudo 100.
3 Negatio implicita in dictione excluſiua, addita proprio, ad plura ſe extendit, quàm addita communi. 1. d. 21. q. 1. 1. 2m.
* Cœlum 2 17. Clauis 1. Cura 7. Dæmon 85. Deuotio 5. Aeternitas 9 10. 11. 32. Excommunicatio 0. Fallacia 4.
4 Dictio excluſiua, addita principali agenti, nô excludit inſtrumentum. 3a. q. 78. 4. 1m. / 4. d. 8 q. 2. 3. 1m. / Ver. q. 5. 8. 1m.
5 Dictio excluſiua non excludit partes, nec uniuerſalia, & alia quæ ſunt de intellectu ſubiecti, niſi differant ſuppoſito. 1a. q. 31. 4. 3m. / 1. d. 21. q. 1. 2. 4m.
* F des 135 Gratia 16.76. Homo 7.8.6. Ignorantia 5. Infamia Iuſtitia 71. Lex 214. Luminare 2. Mel 2. Neceſſitas 29. Nomen 77. Omnipotentia 5. Perfectio 63. Perſona 33. Præceptum 63.
6 Dictio excluſiua ſuperflue additur prædicato eſſentiali, quia excluduntur tantum natura extranea. 1. d. 21. q. 2. 1. c.
7 Dictio excluſiua addita vni relatiuorum, excludit aliud, & omne quod ê in alio ſuppoſito, 1a. q. 31. 4. 3m. 1. d. 21. q. 1. 2. c.
Dum. 188. 8 Oppoſitum uidetur dicere. 1a. q. 13. 7. 6m Reſpon. dubio 588.
* Prouidentia 57 59. Relatio 72. Simplicitas 3.
Expo. 9 In diuinis dictio excluſiua addita uni perſonæ, in prædicatis perſonalibus, excludit aliam, non autem in prædicatis eſſentialibus. 1a. q. 31. 4. 0 / q. 36. 2. 1m. / Con. 4. cap. 25. / Po. q. 10. 4. 12m. / Matth. 11. ſi. 4. F. / Ro. ſi.
* Solus 0. Superbia 34. Tantum. Temperantia 5. Templum 7. Virtus 55.157. Voluntas 10 Viuta 76.219. Viſus 7. Chriſtus 4.
¶ Excogitatio Aſtutia 3. Intellectus 83. Magnificentia 3. Peccatum 201. Virtus 41.
¶ Excolere. Prædicator 4. Viſura 219.194.

Quid. 1 ¶ EXCOMMVNICATIO non eſt actus clauis directe, niſi improprie, id eſt iuriſdictionis. 4. diſtinctio. 8. qu. 2. ar. 2. q. 1. 2m. / Clauis 13.
Effectus. 2 Excommunicatio duplex. ſ. maior ſeparans a cœtu fidelium, & a participatione ſacramentorum, & minor ſeparans a ſecundo tantum 4 d. 18 q. 2. ar. 1. q. 1. 0. / ar. 4. q. 1. c.
* Accuſatio 32. Anathema. Clauis 1.17. Communicatio 4. Degradatio.
3 Excommunicatio. ſ. maior, eſt ſeparatio a communione eccleſiæ, quo ad fructum, & ſuffragia generalia, vel eſt ſeparatio a quolibet licita communione, & legitimo actu. 4. d. 18. L. / q6. 2 ar. 1. q. 1. 0. / 1a. Cor. 5 lec. 1. ſi. / 1a. Tim. 1. ſi.
* Euchariſtia 153.154 218. Hæreſis 23 27.29. &c.
4 Iudex eccleſiaſticus, excludit excommunicatos a regno dei. 4. d. 18. q. 2. ar. 1. q. 3. c.
5 Eccleſia malos iuſte excommunicat, ut reſipiſcant. 2a2. q. 31. 2. 3m. / 4. d. 18. q. 2. ar. 1. q. 2. 0.
* Maledicere 2. Ordo 93.
6 Excommunicatus priuatur uſu iuriſdictionis, non autem iuriſdictione. 4. d. 18. q. 2. ar. 1. q. 3. 0.
* Promulgatio 3. &c. Separatio 4.
7 Excommunicatus, triplex incommodum incurrit, quia priuatur gratia dei, & protectione eius ſpirituali, non au-

tem generali, & traduntur diabolo corporaliter, & ſpiritualiter. 4. d. 18. q. 2. ar. 1. q. 2. 3m. / art. 2. q. 1. c. / 1a. Cor. 5. lec. 1. ſi. / 1a. Tim. 1 ſi.
* Suſpenſio. 2. Vſura. 269.313.
8 Excommunicatio charitatem nemini auferre poteſt, quia charitas eſt de maximis bonis, quæ nulli inuito auferri poſſunt. 4. d. 18. q. 2. ar. 1. q. 1 2m.
9 Excommunicatio dicitur ſubtrahere gratiam, quia ſubtrahit diſponentia ad gratiam 4. d. 18. q. 2. ar. 1. q. 4 1m / ar. 2. q. 1. c.
10 Excommunicatis, & reipublicæ hoſtibus, ſunt ſubtrahenda beneficia, ut arceantur a culpa, ſic tamen, quod natura non deficiat, niſi ſecundum ordinem iuſtitiæ. 2a2. q. 31. 2. 3m. / 4. diſ. 18. q. 2. ar. 1. q. 2. 0.
11 Excommunicatio eſt iniuſta dupliciter, ſ. ex odio, uel ira excômunicantis, & ex cauſa indebita, uel præter ordinem iuris. Et utroque modo habet effectum ſuum, niſi nulla ſit, propter errorem. Ideo excommunicatus debet obedire, uel petere abſolutionem, uel recurrere ad ſuperiorem, quia contemnens, peccat mortaliter. 4. d. 18. q. 2. ar. 1. q. 4. 0.
12 Soli epiſcopi, & ſupra, propria auctoritate poſſunt excommunicare, niſi in furto, rapina, & huiuſmodi, in quibus eſt conceſſum a iure parochianis excommunicare. 4. diſt. 18. quæſ. 2. ar. 2. q. 1. 0. Excôicare.
13 Quilibet habens iuriſdictionem poteſt in foro contentioſo excommunicare, licet non ſit ſacerdos. 4. d. 18. q. 2. ar. 2. qu. 1, c / q. 2. 0. / d. 19 q. 1. ar. 1. q. 3. c.
* Confeſſio. 92. Epiſcopus 6. Papa. 5.
14 Suſpenſus ab ordine, poteſt excommunicare, non autem ſuſpenſus a iuriſdictione, uel ab utroque, uel excommunicatus. 4. d. 17. q. 3. ar. 3. q. 5. c. / d. 18 q. 2. ar. 2 q. 3. c.
15 Excommunicatio pertinet ſolum ad forum contentioſum. 4, d. 18. q. 2. ar. 2 q. 1. 0. / ar. 5. q. 5. 2m.
* Schiſma. 7.8. Silueſter. 1.
16 Eccleſia poteſt excommunicare pro inobedientia. 2a. Theſ. ſi.
17 Eccleſia poteſt excommunicare pro danno temporali illato. 4 d. 18. q. 2. ar. 1. q. 3.
18 Singuli de uniuerſitate poſſunt excommunicari. Non autem ipſa uniuerſitas, ſed interdici, uel ſuſpendi poteſt. 4. d. 18. qu. 2. ar. 3. q. 2. 0 / Quol. 10. 15. 1m. Excôicâdus.
19 Excommunicatio non tranſit in tertiam perſonam, quia licet communicare cum excommunicato minori excommunicatione. 4. d. 18. q. 2. ar. 1. q. 1. 0. / ar. 4. q 1. c. / q. 2. 2m.
* Accuſatio. 22 Confeſſio. 4. 92. Euchariſtia. 218. Hæreſis. 32, Incendiarius. Irregularitas. 2. 3.
20 Excommunicatus poteſt iterum excommunicari propter eandem cauſam & propter alias. 4. d. 18. q. 2. ar. 3. q. 3. 0.
* Matrimonium. 30.219. Sacrilegium. 8.
21 Nullus debet excommunicari, niſi pro peccato mortali. 4. diſ. 18. qu. 2. art. 1. qu. 2. 2m. / q 3. c. / ar. 3. q. 2. c. / 1a. Cor. 5. lect. 3. med. E.
22 Nullus debet excommunicari, etiam pro mortali, niſi contumax, quia eſt pœna grauiſſima. 4. d. 18. q. 2. ar. 1. q. 3. c. / Quol. 10. 15. 1m. / Quol. 12. ſi. Accuſatio. 22.
23 Quilibet debet potius permittere ſe excommunicari, quàm cum propoſito, uel conſcientia peccati mortalis, ſumere euchariſtiam 4. d. 9. ar. 3. q 1. 3m. * Simonia. 21. 31. 35. Viſura. 311.
24 In quintuplici caſu, prohibetur participatio cum excommunicatis, ſ. Os, orare, uale, communio, menſa, negatur. 4. d. 18. q. 2. ar. 2. q 2. c. / 1a. Cor. 5. lec. 3. med. B. Participatio.
25 Nemo debet ſcienter participare in diuinis, cum ſimoniacis ſchiſmaticis, uel excommunicatis, quantumcumque occultis. 4. d. 13. q. 1. ar. 3. q. 3. c.
26 Scienter communicans in diuinis excommunicatis nominatim a Papa, eſt excommunicatus. Nec poteſt abſolui, niſi a Papa. 4. d. 18. q. 2. ar. 5. q 1. c.
27 Participans cum excommunicatis in crimine, uel in diuinis, uel contra præceptum eccleſiæ, uel in contemptum eius peccat mortaliter. In aliis autem peccat uenialiter tantum 4. diſ. 18. q. 2. ar. 4. q 3. 0. / Quol. 11. 9 0. * Abſoluere. B. Epiſcopus. 18. 19. 20. Exceptio. 0.
28 Participans cum excommunicatis, incurrit excommunicationem maiorem dupliciter. ſ. participet in crimine, uel ſi ſententia extendatur ad participantes. In aliis uero incurrit tantum excommunicationem minorem. 4. d. 18. q. 2. ar. 4. q 2. 0. Oratio. 88.
29 Communicans in crimine excommunicatis, eſt excommunicatus excommunicatione maiori. Nec debet abſolui, niſi ab excommunicatione, etiam non ſubditus, niſi propter difficultatem acceſſus, abſolueretur ab epiſcopo, uel ſacerdote proprio iurando quod pareat ei. 4. d. 18 q. 2. ar. 5. q. 1. c.
30 Frangens eccleſiam, uel falſans literas apoſtolicæ ſedis, eſt excommunicatus. Nec poteſt abſolui, niſi a Papa. 4. diſt. 18. qu. 2. ar. 5. 8. c.

31 Iniiciens manus in clericum, ſeptempliciter non eſt excōicatus.ſ. ſi cauſa diſciplinæ, ut magiſter uel prælatus, ſi iocoſa leuitate, ſi inuenit eum in turpiter agentem cum uxore, matre, ſoro e, uel filia, ſi ſtatim uim ui repellat, ſi ignoret eum eſſe clericum, ſi inueniat eum in apoſtaſia. poſt trinam admonitionem, & ſi transfert ſe clericus ad actum penitus ſibi contrarium, ut ſi fit miles, uel ad bigamiam tranſeat. Et octupliciter poteſt abſolui ab epiſcopo ſ. in articulo mortis, quia a qualibet excommunicatione poteſt quiſque a quolibet ſacerdote abſolui, ſi ſit hoſtiarius alicuius potentis, & non ex odio uel propoſito percuſſit, ſi percutiens ſit mulier, ſi ſit ſeruus, & dominus lædetur de eius abſentia, qui non eſt in culpa, ſi regularis regularem, niſi ſit enormis exceſſus ſi ſit pauper, ſi impubes, uel ſenex, uel ualetudinarius, & ſi habeat inimicitias capitales. 4. diſtinctio. 18. quæſt. 2. ar. 5. q. 1. c. /. diſt. 37. quæſt. 2. 1. 3^{m}.

32 Participare cum excommunicatis, conceditur quintupliciter. ſ. utile, lex, humile, res ignorata, neceſſe. 22æ. q. 39. 4. 2^{m}. /. 4. d. 19. q. 2. ar. 4. q. 1. c.

33 Qui dubitantur a doctoribus an ſint excommunicati, non debent uitari, niſi poſt ſententiam non ſuſpenſam per appellationem. Quol. 4. 14. c.

34 Vinculum peccati eſt ſimpliciter maius excommunicatione, econuerſo, ſecundum quid. Ideo iuramentum requiritur in abſolutione ab excommunicatione, non autem in abſolutione a peccatis. 4. d. 18. q. 2. ar. 5. q. 1. 1^{m}.

Quid. ¶Exconſul dicebatur conſul, amotus ab officio peracto, uicis ſuæ anno. Vnde exconſul, quaſi extra conſulatum exiſtens ſuppoſe. 20. Li°. 4. c°. 16.

¶Excreſcentia. Viura. 32. 35.

Aggrauat. 1 ¶Excuſatio aggrauat omne peccatum. 12æ. q. 13. 3. 3^{m}.

ᵘAbraham. 17. Comedere. 6. Confeſſio. 4. 41. Conſcientia. 10. 16. 17. 18.

2 Excuſari dicitur quod eſt ſimile malo, licet non ſit malum, uel non eſt tantum, quantum apparet. 4. d. 20. q. 1. 3. 4^{m}.

ᵘEbrietas. 4. 8. &c. Eucharistia. 193. Exemplaritas. Hæreſis. 35. Homicidium. 3. Idolatria. 5. Ignorantia. E. Illegitimus. 3. Infidelis. 10. Ingratitudo. 6.

3 Actus dupliciter excuſatur. ſ. ex parte facientis, quod non imputetur ei, uel ex parte actus, quod non ſit malus. 4. d. 31. q. 2. 1. c. ᵘIntentio. 19. Iudæi. 10. 11. Loth. o. Ludus. 12. Matrimonium. 53. &c. 68. &c. Mendacium. 16. &c. Oſee. Paſſio. 73. 74. 75. 76. Peccatum. 12. &c. Præuaricator. 3. Scolaris. Simonia. 20. Sponſa. 4. Superbia. 8. Thamar. Timor. 40. Veſtis. 7. Vomitus. 2. Votum. 77. Vſura. 38. 61. 88. &c. Viſus. 7.

¶Execratio. Iuramentum. 6.

Quid. 1 ¶EXEMPLAR eſt id, ad cuius imitationem ſit aliquid ex intentione agētis. Ver. q. 8. 8. 1^{m}. /. Qu. 7. 2. c. /. Cauſis le. 14. princ°.

2 Semper perfectiſſimum eſt exemplar, quod imitatur minus perfectum. 3æ. q. 56. 1. 3^{m}. /. 1. Cor. 11. prin°. ᵘAddere. 9. Adoptio. 16. 17. 21.

3 Exemplar proprie importat cauſalitatem, reſpectu exemplatorum, ſed large eſt omne repræſentatum ab alio. Ver. qu. 8. 8. 2^{m}. ᵘAgens. 68. 69. Angelus. 39. 519. Anima. 196. &c. Appropriatio. 23. Attributa. 1. 17. Bonitas. 20. Charitas. 15. 16. Conformitas. o.

4 Cauſa exemplaris eſt tantum exiſtentium, ſed cauſa finalis eſt etiam non entium. 1æ. q. 5. 2. 2^{m}. /. Ver. q. 21. 2. 2^{m}. ᵘDeus. 18. 432. Diſtinctio. 16. Donum. 13. Eſſe. 99. Fides. 77. Forma. 4. 22. &c. 135. &c. 166. &c. Idea. 1. 2. 4. &c. 21. &c.

5 Exemplata oportet conformari exemplari, ſecundum rationē formæ, non autem ſecundum eſſendi. 1æ. qu. 18. 4. 2^{m}.

ᵘImago. 2. 3.

6 Vnius exemplaris eſt tantum unum exemplatum, perfecte id præſentans, niſi per accidens. ſ. materialiter. Sed imperfecte ſunt multa. Poᵃ. q. 3. 16. 5^{m}. /. 12^{m}. ᵘIuſtificatio. 41. 44. Liber. 24. Miniſter. 3. Paſſio. 20. Prædeſtinatio. 48. Prælatio. 25.

7 Exemplar rerum eſt in deo dupliciter. ſ. in intellectu eius, id eſt idea, uel in natura eius, ſ. qualibet perfectio ſimpliciter. 1. d. 19. q. 5. 2. 4^{m}. /. 3. d. 32. 1. c.

ᵘPronomina. 5. Religio. 28. Reſurrectio. 54. &c. Satisfactio. 32. Similitudo. o. Speculum. 2. Tempus. 37. Theologia. 18. 22. Verbum. 4. 42. &c. Veritas. 45. Virtus. 74. 191. 240.

¶Exemplaritas. Paſſio. 1. 2. 7. Reſurrectio. 54. &c. Tempus. 37.

¶Exemplatum. Angelus. 352. Anima. 196. Forma. 135.

Virtutis. 1 ¶EXEMPLVM omnis uirtutis, & remedium in omni tribulatione, inuenitur in cruce Chriſti. Opuſ. 60. c°. 20. /. He. 12. lec. 1. ſi, B C. ᵘAbrabaam. 6. Confirmatio. 49. Docere. 2. Aedificare. 2. Enthimema. Fama. 1. Leo. 1. Mendacium. 1. 13. 17. 20.

2 In operationibus, & paſſionibus humanis, in quibus experientia plurimum ualet, plus mouent exempla quam uerba. 12æ. quæſtio. 34. 1. c. ᵘOccidere. 2. Oratio. 90. Paſſio. 21. Paulinus. Peccatum. 159. Pœnitentes. 38. 94. Prælatio. 2. 8. 25. Sacramentum. 60. Saluari. 15. Sanctus. 10.

3 Ariſtoteles in logica utitur exemplis, ſecundum opinionem aliorum. Ideo non habent auctoritatem. 1æ. q. 48. 1. 1^{m}. /. q. 67. 2. 2^{m}. /. 12æ. q. 59. 2. 1^{m}. / 2. d. 13. 3. 3^{m}. /. d. 14. 2. 4^{m}. /. 3. 3. c°. 9. 3^{m}. / Poᵃ. q. 3. 4. 10^{m}. /. Ma. q. 1. 1. 11^{m}. /. q. 12. 1. 2. 3^{m}. /. Phi. 6. /. Poſter. le. 41. prin°. a. H. /. Li°. 2. lec. 7. ſi. ſ. G.

ᵘSepultura. 83. Solertia. 5. Templum. 15. Temptare. 6. 25. Turbatio. 3. Viſio. 15. Vita. 30. 38. 39. Viura. 277. Chriſtus. 173. 202.

1 ¶EXEMPLVM peccatis in ſe non exempla, poteſt abordinatio iudicari. 22æ. quæſtio. 67. 2. 3^{m}. Epiſcopus. 18. 19. 20. Iudicium. 34. In iudicio.

ᵘExcommunicatio. 29.

2 Oppoſitum uidetur dicere. 22æ. q. 60. 2. c. /. 6. c. /. q. 186. 5. 3^{m}. Reſp. ſicut Du°. 552°. Du^{m}. 589^{m}.

ᵘObedientia. 40.

1 ¶EXEQVVTIO operis non ſemper eſt in poteſtate hominis. Ver. q. 24. 1. 1^{m}. ᵘAcceſſus. 1. Actio. 10. 179. Agens. 27. 0. 4. In poteſtate

2 Oppoſitum uidetur dicere a ſimili. 4. d. 17. L. Reſp. ſicut Dubio 1202°. ᵘAmictus. Amor. 234. Angelus. 24. 140. 166. 234. 244. 254. 552. &c. 571. Anima. 282. 286. Ars. 35. Aſſumere. 58. Attritio. 3. Baptiſmus. 211. Beatitudo. 168. Bonitas. 247. Clauis. 4. 17. Cognitio. 52. Concupiſcibilis. 5. Confeſſio. 79. 92. Correctio. 5. Cura. 3. Degradatio. Difficile. Electio. 13. 21. Finis. 5. Fortitudo. 41. Frui. 2. Gladius. 2. Gubernatio. 2. Hæreſis. 20. Idea. 29. Idoneus. 1. Ieiunium. 7. Imperare. 4. Intellectus. 276. 277. Interpretatio. 1. Iudicium. 3. Iuſtitia. 54. Iuſtificatio. 4. 45. Legiſpoſitiua. 2. Liberum. 9. 10. Malum. 65. Mortuus. o. Motus. 78. Negligentia. 2. Obedientia. 7. Officium. 5. 6. 7. 8. Ordo. 100. 102. 103. 105. Patientia. 6. Paulus. 16. Peccatum. 193. 2. 4. 314. Pœnitentia. 38. 95. Poᵃ. 12. Præceptum. 139. Prædeſtinatio. 18. Prælatio. 3. 4. Prius. 2. Prouidentia. 36. Prudentia. 53. Puſillanimitas. 7. Quies. 3. Sacramentum. 77. Satisfactio. 16. 21. Schiſma. 7. Simonia. 30. &c. Suffragia. 7. 8. Voluntas. 91. &c. Viſus. o. Vti. 6. &c. Du^{m}. 590^{m}

ᵘExequutor. Suffragia. 8. Vſura. 243. &c.

¶Exercere. Actio. 85. Angelus. 250. 559. Laus. 1. Vſura. 55. 158. 204. 205. 211. 272.

¶Exercitium. Actus. 8. 95. Agere. 3. Amicitia. 26. Amor. 57. Angelus. 252. 286. Anima. 229. Bellum. 3. Campſoria. 8. 12. Caſtitas. 1. 11. Circunciſio. 2. Clauis. 5. Comedere. 4. Concupiſcentia. 13. Damnatio. 5. 6. Dæmon. 122. Diſputatio. 1. 4. 6. Eleemoſyna. 23. Euchariſtia. 166. Finis. 93. Hæreſis. 19. Ieiunium. 26. Imperare. 11. 18. Intellectus. 228. Iudicium. 40. Iuſtitia. 26. Laus. 21. Legatus. 2. Libertas. 6. Miles. 9. Militia. 3. Motus. 65. Ordo. 83. Paulus. 19. Pœnitentia. 48. 49. Perfectio. 70. 73. Politica. 4. Prudentia. 51. Regula. 5. Religio. 19. &c. 58. 68. 93. &c. Scientia. 158. Solertia. 4. Theologia. 7. Tornamentum. Vitium. 143. Vſura. 14. &c. 56. 256. 204. 205. 212. 272.

¶Exercitium. Actus. 8. 9. Iuſtitia. 26. Ex quibus.

¶Exercitus. ᵘCcies. Dux. Homo. 34. Miles. 7.

¶Eſtuare. Ignis. 20.

¶Exhæredatio. Luxuria. 24.

¶Exhibere. Adoratio. 3. 23. Amor. 142. Angelus. 532. 564. Beneficium. 14. Confirmatio. 13. Cultus. 6. Debitum. 19. Dæmon. 86. Dulia. 2. Euchariſtia. 223. Experientia. 12. Hæreſis. 139. Idolatria... Iuramentum. 3. Latria. 1. 2. 6. &c. Lex. 123. Miniſter 9. 10. Oblatio. 1. Obſeruantia. 1. Pœnitentia. 118. Pietas. 4. Profeſſio. 8. Religio. 3. 4. 10. Sacramentum. 60. 111. Sacrificium. 1. &c. 14. Seruire. 1. Statutum. 1. Veritas. 51. Vtile. 9.

¶Exhortatio. Bellum. 8. Docere. 5. Gratia. 72. 89. Paſſio. 21. Prædicare. 1. 2. Scriptura. 15. Spes. 29. 33.

Exiccare. Dolor. 24. Generatio. 44.

¶Exigentia. Ritus. 1. Finis. 101.

¶Exigere. Accuſatio. 13. Actus. 148. Agens. 22. 50. Cognatio. 9. Debitū. C. Decima. 8. &c. Gratia. 35. 56. Matrimonium. 8. 117. Obloqui. Oratio. 16. Ordo. 106. Præceptum. 65. 144. Publicanus. Sacramentum. 29. 113. Satisfactio. 4. &c. Simonia. 11. Vas. 3. Votum. 50. &c. Viura. 17. &c. 144. &c. 275.

¶Exilium non erat uniuerſale, id eſt ueteri lege, ſed particulare, ne quis fieret idolatra. 12æ. q. 105. 1. 10^{m}. ᵘExulare. Silueſter. 1. Vindicatio. 6. Diuiſio.

¶Exiſtere. Accidens. 75. Accipere. 2. Actus. 19. Admonitio. 5. Agilitas. 4. Angelus. 56. 119. Anima. 127. Appetitus. 42. &c. Augmentum. 22. Aureola. 5. Bonitas. 81. 106. Cælum. 74. Cognitio. 21. 58. Confeſſio. 30. Confirmatio. 39. Conſenſus. 3. Cōſilium. 25. Conſumere. Corractio. 67. Creatio. 11. Delectatio. 3. 4. 5. Deus. 58. 248. 350. Dicere. 8. Dimenſio. 11. 12. 15. Effectus. 5. 6. Eleemoſyna. 18. Euchariſtia. 135. 138. &c. Exconſul. Exemplar. 4. Facere. 3. Phantaſia. 1. Forma. 21. 111. 136. Gratia. 64. 144. 167. 180. 181. 182. Halo. Hebetudo. 2. Idea. 3. Imago. 18. Indiuiduum. 7. 12. Indulgentia. 15. 29.

25.19.Induſtria.Intellectus 104.128.142.302.303.Intentio 23.Iudicium 29.30.Iuſtitia 53.Laurentius 1.Malum 9.Meritum 45.Metaphyſica 28.Miniſter 9.10.Miſſio 29.Motus 1.4.10.28.Mutabile 2.Negatio 6.Mouens 5.Officium 25.Operatio 25.26.Paſcaſius 1.Peccatum 417.Perfectio 85.Perſona 25.20.Prælatio 10.25.Prius 7.Prophetia 23.48.Prudentia 29.Purgatio 7.Purgatorium 9.Relatio 64.Sponſalia 6.Subſtantia 23.34.Verbum 79.Veritas 25.25.Verum 4.Viſio 20.Vniuerſale 20.Voluntas 43.46.Viſura 93.133.266.

In diuinis. 1 ¶ Exitvs in diuinis, eſt ſecundum ſolam diſtinctionem relationum, & ſecundum emanationem interiorem, & non ſecundum diſtantiam. 1^{a}.qu.42.5.2^{m}. * Amor 195. Anima 136. Aqua 15.&c.Contingens 7.Deſcendere 9.Aeternitas 41.Ethica. Filiatio 1.Finis 74.Habitus 66.67.Iuramentum 22.Iuſtificatio 23.Miſſio 2.23.Naaſon.Natiuitas 1.Peccatum 29.Pœnitentia 95.Per.2.Po^{a}.36.

2 Exitus creaturarum a Deo, eſſet imperfectus, niſi ei adæquaretur reditus. Veri.quæſt.20.4.c. * Prædeſtinatio 13.14.16.18. Rectitudo 2.

3 Exitus rerum in eſſe triplex, ſcilicet naturalis, voluntarius, & mirabilis. Opuſ.61.c^{o}.6.

* Religio 75.105.106.Rex 7.Sapientia 45.Theo^{a}.37.Terremotus 4.Verbum 30.

Quid. 1 Exorcismvs non eſt ſacramentum, ſed eſt ſacramentale. 3^{a}.quæſt.67.3.2^{m}./.quæſt.71.3.1^{m}/.4.diſtin.6.q.2.ar.2.q.2.1^{m}./.2^{m}./.d.27 q.2.1.6^{m}. * Baptiſmus 234. Confirmatio 14. Sponſalia 1.

2 Exorciſmus debet præcedere baptiſmum. Tamen ſi non præcedat, debet poſtea fieri. 3^{a}.quæſt.71.2.c./.3 3^{m}./ 4.d.6.qu.2.ar.3.q.1.c./.q.2.4^{m}.Exorciſta, vel Baptiſmus 236.

3 Exorcizare pertinet ad ſacerdotem & ad exorciſtam. 3^{a}.qu.71.4.c./.1^{m}./.2^{m}./.vel catechiſmus 5.&c.inf.

Du^{m}. 591^{m}. 4 Immo pertinet tantum ad ſacerdotem, ſicut & benedicere aquam baptiſmalem. 3^{a}. quæſtio. 67. 3.2^{m}. * Reſpondeo Dubio 591°.

5 Exorcizare, eſt proprium officium exorciſtæ inſtrumentaliter. Sed ſecundum conſuetudinem, totum fit a ſacerdote, propter veritatem.3^{a}.q.71.4.c./.1^{m}./.2^{m}./.4.d.6.q.2.ar.3.q.3.c.Exorciſta.

6 Ea quæ fiunt in exorciſmo, non tantum ſignificant, ſed etiam efficiunt. 3^{a}. quæſt.71.3.c./.4. d.6. quæſt.2.ar.3.q.2.c. Catechiſmus 9.

7 Quandocunque aliquid ſanctificandum eſt, ad cultum diuinum, prius exorcizatur, ut liberetur a poteſtate diaboli. 3^{a}.q.83.3.3^{m} / 4.d.6.q.2.ar.3.q.1.c.

* Aqua 20.22.Catechiſmus 4.9.Energumenus 4. Exufflatio. Vnctio 35.

8 Exorciſmus datur contra dæmonem, inquantum impedit homines a ſacramento. Sed Baptiſmus datur contra eum, inquantum impedit a gloria.3^{a}. quæſtio.71. 2. 2^{m}. Aqua 20. Exufflatio.

9 Quæ fiunt in exorciſmo, ordinantur contra impedimenta baptiſmi, cuius effectus poteſt impediri ante ſumptionem baptiſmi, & poſt. 3^{a}.q.71.3. 3^{m}.

10 Effectus exorciſmi eſt debilitatio poteſtatis dæmonis, quæ totaliter in baptiſmo aufertur.3^{a}.q.71.3.c./.4.d.6.q.2.ar.3.q.2.c / 3^{m}.

11 Effectus eius duplex, ſcilicet expulſio dæmonis, & apertio ſenſuum ad miniſteria & mandata dei. 3^{a}.q.71.3.c.

12 Sal miſſum in os exorcizandi, & narium, & aurium ſputi linitio, ſignificat remotionem impedimenti dæmonis, reſpectu fidei docendæ.3^{a}.q.71.2 c./.4.d 6.q.2.ar.3.q.1.c.

13 Exorciſmus non confert gratiam, nec remiſſionem culpæ. Ideo ſine baptiſmo, exorciſmus nihil valet poſt mortem contra Præpoſitiuum, qui dicit, quòd minora tenebras patitur. 3^{a}.q.71.3.c./.4.d.6.q.2.ar.3.q.2.c./.3^{m}.

14 Exorciſtæ Salomonis non habebant virtutem dei, ad expellendum dæmones, niſi eos fecerit dum eſſet in gratia. Po^{a}.q.6.10.3^{m}.

* Vnctio 35.

Officium. ¶ Exorciſta habet officium, circa energumenos.4. d.24. q.2.ar.1.q.2.c.ſi./.ar.2.8^{m}./ con.4 c^{o}.75.Exorciſmus 3.5.

* Acolitus 6.7.Immunditia 1.Lectoratus 3.4.

Propter qd. 1 ¶ Exordivm orationis rhetoricæ, fit propter audientes. Sed fit ad deum, propter orantes.4.d.15.q.4.ar.3.q.2.c.

* Inſinuatio.

2 Exordium debet tria facere, ſcilicet reddere auditores beneuolos, dociles, & attentos.1.prolo.L.p.in^{o}./.4.d.15.q.4.ar.3.q.2.c. Trin.proœ^{m}./. Anima, prolo.o.

3 Exordium a quatuor captat beneuolentiam, ſcilicet a perſona iudicis, a perſona petentis, a perſona aduerſarij, & a negotio.4.d.15.q.4.ar.3.q.2.c.

¶ Exorta Simbolum 7.11.

1 ¶ Expectare, dicit protenſionem appetitus in aliquid, cum quiete priuante fugam.3.d.26.q.1.1.2^{m}./.3^{m}./.3.1^{m}. Quid.

* Aborſus 1.

2 Expectatio eſt motus ſpei, propter cognitionem præcedentem, reſpectu auxilij alieni. 12æ.q.40.2.1^{m}./.3.d.26.q.2.1.3^{m}./4.1^{m}.Spes 67.

3 Expectatio patientiæ, & longanimitatis, eſt per participationem ſpei.3.d.26.q.2.2.3^{m}.

* Accidens 84.Agatha.Beneficium 1.

4 Fides dicitur expectare, quia eſt origo eius, oſtendendo.3.d.26.q.2.ar.3. q.1.3^{m}.

* Eleemoſyna 12.Euchariſtia 82.Fructus 3.6.7.18.Fruitio 1.Generatio 47 Gratia 143.Longe.Longinquum. Oratio 70.Patientia 3.Sors 5.Spes 11.22.36.41.46.56.68. Tacere 3.Tempus 31.Vendere 7.Viſura 107.128.&c.147.

¶ Expediens. Cognitio 23. Confirmatio 49.Diſpenſatio 23.Ignis 20.Iudex 9.Periculum 2.Pietas 19.Præceptum 2.Vendere 16.Votum 9. Viſura 128.

¶ Expedire dicitur, omne quod eſt ad conſequendum finem, ſine impedimento.1ª.Cor.6.lec.2.ſi.l. Quid.

* Apoſtoli 6.Bonitas 218.Conſilium 15. Papa 3. Periculum 2.Saluari 14.Vendere 16. Vnctio 17.35.

¶ Expellere. Expulſi de patria per partes iniuſte, poſſunt a ciuibus repetere ſua, non autem ſi iuſte. Quol.12.24.0. Licet.

* Alteratio 10. Appetitus 13.Charitas 128.Dæmon 116.117.118.119.Empyreum. Exorciſmus 8.11.14. Forma 120.122.Generatio 31.Hæreſis 25.27.29. Hoſtiarius. Miſericordia 18. Motus 22.Oratio 41. Pœnitentia 97.109.&c. Putrefactio 1.Religio 61.105.Roma.1.2.Scientia 80. Symbolum 9.Spes 51.

¶ Expenſa.Apocriſaris. Bonitas 203. Campſoria 8.Clericus.Decimæ 29.Inuidia 11.Liberalitas 1.5.6.8.11.Magnificentia 1.2.3.6.7.9.Prudentia 80.Reſtitutio 25.Simonia 32. Teſtis 12.Viſura 71.161.162.175.253.Viſus 14.

1 ¶ Experientia proprie pertinet ad ſenſum tantum, ſed large, pertinet etiam ad intellectum, ut in dæmonibus. 1^{a}.q.54.5.2^{m}./.q 58.3.3^{m}./. 2.d.7.q.2.1.4^{m}./. Ma.q6.16.1.2^{m}./.7.12^{m}.Dæmon 10.18.19. Ad quos.

* Adam 32.Amicitia 16.Animal 56.Audacia 19.Aureola 25.Charitas 126.

2 Experimentum nihil aliud eſſe uidetur, niſi accipere aliquid ex multis in memoria retentis, cum aliqua ratiocinatione in particularibus.Meta.lec.1 me^{o}.c.B./.Poſter^{m}.2.lec.fi.1. H. Quid.

* Continentia 4. Corpus 46.Dæmon 10.18.19.57. Deus 179.Diuinatio 16.Dolcedo 9.

3 Aliquis dicitur experiri dupliciter, ſcilicet acquirendo habitum cognitionis ex ſenſibilibus, quorum propriæ eſt experientia, & applicando habitum rebus. Secundum conuenit Adæ, non autem primum. Sed utrumque conuenit nobis. 2.d.23.q.2.2.2^{m}./.4.d.1.q.1.ar 2.q.2 c./.1^{m}. Adam 25.

* Euchariſtia 123.

4 Immo etiam primum conueniebat Adæ. 1^{a}.q.101.1.0./.2.d.20.q.2.2.0. Reſpon.ſicut dubio 1107°. Do^{m}.592^{m}.

* Exemplum a Filiatio 34.&c.

5 Experimentum eſt proprium hominis, & pertinet ad cogitatiuam. Sed participatur parum a brutis.Meta.lec.1.me^{o}.c.B.

* Fortitudo 7 45.

6 Experimentum excedit artem in operando, ſed econuerſo in cognoſcendo & obuiando & in ratione ſapientiæ. Meta.lec.1.me^{o}.f.&c.

* In experientia.

7 Experientia in operabilibus non eſt potentia, & non ſolum cauſat ſcientiam, ſed etiam habitum, qui facit operationem faciliorem, propter conſuetudinem.12æ.q.40.5.1^{m}.

8 Immo experimentum eſt experimentalis potentia. Meta.le.1.me^{o}.d.D. Reſpon.dubio 593°. Du^{o}.593^{m}

* Intellectus 87.Iuramentum 24.

9 Effectus experientiæ diuinorum duplex. ſ.certitudo intellectus, & ſecuritas affectus. Pſal.33.me^{o}.1.b.

* Malum 7.Matrimonium 90.

10 Qui accipit gratiam, per quandam experientiam dulcedinis nouit, quam non experitur ille qui non accipit. 12æ.quæſt.112.5.c.

11 Illa quæ ſunt per eſſentiam ſui in anima, cognoſcuntur experimentali experientia, inquantum homo experitur per actus, principia intrinſeca, ſicut voluntatem percipimus uolendo, & uitam ab operibus uitæ 12æ.q.112.5.1^{m}.

* Scientiæ 23.Senectus 4.

12 Verbum Abrahæ dictum, uidelicet, nunc cognoui quòd timeas dominum, poteſt referri ad notitiam experimentalem, quæ eſt per exhibitionem operis.12æ.q.112.5.5^{m}.

* Senſus 37.&c.Spes 33 &c. Suſpitio 1. Temptare 1.2.10.Timor 49.Tribulatio 11.16.

In

73 In opere illo quod fecerat Abraham, cognoſcere potuit experimentaliter, ſed dei timorem habere. Vel poteſt hoc etiam ad reuelationem referri. 12ſ. quæſtio. 125. 5. 5m.

* Vendere 18. Virginitas 23. Viſio 7. 22. Chriſtus 44 &c.

¶ Expers. Cognatio 5. Coetus 2. Maria 43.

¶ Expetere. Gratia 171.

¶ Expiabile. Pœnitentia 28. 55.

¶ Expiatio. Agnus 4. Feſtum 4. 5. 6. 7. Ieiunium 38. Immunditia 3. Occidere 6. Pœna 59. Pœnitentia 25. 28. 103. Præceptum 237. Sacerdos 11. Sacramentum 59. Sacrificium 10. &c. 36. Satisfactio 10. Suffragia 6. 11. Vſura 84.

¶ Expiratio. Vox 3.

¶ Explere. Matrimonium 68. Principatus 10. Prophetia 64.

¶ Explicare. Angelus 72. 73. 259. Fides 43. 44. 58. 121. &c. In 14 Lex 73. Symbolum 2. 6. 7. 8. 9. Verbum 43.

¶ Explicitum. Appetitus 22. 96. Ars 29. Catechiſmus 2. Cornelius 1. 3. Diffinitio 29. 30. Fides 43. 44. 58. 60. &c. 105. 121. &c. In 14. Lex 73. Præceptum 82. Sapientia 39. Scientia 62.

¶ Explorator. Raab 1. Signum 14. Tentare 10.

¶ Explorari. Vſura 242. 303.

Laudabile. ¶ Exponere ſe periculis quando ſit laudabile, & quando ſit uitioſum, exponitur. Quol. 1. 9. fin. /. 12. 4m. /. 17. 2m. /. 2m. /. 3m. /. Quol. 8. 13. c.

* Bellum 9. Ciuis 3. Epiſcopus 24. Expoſitio. Hieronymus 1. Iudith. Magnanimitas 16. Mors 21. 22. Pœnitentia 19. Periculum 5. Plato 23. Saluari 18. Seruitus 16.

¶ Expoſitio. Angelus 553. 606. Animal 75. &c. Annuntiatio 7. Area 3. Blaſphemia 24. Concilium 4. Diffinitio 3. 36. Doctrina 13. 17. Euangelium 3. Excluſio 2. Feſtum 3. Fides 1. Genealogia 2. Gregorius. Hæreſis 13. Lectoratus 6. 7. Lepra 2. Lex 128. Miſſa 2. Obliqui 2. Operatio 23. Oratio 98. Ornatus 12. 13. Paſcha 2. Pœna 31. Pœnitentia 91. Plato 4. Poſſe 7. Præceptum 75. Prædicare 1. Princeps 26. Prophetia 50. Purgatio 4. Sacramentum 47. 152. Scriptura 3. 6. 7. 11. 18. Senſus 37. & cetera. Symbolum 9. Tempus 29. 30. Theo. 2.

¶ Expreſſe. Dæmon 79. Diuinatio. Tentare 1. 10. Votum 5. 17. 44. 66. Vſura 1. &c. 69. 70. 179. 280. 281. 291.

Exprimere. Abſoluere 12. Accuſatio 9. 15. Adoratio 29. Angelus 559. 609. Baptiſmus 38. 43. 51. 52. 53. Beatitudo 129. Cœlum 55. Circunciſio 1. 9. Confeſſio 36. Deuſio 3. Dicere 5. Dulus 4. Euchariſtia 13. 247. Fieri 11. Fortitudo 43. Hæreſis 100. Homines 1. Imago 1. &c. 21. 34. Indulgentia 14. Informatio 2. Maria 40. 41. Matrimonium 15. 16. 17. 24. &c. Nomen 50. Obſeruantia 4. 38. Oratio 80. 94. Ordo 63. Prophetia 80. Pudicitia 2. Sacerdos 19. Sacramentum 2. 33. 37. 72. 73. Sanguis 1. Sybilla. Signaculum. Similitudo 5. 23. Superſtitio 1. 6. Tentare 1. 10. Verbum 57. 58. Veritas 8. Votum 5. 17. 44. 66. Vſura 1. &cet. 69. 70. 279. 280. 281. 291.

Quid. Exprobare, eſt ingerere improperium in facie, ſed obloquutio, eſt occulta detractio. Pſal. 33 6. h. A.

* Homo 17. Luxuria 7. Verecundia 3. Vituperatio 0.

¶ Expulſiua. Appetitus 13.

¶ Exquiſitum. Scientia 24 Solertia 0. Extare. Votum 29. 37.

Quid. ¶ Extaſis, eſt fieri extra ſe, ſecundum cognitionem, uel ſecundum appetitum. 12ſ. quæſtio. 28 3. c. /. 22ſ. quæſtio. 175. 2. 2m /. Pſalm. 30. princip°. fin. t. G /. 2ſ. Corin. 12. lectio 1. medio K.

* Amor 254. 255. &cet. Prophetia 57. Amor 257. 259.

¶ Extendere. Affirmatio 5. Agens 98. Angelus 346. Anima 179. Appetitus 70. Aſſiſtere 5. Audacia 20. Augmentum 1. 35. Charitas 111. Deus 223. 236. 271. 274. Epieicεia 7. Excluſio. Excommunicatio 28. Fortitudo 57. Frui 12. 13. Gloria 20. Indulgentia 7. Lex 92. Liberalitas 17. Lux 9. Magnanimitas 2. Malum 38. Materia 29. Miſſio 31. 32. 33. Natura 15. Nomen 11. Oratio 59. Peccatum 36. Potentia 34. 57. 62. Poteſtas 12. Præceptum 143. Proportio 6. Prouidentia 18. Prudentia 2. Ratio 55. Reſurrectio 56. Sanitas 10. Scientia 18. 27. 85. 116. Semen 1. Senſus 22. 24. Virtus 38. 269. Viſio 1. vitus 11. Vſura 21. Chriſtus 105.

¶ Extenſio. Magnanimitas 2. Miſſio 31. 32. 33. Nomen 21. Scientia 163. Semen 1. Spes 3.

¶ Extenſiue. Aſcendere 18. Beatitudo 86. 87. Bonitas 244. Fruitio 12. 13. Gloria 20. Incarnari 9. Intellectualiter 8. Peccatum 134. Potentia 64. Sanctificatio 15. Scientia 11. 18.

¶ Exteriora, uel extra. Accidens 110. Actio 22. Adoratio 2. 4. 5. Adulterium 2. Agere 7. 14. Ambitio 3. Amicitia 40. 41. Amor 18. 148. 154. &c. Angelus 150. 253. 392. 410. 555. 564. 568. 609. Anima 109. 267. 278. 308. Animal 33. Apprehenſio 5. Aqua 20. Area 3. Ars 19. Aſſimilatio 5. Auaritia 11. 12. 25. Audacia 15. Auditor 3. Baptiſmus 50. Beatitudo 17. &c. 32. 50. 67. &c. Beneficentia 2. Beſtialitas 1. Bonitas 59. 179. 180. 183. 188. 192. 212. &c. 244. &c. Caput 4. Cauſa 90. Cœlum 74. Cerimonia 3. Circulus 4. Circunciſio 1. 44. Cognitio 60. Concedere 4. Comprehendere 3. Conceptio 5. 7. 9. 10. Concubinatus 4. Confeſſio 1. 12. Contemplatio 4. 10. 23. Contrarium 23. Contritio 3. Conuerſio 7. Creatio 11. 21. Cultus 12. &c. Damnatio 5. Delectatio 89. Dæmon 39. 110. Deus 21. 172. 173. 306. 321. Difficile 18. Diffinitio 126. 36. Dolor 4. 34. Dolus 4. Durities 2. Elementum 1. Ens 6. Eſſe 72. 95. Aeſtimatiua 4. Ethica. Euchariſtia 128. 143. 146. 273. Exceſſus 1. Extaſis. Facere 3. 4. 6. Factibilia. Fallacia 3. 7. Falſitas 15. Fama 1. Fœmina 3. Feruor 3. Fides 80. 230. Finis 30. 114. Fornicatio 4. Fortitudo 1. &c. Fortuna 4. Gemitus 2. Generatio 4. 5. Gratia 72. 102. 125. Hæreſis 2. Honeſtas. Honeſtum 3. Honor 4. 5. 6. 14. 19. Humanitas 2. Humilitas 9. 10. Idea 13. Idolatria 2. Illaritas. Imaginatiua 2. Immunditia 2. Indiuiſibile 1. Induere. Infinitum 26. 31. Ingenium 1. Iniuſtitia 5. 6. Intellectus 116. 133. 139. 174. 185. 381. &c. Intentio 23. 24. Interrogare. Ira 49. 55. Iuſtitia 29. &c. 75. Iuſtificatio 15. Iuſtum 1. Lana 21. Lex 10. 23. 106. 128. Liberalitas 9. 20. Locus 20. Loqui 5. Luxuria 5. 14. Magnanimitas 14. 15. 21. 27. Magnificentia 1. Manifeſtatio 2. Matrimonium 58. Membrum 3. Merces 4. 5. Miſſio 23. Modeſtia 2. 3. 4. Motus 30. 49. Natiuitas 1. 2. Natura 7. Negatio 7. Obligatio 3. Operatio 1. Oratio 5. 12. &c. Ordo 39. Ornatus 1. &c. Paſſio 53. 38. 61. 90. Pater 20. Pax 13. Peccatum 29. 31. 133. 161. Pœna 47. Pœnitentia 14. 75. 83. 101. 123. Perfectio 61. 66. 79. Piſcis 4. Poſſeſſio 1. Poteſtas 10. Præceptum 105. Prædicamentum 2. Proceſſio 3. 33. Profeſſio 9. Prophetia 17. Propoſitio 9. Prouidentia 47. Pulchritudo 7. Raptus 0. Ratio 11. Rectitudo 1. Regula 5. Relatio 68. 91. Religio 15. 16. Reſtitutio 4. Reſurrectio 36. Sabbathum 6. Sacramentum 72. Sacrificium 2. 10. Satisfactio 3. 27. Senſualitas 9. Senſus 2. 8. 18. &c. Simonia 6. Simulatio. Somnium 2. Statua 6. Superbia 23. Suſurratio 2. Tactus 7. 16. Timor 21. &c. Tribulatio 2. Triſtitia 18. Turpitudo 2. Velum 2. Verbum 14. 43. Veritas 4. 5. 14. 28. Virtus 31. &c. 82. 197. &c. Viſio 7. 22. Viſus 2. 3. Vita 12. 48. 53. 67. 81. Vltimum 1. Vnio 4. 8. Vnitas 26. Vniuerſale 14. Vocatio 2. Voluntarium 8. Voluntas 67. 70. 81. Vox 4. Vſura 86. 206. Chriſtus 53. 54. 87. 103. 172.

¶ Exterminare. Excluſio 0. Extramittere. Pœna 5.

¶ Exterſio. Manipulus 2.

Quid. ¶ Eſt mare Angelus 354. Aureola 25. Damnum 4. Delectatio 30. 55. Dæmon 16. 44. 45. Fides 101. Fiducia 2. Magnanimitas 15. Pretium. Senectus 3. Superbia 6. 7. 33. 34. Virginitas 23. Vſura 91. 93. 94. 148. 152. 173. 174. 191. 196. &c. 214. 215. 220. 222.

¶ Extingui. Aqua 14. Equus 2. 3. 12. 60. 61. Maria 18. 63. Syndereſis 11. Tonitruum. Vita 8. Vitium 11.

¶ Extirpatio. Ars 50.

¶ Extollentia. Arrogantia 2. Humilitas 1. 5. Iactantia 0. Magnanimitas 13. Superbia 1. 34. Iudæi 35. Meretrix 6.

¶ Extorquere. Exactio 0.

¶ Extramittere. Viſus 2.

¶ Extraneus. Accidens 21. Accuſatio 16. Addere 1. Admiſtio. Adoptio 1. Amor 104. Ariſtoteles 4. Barbarus 1. Cognitio 71. Contemplatio 6. Delectatio 62. Dialectica 4. Differentia 20. Eſſentia 11. Euchariſtia 101. &c. 131. Excluſio 6. Hoſpes. Iudæi 3. 11. Ordo 46. Paſſio 3. Pater 21. Præceptum 106. 131. 536. 139. Proceſſio 7. Prophetia 22. Putrefactio 1. Riſibile. Scientia 91. Teſtamentum 4. Triſtitia 3. Vnio 4.

¶ Extraordinarius. Officium 15.

¶ Extremũ. Accidens 102. Angelus 238 Bonitas. Calcaneum. Color 1. 5. Cõfeſſio 74 Cõtinentia 8. Determinatio 2. Elementum 22. Eleemoſyna 8. Aequalitas 6. Fimbria. Ieiuniũ 6. 24. Intellectus 172. Macula 7. Magnanimitas 26. Matrimoniũ 143. Mediũ 4. 7. 11. 19. 22. &c. Memoria 10. Neceſſitas 30. 31. 33. Religio 26. 35. 41. 45. 55. 64. 65. Reſtitutio 8. Similitudo 1. Tactus 14. Talus. Virginitas 24. Vnctio 0. Vſura 13. 195. 279.

¶ Extrinſecum. Accidens 96. Affectio 1. Agonia 2. Alteratio 8. Amor 279. Angelus 151. 196. Animata. Cauſa 56. Cœlum 139. 143. Circunſtantia 1. 5. &c. Denominatio 7. &c. Denotio 5. Diſtinctio 16. Diuiſio 5. Facere 3. &cetera. Factibilia. Fides 76. 80. 87. Finis 114. Forma 55. 166. Gratia 102.

Homo 24. Humilitas 9. Inſtans 52. Intellectus 253.282. Ira 32. Liberum 30 Locus 2.20. Magnanimitas 11. Menſura 1.2. Natura 19. &c. Naturale 4.5. Neceſſitas 20. &c Nitor 2. Opus 3. Paſſio 94. Peccatum 131. Pœna 18. Per. Præceptum 206. Pœnitentia 8.10. Profeſſio 8.9. Religio 99. Vbi 1. Voluntarium 8. Voluntas 77.81. Votum 36. Virtus 139. Vitus 6.

Figura. ¶ Exufflatio in exorciſmo, ſignificat expulſionem dæmonis, cui reditum præcidit benedicto, 3a. q. 71. 2. c. /. 4. d. 6. q. 2. ar. 3. q. 1. c.

* Antropoſpatos.

¶ Exulare. Silueſter 1.

¶ Exultatio. Alleluia. Conſecratio. Delectatio 109. Dextra. 3. Ieiunium 3.32.33. Inuidia 5. Ioannes 4. Ira 38.

Qualis, 1 ¶ Ezechias contra blaſphemias, humilitate, & oratione pugnauit. Iſa. 37. prin°.

* Templum 3.

2 Non dicit Ezechias ſibi eſſe cor perfectũ ſimpliciter, ſed quo ad hoc, quòd poſt idola non abijt. Iſa. 37. prin°. ſ.

3 Dies tempore Ezechiæ reuerſus eſt ſubito retrorſum in ſole, ſcilicet per motum eius, decem lineis, quibus ſecundum motum naturalem computabantur decem horæ. Et ſic ille dies artificialis habuit uigintiduas horas, ſcilicet duplicatas ſecũdum gloſſam. Si autem ſucceſſiue, ſic iam aſcenderat per decem horas, & rediit per decem, & iterum per decem uenit. Et ſic dies ille habuit trigintaduas horas fere triplicatas, ſecundum Dionyſium. Hoc autem factum eſt, uel in omnibus aliis cœleſtibus corporibus retro euntibus, uel in ſole qui potuit uelociorem curſum habuiſſe, ut ad ſitum ſuum ſimul cũ aliis perueniret. Iſa. 38 prin°. I.

¶ Ezechiel. Gregorius.

F

Conſuetus. Quid. 1 FABRI. Fabri qui ſonitum malleorum conſueuerunt audire, non ita mouentur a talibus ſonis, ſicut alii. 4 d. 49. q. 2. 2. 3m.

* Faber. Balſamus. Cœlum 128. Medicus 3.

2 Fabrica. Bonitas 202. Scriptura 16.

¶ Fabula continet uerum ſenſum, & repræſentat aliquid utile conueniens ei. 1ª. Tim. 4. lec. 2. prin°. D. Anima 110.

Fabula quæ non poteſt repræſentare aliquam ueritatem, eſt inanis. Quæ autem non propriè repræſentat, eſt inepta, ut fabulæ Talmuth. 1ª. Tim. 4. lec. 2. princip°. D. /. Titum lect. 4. princip° E.

* Baptiſmus 52. Idolatria 4. Lex 94.164.165. Machometus. Poetica 0. Prædicator 9. Saraceni. Senectus 5. Theologia 44.

Quid. 1 ¶ FACERE, & fieri, important habitudinem cauſæ, & effectus, ſed mutationem ex conſequenti. 1ª. q. 45. 2. 2m.

* Abraham 28. Abſoluere 3. Abſtractio 14. Acceptio 1.4. Accidens 2 88. Actio 4.18 85.129. Actus. Addere 17. Adiectiuum 1. Adoptio 28 Affectio 3. Agens 12.77.78. Alchimia 1. Alius 3. Ambitio 4. Amicitia 31. Amor 153.166.193.225. 236 217.261. Anima 190.191.213. Appropriatio 15. Aquilo Aranea 2. Argumentum 2.5. Ars 21. Audacia 11. Augmentũ 85. Auxilium 5. Beatitudo 82 83. Baptiſmus 3. Benedictio 10. Beneficia 1 Bonitas 50. Campſoria 11. Character 6. &c. Catechumenus 8.9. Cauſa 57. &c. Ciminilis. Circunſtantia 6.14. 16. Color 8 9.11. Compoſitio 16. Communicatio 6.7. Concupiſcentia 9. Conſcientia 6.10.11.14. &c. Conſilium 21. 22.23. &c. Conſuetudo 2. 3. Contemptus 2. Contumelia 1.3. Corona 1. Correctio 18. Credere 26. Damnatio 2. 8.17.27. 48. &c. Delectatio 22 24. &c. Delictum 1. Dæmon 43.57.77. 78.80.93. &c. Denſitas 2.

2 Facere importat operationem cauſæ efficientis. Veri. quæſt. 21.1.4m.

Immo importat etiã operationem finis, ſicut auaritia inhiat ad lucra conquirenda, & ſicut trahere eſt mouere aliquid ad ſe, ut locus locatum. 2a 2æ. q. 166. 1. 3m /. Phy. 7. lec 3. me°. ſ. Reſpondeo ſicut Facere 2. Magnificentia 1.

3 Facere, diffundere, influere, & huiuſmodi large poſſunt importare habitudinem cuiuſcunque cauſæ, licet proprie importent tantum operationem cauſæ efficiẽtis. Ver. q. 21. 1. 4m.

* Deſperatio 2. Deus 325. &c. 340. &c. 369. &c. 444 &c. Dicere 4.8. Differentia 13.16. Differre 2. Difficile 6. Dionyſius 3. Dio 6. Docere 11. Dolor 43. Dominium 11. Eleemoſyna 11. &c. 26.29. Ens 14.

3 Facere, creare, & gubernare, ſignificant actionem terminatã ad exteriorem effectum, ſine cuius exiſtentia, non poſſunt intelligi. 2. d. 12. L. fi. /. Con. 1. c°. 79 fi. /. Po°. q. 3. 17. 30m.

* Aequalitas 5.15. Aetas 5. Aeternitas 41. Euchariſtia 52. 204.228.237. &c.

4 Facere dicitur dupliciter. ſ. large omnis operatio, & proprie operatio tantum ad extra. 2a 2æ. q. 134. 2. c. /. 1m. /. 2m. /. 3. d. 4. L. fi.

* Euſtratius 2. Excuſatio 3. Exorciſmus 6.14. Experientia 7.13. Facilitas 2. Falſitas 20. Fama 1. Feſtum 11. Fides 8.59.216. Fiducia 8. Fieri 21. Finis 62. Finitum 1 Firmitas. Forma 46.49. 97. Fortitudo 60. Fortum 30. Gedeon 1.3.

5 Facere proprie eſt artificum, licet quandoque etiam dicatur in naturalibus. Opuſ. 53.7m. Chriſti.

* Gloria 7.8. Gula 4. Habitus 57. Halias 6. Hæreſis 9.11.205. Honeſtum 3. Iacobus 3. Idea 6.20.30.39. Idem 2. Ignis 12. 15 27. Imperare 2. Imperfectio 2. Inconſtantia 3. Indulgẽtia 22.22.27. Infidelis 13. Iniuſtitia 4.7.8.10. Inſinuatio 2.

6 Factio eſt de materia exteriori, ſed generatio eſt de ſubſtãtia generantis. 1a, q. 41. 3. c.

* Inſtans 14.20. &c. Intellectus 278.299. &c. Intentio 27. Ira 43.49. Iudaizare. Iudæi 25. Iuſtio. 12. Iuſtificatio 27. &c. Lectoratus 6. Legislator 3. Lex 27.38. Liber 16.29. Liberum 1.29. Ludiera. Ludus 5 7. Lumen 18. Lucia 4. Lux 13.14.18. Magnanimitas 22. Magnificentia 1.7.8. Mãſuetudo 5. Manus 1. Marcus 2. Maria 53. Martyrium 6. Matrimoniũ 1. &c. 50. &c. 86. Medicina 5. Medicus 1.9. Meretrix 1.2. 6. Meritum 1.11.18. &c. 38.20.48. Miraculũ 8. &c. 23.33. &c. Miſericordia 25.28. 53.44. Miſſa 2. Miſſio 3.26. &c. Muſica 1. Natura 4.42. &c.

7 Facti ad facientem oportet eſſe ſimilitudinem, non autem factionis. 4. d. 8. q. 2. ar. 1. q. 3. 4m.

* Neceſſitas 18. Negatio 8. Nihil 2.3. Obiectum 9 10. Obſtetrix 1. Occidere 9.11 13. Omiſſio 6. Oratio 29.64. Ordo 23. 37.39.107. Organum 1.

8 Non omne quod facit maius, facit minus, niſi ſit ad illud ordinatum. 4. d. 27. q. 3 2. 2m /. 5m.

* Ornatus 9. Papa 3. Pars 30 Paſſio 74 110. Paulus 19. Pauor. Paupertas 7. Pax 18 19 20.28. Peccatum 136 190.391.405. 406. Periculum 1.3. Perſona 35. Pharao. Pignus 1. Præceptũ 19.60.64. &c. 190 Prædicator 12 Prælatio 20.

9 Quando aliquis hæc duo efficaciter facit, ſcilicet, quòd propter diſplicentiam peccati, & per affectum ad deum, ſe ad gratiam præparat, dicitur facere quod in ſe eſt. 4. d. 17. q. 1. ar. 2 q. 1. c. /. q. 2. c. fi.

* Princeps 11. Promiſſio 2. Pronomen 1.3. Prouidentia 53. Pſal. 1.2. Punctus 3.4. Relatio 11.17.18.77.85. Religio 102. Sabbatum 5. &c. Sacerdos 12.31. Satisfactio 1.3.4. Scientia 70.74.90.129.

10 Quia homo faciat quod in ſe eſt requiritur ad meritum in habentibus uſum rationis, non autem in carentibus uſu rationis. 4. d. 17. q. 1. ar. 2. q. 1. c. /. d. 10. ar. 1. q. 1. c. /. Quol. 5. 1. fin. / Quol. 6. 6. 1m.

* Seraphin 5. Simonia 23.24 Simplicitas 3. Somnus 5. Spes 33.36. &c. Subſtantia 29. Suffragia 5. &c. Superſtitio 4. Temperare 2.15. Teſtamentum 10. Trahere 2. Vendere 10. Verbum 1. 7.57.58. Veritas 55. Vicarius. Virtus 4 6.13.27 29.174.233. 259. &c. Viſio 22. Viſus 7. Viuere 2.3. Vnio 14. &c. Voluntas 51. &c. 66. Votum 1.10.30.32.41. Vox 6. Vſura 256 212. Vtilis 6.8 Vxor 21. Chriſtus 30.61.116.

1 ¶ FACIES dei auertitur non mutatione ſui, ſed noſtri, facto uelamine in corde. Pſal. 26. fi. 1. * Abſens. Aduentus 9. Cœlũ 55. Claritas 5.14. &c. Decor. Deus 221. &c. Exprobatio. Illegitimus 3. Ira 50. Luna 6. Maria 9 Moyſes 5. Dei.

2 Deus auertit faciem dupliciter, ſcilicet ne uideat per miſericordiam, & ne uideantur. Pſal. 26. fi. 1. /. Pſal. 50. me°. ſ. C.

* Scriptura 17.

3 Facies Chriſti emittebat radios. 3a. q. 44 3. 1m.

1 ¶ FACILITAS. Facile dicitur dupliciter, ſcilicet per remotionem impedimenti, & per appoſitionem adiutorii. Secundum eſt per habitum, non autem primum. Ver. q6. 24. 4. 1m. /. 10m. * Actus 10. Aer 12. Affinitas 17. Altare 1.4. Amor 258. Ariſtoteles 5. Ars 4.5. Beatitudo 226. Bonitas 110.111. Charitas 73. Colera. Confeſſio 71. Confeſſor 2. Conuerſio 11. Credere 30 Deuotio 10. Diuiſio.

2 Facilitas ad opera uirtutum poteſt eſſe ex duobus. ſ. conſuetudine, & forti inhæſione ad obiectum. Secũdam facit uirtus infuſa ſtatim a principio, nõ autem primam. 4. d. 14. q. 1. a. 5m.

* Diſpenſatio 20. Diſpoſitio 16. Dominium 12. Durities 2 Euchariſtia 183. Experiẽtia 7. Fallera 2. Fides 23. Finis 46. Gloria 22. Habitus 2. &c. 31. Hæreſis 35. Iracundia 1. Iudea 7. Lex 179. Lingua 5. Mathematica 5. Mundus 2.3. Nouitius Ordo 40. Præceptum 156. Prophetia 40. Publicatio 2 Qualitas 6. Religio 59.106. Ritus. Sapientia 7 Tactus 11. Teſtis 7. Tyrannus 2. Turpiloquium. Vapor 4. Verbum 25. Verecundia 2. Vinum 5. Vſura 172.164.265.

¶ Factibilia dicuntur, quæ procedunt ab agente in exteriorẽ materiam. Agibilia uero dicuntur actiones immanentes, & perficientes ipſum agens. Ver. 1. q. 5. 1. c. Differentia.

* Agens 5.17.36 &c. 76. &c. Ars 2.14. Innocentia 21. Magnificentia 8. Vita 47.

¶ Factio. Idea 30.

¶ Factiuum

D.iii. ¶Factiuum. An.7. Deus.155. Euchariſtia.81. 147. Idea.6.30. 39. Lux.2. Magnificentia.1. Repræſentatio.3.

1 ¶Factvm duplex, ſcilicet diuinum, & naturale. Primum præcedit potentia actiua, & non paſſiua, natura, non autem tempore, niſi ſit nouum, ſecundum uero utraque potentia præcedit etiam tempore. 1^{a}.q.74.3.5^{m}./.2.d.1.q.1.2.1^{m}.

* Abſoluere.38. Accuſatio.8. Actus.142.168. &c. Amicitia.2.36. Angelus 20.21.52.358.413. Anima 160. Animal 10. Aſſumere.6. Beatus 37.45. Charitas 148. Cœlum.3.212. Cæremonia 3.4. Confeſſio. 9.24. 44.47. Conſcientia. Conuerſio.12. Creatio 37.&c. 46.54. Creatura.22. Diſpenſatio Deus.372. Dies 11.&c. Diuinatio.15. Electio.33. Eleemoſyna.1.2 Encæniæ. Aeternitas. 41. Euchariſtia.77.105. 110.131. Exactio.&c. Facies 1. Falſitas 20. Fictio.1. Fides. 130. Fieri.1.3.&c. Filiatio.23. Finis.11.

2 Fieri & factum eſſe dicuntur de Deo, ſecundum rationem tantum, & ſine mutatione Dei, 1^{a}. quæſt. 13.7.2^{m}. Fieri.6.&c.

* Fornicatio 16. Gloria 6. Gratificatio. Gratis.2. Hæreſis. 43. 104 125.127. Homo.19.&c. Ignorantia.2.6 23. Incarnatio. 11. Inquirere 2. Intellectus.273. Inuoluntarium. 3. Iucunditas. Ira 29.48. Iuſtificatio.6. Lex 104. Liber 16. Ludicra Ludus.1.7. Lux.30.

3 Factum eſſe, quandoque dicit nouitatem prædicationis, ſine mutationa facti. 1^{a}.q.13.7.2^{m}./.3^{a}.q.16.6.c./2^{m}./.1.diſt.30.2.1^{m}./.3.d.7.q.2.1.0./.Ro.lec.2. ſi.I.* Manichæus. 2. Maria. 42. Matrimonium.2.11. Mendacium.12.13. Miraculum 8.44. Miſericordia.25. Miſſio.3.27.&c. Miſtio 6. Mulier. 1.&c. Mundus.9.&c. Notorium.1. Otioſum.1. Operatio. 52.53.61.&c. Ordo 91. Paradiſus.5. Peccatum.11.28. 33.213. Pœnitentia, 75. Periculum.3. Poſſe.5,9. Po^{a}.14. Præceptum.147. Prædeſtinatio. 50. Prælatio 10. Probatio.25.26. Proceſſio.6. Profeſſio.5. Prophetia.34. 45. 64. Purgatorium.2. Religio.72.85. Remuneratio. Rixa.3. Sacramentum 10.139. Sacrificium.1. Scandalum. 5 &c. Sententia.1. Simulatio. Sudor. Superbia.33. Tentare. 1. 10. Tempus.29. Teſtis. 4.14. Veritas.51. Voluntas.51.&c.65. Vſura.32.44.51.53.59.76.89.99.162.166.173. 182. 192. 205. 215, 278. 283. 284. 292. 294. Chriſtus. 21.116.

4 Proſpicere facta aliorum bono animo, uel ad militatem propriam, ut ſcilicet homo ex bonis operibus proximi, prouocetur ad melius, uel ad utilitatem illius, ut, ſcilicet corrigatur ſi quid ab eo agitur, ſecundum regulam charitatis, & ſecundum debitum officii, eſt laudabile. Sed quòd aliquis intendat ad conſiderationem proximorum ad deſpiciendum, uel detrahendum, uel ſaltem inutiliter inquietandum, eſt uitioſum. 22^{æ}.q.33.2.3^{m}./.q.167.2.3.

Quid. ¶Facultas eſt poteſtas, qua aliquid habetur ad nutum. 1^{a}.q. 83.2.2^{m}./.2. d.24.q.1.1.2^{m}./. Vir.qu. 14.5.1^{m}.* Actio. 57. Admiratio.6. Ambitio.1. Anima.20. Ars.1. Charitas.40. Conſilium.7 Conuerſio.12. Damnatio.17. Diffidentia. Eleemoſyna.39. Executio. Fiducia.2. Fructus.11. Gratia 33.&c. Gratitudo.3. Hæreſis.151. Indulgentia.21. Ingratitudo.6. Iudæi. 45. Liberum.4.9. Miſſa.23. Poſſeſſio.3. Prædeſtinatio.15. Princeps.14. Prophetia. 20. Spes.58. Virtus. 174. Voluntas. 54. Vſura.444.254.265.284.313.

¶Falco. Herodion 0. Herodius.0.

Quid. 1 ¶Fallacia alio nomine locus ſophiſticus dicitur. quia.ſ. eſt cauſa fallendi, quantum eſt de ſe, licet aliquis non fallatur per ipſum in actu, niſi ignorantia adueniente. Opuſ. 39. c^{o}.1 ſi.

2 Loci ſophiſtici, ſiue fallaciæ diſtinguuntur penes principia motiua, ex quibus apparet eſſe firmitas in ſophiſticis argumẽtis. Opuſ.39.c^{o}.2.ſi.

Diuiſio. 3 Fallacia duplex, ſcilicet fallacia in dictione, & fallacia extra dictionem. Opuſ.39.c^{o}.2.prin^{o}.

Quid. 4 Fallacia conſequentis, eſt arguere ab inferiori ad ſuum ſuperius negatiue, & excluſiue.3.d.6.q.2.3. 7^{m}. vel Conſequentia.2. * Adam.29. Auaritia.15.

5 Arguens in ſecunda figura, ex utraque affirmatiua, peccat per fallaciam conſequentis. Poſterior. lec. 22. me^{o}.ſ.E.* Conſequentia.2.

6 In terminis conuertibilibus, non poteſt eſſe fallacia conſequentis. Poſterior. lect.22.ſi.i.K. Dæmon.2.77.&c.

7 In demonſtratiua nulla eſt fallacia in dictione, nec extra dictionem. Poſterior. lect.22. me^{o}.d.&c.* Furtum.1. &c. Scientia.117.

¶Fallax. Signum.5.

Diui. 1 ¶Fallere contingit dupliciter, ſcilicet occultando ueritatem, dicto, uel facto, uel ſignificando falſitatem. Primum licet, non autem ſecundum, quia etiam hoſtibus debent ſeruari promiſſa, fœdera, & fides. 22^{æ}.q.40. 3.0./.q.71.3.3^{m}.

* Deus, 302.303.

2 Homo facilius falſitur in iudicando, in pertinentibus ad ſe. 22^{æ}.q.88 1 3^{m}. * Proph[illegible]

Quid. 3 Res per ſe non fallunt, ſed per accidens: dant enim occaſionẽ falſitatis, eo quòd ſimilitudinem [illegible] quarum exiſtentiam non habent. 1^{a}.q[illegible].1.2./.4^{m}./[illegible]^{m}./ q.2[illegible].2.c.ſin.

1 Falſitas conſiſtit in inæqualitate rei, & intellectus. V[illegible]1.10.c.

* Abſoluere 3. Accuſatio 11.16.2[illegible]. Actio 17. Ad[illegible] 30.

2 Eadem eſt ratio ueri, & falſi, ſed non ex eodem, quia anima cognoſcit uerum ex uirtute primorum principiorum, ſed iudicat falſum, ex phantaſia.2 d.39 q.2.[illegible].4^{m}.

* Adeps 3. Adulatio 4. Aduocatus 7. Angelus 298. 313. 394. &c. Anima 94. Appetitus 18. Beatitudo 21.

Subiectum. 3 Falſitas non eſt in ſenſu, ſicut in cognoſcente uerum, & falſum. 1^{a}.q.17.2.1^{m}.

* Bonitas 47.108.138. Certitudo 13.19.23.

4 Falſitas, & ueritas, ſunt primo in intellectu, in rebus autẽ per ordinem ad intellectum ſolum. 1^{a}.q.16.1.2.0./.3.1^{m}./.5.6.K. c./.q.17.1.3.0./.4 1^{m}./.1.d.19.q.5.1.0./. Con.1. c^{o}.60./. Veri. q.1.2.0./.3.4.c. Periermenias.lec.9.0.

* Cognitio 12.69.70. Contemtio 3.

5 Falſitas non eſt in intellectu, reſpectu primorum principiorũ; nec reſpectu quidditatis, niſi per accidens, reſpectu duplicis compoſitionis.1^{a}.q.17.3 0./.q 57.1 2^{m}./.q.58.5.c./.q.85.6. 0./.1.diſt.19.q.3.1.7^{m}./.d.38.8.4^{m}./2. d.24.q.3.1.0./. Con.3. c^{o}.108.3^{m}./.4^{m}./.ver.q.1.12.0./.q.15.3.1^{m}./. Quol.3.26.c./. Meta.6.lect.4.prin^{o}.b.c./.Li^{o}. 9.lect.ſi.m^{o}. c./. Anima 3.lec. 11.ſin.

6 Veritas, & falſitas, maxime ſunt in iudicio animæ. Veri.q.1.9. 10.11.c.

* Continentia 19. Creatura 17. Cultus 17.19. Dæmon 44.

7 Veritas, & falſitas, ut in cognoſcente, ſunt tantum in intellectu componente, & diuidente, ſed ut in re uera, ſunt etiam in ſenſu, & in intellectu cognoſcente quidditatem. 1^{a}. q.16.2.0. /.q.17.2.0./.3.c./.1.d.19.q.5.1.6^{m}./.7^{m}./.3.d. 23.q. 2.21.2.q. 1.c./.Con.1.c^{o} 59 / Veri.q6.1.3.9.11.0./.q. 14.1.c./. Meta.6. lec.4.prin^{o}.b.c./. Anima 3.lec.11.0.

* Demonſtratio 14. Diuiſio 6 Elenchus.

8 Falſitas eſt in ſenſu, reſpectu ſenſibilium communium, & reſpectu ſenſibilium per accidens, non autem reſpectu ſenſibilium propriorum, niſi per accidens. 1^{a}.q.17 2.0 /. 3.c./ q. 57. 1.2^{m}./.q.58.5.c./.q 85.6.c./.Con.3.c^{o}.108.3^{m}./.Veri.q 1.11. c./.q.15.3.1^{m}./. Meta.4.lect.12.prin^{o}.2./. Anima 2.lect.13. med^{o}.d./. Lib^{o}.3.lect. 6.me^{o}.b./.Lect.13.ſin./.Periermenias lect.3.0.

9 Senſus eſt uerus, uel falſus dupliciter.ſ. reſpectu rerum, quas iudicat, & reſpectu intellectus, cui repræſentat diſpoſitionem ſuam, & aliorum. Veri.q.1.11.c.

* Enuntiabile 2. Enuntiatio 7. 8. Aeſtimatio 0. Euchariſtia 246. Excommunicatio 30. Fallere 1. Fama 3.4.

10 Falſitas attribuitur phantaſiæ, quia repræſentat obiectum abſens, tamquam præſens. 1^{a}.q.17.2.2^{m} /.q.54.5.2^{m} /.1.d.39. q.1.1.5^{m}./.Veri.q.1.11.c.ſi./.Ma.q.7.5.6^{m}./.Meta.4.lect.10. prin^{o}.

* Fides 15.28. Furtum 3. Generatio 86.88.90. Hæreſis 29. 151.

11 Res non dicuntur falſæ, reſpectu intellectus diuini, ſed reſpectu intellectus noſtri. 1^{a}.q.17.1.c./.3^{m}./. Veri.q.1.10.0./. Periermenias. lec.3.m^{o}.b.H.

* Ignorantia 8. Impersonale. Impugnare 2. Incantatio. Infamia 2. Intellectus 101.102.

12 Res dicitur ſimpliciter vera, uel falſa, tantum ab intellectu a quo dependet, ut res naturalis a diuino, & artificialis a noſtro. 1^{a}.q.16.1.c./.q.17.1 0./.Veri.q.1.4.c./.10.0./. Periermenias. lect.3.0.

* Iudex 4.5. Iuramentum 30.31.35.&c. Lex 94.164.165.

13 Immo res dicitur vera, uel falſa a ſeipſa. 1^{a}.q.17.1.c./.Periermenias.lec.3.me^{o}.b. Reſpondeo dubio 594°. Du^{m}.594°.

14 Res naturales, dicuntur falſæ per accidens, & ſecundum quid reſpectu intellectus noſtri dupliciter, ſcilicet ſecundum rationem ſignificati, & ſecundum rationem cauſæ. 1^{a}. q6.17.1.c./. Veri.q.1.4.10.c./. Meta.5.lec.ſi me^{o}.c.* Locus 6. Medium 21. Mendacium 1.10.11.16.18. Miraculum 45.&c.

15 Res dicitur uera, uel falſa, ratione ueræ, uel falſæ æſtimationis, quam nata eſt facere de ſe, quoad ea quæ exterius apparent in ea. 1^{a}.q.17.1.c./.1.d.19.q.5.1.c./ Veri.q.1.10.0./.Meta.5.lec.ſi.o. Periermenias.lec.3.m^{o}.b.H.

* Mundus 21.22.30. Nomen 38.

16 Res ſecundum id quod eſt, dicitur uera, ſecundum id quod non eſt, dicitur falſa. 1^{a}.q.17.1.c./.1^{m}./.4.1^{m}./.Veri.q.1.10.0.

* Opinio 1 6.7 8.

17 Malum, ſimpliciter eſt in rebus, non autem falſum, ſed ſecundum quid. 1^{a}.q.17.1.c./.q.48.2.0./. Veri.q.1.10.9^{m}.

* Pax 13.16.27.28. Peccatũ 139.143. Pœna 56. Periuriũ 3.6.

Præceptum.

Præceptum 44. Prædeſtinatio 56. Prædicare 6. Prædicari 32.
In deo nulla eſt falſitas, ſed tantum veritas. 1ª. q6. 17. 4. 5m. / 22ſ. q. 171. 6. c. / 1. d. 38. 3. 4m. / Con. 1. cº. 61. / 99. 2m. / Veri. q. 1. 10. c.
* Prælatio 9. 17. Præpoſitiuus. Prudentia 22. 36. 45. &c. Ratio 17. Relatio 96. Religio 46.

19 Homo dicitur falſus, quia amat falſas opiniones, vel loquutiones, non autem quia poteſt mentiri. 1ª. q. 17. 1. c. fi. / 1. diſt. 19. q. 5. 1. c.

20 Homo dicitur falſus, qui in dictis, & factis oſtẽdit de ſe, aliud quam ſit. Et veritas quæ eſt uirtus cõſiſtit in dictis, & factis. 1. d. 19. q. 5. 1. c. * Saluari 2. Scientia 127. Scriptura 9. 10. 19. Seducere. Senectus 4. Senſus 44.

21 Peccata dicuntur falſitates, uel mendacia. Et opera virtuoſa dicuntur ueritas uitæ. 1ª. q. 17. 1. c. * Solus 8. Sors 5.

22 Falſum contrariatur uero, & fundatur in uero, ſed non in ſuo contrario. 1ª. q. 17. 4. c. / 12ſ. q. 64. 3. 3m. / 1. diſt. 19. q. 5. 1. 8. / Veri. q. 1. 10. 5m.

23 Inuenitur uerum, in quo nulla poteſt eſſe apparentia falſitatis, ſcilicet dignitates. Et econuerſo in oppoſitis dignitatum. 2. d. 25. 2. c. * Templum 15. Teſtis 7. &c. Tragedia 2. Vanum. Verbum 22. Verecundia 6. Verum 3. Virtus 20. 21. 41. 55.

Prohibitio. 24 Falſitas contra diuinam veritatem, dicitur impietas, quia contrariatur religioni, quæ nominatur pietas. Con. prolo. ſi.
* Vmbra 3. Votum 63. Vſura 209. Chriſtus 8. 21. &c.
¶ Falſum teſtimonium, prohibetur octauo præcepto decalogi. 22ſ. q. 122. 6. 2m. / Opuſc. 4. cº. 26. 27. Furtum 5. Pœna 56. Præceptum. Teſtis 8. 9. 10.

Neceſſaria. ¶ Falx. Cete. 3. Baptiſmus 139. 140. Beatitudo.
1 Fama bona, eſt nobis neceſſaria propter nos, quia eſt præcipuum bonum, inter exteriora bona, quia facit idoneum ad officia humana, & præſeruat a peccatis, & propter alios, ne ſcandalizentur, & malum exemplum ſumant ad peccandum. 22ſ. b. 73. 2. 3. c. / Vir. q. 3. a c.

2 Immo appetere famam propter ſe, pertinet ad inanem gloriam, ſed appetere propter alios, pertinet ad charitatem, quia non eſt neceſſaria propter nos, ſed propter alios. Quol. 10. 13. c / 1ª. Cor. 4. mº. E. / 2ª. Cor. 6. lec. 2. mº. I. Reſpõ. dubio 595º.
Du.m 593m. * Circuncifio 23.

3 Fama quadrupliciter læditur directe. ſ. imponendo falſum, adaugendo peccatum, manifeſtando occulta, peruertendo intentionem: ſed indirecte dupliciter læditur, ſcilicet negãdo bona alterius, uel malitioſe reticendo. 22ſ. q. 73. 1. 3m.
* Contumelia 1. 3. Detractio o.

4 Fama læditur tripliciter. ſ. iuridice, falſe, & manifeſtando occulta. Secundo modo, & tertio tenetur quia ad reſtitutionem, non autem primo modo. 22ſ. q. 62. 2. 2m. / q. 73. 1. o. / 4. d. 15. q. 1. ar. 5. q. 2. 1m. * Euchariſtia 88. Famoſus. Fœlicitas 7. Gloria. Ordo 97. Paſſio 117. Perfectio 89. 90. Superbia 37. Suſurratio o. Thus 1. Voctio 4. Vſura 275.

Quid. 1 ¶ Fames eſt concupiſcentia calidi, & ſicci, ideſt cibi. Sitis uero eſt concupiſcentia humidi, & frigidi, ideſt potus. Anima 2. 2. lec. 5. meº. c.

2 Fames, ſitis, & deſiderium in beatis, dicitur per remotionem faſtidii. 12ª. q. 67. 4. 3m. * Accidia 12. Appetitus 14. Beatitudo 385. 151. &c. Comedere 6. Raab 1. Rugitus. Saturitas. Tentare 21. Appetitus 14.
¶ Familia. Concubinatus 2. 3. Eleemoſyna 11. Regere o.
¶ Familiaris. Amor 117.

Propter periculum. 1 ¶ Familiaritas cum peccatoribus, uitari debet ab imperfectis, propter periculum, non autem a perfectis, propter fructum. 22ª. q. 25. 6. 5m.

Differentia. 2 Familiaritas hominum parit contemptum, propter imperfectionẽ eorum, familiaritas aũt dei, parit reuerẽtiã, ꝓp excellẽtiam eius, Io. 4. lec. 6. prinº. K. Amicitia 39. Amor 239. Apoſtoli 9. 17. Conuerſatio. Confeſſio 61. 73. Confeſſor 3.

3 Familiaritas excedit amicitiam in multis. Opuſc. 61. cu. 54.
* Delectatio 29. Dæmon 75. 77. Iudas 3. Manichæus 1. Maria 51. Vita 19. &c. 55. Chriſtus 208.
¶ Famoſus. Circuncifio 25. Confirmatio 35. Euchariſtia 88. Peccatum 247. Theodoſius 2.
¶ Famulatus. Deuotio 2. Princeps 18.

Diuiſio. 1 ¶ Phantaſia duplex, ſcilicet determinata, ſcilicet eadem cum imaginatiua habens organum determinatum, & indeterminata exiſtens in qualibet parte animalis, etiam deciſa. Sed Auicenna poſuit quintam potentiam. ſ. phantaſiam mediam inter æſtimatiuam, & imaginatiuam, quæ componit, & diuidit ſpecies imaginatas. 1ª. q. 78. 4. c. fi. / Meta. lec. 1. mº. c. / Anima 2. lec. 4. prinº. b. / lec. 6. mcº. b. / Li. 3. lec. 5. mº. e. / Lec. 16. prinº. * Apis 2. Dæmon 36. 53. 66. 110. Deus 184. Diana. Falſitas 2. 10. Forma 172.

2 Phantaſia eſt theſaurus formarum per ſenſum acceptarum, componens, & diuidens eas. Et eſt idem quod imaginatiua. 1ª. q. 78. 4. c. / q. 84. 6. 2m.
* Hæreſis 8. Purgatio 2. Ratio 25. Senſus 9. Timor 26.

3 Phantaſia & memoria, ſunt paſſiones primi ſenſitiui, non quidem tamquam proprii organi. ſed quia oriuntur ab anima mediante primo ſenſitiuo. 1ª. q. 78. 4. 3m.

4 Læſo organo phantaſiæ impeditur intellectus in ſua operatione. Anima 3. lec. 7. mº. f. / lec. 13. fi. c.

5 Omnis defectus in anima eſt ex phantaſia, uel ex paſſionibus concupiſcibilis, & iraſcibilis. 2. d. 7. q. 2. 1. 1m. / d. 39. q. 1. 5m.

6 Dæmon poteſt immutare phantaſiam hominis, & alios ſenſus corporeos, ut aliter uideatur res, quam ſit. 1ª. q. 111. 3. 4. o. / q. 114. 4. 2m. / 2. d. 8. 5. 4m. / 6m. / Potentia q. 6. 5. c. fi. / Ma. q. 16. 9. 2m. / 3m. / 11. o.

1 ¶ Phantaſma eſt ſimilitudo indiuidui, in organo corporeo. Quid.
1ª. q. 84. 7. 2m. / q. 85. 2. 3m. Imaginatiua 1.
* Abſtractio 6. 7. 8. 15. Adam 23. &c.

2 Aliquod phantaſma per ſenſum nunquam acceptum, poteſt formari in imaginatione, per operationem virtutum interiorũ. 1ª. q. 12. 9. 2m. / q. 85. 2. 3m. / 22ª. q. 172. 2. c. / 2. d. 29. q. 2. 3m. / Veri. q. 8. 5. c. / Quolib. 8. 3. c. Angelus 169. 173. 177. Anima 149. 151. 169. 184. &c. Aſſumere 42. Cogitatio 8. Cognitio 43. Comparatio 3. Deus 199. Illuminatio 7. Intellectus 26. 27. 81. 97. 131. &c. 146. 147. 148. 159. 164. 231. 247. 255. Munditia 1. Oratio 20.

3 Intellectus noſter abſtrahit a phantaſmatibus ſpecies intelligibiles inquantum conſiderat naturam in uniuerſali, quas tamen intelligit in phantaſmatibus, quia nihil poteſt actu intelligere, niſi conuertendo ſe ad phantaſmata 1ª. q. 85. 1. 4m. / 5. 2m. / q. 86. 1. c. Abſtractio 6. &c. Intellectus 26.

4 Phantaſma ante reſpectionem ſpeciei, comparatur ad intellectum poſſibilẽ, ut obiectum, ſed poſt, comparatur ut inſtrumentum, uel fundamentum ſpeciei. Con. 2. cº.

5 Oppoſitum uidetur dicere. 3. d. 31. q. 2. 4. 5m. Reſpondeo ſicut dubio 752º. Du.m 566m.

6 Phantaſmata non poſſunt imprimere in intellectum poſſibilem, uirtute ſua, ſed uirtute intellectus agentis, conuertentis ſe ſupra phantaſmata, reſultat ſpecies intelligibilis, intellectu poſſibili. 1ª. q. 85. 1. 3m. / Veri. q. 10. 6. c. fi. / 7m / 8m.

7 Phantaſmata illuminantur ab intellectu agente, quia ex eius uirtute redduntur habilia ut ab eis intentiones intelligibiles abſtrahantur.

8 In poteſtate noſtra eſt, per uirtutem intellectus agentis, formare phantaſmata, accommoda cõſiderationi quam uolumus, niſi forte eſſet impedimẽtum ex parte organi cuius eſt. 1ª. q. 85. 1. 4m. / Con. 2. cº. 72. Tempus 35. Chriſtus 115. 142.
¶ Phantaſticum. Angelus 392. Animal 9. Phantaſia o. Hæreſis 8. Miraculum 55.

¶ Far. Euchariſtia 62. Phari. Quid.
¶ Farina. Amidum. Animal 82. Euchariſtia 55. Panis 1. Chriſtus 198. Quid.
¶ Fas proprie, eſt lex diuina, ſed ius, eſt lex humana. 22ª. q. 57. 1. 3m.
¶ Faſcelli. Vſura 198. 199.
¶ Faſcinatio eſt infectio ab oculis infectis, propter malitiam animæ, uel ex dei permiſſione, uel cooperante fato occulto, uel dæmone. 1ª. q. 117. 3. 2m. / Con. 3. cº. 103. / Poª. q. 6. 9. 7m. / Ma. q. 16. 9. 13m. / Opuſ. 28. cº. 2. co. 3. / Gal. 3. co. 1.
¶ Faſtidium non poteſt eſſe de uiſione, quam diu eſt admiratio. Con. 3. cº. 62. 7m. Aſſiduitas. Bonitas 225. Delectatio 29. 57. 58. 59. 63. Deſiderium, ideſt Fames 2. Scriptura 31. Stultitia 8. Theoª. 2. Quibus.
¶ Fatalis. Fatum 10.
¶ Fatigatio. Delectatio 63. Labor o. Ludus 2. Peccatum 201. Perſeuerantia 2. 4.

¶ Fatue dicere, uel racha, uel icaſei, non ſunt ſpecies iræ, ſed gradus eius. Et eſt peccatum mortale, quando peccatum interius conceptum ad effectum perducitur, ſub ratione uindictæ. 12ª. q. 46. 8. 3m. / 22ª. q. 158. 5. 3m. / 1ª. Cor. 13. lec. 5. meº. A. Ira 5. Quid. 2
* Amor 168. Fatuitas. Fatum. Ira 3. 17. Religio 20. Stultitia 3. 6
¶ Fatuitas. Amens. Fatue. Fatum. Inſipientia o. Stultitia 3. 6. 10.

1 Fatum proprie, eſt diſpoſitio ſiderum, qua quis eſt cõceptus, uel natus. Sed improprie, eſt prouidentia dei. Ideo eſt in rebus. 1ª. q. 116. o. / Con. 3. cº. 93. / Opuſ. 3. cº. 140. / Opuſ. 38. o. / Matth. 2. prinº. 2. C. / Meta. b. lec. 3. fi. c. B. Quid.
¶ Faſcinatio. Finis 118. Hæreſis 96. Manichæus 3.

2 Fatum dicitur a fari, quaſi effatum diuinæ prouidentiæ, uel quia antiqui ſolebant per illud de futuris effari. 1ª. q. 116. 1. c. fi. / 1. d. 39. q. 2. 1. 5m. / Con. 3. cº. 93. prinº. / Quolib. 12. 5. c. / Opuſ. 3. cº. 140. / Matth. 2. prin. 2. C.

3 Fatum non eſt qualitas, nec ſubſtantia, ſed eſt relatio multiplex, rationem effectuum, uel cauſarum ſecundarum, non

autem

autem reſpectu dei.

4 Ratio gubernationis in mente dei, eſt prouidentia, ſed in cauſis ſecundis, eſt fatum. 1ª.q.116.2.o./1.d.39.q.1.1.5m./Cõ.3.cº.93./.Veri.q.5.1.1m./.Quol.12.5.c/.Opuſ.3.cº.140.

5 Fatum dicitur tripliciter, ſ. mors ex diſpoſitione periodorũ, diſpoſitio prouidentiæ dei de futuris, & forma uniuerſalis ordinis, cauſata in cęlis, non dans eſſe, media inter neceſſarium, & contingens. Opuſ.28.cº.2.

6 Fatum non eſt cauſa, ſed ſimilitudo cauſæ uniuerſi ordinis. Nec eſt effectus, niſi ut diſpoſitio in generatis. Opuſ.28.cº.2.fi./.cº.5.

Du^m.597^m. 7 Immo inuantum fatum eſt cauſa, inquantum, & ipſæ cauſæ ſecundæ. 1ª.q.116.2.2m. Reſpondeo dubio 597º.

8 Non omnia ſubduntur fato, ſed tantum effectus cauſarum ſecundarum. 1ª.q.116.1.c./.4.o.Opuſ.3.cº.140./.Matth.2.prin.2.&c.Meta.6.lec.3.fi.c.B.&c.

9 Fatum reſpectu cauſarum ſecundarum, eſt mobile. Sed reſpectu cauſæ primæ, eſt immobile, non quidem abſolute, ſed ſub conditione prouidẽtiæ. 1ª.q.116.3.o./.Veri.q.5.1.5m./.Quolib.12.5.c./ Opuſ.28.cº.2./.3.

10 Fatales deæ, ſecundum Platonem ſunt tres. ſ. Clotho, colũ baiulat, Lacheſis trahit, Atropos, ocat. Opuſ.28.cº.2.prinº.

¶ Fatuus. Fatuæ. Fatuitas. Inſipientia o. Stultitia o.

Fauces. Ooocrotalus.

¶ Fauere Adiutorium. Adiutario. Auxiliũ o. Fauor. Vita 30.

¶ Fauor. Abſcondere 2. Auaritia 23. Fauere. Munus 3. Negotia. Nicolaus 2. Placere. Vſura 259.272.

¶ Fauorabile. Iudex 7. Fructus. Vſura 259 272.

Quid. ¶ Fauus, eſt mel in cęra, dulcior alio melle. Et ſignificat delectationes occultas, uel nouum teſtamentum. Pſal.18 fi.h.H.

¶ Febrile. Febris o. Morbus. Vinum 7.

Complexio. 1 ¶ Febris ethica eſt intẽſior aliis, licet calor eius minus ſentiatur, quia eſt infuſa membris, quaſi complexio. 11ª.q.29.3.c./.4 d.49.q.3.2.c. Deformitas. Febrile. Medicina 1.4.

2 Febris tertiana contingit ex abundantia coleræ. Ma.q.7.1.c.mº.C. Medicus 7. Vinum 7.

In pœnam. ¶ Fæces omnis creaturæ colligentur in inferno, in pœnam damnatorum. 4.d.47.q.2.ar.2.q.3.3m./.ar.3.q.3.o./.d.50.q.2.ar.5.q.1.c./.q.4.b.2./.Quol.8.18.o.

Differentia. ¶ Fœcunditas bonorum operum duplex. ſ. in ſe per baptiſmũ, & in aliis, per ordinem ſacrum 3ª.q.69.5.3m./.4.d.4.q.2.arti.2.q.4.o. Baptiſmus 158. Doctrina 8. Fertile. Fertilitas. Lia. Matrimonium 65. Sanctus 9.

¶ Fœditas. Fœtor Putredo. Turpitudo o. Vxor 20.

Chriſtus. ¶ Fœdus. Chriſtus datus eſt in fœdus quadruplex, ſcilicet in fœdus conſecrandæ ſalutis, explendæ promiſſionis, diuinæ dilectionis, & ceſſaturæ legis. Iſa.42.fi.H. Circumciſio 11. Fallere. Pactum o. Peccatum o.4:4.

Quid. 1 ¶ Fœlicitas contemplatiua, eſt actus ſapientiæ acquiſitæ. Sed fœlicitas ciuilis, eſt actus prudentiæ. 2.d.41.q.1.1.c.fi./.3.d.34.q.1.4.c.prinº./.Con.3.cº.44 fi./.Veri.q.14 2.c. Vir.q.1.5.1m./.Anima 16.c. Beatitudo o. Cognitio 22. Diapſalma.

2 Fœlicitas ultima, non eſt in cognitione alicuius creaturæ, ſed tantum in cognitione dei. 12ª.b.3.7.o./.22ª.q.167.1.1m./.Anima 17.8m. Beatitudo 26.65.

3 Cum dicatur quod fœlicitas non eſt in habitu, intelligendum eſt de habitu, de quo non procedit actus. Qui enim eſt in habitu, & non in actu, ſimilis eſt dormienti. Oportet autẽ quod actus ille in quo fœlicitas conſiſtit, ab habitu aliquo progrediatur, ſecundum ſententiam Philoſophi, alias operatio non eſſet delectabilis, & perfecta. 12ª.q.3.2.4m.fi./.4.d.49.q.4.a.3m./.4m/.Veri.q.5.9.4m./.q.20.2 2m./. Anima 8.&c. Met.12.lec.8.prinº.b.1.fi./.Phi.7.lec.6.meº.g. Finis 41./c. Fortuna 6. Inebriari. Lex 8.165. Miſeria 1, Peccatum 11. Perfectio 20.

4 Vltima fœlicitas hominis non quidem ſimpliciter, ſed ad quam per ſua naturalia poteſt peruenire, eſt cognitio ſubſtantiarum ſeparatarum, non quidem quidditatiua, ſed quid non ſunt, per ſenſibilia. 12ª.q.2.8.1m./.q.3.7.o./. Anima 16.c.fi./.1m./.17 3m.

5 Fœlicitas magna, ſed non ultima, eſt in contemplatione ſubſtantiarum ſeparatarum, ſi perfecte intelligerentur. 1ª.q.64.1.1m./.q.89.2.3m.

6 Vltima fœlicitas hominis ſecundum aliquos philoſophos ponitur continuatione intellectus poſſibilis, ad intellectum agẽtem, in præſenti uita, uel poſt mortem, ſecundum alios. 2.diſt.18.q.2 2.c.fi.o./.Con.3.c.42 /.43 /.Veri.quæſtio. 5.10.c./.quõ.18.5.8m./.Quolib.10.17.c./.Anima 16.c./.Ethi.lect 14.medio d.K. Politica 3. Res 7. Sapientia 21. Virtus 260. Vita 74.83.

7 Fœlicitas terrena, conſiſtit in quinque. ſ. uoluptate, diuitiis, poteſtate, dignitate, & fama. 1ª.q.26.4.c./.12ª.q.2.6./.Con.1.fi. non Beatitudo.

1 ¶ Fœmina in holocauſtis non offerebatur, in ueteri teſtamento, quia eſt animal imperfectum. 12ª.q.102.3.9m. Aquila. Augmentum 28. Coitus 7.

2 Fœmina non poteſt eſſe principium generationis actiuum. 3ª.q.67.4.3m. Coma.o. Coniunctio 5.&c. Fornicatio 6.&c. Generatio 11.12. Luxuria 20.

3 Generatio fœminæ contingit ex intentione dei, & naturæ uniuerſalis. Sed reſpectu naturæ particularis, contingit ex defectu imaginationis, uel uirtutis actiuæ, uel materiæ, uel propter aliquid exterius, ſcilicet uenti, loci, temporis, & huiuſmodi. Ideo eſt quid occaſionatum, & deficiens. 1ª q.92.1.1m./.q.99.2.1m./.1m./.2.d.20.q.2.1.1m./ 2m./.3.d 11.1.c./.4.diſt.36.q.1.1.2m /.44.q.1.ar.3.q.3.3m./.Con.3.cº.94./.Veri.q.5.9.9m./.Opuſ.28.cº.4./.15.Cor.11.lec.1.fi. C.Ma1. Matrimonium 108 Menſtruus o. Miſſio 43. Mulier o. Natura 38.

4 In gemellis fœmina quandoque uiuit, ſed mas rariſſime uiuit, quia materia male terminatur. Opuſ.28.cº.4 Pœnitentia 98. Plantę 3. Puella. Puer 1.17. Reſurrectio 30. Item, Mas. Robur. Semen 1.9 &c. Sexus o. Sponſalia o. Vir. Zelus 2.3.

Figura. ¶ Fœminalia ſignificant continentiã, quæ perpetuo indicitur miniſtris noui teſtamenti. Non autem miniſtris ueteris teſtamenti, ſed tantum tpe ſacrificiorũ, quo utebantur eis. 12ª.q.102.4.7m.fi./.4.d.14.q.3.3.1m. Epiſcopus 13. Sacerdos 22.

¶ Fœmineum. Fœmina o. Fœmininum. Sexus 7.

Differentia. 1 ¶ Fœmininum genus adaptatur eſſentiæ, & proprietatibus eſſentiæ, maſculinum perſonis, & neutrum eſſentiæ 1ª.q.31.2.4m./.3ª.q.17.1.c./.q.52.3.c./.1.d.9.q.1 1.c./.3.d.6.q.2.1.c./.Vnio.3.c.

Du^m.598^m. 2 Immo per maſculinum, & fœmininum, ſignificatur aliquod ſuppoſitum determinatum, in natura communi. 1ª.q6.31.2.4m. Reſpondeo dubio 598.

3 Neutrum genus, eſt informe. Sed maſculinum genus eſt formatum, & diſtinctum, & ſimiliter fœmininum. 1ª.q.31.2.4m. Fœmina o. Frigiditas. Maſculinum. Neutrum 2. Sexus 7.

¶ Fœmur. Iacob 8.

¶ Fœnerari. Vſura 272.

¶ Fœnerator. Fœnerari. Fœnus. Vſura 107.108.109.112.115.117.123.126.133.&c.153.307.&c. Vſurarius.

¶ Fœnus. Vſura o.

¶ Ferculum. Cibus 13.

¶ Fere. Anima 274. Dionyſius 5. Liber 14. Paulus 23.30. Petrus 6. Quaſi. Vſura 198 276.

¶ Feria. Circunſtantia 26 &c. Debitum 22.&c. Feſtum 11.12. Matrimonium 82. Sabbathum 6. Vſum 1.2.

¶ Feritas. Animal 66. Clementia 1.11. Crudelitas. Mitis.

Figura. 1 ¶ Fermentum, ſignificat feruorem charitatis, ſicut azima, puritatem. 3ª.q.74.4.c./.3m /.4m /.3.d.11.q.2.ar.3.q.3.2 8./.b.3./7m./.8m./.Con.4m.cº.68./. Opuſ.1.cº 62 fi. Euchar.ª.70.

2 Fermentum ſignificat charitatem, ratione ſui effectus, ſcilicet ſaporis, ſed ſignificat corruptionem peccati, ratione ſuæ ſpeciei. 3ª.q 74.4.c.fi./.3m./.1ª.Cor.5.lec.2.o.

3 Fermentum non offerebatur in ſacrificiis, propter corruptionem, uel quia forte offerebatur idolis. 12ª.q.102.3.14m.

Mala. ¶ Ferocitas non placatur muneribus, nec flectitur miſericordia, nec miſeretur lactentibus, nec parcit paruulis. Iſa.13.mº.D.º Animal 64.66.

¶ Ferre ſententiam. Adiectiuum 7. Confeſſio 92. Error 5. Iudæi 7. Iudicium 7.24. Nomen 25. Opprobrium 3. Relatio 18. Rex 6. Subdiaconus 2. Teſtis 7.

¶ Ferri. Actus 41. Amor 256. Appetitus 91. Aſcendere 6 Beatus 4. Delectatio 45. Euchª. 246. Extaſis. Finis 52.53.1:o. Impersonale. Intentio 21.27. Latum. Laus 19. Negatio 7. Paſſio 81. Peccatum 66.397 Religio 39. Sacrificium 3. Senſus 26. Tendere. Voluntas 7.28.30.41.43.57.

Vnum. 1 Ferrum ignitum, eſt unum corpus tantum. ſcilicet ferrum, habens aliquas proprietates ignis. Trin.15.5m. Magnes o. Plumbum.

2 Non licet in iudicio probare innocentiam, uel crimen, per tactum ferri cadentis. 22ª.q.95.8.3m./.3ª.q.80.6.3m./.3.d.39.q.2.2.3m.

¶ Fertile. Plato 1.

¶ Fertilitas. Apoſtoli 37. Aſſimilatio 5. Sanguis 15.

Quid. 1 Feruor uoluntatis non eſt uirtuoſus, ſi non ſit ratione ordinatus. Et ideo ſi aliquis ex feruore animi præoccupet debitum tempus, non erit laudandus. 22ª.q.106.4.2m.

2 Feruor charitatis conſiſtit in hoc, q actus eius, ex ſui uehementia, uſque ad permutationem inferioris partis redundet. Ver.q.26.7.7m. º Amor 125.176.190.255.258. Apoſtoli 10. Aquila 1. Charitas 100.115. Confirmatio 35. Deuotio 2.13. Euchariſtia 180.181.269.

3 Feruor charitatis dicitur per ſimilitudinem, ſecundum quod ad exteriora quodammodo ebulliendo refunditur. 4.d.16.q.3.ar.1.1m. Gratioſus.

4 Ex ea parte qua peccatũ ueniale cõmittitur, feruor charitatis

non

nō apparet, ſed aliquid ſiter charitatem. 4.d.16.q6.2.ar.2.2m.
5 Non quilibet feruor charitatis opponitur cuilibet peccato ve niali, quia poteſt eſſe feruor charitatis quantum ad aliqua, & tepiditas quantum ad alia. 4 d.16.q.2.ar.1.2m. * Incarnati 16. Joannes 13. Ira 51.52. Iuſtificatio 28. Leuatio. Negligentia 3. 9. Oratio 19.48.49.58 Pietas 8. Promptus. Sagitta 2. Seraphin 2. Chriſtus 213. Zelus 1.7.
¶ Feſtinum. Obedientia 10.
6 Feruor in deum, eſt intenſum deſiderium de conſequutione amati 12ſ.q.28.5.3m.ſi /.3.d.27.q.1.1.4m.
7 Feruor ſpiritus dī quando pp abundantiam diuinæ dilectionis totus homo feruet in Deum, Ro.12.lec.2.ſi.F./.
Vnde. 8 Feruor procedit ex abundantia caloris. Ro.12 le.2 ſi F.
Iudæorum. 1 ¶ Festvm. Feſta erant tria, in quibus habebant ſe pntare dño .ſ paſcha, penthecoſte, & ſcenophegia. Opuſ.60.c°.6.ſi.
2 Feſtum omne veteris teſtamenti, habet aliquod feſtum ſibi ſuccedens in nouo teſtamento. 12ſ.q.103.3.4m. ut Paſcha 5. Penthecoſte inf. * Bellum 7. Beneficium 15.18.
3 Rō, & expoſitio, & figura omnium feſtorum ueteris teſtamenti. 12ſ q.102.4.10m./.Col.2.lec.4.prin°.K. Sabbatum 1.
4 Feſta 12 alia ueteris teſtamēti erāt octo. ſ. ſabbatum, neomenia, paſcha, pēthecoſte, tubarū, expiationis, tabernaculorū, & cœtus, & unum erat continuum. ſ. iuge ſacrificium. 12ſ.q.102.4.10m./.Col.2.lec.4.prin°.K. Neomenia. Paſcha m.
5 Feſtum tubarum, erat prima die Septembris, in memoria liberationis Iſaach. Et erat inuitatio ad feſtum expiationis, & figura prædicationis apoſtolorum, quorum feſta ſuccedunt ei. 12ſ.q.102.4.10m./.q.103.3.4m. Tuba.
* Cetuſo. Circunſtantia 7.8.9.26.27.28.
6 Feſtum expiationis erat die decima Septembris, in memoria expiationis peccati, de adoratione vituli ad preces Moyſi. 12ſ.q.102.4 10m. * Conceptio 41.42. Confeſſor 4. Debitum 32.&c. Dies 15.&c. Encenia.
7 Feſta martyrū. & confeſſorū, ſuccedunt feſto expiationis, 12ſ. q.103.3.4m. * Euchª. 267. Feria. Ira 39. Iuramentum 33.
8 Feſtum dedicationis eccleſiæ, eſt maius feſto cuiuſcūque ſancti; ſicut, & beneficia toti eccleſiæ collata, quorum memoriam agimus, excedunt beneficium collatum alicui ſancto quod in feſto eius recolitur. Io 10.lec.6.in fi.D.
9 Feſtū cōſecrationis eccleſiæ, fit octo diebus, ad ſignificandum reſurrectionē Chriſti & membrorū eccleſiæ 3ª. 10.83.3.4m.
10 In feſtis Chriſti miniſtri eccleſiæ, induuntur albis, uel ſericis, quia ſolis innouatis, conuenit canticum nouum. Pſal. 39.co 3.
11 Peccans in feſto, magis myſtice contra tertium præceptum, quam qui ad literam aliquod opus corporale licitum facit in eo. 22ſ. q.122.4.3m. /.3.d.37.ar 5.q.2.2m./. Ma.q.2.6.2m./. Quol.7.17.c.ſi. * Negotiatio 1.
12 Oppoſitum uidetur dicere. 4 d.32.ar.5.q.3.b./.c. Reſpondeo ſicut dubio 348°.
Feſta mundanorum, ſunt in epulis, & delitiis corporis, ſed feſta ſpiritualium, ſunt in dilectione ſpiritus. Io.7.lec.1.ſi.ſ Officium 12. Ordo 88.89.94.&c. Prolixitas. September. Simonia 23. Tabula 1.2. Vnctio 38.
¶ Fœtor. Vpupa.
¶ Fœtus. Abortus 0. Baptiſmus 4.9 &c. Conceptio 2. Mēſtruus 1.3. Occidere 16 Pupa. Vſura 170.&c.
Non licet. ¶ Feudum. Iuſpatronatus, non poteſt per ſe uendi, nec dari in feudū, ſed cū poſſeſſione tranſit. 22ſ. q.100.4.3m./.4 d.25.q. 3.ar.2.q.3.3m./. L.m°.B. Decimæ 10. Fortitudo 52. Laura 8.
¶ Fiat. Amen 2.
¶ Fictitium. Chimera 0. Ens 6 Nonens 2.
Qgid. 1 Fictio, eſt oſtendere dicto, uel facto, quod non eſt uerum. Et eſt ſpeciale peccatum, ſi hoc intendatur. 3ª.q.69.9 3m./ 4. d.4.q.3.ar.2.q.2.1m Baptiſmus 23.95.104.110.211 213 214. 215.217. Circuncifio 44. Contellio 41.48. Confirmatio 39. Dæmon 72.&c. Deciſio 3. Diſſimulatio. Ens 6. Euchª.189.218.
2 Fictio conſequitur ſuperbiam, quia appetens excellentiam, fingit ſe fortem, & huiuſmodi. 22ſ.qō.162.7.5m./.Ma.q.8.3. 10m. Fucatio.
3 Fictio relata ad rem ſignificatam ut metaphora, nō eſt mendacium, ut patet in figuratiuis loquutionibus. 22ſ.quæſt.110. 3.6m./.q.111.1.1m./.3ª.q.55.4 1m./.q.76.8 c./.1.d.16.1.3m. /.2.d.8 3.1m./.3.d.38 3 4m./.5m./.4.d.12. Le.prin° /. Poª.q. 6.7.9m./ Iſa.5.ſi.c.ſi./.c°.6.prin° C /. Io.ſi./ c. G 15. Cor.11. m°.K. Humilitas 10. Iudæi 25. Operatio 51. Peccatum 369. 412. Profeſſio 9. Vnctio 18.
Cui. ¶ Ficus proficit apoſtemati, & nocet morbo regio. i. lepræ, cui nocent omnia dulcia. Iſa 38.ſi. * Maledicere 4. Religio 20.
¶ Fideiuſſor. Debitor. Vſura 100.
Differentia. 1 ¶ Fideles. Fidelium uniuerſitas, in tres ſtatus ſolet diſtingui .ſ. in ſtatum incipientium, proficientium, & perfectorum. 22ſ. q.124 9.0./. Opuſ.58 c°.10.
* Altare 4. Amicitia 16. Appellare 5. Aſſentire 7.8. Baptiſmus 157. Benefacere 2. Beſtialitas 1. Character 32.45 Catechiſmus 7. Circuncifio 4. Confeſſio 53. Diaconus 5. Eccleſia 6. Energumeni 3. Euangeliū 9. Euchariſtia 21.22.23.28 159. 229.246 Excommunicatio 2. Fides 14.16. Fornicatio 17 18. Oſtiarius Ieiunium 9 Infidelis 1.5 &c. Iudæi 45.46. Iuramentum 25 27. Matrimonium 122.&c.134. Miles 6. Mulier 18. Præceptum 53. Princeps 18. Puer 4 Sacramentum 56. Sanctificatio 4 Scientia 161. Templum 10.13. Thurificatio 2. Chriſtus 56.218.
2 Infra terminos fidei unius, & unius moris, habitant fideles Chriſti Opuſc.72.prin°.
1 ¶ Fidelitas. Fidelitatis tria ſunt experimenta. ſ. noticia, proſperitas, & aduerſitas. Opuſ.61.c°.14. Amor 54. Fides 14. Iuramentum 25. Miles 6. Obligari 4. Princeps 18. Reuelatio 4. Votum 38.
Pauci ſunt qui fidelitatem diuinam perſpicaciter recognoſcant. Opuſc.63.c°.2.
1 Fides importat aſſenſum intellectus ex electione, ad illud quod creditur, cum certitudine. 12ſ q.56 3.c./ 2 ſ.q 1.1.4.c. / q.4.1.c./. Ro.lec.6.prin°.F./ He.11.prin°. Aſſentire 2.
* Apoſtaſia 2.&c.
2 Sex diffinitiones fidei exponuntur. Et reducuntur ad eam, quā dat ſanctus Paulus, ut ad perfectiſſimam. 22ſ.q.4.1.0.3.d.23. q.2 1.0. Veri.q.14.2.0./.He.11.le.1.0.
3 Fides eſt habitus infuſus. 4.d.4.q.2.ar.2.q.3.1m.
* Aſſentire 2.3.7.8. Catholica. Donū 35 Fallere 1. Credere 6.
4 Immo nomen fidei importat imperfectionem cognitionis. 1ª. q.12.13.3m./.95.3.c./.12ſ.q.67.3.c./.5.2m./.22ſ.q 4 4.1m./. q.174.2.3m.prin°. Reſp. ſicut fides 77. Gratia 143.
4 Immo fides acquiritur, per ſcientiam theol. 1.prolo.5.c./ 3. diſt.23.q.3.2.1m. Reſpondeo dubio 600°.
5 Fides formata, eſt uirtus, non autem informis, nec fides de qua loquitur Ariſtoteles. 12ſ q.62.3.2m./.q.65.4 0./.5.2m./. 22ª.q.4.5.0./.3.d.23.q 2.ar.4 q.1.0./. q.3.ar.1.q.2.0 /.d.34. q.1.ar.1.q.3.c./.d.36.2 c / 2m./.4.d.14 q.1.ar.2.q.2.1m./ 4m. /. Veri.q.14 3 6.0./. Vir.q 4.3.8m./. Quolib.6.6.c./.Ro.lec.6. m°.G.H. Ignorantia 8. Iuſtitia 22.
6 Fides non eſt proprie uirtus intellectualis, ſed theologica. 3. d.23.q.2.ar.3.q.3.0./.ar.4 q.1.c./.Veri.q.14.3.9m./.Ro.4.lec. 1.m°.B He.11.prin°.uel Charitas 7.
7 Fides quæ non ſolum eſt ſpeculatiua, ſed etiam practica, inquantum per dilectionem operatur, eſt forma uirtutum, ut ſunt cognoſcibiles: charitas uero, ut ſunt operatiuæ. 12ſ q.8.3. c./.q 9.3.0. Vir.q.2 3.21m. * Latria 3. Lex 84.124. charitas 13.
8 Fides non eſt contra rationem, ſed ſupra rationem, non deſtruens eam, ſed concaptiuans eam, & ſic faciens eam abnegari 1.prolo.3.5m./.3.d.23.q.2.ar.4.q.1.3m./.d.24 ar 3 q.2.2m. /.3.d 10 L.ſi.D./ Veri.q.10 11.16m./.q.14.10.9m./. Opuſcu. 72.prin°. Gal 3.le.5.m°.G. Matrimonium 49.
9 Fides dicitur gratia præueniens, non quidem eſſentialiter, ſed caſualiter, quia in fide, primo gratia manifeſtatur. 2 d.26. 4.4m./. Veri.q.27.2.2m.
10 Fides quæ eſt gratia gratis data, eſt excellentia, uel conſtātia fidei, quæ eſt uirtus. Sed fides quæ eſt fructus, eſt delectatio, ratione certitudinis eius. 21ſ.q 4.5 4m./.q 8.8.0. * Perfectio 70.75.77. Poſſeſſor. Sentus 49. Templum 14. Tenebræ 5.
11 Diuerſitas opinionum, ſi qua fuerit extra terminos fidei, teneatur infra terminos eius. Opuſ.72.prin°. * Turtur.5.
12 Fides eſt ſubſtantia, ideſt fundamentum totius ſpiritualis ædificii. 3ª.q 73.3.3m./.3.d.23.q.2.1.1m./. Ver.q.14.2.6./.9m. Chriſtus 91.&c.
13 Oppoſitum uidetur dicere. 22ſ.q.4.7.0./.q.162.5.2m. Reſpondeo dubio 601°.
14 Fides dicitur quintupliciter, ſcilicet opinio uehemens, omnis certitudo per rationem humanam, fidelitas, conſcientia, & fides catholica 3.d.23. L. Catholica. Diuiſi
15 Fides & opinio duplex, ſcilicet uera, & falſa. Quol.6.6.0.
* Catholica. Doctrina 17. Hæreſis 1.6.11.33.35.
16 Fides dicitur ſextupliciter. ſ. habitus formatus, informis, actus obiectum, ſacramentum, & quælibet certitudo de diuinis. 12ſ. q.55.1.1m./.22ſ.q.8.8 0./.3.d.23.L./ 4.d.15 q.2.ar.1.q.1.2m. /.d.38.q.2.1.1m./.Eph.4.lec.2.prin°.K.
17 Fides dicitur dupliciter. ſ. res credita, & habitus. Et hoc dupliciter, ſcilicet reſpectu obiecti formalis, & reſpectu ſubiecti. Primo, & ſecundo modo fides eſt una, ſed tertio modo ſunt plures. 12ſ.q.107.1.3m./.22ſ.q.1.6.2m./ q.4.6.0./ q.5.4. c /.2.d.37.C.ſi./.3.d.23.q.2.ar.4.q.2.0./. Veri.q.14 3.c./.Eph. 4.lec.2.prin° K.
18 Fides eſt una dupliciter. ſ. ratione unius obiecti, & quia multos unit. 22ſ.q.4.6.0./.q.5.4.c./.qō.10.5.1m./.3m./. qō. 23.5.b. /.3.diſtin
19 Aliquid cadit ſub fide dupliciter, ſcilicet directe, ideſt principaliter tradita nobis diuinitus, & indirecte. i. ea, ex quibus

Aliquid

negatis, ſequitur aliquid contrarium fidei.1a.q.32.4.c./.22æ.q.1.6.1m./7.c.q.2.5.c./.q.8.1.o./.3.6.c./.q.11.2.c./.2.dil.12.2.c./.Opu.2.3./4.d.17.L.meo.I.

20 Ad fidem requiruntur duo, ſ.q credibilia proponantur, & u ſenſus.1a.q.111.1.1m./.22æ q.6.1.c.

21 Aliqua pertinent ad fidẽ dupliciter, ſ.per ſe.i.ea per quæ du cimur ad ſecundam beatitudinem, & beati erimus, & per accidens.22æ.q.1.6.1m./.7.c./.q.2.5.7.c./.q.5.7.c./.89.6.c./.3.d.24.ar.2.q.2.c./.ar.3.q.1.c.

22 Gradus fidei triplex, ſ.tranſcendere rõnem, determinare credenda, & teſtificari aliis. Primo deſeruit miraculum, ſecundo auctoritas Dei, tertio ſenſus.3.d.21.q.2.3.c.

23 Fides dupliciter nos adiuuat.ſ.ad faciliter credendum, cõtra duritiem, & diſcrete, cõ errorem.3.d.23.q.3.2.c./.ar.3.q.2.c./.d.24.ar.3.q.2.3m./.d.25.q.2.ar.1.q.2.3m./.q.4.3m.

24 Deuiata a recta fide, contingit dupliciter, ſ.non credendo Chriſto, ſicut pagani, uel male eligendo credibilia, ſicut hæretici.22æ.q.11.1.c.

25 Obiectũ fidei, eſt non uiſum.12æ.q.67.3.c./.1m./.22æ.q.1.4.o./.5.c./.6.c./.2m./.q.8.1.c./.3a.q.7.3.c./.3m./4.c./.8.2m./9.cm./.q.9.3.1m./.3.d.24.ar.2 q.1.o./.Ver.q.14.9.o./.He.11.le.1.pro. * Abſtinentia 6. Adulterium 4. Angelus 523.

26 Nihil eſt obiectũ fidei, niſi ſub ratione non apparẽtis. 22æ.q.1.4.5.o./.q.4.1.o./.3a.q.7.3.o./.3.d.24.2.o./.cont.1.co.8./.Ver.q.14.3.6m./.8.3m./.9.o./.q.18.3.c. *Caritas 18. Eucha.189.246. Generatio 53. Hæreditas 4. Hæreſis 56.99.

27 Nihil cadit ſub fide, niſi a deo reuelatum, & vt habens ordinẽ ad deum 1a.q.1.3.c./.1m./.22æ.q.1.1.c./.1m./.q.2.2.c./.q.17.2.5m./.Vir.q.2.13.6m. Reuelatio 7.8.

28 Nullum falſum poteſt ſubeſſe fidei. 1a.q.1.8.c.fi./.q.13.12.b./.22æ.q.1.3.o./.q.4.5.c./.2m./.q.171.5.c./.3a.q.46.2.4m./.3.d.24.ar.1.q.3.o./.Poa q.4.1 c.prin°.

29 Idem eſt obiectum, & finis, ſ.Deus, non quidem ſecundum eandem rationem, quia ut ueritas prima eſt obiectum, ſed vt ſumma bonitas eſt finis eius.3a.q.7.4.c./.3.d.23.qu.2.1.c./.2m./.4.d.49.q.5.ar.3.q.2.10m./.1æ.Cor.15.le.2.princ°./.Heb.11.lec.1.prin°. Intellectus 296.297.298.

30 Obiectũ fidei duplex, ſ.cđ & cui. Virt.q.4.1.c. * Miraculũ 31.31. Miſericordia 30. Natura 27. Oratio 78. Peccatum 31.

31 Obiectum fidei duplex, ſ.materiale, & formale, ſ.veritas prima 12æ.q.3.cm./.22æ.q.1.1.o./.2.3 c./q.2.2.c./.qu.4.1.c./.2.3m./6 c./.q.5.1.3.4 c./.q.7.1.3m./.3.d.23.q.2.ar.1.c./.ar.3.q.2.c./.ar.4.q.2.c./1m./.d.24.ar.1.q.1.o./. Ver.q.14.7 7m./.8.o./.q.18.3.c./.Vir.q 4.1.c./ Trin 20.8m./ He.11.lec.1.pri°. C Fides 123.inſ. Præceptum 96. Prædicare 6. Prophetia 43.63 Status 11.

32 Obiectũ fidei triplex.ſ.formale, i.ueritas prima, materiale, i. quæ de deo credimus, & accidẽtale, i.ꝑhia, vt tempus 3.d.24.ar.1 q.1.o./.q.2.4m./5m./.Vir.q 4./.1.c./. Ro.4.lec.1.me°.B. Temporale 4. Trin.7. Chriſtianus. Vxor 10.

33 Fides eſt quaſi habitus theologiæ, & habet pro obiecto ipſã ueritatem primam. Et tamen quædam alia ad creaturas pertinentia in articulis fidei continentur, inquantum continent aliquo modo ueritatem primam. Trin.20.8m.

34 Fidei dicit deũ eſſe æternum, trinũ, & unũ. Opuſc.72.q.26.

35 Obiectũ fidei, bene, & vere poteſt dici cõplexũ, & incomplexum.22æ.q.1.2.o./.1.d.41.L./.Ver.q.14. .5m./.12m./12.c.

Dum.602.

36 Immo qui dixerunt obiectũ fidei eſt incõplexũ, propriã uocem ignorauerunt.3.d.24.ar.1.q.2.c. Reſpo. Duo.602.

37 Ratio formalis obiecti, dupliciter capi poteſt, ſ.ex parte rei creditæ, & ex parte credentis. Primo modo obiectum fidei eſt aliquid incomplexum, ſecundo autem modo, eſt complexum.22æ.q.1.2.o./.6.2m./.1.d.41. L./.3.d.14.ar.1.q.2.o./.3.2.co 7./Ver.q.14.8.c./.5m./12m./.12.c.

38 Ad fidẽ pertinẽt aliqua dupliciter, ſ.eſſentialiter.i.quæ ſunt ſupra rationem humanam, ſimpliciter, & per accidens, ſ.reſpectu alicuius, vt præambula fidei.1a.q.2.2.1m./.22æ q.1.5.c./.3m./.4m./.3.d.24.ar.2.q.2 c./.ar.3.q.1.c.

Articuli.

39 Articuli fidei, ſunt ſicut principia, in doctrina ſacra.1a.qu.1.6.3m./.7.8.c./.12æ.q.121.4.c./.22æ.qu.1.7.c./.prolo.3.3m./.5m./Trin.6.c.

40 Articuli fidei, ſunt indiuiſibiles actu, ſed diuiſibiles in po3.3.d.25.q.2 ar.2.q.1.4m. Articulus.

41 Articuli fidei diſtinguuntur, ſecundum ſpũalem rationem, & difficultatem ob uiſũ.22æ.q.1 6.o./.3.d.25.q.1.1.c./.2.6m./.1æ Cor.15.lec.1.me°.B.

42 Articuli fidei ſunt duodecim, ſecundum numerum apoſtolorum. Sed ſunt quatuordecim, quo ad credibilia.22æ.qu.1.8.o./.3.d.25.q 1.2.o./.Opu.3.c° 255./.Opu.5.o./.Opu.23. a Auditor 1. Baptiſmus 95.&c.127.146.182. Confeſſio 5.14

43 Articuli fidei creuerunt, ſecundum ſucceſſionem temporũ, & vicinitatem ad Chriſtum, quo ad explicationem: nõ autem quo ad ſubſtantiam. 22æ.q.1.7.o./.q.2.7.c./.q.174.6.c./.3a.q.61.3.2m./.3.d.25.q.2.ar.2.q.1.o./.4.d.1.q.1.ar 2.q.4.b./.c./.q.2.ar.1.c./.d.2.q.2.ar.1 q.1.c./.q.3.2m./.1æ.Cor.15.lec.1. * Deus 11. Diſputatio 67. Euangelium 2. Hæreſis 5.&c. Infidelis 12.

44 Explicatio eorũ duplex.ſ.ſecundũ ſubſtantiã, & ſecũdũ contenta in eis.3.d.25.q.2.ar.1.q.3.o./.ar.2.q.1.5m. a Hypocriſis 3.

45 Articuli fidei, non dicuntur formati, nec informes. 3.d.25.q.1.ar.1.q.2.o. a Peccatum 31. Pſalmus 3. Symbolum 1.4.&c.

46 Articuli fidei, ſunt per ſe noti, habenti lumen fidei. ſ.cuilibet fideli.12æ.q.100.4.1m./.1.prolo.3.5m. Synderеſis 8.

47 Ex uno articulo fidei probatur alius, ſicut Paulus argumentatur ad reſurrectionem communem, ex reſurrectione Chriſti.1a.q.1.8.c.prin°./.Vir.q.2.9.1m./.1æ.Cor.5.lec.2.o.

48 Immo theologia non argumentatur ad principia ſua probanda, quæ ſunt articuli fidei. 1a.q.1.5.2m./.7.8.c./. Opuſc.12.q.19 Reſpondeo dubio 603°. Dum.603m.

49 Non ita intelligitur, quin reſurrectio communis ſit articulus fidei, cum in ſymbolo Apoſtolorum ponatur inter articulos fidei. Vnde reſurrectio probari non poteſt, licet per unum articulum, alius defendi poſſit apud illum qui unum concedit, alio negato. Opuſc.72.q.16.

50 Articuli fidei, & ſi non poſſint demonſtratiue probari, poſſunt tamen per rationes declarari non eſſe impoſſibiles. Opuſ.59.

51 Articuli fidei, ita ſunt beatis per ſe noti, & uiſi, ſicut modo nobis principia demonſtrationis.3.d.24.ar.2.q.1.2m.

52 Errans in aliquo articulo, non habet ueram fidẽ de aliis. 22æ.q6.5.3.o./.4.1m./.3.d.23.q.3 ar.3.q.2 o./.d.27.q.2.ar 4.q.4.1m./.Veri.q.14.10.10m. Vir.q.2.13.6m./.Quol.6.6.o. * Tranſumptio. Trinitas 7.13.

53 Oppoſitum uideor dicere. 3a.q.68.8.3m. Reſp.dubio 604°. Dum.604m.

54 Papa non poteſt addere, minuere, uel mutare aliquid de articulis fidei, uel ſacramentis eccleſiæ, ſed ſolus Chriſtus. 3a.q6.83.3 8m./.q.84.2 o./.4.d.17.q.3 ar.1.q.5.c./d.27.q.3.3.2m./.Con.4.c°.71 /Quol.4.13.c./.Quol.1 1.27.1m.

55 Fides eſt in intellectu ſubiectiue.22æ.q.4.2.o./.3.d.23.q.2.ar.3.q.1.o. Veri.q 14 3.10m /.4.o./.5.c.fi./.Poa.q.6.9.3m. Subiectum.

56 Fides eſt principaliter in intellectu ſpeculatiuo, & ſecundario in practico.12æ.q.56.3.c./q.58 3.c./.12æ.q.4 2.3m./.q.9.2.c./.3.d.23.q.2.ar.3.q.2.o./.Veri.q6.14.4.o./.Virt.q.1.7.1./.Ro.12.lec.3.mea.D. * Abraham 6. Adam 29.

57 Fides non eſt in intellectu ſpeculatiuo abſolute, ſed ſecundũ quod ſubditur imperio uoluntatis. Virtus.qu.14.3.10m./.4.c.fi./.5.c.fi.

58 Fides eſt maior in uno hoie, q̃ in alio, quo ad certitudinem, deuotionẽ, cõfidẽtiã, & explicationẽ, nõ aũt quãtũ ad rõnẽ formalem obiecti eius.22æ.q.5.4.o./.3.d.25.q.2.ar.2.q.1.o. a Angelus 523.&c. Apoſtaſia o. Apoſtoli 15. Arca 2.

59 Nato in ſylua, deus inſpirat fidẽ, mittẽdo prædicatorẽ, licet angelũ, ſi facit qđ pôt.2.d.28.4.4m./d.29.q.1.2.4m./.3.d.25.q.2.2.1.q.1.1m./.5m./.ar.2.q.2.c./ Ve.q.14.11.1m /.2m./.Ro.10.lec.3.prin°.G. Baptiſmus.71.123.127. Certitudo 14.15.

60 Quilibet habens uſum liberi arbitrij, tenetur habere fidem explicatam, quantum ad aliquid.3.d.25.q.2.ar.1.q.1.o.vt Cornelius 1.&c. *Circuncisio 17.

61 Minores hñt fidẽ implicitã, i n fide maiorũ.3.d.25.q.2.2.1.q.4.u. Credere.28.&c. *Conceptio 35. Cornelius o. Domus 3.

62 Et ſolũ inquantũ maiores adhærent doctrinæ diuinæ. 22æ.q.2.6.3m. *Gentiles 3. Gloria 15. Hæreſis 56. lepra.

63 Nõ quidẽ maiorũ. ſ.aliquorũ particulariũ hoĩum, ſed in fide eccleſiæ. Ver.q.14.10.12m. *Infidelis 6.7. Iudæi 10 45.

64 Genus humanum, tripliciter ſe habuit ad fidẽ Chriſti ſecundum tria tempora. ſ.ante legem, ſub lege, & ſub gratia.22æ.q.174.6.c./.3a.q.68.1.cm./.3.d.25.q.2.ar.2.q.2.c.

65 Homo in ſtatu innocentię habuiſſet fidem de incarnatione Chriſti.12æ.q.2.7.c./.3a.q.1.3.5m.

66 Immo non oportebat tũc ab aliquo hoĩe hñi fidẽ de redẽptore, qa nõdũ ſeruitus erat inducta.3.d.25.q.3.ar.2.q.1.c. Reſp. Du°.605°. Dum.605m. *Reuelatio.4.7.8. Scientia 68 Scholaris. Sion 3. Status 3. Teſtis 3. Vir.193. Lamina. Limbus 4.

67 Fides antiquorum, & modernorum, eſt eadẽ ſpecie, ſed differt numero in diuerſis.12æ.q.103.4.c./.qu.107.1.2m./.22æ.q.4.6.o./.3a.q.70.1.c./.3.d.23.q.2.ar.4.q.2 o./.d.24.art.1 q.2.5m./.4.d.1 q 1.ar.2.q.5.c./.d.2.q.2.ar.1.q.1.5m./.d.27.q.3.ar.2.q.3.c./.Ver.q.14.12.o./Ro.5.lec.5.fi.K./.Le.6.prioc°. D./.2æ.Cor.4.lec.4.me°.I. Materia 17.25. Matrimonium 121.

68 Fides nõ eſt in btĩs.12æ.q.67.3.5.o./.22æ.q 4 4.1m./.q.18.2.c./.3a.q.7.3.3m./.3.d.26.q.2.ar.5.q.3.c./.d.31.q 2.ar 1.q.1.3.o./.d.33.q.1.4.1m./.Ver.q.27.5.6m.fi./.Vir.q 5.4 10m.

69 Immo fides per quam beati erimus poteſt dici ſemper manere in beatis.22æ.q.1.6.1m./.q.2.5.7.c./.q.8.2.c./q 89.6.c. Reſpond. Du°.606°. Dum.606m.

70 Angeli, & alij btĩ, hñt plenã uiſionem in uerbo clum de quibus

bus eſt fides.4 d.10.ar.4.q.4.c. * Pœnitentia.3. Raptus.16.

71 Fides eſt in dæmonibus coacta,non laudabilis,nec donum a gratia.1^{a}.q 64.a.4^{m}./.22^{ſ}.q.5.a.0./.q.18.3.a^{m}./.3^{a}.q.76.7.c./ 3.d.23.q.3.3.0./.d.16.q.2.ar.5.q.4.2^{m}./. Ver.q.14.9.4^{m}.Credere.33. *Religio 44.92.Chriſtus 91.&c.198.

Immo coactio non poteſt eſſe in conſenſu.4.d.29.1.0. Reſp. Dubio 607°.

Du^{m}. 607. Cauſa. 72 Timor dei non poteſt uniuerſaliter præcedere fidem,ſed ſuppoſitis articulis de excellentia dei, de pœnis, & huiuſmodi. 22^{ſ}.q.7.1.1^{m}.

73 Initium fidei, non eſt ex nobis, licet hoc aliquando tenuerit Auguſtinus.12^{ſ}.quæſtio.114.5.1^{m}./. 22^{ſ}. quæſt.6.1.c./.Con. 3.ca^{o}.152.

74 Hæreſis Pelagij, quód initium fidei eſt ex nobis,ſed confirmatio fidei eſt a deo.12^{ſ}.q.6.1.c./.Con.3. ca^{o}.152.fi./ Ro. 3. lect 3.p110^{o}.I.

75 Fides cauſatur dupliciter,ſcilicet quo ad habitum,a ſolo deo, & quo ad hoc quia requiritur ad fidem, quód proponantur credibilia ab angelis,& hominibus.1^{a}.q.111.1.1^{m}./.C9n.3.c^{o}. 152./.154.Ver.q.27.3 c /.12^{m} /.Ro.10.lect.2.fi.

*Angelus 523.Annolus. Apoſtoli.15.

76 Fides quo ad proponenda credibilia neceſſaria, eſt a deo immediate quibuſdam, & aliis per angelos,& prædicatores,ſed quo ad aſſenſum intrinſecé,eſt a ſolo deo, extrinſece vero & inſufficienter,ſcilicet proponendo, & perſuadendo,eſt etiam ab aliis.22^{ſ}.q.6.1.0./.Con.3.c^{o}.154.prin^{o}./.Ver.qu.18./.5.c. Opuſ.1.c^{o}.31./.Eph.2 lc.3.prin^{o}.I.&c.Angelus.421. *Apparere 6.Aſcendere 12.Baptiſmus 93.&c.164.240.241.

77 Fides habet exemplar in deo, quo ad illud quod perfectionis eſt in ea, ſcilicet cognitionem & certitudinem, non autem quo ad imperfectionem, quia ex ea non habet rationem uic tutis.3.d.23.qu.2.ar.4.q.1.5^{m}. Certitudo.14 *Confirmatio. 31.Correctio 20.Credere 14 Diſpenſatio 15.

78 Fides acquiritur per ſcientiam theologiæ, quo ad determinationem,& diſtinctionem articulorum, non autem quo ad habitum.1.prolo.5.c /.3.d.23.q.3.2.1^{m}./.4.d.4.q.2.art. 2.qu.3. 3^{m}. *Doctor 1 Fructus. 6.Gratia.151. Hæreſis.9. &c. Mulier 18.Obedientia 21.

79 Fides principaliter eſt ex infuſione, per baptiſmum,ſed quo ad determinationem eius,eſt ex auditu,per catechiſmum. 4. d.4.q.2.ar.2.q.3.1^{m}.

80 Fides cauſatur ex quatuor, ſcilicet ex auditu interiori,& exteriori,viſu,voluntate,& intellectu.3.d.23.q.3.2.2^{m}./. Veri. q.18.3.c.

81 Fides informis cauſatur a deo,cuius eſt donum, quo ad ſubſtantiam,non autem,quo ad informitatem eius.22^{ſ}.q.5.2.2^{m} /.q.6.2.0./.3.d.23.q.3.2.0 /.d.24.q.2.ar.2.q.1.b.2./.2^{m}./.Ver. q.14.7.c./.Rom.8.lect.3 me^{o}.K.

*Prædicare 14.16.Scientia 159.

82 Charitas eſt forma fidei.Veri.qu.14.5.0.Charitas.13.Fides. 157. *Trinitas 7 13.Virtus 193.&c. Chriſtus.55.91. &c 173.

Du^{m}. 608. 83 Immo fides formatur a gratia.3.d.23.q.3.ar.1.q.1.3^{m}. Reſp. ſicut Du^{o}.307°.

84 Fides formatur a gratia,mediante charitate.3. d.23.q.3.ar.1. q.1.3^{m} /.Ver.q.14.5.c /.6^{m}.

85 Ad fidem Chriſti inducunt nos tria, ſcilicet ratio naturalis,teſtimonia legis,& prophetiarum, & prædicatio. Io.4.lectio. 5. me^{o}.b.L.

86 Ratio naturalis ſubſeruit fidei, ſicut naturalis inclinatio uoluntatis ſubſeruit charitati.1^{a}.q.1.8.2^{m}./.q.2.2. 1^{m}.

87 Fides gignitur, & nutritur per ſcientiam extrinſece tantum ſcilicet perſuadendo.1^{a}.q.1.2.b./.22^{ſ}.q.6.1.1^{m}./. 3. d.23.q.3. 2.1^{m}./.d 35.L.

88 Fides noſtra non habet auctoritatem, neque ab angelis, neque ab aliquibus miraculis factis, ſed a reuelatione dei patris per filium, & ſpiritum ſanctum, licet etiam angeli, ea quæ ſunt fidei noſtræ, reuelauerint aliquibus,ut Zachariæ, & Mariæ,& Ioſeph,& etiam ad fidei robur, miracula plurima facta ſunt.Opuſc.1.c^{o}.30.

89 Totum enim certiſſimum eſt, quod fides habet.Ex quacunque enim parte,ad fidem acceditur,omnis intellectus captiuatur in obſequium Chriſti. Nec mirum, cum etiam ueritas creata,cogat intellectum ſibi aſſentire.Opuſc.72.prin^{o}. Certitudo.14.

Effectus. 90 Effectus fidei,reſpectu uoluntatis,eſt quadruplex.ſ.amor,motus in deum,adhæſio,& incorporatio.3.diſt.23.quæſt.2.art.2. quæſt.2.5^{m}.

91 Effectus fidei ſextuplex,ſ.uita ſpiritualis,puritas cordis,iuſtitia,deſponſatio,adoptio,acceſſus ad deum, & uita æterna.Opuſc.23.princ^{o}. *Accidens 69. Ariſtoteles 6. Beatitudo. 63. Charitas 47.52.58.Circunciſio 1.&c 41.

92 Fides eſt neceſſaria,ut principium ſpiritualis uitæ.22^{ſ} q.16. 1.1^{m}. *Cognitio 31.33.34.55. Cornelius 0.Damnatio 4.

93 Fides eſt principium vitæ contemplatiuæ,& actiuæ,inquantum oſtendit finem vtriuſque.3.d.23.q.2.5.6^{m}. *Deſcendere.8.Diſpenſatio.19. Donum 58.21. Euchr^{a}.131.210.246. Expectare.4. Fiducia.1, Generatio. 53. Hæreditas.4.Ieſte. Incarnari.14.

94 Vita ſpiritualis,attribuitur fidei, ſicut in qua primo manifeſtatur.12^{ſ}.q.110.3.1^{m}./.Veri.q.14.5.12^{m}./.q.23. 1.../.Gal.3. lect 4.fi.C./ He.3.lect.3.me^{o}.L./.c^{o}.5^{m},lect.n K. *Incorporari.2.Intellectus 298.Iuſtificatio.2.19.20. &c. 50: Lex.140. Matrimonium.49.68 &c.125.128.&c.

95 Vita ſpiritualis attribuitur fidei formatæ,quia primo coniungit Deo.Ro.le.6.me^{o}.H./ Gal.3.le.4 fi C./. He.10. le.fi.I.

96 Fides ſemper manet,inquantum eſt fundamentũ ſpiritualis ædificii,ideſt ratione cognitionis, non autem ratione ænigmatis.12^{ſ}.q.67.3.2^{m}./.4.d.31.qu 2.ar.3. q.1.1^{m}./. Virt.q.4. 4.14^{m}./ Ro.lect.6.prin^{o}.E. * Miraculum. 24. &c. 31.32.33. 40.Obedientia.21 Oſo.26.54 Paſſio.118. Peccatũ.273.424.

97 Puritas cordis,eſt effectus fidei.22^{ſ}.qu.7. 2.0./.4.d.14.q. 2.4. 3^{m}./.Veri.q.28.2.6^{m}. * Pœnitentia.52.53.101. 113.122.

98 Viſio beata ſuccedit fidei.1^{a}.q.12.7.1^{m}./.12^{ſ}.q 4. 3.c./.22^{ſ}. q.4.2 b./.q.5.1.c /.4.d.10.ar.4.q 4.c /.d.49. q.4. ar 5.q.1.0./. Vir.q.5.a.15^{m}./.Ro.le.6.prin^{o}.E. * Perfectio.76.Præceptũ. 29.Ratio.42.Rectitudo.5.Reg^{a}.3.Sacramentum. 34 43.67. 103. 117.133.134.

99 Fides poteſt dici ſemper manere,ratione viſionis Dei, ſuccedentis ei in patria.4.d 1.q. 2.ar.5. qu.1.1^{m}. * Sacrificium 5.

100 Primo coniunctio animæ ad Deum,eſt per fidem.Ideo per eã quaſi deſponſatur Deo,& in ſacra ſcriptura,per fornicationẽ, ydolatria,& infidelitas ſignificatur 4.diſt.39.6.2^{m}. * Saluari 5.6. Sanctificatio.2. Sanctitas.2.4 5.7.Sanitas 8.

101 Fides,vt facit æſtimationem de præmio,generat ſpem,de pœnis aũt,generat timorẽ.22^{ſ}.q.7.2.1^{m}. * Sapiẽtia 39 40.41.

102 Timor ſeruilis,eſt effectus fidei informis,timor aũt filialis eſt effectus fidei formatæ.22^{ſ}.q.7.1.0. * Spes 52.57.76.&c.

103 Oĩa ſacra,habẽt efficaciã ex fide 4 d.1.q 2.ar.6. q.2 3^{m}./.d.4. q 5.ar.2.2^{m}./.d.9 L. prin^{a}.Sacramentũ 103. *Sponſalia 8.

Immo efficacia,& virtus ſacramentorum eſt ex Deo, & a ſimili,mittitur charitati 3^{a}.q.49.1.4^{m}./.22^{ſ}.q.83.5.3^{o}.Reſpõdeo ſicut.Sacramentum 103.Oratio 54.

104 Per fidem Chriſti, homo pertinet ad teſtamentum nouum. 12^{ſ}.q 106.1.3^{m} / q 107.1.3^{m}. * Subiectio.6.&c.Verbũ 74.76.

105 Nullus unquã habuit gratiam ſpiritusſancti, niſi per fidem Chriſti implicitã vel explicitam propriã vel alienã. 12^{ſ}.q 98.2.2^{m}./.q.106.1.3^{m}./ q.107.1.3^{m}./.22^{ſ}.q.2.7.3^{m} /.3^{a}.q.66. 5.c./.2^{m} /.q.68.1.1^{m} /.q.73.5 c./.d 1. q 2.2.6.q.1.c./. Veri.q. 28.4.7^{m}./.q.29.7.5^{m}./ Ro.le.4 pri^{a}./.c^{o}.5. le.5 fi. K /. Gal.2. le.4.fi 3 /. Le.5.pr^{o}. C /.He.11 l.2 fi.C.

106 Per fidem formatam mundantur a peccatis,uirtute paſſionis Chriſti.22^{ſ}.q.7.2.2^{m} /.3^{a}.q6.49.1.5^{m}./. 5.1^{m}./.q.52.6.c./.q. 67.4 3^{m}. * Vnio 7.&c.Chriſtus 91. &c.200.

107 Sancti patres,dum adhuc hic uiuerent,liberati ſunt per fidem Chriſti ab omni peccato,& reatu pœnæ actualium, non autẽ a reatu peccati originalis 3^{a}.q.52.5.2^{m} /.7.1^{m}./.8.3^{m}.

108 Motus fidei,includitur in motu charitatis, & aliarum uirtutum.Veri.q 28 4 c. *Donus 3. Actus.

109 Omnis actus fidei,gratiæ coniunctus,eſt actus fidei formatæ. Veri.q.28.8.c. *Donum 58.21.Euch^{a}.131.Expectatio 0.

110 Actus fidei,poteſt eſſe meritorius, ſi ſit informatus charitate. 22^{ſ}.q.9.1.0./.5^{a}.q.7 3 2^{m}. *Fides 73.Finis 97.84.

111 In fide,ſcientia,& opinione,ſunt duo actus,ſ.aſſenſus,& actualis conſideratio.Et uterq; in fide põt eſſe meritorius. Nõ aũt in ſcientia,& opinione.ſed tm̃ primus.22^{ſ}.q6.2.9.2^{m}./. 10.c. * Hæreſis 18.23.56.99. Idolatria 2. Inſtitutio, Latria 3.8.9.

112 Meritũ fidei,cõſiſtit in hoc q hõ ex obedientia dei, aſſentit eis quæ non uidet.3^{a}.q.7.3.2^{m}. * Lex 84.124.Matri^{m}.2.6.&c.

113 Fides percipit inuiſibilia dei,altiori modo,quo ad multa quã rõ naturalis, ex creaturis in deũ procedens. 22^{ſ}.q.2.3.3^{m}.

114 Fides inclinat,ad reſiſtẽdum omni contrario ſuo.22^{ſ}.q6.1.4. 3^{m} /.q.2.3.2^{m}./.3.d. 25.q.2.ar.1.q.2.3^{m}./.Ver.q.14.4.3^{m}./.10 10^{m}./.11.3^{m}. *Matri^{m}. 121.130.Meritum 85. Miraculũ 36. &c.Pœnitentia 52.Præceptum 116. Raptus 16.

115 Fides dirigit intentionem reſpectu ultimi finis ſupernaturalis,ſed lumen naturalis rationis, reſpectu alicuius boni connaturalis.22^{ſ}.q.10.4.2^{m}.

116 Fides dirigit intentionem, ſed charitas facit intentionem meritoriam.2.d.41.q.1.1.0./.3.d.23.q.2.5. b.2./.d. 2 5.q.2.2.1.q. 1.2.c./.4.d.6.q.1.ar.3.q.1.5^{m}./.Ver.q.22.13. 11^{m}. *Rectitudo 5. Simonia 3 a Spes 56. Vſura 86.96.97.207.213.

117 Fides & charitas, dirigunt intentionem uniuerſaliter in omnibus.2.d 41.q.1.1.0.

118 Directio fidei ẽ prior,directione legis, & iuſtĩ.2 d.41.q.1.1.4^{m}

119 Actus fidei ptinet realiter ad religionẽ, ſed formaliter a religione diſtinguitur,ut põte aliã rõne obiecti cõſiderãs.Tri.10.0.

820 Actus fidei informis, manet adueniente charitate, ſicut & habitus eius. 3.d.23.q.3.ar.4 q.2.0 /.Veri.q.14.7.c.

Cognitio. 821 Fides cognoſcitur per eſſentiam ſuam, inquantum eſſentia eius, coniungitur intellectui, ut forma intelligibilis, non autẽ alio modo. Veri.q.8.3.7m.

822 Fides non eſt prædicabilis, ſecundum Chriſoſtomum. Opuſc. 1.c°.29. * Apoſtoli 15. Arca 2. Articulus o. Auditor 1. Auguſtinus 1.

823 Immo formalis ratio obiecti fidei, eſt ueritas prima, per doctrinam eccleſiæ manifeſtata. Virt.q.2.13.6m. Reſp.du.609°. Fides 31.32.

Dm.A609. 824 Fides non eſt prędicabilis, ſecundum Chriſoſtomum, ideſt nõ eſt per prædicationem perfecte explicabilis. Op.1.cm.29.

825 Profecerunt homines in fidei cognitione, per temporum ſucceſſionem. 22ª.q.1.7 2m. *Baptiſmus 146.240.241.

826 Explicatio credendorum, fit per reuelationem diuinam. 22ª. q 2.6.c /.Opuſ.1.c°.29./.30. Reuelatio 7.8. * Beatitudo 93.125.148.159.

827 In his quæ ad ſubtilitatem fidei pertinent, ſolent hæretici fidem ſimplicium deprauare. 22ª.q.2.6.2m. *Ceremonia 2.

828 Ea quæ ſunt fidei, non ignorantur omnino, ſed imperfecte cognoſcuntur. 1ª.q6.12.13.3m./.22ª.q6 1.4.2m./.3m./.5.1m./.1. Prolo.3.5m./d 2.L.prin°/.3.d.24.ar.2.q.3.o. Certitudo 14. &c. Cognitio 47. *Circunciſio 1.&c.12.41. Creatura 8 Credere 29. Cultus 1. Deus 176.188.&c. Doctor 1. Doctrina 3.27. Diſputatio o Euchariſtia 44.80.

829 Ea quæ ſunt fidei, ſunt uiſa, in communi eſſe credibilia, non autem in ſpeciali, ſed tãtum ſunt credita. 22ª.q 1 4.2m./.3m. /.5.1m./.q.2.9.3m /.q.8.4.2m. *Exorciſmus 12 Expectare 4. Fiducia 3.6.7. Gloria 15. Gratia 123. Ydolatria 2.

830 Ad ueritatem fidei pertinent, credulitas cordis, & exterior fidei proteſtatio, per uerba uel facta, quia omnia opera uirtutum, ut relata in deum, ſunt quædam proteſtationes fidei. 22ª.q.124.5.c. Ro.14.lect.3.me°.K. * Infidelis 6.7.10. Ingratitudo 11. Inſtructio.

Dm.B609. Immo miracula ſunt demonſtrationes fidei. Et enim omnia ſcientia. clare, per demonſtrationes. 2ª. Theſ 3. lect.1.prin.C. Reſponden ſient Dem 12.

831 Omnia quæ ſunt fidei, ſunt eodem modo annuntiata. Ideo æqualis certitudo, de eis habetur. 3.d.29.2. 1m. * Intellectus 43.196 297.208. Inueſtigare 2. Iudæi 4 2. Moriens. Natiuitæ. Nobilitas 8. Oculus. Perfectio 76. Pietas 20.

832 Per fidem, intellectus nihil aliud habet, niſi ut paratus ſit, aſſentiendum his quæ deus credi mandat. Ver.q.12.1.16m.

833 Fides noſtra, principaliter conſiſtit in duobus. ſ. ſcilicet in uera cognitione dei & in myſterio incarnationis Chriſti. 22ª.q6. 174.6.c.prin°./.Opuſ 3.c°.2./ cm.190. * Præceptum 29 79.&c.116. Prædicare 6.14. Profeſſio 8. Prophetia 43.67. Religio 8 44.

834 Ea quæ ſunt fidei, non contrariantur cognitioni naturali, nec econuerſo. 1ª.q.1.8.c.fin /. q.2 2.1m./. q.3 2.1.o./.3.d.23.q 2. ar 4.q.1.3m./.4.d.9.2.3.q 4 2m /.d.10.L.me°.D./.Con.1.cm. 7./.8./.Ro.10.lec.1.fi.G. * Reſurrectio 41. Reuelatio 8 10.&c.

835 Nulla manifeſtatio excludit rationem fidei, niſi qua deus per eſſentiã uidetur. 12ª.q.67.5. c /.22ª. q.5.1.o. /. 3ª.q.55.5.2m./. 3 d.20.q.2.ar.5.q.3.c./.d.24.11.3.q.3.1m. * Sacramentum 2 Saluari 5.6. Scientia 106.&c. 125 156.159.

836 Teſtimonium fidei noſtræ habemus ab hoſtibus, .ſ. a iudæis, & quaſi in figura nobis repræſentatur quod credimus. Et ideo in ſuis ritibus tollerantur. 22ª.q.10 11.&c.

837 Nullus conetur demonſtrare ea quæ ſunt fidei. 1ª.q.32.1.c./. q.46.2.c./.2.d.1.q.1.5.c.fi / Con.1.c°.9./. Quol.3.31 c./.Opuſc.2.c°.2. * Symbolum 1.&c. Tenebræ 5. Terra 4. Teſtamentum 4. Traoſumptio, Turbatio.

838 Rationes ſanctorum de fide, non ſunt demonſtratiuæ, ſed perſuadent, non eſſe impoſſibile, quod creditur. 1ª.q 1.8.c./.1m. /.q.32.1.o /.q.46.1.2.c./.22ª.q.1.5.2m./.q.2.10.2m./.3ª q.55. 5.2m./ 3.diſt.1.q.1.2.c./.d.24.ar.2.q.2.o./.4.d.10. L.me°.D./. Con.1.c°.9./.Quol.3.31.c.

839 Rationes ad ea quæ ſunt fidei, non minuunt meritum, niſi ſint cauſæ aſſenſus 22ª q.2.10.c./ 3ª.q.55.5.3m./.3.d.24.ar.3. q.3 .o./ 4.d.11.L.prin°.E./ Con.1.c°.8.

840 Apparentia non habent fidem, ſed agnitionem ſecundum Gregorium. 22ª.q.1.4.b./.c.

841 Omnes rationes contra fidem, ſunt deriſibiles, quia non ſunt ſecundum intentionem ſacræ ſcripturæ. 1ª.q.1.8.c.fio /.Con. 1.c°.7.fi./.Quol.3.31.o./ Io.3.lec.1.me°.c I.

Cõparatio. 842 Fides eſt in gratuitis, ſicut intellectus principiorum, in naturalibus, & acquiſitis. 3.d.20.q.1.2.2m. * Abſtinentia 6.

843 Fides comparatur motum dubitationis, non autem ſcientia, uel intellectus, quia fides non aſſentit propter euidentiam obiecti, ſed ex imperio uoluntatis. 1ª.q.1.5.1m./.22ª.q.4.9.1m./. 3.d.23.q.2.ar.2.q.3.2m /.Ver.q.11.12.15m./.q.14.1.c.fi.

844 Fides eſt cognitio, & ſcientia, & uiſio. Ver.q.14 2.15m./. 4.c. Immo eſt differentia inter fidem, & ſcientiam. 12ª.q.67.3.c./ 22ª.q.1.4.c.5.4m./.q 2.1.c. Reſp.Dum.610. Dum.610m.

845 Fides eſt cognitio, & ſcientia, & uiſio, quo ad certitudinem, non autem quo ad euidentiam. Ver.q.14.2.15m./ 4.c.prin°.

846 Fides per quam firmantur dicta, includitur in ueritate, quo ad obſeruantiam promiſſorum, ideo eſt pars iuſtitiæ. Sed ueritas eſt in plus. 22ª.q.80.3m.

847 Fides eſt nobilior ſcientia, quo ad obiectum, ſed econuerſo, quo ad modum cognoſcendi. 12ª.q.67.3.1m.

848 Fides, ſcientia, & opinio poſſunt eſſe de eodem materialiter ſimul, non autem ſecundum idem, niſi in diuerſis. 12ª.q.68.3. c./.22ª.q.1.1.o./.q.2.4.2m /.q.5.r.c.fi./.3.d.24.art.2.q.2.o./. q.3.c /.d.31.q.2.ar.1 q.1.4m./.Con.1.c° 8./.Ver.q.14.9.o.

849 Differentia inter fidem, opinionem, ſcientiam, dubium, & neſcientiam. 12ª.q.67.3.c./.22ª q.1.4.c /.5.4m./.q 2.1.o./.3.d. 23.q.2.ar.2.q.1.c. / Ver.q.14.1.2.c./. Trin.9.c./.Ro.lection.6. me°.G /.He.11 le.1 fi.H. * Aſſentire.7.8.

850 In pertinentibus ad fidem, iudicium eccleſiæ uniuerſalis, errare non poteſt. Ideo magis ſtandum eſt ſententiæ Papæ, quam de fide proferret in iudicio, quam opinioni quorumlibet ſapientum. Quol.9.fi. Aſſentire.7 8. * Beatitudo.93.125.148.159. Charitas 49.58.59. Dæmon.75. &c. Donum.18.21. Finis.75.84. Fundamentum.3.4. Hæreſis.6 11.12.28.33.56.99.

851 Fides eſt media inter cogitationem duplicem, ſcilicet quæ inclinat uoluntatem ad credendum, & quæ tendit ad intelligendum iam credita. 3.d.23.q.2.ar.2.q.1.2m. * Ignorantia.8. Ingratitudo. 11.

852 Fides formata, & informis, non differunt ſpecie. 22ª.q.4.4.o./. q.19.5.1m./.3.d.23.q.3.ar.1.q 3.o./.Ver.q.14.7.o.

853 Fides formata, eſt fundamentum ſpiritualis ædificii, non autem informis. 12ª.q.86.2.2m./.22ª.q.7.4m./.3ª. q.68.4.3m./. Io.3.le.3.me°.c.k / 1ª. Cor.3.le.2 meo.G. * Intellectus 43 296 297.298. Iuſtificatio.20.33.

854 Oppoſitum uidetur dicere.22ª.q.4.7.o./ q.161.5.2m. Reſp.ſicut Dubio 601m. Dm.611m.

855 Fides, & prophetia, ſunt de eodem materialiter, non autem formaliter, quia prophetia eſt de eo ut eſt temporale, de quo eſt fides, ut eſt æternum. 3.d.24.ar.1.q.1.3m./.ar 2.q.1.5m. * Latria 3.p. Meritum 85. Obedientia 22. Peccatum 424.434. Pœnitentia 24.52.122. Perfectio 76. Pietas. 20, Præceptum, 29.76.&c.116.

856 Nulla eſt uera uirtus ſine fide. 12ª.q.63.2.1m./.22ª.q.4 7.c.fi./. q.151 1.3m /.4.d.39.2.4m / Io.3.le.3.fi.c.k /. Ro.24.fi.

857 Fides informis adueniente charitate, fit fides formata, manẽs eadem numero 22ª.q.4.4 o /.3.d.23.q.3 4.o./.d.34.q.2.ar.3. q.1.2m./.4.d.17.q.2 ar.2.q.3.c./ Ver q.14.7.o./.Ro. le. 6.me°. H. Fides 82. * Prophetia 43.63.

858 Fides eſt nobilior uirtutibus moralibus, ratione obiecti, ſed econuerſo, ratione modi. 3ª.q.7.3.1m / 3.d.33.q 1 4 1m.

859 Fides eſt prima omnium uirtutum per ſe, ſed per accidens eſt poſterior fortitudine, & humilitate 12ª q.62.4.o./ 22ª.q.4.7. o./.q.162.7.3m./.2.d.5.q.1.2 5m./.3.d.23.q.2.5.o./.d.26.q.2. ar 3 q 2.c./.Ver.q.14.2.c /.1m./.2m./.3.4m. Spes 52.57.76.&c. * Ratio 42. Sapientia 39 40.41. Scientia 68.106.&c.125.159.

860 Fides eſt nobilior prudentia, quæ tamen magis repugnat peccato præcedenti ex peruerſitate appetitus. 2ª.q 47.13.2m.

861 Infidelitas opponitur fidei etiam informi. 3.d.23. q.3.ar.2. q. 2.3m / d.34.q.2.ar.3.q.1 1m./.Ver.q.14. 6.2m. * Virtus 152 &c.

862 Quicunque non eſt firmus in fide, quantum in ſe eſt, derogat gloriæ dei, uel quantum ad eius ueritatem uel quantum ad eius potentiam Ro.4.le.3.fi H / Hæreſis 569 Credere 14.57 76.80. Chriſtus 9.210. Meritum 85. Iuſtificatio 36. Miraculum 24 &c. Oratio 16. Pœnitentia 53.

1 ¶FIDVCIA dicitur a fide, & eſt ſpes futuri auxilii, concepta ex dictis aliorum, uel ex his quæ ſunt in ſe, uel in alio. 22ª.q. 129.6.o. * Bonitas 54. Concupiſcibilis 6. Comere. Fides 10. 58. Fortitudo 34 35.59.

2 Fiducia ſeu confidentia, dicit motum iraſcibilis, inæxtimatarum, non excedere facultatum. Et circa bona eſt ſpes, ſed circa mala eſt audacia. 3.d.26.q.1.3.5m. Audacia. * Humilitas 12. 22.24.42. Oratio 19.23.

3 Fiducia importat ſpem ad magna, uel pertinet ad fidei certitudinem. 22ª.q.4.5.4m.

4 Fiducia non eſt uirtus proprie, ſed conditio eius. Ideo eſt pars integralis fortitudinis, non autem potentialis. 22ª. qu. 129.6. 3m. Virtutas Fortitudo 34.35.

5 Fiducia importat robur ſpei. Sed ſecuritas importat perfectã quietem a timore. 22ª.q.129.6.c./. 2m./.3m./.7.c.

Spes

Fi

6 Spes quandoque eſt cum timore, non autem fiducia: quia eſt firma ſpes. He. lect. 3. fi. ⁿ Tentare. 17. Virilitas.

7 Spes dicitur fiducia, quia cauſatur ex ea, ſicut motus appetitus cauſatur ex cognitione. 1 2ª. q. 40. 2. 2m.

8 Spes vt eſt virtus theologica, facit confidere in Deo. Sed fiducia facit confidere in ſe, tamen ſub Deo. 2 2ª. q. 128. 2m.

9 Fiducia eſt idem quod magnanimitas. 2 2ª. q. 128. c./3. d. 33. q. 3. ar. 3. q. 1. c.

10 Fiducia eſt communium bonorum, magnanimitas autẽ magnorum. 3. d. 33. q. 3. ar. 3. q. 2. 4. c. Magnanimitas. 2. 6. 8.

11 Fiducia principaliter pertinet ad magnanimitatem, & ex conſequenti ad fortitudinem: ſed ſecuritas econuerſo. 2 2ª. q. 129. 6. 7. c.

12 Fiducia circa idem opponitur deſperationi, timori autem, ſecundum contrarietatem obiectorum. 2 2ª. q. 129. 6. 2m.

Diuiſio. 1 ¶ Fieri dicitur dupliciter, ſ. terminatio motus, & ipſe motus. Primo modo, fieri & factum eſſe, ſunt ſimul. Nec differunt, niſi ſecundum rationem, ſed ſecundo modo differunt realiter. Et fieri prius eſt tempore, quam factum eſſe in permanentibus, non autem in ſucceſſiuis. 1ª. q. 45. 2. 3m./. q. 46. 3. 2m./. 3ª. q. 33. 3. 1m./. 2m./. q. 75. 7. 2m /. q. 78. 2. c./. 2. d. 1. q. 1. 2. 3m./. 3. d. 3. q. 5. 2. 5m./. 4. d. 11. q. 1. ar. 3. q. 2. 4m /. d. 17. q. 1. ar. 5. q. 3. 3m./. Con. 4. cº. 11. fi./. Ver. qu. 28. 9. 10m./. Potentia. quæſtio. 3. 1. 11m./. Ma. quæſ. 7. 2. 7m./. Quol. 7. 9. 4m./. Quol. 9. 8. c.

ⁿ Abſcondere. 4. Abſoluere. 36. Abſtinentia 7. Accidens. 29. 67. Accuſatio. 2. 7. 15. 20. Actio. 62. 102. 124.

2 Fieri ex alio, contingit dupliciter, ſcilicet ex contrario, & ex negato vel priuato. 2. d. 5. q. 2. 1. 4m./. 3. d. 3. q. 5. 3. 3m.

ⁿ Actus. 98. 139. 140. Addere. 16. Admirare. 2. Adoptio. 9. Adoratio. 2. Aer. 12. Agens. 5. 17. Amor. 194. 235.

3 Aliquid non poſſe fieri, contingit dupliciter, ſcilicet quia repugnat, in quantum factum, vel in quantum hoc factum. Quol. 9. 1. c.

ⁿ Anima. 4. 70. 112. 138. 158. 303. Apparere. 3. Appropriatio. 3. Ars. 22. Aſſumere. 6. Attritio. 1.

4 Ex oppoſito, fit aliquid per accidens, ſcilicet ratione ſubiecti, ſi hæc, nominat cauſam. Per ſe autem fit aliquid, ſi hæc, nominat ordinem tantum. Potentia. q. 3. 1. 16m.

ⁿ Baptiſmus. 37. 59. &c. Beneficium. 21. Beſtialitas. 2. Bibere. Bigamia. 5 &c. Blaſphemia. 14.

5 Fieri in aliqua menſura loci, vel temporis, contingit dupliciter, ſcilicet præſuppoſita ea, vt in quolibet particulari effectu, vel ſimul producta, vt mundus. 1ª. q. 46. 3. 1m /. Quol. 5. 6. c.

ⁿ Bonitas. 50. 186. Campſoria. 2. 9. Cantus. 1. Catechiſmus. 3. Cauſa 85. Cœlum. 84. 101. Cætus. 3. Cibus. 4. Circunciſio. 1. Conſtitutio. Conſumere. Conuerſio. 11. Dies. 3. Diſpenſatio. 4. Diſpoſitio 4.

6 Fieri conuenit Deo. 1. d. 30. 1. 1m./. 3. d. 7. q. 2. 1. 1m. /. 3. d. 7. q. 2. 1. 1m. Factum. 2. inf.

ⁿ Educi. 1. Ens. 26. Erubeſcentia. Eſſe. 24. 25. 26. Euchª. 40.

Duᵐ. 612ᵐ. 7 Oppoſitum videtur dicere. 1ª. q. 41. 3. c./. 1. d. 29. 1. 3m. /. 3. d. 11. 1. 3m. Reſp. Dub. 612.

ⁿ Extaſis. Fornicatio. 1. 19. Fractio. 2. Fucatio. Fulmen. Gratia. 47. &c. Habitus. 31. Homo. 19. 23 24. Idea. 1. 30. 31. 39. Immũditia a Inſtans. 29. 31. Iuſtificatio. 6. Laus. 18. Miraculum. 10. &c. 30. 35. 40. Peccatum. 123. 240. Pollutio. 4. Prædicamentũ. 4. Præſumptio. 13. Priuatio. 10. 11.

Differentia. 8 Fieri dicitur per adeptionem, mutari uero, per remotionem. Ideo fieri conuenit deo. Non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit et ſecundum rationem. 1. d. 30. 1. 1m./. 3. d. 7. q. 2. 1. 1m.

ⁿ Amidum. Cauſa. 19. 35. 85. Creatio. 3. 17 20. 21. 38. &c. Deus 19.

9 De ratione mutationis eſt habere ſe aliter, nunc quam prius, non autem de ratione ipſius fieri. 1ª. q. 45. 2. 2m.

ⁿ Diuiſio 8. 17. Enuntiatio 1. 2. Eſſe 25. 26. 41. 44 53. Forma 52. 89. 103. &c. 135. 148. 253 Humilitas 26.

10 Conuenit dici tantum ordinem terminorum, ſed fieri, & mutari addit unitatem ſubiecti. 3ª. q. 75. 8. c. /. 4. d. 11. q. 1. 2. 4. q. 1. c. /. q. 2. 2m.

11 Cum dicitur, hoc fit hoc, exprimitur identitas ſubiecti. Sed cum dicitur, eſt hoc fit hoc, exprimitur tantum ordo terminorum. 3ª. q. 75. 8. c./. 4. d. 11. q. 1. ar. 4. q. 2. 3. c./. Meta. 7. lectio. 6. fi. ⁿ Alteratio 4. 7. Amidum Angelus. 56. 249. 278. 338. 358. 388. 432. 442. 451. 471. 564. Apparere. 3. 4. 11. Ars. 22. 32. Auxilium 6. Baptiſmus 37. 49. &c. Bibere. Campſoria. 2 6. 9. 12. Cantus. 2. 4. Charitas. 82. 86. 154. Cauſa 19 35. 85. Cinis. 3. Cognitio 57. 65. Color. 8. Comparatio. 1 Compoſitio 9. Communicatio 6. 7. 8. Conceptio 1. 42. 42. Confeſſio 24. 25. 55. 63. 65. &c. Confirmatio 27. 42. Conſequentia 2. Contemplatio 22. Contumelia 3. Corona 2. Corpus 42. 47. Correptio 10.

12 Tunc res dicuntur fieri, quando innoteſcunt. 3ª. q. 13. 2. 1m./. Con. 4. cº. 8./. 1ª. Co. 15. lect. 3. priⁿ./. Phy. 2. lect. 2. prinⁿ.

ⁿ Corruptibile 3. Creatura 94. Culpa. 6. Damnatio 10. Debitum 12. Delectatio 33. Dæmon 74. 100. 108. 113. Denominatio 1. 4. 7. Denuntiatio 1. Determinatio 1. Deus 19. 20. 293. 311 387. 402. Dicere 6. Dies 3. 19. 23. &c. Differre 2. Dimenſio 8. Diſpenſatio 4. 6. 7. 12. Diſpoſitio 17. 20. Diuiſio. 8. 17. Dolus 3.

13 In ſcriptura dicuntur aliqua tunc fieri, quando innoteſcunt. 1ª. Co. 15. le. 3./. Ph. 2. le. 3. meº. H.

ⁿ Dominium 12. Electio 31. 34. Eleemoſyna 14. 39. Embrio 3. Ens 26. Enunciatio 1. 2. Epiſcopus 12. 20. Erubeſcentia. Eructatio 2. Eſſe 25. 26. 41. 44. 53. Euchaª. 40. 77. 79. 103. 110. 115. 116. 278. Excœcatio. 3.

14 In permanentibus, ad fieri ſequitur non eſſe, non autem in ſucceſſiuis. Ver. q. 28. 9. 10m./. Periherm. lect. 11. fi. Exemplar. 2. Exilium. Exorciſmus 2 5. 6. 9. Exordium 1. Feſtum. 9. Fides. 126. 141. 157. Filiatio 37. Finis 74 81. Generatio 2. 5. Grando. Gratia 48. Gratiarumactio 4. Gratus 1. Habilitas 2. Habitus 31. Idem 9. Ieiunium 16. 19. 32. 35. 43 45. Ignis. 11. Illuminatio 3. 9. Imago 42 Impeccabilis 1.

15 Quod fit, non eſt, eo modo quo fit 4. d. 10. ar. 2. q. 2 2m /. canti. 2. cº. 17. fi./. Quol. 7. 9 4m. ⁿ Imperare 15. Imperator 8. Incarcerare. Indiuiduum 29. Indulgentia 21. Infinitum 25. 21. Ingratitudo 12. Iniuſtitia 6. Innouatio. Inſtans 29. Intellectus 81. 124. 125. 144. 172. 161. Intentio 2. Interpretatio 3. Inuoluntarium 2. Ioannes 9.

16 Illud quod fit eſt, ſi fieri ſumatur per termino motus, non autem pro motu. 1ª. q. 45. 2. 3m./. d. 1. q. 1. 2. 3m./. 3. d. 3. q. 5. 2. 5m./. Quol. 7. 9. 4m. ⁿ Ira 51. Iter 4 Iudaizare. Iudæi 10. Iudicium 77. 81. Iuge. Iuramentum 2. 16. 22. Iuſtitia 21. Iuſtificatio 6. 7. Laus 18. Legitimatio 1. Liber 16. 29. Ludus 1. Lumen 6. 13. Luna 7. Magnanimitas 12. Magnificentia 1. 7. Maledicere 1. Maleficium 1. Manifeſtatio 1. Manus 3. Marcus 1. Matrimonium 43. 58 Membrum 12.

17 Omne quod fit, fit neceſſario ex incontingenti, non tamen ex contrario, niſi ſit generatione & alteratione. 3. d. 3. q. 5. 3. 3m./ Potenª. q. 3 1. 15m./. 2. c.

ⁿ Mercenarius 1. Mercari. Meritum 20. 33. 50 Metaphora 5. Militia 1. Miniſter 8. Miraculoſe. Miraculum 1. 9. &c. Miſſa 2. Miſſio 27. &c. Miſtio 3. Moriens. Mors. 36. Mos. 3. Motus. 34. 35. Mutatio 11. Mundatio. Mutuum 4. Natiuitas 1. 4. Natura 12. Naturale. 19. 21.

18 Ex multis non poteſt fieri unum, niſi habeant eandem rationem quantitatis. Ma. q. 7. 3. c. fi.

ⁿ Negotiatio 2. Non ens 3. Obedientia 11. 25. Oblatio. 1. 7. Obligatio. 3. 5. Obſeruatio. Occidere 2. 10 Omiſſio 14. Operatio 10. 32. Oratio 17. 37. 39. 46. 47 49. &c. Ordo 41. 74. &c. Ornatus 8. Pars. 8. Paſcha. 2. Paſſio 105.

19 Plura non poſſunt fieri unum ſimpliciter, niſi ſit ibi aliquid actus, & aliquid potentia. Con. 2. capº. 28.

ⁿ Pauſatio. Peccatum 43. 195. Pœna 27. 38. Pœnitentia 103. Pietas 1. Pythagoras 7. Pollutio 4. Potentia 12. 27. 59. Præceptum 18. 64. Prædeſtinatio 1. Prædicamentum 4. Prædicare 13. Prædicator 5. Præſcriptio. Præſumptio 13. Prædicator 5. Præſcriptio. Præſumptio 13. Principium 20. Qualitas 7. Ratio 15. Sacerdos 29. Scientia 85. 86. Scriptura 20.

20 Copulatum in fieri, uerificatur pro una parte, ſed in eſſe, pro utraque tantum. 1. d. 15. q. 3. 1. c.

ⁿ Simonia 8. Sinagoga. Sors 1. Summum 4. Temeritas. 1. Templum 2. Tempus 21. Tenebræ 4. Terremotus. 3. Teſtamentum 9. Tyrannus 9. Tonitruum. Vendere 10, Vindicatio 6. Virtus 37. Vnctio 33. Vnitas 10. 11. Voluntas 21.

21 Copulatum in fieri, poteſt uerificari de faciente pro una parte, ſed de facto, pro utraque tantum, niſi altera diminuat. 1. d. 15. quæſt. 3. 1. c.

ⁿ Votum 4. Vſura 7. &c. Vſus 17.

¶ Figere. Intellectus 121. Peccatum 370. 396. 412.

¶ Figvra dicitur, tripliciter, ſcilicet qualitas reſultans ex terminatione quantitatis, imago, & omne ſignum. 3. d. 16. qu. 2. 1. 1m. Diuiſio.

2 Forma dicitur, quæ dat eſſe ſpecificum artificiato, figura uero, dat terminationem quanti, tamen ſunt idem, uel propinque. Con. 3. capⁿ. 105. fi./. Phy. 7. lectio. 5. princº. c. K./. medⁿ. d. D.

ⁿ Aer 7. Angelus 88. 141. 399. Animal 81.

3 Figura eſt forma quantitatis. 1ª. q. 7. 1. 2m /. c./. 4. d. 10. 21. 3. q. 1. c. ⁿ Antichriſtus. 5. Autonomaſia 1.

4 Oppoſitum uidetur dicere a ſimili. 2 2ª. q. 96. 2. 2m./. con. 3. cº. 105. 5m. Reſp. Dnº. 613º. Duᵐ. 613ᵐ.

ⁿ Antropomorphitæ.

Fi

5 Figura eſt forma quanti, inquantum huiuſmodi. 1ª.q.7.1.2^{m}./.3.c./.4.d,10.ar 2.q.1.c.
•Antropoſphatos. Arca.3. Augmentum.17. Bapciſmus.12.155 162.186.248. Bonitas.229 Character.46. Cælum.22.23.

6 Figura proprie, eſt tantum in corporeis.3ª.q.63 2.1^{m}.
•Cerimonia 6. Cete.6. Cætus.1. Cibus.7. Cilicium.

7 Figura nullius actionis uel paſſionis eſt principium.22ª.q.96. 2 2^{m}./.con.3.c°.105.5^{m}. Accidens 61.
•Circuncifio 1.&c.12.42.

8 Identitas figuræ, eſt quaſi certum ſignum identitatis ſpecificæ.2.d.16.1.c./.He.le.2.prin°.k./.Phy.7.lect.5.me°.d.D.
• Circunſcribi, Conceptio.24. Confeſſio. 21.22. Confirmatio.44.&c. Conſecratio.9.18.19.

9 Identitas ſpecifica, non ſumitur ex identitate figuræ, ſed ex generatione ſimilis in ſpecie. 3ª.q 74 3.2^{m}./ 4.11,q.1.ar.2. quæſt.1.3^{m}.
• Corpus.48.61.63. Decimæ.3.4.5. Dæmon. 37.38.56 102. 103. Deus.203.

10 Omne corpus cœleſte, eſt figuræ ſphericæ. 2.d.14. L./. Cæ.2. lect.5.6.
• Dies.18. Diuiſio.19. Doctrina.1. Euchoriſtia,11.&c. 130. 138.273. Fallacia.5. Feſtum.2.&c. Fictio.3. Fides.136. Forma. 66. Generatio,37.&c. Grando. Honeſtas. Idea.45. Iepte. Ignis. F. Imaginatio.1. Imago.4.&c. Immolari. In. 15. Infimum. 9. Iodæus.8. Iage.

11 Ad aliquid ſignificandum ſpiritualiter, inducuntur ſenſibiles figuræ in ſacra ſcriptura ſecundum Dionyſium. Et ille erit literalis ſenſus, ſicut in loquutionibus metaphoricis, non illud quod ſignificatur per verba, ſed quod loquens per verba volt ſignificare. Iſa.6 prio°.
• Iuſtificatio.47. Lepra.2. Lex.96.104.116.127.128.156. Liber.1. Litera.4. Mendacium.17.&c. Mundus.8. Muſica.2. Natiuitas.29. Numerus.7.9. Oblatio. 17.

12 Omnes figuræ veteris teſtamenti, impletæ ſunt in Chriſto.4. d.43.ar.3.q.2.5^{m}.
•Organum.4.5. Ornatus.12.13. Onis.2. Peccatum.420. Pœnitentia.55.58.97. Præceptum.119.&c. Prohibitio.6. Pulchritudo.13.

13 Diuerſæ figuræ legales in templo fuerunt inſtitutæ ad ſignificandum Chriſtum, propter imperfectionem earum.12ª.qu. 102. 4.6^{m}.6.A.
• Purgatio 4. Quadratum. Quo eſt.3. Ratum. 3. Repræſentatio.0. Ritus Sabbathum.1. Sacerdos.14.15.16.17.&c. Sacramentum.46.90.118.&c.131.147.150.153. Sacrificium.17.21.36.37 Samuel.3. Sanctificatio.4.11. Sanguis.7. Senſus. 48. &c. Spera. Status.13. Stella.2.8.9. Tabernaculum.0. Tertullianus.13. Verbum.56. Verum.3. Vetuſtas. Virginitas. 14.25. Vnctio.20. 30. Vſura.188. Chriſtus.196.&c.
• Filialis Pietas.8 Timor. 44.51.&c.65.&c.

Quid. 1 Filiatio eſt tantum exeuntis a generante, & completi in ſpecie generantis.1ª.q.27.2.4.c./.3ª.q.32 3.c./.3.d.4. L.principio./.d.8.1.5^{m}./.5.o./.d,10.q.2 ar. 2.q.1.c./.q.3.2^{m}.
•Aaron.2. Abraham.13.27. Accidia.8.

2 Paternitas, maternitas, & filiatio, conueniunt tantum uiuentibus, & præcipue animalibus.3ª.quæſtio,32. 3.c./. quæſtion. 35.3.1^{m}.

3 Alia ſpecies filiationis eſt in equo, & alia in homine. Potentia.q.9.6.11^{m}.
•Adam,44 71.&c. Adoptio.0. Afferre.

Du^{m}.614^{m}. 4 Oppoſitum uidetur dicere a ſimili. Phy.7.lect.8.me°.g. Reſpondeo Dubio 908.

5 Ad hoc quod natum ex alio materialiter, ſit filius, oportet quod in ſimilitudinem ſpeciei producatur.3ª. qo.32.3.c./. 3. d.4.L.2^{m}./.d.9.1.5^{m}./.d.10.q.2.2.2. q.1.c./. Generatio 31,&c. 67.inf. Pater.2.inf.
•Amor.114.&c.121.&c.145. Apollinaris 1. Apoſtoli. 40. Aquila.1. Arabes.

6 Ad hoc quod natum ex alio actiue, dicatur filius, oportet quod producatur de ſubſtantia agentis, in ſimilitudinem ſpeciei, & quod illud agens, non ſit inſtrumentale, ſed principale. 3 d.4 L.primo./.Con.4.c°.25.ſi.
•Aſſimilatio. 14. &c Auaritia. 15. Balneum. Baptiſmus.66. 151. Beneficium 6.10.11. Clamor 2. Conceptio 37. Confeſſio 83. Coniunctio 6.

7 Filiatio prius dicitur de perſona, quàm de natura. Veri.quæſ. 29.1.1^{m}.
•Conſanguinitas 20. Conſecratio 19. Contentio 2. Dæmon 98. Deſertum. Detractio 2. Eleemoſyna 19. Eua 1. Fœtus. Figura 8.9. Finees. Frater 3. Furtum 13.

8 Filiatio, & adoptio, conueniunt tantum perſonæ, ſed creaturam eſſe, ſubiectio, & ſeruitus, conueniunt etiam naturæ.3ª.q.23. 4.0./.q.24.1.2^{m}./.q 35.5.c /.3.d.4.q.1.1. ar.2.q.2 ^{m} / quæ.2. 5^{m}./ d.13.q.1.1.c./.d.18.ar.4. q.1.1^{m}./. Con.4.cap°.5.ſi./.47./.

Fi
Eu

Veri.q.20,1.1^{m}./. Quol.2.3.c.ſi./. Quol.2.12.1^{m}./. Quol.9.4. c. Opuſ.3.c°.219.
• Generatio 37.&c. Gloria 17. Gula 3.

9 Modus filiorum quadruplex, ſ. liberorum ex liberis, ſeruorum ex ſeruis, liberorum ex ſeruis, & ſeruorum ex liberis, He.12 lect.4.ſi.

10 Status filiorum quadruplex, ſcilicet naturalium tantum legitimorum tantum, utriuſque, & neutrius. 4.diſt.41 2,3,q.1.c. Hæreditas 2.

11 Pater dat filio tria, ſcilicet eſſe, nutrimentum, & inſtructionem.12ª.q.100.5.4^{m}./. 22ª.q 102,1.c./.q.106.1.c./.6.1^{m}./.4. d.26.q.1.1.c./ d,33.q,1.ar.3.q.1.c./.d.42.q.1.2.0^{m}./.q,2.ar.2. 3./.d.45.quæſt.1,ar.1.q6.1.c./.Eph.6.lec.1.me°.K./. Eth.lec.1. prin° A.

12 Filiatio adoptionis, eſt quædam ſimilitudo filiationis naturalis. Opuſ 60.c°.2.

13 Filius amittit hæreditatem, propter peccatum parentis, in crimine leſæ maieſtatis.22ª.q,108 4.2^{m}.
• Hæreſis 2.29 Honor 33.

14 Immo nullus punitur, niſi pro culpa propria. 21ª.q.87.8.0./. 22ª.q.108.4.c./.1^{m} /.4.diſt 46.q. 1.ar. 2.q.3.c./. q.2.ar.2.q.2. 3^{m}. Reſpondeo dubio 615°. Du^{m}.615^{m}
• Idem 8.10. Illegitimus 0. Imago 4.11 Imperator 8.9. Inconſtantia 2. Indignatio. Infidelis 4.5. Inhumanitas 2. Inuidia 5.6. Ioſeph 1. Ira 20. Iſaach 1. Iſmael. Iuſtitia 90. Legitimatio 0. Lex 4.6. Ludus 21. Lombrici 1. Luxuria 16. Matrimonium 1.2.35 40 46.&c 52.116. Miſericordia 18. Mora 5. Mulier 3. 9.10. Multiloquium. Natiuitas 6. Neceſſitas 32.33 Obedientia 19.42 Papa 2.10. Paradiſus 8. Paſſio 110. Pater 3.20.21. Peccatum 337. Pœna 36.37.38. Pœnitentia 39. Pollutio 2. Præceptum 49.132.134.137. Proles. Rapacitas. Religio 52.&c.74. Roma.2. Semen 13.&c. Senator 2. Sera. Seruitus 7.9. Somnolentia. Spatius. Stultitia 8. Teſtamentum 1.2. Turpiloquium. Verberare. Vitium 9. Votum 33.&c. Vſura 60 242.&c.259. 261.265.

15 Filiatio eſt in diuinis. 1ª.q.27.2.0./.q.42.4.c./. 1.d.4.q.1.1. 3^{m}./.3.d.11.1.c /.Con.4.c°.1./.11. In diuinis.
• Abraham 18. Actor 2.

16 In diuinis, non poteſt eſſe niſi unus filius. 1ª.q.27.5.3^{m}./ q. 41.6.0./.1.d.7.q.2.2.0./.L.prin°./. 4. d.7.q.2.ar.1.q 2.1^{m}./.3. 4 c°.13./.26./.Veri.q.2.1.c.ſi. Po^{a}.q.2.1. 10^{m}./.4 0./.q.2.16. 9^{m}./.12^{m} /.q.7.6.c.ſi./.q.9.9.c./.1^{m}./.11^{m}./.q.10.2.21^{m}./.Opuſc.3.c°.26.
• Adæquari 1.

17 Eadem proprietas, ſ. natiuitas, ſignificatur per omnia nomina filii dei, ſed diuerſis rationibus.1ª.q.34 2.3^{m}.

18 Nomina propria filii dei, ſunt quatuor, ſcilicet filius, ſplendor, imago, & uerbum.1ª q.34.2.3^{m}./.q.42.2.1^{m} /. Io.1.lec.1.me°. a ſi./ c°.14.lec.2.me° c.E.

19 Filius dei, eſt nomen patris tripliciter, ſ. quo honoratur, innocator, & manifeſtator. Iſa.30 ſi.
• Adoptio 16 &c. Alienum 9. Alius 4.

20 Ea quæ ſunt hominis, dicuntur de filio dei, & econuerſo. 1.q. 43.7.1^{m}./.3ª.q.3.6.3^{m}./.q 9.1.3^{m}./.q.10 1.3^{m} /.q.16.4.5.8. c./.q.20.2.0./ 3.d 4.q.2.2.0./ d.5.q.1.2.4^{m} /. d.11 4.0./.d 21. q 1.2.0./.Con.4.c° 4.ſi.34./.311 /. Opuſ.3.c°.218 /.232./ 236. /.Matth.1.ſi.d.ſi /. Ro.lec.3.me°.E./. 1ſ.Cor.2.lec.2.prim°.Q.
• Amaritudo. Angelus 447.

21 Filius dei, eſt uerus deus.1ª.q.27.1.c.fin./.q. 41.3.0./.3ª.q.43. 4.0 /.3.d.11 2 0./ Con.4 c°.3. uſque 13./. Io.10.le.6.0 /. Ro.lec. 2.3.0. • Aſſimilatio 3.6.7. Aſſumere 0. Auctoritas 1.2. Blaſphemia 17. Character 22 23.30.31.

22 Filius dei, non eſt quid principiatum, nec effectus, nec de ſe non ens.1ª.q.33.1.2^{m} /.q.42.3.0 /.1.d.1.q.1.2.c./.3.diſ.11.1. 0./ Po^{a}.q.3.13.5^{m} /.q.10.11.c./. 9^{m}.
• Coæquale 0. Creatio 33.43. Datio 26.&c. De 6. Deus 38. 39.121.255.&c.

23 Filius dei, non eſt factus, nec operatus. 1ª.q 41.3.c./.1.d.29.1. 3^{m}./.3.d.11.1.3^{m}. Du^{m}.616^{m}.

24 Oppoſitum uidetur dicere.1.d.30.1.1^{m}./.3.d.7.q.2.1.1^{m}. Reſpondeo dubio 616.

25 In Chriſto eſt tantum una filiatio ſecundum rem, ſ. æterna ad patrem, & alia ſecundum rationem, & temporalis ad matrem.3ª.q.35.5.0./.3.d.8.5.0./. Quol.1.2.0./. Quolib.9.4.0./. Opuſ.3.c°.219.
• Dici 1. Dignitas 2. Donum 9.40.

26 Chriſtus ex reali relatione matris ad eum, eſt realiter filius eius.3ª.q.35.5.c./.3.d.8.5.c.ſi./. Quol.1,2.c.ſi /. Quo.9.4.1^{m}. /.Opuſ.3 c°.220.

27 Pater eſt maior filio, ratione dationis, quæ auctoritatem dicit, non autem ratione dati. Sed filius nullo modo eſt minor patre.1ª.q.31 1.2^{m}./.q.42.4.1^{m}./.1.d.16.L./. d 19. q.1.2.3^{m}. /.3.d.11.1.2^{m}.

Immo

Fi

28 Immo hæc eſt uera, Chriſtus eſt minor patre. 1ª.q.42.3.c./.4m./.3ª.q.16.8 u./.q.20 1.1m./.3.d.4.a.2.4m./ d.11.2.0./.d.21.q.1.3.2m./.Cõt.4.cº.48./.Ver.q.29.1.1m./.Opuſc.cº.223./.1ª.Cor.15.lect.3.prinº.A. Reſpondeo Dubio 617. * Dubitatio.2.3. Euchariſtia. 121. Finis.66. Frater.3. Generatio. 37. &c Genitus.0. Gratia.84. Idem.10. Imago. D.In.10.&c. Ioannes. 29. Iudæi. 14. &c. Iudicium. 49. &c. Lex. 66. 115. &c. Liber.15.&c. Maria. 28. &c. Miſſio. 7. &c. Natiuitas. 8. &c. Notio.6.&c. Omnipotentia.3. Pater.9.&c. Per.3. 4. 7. Perſona.17.&c. Poſſibile. 8.9. Principiatum. 4. Propoſitio. 16. &c. Proprietas.2. Proprium.10. Quia.6.8. Qui eſt.3. Relatio.42. 83.&c. Sedere.3.&c. Speculum. 1.2.3. Spiratio.0. Spirituale. 21. Spiritus. 19.&c. Suppoſitum.12. Veritas.39 40. Vita. 17. &c. 27. &c. Vnigenitus. Vnitas.54.56. Chriſtus, 0.

29 Chriſtum conuenienter ponimus eſſe filium Dei viui, licet Deus vxorem non habuerit. Opuſc.2. cº.3.

30 Dicunt doctores græcorum, filium eſſe ſecundum à patre, & ſpiritum ſanctum eſſe tertium ſecundum ordinem in numerando: non autem ſecundum ordinem temporis, vel naturæ, vel dignitatis, vel intellectus. Opuſc.1, cº.2.ſ.3.

31 Quod autem ſpiritusſanctus dicitur ſecundus a filio dignitate, poteſt exponi, non de dignitate naturali, ſed de dignitate perſonali, ſicut, & ſecundum nos dicitur, quòd perſona eſt hypoſtaſis, proprietate diſtincta ad dignitatem pertinente, ſecundum quem modum, dicit Hylarius, quòd pater eſt maior filio, propter auctoritatem originis, filius tamẽ non eſt minor patre, propter ſubſtantiæ vnitatem, Opuſc. 1, cº.2.ſi.

32 Filius dicitur brachium Dei patris. Opuſc.1.cº.63./.Iſa. 53. prinº.C.

33 Tunc inuiſibiliter filius Dei cuique mittitur, cum a quoquã cognoſcitur atque percipitur. ſecundum Auguſtinum. Perceptio autem, experimentalem quandam notitiam ſignificat, & hæc proprie dicitur ſapientia, quaſi ſapida ſcientia. 1ª. q. 43.5.2m /.3m./ u.ſ.q.45.1.1m./.2m.

34 Ad habendum filium Dei in ſe, requiritur cognitio, non quidem actualis, ſed habitualis, non quælibet, ſed quæ prorumpat in affectũ amoris. 1ª.q.43.5.2m./.3m./. 1.d.15.q.4. 1.1m./.3m./.Pſal.9.prinº.a.H.
* Adoptio. 21. 22. Baptiſmus, 173. &c. 180. &c. Charitas, 125. &c.

35 Sola creatura rationalis, ex ſua creatione eſt filius Dei. 3. d. 10.q.2.ar.2.q.1.c. * Deſertum. Deus. 152. &c.

36 Omnes electi, dicuntur filii dei. ſcilicet per adoptionem. Con. 4.prinº.Gratia.71.84.135.

37 Aliquis fit filius dei tripliciter, ſecundum triplicem aſſimilationem hominis ad deum, ſ. per gratiam, per perfectionem operum, & per gloriam. Con.4.cº.24.prinº./.Pſal.18.Io. lec.2. 3. Aſſimilatio 35.

38 Aliquis dicitur filius dei quincupliciter, ſecundum quincuplicem ſimilitudinem. ſ. naturæ, ueſtigii, imaginis, gratiæ, & gloriæ. 1ª.q.33.3.c.

39 Similitudo prædeſtinatorum ad filium dei, duplex. ſ. imperfecta per gratiam, & perfecta per gloriam. Eph. 1.c.1. Similitudo. 10.&c. Paſ. 0.110. Pœnitentia.39.100.105. Pietas.8.14. Subiectio.5.&c. Timor.F.

¶Filiusfamilias. Eleemoſyna. 19.

¶Filum. Aranea.1.

¶Fimbria eſt extrema in ueſtimento, & ſignat doctrinam eccleſiæ, vel uirtutes. Pſal. 44.ſ.I.

¶Fimus. Vpupa.

¶Finalis. Ablatiuus. Accidens.51.57. Actus.116. Agere.27. Anima.32.261.262. Attributa.7. Blaſphemia.12.22 Bonitas.20. 47.72. Capitale 1. Cauſa 50.&c. Contemplatio.9. De.1. Delectatio.76.112 Deus.329.432.433. Definitio. 16. &c. Ex.6. Exemplar. 4. Finis.0. Graue. 7. Impœnitentia. Intellectus, u 4. Iuſtus.8 Malum. 28. Mathematica. 4. Matrimonium. 6.8. Merces.1,4. Meritum. 89. 90. Metaphyſica. 30.31. Paſſio.41. Prædeſtinatio.36.48. Pronomen.5. Propter.1. Pulchritudo.3. Sacramentum. 19.120. Traianus. Voluntas.6. Chriſtus. 60.

¶Finees occidendo Zambri, non peccauit, quia occidit inſpiratus zelo dei, uel quia erat filius ſacerdotis. 22ª. quæſtion. 60.6 2m.

Inſtincta Dei. 1 ¶Fingere eſt repræſentare, quod eſt rationis, ut dicit philoſophus. Ma.q.8.3.2.10./.10m.
* Antromorphitæ. Auerrois.21. Dæmon.72. Deceptio. Matrimonium.59.60.

2 Quando id fingimus quod nihil ſignificat, tunc eſt mendacium, & non cum refertur ad aliquam ſignificationem. 22ª. q.111. 1.2m.

¶Finis. Actus.22.28.34. Angelus. 10. Beatitudo. 93.119. Cælum.73. 76. Circulus. 4. Complacentia. 0. Concupiſcentia. 7. Damnatio.44. Deus.86. Diſtantia.3.4.5. Eſſe. 47.94. Forma. 80.87. Hæreſis.47.48. Mundus.18. Paſſio 92. Proportio.1. &c. Pſalm.7. Tempus.26. Terminus. Ventus.1. Chriſtus.30.

1 ¶Finis. Cauſalitas finis, eſt prima omnium. 1ª.q.5.4.c./.12ª. q.1.2.c./.1 d.8.q.1.3.c./.Meta.5. lect.2.ſi.c./. Poſteriorum. lect.16.meº.c./.Lº. 2.le.8.prinº. Quid.
* Accidens.51. Actio.37.54.58. Actus.37.

2 Cuiuslibet rei finis, eſt ſua perfectiſſima operatio. 4.d.49. qu. 3.ar.4.q.3.4m./.Con.3.cº.25.2m./.26.15m.
* Operatio.6.inf.41.

3 Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis. 4. diſtin.49.quæſt.1.art.2.quæſt.1.c./.ar.2.q.1.c. Reſpondeo Dubio 618.

4 Finis cuiuslibet rei, eſt operatio eius propria, vel ad quod per eam venit. 12ª.q.49.3.c./.3m./.4.1m./ q.56.1.c./.4. d 49.qu. 1.art.1.q.1.c./. Con.3.cº.64.10m./.67.ſi./. Ethicorum. lec.10. prinº.b. Operatio.44. Duᵐ.618m.
* Agens.13.69.83.93.104.116.

5 Finis, & ſi ſit poſtremus in executione, eſt tamen primus in intentione agentis. Et ſic habet rationem cauſæ. 12ª.qu.1.1. 1m./.3 2m /.4.c./.q.18.7.3m./.q.20.1.2m./.q.25.1.2.c./.q 84.2. c./.22ª.q.189.1.5m./.3ª.q.61.3.1m /.q.62.6.c./.Con.3.caº.18. prinº./ Ver.q.21.3.3m./.10ª.q.3.16. c.prinº./.18.5m./.q.5.1.c. /.q.7.2.10m./ Ma.q.2.3.c.ſi.

6 Ratio finis, proprie reſpicit motum, operationem, & ordinem rei ad rem, ideo non eſt in mathematicis. 3. diſtinct.27.q.1. 4.11m.

7 Omnia quæ ſunt vnius generis, conueniunt in communi fine illius generis. 12ª.q.1.5.c./.2.d.38.2.c.
* Anima.13.32.65. Ars.20.33.

8 Finis cuiuslibet rei, eſt bonum. Con.3.cº.16. vt Beatitudo.6. &c. Bonitas.66.69.&c.
* Artifex.3 4 Auerſio.0. Baptiſmus 2.

9 Bonum inquantum bonum, eſt finis. Con. 3.cº.16.1m. Cauſa. 81. Cælum 115. &c. Circunciſio 11. Circunſtantia. 4.&c.

10 Quicquid eſt finis, eſt hoc inquantum bonum. Con.3.caº. 17. 3m./.Ver q.21.2.c. Appetitus.26.uſ.

11 Cum factum habeat rationem finis, & boni, materia & diſpoſitio eius habent rationem finis, & boni, & ad eam terminatur actio creantis. Ma.q.1.2.9m. * Ciuitas. 3. Claritas.1.4 Comedere.4. Comparatio.1, Concubinatus.3. Corpus.64. Diuitiæ.15. Dominium.2.

12 Immo ad formam ſiue ad ſuppoſita terminatur actio creantis.4.diſtinct.0.2.quæſt. 2.articul.1.q.1.2m. Reſpondeo Dubio 619. Duᵐ.619m.
* Aetas.2.4 Euchariſtia.4.36.156. Finalis, Finaliter. Finiri. Finitum.0. Forma.17 45.122.131. Fortitudo.43.44.51.59. Fructus.19. Gloria.2.5.9.

13 In finibus non itur in infinitum. 12ª.qu.1.4.0. Meta.2. lect.4. prinº.2.&c. Ethicorum. lect.2. prinº.a.E.
* Hæreſis.8.11.12.44.

14 Finis non eſt cauſa, niſi ſecundum quod mouet efficientem. 12ª.q.8.1.1m./.Potentia.q.5.1 c.
* Lactantia.4. Idea.2. Ieiunium.26. Ignis.11. Imago.32. Incarnatio 2.15. Inconſtantia.1. Innouatio. Inſtrumentum.4.10. Intellectus.222.

15 De ratione finis ſunt duo, ſcilicet eſſe deſideratum, & dilectum, & delectabile. Ver.q.21.2.c.
* Iudæi. 11. Iudicium. 15.19.73. &c. Iuramentum 5. Lex. 448. Locus 7. Magi 10. &c. Magnes 3. Malum 28. 46. Martyrium 1. Materia 23. &c. Metaphyſica 30. 31. Miſſa 5. Monarchia 1. Mors 27. Mutuum 5. Neceſſitas 1. 2. 22. 23. Obiectum 14. 15. Obligari 6. 7. Offenſa. Omiſſio 3. Operatio 44. Ordo 14. Pars 25. Paulus 23. Pax 7. Peccatum 52. 61. 62.64.209. &c. 285. 395. Pœna 67. 74. Pœnitentia 46.47. Perfectio 3.6. &c. Perſeuerantia 5.7. Pluralitas 1. Poſtulatio, Præceptum 4.71. &c. Prædicare 17. Prouidentia 2.3 17.20. 16.46. &c. Purgatio 5.&c. Raptus 13 Reſurrectio 4.41. Sacramentum 81.141. Salomon 4. Scientia 225.&c.141.&c. Seruitus 18 Significatio 6. Symonia. 11. Tempus 29. Velox 2. Vita.28.52.53. Vitium 6. Vnctio 23. Voluntarium 1. Votum.8. Vſura 32.34.&c. 44. &c.80.89.92,184. 195. Vxor 1.4.

16 Neceſſitas finis, eſt ex ſuppoſitione, & conditione. Ideo non eſt in neceſſariis abſolute, & multo minus in neceſſariis per ſe, quæ non habent neceſſitatem ab alio. 1. diſtinct. 2. quæſt. 4. 3m.

17 In diuinis, una perſona non eſt finis reſpectu alterius perſonæ, quia ſignificarentur gradus in bonitate dei. 1. diſt. 34.q.1.2.c./. 2.d.28.1.2m.

18 Finis dicitur dupliciter, ſcilicet propter quod aliquid eſt, & terminus rei. Opuſc. 9. q.42. Diuiſio.

29 Finis uel terminus duplex, ſ. ſecundum quantitatem, ut punctus, uel ſecundum eſſentiam, ut ultima differentia, & diffinitio 1.d.43.q.1.1.c./.Opuſc.9.q.42. Diffinitio.1. *Addere 8. Amicitia 11.29. Aureola 21. Beatitudo. 8. &c. Bonitas 69. &c. Capitale, 1.2.

30 Finis dicitur dupliciter, ſcilicet id propter quod eſt aliquid, & bonum completiuo ſuperueniens, ut delectatio. 12ª.quæſtio. 33.4.c.

31 Finis duplex, ſcilicet principalis, & ſecundarius. 2.di.38.1. c./. Quol.5.19.c.

32 Finis duplex, ſ. proximus, & remotus uel ultimus, 12ª.q.12.2.c./.q.21.1.2m./.12ª.q.23.7.c./.2.d.26.5.5m./.d.40.2.c.prin°./.d.41.q.1.1.c./.3.d.38.2.3m./.d.39.1.3m./.4.d.16.q.3.ar.1.q.2.3m./.M2.q.2.4.9m./.q.8.1.1m.6m.

33 Finis duplex, ſ. naturalis, & ſupernaturalis. 1ª. q.23.1.c./. 12ſ. q.109.5.3m./.2.d.41.q.1.1.c./.Ver.q.14.1.c./ q.27.2.c.

34 Finis duplex, ſ. imaginarius, & deliberatus. 12ª.quæ.1.1. 3m./. Con.3.c°.2.fi./.Phyſicor.m 2.lect.8.me°.b.

35 Finis duplex, ſcilicet proportionatus, & non proportionatus ei, quod eſt ad finem. Primus eſt perfectio inhærens, non autem ſecundus, niſi ſecundum ſimilitudinem, quia eſt aliquid ſubſiſtens, ſ. Bonitas dei. 1ª.q.23.1.c./.q.25.5.c.fi./.q. 62.4.c./.q.63.2.0./.q.103.2.0 /.2 d.1.q.2.2 c./.d.3.q.4.4m./.Con.3.c°.18./.Veri.q.14 2.c./.3.c./.9m.q.27.2.c.

36 Finis duplex, i. finis cuius, id eſt in quo eſt ratio boni, & finis quo id eſt uſus uel adeptio eius. 1ª.q.26.3.2m./.12ª. q.1.8.c./.q.2.7.c./.q.3.1.c./.8.2m./.q.5.2.c./.q.11.3.3m./.16.3.c./.q.34.3.c.fi./.Phyſicor.m 2.le.4.me°.e./.Anima.2.lect.7. me°. b. D.

37 Finis dupliciter attribuitur alicui, ſ. ſecundum ſe, & ex parte tendentis in ipſum. 2.d.38,1.6m. *Claritas.1.3. Cognitio.11.

38 Finis duplex, ſ. operis, & operantis. 22ſ.q.141.6.1m./.2.d.1.qu.2.1.c./. 3.0./. 4.c./.d.36.5.5m./.d.38.5.c./.4.d.16. q.3.art.1. q.2.3m./.d.49.q.1.ar.1.q.1.4m./.Poª.q.3.16.c. prin°./.q.16.3.e. *Culpa.7. Datio.30. Differentia.22.83.

39 Finis duplex, ſ. præcedens operationem, & ſequens eam. Con.3.c°.18.0./.Meta.12.lect.7.me°.c.D.

30 Finis duplex, ſ. interior, ut operatio, & exterior. i. obiectum operationis. 12ª.q.13.4.c./.4.d.2.q.1.2.c./.d.49.q.1.ar.1.q.2.c./ ar.2.q.1.c./.Meta.12.le.12.prin°. *Error.4. Aeternitas 24.30. Forma 17.45.122.131. Fructus.16.

31 Finis coincidit cum forma exemplari, & efficiente, in idem numero, ut deus. 3.d.27.q.2.ar. 4.q.3.4m./.4.d.8.q.1.ar.1.q.16 1m./.Vir.q.2.3.18. *Generatio.25.

32 Immo materia coincidit cum fine. 12ſ. qu.55.4.c./.2.d.36. 5. 4m. Reſp. Du°.620m.

Dum.620m.

33 Finis duplex, ſcilicet generationis, & rei generatæ. Primus coincidit cum forma in idem numero, non autem ſecundus. 4.d.8.q.1.ar.1.q.1.1m./. Vir.q.2.3.4m./.Meta.12.le. 9./. Phy.2.lect.10.prin°.

34 Finis duplex, ſ. principaliter intentus, & cui aliquid eſt utile. Primo modo finis eſt nobilior his, quæ ſunt ad finem, non autem ſecundo modo. 22ſ.q.112.5.c./.3m./.1.d.37.q.4.1.2m./.2 d.1.q.2.3.0./ d.15.q.1.1 6m. *Habitus.17.82. Hæreſis. 8 44.

35 Finis triplex, ſ. legis, Chriſtus præceptum, Charitas: & uitæ, mors Iſa..prolo. me°.B.

36 In agentibus, & finibus, eſt triplex gradus, ſcilicet mouens per ſe tantum, per aliud tantum, & utroque modo. Ethicorum. lectio.9. me°.b.K.

37 Finis tripliciter acquiritur, ſ. ut forma, ut operatum, & ut poſſeſſum. 1ª.q.103.2.1m./.2m.

38 Finis dupliciter habetur, ſcilicet perfecte, id eſt realiter, & imperfecte, id eſt intentionaliter. 12ª.q.11.4.c./.1m./.q. 16. 4.c./.q.69.1.c.

39 Cognitio finis duplex, ſcilicet perfecta, id eſt ſub ratione finis, & imperfecta, id eſt eius quod eſt finis materialiter tantum. Prima conuenit tantum naturæ rationali, ſecunda uero conuenit etiam brutis. 1°.q.59.1.c./.12ª.q.6.2.e /. q.11.2.c. /.2.d.1.q.4.1.e /.2m /.2 d.25.1.c./.3.d.27.q.1.2.c./.4.d.33.q.1.1.c./.Met.5 le.16 fi. *Hypocriſis.6. Magi.10.11.12. Materia.23. Melchiſedech. Perfectio.3.6.11.17.18. Præceptum. 70. &c.

Vltimus.

40 Nulla cauſa, poteſt habere rationem ultimi finis. 2. d.1.q.1.3.4m. *Actio.16.17. Actus.39. 148. Agens.69. Agere.4.&c.25. Amor 42.43.44. Angelus 137.179. &c.234.402. Anima 122.127.326. Auerſio.1.2.

41 Impoſſibile eſt, quod aliqua operatio uoluntatis, habeat rationem ultimi finis. 1ª.q.26.2.2m./.12ſ.q.1 1.2m./.q.3.4.2m./.q.19.1.2m./.1.d.1.q.2.1.2m./.2.d.25.3.2m./.4.d.49.q.1.2.1.q.2.c./Con.3.c°.26./.Quol.8 19.e.

42 Oppoſitum uidetur dicere. 12ſ.q.4.2.0./.5.c./.q.55.2.3m./.1.d.1.q.1.1.0 /.3.d.24.q.1.5.1m./.4 d.49.q. 1.ar. 2.q.2.0./.q 4.2.0./.Quol.8.19.e /.Opuſc 3.c°.104./.107./ Ethicorum. lectio.1.0./.Meta.9.lect.1.fi. Reſp. Du°.621°.

Dum.621m.

43 Finis ultimus creaturæ rationalis, eſt uiſio diuinæ eſſentiæ. 12ª.q.3.4.c./.32ſ.q.164.1.1m./.Opuſc.3.c°. 104./. 107. Beatitudo.

44 Vltimus finis dicitur dupliciter, ſ. ultimus ſimpliciter, id eſt deus, & ultimus in genere operationum, id eſt beatitudo. 12ſ.q.1.1.2m.fi.

45 Res naturales diriguntur a deo ad finem boni, & creaturæ rationales ad ultimum finem. 2ª.q.109.1.c./.12ſ.q.5.5. 2m.

46 Immo ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam. ſ. homo in ipſo actu rationis ordinate, & faciliter, & ſine errore procedat. Poſter.m prin°. Reſpondeo Dubio.622. *Beatitudo. 1. &c. 34. &c. 79.88. Beatus. 8. Bonitas.17. &c Capitale. 1.2.6. Dum.622m.

47 Voluntas non eſt ad oppoſita, reſpectu ultimi finis. 12ſ. q.5.4.2m./.3.d.7.q.1. 1.1m./.Ver.q.22.1.c.

48 Voluntas eſt ipſius finis tantum. 12ſ. qu.8. 2.c./.Verit.qu.22.13. 9m.

49 Immo uoluntas eſt etiam eorum quæ ſunt ad finem. 1.diſ.45.2.1m./.2.d.24.q.1.3.3m. Reſp. Dubio 623. Dum.623m.

50 Idem actus uoluntatis eſt eorum, quæ ſunt ad finem, & ipſius finis ut ratio, nō autem abſolute. 12ſ.q.8.3.0./.q.12.4.c./.3.d.14.ar.1.q.4.c /.Veri.q.2.14.c./.3m. *Charitas.33.36.&c. Cauſa 49.81. Cælum.115.150.181. Certitudo.12. Circumſtantia.4.5.

51 Voluntas ut potentia, eſt eorum quæ ſunt ad finem, ſed ut actus, eſt tantum ipſius finis. 12ſ.q.8.2.0./. Ver.q.22.13.9m.

52 Voluntas non pōt ſimul ferri, in plures ultimos fines. 12ª. q.1.5.0./.q.12.3.1m./.q.13.3.3m./.2.d.24.3.c./.3.d.31. q.1.1.c./. M2.q.4.2.c.fi. *Cōplacentia.0. Conſenſus.7. Conſeruatio.9.

53 Oppoſitum uidetur dicere. 1.d.17. q.1.5.c. Reſpondeo ſicut Dubio 198. *Creatura.12. &c. Credere.18. Cultus.18. Cupiditas. Dum.624m.

54 Omnium rectarum uoluntatum, eſt unus finis ultimus, ſ. deus, & unus proprius, ſ. charitas, beatitudo, & delectatio ſpiritualia.2.d.38.1.2.0.

55 Vltimus finis dicitur dupliciter, ſ. ſimpliciter. i. res poſſeſſa, & quo ad aliquem, ſ. poſſeſſio, uel adeptio, uel fruitio rei. 12ª.q.q.2.7.c./.q.16.3.c. *Datio.5.16.21.30. Debitum.1.2. Delectatio.28.29.50.&c.76.107.112.113. Deſiderium. 1. Detractio.1.4. Deus.154.156.176.179.290. 192. 432. Dominium.1.7. Donum.7. Electio.9.&c. Eleemoſyna.1.3.15.25. Error.4. Aeſtimatio.2. Felicitas. 1.4.7. Fides. 29.93.115. &c. Fructus.2.&c.8.14.18. Fruitio. 1.8.9.

56 Impoſſibile eſt, quòd anima, uel aliquid eius, ſit ultimus finis niſi ſecūdo modo. 12ª.q.2.7.c. *Gloria.2.3.5.6.9. Gra.42.153. Oppoſitum uidetur dicere. 12ſ.q.3.4.c./.Io.14.lec.2. m°.c.B. Reſpond. ſicut Du°.621. Dum.625m.

57 Quicquid facit homo, agit propter finem, etiam agendo actionem, quæ eſt ultimus finis. 12ſ.q.1.1.2m.

58 Humanitas Chriſti, nō pōt eſſe ultimus finis. 1.d.1.q.1.1.3m *Gula.4. Habitus.16. Hæreditas.3. Hæreſis.8. Hō.12.18.19.

59 Nullus finis, habet rationem finis, niſi in ordine ad ultimum fine. ſ. ad deū. Cō.3.c°.17./.Ver q.21.1.1m./.5.c.fi./. qu.22.2.c. *Honeſtum.6. In.23. Incontinentia.7. Indigentia. 2. Infinitū.26. Intellectus.223.300.301. Intentio.11.&c.15.

60 Homo non habet ultimum finem ſuum, in hac uita, ſicut alia animalia, quia finis eſt ſupra naturā eius. 12ª.q.5. 5.2m./.qu.91.4.0./.q.109.3.3m./.2.d.26.1.3m./.d.30.q.1.1 2m.4. d.49.q.1.ar.1.q.4.3m. Con.3.c°.147. *Hypocriſis.6 Iuſtitia.78.

61 Omnes homines, habent eundem ultimum finem formaliter, non autem materialiter. 12ª.q.1.5.c.7.0. Ethicorum. le.9.pr°.2.F. *Iuſtificatio.15.

62 Per naturalia tantum, homo non habet ſufficienter inclinationem ad illum ultimum finem ſupernaturalem. 3. d.23.q.1.ar.4.q.3.c. *Latria.4.

63 Ad connaturalem finem ultimum hominis, ſ. bene uiuere tantum, ordinantur primo conſilium, ſecundo iudicium, & ultimo, & immediate præceptum. Sed proximus finis conſilii, eſt inuentio agendorum, & iudicii certitudo. 22ſ. q.51.2.2m./. 3.d.23.q.1.ar.4.q.3.c./.2m.

64 Omnium rerum, eſt unus ultimus finis cuius, ſ. deus, nō autē finis quo. 1ª.q.103.2.0./.12ª.q.1.8.0./.q.3.8.2m./. 2. diſ.38.1.c./. Con.1.c°.74.4m /.75.1m./.Li°.3.c°.17./.45./.27./.64.1m./. 97./.112.3m./.Ver.q 5.6.4m. *Lex.30.78.&c.145 154. Ludus 10. Mendacium.5. Meritum.6.7.14.15.63.86.90. Metaphyſica.29.&c.

65 Quælibet res tendit in finem ultimum, per propriam operationem. 1ª.q.62.4.c./.12ſ.q.21.1.3m./.d.18.q.2.2.4m./.35.1.c./. d.38.2.c./.Con.3.c°.20.fi./.22.1m./.64.10m./.57 /.147. 3m. *Militaris. Miraculum 14. &c.41.44.

66 Pater filius & ſpiritusſanctus, ſunt unus finis ultimus, & unū ſummum bonum, non aūt tres fines. 2.d.38.1.2m. *Monſtrum 2. Motus.26.53. Naturale.18. Neceſſitas.5.10. Omiſſio.9. Paſſio.83. Peccatum. 1.9.&c.395. Pœnitentia.3.41.

Deus

Fi

67 Deus eſt ultimus finis humanæ uoluntatis.22ſ.q.132.2.c./.q.184.1.c. *Perfectio.6.27.Pluralitas 1. Prædeſtinatio.24.36.37.Principium.25.26.Prophetia.43.Propter.1.Prouidentia.26.46.&c.Prudentia.31.34.36.45.&c.63.&c.Ratio.34.

68 Bonitas dei eſt finis cuiuslibet creaturæ, ut ultimum intentum: homo autem eſt finis cuiuslibet creaturæ, ut cui ſunt utiles.2.d.1.q.2.3.u./.Con.3.1.22./.97./.Opuſcul.3.ca°.100. Creatura.23.infra. *Rectitudo.1.Relatio.98.Religio.12.18.38.85.&c.94.98.&c.

69 Quælibet res, tunc maxime accedit ad ſuum finem ultimum quando imitatur bonitatem dei, ſecundum quod diſpoſitum eſt a deo.2.d.1.q.2.2.3m. *Sacramentum.81.141. Sacrificiũ.8.Scientia.132.141.155.Seruitus.18.Simonia.25.Solicitudo 7.Spes.10.&c.21.81.

70 Vltimus finis cuiuslibet rei, eſt aſſimilari deo.1a.q.44.4.3m.12c.q.1.8.c./.q.2.5.3m./.2.d.5.q.1.2.4m./.4.d.49.q.1.ar.2.q.2.c./.Con.3.c°.19./.20.1m./.24.3m./.25./.34.4m./.Po a.q.5.5.c./.6m. Creatura.28.
*Temperantia 19.Theologia.21.24.25.32.32.38.32.Veritas.18.20.43.44.Veſtigium.4.5.Via.3.8.9.12.Vita.74.83.Voluntas.29.31.32.61.

71 Idem eſt dicere, quod finis rerum, eſt aſſimilari deo, & quod finis rerum eſt eſſe, ſecundum quod deo aſſimilantur. Pot a.q.5.9.c. vel creatura.34.

Charitas 72 Charitas, non eſt ultimus finis, cum non ſit finis communis omnium, ſed eſt proprius finis uoluntatis, per quem tendit ad ultimum finem.2.d.38 1.2m.
*Charitas.77 Finis.35.Fortitudo.51. Habitus.16. Ieiunium.22.&c. Intellectus.200.214.308.

73 Charitas propinquius reſpicit ultimum finem, quam fides & ſpes.1a Ti.lect.2.me° D.

74 Quandocumque charitas erit in actum, tunc fit ordinatio totius hominis, & omnium quæ eum ordinant in finem ultimum.2.d.40.5.6m.

75 Oportet ultimum finem totius uniuerſi eſſe bonum intellectus, ſcilicet ueritatem.Con.c°.1./.Li°.3.c°.25.7m./.37. *Meritum.50.&c.

76 Vltimus finis primæ cauſæ in creaturis, eſt ordo partium uniuerſi, & diſtinctio. Et eſt quaſi ultima forma. Con.2.cap°.45.4m./.5m.

77 Finis omnium operum dei, eſt manifeſtatio bonitatis eius, quæ propter excellentiam eius, non poteſt ſufficienter uno modo, nec una creatura manifeſtari.Rom.9.lect.4.me°.I./.He.2.lect.3 me°.G. *Obedientia.23.Spes.81.

78 In omnibus agentibus ordinatis, finis primi, eſt ultimus finis omnium aliorum. Con.3.c°.25.7m./.Ma.q.1.1.c.

79 Deficiens a fine proximo non eſt omnino fruſtra, ſi remanet finis ultimus.Ver.q.24.10.10m.

Dum.626m. 80 Oppoſitum uidetur dicere.2.d.40.2.c./.3m. Reſ.Du°.626.

Virtus. 81 Finis ſpiritualis uitæ, eſt quod homo uniatur deo, quod ſit per charitatẽ. Et ad hoc ordinantur ſicut ad finem omnia, quæ pertinent ad ſpiritualem uitam.22ſ.q.44.1.c./.Cõ.3.c°.115./116. *Amor.41.&c.64.136.188 Charitas.77. Certitudo.18. Conſilium.12.17.

82 Charitas eſt principium, & finis, uitæ ſpiritualis.Quol.4.q.12.2.6m./.11m. *Conſtantia.1.&c.Continuatas.Dimittere.9.2

83 Finis principalis uitæ ſpiritualis, eſt charitas, ſecundarius autem eſt puritas, & rectitudo.3.d.23.q.3.ar.1.q.1.c./.d.27.q.2.ar.4.q.3.c./.Quol.4.24.c./.q.12.2.0./.Quol.5.19.1. *Fortitudo.51.Habitus.16.Ieiunium.22.&c. Lex.30.78.&c.145.154.

84 Ordinare in finem oſtendendo, imperfecte conuenit rationi, ſed perfecte, & naturaliter, ſapientiæ, & prudentiæ, ſupernaturaliter vero fidei, docendo actum legis, ſed inclinando imperfecte, uoluntati, perfecte uero, & naturaliter, uirtutibus moralibus, ſed ſupernaturaliter charitati.2.d.41.q.1.1.0./.2.1m. Lex.78.&c. *Magnanimitas.8.12.17.Martyrium.1. Perſeuerantia.5.7. Poſtulatio.Potentia.43.

85 Charitas eſt finis omnium uirtutum.22ſ.q.3 2.1m./.q.23.8.3m./3.d.23.q.3.ar.1 q.1.c.fi./.d.27.q.1.art.4.q.3.c./. Vir.q.2.3.c./.Quol 4.14.c./.Opuſ.17.c°.6./.Io.15.lectio.2.me°.f.k./.Col.3.lect.3.me°.A./.1a.Tim.lect.2.me°.D.
Oppoſitum uidetur dicere.3.d 27.q.2.2.2m.Reſp. Du°.627. Dum.627m.
*Præceptum.38 39.67.83.85.141.

86 Quicquid ordinatur in finem uirtutis, oportet ordinari in finem charitatis.2.d.40.5.c.fi. *Princeps.2.3.Principium.25.

87 Inter uirtutes, ſola charitas eſt finis omnium rectarum uoluntatum.1 d.38.1 5m. *Prophetia.32.&c.61.Ratio.33.52.53.

88 Charitas eſt finis præcepti.22ſ.q.23.4.1m./q.44.1.c./.3.d.27.q.1.2.2m./.ar.4.q.3.c./.Vir.q.2.5.c./.7.17m./.Con.3.c°.116./Ifa.prolo.me°.B./.Io.15.lect.fi.f.A./.1a.Tim.lect.2.me°.C. Præceptum.76. *Regula.5. Sabbathum.1.2.8.Sacerdos.11, Superbia.11.

89 Actus charitatis, eſt finis operum, non autem habitus charitatis.2.d.38.2.4m. *Suſurratio 1.Veritas 48.

90 Finis virtutum duplex, ſ.communis, & ultimus.i.felicitas, & proprius.ſ.bonum proprium earum.Ma.q.8.1.1m.

91 Commune eſt in omni virtute, quod actus eius eſt finis proximus eius.3.d.37.q.2.ar.4.q.3.c. Vir.7.15.17.37.&c.47.77.79.81.85.90.101 108.116.113.116.117 133.160.163.165.188.191.193.211.220.232.242.254.255.163. Vſura 32.34.&c.44.&c. Vxor 1.4.

92 Finis proximus humanæ uitæ, eſt bonum rationis in communi.3.d.3.q.2.3.c.

93 In operibus ſpiritualibus, non quæruntur temporalia, ut finis proximus, vel remotus, ſed ad ſuſtentationem naturæ, & cõditionis ſuæ, ut ſic quis ſpiritualia poſſit exercere.2.d.38.1.5m.

94 Finis cuiuslibet uirtutis moralis ei præſtitutus a ratione naturali, eſt conformari rationi.12ſ.q.66.3.3m./.22ſ.q.47.6.7.c./.3.d.33.q 1 3.c./.Ethicorum 2.lect.3.prin°.

95 Electio finis proximi, eſt actus uirtutis moralis principaliter, ſed prudentiæ originaliter.12ſ.q.56.4 4m./.3.d.33.q.2.3.c. Lectio.9.

96 Ea quæ ſunt ad finem, ſunt neceſſaria, quando ſine eis, non poteſt haberi finis, nõ autem aliter.1a.q.19.3.c./.q.82.1.2.c./.q.126.4.0./.22ſ.q.3.6.2m./.q.10.2.3m./q.13.6.2m./.q6.16.6.1m./.21ſ.q 187.3.1./Ʒ.1.c° 81.prin°/.Li°.3.c°.97./.Ver.q.23.4.c./.10m./.11m./.q.34.1.18m./.Po a.q.1.5.c.fi./.q.3.16.c./.q.10.2.6/.Ma.q.3.3.c./.q.6.11m.q.16.7.18m. Ad finem.
*Actio 37.58.71.97.114.116. Actus 7.47.&c.52.148.150.153.160.179.180.

97 Neceſſitas cuiuslibet ordinati ad finem, ſumitur ex ipſo fine.12ſ.prim°./.q.102 1.c./.Poſteriorum.lect.1.m°.2.A.
*Addere 8.9.Agens 93.104.106.116.Agere 4.&c. Amicitia 4.11.29.Amor 236.251.253.Appetitus 9.25.16 41.

98 Finis eſt de ratione eorum quæ ſunt ad finem.12ſ.prin°./.q.1.3.c. *Appropinquatio 2.A.2 1.14 18.26.33.48.

99 Quæ ſunt ad finem, oportet ſumere bonitatem, & modum a fine proximo.11ſ.q.95.3.c/.q.102.1.c./.22ſ.q.27.6.c/q.33.2.c./.6.c./3m./.q.87.2.3m./.q 123.7.0./.q.141.6.c./.1m./.2 diſt 40.q.1.c./.3m./.Ʒ.prin°./Li°.3.c.133./.139.2m. Actus 127.Bonitas 245.246 147. *Artifex 3.&c.Artificiale 5.Auerſio 2.12.Baptiſmus 15.201.Beatus 2.5.

100 Quanto aliquid efficacius ordinatur ad finem, tanto eſt melius.22ſ.q 152 5.c. *Character 21.Cauſa 49.81.Certit° 8.18.

101 In omnibus quæ ſunt ad finem, materia determinatur ſecundum exigentiam finis.Ver.q.11.4.c./.q.12.2.c. *Ciuilis 2. Ciuitas 3.

102 Dignitas eorum quæ ſunt ad finem, præcipue ex fine conſideratur.12ſ prio°./.22ſ.q 174.2 c. *Cognitio 11.52.Comprehendere 2.3.

103 Finis ſemper excellit rem, quæ eſt ad finem.22ſ q6.142.5.c. *Confirmatio 30.32. Conſenſus 7. Conſiliũ 2.3.4.6 17.24. Contemplatio 12. Cooperari 1.Cor.7.Corpus 33.Credere 9. Cultus 7.&c.15.18.Cura 8.

104 Omne quod ordinatur ad finem, oportet eſſe proportionatũ fini.4.d.16.q.3.ar.1 q.1.c. *Debitum 2.Deceptio.Delectatio 3.12.

105 Finis & ea quæ ſunt ad finem, debent eſſe conformia ſecundum proportionem, non autem ſecundum genus.12ſ.q.96.1.c./.q.102.2.c./.4.d.49.q.1.ar.1.q.3.1m. *Demonſtratio 8. Deſiderium 9. Differentia 17. Diffinitio 10.16.18.19.Diſpoſitio 4.19.27.&c.

106 Finis quæritur in infinitum, nõ autem ea quæ ſunt ad finem, ſed ſecundum proportionem ad finem.22ſ.q.27.6.c./.q.184.3.c./.2.d.24.q.3.6.3m./.Quol.5.18.c./.Ro.12.lec.1.m°.K./.1a.Cor.11.lec.3.me°.D. *Diuinatio 5.9.13.Donum 31. Electio 7.9.10.14.

107 Finis comparatur ad ea quæ ſunt ad finem, ſicut materia ad formam.12ſ.q.4.4.c./.q.5.7.c./.Ma.q.2 2.5m.

108 Finis cõparatũ ad ea quæ ſunt ad finẽ, ſicut rõ formalis ad obiectũ, & ſicut prin a ad cõcluſiones.1a.q.47.1.3m./.q.82.1.2.c./.12ſ.q.8.5.c./.q.22.4.c./.2m./.q.19.7.c./.1m.10.c./.q.102.1.1.c./.22ſ.q.47.11.c./.1.d.45.1.1m./.2.d.10.4.c./.d.30.q.1.1.c./.Ʒ.1.c°.76/.Ver.q.23.1.3m./.Ma.q.1.2.5m.

109 In finibus eſt ordo, ſicut in agentibus, quia utrobique ſecundarium dependet a principali.1a.q.116.0./.Ʒ.3.c°.109./.Ver.q 2.1.1m.Ma.q 1.1.c.

110 Vnumquodque ordinatur ad finem, per actum ſuum.11ſ.q6.2.1.3m. *Eccleſia 1.2.15.35.Expedire. Fortitudo 59.

111 In oĩb. potentiis uel artib. ordinatis, ars uel po a. quæ eſt circa finem ordinat aliarũ artiũ uel potentiarũ actus, ad propriũ finẽ.11ſ.q.0.1.c./.q.6.8.1m./.3 d.17.q.2.2.4.q.3.c./.d.33.q.2.2.1.q.1.c./.Con 2 c°.41.4m /.Li°.4.c°.75./.Vir.q.2.3.c.fi./.Opuſ.3.c°.101. *Fort a.1.Fruſtra.Generatio 25.Gubernare 1.Habitus 16 28.29 32.37.50.59.66.67.81.82.

112 Finis potentiæ inferioris, uel habitus, ordinatur ad finem ſuperiorem. 3.d.27.q.2.ar.4.q.3.1./.Con.3.c°.17.6ᵐ.
113 Omnis finis, & quicquid eſt ad finem, eſt actio, uel cum actione. 12ᵃ.q.13.4.c.
* Hæreditas 3. Homo 11.18.19.21.&c.27.34.
114 Actiones ludicræ, non ordinentur ad aliquem finem extrinſecum, ſed ad bonum ludentis, inquantum delectant, uel requiē præſtant. 12ᵃ.q.1.6.1ᵐ./. Con.3.c°.2.fi./.25.6ᵐ./.Hebdo.prol.
* Honor 14.16. Idea 2.26. Ieiunium 22. Imperare 4.9.
115 Finis particularis, ordinatur ad finem communem. 12ᵃ.q.19.10.c./.q.21.2.2ᵐ./.Con.3.cᵘ.17.4ᵐ.
* Inſtrumentum 4.10.
116 Ordinari aliquid ad aliquem finem, contingit dupliciter. ſ. per ſe. & per accidens. 1ᵃ.q.116.1.0./.2.d.21.q.1.3.c.
117 Aliquid ordinatur ad finem dupliciter, ſcilicet neceſſario, & ad bene eſſe. 3ᵃ.q.1.2.c./.2.d.21.q.1.3.c./.Veri.q.22.1.c.Quodlib.4.24.3ᵐ./.Quol.5.19.c.
* Intellectus 214.275.282.183. Intentio 10. Iudicium 15.16. Iuſtitia 52.57. Iuſtificatio 14.15.
118 Quod eſt ad finem eſt duplex, ſcilicet coniunctum ei, ut diſpoſitio, & diſtans, ut motus. Primum manet cum fine, non autem ſecundum. 12ᵃ q.4.4.3ᵐ./.1.d.2.q.4.2.c./.2.d.25.1.4ᵐ.
* Lex 3.8.9.11.17.&c.31.50.54.62.72.78.83.85.86.166.169.172.
119 Quod eſt ad finem, inducitur ad finem, triplici operatione. ſ. rationis, uoluntatis, & potentiæ motiuæ. 1.d.1.q.1.2.c.
* Liberum 7. Magnanimitas 1.2.8. Malitia 8. Martyrium 1. Mendacium 5. Meritum 15. Metaphyſica 15. 29. &c. Militaris.
120 Ad unum finem ordinantur tantum unum medium, ſi ſit ſufficiens. 1ᵃ q.47.1.3ᵐ./.q.101.3.4ᵐ./.12ᵃ.q.101.3.1ᵐ.
* Miraculum 14. Moralis 1.2.4. Natura 2. Neceſſitas 1.2.3.e.24.e3. Negotiatio 0. Otium. Officium 19. Oratio 55.60. Ordinatio 3. Ordo 14.24. Pars 20. Patientia 4. Peccatum 37.52.61.&c.151.&c.209.&c.238.363.395. Pœnitentia 26. Perfectio 3.41.&c. Philoſophia 0.
121 Ea quæ ſunt ad finem, inquantum huiuſmodi, non ſunt uolita, niſi propter finem. 12ᵃ.q.8.2.c./.eᵐ./.3.c.
122 Quandocumque una potentia eſt circa aliquem finem, ad illam ordinantur ſicut ad finem omnia quæ ſunt eiuſdem finis. 1ᵃ.Ti.lec.2.me°.G.
123 Aliquid eſt ordinatum ad finem dupliciter, ſ. ſicut tendens in finem, ut utens & fruens, uel ſicut uia, ſicut eſt uiſibile. 1.d.1.L.me°.H.
124 Finis operantis, ſemper eſt in eo, ſed finis operis, poteſt eſſe in alio. 2.d.1.q.2.2.c.
* Phyſica 5.&c. Potentiæ 14.&c.34.41.&c.57.&c.
125 Finis operis, reducitur ſemper in finem operantis. 2.diſt.1.q.2.1.c. * Poteſtas 12.13. Præceptum 2.4.6.22.25.33.38.67.91.83.144.146.149.151.&c. Prædeſtinatio e.20. Principium 26.27. Prophetia 43. Propoſitum 1. Prouidentia 2.3.16.17.20.47.48. Prudentia 1.10.28.31.33.45.46.52.62.66.68.72. Qualitas 6.7. Quies 2. Raptus 9.10.13. Ratio 36.56.57. Rectitudo 11. Religio 18.38. Scientiæ 18.125.126.127.131.132.141.150.154. Scrutatio. Teneri 1. Teſtamentum 1.5. Theoᵃ. 32. Trahere 1. Vanum. Verbum 65. Virtus 9.41.&c. 110.188.191.216.233.263.166. Vita 52. Voluntarium 1.2.15. Voluntas 7. Viſus 2.4.5.6. Vti 2.4.6.10.12.&c. Vtile 0.

Voluntas. 126 Oportet quod quælibet uoluntas habeat aliquem finem, quē naturaliter uelit, cuius contrarium non poſſit uelle. 1ᵃ. q.82.5.2 o./.Con.3.cᵘ.109./ Poᵃ.q.1.5.c.fi.
* Amor 116.
127 Finis moralis, accidit fini naturæ, & conuerſo. 12ᵃ.q.1.3.3ᵐ.
* Concupiſcentia 7.16. Creatura 8.18.24.&c.
128 Qualis eſt quibus naturali qualitate animæ uel corporis, uel qualitate ſuperueniente, talis finis uidetur ei. 1ᵃ.q.83.1.5ᵐ./.12ᵃ.q.9.2.c./.2ᵐ./.q.10.3.c./.2ᵐ./.2.d.25.1.5ᵐ./. Vir.q.9.9.21ᵐ.
* Deus 270.290.292. Aeſtimatio 2. Euchariſtia 155. Fortuna 2. Gloria 2.5.9. Homo 12.13.18.22.23.27. Honor 14.16.
129 Voluntas reſpicit finem tripliciter, primo abſolute, ſecundo ut in quo quieſcit, tertio ut terminum eorum quæ ordinantur in finem. Primum eſt uelle, ſecundum frui, tertium eſt intentio. 12ᵃ q.8.prin°./.q.12.1.4ᵐ./.2.c./.3ᵐ./.9.2ᵐ./. Veri.q.22.15.c.fi.
130 Actus uoluntatis, poteſt ferri in finem dupliciter, ſcilicet immediate, & mediate. Primus dicitur uoluntas, ſecundus uero intentio. Et uterque eſt ſemper malus, ſi finis eſt malus, & eſt bonus, ſi finis actus eſt bonus. Et ſecundus eſt bonus ſi finis egentis eſt bonus, non autem primus. 2. diſt.38.3.c./.5.0./.d.40.2.0. Intentio. * Iactantia 2.5. Ieiunium 22.29. Imperare 9. Intellectus 198.134.222.282.&c.23. &c. Ipocriſis. 5.6. Iuramentum. 5. Libertas. 6.8. Locus. 7.
131 Voluntas ex neceſſitate inhæret fini. 1ᵃ.q.82.1.2.c.
132 Ad rectam uoluntatem requiruntur duo, ſ. debitus finis, & quod ea quæ ſunt ad finem, proportionentur ei. 12ᵃ.q.49.7.c.q.51.1.1.1ᵐ./.q.55.3.4.c./.q.64.7.c./.q.69.2.c./.2.d.40.2.c./.4.d.49.q.1.ar.3.q.4.5ᵐ.
* Malitia. 7.8. Malum. 51.55. Miraculum 44. Moralis. 1. Motus 78. Peccatum. 2.37. Pœnitentia. 41. Phyſica. 5. Præceptū. 146.149. Prædeſtinatio. 20.24.37. Præſtituere. Propoſitum. 1. Prouidentia. 2.3. Ratio. 36.56.57. Scandalum. 8. Scriptura. 10. Subſannatio.
133 Homini conuenit agere propter finem, quia omnes actiones humanæ ſunt propter finem. 12ᵃ.q.1.1.0.
134 Actiones hominis, alias intenti, non ſunt proprie actiones humanæ, quia non procedunt ex deliberatione rationis, quæ eſt principium humanorum actuum. Et ideo habent quaſi finem imaginatum, non autem per rationem præſtitutum. 12ᵃ.q.1.1.c./.3ᵐ. Actio. 43.
135 Homo operatione naturali, & animali, ordinatur in finem ab alio, ſed operatione humana, ordinatur a ſeipſo in finem. 12ᵃ.q.1.1.c.
136 Finem conuenientem dicimus, utile uel neceſſarium uitæ humanæ. Op.73.c°.3.
137 Aliquid ordinatur in finem dupliciter, ſcilicet uel proprie, tamquam ſeipſum mouens ad finem, & ſic ſola creatura rationalis ordinatur in finem: uel communiter, tamquam motum ab alio, & ſic bruta animalia ordinantur in finem. 12ᵃ. quæſt. 1.2.c.
138 Finis hominis, eſt adhærere deo per intellectum, ſed magis per uoluntatem, & principalius per amorem, quam per timorem. Con.3.c°.115./.116.fi./.128.2ᵐ./.130.1ᵐ./.4ᵐ.fi.
* Voluntas. 32.&c.66.72. Vſura. 90.147.148. Viſus. 6.
139 Omnis peccans mortaliter, conſtituit ſibi neceſſario alium finem, quam deum. 12ᵃ.q.1.7.1ᵐ./.q.89.1.3ᵐ./.22ᵃ.quæ.45.1.1ᵐ./.1.d.1.q.4.1.4ᵐ./.2.d.24.q.3.0.c./.d.34.3.c./.d.42.q.1.3.5ᵐ./.5.c./.3.d.31.qu.1.1.c./.4.d.16.q.2.ar.2.q.1.c./.d.46.q.1.3.c./.Ver.q.28.2.c./.Ma.q.3.1.2ᵐ./.Vir.q.2.6.c./.7ᵐ./.Ro.2 lect.2.prin°.H.

1 FINITVM additum infinito, non facit maius, ſed plus. 4.di.49.d.1.ar.4.q.1.4ᵐ. Plus.
* Actus. 22.28.84. Agens. 80.
2 Cuilibet finito, poteſt fieri additio ſecūdum mathematicum, non autem ſecundum phyſicum. 3.d.13.q.1.art. e. quæſtio. 3.1ᵐ.
3 Ens creatum eſt compoſitum ex finito, & infinito. i. ex actu & potentia uel quia ens aliud eſt finitum, ideſt incorruptibile, aliud infinitum, ideſt corruptibile. Ideo non ſunt partes entis integrales, ſed ſubiectiuæ. 2.d.3.q.1.1.5ᵐ.
* Angelus. 9.10.161.211. Auerſio. 19. Beatitudo. 93.129. Cœlum. 73.76. Concupiſcentia. 7. Conſilium. 4. Damnatio. 44. Deus. 86. Diſtantia. 3.4.5. Diſtinctio 4. Diuitiæ. 2. Eſſe. 46.94. Finiti. Forma. 80.87. Hæreſis. 47.48. Locus. 18. Mundus. 18. Offenſa. Operatio. 17. Paſſio. 92. Peccatum. 225. Pœnitentia. 101. Proportio. 1.2.3.4. Pſalmus. 7. Punctus. 1. Quantitas. 20. Tempus. 26.38. Vſura 48. Chriſtus. 65.70.
¶ Firmamentum a deo creatum, ideſt cœlum ſtellatum eſt ſuprema ſphære ſecundum Ariſtotelem, non autem ſecundum aſtrologos modernos. 1ᵃ.q.68.1.2.3.0./.q.71.3ᵐ./.2. d.14. L. me°.k./.Quo.4.3.c./.Cæ.2.lect.9.prin°. Cælum.
* Apoſtoli. 38. Cælum. 27.28.16.60.&c. Tempus. 11.
¶ Firmere. Argumentum. 5.7. Fides. 146. Fortitudo. 32.58. Fundamentum 3. Humilitas 65. 30. Imperfectio 2. In 27. Miſſio 40. Periurium 1. Perſeuerantia 1. 5. Præſcriptio. Purgatio 3. Temperantia 14. Virginitas 3.5.6. Virtus. 235. Votum. 9. Vita 275.
¶ Firmitas eſt uirtus faciens permanentiam in opere, ſed conſtantia, in propoſito. 3.d. 33.q.3.ar.3.q.2.c. Differentia.
* Amor 113. Animæ 127. Argumentum 5.6.7. Aſſentire 7.8. Certitudo 1. Conſtantia 3. Contemplatio 13. Continentia. 12. Delectatio 91. Euangelium 7. Fides 1.162. Fiducia 6. Fortitudo 2.34. Fundamentum 2. Gloriæ 22. Habitus 32. Hæreſis 28 Humilitas 28.30. Imperfectio 2. In 17. Incontinentia 6. Intellectus 121 Maria. 15.70. Mathematica 3.5. Matrimonium 121. Muſica 1. Pax 20. Peccatum 217.370. Perſeuerantia. 1.5. Probatio 2. Ratio 34.50. Sanctitas 5. Schiſmos. Temperantia 31. Terra 5. Tribulatio 7. Vanum. Verbū 72. Virtus 98.182. 239. Votum 45.46.
¶ Firmiter. Continentia. 12. Votum. 33.
¶ Fiſſum. Proſ°. Scindi. Sciſſura.
¶ Fiſtula. Organum. 1.
¶ Fixum. Adam. 15. Ens. 13.14.15. Illuminatio. 6. Intellectus. 121. Luminare. 4. Motus. 78. Pes. Saturnus. 2. Species. 3. Stella. 5. Voluntas. 50.

¶ Fla-

Dſia. 1 ¶ Flagellvm duplex,ſ.corporale, & ſpirituale.ſ.remorſus conſcientiæ. Pſal.38.fin.g.B.
* Animal 69.Baptiſmus 91.Lex 113.
2 Flagellum ſecundum ſe,ſemper eſt corrigens. Sed quandoque ex defectu ſubiecti, non peruenitur ad hunc effectum. 4.d.15.L.me^{o}.A.
* Maior 4. Maria 69. Reprobatio 5. Saluari 5. Chriſtus 216.218.
3 Quinque modi,quibus flagella Deus infligit in præſenti, diſtinguuntur penes quinque bona a Deo intenta.ſ.quia uel bonum eſt in altero,vel eſt in eo qui punitur in quo eſt ordo iuſtitiæ,uel eſt utilitas eius,quo ad receſſum a malo, vel in ordine ad bonum conſeruandum,uel ad bonum augendum 4.d.15.L.
¶ Flagitioſus.Ludus 12.
¶ Flagitium.Mulier 11.
Quid. ¶ Flamma eſt ardor ſpiritus ſicci. Pſal.17.prio^{o}.ſ.C.
* Amor 189.Ardor,Fumus, Gladius 1.Hieronymus 1.Ignis 11.Miſſio 42.45.
¶ Flamen,Baptiſmus 219.&c.
¶ Flamminia,Lombardia.
¶ Flatus,Apoſtolus 20.Aquilo,Miſſio 42.Spiritus 1.Terræmotus 4.Ventus 2.
Humor. ¶ Flegma habet pro materia dulcis & pingoia, ratione humiditatis,colera vero.amara.Meta.8.le.4.prin^{m}.F.
* Aqua 16.Incontinentia 29.
In inferno. ¶ Fletus erit in damnatis corporaliter, quo ad turbationem capitis & oculorum,non autem quo ad inſolutionem lacrymarum.4.d.50.q.2.ar.3.q.3.o./. Cont.4.c^{o}.89.fi./. Quol.7.13.o./.Opuſ.10.ar 40.
* Dolor 15.44.Flumen 1.Genitus o.Lacryma. Luna.Oratio 4.29.Pœnitentia 69.Rugitus.
¶ Flexibile.Angelus 46. Dæmon 11.Lucifer.Pœnitentia 44. Superbia 2.Voluntas 40.Iuuentus 2.Paſſio 117.
¶ Floridus.Paradiſus 3.
Figura. 1 ¶ Flos ſignificat Chriſtum, ratione puritatis, paſſibilitatis, odoris,decoris,& fructus.Iſa.11.prin^{o}.I.
* Ala 213.Fructus 12.Iuuentus 2.Nazareth. Proſperitas 1.
2 Caro Chriſti floruit,per honeſtatem, & incorruptionem, & refloruit per reſurrectionem. Adam vero floruit, ſed peccando non refloruit. Pſal.27.fi.g.H.
¶ Fluctuatio. Pax 10.
¶ Fluere.Actio 51.Amor 58.Anima 112.258.&c.
¶ Fluidus.Aqua 10.
Dſia. 1 ¶ Flvmen aquæ quintuplex,ſ.lacrymarum, baptiſmi gratiæ,ſapientiæ,& lætitiæ.Iſa.42.fi F. Baptiſmus 56.63.219.
2 Flumina quatuor videntur orta, ex diuerſis locis, quia intrant ſub terram,ſicut multa alia. Sed primo oriuntur a mari,immediate vero,a fonte paradiſi,ſ.phiſon, geon. tigris,& & euphrates.1^{a}.q.102.1.2^{m}./ 2.d.17.q.3.2.c./.4^{m}./.5^{m}.
* Elephas 4.Gratia 84.
Figura. ¶ Flumen.Chriſtus dicitur fluuius violentus triplici ratione ſcilicet propter aquarum, ideſt gratiarum multitudinem, propter amoris feruorem, & propter curſus velocitatem. Iſa.59.fi.
Cauſa. 1 ¶ Flvxvs maris,eſt per impreſſionem lunæ, non autem per aliquam formã aquæ.1^{a}.q.105.6.1^{m}./.q.110.3.1^{m}./.12^{a}.q.23.c./.3.3.c^{o}.100.3^{m}./.Ver.q 22.13.c./.Opuſ.34./. Ro.12. lec.3.fi.
* Aqua 2.10.14.&c.Calor 7.Cete.4.
2 Oppoſitum uidetur dicere.3.d.13.ar.2.q.2.2^{m}./.3^{m}. Reſp^{o}.
Du^{m}.628. ſicut Do^{o}.301. * Euchariſtia 199.212.
3 Fluxus duplex,ſ.de potentia in actum, & de agente in patiens.4.d.1.q.1.ar.4.q.4.c.
* Forma 38.114.167.Gratia 117.Inſtãs 1.Intentio 20. Mare 2.Mens 4.Natiuitas 1.28.Pars 14. Proprium 6. Punctus 3. Sanguis 13.Tempus 4 37.Torcular 2.Virtus 78.
4 Fluxus ſiue effuſio humoris carnalis,aliquando eſt ex debilitate naturæ,ſine libidinoſa delectatione,& carnis commotione,aliquando vero ex aliqua occaſione cibi vel imaginationis.Opuſ.64.c^{o}.18.
* Viſus 1.Chriſtus 212.213.
¶ Folium. Veritas 27.
¶ Folliculus.Onocrotalos.
Quid. 1 ¶ Fomes ſupra principia naturalia, nihil poſitiue ſupponit in homine, ſed in ſolo defectu originalis iuſtitiæ conſiſtit. 2.d.32.q.2.1.c.fi.
* Auaritia 16.Baptiſmus 201.&c.Cinis 1.Circunciſio 42.Euch^{a}.248 Ignorantia 12.Incarnari 14
2 Fomes eſt inordinata,& habitualis concupiſcentia appetitus ſenſitiui.12^{a}.q.82.3.o./.3^{a}.q.15.2.c./.q.27.3. c./.2. d.30.q.1. 3.c./.4^{m}./.d.31.q.2.2.3^{m}./.5^{m}./.q.2.1.3^{m}./.diſt.32.q.1.1.c./. Ma.q.2.1.8^{m}./.q 4.2.4^{m}./.q.7.3.17^{m}./.Opu.3.c^{o}.232./.Ro. 7.lec.4.prin^{o}.K./.me^{o}.G.
* Lex 15.16.Maria 10.&c.53 &c.59.&1.Peccatum 161.268 272 291.296.338.340.353.362.
3 Fomes et pœna inflicta a Deo,dicitur lex, non autem vt inclinat ad malum.12^{a}.q.91.6.o./.q.93.3.1^{m}./.Ro.7.lec.4.medio F Lex.15.
* Purgatorium 8.Sanctificatio 1.13.Senſualitas 16.
Effectus. 4 Fomes per ſe inclinat ad malum,per accidens autem ad bonum.2.d.32.q.1.2.4^{m}./.q.2.1.5^{m}./.3.d.3.q 1.ar.2. q.1.2^{m}.
5 Fomes vt pœna,eſt a Deo,non tollente gratiam, non autẽ vt culpa.2.d.32.q.2.1.o./.Ro.7.lect.4.me^{o}.F.
6 Deformitas culpæ,opponitur originali iuſtitiæ,quo ad rectitudinem uoluntatis fomes vero, quo ad rectitudinem viriũ inferiorum.2 d.32.q.1.1.1^{m}.
7 Fomes eſt concupiſcentia habitualis,quæ prouenit ex hoc,q ratio non habet virtutem totaliter interiores uires refrænandi.Ma.q.4.6.16^{m}.
8 Fomes non eſt cauſa maculæ originalis in eodem ſubiecto. Ideo manet,tranſeunte reatu & macula peccati originalis. 2.d.32.q.1.1.3^{m}.
9 Fomes non eſt cauſa proxima, ſed prima cuiuslibet peccati & radix eius,quia quandoque peccatum eligitur,ſine incentiuo.2.d.43.1.2^{m}.
10 Oppoſitum uidetur dicere.12^{a}.q.84.1.c./.2^{m}./.2.c./.22^{a}.q. 119.2.1^{m}. Reſp^{o} ſicut Du^{o}.1144. Du^{m}.629.
11 Effectus fomitis duplex,ſ.inclinatio ad malum,& difficultas ad bonum.3^{a}.q.27.3.c./.3.d.3.q.1.ar.2.q.1.c.
12 Effectus fomitis duplex,ſ.rebellio,& ſeruitus.Rom.7.lect.4. me^{o}.G.
Subiectum. 13 Fomes originaliter eſt in appetitu ſenſitiuo,ſed diffuſiue,eſt in omni membro.Ro.7.le.4.me^{o}.G.
14 Fomes vt reſpicit naturam,eſt æqualiter in omnibus, ſed ratione perſonæ,eſt intenſior in uno,quàm in alio. 2. d.32.qu. 1.1.4^{m}./.3.o.
15 Fomes peccati,non fuit in Chriſto. 3^{a}.q.15.2.o./.3.c./.4.c./. 3^{m}./.q.18.2.3^{m}./.q.27.3.c./.1^{m}./ 2.d.32.q.2.1.b.1./.3 d.17. ar.1.q.2.4^{m}./.d.22.q.1.2.b 2./.4^{m}./.Opuſ.3.c^{o}.231.Chriſtus 82.89.
1 ¶ Fons triplex,ſ.ſapientiæ, vitæ, & corporis Chriſti. A quo eſt triplex aqua,ſ.doctrinæ,gratiæ,& baptiſmi. Iſa.12. fi.Baptiſmus 56.
* Amor 58.128. Damnatio 15. Dulcedo 5. Generatio 15. Gratia 84.Matrimonium 116.
2 Fontes quinque,ſecundum quinque genera ſubſtantiarum, ſcilicet naturæ corporis cæleſtis,ignis,aeris, aquæ,& terræ. 1^{a}.q.66.2 o./.Opuſ.61.c^{o}.34.
* Origenes 2. Peccatum 169.Pluuia 3.Pſalmus 10.Sacerdos 10.Sol 1.
3 Fontes quinque,ſ.ſubſtantia miſti,naturæ vegetabilis, ſenſibilis rationalis,& intelligentiæ.Opuſ.61.c^{o}.35.
4 Fons viuus eſt Deus.Opu.61.c^{o}.34.fi./.35.prin^{o}.
1 ¶ Forma. Omnis forma, dicitur actus, etiam ipſæ formæ ſeparatæ,& ipſe Deus.1.diſt.42.q.1.1.1^{m}./. Spiritu. 1.1^{m}./. Deus 44.
2 Oppoſitum uidetur dicere. 1^{a}. q.3.8.o./. 1.d.26. q.2 2.1^{m}. Reſp^{o}.Du^{o}.630. Du^{m}.630.
3 Forma eſt ſimilitudo Dei participata in rebus, ſecundum Anaxagoram.1.d.8 q.5.2.5^{m}./.3.3.c^{o}.97. * Abſtractio 17.
4 Forma ſemper importat reſpectum cauſæ eius quod ſecundum eam formatur,per modum inhærentiæ, vt in intrinſecis,vel per modum imitationis,vt in exemplaribus. Ver.q.3. 3.c.fi. * Abſtractũ 7.8.Actualitas 2. Actus 2.4.46.188. Add. 14.87.
5 Omne complẽtiuũ alicuius, eſt ſicut forma eius.4.d.3.1.c.
* Addere 8.9.Angelus 26.449.Anima 5.33.34 39.
6 Omne illud,quo aliquid primo operatur, eſt forma eius.1^{a}. q.76.1.c.
* Apponere 3.Ars 16.38.41.Bonitas 48.63.75.82.
7 Forma non ſubſiſtens,non eſt quidditas, ſed eſt pars quidditatis.Po^{a}.q.3.11.11^{m}.
* Contrarium 20.Delectatio 112.Denominatio 1.5.7.
8 Omnis forma vel eſt ipſa natura rei, vt in ſimplicibus, uel conſtituit naturam rei,vt in compoſitis,3^{a}.q.13.1.c.
* Determinatio 1.4.
9 In ſimplicibus & immaterialibus idem eſt forma, & id cuius eſt forma.1^{a}.q.39.5.1^{m}./.Phy.2.lec.1. * Deus 44 &c.
10 Immo nihil eſt forma ipſius. Ver.q.10.8.16^{m}. Reſpond. Dubio 631. Du^{m}.631.
* Diffinitio 8.10.13.&c.Effectus 10.Eos 40.
11 De ratione formæ eſt, quod ſit in eo cuius eſt forma.1^{a}.q. 40.1.c.
* Epicicia 7.Eſſe.8.Fides 5.7.82.83.Finis 33.37.107.
12 Omnis forma,quantum eſt de ſe,eſt uniuerſalis.4.diſt.50.q. 1.3.c./.

1.3.c./. Verit.q 2.5.c./.quæſt.8.11.c./.q.10, 5.c. vel Indiuiduum 27.

33 Oppoſitum uidetur dicere a ſimili. 1ª.q.14.1.3m./.1.d.35.5.0./.d.36.q.1.1.1m /.3.1.cº.50.Reſpº ſicut Duº.475. Dum.632.

34 Omnis forma in abſtracto conſiderata,eſt infinita.1.d.43.q.1.1 c. ° Gratia 1.3.5.6.Indiuiduum 13.18.

35 Formæ non locantur in genere,nec in ſpecie,ſed compoſita 1ª.q.76 3.2m
° Indulgentia 22,27.Hypoſtaſis 5.

36 Oppoſitum uidetur dicere.2.d.3.q.1.6.c prinº. Reſpº. ſicut Duº,173. ° Monſtruus 6.Metaphyſica 30. Dum.633.

37 Forma generati,non eſt ſiom,ſeu terminus generationis,niſi vt eſt ſimilitudo generantis, 1ª.q 44.4.3m./.2.2æ.q.171.6.c.

38 Formæ materiales,non ſunt compoſitæ ex quo eſt, & quod eſt 1.d.8.q.5.2.1m./.2.d.17.q.1.2.c.
° Modalis 1.Accidens 89.

39 Omnis forma,de ſe eſt communicabilis.1ª.q 3.2.3m./.q.7.1.c.ſi./ 1.d.4.q.1.1.c./.d.19. q.4.2.c./.2.d.3.q. 1.2.1m./.2m./.3.d.2.L./ Ver.q.2.5.c./.6.c./.Quol.7.3 e prinº /. Opuſc.29./.Met.7.lec.13./.Lec.14./. Perihet.le.10.prinº.2.C.

20 Oppoſitum uidetur dicere.1ª.q.13.9.c./.1. d.25.3.c /.diſ.34.q.1.1.4m. Reſpº.ſicut Duº.367. Dum.634.

21 Omnis forma exiſtens in ſuppoſito,per quod indiuiduatur, eſt communis multis ſecundum rem , vel ſecundum rationem, non autem formæ ſubſiſtentes.1ª.q 13.9.c.

22 Oppoſitum uidetur dicere 1.d.25.3.c./.d.34.q.1.1.4m. Reſpondeo ſicut Duº.367. ° Motus 33.61.78.80.89. Dum.635.

23 Communicabilitas formæ triplicitet impeditur.ſ.per carentiam materiæ,uel per totalem impletionē materiæ ab una forma,vel per receptionem formæ in materia ſignata. Perihet.lec.10.prinº.2.C ° Nomen 21.22. Paſſio 31. Per ſe.5. Perſona 12.42.43 45.Phy.2.3.Totum 1.Ver.11.Virtus 191.Vniuoſitas.Vnitas 6.Vſura 144.Vtile 2.

24 Genus formarum triplex.ſ.materialium, immaterialium & mediarum,vt ſenſitiuæ.cont.2.cº.67.ſi./.Vir.q. 1.4.4m. Dſia.
° Abſtractum 8.

25 Gradus formarum quincuplex.ſ.elementi,mixti . vegetabilis,ſenſibilis,& intellectualis. 3. c.cº.67. fin./.Libº.3.cº,22./.99./.Liº.4 cº.38./.Spiritu.2.c./.Anima 1.c.fin./.7.9.c.
° Accidens 17 125.

26 Forma duplex,ſ.exemplaris , & inhærens.3.d.10.qu.2.art.1.q.3.0.

27 Forma duplex,ſ.generalis,& ſpecialis.4.diſt.12.q.1.ar.1.q.3.2m./.Ver.q 1.6.c.
° Actus 4 10.Adoptio 17.Aſſumere 44.

28 Forma duplex,ſ.forma totius,& forma partis. 3.d.2,q.1.3.0./.4.d.44.q.1.ar.1.q.2.2m /.cont.4.cº.80.2m./. Quol.2.4 c./.Quol 9.1.4m./.Met.7.le.9.meº.C g. ° Blaſphemia 20. Commune 12.Corruptio 15. Deitas, Denominatio 1.Diſtinctio 1.&c. ° Diuerſitas 3.4.6.&c.Diuiſio 1.6.Ens 40. Pars 12.13.42.Quo eſt 3.Virtus 165.178.

29 Diſtinctio formarum duplex,ſ.ſpecifica, ſecundum diuerſitatem obiectorum, & numeralis, ſecundum diuerſitatem ſubiecti 12ª q.24.5.c. Dſia.

30 Formæ diſtinguuntur , ſecundum diuerſa principia act.ua.12ª.q.54.2.c.

31 Oppoſitum uidetur dicere a ſimili.Phy.7.lec.8, meº. g.Reſpondeo ſicut Duº.908.

32 Diuerſorum,diuerſæ ſunt formæ de neceſſitate. 2 d.42.q.1.1.c./.contra 2.cº.79./ Liº.3.cº.97. Dum.367.

33 Forma ſeparata , non multiplicatur numeraliter. 1ª.q 41.6.c./.q.50.4.c /.q.75.7.c./.2.d.3.q.1.3.0.

34 Forma eſt variabilis terminatione , ſed eſt inuariabilis ſubiectione.1ª.q.9.2.3m /.q.16.8.c.ſi./.12ª.q 51.1.c./ 1.d. 8.q.3.2.3m /.d 17.q 2.1.3m./.3.d. 23.q.3.ar.4.q.3 2m./. 4. d.12.q.1.ar.2.q.3.1m./.Ver.q 1.6 c prinº./.q.14.7.3m./. Ma.quæ.7.2.7m / Vir.q.1.11.c./.1m. ° Fatum 5.6.Figura 3.4.5. Inſtrum. 8 &c.Miraculum 28.Mutatio 2 10.Ordo 10.12.15.

35 Subiectum,triplicter ſe habet ad formam recipiendam,ſcilicet in vltima diſpoſitione , cum impedimento extrinſeco, & cum indiſpoſitione. Ver.q.9. 3.c./.Phy.7.la.6.fin.g.F.&c. Actio 124.

36 Forma effectus eſt in inſtrumento incomplete. 4.d. 1.q.1.ar.4.q.4.c.Inſtrumentum 13.14.inf.

37 Oppoſitum uidetur dicere a ſimili. 4.d.1.q.1.ar.4 q.2.2m./.d.7.q.1.21 2 q.3.5m. Reſpº. ſicut Duº.637. Dum.636

38 Forma effectus,eſt in inſtrumento incomplete quadrupliciter,ſ.ſecundum rationem ſpeciei, ſecundum eſſe, ſecundum duplicem fluxum,ſ.da potentia ad actum , & ab agente in paſſum,& in hoc q non attingit dicere vltimam formam.4.d.1.q.1.ar.4 q 4.c.

39 In formis differentia eſſe non poteſt,niſi q vna eſt perfectior alia.contra,3.cº.97./Spiritu 1.9m. ° Actio 5.

40 Forma eſſentialis,eſt de eſſentia,quidditate, & definitione ſubiecti,non autem forma accidentalis. Anima 2.le.2.prinº.

41 Forma partis, & forma totius differunt realiter, ſicut pars,& totum,non autem ſicut duæ formæ omnino diuerſæ ,4.diſt.44.q.1.ar.1.q.2.2m /. contra 4 cº.80./. Quol.2. 4.c./.3m./.Qol.9.1.4m./.Opuſ.3.cº.158./.Meta.7.lec.9.meº.c.
° Adiectiuum 1.4.8.Differentia 7.9.10,12. &c. Diſtātia 5. Diſtinctio 1 &c.Diuiſio 1.6 Ens 40.Eſſe 5.Figura 3. 4 5.

42 Subſtantialis forma, quæ requirit diuerſitatem in partibus corporis,ſicut eſt anima,& præcipue animalium perfectorū, non æqualiter ſe habet ad totum & ad partes. Vnde non diuiditur per accidens,per diuiſionē quantitatis,1ª.q.76.8.c.
° Figura 3.4.5,Forma 107.108.

43 Forma ſubſtantialis totius, non ſuperadditur partibus,ſ.materiæ & formæ,ſicut forma domus partibus integralibus eius, ſed eſt totum complectens materiam & formam, cum præciſione aliorum, 1ª.q.76.8.c./. Anima 10.16m./.Opuſcu.30.lec.4.ſi. ° Fortitudo 33.

44 Non eſt poſſibile eandam formam numero,eſſe diuerſarum ſpecierum.1ª.q.118.2,2m.
° Gratia 1.3 5. 6.105.

45 Ex diuerſitate formarum,eſt diuerſitas & multitudo rerum, operationum,& habitudinum ad materiam, & ordo rerum. Sed ex diuerſitate operationum,eſt diuerſitas finium. Et ex diuerſa habitudine ad materiam eſt diuerſitas agentium & patientium. Et ex diuerſitate formarum,materierum,& agētium,eſt diuerſitas proprietatum,& accidentium. 3.3 cº.97.
° Graue 1 2.3.4.5.Materia 16.17.Membrum. Motus 33.61.78.Poſſibilitas 2.

46 Forma ſubſtantialis & accidentalis,ſunt actus , & faciunt aliquid in actu. Sed ſubiectum formæ ſubſtantialis , eſt ens in potentia tantum,quia actualitas prius eſt in forma, quam in materia,quæ eſt propter formam. Subiectum autem formæ accidentalis , eſt ens actu,cui prius conuenit actualitas quā formæ accidentali,quæ eſt propter ſubiectum. 1ª. q.66.1.2.c./.q.76.4.c./.q.77.6.c./.Vnio 4.c./.Spiritu 1.9m./.1.c./. Anima 1.9.c./. Quol.1.6.b./. Quol.11.5.c./. Opuſcul.3.cº.90./.158 /.Opuſ.31.lec.1 /.Lec.10.Subiectum 5.&c.
° Potentia 7.21.

47 Forma non ſubſiſtens,non habet alium modum, a modo ſubiecti.Subſiſtens autem,habet quendam modum , vt ſubſiſtens,& alium,vt actus talis ſubiecti.4. diſt.49.q.2.3.6m./.4.c.prinº.
° Prædicari 20.

48 Forma vnius materiæ , dicitur ſpecies : plurium ſecundum ordinem tantum,totum: colligatarum compoſitio; alteratarum autem mixtio 1ª.quæſt.66.2.c./.Meta.5.le.2.ſi.b./.Phy.lec.5.fin.c.

49 Formæ incompoſſibiles in eodem ſuppoſito, faciunt propoſitionem in materia remota.compoſſibiles autem, in materia contingenti,uel naturali.3ª.q.16.1.1m.

50 Forma omnino ſimplex , vel non ſubſiſtens , non poteſt eſſe ſubiectum ex quo,vel in quo,ſed ſubiectum de quo, & circa quod. 1ª.q.13.12.2m./.q.29.1.2.0./.3.3m. /.q. 30.1.3m./.q.54. 3. 2m./.q.77.1.6m./.1.prolo.4 2m./.d.8.q.5.2.4m./.2.d.3.q.1.1.6m./.3.d.33.q.3.ar.4.q.1.1m./.cont.3.cº.97 / Quol,7.7.2m./.Spū 1.1m./.Aia 6,1m./.3m./.12.16m.Accidens 49. Subiectum.
° Actio F. Adoptio 17.Angelus 73.81.92. Animal 2.6.29. Aptitudo,Augmentum 15.Charitas 12 &c.Corpus 13.

51 Forma recipitur in ſubiecto,ſecundum modum ſubiecti , in quantum ineſt,non autem quo ad nobilitatem eius.Ver.q.12.6 4m./ q.24 8.6m.

52 Omne quod ſit forma alicuius, fit unum cum illo. 3.d.27.q.1.1.c. ° Denominatio 0.Diffinitio 1.&c.8.9.13.&c.Domus 2.

53 Omnes formæ eiuſdem generis , reſpiciunt eandem potentiam ſubiecti. Verit.q.8.14.c. ° Eſſentia 11. Habitus 24.19. In 27 Intellectus 1.3 8. Lumen 1. Miraculum 28. Perſona 12.Prædicari 20.Similitudo 3.4.7.9.&c.

54 Plures formæ eiuſdem generis,non poſſunt ſimul eſſe in eodem ſubiecto.1ª.q.85.4.c./.2m./.cont.1.cº.55. 1m./. Ver.q.8.14 /.c.ſi./ 14m./ Quol.7.2.c.

55 Plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul in eodem ſubiecto 3ª.q.35.5.c./.3.d.23.q.3.ar.4.q.3.c./ Vir.q.1.11.c./ Meta.5.lec.in ſi.

56 Oppoſitum uidetur dicere.1ª.q.12.10.c./ q.58.2.2m./ q.85.4.c./ 2m. Reſpº.ſicut Duº.1111. Dum.638.

57 Nulla forma naturalis poteſt eſſe ſimul in eodem ſubiecto cum actu formæ contrariæ, ſicut habitus animæ cum actu contrarii habitus 12ª q.63.2.2m./ q.71.4.0
° Subtilitas 2. Virtus 38.101.102. 103.181.

58 Forma completa eſt in ſubiecto,ſecundum conditionem ſubiecti. Non autem uirtus inſtrumentalis , ſed magis ſecundum conditionem principalis agentis.3ª.q.63.5.1m.

Formæ

59 Formæ naturales, ſtatim vt ſunt in materia, habent ſuas operationes, niſi impediantur, quia ſunt tantum ad vnum, non autem anima. Anima 18.5m. Actio 44.
60 Omnis forma quæ recipitur in diuerſis gradibus potentiarum, recipitur ſecundum prius & poſterius. 2.d.3.q.2.4.c.
61 Formæ quæ ſunt in materia, ſunt partim in actu, & partim in potentia. Poª.q.3.4.7m.
* Actualitas 2. Actus 71.74.82. Angelus 27.45. Corpus 15. Habilitas o. Habitus 24.29. Intellectus 178.
62 Nulla forma remouet a materia potentiam ad alias formas. 2ª.q.66.2.c./2.d.12.1.c.
63 Materia prima ſe habet ad formam dupliciter tantum, ſ. in pura potentia, vel in actu puro. Anima. 18.5m.
Neceſſitas. 2.6.8.22. Poſſibile 1. Poſſibilitas o. Potentia 7.14. &c.20.&c.36.37.
64 Materia prima eſt in potentia ad omnes formas naturales. 2.d.12.1.c. Meta.lec.12.fi.1.2. Ma.29.
65 Materia non eſt in potentia, niſi ad formas corporales. Anima 9.c.
66 Materia eſt in potentia ad infinitas formas & figuras. Opuſ. 9.q.81. Materia 31.
67 Materia prima eſt tantum in potentia ad illas formas, quæ ſunt in rerum natura, vel per principia naturalia educi poſſunt. 2.d.30.q.2.1.c.
68 Potentia materiæ ad eſſe ſubſtantiale, eſt vna ſecundum eſſentiam, ſed multæ ſecundum relationē ad diuerſas formas. 3.d.33.q.1.ar.1.q.1.c./Phy.lec.14.prinº.
69 Forma implens totam potentiam materiæ, eſt inſeparabilis a materia, non autem aliæ. 22ª.q.24.11.c./.3.2.cº.29./.12º.3.cº.20.4m./.Virt.q.2.12.c.
70 Omnis forma quanto eſt nobilior, tanto magis dominatur materiæ, & minus ei immergitur, & magis eam ſua uirtute excedit. 1ª.q.76.1.c.
* Recipere 1.37. Similitudo 1.8.14.15.
71 Formæ & accidentia, non habent materiam ex qua, ſed materia in qua, & de cuius potentia educuntur. Poª.qu.5.4.9m. Accidens 54.
72 Debita proportio materiæ ad formam, eſt duplex, ſ. per ordinem naturalem materiæ ad formam, & per remotionem impedimenti. 4.d.17.q.1.ar.2.q.2.c.
* Accidens 16.17.18.62.97. Actualitas 2. Actus 46.89.
73 Forma non excedit proportionem materiæ, ſed ſunt eiuſdē generis. 22ª.q.24.3.2m.
* Agere 9.13.27.
74 Omnis forma completiua rei, eſt quodāmodo media, inter materiam & agens. 4.d.3.ar.2.q.1.c. * Angelus 27.45.
75 Materia prima eſt vna, per remotionem omnis formæ, non autem per vnam formam. 1ª.q.16.7.2m./.1.d.2.1.3m./.Ver.q.1.5.14m./.Opuſ.9.q.103. * Appetitus 21.44. Apponere. 2. Aptitudo. Architector. Artificiale. 2.3.4.6.
76 Materia ſub diſtinctis formis, eſt ſimpliciter plures, ſed eſt vna ſecundum quid. Ver.q.1.5.14m./.Opu.9.q.103.
77 Materia eſt cauſa formæ, quaſi ſuſtentans eam, & econuerſo, quaſi faciens materiam eſſe actu. 4.d.17.q.1.ar.4.q.1.c./.Veri.q.9.3.6m./.q.28.7.c. * Bonitas 86. Cauſa 8.37. Cohors 2. Compoſitio 1.2. Contingens. 2. Corpus 1.25.29.
78 Materia non poteſt eſſe ſine forma. Spū 1.c./.6m./.3.10m./. Ente 5.prinº.c A Materia 3.4
Corruptio 1.37.11. Creatio 41.
79 Materia eſt propter formam. 1ª.q.47.1.2.c./.q.65.2.c./.q.70.3.c./.q.76.5.c.prinº./.q.77.6.c./.q.84.4.c./.q.85.3.4m./.q.89.1.c./.q.91.3.c./.q.96.5.c./.q.105.5.c./.12ª.q.2.5.c./.Ma.q.5.5.c./.q.16.1.c.fi./.2.c./. Anima 8.c.prinº./.16m./.10.1m./.2m. * Defectus 4. Dæmon 56.109.
80 Forma finitur per materiam, inquantum communitas eius contrahitur per materiam, ad hoc indiuiduum, & econuerſo inquantum potentialitas eius determinatur ad vnam ſpēm. 1ª.q.7.1.c./.q.44.2.c.fi./.1.d.43.q.1.1.c./.Quol.3.3.c.
* Deus 380.390.391.393.394.441. Differentia 4.9.10.12.13.16.17.28. Differre 2.8. Diffinitio 1.&c.25.
81 Materia multiplicatur per aduētum formæ. 1ª.q.29.2.5m./.Opuſ.72.q.19. * Dimenſio 12.13.14.
82 Immo oſtenſum eſt frequenter, formas multiplicari per materiam. 1ª.q.3.3.c./.q.54.4.2m./.3ª.q.3.3.c./.Met.7.lc.10.fi.
Dum.639. c./.le.14 Respº.Doº.639. Et ſicut Dubio 731.
83 Hoc primum dictum verum eſt, de multiplicatione ſpecierū quarum principia ſunt formæ, ſecundū vero de ea quæ eſt multiplicatio indiuiduorum in eadem ſpecie. Opu.72.q.11.
84 Forma ordinatur ad materiam, & econuerſo. 4.d.17.q.1.art.4.q.1.c./.Ver.q.9.3.6m./.q.28.7.c.
85 Immo forma eſt finis, propter quē materia ſic vel ſic diſponitur. Spiritus 1.2m./.Opu.3.cº.18. Reſpº.Duº.640.
Dum.640.
86 Formam vnius materiæ, eſt impoſſibile, quin ſit corpus. Opu. 42.capº.6.
87 Forma finitur & limitatur dupliciter, ſ. per materiam ad indiuiduum, & per differentiam ad ſpeciem. Spiritus 1.2m./.Opuſ.3.cº.18. Indiuiduum 20.21.
88 Materia recipit formam, vt ſecundum ipſam, conſtituatur in eſſe alicuius ſpeciei, non autem intellectus, ſed ſecundum rationem formæ. 1ª.q.50.2.2m.
89 Omne illud per quod materia efficitur propria huius formæ ſe tenet ex parte materiæ, vt diſpoſitiones, & remotiones impedimentorum. 1ª.q.86.2.2m./.q.87.1.c./.12ª.q.2.5.c./.22ª.q.27.3.c.prinº./.4.d.17.q.1.ar.4.q.1.c./. Verit.q.28.7.8.c./. Anima 2.lec.24.prioº.2.
* Diſpoſitio F. Effectus 7.10.15.21. Elementum F. Eſſe. F. Eſſentia 11.12. Enus. 11.12.31.&c.76.107.
90 Immo diſpoſitio reducitur ad formam, ad quam diſponit. 3.d.13.q.3.1.c./.4.d.2.q.2.ar.1.q.1.2m./.Phy.3.prinº. Reſpº. ſicut Duº.524. Dum.641.
* Fortitudo 33. Generatio. F. Genus 1.2.30. Gratia 105. Habitus o.
91 Forma eſt magis ſubſtantia, & ens, & prior quàm materia, & compoſitum. Meta.7.lec.u.prioº.c. Idea 26.40.41.
92 Informitas materiæ duplex, ſ. carentia omnis formæ, & carentia triplicis pulchritudinis, ſ. lucis, viſibilitatis & plantarum. Prima præceſſit formationem natura tantum, ſecundū Auguſtinum: ſecunda vero etiam duratione, ſecundum alios. 1ª.q.66.1.0./.4.c./.q.67.4.c./.4m./.q.69.1.2.c./.q.74.2.c./.Poª.q.4.1.0./.2.c.
93 Materia cognoſcitur tantum dupliciter, ſ. per analogiam ad formam, & vt perfecta eſt per eam. 1ª.q.15.3.3m./.2.diſ.12.4.c.prinº./.d.17.q.2.1.4m./.Ma.q.6.18m./.Trin.14.c./.Met.8.lec.1.meº.f.
* Imperfectio 3.
94 Conſideratio phyſici verſatur circa materiam, ſed conſideratio logici, verſatur circa ſpeciem & formam. Cæ.lec.6.
95 Forma eſt magis de conſideratione phyſici quàm materia, quia de materia non conſiderat, niſi in ordine ad formam. Trin.18.2m.
* Incorruptibile. Indiuiduum 13.14.15.23.25.28. Infinitū 17.19.20.29.30. Intellectualis 4.7. Intelligibile 4.
96 Materia quæ eſt pura potentia, cum non poſſit eſſe ſine forma, non poteſt eſſe in potentia ad non eſſe, niſi quatenus exiſtens ſub una forma, eſt in potentia ad aliam formam. Potentia.q.5.3.c.
* Materia 4.10.14.16.17.22.&c.29.31.33.42.50. Meritum 85. Naturale. 1.2.10. Neceſſitas 6.8. Nutrire 1. Obiectū 1.&c. Pars 1.22. Participare 5. Paſſio 4. Per ſe 5. Poſſibilitas o. Poª. 7.20.21.22.37. Prædicari 20.35.36. Priuº. 4.7.9.12.15. Proportio 1. Quantitas 4.25. Quo eſt. 3. Recipere 7. Reſolº. Ruſurrectio 23. Semen 6. Species 2. Subſiſtentia 2. Subſtantia 5.24.30.35. Superius o. Suiuertatio 1. Virt. 106.
97 Præparatio materiæ ad formā neceſſario, includit proportionem materiæ ad agens, & ad formā. 4.d.17.q.1.ar.2.q.2.c.
* Agens F. Agere 9. Angelus 73.92. Apoſtoli. 24.25. Applicatio 1. Architector. Bonitas 104.147. Charitas 15.
98 Materia inquantum eſt nuda, ſe habet indifferenter ad omnes formas, ſed determinatur per agens. 1ª.qu.66.2.c./.3̄.3.cº.23.8m./.Spiritu 3.20m. * Cauſa 49.81. Contritio 16. Deº 331. Fatum 5. Inclinatio 1.4.
99 Nihil eſt ſua materia, nec ſuum efficiens, ſed aliquid eſt ſua forma, vt in ſimplicibus. 1ª.q.39.2.5m. * Ingratitudo 11.
100 Forma vt eſt in materia, eſt prior ea via naturæ, & poſterior via generationis, ſed vt eſt in agente, eſt omni modo prior. 22ª.q.20.1.3m./.q.62.4.c./.3.d.2.q.2.ar.3.q.3.2m./.Ver.q.9.3.6m./.Ma.q.4.4.c. * Inſtrumentum 8.9.11.16.
101 Effectus non eſt perfectio potentiæ actiuæ, ſicut forma potentiæ paſſiuæ. Poª.q.3.4.5m.fi. Lex 169. Lux 19.
102 Formæ omnium rerum ſunt in potentia actiua primi motoris. 1.d.36.q.2.1.c./.Poª.q.7.1.8m. * Operatio 3.4.6.&c.
103 Forma non latitat, contra Anaxagoram, nec eſt totaliter ab ideis, contra Platonem, nec ab intelligentia, contra Auicennam, ſed educitur de potentia materiæ ab agente naturali, ſecundum Ariſtotelem. 1ª.q.45.8.c./.q.65.4.c./.q.91.2.c./.q.110.2.c./.12ª.q.63.1.c./.2.d.1.q.1.4.4m./.d.18.q.2.3.c./.3.d.33.q.1.ar.2.q.1.2.c./.3̄.3.cº.69./.Ver.qu.11.1.c./.Poª.q.3.8.11.c./.Spū 2.8m./.Virt.q.1.8.11.c./.Opuſ.34./.Met.7.lec.7.fi.c.k./.Lec.8.prinº.b.C./.lec.9.meº.c.
* Potentia 21. Semen 6. Vt..11.
Oppoſitum uidetur dicere. 1ª.q.65.4.c./.1m./.d.36.q.2.1.c./.contra.3.cº.24./.Poª.q.3.8.18m. Reſpº.Duº.642. Dum.642.
104 Forma quo ad eſſe in potentia, concreatur materiæ a Deo. Sed quo ad eſſe in actu, educitur de potentia materiæ ab agente naturali. Poª.q.3.4.7m./.q.5.1.c./.5m.
105 Nulla creatura poteſt producere formam, niſi educendo eam. Fieri.

tum, de potentia materiæ. 1.d.14.q.3.c./.4.d.5.q.1.art.3.q.3.3^{m}./.Po^{a}.q.5.1.c./5^{m}.Agens 51.
* Actus 2.4.18.53.Adam 87.

106 Oppoſitum uidetur dicere. 2.d.1.q.1.3^{m}./.4.d.5.q.1.ar.3.q.3.3^{m}. Reſp^{o} ſicut Du^{o}.410. Du^{m}.643.

107 Inchoatio formarum, improbatur. 3^{a}.q.32.4.c./.3^{m}./.2.d.18.q.1.2.c./.3.d.3.q.2.1.c./.6^{m}./.Met.7.lect.2.prin^{o}.b.D./.Phy.lect.13.me^{o}.b.ſi./ Li^{o}.2.lect.1.prin^{o}.a.ſi.
* Agere 9.Angelus 17.92.

108 Immo in ipſa potentia eſt quodammodo actus, id eſt forma. 12^{a} q.27 3.c./.2.diſtinct.18.q.2.c.fin. Reſpondeo ſicut Dubio 644 Du^{m}.644.

109 Quamlibet formam, ſequitur aliqua inclinatio, quæ eſt appetitus rei habentis illam formam. 1^{a}. quæſtio. 80.1.c. Inclinatio 1.

110 Oppoſitum uidetur dicere Phy.lec.13.me^{o}.b.ſi./.Li^{o}.2.lect.1.prin^{a}.a.ſi.Reſp^{o}.ſicut Du^{o}.221, Du^{m}.645.

111 Formæ ſubſiſtentes non habent cauſam aliam formalem ſui eſſe & ſuæ unitatis, nec cauſam agentem per tranſmutationem materiæ de potentia ad actum, ſed producentem totā ſubſtantiam. 1^{a}.q.61.1.2^{m}.

112 Oppoſitum uidetur dicere a ſimili. 12^{a}.q.55.4.2^{m}./.Vir.q.1.2.1^{m}./.7^{m}./.Reſp^{o} ſicut Du^{o}.1171. Du^{m}.646.

113 Formæ quæ ſiunt immediate a Deo, introducuntur in materia præparata, neceſſitate ſuppoſitionis, aliæ vero neceſſitate abſoluta. 4 d.17.q.1.ar.2.q.3.c.
* Animal 6.Appetitus 4.49 51.Architector. Ars 39.&c.41. Cauſa 24.85.104 Datio 7.Delectatio 50.112. Dæmon 102.109.Diffinitio 8.Eſſe 14.15.31.48.49.Forma 46.103.

114 Omnes formæ & motus, in his inferioribus, fluunt a formis, quæ ſunt in intellectu alicuius intelligentiæ. 1^{a}. q.65.4.c./.1^{m}./.1.d.36.q.2.1.c./.contra.3.c^{o}.24./.Po^{a}.q.3.8.18.
* Fluxus 1.

115 Materia non fuit creata ſub una forma, ſed ſub diuerſis. 1^{a}.q.66.1.c./.2.d.12.2.4.c.Po^{a}.q 4.1.13^{m}.

116 Vna forma non fit alia, per continuam generationem. 1^{a}.q.118.2 2^{m}.
* Incipere 4.Innaſcibilitas 2.

117 Formarum quædam ſiunt ab agente corporali, ſecundū perfectam rationem, & perfectam eſſe formæ eius, quædam primo tantum modo, quædam neutro modo. Primæ manent, ceſſante actione agentis, uſque ad corruptionem, ſecundæ parum, tertiæ nihil. 1^{a}.q.67.3.1^{m}./ Po^{a}.q.5.1 6^{m}.
* Inſtans 29.30.Iuſtificatio 18.21.21.

118 Nulla forma corrumpitur, niſi per actionem contrarii, uel per corruptionem ſubiecti, vel per defectum cauſæ. 12^{a}. q.53.1.c./.1 d.17.q.2.1.c / cont.2.c^{o}.78.10^{m}.Accidens 63.
* Lux 21.Materia 12.&c.29.30.31.

119 Forma dicitur corrumpi per ſe, per ſuum contrarium, ſed per accidens, per corruptionem ſui ſubiecti. 12^{a} q.53.1.c.

120 Introductio unius formæ, eſt expulſio alterius, & econuerſo. 1^{a}.q.44 4.2^{m}./.4 d.17.q.1.ar.5.q.2.c /.Ver.q.28 1.7 c.
* Miſſio 5.6 Motus 89.Mutabile 1.4.Mutatio 2.4.10. Natiuitas.1.4.5. Nutrire 1.

121 Ad introductionem formæ, requiruntur duo, ſ. æqualitas operationis ad ſummam, & diſpoſitio recipientis. 1.d.17.q.2.3.4^{m}.
* Operatio 8 14.Priuatio 15.Prudentia 5.

122 Introductio formæ poſterioris, eſt prior expulſione formæ prioris, ſecundum rationem formæ, finis, & efficientis, ſed eſt poſterior ſecundum rationem materiæ. 4.d.1.qu.1.ar.4.q.3.c./.d.17.q.1.ar.4.c./.Ver.q.28.7.c.

123 Forma ſubſtantialis non incipit eſſe in materia, niſi in ultimo inſtanti alterationis, Quol.1.6.c./.Quol.7.9.c./.Met.12.lec.3.me^{o}.ſ.

124 Immo non datur ultimum inſtans, in quo prior formæ ſubiectio inſit. 12^{a}.q.113.7.5^{m}./.Ver.q.27.2.10^{m}. Reſpondeo ſicut Du^{o}.744.

125 Intenſio formæ & perfectionis, eſt per acceſſum ad primum, ſed intenſio defectus & priuationis, eſt per receſſum a primo. 1^{a}.q.49.3.3^{m} / 1^{a}.q.22.2.1^{m}./.Po^{a}.q 3.6.15^{m}./. Ma.q.1.1.13^{m}./.q.2.9.7^{m}.Magis 4.* Actus 10.18. Du^{m}.647, Intenſio.

126 Intenſio & remiſſio formarum, nunquam cauſat diuerſitatē ſpeciei, ſed quandoque conſequitur eam. 12^{a}.q.72.8.1^{m}./.2.d.32.q.1.1 4^{m} /.3.d.9.q 2.1.4^{m}.* Augmentum 14.&c.Contrarium 20.Defectus 4.5.Inſtans 23.

127 Oppoſitum videtur dicere. 1^{a}.q.50.4 2^{m} /.12^{a}.q.18.11.1^{m}./.q.60.5 3^{m}./.q.72.8.1^{m} Reſp^{o}.Du^{o}.648.

128 Magis & minus ex formis diuerſorum graduum, diuerſificat ſpeciem, non autem intenſionem graduum eiuſdem formæ. 1^{a}.q.50.4.2^{m}./.12^{a}.q.18 11.1^{m}./.q 60.5.3^{m}./.q. 72 8.1^{m}./.1.d 39.4.3^{m} / 2 d.32.q 1.1.4^{m}./.Ma.quæſt.2 6.16^{m}./.q.7.1.19^{m}./.Spiritu 8.8^{m}./.Anima 7.6^{m}./.Ente 6.ſi.l. Du^{m}.648.

129 Perfectio formæ duplex. ſ. ſecundum ſpeciem, & ſecundum ſubiectum. Secundum primā forma dicitur magna. ſecundū ſecundam vero. dicitur magis. 12^{a}.q.52.1.c.princ^{o} /.q.66.1.c./.4.d.49 2.5^{m} /.Vir.q.5.3.c.Intenſio 0.Magis 0.

130 Quantitas formæ duplex. ſ. per accidens, ſecundum ſubiectū, & per ſe tripliciter, ſ. ab agente, a diſpoſitione ſubiecti, & ab obiecto, inquantum eſt habitus. Ma.q.7.2.c. Augumentum 8.* Prædicari 20.

131 Immo ex parte diſpoſitionis reducitur ad formam. 4.d.17.q.8.ar.4.q.1.c. Reſp^{o}. ſicut Du^{o}.524. Du^{m}.649.

132 Formarum quædam ſuſcipiunt magis & minus, per mixtionem ſui contrarii, quædam per diſtantiam a cauſa, quædā nullo modo. Primæ introducuntur ſucceſſiue, ſecundæ vero & tertiæ, introducuntur ſubito. 4.d.17 q.1, art.5.q.3.c. Augumentum 17.

133 Forma dupliciter recipit magis & minus ſ. in concreto tantum, ſi ſit ſimplex & una, ut lux, vel in concreto & abſtracto, ſi importet in ratione ſua proportionem multorum ordinatorum ad unum, ut motus, ſanitas, & pulchritudo. 12^{a}.q 52.1.c./.q.53 2.3^{m}./.Vir.q.5.3.c./.Ethi.10. le.3.prin^{o}. Quantitas 16.19.Subtilitas 2.

134 Nulla forma ſubſtantialis, ſuſcipit magis uel minus. 1^{a}.q.76.4.4^{m}./.q.93.3.3^{m}./.q.118.2.1^{m}./. 12^{a}. q.52.1.c./.3^{a}.q.75.7.c./.Po^{a}.q.3.9 9^{m}./.12 c ſi /.Ma.q 7.2.4^{m}./.7^{m} /. Vir.q.1.11.u./.q.5.3.c./.Trin.15.6^{m}./.Ain.9.10^{m}./.Quol.1.6.3. Opu.3.c^{o}.92.ſi./.Opuſ.32./.Met.11.lect.12.prin^{o}.b.

135 Forma exemplaris duplex. ſ. ad cuius ſimilitudinem aliquid fit, & ad cuius ſimilitudinem & participationem, alia habent eſſe, quæ non ſemper eſt eiuſdem ſpeciei cum exemplato. 1.d.27.q.2.ar.4.q.3.1^{m}. Addere 9. Exéplaris,

136 Forma rei per ſe exiſtens, ad duo poteſt eſſe. ſ. ut exēplar, & ut principium cognitionis. 1^{a}.q.15.1.c.
* Adoptio 17.Agens 68.&c.Agere 9.Angelus 151 252.268.352.Anima 3.4.5.170.209.Ars 6.7.

137 Forma exemplaris coincidit in idem numero cum efficiente & fine, ut Deus, non autem forma inhærens. 3.d 27.q.2.art.4 quæſtio.3.4^{m}./ 4.diſt.1.q.1.art.4.1^{m}./.Ver. quæſt.21.4.c, Deus 44.
* Artificiale 2 3.4.Aſſimilatio 6.

138 Forma exemplaris in mente Dei, eſt reſpectu formæ principaliter, & reſpectu materiæ ſecundario. Sed in mente artificis creati, eſt reſpectu formæ tantum. Quol 7.1.c.
* Caritas 12.&c.Cauſa 24 25.36.&c.40.&c.85.90.Certitudo 9.24.Cognitio 15 62 64.Defectus 5. Deitas 2. Dæmon 56.100.&c.109.110. Deus 44.&c.147.154 156.214 325.&c.390.&c.422.Diffinitio 2.Diſtinctio 16.Effectus 5.&c. Epiceia 7.Exemplar 0.Phantaſia 6.Fides 5.7.82.83.121.352.&c. Finis 23.76. Imitatio. Ingratitudo 12. Iudicium 80. Lex 169.Materia 22.

139 Verbum Dei eſt forma exemplaris, non autem forma quæ eſt pars compoſiti. 1^{a}.q.3.8.2^{m}./.
* Nomen 2.Præſtigium 2.Principiū 11. Pronomen 5.Prophetia 54.56 Religio 89.98. Sigillum 1. Similitudo 3.6.9.13.15.27.30 31.Superius 1.Verbum 1.&c. Veſtigium 6.9.

140 Forma ſubſtantialis, eſt perfectio totius, & cuiuslibet partis eius, non autem quælibet forma accidentalis. 1^{a} q.76.8.c. Subſtătialis.

141 Quælibet forma ſubſtantialis, eſt tota in toto, & tota in qualibet parte, non autem formæ accidentales, conſequentes quantitatem, ſed pars in parte. 4.d.11.q.1.ar.3 q.3.c.Anima 16.
* Accidens 16.23. 65.76. Accidentaliter 6. Actio 13. 36. 97. 98. Aer 4.Agens 78.Alteratio 5.6 7. 11.12.Angelus 26.27.73. 92. 449. Anima 0. Animal 2. 6. Annihilatio 4. Ars 36.&c.41.

142 Ad formam ſubſtantialem requiruntur duo, ſ. eſſe principiū formale ſubſtantialiter eius cuius eſt, & conuenientia cum materia in eſſe. contra. 2.c^{a}.67.prin^{o}.
* Artificiale 2.3.4. Calor 6.7.8.Cauſa 90.Cælum 2.4.16.66.77.84.99.105.120.121.

143 Forma ſubſtantialis, unitur immediate materiæ. 1^{a}.q.76.6.7.c./.3.d.2 q.1.ar.3.q.1.c / 2.2.c^{o}.70./.Ver.q.13.4.4^{m}./. Anima c 0./.16.c.ſi Met.8.ſi.Anima 2.lec.1.me^{o}.d.
* Complexio. Compoſitio 1.2.Conſeruatio 4.5.9.Corpus 4.8.23.

144 Forma ſubſtantialis, ſimul recipitur, & recepta eſt. 2.d.1.q.1.2.3^{m}.* Creatio 41.Differentia 12.22.Differre 2.8.

145 Formæ accidentales ſunt notiores nobis, quam ſubſtantiales, quia ſunt propinquiores ſenſui. Anima 2.lec.2.prin^{o}.
* Dimenſio 12.&c.

146 Non eſt poſſibile plures formas ſubſtātiales ſimul eſſe in eadem corpore. 1^{a}.q.76.3.c./.4.c./.2.d.12.4 c /.d.18.q.1.1.c./.4.d.44.q.1.ar.1.q 1.4^{m}./.3.2.c^{o}.57 /.Li^{o}.4.c^{o}.80 /. Veri.q.15.2.11^{m}./.Po^{a}.q.3.9.9^{m}./.q 8.4.2^{m}./ Spū 1.9^{m}./.3.c./.19^{m}./.Anima.9.11.c./.18. 5^{m}./.Quo.1.6.c./.Quo.9.11.c./. Quol. 11.5.1./.

88.5.c./.Quol.12.10.0./.Opuſ.3.cº.90./.Opuſ.29./.Opuſc. 33.princº./. Opuſ.48.cº.15./.18./.17./. Meta.1.lec.4 meº.d./.Lib.7.lec.12. fi./. Anima.1.lec.1. meº.d.H./.Le.2.prinº. Anima.43. *Domus.2 Effectus.21.Eſſe.58.64. Eſſentia.21. 22.Euchariſtia 95.97.98.99.

Duᵐ.650ᵐ. 147 Oppoſitũ uidetur dicere.Met.5.lec.17.Reſponº Duº.650º. *Finis.31.33.Graue.1.2.3.4. Humanitas.2.

148 Ea quorum forma eſt ordo,uel compoſitio, non ſunt res naturales,quia unitas naturæ non fit ex ſola unione ordinis uel compoſitionis.3.4.cº.35. *Idea.1.&c.40.&c.In.27. Indiuiduum.28.Inſtans.23.30.Intellectus 8 Lux.2.21.Membrum. 8.Menſtruus.2.6.Natura 20.21.Naturale.2.10.Neceſſitas.2. 8.Ordo.10.12.22.Panis.1.Pars.11.12.13; 4.

Duᵐ.652ᵐ. 149 Forma miſtionis,non eſt ſubſtantialis , ſed eſt accidens.ſ.qualitas.1ª.q.76.4.4ᵐ./.4.d.44 q.1.ar.1.q.1.4ᵐ./.Quo.10.3.2ᵐ. Oppoſitum uidetur dicere con.4.cº.81.2ᵐ Reſpondeo Dubio.650º. *Paſſio.45.Perfectio.5.18.28.Perſona.42.Potentia.7.14.&c.20.&c.36.37.

150 Forma miſtionis ſumitur dupliciter . ſ. pro forma miſti quæ locatur in genere,& pro qualitate reſultante ex qualitatibus ſimplicibus.Primo modo eſt forma ſubſtantialis , ſed ſecundo modo eſt forma accidentalis.Con 4.cº.81.2ᵐ./.Quol.10 3.2ᵐ. *Priuatio.15.Proceſſio.27.Propoſitio.13.18.Quantitas.13.25.27. Senſus.13.15 31. Spirituale.3.11. Viuere.2.3. Viuificare.1.Vniuerſale.11.Chriſtus.20.

Corporale. 151 Nulla forma recipitur in materia,niſi corporalis.1.d. 8.q.5. 2.c.prinº./.2.d.3 q.1.4 c./.Anima.9.c /.Opuſ.42.cº.6.prinº.

152 Corporeitas eſt prima forma materiæ , a qua nunquam denudatur.1.d.8 q.5.2.c./.2 d.3.q.1.1.c.

153 Impoſſibile eſt formam uniri materiæ,quin fiat corpus.Opuſ. 42.cº.6./.15. *Corpus.13.Domus.2 Homo.28.

154 Nulla forma rei corporalis, præter animam rationalem , eſt perpetua.1ª.q.85.6.c. *Iudicium.10.Senſus.13. 15 31.

155 Eadem forma eſt,qua ignis eſt ignis,corpus.& ſubſtantia.1ª. q.75.6 2ᵐ./ 2.d. 12. 4.c./. d.18.q.1.2.1./. Con.4.cº.80 2ᵐ./. Spiritu.1.9ᵐ / Anima 9.11.c./.Quol.11.5.c./.Opuſc.42.cº. 15 fi./ Anima u lec.1.medº.d.
*Subſiſtentia.2 Viſus 1.

156 Forma ſubſtantialis ignis , eſt principium omnium accidentium propriorum eius. Quol.6.1.c.

157 Forma accidentalis, non habet potentiam actiuam , ſed eſt potentia compoſiti,ut calor ignis.1ª.q.77.1.3ᵐ.

Duᵐ. 651ᵐ. 158 Oppoſitum uidetur dicere a ſimili. Anima. 2. lec. 2. princº. Reſpondeo Dubio.651.

Intellectualis. 159 Omnis forma ſeparata a materia, eſt intellectualis. 1ª.q.66. u.c.fi./.q 110.1 c./.3ª.q.75.6.c./ 1 d.35.1.c./.4.d.4 q.1.2 .3. q.3.2ᵐ./.Con.1.cº 44.4ᵐ./ Lib.1.cº 76.1ᵐ./ 89.4ᵐ /.96.1ᵐ. /.Lib.3.cº.23.2ᵐ / Liº.4.cº 90.4ᵐ./.Poª.q.6.6.c./.Spũ.1.c./. 12ᵐ./.Quol.3.20.c./.Quol.7 10.c.Opuſ.3.cº.75.
*Angelus.151.169.&c.162 &c.301.306 &c.

160 Nulla forma ſubſiſtit , præter animam rationalem. Poª.q.3. 9 c./.Spiritu.2.5ᵐ
*Anima. 33.43 &c.171.&c.Appetitus 44. &c.

161 Subſtantiæ intellectuales,ſunt formæ ſubſiſtentes.Con.2.cº. 50./ 89.4ᵐ. *Ars.6 7.Artifex 2 Aſſimilatio.2.

162 Et econuerſo,Con.2.cº.89.4ᵐ. *Cognitio. 12.15.61.62.64. Corpus. 4.Deus.400.401.402.403.

163 Omnes formæ intelligibiles,ſunt unius generis.1ª. q.85.4. c./ con.1.cº.55 /.Ver.q.8.14.c./.Quol.7.u.c.fi.

164 Formæ,id eſt ſpecies intellectus noſtri, non effluunt a formis materialibus,ſed a rebus ſenſibilibus.1ª.q.84.4.6.0.
*Phantaſia.2.Principium.11.16.Prophetia.56.Senſus.15.

165 Illud quo res intelligitur eſt duplex ſ.primum , id eſt forma, quæ eſt principium intelligendi,& ſecundum , id eſt forma , quæ eſt terminus ipſius actus intelligendi.Veri.q.3.2.c.
*Similitudo.3 5.6.7.9 11.12.15.19.27.30.31.Vniuerſale 1. Voluntas 5.80.

166 Omnis forma habet reſpectum ad formatum ſecundum eã, & eſt cauſa eius,uel inhærens,ut intrinſeca, uel exemplaris, ut extrinſeca:non autem ut forma , habens reſpectum ad obiectum,ſed ut rõ uel ſimilitudo,& econuerſo.Ver.q 3.3.c.fi.

167 Formæ in mente humana,ſunt principaliter formarum, ſed in mente diuina & angelica,ſunt communiter, & immediate materiæ & formæ.Veri.q 2.5.1ᵐ./ 6.c./.q.3.8.c./.q.8.11. c./ q 10 4.5 c / q. 19.2.c.

168 Forma intellectus,habet duplicem reſpectum.ſ.ad obiectum cuius eſt,ad ſubiectum in quo eſt.Ex primo non dicitur aliqualis,ſed alicuius, ex ſecundo autem dicitur aliqualis,quia materialium non eſt materialis , nec ſenſibilium ſenſibilis . Veri.q.3.2.5ᵐ./.3.c.fi / q.10.4.c.

169 Forma intellectus, reſpectu eius eſt indiuidua , ſed reſpectu eius cuius eſt ſimilitudo,eſt uniuerſalis. 1ª.q.76 2 3ᵐ./.u de 3.q.1.2.3ᵐ./.4.c./.17.q.2.1.3ᵐ./.4.d. 50. q.2.1. 5ᵐ. Anima. 2.5ᵐ./.Ente.4 fi.h.

170 Intellectus recipit formam, ut formam ſimpliciter,non indiuiduando eam,quia in eo habet eſſe uniuerſale,ſed materia recipit formam indiuidualiter tantum. 1ª.q.75.5.1ᵐ./.2.d. 3.q.1.1.c./.3ᵐ.

171 Intellectus cuius forma eſt a re,perficitur a re,& a ſimilitudine,ſi autem non habet a re perficitur a ſimilitudine.Si uero non differt a ſimilitudine,a nullo perficitur.1ª.q. 14.2.2ᵐ./. 3ᵐ./.5.2ᵐ./.3ᵐ./.Ver.q.1.2.3ᵐ.

172 Forma intellectus,eſt directe ſimilitudo eſſentiæ rei, Forma autem ſenſus & imaginationis , eſt ſimilitudo accidentium eius.Con.4.cº.11./.Ver.q.8.7.fi.

173 Formæ rerum ſenſibilium , habent nobilius eſſe in intellectu,quã in ſenſibilibus.Con.3 cº.49.4ᵐ.

174 Intellectus quo ad actum eſſendi,eſt forma animæ, ſed quo ad actum intelligendi,eſt econuerſo. Ver.q.16. 1.c.3ᵐ.

175 Intellectus quo ad actum primum eſt forma materialis,ſed eſt immaterialis,quo ad actum ſecundum 2 d.17. q 2. 1.1ᵐ.

176 Forma iudicii.Iudicium quo ad formam iudicii,pertinet ad iuſtitiam diſtributiuam tantum.: 2ª q 63.4.1ᵐ.
*Indulgentia 22 27.Iudicium 23.&c.

177 Formæ ſacramentales,traditæ ſunt apoſtolis a Chriſto. 3ª. q.72.4.1ᵐ./.4.d.7.q.1.ar 3.q.1.2ᵐ. *Abſoluere 21. 28.29. 32.34.35.Apoſtoli 24.Character 39. Chriſma 2. Matrimonium.15.&c.Nuptiæ 2.Ordo 63.Virginitas 3.32. — Sacrales.

¶ Formale in unoquoque,eſt excellentius in eo.4.dĩ.46.q.2. ar.2.q.3.c. — Quid.

*Ablatiuus 1.Accidens 60.61. Actio 14 61.71 Actus 7.35. 41.58.83 154.176.Aer 6.Agens 75.77. 92. Agere 27.2).Amor 13.20.43.Angelus 83 148 211.330.Anima 90 301.Animal 1.Aſſimilatio 15.Aſſumere 34.Aſtrologi 2 3. Auerſio 7 Beatitudo 103.Beatus 3.46. Bonitas 20 149.168. Calor 7.8.13.Charitas 18.32 Cauſa 8.84 85.93.98.Cælum 18 39.Cognitio 32.Color 3.&c.Conſtructio.Continuum 1.Contrarium 28.Corpus 16. De 1.4.5. Delectatio 6.21. 75.112. Determinatio 4. Deus 18.87.338.432 433. Differentia 10. 13 Diffinitio 30.16.17.18.Diſpoſitio 46. Diſtinctio 1.6 9. 14.19.Donum 6 Elementum 16.Ens 6. Aequalitas 13 14.Eſſe 1.39.40.41.58 99. Euchª.4 95. Ex 6. Fides 17.31.32 37. 58.123.155.Finis 39.61 .Forma 1 14.Genus 1.Gratia 6. 69.130.134 Graue 1. Indiuiduum 15.30. Infinitum 14.19. 10.30.Inſultus 7.8 10.Inobedientia 3 Inſtans 29. Intellectualis 1. Intellectus 58.105.132.147.214. Intentio 16. Ira 14.15.Iudicium 9.Iuſtitia 28.32.66.72. Iuſtificatio 6.41.Liberum 3.Locus 3.Logica 10 Lucidus.u.Lux 20.Malum 8. Materia 16.17. Matrimonium 5.29. Mendacium 1.9.10. Meritum 23.25 Metaphyſica 30.Modificare .Natura 14.Nocere 1.Nomen 29.78.Nugæ.Obiectum 1.&c.9. Omiſſio 7. 12.Operatio 32.Pars 28.Participare 7.8. Paſſio 26. Pater 13.&c. Peccatum 19 49.64.259 288. Pœnitentia 111.112 126.Per.1.4.Perſona 4 .&c.Prædeſtinatio.44 48. Prædicatum 35.36.Prophetia 31. 66 Patientia 7.50.69. Pulchritudo 3.Quantitas 25. Ratio 20. Recipere 3.Relatio 86. Sacrilegium 6.Sapientia 1.5 . Satisfactio 8. Scandalum 8 Scientia 31.37.38.45.66.107.139.Solus 8.Spiritus 21. Tempus 7.8 Tranſgreſſio 1.Veritas 45 Virginitas 6.9.32.Virtus 99.102. 103.105.209.210.233. Vita 23. Viuificare 1. uniuerſale 8. Chriſtus 60.

¶ Formatio corporis humani, & aliorum eſt a Deo principaliter,ſecundario autem,eſt ab anima,mediante ſemine Cõ. 2.cº.87.7ᵐ./.10ᵐ. — Corporis.
*Adam 92. Agens 45. Angelus 178.559.570. Anima 219. Baptiſmus 58. Conceptio 3 31. Coſta 3.&c. Dæmon 10.6. Deus 196.Dicere 4.5.7.Diffinitio 8.Phantaſma 2.8. Fides 109.Forma 4.94.111.112.Habitus 41. Imaginatio 8.Informatio.Intellectus 273 Loqui 6.Monſtruus 1. &c. Peccatum 293.Propoſitio 13.Puer 1.Semen 16.Spirituale 3. Spũs 18. Timot 36.Viſio 24.Vxor 2.3.9.Vſura 197.

¶ Formatiua uirtus,eſt potentia actiua , non autem paſſiua. Ideo aſſimilatur actu.2.d.18.q.u 3.c. Aſſimilatio 15.Formatio.Formatum.Imaginatio 9.Semen 6.17 &c. — Quid.

¶ Formarum,Abortus 1.Agens 45.Baptiſmus 358.Certitudo 24.Conceptio 31. Confeſſio 6.15. Corpus 4.57. Coſta 3. Definitio 3 2.Femininum 3.Fides 5.16.45 95.101. 106.109. 152 153.154.157.Forma 166.Formatio, Imaginatio 8. Miſſio 43.Puer 1 Senſus 3 1 Symbolum 4.Chriſtus 198.

¶ Formica reponit grana,imminente pluuia.2 2ª.q.171.1.ar. 3./.2.d.7.q.2.2 6ᵐ./.3.d.16 q.1.1.4ᵐ. *Apis 0. Corpus 63. — Solicitudo.

¶ Formido,Dubitatio 1 Opinio 0.

¶ Formoſus,Chriſtus 205.

¶ Fornax ignis,non lædebat tres pueros,quia Deus ſuſpenderat actionem ignis.4.d.47.q.3.ar.3.q 2.c./.2ᵐ./.Ver.q.26. 10.12ᵐ./.Poª.q 6.1.c.fi./.20ᵐ. *Agilitas 4. — Miraculũ.

Fo

Quid. 1 ¶ FORNICATIO dicitur à fornice, idest ab arcu triumphali, vbi fiebat fornicatio. Et eſt proprie ſoluti cum ſoluta. 4. d. 41. 21. 4. q. 1. c. /. Ma. q. 15. 3. c. /. Ro. le. 8. me°. G.

Abſoluere 9. Accuſatio 24. Affinitas 4. Cognatio 8.

2 Fornicatio prohibetur ſpecialiter ſimul cum cerimoniis ab Apoſtolis, quia gentiles non reputabant eam eſſe peccatum. 12ſ. q. 103. 4. 3m. / 22ſ. q. 154. 2. 1m. / 4. d. 1. q. 2. ar. 5. q. 4. c. / d. 33. q. 1. ar. 3. q. 1. 2m. / Ma. q. 15. 2. 1m. / 1ª. Cor. 5. prin°.

3 Omne peccatum dicitur fornicatio large. 22ſ. q. 151. 2. c. / 3m. / 4. d. 39. 6. 2m.

Conſcientia 17. 18. Correctio 19. Datio 18. Debitum 20. Fides 190. Hæreſis 152. 152. Miſſa 8. Oſee.

4 Fornicatio eſt maius peccatum his, quæ ſunt contra bona exteriora, & minus his quæ ſunt contra Deum, vel contra perſonam proximi. 22ſ. q. 154. 3. o. / Ma. q. 1. t. 1m. / q. 2. 10. c. / q. 14. 2. 6m.

5 Fornicatio ſimplex, eſt ſimpliciter grauior in viro, quam in fœmina, de adulterio autem eſt econuerſo. 4. d. 35. 4. 5m. / 6m. Scriptura 10. Sponſa 6. Sponſalia 10. Thamar.

Coniugum. 6 Fornicatio poteſt probari per teſtes abſconditos, uel per ſigna violentæ ſuſpicionis. 4. d. 35. 3. 4m.

7 Coniuges non poſſunt ſe licentiare ad fornicandum. 4. d. 33. q. 1. ar. 3. q. 1. 5m.

8 Vir non poteſt excipere contra vxorem de fornicatione, ſi dedit ei occaſionem fornicandi. 4. d. 35. L. / 1ª. Cor. 7. lect. 2. prin°. I.

9 Viro licet dimittere coniugem fornicantem, niſi in ſeptupli ci caſu, ſ. ſi fornicatus eſt, vel eam proſtituit, uel propter longam abſentiam, nupſerit, uel ab alio in ſpecie viri cognita, vel ui oppreſſa, vel reconciliata, vel repudiata ſit. 4. diſt. 35. 2. 1. o. / 1ª. Cor 7. lec. 2. prin°. I.

10 Vir occulte fornicans, non poteſt petere diuortium, ſed tenetur reconciliari vxori petenti. 4. d. 35. 6. 5m.

11 Vir poteſt dimittere vxorem fornicatam, quo ad thorum, ſine iudicio eccleſiæ, non autem quo ad cohabitationem. 4. d. 35. 3. o.

Bigamia 5. 6. Diuortium 3. Matrimonii 48. 55. 137. Sponſalia 10. Suſpicio 10.

12 Vir tenetur ex præcepto eccleſiæ dimittere vxorem fornicatam, non pœnitentem. 4. d. 35. 2. o.

13 Dimittens coniugem fornicantem ex uindicta, peccat, non autem ſi hoc agit, vt uitet infamiam, vel incertitudinẽ prolis, vel ſi facit hoc ad correctionem. 4. d. 35. 1. 1m.

14 Reus tenetur reddere debitum, & redire ad innocentem vocantem, niſi dederit licentiam vouendi continentiam. 4. d. 35. 6. 3m.

Diuortiũ. 15 Vir poteſt diuortium fornicans, debet ſecundum æquitatem & non ſecundum rigorem iuris, cogi ad reconciliationem, licet vxor non poſſit hoc petere. 4. d. 31. 6. 4m.

16 Facto diuortio propter fornicationem, innocens poteſt ingredi religionem, & profiteri, etiã altero inuito. 4. d. 35. 5. 3m.

17 Fidelis ſi vult, poteſt cohabitare coniugi infideli, vel fornicanti, quandiu ſperat conuerſionem eius, non autem amplius. 4. d. 39. 3. 4. o. Matrimonium 128.

18 Infidelitas eſt ſpiritualis fornicatio, Ideo cauſat diuortium, ſi ſit in conſuetudine, carnalis vero fornicatio, per vnicum actum. 4. d. 35. 1. 3m. / d. 39. 3. 6. o.

19 Vitium contra naturam, cauſat diuortium. De quo non ſit mentio, quia eſt innominabile, & rarius accidit, & non ita cauſat incertitudinem prolis. 4. d. 35. 1. 4m.

20 Alia peccata non cauſant diuortium, quia non ſunt contra bona matrimonii, ſicut fornicatio. 4. diſtinctio. 35. 1. 3m. / d. 39. 6. o.

¶ Fornix. Fornicatio 1.

Dfia. ¶ Forſitan dicitur dupliciter. ſ. dubitatiue, & increpatiue. Io. 8. lec. 2. ſi. 2. A. Angelus 215. Delectatio 93. Deus 232. Phantaſma 8. Fermentum 3. Ioſias. Iudicium 84. Iuramentũ 33. Omarus 9. Peccatum 425. Puer 8. Stephanus 2. Vſura 243. 244. 254. 260. 300.

¶ Fortificatio. Amor 236. Angelus 432. Damnatio 50. Lignũ 2. Operatio 35. Peccatum 147. Vnctio 15.

Diuiſio. 1 ¶ FORTITVDO duplex, ſ. corporalis & mentalis. Prima eſt pars virtutis, ſecunda vero eſt virtus. Et vtraque eſt neceſſaria militi, ſed ſecunda magis. Opu. 42 li. 4. c. 17.

Adulterium 8. Baro. Continentia 11. Epieicia 1. Eupſichia. Fiducia 4. 5. 11.

Ob. 2 Fortitudo eſt uirtus ſpiritualis, ſecundum quòd eſt circa pericula. Sed eſt conditio omnis uirtutis, ſecundum quod dicit firmitatem animi abſolute. 12ſ. q. 61. 3. 4. o. / 22ſ. q. 58. 8. 2m. / q. 123. 2. o. / 3. 1m. / 13. c. / 3. d. 33. q. 1. ar. 1. q. 3. c. / 2m. Gabriel 1.

Ob. 3 Fortitudo non poteſt eſſe virtus theologalis, quia obiectum virtutis theologalis, ſcilicet Deus, habet rationem ardui, non autem periculi. 3. d. 26. q. 2. 2m.

For

4 Fortitudo eſt uirtus moderatiua timoris & audaciæ, propter bonum reipublicæ. Heb. 11. lec. 1. prin°. C.

Gratioſus. Iacob 7. 8.

5 Fortitudo eſt uirtus, tollens impedimenta, quæ repellunt uoluntatem ab eo quod eſt ſecundum rationem, propter difficile. 22ſ. q. 123. 1. o. / 3. 4. 5. c. / q. 124. 2. c. / 3. d. 33. q. 3. ar. 3. q. 1. c. / Pſal. 17. prin°. a. D. / Eth. 3. lect. 18. ſi.

Imaginatio 9. Lenia. Manſuetudo 2.

6 Fortitudini & temperantiæ, accidit repellere ſuperabundantiam paſſionum Sed per ſe conuenit eis, paſſiones moderari. 1ª. q. 91. 3. 1m. Perfectio 81. Perſeuerantia 5. 6. 8. 9.

7 Fortitudo corporis conſiſtit in quinque, ſ. vigore complexionis, robore membrorum, abundantia cibi, conſtantia mentis, & experientia bellicæ artis. Iſa. 3. prin°. I.

Præceptum 111. 112. Robur. Securitas 2. Vehemens. Vtilitas. Virtus 225. 258.

8 Fortitudo non habet partes ſubiectiuas, nec diuiditur in multas ſpecies, quia eſt circa materiam ualde ſpecialem. 22ſ. q. 128. c. prin°. Ob.

9 Manſuetudo, magnanimitas, & humilitas, ſunt partes potentiales fortitudinis. Vir. quæſt. 1. 12. 26m. Manſuetudo 2. vel eupſichia.

10 Propria materia fortitudinis, ſunt timores & audaciæ, in maximis terribilibus. 1ª. q. 59. 4. 3m. / 22ſ q. 186. 1. c. / 3. d. 33. q. 2. ar. 2. q. 2. o. Audacia 1. Confeſſio 5. Eupſichia. Ob. Obiectum.

11 Oppoſitum uidetur dicere. 22ſ. q. 127. 2. o. Reſpondeo ſicut dubio 255. Da. 652m.

12 Fortitudo eſt immediate circa timores & audacias, mediate uero circa obiecta horũ, ſ. circa pericula & labores. 22ſ. q. 123. 3. 2m. / q. 129. 1. 5m. / q. 161. 2. 3m. / 3. d. 33. q. 2. ar. 2. q. 2. 2m. / Con. 1. c°. 92. , m. / Eth. 4. le. 1. prin°. b. B.

13 Fortitudo eſt principaliter circa timores, ſecundario autem circa audacias. 1ª. q. 21. 1. 1m. / q. 95. 3. 2m. / 12ſ q. 60. 4. b. / c. / 22ſ. q. 123. 3. o. / 6. c. / q. 126. 2. c / q. 137. 1. c / q. 141. 3. c. / 2m. / 3. diſt. 26. quæſt. 2. 2. 4m. / d. 33. q. 2. ar. 2. q. 2. o. / Virt. q. 1. 4. c. ſi. / 5. c.

14 Fortitudo non eſt circa ſpem, niſi ſecundum quod ſpes connectitur audaciæ. 22ſ. q. 123. 3. 3m. / q. 125. 2. 3m. / 3. d. 33. q. 2. ar. 2. q. 2. 2m.

15 Fortitudo eſt inter audaciam & timiditatem, non autem ſpes, ſed eſt inter præſumptionem & deſperationem, ideo non ſunt idem. 3. d. 26. q. 1. 2. 2m. Spes 71.

16 Proxima materia fortitudinis, & tẽperantiæ, & partium ipſarum, ſunt paſſiones, remota vero, ſunt obiecta paſſionum. 3. d. 33. q. 1. ar. 2. q. 2. 2m. Temperantia 19. 21. Virtus. 40. 41.

17 Fortitudo eſt præcipue circa timores mortis. 12ſ. qu. 61. 3. c. / 22ſ. q. 123. 4. o. / 11. 12. c. / q. 125. 128. c. / q. 129. 5. c. / qu. 136. 2. c. / 4. c. / 1m. / qu. 137. 1. 2. c. / q. 140. 2. 3m. / qu. 141. 3. 4. c. / quæſt. 147. 2. 3m. / q. 149. 1. c. / q. 151. 2. 2m / q. 161. 2. 3m. / q. 166. 1. c. / 2. 3m. / 3. d. 33. q. 2. 3. 6m. / 4. d. 49. q. 5. ar. 3. q. 2. 8m. / Virt. qu. 1. 12. 6m. / 23m. / q. 5. 1. 4. c. / Eth. 3. lec. 18. me°. c. ſi. / 16. prin°. a. H.

18 Fortitudo principaliter eſt circa moleſtias mortis, ſecundario autem circa quaſcumque alias moleſtias. 22ſ. q. 123. 4. 1m. / q. 124. 4. 3m. / 3. d. 33. q. 2. 3. 5m. / q. 3. ar. 3. q. 1. c.

19 Fortitudo eſt maxime circa repentina, quo ad manifeſtationem habitus, non autem quo ad electionẽ. 22ſ. q. 123. 9. o.

20 Fortitudo eſt maxime circa timores mortis in bello communi, uel particulari 22ſ q. 123. 5. o. / q. 124. 2. c / qu. 141. 8. c. / 2. d. 44. q. 2. 1. 3m / 3. d. 33. q. 3. ar. 3. q. 1. c. Timor 59.

21 Ad uirtutem fortitudinis aliquid pertinet dupliciter. ſ. ut principale obiectum, uel actus, & ſicut inſtrumenta uel auxilia. 3. d. 34. q. 3. ar. 1. q. 2. 5m.

22 Fortitudo eſt circa difficiliora, non autem circa meliora, quã iuſtitia, quæ in bello, & in pace utilis eſt: non autem fortitudo, ſed tantum in bello. 22ſ. q. 58. 12. c. / 3m.

23 Immo fortitudo eſt utilis etiam in pace. 22ſ. q. 123. 12. 1m. / 5m. Reſpond Dubio 653. Da. 653m.

24 Perferre ſecundum quòd dici actum fortitudinis, nõ dicit immobilitatem, ſed electionem immorandi contra immoderatum timorem, ſicut charitas contra odium, manſuetudo contra iram, & patientia contra triſtitiam. 12ſ. q. 66. 4. 2m. / 3. di. 33. q. 2. 3. 4m. Manſuetudo. 3. Amor 219. Comparati.

25 Fortitudo includit patientiam, addens ei inſultum in mala ſecundum quòd oportet. Vir. q. 5. 1. 14m.

Androgathia. Angelus 432.

26 Fortitudo moderatur timorem, patientia & perſeuerantia triſtitiam, ſed manſuetudo iram. 22ſ. q. 136. 2. c. / 1m. / 2. d. 44. q. 2. 1. 3m. / d. 26. q. 2. 2. 4m. / d. 33. q. 3. ar. 3. q. 1. 3m. / d. 34. q. 1. 2. o. Manſuetudo 3. Bonitas 109. Concupiſcibilis 6.

27 Quicumque eſt fortis, eſt patiens, & non econuerſo, quia patientia eſt quædam fortitudinis pars. 12ſ. quæſtio. 66. 4. 2m.

Conti-

* Continentia 13.

28 Fortitudo ſuſtinet pericula mortis, ſed patientia ſuſtinet quæcunque mala 22^{æ}.q.128.4^{m}./.q.136.4.1^{m}./.3.d.33.q.3.a1.3.q.2.c.

29 Fortitudo eſt principaliter circa timores, ſecundario autem circa triſtitias patientia vero eſt econuerſo. 22^{æ}.quæſtio.136.4.2^{m}.

30 Fortitudo eſt principalior magnanimitate. 22^{æ}.q.129.5.c./.3^{m}.

* Fides 14.158.&c.Fundamentum 3.4.Generatio 43.

31 Oppoſitum videtur dicere a ſimili. 22^{æ}.q.161.5. 2^{m}./. Virt.

Du^{m}.654. q.1.12.24^{m}. Reſp^{o}.Du^{o}.654.

* Honor 24. Humilitas 22.Iacob 7.8.Impauiditas. Iuſtitia 51 &c Lenia.Manſuetodo. 1.2. Pœnitentia 27.28.

32 Fortitudo firmat cõtra mala, ſed magnanimitas, in perſequutione bonorum.22^{æ} q.129.5.1^{m}./.6.2^{m}.

33 Fortitudo, & magnanimitas conueniunt in modo, & forma, ſed differunt in materia 3.d.33.q.3.ar.3.q.2.1^{m}.

34 Partes potentiales fortitudinis ſunt ſex, ſ.magnanimitas, fiducia, ſecuritas, magnificentia, conſtantia, tolerantia, ideſt patientia, & firmitas, ideſt perſeuerantia.22^{æ}.quæſtio.128.o./.quæſt.129.5.o./.quæſtio.134.4.o./.quæſt.136.4.o./.quæſtio.161.4.3^{m}./.3.diſt.33.q.3.ar.3.q.2.4.o. Conſtantia 21. Perſeuerantia.8.9.

* Prudentia 76.Spes 75.Temperantia 5.

35 Fiducia, magnificentia, patientia, & perſeuerantiæ, circa materiam fortitudinis, ſunt partes eius integrales. Sed ſunt partes potentiales, & virtutes per ſe, diſtinctæ a fortitudine, ſecundum quód ſunt circa alias materias, 22^{æ}. quæſtio.128.o./.q.134.4.o./.q.136.4.o./.q.137.2.o./.3.d.33.q.3.ar.3.q.1.2.4.o.

* Vita 63.Votum 18.

36 Vitium audaciæ opponitur fortitudini, ſecundum exceſſum audaciæ, impauiditas autem, ſecundum defectum timoris, quia in vtraque ponit medium. 22^{æ}.q.126.1.3^{m}./.2.diſt.26.q.2.2.4^{m}./.d.34.q.1.2.c./.diſt.44.q.2.1.3^{m}. Audacia 4. Impauiditas.

Subiectum. 37 Fortitudo & manſuetudo, nullo modo ſunt in Deo, niſi Metaphorice contra.1.c^{o}.92.

* Amictus.

38 Fortitudo eſt in iraſcibili ſubiectiue. 12^{æ}.q.61.2.c./.q.66.1.c.q.85.3.c./.22^{æ}.q.58.5.2^{m}./.9.c.q.128.1^{m}./. quæſt.34.4.c./.q.136.4.2^{m}./.quæſt.137.2.2^{m}./.3^{a}.quæſt.15.2.c./.3.diſt.26.q.2.2.4^{m}./.diſt.33.q.2.ar.4.quæſtio.2.o./.4.diſtin.33.q.3.3.c./. Ma.quæſt.4.5.4^{m}./.q.5.4.13^{m}./.Vir. quæſt.1.4.c.prin^{o}./.fin./5.c.fin./.10.11^{m}./.q.5.1.c.fi./.Ethi.3.lec.19.prin^{o}.2.G. Subiectiue.

* Anima 221.Apoſtoli 30.Aqua 11.Audacia 1.4.5.9.10.21. Baro.Bonitas 156 Fictio 2.Fiducia 4.5.11.Generatio 39.

39 Fortitudo & debilitas cordis, pertinent ad iraſcibilem, ſed dilatatio & conſtrictio eius, pertinent ad concupiſcibilem. Ver.q.25.2 c.

* Habitus 60.Iacob 7.8. Intellectus 99. Leo 2. Paſſio 132. Perfectio 81.

40 Fortitudo martyrum, præcipue commendatur, quia ſuſtinet propter Deum impugnationes perſonales, & mortem in bello particulari.22^{æ}.q.123 5 1^{m}./ q 124.2.c.

* Perſeuerantia.1.5.8.9 Pes.

41 Sancti in patria, habent fortitudinem mouendi totam terrã. V 1.q.4.4.12^{m}.

Immo terra eſt immobilis.Ma.q.16.9.8^{m}./. Cæ.2.lec.21.fi.

Du^{m}.655. Reſp^{o} ſicut Du^{o}.655.

42 Fortis ſeu conſtans, timet quæ, & quando. & vbi, & ſicut oportet, non autem aliter.4.diſtinct.29 2.1^{m}. /.Virt.quæſ.1.13.5^{m}.

43 Fortis intendit exprimere ſimilitudinem ſui habitus in actũ, vt proximum finem.22^{æ}.q 123.7.o.

44 Fortis delectatur de ſuo actu & fine. Sed non percipit, niſi ex ſuperabundanti gratia Dei, propter dolorem corporis, & animæ pro amiſſione vitæ.22^{æ}.q.123.8.o.

* Prælatio 18.20 27.Securitas 2.Spes 33.58.75.

45 Non habens fortitudinem, operatur fortia quincupliciter, ſ. propter ignorantiam. artem, experientiam, paſſionem, & lucrum. 22^{æ}.q.123.1.2^{m} /.q.128.7^{m}./.3. d.35.q.3. ar.3.q.3.o./. Ethi.3.lec.16.19.o.

* Temperantia.3.31.Terra 5.Timor 5,10.30.50. Veritas 52. 55.Vindicatio 5.Chriſtus 87.

Actus. 46 Principalis actus fortitudinis, eſt ſuſtinere, ſecundarius vero, eſt aggredi.22^{æ}.quæſtio.123. 5.c./.6.o./.8.c /.10.3^{m}. /.11.2^{m}./.quæſt.124.2.3^{m}./. quæſtio.128.c./. quæſt.141.2.3.c./.3.d.33 q.2.3 6^{m}./.quæſt.3.art.3.quæſt.1.c./.diſt.34. quæſt.3.art.1.q 2.c./.Virt. quæſt. 1.12.c. Actus 120. Alexander 2. Amictus. Angelus 432. Antropoſpatos. Aqua 11. Confeſſio 5.53.Confirmatio 21.

47 Ad primum actum, requiruntur duo, ſ.præparatio animi, & & exequutio operis. Ad ſecundum etiam requiruntur duo, ſcilicet infrangibilitas, & infatigabilitas.22^{æ}.q.128.c.

* Damnatio 50.

48 Fortitudo aſſumit iram moderatam ad actum ſecundum, non autem ad primum, nec vt auxilium, ſed vt inſtrumentũ, quia ad iram pertinet inſilire in rem contriſtantem. Vnde Philoſophus inducit verſum Homeri. Virtutem & furorem erige: quia videlicet cum aliquis eſt virtuoſus virtute fortitudinis, paſſio iræ, electionem virtutis ſequens, facit ad maiorem promptitudinem actus. Si autem præcederet, virtutis modum perturbaret.22^{æ}.quæſt.123.10.o./.11.1^{m}./. Ver.qu.26.7.c.fi.

* Delectatio 49. Difficile 12.

49 Triſtitia & concupiſcentia, per ſe impediunt ſecundum actum fortitudinis, ſ.aggredi, ſed per accidens adiuuant. 22^{æ}.q.123.10.3^{m}.

50 Fortitudo ſpiritus, oſtenditur in reſiſtendo concupiſcentiæ carnis contrariantis ſpiritui. Sed eſt maior in comprimendo, ne inſurgat. 3^{a}.q.15.2.3^{m}.

* Fortificatio.Gratia 2.Imaginatio 9.Intellectus 99. Inuincibile.Lenia. Lex 135,172.Martyrium 2.

51 Fortis habet duos actus, ſ.circa propriam materiam, ideſt pugnare, & circa proprium finem iam adeptum, ideſt gaudere de victoria.3.d.33.q.1.4.c.

* Motus 62 Operatio 35. Paſſio 58.138. Peccatum 370. Præceptum 111.112.114.Reuelatio 11.

52 Pugnare viriliter, eſt actus fortitudinis, inquantum huiuſmodi. Sed vt debetur a milite propter feudum quod tenet a rege, eſt actus iuſtitiæ.3.d.9.q.1.ar.1.q.1.3^{m}.

* Superbia 24 Thomas 2.Tribulatio 6.11.Veritas 55.Vincere.Vindicatio 8.

53 Donum fortitudinis in patria, habet actum perfruendi plena ſecuritate a laboribus, & a malis.22^{æ}.q.139.1.2^{m}./ 3 diſt. Donum.
33.quæſtio.1.4.c./.diſtin.34.quæſt.3.ar.1.quæſt.3.o./. d.35.q.2.ar.4.q.3.c.

* Armus.

54 Actus principalis huius doni in via, eſt ſuſtinere omnia difficilia, ſecundarius autem, eſt aggredi. Sed non differunt ſpecie.3.d.34.q.3.ar.1.q.2.c. * Beatitudo 151.&c.169.170.Charitas 64.Donum 28.Gabriel 1.

55 Hoc donum eſt maxime circa opera ſupererogationis, quæ ſunt difficillima, & ſupra vires humanas.3 d.34.quæſt.3.art.1.q.2.1^{m}.

56 Hoc donum reſpicit principaliter difficultates, ſed miracula, & doctrinam, tanquam auxilia, & inſtrumenta.3.d.34.q.3.ar.1.q.2.1^{m}.

* Præceptum 111.112.114.Virtus 151.

57 Donum fortitudinis, ſe extendit ad omnia difficilia, non autem virtus fortitudinis.3. d.34.q.3.ar.1.q.2.o.

58 Virtus fortitudinis, firmat animum, ſecundum modum connaturalem homini, donum autem ſupernaturaliter. 22^{æ}.qu.139.1.o./.3.d.34.q.1.2.c./.q.3 ar.1.q 1.o.

59 Donum fortitudinis dat fiduciam euadendi quælibet pericula, & perueniendi ad finem cuiuslibet operis, ideſt ad beatitudinem, non autem virtus fortitudinis, ſed perficit ad ſuſtinendum quælibet pericula:22^{æ}.q.139.1.c./.1^{m}.

60 Donum fortitudinis reſpicit virtutem fortitudinis, inquantum ſuſtinet pericula, & facit quodcunque opus arduum. Ideo diſtinguitur a dono conſi.ii.22^{æ}.q.139.1.3^{m}.

1 ¶ Fortvna eſt cauſa per accidens, vt in paucioribus, præter intentionem, in his quæ ſunt propter finem, & a propoſito.Met.11.lc 8.fin.Cauſa.14.inſ. Quid.

2 Fortuna eſt intellectus, agens præter intentionem. Sed caſus eſt natura, agens præter intentionem.Meta.11.lec.8 fi /. Li^{o}. 12.lec.3.me^{o} c./.F.Phy.2.lec.10.o. Caſus.

* Aſtrologia 4.Altium.Bonitas.191.Cauſa.10.&c.

3 Fortuna eſt incerta, quia eſt ab infinitis, ideſt in determinatis cauſis.Meta.11.lec.8.fi.

4 Fortuna eſt maxime in diuitiis, & potentia, deinde in aliis bonis exterioribus.3.3.1^{a}.30.fi./.31.prin^{o}./.fi.

5 Fortuna non eſt in carentibus vſu rationis. Met.11.lec.8.fin.

* Magnanimitas 27.

6 Fortuna & felicitas, ſunt eorundem ſubiectorum, non autem eorundem obiectorum, vel mediorum.4.d.49.q.1.art.3.q.1.5^{m}. * Prouidentia 57.Scientia 51.52.53.

7 Benenatus dicitur, qui bene inclinatur ex Cælo, & etiam bene fortunatus, non autem cuius electio dirigitur ex deo vel Angelis, ſed dicitur bene gubernatus, vel bene cuſtoditus. cont.3.c^{o}.92./.Opuſ.25.c^{o}.4.

8 Nullus poteſt eſſe vniuerſaliter bene natus, ex virtute Cæli, ſed tantum ex directione Dei.cont.3.c^{o}.92.fi.

Aliquis

9 Aliquis dicitur reſpectu moralium bene vel male natus, nō autem bene vel male fortunatus, quia non poſſunt eſſe præter intentionem, cont.3.c^{o}.92.

Cōparatio. 1 ¶ FORVS pœnitentialis, eſt dignior foro contentioſo, qui tamen maiorem ſolennitatem requirit, quia in eo oportet ꝙ non ſolum Deo, ſed etiam homini ſatisfiat. 4.d.18.q.2.ar.2, q.1.2^{m}./.Opuſ.72.c^{o}.20.

2 Parochiales habent in ſubditos ſuos iuriſdictionem, in foro conſcientiæ, in quo poſſunt abſoluere, non autem in foro iudiciali, quia non poſſunt coram eis ſubditi conuenire in cauſis contentioſis. 4.diſtinct.18.quæſtio.2.ar.2.q.1.2^{m}./.Opuſ. 73.c^{o}.20.

* Abſoluere o. Capitulum. Dolus 4. Electio 35. Excommunicatio 13.15. Illegitimus 1.&c. Irregularis 2. Iudicium 23.&c. Iuramentum 20. Lex 174. Matrimonium 27.43. Nondinæ. Pœna 43.54.71. Pœnitentia 95. Princeps 10. Scipio. Vſura. 158.159.285 289.313.

¶ Fotinus. Hæreſis 88 93.94.

¶ Fouea. Lacus.

¶ Fouere. Ciconia 2. Cōceptio 3. Educatio. Aegritudo. 4. Eleemoſyna 15. Fauere. Nomen 37. Spiritus 16. Vſura 272.

Miraculum. 1 ¶ FRACTIO panis a Chriſto dicitur fuiſſe ſimilis inciſioni cultelli. 3.d 21.q.2.ar.4./.q.1.3^{m}.

* Accidens 83 84. Aduerſanta.

Licet. 2 Clauſtra virginis frangere ad medicinam, vel aſpicere ad ꝓbandum virum eſſe mentitum, licet, ne matrimonium impediatur. Nec fractio hæc, vel aliud aſpicere, eſt contra naturā, quia non fit ad delectationem, ſed ad medicinam, uel ad ꝓbationem veritatis. 4.d.34.2.5^{m}./.3.c./.L. me^{o}.D. Clauſtrū. Affinitas 5. Confractio Excommunicatio 30.

3 Quantumcunque aliquis clauſtra pudoris inuadat vel frangat, niſi commiſtio ſeminum ſequatur, non contrahitur ex hoc affinitas. 4.d. 41.ar. 1.q 4 2^{m}. Affinitas 5.

* Innocentia 14.15 Magnanimitas 13. Manducatio. Natiuitas 20. Sabbathum 12. Satisfactio 8. Soluere. Speculū 6. Sponſalia 5. Vas 3. Violatio. Virginitas 6.9.&c.13.29.&c. Votum. 38.53.&c.73.

Quid. 4 Frangi eſt diuidi in partes magnas. Sed diminui vel conteri, eſt diuidi in partes minimas. 4.d.17.q.2. ar.1.q.2.c./.art. 2.q.1.c./.Iſa.24.me^{o}.k. Confractio.

¶ Fragilitas. Beatus 54. Mulier 4.6.18. Vir.16.

¶ Fragor. Cælum 114.

Figura. ¶ Framea ſeu gladius, ſignificat mortem, uel linguam prauā. Pſal.21 me^{o}.q.I.

* Gladius o.

¶ Francia. Indulgentia. 29. Vſura 214.

¶ Franeus. Imperium.

Diuiſio. 1 ¶ FRATER in ſacra ſcriptura dicitur quadrupliciter, ſ. natura gēnte, cognatione & affectu. 3^{a}.q.28.3.5^{m}./. Matt.12.fin. b.B./.Gal 1.fi.C.

2 Fratres Chriſti ſumus, per adoptionem. 1^{a}.q.33.3.c./.q.41: 3.c./.3^{a}.q.23.1.2^{m}./.3.d.10.q.2.ar.1.q.2.2^{m}./.4.d.30. q.2.3. 4^{m}./ Pſal 48.me^{o}.c.C./.Gal.le.5.fi.H.

* Accuſatio 6. Admonitio o. Amor 121.127. Apoſtoli 31.

3 Fratres Chriſti in euangelio, dicuntur conſobrini eius, ſ. filii Mariæ, materteræ matris eius 3^{a}.q.28.3.5^{m}./.4.d. 30.q. 2.3. 4^{m}./ Opuſ.3.c^{o}.232./.Matth.12.fi.b.B./.Io.2.lec.2.princ^{o}.a. F./.c^{o}.7 lec.1.me^{o}.b d./.Gal.lec.5.fin.G.

* Blaſphemia 3.22. Cognatio 1. Conſanguinitas 8. Imperator 9 Ioſeph 1. Iudæi 11. Ieiunium 29. 30. Matrimonium 83. Meritum 84. Obedientia 35. Papa 2. Profeſſio 2.3. Religio 29. Scipio. Titus. Vſura 195.289. Chriſtus 101.110. Zorobabel.

¶ Fraternum, Admonitio o. Blaſphemia 22. Correctio o. Vſura 9.8 1.189.201.289.

¶ Fraudulentus. Miluus. Præuaricator. Venus 2,3. Vulpis.

¶ Fraus. Adam 29.30.31. Aleator 1 Angelus 296.323.394. 395.396. Alluria 1.7. Auaritia 15. Bibere Calumnia o. Cur ſitus. Furtum 2.3.4. Ieiunium 43.45. Inſidiæ. Lacus o. Laqueus Matrimonium.35.59 60.61. Meretrix.6. Occultatio. Oſculum. Præceptum.108. Proditor. Prudentia 2.22.35. Vſura 59.107.108.128.&c.150.219.220 221.

Cauſa. ¶ Phreneſis. Tama poteſt eſſe motio ſpirituum & humorū, ꝙ huiuſmodi apparitiones rerum aliter quàm ſint, etiam vigilantibus per naturalem commotionem humorum ſiunt ſicut & in phreneticis, & aliis huiuſmodi. 1^{a}.q.111.3.c.fi. Aduocatus 9. Baptiſmus 132. Depoſitum 3. Euchar^{a}.210.211. Phreneticus. Furia. Furioſus. Futurum 3. Matrimonium. 105 106.107. Viſio 25.

¶ Phreneticus. Preneſis. Medicus 11.

Diuiſio. ¶ Frenum quincuplex ſ. propriæ diſcretionis, diuinæ gubernationis, diabolicæ deceptionis, æternæ damnationis & temporalis affl.ctionis. I.ſa.37.fi.E.

* Infirmitas, Sobrietas 1.

¶ Frequenter. Abſtinentia 7. Accidens 103. Adam 52. Contingens 6. Cornicula. Docilitas 2. Euch^{a}.180.181. Lex 39. 163. Memoria 22. Numerus 6.20. Peccatum 291.385. The^{a}. 2. Vſura 171.176.189.

¶ Frequentia, aſſiduitas, & diuturnitas, non ſunt circunſtantiæ mutantes ſpeciem, niſi aliud superueniat. 12^{a}. quæſt.88. 5.2^{m}. Non circunſtantia.

* Adam 52. Amor 259. Angelus 453. Aſſiduitas. Capitale. 3.6. Caſtitas 10. Colere. Confeſſio 53. Contemptus 1. Dæmō 103.111. Euch^{a}.180.181. Frequenter. Fulmen. Futurum 2. Gula 3. Iuſtitia 61. Lex 39.163. Lingua 6. Mos 1. Negotiatio 2. Paulus 24. Peccatum 291.385. Pſal.12. Religio 2. Sepultura 7. Theologia 2.

¶ Fricare. Multa homo agit abſque deliberatione, de quibus etiam quandoque nihil cogitat, ſicut cum aliquis mouet pedem vel manum, aliis intentus, vel fricat barbam. 12^{a}.q.1.1. ar.3./.3^{m}./.Ma.quæſtio.2.5. 6^{m}./.Meta.7.lec.6. med^{o}. g.G. Actio 43. Nō intentū.

* Magnes 3.

¶ Frigeſcere. Appetitus 75.

¶ Frigiditas eſt qualitas feminina, calor autem eſt qualitas maſculina. Iob 38.lec.2.me^{o} K. Quid.

* Adoptio 5. Affinitas 9. Appetitus 75. Aqua 1. Aranea 1. Calor 5.13. Cælum 129. Ebur. Eunuchus. Fames 1. Gratia 5. Ira 52. Lux 25. Mare.1. Maria 70. Matrimonium 81. 85. 88.&c. Palpabile 2. Pœna 90. Rex 9. Saturnus. Senectus 5. Septentrio. Terremotus 3. Timor 34.35. Vapor 4. Ventus 4 5. Vinum 2.

¶ Frigus. Muſica 1.

¶ Frigus. Frigiditas.

¶ Frondes. Anima 313. Arbor 2.

¶ Frons. Baptiſmus 238.244. Confirmatio 21. Chriſma 3. Vertex.

¶ Fructiferum. Vſura 204.218.

¶ Fructificare. Arbor 1.2. Maria 69. Chriſtus 212.

¶ Fructuoſus. Oratio 37. 38. Prædicator o. Vita 59. Vſura 204.218.

1 ¶ FRVCTVS dupliciter diſtinguuntur, ſcilicet ſecundum tres perfectionis gradus a Chriſto, ſ. trigeſimus, ſexageſimus, & centeſimus, ſiue ſecundum tres gradus virtutis, vt ſancti diſtinguunt, quia cuiuſlibet rei perfectio, attenditur ſecundum principium, medium, & finem, & eſſentialiter, id eſt ſecundum rationes diuerſas gaudendi, ſ. duodecim a Paulo. 12^{a}.q.70.3.2^{m}./.3.d.34.q.1.5.4^{m}. Diuiſio.

* Anima 213.

2 Fructus ſpiritualis dicitur quadrupliciter, ſ. quod efficit, vt vltimus finis, ſ. fruitio, vel non vltimus finis, ſ. virtutes, omne premium futurum, & ſpiritualitas conſurgens ex ſemine verbi Dei. 4.d.49.q.5.21.2.q.1.c.

* Arbor o. Caſtitas 3. Excommunicatio 3.

3 Fructus ſpiritualis dicitur dupliciter, ſ. quod principaliter expectatur, ſ. Deus, & ſecundario, ſ. delectatio. 12^{a}. quæſtio. 11.1.c./.3^{m}./.3.diſtinct.34.quæſtio.1.5.c./.3^{m}./.Gal.5.lec.6. prin^{o}.I.

* Fides 10. Indeuotio. Laus 7.9.20. Manens.

4 Fructus quarto modo, ſ. conſurgens ex ſemine verbi Dei, eſt tantum triplex, ſecundum tres gradus continentium, ſ. coniugum, viduarum, & virginum. 12^{a}.q.70.3.2^{m}./.3. d.34. q.1.5. 5^{m}./.4.d.49.q.5.ar.2.q 3.o.

5 Fructus ſpiritusſancti ſecundum ſanctum Paulum ſunt duodecim, ſ. charitas, gaudium, pax, patientia, bonitas, longanimitas, benignitas, manſuetudo, fides, modeſtia, continētia, & caſtitas. 12^{a}.q.70.3.o./.3.d.34.q.1.5.c./.Vir.q.2.2.12^{m}./. Gal. 5.le.6.me^{o}.G.

6 Fructus ſenſibilis, eſt vltimum ex arbore expectatum, quod cum quadam ſuauitate percipitur. 12^{a}.q.11.1.c./.3. c./.2^{m}./. q.70.1.c./.Gal.5.lec.6.prin^{o}.H. Quid.

7 Vltimum ſimpliciter & delectans, eſt proprie fructus, & eius proprie eſt frui. Delectans autem non vltimum, poteſt aliquo modo dici fructus, ſed eius non eſt frui proprie, & ſecundum completam rationem. Non delectans vero, ſed tantum in ordine ad aliud appetitum, nullo modo eſt fructus. 12^{a}.q. q.11.3.c./.2^{m}.

* Confeſſio 52. Familiaritas 1. Fætus. Flos 1. Fruges. Homo 37. Iuuentus 2.

8 Fructus adeptus habet rationem vltimi finis, non autem ſicut productus. Gal.5.lec.6.prin^{o}.H.

* Manſuetudo 1.

9 Opera carnis, non dicuntur fructus, quia ſunt contra rationem, ſicut quod eſt ex arbore contra naturam eius, non dicitur fructus. 12^{a}.quæſt.70.4.14./.22^{a}. quæſtio.8.8.c.hu./. Gal.5.lec. 6. principio E. * Patientia 1. Pœnitentia 88.

Petrus

Fru

Petrus 5. Vagatio 1. Vas 2.

10 Virtutes dicuntur fructus, ratione delectationis, non autē ratione habitus. 12f. q. 70. 1. 3m. / 22f. q. 136. 1. 3m. / 3. diſt. 34. q. 1. 5. 1m. / Gal. 5. lec. 6. me°. G. Veritas 27.

11 Operatio ſecundum facultatem rationis, dicitur fructus rationis. Sed vt mouetur a Deo, dicitur fructus ſpiritusſancti. 12f. q. 70. 1. c. ⁿ Vſura 54. &c. 98. 99. 106. 178. 180. 185. 188. 189. 218. 219. 224. 225. 226. 253. 273. 290. &c. 298. Vſus 10. & cætera.

12 Opera noſtra, vt ſunt a ſpiritu ſancto dicuntur fructus, reſpectu vero futuræ beatitudinis, dicuntur flores. 12f. q. 70. 1. 1m. / Gal. 5. lec. 6. prin°. I.

Subiectum. 13 Fructus proprie, dicitur tantum in corporalibus, ſcilicet plantis, a quibus metaphorice transfertur ad ſpiritualia. 12f. quæſtio. 11. 1. c. / 3. 2m. / q. 70. 1. c. / 3. diſtin. 34 qu. 1. 5. c. / 4. diſt. 49. quæſt. 5. ar. 2. q. 1. c.

14 In parte appetitiua, ſunt plures fructus, quàm in parte apprehenſiua, quia fructus ſignificat finem, qui magis conuenit parti appetitiuæ. 22f. quæſtio. 8. 8. 3m. ° Iuſtitia 41 Manens. Veritas 27.

15 Fructus quarto modo, ſcilicet conſurgens ex ſemine verbi Dei, debetur ſoli continentiæ. 4. diſt. 33. quæſt. 3. 3. 3m. / d. 49. q. 5. ar. 1. q. 1. 2m. / q. 2. 0.

16 Nullus fructus quarto modo, debetur incontinenti, pœnitenti in fine tantum. 4. d. 49. q. 5. ar. 2. q. 1. 2m.

17 Fructus ſexageſimus, conuenit ſolis viduis, habentibus propoſitum continendi ſemper, licet ſine voto 4. diſt. 49. qu. 5. ar 3. q. 1. 6m.

Cõpara°. 18 Fructus comparatur ad arborem, ſicut effectus ad cauſam, ad hominem vero, ſicut vltimum expectatum delectans. 12f. q. 11. 3. 2m. / quæſ. 70. 1. c. ⁿ Aureola 4. 23. Beatitudo. 128. 132. 242. &c. Decimæ 9. 22. 26. Iuſtus 13.

19 Eidem dono reſpondent multi fructus, ſecundum diuerſos actus eius. 3. d. 34. q. 1. 5. 5m. Liberalitas 2.

20 Dono conſilij, non reſpondet proprie aliquis fructus, quia ois practica, eſt propter aliud. 21f. q. 8. 8. 3m. / quæſt. 52. 4. 3. ⁿ Natiuitas 6. Patientia 1. Primitiæ 3. 4. Simonia 16. 32. Vita 10. 14. Vſura 228.

21 Fructus ſpiritus, contrariantur operibus carnis in communi, non autem ſingula ſingulis, niſi ſecundum adaptationem. 12f. q. 70. 4. 0. / Gal. 5. le. 6. fi. H.

22 Opera carnis ſunt plura fructibus ſpiritus, quia bonum eſt vno modo, ſed malum eſt omnifariam. 12f. q. 70. Accidentaliter. 3. 4. 1m. / Gal. 5. lec. 6. fi. H.

¶Fruges. Vſura 223.

Quid. 1 ¶F R V I conſiſtit in duobus, ſcilicet in viſione intellectus, & delectatione affectus. He. 12. le. 4. me°. D.

Actus. 2 Frui eſt actus potentiæ, non autem exequentis. 12f. q. 11. 1. 0. / 2. c. ° Amor 258. Angelus 138.

3 Frui eſt actus appetitiuæ, potentiæ 12f. quæſtio. 11. 1. 0. / 2. c. Actus.

ª Anima 130. &c. Charitas 30. 63. Deus 5. Finis 41. 123. 129.

4 Frui eſt actus voluntatis. 12f. q. 11. 1. 1m. / 4. c. / 2m. ° Fructus 2. 7. Fruitio. n. 9.

Du^m.656^m. 5 Oppoſitum videtur dicere. 1ª. quæſtio. 26. 2. 0. / 12f. quæſtio. 3. 4. 0. / Opuſcu. 3. c°. 107. Reſpondeo ſicut Dubio. 271.°. 656ᵐ A.

6 Frui eſt actus voluntatis, in ordine ad intellectum. 12f. quæſtio. 11. 1. 1m. / 4 c. / 2m.

7 Vel addendum fuiſſet, quòd frui non eſt ille actus abſolute, in quo conſiſtit beatitudo, ſed ſupra ipſum addit. Frui enim complectitur actum intellectus in quo eſt eſſentia beatitudinis, & omnem actum qui ſequitur, quaſi perfectionem aliam addens, ſupra actum intellectus, vt puta delectationem, & huiuſmodi, quę perficit operationem intellectus beati, ſicut pulchritudo iuuentutem. Opuſ. 51. c°. 3. / Opuſc. 72. quæſtio. 2. Delectatio 50. ° Habere 1. Patientia 10. Peccatum 10.

8 Frui eſt actus tantum voluntatis, ſecundum charitatem in ordine ad potentias & habitus priores. 12f. quæſtio. 11. 2. 0. / 1. d. 1. q. 1. 1. 0.

9 Frui nominat nobiliſſimam operationem, ſcilicet beatitudinem, non quidem eſſentialiter, ſed ex parte complementi, ſcilicet delectationis. 1. diſt. 1. quæſt. 1. 1. c. / 1m. / 2. diſt. 10. 1. 3m. ⁿ Vti. 3. 23.

Quid. 1 ¶F R V I T I O pertinere videtur ad amorem, vel delectationē quam aliquis habet de vltimo expectato, quod eſt finis. 12f. q. 11. 1. 4. c. / q. 34. 3. c. fi.

2 Actus fruitionis triplex, ſcilicet comprehendere, ſeu tenere, videre, & amare. Primo perficitur memoria, ſecundo intelligentia, tertio voluntas. Primus adaptatur thronis, ſecundus cherubin, tertius ſeraphin 2. d. 9. c. Cherubin. 1. inf.

3 Nomina trium ordinum prædictorum, ſumuntur ab excellētia prædictorum trium actuum fruitionis, & non ab eis ſimpliciter. 1ª. q. 108. 5. 5m. / 6m / 2. d. 9. 4. 6m. Obiectum.

4 Frui aliquo dicitur tripliciter, obiecto, ſcilicet deo tantum habitu, ſcilicet charitate, & beatitudine creata, & inſtrumento ſcilicet potentia 1. d. 1. q. 2. 1. 0.

5 Eadem fruitione fruemur deo, fruitione eius, & beatitudine creata. 12f. q. 11. 3. 3m. / 1. d. 1. quæſt. 2. 1. 2m. Beatitudo 9. ⁿ Amicitia 29. Amor 258.

6 Vna fruitione, fruemur tribus perſonis, quia habent tantum vnam rationem obiecti, ſcilicet ſummam bonitatem, & ſimul cognoſcuntur. 1. d. 1. q. 2. 2. 0. ° Angelus 138. 512. &c. Anima. 130. &c. Beatitudo 16. 23. 33. 37. Charitas 30. 62. Cibus 11. Delectatio 49. 83. 84.

7 Fruemur paternitate, inquantum bonitas, non autem inquantum paternitas 1. d. 1. q. 2. 2. 3m.
° Gloria. 18. 21. Habere 2.

8 Fruitio perfecta, eſt tantum vltimi finis habiti, imperfecta vero etiam non habiti, ſed impropria, eſt non vltimi ſimpliciter. 12f. q. 11. 3. 4. 0. / q. 12. 2. 3m.
ⁿ Maria 19. Patientia 10. Peccatum 10. Vti 12.

9 Non oportet quod fruitio ſit vltimi finis ſimpliciter, ſed quòd habeatur pro vltimo fine. 12f. q. 11. 2. 2m.

10 Non eſt fruendum iuſto, niſi in deo. Peccatore autem, brutis, vel inanimatis, nullo modo. 12f. q. 16. 3. 1m. / 1. d. 1. q. 2. 1. 4m. / Ro. 15. le. 3. prin°. H. / Phile. fi. F.

Oppoſitum videtur dicere. 12f. qu. 11. 2. 0. Reſpondeo Dubio 656ᵐ. B. Du^m.656^m.

11 Carentia cognitione nullo modo fruuntur bruta fruuntur improprie. Peccator non vere, iuſti imperfecte, beati perfecte, Deus autem perfectiſſime. 12f. quæſt. 11. 2. 4. 0. / q. 12. 5. 2m. / 1. d. 1. q. 4. 1. 0. Beatus 23. vel Animal 61. Fruens.
° Angelus 238. 512. 513. Cibus 11.

12 Chriſtus in paſſione, perfectius fruebatur ſecundum animam intenſiue, quam beati, ſed econuerſo extenſiue. Quol. 7. 5. 2m. Gloria 18.

13 Hæc fruitio Chriſti, perueniebat ad totam animam eius, ſecundum eſſentiam, vt eſt ſubiectum rationis ſuperioris tantum. 3ª. q. 46. 8. 0. / Quol. 7. 50. Quid.
° Dolor 33. Finis 123. Gloria 18. 21. Raptus 18.

¶Frumentum eſt genus ad triticum, & ad alia grana. 3ª. qu. 74. 3. 2m. / 3m. / 4. diſtinc. 11. quæſt. 2. ar. 2. quæſt. 1. ar. 3. 4. / qu. 2. ar. 1. Quid.
° Euchariſtia 62. &c. Triticeum. Triticum.

¶Fruſtra dicitur, quod eſt ad finem, quem non inducit. 1ª. qu. 25 2. 2m. / q. 88. 1. 4m. / 3ª. quæſt. 11. 5. 2m. / 1. diſt. 43. quæſt. 1. 1. 3m. / 4. d. 44. q. 1. ar. 2. quæſt. 1. 1m. / Veri. quæſtio. 2. 10. 5m. / Poteſtiā. quæſt. 1. 2. 1m. / Anima. 16. 9m. / Meta. lect. 1. fi. / fi. / Phy. 2. lect. 10. meⁿ. f F.
ⁿ Appetitus 42. Campſoria 8. Finis 79. 80. Fruſtratio. Intellectus 102. Ordinatio 1. Paradiſus 9. Potentia 30. 31. 51. &c. Quid.

¶Fruſtratio. Ordinatio 1. Peccatum 201. Verecundia 7.

¶Fucatio eſt ſpecies fictionis, ad mentiendum pulchritudinē. Ideo ſemper eſt peccatum. Sed non eſt mortale, niſi fiat ad laſciuiam, vel contemptum dei. Tamen licet occultare turpitudinem cauſatam ex infirmitate, vel etiam alia cauſa accidentali. 22f. q. 169. 2. 2m. / 1f. Thi. 2 lect. 2. fi. F. &c. Ornatus 1. &c. vſque 7.

¶Fuga. Anima 139. Animal. 45. &c. Appetitus 17. 18. Aſilom. Condemnatus. Delectatio 69. 70. Dolor. 8. 16 29. Expectatio 1. Futurum 8. Ignorantia 5. Impugnatio. Intellectus 234. Luxuria 26. Magnanimitas 20. Matrimonium 30. Militia 4. 5. Paſſio 39. Pertinacia 2. Prælatio 27. Principium 18. Prudentia 24. Puſillanimitas 2. Raab 2. Sabbatum 10. Segnities. Timor 27. 34. 43. Triſtitia 21. Virtus 41. Voluntas 34. 62.

¶Fugere poteſt iuſtus, propter tria, ſcilicet, vt perſequutor quieſcat, vt præceptum a domino opus perficiat, & vt glorioſiorem coronam acquirat. 22f. quæſtion. 64. 4. 0. / Opuſc. 58. capᵐ. 8.
ᵖ Condemnatus.

¶Fuiſſe. Angelus 3. &c. Baptiſmus 166. Comprehenſor 2. Conceptio 32. Creatio 46. Creatura 11. Credere 21. Delectatio 206. Deus 387. Donum 44. Aeternitas 12. 13. 39. 40. &c. Eſſe. 2. Euchariſtia. 110. 138. &c. Aeuum 8. 9. Fractio 1. Generatio 45. &c. Helias 2. Hæreſis 124. 125. 144. Ieiunium 39. Incarnari 3. Innocentia 7. &c. Materia 1. Radius. Vapor 7. Chriſtus 1. 1. 25.

¶Fulcimentum. Accidens 66.

¶Fulgere. Angelus 452. Aureola 8 Cicatrices 3. Habitus 60.

¶Fulgur. Apoſtoli 76. Grando. Vapor 4.

¶Fulmen ſæpe fit in mare, & percutit quandoque naues, &c.

Effectus. Iob.41.lect.2.prin^{o}. A. vel Cete 12.

¶Fumus ſiccus accenſus, diuerſimode cauſat flammam dali, idest citiones, capras, & ſydera. Pſal. 17.prin^{o}.f.C.

*Ignis 4. Odor o. Serpens 2. Vapor 1.

¶Funda. Cete 4.

Quid. 1 ¶FVNDAMENTVM. De ratione fundamenti eſt eſſe primũ, ſuſtentare, & connexio. 22^{x}.quæſtio. 4.7.4^{m}./. 3. diſtinct.23. q.2.5.3^{m}./ 4.d.14.q.1.ar.2.q.3.o.

*Abitus. Accidens 26. Actio 41.73. Actus 87. Additio 19. Amicitia 1.27.

2 Fundamentum, duplex, ſcilicet habens firmitatem ex ſe & ex alio. Primo modo ſolus Chriſtus eſt fundamentum eccleſiæ, ſed apoſtoli ſecundo modo.1^{x}. Corinth.3. lectio.2. me^{o}.H.

*Angelus. 237.463. Anima 144 &c. Ars 25.30.

3 Fides eſt fundamentum aliarum virtutum, quia eſt prior eis, & ſuſtentat eas. Fortitudo autem firmat contra aduerſa, humilitas contra proſpera, timor contra culpam futuram, pœnitentia contra præteritam. 22^{x}.q.161.5.2^{m}./.3^{a}.quæſtio. 84.6. 3^{m} /.3.d.23.q.2.5.2^{m}./. 4.d.14.q.1.ar.2.qu.3.o /. Virt.q.1.12. a 4^{m}. Humilitas 2.

*Attributa 7.10 Bonitas 63.93.114. Charitas 56. Cauſa 78.

Du^{m}.657^{m}. 4 Oppoſitum uidetur dicere.22^{x}. quæſtion. 4.7.o. Reſpondeo Dubio 657°.

*Certitudo 23. Chimera 1. Conceptio 7.15. Conſanguinitas 2 Dictio 1. Differentia 6. Dominium 3. Eccleſia 12.13. Epiſcopus 1. Aequalitas 2.3.6 Eſſe 1. Falſitas 22.

5 Peccatum non habet fundamentum, ex auerſione, quia nihil eſt, ſed ex conuerſione quia aliquid eſt.2.d.42.quæſtio.2 1.1^{m}.I Auerſio 15.

*Phantaſma.4. Fides 7.12.13.92.&c.153.154. Fundator. Habitus 64 Hæreſis 18. Humidum 1.

Du^{m}.658^{m}. 6 Oppoſitum uidetur dicere 4.diſt.15. q.1.2.2^{m}. Reſp^{o}. Dubio 658°.181°. *Intellectus 35.270. Liberalitas 18. Lux.8. Macula 7. Metaphyſica 19. Miſericordia 41. Negatio 5.6. Obedientia 17.18.23. Ommiſſio 4. Oratio 4. Pars 32 Paſtor. Peccatum 108. Radix o. Ratio 5.67. Religio 30. Sacramentum 86. Scriptura 16. Senſus 46 Seruitus 2. Subiectum o. Superbia 31. Tactus 67. Tempus 17. Veritas 4.5.6. 15.21.22.24. Virtus 75. a 76. Voluntas 26.

¶Fundator. Miſſio 40.

¶Fundere. Puer 4. Satisfactio 37.

¶Fundum. Vſura 98.

¶Funiculus. Cete 4. Corda. Peccatum 44.

¶Funis. Corda.

¶Funus. Iudæi 7. Simonia 24. Statum 1.

¶ Fur. Lex 108. Vſura 246.259. 295.299.

¶Furari. Ouis 1. Simonia 27. Statutum 2. Venus 2. Vſura 38. 90. 299.

¶Fures. Aduocatus 9. Baptiſmus 132. Depoſitum 3. Euchariſtia 210.211. Futurum 3. Matrimonium 105.106.107. Venditio 25.

¶ Furioſus. Aduocatus 9. Aleator 1.

¶Furnus. Banauſia.

¶Furor eſt ira accenſa, non differens ab ira, ſed ſecundum magis & minus. Iob.19.lec.1.me^{o}.k./. Pſal.36.prin^{o}.f.G /. Iſa. 13. mi^{o}.A./.c^{o}.30.f.A. *Concupiſcentia 3. Dæmon 36. Excandeſcentia. Ira 19. Schiſmos.

¶Furtim. Nicolaus 2.

¶Furtiue. Ordo 92.93. Vſura 292.298.

Quid. 1 ¶FVRTVM eſt occulta acceptio rei alienæ. 22^{x}.q.66.3.o.

*Adulterium. Alienum 7. Bos. Cibus 9.

2 Furtum ſemper eſt peccatum, ratione iniuſtitiæ, & fraudis, vel doli. Et eſt mortale, niſi modicum intendatur. 22^{x}.q.12.3.c /. q.66.5.6.o./.q.118.4.c./.2.d.42.q.1.4.c./. Ma.q.10.2.c./ q.15. 2.c.prin^{o}. Contumelia 5. Correctio 19.

3 Furtum eſt ſpecies fraudis. Mendacium & falſum teſtimoniũ, fallaciæ. Turpe lucrum, inquietudines. Rapacitas, violentiæ. Ideo omnia hæc, & inhumanitas, id eſt obduratio, ab Iſidoro dicuntur eſſe filiæ auaritiæ. 22^{x}. quæſtion.118.8.3^{m}. Auaritia 15.

*Decimæ 25.26.27. Depoſitum 4. Dominium 17. Excommunicatio 12.17. Fornicatio 20. Inhumanitas 2. Iudæi 20.

4 Committitur furtum quadrupliciter, ſcilicet aliena occulte accipiendo, violenter auferendo, mercedem non ſoluendo, & fraudem in mercationibus committendo. Opuſ. 4.1^{o}.23.o.

*Labor 3. Lex 57.108.

Oppoſitum. 5 Furtum & rapina, opponuntur iuſtitiæ. 22^{x}.q.64.prin^{o}./.q.66. prin^{o}./.4.5.c./ q.118.4.c. *Mendacitas.

6 Furtum eſt iniuſtum, quia eſt inuoluntarium per ignorantiam, ſed rapina, per vim. Ideo differunt ſpecie. 22^{x}.qu.66.4. o./.9.c /.q.73.1.c./ 1^{m}./. 2^{a} Cor.12. ca^{o}.3.f. Rapina inf. *Neceſſitas 30.31. Occultatio. Ouis 1. Pœna 55.60.61. Scriptura.10. Simonia 27.

7 Rapina eſt grauior furto dupliciter, primo quia inuoluntariũ per uim, eſt maius quàm per ignorantiam. Secundo quia rapina eſt in re, & in perſona, furtum autem, eſt tantum in re. 22^{x}.q.66.9.o./.q 73.3.2^{m} /. quæſtio. 116.2.1^{m}./.quæſt. 144. 2.4^{m}.

*Venus 2. Vexatio. Vſura 38.90.122.124.125.246.259.285. 286.287.289.290.292 295.298.299.303.

8 Accipiens furtum rem tuam, iniuſte detentam, peccat contra commutatiuam iuſtitiam, uſurpando ſibi iudicium. Sed nõ tenetur reſtituere, ſed ſatisfacere Deo, & ſedare ſcandalum. 22^{x}.b.66.5.3^{m}.

9 Accipiens rem alienam occulte & manifeſte auctoritate iudicis, non eſt furtum vel rapina, quia per ſententiam fit debitum. 22^{x}.q.66.5.1^{m}./.8.c.

10 Accipiens rem inuentam, animo retinendi, furtum facit niſi credat habere pro derelicto, vel nullius eſſe. 22^{x}. quæſt. 66.5.2^{m}.

11 Per prohibitionem furti, prohibentur omnia damna in rebus. 22^{x}.q.120.6.2^{m}. Præceptum 49.inf.

12 Per prohibitionem furti, prohibetur omnis turpis quæſtus. 3.d.37.ar.2.q.1.2^{m}. Pœna.

13 Hæredes furis, obligantur ſecundum iura canonica, pro furto patris, etiam ſi ad eos nihil furti peruenit, ſine etiam nõ conteſtata cum patre. Ma.q.4.8. 2.15.

14 Pœna mortis, non infligitur in præſenti pro furto, niſi ratione grauis circunſtantiæ, ut ſacrilegio, peculatu, & plagio. 22^{x}. q.66.6.2^{m}.

1 ¶FVTVRVM & præteritum non fuit in Deo, quia quicquid eſt in eo, totum eſt in præſenti æternitatis. Sed ſignificantur in eo per nos, & per reſpectum ad nos tantum. Potentia.quæſt.1.5.2^{m}. *Abraham 18. Adam 33.64 Amor 179. Apoſtoli.7. In Deo.

2 Futurum cognoſcitur dupliciter, ſcilicet in ſe, & in ſuis cauſis. Primum conuenit tantum Deo, ſecundum nobis. Sed magis angelis, & dæmonibus. Sed in cauſis neceſſariis certitudinaliter, in contingentibus ſæpe opinione tantum, quæ autem raro, nullo modo. 1^{a}.quæſt.14.13.o./ q.57.3.o./.q.64. 1. 5^{m}./.q.86.4.o./.q.89.3.3^{m}./.22^{x}.q.171.4.c./.22 .q.95.[illegible] 5.c./.q.171.6.1^{m}./.2^{m}./.3^{m}./.q.172.1.c./.q.174.1.v./.2^{m}./.in d 38.5.o./.2.d.3.q.3.3.4^{m}./.d.4.2.c./.d.7.q.2.1.[illegible]^{m}./.2.o./.4 d.50.q.o.1. 4.4^{m}./. Con.1.c^{o}.67./.Lib^{o}.2.c^{o}.9.1^{m}./.[illegible] 114./.Ver.q.2.12.c./.q.8.12.o./.q.12.[illegible] /. q.18.4.1^{m}./. Po^{a}.q.5.6 c./.Ma.q.16.7.o./ Quo.7.3.1^{m}./.Quol.11.3.c./. Spirit.5.[illegible]^{m} /.Anima 20.4^{m}./.Opuſc.3.c^{o}.135./ 136./.Iſa.3. [illegible].A./ Ro.2. le.2.[illegible] D./.Perihermenias. lec.14.[illegible].f. B. &c.

*Aſtrologia 4. Actis 5. Deus 141.

3 Futura plus cognoſcuntur a freneticis, abſtractis à ſenſibus, morientibus, dormientibus, & brutis, quàm ab oppoſitis. 1^{a}.q. 12.11 c./ q.86.4.2^{m}./.3^{m} /.22^{x}.quæſt.172.1. 1^{m}./.2^{m}./ 3^{m}. /.2.d 7 q.2.2 6^{m} / 4 d.o.21 4 qu.1.2^{m}./. Con.2. c^{o}.79.9^{m}./. Ver.q.8.12.3^{m}./.q.12.3.c./.1^{m}./.2^{m}./.4^{m}./.18^{m}.q.28.3.6^{m}./. Quol.3.22.c.fi / Anima 15.c.fi./.11^{m}. *Augurium o. Auſpicium. Baptiſmus. 14.164.196.197.243. Beneficium 18. Bonitas 212. Catechiſmus 3. Chiliaſtæ. Circunciſio 27. Contingens. Contritio. 20.21. Cornicula. Dæmon. 3.15.16. Deus 141. Dies 14. Diuinatio o. Dolor 6. Electio 23. Eleemoſyna 12. Enuntiabile 1. Euchariſtia. 278. Aeuum 9. Fatum 2.5. Fiducia 1. Fructus 2. Fundamentum 3.

4 Cognitio futurorum, ex præſentibus & præteritis, propriè rationis eſt. 22^{x} q.47.1.c. *Gratia 90.119.187. Ieiunium 11 Inſipientia 2. Intellectus 44.300. Ioachim. 1. Ira 20. Iuramentũ 12.26. Iuſtificatio 43. Iuuentus 2. Lex 137. Liber 27. Liberũ 8. Luxuria 16. Matrimonium 26.&c.34.&c.66. Miſſio 41. Obligari 6.&c Paſſio 27.

5 Anima vicina morti, cognoſcit aliqua futura, ex reuelatione, vel ex impreſſione cauſarum naturalium 1.q 86.4.2^{m}./.22^{x}. quæſt.172.1.1^{m}./.Veri.quæſt. 12.3. 5^{m}./.6^{m}. *Pax 19.20. Peccatum 205. Pœna 29. Pœnitẽtia 18.25.33.104.120.132. Perfectio 10. Prædicare 16.17. Prædicere. Prænunciare. Promiſſio 4. Promulgatio 5. Propoſitio 15. Prudentia 31.35. Rapina 18 Religio 60. Remedium. Reſurrectio 1. 3. Sacramentum 6. Satisfactio 20.

6 Bruta non cognoſcunt futura. Sed ex inſtinctu naturæ eis indito ab intellectu diuino, mouentur ad aliquid in futurum ac ſi futurum prouiderent. 12^{x}.quæſtio. 40.3.1^{m}./. Veri.quæſtio. 12.3.18^{m}.

*Septem. Sepultura. 1.13. Seruitus 16.

7 Bruta cognoſcunt futura, non computando præſens ad futurum, ſed ex inſtinctu naturæ. 1^{a}.q.86.4. 3^{m}./.12^{x}. q.41.1.3^{m}. /.3.d.26.q.1.1.4^{m}.

*Symbolum 8. Solicitudo 8. Somnium 3. Sors 1.3. Spes 10. 12.22.35.63.

Senſus

Senſus non apprehendit futurum, ſed ex his quæ animal apprehendit in præſenti, appetitus eius mouetur naturali inſtinctu in aliquod futurum proſequendum, uel fugiendum. 1 2^{æ}. q.40./q.3.3^{m}.q.41.1.3^{m}.
* Spiritus 14. Sponſalia 2. Sponſus 1. Status 6. Stultitia 8. Stupor 2. Tempus 32. Thurificatio 1. Timor 13.16.22.24. 31. 47.

9 Omnis paſſio iraſcibilis, eſt futuri tantum. 3.diſtinct.26.quæſtio.1.2.4^{m}.
* Tribulatio 16. Vendere. Venturus. Virtus 7.14. Vſura 10.128. &c. 134.&c.195.&c.213.&c. 245.253.265. Chriſtus 140.141.145.

G

Differentia. GABAONITÆ occiſi ſunt ciuiliter, id eſt ſeruitute, ſecundum intentionem Dei, & ſeruati corporaliter ſecundum iuramentum Ioſue. 3.d.39. ar.3.q. 1.1^{m}. * Hæreſis 90.
1 ¶ Gabriel fortitudo Dei nominatur. 3^{a}.q.30.2.4^{m}.
Quis. 2 Quidam dicunt Gabrielem fuiſſe de ſupremo ordine angelorum. Sed ſatis eſt credibile, quod ſit ſummus in ordine archangelorum. Vnde eccleſia eum archangelum nominat. 3^{a}.q.30. 10.2.4^{m}.ſi. Annunciat 4.
¶ Galatæ ſtulti erãt, & inſtabiles, & ad intelligendum tardiores: ſicut & indociles galli, vnde originem traxerant. Gal.lec. 1.me^{o}.K.
Galerum. Cidaris.
Galienus. Anima 68.
Figura. 1 Galilea ut interpretatur tranſmigratio, ſignificat gentilitatẽ. Sed ut interpretatur reuelatio, ſignificat patriã cœleſtem. 3^{a}. q.55.3.c.4^{m}./Io.4.le.1.me^{o}.d.
* Capharnaum. Samaria.
2 Galilea duplex, ſcilicet una in tribu Zabulon, alia in tribu Nepthalim, quæ dicitur Galilæa gentium, uel quia multæ gẽtes ibi erant, uel quia Salomon dedit eam regi Tiri. Iſa.9. prin^{o}./Math.4.me^{o}.b.G.
3 Chriſtus frequentabat Galilæam, ut doceret eſſe tranſmigrãdum a uitiis ad uirtutes. Matth.4.ſi./Io.7.prin^{o}.a.H.
¶ Gallanus. Hæreſis 91.92.
¶ Gallici qui ſe transferunt in Siciliam, ad naturam applicantur Siculorum. Quod quidem apparet, quia ut narrant hiſtoriæ, iam ter eſt populata dicta inſula, de præfata gente. Primo tempore Caroli magni. Secundo in trecentos annos, tempore Roberti Guiſchardi. Et tertio temporibus noſtris per regem Carolum, qui iam induerunt ipſorum naturam. Opuſc. 20.L1^{o}.4.c^{o}.8.
¶ Garritus. Auis 2. Augurium 1.
¶ Garula. Caradrion.
Quid. 1 ¶ GAVDIVM non eſt uirtus, ſed eſt actus charitatis, poſterior dilectione. 2 2^{æ}.q.28.4.0 Charitas 128.
* Accidia 5.10. Alexius.
2 Gaudium uerum debet habere quatuor conditiones, ſcilicet, quod ſit rectum, continuum, multiplicatum, & moderatum. Phi 4.le.1.prin^{o}.E. * Alleluia. Amicitia 31. Amor 180.210. 268. Angelus 595. Animal 61. Aſcendere 18. Aureola 4. Beatitudo 17 33.37.159.&c.
3 Gaudium, & triſtitia de eodem, ſunt contraria, & etiam ſecũdum genus. Sed de diuerſis, vnum eſt cauſa alterius, & materia. 1^{a}.q.64.3.1^{m}./3^{a}.q.84.9.2^{m}./3.d.14.q.1.ar.4.q.2.o./4. d.17.q.1.ar.3.q.1.3^{m}./ar.4.q.2.1^{m}./d.49 q.3.ar.3.q.1.c./. 2^{m}. Veri.q.26.10.9^{m}./Quol.7.24.c.
* Charitas 128.&c.146.&c. Conſolatio. Contritio 36. Corpus 41. Damnatio 7 11.29. Delectatio 74.82.109. Dæmon 62. Deus 247. Fortitudo 44.51. Fructus 1.3.5.19.20.
4 Gaudium eſt in deo, non ut paſſio, ſed ratione ſuæ ſpeciei. Con.1.c^{o}.90./91.ſi.
* Innocentia 2. Lymbus 5. Magnanimitas 14. Mors 23 Nemeſis 1. Nomen 78 Oratio 41.43.48 56. Paruipẽſio 2 Paſſio 39. 41. Pax 10. Peccatum 158.173.215. Pœnitentia 33. Præceptũ 95. Præmium 4.5. Pſallere 1. Religio 85. Reſurrectio 9. Reuelatio 11. Spes 48.63. Suffragia 5.6.
Differentia. 1 ¶ GAZOPHILATIVM dupliciter dicitur, ſcilicet area theſauri, & domus in qua eſt. Et ſignificat ſtudium 1.Epiſtolo.L. prin^{o}.B. /Io.8.lec.2.ſi.
2 Gazophilatium ſignificat ſtudium ſacræ ſcripturæ, in quo ſancti opera ſua repoſuerunt 1.Prolo.L.prin^{o}.B.
Peccauit. 3 ¶ GEDEON peccauit, faciendo ephod, & petendo ſignũ, tẽtans Deum. Sed poſtea pœnituit. He.11.lec.7.princ.I.
3 Gedeon petens ſignum peccauit tentando Deum ex incredulitate, ſicut & Zacharias. 2 2^{æ}.q.97.2.3^{m}.

3 Gedeon nihil mali fecit, ſed bonum ualde inſigne. Et accepit maximum ſignum incarnationis Chriſti. He.11.lectio.7. prin^{o} H. Quid.
¶ Gemelli. Fœmina 4.
¶ Geminari. Amen 2. Peccatum 137.
1 GEMITVS, ſuſpiria, & inquietudo corporis, indicant triſtitiã cordis. Pſal.6.me^{o}.d. Oratio 4.29.
2 Gemitus, & lachrimæ mitigant triſtitiam, quia aperitur extra, & conueniunt diſpoſitioni hominis triſtis. 1 2^{æ}.q.38.2.o./. Pſal.41.prin^{o}.b. Spiritus 19. Vpupa.
¶ Gemina. Reſtitutio 16. Diuiſio.
¶ Gemina. Petrus 4.
3 Gemitus lachrymarum duplex, ſcilicet compunctionis ad peccata abluenda, & deuotionis, ad cœleſtia deſideranda. Io.10. lect.2.prin^{o}.a K.
¶ Genadius. Liber 7.
1 ¶ GENERALE triplex, ſcilicet per prædicationem, ut genus, per cauſam, ut amor, & quod eſt a multis cauſis, ut ira. 1 2^{æ}.q. 46.1.o./2 2^{æ}.q.58.6.c.
1 GENEALOGIA magis denominatur a patre, quàm a matre. 3^{a}.b.18.1.2^{m}./quæſtio.29.1.c./quæſt.31.2.1^{m}./4. d.1.quæſtio 2.articul.2.quæſtio.2.2^{m}./d 30 q.2.ar. 1.quæſt.1.c./d.36 4^{m}./Matth.1.me^{o}.diſtinct.4.B /Ro.5.le.3.me^{o}.D./Meta.3 le.ſi prin^{o}.
2 Tota genealogia Chriſti exponitur, & dubia circa eam ſoluuntur. 3.q.28.1.1^{m}./quæſt.31.3.o./Matt.le.2.2.3.4.o. Melchiſedech.
¶ Generabile. Corruptibile 1. Generatio 3. Malum 48. Materia. 1.2.
2 ¶ Generale & ſpeciale duplex, ſcilicet intentione, & obiecto. 2 2^{æ}.q.58.5.3^{m}/q.59.1.o./q.79.2.1^{m}.
1 ¶ GENERATIO & corruptio duplex, ſcilicet de contrario in contrarium, & creatio, & annihilatio. Veri.quæſt.3.2.6^{m}. Contrarium 36.
2 Generatio duplex, ſcilicet ſimpliciter, qua ſit ens ſimpliciter, de non ente ſimpliciter, id eſt in pura potentia. & ſecundum quid, qua ſit aliquid tale, de ente ſimpliciter. Veri.quæſt.21. 5.c./Spiritu.1.9^{m}./3.c.ſi./Opuſcu.3.c^{o}.158./Meta.lectio.4. me^{o}.c./Li^{o}.11.lec.11.me^{o}.c. Diuiſio.
3 Generatio duplex, ſcilicet mutatio de non eſſe ad eſſe, & origo viuentis a principio uiuente coniuncto. Prima conuenit omni generabili & corruptibili, ſecunda vero tantum uiuenti, & dicitur natiuitas. 1^{a}.quæſtion. 27. 2.c./3. diſtinction.8. 1. c.
4 Omnis generatio præſupponit materiam, quæ non generatur. 1.d 4.q.1.1.c./2.d.1 q.1.2 c./4.c./1^{m}.
5 Ad generationem naturalem, oportet quòd ſiat ab agente naturali, & ex materia naturaliter proportionata. 3.d. 3.2.2.c. Maria.
* Adeps. 1. Agens. 52. Angelus 631.632. Anima 262.266.279. 354 Ars 26.
6 Omne quod generatur eſt compoſitum ex materia & forma. 1 d 4.q 1.1.3^{m}./2.d.1.q.1.4.c./4^{m}./3.d.21.q.1.3.5^{m}./Cõ.2 c^{o}.42.3^{m}./4^{m}./Po^{a}.q.3.8.c.ſi./9.c./quæſ.6.3.c./Spiritu 3. 12^{m}./Anima.6 8^{m}/Meta.7.le/7.o./Lib^{o}.8.le.1.me^{o}.f./le. 3.me^{o}.c./le.5.me^{o}.d./li^{o}.12.le.3.prin^{o}.b.
Chataractæ. Cibus 5. Contrarium 35.
7 Materia ſimpliciter prima & nuda eſt immediatum ſubiectũ primum generationis & corruptionis, aliorum autem motuũ ſecundum prius & poſterius. 2.d.1.q.1.2.c./d.12.1.5^{m}./3.d. 21.q.1.3.5^{m}.
* Corruptio 1.12.13.
8 Immo in generatione ſimpliciter, nihil manet, quia totum mutatur in totum. Generatione.1.lectio.9. Reſpondeo Dubio 659°. Du^{m}.659^{m}.
8 Ad generationem tria requiruntur, ſ. ens in potentia quod eſt materia, priuatio, & forma. Opuſc.31 c^{o}.1. Creatio 52.
9 Ad generationem naturalem, non requiritur aliqua potentia actiua in materia. 3^{a}.q.32.4.c./3^{m}./2.d.18.q.1 2.c./3.d.3.q. 2.1.c./6^{m}./Meta.7.lectio.8.princ^{o}.b.C.&c./Phyſi.2.lectio.1. prin^{o}.a.
* Dimenſio 15.16. Euchariſtia 88. Facere & Fieri 17.
10 Oppoſitum uidetur dicere. 1 2^{a}.q 27.3.c. Reſpondeo ſicut Dubio 644°. * Forma 100. Incipere 4. Du^{m}.660^{m}.
11 In generatione, tota uirtus actiua eſt ex parte maris, & paſſio ex parte fœminæ. 3^{a}.q.32.4.c./q.67.4.3^{m}./1^{a}.Co.6.le.3. me^{o} D.
12 Immo in generatione, fœmina ſe habet actiue. 3^{a}.q.31.5.3^{m}. /q.35.3.3^{m}./Con 4 c^{o}.44./Matth.1.ſi.d.B. Reſpondeo Dubio 661°. * Materia 1.18. 20. &c. Ordo 26.27. Perfectio 41. Plantæ 3.4. Prius 1.7.8. 11. Du^{m}.661^{m}.
13 Generatio animatorum eſt ab intra, ſed inanimatorum eſt tantum ab extra. Meta.5.lec.5.prin^{o}.a. D.&c./Lib^{o}.7.lec.6. prin^{o}.f.L./le.8.prin^{o}.b.E./Anima.2.lec.5.prin^{o}.a.D./lec 7. prin^{o}.

prin^{o}.b E. Semen. Traductio 1. Vermis 1.

24 Quod generatur, eſt terminus generationis, non ſubiectum, ſed materia eſt ſubiectum. Phi.5.lec.3.ſ.g.ſi.

25 Fontes ex quibus eſt omnis generatio aquarum, generantur dupliciter, ſ. per reuolutionem vaporum, in montibus incluſorum, & per terrenectum. Pſal.17.me^{n}.K.

Terminus. 26 Terminus generationis, & corruptionis duplex, ſcilicet quod ideſt genitum, vel corruptum, & terminus quo, id eſt forma, vel priuatio, ſicut duplex principium. 1.d.5 q.3.1.
*Accidens 53.80 121. Actio 4.97.124. Agens 16.29.51.

27 Forma & priuatio, non ſunt termini generationis & corruptionis, niſi ratione ipſius eſſe. Con.1.c^{o}.26.5^{m}.
Aggella. Alteratio 7.8. Amor 275. Angelus 143. 631.632. Animata. Aquilo. Argentum 1. Augmentum 21. Calor 11. 19.&c.

28 Primum in generatione, eſt ultimum in corruptione 22^{ſ}.qu. 107.1.c./. quæſtio 162 7.3^{m}./.4^{m}./.1^{ſ}. Thi.2.lec.3. med^{o}. G. Charitas 120.

29 In generatione, & corruptione, nõ eſt motus, nec cõtrarietas, niſi ratione præcedentis alterationis. Veri.q.26.1.c.
*Charactere. Cælum 12.85.93.97.98.96.105.132. Cibus 5. Contrarium 35. Cor.12. Creatio 43.52.

30 Generatio unius, non eſt corruptio alterius, niſi per concomitantiam. 12^{ſ}.q.113.9.2^{m}./.2.d.34.2.5^{m}./. Veri. q.28.1.c./.6. a. Dionyſius 4.0.

31 Generatio & corruptio, ſunt in inſtanti. 12^{ſ}.q.113.7.c./.1. diſ. 37.q.4.3.c./.1^{m}. ^{n}Delectatio 1.2.107.

32 Generatio eſſe non poteſt ſine alteratione & loci mutatione. 1. d.21.q.1.2.c./.d.37.q.4.3.c.
*Dæmon 98.

33 In plãtis, principia generationis actiua & paſſiua, ſunt ſemper unita, quia principaliter ordinantur ad generationem, non autem in animalibus. 1^{ſ}.Cor.6.le.3.me^{o}.D.
*Donum 15. Euchariſtia 88.89. Facere 6.7. Fatum 1.6.7. Fœmina 2.3. Fides 101. Finis 33. Hæreſis 55. Incipere 4. Ingenitum 1.4. Inſtans 23. &c. Legitimatio 2. Matrimonium 6.13. 46.48.95. Menſtruus 2.4. Miſſio 43. Mons. Mulus. Natiuitas. 1. &c. Natura 21. Ordo 26. 27. Principium 27. Prius 1. 7. 12.

34 Tota perfectio generationis, & motus, eſt ex termino ad quẽ, & tota imperfectio eius, eſt ex termino a quo. 1. diſtinctio. 5. quæſt.3.1^{m}. *Qualitas 6. Recipere 15. Spes 80. Superbia 21. 22. Tempus 19. Theologia 2.7. Trahere 1. Vinum 4. Virtus 193.261.

35 Forma eſt finis in generationis, in omnibus quæ generantur, non a caſu. 1^{a} q.15.1.c. *Viſus 5. Vniuerſale 18.

Forma. 36 Omne generans, producit ſibi ſimile ſecundum formam qua agit, quæ eſt potentia generatiua. 1^{a}.q.33.2.4^{m}./.q.41.5.1. Accidens 53.80.121. Adeps 1. Adulterium 9. Anima. 65.300. Anna. Argentum 1. Ars 26. Aſſimilatio 10.44.&c.

37 Forma geniti, eſt in generante quadrupliciter, ſcilicet tota in actu, vel ſecundum partem, uel tota in uirtute, vel ſecundum partem. Meta.7.lec.8.me^{o}.d.
*Cælum 22.85.93.97.98.105.132. Cõſanguinitas 1.2. Deus 355.&c.436. Diſpoſitio 39. Embrio 3.4.

38 Ad actum generationis, concurrunt tria, ſcilicet calor, ſpiritus & humor. 2^{a}.q.147.8.1^{m}.
^{n}Aequiuoca 8. Forma 17.100. 116.

39 In omni generante per ſe, requiritur ſimilitudo, ſecundum eũdem modum eſſendi, vt in uniuocis totaliter, uel ſecundum formam tantum, ut in uniuocis ratione formæ, & æquiuocis ſecundum eſſe, uel ſecundum partem formæ, uel ſecundum partem partis ut in æquiuocis totaliter, non autem in generante per accidens. Meta.7.lec.8.me^{o}.c.
*Gigni. Grando. Graue 6.

40 Generatio vniuoca, eſt uerior, & perfectior, quàm generatio non uniuoca. 1^{a}.q.33.2.4^{m}. *Habitus 47.49. 64. Hæreſis 55. Idea 7.8.9. Incipere 4. Inclinatio 1. Lumen 11. Peccatum 314 315.316.319.332. Planetæ 3.4.

41 In omni generatione, per introductionem formæ, expellitur omnis contraria forma, & eius diſpoſitio, niſi quandoque relinquatur ex indiſpoſitione ſubiecti. 4.diſt.4. quæſtio. 2. ar.1. q.1.c. *Pluuia 3. Scientia 46. Titiones. Vniuerſale 18. Vſura 57.133.141.186.

Species. 42 Quia generatio eſt motus ad formam, dupliciter formæ reſpondet duplex generatio, quia, ſcilicet formæ ſubſtantiali reſpondet generatio ſimpliciter, & formæ accidentali reſpondet generatio ſecundum quid. Opuſ.31.c^{o}.1.

43 Idem modus generationis, eſt omnium eorum, quæ ſunt eiuſdem ſpeciei. 3^{a}. quæſtio.28.1.4^{m}./.2.diſtin.30.quæſt.2.1.7^{m}./ Con.c^{o}.87.1^{m}.

44 Diuerſus modus generationis & emanationis rerum, eſt ſecundum diuerſitatem naturam. Con.4.c^{n}.11.

35 Oppoſitum uidetur dicere a ſimili. Phy.9.lec.8.me^{o}.g. Reſpondeo ſicut dubio 908°. ^{n}Accidens 53.80 121. Du^{m}.662^{m}

36 Generatio qua aliquid per ſe generatur, eſt perfectior ea qua aliquid accipit ſpeciem alterius, per miſtionem, ut in nutritione, & uno mſto. 2.d.30.q.2.1.c./.5^{m}.
*Accidens 108.117.120. Agens 16.29.51.56. Animal 21.&c. 28.29. Animata.

37 Quod generatur ſecundo modo generationis, ſcilicet prout generatio eſt origo uiuentis a principio uiuente coniuncto, non dicitur genitus nec filius, niſi procedat ſecundum rationem ſimilitudinis ſpecificæ, ut pili & uermes. 1^{a}.q.27.2.c. Filiatio 5.6.&c. inf. *Aſſimilatio 1.14.&c.

38 Generatum oportet aſſimilari generanti, in omnibus quæ ad naturam ſpeciei pertinent, non autem in proprietatibus indiuiduis. 1^{a}.q.100.1.c./. q.101.1.1^{m}./.12^{ſ}.quæſt.81.2.0./.2.diſt. 20.quæſt.2.3.c./.diſtin.33.quæſt.1.1.1^{m}./.diſtin.3 quæſtio.1. ar.1.quæſt.1.0./. Potentia.quæſt.2.2.5^{m}./.q.9.5.17./.Opuſc. 31°.203.
*Baptiſmi 174.175.203. Cete. 8. Commune 10. Conceptio 1. Differre 6. Embrio 3.

39 Propter fortitudinem uirtutis in ſemine, genitum aſſimilatur generanti in natura ſpeciei, & in multis accidentibus. Veri.q.23.5.c.

40 Accidentia indiuidualia, pertinentia ad diſpoſitionem naturæ, ut uelocitas corporis, & bonitas ingenii, propagantur in filios per generationem, ſed nullo modo accidentia pure perſonalia, ut grammatica & huiuſmodi. 12^{ſ}.quæſtio.81.2.c. Aequiuoca 8.

41 Accidentia ſpeciei & indiuidui ſecundum corpus, poſſunt tranſfundi a generante in genitum, non autem accidentia ſecundum animam. 2.d.20.q.2. 3.c./. d.33.q.1.1.1^{m}. /.3.d.3.q. 1.ar.1.q.1.0./.Ma.q.4.8 c.
^{n} Equus 1. Euchariſtia 67. Fœmina 2.3.

42 Oppoſitum uidetur dicere, quo ad accidentia ſecundum animam. Veri.q.23.5.c. Reſpondeo dubio 663°. Du^{m}.663^{m}
* Figura 89.
^{a} Filiatio 1.3. Forma 17.120. Genitor. Genitus o. Gigni. Grando. Habitus 48.49. Mulus. Natiuitas 1. Pœna 38. Perfectio 41. Reſurrectio 22. Sanguis 5. Taurus. Vermis 1.

43 Homo generat ſibi ſimile in ſpecie, non inducendo, nec educendo animam rationalem, de potentia materiæ, ſed diſponẽdo materiam. 1^{a} quolib.118.2.4^{m}./.12^{ſ}.q.83.1.3^{m}./.2.diſtin. 18.q.2.1.4^{m}./.3.d.23 q.2.1.3^{m}./. 4.d.43.ar.1 quæſt.3.c.fin./. Con.2.c^{o} 87.4^{m}./. Potentia quæſt.3.9.5^{m}./.6^{m}./.10^{m}./. Met. 5.lec.2.me^{o}.a.D. Anima 82. Adam 44.71.&c. Adeps 2. Adoptio 4.5.

44 In generatione animalium præcipue hominis, ſunt neceſſariæ ſeptem mutationes ſeminum, ſcilicet ſeminis conuerſio, & præcipue ad formam cordis, materiæ diſtinctio ad formam membrorum principalium, ſ. cerebri, epatis, & uaſorum ſeminalium, diſtinctio materiæ, quando ueſicula cerebri aſcendit ſurſum, & ueſicula epatis aliquando ad dextrum, & ad ultimum deſcendit ad ueſiculam uaſorum ſeminalium, totius materiæ diſtinctio, ut tribuatur locis membrorũ ſecundariorum, tranſmutatio materiæ in figuram membrorum, mutatio quæ completur per calorem cordis cum ſpiritu diffuſo in mẽbris, qui exiccans ſuperfluum humidum, conſolidat & confortat iuncturas & connexiones, & motus per uirtutes motiuas, qui in omnibus membris a corde influitur Opuſc.28.c^{o}.4. Hominis.
* Adulterium 9. Anima 65.80.&c.226.279. Animal 21.&c. Anna. Aquilo. Augmentum 21.

45 In ſtatu innocentiæ, fuiſſet generatio per coitum. 1^{a}.q 98.0./. 2.d.20.q.1.0.
* Cœlum 99.132. Circumciſio 9.24.47.

46 Oppoſitum uidetur dicere a ſimili. 1^{a}.q.98.2.4^{m}. Reſpondeo ſicut dubio 738°. * Coitus 3. Cor.12. Du^{m}.664^{m}

47 Tunc non fuit generatio, nec coitus, quia parum durauit ſtatus innocentiæ, & expectabant determinationem temporis a Deo. 1^{a}.q.98.2.2^{m}. * Dæmon 98. Donum 15. Embrio 3.4. Equus 1.2. Fœmina 2.3. Gigantes. Innocentia 14.&c.

48 Tunc non fuiſſent generati æquales in robore, pulchritudine & aliis, ſicut nec etiam nunc. 1^{a}.q. 96.3.c./.2.d.32.q.1.3.c.
* Mas. Mater. Matrimonium 6.46.&c.95. Mulier 3.9. Peccatum 308.313.&c 332. Puer 16. Reſurrectio 24.

49 Parentes, tunc non fuiſſent confirmati in iuſtitia, quamdiu genuiſſent. 1^{a}.q.100.2.c /.2.d.20.q.2.3.5^{m}./. Quol.5.8.c.

50 Omnis emiſſio ſeminis, ex qua ſecundum ſe non poteſt ſequi generatio, eſt uitium contra naturam, & peccatum. Con.3. capitulo 122.
* Sponſalia 7. Taurus. Vermis 1. Vſura 156.

51 Generatio ſignificat relationem, per modum operationis, in diuinis. 1^{a}.q.41.6.3^{m}./.1.d.20.1.c.fi. /.1^{m}. Po^{a}.q.2.5.8^{m}./. q.9.9.3^{m}. * Actus 195. Amor 14. Ars 26. Creatio 43. Datio

27. Deus

Ge

27.Deus 355.&c.Dicere 4.

52 Generatio proprie conuenit deo.1ª.q.27.2.o./.q.28.4.c./.1.d.4.q.1.1.o.Con.4.c°.1./.7.ſi./.10./.11./.18./.Veri.q.4 4.o./.Poª.q.8.1.o./.Opuſ.2.c°.2./.Col.de.4.me°.K. Deus 355. *Hæreſis 94.95 101. Pater 8.11.12.13.Perſona 36.

53 Generationem eſſe in deo, tenendum eſt ſola fide, quia demonſtrari non poteſt.1.d.4.q.1.1.c./.d.6.3.3^{m}.

54 In ſolo deo, poteſt eſſe generatio ſine imperfectione mutationis, & diuiſionis. Ideo non conuenit an alis, nec animæ rationali, nec cælis. Poª q.3.9.17^{m}. * Poſſibile 8. Proceſſio 20.&c.28.20.32.56.Relatio.D.Verbum 64.

55 Generatio filii dei a patre, eſt æterna. 1ª.q.42 1 o./.1.d.9.q.2 1.1^{m}./ Con.4.cap°.11./.Potenª.q.3.13.o./.14.5^{m}./.Pſal.2.medio e.

56 Generatio æterna, & temporalis filii dei, differunt dupliciter.ſ.ſecundum reſpectus, & ſecundum naturas. 3.diſt.14.q.1.a.4^{m}.

57 Vna, & eadem operatione, pater generat, & filius dei generatur.1 d.20.1.1^{m}/.Con.4.c°.13./.Poª.q.2.5.c/.q.9.9.1^{m}.Chriſtus 219.221.Deus 3.66.

58 Hæreſis Arrii quod pater genuit filium uoluntate.Con.4.capu°.11./.Poª.q.2.3.c.

59 Arrius ponit duodecim modos generationis, ſcilicet iuxta fluxum lineæ a puncto, iuxta emiſsionem radiorum a ſole, iuxta characterem, ſeu impreſsionem a ſigillo, iuxta immiſsioné bonæ uoluntatis a deo, iuxta exitum accidentis a ſubſtantia, iuxta abſtractionem ſpeciei a materia, iuxta excitationem uoluntatis a cogitatione, iuxta transfigurationem motus a mouente, iuxta eductionem ſpecierum a genere, iuxta ideationem, & iuxta naſcentia, in quibus deeſt æqualitas naturæ, uel durationis.1ª.q.42.1.ar.1./.1^{m}.

60 Paternitas nó eſt principium generationis principaliter, ſed quoddammodo cointellectum, quia non eſt ſicut forma ſpeciei, ſed ſicut principium indiuiduale, ideſt proprietas perſonalis in patre Poª.q 2.1.5^{m}.

61 Generatio dei actiua eſt pater, paſsiua uero filius. Ideo non eſt medium ſecundum rem inter utrunque. 1. diſtinctio.4.quæſt.1.1.4^{m}.

62 Omnia quæ diſtinctim conueniunt patri, & matri, attribuuntur patri in generatione diuina, ſcilicet concipere, parere, uel parturire, quia ibi non conuenit ratio matris.Con.4.capitulo 11.fin.

63 In generatione diuina, eſt terminus ad quem, non autem terminus ad quo.1.d.5.q.3.1^{m}.

64 Potentia generandi in diuinis, non eſt communis, ſed eſt propria ratione relationis implicitæ Poª.q.2.2.4^{m}.

65 Spiritusſanctus non poteſt communicare patri in generatione filii, quia generatio eſt tantum ab uno, & nihil poteſt eſſe principium ſui principii.1.d.11.1 8^{m}.Pater 11.

66 Oppoſitum uidetur dicere a ſimili.1.d.6.2.o./.d.10.1.c./.3^{m}./.d.13.3.4^{m}. Reſpondeo dubio 665^{m}. Du^{m}.665^{m}.

67 Proceſsio Spiritusſancti, non poteſt dici generatio, quia eſt per modum amoris, non autem per modum ſimilitudinis, ſicut uerbum.1ª.q.27 4.o /.q.30.2.2^{m}./.q 35.2.c./.1.diſ.13.3.3^{m}./.4^{m}./.3.d.8.1.8^{m}./.Con.4.c°.19.ſi./.23.ſi. Poª.q.2.4.7^{m}/.q.10.2.c./.22^{m}.ſi.iat.o 5.

68 Nullus modus proceſsionis in creaturis, perfectè repræſentat diuinam generationem, ſed ex multis oportet colligere ſimilitudinem.1ª.q.41.3.4^{m}./.q.42.1.1^{m}./. Con.4.c°.8.ſi./. Poſ.q.3.18.27^{m}.

69 Principium generationis duplex, ſcilicet quod, ideſt pater, & quo, ideſt eſſentia Primum diſtinguitur a genito realiter, non autem ſecundum.Poª.q.2.1.3^{m}.

70 Vbi generatio eſt ſine motu, ideſt ubi non eſt aliud generari, & generatum eſſe, ut in diuinis, non oportet quod generatur, quandoque non eſſe. Poª.q.3.13.3^{m}.

71 Potentia generandi, eſt idem realiter cum diuina eſſentia, ita quód includitur in ratione eius.Poª.q.2.2.6^{m}. eſſentia.

72 Deitas ad generationem ſe habet ſolum ut accepta per eam, ſed filiatio conſequitur eam, ſecundum modum intelligendi.2.d.5.1.prin°.1./.d.18.4.c./.2^{m}.
* Actus 190.&c. Dicere 4. Ingenitum 4. Innaſcibilitas 2.

73 Generatio in diuinis, non terminatur ad eſſentiam, nec ad relationem, ſed ad ſubſtantiam, ideſt ad ſuppoſitum.Opuſc.9.quæſtio.9.

74 In creaturis, generatio per ſe ordinatur ad ſpeciem, non autem in diuinis, ſed ad perſonam.Poª.q.10.2.12^{m}.

75 Diuina eſſentia eſt terminus generationis ut quo, nó autem ut quod.1.d.5.q.3.o.Pater 1.8.

76 Eſſentia ut eſt paternitas, eſt principium quo pater generat.1.d.9.q.1.1.2.o.Pater 1.2.

77 Immo potentia generandi, eſt eſſentia principaliter, & paternitas, non eſt quo pater generat, cum ſit quaſi quædam forma indiuidualis.1ª.q.39.5.5^{m}.Reſp.Du°.666°.

Gen

78 Philoſophi non cognouerunt diuinam generationem, licet cognoſcerent diuinam naturam. quia non comprehenderunt eam 1.d.3.q.1.o./.Io.prolo prin°. C.&c.

79 Immo philoſophi non cognouerunt diuinam naturam.1ª.qu.12.11.o. Reſp°.Du°.667°. Du^{m}.667^{m}.

80 Nec beati illam ineffabilem generationem ſciunt, quia non comprehendunt naturam dei. 1ª.q 12.7.o.

81 Immo beati in patria habent meritum ſpei, & noſcunt illam ineffabilem generationem.1°.q.12.7.1^{m}./. Opuſc.3.cap°.164. Reſpond.ſicut Dubio 366°. Du^{m}.668^{m}.

82 Eſſentia dei non generatur, nec genita eſt per ſe, nec per accidens.1ª.quæſt 39.5.2^{m}./.3ª.q.16.5.1^{m}./.1.diſt.5.q.3.1.2^{m}./.d.18.4.2^{m}./. Opuſ.1.c°.5./.18.

83 Eſſentia non generat, ſed pater uirtute eſſentiæ.1ª.q.39.5.o./quæſtio.41.5.1^{m}./.1.diſt.5.quæſt.1.1.2.o./.Vnio.1.1 2^{m}./.Opuſc.1.c°.5.

84 Generatio in attributis alijs terminis eſſentialibus, ſecundú quód magis connotant actum.1ª.quæſt.39.5.1^{m}./.1. diſtinct.5.quæſt.1.2.o.Opuſ.1.c°.5.

85 Eſſentia eſt deus generans, & res generans, ſi res, & deus, ſupponant pro perſona, non autem ſi ſupponant pro eſſentia. 1ª.q.39.5 5^{m}./.1.d.5.q.1.1.4^{m}./.3.d.5.1.ſi.

86 Hæc propoſitio eſt falſa, deus non genuit deum.1ª.quæſtion.39.4.3^{m}. Propoſitio.

87 Hæc propoſitio eſt vera, deus genuit deum. 1ª.quæſtio.39.4.o./.5.1^{m}./.1.diſtinctio.4.quæſtio.1.2.o./.diſt.5.q.1.2.c./.Con.4.c°.3.

88 Hæc eſt falſa, deus genuit ſe deum, uel alium deum.1ª.q.39.4.4^{m}/.1.d.4.q.1.3.o/Poª.q.9 8.5^{m}.

89 Hæc eſt uera tripliciter, Deus pater genuit alterum ſe, ſcilicet in ablatiuo, in accuſatiuo ſimpliciter, & perſonaliter, ſed emphatice.1ª.q.39 4 4^{m}/1 d.4 1.
*Solus 10.

90 Hæc vera appoſitiue. Deus genuit Deum, qui non eſt deus pater. Et eſt falſa ſuppletiue. Sed affirmatiua eſt econuerſo.1ª.q.39.4.5^{m}/.1.d.4 q.1.3.4^{m}.

91 Melius dicitur, filius dei ſemper natus, quàm ſemper generatus, uel ſemper naſci, licet vti poſſimus omni tempore, in generatione eius.1ª.q.42.2.4^{m}./.1.d.9.q.1.2.o.

¶Generatiua potentia, eſt actiua. Et eſt in parte perfecte, in matre uero imperfecte.3ª.q.32.4.2^{m}./.3.d.3.q.2.2.5^{m}. *Abrahã 15.Anima 336.&c.Aqua 1.Augmentũ. Deus 355.&c. Generatio 26.64.70.71.Maleficium 2 Menſtruus 4.5. Peccatum 98.&c.105.107.144.168.311.313 &c.419.Plantæ 3. Quid.

¶Generatum eſſe.Generatio 70.

¶Geneſi .Cayn 2.Plato 4. Prophetia 20.

¶Genitalia Circunciſio.9.24.27.48.49.Cor.4. Inteſtina.Natiuitas 20.Peccatum 198 326.328.Præputium Priapus. Pudenda.Vulua.

¶Genitiuus.Ablatiuus 2.Perſona 42.43.

¶Genitor, uel generans, non eſt ita nomen proprium patris, ſicut pater.1ª.q.33.2.o./.q.40.2.c./.3.d.3.ar.2.q.2.3^{m}. Nomen.

*Baptiſmus 46.Conceptio 1.89. Pater 8.

¶Genitrix. Diſcretio.Mater.Matrix.Puerpera.

¶Genitura.Conceptio 1.&c.Vſura 187.

¶Genitus dicitur a gignor, & non a genero. Et conuenit animatis tantum.3.d.8.2^{m}. *Actus 195.Aſsimilatio 14.&c.Filius 33.Generatio 24.26.&c.27.31.33 &c.82.Idem 8. Reſurrectio 22. Sapientia 46.&c.Semen 9.Vſura 32. Quid.

Filius dei dicitur genitus de patre, & ſubſtantia patris, ſed diuerſimode.1ª.q.41.3.o./.1.d.5.q.1.2.o./.Con.4.c°.11.

Filius dei dicitur genitus, & creatus, ad remouendum omnem imperfectionem a natiuitate eius 1ª.q.41.3.4^{m}./. Potentia.3.1.&c.7.[illegible]

¶Genoſophiſtæ.Vnctio 36.

¶Gés.Angelus 599.586.Apoſtoli 26.Beſtialitas 2. Extraneus. Frater 2.Galilæa 2.&.Gentilis.0.Iudæi 3.11.Ius 18.20.Lex.18.Lingua 9.&.Magi 4.Matthæus 2. Moyſes 3. Princeps 28. Ruth. Sepultura 1. Seruitus 6. Templum 4. 6. Vnctio 38.

¶Gentiles et poſſunt cognoſcere deum, unum, ſimplicem, æternum.Opuſ.3.c°.36. Deum.

Immo gentiles non habuerunt fidem dei. Pſal.22.med°.c.I. Reſpond.Dubio 669°. Du^{m}.66^{m}.

Gentiles non habuerunt fidem dei, propter ſtatuta principũ, & antiquam conſuetudinem, opera dæmonum. Et adorabant militiam cæli, ideſt dæmones Pſal.23 me°.c.3.

*Abraham 12. Ars 46.Baptiſmus 38. Circunciſio 8.10.26. Confirmatio.8.Extraneus.Fides 59.64.Fornicatio 2.Galilæa.1.Gens.Gradus 3.

Gentiles poſſunt peccare, ſecundum rationem ſuperiorem, non autem ſecundum rationes

rationes æternas. Ver.q.15.4.15m. *Iudæi.11.Ius.18.20. Lamina. Lex.52.&c.113.116. Lingua.7.8. Mahumetus. Magi 4. Matthæus 2. Matrimonium 120.&c. Miles.9. Militia 1. Passio 92. Religio 88 Reuelatio 8.9. Rex 8. Templum 6. Theologia 44. Terra 2. Tributum 1. 5.6.

¶Genu Tremor 2.

¶Genuflexio. Adoratio 2.4. 5. Exultatio 2. Ieiunium 31.

Differentia. 1 ¶Genus respectu singularium, est vt formale, sed respectu speciei, est vt materiale. 1ª.q.85.3.4m. *Abraham 5.18.

Dum.670m. 2 Oppositum uidetur dicere a simili. Phy.2.lec.5 meº.c. Resp. sicut Dubio 359º. *Abstractum 3.

3 Genus aliquãdo accipitur pro specie, eo modo loquendi, quo quo dicimus humanum genus, totam humanam speciẽ. 12ª.q.18.2.c.fi./2.d.34.2.cm. *Accidens 8.9.11.15.17.38.52.52.59.64.93.94. Accidentaliter 6.

4 Ad rationem generis requiritur, quòd vniuoce prædicetur. Poª.q.7.3.6m. *Actio 22.34.116.118.

5 Genus prædicatur æqualiter de speciebus, secundum intentionem, non autem semper secundum esse. 1ª.q.77.4.1m./2.d.3.q.1.5.3m./Ma.q.2.9.16m/. Perihermenias.le.8. prinº.2.D. *Actus.17.49.60.61.68.69.151.152.153.166.177.

6 Proprius modus prædicandi, debetur cuilibet generi, non autem speciei.1.d.8.q.4.3.c.fi./d.22 3.2m. *Affinitas 16.

Dum.671m. 7 Oppositum uidetur dicere a simili. 12ª.q.18.2.c.fi./2.d.34.2.1m./Ma.q.1.1.12m./.Quol.3.6.d. Resp. Du. 671º. *Agens 38. Alteratio 5. Altitudo 2. Amor 217. Angelus 29.30. 63.194. 211.284.285.290.291.302.536.

8 Natura generis, non potest cognosci, nisi eius differentiæ primæ, & passiones propriæ cognoscãtur. Con.1.cª.65.3m.

9 Oẽ genus, hẽt semper plures spẽs in actu.1.d.19.q.4.2.c./.Poste.le.12.prinº.b.C. *Anima 37.44.190.221.254.293.

10 Natura generis, diuersificatur in diuersis speciebus. Ente.1.meº.b./.Met.10.le.10.prinº.2.fi./.le.12.prinº.2.fi. *Appetitus 18.38. Arabes. Arbor 2. Artificiale 1.2. Attributa. 11. Auaritia 5. 16. &c. Aureola 3. Blasphemia 4. Bonitas 78. 115.116.118.140.158. Campsoria 2.3.4. Capacitas 1. Character. 3. Causa 8.62.100.103. Cœlum 5. Claritas 4.

11 Genus est de substantia participantis ipsum. Quol.2.q.2.1.c. *Cogitatio 13. Cognitio 38. Cohors 1.

Dum.672m. 12 Immo genus non prædicatur per participationem de speciebus, sed per essentiam. Met.le.3.fi. Resp. Duº.672º.

13 Genus implicite, & potestate, continet ea quæ sunt in eo. Opusc.42.caº.9. *Comparatio 1.2.5. Commune 11.14. Conclosio 2.

14 Genere logico, immaterialia solum conueniũt. Opus.42.cº.9. *Concupiscentia 8.10. Concupiscibilis.7.

15 Genus generalissimum, est primum principium indistinctionis in genere. Opus.42.cº.9. *Consilium 20.

Diuisio. 16 Genus dicitur dupliciter.s. proprie, prout prædicatur de pluribus speciebus in eo quod quid, & improprie, idest oẽ commune, s. quod sui communitate multa ambit, & continet. Et sic bonum, & malum dicuntur genera contrariorum. 12ª. q.18.2.c.fi./2.d.34.2 1m./ Ma.q.1.5.1m.

17 Genus duplex.s. genus nominatum, & genus innominatum. 1ª q.78.3.3m/. Anima.2.lec.12.prinº.2.&c. *Contemptus 6.

18 Genus duplex.s. genus proximum, & genus remotum 1ª.q. 78.3 3m./. Anima.2.lec.12.prinº.2.&c. *Conuersio 10.

19 Genus duplex.s. genus determinatum, & genus indeterminatum, vel entis. 1.d.13.4.2m. *Corporeitas.

20 Genus duplex.s. genus logicum, & genus physicum. 1ª.q.66.2.2m./.q.88.2.4m. *Corpus 5.6.7.15.

21 Genus duplex.s. genus dei, & genus principij. diuin.

22 A Genus duplex.s. genus prædicamentale, & genus, uel subiectum scibile. Poster.lec.15.meº. d./.Lect.27.meº.c.

23 B Genus dicitur quatuor modis, primo generatio continua aliquorum, habentium eandem speciem, secundo illud a quo procedunt aliqua, vt a generante, tertio sicut superficies est genus superficialium figurarum, & solidum solidorum, quarto quod primo ponitur in diffinitione, & prædicatur in eo quod quid, & differentiæ sunt eius qualitates. Meta.5.lectio. fin. fin.prinº.2.

23 Aliquid est in aliquo genere dupliciter. s. in genere entis, ut ens actu, & in genere intelligibilium, vt pura potentia. 1ª q. 87.1.c./.2m/.12ª.q.50.4.2m./.4.2m./.5.c./.Ver.q.8.6.c./.Ma.q.16.12 2m./.4.
*Dæmon.29.68.81. Denominatio 8. Desiderium 13.

24 Aliquid est in aliquo genere dupliciter, scilicet per se ut species, & ea de quibus prædicatur genus, & reductiue, ut principia generis, negationes, & priuationes. 1ª. q.3.5.c./.12ª. q.72. 6.3m./.1.d.28 q.1.1.3m./.2.dist.3.q.2.1.2m./.d.35.3.2m./.2m./.Opus.42.cº.10./.13.

25 Immo nulla priuatio est de essentia alicuius entis, in genere collocari, 2.d.40.1.3m. Respondeo sicut dubio 464º.

26 Aliquid reducitur ad aliquod genus dupliciter. scilicet per se idest per essentiam suam, & per accidens, idest per aliquid in eo. 2.dist.40.1.c.

27 Pars non habet proprie genus, nec speciem. 3. d.6. q.1.ar.2.q.2.5m./. Anima 1.c.
*Deus 43.53.&c.171.138.311 413.

28 Oppositum uidetur dicere a simili. 1ª.q.75.2.1m. Respondeo sicut dubio 173º. Dum.674m.
*Dictio 5. Differentia 11.

29 Partes sunt in genere, per reductionem tantum, totum autẽ per se. 3. distin.2.quæstio.2.ar.1.quæst.3.c./.5m./. Anima 1.c./.13m./.2.10m.

30 In omni quod est in genere, oportet esse compositionem ex materia, & forma, uel actus, & potentiæ. Poª.q.7.3.c.
*Differre 4.8.

31 In omni genere, in quo est aliquid imperfectum, oportet præexistere aliquid perfectum. 1ª.q.51.1.c. Perfectio 45.46.
*Diffinitio 4.7.25.28.49.

32 Omne quod in aliquo genere est imperfectum, oportet oriri ab eo in quo primo, & perfecte natura generis reperitur. 2.d.1.q.1.2 c. *Dispositio 9.11.43. Distinctio 2.11.15.16 Diuersitas 6.&c.12. Diuinatio 14. Diuisio 6.9.&c.19. Effectus 13.18. Embrio 1. Ens 15.30.39. Esse 76.&c.88.92. Essentia 8. Aeternitas 25. Excessus 1. Fœmininum 0. Fides 64 Finis 7.44. 105. Forma 15 16.24 53.54.73.150.163. Frumentum. Gaudium 3. Generale 1. Gratia 40.81.106.

33 In quolibet genere, illud quod est potissimum, est principium in illo genere, quia principium cuiuslibet rei, est potissima pars, & plusquam dimidium. 3.d.33.q 2 ar.1.q.2.c.
*Habere 5. Habitus 17.45.46.83. Heresis 60. Idea 36 37. Imago 4. Impossibilitas 2. Incarnari 2. Indiuiduum 14.16.19.42.43. Indiuisibile 1. Ingenitum 1. Instrumentum 15. Intellectus 133.150.211.214.264. Intentio 1. Inuidia 3. Ira 7. Latria 5. Locus 5. Luxuria 15. Malum 37.

34 In quolibet genere, primum est causa omnium quæ sunt post 3ª.q.56 1.c. *Masculinum 0. Materia 10.15.16.17. Mendacium 16.&c. Mensura 4.6 &c 20 Meritum 55.71.78.83.84.90. Metaphysica 2. 22.23.24. Misericordia 35.

35 In omni re quæ est in genere, differt esse ab essentia. 1ª.q.3 5.c./.1.d.8.q.4 2./.d.19.q.4.1.c./.2.d.3.q.1 1.1m./. Poª.q.7.3.c./ Ente.b.prinº.b./.Opus.42.cº 1.vsque.cº.6.
*Mos 2. Motus 6.13.14.16.34. Multus. Mutatio 4.

36 Oppositum uidetur dicere a simili. Meta.4.lec. 2.prinº.2.&c. Respon. sicut dubio 114º. Dum 675m.
*Natura 10.37.50. Naturale 6. Negatio 1.2. Negligentia 8. Nigredo. Nobilitas 0. Nomen 7.76. Nongenitum. Numerus 21. Obiectio 11. Odium 20. Operatio 8.25. Oppositio 2. Pallium 3. Pars 12. Parentes 3. Passio 41.42.55.67.94.103.

37 Impossibile est aliquid esse in genere, quod in nulla eius specie est 1ª.q.7.3 2m./ 2.d.40.5.4m./.Poª.q.4.1.c.

38 Hypostasis non est in genere, uel in specie, nisi per naturam quam habet. 3ª q.2.3.3m /.3.d.6 q.1.ar.1.q.1.1m./.2m./.Poª.q.9.5 2 8m. *Peccatum 52.153.169.176.232.255.358.370.386.389.392.403. Pœnitentia 29.73. Perfectio 40.45.46. Pharao. Philosophus 1. Post prædicamentum. Poª.34.62.63 Præceptum 105. Præcipitatio 2. Prædicamentum 0.

39 Nihil ponitur primo in genere, uel specie, nisi per id quod de eo proprie prædicatur. 3ª.q.63.2.7m.
*Prædicari 28.29.30. Præsumptio 8. Primitiæ 3.4. Primum 0. Principium 6.7.9. Priuatio 18.19. Processio 28. Proportio 41. Proprium 1.2. Propter 5. Psallere 2. Quantitas 1.23.26. Rectitudo 5. Redemptio 2. Reduplicatio 2. Relatio 41 Relictum 5.33. Religio 90. Sacramentum 4.19 41.137. Sapientia 5. Satisfactio 35.36.37. Scientia 18 19.66. 98.103.106 &c. 113.114.136.155. Semen 12. Sensualitas 4.13. Sensus 25.28. Seraphin 0. Simonia 7.

40 In quolibet genere, semper una species est prior, & perfectior alia. Quol.3.6.d./. Causis 4.co.3 fi.
*Singulare. Species 5. Spes 61. Subalternum. Subiectum 8.32. Subsistentia 4.5. Superbia 3.12. Tactus 4.7. Tempus Theologia 40. Veritas 41. Virginitas 20. Virtus 71.72.174.&c. 178.248. Vita 41.60.61.63.64.

41 In omni genere, quanto aliquid est prius, tanto est simplicius. 125.q.19.2.&c.
*Vitium 6.9. Viuificare 2.

42 Relatio generis ad speciem, & econuerso, est relatio rationis tantum. 1ª.q.18.1.c.
*Vltimum 2. Vnio 1.

43 Alia genera a relatione, secundum propriam rationem, significant aliquid alicui inhærens. 1ª.q.28.1.2.c.
*Vnitas 8.17. Vniuersale 23. Voluntarium 8. Voluntas 50. Vsura 52. Vxor 9. Christus 130. Zelus 4.

Geometra,

Fi

Acquiri. 1 ¶GEOMETRIA, modico ſtudio acquirit ſcientiam concluſionis, numquam conſideratæ. 1 2ª.quæſtio.65.1.2m.
ᵘ Accidens 120.

2 Oppoſitum uidetur dicere. 12ª.q.51.4.3m./.q.54.4.3m. Reſpondeo, ſicut Du.1208m. ᵃ Ariſmetrica.1.3.Bonitas.89.

3 Etiam circa hoc principium, omne totum eſt maius ſua parte non poteſt habere ſcientiam geometriæ.12ª. q.65.1.4m./. Vir.5.24m.
ᵃ Corpus 11.Mathematica.0.Mediū.1.28.Phyſica 11.Scientia.22.23.24 25.156.148.

¶Gerere.Bahuus.Baptiſmus 148.Bellū 7. Cohors 1.Cura 5. Honor 31.Imperator 7.Lex 161.Miniſter 3. Religio 29.Sacerdos.3.30.Vices. Virginitas 25.

¶Germania.Imperium.Leo 57.

Diuiſio. ¶Germen malū quadruplex.ſ.prauæ prælationis, doctrinæ erroris, præſumptuoſe opinionis, & præſentis conſolationis. Iſa.18.ſi.

Planetæ. ¶Germinare.Significanter dicit ſcriptura,germinet terra herbam virentem,& facientem ſemen,quia,ſcilicet ſunt productæ perfectæ ſpecies plantarum,ex quibus ſemina plantarum oriuntur. Nec refert vbicunque habeant vim ſementinam, vtrum,ſcilicet,vel in ſtipite,vel in fructu. 1ª. q.69. 2.0./.qu. 73.1m. ᵘ Seminator.

¶Geſta.Confeſſio 38.Perſeuerantia 12. Sepultura 11.

¶Geſtus.Modeſtia 3.Scurrilitas 1.

¶Giezi.Symonia 28.

Homines. ¶Gigantes ſecundum Ioſephum,& Auguſtinū,producti ſunt ſemine humano,operante dæmone incubo, vel ſuccubo,ſub certa conſtellatione.1ª.q.51.3.6m./.Poª.2.d.8.ar.4. q.2.3m./. q.6.3.c.fin. ᵃ Reſurrectio 82.

Cui. ¶Gigni conuenit animatis tantum, non autem generari. 3.d. 8.1.1m. ᵃ Fides 87.Generatio 39.86.&c. Natiuitas 1. Proceſſio 32.Vſura 12.

Error. ¶Gilbertus Poretanus,reuocat errorem ſuum , de aſſiſtentia relationum in diuinis 1ª.q.28.2.c./.1.d.26. q.2 1.c. /.d.33.1. 2 5 c./.Poª.q.7. 8.c./.qu.8.2.c./. Opuſ.3.cᵘ.66. Hæreſis 121. Suffragia 12.Trinitas 10.

¶Gith,genus leguminis eſt,ſimilis cimino.Iſa 28.ſi.

Quid. Figura. 1 GLADIVS flammeus,'eſt impedimentum acceſſus paradiſi terreſtris,& ſignificat impedimentum regni cæleſtis.22ª.qu. 164.2.5m./.2.d.29.5.1m./.d.18.L.ᵃ Cultellus. Depoſitum 3. Fractio 1.Framea.Vindicatio 8.Chriſtus 220.

2 Eccleſia habet gladium ſpiritualem,ad exequutionē, ſed materialem,ad iuſſionem tantum.4.d.37.q 2.1.b./.c./.L.

¶Globus.Paradiſus 4.

Quid. 1 ¶GLORIA eſt clara notitia cum laude , ut Ambroſius dicit. 12ª.q.2.3.c./.22ª.q.103.1.3m./.qō.132. 1.c./. Con.3.cº.29./. Ma.q 9.1.c./.Io.13.lec.6.prinº./.He.le.2.p.inº.H. Beatitudo.22.39.40.Fama.2.Gloriari. Honor.15.Innocētia 1.2.10.

2 Finis debitus apperendi gloriam, uel manifeſtādi aliquod bonum in hac uita,eſt tantum triplex,ſcilicet gloria Dei, utilitas proximi ,& utilitas ppria.22ª.q.132.1.5m. /. Ma.q.9.1.0. ᵃ Magnanimitas 7. Princeps 1. 2.Proſperitas 2.Rex 3.4.9.

3 Homo pōt laudabiliter appetere gloriam ſuam, ad utilitatē ſui,uel aliorum.223.q.132.1.1m./.Ma.q.9.1.c./.1m /.2m.

4 Gloria hoīs duplex.ſ.naturalis,ideſt imago Dei , & ſpiritualis,ideſt conſcientia bona . Pſal.7.mᵘ.b.ſi. ᵃ Vitium 12.

Vana. 5 Gloria dicitur uana tripliciter,& eſt peccatum. Primo,quando eſt de non ente,uel de tranſitorijs,uel de peccato, Secundo,quando quæritur ab hominibus, & non a Deo . Tertio, quando non ordinatur ad debitum finem. 22ª. qō.132.1.c./. Ma.q.9.1.2.c. ᵃ Aureola 21.Beatitudo 39.40. Beatus 54.

6 Opus virtuoſum, factum propter inanem gloriam uenialem, ammittit vim merendi vitam æternam, quia nullus peccando meretur.22ª.q.132.3.1m /. Ma.q.9.2.1m./4m.
ᵘ Capitale.8.9.10.Cognitio.36.Contenſio.3.4.Dauid.1.2.Diſcordia.3.Eleemoſina.36.

7 Inanis gloria eſt periculoſa,non propter grauitatem ſui , ſed diſponendo ad grauia,faciendo præſumptuoſum,& nimis de ſe confidentem,& diſponendo paulatim ad priuationem interiorum bonorū.22ª.q.132.3.3m /. Ma.q.9.2.4m. ᵘ Gloriari.

8 Vanagloria vituperatur præcipue circa Eleemoſynam, propter defectum charitatis,præferendo vanamgloriam utilitati proximi, dum facit hoc propter illud.22ª. q.132. 5.3m. Iactantia 3.4 Inanis gloria. Hypocriſis.6.Ira..65. Iudæi 18.

9 Vanagloria non eſt ſemper peccatum mortale , ſed tantum quando ponitur in ea ultimus finis , uel quando eſt econtra deum.22ª.q.132.3.0./.Ma. qu.9.2.0. Magnanimitas 12. &c. Operatio 55.Oratio 31. Ornatus 3.&c.Peccatum 416. 425. Præſumptio 3.Princeps 1.2.

10 Vanagloria eſt uitium capitale,cuius filiæ ſunt ſeptem,ſcilicet inobedientia,iactantia,hypocriſis, contentio , diſcordia, præſumptio nouitatum , & pertinacia.22ª.quæſtio.21. 4.0./.

Glo

q.105.1.2m./.q.132.4.5. 0./.q.138.2.1m./.2.d.42.q.2.3.c./.L. 2./.Ma.q.8.1.c./.q.9.3.0./.q.13.3.c.cª.8.Contentio.3. Diſcordia.13.A. ᵃ Sepultura 8.Superbia.22.23.24.Veſtis 6.

11 Ira non cauſat diſcordiam,& contentionem, niſi mediante uanagloria.22ª.q.132.5.2m./.Ma.q.9.3.4m.

12 Vanagloria directe contraria magnanimitati , ſecundum rei veritatem,ut deficiens,ſed ſecundum opinionem, ut excedēs. 22ª.q.30.priuᵘ./.q. 132.2.0./.2.d.42.q.2.4 c.

Dei. 13 Gloria dei duplex,ſcilicet quia in ſe eſt glorioſus, & claritas ab eo deriuata. 1ª.Cor.11.le.2.ſi.F.
ᵃ Abſtratio 19. Actus.23.24.Commendatio. Corona 3. 6. 7. Cultus 7.Damnatio.11. Deus 202.252. Domus 3.Dos 7. Fides 162 Honor 28.Iactantia 3.Ignis 11.Laus 8. 13.&c.Martyrium 16.17.Oratio 40.Ornatus 8.placere.

14 Deus quærit gloriam ſuam , non propter ſe , ſed propter nos. 22ª.q.132.1.1m./.Ma.q.9.1.4m . ᵃ Prædeſtinatio 49. Prædicare 13.Prælatio 17. Teſtamentum 12 Vtile 9.

Chriſti. 15 Gloria Chriſti quadruplex.ſcilicet exaltationis in cruce, iudiciariæ poteſtatis,reſurrectionis.& cognitionis in fide populorum. Io.13.le.6.0./.He.2.le.2.ſi.D.Apparere 8.9. Conceptio. 81.Damnatio.11.

16 Soli Chriſto conuenit,quærere gloriam ſuam, quia deus eſt. Sed inquantum homo , quærit gloriam dei in ſe ſicut & alij ſancti.22ª.q. 132.1.1m /.Io.7.lec.2.meᵘ.ſ.ſi./.cº.8.lec. 7.ſi.h.
ᵘ Moſ.9.Iudicium 70.80.Oratio 94.Paſſio.131.

17 Gloria Chriſti,patuit quadrupliciter in teſtimonio patris, miniſterio angelorum,obedientia totius naturæ, & poteſtate docendi,& operandi.Io.lec.8.meº.b.B.Prædeſtinatio.49.Reſurrectio 43.46.57.Status 16.Transfiguratio.1.

18 Ea quæ ſunt gloriæ,ſcilicet perfecta dei fruitio, & huiuſmodi,prius tempore debuerunt eſſe inChriſto,ſicut in actore gloriæ,quàm in alio.3ª.q.53. 3 3m.le.Fruitio.12.13.
ᵃ Chriſtus 103.107.117.203.214.

Beatorum 19 Gloria ſanctorum, eſt ſine ſucceſſione.12ª.q.67.4.2m.Succeſſio 8.
ᵘ Actus.145.Adam 17.Additus.0.Adoptio 21.

20 Gloria ſanctorum eſt magna quintupliciter, ſ.intēſa,extenſa, æterna,perfecta,& integra.Iſa.54 ſi.E.Amor 31.69.97. Anima 73.90.Apertio 2.Apoſtoli 43. Beneficium 16.Bonitas 48. 59.195.195. 219.221. &c.249. Cœlum 121. Commendatio. Conuerſio.1.2.5.

21 In gloria duo lætificabunt beatos,ſcilicet fruitio dei,& ſocietas ſanctorum,He.12.le.q.meº.C.
ᵃ Corona 3.6.7.Cultus 3.Deſcendere 7.Deus.245.252. Dolor 44.Domus.3.Dos.1.e.Electio.22.27.Elementum 27.Euangelium 1.Euchariſtia 256. &c.Exorciſmus. 8. Filiatio 37.38. 39.Gloriari.Glorioſus.Gratia.11.12.14.58.127.134. 140.141. 144.&c.Ieiunium 35.Ignis 11.Illuminatio. 9. Incorruptibile. Infernus 1.Iudicium 85.Iuſtificatio 17.Lac.1.Liber 15.&c.Lumen.19.&c. Luxuria 16.Mane Maria.17.22. 38.18. Meritū 65.98.101.102. Miſſa 26.Moyſes 1.2.3. Mulier 4.Nox.2.Palpabile 4.5.Paſſio 129.130.

22 Sicut gloria animæ beati, excedit uirtutem naturalem angelorum , ita gloria corporum reſurgentium, excedet uirtutem naturalem cælorum,quia maior eſt claritas, firmior impaſſibilitas,facilior agilitas,& dignitas naturæ perfectior. Cou.4. cº.86.ſi.Claritas 9.ᵘ Pax 7.Peccatum 6. Penę 1.2.3. Perfectio 19.Prædeſtinatio.2.9.15.16 22.24. 15.49.Prædicare. 5. Princeps 1.2.Quies 5.7.Raptus.18.18.Sacramentum.0.13.141.Sacrificium 13.Saluari 6.

23 Gloria ſanctorum in hac uita,conſiſtit in tribus,ſcilicet in conſcientia,iuſtitia interiori,& ſpe æternorum.Pſal.44.ſi.1.L.Sāctus 7.Sanitas.7.8.Septem.Similitudo 10.Somnus.1. Spes.10. 21.22.Spirituale 3.Status 5.7. 12.13. Succeſſio 8. Suffragia. 11.&c.Verbum 66.76.Vita 9.12. 13. 35. Vitium 12.Vnctio. 20. 30.

28 Omnia cedunt ad gloriam electorum . Ideo ſunt hæredes mundi.Ro.4.lect.2.meº.k.

¶Gloriari.Gloria.0.Opprobrium.3.Peccatum. 103.

¶Glorificatio. Iuſtificatio 17. Maria 17.22.38.98. Miſericordia 31. Operatio.33.Paſſio. 129.130.

Glorioſus.Abſcondere.1.Angelus.99.Gloria 13. Iudicium.80

¶Gloſa. Bonitas.170. Humilitas. 8. Iuriſtæ.2. Laus.22.Maria. 62.Occidere 3.Vſura. 189.190.

¶Gluten. Reſurrectio 23.

Quid. ¶Gnomi,importat quādam perſpicacitatem iudicij.Et eſt uirtus bene iudicatiua de agendis ſecundum ipſam rationem naturalē,in his in quibus deficit lex cōis.12ª.q.57.6.3m.ſi./.22ª.q. 61.4 c. ſi.3m./.Conſilium 27. ᵃ Prudentia.15.49.79.Syneſis.

¶Gradatim.Reſurrectio.41.

¶Gradi.Cura.5.Reſurrectio. 44.Vadens.

In diuinis. ¶Gradus,non eſt inter diuinas perſonas , niſi improprie,ideſt ordo.1.d.34.q.1.2.c./.2.d.38.1.2m.

Differentia. 2 Gradus dupliciter diuerſificantur, ſcilicet in eodem ſtatu vel conditione, & in diuerſis. Primo modo incipiendum eſt ab infimo, non autem ſecundo modo. Quol. 4. 23. 2^{m}./. Quol. 5. 21. 1^{m}.

*Accuſatio 24 Actus 153. Affinitas 7.15.16.17. Amor. 107. &c. 124. 193. 238. Angelus 53.55.56.217.228. &c. 574.602. Anima 123. 178. 293. Animal 54. Augmentum 14. &c. Aureola. 4.7.23. Baptiſmus 170 Beatus 34. Charitas 111. &c. Cognitio 55.56. Conſanguinitas 4. &c. Contemplatio 9. Corona 1. Deus 184.201. Differre 6. Diſpenſatio 20 Epiſcopus 8. Fatuic. Fides 22 Finis 17.36. Forma 25.60.228. Fructus 1.4. Gratia. 200. Hierarchia 2. Idea 43. Indiuiduum 16. Ingratitudo 10. Ira. 5. Iuriſdictio 2. Liberalitas 25. Luxuria 13. Manſiones. Miſſa 29. Matrimonium 122.

3 Gradus altaris prohibetur contra idolatriam, quia gentiles in licris priapi oſtendebant populo ſua pudenda. 12ª. qu. 102 4. 7^{m}. 6.

*Mendacium 6. Miraculum 8. Miſſio 2. Motus 78. Nobilitas 1 Obedientia 28. Officium 16. Ordo 23.75. Patruus. Peccatū 70.227. Pœnitentia 106.196. Perfectio 21. Potentia 64. Prælatio 3. Prophetia 57.58 78. Religio 93.99 &c. Reſurrectio 44. Sacerdos 33. Sanctificatio 7. Sanctitas 6. Scientia 70.

4 Vltimus gradus eſſendi imperfectiſſimus, eſt eſſe in potentia. 1. d. 36. q. 2. 3. 2^{m} /. 3^{m}.

*Status 2.3.15. Stella 9. Subiectio 8. Superbia 9. Suſpitio. 4. Timor 53. Vendere 3. Verbum 73. Virginitas 19. 20. Vita 14. Vſura 260. Vſus 9. Vxor 10 Chriſtus 87.

¶Grammatica. Actio 121 Amor 199. Ars 10 &c. Generatio 40. Ioannes 20. Logica. 4.6.8.13. Nominatiuus. Obliqui 1. Oratio 11. Pena 14. Perſona 2.23. Propoſitio 8 Vſura 4.

Circa quid. ¶Grammaticus circa ſigna principaliter uerſatur, non quidem propter res quæ ſignificantur, ſed propter modum ſignificandi, quem ex ſe denotant. Opuſ. 73. c°. 1.

¶Grandis Scriptura 2.

Cauſa. ¶Grando habet ſimilem cauſam generationis, cum fulgure. Et eſt groſſior in ualle, quàm in monte. Et fit prope terram & eſt aliquando figuræ angularis. Pſal. 17. me°. h.

*Apoſtoli 46. Vapor 5.

¶Granum. Euchariſtia 62. &c. Formica.

Quid. 1 ¶GRATIA eſt forma accidentalis, ſcilicet qualitas. 12ª. qu. 110. 2. o./ 2. d. 26. 2. o *Anima 298. &c. Aqua. 3.4.

2 Gratia reducitur ad primam ſpeciem qualitatis. Non tamen eſt habitus proprie, ſed habitudo, ſcilicet ſanitas mentis. 12ª. q. 110. 3. 3^{m}./. 2. d. 26. 4. 1^{m}./. Ve. q. 27 2. 7^{m}. *Bonitas 48. 58. 195. Charitas. 12. 53. 71. Credere 3. Excæcatio 2.

3 Gratia eſt forma quædam, habens eſſe completum in anima. Ideo eſt in ea mutabiliter, ſicut anima eſt mutabilis ſecundū liberum arbitrium in oia 3ª. q. 63 5. 1^{m}./. Con. 3. c°. 150.

*Fides. 9.10.71.83.105.106. Flumen 1.

4 Gratia eſt ſicut perfectio prima uirtutum. Charitas autem ſicut perfectio proxima. Ver. q. 14. 5. 6^{m}. Charitas 53. inf. *Fortitudo 44. Gratitudo 1. Hæreſis 104. Illuminatio 8. Imago 37. Inditum. Interpretatio 4.5 Iuſtitia 13.22 69 70.

4 Gratia eſt forma uirtutum infuſarum, quo ad actum, non autem ſecundum eſſe. 3. d. 27. q. 2. ar. 4. q. 3. 2^{m}./. Ver. q. 27. 5. 5^{m}. /. Vir. q. 2. 9. 18^{m}.

*Iuſtificatio 27. 28. &c. Lex. 124. 139. Liber. 22. 23. 26. 28. Lumen 19. Mune. Oleum. 2.

5 Gratia non eſt forma intrinſeca uirtutum, ſed eſt quaſi principium, a quo uirtutes formaliter oriuntur. 12ª. qu. 110. 3 c./. 3^{m}./. 4. 2^{m}./. 3ª. q. 62. 2. c./. 2. d. 26. 6. 4^{m}./. L./.

*Paulus. 6.7. Peccatum. 4.5.6.177.199.

7 Gratia pro acceptatione amoris, non eſt principium rectæ operationis, niſi mediante uirtute. 12ª. q. 110. 4. 2^{m}./. 2. d. 26. 4. 2^{m}./ 3^{m}./. d. 27. 2 8^{m}./. Ve. q. 14. 5. 13^{m}./. q. 27. 2. 7^{m}./. 5 17^{m}./ 6. c. *Pœnitentia. 11. 19. Perfectio. 19. 29. 75.

8 Nulla uirtus eſt uirtus, ſine gratia, nec etiam charitas. 3. d. 27. 0. 2. ar. 4. q. 3 2^{m}. Charitas 47. 11 Meritum 52.

9 Gratia differt eſſentialiter a qualibet uirtute. 12ª. q. 110. 3. o./. 4. c./. 3ª. q. 7. 2. c./. q. 62. 2. c./. q. 89. 1. c./. 2. d. 26. 4. 6. o./. 3. d. 27. q. 2. ar. 4. q. 3. 2^{m}./. q 4. c./. 4. d. 1. q. 1. ar. 4. q. 5. o /. d. 7. q. 2. ar. 2. q. 3. c./. d. 17. q. 1. ar. 1. q. 1. 3^{m}./. Ver. q 14. 5. c./. q. 27. 2. o. *Prædeſtinatio 1.3.4.9.15.23 29.46.49.51. Prophetia 3.

Du^{m}. 677^{m}. 10 Oppoſitum uidetur dicere. 12ª. q. 60. 3. c./. 22ª. q. 106. 1. o. /. qu. 107. 2. c. Reſp. Du°. 677^{m}.

11 Gratia nihil aliud eſt, quàm quædam inchoatio gloriæ in nobis. 22ª q. 24. 3. 2^{m}.

*Retributio 1. Reuelatio 10. &c.

12 Auxilium quo indiget homo ad beatitudinem conſequendam, uocatur gratia. Cont. 3. capit°. 150. /. Opuſcul. 3. c°. 146. /. 147.

13 Auxilium dei ut mouens ad uolendum, dicitur gratia operans, ſed reſpectu actus exterioris, dicitur gratia cooperans 12ª. q. 111. 2. c./. Ver. q. 27. 5. 1^{m}. * Saluari 9. 10. Sanitas 7. 8. 9. Scientia 161. Spiritualia 1. 3.

14 Gratia conſummata, eſt lumen gloriæ 12ª. q. 111. 3 2^{m}./. 3. d. 13. q. 1. 15^{m}./. Veri. q. 27. 5. 6^{m}. * Temporale 1.

15 Gratia eſt natura, idest eſſentia, non tamen eſt naturalis alicui creaturæ 3ª. quæſt. 2. 12. c /. 1. d. 17. q. 1. 1. 8^{m}./. 2. d. 23. q. 1. 1. 5^{m}.

16 Natura non dicitur gratia gratis data, quia natura includit debitum naturæ, & non debitum meriti, gratia vero omne debitum excludit 12ª. q. 111. 1. 2^{m}./. 4. c./. Opuſcu. 3. c°. 122. * Veritas 34. Veſtigium 7. Virtus 101.

17 Gratia excedit conditionem naturæ creatæ 12ª. q. 112. 1. c./. q. 114. 2 5. c./ 2. d. 27. 4. c./. 5^{m}./. 5. 3^{m}./. d. 18. 1. c. 6./. Opuſ. 3. cap°. 122.

18 Gratia proprie eſt donum Dei, excedens ordinem naturæ, & ſine meritis 12ª. quæſt. 112. 1. c./. quæſt. 114. 2. 5. c./. Opuſc. 3. capit°. 122.

19 Gratia eſt participatio diuinæ naturæ 12ª. q. 110. 3. 4. c./. qu. 112. 1. c./. q. 112. 9. c./. qu. 114 3. c./. 22ª. q 19. 7. c./. 3ª. q. 2. 10. 1^{m}./. q 7. 4. 5^{m} /. q. 62. 1. 2. c./. Verit. quæſtio. 27. 7. c./. Virtu. quæſt. 2. 2. 15^{m}.

20 Omnis bonitas creaturæ eſt gratia, quia gratis data. Sed antonomaſtice, tantum illud quo meremur beatitudinem Dei, dicitur gratia 2 d. 26. 1. 2^{m}.

21 Omnis gratia gratis data, eſt manifeſtatio gratiæ gratum facientis 12ª. q. 112 2. 2^{m}.

22 Gratia ſumitur tripliciter, ſcilicet pro dilectione, pro dono gratis dato, & pro recompenſatione eius 12ª. q. 110. 1. c./. 2. d. 25. 1. c./. Ver. q. 27. 1. c. * Confirmatio 26. 49. &c. Conſilium 25. Conuerſio 1 Deus 425 &c. 430. Diuiſio.

23 Gratia dicitur dupliciter, ſcilicet acceptatio amoris, & donū eius 2. d. 26. 1. c./. Ver. q. 27. 1. 3. c./. Opuſc. 3. c°. 220. /. Pſal. 50. me°. f. E.

24 Gratia dicitur dupliciter, ſcilicet donum Dei, & Deus donās 3ª. q 2. 10. c./ 2. diſtinct. 28. 1. 1^{m}./. 2. c. fin. 4. c./. diſtinctio. 2. quæſt. 2. artic. 2. quæſt. 1. c /. diſtinct 13. qu. 3. 1. c. *Differentia 25. Donum 8. &c. 25. &c. 44. Electio 30. Fides 9. 10. 71. 83. 105. 106.

25 Gratia Dei dicitur dupliciter, ſcilicet auxilium Dei mouens nos, & habituale donum 12ª. q. 109. 1. 1^{m}. 2. 3. 6. 8. 9. 10. c./. q. 110. 1. 2. c./. q. 111 2. c./. q. 112. 2 c./. 22ª. q. 171. 2. 3^{m}. *Iuſtificatio 17. 20. &c Ordo 68 71.

26 Gratia duplex, ſcilicet gratum faciens, & gratis data 12ª. qu. 111. 1. o./ 3ª. q. 7. 7. c / 1^{m}./. q. 62 1. c./. Con 3 c°. 152. 6./. Ve. q. 27. 1. 5. c /. Opuſ. 3 c°. 221 /. Ro. lec. 3. prin°. E./. 1ª. Cor. 12. lec. 2. prin°. H. /. Eph. lec. 2. prin°. D. * Sermo 2 3.

27 Plenitudo gratiæ duplex, ſcilicet ex parte ipſius gratiæ, ideſt quando aliquis attingit ad ſummum bonum, quantum ad eſſentiam, & quantum ad virtutem, quia habet gratiam in maxima excellentia qua poteſt haberi, & maxime in extenſione ad omnes gratiæ effectus, & talis gratiæ plenitudo propria eſt hominis Chriſto, & ex parte habentis gratiam, ſcilicet quando aliquis habet gratiam, ſecundum ſuam conditionem, vel mãſionem vſque ad terminum ei præfixum a Deo, quo ad omnia quæ pertinent ad ſuum ſtatum, vel officium, & talis plenitudo gratiæ communicantur alijs per Chriſtum 3ª. quæſt. 7. 10. o./. 3. d. 13. quæſt. 1. ar. 2. quæſt. 2. o./. Opuſ. 60. c°. 3.

28 Gratia gratum faciens in eodem homine, non plurificatur ſecundum rem. 2. d. 26. 6. o./. 4. d. 1. q. 1. ar. 4. q. 5. c./. 1^{m}./. Ver. q. 17. 5. o.

29 Gratiæ gratis datæ, ſufficienter enumerantur, & diſtinguuntur nouem, ſcilicet ſermo ſapientiæ, ſermo ſcientiæ, fides, gratia ſanitatum, operatio uirtutum, prophetia, diſcretio ſpirituum, genera linguarum, & interpretatio ſermonum. 12ª q. 111. 4. o. /. Con. 3. c°. 154.

30 Gratia duplex, ſcilicet præueniens, & ſubſequens 12ª. q. 111. 3. o./. 2 d. 26. 5. o./. Ver. q. 27. 5. 6^{m}./. Pſal. 22. fi./. 2ª. Cor. 6. lec. 1. prin°. K.

31 Dilectio Dei, dicitur præueniens, non autem ſubſeqoēs, quia eſt æterna, ſed gratia Dei eſt temporalis, ideo dicitur vtroq; modo 12ª. 4. 111. 3 3^{m}.

32 Gratia duplex, ſcilicet operans, & cooperans 12ª. quæſt. 111. 2. o. /. 3. c. /. 2. d. 26. 5. o. /. Ver. q. 27. 5. 1^{m}./. 2^{m}. /. 2ª. Cor. 6. me°. A.

33 Gratia operans, & cooperans, dicitur dupliciter. ſ. ex parte voluntatis Dei, & ex parte doni gratis dati. Primo modo eſt alia, & alia, ſed ſecundo modo eſt eadem. Ver. q. 27. 5. 1^{m}.

34 Gratia operans, & gratia cooperans, ſunt idem quod gratia præueniens, & gratia ſubſequens 2. d. 26. 5. c. fi /. 4^{m}./. Ver. q. 27. 5. 6^{m}.

35 Gratia operans, & gratia cooperans, ſunt idem ſecundum rem, & differunt ſecundum rationem, & ſecundum effectus.

ſtāt. Et ſimiliter gratia præueniens, & gratia ſubſequens, 12ª q.111.a.c./ 4^{m}./.3.o./.2.d.26.6.2^{m}.

36 Gratiæ ſacramentales plus dicantur ſecundum pluralitatem defectuum ad quorum remotionem ordinantur. 2.d 26.5^{m}/. 4 d.1.q.1.ar.4.q.5.c./.1^{m}./.d.7.q.2.ar.2.q6.2.c./.Ver.q.27.5.12^{m}.

Subiectum. 37 Gratia uiæ,& patriæ,ſunt una,& eadem numero.12ª.q.111. 3.2^{m}./.Ver.q.27.5.6^{m}.

38 Corpus non eſt immediatum ſubiectum gratiæ,ſed ex anima redundat in corpus effectus gratiæ nunc, & in patria.3ª.q.79. 1.3^{m}.Anima 298.

39 In omni habente gratiam oportet eſſe rectitudinem uoluntatis. 22ª.q.8.4.c. * Adam 5.36.42.

40 Genus humanum,eſt paratius ad gratiam,poſt incarnationē, quàm ante.1.d.13.q.2.1.c./.2.d.29.3.c.ſi./. 4.d.2.q.1.ar.4.q 2. 2^{m}./.Ver.q.29.4.1^{m}./.Opuſ.9.q.33.
* Adoratio.14.41 Amor 42.

41 Amplior gratia, collata fuiſſet ante peccatum, quàm poſt.1ª. q 95.4.c /.2 d.29.3.o. * Anima 146.298.&c.302.

42 Gratia eſt maior in uno,quam in alio,ex parte ſubiecti, non autem ex parte obiecti,nec finis. 12ª.q.66.2.1^{m} /.q.112 4.o. /.12ª.q.c.4.3^{m}. *Appetere 3. Apoſtoli 1.10.20.31. Blaſphemia 21 Bonitas 186.Charitas 71.

43 Non inconueniens, q aliquis poſt peccatum habeat multo maiorem gratiā,quam aliquis in ſtatu innocentiæ.2.d.29.3.c.ſi.
* Cherubin 2.Coactio 9. Conceptio 15. Conſilium 25.Contritio 2.c.Cornelius 3.Dæmon 11.26.27.

44 Aliquis incipit a maiori gratia,quàm ſit in alio, in ſtatu perfectus.3ª.q.89.2.4^{m}. * Differentia 25.

45 Bonum gratiæ unius, eſt maius bono naturæ totius uniuerſi. 12ª q.113.9.2^{m}./4.d 5.q.1.ar.3.q.1.c.ſi.

46 Gratiæ gratis datæ, non ſunt communes omnibus, nec ſunt omnes æquales in eodem. 12ª.q.66.2.1^{m}./.q.68 5.1^{m}./ Quolib.12.27.1^{m}. *Donum 44 Euchariſtia 272. Excommunicatio 7.8.9.Exorciſmus 14. Facere 9.10.

47 Gratia propriè non creatur, nec corrumpitur,ſed ſubiectum ſecundum eam.12ª q.110.2.3^{m}. *Fides 64 71.105.

48 Gratia non fit,nec corrumpitur,ſed ſubiectum ſecundum eā. Et dicitur creari, quia homines ſecundum ipſam creantur, ideſt conſtituuntur in nouo eſſe,ex nihilo,ideſt non ex meritis.12ª.q.110.2.3^{m}. *Generatio 49 Habitudo 2,

49 Gratia non educitur de potentia materiæ, quia eleuat hominem ſuper totum eſſe naturæ. 1.d.14 q.3.c./.d.17.q.2.1.c. ſi./.Poª.q.3.8.3^{m}.
* Hæreſis 61.68.69.70.93.104.114.140.141.Honor 26.

50 Decidens a gratia,poteſt reparari ad gratiam.Con.3.cº.156. /.Liº.4 cº.70 Hæreſis. * Hieremias 2.Illuminatio 9.114.

51 Gratia gratum faciens, amittitur per quodlibet peccatum mortale.12ª.q.113.2.c./ 22ª.q.10 4.c /.q.24.12.o./.3ª q.86.2. c./.2.d.32.q.1.1.2^{m}./.d.36 1.c. prin°./.3.c./.d.42.q.1 5.3^{m}./. d.43.2.4^{m} / 3.d.27.q.2.ar 4.q.4.o./. 4.diſt.4.q.1 ar.2.q.1 c./. ar.3.q.3.o /.q.4.1^{m}./.d.14. L.9^{m} /.d.16.q.2.ar.2.q.2.3^{m}./ d. 22.q.1.ar.3.q.1.1^{m}./.q.2.ar.1.q.1 c./ Ver.q.27. .9^{m}.Hæreſis 61. *Imago 37.38.In 11.12.Indulgentia 27. Induſtria.Intellectus 301.302.303.

52 Priuatio gratiæ,non habet rationem culpæ,ſed pœnæ,niſi in quantum eſt ex uoluntate.2.d.33.q 2.1 2^{m}.

53 Infuſio gratiæ,fit in inſtanti, ſine ſucceſſione. 12ª.q.113.7.c.
* Iudicium 57.Iuſtitia 13.35.67.

54 In eodem inſtanti,eſt terminus præparationis ſubiecti, & infuſio gratiæ.3ª.q.85,2.c./.Quol 8.q.4.3.c.

55 Ad habitum gratiæ, requiritur præparatio ſubiecti,quæ principaliter eſt a deo, mouente liberum arbitrium, ſecundario autem a nobis. 12ª.q.112.2.o./.3.c./.2^{m}./. 4 c.q.113.3.c./.7.c. /.22ª.q.24.10.3^{m}./.4.d.4.q.1.ar.2.q.4.1^{m}./.d.17.q.1 ar.2.q.1. 2.o /.ar.3.q.1.o./.d.20.ar.1.q.1.c./ Hc.12.lec.3.meº.D.
* Iuſtificatio 14.13.

56 Immo in his qui non per propriam uoluntatem culpam incurrerunt, & uſum uoluntatis non habent, non exigitur ex parte eorum aliqua præparatio, ſicut in pueris patet in baptiſ-

Du^{m}.680^{m}. mo.4 d.17.q.1.ar.2.q.1.c.ſi Reſpondeo ſicut dubio 169º. Iuſtificatio 37.Baptiſmus 161.Lex 75.Liberum 13.14.13.

57 Præparatio perfecta ad gratiam,eſt in inſtanti,non autem imperfecta 12ª.q.112.2.2^{m}./.4.d.17.q.1.ar.2.q 1.c.
* Macula 1.&c.

58 Præparatio perfecta,ſimul eſt cum infuſione gratiæ,& meretur gloriam,& non gratiam,non autem imperfecta.12ª.q.112. 2.1^{m} /.3ª.q.89 2.c /.4.d.17.q.1.ar.2.q.1,2.o.
* Magnanimitas 25 Maria G. Meritum 60. Miſſio 12.29.31. 33.38.&c.Pœna 81.

59 Gratia ex neceſſitate infallibilitatis,& non coactionis,ſequitur præparationem, ſecundum quod eſt a deo,non autem ſecundum quod eſt a nobis.12ª.q.112.3.o./.4. d.17.q.1. ar.2.q. 3.o /.q.2.ar.5.q.1.c./.d.20.ar.1.q.1.c.
* Pœnitentia 15 Prælatio 19. Prudentia 19.

60 Quando homo facit totum quod poteſt, & totum quod in ſe eſt,tunc eſt neceſſitas ad habendam gratiam,non quidem neceſſitas coactionis,deo debitum imponentis,ſed neceſſitas immutabilitatis,quia neceſſe eſt deum eſſe,& ideo eſſe bonum, & ideo eſſe influentem,& ideo diſpoſito recipienti,dantem. 12ª. q.112.3.o / 4 d.17,q.1.ar.2.q.3.o./.q.2.ar.5.q.1.c./. d.20.ar. 5.q.1.c /.Opuſ.61.cº.17.
* Religio 43.

61 Ad gratiam diſponunt tria, ſcilicet contemptus terrenæ uoluptatis, deuota meditatio diuinæ uoluntatis, & feruens deſiderium diuinæ charitatis. Opuſ.60.cº.24.
* Reuerentia 7.Sapientia 44.Scientia 163. Status 7.

62 Quòd homo poſſit ſe præparare ad gratiam,ſine auxilio dei, eſt hæreſis Pelagii. Quolib.1.7.c.uel Hæreſis 69.70.71.Gratia 174.

63 Homo in gratia exiſtens,indiget auxilio dei, mouente ad rectè agendum,non autem alia gratia habituali. 12ª.q.109.9.o.

64 Immo homo magnanimus,nullo indiget.22ª.q.129.6.1^{m}.Reſpondeo dubio 679º. Du^{m}.680^{m}

65 Honor debetur tantum diuinis. Ideo debetur tantum habenti gratiam in actu,uel aptitudine,uel cauſaliter. 3.d.9. quæſtiu.2.3 o. Cauſa.

66 Nulla creatura poteſt cauſare gratiam, ſed ſolus deus infundit eam immediate.12ª.q.76.1.2^{m}./.q.109.7.c /.q.112.1 o./. 3.2^{m}./.3.q.62.1.c./.3^{m}./.5.c./.q.64.1.c./. 1.d.14.q.2.1.c./.q6. 1.3.c /.1^{m}./.d.15.q.1.1.4^{m} /.q.3.1.2^{m}./. d.16.4. Deus 196.0. /.d 40.q 4.2.3^{m}./ 2.d.11.q.1.1.2^{m}./.d.26.2.c./. 3.diſ.13.q.2. 1.c./ 1^{m}./.3^{m}./.d.19.ar.1.q.1.c /. 4.d.1. q.1.ar.4.q.1.c./. 2^{m}./q. 3.1^{m}./.d.5.q.1.ar.3.q 1.c /.d.14.q.2.2.o./ 4.c./. d.18 q.1.ar.1. q.1.3^{m}./.ar.3.q.1.c /.d.19.q.1.ar.2.q.1.c./. Veri. q. 27.1.3^{m}./. 3.o./ 4.c.ſi./.Ro.lec.5.ſi.K./ Ephe.2.lec.3 .meº.
* A.Adam 44.86. Angelus 498.499.501.

67 Oppoſitum uidetur dicere. 3ª. q. 13. o. Reſpondeo dubio 680º. * Anima 213.Annihilatio 15.Apoſtoli 1.10.20.31.Baptiſmus 12. 13.98.115.153.154. &c. 172.176. 179.229.229. 231.244. Du^{m}.680^{m}.
* Bonitas 195. Character 7.21.36 43 44.

68 Ad gratiam homo diſponitur tripliciter, ſcilicet per opera legis a peccato retrahentia,per opera charitatis animum ſanantia,& per opera humilitatis deum lenientia. Iſa.1.meº.I.
* Charitas 12.59.83.84.Cherubin 2. Circumciſio 34. 35. 36. 45.Confirmatio 26 45.&c. Conſecratio 7.Contritio 15.Conuerſio 1.Cooperari 2.&c.Cornelius 3.

69 Deus eſt cauſa efficiens gratiæ,non autem formalis. Verit.q. 27.1.1^{m}. * Dæmon 11.26.27. Deus 194 196.198.320.419. 427.428.430. Dolor 39. Donum 25.26 Electio 30.Eleemoſyna 31 Euangelium 5.5. Exercitio 1.2.

70 Deus dādo gratiam peccatori,dicitur creare eum, quia nihil præſupponit. Sed deus operans in habente gratiam,magnificat eum.Pſal.50.meº.ſ.D.
* Excommunicatio 7.9.Exorciſmus 13.Experientia 10.&c.Facere 9.10.Filiatio 33.&c.Flumen 1.

71 Cauſa effectiua principalis gratiæ, eſt ſolus deus,diſpoſitiua inſufficienter,primus homo,ſufficienter Chriſtus, inſtrumentaliter ſacramenta. 3.d.19 ar.1.q.1.c.
* Fomes 5.Pons 1.Gratiarum actio 1. Hæreſis 21.114 140.Illuminatio 8.9.Imago 38 In.12.13. Inferuus 1. Iuſtitia 13.15. 67. Iuſtificatio 3.9.11.&c. 16.&c. 25.&c. 32.36.49. Lex 75. 102.124.139.140.141.142.Matrimonium 10.24.66.67.Miſſio 6.21.29.31.&c.38.35.41.Mors 37.

72 Homo dat gratiam,non interius infundendo,ſed exterius exhortando ad ea quæ ſunt gratiæ.3ª.q.8 6.2^{m}./.Ro.lec.5.fin.K.
* Nomen 14.26.Nox 2. Oratio 50.Peccatum 339.355.364. Pœnitentia 36.102.126.136.Pharao.

73 Deus dat gratiam,dignis tantum quos per gratiam facit dignos.12ª.q.114.5 2^{m}./.Ver.q.28.9.7^{m}. * Prædeſtinatio 1.2. 2.3.4.9.15.22.24.25.29.49.Prope 2.Religio 43. Reprobatio 3.Reſurrectio 54.Saluari 6.Satisfactio 13.16.22.

74 Hæreſis.Pelagianorum,quod gratia datur propter merita præcedentia. Cou.3.cº.149.ſi / Veri.q.29.6.c./.Ro.8.lec.6.meº. K./.cº.9.lec.2.mº.A./ lec.3 .m10º.G./.23.Thi.2.ſi.D.
* Schiſma 7 Temporale 1.Thurificatio 2. Verbum 76.Virtus 84.

75 Datum pro meritis, dicitur quandoque gratia,quia principium eius eſt gratia,& alia merita.Opuſ.3.cº.222.
* Vita 12.13.23.

76 Deus dat gratiam indignis negatiue non autem diſpoſitiue,ideſt reſiſtentibus gratiæ.3.d.4º.4.4^{m}. * Vocatio 1.3.

77 Origo gratiæ,& charitatis,eſt per nouam infuſionem,ſed augmentum earum, eſt per hoc, quòd actus earum infuſus,educitur de imperfecto ad perfectum, ſicut augentur qualitates natu-

Gra

tes naturales. 1. diſt. 1. q. 12. c. 6. Charitas 69. 75. 85.
* Chriſtus 77.

78 Gratia ſicut tripliciter exit in eſſe, ſic & tripliciter definit eſſe, ſcilicet modo quaſi ſupernaturali, modo quaſi uoluntario, & modo quaſi naturali. Opuſc. 61. c^{o}. 16.

79 Gratia procedit a deo, tamquam imago ab artifice, tamquam radius a ſole, & tamquam riuulus a fonte. Opuſ. 60. c^{o}. 1.

80 Gratia non habet terminum, ultra quem non poſſit progredi, & augeri. 4. d. 4. q. 2. ar. 2. q. 2. 2^{m}. /. ar. 3. q. 2. c.

81 Deus non facit continue nouam gratiam, ſed conſeruat gratiam datam, ſine innouatione. Quol. 4. q. 6. o. /. Opuſc. 9. q. 38.

82 Deus aufert gratiam ab eo, qui per negligentiam non utitur gratia ei data. Pſal. 38. me^{o}. 2. C.

83 Omnis gratia, & donum dei, eſt a tota trinitate. Pſalm. 41. prin^{o}. 2. K.

84 Flumen ſignificat gratiam ſpiritusſancti tripliciter. Primo propter abundantiam. Secundo quia de fonte. ſ. patre, & filio eſt. Tertio quia mouet cor ad opus. Pſal. 45. prin^{o}. c.

85 Chriſtus ſecundum, quod homo, diſpoſuit totum genus humanum ad gratiam tripliciter. Primo per operationem noſtram credendo Chriſtum eſſe deum, & hominem. Secundo per operationem eius, ſatisfaciendo, merendo, & orando. Tertio affinitate eius ad eos, quia ex hoc quòd incarnatus eſt humana natura eſt magis deo accepta. 3. diſtinctio. 13. quæſt. 2. 1. 3^{m}.

86 Gratiæ gratis datæ, non ſunt habitus: alias ſi eſſent habitus propheta quando uellet per donum prophetię reuelationem haberet, quod falſum eſt, ſed ſunt motus a ſpiritusancto. Non tamen ſemper, quia ſine gratia gratum faciente non poteſt recte a mortalibus uita duci, ſecundum Auguſtinum, ſecundum quòd ſi recte, importat rectitudinem ad finem ultimum pertingentem. Poteſt tamen etiam ſine ea recte aliquid agi rectitudine quam habet actus ex materia, & circunſtantiis a fine debito, ſed non ſine gratia, quæ dicitur gratuita dei uoluntas. 4. d. 17. q. 1. ar. 2. q. 2. 3^{m}. /. Quol. 12. 27. 1^{m}.

87 Voluntas noſtra, eſt pediſſequa reſpectu gratiæ gratuitæ, & reſpectu gratiæ gratum facientis, & non præuia, nec cauſa. 4. d. 17. q. 1. ar. 2. q. 2. 2^{m}.

Sacra. 88 Humanitas Chriſti, miniſtri eccleſiæ, & ſacramenta, ſunt cauſæ gratiæ inſtrumentaliter tantum. 12ſ. q. 112. 1. 1^{m}. /. 2^{m}. /. 3^{a}. q. 8. 2. 1. 1^{m}. /. 6. 2^{m}. /. q. 62. 1. o. /. 5. c. /. q. 64. 1. o. /. 1. d. 14. q. 2. 2^{m}. /. d. 15. q. 5. ar. 1. q. 1. 2^{m}. /. 3. d. 13. q. 2. 1. 1^{m}. /. 4. d. 1. q. 1. ar. 4. q. 1. o. /. d. 14. q. 2. 4. o. /. d. 18. q. 1. ar. 3. q. 1. c. /. Ver. q. 27. 3. 5^{m}. /. 6^{m}. /. 4. o. /. Ro. lec. 5. 6. K.
* Adam 86. Baptiſmus 98. 115. 153. 164. &c. 176. 179. 205. 217. 219. 231. 244. Character 7. Circunciſio 34. &c. 43. Clauis 3.

89 Miniſter impartitur gratiam dupliciter. ſ. per ſacramenta, & exhortando. Opuſ. 22. c^{o}. 2. /. Ro. lec. 5. fi. X.

90 Sacramenta, & ſacerdos ueteris legis, oſtendebant gratiam dei, ut futuram, & nihil ad eam operabantur. Sed in lege noua oſtendunt eam, ut præſentem, & ad eam operantur diſpoſitiue, & inſtrumentaliter tantum. 4. d. 18. q. 1. ar. 3. q. 1. 1^{m}.
* Confeſſio 5. 15. 56. &c. Confeſſor 5. 6. Confirmatio 26. 49. &c. Culpa 3. 4. Electio 27. 30.

Du^{m}. 671^{m}. 91 Oppoſitum uidetur dicere a ſimili. 4. d. 1. q. 2. ar. 4. q. 2. c. Reſpondeo ſicut dubio 342°. 343°. 344°.

92 Sacramenta efficiunt gratiam pertingendo ad diſpoſitionem gratiæ, non autem ad eſſentiam eius. 4. d. 1. q. 1. ar. 4. q. 1. o. /. d. 18. q. 1. ar. 3. q. 1. c.

93 Deus quantum eſt in ſe, paratus eſt dare omnibus gratiam. Ideo illi ſoli priuantur gratia, qui in ſe præſtant impedimentum gratiæ. 3. 3. c^{o}. 159. fi.

94 Carentia gratiæ imputatur homini, quia per liberum arbitrium poteſt præſtare, & nõ præſtare impedimentum gratię. Con. 3. c^{o}. 159. /. 160.

Du^{m}. 682^{m}. 95 Oppoſitum uidetur dicere. 22ſ. 4. 2. 9. 1^{m}. /. 3. d. 30. 3. 5^{m}. /. 4. 8^{m}. /. Ver. q. 29. 6. c. Reſp^{o}. dub^{o}. 672.

96 Omnia ſacramenta nouæ legis cauſant gratiam, non autem uetera. 12ſ. q. 100. 2. 3. c. /. q. 103. 2. c. /. q. 110. 12. c. /. 22^{a}. q. 100. 2. 3. c. /. 3^{a}. q. 61. 4. 2^{m}. /. q. 62. 1. 6. o. /. q. 63. 1. 3^{m}. /. q. 66. 2. c. 1^{m}. /. q. 72. 5. 3^{m}. /. q. 87. 2. 2^{m}. /. 3. c. /. 1. d. 3. q. 1. ar. 1. q. 1. 2^{m}. /. d. 5. q. 2. ar. 1. q. 2. c. /. d. 16. 1. 3^{m}. /. 3. d. 9. q. 1. ar. 3. q. 3. 2^{m}. /. d. 40. 3. o. /. 4. d. 1. q. 1. ar. 1. q. 2. o. /. ar. 2. q. 5. 2^{m}. /. ar. 4. q. 1. o. /. ar. 5. q. 1. o. /. q. 2. ar. 5. q. 1. c. /. q. 2. c. /. d. 2. L. /. d. 7. q. 2. ar. 2. q. 1. c. /. d. 12. q. 2. ar. 1. q. 1. c. /. d. 14. q. 2. ar. 1. q. 1. c. /. 2. 4. c. /. 3. 4. c^{o}. 57. /. 74. /. Ver. q. 27. 3. 20^{m}. /. 4. o. /. M. q. 7. 11. 14^{m}. /. 12. c. /. Quol. 4. 10. c. /. Quol. 12. 15. o. /. Io. 11. lec. 6. fin. ſ. E. /. Ro. 6. lec. 3. me^{o}. I. /. Galat. lec. 1. fi. C. /. c^{o}. 2. lec. 4. fi. i. /. He. 3. lec. 3. me^{o}. L.

97 Sacramenta ex ſecunda ſanctificatione. i. ex uſu eorum habẽt quod cauſent gratiam, non autem ex prima. 3^{a}. q. 62. 4. 3^{m}. /. 4. d. 7. q. 1. ar. 3. q. 3. 1^{m}.

98 Immo hoc habent ex prima, id eſt ex inſtitutione. 3^{a}. q. 66. 2. c.

Gr

Reſpondeo dubio 683°. Du^{m}. 683^{m}

99 Virtus productiua gratiæ, datur complete ſacramentis, in uſu eorum, ſed incomplete, in inſtitutione eorum. 4. d. 1. q. 1. ar. 4. q. 2. 2^{m}.
* Epiſcopus 12. Eucharistia 24. 25. 46. 258. 264. 259. &c.

100 Nec in aliquo gradu boni, niſi reductiue ad maxima bona, in quibus eſt gratia, quæ eſt complementum uirtutis, quaſi finis eius 4. d. 1. q. 1. ar. 4. q. 2. 5^{m}.
* Exorciſmus 13. Fons 1. Hæreſis 11.

101 Gratia eſt in ſacramentis intentionaliter, ut in ſigno, & cauſa inſtrumentali, non autem ut in ſubiecto. 1^{a}. q. 43. 6. 4^{m}. /. 3^{a}. q. 62. 3. o. /. q. 72. 3. 3^{m}. /. 1. d. 15. q. 5. ar. 1. q. 1. 2^{m}. /. 4. d. 2. q. 1. ar. 4. q. 4. o. /. Ver. q. 27. 4. 4^{m}. /. 7. o.

102 Signum ſacramentale in pœnitentia, non cauſat gratiam ſicut in aliis ſacramentis, quia non datur ab exteriori. Ideo nõ repræſentat agens extrinſecum, ſicut in illis. 12ſ. q. 103. 2. c. /. 4. d. 5. q. 2. ar. 1. q. 2. c. /. d. 7. q. 1. ar. 1. q. 1. 2^{m}. /. d. 12. q. 2. ar. 1. q. 1. c. /. d. 17. q. 3. ar. 1. q. 1. 1^{m}. /. ar. 3. q. 1. c. /. ar. 5. q. 1. c. /. d. 18. q. 1. ar. 3. q. 1. o. /. d. 22. q. 2. ar. 1. q. 1. 2^{m}. /. 3^{m}.

103 Gratia in ſacramentis, non eſt corporea, nec incorporea. Ver. q. 27. 4. 5^{m}.
* Lex 102. 124. 139. 140. 141. 142.

104 Virtus cauſandi gratiam, eſt in ſacramentis intentionaliter ut in ſubiecto. 3^{a}. q. 62. 4. o. /. q. 63. 3. c. /. q. 65. 3. c. /. q. 73. 1. 2^{m}. /. 3^{m}. /. q. 78. 4. o. /. 4. d. 1. q. 1. ar. 4. q. 2. o. /. q. 4. 1^{m}. /. d. 7. q. 2. ar. 3. q. 1. 2^{m}. /. d. 8. q. 2. 3. o. /. d. 43. ar. 2. q. 2. 3^{m}. /. Veri. q. 27. 4. 4^{m}. /. Quol. 12. 15. o.
* Manus 3. Matrimonium 66. 67. 68. Miſericordia 30.

105 Hæc uirtus eſt in multis, tanquam in uno ſubiecto, ſcilicet in materia, & forma. 3^{a}. q. 62. 4. 4^{m}. /. q. 82. 1. 1^{m}. /. 4. d. 1. q. 1. ar. 4. q. 2. 5^{m}.
* Ordo 66. &c. 71. 76. &c. Peccatum 5. 6. 147. 374. Pœnitentia 11. 15. 30. 102. 103. 126. 134. &c.

106 Hæc uirtus non eſt in prædicamento per ſe, ſed reducitur ad genus qualitatis. 3^{a}. q. 62. 4. 2^{m}. /. q. 63. 2. c. /. 4. d. 1. q. 1. ar. 4. q. 2. 1^{m}. /. 3^{m}.
* Sacerdos 12. 32. Sacramentale.

107 Gratia ſacramentalis, eſt ſpecies gratiæ communiter ſumptæ. Ideo non dicitur æquiuoce. 3^{a}. q. 62. 2. 3^{m}.

108 Gratia ſacramentalis, addit ſupra gratiam communiter dictam, & ſupra uirtutes, & dona, quoddam auxilium dei ad habendum ſacramenti finem, ſicut uirtutes, & dona, ſupra gratiam addunt perfectiones potentiarum. 3^{a}. quæſt. 62. 2. o. /. q. 72. 7. 2^{m}.

109 Gratia ſacramentalis, poteſt dici dupliciter. ſ. proprius, & principalis effectus ſacramenti, & gratia gratum faciens, conſequens per connexionem proprium effectum. 4. diſtin. 7. q. 2. ar. 2. q. 3. 1.

110 Gratiæ ſacramentales, non ſunt connexæ, quia licet non poſſint eſſe ſine gratia communi, tamen bene eſt econuerſo. 4. d. 1. q. 1. ar. 4. q. 5. c. /. d. 7. q. 2. ar. 2. q. 2. 2^{m}. /. q. 3. o.
* Sacramentum 6. 13. 31. 56. 79. 94. 68. 99. 111. 112. 113. 143. 144. 146. 154.

111 Gratia quam ſacramentum directe continet, differt a gratia quæ eſt in uirtutibus, & donis, licet etiam hanc per quandam continuationem contineat. 3^{a}. q. 72. 7. 3^{m}. /. 4. d. 7. q. 2. ar. 2. q. 2. 2^{m}. /. quæſtio. 3. c. /. d. 17. q. 2. ar. 4. q. 5. o. /. q. 3. ar. 2. q. 2. 3^{m}. /. Ver. q. 27. 5. 32^{m}.

112 Gratia confirmationis, & baptiſmi, ut eſt proprius, & principalis effectus ſacramenti, eſt eadem numero eſſentialiter. Sed ut gratia gratum faciens, differt ſpecie. 4. d. 7. q. 2. ar. 2. q. 2. c. /. 1^{m}. /. q. 3. c.
* Sacrificium 13. Satisfactio 15. 16. 22.

113 Gratia baptiſmalis, ex eſſentia ſui, magis deriuatur ad intellectũ ad recte, & perfecte credendum. Sed gratia confirmationis magis pertinet ad iraſcibilem. 4. d. 7. q. 2. ar. 2. q. 2. 1^{m}.
* Suffragia 4. Vnctio 13. 14. 15. 22. 30.

114 Peccatum inquantum continet inordinationem actus, opponitur gratiæ communi. Sed inquantum uulnerat, opponitur gratiæ ſacramentali. 4. d. 1. q. 1. ar. 4. q. 5. 2^{m}.

115 Gratia ſacramentalis eſt ad duo. ſ. ad tollẽdum peccata, & ad perficiendum animum ad cultum diuinum, ſecundum religionem chriſtianæ uitæ. 3^{a}. q. 62. 5. c. /. q. 63. 1. 6. c. /. q. 65. 1. c. Effectus.
* Abraham 30. Accedere 3. Adoptio 2. 14. &c.

116 Gratia ſacramentalis, principaliter perficit remouendo defectus peccatorum, ſed gratia communis principaliter perficit inclinando ad bonũ 4. d. 7. q. 2. ar. 2. q. 2. 2^{m}. * Amor 101. 191. 192. Apoſtoli 1. 10. * Aſſimilatio 6. 7. Aſſumere 40. 52. Beatitudo 116. Beneficium 3. 5. 12. 16. Blaſphemia 22. Charitas 57. Coactio 9. Cognitio 5. Confirmatio 25. &c. 49. &c. Conſtitutio 1. 2. 3. 4. Conſecratio 7.

117 A gratia gratum faciente, effluit aliquid ad reparandam defectus, qui ex peccato inciderunt, ſcilicet gratia ſacra-

ſacramenti. 2.d.26.6.5m./4.d.1.q.1.ar.4.q.5.c.
• Contritio 29. Corona 6. Credere 3.10. Dãnatio 2.3. Dæmõ 11.

218 Gratia uirtutum & donorum ſufficienter perficit eſſentiam, & potentias animæ, quo ad generalem ordinationẽ actuum, ſed gratia ſacramentalis, quo ad aliquos ſpeciales defectus. 3a.q.62.2.1m.

219 Gratia ſacramentalis, excludit peccata præterita, ſed virtutes, & dona ſufficienter excludunt peccata præſentia, & futura. 3a.q.62.2.1m.
• Deus 193.194.196.198.205. Diſpoſitio 25. Dominium 26. Electio 27.

220 Gratia, & uirtutes ſanant animam formaliter, ſed ſacramẽta effectiue. 12æ.q.110.2.1m./4.d.1.q.1.ar.2.q.1.1m./d.5.q.1.2. 3m. • Euangelium 1.5 Eucharistia 46. Excæcatio 8. Expẽtia 10.&c. Fides 9.71.84.109.

221 Gratia gratum faciens, inquantum animam ſanat, iuſtificat & gratum deo facit, dicitur gratia operans. Sed reſpectu operis meritorij dicitur gratia cooperans. 12æ.q.111.2.c./3a.q.86.4.2m./Ver.q.27.5.1m. • Filiatio 33. &c.

222 A gratia gratum faciente, fluunt virtutes, & dona, ad perficiẽdum potentias animæ. 1a.q.1.8.2m./q.2.2.1m./ 12æ.q.110.3.c./4.1m./3a.q.7.2.c./q.62.2.c./q.89.1.c./ 4.d.1.q.1.ar.4.q.5.c.d.7.q.2.ar.2.q.3.c./d.17.q.1.ar.1.q.2.3m.
• Fortitudo 44. Hæreſis 69.70. Honor 26. Hieremias 2. Illuminatio 8. Imago 38. Inditum.

223 Gratiæ gratis datæ, ordinantur ad manifeſtationem fidei, & doctrinæ ſpiritualis. 3a.q.7.7.c./1m. • Induſtria.

224 Gratum faciens, ordinat hominem immediate ad coniunctionem ultimi finis. Ideo eſt multo excellentior, quàm gratia gratis data, quæ ordinat ad quædam præparatoria ultimi finis. 12æ.q.111.5.c. • Iudicium 57.

225 Sicut gratia gratum faciens ordinatur ad actus meritorios, ſic gratia gratis data ad exteriores. 3a.q.7.7.1m.
• Iuſtitia 5.6.12. Iuſtificatio 3.14.15.17.13. Lex 114.139.&c. Liber 22.23.26 27. Liberum 13.14.11.

226 Gratiæ gratis datæ dantur ad vtilitatem aliorum, ſed gratia gratum faciens datur ad utilitatem propriam. 12æ.q.111.1.4.c./22æ.q.176.1.2m./q.177.1.c./3m./4m./1.d.18. L. prin./ Ro.lec 3.prin.E./c.12.lec.2.prin.A.

227 Effecta gratiæ quintuplex, ſcilicet ſanitas animæ, uelle bonũ, efficaciter operari, perſeuerantia in bono. & peruentio ad gloriam. 12æ.q.111.4.c. • Lingua 7.8. Lumen 20. Magnanimitas 25. Manus 3. Matrimonium 68.

228 Effectus gratiæ triplex per ordinem, ſcilicet eſſe diuinum, meritum, & præmium. 2.d.26.3.c./4.2m./3m./5.c./.d.27.5.5m./Ver.q.27.5.6m./Vir.q.2.2.15m.
• Mora 6. Mutuum 3.

229 Gratia eſt primum inter dei dona, & principium omnium bonorum. Ro.lec.4.fi.E./2a.Cor.lec.1.fi.H./Titum.lec.1 fi.

230 Gratia eſt principium omnis boni. Coloſ.lec.1.fi./1a.The.le. 1.prin.E./1a.Theſ.lec.1.prin.

231 Effectus principalis gratiæ, eſt dilectio dei. Con.3.ca.151./ Opuſ.3.c.157. • Operatio 48 &c. Patientia 8.

232 Gratia non habet ordinem ad actum, niſi mediante charitate. Ver.q.23.5.13m. • Pax 28. Peccatum 177.267.

233 Gratia non tollit naturam, ſed perficit. 1a.q.1.8.2m./q.2.2.1m.
• Pœnitentia 15.30.100.103.105.122.116.

234 Gratia duo principaliter facit in anima. Primo perficit formaliter ad eſſe ſpirituale. Secundo perficit ad opus. 12æ.q.111.2.c.fi./3.d.13.q.1.2.c./Ver.q.27.1.3m./2.7m./5.17m./6.c.

235 Gratia facit hominem deo, non ſemper de diſſimili, ſed de non ſimili nec prius tempore, ſed natura. 3. diſtinctio, 13. quæſt. 2.1 2m.

236 Gratia eſt principium ſpiritualis uitæ. 4 d.4.q.1.ar.3.q.1.c./ Gal.lec.1. me.A.

237 Omne donum gratiæ, eleuat hominem ad aliquid ſupra naturam humanam quo ad ſubſtantiam actus, ut miracula facere, & prædicere futura, uel quo ad modum, ut diligere, & cognoſcere deum. Ad ſecundos datur donum gratiæ habituale, non autem ad primos. 22æ.q.171.2.3m.
• Præceptum 93.94.

238 Quod ſemel gratia facit, perpetuo manet. 3a.q.88.1 4m.
• Prædeſtinatio 3.4.9.15.22.24.25.22 46.49.52.

239 Non omnia beneficia dei, dicuntur gratiæ gratis datæ, ſed tãtum quæ ſunt ſupra facultatem naturæ ſupra meritum perſonæ, non pro ſe, ſed pro alijs. 12æ.q.111.1.c./2m./4.1m./ 22æ q 172.4.c./q.177.1.c./q.178.1.c.
• Pœcc 8.

240 Gratia eleuat hominem ad uitam, quæ eſt ſupra conditionẽ omnis creatæ naturæ. 12æ.q.110.1.c./4.d.5.q.1.ar.3.q.1.c./ Ver.q.27.3.c.

241 Gratia uiæ, eſt æqualis gratiæ gloriæ in uirtute, non autem in actu. 12æ.q.114.3.3m./3.d.1.2.5m./4.d.14.q.1.arti.2.q.1.4m./ar 4.quæſt.1.1m.

242 Minima gratia poteſt reſiſtere cuilibet concupiſcentiæ, & mereri uitam æternam. 3a.q.62.6 3m./.q.70.4.c./ 3.d.31.q.1.3.c./Vir. q.2.10.4m.
• Rectitudo 5. Reſiſtere 1. Reſurrectio 50.

243 Oppoſitum uidetur dicere 2 ſimili 3.d.31.q.2.3.2m. Reſpondeo dubio 684. Du.m 684m.

244 Quilibet exiſtens in gratia, ex hoc dignus eſt uita æterna. 1a.q.24.3.c./12æ.q.113.2.2m./9.c./.q.114.3.c./3a.q.62.6.3m./1.d.26.6.c.fi./4.d.1.q.2.ar.4.q.3 c./.d.9.ar.1.q.2.c./.d.14.q.1.ar.4.q.1.1m./Ver.q.27.1.c./5m./5.c./q.28.2.6m./Vir.q.2.1.c./.6.b.2./13.c.
• Reuelatio 10.&c. Sanctificatio 9.15.

245 Gratia eſt ſufficiens cauſa gloriæ. Ideo omne illud ſine quo poteſt haberi gratia, non eſt de neceſſitate ſalutis. 4 d.9.ar.1. quæſt.2.c.
• Sanitas 7.8. Satisfactio 15.16.22. Scientia 161. Sermo 2.3. Similitudo 10.

246 Vltimus effectus poſitiuus gratiæ, eſt peruenire ad gloriam. 3a.q.62.6.3m./q.70.4.c./.q.72.7.1m.

247 Gratia gratum faciens ad hoc principaliter datur, ut anima hominis deo per charitatem coniungatur. Ideo quicquid poteſt eſſe ſine uno poteſt eſſe ſine alio. 22æ.quæſt.172 4 c. Charitas 1.7.

248 Effectus gratiæ operantis, eſt prior quam effectus gratiæ cooperantis. 3a.q.86.4.2m.
• Spes 22. 9.41.

249 Gratia eſt ſimilitudo dei operans in uirtute miſericordiæ dei infinitæ. 3a q.7.10.1m./q 3.4.3m/. 4.d.14.q 2.ar.1.q.1.4m.
• Temptatio 7 Teſtamentum 7. Theologia 23. Thurificatio 2. Virginitas 2 Virtus 120 136 244.256.

250 Lumen gratiæ, intellectum dirigit, & affectum mouet. 4.d.18. q.1.ar.2.q 1.2m
• Vita 32 13.23. Viſura 10.50.51.53.56.61.62.69.72.72.76. 95.107.114.134 1;5.18 .183.213.226.190. Vti 11.19. Chriſtus 60.72.

251 Gratia dei, cauſat in nobis fidem, & ſpem. Cont.3.cap.151./ 153.

252 Per gratiam gratum facientem, tota trinitas inhabitat mentem. 1a.q 43.3.c./ 4.2m /5.c./1.d.15.q 2.4m./ Con.4.c.18. fi./Ver.q.27.2.3m.

253 Gratia non immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecta. ſ. coniungens fini. 1a.q.62.4 2m./. 2a.1.1 6.2.2m./2.d.4.3.5m./.d.20.q.3.5m./3.3.c.155./.L.4.cap.69.3m peccabilis 2. Peccatum.
• Adam 60.61 Adoptio 2.14.&c. Anima 299.&c. Annihilatio 15. Apoſtoli 5.10.20 31 Aſſimilatio 6.7. Aſſumere 34.60. Baptiſmus 168. Confeſſio 85 Contritio E.

254 Gratia non infunditur in habẽtibus uſum liberi arbitrii, ſine actuali motu liberi arbitrij in deum, & in peccatum. 3a.q.87. 2.c. • Experientia 6 10.&c. Hebetudo 2. Hæreſis 69.70.114. Indulgentia 27.

255 Gratia nunquam amittitur ſine culpa, & illud quod ex gratia dei conceditur, nunquam abſque culpa reuocatur. 3a.q6. 50.2.c. Peccatum 5.

256 Vna gratia poteſt perficere omnes potentias, non autem una culpa inficere. Ver.q.27.5.9m. Habitus 55.

257 Gratia eſt quodammodo infinita, cum ſufficiat ad merendũ præmium infinitum, & per quam ſatisfactio proportionatur culpæ infinitæ inquantum eſt offenſa dei. 12æ.q. 114.3.3m./ 3.d.1.q.1.2.5m /.4.d.14.q.1.art.4.q.1.1m./.q 2.ar.1.q.1.4m.

258 Gratiæ conuenit per ſe facere iuſtum, per accidens autem de impio facere iuſtum. 4.d.49.q.4 1.3m.
• Maria 16 &c.56.

259 Primus effectus gratiæ. gratum facientis, eſt remiſſio peccatorum 3a.q.72.7.1m./ Gal.lec.1.me.A.
• Peccabilis. Peccatum 5.6.169.177.180.189.259.268.338. 339.355.374.437. Pœna 25.41.86. Pœnitentia 11.15.30.226. Pharao.

260 Nulla culpa poteſt remitti, ſine gratia. 3a.q.62.6 3m./.q 70.4. c./.q 86.3.c /.q.87.4.c./q.89 1.c./ 2.d. 2 q.2.3. 5m./ 4.d.7. q.2.ar.2.q.3.c./.d.16.q.2.ar.1.q.3.c./. ar.2 q.1.c./.d.17.q.1.ar. 3.q.1.c./.d.48.ar.2.q.1.c./.Con.3.c.157./.L.4.c.71./.Veri.q.28.2.c./.Opuſ.3.c.45./.Iſa.1.me.I./.R.4.lec.1.fi. Titi 3.lec.3.fi.H.

261 Minima gratia baptiſmalis, ſufficit ad delẽdum omnia peccata. 3a.q.62.5.3m /.q.69.8 2m./.q.70.4.c./.2. d.29.3.3m./.4.d. 17.q.3 ar.1.q.1 1m./.d.22 q 1 ar.3.q.1.1m.
• Purgatio 1. Religio 43. Reſiſtere 1. Sacerdos.

262 Remiſſio culpæ, & pœnæ æternæ, eſt effectus gratiæ operantis, ſed remiſſio pœnæ temporalis, eſt effectus gratiæ cooperantis. 3a.quæſt.84.4.2m./.6.1m./.quæſt.88.1.4m • Sacramentum 30. 32. 77. 91. 98.108. &c.127. &cet. Sacrificium 34.

Sa:

Satisfactio 12.16.17.
263 Ad remiſſionem venialium, non requiritur noua infuſio gratiæ. 3ª.q.65.2.8m./.q.87.2.o./.3.o./.4.2m./.4.d.16.q.2.ar.2.q.1.o./.Ma.q.7.11.c./.14m./.12 c.1m.
264 Sed requiritur ad remiſſionem mortalium. 3ª.q.87.2.3m.
265 In omni infuſione gratiæ, remittuntur uenialia, quo ad culpam, niſi ſit impedimentum, non autem ſemper quo ad pœnam. 3ª.q.87.2.1.o.
Neceſſitas. 266 Gratiam eſt efficaciſſimum remedium ad uitandum peccatũ. 4.d.an.ar.2.q.3.c./.ar.3.q.1.4m.
267 Homo exiſtens in gratia poteſt uitare omnia, & ſingula peccata mortalia, & ſingula uenialia, nõ autem omnia. 12ª.q.74.3.2m./q.109 8.o./.22ª.q.158.2.3m./.3ª.q.87.1.1m./.2.d.24.q.3.2.4m./.d.28.2.c./.2m./.d.41.q.2.1.6m./.3.d.31.q.1.3.4m./.4.d.12.L.fi./.d.1.q.2.3.4m./.d.16.q.2.ar.1.q.2.2m./.ar.2.q.2.2m./.d.38.q.2.ar.2.q.1.1m./.Ver q.22.5.7m./.q.24.12.c.1m./.13.o./.Ma.q.7.9.8m./.1ª.Cor.12.lec.1.fi.G./.Gal.5.lec.4.F./.He.10.lec 3.prinº.K.
268 Hæreſis Pelagianorum, quod homo poteſt per liberum arbitrium, ſine gratia perſeuerare in bono, & reſurgere a peccatis, & uitare peccata. 2.diſt.28.2.c.fi./.d.30.L.prinº./.ͻ.3.cº.155./.157./.106.fi./.Ver.q.24.12.c./.Math.6.meº.c.F.
269 Homo indiget auxilio dei ad cognitionem cuiuſcunque veri, non autem gratia habituali, ſed tantum ad cognitionem ſupernaturalem. 12ª.q.109.1.o./.2.3m./.2.d.28.5.o.
* Adam 5.23.69.&c Amor 40.41. Aſſimilatio 6.7.
270 Homo poteſt ſcire ſe habere gratiam per reuelationem, & cõiecturaliter per aliqua ſigna, non autem per ſerpſum, & certitudinaliter. 12ª.q.112.5.o./.1.d.16.1.5m./.4.d.21.q.2.2.c.
* Beatitudo 88.&c.116. Character 21. Ceſſare 4.
271 Expedit quandoque præſentiam dei in nobis per gratiã ignorare propter tria, ſcilicet ut timor diuini iudicij nos humiliet, ne præſumpta ſecuritas nos præcipitet, & vigilanter, & deſideranter gratiam dei expetamus. 12ª.q.112.5.c./.Opuſ.60.cº.20.o.
* Coactio 9. Cognitio 5.6.7. Coniunctio 1.2.3.4. Contritio 13.16.
272 Homo poteſt bene, & male facere, ſine gratia habituali, non autem mereri. Neutrũ uero poteſt ſine auxilio Dei. 1ª.q.62.4.c./.12ª.q.109.2.5.o./.6.c./.q.114.2.o./.21ª.q.10.4.c./.q.83.15.1m./.1.d.14.2.o./.2.d.24.q.1.4.o./.d.26.5.o./.d.28.1.o./.d.29.1.o./.d.39.L./.4.d.17.q.1.ar.2.q.2.1m./.3m./.ͻ.3.cº.147./.150./.Ver.q.24.1.2m./.6m./.9m./.4.8m./.14.o./.q.16.6.12m./.Quol.1.7.c./.Quol.5.2.o./.1ª.Cor.12.lec.1.fin.G.&c.
* Connexio 1.3.8.
273 Gratia gratum faciens, eſt neceſſaria ad diſpenſandum, uel recipiendum ſacramenta digne. 4.d.24.q.1.ar.2.q.1.o./.ar.3.q.1.o. *Experientia 6.10.&c. Fides 71. Flumen 1. Induſtria. Infidelis 8. Iuſtitia 67. Lex 140.&c. Libertas 8.9. Patientia 8. Pax 28.
274 Homo ſine auxilio dei gratuito, non poteſt ſe ad gratiam præparare. 1ª.q.62.2.o./.12ª.q.109.6.o./.ͻ.4.cº 72./.Veri.q.24.15.o./.Quol.1.7.o./.He.12.lec.3.meº.D.E.ſup.62.
Duᵐ.685. 275 Immo homo magnanimus nullo indiget. 22ª.q.129.6.1m. Reſpon. ſicut dubio 679º.
276 Homo poteſt ſe præparare ad gratiam, ſine alia gratia habituali, non autem ſine auxilio dei. 1ª.q.62.2.3m./.12ª.q.109.6.o./.2.d.5.q.2.1.o./.d.28.4.o./.Ve.q.24.1.2m./.13.o./.Quol.1.7.o./.He.12.lec.3.meº.E.
277 Homo poſt peccatum non magis indiget gratia Dei, quàm ante, ſed ad plura, ſcilicet ad ſanandum, & merendum. 1ª.q.95.4.1m./.12ª.q.107.2.c./.q.109.2.3.4.c./.3ª.q.61.2.1.1m./.2.d.29.3.3m./.Ver.q.27.5.3m./.Ma.q.3.1.9m.
278 Homo in ſtatu naturæ integræ poterat ſine gratia habituali, vitare omnia, & ſingula peccata mortalia, & uenialia, non autem ſine auxilio Dei. 12ª.quæſtio.109.8.c./.Veri.quæſtio.27.5.3m.
* Præceptum 93.94. Prælatio 19. Prophetia 3.10.
Duᵐ.686. 279 Immo ex ſolo libero arbitrio hoc poterat. 2.d.5.q6.2.1.o./.d.28.4.o. Reſponº. ſicut dubio 686.
280 Homo in gratia exiſtens, poteſt perſeuerare ſine alia gratia habituali, non autem ſine auxilio Dei. 12ª.q.109.9.10.o./.q.114.2.c./.22ª.q.137.4.o./.2.d.29.L.prinº./.Con.3.cº.155./.Ver.q.24.13.o./.q.17.5.3m./.Pſalm.31.fin.g.F./.Ioan.lec.6.meº.2.K.
281 Homo exiſtens ſine gratia, & in peccato mortali non poteſt diu perſiſtere, quin ruat in aliud peccatum mortale. 12ª.q6.109.8.o./.Con.3.cº.60./.1ª.Cor.12.lec.1.fin.G./.Heb.10.lec.3.princº.K.
283 Immo exiſtens in peccato mortali, poteſt per liberum arbitrium ſine gratia habituali, uitare omnia, & ſingula peccata mortalia, non autem ſine auxilio Dei. 2.d.20.q6.2.3.1m./.d.
Duᵐ.687. 28.2.o. Reſpº. dubio 687.

283 Homo ſine gratia poteſt uitare ſingula peccata mortalia, non autem omnia. 12ª.q.63.2.2m./.q.109.8.o./ͻ.3.cº.160./.Ver.q.22.5.7m./.q.24.1 10m./.12m./.12.o./.1ª.Cor.12.lec.1.fi F./.He.10.lec.2.prinº.K.
284 Immo per peccatum homo incurrit neceſſitatem peccandi venialiter, non autem mortaliter. 2.d.20.q.2.3.5m./.diſt.28.2.o. Reſpondeo dubio 688º. * Rectitudo 5. Duᵐ.688ᵐ
485 Quædam ſunt peccata mortalia, quæ homo ſine gratia nullo modo uitare poteſt, ſcilicet quæ directe opponuntur uirtutibus theologicis. 12ª.q.62.2.2m.
286 Immo ex ſolo libero arbitrio ea uitare poteſt. 2.d.5.q.2.1.o./.d.28.4.o. Reſpondeo dubio 689. Duᵐ.689ᵐ
287 Homo non poteſt reſurgere a peccato ſine auxilio Dei, & gratia habituali. 12ª.q.109.7.o./.q.113.2.o./q.114.2.c./22ª.q.137.5.3m./.3ª.q.86 3.c./.2.d.20.q.2.3.5m./d.28.2.c./.Con.3.cº.157./.L.1º.4.cº.172.prinº./.Ver.q.22.5.7m./.q.24.1.10m./.12m./.4.5m./.12.34m./.q.28.2.o. * Reſiſtere 1. Reuelatio 7.10.&c. Sacramentum 56. Saluari 6.9.10.
288 Homo in gratia exiſtens, indiget auxilio Dei mouente ad recte agendum, non autem alia gratia habituali. 12ª.q.109.9.o./.Pſal.45.meº.d.k.
¶ Gratianus. Hæreſis 80.115.
1 ¶ Gratiarvm actio reſpicit gratiam dantis. Ideo ubi eſt maior gratia dantis, ibi debet eſſe maior gratiarum actio recipientis. 22ª.q.106.2.c. *Beatus 36.45. Benefacere 5. Beneficium 1.3.5.12. Confeſſio 1. Donum 41. Cui.
2 Gratiarum actio debetur danti gratuitæ, quæ proprie eſt donatio, non autem dationi debitæ. 4.diſtinct.22.quæſtio.1.ar.2.quæſt.1.c. Duᵐ.604ᵐ.
3 Gratiarum actio non debetur tantum danti, ſed etiam promittenti. 22ª q.88.5 2m./.6.c.
* Gratificatio. Gratitudo.
4 Gratiarum actio debet fieri Deo tripliciter, ſcilicet ore, ideſt laudando, & prædicando toto corde, & opere. Pſal.9.prº.a.G.
* Ingratitudo 1.3.5.&c. Miſſa 5.26. Holocauſtum 4. Oratio 10.23 87. Pœnitentia 36. Pſallere 1. Sacrificium 38. Status 13.
5 Gratiarum actio debet eſſe ordinata ad Deum aſſidua, & uniuerſalis. 1ª. Theſſ.lect.2.prinª.C. Oratio 10.23.87.
* Vnctio 32 Viſura 124.
¶ Gratificatio, ideſt gratiarum actio facta Deo, eſt actus religionis. 22ª.q.106.1.1m. *Amor 31. Anima 300. Gratus. Quid.
¶ Gratioſus in verbo eſt Chriſtus, & quilibet homo tripliciter, ſcilicet quando loquitur utiliter ordinate, & feruenter, & perſuadet efficaciter. Pſal.44.prinª.b. * Dulcedo 1.2. Gratitudo 2. Operatio 68.
¶ Gratis. Abraham 17. Campſoria 9. Fides 10. Flumen 1. Gratia 20.21.22.26.29.45.86.87.124.&c. Gratiarũ actio 0. Gratuitum. Gratus. Lingua 38. Medicus 8. Miraculum 20 24.25. Perfectio 75. Prædeſtinatio 29. Prædicare 1. Prophetia 3. Sapientia 44. Sermo 2. Simonia 4. Statim. Viſura 61.62.69.70.&c.102.103.104.108.167.193.196.&c. Vtas 17.18. Chriſtus 66.&c.76.
1 ¶ Gratitvdo, ſeu gratia eſt uirtus ſpecialis, reddens gratiam benefactori. 12ª.q.60.3.c./.22ª.q.106.1.o./.q.108.1.c. Quid.
2 Gratitudo, ingratitudo, datio beneficij, clementia, & miſericordia, non ſunt proprie ad ſcriptum 22ª. quæſtio.106.3.1m. Clementia 3. * Beneficium 3.1.2. Charitas 153. Ingratitudo 1.2.3.6.7.9. Iuſtitia 22. Pœnitentia 11. Recompenſatio. Retributio 1.
3 Ad gratitudinem tria requiruntur. Primo, quod hõ recognoſcat beneficium acceptum. Secundo quod laudet, & gratias agat. Tertio quod retribuat loco, & tempore, ſecundum ſuã facultatem 22ª. q.107.2.c. Benefacere 5.
4 Vitium duplex opponitur gratitudini, ſcilicet per exceſſum, ut recompenſando quibus non debet, uel citius, quàm debet, & per defectum, ſcilicet ingratitudo, quæ magis opponitur ei. 22ª.q.107.2.c.
¶ Gratuitum. Adam 44. Amor 49.52.65.161.194.195. Angelus 236.400. Damnatio 14. Donum 25.26. Fides 10.142. Gratia 87. Gratiarum actio 2. Habitus 48. Intellectus 297. Iuſtitia 5.6.59.70 86. Lumen 20. Mutuum 3.4. Rectitudo 5. Simonia 19. Statim 14. Viſura 35.39.69.&c.86.150. Vti 19.
¶ Gratum. Paſſio 83. Pœnitentia 31. Promiſſio.
¶ Gratum faciens. Charitas 21. Datio 25. Gratia 1.26.&c.51.86.87.109.117.121.&c.169.175. Intellectus 100. Iuſtitia 13.15.67. Pax 2. Pœnitentia 51. Prophetia 31.19. Rectitudo 3.
1 Gratvs. Homo prius fit gratus, & acceptus, & placet Deo, quàm opera eius. 2.d.26 3.c.prinº. Aliter ...c./.2ª.Corinth.8.lec.1.medº.C./.He.11.lect.2.medº.B. Deo.
* Operatio 24.25.
2 Septem ſunt quæ reddunt gratum, & placentem aliis, ſcilicet

eet prudentia in conſilijs, munditia in factis, pietas in ſuffragijs, ſapientia in verbis, clementia in reſponſis, fortitudo in bellis, & largitas in beneficijs. 2ª. Cor. 10. ſi.
• Oratio 26.32.&c. Voluntas 51.&c. Votum 39.40.
¶ Grauamen. Depoſitum 4. Ebrietas 1. Matrimonium 100. 115.
¶ Grauare. Exaggerari. Gula 9. Ieiunium 7. Ignorantia 26. Maceratio 2. Miſericordia 19. Nouitij 2. Vſura 143.161.
1 ¶ GRAVIA, vel leuia habent in ſe principium actiuum, & formale ſui motus. 12ª.q.36.2.c./2.d.18.q.1.2. c./3.d.5.q.2.1. 6m./ d.21.q.1.2ª.2.q.1.1.c./4.d.43.ar.1.q.3.c./Con.3.c°.23. 4m./5m./ 9m./Li°.4.c°.11.prin°./fi./Po².q.5.5.c./ Opuſc. 32. • Acceptio 7. Adam 65.66. Agere 21.22. Agilitas 4. Anima 227. Baptiſmus 40.
2 Immo non habent in ſe principium actiuum ſui motus, ſed tantum paſſiuum. 3ª.q.32.4.c./ Meta.5. lec.14.princ°.a.I /. Phy.2.lec.1.2.a./.Cę.le.3.prin°.b.C./.li°.2.le.2.me°.f.I/li°. 3.lec.6.prin°.a. Reſpondeo dubio 690ª.
Du^m. 690^m.
3 Forma naturalis, non eſt motor grauium, & leuium, licet ſit principium motus. 2.d.14.5.c./Con.3.c°.23.4m./.Ver.q°.22. 3.c.q.24.1.c./.Ce.3.lec.6.prin°.a.
• Baro. Beſtialitas 1. Concupiſcibilis 13. Contemplatio 22. Damnatio 36.38.
4 Oppoſitum uidetur dicere. 3ª.q.32.4.c./. Cę le.3.prin°.b.C. / lib°.2.lec.2.me°.f./.lib°.3.lec.6.prin°.a. Reſpondeo dubio 691°.
Du^m. 691.
5 Forma ſubſtantialis non eſt principium motus localis, uel quietis, niſi mediante grauitate, uel leuitate, ſicut nec principium alterationis, niſi mediante calore, uel frigore. 2.d.14.5.2m.
• Detractio 1.15. Ebrietas 7.8 Elementum 19.
6 Mouens per ſe grauia, & leuia, eſt generans, ſeu per accidens eſt remouens impedimentum. 1ª.q.18.1.2m./.q.105.2.c./12ª. q.25.1.2m./.2.d.24.3.c./.Con.2.c°.46.3m./9m./. Lib°.3.c°. 23.3m./.Ve.q.24.1.c./ M2.q.2.11.c./.q.3 3.c.fi./.6.c. pri°.
• Epiſcopus 23. Error 2. Euchariſtia 52.161. Excommunicatio 22. Fornicatio 5. Furtum 7.14. Gloria 7. Grauamen.
7 Locus eſt cauſa finalis, motus grauium. Sed grauitas, eſt vnde principium motus. 12ª.q.36.2.c. • Grauare.
8 Grauitas per prius inclinat deorſum, quam retrahat de loco ſurſum. Sed vtrumque conuenit per ſe graui. 12ª.q.36.2.c.
• Gula 6.9. Hæreſis 18 66 67. Idolatria 6.7.8 Ignorantia 1. 20.21. Infidelis 11.13. Infidelitas 4.5.6. Inobedientia 5. Ira 47. Iudicium 29.30. Lapidatio. Lex 130.
9 Grauitas metaphorice ſumitur in malo, ratione ponderationis, & in bono ratione ſtabilitatis. Pſal.54.fi.o.E.
• Locus 10. Ludus 9.12. Magnanimitas 18. Miſericordia 19. Mollities 2. Natura 49. Occupatio. Opprobrium 3.
10 Manus Dei dicitur grauis, quando punit, & dicitur leuis, quando conſolatur. Pſal.31.me°.b.C.
• Perfectio 66. Plumbum. Pondus. Præſumptio 2.10. Proclamare. Punctus 6. Raptus 5. Religio 77. Satiſfactio 8 9 Simonia 6. Spiritus 14.23. Suſpitio 1.4. Temptare 4.8.13. Terra 13. Tribulatio 9.10.14.51. Velox 1. Virtus 41.
¶ Græci. Ablatiuus 2. Baptiſmus 36.&c. Baro. Cultus 5. Dionyſius 2. Encenia. Epiſcopatus 3. Aeternitas 19. Ethos. Euchariſtia 69.70.209. Euſtratius 1. Græcia. Hæreſis 107. Idea 5. Imperium. Ioannes 16.18.19. Litera 4. Logos. Modeſtia 4. Ordo 102.108 Paulus 4.29. Philoſophus 1. Principatum 4. Principium 13. Pſalterium 2. Scandalum 2. Schiſmus. Significatio 6. Spiritus 24. Subſiſtentia 12. Verbum 54.85. Viuere 54.
¶ Græcia. Alexander 3. Philoſophus 1.
¶ Gregale. Tuſtor 4.
Sanctus. ¶ Gregorius propter triſtitiam, intermiſit expoſitionem Ezechielis. 12ª.q.37.1.3m.
• Angelus 559. Anima 322. Athanaſius 1. Capitale 2. Creatura 15. Debitum 26. Indulgentia 11. Iſaach 2. Liber 14. Magdalena 1. Puer 5. Superbia 7. Traianus. Vſura 122.
¶ Gremium. Electio 36.
¶ Greſſus. Caligæ. Studium 1.
¶ Grex. Deſerere. Epiſcopus 18. 19. 20. 24. 29. Prælatio 27.
Figura. ¶ Grifalcus. Herodius 1.
¶ Grifus, equis, & hominibus infeſtus, ſignificat crudelitatem potentum. 2ª.q.102.6.1m me°.G.
¶ Groſſities. Cœlum 109. Cogitatio 6.
¶ Groſſum. Elementum 5.21. Fœces. Grando. Ieiunium 37. Ignis 5. Piſcis 1. Subtilitas 2. Vapor 2.
¶ Gualterus. Vſura 214.
Quid. 1 ¶ Gubernare eſt rem ad debitum finem conuenienter perducere. 1ª.q.103.1.0./.22ª.q.102.2.c./. Con.3.capit°.64.3m. 7.65.1m./.Libro 4.capitulo 20.4m./. Opuſcul.20. capitulo 15. pri°.
• Adoratio 9. Angelus 90. Animal 52. Caput 4. Creatio 13.
Creatura 33.&c.
2 Gubernatio, eſt executio prouidentiæ 1ª.q.23.1.2m./.3.c. /.q.23.2.c./.1.d.39.q.2.1.1m. Dæmon 39.
3 Angelorum miniſterio, Deus gubernat homines 1ª.q.110. 8.o./.2.d.14.3.o./.Ver.q.5.8.o./ Opuſc.3.c°.25. Angelus 90.
• Dirigere. Facere 3. Fatum 4. Fortuna 7. Frænum. Honor 29.32. Idea 23. Iuſtitia 82. Lex 58.65.77. Mundus 19. Neomenia. Operatio 33. Ordo 43. Pædagogus. Politica 3. Princeps. o. Religio 5. Rex o. Saluari 10. Senator o. Spiritus 28. Varo. Virga 1. Chriſtus 51.
• Guiſcardus. Gallici.
Quid. 1 GVLA eſt inordinatus appetitus cibi, & potus. Ideo ſemper eſt peccatum 12ª. quæſtio.148.1.2 4.o./.Ma.quæſt.14.1.o./.2.3.c.
2 Vitium gulæ, eſt circa delectationes tactus, non autem guſtus proprie Ma.q.8.1.c /.9m./.q.14.3.4m./.4.1m./.quæſ.15.1.c./. Anima 2.lec.21. • Adam 63. Adulterium 8. Appetitus 14. Capitale 8. Cæcitas 2. Cete. 5. Cibus 9.
3 Gula eſt vitium capitale, cuius filiæ ſunt quinque, ſ. ineptalæticia, ſcurrilitas, immunditia, ſtultiloquium, & hebetudo mentis 22ª q.148.5.6.o./.Ma.q.8.1.c./.9m./.q.13.3.c./.q.14.4.o. Capitales 8. Ludus 11. • Ebrietas 6. Guloſus.
4 Gula eſt peccatum mortale, tantum ſi in hoc ponatur vltimus finis, ſcilicet quod animus ſit paratus agere contra legem Dei 22ª.148.2.o./ q.154.2.6m /.Ma.q.14.2.o./. Ro.13 lec.3. fi.B./.Gal.5 lec.5.me°.H. • Luxoria 7.8.
5 Exceſſus cibi ſcienter contingens ex concupiſcentia, pertinet ad vitium gulæ, non autem ſi contingat ex ignorantia. 22ª.q. 148.1.2m./ M2.q.14.1.c./.2m. vel Appetitus 14.
• Multiloquium. Peccatum 40. Pollutio o.
6 Comedens ſcienter nociua, uel nimis, in graue nocumentum corporis ex gula, peccat mortaliter. 22ª.q.141.6.2m./.q.154.2. 6m./.Ma.q.14.2.14m.
• Scurrilitas 3.
7 Peccatum gulæ, eſt tertium præceptum decalogi. 22ª.q.148. 2.1m./.Ma.q.14 2.14m.
8 Species gulæ ſunt quinque, contentæ in hoc verſu. Pre, propere, laute, nimis, ardenter, ſtudioſe. 12ª.q.72 9.c./.3m./ 22ª. q.148.4.o./.4.d.15.q.3. ar.4.q.3.ar.2./. M2.q.2 6.c./ q.14.3. o./.Eſa.5.me°.b.prin°.
9 Gula eſt leuius peccatum alijs, ratione materiæ, & peccantis, propter neceſſitatem, & difficultatem, ſed grauatur ex effectibus. 22ª.q.148.3.o.
10 Gula aufert omnes uirtutes, non ratione ſui, ſed ratione uitiorum quæ oriuntur ex ea. 22ª. q.148.2.4m./. Ma. quæſt.14. 2.7m./.5m.
11 Hebetudo circa ſpeculabilia, maxime procedit ex gula. Sed hebetudo circa eligibilia, eſt in omni peccato. 22ª.q.148.6.2m.
¶ Guloſus. Gula o. Mergulus.
Senſus. 1 ¶ GVSTVS de ſenſibilibus, ſequitur uiſum, ſed in ſpiritualibus eſt econuerſo. Pſal.33.me°.1.C.
• Affectio 7. Amor 241.
2 De guſtu ſano, & corrupto, in iudicando corporaliter, & ſpiritualiter. 12ª.q.17.c./.q.2.1.1m./.M2.q.1.5.10m./.Ro.12 le.1. me°.T./.Anima 2.lec.21. • Anima 139.131.132. Animal 63. Bonitas 224.225.226. Contrarium 6. Conuiuium.
3 Guſtus in actu proprio erit in beatis, poſt reſurrectionem, et iudicat de ſaporibus per immutationem ſpiritualem ab obiecto exteriori, niſi forte dicatur quod erit ibi guſtus in actu, per immutationem linguæ ab aliqua humiditate adiuncta, non autem erit in actu, ut eſt ſenſus alimenti. 4.d.44.q.2.ar. 1.q.3.c.fi./.q.4.c.fi./.2m./.
• Epulæ. Euchariſtia 35. Gula 1. Pœna 42. Perfectio 70. Senſibile 6.2. Senſus 18. Tactus 2.3. Temperantia 23.24.
In uirtute. ¶ Gutta ultima in mollis guttis cauantibus lapidem, agit in uirtute omnium præcedentium. 22ª.q.24.6.2m./. 1.d.7.q.2. 3.c./.3.d.33.q.1.ar.2.q.2.4m./ 4.d.13.q.1.ar.2.q.1.3m./. Ver. q.5.9.11m. • Admiſtio. Agens 66. Euchariſtia 183.184. Satiſfactio 37. Virtus 261.

H

Quid. 1 HABERE licet non ſit actio, ſignificatur tamen per modum actionis. 12ª. quæſt.49.1.c./. Meta.5.lec. 20.prin°.b.E.
2 Habere dicitur id quo libere uti, uel frui poſſumus cum uolumus. Ideo perſonæ, uel eſſentia Dei, habentur a ſola creatura rationali. 1ª.q.3 .1.c./.Ma q.13.1.c.
• Accidens 93. Accipere 4.
3 In diuinis, habens, & quod habetur realiter, ſunt idem realiter non autem ſi habet intentionaliter, ut nomen, diffinitio, & ratio. 1.d.33.1.3m./ Po².q.2.1.5m./.q.7.4.c.
• Agere 3. Amor 49.100.104.

Habere dicitur dupliciter, ſcilicet communiter, reſpectu cuiuslibet rei, & ſpecialiter reſpectu poſſeſſionum. Ma.q.13.8.c. /.3^{m} /.8^{m}. ᵘAngelus 354.468. Anima 252. Apparere 1. Appetitus 25.8.40. Appropinquatio 1.

3 Habere ſecundum quod dicitur reſpectu cuiuſcunque quod habere commune eſt ad diuerſa genera. 12^{s}.q.49.1.c. ᵘArrogantia 2.

6 Haberi proprie, non dicitur quod participatur ſecundũ quẽcumque modum, ſed tantum ſecundum actum perfectum. 1.d.15.q.4.1.3^{m}.

ᵒ Aſſentire 4. Auaritia 1.8.12. Audacia 19.20. Aureola 9.13. &c. Beatus 16.18.36. Bonitas 38.225.226. Charitas 10.28. Cayphas. Comprehendere 2.8. Creatio 20 43. Damnum 1.4.5. Datio 2. Delectatio 58. Dæmon 20. Deſperatio 14. Deus 208. Diffinitio 3. Dignitas 3. Diſputatio 8. Diſtinctio 45. Diuitiæ 2. Duo 1.3. Eleemoſyna 32.39. Epiſcopus 30. Eſſe 40.57.73. Eſſentia 11 Aeternitas 24. Euchariſtia 259. Facultas. Fides 87. Filiatio 34. Finis 38.96. Forma 109. Fruitio 8.9. Gratia 132.245.270. Habitus 4.6.7.56.67.79.83. Hæreſis 62.217. 142. Imperfectio 4. Inuidia 23. Ira 28. Iuſtus 7. Lectoratus 1. Lex 24. Medium 8. Meritum 7.15.60.64.65.73.104. Peccatũ 29.193.261.368. Pœna 74.89. Pietas 8. Pignus 1. Poſſibilitas 1. Præceptum 22. Prædeſtinatio 37. Prædicare 8. Princeps 28. Priuatio 12. Prius 5. Recipere 9. Relatio 5.6.99. Religio 32. 45.72. Reſurrectio 51.22. Reuelatio 10.&c. Sacramẽtum 80. Sanguis 9. Sapientia 36 44. Scientia 58.106.161. Sors 3. Spes 85.42.72. Sterilitas 2. Timor 62. Vbi 2. Virtus 8.135.241. Votum 35.36. Vſura 206. Vxor 2.8.9.19. Chriſtus 38.72. Hymnus.

Quid. 8 ¶ HABILITAS eſt medium, inter potentiam, uel ſubiectum, & actum, ſeu formam. 1^{a}.q.48.4.1^{m} /.2.d.34.5.5^{m}.

8 Habilitas dupliciter minui poteſt, ſcilicet ſubtrahẽdo aliquid eius, & apponendo contrarium. Et utraque diminutio, ſit in omni potentia Sed magis prima in potentia actiua, & ſecunda in paſſiua. Et prima tollit eam, non autem ſecunda, niſi corrumpatur. Ma.q.2.12.c./ 1^{m}.

ᵘ Agilitas 3. Appetitus 52. Aptitudo. Bonitas 48. Charitas 85. Phantaſma 7.8. Habitus 2.4.29.57. Illuminatio 7.&c. Inſtinctus. Intellectus 129. Iuſtitia 15.15. Magnanimitas 19. Naturale 18. Operatio 54.55.59. Peccatũ 167.&c.361.&c.380. Poſſibilitas 1. Priuatio 5.7.9.&c.15. Prophetia 40. Virtus 82.147.

Diuiſio. 8 ¶ HABITARE cum deo, ſancti dicuntur quadrupliciter, ſcilicet puritate, amore, contemplatione, & gloria. Iſa.33.fi.I.

ᵒ Aſſumere 40. Auaritia 9. Cœlum 12. Ciuis 1. Debitum 17. Dæmon 20. Domus 1. Elephas 4. Gratia 152. Ibices. Hieruſalem 1.

• Vtilitas habitationis cum Deo, oſtenditur quantum ad quatuor. ſ. quantum ad altitudinem ſecuram, quod tamen eſt cõtra conſuetudinẽ altitudinis, quantũ ad ſatietatem plenam, quantum ad claram uiſionẽ, & quantum ad affectionem ſanctam. ſ. per contemptum terrenorum. Iſa.33. me^{o}.F.

ᵘ In 15. Inhabitare. Paradiſus 3.6. Pax 22. Reuerentia 8. Tẽplum 10. Terra 4. Chriſtus 75.

8 Indigni ad habitandum cum Deo, dicuntur dupliciter, ſcilicet eminentes ſeculi ſapientia, ideſt in philoſophia, & eminẽtes in ſeculari eloquentia, ſed non in Dei ſapientia. Iſa.33. fin. I.

¶ Habituale. Aſſumere 52. Auaritia 16. Cognitio 22. Contritio 26. Confuſio 1. Dæmon 44. Dos 4. Euchariſtia 269. Filiatio 34. Fomes 3. Gratia 7.25.64.137.169.172.176.179. 280.287. Hæreſis 112. Imago 29. Intelligibile 1. Iudicium 57. Memoria 6.7. Miraculum 20. Nitor 2. Notitia 1.5. Peccatum 291.340.383.416.431. Pœna 19.41. Pietas 8. Sapientia 44. Virtus 28. Viſio 8.

¶ Habitudo. A. vel Ab 2. Actio 49.50. Amor 216. Analogia 4. 21. Anima 159.269. Appetitus 40. Bonitas 154. Cauſa 30.31. Comedere 4 Comprehendere 2. Conſanguinitas 3.6. Conſtructio. Creatio 14.50. Creatura 7.&c.18 &c. Den. Denominatio 2. Deus 433. Aeternitas 6. Euchariſtia 117.127.139. Ex 11. Facere 1.&c. Forma 45. Gratia 2. Habitus 9.10.18. In 1.2. Materia 41. Nomen 59. Per 0. Perſona 42.45. Proceſſio 9.52. Proportio 2. Reſpectus. Suppoſitum 2.3. Virtus 152.

Quid. 1 ¶ HABITVS proprie, eſt qualitas, informans aliquam potentiam, uel principium eliciens actum. 12^{s}.q.49.1.0./.2.d.3.q.5.5^{m}./.2.d.24.q.2.1.c./.Ver.q.20.2.c.

ᵘ Actu, uel habitu. Actus H. Adoratio 17. Amor 233.176. 195.243. Appetitus 96.

2 Habitus eſt qualitas, de difficili mobilis, qua homo poteſt uti cum uoluerit, reddens operationem delectabilem. 12^{s}.q.49. 2.3^{m}./.3.diſt.14.ar.1.q.2.c./.diſt.23.q.1.1.c. Delectatio 33. Actus 121.

ᵒ Auaritia 16. Auerſio 2. Augmentum 9.15. Blaſphemia 16. Charitas 2.20.24.100.

3 Mobile de facili, uel difficili, non ſunt differentiæ eſſentiales habitus, & diſpoſitionis, ſed ponuntur pro eis. 12^{s}.q.49.2.3^{m}. /.Ma.q.7.2.4^{m}.

ᵘ Conſcientia 1.6.&c. Differentia 25. Dos 4. Elementum 27. Facilitas 1. Fides 3. Forma 57.130.

4 Habitus eſt ſecundum quem ad aliquid nos habemus bene uel male. 1^{a}.q.83.2.c./.12^{s}.q.49.1.c./.2.c./.2^{m}./.3.d.23.q.1.1.c./.4.d.4.q.1.1.c. Du^{m}.684.

ᵒ Fructus 10. Gratia 2.46. Habilitas 0. Habere 0. Hæreſis 212. Ignorantia 3.

5 Potentia eſt qua poſſumus, aliquid ſimpliciter, ſed habitus eſt, quo illud poſſumus bene, uel male. 4 d.4.q.1.1.c./.Con 4. c^{o}.76.3^{m}. Cõparatio.

ᵒ Intellectus 11.12.17.52.107.167.245.258. Iudicium 3.19. Iuſtitia 7.8.13.15. Iuſtificatio 4.

6 Idem habitus non ſe habet quandoque ad bonum, & quandoque ad malum, ſed bene eadem potentia. 12^{s}.q.49.4.3^{m}./. q.54.3.0.

7 Immo aliquis habitus ſe habet ad utrumque, ſicut opinio ad uerum, & falſum. 12^{s}.q.55.4 c./.Ver.q.1.2.c. Reſpondeo ſicut dubio 692°. Du^{m}.692^{m}.

8 Habitus non eſt diſpoſitio obiecti ad potentiam, ſed econuerſo. 12^{s}.q.51.4.1^{m}.

ᵒ Iuſtus 9. Latria 2.

9 De ratione habitus, non eſt reſpectus ad potentiam, ſed ad naturam. 12^{s}.q.49 2.c./.1^{m}./.3 2^{m}. ᵒ Lex 5.93.

10 De ratione habitus eſt, quod importet habitudinem ad naturam primo, & per ſe, ſecundum quod conueniat, uel diſconueniat. 12^{s}.q.49.1.c /.1^{m}./.3.0.

11 Habitus diſtinguuntur ſpecie ſecundum tria, ſcilicet ſecundũ principia actiua eorum ſecundum naturam, & ſecũdum obiecta ſpecie differentia. 12^{s}.q.54.2.0./.3.c./.q.60.1.c./.q.63 4.c.

ᵘ Liberum 2.

12 Oppoſitum uidetur dicere ſimili. Phy.7. lec.8.me^{o}.g. Reſpondeo ſicut dubio 908°. Du^{m}.693^{m}.

13 Habitus diſtinguuntur ſpecie, in ordine ad naturam dupliciter. Vel ſecũdum conuenientiam, ut habitus bonus, & malus, vel ſecundum conuenientiam ad naturam humanam, & ſuperiorẽ, ut uirtus diuina, uel heroica, & humana. 12^{s}.q.54.3.0.

ᵒ Malitia 2.5. Malum 33. Meritum 13.21.22.26.27.50.64. Modeſtia 4. Notitia 2. Obiectum 2.3.5.6.14.16.

14 Omnis habitus, habet ſpeciem, & quantitatem ex obiecto. Ma.q.7.2.c. Obiectum 2.&c.

15 Conſuetum eſt apud auctores, ut habitus per actus diffiniant ponentes actus pro habitibus. 12^{s}.q.70.1.3^{m}./.22^{s}.q.58.1.c. /.1^{m}./ 4.d.14.q.1.ar.1.q.6.4^{m} /.d.33.q.3 1.c.fi./.Con.4.cap^{o}. 12./.Ver.q.14.1.4^{m}./.q.24.4.1 1^{m}./.12^{m}. Actus 114. Peccatum.

ᵘ Operatio 7. Oppoſitio 7. Paſſio 9. Patientia 1. Peccator 2. Peccatum 75.237.143.145.146.148.171.240.283.&c.292. 383.405.414.&c Perfectio 65.75. Pietas 2.8.16. Præceptum 19.33.67.71.61 Prophetia 12.

16 Habitus eſt principium actus, & finis eius, inquantum utitur actu imperato ad finem proprium. 3.d.36.1.fi.

17 Diuerſi fines proximi diuerſificant ſpecies habitus, licet unus finis ordinetur ad alium finem. 22^{s}.q.47.12.3^{m}.

ᵒ Scientia 6.46.50.57 107.143. Sindereſis 1.6. Superbia 17. Virtus 2.16.91. Voluntas 50. Vti 16. Chriſtus 57.61.&c.

18 Habitus ſecundum quod eſt prædicamentum, importat habitudinem induments ad indutum. 12^{s}.q.49.1 c /.Meta.11.lec. 12.prin^{o}./.Phy.3.lec.5.fi.1.I./ lib^{o}.5.prin^{o}.b.H. Prædicamẽtum.

ᵒ Abſcondere 3. Accidens 93. Vbi 2 Chriſtus 34.

19 Habitus ſecundum quod eſt poſt prædicamentum, eſt ſecundum q homo uel quæcumq, alia re, dicitur aliquid habere. Sed habitus prædicamentum, dicitur tanquam actio quædã habentis, & habiti, ſicut eſt in illis quæ circa nos habemus. 12^{s}.q 49.1.c./.2^{m}.

20 Habitus religionis eſt obſeruantia regularis, pertinens ad tria principalia uota, ut ſignum obligationis. 22^{s}.q.186.7.1^{m}./.q. 188.1.2^{m}. ᵒ Abſcondere 3. Epiſcopus 23. Modeſtia 4 Profeſſio 6. Religio 40.92. Votum 6a. Religionis.

21 Portans habitum religionis ex uoto ultra annum, obligatur ad religionem 4.d.38.q.1.ar.3.q.1.5^{m}.

22 Oppoſitum uidetur dicere ſimili. Quol.10.11.1^{m}. Reſpondeo dubio 694°. Du^{m}.694^{m}.

24 Habitus ſumitur quadrupliciter, ſcilicet pro poſt prædicamẽto, pro prædicamento, pro prima ſpecie qualitatis, & pro habitu religionis. 12^{s}.quæſt.49.1.0./.22^{s}.q.186.7.2^{m}./.quæſtio. 188.1.2^{m}. Diuiſio.

24 Habitus qualitas, dicitur dupliciter, ſcilicet diſpoſitio potẽtiæ ad actum, & diſpoſitio ad naturam. 12^{s}.q 49.3.4.c./.q.50.1.c. /.1^{m}./.2.c./.3^{m}./ 3.2^{m}./.q.51.1.c./.q.54.1.2.c./.q.82.1.c. Qualitas.

ᵒ Appetitus 96. Ars 2.15.27.

Ha

25 Aliquid dicitur habitus dupliciter. ſ. eſſentialiter, ideſt id quo quis agit & continentur habitu. Secundo modo qui eſt in habitu, & non in actu ſimilis eſt dormienti, non autem primo modo. 12ᵉ q.49.1.c./. Ver.q.10.2.2m.
■ Benignitas. Blaſphemia 16 Cognitio 22.

26 Habitus quadruplex. ſ. mutans tantum, qui mutatur tantum, vtrumque, & neutrum. Phy.2.

27 Habitus duplex. ſ. naturalis, & infuſus a Deo. 12ᵉ.q.51.1.4.0.
■ Delectatio 27. Dæmon 32.44.

28 Habitus homini infunduntur a Deo, duplici ratione, ſcilicet ad finem ſupernaturalem, ſicut omnes virtutes gratuitæ, vel ad oſtendendam virtutem dei, ut ſanctis & ſcientia miraculoſe. 12ᵉ.q.51.4.0.
■ Deus 152.262.383. Fœlicitas 3. Filiatio 34.

29 Habitus dupliciter habilitat ad aliquid, ſcilicet inclinando per formam, & remouendo impedimentum. Ma.q.4 2.4m.

30 Habitus, & conſuetudo inclinant per modum naturæ. Ver.q. 24.10.c./.1m./.12,32m./.33m./. Conſuetudo 1.

31 Habitus fit de facili mobilis dupliciter, ſ. per ſe, quia ſcilicet non habet ita perfectum eſſe in ſubiecto, & per accidens. i. per diſpoſitionem contrarij. M.7.q.7.24m.
• Frui 2.81.&c. 112.122.118. Frui 9.

32 Habitus ſunt neceſſarij ad tria, ſ. ad firmitatem, promptitudinem, & delectationem in opere. 12ᵉ.q.49.4.0./ Ver.q.20.2.c./. Vir.q.1.1 c./.11m./.13m./q.2.2.c. Delectatio 33.
• Fruitio 4. Gratia 2. 25.46.55.64.137.169.172.176.178.180.187. Hæreſis 112.

33 Habitus ſpeculatiui ſunt tres, ſcilicet ſapientia, ſcientia, & intellectus 1. prolo 3.c.
• Inſtrumentum 2.3. Ira 2. Iuſtitia 7.8.13.25. Iuſtificatio 4.47. Meritum 5.9.10.

34 Quantitas habitus, attenditur dupliciter, ſcilicet reſpectu obiecti, & ſubiecti. 12ᵉ.q.5.4.c./. Ma.q.9.2.c.
■ Actu. Adam 38.

Subiectum. 35 Habitus proprie, non eſt in Deo. 12ᵉ.q.49.4.c./.3.d.23.q.1.c./. Con.1.c°156./.92. Vir.q.1.1.c. vt Deus 131.
• Angelus 512.622.&c.

36 Potentia pure actiua, non eſt ſubiectum alicuius habitus. 12ᵉ. q.54.1.c.
■ Augmentum 9.15.16. Cœlum 14.

37 Habitus cuius ſubiectum eſt potentia, non importat ordinem ad naturam, ſed ad operationem, ideo poſterior eſt quàm potentia. Sed prior eſt ea, ſicut completum in completo, & actus quàm potentia. 12ᵉ.q.50.2.4m.
• Certitudo 4.24. Contemplatio 7. Deus 134.132.320.

38 Habitus infuſi, ſunt in natura animæ, ut in potentia pure materiali, acquiſiti vero, ut in potentia materiali, & actiua. 1ᵉ.d. 17.q.1.3.c.

39 Habitus infuſus, eſt ſimilis habitui innato, quia habitus naturalis datur in creatione, infuſus vero in reparatione. Et uterque indiget determinatione. 3.d.23.q.3 2.1m.
• Donum 30. Dos 4.9.

40 Habitus non eſt in ſuperiori parte animæ, niſi naturalis, vel infuſus 3.d.33.q.1.ar.1.q.2.1m. • Elementum 7,17.

41 Habitus in viribus inferioribus, oportet formari per habitus in uiribus ſuperioribus. Ver.q.14.5.c.

42 Vnum habitum non poteſt eſſe duarum potentiarum. 4.d.14. q.1.ar.3.q.1 c./. Ver.q 14.4.7m.

Du.m.695. 43 Oppoſitum uidetur dicere in ſimili. 12ᵉ. q.56.2.c./.q.60.4.ſ. Ver.q.28 5 18m. Reſpon.ⁿ dubio 595.

44 Vnus habitus non poteſt eſſe duarum potentiarum equaliter, ſed bene unius potentiæ in ordine ad aliam. 4.d.14.q.1. ar.3.q.1.c./. Ver.q.14.4.7m.

45 Habitus omnes qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpecie propter differentiam obiectorū formalium. 12ᵉ.q.54.1.1m.

Du.m.696. 46 Oppoſitum uidetur dicere. 1ᵃ.q.1.1.2m. Reſp.° ſicut du.ⁿ 316.
■ Aeſtimatio 2. Forma 57.130. Imago 27.

47 Potentia dupliciter indiget habitu, ſcilicet quando operatio excedit uim totius naturæ, ut mereri, vel ipſius potentiæ, ut intellectus. Ver.q.24.4.8m.
■ Incontinentia 7. Inſtrumentum 2.3. Intellectus 12.17.52.62.80.162.245.252. Ira 1. Laus 18. Lex 5. Liberum 2.30.

48 Ex actibus habitus infuſi, non generatur aliquis habitus acquiſitus, ſed præexiſtens augetur, ſeu conformatur. 12ᵉ.q.51. 4.3m./. Vir.q.2.10.19m.

Du.m.697. 49 Immo ex actibus infuſæ charitatis, generatur habitus dilectionis acquiſitus. Ver.q.17.1.1.12m. Reſp.ⁿ du.ⁿ 697.

50 Habitus non eſt in memoria intellectiua, quia non habet operationem. Ideo idem habitus, ſcilicet notitia, reducit memoriam, & intelligentiam in unam operationem. 1.d.3 q.5.5m.
• Malum 33. Medium 5.9.20. Memoria 6.9.10.&c. Pœnitentia 1.5.35.&c.45.50.

Ha

51 Immo natura, & ratio potentiæ eſt, quod ſit principium ſui actus 12ᵉ.q.49.3.0./.4.c./. Reſpon. ſicut dubio 866. Du.m.698m.

52 Habitus intellectuales, ſunt principaliter in intellectu poſſibili, ſecundario autem in ſenſibus interioribus. 12ᵉ.q.50.4.0./.q.51.3.c./.q.53.1.c / q.56.5.0./.q.67.2.c.
• Pœnᵃ.11.29.35.41. Scientia 85.86 Raptus 16. Timor 13. Via 9.

53 Nullus habitus operatiuus, conſtituitur ex multis, quia eſt qualitas ſimplex relata ad multa ſecundum unum. 12ᵉ.q.53.2.1m. /.q.54 4.0.

54 Oppoſitum uidetur dicere. 12ᵉ.q.49.4 c /.q.12.2.0. Reſpon.ⁿ ſicut dubio 1099. • Vit.13.56.57.193.196.192. Du.m.699m.

55 Nullus habitus corrumpit omnes potentias animæ. Ver.q.24. 10.c./.11.c. Gratia 156. • Vnctio 15.

Oppoſitum uidetur dicere 12ᵉ.q.53.1.3.c. Reſp.ⁿ du.° 700m. Du.m 709m.

56 Habitus quilibet habens ſubiectum corruptibile, & cauſam habentem contrarium, corrumpitur per ſe a ſuo contrario, & per accidens ad corruptionem ſubiecti, ut habitus corporales. 12ᵉ.q.53.1.3.c.

57 Habitus animæ facit habilem, remouendo inhabilitatem ex imperfectione potentiæ, non autem habitus corporis. 4.d.4. q.2.ar.2.q.1.4m.

58 Si loquamur de aliqua ſuperiori natura, cuius homo poteſt eſſe particeps, ſic nihil prohibet in anima ſecundum ſuam eſſentiam, eſſe aliquem habitum. ſ. gratiam. 12ᵉ q.50.1.c.

59 Habitus poteſt habere ordinem ad actum ideſt ad operationem, & ſecundum rationem habitus, & ſecundum rationem ſubiecti. Sed omnis habitus qui eſt alicuius potentiæ, ut ſubiecti, primo & principaliter ordinatur ad actum, quia natura, & ratio potentiæ eſt quod ſit principium ſui actus, alij vero conſequenter ordinantur. 12ᵉ.q.49 3.0./.4.c.

60 In eodem corpore ſunt multi habitus, ſecundum diuerſos modos partium, quia ſecundum humores, eſt ſanitas, ſecundum partes ſimiles, eſt fortitudo, vel macies, ſecundum membra vero eſt pulchritudo. 12ᵉ q.54.1.c.

61 In membris corporis, & in potentiis naturalibus, ſicut nō ſunt aliqui habitus operatiui, ita etiam nec in potentiis ſenſitiuis. 12ᵉ.q.50.3.3m.

62 Immo poſſunt in eis eſſe aliqui habitus, quibus bene, aut male ad aliquid diſponuntur. 12ᵉ.q.50.3.c.fi. Reſp.° du.° 701°. Du.m.701m.

63 In ipſis etiam interioribus uiribus animæ ſenſitiuis apprehenſiuis; poſſunt poni aliqui habitus, ſecundum quos homo fit bene memoratiuus, vel cogitatiuus, vel imaginatiuus. 12ᵉ. q.50.3.3m.

64 Habitus ex eadem cauſa augentur, ex qua generantur, quia generatio habitus, eſt quoddam fundamentum augmenti eius. 12ᵉ.q.53.2.c.

65 Diminutio conuenit habitui, non ſecundum ſe, ſed ſecundum diuerſum modum participandi, ex indeterminatione potentiæ ipſius participantis. 12ᵉ.q.53.2.1m.

66 Habitus aliquando ſic ligatur, quod non poteſt exire in actum, ſicut uſus, & iudicium rationis per iram, & ſcientia per ebrietatem. 12ᵉ.q.48.3.0 /.4.c./.q.94.1.4m./. 3.d.3.q.1.ar.2.q.1.c. fi./.d.32.q.1.1.c./. Ma.q.12.1.0.

67 Habens habitum uirtutis, vel uitii, poteſt non uti eo, & exire in uſum contrarium. 1ᵃ.q 62.3.2m./. 12ᵉ q.52.3 c./.q 63.2. 2m./.q.71.4.0./.q.78.2.c / 3m./. q.109.8.c.fi./.2.d.23.2.4m./. d.29.2.4m./.d.41.q.2.1.3m./.3.d.30.5 5m./.d.31.q.1.2.c./.4. d.14.q 1.ar.4.q.2.1m./.d.20.ar.1.q.1.1m /.d 33.q.3.1.2m./.3. 4.c°.69.1m./. Ver.q.24.12.13m./.19m./. Ma.q.7.3.17m./. Vir. q.1.1.11m./.11.14m./.q.2.12.c.fi.

68 Nobiles habitus affectiui infuſi, poſſunt latere ſuos poſſeſſores, non autem cognoſcuntur. 12ᵉ.q.112.5.2m /. 1.diſt.17.q.1.4. 2m./.d.39.q.3.1.c.fin./.1m./.2.d.21.q.2.3.5m./. Ver.q.10.10. 5m.10m./. • Actio 16.17. Actu. Adoratio 9. Cognitio.

69 Habitus principiorum eſt naturalis, & datur in creatione, quo ad lumen, ſed acquiritur per ſenſum quo ad determinationem ſpecierum. 12ᵉ.q.10.1.c./.q.51.1.2m./.q.62 3.c./.1m. /.q.63.1.c./.2.d.24.q.2.3.c./ 3.d.23.q.3.2.1m./ Vir.q.1.8.3m.
• Amicitia 25. Appetitus 96. Appropriatio 25.17.18. Aſſentire 2. Beatitudo 28. Bonitas 191.

70 Habitus primorum principiorum ſunt nobis naturales. 12ᵉ.q. 91.2.c./.2m./.3.0./.22.q.5.4.3m /.q.8.1.4m./.q 47.6.c./.15.c. /.q.49.2.1m./.3ᵃ.q.9.1.c.fin / 3 1.c°.74.fin./.81.20m./.21m./. 22m./. L2ⁿ.4.c°.11./ Ver.q.16.1.c /.Poᵃ.q.2.3.c.fi./. Ma.q.3.3. c./ q.16.6.c /.23m./. Vir.q.2.5.3m /.8.c./. Quol.8.4.c./. Quo. 10.7.0. ■ Certitudo 4.24.

71 Non eſt alius habitus principiorum, & concluſionum quæ ex eis eliciuntur, & præcipue circa ſingularia. 12ᵉ.q.57.2.2m./.d. 24.q.2 4.6.

72 Immo intellectus eſt habitus principiorum, & ſcientia eſt habitus concluſionum. Poſter. lec.7. meⁿ. d.D./. lect.44. priⁿ. A. Reſp.ⁿ du.ⁿ 702. • Cognitio 41.75.78. Conſcientia 1.6.7.8. Contrarium 18. Aeſtimatio 3. Euchariſtia 191.B. Du.m.702m.

Habitus

73 Habitus naturales.ſ.primorum principiorum ſpeculatiuorum vel practicorum,non poſſunt amitti,nec corrumpi. 12ª.q.53.1.c./.2.d.24.q.2.3.5m /.d.39.q.3.1.c.&./.1m.
* Experientia 3.7.Fœlicitas 9. Fides 1.&c.16.17.75.78.120. Fomes 2.Fortitudo 19.43.Idolatria 11. Ignorantia 3. Imago 27.&c.Intellectus 17.52.54.62.138. Iudicium 19. Memoria 6.9. Miſericordia 3. Opinio 7. Peccatum 240.416 Perfectio 75.Perſeuerantia 5.6. Præceptum 19.Principium 24.

74 Habitus per diſcurſum cauſati in intellectu,poſſunt corrumpi per accidens. ſ.ratione ſenſuum, & per ſe.ſ.a contrario diſcurſu,vel contraria propoſitione.1ª.q.89.5 c./.12ª.q.53.1.0.
* Scientia 85.87.Solertia 2.5.Chriſtus 57.&c.131.134.

75 Habitus diminuitur per eaſdem cauſas, per quas corrumpitur,quia diminutio eſt via ad corruptionem. 12ª.q.53.2.0.

76 Habitus ſcientiæ, & virtutis diminuuntur, & corrumpuntur per ſolam ceſſationem actus,non quidem per ſe,ſed per accidens.12ª q.53.3.0.

77 Multi actus ab eodem habitu, reſpectu eiuſdem obiecti, non cauſantur,niſi ex interruptione temporis.4.d.49.q.1.ar.2.q6.2.4m./.

78 Quilibet habitus cognoſcitiuus, ſpeciem habet ex ratione, per quam aſſentit in aliquid.Ro 4.lec.1.meº.B.

79 Habitus non cognoſcitur, niſi per actus. Et hoc dupliciter,ſ. inquantum habetur, & per eſſentiam. 1ª.q.87.2.0./.12ª.q6.49.2.0 /.22ª.q.4.1.c./.3.d.23.q.1.2.0./.q.2.1.c./.8m./.Veri.q.10.16.0./.Quol.8 4.c.

80 Habitus eſt cauſa cognoſcendi, quaſi æquiuoca, non autem quaſi vniuoca, nec vt cognitus, ſed vt quo aliquid cognoſcitur.Ideo non oportet,quod ſit notior aliis. 1ª.q.87.2.3m /.q.88.3.5m./.3.d.18 2.1m./.Ver.q.10.9.3m.

Cõparatio. 81 Habitus qui eſt principium operationis, eſt poſterior potentia.Sed habitus,qui eſt diſpoſitio ad naturam,eſt prior potentia.12ª.q.50.2.5m.

82 Habitus infuſus,eſt perfectior habitu acquiſito,ſecundum genus ſuum.ſ.ratione originis.& finis. Sed quandoque eſt econuerſo,quo ad modũ habendi,uel perficiendi. Ver.q.12.1.7m.
* Amor 182.Ars 15.&c. Beatitudo 28 47. Benignitas. Contritio 26.31. Conuerſio 1. Differentia 25. Elicere 1.Facilitas 1.Fructus 10.Frui 8.Fruitio 4.Homo 40.Incontinentia 7.Innocentia 14.Inſtrumentum 3.Ira 9. Latria 2. Laus 18. Matrimonium. 53.120. Obiectum 2.3.6. Oppoſitio 7.Paſſio 77.78.Pœnitentia 15.Potentia 29.42.60. Præceptum 19.33.66.72.91. Principium 24.Regula 4 Scandalum 8.Scientia 36. Spes 39.42. Virtus 2. 10. &c. 16. 56. 57. 91. 193.196.252. Vſus 1.

Quid. ¶ Halo eſt circulus, cauſatus ex vapore humido, exiſtens in aere,circundans ſolem,vel lunam, & huiuſmodi. Quol.3.30. ar 2.
¶ Hara. Ara.
¶ Hebenus. Ignis 10.
¶ Heber. Hebræi o.Iudæi 2.

Quid. 1 ¶ Hebetvdo ſenſus opponitur acuitati eius. Et eſt debilitas mentis in conſideratione ſpiritualium. Et eſt peccatum inquantum eſt uoluntaria. 22ª.q.8.6.1m /.q.15.2.0.
* Cæcitas 2.Gula 3.11. Nicticorax.Stultitia 3.10.

2 Exiſtens in gratia,non poteſt pati hebetudinem ſenſus,in his quæ ſunt de neceſſitate ſalutis,ſed in aliis.22ª.q.8.4.1m.
¶ Hebion.Hæreſis 87.88.

Nominibus. 1 ¶ Hebræi ſæpe vtuntur nominibus propriis pro appellatiuis.Iſa.8.prinº.2.C.Amen o.

2 Hebræi ponũt nomina,loco pronominum.Iſa.7.meº.b.prinº./Ro.7.lec.4.meº.G. * Eccleſiaſticus 2.Iudæi o. Latus 1.Nomen 17.Obſtetrix 2 Paulus 1.2.4.29.30.Pſal.4.Pſalterium 2. Rex 8.Templum.3.&c.
¶ Hebron.Sepultura 10.
¶ Heli. Maria 6.

Propheta. 1 ¶ Helias eminet in tribus.ſ.in præſeruari a morte, in audacia, & miraculis.Ver.q.12.14.4m. * Baptiſmus 23 Enoch.

2 Helias & Hieremias,creduntur fuiſſe uirgines.4.d.49.q.5.ar.3.q.1.3m. * Heliſæus. Ieiunium 15.16.Miraculum 39.

3 Sermo Heliæ,non habebat in ſe virtutem, ſicut ſermo Chriſti,ſed operabatur per interceſſionem tantũ.4.d.10 L.meº.C.
* Sabbathum 10.

4 Helias non eſt raptus in cælum empyreum,ſed aereum.Et viuit cum Enoch in paradiſo terreſtri,vſque ad antichriſtum.1ª.q.102.2.3m./.3ª.q.49.5.2m./.3.d.18 ar.6.q.2.1m./.He.11.lec.2.meº.C.D Enoch inf.Transfiguratio 3.

5 Helias & Enoch,creduntur uiuere per cibum ligni uitæ.2.diſtinct.29.5.4m.

6 Helias propter iniuriam quæ redũdabat in Deum, fecit ignẽ deſcendere ſuper eos qui uenerant ad ipſum capiendum.22ª.q.108.1.4m./.Ma.q 12.3. 6m.

Propheta ¶ Helyſæus maledixit pueros zelo Dei nõ autem liuore vindictæ, ſicut etiam Helias occidit centum uiros.22ª.q6.108.1.4m./.Ma.q.12.2.16m.

¶ Heluidius. Hæreſis 97.Natiuitas 20.
¶ Hemiſphærium.Cœlum 54. 153.Luna 5.Orizon 1.
¶ Herba.Animal 64.Arbor 2. Decimæ 28. Dæmon 81. Elephas 6.Terra 15 Tribulus.
¶ Hercules. Dicimus q imago Herculis ſimilatur Herculi, ſed non econuerſo.Ver.q.4.4. 2m. *Stadium 1.

1 ¶ Hæreditas. Hæres eſt qui principalia alicuius bona percipit,non autem qui munuſcula eius recipit.Rom.8,lec.3. Quid.
* Aaron 2.

2 Hæreditas fuit quandoque data filiis ancillarum, & liberarũ .ſ.filiis Iacob,qua priuatus eſt filius ancillæ Abrahæ.ſ. Iſmael, & filius liberæ Iſaach.ſ. Eſau, propter myſterium 4.d.33.q.1.ar.3.q 3.3m.
* Adoptio 2.7.9.12.14.&c.

3 Hæreditas eſt ſtabiliſimentum, & ſuis,ſed uiri illuſtri in æternis,peccatoris autem in temporalibus.Pſal.3 2.meº.I.&./.Pſal.36.prinº.&.

4 Hæreditas iuſtorum eſt illud,quo Deus eſt diues,ſcilicet ipſo Deus,non per mortem, niſi quo ad fidem. Ro.1.lec.1.fin.A.
* Aſſimilatio 5.6.7.Electio 37.Epiſcopus 27 30.Filiatio 5.6.13.14.39.Furtum 13.Eccleſia 24. Illegitimus o.Infidelis 4.Iuſtus 7.Legitimatio o.Leuitæ.Lex 46. Merces 3. Paupertas 8. Peccatum 200.Primogenitus 2.Seruitus 9. Teſtamentum o. Vſura 60.87.98.197.

¶ Hæremitæ habent ſolenne uotum continentiæ, non autẽ uotum obedientiæ.4.d.27.L.
* Hæremus.Ioannes 6.Obedientia 40. Votum.
¶ Hæremus.Hæremita o.Ioannes 6.Theodoſius 1.

1 ¶ Hæresis ratione pertinaciæ eſt ſpecies peccati in ſpiritũ ſanctum.ſ.impugnatio ueritatis.4.d.13.q.22.5m. vel Blaſphemia 12.13. Quid.
* Idolatria 2. 6. 7.8.

2 Hæreſis non computatur inter uitia capitalia,nec inter filias eorum,ſed extra numerum peccatorum. Et reducitur tamen ad ſuperbiam. 22ª.q.10.1.5m./. 4.d.13.q.2.2.1m./.Ma.q.8.1.7m. * Ignorantia 8.Infidelitas 3.4.

3 Ea quæ ſunt hæreſis ad ſuperſtitionem pertinent. 4. diſt.13. quæſt.2.1.4m.

4 De ratione hæreſis ſunt duo. ſ. electio priuatæ diſciplinæ, & pertinacia.22ª.q6.11.2.5m./. 4.d.13.q.2.1.c./. 6m./. Ma.q.8.1.7m./.1ª.Cor.11.lec 4.prinº K./.Titum 3.lec.2.meº.L.

5 Hæreſis principaliter eſt circa articulos fidei, ſecundario autem circa ea quæ ſequuntur ex eis.22ª.q.11.2.0./.4.di.13.q.2.1.6m.

6 Errans circa fidem,uel bonos mores, eſt hæreticus,non autẽ in aliis.4.d.13.q.2.1.0./.Ma.q.8.1.7m./. Tit.3.lec.2.meº.L. Subiectum.

7 Hæreſis principaliter conſiſtit in corde, ſecundario in ore,ſicut & fides.22ª.q.1.2.c./.4.d.13.q.2.1.5m.

8 Hæreſis,& ſecta, ſunt idem. Et ſunt opera carnis non ratione ſui actus,uel finis proximi, ſed ratione cauſæ,ſcilicet ratione appetitus indebiti finis,uel phantaſticæ illuſionis. 22ª.quæſt.11 1.3m. Cauſa.

9 Sola pertinacia,facit hominem hæreticum. Ma.q.8.1.9m.

10 Hæreſis naſcitur ex ſuperbia, uel ex concupiſcentia commodi temporalis.22ª.q.11.1.2m./3m./.4.d.13.q.2.1.9m./.2.1m./.Ma q.8.1.7m./.3.14m.

11 Corruptio rectæ æſtimationis circa fidem, uel bonos mores in uniuerſali,facit hæreſim,non autem in particulari,propter paſſionem.22ª.q.162.4.1m./. Ma.q.8.4.1m.

12 Opinari contraria de pertinentibus principaliter ad fidem inducit,hæreſim,non autem de aliis niſi conſideretur,uel determinetur,q pertinent ad fidem.1ª.q.32.4.0./.22ª.q6.11.2.3m./.1.d.33.5.0./.2.d.2.q.1.3.c./.d.12.2.c./. 4.d.13.q.2.1.6m./.d.13.q.2.1.6m./ d.17.L.meº.I./.Ro.14.lec.3.meº.G.

13 Exponens ſacram ſcripturam, in contrarium ei quod per ſpiritum ſanctum eſt reuelatum,eſt hæreticus. 1ª.q 1.10.c.fin./.22ª.q.11.2.1m.

14 Quicunque reſiſtit authoritati Romanæ eccleſiæ,hæreſim incurrit. 22ª.q.11 2 3m /.4.d.21.q.1.2.1.q.1.c. * Verbum 21.

15 Ex uerbis inordinate prolatis, incurritur hæreſis, ſecundum Hieronymum.1ª.q 32.2.c./.22ª.q.11.2.2m./.3ª.q.16.8.c./.4.d.13.q.3.1.5m./.Poª.q.9.8.c.

16 Omnis hæreſis poteſt dici noua, quia non habet initium a Chriſto. Vel reſpectu primorum inuentorum.d.13.quæſt.2.1.8m. Quid.

17 De auctoribus plurium hæreſum. 3.2.c.40.&./. Opuſcul.1.cº.34./.Opuſ.5.0./.Opuſ.23.0./.Io.2.le.2.meº.A.

18 Hæreſis ſubuertit fundamentum omnium bonorum. Ideo plus cæteris peccatis nocet. Ideo eſt grauiſſimum omnium peccatorum per ſe.4.d.14.q.1.2.0. Effectus.
* Abſoluere 5.Baptiſmus 138.Correctio 15.26.19.Fides 127.

19 Hæreſis eſt neceſſaria & utilis eccleſiæ per accidens tantũ,ſ. ratione probationis,& ratione exercitii.22ſ.q.11. 3.2m./.4. d.13.q.2.3.2m./.1ſ.Cor 11.lect.4.me°.G.
* Idolatria 5.6.Ingratitudo 11.Lupus.Ordo 92. Porta 2.

20 Hæretici poſſunt ordinare, non autem dare exequutionem. 22ſ q.39.3.0./.3a.q.64.9.2m./.4.d.25.q.1.a.o.
* Schiſma 5.7.

21 Hæretici non poſſunt abſoluere,quia non habent iuriſdictionem,nec dant gratiam.22ſ.q.39.3.o./.4.d.19.L.fi./. d.18.L. prin°./.d.25.q.1.2.1m.

22 Hæreticorum errores,ad hoc videntur principaliter tendere, vt Chriſti derogent dignitati.Opuſc.1.c°.33.prin°.
* Separatio 4.

23 Si aliqui poſt abiurationem erroris,deprehenſi fuerint in abiuratam hæreſim recidiſſe,ſeculari iudicio ſunt relinquendi ſecundum decretalem. 22ſ. q.11.3.c./.4.b./.1m./.q.31.2. 3m./.4.d.18.q.2.ar.1.q.2.o./.Quol.10.16.o. * Vſura 96.97.

24 Alii autem infideles qui nunquam fidem acceperunt,conuerſi ad fidem nondum oſtendunt aliquod ſignum inconſtantiæ circa fidem, ſicut hæretici relapſi, & ideo eccleſiæ non eſt ſimilis recipiendi ratio de vtriſque.22ſ.q.11.4.3m./.4.d. 13.q.2.3.c.

Pœna. 25 Hæretici qui alios corrumpunt incarcerantur, & expelluntur per eccleſiam. Si autem alios non corrumperent,poſſent etiam tolerari.4.d.13.q.2.3.c.
* Abiurare.Clauis 17.Communicatio 4.

26 Simplices neſcientes articulos fidei, non condemnantur pro hæreticis. ſed quia pertinaciter defendunt contraria articulorum.22ſ. quæſtio.2.6.2m./.3m./.ſ.d.25.q.2.ar.1.q.3.1m./. Veri.q.14.11.10m.

27 Hæretici non debent tolerari , niſi primo velint reſipiſcere. 22ſ.q.11,3.o./.Quol.10.15.o.

28 Firmi in fide,poſſunt corpore conuerſari cum hæreticis, vt eos conuertant,non tamen in diuinis.22ſ.q.10,9.c.h./.4.diſ. 13.q.2.3.c./.Quol.10.15.o.

29 Hæretici poſſunt iuſte occidi, in iudicio ſeculari, & rebus ſuis priuari, etiam ſi alios non corrumpant, magis quàm rei crimine læſæ maieſtatis,vel quàm cudentes falſam monetã. 22ſ.q.11.8.o./.q.11.3.c./.4.d.13.q.2.3.c.
* Concilium 1.2.4.

30 Hæretici relapſi,recipiuntur ſemper ad pœnitentiam,non autem ad dignitates,niſi primo.22ſ.q.11.4.o./. Quol.10.16.o.

31 Eccleſia poſt primam uel ſecundam correctionem,tradit hæreticos iudicio ſeculari.Vnde in iudicio Dei , ſemper recipiuntur redeuntes,quia Deus ſcrutator eſt cordium, & uere redeuntes cognoſcit. Sed hoc eccleſia imitari non poteſt. Præſumit autem eos non uere reuerti, qui cum recepti fuiſſent,iterum ſunt relapſi.Et ideo eis viam ſalutis non denegat,ſed a periculo mortis eos non tuetur. 22ſ.qu.11.3.c./.4. c./.1m./.Quol.10.16.o.
* Eucha.153.154.Filius 13.14.Idolatria 5.6. Infidelis 2.6. 7.Infidelitas o.Sacramentum 78.Scriptura 1. Schiſma 5.7.

32 Hæreticus pertinax, & nitens alios peruertere, eſt excommunicatus,non autem errans tantum.4.d.13.q.2.3.c./. Gal. lect.2.fi.G.

In eõi. 33 Hæreſis per ſe opponitur fide,ſchiſma uero vnitati charitatis.Ideo non ſunt idem.Sed ſecundum diſponit ad primum. Et omnis hæreticus eſt ſchiſmaticus,non autem econuerſo. 22ſ.q.39.1.3m./.4.d.13.q.2.1.2m./.d.39.q.2.1. 2m.
* Dubitatio 4.

34 Sicut boni homines dicuntur angeli , ſic hæretici dicuntur dæmones,propter excellentem malitiam. 1ſ. Tim. 4.lect.1. prin°. k.&c. * Eccleſia 11.12.

35 Nullus ſequẽs hæreſim,excuſatur a peccato , quia in dubiis non debet eſſe facilis aſſenſus.Quol.3.10.c.
* Euchariſtia 55.56.69.87.Fides 24.52.Ignorantia 8.Infidelis.2.6.7.Lupus. Matrimonium 126. Porta 2. Schiſma 5.7. Symbolum 2.6.7.&c.Simonia 6.

Sabellij. 36 Hæreſis Sabellii q Deus pater eſt filius, natus de virgine,& q eſt ſpũſſanctus,ſecundum q creaturam rationalem ſanctificat,reprobatur.1a.q.27.1.c./.q.28.1.3.b./.q.31.2.c./.1.diſ. 2.5.c./.d.24.q.2.1.c./.d.26.L.fi./.3.d.10.L.fi./.cont.4.c°.5./. 6.prin°./.7.fi./.9./.10.5m./.6m./.Poa.q.8.1.1m./.q.8.1.c./.q. 9.5.14m./.8.9.c./.Matth.11.fi.e.A./.Io.le.1.fi.d. C./.c°.5.le. 4.me°.d.G./.le.5.prin°.a.fi./.c°.7.le.1.m°.d.A./.c°.8.lec.2. me°.g.fi./.lec.5.fi.I./.c°.10.lec.5.fi.c.G./.c°. 12. lc.7.me°.b. E./.c°.14.lec.3.prin°.b.G./.m°.c°.fi./.c°.17.le.1.prin°.a.fi./. lec.5.fi.c.I./.Ro.lect.2.m°.I.F.

37 Eccleſia contra Sabellium confitetur communicabilitatẽ,numerum,ordinẽ,conſortium,& diſtinctionem, & negat ſingularitatem,unicum,confuſum,& ſolitudinem.1a. q.31.2.c./.1. d.2.L.fi./.d.24.q.2.1.o./.Poa.q.9.8.o.Ordo 31.&c.

Arrij. 38 Hæreſis Arrii,q filius Dei eſt minor patre ſecundum diuinitatem,& q eſt creatura.1a.q.27.1.c./.q.38.2.c./.q.32.1.1m./. q.34.1.1m./.q.42.1.c./.q.42.1.c./.2m./.q.65.1.c./.3a. q. 10.1. 1m./.1.d.24.q.2.1.c./.cont.1.c°.42.fi./.52. fi. Lib.4.c°.6./.7. 8./.10.5m./.6m./.c°.16.fi./.32.prin°./.Poa.q.2.3.c./. q. 3.13. c./.16.c./.q.8. 1.c./.q.9.8.9.c./.q.10.2.c.pri°./.Opuſcul.3.c°. 111./. Mat.11.fi.e.B.F./.c°.22.fi.C./.Io.le.1.fi.d.k.&c./.lect. 2.prin°.a.C./.le.9.m°.d.H./.lec.14.prin°.b.H./.c°.3. lect.3. prin°.a.D.c°.5.le.2.fi./.le.3.prin°./.le.4.m°.d.G./.lec.5.pri°. a.E./.c°.6.le.5.prin°.c.G./.le.7.fi.g.fi./.c°.8.le.8.me°. d.E./. c°.9.le.4.prin°.a.H./.c°.10.le.5.fi.e. G.lec.6.prin°.b.B./.c°. 12.lec.7.m°.b.E./.c°.13.lec.3.fi /.c°.14.le.3.prin°.b.H./.m°. c.fi.lec.8.prin°.a.B./.c°.15.le.2.prin°.a.k./.c°.17.le.1.prin°. a.fi./.m° c.E /.lec 5.prin°.b.C./.fi.c.I./.c°.20.lec.3.fi.f.H./. Ro.le.2.me°.K.F./.c°.9.le.1.fi /.Gal.4 lec.4.prin°.G./. Col. lec.4.prin°.I./.Titum 2.lec.3.me°.K./ He.2 lec.2.fi.D.
* Arrius.Aſſumere 38.Generatio 58.59.

39 Eccleſia contra Arrium confitetur nouitatem , ſimplicitatem ſimilitudinem & æqualitatem,& negat diuerſitatem, differentiam,ſeparationem.diuiſionem,alienitatem, diſcrepationem,& diſparitatem.1a.q.31.2.c./.1.d.2.L.fi./.d.24.q.2.1. o./.Poa.q.9.8.o.Confeſſio 7.Oratio 96.
Oppoſitum uidetur dicere a ſimili, quo ad ſimilitudinem,& æqualitatem.Veri.q.4.4.2m.Reſp°.ſicut Dubio 80. Dum.702.

40 Hæreſis Arrii,q ſolus pater eſt inuiſibilis omni creaturæ, & q filius viſus eſt a prophetis.1.d.26.L.fi./.3.d.10. L. fi./. Mat. 11.fi.c.F.Io.le.1.fi.b.A./.c°.12.lc.7.fi.e.H./.c°.14. le.3.pri°. b.H./.Col.lec.4.prin°.H.
* Proceſſio 48.Spiritus 19.Chriſtus 28 29.

41 Hæreſis Arrii & Origenis ,q perſonæ diuinæ differunt eſſentialiter.1a.q.32.1.1m./.q.34.1.1m. Origenis.

42 Hæreſis Origenis & Arrii,q uerbum Dei non eſt Deus eſſentialiter,ſed participatiue. 1a.q.34.1.1m./. Io. lec.1.fi.c.G. &c./.lec.5. prin°.a.I./.Dion.2.

43 Quod ſpiritusſanctus eſt creatura,facta per uerbum dei. Io. lec.2.prin.a.E.&c./.fi.c.C.
* Beatitudo 93.Origenes o.Tres.

44 Quòd anima Chriſti cum aliis ſpiritualibus creaturis , fuit creatura ante corpora, & a uerbo aſſumpta, & in fine unita corpori.1a.q.90.4.c./.q.118.3.o./.3a.q.6.3.c./.3.d.6.prin°./. contra.2.c°.81./.4.fi /.Li°.4.c°.33.fi./.34./.Io.3.lec a fin.d. B./.He.lec.4.me°.E.

45 Quod animæ ſunt vnitę diuerſis corporibus propter diuerſa peccata.1a.q.23.5.c./ q.47.2.c./ 3m./.q.65. 2. c./.q.75.7.c./. q.90.4.c./.q.118.3.c /.22/.q.164.1.4m /.contra 2.cap°.43./. 81./.93.fi./.Li°.3.c°.161.fi /.Li°.4.c°.5.fi./.32.1m./.Poa.q.3. 9.10.16.18.c./.q.6.6.2m./.Ma.q.5.4.c./.q.16.1.11m./.Aia.2. 14m./.7.c./.Opuſ 15.c°.12./.Opuſc.20.Li.4.c°.9.fi./.Io.15. le.3.fi.d.K./.Ro.9.le.2.m°.B./.le.3.prin°.I /. He.lec.4.m°.H.

46 Quod mundus in infinitum renouabitur & recuperabitur. He.12.lec.5.me°.K.

47 Quod beatitudo terminabitur. 1a.q.64.2.c./.12ſ.q.5.4.c./. 4.d.46.q.2.ar.3.q.1.c /.contra.3.cap° 61./.62./. Veri.q 24.8. 10.c./.Ma.q.16.5.c./.Iob.4.lec.3.fi.B. /. Mat. 25.fi.A./.Io.10. lec.5.fi.d.fi.Beatitudo 93.

48 Quod pœna dæmonum & aliorum damnatorum terminabitur.1a.q.64 2.c./.4.d.46.q.2.ar.3.q.1. c./.Cont 3.c°.144./. Verit.q.24.8.10.c./.Ma.q 16.5.c./.Opuſc.3.cap°.227./.228. fin./.Matth.25.fin K / 1ſ Cor.15.lec.3.fin. D./.Eph.lect 3.fi. /.lect.8.prin°.I./.Phy.2.lect.3.m°.E./.He.lect.7.prin.H./.c°. 2.lec.4.prin.F. Origenes.o.

49 Hæreſis Manichæi,q principia ſunt duo,vnum bonorum,& ſpirituum tantum,ſ.Deus,alterum malorum,& corporaliũ,ſ. diabolus.1a.q.8.3.c./.q.65.1.c./.2.d.1.q.1.1. c./. 6.c./.d.28.1. c./.d.39.q.2.1.c./.3.d.2 q. 1.ar.3.q.1.c./.4.d.43.ar.1. q.1.c./. d.47.q.2 ar.1.q.1.1m./.Cont.1.c°.41.fi./.42 fi./.43.fi./.Lib°. 2.c°.41.fi /.43.fi./ Lib°.3.c°.7 /.15./.71.fi./.154.fi./. Lib°.4. cap.30.princ°./.fi./.56.fi./.Poa.q.3.6 c./. Quol 6.3. 11.7m./. Opuſ.3.cap.213./.Iob.10 lec.1.prin°.B /.med°.E. / cap°.40. lec.2.prin°.B./ Matth.14.med.b.E /.cap°.15.prin°.a.B./.c°. 27.prin°.a.B./.Ioan.lec.5.med°.a.D./.le.7.med°.a. H. /.ca°. 2.lec.1.med°.g./.cap.6.lec.1.fi g.F./ cap.8 lec.3. med°.d.E./. lect.6.princip°./.cap°.12.lect.5.fi.g.princip./.cap.14.lect.fin. b. F./.cap.18.lect.6.princip°.d E / Colloſ.lect. 4.med°.B./. 1ſ.Timoth.4.lect.1.med.H /.Hebr.11. lect.2. princip.k.Manichæus 1. Manichæi.

50 Hæc hæreſis Manichæorum pullulauit ex opinione pithagoræ,qui diuiſit omnia entia in duos ordines, & unum ordinem reduxit in bonum ſicut in principiũ, & alterum in malum 2.d.1.q.1.1.c.

51 Hæreſis Manichæi,quòd in Chriſto non fuit vera caro,Opuſcul. 3. cap. 215. /. Matth. 1. princip. 2. k. /. Ioann.lect.7. med.a.H. /. cap.2.lect.1.med.d.princ /. Ro.lect. 2. fi./ He.2. lect.4.princ.D.

Hæ

52 Quòd Deus noui teſtamenti, eſt pater Chriſti, non autem Deus veteris teſtamenti, ſed diabolus. 2.d.1.q.1.1.c. Poª.qu. 3.6.1/. Quol.4 18.c./. Io.2.lec 2.fi.g.k./.cº.6.lec.1.fin.g.F./. cº.8.lec.5.meº.d.fi./.cº.17.le.6.meº.b.E.Ro.lec.2.fi./.He.le. meº.C./.fi./.cº 3.le.2.prinº.C./.cº.11.le.2.prinº.k.

53 Quòd Deus eſt corpus, & lux infinita. Et q Chriſtus eſt iſte ſol viſibilis. 1ª.q.90.1.c./.Con.1.cº.20.fi./.Li.2.cº.83./.Ma. q.16.1.c./.Spiritu 5.c./.Io.8.le.2.prinº.E.
* Anima 35. Aſſumere 42. &c.

54 Quod diabolus naturaliter eſt malus. 1ª.q 63.5. c.prinº./. Con.3.cº.107 fi./.Io.8.lec.6.meº.d.k.

55 Quod diabolus eſt generatus, & habet patrem. Io.8.l.9.fi.g.
* Dæmon 30.

56 Quod non eſt curandum de fide, ſed de operibus. Nec credendum eſt aliquid, ſupra rationem. He.11.le.2.prinº.I.

57 Quod quædam animæ ſunt ex bona creatione, quædam vero ex mala. Io.8.lec.6.prinº.

58 Quod quædam animæ ſunt ex ſubſtãtia Dei. 1ª.q.90.1.b./. c./.Con.2.c.83./.Io.c 1.lec.7.fi b. Anima 35.

58 Quòd animæ ſunt æternæ, & q tranſeunt de vno corpore, in aliud corpus. Con.2.cº.81 /.Io.le.12. meº.2.C.

59 Quòd caro hominis non eſt bona, nec eſt a Deo, ſed eſt a diabolo. 22ª.q 21.5.c./.Con.3.cº.7.fin./.Io.8 lec.6. prinº./.Ro. 9.le.3.fi.D./.cº.8.le. 2.meº.C.

60 Quod liberum arbitrium cogitur ad peccandum, nec poteſt vitare peccatum. 2.d.28.1.2.c./.Ve 1.q.24. 12.c. Coactio 4.

61 Quòd gratia vel charitas ſemel habita, amitti non poteſt. Quol.3.11.7^{m}. Gratia 51.
* Idolatria 6.

62 Quod non licet comedere carnes, nec oua, quia natura Dei commiſcetur eis. 1ª.Ti.4.le.1.meº.H.
* Manichæus 0.

63 Quòd in toto veteri teſtamẽto, nulla eſt prophetia de Chriſto. Et quicquid introducitur in nouo teſtamento de veteri, eſt ex corruptione Matth.1.fi.c.A.
Marchus 2. Maria 2. Tertullianus 0.

64 Hæreſis eius damnantis prophetas, & alios patres veteris teſtamenti. Con.3.cº.154.fi./. Matt.22. medº.1.prinº./.cº.23. prinº.2.D.Io.cº.4.le.4 fi 1.A./.cº.10.le.2 prinº.c.D./.Ro.le. 2 fi./.Gal.3.lec.4 prinº. A./.He.11.le.2.prinº. K.

65 Hæreſis eius damnantis omne matrimonium. 1ª. Ti.4. lect. 1.meº.G.

66 Hæreſis eius, eſt grauior ſecundum genus, quàm idolatria. 22ª.q.10.6.c./.q.94.3.4^{m}.

67 Immo idolatria eſt grauiſſimum peccatorum. 22ª. q.103.3. 11^{m}./.22ª.q 94.3.c / Ma.q.2.10.c./.1ª.Cor.12.lec.1. prinº. E. Reſpº. ſicut Duº.716.

Duᵐ.703. 68 Hæreſis eius, & Montani, & Priſcillæ, q promiſſio ſpiritusſancti, non fuit completa in apoſtolis, ſed in eis. Ideo negant actus apoſtolorum. 12ª.q.106.4. 2^{m}.

Pelagii. 69 Hæreſis Pelagii, q omnia præcepta Dei, ſeruari poſſunt ſine gratia. 12ª.q.100 10.3^{m}./.q.109.4 b / 2.d 2.28.3.c. fi./ 3.d. 35 6.c./.Con. 3.cº.155.fi./ Ma.q.2.5.7^{m} /. Quol.1.7.c./.Ro. 2.le.3.meº. H./.1ª Corin.12.lec.1.meº. B. vel Gratia 62.74. 168. Fides 74.

70 Quòd homo poteſt mereri, ſine gratia. 1.d.17.q 1.1.2^{m}./.2. d.28.1.1 / d.30.q.1 2 c.prinº /.L.prinº./.Con.3.cº. 147.fi./. Liº.4.cº.51./.52.fi /.Ve1.q.16.1.11^{m}./.q.24. 12.c. Vir.q 2. 1.12./. Quol.1.7.c./.Ro.5.le.3.prinº.

71 Quod principium bene operandi, eſt ex nobis, ſed conſumatio, eſt ex deo. 1ª.q.23.5.c./.22ª.q.6.1.c./.Con.3 cº. 149.fi./. Quol.1 7.c./.Matth 6.meº.1.fi./. Ro.7.le.3.fi. E./.cº 8 lec.3. prinº.H /.2ª.Cor.3.lec.1. fi C / Eph.le. 1.fi.E /. Phil.le.1.fi. I./.cº.2.le.3.fi.F /.2ª.Tim.2.fi. * Gratia 62.74 168.

72 Quod pueri non contrahunt peccatum originale, ſed baptizantur propter regnum Dei. 12ª.q.81.1.c /. Con 4. cº.50./. 52.fi./.Ma.q.4.1.c./.q.5.2.1^{m}./.Io.3.le.1.fi.d.fi./. Ro.5.le.3. prinº B. Baptiſmus 199.

73 A Quod pueri non baptizati, erunt in domo Dei, non autẽ in regno Dei. Io.14 le.1.meº.c fi.

73 B Quod homo viuere poterat ſine peccato. Matth.6. medº. c. D.

Iouiniani. 74 Hæreſis Iouiniani, quòd homo bene operatur neceſſario, nec poteſt peccare. 2.d.28.1.c./.Verit. quæſtio. 24.12.c. Impeccabilis 1.

75 Quòd matrimonium, æquatur virginitati. 22ª q.152.4.c./. quæſt.186.4.c.fi./ Con.3 cº.137./.139.1^{m}./. Opuſcul.19.cº. 8.cº.3.

76 Quòd omnes beati ſunt æquales in præmio. Opuſ.18.cº.8. lect 2.prinº.G. Beatitudo 55. * Peccabilis.

Neſtorij. 77 Hæreſis Neſtorii, quòd in Chriſto eſt una natura dei & hominis. 1ª.Cor.2. Aſſumere 40. Oratio 99.

78 Quod ponitur hic pro opinione, ſ. q ſufficiat ſoli Deo confi-

teri hæreſis eſt, non quòd explicite ſit contra aliquem articulum fidei, vel præcedens, vel ſequens ad ipſum, ſed implicite aliquod contrarium fidei continet, quia ſequitur quòd claues eccleſiæ non ſint neceſſariæ ad ſalutem. 4.d.17.L.fin. K. Hæreſis 215.

79 Et in talibus antequam determinetur per eccleſiam, quòd ex eis ſequatur aliquid contrarium fidei, non iudicatur hæreſis eſſe hoc opinio. 4.d.17.L.fi.k.

80 Et ſic magiſter ſententiarum & Gratianus hoc pro opinione ponunt. 4.d.17 L.fi.k.

81 Chriſtum filium Dei dicit Neſtorius, non quia filius dei naturam ſumpſit humanam, ſed ſolum per gratiam, & dei inhabitationem. Opuſ.5.cº.210. Aſſumere 40.

82 Quod Maria, non eſt mater dei 3ª.q.35.4.c./.3.d.4.qu 3.2. c./.Cont.4.capº.34./.139./. Vnio 1.c./. Opuſc.3.capº.229./. Matth.1.meº.d.A./.Ioan. lect.7. meº a.k./. capº. 2.lectio.3. princip.b.G./. Galat.4.lectio.2.fin.B./.1ª. Timoth. 6.lectio. fin.fin F.
* Chriſtus 183. Proceſſio 49.

83 Hæreſis Valentini, quòd verbum dedit cauſam creatori, qua mundum crearet. Io.lec.2.prinº.a.D. Valentini.

84 Quod principia rerum ſunt ſex, ſcilicet perfundum, ideſt pater, ſilentium, intellectus, veritas, verbum, & uita, ex quibus ſunt triginta ſæcula. Io.lec.2.meº.b.G.
* Marchion Proceſſio 33.

85 Hæreſis Eutichetis, quod in Chriſto eſt tantum vna natura compoſita ex natura diuina & humana. 3ª. quæſtio.2. 6.c./. quæſt.18.1.c./.3.d.17.ar.2.quæſt.2.c./. diſtinc 18.1.c./. Con. 4.cº.35./.Io.lec.6.prinº.a.D./.Rom.lec.2.fin.I./.Philip.lect. 2.fin.D. /. Dionyſius lec. 2. Apollinaris 3. Vnio 14. Hæreſis 1. Euticetis.

86 Quod corpora reſurgentium & Chriſti, non erunt palpabilia, ſed erunt vt ventus. 3ª.q.54.3.c./.4.d.44.q.1.ar.1.q.1.c. fin./.q.2.ar.2.quæſt.1.b.2./ Con.4.cº. 84./.86.fin./.Ioan.20. lect.6.meº.b.B.
* Corpus 56. Eutices 1. Vnio 14.

87 Hæreſis Hebionis, q Chriſtus conceptus eſt ex ſemine viri. 1ª.q.28.1.c./.3.d.2.q.1.ar.3.q.2.c./.4.d.30.q.2.3.c /.Matth. 27.fi.b. A./.Io.2 lec.2.meº.d.F./ Gal.4.lec.2.meº.A. Conceptio 18.&c. Hebionis.

88 Hæreſis Hebionis, Cherinti, Fotini, & Pauli ſamoſateni, q Chriſtus non fuit ante matrem, ſed purus homo meruit deitatem. 3ª.q.2.11.c./ quæſt.16.1.c./. quæſt.28.1.c./. quæſtio. 34.1.c./.quæſt.35.4.c./.quæſt.66.9.3^{m}./. Con. 4.cº 4./.6. prinº /.7.fin./.9./.23.prinº./.fin./.18./.Matth.9.prinº.2.B./. Io.prolo.fin F./.lec.1.fin.d.C./.lec.14.meº.b H./.cº.5.lect.5. p.inº b B /.cº.6 lect.5.prinº.c.G /.Rom.lec.2.meº.I./.Phil. 2.lec.2.fin.C./.lec.3.prinº.C./.Gal.4.lect.2.meº.I./. He.lec. 4.medio G.

89 Hæreſis Athemonis & Marcelli, q Chriſtus non fuit Deus ante matrem. 3.d.2.q.1.ar.3.q.2.c. De Chriſto.

90 Hæreſis Gabaonitarum, quod Chriſtus eſt compoſitus ex natura diuina & humana: ideo ſemper eſt immortalis. Quol. 4.q.5 c.

92 Hæreſis Gallaoitarum, quæ fuit in ſexta ſynodo damnata, quod in chriſto eſt vna natura compoſita ex diuinitate, & humanitate. Quol.4 8.c. Hæreſis 85.
* Aſſumere 38.&c. Chiliaſtæ. Conceptio 32. Corpus 56.

92 Hæreſis Iuliani & Galieni, quòd corpus Chriſti non fuit corruptum, ideſt mortuum. 3ª.quæſt 50.5.c /. Quol.3.4.c./. Quol.4.8.c.

93 Neſtorius dicit, q Chriſtus a principio habuit pleniſſimam inhabitationem Dei in eo. Sed Fotinus dixit, q eam meruit per paſſionem, & per alia bona opera. Con.4. capº.34.fin./. Opuſ 3 cº.210.

94 Neſtorius generationem verbi æternam confitebatur, quã Fotinus negabat omnino. Con.4.capº.34.fin./. Opuſcul.3. cº.210.

95 Hæreſis Neſtorii, damnata eſt in concilio Epheſino. Vnio 1.c

96 Hæreſis Priſcianiſtarum, quòd omnia facta hominum, etiã Chriſti, certis horis ſubiecta ſint. Cõ.3.cº.85.15^{m}./ Matth. 2.prinº.2.B./.Io.2.lec.1.meº.d.G.

97 Hæreſis Heluidii, quod mater Chriſti non manſit virgo poſt partum. 3ª.quæſtio.28.3.c./ 1^{m}./.4.d.30.quæſt.2.3.c./. 9^{m}./.Opuſ.3.cº.232./.Matth.1.fin.d.B./.fi./.Ioan.2. lec.1. meº.d.F./.lect.2.prinº.a.E./.cº.7.lec.1.meº.b.B./. Gal.lect. 5.prinº.k.
Dioſcorus. Eccleſia 11.12.

68 Hæreſis Eunomii, quod filius Dei eſt omnino diſſimilis patri. 1ª. quæſtio.42.1.2^{m}./. Con. 4.capº.6.fin./. Ioan. lect.1.fin.D.
* Aſſumere 38.

Hæreſis

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99 Hæreſis Nazaræorum, quod fides Chriſti, ſine operibus legis, non ſufficit ad ſalutem. 3ª.q.74.4.c.fi./.cont. 4.cº.57.fi./. Opuſ.3.cº.228./.Matth.12.prinº.2.h.
* Ioannes 19. Lactantius o. Nicolaus 1. Vnio 14. Voluntas 51. &c. Chriſtus 49.190.191.

100 Hæreſis Theodori moſueſteni, q in veteri teſtamento, nihil expreſſe dicitur de Chriſto. Pſal.prol.meº.G./.Pſalm.21. prinº.a.k.Matth.1.fi.e.B.
* Proceſſio 49.

Deo. 101 Hæreſis abbatis Ioachim, q eſſentia generat eſſentiam, ſicut Deus generat Deum. 1ª.q.39.5.c.
* Antropomorphitæ.

102 Error eius circa trinitatem perſonarum in diuinis, & circa vnitatem deſtruitur. Opuſ.14.c.

103 Hæreſis Macedonij, q ſpūs ſanctus eſt creatura, & miniſter patris & filij. Con.4.cº.16.fi./.18.prinº./.Poª.q.9.9.c.prinº./.q.10.2.c.prinº.Io.3.lec.2.prinº.2.G./.cº.16.lec.2 fi./.Ro.8. lec.5.fi.C.1ª.Cor.12.lec.2.fi. * Deus 48. Spiritus 19.

104 Hæreſis Simonis magi, q gratia ſpūs ſancti eſt venalis, & q mundus eſt factus, a quadam ſuperna virtute, non autem a Deo. 2ª2ª.q.100.1.1m./.Con.2.cº.42.fi. * Iudæi 21.25. Lactantius o. Mundus 30. Præceptum 8.139. Prædeſtinatio 38

105 Hæreſis Petri Albaialardi, q Deus non poteſt facere, niſi quæ facit, propter ordinem iuſtitiæ, & ſapientiæ eius, vel q agit ex neceſſitate naturæ. Poª.q.1.5.c.prinº.
* Prouidentia 2.&c. Tertullianus o.

De Sāctis. 106 Sanctos non orare, nec poſſe nos iuuare, eſt hæreticum, & eſt hæreſis Vigilantij. 2ª2ª.q.83.11.c./.4.d.15.q.4.a.6.q.a.c.

107 Hæreſis Græcorum, q ſancti non vadunt ad paradiſum & q animæ damnatæ non vadunt ad infernum, vſque ad diem iudicij. 4.d.6.?.5m./.d.11.q.2.1.c./.Con.4.cº.91.fi./. Io.14. lec.1.fi.e.G./.cº.19.lec.5.meº.c.fin./.2ª.Cor.lec.2.medº.E./. Phil.lec.3.fi.A.

108 Hæreſis Montani, q prophetæ non habebant lumen iudicandi, ſed erāt arrepticij. 2ª2ª.q.173.3.c./.4m./.Con.3. capº. 154.fi./.Ver.q.12.9.5m.
* Anima 21.6 Baptiſmus 159.&c. Cōfeſſio 60. Purgatoriū 2.

109 Hæreſis incœpit apud Iudæos, & venit inter Chriſtianos, q ſeruus Dei, non debens eſſe ſeruus hominum. Tit.2.lec.2.fi B.

Paupertas. 110 Hæreſis Vigilantij, impugnantes voluntariam paupertatem, & quatuor modos eius, vt ſcilicet de precio poſſeſſionum venditarum, omnes communiter viuant, vt de poſſeſſionibus communibus viuant, vt de labore manuū viuant, vt de his quæ ab alijs inferuntur, communiter viuant. 2ª2ª.q.186.3.6m./. 4.c.fi./.Con.3.cº.132.vſque 136./.Quol.2.q.5.2.cm./.5m./. Opuſ.17.cº.14./.15./.16./.Opuſcul.18.cº.13./.Opuſcul.19. capº.8.

111 Hæreſis Deſiderij lombardi, de ſecta Catharorum, damnātis ſtatum egentium cum Chriſto, relictis omnibus. Opuſc. 19.cº.8.

112 Hæreſis Vilielmi de ſancto amore, q paupertas habitualis eſt licita, non autem paupertas actualis. Opuſ.19.cº.8.

113 Hæreſis pauperum de Lugduno, q quilibet iuſtus eſt ſacerdos, & econuerſo. Con.4.cº.77.fi./.He.7.lec.e. meº.H.

Sacra. 114 Hæreſis Nouatianorum, q peccans poſt baptiſmum, non poteſt reſurgere ad gratiam per pœnitētiam. 2ª2ª.q.20 &.3m./. 3ª.q.84.10.c./.Con.3.cº.156.fi./.Liº.4.cº.7e.fi./.Quol.rol. 26.c./.Pſal.24.meº.I.fi./.Matt.6.meº.c.D.cº.12.meº.b.f./. He.6.lec.1.fi.E. Gratia 50. * Baptiſmus 38.139.&c. Donatus Euchariſtia 55.56.69.87 88.153.154.

115 Quod ſufficiat ſoli Deo confiteri, nunc poſt determinationem eccleſiæ, ſub Innocentio tertio factam, eſt hæreſis, non autem erat hæreſis tempore magiſtri ſententiarum & Gratiani, ante determinationem eccleſiæ. 4.d.17.L.fin.K. Hæreſis 78.79.

116 Hæreſis Cathafrigarum qui non baptizant in nomine trium perſonarum, ſed in commemoratione mortis Chriſti, quem dicunt eſſe purum hominem, & non Deum. Et ſpiritum ſanctum dicunt eſſe Montanum. 3ª.quæſt.66.6.4./.9.3m./. Baptiſmus 46.

117 Hæreſis eorundem Cathafrigarum, q mulier poteſt habere ſacros ordines. 1ª.Ti.5.lec.2.fi.

Deo. 118 Deum non eſſe auctorem omnium bonorum, eſt hæreticū. 1ª.q.65.1.c./.Ma.q.8.4.1m. * Amarianus Angelus 152.153.

Hæreſes illorum ſine nomine. 119 Deum non videri per eſſentiam a beatis, eſt hæreticum. 2.d. 23.q.2.3.c.fi./.Ver.q.8.1.c. * Anima 126.

120 In Deo eſſe compoſitionem, vel accidens, vel aliquid præter Deum eſſe æternum, eſt hæreticum. 1ª.q.61.2.c./.Poª.q.8. 2.c./.Accidens 111.

121 Relationes in diuinis eſſe aſſiſtentes, vel omnino non eſſe in Deo, eſt hæreticū, & cōtra Gilbertū poretanū. 1.d.33.5 fi.

122 Materiam primam, vel ens vniuerſale, eſſe Deum, eſt hæreticum. 1.d.37.q.2.2.a.1. * Dauid. 2.

Hæ

123 Oppoſitum videtur dicere. 2.d.3.q.3.?.c.fin. Reſpondeo ſicut Dobio 475. Duᵐ.704.

124 Angelos, vel aliquid aliud, præter Deum fuiſſe ab æterno, eſt hæreticum. 1ª.q.61.2.c./.Poª.q.8.2.c. Aeternitas 39.

125 Oppoſitum videtur dicere. Met.12.lec.6.fi.g./.Phy.8.lec.7. fi.1.F.Reſpº.ſicut Duº.913. Duᵐ.705.

126 Quòd aliquid ſit non creator, nec creatura, eſt hæreticum. Poª.q.3.5.c.prinº.

127 Diabolum non eſſe factum per verbum Dei, eſt hæreticum. Io.lec.2.meº.b.H.

128 Quòd angeli creent aliquid, eſt hæreticū. 1ª.q.90.3. c./.12ª. q.3.7.2m./.2.d.1.q.1.3.4.6.c./.d.14.3.c./.d.15.q.1.2.3.c./.d. 18.q.2.2.&.17.c./.5m./.3.d.16.q.1.3./5m./. Con.2.cº.21.fin./. 42.fi./.Ver.q.5.8.9.c.fi./.q.8.1.c./.q.9.1.9m./.q.22.9.c./.Potentia.q.3.4.c./.Anima 3.6m.

129 Angelos a Deo creatos eſſe malos, eſt hæreticum, & impoſſibile. e.d.3.q.2.c.prinº. Dæmon 30.
* Angelus 152.153.

130 Angelos nullam applicationem habere ad corpus, nec ad locum, quia nihil operantur immediate circa corpus, eſt hæreticum. 1.d.37.q.3.3.1.c./.3.d.16 q.1.3.3m./. Ver.q.8.11.c. Aia 8.17.26. Apollinaris 1. Apponere 1. Aſſumere 45.46.

131 Opinio ponens angelos, non habere cognitionem ſingularium, eſt hæretica, & ſacræ ſcripturæ contraria. 1ª.q.57.2. c./.2.d.3.q.3.c.prinº.
* Baptiſmus 158. Conceptio 7. Corpus 55. Deſponſatio. Deus 233.254. Epiſcopus 5. Euchª.55.56.69.87.88.153.154 Fornicatio 2.3.4. Gratia 74. Hircus. Maria 2. Mundus 30. Oratio 19 Peccatum 323.324.325.

132 Prima opinio Neſtorij & Dioſcori, quam recitat magiſter in tertio ſententiarum, diſtinctione ſexta, ſcilicet q in Chriſto ſunt duæ hypoſtaſes, ſeu duo ſuppoſita, eſt hæretica. 3ª. q.2.3.6.&.q.4.3.c./.Vnio 3.3.c./.Quol.1.a.c.fi./.Io.lec.7. meº.a.F.Dioſcorus.

133 Et damnata eſt in quinto concilio, ſ. Conſtantinopolitano. Vnio 2.3.c./.Quol.1.2.c.fi.
* Principium 23.27. Purgatorium 1.

134 Immo non eſt hæretica. 3.d 6.q.1.2.c.Reſpº.Dnº.706. Duᵐ.706.

135 Quòd claues eccleſiæ nō ſunt neceſſariæ ad ſalutem, eſt hæreticum. 4 d.17.L.meº.I. * Reſurrectio 11. Clauis 20.

136 Quòd paſſio Chriſti, non ſit ſufficiens ad redemptionem; ſed ſint addendæ paſſiones ſanctorum ad hoc complendum; eſt hæreticum. Col.lec.6.prinº.h.

137 Dimenſiones ſacramentales, eſſe æquales dimenſionibus corporis Chriſti, eſt hæreticum. Opuſ.11.ar.32.Euchª.157.

138 Quod ad ſolum tactum labiorum, deſit eſſe corpus Chriſti a peccatore ſumptum, derogat veritati ſacramenti. Ideo hac opinione tanquam hæretica de medio ſublata, eius contrarium ab omnibus tenetur. 4.d.9.ar.2.q.1.c.

139 Negant baptiſmum poſſe exhiberi pueris, quia non habent vſum liberi arbitrij, contradicit miſericordiæ Dei. Ideo hæreticum eſt hoc. Baptiſmus 126, dicere, 4.diſt.4 q.3.ar.1.q.1. c./.a.3.q.3.1m.fi.

140 Gratiam dari ex meritis, eſt hæreticum. Ma.q.8.4.2m.

141 Quòd actus meritorius, non excedat facultatem naturæ, eſt hæreticum. Vir.q.a.c.

142 Error hæreticorum, q habens gratiam, nunquam poteſt peccare, & q peccans, nunquam habuit gratiam. 3.4.cº.69.fi.

143 Beatā Mariā nō eſſe matrē Dei, eſt hæreticum. 3ª.q.35.4.c.

144 Melchiſedech fuiſſe filiū Dei, eſt hæreticum. He.7.le 1,fi.B.

145 Hæreſis negantium prouidentiam Dei, de his inferioribus, & aliæ duæ, ſ. q Deus non creauit iſta corporalia, & quod primæ creaturæ, creauerint alias. 1ª.q.8.3.c.

146 Quod homo moueatur de neceſſitate ad aliquid eligendum eſt hæreticū. 2.d.25.q.q.1.3.c./.Me q.6.c.prº./. Phil.2.l.3.fi.

147 Potentiam intelligendi, ineſſe animæ per virtutem intelligentiæ, eſt hæreticum. 2.d.18.q.2.2.5m.

148 Animas deſcendere a comparibus ſtellis, eſt hæreticum. e.d. 6.3.5m./.4.d.44.q.3.ar.2.q.1.c fi./.Ver.q.18.7.c./.Opuſcul. 28.cº.5.

149 Quòd homo non reſurgat idem numero, eſt hæreticum. 4. d.44.q.1.ar.1.q.2.fi.

150 Omnia redire eadem numero, poſt multa ſæcula, eſt hæreticum. 4.d.43 ar.3.q.1.c./.d 48.q.2.2.8m./.Con.4 cº. 82.fin./. 1ª.Cor.15.lec.2 fi C./.lec.5.meº D./.lec 9 prinº K.&c.

151 Aliquid eſſe falſum in ſacra ſcriptura, eſt hæreticum. 12ª.q. 110.3.1m./.1.d.33.5.c./.4.d.45.q.1.ar.1. quæſt. 2.c./.Quol. 12.17.fin.

152 Non eſſe peccatum illud quod eſt contra præceptum Dei, eſt hæreticum. 3ª.q.64 9 2m./.Quol.3.1 a.c. * Hermes.

153 Fornicationem non eſſe peccatum, eſt hæreticum. 12ª.q.103. 4.3m.fin./.22ª.q 162.4.1m./.Con.3.cº.122./.Ma.q.8.4.1m./. Quol.3.12.c./.Titum 3.lec fi.meº.K.

354 Omne iuramentum eſſe peccatum, eſt hæreticum. 3. d. 39. q. 3. 2. c./. Quol. 3. 26. c.
355 Omnem actum matrimonij, ſemper eſſe peccatum, eſt hæreticum. 4. d. 26. q. 1. 3. c./. cont. 3. c°. 126./. 129.
* Bigamia 2.
356 Votum vel iuramentum de ingreſſu religionis, vel de alio bono, poſſe ſine peccato dirimi, eſt hæreticum. Con. 3. cap°. 138./. Quol. 3. q. 5. 2. c./. Opuſ. 17. c°. 12./. Opuſ. 18. c°. 13. fi. Matrimonium 53.
357 Quod melius eſt in ſæculo manere, & operibus pietatis vacare, quàm religionem ingredi, eſt hæreticum & diabolicũ. Quol. 3. 11. c./. : 2. c. fi./. 2m./. Opuſ. 18. c. 13.
358 Non omnes eſſe obligatos obedire Papæ, eſt hæreticum. Opuſ. 19. c°. 5. fi.
359 Epiſcopum non differre a ſacerdote, eſt hæreticum. 22. q. 184. 6. 1m./. 4. d. 24. q. 2. ar. 2. q. 2. c. fi./. Tit. lec. 2. prin°. D. Epiſcopus 3. 5.
* Idolatria 4.
¶ Heri. Prius 7.
Hæreſis. ¶ Hermes dixit, quod datum erat hominibus, facere Deos, vt Auguſtinus narrat. 3. d. 9. q. 1. ar. 2. q. 2. 2m.
Peccatum. ¶ Herodes peccauit, ſeruando iuramentum puellæ ſaltanti. 22. q. 89. 7. 2m. * Magi 6 Natiuitas 29.
Quid. 1 ¶ Herodius eſt nobiliſſimus falco, ſ. gerfalcus. Iob 39. lect. 1 in c° F.
2 Herodius ſignificat veloces pedes, ad effundendum ſanguinem. 12. q. 102. 6. 1m. ſi. F.
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2 Heroicum non differt a virtute communi, niſi ſecundum modum perfectiorem. 3a. q. 7. 2. 2m / Matth. 5. prin°. b. E./. Eth. 7. lec. 1 in c° d E.
3 Virtutes heroicæ ſunt dona ſpiritus ſancti. 12. q. 68. 1. 1m./. 2. 2. q. 159. 2. 1m./ 3. d 34. q. 1. 3. c. fin./. Matth. 5. prin°. b. E./. Gal. 5. lc. 6. me° G.
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2 Hierarchia eſt ordo, i. relatio, inter diuerſos gradus, non autem ut dicit unum gradum. 1a. q. 108. 2. 1m./. 2. d. 9. 1. 2m.
3 In diuinis perſonis, non eſt hierarchia, nec principatus, nec ordo, nec actio hierarchica. 1a. q. 108. 1. c./. 2. d. 9. 1. 6m.
4 Actio hierarchica triplex, ſ. illuminatio, purgatio, & perfectio. 1a. q. 108. 1. c. fi./. 4. d. 2. q. 1. 2. c./. d. 3. ar. 1. q. 3. c./. Ver. q. 9. 3. c./. Quol. 3. 17. c. 6./. Quol. 11. 7. c. Vt Angelus 274. &c.
* Character 19. Cælum 65.
5 Omnes homines ſunt vnius hierarchiæ, quia ſunt eiuſdem ſpeciei. 1a. q. 108. 1. 3m./. 2. d. 9. 3. 2m./. 4. d. 24. q. 2. ar. 1. qu. 2. 4m.
* Conſecratio 14. Contemplatio 6. Dominatio 2. 3. Euch. 29. Euſtratius 2. Lex 135. Matrimonium 143. Ordo 71. Pater 29. Sacramentum 3. Seraphin 5.
Sanctus. 1 ¶ Hieronymus dicens, Sciens ergo & prudens, in flammam mitto manum, id eſt, expono me periculo, alludit vulgari prouerbio, quod habuit ortum ex hoc, quod Scæuola manum qua Tulium tnee fecit, credens Porſenam interficere, miſit in ignem dicens. Pereat manus, quæ hoc ſcelus operata eſt. Iſa. prolo fi.
* Diapſalma. Hæreſis 15. Iudicium 87. Legio. Magdalena 1.
2 Hieronymus punitus fuit, de ſtudio Ciceronis, quia contemnebat prophetas. 3. d. 15. q. 2. ar. 3. q. 3 c./. Tim. 7. 4m.
* Paulus 26. Primitiæ 2. Plaketium 2. Reſurrectio 49. Salomon 4.
¶ Hilarius. Actor 2. Appropriatio 24.
¶ Hinnuc. Equus 4.
¶ Hiſpania Iulianus Natiuitas 28 Terremotus 6.
¶ Hiſtoria. Iulianus. Propheta 24. Pſalm. 3. Scriptura 15. 16. Senſus 37 &c.
Pronomen. ¶ Hoc. Illud pronomen demonſtratiuum, ſ. hoc, in forma cõſecrationis Euchariſtiæ, notificat indiuiduationem per accidentia, prout cadunt ſub ſenſu. 4. d. 8. q. 2. ar. 1. q. 4. c.

* Adam 89. Aſſimilatio 8. Eſſe 66. Fieri 3. 21. Finis 10. Hoc aliquid. Homo 6. Indiuiduum 6. 24. 29. Numen 37. &c.
Diuiſio. ¶ Hoc aliquid ſumitur dupliciter, ſ. pro ſubſiſtenti, & pro cõpleto. Primum repugnat accidenti. Secundum vero parti. 1a. q. 75. 2. 1m./. 2. d. 17. q. 1. 2. 1m./. Anima 2. c./. 2. lc. 2. prin°. b. D. Vt Anima 7. &c. 75. 334.
¶ Hodie. Prius 7.
¶ Homerus Antropoſpatos. Fortitudo 48.
¶ Homicida. Abſoluere 10. Baptiſmus 208. Ebrietas 14. Fornicatio 4. Gabaonitæ. Lamech. Ordo 97.
Peccatum. 1 ¶ Homicidium ſemper eſt peccatum, quia addit inordinationem actus ſupra occiſionem hominis. 12. q. 100. 8. 3m./. Ma. q. 13. 4. 11./. Quol. 8. 14. 1m.
* Abortus 1. Abraham 33. Abſoluere 10. Blaſphemia 9. Correctio 19. Homicida.
2 Homicidium tenet ſecundum locum in pœnis, & inter peccata in proximum. 12. q. 100. 6. c fi./. 22. q. 13. 3. 1m./. q. 73. 3. c./. q. 154. 3. c./. Ma. q. 2. 10. c./. Ro. 3. lec. 2. me°. C.
* Pax 12. Peccatum 155. Pœna 55. Periurium 5.
3 Si aliquis incidens lignum in ſilua, per quam raro trãſit homo, proiiciens lignum, interficiat hominem, poteſt excuſari a peccato homicidii. Ma. q. 1. 3. 15m.
* Simonia 56. Vxor 21. 22. 13. Vxoricida. Vxoricidium.
Quid. 1 ¶ Homo habet quod ſit homo, ex parte intellectiua. 1a. q. 85. 3. 4m./. 5. 3m./. 22. q. 155. 1. 3m./. 3a. q. 19. 2. c./. 2. d. 39. q. 2. 2. c./. 3. d. 23. q. 1. ar. 3. q. 1. c./. 4. d. 4. q. 1. ar 3. q. 3. c.
* Abraham 24. Adam 89. Alimentum 0. Anima 7. &c. 41. 66. 80. 387. &c.
2 Homo interior eſt pars intellectiua, ſed homo exterior, eſt pars ſenſitiua cum corpore. 1a. q. 75. 4. 1m./. 22. qu. 25. 7. c./. Ro. 7. lec. 4. prin°. k./. 2. Cor 4. lc. 5. prin°. C. * Annihilatio 5. Aſſimilatio 4. &c. 10. &c. Attributa 4. 5. 12. 13. Auerrois 2.
3 Homo ſortitur ſpeciem ex hoc quod habet intellectum. 12. q. 31. 7. c./. q. 110. 4. 3m./ 4m./. 22. q. 179. 1. 2m./. 2. d. 39. q. 2. 1. c./. 4. c°. 33. 1m. * Augmentum 20. &c. Baptiſmus 13. 173. 174. 179. 180. Barbarus 1. Bubalus. Caput 6. 7.
4 A ratione homo habet quod ſit homo. Et homo eſt quod habet rationem in natura ſenſitiua. 12. qu. 31. 7. c./. q. 110. 4. 3m./. 4m./. 22. q. 154. 1. 2m./. q. 179 1. 2m./. 2. d. 39. q. 2. 1. c./. 3. d. 33. q. 2. ar. 4. q. 2 c./. 5. 1m./. d 34. 1. c./. q. 2. 2. 3. q. 4. 3m./. Cont. 3 c°. 34. 3m./. Li°. 4. c°. 33. 1m./ Virt. q. 1. 13. c. prin°./ Met. 7. lec. 9. prin°. 2. fi. * Caro 2. Cio... Clementia 1. 9.
5 Aliquid conuenit homini, inquantum homo dupliciter. Primo, quia natura hominis eſt cauſa eius, ſecundo quia eſt receptiua eius. 3a. q. 24. 2. 2m. * Cogitatio 7. 11. Cognitio 28. &c. 78. Coitus 4. &c. Compoſitio 7. 8. Commune 1. 2. Cõmunicabile 3. Conceptio 18.
6 Anima, caro & os, ſunt de ratione hominis, ſed hæc ſunt de ratione huius hominis. 1a. q. 3. 3. c./. q. 29. 2. 3m./. q. 33. 2. c./. q. 44. 3 2m./. q. 75. 4. c./ q. 85. 1. 2m /. q. 119. 1. c./. 1. d 23. 1. 1m./. 3. d. 10. q. 1. ar. 1. q. 2. 1m./. Con. 1. c°. 65. 2m./. Ver. q. 2. 7. c./. q. 10. 5. c./. Po. 2. q. 9. 2. 6m /. c. Tri. 18 c./. Quol. 2. 4. 1m./. Opuſ. 3. c°. 258./. Ente 2. fi. h./. c°. 3. fi. b G. Met. 7. lec. 9. me°. c. B./. le. 10. me°. c. prin°./. Cæ. lec. 29. me°. 2./. fi. f.
* Confirmatio 22. 28. 31. 34. Coniunctio 2. &c. Conſilium 9. Contemplatio 3. &c. 10. &c.
7 Homo ſignificat habens humanitatem, & ſuppoſitum determinatum in natura ſpeciei, non autem in ſingularitate. 1a. q. 14. 4. c./. 3a. q. 4. 3. c./. 2m./. 3. d. 5. q. 1. 3. c. Vnio 3. 5m.
* Continentia 3. &c. Cor. 12.
8 Homo non excludit ea quæ ſunt in natura hominis, ſed humanitas excludit quicquid non eſt de eſſentia eius. 22. q. 51. 1. 1m./. q. 110. 4. 4m./ 3. d. 5. q. 1. 3. c./. Con. 4. c°. 81 / Vnio 8. 14m./. Quol. 9. 2. 1m./. Opuſ. 3. c°. 257./. Ente 3. fi. h. H /. Met. 7. lec. 6. fi. * Corruptio 8. 9. Creatura 24. &c. Cura 4. Defectus 15. 26. Deſiderium 17. Dies 4.
9 Homo prædicat rem inhærentem, vt inhærentem, non autẽ ſubſiſtentem 1. d. 21. q. 2. 1. c. * Dulcedo 2. 3.
10 Homo duplex, ſ. homo verus, & homo phantaſticus. 3a. q. 5. 2 c./. q. 36. 4. 2m./ q. 40. 2. 3m./. q. 41. 3. c./. q. 43. 3. c./ 4. d. 44. L./. Con. 4. c°. 30. * Electio 5. 8. 12. 23. 26. 28. Aequiuocatio 5. 13. 14 Error 10. Eſſe 75. Experientia 3. &c.
11 Homo eſt naturaliter politicus, id eſt ſocialis. 1a. q. 96. 4. c./. 12. q. 9. 4. c./. 22. q. 109. 3. 1m./. q 114. 2. 1m./. q. 129. 6. 1m./. 3a. q. 65. 1. c./. 4. d 26. q. 1. 1. c./. Con. 3. c°. 85. 10m./. 117. 3m./. 128. prin°./ 119. 4m./. 131. 3m./. Opuſ. 20. c°. 2./. L. 4. c°. 23./. Eth. le. 1. prin°. 2. E./ Perther. le. 2. prin°. 2. H. * Fallere 2. Falſitio 3. 33. &c. Fomes 0. Fortitudo 58. Gratitudo 3. Griſus.
12 Homo habet ſtaturam rectam, quadruplici ratione, ſ. vt cognoſcere poſſet cæleſtia, vt inferiores vires liberius ſuas operationes habeant, & quia vtilitas manuum aliter ceſſaret, & cibum ore caperet. 1a. q. 91. 3. 3m./. Anima 8. c.
* Hæreſis 59. 146. 149.

Homo

Ho

23 Homo abundat in calore cordis, vt ſit ſtaturæ rectæ. 1^a.q.91.3.1^m./.Anima 8.c.

* Homicidium o.Ieiunium 39.Impeccabilis o. Indiuiduum 6.10.24.41.Indiuiſibile 2.Infidelitas.6.10.Infirmitas. 4. Intellectus.2.&c. 16.23.34.&c. 60.81.179.186.231.242. 243. 263.300.301.Iudicium 42.66.&c.Ius 5.18.Lepra 2.&c. Libertas 6.10.Liberum 1.6.9.10. Ludificatio. Lumen 16.19. Manſuetudo 4.&c. Menſura 14.15.22.23. Miraculum 56. Mortale o Motus 78.Mulier o. Natura 50. Naturale 16.18. Nomen 50. Oratio 90. Ordinatio 4.Peccatum 28.85.86. 103.112.113.138.156.166.169.&c. 176.178.195. 200. 252. 253.259.262.265.292.300.343.367.368.397.398.414.Perfectio 26.57.83.Perſona 3.Prædicari 8.Profeſſio 9. Promulgatio 1.Prudentia 31.67.83.Pulchritudo 8.&c. Purgatio 5. Raptus 10.11.Ratio 3.10.Rationale o Riſibile. Sanguis 3.4. 5.Semen.7.22.23.Socrates 5.6.Subiectio 7.8.Subſtantia 36. Templum 2.Vindicatio 3.Vinum 1.Victio 1.Vitio 6,Voluntas 8.15.16.17.38.57.

24 Vnus homo numero, dicitur dupliciter, ſ. vnitate naturæ, & vnitate perſonæ. 3^a.quæſt.3.6.1^m./.7.2^m./.3. diſt.1. quæſt.2. 3.c./.4.6^m.

Cōparatio. 25 Homo aſſimilatur Deo, ſecundum triplicem ſimilitudinem, ſcilicet quæ fundatur ſuper proportionem, ſuper communē qualitatem, ſuper acceptionem. 1^a.q.3.1.2^m./.q.4.3.o./.q. 91.4.1^m./.2^m./.q.93.o./.2^{2}.q.64.1.o./.1.d.2.d.fin./.[illegible] 3.c. 29./.Opuſ.61.c^o.46.

26 Homo dicitur minor mundus, quia eſt compoſitus ex omni creatura totius mundi. 2^a.q. 91.1.c./.q.96.2.c./.2^{2}.q.17.8. 5^m./.2.d.1.q.2.3.h.2./.Quol.4.3.2^m./.Ro.8.lec.4. fi.F. G./. Phyſic. 8 lec.4.me^o.c.F.

* Abdicatio. Abſcondere 2. Abſoluere 14.

27 Homo habet ſuperius & inferius, ſicut in toto mundo. Plātæ vero, in oppoſitum. Sed bruta medio modo. 1^a.q.91.3^m./. Anima 2.lec 8.me^o.b.A.

* Actus 125.&c.238.&c. 141.&c.160. Adam 7.45. 89. Agere 25.26. Amænitas. Amicitia 37.38.

28 Nihil eſt altius homine, ſecundum ordinem finis, niſi Deus, licet ſecundum aliquid ſit inferior aliquibus creaturis. conc. 4.c^o.54./.55.21^m.

29 Homo vltimo factus eſt, quia eſt finis creaturarum. Po^a.q. 3.18.5^m.

* Amor 19.24 &c.32.40.&c.73.100.120.&c.151.274.

20 Homo præeſt & dominatur naturaliter beſtiis & pecorib, & vniuerſæ creaturæ quæ non eſt ad imaginem Dei. 1^a qu. 96.3.c./.2^{2}.q.64.1.o./.3^a.q.30.7.1^m./.1.d.2.L.fi.3.3.c^o.22 fi./.109./.Opu. 20.li^o.2.c^o.6./.9./.Li^o.3.c^o.30./. Pſal.8 fi.o.e. E./.1. Cor.15.le.3.fi.A.&c./.Eph.lec. 8.$prin^o$. /. Col. lec.4. me^o.D./.Heb.le.o.fi.B.&c.

21 Hominem lapſum oportuit reparari, & non angelum. 1^a.qu. 64.2.o./.2^{2}.q.20.4.5^m./.3^a.q.4.1.c./.3^m./.q.6.2.2^m./.q.46. 1.4^m./.q.86.1.c./.2.d.4.2.1^m./.d.6.2.3^m./.d.7.q.1.2.o./. d.43. 4.4^m./.6.5^m./.3.d.1.q.1.2.2^m./.d.2.q.1.ar.1.q.5.c./. q.2.c./. 2^m./.d.3.q.1.ar.1.q.1.c./.d.20.ar.1.q.1.3^m./.4.d.14. q.1.art. 3.q.4.c./.cont.4.c^o.55.4^m./.Ver.q.24.10.o./.21. 10^m./. Ma. q.16.5.o./.Spū 8.1^m./.Opuſ.2 c^o.5,Opuſ.3.c^o 178.

22 Reparatio ruinæ angelicæ, non fuit principalis finis productionis hominis, ſed tantum ei vtilis. 2.d.1.q.2.3.c./. d.3.qu. n. 3^m./.Ma.q.16.4.16^m.

* Angelus 21.60.&c. 149.150.&c. 169.&c. 215.230,235.&c. 258.284.286. 301.&c.321.337.348.349. 376.392.419.&c. 452.&c.487.490.&c.500.511.&c.520.&c.545. &c. 572.&c. 615.&c.Anima 41.215.217.244.327 &c.

23 Omnia facta ſunt propter hominem, non vt principaliter intentum, ſed quo omnia ſunt ei vtilia. 2.d.1 q.2.3.o./.4. d.47.q. 2.ar.1.q.1 c./.d.48 q.2.1.c./.3.3^m./.6^m./.cont.3.c^o. 122.fi./. Li^o.4.c^o.55 3^m./.c^o.fi.1^m./.4^m./ Po^a.q.5.9.c./.Ma. q.16.4. 16./.Opuſ.3.c^o.152. * Antropoſpathos.Apoſtoli 16. Appetitus 49.64.76.&c.Apprehenſio o. Aptitudo. Ars 3.4.19.23.

24 Homo debuit vltimo fieri, quia eſt perfectiſſimum omnium animalium. 1^a.q.3.1.2^m./.q.4.3.o./.q.91.4.1^m./.2^m./.q.93.o. /.1.d.2.L.fi./.2.d.15.q.2.2 7^m./ cont 3.c^o.29./. Po^a.qu.3.10. 5^m. * Aſſimilatio 10. &c. Auaritia 19. 23. Baptiſmus 173. 174.180.181.189.

25 Homo dicitur rationalis, quia intelligit cum diſcurſu, angelus vero dicitur intellectualis, quia ſine diſcurſu intelligit. 1^a.q 58.3.c./.2^{2}.q.5.1.1^m./.2.d.39.q.3.1.c. Anima 322.&c. * Barbarus 1. Beatitudo 30. &c.78.89.90.91.95. 101. 102. 107 108.112.116.Beneficium 13.&c.

26 Omnis creatura corporalis, quantumcunque magna, eſt inferior homine, propter intellectum. 2 d.1.q.2.3.3^m.

* Bubalus.Caro 3.Cerebrum 1.Certitudo 4.10.Ciuitas 2. 6.Claus 3.7.Cogitatiua 2.5.Cognitio 78.

27 Homo differt in virtute motiua, a ceteris animalibus dupliciter, ſcilicet quia nō habet finem determinatum a natura, nec vias determinatas, ſicut illa. 4.d.15.q.4.ar.1.q.1.c. * Credere.Conceptio 11.Conceptus.Concupiſcentia 6. 9. Concupiſcibilis 7.Confirmatio.34.35.Conſilium 9.Corona 2. Creatura 1.Cura 4.Damnatio 1.6.39.55.Datio 7.32.33.34.

28 Illud hominis, quæ ceteris animalibus anteponitur, non eſt aliquid corporale, vel corporalis forma, ſed eſt intellectus. Ratio autem in homine, habet locum dominantis, & non locum ſubiecti dominio 1^a.q.96.1.2.c./.2.d.15.q.1.3 o./.q.2.2.6^m.

* Delectatio 8.9.18.100.Dæmon 3.32.&c.90.&c.119.122.Demonſtratio 2.3.Differentia 25.Diſpoſitio 25.26. Diſſenſus 2. &c.Dominium 6.&c.Dulia 2.

29 Propria operatio hominis eſt, intelligere, mediante imaginatione. Ver.q.13.1.c.Abſtractio 15. * Eccleſia 2.5.Electio 3.12. 13.26.28.Elementum 27.

30 Idem iudicium eſt de homine ſequente operationes ſenſitiuas, & de aliis animalibus. 1^{2}.q.10.3.c./.2^{2}.q.64.2.3^m./ 2. d.1 q.1.2.3^m./.d.15.q.1.3.4^m./.d 35.4.5.c.

* Aequalitas 15. 16.17. Aetas o.Euangelium 1.3.Euchariſtia. 2.Excæcatio 3.

31 Senſus interiores, magis vigent in homine, quam in ceteris animalibus. 1^a.q.91.3.1^m./.2.d.17.q.3.2.1^m./.d.18.q.2.3.4^m./.Po^a.q.3.11. 1^m.

* Falſitas 19.20.Familiaritas o. Phantaſia 6.Felicitas 3.4. Fides 59.&c.64.&c.112.Filiatio 3.4.20.33 &c.

32 Homo habet peiorem auditum, olfatum, & viſum, quàm aliqua bruta. Sed habet tactum optimum. 1^a.q.76.5.c./ q.91.3. 1^m./.2.d.1.q.2.5.c./.d.17.q.3.2 1^m./.d.18 q.2.3.4^m./.Po^a q. 9.9.2^m./.Anima 9.c./.Met. 2.lec.1.fi.E./.Cœ.2.lec.14. me^o./.de Anima 2.le.19.$prin^o$.2.fi./.lec. 26.fi 2.fi.

* Finis 56.57.66.&c.74.81.133.&c.Fortitudo 58 Fructus 9. &c.18.Gloria 3.4.15.&c.Gratia.Habitus 2.13.28. Hæreſis 9. 34.70.71.74.77.87.88.96.109.Hierarchia 5.Honeſtum 2.Honor 2.3.6.18.&c.37.Humilitas 3.4.20.Idolatria. 4.9.Illuminatio 7.&c.Imago 20.&c.35.40.&c.Impedimentum 3.10. 15. 13.Incarcerare.Indiuiduum 2.10.Infirmitas 1.4 4.&c.Intellectualis 1.7.Intellectus 23.34. &c. Interrogare. Ira 46.55.72. Iraſcibile 1.4.Iumentum.Ius 5.6.18.Iuſtitia 35 58.86.87.90. 91.Iuſtificatio 2.27.30.37.Lamech.Leuiatan.Libertas 10.Malum 37.59.&c.Manſuetudo 4.&c.Maria 32.53.Mas.Matrimonium 5.49.Mediator o.Miſſio 11 Moralis 21.Mundus 15.14. Odium 8.14.Olfatus o.Oratio 12.71. 42. Ordinatio 2. 4. 5. Ordo H.Otiroſa.Orpheus.Papa 7.10. Paſſio 86.87.88.93. 94.95.Pax.16.&c.Peccatum 247.&c. Perfectio 26.57.Pœna 3.4.Phyſica 3.Pietas 4 Piſcis 4. Poteſtas 22. Præceptum, 29.44.93.94.138.Prædeſtinatio 21 28.32.51.&c. Primum 6. Principium 25.Probatio.o.Profeſſio 9.Prophetia.8 25.27.38 42.53. Prouidentia 18. 40 Proximus 1. Purgatio 5.Redemptio 2.4.Regulus.Religio 8.11.14.39.41. Reminiſcentia.Reuelatio 5.6.10.&c.Reuerentia 3.5.&c. Rex. 4.6 Robur. Sacerdos 2.4.9.13.41.42 Scientia 8. 58.108 109.Semen 7.18. 22.23. Seruire 3.Similitudo 11.12. 14. Situs 4. Sociale. Societas o.Speculum 4.Spes 20.Status.o. Theologia 10. Timor 5. 45.55. &c. Verbum 21. Via 2.3.9.&c.virtus 10 60.120.136. 168.169.197 220.230.248.254.256. Voluntarium 8.9.&c. votum 10.20.&c.

33 Quilibet homo dupliciter conſiderari poteſt, ſcilicet vt ſingularis perſona, & vt pars vel membrum alicuius communitatis. Et vtroque modo conuenit ei aliquis actus, l. primo ſecundum quod eſt quædam perſona ſingularis. Et ſic ad eum pertinet ille actus, quem proprio arbitrio, & per ſeipſum facit. Alio modo ſecundum quòd eſt pars alicuius collegii. Et ſic poteſt ad eum pertinere aliquis actus, quem nec per ſeipſum, nec proprio arbitrio facit, ſed qui fit vel a toto collegio, vel a pluribus de collegio, vel a principe collegij, ſicut id quod princeps ciuitatis facit, dicitur ciuitas facere. Huiuſmodi enim collegium reputatur quaſi vnus homo, ita quòd diuerſi homines, in diuerſis officiis conſtituti, ſunt quaſi diuerſa membra vnius corporis naturalis, vt Apoſtolus inducit de membris eccleſiæ. 1^{2}.q.1.8.o./.q.3.8.2^m./.2^{2}.q.39.2.2^m./.2 d.38. q.1.1.c./.2. c./.4.d.18.q.2.ar.3.q.2.o./.d.24.q.3.q.2.c./.Ma.q. 4.1.c./.Quo.10.15.1^m.

34 Sicut bonū multitudinis eſt maius quam bonum vnius hominis, qui eſt de multitudine, ita etiam bonum multitudinis, ad quod ille vnus ordinatur, eſt minus, quàm bonum extrinſecum, ad quòd multitudo ordinatur, ſicut bonum ordinis exercitus, eſt minus, quam bonum ducis. 1^{2}.q.1.8.o./.q.3.8.2^m./. 2^{2}.q.39.2.2^m./.1.d.38.q.1.1.2.c.

35 Opp^m.vt dicere.4.d.38.ij.1.ar.4.q.1.3^m.$Reſp^o$.Du^o.1108. Du^m.707^m.

36 Homo cōſideratur a theologo, ſecūdum aiam, nō aūt ſecūdum corpus niſi reſpectu animæ, nec ſpecialiter conſideratur de illa, niſi de potentiis apprehenſiuis & appetitiuis. 1^a. quæſtio. 75.78. 84. $princip^o$. * Abſens. Abſtinentia 8. Abſtractio 8. 18. In cōl.

Ho

Accidentaliter 3. Adoptio 14.18. Affectio 5.6. Afferre. Agere 25. Alienum 5.&c. Ambitio 4. Amænitas. Amicitia 14. 37. Amor 24.31.35.39.40 41.42.53.73. 110.112. 143.151. 156.243.274. Annihilatio 5. Apoſtoli 11. Appetitus 64.77. 78. Ars 3.4.19.23.48. Articulus 1. Aſcendere 2.3.8. Aſſimilatio 5.&c.11.&c.

37 Quando homo mouetur ſecundum rationem, mouetur a ſpiritu ſancto. Sed quando mouetur a perturbata ratione, ſ. a dæmone, eſt arreptitius. Math.10.me°.b.C.

* Aſſiſtere 6.7. Baptiſmus 13.73.74.179.180 Benedictio 7. Blaſphemia 6.9.21.26.27. Campſoria 1. Charitas 20. 32.37. &c. Crus 2. Circuncisio 33. Clauis 3.7. Coactio 9. Cogitatio 7.11. Corpus 4.&c. Communicatio 3. Conceptio 21.&c. Conditionaliter 2. Confeſſio 34.38 &c. Cōfirmatio 49. &c. Contemplatio 3.20.&c. Conuerſio 5.&c. Credere 23. Culpa 6. Cultellus. Cultus 7.8.11. Debitum 12.&c. Defectus 15 16. Delectatio 29.95. Delictum 2.

38 Non omnis actio hominis, dicitur humana, ſed tantum actio eius voluntaria & deliberata. 1ª.q.76.1.c./.12ª. q.1.1.0./.3. c./.q.7.4.c./.q.10.1.c./.q.18.5.9.c./.q.74.3.3^m./.2ª.q. 19.2. 6./.2.d.25.3.3^m./ Vir.q.2.c. Actio 41.

* Dæmon 3.52.&c.90.&c.1 11 122. Demonſtratio 3. Denotatio 11.14. Deus 104.159.&c Dies 4. Diſpenſatio 16. Diſpoſitio 36. Diſſenſio 2.&c. Docere 34. Doctrina 16.19. Donum 28.&c. Dulcedo 1.2.3. Eſſe 75. Euangelium 1.3. Euch^a.2. 258.252. Euſtratius 2.

39 Operatio dicitur hominis tripliciter, ſcilicet ex potentia eliciente, vel imperante, id eſt ex ratione, ex obiecto vel materia, id eſt ex paſſione vel operatione, & ex modo. 3.d.34.q. 1.1.c.

* Excecatio 3. Exequatio. Exorciſmus 8. Falſitas 19.10. Phantaſia 6. Felicitas 3.4. Fides 59.&c.64.&c.112. Finis 56.57. 66.&c. Fructus 9.&c. Gratia 12.28.38.&c.

40 Omnes actiones vnius hominis, sunt vna actio, inquantum ſunt ab vna voluntate. Sed ſunt plures ſecundum ſpeciem, inquantum ſunt diuerſarum potentiarum & habituum. Verit. 5.c.7.3^m./.Eth.10.lec 5.me°.d.

* Grauis 18. Gratitudo 3. Habitus 2.13.18.

41 Oppoſitum videtur dicere a ſimili. Phyſicorum 7.lec.6.m^a.

Da^m.708. ℟. Reſpon. ſicut Du^m 708.

* Hæreſis 9.34. Homicida. Homicidium 0. Humilitas 3.4. 30. Ieiunium. 39. Iepte. Incarnatio 2.&c. Innocentia 4.6.&c. Inſtans 27. Intellectus 16.263.300. Ira 46.58.97. Iudæi 3.29. 34. Iudex 12. Iudicium 28.60. &c. Iumentum. Iuramentum 6. Iuſtificatio 1. Lamech. Laus 4.7. Lepra 1. Leuiathan. Loqui 4.5. Ludificatio Luxuria 22.&c. Maleficium 1.4. Manſuetudo 4.&c. Menſura 14.15.22.23. Meritum 14.16.107.108. Miraculum 56. Miſſio 11.

42 Iſta propoſitio eſt prius vera, Homo eſt ens, quam iſta, Homo eſt rationalis: quia omnium perfectiones pertinent ad perfectionem eſſendi. 1ª.q.4.2.c.

43 Immo iſta prius eſt vera, Anima rationalis ineſt homini, quam iſta, Homo eſt ens, cum in homine non ſit alia forma a qua eſt homo, & alia a qua ſit animal, vel ens. Meta. 2. lec. 4. prin^a.e.d. Reſp^o. ſicut Du^m.709.

Da^m.709.

* Modeſtia 4. Moralis 1.2. Mors 2.3.4.6.&c. Motus 78. Mundus 11.14. Muſica 1. Natiuitas 7.24. Naturale 16.18. Neceſſitas 32. Negocia. Nemo. Nocere 8.&c. Nomen 50. Obedientia 18.31.41. Obligari 4 6.&c. Oblatio 1. Obſcuritas. Holocauſtum 4. Operatio 48.&c. Oratio 12 71.72.90. Organū 3.5. Ornatus 1.&c. Paradiſus 3.&c. Peccabile.

* Peccatum 28.85.109.&c. Pœna 34.77.95. Pœnitentia 15. 116. Perfectio 26.57.83. Per ſe 8. Phyſica 3. Pietas 4. Piſcis 4. Populus. Poſſeſſio 1. Poteſtas 12. Præceptum 29 44. 93.&c. Prædeſtinatio 22.28.32.51.&c. Prædicare 12. Prædicari 8 Præſtigium 1. Princeps 4. Pronuſſio 3. Prophetia 8. 23.27.39.42.43. Prouidentia 18.40. Proximus 2. Quieſcere 2. Reparatio. Reprobatio 4.&c. Reſurrectio 10.&c.26.&c. Sacramentum 3.50.&c. Sacrificium 8.14. Saluari 13.&c. Sanctitas 1 Sanguis 1.4.5. Sapientia 6.28. Satisfactio 18.&c. Schiſma 7. Separatio 4. Seruitus 7.&c. Symbolum 9. Soliloquium Solus 4. Spes. 20. Stare. Status 1.4.&c. Stultitia 1. 11. Subiectio 4.6.&c. Suffraganeus. Superbia 4.9. Superſtitio 5. Templum 2. Tentare 6. 14.&c. Theologia 20. Teſtamentum 11.12. Teſtis 6.13. Tribulatio 3.6.7. Thurificatio 2. Vendere 3.16.17 Venia 3. Verberare. Verbum 18. 20.22. Verecundia 4.20.23. Veritas 18.28.31.48. Vices. Vindicatio 3.7. Virginitas 35. Viſio 8. Vita 14.15. Vnctio 1.9. Vnū 6.7.&c. Vſura 19 24 25.27.31.32.44.86.174.176.185. 209.244.252.290.294.&c. Vſus 6. Vti 15.22. Vtile 9. Vultus. Vxor 7. Zelus 3.

44 Homines aſſimilantur aquis, quia fluunt, & non reuertuntur, ſicut aquæ. Pſal.28.me°.d.E.

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¶ Honeſtas eſt radicaliter in interiori electione, ſed figuratiue, eſt in exteriori conuerſatione. 2ª.q.145.1.3^m. — Figura.

* Affinitas 7.8.9.10. Cohors 1. Debitum 23. Habitus 2. Ingratitudo 1. Legitimatio 3. Lex 87. Matrimonium 63.70.84 Modeſtia 4. Obligari 5. Operatio 56. Ordo 9. Retributio 3. Schola 2. Temperantia 9.28.

1 Honeſtum idem eſt quod ſpiritualis decor, & pulchritudo. 22ª q.145.2.0./.4.c. — Quid.

* Amicitia 21.23.25. Amor 127.

2 Honeſtum idem eſt quod honore dignum. Et eſt idē quod virtus. 22ª.q.145.1.0./.2.c./.3^m./.3.c.

* Beneficium 5.

3 Nomen honeſti transfertur ad proſperitatem exteriorum diuitiarum: quia ſecundum vulgum faciunt hominem honore dignum. 22ª.q.145.1.2^m./.3^m./.4^m.

* Bonitas 50.&c.233. Continentia 2. Dimittere. Dolor 16. Exactio. Hiſtrionatus.

4 Omne bonum honeſtum, ex his duobus procedit, ſ. ex rectitudine rationis, & ex rectitudine voluntatis. 12ª q.39.2.c.

* Iuramentum 5.21. Lex 163. Matrimonium 86. Mater 2.3. Negociatio 1. Nemeſis 1. Operatio 56.

5 Regula rationis, eſt radix boni honeſti. 12ª q.39.2 ad 1^m.

* Simonia 17. Sponſalia 3. Tribulatio 7.

6 In omni honeſto, honeſtas realiter coincidit, niſi in vltimo fine. 2.d.21.q.2.3.c.

* Virtus 90.

7 Omne honeſtum eſt vtile, & delectabile, & non econuerſo. Et omne vtile, eſt delectabile, & ne econuerſo. 22ª q.145.3.0

8 Nihil repugnans honeſto, eſt ſimpliciter & vere vtile, ſed ſecundum quid. 22ª.q.145.3.3^m. * Vita 2.5.

9 Honeſtum appetitur propter ſe, appetitu rationali, delectabile autem appetitu ſenſitiuo. 22ª q.145.3.2^m. * Zelus.

1 ¶ Honor eſt cuiuslibet virtutis premium. 22ª. q.129.4.c./.1^m. — Quid.

* Acceptio 3. Beatitudo 39.40.

2 Honor eſt teſtimonium excellentiæ quæ eſt in homine, ſed maxime ſecundū virtutem. 12ª.q.2.2.c./.22ª. q.25.2.0./.2^m./.q. 63.3.c./.q. 103.1.2.c./.q.131.2.c./.1^m./.q.144.4.c./.q.144.3.c./.2^m./.q.145.1.0./.3^m./.2.2^m./.3ª.q.25.1.c. Math.27.m^a. b. B./.He.2.lec.2.fi E. * Bonitas 214

3 Honor non eſt ſufficiens præmium virtutis, ſed vt poſſibile homini. 12ª.q.2.2.1^m./ 22ª q.103.1 3^m./.q.103.1. 2^m./.q. 131.1.2^m./.d.18.ar. 4.q.3.4^m./.Opuſ.20.c.7 /.Eth.4.lec.9. prin°.b. * Colere. Cōtumelia 2.3.4. Electio 33. Filiatio 19. Homicidium 2.3. Iuſtitia 3.4. Inconuenientia 1.

4 Honor eſt maximum bonum, inter bona exteriora. 12ª.q.2.2.1^m./.22ª.q.103.1.2^m./.q.129.1.c./.q.131.1.2^m./.Eth.4.lec 9.fin.°.b.

5 Oppoſitum videtur dicere. 1ª.q.26.4.0.3.2.ſi. Reſp^o. ſicut Du^m.710. * Inuidia 1.2.10. — Da^m.710.

6 Honor quoad Deum, poteſt eſſe in ſolo corde, ſed quo ad hominem eſt in ſignis exterioribus. 22ª.q.103.1.c.

7 Honor laudabiliter contemnitur, nihil male agendo propter ipſum & bene appetitur, nihil male agendo contra ipſum. 22ª.q.129.1.3^m./.q.131.1.0./.Quol. 10.13.c.

8 Appetere honorem, eſt peccatum tripliciter. ſ. ſi ſit ſupra ſuā proportionem, vel ſi non referatur ad Deum, vel ſi non ad vtilitatem, ſed propter ſe. 22ª.q.131.1.c.

9 Omne beneficium impenſum proximo, pertinet ad quartū præceptum. ſ. de honore parentum. 12ª.q.100.a.5.c.ſi./.22ª.q.32.5.4^m./.q.33.2.3^m./.3 d.37.ar.2. q.1.2^m./.q.2.c./.4.d. 25.q.2.ar.2.q.4.3^m./.Vir.q.3 1.18^m./.Ro.12.lec.2.ſi.k./.1. Tim.4.lec.2.me^a.C.ſ.c°.5.prin°. — Parentibus.

10 Quicquid pertinet ad redditionem debiti cuiuſcunq;, intelligitur mandari quarto præcepto. ſ. de honore parētum. 22ª. q.122.a.5.2^m./ 3.d.37.ar.2.q.1.2^m.

11 Longæuitas promittitur honorantibus parentes, priuatio autem vitæ inhonorantibus. 22ª.q.32.5.4^m.quæſt.122.5.4^m./. Eph.6.me°.k.&c.

12 Honor reſpicit proprium bonum honorati Ideo diuerſificatur ſpecie, ſecundum diuerſa bona ſingulorum: nō aūt amor, quia reſpicit bonum in communi. 22ª.q 26.1.2^m. — Diffa.

13 Honor eſt propter ſe, & in ſe. ſed laus ordinatur ad aliud. Ideo honor eſt excellentior laude. 22ª.q.103.1.3^m./.3.d.9. q.1.ar.2.q.1.c./.d.24.ar.3.q.2.c./.Eth.lec.18.prin°./. Animæ lec.1.prin°.2.E./.Pſal.40.ſi.b. D.

14 Honor eſt in omni ſigno exteriori, & eſt reſpectu finis: ſed laus eſt tantum in verbis, & eſt reſpectu eorum quæ ſunt ad finem. 22ª.q.103.1.3^m./.Eth.18.prin°.

* Animal 65. Gratia 65. Iuramentum 1.25. Laus 8.23.&c. Magnanimitas 5.&c.

15 Gratia non eſt honor, ſed eſt effectus honoris & laudis. 22ª. q.103.1.3^m./.q.132.1.c./.4.2^m./.quæſt.145.2.2^m./. Hebr.2. lec.2.ſi.E.

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16 Reuerentia non eſt honor, ſed eſt motiuum honorantis, & eſt finis honoris, inquantum, ſ. aliquis ad hoc honoratur, vt in reuerentia habeatur ab aliis. 22ª.q.103.1.2m.
* Mundana. Nomen 84.

17 Honor vituperio, ſeu exprobationi opponitur. 22ª.q.142.4.c./q.144.2.c./.2m./.3.c.

18 Honor debetur alicui ratione excellentiæ, & honor diuerſus, ſecundum diuerſitatem excellentiæ. 22ª.quæ.81.4.o./q.94.2.c./.3ª.q.25.1.c./.3.d.9.q.2.o. — Quibus.
* Adoratio 23. Albicero. Circunciſio 12. Confeſſio 8.

19 Honor propriæ debetur ſoli virtuti, excellentiæ autem bonorum exteriorum, debetur ſecundum æſtimationem vulgi. 22ª.q.63.3.c./q.130.2.3m./q.144.2.c.2m./.q.145.1.2m./.4m./.3.2m./.q.186.7.4m./.3.d.9.qu.2.3.o./. Ethi.4.lect.9.o.
Opprobrium 4.

20 Virtus honoratur, inquantum eſt appetibilis propter ſe. Sed laudatur, inquantum eſt appetibilis propter aliud. 22ª. qu. 145.1.2m.

21 Eorum quæ honorantur præter virtutem, aliqua ſunt ſupra eam, ſ. Deus, & beatitudo: aliqua infra eam, inquantum adiuuant, ad opera virtutum, vt nobilitas, potẽtia, & diuitiæ. 22ª.q.145.1.2m.
* Debitum 12.

22 Secundum veritatem, ſolus bonus eſt honorandus. Bonus autem eſt aliquis ſecundum virtutem. 22ª.q.145.1.2m.

23 Honor debetur ſoli ſubſiſtenti toti, ſed ratio & cauſa honoris, poteſt eſſe aliquid eius non ſubſiſtens, ſ. pars, vel accidẽs. 22ª.quæſt.103.4.3m./.3ª.q.25.1.o./.2.c./.3.d.9.q.1.ar.2.q.1.c./.2m.
* Diſpenſatio 4. Epiſcopus 24. Filiatio 19.

24 Maior honor debetur iuſtitiæ, & fortitudini, propter excellẽtiam maioris boni, temperantiæ vero propter cohibitionem turpiorum. 22ª.q.145.4.3m.
* Gratia 65. Honeſtum 3.2. Honorabile. Iactantia 3.4. Illegitimus 12. Indulgentia 4.

25 Honor debetur alicui dupliciter, ſ. vel ratione ſui, vel ratione alterius. Primum conuenit tantum agenti per electionẽ, ſcilicet perſonæ, ſecundum vero conuenit omni, quod eſt aliquid eius, ſ. parti, & naturæ, & accidenti. 22ª.q.103.4.3m./.3ª.q.25.1.o./.2.c./.3.d.9.q.1.ar.2.q.1.c./.2m.
* Irreligioſitas 4. Manichæus 1. Maria 32. Neceſſitas 32.33. Nomen 84. Obſecratio.

26 Honor debetur alicui tripliciter. Primo directe, proprie, & ſecundum ſe, id eſt habenti gratiam & virtutes in actu. Secũdo habenti virtutem in aptitudine, id eſt cuilibet habẽti imaginem Dei, non confirmato in malo. Tertio ordinato ad inducendum vel conſeruandum virtutes in alios, id eſt prælatis. 3.d.9.q.2.3.o.

27 Aliqui honorantur quadrupliciter, ſ. vel propter virtutem propriam, vt virtuoſi. vel propter virtutem alterius, ſ. Dei, ſeu communitatis, vt ſuperiores, vel propter ſignum virtutis, vt ſenes, vel propter participationem diuinæ bonitatis, vt domini & parentes. 22ª.q.63.3.o./.q.145.1.2m.
* Ordo 57.

28 Honor, reuerentia, & ſubiectio, debẽtur a tota creatura deo inquantum omnia ſunt ex ipſo, per ipſum, & in ipſo. Gloria vero inquantum nihil ab alio incipit. Ro.11.le.ſi.A.

29 Honor debetur ſuperioribus, ratione excellentiæ, cultus autem conſiſtens in obſequio obedientiæ & beneficij, debetur rõne gubernationis. 22ª.q.102.2.o./.Heb.13.lec.3.prin°.
* Peccatum 188.200. Philotimia.

30 Honor & cultus debetur omnibus prælatis ſuis, ex debito legali, aliis autem in dignitate conſtitutis, ex debito morali. 22ª.q.102.2.2m.

31 Malis prælatis debetur honor inquantum gerunt vices dei vel communitatis 22ª.q.63.3.o./.q.103.1.2m./.3.d.9.q.2.3.o./.Quol.8.7.o. * Pietas 21. Politia 3.4.

32 Conſtitutis in dignitate, debetur honor, ratione excellẽtiæ, timor autem ratione poteſtatis, obediẽtia vero & tributum ratione gubernationis. 22ª.q.102.2.3m.

33 Filii debent honorem parentibus tripliciter, ſ. reuerentiam vt ſuperioribus, obedientiam vt inſtructoribus, & ſubuentionem vt nutrientibus. Eph.6.lec.1.prin°.I.

34 Honor debetur parentibus, inquantum huiuſmodi, ſubſidiũ vero & alia, debentur eis ratione indigentiæ, quæ tamen omnia intelliguntur in quarto præcepto. ſ. de honore parentũ. 22ª.q.101.2.o./.q.106.3.c./.q.122.5.5m./.q.189.6.c./.1m./.Eph.lec.1.prin°.I./.1ª.Ti.5.prin°.
* Præceptum 49.&c.102. Prædicator 3. Prælatio 3.27.81. Profeſſio 8.

35 Diuites non ſunt honorandi, ſolo intuitu diuitiarum, ſed ratione maioris loci in communitate. 22ª.q.63.3.ſi./. Quol. 10.12.o.

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36 Dæmones ſunt pro inimicis habendi, magis quàm honorandi. 22ª.q.103.2.1m./.3.d.9.q.1.3.5m.
* Relig. 3.5.&c. Sacramentum 47. Sacrificium 1. Satisfactio 2. Scientia 122.123. Sepultura 5.6. Seruitus 9. Statutum 1.

37 Creaturæ irrationali ſecundum ſe, non debetur ab homine aliqua ſubiectio vel honor, ſed eſt homini naturaliter ſubiecta. 22ª.q.103.4.3m./.3ª.q.25.3.3m./.4.5.c./.3.d.9.q.2.3.6m.
* Superbia 4. Templum 1.

¶ Honorabile. Iuramentum 1.17.34. Ordo 47.57. Virginitas 8. Viua 162.

¶ Hora. Accidia 12. Crucifigi. 1. Debitum 23. Dies 1.2. Hæreſis 96. Ieiunium 36.37.38. Ignis 10. Ira 76. Miraculum 15. Miſſa 17.&c. Officium 11.&c. Onocrotalus. Oratio 7.49. Paſſio 89. Pſalm. 9.13. Sepultura 14. Suſpitio 6.

¶ Horologium. Anima 52.

¶ Horribile. Mors 10.15.19.

¶ Horridum. Infernus 2.

¶ Horror. Accidens 69. Animal 41. Cogitatio 10. Deſperatio 10. Euch°. 131. Infernus 2. Lepra 3. Nox 3. Sanguis 6. Sepultura 1.

¶ Hortari. Angelus 456.

¶ Hoſpes dicitur, qui eſt extraneus a domo, ſicut aduena, a ciuitate. Eph.2.lec.6.prin°.B. — Quis.
* Peregrinus. Vita 67.68.

¶ Hoſpitale. Bonitas 211.

¶ Hoſtia. Adoratio 17. Animal 80. Artus. Euchariſtia 5.79.152.160.164.189.190.&c.200.&c.246. Idolatria 11.82. Miſſa 24. Oblatio 1.5. Olocauſtum 4. Sacerdos 1. Sacrificiũ 14.23.25.&c. Turtur 2.

¶ Hoſtiarius habet expellere infideles, a viſione diuinorũ, & a cætu fidelium. 4.d.24.q.1.ar.2.q.2.1m./.q.2.ar.1.qu.3.c.ſi./.contra 4.c°.75. — Ordo.
* Immundicia 1.

Hoſtile. Pax 20.

¶ Hoſtis. Animal 80. Ariſtoteles 9. Bellum 6. Cohors 1. Excommunicatio 10. Fallere 1. Fides 136. Infidelis 0. Inimicus. Maria 38.62. Miles 6. Peccatum 159. Præceptum 136. Præda. Princeps 17. Scutum. Suffragia 4. Tentare 8.14.&c.17.&c. Tribulatio 4. Verecundia 7. Via 4.5.6. Virga 1.3. Viſura 97.126.

¶ Hoſtium eccleſiæ, conuenit ſoli Chriſto, quia importat authoritatem principalem. 3ª.q.8.6.3m. — Figura.
Animal 80. Veſtimentum 1. Virtus 235.

¶ Humanatio. Aſſumere 7.

1 ¶ HVMANITAS dicitur dupliciter, ſ. natura hominis, & humanitas virtus, quæ conſiſtit in exteriori ſubuentione, cõdeſcendendo defectibus aliorum. Titum. 3. lec. 1. med°. C. — Diuiſio.
* Adam. 82. Adoratio. 13.14.15. Alimentum. 1. Angelus 495.&c. Attingi. Beatitudo 35.36 37. Connexio. 1.10. Defectus. 4.11.15.16. Deus. 419. Diſciplina. Finis. 58 Habitus. 13. Hæreſis 91 Homo 5.&c. Ieſus 1. Imaginatiua 2. Incarnatio. Iuſtitia 22. Miraculum 55.

2 Humanitas primo modo, eſt forma totius, ratione formæ ſignificatæ in ſuppoſito. 3.d.7.q.1.1.c.ſi./.4m./.d.9.q.1.art.2.q.1.2m./.Tit.3.lec.1.me°.C.
* Peccatum 170.304 4.4. Perſona 15. Poteſtate 2.5. Quieſcere 3.

3 Humanitas eſt prius homine naturaliter. 3.d.7.q.1.1.4m.
* Reſurrectio 12. Spiritus 28. Sponſa 5. Status 0. Subſiſtentia 9. Subſtantia 30. Suppoſitũ 12.13. Traductio 2. Vnio 13.&c. Viſura 126. Chriſtus H.

4 Humanitas non prædicatur. Sed homo. 3.d.7.quæſtio.1.2.5m./.6m./.7m.

¶ Humanus. Abiectus. Abſtractio 9. Adã 82.94. Adiutare 7. Aduentus 6. Agens 112. Agiographæ 2. Alimentum 1. Angelus 175.176.445.454.461.532.579.601. Anima 97.189. Antropomorphitæ. Argumentum 2. Ars 4.5. Artificiale 5. Autoritas 23. Auxilium 4. Beatitudo 40. Beſtialitas 1. Campſoria 5. Charitas 30. Cælum 122.153. Ciuis 1. Ciuilis 1. Cognitio 37. Commune 1.2. Conceptus. Contemplatio 3.13. Cupiditas. Cultus 11. Defectus 15.16. Delectatio 100. Deſcendere 10.12. Deus 332.&c. Dolor 27. Donum 21 22. Duratio 9. Electio 8. Eleemoſyna 36. Epieiceia 4. Exemplum 2 Fama 1. Fides 14.38.64. Finis 92.133.&c. Forma 138.&c. 164.&c. Formatio. Fortitudo 55. Genus 3 Gigantes. Gratia 40.41.85.137.178. Habitus 13. Hæreſis 81.85.90. Humor. Ieiunium 1. Imaginatiua 2. Imparare 5. Incarnari 2.6. Inſania. Intellectualis 1. Intellectus 126. Inteſtina. Ioſaphat. Irregularitas 2. Iudicium 23.&c.60. Iuramentum 2. Liberum 27. Luxuria 12.15 Magnanimitas 17.21. Malum 37. Mane. Meritum 9. Moralis 1.2. Mors 2.3.28.46. Natura 50. Nicolaus 2. Nobilitas 8. Obiectum. 27. Officium 2.3. Ordo 45.69. Ornatus 1.&c. Palpebræ.

Paradiſus 3. Paſſio 99. Paulus 4. Peccatum 28. 169. 170. 172 176. 178. 304. 416. 424. Pœna 30. 43. 54. 77. Pœnitentia 4. 68 108. Periculũ 5. 7. Phyſica 2. 3. Pietas 9. 10. 14. Placere. Poſſeſſio 2. 5. Po^{a} 45. Prædeſtinatio 45. &c. Prælatio 3. 17. 18. Præſcriptio 13. Primitiæ 4. Princeps 2. Philoſophia 20. Prouidẽtia 45. Prudentia 28. 31. Puer 15. Punitio 2. Ratio 50. 54. Redemptio 2. Regula 1. 2. Religio 73. 74. Reparatio. Reſurrectio 13. 18. &c. Sacerdos 16. Sacramentorum 28. 41. 47. Sacrificium 7. 38. Sanctificatio 1. Sanguis 7. 9. &c. Sapientia 8. 19. 22. 23. 35. 36. 58. Satisfactio 23. &c. Scientia 106. 107. 158. Sepultura 8. Seruitus 5. 9. 16. Sexus 7. Sors 4. Spiritus 57. 66. Status 4. &c. Subſiſtentia 9. Tactus 14. Thales 2. Temperantia 31. Tentare 21. Theo^{a}. 20. 26 35. Timor 45. 52 &c. 68. Traductio 1. Vir. 10. 22. 81. 136. 144. 172. 186. 220 230. 243. 254. 260. Vita 33. 36. 41. Vituperatio 2. Volũtas 8. 19. Votũ 79. 80. Vſura 29. 38. 48. 80. 89. 111. 126 135 154. 173. 183. 184. 195. 279 290. 294. Vxor 3. 5. 9.

¶ Humerus. Amictus. Pes Scapulæ. Stola. Christus 203.

Humidum. Flegma. Guſtus 3. Inteſtina. Mulier 8. Olfatus. 1. Puer 3. Reſurrectio 23.

Quid. 1 Hvmidvm radicale, eſt totum illud, in quo fundatur virtus ſpeciei, quod perditum, non poteſt reſtaurari. Nutrimentale autem eſt, quod nondum habet perfectam naturam ſpeciei, ſed eſt in via, vt fungus & huiuſmodi. 1^{a}. quæſt. 119 1. 3^{m}. /. 2. d. 30. q. 2. 1. 3^{m}. /. 4. d. 44. q. 1. ar. 2 q. 4. o.

* Aqua 1. Calor 10. Colera. Corruptio 8. Fames 1. Halb. Inteſtina Melancolia. Odor 2.

2 Humidum radicabile dicitur manere, vel amitti, vel reſtaurari, ſecundum virtutem, non autem ſecundum materiam. 2. d 30. q. 2. 1. 3^{m}. /. 4. d. 44 q 1. ar. 2. q. 4. c.

* Pluuia 1. Sapor. Sidera. Vita 8.

Quid. 1 ¶ Hvmilitas quandoque dicit virtutem, & quandoque deiectionem. Phil. 4. lec. 6. me^{u}. I.

* Confeſſio 2. 53. Genuflexio. Ignis 2.

2 Humilitas eſt virtus, qua refrænatur animus, ne immoderate tendat ad alta. 22ſ. q. 160. 2. c. /. q. 161. 1. o. /. 2. 4 c. /. 3. 4. c^{o}. 55. 17^{m}. /. 18^{m}. Fundamentum 3.

* Infirmitas 1. 6. Iris 1. Iuſtificatio 53. Lex 144. Modeſtia 7. Nocere 11. Oblatio 16.

3 Humilitas præcipue videtur importare ſubiectionem hominis ad Deum. 22ſ. q. 161. 1. 3^{m}. /. q. 162. 5. c.

* Obſeruatio.

4 Ariſtoteles non tractauit de humilitate, quia humilitas eſt principaliter reſpectu Dei. Ariſtoteles autem conſiderauit de virtutibus, reſpectu vitæ ciuilis. 22ſ. q. 161. 1. 5^{m}.

* Oratio 19. 24. Ornatus 8. Proteſt^{o}. Proximos 2. Redẽp^{u}. 4

5 Ad humilitatem pertinet conſiderare proprios defectus, ne ſe extollat, non autem contemnere dona dei in ſe, ſed ad ingratitudinem, ex quo ſequitur accidia. 22ſ. q. 35. 1. 3^{m}. /. q. 161. 3. c. * Religio 89. 90. 106. Sedere 1. Tenebræ 1. Timor 74. Turpitudo 2. Veſtis 6. Viſio 15.

Gradus. 6 Gradus humilitatis ſunt duodecim, ſecundum beatum Benedictum, ſ. corde & opere ſemper humilitatem oſtendere, defixis in terram aſpectibus, vt pauca verba & rationabilia loquatur aliquis, non clamoſa voce, vt non ſit facilis aut promptus in riſum, taciturnitas vſque ad interrogationem, tenere quod habet communis monaſterii regula, credere & pronunciare ſe omnibus viliorem, ad omnia indignum & inutilem ſe conſiteri & credere, confeſſio peccatorum, pro obediẽtia in duris & aſperis patientiam amplecti, vt cum obedientia ſe ſubdat maiori, vt voluntatem propriam non delectetur implere, vt Deum timeat, & memor ſit omnium quæ præcepit. 22ſ. q. 161. 6. o. /. q. 162. 4. 4^{m}.

7 Sed ſecundum Anſelmum ſunt ſeptem, ſ. contemptibilem ſe eſſe cognoſcere, de hoc dolere, hoc confiteri, hoc perſuadere, ſcilicet vt hoc velit credi, vt patienter ſuſtineat hoc dici, vt patiatur contemptibiliter ſe tractari, vt hoc amet. 22ſ. q. 161. 6. 2. 3. c.

8 Secundum gloſſam vero ſunt tres gradus, ſ. ſubdere ſe maiori & non præferre ſe æquali qui eſt ſufficiens, ſubdere ſe æquali, nec præferre ſe minori, & hic dicitur abundans, & ſub eſſe minori, in quo eſt omnis iuſtitia. 22ſ. q. 161. 6. 2. 4. c. /. Math. 3. fin. b. G.

Diuiſio. 9 Humilitas triplex, ſcilicet perniosa ab extrinſeco, ſtulta ex ignorantia propriæ dignitatis, & virtus ex cognitione ſui. 22ſ. q. 161. 1. 1^{m}.

Obiectũ. 10 Virtus humilitatis, eſt principaliter circa interiorem motũ. Quæ autem eſt ſecundum ſigna exteriora per fictionem, eſt magna ſuperbia 22ſ. q. 161 1. 2^{m}. /. 2. 4^{m}. /. 3. 5^{m}.

11 Tendere in magna ſupra ſe, ex confidentia propriarum viriũ, contrariatur humilitatis, non autem ſi ex confidentia Dei. 1^{a}. prolo. /. 22ſ. q. 129. 3. 4^{m}. /. q. 161. 2. 2^{m}. /. 6. 1^{m}. /. 1. prolo. L. pri^{o}. C. /. Opuſ. 54. 6.

12 Humilitas eſt eſſentialiter in appetitu, ſ. ſubiectiue, ſed cognitio proprii defectus, eſt regula eius. 22ſ. q. 161. 2. o. /. 6. c /. q. 162. 3. 2^{m}. Subiectiue. Subiectum.

13 Humilitas eſt in iraſcibili ſubiectiue. 22ſ. q. 161. 4. 2.

* Adoratio 2. 5. Apoſtoli 41. Centurio. 2. Deuotio. 12.

14 Humilis nihil audit mirabilius, quam ſuam excellentiam. 3^{a}. q. 30. 4. 1^{m}.

* Excommunicatio 32. Iudicium 30.

15 Vere humilis, reputat ſe deteriorem aliis, non quidem quo actum exteriorem, ſed timens ne per ſuperbiã grauius peccet in his quæ bene agere videtur. 22ſ. q. 161. 6. 1^{m}. /. 4. diſt. 21. q. 2. 3. 2^{m}.

* Maria 17 Mulier. Natiuitas 17.

16 Quilibet per humilitatem debet ſecũdum illud quod ſuum eſt, ſe ſubiicere cuilibet proximo, ſecundum illud quod dei eſt in eo. 22ſ. q. 161. 3. o. /. 6. 1^{m}. /. Phil. 2. lec. 1. 6. H. * Oratio 19 24. Paruus 1. 2. Paſſio 110. 131. Pax 24. Peccatũ 175. 294

17 Humilitas conuenit omni homini, etiam Chriſto ſecundum humanitatem, non autem ſecundum diuinitatẽ. 22ſ. q. 161. 1. 4^{m}. /. 3. d 1. q. 1. 3. 2^{m}. /. contra. 4. c^{o}. 55. 17^{m} /. 18^{m}. /. Chri. 170. 171. 201. Princeps 8. 24. 30. Proximus 2 Stultitia 11. Tribulatio 15. 23. Chriſti.

18 Dignitas perſonæ, addit ad laudem humilitatis. Ideo humilitas Chriſti, ſumme commedatur. Con. 4. c^{o}. 55. 17^{m}. /. 18^{m}. /. Ver. q. 29. 2. 4^{m}.

19 Chriſtus humiliauit ſe quadrupliciter, ſ. ad paſſionem, & mortem, ad ſepulchrum & infernum ad confuſionem & opprobria, & ſub hominibus. Ideo quadrupliciter meruit exaltari, ſcilicet per reſurrectionem, aſcenſionem, ſeſſionem ad dexteram patris cum manifeſtatione diuinitatis eius, & per iudiciariam poteſtatem. 3^{a}. q. 49. 6. c. /. q. 53. 1. c. /. q. 54. 2 c. /. q. 59. 3 o /. 6. c. /. 3. d. 18. ar. 4. q. 3. o. /. Opuſc. 3. c^{o}. 247. / 249. Paſſio 104. B.

20 Humilitas eſt propinquiſſima virtutibus theologicis, quia homo per eam, ſe ex reuerentia Dei, Deo ſubiicit, & alis propter Deum. 4 d. 33. q. 3. 3. 7^{m}. Cõparatio.

21 Humilitas poſt virtutes theologales, & intellectuales, & poſt iuſtitiam, præcipue legalem, eſt potior ceteris. 22ſ. q. 161. 5. c. /. 4. d. 33. q. 3. 3. 6^{m}. q. 2. ar. 2. q. 4. 3^{m}.

* Beatitudo 141. &c. Charitas 65. Fides 159. Fortitudo 9. Fundamentum 3. Ira 40. Iuſtificatio 33.

22 Superabundantia magis opponitur humilitati, quam defectus, quia magis reprimit ſpem vel fiduciam, quam viatur, ſed fortitudo econuerſo, reſpectu audaciæ. 22ſ. q. 161. 2. 3^{m}.

23 Humilitas & magnanimitas, conueniunt in materia, & differunt in modo. 22ſ. q. 161. 4. 3^{m}. /. q. 162. 1. 3^{m}. / 2. d. 42. q. 2. 4. c. /. 3. d. 33. q. 2. ar. 1. q. 4. 3^{m}. /. Lex 144. Loqui 3. Paupertas 3. &c. Peccatum. 278. Pœna 65. Puſillanimitas 2. Superbia 9. 25. 26 Magnanimitas 1. 5.

24 Humilitas & magnanimitas, ſunt circa ſpem vel fiduciã alicuius magni Vir. q. 1. 12. 26^{m}.

25 Humilitas refrænat præſumptionem, ex reuerentia Dei, ſed magnanimitas firmat animum contra deſperationem, ex adeptione proprij boni. 22ſ. q 161. 2. 3^{m} /. q. 162. 1. 3^{m}.

26 Humilitas reprimens ad infima, & magnanimitas impellẽs animum ad magna, non opponitur, quia vtrumque fit recta ratione. 22ſ. q. 129. 3. 4^{m} /. q. 161. 1. c. /. 3^{m} /. 2. 3^{m}.

27 Magnanimus reputat ſe dignum magnis ex dono Dei, & contemnit alios, in quantum deficiunt, humilis autem econuerſo. 22ſ. q. 129. 3. 4^{m}.

28 Simpliciter loquendo, humilitas excedit virginitatem. 4. diſ. 33. q. 3 3. 7^{m}. * Turpitudo 2. Vſura 274. 275.

29 Immo humilitas acquiſita eſt maximum bonum, ſecundum quid. Vir. q. 1. 1. 3^{m}. /. 9. 7^{m}. Reſp^{o}. Du^{o}. 711. Du^{m}. 711.

30 Humilitas firmat omnes virtutes indirecte, remouendo ſuperbiam. Vir. q 5. 1. 23^{m}. * Infirmitas 1. 6. Effectus.

31 Cognitio veritatis diſponit ad humilitatem, & hæc ad ſapiẽtiam. Ma. q. 8. 3. 8^{m}. /. 9^{m}. * Iuſtificatio 33. Oblatio 10. Obſecratio. Pœna 65. Proximus 2. Redemptio 4. Religio 89. 90. 106. Vſura 274. 275.

32 Humilitas reprimit ſpem, ideſt ſpiritum ad alta tendentẽ. 22ſ. q. 161. 4. c.

¶ Humor. Quatuor humores principales, ſ. colera, flegma, melancolia, & ſanguis, ſunt de perfectione corporis humani, ſicut & aliæ partes eius. 4. d. 44 q. 1. ar. 2. q. 2. c. /. 3^{m}. In hoĩe.

* Aqua 16. Colera. Corruptio 8. Aegritudo 1. Energumin^{o}. 1. 2. Generatio 28. Habitus 61 Lux 25. Luxuria 20. Melancolia. Reſurrectio 23. Sanitas 1.

¶ Hymnus eſt laus Dei cum cãtico. Canticum vero eſt exultatio mentis, de æternis habita & prorumpens in vocem. Pſ. prol pri^{m} E. Officium 13. Quid.

¶ Hyrcus ſignificat Chriſtum, propter ſimilitudinem carnis peccati. Agnus propter innocentiam. Aries propter principatum. Figura.

cipatum.22æ.q.102.3 2m. Animal 83. Ouis 2.vel I.litera Iſ-ga in græco.22æ.q.58.1.c./.Ethi.2.lec.1.princ°.2 fi.

I

IACERE. Ariſtoteles 9. Caput 7. Tribula 10.23.

1 ¶IACOB emens primogenita, non peccauit, quia erant ſua. Sed Eſau vendens ea, peccauit per ſimoniam 22æ.q.100.4.3m./.4 d.25.q.3.ar.2. quæſt.3.5m./.Ma.q.14.2.1m./.He.12.lect.2.fi.H.

2 Iacob non eſt mentitus, dicens ſe eſſe Eſau, quia miſtice dixit ſe eſſe Eſau primogenitum Iſaac, quia primogenita illius de iure ei debebantur. Vel propter myſterium, quia videlicet, minor populus, ſcilicet gentilium, ſubſtituendum erat in locum primogeniti, ſcilicet in locum iudæorum. 22æ. quæſtio. 110.3.3m. Mendacium 20.

3 Iacob non vidit Deum per eſſentiam.1a.q.12.11. 1m./. 22æ. quæſt.180.5.1m./.4.diſt.49.quæſtio.2.7. 2m./.Verit.q.10.11. 11m./ 14m.

Dum.722.4. 4 Immo Iacob vidit dominum facie ad faciem. Con.3.c° 47. prin°./.1æ.Cor.13.lect.4.me°. D. Reſpon. ſicut Dub.481u./. 481u. * Deont.Hæreditas 2.Ioſeph 1. Iſaac 1. Mendacium. 20.Prophetia 88.

5 Iacob vouit habere dominum in Deum, inquantum voluntarie vouit. Vel vouit ſecundum ſpecialem modum. Vel dicitur notum large, ideſt, recognitio obligationis, & non cauſa eius 22æ.quæſt.88.2.1m./.4.diſtinctio.38. quæſt.1. articul.1. q. 2. 1m.

6 Iacob vouit dare doctrinas, non quidem miniſtris, ſed ad cultum Dei, vt in ſacrificium. 22æ.q.87.1.3m.

7 Iacob poſt contemplationem, claudicauit vno pede, quia neceſſe eſt quod debilitato amore ſæculi, conualeſcat aliquis ad amorem Dei, ſecundum Gregorium. 22æ. quæſt. 180. 7. 4m.

8 Neruus femoris Iacob emarcuit, quia fortitudo carnis debilitatur in contemplando.4.d.15.q.1.ar.4.q.3.1m./.q.2.ar.2.q. 2.c./.q.4.ar.7.q.1.1m.

9 Iacob contrahens matrimonium cum Rachel propter decorem, non peccauit. Vel tantum peccauit venialiter, quia ſecundario, Si autem principaliter propter eſſignatam libidinem, eſſet peccatum mortale.4.d.30.l.fi.

10 Matrimonium Iacob cum Lia, fuit perfectum, & verum, non quidem per primum coitum cum Lia, loco Rachelis, qui ex errore contingit, ſed per conſenſum ſequentem. Et tamen neuter peccauit.4.diſt.30 quæſt.1.1.4m./. Ma.quæſt. 2.6.11m.

11 Iacob accedens ad ancillas vxorum ſuarum, nõ peccauit, quia erant vxores.22æ.q.154.2.3m./.4.diſt.33.q.1.ar.3. quæſt.3.0. vel Abraham 11. vxorius.

Apoſtolus 1 ¶IACOBVS epiſcopus Hieruſalem, dicitur Iacobus minor, quia vocatus fuit à Chriſto poſt Iacobum maiorem.Gal.le.5. prin.I.
* Confeſſio.20.

2 Iacob Alphæi. uouit non comedere, niſi prius uideret Chriſtum. Ideo Chriſtus ſingulariter apparuit ei. & propter ſpecialem deuotionem eius. 1æ.Cor.15.lect. 1. fi. G. * Dæmon.78. Transfiguratio 2.

3 Iacobus ex inſtinctu, vel reuelatione Dei, fecit per dæmones adduci ad ſe Ermogenem.22æ.q.90.1.c./.2.c.fi.
* Transfiguratio 2.

1 IACTANTIA eſt, per quam quis ſe extollit, ſupra id quod in ſe eſt, ſecundario autem ſupra id quod de eo alii opinantur. 22æ.q.110.2.c./ q.112.1.c /.3.d.38.2.6m.

2 Iactantia quo ad actum exteriorem, eſt ſpecies mendacii, ſed quo ad arrogantiam interiorem, eſt ſpecies ſuperbiæ. 22æ. q. 132.5.1m./.q.162.4.2m./.2.d.42.q.2.4.3m. /.Ma.q.8.4.3m. Arrogantia 9.
* Gloria 10.Hypocriſis 1.Mendacium 6.

3 Iactantia eſt peccatum mortale tripliciter, ſcilicet quãdo eſt contra gloriam Dei, vel contra honorem proximi, vel ex inani gloria, vel ſuperbia, vel cupiditate mortalibus. 22æ. quæſt. 112. 2. 0. * Ornatus 9. Publicatio 1. Religio 81. Rixa. 4.

4 Iactantia eſt ex ſuperbia, tamquam ex cauſa motiua, & aliquando ex vanitate. Ex inani gloria autem, vt ex fine. 22æ. q.112.1 2m./.q.132.5.1m./.q.162.4.2m. /.Ma.q.8.4.3m./.q. 9.3.1m./.3m.

5 Opulentia ſeu diuitiæ cauſant iactantiam, & ſuperbiam dupliciter, ſcilicet occaſionaliter, & per modũ finis. 22æ. q.112. 1.3m. * Ingloria 10.Hypocriſis 1.

6 Iactantia proprie opponitur ſecundum ſpeciem actus veritati, non autem ſecundario. 22æ q.112.1.0.

¶Iactura.Matrimonium 71.
¶Ianua.Apparere. 9. Aſcendere 15. Baptiſmus 26. 153.154. 155.159.160.161.166.186.187. Circunciſio 35.36.40. Confeſſio 56.Exorciſmus 8.Ira 16.Paradiſus 8. Paſſio 130.Peccatorum.353.Porta.
¶Ianuarius menſis. Vſura 214.
¶Iaſpis. Claritas 14.
¶Ibex.Ibices.Ibis.
¶Ibices ſunt animalia parua, quæ habitant in locis petroſis. Iob.39.prin°. Quid.
¶Ibis ibicis, eſt aquatica auis, ſerpentibus inimica, & forte eſt ciconia. Sed ibex ibicis, eſt animal quadrupes. 12æ.qu. 102. 6. 1m.fi.I./.Eſa.24.fi.F. Ciconia 1. Quid.
¶Iconomica. Commotatio 1.Congregatio 1. Diuitiæ.5. Imprudentia 2.Ius 21.Legiſpoſitiua 3.Moralis 3.Politica 1.Prudentia 46.47.Scientia 134.

1 ¶IDEA eſt forma exemplaris, qua res fiunt, & cognoſcuntur, quæ eſt in mente artificis. 1a.q.15.0./.q.44.3.c./.1. d.36.q.2. 0./.diſtinct.18.quæſt.1.2.c.princ°./.Ver.q.3.0./.Quol.4.1.c./ Quo.8.2.c. Quid.

2 Idea proprie eſt forma, quam aliquid imitatur ex intentione agentis, determinantis ſibi finem. Ver.q.3.1.c.

3 Idea græce, forma latine dicitur. Ideo per ideas, formæ aliarum rerum per ſe exiſtentes intelliguntur. 1a.q.15.1.c./.1.diſ. 39.q.2. 1.c./. Ver. q.3.1.c.prin°.
*Deus 124. 125. 126. 147. Exemplar 1. 3. 7. Imago 18. Plato 5.6.

4 Idea in deo, non eſt aliud, quàm eſſentia diuina. 1a, qu. 15.1. 3m./.quæſt 44.3.c./.22æ. quæſtio. 173. 1.c./.1.diſtinct.19. qu. 5.3.2m./.diſtinct.36.quæſtio.2.1.2m./.3m./.2.c./.3. diſtinc.9. quæſt.1.art.1.q.1.3m./.diſt.14.ar.2 q.2.c./.Verit. quæſtio. 2. 9.4m./.quæſt.3.2.c./.q.8.8.1m./.q.12.6.c./.Quo.4.1.c./.Quo. 8 1.c.fi./.1.c. In deo.
*Ratio 12.13.14.20.&c.Senarius 3.

5 Eſſentia dei vt eſſentia, non eſt idea, ſed vt ſimilitudo, vel vt ratio rei intellectæ. 1a.quæſtion. 15.2.1m./. 1.d.36.quæſ.2.2. c./.1m.

6 Eſſentia dei, non habet rationem ideæ reſpectu dei, ſed reſpectu aliorum, quia eſt principium operatiuum aliorum, non autem dei. 1a.q.15,1 2m.
*Deus 114.&c.inf.17.

7 Idea ſecundum veritatem, & ſecundum Platonem, eſt principium cognitionis, & generationis. 1a. q.15.1.3.c.

8 Ideæ ponebantur a Platone, ut eſſent cauſæ ſcientiæ, & eſſe, & generationis corruptibilium. Meta.7. lectio.5.med°.1.D./. Lect.6.prin°.

9 Ideæ ſecundum Platonem, ſunt cauſæ generationis dupliciter, ſ.per modum generantis, & per modum exemplaris. Meta.7.le.7.me°.c.prin°.

10 Idea operati, in mente artificis, eſt ſicut id quod intelligitur, non autem ſicut ſpecies qua intelligitur. 1a. quæſtion. 15.2. c./.2m./. 1. diſtinctio.36. quæſtio. 2.2. a.fi./. Verit. quæſt.3. 2.c./. 5m.

11 Ipſæ rationes imitationis intellectæ, ſeu modi, ſunt ideæ. 1. d.36.q.2.2.c.fi.

12 Ideas eſſe, eſt neceſſarium. 1a.q.15.1.0./.q.44.3.0./.1. d.36.q. 2.1.0 /.Ver.q.3.1.0. Eſſe.
*Ariſtoteles 7.Exemplar 7.

13 Ideæ ſunt tantum in mente dei, & non extra, contra Platonẽ. 1a.qu 15.1.1m /.qu.44.3.2m./. 3m./.4m./.1.d.36.q.2.1. 1m./. 2.d.1 E.1.prin°./.Ver.q.3.2.c fi./.Io.lect.1.fi.d.D.E./.Col.le. 4.me°. A.&c.
*Forma 103.164.&c.Plato 5.6.

14 Reſpectus idearum, non ſunt reales, ſed ſunt intellecti a deo, & tantum in deo.1a.q.15.2.4m./.q.28 4.3m./ q.44.3.c./.22æ. q.173.1.c./.1.d.26.q.2.3.2m./.d.36.q.2.2.8m./. 3m./.3. 2m./. Ver.quæſt.2.9.4m./.quæſt.3.3.8m./.Potentia.qu. 3.16.14m./. Quol.4.1.c./.Opuſc.9.quæſtion.66./.Hebræor.11.lection.2. prin°.G.

15 Reſpectus idearum cauſantur tantum ab intellectu dei, comparante eſſentiam ſuam ad res. 1a. quæſtion.15.2. 3m./. 1. diſtinctio.36. quæſtio, 2.2. 3m./. Con.1. ca°.54./.Opuſc.9.q. 66./.67.

16 Ideæ ſunt æternæ 1a.quæſt.6.4.c./.1.diſtinc. 19. q.5.3. 2m./. diſtinctio.36. quæſtion. 2. 2.2m./. Quol. 4.1.c./. Opuſcul.9. quæſt. 66. Diuiſio.

17 Ideæ in mente dei ſunt plures, ſecundum quòd deus intelligit eſſentiam ſuam eſſe multipliciter imitabilem a creaturis. 1a.qu.15.2. 0./.qu.44.3.c./.qu.47.1.2m./.12æ qu.93.1.1m./.1. d.36.q.2.2.0./.d.38.q.1.2.1m./.3.d.14.ar.2.q.2. c./. Con.1.c°. 54./.Verit.q.3.2.0./.Potentia quæſt.3.16.5m./.12m./. 13m./. Quol.4.1.c./.Quol.7.3.c./.Opuſc.9. quæſt.66.
Idea.5.inf.

[Plura.

18 Pluralitas idearum, eſt cauſa pluralitatis creaturarum, non autem econuerſo. 1.d.36.q.2.2.3m.

19 Idea practica, & ſpeculatiua, non ſunt duæ ideæ, niſi ſecundum rationem. 1ª.q.15.3.c./.Ver.q.3.3.6m.

20 Idea ſecundum proprietatem nominis, eſt æqualiter principium cognitionis practicæ, & ſpeculatiuæ, ſecundum uſum autem, practicæ tantum. 1.diſtinctio.36.quæſt.2.1.c./.Verit. q.3.3.0.

21 In ideis eſt diſtinctio, & pluralitas, quia reſpiciunt proprias naturas ſingularum rerum, non autem lex æterna. 12ª.quæſtio. 93.1.1m.

Differentia. 22 Sapientia, & ars dei, eſt tantum vna, quia ſignificatur vt quo deus intelligit. Ideæ autem vt quod. Ideo ſunt plures. 1ª.q. 15 a.2m./.Ver.q.3.2.c./.9m.

23 Ratio diuinæ ſapientiæ, reſpectu creationis dicitur idea, & ars vel exemplar, ſed reſpectu gubernationis dicitur lex. 12ª. q.93.1.c.

24 Idea principaliter ſignificat reſpectum ad creaturam, ideo dicitur pluraliter. Nec eſt perſonale, ſicut verbum, quia verbum principaliter ſignificat reſpectum ad dicentem, & ex conſequenti ad creaturam, ideo eſt tantum vnum. 1ª.q.34.3.4m./.1.diſtinctio.36.quæſtio.2.2.6m./.Veri.quæſt.4.4.4m./.5m./7.c.

*Ars 9.Deus 124.125.126.147. Similitudo 15.

25 Idea nominat formam exemplarem abſolute, verbum autem creaturæ in deo, formam exemplarem deductam ab alio. Veri.q.4.4.4m.

Immo verbum eſt ſimilitudo creaturæ, ſicut etiam Auguſtinus dicit, ideas in deo, eſſe rerum ſimilitudines. Verit. q.4.4.

Dum.712m. 2m. Reſp. ſicut Duo.80u./.471u.

26 Forma exemplaris rei ſecundum ſpeciem ſuam abſolute, eſt idea, ſed ut ordinata in finem, eſt prouidentia. Veri. quæſtio. 5.1.1m.

27 Idea poteſt pertinere ad ſpeculatiuam cognitionem, ſed prouidentia ad practicam tantum. Ver.q.5.1.1m.

Quorum, 28 Plato dixit, nullam ideam eſſe cauſam alterius ideæ. 2. d.1.q 1. c.ſi.

29 Idea ſeu ratio, ſcientia & ars, non important ordinem ad executionem, ſicut verbum. Ideo non ſunt tantum eorum quæ ſunt, fuerunt, & erunt, ſicut verbum. Verit. quæſtion. 3.7.0.

30 Idea vt principium factionis, eſt practica, & dicitur exemplar. Et eſt omnium quæ aliquando ſiunt a deo. Sed ut eſt principium cognitionis, eſt ſpeculatiua, & dicitur ratio. Et eſt omnium quæ cognoſcuntur a deo, ſecundum propriam rationem 1ª.q.15.3.c./.1.d.36.q.2.3.0./.2.d.18.q.1.2.c.

31 Quæ numquam ſiunt, habent ideam ſecundo modo, non autem primo modo, niſi in virtute. 1ª.q.15.3.2m./.qu.18.4. 4m./.3.d.14.ar.2.q.2.c./.Ve.q.2.8.3m./.q.3.3.6.0./.Poª.q.1. 5.10m./.11m.

Forma 105.164.&c. Imago 18. Senarius. 3.

32 Malum non habet ideam in deo. 1ª.quæſt.15.3.1m./.quæſt. 18.4.4m.

Dum.713m. 33 Oppoſitum uidetur dicere. 1ª.quæſt.14.19.c.ſi. Reſpondeo Dubio 713º.

34 Malum nullo modo habet ideam in deo., quia cognoſcitur per ſolum rationem boni. 1ª.q.15.3.1m./.q.18.4.4m./.1.d.36 q.1.3.1m./.3.d.14 ar.2.q.2.c./.d.31.q.1.ar.2.c./.Ver.q.3.4.0. /.Quol.11.2.0.Malum 5.

35 Priuatio non habet ideam in deo. 1.d.36.q.2.3.1m./.2m.

36 Plato poſuit ideas tantum ſpecierum, & non generum. Con. 1.cº.24./.Ver.q.3.8.c.ſi.Met.7.lec.14.priuº./.ſi.h.

37 Genera non habent aliam ideam inquantum exemplar, niſi ideam ſpeciei. 1ª.q.15.3.4m.

38 Particularia habent propriam ideam, præter idem ſpeciei, contra Platonem. 1ª.q.15.3.4m./.1.d.36.q.2.3.3m./.2. d.3.q. 3.c.ſi.

39 Ideæ in deo ſunt factiuæ totius rei, ſcilicet quo ad materiam, & formam, ſed prius reſpiciunt ſpeciem, quam indiuiduum. 1.d.38.3.1m./.2.d.3.q.3.3.c.ſi./.d.18.q.1.2.c./.Ver.q.3.8.0./. Quol.8.1.0./.3.c.

40 Materia habet ideam, contra Platonem, ſed eandem cum forma. 1ª.q.15.3.3m./.4m./.1.d.36.q.2.3.2m./.3m./.1.d.3.qu.3. 2m./.Ver.b.3.3 0./.Poª.q.3.1.13m.

41 Formæ & compoſito, correſpondet perfecte idea, ſicut & perfectum eſſe. Non autem materiæ, niſi ſecundum quod eſt in compoſito. Sed ei conuenit imperfecte idea, quia habet imperfectiſſimum eſſe, ſ. ſecundum vltimum gradum eſſendi, qui eſt eſſe in potentia. 1.d.36.q.1.3.2m./.3m.

42 Accidentia habent propriam ideam, præter ea quæ inſeparabiliter concomitantur ſubiectum. 1ª.q.15.3.4m./.1.d.36.q.2. 3.4m./.Ver.q.3.7.0.

43 Plato non poſuit ideas accidentium, ſed tantum ſubſtantiarum, quia deficiunt a perfectione ideæ, quia perfectum eſſe non habent. 1.d.36 q.2.3.4m./ Veri.q.3.7.c.

44 Ideæ ſecundum Platonem, non ſunt formarum artificialium, ſed tantum formarum ſubſtantialium. Meta.8. lec.3. meu.h.

45 Idea ſecundum Platonem, non eſt in ordinatis, ideſt conſequenter ſe habentibus, ut in numeris, & figuris. Veri.q.3.7.c. /.q.21.4.c.ſi./.Meta.3.lec.8.ſi./.Ethi.le. 6.meu.d.k./. Anima 2.lec.5.ſi.d. Senarius 3.

* Deus 147.

¶ Ideale. Ratio 12.13.14.20.&c.

1 ¶ Idem ſignificat unitatem in ſubſtantia, & per hoc quod eſt relatum, habet dearticulationem implicitam. Ideo importat unitatem ſuppoſiti, non autem æquale. 1.d.4.q.1.3.3m./.d.19. q.1.1.2m. Quid.

* Abſoluere 31.32.33. Abſtractum 1.6.8. Accidens 18.38.39. 40.41.46. Accuſatio 22. Actio 49.50.89.110. Actus 5.6.41. 55.56.59.62.63.64.78.69.76.166.194. Adiectiuum 4.5. Aer 5. Affinitas 14. Affirmatio 1.2. Agens 37.38.41.66.69.70.77. 90.91. Agere 15. Aliení 2. Alteratio 5.6. Amicitia 19. Amor 141.183.&c.228. Angelus 28.30. &c. 82.99.109.111.167. 316.326.512.513.536.544.591. Anima 9.221.254.170.274. Annihilatio 10.12. Appropriatio 6. Aqua 13.23. Ariſtoteles 7. Aſſumere 6.53.54. Auaritia 24. Audacia 6. Auerſio 1. Baptiſmus 121. Beatitudo 132. Benignitas. Bilinguis. Bonitas 4. 168. Calor 8.9. Charitas 147. Caro 5. Cauſa 26.39.52.33. Cælum 5. Cibus 11. Ciconia 1. Circunciſio 19.

2 Idem ſecundum eandem rationem, ſemper facit idem. 2.d.1. q.1.5.9m./.d.18.q.2.2.c./.d.32.q.2.3.3m./. Poª. q.3.4.c./.q.7. 1.1m./.Quol.10.5.c./.Opuſ.3.cº.96.

* Circumſtantia 15.16.23. Claritas 4.8. Clementia 10. Cognitio 77. Coincidere. Commaternitas. Comprehendere 8. Commune 11.14 Confeſſio 40.46.&c. Conformitas Confuſio. Cõſanguinitas 1.4 8. Contradictio 1. Contrapaſſum 1. Contrarium 7.8.14.15.27.28. Cõtritio 11. Corpus 15.28. &c.39.40. 66.68. Corruptum 2. Dauid 3. Delectatio. Dæmon 69.98. Demonſtratio 5. Deus 28.29.30.66.67.120.&c.266.383. Differre 10. Differentia 6.15.21. Diffinitio 45.47. Diligentia. Dimenſio 3.15.16. Diſpoſitio 7.19 20.27.31.34.35.48.49.50. Doctrina 12. Donum 6.37. Effectus 8.9.10.13.14.17.19. Electio 18. Ens 9.22.26. Enunciatio 6. Epicieeia 1. Aequalitas 1.2. 5. Aequitas 1. Eſſe 42.44.49. Eſſentia 5. Aeternitas 13.&c. Eugnomoſyna. Euſebia. Exceſſus 2. Falſitas 2. Phantaſia 1.2. Fides 29.131.148.152.155.157. Fiducia 9.12.

3 Multiplicato uno eorum quæ ſunt eadem re, & differunt ratione, non oportet multiplicari alterum, ſicut perſona, & proprietas in diuinis. 1.d.9.40.1.1m. * Fieri 18.49. Figura 2. Finis 7 31 32. 33.50 61.71.122. Fomes 8.

4 Oppoſitum uidetur dicere a ſimili. 22ª.q.92.2.1m. Reſpon. dubio 714º. Dum.714m

* Forma 7.&c.49.52.&c.74.137.146. Fortitudo 15. Fortuna 6. Fructus 29. Gaudium 3. Generatio 29.33.71. Gradus 2. Gratia 28.33.34.55.46.53.54. Habere 3. Habitus 42.&c.48. 49.50.60.64.71.72.75.77. Hæreſis 8.33 149.150. Hyerarchia 2.5. Homo 30. Honeſtum 1.2. Idẽtitas. Ieſus 5. Ignis 13. Imaginatiua 1. Imago 10.11.12.

5 Idem eſt homo niger, & homo non albus. Opuſ.37.cº.2.

* Indiuiduum 12.35. Inhumanitas 1. Iniquitas.

6 Immo eſſe album, non eſt idem quod non eſſe nigrum, ſed realiter differunt. Veri.q.28.6.c. Reſpondeo dubio 715u. Dum.715m

* Inſinuatio 1. Inſipientia 1. Inſtans 1.3.4.10.11.16.17. Integrum. Intellectus 57.&c.79.84.118.119.133.&c.293.311. 270.274. Intentio 10. Ironia 1. Iudicium 47. Iurgium. Ius 7. 17. Iuſtitia 15. Iuſtificatio 10.11.12. Legiſpoſitiua 1. Lenia. Lex 41. Liberum 4 Limbus 1. Locus 1. Lotio Lumen 3. Lux 25.16. Malum 41. Maria 46. Materia 2.11.15.20.23. &c.35. Matrimonium 5. Mendacium 18. Menſtruus 7. Menſura 8.9. 20.38. Meretrix 6. Meritum 34.35.86.

7 Si uarientur omnia, manentibus eiſdem principiis eſſentialibus eiuſdem indiuidui, manet idem indiuiduum numero, nõ autem ſi uarietur aliquod principium eſſentiale. Poª.q.10.4. c.prinº./.Quol.11.6.0./ Opuſ.3.cº.158.ſi

* Metaphyſica 27. Metaphora 3. Mirum. Materia 23. Miſſa 22. Motus 58.76. Mulus. Mutatio 4.9.10. Neceſſitas 5. Nomen 9.49. Non ens 4. Non genitum. Notum 10.11. Numerus 5. Officium 17. Oppoſitio 2.17.21. Ordo 42 90. Pallium 3. Paſſio 76. Pater 14.15. Patruus. Pax 3.9. Peccatum 62.152. 259.387.389. Pœna 16.32. Pœnitentia 33. Perfectio 48.49. Perſona 25.35.36. Peruicax. Poª.32.34.38.39. Præceptum 146. Prædicari 20. Præsbytera.

8 Mutato altero parentum, non poteſt eſſe genitum idem numero. Quol.3.25.0./.Quol.5.8.0. *Principium 4.8.9.13.15. 18. Prius 6. Proceſſio 25. Prophetia 78. Proportio 4. Propter 5.7. Prudentia 55.78. Pulchritº.2.4. Purgatoriũ 3. Quantitas 14.15.

14.15.Raptus 8.Ratio 23.26.27. Rationale 7.Reatus 5. Recipere a Reduplicatio 3.Regula 3. Relatio 63.78.&c. Rulatinum 7.Reſurrectio,11.&c.57.Sacerdos.14.Sapientia.54.Sciētia 32. Scientificum.1.Se.Securitas 1.Senſualitas 6. Sexus 2. Significatio 2. Synonima. Situs 4. Sol 3. Somnium. 3. Species 4.5.

9 Corpus manet idem numero, licet fiat continue deperditio, & reſtauratio uirtualiter per alimentum. 1^{a}.qu.119.1.6^{m}./.2.d.30.q.2.1.4^{m}./.4.d.44.q.1.ar.2.q.4.c.ſi /.Cō.4.ca^{o}.80. 4^{m}./.Quol.8.5.c /.2^{m}./.Opuſc.3.c^{o}.163./.164.

^{b}Spirituale 10.Spiritus 21 &c.25.Sponſalia 7.Stella 4 Subiectum 7.Succeſſio 7.Superbia 18.22.Superhumerale. Suppoſitum 5.6.8.9 11.Tempus 3.Theo^{a}.5. Timor 52.53. 55.65. Tranſcendentia.Trepidatio.Verbum 19.27.56.Vigilantia. Virilitas. Virtus 35.74.89.120.127.172.187.188.226.227.Viſus 3.5.6.Vita 7.18.&c. Vitium 9.Vnitas 1. &c. Vniuerſale.4.5.Voluntas 13.19.56.58.Viura 18.48.52.97.123.277.183.238.251.287.Chiliſtas 16.17.Zelus 4.

10 Filius dei eſt idem patri neutraliter, non autem maſculinę.1.d.19.q.2.1.2^{m}./.d.26.q.2.1.2^{m}.

¶Identitas.Adiectiuum 4.5.Apparere 9.Contrarium 41.Corpus 29.Differre 10. Diſtinctio 24. Donum 5. Aequalitas.4.23.Ex 1.Fieri 1.11.Figura 8.9.Ipſum.Pars 19.Prædicari 1.44.Prudentia 55.Relatio 31.88.Reſtitutio 4.

¶Idioma.Communicatio 8.Sermo 2.Chriſtus 183.

¶Idiota.Angelus 308. Apoſtolus 14.

Quid. 1 ¶IDOLATRIA eſt exhibere latriam, idest cultum dei creaturæ.22.quæſtio.94.1.c./.3.diſtinct.9.q.1.art.1.q.3.3^{m}./.Con.3.ca^{o}.120.

^{a}Abraham 9.

2 Idolatria præſupponit infidelitatem, & addit exterius indebitum cultum, mendacium peruerſorum, magnam dei blaſphemiam, & impugnationem fidei.22.quæſt.q.94.3.1^{m}./.2^{m}./.3^{m}./.2.c.

^{a}Adeps 1. Adurare 8. Adoratio 7. Animal 93. Canis 1.

3 Idolatria opponitur latriæ.22.q.92.prin^{o}./.q.94.prin^{o}./.1.c./.3.d.9.q.1.ar.1.q.2./.q.3.3^{m}.q.2./.ar.2.q.6.c.

4 Idolatria quadruplex, ſcilicet ciuilis, idest imaginum habentium deitatem, ſecundum Hermetem, fabularis idest hominū deificatorum, phyſica idest animæ totius mundi, ſecundum Varronem, & Platonica, quæ & phyſica dicitur, ſcilicet intelligentiarum, animarum cœleſtium, dæmonum, & animarum hominum.22.q.94.1.c./.q.128.2.2^{m}./.Con.3.ca^{o}.170./.Po^{a}.q.6.6.c./.Ro.le.7.5.A.&c.

^{a}Cærimonia 8.Cultus 17.18.19.Euchariſtia 189.Exilium.Feſtum 6.Fides 100.Gradus 3.Hæreſis 18.19.66. Imago 43. Iſraeli 2.Iudæi 27.28.29.

5 Omnis idolatria eſt peccatum, nec excuſat mos vulgi, contra Senecam, nec perſequutio contra hæreticos. 22^{a}. q 92.2.c./.Con.3.ca^{o}.120. ^{a}Iuramentum 35.Luminare 2.Machabæi. Mel 2.Neomenia.Periurium 7.Præceptum 43. Raab 2. Sacrificium 36.21.Serpens 4.

6 Idolatria eſt grauiſſimum peccatorum.12^{a}.quæſ.102.3.11^{m}./.22^{a}.q.94.3.c.

Du^{m}.716^{m}. Oppoſitum uidetur dicere.22^{a}.q.10.6.c./.q. 94.3.4^{m}./.4.di.23.q.2.2 c.Reſpond.Du^{o}.716°.

7 Idolatria eſt grauiſſimum peccatorum ſecundum ſe, ſed ex parte peccantis, hæreſis & aliqua peccata, poſſunt eſſe grauiora.12^{a}.q.102.3.11^{m} /.22^{a}./.q.94.3.c./.Ma.q.2.10.c./.1^{a}.Cor.12.lect. 1.prin^{o}.E.

^{a}Simulacrum.Sodomia.Superbia 29.

8 Peccatum contra naturam, eſt leuius idolatria: ſed ponitur conueniens pœna eius, quia eſt manifeſtior.22^{a}.q.94.3.3^{m}./.Ro.lect.8.prin^{o}.C. ^{a}Superſtitio.2.3.4. Templum.1. 7. Veſtis.7.Votum.74.

9 Cauſa diſpoſitiua idolatriæ, fuit triplex ex parte hominis.ſ. inordinatus affectus, repræſentatio delectabilis, & ignorantia Dei. Sed cauſa conſummatiua eius, fuerunt dæmones.22^{a}.q.94.4.c./.2.d.25.q.1.2.c./.Con.3.c^{o}.120./.Potentia.q.3.4.c.

10 Ab idolatria omnia alia peccata oriebantur. 22^{a} q.94.4.1^{m}./.2.d.42. q.2.3.7^{m}./.1^{a}.Cor.12. lect.1.prin^{o} A.

11 Dans hoſtiam non conſecratam pro euchariſtia, eſt reus idolatriæ, non autem adorantes eam, cum hoſtia debeat adorari latria, ſub conditione ut habitu.3^{a}.q.80. 6. 2^{m}./.3.d.9.q.1.ar.2.q.6.2^{m}./.4.diſt.9.ar. 5.q.1.4^{m}./.Quol.5.12.c.

12 Oppoſitum uidetur dicere a ſimili, quia ad digne ſumendum euchariſtiam, requiritur deuotio actualis, cum nemo carnem Chriſti debeat manducare, niſi prius adoret, ſecundum Auguſtinum. 3^{a}.quæſt.80.6.2^{m}./.4.diſt.9.ar.3. q.5.c./.ar.4 q.2.c./.d.12.q.2.ar.1.q.3.c./.q.3.ar.1.quæſt. 2.c. Reſpondeo ſicut

Du^{m}.717^{m}. Dubio 580°.

8. ¶IDOLVM. Oſtendit Deus idola non eſſe Deos quincupliciter, ſ. ex lege naturali hoc dictante, ex lege ſcripta prohibente, ex conſideratione creaturarum terreſtrium, quantum ad creationem, & quantum ad creatorem, ex conſideratione creaturarum cæleſtium, quantum ad cœli magnitudinem, & quantum ad eius ſubſtantiæ ſubtilitatem, in quo primo uirtus dei relucet inter corporalia quantum ad uirtutē, vel quaſi inhabitatione angelorum, & ſanctorum quantum ad dignitatem, uel etiam totius creaturæ inferioris quantū ad corū cauſalitatem, & ex magnorum ſubiugatione, ponens tempore eorum deſtructionem, qui ſunt magni uel ſcientia, uel ſecundum potentiam. Iſa.40.me^{o}.A. Non deus.

^{a}Adurare 8.Fermentum 3.Latria 1.Machabæi.

2 Oſtendit propheta aliorum deorum, i. idolorum falſitatem tripliciter, ſ. ponens per modum iudicij ad idola conſenſum petens diuinitatis ſignum, & petens teſtimonium. Iſa.43.prin^{o}.A.

^{a}Mel 2.Simulacrum.

¶Idoneitas.Abſoluere 40.Electio 34.&c. Veſtis 4.

1 ¶IDONEVS. Idoneum ad magna, reddunt duo, ſ. facultas adminiſtrandi, induſtria & ſtrenuitas exequendi He lec.2.pr^{o}. Ad magna

Adoptio 18 Beneficium 13.Campſoria 8. Confeſſio 76.77. Confeſſor 1.Dignitas 3.

2 Idoneum ad magna, faciunt tria, ſ. ſapientia, nobilitas, & poteſtas.He.le.2.c.

^{a}Electio 34.&c.Fama 1.Ioannes 14.Iudex 3.Manus 3.Medicus 1.3.Natum.Prælatio 18.Puer 8. Raptus 18. Religio 48.49.78.&c.

¶ Idumæus.Amalechitæ.

¶ Ieconias.Maria 5.

¶ Iecur.Amor 262 Sanguis 5.

1 ¶IEIVNIVM duplex, ſ. ſpirituale, idest a peccatis, & corporale, ab eſcis.22^{a}.q.147.1.1^{m}./.4 d.15.q.3.ar.1.q.1.1^{m}. Diuiſio.

2 Ieiunium a cibis duplex, ſ. naturæ, & eccleſiæ.22^{a}.q.147 1.3^{m}./.3.c /.6.2^{m}./.3^{a} q.80.8.4^{m}./ 4.d.8.q.1.ar.4.q 2.2^{m}./.d.15.q 3.ar.1.q.1.c./.5^{m}./ q.2.2^{m}.Matth.26.prin^{o}.c.H.

^{a}Abſcondere 2.5.

3 Ieiunium duplex, ſ. luctus, i. cum amaritudine peccatorum, & præſentis vitæ, & ieiunium exultationis.22^{a}.q. 147.4.5^{m}./.4.d.15.q.3.ar.3.q.2.2^{m}./.ar.3.q.1.5^{m}.

4 Ieiunium eſt actus uirtutis, ſ. abſtinentiæ, & temperantiæ elicitiue, ſed aliarum uirtutum imperatiue.22^{a}.q.3.1.c./.q.88.6.c./.q.146.prin^{o}./.q.147.1.2.c./.4. d.15.q.3.ar.1.q.2.3.c./.q.5.1^{m}./.Quol.3.12.3^{m}.

5 Ieiunium eccleſiæ, eſt parſimonia uictus, abſtinentiaque ciborum, ſecundum Iſidorum.22^{a}.q.147.2. 1^{m}./.4.d.15.q.3.ar.1.q.1.c.

6 Ieiunium, & paupertas, tenent extremum, ſecundum quantitatem abſolutam, medium autem, ſecūdum proportionem ad rationem rectam.Ma.q.14.1.6^{m}.

7 Nimis ieiunans, uel nimis uigilans, peccat, quia ſi aliquis in tantum naturæ uirtutem debilitet per ieiunia, & uigilias & alia huiuſmodi q nō ſufficiat debita opera exequi, puta prędicator prædicare, doctor docere, cantor cantare, & ſic de alijs, abſque dubio peccat, ſicut etiam peccaret uir, quia nimia abſtinentia ſe impotentem redderet, ad debitum vxori reddendum, & ſeruus in obſequijs, quæ domino debet impendere.1^{a}.q.97.3.3^{m}./.22^{a}.q.88.2.3^{m}./.q.125. 1.2^{m}./.qu.147.1.2^{m}./.3^{a}.q.40.2.1^{m}./.4 d.15.q.3.ar.2.q.2. 3^{m}./.d.17.q.2.ar.3.q.2.c./ Ma.q.14. 1.6^{m}./.Quol.5.18.c./.Ro.12.lect.1.me^{o}.F. ^{a}Hypocriſis 2.

8. Ieiunium pulchre commendatur, per multos eius effectus.22^{a}.quæſt.47.1.c / 1^{m}./.3^{a}.quæſt.40.2.3^{m}./.1^{a}.Tim.4.lec.2.me^{o}.B. Effectus.

9 Ieiunium non eſt contra libertatem fidelium, ſed contra ſeruitutem peccati.22^{a}.q.147.3.3^{m}.

^{a}Eleemoſyna 26.32.33.34.Operatio 27.

10 Ieiunium principaliter ſumitur propter tria, ſ. propter comprimendas concupiſcentias carnis, propter eleuationem mētis, & propter ſatisfactionem. 22^{a}.q 147.1.3.5.c./ 4.d.15.q.3.ar.1.q.4.c.q.5.2^{m}. ^{a}Suffragia 3.

11 Ieiunium eſt ſatisfactorium, quia ſubtrahit delectationem addens afflictionem, & impedit peccata futura, debilitando concupiſcentiam.22^{a}.q.147.1.3.5.7.c./.4.d. 15.qu.3.ar.1.q.5.c./.ar.2 q.2.3^{m}.

12 Ieiunium poteſt prodeſſe defunctis, ratione charitatis, & intentionis in eos directę.4.diſtinctio.45 quæſt.2.ar.3. quæſt.1.1^{m} /.2^{m}.

13. Chriſtus ieiunauit, non ex neceſſitate, ſed ut doceret, quam bonum eſt ieiunium, quia ſcutum eſt contra diabolum.22^{a}.q.147.5.1^{m}./.3^{a}.q.40.2.3^{m}./.q.41.3.c./.4.d.15.q.3.ar.3.q.2.3^{m}. Tentatio 20.21.

14 Chriſtus ieiunauit poſt baptiſmū, quia baptizatos oportet inten-

intendere ieiunio,& nõ laſciuiæ.22æ.q.147.5.m./.3a.q.40.2.3m./.q.41.3.c.

15 Chriſtus non ieiunauit plus quàm Moyſes,& Helias, ut crederetur uerus homo. 3a. quæſtion.40. 2. 3m. /. quæſtio. 41. 3 c.

16 Ieiunum ante paſcha ſit quadraginta diebus, ſicut a Chriſto, Moyſe, & Helia, quadruplici ratione, ſ. uel quia ſecundum Gregorium per hos quadraginta dies uirtus decalogi per libros quatuor ſancti euangelij impletur. Vel quia dignum eſt, ut ea nem noſtram, quaterdecies affligamus. Vel quia in his, offerre contendimus decimas dierum. Vel quia ſecundum Auguſtinum creaturæ inuiſibili, debetur ternarius numerus.ſed creaturæ uiſibili, debetur quaternarius propter calidum,frigidum, humidum & ſiccum. Vnde ſi denarius numerus, ducatur per quaternarium qui competit corpori, per quod ad miniſtratio geritur, quadrageſimum numerum conficit. 22æ.quæſt.147.5.c./.3a.qu 40.2.3m./.4 diſt. 15. quæſtio. 3.ar.3.q.1.3m./ 4m.

17 Ieiunium quadrageſimæ, arctius obſeruatur,quàm alio tempore,quia per illud imitamur Chriſtum.22æ.q.147.8.3m./.4.diſ. 15.q.3.art.4.q.2.4m.

Iudæorum. 18 Iudæi non tenebantur ieiunare quadrageſimam, ſicut nunc Chriſtiani,quia Moyſes non erat dominus legis,ſicut Chriſtus.4.d.15.q.3.ar.3.q.1.2m.

19 Moyſes non affligebatur ex ieiunio licet fieret deperditio,ſed non tanta,niſi ceſſaueris miraculo dei.3.d.16.q.1.3.6m./.Verit.q.26.10.5m.

20 Iudæi ieiunabant menſe quarto,quinto,ſeptimo,& decimo, propter aliquas tribulationes tunc habitas.22æ.q.147.5.2m./. 4.d.15.q.3.ar.3.q.1.4m.

21 Iudæi ieiunabant uſque ad ueſperam, ideſt uſque ad noctem, quia nocti comparatur ſtatus ueteris teſtamenti, quia poſt mortem ibant ad limbum tenebroſum,propter peccatum Adæ,per cibum uetitum.22æ.qu.147.7.1m /. 4.d.15. q.3.art.3. q.3.2m.

Neceſſitas. 22 Ieiunium non eſt neceſſarium abſolute, ſed ex præcepto eccleſiæ,quia ſecundum ſe eſt pœnale.Ideo non eſt eligibile, niſi inquantum eſt utile ad aliquem finem.22æ.q.147.3.1m./.3a. q.40.2.2m.

23 Ieiunium eſt de præcepto legis naturæ, ſecundum quod eſt neceſſarium ad ſalutem, ſed determinatio temporis eius. & modi,eſt de præcepto eccleſiæ.22æ. quæſtion.147.3.c./.4. diſtinct.o.15.quæſtio.3.artic.1.quæſt 4.c /.quæſt.5. 1m./. artic. 2.q.1.c.

24 Omnes tenentur ad ieiunia eccleſiæ,niſi ſint legitime impediti, uel niſi ſit euidens cauſa non ieiunandi,ut in pueris, & ſenibus, propter defectum,& debilitatem naturæ,& huiuſmodi.22æ.q 147.4 c./. 7.3m.

25 Iuſti tenentur ad ieiunia eccleſiæ, & ad alia præcepta eius,ſicut & alij.22æ.quæſt.147.4.3m./.4.diſtinctio.15.quæſt.3.arti. 2.q.2.c.

26 Pueri non tenentur ad ieiunia eccleſiæ, quandiu ſunt in ſtatu augmenti,quod ut in pluribus, eſt in fine tertij ſeptennij. ſed exercendi ſunt in eis, ſecundum modum ætatis, tamen quandoque in magna tribulatione iubentur pueri, & bruta ieiunare.22æ.quæſt.147.4.2m./. 4.diſt.15.q.3.ar.2.q.3.c.Nonnis. 2. * Confirmatio. 1a. Defectus. 15. Euchariſtia. 194.&c.

27 Itinerantes,& operarii,debent ieiunare, diminuendo laborẽ, niſi ſit neceſſitas.22æ.q.147.4 3m /.4.d.15.q.3.ar.2.q.4.c.

28 Pauperes habentes ſimul ſufficiens prandium,tenentur ieiunare,non autem ſi paulatim.22æ.q.147.4.4m./.4.diſt.15.q.3. ar.2.q.4.1m.

* Iuramentum 32.

29 Tranſgrediens præceptum de ieiunio ex contemptu,uel impediendo finem,peccat mortaliter, non autem ſi ex cauſa rationabili.22æ.q.147.3.2m./.4.d.15.q.3.ar.4. q.4.3m.

30 Sacerdos poteſt diſpenſare in ieiunio eccleſiæ.4.d.15.quæſ.3. ar.2.q.4 3m.

Tempus, & hora. 31 Ieiunia quatuor temporum ſunt quaſi primitiæ, & expiatio totius anni.22æ q.147.5.c /.4.d.15.q.3.ar.3.q.1.4m.

32 Ieiunium infra octauas pentecoſtes, eſt ieiunium exultationis,ideo ſit ſine genuflexione,cum alleluia.4.diſ.13.q.3.ar.3. q.1.1m.

33 Ieiunium exultationis,non eſt in præcepto eccleſiæ. Propter quod non eſt ieiunium ab eccleſia inſtitutum in toto paſchali tempore. Ieiunium autem afflictionis,& luctus,non decet,tempore lætitiæ,ſ.tempore paſchali,uel in dominica.22æ. q.147.5.3m.

34 Ieiunium de ſe nullo tempore eſt prohibitum, tamen ieiunans in dominica, contra conſuetudinem eccleſiæ, uel ex ſuperſtitione,ut neceſſarium,ſicut manichæi,peccat.22æ. q.147. 5.3m / 4.d.13.q.3.ar.3.q.2.c./.Ro.14.le.1.me°.C. &c.

35 Ieiunium ſit in uigilijs ſanctorum cauſa præparationis ad deuotionem,& cauſa ſignificationis, quod ſancti per afflictiones peruenerint ad gloriam.22æ.q.147.5.c./.4 diſt. 15.q.3.ar.3.q. 1.6m.

36 Conueniens hora prandij tempore ieiunii, eſt hora nona,ſed hora ſexta,alio tempore,quia ſecundum communem curſum comedendi, illa eſt hora, quia cibus non debet apponi,quouſque natura circa cibum præcedentem occupata eſt. Occupatur autem natura in cibo aſſumpto dupliciter : Primo digerendo ipſum. Et quia digeſtio ſit per calorem naturalem, ideo illud tempus digeſtioni eſt congruum, in quo calor naturalis ad interiora reuocatur, ſ.nox, propter ſubtractionem radiorum ſolis, & propter ſomnum, in quo intenduntur uirtutes naturales. Secundo cibum iam decoctum deducendo per membra, quibus debet aſſimilari : Et ad hoc requiritur, quod calor nutrimentum deducens, uſque ad extremas partes corporis euocetur. Calor autem ſolis, calorem naturalem ad exteriora reuocat. Et ideo quando completur ſolis aſcenſus,quod ſit hora ſexta,quia tunc eſt circa medium, tunc eius opus completum eſt. Et ideo tunc eſt tempus communiter ſumendi cibum. Et quia ieiunium eccleſiæ, debet eſſe pœnale.& ſatisfactorium, ideo ſupra hoc aliquid additur,non; autem tantum, quod penitus homo cibi præaſſumptione nocetur,aut uirtus naturalis penitus debilitetur. Vnde parti ſito reſiduo tempore,hora nona occurrit, in qua cibus ſecundum eccleſiæ ſtatutum in diebus ieiunij ſumendus eſt. 22æ.q.147.7.c./.4.d.15.q.3.ar.3.q.3.c.

*Accidia 22.Miſſa. 18.19.20.

37 Hora prandii in ieiunio,determinatur ſecundum groſſam æſtimationem, licet ſit modicum ante uel poſt nonam,non eſt cum eccleſia ſtare intendit,ad ſubtilem temporis inſpectionem. Nec oportet aſtrolabium accipere ad horam conſiderandam. Vnde ſufficit ſi circa horam illam quam eccleſia inſtituit,ieiunans ſumat cibum,etiam ſi aliquantulum propter aliquam neceſſitatem anticiparet.22æ.q.147.7.2m./. 4.d.15.q.3.ar.4.q.3.c.

38 Talis tranſitio temporis,non multum poteſt alicui nocere, cuiuſcumque conditionis exiſtat. Vel ſi ſorte propter infirmitatem,uel ætatem, aut aliquid huiuſmodi, hoc ei in magnum grauamen cederet, eſſet cum eis in ieiunio diſpenſandum, uel ut aliquantulum præuenirent horam. 22æ. quæſtio. 147. 7.3m./. 4.diſtinctio. 15.quæſtio.3.articul.2. quæſtion.4.3m./. ar.4.q.3.c.

39 Ieiunium,& aliæ abſtinentiæ, & afflictiones corporales, non fuiſſent,ſi homo non peccaſſet,quia ſunt medicinæ.1a.Tim.4. lect.2.me°.B.

40 Plaries comedẽs in uno die per modum cibi, ſoluit ieiunium, non autem ſi ſiat per modum medicinæ.22æ q.147.6.c./.4.d. 8.quæſtio.1.articul.3.quæſt.2. 2m./.diſt.15.q.3.art.4.q.1. c./. q.2.c. Praſtio.

*Aqua 6.Bibere.Euchariſtia 194.&c.

41 Comeſtio carnium,ſoluit ieiunium,non autem eſus piſcium, vel leguminum,nec potus uini 22æ.q.147.8.c./.4.d.15.qu.3. ar.4.q.2.c.

42 Oua,& lacticinia reſpirantium,ſunt interdicta in ieiunio quadrageſimæ,non autem in alus, niſi ſecundum conſuetudinem patriæ.22æ.q.147.8.c./.3m./.4.d.15.q.3.articul.4.q.2.4m.

43 Electuaria,uel aliæ medicinæ, ſoluunt ieiunium naturæ,non autem ieiunium eccleſiæ, niſi ſiat in fraudem. 22æ. quæſtion. 147.6.2m./.4.diſtinctio.8.q.1.art.4.quæ.2,2m./.diſt.15.q.3.ar. 4.q.1.3m.

44 Odor non ſoluit ieiunium naturæ,nec eccleſiæ,quia non nutrit,ſed confortat.4.d.15.q.3.ar.4.q.2.4m.

45 Potus quicumque etiam aquæ,ſoluit ieiunium naturæ, quia aliquo modo nutrit,non autem ieiunium eccleſiæ,niſi ſiat in fraudem.22æ.q.147.6.2m./ 3a.q.80.8.4m /.4.d.8. q.1.ar.4.q. 2.2m./.d.15.q 3.ar 4 q.1.2m./.2m./ Matth.26.prin°.c.H./.1a. Cor.11.le.4.me°.A.

46 Nimia anticipatio horæ nonæ,ſoluit ieiunium eccleſiæ, non autem nimia tardatio.4.d.15.q.3.ar.4.q.3.c.

47 Nimia vel auida,ardens,lauta,uel ſtudioſa comeſtio,non ſoluit ieiunium,ſed tollit meritum eius.4.d.15.q.3.ar.4.q.3.2m.

* Operatio 27.

Iephte ſæpe peccauit,uouendo & reddendo, ſed ponitur in catalogo ſanctorum,propter fidem,& deuotionem,& victoriam, & probabile eſt quod pœnituit, licet aliquod bonum figuraret. 22æ.quæſt.88.2.2m./.4.d.38.q.1.ar.1.q.2.3m /.Hæ.11.lect.7. prin°.I. Peccatum.

1 Ieremias uerbis, & myſterijs,paſſionem Chriſti apertiſſime prænuntiauit,& eam ſuis paſſionibus expreſſiſſime præfigurauit.3a.q.27.6.c.6./.3m. *Helias.2.Iudæi.91. Maria 14. Prophetia 56.81.82. Samuel 3.Sanctificatio.22.Sera. Prophetæ.

2 Ieremias, & Moyſes conſiderantes inſufficientiam propriam,

recu-

recuſabant non pertinaciter officium, quod digni erant ex gratia Dei.22ª.q.133.1.4m.

1 ¶ IEROTHEVS doctus eſt, non ſolum diſcens, ſed & patiens diuina ſecundum Dionyſium.1ª.q.1.6.3m ſi /.22ª.q.45.2.c.

2 Aliquis experitur in ſeipſo guſtum diuinæ dulcedinis, & complacentiam diuinæ bonitatis, ſicut de Ierotheo dicit Dionyſius, quòd dicit diuina, ex cōpaſſione ad ipſa. 22ª q.97.2.2m. * Affectio 7.

3 Ciuitas. ¶ HIERVSALEM eſt in medio terræ habitabilis. 3ª.q.46.10. 1m. *Iacobus 1.Iudæi 17.Natiuitas 17. Olocauſtum 4.Paſſio 90.Piſcina 1.Poſſeſſio 8 Prædicare 12.Sion 1.Tentare 19.

2 Hieruſalem ſignificat eccleſiam præſentem: & eccleſiam cœleſtem.2.d.17.q.3.2.6m.

1 Quid. ¶ IESVS ſignificat humanam naturam, ſed Chriſtus ſignificat naturam diuinam & humanam.3ª.q.16.5.c / q6.7.1.c./.3.d. 10.q.1.ar 1 q.1.2m./.d.11.4.c./ Con.4.c°.34.19m.

2 Hoc nomen Ieſus, conuenienter impoſitum eſt Chriſto, in ſua circunciſione.3ª.q.37 2.0.

3 Aliquod nomen, eſt ſuper omne nomen dupliciter. ſ.ratione eius a quo nomen imponitur, ut Ieſus, & Chriſtus, & ratione eius cui imponitur, ut Deus.3.d.18.a.4.q.3.1m.

4 Hoc nomen Ieſus, eſt nouum, & proprium, inquantum ſignificat ſpiritualem & uniuerſalem ſalutem, non autem ut particularem & temporalem.3ª.q.37.2.2m./.Mat.1.prin°.1.G./. Io.4.lec.5.ſi.

5 Multa alia nomina Chriſti, ſignificat idem quòd Ieſus 1.ſalutem.3ª.q.77.2.1m.

¶ Iezabel. Templum 3.

¶ Ignauia eſt ſegnities.5.d.16.q.1.3.c.ſi.

* Docilitas a P g nita.Segnities.

¶ Igneum. Cœlum 60. Empyreum.

1 Quid. Quid. ¶ IGNIS inferni & cuiuslibet alterius rei, eſt eiuſdē ſpeciei.4. d.44 q.3.21.1.q.2.0./ d.47.q 2 ar.1.q.1.0./.ar.2.q.3.1m./.Cæ. lec.18.m°.e.Damni 40.Aer 6.10.12.13.Agilitas 4.Amor 38. 189.194.203.Angelus 559 Anima 140.Antonius 2.

2 Species ignis ſunt tres. ſ.lux.i. ignis in materia propria, flamma.i.ignis in humido aereo, & carbo.i.ignis in ſicco terreſtri. 1ª.q.67.2 2m /.12ª q.31 8.c./. 2.d.13.3.3m./. 4.d.44.q.3.ar. 2.q.1.c / Trin.15.4m /.Anima 2 lec.14.0.m.e.

3 Ignis in materia aliena, uenit in uſum noſtrum, non autem in materia propria quia eſt remotus a nobis. 4.d.47.q.2.ar.2. q.2.c./.1m.*Baptiſmus.Calor 2.5.6.&c. Carbo.Cœlum 35.&c. 53.60.Corpus 35. Diſpoſitio 16.Effectus 9. Flamma.Fornax. Helias 6 Hieronymus 1.Igneum.Ignitum.Ira 52. Lucidītas 2.Lux 11.

4 Ignis generatus a ſole, uel ab inferiori calefaciente, eſt eiuſdē ſpeciei cum igne qui eſt in ſua ſphæra, niſi inquantum admiſcetur ei de materia aliena. 4.d.47.q.2.ar.1.q.3.c.

5 Ignis non lucet in propria materia.i. in ſua ſphæra, nec in materia opaca terreſtri, nec in ſolphure, nec in fumo groſſo, nec in inferno 1ª.q.66.1.5m./.2 d.2.1.2.2 1m./.d.14 2.2m./. 4 d. 44.q.3 ar 2.q.2 4m./.de Po°.q.4.1.2m /.Trin.15.4m /.Anima 2. lec.14.ſi Claritas 2.

* Malignus.Motus 36.Nutrire 3.Raritas 1. Superius 1.Tonitruum. Vapor 1.Virtus 41.

6 Ignis habet in ſua natura lumen, ſed eius lux non apparet nobis.Opuſ.51 ſi.

7 Ignis ex propria natura mouetur tantum ſurſum, ſed circulariter, uel deorſum in materia aliena, & præcipue ſecundum quod agit ut inſtrumentum uirtutis diuinæ.4.diſtin.47.q.2. ar.1.q.3.3m.

8 Omnis actio ignis, eſt ſecundum proprietatem naturæ ignis, non autem omnis actio caleſti ignis.Quol.6.q.2.1.c.

9 Nulla res poteſt diu cōſeruari in igne.2.d.15.q 2.2.1m./.4.d. 44.q.3 ar.1.q.3.3m./.Po°.q.5.9.15m.

10 Quædam corpora ſunt, quæ ad horam in igne ſunt, ſine læſione permanent, ut patet de hebeno, & ſalamandra.4.d.44. q.3.ar 1.q 3.3m.

11 Purgans. Purgatio elementorum in fine mundi fiet per ignem quia ignis eſt ſimilior gloriæ, & actiuior, & magis efficitur.4.d.47. q.2.ar.1.q.2.0./.ar.2.q.1.1m./ 2m./.Con 4 c°.ſi.

* Damnatio 39.40.63.64.Ferrum 0.For 155.156.157.158 Macarius.

12 Ignis conflagrans mundum, quo ad purgationem præcedet iudicium. Sed quo ad inuolutionem impiorum, ſequetur iudicium.4.d.47.q 2.ar.3.q.1.0./.q.2.c./.q 3.1m.

* Pœna 66.&c.90.93.94.Purgatio 7.Purgatorium 3.4.

13 Idem ignis purgabit mundum, & electos. 4.d.43.L./.d.47.q. 2.ar.3 q.3.1m.

14 Iſte ignis cauſabitur, ex ſupernaturali congregatione omniū cauſarum ignis.4.d.46.q.2.ar.1.q.3.c./.Po°.q.5.6.10m.

15 Iſte ignis non agit, niſi ut inſtrumentum prouidentiæ, & uirtutis dei.2.d.6.3.6m./.4.d.44.q.3.ar.1.q.1.3m./.ar.3.q.3.c. 7.d.47.q.2.ar.1.q.3.2m./.ar.2.q.2.3m./.ar.3.q.2.0./. Ve.q.25. 1.c./.1m./ 7m./ 9m.Ma.q.5.2.5m./.Anima.21.c.ſi./.d.a./.Quo. 2 13 c./.Quol.3 23.c./.Opuſ.3.c°.184.

16 Iſte ignis aſcendet tantum, quantum aquæ diluuij aſcenderunt, ſ.uſque ad medium aeris interſtitium 4 d.47. q.2.ar.1. q.5. c./.ar.2.q.2,b.2.q.3./.q.2.c.

17 Deus dicitur ignis, quia ſubtilis tripliciter, ſ.ſubſtantiam, ſciētiam, & apparentiam. Et eſt lucidus quia manifeſtat delectas, & dirigit. Et eſt calidus, quia uiuificat, purgat, & deuaſtat. Et eſt leuis, propter motum, ſitum, & impermixtionem. Iſa.10.ſi. D. Apoſtoli 10.

18 Deus dicitur ignis: quia ignis inter ſenſibilia eſt nobilior, clarior, actiuior, actualior altior, magis purgans & conſumens, ſicut Deus.2.d.6.3 2m./.d 15.2.5m./. Hæ 12. ſi. I. *Aqua 14. Ignitum. Malignus. Motus 36. Raritas 1. Seraphin 2.

19 Deus dicitur ignis: quia purgat, inflammat, & condemnat.Poten°.q.7.5.c./ Iſa.33.me°.H.

* Terra 1 Chriſtus 198.

20 Charitas dicitur ignis, quia illuminat, exæſtuat, omnia ad ſe conuertit, expeditum facit, & ſurſum trahit. Iſa.30.ſi G.

21 Deus liberat ſanctos a quadruplici igne, ſ. ab igne libidinis, tribulationis, damnationis, & diuinæ indignationis.Iſa. 43. me°.E.

22 Amor dicitur ignis, ſecundum quinque conditiones ignis, ſ. quia ignis eſt in materia ſua nobilis, in forma cognoſcibilis, in quantitate magnus, in uirtute inextinguibilis, & in pondere ſtabilis. Opuſ.61.c°.48.

¶ Ignitum. Ignis.8.Religio.44.66.96.

¶ Ignobilitas. Ira 40. Mulier 21. Pars 21. Peccatum 47. Seruitus 9. Vilis.

¶ Ignominia. Confuſio. Ignominioſum. Peccatum 248. Pœna 16. Verecundia 4. Vindicatio 6.

¶ Ignominioſum. Peccatum.148.

1 ¶ IGNORANTIA triplex. ſ. ſimplicis negationis, priuationis, & prauæ diſpoſitionis. Ma.q.3ª.7.c./. Anima.2.lec.11.

2 Ignorantia ſextuplex.ſ.inuincibilis, affectata in ſe, uel in ſua cauſa, iuris, facti, cauſa actus, & non cauſa. Prima & quarta excuſant a peccato in toto, ſecunda & tertia excuſant non in toto, quinta excuſat a toto ſi non ſit culpa, ſexta uero nec excuſat nec minuit peccatum 12ª.q.74.1.1m./.5.c./.1m /. q. 76.3.4. 0./.22ª.q.59.4.1m./.3ª.q.47.5.3m./.q.80 4.5m./.2. d.22.q.2. 2.0./.d.41.q.2.1.3m./.4 d.9.ar.3.q.3.0 / 1.21.q.2.2 4m./.Ver. q.17.3.4m /.4.5m./.Ma.q.2.3.9m /. q.3. 8 0. Quol.5.27.2m /. Quol.8 13.15.2./.Quol.9.15.c / Pſa 4.prin°.F.E./. Ro.lec.7. prio°. *Excommunicatio 25.31.32.Gula 5.6. Diuiſio.

3 Ignorantia tripliciter ſe habet ad actum. ſ.concomitanter, conſequenter. i. uolita in ſe ut affectata, uel in ſua cauſa.i.habitu uel paſſione, ut ignorantia electionis, & antecedenter, ſ.cauſa actus. Tertia cauſat inuoluntarium ſimpliciter ſecunda ſecundum quid prima uero nullo modo, ſed tantum non uoluntarium.12ª.q.6.8 0 /.q.19 6.c. /.q.76.3.4.0./.2.d.39.q.1.1.4m /. d.43.1.3m./.Ma.q.3.8.c.

* Humilitas 9 Ignotum.In.6.Peccatum.22.24 27.31.87.112 143.146.159.192.227.359.

4 Ignorantia eſt uolita tripliciter. ſ.directe, ut affectata, indirecte.i.propter negligentiam, & per accidens.i.cōſequenter. Prima auget peccatum: aliæ uero diminuunt. 12ª. q 19.6.c./. Ma. q.3.8.c. * Stultitia 2.10.Tenebræ 2.

5 Ignorantia excludit triplicem ſcientiam. ſ. quia ſcitur aliquid eſſe malum ſecundum ſe, uel ut nunc, uel ut fugiendum.12ª. q.78.1.1m./.Ma q.3.8.c.

6 Ignorantia cauſat triplex malum. Primo triplices ſordes, ſ.erroris, affectus, & operis. Secundo ocioſitatem. Tertio claudit appetitum boni, Quæ mala, remouentur per ſcientiam.Dionyſ.4.lec 4.

7 Quid. Ignorantia habet rationem pœnæ, & non culpæ ſecundum ſe. Sed ignorātia ex cauſa.ſ.ex negligētia diſcendi, uel ex effectu ſequente, eſt peccatum.12ª.q.76.2.0./.q.84. 4.5m./.q.105.2. 9m /.22ª.q.53.2.2m /.2.d.42.q.2.ar.2.q.2.3m./ Ma.q.3.7.c./. 2m./.7m./.11m./.Quol.1.19.c.

* Cognitio 76. Conceptio 11.Conſilium 19.Delictum 2. Fides 36.122.127.&c. Idolatria 9.

8 Neſcientia eſt ſimplex carentia ſcientiæ. Sed ignorantia propria, eſt neſcientia eorum quæ quis eſt aptus ſcire & debet. Error autem addit approbationem falſi Sed hæreſis ei addit pertinaciam contra fidem.1ª.q.101.1.2m./.12ª.q.76.2.c./.4.d. 30.q 1.1.1m /.d.49.q.2.5.8m./.Ma.q.3.7.c / 4. 8 1.7m / Dionyſ.4.lc.4. *Iniuſtitia 4 Nox 3.

9 Ignorantia electionis dicitur, non quia electio ſit ſcientia, ſed quia ignoratur quid ſit eligendum.12ª.q.13.1.3m.

* Ordo 84.85.

10 Ignorantia priuationis.i.eorum quæ quis tenetur ſcire & poteſt, eſt peccatum, non autem aliorum.12ª.q.76.2.0./. q.94.4. c./.2m.

c./.2m./.3m./.2.d.22.q.u.2.o./.d.41.q.u.1.3m./.d.42.quæſt.2.ar.2.q.3.2m./4.d.9.ar.3.q.2.1m./.d.21.q.2.4m./.Ver.q.17.3.c./.Ma.q.3.7.o./.Quo.1.19.o./.Quo.8.15.o./.Eſa.5.meᵒ.b.B.

11 Ignorantia omnino inuoluntaria, non eſt peccatum. Ma.qu.3.7.7m.

12 Ignorantia & fomes ſunt materialia in peccato originali. Ma.q.3.7.c.ſi./.1.1m. *Præceptum 139.147.

13 Ignorantia non eſt peccatum originale, ſed actuale, ſicut & omiſſio.2.d.22.q.2.2.2m./.d.30.q.1.3.5m./ Ma.q.3.7.c.

14 Ignorantia peccati, in his quæ ſecundum ſe ſunt mala, pertinet ad infidelitatem, ſed in his quæ ſunt mala, quia prohibita, pertinet ad negligentiam. 4.d.9.ar.3.q.1.1m.

Subiectum. 15 Ignorantia quælibet, quæ eſt peccatum, eſt in intellectu ſubiectiue, ſed eſt in uoluntate, ut in cauſa. 2.d.22.quæ.2.2.2m./.2.3m./.Ma.q.3.7.5m. Subiectiuè. *Angelus 211.&c. 394.&c. 457. Animal 83. Aſſumere 60. Beatitudo 125. Credere 13. Decretiſtæ 3. Damnu 8.9.55.

16 Ignorantia negatiue poterat eſſe in natura integra, non autẽ ignorantia priuatiua. 1a.q.101.4.2m.2.d.43.6.c. *Aeſtimatio 1.2.

17 Nulla ignorantia fuit in Chriſto.3a.q.15.3.o. *Fides 36. Fortitudo 45. Ignorantia. Ignotum.

18 Ignorantia negatiue, ſemper eſt in angelis, & in aliis beatis, nõ autem ignorantia priuatiue, quia eſt pœnis.1a.quæſtio.12.4.2m./4.diſt.49 qu.2.5.8m./.Ma.q.3.7.c./.q.8.2.7m./. Dionyſ.4.lec.4. Angelus 312.&c. 394.&c. Iudæi 19.21. Iuriſtæ.9. Lex 57.

19 Ignorans non peccat continue, nec ex quolibet non ſcito peccatum, ſed tantum cum habet tempus diſcendi ea, quæ ſcire tenetur & poteſt. Vnde homo non dicitur ignorans, ſi non intelligit ſicut Deus, ſed ſi non intelligit, ſicut aptus natus eſt intelligere. 12e.q.76.2.5m./.4.3m./.q.94.4.c./.2m./3m./.2.diſ.22.q.2.1.4m./.Ma.q.3.7.12m./.Meth.5.le.20.meᵒ.d.ſi. *Præceptum 147. Puer 10.11.12.

20 Ignorans grauiſſime peccat, non propter quantitatem peccati, ſed periculi. Vel ignorantia beneficiorum Dei, eſt grauiſſima, inter ſpecies ingratitudinis. 12e.q.76 4.3m./.2.d.22.q.2.3 1m./.4.d.9.ar.3.q.2.1m./.Ma.q.3.8.1m./.Ro.2.lec.1.meᵒ.F.&c. *Religio 61.

Cauſa. 21 Ignorantia & error, cauſantur ex acedia. Ma.q.81.7m./.8m. *Superbia 29. Votum 80.

22 Ignorantia alicuius particularis, i. circumſtantiæ, quam quis non poteſt ſcire, debita diligentia adhibita, excuſat totaliter a peccato, non autem ignorantia, quam cauſat habitus uel paſſio, impediens applicationem ſcientiæ communis, ad particularem actum. 12e.q.19 6.c./.q.77.7.1m./. 22e.q.59.4.1m./.3a.q.80.4 5m./.4.d.9.ar.3.q.20./.d.15.q.1.ar.3.q.2.2m.

23 Ignorantia poteſt eſſe effectus unius peccati, & cauſa alterius Ma.q.3.6.8m.

Effectus. 24 Ignorantia inquantum tollit ſcientiam impedientem peccatum, eſt cauſa peccati. Sed inquantum tollit uel minuit uoluntarium, excuſat a peccato, & eſt cauſa miſericordiæ uel ignoſcentiæ. Ma.q.3 6 6m. *Blaſphemia 17.23. Cognatio 9. Conceptio 42. Confeſſio 41.

25 Ignorantia non excuſat, nec minuit peccatum, niſi ſecundum quod cauſat inuoluntarium 12e.q.19.6.c./.q.73 6.c./.q.76.3.4 o./.q.77 7.2m/q.105.2.9m./.2.d.22.q 2.2.c./.5m./.4.d.30.q.1 2.c./.Ma.q.2.10.3m./.q.3.6.6m./.8.c./.4m/5m./.Quol.1.19.6. *Conſcientia 4.13.&c. Credere 13. Aeſtimatio 1.2. Euchaᵃ 221.278. Fides 36. Iniuſtitia 2. Furtum 2.3 6.7.

26 Ignorantia præcedens inclinationem appetitus, cauſat eam. Ideo quanto maior eſt, tanto magis cauſat inuoluntarium, & excuſat a peccato. Non autem ignorantia ſequens, ſed magis grauat. 22e.q.159 3.1m. *Gula 5.6. Idolatria 9. Illegitimus 3.

27 Ignorantia oppoſita ſcientiæ practicæ, excuſat, uel minuit peccatum, nõ autẽ ignorantia electionis, ſed conſtituit peccatum, & opponitur prudẽtiæ. 22e.q.47.2.c./.q.88.2.c./.Vi.q 1.6.3m. *Iniuſtitia 4. Lex 101. Matrimoᵐ 92.110.&c. Ordinaᵒ 7.

28 Ignorantia electionis, nec excuſat, nec minuit, nec cauſat peccatum, ſed ſequitur omne peccatum. 12e.q.76.4 1m./.q.78.4.1m./.2.d.22.q 2.2.4m./.Ma.q.3.3.9m/q.3.8 c/.5m./Vir.q.1.6 3m./1e.Ti.2.le.3.meᵒ.G. Ordo 84 85.104.106.

Duᵐ.718ᵐ. 29 In omni peccatum contingit in actu liberi arbitrii, eligendo malum ex ignorantia.1a.q.63.1.4m. Reſp. Duᵒ 718.

30 Nulla ignorantia eſt cauſa peccati, niſi per accidens, ſ. illa, quæ tollit cognitionem uniuerſalem, uel particularem prohibentem peccatum. 12e.q.76.1.o./.3 c./.2 d.42.1.c./.3m./ Ma.q.3.6.o./.7.c.6 /.9m. *Peccatum 87.88.91.122.123.143.149.159.192.287 359.

31 Ignorantia ſeu error non excuſat a peccato, niſi ſit illius circumſtantiæ, cuius appoſitio uel remotio, facit differentiam liciti & illiciti in actu. 4.diſt.30.q.3.2.c./.3m. *Præceptum 29.147. Principium 37. Promulgatio 33. Puſillanimitas 1.

32 Ignorantia infidelitatis excuſat ſequens peccatum, non in toto, ſed in parte. 4.d.9.ar.3.q 4.c./1m./.Ma.q.3.8.1m. *Religio 63. Scandalum 8.15.&c Schiſma 5. Simonia 32.36.&c. Tentare 5.11. Tenebræ 2.3.4. Timor 30. Tribulatio 9.

33 Agens contra conſtitutionem uel præceptum Papæ propter ignorantiam, non excuſatur a peccato, ſi teneatur & potuerit eam ſcire, ſ. inquantum in eius notitiam deuenit per alios, uel deuenire poteſt, promulgatione facta; quia omnes tenentur eam ſcire. 12e.q.90.4.c./.2m./.3m. Veri.q.17.3.c./. Quol.1.19.9. Vendere 8. Virtus 361. Voluntarium 4.11.&c. Viura 244.256.261.266.

¶ Ignoſcentia. Ignorantia 8. Miſericordia o.

¶ Ignotum. Adam 19. Cognitio 76. Conſilium 29. Differentia 18. Euchᵃ.221.278. Incantatio. Infinitum 27.&c. Miſericordia 42. Peccatum 84.&c. Reſtitutio 22. Tribulatio 9. Via 6. Vſura 244.256.261.266.

¶ Ille. Dauid 3.

¶ Illabi menti conuenit ſoli Deo. 3a.q.8.8.1m./q.64.1.c./.2.d.8.5.5m./4.d.9.ar.2.q.4.2m./d.12.1.prinᵒ.E.Con.u.1ᵒ.96.ſi./.Ioᵒ.4.cᵒ.17.ſi./.18.ſi./. Veri.q.28.2.8m./.Io.13.lec.4.ſi.G./.1e Cor.2.lec.2.ſi.K. *Angelus 83.85.Io 7.&c. Deo.

¶ Hilaritas eſt intenſio gaudii prorumpentis exterius, ſecundum immutationem uultus. 3.d.26.q.1.3.c. Veri.q.26.4.5m. Delectatio 109. Quid.

¶ Illatum Baptiſmus 128 &c. Beatitudo 138. Euchᵃ.140. Excommunicatio 17.31. Ira 35.72. Meritum 98. Miſericordia 29.32. Mors 9.17.30.98. Pœnitentia 19. Satisfactio 2. Temperantia 14. Timor 29. Vindicatio 3. Violentia 1. Vſura 259.287.292.295.299.301.302. Chriſtus 86.

¶ Illectio. Dæmon 81.90.

¶ Illegalis. Iniuſtitia 1.

1 ¶ ILLEGITIMVS incurrit duplex damnum. ſ. priuationem officiorum & dignitatum, & hæreditatis. Tamen naturales ſuccedunt in ſexta parte, ſpurii autem in nulla. 4.diſt.41.ar.3.quæſt.2.o. Damnum.

2 Illegitimi & eunuchi, priuantur in lege ueteri, honore ciuili, decem annis, non autem quo ad deum. 12e.q.105.3.2m.

3 Ignorantia excuſat parentes, ab illicito coitu, & filios ne ſint illegitimi, ſi matrimonium contractum eſt in facie eccleſiæ, nõ autem ſi clandeſtinæ. 4.d.41.ar.3.q.1.2m./.ar.5.q.1.1m. *Deſponſatio. Filiatio 10. Ordo 97.

4 Parentes tenentur iure naturali, prouidere neceſſaria illegitimis, etiam ſpuriis. Et epiſcopi debent eos cogere ad hoc. 4.d.41.ar.3.q.2.c.

5 Illegitimus poteſt legitimari ſextupliciter. ſ. dupliciter ſecundum canones, ſ. ſicut cum quis ducit in uxorem illam, ex qua filium illegitimum generauit, ſi non fuit adulterium, & per ſpecialem indulgentiam & diſpenſationem domini Papæ. Et quatuor aliis modis ſecundum leges. ſ. primus eſt ſi pater filiũ naturalem, curiæ imperatoris offerat, quia legitimatur propter curiæ honeſtatem. Secundus, ſi pater in teſtamento nominet, eum legitimum hæredem, & filius poſtmodum, teſtamentum imperatori offerat. Tertius, ſi nullus ſit filius legitimus, & ipſemet filius ſeipſum principi offerat. Quartus uſi, ſi pater in publico teſtamento, uel cum trium teſtium ſubſcriptione, eum legitimum nominet, & adiiciat naturalem. 4.d.41.ar.3.q.3.o. *Religio 52.53. Spurius.

¶ Illæſus. Chriſtus 214.

¶ Illiberalitas magis opponitur liberalitati, quam prodigalitas. 22e.q.107.2.c. Opponitur. *Auaritia o. Paruificentia. Tirannus 3.

¶ Illicitum. Abſtinentia 4. Accuſatio 20. Acquirere. Affinitas 4. Augurium 2. Character 47. Charitas 63. Caſtitas 4. Continentia 3.9. Damnum 2. Datio 18. Duellum. Electio 34. Ignorantia 31. Illegitimus 3. Importunitas. Incantatio. Incarcerare. Iuramentum 21.&c. Mutilatio. Notorium 2. Oblatio 6. Paſſio 81.83. Peccatum 96.245. Promiſſio 4. Senſualitas 9.12. Simonia 24. Solicitudo 6.7.8. Sors 5. Statutum 1. Stuprum 3. Vinum 5.

1 ¶ ILLVMINATIO non eſt motus. 1a.q.53.3.c. *Adam 19 Aer 5. Aſſiſtere 2. Baptiſmus 158. Beatus 29. Quid.

2 Immo illuminatio eſt motus. 1a.q.53.3.2m. Reſpondeo dubio 719ᵒ. Duᵐ.719ᵐ. *Bonitas 195. Charitas 128. Cæcus 6.

3 Illuminatio fit in inſtanti, quia nõ eſt motus, ſed eſt terminus motus localis. Et lumen non hẽt contrarium, ideo ſubiectum eius, eſt in ultima diſpõne. 1a.q.53.3.c./.2m./.q.67.2.c./.12e.q.113.7.c./.3a.q.75.7.c./.1.d.37.q.4.3.c./.1m./.2.d.1.q6.1.2.3m./.d.13.3.5m./.3.d.22.q.3.ar.2.q.2.1m./4.d.11.q.1.ar.3.q.2.c./.d.44.q.1.ar.2.q.3.c./.Con.2.cᵒ.19.ſi./. Veri.q.28.3.8m./.Poᵃ.q.3.13.c.ſi./.18.22m/.Quol.11.4.c./.Meth 8.lec.1.ſi.

/.Anima

/. Anima.2.le.14. *Conſilium 29.Creatura 6.Dæmon. 7. 11. 14.17.Deſcendere 4.Deus 195.196.Diaconus 5.Docere 3.Epiſcopus 11. Phantaſma 7.

4 Illuminatio non eſt motus localis,ſed alteratio.1ª.q.53.3.2m./.3.d.22.q.3.ar.2.q.2.1m. *Hierarchia 4.Ignis 11.17.20.Illuſtratio.Ioſtans 16.17.30.Inſtructio. Lumen 1.&c.8.15.Luna 2 5. 6.8.Lux 11.20.

5 Illuminatio proprie non eſt paſſio,quia nihil abijcit.3. di.15. q.2.ar.1.q.1.2m.
*Macarius.Maria 1.0.68.Miraculum 13.14. Miſſio 22. Neomenia.Notorium 2.Officium 2.Planetæ 3.Prophetia 39.&c. 86 87.Religio 96.

6 Aliquid illuminatur tripliciter,ſ.in ſuperficie tantum, ut opaca,uel in profundo non fixe,ut diaphana, uel fixe ut lucida 2.d.13.3.10m./.Ver.q.9.1.c./.Anima.2.le.14.fi.h.G.
*Sacramentum 97.98 Scientia 7.80. Seraphin 2. 3. Sexus 3. Sol 1.Spiritus 13.14 16.

7 Homo non poteſt illuminare , confortando lumen alterius, quia in eo eſt debiliſſimum lumen intellectuale, niſi forte inſtrumentaliter dirigendo,proponendo exempla, uel applicando principia concluſioni.1ª.q.116.1.0./.2.d.9.2.4m./. d.28.5.3m. *Terra 5.

8 Sacerdos illuminat,tradendo ſacraméta gratiæ, non auté infundendo gratiã.3ª.64.1.1m./.Ver.q.11.1. 9m./.14m./.27m.

6 Eccleſia illuminatur ſextuplici lumine. ſ.lumine ſacræ ſcripturæ,ſpiritualis intelligentiæ,gratiæ,gloriæ,lætitiæ , & dei. Iſa.60.meº.K.

10 Omnes in eccleſia,ſunt recipientes,i.illuminandi, purgandi, & perficiendi . Sed non omnes ſunt agentes, i.illuminantes purgantes,& perficientes 4.d.4.q.1.ar.4 q.3.c.
*Theologia 5.27.Venire 2.Verbum 66.74. Viſio 20.Viſus 2. 5.Vnctio 14.

11 Omnis perficiens,illuminat,& purgat , & non econuerſo , & omnis illuminans purgat,& non econuerſo 2.d.9.2. 8m.

12 Omnis qui illuminatur, percipit illuminationem ex parte obiecti,non autem ſemper ex parte principij.1ª. q 111.1.3m.

¶Illuſio.Dæmon 72.&c. Diana.Diuinatio 5. &c. Hæreſis 8. Loqui 7.

Mentia. ¶Illuſtratio. Ad illuſtrationem internam mentis,tria diſponunt,ſ.eſſe in abſtractione tranſitoriæ dulcedinis in approximatione ad fontem luminis,&.in interiori dilatatione mentis,quæ fit per conatum hominis.Opuſ 60. cº.5. *Abſtractio 25.Angelus 169.Anima 169. Dos 4. Intellectus 249.250.300 Prophetia 40. Somnus 2.Splendor.Viſura 86.

Quid. ¶Illuſtres uocabantur uiri, in dignitate conſtituti,primi ordinis inter patres conſcriptos.Op.20.liº.4.cª.27. *Nobilitas 0.

¶Imaginabile. Abſtractio 12. Intellectus 124.Materia 31. Scientia 47.

¶Imaginari.Chimera 2.

¶Imaginaria.Abſtractio 16. Cælum 64.Deus 173.192. Finis 24 134. Miſſio 45.Negatio 5.Ordo 21. Prophetia 43.55.56. 58.72.&c. 89.90.91. Raptus 11. Tentare 19.23. Viſio 5.7. 12. 21.

Actus. 1 ¶IMAGINATIO habet duo officia,ſ.conſeruare, ſpecies ſenſibiles,& repræſentare eas intellectui.Ver.q.15.2.8m.

2 Imaginatio & ſenſus,numquàm cognoſcunt naturá rei, ſed tãtum accidentia.1ª.q.57.1.2m./.3ª.q.76.7.c./.1.d.19. qu.5.1. 6m./.3.d.23.q.1.1.c./.3m./.d.35.q.1. 21.1.q.1.c./.q.2.21.5.q.1. c./.2m./.4.d.49.q.2.7.6m./ Ver. q 1.12.c./.q. 8.7.6./.q.10.4. 2m./.6.2m./.q.12.12.12m./.Quol.8.4.c./.Senſu.lc.10.meº.K./.Poſter m.lec.42.inc°.b. *Abſtractio 15.

3 Non poſſumus imaginari,quæ nullo modo ſentimus ſecundũ totum,uel ſecundum partem. Ideo cæcus natus, non poteſt imaginari colorem.1ª.q.112.3.1m./.2m./.Ma.q.3.4.2m./. qu. 16.12.9m./.Anima. 4.2m./. Quol.8.3.c.

4 Sub imaginatione non cadit niſi corpus.1ª q.50.1.c./.Poª.q. 6.6.c. *Angelus 151.174. 176.Anima.265. 278. Appetitus 48.65.Aſſimilatio 14.&c.Chimera.0. Femina 3. Forma 172. Homo 39.

5 Imaginatio eſt tantum corporalium, & ſingularium. Cont.2. cº.66.1m./.Ver.q.12.11.1m.Imaginabile.Imaginaria.

6 Nec eſt ultra quantitatem.Poª.q.3.19.c.
*Infidelitas 9.Intellectus 92.131.133.&c.262.288.

7 Nec eſt ultra continuum.Poª.q.10.1.c.prinº. *Ioannes 8.Ira. 46.Mundus 29.Non ens 2. Paſſio 53.

8 Imaginatio cooperatur ſuo obiecto , formando aliquas ſpecies,non autem ſenſus.1ª.q.12.9.2m./.q.78.4.c./.q 84.6 2m./ q.85.2.3m./2.d.23.q.1.2.3m./.Ver.q.8.5.9.c./.q.10.6. 5m./.q. 19.1.c./.Quol.5.9.2m./.Quol.8.3.c.

9 Proles immutatur,ſecundum fortem imaginationem parentis in coitu,quia immutatur ſpiritus corporeus,in quo eſt uirtus formatiua.2.d.20.q.2 1.2m./.Ma.q.4.8.13m. *Peccatum. 41.136.Phyſica 14.Primi 1.Prophetia 13.56. Stupor 1,

10 Imaginatio ægritudinũ,quandoque cauſat eas.3ª.q.13.3 3m./. 4.d.4.q.1.ar.3.q.3.c./.Cont.3.cª.99.6m./.103.1m./.Poª.q.9.3. 7m./.9.c./.Opuſ.28.cª.2.
*Dimor 34.Verbum 36.

Quid. 1 ¶IMAGINATIVA eſt idem,quod phantaſia.1ª.q.78.4.c./.qu. 84.6.2m. *Phantaſia 1. Appetitus 57.

2 Imaginatiua eſt altior potentia, quàm ſenſus exterior,in quo tamen eſt maxima certitudo , quia eſt principium omnis cognitionis humanæ , & ſemper oportet principia cognitionis eſſe certiora.3ª.q.30.3.2m. *Iudicium 15.

3 Imaginatiua eſt omnium corporeorum , ut conueniunt in ratione quantitatis & figuræ,& conſequentium, & ſenſus communis eſt eorum,ut conueniunt in actiua. Ver.q 25.2.c.
*Liberum 26 Nabuchdonoſor.6. Opinatiua. Præſtigium 2. Senſualitas 5.Sexus 9.29.

4 Organum imaginatiuę eſt in anteriore parte cerebri, & prope uultum.2.d.20 q.2.2.c./.4.d 7.q.3.ar.3.q.2.ar.1./. Ver.qu. 18.8.c /.q.26.4 5m.
*Spiritus 4.Vultus.Chriſtus 132.

5 Senſibile eſt agens inſufficiens, reſpectu intellectus,ſufficiens autem reſpectu ſenſus, & imaginatiuæ,tamen actio eius attingit omnes.Quol.8.3.c.

1 ¶IMAGO quælibet eſt ſimilitudo,& non econuerſo,quia imago addit eſſe expreſſum ab alio. 1ª. q.35.1.c./. 1m.2.c./. q.93. 1.c./.9.0./.1.d.28.q.2 1.c./.2.d.16.4.0./.Ver.q.22.6.2m./. 1ª. Cor.11.lec.2.fi K./.2ª.Cor.4.lec.2.meº.C./.Col.lec.4.prinº. G./.He.le.2.prinº.K.

2 Differentia triplex,inter imaginem , & ſimilitudinem,ſ.quia imago pertinet ad formam, ſ.ſpecialem ſimilitudo autem ad naturam , imago pertinet ad cognitionem ueritatis, quæ eſt principium demonſtrans naturam intellectualem, ſimilitudo autem ad amorem uirtutis. Imago pertinet ad potentias, ſ. memoriam, intelligentiam , & uoluntatem,ſimilitudo uero ad habitus conſequentes.ſ.innocentiam,& iuſtitiam.1ª.q.93. 9.0./.2.d.16.4.0. *Abraham 23.Artificiale 7.Calcus 19. Aequalitas 21. Figura 2.Idolatria 4.

3 Imago proprie dicitur,quod procedit ad ſimilitudinem alterius.Id autem a quo procedit.dicitur proprie exẽplar, improprie auté imago.1ª q.35.1.1m./. q.93.5.4m./. 1.d.28. q.2.1.c. *Lumen 9.10.Ratio 41.Reuerentia 7.Similitudo 6.

4 Ad rationem imaginis,non ſufficit expreſſa ſimilitudo ſecundũ genus,uel ſcdm accidens commune , ſed requiritur quod ſit expreſſa ſimilitudo ſecundum ſpẽm,uel ſecundum accidens proprium ſpeciei,& præcipue ſcdm figuram.1ª.q.35.1.c./.q. 93.2 6.7.8.c /.1.d 28.q.2.1.c./.1m./.2.d.16.1.2.4.c./.Ver.qu. 10.7.c./.Phi.ſ.7.le.5.meº.d.6./.1ª.Cor.11.le.2. fi k./.Col.lec. 4.prinº.G./ He.le 2 prinº.k.

5 Ad rationem imaginis requiruntur quatuor.ſ.ſimilitudo,adæquatio,ſiue æqualitas proportionis , expreſſum & proximum ſpeciei ſignum,& ordo.1.d.18.q.d.1.c. *Verbum 35.42.54.Veſtigium 6.7.10.Vmbra.1.2.Viſura 297.

6 Ad rationem perfectæ imaginis , requiruntur tria.ſ.ſimilitudo,& origo,& æqualitas.1ª.Cor.11.lec.2.fi K /.2ª. Cor.4.lec. 2.meº.C.

7 Aequalitas eſt de ratione imaginis perfectę , non autem imperfectæ.1ª.q 63.1.c./ Poª.qu.5.2. 3m./.1ª.Cor.11.lec.2. fi.K./. 2ª.Cor.4.lec.2.meº.D.

8 Ad rationem imaginis , requiritur æqualitas proportionis, non autém æqualitas æquiparantiæ.2.d.16.1.4m.

9 Imago principaliter conſiſtit in potentia cognitiua,quia ex memoria & intelligentia, oritur uoluntas,ideo etiam imago importat & comprehendit cognitionem & affectiuam . Et tota imago eſt in intellectiua parte,ſicut in radice.2.d.14.q.2.3m. /.4.d.4.q.1.ar.3.q.3.c.

10 Imago alicuius,eſt in aliquo dupliciter,ſ.perfecte,i.in eadem natura.ut filius,& imperfecte,i.in alia natura, ut ſtatua.1ª. q. 35.2.3m /.1.d.3.q.4.3.5m./.p.28.q.2.1.3m /.2.d.16.1.c./.Co. 4.cº.11./2ª.Cor.4.le.2.men.D./.He.le.2.prinº.k.

11 Idẽ eſt motus in rem ipſam,& in imaginem eius, inquãtũ huiuſmodi,nõ ãt ut res 22ª.q.81.3.3m./.q.103.3.3m./.3ª. q. 8 3. 3m./.q.25.3.c./.1m./.1.d.27.q.2.3.c./.2.d.4.1.4m./.d.12.3.5m./ 3.d.9.q.1.ar.2.q.2. c./.q.2.1m./ d.18.4.c./ 4.d.49.q.2.7.8m./. Ver.q.8 3 18m./.q.22.14.c./.Memoª.le.3.meº.c.

12 Oppoᵐ uidetur dicere a ſimili.1ª.q.20.4.2m./.q.82.3.2.Reſ. Duᵐ.720ᵐ. ſicut Dubio 103ᵐ.

13 Imago dupliciter dicitur,ſ.imitans,& id in quo aliquid imitatur aliud.1.d.28.q.2.1.2m./.2.c.

14 Imago proprie,i.id quod imitatur,dicitur tantum perſonaliter in diuinis,eſſentialiter autem improprie,i.id in quo. 1ª.q. 35.1.0./.q.93.5.4m./.4.d.28.q.2.3.0. *Adoptio 21.Appropriatio 25.Character 12.Filiatio 18.38.Gloria 4. In diuinis.

15 Cum dicitur q filius dei eſt in ſuo patre,tanquam in propria ſua imagine,dicẽdũ eſt, quòd imago hic improprie ſumitur,

ſcilicet

ſcilicet pro exemplari. Sic enim quandoque abuſiuè accipitur, Opuſ.1.cº.13.

16 Imago non conuenit ſpirituiſancto, ſed tantum filio.1.q.35.2.o./.1.d.28.q.2.3.o./.d.31.q.3.1.c./.He.le.2.prin°.F. *Gratia 79.

17 Imago dei perfecta, conuenit ſoli filio dei, ſed imago dei imperfecta, conuenit ſoli creaturæ.1a.q.35.2.3m./.q.47.1.2m./.q.88.3.3m./.q.93.1.3m./.1.d.3.q.3.5m./.d.28.q.2.1.3m./.2.d.16.1.o./.4.d.9.q.2.ar.1.q.2.1m./.Ver.q.3.1.c.fi./.4.2m./.Poª.q.3.16.11./.q.5.2.3m./.Anima.7.12m./.1ª.Cor.11.le.1.prinº./.le.2.fi.K.2ª.Cor.4.le.2.meº.D./.Col.le.4.prinº.H.

18 Quælibet creatura, poteſt dici imago ideæ, exiſtentis in mente diuina.2.d.16.2.2m. *Honor 16.Mens 4.

19 Nulla creatura irrationalis, eſt dei imago, uel ad imaginem dei.1a.q.45.7.c./.q.93.2.o./.3.c./.1m./.6.c./.1.d.3.q.3.c./.2.d.16.2.o./.3.d.2.q.1.o./.d.10.q.2.ar.2.q.1.c./.Cõ.4.cº.26.fi./.Veri.q.10.1.5m./.1ª.Cor.11.lec.2.fi.K./.2ª.Cor.11.le.2.c.3. Pietas 14.

20 Homo & angelus, ſunt ad imaginem dei, & imago eius, filius autem Dei, eſt imago tantum.1a.q.3.1.2m./.q.4.3.o./.qu.35.2.3m./.q.45.7.c./.q.91.4.1m./.2m./.qu.93.1.c.fi./.3m./.1.d.3.q.3.5m./.d.32.q.1.2.1m./.L./.2.d.16.L.fi./.Con.3.cº.29./.1ª.Cor.11.le.2.fi.F.

21 Angelus eſt ſimpliciter expreſſior imago dei, quàm homo, ſed econuerſo ſecundum quid.1a.q.93.3.o./.1.d.3.q.3.4m./.2.d.16.3.o./.3.d.2.q.1.ar.1.q.1.2.c./.Pſ.8.meº.c.prinº.

22 Imago dei eſt expreſſior in angelis ſuperioribus, quàm in angelis inferioribus, & in hominibus, expreſſior in uiro quam in muliere.2.d.16.3.c.

23 Imago dei, in homine & in angelo, eſt ſecundum mentem tantum.1a.q.3.1.2m./.q.93.2.c./.3.2m./.4.1m./.6.7.o./.1ª. prolo./.1.d.3.q.3.o./.2.d.16.3.o./.d.39.q.1.1.1m./.Con.4.cº.26./.Veri.q.10.7.c. *Spiritus 24. Trinitas 13.&c.

24 Imago dei eſt aliquo modo in mente, reſpectu cuiuslibet obiecti, uerius tamen reſpectu ſui, ſed uerißime reſpectu Dei.1a.q.93.8.o./.1.d.3.q.4.4.o./.Ver.q.10.2.5m./.7.o. *Verbum 54. Veſtigium 3.6.7.10.

25 Quicquid attribuitur homini, ratione imaginis, principaliter eſt in intellectu, & conſequenter in affectu.4.diſt.4.q.1.art.3.quæſt.3.c.

26 Imago dei in anima, non eſt ſecundum potentias eius tantum, ſed etiàm ſecundum eſſentiam. Anima 12.6m.

27 Aſſignatio imaginis duplex, ſ.prima ſecundum potentias, ſ.ſecundum memoriam, intelligentiam, & uoluntatem, ſecunda vero ſecundum eſſentiam & habitus conſubſtantiales, ſ.ſecundum mentem, notitiam, & amorem.1a.q.93.7.o./.1.d.3.q.4.4.1.o./.q.5.o./.Ver.q.10.3.o.

28 Prima aſſignatio imaginis, ſ.memoria, intelligentia, & uoluntas, eſt ſecundum potentias.1a.q.93.7.o./.1.d.3.q.4.1.o./.q.5.o./.Veri.q.10.3.o.

29 Immo memoria ſumitur hic, pro habituali retentione animæ intelligentia autem & uoluntas, pro actu intellectus, & uoluntatis.1a.q.79.7.1m./.q.93.7.c./.3m. Reſp. Dubio 723º.

Duᵐ.723m. 30 Imago dei, potius dicitur eſſe in intellectu, quam in ratione, quia intellectus eſt melior ratione.1.d.3.q.4.1.4m.

31 Imago dei eſt principaliter ſecundum actus, ſed conſequenter ſecundum potentias, & præcipue ſecundum habitus.1a.q.93.7.o.Veri.q.10.3.o.

Duᵐ.722m. Oppoᵐ uidetur dicere.1.d.3.q.5.o.Reſp. Dubio 722ᵘ

32 Imago dei, ſecundum principalem eius, i.ſcdm naturã intellectualem.eſt tám in uiro, quàm in muliere. Sed quo ad ſecundarium, ſ.principium & finem, eſt tantum in uiro.1a.q.93.4.1m./.6.2m./.2.d.16.3.c./.1ª.Cor.11.le.2.fi.G.

33 Imago prius repræſentat eſſentiam dei, & conſequenter tres perſonas.1a.q.93.5.o./.6.c./.Veri.q.10.3.c./.q.15.2.1m.

34 Expreſſa repræſentatio trinitatis, eſt in imagine propter quinque, ſ.propter conſubſtantialitatem, diſtinctionem, ordinem, æqualitatem, & actualem imitationem.1.d.3.q.4.4.c.

35 In homine eſt triplex imago dei, ſ.creationis, recreationis, & ſimilitudinis. Prima eſt cuiuslibet hominis, ſecunda iuſtorum tantum, tertia uero beatorum tantum.1a.q.93.4.o./.1.d.3.L.2./.Veri.q.10.1.3m./.Poª.q.9.9.c.

36 Imago creationis ſemper manet, non autem imago recreationis, uel ſimilitudinis.2.d.3.L.2./.2.d.39.q.1.1.1m./.Veri.q.22.6.2m.

37 Anima eſt imago creationis, & ut imitans deum, gratia uero eſt imago recreationis, & ut in qua.2.d.26.2.5m./.Verit.q.27.6.3m.

38 Imago creationis conſiſtit in eſſentia, & in potentijs animæ, ſecundum quod per eſſentiam animæ, repræſentatur unitas eſſentiæ dei, & per diſtinctionem potentiarum, diſtinctio perſonarum. Et ſimiliter imago recreationis, in gratia & uirtutibus.Veri.q.27.6.5m.

39 Voluntas actus, non eſt pars imaginis ſimilitudinis, conſiderata in diſtinctione potentiarum, ſed eſt pars imaginis recreationis, quæ eſt ſecundum actus & habitus.2.d.39.q.1.1m./.Veri.q.28.1.1.2m.

40 Imago primorum parentum triplex, ſ.naturæ, pœnæ, & culpæ. Quarum primam Chriſtus aſſumpſit, & nunquam dimiſit. Secundam aſſumpſit, & dimiſit. Tertiam non aſſumpſit, ideo nõ dimiſit. Opuſ.1.cº.23. *Adam 64. Hominum,

41 Chriſtus miſit imaginem ſuam Abagaro regi.3.d.9.q.1.ar.2.qu.2.3m.

42 Imagines Chriſti & ſanctorum, ſiunt in eccleſia, triplici de cauſa. Prima ad inſtructionẽ rudium, qui eis quaſi quibuſdã libris docentur. Secundo ut incarnationis myſterium, & ſanctorum exempla magis in memoria noſtra maneant, dum quotidie oculis repræſentantur. Tertio ad excitandum deuotionis affectum, qui ex uiſu efficacius incitatur, quàm ex auditis.22ª.q.94.2.1m./.3.d.9.q.1.ar.2.q.2.3m. *Adoratio 18.19.20.21.22. Ioanne 8. Sacrilegium 5. Sanguis 13. Scutum. Seraphin 6.

43 Imagines hominum, cœperunt coli in Italia, ab aduentu Æneæ, aliorum autem, poſt uictam Aegyptum ab Auguſto. Ro.lect.7.meº.L.

¶Imbecillitas. Baptiſmus 152. Quid.

¶Imbui. Chriſtus 55.

¶Imitabile. Idea 2.17.

¶Imitatio. De ratione imitationis ſunt duo, ſ.id in quo eſt, i.qualitas uel forma, & imitantia.1.d.28.qu.2.1.c. Analogia 2. Apoſtoli 40. Ars 20.22. Bonitas 6. Deus 330.331. Aequalitas 8.9.17. Exemplar 1.2. Finis 69. Forma 4.135.&c. Hæreſis 31. Idea 2.12.17.41. Ieiunium 13.17. Imago 13.14.34.37. Induere. Iudicium 28 37.38. Miſericordia 36. Obſeruantia 4. Participare 14. Paulus 22. Peccatum 43. Pœna 38. Prælatio 25.26. Similitudo 1.7.&c.22. Simonia 28. Subditus. Subiectio 3. Veritas 39. Veſtigium 7.8 Chriſtianus.

¶Immaculatum. Sanctitas 2.5.6.

¶Immanens. Actio 18.&c. Actus 25.230. Factibilia. Medium 6. Neceſſitas 28. Propoſitio 8. Viſio 2. Voluntas 46.

¶Immaterialia eſſe, probatur per motum Opuſ 15.cº.2. Eſſe.

*Actus 11.72. Angelus 47.324.389.393. Anima 39.79.144.178.325. Cognitio 56. Corpus 23. Forma 10.24.25.33.159.&c. Infinitum 24.20. Intellectus 48.123.128.137. Lignum 1. Metaphyſica 6.9.&c. Neceſſitas 8. Poſſibilitas 2. Potentia 26.27. Recipere 2. Scientia 149. Senſus 15. Subſtantia 17.18.35.

¶Immediate Actio 9.77. Actus 24. Adam 91. Agens 92.96. Amor 35. Angelus 14.86.145.167.175.177.272.283.551.556.573. Anima 14.15.39.98.104.105.107.216.296.298. Appetitus 58.75. Aſſiſtere 2. Aſſumere 33.34.51.&c. Baptiſmus 108.177. Bonitas 137.138.139.150.157. Character 15. Charitas 130. Circunciſio 21. Cogitatio 9. Confeſſio 20. Confirmatio 13. Conſeruatio 7.&c. Continentia 17. Culpa 3. Decimæ 3. Deus 196.&c.211.&c.321.393.404.415.406.436.&c.443.&c. Dos 8. Effectus 13.14.17.18.19. Elementum 26. Epiſcopus 15.&c. Euchaª.12. Fides 75.76. Finis 30.130.137. Flumen 2. Forª.113.143.167. Fortitudo 11.13. Generatio 7. Gratia 6.&c.38.66.67.124. Hæreſis 130. Indiuiduum 19. Inſtans 24.&c. Intellectus 17.98.116.174.186. Im 17. Lex 145. Libertas 3. Lingua 5. Lumen 12. Magnanimitas 5. Matthæus 1. Matrimoniũ 50. Medium 7. Memoria 9. Moyſes 4. Ordo 75. Pœnitentia 51. Perfectio 21. Phyſica 13. Præceptum 32. Priuatio 4. Proceſſio 13. Propinquum. Propoſitio 7. Prouidentia 18. Prudentia 42. Ratio 46. Redemptio 3. Repræſentatio 2. Reſurrectio 45. Sacramentum 58.95. Sanctificatio 11. Secundum quòd ipſum 4. Senſus 29. Theoª.35. Virtus 83.194. Viſio 6. Vita 23.57.81. Viuere 2. Vnctio 2. Vnitas 35. Vſura 207. Chriſtus 148.178.

¶Immemor. Magnanimitas 18.

¶Immenſitas. Amor 48. Iubilus 1.2. Perſona 33. Chriſtus 160.

¶Immerſio in baptiſmo, ſignificat fidem trinitatis, & triduum ſepulturæ Chriſti.Ro.6.le.1.meº.K. *Appetitus 49. Baptiſmus 73.&c.74 Forma 70. Innocentia 1. Mergulus. Piſcis 1. Purgatorium 7. Stultitia 6.9. Figura.

¶Imminere. Baptiſmus 134.142.145. Bellum 7. Circunciſio 18. Delfinus. Periculum 0. Prædicare 4.5.6. Prælatus 6.27. Stultitia 1.5. Vſura 200.

¶Immiſericordia eſt in ſubtractione beneficij, ſed crudelitas eſt in exceſſu puniendi. Et unum aliquando ponitur pro alio.22ª.q.15.9.1.2m./.3m. Crudelitas. *Inhumanitas 0. Differentia.

¶Immittere. Angelus 70. Cogitatio 8.

1 IMMOBILE dicitur dupliciter, ſ. immotabilitate rei, ut deus, & neceſſitate ueritatis, ut propoſitiones neceſſariæ. Veri.qu.16.1.9m. *Angelus 487. Anima 118.104.127. Animal Diuiſio.

mal 55. Bonitas 59. Cauſa 81. Cœlum 42. 59. Deus 318. 319. 323. Excluſio 1. Fatum 9. Firmitas. Fortitudo 24. Gratia. 153. Immobilitas. Immutabile. Incarnari 17. Inuariabile.

1 Quanto creaturæ magis appropinquant Deo, tāto magis ſunt immobiles 1ª.q.65.1.1m. 32.

ªMateria 21. Motus 52. 53. 54. 69. quator. Pax 19. Prophetia 4. Prouidentia 59. Status 1.2.5. Tactus 9. Terra 11. Virtus 98. 134. 182.

¶Immobilitas. Fortitudo 24. Status 2. 115.

¶Immoderantia. Præſumptio 2.

¶Immoderatum. Amor 194. Auaritia 20. Coitus 1.2. Comedere 3. Eleemoſyna 10. Fortitudo 24. Humilitas 2. Peccatum 368. Perturbatio. Præſumptio 2. Prodigalitas 2. Quieſcere 1. Triſtitia 2.

Figura. ¶Immolari conuenit Chriſto in figuris veteris teſtamenti. 3ª. q. 83. 1. c. Animal 74. &c.

ªBos. Euchª. 168. Miſſa 5. 19. Ouis 1. Sacrificium 0.

¶Immolari. Fortitudo 24. Intemperantia 0. Scientia. 91.

¶Immortale. Adam 48. &c. Anima 46. 90. Cibus 3. Circunciſio 6. Conceptio 31. Hæreſis 90. Lignum 2. 3. Reſurrectio 53. 44. Chriſtus 103.

Diuiſio. 1 Immvndicia triplex, ſcilicet infidelium cathecuminorum & energumenorum. Primam purgāt hoſtiarius, ſecundam lector, tertiam exorciſta 4. diſtinctiō. 24. quæſtio. 2. articulo 2, quæſt. 2. c. ſi.

ªAngelus 98. Animal 74. 76. Arbor 4. Canis 1. Cibus 10. Ciconia 1. Cignus. Conſcientia 10. Cultus 14. Diaconus 5. Euchaª. 172. 199. Gula 3. Ignorantia 6.

a In lege veteri, duplex immunditia prohibebatur, ſ. ſpiritualis, idest, peccatum, & corporalis, ex aliqua corruptione perfecta, vel in fieri, quæ impediebāt ab exteriori cultu Dei, ſicut irregularitate quadam 12ª. quæſtio. 102. 5. 4m. / 5m. / 6m. / 8. 2m. / q. 103. 2. c.

Diuiſio. ªIuſtitia 49. Lepra 0. Lex 136. Mendacium 14.

3 Prima & ſecunda immunditia expiabatur per ſacrificia pro peccato, præter eam quæ cauſata erat per ſolum tactum rei immundæ, quia per ſolam aſperſionem aquæ expiationis, expiabatur 12ª. q. 102. 5. 4m. / 5m. / 6m.

ªOblatio 9. Operatio 34. Piſcis 0. Purgatio 4. 6. Sacerdos 10 Mo. Sacramentum 124. 126. &cet. Sanctitas 2. 6. Tendere 3.

Cognitio. 1 ¶Immvnitas a peccato non poteſt ſciri per certitudinem, ſed poteſt coniecturari per quatuor ſigna ſecundum Bernardum, ſcilicet cum quis deuote verba dei audit, cum quis ſe promptum ad bene operandum inuenit, cum quis a peccatis abſtinendi in futurum propoſitum habet, & cum de præteritis peccatis dolet 4. d. 9. ar. 3. q. 2. c.

ªCharitas 124. Conceptio 18. Conſeſſio 51. Coniectura 3. Damnatio 4. Decimæ 19. Emunitas Euchª. 112. Liberum 5. Limbus 4. Maria 56. 59. 60. 62. 64. Poſitio 1. Simonia 36. Virginitas 4. Virtus 342. Vſura 138.

2 Si aliquis per huiuſmodi ſigna immunitatis, factā diligenti diſcuſſione ſuæ conſcientiæ quamuis fortaſſe non ſufficienti, ad Corpus Chriſti deuote accedat, aliquo peccato mortali in eo remanente, quod eius cognitionem prætereſugiat, non peccat. Immo magis ex ui ſacramenti, peccati remiſſionem conſequitur 4. diſtinctio. 9. articul 3. quæſt. 2. c. ſi. / d. 15. q. 1. art. 5. q. 2. 2m.

Quid. ¶Immutabile. Angelus 61. 135. Beatitudo 116. Beatus 30. Coniectura 3. Deus 88. 286. &c. Effectus 46. Euchariſtia 187. Natura 41. Naturale 22. 24. Neceſſitas 10. Prophetia 5. Sapientia 22. 28.

¶Immutatio. Abſtractio 15. Accidens 76. 77. 88. Actus 31. 73. Amor 207. Angelus 150. 152. 153. 154. Apprehenſio 5. Coſummo 72. Delectatio 12. Dæmon 94. 108. 110. Euchariſtia 104. 127. Phantaſia 6. Guſtus 3. Illatio. Imaginatio 9. Lex. 119. Muſica 0. Olfatus 2. Organum 1. 0. Reſurrectio 38. Semen 15. Senſibile 7. Senſus 8. &c. Tactus 3. 11. Viſus 2. 7. 38.

¶Impactio. Scandalum 1. 2.

¶Impalpabilitas. Cortices.

¶Impar. Circulus 87. Contrariari 19. Inæquale.

¶Impartiri. Gratia 89. Metaphyſica 21. Sacramentum 99.

¶Impaſſibilitas. Adam 48. &c. Agilitas 4. Damnatio 37. 38. Dos 5. Gloria 22. Paulus 18. Peccatum 327. Reſurrectio 35. 36. Sacerdos 10. Sanctus 11. Chriſtus 103.

¶Impatientia. Amor 193. Reſiſtere 4. Senectus 4. Triſtitia 5.

Differentia. ¶Impauiditas opponitur fortitudini, ſecundum defectū timoris, timiditas uero, ſecundum exceſſum eius 21ª. q. 126. 2. c. Fortitudo 36. Intimiditas.

Per gratiā. 1 ¶Impeccabile per naturam non poteſt fieri aliqua creatura a deo, ſed tantum per gratiam. 3ª qu. 63. 1. c. / 22ª qu. 37. 1. c. princ. / 1. d. 39. q. 1. 2. c. / 4m. / 2. d. 23. q. 1. 2. c. / cōt. g. c. 109. / Veri. quæſtio. 24. 8. 16m. / 7. 8. 0. / Iob. 4. lectio. 3 ſi. Bonitas. Maria 19. Hæreſis 74. Liberum. Apoſtoli 5. 20. Charitas 341.

Dam. 72 3m. 2 Immo nec gratia immobiliter in bono, ne quis poſſit peccare. 1ª. q. 62. 3. 2m / 22ª. qu. 106. 2. 2m. / 2. d. 43 cm. / 1. 20. qu. 2. 3. 5m. / 3. 3. 2. 0. 55. 7. Lt. 4. 2m. 69. Reſp. Dª. 72 3º. Confirmatio. 50. 11. Gratia 159. Liberum 13. 14. 15.

ªHæreſis 61. 74. 75. Maria 19.

Diuiſio. 2 ¶Impedimentvm duplex, ſ. contrarium, & defectus 22ª. q. 4. 5. 4m. / 1. 2. d. 29. q. 2. 1. 4m. / Veri. q. 8. 8. 5m.

ªAborſus 1. Abſtinentia 4. 7. 0. Acceleratio 15. 16 18. 20. 24. Actio 74. 123. 124. Actus 20. 21. Adam 31. Adoleſcere 2. Aduitus 2. Adoptio 5. 12. 23. Aduocatus 7. Affinitas 7. 9. &c. Amazones 3. Amicitia 27. Amor 230. 2. 3. Angelus 20. 315 439. 519. Anima 14. 15. 164. 227. 270. Appellare 1. Aqua 19. Artifex 3. Baptiſmus 99. 197. 113. &c. Beatitudo 12. 68. 170. Bigamus 2. Blaſphemia 18. 19. 21. 23. Bonitas 23. Brachium. Charitas 102. Caſtitas 10. Cauere. Cauſa 2. 4. 8. 9. 11. 14. 28. Cautela. Cœlum 108. 109. Cerebrum 2. Cete 5. Cibus 0. Circunciſio 45. Cogitatio 6. Cognatio 0. Cognitio 25. 26. Comedere 4. Confeſſio 79. 92. Confirmatio 36. 37. Conſanguinitas 40. 51. Conſtantia 4. 5. Conſumere.

a Homo tripliciter impeditur, a ſtudio diuinæ cognitionis, ſcilicet propter ineptitudinem, occupationem, & pigritiam. 3. c. 47. Mat. le. 1. prin. 2. H. / le. 3 ante d. Contemplatio 18. 25 Contingens 3. Conuerſio 3. 5. Correctio 9. Cultus 24 Dæmonio. 7. 9. 90. Delectatio 27. 42. 54. 6. 62. Dæmon 40. 65. 136. Defendere 9. Deuotio 6. 14. Deus 252. Difficile 1. 2. Diſpenſatio 19. Diſpoſitio 33. Diuitiæ 6. 8. Doctrina 12. 13. 18. 19. Dolor 23. Elementum 13. Eleemoſyna 6. Energumenus 1. 2. 3. Epiſcopus 13. 26. Exorciſmus 7. &c. Expedire. Facilitas 1. Phantaſia 4. Phantaſma 8. Firmitas 33. 125. 128. Fortitudo 42. 48 49. Fractio 2. Gladius 3. Gratia 93. 94. 95. 165. Graue 6. Habitus 36. 66. Ieiunium 12. 14. 29. Iepte. Ignorantia 21. 22. 24. 33. Immunditia 2. Indeuotio. Indiſpoſitio. Infirmitas 1. Intentio 15. 29.

3 Non impediens Malum, non peccat, niſi habeat & poſſit impedire. 12ª. quæſtio. 6. 3. c. / Potentia quæſtio. 1. 6. 10m. Intellectus 2. 20. Intentio 5. 6. Ipocriſis 5. Ira 15. 16. 24. 25. 43. &c. Irreligioſitas 4. Iudæi 45. Ius. 7. Iuſtitia 3. 4. 8. Latere. Lex 50. Liberum 26. Lumen 8. 14. 15. Luxuria 22. Magis 1. Malum 22. Manſuetudo 4. Melancolia. Mendacium 19. Miles 5. 10. Malle 3. 4. 7. 8. 9. Mollities 1. Mutus 62. Naſus. Naturale 20. &c. Negligentia 3 &c. Obex. Occidere 31. Odium 30. Odor 4. Operatio 19. Oratio 81. Ordo 57. &c. 112. &c. Paradiſus 10. Paruipenſio 0. Paſſio 2. 49. 53. 81. 102. Peccatum 136. 149. 167. &c. 350. 386. 393. 4. 9. Pœna 44. 45. &c. Pœnitentia 138. Perfectio 35. 66. 67. 79. Perturbatio. Petrus 1. Pietas 6. Præceptum 245. 249. Prædeſtinatio 54. Prædicare 11. Princeps 4. 24. Propoſitio 8. Prudentia 44. Puer 3. Quantitas 27. Religio 32. 37. 44. Remedium. Reſiſtere 5. 6. Reſtitutio 14. Sacramentum 2. 120. 144. Sacrificium 35. Scientia 60. 81. 84. 88. 89. Sermo 3. Seruitus 3. Simon 2. 18. 3. 32. Speculum 5. Spiritus 17. Sponſalia 5, 8. &cet. Stultitia 6. 9. Stupor 3. Subtrahere. Superbia 26. 32. 36. Tactus 8. &c. Theologia 7. Timor 35. Tollere. Velum 2. Vita 4. &c. Virtus 17. 18. 26. 183. Viſio 14. 18. 22. Vnctio 11. 28. Vniuerſale 24. Vxor 4. 18.

¶Impeditio. Paſſio 2.

¶Impeditiuum. Amicitia 57. Mollities 1. Peccatum 339. Seruitus 3.

¶Impellere. Amor. 149. Aqua 14. Blaſphemia 16. Caſus 5. Dæmon 65. Humilitas 28. &c. Incontinentia 4. Paſſio 30. Peccatum 133. 134. 159. Pulſus 1. Repente. Studioſitas 3. Terremotus 1. 3. Via 4. &c.

¶Impendere. Amicitia 41. Doctrina 9. 10. Eleemoſyna 3. Honor 9. Oſtendere. Simonia 17. Statutum 3.

¶Impœnitentia, idest, propoſitū nō pœnitendi, eſt ſpeciale peccatum, ſcilicet peccatum in ſpiritumſanctum. Sed, ut dicit permanentiam in peccato uſque ad mortem negando pœnitentiam, eſt accidens, uel circunſtantia aliorum peccatorum. 2. d. 43. 3. 3m. / L. ſi.

ªBlaſphemia 18. 22. Obſtinatio pœnitentia 111. Reſiſtere 4. Voluntas 52.

1 Imperare eſt actus rationis, præſuppoſito actu voluntatis. 12ª. / q. 17. / q. 60. 1. c. ſi. / 22ª. q. 47. 8. 3m / q. 83 1. 10. c. / quæ. 104. 1. 2. / 4. d. 15. q. 4. ar. 1. q. 1. c. / 3m. / Veri. qu. 22. 12. 3m. / Quol. 8. uel 9. q. 5. 2. 0.

ªActus 9. 135. Benedictio 2.

In

2 Imperare eſt ordinare aliquid ad faciendum, aliquid intimando, ſic denũtiando, non quidem abſolute, ſed mouendo. 1 ſ.q. 17.1.2.5.0./22ſ. quæſtio. 83.1.c./ quæſtio. 88.1.c./. Opuſc. 11. ar. 13. *Cognitio 52. Dicere 3. Dominium 8. Fides 37. 143. Frui 1.

3 Actus imperatus, & imperium, ſunt unus actus humanus ut totum, & multa ſecundum partes. 12ſ.q.17.4.0./. qu.20.3.c./. 1m./.3m.q 19.2.0.

4 Viſus rei, ut eſt in ratione referente rem in finem, eſt prior imperio, & electione quæ etiam eſt prior imperio. Sed ut ſubditur potentiæ exequenti, eſt poſterior imperio. 12ſ. quæſtio. 17.3.0.
*Liberum 6.9.87. Maledicere 1. Oratio 12. Peccatum 93.95. 314. Regere 14. Satiſfactio 1.

Imperans. 5 Imperare non conuenit brutis. 12ſ.q.17.2.0.
*Angelus 248.159.160.312. Artifex 4. Bonitas 163.

6 Immo uirtutes appetitiuæ brutorum, ſunt imperantes. 12ſ.q. 11.2.c. Reſpond. Du°.724m. — Du m.,724m.
*Charitas 19.50.108.

7 Virtutes appetitiuæ brutorum, non ſunt imperantes libere, ſed ſecundum naturalem inſtinctum, bruta mouentur ad apprehenſa, 12ſ.q.11.2.c.

8 Voluntas imperat alijs uiribus, & etiam intellectui. 12ſ. q.72. 4.2m./22ſ.q.4.2 2m./.q.10.2.c./.q.58.8,1m./.2.d.22.qu. 2.1. 1m./.d.24.q.1.1.c./.d.25.2.4m./.3.c./.d.26.3.3m./.d.35.4.c./. d.38.2 5m./.d.39.q.1.2.0./.d.40.5.c.ſi./.3.d.17.ar.3.q 1.2m./. d.13.q.2.ar.3.q.1.c./.q.3.ar.1.0.1 c./.d.27.q.1.3.4m./.d1.35. q.1.ar.2.q.1.0./. Veri.q.22.12.4m./.Vir.q.5.1m./. 9m./. 7. c./. q.2.5.6m.
*Certitudo 8.11.15.17.18. Correctio 5. Dominatio 1. Eleemoſyna 4. Fides 145. Finis 2. Homo 39. Infidelitas 2.8. Intellectus 91.164.222.234. Iuſtitia 36.40. Lex 26. Maledicere 1. Martyrium 1.2.13. Meritum 19.&c.76. Obedientia 13. Peccatum 93.104.105 107.131. Pœnitentia 87. Perfectio 14.

9 Voluntas dicitur imperare improprie dupliciter, ſcilicet interpretatiue inquantum mouet, & ut eſt de fine 12ſ. quæſtio.1.2. 3m./22ſ.q.47.8.3m./ 4.d.15.q.4.ar.1.qu.1.3m./. Veri.q. 22. 12.4m.
*Potentia 10.12.42.43. Prudentia 52. Ratio 54.56. Scandalum 8. Scientia 142.150.&c. Senſualitas 13. Sententia 3. Temperantia 16. Theo°. 30. Virtus 118.119.

Imperatũ. 10 Quilibet actus, ut eſt in poteſtate noſtra, ſubditur imperio rationis. 12ſ. q.17.6.7.4.
*Actio 18.

11 Actus rationis, quo ad exercitium, ſemper poteſt imperari, & quo ad aſſenſum, præter actum naturalem, non autem quo ad apprehenſionem veritatis 12ſ.q 17.6.0.
*Actus 9 135.158.174.177. Anima 27.282. Appetitus 25. 51. 61.&c. Aſſentire 2 Bonitas 163.167. Coactio 3.&c. Confeſſio 6 14. Cor 4. Deus 112. Aedificare 1. Eleemoſyna 4. Elicere 1. Habitus 16. Ieiunium 4. Inobedientia 2. Intellectus 91.120. 222. Iuſtitia 4. 36. Latria 7.9. Lex 26. Martyrium 1.2.13. Meritum 29.&c.76.

12 Actus uoluntatis, poteſt imperari. 12ſ.q.17.5.0.
*Obedientia 13. Paſſio 68. Peccatum 41. 42. 93. 103. 105. 130.138.

Du m.725m. 13 Immo actus uoluntatis, a nullo imperatur 2.d.24.q.1.1.c. Reſpond. ſicut Dubio 353m.
*Ratio 54.56. Religio 6.15.

14 Actus uoluntatis poteſt imperari, quia poteſt ordinari a ratione, non autem cogi. 12ſ. q.17.5.0./. Ma.q.3.3.5m.
* Sapientia 20.

15 Primus actus uoluntatis, non poteſt imperari a ratione, quia non fit ex ordinatione rationis, ſed ex inſtinctu naturæ, uel ex ordinatione ſuperioris cauſæ, ſcilicet dei. 12ſ.q. 1.2.3m./.q. 9.4.c./ q.17.5.3m.
*Scientia 141.150.&c. Senſualitas 13. Suffragia 9.

16 Senſus exteriores, non ſubduntur imperio rationis, quia non poſſunt ſentire, niſi in præſentia ſenſibilium. 1a.q.81. 3. 3m./. 1ſ.q 17.7.3m /. Veri.q.25.4.3m.
*Teſtis 7. Timor 43. Virtus 49.52.79 80.94 115.118.

17 Senſus interiores obediunt imperio rationis. Veri. quæſtio. 25. 4 3m.

18 Motus membrorum, inquantum membra mouentur a potentijs ſenſitiuis, ſubduntur imperio, non autem ſecũdum quod mouentur a potentiis naturalibus, & vegetatiuis. 1a.q. 81.3. 2m./.12ſ q.17.9.0 /.22ſ. q.168.1.c./.2. d.20 q.1.2.3m./. Veri. q 25.4.5m./.5.14 / Ma.q 7.1.15m.
¶ Imperatiue. Actio 40. Angelus 552.
¶ Imperatiuum. Ordo 63.
¶ IMPERATOR trahit nomen à ſupremo dominio, quaſi omnium dominus. Opuſc.20.lib°.3.capit.12.
* Alexander 9. Comes.

Im

2 Imperator non dicitur rex, quia nomen regium, erat romanis odioſum. Opuſc. 20.c°.4. — Nomen.
* Conſilium 4. Dominium 0. Imperium.

3 Imperator tripliciter conuenit cum rege, & rectore politico, ſcilicet in modo regendi, in corona, & inſtitutione legum. Et tripliciter differt ab eis, ſ. quia legibus aſtringuntur rectores, exponuntur examini, & non perpetuantur. Opuſc.20.li°.3.c°. 40./.Li°.4.c°.1.

4 Imperator dicitur Cæſar a Iulio Cæſare, & dicitur Auguſtus ab Octauiano. Opuſc.20.lib°.3.capit.12.
* Legitimatio 3.

5 Octauianus imperator, propter pulchritudinem corporis, & probitatem animi, adorari renuit, ſed doctus per Sibillam tiburtinam, adorauit Deum. Opuſc. 20.li°.2.c°.16.ſi. — Octauianus.
* Papa 1.7. Raptus 13. Regere 13.&c. Traianus. Tribuere. 1. 4.

6 Octauianus propter ſuam modeſtiam, habuit imperium annis ſexagintaſex, quorum quatuordecim fuerunt poſt natiuitatem Chriſti. Opuſc.20.li°.3.c°.12.ſi./.c°.13.

7 Octauianus imperator, prohibuit ſe dominum dici. Et Tiberius voluit transferre Chriſtum tanquam verum dominum inter deos. Et vterque gerebat vices Chriſti. Opuſc. 20.li°.2 c°.16/ Li°.3.c°.13.

8 Conſtantinus imperator, fit Chriſtianus, anno Chriſti, treceteſimoquinquageſimo. Et ceſſauit perſecutio eccleſiæ uſque ad filium eius Conſtantium. Opuſcul.20. Lib°.3.capi°.16.

9 Omnes Imperatores, a primo Conſtantino uſque ad Carolum magnum, fuerunt obedientes, & reuerentes eccleſiæ, præter duos, ſcilicet præter Conſtantium filium primi Conſtantini, & Iulianum fratrem Galli. Opuſcul.20. Lib°.3. capi°.17.
¶ Imperceptibile. Corpus 46. Inſtanti 0. Momentum. Reſurrectio 7. Solertia 1.3.4.

1 ¶ IMPERFECTIO duplex eſt in ſucceſſiuis, ſ. diuiſionis & ſucceſſionis. 1.d.8.q.1.3.4m — Diuiſio.
*Abſtractio 16. Actio 88.105. Actus 80.95. Adoptio 3.28. Agens 41.49. Agere 22. Angelus 99.119.121.271.468. Anima 157.262.345.&c. Animal 21.&c.67. Attritio 1. Auaritia 5. Baptiſmus 51.163. Beatitudo 118. Charitas 66.101. Cauſa 13. 86. Cherubim 2. Cognitio.5.37. &c.47.&c. Comparatio 4.6. Commune 13. Contritura 0. Conuenientia 9. Corpus 4. Culpa 6. Decimæ 4. Delectatio 4.102. Deſcendere 12. Dans 43.5. Dimenſio 1. Diſpoſitio 11.20.21. Elementum 9. Ens 23. &c. Enthimema. Eſſe 37.86.&c.

2 Imperfectum dicitur quadrupliciter, ſ. nõ ualens implere omnia opera ſua, tendens ad perfectionem, uel non firmatum in ea, cui deficit aliquid debitum ei, & quod non poteſt facere ſibi ſimile. Dionyſius. 13. lect. 1. ſi.
*Exemplaria. Exitus 1. Familiaritas 0. Felicitas 3. Femina 2. Fides 77 128. Figura 13. Filiatio 39. Finis 38.39.84 Fruitio 8. 11. Generatio 24.54. Generatiua. Genitus 3. Genus 31.32. Gradus 1.2. Gratia 57.58.76. Habitus 31.57. Idea 44. Imago 7.10.17. Incompletum. Incontinentia 9. Infinitum 30.&c. Ingratitudo 5. Inſtans 15. Intellectus 158.231.296. Labor 5.6. Lac 2 Lex 43.55. &c. Liber 25.

3 Omnis imperfectio accidit rei, ſecundum quòd materia eſt ſub priuatione, ſed omnis perfectio eſt ex forma. Opuſc.3.ca°. 10. Malum 6.
*Magis 3 Malum 4.5.10.11. Materia 2.41. Memoria 18. Motus 1.3.4.19.57. Mulier 4. Natura 14. Neutrum 1 Nomen 51. 62.76.77.78. Nouitij 2. Numerus 10. Obedientia 8. Oppoſitio. 14. Ordo 27.51. Paſſio 28.42. Pax 13. 26. Peccatum 70.104 &c.363.369 379.387.391.392.425. Perſona 25. Piſcis 2. Po°. 19.&c.46.&c.64.

4 Eſſe patris eſſe imperfectum dupliciter, ſcilicet quo ad durationem diminutam, & quo ad modum habendi, ſ. quia receptum. 1.d.8.q. 2.1.5m.
*Præceptum 78. Prædicamentum 6. Principiatum 3. Prius 3 3.6. Prouidentia 40. Prouidentia 24. 45. Quantitas 8. Relatio 10.68. Religio 93. 102. 103. Sapientia 21. Scandalum 13. Semen 12. Similitudo 10.13.22. Succeſſio. 6. Superbia 12.36. Talipa. Tempus 39. Teſtamentum 9. Timor 51. Verbum 27. Veſtigium 3. Virtus 41.76. Viſio 22. Vita 35.58. Vituperatio 3. Vnio 2.

5 Ratio cognoſcendi imperfectum, eſt ipſum perfectum. 1a.qu. 14.10.4m./.12ſ.q.100.6.2m./. Anima le.12.ſi. K. volunta°. 14. Vſura 174.203.

¶ Imperium transfertur a græcis ad francos, deinde per Adrianum papam, ad germanos, apud quos, per Gregorium papã quintum, genere ſimiliter theutonicum prouiſa eſt electio imperatoris, ut ſcilicet per ſeptem principes alemaniæ fiat, quæ uſque ad iſta tempora perſeuerat. Et tantum durabit — Græcis.

quantum

Im

quantum Romana Eccleſia quæ ſupremum gradum in principatu tenet, Chriſti fidelibus expediens iudicauerit Opuſ.20. lº.3 cº.17./.18./.19. ° Angelus 146.159.166. Anima 362. Appetitus 25.51.61.&c. Aſſentire 2. Certitudo 15. Cor 4. Credere 3. Deus 33. Dicere 3.6 Dignitas 3. Fides 57.143. Imperare 16.&c. Imperator o. Intellectus 164.204.222.234 Intelligibile.2. Iuſtitia 36.57. Lex.H. Liberum 6.9.27. Meritum 1. Miſſio 17. Natiuitas 16. Princeps 26. Raptus 23. Seruitus 9. Virtus 52.104.203.

¶ Impermiſtum. Actus 19. Ignis 17. Intentio 2.

Differentia. ¶ Imperſonale uerbum cum obliquis ſignificat uerum uel falſum, non autem cum rectis, quia actus verbi intelligitur ferri ſuper obliquum. Periermen. le. 4.6.g. Deus 363.

¶ Imperare Abſoluere 40. Beatus 32.40. Meritum.101. Miraculum 37. Miſſa 23. Nomen 84. Oratio 16.&c.32. &c.43. 49. 50.54.59.72.85.101. Sacramentum 68.101.

¶ Imperium. Agibile. Amor 175. Blaſphemia 11.23. Incontinentia 4.5. Ira.30.32.76. Paſſio 34. Roboam. Synderesis 6. Temeritas 1. Temperantia 4.

¶ Impietas. Falſitas 24 Gratia 258. Ignis 12. Iuſtificatio 5.9. &c.16.&c. Miſericordia 45. Sepultura 8. Templum 3. Temporale 3. Tribulatio 21.&c.

¶ Impignoratio. Vſura 98.106.177.178.

¶ Inpingere. Cete 12.

Quis. ¶ Implere uoluntatem, conuenit ſoli deo, quia ſolus deus mouet eam ſufficienter ut obiectum. 1ª.q.105. 4.c./.q.106. 2.c./. 12ª.q.2.7.8.c./.q.3.1.6./. Veri. q.25.1.c.

° Apoſtolus 37. Beatitudo 98.99. Beatus 40. Capacitas 1. Complere 2. Damnatio 29. Decretum. Deus 402.303.304.326. Dimenſio 9. Epiſcopus 1. Euangelium 3.4. Figura 12.13. Forma 23.69. Imperfectio 2. In 8. Lex. 117. 118. 119.123. Locus 24. Maturare 3. Miſericordia 33. Obedientia 5. Obſeruantia 4. Oratio 72.94. Paſſio 116. Paupertas 8 Præceptum 77.&c. Prophetia 46.49 61.62. Retributio 3. Similitudo 27. Subiectio 5. Suffragia 7. Vedere 17. Venire 2. Virtus.75. Votum 22.&c. 37.38. Vſura 278. Chriſtus 115.

¶ Implicare. Contentio 1.2.3.24.25. Deus 370.&c.394.&c. Impoſſibilitas 2. Peccatum 153. Relatio 60 Relatiuum 6. Reſtitutio 6. Solus 5.6.7. Stratio 1. Trinitas 31 Verbum 16. Virtus 92 102.

¶ Implicitum. Angelus 51.&c. Appetitus 22.86. Apponere 1. Ars 29. Contiteri. Conſilium o. Credere 17.85 Deus 167. Diffinitio 30 Excluſio 1.3. Fides 44.58 60.&c.105 Generatio 83 Idem 1. Lex 121. Maria 41. Matrimonium 37. Obedientia 58. Pœna 80. Pœnitentia 224. Potentia 57. &c. Præceptum 82. Symbolum 2.6.7. Trinitas 3.

¶ Implorare. Iuramentum 3. Pſalmus 12.

¶ Imponere. Abſtractum.6. Actus 188. Analogia 7. 8. Auaritia. 14.&c. Baptiſmus 8.106.242. Calumnia 1. Character 37. &c. Charitas 15. Confeſſio 85.86. Confirmatio 13.14.27. Criminator. Detractio 1. Deus 280. Dictio 4. Diffinitio 31 Dolor. 38. Electio 32. Ens 36. Epiſcopus 12. Aequiuocatio 5. Fama 3 Ieſus 2.3. Intentio 27. Hypoſtaſis 7. Iudex 2. Iudicium 1. 2. Ius 2. Lex 1 1 23. Lux 6. Manus 2./3. Naturale 12. Opprobrium 1. Ordinatio 7. Pœna 51.60.67. Pœnitentia 49.67.89. 91.95.98. Perſona 3. Potentia 5. Prædeſtinatio 40. Prudentia 79. Qui eſt 2. Religio 50. Satisfactio 4. Simonia 12. Spiritus 1.2.3. Subſiſtentia 7. Verbum.17.45. Virtus 1.&c. Vita 1. Votum 70.

Quid. ¶ Importabile hoc ſolum uidetur, in his qui ex infirmitate peccant, quod diu perſeuerant in malo. Et ideo dicitur, quod ex longanimitate dei ſupportantur. Sed hoc ipſum, quod aliquis ex ſuperbia peccat, importabile uidetur. Et ideo per patientiam dei dicuntur ſuſtineri, qui ex ſuperbia peccant. 22ª. q.137.3.4ᵐ.

¶ Importare. Abſtinentia 1. Actio 117. Adæquari 2. Alienum 2. Amor 189.179.208. Annichilatio 2. Apparere 2. Aſſimilatio 3. Auaritia 11. Baptiſmus 196. Bonitas 61. Character 2. Carentia. Charitas 66. Cathegorica. Cauſa 70. Cohors 1. Contuitio 11. Conſenſus 1. Conſideratio 1. Contentio 2. Creatio 24. Datio 1.22. Debitum 1. Deſperatio 1. Dicere 2. Differentia 10.12. Diffinitio 3. Diſcordia 3. Diſpenſatio 1. Diſpoſitio 3. Donum 1.2.3.4.7. Ens 15.19. Aequalitas 24. Euchariſtia 85.93. Ex o. Excæcatio 1. Exemplar 3. Facere 1. 2 3. Fides. 1. Fiducia 2.3.5. Forma 1. 4. Gnomi. Gratia 84. Habitus 10.18.37. Hoſtium. Humilitas 3. Idea 20. Idem 1. Includere. Iuſtitia 52.62. Lex 10. Liberalitas 9. Magnanimitas 1. Meritum 10. Miſſio.1. Modus 1. Motus 2.3.14. Negligentia 5. Nocere 3.4. Nomen 54.57.78. Obedientia 5. 28. Omiſſio 11. Omnis 3 4. Ordo 34. Patientia 3. Pax.9.10. Peccatum 419. Pœnitentia 10. Perſona 30. Poſtulatio. Præceptum 1.2.3. Præcipere 1. Prædeſtinatio 4 9. Proceſſio 21.67. Prouidentia 1.3. Qualitas 1. Relatio 58. Religio 1. Reſpectus 2. Sanctitas 1.5. Sedere 1. Sicut o. Signum 1. Symbolum 1. Studium 1. Stultitia 3. Suppoſitum 2. Suſpitio 1. Suſtinere. Timor 169. Vbi 2 Verbũ 1.&c.28.84. Vindicatio 5. Virginitas 3.4. Virtus 1.&c.8.&c.105. Vita 1.&c. Vnitas 21.30. Vnum o. Voluntarium 1. Vſura 276. Vti 1.4.23. Chriſtus 7.

Quid. ¶ Importunitas eſt euagatio mentis ad illicita, ſecundum q in arce mentis reſidet, volentis ad diuerſa ſe diffundere. 22ª. q.35.4.3ᵐ. ° Prohibitio 3. Verboſitas.

¶ Impoſitio. Abſoluere 37. Actio 111. Attributa 14.&c. Baptiſmus 8.106 242. Calumnia 1. Character 37.&c. Confeſſio 85. 86. Confirmatio 13.14.27. Dolor 38. Ens 36. Epiſcopus 12. Ethimologia. Fama 3. Imponere. Hypoſtaſis 7. Lux 6. Manus 2.3. Paſſio 8. Pœna o. Pœnitentia 49. Prudentia 79.

Diuiſio. ¶ IMPOSSIBILITAS duplex. ſ. vera, & æſtimata. 12ª.q.40.4. 3ᵐ. ° Actio 64.86. Agens 41. Angelus 51.&c. Anima 9. Baptiſmus 127. Benedictus 5. Blaſphemia 6. Bonitas 176. Cœlũ 22. Ciuitas 4. Cognitio 69. Conditionalis 2. Conſilium 5. Cõſuetudo 5. Contractus. Contrarium 40. Corruptio 13. Detrac 3.4.5. Demonſtratio 14 Deſperatio 1.2. Deus 101.272 303. 373.386. Diuiſio 6. Dolor 17. Effectus 20. Electio 6. Eſſe 83. 95. Euchariſtia 87.88. Fides 138. Finis 41.42.56.57. Forma 44.55.146.147.153. Genus 37. Hæreſis 129. Indiuiduum 16. Malum 15.16.17.18.

Impoſſibile ſecundum logicum & mathematicum, eſt tantũ implicans contradictionem, ſed ſecundum phyſicum, eſt oẽ, quod eſt impoſſibile, agenti inferiori. Poª.q.6.1.2.1ᵐ.

° Miſſa 4. Motus 26.68. Neceſſitas 13.30.&c. Omnipotentia 5. Ordo 5. Paſſio 97. Peccatum 205. Pluralitas 2. Poſſibile u. Poª.38.39. Præceptum 22.147. Prædicari 32. Præteritum 1. Reprobatio 5. Sanitas 10.

Impoſſibile aliquando pro difficili ſumitur. 3.q.86.1.2ᵐ.6./. Opu.1.cº.18./. He 6.le.1.meº.B.

° Secundum quod ipſum 3. Teneri 2. Trini.1.

Si per impoſſibile poneretur, aliquam eſſe actionem, quæ nõ eſſet accidens, non eſſet inhærens, & tamẽ denominaret rem agentem, & tunc agens denominaretur, ſecũdum illud quod ab eo eſt, & in eo non inhærens. 1.d 32.q.1.1.c.

° Velleitas Volo 4. Vniuerſale 15. Votum 31.

¶ Impotentia. Affinitas 9. Ieiunium 7. Ingratitudo 6. Matrimonium 88.&c. Paſſio 8. Peccatum 309. Putrefactio 2. Satiſfactio 30 31. Superbia 29 Vſura 200.261.268.313.

Differentia, ¶ Imprecationes in ſacra ſcriptura, intelliguntur quadrupliciter. ſ. prædicendo, uel temporaliter ad correctionem, uel 3 peccatum, uel ſecundum uoluntatem Dei. 22ª.q.25.6.3ᵐ./.q. 76.1.o./.q.83.8.1ᵐ/.2ᵐ/. Vir.q.2.8.15ᵐ./. Ro.12.le.2.prin°. E./. Pſal.9.meᵘ.m.I.

° Blaſphemia 1.&c. Maledicere o.

¶ Imperſcrutabile. Indicibile. Simonia 4. Vſura 18.

¶ Imprægnatio. Matrimonium 56.

In nobis. ¶ IMPRIMERE in nobis, conuenit deo, angelis, & cœlis, diuerſimode contra. 3.4º.92. Angelus 151.&c.171.&c. Cœlum 69. &c. ut Deus 320.&c.

° Adam 14. Adoptio 16.66. Angelus 151.171. &c.278. Anima 156.193.204 234 Baptiſmus 10.224.218. Character 12. 33 &c. Cauſa 79.

Imprimi conuenit animæ, quia ad illud requiritur, quod impreſſum ſit in alio, & intimum ei Cauſ. le.5.meº.A.&c.

° Cibus 4. Circunciſio 39. Confeſſio 64. Conſeruatio 1.3.4. Corona 1. Corpus 67. Deus 322.325 &c. Euchª.41.237. Phantaſma 1.6 Fluxus 1. Futurum 5. Intellectus 133. &c.179. Lex 31. Lumen 22. Matrᵐ.62. Miraculum 20. Motus 40.49. Nubes 2. Paſſio 9. Pati. Pœnitentia 31. Præſtigium 2. Prophetia 54.56. Ro.3. Sigillum 1.

Impreſſio agentis non manet in effectu ceſſante actione agentis, niſi vertatur in naturam effectus ꝑ 3.1º 65.9ᵐ. ° Stella 6. Theoª.5 Veſtis 4. Virtus 208.209. Vnctio 9. Vxor 3.

¶ Improbatio Cauſam. Cantus 3. Corª.107. Mundus 23. Propoſitio. Vnitas 4

¶ Improperium Contumelia 2. Exprobratio, Peccatum 184.

¶ Improprium. Abraham 28. Anima 60. Aſſumere 26 Charitas 68. Contrarium 19. Differentia 20. Eccleſia 2. Emere. Eſſe 7.29. Excommunicatio 1. Fabula 2. Factũ 1. Fruitio 14. Genus 26. Gradus 1. Imago 3.14. Imperare 9. Incontinentia 1. Iniquitas. Iraſcibilis 1. Iuſtificatio 4. Lex 33. Lumen 25. Meritum 1. 67. Miſſio 10. Natiuitas 21.21. Obedientia 3. Oblatio 2 Paſſio 1.12.22. Peccatum 115. Pœnitentia 75. Prædeſtinatio 29. Prædicari 15.32. Prophetia 59. Prudentia 4. Seducere. Sponſa 7. Veritas 36. Chriſtus 31.23.180.

Quid. ¶ Imprudentia defectus intelligentiæ & ſolertiæ, pertinẽs ad negligentiam & inconſtantiam. 22ª.q.53.2.c.6.

¶ Improuiſio. Agonia 1. Timor 33. Voluntas 39.

Diuiſio. ¶ IMPVDENTIA ſumitur tripliciter ſ. negatiue, priuatiue, & contrarie. Prima non eſt peccatum, Sed ſecunda eſt peccatũ

rationis negligentiæ. Tertia vero ſecundum ſe eſt peccatum mortale, ſi ſit contra præceptum Dei. Aliter eſt peccatum veniale. 2a2. q. 53. 2. o.

* Diſpenſatio 5.

2 Imprudentia eſt generale peccatum participatiue, non autem eſſentialiter. Cuius ſunt triplices partes, ſcilicet, ſubiectiuæ ideſt monaſtica, politica, & iconomica, potentiales. i. præcipitatio ſeu temeritas, inconſideratio, inconſtantia, & negligentia, & integrales, quæ reducuntur ad potentiales. 2a2. q. 53. 2. o. Inconſideratio A. Inconſtantia 1. Negligentia 20.

* Indiſcretum Pertinacia 1. Prudentia 31. 84.

3 Imprudentia per eſſentiam eſt peccatum ſpeciale, cum ſit circa actus ſpeciales, ſcilicet rationis. 2a2. q. 53. 2. c.

* Sceleſtus 2. Temeritas 2.

4 Imprudentia cum ſuis vitiis, oritur ex luxuria. 2a2. q. 53. 6. o.

* Vſura 163. Prudentia 85. 84. A.

¶ Impubes. Aduocatus 9. Eucharistia 142. &c. 208. 209. Matrimonium 105. &c. Ordo 86. &c. Profeſſio 5. Religio 57. 58. Sponſa. o.

Quid. ¶ Impudicitia eſt circa oſcula, tactus, & alios actus circumſtantes actum venereum. 2a2. q. 154. 1. 5m.

Licitum. 1 ¶ Impugnare inimicos, ut ceſſent a peccatis, eſt licitum, quia cedit in bonum eorum, & amicorum. 2a2. q. 83. 8. 3m. / 3. diſt. 30. 1. 2. o. / Pſal. 17 6.

* Acedia 11. Aqua 10. 20. Arma. Blaſphemia 22. Contentio 2. Continentia 19. Dæmon 58. 59. Euchariſtia 258. 273. Fortitudo 40. 46 Hæreſis 1. 110. Idolatria 2. 10 ſidie.

2 Voluntaria impugnatio veri, & adhærere falſo, etiam in non neceſſariis ad ſalutem, eſt peccatum. 2. d. 48. 3 1m.

* Manſuetudo 2. 4 Meritum 16. Officium 2. Oratio 5. 49. Poteſtas 19. Religio 31.

3 Impugnatio veritatis agnitæ, eſt ſpecies peccati in ſpiritum ſanctum. 2a2. q. 14. 2. c. * Seditio 2. Seneca. Chriſtus 87.

4 Impugnatio peccati, eſt vincenda dupliciter, ſcilicet fugiendo, vel reſiſtendo. Fugiendo quidem quando continua cogitatio auget peccati incentiuum, ſicut eſt in luxuria, reſiſtendo autem, quando cogitatio perſeuerans, tollit incentiuum peccati quod prouenit ex aliqua leui apprehenſione, & hoc contingit in acedia. 2a2. q. 35. 1. 4m. / q. 53. 6. 1m. / q. 142. 3. 0. Luxuria 26.

¶ Impulſus. Vſura 177.

¶ Impunitio. Error 6.

Cauſa. 1 ¶ IMPVRITAS eſt ex mixtione vilioris. 2a1. q. 7. 2. c. / q. 81. 8. c. / Pſal. 50. me. d. B.

* Cibus 6.

2 Impuritas creaturæ rationalis eſt ex hoc, quod temporalibus per amorem ſe ſubijcit, ſicut puritas eius eſt, in eleuando ſe in Deum. 2a2. q. 7. 2. c. / q. 81. 8. c / 3. 4. c. 92.

* Menſtruus 3. Operatio 34. Proceſſio 7.

¶ Imputare. Culpa 7. Defectus 14. Excuſatio 5. Gratia 94. Infirmitas 8. Peccatum 245. 265. Religio 24. Vſura 250. 258. Vita 7.

¶ Imum. Amor 58.

Quid. 1 A ¶ In notat diuerſas habitudines, ſecundum quod inuenitur diuerſis. 1. d. 56. q. 1. 3. c. / Ro. 11. lec. 5. ſi. D.

* Abſtractio 2. Accidentaliter 2. &c. Accipere 3. 4 Actio 95. Adam 63. 77 &c. 94. Agens 60. Agere 9. Amor 20. &c. Angelus 2. 10. 16. 19. 80. &c. 94. &c. 119. 160. 168. &c. 545. 382. 418. 429. 438. 441. 443. Anima 3. 7 &c. 57. 38. 44. 61. Antecedens 2. Appropriatio 21. 28. Apud 2. Artifex 2. Arithmetica 2. 2. 5. 6. Aſſumere 1. Attentio 0. Attributa 2. 4. &c. Bonitas 112. 124. 124. &c.

1 B ¶ In principaliter conſubſtantialitatem deſignat, inquantum importat coniunctionem intrinſecam, & ex conſequenti diſtinctionem perſonarum, inquantum omnis præpoſitio eſt tranſitiua. Io. lec. 1. me. b. C.

2 In proprie unitas habitudinem continentis. 1a. q. 39. 8. c. ſi. / 1. d. 36. q. 1. 3. 3m.

* Cauſa 35. &c. 46. 96. &c. Cognitio 12. 19. &c. 35. &c. 48. 76. Compoſitio 7 Conſcientia 20. 21. Determinatio 2. 4. Difficile 2, 8. 12. 14. &c. Dimenſio 1. 8. 10. &c. Diſpoſitio 4. 8 17. 19. &c. Duo 1. Eſſe 2. 4. &c. 39. 48. 55. 17. 62. 70. 72. Euchariſtia 87. &c. 118. &c. 146. Finis 96. &c. 124. 125. Forma 0. Futurum 1. 2. Genus 9. 10. 13. 14. Iactantia 1. Ignorantia 2. 3. 12. 14. &c. Imago 9. &c.

3 Eſſe in aliquo, dicitur dupliciter ſcilicet ut in cauſa, & ut in ſubiecto. 1a2. q. 83. 1. c. / Ma. q. 4. 3. c.

* Imitatio. Inſtrumentum 13 Intellectus 13. 15. 18. 33. 35. 40. 46. 47. 112. &c. 156. &c. 193, &c. 213. &c. Intentio 3. 22. 25. &c. Lex 18. &c. Lex 4. 6. Materia 2. 5. &c. 12. &c. 24. 25. 30. 31. 38. Medium 14. 15 Menſura 1. 2. 6. &c.

4 Aliquid dicitur eſſe in duobus uel in pluribus dupliciter, ſ. æqualiter, uel ſecundum prius, & poſterius. 1a2. q. 6. 56. 2. c. ſin.

* Motus 30. 40. 44. 50. 90. 91 Mundus 4. 5. Mutabile 1. 2. Pars 1. 5. 33. &c. Peccatum 38. 77. &c. Perſona 7. 8. 10. &c. 45. Potentia 47.

5 Corporalia dicuntur eſſe in alieno, quia continentur, ſpiritualia vero, quia continent. 1a. q. 8. 1. 2m. / q. 52. 1 ſi. / q. 53. 1. 2. c. / 3a. q. 57. 4. 1m. / q. 62. 5. 5m. / 1. d. 8. L. 2. me. H. / d. 37. q. 2. 1. c. / 4. d. 9. ar. 1. q. 1. 2m. vt Angelus 97.

* Quies 6. Recipere 2. 5. 7. Relatio. S. Symbolum 2. Subiectum 2. 6. 7. Subſtantia 9. Totum 10. 11. Tractare 2. Traductio 1. 4. Viſio 9. &c.

6 Non omnes modi in, ponuntur ab Ariſtotele, niſi reductiue. 1a q 32. 5. 1m. / 1. d. 19. q. 3. 2. 1m.

7 Eſſe ſimul in pluribus locis, conuenit tantum deo 4. di. 44. q. 1. a2. 3. q. 2. 1m. * Abſens Dæmon 88. 89. 92. 96.

8 Deus eſt in omni loco dupliciter, ſ. per duos eſſe, virtutem, & operationem locis, & ut implens ea. 1a. q. 8. 2. o. / 1. d. 37. q. 2. 1 c. Diuiſio.

9 Deus eſt ſupra omnia, per excellentiam ſuæ naturæ, & in omnibus, ut cauſans eſſe omnium 1a. q. 8. 1. 1m. / 3m. / 3. 1. ca. 26. ſi.

10 Deus eſt in qualibet re, inquantum dat ei proprium eſſe, & naturam 1. d. 37. q 2. 2. c. / q. 3. 3. 3m.

* Deus 58. 60. &c. 299. 370.

11 Deus eſt intimus unicuique rei, ſicut eſſe proprium cuiuslibet rei. 1a. q 8. 1. 2. ſi. / q. 105. 5. c. ſi. / 1. d. 37. q. 1. 1. c. ſi.

* Humilitas 16.

12 Deus eſt in omni re, per eſſentiam, præſentiam, & potentiam, ſed tantum in ſanctis per gratiam, in Chriſto autem ſolo, per unionem perſonalem. 1a. q. 8. 2. o. / q. 43. 3. c. / q. 112. 1. c. / 3a. q. 2. 10. 2m. / q. 6. 1. 1m. / 1. d. 37. q. 1. o. / 3. di. 32. 1. 2m. / Con. 2. c. 26. / 96. ſi. / Li. 3. c. 68. / Quol. 10. vel 11. 1. o. / Opuſcu. 3. c. 132. / 137. / Ioann. lectio. 5. med. a. A. / Col. 2. lectio. 2. ſi. D. Locus 14.

* Labi. Medium 14. 15. Motus 90. 91.

13 Deus magis eſt intra animam, quam gratia, & quicquid aliud. 1 q. 105. 5. c. ſi / Veri. q. 20. 1. 6m / q. 18. 2. 8m.

* Proceſſio 29. Separatio 1. 1.

14 Nullus modorum in, quos aſſignat Ariſtoteles, explicat modum eſſendi in quo eſt in diuinis. 1a. q. 42 5. 1m. / 1. d. 19. qu. 3. 2. 1m. / d. 3. 4. 3. 5m. * Aſſumere 1. Deus 38. 39, 58. 70. &c. Gloria 18. Perſonæ 45. Relatio 63. &c. In perſonis.

15 Deitas habitat in Chriſto corporaliter tripliciter. Primo per unionem ad corpus. Secundo non figuraliter. Tertio ſecundum triplicem modum, ſcilicet communem, ſpecialem, & ſingularem. 3a. q. 2. 10. 2m.

16 Pater eſt in filio, & econuerſo. 1a q 42. 5. o. / 1. d. 19. q. 3. 2. o. / Con. 4. c. 9. ſi. / 65. Io. 10. lect. 6. ſi. F / c. 16. lc. 7. ſi. d.

17 Filius dei eſt magis in patre, & econuerſo, quam homo in filio dei. 3a. q. 2. 9. 4m.

18 Quicquid poteſt eſſe in deo, eſt in eo. 1. d. 7. q 2. 2 c. / d. 19. L. prin. A. * Appropriatio 3. 29. 21. Articulare 1. 2. 5. 6. In deo.

19 Omnia bona, & mala, ſunt in ſcientia dei. Sed tantum bona ſunt in deo, & tantum tres perſonæ, proprietates, & attributa, ſunt in eſſentia dei 1a. q. 18. 4. 4m. / q 59 2. c ſi / 1. d. 36. q. 1. 3. o / q. 2 2. 2m. / Veri. q. 3. 6. 2m. Bonitas 23.

* Deus 364. &c. 407. Exemplar 7. Forma 49. &c.

20 Ea quæ in creaturis ſunt diuiſim, & multipliciter in deo ſunt unita, & ſimpliciter 1a. q. 14. 2. 2m. / q. 16. 1. 1m. / q. 47. 1. c. ſi. / q. 57 4. c. / q. 91. 2. c. / 1a2. q. 18 1. c. / 2a2 q. 188. 2. c. / Con. 1. co. 41. / 32 / 33. / Li. 3. c. 2 / Li. 3. c. 20. / 97. / Li. 4. ca. 14. / Veri. q. 20. 4. c. / Pote. q. 7. 5. c / Anima. 18. c. / Opuſ. 3. c. 22. / Opuſ. 9. prin. / 1m. / Ente 6 prin. c.

21 Creaturæ habent verius, eſſe in deo, quam in ſe. 1a. qu. 18. 4. 3m. / 1. d. 36. q. 1. 3. 2m. / Veri. q. 4 6. o. / q. 8. 16. 11m.

22 Omnia ſunt in omnibus, ſ. ſuperiora in inferioribus cauſaliter, ſed econuerſo participatiue ſecundum rationem communem tantum, in deo autem ſecundum rationem propriam. 1a. q. 55 1. c. / 3m. / q. 54. 1. c. * Metaphora 8. Subſiſtentia 8. 10. 11. 12. Vita 17. 22. 23.

23 Omnia ſunt in deo dupliciter, ſcilicet ut in agente, ideſt in poteſtate eius, & ut in fine ideſt in conſeruante. Rom. 11. lectio. 5. ſi. D.

24 Quælibet creatura eſt in deo dupliciter, ſcilicet ut in conſeruante, & ut in virtute cauſæ agentis. 1a. q. 8. 1. o. / q. 79. 2. c. / q. 80. 1. c. / Po. q. 3. 16. 24m.

25 Creaturæ ſunt in deo dupliciter, ſcilicet ut in conſeruante, & ut in cognoſcente. Secundo modo ſunt vita, & eſſentia dei, non autem primo modo. 1a. quæſt. 18. 4. 4m. / Potentia q. 3. 16. 24m.

26 In deo ſunt multa ſecundum rationem, quorum aliqua prius cadunt in intellectu noſtro, quam alia. 1a. quæſtio. 44. 4. 4m.

27 Forma equi eſt in deo ut intellecta tantum, ſed ratio vitæ, etiam ut in natura Dei firmata. 1. diſtinctio. 36. quæſtio. 2. 2. 2m.

Eſſe

In

18 Eſſe in aliquo tripliciter contingit. Primo, ſicut contentum in continente. Secundo, ſicut pars in toto. Tertio, ſicut accidens in ſubiecto. ſicut effectus in cauſa. Io. 16. lectio. 7. ſi. diſt. prin°.

19 Eſſe in aliquo aliquid multipliciter dicitur. Phy. 4. lectio. 4. prin°. a.

¶ In aduertentia. Inconſideratio. Negligentia u.

¶ Inane. Fabula 2. Gloria 5. &c. Peccatum 158. Terra 15.

¶ Inanimatum. Alteratio 8. Angelus 77. Animata. Augmentum 7. 12. 14. &c. Conceptio 4. Corpus 4. Dextrum. Fruitio 11. &c. Generatio 13. Genitus 1. Gigni. Inſtrumentum 2. 3. Ira 46. Nutrire 3. Oriri. Sacrificium 33. Siniſtrum. 1. Terra 2.

¶ Inaniſgloria. Aureola 21. Capitale 8. &c. Cognitio 26. Contentio 3. 4. Gloria 5. &c. Iactantia 3. 4. Operatio 34. Oratio. 31. 35. Præſumptio 3. Veſtis 6.

¶ Inaſſuendo. Trepidatio.

¶ Inaudientia. Cognitio 26.

Illicita. ¶ Incãtatio eſt ſuperſtitioſa, & illicita, ſi continet aliquid ad dæmonem pertinens, uel nomina ignota, uel aliqua falſa, uel uana, uel aliqua uel ſigna præter crucem. 2 2æ. quæſtion. 96. 2. 4. o.

* Dæmon 72. &c. Magi 1. 7. &c. Superſtitio 3. &c.

Illicitum. ¶ Incarcerare hominem, uel ligare, uel qualitercunque detinere, eſt illicitum, niſi fiat ſecundum ordinem iuſtitiæ, uel in pęnam, uel ad cautelam alicuius mali uitandi. 22æ. q. 65. 3. o.

* Baptiſmus 32. Bonitas 194. Captiuus. Carcer. Hæreſis 25. Infamis. Verberare.

Conueniẽs. 1 ¶ INCARNARI deum, fuit poſſibile, & conueniens. 3a. qu. 1. 1. o. /. 3. d. 1. q. 1. 2. o. /. con. 4. c°. 40. / 49 /. 53. /. 54. /. 55. /. Opuſ. 2. c°. 5. /. 6. /. Op. 3. c°. 207 /. 208 / Io. le. 7. me°. a. I.

* Adam 8. 9. 11. Aduentus o. Amor 53.

2 Deum incarnari, fuit neceſſarium ad reparandum genus humanum, ſicut ad bene eſſe, non autem ſimpliciter, quia deus aliter poterat reparare, 3a. q. 1. 2. o. /. 3. d. 4. q. 3 1. 3m. /. 4. d. 10. 1. 3m. / diſtin. 43. ar. 2. quæſtio. 2. 2m. /. con. 4. c°. 55. 2m. /. Pſal. 45. fi. f.

3 Si homo non peccaſſet, probabilius eſt, deum non fuiſſe incarnatum, licet incarnari potuiſſet. 3a. quæſt. 1. 3. o /. 3. d. 1. q. 1. 3. o. /. 4. d. 43. ar. 2. q. 1. 2m. /. Veri. q. 29. 4. 3m. /. 1æ. Tim. lectio. 4. prin°. B. * Angelus 361. 447. Aſſumere o. Beneficium 17. Cornelius 1. 2.

4 Amor dei ad homines, non potuit homini efficacius demonſtrari, quàm per incarnationem. con. 4. c°. 46. fi. /. 54.

5 Chriſtus non meruit incarnationem, nec aliquis purus homo ex condigno, ſed tãtum ex congruo. 1 2æ. q. 98. 4 c°. /. 3a. q. 2. 11 o. / q. 24 3. c. fi. /. 3. d. 4. q. 3. 1. o. /. ar. 2. q. 1. 1m. /. Pſa. 40. fi. g. B. /. Ro. le. 3. me° F. /. He. le. 4. me°. E. &c.

6 Incarnatio eſt principium omnium meritorum humanorum. 3. d. 4. q. 3. 1. c. * Credere 19. 21. 24. &c. Deſcendere 10. 12.

7 Incarnatio eſt generale principium, ad quod omnia officia angelorum ordinantur 1a. q. 57. 5. 1m.

* Fides 64. 65. 66. 133. Gedeon 3.

8 Incarnatio dei, principaliter fuit propter liberationem hominis 3a. q. 1. 5. c. /. q. 40. 1. c. /. q. 43. 3. 1m. /. q 44. c. /. Veri. quæ. 29. 4. 5m.

9 Incarnatio dei fuit ad tollendum omne peccatum, ſed principalius peccatum originale, quia extenſiue maius eſt peccato actuali, licet intenſiue ſit econuerſo 3a. q. 1. 4. o. / 3. d. 1. q. 1. 2. 6m /. Opuſ. 10. ar. 28. /. Opu. 11. ar. 23. /. Op. 53. 21m. * Gratia. 40. 85. Lutum.

10 Signum datum a dei, tempore Achaz regis, de liberatione populi, eſt ſignum de Chriſti incarnatione. Nã incarnatio Chriſti, ſignificat ipſam liberationem populi, quaſi per locum maiori, quia ſi Deus dabit filium ſuum, ad ſalutem totius mũdi, multo magis poteſt ſaluare populum iudæorum ab iſtis hoſtibus. Vel quaſi eſſet cauſa motiua. Hoc enim quaſi mouit dominum, quod multa bona illi populo quamuis iniuſto concedebantur, quia de illo prouiderat filium ſuum incarnandum. Iſa. 7. me°. b. B.

* Maria 29. Miraculum 16. 17.

11 Incarnatio Chriſti quamuis non fuerit facta, præſentibus illis hominibus, quibus data fuerat in ſignum liberationis populi iudæorum, fuit tamen facta manente domo Dauid. Iſa. 7. me° b. C.

* Miſſio 35. Prophetia 80. Pſalmus 3. Sponſalia 11.

12 Signum quandoque ſequitur ſignatum, quandoque eſt ſimul, quandoque autem præcedit. Incarnatio autem Chriſti, quæ data fuit in ſignum liberationis populi, oportet de neceſſitate quod ſequatur liberationem populi, etiam, ſecundum quod ipſi iudæi ad literam exponunt Iſa. 7. me°. b. C.

13 Nullum ſignum eſſet incarnatio Chriſti, ſi iuuencula, & virgo, poſtea corrupta, concepiſſet. Ideo autem apud hebræos ponitur magis aalma, quam iuuencula, quia aalma ſignificat virginem, ſecundum nominis originem, & adhuc plus cuſtoditam, de qua non poſſit eſſe mali ſuſpitio. Sed iuuencula ſignificat virginem, ſecundum vſum loquendi poſteriorem. Iſa. 7. me°. b. D.

* Verbum 53. 64. 65. 67.

14 Ante Chriſti incarnationem, aliqui per fidem Chriſti liberati ſunt, ſecundum ſpiritum a damnatione peccati originalis, ſed nemo ſecundum carnem, ideſt a fomite. 3a. q. 27. 3. c. /. q. 52 5. 2m.

* Veſtigium 11. Vnio 14. &c. Chriſtus 42. 49. 50. 158.

15 Incarnatio facta eſt conuenienti tempore, ſcilicet non in principio mundi, nec in fine. 12æ. q. 98. 6. c. /. 3a. q. 1. 5. 6. o. /. 4. d. 2. q. 1. ar. 4. q. 2. 1m /. 3. d. 1. q. 1. 4 o /. 4. d. 2. q. 1. ar. 4. q 2. 1m. /. Con. 4. cap°. 55. 9m. /. Iſa. 2. principio 2. G. /. Gal. 4. lect. 2. princip°. G.

16 Incarnatio comparatur iuuentuti, propter uigorem, & feruorem, ſenectuti uero, propter numerum annorum. 3a. quæſtio. 1. 6. 2m. /. 3. diſtinctio. 1. quæſtio. 1. 4. c. /. d. 4. q. 1 ar. 1. q. 1. c. /. 2m.

17 Deus per incarnationem nullo modo mutatus fuit. 3a. q. 1. 2m. /. q. 2. 6. 1m. /. 3. d. 1. q. 1 1. 1m.

18 Iuſtitia, bonitas, uirtus, potentia, & ſapientia Dei, oſtenſæ ſunt per incarnationem eius. 3a. quæſtion 1. 1. c. /. 3. diſtinctio. 1. quæſtio. 1. 3. 3m. /. quæſtio. 2. 2. 3m. /. diſtinct. 4. quæſt. 1. ar. 1. quæſt. 1. c. / 2m.

19 Incarnatio filii Dei, eſt quaſi prælibatio coniunctionis noſtrę ad Deum. 3. 4. c°. 46. fi. /. Op. 60. c°. 1. 2. o.

¶ Incautela & incircumſpectio, includuntur ſub inconſideratione. 22æ. q. 53. 2. c. fi.

* Deſponſatio. Viata 163.

¶ Incendiarius eccleſiæ, & denuntiatus, eſt excommunicatus. Nec poteſt abſolui, niſi a Papa. 4 d. 18. q. 2. ar. 5. quæſ. 1. c. Abſoluere 12. 23. Quid. Caſus.

* Baptiſmus 203. Cinis 1. Inebriari. Sacrificium 17. &c.

¶ Incendium. Abſoluere 23. Angelus 559. Seraphin 2.

¶ Incentiuum. Fomes 9. 10. Impugnare 4. Inceſtus 1. Voluptas.

¶ Incertitudo. Adam 83. Confeſſio 27. Fornicatio 13. 19. Fortuna 5. Inquirere 3. Iudicium 15. 71. Magnanimitas 20. Scientia 8. 24. 133. 145. &c. Timor 13. Trepidatio.

¶ Inceſſanter. Amor 193. Quid.

¶ Inceſſus. Dæmon 37. Modeſtia 4. Tuga 2.

¶ Inceſtuoſus. Matrimonium 117.

1 ¶ Inceſtus eſt cum perſona conſanguinea, uel affini, coitus prohibitus, quadruplici ratione, ſcilicet primo quia naturaliter homo debet quandam honorificentiam parentibus, & per conſequens aliis conſanguineis. Secundo quia perſonas ſanguine coniunctas, neceſſe eſt ad inuicem ſimul conuerſari. Tertio, quia per hoc impediretur multiplicatio amicorum. Quarto, quia cum naturaliter homo conſanguineam diligat, ſi adderetur amor qui eſt ex commiſſione venerea, fieret nimius ardor amoris, & maximum libidinis incentiuum, quod caſtitati repugnat. 22æ. q. 154. 1. c. /. 9. o. /. 4. d. 41. ar. 4. q. 1. q. c. /. Ma. q 15. 3. c.

* Loth n. Luxuria 9. &c. Matrimonium 116. 117.

2 ¶ Inceſtus eſt determinata luxuriæ ſpecies. 22æ. q. 154. 1. c. /. 9. o. Luxuria 9.

* Pœna 55.

¶ Inchoatio. Agere 13. Appetitus 1. 5. 7. 52. Beatitudo 133. Deſiderium 3. Eſſe 4. Forma 7. &c. Gratia 11. Inſtrumentum 11. Maria 20. 58. Paſſio 127. Pœnitentia 50. Sapientia 21. Scientia 71. Stabilis. Virtus 82.

¶ Incidere. Adam 8. Alienum 2. Gratia 137. Peccatum 178. Proceſſio 24. Vſura 56. 95. 127. 134. 135. 136. 175. 189. 196. 213. 220. 303. 304.

¶ Incineratio non conuenit corpori Chriſti. 3a. q. 51. 3. o. /. q. 53. 1. c. /. 1m /. 3. d. 21. q. 1. 2. o. /. q. 2. 1. 1m. /. Opuſ. 2. c°. 241. /. Io. 2. lec. 3. pr°. h. H.

* Cinis o. Damnatio 39. Pœna 94.

1 ¶ INCIPERE ſignificat eſſe nunc, & non prius. Ideo ab inferiori ad ſuum ſuperius cum eo, non ualet conſequentia. 3a. q. 16. 9. 2m. Cui. Quid.

2 Incipiens eſſe per motum, oportet habere menſuram durationis, non autem ſi per creationem, ut tempus. Potentia. q. 3. 17 24m.

* Abraham 7. 18. Actio 47. 110. 122. Agens 105. Amor 49. Angelus 117. Anima 339. Animal 34. Arbor 2. Ariſtoteles 6. Ars 30. Bapteſmus 87. Charitas 112. Cęlum 12. 34. 139. 147. Circulus 4. Circunciſio 16. Confirmatio 15. Creatio 14. 46. Deus 436. Dies 1. 6. &c. Doctor 3. Eucharistia 1. 8 164. 208. Ex 2. &c. Gradus 1. Gratia 44. 77. &c. Hæreſis 109.

In

3 In potentijs ordinatis, vbi terminatur operatio prioris potentiæ, ibi incipit operatio potentiæ ſequentis, 3.d 27.q.3.1.c./.Veri.q.10 11.6^m.
* Imago 43 Intellectus 124. Ioannes 19. Logica 8. Maria 20. Medicus 2. Mēſtruus 7. Miraculum 51. Miſſa 17 Mors 7. Mos 2. Mundus 13.18.26.&c. Nomen O ligari 6. Opus 4. Paſcha 4. Paſſio 45.66.92. Paulus 26. Perfectio 83. Planetæ 1. Potentia 59. Proceſſio 17. Prophetia 94. Pſalmus 7. Ratio 56. Relatio 56.59. Religio 21.28. Reſurrectio 23. Reuelatio 11. Semen 20.

4 Formæ incipiunt eſſe actu, & deſinunt per accidens tantum, ſcilicet ad generationem, & corruptionem compoſiti. 1^a.q.45.8.c./.1^m.
* Sodomia 3. Sponſalia 7.11. Status 3. Studium 4. Suffragia 1. Summum 4. Temporale 1. Tempus 21.29.30. Triſtitia 6. Vētus 0. Vita 83. Vuctio 23. Voluntas 23. Viſus 6. Chriſtus 26. 170.
¶ Incircuncisus. Circuncisio 19.
¶ Incircumſpectio. Inconſideratio.
¶ Inciſio. Cete. 4. Fractio 1. Homicidium 3. Vſura 203.&c.
¶ Incitare. Contemplatio 17. Aequus 2. Luxuria 8. Peccatum 385. Prohibitio 3.
¶ Inclinabilitas. Superbia 2.15.

A quo. 1 ¶ INCLINATIO naturæ, eſt a forma, & a dante formam. i. a generante. M2.q.3.3.c.fi Formatio 9.
* Actus 91. Agere 13. Amicitia 25.

2 Quælibet inclinatio naturæ, uel uoluntatis, eſt tantum a Deo. 1^a.q.103.8 c./.q.105 4.c./.q 106.2.c.fi./.q.111.2.c./.12^æ.q.9.6.c./.12^æ q.26.6.c./.3.3.c^o.28.5^m. Amor 135.
* Angelus 466 573. Aia 119.&c.187.255. Apis 2. Baptiſmus 205. Blaſphemia 16. Bonitas 199.143 Charitas 52. Certitudo 8 18 Cluis 5. Coactio 8. Confeſſio 45. Conſilium 9.15.

3 Omnis inclinatio eſt ad ſimile ſibi, & conueniens. 12^æ.q.8.1.c./.3.4.c^o.19./.M2 q.16.2.c. Amor 230.&c.
* Damnatio 16. Delectatio 27. Demon 44. Deus 315.&c.430. Dolor 23. Eſſe 95. Ethos. Fides 86.114.151. Finis 84. Fomes 2.3.4.11.12. Forma 300. Fortuna 7. Gratia 116. Graue 8. Habitus 19.30. Ignorantia 16. Intellectus 210.216. Iudicium 21. ſua 19. Lex 2.10.21.31.35.36.37.62.68. Locus 10. Luxuria 20. Mag. 8 &c. Malum 51.

4 Inclinatio naturalis eſt ad duo, ſcilicet admoneri, & ad agere. Prima eſt recetta in ſe, non autem ſecunda. Quolib.1.8.3^m.
* Maria 12.18.28.38.56.62.68 Matrimonium 7.8.9.67.&c. 109. Miſſa 8. Mos 1. Motus 12.71.72. Mulier 8. Naturale 4.9.11.

5 Inclinatio auris Dei, ſignificat uoluntatem eius condeſcendētem infirmitatibus noſtris. Pſal.16. me^o.b.fi./.Pſal.30.prin^o.b. C.
* Nocere 8. Obligari 6. Operatio 11. Paſſio 30.34.52.77. Peccatū 12.99.153.138.145.151.258.161.&c.240.291. Pena 19.

6 Inclinationes naturales ſunt principia omnium ſupernenientium. 12^æ.q.85.2.c.
* Pœnitentia 71. Potentia 17. Prudentia 53.64. Relatio 5. Sāctificatio 13. Sapientia 54. Scientia 60. Seruitus 13. Sindereſis 5.6.7. Somnus 5. Studium 7. Superbia 1. Virtus 15.58.231. 241.265. Voluntarium 1.5.7. Voluntas 24.45.
¶ Includere. Actio 31. Amicitia 36. Amor 63.146.217. Apoſtaſia 4. Audacia 1. Baptiſmus 121. Bonitas 95. Cœlum 55. Cōſenſus 4. Corpus 73. Definitio 1.4. Diſpoſitio 5. Diuerſitas 8. Duratio 5. Eleemoſyna 35. Ens 24.17. Aequalitas 12.23. Fides 108.196. Forma 57. Fortitudo 25. Generatio 15.73. Gratia 16. Ira 78. Iuſtitia 12 Motus 44.51. Oppoſitio 1.6. Oratio 19. Ordo 1.4.44. Pars 49. Paupertas 3. Pax 9. Peccatum 312. 422. Pietas 3. Pluuia 3. Præceptum 2.&c.9.10.40.76.82.88. 89.95. Prædicari 7. Primum 5. Princeps 6. Proceſſio 66. Prouidentia 3. Reduplicatio 5. Sonus. Spiritus 22. Timor 50. Totum 8. Trinitas 3.7. Vapor 4 Veritas 25. Virtus 91. Votum 41.
¶ Incognitum. Ignotum. Inſcius.
¶ Incolatus. Alleluia.
¶ Incommenſurabile. Diameter. Innumerabile. Quantitas 12.
¶ Incommodum. Bonitas 228. Excommunicatio 7. Virginitas 23. Vſura 64.&c.87.303.&c.

Diuiſio. 1 ¶ INCOMMUNICABILITAS quadruplex. ſ. partis, vniuerſalis, aſſumptibilis, & aſſumentis. Quarum quælibet præter quartam, eſt de ratione perſonæ. 1.d.25.1.7^m./.3.d.5.q.2.1.2^m.
* For^a.19.&c. Indiuiduum 9.21.27. Perſona 20.24. Tetragramaton.
¶ Incommunicabile. Auerſio 2. Bonitas 42. Forma 34. Purgatio 3.
¶ Incompactum. Conceptio 16. Propoſitio 14.
¶ Incompletum. Abſtractum 5.7. Acerbum. Acr 8.9.10. Character 3. Cœlum 21. Defectus 2. Definitio 14.34.36. Diſpoſitio 6.11.43. Dominium 4. Effectus 18. Embrio ens 13.24.15. Eucha^o.122. Forma 36.&c. Gratia 99. Habitus 17. Inſtrumentum 11.13.&c. Senſualitas 6. Vitia 9. Virginitas 9. Votum 13.15.
¶ Incomplexum. Certitudo 11. Fides 35.36.37. Vox 116
¶ Incompoſitum. Numerus 5.
¶ Incompoſſibilitas. Contrarium 41. Pu^a.49. Poſſibile 2.
¶ Incomprehenſibilitas. Deus 189. Miſericordia 32.33.34.
¶ Incongruum. Debilum 5. Omnis 4. Senſus 38.
¶ Inconſideratio eſt ſpeciale peccatum imprudentiæ. Et opponitur rectitudini iudicij in moralibus. 22^æ qu.53.2.c./.4.0./.5.c. M2.q.15.4 c Imprudentia 2. * Angelus 394 Improuidentia. Luxuria 16 Peccatum 88.137.146. Prudentia 35. Ratio 52. Spes 33.&c. Virginitas 23. Quid.
¶ Inconſonum. Inconueniens 4. Rationabile Iuriſtæ 2.

1 ¶ INCONSTANTIA eſt ſpeciale peccatum imprudentiæ, deficiens a præcipiendo, bonum propoſitum. Cuius principium eſt in appetitu, finis autem in intellectu. 22^æ.q.53.2.c.fi./5.0./.M2.quæſt.15.4.c. Conſtantia 7.8. Duplicitas 2. Imprudentia 2. Quid.

2 Inconſtantia circa abſtinentiam a delectabilibus, eſt filia luxuriæ, licet etiam quę eſt in terribilibus, oriatur ex luxuria. 22^æ.q.53.5.2^m. Negligentia 3. Luxuria 16.
* Fragilitas. Hæreſis 25.24. Imbecillitas. Improuidentia. Inſtabilitas Ira 60. Negligentia 3. Ratio 52.

3 Inuidia, & ira quę eſt principium contentionis, faciunt inconſtantiam ex parte appetitus. 22^æ q.53.5.2^m.
* Religio 79. Spes 33.&c.

4 Conſtantia & inconſtantia ſunt in ratione 22^æ.q.53.5.3^m.
* Virginitas 23.
¶ Inconſocium. Angelus. 165.
¶ Incontaminatum. Angelus 290.

1 ¶ INCONTINENTIA proprie eſt circa concupiſcentias tactus. Secundum quid autem, eſt circa honores, diuitias, & huiuſmodi. Improprie vero eſt circa virtutes. Prima eſt peccatum dupliciter, ſ. recedendo e ratione, & immergendo ſe turpibus. Secunda tantum primo modo. Tertia vero non eſt peccatum, ſed eſt perfectio virtutum. 22æ.q.156.1.c./.q.156.2.0. Continentia 7. * Coitus 1.6. Concupiſcentia 0. Quid.

2 Species incontinentiæ ſunt duæ, ſ. præuolatio conſilii, & debilitas in præconſiliatis. 22^æ q.157.1.c.
* Delectatio 55.56.60 83.&c.106.

3 Incontinentia pertinet ad corpus occaſionaliter, ſed per ſe cauſatur ab anima non reſiſtente paſſionibus. 22^æ.q.156.1.0.
* Fractus 16.

4 Incōtinens oīncitur a paſſionibus, non quidē cogentibus. ſed vehementer impellentibus. & propter negligentiam. 12^æ.q 77.2.0./.22^æ.q.156 2.3^m./2.2^m./.2.d.13.2.6^m./.3.d.31 q.1.1.c./1^m./ Ver.q.22.9.3^m.
* Intemperantia 0. Pertinacia 2. Syllogiſmus 7.

5 Incontinens ante conſilium, eſt ex impetu paſſionis, propter uelocitatem, vt in colericis, uel propter uehementiam, ut in melancolicis, qui propter terreſtrem complexionem, uehementiſſime inflammatur, ſed poſt conſilium, eſt propter mollitiē complexionis, ut in flegmaticis 22^æ. q.156.1.2^m./. Voluntas 2.74.75. Votum 52.53.

6 Mulier non dicitur continens, nec incontinens, quia raro habet firmum iudicium rationis, propter debilitatem complexionis. 22^æ.q.159.1.1^m./.2^m.4.d.35.4.h.2.

7 Incontinens peccat ex paſſione, errans circa particulare, ut nunc. Ideo ſanabilior eſt. & minus malus intemperato, quia intemperatus peccat ex habitu, errans circa ultimum finē. 12^æ.q.78.4.c./.22^æ.q.156 3.0./.d.43.4.c./.Ver.q.24.10.c./.M2.qu.3.13.c./.Eth.le.5.6.

8 Libido concupiſcibilis, eſt maior in incontinente, quam in intemperato, ſed econuerſo libidine uoluntatis. 22^æ.q.156.3.3^m.

9 Incontinens iræ, audit rationem, ſed imperfecte. Incontinens autem concupiſcentiæ, totaliter eam non audit 22^æ.quę.53.6.1^m./.q.150.4.c./.2^m.

10 Oppoſitum uidetur dicere 22^æ.qu.150.4.3^m. Reſpondeo ſicut Dubio 372°. Du^m.726^m.

11 Incontinentia iræ, eſt peior, rōne mali accidētis, quā incontinentia concupiſcentiæ. Sed ratione paſſionis, eſt econuerſo, quadrupliciter ratione, ſ. primo quia motus iræ, participat aliqualiter ratione, ſed motus concupiſcentiæ totaliter eſt ſecundum ſenſum, & nullo modo ſecundum rationem. Secundo, quia motus iræ, magis conſequitur corporis complexionem. Tertio, quia ira quærit manifeſte operari, ſed concupiſcentia quærit latebras, & doloſe ſubintrat. Quarto, quia concupiſcēs delectabiliter operatur, ſed iratus, quaſi quadam triſtitia præcedente coactus. 22^æ.q.156.4.0./.q.158.4.c./.3.d.26.qu.1.2.c./.Ver.q.25.2.b./.c.fi./.2^m. M2.q.12.4.c.fi.

¶ Incon-

In

¶Inconueniens. Adam 2. Amor 214. Angelus 566. Appetitu 18. Appropriatio 6. Comedere 4. Infinitum 4. Ira 28. Lex 54. Propoſitu 14.
¶Inconuenire. Adam 2. Demonſtratiu 4. 5. Gratia 43. Maria 50.
Conceptio. 1 ¶INCORPORALIA in loco non eſſe, eſt communis animi conceptio. cont. 3. c°. 65. 3ª. /. Ebdo. le. 2. fi.
2 Oppoſitum uidetur dicere. 1ª. q. 2. 1. c. /. q. 52. 1. 1m. Reſpond.
Duᵐ. 727ᵐ. Du°. 727°.
°Iu 5. Incorporeum. Intellectus 284.
3 Incorporalia in loco, non eſſe, eſt communis animi conceptio, apud ſapientes tantum. 1ª. q. 2. 1. c. /. q. 52. 1. 1m. /. 1. di37. q. 2. 2. c. /. q. 31. 1m. /. 4 d. 45. q. 1. ar. 1. q. 1. c. /. 1m. /. Veri. q. 10. 12. c. /. Ebdo. le. 1. fi. °Locus 11. 15. 23. Spirituale o. Veritas 41.
Differentia. 1 ¶INCORPORARI Chriſto, contingit dupliciter. ſ. numero, & merito. 4. d. 4. q. 2. ar. 2. q. 5. c.
°Baptiſmus 181. 182.
2 Incorporari Chriſto, contingit per tria, ſ. per baptiſmum, per martyrium, & per fidem & dilectionem. Quol. 6. 4. c.
°Calor. 1. Eucha² 140. Fides 90. Chriſtus 200.
¶Incorporeum. Agens 65. Anima 47. 48. 215. Gratia 103. Intellectualis 3. Locus 15. Metaphora 6. Spiritus 2. 3. Subſtantia 17. 18. Totum 11.
¶Incorrigibile. Peccatum 257.
Diuiſio. ¶Incorruptibile triplex, ſ. natura ex parte materiæ. i. carens materia, uel habens materiam, in potentia ad vnam tantum formam, uel gloriæ ex forma, vel innocentiæ ex agente 1ª. q. 97. 1. c. /. Po². q. 5. 3. 8m. °Angelus 135. 580. 629. Animal 27. 49. 50. 329. Cœlum 43. Contemplatio 16. Corpus 19. 20. Damnatio 27. Diſtantia 8. Aeternitas 26. 89. Finitum 3. Indiuiduũ. 17. Intellectualis 5. Manichæus 2. Materia 2. 19. &c. Palpabile 4. Principium 8. Reſurr°. 33. &c. Subſtantia 35. Vtile. 19. &c.
¶Incorruptio. Flos 2. Matrimonium 65. Virginitas 5. &c.
¶Increatum. Beatitudo 83. 84. Bonitas 38. Charitas 24. Cognitio 67. Ens 15. Aeternitas 19. Ingenitum 1. 2. Liber 17. Malum 40. 41. Natura 28. Sapientia 11. Virtus 71. 72. 142. Chriſtus 11. 67. 212.
¶Incredulitas. Apparere 8. Deſcendere 7. Gedeon 1. 2. Paganus. Senectus 4. Zacharias 2.
¶Incrementum. Vſura 14. 19. &c. 27. 31. 48. 61. 62. 133. Vſura 20.
¶Increſcere. Reſtitutio 13.
Quid. ¶Incubus dicitur dæmon, coiens cum muliere, ſuccubus autem, dæmon coiens cum viro. 1ª. quæſtio. 51. 3. 6m. /. 2. d. 8. ar. 4. q. 2. c. /. Pot². qu. 6. 8. 5m. /. Iob 40. lec. 2. med°. D. Dæmon 98. Gigantes.
¶Inculpabile. Excuſatio. Homicidium 3. Occidere 20. Vſura 83.
¶Inculpari. Vſura 38.
¶Incumbere. Abſtinentia 7. Valitudo.
¶Incuria. Martyrium 12. Negligentia. o. Peccatum 159.
¶Incurrere. Bigamia 3. &c. Caro. Contemptus 7. Contractio 2. Damnatio 50. Damnum 5. Excommunicatio 7. 28. Gratia 56. 18. Hæreſis 14. 15. 23. Illegitimus 2 &c. Ingratitudo 23. 18 Irregularitas 1. 2. 3. Legitimatio 1. Luxuria 24. 25. Peccatum 269. 189. 195. Simonia 15. 29. Vſura 90. 100. 214. 303.
¶Incutere. Angelus 453.
¶Indebitum. Diuinatio 20. Excommunicatio 11. Hæreſis 8. Idolatria 2. Iuramentum 29. Iniuſtitia 3. Iuſtitia 8. Ludus 7. 10. Opinio 8. 9. Simonia 4. Voluntas 36. Vſura 38.
¶Indecentia. Innocentia 9.
¶Indeclinabile. Contemplatiu 13.
¶Indefectibile. Certitudo 21.
¶Indefinita. Enuntiatio 5. 7. Scriptura 14.
¶Indelebile. Character 20 Conſecratio 13. Epiſcopus 2.
¶Indemnia. Vſura 314. 191. 200. 201. 211.
¶Indemnitas. Vſura 143. 261. 200. 201. 211.
¶Indemonſtrabile. Ratio 34.
¶Independens. Proceſſio 22. 31.
¶Indeſinenter. Amor 193.
Differentia. ¶Indeterminatum quodlibet, eſt malũ, quia eſt in po². Et uẽ determinatum eſt bonum, quia eſt in actu. B. h. 9. lec. 11. me°. d. /. L°. 10. le. 3. pr°. c. D. °Accidens 65. 110. Actio 55. Bonitas 191. Conſtitũ 2. Differentia 1. Diſpoſitio 21. Phantaſia 1. Fortuna 3. Genus 19. Habitus 65. Lex 109. Libertas 6. Naturale 24. Neutrum 1. Oratio 7. Qui eſt 3. Sacramentum 42. Seruitus 5. Voluntas 71. 78 &c. Vſura 276. 182. 183. 279.
Diuiſio. ¶Indeuotio duplex, ſ. diſtractiu ad negotia ſecularia, & contemptus ſacramenti. Prima eſt peccatum ueniale, ſecunda vero mortale. Et utraque impedit fructum euchariſtiæ. 1°. Corin. 11. lect. 7. pri°. °Baptiſmus 215. Deuotio 13. 14. Eucha². 214 Peccatum 197. Deuotio 13. 14.

Io

¶Indicare. Abſoluere 36. Actus 59. Delectatio 44. Definitio 3. 36. Gemitus 1. Turba 2.
¶Indicatiuum. Abſoluere 36. Actio 106. Actus 59.
¶Indicere. Feminalia. Matrimonium 134. Sacerdos 22.
¶Indicia. Accuſatio 9. Actiu 106. Miſſiu 26. Ornatus 1. Paupertas 5. Vultus.
¶Indifferens. Actiu 38. Actus 138. 139. 159. Amor 247. 194. Calor 10. Cœlum 16. Clauis 18. Conſilium 2. Equus 1. Euch². 125. Forma 98. Ius 12. Medium 11. Meritum 60. Principium 13. Raab 7. Regnum 4 Res 4. Sacrificium 7. 15. Sapientia 25. Verbum 54. Virtus 211. 244. Voluntas 44. Votum 8. Vſura 90.
1 ¶INDIGENTIA dupliciter ſumitur, ſ. pro carentia eius quo indigetur, & pro ordine originis ad id a quo eſt. Et ſic aliquid æternum indiget alio, non autem primo modo. Pot². q. 3. 13. 1m. Diuiſio.
°Accipere 2. Adam 23. &c. 54. Agere 21. 22. Angelus 71. 94. 120. 321. 351. 508. &c. 596.
2 Indigentia duplex, ſ. ſimpliciter, i. ſine aliquo non poſſe conſeruari, & ſecundum quid, i. ſine aliquo non poſſe finem aliquem habere. Secunda poteſt eſſe in beatis, non autem prima 4. d. 44. q. 2. ar. 3. q. 2. 2m.
°Anima 26. 188. 294. 295. Animal 56. Auxilium 2. Beneficiũ. 20. 21. Bonitas 14 123. Cœlum 76. Circumciſiu 32 cognitio 27. 42. Confeſſio 5. Conſecratio 3. 4 15. Conſeruatio 7. Contumelia 2. Corpus 19. 20. 46. 47. Creatio 28. Delectatio 94. Deus 195. Eleemoſyna 1. 24. 25. 39. Epiſcopus 15. Eucha². 44. 46. 180. Habitus 32. 39. 47. Honor 34 Infidelis 2. 5. Inſtrumẽtum 2. 3. Intellectus 172. Ius 5. 8. Iuſtificatio 37. 38. Lex 8. Magnanimitas 17. Matrimonium 71 Miſſa 10. 11. Motus 28. 65. Mulier 6. Naturale 17.
3 In diuinis una perſona non indiget alia, licet non poſſit eſſe ſine ea. Op. 2. c°. 8.
°Negocia. Oblatio 3. Præceptum 31. Prælatio 9. 18. Promulgatiu 2. Prudentia 83. Sacramentum 7. 12. 27. 18. 24. Semen 4. 22. Sepultura 4. Simonia 22. &c. Suffragia 14. Vita 6. 7. 8. Virtus 244. 170. 181. 182. Vnctio 4. Vſura 48. 100. 189. 283. Vtile 9. Chriſtus 117. 174.
¶Indigeſtio. Digeſtiu Menſtruus 4.
¶Indignatio eſt filia iræ. 22² q. 37. 2 1m. / d. 41. 2. o. /. q. 158. 7. o. /. Ma. q. 12. 5. c. °Auerſio 13 14. Aemulatio Ignis 21. Ira 20. Rancor. Quid.
¶Indignitas. Correctio 9. Indignus.
¶Indignus. Bonitas 219. 220 Clauis 1. Cognitio 5. Correctio 9. Dolor 11 Dominium 13. 15. Euchariſtia 212. &c. Gratia 70. 73. 76. Ira 40. 44. Nemeſis. Officium 6. &c. Ordo 56. 57. 92. &c. Perfectio 87. Preces. Sepultura 8. Triſtitia 5.
¶Indirecte. Beatitudo 145. Bonitas 243. Cauſa 6. 28. Cœlum. 158. Cognitio 9. Contingens 8. Dæmon 63. Deſperatio 20. Deus 430. Eſſe 8. Excommunicatio 1. Fama 3. Fides 19. Humilitas 30. Ignorantia 4. Infidelis 2. Obedientia 38. Occidere. 18. Paſſio 53. Peccatum 245. Profeſſio 3. Prohibitio 5. Ratio 58. Reſtitutio 10. Significatio 1. Simplicitas 3. Superbia 32. Teneri 3. Triſtitia 18. Virtus 180. Voluntarium 3.
¶Indiſcretum. Abſtinentia 4. Ieiunium 7. Indiuiſum. Indulgẽtia 16. Obedientia 2. 8.
¶Indiſpenſabile. Abraham 14. Diſpenſatio 9. &c. Indiſſolubile.
¶Indiſpoſitio. Actio 88. 124. Baptiſmus. I. Charitas 104. Confirmatio 36. Conſilium 25. Aegritudo 11. Phantaſma 8. Forma 35. Generatio 31. Impedimentum o. Infirmitas o. Iudiciũ 13. Malum 26. Matrimonium 58. Monſtrum 1: Morbus. Peccatum 329. Pœnitentia 32. Prophetia 18. Reſiſtere 2. Reuocare. Satiſfactio 30. Scientia 88. Succeſſio 1. Votum 31. 64. 74.
¶Indiſſolubile. Amor 193. Indiſpenſabile. Indiuiſibile. Inſeparabile. Matrimonium 14. 62. 72. 135.
¶Indiſtractio. Angelus 284. Indiuiſio. Intellectus 130. Nomẽ 47. Senſualitas 6.
¶Inditum duplex, ſcilicet pertinens ad naturam, & per gratiam. Primum conuenit legi naturæ, ſecundum autem legi nouæ. 12 . q. 106. 1. 2m. Diuiſio.
°Amor 133. Anima 204. Ars 20. Beatitudo 102. Certitudo 4. Futurum 6. Habitus 27. 38. 39. Influere. Infuſum. Innatum. Inſerere. Intellectus 34. 135. Iur. N. Iuſtificatio 15. 18. 20. &c. Lex 139. menſura 12. 14. Natura 5. Naturale 11. Natum. Sciẽtiã 71. 72. 73. 106. &c. Virtus. F. Chriſtus 1.
¶Indiuiduale. Abſtractio 36. Aſſimilatio 17. 21. Cogitatiua 1. Communio 7. Coſta 2. Differentia 9. Definitio 22. Generatio 38. &c. 60.
¶Indiuiduum u. intellectus 15. Perfectio 4. Similitudo 32.
¶Indiuiduatio. Anima 70. &c. indiuiduum o.

Quid. 1 ¶Individvvm eſt id quod indiviſum eſt in ſe, & diviſum a quolibet alio, ultima diviſione. 1ª.q.29.4.c./.4.diſt.12.quæſt.1.articul.1.quæſtio.3.3m /. Trin.14.uel Opuſcul.70.articul.14.3m.

2 Pars in toto, eſt individuum, ut manus. 1ª. quæſt.29.1.2.c./.3ª.quæſtio.16.12.2m /.3.diſt.6.quæſt.1.arti.1.q.1.c./. Quol.9.2.6.

3 Immo de ratione individui eſt, eſſe diviſum a quolibet alio. 1ª.qu.29.4.c./.4.diſtinct.12.quæſtio.1.art.1.quæſtio.3. 3m./. Trin.14.3m.

4 Immo indiviſio in ſe, eſt de ratione individui. Sed omnino ab alio, eſt de conſequentibus ad rationem eius.4.di.44. qu.2.ar.2.q.3.4m. Reſpond.Dubio 728.

Dum.728m. 5 Individuum ut ſic, eſt diviſum ab omnibus aliis.1ª.q.13.9.c. *Amor 108. Animal 28. Aſſimilatio 17.21. Aſſumere 14.29. 35.

6 Hæc nomina individuum, particulare, & ſingulare, dicuntur de partibus, ut de manu. Ideo in Chriſto poſſunt dici multa eſſe individua, ſecundum numerum partium eius. 1ª.q.29.1.2.c./.3.d.6.q.2.ar.1.q.1.c./. Quol.9.2.c.
*Capacitas 1. Deus 61.

7 Immo cum manus ſit quædam ſubſtantia in alio exiſtens, individuum uel ſingulare dici non poteſt.3ª.q.16.12.2m. Reſp. Dubio 729°.

Dum.729m. 8 Individuum dupliciter poteſt ſignificari. ſ. per nomen ſecundæ intentionis, ſicut per hæc nomina, individuum, particulare, & ſingulare, ut ſubſtat accidentibus, & per nomen primæ intentionis, ſ. per ſubſtantiam primam, & hypoſtaſim, uel perſonam, & ut ſubſtat naturæ communi, per nomen primæ intentionis, ſ. res naturæ, & ſecundæ intentionis, ſ. ſuppoſitum. 1.d.23.3.c./.d.26.q.1.1.3m./.4m./.3.d.6.q.1.art.1. q.1.c./. Venit 1.c.
*Definitio 4.34.35.39.40. Aequivocatio 5.8.11.&c. Aeſtimativa 3. Forma 23.33.76.80.&c.115.116.120.411.155. Genus 1. Idea 38.&c.

9 Omne nomen individui, eſt incommunicabile re, & ratione, niſi ſecundum ſimilitudinem.1ª.q.13.9.c.
*Naturale 7. Ordo 9. Pars 10. Perfectio 4.9.

10 Soli individuo rationalis naturæ convenit proprie, & per ſe agere, ideo habet proprium & ſpeciale nomen, ſ. perſona Poª. q.9.2.3m./.2.c. Perſona 3.&c.

11 Duo ſunt de ratione individui, ſ. incommunicabilitas, & non poſſe eſſe in pluribus 3ª.q.77.2.c.
*Perſona 3. &c.24. Prædicari 24.

12 Duo ſunt de ratione individui, ſcilicet eſſe in actu, in ſe uel in alio, & eſſe diviſum ab aliis quæ ſunt, uel poſſunt eſſe in eadem ſpecie, indiviſum in ſe exiſtens 4.d.12.quæſt.1.arti.1.q.3.3m. *Scientia 47.&c. Singulare. Singuli. Species 1.4.5. Umbra 1.

13 Compoſitum ex materia & forma determinata, eſt individuum.1ª.q.30.4.

14 Immo compoſitum ex materia, & forma determinata, eſt ſpecies, & compoſitum ex materia & forma communi, eſt, genus. Metaphyſ. 2. lectio. 4. med°. g. Reſpondeo Dubio 730°.

Dum.730m. 15 Species ſpecialiſſimæ dicuntur individua, per carentiam diviſionis formalis, quia non ulterius dividuntur diviſione formali, ſive per differentias formaliter expoſitas. Particularia uero dicuntur individua, inquantum neque formaliter, neque materialiter dividuntur. Met.10.lection.10.ſi.c./.lection.11.me°.ſi.D.

16 Impoſſibile eſt naturam ſpeciei communicari individuis, ſecundum prius, & poſterius, nec ſecundum gradus, nec ſecundum intenſionem, non autem naturam generis.2.d.3.q.1.4.c.ſi./.Cauſis 10.4.c°.3.

17 In incorruptibilibus eſt tantum unum individuum, unius ſpeciei, quia ſpecies ſufficienter conſervatur in uno. 1ª. quæſtio.47.2.1./. quæſtion. 119. 1.c./. Spiritu. 8. c./. He.7. lectio. 4. me°.B.

Diviſio. 18 Individuum duplex, ſ. individuum vagum, & individuum ſignatum.1ª.q.30.4.c.

19 Individuum dicitur quadrupliciter, ſ. ſingulare, ſpecies ſpecialiſſima, genus generaliſſimum, & propoſitio immediata. Met.2.lec.4.me°.g.

Primum. 20 Principium individuationis in rebus materialibus eſt duplex ſcilicet materia prima, & quantitas dimenſiva. 3ª. q.77.2. c./.3.d.1.q.2.5.1m./.4.d.12 q.1.ar.1.q.3.3m./.Bo.4. c°.65.ſi./. Veri. q.2.6.1m./.c./.q.10.5.c./.Ma q.16.1.18m./ Trin.14.16.0./. Opuſc.19.0./.Ente.3.ſi.h./.Opuſ.32./.Met.5.le.8.ſi.d.
*Abſtractio 3.&c. Agens 10.16. Commune 7. Coſta 2. Diverſitas 8.9. Forma 87.

21 Materia eſt principium individuationis.1ª. q.3.3.c./.q.39.1.3m./.2.c./.q.54.3.2m./.q.56.1.2m./.q.75.4.5.c./. q.85.1.c./.3.4m./.q.86.1.3.c./.12ª.q.63.1.c./.1.d.35.5.c./.2.d.3.q.1.2.c./.d.44.qu.1.1.c./.3.d.1.q.2.2.3m./. L.1°.3.c°.65.[illegible] ./.L°.4.c° 63./. Poª.q.8.4.c.ſi./.q.9.1.c./ 3.5m /. Spiritu.5. m /. Quol 7.3.c./. Quol.8.2.c./. Met.5.le.8.ſi.d./ le.10.ſi./.Lib°.7 lec.10.ſi.c.G./ le.15.ſi.g.ſi.
*Creatio 40.41.42. Creatura 33. Differentia 9. Definitio 4. Diſtinctio 2.3.12.13.

22 Immo aliqua forma individuatur per ſeipſam 1ª. q. 3. 2. 3m. Reſp. Du° 731°. *Diverſitas 5 &c.

Dum.731m 23 Forma receptibilis in materia, individuatur per materiã, quæ autem non eſt receptibilis in materia, individuatur per ſeipſam. 1ª.q.3.2.3m./ 3.c./.q.13.9.c./.q.77.4.c./.4.d.12.q.1.art.1.quæſt.3.3m./.Potª.quæſt.9.3.3m./.Spiritu 5.8m.8./.4m /. 13m.uel forma 12.

24 Hæ carnes, & hæc oſſa, & hæc anima, ſunt principia individuantia hominem.1ª.quæſt.29.2.3m./.q.30.4.c./.q.33.2.c./.q.75.4.c./.quæſt.85.1.2m./.Con.1.c°.65.u°./.Lib°.3.ca°.74./.Veri.q.10.5.c./. Potentia.q.9.1.6m /. Forma 13. 21.&c. 27.76 80.&c.

15 Individua compoſita, ſubſtant ratione materiæ, ſed ſubſiſtunt ratione formæ. 1ª.q.29 2.5m.
*Homo 6.7. Idem 1.3.&c. Individuale.

26 Principia individuationis in creaturis, ſunt cauſa ſubſiſtendi & diſtinctionis, in divinis autem, tantum ſecundi. Poª.qu.9.5.13m.

27 Individuatio quantum ad incommunibilitatem eſt in deo, non autem quantum ad materiam 1ª.q.3.2.3m./.q.19.3.4m./.1.d.25.1.9m./. Ver.q.11.4.9m. Deus 61.

28 Principia individuantia, ſunt de eſſentia individuorum in cõpoſitis tantum, non autem in formis. Anima 3. 13m.

29 Solius dei operatione fieri poteſt, ut hoc individuum demonſtratum, ſiat illud individuum demonſtratum, ut in euchariſtia 4.d.11.q.1.ar.3.q.1.c./.cont.4.c° 61.
*Intellectus 15.16.49.&c.150.163.164. Particulare. Prædicari 17.32.33. Proprietas 2.

30 Species & partes eius, ſunt aliquid formale reſpectu individui ſui. Phy.2.le.5. prin°.b.B.
*Singulare.

31 Ideo partes habent rationem materiæ.1ª.q.7.3.3m./.q 65.2.c./. Met.5.lect.3.prin°.2./. Phy.3.lect.12.prin°.2.ſi./. Li°.4. le.4.prin°.a.

32 Nullum accidens, præter dimenſiones interminatas, eſt principium individuationis. Trin. 14.16.0. Reſpondeo, ſicut Dubio 269°.

Dum.732m 33 Quantitates ſive dimenſiones interminatæ, ſunt principium individuationis. Trin.14.3m.
*Accidens 17.57.94.95.96. 97.

Accidens 34 Immo quantitas terminata, eſt principium individuationis. Opuſc.32.0. Reſpond. Dubio 833°.
*Angelus 38 .388.389.

Dum.733m. 35 Proprium quantitatis dimenſivæ inter cetera accidentia, eſt ſecundum ſe individuari, quia ubicunque eſt diverſitas partium eiuſdem ſpeciei, ibi oportet eſſe individuationem. cont.4 c°.65.ſi./.Met.5.le.15.ſi.d.ſi. *Aſſimilatio 17.21. Ca 33.34. Cogitativa 1.2.3.

39 Dimenſio terminata, individuatur per ſubiectum individuatum per dimenſiones interminatas. Trin.14.3m.
*Concupiſcentia 10.

37 Dimenſio dupliciter individuatur, ſ. ratione ſubiecti, ſicut & alia accidentia, & ratione ſitus 1ª.q.14.5.1m./.2ª.q.77.2.c./.4.diſt.11.quæſt.1.ar.1.q.3.3m./.diſtinc. 44. q.2.ar.2.qu.3.2m./.Con.4.ca°.64./.Trin.14.3m./,Quol.7.10.c./. Met.5.lect.15.ſi.c.

38 Individuum non poteſt intelligi, ſine dimenſionibus interminatis, ſed bene ſine omni accidente completo. Tri.14.5m.
*Concupiſcibilis 1. Phantaſma 1. Hoc. Intellectus 15.16.49.&c.150.163.163. Memoria 1.10.11. Perfectio 9. Prædicari 17.31. Prudentia 30. Quantitas 19.22.&c.

39 Collectio accidentium, non eſt principium individuationis. Met.7.lect.55.ſi.g.ſi.

40 Subſtantia individuatur per ſeipſam, Ideo individuum eius, habet ſpeciale nomen, ſ. hypoſtaſis, non autem accidentia, quia individuantur per ſubiectum. 1ª.q 29.1.c./.q.39.1.3 c./. Poª.q.9.2.3m./.8m./.2.c./. Quol. 3.2.ſi. *Agens.97.103. Angelus 38.53.54.&c.61.387.&c.580.

41 Omne individuum ſubſtantiæ, dicitur hypoſtaſis, ſecundum proprietatem nominis, ſecũdum uſum autem, ſola individua rationalis naturæ. 1ª.q.29.2.1m./.3.d.23.1.4m./.d.6.q.1.1.c /. Poª.q.9.3 2m. *Anima 70.&c.159. Animal 28. Aſſumere 14.29.30. Cauſa 33.34.42. Cœlum 62.

42 Singulare, particulare, & individuum, ſunt in quolibet genere entis, ſed ſuppoſitum, Hypoſtaſis, res naturæ, & perſona, ſunt in ſolo genere ſubſtantiæ. 1ª. q.29.1.2.c./. 3. d. 6 q.1. art.1.

In

ar.1.q.1.c./.Vnio 2.c./.Quol.9.2.c./.Opuſ.3.c°.216.
* Cognitio 44.49.51.Coll. 2.Creatio 40.&c.Creatura 33. Deſiderium 13. Deus 61.112.113.124.240.271. Generatio 38.&c.Inductio. Intentio 1.Ira 70. Natura 20. &c. 24. &c. Notum 4.&c. Para 20. Perſona 3.6.11.24. Prouidentia 22. 27.33 48.

43 In vno indiuiduo de genere ſubſtantiæ, ſpecies poteſt attendi duplex,ſ.hypoſtaſis,& proprietatis. Et ſic perſonæ diuinæ differunt ſpecie,non autem primo modo. Po^a.q.10. 2.12^m.
* Reſurr^n.11.&c.23.Scientia 50.&c. Subſiſtentia 3.&c.Subſtantia o. Theo^a.22.Veſtigium 9.Vnitas 15.&c. Vniuerſale 3.&c.Chriſtus 20.&c.37.&c.

Diuiſio. 1 ¶ Indivisibile duplex.ſ.terminus continui, & extra genus eius Secundum poteſt eſſe ſimul in pluribus locis, temporibus,& partibus,non autem primum 1^a.q.8.2.2^m./.q.52. 2.c./.q.53.1.1^m./.1.d.37.q.2.8.3^m./.2.d.30.q.2.1.c./.3.2.c°. 55./.L^o.3.c^o.68.ſi /Spiritu 4.16^m./.Anima 10.108^m.
* Actus 26.27. Addere 11.12. Angelus 40.106.193. Anima 62.63.206.Articulus 1.Augmentum 17.Bonitas 209. Diuid 3.Dæmon 26. Diuiſio 16. Aeternitas 19.26.Fides 40. Infinitas 30 Intellectus 17.Locus 8. Logica 5.Materia 28.39.Medium 18.Motus 16.

2 Indiuiſibile triplex,ſ.actu,vt continuum, per ſpeciem, vt ratio hominis,& in potentia,vt punctus. Primum & ſecundũ prius cognoſcitur,quàm diuiſio. Tertium autem poſterius. q.1.2.4^m./.q.85.8 o./.q.87.3.c./.1.d.24. q.2.3.2^m./. Animæ 3.lec.11.0.
* Quantitas 6.7.Species 3. Subito. Tempus. Theophraſtus. Vnitas 13.21.
¶ Indiuiſio. Addere 11.12.Numerus 21. Quantitas 6.7.Vnitas 5.7.8.21.&c.32.Vnum 1.
¶ Indiuiſum. Addere 12.Anima 347. Bonitas 209. Diſtinctio 26.Hypoſtaſis 3.Vnitas 1.4.
¶ Indoles.Mendacium 20.Venuſtas.

Quid. ¶ Inductio procedit ex ſingularibus, ſyllogiſmus autem ex vniuerſalibus.Poſt le.1.ſi./.Lec.5.pen^o./.le.30.prio^o.b g.
* Accuſatio 23.Aduocatus 6.Agens 34.42.64. Agere 9. Amor 142.Animal 69.Annunciatio 2.Architector. Ars 36.&c. Baptiſmus 36.Bigamia 2. Cã.16.18. Defectus 18. Dæmon 66.92.104.Diſpoſitio 29.30.34.Enthimema.Excæcatio 7.Fides 24.85.Finis 119.Fraterna.Generatio 43. Hæreſis 2 Honor 26.Iuramentum 4.34 &c. Iuſtitia 2.Ius 19. Legislator. Lex 27.&c.105.108.134. Maleficium 3. Matrimonium 35. 40.64.Miſſa 8.Peccatum 158.Pœna 95.Perfectio 44. Poenitentia 2.Princeps 6.56.Profeſſio 6.Prohibitio 2. Rancor. Ratio 9.Reatus 4. Religio 44.&c. Sacramentum 77. Scientia 23. 102.117. Scriptura 19.Somnium 2.3.Subiectio 4. Teſtamentum 12.Teſtis 7.12.14.Virtus 241. Vita 143 156.189.211. 260.Vti 10.&c.
¶ Inductiuum.Credere 30.Defectus 18.Scandalum 3.

Quid. ¶ Induere Chriſtum,nihil aliud eſt,quam Chriſti ſimilitudinem aſſumere, vel exterius per ſacramentum, vel interius per imitationem.4.d.4.L.D ſponſatio 37.Feſtum 12.

In cõi. 1 ¶ Indulgentia duplex.ſ.de minus malo, & de minus bono.4.d.20.q.1.4.3^m./.1^a.Cor.7.le.1.ane^o.E.

Eccleſiæ. 2 Indulgentia eccleſiæ pertinet ad clauem iuriſdictionis.4.diſ. 20.ar.3.q.2.1^m./.ar.4 q.2.4.c./.Quol.16 2^m.

3 Indulgentiæ ſupplent vices ſatisfactionis, vt ſatisfactio eſt punitiua, non autem vt eſt medicatiua. Quolib 2.16.3^m.

4 Cauſa pro qua debet dari indulgentia,eſt honor Dei,& communis vtilitas eccleſiæ.4.d. 20.ar.3.q.2. o./.5^m./.q.3.o./.ar. 4.q.1.c./.ar.5.q.4.c.

5 Indulgentiæ non dantur pro temporalibus ſecundum ſe,ſed vt temporalia ordinantur ad ſpiritualia. Ideo non eſt ſymonia.4.d.20.ar.3.q.3.o.

6 Indulgentia tantum valet,quantum ſonat, ſi adſit authoritas dantis,charitas recipientis,& pia cauſa.4.diſ.20.ar.3.q.2. o./ ar.5.q.2.c./.Quol.2.16.c.
* Venia.

7 Indulgentia non ſe extendit ad remiſſionem culpæ, quia non eſt ſacramentalis, poteſt enim & non ſacerdos indulgentias dare,ſi ſit ei commiſſum.Quol.2.16.2^m.

8 Indulgentiæ valent ad remiſſionem pœnæ iniunctæ, vel iniungendæ, propter infinita merita Chriſti, & ſanctorum. 4.diſtinct.20.art.3.quæſtio.1. o./. Quol. 2.16.o./. Opuſc.7. cap^o.6.ſi.

9 Conſulendum eſt acquirentibus indulgentias, ne propter hoc dimittant pœnitentias iniunctas præcipue, quia quãdocunque ſunt plurium debitores, quàm credant,& etiam inquantum ſatisfactionis opera ſunt præſeruatiua a peccatis futuris. 4.diſtinctio. 20.artic.3.quæſtio.1.4^m./. Quol.2. 16.3^m.

10 Præmium eſt melius in infinitum, quam quæcunque indulgentiæ.4.d.20.ar.3.q.2.2^m./.ar.5.q.2.3^m.

In

11 Indulgentiæ in ſtationibus Romæ, inſtitutæ ſunt a beato Gregorio.4.d.20.ar.3.q.2.c. Agens.

12 Solus Papa,habet plenariam poteſtatem, dandi indulgentias,alij autem, ſecundum taxationem eius. 4.diſtinct 20. artic.4. quæſtio.3.o./. Quolib.2.16.c./.Opuſcul.20. Lib^o.3. cap^o 30.

13 Legati non ſacerdotes,poſſunt dare indulgentias. 4.diſt.20. ar.3.q.2.1^m./.ar.4.q.2.o./.Quol.2.16.1^m.
* Legitimatio 2.

14 Indulgentias non poſſunt dare,niſi epiſcopi, vel alii de licentia eorum.4.d.20.ar.4.q.1.o.

15 Indulgentiæ datæ ab exiſtente in peccato mortali, tantum valent,quantum datæ a ſanctiſſimo, cum non remittat ex vi ſuorum meritorum, ſed ex vi meritorum reconditorum in theſauris eccleſiæ.4.d.20.ar.4.q.4.o.
* Schiſma 7.

16 Dans indulgentias indiſcrete, peccat. Tamẽ valent.4.d.20. ar.3.q.2.1^m.

17 Indulgentiæ non menſurantur ſecundum deuotionem, vel laborem recipientis,nec ſecundum quantitatem dati, nec ſecundum cauſam pro qua dantur,ſed ſecundum intentionem dantis.4.d.20.ar.3.q.1.o.

18 Nullus poteſt ſibi ſoli dare indulgentias, ſed poteſt vti ea, quam pro aliis dat.4.d.20.ar.5.q.4.o.

19 Indulgentiæ non valent exiſtenti in peccato mortali. 4.d.20. ar.3.q.2.c./ ar.5.q.1.o./.Quol.2.16.c. Quibus.

20 O.p^m.videtur dicere a ſimili.2.d.40 4.5^m./Mo.8.lec.1.ſi.N Reſp^o.ſicut Du^m.318. Du^m.734.

21 Indulgentia pro ſubſidio, vt quod qui dat auxilium ad fabricatio eccleſiæ,intelligitur tale auxilium, quod ſit ſecundum facultatem auxiliantis, & quod ſit conueniens ei qui auxilium dat. Et ſecundum quod accedit ad hoc, ſecundum hoc plus, vel minus de indulgentia conſequitur. Vnde etiam aliquis pauper,dans vnum denarium, conſequitur totam indulgentiam.Non autem diues, quem non decet ad opus tã pium, & fructuoſum, ita parum dare, ſicut non diceretur rex alicui hominis auxilium facere,ſi ei obolum daret.4.d.20.ar.3. q.2.3^m.

22 Non faciens illud,pro quo dantur, non habet indulgentias licet alius faciat pro eo,niſi hoc ſit in forma indulgentiæ.4.d. 20.ar.5.q.3.o./.d.45.q.2.c.
* Cruce ſignatus o.

23 Pluries vadens ad indulgentias determinati temporis,habet eas ſemel tantum.Si autem perpetue,totiens conſequitur,quoties vadit.4.d.20.ar.3.q.2.4^m.

24 Clerici,& alii vicini eccleſiæ, æqualiter habent indulgẽtias ſicut & aduenæ,niſi aliud exprimatur.Sed non æqualiter merentur.4.d.20.ar.3.q.2.4^m.

25 Indulgentiæ valent religioſis, ſicut & aliis. Tamẽ plus merentur, ſeruando religionem, 4.diſtinct.20. artic.5.quæſtio. 2. o.

26 Pœnitentiæ iniunctæ religioſis in capitulo, non remittuntur per indulgentiam, quia in capitulo agitur ſicut quaſi iudicialis,magis quàm ſpiritualis. Vnde etiam non ſacerdotes capitulum tenent. Sed abſoluuntur religioſi a pœna iniuncta,vel debita pro peccato in foro pœnitentiali. 4.d.20.ar.5. q.2.2^m.
* Religio 49. Oratio 45.82.

27 Indulgentiæ valent defunctis in gratia,ſi hoc ſit in forma,& aliquis pro eis faciat illud pro quo dantur, 4.d.45.q.2.ar.3. q.1.o.

28 Et ſimiliter indulgentiæ eædem quandoque datur prædicantibus,quæ dantur accipientibus crucem,licet ſit pure ſpiritualo.4.d.20.ar.3.q.5.1^m.

29 Cruce ſignatus moriens ante iter,habet indulgentiam,ſi dãs hoc intendat,aliter autem non.Quo.2.16.o.

30 Orans pro rege Franciæ, habet decem dies de indulgentia, a Papa Innocentio quarto,licet ſit pure ſpirituale. 4.diſ.20. ar.3.q.5.5^m.
¶ Indumentum.Habitus 19.&c.Induere.Veſtis o.

Cauſa. ¶ Induratio hominis ex triplici prouenit cauſa,ſ.ex longa cõſuetudine peccandi,ex incredulitate iuſtitiæ Dei,& ex ſeductione iniurici.Opuſ.58.c°.12.
* Auaritia 15.Calor 5.Deus 427.&c.Excæcatio o. Obduratio.Peccatum 158.&c.

Diuiſio. ¶ Induſtria duplex,ſ. vna de neceſſariis ad ſalutem, alia de his quæ ſunt ad bene eſſe. Prima eſt in omni exiſtente in gratia, non autem ſecunda. 2 2^æ.quæſtio.47.13.3^m./. 14.1^m.
* Animal 48.Apoſtoli 28.Idoneus d.Malitia o.Solertia o.

Spãliter. ¶ Inebriari conuenit ſanctis quadrupliciter.ſ.lachrimis compunctionis,calice paſſionis,incendio amoris, & torrente felicis

c./.2^{m}./.3^{m}./.2.d.22.q.2.1.o./.d.41.q.2.1.3^{m}./ d.42.quæſt.2.ar.2.q.3.2^{m}./ 4.d.9.ar.3.q.2.1^{m}./.d.21.q.2.4^{m}./.Ver.q.17.3.c./.Ma.q.3.7.o./.Quo.1.19.o./.Quo.8.15.o./.Eſa.5.me^{o}.b.B.

11 Ignorantia omnino inuoluntaria, non eſt peccatum. Ma.q.3.7.7^{m}.

12 Ignorantia & fomes, ſunt materialia in peccato originali. Ma.q.3.7.c.&.ſ.1.1^{m}. *Præceptum 139.147.

13 Ignorantia non eſt peccatum originale, ſed actuale, ſicut & omiſſio.2.d.22.q.2.1.2^{m}./.d.30.q.1.3.5^{m}./ Ma.q.3.7.c.

14 Ignorantia peccati, in his quæ ſecundum ſe ſunt mala, pertinet ad infidelitatem, ſed in his quæ ſunt mala, quia prohibita, pertinet ad negligentiam.4. d.9.ar.3.q.1.1^{m}.

Subiectum. 15 Ignorantia quælibet, quæ eſt peccatum, eſt in intellectu ſubiectiue, ſed eſt in uoluntate, ut in cauſa.2.d.22.quæ.1.2.2^{m}./.2.3^{m}./.Ma.q.3.7.5^{m}. Subiectiue. *Angelus 311.&c. 394. &c. 457. Animal 83. Aſſumere 60. Beatitudo 325. Credere 13. Decretiſtæ 3. Dæmon 8.9.55.

16 Ignorantia negatiue poterat eſſe in natura integra, non autē ignorantia priuatiue.1^{a}.q.12.4.2^{m}.2.d.43.6.c.
*Aeſtimatio 1.2.

17 Nulla ignorantia fuit in Chriſto.2^{a}.q.15.3.o.
*Fides 36. Fortitudo 45. Ignorantia. Ignotum.

18 Ignorantia negatiue, ſemper eſt in angelis, & in aliis beatis, nō autem ignorantia priuatiue, quia eſt pœnis.1^{a}. quæſtio.12.4.2^{m}./ 4.diſt.49 qu.2.5.8^{m}./.Ma.q 3.7.c./.q.8.1.7^{m}./. Dionyſ.4.lec.4. Angelus 312.&c. 394. &c. Iudæi 19. 21. Iuriſtæ. 9. Lex 57.

19 Ignorans non peccat continue, nec ex quolibet non ſcito per eum, ſed tantum cum habet tempus diſcendi ea, quæ ſcire tenetur & poteſt. Vnde homo non dicitur ignorans, ſi non intelligit ſicut Deus, ſed ſi non intelligit, ſicut aptus natus eſt intelligere. 12^{e}.q.76.2.5^{m}./.4.3^{m} /.q.94.4.c./.2^{m}./.3^{m}./.2. diſt.22 q.2.1.4^{m} /.Ma.q 3.7.12^{m}./.Meth.5.le.20.me^{o}.d.ſi.
*Præceptum 147. Puer 10.11.12.

20 Ignorans grauiſſime peccat, non propter quantitatem peccati, ſed periculi. Vel ignorantia beneficiorum Dei, eſt grauiſſima, inter ſpecies ingratitudinis. 12^{e}. q.76 4.3^{m}./.2. d.22.q.2.1^{m}./. 4.d 9.ar.3.q.2.1^{m}./.Ma.q.3.8 1^{m}./.Ro.2.lec.1.me^{o}.F.&c. *Religio 61.

Cauſa. 21 Ignorantia & error, cauſantur ex accidia. Ma.q.81.7^{m}./.8^{m}.
*Superbia 29. Votum 80.

22 Ignorantia alicuius particularis, l. circunſtantiæ. quam quis non poteſt ſcire, debita diligentia adhibita, excuſat totaliter a peccato, non autem ignorantia, quām cauſat habitus uel paſſio, impediens applicationem ſcientiæ communis, ad particularem actum.12^{e}.q.19 6.c /.q 77.7.2^{m}./. 22^{e}.q.59.4.1^{m}./.3^{a}.q.80.4.5^{m}./.4.d.9.ar.3.q.20./.d.15.q.1.ar.3.q.2.2^{m}.

23 Ignorantia poteſt eſſe effectus unius peccati, & cauſa alterius Ma.q.3.6.8^{m}.

Effectus. 24 Ignorantia inquantum tollit ſcientiam impedientem peccatum, eſt cauſa peccati. Sed inquantum tollit uel minuit uoluntarium, excuſat a peccato, & eſt cauſa miſericordię uel ignoſcentiæ Ma.q.3 6 6^{m}. *Blaſphemia 17.23. Cognatio 9. Conceptio 41. Confeſſio 41.

25 Ignorātia non excuſat, nec minuit peccatum, niſi ſecundum quod cauſat inuoluntarium 12^{e}.q.19.6 c./.q.73 6.c /. q.76.3.4 o./.q.77 7.2^{m} / q.105.2.9^{m}./.2.d.22.q.2.2./.5^{m}./.4.d.30.q.1 2.c./.Ma.q.2.10.3^{m}./.q.3.6.6^{m}./.8.c./.4^{m} / 5^{m}./.Quol.1.19.c. *Conſcientia 4.13.&c. Credere 13. Aeſtimatio 1.2. Eucha^{a} 221.278. Fides 36. Fornicatio 2. Furtum 2.3.6.7.

26 Ignorantia præcedens inclinationem appetitus, cauſat eam. Ideo quanto maior eſt, tanto magis cauſat inuoluntarium, & excuſat a peccato. Non autem ignorantia ſequens, ſed magis grauat. 22^{e}. q.150 3.1^{m}.
*Gula 5.6. Idolatria 9. Illegitimus 3.

27 Ignorantia oppoſita ſciētiæ practicæ, excuſat, uel minuit peccatū, nō autē ignorantia electionis, ſed conſtituit peccatum, & opponitur prudētiæ. 11^{e}.q.47.2.c./.q.88.2.c./.Vi.q.1.6.3^{m}.
*Iniuſtitia 4. Lex 101. Matrimo^{m} 92.110.&c. Ordina^{o} 7.

28 Ignorantia electionis, nec excuſat, nec minuit, nec cauſat peccatum, ſed ſequitur omne peccatum. 12^{e}.q.76.4.1^{m}./.q.78.4.1^{m} /.2.d.22 q.2.4^{m} / Ma.q.2.3.9^{m} / q.3.8 c /.5^{m}./ Vi.q.1.6 3^{m}./ 1^{e}.Ti.2.le.3.me^{o}.G. Ordo 84 85.104.106.

Du^{m}.718^{m}. 29 In uno peccatum contingit in actu liberi arbitrij, eligendo malum ex ignorantia.1^{a}.q.63.1.4^{m}. Reſp. Du^{o} 718.

30 Nulla ignorantia eſt cauſa peccati, niſi per accidens, ſ. illa, quæ tollit cognitionem uniuerſalem, uel particularem prohibentem peccatum. 12^{e} q 76.1.o./ 3 c./.2 d.42.1.c./.3^{m}./ Ma.q.3.6.o./.7.c.& /.9^{m}. *Peccatum 87. 88.91.122.123. 143.149.159.192. 217 359.

31 Ignorantia ſeu error non excuſat a peccato, niſi ſit illius circunſtantiæ, cuius appoſitio uel remotio, facit differentiam liciti & illiciti in actu. 4.diſt.30.q.3.2.c./.3^{m}. *Præceptum 29.147. Principium 37. Promulgatio 33. Puſillanimitas 1.

32 Ignorantia infidelitatis excuſat ſequens peccatum, non in toto, ſed in parte.4.d.9.ar.3.q 4.c./ 1^{m}./.Ma.q.3.8.1^{m}.
*Religio 61. Scandalum 8.15.&c Schiſma 5. Simonia 32.36.&c. Tentare 5.11. Tenebræ 2.3.4. Timor 30. Tribulatio 9.

33 Agens contra conſtitutionem uel præceptum Papæ propter ignorantiam, non excuſatur a peccato, ſi teneatur & potuerit eam ſcire, ſ. inquantum in eius notitiam deuenit per alios, uel deuenire poteſt, promulgatione facta; quia omnes tenentur eam ſcire. 12^{e}.q.90.4 c./.2^{m}./.3^{m}. Veri.q.17.3.c./. Quol.1.19.o. Vendere 8. Virtus 361. Voluntarium 4.11.&c. Vſura 244.256.261.266.

¶ Ignoſcentia. Ignorantia 8. Miſericordia o.

¶ Ignotum. Adam 19. Cognitio 76. Conſilium 29. Differentia 18. Euch^{a}.221.278. Incantatio. Infinitum 27. &c. Miſericordia 44. Peccatum 24.&c. Reſtitutio 22. Tribulatio 9. Via 6. Vſura 244.256.261.266.

¶ Illę. Dauid 3.

¶ Illabi mentis conuenit ſoli Deo. 3^{a}.q.8.8.1^{m}./ q.64.1.c./.2.d.8 5.1^{m}./ 4.d.9.ar.2.q.1.2^{m}./ d.10.1.pen^{o}.E. Con 2.c^{o}.96.ſi./.4.c^{o}.17.ſi./.18.ſi./. Veri.q.28.2.8^{m}./. Io.13.lec.4.ſi.G./.1^{e}.Cor.2.lec.2.ſi.K. *Angelus 83.85. Io 7.&c. Deo.

¶ Hilaritas eſt intenſio gaudij prorumpentis exterius, ſecundum immutationem uultus.3.d.26.q.1.3.c. Ver.q.26.4.1^{m}. Delectatio 209. Quid.

¶ Illatum Baptiſmus 128.&c. Beatitudo 138. Euch^{a}.142. Excommunicatio 17.31. Ira 35.72. Meritum 98. Miſericordia 19.32. Mors 9.17.30.38. Pœnitentia 19. Satisfactio 2. Temperantia 14. Timor 29. Vindicatio 3. Violentia 5. Vſura 259.287.292.295.299.301.302. Chriſtus 86.

¶ Illectio. Dæmon 81.90.

¶ Illegalis. Iniuſtitia 1.

1 ¶ ILLEGITIMVS incurrit duplex damnum. ſ. priuationem officiorum & dignitatum, & hæreditatis. Tamen naturales ſuccedunt in ſexta parte, ſpurii autem in nulla. 4.diſt.41.ar.3.quæſt.2.o. Damnum.

2 Illegitimi & eunuchi, priuantur in lege ueteri, honore ciuili, decem annis, non autem quo ad deum. 12^{e}.q.105.3.2^{m}.

3 Ignorantia excuſat parentes, ab illicito coitu, & filios ne ſint illegitimi, ſi matrimonium contractum eſt in facie eccleſiæ, nō autem ſi clandeſtinæ.4.d.41.ar.3.q.1.2^{m}./.ar.5.q.1.1^{m}.
*Deſponſatio. Filiatio 10. Ordo 97.

4 Parentes tenentur iure naturali, prouidere neceſſaria illegitimis, etiam ſpuriis. Et epiſcopi debent eos cogere ad hoc.4.d.41.ar.3.q.2.c.

5 Illegitimus poteſt legitimari ſextupliciter. ſ. dupliciter ſecundum canones, ſ. ſicut cum quis ducit in uxorem illam, ex qua filium illegitimum generauit, ſi non fuit adulterium, & per ſpecialem indulgentiam & diſpenſationem domini Papæ. Et quatuor aliis modis ſecundum leges. ſ. primus eſt ſi pater filiū naturalem, curiæ imperatoris offerat, quia legitimatur propter curiæ honeſtatem. Secundus, ſi pater in teſtamento nominet eum legitimum hæredem, & filius poſtmodum, teſtamentum imperatori offerat. Tertius, ſi nullus ſit filius legitimus, & ipſemet filius ſeipſum principi offerat. Quartus eſt, ſi pater in publico teſtamento, uel cum trium teſtium ſubſcriptione, eum legitimum nominet, & adijciat naturalem. 4.d.41.ar.3.q.3.o. *Religio 52.53. Spurius.

¶ Illæſus. Chriſtus 214.

¶ Illiberalitas magis opponitur liberalitati, quam prodigalitas. 22^{e}.q.107.2.c. Opponitur.
*Auaritia o. Paruificentia. Tirannus 3.

¶ Illicitum. Abſtinentia 4. Accuſatio 20. Acquireṙe. Affinitas 4. Augurium 2. Character 47. Charitas 63. Caſtitas 4. Conuentia 3.9. Damnum 2. Datio 18. Duellum. Electio 34. Ignorantia 31. Illegitimus 3. Importunitas. Incantatio. Incarcerare. Iuramentum 21. &c. Mutilatio. Notorium 2. Oblatio 6. Paſſio 81.83 Peccatum 96.245. Promiſſio 4. Senſualitas 9.12. Simonia 24 Solicitudo 6.7.8. Sors 5. Statutum 1. Stuprum 1. Vinum 5.

1 ¶ ILLVMINATIO non eſt motus.1^{a}.q.53.3.c. Quid.
*Adam 19. Aer 5. Aſſiſtere 2. Baptiſmus 258. Beatus 29.

2 Immo illuminatio eſt motus.1^{a}.q.53.3.2^{m}. Reſpondeo dubio 719°. Du^{m}.719^{m}.
*Bonitas 195. Charitas 128. Cæcus 6.

3 Illuminatio fit in inſtanti, quia nō eſt motus, ſed eſt terminus motus localis. Et lumen non hēt contrarium, ideo ſubiectum eius, eſt in ultima diſpōne. 1^{a}.q.53.3.c./.2^{m}./.q.67.2.c./.22^{e}.q.113.7.c./.3^{a}.q.75.7.c./.1.d.37.q.4.3.c./.1^{m}./.2.d.1.q6.1.2.3^{m}./.d.13.3.5^{m}./.3.d.22.q.3.ar.2.q.2.1^{m}./ 4.d.11.q.1.ar.3.q.2.c./.d.44.q.1.ar.3.q.3.c./.Con.2.c^{o}.19.ſi./. Veri.q 28.3.3^{m}./.Po^{a}. q.3.13.1.ſin./.18. 22^{m} /. Quol.11.4.c./.Meth 8.lec.1.fin.

/.Anima

./.Anima.2.le.24. *Conſilium 29.Creatura 6.Dæmon. 7.11. 14.17.Deſcendere 4.Deus 195.196.Diaconus 5.Docere 3.Epiſcopus 11.Phantaſma 7.

4 Illuminatio non eſt motus localis,ſed alteratio.1^{a}.q.53.3.2^{m}./.3.d.22.q.3.ar.2.q.2.1^{m}. ^{u}Hierarchia 4.Ignis 11.17.20.Illuſtratio.Iuſtans 16.17.30.Inſtructio. Lumen 1.&c.8.15.Luna 2.5.6.8.Lux 11.20.

5 Illuminatio proprie non eſt paſſio,quia nihil abijcit.3.di.15.q.2.ar.1.q.1.2^{m}.
^{u}Macarius.Maria 1.9.68.Miraculum 13.14. Miſſio 22. Neomenia.Notorium 2.Officium 2.Planetæ 3.Prophetia 39.&c. 86 87.Religio 96.

6 Aliquid illuminatur tripliciter,ſ.in ſuperficie tantum, ut opaca,uel in profundo non fixe,ut diaphana, uel fixe ut lucida 2.d.13.3.10^{m}./.Ver.q.9.1.c./.Anim.2.2.le.14.fi.h.G.
*Sacramentum 97.98 Scientia 7.80. Seraphin 2. 3. Sexus 3. Sol 1.Spiritus 13.14 16.

7 Homo non poteſt illuminare , confortando lumen alterius , quia in eo eſt debiliſſimum lumen intellectuale, niſi forte inſtrumentaliter dirigendo,proponendo exempla, uel applicando principia concluſioni.1^{a}.q.116.1.0./.2.d.9.2.4^{m}./. d.28.5.3^{m}. ^{u}Tertiu 5.

8 Sacerdos illuminat,tradendo ſacraméta gratiæ, non auté infundendo gratiā.3^{a}.64.1.2^{m}./.Ver.q.11.1.9^{m}./.14^{m}./.17^{m}.

9 Eccleſia illuminatur ſextuplici lumine. ſ.lumine ſacræ ſcripturæ,ſpiritualis intelligentiæ,gratiæ,gloriæ,lætitiæ , & dei. Iſa.60.me^{u}.K.

10 Omnes in eccleſia,ſunt recipientes,i.illuminandi, purgandi, & perficiendi . Sed non omnes ſunt agentes, i.illuminantes purgantes,& perficientes 4.d.4.q.1.ar.4. q.3.c.
*Theologia 5. 27. Venire 2.Verbum 66.74. Viſio 20. Viſus 2.5.Vnctio 14.

11 Omnis perficiens,illuminat,& purgat , & non econuerſo , & omnis illuminans purgat,& non econuerſo 2.d.9.2. 8^{m}.

12 Omnis qui illuminatur, percipit illuminationem ex parte obiecti,non autem ſemper ex parte principii.1^{a}. q.111.1.3^{m}.
¶Illuſio.Dæmon 72.&c. Diana.Diuinatio 5. &c. Hæreſis 8. Loqui 7.

Mentis. ¶Illuſtratio . Ad illuſtrationem internam mentis,tria diſponunt,ſ.eſſe in abſtractione tranſitoriæ dulcedinis in approximatione ad fontem luminis,&.in interiori dilatatione mentis,quæ fit per conatum hominis.Opuſ 60. c^{u}.5. ^{u}Abſtractio 15.Angelus 169.Anima 169. Do 24.Intellectus 249.250.300 Prophetia 40.Somnus 2.Splendor.Vſura 86.

Quid. ¶Illuſtres uocabantur uiri, in dignitate conſtituti,primi ordinis inter patres conſcriptos.Op.20.li^{u}.4.c^{u}.27. ^{u}Noluntas o.
¶Imaginabile. Abſtractio 12. Intellectus 114.Materia 32. Scientia 47.
¶Imaginari.Chimera 2.
¶Imaginaria. Abſtractio 16. Celum 64.Deus 173.192. Finis 24 114. Miſſio 45.Negatio 5.Ordo 21. Prophetia 43.55.56. 58.72.&c. 89.90.91. Raptus 11. Tentare 19.23. Viſio 5.7. 12. 21.

Actus. 1 ¶IMAGINATIO habet duo officia,ſ.conſeruare, ſpecies ſenſibiles,& repræſentare eas intellectui.Ver.q.15.2.8^{m}.

2 Imaginatio & ſenſus,numquām cognoſcunt naturā rei, ſed tātum accidentia.1^{a}.q.57.1.2^{m}./.3^{a}.q.76.7.c./.1.d.19. qu.5.1.6^{m}./.3.d.23.q.1.2.c./.3^{m}./.d.35.q.2. ar.2.q.1.c./.q.2.ar.5.q.1.c./.2^{m}./.4.d.49.q.2.7.6^{m}./ Ver. q.1.2.1./.q. 8.7.fi./.q.10.4.2^{m}./.6.2^{m}./.q.12.12.12^{m}./.Quol.8.4.c./.Senſu.le.10.me^{u}.K./.Poſter^{m}.lec.42.int^{u}.b. *Abſtractio 15.

3 Non poſſumus imaginari,quæ nullo modo ſentimus ſecundū totum,uel ſecundum partem. Ideo cæcus natu ,non poteſt imaginari colorem.1^{a}.q.111.3.1^{m}./.2^{m}./ M.2.q.3.4.2^{m}./. qu. 16.11.9^{m}./.Anima. 4.2^{m}./. Quol.8.3.c.

4 Sub imaginatione non cadit niſi corpus.1^{a} q.50.1.c./.Po^{a}.q. 6.6.c. *Angelus 151.174. 178.Anima .265. 278. Appetitiua 48.65.Aſſimilatio 14.&c.Chimera.o. Femina 3. Forma 172. Homo 39.

5 Imaginatio eſt tantum corporalium, & ſingularium. Cont.2. c^{u}.66. 1^{m}./.Ver.q.12.11.1^{m}.Imaginabile.Imaginaria.

6 Nec eſt ultra quantitatem.Po^{a}.q.3.19.c.
^{u}Infidelitas 9.Intellectus 92.131.133.&c.262.288.

7 Nec eſt ultra continuum.Po^{a}.q.10.1.c.prin^{u}. *Ioannes 8.Ira. 46.Mundus 29.Non ens 2.Paſſio 53.

8 Imaginatio cooperatur ſuo obiecto , formando aliquas ſpecies,non autem ſenſus.1^{a}.q.12.9.2^{m}./.q.78.4.c./.q.84.6 2^{m}./ q.85.2.3^{m}./2.d.23.q.1.2.3^{m}./.Ver.q.8.5.9.c./.q.10.6. 5^{m}./.q. 19.1.1./.Quol.5. 9.2^{m}./.Quol.8.3.c.

9 Proles immoratur,ſecundum fortem imaginationem parentis in coitu,quia immutatur ſpiritus corporeus,in quo eſt uirtus formatiua.2.d.20.q.2.1.2^{m}./.M.2.q.4.8.13^{m}. ^{u}Peccatum. 41.236.Phyſica 14.Primi 1.Prophetia 13.56. Stupor 1.

10 Imaginatio ægritudinē,quandoque cauſat eas.3^{a}.q.13.3 3^{m}./. 4.d.4.q.1.ar.3.q.3.c./.Cont.3.c^{u}. 99.6^{m}./.103.1^{m}./.Po^{a}.q.9.3. 7^{m}./.9.c./.Opuſ.28.c^{o}.2.
*Dimor 34.Verbum 36.

1 ¶IMAGINATIVA eſt idem,quod phantaſia.1^{a}. q.78.4.c./.qu. 84.6.2^{m}. *Phantaſia 1.Appetitus 57. Quid.

2 Imaginatiua eſt altior potentia, quàm ſenſus exterior,in quo tamen eſt maxima certitudo , quia eſt principium omnis cognitionis humanæ , & ſemper oportet principia cognitionis eſſe certiora.3^{a}.q.30.3.2^{m}. *Iudicium 15.

3 Imaginatiua eſt omnium corporeorum , ut conueniunt in ratione quantitatis & figuræ,& conſequentium, & ſenſus communis eſt eorum,ut conueniunt in actiua. Ver.q 25.2.c.
^{u}Liberum 26.Nabuchdonoſor.6. Opinatiua. Præſtigium 2. Senſualitas 3.Sonſus 9.29.

4 Organum imaginatiuæ eſt in anteriore parte cerebri. & prope uultum.2.d.20 q.2.2.c./.4.d 7.q.3.ar.3.q.2.ar.1./. Ver.qu. 18.8.c /.q.26.4 5^{m}.
*Spiritus 4.Volens.Chriſtus 132.

5 Senſibile eſt agens inſufficiens, reſpectu intellectus,ſufficiens autem reſpectu ſenſus, & imaginatiuæ,tamen actio eius attingit omnes.Quol.8.3.c.

1 ¶IMAGO quælibet eſt ſimilitudo,& non econuerſo,quia imago addit eſſe expreſſum ab alio.1^{a}. q.35.1.c./. 1^{m}.2.1./. q.93. 2.c./.9.0./.1.d.28.q.2 1.c./.2.d.16.4.0./.Ver.q. 22.6.2^{m}./. 1^{e}. Cor. 11 .lec.n.fi K./.2^{e}.Cor.4.lec.2.me^{u}.C./.Col.lec.4.prin^{u}. G./.He.le.2.prin^{o}.K.

2 Differentia triplex,inter imaginem , & ſimilitudinem,ſ.quia imago pertinet ad formam, ſ.ſpecialem ſimilitudo autem ad naturam , imago pertinet ad cognitionem ueritatis, quæ eſt principium demonſtrant naturam intellectualem, ſimilitudo autem ad amorem uirtutis. Imago pertinet ad potentias, ſ. memoriam, intelligentiam , & uoluntatem,ſimilitudo uero ad habitus conſequentes.ſ.innocentiam,& iuſtitiam.1^{a}.q.93. 9.0./.2.d.16.4.0. *Abraham 23.Artificiale 7.Cultus 19. Aequalitas 21. Figura 2.Idolatria 4.

3 Imago proprie dicitur,quod procedit ad ſimilitudinem alterius.Id autem a quo procedit,dicitur proprie exéplar, improprie autē imago.1^{a} q.35.1.1^{m}./. q.93.5.4^{m}./. 1.d.28. q.2.1.c. *Lumen 9.10.Ratio 41.Reuerentia 7 Similitudo 6.

4 Ad rationem imaginis,non ſufficit expreſſa ſimilitudo ſecundū genus,uel ſcdm accidens commune , ſed requiritur quod ſit expreſſa ſimilitudo ſecundum ſpēm,uel ſecundum accidens proprium ſpeciei,& præcipue ſcdm figuram.1^{a}.q.35.1.c./. q. 93.2 6.7.8.1 /.1.d 28.q.2.1.c./.1^{m}./.2.d.16.1.2. 4.c./.Ver.qu. 10.7.c./.Phy ſ.7.le.5.me^{o}.d.fi /.1^{e}.Cor.11.le.2. fi k./.Col.lec. 4 prin^{o}.G / He.le 2 prin^{o}.k.

5 Ad rationem imaginis requiruntur quatuor.ſ.ſimilitudo,adæquatio ſaltem proportionis , expreſſam & proximum ſpeciei ſignum,& ordo.1.d.28.q.d.1.c. *Verbum 35.42.54.Veſtigium 6.7.10.Vmbra.1.2.Vſura 297.

6 Ad rationem perfectæ imaginis , requiruntur tria.ſ.ſimilitudo,& origo,& æqualitas.1^{e}.Cor.11.lec.2.fi K /.2^{e}. Cor.4.lec. 2.me^{u}.C.

7 Aequalitas eſt de ratione imaginis perfectę , non autem imperfectæ.1^{a}.q 63.1.c./.Po^{a}.qu.5.2. 3^{m}./.1^{e}.Cor.11.lec.2. fi.K./. 2^{e}.Cor.4.lec.2.me^{u}.D.

8 Ad rationem imaginis, requiritur æqualitas proportionis, non autem æqualitas æquiparantiæ.2.d.16.1.4^{m}.

9 Imago principaliter conſiſtit in potentia cognitiua,quia ex memoria & intelligentia, oritur uoluntas,ideo etiam imago importat & comprehendit cognitionem & affectiuam . Et tota imago eſt in intellectiua parte,ſicut in radice.2.d.24.q.2.3^{m}. /.4.d.4.q.1.ar.3.q.3.c.

10 Imago alicuius,eſt in aliquo dupliciter,ſ.perfecte,i.in eadem natura.ut filius,& imperfecte,i.in alia natura, ut ſtatua.1^{a}. q. 35.2.3^{m} /.1.d.3.q.4 3.5^{m}./.p. 28.q.2.1.3^{m} /.2.d.16.1.c./.Cō. 4.c^{o}.11./ 2^{e}.Cor.4.le.2.men.D./.He.le.2.prin^{u}.k.

11 Idē eſt motus in rem ipſam,& in imaginem eius, inquātū huiuſmodi,nō āt ut res.22^{e}.q.81.3.3^{m}./.q.103.3.2^{m}./.3^{a}. q. 83. 3^{m}./.q.25.3.c./.1^{m}./.1.d.27.q.2.3.c./.2.d. 4.1.4^{m}./.d.12.3.5^{m}./ 3.d.9.q.1.ar.2.q.a. c./.q.2.1^{m}./ d.38.4.c./ 4.d.49.q. 2.7.8^{m}./. Ver.q.8.3 18^{m}./.q.22.14.c./.Metro^{a}.le.3.me^{o}.c.

12 Opp^{m} uidetur dicere a ſimili.1^{a}.q.20.4.2^{m}./.q.82.3.2.Reſ. ſicut Dubio 103°. Du^{m}.72a^{m}.

13 Imago dupliciter dicitur,ſ.imitans,& id in quo aliquid imitatur aliud.1.d.28.q.2.1.2^{m}./.2.c.

14 Imago proprie,i.id quod imitatur,dicitur tantum perſonaliter in diuinis,eſſentialiter autem improprie,i.id in quo. 1^{a}.q. 35.1.0./.q.93.5.4^{m}./.4.d.28.q.2.3.0. *Adoptio 21.Appropriatio 25. Character 12.Filiatio 18.38.Gloria 4. In diuinis.

15 Cum dicitur q filius dei eſt in ſuo patre,tanquam in propria ſua imagine,dicēdū eſt, quòd imago hic improprie ſumitur,

ſcilicet

ſcilicet pro exemplari. Sic enim quandoque abuſiuè accipitur. Opuſ. 1. c°. 13.

16 Imago non conuenit ſpirituiſancto, ſed tantum filio. 1. q. 35. 2. o. / 1. d. 28. q. 2. 3. o / d. 31. q. 3. 1. c. / He. le. 2. prin°. F. *Gratia 79.

17 Imago dei perfecta, conuenit ſoli filio dei, ſed imago dei imperfecta, conuenit ſoli creaturæ. 1ª. q. 35. 2. 3ᵐ. / q. 47. 1. 2ᵐ. / q. 88. 3. 3ᵐ. / q. 93. 1. 3ᵐ. / 1. d. 3. q. 3. 5ᵐ. / d. 28. q. 2. 1. 3ᵐ. / 2. d. 16. 1. o. / 4. d. 7. q. 2. ar. 1. q. 2. 2ᵐ. / Ver. q. 3. 1. c. fi. / 4. 2ᵐ. / Poª. q. 3. 16. 12. / q. 5. 2. 1ᵐ. / Anima. 7. 12ᵐ. / 1ª. Cor. 11. le. 1. prin°. / le. 2. fi. K. 2ª. Cor. 4. le. 2. me°. D / Col. le. 4. prin°. H.

18 Quælibet creatura, poteſt dici imago ideæ, exiſtentis in mente diuina. 2. d. 16. 2. 2ᵐ. *Honor 26. Mens 4.

19 Nulla creatura irrationalis, eſt dei imago, uel ad imaginem dei. 1ª. q. 45. 7. c. / q. 93. 2. o. / 3. c. / 1ᵐ. / 6. c. / 1. d. 3. q. 3. c. / 2. d. 16. 2. o. / 3. d. 2. q. 1. o. / d. 1. 10. q. 2. ar. 2. q. 1. c. / Cõ. 4. c°. 26. fi. / Veri. q. 10. 1. 5ᵐ. / 1ª. Cor. 11. lec. 2. fi. K. / 1ª. Cor. 11. le. 2. c. 3. Pietas 14.

20 Homo & angelus, ſunt ad imaginem dei, & imago eius, filius autem Dei, eſt imago tantum. 1ª. q. 3. 1. 2ᵐ. / q. 4. 3. o. / qu. 35. a. 3ᵐ. / q. 45. 7. c. / q. 91. 4. 1ᵐ. / 2ᵐ. / qu. 93. 1. c. fi / 3ᵐ. / 1. d. 3. q. 3. 5ᵐ. / d. 31. q. 1. 2. 1ᵐ. / L. / 2. d. 16. L. fi. / Con. 3. c°. 29. / 1ª. Cor. 11. le. 2. fi. F.

21 Angelus eſt ſimpliciter expreſſior imago dei, quàm homo, ſed econuerſo ſecundum quid. 1ª. q. 93. 3. o. / 1. d. 3. q. 3. 4ᵐ. / 2. d. 16. 3. o. / 3. d. 2. q. 1. ar. 1. q. 1. 2. c. / Pſ. 8. me°. c. prin°.

22 Imago dei eſt expreſſior in angelis ſuperioribus, quàm in angelis inferioribus, & in hominibus, expreſſior in uiro quam in muliere. 2. d. 16. 3. c.

23 Imago dei, in homine & in angelo, eſt ſecundum mentem tantum. 1ª. q. 3. 1. 2ᵐ. / q. 93. 2. c. / 3. 2ᵐ. / 4. 1ᵐ. / 6. 7. o. / 12ª. prolo. / 1. d. 3. q. 3. o. / 2. d. 16. 3. o. / d. 39. q. 1. 1. 1ᵐ. / Con. 4. c°. 26. / Veri. q. 10. 7. c. *Spiritus 24. Trinitas 13. &c.

24 Imago dei eſt aliquo modo in mente, reſpectu cuiuslibet obiecti, uerius tamen reſpectu ſui, ſed uerisſime reſpectu Dei. 1ª. q. 93. 8. o. / 1. d. 3. q. 4. 4. o. / Ver. q. 10. 2. 5ᵐ. / 7. o. *Verbum 54. Veſtigium 3. 6. 7. 10.

25 Quicquid attribuitur homini, ratione imaginis, principaliter eſt in intellectu, & conſequenter in affectu. 4. diſt. 4. q. 1. art. 3. quæſt. 3. c.

26 Imago dei in anima, non eſt ſecundum potentias eius tantum, ſed etiam ſecundum eſſentiam. Anima 12. 6ᵐ.

27 Aſſignatio imaginis duplex, ſ. prima ſecundum potentias, ſ. ſecundum memoriam, intelligentiam, & uoluntatem, ſecunda uero ſecundum eſſentiam & habitus conſubſtantiales, ſ. ſecundum mentem, notitiam, & amorem. 1ª. q. 93. 7. o. / 1. d. 3. q. 4. 4. 1. o. / q. 5. o. / Ver. q. 10. 3. o.

28 Prima aſſignatio imaginis, ſ. memoria, intelligentia, & uoluntas, eſt ſecundum potentias. 1ª. q. 93. 7. o. / 1. d. 3. q. 4. 1. o. / q. 5. o. / Veri. q. 10. 3. o.

29 Immo memoria ſumitur hic, pro habituali retentione animæ intelligentia autem & uoluntas, pro actu intellectus, & uoluntatis. 1ª. q. 79. 7. 1ᵐ. / q. 93. 7. c. / 3ᵐ. Reſp. Dubio 721°.

Duᵐ. 723ᵐ. 30 Imago dei, potius dicitur eſſe in intellectu, quàm in ratione, quia intellectus eſt melior ratione. 1. d. 3. q. 4. 1. 4ᵐ.

31 Imago dei eſt principaliter ſecundum actus, ſed conſequenter ſecundum potentias, & præcipue ſecundum habitus. 1ª. q. 93. 7. o. Veri. q. 10. 3. o.

Duᵐ. 722ᵐ. Oppoᵐ uidetur dicere. 1. d. 3. q. 5. o. Reſp. Dubio 722°

32 Imago dei, ſecundum principalem eius, ſ. ſcdm naturã intellectualem, eſt tàm in uiro, quàm in muliere. Sed quo ad ſecundarium, ſ. principium & finem, eſt tantum in uiro. 1ª. q. 93. 4. 1ᵐ / 6. 2ᵐ / 2. d. 16. 3. c. / 1ª. Cor. 11. le. 2. fi. G.

33 Imago prius repræſentat eſſentiam dei, & conſequenter tres perſonas. 1ª. q. 93. 5. o. / 6. c. / Veri. q. 10. 3. c. / q. 15. 2. 2ᵐ.

34 Expreſſa repræſentatio trinitatis, eſt in imagine propter quinque, ſ. propter conſubſtantialitatem, diſtinctionem, ordinem, æqualitatem, & actualem imitationem. 1. d. 3. q. 4. 4. c.

35 In homine eſt triplex imago dei, ſ. creationis, recreationis, & ſimilitudinis. Prima eſt cuiuslibet hominis, ſecunda iuſtorum tantum, tertia uero beatorum tantum. 1ª. q. 93. 4. o. / 1. d. 3. L. 2. / Veri. q. 10. 1. 3ᵐ. / Poª. q. 9. 9. c.

36 Imago creationis ſemper manet, non autem imago recreationis, uel ſimilitudinis. 1. d. 3. L. 2. / 2. d. 39. q. 1. 1. 1ᵐ. / Veri. q. 22. 6. 2ᵐ.

37 Anima eſt imago creationis, & ut imitans deum, gratia uero eſt imago recreationis, & ut in qua. 2. d. 16. 2. 5ᵐ. / Veri. q. 27. 6. 3ᵐ.

38 Imago creationis conſiſtit in eſſentia, & in potentijs animæ, ſecundum quod per eſſentiam animæ, repræſentatur unitas eſſentiæ dei, & per diſtinctionem potentiarum, diſtinctio perſonarum. Et ſimiliter imago recreationis, in gratia & uirtutibus. Veri. q. 27. 6. 5ᵐ.

39 Voluntas actus, non eſt pars imaginis ſimilitudinis, conſiderata in diſtinctione potentiarum, ſed eſt pars imaginis recreationis, quæ eſt ſecundum actus & habitus. 2. d. 39. q. 1. 1ᵐ. / Veri. q. 22. 1 2. 2ᵐ.

40 Imago primorum parentum triplex, ſ. naturæ, pœnæ, & culpæ. Quarum primam Chriſtus aſſumpſit, & nunquam dimiſit. Secundam aſſumpſit, & dimiſit. Tertiam non aſſumpſit, ideo nõ dimiſit. Opuſ. 1. c°. 23. *Adam 64. Hominum.

41 Chriſtus miſit imaginem ſuam Abagaro regi. 3. d. 9. q. 1. ar. 2. qu. 2. 3ᵐ.

42 Imagines Chriſti & ſanctorum, ſunt in eccleſia, triplici de cauſa. Primo ad inſtructionẽ rudium, qui eis quaſi quibuſdã libris docentur. Secundo ut incarnationis myſterium, & ſanctorum exempla magis in memoria noſtra maneant, dum quotidie oculis repræſentantur. Tertio ad excitandam deuotionis affectum, qui ex uiſis efficacius incitatur, quàm ex auditis. 2. 2ª. q. 94. 2. 1ᵐ. / 3. d. 9. q. 1. ar. 2. q. 2. 3ᵐ. *Adoratio 18. 19. 20. 21. 22. Ioanne 8. Sacrilegium 5. Sanguis 13. Scutum. Seraphin 6.

43 Imagines hominum, cœperunt coli in Italia, ab aduentu Eneæ, aliorum autem, poſt uictam Aegyptum ab Auguſto. Ro. lect. 7. me°. I.

¶ Imbecillitas. Baptiſmus 152. Quid.

¶ Imbui. Chriſtus 55.

¶ Imitabile. Idea 2. 17.

¶ Imitatio. De ratione imitationis ſunt duo, ſ. id in quo eſt, i. qualitas uel forma, & imitantia. 1. d. 28. qu. 1. 1. c. Analogia 2. Apoſtoli 40. Ars 20. 22. Bonitas 6. Deus 330. 331. Aequalitas 8. 9. 17. Exemplar 1. 2. Finis 69. Forma 4. 135. &c. Hæreſis 31. Idea 2. 11. 17. 41. Ieiunium 13. 17. Imago 13. 14. 34. 37. Inducere. Iudicium 28. 37. 38. Miſericordia 36. Obſeruantia 4. Participare 14. Paulus 12. Peccatum 43. Pœna 38. Prælatio 25. 26. Similitudo 1. 7. &c. 22. Simonia 28. Subditus. Subiectio 3. Veritas 39. Veſtigium 7. 8 Chriſtianus.

¶ Immaculatum. Sanctitas 2. 5. 6.

¶ Immanens. Actio 18. &c. Actus 15. 130. Factibilia. Medium 6. Neceſſitas 28. Propoſitio 8. Viſio 2. Voluntas 46.

¶ Immaterialia eſſe, probatur per modum Opuſ 15. c°. 2. Eſſe.

*Actus 11. 72. Angelus 47. 314. 389. 393. Anima 39. 79. 144. 178. 325. Cognitio 56. Corpus 23. Forma 10. 24. 25. 33. 159. &c. Infinitum 14. 20. Intellectus 48. 123. 128. 137. Lignum 2. Metaphyſica 6. 9. &c. Neceſſitas 8. Poſſibilitas 2. Potentia 26. 27. Recipere 2. Scientia 149. Senſus 15. Subſtantia 17. 18. 35.

¶ Immediate Actio 9. 77. Actus 24. Adam 91. Agens 92. 96. Amor 35. Angelus 14. 86. 145. 167. 175. 177. 272. 283. 551. 556. 573. Anima 14. 15. 39. 98. 104. 105. 107. 216. 296. 298. Appetitus 58. 75. Aſſiſtere 2. Aſſumere 33. 34. 51. &c. Baptiſmus 208. 177. Bonitas 137. 138. 139. 150. 157. Character 15. Charitas 130. Circunciſio 21. Cogitatio 9. Confeſſio 20. Confirmatio 13. Conſeruatio 7. &c. Continentia 17. Culpa 3. Decimæ 3. Deus 196. &c. 211. &c. 321. 393. 404. 405. 406. 436. &c. 443. &c. Dos 8. Effectus 13. 14. 17. 18. 19. Elementum 26. Epiſcopus 15. &c. Euchaª. 12. Fides 75. 76. Finis 30. 130. 137. Flumen 2. Forª. 113. 143. 167. Fortitudo 11. 13. Generatio 7. Gratia 6. &c. 38. 66. 67. 124. Hæreſis 130. Indiuiduum 19. Inſtans 24. &c. Intellectus 17. 98. 126. 174. 186. Ius 17. Lex 145. Libertas 3. Lingua 5. Lumen 12. Magnanimitas 5. Matthæus 1. Matrimoniũ 50. Medium 7. Memoria 9. Moyſes 4. Ordo 75. Pœnitentia 51. Perfectio 21. Phyſica 13. Præceptum 32. Priuatio 4. Proceſſio 53. Propinquum. Propoſitio 7. Prouidentia 18. Prudentia 42. Ratio 46. Redemptio 3. Repræſentatio 2. Reſurrectio 45. Sacramentum 58. 95. Sanctificatio 11. Secundum quòd ipſum 4. Senſus 29. Theoª. 35. Virtus 83. 194. Viſio 6. Vita 23. 57. 81. Viuere 2. Vnctio 2. Vnitas 35. Vſura 207. Chriſtus 148. 178.

¶ Immemor. Magnanimitas 18.

¶ Immenſitas. Amor 48. Iubilus 1. 2. Perſona 33. Chriſtus 162.

¶ Immerſio in baptiſmo, ſignificat fidem trinitatis, & triduum ſepulturæ Chriſti. Ro. 6. le. 1. me°. K. *Appetitus 49. Baptiſmus 73. &c. 74 Forma 70. Incontinentia 1. Mergulus. Piſcis 1. Purgatorium 7. Stultitia 6. 9. Figura.

¶ Imminere. Baptiſmus 134. 141. 145. Bellum 7. Circunciſio 18. Delfinus. Periculum o. Prędicare 4. 5. 6. Prælatus 6. 27. Stultitia 1. 5. Vſura 200.

¶ Immiſericordia eſt in ſubtractione beneficij, ſed crudelitas eſt in exceſſu puniendi. Et unum aliquando ponitur pro alio. 2. 2ª. q. 15. 9. 1. 2ᵐ. / 3ᵐ. Crudelitas. *Inhumanitas o. Differentia.

¶ Immittere. Angelus 70. Copulatio 8.

1 IMMOBILE dicitur dupliciter, ſ. immutabilitate rei, ut deus, & neceſſitate ueritatis, ut propoſitiones neceſſariæ. Veri. qu. 16. 1. 9ᵐ. *Angelus 487. Anima 112. 124. 127. Animal Diuiſio.

mal 55. Bonitas 39. Cauſa 84. Cœlum 42. 59. Deus 318. 319. 323. Excluſio 1. Fatum 9. Firmitas. Fortitudo 24. Gratia. 153. Immobilitas. Immutabile. Incarnati 87. Inuariabile.

1 Quanto creaturæ magis appropinquant Deo, tanto magis ſunt immobiles. 1ª. q. 65. a. 1. 1^m. 32.

Materia 21. Motus 52. 53. 54. 69. Amor. Pax 19. Prophetia 4. Prouidentia 59. Status 1. 2. 5. Tactus 9. Terra 12. Vitiũ 98. 134. 188.

¶Immobilitas. Fortitudo 24. Status 1. 2. 3.

¶Immoderantia. Præſumptio 2.

¶Immoderatum. Amor 194. Auaritia 0. Coitus 1. 2. Comedere 3. Eleemoſyna 10. Fortitudo 24. Humilitas 2. Peccatum 368. Perturbatio. Præſumptio 1. Prodigalitas 2. Quieſcere 2. Triſtitia 2.

Figura. ¶Immolari conuenit Chriſto in figuris veteris teſtamenti. 3ª. q. 83. a. 1. c. Animal 74. &c.

Bos. Euch^a. 168. Miſſa 5. 19. Ouis 1. Sacrificium 0.

¶Immolari. Fortitudo 24. Intemperantia 6. Scientia. 91.

¶Immortale. Adam 48. &c. Anima 96. 90. Cibus 3. Circunciſio 6. Conceptio 31. Hæreſis 90. Lignum 2. 3. Reſurrectio 53. 44. Chriſtus 103.

Diuiſio. 1 Immunditia triplex, ſcilicet infidelium cathecuminorum & energumenorum. Primam purgat hoſtiarius, ſecundam lector, tertiam exorciſta 4. diſtinctiõ. 24. quæſtio 2. articul. 2. quæſt. 2. c. ſi.

Angelus 408. Animal 74. 76. Arbor 2. Canis 1. Cibus 20. Concordia 1. Cignus. Conſcientia 27. Cultus 14. Diaconus 5. Euchar^a. 172. 199. Gula 3. Ignorantia 6.

2 In lege veteri, duplex immunditia prohibebatur, ſ. ſpiritualis, idest, peccatum, & corporalis, ex aliqua corruptione perfecta, vel in fieri, qua impediebantur ab exteriori cultu Dei, ſicut irregularitate quadam 1 2ª. quæſtio. 102. 5. 4^m. 5^m. 6^m. 1. 6. 4^m. q. 103. a. 4.

Iuſtitia 49. Lepra 0. Lex 116. Menſtruum 14.

3 Prima & ſecunda immunditia expiabatur per ſacrificia pro peccato, præter eam quæ cauſata erat per ſolutionem tactum rei immundæ, quæ per ſolam aſperſionem aquæ expiationis, expiabantur 1 2ª. q. 102. 5. 4^m. 5^m. 6^m.

Oblatio 5. Operatio 74. Piſcis 0. Purgatio 4. 6. Sacerdos 20. 21. Sacramentum 124. 126. &c. Sanctitas 2. 6. Tenebræ 3.

Cognitio. 1 ¶Immunitas a peccato non poteſt ſciri per certitudinem, ſed poteſt coniecturari per quatuor ſigna ſecundum Bernardum, ſcilicet dum quis deuote verba Dei audit, cum quis ſe promptum ad bene operandum inuenit, cum quis a peccatis abſtinendi in futurum propoſitum habet, & cum de præteritis peccatis dolet 4. d. 9. ar. 3. q. 2. c.

Charitas 124. Conceptio 18. 21. 40. 41. Coniectura 3. Damnatio 4. Decimæ 19. Emunitas Euch^a. 211. Liberum 1. Limbus 4. Maria 56. 59. 60. 62. 64. Purgatio 1. Simonia 36. Virginitas 4. Virtus 341. Vſura 138.

2 Si aliquis per huiuſmodi ſigna immunitatis, ſ. cũ diligenti diſcuſſione ſuæ conſcientiæ, quamuis fortaſſe non ſufficienti, ad Corpus Chriſti deuote accedat, aliquo peccato mortali in eo remanente, quod eius cognitionem prætereffugiat, non peccat, imo magis ex ui ſacramenti, peccati remiſſionem conſequitur 4. diſtinctio. 9. articul. 3. quæſt. 2. c. ſi. / d. 15. q. 1. art. 3. q. 2. 2^m.

Quid. ¶Immutabile. Angelus 61. 135. Beatitudo 116. Beatus 30. Obiectura 3. Deus 88. 286. &c. Effectus 16. Euchariſtia 127. Natura 41. Naturale 23. 24. Neceſſitas 10. Prophetia 5. Sapientia 12. 28.

¶Immutatio. Abſtractio 15. Accidens 76. 77. 88. Actus 31. 73. Amor 207. Angelus 150. 152. 153. 154. Apprehenſio 5. Corpus 72. Delectatio 12. Dæmon 54. 108. 110. Euchariſtia 104. 127. Phantaſia 6. Guſtus 3. Hilaritas. Imaginatio 9. Lex. 115. Muſica 0. Olfatus 2. Organum 1. 0. Reſurrectio 38. Semen 23. Senſibile 7. Senſus 8. &c. Tactus 3. 11. Viſus 3. 7. 28.

¶Impactio. Scandalum 1. 2.

¶Impalpabilitas. Eutices.

¶Impar. Cœlum 87. Contrarietas 14. Inæquale.

¶Impartiri. Gratia 89. Metaphyſica 11. Sacramentum 99.

¶Impaſſibilitas. Adam 48. &c. Agilitas 4. Damnatio 37. 38. Dos 5. Gloria 22. Paulus 18. Peccatum 327. Reſurrectio 35. 36. Sacerdos 10. Sanctus 11. Chriſtus 103.

¶Impatientia. Amor 193. Reſiſtere 4. Senectus 4. Tribulatio 5.

Differentia. ¶Impauiditas opponitur fortitudini, ſecundum defectũ timoris, timiditas autem, ſecundum exceſſum eius 2 2ª. q. 126. 2. c. Fortitudo 36. Intimidatio.

1 ¶Impeccabiles per naturam non poteſt fieri aliqua creatura adeo, ſed tantum per gratiam. 1ª qu. 63. 1. c. / 2 2ª. qu. 1 7. 21. c. priu^o / 1. d. 39. q. 1. 2. c. / 4^m. / 2. d. 23. q. 1. 1. c. / 10. 109. / Veri. quæſtio 24. 1. 16^m. / 7. 8. 0. / Iob 4. lectio 3. ſi. Beata Maria 19. Hæreſis 74. Liberum. Apoſtoli 5. 20. Charitas 141. Per gratiã.

2 Immo nec gratia immobilitat in bono, ne quis poſſit peccare. 1ª. q. 62. 3. 2^m / 1. 2ª. qu. 106. 2. 2^m. / 2. d. 4. 3 c^m. / 3. d. 20. q. 2. 3. 5^m. / 3. 2ª. 157. / Li^o. 4. c^o. 69. Reip. Du^o. 713°. Confirmatio. 50. 51. Gratia 153. Liberum 13. 14. 15. Du^m. 723^m.

Hæreſis 61. 74. 15. Maria 19.

1 ¶Impedimentum duplex, ſ. contrarium, & defectus 1 2ª. qu. 4. 5. 4^m. / 2. d. 23. q. 2. 1. 4^m. / Veri. q. 8. 8. 5^m. Diuiſio.

Abortus 1. Abſtinentia 4. 7. Acceptatio 15. 16 18. 20. 21. Actio 74 123. 124. Actus 20. 21. Adam 31. Adulterium 4. Aetitia 2. Adoptio 5. 12. 23. Aduocatus 7. Affinitas 7. 9. 10. Amazones 3. Amicitia 27. Amor 230. 233. Angelus 70. 315 439. 529. Anima 24. 25. 164. 257. 270. Appellare 1. Aqua 19. Artifex 3. Baptiſmus 99. 197. 213. &c. Beatitudo 12 68. 170. Bigamia 2. Blaſphemia 18. 19. 21. 23. Bonitas 235. Brachium. Charitas 102. Caſtitas 10. Cauere. Cauſa 1. 4. 6. 9 11. 14. 28. Cautela. Cœlum 108. 109. Cerebrum 2. Cere 5. Cibus 0. Circunciſio 43. Cogitatio 6. Cognatio 0. Compulſio 55. 56. Comedere 4 Confeſſio 79. 92. Confirmatio 36. 37. Conſanguinitas 10. 11. Conſtantia 4. 5. Conſumere.

2 Homo tripliciter impeditur, a ſtudio diuinæ cognitionis, ſcilicet propter ineptitudinem, occupationem, & pigritiam. 3. 3. c^u. 4. / Met. le. 1. priu^o. 2. H. / le. 3 mo^o. d. Contemplatio 18. 25 Contingens 3. Conuerſio 3. 5. Correctio 9. Cultus 24 Damnatio. 7. 9. 50. Delectatio 27. 42. 54. 6. 62. Dæmon 42. 65. 126. Deſcendere 9. Deuotio 6. 14. Deus 252. Difficile 1. 2. Diſpenſatio 19. Diſpoſitio 33. Diuinæ 6. 8. Doctrina 12. 13. 28. 29. Dolor 33. Elementum 13. Eleemoſyna 6. Enegumenus 1. 2. 3. Epiſcopus 13. 16. Exorciſmus 7. &c. Expedire. Facilitas 1. Phantaſia 4. Phantaſma 8 Forma 121 35. 125. 128. Fortitudo 48. 49. Fractio 2. Gladius 2. Gratia 93. 94. 95. 165. Graue 6. Habitus 36. 66. Ieiunium 12. 14. 29. Iepte. Ignorantia 21. 22 2 1. 33. Immunditia 2. Indeuotio. Indiſpoſitio. Infirmitas 1. Initians 25. 29.

3 Non impediens Malum, non peccat, niſi debeat & poſſit impedire. 1 2ª. quæſtio. 6. 3. c. / Potentia quæſtio. 1 6. 1^m. Intellectus 130. Intentio 1. 6. Iracundia 5. Ira 15. 16. 34 25 43. &c. Irreligioſitas 4. Iudæi 45 Ius. 7. Iuſtus 9 4 8 Latere. Lex 50. Liberum 26. Lumen 8. 14 15. Luxuria 22. Magis 1. Malum 22. Manſuetudo 4. Melancolia. Mendacium 19. Miles 5. 16. Miſſa 3. 4. 7. 8. 9. Mollities 2. Mutus 62. Naſus. Naturale 20. &c. Negligentia 3 &c. Obex. Occidere 18. Odium 10. Odor 4. Operatio 70. Oratio 81. Ordo 97. &c. 102. &c. Paradiſus 10. Participatio. Paſſio 2 49. 53. 81. 112. Peccatum 130. 49. 167. &c. 350. 386. 383 4 9. Pœna 44. 45. &c. Pœnitentia 31. Perfectio 35. 66. 67. 79. Perturbatio. Petrus 1. Pietas 6 Præceptum 245. 249. Prædeſtinatio 54 Prædicare 11. Princeps 4. 24. Propoſitio 8. Prudentia 44 Puer 3 Quantitas 27. Religio 32. 37 44. Remedium. Reſiſtere 5. 6. Reſtitutio 14. Sacramentum 2. 120. 144 Sacrificium 35. Scientia 60 81. 84. 88. 89. Sermo 3. Serotinus 3 Simonia 18 3 32. Speculum 5. Spiritus 19. Sponſalia 5. 8. &c. Sententia 6. 9. Stupor 3. Subtrahere. Superbia 26. 32. 36. Tactus 8. &c. Theologia 7. Timor 35. Tollere. Velum 2. Vita 4. &c. Virtus 17. 18. 26. 183. Viſio 14 18. 22. Vocatio 12. 18. Vniuerſale 24. Vxor 4. 19.

¶Impeditio. Paſſio 2.

¶Impedimentum. Amicitia 27. Mollities 1. Peccatum 339. Seruitium 5.

¶Impellere. Amor. 249. Aqua 14. Blaſphemia 16. Caſus 5. Dæmon 65. Humilitas 28. &c. Incontinentia 4. Paſſio 30. peccatum 133. 134. 159. Pulſus 1. Repente. Studioſitas 3. Terremotus 1. 3. Vis 4. &c.

¶Impendere. Amicitia 41. Doctrina 9. 10. Eleemoſyna 3. Honor 5. Oſcudens. Simonia 17. Statutum 3.

¶Impœnitentia, idest, propoſitũ nõ pœnitendi, eſt ſpeciale peccatum, ſcilicet peccatum in ſpiritumſanctum. Sed, ut dicit permanentiam in peccato uſque ad mortem negando pœnitentiam, eſt accidens, uel circonſtantia aliorum peccatorum. 2. d. 43. 3 3^m. / L. ſi.

Blaſphemia 12. 22. Obſtinatio. Pœnitentia 121. Reſiſtere 4. Voluntas 52.

1 Imperare eſt actus rationis, præſuppoſito actu voluntatis. 1 2ª. / q. 17. / q. 60. 1. c. ſi. / 2 2ª. q. 47. 8. 3^m. / q. 83. 1. 10. 1. / q. 104. 1. 0. / 4. d. 19. q. 4 ar. 1 q. 1. c. / 3^m. / Veri. qu 22 12 4^m / Quol. 8. uel 9. q. 5 2. 0.

Actus 9 135 Benedictio 2.

Im

quantum Romana Eccleſia quæ ſupremum gradum in principatu tenet, Chriſti fidelibus expediens iudicauarit Opuſ.20. li°.3 c°.17./.18./.19. *Angelus 146.159.166. Anima 362. Appetitus 25.51.61.&c. Aſſentire 2. Certitudo 15. Cur 4. Credere 3. Deus 33. Dicere 3.6 Dignitas 3. Fides 57.143. Imperare 16.&c. Imperator 0. Intellectus 164.204.222.234 Intelligibilia 2. Iuſtitia 36.57. Lex. H. Liberum 6.9.27. Meritum 1. Miſſio 17. Natiuitas 16. Princeps 26. Raptus 13. Seruitus 9. Virtus 52.104.223.

¶Impermiſtum. Actus 19. Ignis 17. Internum 2.

Differentia. ¶Impersonale uerbum cum obliquis ſignificat uerum uel falſum, non autem cum rectis, quia actus verbi intelligitur ferri ſuper obliquum. Periermen. le. 4. f. g. Deus 363.

¶Imparare. Abſoluere 40. Beatus 31.40. Meritum. 101. Miraculum 37. Miſſa 23. Numen 84 Oratio 16.&c.32. &c.43. 49. 50.54.59.72.85.101. Sacramentum 68.101.

¶Impetus. Agibile. Amor 175. Blaſphemia 21.23. Incontinentia 4.5. Ira. 30.32.76. Paſſio 34. Roboam. Synderesis 6. Temeritas 1. Temperantia 4.

¶Impietas. Falſitas 24 Gratia 158. Ignis 12. Iuſtificatio 5.9. &c.16.&c. Miſericordia 45. Sepultura 8. Templum 3. Temporale 3. Tribulatio 21.&c.

¶Impignoratio. Vſura 98.106.177.178.

¶Inpingere. Cete 12;

Quis. ¶Implere uoluntatem, conuenit ſoli deo, quia ſolus deus mouet eam ſufficienter ut obiectum. 1°.q.105. 4.c./.q.106. 2.c./. 22f.q.2.7.8.c./.q.3.1.c./. Veri. q.25.1.c.

*Apoſtoli 37. Beatitudo 98.99. Beatus 40. Capacitas 1. Complere 2. Damnatio 29. Decretum. Deus 402.303.304.326. Dimenſio 9. Epiſcopus 1. Euangelium 3.4. Figura 12.13. Forma 23.69. Imperfectio 2. In 8. Lex. 117.118.119.129. Locus 25. Maturitas 3. Miſericordia 33. Obedientia 5. Obſeruantia 4. Oratio 72.94. Paſſio 116. Paupertas 8 Præceptum 77.&c. Prophetia 46.49.61.62. Retributio 4. Similitudo 27. Subiectio 5. Suffragia 7. Vēdere 17. Venire 2. Virtus. 75. Votum 22.&c. 37.38. Vſura 278. Chriſtus 113.

¶Implicare. Contritio 1.2.3.24.25. Deus 370.&c.394.&c. Impoſſibilitas 2. Peccatum 153. Relatio 60 Relatiuum 6. Reſtitutio 6. Solus 5.6.7. Stratio 1. Trinitas 3. Verbum 16. Virtus 92 100.

¶Implicitum. Angelus 52.&c. Appetitus 22.86. Apponere 1. Ars 29. Continere. Cornelius 0. Credere 17.&c. Deus 167. Diffinitio 30 Excluſio 1.3. Fides 44.58 60.&c.105 Generatio 63 Idem 1. Lex 121. Maria 41. Matrimonium 37. Obedientia 38. Pœna 80. Pœnitentia 225. Potentia 57. &c.. Præceptum 82. Symbolum 2.6.7. Trinitas 3.

¶Implorare. Iuramentum 3. Pſalmus 12.

¶Imponere. Abſtractum 6. Actus 188. Analogia 7.8. Auaritia. 14.&c. Baptiſmus 8.106.242. Calumnia 1. Character 37. &c. Charitas 15. Confeſſio 85.86. Confirmatio 13.14.27. Criminator. Detractio 1. Deus 280. Dictio 4. Diffinitio 31 Dolor. 38. Electio 32. Ens 36. Epiſcopus 12. Aequiuocatio 5. Fama 3 Ieſus 2.3. Inſtantia 27. Hypoſtaſis 7. Index 2. Iudicium 1.2. Ius 1. Lex 11 23. Lux 6. Manus 2.3. Naturale 12. Opprobrium 1. Ordinatio 7. Pœna 51.60.67. Pœnitentia 49.65.89. 91.95.98. Perſona 3. Potentia 5. Prædeſtinatio 40. Prudentia 79. Qui aſt 2. Religio 50. Satisfactio 4. Simonia 12. Spiritus 1.2.3. Subſiſtentia 7. Verbum. 17.45. Virtus 1.&c. Vita 1. Votum 70.

Quid. ¶Importabile hoc ſolum uidetur, in his qui ex infirmitate peccant, quod diu perſeuerant in malo. Et ideo dicitur, quod ex longanimitate dei ſupportantur. Sed hoc ipſum, quod aliquis ex ſuperbia peccat, importabile uidetur. Et ideo per patientiam dei dicuntur ſuſtineri, qui ex ſuperbia peccant, 22f. q.137.3.4m.

¶Importare. Abſtinentia 1. Actio 115. Adæquari 1. Alienum 2. Amor 189.179.208. Annichilatio 2. Apparere 2. Aſſimilatio 3. Auaritia 11. Baptiſmus 196. Bonitas 61. Character 2. Carentia. Charitas 66. Cathegorica. Cauſa 70. Cohors 1. Coniunctio 11. Conſenſus 1. Conſideratio 1. Contentio 2. Creatio 14. Datio 1.21. Debitum 1. Deſperatio 1. Dicere 1. Differentia 10.12. Diffinitio 3. Diſcordia 3. Diſpenſatio 1. Diſpoſitio 3. Donum 1.2.3.4.7. Ens 15.19. Aequalitas 24. Euchariſtia 85.93. Ex 0. Excæcatio 1. Examplar 3. Facere 1.23. Fides. 2. Fiducia 2.3.5. Forma 1.4. Gnomi G atia 84. Habitus 20.18.37. Hoſtium. Humilitas 3. Idea 20. Idem 1. Includere. Iuſtitia 52.62. Lex 10. Liberalitas 9. Magnanimitas 1. Meritum 10. Miſſio. 1. Modus 1. Motus 2.3.14. Negligentia 5. Nocere 3.4. Nomen 54.57.78. Obedientia 1.28. Omiſſio 1. Omnis 3 4. Ordo 34. Patientia 3. Pax. 9.10. Peccatum 416. Pœnitentia 10. Perſona 30. Poſtulatio. Præceptum 2.2.3. Præcipere 1. Prædeſtinatio 49. Proceſſio 21.67. Prouidentia 1.3. Qualitas 1. Relatio 58. Religio 1. Reſpectus 2. Sanctitas 1.5. Sedere 1. Sicut 0. Signum 1. Symbolum 1. Studium 1. Stultitia 3. Suppoſitum 2. Suſpitio 1. Suſtinere. Timor 69. Vbi a Verbū 1.&c.18.84. Vindicatio 5. Virginitas 3.4. Virtus 1.&c.8.&c.105. Vita 1.&c. Vnitas 21.30. Vnum 0. Voluntarium 1. Vſura 276. Vti 2.4.23. Chriſtus 7.

¶ Importunitas eſt euagatio mentis ad illicita, ſecundum q̄ in arce mentis reſidet, volentis ad diuerſa ſe diffundere. 22f. q.35.4.3m. *Prohibitio 3. Verboſitas. Quid.

¶ Impoſitio. Abſoluere 37. Actio 111. Attributa 14.&c. Baptiſmus 8.106.241. Calumnia 1. Character 37.&c. Confeſſio 85. 86. Confirmatio 13.14.27. Dolor 38. Ens 36. Epiſcopus 12. Ethimologia. Fama 3. Imponere. Hypoſtaſis 7. Lux 6. Manus 2.3. Paſſio 8. Pœna 11. Pœnitentia 49. Prudentia 79.

¶ Impoſſibilitas duplex, ſ. vera, & æſtimata. 12f.q.40.4.3m. *Actio 64.86. Agens 41. Angelus 51.&c. Anima 9. Baptiſmus 127. Benedictus 5. Blaſphemia 6. Bonitas 176. Cœlū 22. Ciuitas 4. Cognitio 69. Conditionalis 2. Conſilium 5. Cōſuetudo 5. Contractus. Contrarium 40. Corruptio 13. Deitas 3.4.5. Demonſtratio 14 Deſperatio 1.2. Deus 101.272 313. 373.386. Diuiſio 6. Dolor 17. Effectus 20. Electio 6. Eſſe 83. 95 Euchariſtia 87.88. Fides 138. Finis 41.42.56.57. Forma 44.55.146.147.153. Gentis 37. Hæreſis 129. Indiuiduum 16. Malum 15.16.17.18. Diuiſio.

2 Impoſſibile ſecundum logicum & mathematicum, eſt tantū implicans contradictionem, ſed ſecundum phyſicum, eſt oē, quod eſt impoſſibile, agenti inferiori. Po^a.q.6.1.1.1m.

*Miſſa 4. Motus 16.68. Neceſſitas 13.30.&c. Omnipotentia 5. Ordo 5. Paſſio 57. Peccatum 225. Pluralitas 2. Poſſibile 11. Po^a.38.39. Præceptum 22.147. Prædicari 32. Præteritum 1. Reprobatio 9. Sanitas 10.

3 Impoſſibile aliquando pro difficili ſumitur. 3.q.86.1.2m.f./. Opu.1.c°.18./. He 6. le.1. me°.B.

*Secundum quod ipſum 3. Teneri 2. Trini. 1.

4 Si per impoſſibile poneretur, aliquam eſſe actionem, quæ nō eſſet accidens, nō eſſet inhærens, & tamē denominaret rem agentem, & tunc agens denominaretur, ſecūdum illud quod ab eo aſt, & in eo non inhærens. 1.d 32.q.1.1.c.

*Velleitas Vnio 4. Vniuerſale 15. Votum 31.

¶ Impotentia. Affinitas 9. Ieiunium 7. Iugiatitudo 6. Matrimonium 88.&c. Paſſio 8. Peccatum 319. Putrefactio 2. Satisfactio 30.31. Superbia 29. Vſura 200.267.268.313.

¶ Imprecationes in ſacra ſcriptura, intelliguntur quadrupliciter. ſ. prædicendo, uel temporaliter ad correctionem, uel 3 peccatum, uel ſecundum uoluntatem Dei. 22f.q.25.6.3m./q. 76.1.c./q.83.8.1m/.2m/. Vn.q.2.8.15m./. Ro.11 le.2. prin°. E./. Pſal. 9. me°. m.1. Differentia,

*Blaſphemia 1.&c. Maledicere 0.

¶ Impretiabile. Inuendibile. Simonia 4. Vſura 18.

¶ Impregnatio. Matrimonium 56.

¶ Impressiones in nobis, conuenit deo, angelis, & cœlis, diuerſimode contra 3. c°.92. Angelus 151.&c.171.&c. Cœlum 69. &c. ut Deus 320.&c. In nobis.

*Adam 14. Adoptio 16.66. Angelus 151.171. &c.278. Anima 156.193.204.234 Baptiſmus 10.224.228. Character 12. 33.&c. Cauſa 79.

2 Imprimi conuenit animæ, quia ad illud requiritur, quod impreſſum ſit in alio, & intimum et Cauſ. le.5. me°. A.&c.

*Cibus 4. Circumciſio 39. Confeſſio 64. Conſeruatio 1.3.4. Corona 1. Corpus 67. Deus 322.325 &c. Euch^a.42.237. Phantaſma 2.6. Fluxus 1. Futurum 5. Intellectus 133. &c.179. Lax 31. Lumen 21. Matri^m.62. Miraculum 20. Motus 40.49. Nubes 2. Paſſio 3. Pati. Pœnitentia 31. Præſtigium 2. Prophetia 54.76. Ro. 3. Sigillum 1.

3 Impreſſio agentis non manet in effectu ceſſante actione agentis, niſi vertatur in naturam effectus 3 3.c^u 65.9m. *Stella 6. Theo^a. 5 Veſtis 4. Vitius 208.209. Vnctio 9. Vxor 3.

¶ Improbatio Cauſam. Cautus 3. Cor^a.107. Mundus 23. Præpoſitiuus. Vnitas 4

¶ Improperium. Contumelia 2. Exprobratio. Peccatum 184.

¶ Improprium. Abraham 28. Animus 60. Aſſumere 26. Charitas 68. Contrarium 19. Differentia 20. Eccleſia 2. Emere. Eſſe 7.20. Excōmunicatio 1. Fabula 2. Facere 1. Fruitio 1. Genus 16. Gradus 1. Imago 3.14. Imperare 9. Incontinentia 1. Iniquitas. Iraſcibilis 1. Iuſtificatio 4. Lex 39. Lumen 25. Meritum 1. 67. Miſſio 10. Natiuitas 21.22. Obedientia 3. Oblatio 2. Paſſio 2.12.22. Peccatum 115. Pœnitentia 75. Prædeſtinatio 29. Prædicari 15.32. Prophetia 59. Prudentia 4. Seducere. Sponſa 7. Veritas 36. Chriſtus 31.13.180.

¶ Improuidantia defectus intelligentiæ & ſolertiæ, pertinēt ad negligentiam & inconſtantiam. 22f.q.53.2.c.f. Quid.

¶ Improuiſio. Agonia 1. Timor 33. Voluntas 39.

1 ¶ Impudentia ſumitur tripliciter ſ. negatiue, priuatiue, & contratiue. Prima non eſt peccatum. Sed ſecunda eſt peccatū Diuiſio.

ratione negligentiæ. Tertia vero ſecundum ſe eſt peccatum mortale,ſi ſit contra præceptum Dei. Aliter eſt peccatum veniale.22^{æ}.q.53.1.o.
* Diſpenſatio 5.

2 Imprudentia eſt generale peccatum participatiue,non autem eſſentialiter. Cuius ſunt triplices partes,ſcilicet, ſubiectiuæ ideſt monaſtica,politica,& iconomica,potentiales.i.præcipitatio ſeu temeritas,inconſideratio,inconſtantia, & negligentia,& integrales,quæ reducuntur ad potentiales.22^{æ}.q.53.2.o.Inconſideratio A.Inconſtantia 1.Negligentia 10.
* Indiſcretum.Pertinacia 1.Prudentia 35.84.

3 Imprudentia per eſſentiam eſt peccatum ſpeciale,cum ſit circa actus ſpeciales, ſcilicet rationis.22^{æ}.q 53.2.c.
* Senectus 2,Temeritas 2.

4 Imprudentia cum ſuis uitiis,oritur ex luxuria.22^{æ}.q.53.6.o.
* Vſura 163.Prudentia 35.84.A.

¶ Impubes. Aduocatus 9. Eucharistia 142.&c.108.209.Matrimonium 105.&c.Ordo 86.&c.Profeſſio 5. Religio 57.58. Sponſa^{a}.o.

Quid. ¶ Impudicitia eſt circa oſcula,tactus,& alios actus circunſtantes actum venereum.22^{æ}.q.154.1.5^{m}.

Licitum. 1 ¶ Impugnare inimicos,ut ceſſent a peccatis,eſt licitum,quia cedit in bonum eorum,& amicorum.22^{æ}.q.83.8.3^{m}./.3.diſt.30.1.2.o./.Pſal.17.fi.
*.Accidia 11. Aqua 19,20. Arma. Blaſphemia 22. Contentio 1.Continentia 19.Dæmon 58.59. Eucharistia 258.273. Fortitudo 40.46 Hæreſis 1.310.Idolatria 2.inſidiæ.

2 Voluntaria impugnatio ueri,& adhærere falſo,etiam in non neceſſariis ad ſalutem,eſt peccatum.1.d.48.3.1^{m}.
* Manſuetudo 2.4 Meritum 16.Officium 2.Oratio 5.49.Poteſtas 19.Religio 31.

3 Impugnatio veritatis agnitæ,eſt ſpecies peccati in ſpiritumſanctum.22^{æ}.q.14.2.c. *Seditio 2.Seneca.Chriſtus 87.

4 Impugnatio peccati, eſt uincenda dupliciter, ſcilicet fugiendo,uel reſiſtendo. Fugiendo quidam quando continua cogitatio auget,peccati incentiuum, ſicut eſt in luxuria,reſiſtendo autem , quando cogitatio perſeuerans , tollit incentiuum peccati quod prouenit ex aliqua leui apprehenſione , & hoc contingit in accidia. 22^{æ}.q.35.1.4^{m}./. q.53.6.1^{m}./.q.142.3.c. Luxuria 26.

¶ Impulſus. Vſura 177.
¶ Impunitio. Error 6.

Cauſa. 1 ¶ Impuritas eſt ex miſtione vilioris . 22^{æ}.q.7.2.c./.q.81.8.c./.Pſal.50.me^{o}.d.B.
* Cibus 6.

2 Impuritas creaturæ rationalis eſt ex hoc,quòd temporalibus per amorem ſe ſubijcit , ſicut puritas eius eſt, in eleuando ſe in Deum. 12^{æ}.q.7.2.c./.q.81.8.c /. 3.4.c^{o}.91.
* Menſtruus 3.Operatio 34. Proceſſio 7.

¶ Imputare.Culpa 7.Defectus 14.Excuſatio 3.Gratia 94.Infirmitas 8. Peccatum 245.165. Religio 24. Vſura 250.258. Vſus 7.

¶ Imum. Amor 58.

Quid. 1 A ¶ In notat diuerſas habitudines,ſecundum quod iungitur diuerſis.1.d.36.q.1.3.c./.Ro.11.lec.4.fi.D.
* Abſtractio 2.Accidentaliter 2.&c. Accipere 3.4 Actio 93. Adam 63.77 &c.94.Agens 60.Agere 9.Amor 20.&c. Angelus 2.10.16.19.80.&c.94.&c.159.160.168.&c. 345.381.418. 429.438.441.443. Anima 3.7 &c. 37.38.44.61. Antecedens 2.Appropriatio 21.28.Apud 2. Artifex 1. Artificiale 1.2.3.6. Aſſumere 1.Attentio o. Attributa 2.4.&c. Bonitas 112.124. 124.&c.

2 B ¶ In principaliter conſubſtantialitatem deſignat, inquantũ importat coniunctionem intrinſecam , & ex conſequenti diſtinctionem perſonarum,inquantum omnis præpoſitio eſt tranſitiua.Io.lec.1.me^{o}.b.C.

2 In proprie notat habitudinem continentis. 1^{a}.q.39.8.c.fi./.1.d.36.q.1.3.3^{m}.
* Cauſa 35.&c.46.96.&c. Cognitio 12.19.&c.35. &c. 48.76. Compoſitio 7 Conſcientia 10.21.Determinatio 1.4.Difficile 2,8.12.14.&c. Dimenſio 1.8.10.&c. Diſpoſitio 4.8 17.19. &c. Duo 1. Eſſe 1.4.&c.39.48.51.57.62.70.72. Eucharistia 87.&c. 118.&c.146.Finis 96.&c.124.125.Forma n. Futurum 1.2. Genus 9.10.13.14. Iactantia 1. Ignorantia 2.3.12.14.&c. Imago 9.&c.

3 Eſſe in aliquo, dicitur dupliciter ſcilicet ut in cauſa, & ut in ſubiecto.12^{æ}.q.83.1.c./.Ma.o.4.3.c.
* Imitatio Inſtrumentum 13 Intellectus 13.15.18.33.35.40. 46 47.111.&c.156.&c.103,&c.183. &c. Intentio 3.22.25.&c. Lex 18.&c. Lux 4.6. Materia 2.5.&c.12.&c.24.25.30.31.38, Medium 14.15 Menſura 1.2.6.&c.

4 Aliquid dicitur eſſe in duobus uel in pluribus dupliciter,ſcilicet æqualiter,uel ſecundum prius,& poſterius. 12^{a}.q6.36.2.o.fin.

* Motus 30.40.44.50. 90.91 Mundus 4.5.Mutabile 1.2. Pars 1.5.33. &c.Peccatum 38.77.&c. Perſona 7. 8.10. &c.45 .Potentia 47.

5 Corporalia dicuntur eſſe in alieno,quia continentur,ſpiritualia vero,quia continent. 1^{a}.q 8.1.2^{m}./.q 52.1 fi./.q.53.1.2.c./. 3^{a}.q.57.4.1^{m}./.q.62.3.3^{m}./.1.d.8.L.2.me^{o}.H./.d.37. q.2.2. c./.4.d.9.ar. 1. q. 1.2^{m}.vt Angelus 97.
* Quies 6.Recipere 1.5.7.Relatio.S.Symbolum 2. Subiectũ. 2.6.7. Subſtantia 9.Totum 10.11.Tractare 2. Traductio 1.4. Viſio 9.&c.

6 Non omnes modi in,ponuntur ab Ariſtotele , niſi reductiue. 1^{a} q 32.5.1^{m}./.1.d.19.q.3.2.1^{m}.

7 Eſſe ſimul in pluribus locis,conuenit tantum deo 4. di.44.q.1. ar.3.q.2.1^{m}. *Abſens Dæmon 88.89.92.96.

8 Deus eſt in oĩ loco dupliciter,ſ.ut dans eſſe,uirtutem,& operationẽ loci,& ut implens ea. 1^{a}.q.8.2.o./.1.d.37. q.2.1 c. Diuiſio.

9 Deus eſt ſupra omnia,per excellentiam ſuæ naturæ, & in omnibus,ut cauſam eſſe omnĩũ. 1^{a}.q. 8.1. 1^{m}./.3^{m}./.3.1.ca^{o}. 26.fi.

10 Deus eſt in qualibet re , inquantum dat ei propriam eſſe, & naturam 1.d.37.q 2.4.c./.q.3.3.5^{m}.
* Deus 58 60.&c. 299.370.

11 Deus eſt intimus unicuique rei , ſicut eſſe proprium cuiuslibet rei. 1^{a}.q 8.1. c.fi./.q.105.5.6.fi./.1.d.37.q.1.1.c.fi.
* Humilitas 16.

12 Deus eſt in omni re,per eſſentiam,præſentiam,& potentiam, ſed tantum in ſanctis per gratiam,in Chriſto autem ſolo, per unionem perſonalem. 1^{a}.qu.8.2.o./. q.43.3.c./.q.112.1.c./.3^{a}. q.2.10.2^{m}./.q.6.1.1^{m}./.1.d.37.q.1.o./.3. di.22.1.2^{m}./. Con.2. c^{o}.26./.96.fi./. Li^{o}.3.c^{o}.68./. Quol. 10.uel 12.1.o./. Opuſcu. 3. c^{o}.132./.137./.Ioann.lectio.5. med^{o}.a A./.Col.2. lectio.2. fi. D. Locus 24.
* Labi.Medium 14.15.Motus 90. 91.

13 Deus magis eſt intra animam,quam gratia,& quicquid aliud. 1.q.105.5.c.fi /.Veri.q.20.1.6^{m}/.q.28,2.8^{m}.
* Proceſſio 29.Separatio 2.1.

14 Nullus modorum in,quos aſſignat Ariſtoteles, explicat modum eſſendi in quo eſt in diuinis. 1^{a}.q.42 5.1^{m}./.1.d.19.qu.3. 2.1^{m}./.d.3.4. 3.5^{m}. *Aſſumere 1.Deus 38.39,58.70.&c.Gloria 18.Perſonæ 45.Relatio 63.&c. In perſonis.

15 Deitas habitat in Chriſto corporaliter tripliciter . Primo per vnionem ad corpus. Secundo non figuraliter. Tertio ſecundũ triplicem modum,ſcilicet communem,ſpecialem , & ſingularem.3^{a}. q.1. 10.2^{m}.

16 Pater eſt in filio,& econuerſo.1^{a} q 42.5.o./.1.d.19.q.3.2.o./. Con.4.c^{o}.9.fi./.65.Io.10.lect.6.fi.e.F./.c^{o}.16.lc.7.fi.d.

17 Fides dei eſt magis a patre ,& econuerſo , quàm homo in filio dei. 3^{a}.q.2.9.4^{m}.

18 Quicquid poteſt eſſe in deo, eſt in eo. 1.d.7.q.1.2 c./. d.19.L. prin^{o}.A. *Appropriatio 3.19.21. Artificiale 1.0.5.6. In deo.

19 Omnia bona, & mala , ſunt in ſcientia dei.Sed tantum bona ſunt in deo,& tantum tres perſonæ,proprietates,& attributa, ſunt in eſſentia dei 1^{a}.q.18.4.4^{m}./.q 39 2.c fi /.1. d.36. q.1. 3.0 /.q. 2 2.2^{m}./.Veri.q.3.6 2^{m}.Bonitas 23.
* Deus 364.&c.407. Exemplar 7.Forma 49.&c.

20 Ea quę in creaturis ſunt diuiſim, & multipliciter,in deo ſunt unite,& ſimpliciter 1^{a}. q.14.1.2^{m}./.q.16 1.1^{m}./. q.47.1.c.fi./. q.57.4.c./.q.91.1.c./ 12^{æ}.q.18 1.c./.22^{æ}.q.183.2.c./.Con.1.ca^{o}. 41./.32 /.33./.Li^{o}.3.c^{o}.2 /.Li^{o}.3.c^{o}.20./.97./.Li^{o}.4.ca^{o}.14./. Veri.q.20. 4.c./.Pote^{a}.q.7.5.c /.Anima.18.c./.Opuſ.3.c^{o}.22./ Opuſ.9.prin^{o}./.1^{m}./.Ente 6 prin^{o}.c.

21 Creaturæ habent uerius,eſſe in deo,quàm in ſe. 1^{a}. qu.18.4. 3^{m}./. 1.d.36.q.1.3.2^{m}./.Veri.q. 4 6.o./.q.8.16.11^{m}.

22 Omnia ſunt in omnib^{9},ſ.ſuperiora in inferioribus cauſaliter, ſed econuerſo participatiue ſecundum rationem communem tantum,in deo autem ſecundum rationem propriam. 1^{a}.q.55 3.c./.3^{m}./.q.54.1.c. *Metaphora 8.Subſiſtentia 8.10. 11. 12. Vita 17.12.23.

23 Omnia ſunt in deo dupliciter,ſcilicet ut in agente,ideſt in poteſtate eius,& ut in fine ideſt in conſeruante. Rom.11. lectio. 5.fi.D.

24 Quælibet creatura eſt in deo dupliciter,ſcilicet ut in conſeruante,& ut in uirtute cauſæ agentis. 1^{a}. q.8.1.o./.q. 79.2. c./. q 80. 1.c./. Po^{a}.q.3.16.24^{m}.

25 Creaturæ ſunt in deo dupliciter , ſcilicet ut in conſeruante , & ut in cognoſcente. Secundo modo ſunt uita, & eſſentia dei, non autem primo modo. 1^{a}.quæſt.18.4.4^{m}./.Potentia quę.3. 16. 24^{m}.

26 In deo ſunt multa ſecundum rationem,quorum aliqua prius cadunt in intellectu noſtro , quam alia . 1^{a}. quæſtion. 44. 4. 4^{m}.

27 Forma equi eſt in deo ut intellecta tantum , ſed ratio vitæ, etiam ut in natura Dei firmata. 1. diſtinctio. 36. quæſtio. 2. 2.2^{m}.

Eſſe

Io

28 Eſſe in aliquo tripliciter contingit. Primo, ſicut contentum in continente. Secundo, ſicut pars in toto. Tertio, ſicut accidens in ſubiecto. ſicut effectus in cauſa. Io.16. lectio.7. ſi. diſt. primº.

29 Eſſe in alíquo aliquid multipliciter dicitur. Phy. 4. lectio.4. primº.a.

¶ In aduertentia. Inconſideratio. Negligentia o.

¶ Inane. Fabula 2. Gloria 5.&c. Peccatum 158. Terra 15.

¶ Inanimatum. Alteratio 8. Angelus 77. Animata. Augmentum 7.11.14.&c. Conceptio 4. Corpus 4. Dextrum. Finitio 11.&c. Generatio 13. Genitus 1. Gigni. Inſtrumentum 2. 3. Ira 46. Nutrire 3. Oues. Sacrificium 33. Siniſtrum. 1. Terra 2.

¶ Inanis gloria. Aureola 21. Capitale 8.&c. Cognitio 26. Contentio 3.4. Gloria 5.&c. Iactantia 3.4. Operatio 34. Oratio. 31.35. Præſumptio 3. Veſtis 6.

¶ Inaſſuendo. Trepidatio.

¶ Inaudientia. Cognitio 26.

Illicita. ¶ Incátatio eſt ſuperſtitioſa, & illicita; ſi continet aliquid ad dæmonem pertinens, uel nomina ignota, uel aliqua falſa, uel uana, uel aliqua uel ſigna præter crucem. 2ª 2ᵉ.quæſtion.96. 2. 4. o.

ᵘDæmon 72.&c. Magi 1.7.&c. Superſtitio 3.&c.

Illicitum. ¶ Incarcerare hominem, uel ligare, uel qualitercunque detinere, eſt illicitum, niſi fiat ſecundum ordinem iuſtitiæ, uel in pœnam, uel ad cautelam alicuius mali uitandi. 2ª 2ᵉ.q.65.3.o.

ᵘBaptiſmus 32. Bonitas 194. Captiuus. Carcer. Hæreſis 25. Infamis. Verberare.

Conueniẽs. 1 ¶ INCARNARI deum, fuit poſſibile, & conueniens. 3ª.qu.1.1. o./.3.d.1.q.1.2.o./.con.4.cº.40./49/.53./.54./.55./. Opuſ.2. cº.5./. 6./.Op.3.cº.207/.208/ Io.le.7.meº.a.I.

*Adam 8.9.11. Aduentus o. Amor 53.

2 Deum incarnari, fuit neceſſarium ad reparandum genus humanum, ſicut ad bene eſſe, non autem ſimpliciter, quia deus aliter poterat reparare, 3ª.q.1.2.o./.3.d.4.q.3 1.3^{m}./.4. d.10. 1.3^{m}./.diſtin.43.ar.2. quæſtio.1. 2^{m}./.con.4.cº.53.2^{m}./. Pſal. 45.ſi.ſ.

3 Si homo non peccaſſet, probabilius eſt, deum non fuiſſe Incarnatum, licet incarnari potuiſſet. 3ª.quæſt. 1.3.o/.3. d.1.q.1. 3.o./.4.d.43.ar.2.q.1.2^{m}./. Veri.q.29.4.3^{m}./.1ª. Tim.lectio.4. primº.B. *Angelus 361.447. Aſſumere o. Beneficium 17. Cornelius 1.2.

4 Amor dei ad homines, non potuit homini efficacius demonſtrari, quàm per incarnationem con.4.cº.46.ſi./.54.

5 Chriſtus non meruit incarnationem, nec aliquis purus homo ex condigno, ſed tãtum ex congruo. 1ª 2ᵉ.q.98.4 cº/.3ª.q.1.1 ſ o./q.24 3.c.ſi./.5.d.4.q.3.1.o./.ar.2.q.1.1^{m}./.Pſa.40.ſi.g.B./. Ro.le.3.meº F./.He.le.4.meº.E.&c.

6 Incarnatio eſt principium omnium meritorum humanorum. 3.d.4.q.3.1.c. *Credere 19.21.24.&c. Deſcendere 10.12.

7 Incarnatio eſt generale principium, ad quod omnia officia angelorum ordinantur 1ª.q.57.5.1^{m}.

*Fides 64.65.66.133. Gedeon 3.

8 Incarnatio dei, principaliter fuit propter liberationem hominis 3ª.q.1.5.c./.q.40.1.c./.q.43.3.:^{m}./q.44.c./.Veri.quæ.29. 4. 5^{m}.

9 Incarnatio dei fuit ad tollendum omne peccatum, ſed principaliter peccatum originale, quia extenſiue maius eſt peccato actuali, licet intenſiue ſit econuerſo 3ª.q.1.4.o./3.d.1.q.1.2. 6^{m}/.Opuſ.10.ar.18./.Opu.11.ar.23./.Op.53.21^{m}. *Gratia. 40.85. Luxum.

10 Signum datum a dei. tempore Achaz regis, de liberatione populi, eſt ſignum de Chriſti incarnatione. Nã incarnatio Chriſti, ſignificat ipſam liberationem populi, quaſi per locum maiori, quia ſi Deus dabit filium ſuum, ad ſalutem totius mũdi, multo magis poteſt ſaluare populum iudæorum ab illis hoſtibus. Vel quaſi eſſet cauſa motiua. Hoc enim quaſi mouit dominum, quod multa bona illi populo quamuis iniuſto concedebantur, quia de illo prouiderat filium ſuum incarnandum. Iſa.7.meº.b.B.

ᵘ Maria 19. Miraculum 16.17.

11 Incarnatio Chriſti quamuis non fuerit facta, præſentibus illis hominibus, quibus data fuerat in ſignum liberationis populi iudæorum, fuit tamen facta manente domo Dauid. Iſa.7. meᵘ.b.C.

*Miſſio 35. Prophetia 80. Pſalmus 3. Sponſalia 11.

12 Signum quandoque ſequitur ſignatum, quandoque eſt ſimul, quandoque autem præcedit. Incarnatio autem Chriſti, quæ data fuit in ſignum liberationis populi, oportet de neceſſitate quod ſequatur liberationem populi, etiam, ſecundum quod ipſi iudæi ad literam exponunt. Iſa.7.meº.b. C.

13 Nullum ſignum eſſet incarnatio Chriſti, ſi iuuencula, & virgo, poſtea corrupta, concepiſſet. Ideo autem apud hebræos

In

ponitur magis aalma, quam iuuencula, quia aalma ſignificat virginem, ſecundum nominis originem. & adhuc plus cuſtodiam, de qua non poſſit eſſe mali ſuſpitio. Sed iuuencula ſignificat virginem, ſecundum vſum loquendi poſteriorem. Iſa.7.meº.b.D.

* Verbum 53.64.65.67.

14 Ante Chriſti incarnationem, aliqui per fidem Chriſti liberati ſunt, ſecundum ſpiritum a damnatione peccati originalis, ſed nemo ſecundum carnem, id eſt a fomite. 3ª.q.27.3.c./.q. 52 5.2^{m}.

* Veſtigium 11. Vnio 14.&c. Chriſtus 42.49.50.158.

15 Incarnatio facta eſt conuenienti tempore, ſcilicet non in principio mundi, nec in fine. 1ª 2ᵉ.q.98.6.c./. 3ª.q.1.5.6.o./.4.d.2. q.1.ar.4.q.1.1^{m}/. 3. d.1.q.1.4.o/. 4.d.1. q.1. ar.4.q 2.1^{m}./. Con.4.capᵘ.55.9^{m}./. Iſa.2. principio a.G./.Gal.4.lect.2.principº. G.

16 Incarnatio comparatur iuuentuti, propter uigorem, & feruorem, ſenectuti uero, propter numerum annorum. 3ª. quæſtio.1.6.1^{m}./.3. diſtinctio.1. quæſtio.1.4.c./. d.4.q.1 ar.1. q.1.c./.1^{m}.

17 Deus per incarnationem nullo modo mutatus fuit. 3ª.q.2.1^{m}. /.q.2.6.1^{m}./. 3.d.1.q.1 1.1^{m}.

18 Iuſtitia, bonitas, uirtus, potentia, & ſapientia Dei, oſtenſæ ſunt per incarnationem eius. 3ª.quæſtion. 1.1.c./.3.diſtinctio. 1.quæſtio.1.3.3^{m}./.quæſtio. 2.2.3^{m}./. diſtinct.4. quæſt.1.ar.1. quæſt. 1.c./ 2^{m}.

19 Incarnatio filii Dei, eſt quaſi prælibatio coniunctionis noſtræ ad Deum. 3.4.cº.46.ſi./.Op.60.cº.1.2.o.

¶ Incautela & incircumſpectio, includuntur ſub inconſideratione. 2ª 2ᵉ.q.53.2.c.ſi.

* Deſponſatio. Viura 163.

¶ Incendiarius eccleſiæ, & denuntiatus, eſt excommunicatus. Quid.
Nec poteſt abſolui, niſi a Papa. 4 d.18.q.2.ar.5.quæſ.1.c. Abſoluere 12.23.

* Baptiſmus 203. Cinis 1. Inebriari. Sacrificium 27.&c. Caſus.

* Incendium. Abſoluere 23. Angelus 559. Seraphin 2.

¶ Incentiuum. Fomes 9.10. Impugnare 4. Inceſtus 1. Voluptas.

¶ Incertitudo. Adam 83. Confeſſio 27. Fornicatio 13. 19. Fortuna 3. Inquirere 3. Iudicium 15. 71. Magnanimitas 20. Scientia 8. 24. 133. 145. &c. Timor 13. Trepidatio.

¶ Inceſſanter. Amor 193. Quid.

¶ Inceſſus. Dæmon 37. Modeſtia 4. Tuga 2.

¶ Inceſtuoſus. Matrimonium 117.

1 ¶ Inceſtus eſt cum perſona conſanguinea, uel affini, coitus prohibitus, quadruplici ratione, ſcilicet primo quia naturaliter homo debet quandam honorificentiam parentibus, & per conſequens aliis conſanguineis. Secundo quia perſonas ſanguine coniunctas, neceſſe eſt ad inuicem ſimul conuerſari. Tertio, quia per hoc impediretur multiplicatio amicorum. Quarto, quia cum naturaliter homo conſanguineam diligat, ſi adderetur amor qui eſt ex commiſtione venerea, fieret nimius ardor amoris, & maximum libidinis incentiuum, quod caſtitati repugnat. 2ª 2ᵉ.q.154.1.c./. 9. o./.4.d.41.ar.4.q. 1.q.c./.Ma.q 15.3.c.

ᵘ Loth o. Luxuria 9.&c. Matrimonium 116.117.

2 ¶ Inceſtus eſt determinata luxuriæ ſpecies. 2ª 2ᵉ.q.154.1.c./.9. o. Luxuria 9.

* Pœna 55.

¶ Inchoatio. Agere 13. Appetitus 1.5.7.52. Beatitudo 133. Deſiderium 3. Eſſe 4. Forma 7.&c. Gratia 11. Inſtrumentum 11. Maria 20.58. Paſſio 127. Pœnitentia 50. Sapientia 21. Scientia 71. Stabilis. Virtus 82.

¶ Incidere. Adam 8. Alienum 2. Gratia 137. Peccatum 178. Proceſſio 14. Viura 56.95.127.134.135.136.175.189.196.213. 220.303.304.

¶ Incineratio non conuenit corpori Chriſti. 3ª.q.51.3.o./.q. 53.1.c./.1^{m}/.3.d.21.q.1.2.o./. q.2.1.1^{m}./. Opuſ.2.cº.241./. Io.2.lec.3.priº.b.H.

*Ciuis o. Damnatio 39. Pœna 94.

1 ¶ INCIPERE ſignificat eſſe nunc, & non prius. Ideo ab inferiori ad ſuum ſuperius cum eo, non ualet conſequentia. 3ª. q.16.9.2^{m}. Cui. Quid.

2 Incipiens eſſe per motum, oportet habere menſuram durationis, non autem ſi per creationem, ut tempus. Potentia.q. 3.17.24^{m}.

* Abraham 7.18. Actio 47.110.122. Agens 105. Amor 49. Angelus 117. Anima 339. Animal 34. Arbor 2. Ariſtoteles 6. Ars 30. Baptiſmus 87. Charitas 182. Cęlum 12.34.137.147. Circulus 4. Circunciſio 16. Confirmatio 15. Creatio 14.46. Deus 456. Dies 1.6.&c. Doctor 3. Euchariſtia 1.8 164.108. Ea 2. &c. Gradus 2. Gratia 44.77.&c. Hæreſis 109.

In

3 In potentijs ordinatis, vbi terminatur operatio prioris potentiæ, ibi incipit operatio potentiæ ſequentis. 3. d. 27. q. 3. 1. c. /. Veri. q. 10. 11. 6^{m}.
* Imago 43. Intellectus 124. Ioannes 19. Logica 8. Maria 20. Medicari 2. Mēſtruus 7. Miraculum 51. Miſſa 17. Mors 7. Mos 2. Mundus 13. 18. 26. &c. Nomen. Obligari 6. Opus 4. Paſcha 4. Paſſio 45. 86. 92. Paulus 26. Perfectio 83. Planetæ 1. Potentia 59. Proceſſio 27. Prophetia 94. Pſalmus 7. Ratio 36. Relatio 56. 59. Religio 21. 28. Reſurrectio 23. Reuelatio 11. Semen 20.

4 Formæ incipiunt eſſe actu, & deſinunt per accidens tantum, ſcilicet ad generationem, & corruptionem compoſiti. 1ª. q. 45. 8. c. /. 1^{m}.
* Sodomia 3. Sponſalia 7. 12. Status 3. Studium 4. Suffragia 1. Summum 4. Temporale 1. Tempus 21. 29. 30. Triſtitia 6. Vētus 0. Vita 83. Vnctio 13. Voluntas 23. Viſus 6. Chriſtus 26. 170.

¶ Incircunciſus. Circunciſio 19.
¶ Incircumſpectio. Inconſideratio.
¶ Inciſio. Cete. 4. Fractio 1. Homicidium 3. Vſura 203. &c.
¶ Incitare. Contemplatio 17. Aequus 2. Luxuria 8. Peccatum 385. Prohibitio 3.
¶ Inclinabilitas. Superbia 2. 15.

A quo. 1 ¶ INCLINATIO naturæ, eſt a forma, & a dante formam. i. a generante. Ma. q. 3. 3. c. fi. Forma 109.
* Actus 95. Agere 13. Amicitia 25.

2 Quælibet inclinatio naturæ, uel uoluntatis, eſt tantum a Deo. 1ª. q. 103. 8. c. /. q. 105. 4. c. /. q. 106. 2. c. fi. /. q. 111. 2. c. /. 12ª. q. 9. 6. c. /. 12ª q. 26. 6. c. /. 3. 3. cº. 88. 3^{m}. Amor 135.
* Angelus 466. 573. Aīa 129. &c. 187. 235. Apis 2. Baptiſmus 205. Blaſphemia 16. Bonitas 199. 243. Charitas 52. Certitudo 8. 18. Ciuis 3. Coactio 8. Confeſſio 43. Conſilium 9. 15.

3 Omnis inclinatio eſt ad ſimile ſibi, & conueniens. 12ª. q. 8. 1. c. /. 3. 4. cº. 19. /. Ma. q. 16. 2. c. Amor 230. &c.
* Damnatio 6. Delectatio 27. Dæmon 44. Deus 315. &c. 430. Dolor 23. Eſſe 95. Ethos. Fides 86. 114. 151. Finis 84. Fomes 2. 3. 4. 11. 12. Forma 100. Fortuna 7. Gratia 116. Graue 8. Habitus 29. 30. Ignorantia 16. Intellectus 210. 226. Iudicium 21. Ius 19. Lex 2. 28. 21. 31. 35. 36. 37. 62. 68. Locus 10. Luxuria 20. Magis 8. &c. Malum 51.

4 Inclinatio naturalis eſt ad duo, ſcilicet admoneri, & ad agere. Prima eſt receptiua in ſe, non autem ſecunda. Quolib. 1. 8. 3^{m}.
* Maria 13. 18. 28. 38. 56. 62. 68. Matrimonium 7. 8. 9. 67. &c. 109. Miſſa 8. Mos 1. Motus 12. 71. 72. Mulier 8. Naturale 4. 9. 11.

5 Inclinatio auris Dei, ſignificat uoluntatem eius condeſcendētem infirmitatibus noſtris. Pſal. 16. meº. b. fi. /. Pſal. 30. pr^{m}. b. C.
* Nocere 8. Obligari 6. Operatio 11. Paſſio 30. 34. 52. 77. Peccatū 12. 99. 133. 138. 145. 151. 258. 161. &c. 240. 291. Pœna 19.

6 Inclinationes naturales ſunt principia omnium ſuperuenientium. 12ª. q. 85. 2. c.
* Pœnitentia 71. Potentia 17. Prudentia 53. 64. Relatio 5. Sāctificatio 13. Sapientia 34. Scientia 60. Seruitus 13. Synderesis 5. 6. 7. Somnus 5. Studium 7. Superbia 1. Virtus 15. 58. 233. 241. 265. Voluntarium 1. 5. 7. Voluntas 24. 45.

¶ Includere. Actio 31. Amicitia 36. Amor 63. 146. 217. Apoſtaſia 4. Audacia 1. Baptiſmus 121. Bonitas 95. Cœlum 55. Cōſenſus 4. Corpus 73. Definitio 1. 4. Diſpoſitio 5. Diuerſitas 8. Duratio 5. Eleemoſyna 33. Ens 24. 27. Aequalitas 12. 23. Fides 108. 196. Forma 57. Fortitudo 25. Generatio 15. 71. Gratia 16. Ira 78. Iuſtitia 12. Motus 44. 51. Oppoſitio 1. 6. Oratio 19. Ordo 1. 4. 44. Pars 49. Paupertas 3. Pax 9. Peccatum 312. 422. Pietas 3. Pluuia 3. Præceptum 2. &c. 9. 10. 40. 76. 82. 88. 89. 95. Prædicari 7. Primum 5. Princeps 6. Proceſſio 66. Prouidentia 3. Reduplicatio 5. Sonus. Spiritus 25. Timor 50. Totum 8. Trinitas 3. 7. Vapor 4. Veritas 25. Virtus 91. Votum 41.
¶ Incognitum. Ignotum. Inſcius.
¶ Incolatus. Alleluia.
¶ Incommenſurabile. Diameter. Innumerabile. Quantitas 52.
¶ Incommodum. Bonitas 118. Excommunicatio 7. Virginitas 23. Vſura 64. &c. 87. 303. &c.

Diuiſio. 1 ¶ INCOMMVNICABILITAS quadruplex. ſ. partis, uniuerſalis, aſſumptibilis, & aſſumentis. Quarum quælibet præter quartam, eſt de ratione perſonæ. 1. d. 25. 1. 7^{m}. /. 3. d. 5. q. 2. 1. 2^{m}.
* For^{a}. 59. &c. Indiuiduum 9. 12. 27. Perſona 20. 24. Tetragramaton.
¶ Incommunicabile. Auerſio 2. Bonitas 42. Forma 34. Purgatio 3.
¶ Incompactum. Conceptio 16. Propoſitio 14.
¶ Incompletum. Abſtractum 5. 7. Acerbum. Aer 8. 9. 10. Character 3. Cœlum 11. Defectus 2. Definitio 14. 34. 36. Diſpoſitio 6. 11. 43. Dominium 4. Effectus 18. Embrio ens 13. 14. 15. Eucha^{a}. 122. Forma 36. &c. Gratia 99. Habitus 37. Inſtrumentum 12. 13. &c. Senſualitas 6. Vita 9. Virginitas 9. Votum 13. 15.
¶ Incomplexum. Certitudo 21. Fides 35. 36. 37. Vox 221.
¶ Incompoſitum. Numerus 5.
¶ Incompoſſibilitas. Contrarium 41. Pu^{a}. 49. Poſſibile 2.
¶ Incomprehenſibilitas. Deus 189. Miſericordia 32. 33. 34.
¶ Incongruum. Delirium 5. Omnis 4. Senſus 38.
Quid. ¶ Inconſideratio eſt ſpeciale peccatum imprudentiæ. Et opponitur rectitudini iudicij in moralibus. 22ª. qu. 53. 2. c. /. 4. 0. /. 5. c. Ma. q. 15. 4. c. Imprudentia 2. * Angelus 394. Improuidentia. Luxuria 16. Peccatum 88. 137. 146. Prudentia 35. Ratio 52. Spes 33. &c. Virginitas 23.
¶ Inconſonum. Inconueniens 4. Rationabile Iuriſtæ 2.
Quid. 1 ¶ INCONSTANTIA eſt ſpeciale peccatum imprudentiæ, deficiens a præcipiendo, bonum propoſitum. Cuius principium eſt in appetitu, finis autem in intellectu. 22ª. q. 53. 2. c. fi. / 5. 0. /. Ma. quæſt. 15. 4. c. Conſtantia 7. 8. Duplicitas 2. Imprudentia 2.

2 Inconſtantia circa abſtinentiam a delectabilibus, eſt filia luxuriæ, licet etiam quæ eſt in terribilibus, oriatur ex luxuria. 22ª. q. 53. 5. 2^{m}. Negligentia 3. Luxuria 16.
* Fragilitas. Hæreſis 23. 24. Imbecillitas. Improuidentia. Inſtabilitas Ira 60. Negligentia 3. Ratio 50.

3 Inuidia, & ira quæ eſt principium contentionis, faciunt inconſtantiam ex parte appetitus. 22ª. q. 53. 5. 2^{m}.
* Religio 79. Spes 33. &c.

4 Conſtantia & inconſtantia ſunt in ratione. 22ª. q. 53. 5. 3^{m}.
* Virginitas 23.
¶ Inconſuetum. Angelus. 165.
¶ Incontaminatum. Angelus 190.

Quid. 1 ¶ INCONTINENTIA proprie eſt circa concupiſcentias tactus. Secundum quid autem, eſt circa honores, diuitias, & huiuſmodi. Improprie uero eſt circa virtutes. Prima eſt peccatum dupliciter. ſ. recedendo a ratione, & immergendo ſe turpibus. Secunda tantum primo modo. Tertia vero non eſt peccatum, ſed eſt perfectio virtutum. 22ª. q. 156. 1. c. /. q. 156. 2. 0. Continentia 7. * Coitus 1. 6. Concupiſcentia 2. 0.

2 Species incontinentiæ ſunt duæ, ſ. præuolatio conſilij, & debilitas in præconſiliatis. 22ª. q. 157. 1. c.
* Delectatio 55. 56. 60. 83. &c. 106.

3 Incontinentia pertinet ad corpus occaſionaliter, ſed per ſe cauſatur ab anima non reſiſtente paſſionibus. 22ª. q. 156. 1. 0.
* Fructus 16.

4 Incōtinens uincitur a paſſionibus, non quidē cogentibus, ſed vehementer impellentibus, & propter negligentiam. 12ª. q. 77. 2. 0. /. 22ª. q. 156. 1. 3^{m}. /. 2. 2^{m}. /. 2. d. 13. 2. 6^{m}. /. 3. d. 31. q. 1. 1. c. / 1^{m}. / Ver. q. 22. 9. 3^{m}.
* Intemperantia 0. Pertinacia 2. Syllogiſmus 7.

5 Incontinens ante conſilium, eſt ex impetu paſſionis, propter uelocitatem, vt in colericis, uel propter vehementiam, ut in melancolicis, qui propter terreſtrem complexionem, uehemētiſſime inflammatur, ſed poſt conſilium, eſt propter mollitiē complexionis, ut in flegmaticis 22ª. q. 156. 1. 2^{m}. /. Voluntas 2. 74. 75. Votum 52. 53.

6 Mulier non dicitur continens, nec incontinens, quia raro habet firmum iudicium rationis, propter debilitatem complexionis. 22ª. q. 159. 1. 1^{m}. /. 2^{m}. 4. d. 35. 4. b. 2.

7 Incontinens peccat ex paſſione, errans circa particulare, ut nunc. Ideo ſanabilior eſt. & minus malus intemperato, quia intemperatus peccat ex habitu, errans circa ultimum finē. 12ª. q. 78. 4. c. /. 22ª. q. 156. 3. 0. /. d. 43. 4. c. /. Ver. q. 24. 10. c. /. Ma. qu. 3. 13. c. /. Eth. le. 5. fi.

8 Libido concupiſcibilis, eſt maior in incontinente, quam in intemperato, ſed econuerſo libidine uoluntatis. 22ª. q. 156. 3. 3^{m}.

9 Incontinens iræ, audit rationem, ſed imperfecte. Incontinens autem concupiſcentiæ, totaliter eam non audit 22ª. quæ. 53. 6. 1^{m}. /. q. 150. 4. c. /. 2^{m}.

10 Oppoſitum uidetur dicere 22ª. qu. 150. 4. 3^{m}. Reſpondeo ſicut Dubio 372^{a}. Du^{m}. 72a^{m}.

11 Incontinentia iræ, eſt peior, rōne mali accidētis, quā incontinentia concupiſcentiæ. Sed ratione paſſionis, eſt econuerſo, quadruplici ratione, ſ. primo quia motus iræ, participat aliqualiter ratione, ſed motus concupiſcentiæ totaliter eſt ſecundum ſenſum, & nullo modo ſecundum rationem. Secundo. qa motus iræ, magis conſequitur corporis complexionem. Tertio, quia ira quærit manifeſte operari, ſed concupiſcentia quærit latebras, & doloſe ſubintrat. Quarto, quia concupiſcēs delectabiliter operatur, ſed iratus, quaſi quadam triſtitia præcedente coactus. 22ª. q. 156. 4. 0. /. q. 158. 4. c. /. 3. d. 26. qu. 1. 2. c. /. Ver. q. 15. 2. b. /. c. fi. /. 2^{m}. Ma. q. 12. 4. c. fi.

¶ Incon-

In

¶Inconueniens. Adam 2. Amor 214. Angelus 566. Appetitus 18. Appropriatio 6. Comedere 4. Infinitum 4. Ira 28. Lex 54. Propoſitio 14.
¶Inconuenire. Adam 4. Demonſtratio 4.5. Gratia 43. Maria 50.
Conceptio. 1 ¶INCORPORALIA in loco non eſſe, eſt communis animi conceptio. cont. 3. c°. 65. 3ª./. Ebdo. le. 1. fi.
2 Oppoſitum uidetur dicere. 1ª. q. 2. 1. c./. q. 52. 1. 1m Reſpond.
Dum. 727m. Do°. 727°.
*Io 5. Incorporeum. Intellectus 184.
3 Incorporalia in loco, non eſſe, eſt communis animi conceptio, apud ſapientes tantum. 1ª. q. 2. 1. c./. q. 52. 1. 1m./. 1. di37. q. 2. 1. c./. q. 3 1. 1m./. 4 d. 45. q. 1. ar. 1. q. 1. c./. 1m./. Veri. q. 10. 12. c./. Ebdo. le. 1. fi. *Locus 11. 15. 13. Spirituale o. Veritas 41.
Differentia. 1 ¶INCORPORARI Chriſto, contingit dupliciter. ſ. numero, & merito. 4. d. 4 q. 2. ar. 2. q. 5. c.
*Baptiſmus 181. 182.
2 Incorporari Chriſto, contingit per tria, ſ. per baptiſmum, per martyrium, & per fidem & dilectionem. Quol. 6. 4. c.
*Calor. 1. Eucha° 140. Fides 90. Chriſtus 200.
¶Incorporeum. Agens 65. Anima 47. 48. 215. Gratia 103. Intellectualis 3. Locus 15. Metaphora 6. Spiritus 2. 3. Subſtantia 17. 18. Totum 11.
¶Incorrigibile. Peccatum 257.
Diuiſio. ¶Incorruptibile triplex, ſ. natura ex parte materiæ. i. carens materia, uel habens materiam, in potentia ad vnam tantum formam, uel gloriæ ex forma, vel innocentiæ ex agente 1ª. q. 97. 1. c./. Po³. q. 5. 3. 8m. *Angelus 135. 580. 619. Animal 27. 49. 50. 329. Cœlum 43. Contemplatio 16. Corpus 19. 20. Dãnatio 27. Diſtantia 8. Aeternitas 16. 19. Finitum 3. Indiuiduũ. 17. Intellectualis 5. Manichæus 2. Materia 1. 19. &c. Palpabile 4. Principium 8. Reſurr°. 33. &c. Subſtantia 35. Vtile. 19. &c.
¶Incorruptio. Flos 2. Matrimonium 65. Virginitas 5. &c.
¶Increatum. Beatitudo 83. 84. Bonitas 38. Charitas 24. Cognitio 67. Ens 15. Aeternitas 19. Ingenitum 1. 2. Liber 17. Malum 40. 41. Natura 28. Sapientia 11, Virtus 71 72. 142. Chriſtus 1167. 112.
¶Incredulitas. Apparere 8. Deſcendere 7. Gedeon 1. 2. Paganus. Senectus 4. Zacharias 2.
¶Incrementum. Viria 14. 19. &c. 27. 31. 48. 61. 62. 133. Vſura 10.
¶Increſcere. Reſtitutio 13.
Quid. ¶Incubus dicitur dæmon, coiens cum muliere, ſuccubus autem, dæmon coiens cum viro. 1ª. quæſtio, 51. 3. 6m./. 2. d. 8. ar. 4. q 2. c./. Potª. qu. 6. 8. 5m./. Iob 40. lec. 2. med°. D. Dæmon 98. Gigantes.
¶Inculpabile. Excuſatio. Homicidium 3. Occidere 20. Vſura 83.
¶Inculpari. Vſura 38.
¶Incumbere. Abſtinentia 7. Valitudo.
¶Incuria. Martyrium 12. Negligentia. o. Peccatum 159.
¶Incurrere. Bigamia 3. &c. Caro. Contemptus 7. Contractio 2. Damnatio 50. Damnum 5. Excommunicatio 7. 28. Gratia 56 18. Hæreſis 14. 15. 23. Illegitimus 1 &c. Ingratitudo 13. 18. Irregularitas 1. 2. 3. Legitimatio 1. Luxuria 24. 25, Peccatum 169. 189. 195. Simonia 15. 29. Vſura 90. 100. 214. 303.
¶Incutere, Angelus 453.
¶Indebitum. Diuinatio 10. Excommunicatio 11. Hæreſis 8. Idolatria 2. Iuramentum 29. Iniuſtitia 3. Iuſtitia 8. Ludus 7. 10. Opinio 8 9. Simonia 4. Voluntas 36. Vſura 38.
¶Indecentia. Innocentia 9.
¶Indeclinabile. Contemplatio 13.
¶Indefectibile. Certitudo 21.
¶Indefinita. Enuntiatio 5. 7. Scriptura 14.
¶Indelebile. Character 20 Conſecratio 13. Epiſcopus 2.
¶Indemnis. Vſura 314. 191. 200. 201. 211.
¶Indemnitas. Vſura 143. 161. 200. 201. 211.
¶Indemonſtrabile. Ratio 34.
¶Independens. Proceſſio 21. 31.
¶Indeſinenter. Amor 193.
Differentia. ¶Indeterminatum quodlibet. eſt malũ, quia eſt in po². Et oẽ determinatum eſt bonum, quia eſt in actu. Eth. 9. lec. 11. me°. d./. L1°. 10. le 3. pr°. c. D. *Accidens 65. 110. Actio 55. Bonitas 391. Conſtitũ 1. Differentia 1. Diſpoſitio 21. Phantaſia 1. Fortuna 3. Genus 19. Habitus 65. Lex 109. Libertas 6. Naturale 24. Neutrum 1. Oratio 7. Qui eſt 3, Sacramentum 42. Seruitus 5. Voluntas 71. 78. &c. Vſura 176. 182. 183. 279.
Diuiſio. ¶Indeuotio duplex, ſ. diſtractio ad negotia ſecularia, & contẽptus ſacramenti. Prima eſt peccatum ueniale, ſecunda vero mortale. Et utraque impedit fructum euchariſtiæ. 1. Corin. 11. lect. 7. pri°. *Baptiſmus 215. Deuotio 13. 14. Euchaª. 214 Peccatum 197. Deuotio 13. 14.

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¶Indicare. Abſoluere 36. Actus 59. Delectatio 44. Definitio 3. 36. Geminus 1. Turba 2.
¶Indicatiuum Abſoluere 36. Actio 106. Actus 59.
¶Indicere. Feminalia. Matrimonium 134. Sacerdos 22.
¶Indicia. Accuſatio 9. Actio 106. Miſſio 26. Ornatus 1. Paupertas 5. Vultus.
¶Indifferens. Actio 38. Actus 138. 139. 159. Amor 147. 194. Calor 10. Cœlum 16 Clauis 18. Conſilium 2. Equus 1. Eucha. 125. Forma 98. Ius 12. Medium 10. Meritum 60. Principium 13. Raab 7. Regnum 4. Res 4. Sacrificium 7. 15. Sapientia 25. Verbum 54. Virtus 211. 244. Voluntas 44. Votum 8. Vſura 90.
Diuiſio. 1 ¶INDIGENTIA dupliciter ſumitur, ſ. pro carentia eius quo indigetur, & pro ordine originis ad id a quo eſt. Et ſic aliquid æternum indiget alio, non autem primo modo. Poᵗ. q. 3. 13. 1m.
*Accipere 2. Adam 23. &c. 54. Agere 21. 42. Angelus 71. 94. 220. 321. 551. 508. &c. 596.
2 Indigentia duplex, ſ. ſimpliciter, i ſine aliquo non poſſe conſeruari, & ſecundum quid, i. ſine aliquo non poſſe finem aliquem habere. Secunda poteſt eſſe in beatis, non autem prima 4. d. 44. q. 2. ar. 3. q. 2. 2m.
*Anima 26. 188. 294. 295. Animal 56. Auxilium 2. Beneficiũ. 20. 21. Bonitas 14 123. Cœlum 76. Circunciſio 32 cognitio 27. 42. Confeſſio 5. Conſecratio 3. 4 85 Conſetudo 7. Contumelia 2. Corpus 19. 20. 46. 47. Creatio 28. Delectatio 94. Deus 195. Eleemoſyna 1. 24. 25. 39. Epiſcopus 15. Euchaª. 44. 46. 180. Habitus 32. 39. 47. Honor 34 Infidelis 1. 5. Inſtrumentum 2. 3. Intellectus 172. Ius 5. 8. Iuſtificatio 37. 38. Lex 8. Magnanimitas 17. Matrimonium 72. Miſſa 10. 21. Motus 28. 65. Mulier 6. Naturale 17.
3 In diuinis una perſona non indiget alia, licet non poſſit eſſe ſine ea. Op. 1. c°. 8.
*Negocia. Oblatio 3. Præceptum 31. Prælatio 9. 18. Promulgatio 2 Prudentia 83. Sacramentum 7. 12. 27. 18. 24. Semen 4. 12. Sepultura 4. Simonia 22. &c. Suffragia 14. Via 6. 7. 8. Virtus 244. 170. 181. 182. Vnctio 4. Vſura 48. 100. 189. 283. Vtile 9. Chriſtus 117. 174.
¶Indigeſtio. Digeſtio Menſtruum 4.
Quid. ¶Indignatio uit filia iræ. 22ˢ q. 37. 2 1m./ d. 41. 2. o./. q. 158. 7. o./. Ma. q. 12. 5. c. *Aneiſio 13 14. Aemulatio Ignis 21. Ira 20. Rancor.
¶Indignitas. Correctio 9. Indignus.
¶Indignos. Bonitas 229. 220 Clauis 1. Cognitio 5. Correctio 9. Dolor 10. Dominium 13. 15. Euchariſtia 212. &c. Gratia 70. 73. 76. Ira 40. 44. Nemeſis. Officium 6. &c. Ordo 56. 57. 92. &c. Perfectio 87. Preces. Sepultura 8. Triſtitia 5.
¶Indirecte. Beatitudo 145. Bonitas 143. Cauſa 6. 28. Cœlum. 158. Cognitio 9. Contingens 8. Dæmon 63. Deſperatio 10. Deus 430. Eſſe 8. Excommunicatio 1. Fama 3. Fides 19. Humilitas 30. Ignorantia 4. Infidelis 2. Obedientia 38. Occidere. 18. Paſſio 55. Peccatum 245. Profeſſio 3. Prohibitio 5. Ratio 58. Reſtitutio 10. Significatio 1. Simplicitas 3. Superbia 32. Tanen 3. Triſtitia 18. Virtus 180. Voluntarium 3.
¶Indiſcretum. Abſtinentia 4. Ieiunium 7. Indiuiſum. Indulgẽtia 16. Obedientia 2. 8.
¶Indiſpenſabile. Abraham 14. Diſpenſatio 9. &c. Indiſſolubile.
¶Indiſpoſitio. Actio 88. 124. Baptiſmus. I. Charitas 104. Confirmatio 36. Conſilium 15. Aegritudo o. Phantaſma 8. Forma 35. Generatio 31. Impedimentum o. Infirmitas o. Iudiciũ 13. Malum 26. Matrimonium 58. Monſtruum 1. Morbus. Peccatum 329. Pœnitentia 32. Prophetia 18. Reſiſtere 2. Reuocare. Satisfactio 30. Scientia 88. Succeſſio 1. Votum 31. 64. 74.
¶Indiſſolubile. Amor 193. Indiſpenſabile. Indiuiſibile. Inſeparabile. Matrimonium 14. 62. 72. 135.
¶Indiſtractio. Angelus 284. Indiuiſio. Intellectus 130. Nomẽ 47. Senſualitas 6.
Diuiſio. ¶Inditum duplex, ſcilicet pertinens ad naturam, & per gratiam. Primum conuenit legi naturæ, ſecundum autem legi nouæ. 12 q. 106. 1. 2m.
*Amor 133. Anima 204. Ars 20. Beatitudo 102. Certitudo 4. Futurum 6. Habitus 27. 38. 39. Influere. Infuſum. Innatum. Inſerere. Intellectus 34. 135. Iur. N. Iuſtificatio 15. 18. 20. &c. Lex 139. menſura 12. 14. Natura 5. Naturale o. Natum. Sciẽtia 71. 72. 73. 106. &c. Virtus. F. Chriſtus 1.
¶Indiuiduale. Abſtractio 36. Aſſimilatio 17. 21. Cogitatiua 1. Commune 7. Coita 2. Differentia 9. Definitio 22. Generatio 38. &c. 60.
¶Indiuiduum o. intellectus 15. Perfectio 4. Similitudo 32.
¶Indiuiduatio. Anima 70. &c. Indiuiduum o.

Quid. 1 INDIVIDVVM eſt id, quod indiuiſum eſt in ſe, & diuiſum a quolibet alio, ultima diuiſione. 1ª.q.29.4.c./.4.diſt.12.,quæſt. 1.articul.1, quæſtio.3.3m /. Trin.14.uel Opuſcul.70. articul. 14.3m.

2 Pars in toto, eſt indiuiduum, ut manus. 1ª. quæſt.29.1.2.c./. 3ª.quæſtio.16.12.2m /.3.diſt.6.quæſt.1.art.1.q.1.c./. Quol. 9.2.c.

3 Immo de ratione indiuidui eſt, eſſe diuiſum a quolibet alio. 3ª.qu 29.4.c./.4,diſtinct.12.quæſtio.1.art.1,quæſtio.3. 3m./. Trin,14.3m.

4 Immo indiuiſio in ſe, eſt de ratione indiuidui. Sed omnino ab alio, eſt de conſequentibus ad rationem eius.4.di.44. qu.2. Dum.728m. ar.2.q.3.4m. Reſp. ad Dubio 728.

5 Indiuiduum ut ſic, eſt diuiſum ab omnibus aliis.3ª.q.13.9.c. *Amor 118. Animal 28. Aſſimilatio 17.22. Aſſumere 14. 29. 35.

6 Hæc nomina indiuiduum, particulare, & ſingulare, dicuntur de partibus, ut de manu. Ideo in Chriſto poſſunt dici multa eſſe indiuidua, ſecundum numerum partium eius.1ª.q.29.1. 2 c./.3.d.6.q.1.ar.2.q 1.c./. Quol.9.2 c. *Capacitas 1. Deus 61.

7 Immo cum manus ſit quædam ſubſtantia in alio exiſtens, indiuiduum uel ſingulare dici non poteſt.3ª.q.16.12.2m. Reſp. Dum.729m. Dubio 729°.

8 Indiuiduum dupliciter poteſt ſignificari. ſ. per nomen ſecundæ intentionis, ſicut per hæc nomina, indiuiduum, particulare, & ſingulare, ut ſubſtat accidentibus, & per nomen primæ intentionis, ſ.per ſubſtantiam primam, & hypoſtaſim, uel perſonam, & ut ſubſtat naturæ communi, per nomen primæ intentionis, ſ.res naturæ, & ſecundæ intentionis, ſ.ſuppoſitum. 1.d.23.3.c./.d.26.q.1,1.3m./.4m /.3.d.6.q.1.art1. q.1.c./. Veritate 1.c.
*Definitio 4.34.35.39.40. Aequiuocatio 5.8.11.&c. Aeſtimatiua 3. Forma 23.33.76.80.&c.115.116.120.411.155. Genus 2. Idea 32.&c.

9 Omne nomen indiuidui, eſt incommunicabile re, & ratione, niſi ſecundum ſimilitudinem.1ª.q.13.9.c.
*Naturale 7. Ordo 9. Pars 20. Perfectio 4.9.

10 Soli indiuiduo rationalis naturæ conuenit proprie, & per ſe agere, ideo habet proprium & ſpeciale nomen, ſ. perſona. Poª. q.9.2.5m./.2.c. Perſona 3.&c.

11 Duo ſunt de ratione indiuidui, ſ.incommunicabilitas, & non poſſe eſſe in pluribus 3ª.q.77.2.c.
*Perſona 3. &c.24 Prædicari 24.

12 Duo ſunt de ratione indiuidui, ſcilicet eſſe in actu, in ſe uel in alio, & eſſe diuiſum ab aliis quæ ſunt, uel poſſunt eſſe in eadem ſpecie, indiuiſum in ſe exiſtens 4.d.12.quæſt 1.arti.1. q.3.3m.; *Scientia 47.&c. Singulare. Singula. Species.1.4.5. Vmbra 5.

13 Compoſitum ex materia & forma determinata, eſt indiuiduum.1ª. q.30.4.

14 Immo compoſitum ex materia, & forma determinata, eſt ſpecies, & compoſitum ex materia & forma communi, eſt genus, Metaphyſ. 2. lectio. 4. med°. g. Reſpondeo Dubio 730°.

Dum.730m. 15 Species ſpecialiſſimæ dicuntur indiuidua, per carentiam diuiſionis formalis, quia non ulterius diuiduntur diuiſione formali, ſiue per differentias formaliter expoſitas. Particularia uero dicuntur indiuidua, inquantum neque formaliter, neque materialiter diuiduntur. Met.10.lection.10.fi.c./.lection.11. me°.h.D.

16 Impoſſibile eſt naturam ſpeciei communicari indiuiduis, ſecundum prius, & poſterius, nec ſecundum gradus, nec ſecundum intenſionem, non autem naturam generis.2.d.3.q.1.4.c. fi./.Cauſis 10.4.c°.3.

17 In incorruptibilibus eſt tantum unum indiuiduum, unius ſpeciei, quia ſpecies ſufficienter conſeruatur in uno.1ª.quæſtio. 47 2.c./. quæſtion. 119. 1.c./. Spiritu. 8. c./. He.7. lectio. 4. me°.B.

Diuiſio. 18 Indiuiduum duplex, ſ.indiuiduum vagum, & indiuiduum ſignatum.1ª.q.30.4.c.

19 Indiuiduum dicitur quadrupliciter, ſ.ſingulare, ſpecies ſpecialiſſima, genus generaliſſimum, & propoſitio immediata. Met.2.lec.4.me°.g.

Primum. 20 Principium indiuiduationis in rebus materialibus eſt duplex ſcilicet materia prima, & quantitas dimenſiua. 1ª. q.77.2. c./. 3.d.1.q.2.5.1m./.4.d.12 q.1.ar.1.q.3.3m./.3.4. c°.65.fi./.Veri. q.2.6.1m./.c./.q.10.5.c./.Ma.q.16.1.18m./ Trin.14.16.o./. Opuſc.29.o./.Ente.3.fi.h./.Opuſ.32./.Met.5.lc.8.fi.d.
*Abſtractio 3.&c. Agens 10.16. Commune 7. Colla 2. Diuerſitas 6.9. Forma 87.

21 Materia eſt principium indiuiduationis.1ª. q.3.3.c./.q.39.1. 3m./.2.c./.q.54.3.2m./.q.56.2.2m./.q.75.4.5.c./.q.85.1.c./.3. 4m./.q.86.1.3.c./.12ª.q.63.2.6/.1.d.35.5.c./.2.d.3.q.1.2.c./.d. 44.qu.1.1.c./.3.2.c°.2.3m./. Li°.3.c°.6513 ./.li° 4.c° 63./. Poª.q.3.4.c.fi./.q 9.1.c./ 3.5m /.Spiritu.5.m./.Quol 2.5.c./. Quol.8.2.c./.Met.5.lc.8.ind./.lc.10.fi./.Li°.7 lec.10.fi.c.G./ lc.15.6.g.fi.
*Creatio 40.41.42. Creatura 33. Diſcrepantia 9. Definitio 4. Diſtinctio 2.3.12.13.

22 Immo aliqua forma indiuiduatur per ſeipſam 1ª. q. 3. 2. 3m. Reſp. Du° 731°. *Diuerſitas 5 &c. Dum.731m

23 Forma receptibilis in materia, indiuiduatur per materiã, quæ autem non eſt receptibilis in materia, indiuiduatur per ſeipſam.1ª.q.3.1.3m./ 3.c./.q.13.9.c./.q.77.4./.4. d.12. q.1.art. 1.quæſt 1.3.3m./.Poª.quæſt.9.3.3m./.Spiritu 5.8m.8./.4m./. 12m.uel forma 12.

24 Hæ carnes, & hæc oſſa, & hæc anima, ſunt principia indiuiduantia hominem.1ª.quæſ.29. 2.3m./.1.2./.q.30.4.c./.q.33.2. c./.q.75.4.c /.quæſt.85.1.2m./.Con.1 c°.65.2m./.Lib°.2.0.ca°. 74./.Ver.q.10.5.0./.Potentia qu.9.1.6m /.Forma 13. 21.&c. 27.76 80.&c.

25 Indiuidua compoſita, ſubſtant ratione materiæ, ſed ſubſiſtunt ratione formæ.1ª.q.29.2.4m.
*Homo 6.7. Idem 1.3.&c. Indiuiduale.

26 Principia indiuiduationis in creaturis, ſunt cauſa ſubſiſtendi & diſtinctionis, in diuinis autem, tantum ſecundi. Poª.qu.9. 5.13m.

27 Indiuiduatio quantum ad incommunicabilitatem eſt in deo, non autem quantum ad materiam 1ª.q.3.2.3m./.q.29.3.4m./.1.d. 25.1.9m./.Ver.q.21.4.9m. Deus 61.

28 Principia indiuiduantia, ſunt de eſſentia indiuiduorum in cõpoſitis tantum, non autem in formis. Anima 3. 13m.

29 Solius dei operatione fieri poteſt, ut hoc indiuiduum demonſtratum, ſiat illud indiuiduum demonſtratum, ut in euchariſtia 4.d.11.q 1.a1.3.q.1.c./ cont.4.c° 61.
*Intellectus 15.16.49.&c.150.163.164. Particulare. Prædicari 27.32.33. Proprietas 2.

30 Species & partes eius, ſunt aliquid formale reſpectu indiuidui ſui. Phy.2.lc.5.prin°.b.B.
*Singulare.

31 Immo partes habent rationem materiæ.1ª.q.7.3.3m./ q 65. 2.c./.Met.5.lect.3.prin°.2./.Phy.3.lect.12.prin°.a.fi./. Li°.4. lc.4.prin°.a.

32 Nullum accidens, præter dimenſiones interminatas, eſt principium indiuiduationis. Trin.14.16.o. Reſpondeo, ſicut Dubio 369°. Dum.732m

33 Quantitates ſiue dimenſiones interminatæ, ſunt principium indiuiduationis. Trin.14.3m. Accidens
*Accidens 17.57.94.95.96. 97.

34 Immo quantitas terminata, eſt principium indiuiduationis. Opuſc.32.0. Reſpond. Dubio 833°. Dum.733m.
*Angelus 38 .388.389.

35 Proprium quantitatis dimenſiuæ inter cetera accidentia, eſt ſecundum ſe indiuiduari, quia ubicunque eſt diuerſitas partium eiuſdem ſpeciei, ibi oportet eſſe indiuiduationem. cont. 4.c° 65.fi./.Met.5.lc.15.fi.d.fi. *Aſſimilatio 17.21. Ca 33.54. Cogitatiua 1.2.3.

39 Dimenſio terminata, indiuiduatur per ſubiectum indiuiduatum per dimenſiones interminatas. Trin.14. 3m.
*Concupiſcentia 10.

37 Dimenſio dupliciter indiuiduatur, ſ.ratione ſubiecti, ſicut & alia accidentia, & ratione ſitus. 1.2ª.q.14.5.6m./.2ª.q.77.2.c./. 4 diſt.ncl.12.quæſt.1.ar.1.q.3.3m./.diſtinc. 44. q. 2 ar.2.qu.3. 2m./.Con.4.ca°.64./.Trin.14.3m./.Quol.7.10.c./. Met.5.lect. 15.fi.e.

38 Indiuiduum non poteſt intelligi, ſine dimenſionibus interminatis, ſed bene ſine omni accidente completo. Tri.14.5m.
*Concupiſcibilis 2. Phantaſma 1. Hoc. Intellectus 15.16.49. &c.150.163.163. Memoria 1.10.12. Perfectio 9. Prædicari 17. 31. Prudentia 30. Quantitas 19.22.&c.

39 Collectio accidentium, non eſt principium indiuiduationis. Met.7.lect.55.fi.g.fi.

40 Subſtantia indiuiduatur per ſeipſam. Ideo indiuiduum eius, habet ſpeciale nomen. ſ. hypoſtaſis, non autem accidentia, quia indiuiduantur per ſubiectum.1ª.q 29.1.c./.q.39.1.2 c./. Poª.q.9.1.5m./.8m./.2.c./.Quol. 3.2.fi. *Agens.97.103. Angelus 38.53.54.&c.61.387.&c.380.

41 Omne indiuiduum ſubſtantiæ, dicitur hypoſtaſis, ſecundum proprietatem nominis, ſecũdum vſum autem, ſola indiuidua rationalis naturæ.1ª.q.29.2.1m./.1.d.23.1.4m./.d.26.q.1.1.c./. Poª.q.9.1 2m. *Anima 70.&c.159. Animal 28. Aſſumere 14. 29.30. Cauſa 33.34.42. Cœlum 62.

42 Singulare, particulare, & indiuiduum, ſunt in quolibet genere entis, ſed ſuppoſitum, Hypoſtaſis, res naturæ, & perſona, ſunt in ſolo genere ſubſtantiæ.1ª. q.29.1.2.c./.3.d.6.q.1. art.1.

In

21.1.q.2.c./.Vnio 2.c./.Quol.9a.e./.Opuſ.3.c°.216.

* Cognitio 44.49.51.Coſſa 2.Creatio 40.&c.Creatura 33. Deſiderium 13. Deus 61.111.213.124.240.272. Generatio 38.&c.,Inductio. Intentio 1.Ira 70. Natura 10. &c. 24. &c. Notum 4.&c.Pars 20. Perſona 3.6.11.24. Prouidentia 22./27.33.48.

43 In vno indiuiduo de genere ſubſtantiæ, ſpecies poteſt attendi duplex,ſ.hypoſtaſis,& proprietatis. Et ſic perſonæ diuinæ differunt ſpecie,non autem primo modo. Po^a.q.10. 2.12^m. * Relatio.11.&c.23.Scientia 50.&c. Subſiſtentia 3.&c.Subſtantia o. Theo^a.22.Veſtigium 9.Vnitas 15.&c. Vniuerſale 2.&c.Chriſtus 30.&c.37.&c.

Diuiſio. 1 ¶ INDIVISIBILE duplex.ſ.terminus continui, & extra genus eius Secundum poteſt eſſe ſimul in pluribus locis, temporibus,& partibus,non autem primum 1^a.q.8.2.2^m./.q.52.2.c./.q.53.1.1^m./.1.d.37.q.2.1.3^m./.2.d.30.q.2.1.c./.ſ.2.c°.55./.L^o.3.c°.68.ſ./Spiritu 4.16^m./.Anima 10.108^m.

* Actus 16.27. Addere 11.12. Angelus 40.106.193. Anima 62.63.206.Articulus 1.Augmentum 17.Bonitas 209. Dauid 3.Dæmon 26. Diuiſio 16. Aeternitas 19.26.Fides 40. Inſtãs 30 Intellectus 27.Locus 8.Logica 5.Materia 28.39.Medium 18.Motus 16.

2 Indiuiſibile triplex,ſ.actu,vt continuum, per ſpeciem, vt ratio hominis,& in potentia,vt punctus. Primum & ſecundũ prius cognoſcitur,quam diuiſio, Tertium autem poſterius. q.1.2.4^m./.q.85.8 o./.q.87.3.c./.1.d.24. q.2.3.2^m./. Anima 3.lec.11.o.

* Quantitas 6.7.Species 3. Subito. Tempus. Theophraſtus. Vnitas 13.21.

¶ Indiuiſio. Addere 11.12.Numerus 21. Quantitas 6.7.Vnitas 5.7.8.21.&c.32.Vnum 1.

¶ Indiuiſum.Addere 12.Anima 347. Bonitas 209. Diſtinctio 26.Hypoſtaſis 3.Vnitas 1.4.

¶ Indoles.Mendacium 20.Vetuſtas.

Quid. ¶ Inductio procedit ex ſingularibus, ſyllogiſmus autem ex vniuerſalibus.Poſt le.2.ſi./.Lec.3.pen°./.le.30.prin°.b g.

* Accuſatio 23.Aduocatus 6.Agens 34.42.64. Agere 9. Amor 142.Animal 69.Annunciatio 2.Architector. Ars 36.&c. Baptiſmus 36.Bigamia 1. Cã.16.18. Defectus 18. Dæmon 66.72.104.Diſpoſitio 29.30.34.Enthimema.Excæcatio 7.Fides 24.85.Finis 189.Fruſtra.Generatio 43. Hæreſis 12.Honor 26.Iuramentum 4.34.&c. Iuſtitia 2.Ius 19. Legiſlator. Lex 27.&c.105.108.134. Maleficium 3. Matrimonium 35.40.64.Miſſa 8.Peccatum 158.Pœna 95.Perfectio 44. Potẽtia 2.Princeps 6.56.Profeſſio 6.Prohibitio 2. Rancor. Ratio 9.Reatus 4. Religio 44.&c. Sacramentum 77. Scientia 23.202.217. Scriptura 19.Somnium 2.3.Subreptio 4. Teſtamentum 12.Teſtis 9.12.14.Virtus 241. Vitia 143 156.189.211.260.Vti 10.&c.

¶ Inductiuum.Credere 30.Defectus 18.Scandalum 3.

Quid. ¶ Induere Chriſtum,nihil aliud eſt,quam Chriſti ſimilitudinem aſſumere, vel exterius per ſacramentum, vel interius per imitationem. 4.d.4.L.Diſpenſatio 17.Feſtum 10.

In cõi. 1 ¶ INDVLGENTIA duplex.ſ.de minus malo, & de minus bono.4.d.2.q.1.4.3^m./.15.Cõe.7.le.1.ante°.E.

Eccleſiæ. 2 Indulgentia eccleſiæ pertinet ad clauem iuriſdictionis.4.diſ.20.ar.3.q.2.1^m./.ar.4.q.2.4.c./.Quol. 26 2^m.

3 Indulgentiæ ſupplent vices ſatisfactionis, vt ſatisfactio eſt punitiua, non autem vt eſt medicatiua. Quolib 2.16.3^m.

4 Cauſa pro qua debet dari indulgentia,eſt honor Dei,& communis vtilitas eccleſiæ.4.d. 20.ar.3.q.2.o./.5^m./.q.3.o./.ar.4.q.1.c./.ar.5.q.4.c.

5 Indulgentiæ non dantur pro temporalibus ſecundum ſe,ſed vt temporalia ordinantur ad ſpiritualia. Ideo non eſt ſymonia.4.d.20.ar.3.q.3.o.

6 Indulgentia tantum valet,quantum ſonat, ſi adſit authoritas dantis,charitas recipientis,& pia cauſa.4.diſ.20.ar.3.q.2.o./ ar.5.q.2.c./.Quol.2.16.c.

* Venia.

7 Indulgentia non ſe extendit ad remiſſionem culpæ, quia non eſt ſacramentalis, poteſt enim & non ſacerdos indulgentias dare,ſi ſit ei commiſſum.Quol.2.16.2^m.

8 Indulgentiæ valent ad remiſſionem pœnæ iniunctæ, vel iniungendæ, propter infinita merita Chriſti, & ſanctorum. 4.diſtinct.20.art.3.quæſtio.1. o./. Quol. 2.16.o./. Opuſc.7.cap°.6.ſi.

9 Conſulendum eſt acquirentibus indulgentias, ne propter hoc dimittant pœnitentias iniunctas præcipue, quia quãdocunque ſunt plurium debitores, quam credant,& etiam inquantum ſatisfactionis opera ſunt præſeruatiua a peccatis futuris. 4.diſtinctio. 20.artic.3.quæſtio.1.4^m./. Quol.2.16.3^m.

10 Præmium eſt melius in infinitum, quam quæcunque indul-

gentiæ.4.d.20.ar.3.q.2.2^m./.ar.5.q.2.2^m.

11 Indulgentiæ in ſtationibus Romæ, inſtitutæ ſunt a beato Gregorio.4.d.20.ar.3.q 2.c. Agens.

12 Solus Papa,habet plenariam poteſtatem, dandi indulgentias,alii autem, ſecundum taxationem eius. 4.diſtinct.20.artic.4. quæſtio.3.o./. Quolib.2.16.c./.Opuſcul.20. Lib^o.3.cap° 30.

13 Legati non ſacerdotes,poſſunt dare indulgentias. 4.diſt.20.ar.3.q.2.1^m./.ar.4.q.2.o./.Quol.2.16.2^m.

* Legitimatio 2.

14 Indulgentias non poſſunt dare,niſi epiſcopi, vel alii de licentia eorum.4.d.20.ar.4.q.1.o.

15 Indulgentiæ datæ ab exiſtente in peccato mortali, tantum valet,quantum datæ a ſanctiſſimo, cum non remittãtur ex vi ſuorum meritorum, ſed ex vi meritorum reconditorum in theſauris eccleſiæ.4.d. 20.ar.4.q.4.o.

* Schiſma 7.

16 Dans indulgentias indiſcrete, peccat. Tamen valent.4.d.20.ar.3.q.2.1^m.

17 Indulgentia non menſurantur ſecundum deuotionem, vel laborem recipientis,nec ſecundum quantitatem dati, nec ſecundum cauſam pro qua dantur,ſed ſecundum intentionem dantis.4.d.10.ar.3.q.2.o.

18 Nullus poteſt ſibi ſoli dare indulgentias, ſed poteſt uti ea, quam pro aliis dat.4.d.20.ar.5.q.4.o.

19 Indulgentia non valent exiſtenti in peccato mortali 4.d.20.ar.3.q.2.c./ ar.5.q.1.o./.Quol.2.16.c. Quibus.

20 O[illegible]p^m.videtur dicere a ſimili.2.d.40 4.5^m./Io. 8.lec.1.ſi.&.Reſp°.ſicut Du°.318. Du^m.734.

21 Indulgentia pro ſubſidio, vt quod qui dat auxilium ad fabricam eccleſiæ,intelligitur tale auxilium, quod fiat ſecundum facultatem auxiliantis, & quod ſit conueniens ei qui auxilium dat. Et ſecundum quod accedit ad hoc, ſecundum hoc plus, vel minus de indulgentia conſequitur. Vnde etiam aliquis pauper,dans vnum denarium, conſequitur totam indulgentiam. Non autem diues, quem non decet ad opus tã pium, & fructuoſum, ita parum dare, ſicut non diceretur rex alicui homini auxilium facere,ſi ei obolum daret.4.d.20.ar.3.q.2.3^m.

22 Non faciens illud,pro quo dantur, non habet indulgentiam licet alius faciat pro eo,niſi hoc ſit in forma indulgentiæ.4.d.20.ar.5.q.3.o./.d.45.q.2.c.

* Cruce ſignatus o.

23 Pluriens vadens ad indulgentias determinati temporis,habet eas ſemel tantum.Si autem perpetuæ,toties conſequitur,quoties vadit.4.d.20.ar.3.q.2.4^m.

24 Clerici,& alii vicini eccleſiæ, æqualiter habent indulgẽtias ſicut & aduenæ,niſi aliud exprimatur.Sed non æqualiter merentur.4.d.20.ar.3.q.2.4^m.

25 Indulgentiæ valent religioſis, ſicut & aliis.Tamẽ plus merentur, ſeruando religionem, 4.diſtinct.20. artic.5.quæſtio.2.o.

26 Pœnitentiæ iniunctæ religioſis in capitulo, non remittuntur per indulgentiam, quia in capitulo agitur forum quaſi iudiciale,magis quam ſpirituale. Vnde etiam non ſacerdotes capitulum tenent. Sed abſoluitur religioſus a pœna iniuncta,vel debita pro peccato in toto pœnitentiali. 4.d.20.ar.5.q.1.2^m.

* Religio 49. Oratio 45.82.

27 Indulgentiæ valent defunctis in gratia,ſi hoc ſit in forma,& aliquis pro eis faciat illud pro quo dantur. 4.d.45.q.2.ar.3.q.2.o.

28 Et ſimiliter indulgentiæ eadem quandoque datur prædicantibus,quæ datur accipientibus crucem,licet ſit pure ſpiritualis.4.d.20.ar.3.q.1.3^m.

29 Cruce ſignatus moriens ante iter,habet indulgentiam,ſi diu hoc intendat,aliter autem non.Quo.2.16.o.

30 Orans pro rege Franciæ, habet decem dies de indulgentia, a Papa Innocentio quarto,licet ſit pure ſpirituale. 4.diſ.20.ar.3.q.3.2^m.

¶ Indumentum.Habitus 19.&c.Induere.Veſtis 10.

¶ Induratio hominis ex triplici prouenit cauſa,ſ.ex longa cõſuetudine peccandi,ex incredulitate iuſtitiæ Dei,& ex ſeductione inimici.Opuſ.58.c°.12. Cauſa.

* Auaritia 15.Calor 5.Deus 427.&c.Excæcatio o. Obduratio.Peccatum 158.&c.

¶ Induſtria duplex,ſ. vna de neceſſariis ad ſalutem, alia de his quæ ſunt ad bene eſſe. Prima eſt in omni exiſtente in gratia, non autem ſecunda. 2 2æ.quæſtio.47.13.3^m./.14.1^m. Diuiſio.

* Animal 48.Apoſtoli 28.Idoneus o.Malitia o.Solertia o.

¶ Inebriari conuenit ſanctis quadrupliciter,ſ.lachrimis compunctionis,calice paſſionis,incendio amoris, & tu. rerũ felicis Spũaliter.

ficis delectationis,& mali inebriantur quadrupliciter.ſ.mate rіali vino,carnali delectatione,ſpirituali errore, & punitione Dei.Iſa.18.me°.A.&c.

* Amor 259.Beatitudo 33.Bria. Ebrietas o. Ira 24.Sobrietas 1.Spes 37.Vomitus 2.

¶ Ineſficax.Cognitio 50.Notorium 2.

¶ Inenarrabile.Spiritus 15.

¶ Inepta lætitia Gula 3.

¶ Ineptitudo.Fabula 2.Impedimẽtum 2.Irregularitas 1. Lepra 4.Ludus 13.Secreta.

¶ Inequalitas rerum,eſt a Deo , quia ſicut diuina ſapientia, cauſa eſt diſtinctionis rerum,propter perfectionem uniuerſi, ita & inæqualitatis. Non enim eſſet perfectum uniuerſum, ſi tantum unus gradus bonitatis inueniretur in rebus. 1^a.q. 47.2.o./.q.65.2.3^m./.contra 2.c°.39.vſq; 45./. Li°.3.c.97./. Po^a.q.3.16.o./.Anima 7.c.

* Amor 160.Baptiſmus 170.Beatitudo 85.Dies 1.Dimenſio 3.Diſparitas.Diſtinctio 6.Diuerſitas o.Diuiſio 13.Aequalitas 7.25.&c.Falſitas 1.Infirmitas 1.Innocentia 7.Inuidia 9. Ius 21.Iuſtitia 46. Mamona. Menſura 16. Meritum 72 75. 80.Mutuum 4.Pœna 45.Præceptum 7.Præmium 9.Totus. Tres.Triplicitas.Varietas.Vſura 94.182.

¶ Inæquitas.Inæquum.Vendere 22.

¶ Inæquum. Vſura 26.

In eſſe.Accidens 2.3.21.67 110.Acti o 58.Angelus 521. Anima 224.265.Appetitus 49.Appropriatio 21. Conceptio 14. Contingens 2.Contrarium 38.40.41.Debilitatio.Dici 2.Eſſe 40.62.For^a.51.Hæreſis 147.Iracundia 2.Lumen 1.Natura 41.Naturale 1.10.22.Nocere 8. Nomen 34. Per ſe.6.&c. Po^a.29.56 Prius 5.Scientia 43. Semen 19. Suppoſitum 2. Vniuerſale 24. Vſura 31.42.

¶ Ineurabile.Agonia 1.Peccatum 205.Timor 22.

¶ Inexperientia. Audacia 19.Aureola 25.Spes 34.&c.

¶ Infallibile.Charitas 141.Certitudo 1.8.Deus 202.Gratia 59.60.Iuramentum 4.Lex 357. Menſura 5. Prædeſtinatio 33.34.41.&c. Virtus 265.

Publica. 1 ¶ Infamia publica,tenet locum accuſatoris. 2 2^æ. q.67.3.2^m. Accuſatio 28.* Aduocatus 9.Calumnia.

2 Vno infamato, aliquando alii infamantur , quia ſecundum Auguſtinum cum de aliquibus qui ſanctum nomen profitentur,aliquid criminis vel falſi ſonuerit, vel veri patuerit , inſtant,ſatagunt,ambiunt, vt de omnibus hoc credatur. 2 2^æ. q. 33.7.c.ſi./.3^m./. 4. diſt.19.q.2.ar.3.q.1.2^m./.Q uol.1.16.d./. Opuſ.19.c°.22.ſi.

* Conſtantia 9.Correctio 1.&c.13.&c.Crimen.Criminator Dæmon 88.Deſponſatio. Fornicatio 13. Papa 3. Peccatum 205.Perfectio 89.90.Periurium 7.Religio 76. Simonia 31. Sterilitas 2.Teſtis 1.7.Vindicatio 6.Vſura 27.309.

5 Adam 71.Angelus 591.Baptiſmus 31.126.&c.233.&c.Circunciſio 18.&c.Liber 4.Matrimonium 107.&c. Præceptum 137 Seruitus 9.10.Chriſtus 171.172.

¶ Infatigabilitas.Amor 193.Fortitudo 37.

¶ Infectio.Adam 79.&c.Baptiſmus 201. Baſiliſcus. Bonitas. 225.226.Conceptio 32,Correctio 19.Dulcedo 9. Empyreũ. Faſcinatio.Gratia 156.Ignis 21.Peccatũ 107.28.85 &c.310. 323.&c.318.&c.329.333.342.c.Pęna 42.82.Purgatio 6.&c. Terremotus 5.Verbum 71.Vſura 190.

¶ Infęlix.Afferre.Rex 7.

¶ Inferi.Deſcendere 1.9.20.Paſſio 121.Symbolum 7.

¶ Inferiora.Abſoluere 7.8.16.23.26.Abſtractio 1.Accidẽs 14 30.108.Accuſatio.17.Actio 11.Actus 82.83.Aduocatus 2.9. Aer 1.2.Affectio 3. Agens 20.91. Amor 155.264. Angelus 426.481. Anima 44.46.64.146.222.223.224.228.267.284. 285.303.312. Appetitus 50.64.95.Attingere o.Audacia 15. Auerſio 9.Beatus 38.Character 28. Cauſa.42. Cælũ 24.50. 51.69.70.72.77.78.98.101.104.107.126 1.39.1 42. 148.Clauis 19.Clementia 3. Comprehenſor 1.Conſeruatio 4. Contemplatio 18.22.Corpus 16.Creatio 35. Creatura 32. Dæmon 118.Deus 443.Diaconus 6.Difficile 2.Definitio 10. Diſſatio 7.22.Elementum 24.Elicere 1. Eſſe 24.25. Aeternitas 17.Euangelium 8.Fallatia 11.Feruor 2. Finis 212.Fomes 6. Habitus 41.&c.61.&c.Hæreſis 145. Homo 17.18.26. Honor 21.Imago 22.Impoſſibilitas 22.In 12.Incipere 1.Infidelitas 9.Infinitum 22.Infra.Intellectus 183 206. Iudicium 8. 26.28.&c. Iuſtitia 58.64.&c. Laus 6.Lex 175.176.177. Liber 13. Lux 19.22.&c. Maria 50. Motus 56.&c. Natura 29. &c.34.Obedientia 29.&c.Obiectum 13. Officium 2.Oratio 77.Ordo 7.81. Orizon 1. Participare 5.7.8. Paſſio 80. Peccatum 85.90.&c.168.401.&c.Perfectio 29. Perturbatio. Pietas 17.Politica 4.Poſſibile 6.Po^a.57.58.Præceptum 153. Præcipere 2. Prædicari 17.18.44. Proceſſio 4. Prouidentia 34.&c.49.&c.Prudentia 79.Pſalterium 1. Raritas 2. Ratio 37.&c.48.&c.Religio 61.Reputare.Reſeruare. Reuelatio 5.

Sacerdos 27. Sapientia 150. Senſualitas 7.8. Sindereſis 2.3. Singulare.Sol 1.Sponſa 5.Superius 1.Tempus 37.Theo^a.33. Timor 34.38.Tremor 2.Triſtitia 12. Ventus 4. Virtus 142. 181.209.255.256.Vniuerſale 6.Vniuerſum 2.

¶ Infernale. Auxilium 2.Apertio 2.

1 ¶ INFERNVS quadruplex,i.damnatorum,puerorum, purgandorum, & ſanctorum patrum . In primo ſunt tria,ſ.tenebræ gratiæ,& tenebræ gloriæ , & pœna ſenſus. In ſecundo ſola duo prima. In tertio tantum ſecundum,& tertium.In quarto tantum ſecundum.3.d.22.q.2.ar.1.quæſt 2.c./. 4.d.45.q. 1.3.o. Diuiſio.

* Aduentus 6.Anima 125.&c.140.Antonius 2.Ardere.Claritas 2.Clauis 3.Contritio 12.13.Damnatio o.

2 Infernus eſt horridus,& tenebroſus,& pœnalis locus dæmonum. 2.d.6.3.2^m.

* Dæmon 95.104.111.&c.Deſcendere.

3 Infernus eſt largus quadrupliciter,ſ.recipiendi auiditate, dãnatorum multitudine, pęnarum diuerſitate,& pœnarũ æternitate. Iſa.30.ſi.C.

* Eleemoſyna 19.Fæces. Hæreſis 107. Humilitas 19.Ignis 1.12.21.Limbus 1.2.Macharius.Malum 68.

4 Infernus eſt interius,ideſt,in medio terræ. 2.d.6.3 2^m./.4. d.44.q.3.ar.2.q.3.b.3./.d.48.q.2.3.4^m./.L.ſi./. d.50.q.2.ar. 3.q.4.c.

* Peccatum 191.204.225. Pœna 80.&c.89.&c. Purgatio 9. Purgatorium 2.3.

5 Opp^m videtur dicere.Opuſ.10.ar.31./.Opuſc.11.ar.24/.25. Reſp^o.Du^o.735. Du^m.735.

6 Infernus probabiliter,ponitur ſub terra,licet non poſſit ſciri certitudinaliter,niſi per reuelationẽ. 4. d.44.q.3.ar.2.q.3.o.

* Traianus.

7 Infernus ſignificat obſtinationem,cuius cauſa eſt obliuio dei Pſal 9.me°.m.I.

¶ Inferre.Actio 22.29.221. Auxilium 3.Concluſio 1. Conſequentia 2.Deus 318.Dolor 26. Excommunicatio 17.31.Ira 35.71.Martyrium 12.14.Mors 10. Nocere 8.Ordo 98.Pœnitentia 13.Qualitas 10.Raptus 1.Reprobatio 2. Sponſa 4. Verbum 21. Vſura 196.289.

¶ Infeſtus.Griphus.Moleſtia.

¶ Inficere.Peccatum 35.36.310.

1 ¶ INFIDELIS non debet permitti habere dominium nouũ ſuper fideles,ſed tantum antiquum . Quo etiam priuari poteſt.Sed permittit eccleſia, quod infideles accipiant a fidelibus miniſteriũ in aliquo artificio. Nam ſerui ſubiiciũtur dominis ſuis ad totam vitam,& ſubditi præfectis, ad omnia negotia. Sed miniſtri artificum,ſubiiciuntur eis ad aliqua ſpecialia opera. Vnde periculoſius, eſt quòd infideles accipiant dominium,vel prælationem ſuper fideles , quam quòd accipiant ab eis miniſterium in aliquo artificio, & ideo ſecundũ permittit eccleſia,non autem primum. 2 2^æ. q. 10.10.o. Non licet.

* Abraham 6.

2 Prælati eccleſiarum,non habent ſuper infideles poteſtatem, niſi indirecte .1.Cor.5.lec.3.ſi.D. * Adam 56. Amor 116.

3 Res infidelium ſi ipſi delinquant , licet auferre per vim authoritate publica, non autem authoritate priuata. 2 2^æ.q.10. 10.c./.q.66.8.2^m./.Opuſ.21. * Apoſtoli 25.

4 Filius manens in infidelitate,patre conuerſo,perdit ius hæreditatis.Sed ſi conuertatur , redditur ei, etiam ſi alius intraſſet in poſſeſſionem. 4.d.39.5.5^m.

* Appellare 5.Aureola 15.Baptiſmus 117.128.131.246.Benefacere 2.Certitudo 15.Communicatio 4.

5 Puer perfectæ ætatis,poteſt libere ſequi patrem fidelẽ , vel matrem infidelem Minor autem debet dari fideli, licet indigeat educatione. 4.d.39.4.4^m. Credere 33. Diſpenſatio 5. Diſputatio 7. Doctrina 2. Eccleſia 11. Euch^a.150.273.289. Fornicatio 17.18.

6 Infideles qui nunquam fuerunt de fide Eccleſiæ.ſ. iudæi & pagani,non reputantur hæretici , licet peruerſam fidem habeant.Sunt tamen compellendi a fidelibus ſi adſit facultas, vt fidem non impediant,uel blaſphemias , vel malis perſuaſionibus,vel etiam apertis perſecutionibus. 2 2^æ.q.10.8.o./.4. d.13.q 2.1.6^m.

* Hoſtiarius.Immunditia 1.Iudicium 68.Mahumetus.

7 Infideles vero qui aliquando ſumpſerunt fidem.ſ. hæretici debent cogi ad fidem,non autem alii,ſ.iudæi, & pagani. 2 2^æ. q.10.8.o.

8 Non omnes actus infidelium ſunt peccata , ſed aliqui actus eorum ſunt boni,ex eſſentia,obiecto , vel circunſtantia , & placent Deo.Nullus tamen eſt meritorius. 2 2^æ.q.10.4.o./.q. 23.7.1^m./.2.d.7.q.1.2./.d.41.q.1 2.o./. L.prin°.ſ./.4.d.39.2. 5^m./.Ma.q.2.5.7^m./.Ro.10 ſi./.Titum.

* Matrimonium 49.103.120.&c.134.137.&c.Mulier 18. Oratio 89.Paganus.Pius 1.Reſiſtere 4.6.

Nullam

9 Nullum peccatum veniale poteſt eſſe in infideli, antequam peccet mortaliter. 12ᵃ.q.89.6.o. ª Reſponſio Ritus.

10 Primi motus non ſunt peccata mortalia fideli, nec infideli. 12ᵃ.q.89.5.o./.22ᵃ.q.158.2.3m./.2.d.24.q.3.2.c./.d.41.q.2.2.5m./.3.d.23.q.1.ar.3.q.2.3m./.d.40.1.5m./ 4.d.33.q.1.ar.3.q.2 3m./.Veri.q.26.6.16m./.Ma.q.7.3.17m./.6.8m./.8.o./.Quol.4.21.22.o./.Ro.8.le.2.prin.C.
ª Scriptura 7.10.11.Seruitus 10.Synderesis 8.Sponſalia 8.Teſtis 7.Tranſumptio.

11 Grauius peccat fidelis, quam infidelis, in eadem ſpem peccati, ſimpliciter aūt eſt econuerſo.12ᵃ q.73.8.c.6./.q.89.5.c./.22ᵃ.q.10.3.3m /.Ma.q.7.3.17m./.8 4m./.Ro.2 le.2.meᵒ.B./.c.8.le.1 prin.D./.2ᵃ.Ti.5.le.1.6./ He 10.le.3.mᵒ.B.

12 Et infideles contemnunt fidem, ſi fidelium defectus cognoſcant.22ᵃ.q.10.10.c.

13 In illis infidelibus qui temporaliter eccleſiæ, vel eius membris non ſubiacent, ius auferendi res eorum, eccleſia non ſtatuit, licet poſſet ſtatuere de iure. Et hoc facit ad ſcandalum vitandum, ne nomen domini & doctrina blaſphemetur.22ᵃ.q.10.10.c.6./.q.66.8.2m.Oratio 89.

Diuiſio. 1 ¶ Infidelitas ſumitur dupliciter.ſ.negatiue, & cōtrarie id eſt repugnando, vel contemnendo. Et eſt peccatū, non autē primo modo, ſed eſt pœna.22ᵃ.q.10.1.o./.6.6./.q.34.2.2m./.2.d.39.q.1.2.4m.
ª Admiratio 2.Adulterium 7.Apoſtaſia 3.&c.Baptiſmus 32.Blaſphemia 4.

2 Ratio infidelitatis, perficitur in contemptu. Ideo eſt in voluntate, vt in cauſa, ſed eſt in intellectu, vt in ſubiecto.22ᵃ.q.10.2.c./.2.o. ª Deſperatio 4.5.

3 Spēs infidelitatis ſunt tm̄ tres.ſ.paganorū, Iudæorum, & hæreſis.22ᵃ.q.10.5.o./.q.12.1.c./.q.94.1.1m. ª Dubitatio 3.

4 Infidelitas hæreſis, eſt grauior, quā Iudæorū, & hæc paganorum.22ᵃ.q.10.6.o. ª Eccleſia 11.Fides 24.100.161.

5 Infidelitas eſt grauiſſimum omnium peccatorum circa mores, non autem peccatorum contra virtutes theologicas.22ᵃ.q.10.3.o./.q.13.3.c./.q.39.2.o./.3ᵃ.q.80.5.c./.4.d.9.ar 3.q 4.c./.1m./.Ma.q.2.10.c./.2m./.q.3.8.1m./.Ro.2.lec.2.meᵒ.B./.He.10.le.3.meᵒ.B.

6 Infidelitas eſt vltimum peccatorum, ad quam homo quandoque per alia peccata perducitur.12ᵃ.q.162.7 3m./.
ª Fornicatio 17.18.

7 Infidelitas ſecundū q̄ eſt peccatum, oritur ex ſuperbia.22ᵃ.q.10.1.3m. ª Idolatria 2.Ignorantia 24.32.

8 Infidelitas eſt in intellectu ſubiectiue, ſed eſt in volūtate imperatiue. Ideo actus eius eſt demeritorius. 22ᵃ.q.10.2.c./.2.d.39.q.1.2.4m / 3.d 23.q.1.ar.3.q.1.4m. Subiectiue.
ª Luxuria 25.Matrimonium 49.120.&c.133.&c.Nox 3.Odium 19.Peccatum 401.

9 Surreptio infidelitatis, eſt aliquando in imaginatione, aliquā do in ratione inferiori, & aliquando in ratione ſuperiori. Ma.q.7.3.6m. ª Recedere.

10 Qui nihil audiuit de fide, excuſatur a peccato infidelitatis, non autem ab aliis peccatis.Ro.10.lect 3.meᵒ.G./.He.10.le.3.meᵒ.G.

11 Infidelitas & deſperatio maxime opponuntur caritati, quia radicitus eam euellunt.Ma.q.2.10.2m.
ª Schiſma 5 Superſtitio 1.Votum 18.
¶ Infirmus. Angelus 252.575. Anima 44.45. Beatitudo 55.140. Dānatio 42. Deus 193. Gradus 2. Humilitas 25.&c. Ordo 47. Ornatus 11. Peccatum 194.

Diuiſ. 1 ¶ Infinitas extenſiua perfectionis eſt, cum recedit ab vnitate, intenſiua autem cum accedit ad vnitatem. Opuſc.9.q 4. ª Anima 256.

2 Infinitas intenſiua eſt in Deo, non autem infinitas extenſiua. Opuſ.9.q.4.Deus 83. ª Contritio 29.
¶ Infinitum. Nouelle. Verbum 80.85.86.

Eſſe. 1 ¶ Infinitum eſſe in actu, non eſt intelligibile. Quol.9.1.1m.

2 Nihil præter Deum, eſt infinitum actu, nec poteſt eſſe, etiā per potentiam dei, nec ſecundum eſſentiam, nec ſecundum eſſe, nec ſecundum virtutem, ſeu potentiam, nec ſecundum multitudinem.1ᵃ.q.7.2.3. 4.o./.q.45.5.3m./.q.50.2.4m./.q.86.2.c./.1.d.43.q.1.1 3m./.2.c./.2.d.1.q.1.5.17m./.Veri.q.2.2.5m /.10.o./.q.29.3.c.Poᵃ.q.1.2.1m./ q.3.14.6m./.Quol.2.2.o./.Quol.5.2.c./.Quol.9.1.o./ Quol.10.4 2m./. Quol.12.2.o./ Met.11.lec.10.o.
ª Anima 46.125.256.Auerſio 19.Bonitas 235.

3 Oppoſitum videtur dicere.1ᵃ.q.10.5.4m. Reſpᵐ. Deᵒ.736.
ª Confeſſio 37.44.Contritio 29.Creatura 10. Eſſe 47.94.

Quid. 4 Non inconuenit aliquod creatum ſic eſſe infinitum, quod non finiatur ab alio.1ᵃ q.10.5.4m./. q.50.2.4m./. Quol.10.4.3m.

5 Infinitum ſecundum eſſe omnē rationem, eſt ſolus Deus. 3ᵃ. quæſtio.10.3.2m.
ª Eunum 5.Finis 13.106.Gratia 157.Locus 8.

6 Id quod eſt ſimpliciter & omnibus modis infinitum, non poteſt eſſe niſi vnum, ſed ſecundum aliquid poſſunt eſſe plura. 3ᵃ.q.10.3.3m./.Poᵃ.q.1.2.9m.

7 Si eſſet infinitum numero, vel continuitate, eſſet finitum, ſecundum eſſe & eſſentiam, & eſſet menſurabile a ſcientia dei. 1ᵃ.q.7.2.c./ q.14.12.3m./.3ᵃ.q.10.3.2m /.Quol.9.1.c.
ª Materia 29 30.Motus 64.Mundus 24.Offenſa. Pœnitētia 100.Perſona 33.Pluralitas 1.

8 Beatitudo creata, habet quandam infinitatem, ex eo q̄ coniungit infinito bono.1.d.44.3.5m./.3.d.1.q.1.2.8ᵒ./.4.d.17.q.1.ar.3.q.1.c.

9 Species figurarum, numerorum & huiuſmodi non ſunt infinitæ in actu, ſed potentia tantum. Anima 18.3m./.20.12m.

10 Quicquid dicitur de deo eſt infinitum. 1.d.43.q.1.1.c./.Potentia. q.1.2.c.
ª Poᵃ.24.&c.Prædicari 22.Quantitas 21.Recipere 4.

11 Infinitum eſt in diuiſione, magnitudinis, non autem in appoſitione.1ᵃ.quæſt.7.3.3m./.Phy.3.lect.10. prinᵒ.b./.medio g.&c.Diuiſio 7.
ª Viſus 47.

Quid. 12 Infinitum non eſt ſubſtantia, ſed accidit rebus. Ideo ſicut multiplicatur ſecundum ſubiecta, ita & proprietas eius.3ᵃ.q.10.3.3m.

13 Ratio infiniti, priuatiue conuenit quantitati, non autem negatiue.1ᵃ.q.7.1.2m./.Veri.q.2.2.5m./.Poᵃ.quæ.1.2.c./.1m./.5m./.6m./.11m./.Quol.10 4.2m.vel Deus 87.
ª Hæreſis 46.53.Peccatum 76.219.297.

14 Infinitum materiale conuenit quantitati, non autem infinitum formale.1ᵃ.q.7.1.2m./.3.3m./.4m./. q.25.2. 3m./.3ᵃ.q.10.3.1m./.Quol.3.3.c.

15 Infinitum repugnat cuilibet ſpeciei magnitudinis, non autē magnitudini in communi.3ᵃ.q.7.3.2m./. Quol.12.2.2m.

16 Infinitum duplex, ſ.negatiue dictum, & priuatiue 3ᵃ.q.10.3.2m./.1.d.3.q.1.1.4m./.d.43.q.1.1.c./.contra 1.cᵒ.43.1m./.Liᵒ.3.cᵒ.54.6 /.Veri.q.2.2.5m./.9.5m./.Poᵃ.q.1.2 c.prinᵒ./.Quol.10.4.2m./.Opuſ.3.cᵒ.18.
ª Addere 16.

Diuiſio. 17 Infinitum duplex, ſ ſecundum materiam, & ſecundū formam. 1ᵃ.q.7.1.o./.q.25.2.1m./.q 86.2.2m./.3ᵃ.q.10.3.1m./.Quol.3.3.c./.Phy.8.le.21.meᵒ.c.H.

18 Infinitum duplex.ſ.ſimpliciter, & ſecundum quid 1ᵃ.q.7.2.c./.Quol.3.3.c.
ª Agens 54.55.Amor 39.

19 Infinitum ſecundum quid duplex.ſ. in potentia ad infinitas formas, vt materia, vel non limitatum per materiam, vt intelligentia 1ᵃ.q.7.2.o./.Quol.3.3.c.

20 Res immateriales, ſunt infinitæ dupliciter.ſ.in ſe, quia ſunt aliquo modo omnia per intellectum, & vt ordinantur ad omnia per voluntatem. Sed res materiales, ſunt finitæ vtroq; modo 3.d.27.q.4.c./.Opuſ.3.cᵒ.105. ª Auerſio 19. Charitas 79.80.81.Cauſa 29.Cœlum 72.&c.

21 Id quod eſt infinitum vno modo, poteſt eſſe finitū alio modo 3ᵃ.q.10.2.2m./.2.d.1.q.1.5.17m./.Veri.qu.2.9.c./ quæſ.20.4.1m./.quæſtio.29.3.c./.Spiritu 6.8m./.10.7m./.Quolib.3.3.6m. ª Complacentia 2.Concupiſcentia 3. Conſiliū 4. Creatio 26.27.

Virtus. 22 Quælibet virtus ſuperioris ordinis, eſt infinita, reſpectu virtutis inferioris ordinis. Spiritu 6.8m./.10.7m. ª Actus 170.Charitas 81.Circunſtantia 8.10.11.12.13.16.27. Corpus 1.2 3.Creatio 26.27.Diſtantia 3.4.5. Diuitiæ 2.

23 Virtus finita poteſt in obiecta infinita, non autem operari poteſt modo infinito 3.d.14.ar.2 q.2.2m./.Veri.q.29.3 4m.
ª Forma 14.Gratia 80.149.157.Inſtās 30. Miſericordia 32.Peccatum 215.Pœnitentia 100.Poᵃ.27.Prolixitas.Recipere 4.Satiſfactio 21.

24 A Virtus infinita, non poteſt eſſe in magnitudine 1ᵃ. q.25.2.3m./.q.105.2.3m./.contra.1.cᵒ.20.4ᵒ./. Poᵃ q 1.1.2 2ᵒ./.q.6.6.c /.Opuſ. 3.cᵒ.17./.Meta.12.lect.8.6.f/. Phy.8.lect.21.medᵒ.c A.&c.

24 B In magnitudine infinita, non poteſt eſſe potentia finita. Phy.8.le.21.fi.d.&c.

25 Motus infinitus, ſecundum partes magnitudinis, ſuper quā fit, poteſt eſſe a potentia finita, non autem motus infinitus ex parte mobilis, quia quantitas motus ſecundo modo, conuenit ei per ſe, prima vero per accidens. Phy.8.lec.21.prᵒ.b.K.&c. ª Virtus 67.c

Cognitio. 26 Infinitum comprehenditur ab infinito, quia nihil eius eſt extra cognoſcentem, non autem attingendo fines eius 1ᵃ.q.14.3.1m./.2m./.12.1m./.2m./.1.d.43. quæſt.1.1 4m./. q 2.2.5m./.Poᵃ.q.9.5.11m. ª Angelus 6.&c.161.242. Anima 45.125.256.

27 Nul-

In

27 Nullus intellectus cognoſcit infinitum inquantum huiuſ. numerando partem poſt partē. 1a.q.14 1 a 1m./.qu 86.2.o./. 3a.q.1n. 3.1m./ 1.d.39.q.1.1.5m./. contra.1.cap°.69. 10m./. 11m./.Veri.q.2.a.5m./ 9.c./ 8m./ Quol.3.3.c./. Opuſc.3.c°. 135.prin°. 1

° Auxilium 2.Comprehendere 3.Conſiliū 4. Creatura 10. Debm 13.Deus 87.115.117 140 &c.348.414. Dictio 4.5. 2c

28 Intellectus nō dicitur intelligere infinita, inquantum intelligit vniuerſale, continens infinita in po a.1a.q.7.2.2m./.q.14. 12.c.fi./ q.86 2.4m./ 12ſ q.30.4.2m / 3a.q.10.3.2m. 1.d.39. q.1 3.c./.3.2.c a.4.6m./. Veri. q.2 9.c./.q 2 ·.4.1m./. Spiritu 6.8m /.10 7m./.Anima 18.3m./.20.12m /.Opuſ.9 q.81.

° Fora.14.66.Fort2.3.Immenſitas.Indulgentia 8.10.

29 Infinitum ſecundum materiā, eſt ignotum non autē infinitū ſecundum formam.1a.q.12.1.2m./.q.86.2.1m./.3a.qu.10.3. 1m./ 1.d 3.q.1.1.4m./.4 d.49 q.2.1.12m./. cont 1.c°.54.6./. Veri.q.2 a.5m./.Quol.3.3.c.vt Deus 87.

° Intellectus 54.130.160.Ira 67. Verbum 87. Chriſtus 70. 304.126.

In cōi. 30 Infinitum materiale eſt imperfectum,ſed infinitum formale eſt ſumme perfectum.1a q.7.2.c./ 1m /.q.25.2.1m /.Veri.q. 2.9 7m./.Opuſ.3.c°.20.

31 Infinito ſimpliciter quo ad omnia,nihil poteſt eſſe maius,in finito ſecundum aliquid determinatum eſt aliquid maius extra illum ordinem,non autē in illo ordine.3.q.10.3. 3m./ 2. d.1.q.1.5.18m./.Po2.q.1.2.c./ 2m./.3m./ 6m./.11m./. Quol. 9 1.c./ 1m./.Quol.10.4.2m./.Quol.12.2.2m.

° Auxilium 2.Non ens.6.Prouidentia 48.

32 Infinito non fit additio, ſecundum totalem ſucceſſionē, ſed ſecundum aliquid eius finitum in actu. 2. d.1 q.1.5.18m./ 3. 2.c°.37.4m.

33 In entibus per accidens, itur in infinitum,non ſic in entibus per ſe.1a.q.46.2.7m./.12ſ q.1.4.0./.Quol.9.2.c.

34 Infinita vni accidunt,ſaltem ſecundum reſpectū ad infinita priora,& ad infinita poſteriora.Meta.4.le.7.me°.b E.

Vtilis. 1 ¶ Infirmitas corporis aliquando eſt vtilis ad ſanitatem animæ,ſuſtinendo eam humiliter & patienter, & computando pœnam ſatisfactoriam. Sed aliquando infirmitas corporis impedit ſalutem animæ,impediendo virtutes.3.4.c°.72 3m.

° Abſtractio 12.13.1.

2 Ex infirmitate animæ, aliquando infirmitas deriuatur ad corpus,ideſt,ex peccato,ex iudicio Dei.cont.4.c°.72.1m.

3 Poſſe ſanari,& poſſe infirmari, differūt ſecundum rationem & hoc ſecundum ordinem ad obiecta,ſed ſubiectū eſt vnum & idem.Phy lec.15.prin°.2./.Lib°.3.le.2.fi.e.F.

4 Infirmitas in malis voluntariis, ſubeſt poteſtati hoīs. Ideo non tollit,nec minuit rationem culpæ.12ſ.q.21.2.3m. 1

5 Infirmitas animæ,ex qua dicitur aliquod peccatum, eſt paſſio eius,nō moderata a ratione.12ſ. q.77.3.0 /q.85.3.4m./. 2.d.22.q.2.2.5m./.L.fi./.4.d.19.q.2.ar.3.q.1. 2m./. Ma.q.3. 8.5m./.9.10.11.c / 12.c.fi /.Pſal.6.me°.b G.

° Adora a.5.Adula a.4 Aſſumere 55.&c.Baculus 1.Blaphe a. 17. Calcaneus.Cœte 6.Confi·m°.29.41.Contr°. 8.12. Cor. 8.&c.Dānatio 36 Debilitas.Delect° 27.Defectio 1.Diſp°.54 Euangelium 10.Euch a.194.210.&c.Fomes o.Fucatio. Gratia 94.Imaginatio 9.10.Impotabile. Inclinatio 5. Infectio Ioſaphat.Ira 33.Languere. 2 2

6 Peccans ſemel,& ſtatim poſt triſtatur,& verecundatur,præſumitur peccare ex infirmitate.Ideo ſperandū eſt de emēdatione eius. Non autē ſi ſæpius peccat,& ſine fræno, quia peccat ex malitia.4 d.19.q.2.a1.3.q.1.2m. 4

° Medicina 1.Medicus o.Meritum 18.Miraculum 19. Morbus. Mors 38.Mulier 6.Natiuitas 15. Odium 11. Ordo 69. Ornatus 2. Paſſio 1.3.7.49.50.71. Peccatum 12; 146.169. 192.197.283.296.359.372.437.Perfectio 66.Puer 9.c.

7 Infirmitas alleuiat peccatum,inquantum diminuit voluntarium.12ſ q 47.2.c./.q.73.6 c./.q 77.6.7.0./.qu.88 2.c./.q. 105.2.1m /.22ſ.q. 14.3.e /.q.150.4.3m /.q.154.3.1m /.2.d. 22.0.q.1.2.5m./.3.3.c°.10./.Ma.q.3.8.5m./.12.0. 2

° Putrefact o.Religio 88 106.Sanitas 7.Scandalum 13.19. Sponſalia 10.Superbia 36.Tentare 21.Timor 5. Traductio 4.Venia.Veſtigio o.Vinum 5.&c.Vitæ 67.Vitium 4.Voctio 37.2°.&c.Vsor 20.Chriſtus 171.&c. 2

8 Peccatum ex infirmitate, imputatur homini ad peccatum mortale,inquantum fuit in poteſtate eius,reprimere paſſionem.12ſ.q.77.7.8.9./ Ma.

¶ Inflammare.Ignis 19.Inconuenientia 5.miſſio 22. Vapor 4 Verbum 74.Virginitas 13.

¶ Inflatio.Ira 51.Mel 1. 1

¶ Inflexibilis.Dominatio 1.Elephas 5. Seueritas. q.3.10.e.

¶ Infligere.Clementia 6.Confeſſio 92. Congregatio 1.Eccleſiaſticus 3.Flagellum 1.Fomes 1.Furtum 14. 2

¶ Interdictum.Iudex 1.2.Lapidatio.Lex 180. Martyriū 14.

In

·Mors 9.10.Pœna 6.7.8.9.24.36.56. Præceptum 5. Punitio. n.Seruitꝰ.Suſpenſio o.Temporale 3. Timor 17.18. 19. Tormentum. Vindicatio 3.6.Vſura 85.

1 Influere poteſt una ſubſtantia ſpūalis in aliam. Quol.3. 7.0. ° Accidere 2.Accidens 67.Agens 9. Spiritualis.

2c Oppoſitum uidetur dicere. Veri.q.22.9.c. Reſp°.Du°.737. Dum.737.

° Angelus 14 .155.301 501.503.Anima 14.212. Antichriſtus 2.Baptiſmus 185.Caput 2.3.4.Charitas 104. Cauſa 36. 73.&c.Cælum 40.50.51.57.96 102.125.Conſeruatio 1.&c. Cor.6.Corpus 16.31.Dæmon 39.109.Deus 315.&c Euch a. &c.240. Facere 2. Fomes 5.Gratia 66.72. Illabi. Immittere.Immutatio 3 Lux 18.&c.Malum 26.Membrum 8.Ordo 36. Prophetia 54.57.Saphirus o. Seraphin 3. Sol 2.3. Spēs 5.Spes 47.Chriſtus 51 &c.102.

¶ Informat o.Actus 4 25.97. Adiectiuum 1.4.5.Amor 206. Anima 248.Artifex 4 Aſſimilatio 12.Charitas 46.Confeſſio 15 Corona 6 Donum 16.Eſſe 61. Fides 110 Habitus 1. Intellectus 121.&c.141.Iuſtificatio 20.23.24.Lux 11. Meritum 13.21.&c.41.&c.52.&c.77.Oper° 30.Oratio 100.Pœnitentia 126.Po a.21.Virtus 101.&c.244.Chriſtus 96.

¶ Informe. Charitas 21.Cælum 46.Certitudo 24.Confeſſio 52.Diffinitio 32.Femininum 3.Fides 5.16.45.81.102 120. 152.153.157.161.For a. 59.Lux 10.Materia 14. Mundus 2. Neutrum 1.Spes 8.9.53.Virtus 252.

¶ Infirmitas.Cælum 55.Dies 22.For a.92.Terra 14.14.

¶ Infortunium. Trepidatio.

¶ Infra ſe,poteſt omne agens,non autem ſupra ſe.Quol. 5.2. c.Agere 31. Diū

° Cælum 4.Honor 21.Meritum 19.Vſura 239.

¶ Infrangibilitas.Fortitudo 37.

¶ Infrigidare.Cogitatio.Saturnus 1.

¶ Infructuoſum.Magnanimitas 18.

¶ Infuſum. Abortiuum. Actus 92. Adam 21.&c. Adulterium 9. Angelus 501.503.517.589. Anima 86.&c. 149.151.167. &c.183.210. Aptitudo Aureola 14. Bonitas 175. Character. 44.Charitas 23.69.87.102.Cherubin 2.Cognitio 68. Deus. 192. Docere 3 Febris 1.Fides 79 88. Gratia 53.54.48.65. &c.154.163.165.170. Habitus 27.28.38.39.40 48.49.68. 82.Illuminatio 8.Intellectus 134.135. Iuſtitia 6.Iuſtificatio 9.11.12.15.18.20.22.23.24.25.28.32.Lumen 29.&c. Manifeſtatio 2.Maria 12.Mors 1.Nomen 36. Peccatum 309.345. Pœnitentia 15.103.126.136.Perſeuerantia 5.Prophetia 56 Prudentia 19.84.Puer 1.Reſurrectio 25.Sanctificatio 12.Sapientia 56.Scientia 73.76.105 &c.,Veritas 29.32. Virtus 1. Vnctio 13.15.Vſura 44.Chriſtus I.

¶ Ingenerabile.Materia 1.&c.

1 ¶ Ingenitum ſumitur tripliciter,ſ.negatiue extra genus in genere dei.& in genere principii diuini. Primum conuenit etiam creaturis non generatis. Secundum ſpiritui ſancto. Tertium autem,notio patris tantum.1a.q.31 4.c./ 1.diſ.13. 4.0 /.d.28.q.1 1.0./.Opuſ.1.c°.9.

2 Ingenitum per duplex,eſt increatum,ſeu æternum, per ſimplex autem. Ngenitum eſt non generatum.1.q.33.4.3m./.3. d.8.1.4m.non genitum.

2 Ingenitum & innaſcibilitas,nihil ponunt de intellectu eorū ſed aliquod præſupponunt.1a.q.33.4.1m./.1.d.28.q.1.1.1m. Aeternitas 18.Materia 1.&c.Sapientia 46.47.

4 Pater in diuinis potius dicitur ingenitus, quam inſpiratus triplici ratione, ſcilicet prima eſt, quia proceſſio ſpiritus ſancti. ſecundum ordinem natura præſupponit generationem filii. Secunda quia per hoc quod dicitur ingenitus,ſecundum quod eſt notio patris, tollitur omnis modus conſequendi generationem.Hoc enim conuenit patri inquantum eſt generationis principium, vt nullo modo generatione conſequatur. Tertia, quia negatio ingeniti fundatur ſuper rationem principii.1a.quæſtio.33.4.5m./. 1.diſtin.28.quæſt. 1.1.4m.

2 ¶ Ingenium.Velocitas ingenii, pertinet ad perfectionem hominis,Quo ad bene eſſe eius.12ſ q.4.5.c. Perfectio.

° Anima 73.178. Ariſtoteles 6.Generatio 38.&c. intellectus 99.Officium 1.2.3.Res 9.Scientia 46.71.75.95. Tactus 10. Tarditas 3.4.

2 Hebetudo & ſubtilitas ingenii,differunt ſecundum velocitatem & tarditatem addiſcendi.2.diſtinct.24 q.2.2.5m. Vſura 294.

¶ Ingenuus. Liberum 1. Libertas o. Nobilitas o. Ordo 101.

¶ Ingerere.Debitū 26.Exprobratio.Præſtigia 1.Præſump° .o. Quid.

1 ¶ Ingratitudo quælibet eſt peccatum, quia tollit debitum gratitudinis,quod eſt debitum honeſtatis. 22ſ. quæſt. 107.1.0.

2 ¶ Ingratitudo pertinet ad primam & ſecundam ſpeciem ſuperbiæ.22ſ.q.162.4.3m.ſuperbia. ° Gratitudo 2.4. Humilitas 5.

In

litas 5. Ignorantia 20.

3 Ingratitudo eſt ſpeciale peccatum, ratione contemptus beneficii. Sed eſt circumſtantia 1. reſpectu aliorum peccatorum. 22^f.q.107.2.o./.3^a.q.88.4.o./.4.d.16.q.3.ar.1.q.3.4^m./.ar.2.q.2.c./.3^m./.d.22.q.1.ar.2.q.1.o.

* Inobedientia 2. Magnanimitas 18.20.

4 Ingratitudo eſt peccatum mortale, & aliquãdo veniale. 22^f.q.107.3.o.

* Voluntas 51.&c.

5 Ingratitudo proueniens ex peccato mortali, habet perfectã rationem ingratitudinis. Sed proueniens ex veniali imperfectam. 22^f.q.107.3.c./.1^m.

6 Obliuio beneficii ex natura, excuſat ab ingratitudine, non autem obliuio ex negligentia, nec impotentia recompenſandi beneficium, quia ad gratitudinem ſufficit bona voluntas, vbi deeſt facultas. 22^f.q.106.3.5^m./.q.107.1.2^m.

7 Ingratitudo non eſt reſpectu adiuuantis peccare, quia non confert beneficium. Ideo non debetur ei gratiarum actio. 22^f q.107.4.1^m.

8 Ingratitudo opponitur iuſtitiæ, quia tollit gratiarum actionem, quæ eſt actus iuſtitiæ. 4.d.22 q.1.ar.2.q.1.2^m.

Diuiſio. 9 Ingratus dicitur dupliciter, ſ. per ſolam omiſſionem actus gratitudinis, & per actum cõtrarium gratitudini. 22^f.q.107.2.3.c.

10 Gradus ingratitudinis triplex, ſ.non retribuere, diſſimulare, & peſſimus ex negligentia obliuiſci. Sed reddere mala pro bonis, reducitur ad primum. Vituperare benefactum, ad ſecundum. Sed id reputare male factum ad tertium. 22^f.quæſ.107.2.3.c.4.d.22.q.1.artic.2.q.1.c./.1E. Corint.12.lectio.1.prin^o.C.

11 Ingratitudo contra Deum, contingit dupliciter, ſ.agendo cõtra beneficium eius, per quodcunque peccatum mortale, & agendo contra formam eius quadrupliciter, ſ.per odium proximi, per apoſtaſiam a fide, per contemptum confeſſionis, & per dolorem de pœnitentia præterita. Ideo per ingratitudinem horum ſpecialiter peccata dimiſſa redeunt. 3^a.qu.88.2.

Effectus. o./.4.d.22.q.1.2.r./.ar.3.q.3.o.

12 Ingratus meretur priuari beneficio. Tamen dans beneficium non debet ei ſubtrahere, ne fiat peior. 22^f.q.107.4.o./.quæſt.122.5.4^m.

13 Ingratitudo non incurritur per peccatum veniale, nec peccata dimiſſa redeunt, quia peccatum veniale non eſt contra Deũ, ſed præter eũ. 3^a.q.88.2.2^m./ 4.d.22.q.1.ar.2.q.3.1^m.

14 Peccata venialia redeunt per ingratitudinem, ſicut & peccata mortalia, quia remiſſio vtrorumque aſcribitur beneficio dei contempti per recidiuum. 3^a.q.88.2.2^m./.4.d.22.q.1.ar.3.q.1.o.

15 Similiter eſt de peccato originali. 3^a.q.88.2.2^m./.4.diſ.22.q.1 ar.3.q.2.o.

16 Peccata dimiſſa, redeunt per recidiuum quantum ad effectũ quia ex peccatis dimiſſis, relinquitur in peccatis ſequentib^9 deformitas quædam ingratitudinis. Non autem redeunt quantum ad priorem maculam, vel reatum. 3^a.q.88.1.o./.4.9.c./.4.d.22.q.1.1.o.

17 Per ſequens peccatum, non redit tantus reatus, quantus erat omnium peccatorum præteritorum, ſed ſecundum quantitatem contemptus in ingrato. 3^a. q.88.3.o./.4. d.22.q.1.ar.2.q.3.o./.L.6.

18 Ingratitudo ſecundum quam peccata redire dicuntur, incurritur ex Quol. peccato, quia omne peccatum eſt contra Deũ. Ideo talis ingratitudo non eſt ſpeciale peccatum. 22^f.q.107.2.1^m./.3^a.quæſtio.88.4.o./.4.diſtinctio.22.quæſt.1.c.6./.2.3.q.3 o.

¶ Ingredi. Balneum. Cete. 6.10. Eccleſia 14. Epiſcopus 22.26.28. Fornicatio 16. Frac^o.3. Hereſis 156.157. Intellectus 185. Ordo 107. Religio 42 &c. Sponſalia 10. Votum 42.58.59.

¶ Ingreſſus. Bapetiſmus 36. Matrimonium 50 113.131.139.140. Peccatum 375. Quies 6. Raab 2. Religio 42.&c.

¶ Inhabilitas. Habitus 57.

¶ Inhabitabile. Aequinoctialis.

¶ Inhabitatio. Apparere 2. Aſſumere 40. Caligo 2. Dæmõ 88.96. Gratia 152. Hæreſis 93. Templum 10. Chriſtus 208.

¶ Inhærere. Accidens o. Accidia 2. Adoptio 17. Agens 61. Amor 248 Appetitus 42.&c. Beatitudo 46.47. Bonitas 44.178. Calor 2. Conſenſus o. Continentia 8. Creatio 3. Datio 7. Delectatio 29. Denominatio 9.11. Deus 46. Eſſe 41. Facilitas 2. Finis 85. Forma 4.137.166. Genus 43. Homo 7.8.9. Inſanabile. Intellectus 121.223.298. Mens 6. Meritum 14. Oppoſitio 7. Peccatum 77.&c 370.381.422. Perfectio 57.60. Prædicare 37 41. Pronomen 5. Ratio 40. Relatio 9.50.98. Sanitas 5.6. Spes 52. Subiectum 2. &c. Verbum 78.80. Veritas 28.

¶ Inhoneſtas. Turpitudo 2.

In

¶ Inhoneſtum. Matrimonium 84.86. Scurrilitas 2. Simonia 17. Sponſalia 3. Viura 183.

¶ Inhonorare. Honor 31. Vituperatio.

1 ¶ INHVMANITAS eſt idem quod obduratio contra miſericordiam. 22^f.q.118.8.3^m.6. Quid.

* Furtum 3. Inſania.

2 Inhumanitas eſt filia auaritiæ, ſicut & obduratio contra miſericordiam. 22^f.q 118.8.c. furtum 3.

* Inijcere. Abſoluere 22. Confeſſio 72. Excommunic^o. 1 L.

¶ Inimicus trahendus eſt ad amorem, quadruplici ratione. ſ. quia prima eſt propriæ dignitatis ſeruatio, id eſt, ſignum filiationis diuinæ. Secunda eſt victoriæ acquiſitio. Tertia eſt multiplicis vtilitatis conſecutio. Quarta eſt peccati euaſio. Opuſ.4.c^o.9. Ad amorẽ.

* Amicitia 20. Amor 90.&c.130. Apoſtoli 14. Damnatio 29. Fallere. Honor 36. Impugnare 1. Odium 47. Oratio 33.84 85. Præceptũ 139. Proſperitas 2. Sim^a.32. Teſtis 7. Viura 97.

¶ Iniquitas, proprie eſt in proximum, ſed peccatum eſt in ſeipſum: improprie vero ſunt idem. 12^f.qu.33 1. 1^m./.q. 110.4.4^m. He.8.le.3.ſi G. Dfia.

* Catena. Legulator 2. Mammona. Natiuitas 29. Peccatum 290. Vxor 21.

¶ Inire. Contractio o. Dæmon 79. Diuinatio 8. Pactum 2. Superſtitio 6. Teſtamentum 3.

¶ Initialis. Reuerentia 1. Timor 41.52.54 69.&c.

¶ Initiare. Paſſio 128. Sponſalia 18.

¶ Initium. Ars 30. Creatio 14.47. Fides 73.&c. Hæreſis 16. Ioannes 1. Monarchia. Mutuũ. Nobilitas 8. Sapientia 41. Superbia 2.14.&c.

* Iniungere. Epiſcopus 51. Indulgentia 8.9.26. Peccatũ 376 Pœnitentia 89.&c.95.&c. Satisfactio 9.&c. Scientia 65.66. Schiſma 7. Tacere 3.

¶ Iniuria. Baptiſmus 55. Cõtrapaſſum 2. Debitum 13. Euch^a.226.227. Helias 6. Ioannes 9. Ira 4.21.40.41.44.75. Iudex 9.12. Matrimonium 130. Medicus 1. Miſericordia 19. Nocere 8. Occidere 9.13. Opinio 9. Peccatum 34.53. Perfectio 89. Reſtitutio 5.9.11. Satisfactio 2. Seruus 10. Simonia 34. Stultitia 5. Stuprum 2. Vindicatio 3.7. Viura 72.73.89.248.259.260.278.283.284.290.294.295.301. Vxor 21.

1 Iniuſtitia duplex, ſ. illegalis oppoſita iuſtitiæ legali, alia ſecundum inequalitatem ad alterum. Prima eſt generalis intentione, & ſpecialis obiecto. Secunda vero eſt ſpecialis vtroque modo. 22^f.quæſ.58.5.3^m./.quæſtio.50.1.o./.quæſt.o.79.2.1^m. Diuiſio.

* Accuſatio 4. Adulterium 2.

2 Iniuſtitia ſemper eſt ad alterum. 22^f q.59.5.2^m.

* Aduocatus 1.4.&c. alienum 4. Amor 147. Audacia 19. Calcaneus.

3 Iniuſtitia eſt ex hoc, ꝙ alicui detrahitur debitum. Ideo habet duo obiecta, ſ. detractum, ex quo ſpecificatur, & cui detrahitur. 2.d 42.q 2.ar.2.q.2.c.

* Condemnatus Exactio 2.3.5. Excommunicatio 11. Expellere. Furtum 2.5.8. Ira 36 42 45 1

4 Faciens iniuſtum ex electione, eſt iniuſtus, non autem ſi præter intentionem, ſcilicet per ignorantiam, uel ex paſſione. 22^f.quæſt.59.2.o./.4.1^o./. Ethicor.5.lec.13.o./. Pſalm. 35. prin^o.K.

5 Iniuſtitia eſt circa operationes exteriores. 22^f.q.60.3.3^m.

* Iudicium 18.23. Iuſtitia 47. Legiſlator 2.

6 Exceſſus in pœnis, quo ad illud quod exterius agitur, pertinet ad iniuſtitiam. Sed quo ad auſteritatem animi, qua promptè hoc fit, pertinet ad crudelitatem. 22^f.q.159.1.1^m. crudelitas. * Lex 87.169.&c. Martyrium 14. Oblatio 7.8.9.10. Oratio 34.

7 Nullus volens, patitur iniuſtum formaliter, nec aliquis agit iniuſtum formaliter, niſi volens. 22^f.q.59.3.o./.q. 66.4.c./. Eth.5.le.12.13.14.o.

* Peccatum 429. Rapina. Reſtitutio. 10.14.24. Rixa 2.3. Seruitus 10.11.14. Simonia 33.

8 Aliquis poteſt facere iniuſtum, nullo patiente iniuſtum, formaliter, & econuerſo. Sed materialiter ſemper ſe comitantur. 22^f.q.59.3.1^m.

* Suſpicio 4. Teſtis 8. Timor 30. Tyrannus 3.10.11. Viura 18.21.26.80.89.90.144.162.163.193.195.227.229.230.237.240.249.259.271.274 290.300.301.

9 Iniuſtum non eſt, nec eſt contra dei iuſtitiam, pro temporali culpa aliquem æternaliter damnari. Opuſcul. 3.c^o.183.

10 Facere iniuſtum formaliter, eſt peccatum mortale, niſi in minimis. 22^f.quæſtio 59.4.o./.quæſtio.69.1.c./.quæſtio.70.4.c./.q.110.3.c.

11 Omne peccatum, eſt iniuſtitia. 12^f.quæſtio.113.1.1^m./ 22^f.q.59.1.1^m.

Iona-

Quid. 1 ¶ INNASCIBILITAS eſt notio patris, & proptierat eius, non autem eſt notio perſonalis. 1^{a}.q 32.3.c./.q.33.4.o./. 1.d.26. q.2.3.o./ d.28.q.1.o. Notio 6.14. Pater 16.

2 Innaſcibilitas eſt principium generationis, quaſi ponens aliquam conditionem circa generationem, non autem forma eliciens eam. 1.d.28 q.1.2.4^{m}.

¶ Innatum. Angelus 317.337.343.364.381. Anima 149.182. Beatitudo 138. Euchariſtia 140. Habitus 27.39.40.69.73. Inditum. Naturale o. Relatio 54.55. Vſura 13.26.32.35.95. 275. Chriſtus 86.

¶ Innaturale. Accidens 58 Delectatio 111. Inuoluntarium 5. Natura 24.&c.36.&c. Naturale o.

¶ Innui. Cohors 1. Conatus. Confeſſio 18. Intellectus 198. Meritum 66. Niti. Oratio 54. Puſillanimitas 6. Reuelatio 8.

Irrecuperabilis. 1 ¶ INNOCENTIA, & tempus amiſſum, ſunt irrecuperabilia. 3^{a}.q.89.3.c./.3.d 31 q.1.ar.4.q.1.1^{m}./. 4.d.15.q.1.2.4^{m}./.d. 17.q.2.ar.1.q.1.1^{m}./.ar.4 q.1.c./.3^{m}./.d.18.q.1.ar.2.q.2.1^{m}.

¶ Accuſatio 1. Amor 32.33.34. Aureola 14 Dolor 10.

2 Puer moriens poſt baptiſmum, habet ſpeciale gaudium de innocentia, & de integritate carnis. Non autē habet proprie aureolam virginitatis. 4.d.49.q.5.ar.3.q.1.c.fi./.q.2.12^{m}.

¶ Donum 41.44. Ferrum 2. Fornicatio 13.16 Fractio 2.3.

3 Innocentes mortui pro Chriſto in Bethleem, fuerunt martyres. 22^{ſ}.q.124 1.1^{m}./.3^{a}.q.36.2.3^{m}./.4.d.4.L.me^{o}.K./.diſ. 49.q.5.ar.3.q.2.12^{m}./.Quol.6.4.c.

¶ Homicidium o. Hyrcus. Incorruptibile. Iuſtitia 2 2. Iuſtus o. Malum 60.

4 Vſus rationis, miraculoſe acceleratus eſt ſecundum aliquos in innocentibus. 22^{ſ}.q.124.1.1^{m}./.4.d.49.q.5.ar.3.q.2.12^{m}.

¶ Occidere 14. &c. Peccatum 199.290. Pœnitentia 36.38. 105.108.109. Religio 59.

Status. 5 Status innocentiæ dicebatur originalis iuſtitia. Opuſcul.3. c^{o}.187.

6 In ſtatu innocentiæ, homo potuit non mori, & potuit non pati, potuit tamen peccare. Opuſ.3.c^{o}.186.

7 Homines in ſtatu innocentiæ fuiſſent inæquales ſexu, ætate, iuſtitia, ſcientia, robore, pulchritudine, complexione, & quantitate, tamen ſine defectu animæ, & corporis. 1^{a}.q.92. 1.2^{m}./.q.96.3.4.c.

¶ Abſtractio 8. Adam o. Agricultura 1. Amor 32.

8 Superfluitates quæ ſunt ex defectu naturæ, vt putredines, & ſudor, tunc non fuiſſent. 2.d.20.q.1.2.6^{m}.

¶ Angelus 596.

9 Tunc fuiſſet emiſſio ſuperfluitatum, ſed ſine vlla indecentia. 1^{a}.q.97.3.4^{m}./.2.d.20.q.1.2.6^{m}.

¶ Anima 14.73.90.

10 Tunc homines viuiſſent in communi poſſeſſionem. 1^{a}. q.98. 1.3^{m}.

¶ Animal 56 Beatus 34.54. Blaſph^{a}.17. Delectatio 106.

11 Tunc homo fuiſſet ſicut angelus, per ſpiritualem mentem. 1^{a}.q.98.1 1^{m}.

12 Dæmon 53.&c.94. Deus 198.

13 Continentia, & pœnitentia, non fuiſſent tunc, ſaltem ſecundum actus quos nunc habent. 1^{a}.q.95.3.o./.q.98.2.3^{m}./.2.d. 29.3.c.fi.

13 Nec matrimonium tunc fuiſſet in remedium, nec ut ſacramentum, ſed fuiſſet in officium naturæ. 3^{a}.q.61.1.3^{m}./.4.d. 1.q.1.ar.1.q.2.3^{m}./.d.2.q.1.ar.1.q.2.c./.d.26.q.2.2.o.

¶ Dolor 40. Dominium 8.9. Eua o Donum 44. Fides 65.66. Generatio 45.&c. Gratia 40.41.43. 177.&c. Ieiunium 39. Ignorantia 16.18. Iuſtitia 64 &c. Iuſtus o.

14 Actus matrimonij, tunc ſoluiſſet integritatem carnis, non autem mentis: nunc autem ſoluit utroque modo ſecundū actū, non autem ſecundum habitum, ſicut in coitu vitioſo. 22^{ſ}.q. 34.1.1^{m}./.2.d.20.q.1.2.1^{m}.

15 Immo tunc non ſolu iſſet integritatem carnis, ſeu feminei genitalis ſecundum Auguſtinum. 1^{a}.q.98.2.4^{m}. Reſpondeo

Du^{m}.738. Dubio 728.

16 Tunc fuiſſet partus ſine dolore. 22^{ſ}.q.164.2.c./.1^{m}.

¶ Mulier 1.&c. Naturale 16. Nocere 10.&c. Obedientia 26. Obſcuritas.

17 Oppoſitum uidetur dicere a ſimili. 12^{ſ}. q.34.1.1^{m}./.2.d.20.

Du^{m}.739. q.1.1 1^{m}. Reſp^{o}. ſicut Du^{o}.738.

¶ Præceptum 93. Puer 6.&c.

18 Tunc ſacramenta non fuiſſent neceſſaria, quia non accepiſſent homines cognitionem ex ſenſibilibus. 3^{a}.qu.61.2.o./ 2. d.23.q.2.1. 1^{m} / 4.d.1.L.1. /.quæſtio.1.art.2.quæſt.2.o. Abſtractio 8.

¶ Sanctus o. Senſualitas 16. Status 4.7.8.11.14. Tentare 14. &c Tormentum.

19 Immo accepiſſent cognitionem ex ſenſibilibus. 1^{a}.qu.101.1.

Du^{m}.740. o./.2.d.20.q.2.2.o. Reſp^{o}. ſicut Du^{o}.1107.

¶ Vxor 7.

20 Nulla notitia defuiſſet homini in ſtatu innocentiæ, eorum quæ ad eum pertinebant. 2.d.23.q.1.2.c.

¶ Chriſtus 139.

21 Homo in ſtatu innocentiæ, habuiſſet perfectam cognitionē omnium, quæ ab eo agenda vel uitanda erant. 2. d.23.quæſ. 2.2.o.

¶ Innocentius. Euchariſtia 102.103.104. Hæreſis 115. Indulgentia 29.

¶ Innominabile. Fornicatio 19.

¶ Innominatum. Concupiſcentia 4. Continentia 8. Contrarium 43. Fornicatio 19. Genus 17. Inſenſibilitas o. Ira 80.84. Magnanimitas 6. Phyloſomia. Tactus 4.

¶ Innoteſcere. Fieri 12.13. Obedientia 4. Oratio 78. Præceptum 29.147. Sors 1.

¶ Innouatio mundi fiet in fine mundi, non quidem ſecundum ſubſtantiam, ſed ſecundum qualitatem. Nec fiet naturaliter, ſed ſupernaturaliter. 1. q.66.3.c./.4.d.48. q. 1.1.o./. 5.2.c^{o}. 31./.32./.33./.L^{o}.4 fi./. Opuſ.3.c^{o}.170./. Ro.8.lec. 4.me^{o}.D. In fine.

¶ Actio 112. Cælum 119. Claritas 1.3.6.&c. Creatio o. Duratio 6. Encenia. Feſtum 1.20. Gratia 81. Hæreſis 46. Lumen 6.7. Nouitas. Purgatio 5. Renouatio. Sanitas 7.

¶ Innuere. Angelus 156.

¶ Innumerabile. Prouidentia 48.

1 ¶ INOBEDIENTIA duplex, ſcilicet generalis, id eſt quicunque receſſus a præcepto, & ſpecialis, id eſt contemptus eius. 22^{ſ}.quæſt.104.2.1^{m}./.q.105.1.1^{m}.2.3^{m}./.2.d.21.q.1.1.3^{m}./. d.35.2 5^{a}.4.d.16.q.4.ar.1.q.2.c./. Ma.q.9.3.2^{m}./. He.2.lec. 1.prin^{o}.B. Diuiſio.

¶ Adam 63.64.

2 Inobedientia, & ingratitudo, dicuntur ſpecies ſuperbiæ, inquantum participant aliquid eius, vt ab ea imperantur, non autem eſſentialiter eam diuidentes. 2.d.42.q.2.4.5.

¶ Character 47. Contemptus o. Contumax. Excommunicatio 11.16.12. Gloria 10. Inordinatio.

3 Omnis inobedientia formaliter, id eſt ex contemptu, eſt peccatum mortale. 21^{ſ}.q.69.1.0./.q.105.1.o.

¶ Lapidatio. Obſtinatio o.

4 Inobedientia non eſt peccatum in ſpiritum ſanctum, niſi ſit ei annexa obſtinatio. 22^{ſ}.q.105.1.1^{m}.

¶ Peccatum 13.24.241.140. Porphirio. Præceptum 49. Regnum 2. Ruſſtere 4.

5 Inobedientia eſt tanto grauior, quanto præcipiens eſt maior, & quanto præceptum eſt magis intentum. 22^{ſ} quæſtio. 2 105.2.o.

¶ Inopinatum. Vſura 145.

¶ Inordinatio. Abbatiſſa o Ambitio 1.2. Amor 148.149.194 217.169. Angelus 486. Auaritia 12.16.&c.25. Auſteritas 2. Character 21. Clamor 2 Concupiſcentia 22 Cor.4.9. Creatura 30. Culpa 1. Damnatio 53.&c. Delectatio 59.89.94. Dæmon 27.36. Diſpoſitio 54 Doctrina 12. Aegritudo 1. Fumes 2. Gratia 114. Gula 1. Hæreſis 15. Homicidium 1. Idolatria 9. Ira 3.80.82.83. Ludus 3.6.&c. Luxuria 18. Menſa. Malitia 7. Munditia 1. Odium 1.6. Ornatus 1.3.5.&c. Paſſio 75 Peccatum 2.6.49.60.81.88.117.186.195.249.285.&c.363. Pœna 15.42.47. Pœnitentia 126.150. Primi 2. Prodigalitas 1.&c. Superbia o. Superfluum. Superſtitio 3. Tergiuerſari. Timor 9.40.50.61. Tirannus o. Torneamentum.

¶ Inquietudo. Auaritia 25. Partum 3. Gemitus 1. Peccatum 207. Tumultus. Verboſitas.

¶ Inquinatio. Conſenſus 20. Deus 386.387.388. Immunditia o. Iuſtitia 49. Lucia. Maria 59.60. Meritum 38. Mulier 20. Peccatum 186. Violatio.

2 ¶ INQVIRERE. Sicut inquiſitio pertinet ad rationem, ita & iudicium pertinet ad intellectum. 22^{ſ}. q.49.5.3^{m}./ q.53 4.c. Dfia

¶ Amor 58. Angelus 453.

2 Inquirere de dictis vel factis aliorum, ad utilitatem ſui, vel aliorum, eſt laudabile: ſi autem ad malum, vel inutiliter, eſt vitioſum. 22^{ſ}.q.167.1.c./.3^{m}./.Opuſ.68.o.

¶ Beatus 7. Cogitatio 1.&c. Concluſio 1. Conſilium 1.&c. Crimen. Dæmon. 75. &c. Deus 134. Electio 5. Euſtochia 1. 3. Intellectus 38.221. Iudicium 13 Iuſtificatio 38. Præceptum 31. Quæſtio o. Ratio 57. Reminiſcentia o. Reſtitutio 22. Sapientia 33. Scientia 46.92.118.119. Solertia o. Stupor 2. Tormentum. Vita 76.77. Voluntas 13. Vſura 3, 279.

3 Debitor certæ perſonæ, tenetur inquirere eam, vt prælatus ſubditum, non autem debitor incertæ perſonæ. 22^{ſ}.quæſtio. 33.234.

¶ Inſanabile peccatum, dicitur dupliciter, ſcilicet ex perfecta inhæſione voluntatis ad peccatum, & ex declinatione ad defectum. Primum conuenit peccato in ſpiritumſanctum, &

aggra-

aggrauat, non autem ſecundum, quod conuenit auaritiæ. Ma.q.13.a.8^{m}. Auaritia 21. °Blaſphemia 24.25. Ira 71. Irremiſſibile. Peccatum 393.394.395.

Diuiſio. ¶ Inſania duplex, ſ. excludens totaliter vſum rationis, alia priuans affectum humanum. Prima opponitur prudentiæ. Secunda, vero manſuetudini & clementiæ. 22ſ.q.150.4.3^{m}./.157.3.3^{m}. vel clementia 11.
° Concupiſcentia 16 Vius 7.
¶ Inſcius Dæmon 78.
¶ Inſcriptio. Certum. Crimen.

Quid. 1 ¶ INSENSIBILITAS eſt vitium, quo prætermittuntur neceſſaria vitæ contra rationem. Ideo eſt peccatũ. 22ſ.q.142.1.c.
° Aer 13. Angelus 587.

2 Inſenſibilitas non multum contingit. Ideo ipſa, & omnes ſpecies eius oppoſitæ diuerſis ſpeciebus temperantiæ, ſunt innominatæ, & contrariantur temperantiæ, & intemperantiæ, 22ſ q.150.1.1^{m}.
° Ieiunium 7 Luxuria 19. Maria 38.

3 Vitium contrarium luxuriæ, continetur ſub inſenſibilitate. Sed non inuenitur in multis, eo quòd homines magis ſunt proni ad delectationes. Et accidit hoc vitium in eo qui intantum deteſtatur mulierum vſum, quod etiam vxori debitum nõ reddit. 22ſ.q.153.3.3^{m}.
¶ Inſeparabile. Accidens 94. Actio 38 Forma 69. Idea 42. Matrimonium 14.62 72. Proprium 5. Vnitas 5.
¶ Inſecutio. Ira 51.
¶ Inſerere. Promulgatio 1. Prophetia 24.

Licet. ¶ Inſidiæ non propriæ ſunt fraudes. Nec opponitur iuſtitiæ, nec ordinatæ voluntati. Ideo licet eis vti in bello iuſto, vt patet iſi ph^{o}. ſtragomatum frantorum. 22ſ.q.40.3.c./.quæſt. 71.3.3^{m}.
° Concupiſcibilis 6. Miles. Proditor. Venus 2.3.
¶ Inſignis. Character c. Ciuitas 3. Gedeon 3. Miles 21.

Quid. 1 ¶ INSINVATIO eſt narratio ſine petitione, ſecundum Vguem.4.d.15.q.4 ar.3.q.3.c./.2^{m}.
° Alleluia. Oratio 10.78. Sanctificatio 6.

2 Inſinuatio occulte, & per quoſdam circuitus, ſecundum Tullium, facit id quod exordium facit expreſſe. 4.d.15. q.4.ar.3. 3.q.3.2^{m}.

Quid. 1 ¶ INSIPIENTIA eſt idem quod ſtultitia. Et contrariatur ſapientiæ. 22ſ.q.46.1.1^{m}.
° Fatuitas 7. Ira 40. Mutus. Peccatum 198.

2 Inſipiens eſt, qui futura nõ conſiderat. Stultus vero, qui nec præſentia. Vel inſipiens eſt, qui mala præſentia vel futura non attendit. Stultus autem, qui hæc attendit, ſed non vita Pſal. 48.me^{o}.d.
¶ Inſiſtere. Cantus 5.
¶ Inſolentia. Lenitas. Regere 5.
¶ Inſolitum. Miraculum 5. Stupor 2. Timor 23.
¶ Inſonare. infamia 2.
¶ Inſpectio. Amicitia 18. Curioſitas 1. Decor. Luxuria 25. 26. Mulier 16.17. Stella 6.
¶ Inſpiratio. Balaam. Cayphas. Electio 31. Fides 59 73. &c. Pinees. Ingenium 4. Loqui 5. Magi 2. Miſſio 13. Natiuitas 16 Occidere 9.12. Pœnitentia 72. Prophetia 4.15.49. Sapientia 7.8. Scientia 76.105. &c. Teſtis 13.13 Vox 3.
¶ Inſpiſſatio. Angelus 76.

Quid. ¶ Inſtabilitas eſt mutabilitas loci, vel propoſiti. 22ſ. quæſ. 35. 4 3^{m}.
° Continentia 8. Dæmon 68. Peccatum 159.197. Verboſitas. Verbum 22.

Tempus. 1 ¶ INSTANS duplex, ſ. vnum ſequens mobile idem numero realiter differens ratione, & aliud continuans tempus non idem, ſed labens cum eo, Opuſ. 36.c^{o}.3.
° Accidens 52. Quieſcere 1. Tempus 4.9.14.19.

2 Inſtans menſurans mobile eſt vnitas eius, cuius diuerſa eſſe, ſunt diuerſa nunc, quæ continuant tempus. Opuſcul. 36. cap^{o}.3

3 Nihil temporis eſt, niſi inſtans eius. 1^{a}.q.46.3.5^{m}./. Opuſc. 36 c^{o}.2./ 3.
° Vacuum 2.

4 Inſtans in toto tempore, eſt idem ſubiecto differens ratione 1^{a}.q.10.4.2^{m}./.2.d.19.q.1.2.c./.4.d.11.q.1.art.3.q. 2.2^{m}./. Meta.5.lc.13.fi.1./ Phy 4.lc.21.c.

5 Inter quælibet duo inſtantia, qualitercumque ſignentur, ſemper eſt accipere tempus medium. 1^{a}. quæſtio. 53.3.c./. quæſtio.63.6.4^{m}./.3^{a}.quæſtio.75.7. 1^{m} /. 4.diſtinct 11.q.1. art.3.q.2 2^{m}./.d.17.q.1.ar.5.q.1.3^{m}./.Veri.quæ.28.2.10^{m}./. Quol.11.4.c./Quol.7.9.c.

6 Immo inter inſtantia temporis, & motus diſcreti non cadit tempus medium, nec motus medius. 1^{a}.q.53.3.3^{m}./. q.63.9. 4^{m}./.3^{a}.q.75.7.1^{m}./.1.d.37.q.4.1.c./ 3.5^{m} /.6^{m}./.7^{m}./.2 d. 3.q.2.5^{m}./.4.d.11.quæſt.1.art.3.q.2. 2^{m}. /. diſtinc.17.quæſt. 1.ar.5.q.1.3^{m}./.Quol.9.9.c./. Quol.11.4.c.fin./. 1^{m}. Reſp^{o}. Du^{o}.741.

7 Aeternitas, æuum, & tempus, menſurant actum rei, ſcilicet eſſe & motum, ſed inſtans eorum, menſurat rem. 1.diſtin.19. q.2.2 c. Dia.

8 Immo protenſio durationis, uidetur attendi ſecundum operationem, magis quàm ſecundum eſſe. Vnde & tempus eſt menſura motus. 1^{a}.q.10.1.2^{m}. Reſp^{o}. Du^{u} 742. Du^{m}.742.
° Aeternitas 21. &c.

9 Nunc æui, differt realiter ab æuo. 1.d.19.q.2 2.c.

10 Oppoſitum uidetur dicere. Opuſc.36.c^{o}.3 Reſpondeo Dubio 743. Du^{m}.743.

11 Inſtans æui, differt realiter a nunc temporis, quia primum menſurat mobile ſecundum eſſentiam, ſecundum autem ut eſt idem nunc in toto motu. Opu'.36.c^{o}.3.

12 Puncta in linea poſſunt accipi, intrinſeca, & extrinſeca, inſtãs vero, extrinſecum tantum. 3^{a}.quæſtio 75.7.1^{m} /.4. diſtinct. 11.quæſtio.1.artic.3.quæſtio.2.2^{m}.principio./.Veri.quæſ.28 2.10^{m}.

13 Primum inſtans in quo res habet eſſe, datur, non autem vltimum. 1^{a}.quæſt.53.3.c./ 12ſ.quæſtio.113.7.5^{m}./.1^{a}. quæſt. 33.1.3^{m}./ quæſt.75.7.1^{m}./ 3.diſtinct.3.quæſt.5.2.4^{m}./.diſt. 31.quæſtio.1.1.5^{m}./.4. diſtinct.11.q.1.ar.3 .quæſtio.2.2^{m}./.d. 14.q.2.5.5^{m}./.diſt.17.q.1 .ar.5 q.1.3^{m}./. Veri.q.28.2.10^{m}./. 9.14^{m}./.Virt.q.2.12.14^{m}./.Quol.7.9.c./.Quol.9.9.c. Quol. 11.4.c.
Immo eſt aſſignare vltimum inſtans, in quo angelus fuit bonus, & primum in quo fuit malus. 2. diſtinctio. 3. quæſt. 2.5^{m}.

14 Immo a ſimili non eſt dare primum inſtans eſſe huius rei, puta primum inſtans in quo Deus potuit facere mundum. Quol.5.1.c.ſi Reſp^{u}. Du^{o}.744. Du^{m}.744.

15 Omne agens poteſt operari in primo inſtanti in quo eſt, niſi ſit imperfectum, uel impeditum, vel actio eius ſit ſucceſſiua. 1^{a}.q.42.2.c.d.46.2.1^{m}./.q 63.5./ 12ſ.q.113 3^{m}./.3^{a} .q.34.2. 1^{m} /.3.d.18.3.c./.Veri.q.29.8.c./.Po^{a}.q.3.13.c.fi./. Ioan.lec. 1.me^{o}.2.C.&c. ° Actio 110. Aſſumere 53.54. Cælum 116. 124. Conceptio 13. &c. Operatio.

16 In eodem inſtanti eſt illuminatio aeris, uiſio coloris, & diſcretio rei uiſæ, licet primum ſit cauſa ſecundi, & ſecundũ tertii. 1^{a}.quæſtio. 65.5.c./.2.diſtinctio.6.2.c.fin./. Veri.q.29. 8.3^{m}.

17 Opp^{m} videtur dicere a ſimili. 12ſ.quæſt 8.3.2^{m}./.quæſ.12.4. c./.1.d.17.quæſt. 1.5.c./.contra 1.c^{o}.76.1^{m}. Reſpondeo Dubio 745. Du^{m}.745.

18 Operatio intellectus, & voluntatis, poteſt eſſe in inſtanti. 1^{a}. q.63.5.c./.12ſ.q.113.7.c./ 3^{a}.q.34 2.1^{o}./.4.d.17.q.1. ar.1.q.3. 1^{m}.q 2.ar.1.q.3.3^{m}./.Veri.q.29.8 c.
° Contemplatio 37. Creatio 48.&c. Deus 444. &cæteris Dic. 12.

19 Oppoſitum uidetur dicere. Ma.q.16.4.b.4. Reſp^{o}. ſicut Dubio 439. Du^{m}.746.
° Euch^{a}.115.116. Forma 132.144. Gratia 53.54.47.&c. Illuminatio 3. Iuſtificatio 67. Miſſio 14. Peccatum 314.342.

20 Omnia quæ Deus operatur in natura, poteſt per ſeipſum facere in inſtanti. 4.d.11.q.1.ar.3.q.2.c.
° Pœnitentia 116. Sacramentum 177.

21 Deus neſcit primum inſtans, in quo potuit creare mundum. Quol.5.1.b./.c.ſi.
° Viator 196. Chriſtus 84.

22 Immo Deus habet etiam non entium ſcientiam. 1^{a}.q.14.9.c. Reſp^{o}. ſicut Du^{u}.744. Du^{m}.7

23 Omnis mutatio, cuius ſubiectum nihil habet repugnans formæ introducendæ, eſt in inſtanti. 12ſ.q.113.7.c./. 3^{m}./.3.qu. 75.7.c./ 2.d.13.3.9^{m} /.4.d.11.q. 1.ar.3.q.2.c./. Veri.q.28.9. c./.Phyſic.7.le.6.fi./.Senſu.lect.16.fi.F. Mutatio.
° Alteratio 6.

24 Omnis tranſitus uel mutatio in terminos immediatos, eſt in inſtanti. 1.d.37.q.4 3.c.
° Aſcendere 13.18.

25 Omnis mutatio habens medium, minus, diſtans ab uno termino quam ab alio, eſt in tempore. Si autem non ſit per medium per ſe, eſt in inſtanti. 4. diſtinctio.11.quæſtio.1. articul.3. quæſtio. 2.3^{m}./. Veritat. quæſtio.28. 9. c./. Quolib. 11.4.c.
° Ceſſare 5. Corpus 46.63. Generatio 21.

26 Omnis mutatio inſtantanea, eſt terminus motus præcedentis. 1^{a}.quæſtio.53.3.c./.1.diſtinct.37 quæſtio.4.3.c./. 1^{m}./.2. diſtinctio.1.quæſtio.1.2.3^{m}./.diſtinctio. 13.3.6^{m}./.3.diſ.3.q. 5.2.4^{m}./.4.diſtinc.40.quæſt.1 .artic.2.quæſtio.3.c./ Quol.7. 9.c./.Quol.9.9 c. .Quol.11.4.c./. Phyſicorum 6.lec.5.fin./. lect.8.me^{o}.ſ.

27 Motus qui eſt actus perfecti, menſuratur quolibet inſtanti temporis,

In

temporis, in quo dicitur eſſe, ſicut eſſe hominem. 4.d.17.q.1.ar.3.q.3.3m./q.2.ar.1.q.3.3m.

28 Nullus motus localis, vel augmenti, poteſt eſſe in inſtanti.3a.q.67.a.2.c./3a.q.38.a.1.c./q.57.a.3.3m./2.d.37.q.4.3.c./3.diſ.22.q.3.ar.2.q.2.c./4.d.11.quæſt.1.ar.3.quæſt.3.3m./.cont.4.c°.63.1m./.Phyſi.6.le.5.fin./.Senſu.le.16.fin.¶.Peccatum 314.342.

29 Diſtantia localis vel formalis, impedit mutationem, vel fieri in inſtanti.4.d.11.q.1.a.3.q.2.c. * Pœnitentia 116.

30 Mutatio tripliciter eſt in inſtanti, ſ. primo ſi for.a ſit indiuiſibilis, vt for.a ſubſtantialis. Secundo ſi ſubiectum, ſit in vltima diſpoſitione. Tertio ſi agens ſit infinitæ virtutis. 12.ſ.q.3.q.75.7.c./4.d.11.q.1.a.3.q.3.c.

* Reſurrectio 5.7.

31 Inſtans nunquã intelligitur, niſi vt fluēs, nec vt fluens a prio ri, niſi motus præcedat, nec vt fluens in poſterius, niſi motus ſequatur.1a.q.46.1.7m./2.d.1.q.1.5.6m./.4.d.48.q.2.3.9m.Po.a.q.3.17.15m./.16m./.q.5.5.13m. * Transire 2.

¶ Inſtare. infamia 2. Oratio 14.

¶ Inſtauratio. Miraculum 52.

¶ Inſtigare Conſcientia 12. Dæmon 59.

¶ Inſtinctus naturæ, eſt æſtimatio, 3.d.26.q.1.1.4m./2.c.

Quid. * Anima 294. Animal 43.45.47.60.73. Apis 2. Apoſtoli 11. Conſcientia 12. Cultus 3. Daniel 1. Delbora 2. Dæmon 59. Ethica. Futurum 6.7.8. Habilitas. Iacobus 3. Imperare 9.15 Ira 23. Lex 73. Marcus 1. Præceptum 117.125. Prophetia 321 Reuerentia 3. Salomon 2.3. Sapientia 48. Timor 31. Virtus 147.258.

¶ Inſtitutio. Abſoluere 32. Accidens 69. Accuſatio 1. Affinitas 8. Ambroſius 2. Apoſtoli 23. Ariſtoteles 4. Baptiſmus 1.16.59.83.82. Beneficium 18. Ceremon.a 4. Circumciſio 19.&c. 37.45.&c. Confeſſio 20.&c. Confirmatio 15.&c. Conſecr.°15. Cultus 12. Dies 4. Diſpenſatio 15.16. Epiſcopus 1. Euch.a 6.7. Figura 13. Gratia 97.98. Indulg.a 11. Inſtrumentum 13. Inueſtitus. Ius 8. Lex 116.137.156.259. Manducatio 2. Matrimonium 16.23.24.44.75. Miraculum 104. Natura 5.26. Ordo 48.49. Paſſio 107. Pœnitentia 50.56.&c.104.110. Præceptum 125.141.&c. Preco. Princeps 13.12.27.&c. Prudentia 23. Regere 6.13. Religio 28.95.&c. Sacerdos 3. Sacram.7.14.27.48.&c 58.60.61.64.90.108.&c.109.147. Sacrificium 8.15.18.30. Sapientia 8. Senator 3. Scriptor 4. Statutum 1. Teſtamentum 1. Vendere 18. Vicem. Virtus 75. Vnctio 2. Vſura 224. Vxor 7. Chriſtus 166.394.

Diuiſio. ¶ Inſtructio fidei duplex, ſ. cathecumenorum circa baptiſmū, & populi Chriſtiani circa miſſam.3a.q.83.4.4m. Baptiſmus 129.146.

* Angelus 276.579. Annunciatio 2. Apparere 11. Baptiſm.° 77.78.129.176. Catechiſmus 5.&c. Cornelius 2. Creatura 8. Credere 12. Cultus 12. Damnatio 5. Energumenus 3. Epiſcopus 12. Euangelium 6. Filiatio 11. Honor 33. Illuminatio 7.&c. Lectoratus 5.&c. Maria 50. Organum 3.5. Paulus 4. Pedagogus. Præceptum 87.88.89. Proph.a 93. Prud.a 83. Purgatorium 2 Regere 8.13. Saluari 6.14. Scientia 161. Signum 14. Turbatio 3. Verbum 66.74. Vincere. Vinculum 1.

¶ Inſtrumentale. Actio 85.88.

Diuiſio. 1 ¶ INSTRVMENTVM duplex, ſ. coniunctum, & ſeparatum, quod non mouetur, niſi per coniunctum.3a.q.62.5.c./Po.4.c°.41./t Anima 2.lec.9.fi.l.

Inſtrumentum duplex, ſ. animatum, & inanimatū. In primo requiritur intentio ad effectum, non autem in ſecundo. 3a.q.64.8.1m./2.d.1.2.5.c./4.d.6.q.1.ar.2.q.1.1m.

* Cauſa 40.&c. Cooperari 6. Crea.° 29.30. Eſſe 19. Filiatio 6

3 Inſtrumentum animatum indiget habitu ad operandum, non autem inanimatum.12.q.68.3.2m./.3a.q.9.1.3m./.3.d.33.q.1.1.4m./.Veri.q.20.1.9m./.5.2m.

4 In inſtrumentis quaſi tota ratio ſpeciei, a fine ſumitur. 4.di.3.ar.1.q.1.c.

5 Motus comparantur ad inſtrumenta per quæ fiunt dupliciter, ſ. ut ad pri.a actiua, & vt ad ſubiecta; primo modo motus differunt ſpecie, non autem ſecundo modo. Veri. qu.22.10.2m. * Lingua 5.

6 De integritate inſtrumenti ſunt, quæ requiruntur ad operationem, ad quam inſtrumentum ordinatur.4.d.8.q.1.a.1.q.2.c.

7 Inſtrumentum ſemper conſequitur conditionem primi agētis in actu ſuo, in omnibus agentibus ordinatis. 2.diſtinctio 35.4.c.

8 Forma effectus eſt in inſtrumento, intentionaliter tātum 4.d.1.q.1.ar.4.q.4.c.

8 Oppoſitum uidetur dicere.2.d.18.q.2.3.2m. Reſp.° ſicut Dubio 637. Et 826.

Dum.748.

9 Populus Dei eſt ſicut inſtrumentum, quod non poteſt operari, niſi motu artificis, quod non eſt conueniens, q eleucis ſua artificem, ſed magis oportet ſubiici motui ipſius. Ipſe enim populus fuit ſecuris ad mactandum malos, ſerra ad diſcernendum bonos a malis, virga ad corrigendum, & baculus ad ſuſtentandum correctos. Iſa.10.me°.k.

10 Quanto inſtrumentum eſt magis proportionatum fini, tanto melius eſt, non autem quanto maius eſt. 22.q.188.7.2m.

11 Virtus dupliciter datur inſtrumento, ſ. inchoatiue, quando inſtituitur, & contemplatiue, quando mouetur a principali agente.3a.q.62.4.3m./q.72.3.2m./.4.d.1.q.1.ar.4.q.2.3m./.d.7.q.1.ar.2.q.3.3m./.d.23.q.1.ar.3.q.2.1m./. Po.a.q.3.7.7m.

* Abdicatio. Abſoluere 14. Actio 36.76.77.78.79.80.81.&c. Actus 178. Agens 20. Agere 29. Angelus 165. Anima 50.354 390. Ars 34. Auxilium 1.2. Baptiſmus 110.164.209. Beatitudo 68. Bonitas 215. Calor 34.30.21. Character 3.14. Ci 40.&c. Cælum 27.68.128.143.149. Cognitio 25. Creatura 21. Delectatio 22. Dæmon 57. Diffinitio 19. Docere 3.

12 Inſtrumentum non recipit virtutem, niſi vt continuatur principali agenti.4.d.1.q.1.ar.4.q.3.c./d.19.q.1.art.2.q.1.c. Ã.4.c°.56.fi.Po.a.q.3.7.7m./.Quodl.3.3.a.prin°.

* Effectus 21. Elementum 18.14.15. Euch.a 84.89.96.113.158 &c. Excluſio 4. Exorciſmus 3.5. Phantaſma 4. for.a 56.&c.58. Fortitudo 21.48.56. Fruitio 4. Gratia 71.&c. 88.&c. 101.&c. Ignis 15. Intellectus 105.148.246. Integrum 23. Inſtrumentum 30.32.41.&c. Lex 88. Liberum 34. Logica 2.21. Lumen 17. Mulum 46. Manus 1. Matrimonium 43. Medium 201. Membrum 7. Meritum 37.38. Miraculum 30.38.51. Mulier 6. Muſica. Mutatio 11.

13 Quando opus perficitur pluribus inſtrumentis, virtus inſtrumentalis non eſt complete in vno inſtrumento, ſed incomplete in vtroque 3a.q.62.4.4m./q.82.2.1m./.4.diſt. 8.q.2.a.5.6m. Forma 36.38.inf.

* Natura 418 Operatio 72. Oratio 65. Originalis. Paſſio 99.119.220. Peccatum 33.246.263.303. Pœna 89. Permixtum 126. Perfectio 68.&c.77 &c. Philoſophus. Piatur. 2. Republic 2. Reſurrectio 52.

14 Virtus inſtrumentalis, eſt incompleta, & intentionalis.3a.q.62.4.c./q.63.5.2m./.4.d.1.q.1.ar.4.q.2.c./q.4.c./.d.8.q.2.3.c./.Veri.q.16.2.2m./.q.27.4.4m./17.c./.1.c°.q.3.7.7m./.14m./.q.6.4.6./. Vnio 5.18m.

* Sacram 52.&c.95.103. Semen 8. Signum 9. Solitudo. Terrere 14. Vas 1. Viri 271. Vita 56. Vnio 17. Vox 41. Vſura

15 Virtus inſtrumenti, per ſe loquendo, non eſt in proprio in genere, ſed reducitur ad genus & ſpeciem virtutis perfectæ.3a.q.62.4.2m./.q.63.2.c./.4.d.1.q.1.ar.4.q.2.1m./.3m.

¶ Chriſtus 55.167.

16 Virtus inſtrumenti non eſt in ſubiecto, ſecundum conditionem eius ſicut formæ perfectæ, ſed ſecundum conditionem agentis principalis.3a.q.63.5.1m./.2m.

17 Virtus ſpiritualis, non poteſt eſſe in corpore ſecundum eſſe completum, ſed intentionaliter & inſtrumentaliter.3a.q.62.3.1m./.4.d.1.q.1.a.4.q.2.4m./.Veri.q.27.4.4m.

18 Omnia, quæ poſt Deum ſunt ipſius quaſi inſtrumenta quædam ſunt, & intellectualis creatura quaſi inſtrumenta quædam ſunt, quæcunque poſt ipſam ſunt.cont.2.c°.23.4m./3.c°.100.2m.

¶ Inſufficientia. Actio 86. Anima 278. Coactio 2. Deus 720 440. Fides 76. Gratia 71.72. Ieremias 2. Imaginatiua 5. Iuſtificatio. Peccatum 259.

¶ Inſula. Corſica. Gallici. Sicilia.

¶ Inſultus. Fortitudo 48.

¶ Inſurgere. Fortitudo 50. Ira 30. Symbolum 71

¶ Integrum & perfectū, ſunt idē realiter, & differunt ratione. Dion.a.prin°.

* Adam 38. Anima 255. Aial 77. Aſſumere 43. Blaſph.a 27. Bonitas 194.199.227. Cautela. Confeſſio 53.54. Contritio. 1. Defect.u 67. Deus 388. Fiducia 4. Finitum 3. For.a 41.42. 43. Fortitudo 35. Gloria 20. Gr.a 178.179. Igno.a ſeu Imprudentia 2. Innoc.a 2.4.15. Initium 6. Ioannes 10. Iuſtitia 12. 43. Motus 19. Ois 1. Operatio 15. Oratio 10. Ordo 70. Pars 47.&c. Peccatum 12.18. Pœnitentia 86. Prædicari 11.15.16. 29. Prud.a 48. Pulchrit.° 1. Religio 36. Reſurr.° 28 41. Sacram 35.238. Sanguis 3.9. Sanitas 7. Symbolum 10. Sinderesis 8. Status 4.7.8. Subſtantia 14. Temperantia 9.18. Vas 3. Virginitas 3.8.32.33.34.35. Virtus 175.228.268. Vnio 2.&c. Vniuerſum 3.5. Chriſtus 178.

¶ Intellectio. Angelus 197. Appropri.° 5.16. Tempus 34.35.

¶ Intellectiuũ. Alteratio 12. Amor 156.157. Angelus 52.387. 48. Aia 23.41.84.237.254 Aial 1.37. Appetit.° 87.&c. Apprehēſio 3 Character 17. Cogn.u 44 48.51. Cōpar.° 2. Cōtritio 5.&c. Dæmō 3.7.&c. Dolor 0. Habitus 33.50.&c. Hō 1.&c. Imago 9. Intellect.° 38.138. Intētio 5. Iuſt.a 10. Liberũ S. Memo.a 8.&c. Mens 2. Paſſio 23.24 Peccatum 311. Tempus 34.35. Tranſumptio. Verbum 1.13.&c. Veritas. Viſio 1.25.

Intel-

In

Vnio. 1 ¶ INTELLECTVALIS ſubſtantia non poteſt finiri formaliter corpori, niſi corpori humano. 1ª.q.6.51.1.c./.Con.2.cº.88./. liº.3.cº.108./.109 prioº /.liº.4.cº.32.1m./. Spiritu 2.6.7.o./. Ma.q.16.1.c. Anima 97. * Agens 5. Alteratio 11.12. Amor 283. Anima 42.44.172.215.252.323.325. Ars 1. Beatitudo 8. 13.59.89. Bonitas 162. &c. Cœlum 37.38.64.133. &c.

2 Neceſſe eſt aliquas eſſe intellectuales creaturas a ſolo intellectu comprehenſibiles. 1ª.q.40.1.c./.℥.2.cº.45. * Dæmon 3. 7 &c. Euchariſtia 145. Finis 134. &c. Forma 159. Habitus 68. Homo 1.25. Illuminatio 7. Imago 37. Intellectus 91.126.

3 Omnis ſubſtantia intellectualis eſt incorporea. 1ª.q.50.1.c./. ℥.2.cº 48./ Ma.q.16.2.o./.Quol 9.6.c./.Opu.15.cº.18.
* Liberum 17. Motus 72 Nemo. Perſona 3. &c. 14. Prophetia 8. &c. 34 &2. Prouidentia 39. Ratio 2 5.15.16.28. Rationale o. Scientia 149. Separatio 2.

4 Nullum intellectuale eſt materiale. 1ª.q.50.2.c./. 2.d.8.q.1. 1.c.prinº./.℥.2.cº.49./ 54./.1m./.Quol.9.6.c /.Opuſ.3.cº.75./.Opuſ.15.cº.18 *Solertia 5.

5 Subſtantiæ intellectuales, ſunt incorruptibiles. 1ª.q.50.5.o./. q.4.75.6.c.fi./.Con.2.cº.54./.78./.Opuſ.3.cº.74./.84 /.Opuſcu.15.cº.17. *Subſtantia 17.18 35.

6 Omnis ſubſtantia intellectualis, eſt uiuens. 1ª.q. 29.1.c./.q6. 59.1.c./.1m./.1.d.25.1.1.c./.Con 1.cº.72./ liº 2.cº.46./. liº.4. cº.19.1m./.3m./.Ver.q.23.1.2./.q.24.2.3.o /. Opuſcu.3.cº.76. *Veſtigium 7. Virtus 195. &c. Viſio 1.3.5. &c.

7 In natura intellectuali ſunt duæ ſolum operationes, ſ.intelligere, & uelle Opuſ.35.

Duᵐ.794. 8 Oppoſitum uidetur dicere a ſimili. 1ª.q.54.5.2.1./.1.d.3.q.4. 1.o./.Ver.q.7.3.3m. Reſpondeo ſicut dubio 866º.
Viſio 7. 8.

9 Creatura intellectualis, eſt perfectior uniuerſo intenſiue, non autem extenſiue, ſed econuerſo. 1ª. q 93 2.3m.
* Vita 15.

10 Natura intellectualis, non eſt æqualiter in angelo, & in homine, ſed in angelo eſt multo nobilior. 2.d.16.4.1m.
¶ Intellectualitas. Anima 323. Aſſimilatio 6.7. Sindereſis 4. Veſtigium 1.
¶ Intellectum. Accidens 20. Actualitas 1. Analogia 18.19. Ancilla. Angelus 116. Annexum 1. Apprehenſio 3 4 Ariſtoteles 7. Cayphas. Carentia. Cauſa 2. Clamor 2. Cogitatio 3. Cognitio 12. Comparatio 3. Conceptio 5. &c. Creatio 21. Damnatio 24.62. Datio 27. Deus 5.97.101.173.215.412. Dicere 2.4. Dimenſio 12.13.14. Eſſe 57 86. Aeternitas 6. Euchariſtia 103. Excluſio 3 Facere 3. Fœlicitas 1. Forma 165. Honor 18. 34. Idea 3.5.10.11.24. Imprecationes. In 27. Indiuiduum 30. Indulgentia 21. Infinitum 1.27.28. Initiaos 18.34. Intellectus 23.37.38.39.40.57. &c. 103. &c. 107. &c. 117.121.123.127. 226. &c. 262. Intentio 23.24.17. Iudæi 18.19.21. Iudith. Iuramentum 18.22 Logica 3.8. Lumen 18.22. Macula 7. Materia 8.34. Matrimonium 140. Motus 55. Negatio 5. Officium 3. Operatio 22. Oppoſitio 6. Origenes 7. Papa 3 Peccatum 125. Pecunia 1. Perfectio 58.81. Perſona 26. &c. Præceptum 60.64.102.135. Prædicari 4. Propter 5.6. Ratio 41. Scientia 112. Scriptura 10.104. Symbolum 2.5. Simpliciter 3.4. Solus 4.6.7. Spiritus 27. Stridor. Subſiſtentia 9. Verbum 1.2.8.9.15. Verum 4. Vita 22. Viſio 94.188 213 294.

Quid. 1 ¶ INTELLECTVS dicitur quaſi intus legens. Intellectus enim nomen, ſumitur ab intima penetratione ueritatis. Vnde actu intelligere aliquid, eſt actu cogitare, ſecundum Auguſtinum. 22ſ.q.8.1.c./.3m./.q.49.5.3m./.1.d.3.q 4.5.c./. 3 d.35.q.2.ar. 2.q.1.c./.4.d.49 q.3.22.5.q.1.c./.Ver.q.1.12 c./ q.15.1.c.
* Actus 118. 120. Alteratio 21.22. Angelus 289 Anima 170.

2 Intellectus eſt potentia, realiter diſtincta ab eſſentia animæ. 1ª.q.79.1.o. Anima 240.
* Anima 49.50.51. Auerroes 2. Bonitas 196.

Duᵐ.749. 3 Oppoſitum uidetur dicere. Spiritu 11.7m.fi. Reſpondeo ſicut Dubio 197.
* Caligo. Cogitatiua 2. Dæmon 3.7. &c. Deus 93.128.159.

4 Intellectus eſt potentia paſſiua. 1ª q.79.2.o /.3.d.14.ar.1.q.2. c./ 2m./.℥ 2.cº.59./.Ver.q.16.1.13m.
* Elephas 1.2.3.

Duᵐ.750. 5 Oppoſitum uidetur dicere. Ver.q.1.6.c. Reſpondeo ſicut dubio 794º.
* Eſſe 96. Fides 1.55. &c. 143. Forma 159. Habitus 68.

6 Nulla creatura poteſt intelligere, niſi per intellectum, qui eſt potentia paſſiua. 3.d.14 ar.1.q.2.c.
* Hæreſis 84.147. Homo 1. &c. 25.26.28.

7 Intellectus paſſiuus, ſecundũ aliquos eſt appetitus ſenſitiuus, ſed ſecundum alios eſt potentia cogitatiua. 1ª.q.79.2.2m./. 12ſ.q.51.3.c./.4.d.50.q.1.1.3m./.Con.2.cº.59./.72.10m./.Spiritu 9.c./.Anima 3.lec.10.fin.d.
* Imago 25.30.32. Ingenium o. Liberum 17. Mundus 24. Prudentia 11. &c. 48.82. Ratio 2.3.23.26. &c. Scient. 2 5.8.35.

In

8 Intellectus dupliciter poteſt conſiderari, ſcilicet, ut potentia, & ut radicatus in eſſentia animæ. Secundo modo eſt actus corporis, & forma eius, non autem primo modo. 3ª.qu 49.7. 1m./.3.d.15.q.2.ar.3.q.2.2m. Anima 148. * Animal 49.50.51 Mundus 24. Neceſſitas 25. Diuiſio.

9 Intellectus dicitur dupliciter, ſcilicet anima intellectiua, ſed denominatiue, quaſi a principaliori ſua uirtute, & potentia intellectiua. 1ª. quæſtio.79.1.1m./. Spiritu 11.7m./. Anima 3. lec. 8. princip º.

10 Intellectus dupliciter, ſcilicet intellectus poſſibilis, & intellectus paſſiuus. 12ſ.q.51.3.o./.q.71.4.c./.1.d.17.q.2.o./. cont.2. cº.60./.Ver.q.1.9.11m./.13m.

11 Intellectus ſumitur quadrupliciter, ſcilicet pro obiecto, potentia, habitu, & actu. Ver.q.17.1.c. * Ratio 23.16. &c.

12 Intellectus quadruplex, ſcilicet agens, poſſibile, in habitu, & in actu ſiue adeptus. 1ª.q.79.10.c./.1.d.17. q.2.1.c. princº./. Opuſ.3.cº.83./. Anima 5.1m./.Opuſ.43.cº.6.

13 In intellectu ſunt quatuor realiter diſtincta. ſ. ſpecies, actus, res intellecta, & verbum. ℥.1.cº.53./.Liº.4.cº.11./.Poª.q.8.1. c./.q.9.5.c./ Spiritu 9.6m./.Quo. 5.9.0. Op.53. Ob.
* Recipere 1. Semen 17. Stultitia 10. Virtus 181.196 &c.

14 Immo verbum eſt operatio, ſcilicet intelligere, uel eſt ſpecies intellectus. 1.d.27.q.2.2.c. Reſp. Duº.751º. Duᵐ.751.

15 Intellectus eſt in potentia ad formas vniuerſales, materia uero eſt in potentia ad formas indiuiduales, ideo differunt realiter. 1ª.q.75.5.1m./.2m./.2.d.3.q.1.1.3m./.d.17.qu. 1.2.2m./. Spiritu 1.c.fi. Vniuerſum 5.

16 Intellectus hominis, multiplicatur ſecundum multitudinem corporum, contra Auerroem commentatorem. 1ª.q.76.2.o./. q.79.5.o / q.117.1.1.c./.q.118.2 2m./.12ſ.q.50.4.c./.2. d.17. q.2.1.o./.d.19.1.c.fi./.d.28.5.c./.C6. 2.cº.58./. 72./.74./.75. /.Poª.q.3.10.4m./.Spiritu 9.10.o./. Anima 3.5.o./. Opuſc.3. cº.85./.86./.Opuſ.16.o./.Pſal.32.fi.o.C./.Cauſis lect.4 fi.e./. Anima 3.lec. 8 fi.

17 Intellectus habitus comparatur ad ſcientiam, ſicut unum & indiuiſibile ad multa, quia intellectus habitus reſpondet propoſitioni immediate, ſcientia uero reſpondet concluſioni. Poſter.lect.36.fi.h.E./.liº.2.fi.

18 Ens in communi, eſt obiectum intellectus. 1ª.q.5.2.c./. q.55. 2.c./.q.79.7.c./.9.3m./.q.82.4.1m./.qu.87.3.1m./.q.105.4.c./. 12ſ.q.9.1.c./.q.10.1.9m./.3.d.14.ar.1.q.2.c./.d.31.q.2.4.5m./ Cõ 2.cº.98./.Ma.q.6.c./.Opuſ.42.prinº. Obiectum.
* Actualitas 1.

19 Immo uerum eſt obiectum intellectus. 1ª.q.54 2.c./. quę 55. 1.c./.q.82.4.1m /.q.87.3.c./.1m./.4 2m./.12ſ.q.2.8.c./.q.3.7. c./.q.9.1.c./.3m./.q.10.1.3m./.q.60.1.1m./.22ſ.q.4.1.c./.q 25. 2.c./.3ª.q.46.3.4m./.2.d.25.2.c./.d.39.q.1.2.c /.3.d.14.art.1. q.2.c./.d.17.ar.1.q.3.3m./.d.23.q.1.2.3m./.d.27.q.1.4.c./.d.33 q.2.ar.2.q.1.3m./.Con.3.cº.26.1m./.107.8m./.Ver.q.22.11. 15m.fi /.q.14.7.c /.q.27.1.7m./.Ma.q.6.c.medº.F /.q. 10.2.o. prinº./.Ve.q.1.6.5m./.7.b.2./.Met.6.le.fi.c.fi./.Eth.9.le.2.fi.1.
*Adam 10.28. Addere 10. Analogia 18.19. Angelus 314.318. &c.393. Anima 205. Ariſtoteles 7.

20 Immo uerum relatum ad opus, eſt obiectum intellectus practici. 1ª.q.55.1.c./.q.79.7.c./.11.2m./.q.87.3.1m./. q. 105. 4. c./.12ſ.q.10.1.3m./.3.d.23.q.2.ar. 3.q.2.c./.Veri.q.22.10.4m. Ob.
*Bonitas 102.103.108. Cæcitas 1.3. Coactio 3.8.

21 Immo quod quid eſt, eſt obiectũ intellectus. 1ª.qu.17.3.1m./. q. 18 2.2./.q.57.1.2m./.q.58.5.c./.q.67.3.c./.q.85 5.6.c./.12ſ. q.3.8.c./.q.10.1.3m./.q.31.5.c./.2ſ.2q.8.2.c./.3ª.q.10.3.2m./. q 76.7.c /.2.d.13.3.c./.3.d.23.q.1.2.c./ d.35 q.5.ar.2.q.1.c./. 4 d.12.q.1.ar.1.q.2.2m./.Con.2.cº.58.4m./. liº.3. cº. 41./.56. 4m./.108.3m./.Ver.q 1.12.c./.q.8.7.fi./.q.10.4.1m./.q.14.1.c./.q.15.2.c /.3m./.3.1m./.q 25.3.c./.Trin.18.2m./ Opuſ.3.cº. 85 Opuſ.43.cº.6./.2ſ.Cor.12.lec.1.meº.D./.1ſ.Tim.6.lect.3. meº.D./.Eth 6.lec.1 fi /.k I./ Anima 3.lec.8.prinº.b./. le.11. fin.e./.Senſu.lect.10.medº.E.K./. Cauſis lec. 6.fi. A /. Perier. lect.10.prinº.a.C.
*Conceptio 5. Cõtingens 8.9.10. Creatio 11. Deus 101. 290. Dicere 4. Differentia 12. Diffinitio 44.

22 Immo ſubſtantia eſt obiectum intellectus. 12ſ.q.9.2.c./.3m./. q.75.5.2m./.2.d.13.3.c./.3.d.31.q.2.4.5m./. Veri.q.8.7.fin.

23 Immo quidditas, ſeu natura rei materialis eſt obiectum intellectus hominis ſecundum præſentis vitæ ſtatum. 1ª.q.12. 4.11.c./.q.84 7.8.c.q.85.5.c /.3m./.8 c./.q.86.2.c./.quæſt.87. 1.2m./.3.c./ 1m./.q.88.3.c /.2.c.princº./.3m /. 3.diſt.23.q.2./. Opuſc.29./. Anima 3.lec.8.fin. Cogitatiua 4.
* Dimenſio 13.14.

24 Immo quidditas rei materialis eſt obiectum cogitatiuæ potentiæ. Opus 29. Cogitatiua 3.
* Ens 24 25. Aeternitas 6. Excluſio 5.

25 Immo vniuerſale eſt obiectũ intellectus. Nã natura rationalis excedit ſenſitiuã quantũ ad cognitionis obiectũ, quia ſenſus

nullo modo poteſt cognoſcere vniuerſale, cuius ratio eſt cognoſcitiua.1ª.q.85.1.c./.3.4^{m}./.12ſ.q.5.1.1^{m}.prinº./.21ſ.qu.58.5.2^{m}. ºFacere 3.

26 Immo phantaſma eſt obiectum intellectus poſſibilis. 12ſ.qu.50.4.1^{m}./.2.d.8.5.c./.d.20.q.2.2.n./.d.23.q.2.1.3^{m}./.d.24.q.2.2.1^{m}./.3.d.14.ar.5.q.2.c./.d.27.q.3.1.c./.d.31.q.2.4.c./.Ȝ.2.cº.72./.cº.79.5^{m}./.94.2^{m}./.Ver.q.10.2.7^{m}./.20ª.q.5.9.22^{m}./.Anima.1.11^{m}./.2.c./.15.c./.2^{m}./.5^{m}./.6^{m}./.8^{m}./.q.2.6.c./.q.10.9.c./.Con.3.cº.43./.Ma.q.16.12.3^{m}./.7.11.3^{m}./.Opuſ.16.cº.1./.Opuſ.43.cº.6.Phantaſma 5.&c.
°Falſitas 1.4.&c.Fœlicitas 1.&c.

27 Immo phantaſma non eſt proprium, & propinquum obiectum intellectus.3ª.q.11.2.1^{m}./.3.d.51.q.2.4.5^{m}./.Ver.q.2.6.c./.q.10.1.c.

28 Immo ſpecies intelligibilis eſt propriũ, & propinquum obiectum intellectus. 5ª.q.11.2.1^{m}./.2.d.20.q.2.2.2^{m}./.3.di.31.q.2.4.5^{m}./.Anima 15.16^{m}.
Oppoſitum uidetur dicere.Ȝ.2.caº.74.2^{m}./.Spiritu 9.6^{m}./.Opuſ.3.cº.85./.Anima 5.le.8.fi. °Fides 1.143.

30 Immo verbum mentis, eſt obiectum intellectus. Con.1.capº.53./.Liº.2.cº.74.2^{m}./.Poª.q.9.5.c.
°Forma 159.Idea 5.5.10.11.14.

31 Immo deus eſt primum obiectum intellectus. Nam optimũ obiectum intellectus non practici, ſpeculatiui, eſt bonum diuinum.12ſ.q.3.5.c./.1.diſtinct.1.quæſtio.1.1.c.prinº./.Vir.quæſtio.1.7 b.1./.Opuſc.61.capº.26.prinº. Reſpondeo ſicut Dubio 752º. Du^{m}.752.
°Imaginatio 1.Imaginatiua 5.Imperfectio 5.In 25. &c. Indiuiduum 38.

32 Ratio, & cauſa veritatis alicuius obiecti, primo apprehenditur a potentia intellectiua.12ſ.q.1.1.c./.Quol.7.5.c.
°Infinitum 8.20.27.&c.

33 Ens eſt primũ cadens in intellectu.1ª.q.5.2.c./.qu.11.2.4^{m}./.12ſ.q.55.4.1^{m}./.q.94.2.c./.1.d.8.q.1.3.c./.di.19.q.5.1.2^{m}./.8^{m}./.d.24.q.1.3.2^{m}./.Ver.q.1.1.c./.q.21.1.c./.4.4^{m}./.Poª.q.9.7.6^{m}./.Quol.8.4.c./.Ente prinº./.Opuſ.42.prinº./.caº.2./.Opuſ.55.fi./.Meta.lec.2.meº.h.B./.Liº.4. lec.6.medº.c.F./.liº.10.lec.4.meº.c.A./.liº.11.le.5.prº.2.I./.Cauſis le.6.fi.k.
°Inſtans 21.32.32.

34 Primo intelligitur ens, ſecundo non ens, tertio diuiſio, quarto vnum, quinto multitudo.1ª.q.11.2.4^{m}./.1.d.24.q.1.3.2^{m}./.Poª.q.9.7.15^{m}./.Opuſ.42.cº.2.fi./.Meta.4.lect.3. prinº.2./.Libº.10.lect.4.meº.c. A.
°Lux 16.Malum 5. Medium 21.

35 Tota cognitio qua intellectus cognoſcit ea quæ ſunt in anima, fundatur ſuper hoc, quòd cognoſcit obiectum ſuum.3. d.25.q.1.2.5^{m}.

36 Intellectus noſter per obiecta uenit in cognitionem actuum, & per actus in cognitionem potentiarum.1ª.q.87.3.c.fin./.q.94.2.c.fi./.2.d.23.q.2.1.c.fi./.5.d.23.q.1.1.3^{m}./.q.2.1.c./.principº./.Veri.q.2.2.2^{m}./.q.21.13.c.prinº./.Anima 16. 8^{m}.fi./.Ma.q.16.8.6^{m}./.Anima 2.lec.6.fi. Intellectus 152.

37 Intellectus noſter intelligit ſe, & actum ſuum, & ſpeciem intelligibilem, reflexiue, non autem primo.1ª.q.14.2.3^{m}./.q.76.2.4^{m}./.q.85.2.c./.q.87.1.3.o./.2.d.23.quæſt.2.1.c.fi./.3^{m}./.3.d.23.q.1.1.5^{m}./.Ȝ.2.cº.74./.libº.4.cº.11./. Veri.q.2.2.2^{m}./.qu.10.9.c./.10^{m}./.Opuſ.3.cº.85.fi./. Anima 2 lec.6.fi./.Liº.3.lec.9.prinº.b. °Menſura 22.&c. Moyſes 2.2.3. Nocens 2.5 Paſſio 26.43.44.

38 Intellectus noſter cognoſcit ſe, non per eſſentiam ſuam, ſed per actum ſuum dupliciter, ſcilicet uel particulariter, ideſt dum quis percipit ſe habere animam intellectiuam, dũ percipit ſe intelligere, vel in vniuerſali, ideſt conſiderando naturam intellectus ex actu eius. Ad primum modum ſufficit eius præſentia, non autem ad ſecundum, ſed requiritur diligens, & ſubtilis inquiſitio.1ª.q.87.1.o./.qu.88.2.3^{m}./.q.89.2.c./.q.94.2.c./.Con.2.cº.74.

39 Intellectum duplex, ſcilicet primum, ideſt ſpecies intelligibilis, quæ eſt perfectio intellectus, & ſecundum, ideſt res cuius eſt ſpecies, ſicut eſt duplex uiſum 1ª. q.14.5.2^{m}./.3^{m}./.1.di.35.2.c./.1^{m}. °Prædicari 24.Præintelligi.Præſentia 1.3.Prius 2. Rectitudo 5.5.

40 Id quod primo intelligitur, eſt res, cuius ſimilitudo eſt ſpecies in intellectu, quæ non intelligitur primo, ſed reflexiue.1ª.qu.85.2.o./.Con.2.cº.74.2^{m}./.Liº.4.cº.11./.Ver.q.16.c.fi./.qu.10.9.c./.10^{m}./.Poª.q.7 9.c./.q.8.1.c./.Spiritu 9.6^{m}./.Anima 2.5^{m}./.Opuſ.3.capº.85.

41 Id quod concipitur de re, ideſt uerbum, eſt primo, & per ſe intellectum, non autem res, nec ſimilitudo eius.Con.1.caº.53./.liº.2.cº.74.2^{m}./.Poª.q.6.5.c.
°Relatio 44.51.87.88.94.95.Senſus 2.4.5.6.15.16.Similitudo 9.11.27.30.31.Subſtantia 19.20.

42 Actiuum intellectus duplex, ſcilicet principale, ideſt lumen

intellectus agentis, & mouens motum, ideſt ſpecies intelligibilis, ſicut eſt duplex viſum 3.d.14 ar.1.q.2.c. °Theologia 1.&c.Tranſumptio. Verbum 0.Veritas 2.&c. Verum 4. Virtus 196.Viſio 1.&c. 8.10.

43 Intellectus noſter, in hac vita non cognoſcit ſubſtantias ſeparatas a materia, quantum ad quid ſunt, quia ſunt ordine naturæ ſupra nos, ſed quantum ad quid non ſunt. 1ª.qõ.64.1.1^{m}./.q.89.2.3^{m}./ Anima 16.c.fi. °Vnitas 5.14.37.Vox 6.9.11.12.Chriſtus 132.142.&c.

44 Corpora cœleſtia nõ poſſumus hic intelligere quid ſunt, ſed quid non ſunt. Anima 16.c.fi.

45 Intellectus noſter intelligit ſimplicia, & enuntiat per modũ cuiuſdam compoſitionis, ſed Deus econuerſo 1ª.q.50.2.c./.22ſ.q.1.2.c./.1.d.4.q.2.1.c./.Ver.q.22.11.c./.7^{m}./. Ma.q.16.6.19.Deus 105.

46 Intellectus dupliciter fertur in ſuum obiectum.ſ. in naturã obiecti, & prout eſt abſtractum per actum animæ a conditionibus materialibus.Opuſ. 42.cº.15.prinº.

47 Res materiales ſunt in intellectu noſtro ſimpliciores, quàm in ſeipſis, econuerſo autem immateriales, & quæ ſunt ſupra intellectum.1ª.q.50.2.c.fi./.2:ſ q.25.6.1^{m}./.Ver.q.19. 1.c./.q.22.11.c./.Aia 15.c./.Vir.q.2.3.13^{m}./.1ª. Cor.2.le.2.inº.k.

48 Singularitas repugnat intellectui, rõne materiæ, nõ autem ſecundũ ſe. Iõ indiuiduũ immateriale, eſt intelligibile ĩ actu. 1ª.q.56.1.2^{m}./.q.76.2.5^{m}./.q.79.6.2^{m}./. q.86.1.c./.3^{m}./.2.d.17.q.2.1.3^{m}./.contra.2.cº.74.2^{m}./. Ver.q.2.2. 4^{m}./.q.8.7.3^{m}./.Spiritu 9.15^{m}./.Anima 2.5^{m}./.3.17^{m}./.17.5^{m}./.Opuſ.3.cº.85.fi./.Opu.16.cº.fi./.Opu.29./.Opu.55./. Opu 56./.

49 Intellectus noſter non cognoſcit ſingularia, ſed tantũ uniuerſalia 1ª.q.14.11.1^{m}./ contra.1.cº.44.4^{m}./.cº.63.1^{m}./.cº.65.7^{m}./.8^{m}./.liº.2.cº.74.fi./.cº.79.5^{m}./.4^{m}./.5^{m}./.Ve.q.2.4.1^{m}./.5.c.fi./ 1^{m}./.2^{m}./.3^{m}./.6.u./.q.10.5.1^{m}./.2^{m}./.3^{m}./. Opu.3.cº.132.133.prinº./.Ethi.6.le.1.fi./.Anima 2.lec.12.meº.b./.Poſter.lec.30.fi./.lec.38.fi./.Periher.lect.14.mº. f. E./.Senſu le.1.me.c.H./.Memo. le.prº.b.

50 Oppoſitum videtur dicere 1ª.q.86.1.o./.12ſ. q.47.3.1^{m}./.2.d.3.q.3.5.1^{m}./.4.di.50.q.1.3.o./. Ver.q.2.5.6.o./.qõ.10.5.o./.Quol.7.5.o./.Opuſ.29./.Anima 3.le.8.prº.b.fi.meº. c.fi.Reſpondeo Dubº.753ᵘ.

Duᵐ.753ᵐ.

51 Intellectus nr̃ nõ intelligit indiuiduũ materiale primo, ſed reflexiue 1ª.q.14.11.1^{m}./.q.50.2.c.fi./. q.56.1.2^{m}./.q.57.2.1^{m}./.q.86.1.o./.3.4.c./.q.89.4. c./.1^{m}./.12ſ./. q.47.3.1^{m}./.1.d.36.q.1.1.1^{m}./.2.d.3.q.3.3.1^{m}./.4.d.50.q.1.3.o./.Ȝ.1.cº.63.1^{m}./.65.8^{m}./.Liº.2.cº.97.fi./.Ver.q.2.4 1^{m}./.5.6.o./.9.c./.q.10.5.o./.Ma.q.16.7.5^{m}./.Aia 20.o./. Quol.7.3.c./. Quol.12.12.o./.Opu.5.cº.135./.Opu.29./.Ethi.6.le.1.fi./. Anima 2.le.12.mº.b./.liº.3.lec.8.meº.c./.Poſter.lec 30.fi./.lec.38.fi.

52 Intellectus qui eſt ſemper in actu, nõ intelligit priuationẽ.ſ. primo, ſed per habitũ 1ª.q.14.10.1^{m}./.1.d.56.q.1.2.c./.1^{m}./.Con.1.cº.71.8^{m}./.Ver.q.2.15 3^{m}./.Quol.11.2.4^{m}.

53 Nullus intellectus põt intelligere plura, vt plura, ſed vt vniũtur 1ª.q.12.10.o./.q.14.7.c./.1^{m}./.q.22.5.3^{m}./.q.58.2.o./.q.85.4.o./.5.1^{m}./.86.2.c./.3^{m}./.12ſ.q.12.3.3^{m}./.q.54.1.3^{m}./.q.113.7.2^{m}./.22ſ.q.8.1.5^{m}./.1.d.5.q.4.5.2^{m}./. d.57.q.4.1 c./.2.d.3.q.2.c.fi./.q.5.4.o./.d.10.4.5^{m}./.d.11.q.2.5.4^{m}./5.d.14 2 2.q.4.o./.d.55.q.1.2.3.q. 3.3^{m}./.4.d.15.q 4.ar.2. q.5.3^{m}./.d.17.q.1.2.5.q.3.2^{m}./.Ȝ 1.cº.48.2^{m}./.cº.55.liº.2./cº.60.fi./cº.fi./.Ver.q.2.9.c./.q.8.14.o./.q.26.10. 10^{m}./. Ma.q.16. 4.c./.Vir.q 4.2.3^{m}./.Aia 18 3^{m}./.Quol.7.2.o./.14.5.fi. /. Opuſc.3.cº.151./.133 /.Meta.6.lec.fi prº.b./.Periher.le. 14. mº.f.D. Plura.

54 Intellectus noſter põt intelligere infinita in potentia, & ſucceſſiue, non autem infinita in actu, nec in habitu diſtincte.1ª.q.28.4.2^{m}./.q.86.2.o./.q.87.3.2^{m}./.1.d.17.q.1.5.4.fi./.3.d.15.q.2.ar.1.q.2.c./.Ver.q.2.9.b. 3./.c./.q.8. 5. 5^{m}./.Opuſc.3.cº.132./.Opuſ.9.q.81.

55 Actũ intellect⁹ oportet eẽ vnũ, vel multos, ſcd̃m vnitatẽ, vel multitudinẽ principij, quo aliq̃d intelligitur. Poª.q.5.16.15^{m}.

56 Subiectũ, & pdicatũ, vt ptes vnius ppõnis ſimul, vna intellectione intelligũtur, nõ aũt abſolute 1ª.q.58.2.c./.12ſ. q.113.7.2^{m}./.3.d.14.21.2.q.4 c./.contra.1.cº.55./.Ver.q. 8.14.c.fi./.Quol.7.2.o./.14.5^{m}./.Perier.lec.14.meº.f.D.

57 Eodem actu intelligitur concluſio, & prin^{m}. vt eſt ratio concluſionis, non autem abſolute 12ſ.q.8.5.c./.q.12.4.c./.2.d.58.4.c./.2.d.38.4.c./.3.d.14.21.1.q.4.c./.Ver. q.22.14.c./.3^{m}.

58 Eodem actu, ſimul intelligitur obiectum materiale, & formale. Ver.q.8.14.6^{m}.

59 Oppoſitum videtur dicere a ſimili 12ſ.q.8.3.2^{m}./. q.12.4.c.1.d.17.q.1.5.c./.contra.1.cº.77.1^{m}.Reſpº. ſicut Duº.103.

Duᵐ.754ᵐ

60 Eodẽ actu ſimul intelligit res cũ ſua pfectione.1ª.q.87.5.c./.2^{m}

61 Eadẽ intellectione, intelligitur obiectum, & intellectio eius, vt ratio, non autem vt obiectum 1ª.q.28.4.2^{m}./.q.87.3.2^{m}./.1.d.1.q.2.1 2^{m}./.d.10.5.2^{m}./.d.17.q.1.5.c./.4^{m}.

62 Eodẽ actu intelligitur verbum, & res in verbo, & eodẽ habitu 3.

tu 3.d.14.ar.1.q.4.c.

Actus. 63 Actio intellectus, eſt uita, ideſt operatio uiuentis, non autem eſſe eius.1ª.q.54.1.2m. *Accidens 20.65.

64 Intelligere comparatur ad intellectum, ſicut eſſe ad eſſentiā. 1ª.q.54.1.3.c./.Con.1.cº.45.2m.
* Actio 19.20.21.22. Actualitas 1.

65 Intelligere eſt ſimplex intuitus intellectus in præſens. 1.d.3.q.4.5.c. * Actus 26.27.170.186.Adam 1.

66 Intelligere noſtrum, eſt quoddam pati. 1ª.q.14.2.2m./.q.79.2.c./.12ª.q.22.1.c./.1m./.2.d.36.2.c./.3.d.15.ar.1.q.2.2m.fi./.d.25.q.2.ar.1.q.2.c./.d.23.q.1.2.3m.fi./.Con.2.cº.60.5m./.cº.71.76.82./.Ver.q.8.1.14m.fi./.3.3m./.6.c./.q.10.6.9m./.q.26.3.c./.5m./.15m./.16m./.17m./.Vir.q.1.11.11m. Opuſc.16.cº.1./.Anima 3.lec.7.priº.b./.lec.9.prinº. * Agens 3.13.&c.Amor 61.Analogia 18.19.Angelus 289. Anima 170.

67 Immo paſſio eſt cum abiectione alicuius. 1ª.q.14.2.2m./.Ani-
Duᵐ.755. ma 11.1m.fi.Reſpondeo dubio 755. * Animal 49.&c.

68 De ratione eius quod eſt intelligere, eſt q̄ ſit intelligens, & intellectum. Opuſ.53.prº. *Appetitus 91.&c.Apprehenſio 0.

69 Immo aliud eſt intelligere, & aliud intellectum.1ª.q.54.1.3.
Duᵐ.756. c./.Con.5.cº.45.2m./.Poª.q.8.1.c./.Opu.53.Reſpº.duº.756.
* Appropriatio 5.18.Aſſimilatio 1.2.4.10.&c.Aſſumere 11.

70 Intellectus apprehendēs rē una conceptione, perfecte apprehendit, quando autem pluribus, imperfecte.Opuſ.9.q.1.

71 Actio intellectus cuiuſcunque creati, dependet a deo, quo ad duo. Primo inquantum habet ab eo perfectionem qua agit, ideſt lumen. Secundo inquantum mouetur ab eo. 12ª.q.109.1.c. * Attributa 1.&c.14.22.Baptiſmus 76.

72 Intellectus mouet ſe.12ª.q.9.3.c. * Beatitudo 1.2.3.8.13 19.53.&c.60.72.&c.99.105.Cayphas.Cauſa 10.Cœlum 135.

73 Oppoſitum uidetur dicere.Con.1.cº.72.5m./.Liº.2.c.23.3m./.Quol.6.2.c.Reſpº.dubio 757º. * Circulus 3.4.

Duᵐ.757. 74 Intellectus mouet ſe, quia per hoc q̄ cognoſcit principium reducit ſe de potª. ad actum quo ad cognitionem cōcluſionū.12ª.q.9.3.c./.q.58.2.c./.Ma.q.6.c./.20m./.Anima 4.6m.
* Coactio 3.&c.Cognitio 12.&c.22.Commune 9.

75 Obiectum non mouet intellectum, nec ſenſum, niſi accipiat cognitionem ab eo.Ver.q.2.3.14m.

76 Quicunque intelligit, ex hoc procedit aliquid ab eo, ſcilicet verbum cordis.1ª.q.27.1.c.
* Concupiſcentia 9.12 14.15.16.

77 Operatio intellectus duplex, ſcilicet ſimplex apprehenſio, & compoſitio, & diuiſio.1ª.q.85.2.3m./.12ª.q.46.2.c.prinº./.22ª.q.83.1.ar.3./.1.d.19.q.5.1.7m./.diſt.38.3.c./.3.d.23.q.2.ar.2.q.1.c./.d.24.ar.1.q.2.c./.Ver.q6.14.1.c./.Spiritu 9.6m./.11.7m./.Quol.5.9.c./.Opuſ.48.cº.55.0./.Opuſc.53./.10.lec.1.prioº.D./.Meta.4.lec.6.meº.c.E./.Liº.6.le.4.meº.c.K./.Anima.lec.10.fi.d.A./.liº.3.lec.11.n./.Poſter.prinº. Periherme.prinº./.lec.3.prinº./.lec.4.meº.b./.lec.7.prinº.a.F./.3.fi. Abſtractio 2.
* Curioſitas 1.

78 Immo operatio intellectus eſt triplex, ſcilicet intelligentia indiuiſibilium, compoſitio, & diuiſio, & diſcurſus. 1.d.33.1.
Duᵐ.758. 3m./.Poſter.princiº./.Periherm.princiº. Reſpondeo ſicut dubio 43.

79 Compoſitio intellectus duplex, ſcilicet uniuerſalis cum particulari, & accidentis cum ſubiecto. Et ſemper eſt eorundem, ſicut compoſitio realis eſt diuerſorum. 1ª. quæſtio. 85.5.3m.

80 Solus intellectus hominis, intelligit cum diſcurſu, & componendo, & diuidendo, neceſſario. 1ª.q.58.3.4.5.0./.q.85.5.0./.3.d.35.q.2.ar.2.q.1.c.

81 Intelligere principia ſine diſcurſu, & intelligere concluſiones cum diſcurſu in anima non differunt ſpecie, quia utrunque fit per eaſdem ſpecies, abſtractas a phantaſmatibus. Anima 7.2m.

82 Intellectus cognoſcit abſtrahendo a materia particulari, & a conditionibus eius, non autem oportet a materia uniuerſali. Ver.q.10.4.6m.

83 Operatio intellectus quintuplex, ſcilicet intelligentia, ideſt ſimplex intuitus, inuentio, ideſt ordinatio ad aliud, excogitatio, ſapere, & diſpoſitio uerbi.1ª.quæſt.79.10.3m./.1.d.27.q.2.1.c.fi.
* Delectatio 65.77. Demonſtratio 0. Denominatio 1. Deus 159.

84 Eadem actione intelligitur intelligibile, & ipſum intelligere.2.d.3.q.3.1.c./.3.d.14.ar.1.q.4.c.

85 Actus intellectus duplex, ſ.actus rectus, & actus reflexus.1ª.q.27.3.2m./.q.87.3.2m.

86 Actio intellectus reflexa, includit actionem rectam, quia non poteſt ipſum intelligere intelligi, niſi intelligatur ipſum intelligibile. Et ideo licet ipſum intelligere primum, poſſit eſſe ſine ſecundo, ſecundum tamen non erit ſine primo. 1.d.17.q.1.5.4m./.Opuſ.72.q.4.

87 Intellectus habet duos actus, ſcilicet percipere, & iudicare de perceptis.22ª.q.45.2.3m./.Ver.q.28.3.1m.prioº.
*Electio 2.3.Elephas 1.2.3.

88 Iudicium intellectus de particulari actu duplex, ſcilicet conſcientiæ, in pura cognitione, & liberi arbitrii, in applicatione ad affectionem. Ideo ſecundum iudicium poteſt peruerti, & eſſe cum errore, non primo.Ver.q.17.1.4m.
*Ens 24.25 Error 1.2.

89 Oppoſitum uidetur dicere.12ª.qu.73.1.8.c.Reſpondeo ſicut Dubio 760. Duᵐ.759ᵐ
*Eſſe 96.Euchariſtia 149.Experientia 1.2.3.

90 Perfectum iudicium intellectus in nobis, non poteſt haberi, niſi per reſolutionem ad ſenſibilia, quæ ſunt prima principia noſtræ cognitionis.22ª. q.173.3.c./.Veri.q.12.3.2m./.quæſt.28.3.6m.
*Phantaſia 4. Fœlicitas 3.5.Fides 1.55.&c.143.

91 Operatio dicitur intellectualis dupliciter, ſ.elicitiue, & imperatiue. Secunda requirit locum quandoque, non autem prima.1ª.q.112.1.1m.

92 Tempus miſcetur ſecundæ operationi intellectus noſtri dupliciter.ſ.ex parte ſua accipiendo ſcientiam a continuo & tēpore.i.a ſenſu, & imaginatione, & ex parte intellectorum quæ ſunt in tempore. Sed intellectioni dei, primo modo tantum.12ª.q.113.7.5m./.1.d.38.3.3m./.4.d.37.q.1.art.5.qu.2.3m./.q.2.ar.1.q.3.3m./.Con.2.cº.102.5m./.Liº.2 caº.94.fi./.Ver.q.8.14 12m. Deus 104.

93 Intellectus eſt ſupra tempus corporalium, non autem ſpiritualium.1ª.q.85.4.1m.
*Finis 134.138.Forma 174.175.Frui 1.6.

94 Operatio intellectus, ſecundum duo perficitur, ſcilicet ſecundum lumen, quo ad iudicium, & ſecundum ſpeciem quo ad apprehenſionem.Ma.q.16 12.c.
*Fruitio 2 Generatio 73. Gratia 113.150. Habitus 47.Homo 25.26.Imago 25.30.32.In 25.&c.

95 Perfectio operationis intellectus, dependet ex duobus, ſcilicet ex perfecta conformitate ſpeciei ad obiectum, & ex perfecta unione ſpeciei ad intellectum.Con.1.cº.47.1m. Ob.
*Infidelitas 2.8.Ingenitus 3.8.Inſtans 18.21.22.31.

96 Principium operationis intellectus duplex.ſ. intellectus, & ſpecies intelligibilis. Et utrumque immediate a deo.1ª.qu.105.3.c.

97 In omni operatione qua intellectus noſter abſtrahit a phantaſmatibus, neceſſe eſt quòd abſtrahatur a ſenſibus. 22ª.quæſ.175.4.c.

98 In creaturis nihil nobilius, & perfectius eſt, quàm intelligere.12ª.q.31.5.c./.Con.2.cº.68.fi./.cº.79./.Liº.3.cº.89. fin./.Anima 5.c. *Intentio 7.

99 Vnus intellectus poteſt melius alio, rem aliquam intelligere dupliciter, ſ.ratione fortioris intellectus, & ratione meliorum ſenſuum, non autem ex parte obiecti. 1ª. q.12 6.0./.qu.85.7.0./.4.d.49.q.2.4.1m./.Ver.q.2.2.11m. Ob.
*Iudicium 10.

100 Intellectus intelligit aliquando rem aliter, quàm ſit 1ª.q.85.1.1m. Abſtractio 2. Ob.
*Iuramentum 18.26.

101 Immo intellectus non errat.1ª.q.57.1.2m./.2.d.39.q.3.1.c.fi. Reſpondeo Dubio 760º.
*Iuſtitia 36.42.Litera 2.3. Loqui 1.5.

102 Intelligere rem aliter quàm ſit, contingit dupliciter, ſcilicet ex parte obiecti, & ex parte intellectus. Primum eſt falſum, non autem ſecundum, uel uerum eſt quòd intellectus qui intelligit rem aliter quam ſit, eſt falſus, ſi li aliter, referatur ad rem intellectam. Tunc.n.intellectus eſt falſus quando intelligit rem eſſe aliter quam ſit. Non eſt autem uerum ſi li aliter, accipitur ex parte intelligentis. Eſt enim abſque falſitate, ut alius ſit modus in intelligendo, quam modus rei in eſſendo, quia intellectum eſt in intelligente immaterialiter per modum intellectus, non autem materialiter per modum rei materialis.1ª.q.12.6.1m./.2m./.q.13.12.3m./.q.85.1.1m./.1.diſ.38.2.1m./.4.diſtinction.49.quæſtion.2.1.14m./.4.4m./. Verit.quæſtio.2.11m./.5.6m./.7m./.quæſtio.3.1.11m./.quæſt.8.1.1m. Ob.
*Lumen 1.Materia 3.4 8.Medium 21.Memoria 0.

103 Non poſſe intelligi aliquid non eſſe, contingit dupliciter, ſcilicet ex parte obiecti, & ex parte intelligentis 1.d.19.q.5.3.4m. *Meritum 30.31.32.Miſſio 36. Nouens 3. Odium 1.8. Opinio 1.2.6.

104 Non poſſe intelligi ſine alio cōtingit dupliciter, ſcilicet uel alio non intellecto, uel non exiſtente.1ª.qu.16 3.3m./.quæſtion.85.1.1m./.1.diſtinct.19.quæſtio.5.1.2m./.Verit. quæſtion.1.1.3m./.5.5m./.quæſtion. 21.1.fin.
* Ordo 20.38.39 Paſſio 43.&c.Pater 9.10.

105 Intelligere aliquo dicitur dupliciter, ſ. formaliter, ideſt ſpecie intelligibili, & inſtrumentaliter, ideſt verbo mentis. Quol. 5. q. 5. 2. 1m.
*Perfectio 60. &c. Perſona 26. Phyſica. 14. 15. Præceptum 53. 60. 64. Proceſſio 1. Proprium 7. 8. Prudentia 33. Quies 6. Quieſcere 3. Ratio 44. Reſolutio. Rex 9. Saluari 12. Sapientia 26. 36. Scire. 2. &c. Semeo 17. Senſus 16. 32. 36. Sermo 2. 4. Somnus 1. 3. 4. 5. Stultitia 2. 6. 7. 10. Tactus 10. 16. Tempus 33. 34. 39. Theologia 17. Verbum 1. &c. 13. 14. Veritas 2. &c. 14. &c. 83. 42. Verum 4. Viſio 1. &c. 21. &c. Viſus 3. Vita. 4. 20. 58. 75. &c. Vnitas 43. 44. 45. 51. Voluntas 15. 61. Votum 37. 43. Vox 9. 11. Vſura 1. 2. 3. 4. Vti 8. Chriſtus 137. 142. &c.
106 Intelligere aliquo contingit tripliciter, ſcilicet potentia, ſpecie, & medio. Tertium oportet eſſe notius, non autem primũ, nec ſecundum. 3. 3. c°. 45. 3m. /. Quol. 10. 7. 2m.
Intelligibile. 107 Intelligibile eſt in intellectu tripliciter, ſcilicet actu, habitu, & ut relatiom ad aliud. 1a. q. 108. 1. c. /. Veri. q. 9. 4. c.
*Ariſtoteles 7.
108 Nihil poteſt intelligi, niſi ſecundum quòd eſt ens actu. 1a. qu. 12. 2. c. /. Opuſc. 42. prin°. /. Cauſis lec. 6. med°. H. /. Anima 3. lec. 9. fin. d. D.
109 Immo res intellecta, quandoque eſt in potentia tantum. Op. 53. prin°. Reſp. Du°. 761°.
Dum. 761.
110 Hoc eſt primo, & per ſe intellectum, quod intellectus in ſeipſo concipit de re intellecta, ſiue illud ſit diffinitio, ſiue aliqua enuntiatio, ſecundum quod ponuntur duæ operationes intellectus. Opuſ. 53. prin°. *Cognitio 41.
111 Solus intellectus, cognoſcit quidditates rerum. 1a. q. 57. 1. 2m. /. 12a. q. 31. 5. c. /. 22a. q. 8. 1. c /. 1. d. 19. q. 4. 1. 6m. / 3. d. 23. qu. 1. 2. n. /. d. 35. q. 2. ar. 2. q. 1. c. /. Ver. q. 1. 1. 2. c. /. q. 8. 7. fi. /. qu. 10. 4. 1m. /. 6. 2m. /. q. 12. 14. 12m. /. Quol. 8. 4. c. fi.
*Contingens 8. 6. 10. Contradictio 4. Deus 149. &c. Differentia 11. 18. Diffinitio 44. Dimenſio 12. 13. 14. Eſſe 3. 4. 57.
112 Omne intellectum inquantum intelligitur, oportet eſſe intelligente. 1a. q. 27. 4. c. prin°. /. 3. 4. c°. 11. /. Opuſ. 52.
*Excluſio 5. 8. Falſitas 1. 9. Idea 10. 11.
113 Res intellecta eſt intellectu, per ſpeciem eius, non autem ſecundum propriam naturam. 1a. q. 14. 5. 2m. /. q. 57. 1. 2m. q. 76. 2. 4m. /. q. 85. 2. 1m. /. Con. 1. c°. 53.
*Infinitum 26. Ingenitum 3. Intentio 7. Littera 2. 3.
114 Nulla res eſt imaginabilis per eſſentiam ſuam, ſed per ſimilitudinem tantum, ſed eſt intelligibilis vtroque modo. Ver. q. 12. 13. 12m.
115 Vnumquodque eſt intelligibile in actu, ſecundum quòd eius ſimilitudo eſt in intellectu. 1a. q. 58. 2. c.
*Perſona 25.
116 Intellectui reſpondet res intellecta dupliciter. ſ. immediate, quando concipit formam rei extra animam, & mediate, quando concipit intentionem conſequentem actum, & modum intelligendi. 2. d. 3. c. /. Po°. q. 1. 1. 10m.
*Principium 24. 25. Propoſitio 3. Proprium 7. 8.
117 Intellectum eſt perfectio intellectus, per ſpeciem intelligibilem in intellectu 1a. q. 14. 5. 1m /. q. 57. 1. 1m. /. Con. 1. ca°. 48. 1m. /. lib. 2. c°. 55. 10m. prin°. /. c° 98. /. Ver. q. 2. 3. 1m.
118 Intellectus in actu, & intellectum, ſunt idem. 1a. q. 14. 2. c. /. q. 55. 1. 2m. /. q. 85. 2. 1m. /. q. 87. 1. 3m. /. 1. d. 35. 1. 3m. /. 4. d. 49. q. 2. 1. 10m. /. Con. 1. c°. 44. 4m. /. c°. 47. 2m. /. 3m. /. ca°. 55. prin°. /. li°. 2. c°. 50. 2m. /. c°. 55. 10m. /. c°. 59. /. 98. /. Li° 4. c°. 11. /. Ver. q. 8. 6. c. /. 11m. /. Spiritu 8. 14m. /. Opuſ. 3. c°. 75. princ°. 83. fi. /. Opuſ. 49. prin°. /. Opuſ. 53. prin°. /. Quol. 7. 2. c.
*Relatio 42. &c. 51. 75. 87. 88. 94. Relatiuum 2. 12. Scriptura 10. 21. Senſus 16. 32. 33. 36. Sermo 2. 4. Trinitas 5. 6. Verum 4.
119 Immo res intellecta, eſt realiter diſtincta ab intellectu. Pot°. q. 8. 1. c. Reſp. ſicut Du°. 756.
Dum. 762.
120 Intellectus in actu, & intellectum, ſunt idem ſecundum ſpeciem intelligibilem. 1a. q. 24. 2. c. /. q. 55. 1. 2m. /. q. 85. 2. 1m. /. q. 97. 1. 3m. /. 1. d. 35. 1. 3m. /. 2. d. 3. q. 3. 1. c. /. 4. d. 49. q. 2. 1. 10m. /. Con. 1. ca°. 44. 4m. /. Veri. q. 8. 6. c. /. Spiritu 8. 14m. /. Quol. 7. 2. c. fin.
121 Intellectus informatus per formam intelligibilis, figitur in eo, firmiter in eo inhærens, & inquirere ceſſat, ſe[illegible] ante ſequitur, & dubitat. 3. d. 27. q. 1. 1. c. prin°. *Vniuerſale 7. &c. Voluntas 20. Vti 8. Chriſtus 137.
122 Similitudo rei intellectæ eſt in intellectu dupliciter, ſcilicet ut eſſentia intelligentis, & ut aliud ab eo. Ver. q. 2. 3. 1m.
123 Formæ intelligibiles per naturam ſuam, ſunt immateriales. 1. d. 8. q. 5. 2. c. prio°. /. d. 35. 1. 3m. /. 2. d. 3. q. 1. 1. c. /. 3. d. 24. ar. 1. 2. q. 2. 2m. /. 4. d. 12. q. 1. ar. 1. q. 3. 4m. /. Cont. 2. cap°. 49. 2m. /. 98. principio.
124 Nulla forma efficitur intelligibilis, niſi per ſeparationem a materia, & ab appenditiis materiæ. 1. d. 8. q. 5. 2. c. prio°. /. diſ. 35. 1. 3m. /. 2. d. 3. q. 1. 1. c. /. 3. d. 14. ar. 1. q. 2. 2m. /. 4. d. 12. q. 1. ar. 1. q. 3. 4m. /. d. 49. q. 2. 1. c. /. 3. 1. c°. 44. 4m. /. li°. 2. cap 49. 2m. /. c°. 98. prin°.

125 Forma corporeitatis fit intelligibilis, per ſeparationem a materia. 1. d. 8. q. 5. 2. c. prin°. / d. 35. 1. 3m. /. 2. d. 3. q. 1. 1. c. /. 3. diſ. 14. ar. 1. q. 2. 2m. / 4. d. 12. q. 1. ar. 1. q. 3. 4m. /. Con. 2. c°. 49. 2m. /. c°. 98. prio°. /. Opuſc. 56. prin°.
126 Per formam lapidis inquantum huiuſmodi, non perficitur intellectus, ſed inquantum in ea participatur ſimilitudo alicuius, quod eſt ſupra intellectum humanum, ſ. lumen intellectuale, vel aliquid huiuſmodi. 12a. q. 3. 6. c.
127 Ad hoc quod aliquid ſit intellectum in actu, requiritur abſtractio a materia, & a cõditionibus materiæ 1a. q. 50. 2. c. /. q. 55. 1. 1m. /. q. 79. 3. c. /. q. 87. 1. 3m /. 1. d. 35. 1. 3m. /. 2. d. 3. q. 1. 1. c. /. 3. d. 14. ar. 1. q. 2. 2. 2m. /. 4. d. 12. q. 1. ar. 1. q. 3. 4m /. Con. 1. c°. 44. 4m. /. c° 47. prin°. /. Opu. 56. prio°. /. Ver. quæſtio. 2. 2. 4m. /. Phy. prin°.
128 Intellectus noſter intelligit res materiales per formas immateriales in eo exiſtente. Ver. q. 10. 4. 0. Species.
129 Species intelligibilis, eſt ſimilitudo eſſentiæ rei, & quodammodo quidditas, & natura ſecundum eſſe intelligibile, non autem ſecundum eſſe naturale, prout eſt in rebus. Quol. 8. 4. c. fin.
130 Species intelligibilis intellectus noſtri, eſt ſimilitudo rei, quo ad naturam ſpeciei tantum. Ideo per eam cognoſci poſſunt infinita, ſed indiſtincte. 1a. q. 14. 12. c. fi /. q. 79. 2. 4m. /. q6. 85. 2. 3m. / q. 86. 1. c. / Anima 2. le. 12. me°. b.
131 Species ſenſibilis in ſenſu eſt ſimilitudo unius tantum indiuidui. Ideo per eam tantum unum indiuiduum cognoſci poteſt. 1a. q. 14. 12. c. fi. /. Anima 2. lec. 12. me°. b.
* Abſtractio 6. 11. 12. 15. 17. Accidens 68. Adam 21.
132 Intelligere, & ſpecies intelligibilis, ſunt illud quo quis formaliter intelligit. 1. d. 27. q. 2. 2. c.
133 Species in intellectu, differt genere a ſpecie in ſenſu, & in imaginatione. Ideo non poteſt imprimi ab eis, ſicut ſpecies quæ eſt in ſenſu, imprimit eam quæ eſt in immaginatione, quia ſunt eiuſdem generis, ideſt indiuiduæ, & materiales. Spiritu 10. 17m. /. Anima 4. 1m. /. 3m. /. 5m. /.
* Angelus 169. &c. 202. &c. 301. 306. 310. 318. 329. 331. 335. 337. 342. 375. &c.
Immo actio ipſius ſẽſibilis, attingit omnes ſpecies intellectus noſtri. Quol. 8. 3. c. Reſpon°. dubiũ 763. Dom. 763m.
134 Species intelligibiles acquiſitæ, & infuſæ ſunt diuerſarum rationum. 4. d. 50. q. 1. 2. 4m. /. 3. 5m. /. Anima 18. 2m.
135 Oppoſitum uidetur dicere. 1a. q. 94. 3. 1m. Reſpondeo ſicut dubio 1111°. Dum. 764m.
* Anima 149. 152. 156. 162. 167. 168. 171. 172.
136 Species intelligibiles in anima coniuncta, & in anima ſeparata, ſunt eiuſdem rationis per ſe, ſed differunt per accidens. ſ. per ſubiectum. 4. d. 50. q. 1. 2. 1m. /. Anima 15. 6m /. 8m. /. 16m.
* Appetitus 95. Artifex 1. 2. Aſſimilatio 1. &c. 11. Attributa 4. &c. Character 17.
137 Ad ſpeciem quæ eſt mediũ in cognoſcendo, requiruntur duo, ſcilicet repræſentatio, & immaterialitas. Primum conuenit ei, ſecundum propinquitatem ad cognoſcibile, ſecundum autem ſecundum eſſe in cognoſcente. Ver. q. 3. 1. 2m. Ob.
* Certitudo 1. &c. Cognitio 4. 19. 38. Concupiſcentia 12.
138 Ad eſſe habitus intellectiui, concurrunt duo, ſcilicet ſpecies intelligibilis, & lumen intellectus agentis. 1. d. 3. q. 5. 1m. /. 3. d. 14. ar. 1. q. 2. c. fi. /. q. 3. c. prin°. /. 2m.
* Conſideratio 2. &c. Curioſitas 2. Deus 31. 32. 93. 98. 192. 215. Eſſe 4. 57.
Oppoſitum videtur dicere. 12a. q. 54. 4. 0. Reſpondeo ſicut dubio 1099. * Euchariſtia 142. &c. Phantaſma 3. 4. 6. Dum. 765m.
139 Intelligere conſequitur ſpeciem intelligibilem, ſicut effectus ſuam cauſam. Ver. q. 8. 6. c. /. 3m. /. 7. 9m.
140 Intelligere conſequitur ſpeciem intelligibilem, ſicut eſſe formam 1a. q. 14. 4. c. *Fides 55. &c. 121. Forma 159.
141 Intellectus noſter non poteſt intelligere, niſi per aliquam ſpeciem informetur. 1a. q. 14. 2. 3m. /. q. 88. 1. 2m. prin°. /. 2. d. 3. q. 3. 1. c. /. 4. d. 49. q. 2. 1. c.
142 Intellectus noſter dupliciter conuerti poteſt ad ſpeciem exiſtentem in eo, ſcilicet ut eſt res quædam, uel ut eſt ſimilitudo rei. 2. d. 12. 3. 5m.
143 Species intelligibilis comparatur ad intellectum, ſicut actus ad potentiam, & ut forma eius. 1a. q. 55. 1. c. /. 2. d. 3. q. 3. 1. c. /. Con. 1. c°. 46. prin°. /. Opuſc. 3. c°. 129. prin°.
* Habitus 34. &c. 69. Idea 10. 11. Illuminatio 7. Imaginatio 8. In 26. 27.
144 Ex intellectu, & ſpecie intelligibili, fit unum ſubiecto, non autem eſſentialiter. 1a. q. 14. 2. c. /. q. 55. 1. 2m. /. q. 85. 2. 2m. /. 1. d. 35. 1. 3m. /. 2. d. 3. q. 3. 1. c. /. 4. diſtin. 49. quæſtio. 2. 1. c. /. Quolib. 7. 2. c.
* Inconſtantia 2. 4.

145 Non omnis ſpecies intellectus eſt ſimplicior eo cuius eſt ſpecies, ſed tantum abſtracta. 1.d.3.q.1.1.3m./. 2.d.3.q.3.1.o./. Ver.q.8.2.20m./. Anima 17.4m.
*Intentio 7.22.&c. Lex 140. Logica 3.9. Nomens 2. Notoriũ 1. Numerus 16.

146 In vno intellectu a diuerſis phantaſmatibus eiuſdem ſpeciei, non abſtrahitur, niſi vna ſpecies intelligibilis 1a. quæſtio.76. 2.c.fin.

147 Species intelligibilis, eſt a phantaſmate, ſecundum ſuum eſſe materiale, ſed ab intellectu agente, ſecundum eſſe formale, id eſt, vt eſt intelligibilis in actu 1a.q.84.6.c./.q.85.1.3m./.2.d.20.q.2.2.2m./.Con.1.c°.65.8m./.Ver.q.10.6.c.fin./.7m./.q.11.1m./.16m./.q 18 8.3m./.Ma.q.16.11.3m./.Quol.8.3.c.fi.
*Oratio 20. Perfectio 75. Prædicari 24. Principium 24.

148 In receptione ſpecierum in intellectu poſſibili, phantaſmata ſe habent, vt agens inſtrumentale, & ſecundarium, ſed intellectus agens, vt agens principale, & primum. Ver.q.10.9.7m./.Quol.8.3.ca.fi. * Prophetia 50.54.56.70.87. Significatio 9.&c. Similitudo 5.27.30.

Ob. 149 Res extra animam non imprimunt ſpeciem in intellectum poſſibilem, niſi per operationem intellectus agentis. Ver.q.22.5.10m./.Con.1.c°.65.8m.

Ob. 150 Intelligere vniuerſalia, eſt intelligere naturam generis, uel ſpeciei, ſine indiuiduis, per ſpeciem intelligibilem abſtractam a materia, per intellectum agentem 1a. q.44 3.3m./.q.85.1.1m./.Con.1.c°.74.2m./.Anima 3.lec.8.med.b.C. * Tempus 34.55.

151 Intellectus noſter intelligit ſe ſicut, & alia, id eſt per ſpecies aliorum 1a.q.14 2.3m./.q.87.1.n./.q 88 2.3m./.quæ.89 1.c./.12a.q.50.6.c.fi./.2.d.23.q.2.1.c.fi./.;m./.Con.2.c°.66.4m./.0.98./ L.b°.3.c°.46./.Ver.q.1.9.c.p 1°./.q.8.6.c.fi./.q.10 8.c./.21m./.Ma.q.16.12.4m./.Anima 3 4m./ 16.8m./ Omis.29. Anima 2.lec.6.fin./ Lib°.3.lec.8.prin°.4.B. * Theologia 27. Verbum 0. Viſio 25. Viſus 5.6. Vxor 9.

152 Intellectus noſter intelligit ſe per ſpeciem, inquantũ per obiectum repræſentatum ab ea intelligit actum, & per actũ potentiam 2.d.23.q.1.1.c.fin./.3.d 23.q.1.2 c./.3m./.Con.3.c°.26./.Ver.q.2.2.2m./.Ma.q.16.8.6m /. Anima 3. 4m./.16.8m. Supra 36.
* Chriſtus 115.197.133.142.&c.

153 Intellectus noſter, dupliciter intelligit ſuum intelligere, & ſpeciem intelligibilem, ſcilicet in particulari, intelligendo ſe intelligere, & in vniuerſali conſiderando naturam eorum Con.2 c 74.

154 Intellectus poſſibilis conſeruat ſpecies, contra Auicennam 1a.q.79.6.c./.q.84.4.c./ 12a.q.67.2.c./ 4.d.50.qõ.1.2.c./.1m./.Con.2.c°.72./.73./.Ver.q.10.2.c./.qõ.19 1 c./.Quol.3.21.c. Quol.12.13.ca /.1a.Cor.13.lec.3.me°.H /. Anima 3.lect.8.prin°./.Memoria lec.2.prin°.c.

155 Nulla ſcientia de ſpeciebus intelligibilibus aliquid conſiderat, niſi ſcientia naturalis, & metaphiſica Con.2.c°.74 2m.

156 Plures ſpecies, poſſunt ſimul eſſe in intellectu.1a.q.12.10.c./.q.58.2.2m /.q.85.4.c./.2m.

Dum.765m. 157 Imm impoſſibile eſt, quòd idẽ intellectus ſimul perficiatur diuerſis ſpeciebus intelligibilibus, ad intelligendum diuerſa in actu 1a.q.85 4.c.fin. Reſpondeo Dubio 76°.

158 Plures ſpecies, poſſunt ſimul eſſe in intellectu, ſecundum actum imperfectum, non autem ſecundum actum perfectum. Similiter in ſenſu 1a q 12.10.c /.q.58.2 2m./ q. 85.4.c / 2m./ 2.d.3.q 3.4.c./ d.10 4 m./.3 d 14.ar.1.qõ 4.c./.Con.1.c°.55./.Ver.q.8.14.c /.7m./.Ma.quæſt.16.4.c. /. Anima 18.5m./.Quol.7.2.0.

159 In intellectu reſultant diuerſæ ſpecies, ſecundum diuerſam diſpoſitionem phantaſmatum, ſicut ex diuerſa ordinatione earundem literarum, reſultant diuerſi intellectus 22a.quæſtio.173.2.c.

160 Intellectus poſſibilis, ſe habet in potentia ad infinitas ſpecies intelligibiles, quæ non reducuntur in actum totæ ſimul, ſed ſucceſſiue 1a.q.86.2.0./.q.87.3.2m./.Opuſ.9.q.81.

161 Species dupliciter eſt in ſenſu, vel in intellectu, ſcilicet vel ut cauſata a re, ſicut ſpecies abſtracta, vel vt cauſa rei, vt in artifice. Con.4.c°.11./.Ver.quæſtiu.2.3.1m./.q.8.5.c./ Quol.73.e./.Dionyſius 2.

162 Species eſt in intellectu, & in ſenſu tripliciter, ſcilicet in potentia tantum, in actu, ſecundum completionem ultimam, & medio modo. ſ.in habitu 1a.quæ.79.6.3m./. Ver q.8.14 c./ q.10.2.4m./ q.19.1.c./.Ma.q.16 11 5m./.Anima 15.17m./.18.5m /.Quol.7.2.0./.Opuſ.3.c°.83 /.Anima 3 lec.8. prin°.a fi.

163 Species primo eſt in ſenſu, ſecundo in imaginatione, tertio in intellectu poſſibili, per lumen intellectus agentis 1a.qõ.55.2.2m./.22a.q.173.2.c./.2.d.20.q.2.2.2m /.Ver.q 2.6.c./.1m./.Quol.8.3.c.

164 Species ſunt in imaginatione, ſecundum quod imprimuntur

a ſenſu vel ſecundum quod tranſmutantur ex mutatione corporis, uel ſecundum quod ex imperio intellectus, ordinantur phantaſmata ad aliquid ſignificandum. 22a.qu.173.2.c./.Ʒ.2.ca°.72.

165 Senſus, & intellectus differunt realiter, per uniuerſale, & particulare. Et ſimiliter appetitus ſenſitiuus, & intellectiuus id eſt voluntas.1a.q.50.1.c./.q.80.2 2m./. q.84.6.c./.qu.115.4 c./.12a.q.1.2.3m./.q.5.1.1m.princ°./ 22a.q.48.5.2m./.2.d.19.q.1.3.c./.3.d.26.q.1.2.c./ 4 d.4.q.1.ar.3.q3.2m./ d.44.q.1.ar.1.q.1.c /.Ʒ.1.c°.63.1m./.lib°.2.c°.65./.82./.Li.°.3.c°.84./.Verit.q.25.1.c./.6m./ Ma.q.8.3.c./ Opuſ.3.c°.82./ 132 p inc°./.Opuſ.19.c°.2./.Op.49.0./.Meta.lect.1.me°.h./. Anima.3.lec.lect.4.0./.Poſter.le 41.me°.b./.Senſu.le.1.me°.c.H. Senſus.
*Abſtractio 0. Aſſimilatio 0 Aſſentire 11. Bonitas 103.163 Cognitio 78 Contemplatio 22. Contingens 8.

166 Immo intellectus, quandoque ſenſus dicitur.1a.qu.54.5.1m./.4 d 44.L.fi./.He.5.le 2.fi.k.
*Demonſtratio 2.3. Elephas 3.

167 Immo & an uniuerſale, & particulare, non diuerſificant potentiam, nec habitum 3.d 26.q.2.4.c.
*Experientia 1.&c. Phantaſia 3.4.

168 Nec appetitus ſenſitiuus. & intellectiuus, ſ.uolunta diſtinguũtur principaliter per uniuerſale, & particulare, ſed ex conſequenti. Ver.q.22.4.2m.Reſp.Du°.766°. Quid. Dum.760m.
*Homo 28.29.30. Imaginatio 8.9.10. Loqui 9.7. Pronomen 3. Prudentia 2 .24.82.

169 Intellectus iudicans de agendis, & appetendis, dicitur ſenſus, quia relatus eſt ad particulare. 1a.q.54.5.1m./.22a.q.16.2.c./.q.48.c./.q.49.2.3m./.4.diſ 44.q 3.21.3.q.1.2m./.L.fi./ Quol 10.8.1m./.Ro.12.lec.1.me°.G./.Phi.lec.2 prin°.D./ Heb.5.lect.2.fi.K. *Ratio 28. Reſolutio. Senſus 13.31.36. Tactus 10. Viſus 3.7.8.9.

170 Intellectus eſt ſimilis ſenſui in hoc quòd requirit ꝓportionẽ obiecti, diſſimilis autem quia non corrumpitur ab obiecto excedente, ſicut ſenſus. 1a.q 75.3.2m./.q.88.1.3m / 1a d.3.qu.1.2.6m./.3.d.16.q.1.5.5m./.Con.2.c°.95.9m./.55.fi / 82./.Li°.3.c°.59.2m./.Ver.q.8 3.5m./.q.13.1.6m / q.18.5.7m /. Anima.16.5m./.Opuſ.3.c°.79./.Opuſ.16.c°.1./.Meta.2 le.1.me°.f.D /.Anima 3.lec.7.fi.F. Ob.

171 Senſus corrumpitur dupliciter, ſ. per ſe per excellentiam obiecti, & per accidens per corruptionem ſubiecti. Sed neutraliter intellectus. 3°.q.4.10.46.7.c./.Cont.2.capit°.54.9m./.capit°.79.9m. Ob.

172 Intellectus indiget ſenſu. ſicut extremo ad quod fit reſolutio, non autem quia actus intellectus fiat per organum.1a. q.50.1.c q.115.4.c./.2.d.15 q.2.3.c./.Ver.q.12.3.2m./.3m./.Opuſ.16.ca°.1.Poſterior.le 42 fin.

173 Senſum factum in actu per ſpeciem ſenſibilem, neceſſe eſt ſentire, & intellectum factum in actu per ſpeciem intelligibilem, neceſſe eſt intelligere. Con.1.c° 46.2m./.29.

174 Intellectus noſter non accipit immediate cognitionem a ſenſibus exterioribus, ſed a ſenſibus interioribus.2.diſ.20.qu.2.2 4m./.Ver. q.18.8.5m. Abſtractio 15.

175 Licet operatio intellectus oriatur a ſenſu, ibi enim intellectus incipit vbi deſinit ſenſus, tamen in re apprehenſa per ſenſum intellectus multa cognoſcit, quæ ſenſus percipere non poteſt. Et ſimiliter æſtimatiua.1a.q.78.4.4m./.q.84.6.3m./. Veri.qu.10.9.17m.fi / Opuſ.29

176 Ad perfectam operationem ſenſus, ſufficit impreſſio ſui actiui, per modum paſſionis tantum, non autem in intellectu, ſed oportet eſſe impreſſionem etiam ſecundum modum qualitatis, & formæ connaturalis. 3.diſtio.14.articul.1.quæſtiu.2.c.

177 Intellectus abſtrahit ab omni differentia temporis, ſicut & ab alijs conditionibus materialibus, quas ſenſus concernit. 1a.q.107.4.c./.3.diſt.26.q.1.5.4m./.4.d.17.q.2.ar.1.q.1.1m./. cont. 3.c°.84.6m.
Oppoſitum uidetur dicere. Ma. q.16.4.b.4. Reſpondeo ſicut Dubio 439°. Dum.767m.

178 Cuiuslibet potentiæ ſenſitiuæ obiectum eſt forma, prout eſt in materia corporali. Ideo eſt cognoſcitiua particularium tantum. Ratio autem eſt cognoſcitiua ipſius uniuerſalis.1a.quæſtio.85.1.c./.3.4m./ 12a.quæſtion.5.1.1m.princip°./.22a.q 58.5.2m. Ob.

179 Potentiæ ſenſitiuæ interiores, præparant intellectui poſſibili proprium obiectum. Ideo ex bona diſpoſitione earum, ad quam etiam cooperatur bona diſpoſitio corporis, redditur homo habilis ad intelligendum. 22a. quæſtion. 50.4.3m./. Cont. 3. capit°. 84. fin. Abſtractio 15. Anima 303. Ob.

180 Iudicium intellectus impeditur per ligamentum ſenſus. 1a.quæſtio.84.6.0.ſ. quæſtion. 94.4.4m /. quæſtion. 101. 2.c./.12a.q.33.3.3m./.q.48.3.c./.q.53.1.3m./.22a.quæſ.154.5.c./.

2m./.q.172.1.o./.1.d.32.q.2.3.7m./.3.d.15.q.2.2.3.q.2 2m./. Veri.q.12.3.o./.q.26.3.c./.qu.18.3.6m./7m./.Anima.15.c./. Opuſc.3.c°.82.fi./.Anima 3.lec.7.fin.f.Ei

181 Senſibilia ſunt cauſa ſecundaria cognitionis intellectiuæ, ſed cauſa principalis eſt intellectus agens.1a.q.84.6.c./.3m./.Ver. q.10.6.°./.Opuſ.3.c°.82./.83.

182 Senſus eſt medius,inter rem,& intellectum.Veri.quæſtio.1. 11. c.

183 Intellectus dupliciter coniugitur corpori,ſcilicet ratione animæ,& ratione potentiarum inferiorum,ſ.ſenſitiuarum 2.diſ. 32.q 2.3.7m./.4.d.50.q.1.

Ob. 184 Senſus cognoſcit tantum particularia corporalia. Sed intellectus cognoſcit etiam uniuerſalia & incorruptibilia.1a.q.84.1. c./ Con.2 c°.66.3m.

Ob. 185 Senſus apprehendit rem, quo ad exteriora eius accidentia tantum,ſed intellectus ingreditur ad interiora, id eſt ad eſſentiam.1a.q.57.4.2m./.12a.q 31.5.c.fi./.22a.q.8.1.c. princ°./1. diſt.19.quæſtio.5 1.6m./.3.3.diſtin.35.q.2.2.2.q.1.c./.4.diſt.46. quæſtio.3.artic.5. quæſtio.1.c.con.4.c°.11./.Veri.q.1.12.c./. q.10.5.5m.

Ob. 186 Non omne cognitum ab homine,eſt ſubiectum ſenſui,vel per effectum ſenſibilem immediate cognoſcitur, quia intelligit intellectum & actum uoluntatis,per actum intellectus.Ma.q. 6.18m.

Ob. 187 Nulla forma ſubſtantialis eſt ſenſibilis per ſe, ſed ſolo intellectu comprehenſibilis.1a.q.57.1.2m./.q.67.3.c./.q.75.6.c.fi./. 1.d.19.q.5.1.7m./.Opuſ.51./.Meta.7.lec.2.fi.

188 Cognitio intellectiua,perfectior eſt quam ſenſitiua. Verit.qu. 1.9.c.

189 Intellectus & ratio eadem eſt in homine potentia, ſed differunt quoad modum intelligendi, quia intellectus ſimplici cognoſcit intuitu,ratio uero non niſi,cum inquiſitione,& diſcurſu,quare intellectus melior eſt ratione. 1a.qu.59.1.1m./. q.79.8.o./.12a.q 5.1 1m./.22a.q.49.5.3m./.1.d.3.q.4.1.4m./. 3.d.35.q.2.ar.2.q.2.2./.q.2.ar.2.q 1.c./.Veri.q.15.1.c./.Opu. 53.fin./.Anima 3.lect.14.3.K.prin°.

Dum.768m. 190 A Oppoſitum uidetur dicere a ſimili.1a.q.79.9.3m.Reſpond. ſicut Dubio 43.

190 B Immo non eſt excellentiſſimum eorum,quæ ſunt in homine.12a.q.37.3.3m/.22a.q.53.3.c.prin°.Reſpon.ſicut Anima. 3.lect.14.fi.k.prin°.

Voluntas. 191 Voluntas,& intellectus ſunt potentiæ naturales,& conſequuntur naturam animæ de neceſſitate.12a.q.110.4.4m./.3a. q.18.1.c./.3m./.4m.

192 Voluntas eſt potentia non organica ſicut,& intellectus. Con. 2.c°.59.5m./.79.fi./.Ver.q.21.10.2m/.Ma.q.16.7.16m./.11. 3m./.Anima 10.c.fin /.Perihet.lec.14.me°.ſ.B.

n Agens 3.13. 14.15.53.&c.95.103.Amor 18.19.154.172.&c. Angelus 157.159.&c.

193 Intellectus,& uoluntas,ſunt in eadem eſſentia animæ, ſubiectiue.1a.q.77.8.c.prin°./.q.87.4 1m./.12a.q 33.3.2m./.3.di 23.q.1.2.3m fi./.Ver.q.10.9.14m./.q.22.10.2m./.11.6m.Opu 3.c°.89.fi.

° Apprehenſio 3.

194 Intellectus a uoluntate diſtinguitur. Opuſ 53.

° Artifex 2.&c.Aſſentire 1.2 3.7.Aſſimilatio 10.

195 In omni creatura,differunt realiter,intellectus,uoluntas, & eſſentia.1a.q.59.2.c./.Ver .q.22.10.n./.q.23.6.c./.Opuſ.53.

Dum.769m. 196 Oppoſitum uidetur dicere.Spiritu.11.7.fi.Reſpend.ſicut Dubio 197n. a Beatitudo 94. &cet.11.312. Bonitas 21. 22. 23. 162.&c.

197 Voluntas non poteſt eſſe in carentibus intellectu,1a.qu.19.1. c.prin°./.12a.q.1.2.3m./.q.6.2.1m.

° Cælum 133.&c.158 Certitudo 21.Circulus 3.4.

198 Natura coniuncta intellectui, obedit uoluntati,quo ad ſolas actiones, quibus intellectus determinat finem.Poten°.quæſt. 1.5.c.

199 Intellectus eſt ſimpliciter nobilior uoluntate,ſed econuerſo ſecundum quid.1a.q.82 3.o./.4.1m./.12a.q.66.6.1m/.qu.68.7. 4m./.22a.q.23.6.1m./.1.d.1.q.1.1.c /.1m./.2.d.25.2.4m./.3.diſ. 27.q.1.4.o./ Con.3.c°.25.7m./.26.fi./.Ver.q 14.5.5m./.q.22. 11.o./.12.5m./.13.c./.Vir.q 2.3.12m./.He.11.lec.1.prin°.E.

° Coactio 3.&c.Cognitio 53. &c. Deus 312. Dominium 4. &cet.16.

Ob. 200 Obiectum intellectus, ſ.ratio boni,eſt ſimplicius, abſolutius, altius,& nobilius,obiecto uoluntatis,ſcilicet bono 1a. qu.82. 3.c / 2m./.4.1m.

Ob. 201 Nobilitas operationis intellectus attenditur ſecundum menſuram intellectus,uoluntatis autem,ſecundum obiectum.22a. q.23.6.1m.

202 Intellectus eſt dignior uoluntate inquantum ſunt proprietates,ſed ut ſunt potentiæ,eſt econuerſo.3. diſtinct.27.quæſt.1. 4.c./.1m.

203 Intellectus inter omnes potencias eſt altior, & voluntati propinquior.22a.q.83.3.1m.

° Electio 1.&c. Aeſtimatiua 1.

204 Intellectus eſt ſuperior voluntate, quo ad rationem ordinis, ſed quo ad imperium eſt econuerſo. 12a.q.13.1.c./.2.d.25. 2.4m./.3.d.27.q.1.4.c.Vir.q.2.3.12m.

205 Intellectus eſt altior voluntate, ſecundum originem,ſed ſecũdum perfectionem eſt econuerſo.1.d.1.q.1.1.1m./.Ver.q.22. 11. 6m.

206 Voluntas reſpectu eorum quæ ſunt ſupra animam, eſt nobilior intellectu.ſed reſpectu inferiorum,eſt econuerſo. 1. quæſtio. 82 3.c /.3m./.q.108 6.3m./.12a q.66.6.1m./.12a.quæſt.23.6. 1m./.3.d.27.q.1.4.c.fi./.6m./.8m./.Veri.q.22.11.o./.Vir.quæſtio.2 3.13m. Ob.

207 Intellectus ad voluntatem comparari poteſt tripliciter,ſecundum ordinem,& ſic eſt prior ea,& ſecundum capacitatem,& ſic ſunt equales,& ſecundum eminentiam, uel dignitatem, & ſic ſe habent vt excedentia,& exceſſa. 3.d.27.q.1.4.c. Ob.

° Fides 1.57 86.90.&c.141.&c.

208 Idem ſecundum rem eſt obiectum intellectus inquantum eſt verum,& voluntatis inquantum eſt bonum. 1a.q°.59.2. 2m./.q.79.11.2m.q.80.1.2m./. q.87.4.2m./.3.d.33.q.2.ar.2. quæſt.1.3m. Ob.

° Finis 75. 138. Imperare 1. 8. &c. Inconſtantia o. Inſtans 8.

209 Obiectum intellectus ſunt verum, & falſum, vt obiecta appetitiuæ virtutis,ſunt bonum, & malum. Ma.quæſtio.10.10. 1. c. Ob.

210 Anima non poteſt eſſe ſine intellectu,& volontate.12a.q.110. 4.4m /4a.q.18.1.c./.3m./.4m./.Opuſ.3.cn.28. Ob.

211 Intellectus,& voluntas ratione obiectorum, pertinent ad diuerſa genera potentiarum,ſed ut radicantur in eadem eſſentia animæ,pertinet ad idem genus.Ver.q. 22.10.2m. Ob.

n Intellectualis 6.7. Intentio 2.&c.Iuſtitia 36.Lex 140. Libertas 4.Liberum 4.17.26.

212 Intellectus tendit ad res,vt ſunt in eo,ſed voluntas,ut ſunt in ſeipſis.1a.q.19.1.3m./.3.6m./.6.3m /.0.59.2.c.fi./. q.82.3.c. /.12a.q.50.5.1m./.q.66 1m./.q.86.1.2m./. 22a.q.23.6.1m./. 2.d.39.q.1.2.c.fi /.3.d.15.q.2.ar.1.q.2.c./.d.26.q.1.3.4m./ 5. 4m./.d.27 q.1.4 c /.10m./. Con.1.c°.72.2m./.77.fi./. 81.fi./. Veri.q.1 2 c./.q.8.4.5m./.q.10.9.7m./.q.14.11.10m./.q.22 10.11.12.c./.q.23.1 c./.2.3m./.q.26.3.c.prin°./.Poa.q.6.9. 3m./q.9.9.c./.Ma.q.2.3 7m./.q.6.13m./.q.8.3.c.prin°./.Vir. q.1.9.13.c./.q.1.3.13m./.Spiritu 6 10m./.Opuſcu.3.c°.46./. 131./.Opu.42.c°. 2.fi./.c°.15.prin°./.Opuſ.53./. Meta.6.lec. fi.c.fi./.Ethi.2.le.5.prin°.b.F.Amor 277.fi.Appetitus 7.Cognitio 33. Ob.

° Macula 5.Neceſſitas 15.Ordo 39. Peccatum 85.87.&c.192. 193.Præceptum 103.

213 Omne amatum eſt in uoluntate,ſicut terminus motus, eſt in principio motiuo, non autem eſt in ea ſecundum ſimilitudinem ſuæ ſpeciei,ſicut eſt in intellectu. 1a. quæſtio 27.4.c./. Con.4.c°.19./. Potentia. quæſtion. 10.2 11m./. Opuſcul.3. cap°.46. Ob.

214 Obiectum intellectus eſt primum, in genere cauſæ formalis, ſed obiectum voluntatis eſt primum, in genere cauſæ finalis. 12a.q.9.1.c./. Ma.q.6.c./.12m. Ob.

215 Voluntas quo ad obiecta, non poteſt excedere intellectum. Sed quo ad intenſionem actus,ſe mutuo excedunt. Ma.quæſtio.16.3.19m.

216 Intellectus eſt ſimpliciter prior uoluntate,ſicut motiuum mobili,& actiuum paſſiuo,1a.q.82.1.2m./ 12a.q.13.1.c./. Veri.q. 1.9.10.c./.quæſtio.2.2.b.3./.quæſtio.22.13.c./.Virtu.quæſt.2. 3.12m.

° Proceſſio 15. &c.31.34.38.43.55.Raptus 9.Ratio 16.Similitudo 27.

217 Oppoſitũ videtur dicere.Con.2.cn.56.2m./.Veri.q.8.1.13m. Reſpondeo ſicut dubio 794°. Dum.770m

° Venus 2.3.

218 Intellectus prior eſt uoluntate, in uia receptionis,ſed econuerſo in mouendo,& agendo.12a.q.83.3.3m./. Verita. q.14.5. 5m./.q.22.12.14m./.Vir.q.2.3.12m./.He.11.lec.1. princn.E. Volantas 49.

° Virtus 49.&c.

219 Immo intellectus in mouendo,& agendo, regit uoluntatem. 12a.quæſtio.17.5.o./.Veri.quæſt.22.11.5m.Reſpondeo dubio 771°. Dum.771m

220 Intellectus regit uoluntatem,non inclinando, ſed oſtendendo,& ordinando.12a.q.17.5.o./.Veri.quæſt.22.11.5m./. Meta.lect.2.o. Ob.

221 Intellectus non mouet corpus, niſi per appetitum,cuius motus præſupponit operationem intellectus. ſecunda quæſtio. 76.1.c.

In

222 Intellectus mouet uoluntatem, per modum finis, ſed uoluntas mouet imperando intellectui, & ceteris potentiis animæ. 1ª.q.82.4.o./q.107.1 c./12ª.q.9.1.o./2m./3m./3.c./q.11.1.2m./q.12.1.c./q.16.1.c./q.17.1.o./q.18 7.c./q.19.3.5m./q.56.3.c./q.58.1.c./3m./q6.74.5.2m./22ª.q.58 8.1m./q.82.1.1m./q.180.1.c./3m./3ª.q.85.4.4m./1.d.6.L.prin°./2.d.38.3.4m./3.d.23.q.1.2.1m.fi./d.27.q.1.ar.2.q.1.c./1m./1m./4.d.17.q.1.ar.1.q.1.3m./3̄.1.c°.72.6m./Li°.3.c°.25.9m./26.fi./Ver.q.14.1.2.o./5.5m./q.22.12.o./13.2m./q.24.6.5m./Ma.q.4.2.c./13m./q.6.c./10m./12m./Vnio 5.c.

223 Sicut intellectus ex neceſſitate inhæret primis principiis, ita & uoluntas fini. 1ª.q.82.1.2.c.

Ob. Ob. 224 Finem prius apprehendit intellectus quàm uoluntas, tamen motus ad finem, incipit in uoluntate. 12ª.quæſt.3.4.3m./4m./22ª.q.4.7.c.

Ob. 225 Aliqua creaturæ, poſſunt ſufficienter mouere intellectum, nō autem uoluntatem. 2.diſtinct. 8.5.c./6m./7m./Verit.quæſtio.27.3.c.

Ob. 226 Intellectus non agit, niſi mediante uoluntate, quia motus voluntatis, eſt inclinatio ſequens, formam intellectam. Con.1.c°.72.5m./Li°.2.c°.23.3./Quol.6.2.c.

227 Immo omnem actum uoluntatis præcedit, & ſequitur aliquis actus intellectus, & non econuerſo. 1ª.quæſtio.82.4.3m./12ª.quæſtio.4.4 2m./1.diſt.6.L./4.d.15.q.4.ar.1.q.1.c./3̄.3.c°.26.5m./Poª.quæſt.2.3.3m./Ma.q.9.c. Reſpondeo dubio 772°.

Dum.772. 228 Intellectus eſt primum motiuum omnium potentiarum animæ, quo ad determinationem actus, uoluntas uero, quo ad exercitium actus. 12ª.q.17.1.c./Ma.q.6.c.

229 Intellectus, quo ad exercitium actus, mouetur a uoluntate, quæ a nulla alia potentia mouetur, ſed a ſeipſa. Ma. quæſt.6.6.10m.

Ob. 230 Intellectus poſſibilis non mouetur, niſi a duobus, ſ.a ſuo obiecto, & a uoluntate. Ver.q.14.1.c.

231 Intellectus hominis, habet imperfectionem ex modo operandi, ſcilicet accipiendo a phantaſmatibus, non autem uoluntas. 2.d.8.5.c./3.d.34.q.1.1.5m./2.1m.

232 Ab intellectu procedit aliquid dupliciter, ſcilicet aliquid per modum operati, & aliquid per modum operationis, a uoluntate autem ſecundo modo tantum. 1ª.q.27.4.c./Ver.q6.4.1.7m./q.10.9.7m./Vir.q.1.8.13m.

233 Immo ab utroque procedit aliquid utroque modo. 1ª.quæſt.27.3.c./3m./quæſtio.37.1.c./contra.4.cap°.19.3m./Potentia.q.9.9.c./q.10.2.11m./Opuſ.3.c°.45./46./52. Reſpon-

Dum.773. deo dubio 773°.

Ob. 234 A Intellectus neceſſario intelligit aliquid, non ex imperio uoluntatis. 1ª.q.82.4.3m./Veri.q.22.12.2m./Poª.q.2.3.3m.q.10.4.17m./Ro.9.lec.3.

234 B Intellectus cogitur ab intelligibili, uoluntas autem non cogitur ab appetibili. 1.d.48.3.1m.Coactio 3.&c.

Ob. 235 Intellectus intelligit uoluntatem, & uoluntatis otiu am, actū quoque eius, & obiectum ipſius, atque habitum in ipſa exiſtentem. & ſimiliter omnes alias animæ potentias, & actus earum. 1ª q.82.4.1m.q.87.4.o./12ª.q.17.1.c./22ª.quæſt 109.2.1m./3.d.23.q.1.2.3m./Ver.q.9.14m/quæſt.22.12.c.fi./Ma.q.6.18m.

Ob. 236 Intellectus non cognoſcit uoluntatem, & ea quæ ad uoluntatē pertinent, per ſimilitudinem ab eis abſtractam, ſed per ſimilitudinem ſui obiecti. 3.d.23.q.1.2.6m.

Ob. 237 Actus intellectus, & uoluntatis, ſupra ſeinuicem reflectuntur. 1ª.quæſt.82.4 1m./12ª.q.1.1.c./3.5m./22ª.q.109.2.2m./3.d,23.q.1.2.3m.fi./Ver.q.10.9.14m./q.22.12.c./Vir.quæſt.1.6.5m./7.c.

238 Voluntas poteſt aliquod tempus concernere, non autem intellectus, licet poſſit eſſe de quolibet tempore. 3.diſtinct.26.quæſtio.1.5.4m.

Dum.774. 239 Oppoſitum uidetur dicere. Ma.quæſt.16.4.b.4. Reſpondeo ſicut dubio 439°.

240 Intellectus eſt uelocior affectu, præueniendo ipſum affectum. Sed affectus magis pertingit ad intima amando. 3.diſtin.27.quæſt.3.o.1m.

Agens. 241 Neceſſe eſt eſſe intellectum agentem. 1ª.q.54.4.o./q.79.3.o./Con.2.c°.76/Ver.q 10.6.c.fi./Spiritu 9.10 o/Anima 4.o./15.c./Opuſc.3.c°.83.88.fi./Opu.16.c°.fi. Anima le.4./me°.d.prin°,li°.3.lec.10.prin°.a.

° Abſtractio 6.14.

242 Si intellectus agens non eſſet aliquid animæ, ſed eſſet quædam ſubſtantia ſeparata, unus eſſet intellectus agens omnium hominum. Et hoc intelligunt, qui ponunt unitatem intellectus agentis. 1ª.q.79.5.c.

° Angelus 303.&c.404.504.

243 Si intellectus agens ſit aliquid animæ, ut quædam uirtus ipſius, neceſſe eſt dicere, quòd ſint plures intellectus agentes ſecundum pluralitatem animarum, quæ multiplicantur, ſecundum multiplicationem hominum. Non enim poteſt eſſe, quod una, & eadem uirtus, ſit diuerſorum ſubiectorum. 1ª.q.79.5.c.fi./Opuſ.3.c°.86.fin.

° Anima 391. Ariſmetria 3. Phantaſma 3.&c. Fœlicitas 2. &c.

244 Oppoſitum uidetur dicere. 12ª.q.36.2.c./q.60.5.c. Reſpond. ſicut Dubio 1173°. Dum.785m

° Fortuna 2. Habitus 36.44.

245 Intellectus agens, non eſt habitus primorum principiorum 2.d 17.q.2.1.c.fi./Con.2.ca°.77.4m./Anima.5.c fi./Anima 3.lect.10.prin° 2. D.

246 Prima principia ſunt inſtrumenta intellectus agentis 2.di.28.5.c./Ver.q.9.1.2m./q.10.12.c./q.11.3.c./q.12 3.c./Anima 4 6m./5.c.fi./Quol.10 7 2m.

247 Intellectus agens eſt actus intelligibilium, quæ abſtrahuntur a phantaſmatibus. 1ª.q.87.1.c./2m. Ob.

248 Sicut in omni colore, uidetur lumen corporale, ita in omni intelligibili, uidetur lumen intellectus agentis non quidem in ratione obiecti, ſed in ratione medij intelligendi. 1.d.3.qu.4.3.c.fin./Anima 4.4m./7m./Ma.quæſt.16.12.2m.princ°./Opuſ.3.c°.88. Ob.

° Illuminatio 7. Imaginatio 1. Imaginatiua 5.

249 Nihil intelligitur, niſi illuſtratum lumine intellectus agentis & receptum in intellecto poſſibili, 1.d.3.q.4.5.c.fi./Anima 4.7m./Opuſ.43.c°.6.prin°. Ob.

Oppoſitum uidetur dicere a ſimili. 4.diſtinctio.14. quæſtion.1.articul.3 quæſtio.1.c./Veri.quæſtio.4.7m. Reſpondeo ſicut Dubio 1173°. Dm 776m

Ob.

250 Quæ concludi non poſſunt ex primis principijs, excedunt naturale lumen intellectus, ut quæ ſunt fidei, & futura contingentia. 2.d.28.5.c./Veri.q.10.13.c./q.18.4.c.

° Lumen 17.&c.

251 Intellectus agens, eſt ſua actio, non quidem per eſſentiam, ſed concomitanter. 1ª.q.54.1 1./3m.

252 Intellectus agens, nullo modo eſt patiens, nec eſt ſubiectum habitus. 12ª.q.50.5.2m./q.54 1.r./3.d.14.ar.1.q.2.2m./diſt.23.q.1.1.c./Veri.q.16.1.13m./q.20.2.5m./Virt.q.1.1.c./3.5m./9.10m./Spiritu.10.15m.

° Obſcuritas.

253 Intellectus agens nihil recipit ab extrinſeco. Ver.q.9.1.12m./q.10.8.fi./q.10.2.5m. ° Viſus 7.

254 Intellectus agens eſt alior potentia, quàm intellectus poſſibilis. 2.d.20.q.2.2.2m./Veri.q.10.8.c.fi./Anima 5.10m.

255 Intellectus agens non eſt actiuus, reſpectu intellectus poſſibilis, ſed reſpectu phantaſmatum. Anima 16.11m./Op.3.c.88.

° Chriſtus 137.143.144.145.

256 Oppoſitum uidetur dicere. 2.d.24.q.2.2.1m./Ver.q.10.8.c./fin. Reſp. ſicut Dum.1218°. Dum.777m

257 Intellectus poſſibilis non poteſt reduci in actum cognitionis omnium naturalium per ſolum lumen intellectus agentis, ſed per ſuperiorem ſubſtantiam. Anima 5 9m./18.11m.

258 Oppoſitum uidetur dicere a ſimili. 1ª.q 88.1.c.fi/1.diſt.17.quæſtio.2.2.c.fi./d.17.quæſt.1.2.1.c./d.28 5.c.fi/3.diſt.26.quæſt.1.2.c.prin°./diſt.33.quæſt 1.1.c.prin°./1r.2.q 2.2m./3m/cont.2.c°.60.12m./Li°.3 ca°.45./Ver.quæſt.8.3.3m./4.4m./93m./quæſt.8.2.5.c./quæſt.20.6. Anima 3.12.2m./Anima 5.5m.fi./Opuſ.43.c°.6.princ°./2m./Ma.q.16.lect.o.10.prin°. Dum.778m.

259 Intellectus agens non poteſt cauſari, nec dependere ab aliqua creatura. 2.d.17.q.2.1.c./Spiritu.10.c.

260 Intellectus in actu, ſemper intelligit, quantum eſt de ſe, ideſt ex parte intellectus agentis. 1ª.quæſt.79.4 2m./2.di.3.quæſtio.3.4.4m./Veri.quæſtio.10.8.fin./Spiritu 10.3m./Anima 5.1m.

261 Intelligens, & intellectum, non ſe habent intelligendo, ut agens, & patiens, ſed ex eis fit unum, ſcilicet intellectus in actu, quod eſt principium intellectionis. Veri.qu.8.6.c/3m./7.10m./8.10m./ Ob.

° Lumen 18.

262 Intellectus poſſibilis, non eſt imaginatio, contra Auempace. Nec eſt præparatio, nec aliquid ex elementis, contra Alexandrum. 2.diſt.17.quæſt.2.1 c./Con.2.cap°.91./66/67/1m./Li°.3.cap°.42/Verit. quæſtio.18.5.8m./Anima 3. lectio.7.fin.f.E. Poſſibilis.

° Acta 7.

263 Intellectus poſſibilis, non unitur homini per ſpeciem intelligibilem, contra Auerroem. 1ª.q.7 .1.c./q.88.1.c./2.d.17.q.2.1.r./Cont.2.ca°.58./59/Auerroes 2./60./67.1m./70.1m./72./Li°.3.ca°.43./Veric. quæſtio.18/5.8m./Spiritu.2 c./7m./3.11m./Anima.2.o./Quo.1.6.c/Op.3.c°.85/Opu.16.o./Anima 3.le.7.fi.f.E/le.10. me°.b.

° Angelus 61.303,306, &c.504. Anima 278. Animal 49. &c. Ariſmetria 3.

In

Ob. 264 Intellectus poſſibilis, eſt ens actu, in genere entis, ſed eſt pura potentia in genere intelligibilium. 1ª.q.87.1.c./.2^{m}./ 12^{æ}.q.50.4.2^{m}/6.c./.Veri.quæſt.8.6.c./.Ma.q.16.12.3^{m}./.4^{m}.
*Auerroes 1.

265 Sicut potentia ad eſſe ſenſibile, conuenit materiæ corporali, ſic potentia ad eſſe intelligibile, conuenit intellectui poſſibile 12^{æ}.q.50.4.2^{m}./6.c.

Ob. 266 Intellectus poſſibilis, eſt in potentia naturaliter ad omnia, & ſola quæ poſſunt manifeſtari per lumen intellectus agentis ſcilicet ad omnes ſpecies rerum ſenſibilium, 1ª.q.88.1.c.fi./. 12^{æ}.q.50 6.c./.3 d.14 ar.3.q.1.1^{m}./.Con 2.c°.59./. Li°.3.c°. 42./.45./.Veri.q.8.4 4^{m}./.q.18.2.5.c./ q.20.6.1^{m}./ Aia.2.c.
*Bonitas 196. Caligo 2. Certitudo 21.

267 Intellectus poſſibilis eſt principium actiuum ſui actus, 1ª.qu. 34.1 1^{m}.fin./.Veri.q.19.10.c.
*Contradictio 4. Creatura 34.

Du^{m}.777^{m}. 268 Oppoſitum uidetur dicere. Veri.q.8.1.13^{m}. Reſpondeo ſicut Dubio 794°.

269 Intellectus agens, & intellectus poſſibilis, ſunt potentiæ animæ, & non ſubſtantiæ ſeparatæ a corpore, ſecundum eſſe. 1ª. q.79 4.5.0./.q.88.1.0./.2.d.17.q.2.1.c./.d.28.5.c/.Con.2 c°. 58./.59./.60./.61./.62./.68./.69./.70./.72./.75./.Li° 3 c° 42. 3^{m}./.43/Veri.q.18.5.8^{m}/.Spiritu 2.c./9 10.0./.Anima 2. 3.4.0./.14.c./.Quo.10.6.c./.Opuſ.2.c°.85./86./.87./88./.89. /.Opuſc.16.0./.Anima 3.lectio.7.princ°.c.C./.lectio.10. med°.b.I.
*Dæmon 1.&c. Deus 31.32.311. Eſſe 96 Phantaſma 3.&c.

270 Intellectus agens, & intellectus poſſibilis, fundantur in eadem eſſentia animæ. 1ª.q.79.4 4^{m}/q.87 4.1^{m}./.2.d.17.q 2 1.c./. Con.2.c°.76./.77./.Ver.q.10.6.c fi./.q.16.1.13^{m}./q 18.2.5^{m}. /.Spiritu 10.4^{m}./.Anima 5.c./.Opuſ 3.c°.87./.88/.89./.Anima 3.lec.10.me°.b.E.
*Fœlicitas 3.&c. Fides 142 Forma 159. Gratia 113.150. Habitus 47.50.&c.78. Hæreſis 147.

271 Intellectus agens, & intellectus poſſibilis, differunt realiter, 1ª. q.54.1.1^{m}/.q.79.7.10.c/.2.d.17.q 2.1.c./.3.di.14.art.1.qu. 2.in^{m}./.Con.2.c°.77./.98./.Opu.3.c°.83./.88.
*Homo 1.&c.26.27. Ignorantia 15. Imaginatio 1, Imaginatiua 5. Imago 25.30. Infinitum 2.16.&c. Iudicium 13.&c. Iuſtitia 36. Lumen 17.&c. Meritum 29.&c.99.

272 In omni intellectione, concurrit operatio intellectus agentis, & intellectus poſſibilis 1.d.3.q.4.5.c./.2.d.24.q.1.2.1^{m}./.Veri.q.10.8.fi./.Anima 40.
*Nomen 19. Pronomen 3. Prophetia 43.

273 Intellectus poſſibilis factus in actu, poteſt operari, formando quidditates, componendo & diuidendo. Veri.q.3.2.c.
*Senſus 29. Verbum 66. Veritas 13.18.&c.28.&c.36.&c. Virtus 54.55.142.&cet.181.196.&cet. Viſio 25. Viſus 9. Vita 9.71.82. Vniuerſale 7.12.13. Chriſtus 133. Memoria 6.

Practicus, & ſpeculatiu°. 274 Intellectus practicus, & intellectus ſpeculatiuus, ſunt realiter eadem potentia, ſed differunt ratione, quæſtio, 14 16.c./.quæ. 79.11.0./.3.diſt.23.q.2.ar.3.q.2 0./Ver.q.3.3.0./.q.14.4.c./. Tim 17.c./.Ethic.6.lect.2.med°.&.princ°./.Anima 3.lect.15. in cip°.b.

Ob. 275 Voluntas eſt communis ſpeculatiuo, & practico, quia eſt de fine, qui conuenit vtrique intellectui. 3.d.23.q.2.a.3.q.2.3^{m}./. d.27./.q.1.4.4^{m}.
*Angelus 325.&c. Appetitus 9. Ars 0. Aſſimilatio 11.&c. Beatitudo 19.53.&c. Cauſa 20.

276 Intellectus practicus eſt motiuus voluntatis, non quaſi exequens motum, ſed quaſi dirigens ad motum. 1ª. quæſtion. 79. 11.1^{m}.

Du^{m}.770^{m}. 277 Oppoſitum uidetur dicere, quoad exequutionem motus. Ma.q.6.10^{m}. Reſp. ſicut Du°.772°.

278 Coniunctio intellectus ad uoluntatem, non facit intellectum practicum, ſed ordinatio ad opus 3.d.23.q.2.ar.3. qu 2.3^{m}./. Veri.14.4.c. *Contemplatio 0. Dependere. Error 1.2.3. Aeſtimatiua 1.2.3. Falſitas 1,&c.

279 Intellectus practicus, eſt proxima operis regula. Veri.q.14.4. c. *Fides 55.&c 142.&c. Habitus 33.52.71.&c.

Du^{m}.771^{m}. 280 Oppoſitum uidetur dicere. 2.d.39.q.1.n.2^{m}. Reſp. ſicut Dubio 222°.
*Menſura 22.23. Prudentia 11.

281 Practicum dicitur ab opere exteriori, ſpeculatiuum autem ab opere interiori. 12^{æ}.q.1.6.2^{m}./.2^{m}./.q 3.5.2^{m}./.3^{m}./.q0.13. 4 2^{m}./q.57.1.1^{m}./.Veri. . 4.4.c.
*Ratio 26.32.&c.45.&c. Repræſentatio 1.2.

282 Intellectus ſpeculatiuus, ordinatur ad actum proprium, ut ad finem, non autem ad actum extrinſecum, ſicut intellectus practicus. 12^{æ}.quæſtio.3.5.c./.2^{m}./.q.69.3.2^{m}./.22^{æ}. q.179.2.c./. Con.3.ca°.2.fi./.25.6^{m}./.Veri.q.3.3.c./.Vir.q.1 7.1^{m}./.4^{m}./. Meta.lec.1.fi.m./.lectio.3.med°.c./.Anima lect.1, prin°.a.B.

*Sillogiſmus 6.

283 Finis intellectus practici, & vitæ actiuæ, eſt exterior operatio ſpeculatiui uero, & vitæ contemplatiuæ, eſt cognitio veritatis. 1ª.q.14.16.c/.q.79.11.0./. 12^{æ}.q.3.5.c/.2^{m}./. q.69.3.2^{m}. /.22^{æ}.q.179.1.2.c./.q.180.1.c./.1^{m}/.2.c./.q.181.1.4.c./.3.d. 23.q.2.ar.3.q.2.c./.d.35.q.1.ar.3.q.2.c./.5.3.c°.25.6^{m}./.Ver. q.12.4.c./.Me.le.1.fi.m./.le.3.pri°.2.K./. li.2.le.2.pri°.2.F./. Anima.le.1.pri°.2.E./.li.3.le.15.pri°.n.C.
*Virtus 200. Vita 48.&c.73.&c.

284 Iudicium de proſequendo, vel de fugiendo, pertinet ad intellectum practicum, non autem ad ſpeculatiuum. 2.diſtinct. 38.3.c.

288 Res ordinantur ad intellectum practicum, ut menſuratum ad menſuram, ad ſpeculatiuum autem econuerſo. 12^{æ}. quæſtio. 64.3.c./.Veri.quæſtio:1.2.c./. Virtu.quæſtio.1.13.c./.Periher. lec 7.0.

286 Verum intellectus ſpeculatiui, accipitur per conformitatem eius ad rem, practici vero per conformitatem eius ad appetitum rectum. 12^{æ}.quæſtio.57.5.3^{m}./. Ethic.6.lect.2.prin.c.

287 Intellectus practicus non diſponit de particulari, niſi mediante ratione particulari. 4.d.50.q.1.3.8^{m}. Ob.

288 Intellectus ſpeculatiuus non mouet, nec imaginatio para ſine æſtimatione. Con.1.c°.72.5^{m}.

289 Intellectus vt dicit lumen ſupernaturale ad cognitionem, eſt vnum de ſeptem donis ſpiritusſancti. 22^{æ}.q.8.1.0./.q6.49.2. 2^{m}./.3.d.35.q.2.ar.2.q.1.0./.Iſa.11.me°.H. Donum.
*Acceutus. Beatitudo 47.&c. Cæcitas 3.

290 Donum potius nominatur intellectus, quàm uoluntas, quia intellectus dicit excellentiam, non autem voluntas. 22^{æ}.q.8. 1.3^{m}/.3.d.34.q.1.2 1^{m}.
*Donum 18.22.35. Fides 143. Lumen 21. Medium 20 &c. Munditia 1.

291 Ratio non dicitur donum, ſicut intellectus, quia ratio procedit ex lumine naturali, non autem intellectus, ſicut nec donum. 22^{æ} q.8.1.2^{m}.

292 Donum intellectus eſt quædam acuta perſpectio diuinorum 22^{æ}.q.49.2.2^{m}.

293 Donum intellectus eſt ad capiendum diuina, quorum iudicium, eſt doni ſapientiæ, ſicut doni ſcientiæ reſpectu creaturarum, & conſilium eſt reſpectu ſingularium operum. 22^{æ}.q8. 8.6.0.
*Oratio 2.

294 Donum intellectus eſt principaliter habitus ſpeculatiuus, & ſecundario practicus. 22^{æ}.q 8.3.0./.6.c./.3^{m}.

295 Donum intellectus ita ſe habet ad nota nobis ſupernaturaliter, ſicut lumen naturale ad prima principia. 22^{æ}. quæſtio. 8.1.2^{m}.

296 Fides poteſt eſſe ſimul cum dono intellectus, reſpectu eorum quæ ſecundario ſunt fidei, non autem reſpectu principalium, niſi imperfecte. 22^{æ}.q.8.2.0.
*Præceptum 53.103. Saluari 12. Sapientia 14.17.36.29. 32 36.43.

297 Fides, & donum intellectus, ſunt circa prima principia cognitionis ſupernaturalis, & gratuitæ. Primum aſſentiendo, ſecundum penetrando, uel capiendo. 22^{æ}. quæſtio. 8. 6. c./. 2^{m}.
*Scientia 156 &c. Theologia 4.

298 Tota certitudo, ſapientiæ, intellectus, ſcientiæ, ut ſunt dona, procedit a certitudine fidei, quæ eſt principium eorum. Sed ut ſunt uirtutes, innituntur naturali lumini rationis, fides vero veritati Dei. Ideo fides eſt perfectior eis, quo ad certiorem inhæſionem, ſed econuerſo, quo ad maiorem manifeſtationẽ. 12^{æ} q.4.8.c./.3^{m}.

299 Donum intellectus facit, quod ſpiritualia capiantur, quaſi nuda ueritate. 3.diſtin.34.q.1 2/.d.35.q.2.ar.2. quæſt.1.c.fin./. quæſt.2.c.

300 Donum intellectus mentem illuſtrat, ut homo etiam in hac vita, prælibationem futuræ manifeſtationis, & dulcedinis accipiat 3.diſtin.34.quæſtio.1.5.c.fin./. diſtin.35.quæſtio.2. ar.2.q 1.2.c.

301 Per donum intellectus, homo habet rectam æſtimationem de ultimo fine, quod conuenit omni, & non habenti gratiam gratumfacientem. 22^{æ}.q.8.5.0. Ob.

302 Donum intellectus non eſt niſi in exiſtente in gratia gratum faciente. 22^{æ}.q.8.5.0.

303 Donum intellectus eſt ſemper in omni exiſtente in gratia. Nec unquam ſe ſubtrahit circa neceſſaria, ſed in aliis. 22^{æ}. quæſt.8 4.0. Ob.

¶Intelligens. Allicere. Baptiſmus 76. Beatitudo 112. Conceptio 43. Phantaſma 3. Homo 29. Intellectus 203. 104. 122. &cetera. 151. &cetera. Intelligibile 2. Oratio 59. Proceſſio 56. Propoſitio 3. Scientia 45.&cet. 149. Viſio 6.

Quid. 1 ¶ INTELLIGENTIA proprie, ſignificat actum intellectus,& aliquando ſignificat ſubſtantias ſeparatas, ſcilicet angelos. 1^{a}. q.79.10.0. * Actus 26.37. Appropriatio 21. Cogitatio 3. Cognitio 19. Creatio 35. Deus 138.139.200.

2 Voluntas procedit ab eſſentia animæ, mediante intelligẽtia, non autem ab intelligentia directe. Veri.q.22.11.6^{m}.

* Eſſe 6. Forma 103.114. Fruitio 2. Habitus 50. Hæreſis 147. Idolatria 4. Illuminatio 9. Imago 9.27.28 29.30. Improuidentia. Inconſtantia 1. 4. Infinitum 19.20. Intellectus 63. Liber 11. Logica 5. Memoria 6.&c. Prophetia 31.37 Prudentia 48. Ratio 63. Reuelatio 1. Scientia 156.162. Chriſtus 124 126.

Diuiſio. 1 ¶ Intelligibile duplex, ſcilicet excedens intellectum, & proportionatum intellectui. 2 d.9.2.4^{m}.

* Abſtractio 3.4.6 12.15. Actualitas 1. Adam 15. Agens 56.71. Amor 61. Angelus 291.338.342.404. 443. Anima 42.55.190, 391. Aſſimilatio 1 2.4.10.&c. Cæcitas 1. Certitudo 1.14. Cognitio 43.44. Contemplatio 9. Creatura 34. Deus 259 Effectus 7. Eſſe 3. Euchariſtia 108. Phantaſma 3.&c. Fœlicitas 3. 5. Fides 121.&c. Habitus 44.

2 Intelligibile eſt in intellectu tripliciter, ſcilicet habitualiter, in actu conceptum vel conſideratum, & vt ad aliud ordinatum. Et tranſitur de primo ad ſecundum, & de ſecundo ad tertium, per imperium voluntatis. Et in ſecundo loquitur intelligens ſibiipſi, & in tertio loquitur alteri. 1^{a}. quæſt.107, 1.c/.2^{m}.

* Infinitum 1. Intellectus 58.107. Intentionale 0. Iubilus 1. Iudicium 22. Lumen 18.22. Materia 54. Natura 20. Præceptum 101.115. Producere 2. Propoſitio 3. Proprium 7 8 Raptus 11. Scientia 147. Signum 12. Totum 5.7. Verbum 3.

3 In intelligibilibus proceditur a notioribus ſimpliciter, vt in mathematicis, ideo ibi effectus non ſunt ſigna cauſarum, ſed in ſenſibilibus. 4.d 1.q.1.ar.1.q.2 3^{m}./.3^{m}.

* Veritas 41.42. Viſio 8. Viſus 7. Vnitas 14. Vxor 9.

4 Forma in materia, non eſt intelligibilis, niſi in potentia. 1^{a}.q. 79.3.4./.2.d.3.q.1.1.c./.3.d.14.ar.1.q.2.2^{m}.

Vitupera-bilis. 1 ¶ INTEMPERANTIA eſt maxime vituperabilis. $2^{a}2^{æ}$.q.142.4. 0./.q.143.c./.q.144.1,2^{m}./.q.151.4.2^{m}./.3^{m}.

* Concupiſcentia 21. Concupiſcibilis 8.&c. Delectatio 83.&c. 166. Incontinentia 0. Inſenſibilitas 0.

Remedium. 2 Maximum remedium contra intemperantiam eſt, non immorari circa ſingularium conſiderationem. $2^{a}2^{æ}$.q.142.3.c./. 3^{m}./.Quol.1.9.c./.Ethi.3.lec.fi.me°.e. Luxuria 7. Sillogiſmus 7. Timiditas.

¶ Intemperatus. Delectatio 106. Incontinentia 7.8.

Obiectum. 1 ¶ INTENDERE. Non eſſe, nunquam eſt per ſe intentum ab aliquo agente. 1^{a}.q.5.2,3^{m}./.q.5.4 3.1^{m}.pri°.2^{m}./.1.d.46.L. fi./.2.d.35.5.4./ I prio°. Con.1.c°.81 priu°./.4^{m}.

Du^{m}.782^{m} 2 Oppoſitum videtur dicere a ſimili. 1^{a} q.104.3.2^{m}./ 1$2^{æ}$.q°. 19.7.2^{m}./.3^{m}./.2.d.38.5.c./.d.40 2.0 Reſp°. ſicut du°.1200°. * Abraham 17. Actio 37. Actus 148. Agens 80.81. Amicitia 34. Amor 207.166 834.

3 Natura intendit remotiuem formæ, & creaturam tendere in nihilum. Et hoc habet creatura ex ſeipſa. 1^{a}.q.104.3.1^{m}.

* Anima 244 Annihilatio 47. Annunciatio 2. Ars 6. Artifex 4. Aſſimilatio 8. Auaritia 9. Creatura 17.

4 Vnum quælibet res intendit conſeruationem ſui eſſe, quod eſt per formam, quæ eſt in finis generationis & conſeruationis cuiuſcunque 1^{a}.q.5.2.4^{m}./ q.15.1.c./. $2^{a}2^{æ}$ q.64.5,7.c./.3. d.35 L.prin° Reſpondeo dubio 783°. Conſeruatio 2.

Du^{m}.783^{m}. 5 Ea, quæ principaliter intendimus, cum maiori ſtudio, & deliberatione facere conſueuimus. 1^{a}.quæſtio.91.4.1^{m}.fi. Conſequentia 17. 18. Doctrina 10. Duplicitas. Eleemoſyna 36. 37. Fictio 1. Flagellum 3. Fortitudo 43. Ieiunium 37. Iuſtitia 57. Laus 19. Legiſlator 5. Lex 28 54.86.109.&c. Magnificentia 8. Matrimonium 48.143. Mendacium 11. Merces 1.2.3. Mundus 27. Natura 8. Obedientia 7. Occidere 22. 26.22. Oratio 101. Prælatio 9.19. Senſus 38.41.45. Vindicatio 4. Vita 34. Vſura 47 49.75.76.92.108.109. 135.205. 274.272.304.

Diuiſio 1 ¶ INTENSIO & remiſſio duplex, ſcilicet per ſe, id eſt ſecundum id quod pertinet ad naturam rei, & per accidens, id eſt ſecundum magnitudinem alterius, ſcilicet ſubiecti vel principiorum. 1.8.47.q.5.2.1^{m}.

* Actus 36.107. Addiſcere 2. Affectio 1.

2 Intenſio rei, non fit per additionem, ſed per perfectionem & impermiſtionem oppoſiti. 2. diſtinctio.34.5.c./.diſtinctio.41. quæſtio.1.1.2^{m}./.4.diſtinct.16.q.3.ar.2.q.1.1^{m}./. Virtu. quæſtio. 1.11.c.

* Amor 117.&c.176 258. Angelus 40. Anima 2.8.

3 Aliquid intenditur per receſſum a contrario, & aliquid per acceſſum ad terminum. 4.d 14.q.2.ar.8. q.2.3^{m}./.d.49.q.2.4. 3^{m}./.q.3.ar.5.q.4.3^{m}.

* Aſcendere 18. Audacia 9. Augmentum 0. Beatitudo 86. Bonitas 244. Charitas 76.111.185. Concupiſcentia 3. Contritio 35. Delectatio 89. Deſiderium 1. Diuiſio 5. Dolor 10.34. 38.40. Febris 1 Fomes 14. Forma 125.&c. Frui 10.21. Gloria 20. Ieiunium 36 Hilaritas.

4 Formæ quæ poſſunt recipere magis & minus, intenduntur & remittuntur, ſecundum diuerſam diſpoſitionem ſubiecti. 3^{a}. q.88.2.c./.Vir.q.1.11 c.

* Indiuiduum 16. Intellectualis 8. Intellectus 215. Intentio 16. Iucunditas. Ira 72. Iuſtificatio 23. Lumen 8.23. Magis 0. Matus 1. Meritum 80.81. Miſſio 31.32.33. Operatio 35.36. Paſſio 38.61. Pœna 73.74. Pœnitentia 20. Potentia 64. Primatio 2.3. Purgatio 10. Quantitas 15.26. Sanctificatio 15. Scientia 85. Vita 63.64.65.66. Chriſtus 104. Zelus 2.

Naturæ. 1 ¶ INTENTIO naturæ, eſt ad ſpeciem, non autem ad indiuiduum nec ad genus. 1^{a}.q.85.3.1^{m}.fi./.4^{m}./.q.98.1.c./ Veri.q.3.8.c. /. Po^{a}.q.10.2.12^{m} /. Anima 18.c / Quol.8.2.0.

Mentis. 2 Intentio animæ ſumitur dupliciter, ſcilicet pro actu mentis, qui eſt intendere, & pro ratione quam ſignificat diffinitio. Verit.q.21.3,5^{m}.

* Abraham 17. Abſoluere 21. Accidens 57. Actio 78. Animal 28.47.59.

3 ¶ Intentio mentis, proprie eſt actus voluntatis, ſecundum quod in ea eſt vis intellectus ordinantis. 1$2^{æ}$.q.12.1.0./. $2^{a}2^{æ}$.q.180. 2.c./.2.d.38.3.c./.Veri.q.22.13.0./ Ma.q.16 11.3^{m}.

* Baptiſmus 43.48 52.53.75. 90.&c.102.125. 130.&c. 137. 218 Barnabas. Bonitas 37.197. Cauſa 10.11.12. Doctrina 10. Duplicitas. Electio 9.10.

4 Intentio conuenit omni appetitui, & primo voluntati. 2. diſt. 38.3.c./.2^{m}.

5 Intentio eſt actus appetitus ſenſitiui, & intellectiui Ma.q.16. 11.3^{m}./.4^{m}. * Ieiunium 12.

6 Intentio ſenſitiuæ partis poteſt cogi, ſicut cum quis pungitur oportet intendere ad læſionem, non autem intentio voluntatis. Veri.q.21.3.2^{m}.

* Inobedientia 5. Iuramentum 18.26. Legiſlator 3.&c. Præcogitatio.

7 Intentio dicitur oculus, quia præſupponit cognitionem in intellectu. 1$2^{æ}$.q.12.1,1^{m}./.2.d.38.3.3^{m}./. Veri.q°.22 13.1^{m}.

8 Intentio dicitur lumen, quia nota eſt intendenti. 1$2^{æ}$.quæſt. 12.1.2^{m}.

9 Intentio dicitur clamor ad Deum, quia Deus nouit eam, vel quia dirigitur ad Deum. 1$2^{æ}$.q.12.2.1^{m}./. Ro.8, lec.3, fi. Ivel clamor 1.

Obiectum. 10 Idem eſt motus, quo voluntas vult ea quæ ſunt ad finem, & quo intendit finem vt ratio eorum, non autem abſolute. 1$2^{æ}$. q.8 3.0./.q.12.4.0./ 2.d.38 4.0./.3.d.14.ar.1.q.4.c./.Ver.q.22. 14.0./.q.28.9.1^{m}. * Actio 78.79. Adulatio 2. Agens 81.81. 83. Agere 17. Amor 167. Angelus 181. Anima 152.243.245. Annunciatio 2. Ars 6. Artifex 4.5. Aſſumere 51. Auaritia 9. Beneficium 25. Caſus 2 Clementia 6. Conceptio 5.&c. Concordia 1 Corruptio 10.15. Defectus 26. Euchariſtia 31.43. 116 161. Exemplar 2. Fama 3. Finis 0.

11 A Intentio eſt tantum finis, non tamen ſemper eſt vltimi finis. 1$2^{æ}$.q.12.2.0./.3.c./.$2^{a}2^{æ}$.q.180.1.c./.1.d.38 3.0 /.Ver.q 22.13.c.

* Fortuna 1.&c. Furtum 2.6.10. Generale 2. Homo 23. Idea 2 Ieiunium 12. Intellectus 83 Hypocriſis 5.6. Iudaizare. Legiſlator 3.&c. Lex 167 &c. Malum 24.25. Natura 8 38. Operatio 85. Ornatus 4.&c Peccatum 29.65.66 78.&c 135.&c. 146.122.145.189 418. Pluralitas 2. Prius 2. Prouidentia 25. Quies 2.&c. Raptus 8. Voluntas 36.37. Vſura 76.127.136. 164.187.289.200.201. Electio 10.

12 B Virtus primæ intentionis, quæ eſt reſpectu vltimi finis, manet in quolibet appetitu cuiuſcunque rei etiam ſi de vltimo fine actu non cogitatur: ſicut non oportet, quod qui vadit per viam, in quolibet paſſu cogitet de fine. 1$2^{æ}$.q 1.6.3^{m}./.q. 3.2.3^{m}.fin./. $2^{a}2^{æ}$.quæſt.64.7.c.prin°./. 3^{a} quæſt.64.8.1^{m} / 2. diſt.38.1.4^{m}./. Veri.q.8.3.18^{m} /.q.26.2.c./.&c.3.c°.138./. 1^{a}. Cor.14.lec.3.me°.A /.Col.3 lec.3 fin./. 1^{a}.Theſ.5.lec.2.me°. G./.q 9.ar.8.9.

12 Intentio poteſt eſſe ſimul ad multa, non ordinata ad inuicem. 1$2^{æ}$.q.12.3.0./. Veri.q.13.3.c.

Bona. 13 Contingit quod intentio ſit bona, & voluntas mala, non autem econuerſo. 1$2^{æ}$.q.19.7.2^{m}./.3^{m}./.4^{m}./.8.3^{m}./.2.d.38.4. 4^{m}./.5.c./.d.40.2.c./.L./ Veri.q.22.14.1^{m}./ Ma q.2.2.8^{m}.

* Abraham 17. Acceſſus. Actus 164.179. Adulatio 3. Agere 16. 17. Amicitia 33. Aſſimilatio 8. Auaritia 9. Auerſio 9.12. Bellum 5 Blaſphemia 7.11.15.&c. Circumſtantia 19.30. Contentio 2. Contumelia 4. Conuerſio 7. Crimen. Cruceſignatus 8. Delectatio 29.89. Detractio 4.5. Diſcordia 2. Diſpenſatio 5. 11. Diſpoſitio 30. Doctrina 2. Electio 9.10.33. Eleemoſyna 15. 26.36.37.

14 Actus eſt bonus, vel malus, ſicut voluntas eligens eſt bona vel mala

vel mala. Et eſt malus, ſi voluntas intendit mala, non autem bonus ſi intendit bona. 12æ.q.19.7.8.o./. 2.d.38.4.4m./.5.c./. d.40.2.o./.L./.Ma.q.2.2.8m. *Epyikia 6. Euenius.

15 Intentio dupliciter poteſt ſe habere ad actum, qui dicitur voluntas, ſcilicet antecedenter, ſeu cauſaliter, & concomitanter. Primo modo bonitas voluntatis, ex intentione finis depêdet, non autem ſecundo modo, niſi referretur. 12æ.q.19.7.o./.9.c. Finis 130.

* Fœmina 3. Fictio 1. Fides 115.116.117.141. Fortitudo 43. Fortuna 2.&c. Gabaonitæ. Homo 23. Ieiunium 12.14. Indulgentia 17.21.&c. Iniuſtitia 1.4. Inſtrumentum 2. Intendere 0. Iuſtitia 49. Laus 7.8.19 Ludus 3.12. Maligni. Matrimonium 14.46 &c.53 143. Mendacium 1.&c.11.&c. Merces 3. Metaphyſica 5. Miraculorum.

16 Quantitas intentionis, & voluntatis duplex, ſcilicet ex parte obiecti, & ex intenſione actus. Secundo modo coæquantur in bonitate, & malitia formaliter, & non materialiter, non autem primo modo, propter diſproportionem, & propter impedimenta actus exterioris. 12æ.q.19.8.o.

* Natura 8. Neceſſitas 5. Nonom. Obedientia 7. Oratio 21. 34. Ordo 17. Peccatum 210. Perfectio 86. Per ſe 9. Perſeuerantia 7. Petrus 1. Pharao. Præceptum 83.141 &c. Prædeſtinatio 13. Proceſſio 18. Prophetia 25.34 Puritas 1. Rectitudo 2. Religio 64. Roma 1. Sacramentum 38.39.40.70.&c. Scandalum 1.3 7.&c Scientia 42 Schiſma 1.2.6. Scrutatio. Seruire 2. Seruitus 4. Symbolum 11. Simonia 18,29. Simplicitas 3.

17 Nullum malum poteſt per ſe intendi. 1a.q.19.9.c./.q6.48.1. 2m./.4m./.12æ.q.72.1.c./.q.77.7.1m./. q.78.1.2m./ 1.d.39.q. 2.2.c./.d.46 2.2m./ L.ſi.F./.2.d.1.q.1.1 2m./.d.5.q.1.2.5m./. d.34.3.c./.d.35.5.4m /.L.prin°.E/.d.37.q.3.1.2m./.d.41.q.2. 1.1m./.d.43.q 2 1.7m./.Con.1.c°.40.7m./.li°.3.c°.4./.5./.6. /.107.1m./.2m./.Ma.q.1.3.c./.q.2.1.c.6o./.q.3.2.1m./.12.o./. 1æ.Col.lec.2.ſi. Appetitus 29.

* Suffragia 5. Temperantia 16. Temptare 2. Tribulatio 19. Verbum 23. Vicarius.

18 Oppoſitum uidetur dicere a ſimili. 12æ.q.19.7.2m /.3m./.2.d. 38.5.c./.d.4 .2.o. Reſpondeo ſicut dubio 1200.

Dum.784. * Virtus 43. Vuctio 10.12. Votū 27. Vſura 47.49.92.108.109.

19 Intendens bonum per ſe excuſatur a malo quod ſequitur præter intentionem, & raro, non autem ſi ſequitur ſemper uel ſæpe. Ma.q.1.3.5m.

20 Peccatum recipit ſpeciem, ex intentione peccantis. 12æ.q.72. 1.8.c./.3a.q.88.4.1m.

21 Immo aliquando uariatur ſpecies peccati, ſine eo quod intentio feratur ad ipſam circumſtantiam. 4.d.16.q.3.ar.2.q.3.c. Reſpondeo ſicut dubio 24 °.

Dum 785. Spiritualis. 22 Intentio ſecundum eſſe ſpirituale duplex, ſcilicet quieſcens ut ſpecies in anima, & fluens ab agente ad paſſum, & de potentia ad actum, ut uirtus inſtrumenti 4.d.1.q.1.ar.4.q.4.c./. Ver.q.27.7.c.

* Aer 8 9. Analogia 6. Angelus 64. Anima 172. Apprehenſio 4. Attributa 4.&c. 14.&c. Cogitatio 1. Conceptio 2.&c. Dialectica 4. Diffinitio 31.46. Ens 1.&c 16.&c. Aequinoca 6. Effectus 7. Eſſe 1. Phantaſma 4.&c. Finis 38. Genus 5. Gratia 101. &c. Indiuiduum 8. Inſtrumentum 8.9. 14. &c. Intellectus 116.

23 Prima intentio eſt ſimilitudo rei exiſtentis extra animam, non autem ſecunda intentio, ſed eſt aliquid conſequens actū, & modum intelligendi rem. 1.d.2.3.c./.Po°.q.7.9.c.

* Hipoſtaſis 3. Logica 8.9. Lumen 9. Malum 1. Memoria 1.10.

24 Oppoſitum uidetur dicere a ſimili. 1a quæſtio.85.1.c./.3.4m. /.1a quæſtio.5.1.1m.prio°./.Opuſcul.49.o. Reſpondeo dubio 786.

Dum.786. 25 Intentioni res non eſt ſubiecta, nec intentio eſt in ea ſicut accidens in ſubiecto, ſed dicitur res ſubiecta, ideſt obiecta. 1. d.33.1.3m./.Opuſc.56.

26 In omnibus intentionibus, hoc communiter uerum eſt, quod intentiones ipſę non ſunt in rebus, ſed in anima tantum. 1.d. 33.1.3m./.Opuſ.56.

27 Nomina primæ intētionis ſunt, quæ impoſita ſunt rebus abſolute, mediante conceptione, quia intellectus fertur ſuper rem in ſe. Sed nomina ſecundæ intentionis ſunt, quæ imponuntur rebus, non ſecundum quod in ſe ſunt, ſed ſecundum q res ſubſunt intentioni, quam intellectus facit in eis. Opu. 42.c°.12.prin°.

28 Intentio ſecundum eſſe quod ſignificat ueritatem propoſitionis, formaliter eſt in anima, ſed eſt in re fundamentaliter. 1a. q.3 4 2m./.1.d.33.1.1m./.3.d.6.q.2.2.c./.4m./.Po°.q.7.2.1m. /.Quol.9.3.c./.Quol.12.1.1m.

* Motus 6. Natura 24. Perſona 2.38. Priuatio 15.16. Ratio 4. Scientia 12. Senſus 13.28. Similitudo 2. Subſiſtentia 8. Suppoſitum 3. Veritas 19.&c. Vniuerſale 1.&c.

1 ¶ INTENTIONALE. Nullum intentionale denominat ſuum ſubiectum, nec cauſat effectum naturalem. 1a.quæſtio.67.3. c./.diſtinctio.13.3.c./.Potentia quæſtio.5.1.6m./.Anima 2.lec. 14 fin.h.B. Denominatio.

* Actio 34. Aer 8.9. Anima 121. Cœlum 68.69.126.

2 Immo lumen ſecundum eſſe intentionale in aere denominat ſubiectum, & cauſat effectus naturales. 2.d.13.5.c. Reſpondeo dubio 787°. Dum.787m

* Ens 1.13.&c Finis 38. Gratia 101.&c. Habere 3. Inſtrumentum 8.9.14.&c. Intentio 21.&c. Lumen 9.10.11. Memoria 1. 10. Participare 2. Paſſio 5. Tranſmutatio Vnitas 19.&c.

¶ Intercessio. Confeſſio 46. Helias 3. Miſſa 27. Sacerdos 36. Sanctus 10.

¶ Intercipere. Baptiſmus 52.53. Vſus 7.

¶ Interdictum infligitur toti regno, propter peccatum regis. 4.d.18 q.2.ar.3.q.2.1m. Propter quid

* Euchariſtia 214.215.218.219. Excommunicatio 18. Ieiunium 34.42. Ignorantia 5.8.33. Militia 1. Pœnitentia 46. Promulgatio 3.&c.

¶ Intereſſe. Angelus 401. Baptiſmus 47. Bellum 8. Campſoris 8. Miſſa 15. Officium 12. Vnctio 12. Vſura 100.228.

¶ Interficere. Antichriſtus 6. Baſiliſcus. Hieronymus 1. Matrimonium 116.

¶ Interiectio. Racha.

¶ Interior. Actus 52.168.169.179.175.181. Adam 15. Adoratio 2. Angelus 150.155.164.168. Anima 294 307. Aſſimilatio 5. Baptiſmus 92.&c.156. Beatitudo 138. Beneficentia 2. Bonitas 165.244.&c. Conſilium 16. Contritio 3. Credere 2. Cultus 3.12. Delectatio 85.&c. Deus 321. Eccleſia 8. 9. Aedificare 1. Internus. Oſſa. Profeſſio 9. Senſus 9.18.19.20. Seraphin 5. Seruire 3. Simonia 29. Somnium 2. Triſtitia 0.7. 18. Verbum 9.14.17. Vita 48.55. Vnctio 3. Vnio 8. Vocatio 9. Voluntarium 2. 8. 9. Vox 3. 4. Vti 15. Chriſtus 53.54.87.

¶ Interius. Apprehenſio 5. Aqua 20. Arca 3. Audacia 1.15. Auditor 3. Confeſſio 12,24. Conuerſio 7. Cooperari 4. Dæmon 39 54.55.66 96 97.102.103.210. Deus 175.227.328. Doctrina 18.19. Dolor 4.7.14.54. Eccleſia 8. Aedificare 1. Energumenus 1.2. Euchariſtia 273. Exitus 1. Phantaſma 2. 8. Fides 76.80. Fons 30. Gloria 7.13. Gratia 72.135. Habitus 52. Homo 2. Honeſtas. Humilitas 10. Lactantia 1. Imperare 17. Intellectus 174 179.185.281 Iuſtificatio &c. Legiſlator 2. Lex 21.63.92.128.129 143. Liberalitas 3.4.9. Loqui 4.5. Malitia 1. Manifeſtatio 2 Matrimonium 16.17.28. Membrum 6. Modeſtia 1.2.4. Negligentia 2. Obedientia 31. Obligari 3. Oratio 5. Ordo 40. Pax 13. Peccatum 136. 395. Pœnitentia 14.32.46.66.72.83 101.113. Perfectio 61.79. Profeſſio 9. Prudentia 16. Pulchritudo 7. Ratio 11. Regnum 4. Religio 16.38. Sacramentum 52.57.127.128. Sacrificium 2. 5.10.11,21.22. Sanitas 1. Seruire 3. Timor 34. Velum 2. Verbum 17. Virtus 87 107.108.109. Viſus 3. Viſura 86.

¶ Interminabile. Charitas 553.0. Diuerſitas 6. Æternitas 1.8. Indiuiduum 32.&c. Quantitas 11.22.

¶ Intermiſſio. Alleluia. Angelus 141. Doctrina 10. Gregorius.

¶ Internum. Aqua 4. Aquila 1. Credere 21. Miſſio 13.

¶ Interpellatio. Monitio Oratio 76.

Interpoſitio. Baptiſmus 51.&c. Offuſcatio.

1 ¶ INTERPRETATIO eſt in dubiis, in quibus non licet abſque determinatione principis a uerbis legis recedere. Sed in manifeſtis non opus eſt interpretatione, ſed executione 22æ.q.120.1.3m. * Abbas. Iuris.

2 Immo legiſlator non poteſt aliquod præceptum ponere, qđ non oporteat in aliquo caſu prætermitti, & interpretari. 12æ. q.96.4.6.c./.q 97.4.c./.22æ.q.120.1.2m./.4. d.15.q.3.ar.2.q. 1.c./.1m. Reſpn. Dub.788. Dum.788m

3 Interpretatio in dando remedium, debet fieri in peiorem partem ſupponendo, ſcilicet cum debemus aliquibus malis adhibere remedium, ſiue noſtris, ſiue alienis, expedit ad hoc ut ſecurius remedium apponatur, quód ſupponatur id quod eſt deterius, quia remedium quod eſt efficax contra maius malum, multo magis eſt efficax, contra minus malum. Sed in diffiniendo ſiue determinando, in aliorum iudicio, debet aliquis niti ad hoc, ut interpretetur vnūquodque ſecundum quód eſt. In iudicio autem perſonarum, ut interpretetur in melius. 22æ.q.60.4.c./.3m.

*Angelus 61. Capharnaum. Ceu 1. Cherubin 1. Confeſſio 55. Conſuetudo 4. Derſio 3. Dubitatio 4. 5. Galilæa 1. Imperare 9. Lazarus 1. Lectoratus 4.6.7. Lingua 1.3. &c Lumen 21. Manna. Maria 1. Meriam 5. Naaſon. Nazareth. Oratio 3.80.81. Paradiſus 2. Peccatum 228. Phariſæus. Prophetia 27. Raab 1. Rachel. Roboam. Seraphin 1. Temperare 3.10. Zorobabel.

In

Donum. 4 Interpretatio ſermonum, reducitur ad donum prophetiæ, & eſt dignior, quàm donum linguarum, 22^{æ}.q.176.2.4^{m}.

5 Poſtponitur autem interpretatio ſermonum, donū linguarū, quia etiam ad interpretandum diuerſa linguarum genera, interpretatio ſermonum ſe extendit. 22^{æ}.q.176.4^{m}.fi.

Deus. ¶ Interrogare dicitur Deus hominem, quando reducit eum ad conſcientiam interius, vel exterius. Iob 9.le.3.prin^{o}.L. Accuſatio 9. Confeſſio 4.82. Conſcientia 10.12. Oratio 11.

¶ Interruptio. Baptiſmus 51.&c. Eucbariſtia 274.275. Habitus 77. Pax 37. Sacramentum 39. Chriſtus 82.

¶ Interſecare Stella 2.

¶ Interſtitium. Ignis 16.

¶ Interuallum. Eucbariſtia 198. Matrimonium 50.106.

¶ Interuenire. Matrimonium 64. Oratio o. Prolixitas.

¶ Inteſtatus. Adoptio 7.

Siue opere. ¶ Inteſtina reſurgent in corpore, ſicut & alia membra, cum nobili humiditate, non autem cum turpi ſuperfluitate, non quidem ad exequutionem ſui operis, quia inſtrumentum nō ſolum ſeruit ad exequendam operationem agentis, ſed ad naturæ humanæ integritatem, & ad virtutis naturalis oſtenſionem, & vt commendetur ſapientia Dei. 4.d.44.q.1.ar.2.q.1.1^{m}./.2^{m}.q.2.2^{m}./. Quol.10.8,3^{m}.

Peccatum. ¶ Intimiditas eſt peccatum, quia cauſatur ex defectu amoris, vel rationis, vel ex ſuperbia. 22^{æ}.q.126.1.o.

* Fortitudo 36.

¶ Intimum. Dauſa 75.76.77. Contemplatio 6. Deus 227. Eſſe 1.2. Imprimere 2. In 11. Intellectus 1.240. Medium 14.15. Natura 9. Neceſſitas 6.22. Salua. Verbum 33. Viſus 12. Voluntas 77.

¶ Intinctus. Eucbariſtia 57.177.202.

¶ Intitulari. Pſalmus 2.

¶ Intra. Affectio 1. Alexander 1. Amicitia 10. Amor 164.257. Angelus 83.84. Anima 18. Ars 19. Audacia 1. Auditor 3. Bonitas 57. Caput 4. Circulos 4. Conceptio 1. Delectatio 89. Dæmon 88.96. Deuotio 5. Diffinitio 1. Ens 6. Eſſe 2.52. Generatio 13. Materia 41. Membrum 3.6. Neceſſitas 6.10. Paſſio 38. Proceſſio 3. Satisfactio 27. Verbum 9. Viſus 2.

¶ Intraneum. Motus 79.

¶ Intrare. Adam 77. Alexander 1. Apparere 9. Aſcendere 17. Balneum. Baptiſmus 23.154.155.187. Cera 6.10. Dæmon 815. Epiſcopus 22.26.28. Flumen 2. Infidelis 4. Ioannes 6. Maria 61. Matrimonium 42.50. Religio 62. Ruth. Temperantia 10.

¶ Intrinſecum. Actio 56. Affectio 1. Angelus 84. Animata. Apud 2. Bonitas 178. Cauſa 56.57. Cœlum 138. Damnatio 37. Datio 15. Deuotio 5. Deus 315. Diſtinctio 16. Eſſe.99. Eucbariſtia 128. Experientia 11. Fides 1.76. Forma 4.166. Gratia 6. Inſtans 12. Liberum 30. Menſura 1.2.8.&c. Motus 9.12.&c. Natura 2.5.19.20.21. Neceſſitas 6.22, Niti 2. Origo 1. Paſſio 94. Principium 8. Rectitudo 4. Senſus 18. Vanitas 26. Voluntarium 1. Voluntas 67.

¶ Introductio. Agens 78. Alteratio 10. Bigamia 8. Caro 6. Dominium 10. Forma 213.120.121.122.123. Generatio 31. Hæreſis 63. Inſtans 23. Lex 145 Logica 1.31. Motus 22. Paſſio 130. Perfectio 30. Scriptura 1. Spes 68. Vſura 128.

Quid. ¶ Introitus in miſſa, eſt quaſi exordium. 4.d.15.q.4.ar.3.quæſtio.2.c.

* Baptiſmus 23.155.187. Dæmon 117. Limbus 7. Meritū.121.

¶ Intueri. Angelus 336.

Dei. ¶ Intuitus præſens Dei, fertur ab æterno in totum tempus, & in omnia quæ ſunt in quocunque tēpore, ſicut etiam in ſubiecta ſibi præſentialiter. 1^{a}.q.14.9.c./.13.c.fi./.22^{æ}.q.95.1.c./. Iſa.3 fi.c.B. * Amor 59. Angelus 336. Cogitatio 2.3. Conſideratio 1. Contuitus. Honor 35. Intellectus 65,83. Prophetia 55.89. Ratio 57 Viſio 10.

¶ Intumeſcere, Venter.

¶ Intus. Circulus 4. Energumenus 1.2. Intellectus 1. Viſus 2.

¶ Inuadere. Alexander 1. Aggredi. Fractio 3. Ira 53. Occidere 20. Occupatio. Rixa 2.3. Seruitus 14. Suſtinere. Timor 34. Tirannus 10.

¶ Inuariabile. Accidens 123.124. Cœlum 75. Deus 135. Forma 34.

¶ Inuendibile. Campſoria 8.

Quid. 1 ¶ INVENTIO proprie eſt illius, de qua non ſperabatur, nec putabatur. Matth.2,fi.d.C.

* Actus 175. Adinuentio. Addiſcere 1. Altare 1. Angelus 57. Anima 221. Baptiſmus 240. Beſtialitas 1. Bonitas 154.234. Cauſa 82. Cognitio 55.B. Confeſſor 5.6. Conſilium 28. Contemplatio 9. Contrapaſſum 2. Creatura 18. Difficile 14. Diuiſio 4. Electio 34. Eus 16. Eua 2. Eubulia 2. Euſtochia 3. Exemplum 1. Falſitas 23. Finis 63. Furtum 16. Inuentiua. Inuentor. Lamina. Lex 153. Liber 14. Loqui 1. Maria 34.52. Menſura 4. Mos 1. Nocere 12. Nomen 6. Oculus 1. Ornatus 9. Paſſio 4.

2 Inuentio medii in ſillogiſmo deſcribitur. Opuſ.50.o.

* Poroſitas. Præcipitatio 2. Primum 5. Prudentia 60.79. Puer 20. Relatio 51. Religio 61. Reperiri. Reſtitutio 16. Sal 1. Scientia 75.106.&c,119. Sepultura 1. Solertia 2.3. Suſpitio 6. Tarditas 3. Theologia 1. Timor 72. Transferre 2. Verbum 3. Vnctio 21. Vniuerſale 14. Vſura 9.23.37.43.44.45.56.88.183.198.199.225.261.291. Viſus 9.

3 Inuentio nouitatum in ornatu exteriori, puta inueniendo ſuperflua, & curioſa eſt peccatum. 22^{æ}.q.21.4.c./. quæſt.169.2.c./ 4^{m}.

¶ Inuentiua Prudentia 60. Scientia 119.

¶ Inuentor. Hæreſis 26.

1 INVESTIGARE proprie, eſt per ueſtigia alicuius euntis per uiam, ad eius terminum deduci. Dion.Li^{o}.2. Quid.

* Angelus 473. Cœlum 35.

2 Inueſtigatio diuinorum, tripliciter eſt peccatum. Primo, ex præſumptione comprehendi diuina, Secundo, non præſupponendo fidem. Tertio, ſi ſupra capacitatem. 4.d.11.L.prin^{o}.F./. Veri.q.5.2.21^{m}./. Trin,5.o./.7.c./. Iob 9.ſi.

* Creatio 5.6.7.47. Dæmon 28. Exquiſitum. Noti 3. Vſura 1.

¶ Inueſtiri dicitur canonicus per librum, Abbas per baculum, Epiſcopus per anullū. 3^{a}.q.62.1.c./. Veri.q.27.4.ar.2. Anulus. Qui.

* Inſtitutio.

¶ Inueteratio. Ira 69. Peccatum 190.

¶ Inuidentia. Blaſphemia 22. Inuidia o. Quid.

1 ¶ INVIDIA eſt triſtitia de bono alterius, inquantum æſtimatur diminuere gloriam propriam: vnde inuidi proprium eſt niti ſemper proximi gloriam qualitercunque minuere. 22^{æ}.q.34.6.2.1./.c.fin./.3^{m}./.q6.36.1.2.o./.3.c./.4.c./.3^{m}./.q.73.3^{m}./.q.158.1.4.c./ 2.d.5.4.1.3.2^{m}./.3.d.26.4.1.3.c./.27.q.1.1.3^{m}./. Veri.q.26.4.6^{m}./. Ma.q.8.1.c.fin./.1^{m}./.2.7^{m}./.3.ſi 6^{m}.q.10.1.c./.6^{m}.2.1^{m}./.3.c./.3^{m}./. q.12.3.4.c./. Iob 5.lect.1.prin^{o} K.

2 Inuidia eſt præcipue de bonis, in quibus eſt gloria & honor. 22^{æ}.q.36.1.c./.3^{m}.

* Blaſphemia 22. Capitale 8. Ciconia 1. Compunctio. Contentio 4. Damnatio 30.31.32. Dæmon 51. 52.53.58. Detractio 1.2.3. Odium 66

3 Inuidia qualibet eſt peccatum. Non autem omnis zelus, qui proprie eſt triſtitia de eo quod deeſt nobis, non aliis. 22^{æ}.q6.36.2.o./.q.158.1.c./. Ma.q.10.1.o./. Pſal.56.prio^{o}.a.L.

* Diſcordia 3. Doctrina 1. Inconſtantia 3. Ira 34.57.60.62.66.77.

4 Inuidia ſecundum genus ſuum eſt peccatum mortale. Tamē primi motus ſunt peccata uenialia: & ſunt etiam in uiris perfectis. 22^{æ}.q.36.3.o./. Ma.q.10.2.o./ q.11.3.c.

* Præceptum 95. Triſtitia 3. Vitium 8.12.

5 Inuidia eſt uitium capitale, cuius ſunt quinque filiæ, ſcilicet odium, ſuſurratio, detractio, exultatio in aduerſis, & afflictio in proſperis. 22^{æ} q.34.6.o./.q.36.4.o./. Ma.q.8.1.c./.5^{m}./. q.10.3.o. Capitale 8. Detractio 4.

6 Afflictio in proſperis, inquantum ſunt contra excellentiam eſt inuidia. Sed inquantum eueniunt contra conatum, eſt filia eius. 22^{æ}.q.36.4.3^{m}. Ma.q.10.3.3^{m}.

7 Inuidia ad proximum, eſt mater odii, primo, ad proximum, & conſequenter ad Deum. 22^{æ}.q.34.6.2^{m}.

8 Inuidia eſt ſubiectiue in concupiſcibili, non autem in iraſcibili. Ma.q.8.3.6^{m}. Subiectiue. Subiectum.

* Angelus 481.&c. Deus 92.

9 Inuidia non eſt inter multum inæquales, ſed ad illos tantum, quibus pōt quis ſe æquare, uel præferre. 22^{æ}.q.39.1.2^{m}./.3^{m}

* Iudæi 18.

10 Amatores honoris, & puſillanimes, ſunt maxime inuidi. 22^{æ}.q.36.1.3^{m}./. Iob 5.lect.1.prin^{o}.k.

* Odium 7.14.17. Paſſio 95.

11 Senes inuident iunioribus. Et qui multa expendunt ad conſequendum aliquid, his qui parum expendunt. 22^{æ}.q.36.1.4^{m}.

* Vitium 12.

12 Inuidia ut plurimum naſcitur ex ſuperbia. 22^{æ}.q.36.4.1^{m}./. 2.d.21.q.2.1.1^{m}./. Ma.q.8.1.5^{m}./.q.10.3.1^{m}. Cōparatio.

13 Memoria bonorum ut ſunt habita, cauſat delectationem, ut amiſſa triſtitiam, ut habita ab aliis, inuidiam. 22^{æ}.q.36.1.3^{m}.

14 Inuidia contrariatur duabus uirtutibus, quia habet duo obiecta. ſ. principale, id eſt bonum, & proximum. Primo contrariatur miſericordiæ, ſecundo nemeſi. 22^{æ}.q.36.3.3^{m}./.3.d.26.q.2.3.c. Ma.q.10.2.8^{m}. * Ira 34.57.60.62.66.77. Paſſio 95. Præceptum 95. Zelus 2.4 Ira 77.

¶ Inuigilare. Vita 63.

¶ Inuincibile. Ignorantia 2.

¶ Inuiſibile. Angelus 141.355. Baptiſmus 49. Datio 25. Fides 113. Hæreſis 40. Miſſio 3.19.27.&c. Sacramentum 146.

¶ Inuitatio Inuitat nos Deus, ad duo, ſcilicet ad conſiderationem ſuæ potentiæ, & ad conſiderandum idoneitatem eius, Deus.

qui

qui habitat cum Deo, vt ab ipſo ſemper protegatur illæſus. Iſa.3.me°.K. * Feſtum 5. Tuba 2.
¶ Inuenos. Abſoluere 20. Alienum 4.&c. Amor 239. Baptiſmus 128. Credere 33. Excõmunicatio 8. Fornicatio 16. Mors 38. Officium 4. Prædicare 5. Religio 54.57. Sepultura 4. Simonis 24.26. Votum 61. Vſura 125.
¶ Innngere. Patena. Vnctio o.
Quid. 1 ¶ INVOCARE eſt in ſe vocare, per affectum, & deuotum cultum. Ro.10.lec.2.prin°.H.
* Anima 73. Baptiſmus 50. Dæmon 72.&c.
2 Inuoco ſapientiam Dei, ne me errare permittat in periculū animæ meæ, & in laqueum aliorum. Opuſ.73.prolo.
* Diuinatio 7.&c. Filiatio 29. Miraculum 15.40.43. Oratio o. Vſura 260. Chriſtus 55.168.
¶ Inuoluere. Abiicere. Damnatio 39. Dæmon 37. Aenigma 1. Ignis 12. Scriptura 2.
Quale. 1 ¶ INVOLVNTARIVM non eſt pœnale, niſi ſit ſubtecibile voluntati. 2.d.3.q.1.1.6m. * Commutatio 2. Furtum 6.&c.
2 Non voluntarium dicit ſolum remotionem actus voluntatis, ſed inuoluntarium contrarium et quod fit: ideo ſequitur ipſum triſtitia ſemper, non autem illud. Ma.q.3.8.c.
* Ignorantia 1.&c. Inuitus. Neceſſitas 9.10.19. Nonuelle.
3 Facta per metum ſunt voluntaria ſimpliciter & inuolūtaria, ſecundum quid. 12ſ.q.6.6.o./.7.1m./ 2m./. q.39 1.c /.q.73.6.c./.q.87.6.c.ſi /.12ſ.q.108 4.4m./. q.125. 4.c./.q.142.3.c./ 4 diſt.29.q.1.o./. Ma.q.2.3 4m /.q.11.1.3m./ Quol.5.10.o /.2ſ. Cor.9.lec.1 ſin.H /. Ethi.3.lec.1.me°.ſ.I.&c./.lec.2.me°.ſ A.
* Non voluntarium. Timor 40.41. Turpitudo 1.
4 Concupiſcentia nullo modo cauſat inuoluntarium. 12ſ.q.6.7.o./.22ſ.q.142.3.c./.Ethi.le.3.lec.2.ſi.g.F.&c./.le.4.o.
Violentia cauſat inuoluntarium in cognoſcentibus, in aliis autem cauſat innaturale, quia opponitur directe voluntario, & naturali. 12ſ.q.6.4.c /.5.o./.6.1m./.7. 3m./ q 73.6.c./.22ſ.q.88.6.1m./ Ma.q.6.c.
* Inutile. Auaritia 21. Doctrina 11. Inquirere 2. Peccatū 198. Præceptum 43. Sabbatum 11. Scientia 60. Votum 68.74.
De futuris. ¶ Ioachim Abbas, per coniecturas mentis humanæ, quæ aliquando ad verum peruenit, & aliquando fallitur, de futuris aliqua vera prædixit, & in aliquibus deceptus fuit. 4.d.43.ar.3.q.2.3m. * Hæreſis 101.103.
¶ Iob. Liber 1. Maledicere 4. Scriptura 15.
Licet. ¶ Iocoſum verbum quandoque eſt ſine peccato, ſcilicet quando dicitur cauſa recreationis. 2.diſt.40 5.3m./. 4 d.9.ar.4.q6.a.3m.
* Eutropelia. Ludicra. Ludus o. Maledicere 2. Mendacium 5.6.7.
¶ Iocularitas. Scurrilitas n.
Quid. ¶ Iucunditas dicitur a ſpiritualibus ſignis, vel effectibus lætitiæ, cum inteſione gaudii, ſiu dictis, vel factis. 12ſ.q.31.3.3m./.3.d.26.q.1.3.c./.4.d.49.q.3.ar.1. q.4.c./. 1m./. Ver.q.26.4.5m. * Auſteritas 1. Delectatio 109. Dolus 41. Operatio 56. Viſio 15. Vnctio 30.8.
¶ Iocus. Mendacium 5. Periurium 4.
Baptiſta. 1 ¶ IOANNES Baptiſta, fuit terminus veteris legis, & initiū nouæ legis. ſ. euangelii. 3a.q.38.1.2m./.Io.lec.15.prin°.2.G.
* Abraham 3.4 5.
2 Ioannes Baptiſta pertinet ad teſtamētum nouum. 22ſ.q.174.4.3m /.3a.q.38 1.1m./.2m./.Ver.q 12 14.5m. * Apoſtoli 4.
3 Ioannes Baptiſta erat de maioribus ſuo tempore. Ver.q.14.11.6m. ¶ Circunciſio 2.32. Maria 14.
4 Exultatio eius in vtero matris, non fuit ab eo, per liberum arbitrium eius, ſed fuit a Deo, ideo miraculoſa fuit: ſecundū alios autem & melius ab eo fuit, quia ad illud momentum datus ei fuit rationis vſus, qui poſtea fuit ei ſubtractus. 22ſ.q.174.1.1m./ 3a.q.27.6.c./.3.d 3.q.1.ar.1.q.2.1m./.4.d.6.L./.d.49.q.5.ar.3.q.2.12m. * Martyrium 8.
5 Tota vita eius, fuit præparatoria ad Chriſtum. 3a.q.38.2.2m./.3.c./ 3m./. Io.1.lec.13.me°.a.
6 Ioannes Baptiſta antequam intraret in eremum, cognouit Chriſtum perſonaliter, ex conuerſatione eius: maxime cum fuerit ipſius cognatus ſecundum carnem ſanctitatem vero & dignitatem Chriſti, cognouit ex prophetica reuelatione. 4.d.5.L./.Io.le.14.ſi e.E.&c.
* Miles 9. Miraculum 47. Pœnitentia 59. Præco. Prophetia 82. Sanctificatio 12. Vita 39. Viuus 148.
7 Ioannes Baptiſta, didicit tria a Chriſto veniente ad baptiſmum, ſcilicet quod iſte in perſona erat ille quem prædicauerat venturum, & quod Chriſtus haberet poteſtatem excellentiæ, quam ſibi retineret, cum poſſet eam ſeruis largiri, quod tamen in generali prius Ioannes ſciuerat, ſed tunc in ſpeciali de hac perſona cognouit, & quod per baptiſmum Chriſti non ſolum gratia conferretur mundans a culpa, ſed etiam ab omni pœna abſoluens, quod habet ab eius paſſione. 4.diſt.1.L.
8 Ioannes Baptiſta, propter longam moram in eremo, ammiſerat vultum Chriſti imaginationem, unde perſonaliter eum nō cognoſcebat. 4.d.1.L.
Euangeliſta. 9 Chriſtus reuocauit a nuptiis Ioannem Euangeliſtam, volentem nubere, ſed Petrum non ſeparauit a matrimonio, quia primum potest fieri ſine iniuria alterius, non autem ſecundū. 22ſ.q.186.4.1m.
* Abraham 3.4 5. Amen 2.3.
10 Ioannes Euangeliſta prædiligebatur a Chriſto, propter ſuam integritatem & propter prærogatiuam euangelicæ doctrinæ. 3a.q.45.3.4m.
11 Et propter virginitatem & prærogatiuam Euangelii. 3a.q 45.3.4m /. Io.prolo.2.prin°.b.
* Amor 62. Baptiſmus 87. Raptus 11.
12 Et propter manſuetudinem, & caſtitatem. 3.d.31.q.2.ar.3.q.3.c. * Transfiguratio 2. Vita 59.
13 Ioannes prædiligebatur a Chriſto propter quatuor, ſcilicet propter ſapientiam, puritatem, feruorem, & teneram ætatem. 12 q.20.4.3m./.Io.13.le.4.me°.c.I./.c.21.le.5.prin°.b.A.
14 Ioannes nō fuit vicarius Chriſti, licet eſſet maxime idoneus, quia erat conſanguineus eius. Quol.4.15.2.2.
15 Ioannes Euangeliſtarum vltimus in Aſiæ Epiſcoporum preces Euangelium, & ea, quæ prætermiſerāt alii, ipſe ſuppleuit. Matt.4.me°.b.D./.Io.Prolo.2.ſi.c.B /.c°.ſi.le.ſi.me°.2.ſi.
16 Solus Matthæus ſcripſit euangelium in Iudæa. Marcus in Italia. Lucas in Achaia, & Ioannes in Aſia. Matt.prin°.
17 Ioannes vere mortuus fuit, ſed reſurrexit. Et māſit ante mortem in Iudæa, uſque ad aduentum Veſpaſiani. 4.d.43.ar.3.q.1.2m./.Io.21.le.5.ſi.d Gal.2.lec.2.ſi.K.
* Cœlum 58. Dies 7. Magdalena 1. Theodoſius 1.
Alii in cõl. 18 Ioannes Chriſoſtomus, eſt in maxima auctoritate, apud græcos. Io.lec.2.ſi.
19 Ioannes Damaſcenus, ſequitur errorem Theodorici, & Neſtorii, quod Spiritusſanctus non procedit a filio, quia fuit tēpore, quo incepit illud ſchiſma græcorum. 1a. q.36.2.3m./.1.d.11.1.3m / Po.q.10.4.24m.
20 Ioannes grammaticus, qui & Philoponus dicitur, opinatus eſt, quod ſola oratio perfecta, habet partes ſignificatiuas Perihermenias. lec.6.me°.a.C.
¶ Ioiada. Sera.
¶ Ionas. Niniuitæ.
¶ Ionici. Philoſophus 1.
¶ Iordanis. Baptiſmus 23.
Rex. ¶ Ioſaphat peccauit, non ex malitia, ſed ex Infirmitate humanæ affectionis. 22ſ.q.186.10.2m. * Iudicium 77.
Patriarcha. 1 ¶ Ioſeph filius Iacob, præuidit dominium ſuum ſuper fratres, non autem venditionem, & alia, ex quibus conſequutus eſt dominium. 2.d.4.2.1m. * Iuramentum 8. Tunica.
Vir Mariæ. 2 Ioſeph vir Mariæ, ſemper fuit virgo. 3a.q.28.3.5m./.4 c /.3m. 4 d.30.q.2 ar.1 q.2 2m./.3.4m /. Io.2.lec.2.prin°.a. E./. Gal. lec.5.prin°.k. * Adoptio 23. Maria 1.9.39 40. 42. 46.47 48. Matrimonium 124. Prophetia 86.
3 Ioſeph voluit dimittere Mariam, propter reuerentiam, timēs cohabitare tantæ ſanctitati. 4.d. 30.q.2.1.5m./. d.35.13.2m./. Matth.1.d.D.
¶ Ioſephus. Vaos 19.
Dolere. ¶ Ioſias & alii non beati, dolent forte de tribulatione amicorum, non autem beati. 4.d.45.q.3.1.2m.
¶ Ioſue. Gabaonitæ. Miraculum 39. Raab 1.
¶ Iouinianus. Hæreſis 74.&c.
¶ Iouis. Iuppiter. Lux 18.
Quid. ¶ Iperbole in aliquibus ſcripturis ſumitur pro exceſſu veritatis ſimpliciter, ſed in ſacra ſcriptura ſumitur pro exceſſu veritatis ſecundum quod ſufficit ita ut credi poſſit. Vel aliter. Iperbole eſt quidā tropus, & in tropicis loquutionibus aliud dicitur, & aliud intelligitur. Vnde non eſt ibi falſitas, quantum ad id quod intendit quis facere vel ſignificare. Iſa.5.ſi.c.1./.c°.13.m°.C./.c°.30.ſi.E./.Meta.5.le.18.prin°.a.A.
¶ Ipercauma. Vapor 1.
¶ Ipocras. Coitus 1.
Quid. ¶ Iperdulia eſt potiſſima ſpecies duliæ, ex unione ad Deum. 22ſ.q.103.4 2m./.3.d.9.q.2. 2.c. * Adoratio 17.22.25. 26.
Quid. 1 ¶ Ipocriſis eſt ſimulatio alienæ perſonæ. Ideo ſemper eſt peccatum. Et eſt vitium iactantiæ. 22ſ.q.111.2.c./.4.d.16.q.4.ar.1.q.1.o./.q.2 2m.
* Cignus. Fictio o. Gloria 10. Malum 60.
2 Ipocriſis eſt ſpeciale peccatum, licet vtatur omnibus actibus qui oſtendere poſſunt ſanctitatem, & præcipue oratione ieiunio, & eleemoſyna. 4.d.16.q.4.ar.1. q.2.o./.q.4.c.
* Simonia 27. Simulatio. Societas 4.
3 Ipocriſis non eſt ſemper peccatum mortale, niſi ſit in nocumentum fidei, vel perſonæ, vel eccleſiæ. 22ſ.quæſt.111.4.o./.4.d.16.

4.d.16.q.4.ar.1.q.3.o.

4 Ipocriſis per ſe & directe opponitur tantum veritati quæ eſt virtus.22ſ.q.111.3.o./.4.d.16.q.4.ar.1.q.2.b./.c.

5 Ipocriſis directius impedit effectum pœnitentiæ, quàm alia peccata grauiora, quia ſemper peruertit intentionem. 4.diſt. 16.q.4.ar.1.q.3.1m / q.4.o.

6 Finis remotus ipocritæ eſt lucrum, vel gloria, ſed finis proximus, eſt oſtendere ſe aliam quàm ſit.22ſ.q.111.2.3m.

Quid. ¶ Ipodomus. Polagia 5.6.7.

¶ Ipoliſios. Muſica 1.

1 ¶ IPOSTHASIS non eſt nomen intentionis, aut rei, & intentionis ſimul, ſed rei tãtum, uel naturæ. Po^a.q.9.2.3m./.Vnio.2.c. * Actio 95. 96. Eſſe 73. Genus 38.

2 In nomine ipoſthaſis, & ſubſtãtiæ, latebat venenum, antequã notaretur a concilio eius. 1a.q.29.3.5m./.1.d.23.1.5m./.d.26 q.1.1.1m./.Po^a.q.2.8m.1.28m. *Hæreſis 132.133.134. Indiuiduum 1.&c.8 &c.40.&c. Lux 8. Operatio 15.43.45.

3 De ratione ipoſthaſis ſunt duo, ſcilicet eſſe per ſe ſubſiſtens, indiuiduum in ſe, & diuiſum a quolibet alio. Po^a q6.8.3.7m.

4 Nullum uniuerſale, uel pars, eſt ipoſthaſis vel ſuppoſitum, uel natura. Po^a.q.9.2.7m./.13m./.Vnio.2.c./.3m /. Quol.9.2.c./. Opuſc.3.c° 211.

5 Ipoſthaſis dicitur materia, vſioſis forma, vſis compoſitum, cauſaliter tantum 1a.q.29.2.5m./.1.d.23 1.c./ Po^a.q 9.1.9m.

6 Ipoſthaſis, perſona, ſubſiſtentia, & eſſentia differunt. 1a.q.29. 2.o./.1.d.23.1.o./.Po^a.q.9.1.o. *Perſona 9. Pronomen 4. Sapientia 47. Subſiſtentia 6 22. Subſtantia 2.12.14.27.34.36. Suppoſitum o. Vnio 14.15.20.&c.

7 Ipoſthaſis nomen conuenit Deo, quantum ad ſubſiſtere ad qđ imponitur, non autem quo ad ſubſtare a quo imponitur. 1a. q 27.3.3m./.q.39.1.3m /.Po^a.q.9 3.4m. Chriſtus 7, &c. 26. &c 37 &c.178.&c.

Quid. ¶ Ipothetica enontiatio, non ſignificat uerum abſolute, ſed ex ſuppoſitione. Nec differt a cathegorica, niſi ſecundum differentiam unius & multi. Perihermenias.le.1.ſi D.

Quid. ¶ Ipſem cum ſit reciprocũ, eſt relatiuũ idẽtitatis. Vnio 3 c.ſi. * Compoſitio 11.12.15. Conſequentia 1.2. Eſſe 29. Secundum quod ipſum o. Simpliciter o. Subſtantia 16. Suum o.

Diuiſio. 1 ¶ Ira dicitur tripliciter, ſcilicet habitus uel actus uitii oppoſiti manſuetudini, ſecundo uoluntas vindictæ, tertio paſſio. 22ſ.q.158.8.c./.2.d.36.2.2m /.3.d.15.q.2.ar.2.q.2 c.
* Amor 178. Detractio 2. Excandeſcentia.

2 Ira duplex, ſcilicet per zelum, ideſt ſecundum rationem, & ira per uitium, ideſt contra rationem. 22ſ.q.158.1 2.o./.3a.q. 15.9.2.3./.c./.2.d 36.2.2m /. 3.d.15.q.2.ar 2.q.2.c /. Ma.q6. 12.1.c./.4m./.7m./.2.c./.q.13.3.14./.Iob 17.lec.1.ſi.D./. Mat. 5.me°.g.D./ Eph.4.lec 8.me°.C.&c. * Fatue.

3 Ira eſt inordinata dupliciter, ſcilicet ratione appetibilis, & ratione modi.22ſ.q.158.2.3.4.c. * Indignatio.

4 Aliquis actus eſt iræ tripliciter, ſcilicet directe & eſſentialiter, ut appetere vindictam, antecedenter, ſcilicet triſtari de iniuria, & conſequenter, ſcilicet delectari de punitione. Ma. q.8.3.7m. * Rixa 4. Scilmos.

5 Gradus iræ triplex, ſcilicet in corde, ore, & opere. 12ſ.q.46.8. 3m / 22ſ q.158 5.3m./.7.c./ Ma.q.12.5.c./.Eph.4.ſi. Fatue.

Quid. 6 A Ira eſt paſſio quodammodo compoſita ex paſſionibus contrariis.12ſ.q.46.2.c ſi. * Capitale 8.

6 B Ira ſecundum gloſſam, eſt unnus malus motus animi ad nocendum. Matt.5.me^n.g D.

7 Ira continet multas paſſiones, nõ ſicut genus cõtinet ſpecies nec ſicut cauſa ſuos effectus, ſed ſicut effectus ſuas cauſas. 12ſ. q.46.1.c./.3m.
* Clamor 1.2. Detractio 2. Excandeſcentia. Fatue.

8 Ira ſecundum rationem rectam, eſt paſſio laudabilis, quæ autem eſt cõtra rationem, in plus uel minus, eſt peccatum. 12ſ. q.24.1.3m./.22ſ.q.158 1.2.8.o./. 3a.q.15.9.o./. Ma.q.12.1.2, o./.Iob.17.lec.1.ſi./ Eph.4.lec.8.me°.e.&c.

9 Habitus uirtutis tenẽs medium in ire, eſt innominatus. Ideo dicitur manſuetudo, quæ ſignificat diminutionem iræ.12ſ. q. Manſuetudo 2.

10 Ira ſemper eſt aliquo modo cum ratione. 12ſ.q.46.4.5.o.6.c. /.1m./.q 48.3.1m./.3m./.4 c.prin° 22ſ.q.52.6.1m./. q.156.4. c./.3.d.16.q.1.2.c./.Ma.q.12. 4.3m /.Pl.36.prin°.h.F.

11 Ira aliqualiter audit rationem, ſicut nuntiantem quod iniuriatum eſt, non autem perfecta, quia non obſeruat regulam eius in uindicando. 12ſ.q.46.4.3m./.5.1m./.6.c./.22ſ.q.53.6. 3m./.q.72.4.2m./.Ma q.12.2.c.

12 Ira eſt compoſita, ex audacia, triſtitia, & ſpe.3.d.26.q.1.3.5m. c.ſi./.4.c./ 1m./.3m.ſi./.3a.q.15.9.c m./.Ma.q.12.3.10m./.2m. /.3m.prin°./.2.c./.1m prin°./.3.6o. 5. 4m /.22ſ.q.157.1.c./.ſi. /.Ver.q.1.12.2.6m./.Pſ.36.prin°.h./.Matt.5.prin°.h.G.

13 Ira componitur ex triſtitia & deſiderio, non ſicut ex partibus, ſed ſicut ex cauſis.12ſ.quæſt.46.3 3m./. 3a.q.15.9.c.Triſtitia.1.inſ.78.

14 Materiale in ira, eſt accenſio ſanguinis circa cor, uel aliquid huiuſmodi, formale uero, eſt ex parte appetitus uindictæ. 1a. q.20.1.2m /.12ſ.q.22.3.3m./.q.48.2.c./.1.c./.1m./. 4.diſt.49. q.3.2.c./.Ma.q6.8.3.7m./. q.12.1.c./.2.7m./. Anima.lc.1.medio ſ. E.

15 Ira quo ad ſuum formale, habet principium a ratione, ſed quo ad ſuam materiale, impedit iudicium rationis. 12ſ.q.48. 3.1m./.3m./.4.c./.Ma.q.12.1.c./.3.7m / 4.1m.

16 Ira eſt ianua omnium uitiorum per accidens, ſcilicet impediendo rationem, ſed per ſe, reſpectu aliquorum uitiorum. 22ſ.q.158 6.3m.

17 Ira contra rationem ex parte obiecti, ſemper eſt peccatũ mortale, niſi deſit conſenſus, uel niſi de ſe parua, non autem ratione modi, niſi ſit contra charitatem. 12ſ.q.88.5.1m /.22ſ.q. 158.3 o./.Ma.q.7 4.1m.q.12.2.3 o./.Gal.5.lec.5.me°.H. Propter qđ.

18 Ira eſt uitium capitale, non autem odium. 22ſ.q.34.5.o./ q. 158.6.o./.Ma.q 9.1.c./.21m./.22m./.q.11.4.1m./.q.12.5.o. Capitale 8.

19 Species iræ ſunt tres, ſcilicet fel, ideſt acutæ, mania, ideſt manens, & furor.12ſ.q.46.8 o./.22ſ.q.158.5.o.

20 Filiæ iræ ſunt ſex, ſcilicet rixa, tumor mentis, contumelia, clamor, indignatio, & blaſphemia.22ſ.q.37.2.1m./.q.41.2.o./.q. 158.7.o./.Ma.q.12.5.c. Blaſphemia 111. Clamor 1.2 Contumelia 74. *Generale. Iracundia o. Iracundus o. Schiſma.

21 Ira eſt ſubiectiue in iraſcibili. 12ſ.q.46 3.o./. 22ſ.q.162.3.c./. 3.d.26.q.1.2.c /.Senſu lec 1.me°.c.prin°. Subiectiue. Subiectum.

22 Defectus iræ in uoluntate, uel in appetitu ſenſitiuo contra rationem, ſemper eſt peccatum.22ſ.q.158.8.o.

23 Bruta habent iram, ex inſtinctu naturali, non autem ex ratione eorum. 12ſ.q 46.4 2m./.7.1m. Animal 65.
* Colera. Iracundus 1.

24 Multum ebrii non iraſcuntur, quia nihil habent de iudicio rationis. Sed parum ebrii multum iraſcuntur, quia habent iudicium rationis, ſed impeditum.12ſ. q 46.4.3m.
* Memor 218. Mitis. Nomen 78. Oratio 49. Paſſio 39. Racha. Taurus. Timor 33.34.

25 Ire per zelum, non impediens, nec præueniens iudicium rationis, fuit in Chriſto, non autem ira per uitium. 3a.q.15.9.o. /.3.d.15 q.2.ar.2 q.2.c.

26 Ira ut dicit actum uoluntatis ad uindictam, eſt in deo & in angelis non autem ut paſſio. 1a.q.3.2.2m./. q.19.11.c./.q.20. 1.2m /.q.59.4.1m /.12ſ.q.47.1 1m /.22ſ.q.162.3.c /.1.d.45.4. c./.2m./.3.d.15.q.2 ar.2.q.2 c./ 1.32.1.1m / Con.g.c°.89. ſi./. 91.ſi./ L°.3.c^a.96 ſi./.L1°.4 c°.23./. Veri.q.23.3.c./. Po^a.q. 7.5.c / Pſal.17.prin° c H./.Pſal.37.prin° 2.c./. Eſa.30.ſi.A./. Matt.22 prin°.D./.Ro.le.6.me°.L.c°.9.le.4.ſi.K./. c°.11.lec.4. me°.B /.He.3.le.2.ſi E.

27 Ira deo ponitur tripliciter, ſcilicet ira in corde per antropopathos, ira in ore & ira in opere 12ſ.q.158.8 1m./.Veri q.2.8. c / Ma.q.12.1.5m./.Opuſ.15.c°.1./.Pſal.2.me°.c.A./. Eſa.2.ſi. /.c°.30 ſi A.

28 Ira cauſatur ex re inconuenienti, præſenti, vel præterita, uel ex apprehenſione inconuenientis habiti. Ideo cauſatur ex dolore & triſtitia, 12ſ q.23.3.4.c./.q.25.1.3 c./.q.48.2.c /.3.diſ. 26.q.1.3.c. *Audacia 16.17. Clementia 4. Colera. Generale. Cauſa.

29 Omnis ire eſt, propter aliquid cõtra ſe factum. 12ſ.q.47.1.o.
* Iraſcibilis 1. Manſuetudo 3.4.6.7. Perturbatio.

30 Ira magis ſequitur complexionem corporis, quam concupiſcẽtia, propter velocitatem coleræ ad iram. Ideo promptius inſurgit ira, quàm concupiſcentia. 12ſ.q 46.5.c./.22ſ.q.156.4.c.
* Tamus Triſtitia 1.

31 Ira conſurgit tantum ex læſione uindicabili, ſed non in proprio. 3.d.26.q.1.2.c.ſi.

32 Ira cauſatur ex accidente extrinſeco, ſcilicet ex læſione. Sed cõcupiſcentia delectabilium, cauſatur ex cauſa naturali. Ideo concupiſcentia diuturnior eſt & communior, & requirens principaliorem virtute, licet ira maiorem impetum habeat. 22ſ.q.141.7.2m.

33 Cauſa iræ duplex, ſcilicet ratione motiui, ut excellentia, uel ratione diſpoſitionis, vt defectus ſicut ægritudo.12ſ.q 47.3.o.

34 Ira cauſatur ex inuidia. Et conſequitur etiam audaciam, & eſt effectus eius.12ſ.q.25.3.c./.4.2m./.3m./.Ro.11.lec.3.m°. k. Audacia 17.

Immo iræ cauſat audaciam. 12ſ.q.45.4.3m. Reſpondeo Dubio 78°. Du^m.78^m.

Audacia 16.

35 Triſtitia illata, cauſat iram. 12ſ.q.46.1.c./.6.3m./.7.3m./. q6. 47.3.o./.q.48.1.u./.2.c./.2m /.22ſ.q6.158.2 3m.fin /.6.1m./ 7. 2m./.3a.q.15.9.c /.3.d.26.q.1.3.c./.d.27.q.1.3.4m./.Ver.q.25. 2.c./.q.16.5.7m /.Ma.q.12.2.5m./.4.2m./.3m./. 5m./.5. 1m./. q.8.3.6m./.Pſal,6.me°.c.prin°.

36 Sola paruipenſio cauſat iram. Et omne prouocans iram, eſt aliquid

aliquid ſub ratione iniuſti. 12ſ.q.47.2.0.3.4.c.

37 Tacens prouocat ad iram contumeliantem, quia videtur eum paruipendere. 12ſ.q 47.2.4m./. 22ſ.q.72.3.3m.

38 Obliuio, exultatio in aduerſis, denunciatio triſtium, impediens voluntatem, & quælibet talia, cauſant iram, ratione paruipenſionis tantum. 12ſ.q.47.2 3m.

39 Ludus, riſus, feſtum, proſperitas, conſummatio operum, delectatio non turpis, & ſpes, cauſant iram, ratione paruipenſionis, ſed impediunt eam, inquantum impediunt triſtitiã. 12ſ.q.47 2.3m.

40 Defectus iniuriantis duplex, ſcilicet augens indignam paruipenſionem, vt ignobilitas, inſipiẽtia, & ſeruitus, & defectus diminuens eam, vt pœnitentia, confeſſio mali, humiliatio, poſtulatio veniæ, & huiuſmodi. Primi augent iram, ſecundi uero diminuunt eam. 12ſ.q 47.4.0.

41 Ira debilitatur ex diuturnitate, ſicut & cauſa eius, ſcilicet memoria iniuriæ. Quæ etiam uidetur minor, quando eſt tantũ in memoria. 12ſ.q.48.2.2m.

Ad quos. 42 Ira non eſt ad perſonam multum excellentem, quæ læſit, ſed tantum triſtitia, quia Ira præſupponit triſtitiam, deſiderium, ſpem, & audaciam puniendi. 12ſ.q.25.3.c.fi /.q.45.4.3m./.q.46.1.c./.Ver.q.26.5.3m.

43 Nullus proprie iraſcitur ſibi ſed metaphorice, ſicut nec iuſtũ nec iniuſtum ſibi facit, niſi metaphorice. 12ſ.q.46.7.2m./.22ſ.q.106.3.1m.

44 Ira eſt magis ad amicos iniuriantes, quàm ad alios, quia indignior videtur eorum deſpectio. 12ſ.q.47.4 3m.

45 Ira eſt tantum ad eos, ad quos eſt iuſtitia & iniuſtitia. 12ſ q.46.7.0.

46 Homo iraſcitur inanimatis & brutis, ex imaginatione nunciante læſionem, non autem ex ratione. 12ſ.q.46.7.1m.

47 Ira ceſſat ad grauiter læſos, quia malum eorum ſufficit. 12ſ.q.46 6.1m./.q.47.4.1m.

48 Ira ceſſat ad mortuos, quia non poſſunt dolere, quod tamen appetit iratus, & vindicta iam facta uidetur. 12ſ.q.46 7.1m./.q.47.4.2m.

Effectus. 49 Ira maxime facit perturbationem corporalem circa cor, Ita ut etiam ad exteriora membra deriuetur. 12ſ.q.48 2 c./.3.c./4.0./.22ſ.q.46.3.3m.

50 Signa & effectus iræ ſunt quinque. ſ. palpitatio cordis, tremor corporis, inflatio faciei, exaſperatio oculorum, & clamor irrationabilis. 12ſ.q 48.2.4.c./ 22ſ.q 158.4 c fi.
* Audacia 16. 17 Blaſphemia 11. Clamor 12.

51 Ira cauſat feruorem ſanguinis, quia fit inſequendo, quod conuenit calori, non autem retrahendo, quod conuenit frigori. 12ſ.q.48 2 0./.Ver.q.26.3.r.fi.
* Contumelia 7. Excommunicatio 11. Gloria 11. Habitus 66. 67.

52 Feruor amoris eſt dulcis, & lenis, iræ uero feruor, eſt amarus, & ex felle. Ideo primus aſſimilatur calori aeris & ſanguinis, ſecundus autem aſſimilatur igni & coleræ. 12ſ.q 46.5.c./.q.48.2 m.

53 Ex ira audacia augetur, quia ira eſt quid auſiuum, ſecundum Philoſophum. Vnde irati redduntur prompti & audaces ad inuadendum. Et ſimiliter delectatio eſt effectus iræ, ut eſt in ſpe uindictæ, ſed delectatio de uindicta præſenti aufert totaliter iram 12ſ.quæſt.44.1 1m./.q.45.4.2 3./.3m.fi./.q.40 2.c./.q 48.1.0.
* Inconſtantia 3 Latere.

54 Ira inter cæteras paſſiones, magis impedit vſum, & iudicium rationis, vnde conſuetudo irati eſt, quod non patitur audire verba uſque in finem, ſed ſtatim in ipſo verborum exordio prouocatur. 2ſ q.37.4.3m /.q 48.3 0./.4.c./.22ſ.q.41.2.3m./.q.72.4 2m./ q6.157.4.c/ Ma q6 12.1 0 /.4.1m./.Iob 4 lec.1.prin° / Pſal.30.prin° p./.Pſal.36.prin°.h.F.
* Litigium 1 Manſuetudo 23 Odium 15. Peccatum 155.

55 Nihil ita trahit hominem extra ſe, ſicut ira, quam manſuetudo non perit. Pſal.36.prin°.h.F.

56 Ira dupliciter cauſat taciturnitatem, ſcilicet ex parte rationis & ex parte perturbationis eius. 12ſ.q.48.4.0.
* Puſillanimitas 1. Ratio 58. Rixa 4. Stultitia 9. Timor 34. Vſus 57.

57 Ex ira cauſatur odium, propter læſionem, & ex inuidia, propter excellentiam 22ſ.q.34.6.3m Ma q.10.3 3m.

58 Ira non deſtruit amorem, ſed ſequitur deſtructionem eius. 3.d.27 q.1.3.4m.

59 Ira diminuitur, per ſequentem iram, præcipue ſi ſequens ira ſit maior. 12ſ q.48 2 3m.

Comparatio, 60 Ira & inuidia cauſant inconſtantiam, pertrahendo rationem ad aliud, ſed luxuria, totaliter extinguendo lumen rationis. 12ſ.q.77.7.c /.22ſ.q.153.6.1m.
* Amor 178. Appetitus 16. Colera. Concupiſcentia 3.10.

Dum.789m. 61 Oppoſitũ uidetur dicere. 22ſ.q.156.4.2m. Reſp. ſicut du°.372°.

62 Ira eſt leuior quam inuidia, ratione appetibilis, & hæc quam odium, ſed ècõuerſo, ratione modi. 12ſ.q.46.6 0./. 22ſ q.158.4.0./.Ma.q.12.4.0. * Difficile 21. Fortitudo 24.26.48. Furor. Incontinencia 9. Iraſcibilis 2. Latere Paſſio 60.

63 Ira ſemper reſpicit duo obiecta, ſcilicet uindictam, & nocentem, ſed amor & odium, unum obiectum tantum quãdoque. 12ſ.q.46.2.3.c.

64 Vtrumque obiectum amoris, eſt bonum, odii autem malum. Sed ira reſpicit vindictam, ſub ratione boni, & nocentem, ſed rationem mali. 12ſ q.46.2.3.6.c.
* Spes 73. Superbia 33. Triſtitia 1.

65 Oppoſitum uidetur dicere. Ma.q.1.3.c./.q.3.12.0./. Ethi.lec.1.me°.b. Reſpondeo ſicut dubio 1200°. Dum.799m.

66 Odium appetit malũ alicuius, ſub rõne mali, ſed inuidia ſub ratione propriæ gloriæ, ira uero ſub rõne iuſtæ uindictæ. 12ſ.q.46.6.0 / 7.c / q.47.1.2 c./. 22ſ.q.34.6.3m./.q6.41.2.c./.q.158.1.r./.2.1m./ 4 c./.6.2m./.Ma.q.12.4.0. Odiũ 9. Inuidia 2.

67 Odium appetit nocere, propter contrariam diſpoſitionem infinite, non tamen ut ſciatur, ira uero propter læſionem tantũ, cum menſura, & ut ſciatur. 12ſ.q 46.6 0./.q.48.3.2m./.22ſ.q.34.6.3m./.q.41 2.c./.q 72.4 3m./.q.73.3.3m./.Ma.q.12.4.3m. Immo ira, ſine menſura quandoque eſt, cum ſcilicet præter rectam rationem plus, uel minus iraſcimur. 22ſ.q6.157.1.2.c. Reſpondeo ſicut Ira 11. Qui.

68 Odium prius & directius cauſatur ex triſtitia & accidia, quã ex ira. 22ſ.q.34 6.3m./.q.158.7.2m. Odium 15. Quid.

69 Ira creſcit in odium, non eadem numero per inueterationẽ, ſed quia cauſat odium per diuturnitatem. 12ſ.q6.46.3.2m./.22ſ.q.34 6.3m./3.d.27.q.1 3.4m./. Ver.q.25.2.7m./. Ma.q.10.2.12m.

70 Ira eſt ad ſingulare, odium autem ad uniuerſale. 1ª.q6.80.2.2m./.12ſ.q 29.6.0 /.q.46.7.3m./. Con.2.c°.59.4m./.M2.q6.12.4 3m. Odium 8.

71 Odium eſt inſanabilius, & permanentius quàm ira, quia cauſatur ex permanentiori cauſa. ſ. ex diſpoſitione qua reputatur aliud contrarium & nociuum. Sed ira cauſatur ex paſſione & cõmotione animi pp læſionẽ illatam. 12ſ.q.46.6.3m./.7.3m.

72 Odium magis agit ſine miſericordia, quàm ira, quantum ad rem deſideratam, ſed econuerſo quantum ad intenſionem deſiderij. 12ſ.q.46 6.1m.

73 Ira reſpicit bonum iuſtitiæ, concupiſcentia uero, bonum delectabile, uel utile. 22ſ.q 158.4.c./.Ma.q.12 4.0.

74 Ira operatur cum triſtitia, concupiſcentia uero delectabiliter. Sed ira eſt minus pœnitibilis, quia plus habet de ratione. 22ſ.q 156 4.c./ Ma.q.12.4.5m.

75 Ira eſt cũ ratione denunciante iniuriam, non autem præcipiente uindictam. Sed concupiſcentia neutraliter. 12ſ q 46.4.0./.22ſ.q.156.4.c./ 2m./ Ver.q 15.2.c.6.0./.Iob.5.prin°.1.

76 Difficilius eſt reſiſtere iræ, & pugnare contra iram ad horã, propter impetum eius, quàm contra delectationem, & concupiſcentiam. Sed econuerſo, propter maiorem continuitatem. 21ſ.q.156.4.1m./.q 161.6 1m./. Ver.q.25.6.b 2.

77 Superbia aufert homini Deum, inuidia proximum per ſe, Ira uero ſeipſum, ſed per accidens. Ma.q 12 4.1m.

78 Ira cauſatur ex contrariis paſſionibus. ſ. a ſpe & triſtitia, ideo includit in ſe contrarietatem. 12ſ.q.46.1.2m./. Verit.q.26.5.3m. Ira 12.13.

79 Nulla paſſio eſt contraria iræ. 12ſ.q.23.3.0 /.4.c.fi./.q.46.1.2m /.3.d.26.q 1 3.c./ Ver.q.26 4 c.fi /. Ethi.2.lec.5 pri°.b.k. Oppoſitum.

80 Iræ cõtrariatur aliquod uitium. ſ. inordinata remiſſio iræ, ſed non apparet, quia eſt innominata. 12ſ.quæſtio.158.8.0./.Ma.quæſt.12.5.3m.

81 Miteſcere eſt priuatiue uel negatiue oppoſitum iræ, non autem contrariæ. 12ſ.q.23 3.fi.
* Concupiſcentia 3.1n 10 Fortitu°. 4. Ma.q.12.5.2m.prin°.

82 Ira non opponitur manſuetudini, niſi ſecundum quod ira eſt inordinata. 22ſ.q.157... m./ 3ª.q.15 9.2m./. 3.d.25.q 2m /.3.d.15 q.2 a1.2.q.2.1m./ Manſuetudo 3. & Iracundia 1.

83 Ira opponitur manſuetudini, ſecundum inordinationem paſſionis, charitatiue non ſecundum nocumentum, ſed uere iuſtitiæ, ſecundum apparentiam iuſti Ma.q.12 5.2m.
* Manſuetudo 2.3. Vindicatio 3.4.

84 Manſuetudo magis opponitur iræ, quam defectui eius. Ideo uitium oppoſitum manſuetudini, nominatur ira, ad quam refrænandam, principaliter mãſuetudo ordinatur. 22ſ.q.157.2.2m./.2.d.36.2 2m /.3 d.15.q.2.ar.2.q.2.c /.Pſ.24.me°.h k.

85 Ira, & liuor impudentiam nutriunt, & cauſant. Matt.22.fi.c.prin°.

86 Ad iram, nec ex iuſta cauſa prouocari, ſuper humanum eſt modum Mat.5.prin°.b.G.

87 Remedium optimum contra iram eſt ſurdum, ac mutum ſe fingere, uel propriam fragilitatem recognoſcere. Pſal.36.m°.h.F. Titum 3.lec.1.prin°.D.

88 Ira duplex.ſ.ſubita,& ex deliberatione,prima venialis eſt,ſecunda veró mortalis.Subita quoque duplex.ſ.intus latens,& exterius apparens.Et hæc per ſignum duplex apparet, ſcilicet confuſum,& determinatum.Matt.5.me°.g.C.&c.

Quid. 1 ¶ Iracundia eſt exceſſus iræ.Ideo eſt uitium oppoſitum manſuetudini.22ſ.q.157.1.3^{m} Ira 82.83.

2 Iracundus non eſt cui ineſt paſſio iræ, ſed qui paſſibilis eſt de facili ab ea 1^{a}.q.63.4.2^{m}./.4.d.13.q.2.1.c.Ira 21.&c 80.

¶ Iraſcens. Animal 65. Fatue. Ira n.Iratus.Manſuetudo 5, Racha.

Diuiſio, 1 ¶ Irascibilis dupliciter ſumitur, ſcilicet proprie,ideſt appetitus ſenſitiuus,& improprie,ideſt voluntas. 1^{a}.q.82.5.2^{m}./22ſ.q.162.3.c./.3^{m}./.3.d.26.q.2.2.1^{m}./.d.27.q.2.3.c./.Ve-ri.q.25.3.c.6./.1^{m}./.5^{m}./q.28.9.2^{m}./.Ma.q.8.3.c./.4^{m}.

2 Iraſcibilis potius denominatur ab ira, quã ab aliis paſſionib. quia eſt notior.ſ.quia é effectus & terminus earum. 1^{a}.q.59.1.2^{m}./.12ſ.q.25.3.1^{m}./.q.46.1.1^{m}./.3. d.26.q.1.4.3^{m}./.d.33.q.1.ar.1.q.4.1^{m}./.Ver.q.26.5.1^{m}./ Ma.q.8.3.5^{m}./. Vii.q.1.12.26^{m}.

Quale. 3 Terminus iraſcibilis duplex.ſ.proximus.i.vincere,& ultimus .i.poſſeſſio. 3.d.26.q.1.2.5^{m}. * Angelus 467. Aia 265.319. Aias.Appetitus 5.Aſſimilatio 20. Audacia 18.Concupiſcibilis.Delectatio 21.38.Diffidẽtia.Phãtaſia 5.Fiducia 2.Fortitudo 38.39.Futurũ 9.Gra 123. Humilitas 12 13. Inuidia 8. Ira 21.Leo 35.Magnanimitas ñ.Magn^{a}.5.Manſuetudo 6.Obiectum 8.Paſſio 23.&c.39.&c. Peccatum 102.191.323.317.

4 Actus iraſcibilis in tantum eſt naturalis homini, inquantũ eſt ſecundum rationem.Sed inquantum eſt præter ordinem rationis, eſt contra naturam hominis.22ſ.q.158.2 4^{m}.

* Perſeuerantia 10.11. Præceptum 55 Rebellio. Senſualitas 6.Spes 28.29.61.73. Superbia 28. Timor 7.8. Triſtitia 1.6. Virtus 28.47.64.226.

¶ Iratus.Anthropoſpatos.

¶ Ire.Anima 225 Baptiſmus 18.Crucefignatus 2.Finis 13.Ieiunium 21. Infinitum 33.Inueſtigatio 1. Iter.Magi 6.Ordo 41.Scipio.Vadere.Vſura 213.

Arcus cœleſtis. 1 ¶ Iris cauſatur ex uaporibus,non omnino ſiccis , nec omnino humidis. Ideo eſt ſignum non futuri diluuii. Et ſignificat Chriſtum.Quol.3.q.14.1.o. * Arcus o.

2 Iris quandoque ſignificat ſerenitatem,inquantum cauſa eius, eſt cauſa ſerenitatis.22ſ.q.95.5.c.

3 Iris ſignificat pluuias non ſuperabundantes, ſole ſiccante eas non totaliter.Quol.3.q.14.1.c./ 2^{m}.

4 Iris ſignificat diluuium non futurum,non omnino, ſed quandiu ſol & vapores,ſunt in eadem diſpoſitione. Ideo fit ſæpe. Quol.3.q.14.1.3^{m}.

Quid. 1 ¶ Ironia eſt uitium , quo quis aſſerit minora de ſe quam credit.Ideo ſemper eſt peccatum,tamen leuius ut plurimum quàm iactantia.22ſ.q.110.2.c./.q.113.o./.3.d.38.2.6^{m}.

* Deriſio.Magnanimitas 18.Mendacium 6.

2 Ironia & iactantia circa idem . ſ. circa conditionem perſonæ, mentiuntur verbis,uel quibuſcunque ſignis. 22ſ.q.113.2.c.

¶ Irrationabile.Inconſonum.

¶ Irrationale.Adiurare 6.7.Amicitia 21.Amor 23.24 97.Animal 4.Apparitio 82. Brutum. Creatura 25.&c. Honor 37. Imago 19. Ira 6.&c.49.&c. Lex 47 70. Metaphora 7 Miſſio 28.Prædeſtinatio 31.Reuerentia 11,Sapiẽtia 56.Vocatio 4.

¶ Irrecuperabile. Deus 386.387.388. Innocentia 1. Iuſtitia 72.Pœnitentia 105.Virginitas 10,11.

Per quid. 1 ¶ Irregularitas non incurritur p̃p peccatũ tñ,ſed principaliter p̃p ineptitudinẽ perſonæ ad eucharistiam miniſtrandam.12ſ.q.20.5.4^{m}./.22ſ.q.64 7.3^{m}./.q.108.4.2^{m}./.4 d.25.q.2.ar.2.q.2.2^{m}./.3^{m}.fi./.q.3 1^{m}./. d.27.q.3.ar.2.q.2.3^{m}/.q.3.3^{m}./.4^{m}./.d.42.q.3.1.4^{m}.Euchariſtia 153.

* Abortus 1.Abſoluere 10.23. Bigamia o.Immunditia 2.

2 Per peccatum in ſola uoluntate non incurritur irregularitas, nec excommunicatio, nec alia pœna in foro humano,ſed tantum in foro Dei.4.d.25.q.3.ar.1.q.1.1^{m}.

* Occidere 16.21.22.Pœna 59.Pœnitentia 105.Poſſeſſio 10.

Du^{m}.791^{m}. 3 Immo uoluntas pro facto reputatur.12ſ.q.20 4.c. Reſpõdeo ſicut dubio 1202°. *Sacramentum 129.

4 Irregularitas difficilius remouetur in nouo teſtã , quàm in veteri,quia tunc erant plures,& in pluribus, quam nunc.ſ.tantum in clericis.4.d. 2.q.1.ar.3.q.3 3^{m}./.d.27.q.3.2.5^{m}.

Quid. 1 ¶ Irreligioſitas habet manifeſtam contrarietatem ad religionem,per contemptum & irreuerentiam Dei, uel rei ſacræ.22ſ.q.92 97.prin°./.q.122.3.c.

2 Irreligioſitas opponitur vere religioni,per defectum,ſicut ſuperſtitio per exceſſum , & prohibetur ſecundo præcepto decalogi.22ſ.q.122.3.4.c.

3 Species irreligioſitatis ſunt quatuor. ſ.tentatio Dei,periuriũ, ſacrilegium,& ſimonia.22ſ.q.97.99.prin^{o}./.q.154.10.1^{m}.

4 Superſtitio impedit religionẽ , ne ſuſcipiat deum,ſed irreligioſitas,ne ſuſceptus honoretur.22ſ.q.122.3.4.c. * Tentare 12.

¶ Irremediabile.Angelus 487.Timor 23.24.

¶ Irremiſſibile dicitur dupliciter.ſ.ex genere peccati,& ex ſtatu peccantis.2.d.43.4 4^{m}./. L.Blaſphemia 24.25. Damnatio 98.Macula 10.14.15. Diuiſio.

Irreparabile.Mors 10. Peccatum 393.&c. Tribulatio 10.Virginitas 10.11.31.

¶ Irreuerẽtia.Irreligioſitas 1.Pœna 55.Sacrilegiũ 1.Tẽtare 12.

¶ Irrigare.Anima 213.Sanguis 15.

¶ Irriſio. Accidens 69. Apoſtoli 35. Confirmatio 8.Doctrina 2.Euchariſtia 155. Scriptura 3.7.11. Subſannatio.Sugillare. Tranſumptio.Tribulatio 14.

¶ Irritare.Abolitio.Iuramentum 98.Papa 3.Votum 33.&c.

¶ Irrogare.Papa 3.

¶ Irruere. Aqua 14.

1 ¶ Isaach potuit præcipere,q̃ Iacob non caperet uxorẽ de filiabus Canaham,quia malæ erant,& perdendæ.4.d.26.4.2^{m}. Patriarcha.

* Abraham 13.Adam 86.Feſtum 5. Hæreditas 2. Prophetia 88. Ratio 3.

2 Iſaach ſignificauit Chriſtum,inquantum oblatus eſt in ſacrificium.Ideo nõ oportet,q̃ ſignificet eum ut offerens,licet obtulerit,ſicut & alii iuſti,ſecundum congruitatem ſui temporis,ſecundum Gregorium.22ſ.q.85.1.2. Figura.

1 ¶ Isaias fuit auus maternus,uel affinis Manaſſe regis Iudæ, Iſa.prolo. 1.me°.F.Miraculum 39. Propheta.

2 Iſaias tripliciter excellit alios prophetas. ſ.in pulchris ſimilitudinibus,in expreſſione ſententiæ , & uetuſtate uerborum, quia nobilis erat,& eloquens,Iſa.1.pri°.

* Prophetia 81.91.94. Sera.

3 Iſaias non facit mẽtionem de regibus Iſrael ſicut facit Oſee, cum tamen fuerint cõtemporanei,quia Iſaias prophetauit cõtra duas tribus principaliter, ſed Oſee prophetauit contra vtroſque reges.Iſa.1.priu°.a.fi.

4 Non facit etiam mentionem Iſaias de Manaſſe rege Iuda,ſub quo etiam propheta vixit , cum tamen conſtet eum nõ amiſiſſe ſpiritum prophetiæ,quia omnia quæ in Iſaia ſcripta ſunt temporibus præſitorum vidit. Sed nõ erat decens,ut prophetia quæ principaliter conſolationis eſt,in comminatione terminaretur,aut quod tempore mali regis qui iram dei prouocabat,Dei conſolatio prædicaretur, Iſa.1.priu°.a.fi.

5 Prophetiæ Iſaiæ non ſubfuit falſum,quia cum omniũ q̃ fiunt in toto curſu ipſius,rationes ab æterno in Deo fuerint,quędã fuerunt inditę rebus,quæ explicantur per legem naturæ & voluntatis:q̃dam uero apud ſe tñ Deus retinuit,ut ea,quæ vellet in actum reduceret , Videntes igitur prophetæ in ſpeculo æternitatis,uident de utriſque, quantum Deus vult reuelare. Fuerunt igitur Iſaiæ reuelatæ illę rationes,quæ rebus inditę erant,quibus cauſæ ſecundæ inferiores, res ſa.ſunt.ſ.res naturales,uel meritorias,ſecundum quas cauſas, infirmitas illa regis Ezechiæ,ad mortem ordinata erat . Et ſic quãtum ad hũc ſenſum , quem in verbis ſuis propheta habuit, uerum dixit, quia ſecundũ cauſas inferiores,ita erat . Et etiam quantũ ad aliũ ſenſum quẽ ſpiritusſanctus intellexit,verũ dixit,quia Ezechias mortuus fuit illi ingratitudini, dum poſtmodũ Deo debitas gratias egit,ſicut etiam in Niniue ſubuerſione, quantũ ad ſtatum iniquitatis,ut dicit Auguſtinus.Iſa.38.priu°.F.

¶ Iſidorus.Character 5.Cete 2.Furtum 3.Ieiunium 5. Lex 1. Negligentia 2.Pertinacia 1.

¶ Iſmahel.Abraham 27.Arabes.Circunciſio 26.Hæreditas 2.

1 ¶ Israel dicitur vir videns Deum,& rectiſſimus quoque interpretatur.Io.lec.16.me°.d.E.

* Aaron 2 Circunciſio 7.8.10.25.33.Deſertum.

2 Populus Iſrael erat dilectiſſimus reſpectu idolatrarum, & ſpiritualiter.4.d.8.q.1.ar.3.q.2.2^{m}.Hebræi o.

Iſraelita.Iudæus o. Leuitæ. Miſſio 26. Primitiæ 4.Princeps 27.&c.Samaria.

¶ Iſraelita.Character 46.Deſertũ.Hebræi o.Iudęi o.Leuitæ.

¶ Iſte.Accidens 86.87.Communicatio 2. Demonſtratiuum. Hic.Hoc.Peccatum 163.Pronomen 3.4. Chriſtus 1.6.25.26. 30.103.106.

¶ Iſtrionatus eſt licitus, ſi ſit cum honeſtis verbis, & factis,& conuenienti negotio,loco,& t p̃e.Ideo iuſte datur eis merces. 22ſ.q.168.3.3^{m}./.4.d.24.q 2.6. *Decimæ 25.Eleemoſyna 14.

¶ Italia.Imago 43.Ioannes 16.Philoſophus 1. Plato 3.

¶ Iter. Prædicare 3.

¶ Iterare.Aqua 22.Athanaſius 1.Baptiſmus 118.136.&c.142. 247. Charitas 85. Clauis 3.Confeſſio 46. Donatus.Euchariſtia 145.226.227 Excommunicatio 20.Multiplicatio. Omiſſio 918.Operatio 63.64.Pœna 99.Pœnitentia 63 89.91.96. Reiterare.Religio 2.Replicari.Reſurrectio 48.49.Sacramentum 245.Vnctio 27.

¶ Itinerans. Crucefignatus o. Homo 27. Ieiunium 27.Miſſa 14.Præceptum 46.Prædicare 9.16.Sabbatum 10.Votum 42. 42 48.&c.

41. 48. &c.
¶ Iaba. Equus 2.
¶ Iubere, Mandatum o. Præceptum o. Præcipere. Vſura 231.
¶ Iubileus. Indulgentia 11.12. Vſura 188.

Quid. 1 ¶ IVBILVS eſt letitia immenſa, quæ verbis exprimi nõ poteſt, ſed uoce datur intelligi. Pſal. 32. prin^{o}.c./. Pſal. 46. prin^{o}.a.ſi./. me^{o}.c.G.

2 Eccleſia ſignificat hoc, quando in eadem dictione multiplicat notas cantus. Pſal. 46. prin^{o}.a.ſi.

3 Iubilus ſignificat cognitionem imperfectam. Ideo conuenit apoſtolis in aſcenſione Chriſti, ſonus autem tubæ angelis. Pſal. 46. me^{o}.c.G.

Quid. ¶ Iudaizare ſecundum Anſelmum non eſt facere aliquid, qđ in lege fiebat, ſed eſt facere aliquid leg a hac intentione, vt lẽgalia obſeruentur. 4.d.11.q.2.ar.1.q.3.7^{m}.
Iudæi o. Paulus 17.

Scarioth. 1 ¶ IVDAS eligitur a Chriſto ad aliquod officium, & ad ſtatũ præſentis iuſtitię tantum. Io. 6. ſi./. c^{o}. 13. le 3. ſi. ſi. ſi.

2 Chriſtus ſperauit in Iuda. i. confidebat quadrupliciter. ſ. ſecundum apparentiam, effectum, debitum, & in membris Chriſti. 22^{a}.q.17.4.0./.5.c./ q.25.1.3^{m}./. Cou.4.c^{o}.7.18^{m}./. Pſal. 40. ſi. ſ.B. *Adiurare 11. Apoſtoli 19. Bethleem. Buccella. Correctio 16. Euchariſtia 177.201.232. Iſaias 1 Iudæi 1. Iuſtitia 87. Machabæi. Mendacium 15. Naaſon.

3 Peccatum Iudæ aggrauatur ex tribus, ſcilicet ex amicitia, familiaritate, & beneficijs Chriſti. Pſal. 40. me^{o}. ſ. prin^{o}. Occidere 12.13.14. Paſſio 95. Samuel 1. Thamar. Tribus

Sanctus. 4 Nomen archangeli, ponitur in canonica Iudæ apoſtoli. 1^{a}.q. 108.5.b.
¶ Iudæa. Alexander 2. Ioannes 16.17. Natiuitas 16. Samaria. Sion 1. Turtur 3.

In cõi. 1 ¶ IVDAEI dicuntur a Iuda Patriarcha, non autem a Iuda Machabæo. Ro. 2. lec. 4. prin^{o}. *Adoratio 7. Alexander 2. Amalechitæ. Angelus 629. Concubinatus 2.3. Decimæ. 1.14.15. Deſertum. Hebræi o. Hæreſis 109.

2 Iudæi dicuntur hebræi, ab Heber, non autem ab Abraham. 2^{a}. Cor. 11. le. 5. prin^{o}.K./. Phil. 3. le. 1. me^{o}.k.
* Iſrael 2. Iſraelita. Iudaizare. Lex 111.114. Matthæus 2. Menſis. Moyſes 3.4. Paulus 1.2.4.29.30. Præceptũ 117. &c. 131. &c. Prædicare 19 20. Sion 3. Vſura 188.246.

3 Proprium iudæorum eſt aſpernari conſortium aliarum gentium, quia ſaturnini ſunt & etiam ſecundum legem. Opuſcu. 20./. Lib^{o}.3.c^{o}.6.

4 Iudæi ſunt noſtri capſarii, quia ſeruant libros, per quos eſt teſtimonium noſtrę fidei. Ro. 9. le. 1. ſi. k./. c^{o}. 11. lec. 2. prin^{o}.G.

5 Iudæi debẽt portare ſignum diſtinctiuum, ſecundum ſtatutũ Concilii generalis. Opuſ. 21. ſi.

6 Eccleſia permittit Chriſtianos colere terras iudæorum, quia per hoc non habent neceſſe conuerſari cum eis. Et tamen ſi ex tali communicatione uel conuictu, ſubuerſio fidelium timeretur, eſſet penitus interdicendum. 22^{a}.q.10.10.3^{m}.

7 Quælibet tribus iudæorum tulit corpus patris ſui de Ægypto, ſecundum Hieronymum He. 15. le. 5. me^{o}.K.

Boni. 8 Totus cultus iudæorum ſecundum Auguſtinum erat propheticus, & figuratiuus. 12^{a}.q.100.12.c./.q.104.2.2^{m}./. q.114.10. 2^{m}./ 2.8.q.87.1.c./.q.96.3.3^{m}./.3^{a}.q.66.2 2^{m}./. Ro. 14. lec. 1. prin^{o}.G./. He. 7. le. 3. me^{o}.C.
* Cereus 1. Cætus 1. Circuncisio o. Deus 203. Dies 9.10. Fides 107.161.162. Ieiunium 18. &c. Incarnari 14. Iſrael 2 Lex 111.114. Matrimonium 114. Natiuitas 18.

9 Tribus ſacerdotalis & regia iudæorum, erant clariores. Ideo ſæpe coniunctę ſunt per matrimonium. 3^{a} q.31 1.2^{m}./. He. lectio 3. me^{o}.F. *Paulus 1.2.4.29.30. Poſſeſſio 7. Princeps. A. Sabbatum 2.14.15. Sacramentum 147.

10 Iudæi excuſantur a furto Ægyptiaco. Et hoc non eſt, niſi quia præcepto ſuperioris domini, res non ſuæ, factæ ſunt ſuæ. 12^{a}. q.94.5.2^{m}./ q.100.8.3^{m}./ 22^{a}.q 66.5.1./. q.104.4.2^{m}./ 3.d 37 4.3^{m}./.6.1^{m}./ Ma.q.13 4 20^{m}./.q.15.1.8^{m}./ Opuſ. 73 c^{o}. 6. prin^{o}. *September. Septimus. Seruitus 10 Templum 3 6. Vſura 18.156.188.246.

11 Iudæis permiſſum eſt accipere uſuras ab extraneis tantum quorum bona debebantur iudæis, uel propter auaritiã ne acciperent eas a fratribus. 12^{a}.q.105.3.3^{m}./ 22^{a}.q.78.1.2^{m}./.3. d 37.6.1^{m}./.4.d.33.q.2.ar.2.q.2.c./. Ma.q.13.4.1^{m}.

12 Cõmunis ſtatus iudæorum, ſemper erat in proſperitate, quãdiu ſeruabant legem. Et cum peccabant, erant in tribulationibus. 12^{a}.q.99 6.3^{m}.

13 Deus nutriuit iudęos tempore legis quintupliciter. ſ. reficiẽs eos promiſſis in patribus, gubernãs iudices in legiſlatoribus, defendens auxiliis in iudicibus & regibus, erudiens monitis in lege, & prophetis, & corrigens flagellis in gentibilibus & hoſtibus. Iſa. 1. me^{o}.b.B.

14 Reliquis de iudæis ſemen quadruplex. ſ. ſemen carnis congregatum ſemen benedictionis promiſſum, ſemen prædicationis diffuſum, & ſemen ſanctorum uouum. Iſa. 1. me^{o}.b.A.

15 Deus exaltauit Iudæos tempore gratiæ quintupliciter. ſ. ſecundam carnis aſſumptionem, per perſonalem prędicationẽ, per ſuam conuerſationem, per miraculorum operationem, & per diſcipulorum prædicationem. Iſa. 1. me^{o}.b.C.

16 Sed Iudæi Chriſti genus vituperant, doctrinam improbant, vitam blaſphemant, miracula peruertunt, & diſcipulos occidunt. Iſa. 1. me^{o}.b.C.

17 Cum caperetur Hieruſalem Iudæi memores miraculorum Chriſti, optabant eum. Io. 7. lec. 4. me^{o}.c.

18 Principes Iudæorum, cognouerunt Chriſtum eſſe meſſiam, qui promiſſus eſt in lege. Non autem cognouerunt diuinitatem eius, niſi per coniecturas: quod etiam obſcurabatur per inuidiam, & cupiditatem gloriæ proprię. 3^{a}.q.47.5.0./.6. c./ 2.d.40.L ſi./.3. diſt. 19. art. 1.q.2.5^{m}./. 1^{a}. Tim. 1 lec. 3. ſi. Mali.
*Adiurare 10. Baptiſmus 117. Crux 2.

19 Iudæi ignorauerunt tria de Chriſto. ſ. deitatẽ, cauſam mortis, & effectum mortis eius. ſ. punitionem eorum. Pſal. 34.

20 Iudæi deſtructi per Romanos nunquam reſtaurabuntur, niſi ſpiritualiter. ſ. per fidem Chriſti in fine mundi. Ps. 17. me^{o}.e.

21 Iudæi non intelligunt præcepta decalogi. 12^{a}.q.102.6.7^{m}./. q.107.2.c./.2^{m}./.4^{m}./.3.2^{m}./.q.108.2.4^{m}./.3.1^{m}./.2^{m}./ 4^{m}.

22 Secta Iudæorum duplex. ſ. Phariſæorum, & Saduceorum negantium reſurrectionem, & angelos. 1^{a}.q.50.1.c./.2. diſtin. 3. q.1.3.3 c./. Cont. 2°.c^{o} 79. ſin./ Matth. 3. princ^{o}.a.D. Ioan 3. lec. 2 princ^{o}.D./. Phil. 3. lec. 1. ſin. K. Euchariſtia 231. Exactio 4.5. Infidelis 3.6.12.13.

23 Error Iudæorum in Thalmuth, quòd Deus quandoque peccat, & purgatur. Cont. 1. cap^{o} 95. ſi. *Infidelitas 3.4.

24 Et quòd Adam habuit aliam vxorẽ, ex qua dicunt natos eſſe dæmones. 1^{a}. Tim. 2. lec. 1. princ^{o}.A. * Miſſio 26.

25 Iudæi fingunt Deum eſſe corporalem, & vt Regem, habere currum corporalem. ſ. Cherubin. Pſal. 17. princ^{o}.h.D.
*Natiuitas 16.17 18.19. Occidere 12.18.19. Paſſio 95. &c. Pręceptum 43.117. &c Prædicare 19 20. Princeps 15.16.27. &c.

26 Iudæi in deſerto decies tẽtauerunt Deũ. Heb. 3. le. 2. me^{o}.B.
* Reſiſtere 4.5.6.

27 Iudæi proni ſunt ad idolatriam. 12^{a}.q.100.7.4^{m}./. 22^{a}.q.10. 9.1^{m}./. Iſa. 1. me^{o}.d.F.

28 Idolatriam Iudæorum arguit Deus tripliciter. ſ. quantum ad conuerſationem gentilem, quantum ad idolatriæ occaſionẽ, & quantum ad cultus obſeruationem. Eſa. 2. me^{o}.b.H.

29 Idolatriæ cultum in Iudæis arguit Deus ex tribus. ſ. ex idolorum multitudine, ex idolorum vilitate, & ex hominis dignitate. Iſa. 2. me^{o}.b.B.

30 Iudæi ſunt crudeles, & ad auaritiam proni. 12^{a}.q.105.2.2^{m}.
* Reſponſio. Ritus. Sabbatum 14.15.

31 Iudæi lapidauerunt Hieremiam in Ægypto, lapidibus quos abſconderat ſub muro lateritio Pharaonis, licet Epiphanius dicat, quòd fuit tractus. Heb. 11. lec. 8. me^{o} L.
* Sacrificium 15. &c. Saraceni.

32 Ad tria proni erant Iudæi. ſ. ad auaritiam, quantum ad iniuſtè oblata, & quantum ad liberaliter accepta, ad crudelitatem in homicidiis, & ad luxuriam. Iſa. 33. me^{o} K.

33 Comparat Deus Iudæos Sodomæ, & Gomorrhæ quantum ad incorrigibiles, propter duo. ſ. propter peccati ſimilitudinẽ & propter peccati publicationem. Iſa. 1. me^{o}.c. princ^{o}.

34 Iudæi dixerunt primo quidem blaſphemiam in filium hominis cum dicebant voracem, potatorem vini, & publicanorum amatorem. Poſtmodum autem blaſphemauerũt in Spiritum ſanctum dum opera quæ ipſe operabatur, virtute propriæ diuinitatis, & per operationem Spiritus ſancti attribuebãt principi dæmoniorum. 22^{a}.q.14. 2.c. * Sciſma 5. Stuprum 3.4.

35 Iudæi nõ pñt licite retinere acquiſita p vſuras, ſed ſunt reſtituenda illis, a quibus eas extorſerũt. Opuſ. 21./. Opuſ. 73. c^{o} 5.

36 Cũ ipſi Iudæi ſint ſerui eccleſię, põt eccleſia diſponere de rebus eorũ, ſicut ẽt principes ſæculares, multas leges ediderũt circa ſuos ſubditos in fauorẽ libertatis. 22^{a}. quæſt. 10.10.c./. Opuſ. 21 prin^{o}. *Vnicornis. Vſura 306. &c. Vuur 12. &c.

37 Iudæi tribus modis premebantur. ſ. pro præteritis culpis, Dei furore, pro futuris pęnis hoſtiũ timore, pro pñtibus malis, cordis dolore. Contra primum commemorat Propheta Dei miſericordiam, contra ſecundum confitetur de Deo fiduciam, contra tertiũ ponit fortitudinis Dei potentiam. Iſa. 12. prin^{o}.

38 Populi Iudęorum contemnebant Deũ tripliciter. ſ. quantum ad peccatum tranſgreſſionis, quantũ ad peccatum loquutionis, & quantum ad peccatum omiſſionis. Iſa. 30. princ^{o}.k.

39 Contemnebant autem prophetas tripliciter. ſ. inquantum eis non credebant, imo prohibebant in eis proprium officium, inquantum inducebant eos ad mendacium, & inquantum prohibebant diuinæ cognitionis verbum. Iſa. 30. princ^{o}.F.

40 Ordinat Deus pęnã ad culpam Iudęorũ, qui cõmittebant in

ſubditas

ſubditis tripliciter, ſcilicet per bonorum oppreſſionem, per prauorum infidelium incitationem, & per meliorum moleſtationem. Iſa. 13. me°. B.

41 Magna fuit pęna Iudęorum tripliciter. ſ. quantum ad diuinę gratiæ ſubtractionem, quantum ad pœnæ delectionem, (quia ſecundum Philoſophum, irati cõtriſtantur de pœnis, punientes vero gaudent, & quantum ad impetuoſam vltionem. Iſa. 13. me°. E.

42 Oppreſſio bonorum remanentium in Iudæa, fuit in tribus, ſ. in hominum interfectione, vel quãtum ad ciues, vel extraneos, vel pueros, in rerum direptione, & in mulierum violatione. Iſa 13. me°. D.

43 Deſtructio inſultantium contra populum Iudæorum, fuit in tribus, ſ. in exactione tributorum, in punitione hominum per pœnas, & in impugnatione regnorum. Iſa. 14. prin°. F.

44 Iudæi propter culpam ſuam ſunt ſerui in perpetuũ. Ideo dñi poſſunt tollere res eorum, ſeruato eis victu, niſi leges per eccleſiam ſanctæ hoc prohiberent. 22ſ. quæſt 10. 10. c. /. 12. c. /. 12. 1m. /. 3a. q. 68. 10. 2m. /. Quol. 2. 7. 3m. /. Opuſ. 21. prin°.

45 Iudæi ſunt compellendi à fidelibus, ſi adſit facultas, vt fidem non impediant, vel blaſphemiis, vel malis perſuaſionibus, vel etiam apertis perſecutionibus. 22ſ q 10. 8. c. /. 9 2m.

46 Iudæi nihil habentes præter vſuras, & alij vſurarij peccantes, debent magis puniri in pecunia, quàm alij, ne ex ſua iniquitate commodum reportent. Et poteſt addi alia pœna. Opuſc. 21.

Iuſtus: 1 Ivdex iuſte infligendo pęnas, non peccat. 12ſ. q. 64. 2. 3. o. /. q. 108. 1. 3. o. /. Con. 3. c°. 146 /. Ro. 12. le. 3 m° G. To mẽtum.

Dum. 792m. 2 Oppoſitum videtur dicere à ſimili. 22ſ. q. 33. 5 o. /. 4. diſt. 19. o. 2. ar. 2. q. 2. o. Reſp°, ſicut Dubio 394°.

3 Ad idoneum iudicem requiruntur duo. ſ. ſapientia, & iuſtitia, quæ Deus ſumma habet. Pſal. 7. me° c. prio°.
° Abſoluere 16. 21. 22. Accuſatio 9 19 &c. Angelus 233. Appellare 3. 5. Aſſiſtere 7. Capitm. Claui. 1. &c Cõfe 4. 42 92.

4 Index nullas probationes admittere debet contra leges diuinas, vel humanas. 22ſ. q. 67. 2. c. ° Daniel 1.

5 Iudex perpendens, accuſatorem falſo accuſaſſe, non quidem malitioſe, ſed temere, ideſt ex leuitate credendi, vel ex iuſto errore, nõ imponat ei pęnam talionis. 22ſ. q 68. 3. 1m. /. 4. 2m. Accuſatio 25. 26.
° Defectus. Electio 31 &c. Excommunicatio 4.

6 Iudex neminem debet condemnare, niſi accuſatum. 22ſ. q. q. 67. 3. o. /. Opuſc. 19. c°. 5. fi. ° Exemptus o. Exordiam 3. Furtum 9. 13. 14. Iudicium 1. 3. 4. 10. &c. 23. &c. 47. 70. Iuramentum 36. 37. Iuriſdictio 3 Ius 1. Iuſtus 9.

7 Iudex debet eſſe facilior ad abſoluendum, q̃ ad condemnandum, niſi in cauſis fauorabilibus, vt libertatis. 22ſ. q. 70. 2. 2m.

8 Bonus iudex eſt diminutiuus pœnarum, quæ ſuo arbitrio relinquuntur, non autem pœnarum, quæ determinantur à lege diuina, vel humana. 22ſ. q 67. 4. 1m.
° Legiſlator o. Lex 12 21. 1 ſe 150. 180. Liber 29. Maledicere 1. Occidere 4. 6. 7. Papa 1. 3. &c. Peccatum 183. 266. Pœnitentia 21. Præceptum 135. Reſtitutio 7. Rex 1. Simonia 13.

9 Nullus iudex poteſt remittere pœnã pro alterius iniuria, niſi læſus velit. Nec pęnam pro iniuria cõitatis, niſi ſupremus Iudex, ſi expediat. 22ſ. q. 67. 4 o. /. 3a q. 46. 2. 3m /. 1. d. 43. q. 2. 2. 5m /. 4. d. 46. q. 1. ar. 2. q. 2. o. /. q. 2. ar. 1. q. 3. 1m. ° Tormentũ. Vindicatio 4. 6. &c. Vſura 85. 188. 136. 237. 311. 312.

10 Nullus eſt iudex ſui, ſed poteſt ſe committere iudicio alioꝝ. 22ſ. q. 64 5. 2m. /. q. 67. 1. 2m.

Dum. 793m. 11 Oppoſitum videtur dicere. 22ſ. q 67. 4. o. Reſp°. Du°. 793°.

12 Homo poteſt eſſe iudex ſui, quando iniuria ſua eſt iniuria communitatis, vel eccleſiæ. 22ſ. q. 67. 4. o. /. 3a. q. 46. 2. 3m. /. 1. d. 45. q. 2. 2. 5m. /. 4. d. 46. q. 1. ar. 2. q. 1. o. /. q. 2. ar. 1. q. 3. 1m. /. 1ſ. Cor. 4. lec. 1. me2. 1. /. c°. 11. le. 7. fi. H.

13 Naturalis tamẽ inclinatio ineſt iudici, & cuilibet homini, ad repellendũ nocitua dupliciter. ſ. vel defendendo ſe, ne inferantur iniuriæ, vel vleiſcendo illatas, nõ tamen ex intentione nocendi, ſed intentione remouendi nocumenta. 22ſ. q. 108. 2. c.

14 Iudex ſcit aliquando aliquid vt homo, & vt priuata perſona, quod tamen neſcit vt publica, & vt iudex. 22ſ. quæſt. 64. 6. 3m. /. q. 67. 2. o. / 4. d. 17. q. 3. ar. 2. q. 1. 1m. /. diſt. 27. q. 1. ar. 2. q. 4. 1m. /. 3m. /. Quol. 5. 15. c.

15 Iudex inferior, ſi ab ordine ſuperiore exorbitauerit, ei ſubiici non oportet. 22ſ. q. 69. 3. 1m.
¶ Iudicatorium. Iudicium 6. Ius 6.
¶ Iudiciale. Capitm. Indulgẽtia 26. Iuſtificatio 48. Lex 110. 113.
¶ Iudiciaria. Abſoluere 22. Apoſtoli 30. Gloria 19. Humilitas 19. Iudicium 60. 69. Natiuitas 29 Nubes 3. Paſſio 104. Sedere 2.

Quid: 1 ¶ IVDICIVM propriè non nominat potentiam, nec habitum, ſed actum. 2. d. 24. q. 1. 1. 3m. ° Anima 190. Articulus 2.

2 Iudicium ſecundũ primam impoſitionem ſignificat rectam determinationem iuſtorum, ſed poſt, ampliatum eſt nomen eius ad ſignificandum omnem rectam determinationẽ, ſpeculatiuam, vel practicam. 12ſ. q. 93. 2. 3m. /. 22ſ. q. 60. 1. 1m.

3 Iudicium eſt actus iudicis, inquantum iudex, ideſt inquantũ eſt ius dicens. Ideo eſt actus iuſtitiæ, ideſt executio iuſtitiæ. 22ſ. q. 60. 1. o. /. q. 63. 4 c. /. Iſa. 1. fi. e. prin°.
° Conſideratio 1. Conſilium 21. Diiudicare. Diſcernere. Diſcretio.

4 Iudiciũ quo ad rem iudicatam, ſe habet cõiter ad commutatiuam, & diſtributiuam iuſtitiam. Sed quo ad formam iudicij, inquantum etiam in commutatiuã, iudex accipit ab vno, & dat alteri, pertinet ad diſtributiuã tantum. 22ſ. q. 63. 4. 1m.

5 Ordinare, & iudicare, ſunt actus ſapientiæ. 1a. q. 1. 6. c.
° Electio 11. Guſtus 23.

6 In omni iudicio, vltima ſententia, pertinet ad ſupremum iudicatorium. 12ſ. q 74. 7. c.

7 Ad omne iudicium requiruntur duo. ſ. virtus proferens, & diſpoſitio eius. Ratione primi eſt actus rationis, prudentiæ, & ſineſis: ſed ratione ſecundi, eſt actus iuſtitiæ. 22ſ q. 60. 1. 1m.
° Intellectus 87. &c 94. 169 180. 184.

8 Iudicium duplex, ſ. qualiter res eſſe debeat, & qualiter ſit. Primũ eſt tantum ſuperioris, ſecundum vero eſt etiã æqualis, & inferioris. Veri. q. 8. 1. 1. 3m.

9 Vnumquodque iudicatur magis, ſecundum formale in eo, & per ſe, quàm ſecundum materiale, & per accidens. 22ſ. q. 110. 1. 1m. /. q. 117. 6. c. /. q. 118. 5. c. fi.
° Peccatum 149. 150. Phyſica 14. 13. Ratio 47. Senſus 30. 31. 34. 35. Veritas 32. 42.

Rationis. 10 Iudiciũ non abſolute, ſed electionis pertinet ad voluntatem, ſecundum quia in ea eſt virtus rationis. 2. di. 24. q. 1. 3. 2m /. 5m.

11 Anima inquantum iudicat de re, non patitur, ſed quodammodo agit. Veri. q. 1. 10. c. ° Agiographæ 1. Appetitus 92.

12 Immo ſenſibile, & intelligibile, de quibus anima iudicat, non comparantur ad animã vt paſſum, ſed vt agens. Con. 2. c°. 56. 2m. /. Veri. q. 8. 1. 1. 4m. Reſp°. Dubio 794. Dum. 794m.
° Aſſentire 4. Beatus 35. Charitas 124. 127. Circunciſio 19. Cognitio 7. 27. 40. Concluſio 1. Conſcientia 9. 12. Conſenſus 1. Conſideratio 1. Conſilium 8. 23. 24. Deus 200. Dubitatio 1. 4. 5. Electio 11. Error 1. 4. 5. Fallere 2. Falſitas 2. 6. 9. Finis 63. Gnomi. Guſtus. Habitus 66. Hæreſis 108 Homo 30. Incontinentia 6. Inquirere 1. Intellectus 87. &c. 94. 169. 180. 184. 292. &c. Ira 15. 24. 25. 54 56.

Quid: 13 Quidam ſunt bene inquirẽtes, propter bonã imaginatiuam, qui non ſunt bene iudicantes, propter indiſpoſitionem ſenſus communis. 12ſ. q. 51. 2. 3. c.
° Iuramentum 7 Lepra 1. Lumen 21. 22. Modalis 1 Paſſio 53. 74. 75. 76. 81. Peccatum 149. 150. Pœnitentia 85. Perfectio 60. Phyſica 14. 15. Poſſibile 6. Prophetia 86. Prudẽtia 15. 79. Ratio 47. 49. 52. Sapiẽtia 3. 13. 16 24. 26 34 35. 36. 40. Scientia 9. 118. 156. 158. 164. Scire 5. Senſus 6. 30. 31. 34. Solertia 3. &c. Somnus 2. 3. 4. Stultitia 2. Stupor 2. Theologia 34. Turbatio 4. Verecundia 8. Veritas 20. 32. 41.

14 Iudicium de re non poteſt haberi perfectum, niſi per reſolutionem ad principium. 12ſ. q. 112. 5. c / 22ſ. q 173. 3. o. /. 4. diſtin. 9 ar. 4. q. 1. c. /. Ve. q 12. 3. 2m. /. q. 28 3. 6m. ° Virtus 151. 161. Vitium 3. 11. 12. Voluntas 8. Votum 78. Vox 9.

15 Iudiciũ certum de re maxime datur ex ſua cauſa, ſecundum ordinem cauſarũ, quia per primam iudicatur de ſecunda, nõ autem econuerſo. 22ſ q. 9. 2. c. ° Vſura 209. Chriſtus 16.

16 Iudicium, & bonitas, vel malitia de qualibet re, ſumi debet ex fine eius proximo. 2. di. 40. 2. c. /. 3m. /. 4 d. 16. q. 3. ar. 1 q. 2. 3m. /. Ma. q 2. 2. 3m. /. 4. 6. c. Actus 117.

Moris. 17 Iudicium per ſe, & in vniuerſali pertinet ad ſynderefim, in particulari vero ad conſcientiam, ſed participatiue ad voluntatem. 2. diſtin. 24. quæſt. 2. 3. 4m. /. 4. c. /. 2m. /. Veri. quæſt. 16. 15m. /. q. 17. 1. 4m.

18 A. Iudicium triplex, ſcilicet iuſtum, iniuſtum, & temerarium. Rom. 2. lec. 1. prin°. C. /. 1ſ. Cor. 4. lec. 1. prin°. I.
° Bonitas 46. Charitas 127.

18 B. Iudiciũ duplex. ſ. de re, & de perſona. primũ ſemper eſt mortale, puta dicere malum eſſe eleemoſinam facere: ſecundum vero, licet quandoque ſit falſum, non tamen ſemper eſt peccatum, niſi quando temerarium eſt. Quol. 12. 34. c.

19 Rectitudo iudicij contingit dupliciter. ſ. per vſum rationis, & per connaturalitatem, tam in moralibus per ſcientiam moralem, & per habitus morales, quàm in diuinis per donum ſapientiæ, & per charitatem. 22ſ. q. 45. 2. c. /. q. 51. 3. 1m.
° Ciuis 1. Clauis 2. &c.

20 Rectum iudicium conſiſtit in apprehenſione rei, vt in ſe eſt ex recta diſpoſitione potentiæ cognitiuæ, & appetitiuæ. 22ſ. quæſt. 51. 3. 1m
° Conſilium 8. 23. 24. Fallere 2. Finis 63. Hæreſis 108. Homo 30. Inconſideratio. Intellectus 87. &c. Iuramentum 7.

21 Charitas inclinat ad rectum iudicium, de omni re, per regulas diuinas, ex quibus profertur, per donum ſapientiæ, ſed iuſtitia inclinat per prudentiam, ſecundum regulas iuris. 22ª. q.60.1.2^{m}.
Lex 31.62.73.92.110. Ordinatio 5. Pollutio 3. Prudentia 15.40.64.79. Salomon 3. Sapientia 1. 2.3.13.16.32.&c. 38. 44. Suſpicio o.

22 Quilibet debet ſe iudicare, iudicio diſcuſſionis, & condemnationis, non autem iudicio abſolutionis. 1ª. Corin. 4. lect. 1. meª. F /. cº. 11. le. 7. ſi. H.
Duᵐ.795. Oppoſitum videtur dicere a ſimili. 22ª. q.67.4.o. Reſpº. ſicut Duª.795.
ª Temperantia 22.

Iuris. 23 Ad iuſtum iudicium, requiruntur tria, ſ. iuſtitia, auctoritas, & prudentia. Si primũ deſit, eſt iudicium peruerſum. Si ſecũdum, eſt iudicium vſurpatum. Si tertium, eſt iudicium ſuſpectoſum vel temerarium. 22ª. q.60.2.3.6.o./.q.67.1.o./.3ª.q. 59.1.e./.4.d.48.q.1.1.e.prinº./. Ro 2. lect. 1. prinº. C. &c./.cº. 14. le. 1. meº. G. 15. Cor. 4. le. 1. ſi H.
ª Acceptio 5. Accuſatio 13.24. Admonitio 2.5. Alienum 3. 4.5. Articulus 2. Athanaſius 1. Benedictus 2.5. Capitulum. Ciuis 1. Clauis 1.&c. Communicatio 3 4. Confeſſio 1.2. Cõtumax Correctio 6.7. Culpa 4. Daniel 1. Delbora o. Diuortium 2. Duellum. Duratio 9. Flectio 35.38. Epiſcopus 18.&c. Error 4.5. Excommunicatio 29.

24 Iudicium requirit tria, ſ. quod iudex aſſumat cauſam, examinet, & proferat iuſtam ſententiam. Pſal. 34. ſi. q. prinº./. Opuſ. 60. ſi. ª Exemplus o. Ferrum 2 Fides 158. Finis 63. Fornicatio 11. Fortis o. Furtum 13. 14. Hæreſis 23. 24. 30. 31. Iudex Iudiciaria.

25 Iudex debet ſemper iudicare, ſecundum leges ſcriptas. 22ª. q.60.5.o /. 6.c. ª Iuſtitia 21. Latro 2. Lepra 1. Lex 110.150. Litigium 2. Matrimonium 75.93. Motus 4. Miſericordia 14. Notorium 1. Operatio 23. Ordinatio 1.

26 Iudex debet iudicare, ſecundum allegata & probata, etiam contra veritatem, quam nouit ut perſona priuata. 22ª. q.64. 6.3^{m}./.q.67.2.o./.4 d.27.q.1.2ª.2.q.4.1^{m}./ 3^{m}./. Quol. 5.15. d. ª Papa 1.3 7. Pœna 23.&c.30.43.54.

27 Cauſa falſi iudicii oſtẽditur tripliciter, ſ. per intellectus ignorantiam, affectus inuidiam, & per iuris contradictores conſtãtiam. Iſa. proba. ſi. I. ª Pœnitentia 11.21 19. Periurium 2. Pollutio 3. Præceptum 13 1.&c.

28 Iudicium humanum, debet imitari iudicium diuinum, in iudiciis dei manifeſtis: non autem in occultis: quia eorum rationes, non poteſt homo comprehendere. 21ª. quæ. 1 u. 11.c./. q.108.4.2^{m}./ 4.d.18.q.1.ar.3.q.3.c./.q 2. ar.1. q.2.c./.21.3. q 2.c.

29 Exiſtens in peccato mortali etiam occulto, ex officio corrigens, vel iudicans alios, peccat: non autem hoc agens vt fratres, niſi propter ſcandalum. 12ª. q.33.5.o./.4.d.19.q.2.ar1 u. q.2.o. ª Religio 106. Reſeruare. Rex 1.

30 Immo exiſtens in graui peccato, poteſt ex officio & debet, cum humilitate & timore, redarguere, & iudicare conſimiles, vel etiam exiſtentes in minori peccato, non autem ſi ſit publicum. 22ª. q.33. 4. ſi./. q.160.2 3^{m}./. Matth 7. prinº. a. k. Io 8. lec. 2. ſi. d. I./. Ro 2. le. 1. prinº. F. Reſpº. Duº. 796.
Duᵐ.796. Simonia 13. Suſpicio 4. Tribunal. Votum 63.64.78. Vſo. 2 90. 113.&c. 121.147.175.192 &c. 212.232.259. 285. 286.290. Vxor 22.

31 Iudicat legem, dicens eam non eſſe bene poſitam: non autem dicens eam in aliquo caſu non eſſe ſeruandam, ſed de illo caſu particular. 22ª. q.120.1.2^{m}.

32 Oppoſitum videtur dicere. 4.d.15.q.3.ar.2.q.1.c./. 1^{m}. Reſpº. Duº. 797.
Duᵐ.797. 33 Homo in iudicio, debet pauperi ſubuenire, quantum poteſt, ſine læſione iuſtitiæ. 22ª. q.63.4.3^{m}.

34 Nullus poteſt iudicare, niſi ſubditum ordinarie, vel ex commiſſione ſuperioris, vel propria ſponte, vel delinquentem in re non exempte. 22ª. q.60.2.c./.6.o./.q.67.1.o./.4. d.27.q.3. ar.3.q.2.2^{m} / q. 4.o./.d.48.q.1.c.c. Exemptus 2.

35 Inferior poteſt iudicare ſuperiorem, ex commiſſione, vt patet in delegatis. 4.d 47. o.1.ar.2.q.1.5^{m}.

36 Iudicium per compromiſſum in arbitros, neceſſe eſt aliqua pœna vallari. 22ª. q 67.1.2^{m}.

Eccleſiæ. 37 Iudicium eccleſiæ, debet eſſe conforme iudicio dei, & non aſtringi legibus humanis. 22ª. q.10.11.c./.q.108.4 2^{m}./. 4.d. 18.q.1.ar.3.q.3.c./.q.2.ar.1.q.2.c./.ar.3.q. 2.c./.d.37. q. 2.1. c. ſi. ª Abortus 1. Accuſatio 13. Alienum 3.&c.

38 Oppoſitum videtur dicere. 12ª. q.93. 3. 3^{m}./.q.96.2.c./. 2^{m}.
Duᵐ.798. Reſp. Duº. 798. ª Credere 29. Eccleſiaſticus 3.

39 Poteſtas ſecularis, ſubditur poteſtati ſpirituali. Ideo iudicium non eſt vſurpatum, ſi prælatus ſpiritualis iudicat de temporalibus, quantum ad permiſſa, vel inquantum ei ſubduntur. 22ª. q.60.6.3^{m}./.4.d.37.q.2.1.c.ſi.
ª Infirmitas. 2 Lex. 166.180.

40 Iudicium confeſſionis, utitur claui ſcientiæ, quæ eſt poteſtas exercendi in eo actum ſcientiæ. 4.d.18.q 1.ar.1.q.3.2^{m}. Confeſſionis Dei.
ª Clauis.1.&c. Confeſſio. o. Confeſſor. 1. &c.

41 Iudiciaria poteſtas, conuenit toti trinitati: ſed appropriatur patri ratione auctoritatis, filio quo ad ratione iudicii, & ſpirituiſancto. quo ad effectum iudicandi, quem homines habent 4ª. q 59.1.o./.4.d.48.q.1.2.4^{m}.

42 Auctoritas principalis iudicandi, conuenit ſoli deo. Sed communicatur hominibus, & maxime Chriſto ſecundum naturã humanam. 3ª. q.58.o /.q.59.2.o./.4.d.47.q.1.ar.2.q. o./. q. 3.c./.d 48.q.1.1.o./ Con.4.cº 96.
ª Clauis.1.&c. Credere. 25.28.29. Infirmitas. 2.

43 Iudicium dei duplex. ſ. ſeueritatis, & miſericordiæ. Pſal. 25. prinª /. Pſal. 42. prinº.

44 Iudicium dei triplex. ſ. diſcretionis, purgationis, & condemnationis Pſal. 5. ſi. g./. Pſal. 34. prinº. 2. G./. 1ª. Co. 5. le. ſi. ſi. E.
ª Peccatum. 280.

45 Iudicium dei habet quinque conditiones; quia eſt æternũ, paratum, uniuerſale, plenum miſericordia, & iuſtitia, & in tempore opportuno Pſal. 9. prinª. g./. 2ª. Cor. 5. le. 2. ſi. C. &c.
ªPœna. 23.&c. 30.43.54.64.65.71 91.92. Princeps. 28. Sedes. 2.

46 Iudicium dei eſt certum, neceſſarium, potens, & iuſtum. 2ª. Cor. 5. le. 2. ſi. D.&c.
ª Veſtigio. o Viſio. 15.

47 In iudicio dei, idem poteſt eſſe accuſator ſimul & teſtis, non autem in iudicio humano. 22ª. q 67.1.1^{m}./.3.3^{m}./. q. 89.1. 3^{m} /. Pſal. 9. prinº. d. uel Accuſatio. 22.

48 Deus in iudicio ſuo (quod tunc proferendum eſt.) vtitur conſcientia peccantis & euidentia facti quo ad ipſum, pro accuſatore 22ª q.67.3.2^{m}.

49 Chriſtus hic uiuens, noluit adminiſtrare temporaliter regnum terrenum, nec iudiciariam exercere poteſtatem ſuper res temporales. 3.q.59.4 4.1^{m}.

50 Iudicium Chriſti duplex. ſ. animarum ſecundum deitatem, & corporum ſecundum humanitatem 4. d.47.q.1.ar.1.q.2. o./.d. 48. q.1.1.5^{m}./. Con 4 cº. 95. prinº./. Quol. 10. 3.c.

51 Iudicium Chriſti duplex. ſ. diſcretionis, & condemnationis. Pſal 1. ſi. e. D / Pſal. 5. ſi g. prinº./. Pſal. 42. prinº. 2. I./. Io 3. le. 3. meº. b. ſi./. cº. 8. le. 7. ſi./. cº. 9. le. 4 meº. e /. cº. 12. le. 5. miº. ſ.

52 Iudicium Chriſti duplex. ſ. ſeueritatis, & miſericordiæ. Pſal. 25. prinº./. Pſal. 42. prinª.

53 Iudicium Chriſti duplex ſ. occultum, & manifeſtum. 4. d. 47. q. 1. ar. 1 q 1. o./. Pſal. 9. prinº.

54 Iudicium Chriſti triplex. ſ. generale, in morte, & in tribulatione. 3. q. 59. 4. 3^{m}./. Opuſ. 60. ſi./ 1ª. Cor. 3. le. 2. ſi. E./. He. 10. lec. 4. meº. G.

55 Iudicium Chriſti duplex. ſ. ſingulare in morte cuiuslibet hominis, & generale uel uniuerſale. i. in fine mundi. 3ª. q. 59. 5. o./. 4. d 47. q. 1. ar. 1. q. 1. c./. 1^{m}./ Cõt. 4. cº. 96./. Quol. 10. 2. c./. Opuſ. 3. cº. 250. Iob. 19. ſi /. Matth. 25. ſi. e. B./. He. 10. lec. 4. meº. G.

56 Chriſtus propria uoluntate, ſubdidit ſe pilati iudicio, ſicut etiam alii poſſunt ſe ſubiicere, etiam non ſuperioribus. 22ª. q. 67. 1. 2^{m}. Poteſtas.

57 Iudiciaria poteſtas conuenit Chriſto, propter diuinam perſonam, dignitatem capitis, gratiæ habitualis plenitudinem, & propter meritum eius. 3ª. q. 59. 3. o./. 4. d. 47. q. 1. ar. 2. q. 2. 4^{m}./. d. 48. q. 1. 1. o. /. Con. 4. cº. 96. prinº. /. Opuſ. 3. cº. 249.

58 Chriſtus habet poteſtatem iudiciariam, ſuper omnes creaturas: quia anima eius, eſt ſuper omnes creaturas. 3ª. q 59. 2. 1^{m}./ 4. c./. 6. 3^{m}./. 4. d. 48 q. 1. 2. c./. 1^{m}.

59 Chriſtus ſecundum naturam humanam, habet poteſtatem iudiciariam ſuper omnes angelos, quo ad diſpenſationes, & præmium accidentale, ſed quo ad præmium eſſentiale, ſecundum naturam diuinam tantum. 3ª. q. 59. 6. o. ª Aduentus. o. Auctoritas. 2. Daniel. 1. Gloria. 15. Humilitas. 19.

60 Iudiciaria poteſtas quo ad omnes res humanas, conuenit Chriſto ſecundum utramque naturam. 3ª. q 59. 4. o./. Quol. 10. 2. c.

61 Poteſtas Chriſti iudicantis, erit inſuperabilis, inexplicabilis, & interminabilis. Opuſ. 60. ſi. ª
Iudiciaria. Papa. 7. Paſſio. 104. Subiectio. 5. Traianus. Viſio. 15.

62 Iudicare in iudicio generali dicitur aliquis ſepruplicitet ſ. comparatiue, approbando, aſſidendo, per eminentiam loci, continendo decreta, præferendo ſententiam auctoritate propria, uel auctoritate alterius, uel propalando eam. Primum conuenit bonis & malis. Secundum omni bono. Tertium, quartum, & ſeptimum, ſolis perfectis. Quintũ, ſoli Deo. Sextũ ſoli homini Chriſto. 4. d. 47. q. 1. ar. 2. q. 1. o /. Quis in generali iudicio.

Opuſ.3.c°.254./.Pſ.49.prin°.c./.1ª.Cor.6.le.1.prin°.K.&c.

63 Iudicium diſcuſſionis, non conuenit angelis bonis, nec malis, nec iudicium retributionis de propriis meritis, ſed de procuratis in aliis.4.d.47.q.1.ar.3.q.4.o.

64 Angeli iudicabunt, non vt aſſeſſores, ſed vt approbantes ſententiam Chriſti.4.diſt.47.q.2.art.2.q.3.o. Apoſtoli 30. Confeſſio 18.

65 Angeli trahuntur ad iudicium pro cuſtoditis qui damnantur, non quidem vt rei, ſed vt teſtes ad conuincendum homines de eorum ignauia.1ª.q.113.7.4m./.4.d.47.q.1.art.2.q.3.1m.

66 Angeli boni, & mali iudicabuntur à ſanctis hominibus. 1ª. Cor.6.le.1.me°.H.

* Punitio.3. Throni Tuba.3. Viſio.15.

67 Omnes homines venient ad iudicium; ſed non omnes iudicabunt, nec omnes iudicabuntur.4.d.43.art.1.q.2.1m./.di.47.q.1./.ar.3.q.1.o./.Opuſ.3.c°.253.Opuſc.60.fi./.Pſ.1.fi.c.D./.Pſ.49.prin°.c./.Matth.25.fi.c.K./.Ro.2.lec.2.fi./.c°.14.lec.1.fi.D./.2ª.Cor.5.le.2.fi.C.

68 Omnes homines iudicabuntur quo ad receptionem præmij, vel punitionis. Sed perfecti, & infideles non iudicabuntur iudicio diſcuſſionis.3ª.q.56.2.3m./.4.d.43.ar.1.q.2.1m./.d.47.q.1.ar.3.q.1.2m./.q.2.3.o./.Opuſc.3.c°.252./.Opuſc.60.fi./.Pſ.1.fi.c.D./.Matt.25.fi.c.K./.Ro.2.le.2.fi./.c°.14.le.1.fi.D./.1ª.Cor.5.le.fi.fi.E./ 2ª.Cor.5.le.2.fi.C./. Heb.10.le.3.fi.B.

69 Iudiciaria poteſtas promittitur ſoli paupertati voluntariæ, propter tria.ſ.primo ratione congruitatis. Secundo, per modum meriti. Tertio, quia paupertas primo diſponit ad prædictum modũ iudicandi.4.d.47.q.1.ar.2.q.2.o./.d.49.q.5.ar.5.q.1.2m./.Con.4.c°.56.fi./.Opuſ.3.c°.254./.Opuſ.19.c°.6./.Opuſ.60.fi.Matth.19.fi.G.&c./ 1ª.Cor.6.le.1.m°.F.

70 Pueri qui nulla merita habuerunt, ante perfectam ætatẽ decedentes, cõparebunt in iudicio generali, vt videant gloriam iudicis, non autem vt iudicentur.4.d.47.q.1.art.3.q.1.3m./.2ª.Cor.5.lec.2.fi.D.

71 Electi iudicabuntur, non quidem iudicio condemnationis, ſed iudicio diſcuſſionis, non vt incerti de beatitudine, ſed vt manifeſtetur omnibus præeminentia bonorum meritorum, ad mala eorum.4.diſt.47.q.1.art.3.q.2.O./.Opuſ.3.c°.253./.Opuſ.60.fi.

72 Iuſti in iudicio deridebunt damnatos, quo ad tria.ſ.quo ad ſuperbiam, fiduciam, & gloriam.Opuſ.60.fi./.Pſ.51.fi.d.

Genitale & q̃ſo. 73 Neceſſe eſt, eſſe generale iudicium, in fine mundi, præter iudicium particulare, quod fit in morte.3ª.q.59.5.o./.4.d.47.q.1.ar.1.q.1.o./.Con.4.c°.95.prin°./.Opuſ.3.c.249./. Opuſ.10.ar.27./.Opuſ.60.fi./.Matth.2.fi.c.B.

* Beatus.27.50.51.54.55.Cicatrices.1.2.

74 Iudicium vniuerſale fiet.Iob 19 fi./.Iſa.10.fi.A.&c.

* Damnatio.53 54.59.60.Dæmon.21.22.23.25.26.

75 Circa hoc iudicium poſſunt tria conſiderari, ſcilicet iudicis æquitas, iudicantium dignitas, & iudicandorum varietas. Opuſ 60.fi.

76 Dies iudicij (quæ erit tempore ſecundi Aduentus Chriſti, quod aſſati comparatur, quando Sol maxime exaltatur) eſt nota ſoli Deo.3ª.q.46.art.3.3m./.4.d 43.ar.3 q.2.o./.diſ.47.q.1.ar.1.q.3.o./.d.49.q.1.ar.3.q.1.2m./.Opuſ.60.fi./.Pſal.6.prin°.2.C.1ª.Theſſ.5.prin°.K &c.

77 Iudicium generale fiet circa montem Oliueti, vbi eſt vallis Ioſaphath, & circa locum illum Chriſtus deſcendet, ſicut inde aſcendit, vt idem eſſe oſtendatur qui deſcendit, & qui aſcendit.4.d.48.q.1.ar.4.q.4.o./.Quol.10 2.o./.Opuſc.3.c°.253./.Opuſ 60.fi./.Matth 25.fi.c B.

* Æquinoctialis 2. Hæreſis 107. Lactantius o. Liber 16.29.] Miſſio 13.Oblitio 1. Pœna 91.92.

78 Chriſtus apparebit ibi corporaliter 4.d 47.q.1.ar.1.q.2.3m./.ar.2.q.3.c./.d.48.q.1.2.o./.Con.4.c°.96.3m./.Quol.10.2.c./.Opuſ.60.fi./.Matth.25.fi.c H./.2ª.Cor.5.le.2.fi.

79 Chriſtus ab Oriente veniet ad iudicium, ſicut ad Orientem aſcendit.3.d.9.q.1.ar.3.q.3.3m.

80 Chriſtus apparebit in iudicio in forma glorioſa. 4.diſtin.48.quæſt.1.2.o./.art.4.quæſt.1.c./. quæſt.4.1m./.2m./. Opuſc.3.c°.249./ Opuſ.60.fi.

81 Chriſtus in iudicio erit cum electis in aera, ſed reprobi erunt in terra.Quolib.10.2.3m./.Opuſc.3.c°.253./.Opuſc.60.fi./.Matth.25.fi.c.B./.1ª.Theſſ.4.le.fi.fi G.

82 Probabilius eſt, q̃ ſententia, & omne pertinens ad generale iudicium, fiat mentaliter, & non vocaliter.4.diſt.47.q.1.ar.1.q.2.o./ I./.Opuſ.3.c°.253./.Opuſ.10.art.27./. Opuſ.60.fi./.Matt.19.fi.F./.1ª.Cor.6.le.1.me°.G.

83 Sentẽtia iudicij generalis, eſt vniuerſalis ſeparatio bonorum a malis.4.d.47.q.1.art.1.q.1.2m.

Signa. 84 Non omnia ſigna in euangelio pertinent ad iudicium generale, imo forte nulla, ſed alia ſigna erũt ibi.4.d.47.q.1.ar.1.q.3.2m./.d.48.q.1.ar.4.q.1.o.

* Angelus.288.416.541. Beatus 27.50.&c. Cœlum 115.&c. Cicatrices 1.2.

85 Virtutes cœlorum.i.angeli, tunc mouebuntur, non quidem ſecundum ſtatum gloriæ, ſed ex admiratione, vel à motu cœli.4.d.48 q.1.ar.4.q.3.o./. Opuſ.10.ar.17./.Opuſc.11.ar.4./.Opuſc.60.fi.

* Lux 3. Deus 230.231. Ignis 11.c.

86 Sol & Luna obſcurabuntur, per priuationem ſui luminis, vel ſimul, vel diuerſo tempore, circa diem iudicij, non autem illo die, vel poſt.4.d.48.q.1.ar.4 q.2.o.

* Nubes 1.3. Tuba 3.

87 Signa quindecim de iudicio generali, non aſſeruntur à Hieronymo quia habent parum veriſimilitudinis.4.diſ.48.q.1.art.4.q.1.b./.c.

88 Perſecutio vniuerſalis erit tunc malorum contra bonos. Ideo ſimul erit ſecuritas malis, & timor bonis.4. diſt.48.q.1.art.4.q.1.1m./.1ª.Theſſ 5.lec.1.prin°. H.

¶Iudith laudatur, nõ quia mentita eſt Holoferni, ſed propter affectum quem habuit ad ſalutem populi, pro qua periculis ſe expoſuit: quamuis dici poſſit, q̃ verba eius veritatem habent ſecundum aliquem myſticum intellectum. 22ª.q 110.3.3m.Mendacium 20. Sancta.

¶Iuge ſacrificium fiebat mane, & veſperi quotidie, figurans perpetuitatem diuinæ beatitudinis, & perpetuitatem Chriſti, qui eſt Agnus Dei 2ª.q.102.4.1m./.3ª.q.22.3.3m./. Coloſſ.2.lec.4.prin°.K./.Heb.1 .le 1.fi.F.Agnus 1. Figura.

* Dos 1. Feſtum 4. Saluati 8.

¶Iuger. Cera 2.

¶Iugiter. Dos 1.

¶Iulianus. Antichriſtus 6. Hæreſis 92. Imperator 9.

¶Iulius Cæſar, & Octauianus ſumme diligebantur: quia diligebant. Opuſ.20.c°.10 * Imperator.4. Imperator.

¶Iumentum ſeu pecus, dicitur omne animal ſeruiens homini.1ª.q.72.2m./.2.diſt 15 L. Quid.

* Animal.o. Beſtia.Brutum.Pecus.

¶Iunctura. Elephas 5.

¶Iuncus. Aqua 13.

¶Iungere.Angelus 78. Coniunctio o. In 1. Sponſa 5.

¶Iunior. Inuidia 12.

¶Iupiter complet curſum ſuum annis duodecim, Saturnus in triginta annis, Venus, & Mercurius ſicut Sol, Luna vero in mẽſe. Ve.q.22.3.c.prin°./.Phy.8 le.fi.m°.d.D./.Cœ.2.l.15.o. Planetæ.

* Cœlum 26.27.Iouis.Lux 18 Planetæ 1.

1 ¶IVRAMENTVM eſt actus religionis, ſeu latriæ: quia honorabiliſſimum eſt.22ª.quæſtio.89.4.o./. Opuſc.4.c°.13.prin°. Adiurare 2. Quid.

2 Iuramentum ſeu iurare, eſt Deum in teſtem vocare, propter defectum loquutionis, & cognitionis humanæ. Ideo non fit in neceſſariis. 22ª q.89.1.o./ 4.c./ q.98.2.c./.3.diſt.39.1.o./.Opuſ.4.c°.12./.Matth.5.fi.g.fi./.Heb.6.le.fi.ma°.H.

3 Iurare eſt implorare teſtimonium Dei, vt exhibendum: ſed allegare ſacram ſcripturam, eſt vti teſtimonio Dei iam dato. 22ª.q.89.1.1m. Ob.

4 Iuramentum Dei, & iuramentum Angeli, in ſacra ſcriptura inducitur ad oſtendendum infallibilitatem diſpoſitionis diuinæ de aliqua re, non autem propter defectum dicti ſui.22ª.q.89.10.4m./ He.3.le.2.fi.H./.c°.6.le 4 fi.K.c°.7.le.4.prin°.

5 Iuramentum ſecundum ſe licitum eſt, & honeſtum.ſ.ratione originis, & finis. Sed cedit in malum alicui, ex eo q̃ male vtitur eo, .i.eſt ſine neceſſitate, & cautela debita, vel quia imminet periculũ periurij, quia de facili homo in verbo delinquit 22ª.q.89.2.o./.3.c./ 3.diſ.39.ar.2.q 1.o./.Ro.lec.5.me°.H./.Heb 6.lec 4 prin°.B. Ob.

* Hæreſis 154.156.Matrimonium 34.Periurium 11.Prælatio 5.

6 Iuramentum quæritur ad ſubueniẽdum alicui defectui, quo ſcilicet vnus homo alteri diſcredit. Ideo iuramentum non eſt per ſe appetendum, ſed tantum in neceſſitate, vt medicina vtendum eſt eo, fertur autem licite his de cauſis, ſcilicet pro veritate manifeſtanda, & confirmanda, pro pace firmanda, pro amicitia contrahenda, pro ſecuritate facienda, pro eccleſiæ conſuetudine ſeruanda, pro obedientia implenda, pro fama conſeruanda, & in litis conteſtatione 22ª q.107.2.c./.2m./.q.108.3.2m./.22ª q.93.art.1./.q 89.3.c./.5.o./.3.diſtin.39.art.2.q.1.o./.Opuſ.4.c°.12.Pſ.14.fi./.Ro.le.5.me°.L.

* Sacramentum.156.

7. Iuramentum debet habere tres comites.ſ.veritatem, iudicium, & iuſtitiam.22ª.q.89.3.o./.7.c./.q.98.1 1m./.3.diſt.39.ar.2.q 3.o./.Quol.5.27.fi./.Quol.11.21.c./ Mat.5.fi.g.L. Ob.

8 Iurare per creaturas non licet, niſi ſecundum quod in eis veritas diuina, vel effectus teſtificationis eius oſtenditur, ſicut iurauit Ioſeph, per ſalutem Pharaonis, ſcilicet vel per modum execrationis, quaſi ſalutem Pharaonis obligauerit Deo, vel per modum conteſtationis, quaſi conte-

ſtando veritatem diuinæ iuſtitiæ, ad cuius exequutionem principes terræ conſtituuntur. 22ſ.q.89.6.o./.3.diſt.39.1.o./.L./Matth.5.ſi.g.k./.He.6.le 4.me°.E.&c.

9 Aſſumuntur ad iuramentum aliquæ creaturæ; non quidem ſecundum ſe, ſed inquantum in eis diuina veritas manifeſtatur, ſicut iuramus per euangelium, i. per Deum, cuius veritas in euangelio manifeſtatur, & per ſanctos qui hanc veritatem crediderunt, & obſeruauerunt. 22ſ.q.89.6.c./.3.d.39.1.4m./.5m.Mat.5.ſi.g.B.

10 Solet homo iurare per caput ſuum, aut per filium ſuum, aut per aliquam aliam rem quam diligit ſicut & apoſtolus iurauit in animam ſuam. 22ſ.q.89.6 c. Opuſcul.4.c°.13.prin°./.Matth 5.ſi.g.A.

11 Punitur & per canones, ſi clericus eſt, deponitur, iurans per creaturas, diuinam eis reuerentiam adhibẽdo. dupliciter n. peccat, p° non reddit Deo ius ſuum, ſecundo deficiat creaturam, per quã iurat. Idq; dñs Matth. quinto prohibuit. ad infidelitatis nãque blaſphemiam pertinet. 22ſ.q.89.6,1m./.3.d 39.1.5m./.Matth.5.ſi g,G Adiurare 2.

12 Iuramentum duplex, ſ.aſſertorium, i.de præſenti vel præterito, & promiſſorium, i.de futuro. 22ſ.q.89.1.c /.7 o.

13 Iuramentum duplex, ſ.per ſimplicem conteſtationem dei, & per execrationem, ſ.obligando ſe, vel aliquid ſui ad pœnam. 22ſ q.89.1.3m /.6.c /.3.d.39.1.c./ pi.7.prin°.a.H /.Ro.le.5.me°.K./.He.6.le.4.me° E.

14 Deus dupliciter eſt teſtis in iuramento, ſ.manifeſtando veritatem in mente, vel in publico, & puniendo mendacem. 22ſ.q.89.1.3m./.2.3m.

…r°. 15 Iurare per Deum, ſecundum ſe eſt maius, quàm iurare per euangelia. Sed ratione maioris ſolemnitatis, & maioris deliberationis eſt econuerſo. 22ſ.q.89.10. 2m./.q. 98. 3.3m./.3.d.39.L.Matth.23.me°.b.H./.2ſ.Cor.1.le.ſi.ſi.
* Adiurare 2.Excommunicatio 29.34.

…ō. 16 Iuramentum plus obligat quàm votum, ex parte eius ex quo fit obligatio, ſed votum ſolemne plus obligat, quo ad modum obligandi, inquantum tradit actualiter hoc quod promittitur. 4.d 38.q.1.ar.3.q.3.2m.

17 Obligatio voti, cauſatur ex fidelitate ad Deum, ideo eſt maior, quàm obligatio iuramenti, quæ eſt ex reuerentia Dei. 22ſ.q.89.8.o.

…atio. 18 Iuramentum obligat, ſecundum intentionem iurantis ſine dolo, alias obligat ſecundum ſanum intellectum eius, cui iuratur. 22ſ q.89.7.4m.

19 In iuramento promiſſorio, eſt duplex obligatio, ſ.ad peccatũ, ſi deſit veritas, & obligatio ad faciendum illud, quod promiſit, ſed in iuramento aſſertorio, eſt tantum prima obligatio. 22ſ.q.89.7.c./.3m./.3.d.39.ar.3.1.c.

20 Iuramentum coactum, obligat in conſcientia, non autem in foro contentioſo. tamen poteſt repetere, vel denunciare ſuperiori, etiam ſi oppoſitum iuraſſet. 22ſ.q.89.7 3m./.q.98.3.1m /.3.d.39.ar.3.q 2.o./.4.d.29.2.4m.

21 Cum quis iurat facere voluntatem alterius, vel promittit, intelligenda eſt debita conditio, ſi, ſ.id quod ei mandatur licitum ſit, & honeſtum, & portabile ſiue moderatum. 22ſ.q.98.2. 3m.
* Accuſatio 13.18.Confeſſio 84.

22 Iuramentum & votum, cum vergunt in deteriorem exitũ, vel cum ſit illicitum, non debet ſeruari, ſicut nec promiſſio. 22ſ.q.88.2.2m./.10.c./.12.2m./.q 89.7.o./.q. 110.3.5m./.4.d,38.q.1.ar.3.q.1.3m./.ar.4.q.1.2m.
* Excommunicatio 29.34.Gabaonitæ. Hæreſis 154.156.

23 Iurans aliquid illicitum facere, vel iurans abſtinere a meliori bono, vt a religione, non obligatur ſeruare illud, ſed eſt periurus ipſo facto. 22ſ.q.89.7.c /.2m./.9 3m./.q.98. 1.1m. /.2.2m./.2m./.3.d.39.ar.3.q.1.o./.ar.4.4m./.4.d.38.q.1.ar.3.q.1.3m./.Quol.3.12.c ſi /.14.o./ Quol.5.17.o./ Quo.12.22.o./.Opuſ.4.c°.12.ſi. * Herodes, Matrimo°.34.35.36.89.91.

24 Iurans q non communicet experimentum aliquod, peccat; nec tenetur ſeruare, niſi quando docens eſt præſens, & vult vti experimento. Quol.12.32.o.

25 Nouus ciuis obligatur ſeruare iuramenta ciuitatis, ex fidelitate, non autem ex iuramẽto: quia eſt actio perſonalis. 22ſ.q.98.2.4m. * Miles 6.11. Peccatum 249. Præceptum 43. Prophetia 5.Religio 45.

26 Canonicus iurans ſeruare ſtatuta collegii, tenetur ad ſtatuta futura, ex vi eorum, non autem ex iuramento, niſi hoc intenderit 22ſ.q.98.2 4m.

…beratio. 27 Ille cui iuratur, poteſt liberare a iuramento promiſſorio, quo ad vtilitatem eius, non autem quo ad vtilitatem aliorum, nec quo ad honorem dei. 22ſ.q.89.9.2m.

28 Quilibet poteſt irritare iuramentum ſui ſubditi, circa ea quæ ſubduntur eius poteſtati, vt pater vel maritus. 22ſ.q.89.9.3m.

29 In iuramento aſſertorio, non poteſt diſpenſari, nec in promiſſorio ſecundum ſe, ſed tantum ratione materiæ indebitæ. 22ſ.q.89.9.o.

30 Si dubium eſt, an ſit licitum, vel proficuum, quod iuratum eſt, poteſt a quolibet epiſcopo diſpenſari. Si autem ſit licitũ manifeſte, non videtur diſpenſabile, nec cõmutabile: niſi occurrat aliquid melius, ad cõmunem vtilitatem, quod ad papam maxime pertinet. 22ſ.q.89.9.3m./.q.98.3.1m.

31 Oppoſitum uidetur dicere a ſimili. 22ſ. q.88.11.o./.q.186.8.3m. Reſp°. ſicut Du°. 1208. Du°.799.

32 Iurans debet eſſe ieiunus, niſi in neceſſitate. 22ſ.q.89.10.o./.3.d.39.L. Conditio.

33 In feſto nõ licet iurare pro re temporali, niſi forte ex magna neceſſitate ſed iurare pro re ſpũali, licet. 22ſ. q.89.10.c.ſi.

34 Pueri & periuri, non coguntur iurare: quia iurarent ſine reuerentia: nec ſacerdotes, nec magnæ dignitatis perſonæ, niſi in neceſſitate, & pro re ſpirituali. 22ſ.q.89.10.o./.1ſ.Cor.16.le.ſi prin° A /.He.6.le.ſi.me°.G.

35 Recipere iuramentum per falſos Deos, a diſpoſito ſic iurare, licet ſecundum Auguſtinum. Non autem licet inducere. 22ſ. quæſt.78.

36 Cogens iurare, quem ſcit peierare, peccat mortaliter, niſi ſit perſona publica, ut iudex, qui requiſitus tenetur ad hoc. 22ſ.q.98.4.o./.3.d.39.ar.5.q.2.o /.Ro.le.5.me°.I.

37 Oppoſitum uidetur dicere a ſimili, etiam quo ad perſonam publicam. 22ſ.q.33.5.o./.4.d,19.q 2.ar.2.q.2.o. Reſp°. ſicut Dubio 796. Du°.800.

38 Iuraſſe pluries inuenitur apoſtolus, ex quo apparet q in viris perfectis, iurare non eſt peccatum. 1ſ.Cor.15.lec 4. me°.I /.Ha.6.lec.4 prin°.B.

39 Iuraſſe non inuenitur apoſtolus, niſi ſcribens, vbi conſideratio cautior non habet linguam præcipitem. 22ſ. q. 89.2.1m.ſi./.Ro.le.5.me° I.

40 Iurans falſum, iniuriatur Deo, crudelis eſt ſibi, & noxius hominibus. Opuſ 4 c°.12. Falſum.

¶ Iurgium videtur idem eſſe, quod rixa. 22ſ.q.41.2.2.2./.2m. Quid.
* Rixa 4.

1 ¶ IVRISDICTIO nõ eſt clauis, niſi large 4. d.18.q.2.ar.2.q.1.1m./.d.19.q 1.ar.1.q.3.c. * Abſoluere.4.22.27.28. Aſcenſio 9.22. Clauis 11. Conf.° 61. &c. Confeſſor.1 &c. Cura 2. Dñium 0. Eps 3.6.14.15.Excommunicatio 1.6.12.13.14. Quid.

2 Per iuriſdictionem conſtituitur aliquis, ſ.in gradu ſuperioritatis & iudex. Ideo non habet ſuper ſe, uel ſuperiorem, vel æqualem. 4 d 18.q.2.ar.2.c.1.c /.d.19.q.1.ar.1.q.3.c./.ar.3.q.2.3.c./.d.20 ar.5.q.4.1m /.2m./. * Fama 4 Forus 2. Hæreſis 21. Indulgentia 2 Ioſeph 1 Poteſtas 12. Sacerdos 38. Schiſma 7. Simonia 38 39. Teſtis 1. Vicem 77.

3 Quilibet habens iuriſdictione nẽ, poteſt ea quæ ſunt iuriſdictionis committere. 22ſ.q.187.1.c /.4.d.17.q.3.ar.3.q.5.c./.d.20.ar.1.q.1.1m.
¶ Iuriſperitus. Simonia 18. Vſura 121.133.

1 ¶ IVRISTAE ſeu decretiſtæ, magis ſequuntur ius humanũ, quam diuinum, cum tamen ſit plus aſſentiendum diuino iudicio, quã humano: ideo errant. Quol.12.9.1m. Decretiſtæ 3. Errant.
* Caput 6.7. Ius. Votum 68 60.80.

2 Oppoſitum videtur dicere. 12ſ.q.64.6.3m./.q.67.2.o. Reſp. Dubio 801. Du°.801.

3 Inconſonum & deriſibile videtur. q ſacræ doctrinæ profeſſores, iuriſtarum gloſſulas, in autoritatem inducant, uel de eis diſceptent, cum ſit plus aſſentiendum diuino iudicio, quàm humano. Quol.12.9.1m./. Opuſc.17.c°.13./. Opuſ. 70.prolo.

1 ¶ IVS primo impoſitum eſt, ad ſignificandum rem iuſtam, ſecũdo artem qua cognoſcitur, tertio locum, quarto id quod redditur a iudice. 22ſ.q.57.1.1m. Quid.
* Abraham 17. Accuſatio 24 Adoptio 6. Amor 199 Annihilatio 14. Apoſtaſia 5.

2 Ius proprie eſt obiectum iuſtitiæ, lex autem, ratio eius ſcripta. 22ſ.q.57.1.0 /.q.60.1.c.
* Archiepiſcopus. Auctoritas 3. Barbarus 2. Cãpſoria 5. Cęrimonia 5. Confeſſio 20.24.25.41.90. Debitum 27. Decimæ 6.7.9.11. Dignitas 3. Diſpenſatio 2.&c.8.&c.13.&c. Dominium 10.&c. Excõic°.1.&c. Fas. Fornic°.11.15.19 Furtum 9.13.14. Iacob 2. Ignorantia 2.22. Infidelis 1.&c.13. Iudicium 3.21.23.&c. Iuſtitia 7. Lex 0. Militia 2. Mors 11. Notorium 1. Obedientia 30. Obligari 5. Papa 3 Periurium 7. Pignus 2. Populus. Poſſe 7. Poſſeſſio 1. 5. Poſſeſſor. Præceptum 1.23.&c.143.

3 Ius uel iuſtum, eſt opus adæquatum alteri, ſecundum aliquẽ æqualitatis modum. 22ſ.q.57.1.2.3.4.c./.q.59.2.c.
* Primitiæ 1. Prohibitio 4.5. Puer 13. Sacramentum 48.&c. Scientia 63. Sententia 1. Seruitus 3.4.5.6. Simonia 18. Sineſis. Vexatio.

Ius

4 Ius diuinū, eſt quod diuinitus promulgatur. Et eſt duplex, ſ. naturale; & poſitiuum. 12^{æ}.q.57.a.3^{m}./. Opuſc.73.c^{o}.5./.15. prin^{o}. * Votum 68.60. Vita 18.&c.60.61.62.78.&c.81.87. 88.97.&c.105.106.112.&c.145.168.&c. 177.178.186.229. &c.269.&c.

Naturale. 5 Ius naturale eſt conceptio, homini naturaliter indita, qua dirigitur homo ad conuenienter agendum, in propriis actionibus. 12^{æ}.q.91.a.0./.q.96.a.3^{m}./. 4.d.33.q.1.a.1.c./.4^{m}. d.37. 3.c. Conceptio 11.

9 Ius naturale primo continetur in lege æterna, ſecundario vero, in naturali iudicatorio rationis humanæ. 12^{æ}.quæſ.71. 6. 4^{m}.

7 Ius naturale ſemper & vbique quantum de ſe eſt, eandem habet potentiam, per accidens tamen propter aliquod impedimentum quandoque & alicubi variari poteſt. q.54.4.5.6. o./.12^{æ} q.17.2.2^{m}./.3.d.37.4.2^{m}./.Ma.q.2.4.13^{m}.4.d.33.q. 1.2 3^{m} /.Ethi.5.le 12.prin^{o}.
* Confeſſio 20.24.25.41.92. Conſcientia 6.

8 Quæ in communi ſunt de iure naturali, indigent inſtitutione, quo ad eorum determinationem diuerſimode, ſecundū diuerſos ſtatus. 4.d.26.q.2.2.1^{m}./.d.34.1.4^{m}./.diſt.390.3^{m}. Ma.q.2 4.13^{m}.
* Dignitas 3 Illegitimus 4. Incarcerare.

9 De iure naturali eſt, quòd maleficia puniantur, ſed determinatio eius, eſt de iure poſitiuo. 22^{æ}.q.85.1.1^{m}/. 4. d. 26.q.2. 2.1^{m}./.d.36.1 5^{m}./.Quol.2.8.r.fi./.Ethic.5.lec. 12.princ^{o}.li. E. Matrimonium 7.&c. 102. 169. 223. Sacrificium 7. Statutum 2.

10 Ius poſitiuum, nihil aliud eſt, quàm determinatio iuris naturalis. Et pertinet ad quemlibet principem, qui poteſt leges condere. Quol.2. 8.c.fi.

11 Ius poſitiuum deriuatur a iure naturali. 12^{æ}. q. 95.2.0./.3.4. c./ 4.d.15.q.3.ar.1.q.4.c./.arti.2.q.1.c./.diſt.36.1.3^{m}./.2.c./. Quol.2.8.c.fi.
* Abſoluere 17. Apoſtaſia 5. Archiepiſcopus. Iudicium 3.21.

Compara. Iuſtitiæ o. Leſtitæ Miles 10.

12 Voluntas bona, poteſt facere ius & iuſtum, de aliquo indifferenti, non autem contra ius naturale. 22^{æ}.q.57.2.2^{m}./. q.60. 5.1^{m}./.2^{m}./ q.66.7.c.

13 Ius diuinum, non tollit ius humanum, quod eſt ex naturali ratione. 22^{æ} q.10.10.c /.q.12.2.c. * Sponſalia 10.

14 Ius poſitiuum variatur, ſecundum diuerſas hominum conditiones, in diuerſis temporibus. 12^{æ}.q.91.5.2^{m}./.6. c.q.96.2. c./.q.104 3 2^{m}./ 4.d.34 1 4^{m}.

15 Ius duplex, ſ. naturale, & poſitiuum. 12^{æ} q.95 4.c /.22^{æ}.q.57. 2.0 /.q.60.5.c./.1^{a}.Ti.le.3.me^{o}.G./.Ethi.5.lec.12.prin^{o}.a.I.
* Actio 38.

16 Ius naturale dicitur tripliciter, ſ. inditum a natura, a iure diuino non a ratione, ſed commune omni animali. q.diſt.33. q.1. 1 4^{m}.

17 Ius naturale duplex ſ. a natura immediate, vt principia, & mediate, vt concluſio. Primum eſt, idem apud omnes, nec vnquam deficit, non autem ſecundum. 12^{æ}.q.54.4.5. 6.0./.3.d. 37.3.c./.4 2^{m}./.4.4.33.q.1.2.1^{m}.

18 Ius naturale dicitur dupliciter, ſ. q ex natura ſua abſolute eſt alteri adæquatum, & ut eo, aliquid conſequitur. Primū conuenit omni animali: ſecundum autem ſoli homini. Et eſt ius gentium. 12^{æ}.q.95.4.1^{m}./.22^{æ}.q.57.3.0./.Ethi.5.lect. 12.prin^{o}.b.F.

19 Aliquid dicitur de iure naturali dupliciter, ſ. ad quod natura inclinat, & cuius contrarium, natura non inducit. 12^{æ}.q. 94 5.3^{m}.

Humanum. 20 Ius poſitiuum duplex, ſ. ius gentium, & ius ciuile. Primū deriuatur a lege naturali, vt concluſio. Secundū vero, per modū determinationis. 12^{æ}.q 95.4.c./.1^{m}.Ethi.5.lec.12. prin^{o}.c.I.

21 Ius dupliciter, ſ. ſimpliciter, i. æqualium, & ſecundum quid. i. inæqualium. Et hoc eſt triplex, ſ. dominatiuum, paternum, & œconomicum. 22^{æ}.q.57.4.0./.q.58.7.4^{m}./.2.diſt.44.q.2. 1.c./. Ethi.5.le.11.0. * Statutum o.

22 Ius humanum non poteſt derogare iuri naturali, uel diuino: aliqua tamen ſunt, quæ permittuntur iure fori, licet non iure naturali. 22^{æ}.q.66.7.c.prin^{o}./.q.77.1.1^{m}./. qu.78.1.3^{m}./. 4^{m}./.4.d.36.q.1.2.c.prin^{o}.

Quid. ¶ Iuſpatronatus eſt poteſtas præſentandi clericum, ad beneficium eccleſiaſticum. 4.d.15.q.3.ar.2.q.3.c.
* Annexum 2 Feudum. Simonia 3. Spirituale o.
¶ Iuſſio. Caritas 5. Damnum 3. Gladius 2. Ieiuniū 26. Principatus 10. Thomas 3.

Diuiſio. 1 ¶ IVSTITIA dupliciter, ſ. proprie, i. virtus, quæ eſt rectitudo actus, & metaphorice, i. rectitudo ordinis in partibus hominis. 12^{æ}.q.21 3.c.fi /.q.49.7.2^{m}./.q.55.4.4^{m}./.q.100. 2.2^{m}./. q.113.1.c./.22^{æ}.q.30.1.2^{m}./.q.58.2.0./.q 106.5.1^{m}./.2.d.20. q.2.3.c /.3.d.28.6.4^{m}./.d.33.q.1.ar.1 q.3.3^{m}./.q.3.art. 4.q. 1.5.0./.4.d.17.q.1.ar.1.q.1.c./.Veri.q.28.1.c.
* Clementia 12. Contrapaſſum 1. Diſciplina. Aequalitas 8. Euſebia. Fides 91.146. Iniuſtitia 1.

2 Iuſtitia duplex, ſ. generalis, ordinans ad bonum cō̄e, & iuſtitia particularis, ad perſonas ſingulares. 12^{æ}.q.60.3.0./. q.113. 1.c./.22^{æ}.q.33.1.1^{m}./.q.58.5.6.7.0./.12.c /.q.59.1.0./. q.61. 1.c./. q.79.1.c./.q.81.8.1^{m}./.q.102.1.3^{m} /. 2. d.35.2.4^{m}./.3. d.33.q.1.ar.1.q.3.3^{m}./.4.d. 17.q.1.ar 1.q. 1.c./.d.46.q 1.arti. 1.q.2.1^{m}.I.Vert.q.28.1.c./ Matth.1.fi. d. C./.c^{o}.5. prin^{o}c.fi. C.&c./.Phil.3.lec.2.prin^{o} /.He.11.le.7.me^{o}.C.Eth.5.lec.1. 2.3.0. Luc.2. Matrimonium 72.

3 Via iuſtitiæ eſt recta propter tria, ſ. propter itineris breuitatem, propter ſitus æqualitatem, & propter viæ pulchritudinem. Iſa.26.fi.E.

4 Iuſtitia dr̄ generalis dupliciter, ſ. cauſaliter, & per prædicationem. Prima eſt iuſtitia legalis, differens realiter a qualibet alia virtute. Secunda eſt virtus in communi, vt imperata a iuſtitia legali. Differens ab aliis virtutibus, ſecundum rationem tantum. 12^{æ}.q.60.3.2^{m}./.5.c./.22^{æ}.q.58.6.0./.7.c./.q.79 2.1^{m}./.2.d 27 2 4^{m}./.3.d 9.q.1.ar.1.q.2.c./.d.31.q.1.ar.1.q. 3.3^{m}./.4.d.17.q.1.ar.1.q.1.c./ d.46.q.1.ar.1.q.2.1^{m}. Ethi.5. le.2.fi. * Pœnitentia 5.6.7.8.12.107.

5 Iuſtitia duplex, ſ. originalis, & gratuita. 2.d.22.q.2.3.c./. diſ. 32.q.1.2.2^{m}.
* Sacramentum 127.

6 Iuſtitia duplex, ſ. ciuilis, i. acquiſita, & iuſtitia infuſa. Prima poteſt eſſe ſine gratia, non autem ſecunda. 12^{æ}.q.100.12.c./. 2.d.28.1./.4^{m}./.5^{m}./.3.d.40.1.c.
* Veri.31.53.&c. Virtus 214.225.238 &c.

7 Iuſtitia eſt habitus, ſecundum quem, aliquis cōſtanti, & perpetua voluntate, ius ſuum vnicuique tribuit. 22^{æ}. q.58.1.0./. 4.d.33.q.3.1.3^{m}./.Veri.a.1.5.12. * Affabilitas 3. Beatitudo. 151.167. Diſciplina Eleemoſyna 7. Quid.

8 Iuſtitia eſt uirtus. 22^{æ} q.58.3.0. * Epieiceia 3.&c. Aequalitas 8. Aequitas o. Aequum. Iuſtus o.

9 Iuſtitia quandoque uocatur ueritas, quia eſt rectitudo impreſſa voluntati, a rectitudine rationis, quæ dicitur ueritas. 22^{æ}.q.58.4.2^{m}.
* Laqueus. Latria.4.5. Maledicere 1.4. Matrimonium 72. Medium 25.&c.

10 Iuſtitia non eſt rectitudo eſſentialiter, ſed cauſaliter tantū. 22^{æ}.q.58.1.2^{m}. * Meritum 1.10.12.66.95. Offenſa.

11 Iuſtitia in quadam æqualitate conſiſtit. 1^{æ}.q.114 1.c./. 22^{æ}. q.57.1.c./.3^{m}./.q.61.2.c./.q 122.1.c./ 3^{a}.q.85.3.c./. 4.d.14. q.1.ar.1.q 2.c./.d.15.q.2.ar.6.q.1.1^{m} / d 45.q.1. ar.1.q. 1.c. Aequalitas 8. Pœnitentia 5.6.7.8.12.107. Porta 1.

12 Iuſtitia pro ſtatu rectitudinis omnium partium hominis. per quodlibet peccatum tollitur, & per gratiam reparatur. Ideo eſt generalis, inquantum includit omnes uirtutes, ſicut totum integrale, & non ſicut totum uniuerſale. 4.d. 17.quæſt, 1.ar. 1.q.1.c.

13 Iuſtitia naturalis, non eſt habilitas ad gratiam, ſed eſt rectitudo naturæ, quæ diminui poteſt per peccatum, non autem totaliter tolli. Ma.q.2.11.1 4^{m}.

14 Iuſtitia eſt perpetua ex parte obiecti, non autem ex parte actus. 22^{æ}.q.58.1.3^{m}./.4^{m}./.Veri.quæſtio.1.5.12^{m}. Rectitudo 1.2.3.4.

15 In nullo iuſtitia naturalis totaliter corrumpitur, ſed diminuitur per peccatum. Nec eſt idem, quod habilitas ad gratiam. 2.d.30 q.1.1.2^{m}./.Ma q.2.11.14^{m}./.12.c /.1^{m}.
* Sanitas 7. Via 2. Virtus 225. Vxor 19.21.

16 Iuſtitia proprie, eſt ſemper alterum ſuppoſitum, ſed metaphorice eſt ad ſe, ſecundum diuerſas partes. 22^{æ}.q.57.2.c./ 4. o.q.58.1.2.8.c /.3^{m}./.9 c./. q.59. 1.c./.3.2^{m}./. q. 67.3.c./.q. 106.3.1^{m} /.q.122.1.c /. Vir q.2.7.12^{m}.

17 Iuſtitia legalis, eſt ſpecialis virtus, habens ſpeciem ex hoc, q intendit, ad bonum commune. Sed dr̄ virtus generalis, & nō differens ſubiecto, ſed ratione, a qualibet virtute, ratione actus eius. 22^{æ}.q.81.8.1^{m}./.3.d.9.q.1.ar.1.q. 2.c.prin^{o}. Eth. lec.2.fi.

18 Iuſtitia legalis, inquantum reſpicit bonum cō̄e, ut proprium obiectum, eſt virtus ſpecialis ſecundum ſuā eſſentiam. Et ſic eſt in principe principaliter, & quaſi architectonice, ſed in ſubditis eſt ſecundario, & quaſi miniſtratiue. Sed eſt generalis cauſaliter, & ſecundum virtutem ſuam, inquantum ordinat actus omnium virtutum ad bonum commune. 22^{æ}.q.58. 6.c./.q.6.a.1.4^{m}. /.Eth.5.lec.2.fi.

19 Vindicatio & obſeruantia, ſunt partes ſubiectiuæ iuſtitiæ veræ. 3.d.39.q 3.ar.4.q.1.c.

20 Nulla pars iuſtitiæ reſpicit offenſam præcedentem, niſi iuſtitia vindicatiua. 4 d 15.q.1.ar.1.q.1.c.

21 Vindicta q fit auctoritate publicæ poteſtatis, ſecundū ſolam iudicii, pertinet ad iuſtitiam commutatiuam: ſed quæ fa-

cii proprio motu,non tamen contra legem uel quam requirit a iudice,pertinet ad vindicatiuam virtutem, iuſtitiæ adiunctam. 22æ.q.80.1m.

22 Virtutes autem adiunctæ,ſeu annexæ iuſtitiæ, ſecundũ Tullium ſunt.ſ.religio,pietas,gratia,vindicatio,obſeruantia, & veritas. Sed ſecundũ Macrobium ſunt ſeptem,ſ.duæ primæ prædictæ,innocentia,amicitia,concordia,affectus, & humanitas. Et ſecundum alios ſunt quinque,ſ.obediẽtia, diſciplina, æquitas, fides,& veritas. Et ſecundum Andronicum, ſunt nouem,ſ.bona cõmutatio,legiſpoſitiua,engnomoſioa, euſebia, euch a,ſanctitas,liberalitas,benignitas,& vindicatiua. 12æ.q.60.3.0 /.q.99.5.1m./.22æ q.58.12.1m./.2m./.q.80.0./.q.121.1.c./.3.d.33.q.3.4.0. Aequitas 1.

23 Religio eſt potiſſima pars iuſtitiæ, ſecunda uero eſt pietas. 22æ.q.122.1.c.

24 Iuſtitiæ correſpondet donum pietatis.22æ.q.121.prin°.

25 Species iuſtitiæ particularis duplex,ſ.iuſtitia commutatiua, & iuſtitia diſtributiua.1a.q.21.1.c./.12æ.q. 60.3. 3m./.22æ.q.61.2.0./.2.d.27.3.c./.3.d.33.q.21.4.q.5.0./.4.d.46.q. 1.ar.1 q. 1.c.

26 In pertinentibus ad iuſtitiam, oẽ ſuperfluum dr̃ lucrum, & omne minus dr̃ damnum:quia iuſtitia prius fuit exercita & cõius exercetur in voluntariis cõmutationibus, in quibus hæc proprie dicuntur.22æ.q.58.11.3m.

27 Periculum eſt diuerſa ſentire & opinari, præcipue in illa parte iuſtitiæ,quæ cõmutatiua dr̃ a philoſophis, & in iſta parte eiuſdem,quæ vitium vſuræ cohibet. Opuſ.73.prin°.

28 Iuſta & bona formaliter,ſunt eadem ſemper & ubique, non autem iuſta & bona materialiter.Ma.q.2.4.13m.

Materia. 29 Materia iuſtitiæ particularis duplex,ſ.materia proxima, vt paſſiones,& operationes,& materia remota,ſ.res exteriores. 22æ q.58.8.c./.9.2m./.3.d.33.q.2.ar.2.q.3.c./ 3m.
* Aduocatus 7.Affinitas 7.8.9.10.Andragathia.

30 Iuſtitia particularis, habet materiam ſpãlem,ſ.operationes exteriores,quæ ſunt ad alterum. 12æ.q.60.2.c./.q.61.3.c. /.q.100.2.c./.22æ.q.58.8.c./.10.11.c /.q.59.1.3m./.3. c./.q.60.3. 3m./.q.61.3.c./ q.79.1.3.c /.3.q.85.3.1m./.3.d.9.q. 1. ar.1.q. 4.c./.d.33 q.2.ar.2.q.3.0./.ar.4.q.3.c./.4m./. Ethic.2. lect.8. me°.b.F.

31 Quicquid eſt materia exterior aliarum virtutum,poteſt eſſe materia iuſtitiæ particularis:non autem econuerſo. Nec ſic eſt de materia proxima.3.d.33.q.2.ar.2.q.3.3m.

32 Iuſtitia materialiter vtitur actibus omnium virtutum, ut per eas reddat cuilibet ſuum.4.d.15.q.4.ar.1 q.2.c.

33 Iuſtitia particularis,non eſt circa paſſiones animæ,ſed iuſtitia legalis eſt circa eas,licet principaliter ſit circa operationes exteriores. 22æ.q.58.9.0./.4.d.15.q.1.ar.1.q.2.2m.

34 Materia iuſtitiæ,nõ eſt ille ad quem eſt iuſtitia, ſed res quæ diſtribuuntur vel communicantur.3a.q.85.3.1m.

35 Eadem eſt materia remota iuſtitiæ commutatiuæ, & iuſtitiæ diſtributiuæ non autem materia propria.22æ. q 61.3.0.
* Bonitas 214 Condemnatus.Contrapaſſum 1.Diuitiæ 1.3. Epiecem 8.Expellere.Iſtrorum Iudicium 4. Ius 1.2.3.12. Laqueus.Latro 2.Lex 61.83.168.&c.Præceptũ 51.108.109. Simonia 13.Statuimus 2 Teſtes 6.Verbum 23.Virtus 41.

Subiectũ. 36 Iuſtitia quo ad legem regulantem,eſt in ratione,uel in intellectu,ſed quo ad imperium quo opera regulantur ſecundum legem,eſt in voluntate.12.q.21.2.1m.
* Affinitas 7.8.9.Apertio 2.Iudex 1.1.3. Princeps 3.Regnũ 2.Simitas 7.Tributum.

37 Iuſtitia eſt in voluntate ſubiectiue.12. q.21.1.1m. /. 2.1m./. 12æ.q.56.6.1 /.q.57.1.c./.q.61.2.c./.q.66.1.4.c./. q.85.3.c./. 22æ.q.55.8.c./.q.58 4.0./.5.2m./.8.1m./.9.12.c./.quæ 100.1. 2m./.3a.q.85.4.c./.3.d.27.q.2.3.5m / d.33.q.2.ar.1.q.3.3m. ar.4.q.3.0 /.4.d.14.q.1.ar.3.q.1.c./. d.17. q.1.ar. 2.q.1.c./.d. 33.q.3.1.c./.Ma.q.4.5.4m./.Vir.q.1,5.c.fi./.q.5.1.c.fi./. Eth. 5.lec.1.prin°.b.fi.Subiectiue.

38 Omnes partes iuſtitiæ,& omnia oppoſita earum,ſunt ſubiectiue in voluntate,22æ.q.100 1.2m.

39 Iuſtitia pro ſtatu rectitudinis omnium partium hominis, originaliter eſt in voluntate : ſed eſt in aliis partibus animæ, quaſi rectificatis,vt in ſubiecto.4.d.17.q.1.ar.1.q.1 1m.

40 Iuſtitia,per redundantiam,eſt in qualibet po a animæ imperando,non autem eſſentialiter. 22æ.q.58.8.1m.

41 Iuſtitia & charitas,ſunt eſſentialiter in beatis : non autem patientia,ſed tantum ſecundum fructum. 22æ.q.136.1.1m./. Pſ.9.me°.m A./.Pſ.18.fi.f.F.

Actus. 42 Reddere vnicuiq; quod ſuũ eſt, eſt proprius actus iuſtitiæ, nec conuenit aliis virtutibus,niſi inquãtũ coniungũt iuſtitiæ. 12. q.21.1.c /.22æ q.58.11.0 /.q.66.3.5.c./.q.102.3. c./. 2.d.27. 3.c./.3m./.d.44.q.2.1.c. * Abrahã 24.Acc°.6. Aduocatus 7. Alienum 7.Amor 147.Angelus 226.Annihilatio 13.Appellare 1. Auaritia 25. Campſoria 7.9. Confeſſio 1.3.Correctio 4. Diſpenſatio 11.Doctrina 11.Dominiũ 8, Electio 29. Eleemoſyna 7.Excõicatio 5.10.Expellere.Flagellũ 3.Fortitudo 22.52.Furtũ 2.5.Gloria 23.Hæreſis 29.Incarcerare.Ingratitudo 8.Ira 43 45.66.77.83.Iudicium 1.2.3.4 7.18.&c. 21. &c.33 &c 45.&c Iuramentum 7.Ius 1.2 3.12

43 Facere bonum & declinare a malo,ſunt quaſi partes integrales iuſtitiæ particularis,generalis & legalis,ſed diuerſimode. 22æ.q.79.1.0./.pſ. 33.me°.n. K. / pſ.36. fi.1.B. * Iuſtus 1.Latro 2.Legiſlator 4. Legiſpoſitiua 2. Lex 61.83.87. 91.168. &c. Libertas 7.Maledicere 1.5.Merces 5. Meritum 1.12.66. 54 Miles 9 Miraculum 43.Mors 3. Mutuũ 2.4. Negotiatio. 1.2.Obedientia 3.41.Operatio 53.Oratio 61. Paſſio 88.Pallas 17.Pax 17.26.Peccatum 14.258.410. Pedagia. Pœna 22. 35.64.Periuriũ 2.Porta 3. Præceptũ 51. 108. 109. 110.138. 139.Princeps 13.17.29.Punitio 1 Remiſſio.Reſtitutio 1.13. 14.Retributio.1. Sacrificium 14.Sanctitas 1.7.

44 Actus omnium virtutum, pertinẽt ad iuſtitiam legalem,inquantum ordinat eos ad bonum commune 12æ.q.61.5.4m./. 22æ q.58.5.c./ q.102.1.3m.

45 Vſus rectæ rationis,maxime apparet in iuſtitia,& vſus indebitus in vitiis oppoſitis iuſtitiæ.22æ.q.55.8.c.

46 Dare inæqualia æqualibus ex debito, eſt contra iuſtitiã,non autem dare ſuum debitum,ex liberalitate.12.quæſtio.65.2.3m./. Po a.quæſtio.5.16.19m./.Ro.9.le.3. prin°.K. &c. * Satiſfactio.1.Seruitus 13.14.Vendere 7. Vita 45.46.

47 Quando actus iuſtitiæ,eſt ſui ad alium, æqualitas conſtituitur in faciente,ſed in paſſo in uſum conſtituitur, quando eſt alterius ad alterum.4.d.15.q.1.ar.1.q.2.c.

48 Actus iuſtitiæ eſt laudabilis & meritorius, ſicut etiam actus aliarum virtutum.2.d.27.1.3m.

49 Opus iuſtitiæ noſtræ,inquinatur quadrupliciter.ſ.per peccatum mortale,per negligentiam, per prauam intentionem,& per ſuperbiam.Iſa.64.fi.

50 Iuſtitia corrumpitur dupliciter.ſ.per aſtutiam ſapiẽtis, & per violentiam potentis.Iob 8 le.1. me°.I.

51 Iuſtitia legalis,eſt quælibet virtus, differens tantum ratione. Compara°. Nec tamen quilibet actus virtutis eſt actus eius,ſed tantum ordinatus ad bonum commune.Ver.q.28.1.c.

52 Sola iuſtitia inter alias virtutes, importat rationem debitĩ. 22æ.q.99.5.1m.
* Acceptio 6.Andragathia.

53 Virtus exiſtens ad alterum, dupliciter deficit a ratione iuſtitiæ.ſ.deficiendo a ratione debiti,uel a ratione æqualis. 22æ.q. 80.c. * Angelus 016. Ars 14. Auaritia 25.26.27. Beatitudo 151.167.Bellum 5.&c.Beneficium 3.&c.Curuitas, Difficile 14.Epiceceia 3.4. 5. 6. 8. Aequalitas 8. Fides 91. 118. 146.Fortitudo 21.52. Hæreſis 29 Honor 24 Humilitas 21. Ingratitudo 8. Iniuſtitia 1.9. Innocentia 5.7. Inſidiæ. Iudicium.1.2.3.4.7.

54 Omnis uirtus, inquantum exequitur præceptum legis, habet rationem iuſtitiæ,Ro.lec.8.m°.E. * Lac 2. Lar a 4.5. Liberalitas 9.18.&c.Magnanimitas 24.Medium 25.&c. Meritum 94. Miraculum 43. Miſericordia 38.&c. Obedientia.3.20 41.

55 Modeſtia circa res exteriores, attendit ſolam moderationẽ: iuſtitia uero,attendit debitum.22æ.q.143 3m.

56 Pietas eſt ad patriam, ut ad principium noſtri : iuſtitia uero legalis reſpicit bonum patriæ, ſecundum quòd eſt bonum commune. Ideo iuſtitia legalis magis habet quòd ſit uirtus generalis, quàm pietas. 22æ q. 102.3. 3m./. Pietas 3. 4.
* Omiſſio 1.&c.Pœnitentia 5.6.7.8.10.

57 Iuſtitia legalis mouet per imperium ad ſuum finem, omnes alias uirtutes morales.22æ.q.58.6.c.

58 Iuſtitia attendit debitum vnius hominis ad alium, cæteræ vero virtutes attendunt debitum,inferiorum uirium ad rationem.12æ.q.100.2.2m./.22æ.q.57.1.c. * Pietas 18. 19. Prudentia 71.76. Rex 2.

59 Iuſtitia eſt circa operationes ad alterum,ſub ratione debiti legalis,amicitia vero,ſub ratione debiti moralis, uel beneficii gratuiti.22æ.q.23.3.1m.

60 Iuſtitia poſt prudentiam, nobilior eſt omni alia uirtute morali,deinde fortitudo, & poſt has temperantia.12æ.quæſ.66.1.c /4.0./.quæſt.68.7.c./.22æ.q.58.12.0./.q.123.12.0./.quæ. 141.8.0./.q.181.1.1m./.3.d.35.q.1.ar.3.quę.1.c./.4.d.33.q.3.3.c./.Vir.q.5.1.c.
¶Immo iuſtitia abſolutè,nobilior eſt omni alia uirtute morali,22æ.q.58.12.0./.q.181.1.1m./.3.d.35.ar.3. q.1.c. Reſp°.ſicut. Prudentia 8.

61 Iuſtitia & fortitudo ſunt ſimpliciter digniores temperãtia, quia de meliori bono ſunt, ſcilicet communiori: ſed eſt econuerſo ſecundum quid : quia temperantia, eſt circa difficilius, & frequentius. 22æ.quæſtio.141.8.0./.quæſtio. 142.3.1m.

In

62 Iuſtitia & temperantia, nunquàm ſumuntur in malo, vt prudantia: quia important æqualitatem, quæ laus eſt virtutis. 2.2^{x}.q.55.1.2^{m}.

63 Non poteſt eſſe vera adæquatio, vbi non eſt vera ratio iuſtitiæ, ſed aliquis iuſtitiæ modus. 4.d.14. q.1.ar.1.q.5.c.prin^{o}.

Original. 64 Originalis iuſtitia erat ex hoc, q corpus ſubiiciebatur animæ, & potentiæ inferiores, ſubiiciabantur rationi, & ratio ſubiiciebatur Deo. 1^{a}.q.94.1.c.ſi./.2.4.c./.q.95.1.2.3.c./.q.96.1.c./.q.100.1.2^{m}./.12ſ.q.81.5.2^{m}./.q.82.3.c./.q.85.3.5.c./.q.89.3.c./.2a3.q.61.a 2./.q.163.1.c./.q.164.1.c./.3^{a}.q.27.3.c./.2.d.20.q.2.3.c./.d.21.q.2.1.2^{m}./.3.c./.d.23.q.2.3.c./.3^{m}./d.30.q.1.1.c./.3.d.16.q.1.1.c./.d.32.q.2.1.c./.diſ.33.q.1.1.c./.3.2^{m}/.3^{m}./.4^{m}/.Cont.4.c^{o}.52./.Veri.q.18.6.10^{m}./.q.24.12.c.ſi./.q.25.5.6.c./ Ma.q.3.7.c fin./.q.4.1.c./.6.4^{m}./.7.5^{m}/.8.c./.q.5.1 c./.13^{m}/.q.7.7.c./. Animæ 8.c.ſi./.8^{m}/.Opuſ.3.c^{o}.155./.191./.192./.Ro.4.lec.1.ſi.B./.c^{o}.3.lec.3.ſi.F.Eph.5.le.6.prin^{o}.E.
• Adam 44.

65 Originalis iuſtitia, erat iuſtitia naturalis, non quaſi cauſata ex principiis naturæ: ſed quaſi propaganda cum natura. 1^{a}.q.100.1.c./.3^{m}/.12ſ.q.81.2.c./.Cont 4.c^{o}.32./.81.prin^{o}./.Ro.3.lec.3.me^{o}.B.
• Auerſio 10.Beatitudo 151.167.

66 Rectitudo voluntatis, eſt quaſi formalis, in originali iuſtitia: rectitudo autem aliarum potentiarum, eſt quaſi materiale eius. 2.d.32.q.1.2.2^{m}./ Ma.q.3.7.c.ſi.
Bonitas 199.Deus.198.387.Fomes 1.6.7.Generatio 49.Mors 2.Naturale 14.

67 Originalis iuſtitia, non poterat eſſe, ſine gratia gratum faciente. 1^{a}.quæſt.100.1.2^{m}./. Ma.quæſtio.4.2.17^{m}./ quæſtio.5.1.13^{m}./.5.11^{m}.

68 Originalis iuſtitiæ, prius erat in eſſentia animæ, quàm in potentiis eius. 12ſ.quæſtio.83.2.2^{m}./.Veri.q.25.6 c./.Ma.q.4.4.1^{m}.

69 Et prius erat in voluntate, quàm in aliqua alia potentia. 12ſ.q.82.3.c./.Veri.q.25.6.c./.Ma.q.3.3.c ſi.

70 Iuſtitia gratuita, eſt potentior iuſtitia originali, in omni effectu per ſe. 2.d.32.q.1.2.2^{m}.

71 Excluſio pœnalitatum, non erat effectus per ſe originalis iuſtitiæ, inquantum iuſtitia, ſed inquantum continua. 2.diſ.32.q.1.2.2^{m}.

72 Originalis iuſtitia, reſtituitur per baptiſmum, quo ad ſuum formale: nō autem quo ad eius materiale. 2.d.32.q.1.1.1^{m}./.Veri.q.24.12.c./.Ma.q.4.2.18^{m}./ 6.4^{m}.
• Peccatum 145.283 &c.301.311.312.336.364.

Dei. 73 Iuſtitia diſtributiua, eſt in Deo: non autem iuſtitia commutatiua. 1^{a}.q.21.1.0./.4 diſt.46.quæſt.1.ar.1.q.1.0./.Cont.1.1^{o}.93.

74 Iuſtitia dei, eſt veritas. 1^{a} q.21 2.0./.4.d.46.q.1.art.1.q.3.0.
• Adulterium 9.Ala.Amor.89.

75 Iuſtitia dei duplex, ſ. condecentia bonitatis eius, & retributio pro meritis. 1^{a}.q.21.1.3^{m}./.1 d.43.q.2.2.4^{m}./.4.d.15.q.1.ar.3.q.4.c./.d.46.q.1.ar 1.q.1.0./.q.2.ar.2.q.2.1^{m}.
• Angelus 287.595.Anima 233.Annihilatio 13.14. Ars 24.

76 Oppoſitum uidetur dicere 12ſ.q.100.8.2^{m}./.22ſ qu 104 4.1^{m}.Reſp^{o}.ſicut Du^{o}.498. • Auaritia 7.

Du^{m}.802. 77 Iuſtitia dei duplex, ſ. ordinatio uoluntatis eius in ſe, & ut determinatur in aliquo opera creato. Secundo modo Deus agit præter iuſtitiam ſuam: non autem primo modo. 1.d.43.q.2.2.1^{m}. • Beatus 49.Charactar 21.

78 Iuſtitia dei eſt principium diſtributionis, vt efficiens: ſed bonitas eius, vt finis. 4.d 46.q.1.ar.1.q.2.1^{m}./.2^{m}. Cont.2.c^{o}.28. • Corpus 31.Damnatio 22.23.14.Dæmon 26.85.
Deus 375.&c.448.Diſpenſatio 11.Donum 38.

79 Iuſtitia dei dicit ordinem creaturarum inter ſe, & ad deum, ſed voluntas eius, dicit tantum ſecundum. Ideo differunt ratione tantum. 4.d.46.q.1.ar.2.q.1.c.
• Electio 21.Gloria 25.Hæreſis 105.Incarnati 18.

80 Iuſtitia Dei præſupponit rationem bonitatis eius, & dicit ſpecialem actum communicationis: non autem bonitas eius, niſi in generali: ſed dicit perfectionem naturæ eius. 1^{a}.q.21.1.4^{m}./.4.d.46.q.1.ar.1.q.2 0. • Iudas 1.

81 Totus ordo iuſtitiæ Dei, reducitur originaliter ad voluntatem Dei. 3^{a}.q.46.2.3^{m}./.4.d.46.q.1.ar 2.q.1.c.

82 Ordo vniuerſi demonſtrat iuſtitiam dei, ſicut ordo cuiuslibet multitudinis, demonſtrat iuſtitiam ſui gubernantis. 1^{a}.q.21.1.c. • Iudicium 46.Iuſtificatio 3.5.6.31.44. Iuſtus 1.Lamiatan.Libertas 7.Manus 4

83 Deus non poteſt agere, niſi iuſta, tamen non agit ex neceſſitate iuſtitiæ: quia non determinatur ad aliquid agendum. 1.d.43.q.2.2.0./.L./.Cont.1.c^{o} 28./.29./.Po^{a}.q.1.5.c.
• Miſericordia 38.&c.Oratio 55.

84 Deus non agit iuſtius cum vno, quam cum alio, ex parte Dei, nec ex parte affectus. 4.d.46.q.1.ar.2.q.4.n.
• Paſſio 88.

85 Deus poteſt agere præter iuſtitiam, ſ. præmiando vltra meritum, & puniendo citra condignum: ſed non poteſt agere contra iuſtitiam, de potentia ordinata. 12ſ.q.112.3.2^{m}./.4.d.46.q.1.ar.2 q.1.2^{m}./.q 2.0./.Veri.q.13.1.4^{m}.

86 Deus poteſt ſine peccato hominis, ſubtrahere ei iuſtitiã gratuitam, ſalua iuſtitia dei: non autem iuſtitiam naturalem, manente natura. Ma.q.16.2.17^{m}.
• Peccatum 258.Pœna 89. Præſumptio 2.18. Pulchr^{o} 14.

87 Saluare Iudam, eſt contra præſcientiam dei, non autem contra iuſtitiam eius: ſed damnare Petrum, eſt contra utrunque. 4.d.46.q.1.ar.2 q 2 3^{m}.

88 Opus Dei, non dicitur iuſtum tantum: quia uolitum a deo: ſed etiam quia debitum, ſecundum ordinem unius creaturæ ad aliam. 4.d.46.q.1.ar.2.q.1.0./.Cont.2.c^{o} 29.
• Purgatorium 3. Reſurrectio 54. Timor 20. Tribulatio 3. Via 2.Vita 293.

89 Prouocat Deus ad iuſtitiam, tria ponens, ſ. primo ponens iuſtitiæ rectitudinem: ſecundo ponens afflictorum expectationem, proponens ipſam expectationem, expectantium deſiderium, & deſiderii aſſiduitatem: tertio ponens iuſtitiæ utilitatem. Iſa.26.prin^{o} K.

90 Hominis ad Deum, ſerui ad dominum, patris ad filium, non eſt iuſtitia, niſi ſecūdum ſimilitudinem. 12ſ.q.114.1.c./.22ſ.q.57.4.c./.q.58.7.3^{m}/.3^{a}.q.85.3.c./.2^{m}./.2.d.44.q 2.1.c./.3.d.9.q.1.ar 1.q.4.0./.4.d.14 q.1.ar.1.q 5.c./.1^{m}./.d.15.q.1.ar.1.q.4.c./.d 46.q.1.2.1.q.1.c./.4^{m}./.Eth.5.la.11.me^{o}.d.&c.

91 Oppoſitum uidetur dicere. 1^{a}.q 4.3.4^{m}./.Cont.1.c^{o}.29.Reſp^{o}.ſicut Du^{o}.471.

1 ¶ IVSTIFICATIO nominatur a iuſtitia, ut dicit rectitudinem ordinis hominis ad deum, & partium hominis inter ſe, nō autem a iuſtitia particulari, uel legali. 12ſ.q.100.2.1^{m}./.q.113.1.0./.3.d.33.q.1.ar.1.q.3.3^{m}/.4.d.17.q.1.2.1.q.1.c./.Veri.q 28.1.c./.2^{m}. Du^{m}.803. Quid.

2 Iuſtificatio potius nominatur a iuſtitia: quia iuſtitia dicit generaliter totam rectitudinem, quàm a charitate vel fide: quia dicunt ſpecialem rectitudinem. 12ſ.q.113.1.2^{m}./.Veri.q.28.1.3^{m}.
• Baptiſmus 70.Eugnomoſina.Miraculum 14.

3 Iuſtificatio potius nominatur a iuſtitia, quam a gratia, uel a charitate; quia eſt effectus proximus iuſtitiæ, earum autem eſt effectus remotus. 4.d.17.q.1.ar.1.q.1.3^{m}.

4 Iuſtificatio propriæ eſt factio iuſtitiæ, quo ad habitum, uel eſt executio actus eius: ſed impropria, eſt ſignificatio, uel diſpoſitio eius. 12ſ.q.100.12.0.

5 Iuſtificatio impii eſt motus mentis, quo anima a deo mouetur de ſtatu peccati, ad ſtatum iuſtitiæ 12ſ.q.113.1.5.6.c.

6 Iuſtificatio in fieri, dicit motum ad iuſtitiam, ſed in facto eſſe, eſt effectus eius formalis. 12ſ.q.113.5.c./.4.d.17.q.1.ar.1.q.1.3^{m}.

7 Iuſtificatio fit in inſtanti. 12ſ.q.113.7.0./.8.c./.4.d.5.q.2.ar.2.q.5.1^{m}./.d.17.q.1.ar.5.q.3.0./.Veri.q.26.3.12^{m}./.q.28.3.10^{m}/.19^{m}./.9.0.

8 Iuſtificatio eſt remiſſio culpæ, & conſummatio bonorum operum. 4 d.17.q.1.ar.1.q.1.0.

9 Tota iuſtificatio impii, originaliter conſiſtit in infuſione gratiæ quia per eam, & per liberum arbitrium mouetur, & culpa remittitur. 12ſ.q.113 7.c./.8.b.

10 Iuſtificatio non quidam ſimpliciter, ſed iuſtificatio impii, eſt idem quod remiſſio peccatorum. 12ſ.q.113.1.0./.6.1^{m}./.4.d.d.17.q.1.ar.1.q.1.0./.Veri.q.28.1.0. Dſia.
• Mandatum 2.Miraculum 14.

11 In iuſtificatione impii, infuſio gratiæ, & remiſſio culpæ, ſunt vnus actus numero ſecundum ſubſtantiam; ſed differunt ſecundum terminos. 12ſ.q.113.6.2^{m}.

12 In iuſtificatione, infuſio gratiæ, & remiſſio culpæ, ut mutationes, differunt realiter; ſed vt motus, ſunt idem. Veri.q.28.6.0.

13 Vocatio dicit auxilium dei mouentis interius, & excitantis mentem ad deſerendum peccatum. Ideo nō eſt remiſſio peccatorum, nec eſt iuſtificatio: ſed eſt cauſa eius. 12ſ.quæſt.113.1.3^{m}.

14 Vocatio pertinet ad motū in gratiam, ſed iuſtificatio reſpicit eſſe, conſequens terminum motus, ſ. eſſe iuſtū. 1.d.41.2.3^{m}.

15 Vocatio triplex, ſ. exterior, vt vocatio per prædicationem, interior non pertingens ad finem ſuum, ut vocatur defectū, ſ. aliquis inſtinctus vel motus ad bonum, a Deo immiſſus, & interior cum fine, quando ſ. aliquis audit vocantem, & uenit ad Chriſtum. Prima vocatio eſt diſpoſitio ad iuſtificationē: alia eſt via ad eam: tertia differt ab ea, ſola ratione; quia vocatio reſpicit infuſionem gratiæ, iuſtificatio autem reſpicit terminum ad quem. 1.d.41.2.3^{m}./.4.d.17.q.1.ar.1.q.2.0./.Ro.le.4.me^{o}.D./.c^{o}.8.le.6.ſi.C./.Gal.le.4.me^{o}.D.

Comparó. 16 Iuſtificare impium eſt maius, quàm creare cælum, vel terrã, ratione termini, & repugnantiæ, ſed eſt econuerſo, ratione modi. 12ª.q.113.9.o./.3ª.q.43. 4.2^{m}./.4.d.17.q.1. art.5.q.1. 1^{m}./.d.46.q.2.ar.1.q.3.2^{m}./. Io.14.lec.3.fi.c.B.

17 Iuſtificare eſt maius ſecundum quantitatem proportionis, quàm glorificare, ſed abſolute eſt econuerſo, ſicut gloria maior eſt quàm gratia. 12ª.q.113. 9.u.

* Baptiſmus 70. Creatio 47. Miſericordia 11.12. 31.45.46. Pulchritudo 11.

18 In iuſtificatione impii, remiſſio peccatorum prior eſt natura liter, infuſione gratiæ, ſecundum ordinem cauſæ materialis, ſed econuerſo ſecundum alias tres cauſas. 12ª.q.113.8.o./. 4.d.17.q.1.art.4.q.1.o./.quæſt.2.ar.5.q.1.2^{m}./.Veri.q.28 7.o./.8.c.fi.

19 In iuſtificatione impii, motus fidei eſt primus. 12ª. q.113.4.c./.2.d.26.4.4^{m}./. d.27.4 1^{m}./. 3.d.30.5.2^{m}./.4.d.14.q.2.4.3^{m} d.17.q.1.ar.3.q.3.c./.Ro.3.lec.3.pr^{o}.L./. c^{o}.4.le.1.me^{o}.E.

* Sanitas 7.

20 In iuſtificatione, prior eſt ordine naturæ infuſio gratiæ, ſecũdo motus fidei in Deum, tertio motus contra peccatũ, quarto remiſſio culpæ, licet omnia ſint in eodem inſtanti. 12ª.q.113.7.c.fi./.8.o./.3ª.p.85.6.c./.3^{m}./.4.d.14.q.1.ar 2 q.2 o./. d.17.q.1.ar.5.q.2.o./.q.3.c.Veri.q.28.2.10^{m}./.11^{m}./.6.o.

21 In iuſtificatione, motus liberi arbitrii in peccatum, eſt prior motu eius in Deum, ordine materiæ, ſecundum alias autem tres cauſas, eſt ecõuerſo. 12ª.q.113.8.c./.3ª.q. 85. 6.c./. 2^{m}./. 4.17.q.1.ar.4.q.3.o./.Veri.q.28.8.c.

22 Motus liberi arbitrii contra peccatum in iuſtificatione, prior eſt infuſione gratiæ, ordine materiæ, ſed eſt econuerſo, ordine formæ. 12ª.q.113.8.o./ 4.diſt.17.q.1.ar.4.q.2.o./.Veri.q.28 8 o.

23 Vnus & idem motus eſt, in quo gratia infunditur, qui eſt diſpoſitio ad gratiam, ſecundum quòd erit a libero arbitrio, & meritorium ſecundum quòd informatur gratia. Et ſimile eſt in motu contritionis, in quo primo iuſtificatur impius. 2.d.5.q.2.2.c.

24 In iuſtificatione impii, ſunt duo termini motus.ſ. terminus a quo.i. remiſſio culpæ.ſ. renouatio; & terminus ad quem.i. infuſio gratiæ. Tit.3.le.1.fi.H.

Requiſita. 25 Infuſio gratiæ, requiritur ad iuſtificationem: in ipſa.n. tota impii iuſtificatio originaliter conſiſtit. 12ª.q. 113.2.o./.7.c./. 4.d.17.q.1.ar.3.q.1.o./.Veri.q.28.2.o./.4.1^{m}./.Eph.5.le.5.fi.

26 Requiritur etiam remiſſio culpæ, & nouitas uitæ per gratiã. 12ª.q.113.1.6.o./.4 d.17.q.1.ar.3.q.5.o./. Opuſ.60.c^{o}.22.

* Gratia 55.&c.121.174.&c. Prophetia 41. Virtus 23.

27 In habentibus vſum rationis, præparatio qua homo facit, quod in ſe eſt, requiritur ad iuſtificationem, non autem in carentibus uſu rationis. 4.d.17.q.1.ar 2 q.1.o./.d. 20.ar.1.q.1.c./.Quol 5.2.fi./.Quol.6.6.1^{m}.Gratia 55.56.

28 Hæc præparatio, eſt per efficacem diſplicentiam peccati, & per affectum & feruens deſiderium ad Deum. Ideo ſequitur infuſio gratiæ & iuſtificatio. 4.d.17.q.1.ar.2.q.2.o./. q.2.ar.5.q.1.c.

29 Non oportet ſemper, quòd hæc præparatio, tempore iuſtificationem præcedat: quia unus actus humanus a principio poteſt eſſe ſufficienter intenſus. 4.d.17.q.1.ar.2.q.1.c./.1^{m}.

30 In habentibus vſum rationis, requiritur ad iuſtificationem, motus liberi arbitrii conſentientis, non autem cauſantis. 12ª.q.113.3.o./.4 3.6.c./.3ª. q.86.6.1^{m}./.2.d.27.2.5^{m}./.4 d.17.q.1.art.3.q.2.o./.Veri.q.28 3.o./.4.c./. Io.4.lect.2.Ephe.5.lec.5.fi.

31 Ad iuſtificationem impii, requiritur duplex motus liberi arbitrii, ſ. deteſtatio peccati, & deſiderium iuſtitiæ dei. 12ª.q.113.5.o./.7.1^{m}./.2^{m}/.3ª.q.86.2.c./.4.d.17.q.1.ar.3.q.4.o./.Con.3.c^{o}.158./.Veri.q.28.5.o.

32 Ad eam requiruntur quatuor, ſ. infuſio gratiæ, motus liberi arbitrii per fidem in Deum, deteſtatio peccati, & remiſſio culpæ. 12ª.q.113.6 o./.3ª.q.86.6.1^{m}./. 2^{m}./.q. 88.2.c./. 4.d.17.q.1.ar.3.quæſt.5.c./. Con.4.c^{o}.72./. Ioan.4.fin./.Ephe.5.lec.5.fin.

33 Requiritur etiam motus fidei, & concurrit charitas, timor, & humilitas. 12ª.q.113 4.o./.3ª.q.86.6.1^{m}./. 2^{m}./.2.d.26.4.4^{m}./.3.d.30.5.2^{m}./.4. d.17.q.1. ar 3.q.3.o./. Veri.q.28.4.o.

34 Timor filialis, requiritur ad eam ſubſtantialiter, timor vero ſeruilis, requiritur ad eam, vt diſpoſitio præuia. Veri.q.28.4.3^{m}.

35 Actus miſericordiæ, operatur contra peccatum dupliciter, ſ. vel per modum ſatisfactionis, uel per modum præparationis. Primo modo actus miſericordiæ ſequitur iuſtificationẽ, ſecundo uero modo præcedit eam, vel concurrit cum aliis virtutibus requiſitis. 12ª.q.113.4.1^{m}.

Cauſa. 36 Deus eſt principalis cauſa iuſtificationis, Paſſio Chriſti, eſt cauſa meritoria, Sacramenta eccleſiæ, ſunt cauſa inſtrumentalis, fides uero, eſt coniungens inſtrumentum cauſæ principali 3ª.q.64.3.c./. 4 d.1.q.1.ar.4.q.1.c.fi./.q.3.o./. Veri.q.28.4.c./.q.29.4. 1^{m}./.2^{m}.

* Baptiſmus 16.19.168. Gratia 121. Lex 104. Miſericordia 11.12.31.45. Pœnitentia 11. Sacramentum 133. Saluati 11. Sanitas 7.

37 In iuſtificando, Deus non indiget inſtrumentis, ex parte ſua, ſed propter congruitatem ex parte hominis iuſtificandi, utitur ſacramentis, vt inſtrumentis. 4.d.1.q.1.ar.4.q.1.c.fi./.Veri.q.27. 4 16^{m}.

38 Non eſt inquirenda, ratio, quare Deus aliquos iuſtificet, & liberet a peccato, & alios relinquat in peccatis: nullam.n. rei huius aſſignare poſſumus rationem, niſi diuinam voluntatem. 1ª.q.23.5.c./.3^{m}./.7.c./.2^{m}./.12ª.q.98.3.c.fi./.4. 2^{m}./.q.106.2.3^{m}./.Cont.3.c^{o}.161./.Ro.9.lec.4.prin^{o}.H.&c.

39 Deus, & Chriſtus ſecundum quod homo iuſtificant nos dupliciter, ſ. per operationem eorum in nos, & econuerſo. Veri.qu.29.4.9^{m}.

40 Chriſtus vt homo eſt cauſa meritoria, ſed vt Deus, eſt cauſa principalis noſtræ iuſtificationis. 4.d.1.q.1.ar.4.q.3.1^{m}./.Veri.q. 29.4.1^{m}./.2^{m}.

41 Reſurrectio Chriſti, eſt cauſa inſtrumentalis, & exemplaris reſurrectionis animarum, ſ. iuſtificando eas. 3ª.q.56.2.o./.q.62. 5.1^{m}./.4.d.43.ar 2.q.1.b.2./. Opuſcul.3.c^{o}.247./.249./.Opuſ.60.c^{o}.22. * Chriſtus 55.

42 Reſurrectio Chriſti, eſt cauſa iuſtificationis, quantũ ad terminum ad quem: ſacramenta uero & paſſio Chriſti, quantũ ad terminum a quo. 3ª.q.56.2 4^{m}./.q.62.5.3^{m}./.3.d.19.2.1.q.1.3^{m}/ar.3.q.2. 3^{m}./.4.d.1.q.1.ar.4.q 3.2^{m}./.Veri.q.29.4.1^{m}./.Opuſ.3.c^{o}.247./ Opuſ.62.c^{o}.22./ Ro.4.fi.

43 Iuſtificatio appropriatur attributo miſericordiæ dei, ſicut reuelatio futurorum ſapientiæ eius. 1ª.q.45.6.3^{m}./.4.diſ.17.q.1.ar.1.q.4.o. Attributa 10.18.

44 Iuſtificatio manifeſtat iuſtitiam dei, ſicut cauſam exemplarem, miſericordiam uero, vt cauſam efficientem. Sed bonitas creaturæ, manifeſtat bonitatem dei utroque modo. 2ª.q.45.6.3^{m}./.4.d.17.q.1.ar.1.q.4.3^{m}.

45 Iuſtificari dicitur tripliciter, ſ. quo ad reputationem, executionem, & cauſam. Sed opera legis iuſtificabant primo modo, & ſecundo: non autem tertio modo. 12ª.q.100.12.c./.3.d.40.3.o./ Ro.2.le.3.prin^{o}.3./.c^{o}.3.le.2.fi./.Gal.2.lec. 4 prin^{o}.H./.c^{o} 3.le.4.o.

46 Oppoſitum uidetur dicere quo ad opera legis. 3ª.quæ.62.6.3^{m}./.q.70.4.o.Reſp^{o}.ſicut Du^{o}.342./.343. Du^{m}.804.

47 Omnia præcepta veteris legis iuſtificabant diſponendo, & figurando: non autem cauſando habitum, ſed actum iuſtitiæ. 12ª.q.99.5.c.fi./.2^{m}./.q.100. 12.o./.3.d.40.3.o.

48 Præcepta cærimonialia non iuſtificabant, niſi ex obedientia & deuotione, i. non continebant iuſtitiam, niſi in generali. Moralia uero iuſtificabant in ſpeciali, ſecundum generalem iuſtitiã. Iudicialia aũt in ſpeciali, ſecundum ſpãlem iuſtitia. Sed præcepta legis humanæ, ſecundũ iuſtitiã acquiſitam iuſtificant. 12ª.q.98.1.o./.q.100.12.o./.q.103 2.o./.3.d.40.3.o

49 Lex noua continet duo, ſ. gratiam principaliter, & documenta & præcepta ſecundario: ratione primi iuſtificat, non autẽ ratione ſecundi. 12ª.q.106 2.o.

30 Iuſtificatio in pueris per ſacramenta, potius attribuitur fidei alienæ, quam charitati. 3.d.1.q.2.ar.6.q 1.2^{m}.

¶ Iuſtinus fuit præclariſſimus hyſtoriographos antiquos Hiſpanus. Opuſ 20.li^{o}.4.c^{o}.21 prin^{o}. Hiſtoriographus.

1 ¶ IVSTVS quilibet eſt ualde mirabilis, ſed maxime Chriſt^{o}: quia opera iuſtitiæ, ſunt maiora, quam miracula exteriora. Pſal.4 me^{o}.c.F. Dignitas.

* Abſcondere 1. Abſoluere 5. Adam 85. Adulterium 9. Aduocatus 7. Afflictio. Amor 32.33.34.50.147. Arbor 1. Bonitas 248.249. Certus. Condemnatus. Confirmatio 11.49.&c. Deriſio 1. Deſcendere 3.&c. Epieiceia 8.

2 Dignitas iuſtorum eſt magna: quia ſoli perueniunt ad beatitudinem. Pl.32.me^{o}.L.

* Fruitio 10.11. Gloria 19.&c. Gratia 123.158.

3 Iuſti ſunt nobiliſſimæ partes uniuerſi. Ideo omnia bona, & peccata ſua, & aliorum, proſunt eis. 1ª.q.22.2.4^{m}.23.7.c.fi./.2.d.11.q.1.4.c./.Veri.q.5.7.c./.Ro.8.le.6.prin./.fi.

* Hæreditas 3.4. Hæreſis 113.&c. Ieiunium 25. Imago 14.42. Inebriari. Iſaach 2.

4 Oppoſitum videtur dicere, quo ad peccata ſua, & aliorum. 1ª.quæſt.63.1.1^{m}.fi./.4.d.17.2.ar.4.q.1.4^{m}. Reſpondeo ſicut Dubio 717. Du^{m}.803.

5 Iuſti ſpecialiter dicuntur creaturæ dei, duplici ratione, ſ. vel quia permanent in bono in quo creati ſunt, uel propter excellentiam; quia omnis creatura quodammodo eis deſeruit. Ro.8.lec.4.prin^{o} B.

Iudicium 71.88. Lex 23. Licita.

Deus

6 Deus ſpecialiter dicitur Deus iuſtorum tripliciter, ſcilicet ex ſpeciali cura, cultu, & præmio. 1ª.q.23.7.c./.1.d.18.5.6^{m}./.2.d.11.q.1.4.c./.Ro.lec.5.princ°.D./.c°.8.lec.6.prin^{n}.
ª Manſuetudo 4.9.10.Miſericordia 35.45. Mutuum 1. Occidere 14.&c.

7 Soli iuſti dicuntur habere Deum, ſcilicet in hæreditatem in re, vel in ſpe. 1.d.17.L.2^{m}./.d.18.5.6^{m}./.Opuſ.3.c°.261.ſi.
ª Oratio 85.Paſſio 28.96.98.Pœnitentia 36.38.Præceptum 53.Princ.8.Prudentia 19.Publicatio 1.3.

8 Deus nihil permittit euenire, quod finaliter impediat ſalutẽ iuſtorum. 1ª.q.22.2.4^{m}./.Veri.q.5.7.c. * Quies 5.

9 Chriſtus ſemper eſt præſens iuſtis, vt ſponſus habitu, non autem actu, ſed ut iudex, ſcilicet cum cogitant peccata præterita uel peccata eis poſſibilia. 4.d.15.q.3.ar.2.q.2.2^{m}.
* Reſponſio. Reſtitutio 18 Rex 2.4.6.Sanctitas 7.

10 Iuſti odiunt animam ſuam, ſecundum ſenſualitatem, & diligunt eam ſecundum partem intellectiuam. Sed peccator ecõ uerſo. Pſal.10.fi.d G. *Sanguis 7.Sapientia 9. Saraceni. Saturitas. Seruitus 18.Siniſtrum 5.

11 Iuſti dicuntur cerui quia uetant uenenum, ideſt peccatum, & quia uadunt per ſpinas uanitatum, ſine læſione delectationis. Pſal.28.fi.g.L. * Societas 4.5. Spes 24.Stabilis.Templum 2.10.12.&c.Temporale 3.Teſtis 14.

12 Iuſti dicuntur cœli, ratione claritatis & præmii. Et dicuntur montes & nubes, quia in eis ſunt maxime iuſtitia Dei miſericordia, & veritas. Opuſc.3.c1.261.fi./. Pſal.35.med^{n}.b.
* Tormentum. Tribulatio 13.&c. Verbum 76.Viſio 16.

13 Iuſti comparantur oliuæ ratione pinguedinis, & fructus, ſcilicet olei miſericordiæ. Pſal.51.fi.e.

¶ Iuuare. Actio 74.Bonitas 22.Dæmon 83. Hæreſis 106.Lex 179. Paſſio 51.Prædeſtinatio 35. Proximus 2.Quantitas 27. Seruitus 6.Tentare 25.Verecundia 8.

¶ Iuuencula. Abbatiſſa 2.Incarnari 13.

¶ Iuuenile. Reſurrectio 31.

Diuiſio. 1 ¶ IVVENTVS triplex, ſcilicet ætatis, peccati originalis, & ſuperbiæ, quia iuuenes ſunt naturaliter ſuperbi. Pſal.24.
* Adam 93.Delectatio 27.75.99.Ætas 1.6.Incarnari 13.Inuidia 11.Mors 38.Paſſio 89. Prudentia 19. Reſurrectio 31. Scientia 89. Senectus 2. Sobrietas 5. Spes 35. Verecundia 8, Vſura 192.

2 Iuuentus dicitur flos, quia eſt ſignum uitæ futuræ, ſicut flos eſt ſignum fructuum. Pſal.27.fi.g.H.

L

LAn 2. Clauis 3. Euchariſtia 183. Inſtans 1. Ordinatio 1.

¶ Labia. Hæreſis 138.Tremor 2.

¶ Labile. Aqua 10.

In feſto. 1 ¶ LABOR manualis, ſiue corporalis, uel mechanicus, prohibetur ad literam, tertio præcepto decalogi ut præcepto ſpeciali, ſed miſtice quo ad ceſſationem a peccatis, ut præcepto generali. 22ª.q.122.4.1^{m}./.3^{m}./.q.187.3.c./.3.d.37.ar.5.q.2.2^{m}./.4.d.32.ar.5.q.2.b./.c./.Matth.12.prin° a.C.

2 Labor manualis, ordinatur ad quatuor, ſcilicet ad uictum, ad otium uitandum, contra concupiſcentias, & ad eleemoſynas. 22ª.q.187.3.c./.3.3.c°.135./.Quol.7.17.c./.18.7^{m}./. Eph.4.lec.9.prin°. I./.1ª.Theſ.4.lec.1.fi.G.&c./.2ª.Theſ.3.lec.1.fi./.lec.2.prio^{n}.G.&c.
* Aduocatus 8. Agricultura 1.3. Angelus 554.Animal 63. Aureola 25. Baro. Campſoria 8. Caſtitas 11. Cœlum 145. Contemplatio 16. Continentia 18. Corpus 45. Delectatio 41.73 75. Delitioſi. Dæmon 49. Energumenus 1.2. Fortitudo 12.53. Ieiunium 27. Indulgentia 27. Merces 1, 2 Meritum 79. Miles 5.Mollicies 1.Operarii. Oparatio 22.23, Opuſ.4.Patientia 6.

3 Labor manualis eſt utilis ad tria, ſcilicet contra furtum, contra cupiditatem boni alieni, & contra turpia negocia pro uictu. 22ª.q.187.3.c./.Quol.7.17.c./.18.7^{m}.
* Paulus 14. Peccatum 201. 278. Pœna 25. Perſeuerantia 2. Præceptum 65. 66. 134. Quies 4 8. Religio 51.71. Reſtitutio 15. Sabbathum 5.&c.Sarabaitæ, Segnities, Studioſitas 3. Teſtis 22.

4 Non erit aliquis labor in motu corporis glorioſi, poſt reſurrectionem. 4.d 44.q.2.ar.3.q.1.2^{m}.
ª Theo^{e}.7.Vita 65.82.Vſura 1.29 92.112.145.150.204.205.220,222.263.292.293.Chriſtus 198.

5 Nihil laborat, niſi diſtet a perfectione ſuæ naturæ. 2.diſt.15, quæſt 3.2.c.

6 Oppoſitum uidetur dicere. 4.d.44.q.2.ar.3.q.1. 2^{m}. Reſpon-
Du^{m}. 806. deo dubio 806.

7 Motor quanto magis dominatur mobili, tanto minus laborat 4.d.44.q.2.ar.3,q.1.2^{m}.

¶ Laborioſum. Amor 64. Arduum Difficile 0.Labor.0. Miles 5.Operarij.

1 ¶ LAC ſicut & ſemen eſt ſuperfluum alimenti. Iub 10. lectio. 1.fi.H. In feminis.
*Bos. Doctrina 7. Euchariſtia 54 Reſurrectio 13.

2 Lac malum triplex, ſcilicet carnalis concupiſcentiæ, imperfectæ, & iuſtitiæ, & rudis doctrinæ. Et lac bonum triplex, ſcilicet puritatis, ſapientiæ, & gloriæ. Iſa.28.med°.E. Diuiſio.

¶ Lacedemonii ſunt ſpartiatæ. Opuſ.20.lib 4.c°.19.
*Ligurgus. Politia 8.Ouis 1. Quid.

¶ Lacheſis. Fatum 10.

¶ Lacrimæ cauſantur ex triſtitia, & aliquando ex affectus teneritate, præcipue cum conſideratur delectabile cum triſtabili, ut ex deuotione. 22ª.q.82.4.3^{m}. Cauſa.
ª Aqua 4.Confeſſio 53.Dolor 12.24.Flumen 1.Inebriari. Oratio 4 29. Petrus 4. Tortur 4.Vnctio 32.

1 ¶ LACTANTIVS errauit dicens quod iudicium Chriſti generale durabit per mille annos. con 4.c°.83./.Opuſ.3. c°.254./.Pſal.2.fi./.Ma.19.fi.G./.c°.24.me°.c.K./.1ª.Cor.15.lec.8.me°.I./.He 6.lect.1.med°.E. Error.

2 Item quod martyres reſurgent ante alios, mille annis. 1ª.Co.15.lec.8.me°.H. Chiliaſtæ.

¶ Lactatio. Tempus 33.

¶ Lacticinia. Ieiunium 42.

1 ¶ LACVS apud hæbreos, dicuntur foueæ. Pſal.7.fi.1./.Pſal.29.princ°.b.C. Quid.

2 Lacus ſignificat fraudem, mortem temporalem, & æternam ac carnalis, & ſpiritualis culpæ miſeriam. Pſal.7.fi.1./. Pſal.29 prio°.b.fi./. Pſal.39.prin°.a.H. Figura.

¶ Lagena. Cete 4.

¶ Laicus. Abſoluere 5.Baptiſmus 117.118.119. Canonicus. Confeſſio 66.73.89. Conſecratio 11. Decimæ 9. Euchariſtia 158.159.260.Obedientia 19.&c.41.&c.Oblatio 15 Sacerdos 40. Sacramentum 63.66.Sæcularis. Simonia 41.Vnctio 21.Vſura 311.312.

¶ Lamech non euaſit reatum homicidii occidens hominem, quem credidit beſtiam, quia non adhibuit diligentiam. 22ª.q.64.8.1^{m}. ªBigamia 8. Peccatum.

¶ Lamentum. Tonſora.

¶ Lamia eſt animal monſtruoſum, habens cetera membra feminea, pedes vero equinos Iſa 34.fi. Animal.

¶ Lamina aurea, inuenta eſt ſuper pectus gentilis mortui, de fide eius, & dicentis, Chriſtus naſcetur ex virgine, & ego credo in eum. O ſol, ſub Helenæ & Conſtantini temporibus iterum me uidebis 22ª.q.2.7.3^{m}./.3.d.25.q.1.ar.2.q.2.3^{m}. Prophetia.

¶ Lana. Ouis 1.

¶ Lancea Adoratio 24.

¶ Languere. Amor 193.258.261. Euchariſtia 194. 200.&c. 268. Infirmitas 0. Peccatum 283. 296. Sanitas 7. Vomitus 1.

¶ Lapidatio eſt grauiſſima pœna. Et infligebatur in lege, tantum blaſphemis adulteris, & inobedientibus filiis. 4.di.38. L. prin°.C. Pœna.
ªIudæi 31.Sera.Stephanus 1.Stuprum 3.4.

¶ Lapis. Altare 1.2.Apoſtoli 33.Argentum 1.Cete 4. Circunciſio 23.Duratio 7.Gutta.Intellectus 156.Iudæi 31.Lex.126 Mineralia Præceptum 33.129. Tabula 2.Vedere.

¶ Lapſus. Blaſphemia 7.Deus 198.Dies 14.Homo 21.22.Hæreſis 23.24.Labi.Lingua 5.Lumen 16.Meritum 105.106.Periurium 4.Reparatio.Status 4.&c.

1 ¶ LAQVEVS triplex, ſ. pœnæ, culpæ, & iuſtitiæ. Et ſignificat fraudem & peccatum. Pſal.9.med^{n}.I.G./.Pſal.24.fi.I,E./.Pſal.34.prin^{n}.f.C. *Confeſſio 72. Inuocare 2. Diuiſio.

2 Incidere in laqueum, grauis eſt, quam ſimplex offenſio. Et incidere in ruinam maius eſt, quam caſus ſimplex. Iſa. 8.fin.c.H.

¶ Large. Amor 182.Angelus 39.Auaritia 8.12.Augmentum 9 Blaſphemia 16.Caſtitas 2.Creatio 50.Debitum 2.Exemplar 3.Experientia 1.Facere 4.7.Fornicatio 3.Iacob.5.Imago 2.3.14.Ioſephus 3.Iuriſditio. Obedientia 7. Paſſio 12.13. Pœnitentia 71.Petrus 5.Prudentia 51.Satiſfactio 6.13.Scandalum 1.Scientia 8.120. Scire 2. Simulatio. Singulare. Sobrietas 2. Tranſgreſſio 2.Vita 51.Vſura 21.Vti 1.

¶ Largiri. Bonitas 16. Eſſe 23. Gratioſus. Venire 1.Chriſtus 71.

¶ Largitas. Dalmatica 2.3.Gratus 2,Spes 44.

¶ Larua. Perſona 1.

¶ Laſciuia. Laſciuus vellet frui delectatione abſque offenſa Dei, ſed his duobus propoſitis, uult quandoque magis peccando offenſam Dei incurrere, quam quod delectatione priuetur 12ª.q.78.1.2^{m}./.fi./.22ª.q 162.4.1^{m}. Confeſſio 70.93.Decor. Fucatio. Ieiunium 14.Mulier 16.17.Ornatus 5.&c. Pax 11. Pulchritudo 7.8.Veſtis 7.

Differentia. ¶Latere quærit concupiſcentia, propter turpitudinem ira vero manifeſtius operatur, propter impedimentum rationis, & ampliationem cordis. 12ª.q.48.2.2m./.22ª. quæſt.156. 4.c./. Veri.q.25.6.3m.

*Difficile 21. Dolus 4. Forma 103. Habitus 68. Hypoſtaſis 8. 7. Sebaſtianus, Vſura 126.

¶Laterculus. Iudæi 31. Lapis.

¶Latini Baptiſmus 39.40 Domus 2. Error 10. Aeternitas 29. Idea 3. Ordo 101. Philotimia. Principatum 4. Principium 13 Scandalum 3. Schiſmos. Significatio 6. Spiritus 24. Verbum 87.58. 85. Vſura 54.

Quid. ¶Latitudo eſt dimenſio magnitudinis corporalis. 12ª. quæſt. 33.2 c.

*Augmentum o. Contrarium 25.30.42. Dalmatica 2 3. Dilatari. Infernus 3. Medium 18. Poſitio. Quantitas 11. Raab 1. Subtilitas 1. Terra 9.

Differentia. 1 ¶Latria Deo, & idolo exhibita, prout latria idem eſt religioſi, æquiuoce de vtroque dicitur, prout autem humanum actum ſignificat, ad Dei cultum pertinentem, dicitur uniuoce. 22ª. quæſtio. 94.1.2m./.3. diſtinctio. 9. quæſtio. 1. articul 2. quæſt. 7 o.

2 Latria dicitur tripliciter, ſcilicet res exhibita ad cultum dei actus, & habitus. Et ſic tertio modo, eſt virtus. Cuius nomina ſunt quatuor, ſcilicet theoſebia uel euſebia, pietas, religio, & latria. 22ª. quæſtio. 81 t.3m./.4m./. quæſt. 94. 1.2m./.3. diſt. 9. quæſt 1 ar 1. q. 1. n /.4. d. 15. q. 1. 4. art. 1. q. 2. c./. Trin. 10. c. Cultus 4. Dulia 1.

*Confeſſio 1. Debitum 12 Eleemoſyna 4.

3 Latria eſt ſpecialis uirtus, inquantum habet ſpecialem rationem obiecti & actus. Sed eſt uirtus generalis, inquantum actibus aliarum uirtutum materialiter utitur ad ſuum actum, ad quem multæ virtutes, ſcilicet fides charitas, & aliæ præexigũtur. 22ª. q. 81. 5. 4. o./. 8. 1m./. quæſt 83. 15. c./. q. 186. 1 2m./. 3. d. 9. quæſt. t. art. 1. quæſt. 2. o./. 4. diſt. 15. qu. 4. ar. 1. quæſt. 2. 4m./. Trin. 10. o.

*Eucharistia 191, Idolatris 1.2.3.11. Iuramentum 1. Laus 14. Oratio 2 19 45. Pœnitentia 25.27.69.

4 Latria non eſt uirtus theologica, quia non habet Deum pro obiecto, ſed habet eum tantum pro fine. Ideo eſt uirtus moralis & reducitur ad uirtutes Cardinales. 22ª. quæſtion. 81. 5. o./. quæſt. o. 92. t. c./. 3. diſtinctio. 9. quæſt. 1. arti. 1. quæſt. 3. o./. diſtinctio 23. qu. 1. 5. 3m./. 4. diſtinct. 14. quæſt. 1. art. 1. quæſt. 2. 12. 11m.

*Pietas o. Religio 1. &c. Reuerentia 4. Seruire 1. &c.

5 Latria reducitur ad iuſtitiam, non quidem ſicut ſpecies ad genus, ſed ſicut uirtus annexa uirtuti principali. 22ª. quæ. 80. o./. 3. diſtinct. 9. quæſt. 1. art. 1. quæſt. 4. o./ diſt. 33. q. 3 artic. 4. quæſt. 1. o./. 4. diſtinct. 14 quæſt. 1. ar. 1. quæſt. 3. c./. 1m./. d. 15. q. 4. ar. 1 q. 2. c.

6 Ratio ſpecialis obiecti latriæ eſt, ut exhibeatur aliquid deo in recognitionem ſeruitutis, ſicut feudatarius domino feudi in recognitionem domini 3. d. 9. q. 1, ar. 1. q. 2. c./. 2m.

*Virtus 77. Votum 2.

7 Actus latriæ, præcipitur primo præcepto decalogi. 12ª. quæſtion. 100. 4. 1m./. 3. diſtinctio. 9. quæſtio. 1. artic. 1. qu. 1. b. 2./. qu. 2. b. 1.

8 Latria eſt quædam proteſtatio fidei ſpei, & charitas per aliqua ſigna, ad diuinum reuerentiam pertinentia. 12ª. quæſtion. 100. 4 1m./. 22ª. quæſt 82. 3. b./. 2m /. quæſt. 94. 1. 1m./ quæſt. 97. 3. 1m./. quæſt. 100. 1, 1m./. quæſt. 101. 3. 1m./. 4. d. 13. q. 2. 1. 4m. Cultus 1.

9 Offerre ſacrificia, uel orare, uel proſtatio, & huiuſmodi, eliciuntur a ſola latria, cuius propriè ſunt actus, licet imperentur a fide & charitate. 22ª. quæſtio. 81. 5. 1m./. quæſtio. 82. 2. 3m./. quæſtion. 85. 3. o./. quæſtion. 88. 5. 1m./. 3. diſtinction. 9. quæſt. 1 ar. 1. quæſt. 2. c./. 1m./. 4 diſtinct. 14. quæſt. 1, artic. 1. quæſt 4. 2m.

Metaphorice. 1 ¶Latro. Dicitur quandoque bonus latro, non quidem proprie & ſimpliciter, ſed metaphorice uel quaſi tranſumptiue. 12ª. quæſt. 55. 3. 1m./. quæſt. 92. 1. c. fin /. 22ª. quæſt. 45. 1. 1m./. quæſt 47. 13. c./. q. 92. 1. 1m /. 2 diſtinctio. 44. quæſt. 1. t. 2m./. Meta 5 lect. 18. prinº. 2. C. Bonitas 113.

*Antichriſtus 2. Aſcendere 17. Dolus 1, Inſanabile. Latrocinium.

2 Chriſtus uoluit crucifigi, inter duos latrones quadruplici ratione, ſcilicet primo quia ſicut pro nobis maledictum crucis factus eſt Chriſtus, ſic pro omnium ſalute inter noxios, quaſi noxius crucifigitur ſecundum Hieronymum. Secundo ut in ipſa patibuli ſpecie denotaretur illa quæ in iudicio ipſius, omnium hominum facienda eius diſcretio ſecundum Leonem Papam. Tertio duo latrones leuæ ac dextræ affiguntur, omnem humani generis diuerſitatem uocari, ad ſacramentum paſſionis domini oſtendentes, ſecundum Hilarium. Quarto quia latrones qui cum domino crucifixi ſunt, ſignificant eos qui ſub fide & confeſſione Chriſti, vel agone martyrii, vel qualibet arctioris diſciplinæ inſtituta ſubeunt, ſecundum Bedam. 3ª q. 46. 11. o./. Matth. 27. meª c. I. / Io. 19. lec. 3. fi./ Lex 180. Occidere 7. Perfectio 1. 2 Reſtitutio 12 13. Suſpenſio 1.

3 Latro qui credidit in Chriſtum, pendens in Cruce cum eo, habuit de martyrio pœnam, & iuſtam voluntatem, nõ autem iuſtam cauſam. 4. d. 4. L.

¶ Latrocinium. Auaritia 13. Lex 57.

¶ Latum. Abſoluere 16. Ordo 93.

¶ Latus. Aqua 15.16 17. Diameter. Eucharistia. Quadratum.

¶ Lauacrum. Baptiſmus 246.

¶ Lauare. Baptiſmus 246. Confirmatio 22. Eucharistia 197. Sacerdos 21. Chriſtus 212.

¶ Laureatus. Corona o. Triumphus.

Sanctus. 1 ¶ Lavrentivs diaconus exiſtens, baptizabat in neceſſitate tantum. 3ª. q. 67. 1. 3m.

2 Laurentius fuit diſpenſator ſanguinis Chriſti, non autem corporis Chriſti. 4. d. 13. q. 1. ar. 3. q. 1. 1m. Diaconus 2.

3 Laurentius & Vincentius, & aliqui alii ſancti, habuerunt paſſionem magis doloroſam, quam Chriſtus, quo ad diuturnitatem, uel acerbitatem, uel aliquid huiuſmodi, non autem ſimpliciter. 3ª. q. 46. 6. 1m./. 3. d. 15. q. 2. ar. 3. quæſt. 3. 1m. Martyrium 5. 16. 17.

¶ Laurus. Triumphus.

Quid. 1 ¶ Lavs eſt ſermo, dilucidans magnitudinem uirtutis. Pſal. 17. prinª. b F.

* Abſtinentia 3. Actus 44. 141. 145. Aduocatus 5. Affectio 5. Apponere 1. Artifex 5. Caſtitas 4. Cecilia. Commendatio. Commune 13. Confeſſio 1. 2. Deus 304. Eleemoſyna 36 37. Epitalamica. Eucharistia 245. Fides 71. Gloria 1. 3 Gratitudo 3. Homo 7. 13 &c. 20. Humilitas 18. Inquirere 2. Ira 8. Iudith. Iuſtitia 48. 62. Ligurgus. Ludus 7. Magnanimitas 21.

2 Laus dependet eſſentialiter a uoluntate adhærente bono, nõ autem a potentialitate peccandi, ſed ſignum eius. 22ª. q. 81. 6. 2m./. 2. d. 7. q. 1. 1. 4m /. d. 23 1. prinª./. 3. d. 12. q. 2. 1. 2m.

* Mendacium 20. Miſericordia 3. Mors 22.

3 Laus propriè reſpicit opera. Pſal. 47. prinª. 2. H.

* Manus 1. 3. Neceſſitas 9. Nemeſis o. Paſſio 69. 70. 74. 75.

4 Nullus laudatur ex operibus alterius, niſi per accidens, inquãtum eſt aliquo modo cauſa illorum. 4. d. 45. q. 2 ar. 1. q. 1. 3m./. Veri. q. 29 7. 2m. Poª. q. 1. 6. 2m.

* Pœnitentia 48. Periculum 5. Perſeuerantia 12. Politia 6. Poſſe 9. Prædicare 13. Prudens 2 43. Publicatio 1.

5 Omne quod habet aliquid uirtutis, eſt laudabile. 2. diſt. 24. q. 1. 4. 4m./. diſt. 37. q. 1. 1. 3m /. 3 diſt. 23. q. 1. ar. 3. q. 2. 2m./. q. 3. ar. 1. q. 2. 2m./. d. 36. 2. 6m./. 4. d. 14. q. 1. ar. 1. q. 2. c. Religio 62. 106 Reuerentia 7. Sanctus 2.

6 Aliquid eſt laudabile inferiori, quod eſt vituperabile ſuperiori, & econuerſo. 12ª q. 94 3 3m / 1. d. 42. q 2. 1 4m./. 3. d. 1. q. 1. 3. 2m /. d. 12. q 2. 3. 1m./ 4. d. 4. q. t. ar. 3. q. 3. 2m./. d. 5. q. 1. ar. t. q. 3. 2m./. Poª q. 1. 6. 2m./ M. q. 3. 1. 10m.

7 Laudare hominem, ad conſolationem, vel ad profectum eius cum exteris circunſtantiis debitis, eſt actus uirtutis amicitiæ, aliter autem, eſt peccatum adulationis. 22ª. quæſtio. 115. 1. 1m./. 2. o.

* Satiſfactio 4. Scientia 12. Serpens 4. Simonia 27.

8 Laudare ſe ad gloriam Dei, uel ad conſequentiam, id eſt bonis operibus, bonum eſt, laudare ſe ex ſuperbia, vel ad aures, id eſt uerbis tantum, malum eſt. Pſal. prinº. L./. 2ª. Cor. 2. lec. fin. H./. cº. o. lec. 3. fi./. cº. 12. lec. 3. prinº.

* Temperantia 3. 4.

9 Sancti laudant ſe duplici de cauſa, ſcilicet ut non deſperent in tribulationibus. & propter utilitatem aliorum ſpiritualẽ. 2ª Cor. 2. lec. fi. fi. H /. cº. 10 lec.

* Tirannus 11. Valetudo. Verecundia 12. Virginitas 37. 38. Voluntarium 10. Votum 21. Vtile 9. Zelus 5.

10 Modus laudandi ſanctos eſt triplex, ſcilicet quantum ad deuotionem, quantum ad concordiam, & quantum ad ordinem. Iſa. 6. meº. 2. I.

11 Sancti laudant in diuinis, tria, ſ. perſonarum trinitatem unitatis maieſtatem, & prouiſionis liberalitatem. Iſa. 6. meº. 2. K.

12 Exhortatio ad laudem diuinam ponitur tripliciter, ſcilicet primo ad laudis diuinæ confeſſionẽ quadrupliciter. Aut enim fit confeſſio Dei per fidem, aut inuocamus per operationem, aut annuntiatur per prædicationem, aut memoramur per iugem meditationem. Secundo ponitur exhortatio ad gratiarũ actionem, ſcilicet vt gratias agat Deo, & de beneficio, & ut annuntietur mundo. Tertio ponitur exhortatio ad communẽ exultationem, ſcilicet ut ſit gaudium in corde, ut ſit iubilus in ore, & uirtus in opere, quia magnus in medio tui ſanctus Iſrael. Iſa. 12. meº. H.

Laus

In

Dei. 13 Laus ut communis eſt laudi & honori, conuenit Deo, uel quia Deus in ſe omnia ordinat.4.d.15.q.4.ar.3.q.2.1m./.Veri.qu.83.1.4m.

Dum.806m. Immo non omnia Deus in ſe ordinat.3ª.48.6.c./.qu.49.2.o./.q.36.5.c.fi.Reſp.ſicut Dum.503m.

14 Deus ſecundum eſſentiam maior eſt omni laude. Ideo debetur ei reuerentia, & honor, latriæ, laus autem, effectibus eius. 22ſ.q.91.1.2m./.Opuſ.63.c°.5.prin°./.Pſ.9.prin°.2.G.

15 Deus laudari debet ore, & corde. Pſal.33.prin°.2.I.
*Angelus 445. Beatus 24 Benedictio 1.10. Cantus.

16 Deus eſt ore laudandus, non ut ei aliquid manifeſtetus ſicut aliis, ſed ut nos & alios excitemus in Deum, & us retrahamur ab eius offenſis, eſt enim frœnum quoddam animam a peccati merito retrahens laus diuina.22ſ.q.91.1.o./.2.c.
*Confeſſio 34. Diſputatio 7. Gratiarum actio 4. Hymnos.

17 Laus Dei eſt ſacrificium, ſumme placens Deo, quia optime ei præſentiat deuotionem mentis. Pſalm.26.med°.f.D./.Pſal.49.med°.g.H.

18 Deus laudatur toto corde, quando nihil fit contra Deum, ſed omnia referuntur in eum acto vel habitu. Pſal.9.prin°.2.H.
*Oratio 10.49.

19 In laude Dei, præcipue intenditur, quòd affectus hominis feratur in Deum. Pſal.32.prin°.
*Organum 2.5. Poſſe. Poten°.9.60.

20 Fructus laudis Dei duplex, ſcilicet honor Dei, & ſalus noſtra. Opuſ.63.c°.5./.Pſal.49.fi.I.k.
*Pſalmus 9.11. Scriptura 15. Soliloquium.

21 Otium tollitur per meditationes diuinorum eloquiorum, ſcilicet ſacrarum ſcripturarum, & per laudes diuinas, quia ſecundum gloſſam, non eſt ocioſus, qui uerbo Dei tantum ſtudet, nec pluris eſt qui extra operatur, quàm qui ſtudium cognoſcendæ ueritatis exercet 22ſ.q.187.3.c.fi.

22 Laus Dei non conuenit peccatori, quia nomen Dei eſt ſanctiſſimum. Pſal.49.fi.I.G. *Status 13. Vnctio 32. Vxor 12. Item Honor 15.

23 Laus uocalis erit in beatis poſt reſurrectionem.22ſ.q.13.4.c.fi./.2.d.2.q.2.2.5m./.4.d.44.q.2.ar.1.q.4.c./.4m./.Opuſc.63.c°.5.o./.1ſ.Cor.13.lec.3.prin°.G.
¶Laute. Beneficium 22. Gula 8. Ieiunium 47.

Figura. 1 ¶Lazarus interpretatur auxiliatus a domino. Et ſignificat ſperantes in Deo. Io.11.prin°. Confeſſio 22.

2 Lazarus reſuſcitatus, iterum mortuus eſt.3ª.q.53.3.c./.1m./.2m./.q.55.2.3m./.q.56.1.c./.4.d.43.ar.3.q.1.3m./.Opuſ.3.c°.243./.246./.Opuſ.6c.c°.22./.Matth.27.fi.B./.1ſ.Cor.15.lec.3.prin°.G./.Col.le.5.me° G./.He.9.le.6.fi.G./.c°.11.le.7.fi.
¶Lectio. Contemplatio 8. Docere 9. Laus. Lex 1. Studium o. Vacare.
¶Lector. Tragedia 2.

Ordo. 1 ¶Lectoratus eſt primus ordo inter quatuor minores ordines, qui habet actum catechizandi.4.d.6.q.2.ar.3.q.3.2m.

Dum.807m. 2 Oppoſitum uidetur dicere.4.di.14.q.2.2.7m./.8m. Reſpond. Dubio 807m. Catechiſmus 6.7.
*Diaconiſſa. Immunditia.

3 Ordo Lectoris, debet præcedere ordinem exorciſtæ 4.diſ.6.q.2.ar.3.q.3.2m. *Intellectus 1. Prophetia 50.

4 Sicut ſe habet actus lectoris ad actum ſecundarium ſubdiaconi, & diaconi, ita & actus exorciſtæ, ad actum ſecundarium ſacerdotis 4.d.24.q.2.2.8m.

5 Ordo lectorum, ordinatur ad inſtructionem catechizandorũ. Ideo prima rudimenta doctrinæ fidei, ſcilicet uetus teſtamẽtum eis legendum committitur 4.d.24.q.2.ar.1.q.2.c.fi./.art.2.8m. *Pſalmiſtatus. Scientia 65.

6 Ad lectores non pertinet exprimere ſacram ſcripturam, ſed eam pronuntiare. Ideo non requiritur ꝙ ſciant eam exponere, ſed tantum ꝙ ſciant eam pronuntiare, vel ꝙ diſcant hoc facere. Et quia talis ſcientia de facili addiſcitur, & à multis, ideo probabiliter æſtimari poteſt quod ordinatus talem ſcientiam acquiret, ſi etiam tunc eam non habeat, maxime ſi in via ad hoc eſſe videatur.4.d.24.q.1.ar.3.q.2.3m.

7 Lector habet aureolam, ſi interpretetur per prædicationem: non autem ſi tantum legat, niſi participatiue, quantum participat de actu doctorum, 4.d.24.L.fi.H. Aureola. 19.
¶Lectus. Actio 85. Ariſtoteles 9. Complacentia o Conſcientia o. Conſenſus o. Stratus o.
¶Ludere. Aduocatos 4. Amor 214. Anima 217. Claritas 5.14. Contemplatio 11. Cor.5.8.&c. Delectatio 47. Dolor 5. Fama 3.4. Phãtaſia 4. Filiatio 13. Fornax. Hæreſis 29. Ira 42.46.47. Iudex 9. Iuſtus 11. Læſæ maieſtatis. Læſio. Liberum. Peccatum 181.182. Potus. Tactus 8. Vilis. Vinum 5. Vſura 282.
¶Legalis. Adoptio 11. Agnus 2. Beneficium 5. Ceſſare 4. Circunciſio. 30.33. Clementia 6.12. Debitum 4. Diſpoſitio 27. &c. Epieiceia 4. &c. Figura 12.13. Honor 30. Humilitas 21. Iuſtitia 4.6.17.&c. Iuſtificatio 1. Obedientia 20.36. Omiſſio.

Le

1.10. Ornatus 12. Paulus 17. Princeps 25. Prudentia 61. Retributio 1. Sacerdos 18. Veritas 53. Vſura 7.27.81.

1 Legatus Papæ, aſſiſtans vnam partem legationis, poteſt accipere ſtipendia.2ſ.Cor.11.lec.2.fin. Eccleſiæ.
*Delegatus. Indulgentia. 7.13.

2 Officium legati ceſſat, domino ſuperueniente, licet aliqua exerceat.4.d.1.q.2.ar.1.q.4.c. *Iudicium.35.
¶Legere. Adiurare 11. Agilitas 4. Allicere. Apparere 7. Diaconiſſa. Docere 9.10. Intellectus 1. Lectoratus 5.7. Lex 1. Maria 24. Paulus 19. Subdiaconus 4. Tentare 9.
¶Legifer. Moyſes 3.
¶Legio ſecundum Hieronymum, continet ſex milia ſexcentos ſexaginta ſex. Ma.q.16.1.b.4. Quid.

1 ¶Legislator humanæ magis exteriores actus conſiderat, quàm interiores: ſed Deus, qui ſolus diuinæ lator eſt legis, de interioribus iudicat motibus uoluntatum.12ſ.quæſt.100.9.c./.4.d.29.1.c./. *Apoſtol.34. Obligatio.

2 Voluntas principis, uel legislatoris, ut regulata ratione, habet uigorem legis, alioquin iniquitas eſſet potius & uiolẽtia quædam, legiſq; peruerſitas, atq; corruptio, quàm lex 12ſ.q.90.1.3m./.q.91.1.4m./.q.93.3.2m./.22ſ q.50.5.1m./.Verit.q.23.6.2m. *Conſilium 20. Diſpenſatio 11.

3 Intentio legislatoris eſt facere ciues bonos inducendo eos ad uirtutes, per aſſuefactionem bonorum operum.12ſ.quæſt.92.1.o./.q.96.2.2m./.q.107.2.c./.22ſ.q.122.1.1m./.2.d.28.3.c./.d.44.q.2.2.6m./.3.d.37 ar.2.q.1.c./.d 40.1.c°/.2.c./.5m./.4.d.15.q.2 ar.1.q.4.c./.q.3.ar.1.q.4.c./.ar.2.q.1.2.4.o./.con.3.c°.115.3m /.116.2m./.3m.

4 Intentio cuiuslibet legislatoris ordinatur primo & principaliter ad bonum commune, ſecundo autem ad ordinem iuſtitiæ & uirtutis, quo conſeruatur, & peruenitur ad ipſum 12ſ.qu.100.8.c. *Epieiceia 6.7. Interpretatio 1.2. Iuſtitia 22. Legiſpoſitiua o. Lex 3. Præceptum 1.29.141.&c.

5 Legislator intendit bonum commune. Ideo non præcipit actus particulares unius, niſi ut ordinantur ad alterum 12ſ.qu.90.2.3.4.c./.98.6.2m./.3m./.q.100.2.8.c./.3.d.37 ar.2.qu.2.5m /.Veri.q.28.1.c./.Ma.q.13.4.6m./.q.15.2.12m.
*Sacerdos 4.

6 Legislatoris auctoritas, ſecundum intenſionem ipſius, ſeruanda eſt. Matth.23.prin°.2.D.

1 ¶Legiſpoſitiua eſt idẽ, quòd uirtus regnatiua, ideſt principalis ſpecies prudentiæ, quæ conuenit regi.22ſ.q.50.1.3m./.2.b./.ſi m./.3.b. Quid.

2 Legiſpoſitiua & eugnomoſina, ideſt bona gnomi, attribuuntur prudentiæ, ſecundum directionem, & attribuuntur iuſtitiæ, ſecundum executionem.12ſ.q.80.4m.
*Politica 2. Prudentia 46. Vſura 73.156.215.216.

3 Lex non poteſt dari, niſi populo. Ideo legiſpoſitiua eſt pars politicæ, & non œconomicæ, nec monaſticæ.12ſ.q.98.6.2m./.3m./.qu.101.3.c./.3ª.q.70.1.2m./.4.d.1.q.1.ar.2.q.4 c./.quæſt.2.ar.1.q.3 c.
¶Legiſta. Ciuilis o. Iuriſte o. Vſura 121.

1 ¶Legitimatio. Filius illegitimus poteſt legitimari, non ut fiat de legitimo coitu natus quia coitus ille tranſiuit, & nũquam poteſt fieri legitimus, a quo ſemel fuit illegitimus ſed dicitur legitimari, inquantum damna quæ illegitimus incurrit, ſubtrahuntur, per legis authoritatem. 4.d.41.ar.3.q.3.c.prin°. *Accuſatio 18. Adoptio 1. Excommunicatio 3. Filiatio 10. Ieiunium 24.29. Matrimonium 31. Meritum 69. Palium 2. Sponſalia 5. Votum 52. Quid.

2 Legitimatio fit ſex modis, quorum duo ſunt ſecundum canones ſcilicet, ſicut cum ducit in uxorem illam ex qua illegitimum generauit ſic non fuit adulterium, & per ſpecialem indulgentiam & diſpenſationem domini Papæ.4.diſt.41 art.3.quæſt.3.c.

3 Quatuor autem alij modi legitimandi ſunt ſecundum leges. Quorum primus eſt, ſi pater filium naturalem, curiæ imperatoris offerat. Ex hoc enim ipſo legitimatur, propter curiæ honeſtatem. Secundus eſt ſi pater in teſtamento, nominet eum legitimum hæredem, & filius poſtmodum teſtamentum imperatori offerat. Tertius eſt, ſi nullus ſit filius legitimus, & ipſemet filius, ſeipſum principi offerat. Quartus eſt, ſi pater in publico teſtamento, uel cum trium teſtium ſubſcriptione, eum legitimum nominet, & adijciat naturalem 4.diſt.41.ar.3.q.3.c.fi.
¶Legumen. Ieiunium 41.
¶Lenia eſt idem quod patientia. Et eſt pars annexa fortitudini.22ſ.q.128.6m../3.d.33.q 3.ar.3.q.4.c./.3m. Quid.
¶Lenitas. Admonitio 3. Animus 3. Bonitas 170. Correctio 20 Dulcedo 1. Iræ 51. Vnctio 4.
¶Lenocinium. Decimæ 25. Eleemoſina 14.15.
¶Lentiones. Miles 5.
¶Lentus Baculus.

Le

Sanctor. 1 ¶Leo Papa dicit, quòd ualidiora ſunt exempla, quàm uerba. Gal.2.lec.3.med°.G. *Latro 2. Papa 7.

Animal. 2 In leonibus eſt agilitatis & fortitudinis excellentia, quia ob ſiccitatem nimiam non habent medullam in oſſibus, & huiuſmodi contingunt ex magna immiſta elementorum inæqualitate, & ideo parum uiuunt. Pſal.17.fi.1.G.

*Animal 66. Beſtia. Communicabile 3. Rugitus.

In lege. 1 ¶Lepra non mundabatur, per ritum & cerimonias legis, niſi quandoque miraculoſe, ſcilicet quando ſacerdos decipiebatur in iudicando. 12æ.q.102.5.7m./q.103.2.3m./4.diſt.1.L.2. *Confeſſio 21. Debitum 17. Euchariſtia 199. Ficus 136

2 Expoſitio literalis & ſigularis lepræ in hominibus, domibus, & ueſtibus. 12æ.q.102.5.4m./q.107.2.4m.

*Matrimonium 100.

3 Leproſus non debet promoueri ad ſacerdotium, nec celebrare miſſam in publico, propter horrorem, ſed celebrare poteſt ſecreto, niſi ſit periculum. 3a.q.82 10.3m./4.d.9.ar.4.q.3.m. Miſſa 4. *Serpens 1. Traductio 4.

4 Aliquis remouetur ab adminiſtratione eccleſiæ, propter uitium lepræ, quia ineptus eſt. 22æ.q.108.4.2m.

¶Lepus. Animal 66.

Punitio. ¶Leſæ maieſtatis crimen. Dolus 4. Filiatio 13.14. Hæreſis 29.

¶Læſio. Afferre. Amor 114 Anima 717. Delectatio 47. Deſtruere. Dolus 5. Ignis 10. Intentio 6. Ira 31.&c.42.&c.57.67.71. Index 19. Iudicium 13. Iuſtus 11. Lædere. Liberum 26. Paſſio 50. Timor 13.10. Triſtitia 6.

¶Letale. Martyrium 12. Mors. Mortale. Mortiferum.

In patria. ¶Lætitia beatorum, eſt ſempiterna, ſecura, pura, & plena, quadruplicater, ſcilicet ex concepta gloria ex materia, ex ſocietate, & ex perfectione. Pſal.5.fi.h./Iſa.35.fin. K./He.12. lect.4. med°.C.

*Aqua 4. Aurum 1. Baptiſmus 171. Beatus 36.&c. Charitas 128.&c. Delectatio 109. Deuotio 8. Dolor 20.27. Exultatio. Flamen 1. Gloria 21. Ieiunium 32.33. Illuminatio 9. Ineptia lætitia. Iucunditas. Ioannes 4. Manſuetudo 10. Miſſa 12. Peccatum 277. Pſalmus 7. Veſpere. Vinum 3.4.7. Viſio 25.

Ad Deum. ¶Leuatio orationis quadruplex, ſcilicet per contemplationem, feruorem, compunctionem, & bonam operationem. Iſa.37.med°.C. *Anima 265.294.295. Aſcenſus. Baptiſmus 25. Cadere 1. Charitas 58.&c. Cognatio 4. Donum 22. Gratia 137. Ieiunium 10. Operatio 35. Oratio 1.29. Prophetia 15.16. Ratio 42. Spes 47.

¶Leui. Samuel 1. Tribus.

Figura. ¶Leuiatan, id eſt balena, ſignificat quadrupliciter diabolum, ſcilicet ad iendo nequitiæ hominis, potentiæ, iuſtitiæ, & miſericordiæ Dei. Iſa.27.fi. Cete.1.2.

¶Leuitas. Accuſatio 12. Adulatio 4. Afflictio. Conſtantia 8. Credere 30. Debitum 20. Dæmon 77. Detractio 2. Elementum 12. Exigere. Gula. Idolatria 8 Ignis 17. Inſolentia. Ira 61. Ironia 1. Iudex 5. Libido. Maledicere 2. Medicus 2. Nobes 1. Ornatus 6. Primi 1. Proclamare. Punctus 6. Religio 79. 108. Suſpitio 24. Timiditas.

In lege. ¶Leuitæ non acceperunt partem, in tribubus Iſrahel, licet haberent ius in hæreditatem, quia diſpergendi erant per omnes tribus 4. d.24.q.3.ar.1.q.2.2m.

*Character 46. Miniſter 2. Oza. Sacerdos 23.

Quid. 1 ¶Lex dicitur a ligando, quia obligat, uel dicitur a legendo ſecundum Iſidorum, quia ſcripta eſt. 12æ.quæſtio. 90.1.c./7.c./2m

2 Quælibet inclinatio ex aliqua lege, poteſt dici lex participatiue, non autem eſſentialiter. 12æ.q.90.1. 1m./q.91.6.c.

3 Lex eſt regula & menſura actuum agendorum, uel omittendorum. 12æ.q.90.1.c./2.c./3.1m./4.c./q.91.2.c./q.93.3.c./q.95.4.c.6./q.96 5 c./q.97.1.c./Con.·.cap°.114.1m./5m./115.2m. *Actus 165.168. Beatus 47. Circunſtantia 10.

4 Lex de ſui ratione, habet quòd ſit regula actuum agẽdorum, & quod habeat uim coactiuam. 12æ.q.90.3.c./q.96.5.c./1m./3m./22æ q 67.1.c./Ro.2.lect.3.med°.3.

5 Lex eſt aliquid rationis, ſcilicet propoſitiones uniuerſales rationis practicæ, conſideratæ actu uel habitu. 12æ.q 90. 1.0./q.91.1.c./q.92.1.c./q.94.1.c.

*Conſuetudo 4.5. Contemptus 1. Doctrina 24. Ebrietas 14. Gula 4. Idea 23. Ius 2.&c. Peccatum 31.

6 Lex non eſt aliud, niſi dictamen rationis practicæ, quo actus humani diriguntur. 12æ.q.91.1.3.c./q.92.1.c./4m./4.c./qu.97.1.c./Opuſ.4.c°.2.prin°. *Periculum 9.

7 Lex eſt quædam rationis ordinatio, ad bonum commune, ab eo qui curã communitatis habet promulgata. 12æ.q.90.4.c.

8 Lex maxime reſpicit ordinem ad beatitudinem, & propriè ad felicitatem communem. 12æ.q.90.2.c.

9 Nullum præceptum habet uim legis, niſi ſecundum ordinem ad bonum commune, ad quod omnis lex ordinatur, ut ad finem. 12æ.q.90.2.0./3.c./q.91.5.c./6.3m./qu.92.1.c./q.95.2.1m./q.95.3.4.c./q.96.1.3.4.6.c/q.97.1 c./q.100.2.c./12.3m./22æ.q.58.5.c./3a q.70.2.2m./Con.3.c°.123.

*Præceptum.1.&c.61.&c.109.&c.136.&c. Priuilegium. Promulgatio 0.

10 Lex importat ordinem, ad finem actiue, non autem paſſiue, niſi per accidens, ſcilicet quando legiſlator habet finem extra ſe. 12æ.q.91.1.3m.

11 Lex non imponitur ab aliquo domino, niſi ſubditis eius. Ideo præcepta cuiuslibet legis, præſupponit ſubiectionem recipiẽtis legem ad dantem legem. 22æ.q.16.2.c./q.22.1.c.

*Sacramentum 86.91.

12 Non omnia contenta ſub lege, obligant ad mortale, quia non omnia traduntur per modum præcepti, ſed aliqua per modũ ordinationis & ſtatuti, & obligant ad certam pœnam. 22æ.q.186.9.2m. *Status 5.

13 Vſus uenereorum, ordinatur ad bonum commune. Ideo ſubiacet legi, quia bona communia cadunt ſub lege. 22æ.q.154 2.c.fi./9.3m.

14 Omne quod eſt contra legem, uel contra conſcientiam, eſt malum, & peccatum. Quol.8.13.c.

Diuiſio. 15 Lex quincuplex, ſcilicet lex æterna, & naturalis, diuina, humana, & fomes peccati. 12æ.q.91.a./Rom.8.lect.1.med°.C. Fomes 3.

16 Lex quadruplex, ſcilicet lex naturæ, concupiſcentiæ Moyſi, & & Chriſti. Opuſ.4.c°.1./2.prin°./Rom.8.lec.3.me°.C.

*Matrimonium 44.c.

17 Lex triplex, ſcilicet lex naturalis, lex gentium, & lex poſitiua. 3.d.37 3.c.

18 Lex in ſacra ſcriptura, ſumitur quincupliciter, ſcilicet pro tota biblia, pro quinque libris Moyſi, pro decalogo, pro uno præcepto, & pro omnibus præceptis cerimonialibus. Ro.3.lec.2.fi.G./c°.5.le.6.med°.A.

19 Lex in ſacra ſcriptura, ſumitur tripliciter, ſcilicet pro toto ueteri teſtamento, pro pentatheuco, & pro eo cum agiographis, ſine prophetis. Io.10.le.6.prin°.c.D./ca°.15.le.5. me°.f.D./Ro.3.lect.2.fi.G./c°.5.lec 6. med°.A.

20 Lex eſt in aliquo dupliciter, ſcilicet eſſentialiter & ut in regulante, & participatiue, ut in regulato. Primo modo, eſt in ratione. ſecundo modo, eſt in omni quod ex aliqua lege in aliquid inclinatur. 12æ q.90.1.1m./3.2m./q.91.2.9.c.

21 Homo dupliciter inclinatur ad obſeruantiam legis, ſcilicet interius per amorem, ut boni, & exterius per pœnas, ut mali. 12æ.q.61.1.2m./q.95.1.c./q.98.6.c./q.107.1.2m/22æ.q.108.1.3m./3.c./d.57.1.c./Con.3.c°.128.fi./Opuſ.4.c°.1 Rom.2.lec.3.med°.L.2æ.Cor.3.lec.3 fi.E/Gal.3.lec.7.prio°.E./ca°.4.lect.1.fin./c°.5 lec.5.prin°.k.

*Peccatum 296. Præceptum 155.

22 Differentia quadruplex hominum circa leges, ſecundum quatuor gradus dignitatis hominum, ſcilicet quorum primus eſt iuſtorum, quia iuſtis lex non eſt poſita, quia ſcilicet exteriori lege non coguntur, ſed lex poſita eſt iniuſtis qui indigent exterius cogi, & iſte eſt ſupremus gradus dignitatis in hominibus, ut ſcilicet non ab alijs, ſed a ſeipſis inducantur ad bonum. Secundus uero gradus eſt eorum qui inducuntur ab alio, ſed ſine coactione. Tertius autem eſt eorum, qui coactione indigent, ad hoc quòd boni fiant. Quartus uero eſt eorum qui nec correctione, nec coactione ad bonum dirigi poſſunt. Ro.2.le.3.me°.L./c°.5.le.6.fi B.

23 Diuerſæ leges, diuerſis imponuntur. 12æ. qu.91.5.1m./6.c./quæſt.96.2.c./q.100.2.&.104.3.2m./quæſt.107.1.c./4.di.34.1. 4m.

24 Eſſe ſub lege dicitur tripliciter, ſcilicet coactiue, ut mali, per cauſam, ſcilicet habens peccatum originale, & per obſeruantiam legis, ut Chriſtus. 3.d.1.L.me°.B./Rom.8.le.3.me°.G./Gal.4.lec.2.fin.

25 Iuſtus dupliciter non eſt ſub lege, ſcilicet coactiue, & quantum ad opera ſpiritusſancti. 12æ.q.91 6.1m./q.96.5.0./4.di 15.q.3.ar.2.q.2.1m./Con.3.c°.127.fi./Ro.2.lec.3. me°.3.2æ Cor.3 le.3.fin.E./Gal.3.lec.7.prin°.E./ca°.4.lec.2.fin./c°.5.lect.5.prin°.K.

Actus. 26 Actus legis quadruplex, ſcilicet imperare ſeu præcipere, uetare ſeu prohibere, permittere, & punire. Non autem conſulere, nec præmiare, quia conueniunt etiam perſonis priuatis. 12æ.q.92.2.0. Finis 35.84. *Actus 165.168. Fides 118.

27 Proprius effectus legis eſt, inducere ſubditos ad propriam eorum uirtutem. Ideo lex facit bonos, uel ſimpliciter, uel bonos ſecundum quid. 12æ.quæſ.92.1.0./2.4m./Con.3.c°.116.2m./3m./Ro.10.le.1.med°.D.

*Iuſtificatio 145.&c. Peccatum 245.

28 Lex dirigit intentionem, attendendo qualis debet eſſe actus proportionatus fini ultimo. 2.d.41.q.2.1.4m.

29 Quælibet lex inducit, ad obſeruantiam præceptorum, per

pœnas,

Le

pœnas, & per præmia danda vel per Deum, vel lex diuina, vel per homines, vt lex humana. 12ª. q. 99. 6. o. /. 3. 3. c°. 140. 1m.
* Prohibitio o. Vendere 14. Vsor 1.

30 Omnis lex tendit ad amicitiam, vel hominum ad inuicem, vel hominum ad Deum. 12ª. q. 99. 1. 2m. /. 2. c.

Naturalis. 31 Lex naturalis, eſt participatio legis æternæ, & impreſſio diuini luminis, in creatura rationali, qua inclinatur ad debitum actum & finem. 12ª. q. 91. 2. o. /. q. 96. 2. 3m. /. q. 97. 1. 1m. /. 4. d. 33. q. 1. a. c.
* Adam 68. Art 20. Aureola 24 Barbarus 2.

32 Oppoſitum videtur dicere a ſimili. 3. d. 13. ar. 2. q. 1. 2m. / 3m. Reſpondeo ſicut dubio 308m. * Circunciſio 13 Comedere 3.

Dum. 308. 33 Lex naturalis non eſt habitus proprie & eſſentialiter, ſcilicet quo quis operatur, ſed improprie, id eſt quod habitu tenetur. 12ª. q. 94. 1. o. * Conceptio 34.

34 Illud ſolum eſt de lege naturali, quod ratio naturalis ſuadet. 4. d. 17. q. 3. ar. 1. q. 2. c. /. Matth. 23 me°. b. K.

35 Omnes inclinationes partium humanæ naturæ, ut concupiſcibilis & iraſcibilis, ſecundum quod regulantur ratione, pertinent ad legem naturalem. 12ª. q. 94. 2. 2m. /. 4. 3m. /. 22ª. quæſtio. 108. 2. c.

36 Ordo præceptorum legis naturæ, eſt ſecundum ordinem inclinationum naturalium, ſcilicet primo ſecundum naturam ſubſtantiæ, ſecundo ſecundum naturam animalis, tertio ſecundum naturam hominis. 12ª. q. 94. 2. c.

37 Ad præcepta legis naturæ, pertinent omnia quæ ratio practica, naturaliter apprehendit eſſe bona humana, ſcilicet omnia ad quæ homo habet naturalem inclinationem. 12ª. q. 94. 2. 3. c. /. 4. c. /. 3m. * Concubinatus o. Confeſſio 14. &c. Conſanguinitas 3. &c. Conſcientia 3. &c.

38 Præcepta ſunt multa in lege naturæ, ſed reducuntur ad vnū primum, ſcilicet bonum eſſe faciendum, & malum eſſe vitandum. 12ª. q. 94. 2. o.

39 Præcepta ſecunda legis naturæ, quæ quaſi concluſiones a primis præceptis deriuantur, non habent efficaciam ſemper, ſed frequenter, talis enim eſt tota materia moralis. Ideo quando deficit lex, poſſunt licite prætermitti, ſed cum diſpenſatione ſolius Dei. 4. d. 33. q. 1. 2. c.

Dum. 309. 40 Oppoſitum videtur dicere a ſimili. 12ª. q. 100. 8. o. /. 3. d. 37. 4. o. Reſpondeo ſicut dubio 518m.
* Conſuetudo 1. Contritio 9 &c.

41 Præcepta legis naturæ, manent eodem modo in lege Moyſi, & in lege noua. 4 d. 17. q. 3. ar. 1. q. 2. 2m. * Cultus 3.

42 Lex naturalis eſt eadem, apud omnes, quo ad prima principia communia, ſecundum rectitudinem & notitiam, non autem quo ad alia. 12ª. q. 94. 4. o. /. 3. d. 37. 3. c. /. 4. d. 33. q. 1. 1. c. / 2. 1m.

43 Lex naturæ eſt vna omnium, quia præcepta eius ſunt communia. Ideo conueniunt tam imperfectis quam perfectis, Sed lex diuina non eſt una, quia præcepta eius ſunt particularia 12ª. q. 91. 5. 3.

44 Lex naturalis prohibet, oppoſita omnium uirtutum. 4. d. 33. q. 1. 4m. * Debitum 4. Diſpenſatio 11. &c.

45 Omnes actus uirtutum, inquantum ſunt virtuoſi, ſunt de lege naturæ, non autem omnes, ſecundum ſpecies ſuas. 12ª. qō. 94. 3. o. * Doctrina 1. 3. 14.

46 De lege naturæ eſt, quōd parentes filiis theſaurizent, & quod filii hæredes parentum ſint. 4. d. 33. q. a. 1. c. /. ar. 2. q. 1. c. /. 1m.

47 Lex naturalis non poteſt dici in irrationabilibus, niſi ſecundū ſimilitudinem. 12ª. q. 91. 2. 3m. /. 4. d. 33. q. 1. 1. c.
* Fomes 3. Honor 30.

48 Aliquid deriuatur a lege naturæ dupliciter, ſcilicet ut concluſio ex principiis, & ut determinatio legis, ut lex humana. 12ª. q. 95. 2. o /. q. 99. 3. 2m. /. 4. d. 15. qō. 3. ar. 1. q. 4. c. /. ar. 2. q. 1. c. /. Ethi. 5. lec. 12. prin°. b.
* Ieiunium 22. &c. Inditum. Iniuſticia 2.

49 Conſuetudo præiudicat legi naturæ, quo ad concluſiones, nō autem quo ad prima præcepta eius. 4. d. 33. q. 1. 2. 1m. Vel conſuetudo 4.

50 Illud quod totaliter tollit finem principalem, eſt contra prima præcepta legis naturæ. Si autem tollit tantum finem ſecundarium, uel impedit eum, uel finem principalem, eſt tantum contra ſecunda præcepta legis naturæ. 4. diſt. 33. q. 1. 1. c.
* Matrimonium 7. &c. 135. Obligari 5. Peccatum 11. 43. 419.

51 Lex naturalis poteſt mutari, per legem diuinam & humanam, addendo & ſubtrahendo concluſiones, ſed raro, & in aliquo particulari, non autem prima principia eius. 12ª q. 94. 4 c /. 2m /. 5. o. /. q 97. 1. 1m. /. 3. diſt. 37. 3. c /. 4. d. 33. quæſtio. 1. 1. c. /. 2. 1m.

52 Legem naturæ lex Dei ſcripta correxiſſe dicitur, vel quia, quod illi deerat, suppleuit, vel quia, corruptam eam ex peccatis hominum, & in aliquorum cordibus, ob contrariam cōſuetudinem obtenebratam, reſtaurauit. 12ª. q. 94. 3. 1m. /. q. 99. 2. 1m. /. 3ª. q. 60. 5. 3m. /. q. 61. 3. 2m. /. 3. d. 37. 1. c. /. 1m.
* Poſſeſſio 5. Præceptum 23. &c. Promulgatio 2. &c. Reuerentia 3.

53 Lex naturalis non poteſt deleri de corde alicuius, quo ad prima principia, & in uniuerſali, ſed tantum in particulari, vel quo ad concluſiones. 12ª. q. 94. 6. o. /. q. 99. 2. 2m.

54 Omne quo ad actionem reddit inconuenientē fini, quem natura ex aliquo opere intendit, dicitur eſſe contra legem naturæ. 4. d. 33. q. 1. 1. c. /. ar. 3. q. 1. c. /. Opuſ. 73. c°. 3.
* Sacramentum 41. &c. 115. &c. 143 &c. 130. &c. Sacrificium 7. Sanctificatio 9. Status 11. &c. Votum 68. &c.

55 Cum dicitur quōd gentes naturaliter faciunt quæ ſunt legis exponendum eſt naturaliter id eſt per naturam gratia reformatam. Ro. 2. le. 3. med°. H.

56 Lex naturæ, fuit offuſcata in gentilibus, quo ad multa. 12ª. q. 94. 4. 5. 6. o. /. q. 98. 6. c. /. 1m. /. q. 99. 2. 2m. /. q. 100. 5. 1m. /. 22ª. q. 22. 1. 1m. / q. 154. 2. 1m. /. 3ª. q. 60. 5. 3m. / q. 61. 3. 2m. /. q. 70. 2. 1m. /. 3. d. 37. 1. c. /. 2m. /. 3m. / 4. d. 23. q. 2. ar. 3. q. 1. 1m. /. 2m. /. Vir. q. 2. 7. 10m.
* Vſura 18. 19. 80. 173. 229. &c. Vxor 1. &c.

57 Lex naturæ, ſic corrupta fuit apud germanos, quod latrocinium non reputant peccatum. 12ª. q. 94. 4. 6. c.

58 Lex æterna eſt ratio, ſeu conceptus gubernationis rerum, in Deo. 12ª. q. 91. 1. o. /. q. 93. 1. o. /. 3. 4. c. /. 5. 3m. /. 4. d. 33. q. 1. 1. o. /. 3. 3. c°. 115. * Idea 21. &c Iudicium 21. 22. Ius 1. &c. Peccatum 1. &c. 405. Promulgatio 3. Prouidentia 15. Aeterna.

59 Lex æterna ſecundum eſſentiam, eſt nota beatis tantum, ſed in ſuis effectibus, nota eſt omni creaturæ rationali. 12ª. quæſt. 19. 4. 3m /. q. 93. 2. o. /. 6. c. prin°.

60 Lex æterna comparatur ad ordinem rationis, ſicut ars ad artificiatum. Ideo eiuſdem rationis eſt aliquid eſſe contra utrumque. 12ª. q 71. 2. 4m.

61 Omnis lex, inquantum iuſta eſt, deriuatur a lege æterna. 12ª. q. 93. 3. o.

62 Omnia regulantur lege æterna, & participant eam, inquantum ex ea inclinantur in proprios actus & fines. 12ª. quæſtio. 91. 2. o.

63 Aliquid ſubditur legi æternæ dupliciter, ſcilicet ſecundum cognitionem, ut creatura rationalis tantum, uel per aliquod principium interius, ut omnis creatura 12ª. q. 91. 2. c. /. 3m. /. q. 93. 5. 6. c. Regula 1. * Voluntas 1963.

64 Omnia creata ſubduntur legi æternæ, non autem ea quæ pertinent ad eſſentiam Dei. 12ª. q. 91. 2. c. /. q. 93. 4. 5. 6. o.

65 Voluntas Dei ſecundum ſe, non ſubditur legi æternæ, nec gubernationi Dei, ſed tantum ſecundum uoluntas creata. 12ª. qu. 93. 4. 1m.

66 Filius Dei, ſecundum humanitatem, legi æternæ ſubditur, ſed ſecundum deitatem, eſt ipſa lex æterna, per appropriationem. 12ª. q. 93. 1. 2m. / 4. 2m. /. 6. 1m.

67 Beati & damnati, ſubduntur legi æternæ, per quam meruerunt & conſeruantur in beatitudine, uel miſeria. 12ª. quæſt. 93. 6. 3m.

68 Boni perfectius ſubduntur legi æternæ, quām mali quantum ad cognitionem, & inclinationem ad bonum, ſed ſecundum paſſionem, eſt econuerſo. 12ª. q. 93. 6. c.

69 Prudentia carnis, ſubditur legi æternæ, ſecundum paſſionem non autem ſecundum actionem. 12ª. q. 93. 6. 2m.

70 Irrationalia, defectus, & omnia contingentia omnium naturalium ſubduntur legi æternæ, non autem legi humanæ. 12ª. q. 93. 5. o.

71 Lex diuina eſt neceſſaria, præter legem naturalem & humanā 1ª. q. 1. 1. c. /. 12ª. q. 91. 4. o. /. 3ª. q. 60. 5. 3m. /. 3. d. 37. 1. o. Diuina.

72 Lex diuina eſt participatio legis æternæ, in ordine ad finem ſupernaturalem, ſicut lex naturalis, ad finem naturalem. 12ª. q. 91. 4. c. /. 1m.

73 Lex diuina explicat inſtinctum naturæ, & ſupplet defectus eius. 3. 3. c°. 123. * Accuſatio 24. Actus 168. Adam 69.

74 Lex Dei datur homini, in auxilium legis naturalis. 3. 3. cap°. 117. 9m. /. Vir. q. 2. 9. 10m. * Alienum 3. 4. 8. Angelus. 559.

75 Sicut gratia præſupponit naturam, ſic lex diuina præſupponit legem naturalem. 12ª q. 99. 2. 1m.
* Confeſſio 24. &c. Conſanguinitas 10. 11.

76 Quæ lex naturalis dictat, quaſi deriuata ex primis principijs eius, non habent uim coactiuam, per modum præcepti, niſi poſtquam lege diuina uel humana ſancita ſunt. 4 d. 33. q. 1. 1. 2m. * Conſenſus 6. Conſuetudo 4. 5. Contemptus 1. &c. Contritio 21.

77 Lex diuina eſt quædam participatio diuinæ prouidentiæ, ad homines gubernandos cont. 3. c°. 128. 3m.
* Datio 18. Decimæ. 1. 2. 08.

78 Lex diuina neceſſario data eſt a Deo, ſoli creaturæ rationali per quam principaliter ordinatus in Deum, quia finis legis diuinæ,

diuinæ, eſt dilectio Dei. 3. 3. c°. 114./. 115./. 116./. 118. Finis 84. *Defectus 17. Diſpenſatio 8. &c. Fa. Fides. 85. 118. Finis 35. Gula 4. Iudex 4. 8.

79 Lex diuina ordinat hominem, circa corporalia & ſenſibilia, ut ſubſint rationi. 3. 3. c°. 121.
*Iudicium 21. 28. 31. 3m 13.

80 Lex Dei ordinat hominem, ut ſit totaliter ſubditus Deo. Cõ. 3. c°. 118. 2m./. 128. 2m. *Omiſſio 1.

81 Ea quæ ſunt neceſſaria ad ſalutem, cadunt ſub præceptis diuinæ legis. 22ª. q. 3. 2. c./. q. 140. 2. c./. Quol. 12. 25. c.

82 In lege Dei aliqua præcipiuntur, quia bona ſunt, & aliqua e conuerſo. Et aliqua prohibentur, quia mala ſunt, & aliquæ e conuerſo. 22ª. q. 57. 2. 3m. *Peccatum 1. 13 31. 45. 73. 121. 184. 188. 405. Pentheruſte.

83 Lex Dei ordinat hominem ad proximum eius, per præcepta iuſtitiæ. Con. 3. c°. 128.

84 Lex diuina continet tria, ſcilicet teſtimonia, ideſt ea quæ ſunt fidei, præcepta, ideſt moralia, & iudicia, ideſt iudicialia. Pſal. 18. me°. c.

85 Finis legis diuinæ, eſt beatitudo æterna, humanæ vero eſt temporalis tranquillitas ciuitatis. 12ª. q. 98. 1. c./. q. 100. 2. 5. c. /. 2. d. 9. 3. c./. 3. d. 37 ar. 2. q. 3. c. prin°./. Pſal. 18. med°. c./. Meta. 5. lect. 5. me°. b.

86 Lex diuina principaliter intendit amicitiam hominum ad Deum, ſed lex humana hominum adinuicem. 12ª. q. 99. 2. 3. c./. q. 100. 2. 5. c./. Opuſ. 73. c°. 5.

87 Lex diuina principaliter conſiderat iuſtum vel iniuſtum, inquantum per hoc ordinatur homo ad finem qui eſt uita æterna. Lex uero humana conſiderat hoc, prout ordinantur homines inter ſe, in bene eſſe ciuile, quod eſt uiuere in honeſtate & pace communi. Opuſ. 73. c°. 3.

88 Lex diuina vtitur lege humana, ſicut inſtrumento, ubicumq; per opera ciuilia, homo poteſt ordinari uel deordinari a fine vitæ æternæ, ſicut etiam tota natura, inſtrumentum eſt diuinæ uirtutis, non propter indigentiam eius, ſed propter diuinæ uirtutis excellentiam, quæ per ſe operatur aliqua & quædam per naturam. Opuſ. 73. c°. 5.
*Præceptum 1. 27 &c. Prohibitio o. Rectitudo 2. 2. Sacramentum 42. &c. 118. Sacrificium 7.

89 Lex diuina principaliter ordinat homines ad Deum, ſed ordinat homines ad inuicem, ſecundum quód conuenit ordini ad Deum, humana vero e conuerſo. 12ª q. 99. 3. 4. c./. q. 110. 2. 5. c.
*Scientia 66. 70. Scriptura 1. &c. Seruitus 9. Superbia 2. 11. 25. 29.

90 Lex diuina ſofficienter ordinat ad omnem actum uirtutis, non autem lex humana. 12ª. q. 100. 2. o./. 22ª. q. 140. 2. c./. 4. d. 15. q. 2. ar. 1. q. 4. 2m.
*Temperantia 15. Templum 3. Teſtamentum 3. &c.

91 Lex humana proponit præcepta tantum de actibus iuſtitiæ, uel aliarum virtutum, ſub ratione iuſtitiæ, diuina uero de actibus omniũ uirtutum, uel obligando, uel conſulendo. 12ª. q. 100. 2. o.
*Vinculum 2. Voluntas 19. 63 Votum 68. 69.

92 Lex diuina ſe extendit ad actus interiores & exteriores, ſed lex humana, tantum ad actus exteriores 12ª. q. 91. 4. o./. q. 98. 1. c /. q. 100. 2. 9. c./. Quol. 4. 24. c. prin°./. Pſal. 18. me°. e./. Ro. 5. lec. 6. prin°. B./. c°. 7. le. 8. me°. E.

93 Lex diuina prohibet & punit omnia peccata, non autem lex humana. 12ª. q. 91. 4 c. fi./. q. 93. 2. 3m./. q 96. 2. o./ 3. 1m./. q 98 1. c./. 22ª. q. 69. 4. 1m./. q. 77. 1. 1m./. q 78. 1. 3m./. Ma. qu. 13. 4. 6m./. Quol. 5. 10. 1m./. 5m./. Iob. 11. lec. 1. med°. H /. Pſal. 18. me°. e. D. Viuta. 7. 8 9. 44. 71. &c. 78. &c. 86. 116. &c. 126, 188. &c. 219. &c. 244 313.

94 Leges humanæ antiquæ continent quædam fabuloſa & falſa, non autem lex diuina. 12ª. q. 99. 3. c./. Pſal. 18. med°. e. E./. Meta. 2. lect. 5. me°. b. prin°. *Vxor 3. 5.

95 Lex diuina diſtinguitur in legem ueterem, & legem nouam non ſicut in ſpecie omnino diuerſas, ſed ſicut in imperfectũ & perfectum in eadem ſpecie. 12ª. q. 91. 5. o./. q. 107. 1. o./. 2. c. prin° / 3. c./. Gal. lec. 2. me°. C. &c.

Vetus. 96 Lex uetus eſt æterna, quo ad moralia, & quo ad ueritatem quam figurabant cerimonialia, non autem aliter. 12ª. qu. 103. 3. 1m./. Con. 4. c° 57. *Adeps 1. 2. Agnus 1. 23. 5. Alienum 3. &c. Altare 1. 2. 3. Angelus 447. 568. 620. Animal 74. &c.

67 Lex uetus conuenienter data eſt, tempore Moyſi, & nõ prius, propter ſuperbiam hominum conuincendam, nec poſterius propter auxilium. 12ª. q. 98. 6. o./ 3ª. q. 79 2. 2m./. 4. d. 1. qu. 1. ar 2. q. 4 c./. Gal. 3. lec. 7 prin°. F. *Arbor 1.

98 Lex uetus differt a lege naturali, non ut ab ea penitus aliena, ſed ut aliquid ei ſuperaddens. 12ª. q. 99. 2. 1m. *Armus.

99 Lex uetus erat bona, quia conſonabat rationi, reprimendo cõcupiſcentias, ſed erat imperfecta. 12ª. quæſtio. 98. 1. c./. 2. 1m./. 2m./. Ro. 7. lect. 2. 3. o./. Gal. 3. lec. 7. 8. o. *Aureola 24. Baptiſmus 148. Beneficium 18. Canis 2. Character 45.

100 Lex vetus prohibebat omnia peccata. 12ª q. 98 1. c.

101 Lex vetus data fuit contra quadruplex vulnus peccati, ſcilicet contra malitiam, infirmitatem, concupiſcentiam, & ignorantiam. Gal. 3. lec. 7. prin°. D.

102 Lex vetus non conferebat gratiam, quia hoc Chriſto reſeruabatur. 12ª. q. 98. 1. o./. q. 99. 2. 3m /. q. 100. 12. o./. 3. d. 37. 1. 4m /. d. 40. 3. o./ Ro. 3. lec. 2. fi. fi./. Lec. 3. me°. B /. Gal. 3. lec. 7. prin°. E./. Lec. 8. prin°. F. &c./. fi./. He. 2. lec. 1. med°. D. /. c°. 8. lec. 2. prin°. B./. c°. 9. lec. 1. prin°. A /. c°. 12. lec 4. me°. B.
*Cerimonia 4. &c. Ceſſare 4. Cibus 7. Circunciſio 3. &c.

103 Oppoſitum uidetur dicere a ſimili. 4. d. 1. q. 2. ar. 4. q. 2. c. Reſpondeo ſicut dubio 342°./. 343°.

104 Finis veteris legis erat iuſtificatio hominum, quam tamen efficere nõ poterat, ſed eam figurabat factis cerimonialibus, & promittebat uerbis. 12ª. q. 107. 2. c./. Ro. 10. lec. 1. me°. D. Du m. 810m
*Confeſſio 19. Confirmatio 44. &c.

105 Intentio veteris legis erat homines ad timorem & reuerentiam Dei inducere, & a carnalibus ad ſpiritualia trahere paulatim. 3. d. 40. ar. 4. q. 2. n./. 4. d. 1. q. 1. ar. 5. q. 3. c. *Conſecratio 18. &c Contritio 25. Cultus 31. &c. Decimæ 1. 2. 28.

106 Lex vetus, ſecundum ſenſum exteriorem promittebat tantũ temporalia, ſed ſecundum ſenſum ſpiritualem promittebat ſpiritualia & uitam æternam. 12ª. q 114. 10. 1m./. 3. d. 40. ar. 4. q. 1. c./. 1m /. Ro. 9. lec. 1. fi. G /. c°. 10. lec. 1. me°. B./. He. 4. lec. 1. prin°. A. *Depoſitum 2. Dies 10. &c. Eccleſiaſticus 11. Euangelium 3. &c. Euchariſtia 11. &c. 32. 33. 170. 185. Exilium. Famus. Fœmina 1. Feſtum 1. 2. &c. Fides 85. Figura 12. 13. Finis 35. 84. Gratia 90. Hæreſis 99. Ieiunium 18. &c. Illegitimus 2. Immolatio.

107 Lex uetus occidebat non quidem effectiue, ſed occaſione accepta non autem data. 12ª. q. 98. 1. 2m./. q. 99. 2. 3m./. 3. d. 37. 1. 4m./. diſ 40. 3. o./. Vert. q. 28. 2. 15m./. Ro. 7. lec. 2. me°. A. &c. Litera 3.
*Immunditia 2. &c. Ioannes 1. Iudaizare. Iudæi 4. 10. &c.
*Immo non ſe extendit ad animum, ideſt ad actus interiores. 12ª. q. 107. 1. 2m. Reſpondeo ſicut Lex 128. 129.

108 Lex vetus induxit pœnam ſeruitutis, in caſu duplici tantum, ſcilicet ſeruitutem perpetuam in ſeruo nolente egredi, & tẽporalem, in fure non valente ſoluere. 12ª. q. 105. 2. 10m.
*Iuſtificatio 45. &c. Lectoratus 5. Lepra 1. 2. 3. Litera 3. Lotio. Maria 57. 65.

109 Sanctus Paulus, abſolute & indeterminate loquens de lege, ſemper intendit de lege Moyſi. Ro. 7. lec. 1. prin° G.
*Matrimonium 10. 11. 12. 124. Mel o. Menſa. Meritum 110. Miſſio 41. 45. Oblatio o. Occidere 10. Ornatus 12. 13.

110 Lex uetus, bene ſtatuit de loco iudicii, de iudicibus, & teſtibus. 12ª. q. 105 2. c./. 7m./. 8m. *Paſſio 1. 16. Paulus 30. Peccatum 252. 253. Peccata 31. 55. 56. 59. &c. 97. Permiſſio 1. Poſſeſſio 9. 10. Præceptum 28. &c. 39. &c. 56. &c.

111 Lex uetus data fuit ſolis Iudæis, non quidem propter merita eorum, ſed propter promiſſiones Dei de Chriſto. 12ª. q. 98. 4. o./. 5 c./. 3. d. 55. q. 2. ar. 2. q. 2. 3m. *Primitiæ 1. 2. Primogenitus 2. Pſal. 3. &c. Purgatio 4 Rebellio 3. Regnum 6.

112 Lex uetus data fuit duris in flagellum, proficientibus in pedagogum, perfectis autem in ſignum & ſolatium. 12ª q. 101. 3. c./ 4. d. 1. q. 1. ar. 5. q. 2. 3m./ Ro. 5. lec. fin. fi. B. *Sacrificium 5. Schiſma 5. Septem. Status 5. Sterilitas 2 Stuprum 3. 4.

113 Gentiles non obligabantur ad legem ueterem, quo ad cerimonialia, uel iudicialia. Sed ad præcepta naturæ ſecundum ſe, non autem ex lege ueteri. 12ª. q 98. 5. o./. 22ª. q. 85. 4. 1m./. 3. d. 25. q. 2. ar. 2. q. 2. 3m./. Ro. 2. lec. 3. me°. G.
*Tabernaculum 4. 5.

114 Lex uetus neminem excludit a cultu Dei, ſed tantum a ciuilitate. 12ª. q. 105. 3. 1m./. 2m. *Tabula 2. Templum 3. &c.

115 Lex uetus ordinabat ad Chriſtum, perhibendo teſtimonium & diſponendo ad eum. 12ª. q. 98. 3. c./. q. 99. 6. c./. Ro. 10. lec. me°. E./. Gal. 3. lec. 8. me°. H. &c.
*Teſtamentum 4. &c. Thurificatio 2. Tuba 1. Veſtis 7. Virginitas 35. 36.

116 Status veteris legis inſtitutus fuit, ad figurandum myſterium Chriſti. 12ª. q. 102. 4. c.
*Vnctio 20. 29. 30.

117 Status ueteris legis, non fuit immutatus ante Chriſtum, quo ad impletionem, ſed quo ad conditionem populi. 12. quæſtio. 102. 4. 2m.

118 Chriſtus impleuit legem ueterem, opere & doctrina tripliciter, ſcilicet exponendo, dando modum melius obſeruandi, & ſuperaddendo. 12ª. q. 107. 2. o./. 4. 3m./. 4. diſt. 1 q. 2. ar. 5. q 2. 2m./. Rom. 9. lect. 5. me°. E /. c°. 14. lec. 2. prin°. G./. Eph. 2. lec. 5. med°. E.

119 Chriſtus in omnibus conuerſatus eſt, ſecundum præcepta veteris legis. 3ª. q. 37. o./. q. 40. 4. o./. q. 47. 2. 1m./. 3. diſt. 14. ar. 3. q. 3. 9. 3m./.

Le

q.3 6 3^{m}./.4.d.2.q.2.ar.2.q.3.c. *Chriſtus 196.195.198. Viſio 178 189.296. Vxor 1.11.&c.

120 Lex uetus dabatur populo adhuc imperfecto, in comparatione ad perfectionem quæ erat futura per Chriſtum.12^{a}. quæſ. 99.6.c.

121 Lex noua continetur in lege ueteri uirtualiter, ut perfectum in imperfecto, & implicite, non autem explicite & in actu. 12^{a} q.107.3.o./.Gal.lect.2.prin^{o}.D. — Vetus, & noua.

*Adoratio 20.Angelus 620. Baptiſmus 3.224. 248. Bonitas 229.Decimæ 1.2.3.Dæmon 22.

122 Lex uetus aſſimulatur puero,ut imperfecta, noua autem aſſimilatur uiro,ut perfecta.12^{a}.q.91.5.c./.1^{m}./.q.98.1.o./.2.1^{m}./.2^{m}./.q.99.6.c./.q 106.3.c./.q.107.1.c / 2^{m}./. 2.3.4 c./. 22^{a}. q.1.7.2^{m}./.4.d 1.q.1.ar.5.quæſ.2.c./.Gal.4.lect.1.o. Euangelium 3.8.

*Euchariſtia 11.&2.Finis 35.

123 Lex noua implet legem ueterem, exhibendo quod lex uetus promittebat & figurabat. Sed euacuat eam quo ad cerimonialia.12^{a}.q 107.2.o./.22^{a}.q.104.6.2^{m}./.2.d.9.8. 4 /.4 d.1.q.o.2.ar.5.q.2.2 /.1^{m}./.3^{m}./.Ro.3.fi./.Eph.F.lect.5.me^{o}.k.

*Gratia 96.

124 Lex noua dicitur gratia fidei, quia principaliter eſt ad gratiam,ſecundario autem eſt ad cerimonialia & ſacramentalia. Lex uetus autem econuerſo.12^{a}.q.107.1.3^{m}./. qu.108.1.o./. Quol.4.13.a./.Ro.5.lect.4.prin^{o}.F.&c.

*Hæreſis 52.64.

125 Lex uetus eſt una ad legem nouam, ſicut lex noua ad cœleſtẽ eccleſiam,ſeu ad cœleſtem hierarchiam.12^{a}. q.101.2.c./ qu.106.4.1^{m}./.3^{a}.q.61.4.1^{m}./.2.d.9.2.4^{m}./ 3.d 40.ar.4.q.1.o./ q.a c./.4 d.1.q.1.ar.2.q.5.1^{m}./.d 4.q 1.ar.3.q.4.o^{m}./ d.8.qu.1.ar.3 q.1.1^{m} / d.18 q.2.ar.2.qu.1. 1^{m}./. Quol.7.19.c./.He. 9. lect.1. *Ieiunium 18.&c.Ioannes 1.2.

126 Vtraque lex,fuit ab uno deo,ſed lex uetus in lapidibus, noua uero in corda.12^{a} q.98.2.3.o./.q.106.2.3^{m}./.4 3^{m}./. q 107.2.c.fi./.3^{a}.q.42.4.2^{m}. *Irregularitas 4 Lepra 1.2.Leuo. Maria 65.&c.Oblatio 7.13.Organum 2.&c.

127 Lex noua,plurima ſupra rationem credenda præcipit,lex uetus autem pauca.Con.1.c^{o}.5.

*Peccatum 52.253. Pœna 32.50.

128 Lex uetus cohibebat manum,id eſt actus exteriores, per pœnas temporales,non autem animum,id eſt actus interiores noua autem cohibet utrumque,per æternas.12^{a}.q.107.1.2^{m}/ 3.d.40.2.c./ Pſal 18. *Pœnitentia 50.58. Permiſſio 1.Præceptum 120.&c.140.

129 Lex noua principaliter promittit ſpiritualia, & ordinat actos etiam interiores, & ex amore Ideo perfectior eſt lege ueteri quæ habet oppoſita.12^{a} q.91.5.o./.q.99. 6.o./. q.109.1.2^{m}./.q.108.1.o./ 22^{a}.q.95.2.3^{m}./.3.d. 40.2.c./ 4.o./.Cont.1. ca^{o}.5.prin^{o}./.Li^{o}.3.c^{o}.116.fi./.Pſal.1 prin^{o}. c.B./. Pſal.21.fi. 1.k./.Ro 8.lect.3.me^{o}.G./.c^{o}.10.lect.1 prin^{o}.E. &c./ 1^{a}. Corint. 11.lect.6.me^{o}.k./.Gal.lect 2.prin^{o}.C./.c^{o}.4.lect.8.me^{o}.l./.He. 11.lect.4.me^{o}.F./.c^{o}.7.lect.3.fi l./.c^{o}.8.lect.2.prin^{o}.K.&c./.c^{o}.9.lect.3.prin^{o}.C./.c^{o}.12 lect 4 prin^{o}./.me^{o}.A./.fin.C.

*Primitiæ 1 &c. Sabbathum 11.

130 Lex uetus eſt grauior lege,noua quo ad cerimonialia, & quo ad diſpoſitionem ſubditorum,ſed quo ad actus uirtutum, eſt econuerſo.12^{a}.q.107.4.o./.3.d 40.ar.4.q.3.o./. Quol.4.13.c./.Matth 11.fi. *Sacerdos 24.&c.

131 Lex noua addit conſilia ſuper præcepta, non autem lex uetus.12^{a}.q.108.4.o./ 3.d.40.ar.4.q.3.c.fi./.1^{m}.

*Sacramentum 33.42.&c.

132 Lex uetus eſt lex ſeruitutis,lex noua uero,eſt lex pietatis.12^{a}.q.108.4.c./.3^{a}. Cor.7.lect.3.fi.

*Sacrificium 11.16.&c.Septimus.

133 Lex noua dicitur lex ueritatis. lex uetus autem dicitur lex umbræ,uel lex figuræ.12^{a} q.107 2.c.

*Templum 8.&c.Teſtamentum o.

134 Lex uetus non inducebat ad conformitatem Moyſi, ſicut lex noua inducit ad conformitatem Chriſti.4.d.15.q.3.ar.3. qu.2.2^{m}.

135 In lege noua dantur præcepta fortitudinis, ad pugnandum ſpiritualiter,& ad patientiam temporalium malorum,non autem ad pugnam corporalem,ſicut in lege ueteri.22^{a}. q.140.2.1^{m}. *Viuta 78. 79.

136 Prohibitio immundorum corporaliter a ſacramẽtis inueteri lege,magis erat propter ſignificationem,quam propter rem. Ideo non eſt in noua. 4.diſt.9.ar.4.q.3.1^{m}.

*Vxor 28.Chriſtus 196.

137 Lex noua nihil inſtituit, ad cognoſcendum futura, ſicut lex uetus,quia terrena ſunt, fuerunt tamen in nouo teſtamento etiam aliqui,prophetiæ ſpiritum habentes,qui multa de futuris euentibus prædixerunt.22^{a}.q.95.1.3^{m}.

138 Lex noua nihil determinat circa cerimonialia uel iudicialia,nec præcipit alia moralia,quam lex uetus.12^{a}.qu.108.2.o./.3.2^{m}./.3^{m}./.Quol.4.13.c.

139 Lex noua principaliter eſt gratia ſpiritusſancti, ſecundario autem eſt circa quæ ſunt diſponentia ad gratiam, & ad uſum eius.Ideo principaliter eſt indita, & ſecundario ſcripta 12^{a}.quæſt.106.1.o./.2.3.c./ q.107.1.2^{m}./.3^{m}./. qu.108.1.c./ 2^{m} /. Quol. 4.13 c. — Noua.

140 In lege noua nihil continetur, niſi pertinens ad gratiam ſpiritusſancti, uel diſponens intellectum per fidem & affectum, ad uſum gratiæ. 12^{a}.q.106.1.1^{m}./.Quol.4.13.c.

*Apoſtoli 4.Baptiſmus 224. Character 34.Contritio 12. Cultus 3.Decimæ 6 &c.

141 Lex noua,eſt lex gratiæ,& pietatis.12^{a}.q 106.3.c.fin / 1^{a}.Cor.7.lec.3. fi.

142 Lex noua dicitur lex libertatis, quia non præcipit actus exteriores niſi ſacramentorum, uel habentes neceſſitatem ad gratiam,nec prohibet niſi contraria gratiæ. 12^{a}. q.108.1.2 o./.4.c./.Quol.4 13.c.

*Excommunicatio 32.Feſtum 2.&c. Fides 104.118.

143 Lex noua bene ordinat omnes actus interiores hominis ad ſe,ad proximum,& ad deum.12^{a}.q.108.3.o.

144 Tota lex noua eſt in manſuetudine,reſpectu proximi,& in humilitate,reſpectu dei & ſui.Matth.11.fi./.c.L.

*Gratia 90.91.96.&c.

145 Nullus ſtatus, poteſt eſſe perfectior ſtatu nouæ legis, quia lex noua immediate introducit ad ultimum finem.12^{a}. qo. 106.4.c./.q.108.3.o.

*Iudicium.Iuſtificatio 49.Menſa.Oblatio 7.Occidere 10.Peccatum 377.Pœnitentia 126.

146 Lex noua non debuit dari a principio mundi, triplici ratione, prima, ſcilicet quia lex noua principaliter eſt gratia ſpiritusſancti, quæ abundanter dari non debuit, antequam impedimentum peccati, ab humano genere tolleretur conſumata redemptione per Chriſtum. Secunda poteſt aſſignari, ex perfectione legis nouæ. Non enim aliquid ad perfectum adducitur ſtatim a principio, ſed quodam temporali ſucceſſionis ordine, ſicut aliquis prius fit puer, & poſtmodum uir. Tertia ſumitur ex hoc, quòd Lex noua eſt lex gratiæ. Et ideo primo oportuit quod homo relinqueretur ſibi in ſtatu veteris legis,vt in peccatum cadendo, ſuam infirmitatem cognoſcens, recognoſceret ſe gratia indigere. 12^{a}.quæſtio 91.5.2^{m}./. quæſt.106.3.o.

*Præceptum 24.52.120.

147 Lex noua proponitur in omni loco, non autem in omni tempore, quia tempus variat ſtatum,non autem locus. 12^{a}.quæſtio.106.3.2^{m}.

148 Lex noua durabit vſque ad finem mundi.12^{a}.quæſ.106. 4.o.

*Sacerdos 20.24 &c. Sacramentum 33. 45. 58 &c. 98. &c. 137 144. &c. 152. Status 5. Subdiaconus 3. 4. Teſtamentum. o.

149 Leges humanæ ſunt neceſſariæ, ad pacem hominum, & ad virtutes,propter malos, quia non ſufficit eis paterna monitio.12^{a}.quæſtio.91.3.o /.quæſt.95.1.o /.2.diſt.9.3.c./ 5^{m}./.3.diſt.40.2.o. — Humana.

*Actus 165.168.Adoptio 6 9.12.Aleator 1. Alienum 3.&c.

150 Melius eſt ſecundum philoſophum omnia determinari per leges,quantum poſſibile eſt, quam relinquere arbitrio iudicum, triplici ratione. Primo ſcilicet quia facilius eſt inuenire paucos ſapientes. qui ſufficiant ad rectas leges ponendas, quam multos qui requirerentur, ad recte iudicandum de ſingulis. Secundo quia illi qui leges ponunt, ex multo tempore conſiderant,quid lege ferendum ſit: ſed iudicia de ſingularibus factis, fiunt ex caſibus ſubito exortis. Facilius autem ex multis conſideratis,poteſt homo videre, quid rectum ſit,quam ſolum ex aliquo vno facto. Tertio quia legiſlatores iudicant in vniuerſali,& de futuris. Sed homines iudiciis præſidentes,iudicant de præſentibus, ad quæ afficiuntur amore,uel odio, aut aliqua cupiditate, & ſic eorum deprauatur iudicium.12^{a}.q.95.1.2^{m}. *Beatus 47.

151 Quia ergo iuſtitia animata iudicis, non inuenitur in multis, & quia flexibilis eſt, ideo neceſſarium fuit, in quibuſcunque eſt poſſibile,lege determinare,quid iudicandum ſit, ut paucissima arbitrio hominum committerentur.12^{a}.q.95.1.2^{m}.fi.

*Campſoria 5.

152 Quædam ſingularia,quæ non poſſunt lege cõprehendi,neceſſe eſt cõmittere iudicibus,puta de eo qđ eſt factũ eſſe,vel nõ eſſe,& de aliis hmõi.12^{a}.qu.95.1.3^{m}. *Ciuilis o. Ciuitas 3. Clementia 6.Conſanguinitas 9.10.Conſuetudo 1.5.

153 Lex humana,eſt diſpoſitio particularis,inuenta per rationem humanam,ex principiis communibus legis naturalis. 12^{a}.q.91.3.o./ 4.c./.q 95.2.o./.3. 4. c. Contemptus 1. Damnatus. Diſpenſatio 10 &c. Dominium 10. &c. Ebrietas 14.Eccleſia 10.&c.Eccleſiaſticus 5.

Lex

154 Lex humana eſt menſura menſurata, a lege diuina, & a lege naturali, cuius finis, eſt utilitas hominum. 12^{e}.q.19.4.c /.qu. 95.3.o.

155 Oppoſitum videtur dicere. 12^{e}.q.90.1.o./.3.c./.qu.96.5.c./. Con.3.c^{o}.114.3^{m}./.5^{m}./.c^{o}.115.1^{m}.Reſpond.Dubio 811. Du^{m}.811^{m}.

156 Leges humanæ in cōmuni habent rationem, non autem quo ad aliquas particulares conditiones, ſed ex arbitrio inſtituentium. 12^{e}.q.95.2.4^{m}./.q.102.3^{m}.
*Epiticeia 4 &c.

157 Leges humanæ non poſſunt habere illam infallibilitatem, quam habent concluſiones demonſtratiuæ ſcientiarum. 12^{e}.q. 91.3.3^{m}./.4.c./.q.96.1.3^{m}./.q.105.2.8^{m}./.22^{e}.q.120.1.c.

158 Nulla lex humana, habet uim legis, niſi inquantum a lege naturæ deriuatur. 12^{e}.q 95.2.o./.Con.3.c^{o}.123.

159 Leges ſcribuntur, ad declarationem iuris naturalis, & iuris poſitiui. Ideo continēt utrumque, & inſtituunt ius poſitiuum, dantes ei robur auctoritatis. Non autem iuri naturali, ſed hoc habet ex natura. 22^{e}.q.60.5.c./.1^{m}.
*Error 11.12. Excommunicatio 23.

160 Lex humana quadrupliciter diuiditur, ſecundum quatuor quæ ſunt de ratione eius, ſcilicet quod ſit a lege naturæ, ad bonum commune, a perſona publica, & ſit regula actuum humanorum. 12^{e}.q.95.4.o. * fas, Illegitimus 4.5. Interpretatio 1.2. Iudæi. 36 46. Index 4.

161 Nullus poteſt condere legem, niſi communitas, uel perſona publica *ideſt gerens uices eius 12^{e}.q.90.3.o./.q.92 2.2^{m}./.q. 95.4.c /.q.96.1.4.c./.q 97 3.3^{m}./.q.98.3.3^{m}./.22^{e} q.50.1.3^{m}. /.q.57.2.c./.q.60.6.c./.q.67.1.c.
*Iudicium 25.26.28.&c.

162 Lex humana debet dari in communi. 12^{e}. qu.96.1.o./.q.98.6. 2^{m}./.22^{e} q.147.3.4.c. *Ius 2.&c.10.&c.20.&c.

163 Lex humana datur de aliquo ſecundum illud quod frequentius accidit 12e.q.84.2.3^{m}./.q.96.1.3^{m}./.6.c./.3^{m}./.q.102.6. 5^{m}./.22e.q.88.9 10.c./.q.120.1.c./.q.147.4.c./.q 152.2.3^{m}./. q.154.2.c.fi./.4. d.15.q 3.ar.2.q.1.c./.ar.3.q.3.1^{m}.

164 In legibus, propter conſuetudinem, magis valent fabulariter dicta, quàm cognitio ueritatis. Met.2.le.5.prin^{o}.b.prin^{o}.

165 Immo omnis falſitas legi repugnat, cum lex ordinet hominem ad veram felicitatem. 12e.q.99.3.c. Reſpondeo ſicut Dubio 812°. Du^{m}.812^{m}.

166 Finis legis ciuilis eſt pax ciuium, ſed finis legis canonum eſt pax eccleſiæ, & ſalus animarum./.Quol.12.25 c.

167 Lex humana non attendit intentionem obſeruantis, ſed actū eius. 12^{e}.q.100.9.c./.3.d.40.2.5^{m}./.4.diſt.15.quæſt.3.artic.4. quæſt.1.3^{m}.

168 Lex humana debet eſſe honeſta, iuſta, poſſibilis ſecundum naturam, ſecundum conſuetudinem patriæ, loci, & temporis, neceſſaria, pro communi vtilitate, & clara. 12^{e}. q.95.3.o.
*Iuſtitia 4.&c.51.&c. Iuſtificatio 48. Legislator o. Legitimatio o. Licita 1.3. Ligurgus.

169 Lex eſt iuſta, uel iniuſta tripliciter, ſ. ex fine, ex agente per auctoritatem, & ex forma, ideſt ſecundum æqualitatem proportionis. 12^{e}.q.96.4.c. *Machometus. Matrimonium 40.&c. Miſericordia 32. Moleſtia 4.&c. Neceſſitas 30.31.

170 Lex ponicos mulieres in lupanari, eſt abrogata, quia eſt iniuſta, cum non ſit ex inſtinctu legis naturæ 4.d.33. q.1.ar.3.q.1 2^{m}. *Obligati 5.&c. Omiſſio 1. Periculum 1.9. Politica 2.4 Poſſeſſio 5.10. Poſſeſſor. Præbendatus.

171 Lex humana præcipit aliquos actus cuiuſcumque uirtutis, ut ordinabiles ad bonum commune, non autem omnes. Similiter aliquos actus cuiuſcunque vitij prohibet, non autem omnes. 12^{e}.q.93.3.3^{m}./.q.96.2.3.o./.q.100.2.c.

172 Leges humanæ ordinantur ad aliqua mundana bona, ſecundum quorum cōditionem, dantur præcepta fortitudinis. 22^{e}. q.140.1.c.

173 Lex humana non debet ſeruari, quando eſt in damnum. ſed recurrendum eſt ad principem, ſi periculum non ſit in mora. 12^{e}.q.96.6.o./.q 97.3.1^{m}./.22^{e}.q.60.5.2^{m}./.q.147.4.c./.4. di. 15.q.3.ar.2.q.1.4.c.

174 Lex humana iuſta, obligat in foro conſcientiæ, non autem lex iniuſta, niſi propter ſcandalum vitandum, in his quæ non ſunt contra Deum. 12^{e}.quæſtio.96.4.o./.22^{e}. quæſtion. 12.2.1^{m}./. q.60.5.1^{m}.

175 Omnes ſubditi alicuius poteſtatis, ſubduntur legibus eius vel coacte, vt mali, vel ſponte vt boni. 12^{e}.q.96.5.o.

176 Princeps ſubditur legi ſuæ, quo ad iudicium Dei, & ſponte quo ad vim directiuam, non autem coacte. 12^{e}.q.96.5.3^{m}.

177 Nullus ſubditur legi inferioris contra ſuperiorem. 12^{e}.q. 96. 5.c./.2^{m}.
*Princeps 14.&c. Promulgatio 3.&c. Raptus 5.

178 Lex humana poteſt iuſte mutari dupliciter, ſcilicet ex defectu legiſlatoris, vel ex mutatione rerum, vel hominum. 12^{e}.q 96 5.3^{m}./.6.o./.q.97.1.o./.q.104.3.2^{m}. *Reſtitutio 16. Rex 6. Roma 3. Sacrificium 7. Sacrilegium 8. Seruitus. 9.&c.

179 Lex humana, non debet faciliter mutari, niſi propter magnā neceſſitatem, vel vtilitatem, quia conſuetudo iuuat. 12^{e}.qu. 97.2.o.
*Sineſis. Vendere 12.16. Vſura 8.9.27.44.73.81.84.86.87. 89. 115.116.119.121 815.223.238.237.238.273.299.

180 Eccleſia non eſt aſtricta legibus humanis, puta vt iudicet vxoricidam ſine reatu pœnæ æternæ, vel pœnæ eccleſiaſtico iudicio infligendæ, ex hoc quod eſt ſine reatu pœnæ infligendæ per iudicium ſæculare. Et tamen lex ciuilis non commiſit virū occiſionem vxoris quaſi præcipiens, quia ſic non peccaret, ſicut nec miniſter iudicis peccat, latronem occidens condemnatum ad mortem, ſed permiſit, pœnam non adhibens. 4.diſ. 37.q.2.1.c.fi./.2^{m}. Vxor 22.23.

181 Voluntas de ijs, quæ per rationem imperantur, ad hoc quòd legis rationem habeat, oportet, ut ſit aliqua ratione regulata, & hoc modo intelligitur, quòd voluntas principis habet vigorem legis. 12^{e}.q.90.1.3^{m}.

¶Li per quem, non eſt appropriatum, ſed proprium filii. 1^{a}.q. 39.8.c. Signum.
*Exceſſus 1. Fieri 4. Gratia 26. Ibi. Omnis 4. Proceſſio 54. Propoſitio 18. Solus 5. &c. Chriſtus 7.9.10.21.26.

¶Lia fœcunda, & lippis oculis, ſignificat vitam actiuam, quæ plus parit, & minus uidet. 22^{e}.q.179.1.b./.3.d.35.q.1.ar.3.q. 1.3^{m}. *Iacob 10.11. Figura.

¶Libamina ſignificabant potum euchariſtiæ, ſacrificia vero, cibum euchariſtiæ. Ideo offerentes habebant de ſacrificijs, non autem de libaminibus, ſed tantum ſacerdotes. 4. d.11.q.2.art. 1.q.1.3^{m}. Euchariſtia 185. Figura.

¶Libellus. Vxor 15.&c.

¶Libens Accuſatio 17. Charitas 13. Confeſſio 53.

¶Libenter. Amor 61. Vſura 62. 200.

1 ¶L[illegible] Iob ſecundum Hieronymum, eſt ex verſibus exametris, a tertio capitulo vſque ad quadrageſimumſecundum capitulum. Et eſt plenus figuris, & coloribus rethoricis. Iob 3. lect. 1. med^{o} I. In ſcriptis.

2 Liber ſapientiæ, non erat olim inter canonicas ſcripturas, ſed fuit cuiuſdam Philonis, Dionyſius. 4.lec.9.

3 Liber Iſaiæ fuit grandis, non ad neceſſitatem ſcripturæ, ſed ad ad ſignificandam magnitudinem tribulationis. Iſa. 8. principio.2.F

4 Liber de infantia ſaluatoris, eſt apocriphus. 3^{a}. qu.35.6.3^{m}./. q 36.4.3^{m}./.q.43.3.1^{m}./.Io.lect.14.med^{o}.c.L./.c^{o}.2.lect.3.fi./. c^{o}.15.fi.
*Conſideratio 2. Deſcriptio. Dionyſius 3.4. Doctor 3. &c. Eccleſiaſticus 1.2. Ethica. Euſtratius 1. Exemplum 3.

5 Liber de mirabilibus ſacræ ſcripturæ, non eſt Auguſtini, nec eſt autenticus. 3^{a}.q.45.3.2^{m}. *Inueſtiri. Iudæi 4.

6 Oppoſitum videtur dicere. Quo.9.6.1^{m}.Reſp.Du^{o}. 813. Du^{m}.813^{m}.
*I.ex 18. Locus 4. Magiſter.o. Plato 4.

7 Liber de eccleſiaſticis dogmatibus, non eſt Auguſtini, ſed Genadij. Quol.12.11.c. *Prophetia 31.45.

8 Oppoſitum videtur dicere. 2.d.4.1.3^{m}./.4.d.12.q.3.ar.1.q.2. b./.d.14.q.1.ar.1.q.6.5^{m}./.Opuſ.19.c^{o}.8. Reſpondeo Dubio 814°. Du^{m}.814^{m}.

9 Liber de ſpiritu & animæ, non eſt Auguſtini, nec autenticus, 1^{a}.q.77.8.1^{m} /.q.79 8.1^{m}./.10.1^{m}./.q.82.5.2^{m}./.1.d.1. q.1.2. 1.3^{m}./.4.d.44.q.3.ar.3.q.1.1^{m}./.Veri.q.15.1.1^{m}./.q.25.3. 2^{m}. /.q 26.5 7^{m}./.Spiritu.3.6^{m}./.11.2^{m}./.Anima.9.1^{m}./ 12.1^{m}./. 19.3^{m}./.Io.10.lc.2.fi.c.E. *Religio 80. Repræſentatio 1.2. Scriptura 20.&c. Thalmuth.

10 Liber de differentia ſpiritus & animæ, non eſt Auguſtini, nec eſt autenticus. Spiritu.3.9^{m}. *Theo^{a}.29. Theophraſtus.

11 Liber de intelligentijs, non eſt authenticus. Quol.6.19.1^{m}.
*Tractare 2.

12 Liber de vnitate & uno, non eſt Boetii, nec eſt autenticus. Spiritu.1.21^{m}./.Quol.9.6.2^{m}.

13 Liber de cauſis, continet errorem, ſcilicet quòd creaturæ inferiores, ſunt creatæ, mediantibus creaturis ſuperioribus. Ideo in hac materia non eſt authenticus. 2.d.18.q.2.2.1^{m}./.Pot^{a}.q. 3.4.10^{m}./.11^{m}.

14 In libris Beati Gregorii quilibet poteſt inuenire omnes fere motus cordis ſui. 1.Cor.14.lect.5. me^{o}.I.

15 Liber Dei, eſt Chriſtus, vel eſt prædeſtinatio, in qua per ordinem ſcripti ſunt omnes ſaluandi, ſed in principio eſt Chriſtus Pſal.39.me^{o}.d.D./.He.10.lect.1.me^{o}.G.

16 Liber vitæ, dicitur tripliciter. ſ. conſcriptio ſaluandorum, ſcriptura eorum per quæ ſaluantur, ideſt vtrumque teſtamentū, & ſcriptura agendorum ſeu iam factorum, ſcilicet liber aperiendi in die iudicii ideſt vis diuina, qua cuilibet nota fient facta ſua. 1^{a}.q.24.1.1^{m}./.Veri.q.7.1.c. Vitæ.

17 Liber vitæ, eſt quid increatum. ſ. repræſentatio ſaluandorum,

dirigens

Li

dirigens deum, in dando vitam gloriæ electis. Veri. q.7.1.o.

18 Liber uitæ eſt notitia dei, de uita beata cuiuslibet in particulari. 1ª.q.24.o./.q.39./.8.ſi./.1.d.30.q.1.2.5m./.3. d.31.qu.1.2.o./ Ver.q.7.o./ Phil.4 le.1.prin°.D./.Hebr.12.le.4 ſi.A. *Character 40.

19 Liber uitæ in diuinis, dicitur eſſentialiter, non autem perſonaliter. Et appropriatur filio, ratione notitiæ, ſed ſpiritui ſancto, ratione vitæ. 1ª.q.39.8.ſi./.3.d.31.quæſt.1.ar.2.qu.1.8./. Veri.q.7.2.3.o.

20 Pater dicitur caput libri, quia eſt principium filii.3.d.51..qu.1.ar.2.q.1.4m /.Pſal.39.me°.d.D.

21 Liber uitæ, non eſt prædeſtinatio, ſed eſt notitia eius. 1ª.qu.24.1.4m./.3.d.31.q.1.ar.2.q.2.o./.q.3.1m./.Veri.q.7.3.o./.Pſ. me°.d.D./.Phi.4.le.1.prin°.D.

22 Liber uitę, & electio, ſunt tantum de uita gloriæ creaturarum, non autem proprie de uita naturæ, nec de uita gratiæ, nec de uita Dei. 1ª.q 24.2.o./ 3.d.31.q.1.ar.2.quæſt.2.o./ Veri.quæſ. 7.5.6.7.o.

23 Præſcientia eſt omnium, prædeſtinatio eſt gratiæ & gloriæ ſimul, ſed liber uitæ, tenet medium, quia ſimpliciter eſt tantũ gloriæ, & ſecundum quid eſt tantum gratiæ 1.d. 40. qu.1.2. 5m /.q.3.3m./ 3.d.31.q.1.ar.2.q 2.o./ q.3.1m.

24 Chriſtus ſecundum naturam humanam dicitur liber uitæ, qui eſt uniuerſale exemplar uitæ, nõ autem eſt ſimilitudo repræſentans particulariter uitam cuiuslibet.3.d.31.q.1.ar. 2. qu.1. 2m./.Ver.q.7.1.c. *Certitudo e4.

25 Vtrumque teſtamentum, poſſet dici liber uitæ, ſed imperfecte, quia non facit notitiam de uita cuiuslibet in particulari, ſed in uniuerſali.3.d.31.q.1.ar.2.q.1.1m.

26 Scripti ſimpliciter in libro uitæ, ſ. prædeſtinati, nunquam delẽtur de libro uitæ. Sed ſcripti ſecundum gratiam, delentur de libro uitæ, 1ª.q.24.o / 1.d.40.q.1.2 5m./.q.3.3m./. 3. d.31.q.1.1.ar.2.q.3.o / Phil.4.le.1.prin° D /.He.12.e.4.ſi.A.

27 Sic poteſt aliquis deleri de libro uitæ, ſic poteſt in eo ſcribi de nouo, ſcilicet uel ſecundum opinionem, uel ſecundum gratiam, non autem ſimpliciter. 1ª.q.24.3 3m.

28 Nullus liber, dr liber mortis, ſicut di liber uitæ, quia electi ſolent aſcribi, non autem repudiati. 1ª.q.24.1.3m./.3. d.31.q.1.ar.2.q.2.c./. Veri.q.7 8.o. *Deſcriptio. Lex 18. Prophetia 31. Repræſentatio 1.2. Scriptura 20.&c.

29 Libri aperiendi in die iudicii, ſunt conſcientiæ ſingulorum. Vel ſancti utriuſque teſtamenti. Vel ſententia iudicis. Vel uis diuina oſtendens omnia, qua cuilibet nota fient facta ſua. 1ª. q.24.1.1m./.4.d.43 ar.5.q.1.o / Opuſ.3.c°.253.

¶Libera. Confirmatio 21. Electio 12.13.14. Hæreditas e. Matrimonium 42.110. Metaphyſica 16 Po°.22. Viura 90.

Quid. 1 ¶LIBERALITAS eſt uirtus diſpenſandi bene diuitias, in uſus bono ſibi, ſuiſque, & aliis. 22æ.q.117.1.o. Amor 263.

2 Ad liberalem non pertinet, eſſe promptum ad recipiendum, & manus ad petendum, ſed ſollicite procurat fructus ſuarum poſſeſſionum, ad liberaliter dandum. 22æ.q.117.4.3m. *Andragatia. Ars 11.12.13 24 43.&c. Auaritia 21.&c. Bonitas 2 e1.

3 Propria materia mediata liberalitatis, eſt pecunia, i. res poſſeſſa, ſed materia imediata, eſt paſſio circa pecuniã. 12æ.q.60.5.c /. 22æ.q.31.1.2m./.q.32.1.4m /.q.58.9.2m./. qu.117.2.3.o /.6. c./.q.118.3 c./ 2m./.q 117.1.c./ Ma. q.13.1.c.ſi./. Eth.4.lec.1. prin°.h. *Campſoria 9 Datio 2.23. Delectatio 35. Deus 448. Dominium 16. Donum 38. Eleemoſyna 6.7. Illiberalitas.

4 Liberalitas moderatur amorem pecuniarum, & timorem de amiſſione earum. 22æ.q.123.4.2m. *Iuſtitia 46.

5 Proprius actus liberalitatis duplex. ſ. bene uti pecunia in ſe & in alios, ſecundarius autem eſt præparare & conſeruare eas ad bonum vſum. 22æ. quæſtio.117.3.4 o./. Quol.5.23. 1m./. Eth.4.le.1.ſi.f. &c. *Meritum 100. Mutuum 3.4. Prodigalitas 6. Transferre.

6 Proprius & principalior actus liberalitatis, eſt dare, quàm accipere, uel acquirere, uel cõſeruare, uel uti pro ſe. 22æ. q.117. 4.o./.q.119.1.1m./.3m./.Eth.4.le.1.ſi.f *Virtus 225. Vectio 30

7 Liberalis triſtatur, quòd aliquid detur non conuenienter, ſed magis quando ipſe dat non conuenienter, quia plus opponitur actui eius proprio. 22æ. q.117.4.2m.

8 Dare aliquid cum concupiſcentia retinendi, derogat liberalitati, non autem amicitiæ, uel charitati, ſed magis oſtenditur perfectio eius. 22æ.q 31 1 2m.

9 Quod autem liberalitatem tollit, aut uiolentiam exterioris agentis, aut neceſſitatem interioris, aut debitum importat æquitatis. Opuſ.73.

10 Liberalitas eſt ſubiectiue in uoluntate. 1ª.q 21.1.1.1m /.3.d. 33.q.2.ar.4 q.3.c./.Cõ.1.cª.93./. Vir.q.1.5.c.ſi. Subiectioe.

11 Immo eſt ſubiectiue in concupiſcibili. 12æ.q.60.5.c./.22æ.qu. 134.4.1m. Reſp. Du°.815.

Dum.815.

12 Dantes omnia pro Chriſto, non ſunt prodigi, ſed liberales. 22æ q.119 e 3m. *Vſura 35.39.56.61.62.63.104.134.136.

13 Nulla datio eſt pure liberalis, niſi datio dei. 1ª.d.18.3.c./. Veri.q.23 4.c.ſi. *Vſus 9.

14 Solus deus, eſt maxime liberalis. 1ª.q.44.4.1m./.1.diſ.18.3.c./. d.45.1.c./.Con.1.c°.93.

15 Chriſtus omnes diuitias contemnendo, oſtendit in ſe ſummum gradum liberalitatis & magnificentiæ. 3ª.quæſ.7. 2.3m. Magnificentia 6.

16 Omnis uirtus theologica, & cardinalis, eſt ſimpliciter, ideſt ſecundum propriam materiam nobilior liberalitate, quę tamen habet quandam excellentiam, inquantum eſt utilis ad multa. 22æ.q 117.6.o. *Ars 24.45. Iuſtitia 22 46. Magnificentia 9. Miſericordia 9. 10. Cõparatio.

17 Iuſtitia ſe extendit ad omnes, non autem liberalitas. 22æ.qu. 58.12.1m./.q.123.12 5m. *Oratio 55. Temperantia 26.

18 Iuſtitia eſt ſimpliciter maior liberalitate, quia eſt communior & fundamentum eius eſt, & poteſt eſſe ſine ea, non autem econuerſo. Sed ſecundum quid, eſt econuerſo, ſ. ut eſt ornamentum iuſtitiæ. 12æ.q.66 4.1m./.22æ.q.123.12.5m. *Virginitas.

19 Liberalitas & magnificentia locum non habent, ſubtracta iuſtitia. Ideo ſunt partes potentiales eius. Vir.q.1.12.26m./.qu. 5.1.22m.

20 Liberalitas conuenit cum iuſtitia, quia utraque eſt principaliter ad alterum, & circa exteriora. Sed prima attendit exteriora vt propria, ſecunda vero, vt ſunt alterius, & ratione debiti. Ideo liberalitas non eſt ſpecies iuſtitiæ. ſed eſt pars ſibi annexa. 22æ.q.58.12.1m./.q. 117.2.3m /.3 2m /. 5.o./. quæſt. 118. 3.2m./.q.134 4.1m./.q.157.1 c /.3 d. 27.q.2.ar.4.q.2.c./.d.34. q.1. 1.c./.4.d.15.q.e ar 2.q.3. 4m./.Ma.q.13.1.1.ſi

21 Liberalitas eſt ad ſe in ſumptibus, non autem in dationibus. Sed Iuſtitia nullo modo eſt ad ſe. 22æ. q.106.3.1m./. q1. 17. 3.3m./ 4.d 15.q.2.ar 6.q.1.1m. *Virtus 225. Magnificentia 9. Miſericordia 9 &c Mutuum 3.&c.

A quibus. 1 ¶LIBERAT Deus e quadruplici aqua, ſcilicet uoluptatis, cupiditatis, uanitatis, & poteſtatis. Iſa.43.me°.E. *Accuſatio 26. Aduentus 6.8.9 Aqua 5. Ariſtoteles 6.9. Auxilium 3.7 Beatus 49. Curatio. Damnatio 4. Decimę 13. Delere. Dæmon 117. Deſcendere 2. &c. Emundatio. Euſtratius 1. Exorciſmus 11.13. Feſtum 4.4. Fides 107. Ignis 21. Incarnatio 2.8.&c. Iuramentum 27.&c.

e Deus liberat electos de malis pœnæ quadrupliciter, ſcilicet præſeruando, conſolando, dando bona, & conuertendo in bonum. Opuſc.7.c°.8. Iuſtificatio 39. Mors 6.11.12. 22. Oratio 41.&c 63. Paſcha 3. Paſſio 85.&c..16.&c. Pater 21. Præſeruatus. Purgatorium 10. Quieſt 3. Redemptio 0. Reſurrectio 50. Saluatio. Satisfactio 15. Serpens 1. Seruitus 10.16. Superbia 35.36. Tenebræ 2. Teſtis 1. Tirannus 11. Veritas 34. Vita 29 Vſura 233.239.299.

3 Liberat Deus ſanctos ſuos a quadruplici igne, primo carnalis tentationis, ſecundo temporalis tribulationis, tertio æternæ damnationis, quarto diuinæ indignationis, primo igne uruntur laſciuientes, ſecundo impatientes, tertio impœnitentes, quarto ſuperbientes. Eſa.43.me°.E.

¶Libere. Actus 11. Deus 318. Electio 2.5.

1 ¶Libertas cuiuslibet rei, eſt dominium & poteſtas ſui actus ed oppoſita. 1ª.qu.83 3 4 o./ 2.d.23.q.1.1.c./.d.24 quæſtio.1.1. 1m./.d.25.1 c./.2m./.3m /.Con.2.ca°.47./ Veri. qu.22.6. o./. Ma.q.16.5.o. Actio 44. *Animal 57.&c. Quid.

2 De ratione uel neceſſitate libertatis non eſt, eſſe primam cauſam ſui, id quod liberum eſt. 1ª.q 83.1.3m./. Veri.q.24.1.3m. Ma.q.3.2 4m.

3 Poſſe uelle malum, non eſt libertas, nec eſt pars libertatis. 1ª. q.72.8.3m./.2eſ.q.88.4.1m /.1.d.42.quæſt. 2 1.3m./.2. diſ.7. q.1.1.3m./.d.25.1.2m./.d.44.q.1.1. 1m./.3.diſt.12. q.2 1 em./. 3m./.d.18.2.5m./.Veri.q. 22.6.c.ſi./.q.24.3.2m./.7.4m./. Ma. quæſt.16.5.c. *Applicatio 2 Charitas 128. Cauſa 70. Cogitatio 2. Damnatio 2.23.&c. Datio 2. Deus 318.

4 Tota radix libertatis, ut ſubiectum, eſt uoluntas, ratio autem, ut cauſa. 12æ.q.6.2 2m./.quæſt.17.1.2m./.2.d.24. q.1.3.5m./. Veri.q.24.2.o./ 6.4m. *Dominatio 1. Dominium 4.&c Eleemoſyna 4. Electio 12.15. 14. Aequalitas 15. Filiatio 9 Habere e.

5 Summum libertatis, conuenientiſſime eſt in uoluntate 2. d. 25.2 4m.L.prin°. *Hæreditas 2.

6 Libertas uoluntatis eſt quo ad tria, ſ. quo ad exercitium actus, determinationem actus, & ordinem finis. Prima eſt reſpectu cuiuſcunq; obiecti, & in quocunque ſtatu naturæ. Secunda nõ eſt reſpectu finis, ſed aliorum, & in quolibet ſtatu. Tertia eſt tantum in ſtatu uiæ Veri.q.22.6.c./.Ma.q. 6.c. *Ieiunium 9. Imperare 7. Infidelis 5. Iudæi 26. Iudea 7 Lex 39. 141.142.

Matrimonii 42.84.87.110.112. Metaphyſic 16. Ordo 97. 100.101. Peccatum 200. Poſſibile 7.8. Potentia 20. Principatus 1. Proph^{a}.93. Propo^{o}.8. Sanctitas 2.6. Seruitus 9.11.13. Somnus 1. Status 1. Tempus 44. Thomas 5. Tyrannus 6.10. 11. Tributum 2.5 6. Virginitas 37. Votum 9.10.

7 Libertas quadruplex. ſ. libertas a coactione, miſeria, peccato, & iuſtitia. Prima conuenit per ſe libero arbitrio, non autē aliæ. 2.d.25.5.0 /. Veri.q.24.1.11^{m}./.10.7^{m}./ Ma.qu.6.a.3^{m}./. lo.8. lē 4.prin^{o}.b fi./. Ro.6.lect.4.me^{o}.D./.1°.8.le.4.me^{o}.H. Coactio 4. Vſura 90.

8 Libertas opponitur neceſſitati coactionis, non autem neceſſitati finis. 1^{a}.q.82.1.c./.1^{m} /.22ſ.q.44.1.2^{m} /.3^{a}.q.14.2.c./.4. d.29.q.4 ar.1.n.3.1^{m}./. Con 3.c^{o}.138 prin^{o}./. Veri.q.22.5.0./ q.23.4.c./.17^{m}./.q.24 1.20^{m}./ Po^{a}.q. 10.2.5^{m}./. Ma.qu.2.3. 4^{m}./ Quol.4 23.4^{m}./. Opuſ.3.c^{o}.177./. Ro.8 le.4.me^{o}.H.

9 Immo libertas etiam opponitur neceſſitati finis, cum libertas cuiuslibet rei, ſit dominium & poteſtas ſui actus ad oppoſita. 1^{a}.q.83.3.4.0. Reſpond. Dubio 816.

Du^{m}.816^{m}.

10 Libertas a coactione, nobilius eſt in deo quam in angelo, & nobilius in uno quàm in alio angelo, & nobilius in angelo quā in homine. 2.d.25.4 c./ 2^{m} /.3^{m}.

11 Libertas triplex, ſcilicet arbitrii, & conſilii, & complaciti, ſecū dum Bernardum. 2.d.25.5.6^{m}./. Veri.q.24.1.11^{m}.

12 Libertas prima, eſt debilitata per peccatum, non autem omnino amiſſa. 1^{a}.q 83 2.3^{m} /.2 d.24.q.1.1.4^{m}./. Ve.q.24.1.11^{m}. /.3 5^{m}.10.11^{m}./. Ma.q.6.23^{m}./. Opuſ.3.c^{o}.177.

In cōmuni. 1 ¶LIBERVM animum nihil ſic facit, ſicut non occupari circa diuitias. Math.19.me^{o}.H. *Ingenuus.

Arbitrium. 2 Liberū arbitriū non eſt habitus proprie, ſed eſt potentia. 1^{a}.q. 83.2.0./.2.d 24 q.1.1.0./ d.39.q.2.2 3^{m}./. Veri.q 24.4.0.

3 Liberum arbitrium eſt tantum una potentia formaliter, ſed duæ uirtualiter. 2.d.22.q.1.2.0./. Veri.q.14.5.0.

4 Liberum arbitrium eſt idem realiter, quod uoluntas, ſecundū quod in ea eſt uirtus intellectus, Vnde liberum arbitrium eſſe dicitur facultas uoluntatis & rationis. 1^{a}.q.83.3 4 0./. 12^{a}. q.1.1.c /.22^{a}.q.24.1.3^{m} /.q.52.1.3^{m} /.q.95.5.c./.2.d.24.q.1. 3.0./.3.d.17.ar 1.q.3.5^{m}./. Veri.q.14 4.6.0. *Confeſſio 15.

5 Error quadruplex circa liberum arbitrium. 2.d.28.1.c./. Phi^{l}. 2.lect 3.fi

6 Liberum arbitrium dicitur tota anima, non quidem eſſentialiter, ſed per imperium. 2.d 24 q.1 2.1^{m}.

Obiectum. 7 Liberum arbitrium, eſt tantum eorum, quæ ſunt ad finem. 1^{a}. q.19.1.c./.q.82.1.2.c./.q.83.8.5^{m}./.2.d.7.q.1.1.1^{m}./ d.24 q.1. 3.0./. Con.1.c^{o}.88./. Veri.q.22.6.0./.12.c./ q.24.1.20^{m}./. Ma. q.3.3 c./ Opuſ.3.c^{o}.177.

8 Liberum arbitrium ut de actibus, eſt tantum de contingentibus, ſed ut de obiectis, eſt etiam de præteritis & neceſſariis. 22ſ.q.24 1 3^{m} /.4 d.17.q.2.ar.2 q.4.1^{m}.

9 Aliquid nō eſſe in poteſtate liberi arbitrii, cōtingit dupliciter, ſ. ſi excedat facultatē potentiæ exequētis, ut uolare, uel facultatem rationis imperantis, ut repentina. Veri.q.24.11.c.

10 Oppoſitum uidetur dicere a ſimili. Veri. q.29.3.6^{m}. Reſp. ſicut Dubio 680°. *Conſilium 9 Contritio 16.

Du^{m}.817^{m}.

11 Liberum arbitriū eſt per ſe ordinatū in bonū, nec tendit in malū, niſi ſub rōne boni. 1^{a}.q.63.1.4^{m}./.3^{a} q.34.3.1^{m}./.2. d.7.q. q.1 1.1^{m}./.d.25.1.2^{m}./.5.2^{m}./.d.39.q.2.1 0 /. Veri. q.24.10. 10^{m}./.11^{m}./.12^{m} / Me.q.16.5.c. *Gratia 153.

12 Oppoſitum uidetur dicere a ſimili. 12^{a}.q.19.7.2^{m}./.3^{m}./.2.d. 38.5.c./.d.40.2.0 Reſp. ſicut Du^{o}.12 u^{o}

Du^{m}.818^{m}.

13 Nullius creaturæ liberū arbitrium, poteſt naturaliter eſſe cōfirmatū in bonū, ſed tantum ex gratia. 1^{a}.q 63.1.c /.1. d.39.q.2. 2 c. /.3^{m}./.2.d.23.q.1 1.0./. Ver.q.14.1 16^{m}./.7.8 0./. Anima 14.3^{m} / Iob.4.le.3.fi.b. Impeccabilis 1. *Ignorantia 3.4.9.

14 Immo gratia nō immobilitat liberū arbitriū in bonū. 1^{a}.q.62 3 2^{m}./.12^{a}.q 106.2.2^{m}./.2.d.4.3.5^{m}./.d 20.q.2.3.5^{m}./. Con. 3.c^{o}.155./. Li^{o}.4.c^{o}.70. Reſp. Du^{o}.819. Impeccabilis 2. *Intellectus 191.&c. 301.&c. Membrum 12.

Du^{m}.819^{m}.

15 Liberum arbitrium uiatoris, poteſt gratiam confirmare in bonum aliquo modo, non autem ſimpliciter. 3^{a}.q.52.6.5^{m} /.qu. 79.6.1^{m}./.2^{m} /. Con 4.c^{o}.70.2^{m}./. Veri.q.24.9.0./.11.9^{m}.

16 Liberū arbitriū in dānatis, eſt obſtinatū in malum, quod non poteſt eſſe in via perfecte. 22ſ.q.14 3.3^{m}./.3^{a}.q.52.6.3^{m}./.q. 86.1.c./.2.d 7.q.1.2 0./.4.d.20.ar.1.q.2.c./. Con.4 cap^{o}.70./. Veri.q.24 10.11.0. Dāna^{o}.25. &c. Opuſ.3.ca^{o}.177.178.179.

Subiectum. 17 Liberū arbitrium eſt in ſol, & ſolo, habente intellectum. 1^{a}.q.59 5.c./ 2.d.25.2.0./. Veri.q 23.1.0./.qu.24 2.3.0 /. Ma.q.16.5.c. *Adam 56. Angelus 430.460.&c. Animal 57.58.59. Cogitatio 2 Dæmon V.45.

18 Liberū arbitriū eſt in deo. 1^{a}.q.19.10.0./.2.d.35.1.0./. Con.1. c^{o}.88./. Veri.q.24.3.0./. Ma.q.16.5.c. libertas 10.inf.

19 Liberū arbitriū eſt in beatis, & eſt in damnatis. 3^{a}.q.18.4.3^{m}. /.2 d.25.1.4^{m} /. Opuſ.3.c^{o}.177.

20 Homo habet liberū arbitrium. 1^{a}. q.83.1.0./.12^{a}.q.1.2.c./.2. q.13.6.0./.d.25.q.1.3.c./. Veri.q.24.2.0.2. c./. Ma. quæſtio. 6. 0./. Ro.9.lect.3.

21 Homo per peccatum amiſit liberū arbitriū, quo ad libertatem a culpa, & miſeria, non autē quo ad naturā. 1^{a}.q.83.2 3^{m}./.2.d. 24.q.1.14^{m} /. Veri q.24.4.5^{m}./.10.1^{m}./. Ma.q.6.23^{m}./. Opuſ. 3.c^{o}.177. *Intellectualis 6.7.

22 Liberum arbitrium non eſt in brutis. 1^{a}.qu.59.3.c./.2.d. 25.1. 9^{m}./.7^{m}./ Veri.q.24.1.c./.2.0./ Ma.q.16.5.c.

23 Liberum arbitrium non ſuſcipit magis & minus ſecundum eſſentiam, ſed ſecundum diſpoſitionē ſubiecti. Tamen eſt maius ſecundū nobilitatem rei, cuius eſt 1^{a}.q.59.3 3^{m}./. 2.d.7. 1./.d.24.q.1.1 5^{m}./.d.25.4.0./. Ver.q.24 8.5^{m}./.10.9^{m}./. Ma. q.2.11.11^{m}. *Ioannes 4 Votum 9.10. Chriſtus 161.162.

24 Liberum arbitrium conuenit inſtrumento communiter dicto, i. mouenti moto, non autē inſtrumēto proprie dicto, i. cui motor conſert aliquod principium motus. Veri.q.24.1.5^{m}.

25 Actus liberi arbitrii non ſunt tpales, niſi per accidens, ſ. inquantum habēt ordinē ad potētias corporales. 2.d.15.q.1.3.1^{m}.

Actus. 26 Vſus liberi arbitrii, non impeditur per ſe, ſed impeditur per accidens. ſ. inquātum requirit uſum rationis, quæ requirit uſum imaginatiuæ, quæ impeditur per læſionē ſui organi. 2.d.25. 2.4^{m} /. Veri.q.24.12.0. *Actus 124. Adam 56.60. Charitas 41. Cœlū.70.111. Conceptio 27. Electio 1.&c. Fides 60. Gratia 3.55.94.154.168.179.182.186. Hæreſis 1.4.10.18.33.60. 111.134 139.&c. 145.&c.156. Iuſtificatio 21.&c. Maria 9.27. Matrimonium 3 5.& Meritum 9.41.&c.

Quando. 27 Oīs actus humanus, eſt a libero arbitrio elicitiue, uel imperatiue 12^{a}.q.1.1.c./.2.diſt.14.q.2.2.2^{m}./.d.28.2.7^{m}./. Peccatū 85 &.121.146.267.368 Pœnitentia 44 47. Prophetia 41. Prouidentia 2.57. Puer 3.5.12 &c Virtus 26.&c.

28 Eligere eſt proprius actus elicitus liberi arbitrii. 1^{a}. qu.83.3.4. 0./ 3^{a}.q.18 4.b./.c /.2.d.24.q.1.3.c./.2^{m}./.d.25.3.c./.1^{m}./.4.d. 9.ar.4.q.1 3^{m}./. Ver.q 24 5.8.12 c./. Opuſ.3.c^{o}.177. *Vita 37. Voluntas 45. Vſura 196.

29 Poſſe facere bonum, eſt eſſentiale libero arbitrio, quaſi pertinens ad eſſe ſecundum, non autem ad eſſe primum. Et eſt naturale, non quidem de conſtitutione naturæ, ſed ad quod natura eius ordinatur. Veri.q.24.10.12^{m}./.13^{m}.

30 Liberum arbitrium in nobis, mouetur intrinſece, uel mutatione cognitionis, uel paſſionis, uel habitus, & extrinſece a deo. Ma.q.16.5.c.

¶Liber. Complacentia 0. Libido.

Peccatum. ¶Libido uoluntatis, grauat peccatum, ſenſibilis autem leniat. 22ſ.qu.154.3.1^{m}./.q.156.3.1./.3^{m}. *Actio 43. Adulterium 6. Amentia Amplexus. Amor 192. Auaritia 16. Caſtra. Coitus. 6. Decor. Equus 2 Iacob 9. Ignis 21. Incontinentia 8.&c. Oſculū Peccatum 161.240.340.

¶Libra. Pondus. Vſura 121.187.192.214.239.

¶Licentia. Adoptio 6.9. Bellum 8. Confeſſio 65.&c 91. Contumax. Diaconus 2 Diuortium 3. Eleemoſyna 29 &c. Epiſcopus 26.27. Fornicatio 7.14 Indulgentia 14. Miſericordia 25. Miſſa 14. Ordo 50.53.92. Permutatio Religio 51 54.57 75.&c. 106. Simonia 19. Stephanus 1 Vxor 19.

Quid. 1 LICITA ſunt, quæ non prohibentur 4 d.25.q.2 ar.4.q.2.c./. 1ſ. Cor.6.le.2.fi.1. *Accuſatio 11. Acquirere. Adiutare 4. &c. Adorare 20. Aduocatus. 7.8. Alchimia. 9. Alienum. 4. &c. Amor 89. Ancilla. Annexum 1. A neceſſariū. Appellare 1. &c. A. 41.46 50 Balneū. Baptiſmus 4. Bellum 7.8. Beneficium 20 23. Bibere. B. 116 Cāpioria 8.12. Canis. Charitas 63 Cathedra 2 Commēda 10. Concubinatus 1. 2. Confeſſio 74.84 &c. Communctio 4. Conſcientia 14. Debitum 22. Delectatio 112. Dæmon 75.78. Deus 370 Diaconus 3.6. Diuinatio 3.&c. Diuortium 3. Eccleſia 10. &c. Eleemoſyna 16. &c. Epiſcopus 26. &c. Euchariſtia 151. &c. 189. Exactio 1.4. Excluſio 2. Excommunicatio 3.19.

2 Non licere aliquid alicui, contingit dupliciter. ſ. ratione prohibitionis. & ratione defectus. 22ſ.q.187.1. *Fallere 1. Ferrum 2. Feſtum 11.12 Fornicatio 6. &c. Fractio 2. Fucatio. Hæreſis 62.112. Ignorantia 33. Impugnare 1. Infidelis 13.12. Inſidiæ. Interpretatio 1 Hiſtrionatus Iuramentū 5.&c.27 &c. Iuſtitia 0. Lex 39.40. Magi 11.12. Matrimonium 78.103 128.142 Matutinæ 0. Medicina 4. Memorum 12. Meretrix 2 &c. Miſſa 7.&c.13 &c. Moriens. Neceſſitas 30.33. Negotiatio 1.2. Nuptiæ 67. Obedientia 41. Occidere 7.&c. Operatio 22. Ordo 86 &c. Ordatus 2.4.&c.

3 Aliqua dicuntur licita ſecundum legem, quia non puniuntur. 22.q.69.2 1^{m}./.4.d.37.q 2.1.c.fi./.2^{m}./. Quol.2.10.1^{m}. *Ora. Perfectio 62.88.91. Permutatio. Philoſophia. Poſſe 0. Poſſeſſio 4. Præceptū 65.66 139. Præda. Prædicare 1.3.5.9.8 12. Prælatio 3.4.5. Princeps 24. Proclamare. Proſperitas 2. Religio 45. 46.48. 49.51. &c. Reliquiæ. Sabbatum 9.10. Sacerdos 19. Sepultura 4. Simonia 19. &c. Spectacula 1. Spes 20. Statutum 0. Theloneus. Theſaurus. Tyrannus 9.10. 11. Tor-

Li

mentum. Venatio. Vendere 5.10. &c. Verberare. Vindicatio 4. Violatio. Virginitas 25. &c. Votum 9.63. Vſura 62. 356. &c. 230. &c. Vit 27. 18. Vxor 1. &c. 8. &c. 18. 19.

4 Homo etiam a licitis abſtinet, ut liberius diuinis obſequiis vacet. 2a2æ q.153.4.3^{m}./.q.184.3.3^{m}.fi.

¶ Ligare. Abſoluere 3.8.13.31.32.33. Applicatio o. Cete 4. Clauis 1. &c. Cōpoſitio 9. Cōcupiſcentia 24. &c. Conſcientia 31. 35. Delectatio 54. Dæmō. 73.117.120. Habitus 66 Incarcerare. Intellectus 180. Lex 1. 50. Maria 13.63. Obligari o. Paſſio 30.52.53.76.77. Poſſe 3. 7. Potentia 10. 12. 20. Præceptum 29.144. &c. Sanctificatio 13. Somnus 2. Scola o. Vexatio. Volum L.

¶ Ligneum. Altare 2.4. &c.

Quid. 1 ¶ LIGNVM uitæ, & arbor ſcientię boni & mali, ſunt materialia, ſed ſignificant res ſpirituales. 1a. quæſtio. 102. 1. 4^{m}./.2. diſ. 17.q.3.2 6^{m}.

2 Lignum uitæ cauſabat immortalitatem in Adam, per ſolam fortificationem virtutis, alij vero cibi, reſtaurando deperditum. 1a.q.97.4.o./.2.d.19.4.c./.4^{m}./.5^{m}.d.29.4.5^{m}./.3. d.16. q.1.3.5^{m}./.Ma.q.5.5.8^{m}. Adam 52 54.

3 Cauſa principalis immortalitatis Adæ, erat uirtus ſupernaturalis ei data, non autem lignum uitæ. Sed tamen erat coadiuuans ad continuationem uitæ. 1a. quæſt. 97.4.c.fi./.5. d. 19.4. 5^{m}./.L.fi./.d.29.5.9^{m}./.Ma.q.5. 5. 9^{m}. Adam 51. Conſecratio 21. Crux 4.

4 Si poſt peccatum, homo comediſſet de ligno uitæ, non potuiſſet euadere mortem, ſed potuiſſet eam differre. 22a.q.26. 4 2.6^{m}./.2.d.29.5.4^{m}. Adam 53. ut elias 5.

Homicidium 3. Ligneum. Prohibitio 6. Sera. Teda. Vſura 198.199.

Legislator. ¶ Ligurgus dat leges Lacedæmoniis, & multum laudatur. Op. 20. Li^{o}.4.c^{o}.18. Poſſeſſio 6.

¶ Liguria. Lombardia.

Figura. ¶ Lilium ſignificat ſanctos tripliciter, ſcilicet propter ſtipitis altitudinem, odoris ſuauitatem, & humoris uirorem, & Chriſtum quadrupliciter, ſcilicet quia ueſtit colligitque eos, requieſcit in eis, & inter eos ipſe Chriſtus eſt lilium. Iſa. 35. fi.

Quid. 1 ¶ LIMBVS patrum, eſt ſupra lymbum puerorum, & uterque eſt ſupra purgatorium & infernum, licet ſint contigui, & differant in pœnis, ſecundum quòd conſonat magis ſanctorum dictis, & reuelationi factæ multis. 3.d.22.q.2.ar.1.q.2.c./.4.diſ. 21.q.1.ar.1.q.2.c./.d.45.q.1.ar. 1.q.213.o.

Aduentus 6. Aſcendere 16. Deſcendere o. Deus 254. &c. Ieiunium 21. Infernus 3.

2 Idem locus eſt dictus ſanctorum, ante aduentum Chriſti, dicebatur ſinus Abrahæ, ratione requiei, & lymbus inferni, ratione defectus gloriæ. Non autem ſunt omnino diuerſi. 3a. quæſ. 52.2.4^{m}./.4. diſt. 1. lect. 2. L.2^{m}./.d.45.q.1.ar.1.q.212.

Manſiones. Spes 27.

3 In lymbo patrum erat quies, per immunitatē pœnarum, non autem per immunitatem deſiderij. Sed in beatis eſt utrunq;. 4.d.45.q.1.ar.2.q.1.c. Suffragia 12. Teſtamentum 11.

4 Sancti patres in lymbo habebant fidem & ſpem, quia non eua cuantur, niſi per uiſionem dei per eſſentiam 3.d.16.q.2.art.5. q.3.o./.4 d.45.q.1.ar.2.q.3.c.

5 Gaudium magnum erat in eo, de gloria ſperata. 3a. quæ. 52.5. 1^{m}./3.d.26.q 2.ar.5.q.3.1^{m}.

6 In lymbo patrum erat dolor, de dilatione gloriæ, non autem pœna ſenſibilis pro peccato. Sed Chriſtus ſoluit utrunque, ſcilicet præſeruando a ſecundo, & dando gloriam 3a.q 52.2 2^{m}./. 5.1^{m}./3.d.12.q.2.at 1.q.2.c./.d 164.1.ar.5.q.3.1^{m}.

7 Lymbus patrum, clauſus fuit a Chriſto, ne quis ulterius introeat. 3.d.22.q.2.ar.2.q.1.1^{m}./ 4.d.18.q 1.ar.1.q.1.2^{m}.

¶ Limitatio. Angelus 161.556.558.625. Deus 22.23. 26.27. 32. &c. 106.279 Effectus 1. Finiri. Forma 80.87. Infinitum 2. 3. Potentia 49. Poteſtas 18. Spirituale 9. Chriſtus 30.

¶ Limites. Attingere 2. Capacitas 2. Delectatio 89. Deus 416. 419. Luxuria 5. Meta, Natura 29. Numerus 13. Terminus.

¶ Limpidum. Ars 3. Deus 117 222.237.

Quid. ¶ Limus eſt terra permiſta aquæ. Ideo corpus hominis dicitur componi ex eo, id eſt ex quatuor elementis. 1a.q.91.o.

Adam 92. Lutum.

Diuiſio. 1 ¶ LINEA dicitur dupliciter, ſcilicet prima ſpecies quantitatis continuæ, & qualibet res linealiter diſpoſita. Primo modo habet duo puncta in actu, non autem ſecundo modo. 4. d. 40. 2.3^{m}. Abſtractio 5. Applicatio 1. Circulus 2. Concauum. Conſanguinitas 5. &c.

2 Subſtantia lineæ perit, ſi non ſit punctus in potentia, nihil autem ſi non ſit actu. Veri.q.2.3.11^{m}. Diameter. Elix.

3 Omnes lineæ inquantum huiuſmodi, ſunt eiuſdem ſpeciei. Sed inquantum ſunt in certo ſitu uel loco, differunt ſpecie ſecundum diuerſitatem locorum, quæ eſt ſecundum ordinem ad primum continens Eth. 10. le. 5. fi. e. Locus 8.18.

4 Linea differt numero ab alia linea, ex diuerſo ſitu. 4.d.12.q. 1.ar.1.q.3.3^{m}. Menſura 6. Principiatum 1.

5 Plures lineæ rectæ naturales, poſſunt miraculoſe eſſe, inter duo puncta, non autem naturaliter. Sed mathematicæ, nullo modo. 4.d.44.q.2.ar.2.q.3.2^{m}./.Po^{a}.q.c.3.17^{m}./. Quolib. 1. 32.2^{m}. Punctus 1.2.4.5. Sphæra. Theophraſtus.

¶ Lineale. Numerus 7.

¶ Lineamentum. Antromorphitæ. Iudæi 25. Tertullianus 3.

1 ¶ LINGVA dicitur meditari, quia eſt ſignum cordis, & loquitur meditata, & ſunt quaſi vnum. Pſal. 34. fi./.Pſ. 51. me^{o}. 2. I. /.Ro.14.le.1.fi.G. Actus.

2 Lingua infirmi quæ infecta eſt colerico, & amaro humore, non poteſt percipere aliquid dulce, ſed omnia videntur ei amara. 1a.q.75.2.c./.q.111.4.c.

3 Quæ pulchre dicuntur in vna lingua, non ſonant pulchre tranſlata in aliam. Iſa. prol. 1. me^{o}. F.

4 Dicitur lingua maris, quia in egreſſu filiorū Iſrael de Ægypto, non fuit diuiſum mare ex vno latere, ſed quaſi quædam lingua quæ circundabat montē quendam. Vel lingua maris dicitur medium maris, more hæbraici ſermonis, qui omne quod eſt in medio, linguā uocat pp hoc q lingua eſt in medio oris, quod quidē ad literā numq̄ fuit factum, ſed ſignificatur amotio omnis impedimenti detinentis. Vel lingua maris dicitur Ægyptus, cuius litus lingit mare. Iſa. 11. fi. H.

5 Lingua eſt facilis ad peccatum, quia eſt mobilis, & eſt immediatum inſtrumentū cordis, unde ſeā linguam nōniſi rea mēs facit. 2a2æ. q.98.1.3^{m}.fi./.pſal. 38. prin^{o}.2. Angelus 441.448.

6 Peccatum linguæ grauatur ſextupliciter. ſ. frequentia, dolo, deliberatione, conditione loquentis, conditione audientium, & conditione eorum contra quos eſt. Pſ. 49 fi. K. F.

Apoſtoli 10.12.13 Balbutiens o. Blaſphemia 7. Crucifigi 1. Doctrina 18. Donum 44.

7 Donum linguarum eſt gratia gratis data. Et neceſſaria fuit duplici ratione. ſ. ut primi diſcipuli Chriſti, per uniuerſum orbem diſcurrentes fidem eius ubique prædicarent, & ut ſicut gentibus ad idolatriam declinantibus, introducta eſt diuerſitas linguarum, ita etiam quando erant gentes ad cultū vnius Dei reuocandæ, contra huiuſmodi diuerſitatem, remedium adhiberetur per donum linguarum. 2a2æ.q.176.1.o./. 1a. Cor. 14.le.1.me^{o}.A. Dubitatio 4. Framea. Guſtus 3. Interpretatio 4. Loqui o. Membrum 7. Miſſa 4. Miſſio 42. Munus o. Officium 3. Paulus 4. Periurium 4. Preces. Prædicare 1. Prophetia 71. Sermo o. Tactus 3.

8. Chriſtus habuit donum linguarum, quo tamen non eſt uſus, quia tantum in una gente prædicauit. 2a2æ.q.176.1.3^{m}./.3a. q.7.7.3^{m}. Verbum 77.

9 Linguæ nomine, intelligi poteſt, omnis expreſſio cognitionis, ſiue hominum ſiue angelorum. 1a.q.107.1.2^{m}./.2.d.11.q 2. 3.c./.Veri.q.9.4.12^{m}./.Ro. 14.le.1.fi.G./.1a.Cor. 13.le.1.pr^{o}.G.

¶ Liniri. Baptiſmus 238. 240. Confirmatio 4. Exorciſmus 12.

¶ Linum. Corporalia 1. Epiſcopus 13.

¶ Linus. Poetica 3.

¶ Lippus. Lia.

Diuiſio. ¶ Liquefactio duplex ſ. bona, & mala. i. amoris, & timoris. Pſ. 21. me^{o}. LC. Amor 255.257. 158. Auiſi 2. Color 5. Liquor.

¶ Liquor. Accidens 81.82 Euch^{a}. 71.101.102.103.104. Generatio 15.28. Lux 25. Oleum 1. Pater 3. Reſurrectio 23.

¶ Lira. Muſica 2. Organum 5.

¶ Lis. Accuſatio 22. Cauſa 163. Furtum 13.

Quid. 1 ¶ Litigiū propriæ eſt ɔ̄dictio in verbis, nō ex defectu amoris animos vniētis, ſed ex hoc q quis non vereṫ cōtriſtare pſonā. Primū eſt contentio, & ptinet ad diſcordiā ɔ̄riā charitati. Secundum ɔ̄trarium amicitiæ, uel affabilitati, non autem manſuetudini vel tēperātiæ, licet oriatur aliqn ex ira, vel cōcupiſcētia generali, & in multis aliis. 2a2æ.q.116.1.o. Accuſatio 22.

2 Litigare in iudicio, eſt peccatum quadrupliciter, ſcilicet ratione auaritiæ, modi, medij, & ſcandali. 1a. Cor. 6. le. 2. prin. D. Affabilitas 4. Pax 23. Adulatio 4.5.

¶ Litinatum. Vſura 158.

In quibus. 1 ¶ Litera proprie dr̄ in ſcriptura, elementū aūt in prolatione vocis. Sed vnū ponit p alio. Perhier. le. 2. me^{o}. 2 fi. Apoſtoli 14. Area 3. Argūm 6. Cæremonia 6. Circunciſio 12 Cohors 1. Ethos. Excōicatio 30. Intellectus 159. Lepra 2. Lex 106. Logica 13. Ornatus 12.13. Paulus 1. Præceptum 46. Pſalmus 4. Purgatio 4. Sabbathum 5. Sacrm 131. Sacrificiū 17. Sanctificatio 4. Senſus 37. &c. Sepultura 12. Vſura 188. Vxor 3.19.

2 Ex diuerſa ordinatione earundem literarum, reſultant diuerſi intellectus. 2a2æ.q.173.2.c.

3 Litera ueteris legis occidit per occaſionem dupliciter. ſ. uel per occaſionem erroris, uel per occaſionem male uiuendi. Opuſ. 1. c^{o}. 31. Lex 107.

4 Figuræ literarum quibus tria & ſex repræſentant græci, ſatis ſunt propinquę apud eos. 3a.q.46.9.2^{m}.fi.

Lu

¶ Litus. Cete 12. Reſtitutio 16.
¶ Liuor. Heliſeus. Inuidia 0.
¶ Lixiuium. Baptiſmus 62.
¶ Locale. Angelus 356.439. Vſura 147.
¶ Locare. Ars 45. Cœlum 73. Elementum 14. Locus 0. Vſura 168. Vſus 14 &c.
¶ Locellus. Virtus 41.
Eſſe, 1 ¶ Locus non eſſet, niſi eſſet aliquis motus ſecundum locum. Opuſ. 52.1^{o}.2.
Quid, 2 Locus eſt idem per eſſentiam, quod ſuperficies corporis locantis. 2.d.12, 5.1^{m}./. 2^{m}./. Quol. 6.3.c./. Cæ. le. 18. fi./. f. E.
3 Immo locus & ſuperficies, diuerſæ ſunt ſpecies quantitatis cõtinuæ, conſtitutæ per diuerſas formales rationes. Opuſc. 42. c^{o}. 19./. Opuſcu. 52. c^{o}. 2. fi./ Meta. 5. le. 15. me^{o}, d. Reſpondeo Dubio 820^{m}.
Du^{m}.820^{m}, ¶ Abraham 17. Accidens 8.59. Accuſatio 18. Actio 4.
4 Locus & tempus, ponuntur ſpecies quantitatis in libro prædicamentorum, non autem in quinto metaphyſicæ, quia locus habet aliam rationem menſuræ, quam ſuperficies, nõ autem aliud eſſe quantitatis. Opuſ. 42. c^{o}. 19./. Meta. 5. le. 15. fi.
¶ Addictus 1. Adiurare 12.
5 Locus ſecundum q̃ prædicatur de locante, pertinet ad genus quantitatis, ſed ſecundum q̃ prædicatur denominatiue de locato conſtituit prędicamentum vbi. Meta. 5. le. 15. fi./. Li^{u}. 12. le. 9. fi./. Phy. 3. le. 5. fi. 1. F. Adoratio 6. Aer 1. Alleluia. Altare 4. Angelus. L. Anima 18 &c. 123.136.164.232. Animal 20.23. Anulus. Applicatio 1. Aqua 1.2. & Aquila 1. Aſſẽdere 15. &c. Auaritia 14. Auerſio 20. Baptiſmus 166. Beatitudo 22. Benefacere 1. Calor 16. Caluariæ. Campſoria 4.11. Capitale 9. Character 7. Cataractæ. Catholica. Cœlum 29.30.44.45.72. &c. Circumſcribi 0. Confirmatio 48 Contemplatio 20. Contrarium 3.5.25.30. Corpus 13. &c. 39 40.41.45. &c. Damnatio 32.66. Dæmon 112. &c. 121. &c.
6 Opinio duplex de loco. ſ. falſa. 1. q̃ locus ſit ſpatium, & opinio vera. ſ. q̃ locus ſit ſuperficies corporis locātis, in ordine ad primum locans. Quol. 6.3.c. ¶ Deſcendere 10. Deus 393.398. Definitio 11. Dimenſio 9. Diſpoſitio 13.
7 Locus ſignificat tria. ſ. opportunitatem, dignitatem, & finem. Pſ. 36. me^{o}. g. I. ¶ Diſtantia 1.2. Diuiſio 16. Doctrina 18.
8 Inter quælibet duo loca, ſunt infinita loca, tam diuiſibilia, q̃ indiuiſibilia. 1. q. 53. 2. c. ¶ Elemẽtum 14. Eucha^{a}. 118. &c. 131. &c.
9 Oppoſitum videtur dicere. 1. d. 37. q. 4. 2. 5^{m}./. 6^{m}. Reſpondeo Dubio 821°. ¶ Fœmina 3. Fieri 5. Flumen 2.
Du^{m}.821^{m}. 10 Reſpectus & inclinatio & ordo corporis grauis ad locum medium, eſt relatio realis. 1^{a}. q. 28. 1. c.
¶ Forma 15.16.150. Generatio 22. Gratitudo 3. Graue 5. &c. Hebræi 3. Hæreſis 130. Homicidium 2. Honor 35. Ibi etc. Illuminatio 4.4 In 7.8 In corporalia 0. Indiuiſibile 1. Infamia 1. Infernus 0. Inſtabilitas Inſtans 28.29. Intellectus 91. Iſtrionatus. Iudicium 62.77. Ius 1. Lex 110.147.168. Liberalitas 19. Limbus 2. Linea 3. Locale. Locare. Locellus. Manus 1. Marchio. Mare 1. Materia 7.10.36.37.38.43.46.
11 Locus & ubi, non debentur quanto, inquantum huiuſmodi, ſed inquantum eſt determinatæ naturæ. Ideo locus & tactus, non debentur mathematicis, niſi metaphorice. 2. diſt. 2. q. 2. 2. 3^{m}./ Po^{a}. q. 9. 7. c./ Trin. 15. c. Memoria 8. Menſtruum 1. Miſſa 14. Mors 13. Motus 41. c. 79. &c. Mundus 4 5. Nomen 17. Nullibi. Numerus 17. Holocauſtũ 4. Oratio 31. Ordo 92.96. Ornatus 10. Pallium 1. Paradiſus 2.3. Paſſio 90. Paulus 14. Peccatum 99 161. Pœnitentia 68. Peiorium 5. Poſitio. Præceptus 18. Præparare. Proceſſio 18.46. Purgatorium 2. Quantitas 10.
12 Nullum corpus comparatur ad locum, niſi mediantib. quantitatiuis dimenſionibus. 4. d. 10. 2. 5^{m}./. ar. 2. q. 3. u^{m}./. d. 44. q. 2. ar. 2. q. 5. c./. Quol. 7. 2. c. ¶ Religio 61. Sacerdos 24. Sacramentum 83. Sacrificium 19. Sacrilegium 4.5.
13 Diuerſitas loci, non facit aliquid ad diuerſitatem corporum ſecundum, ſed ſecundum numerum. Trin. 16. 0.
¶ Saluari 15. Sanctus 4 Sepultura 4.7.8.10. Synagoga. Situs 1.2. Spirituale 129. &c. Superhumerale. Suſpitio 6.
14 Eſſe in loco dicitur dupliciter. ſ. ſicut eſſe in aliqua re, vel eſt ſe ſicut locatũ in loco. 1^{a}. q. 8. 2. c. ¶ Templũ 3.4. Tempus 27.
15 Eſſe in loco proprie, eſt eſſe in menſura, quod non conuenit incorporeis. 1. diſt. 37. q. 2. 1. c./. q. 3. 1. 1^{m}. Incorporalia 1.3.2. Theologia 23.
16 Eſſe in loco contingit dupliciter. ſ. circumſcriptiue, & diffinitiue. 1^{a}. q. 52 4. c./. d. 10. 3. Vt Angelus 95.98.
¶ Terremotus 2.3.6. Totum 10.
17 Ad eſſe in loco diffinitiue, duo requiruntur. ſ. eſſe in loco, & commenſurari loco uel ſecundum quantitatem, uel ſecundũ virtutem 4. diſt. 10. ar. 3. q. 2. 1. Trahere. 1. ¶ Tribuni. Vapor 3. Vbi 0. Velox 1. Vendere 10. Verboſitas. Verbum 18.
18 Omne quod habet quantitatem, uel uirtutem finitam, oportet eſſe diffinitione in loco quo eſt. 4. d. 10. ar. 3. q. 3. c.

Lo

19 Omne habens dimenſiones, eſt neceſſario in loco ſi eſt ſpatium, non autẽ ſi eſt ſuperficies, ſed tantum ea quæ dependẽt a primo continente. Quol. 6.3. c. ¶ Virtus 1.12. Viſio 20. Vniuerſale 22. Vſura 77.164.195.214.215.243.244.289.
20 Quod eſt in aliquo loco totum, totalitate eſſentiæ, poteſt ſimul eſſe extra; non autem totalitate quantitatis. 1^{a}. q. 8. 2. 3^{m}.
21 Incorporalia ſunt in loco. 1^{a}. q. 8. 2. 1^{m}./. 2^{m}.
¶ Vſus 8.10.18. Chriſtus 14.14.
22 Oppoſitum videtur dicere. 1^{a}. q. 2. 1. c./. q. 52 1. c./. 1. d. 37. qu. 2. 1. c./. q. 3. 1. 1^{m}./. 4. d. 45. q. 1. ar. 1. q. 1. c./. 1^{m}./. Veri. q. 10. 12. c./. Ebdo. lect. 1. fi. Reſp. Du^{o}. 822°. Du^{m}.822.
23 Incorporalia ſunt in loco, per contactum ſuæ virtutis, non autem per contactum quantitatis dimenſiuæ. 1^{a}. q. 8. 2. 1^{m}./. 2^{m}./. q. 52. 53. 0./. Quol. 1. q. 3. 1. c./. 2. c./. 3^{m}.
24 Deus non eſt in loco circumſcriptiue, neq; diffinitiue, quia eſt ubiq;. 1^{a}. q. 52. 2. c. fi./. 3^{a}. q. 52. 3. 3^{m}./. 1. d. 37. q. 3. 2. c./. qu. 4. 1. 4^{m}./. 2. d. 8. ar. 4. q. 4. c./. 4. d. 10. ar. 3. q. 1. 2. c./. In 12.
25 Deus dicitur eſſe in loco metaphorice, quia implet locum cauſalitate effectuum, non autem diſtantia dimenſionum. 1^{a}. qu. 8. 2. c./. 1. d. 37. q. 2. 1. c.
26 Deus eſt in loco, non quidem vt quid menſuratum loco, ſed vt dans virtutem loco locandi & continendi. 1^{a}. qu. 8. 2. c./. 3. c. fi./. 1. d. 37. q. 2. 1. c.
27 Nihil aliud ſignificat vbi, quàm eſſe in loco, uel moueri ſecundum ubi, quam moueri ſecundum locum. Nec motus ſecundum locum, attribuitur ſubiecto loci, ſed locato. 1. d. 37. qu. 2. 3. 2^{m}./. Meta. 11. le. 12. prin^{o}. 2. E.
28 Locus non mouetur motu, quo mouetur locatum, ſecundum locum. Veri. q. 1. 6. c.
29 Ad hoc quod aliquid per ſe moueatur in loco, oportet, quòd per ſe ſit in loco, & quod per ſe moueatur. i. non ad motum alterius. 4. d. 10. ar. 3. q. 4. c.
1 ¶ Logica non eſt pars principalis ſcientiæ ſpeculatiuæ, ſed reducitur ad eam, ut adminiculum, ſiue ut inſtrumentum eius. Trin. q. 5. 1. 2^{m}. Trin. 17. 2^{m}. Ars 4. Quid.
¶ Angelus 63. Conſideratio 2. Continuum 1.2.
2 Logica eſt ſcientia rationalis. Poſter^{m}. princ^{o}. ¶ Dialectica 0. Corporeitas 2. Corruptibile 2. Contrarium 22.
3 Immo logica eſt ens reale, cum ſcientia ſit aſſimilatio intellectus, ad rem ſcitam. 1^{a}. q. 14 2. 2^{m}./. 1. diſt. 1. 3. c./. Po^{a}. q. 7. 5. c. Reſp. Du^{o}. 823^{m} A. ¶ Differentia 6. Diffinitio 7.13. Ens 19. Du^{m}.823^{m}.
Aequiuoca 5.6. Exemplum 3.
4 Logica non ſolum rationalis eſt ex hoc quod eſt ſecundum rationem, quod eſt omnibus artibus commune, ſed ex hoc quòd dirigit actum rationis, ſiue ex hoc quòd eſt circa actum rationis, ſicut circa propriam materiã. Poſter^{m}. princ^{o}. ¶ Forma 94.
5 Oportet logicæ partes accipere, ſecũdum diuerſitatem actuũ rationis, qui ſunt tres. ſ. intelligentia indiuiſibilium, compoſitio & diuiſio, & diſcurſus. Poſter^{m}. prin^{o}.
¶ Metaphyſica 27.28. Genus 14.20. Impoſſibile.
6 Quia logica dirigit actum rationis, ideo dicitur ars artium. Poſter^{m}. prin^{o}. ¶ Oratio 11. Ordo 39.40. Pars 12.
7 Oppo^{m} uidetur dicere. 1^{a}. q. 1. 5. c./. 1. prolo. 3. c. fi./. 2. d. 3. q. 2. 2. c./. d. 24. q. 2. 2. 4^{m}./. cõ. 1. c^{o}. 4. fi./ 3. 3. c^{o}. 25. 8^{m}./. Eth. 6. lec. 6. prin^{o}./. Meta. prolo. prin^{o}. Reſp. ſicut Du^{o}. 1155. Du^{m}.824^{m}.
¶ Proceſſio 15 &c Subiectum 7. Subſtantia 25.35.
8 Studium incipit a logica, licet ſit difficillima, cum ſit de ſecundo intellectis, quia aliæ ſcientiæ dependent ab ea, inquantum ipſa docet modum procedendi in omnibus aliis ſcientijs. Trinit. q. 6. 1. 3^{m}. ¶ Vſura 209.
9 Logica eſt de his, quæ communia ſunt omnibus, ſicut & metaphyſica. i. logica eſt de intentionibus rationis, quæ ad omnes res ſe habent. Poſter^{m}. lec. 20. me^{o}. d. A.
10 Logicus & mathematicus, conſiderant res, ſecundum principia formalia tantum. Po^{a}. q. 6. 1. 11^{m}.
11 Logicales ſcientiæ, non quæruntur propter ſe, ſed ut adminiculum, ſiue ut introductoriæ, ad alias ſcientias. Trin. 17. 2^{m}./. Meta. le. 1. fi. in. G./. lec. 3. prin^{o}. b. E.
12 Logicum nominamus, qui de ſermonibus & ſignis, qualiter cũque conſiderat. Opuſ. 73. c^{o}. 1./. Periherm. le. 1. prin^{o}. 2. I.
13 Significatio uocum eſt de principali conſideratione logici, nõ autem conſideratio literarum, ſed eſt de conſideratione grammatici. Periherm. lec. 2. prin^{o}. 2. I. Metaphyſica 27.
¶ Logos in græco, ſignificat rationem, & ſermonem ſiue verbum. 1. Cor. le. 3. prin^{o} G. 1. c^{o}. 2. le. 1. prin^{o}. H. Quid.
¶ Lombardia. In partibus liguriæ, Emiliæ, & Flaminea, quæ hodie Lombardia uocatur, nullus principatum habere poteſt perpetuum, niſi per uiam tyrannicam, Duce Venetiarum excepto, qui tamen temperatum habet regimen. Vnde principatus ad tempus, melius, ſuſtinetur in partibus ſupradictis. Opuſ. 20. li^{o}. 4. c^{o}. 8.
¶ Lombardus. Hæreſis 111. Lombardia.

¶ Longa.

Quid. 1 ¶Longanimitas eſt uirtus, qua habetur animus tendendi in
aliquid diſtans in longinquum. Et conuenit dupliciter cum
patientia, ſed magis cum magnanimitate, ſ. primu quidem,
quia patientia ſicut fortitudo ſuſtinet aliqua mala, propter
aliquod bonum. Quod ſi ex propinquo expectetur, facilim
eſt ſuſtinere. Si autem in longinquum differatur, difficilis eſt
expectatio. Secundo quia hoc ipſum quod eſt differri bonum
ſperatum, natum eſt cauſare triſtitiam. Et ſic ſecundum quod
ſub eadem ratione mali contriſtantia, poteſt comprehendi, &
dilatio boni ſperati, quæ pertinet ad longanimitatem, & la-
bor quem homo ſuſtinet continuata executione boni ope-
ris, quod pertinet ad conſtantiam, tam longanimitas, quàm
etiam conſtantia ſub patientia comprehenduntur. 2.2. q.70.
3.c./.22ª.q.17.5.3^{m}./.q.36.5.o./.1.Cor.6.lec.2.prin°. Expe
ctatio 3.inf. Patiencia 3.6.
2 Longanimitas magis reſpicit ſpem, quam timorem, vel auda-
ciam, uel triſticiã, ſicut etiam magnanimitas.2.2ª.q.136.5. o.
Diuiſio. ¶Longe eſt deus a nobis quadrupliciter, ſ. ratione expecta-
tionis, imperfectionis, temporis, & maieſtatis eius. Iſa.30.ſi.
*Abſens. Angelus 530. Confeſſio 31.82. Ethos. Matrimonium
215. Procul. Prope 1. Vta 13. Vſura 203. Chriſtus 196.
¶ Longæuitas. Honor 81.
Ad nos. ¶ Lõginquum. Deus venit de lõginquo quadrupliciter. ſ. pro-
pter diuturnam expectationem, meritorum noſtrorum im-
perfectionem, temporis dilationem, & maieſtatis altitudinẽ.
Iſa.30.ſi.E.
* Confeſſio. 82. Longanimitas. 1. Longe. Matrimonium.
215. Vſura. 244.
¶ Longitudo. Baptiſmo 2.52. Contrarium. 30.42. Euch. 117.
Fornicatio. 9. Rex. 9. Subtilitas. 1. Terra. 9. Vita. 8. Vitium. 12.
¶ Loquacitas. Auſteritas. 1. Caradrion.
¶ Loquela. Balbutiens. o.
In uoce. 1 A Loqui, eſt ordinare conceptum intellectus ad alterum, vt
ei innoteſcat, per propriam voluntatem. 1ª.q.107.1.c.ſi.
Immo vt ab altero, loquens ipſe accipiat. 1ª. q. 107. 1. 1^{m}./.
9.o. Reſpondeo ſicut 1ª.q.107.2.1^{m}.3.c./.1^{m}.
2 B ¶ Loqvi. In ſcitis per diſciplinam, loquutio excedit intel-
lectum, vt cauſa eius, ſed in inuentione eſt cõuerſo. 1.d.37.
L.1.me°.A. *Agiographæ. 2. Angelus. 52.117 Antropoſpa-
tos. Apoſtoli. 9. &c. Apparere. 9. Appetitus. 25. Auſteritas. Be-
nignitas. Charitas. 144. Clamor. 2. Contentio. 2. Contrariũ.
62. Dæmon. 12.13.14.17.76. Dæmoniaci. Deus. 108. Eſſe.
87.88. Falſitas. 19.20. Fictio. 1.3. Fides. 5 Genus. 3. Gratioſus.
o. Humilitas. 28 Inſtrumentum. 15. Intelligibile. 2. Interro-
gare. Iuramentum. 2. Lex. 109. Lingua. o.
3 In diuerſis linguis, ſunt diuerſi modi loquendi. 1ª. q. 39. 3.
2^{m}. * Litera. o. Luxuria. 18. Magnanimitas. 18 Mendacium.
1. &c. 20. Miraculoſe. Modeſtia. 4.6. Mulier. 7. Nutus. Os. Pau
lus. 4.22. &c. Peccatum. 32.33.34.70. &c. Pœnitentia. 92. Per
ſeuerantia. 4. Prædicare. 1. Prolatio. Probare. Propheta.
6.9.25.26.
3 Modus loquendi triplex. ſ. modus loquendi altum, humile,
& mediocre. Loqui altũ cõuenit perſuadenti. Secundum do-
centi, Tertiũ delectanti. Pſal. 18. me°. b. I. *Pſalmus. 8. Redu-
plicatio. 4. Sanctificatio. 10. Sapientia. 51. Scriptura. 11. &c.
Sermo. o. Significatio. 5. &c. *Soliloquiũ. Subiectum. 1. Sup-
poſitum. 1. Tacere. 1. Teſtis. 5.10 Turtur. Verbum. 9.25. &c.
Veritas. 14. &c. 25. &c. Virtus. 73. Vſura, 209.274.291.
In ſpiritu. 4 Deus loquitur angelis, vel hominibus, oſtendendo aliquid.
Et fortaſſis deus primis hominibus antea loquebatur ſicut
cum angelis loquitur, ipſa incommutabili veritate illuſtrans
mentes eorum, & ſic non tanta participatione diuinæ eſſen-
tiæ, quanta capiunt angeli, ſecundum Auguſtinum. 1ª.q.
94.1.c.ſi./. Veri.q.12.7.11^{m}./.q.18.3.c. * Chriſtus. 29.67.
5 Loquutio dei duplex. ſ. interior, per inſpirationem, & exte-
rior per prædicationem. Veri.q.18.3.c./. Pſ.59. me°.d.I.
6 Loqui uidentur ſimulacra, non tamen vere, ſed dæmones for
mant in aere ſonum, ſimilem loquutioni. Poª.q.6.5.4^{m}.
7 Loqui videntur bruta, per illuſionem Simonis magi, uel ope
rante dæmone, ſicut & aſina Balaam, per angelum. 22ª.q.165
2.4^{m}./.Poª q.6.5.3^{m}.
Peccatum. 1 ¶Loth offerens filias ſuas inceſtui, non elegit culpam, ſed
oſtendit ordinem culparum, quia minus grauis culpa erat ſtu
prum, quàm ſodomia. Ma.q.3.5.14^{m}./. Opuſ.20.li°.4.c°.14.
*Dæmon 100. 101. Ebrietas 9.10.11.
2 Loth culpandus eſt, ſecundum Auguſtinum, non quantum
ille inceſtus, ſed quantum ebrietas meruit. 2.2ª.q.150.4.c.ſi./.
Eph 5.le.7.prin°.I. ebrietas 9.&c.
3 Quamuis loth credatur immunis a peccato mortali fuiſſe, fi-
liæ tamen eius non omnino excuſantur a peccato mortali.
Sed ex pietate intentionis, minus peccauerunt, quia fuit le-
uis æſtimatio, ſupra quam ſe fundauerunt. Etiam ſi eis pro
certo conſtitiſſet, totum genus humanum periiſſe, debuiſſent

diuinum conſilium & patris expetere in tam horribili facto,
quod erat contra primam inſtitutionem matrimonij, ubi pa
ter & mater prohibentur. 4.d.33.L.me°.I. Ceſſauit.
¶Lotio pedum veteris teſtamenti, prætermittitur in nouo te
ſtamento, & retinetur lotio manuum, quia eſt in promptu, &
idem ſignificat, ſcilicet perfectam munditiam. 3ª.q.83.5.1^{m}./.
Ablutio. Baptiſmus 156.231.246.&c. Confirmatio 22. Eucha
riſtia. Sacerdos 21. Chriſma 212.
¶Lubricitas. Peccatum 159. Via 4.
¶Lubrificare. Chriſtus 212.
¶Lucas fuit diſcipulus Pauli, & in conſcriptione euangelii, ſe Euangeli-
quutus eſt eum. 1ª. Cor. 11. le 6. me°. H. Adoratio 19. Ioãnes. ſta.
25.17. Oratio 99. Paulus 29.
¶Lucere 7. Creatura 6. Eſſe 31. Forma 38. Fulgere. Ignis 5.
&c. Vindicatio 8.
¶Lucerna ſignificat quatuor, ſcilicet proſperitatem, animam Figura.
ſeu mentem, Chriſtum, & alios ſanctos. Pſal. 17. ſi. p. B.
*Planetæ 3. Sanctus 7.8.
¶Lucia uerum dixit quod corpus non coinquinat, niſi de con Sancta.
ſenſu mentis. 2.2ª.q.64.5.3^{m}./.4.d.33.q.3.1.o./.L./. Veri. qu.
15.4.2^{m}./.5.c. Dæmon 65.
*Eleemoſyna 20. Martyrium 11. Membrum 5. Meritum 34.
Præmium 8. Virginitas 9.11.28.
1 ¶Lvcidita s alicuius emittentis radios viſibiles nobis, cau Cauſa.
ſatur ex congregatione partium diaphani tantum. 2.d.2.q.2.
2.1^{m}./.3.2^{m}. *Apoſtoli 35. Cælum. 10.43.56. Claritas 3. Den
ſitas. Ignis 2.5.6.17.20. Illuminatio 6. Luminare 1.
2 Corpora maxime formalia ſunt lucida actu, ut ignis. Propin
qua vero iis, ſunt diaphana, ideſt receptiua luminis, ut aer &
aqua. Sed materialia ſunt opaca, vt terra. 2.d.2.qu.2.2.1^{m}./.
Anima 2.lc.14 ſi /. Senſu, lec.6.me°.d. *Matrimonium 106.
Miſſio 42. Pſalmus 3. Scriptura 6.
¶Lucifer peccauit grauius ceteris angelis, inquantum in eo Peccatum.
minor flexibilitas fuit ad peccatum. 1ª.q.63.8.3^{m}./.2.d.6.1.
4^{m}./.2.c. *Angelus 207.299. Error 9.10. Nabuchodonoſor 2.
Venus 1.
¶Luciferiani. Error. 9.10.
¶Lucius. Scipio.
¶Lucrum. Adulatio 1.2. Aleator o. Auaritia o. Beneficium 23
Bonitas 228. Campſoria 1.6.8. Commutatio 1. Decimæ 25.
&c. Electio 33. Eleemoſyna 14.21. Exactio 5. Fortitudo 45.
Hypocriſis 6. Iuſtitia 26. Negotia. Negotiatio o. Prædicare.
13. Prælatio 17. Reſtitutio 15. Turpelucrum. Vſus 14. Vultur. Quid.
1 ¶Lvctvs proprie, eſt planctus pro mortuis. Pſ.34. me°. k. F.
Alleluia. Beatitudo 147. &c. Fletus. Ieiunium 3.33.
2 Luctus duplex. ſ. luctus de peccatis, & luctus quo ſpretis terre
nis ad cœleſtia ſuſpiramus. Primus eſt luctus pœnitentiæ, ſe-
cundus vero eſt luctus prudentiæ. 4.d.14.q.1.ar.1.q.5.2^{m}.
*Pſalmus 7. Ieiunium 3.33.
¶Ludicra ſeu iocoſa, ſunt dicta, uel facta, in quibus non quæ- Quid.
ritur, niſi delectatio animalis. 2.2ª.q.168.2.c./.4 d.6.L.
*Finis 114. Luxuria 18.
¶Ludificatio dæmonum, mutat, homines in beſtias ſecundũ Simulatio.
apparentiam tantum, non autem ſecundum rei veritatem.
1ª.qu.114.4.2^{m} /. Ma.qu.16.9.2^{m}. *Diana illuſio. Loqui 7.
Nabuchodonoſor 6.7. Phyton 7. o. Superſtitio o.
1 ¶Lvdvs. Ludo fieri dicuntur, quæ præter intentionem alicu
ius neceſſitatis fiunt ad ſolam delectationẽ. 4 d.6.L. *Alea.
2 Ludus eſt in remediũ, contra fatigationẽ animalẽ, dans ani-
mæ quietem, i. delectationẽ. 1.2ª.q.2.6.1^{m}./.2.2ª. q.168.2.o./.
4.d.16.q.4.ar.2.q.1.c./.1^{m}./. Con.3.c°.25. 6^{m}. Eſa.3.ſi.c. D.
*Athanaſius 2. Baptiſmus 137. Contemplatio 25.
3 Ambroſius reprobat omnes ludos in ſacra ſcriptura, non au-
tem in aliis. 2.2ª.q.168.2.1^{m}. *Curioſitas 1.
4 Ludere ad recreationem, cum debitis modis, eſt meritoriũ
in habente charitatem. 2.d.40.5.c.ſi. *Delectatio 40.41.
5 In ludis aliquid decet vnum, quod non decet alium. 4 diſ.16.
q.4.ar.2.q.1.c. *Eutropelia. Finis 114. Iocoſum.
6 Ludus triplex, ſ. turpis, deuotus, & recreatiuus. Primus de-
bet vitari à quolibet. Secũdus eſt laudabilis. Tertius debet ſu-
mi, ſed temperatius a pœnitente. 2.2ª. qu.168.4.1^{m}./.4.d.16.q.
4.ar.2.q.3 o. *Ira 39. Ludicra.
7 In ludis cauenda ſunt tria, ſcilicet dicta & facta turpia noci-
ua, reſolutio grauitatis, & indebitæ circunſtantiæ. 2.2ª.q.168.
2.o./.4 d.16.q.4.ar.2.qu.1.c / Iſa.3.ſi.c.D. Sabbatum 14.17.
8 Ludere inordinate, ratione recreationis, opponitur eutrope-
liæ. Sed pertinet ad mollitiam, ratione quietis. 2.2ª. quæſtio.
138.1.3^{m}.
9 Defectus ludi eſt peccatum, ſed minus, quàm exceſſus eius.
2.2ª.q.168.4.o.
10 Exceſſus ludi duplex, ſcilicet ratione turpitudinis vel nocu-
mẽti, & rõne indebitæ circũſtantiæ. Primus eſt peccatũ mor
tale, ſecundus autẽ eſt peccatum veniale, niſi ponatur finis

in hoc.22æ.q.168 3.o.

21 Superfluitas ludi pertinet ad ineptam letitiam, filiam gulæ. 22æ.q 168 3 3m.

22 Peccata ratione ſolius intentionis, excuſantur per ludum Nõ autem peccata ex ſua ſpecie. ſed reddunt ludum obſcenum & flagitioſum.22æ.q.168 3.1m.

¶Lugdunum.Hæreſis 213.

¶Lumbrici non ſunt filii uiri ex quo materialiter naſcuntur, quia non ſunt euiſdem ſpeciei.ſum co.2.d.4.L.prin°.

1 ¶Lumen dupliciter poteſt ineſſe alicui, ſcilicet uel per modũ formę permanentis, uel per modum paſſionis tranſeuntis.22æ. q.171.2.c./.q 175 3.2m./ Veri.q.12.1.2.c./.q 13.2.c./.q.20.2. 2 c./.2æ.Con 1.le.1.ſi.C. *Actus 29 Calor 17.18.

2 Lumen in ſtellis, qualitas permanens, in aere uero, eſt ut paſſio tranſiens. Veri.q.12.1.c. *Cælum 10.

3 Lumen in aere, & lumen in ſole, eſt idem lumen ſpecie, & ratione. Veri.q.9.1.7m./.17m./.Cæ.2.le.14.me°.ſ.H.

Dum.824m. 4 Oppoſitum uidetur dicere.4.d.44.q.2.ar.1.q.3.2m./.q.4.1m./. Po°.q.5.1 6m./.q.6.4.c.ſi.Reſp.ſicut Du°.826°.

5 Lumen ſolis diuerſimode recipitur in diuerſis.2.d.9.3.7m./.d. 13.3.10m./.d.25.q.1.1 4m./.1.4m.

6 Lumen fit continue in aere ſine innouatione 2.d.13.q.3.1. 4m./.Quol.4 9 c Lux 17. Color 1.&c.

Dum.825m. 7 Oppoſitum uidetur dicere.1.d.17.q.1.2.c./.M.2.q.5.2.5m./. 11m.Reſpond.Dubio 825°.

*Dies 1 &c.Ignis 2.3.17.18.Intentionale 2.Iudicium 86. Lucidit as.Luminoſitas.

8 Intenſio luminis non impedit receptione in ſpiritualem ſpeciei coloris, manente diaphani natura. Ideo quanto magis aer illuminatur, tanto per eum aliquid melius uidetur, niſi forte ea debilitate viſus.4.d 44.q.2.ar.1.q 4.5m.

9 Lumen eſt in aere intentionaliter, ſeu per modum intentionis, ſicut colores in aere, & imago in ſpeculo.4.d.44.q.2.ar.1.q 3.2m./.quæſt.4.5m./.Po°.q.5.1.6m./.q.6.4.ſi./.Anima.2.le. 14.ſi.h.B.

Dum.826m. 10 Immo lumen eſt in aere realiter.1a q.67 3.c./.2.d.13.3.c./. Anima.2.lect.14 ſi.h.B Reſpond.Du°.826°.

11 Omnis alteratio, eſt per uirtutem luminis dantis generationem omnibus corporibus, & dantis eſſe ſpirituale colori in medio, uel organo.2.d.13.3.c.ſi./.7m. *Luna o.Sol.o.

12 Lumen eſt medium in omni ſenſu. Sed in viſu immediate in aliis autem ſenſibus, mediantibus aliis qualitatibus.2.d.13.3.c.ſi.

13 Ex duobus luminibus, ſit vnum lumẽ intenſius.2.d.13.3.2m./. Dionyſ.2.le.2. *Viſib le 3. Viſio 8.&c.

Dum.827m. 14 Immo maius lumen, offuſcat minus lumen.3a.q.9.1.2m./.3.d. 14.ar.1.q.1 2m.Reſpond.Dubio 826°.

15 Maius lumen offuſcat minus lumen. ſ. alterius illuminantis, non autem minus lumen illuminat, ſed perficit ipſum. 3a q. 5.4.2m./.q 9.1 1m./.3.d.13.q.1.1.2m./.d.14.ar.1.q.1.2m./.4. d.49 q.1.6.c./.4m.

16 In lapſu hominis omnia peiorata ſunt. Et ſol & luna ſuo lumine deteriorata ſunt realiter. Vel ut dicamus melius, deteriorata ſunt ſuo lumine, quo ad vſum hominis, qui non tantum beneficium ex lumine cœleſti. poſt peccatum conſequutus eſt, quantum ante peccatum.4.diſtinct.48.q.2.3 3m./.4m./ L.ſi.E.

Intellectus. 17 Lumen naturale intellectus, nihil aliud eſt, quam manifeſtatio ueritatis.1a.q.67.1.c./ q.106.1.c./.Cauſis.le.6.me°.H.

18 Lumen intellectus habet duos effectus. ſ. facere intelligibilia in actu, & perficere intellectum poſſibilem.3.d.14.2.1.q.3.c. *Abſtractio 19.Actualitas 1.Actus.142.Adoratio 28.Agiographæ 2.Angelus Lu Apoſtoli 37. Argumentum 2.Ariſmetica 3.Aſſiſtere 12 Cæcitas 1.&c.Cherubim o. Certitudo 6. &c.Cognitio 24.36.&c.

19 In homine eſt triplex lumen, quo non participant bruta. ſ. lumen naturæ gr͠a.1æ & gloriæ.1a q.106.1 2m./ Pſ.31.ſi.e. *Dæmon 1.&c Deus 195. &c.120.125. Docere 3. Fides 46. 115.Gratia 1.&c.14.150 Habitus 68.&c.Animal 49. Hæreſis 1 8.Illuminatio 7.&c.Intellectus 42.&c.138.166.189.318 Inuentio 8.Ira 60 Lex 31.Macula 2.

20 Lumen naturale intellectus confortatur per infuſionem luminis gratuiti.1a.q.12.13.c. *Manifeſtatio 2.Moyſes 2. Nitor 1. Nubes 1.Prophetia 23.34 &c.Purgatio 1 Ratio 1.&c.15.&c. 42.Sanctus 7.Scientia.80.135.

21 Lumen ſupernaturalis intellectus, i.intellectus qui ponitur donum ſpiritus ſancti, eſt quædam acuta perfectio diuinorum. 1a.q 106.1.2m./ 22æ.q.49 2.2m / Pſ.35 ſi.n. *Synderesis 48.Spirituale 11.Tenebræ 4.6.

22 Lumen intelligibile imprimitur diuinitus, ad iudicandum uiſa ab aliis, ad intelligendum ſcripturas, & ad interpretandum, ſicut Apoſtolis ad cognita naturaliter, & ad agenda. 22æ. quæſt.173.2.c.ſi. *Theologia 25.36.Veritas 46. Virtus 256.

Viſio 5.8 &c. Viſus 7.&c.Viſura 86.

23 Lumen gloriæ non poteſt eſſe connaturale, alicui creaturæ. 1a.q.12 5.3m./.Con 3.c°.53 /.54.4m./.Veri.q. 8. 3.c.

24 Lumen dei dicitur dupliciter, ſcilicet ipſe deus, & aliquid de ſituatum ab eo.Quol.1.1.2m.

Chriſtus 117.148.

25 Tres perſonæ diuinæ, improprie ſunt tria lumina, ſed ſimpliciter ſunt unum lumen. Opuſ.1.ca°.3.ſi./.Dionyſ.2.lect.4.

1 ¶Luminare dicitur omne corpus lucens, & radios mittens, vt ſol, luna, & omnes ſtellæ, non autem corpus diaphanum, nec opacum.2.d.15 q.1 1.4m. Quid.

*Dies 1.4.Luna 1.Lux 10.Miraculum 19 56.

2 Productio plantarũ, præmittitur productioni luminarium, ad excludendũ idolatriã.1a.q.70.1.1m./ 4m./.2.d.15.qu.1.1.4m.

3 Luminaria producta ſunt primo die, quo ad ſubſtantiam. Sed quo ad collationem determinatæ uirtutis producta ſunt quarta die.1a.q.70. 1.1m./.q.74.1.4m./.2.d.15.quæſt.1 1.1m./.3m.

Dies 17.23.Lux 10.

4 Luminaria ſunt fixa in ſphæris, ſecundum Ariſtotelem, nec mouentur ſine ſuis ſphæris, Sed oppoſitum tenet Ptolemęus. 1a.q.70.1.3m.

5 Sol dicitur luminare magnum, & luna luminare minus, ſed ſol propter quantitatem, & propter uirtutem, luna vero dicitur magna, propter quantitatem apparentem, & claritatem, & propter propinquitatem ad nos & propter manifeſtos eius eff. ctus.1a.q.70.1.5m./. 2.d.15.q.1.1.3m./.4m.

¶Luminoſitas.Cælum 10.

1 ¶Luna plena, oritur veſpere, & occidit mane. Ideo dicitur præeſſe nocti, quia probabile eſt, quod producta ſit perfecta ſicut plantæ, & animalia.1a.q.70.2.5m. Quando.

*Cœlum 25.26.17.58.91. Cęna.Dæmon 84.

2 Luna non dicitur præeſſe diei, ſicut nocti, licet appareat in die, quia non dominatur diei, propter præſentiam maioris luminaris, ſcilicet ſolis 2.d.15.q.1.1.5m.

3 Luna ſecundum proprium motum, eſt uelocior ſole ſed ſecũdum motum diurnum, eſt econuerſo. 3a.qu.44.2.2m / Cę.2. lec.15.o.Cęlum 94. *Dies 9.Fluxus o.Halo.Iudicium 85.86 Iuppiter Lumen 16. Lux 15.o.

4 Luna facit in menſe, quod ſol facit in anno, quo ad ueritates qualitatum.Opuſ.28 c°.4./.Cę.le.16.o.

5 Luna ſemper illuminatur, ſcd͠m unum hemiſphærium, reliquo hemiſphærio remanente obſcuro.Cæ.le.16.prin°. b.D.

6 Luna dicitur dicotoma quando in augmento, uel decremento, media facies verſa ad nos, illuminatur, & altera pars obſcura eſt.Pſ 10.prin°.a.E.Cæ.2 le.16 prin°.b.prin° Marc 2. Neomenia.Offuſcatio.Paradiſus 4. Paſcha 4.

7 Luna per reuolutionẽ ſit obſcura, per ecclipſum ſanguinea, per nubem nigra. Et ſignificat eccleſiam. Pſal. 10.prin°.a.E.

8 Ecclipſis lunæ contingit ex oppoſitione terræ, inter ſolem & lunam priuatam lumine ſolis, per umbram terræ.Poſter.lec. 42.me°.C./.L°.2.lec.1.ſi.g.

*Paſſio 89.Planetæ 1.Reſurrectio 8.Stellæ 3 Terra 13.

9 Luna, ſecundum gloſſam, obſcuratur quandoque per reuolutionem, & ſic ſit obſcura, quandoque per ecclipſim, & ſic in ſanguinem conuertitur, quandoque per nubes interpoſitionẽ & tunc ſit nigra. Sic eccleſia ſit obſcura, deficientibus doctoribus, & prædicatoribus, ſanguinea, tyrannorum perſecutione, nigra autem hæreticorum ſeductione. Pſ.10.prin°.a.E. Figura.

¶Lupanar.Lex 170.Puritas 3.

¶Lupus tria ſignificat. ſ.diabolum tentantem, hæreticos mactantes & tyrannos ſæuientes 4.d.13.q.1.3.b.2 /. Io.10.lec.3. me°.e.l.Prælatio 17. *Beſtia Vlulare Vlulæ. Figura.

¶Lutum ex ſputo, ſignificat verbum incarnatum. Io.9.le.1.ſi. *Baptiſmus 65.Euchariſtia 159.160.133.Limus.

1 ¶Lux ſeu lumen, non eſt corpus, nec eſt euidentia coloris. 1a. q.67.2.o./.q.76.7.c./.q.91.1.1m./.2.d.2.q.1.3. 4m./.d.13.1.o. /.d.30 q 2.1 c./.4 d.44.q.2.ar.2 q.2.1m./. Trin.15.3m./.4m./. Dionyſ.2.lect.2./.Cæ.2.lec.10.ſi.e.F.princ°./. Ala 2.le.14.o. *Albedo 1.Amor 189.Color 1.3.5.8.Dies 3.&c.Eſſe 31.Forma 92.33.Hæreſis 53. Quid.

2 Lux nõ eſt forma ſubſtantialis ſolis, ſed eſt qualitas actiua cuiuslibet lucentis a ſe.1a q 67.3.o./.2.d.13.3.o./.4.o.Spiritus 8. 12m./ Anima 2.le.14 ſi.h.B *Ignis 5.6.Odium 11.Opus 4.

3 Lux eſt propria qualitas cęli.Quol.9.q.7./.Iob 38. le.2.prin°. E./ Cæ 2 le.10.ſi.e.H /.Anima 2.le.14.ſi.h.C.

4 Lux eſt in tertia ſpecie qualitatis.2.d.13.3.6m./. Ala 2.le.14. ſi.h.C. *Seraphim 2.Tenebræ 1.4.6.Viſibile.

5 Differentia inter lucem, lumen, radium, & ſplẽdorem 2.d.13. 3.c./.Anima 2.le.14.ſi.h.Chriſtus 211.

6 Lux proprie eſt tantũ in corporibus, quantũ ad illud a quo ſumitur nomẽ. Sed quantũ ad id cui imponitur, magis conuenit ſpiritualibus, quàm corporalibus.1a.qu.67.1.o /.q.74.2.c./.2.d. 13.1.prin./.2.d.13.2.o./.Quol.6.ſi /.Io.le.3.prin°.

Lux

7 Lux non habet contrarium, quia eſt qualitas primi alterãtis. 1^{a}.q.67.3.2^{m}./.2.d.13 3.2^{m}./.5^{m}.Cæ.2.le.10.fi.c.H./. Anima 2.lec.14.fi.b.C./.Senſo le.11.
8 Lux dicitur tota hypoſtaſis colorũ, quia omnis color fundatur in luce.3.d.23.q.2.1.2^{m}.
9 Lux dicitur eſſe ſine numero,pondere,& menſura, quia virtus eius ſe extendit ad omnia corporalia,non autem ſimpliciter.1^{a}.q.5.5.5^{m}./.1.d.3.q.2.3.4^{m}./.Verit.q.21.6.11^{m}.
10 Lux primo creata,fuit ſol,ſed adhuc informis, quo ad determinationem virtutis,facta quarta die. Nec lux erat nubes, niſi ſecundum ſimilitudinem.1^{a}.q.67.4.0./.q.68.1. c.fi./.q.70.1.2^{m}./.q.74.1.c./.4^{m}./.5.5^{m}./.2.d.13.4.0.
Effectus. 11 Lux non lucet,ſed per eã alia lucent.Trin.15.4^{m}.
*Angelus 619.Ardor.Color.1.3.5.8.Cælum 10.43.153.184.
12 Lux non videtur per aliquam ſimilitudinem,ſed per eſſentiã ſuam informat oculum.1^{a}.q.56.3.c./.1.d.13.3.c.fi./.d.23.q.2.1.c./.Veri.q.8.3.17^{m}./.q.14.8.4^{m}./.q.8.3.c./.1^{a}.Cor.13.le.4 prin^{o}.
* Corpus 41.54.Luciditas.Lumen o.
Du^{m}.827^{m}. Oppoſitum videtur dicere.Veri.q.8.16^{m}. Reſp.Du^{o}.828.A.
13 Lux facit ꝙ color,qui eſt viſibilis in potẽtia,fiat viſibilis in actu.1^{a}.q.67.3.3^{m}./.q.79.3.2^{m}./.2.d.45.2.1^{m}./.2.d.13.3.0./.d.20.q.2.5.2^{m}./.3.d.14.21.1.q.2.c./.d.24.2.1.q.1.0./.Quol.8.q.c.fi. * Veſpere 3.Viſibile.
14 Oppoſitum videtur dicere.1^{a}.q.12.5.1^{m}./.Co.1.c^{o}.76.2^{m}./.Li^{o}.2.c^{o}.77.3^{m}./.Anima 4.4^{m}./.Anima 2.lec.14.fi./.Lib^{o}.3.
Du^{m}.828^{m}. lec.10.prin^{o}.2.D.Reſp.ſicut Du^{o}.361.
15 Eodem actu,videtur color & lux, vt ratio videndi,non autẽ vt obiectum.12^{a}.q.8.3.2^{m}./.12.4.c./.1.d.17.q.1.5.c./. Con.1.c^{o}.76,1^{m}./.Veri.q.8.14.6^{m}.
16 Oppoſitum videtur dicere a ſimili.1^{a}.q.87.3.2^{m}..Reſp. ſicut
Du^{m}.829. Du^{o}.103./.828.B.
17 Lux multiplicat ſe,non quidem per creationem nouæ lucis, ſed diffundendo ſe ſuper materiam.2.d.30.q.2.1.c./. Po^{a}.q.3.4.6^{m}.Lumen 6.
18 Alium effectum facit lux ſolis,alium lux Iouis, & ſic de aliis planetis.1^{a}.q.67.3.c./.70.1.2^{m}./.2.d.13.4.c./.d.15.q.1.2.5^{m}./.Spiritus 8.12^{m}.
19 Nõ omnis influxus eſt per lucem,niſi metaphorice pro actu, vel tantum in corporibus, inquantum lux eſt forma primi agentis,ſcilicet cæli. Quol.6.fi.
20 Lux inquantum eſt in lucente,eſt cã efficiens illuminationis in aere.Sed inquantũ eſt in aere illuminato, eſt cauſa formalis eius.1.d.17.q.1.1.2^{m}.
* Viſio 8.14.20.Viſus 5.7.Vſura 126.
21 Lux agit ad productionem formæ ſubſtantialis,vt inſtrumẽtum cæli.1^{a}.q.67.3.3^{m}./2.d.13.3.7^{m}./.Ce.2.le.10.0.
22 Cælum non agit in hæc inferiora,niſi per lucem 1.diſ.2 1.1.5^{m}./.d.37.q.1.1.2^{m}./.2.d.13.3.c./.d.17.q.3.1.c.fi./.Cæ.2.le.10.fi.e.l.Cælum 96.inf.
23 Lux cæli non agit in hæc inferiora,niſi mediante motu.2.d.2.q.2.3.2^{m}./.Con.2.c^{o}.88.3^{m}./.Po^{a}.q.5.7.15^{m}./. Iob 38.le.2.me^{o}.C.prin^{o}./.Cæ.le.10.0.
24 Oppoſitum videtur dicere. 1^{a}.q.66.3.2^{m}. /. Quol. 6.19.0./.
Du^{m}.830. Phi.4.le.8.fi.Reſp.ſicut Du^{o}.333.
25 Non in plenilunio,eſt calidior: quia quaelibet lux de ſe, ſemper cauſat calorem,licet cauſet frigus vel humorem, ſecundum propriam rationem lunæ, vel ſtellæ.2.d.15.q.1.2.5^{m}./.Cæ.2.le.10.fi.c.H.
25 In rebus corporalibus nihil eſt luce delectabilius. Io.5.lec.6.me^{o}.f.G.

Quid. 1 ¶ LVXVRIA principaliter eſt circa voluptates venereas:ſecũdario autem dicit exceſſum in aliis.22^{a}.q.153.1.0./.1^{a}.Tim.5.lec 2.me^{o}.G. * Adulterium o.Amentia.Bellator 1.Capitale 8.Coitus o.Confeſſio 43.44.70.73.74.
2 Per prohibitionẽ mœchiæ,prohibetur fornicatio ſimplex, & omnis actus luxuriæ.3.d.37.ar.2.q.1.2^{m}./.Ma.q.14.2.14^{m}./q.15 2.2^{m}./.3^{m}./ Quol 3.12.c. * Impudicitia.Inconſtãtia 2.Inſenſibilitas 3.Libido.Maceratio o.Miles 10.
3 Per hoc ꝙ prohibetur operatio luxuriæ, deſignatur eſſe per ſe mala,in quocunque fit,tã ipſa quam delectatio eius,niſi per accidens prohiberetur.4.d.24.q.3.4.4^{m}.
*Peccatum 38.&c.Pythagoras 2.Vitium 11.12.
4 Omnis actus luxuriæ,eſt peccatum.22^{a}.q.153.3.0./. Ma.q.15.2.0.Vs concubinarios.4.10f.
5 Omnis actus luxuriæ deliberatus,extra limites matrimonii, eſt peccatum mortale. Aliter vero eſt veniale. 22^{a}.q0.35.3.c./.q.36.3.c./.q.153.3.0./.4.d.33.q.1.ar.3.q.2.0./.Con.3.c^{o}.122./.Veri.q.25.5.7^{m}./.Ma.q.15.2.0./.3.c./.1^{a}.Cor.6.le.3.0.
Delectatio 89.
6 Luxuria eſt vitium capitale.22^{a}.q.153.4.0./.Ma.qu.15.4.0./.Capitale.
7 Peccata luxuriæ, inter vitia intemperantiæ, ſunt maxime exprobrabilia.22^{a}.q.151.4.3^{m}.
8 Luxuria eſt grauius peccatum quam gula ſimpliciter,& ratione materiæ. Sed eſt econuerſo,ſecundum quid, & ratione incitamenti.4.d.33.q.1.ar.3.q.2.4^{m}./.Ma.q.15.2.6^{m}.
9 Species luxuriæ ſunt ſex.ſ.fornicatio,adulterium,inceſtus,ſtuprum,raptus,& luxuria cõtra naturam. 22^{a}.q.154.0./.4.d.41.ar.4.q.1.2.0./.Ma.q.15.3 o.Inceſtus 2. Species.
* Cæcitas 2.Delectatio 58.&c.89.&c.Dæmon 52.60.61.62.
10 Stuprũ aliquando ſumitur cõiter, pro omni peccato luxuriæ.22^{a}.q.154.6.2^{m}. * Deſperatio 6.7. Equus o.Inceſtus 2.
11 Sacrilegium reducitur ad ſpecies tres luxuriæ.ſ.vel ad ſtuprũ, vel ad adulteriũ inquantũ violatur virgo deo deſponſata, vel ad inceſtum inquãtum eſt cum cognata ſpirituali.22^{a}.q.154.1.3^{m}./ 10.1^{m}./.4.d.41.ar.4.q.2.7^{m}. *Inconſtantia 2.
12 Peccatum luxuriæ contra naturam,nõn eſt humanum, ſed beſtiale.22^{a}.q.154.4.3^{m}./.q.154.11.0./.3.d.37.L.fi./.4.d.41.ar.4.quæſt.2 4^{m}.
13 Vitium contra naturam, eſt grauiſſimum, inter ſpecies luxuriæ,ſecundo raptus,tertio inceſtus,quarto adulterium,quinto ſtuprum,& minimum fornicatio.12^{a}.q.73.7.c./.22^{a}.q.154.12.0./.q.170.1.8^{m}./. 4.d.41.ar.4.q.3.0.
14 Species luxuriæ cõtra naturam,ſunt quatuor,quarum grauiſſima eſt beſtialitas,ſecundo ſodomia, tertio cũ muliere extra naturam,quarto mollicies.22^{a}.q0.154.11.0./.12.4^{m}./.Ma.q.15.1.7^{m}.
* Inſenſibilitas 3. Intemperantia o.Natura 49.50.
15 Circa tpa Abrahæ,humanum genus venerat ad profundiſſimum peccatorũ.ſ.ad infidelitatẽ,& ad turpiſſimum vitiũ ꝯ naturam. 3^{a}.q.70.2.2^{m}./.4.d.1.q.2.ar.2.q.1.0./.Ro.lec.8.pri^{o}.c.
* Pollutio 2.Religio 96.Sacrilegium 7.Turpiloquium.
16 Filiæ luxuriæ ſunt octo.ſ.cæcitas mentis,inconſideratio,præcipitatio,inconſtantia,amor ſui,odium Dei,affectus præſentis ſæculi,& deſperatio futuri ſæculi.22^{a}.q.53.6.0./.q.153.5.0./.Ma.q.8.1.c./.q.15.3.4.0. Cæcitas 2.Inconſt^{a}.2. Deſpe^{o}.6.7.
17 Gradus luxuriæ quintuplex. ſ.aſpectus, cogitatio,delectatio, conſenſus,& opus.12^{a}.q.72.7.c.fi./.3^{m}./.Iob.31.prin^{o}.
18 Ex luxuria oriuntur quatuor inordinati actus loquutionis.ſ. turpiloquium,ſtultiloquium,ſcurrilia,& ludicra. 22^{a}.q.153.5.4^{m}.
19 Vitium contrarium luxuriæ per defectum, eſt in non reddente debitum coniugi, vel in aliquo abſtinente a luxuria, in reuerentiam dæmonum, ſicut nigromantici, & virgines deæ Veſtæ Ma.q.15.1.6^{m}. *Vitium 41.
Oppo^{m}.vr dicere.4.d.35.4.5^{m}.pri^{o}.Reſp^{o}.ſicut Luxuria 20.
20 A Fœmina plus inclinatur ad luxuriam, quam maſculus, quo ad abundantiam humoris,ſed econuerſo quo ad maiorem calorem.4.d.35.4.5^{m}.
20 B Fœmina plus inclinatur ad luxuriam, quam maſculus, quia minus concupiſcentiis reſiſtit.22^{a}.q.156.1.1^{m}./.2^{m}./.q.165.2.4^{m}.fi./.4.d.35.4.5^{m}.fi.
21 Luxuria & gula,ſunt ſubiectiue in concupiſcibili. Vir.q.1.5.10^{m}.Subiectiue.
22 A Nulla paſſio ita deprimit rationẽ,ſicut gula& luxuria.22^{a}.q.53.6.0./.q.55.8.1^{m}./.q.180.2.3^{m}.fi./. Matt.23.fi.b.D. Effectus.
22 B Immo ita inter cæteras paſſiones,magis impedit uſum,& iudicium rationis.Ira 54.Reſpondeo ſicut.22^{a}.q.53.6.1^{m}.
23 Homo per luxuriam maxime recedit a Deo.Iob 31.le.prin^{o}.A.*Amor 239.270.Caſtitas 2.6.10.11.Delect^{o}.58.&c.90.&c.
24 Homo incurrit quotuplex damnum,ex luxuria.ſ.depreſſionem mentis, exhæredationem,periculum perſonæ,periculũ rerum,& impedimentum bonorum operum. 21^{a}.q.46.3.c./.Iob 31.lec.1.prin^{o}.B.&c. Deſperatio 6.6. Duplicitas 2. Imprudentia 4.
25 Luxuria vix vitari poteſt,niſi vitetur principium eius.ſ.aſpectus mulieris pulchræ & præcipue aſpectus virginis. 22^{a}.q0.167.2.c./.Iob 31 prin^{o}.
* Impudicitia. Impugnare 4. Ira 60.Laſciuia.Mulier 16.&c. Pythagoras 2.Scurrilitas 3.
26 Luxuria vincitur fugiendo,ſed accidia,&c.etiam vitia reſiſtẽdo.12^{a}.q.35.6.3^{m}./.22^{a}.q.35.1.4^{m}./.1^{a}.Cor.6.le.3.n.*.A Impugnare 4.Stultitia 8.9.Stultiloquium.Superbia 35. Virginitas 23.24.litera.Seraphin 4.

M

MACHABAEI peccauerũt venialiter ex auaritia,quia receperunt donaria idolorũ, non tamẽ colendo ea. Vel ſi peccauerunt mortaliter colẽdo ea,poſtea pœnituit eos,ideo obtulit ꝓ eis Iudas.4.d.45.q.2.2.2.q.1.1^{m}. *Conſecratio 10.Encenia.Iudæi Sabbatum 10. Peccatum. Abbas.
¶ Macharius illuminabat infernum precibus ſuis,ut damnati viderent ſe mutuo.4.d.15.q.2.ar.2.q.1.4^{m}.
* Chriſtus 149.190 191.
¶ Macedonicus.Elephas 7.
¶ Macedonius.Hæreſis 109.Simonia 6.Spiritus 19.
¶ Maceratio corporis eſt utilis cõ ꝯ uitia carnis,non autem ꝯ Vtilis.

Ma

uitie ſpiritus. 1 1ª. Tim 4. la. 2. meª. B.C.

3 Macerratio proprij corporis non eſt accepta Deo niſi diſcreta, ut concupiſcentia refrenetur, & natura non nimis grauetur. 22ª. q. 88. 2. 3^{m}. /. q. 147. 1. 2^{m}. /. q. 188. 6. 3^{m}. Caſtitas 11. Continentia 18. Ieiunium 7. Macies. Sanctitas 8.

¶ Machinatio, Diſpenſatio 19. Excogitatio. Matrimonij 118.

¶ Macies. Habitus 60.

¶ Macilentus. Delectatio 27.

Quo, ¶ Mahumetus attraxit populos carnales, per legem voluptuoſam non quidem ſobtilem, ſed plenam fabulis, & ſine ſignis, ſed uiſa morum. Con. 1. cº. 6. fi. /. Lº. 3 cº. 27. fi. /. L2º. 4. cº. 83. /. 15. Cor. 15. le. 1. prinº. B. Eccleſia 12. Paganus. Saracenus.

¶ Macrobius. Iuſtitia 22.

¶ Mactare. Lupus.

In cõi, 1 ¶ Macvla in corpore, & macula in anima, contingit dupliciter, ſcilicet priuatione decoris, per peccatum mortale, & ex ſuperinductione, per peccatum ueniale. 3ª. q. 87. 2. 3^{m}.

Peccati, 2 Macula peccati eſt defectus nitoris animæ. ſ. luminis diuini & rationis, & gratiæ, ex inordinato amore temporalium. 12ª. q. 86. o. /. q. 89. 1. o. /. 23ª. q. 87. 6. c. /. 4. d. 18. q. 1. ar. 2. q. 1. c.

* Accuſatio 23. Anima 88. Conſcientia 20. 21.

3 Macula non dicit aliquid poſitiuum in anima, nec priuationem tantum, ſed in reſpectu ad ſuam cauſam. ſ. ad peccatum. Ideo diuerſorum peccatorum ſunt diuerſæ maculæ. 12ª. qõ. 86. 1. 3^{m}. / 3ª. q. 88. 1. c. /. 2. d. 32. q. 1. 1. 2^{m} /. d. 42. q. 1. 2. 4. /. 3. d. 36. 5. 2^{m} /. 4. d. 18. q. 1. ar. 2. q. 1. 1^{m}. Poª. q. 3. 6. 23^{m}.

* Duratio. Fomes 8. Ingratitudo 16.

4 Macula peccati nihil aliud eſt, quam priuatio gratiæ. 12ª. q. 109. 7. c. /. 2. d. 32. q. 1. 1. c. /. 2. d. 36. 5. 2^{m}. /. 4 d. 14. q. 2. ar. 1. q. 3. 2^{m}. /. d. 18. q. 1. ar. 2. q. 1. c * Manipulus. Maria 61. Ordo 98.

5 Macula peccati quo ad priuationé gratiæ, & quo ad cauſam. ſ. quo ad peccatum, reſpicit intellectum, ſed principaliter reſpicit affectum. Ideo dicitur cæcitas & tenebræ. 4. d. 18. qõ. 1. ar. 2. quæſt 1. 2^{m}.

6 Macula peccati quo ad cauſam, dicitur contagium, non autẽ quo ad priuationem. 4 d. 18 q. 1. ar. 2. q. 1. 3^{m}.

7 Macula peccati eſt medium, inter actum peccati, & reatum, quia eſt effectus primi, & fundamentum ſecundi. Ideo per extrema intelligitur 2. d. 42. L. 1.

* Peccatum 2. &c. 53. 314. &c. 354. 366.

8 Actus peccati non poteſt eſſe, ſine reatu & macula, ſed bene econuerſo, quia primum eſt cauſa ſecũdi & tertii. 2. d. 42. L. 1.

9 Actus peccati facit diſtantiam a Deo, quam ſequitur macula. 12ª. q. 86. 2. 3^{m}. * Pœna 24. 86. 98. Pœnitentia 126.

10 Peccatum quo ad maculam remitti poteſt. 4. d. 18. q. 1. ar. 1. q. 1. Pœnitentia 126. * Sacramentum 129. 130.

11 Ceſſante macula peccati, remanet reatus. 12ª. q. 87. 6. o.

Dubᵐ. 831^{m} 12 Oppoſitũ uidetur dicere. 12ª. q. 87. 6. c. fi. Reſpº. Dubio 831^{m}.

13 Ceſſante macula peccati, remanet reatus non quidem ut reatus pœnæ ſimpliciter, ſed ut pœnæ ſatisfactoriæ. 12ª. q. 87. 6. o. Pœna 98.

14 Remiſſo peccato, quantum ad maculam, ſemper remittitur pœna æterna, non autem pœna temporalis. 12ª. q. 87. 6. c. /. 4. d. 18. q. 1. ar. 2. q. 3. o. /. ar. 3. q. 2. c.

15 Macula peccati manet, tranſeunte actu peccati. 12ª. q. 86. 2. o. /. q. 85. 6. c. /. 1^{m}.

16 Macula peccati non redit, niſi reiteretur cauſa eius. ſ. peccati. 2. d. 32. q. 1. 1. 2^{m}. * Verbum 71. Vnctio 15. Vxor 20.

Quæ 1 ¶ Magdalena ſecundum Hieronymum, Chriſoſtomum, & Origenem, non fuit Maria peccatrix. Sed ſecundum Auguſtinum & Gregorium, fuit Maria peccatrix. Secundum uero Ambroſium fuit Maria peccatrix corporaliter, non autem ſpiritualiter. Matt. 26. prinº. a. F. &c. /. Io. 11. lec. 1. prinº. a. H. /. cº. 12. lec. 1 meº. a. D.

2 Immo ſi fuit Maria peccatrix corporaliter, fuit etiam ſpiritualiter, quia corpus non inquinatur, niſi de conſenſu mentis, ut Lucia dixit. 22ª. q 64. 5. 3^{m}.

* Ver. q. 15. 4. 2^{m}. /. 5. c. Reſpon. dubio 832^{m}.

Dubᵐ. 832^{m}. 3 Priuilegium eius triplex. ſ. propheticum, angelicum, & apoſtolicum. Io. 20. lec 3. ſ. prinº.

4 Magdalena, & Petrus Apoſtolus præferuntur multis virginibus. 4. d. 9 8. c.

* Maria 22. Thomas 2.

Quales. 1 ¶ Magi adorantes Chriſtum, ſecundum Auguſtinum fuerunt malefici. Sed ſecundum alios fuerunt ſapientes, aſtrologi, & potentes. 3ª. quæſt. 36. 3. c. /. 2^{m} /. 5. c. /. Matth. 2. prin º. a. h.

2 Magi moti ſunt ex ſcriptura Seth, ad ſequendum ſtellam. Vel propheta Balaam, de cuius ſecta fuiſſe dicuntur, uel docti ab angelis, uel inſpirati a deo. 3ª. quæſtio. 36. 5. 4^{m}. /. Mat. 2. prinº. a ſi.

3 Magi ſecundum Auguſtinum, uenerunt de remotiſſimis partibus Orientis, per biennium, ſecundum uero alios, uenerunt in diebus tredecim, ſecundum alios autem, venerunt de prope. 3ª. quæſtio. 37. 3. 3^{m}. /. 5. 4^{m}. /. 6. c. /. 3^{m}. /. Matth. 2. prinº. a. k.

4 Magi uenerunt ad Chriſtum, tamquam primitiæ gentium, docti a ſpiritu ſancto, offerentes munera congrua dignitati Chriſti. 3ª. q. 36. 3. 1^{m}. /. 8. o. /. Matt. 2. prinº. a. I. /. meº. c. D. &c.

* Natiuitas 67. Stella 7 8.

5 Magi amiſerunt ſtellam triplici ratione, ſcilicet propter iudæorum confuſionem, propter magorum inſtructionem, propter inſtructionem noſtram dupliciter. Primo quod qui humanum auxilium quærunt, deſeruntur ab auxilio diuino. Secundo inſtruimur quantum ad hoc, quia ſi fideles ſumus, non debemus quærere ſigna, ſed debemus eſſe contenti doctrinis prophetarum, quia ſigna data ſunt infidelibus 3ª. q. 36. 8. 3^{m}. /. Mat. 2. meº. c. K.

6 Herodes poſt duos annos, a receſſu magorum, occidit pueros, quia accuſatus fuit Romam, Vel territus aliquo periculo, uel credens magos confuſos. 3ª. q. 36. 6. 3^{m}. /. Mat. 2. fi. d. G. &c.

7 Magi Pharaonis, fecerunt ranas, apponendo occulte, actiua naturalia. Poª. q. 6. 5. 8^{m}. / Ma. q. 16. 9. 10^{m}. * Ars 8. Mali.

8 Operationes magorum, habent efficaciam ex dæmonibus, non autem ex cęlis tantum, Con. 3. cº. 104 vſq. 108. /. Poª. qu. 6. 10. c. /. Ma. q. 16. 9. 11^{m}.

* Bonitas 117 Dæmon 72. &c. Diſputatio 3. 6. Diuinatio o. Hæreſis 4 Loqui 6 7.

9 Artes magicę non ſunt ſcientiæ, ſed deceptiones dæmonum. Quol 4. 16. 1^{m}.

* Miraculum 41. 42 23. Notorium 2.

10 Artes magicæ non ſunt prohibitæ, niſi inquantum ſunt occaſio peccandi ſcilicet inclinando ad uſum earum. 2. d. 39. q. 1 2. 5^{m}. /. Quol. 4. 16 2^{m}.

11 Appetere ſcientias magicas, eſt peccatum, ratione perſonæ, vel modi, vel finis, ſcilicet vſus earum, non autem ſecundum ſe, nel ut quis reprobet eas. Quol. 4. 16. o.

Princeps 15. Scientia 60. Simonia 28.

12 Si aliquis appetat ſcire ſcientias magicas, ut eis etiam utatur, eſt malum. Si autem appetat eas ſcire, ut eas confutet & reprobet, ſic eſt bonum & licitum. Quolib. 4. 16. c. Natiuitas. 24. A.

1 ¶ Magis & minus tripliciter dicitur, ſcilicet uel ſecundum quantitatem participati tantum, uel quando aliquid eſt tale per eſſentiam, & aliud per participationem, uel unum eſt tale eminentiori modo quàm aliud. Primo modo non impedit vniuocationem, nec unitatem ſpeciei, ſed ſecundo modo & tertio impedit utrumq. 1. d. 35. 4. 3^{m}. /. Poª. q. 7. 7. 3^{m}. Diuiſio.

2 Magis & minus dicitur dupliciter, ſcilicet quo ad naturam participatam, & quo ad modum participandi. Primum conuenit tantum accidentibus, ſecundum vero etiam eſſentialibus. 1. d. 8. L. 1. meº. K.

3 Omne ſuſcipiens magis & minus, ducitur neceſſario de imperfecto ad perfectum, non autem de contrario in contrarium. 1. d. 17. q 2. 2 3^{m}. /. 4. d. 14. ar. 2. q. 3. 1^{m}.

4 Magis & minus, ſemper dicitur vel per acceſſum ad aliquid uel per receſſum ab aliquo. Eth. 10. le. 3. prinº. Vt Forma 125.

5 Subſtantia non dicitur magis & minus, ſit quòd participetur quandoq; cum magis, & minus in eadem ſpecie, licet una ſubſtantia ſit perfectior alia. 1ª. q. 93. 3. 3^{m}. /. 22ª. q. 52. 1. c.

6 Primæ qualitates, intenduntur in ſuis cauſis, ſecundæ vero in primis. 1 d. 17. q. 2. 2. c.

¶ Magiſter ſententiarum non eſt autenticus, Ideo in multis non tenetur. 1ª. quæſt. 94 4. 5^{m}. /. 22ª. q. 23, 2. o. /. 1. d. 17. quæſtio. 1. 1. o. /. 2. diſt. 18 quæſt. 1. 1. 1. /. diſt. 30. quæſtio. 2. 1. c. /. 3. d. 27. q. 2. ar 4. q 4. c. /. Ve. q. 1. 11. 1. /. q. 2. 1. 12. o.

* Adam 83. Angelus 108. Anima 2. 77. Auditor 1. Charitas 2. Cathedra 1. 2. Coſta 6, Diſputatio 3. Docere o. Doctor o. Doctrina o Eucharistia 28. &c. Hæreſis 132. &c. Pater 19. Perſona 9. Religio 81. &c. Reuocare. Scolaris. Socrates 3. Zorobabel.

¶ Magiſterium. Religio 82 &c. Sedere 10.

¶ Magiſtralis. Cathedra 1. 2. Diſputatio 31

¶ Magiſtratus. Adoptio 6. 9. 12. Dominatio 1. Principatus o. Sthephanus 1.

¶ Magnalia. Secreta.

1 ¶ Magnanimitas importat extenſionem animi, uel ad magna abſolute, uel ſecundum proportionem. 22ª. q. 129. 1. c. /. q. 136. 5. c. /. 2. d. 42. q. 2. 1. c. Humilitas 24.

* Præceptum 114. Spes 66. 67. Virtus 325.

2 Magnanimitas eſt uirtus, quia tendit ad maxima, ſecundum rectam rationem. 22ª. q. 129. 3. o. /. q. 130. 2. c. /. 2. d. 42. q. 2. 4. c. / d. 33. q. 3. 2. 1^{m}. /. Ma. q. 6. 2. c.

3 Magnanimitas non eſt uirtus theologalis, ſed moralis, propinquiſſima ſpei, a qua aliquid participat. 3. d. 26. q. 2. 2. 3^{m}. /. 4^{m}.

4 Magnanimitas eſt circa ſpẽ, & deſperationem. 12ª. q. 60. 4. c. fi.

Magnani-

Ma

5 Magnanimitas principaliter eſt circa honores, ſed mediate, immediate vero eſt circa ſpem. 22ſ quæſt. 129. 1. o. /. q. 8. c. /. quæſt. 11 8. c. /. quæſt. 131. a c. / quæſt. 132. 2. c. /. 3. diſtin. 26. quæſt. 2. 2. 4^{m}. /. diſt. 33. q. 3. ar. 3. q. 1. c. /. 2^{m}. /. diſt. 34. q. 1. a. c. Humilitas 24.

6 Propria materia eius eſt honor magnus. Mediocris autem eſt materia cuiuſdam virtutis nominatæ. 21ſ. q. 60. 5. c. /. 22ſ. quæſt. 129. 2. o. /. 4. 1^{m}. /. q. 130. 2. 2^{m}. /. 3. d. 9. q. 1. ar. 1. q. 1. 2. c. Fiducia 10.

7 Magnanimitas eſt circa gloriam, quia moderate vtitur gloria, ſicut & honore 21ſ. q. 132. 2. c.

8 Magnanimitas ad duo reſpicit, ſcilicet ad honorem, ſicut ad materiam, & ad opus magnũ, ſicut ad finem. 21ſ q. 129. 8. c. /. quæſt 13 8 a 1^{m}.

9 Ratione primi opponitur ei ſecundum exceſſum ambitio, & ratione ſecundi præſumptio. 22ſ. q. 131. 2. 1^{m} /. 2^{m}. /.

10 Ea quæ opponuntur aliis virtutibus, opponuntur etiam magnanimitati, ſecundum quod parua pro magnis habẽtur. 22ſ. quæſt. 132. 2. 1^{m}.

Subiectum. 11 Magnanimitas eſt i iraſcibili ſubiectiue. 12ſ. q. 60. 5. c. /. 22ſ. q. 129 1. 1^{m}. /. q. 134 4. 1^{m}. /. 3. d. 26. q. 2 c 4^{m}. /. Virtu. q. 1. 4. c. fi. Anima 319 Subiectiue.

Conditio. 12 Magnanimitas non quærit honorem, tanquã finem, quia hoc reputat paruum, ſed quærit fieri dignum honore. 22ſ. q. 129. 1. 1^{m}. /. 2. 3^{m} /. q. 131. 1. 2^{m}. /. 2. diſt. 42. q. 2. 4. c.
* Fiducia 9 &c. Gratia 94. 175. Securitas 2.

13 Magnanimus bene vtitur magnis, & paruis honoribus, quia non extollitur, nec frangitur oppoſitis, ſed contemnit. 22ſ. q. 129. 2. 3^{m}.

14 Magnanimus contemnit bona exteriora. Ideo non gaudet, ſi acquirat ea, nec triſtatẽ, ſi perdat ea. 22ſ. q. 129. 8. 2^{m}. /. 3^{m}. /. q. 132. 2. 1^{m}. /. 2^{m}. /. 3^{m}. /. 2. diſt 42. q. 2. 4. c.

15 Magnanimus non eſt contentioſus, quia nihil extrinſecum extimat magnum. 22ſ. q. 129. 3. 3^{m} /. q. 132. 2. 3^{m} /. 2. diſt. 42. quæſt. 2. 4. c.

16 Magnanimus non amat pericula, nec timet ea, ſed promptiſſime ſe exponit periculis magnis. 22ſ. q. 129. 5. 2^{m}.

17 Magnanimus nullo indiget ſ. modo humano, non autem ſimpliciter. 22ſ. q. 129. 6. 1^{m}.

18 Magnanimus habet vocem grauem, loqutionem ſtabilem, immemor eſt beneficiorum, tardus eſt & otioſus, vtitur ironia, non poteſt aliis conuenire, & poſſidet infructuoſa. 22ſ. q. 47. 9. 3^{m}. / q. 129. 3. 3^{m}. / 5^{m}.

19 Nullus poteſt eſſe magnanimus, niſi virtuoſus, qui eſt habilis ad magna. 12ſ. q. 66. 4 3^{m}. /. 2. d 42. q. 2. 4. c. /. 3. d. 9. q. 1. art. 1. quæſt. 2. c.

20 Magnanimo attribuuntur actus aliarum virtutum, ſub ratione excellentiæ. ſcilicet quod eſt communicatiuus, benefactiuus, retributiuus plurium, verilo ũs, non planctiuus, non incertus, nec fugiens commorantem. 22ſ. q. 129. 4. 1^{m}. /. 2^{m}. /. 2. diſt 42. q. 2. 4. c. /. diſt. 44. q. 2. 1. c.

21 Magnanimus magis curat de veritate, quam de opinione. Nec quærit laudem humanam. 22ſ. q. 132. 2. 1^{m}. /. 2. diſt. 42. quæſt. 2. 4. c.

22 Magnanimitas eſt generalis virtus, inquantum operatur magna in qualibet virtute, faciens eam maiorem. Sed eſt virtus ſpecialis, inquantum ponit ſpecialem modum, circa ſpecialem materiam 22ſ. q. 129. 4. o. /. 5 2^{m}. / q. 134. 2. 2^{m}. / 2. diſtin. 42. q. 2. 4. c. /. diſt. 44. q. 2 1. c. / 3. diſt. 9. q. 1. arti. 1. q. 2. c. /. diſt. 33. q. 3. art. 3. q. 4. c / 1^{m}. /. 4. diſt. 14. q. 1. ar. 2. q. 3. 1^{m}. /. diſtin. 16. q 4. art. 1. q. 2. 2^{m}. /. Ma. q 8. 2. 3^{m}.
* Ambitio 2.

23 Magnanimitas eſt ornamẽtum omnium virtutum. 12ſ. quæſtio. 66. 4. 3^{m} /. 22ſ q. 129 4. 3^{m} / 2. d. 42. q 2. 4. c. /. diſt. 44. q. 2. 2. c. /. 3. diſt. 9. q. 1. a 1. 2. q. 2. c. / q. 3. 3^{m}. /. diſt. 34. q. 1. 2. c. /. Virtu. q. 5. 2. 1^{m}.

24 Magnanimitas ſuperueniens iuſtitiæ, auget bonitatem eius: ſed ſine iuſtitia, non habet rationem virtutis. 22ſ. quæſtione 58. 12. 2^{m}.

25 Magnanimitas, & magnificentia habent connexionem cum omni virtute, ſecundũ principia virtutum, ſcilicet ſecundum prudentiam, & gratiam, non autem ſecundum actum. 12ſ. q. 64. 1. 1^{m}. /. 22ſ. q. 129 3. 2^{m}. / q 134. 1. 1^{m}.
* Fiducia 0. Fortitudo 32. &c. Gloria 21.

26 Magnanimitas, & magnificentia tenẽt extremum, ſecundum quantitatem rei, medium autem ſecundum regulam rationis. 12ſ. q. 64. 1. 2^{m} /. 5^{m}. /. 22ſ. q. 92. 1. c. /. q. 129 3. 1^{m}. /. quæſt. 130. 2. c. /. q 134. 1. 2^{m}. /. q. 154. 2. 2^{m}. /. 2. diſt. 42. q. 2. 4. c. /. 3. diſt. 9. q. 1. art. 1. q. 3 1^{m}. /. diſt. 33. q. 2. 1^{m}. /. Con. 3. c°. 134 fi. /. Malo, q. 14. 1. 6^{m}. /. q. 15. 1. 9^{m}.
* Humilitas 13. &c. Longanimitas 0.

27 Bona fortunæ conferunt ad magnanimitatem, quo ad materiam eius, ſcilicet quo ad honores, & etiam quo ad finem eius, ſcilicet operari magna. 22ſ. quæſt. 129. 8. o.
* Magnificentia 8. Præſumptio 2. 6. Puſillanimitas 1. 2. 3. Securitas 2. Spes 66. 67. Superbia 5. 23. 25.

Actus. 1 ¶ Magnes trahit ferrum, ex natura ſuæ ſpeciei. 4. diſtin. 33. quæſtio. 1. 1 c. penu. /. Spiritu 2. c. /. Anima 1. c. fin. /. Quolib. 12 14. c.

2 Magnes trahit ferrum, ex virtute cæli. Cont. 3. capit° 92. /. Veritate, quæſt. 5. 10. 5^{m}. /. quæſt. 20. 13. c /. Spiritu 2. c. /. Anima 1. c fin.

3 Magnes non trahit ferrum, vt finis, ſed alterando, quia non ex quacunque diſtantia trahit, vel vnctũ allio, vel niſi fricetur, ſi ſit paruus. Phyſ. 7. lect. 3. me°. g. B.
* Adamas.
¶ Magnificatio. Gratia 70. Tragedia 1.

Quid. 1 MAGNIFICENTIA eſt virtus factiua magnorum. Et eſt virtus generalis, ſi ſumatur facere communiter, ſ. pro omni opera. Si vero proprie, ſcilicet pro operatione exteriori, eſt virtus ſpecialis. 22ſ q. 134. 1. 2. o.
* Andragathia. Ars 24.

2 Materia eius ſunt ſumptus magni, præcipue ad cultum Dei, ſecundo pecunia pro eis, tertio amor pecuniæ. 22ſ. q. 134. 1. 3^{m}. /. 2. 3^{m}. / 3 o.

3 Magnificentia eſt rerum magnarum, & excelſarum, cum animi quadam ampla, & ſplendida proportione cogitatio, & adminiſtratio. 22ſ. q. 128. c /. 3. diſt. 33. q. 3. art. 3. q. 1. c. Liberalitas 15. 19.
* Conſtantia 6. Fortitudo 34. 35. Magnanimitas 25. 26.

Subiectum. 4 Magnificentia eſt in voluntate ſubiectiue. 1ſ. q. 21. 1. 1^{m}. /. 3. diſt. 33. q. 2. art. 4. q. 3. c /. 3^{m}. /. Con. 1. c°. 93. Anima 330.
* Magnificatio.

Du.^{m}. 833^{m}. 5 Immo eſt iraſcibili ſubiectiue. 12ſ. q. 60. 5. c. /. 22ſ. quæſt. 134. 4. c. /. 1^{m}. /. 3. diſtinctio. 26. quæſtio. 2. 1. 4^{m}. Reſpondeo ſicut Dubio 815^{u}.

6 Non oportet ad magnificẽtiam habere multas diuitias. Sed oportet ſic diſponi, quòd quando oportet, & decet, velit eas optime diſpenſare: & ſic fuit in Chriſto. 22ſ. q. 134. 1. 1^{m} /. 3. 4^{m} /. q. 152. 3. 1^{m}. /. 3. diſt. 13. q. 1. art. 2. q 1 3^{m}. /. 4. diſtin. 24. q. 1 art. 3. q. 2. c. / Virt. q. 5. 2. 5^{m}. /. 7^{m}. Liberalitas 15.
* Paruificentia. Præceptum 114. Prædicare 14. Religio 85. Reuelatio 11. Virginitas 18.

7 Magnificus non principaliter facit magnos ſumptus pro perſona ſua, quia non eſt quid magnum, niſi quæ tantum ſemel fiunt, vt nuptiæ, vel permanẽtia, vt domus. 22ſ q. 134. 1. 3^{m}.
* Virtus 225.

8 Magnificentia facit, & intendit aliquod magnum, in factibili tantum, ſed magnanimitas in omni materia. 22ſ. quæſtio. 134. 2. 2^{m}. fi.

9 Magnificentia eſt in maximis donis, & ſumptibus, ſed liberalitas in mediocribus. 12ſ. quæſt. 60. 5. c. /. 22ſ. quæſtio. 117. 3. 1^{m}. /. quæſt. 118. 8. 4^{m}. /. quæſt. 123. 1^{m}. /. quæſtio. 129. c. fi. /. quæſt. 134. 2. 3. o. /. 4. 1^{m}. /. quæſt. 152. 3. c. /. quæſtio. 160. 1. c. /. 3. diſt 34. quæſt 1 2. c. /. 4. diſt. 7. q. 2. art. 2. q 2. c. /. diſt. 27. q. 3 art. 2. q. 3. c. / diſt. 33. q. 3. 2. c.

Diuiſio. 1 ¶ MAGNITUDO duplex, ſcilicet magnitudo molis, & magnitudo virtutis. Virtu. q. 1. 11. c.
* Amor 62. 172. 251. 252.

2 Magnitudo perfectionis poteſt dici magnitudo virtutis. Virtu. quæſt. 1. 11. fi. c.
* Angelus 440. Ariſtoteles 6. Augmentum 12. Auxilium 6. Beſtialitas 2. Bigamia 9. Bonitas 24. 59. 143. 255. Charitas 82. 131. 135. Cælum 22. Cete 2. &c. Cumulus. Clamor 2. Continuum 0. Contritio. Cor. 13. Corpus 48. Deus 78. &c. Difficile 4. &c Dilatari. Dolor 36. Dulcedo 5. Ebrietas 13. Eccleſia 3. Eleemoſyna 29. Euchariſtia 124. &c. 197. Fœlicitas 5. Fiducia 3. 10. Forma 29. &c. Fractio 4. Gloria 22. Homo 26. Humilitas 2. 5. & 24. &c. Idolatria 2. Idoneus 0. Ieiunium 29. Imperator 9. Infinitum 2. 12. &c. 24. 25. Intenſio 0. Iuramentum 33. Iuſtus 2. Latitudo. Latus 1. 8. 10. Lex 179. Limbus 9. Liquefactio. Luminare 5. Magnanimitas 2. 23. Magnificentia 1. 3. 8. &c. Malum 21. Manna 3. Martyrium 3. 5. Menſura 0. Meritum 65. &c. 81. &c. Miſericordia 32. 39. Nomen 84. Paruificentia. Paruum 2. 4. Paſſio 17. Pœna 99. Pœnitentia 135. Periculum 3. Petrus 5. Philoſophus 1. Præſumptio 4. 6. Princeps 1. 8. Prius 2. Proportio 1. &c. Puſillanimitas 2. Raium 2. Religio 44 47. 106. Reſtitutio 23. Rex 5. Sabbathum 4. Sacramentum 148. Secreta. Semen 23. Simonia 42. Situs. Socrates 3. Solertia 3. Spes 67. Superbia 1. &c. 33. 36. Tarditas 1. 2. Timor 69. Tyrannus 2. 3. Trepidatio. Vindicatio 8. Virtus 210.

Quid. 3 Motus habet continuitatem a magnitudine. Continuum. 3.

1 MAIESTAS eſt ſumma poteſtas. Heb. lec. 2. fin.
* Dolus 4. Filiatio 13. 14. Hæreſis 29. Lex. Longe. Holocauſtum 3. Prope.

3 Maieſta-

Ma

2 Maieſtatem diuinam aſtruit propheta tripliciter, ſcilicet ex rerum creatione, ex ſcientiæ perfectione, & ex dominij plenitudine. Iſa. 40. me°. F. &c.

3 Crimen læſæ maieſtatis maximè punitur. 22^{æ}. q. 10. 8. o./ q. 12. 3. c./ q. 108. 4. 2^{m}./ 4. diſt. 13. q. 2. 3. c.
* Timor 71.
¶Maior. Aureola 5. Cohors 2. Virginitas 13. Vſura 94. 135. 162. 200. 204. 178.

Diuiſio. 1 Maivs dicitur dupliciter, ſcilicet intenſiue, & extenſiue. 3. quæſt. 1. 4. c.
*Abſcondere 4. Abſoluere 16. 17. 25. Accuſatio 31. Addere 17. Agens 57. Amor 67. 107. 181. 215. 275. Amplior. Angelus 5. Antichriſtus 4. Apoſtoli 4. Appropriatio 2. Arca 2. Archiepiſcopi. Argumentum 0. Arcturus. Aſſimulatio 12. Augmentum 3. 7. Aureola 5. 10. 25. Baptiſmus 43. 119. 231. Beatus 50. 58. Beneficium 2. Bonitas 219. 235. 237. 238. 249. Capacitas 2. 3. Charitas 74. &c. Cerebrũ. Certitudo 12. 24. Cete 14. Claritas 1. 3. 8. 9. Conceptio 32. 43. Conſtantia 8. Contemptus 3. 5. 7. 9.

2 Non omne maius dicitur magnum. Nec omne minus eſt paruum, ſi ſumantur abſolute, non relatiue. 1. diſt. 19. q. 3. 1. 2^{m}./ Cæ. lec. 3. ſi. ſ.

Diuiſio. 1 Maledicere contingit tripliciter, ſ. enunciatiue, ideſt detrahendo, cauſaliter, vel imperatiue, & optatiue. Et hoc dupliciter. ſ. per ſe, ideſt ſub ratione mali, & ſic eſt peccatum; non autem ſi per accidens, ideſt ſub ratione boni duplices. ſ. iuſti, ſicut iudex per ſententiam, eccleſia per excommunicationem prophetæ, conformando ſe Deo: vel ſub ratione boni vtilis. ſ. vt aliquis melior fiat, vel ne noceat aliis. 22^{æ}. q. 76. 1. o./ q. 83. 8. 1^{m}./ 2^{m}./ 4. diſt. 18. q. 1. art. 1. q. 2. 1^{m}./ Veri. q. 2. 8. 10^{m}./ 15^{m}./ Pſal. 5. ſi. g./ Pſal 9 me°. m./ Pſalm. 27. me°. d./ Pſal. 39. me°. o./ Matth. 11. me°. c. L./ Roman. 11 princ°. E./ cap° 12. lect. 3. princ°. D.
* Anathema.

2 Maledicere ſub ratione mali, eſt peccatũ mortale. Et eſt tanto grauius, quanto plus perſona debet amari, & revereri. Tamen tripliciter eſt veniale. ſ. ratione parui mali, vel ratione affectus. ſ. ex ioco, vel leui motu, vel ratione ſurreptionis. 22^{æ}. quæſt. 76. 3. o.
* Ebrietas 14. Helifæus. Maria 43.

3 Detractio, contumelia, ſuſurratio, & deriſio, ſunt de malo culpæ, & nocent enunciando. Ideo ſunt ſecundum ſe grauiora maledictione, quæ eſt de malo pœnæ optando. 22^{æ}. quæſt. 76. 4. o.
* Peccatum 34. Sterilitas 2.

4 Benedictio, vel maledictio propriè conuenit tantum ei, cui poteſt bene, vel male contingere, ſcilicet naturæ rationali, vel aliis in ordine ad naturam rationalem auxiliando, ſicut Deus maledixit terram, & Dauid montes: vel ſignificando, ſicut Chriſtus maledixit ficum. vel continendo, ſicut Iob maledixit diem, & Dauid montes. vel in ordine ad Deum, & ſic eſt blaſphemia: vel ſecundum ſe, & ſic eſt quid vanum. 22^{æ}. q. 76. 2. o./ 4. 1^{m}.

5 Diabolus quo ad culpam debet maledici, non autem quo ad naturam eius. 22^{æ}. q. 76. 1. 4^{m}.
¶Malefactor. Præda.
¶Malefactum. Ingratitudo 10.

Perpetuum. 1 Maleficium dicitur perpetuum, quando non poteſt tolli ab homine, ſed à Deo, vel a dæmone, etiã ſi fiat ſine alio maleficio. Nec tamen vnum maleficium debet deleri per aliud maleficium, quia maleficium eſt ita perpetuum, q̃ nõ poteſt habere remedium humano opere, quamuis Deus poſſet remedium præſtare, dæmonem cogendo, vel dæmon deſiſtendo. Non enim ſemper oportet, vt id per quod maleficium factum eſt, poſſit per maleficium aliud deſtrui, vt ipſi malefici confitentur. Et tamen ſi poſſet per maleficiũ remedium adhiberi, nihilominus perpetuum reputaretur, quia nullo modo aliquis debet dæmonis auxilium inuocare. Similiter nõ oportet, q̃ ſi propter peccatum aliquod data eſt poteſtas diabolo in aliquem, quòd ceſſante peccato ceſſet poteſtas, quia pœna remanet interdum, culpa tranſeunte. Similiter etiam exorciſmi eccleſiæ non valent ad deprimendum ſemper, quãtum ad omnes moleſtias corporales, iudicio diuino hoc exigente. Semper tamen valent contra illas infeſtationes dæmonũ, contra quas principaliter inſtitutę ſunt. 3^{a}. q. 49. 2. 2^{m}. 4. diſt. 34. 3. 3^{m}./ Pot^{a} q. 6. 10. 3^{m}./ 8^{m}. * Abotſus 1. Aſtutias 9. 10.

2 Poteſtas maleficiorum permittitur dæmonibus in actu generatiuæ potẽtiæ potius, quàm in aliis, quia per eam peccatum originale transfunditur. 4. diſt. 34. 3. 1^{m}.
* Euchariſtia 155. Ius 9.

3 Maleficia vere fiunt à dæmonibus, & non apparenter tantũ: Et qui inducunt eos ad hoc, malefici vocantur. 4. d. 34. 3. c./ Quol. 11. 10. c. * Matrimonium 74. &c. 88. &c.

Ma

4 Virtus maleficiorum magis oſtenditur in ſerpentibus, quàm in aliis animalibus, quia diabolus mulierem per ſerpentem tentauit. 1^{a}. q. 102. 2. 2^{m}. ſi./ 4. diſt. 34. 3. 1^{m}.
¶Maleficus. Maleficium 1. 3. 4. Matrimonium 56. 97. 98.

Differẽtia. 1 Malitia duplex. ſ. contracta ex peccato originali. i. pronitas ad malum, & malitia acta. i. electio interior mali: & ſic eſt peccatũ ex malitia, non autem primo modo. Ma. q. 3. 14. 8^{m}.
* Accidia 8. Accuſatio 12. 18. Actus 37. &c.

2 Malitia ex qua dicitur aliquis peccare, eſt triplex. ſ. habitus cuiuſcunque vitij, electio mali, & peccatũ præcedens. 12^{æ}. q. 78. 1. 3^{m}./ 2. d. 7. q. 1. 2. c. ſi./ Ma. q. 2. 8. 4^{m}./ quæſt. 3. 12. 6^{m}./ 14. 7^{m}./ 8^{m}.
* Actus 45. 46. 47. 151. &c. 180. Adeps 3. Antichriſtus 2.

3 Oppoſitum videtur dicere quo ad peccatum præcedens. Ma. q. 3. 12. 16^{m}. Reſp°. Du°. 814. * Artifex 2. &c. Du^{m}. 814^{m}.

4 Non omne peccatum ex alio peccato eſt peccatum ex malitia. Ma. q. 3. 12. 16^{m}.
* Augmentum 19. Blaſphemia 17. &c. Bonitas 231. 245. &c. Calumnia 0. Character 47. Cathedra 3. Comparatio 1. Contemptus 0.

5 Omnis peccans ex habitu, peccat ex certa malitia, & nõ econuerſo. 12^{æ}. q. 78. 2. 3. d./ Rom. lec. 8. me°. F.

6 Peccans de induſtria venialiter, non peccat ex malitia. Malo, quæſt. 3. 12. 9^{m}.
* Dæmon 31. 33. 38. 40. 53. 96. Euentus. Excæcatio 6. Fama 1. 3. Faſcinatio. Hæreſis 34. 57. Infirmitas 6. Intentio 13. &c. Ioſaphat. Lex 101.

7 Peccatum ex certa malitia, vel ex induſtria, contingit ex inordinatione voluntatis præponentis minus bonum meliori bono. 12^{æ}. q. 78. 1. o./ Ma. q. 3. 12. o./ 14. c. ſi.
* Malitioſus. Malum 38. 52. &c. Ordinatio 7. 227. Pœnitentia 41. 42. Perfectus 2. 32. Scandalũ 7. 15. 16. 19. Spiritus 17. Suſpitio 5. Virtus 102. 150. Voluntas 24. 60. &c.

8 Peccatum ex certa malitia eſt grauius peccato ex paſſione, quia eſt magis voluntarium, magis durat, & eſt circa finem, peccatum autem ex paſſione eſt circa ea, quæ ſunt ad finem. 12^{æ}. q. 47. 1. o./ q. 78. 4. o./ 22^{æ}. q. 73. 3. c./ 2. d. 7. q. 1. 2. c. c. ſi./ Ma. q. 3. 13. o./ Quol. 2. 15. c.
* Infirmitas 6. Peccatum 37.

9 Deus non creat malitiam, ſed ordinat eam. Rom. 9. le. 3. ſi. D.
* Vſura 27. 126. &c. 200.

10 Malitia aliquando dicitur peccatum in ſeipſum. 1^{a}. Corin. 5. lec. 2. ſi. K.
¶Malitioſitas. Fama 3. Iudex 5.

Quis. ¶Malignus dicitur quaſi malus ignis, ideſt habens prauam intentionem. Pſal. 36. prin°.

Quid. 1 ¶Malvm eſt aliquid, & eſt ens rationis, non autẽ ens reale. 1^{a}. q. 48. 2. 2^{m}./ 2. diſt. 34. 1. o./ 2. c./ Cont. 3. c° 9. ſi./ 10. 1^{m}./ Ma. q. 1. 1. o. * Adam 64. Agere 17. Agonia 1. Amicitia 15. 33. 41. Amor 167. 216. 286. 287. Angelus P. Annihilatio 3. Appetitus 18. 29. 71. Ars 23. 47. 50. Audacia 2.

2 Malũ non eſt negatio pura, ſed priuatio boni. 1^{a}. q. 14. 10. o./ q. 48. 2. 1^{m}./ 3. c./ 2^{m}./ 5. c./ 1^{m}./ 12^{æ}. q. 25. 2. c./ q. 36. 1. c./ q. 75. 1. c./ 1. d. 36. q. 2. 3. 1^{m}./ 2. d. 1. q. 1. 2^{m}./ d. 30 q. 1. 2. c./ diſtin. 34. 1. 2^{m}./ 3^{m}./ 2. 4. 5./ d. 35. 2. c./ 1^{m}./ Cont. 1. c° 71./ Li° 2. c° 41. 5^{m}./ Li° 3. c° 5./ 6./ 7. 5^{m}./ 13./ Ma. q. 1. 1. o./ 2. c./ 1^{m}./ 3^{m}./ 4^{m}./ Opuſ. 3. c° 114. * Augmentum 9.

3 Nullum ens eſt malum per eſſentiam, nec per participationẽ, ſed per priuationem participationis. 1^{a}. q. 49. 3. c./ 4^{m}./ q. 65. 1. 2^{m}./ 3^{m}./ Cont. 1. c° 39. 3^{m}./ Li° 2. c° 41./ Li° 3. c° 7./ 107./ 127. 2^{m}./ Ma. q. 1. 1. o./ q. 16. 1. c.

4 Malum nihil aliud eſt, quam bonũ imperfectum. 2. d. 34. 1. c.
* Beatitudo 29. 30.

5 Malum nõ eſt cognoſcibile, niſi per bonum. 1^{a}. q. 14. 10. 4^{m}./ q. 48. 1. c./ 1. diſt. 36. q. 1. 2. o./ q. 2. 3. 1^{m}./ Verit. q. 2. 8. 11^{m}./ Quol. 11. 2. o. Idea 34. * Cayphas. Differre 9. Difficile 15.

6 Omnis priuatio inquantum huiuſmodi, habet rationem mali, ſicut omnis forma habet rationem boni. 1^{a}. q. 48. 1. 1^{m}. Imperfectio 3.

7 Mala eſſe, ratio, & experientia docent. 1^{a}. q. 48. 1. 5^{m}./ 2. c./ 2^{m}./ 2. diſt. 34. 1. o./ Verit. q. 1. 10. c.

8 Oppoſitum videtur dicere. 2. d. 1. q. 1. 1. 2^{m}. Reſp°. Du°. 835. Du^{m}. 835^{m}.
* Dimittere. Error 1. Falſitas 27.

9 Malum nõ eſt exiſtens. i. aliqua natura. Neque eſt in exiſtentibus, vt pars perfectionis, ſed vt priuatio in ſubiecto. 1^{a}. q. 48. 3. o./ 2. 1^{m}./ 2^{m}./ 3. 1^{m}./ 1. d. 46. 3. c./ 4^{m}./ 2. d. 1. q. 1. 1. 2^{m}./ diſt. 34. 1. 1^{m}./ 4. 1^{m}./ diſt. 37. q. 2. 1. 2^{m}./ 4. diſt. 47. q. 2. art. 1. q. 1. 1^{m}./ Cont. 3. c° 7./ 8./ 9./ 11. 1^{m}./ Pot^{a}. q. 3. 6. o./ Malo, q. 1. 1. 1^{m}./ Opuſ. 3. c° 115. * Fortitudo 25.

10 Si vniuerſaliter malũ nõ eſſet, vniuerſum eſſet imperfectius. 1^{a}. q. 22. 2. 2^{m}./ q. 48. 2. c./ 3^{m}./ q. 49. 2. c./ 1. d. 44. 2. 5^{m}./ diſt. 46. 3. 5^{m}./ Cont. 3. cap° 71./ Pot^{a}. quæſtio. 3. 6. 4^{m}./ Opuſ. 3. cap° 141. 142. * Fructus 2.

Ma

11 Immo malum non pertinet ad perfectionem vniuerſi.1^{a}.q. 19.9.2^{m}./.q.48.2.5^{m}.Reſp^{u}.Dub.836°.

Du^{m}.836.

12 Malum non pertinet ad perfectionem vniuerſi, neque ſub ordine eius concluditur, niſi ratione boni, & per accidens. 1^{a}.q.19.9.2^{m}./.q.48.2.5^{m}./.1.diſt.46.o.

* In 19. Indeterminatum. Inquirere 2. Ira 40.47.64.&c.

13 Si non eſſet malum, periret pulchritudo vniuerſi. & ordo eſſentialis cauſarum in partibus vniuerſi.2.d.34.1.c./.Opuſ.3. cap^{o} 142.

* Lignum 1. Medicus 5. Poſſeſſor. Remedium. Reuelatio 11. Ritus.

14 Sicut ante creationem malum non erat, ſic non eſſet, ſi omnia annihilarentur. Pot^{a}.quæſt.5.3.14^{m}.

* Saluari 1.2 Seruitus 17. Solertia 1. Summus 1.4.5. Suſpitio 1.2. Vinculum 2. Vindicatio 4. Vmbra 3. Verum 97.

Cōparatio. 15 Impoſſibile eſt eſſe ſummum malū.1^{a}.q.49.3.o./.quæſt.103. 7.2^{m}./.22^{æ}.q.172.6.c./.2.diſt.1.q.1.1.2^{m}./.diſt.34.1.4^{m}./. 2.c./.4.diſt.44.q.3.art.1.q.1.1^{m}./.Cont.3.c^{o}.13./.15./.Pot^{a}. q.3.6.c./.Opuſc.15.c^{o}.16.

Du^{m}.837^{m} 16 Immo aliquid eſt ſumme malum.1.d.27.q.2.2.c./.4.d.14.L. ſi.I.Reſp^{o}.Dub^{o} 837^{u}./.292^{u}.

17 Aliquis eſt ſumme malum, quo nihil eſt peius, non autem ſumme malum quo non poſſit eſſe peius. 1.diſt.27.q.2.2.c./. 4.diſt.14.L.ſi.I.

18 Impoſſibile eſt malum eſſe primum principium. Opuſ.3.c^{o}. 117°./.Opuſc.25.c^{o}.16.

19 Maius, & minus malum, & prius, & poſterius malum, dicitur per ſe ſecundum rationem mali, quæ eſt deriuatio à fine, per accidens autem, ſecundum rationem boni priuati.2.diſt.37. quæſt.3.2.1^{m}.

20 Bonum eſt vehementius in agendo, quàm malum, & eſt prius. Et malum agit in virtute boni, & non econuerſo.3.diſtin.27.q.1.3.3^{m}./.Con.3.c^{o}.7.4^{m}.

21 Bonum magis amatur, quàm odiatur malum ei oppoſitum. Non autem eſt ſic de quolibet malo.3.diſt.27.q.1.3.5^{m}.

22 Quilibet prudens permittit aliquod paruum malum, ne impediatur magnum bonum, vel vt vitetur maius malum.4.diſtin.33.q.2.ar.2.q.2.5^{m}./.Veri.q.5.4.4^{m}./.1^{a}.Cor.7.le.1.ſi./. 2^{a}.Cor.12.le.3.prin^{o}.

Cauſa. 23 Malum non habet cauſam, niſi per accidens.1^{a}.q.49.1.o./.3. 5^{m}./.12^{æ}.q.75.1.c./.2.diſt.1.q.1.1.2^{m}./.d.34.3.c./.1^{m}./.5^{m}./. diſt.36.1.c.prin^{u}./.Con.2.c^{u}.41.5^{m}./.L.1° 3.c^{u} 10./.23./.85. 21^{m}./.109.2^{m}./.Pot^{a}.q.3.6.c./.2^{m}./.2^{m}./.3^{m}./.Ma.quæſt.1. 2.6^{m}./.3.o./.Opuſ.3.c^{o} 127.

24 Cauſa per accidens mali eſt duplex, ſcilicet bonum deficiēs, vel agens malum præter intentionem. Ma.quæſtio.1.3.c./. 6^{m}./.7^{m}./.10^{m}.

25 Cauſa mali per accidens contingit dupliciter, ſcilicet præter intentionem, & remouens prohibens.2.diſt.1.q.1.1.2^{m}.

26 Cauſa mali duplex, ſ. materia indiſpoſita, & agens duplex, ſ. coniunctum corrumpens. & ſeparatum prohibēs influxum. 2.diſt.34.2.c. Actio 88.

* Amor 89.148.216. Bonitas 129. Concupiſcibilis 8. Defectus 13.26. Diuitiæ 4 6. Dolor 20,&c.

27 Malum contingit ex defectu ſecundarum cauſarum. Opuſ.3. capit^{o} 140.

* Elicere 2. Fomes 1.3.&c. Habitus 4.5. Hæreſis 49.57. Idea 34. Impedimentum 3. Ingratitudo 1.12.&c. Ioterio 13.&c. Odium 9 12.14 16. Peccatum 205.

28 Omne malum habet cauſam efficientem, & materialem, non autem formalem, nec finalem.1^{a}.q 49.1.c.

* Saluari 1.2. Scientia 60.

29 Immo malum nō habet cauſam efficientem, nec poteſt eſſe intentum.1.d.39.q.2.2.c.Reſp^{o}.Du^{o}.838°.

Du^{m}.838^{m}

* Spes 16.60.62. Virtus 285. Vita 25. Voluntas 16.24.60.&c.

Effectus. 30 A. Malum eſt cauſa per accidens, non autem cauſa per ſe.1^{a}. q.48.1 4^{m}./.q.49.3.c./.22^{æ}.q.38.1 2^{m}.ſi./.1.diſt.46.2.3^{m}./. 3.c./.2.d.36.1.1^{m}./.Con.3.c^{o} 10.3^{m}./.14./.15./.ſi./.107.2^{m}./. Pot^{a} q.3.6.c.ſi./.3^{m}./ Ma.q.1.3.0./.Opuſ.3.c^{o} 117.

30 B. Ex malo etiam bonum ſequitur, & econuerſo, occaſionaliter tamen, nō autem directe.22^{æ}.q.20.1.2^{m}./.q.38.1.2^{m}.ſi./. q.43.1.2^{m}./.Rom.8.lec.6.prin^{o}.G./.c^{o} 11.lect.2.prin^{o}.F.

31 Malum duplex.ſ.malū in ſe, & ſimile malo. Ma.q.2 4 1.1^{m}. vt Exultatio 2.

Diuiſio.

* Actus 12 13.14 Beatitudo 34. Beatus 30.

32 Malum in ſe dicitur dupliciter. ſ. per ſe, idest priuatio perfectionis, & boni, & malum per accidens.ſ.ſubiectum, vel cauſa priuationis.2.diſt.34.2.c.

33 Subiectū mali per quadruplex.ſ.actio, habitus, paſſio, & ſubſtantia.2.diſt.34 2.c.

34 Malum dicitur dupliciter, ſcilicet malum ſimpliciter, idest ſecundum ſe priuatum aliquo bono debito, & malum ſecundum quid, idest non ſecundum ſe, ſed alicui. Ma.q.1.1.1^{m}./. 9^{m}./.10^{m}./.2^{m}./.quæſt.2.4.11^{m}./.quæſt.16.2.c.prin^{o}.

* Excuſatio 2.3. Grauę 9.

35 Malum duplex.ſ.malum naturæ, & malum culpæ. Et vtrunque eſt, vt in paucioribus.1.quæſt.63.9.o./.1.diſt.39.q.2.2. 4^{m}./.2.diſtin.1.quæſt.1.1.3^{m}./.diſt.34.3.2^{m}.ſ.Cont 3.ca^{o} 6. 2^{m}./.Pot^{a}.q.3.6.5^{m}.

36 Immo vtrunque eſt vt in pluribus.1^{a}.q.49.3.5^{m}./.quæſt.63. 9.1^{m}./.12^{æ}.q 71.2.3^{m}. Reſp^{o}.Du^{o}.839°.

Du^{m}.839^{m}.

37 Malum culpæ ſecundum totam ſpeciem humanam, eſt vt in pluribus, in aliis autem eſt vt in paucioribus, ſicut etiam malum naturæ. 1^{a}.quæſt.49.3.5^{m}./.quæſt.63.9.1^{m}./.12^{æ}. q.71.2.3^{m}./.1.diſt.39.quæſt.2.2.4^{m}./ 2.diſt.1.quæſt.1.3^{m}./. diſt.34.3.2^{m}./.Cont.3.cap^{u} 6.2^{m}./.Pot^{a}.quæſt.3.6.5^{m}./.Ma. q.1.3.17^{m}./.5.16^{m}.

* Spiritus 14.

38 Malum duplex.ſ.malum ſecundum ſe, & malum ratione prohibitionis tantum. Et in hoc tota malitia eſt ex tranſgreſſione præcepti, & tota bonitas in obſeruantia præcepti, ideo non differt ibi maior, vel minor elongatio, niſi ex maiori, vel minori contemptu. Non autem primo modo. 2.diſt.42.q.2. 5.3^{m}./.Cont.3.c^{o} 129.ſi./.139./.Ma.q.2.9.4^{m}.

39 Malum non ſimpliciter, ſed in ſolis voluntariis duplex, ſcilicet malum pœnæ, & malum culpæ.1^{a}.quæſt.48.5.o./.2.diſtin.35.1.o./.3.diſt.34.quæſt.2.art.3.quęſt.1.c./.Ma.q.1.4.o. Actus 160.

40 Malum pœnæ opponitur bono creaturæ, malum vero culpæ bono increato, nō vt in nobis, ſed vt in ſeipſo.1^{a}.q.48.6.o./. 22^{æ}.quæſt.79.1.4^{m}.

41 Immo illud idem bonum, ſcilicet increatum, quod per culpam actiue priuatur, eius priuatio paſſiua, pœna eſt.2.diſt.37. q.3.2 c. Reſp^{o}.Du^{o}.840. Du^{m}.840^{m}.

42 Defectus malum, peccatum, & culpa differunt, quia primum dicit negationem, ſecundum priuationem in omnibus, tertium in actione tantum, quartum in voluntariis tantum.1^{a}. q.48.5.c./.1^{m}./.12^{æ}.q.21.1.c./.2.o./.1.diſt.48.3.c./.2.diſt.30. q.1.2.c./.d.35.1 o./.Ma.q.2.2.c./.q.3.1.c./.Opuſ.3.c^{o} 219./. 220. Defectus 2. Differētia.

43 In naturalibus ex malo agentis ſequitur malum actionis, ſed in voluntariis econuerſo.Ma q.1.4.c. Actio 18. Naturæ.

44 Malum in naturalibus, nunquam eſt in effectu, niſi præexiſtat aliud malum in agente vel in materia, ſed bene in voluntariis.1^{a}.q.49.1.3^{m}./.Ma.q.1.4 c.

45 Malum naturæ duplex, ſ.malum naturæ à cauſa naturali, vt mors naturalis, & priuatio boni naturæ à cauſa non naturali, vt mors violenta.12^{æ}.q.44.2.o.

* Angelus 25.455.474.630. Anima 239. Annihilatio 3.

46 Malum naturæ eſt ex tribus, ſcilicet ex fine, inſtrumento, & materia, ſed malum culpæ, eſt ex duobus primis. 2.diſt.34. 3.c./.Cont.3.cap^{o} 10.

* Beatitudo 34. Cauere. Dolor 20.21.&c. Error 1.4. Falſitas 17. Fœmina 4. Fortitudo 25.28.32.53. Inſipientia 2. Ira 47. Miſericordia 13. Mors 3. Peccatum 169. Pœna 16. 21. 22.26.32.

47 Malum naturæ in habentibus electionem eſt pœna.2.diſtinctio.35.1.c.

* Prohibitio 2.6. Prouidentia 56.

48 Malum naturæ eſt tantum in generabilibus, & corruptibilibus.1.diſt.39.q.2.c./.4^{m}./ 2.di.1.q.1.1.3^{m}./.d.5 q.1.1.1^{m}./. diſt.34.3 2^{m}./4.c./.diſt.35.5.c./.Opuſ.3.c^{o} 120.

* Qualitas 6.7.14. Temperare 5.

49 Omne malum eſt violentum, & contra naturam. Cont.1.capit^{o} 39./.Met 5.lec 6.ſi.

* Timor 2.16.&c 47 59 &c.

50 Immo aliquid eſt naturaliter malum. Malo, quæſtio.16.2.o. Reſp^{o}.Du^{o} 841. Du^{m}.841^{m}.

51 Aliquid eſt naturaliter malum, quia habet naturalem inclinationem ad malum alicuius. Non autem ſimpliciter, nec quod natura eius ſit mala.Ma.q.16.2.c./.Ro.11.le.3.ſi.

* Tribulatio 9. Triſtitia 4.5.

52 Malum eſt differentia actus moralis, ratione finis, cui accidit aliqua priuatio.1^{a}.q.48.1.2^{m}./.22^{æ}.q.18.5.2^{m}./.q.54 3.2^{m}./. q.79.2.3^{m}./.2.d.34.2.3^{m}./.d.37.q.2.2.4^{m}./.d.40.1.2^{m}./.Cōt. 3.c^{u} 8./.9./. Pot^{a} q.3.6.12^{m}./.Ma.q.1.1.12^{m}./.q.2.4 8^{m}./. Virt.q.1.2.5^{m}./.Opuſ.3.c^{o} 116.Actus 157.&c. Moris.

* Ablatum. Accidentaliter 3. Adam 81. Aduocatus 5. Alienum 6. Amicitia 15.32.42. Angelus 25 455.474.522. Anima 239. Ars 47.50. Audacia 2.3.4. Baptiſmus 107.113.114. 115.116. Beatitudo 29.100. Blaſphemia 17 Bonitas L. Cayphas. Cathechiſmus 9. Cauere. Circunſtantia 18. Clementia 9. Compunctio. Concupiſcentia 5. Concupiſcibilis 6.8. Confeſſio 38.

53 Malum moris.ſ.culpa, eſt præter intentionem voluntatis.2.diſtin.1.q.1.1.2^{m}./.diſt.25 3.5^{m}./.diſt.34 3.c.

Immo

54 Immo malum moris eſt ex volũtate. 12^{æ}.q.71.2.c./.2^{m}./.6.c. Reſpondeo. Dubio 842. — Da^{m}.842^{m}.
* Confeſſio. Conſcientia 10. Cõtẽplatio 21. Damnatio 27. Defectus 12.&c.

53 Malum moris eſt voluntate, contingit per hoc; q deficit ab ordine rationis, & proprij finis. 12^{æ}.q.71.2.c./.3^{m}./.6.c./. Cont.3.c^{o} 10./.108./.109./.110./.Opuſ.3.c^{o} 119.
* Delectatio 43.78.&c. Deprecatio 1. Deſperatio 2. Detractio 1.4. Difficile 15. Diffidẽtia. Dimittere. Diuitiæ 4. Dolor 14. Dolus. Donum 18. 41. Elicere 2. Euchariſtia 155. Euentus. Excæcatio 16. Exceſſus 1. Excuſatio 0. Fama 2. Fides 24. Fiducia 2. Finis 130. Flagellum 3. Fomes 3.&c. Fortitudo 25. Fortuna 9. Gedeõ 3. Genus 16. Gratia 172. Grauе 9. Habitus 4.5.13. Hæreſis 49.57.

56 Malum per prius dicitur de culpa, quàm de pœna. 22^{æ}.q.19.2.c./.2.diſt.37.q.3.2.0./.M2.q.1.5.19^{m}.
* Honor 7.26. Ignorantia 3.14.&c.31.&c. Impedimentũ 2. Importabile. In 19. Incarcerare. Incontinentia 11. Indulgentia 1. Infirmitas 4. Ingratitudo 1.10.12.&c. Inquitere 1. Intellectus 203. Intẽtio 13 &c. Ira 40.41.64.66. Iudæi 18.&c. Iudicium 71. Iuramentum 5. Lac 2. Laus 8. Lex 14.38.44.54.57.82.135. Libertas 1. Liberum 11.16. Legatum 1. Liquefactiu. Luxuria 3. Magi 77. Maledicere 2.&c. Malitia 1.&c. Malignus. Matrimoniũ 33.48. Medicus 5.&c. Mediũ 10. Mendacium 7. Meritum 67. 103. Miraculum 43. Modus 4.

57 Culpa magis habet rationem mali, quàm pœna. 1^{a}.q.48.6.0./.22^{æ}.q.19.1.c./.q.76.4.c./.2.diſt.37.q.3.2.6./.M2.q.1.5.0.
* Mors 3.15.16.20. Mulier 6.7.12.&c. Noritia 3.4. Odium 9.12.16. 17. Opinio 9. Ordo 92. Ornatus 1.&c. Parũpenſio 2. Patientia 4.6 Pax 19. Peccatum 59.&c. Pœna 21.&c. Pœnitentia 29.41. Perfectio 2.32. Permiſſio 1. Pythagoras 4. Poſſeſſor. Præceptum 18.23. Princeps 9. Principium 18. Prohibitio 5.6.

58 Illud quod ſecundum ſe eſt malum, eſt maius malum, quàm illud, quod eſt malum tantum, quia eſt prohibitum. 4.diſt.9. artic.3.quæſt.1.3^{m}.
* Prouidentia 24.32. Prudentia 2.45. Radix 2.3. Ratio 59. 60. Recedere. Reſtitutio 3. Retributio 2. Reuelatio 4. Scriptura 8.&c.29. Seducere. Serpens 3. Simonia 4.&c. Sinderesis 5. Sors 5. Spes 16.60.62. Suffragia 4.9.12.&c. Superbia 1.13. &c. Temptare 3.5.7. Timor 6. 16. &c. Virtus 27. 21. Vita 38. Voluntas 34.36. Vſura 7.12.32.44.53.56.58. 89.90.103.107.122.123.153.258.273. 286. 293. Vti 11.17. 18. Vxor 12.

59 Mali ſunt peiores beſtia, & comparantur ei, quia ſequuntur paſſiones vt beſtiæ, quia beſtialibus delectantur. Pſ.48.m^{o}.F. — Mali,
* Amor 23. 26. 27. 69. 74. 126.140. 224. Anima 138. Antichriſtus 2.&c. Apparere 11. Aranea 1. Ars 23.50. Baptiſmus 107.113.114.115.116. Benefacere 3. Bonitas 211.218.&c.248. 249.&c. Clauis 1.2.13.&c. Contemplatio 6. Damnatio 0. Dæmon 26. 27. 30. 31. 32. 34.38 39.47. Deus 327. Dimittere. Dolor 13. Donum 16.43.

60 Mali ſimulantes innocentiam ſunt peiores, quàm publici mali. Pſal.48.ſi.g.I.
* Dulcedo 39. Euchariſtia 153.154. Excæcatio 1.6. Excommunicatio 9. Fortuna 9. Hæreſis 49. &c. 129. Honor 7. 26. 31. Incontinentia 7. Inebriari. Iſaach. Iudex 5. Iudicium 62.&c.88. Iuſtus 10. Lex 21.24.67.68.148 175. Membrum 22. Miniſter 6.9.10. Mors 16. Occidere 4.&c. Odium 14.17. 17. Oratio 36.&c. Pax 11.27. Peccatum 159.181.

61 Mali male vtuntur bonis, & boni vtuntur malis bene. Cont. 3.cap^{o} 135.
* Perfectio 2.32.88. Perſequutio.

62 Mali non cognoſcunt ſua peccata, triplici ratione. ſ. ratione excitatis, obliuionis, & adulationis. Pſal.50.
* Poteſtas 16. Prælatio 10.&c. Principatus 2.&c. Prouidentia 24.32. Prudentia 22.

63 Societas malorum multipliciter eſt vitanda, & bonorum multipliciter appetenda. Matth.9.prin^{o}.b.C.
* Reſurrectio 28.29. Retributio 2 Reuerentia 1. Sacerdos 35.&c. Sacramentum 74.&c. Siniſtrum 5. Societas 4. Subiectio 3. Tacere 2.

64 Mali ſunt deſpiciendi quo ad vitia tantum. 22^{æ}.q.25.6.0./.12.c./.Pſalm.14.ſi.d.
* Temporale 3. Tenebræ 5. Tirannus 4.&c. Torcular 1.

65 Deus odit malos cogitantes mala, & punit exequentes mala, ſed abominatur perdurantes in malis. Pſal.5.me^{o}.c.

66 Deus permittit aliquando malos viuere, quadruplici ratione, ſ. quia quandoque ſublimantur mali, propter peccata hominum, & ideo mali ſunt quaſi quædam flagella Dei ad populum cum dominantur. Et vt mali cum dominantur, grauius peccant. Vnde quandoque in eo, quod magis deſiderant, magis deiiciuntur. Et ad inſtructionem iuſtorum, vt non multum reputent hæc temporalia, quæ boni habeant, & mali. Item vt mali iuſte damnẽtur, quia abutuntur bonis ſibi datis. 1^{a}.q.109.4.2^{m}./.Pſal.36.prin^{o}.à K./ ſi.&c.
* Verbum 73. Vindicatio 4.&c.

67 Mali ſemper hic puniuntur ſpiritualiter, & boni præmiãtur, non autem corporaliter. 12^{æ}.q.69.2.2^{m}.

68 Mali in inferno comparantur oui, quia ſunt ſine auxilio, & priuati bonis cruciantur. Pſal.48.fin.b.princ^{o}.

69 Malum, ſi ſit magnum, ſerioſe non pro ludo accipitur. 22^{æ}.q.75.2.c.prin^{o}.

¶Mamilla. Amazones 2.

¶Mammona iniquitatis dicuntur diuitiæ, vel quia ſolas eas eſſe, reputat iniquitas, vel quia ſunt occaſio eius, vel quia inæqualiter ſunt diuiſæ, vel quia iniuſte à primo ſunt acquiſitæ. 22^{æ}.q.32.7.1^{m}./.4.diſt.15.q.2 art.4.q.2.1^{m}. — Quid.

¶Manaſſes. Iſaias 1. Sera.

¶Mancipatus. Adoptio 9. 10. Amor 62. Ancilla. Epiſcopus 12. Organum 1. 3. Religio 42. Sacramentum 126. Solennitas.

¶Manens. Baptiſmus 121.

1 MANDATVM eſt de meliori, & quod per alios mandatur, ſed præceptum eſt de neceſſario, & quod quis per ſe iuſſit. 12^{æ}. quæſt.99.5.c. — Differẽtia.
* Charitas 128. Decimæ 12. Dicere 7. Dilatatio. Euangelium 4. Exorciſmus 11. Fides 132. Honor 9.12. Iuramentum 21. Iuſſio. Mutuum 0. Occidere 4. &c. Præceptum 0. Scientia 62.&c. Speculum 4. Teſtamentum 1.

2 Differentia inter præcepta, mandata, teſtimonia, & iuſtificationes. 12^{æ}.q.99.5.c./.Pſal.18.me^{o}.c.

¶Mandibula. Tremor 2.

1 MANDVCATIO dicit tria. ſ. fractionem, deglutionem, & nutritionem. 4.diſt.12.q.1.art.3.q.1.1^{m}. — Quid.
* Accidens 69. Angelus 492. 493. Cibus 0. Eſus. Euchariſtia 188.&c. Vſura 262.

2 Antiqui patres non manducauerunt ſpiritualiter ſacramentum Euchariſtiæ, quia nondum erat inſtitutum, nec conſecratio præceſſerat, manducauerunt tamen ſpiritualiter Chriſtum. 4 diſt.9.art.2.q.4.2^{m}. — Chriſtum.
* Chriſtus 197.198.199.200.201.

¶Mane quadruplex. ſ. naturalis diei vitæ humanæ. ſ. iuuentutis, gratiæ, & æternitatis. Pſal.5.prin^{o}.b. — Diuiſio.
* Agnus 1. Debitum 26. Dies 7.15.&c. Iuge. Luna 1. Matutinæ 3. Miſſa 17. Planetæ 1. Reſurrectio 42. Sol 5. Vẽtus 2. Veſpere.

¶Manens in Chriſto habet quinque fructus. ſ. abſtinere à peccato, vacare operibus ſanctitatis, vacare ædificationi aliorum, hic fructum congregare, & in vita æterna eum poſſidere, ſicut recedens ab eo habet quinque pœnas. ſ. quarum prima eſt expulſio à gloria, aretactio peccatorum, cum malis aſſociatio, in ignem miſſio, & perpetuum ignis experimentum. Ioan.15.lect.1.me^{o}.c. — In Chriſto.
* Accidens 69. Accuſatio 23. Actus 4.18.22. &c. Actus 19. 130. Aduena 2. Affinitas 13. Anima 13.99.142.&c.147.&c. Annihilatio 4 Aſcendere 10. Augmentum 13. Baptiſmus 133. Bonitas 199. Calor 8. Character 20. Charitas 117.122. 123. Cœlum 115.&c. Conſcientia 21. Conſecratio 13. Conſilium 29. Conſuetudo 5. Cõtritio 31. Culpa 7. Defectus 6. Dimenſio 5. &c. Diſpoſitio 18. 52. Donum 32.&c. Eſſe 49. 50.53. Æternitas 14.19.20. Euchariſtia 59.66.87. &c. 100. &c. 193. Fides 68.69.96.99.120.157. Fieri 1.14. Finis 118. Fomes 8. Forma 117. Generatio 7. Gratia 138. Hæreſis 97. Humidum 2. Idem 7. 9. Imago 36. Immanens. Imprimere 3. Infidelis 4. Ioannes 17. Ira 19. Iuſtitia 86. Lex 41. Luna 5. Macula 11.12. Memoria 20. Mixtio 6. Motus 87. Mutatio 6. Natura 12. Nutritæ 1. Operatio 32. Opus 1. Pars 14. Peccatum 116.187. 355.371. 414. 440. Pœna 97. 98. Perfectio 47.&c. Permanentia. Præceptum 89. Quantitas 18. Quieſcere 3. Reatus 6. Religio 64. Sacramentũ 24. Schiſma 7. Semen 17. Timor 58. Virtus 232.233.265.266. Voluntas 46.50. Votum 60. Vſura 233.234.

¶Manes. Hæroes.

¶Mania. Ira 19.

1 ¶MANICHÆVS inter omnes hæreticos plus honorat diabolum. 1^{a}.Tim.4.lect.6.me^{o}.H. — Qualis.
* Aſſumere 42.

2 Manichæi dicunt corpora terrena facta eſſe à diabolo, quia ſunt corruptibilia, cœleſtia vero à Deo, quia ſunt incorruptibilia. Coloſſ.lec.4.me^{o}.B. Hæreſis 49.&c.

¶Ieiunium 34. Maria 2.

3 Manichæi reprobant Euangelium Matthæi, quia videtur ponere fatum. Matth.2.princ^{o}.a.B.
* Maria 2.

1 ¶MANIFESTATIO diuina fit homini per tria. ſ. per dilectionem — Per quae.

Ma

nem Dei, per viſitationẽ eius, & per perſeuerantiam in vtroque Ioan. 14. lec. 6. me°. c.

* Adam 11. Aduentus 8. 9. 10. Aduocatus 6. Affectio 5. 6. 7. Agens 88. Amor 149. Angelus 273. 408. 432. 435. 440. 444. 609. Animal 47. Appropriatio 1. 10. Baptiſmus 87. Beatitudo 164. Blaſphemia 2. Bonitas 14. Cauſa 48. Cerimonia 4. Cibus 8. Claritas 10. 11. Creatura 10. Damnum 3. Declaratio. Dæmon 10. &c. 57. 116. Demonſtratio 4. Deus 159. &c. 190. 205. Diſtinctio 35. Donum 9. Error 5.

2 Deus dupliciter aliquid manifeſtat homini. ſ. infundendo interius, & proponendo exterius ſigna ſuæ ſapientiæ. ſ. creaturas ſenſibiles. Rom. lec. 6. fin. I.

* Euchariſtia 216. 217. Expoſitio. Fama 0. Fides 9. 93. 94. 121. 123. 124. 135. Filiatio 17. 19. Finis 77. Fortitudo 19. Furtum 6. 7. 9. Gloria 8. 17. Gratia 81. 123. Humilitas 19. Idolatria 8. 9. Ignis 17. Incarnati 4. 10. &c. Intellectus 266. 289. 293. 295. 300. Interpretatio 1. Irreligioſitas 1. Iudicium 18. 55. 71. Iuramentum 2. 8. 14. 30. Iuſtificatio 44. Latere. Laus 16. Lumen 8. 13. &c. Luminare 5. Matrimonium 89. Meritum 18. Miraculum 6. 32. 58. 54. Miſericordia 25. Miſſio 4. 5. 21. 35. Natiuitas 23. &c. Negligentia 8. Pietas 10. Præceptum 24. Principiũ 21. Prophetia 42. Propoſitum 1. Prorumpere 0. Prudentia 35. Quæſtio 2. Reparatio. Reſurrectio 44. &c. Reuelatio 0. Sacramentum 47. Sapientia 23. 55. Scientia 23. Scriptura 3. Senſus 49. Signum 1. 2. 9. 11. 14. Symbolum 2. 6. &c. Simonia 38. 39. Superbia 22. Teſtamentum 4. 9. 10. Teſtis 1. Theologia 6. 8. 12. 19. 27. Verbum 5. 6. 10. 20. 21. 50. 39. 45. 53. 64. 65. Vita 1. 5. 6. Vitium 8. Vſura 1. 77. 126. 142. 160. 229. 249. 279. Chriſtus 171.

Quis. 1 MANIPVLVS dicebatur numerus ducentorum militũ. Opuſ. 20. li° 4 cap° 28.

2 Manipulus in ſiniſtra quaſi ſudariũ ad tergendum vultum, & tunica ſtricta, ſunt propriæ veſtes ſubdiaconi. Prima ſignificat extertionem minimarum macularum, ſecunda vero doctrinam Chriſti. 4. diſt. 24. q. 5. 3. c.

Quid. ¶Manna interpretatur, quid eſt hoc. Et ſignificat Euchariſtiam. 4. diſt. 8. q. 1. art. 2. q. 2. c. /. 4m. / 6m. /. Ioan. lect. 4. princ°. d. I. Euchariſtia 22.

Quæ. ¶Manſiones in cœlis ſunt diuerſi gradus beatitudinis, ideo non ſunt in Limbo, nec in Purgatorio. 12æ. q. 5. a. c. /. 1m. /. 4. diſt. 49. q. 1. art. 4. q. 3. 4. 0. /. Cont. 3. cap° 58.

* Aduena 2. Motus 87. Quieſcere 3.

Diuiſio. 1 ¶MANSVETVDO diuerſimode numeratur inter beatitudines, fructus, & virtutes. 22æ. q. 157. 2. 3m. Beatitudo 145.

* Agnus 4.

2 Manſuetudo habet pro obiecto cæteras moleſtias, præter mortem, excitantes iram, in qua tenet medium. Ideo reducitur ad fortitudinem, vt ei adiuncta. 2. diſt. 44. q. 2. 1. 3m. Fortitudo 9. Ira 9.

* Amor 55. 237. Animal 64. 68.

3 Manſuetudo eſt circa iram. 1æ. q. 81. 1. 1m. /. 12æ. q. 60. 4. b. /. c. c. /. 4m. /. 22æ q. 143. fi. /. q. 157. 1. 2. 0. /. 3. 4. c. /. q. 161. c. /. 4m. /. Vir. 1. q. 1. 4. c. fi. /. 12. 26m. /. Heb. 10. lec. 4. me°. I. Clementia 4. Fortitudo 24. 26. Ira 8. &c.

* Beatitudo 145. 156.

4 Manſuetudo præparat hominem ad cognitionem Dei, remouendo duplex impedimentum. ſ. iram, & contradictionem veritati. 22æ. q. 157. 4. 1m. / Pſal. 24. me°. h. I.

* Fortitudo 9. 24. 26. 37. Fructus 9. Inſania.

5 Manſuetudo maximè facit hominem compotem ſui, 22æ. q. 157. 4. c. /. 1m. /. Pſal. 24. med°. h. /. Pſal. 36. princ°. h.

* Ioannes 12.

6 Manſuetudo eſt in iraſcibili ſubiectiue. 3æ. quæſtio. 15. 2. c. /. 3. diſt. 26. q. 2. 2. 4m. /. diſt. 33. q. 2. art. 4. q. 3. c. /. Virt. q. 1. 4. c. fi. Subiectiue.

7 Homo eſt naturaliter manſuetus, quia eſt complexionis temperatiſſimæ. Ideo mitigat iram. Sed iraſci conuenit ei naturaliter, inquantum ratio nunciat cauſam iræ. 12æ. q. 46. 5. 1m. Ira 1. 9. 55. 82. 83. 84. Iracundia 1. Animal 66.

* Lex 144.

8 Manſuetus eſt qui depoſitis peccatis ſubditur Deo. Pſal. 24. med° h. K. /. Pſal. 33. princ°. c.

* Litigium 1. Mitis. Modeſtia 7.

9 Manſueti dicuntur iuſti, quia poſſidẽt cor ſuum in puritate, & terram cœleſtem, ac terreſtrem. Pſal. 36. prin°. h.

10 Manſueti lætantur in omnibus quæ Dei ſunt, quia non reſiſtunt teſtamento patris, nec ordinationi Dei. Pſal. 33. prin°. c.

* Moyſes 1. Temperantia 9. 29. Tortus 5. Vindicatio 3. Virtus 225.

¶Manuale. Circumſtantia 26. 27. 28. Epiſcopus 21. Feſtum 12. 22. Labor 1. 2. 3. Officium 3. Operatio 22. 23. Præceptũ 46. 47 Religio 71. Sabbathum 5. &c.

¶Manuducere. Deuotio 7. Signum 1.

¶Manumiſſus reducitur in priſtinam ſeruitutem, propter aliquam offenſam in dominum eius. 3æ q. 88. 3. 2m. /. 4. diſt. 22. quæſt. 1. 1. 4m. In pœnam

Qualis. 1 MANVS eſt organum organorũ, quia facit omnia inſtrumenta, & eſt loco omnium inſtrumentorum. 3æ. quæſt. 83. 5. 1m. /. 2. diſt. 5. quæſt. 2. 1. 1m. /. Quolib. 7. 17. c. fin. /. Heb. 12. lec. 3. princ°. D.

* Abſoluere 37. Antichriſtus 6. Baptiſmus 106. 122. 142. Character 37. &c. Cœlum 128. Confirmatio 14. &c. Conſilium 9. Crucifigi 1. Dæmon 95. Diaconus 3. Epiſcopus 12. 21. Euchariſtia 135. Excommunicatio 51. Graue 10. Hieronymus 1. Imponere. Indiuiduum 6. 7. 8. Labor 1. 2. 8. Lex 128. Lotio Manchus. Munus 2. Officium 5. Operatio 22. &c. Paulus 14. Pœnitentia 65. Præceptum 65. 66.

2 Solus Epiſcopus imponit manus diacono, ſacerdoti autem omnes ſacerdotes cum epiſcopo. 4. diſt. 25. q. 1. 1. 1m.

3 Manus impoſitio ſignificat plenitudinem gratiæ, qua quis idoneus fit ad magna officia. Ideo ſolum ſacerdoti, & diacono datur. 4. diſt. 24 quæſt. 2. 3. c. /. diſt. ĩc 25. quæſt. 1. 1. 1m. Epiſcopus 12.

* Pſalterium. Religio 71. 102. Sacerdos 21. Sacramentum 124.

4 Manus Dei triplex. ſ. manus potentiæ creantis, continentis, & protegentis omnia. manus iuſtitiæ probantis, flagellantis, & damnantis: & manus miſericordiæ ſanantis, paſcentis, & coronantis. Iſa. 8. fi. c. E.

5 Quia vnus & idem Chriſtus eſt in diuina, & humana natura, poteſt huiuſmodi loquutio ſanè exponi, vt dicatur, Manus paruulæ iſtius pueri, creauerunt ſtellas, ideſt iſte puer habẽs manus paruulas, creauit ſtellas. 1æ. quæſt. 39. 4. c. /. 3m. /. Opuſ. 12. art. 4. /. Matth. 2. me°. d. G. 1. Corin. 2. lec. 2. princ°. G. /. c° 15. lec. 2. princ°. A. /. Heb. lec. 5. princ°. G. Opuſcu. 12. artic. 4. Scipio. Stupor. Subdiaconus 1. Tremor 2. Virginitas 34. Vſura 275. 285.

6 Manus remiſſa dicitur, quando vacat à bonis operibus. Heb. 12. lec. 3. princ°. D.

¶Marcellus. Hæreſis 89. Martyrium 11.

¶Marcha. Marchio. Vſura 297.

¶Marchia. Marcus 2.

Quis. ¶Marchio æquipollet Comiti. Et dicitur à marcha ponderè, ideſt a ſeueritate, quia dominantur locis aſperis. Opuſ. 20. lib° 3. cap° 21.

¶Marchion & Valentinus dicebant aliũ eſſe Deum bonum; & alium Deum qui punit. Cont. 3. cap° 140. fin.

¶Marchioniſtæ. Marcus 2.

Euãgeliſta. 1 ¶MARCVS amputando ſibi pollicem, ne fieret ſacerdos, non peccauit, quia creditur feciſſe hoc ex inſtinctu Dei. 22æ. quæſtio. 185. 2. 3m. /. 4. diſt. 13. q. 1. art. 2. q. 1. 2m.

* Ioannes 15. 16.

2 Marchus à quo Marchioniſtæ. Primus poſuit duo prima principia, ſcilicet bonum bonorum, & malum malorum, quem ſequuti ſunt Cerdoniani, poſt Marchioniſtæ, & vltimo Manichæi. Cont. 1. cap° 41. fin.

Magnum. 1 MARE congelatur in locis frigidiſſimis, non tamen in profundo. Iob 38. lec. 2. fin. G.

* Aqua 12.

2 Fluxus, & refluxus maris eſt ei naturalis, quia eſt ex motu Lunæ, cui aqua naturaliter ſubditur. 1æ. q. 105. 6. 1m. /. 7. 2m. /. quæſtio. 110. 3. 1m. /. 2. diſtinct. 14. 5. 4m. /. Pot. quæſtio. 3. 3. 1m. /. quæſt. 4. 1. 20m. /. quæſt. 6. 1. 17m. /. Malo, q. 5. 5. 4m. /. Rom. 11. lect. 3. fin.

* Auaritia 9. Baptiſmus 63. 64. 148. Cete 11. &c. Circunciſio 1. Cruce ſignatus 0. Flumen 2.

* Maria 1. Meretrix 1.

3 In aquis maris ſunt duo mira, ſcilicet primum, quòd non cooperiant totam terram, contra naturam, cum ſint etiam altiores ea: ſecundum verò, quod ſemper mare eſt eiuſdem quantitatis. 1æ. q. 69. 1. 2m. /. Pſal. 32. med°. ſ. princ°.

* Paradiſus 10. Salſedo. Sitis. Siren. Terremotus 3. Virtus 41. Vſura 89.

4 Diuiſio maris rubri fuit mira tripliciter. ſ. ratione ſoni ventorum, tantæ aquæ, & tantorum effectuum 1æ. quæſt. 69. 1. 2m. /. Pſalm. 28. princ°. c.

Qualis. 1 MARIA interpretatur maris ſtella, vel illuminatrix. Et ſuo ſermone domina. Matth. 1. me°. d. B.

2 Hæreſis Manichæi, quòd beata Virgo Maria nõ fuit mulier, ſed Angelus. 3. diſt. 4. q. 2. 1. c.

* Anna.

3 Maria, & Ioſeph fuerunt de eadem tribu, & de ſemine Dauid. 3æ. quæſtio. 28 1. 2m. /. quæſtio. 31. 2. 1m. /. 4. diſtinctione 30. quæſtione 2. articu. 1. quæſtione 3. 4m /. Matth. 1. me°. d. E.

* Conceptio 18. 32. &c. Deſponſatio. Dolor 42.

4 Maria fuit Aaron. 3^{a}.q. 29.1.4^{m}./.quæſt.31.2.2^{m}./.4.diſtinctio.30. quæſtio. 2.artic.1. quæſtio. 3. 4^{m} /. Hebr.7. lectio. 3.med^{u}.F.

5 Maria nata eſt ex Melchi, Salomone, Ieconia, & Heli 3^{a}. qu. 31 2.3^{m} / 3.2^{m}. ᵘFrater 3.

6 Quicquid acceptum a parentibus fuit in Maria, fuit pars eius actu. Ideo non fuit in Chriſto. 3^{a}.q.31. 6.c.
* Ioſeph 2. 3. Magdalena 1. 2. Natiuitas 12. &cet. Obſtetrix 1.

7 Maria in ventre matris ſuæ, non habuit uſum liberi arbitrij, quia hoc eſt priuilegium Chriſti. 3^{a}.q.27.3.c.

8 Maria a nullo nnquam concupiſci potuit, licet fuit corpore pulchra 3.d.3.q.1.ar.2.quæſtion.3.4^{m}.
*Paſſio 98.

9 Maria habuit tantam claritatem in facie, quód Ioſeph. non cognoſcerat eam ſenſibiliter. 3^{a}.quæſtion. 28.3.3^{m}. Matth. 1.fin.f. I.
*Primogenitus 1. Pſalmus 11.

Sanctific°. 10 Maria fuit ſanctificata, priuſquam nata ex vtero in quo ſanctificari conueniens fuit. 3^{a}.quæſtio.27.1.o./.1.2^{m}./.3.diſtinctio.3.quæſtio 1. articu.1. quæſtio.3. o./. Quolibet.6.7.c./. Opuſcul.3.$capit^{o}$ 224./. Pſalm.45.med^{u}.d.fin./. Hierem.1.med^{o} c.D

11 Oppoſitum videtur dicere. 3^{a}.quæſt.27.6.c./.1.d.d.43.3.3^{m}. $Reſp^{o}$, ſicut Dub^{u} 370^{u}.

Du^{m}.843^{m}. 12 Maria nó potuit ſanctificari in parentibus, nec in conceptione eius, nec ante infuſioné animæ rationalis. 3^{a}.q.27.1.1^{m}./.2.o./.3 diſtin 3.q.1.2.o./.Quolib.6.7.c./. Opuſc.3.cap^{o} 224. Conceptio 32.

13 Maria fuit bis ſanctificata. ſ. in vtero matris, & quando concepit Chriſtum. In prima fomes fuit ligatus, in ſecunda vero totaliter ablatus. 3^{a} q.27.3.o./. 4.1^{m}./.5.2^{m}./.3.diſt.3.q.1.2.o./.L.fi./.Opuſc.3.c^{u} 224.

14 Maior ſanctificatio fuit in Maria, quàm in Ioanne Baptiſta, & maior in eo, quàm in Hieremia. 3^{a}.q.27.9.1^{m}./.3.diſt.3.q.1.art.1.q.3.c./ art.2.q.1.4^{m}./ 4.d.6.q.1.art.1.q.2.c./.Quolib.6 9.c./ Opuſ.3.c^{a} 231.

Gratia, 15 Maria fuit omni ſancto ſpiritualius præparata. & copioſius ſanctificata.3.diſt.3.q.1.art.2.q.1.4^{m} /.Quolib.6.7.fin.Opuſcu.3.cap^{o} 224. Pſalm.45.med^{o}.d.fin.

16 Maria ſuper omnes poſt Chriſtum habuit plenitudinem gratiæ. 3^{a}.quæſt.7.10.1^{m}./.quæſt.27.1.c./.5.o./ 3.diſt.13.quæſt.1.art 2.q.1.c./ Opuſ.8.cap^{o} 1./.Ioan. lec.10.$princ^{u}$.2.B./.Roman.8.lec.8.$princ^{o}$.K.
* Admiratio 2. Adoratio 23. 25. 26. Apoſtoli 5. Confirmatio 50. 51. Corpus 61. Dæmon 12. Deus 415.&c. 419. Dubitatio 3. Eua 2. Filiatio 25. 26. Hæreſis 36. 89. 143. Miſſio 39.

17 Maria habuit triplicem perfectionem gratiæ, ſcilicet in eius ſanctificatione, in conceptione Chriſti, & in eius glorificatione. Tertia eſt potior ſecunda, & ſecunda, quàm prima. 3^{a}.quæſtio 27 5.2^{m} /.3.diſtinct.3. quæſt.1.art.2.quæſt.3.c./. Opuſc.60.cap^{o} 3.
ᵘ Natiuitas 19 22.

18 In prima perfectione gratiæ, Maria mundata fuit à culpa originali, in ſecunda à fomite, & in tertia ab omni miſeria. 3^{a}.q.27.5.2^{m} /.Opuſc.60.cap^{o} 2.
ᵘ Primogenitus 1. Sedere 6. Templum 11. Chriſtus 198. 224.&c.

19 In prima adepta eſt gratiam inclinantem ad bonum, in ſecunda fuit confirmata in gratia, & adepta eſt gratiam conſummatam, & confirmantem eam in bono. & in tertia adepta eſt gratiam conſummatam, & perficientem eam in fruitione omnis boni. 3^{a}. quæſt.27.5.2^{m}./.Veri.quæſt.24.9.b.2./.c./.2^{m}./. Opuſc.60.cap^{o} 3.

20 Plenitudo gratiæ, & obſeruatio conſiliorum inchoauit in beata Maria. Sed primum fuit in ea perfecte, & ſecundum perfecte cœpit in Chriſto. 2^{a}.q.88.4 1^{m}.

21 Maior gratia collata fuit alicui homini, ſcilicet Chriſto, & matri eius, quàm cuicunque Angelo. Veritate, quæſtio 24. 9. 2^{m}.

22 Maria eſt perfecte beata ſecundum corpus, quia cum corpore aſſumpta eſt in cœlū. Credimus enim, quod poſt mortem reſuſcitata fuerit, & portata in cęlum. 3^{a}.q.27.1.c./.quæſt.83. 5.5^{m} /.4.diſt.12.q.1.art.3.q.3.c./.diſt.43.art.3.quęſt.1.2^{m}./. Opuſ..8.cap^{u} 1.fin.

Virtus. 23 In Maria debuit apparere omne, quod fuit perfectionis. 4.diſtin.30.q.2.art.1.q.1.c.
ᵘ Baptiſmus 48.

24 Euangelium de Maria, & Martha legitur in Aſſumptione Mariæ, quia fuit perfecta in vita actiua, & cõtemplatiua, quæ figurantur per eas. 3.diſt.35.q.1.art.3.q.3.b.a.
* Hæreſis 36.82.87.88.97.143.

25 Fides firmiſſima remanſit in Maria tempore paſſionis Chriſti etiam Apoſtolis dubitantibus. 3.diſtinct.3.quæſt.1.arti.2. quæſt.2.1^{m}.

26 Maria non habuit ſummam charitatem, nec ſummam bonitatem. 1.diſt.17.q.2.4.4^{m}./.diſt.44.3.3^{m}.
ᵘ Bonitas 158. Deus 419.

27 Maria habuit donum prophetiæ, ſapientiæ, & miraculorum, ſed non ſecundum omnem vſum. 3^{a}.quæſtione 27. 5. 3^{m}.

28 Puritas Mariæ fuit maxima ſub Deo. 1 ſt.q.81.5.3^{m}./.3^{a}. q. 27.2.2^{m}./ 1.diſt.18.q.2.4.4^{m}./.diſt.44.3.3^{m}./.3.diſt. 3.q.1.artic 1.q.2.3^{m}.

29 Maria meruit Chriſtum portare, ideſt meruit gradum puritatis, & ſanctitatis, quo congrue eſſet mater Dei, non autem incarnationem Dei. 3^{a}.quæſtio.2.11.3^{m}./. 3.diſtinct.4. quæſtio.3.1.6^{m}.

30 Maria non poteſt dici mater deitatis, vel diuinitatis. 3.diſt.4. quæſt.2.2.2^{m}.

31 Immo Maria eſt verè mater Dei. 3^{a}.q.25.3.c./. q.35. 4.o./. 3.diſtinct.4.quæſtio.2.2.o./. Cont.4 $capit^{u}$ 43./. 45.finem./. Opuſc.3.cap^{o} 222./.Matth.me^{u}.d.A./.1^{a}.Timot.fin. $Reſp^{o}$. Dub^{o} 944°. Du^{m}.844^{m}.

32 Quamuis beata Virgo Maria ſit ſuper omnes Angelos exaltata, non tamen eſt exaltata vſque ad ęqualitatem Dei, vel ad vnionem in perſona. Et ideo non dicitur ſedere ad dexteram, ſed aſtare à dextris, inquantum honor filij aliquo modo participatiue, nõ plenarie redundat in ipſam, inquantum mater Dei dicitur, ſed nõ Deus. 3^{a}.q.25.5.o /.3.diſt.21.q 3. art.3.q.3.3^{m}.

33 Maria fuit vere mater Chriſti. 3^{a}.quæſt.35.3.o./. diſt.3.q.1 1.2.o./.d.4.q.2.1.o./.2.5^{m}./.Cont.4.cap^{o} 31.4^{m}./.34./.44./. Opuſc.3. $capit^{u}$ 223./. Opuſc.60. $capit^{o}$ 3./. Galat.4.lectio. 2.fin B.&c.

34 Maria non dicitur chriſtotocos, quia eſt nomen inuentum à Neſtorio ad abolendum nomen theotocos. 3.diſtinct.4.quæſtio.2.2.5^{m}.

35 Mariæ Virginis tres eminẽtiæ ſingulares, ſ. quia eſt ſupra omnes mulieres propter virginitatem, ſupra omnes virgines propter fecunditatem, ſupra omnes Angelos propter fructus dignitatem Iſa.7.fin.

36 Beata Virgo Maria ſignificata fuit per portam clauſam. Iſa.7. fin.b.B.

37 Maria fuit Virgo perpetua. Opuſ.3.cap^{o} 212.
ᵘ Primogenitus 1.

38 Cum dicitur, quód beata Virgo aureolam etiam ſub propria ratione aureolæ habet excellentiſſimam, quia quamuis pugnam non ſenſerit, pugnam tamen aliquam carnis habuit, ſed ex vehementia virtutis, adeo habuit carnem ſubditam, quód huiuſmodi pugna ei inſenſibilis erat: iſtud non videtur conuenienter dici, immo Maria habuit perfectiſſimè, & propriè aureolam virginitatis, vt in hoc membris aliis eccleſiæ conformetur, in quibus virginitas inuenitur, quia habuit pugnam ab hoſte, non autem á carne. 4.diſt 49.q.5.ar.3. quæſt.1 2^{m}.

39 Maria cum Ioſeph vouit virginitatem abſolute, ſed prius vouit ſola, ſi Deo placeret. 3.q.28.4.o./.4.d.30.q.2.ar.1.q.1.o./. Matth.1.me^{o}.d.F.

40 Maria, antequam contraheret matrimonium cū Ioſeph, prius certificata fuit diuinitus, quod Ioſeph erat in ſimili propoſito virginitatis ſeruandę, ſed hoc non expreſſerunt in contractu. 4.diſt.30.q.2.art.1.q.2.2^{m}.

41 Maria conſenſit in carnalem copulam implicitè tantum. 4.diſtin.30.q 2.art.1.q.2.3^{m}./.L.

42 Matrimonium verum fuit inter Mariam, & Ioſeph, habuitq; triplex bonum, & vtranque perfectionem requiſitam præter coitum. Et nuptiæ factæ ſunt. 3^{a}.q.29.2.o./.4.d.30.q.2.2.o./. Opuſ.60.c^{o} 2./.Matth.1.me^{o}.d.F.&c.

43 Maria fuit expers maledictionis Euæ, quia peperit ſine dolore, & non multiplicauit conceptus, nec fuit ſubiecta viro. 3^{a}. q.30 2.2^{m}./.q 35.6.1^{m}.

44 Mariæ Virginis partus miſtice ſignificat partum animæ pœnitentis. Opuſc.60.cap^{o} 4.

45 Quia pia Virgo Maria quolibet die naturali vſque ad Reſurrectionem Chriſti, recedente verbum Simeonis cum dolore acerbo, nullius auctoritatis robore fulcitur. Opuſc. 12.artic.5.

46 Idem Angelus creditur miſſus eſſe ad Mariam, & ad Ioſeph. Matth.1.fin.d.F. Annunciatio 0. Angelus.

47 Angelus prius apparuit Mariæ, quàm Ioſeph. 3^{a}.quæſtione 30.2.2^{m}.

48 Angelus excellẽtius apparuit Mariæ, quam Ioſeph. 3^{a}.quæſtio.30.3.1^{m}.

49 Maria ſecundum aliquos non fuit turbata in viſione Angeli, quia

Ma

ſpiria aſſueta erat viſionibus angelorum, ſed in ſermone eius ex admiratione dictorum. 3ª.quæſt.30.3.3^{m}./. Opuſcul.60. capitº 2.

50 Non inconuenit, quòd Angelus inſtrueret Mariam, quia Maria erat inferior eo ſecundum ſtatum, licet eſſet econuerſo ſecundum virtutem, & prædeſtinationem. 1ª.q.117.2.3^{m}./.3ª. q.30.2.1^{m}./.3.d.3.q.3.art.2.q.1.2^{m}.

51 Maria exceſſit angelos in tribus, in quibus angeli excedebant alios homines. ſ. in plenitudine gratiæ, familiaritate Dei, & puritate. Opuſ.8.

52 Maria eſt ſuper omnes ordines angelorum. 3ª q.30. 2.1^{m}./. 1.diſt.44 3.4^{m}./.2.diſt.9.8.c./. diſt.16.3.5^{m}./. 3.diſt.2 2 q 3. art.3.q.3.3^{m}.

Purgatio. 53 Spiritus ſanctus fecit duplicem purgationem in Maria, ſcilicet præparatoriam ad conceptionem Chriſti, colligens mẽtem eius in unum, ſecundam uero a fomite, mediante conceptione Chriſti. 3ª.quæſtio.27.3.3^{m}./.3.diſtinct.3.quæſtio. 4.2.5^{m}./.L.1.

54 Purgatio prima non fuit ad remouendum transfuſionem peccati originalis, ſed ut digna eſſet Chriſto. 12ª.q.81.1.3^{m}. / M 1.q.4.7.6^{m}.

55 Purgatio Mariæ a fomite fuit miraculoſa. 3.d.3.q.1.ar.1.q.2. c./.Ver.q.25.7.c./.1^{m}.

56 Immunitas a peccato in Maria, cauſabatur ex tribus, ſcilicet ex ligatione fomitis, gratia inclinante ad bonum, & prouidentia Dei. 3º.q.27.3.c.fi./.4.1^{m}./.3.d.3.q.1.a.2.q.2.c./.quæſtio.3.1^{m}.

57 Maria uoluit purgari poſt partum, non quidem propter aliquam immunditiam, ſed propter humilitatem, & obedientiam, & ut approbaret legem, & uitaret calumniam. 3ª.q.37. 4.0./.Opuſ.6 .cº 8.

58 Emundatio & confirmatio Mariæ, inchoata fuit in prima ſanctificatione, ſed in ſecunda conſummata eſt perfectione viæ, in aſſumptione uero eius, perfectione gloriæ. 1ª.q.100. 2.c./ 3ª.q.27.5.2^{m}./3.diſtinct.3.quæſt.1.ar.2.quæſt.1.2.c./. quæſt.3.0.

Peccatum. 59 Poteſt aliquid creatum inueniri, quo nihil purius eſſe poteſt in rebus creatis, ſi nulla contagione peccati inquinatum ſit, & talis fuit puritas beatæ Virginis Mariæ, quæ a peccato originali, & actuali immunis fuit, tamen ſub Deo inquantum erat in ea potentia ad peccandum. 1. diſtinctio. 44.3.3^{m}.

60 Oppoſitum uidetur dicere. 3º. quæſt.77.1.0./.2.2^{m}. Reſpº. ſicut dubio 370º.

Doᵐ.845ᵐ.

61 Maria ſanctificata fuit in utero a peccato originali, quo ad maculam, & reatum perſonalem, non autem a reatu totius naturæ. Ideo ſi ante paſſionem Chriſti fuiſſet defuncta, non intraſſet paradiſum, nec uidiſſet Deum per eſſentiam, ſicut nec alii ſancti. 3ª.q 27.1.3^{m}./.3.d.3.q.1. ar.2.q.1.2.0./ q.4.2. 5^{m}./.4 d.6.q.1.ar.1.q.2.c./.Opuſ.3.cº.224.

62 Cum beata Virgo Maria, credatur omnino fuiſſe immunis a fomitis inclinatione, propter eius ſanctificationẽ perfectam, non eſt pium, ponere aliquam pugnam a carne fuiſſe in ea, cum talis pugna non fit niſi ex fomitis inclinatione, nec tẽptatio quæ eſt a carne, ſine peccato eſſe poſſit, ut patet per gloſſam. Et quamuis non habuerit pugnam per temptationem quæ eſt a carne, habuit tamen pugnam per temptationem ab hoſte, qui nec ipſum Chriſtum reueritus eſt. 4.diſt. 49.q.5.ar.3.q.1.2^{m}.

63 Fomes in Maria adeo debilitatus eſt, & extinctus, ut ad peccatum actuale nunquam inclinaretur. 3ª.q6.27 3.c./.4.1^{m} /. / 5.2^{m}./.4.d.6.q.1.ar.1.q.2 c./.d.49.q.5.ar.3.q.1.2^{m}.Peccatum 113.inf.

• Conceptio 32.37.&c.

64 Maria per primam ſanctificationem fuit ſemper immunis ab omni peccato actuali. 3ª.q.27.4 0./.6.1^{m}./.3.d.3.q.1.ar. 2.q.2.4^{m}./.5^{m}./.q.2.3.0./.L.1./.d.13. q.1.ar.2.q.1.c./.4.d.6. q.1.ar.1.q.2.c./.d.21.q.1.ar.3.q.1.c./. Quol.6.7.c.fi./. Opuſ. 3.cº.228.231./. Opuſ.8 prinº./. Pſal.14.prinº.b.H./.Pſal. 45.meº.d.G./.Matt.12.6 d.D.

Figura. 65 Tabernaculum ueteris legis, figurabat Mariam. 3ª. quæſtio. 27.2.b.

66 Maria dicitur dies. & Eua nox. Pſal.18.priº.b.H.

• Eua 2. Nubes 3. Sedere 6. Via 2.

67 Maria dicitur aurora, quia fuit confinium ueteris, & nouæ legis, ſicut aurora eſt confinium diei, & noctis. 4.d.30.q.2.ar. 1.quæſt.1.1^{m}.

68 Feſto Neomeniæ, ſuccedit feſtum Mariæ, in qua primo apparuit illuminatio ſolis. i. Chriſti per copiam gratiæ. 12ª.quæſtio. 103.3.4^{m}.

69 Maria dicitur uirga quintupliciter. ſ. conſolans, fructificans, ſuſtans, flagellans, & uigilans. Iſa.11.priº.H.

70 Maria dicitur petra tripliciter. ſ. petra firmitatis, frigiditatis

Ma

& ubertatis Iſa.16.meº.A.Miſſio 39.

¶ Mariſima. Auaritia 9.

¶ Maritus. Anna. Coniuges. Debitum 24.&c. Diſpẽſatio 18. &c. Diuortium 0. Fornicatio 6.&c. Iuramentum 28. Matrimonium 1.&c. Ordo 102.&c. Seruitus 8.9. Vſura 248.253. &c. Vxor 0.

¶ Mars. Cœlum 25.26.27 Iupiter Planetæ.

¶ Martha. Maria 24.

¶ Martellus. Balneus.

¶ Martianus. Aſſumere 41.

¶ Martinus uolebat uiuere, & mori, ſecundum placitũ Dei, quia diligebat per beneuolentiam, & non ſecundum concupiſcentiam tantum. 3.d.29.L.fi. Sanctus.

1 ¶ Martyrium eſt actus uirtutis quadruplicis, ſcilicet fortitudinis, vt elicientis principaliter, patientiæ uero ut elicientis conſequenter, ſed charitatis, ut imperantis, & fidei, ut finis. 22ª.q.124.1.2.0. Quid.

2 Martyrium eſt actus maximę perfectionis, non quidem ſecũdum ſe, ſed ut imperatur a charitate, & ut eam oſtẽdit. 22ª. q.124.3.0./.q.184.5.3^{m}.

3 Martyrium habet quod ſit meritoriũ ex charitate, ſine qua nihil ualet. 22ª.q.124.2.2^{m}.

• Andreas. Aureola 10.&c.

4 Mors eſt de ratione martyrii. 22ª.q.124.4.0./. 4.diſt.49.q.5. ar.3.q.2.0. • Chriſtiſtæ.

5 Martyrium quo ad actum, poteſt eſſe ſine charitate, non autem ſine magna charitate quo ad modum, ſcilicet prompte & delectabiliter patiendo, ſicut Laurentius, & Vincentius. Quol 4 19.20.0.

• Cicatrices 4.

6 Cauſa faciens martyrium eſt duplex, ſcilicet fides Chriſti, uel quælibet alia uirtus, & utilitas eccleſiæ. Ephe.3.lectio 1. prinº. I.

7 Confeſſio cuiuſcunque alterius ueritatis quàm fidei, non eſt cauſa ſufficiens ad martyrium ratione materiæ, ſed tantum ratione finis, referendo ad Chriſtum. 22ª.q.124.5.c./.2^{m}./. 4.d.49.q.5.ar 3 q.2.10^{m}.

• Damnatio 4. Doctor 2.

8 Martyrium Ioannis Baptiſtæ celebratur, licet mortuus ſit, non quidem pro fide, ſed pro reprehenſione adulterii. 22ª.q. 124 5.c. • Dolor 7. Feſtum 7. Fortitudo 40. Incorporari 2. Innocentia 3. 4.

9 Immo cauſa cuiuſcunque martyrii, eſt ueritas fidei. 22ª.q.124. 5 c./.2^{m}.Reſpº.dubio 846º. • Lactantius 2. Duᵐ.846ᵐ.

10 Moriens pro quocunque opere bono propter Deum eſt martyr Dei, quia cauſa cuiuſcunque martyrii, eſt ueritas fidei ut eſt per dilectionem operans. 22ª.quæſt.124.5.0./.4.d. 49 q.5.ar.3.q 2.c./.9^{m}./.11^{m}./.12^{m}./.Ro.8.le.7.mº.H.

• Liuro 3.

11 Beata Agnes, & aliquæ aliæ virgines occiſæ ſunt pro virginitate ſeruanda, quando martyria in eccleſia celebrantur. 4.diſtin 49.q.5.art.3.q.2.9^{m}.

• Meritum 40.71. Paſſio 21. Pœna 20. Pœnitentia 24.25.

12 Vulneratus lætaliter, licet ſuperuiuat, habebit aureolam martyrij, ſicut ſancta Lucia. Similiter vulneratus non lætaliter, tamen moriens ex incuria non mortali, vt Marcellus Papa habebit aureolam martyrij. Non autem ſi afflictio non continuetur vſque ad mortẽ, ſicut de Silueſtro Papa. 22ª.q.124. 4.4^{m}./.4.diſt.49.q.5.art.3.q 2.7^{m}.

13 Martyrium eſt de præcepto, ſecundum præparationem animi tantum. 22ª.q.124 1.3^{m}./.3.1^{m} /.4.diſt.49.q.5.art.3.q.2. 1^{m}./.Quolib.4 20.1.vel Abdicatio.

• Sacrificium 14. Torcular 1.

14 Martyrium oblatum debet tolerari patienter. Sed non debet quæri, quia non debet dari occaſio agendi iniuſte. 22ª. q.124.1.4^{m}.

15 Martyr nõ baptizatus aqua ſi reſurgat, debet baptizari. Heb. 6.lec.1.meº.D. Baptiſmus 222.

16 Martyres in tormentis percipiebant aliquid de gloria Dei, ſed non videbant eſſentiam Dei. Verit.q.23.3.9^{m}.

17 Oppoſitum videtur dicere a ſimili. Verit.q.10.11.c. Reſpº. ſicut Dubio 486. Duᵐ.847ᵐ.

18 Vniuerſalis abſolutio fit in perceptione baptiſmi, & in martyrio. Propter quod dicitur, quod in martyrio omnia ſacramenta baptiſmi cõplentur, in virtute paſſionis Chriſti ſ. quantum ad plenam liberationem à culpa, & a pœna. 3ª.q.68 2. 2^{m}./.q.87.1.2^{m}./ 4.diſtin.4.q.3.art.3.q.3.0. Baptiſmus 230. 293.&c. Culex 8.

¶ Martius. Conſecratio 20. Encenia.

¶ Mas, & fœmina in hominibus coniunguntur, non tantum propter generationem, vt in brutis, ſed etiam propter communicationẽ operum. Ideo in ſolis hominibus mas eſt principiũ fœminæ, & fœmina facta eſt ex maſculo. 1ª.q.92.2 0./. 2.diſt. In hoibus.

Ma

2.dist.18.quæst.1.1.1^{m}./.Cont.3.cap° 123./. 1^{a}.Cor.6.lect.3. me°.D.

*Aquilo. Circuncisio 27. Coniunctio 6.&c. Fœmina 4. Frigiditas. Generatio 11.&12. Luxuria 20. Matrimonium 108. Mistio 43. Mulier 1.&c.21.21. Planetæ 3. Puer 17. Robur. Semen 9.&c. Sodomia o. Sponsalia 6.&c. Zelus 2.3.

De quo. 1 Masculinum genus,& fœmininum in diuinis absolute prædicantur tantum de supposito. 1^{a}.q.31.a.4^{m}./.3.d.6.q.2.1.c. Idem 30.

*Coniunctio 6.&c. Fœmininum o. Frigiditas. Neutrum 2. Seraphim 4. Christus 8.

Du^{m}.848^{m}. Oppositum videtur dicere à simili.1.dist.4.q.1 3.2^{m}.Resp°. Dub° 848.

¶Masculus ex sua ratione habet commensorationem, seu coniunctionem naturalem ad fœminam,vt ex ea generat, nõ autem masculorum concubitus, qui specialem vitium contra naturam dicitur, vt in multis luxuriosis patet, qui tamen non generant. 1^{a} q.92.1.c./ 22^{æ}.q.57.3.c.

* Bellatores 2. Bellum 9. Mas. Sodomia o.

Quæ. ¶Masticare. Angelus 4 5.

¶Mater dicitur aliqua ex hoc,quòd concepit,& genuit.3^{a}.q. 35.3.4.c./.Cont.4.c° 45.fi./.Opusc.3.c° 221.281.

Adoratio 23. 25. 26. Affinitas 14. Amor 120.122. Angelus 592. Anima 27. Animal 41. Assimilatio 21. 22. Baptismus 140.141.142.148 Barbarus 2. Charitas 11. Circuncisio 27. Cognatio 1.&c. Conceptio 3. 22.36. Consanguinitas 1.&c. Corpus 61. Deus 419. Dolor 42. Dubitatio 3. Eleemosyna 20. Equus 3. Filiatio 2. 25. 26. Frater 3 Genealogia 1. Generatio 56.61. Generatiua. Hæresis 36.82.87 88.89 97. 143. Infidelis 5. Inuidia 7.Ioannes 4. Isaias 1. Maria 7.13. 21.29.30-31.32.33. Matrimonium 1.2. Melchisedech. Natiuitas 13. Nubere 1. Nubes 3. Obedientia 23. Passio 98. Peccatum 113.331. Psal.11. Puer 1. Relatio 24. Samuel 1. Samen 10.&c. Seruitus 8.9.Tactus 15. Templum 11,Via 2. Virginitas 13. Vxor 13. Christus 124.&c.

Esse. 1 Materia non semper fuit, licet sit ingenerabilis, & incorruptibilis.1^{a}.q 46.1.3^{m}./. 2.dist.4 q.1.5. 1^{m}.f. Cont.2.c° 54. 4^{m}./.5^{m} /.Opusc.3.cap° 99./.Opusc.32./. Meta.2.lec.3.fin./. 3Phy.lect.fin.fi.f.

2 Materia prima est maxime in potentia, & principium imperfectissimum, nec talis potentia materiæ, etiam dato quod sit sua essentia,non est potentia ad operationem,sed ad esse.1^{a}. q.4.1.c./. 3.dist.4.q.2 1^{m}./.L./.dist.14.4.c./. Quol.10.5.c./. Phy.lect.15.princ.a. Esse 54.

* Imperfectio 3.

3 Materia prima, quamuis secundum se considerata esse non possit,potest tamen secundum se considerari.Ver.q.3.5.3^{m}./. Phy.lec.15.prin°.b. Actus 57. Forma 78.&c.96.

4 Immo materia non est separabilis à forma, secundum rationem,& intellectum. Meta.8.lec.1.prin°.c. Resp°.Du^{m}.849.

Do^{m}.849^{m}.

5 Materia inquantum habet esse saltem in potentia,est similis Deo.1^{a} q.14 11.3^{m}./ 12.c.fi./.Verit.q 3.5.c.

6 Oppositum videtur dicere.1°.q 4.3.4^{m}./ 1 d.19.q.1.2.c./.dist. 35.6.6^{m}./.dist.48.1.4^{m} / Cont.1.c° 30./.Verit.q.2 11.1^{m}./. q.23.7.11^{m}./ Pot^{a}.q.7.7.10^{m}. Resp° sicut Du° 471.

Du^{m}.850^{m}.

7 Materia non potest esse in alio, cum sit primum subiectum. 1^{a}.q.3.2.3^{m} /.3^{a}.q.77.1.c./.4.dist.11.q.1.art.3.q.1.c./. di.12. q.1.art.1 q.3. 1^{m}./ Spiritu 2.c.fi./.5.8^{m}.

Quid. 8 Illud communiter materia prima nominatur, q̃ est in genere substantiæ,vt potentia quędam,intellecta præter omnem speciem,& subiectum,& præter priuationem. Spiritu 1.c.

*Agere 13. Appetitus 18.21.49 Actus 22.26.32.41.42.

9 Materia proprie non habet essentiam, sed est pars essentiæ. Verit.q.3.5.fi./.Opusc.32.0. Ente 2.princ°.c./ c° 7.princ°.a.

*Beatitudo 50.103.168.169 Beatus 41.42.52.Benedictio 4. Bonitas 41.86.87.88. Caro 5. Causa 7.67.90.91.

10 Si materia diffiniretur,haberet loco differentiæ ordinem sui ad formam, & loco generis haberet suam essentiam. Quol.9. 6.3^{m} Ente 7.princ° a.

*Cœlum. Contingens 2.3.Densitas 1 Deus 48.68.390.&c.

11 Materia prima est sua potentia passiua,sicut Deus est sua potentia actiua.1^{a}.q.54.3.3^{m}./.q.77.1.2^{m} /.q.115.1.2^{m}./.1.dist.3.q.4.2.4^{m}./.d 42.q.1.1.1^{m}./ Cont.1.c° 43.3^{m} / li° 2. c.143.2^{m}./. Spiritu 3.21^{m}./ 11.15^{m}./. Anima 12.12^{m}.

*Differre 8. Diffinitio 7.10,13.18. Eductio. Effectus 15.Elementum 10.15.18.23. Esse 54.&c.

12 In materia nulla est potentia actiua. 3^{a}.q.32 4.c./.3^{m}./.2 di. 18.q.1.2.c.fi /.d.30.q.2.2.c./.3.d.3.q.2 2.c./.3^{m}./.d.14.4.c./. Meta.9.lec.8 prin°.b./.Phy.lec.13.fi.e./.li° 2.lec.1.princ°.a. 1° Ex 2.3 4.5.

13 Immo in naturalibus rebus aliquid præexistit secundum potentiam actiuam, & passiuam simul. Verit.q.11.1,c./. Virt. q.1.&c. Resp° sicut Dub° 644°.

Du^{m}.851^{m}.

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*Fęmina 3.4. Finis 11. Forma 61.&c. Generatio 4.&c. Genus 1.8.14.23.24 Gratia 49 Hæresis 122. Idea 39.&c. Intellectus 48.72.73.74. 82. 109 110.124.127 128.150.165. Ipostasis 5.

14 Materia prima dicitur terra,quia est informis. Dicitur aqua, quia est receptiua. Dicitur abyssus, quia est turpis. 1^{a}.q.66. 1.1^{m}./.2.dist.12.1.princ°.

*Menstruum o. Motus 86. Mundus 13. 14. Natura 19. &c. Necessitas 6.9.16.17. Nomen 1. Nutrire 1. Ordo 22. Passio 4. Per se 5. Plato 7. Possibilitas o.

15 Materia,& genus nunquã sunt idem, nisi secundum nomen, Opus.3.c° 02./.Opusc.42.c° 8./.Meta.5.lec.7.fi.e./. li° 7.lec. 11.me° c.H.

*Potentia 22.26.29.47 50. Qualitas 1. Quantitas 4.5.Raritas 1. Recipere o. Transumptio o.

16 Partes habent rationem materiæ, totum vero rationem formæ.1^{a}.q.7.3.3^{m}./.q.65.2.c./.3^{a}.q.90.1.c./. Metaph.5.lec.3. prin°.2.D./.Phy.2.lec.5.prin°.b.fi.d./.li° 3.lec.12.princ°.c./. li° 4.lec.4.prin°.a.fin.

17 Immo partes se habent vt formale.Phy.2.lec.5.prin°.b.fi.d. Resp°,sicut Dub°.559°. Do^{m} 852^{m}.

18 Vnitas materiæ primæ est tantum in his,quæ conueniunt in generatione,& corruptione.1^{a}.q.46.2.0./.2.dist.12.1.5^{m}.

19 Materia prima omnium rerum est vna vnitate ordinis tantum.1^{a}.q.66.2.1^{m}. Diuisio.

*Actus 52. Adoratio 21.22.

20 Omnium generabilium,& corruptibilium est eadem materia,quæ sunt quatuor elementa.1^{a}.quæst.66.2.c./.Metaph.8. lect.4 princ°.

21 Materia dicitur ęquiuoce de mobilibus,& immobilibus.2.distin.2.q.2.2.4./.Cont.2.c° 16.8^{m}. Angelus 27.349.

22 Materia duplex. s.naturalis,& mathematica. 1^{a}.q.85.1.2^{m}./. 3^{a}.q.77 2.4^{m}./.2 dist.2.q.2.2.4^{m}./ 4.dist.12.q.1.art.1.q.3.c./. Verit.q.2.6.1^{m}./.Meta.7.lec.10.me°.C./. lec.11.princ°.c./. lib.8.lec.me°.e./. Anima 3.lec.8.princ°.b.C./.Poster.lec.41. prin^{o}.a.fi /.lib.2.lec.9.princ°.c. princ°.

*Assimilatio 15. Cœlum 1.2.9.13.16.36.46.70.81.84.104.

23 Materia coincidit cum fine.2.dist.36.5.4^{m}.

*Cognitio 57. Commune 7.

24 Oppositum videtur dicere.12^{æ}.q.55.4.c.Resp°.Du° 853°. Du^{m} 853^{m}

25 Materia triplex.s.ex qua,in qua,& circa quam.Et tantũ tertio modo coincidit cum fine.12^{æ}.q.55.4 c./.dist.36.5.4^{m}.

26 Materia dicitur prima dupliciter.s.ordine naturæ, & ordine temporis.2.dist.12 4.c.princ°.

*Corporalis 9. Corpus 13. Damnatio 51.

27 Duplex est conditio materiæ.s.cõditio,quæ eligitur ab agente,& quę consequitur naturam materię.1^{a}.q.76.1.3^{m}./.q.91. 3,c./.12^{æ}.q 87.6.c./.22^{æ} q.164.1.1^{m}./ 4.dist.12.q.1.artic.1. q.3.c./.Ver.q.2.6.1^{m} /.Ma.q.5.5.c./.Anima 8.c.fi.

*Defectus 4.

28 Materia non est diuisibilis,nisi per quantitatem.1^{a}.quæstio 50.2.c./.quæst.57.7 c./.quæst.76.4 4^{m}./. quæst.77.2 c.fin./. 2.dist.3.quæst.1 4.c./.dist.30.quæst.2.1.c./.4.dist.12.quæst.1. art.1.q.3.c./.Cont 4.cap° 65.fi./. Trin.14.c./. 19.3^{m}./. Quolib.9.6.c./. Opus.33.princ°.

29 Materia prima secundum potentiam non est infinita simpliciter,quia se extendit solum ad formas materiales. 1.q.7.2. 3^{m}. Forma 6.4.65.67.

*Delectatio 81.

30 Oppositum videtur dicere,quia materia est in omnibus creaturis. Quolib.3.20.c. Resp°.Dub° 854°. Du^{m}.854^{m}.

*Differentia 9 10.16.17.22.

31 Materia prima non est in potentia ad quamcunque quantitatem imaginabilem,sed tantum ad quantitatem conuenientem formæ naturali,quæ in materia esse potest.2.distinct.30. quæstione 2.1.c./. Cont.2. capit° 16.7^{m}./. Phy.3. lectio 10. Forma 66.

*Differre 8. Difficile 18. Dimensio 13.14.

32 Materia distinguitur à materia tantum dupliciter.s.secundum propriam rationem materiæ,i.respectu diuersorum actuum, & secundum diuisionem quantitatis. Spiritu 8.c.

33 Materia nuda ab omni forma, nullam diuersitatem habere dicitur.1.dist 34 q.1.2.c.

*Distinctio 1.9.&c. Diuersitas 7. &c.

34 Materia intelligibilis ponitur in diffinitione quantitatis,non autem materia sensibilis.1^{a}.quæst.85.1.2^{m}./.4.distin.12.q.2. art 1.q.3.c.

35 Diuersitas motus non est causa diuersitatis materiæ, sed signum, sed econuerso, ideo vbicunque est eadem materia, est & potentia respectu eiusdem motus.2.dist.12.1.c.fin.

36 Non oportet vbicunque est materia,quòd ibi sit motus.2.distin.2.q.2.2.4^{m}.

*Effectus 1.15. Elementum 10.28.

Ea quæ

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36 Ea quæ ſunt loci, dicitur de materia ſimilitudinarie, propter ſimilem receptibilitatem vtriuſque.2.diſt.12.L.prin°.G.
38 Materia prima per ſe eſt in loco, vel in locato, vt pars, & punctus eſt ibi vt terminus, non autē vt locata. 2.di.37.q.3.1.2m.
39 Indiuiſibilitas materiæ nō eſt ad modū pūcti. 2.d.30.q.2.1.c.
• Enonciatio 4.5.7.8. Euangelium 7.
40 Materia & priuatio diſtinguuntur realiter ſecundum Ariſtotelem, nō autem ſecundum Platonem. 1ª.q.5.2 1m./.3.3m./. Veri.q.21.2.2m./.Dion.3.prin°./.Cauſis.le.4.prin°.E./.Meta.2.le.4.ſi.K /.li° 7.lec.2.me°.c.ſi./.Phyſ.1.fin.
• Ex 2.3.4. Imperfectio 3. Indiuiduum 20.&c. Intelligibile 4. Logica 4. Lux 17. Magnanimitas 5 6.22.27. Magnificentia 2. Malum 25.28.29.44 46. Matrimoniū 15.&c. Medium 22.26. Meritum 85. Miraculum 9. Mundus 14. Pars 12.&c. Prædicare 16. Proportio 1.2. Recipere 1.&c.
Quorum. 41 Habitudo cauſæ materialis non conuenit Deo reſpectu creaturæ. Nec abintra, quia materia eſt imperfecta, & in potētia. 1.di.34 q.1.2.c.
• Abſtractio 1.&c. Adam 94. Agens 83.84. Angelus 10.27. 32.4 .47.55.&c.314. Anima 14 30 39.57.&c. 82.101.176. 220 .79.328 Apoſtoli 28. Appetitus 52 79. Aſſimilatio 15. Audacia 5. Augmentum 20 21. Baptiſmus 56.&c. Campſoria 6. Caro 5. Cœlum 1.2.9.13.16.36.46.70. 81.84.104.
42 Quæ non habent materiam, nō habent cauſam ſui eſſe. ſ. quæ tranſmutet de potentia ad actum, nec aliquam cauſam formalem. 1ª.q.61.1.2m./.q.75.5.3m./. Pot².q.6.6.4m./. Spiritu 1.5m /.Anima 6.9m.
Cibus 3. Clementia 5.
43 Materia communiter pro quacunque potētia eſt in omnibus creatis, non autem proprie. Quolib.3.20.c.
• Columba 5. Commune 7. Conceptio 3. 36. Concupiſcentia 13. Confirmatio 6. Conuerſio 11. Corporalia 7. Corpus 8.25.28.29. Coſta 6. Creatio 15.19.52.53 Credere 9. Damnatio 51. Dæmon 119. Deus 48 68.390 &c.399.455. Difficile 18. Dimenſio 12.&c. Donum 11.&c. Duritiεs 1. Elementum 26 28. Eſſe 54.&c.71. Eſſentia 12 Fœmina 3.4. Finis 12. 101 Flegma Fortitudo 6.10.&c.33 31.51. Gaudiū 3. Genus 30. Gratia 86.105. Gula 9 Homo 39 Humidū 2 Incorruptibile. Logica 4. Matrimonium 25. Menſtruus 1.2 Miniſter 7.
44 In motu angelorum non requiritur materia, ſed requiritur aliqua potentia, 2.diſt.5.q.1.1.2m./ Spiritu 1.3m.
• Miniſtrum 1.
45 In omni quod proprie mouetur, oportet eſſe materiam. 2 diſtin.17.q 1.2.3m./ Pot².q.5.1.4m./. Meta.2.lec.4.fin.K./ li° 8. lec.1.me°.f./.ſi.h./.Lib.12.lec.2.ſi.f.
• Neceſſitas 1.5. Obiectū 1.&c. Oblatio 17. Ordo 22.61 &c. Panis 2.3. Peccatum 36.222. Pœnitentia 67. Per ſe 5. Poſſibilitas 2. Potētia 12.26.29.47.50. Prædicare 33.35.36. Proceſſio 11.22. Prophetia 22. Proportio 1.2. Prudētia 25. Quod eſt. Quo eſt 3. Ratio 3 20.49.91. Relatio 58. Reſolutio. Reſurrectio 14.15.16. Sacramentum 12 Scientia 110.121.146.
46 Materia eſt tantum in his, quæ ſunt in potentia ad locum. Anima 6.c.
• Scriptura 4.6. Semen 9.11 13. Separatio 2. Sepultura 4. Sidera. Sobrietas 1. Species 2. Statua 2 Studioſitas 2. Subſtantia 5.24.30.35. Subtilitas 0. Succeſſio 1.5. Suſcitatio 1. Temperantia 15. Tempus 13. Theologia 14 &c. Timiditas. Vapor 3.5. Vas 3 Virtus 37. Vita 53. Vnctio 4.&c. Vnio 17. Vnitas 14. Votum 2. Vſura 19.23.24 25.213.252.285. Chriſtus 20.226.227. Zelus 8.
47 Subſtantia corporalis habet, quod ſit ſubiectum accidentium ex materia, cui primo conuenit ſubijci. 4.di.12.q.1.ar.1.q.3.c.
In cōmuni. 48 Materia prædicatur de compoſito in artificialibus, vt cum dicitur, fiala eſt aurum, & in ſacramentis, vt cum dicitur, ſacramentum eſt corporale, vel materiale elementum, ſicut etiam in aliis accidentibus, vt cum dicitur, ſimum eſt naſus curuus. 1.di 19.lec.2. me°.D./. 2.d.30.q.1.3.c.ſi./.4.d.1.q.2.ar.1.q.5. 1m./.di 3.q.1.ar.1.q.2.2m./.Meta.7.le.6.ſi./.Li° 9.lec.6.0.
• Abſtractio 1.3.4.5. Acetum 2. Accidens 16. 17.18.54.57. 62.97.121. Actio 26.27.34.54.88.103.109. Actus 4.52.152. Adam 94. Adoratio 21. Agens 49. Anſtragachia. Appetitus 1 18.22.52. Architector. Ars 20 26.32.4 .42. Artificiale 1. 2. Beatitudo 50 Cognitio 32. Compoſitio 1.&c. Corruptio 3.&c. Creatio 53. Defectus 4. Delectatio 82. Dæmon 109. Deus 394. Diapſalma. Definitio 11 &c.51.
49 In moralibus materia prædicatur de toto, ſicut cum dicitur, quod peccatum originale eſt concupiſcentia habitualis, 2.diſtin.30. q.1.3.c.fin. • Diſpoſitio 40. Diſtinctio 1. Docere 7. Donum 11.&c. Eductio. Effectus 1.25.
50 Omne dictum in propoſitione poſitum pro materia alicuius actus, ſtat materialiter. 1.diſt.38.5.4m.
• Eſſe 54.&c.71. Euchariſtia 24.25.39.40.41.50 &c. 85 90. 93.107.191. Euangeliū 7. Fauere 6. Factibilia. Finis 11.101.

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Forma 72. Fortitudo 6.10.&c. Gaudium 3. Generatio 4.&c. 43. Gula 9. Humilitas 19.&c.23. Idea 39.40.41. Ignis 2 &c. Indiuiduum 20. &c. Infinitum 14.17.19. Intellectus 48.72. &c.81.109. 110,124.&c.150.165. Hipoſtaſis 5. Iuramentum 29. Iuſtitia 19.
51 Omnis pars orationis ſumpta materialiter, id eſt pro voce, vt res quædam ſumitur in vi nominis. Perther.le.5.pri.° 2 ſi.
Iuſtificatio 21 .22. Lex 39. Liber 13. Liberalitas 3 16 Logica 4 Lex 19. Luxuria 8. Magnanimitas 22.&c. Magnificentia 8. Martyrium 7. Materiale. Metaphyſica 8.&c. Miniſter 7. Miraculum 9. Miſtio 2. Naturale 10. Neceſſitas 6 &c. Negligentia 6. Nihil 2. Nutrire 1. Pars 12. &c. Participare 5. Peccatum 39. Perſeuerantia 2.0 Phyſica 1. Prædicari 33. 35. 36. Propter 1. Quod eſt. Quo eſt 2. Religio 12. Scientia 110.121.145.147. Separatio 2 Simonia 4.14. Superbia 11. Virtus 37.
¶ Materiale. Accidens 51.56.57. Actio 71. Actus 11.72.832 150.154 176. Agens 43. Amor 20.4 . Angelus 35. 63. 226. 318.385.386. Anima 14.15.39.261.202. Aſſimilatio 11. Aſtrologia 2.3. Auerſio 7. Baptiſmus. M Beatitudo 103 Beatus 46. Bonitas 168. Caſus 1. Cauſa 84 86. Cogitatio 3 4. Cognitio 32. Color 3.4.5. Compoſitio 4. Concluſio 2. Continuum 1.2. Contrarium 26. De 14 Delectatio 27. Deſcriptio. Deus 87.336.337.338. Differentia 19. Diffinitio 7 10. Diſpoſitio 42. 43. 44. Diſtinctio 1.9.20. Aedificare 1. Elementum 18. Ens 6. Enunciatio 3. Euchariſtia 4.40. Eſſe. Exemplar 6. Fides 31.32.148.155. Filiatio 5. Finis 39 61. Forma M. Formale. Genus 1.2. Gladius 2. Habitus 38. Ignorantia 12. Indiuiduum 15.20.&c.30. Inebriari. Infinitum 14.20.&c. 30. Iniuſtitia 7.8 10. Intellectualis 4. Intellectus 23.24 47.48.51. 58.128.133.147.177 &c. Intentio 10. Ira 14. Iudicium 9. Illicita 28.32.66.72. Iuſtificatio 18 Latria 3. Lignum 1. Luciditas 2. Lumbrici. Malum 26 28.29. Matrimonium 25. Mendacium 1.10.11. Meritum 39.85. Motus 11. Natura 14. Nobilitas 6. Nomen 29. Nugæ. Obiectum 3 &c. Omiſſio 11. Ordo 27. Pars 2. Paſſio 26. Peccatum 2.0.&c. Pœnitentia 69. 80. Per. 1. Petra. Pluralitas 1. Pluma 2. Potentia 26.&c. Prædeſtinatio 44. Prædicari 33.35.36. Prius 3. Propter 1. Prudentia 50. Quantitas 25. Ratio 25. Ratio 29. Recipere 2.3 Reſurrectio 19 20. Sacramentū 26. . Sacrilegium 0. Satiſfactio 1. Scandalum 8. Scientia 45.119. Senarius 4. Senſibile 7. Significatio 7.&c. Stomachus. Speculū 3. Subſiſtentia 2. Subſtantia 53. Super 2. Tempus 7.8. Timor 29.30. Totum 3. Trāſgreſſio 1. Veritas 28.22. Vermis 2 Virginitas 9 &c. Virtus. Ob. Virtus. Ob. Vniuerſale 12.13. Chriſtus 2 7.
¶ Maternus. Amor 120. Mater. Matrimonium 1.
¶ Matertera. Frater 3.
1 MATHEMATICA multiplicantur ſecundum eſſe, quod habent in rebus. 2 diſt 2.q.1.2 c prīnc°./ Opuſc.42.c° 14 /. Metaph.3.lec.14.princ°.&.penu°./.lib.7.lec.10.me°.c./. Anima 3. lec.8.me°.b.D. Eſſe.
• Abſtractio 4. Accidens 120. Arithmetica 1.
2 Vnitas numeri diuerſorum numeratorum non eſt niſi vnitas numeri mathematice ſumpti. 2.diſt.2 q.1.1.c.princ°.
• Aſtrologia 1.2.3. Bonitas 89. Corpus 2. Demonſtratio 8, 19. Diuiſio 7. Finis 6. Finitum 2.
3 Ex mathematicis non poteſt aliquid efficaciter concludi de motu. Pot².q.3.17.17m / Opuſ.42.c° 14.
• Impoſſibile. Intelligibile, Linea 9. Locus 11. Logica 10. Materia 22. Minimum. Neceſſitas 11. Numerus 10. Ordo 39. 40. Phyſica 14. Poſſibile 5. Principium 22. Prius 2. Proceſſio 15.17 Quantitas 10 20.
4 Mathematica ſcientia non demonſtrat per cauſam efficientem, nec per cauſam finalem, licet habeat eas, quia mathematica accipiuntur, vt abſtracta ſecūdum rationem, cum tamen non ſint abſtracta ſecundum eſſe. Vtrumque autem competit habere cauſam agentem, ſecundum quod habet eſſe. Licet igitur ea, quæ ſunt mathematica, habeant cauſam agentem, non tamen ſecundum habitudinem quam habent ad cauſam agentem, cadunt ſub conſideratione mathematica. Et ideo in ſcientiis mathematicis non demonſtratur aliquid per cauſam agentem, vel finalem. 1ª.queſtione 14.1.3m./.Trinit.2 2. 7m./.2 t.quæſtione 1.c./.Metaph.3.lectio 4.med°.c./. Phy.2. lectio 1.
• Abſtractio 4. Scientia 22.&c.121. Tempus 1. Tractare 1.
5 Proceſſus diſciplinabilis eſt proprius ſcientiæ mathematicæ, quia eſt certior, & facilior, quam phyſica, metaphyſica, & quā quælibet ſcientia operatiua. Trinit.2 1.quæſtione 2.0./ Metaph 2.fin.
1 • MATTHAEVS immediate vocatus eſt de Theloneo ad diſcipulatum, & ad ſtatum perfectionis, non autem ad apoſtolatum, niſi ſecundum prædinationem. Quol.5.21.0. Ad quid.
• Euangelium 10.

1 Matthæus ſcripſit Euangelium Iudæis, alij vero Euangeliſtæ ſcripſerunt illud gentibus. Ioan. 12. lec. 3. me°. b, ſi./ Ioannes 15. 16. Manichæus 3. Oratio 98. 99.

Sorte. ¶ Matthias electus eſt ſorte, id eſt per diuinum donum, declarans eum electum eſſe diuinitus 22ſ. q. 95. 8. c./ 4. di. 24. L./ Opuſc. 5. c° 5./ Eph. lec. 4. me° A.

Quid. 1 Matrimonium dicitur quaſi matris munium, id eſt officium, vel quaſi matrem muniens, vel mouens, vel quaſi matre vnius, vel quaſi a matre, & nato. 4. diſtin. 27. quæſt. 1. artic. 1. quæſt. 2. c.

* Amor 56.

2 Matrimonium dicitur à matre, quia magis pertinet ad rationem eius, quam pater, quia mulier principaliter facta eſt propter hoc, non autem vir. Et mulier circa prolem eſt magis officioſa. 4. diſtinctione 27. quæſtione 1. articulo 1. quæſtione 2. o.

3 Definitio matrimonij triplex, ſecundum tria eius, ſcilicet ſecundum cauſam, id eſt ſecundum conſenſum, ſecundum eſſentiam, id eſt coniunctionem, & ſecundum effectum, id eſt vitam communem in rebus domeſticis. 4. diſtin. 27. quæſt. 1. artic. 1. quæſt. 3. o.

4 Matrimonium ratione eſſentiæ, id eſt coniunctionis nominatur coniugium: ſed ratione cauſæ, id eſt deſponſationis, nominatur nuptiæ, & ratione effectus, id eſt prolis, nominatur matrimonium 4. diſtinct. 27. quæſtione 1. artic. 1. quæſtione 2. o.

* Baptiſmus 19. Hereſis 65. 75. Iacob 9. &c. Maria 4. Pœnitentia 68. Religio 98.

5 Matrimonium eſt formaliter coniunctio, & vinculum matrimonium, & relatio coniugum. Vnde coniunctio viri, & vxoris eſt potior, quam coniunctio vxoris ad conſanguineos viri. Non tamen debet dici affinitas, ſed matrimonium, quod eſt vnitas quædam, ſicut homo eſt ſibiipſi idem, non conſanguineus. 3a quæſtione 27. 2. c./ 4. diſtinctione 27. quæſtio. 1. artic. 1. quæſtione 1. o./ quæſtione 2. 3m ſin./ arti. 2. quæſtione 1. 2m./ diſtinctione 30. quæſtione 1. 3. 2m./ diſt. 41. quæſtio. 1. artic. 1. quæſt. 1. 1m.

6 Relatio matrimonij ratione ſubiecti eſt multiplex, Ideo eius nomen eſt duplex, ſcilicet maritus, & vxor. Sed ratione cauſæ finalis, ſcilicet generationis eſt vna. Ideo nominatur vno nomine, ſcilicet matrimonium. 4. diſt. 27. quæſt. 1. art. 1. quæſtio. 1. 3m./ artic. 2. quæſt. 1. 3m.

7 Matrimonium eſt naturale. 4. diſt. 26. quæſt. 1. 1. o.

8 Oppoſitum videtur dicere 4. diſtinctione 31. L. ſinem. Reſpondeo. Dubio 855. Dum. 855m.

9 Matrimonium eſt naturale, non quidem vt cauſatum ex neceſſitate naturæ: ſed vt id ad quod natura inclinat, mediante libero arbitrio. 4. diſt. 26. q. 1. 1. o./ Cont. 3. cap. 122./ 1. Corinth. 7 lec. 1. princ° F.

10 Matrimonium conſideratur in triplici ſtatu, ſ. in ſtatu naturæ integræ ante peccatum, ſub lege, & ſub ſtatu gratiæ. 4. diſt. 2. q. 1. art. 1. q. 2. c.

11 Matrimonium erat in lege veteri, vt in officium naturæ, & non vt ſacramentum coniunctionis Chriſti, & eccleſiæ, quæ nondum fuerat ſ. 1a 2æ 114. q. 102. 5. 3m.

12 Matrimonium, pœnitentia, & ordo erant tempore legis naturæ, non vt ſacramenta, quia erant ſine conſecratione. 4. diſt. 2. q. 1. 2. 4m./ diſt. 8. q. 1. art. 2. q. 1. c.

13 Matrimonium eſt prius cæteris ſacramentis, via naturæ, & generationis: ſed eſt econuerſo, via ſanctitatis, & perfectionis. 4. diſt. 26. L. princ°.

14 Inſeparabilitas conuenit matrimonio, vt eſt ſacramentum, & vt eſt in officium naturæ. Sed primo modo eſt de prima intentione matrimonij, ſecundo autem modo de ſecunda. 1a 2æ. quæſt. 102. 5. 3m./ 4. diſt. 33. q. 2. 1. 2m./ artic. 2. q. 1. 3m./ diſt. 39. 6. 1m.

* Sacramentum 15. 28. 43. Sponſa 1. 6. Vxor o.

15 Matrimonium eſt ſacramentum, cuius forma ſunt verba exprimentia conſenſum. ſed materia eius ſunt actus exteriores tantum. 4. diſtinctione 1. quæſtione 1. 3. 5m./ diſtinct. 26. quæſtione 2. 1. o./ 2. c./ diſtinctione 27. quæſtione 1. artic. 2. quæſt. 2. 4. c./ diſtinct. 28. 3. 2m./ diſtinct. 31. quæſt. 1. 2. 7m./ Cont. 4. capn 78.

16 Matrimonium vt ſacramentum habet formam verborum, ſcilicet quæ exprimunt conſenſum, & benedictiones conſtitutas ab eccleſia, non autem vt eſt in officium naturæ. 4. diſtinct. 1. quæſt. 1. 3. 5m.

17 Verba exprimentia conſenſum ſunt forma huius ſacramenti, non autem benedictio ſacerdotis, ſed eſt quoddam ſacramentale. 4. diſt. 26. q. 2. 1. 1m./ diſt. 28. 3. 2m.

18 Quando mulier ſecundo nubit, nuptiæ non benedicuntur propter defectum huius ſacramenti. 4. diſt. 28. L./ diſt. 42. q. 3. 2. 2m.

19 In matrimonio actus exteriores ſunt ſacramentum tantum: ſed obligatio mutua eſt res, & ſacramentum. Effectus autem eius ſunt tantum res contenta. Sed vnio Chriſti ad eccleſiam ſunt res ſignificata, ſed non res contenta. 4. d. 26. q. 2. 1. 4m./ 5m./ 3. c. ſin./ diſt. 27. q. 1. artic. 6. q. 1. 2m./ Cont. 4. capn 78./ Opuſc. 61. capo 13.

20 Coniunctio carnalis non pertinet ad ſignificationem rei contentæ in matrimonio, ſed ad rem non contentam. 4. diſt. 26. q. 2. 4. 2m.

21 Coniunctio carnalis eſt de ſecunda perfectione matrimonij, non autem de prima. 3a. quæſt. 29. 2. o./ 4. diſt. 26. quæſtio. 2. 4. o./ diſt. 27. quæſt. 1. artic. 1. q. 1. c./ diſt. 28. 4. c./ diſt. 30. q. 2. 2. o./ diſt. 34. 2. 1m.

22 Conſenſus non eſt matrimonium, ſed cauſa eius. 4. diſt. 27. q. 1. art. 2. q. 1. 2m./ diſt. 37. q. 1. 2. 5m. Conſenſus.

23 Prima cauſa matrimonij eſt diuina virtus inſtituens illud, ſed conſenſus eſt cauſa inſtrumentalis eius 4. diſt. 25. q. 2. artic. 1. q. 2. c./ 2m./ diſt. 27. q. 1. art. 2. q. 1. o./ diſt. 29. 3. 1m./ diſt. 30. q. 1. 1. c./ Verit. q. 28. 8. 7m./ Quolib. 5. 15. o.

24 Actus exteriores, & verba exprimentia conſenſum directè faciunt neruum, qui eſt ſacramentum matrimonij, & ex virtute inſtitutionis diuinæ operatur diſpoſitiuè ad gratiam. 4. diſtin. 26. q. 2. 3. 2m.

25 Ad matrimonium requiritur conſenſus expreſſus per verba, vel per nutus in mutis, vel per alia ſigna, vel quod non contradicat in deſponſatione. 4. diſt. 27. q. 1. artic. 2. q. 2. o./ Opuſc. 22. capo 1.

26 Conſenſus expreſſus per verba de futuro, non facit matrimonium. 4. diſt. 27. q. 1. art. 2. q. 3. o./ q. 2. 1. c.

27 Copula carnalis cum conſenſu per verba de futuro, facit matrimonium in foro eccleſiæ, non autem in foro conſcientiæ. 4. diſt. 28. 2. o./ Quol. 5. 15. o.

* Bigamus 3. 4.

28 Expreſſio per verba de præſenti ſine mutuo conſenſu interiori, non facit matrimonium 4. diſt. 27. q. 1. ar. 2. q. 4. o./ L. princ°./ diſt. 28. 1. c./ diſt. 29. L. ſin.

n Iacob 9. 10. 11.

29 Conſenſus ad tempus per verba de præſenti, non facit matrimonium, quia conſenſus debet eſſe perpetuus formaliter, & non materialiter tantum. 4. diſt. 31. q. 1. 3. 4n.

30 Contrahens per verba de præſenti cum vna ſine conſenſu, & poſt cum conſenſu, per verba de præſenti contrahens cum alia, compellitur ab eccleſia redire ad primam. Sed ipſe potius debet pati excommunicationem, vel debet fugere. 4. diſt. 27. q. 1. art. 2. q. 4. 3m.

31 Conſenſus per verba de præſenti inter perſonas legitimas, licet in occulto, facit matrimonium, quia tantum hæc duo ſunt de eſſentia eius. 4. diſt. 28. 3. o./ L./ Quolib. 5. 15. o.

32 Immo matrimonium in occulto, ſiue clandeſtinum prohibetur. 4. diſt. 28. 3. c. Reſpn. Dubn 856. Dum. 856m.

33 Matrimonium clandeſtinum prohibetur, non quia ſit contra eſſentialia matrimonij, ſed quia cauſat multa mala 4. di. 28. 3. c./ 3m./ 4m./ Opuſc. 65. capn 8.

* Illegitimus 3.

34 Iuramentum additum conſenſui expreſſo per verba de futuro, non facit matrimonium. 4. diſt. 28. 1. o.

* Maria 40. 41. 42. Raptus 3. 4. Religio 98. Sacramentum 27. Sponſalia 1. 3. 8. 10. Sponſus 1. Votum 18. 26.

35 Parentes iurantes, vel promittentes futura matrimonia pro filiis, iurant ſub conditione, ſi filiis placeat. Et tenentur inducere eos ad hoc ſine fraude. 4. diſt. 29. 4. 3m.

36 Qui coactus iurat aliquam ducere in vxorem, tenetur ad matrimonium, ſecundum Auguſtinum, & Ambroſium. 3. di. 39. art. 3. q. 2. b. 1.

37 Conſenſus faciens matrimonium non eſt explicitè in copulam carnalem, ſed implicitè, vt effectus in cauſa. 4. diſtinctione 28. 4. o.

38 Conſenſus poteſt cogi per metum, non autem per vim. Et vterque inſtit matrimonium, ſi metus cadat in conſtantem virum, & non aliter. 3. diſtin. 39. artic. 3. quæſt. 2. c./ 2m./ 4. diſtio. 29. o.

39 Immo nec per metum. 4. diſt. 29. 4. o. Reſpn. Du°. 857. Dum. 857m.

40 Pater non poteſt cogere filium, vt conſentiat ad matrimonium per præceptum: ſed poteſt inducere cauſam rationabilem. Et tunc filius tenetur ad præceptum, ſicut ad cauſam. 2a 2æ. q. 104. 5. c./ 4. diſt. 29. 4. o.

41 Nullus tenetur conſentire in matrimonium, vel contrahere matrimonium, quia eſt in præcepto, reſpectu communitatis tantum. 4. diſt. 26. q. 1. 2. o./ Cont. 3. capo 136.

42 Quælibet perſona libera poteſt ſine conſenſu parentum contrahere matrimonium, & intrare religionem. 2a 2æ. q. 52. 2. 2m./ q. 104. 5. c./ 8a. q. 68. 10. c./ 4. diſt. 28. 3. 1m./ diſt. 38. q. 1. ar. 1. q. 3. 2m. Agens.

43 Matrimonium fieri poteſt per nuntium, vel per procuratorem. Sed ſi pœnitet ante conſenſum alterius, non eſt matrimonium, etiam in foro eccleſiæ ſi probetur 4. diſtinctio.29 I.

44 Matrimonium ſecundum diuerſos ſtatus, Inſtitutum eſt a lege naturæ, Moyſi, Chriſti, & a lege ciuili.22^{a}.quæſtione 154.2.c./.9.3^{m}./.4.diſtinctio.2.quæſt.1.artic.1.quæſtio.2.c./.diſtinctio.26.quæſtio.2.2.0./.diſtinctione 34.1.4^{m}./. Con.3.cap^{o}.123.

*Accuſatio 13.

45 Matrimonium magis ſubiacet ſtatutis eccleſiæ, quàm alia ſacramenta, quia matrimonium non tantum eſt ſacramētum, ſed etiam eſt contractus 4 diſtinctio.34.1.4^{m}./. diſ.36.5.c./. diſtinctione 40.4.2^{m}. * Iacob 8. Ioannes 9. Iſaach 1. Iudæi 9.

Finis. 46 Finis matrimonij duplex, ſcilicet finis principalis, ideſt, generatio, & educatio prolis, & finis ſecundarius, ſcilicet mutuum obſequium.22^{a}.q.154.2.c./.3^{a}.q.29.2.c./. 4. d.26.q.1.1.c./.diſt.31.q.1.2.1^{m}/.d.33.q.1.1.2 3.c./.q.2.0./.d.40.3.4.c./ contra.3.c^{o}.123./.1^{a} Cor.7.lec.1.prin^{o}.G.

* Concubinatus 3.4. Decor.Illegitimus 3.

47 Chriſtus fuit finis & bonum matrimonij, quia ad hoc ſpecialiter ordinabatur illud matrimonium, vt Chriſtus ſuſciperetur & educaretur, non autem filij nati de adulterio, vel filij adoptiui.4.d.30.q 2 3.4^{m}.

48 Finis matrimonij duplex, ſcilicet finis per ſe, Ideſt, generatio & vitatio fornicationis, & finis per accidens, Id eſt, finis quem contrahens intendit. Primus ſemper eſt bonus, ſecundus autem poteſt eſſe bonus & malus. 4 diſtinctione 30. quæſt.1.3.0.

*Innocentia 13. Sacramentum 148. Sponſalia 3. Vxor 1.

49 Finis matrimonij triplex, ſed proles, fides, & ſacramentum. Primus conuenit ei, inquantum eſt animalis, ſecundus inquantum eſt hominis, & tertius inquantum eſt fidelis. 4. diſtinctio. 33.quæſtio.1,1.c./.Con.4.cap^{o}.78./.1^{a}. Cor.7.lec.1. prin^{o}.I &c.

Actus. 50 Neuter coniugum tenetur immediate poſt contractum matrimonium, reddere debitum. Sed dantur duo menſes, ad deliberandum de religione, & ad præparandas nuptias, & ne vilem habeat coniugem 4.diſtinctio.27.quæſtio.1. articu.3. quæſt.2.2^{m}.

51 Matrimonium ante copulam carnalem, ſignificat coniunctionem Chriſti ad animam per gratiam, ſed poſt ſignificat vnionem perſonalem 4.diſtinctio.27.quæſtio.1. artic.3.quæſtio.2.3^{m}.

52 Actus matrimonii, poteſt eſſe ſine peccato, & meritorius. 1^{a} 2^{a} q.34 1.1^{m}./.22^{a}.q.153.2.0./.2.d.31.q.1,1.3^{m}./. q.4.1.2^{m}./. 3.d.12.q.3.ar.2 q.1.2^{m}./.4.d.26.q.1.3.4.0./.d.31. q.2.1.2./. contra.3.ca^{o}.126./ 127.prin^{o}./.Ma.q.4 1 17^{m}./.1.15.1.2.0./.1^{a}.Cor.7.lec.1.fi.A./.1^{a}.The.4.lec.1.me^{o}.K./.He.13.lec.4.me^{o}.A.Hæreſis 155.

*Abraham 3.4.5.26.

Du^{m}.858^{m}. Immo actus matrimonii ſemper eſt peccatum.4. diſtinctio 31.quæſtione 2.2.c.fio. Reſpondeo Dubio 858. Matrimonium 53.

53 Actus matrimonii ſemper eſt peccatum ſaltem veniale, niſi excuſetur propter bonum prolis, vel fidei, intentum actu, vel habitu 4.diſt.31 quæſt.2.2.0.

* Affinitas 3.9. Bigamia 20. Debitum 14. &c. Delectatio, 84. &c.

54 Actus matrimonii excuſatur ne ſit malus ſed bonus, propter tria bona, ſcilicet propter prolem, fidem, & ſacramentum. Et per tertium eſt actus ſanctus.2. diſtinctio.20. L./. 4.diſtinct. 26.q.1.3.4^{m}./.d.31.q.2.1.0./.contra. 4. cap^{o}.78./. 1^{a}. Corint. 7.le.1.fi.A.&c.

55 Actus matrimonii propter vitandam in ſe fornicationem, eſt peccatum veniale. Non autem in coniuge, quia excuſatur propter bonum fidei. 4. diſtinctione 31. quæſtione 2. 3. 2^{m}.

*Euchariſtia 212. Fornicatio 9 &c. Hæreſis 155.

56 Actus matrimonii cum prægnante, eſt peccatum veniale, niſi timeretur abortus, quia matrix poſt impregnationem clauditur, & ut Auicenna dicit, ex delectatione mouetur & aperitur.4.diſt.31.L.

57 Actus matrimonii propter ſanitatem, eſt peccatum, ſicut & baptizari propter eam 4.diſt.31.q.2.2.4^{m}.

58 Actus matrimonii, eſt contra naturam dupliciter, ſcilicet, vel extra vas debitum, & ſic ſemper eſt peccatum mortale. Vel contra ſitum naturalem. Et ſic (ut quidam dicunt) non ſemper eſt peccatum mortale, ſed eſt ſignum concupiſcentiæ mortalis. Sed eſt ſine peccato, quando aliter fieri non poteſt, propter indiſpoſitionem corporis.4.diſt.31.L.ſi.

*Illegitimus 3.

59 Sponſa admittens ſponſum, credendo quòd velit conſumare matrimonium, excuſatur a peccato, niſi ſigna fraudis appareant 4.diſt.28.2.3^{m}.

*Innocentia 13. Luxuria 5.9. Maleficium 1.2. Maria 41. Nuptiæ.0.

60 Sponſus cognoſcens ſponſam, & poſt contrahens matrimonium cum alia, non poteſt redire ad primam. Nec tenetur eam dotare ſecundum aliquos, ſi ſponſa ſit melioris conditionis, vel ſigna fraudis ſint euidentia, quia non uidetur decepta, ſed fingit ſe deceptam. 4. diſtinctione 28. 2. 4^{m}.

* Ordo 102. Seruire 8.9. Sponſa 1. Sponſalia 7. Sponſus 1.

61 Immo compellitur ab eccleſia redire ad primam. 4. diſtinctione 27.quæſtione 1.artic.2. quæſtione 4. Reſpondeo Dubio 859. Du^{m}.859^{v}

*Verecundia 5.

62 Matrimonium non imprimit characterem, ſed conuenit cum imprimentibus cum ratione inſeparabilitatis, & poteſtatis corporalis, non autem ſpiritualis.4 diſtinctio.28. qu.1.3.5^{m}. Character 35. Effectus.

63 Matrimonium impedit in multis perfectionem ſpiritualis vitæ.Opuſc 18.c^{o}.8.

64 Actus noſtri, ſunt cauſa ſufficiens, ad inducendum proximū effectum matrimonii, ſcilicet obligationem, non autem in pœnitentia. Ideo ad perfectionem ſacramenti pœnitentiæ, oportet quòd interueniat actus ſacerdotis, non autem in matrimonio.4.d.28.3.2^{m}.

65 Spirituale matrimonium Chriſti, repræſentatur per matrimonium carnale, quo ad fœcunditatem, & per conſecrationem virginum, quo ad incorruptionem.4. d. 38.q.1.5.c./.d. 39.6.1^{m}.

66 In matrimonii ſacramento, confertur gratia.22^{a}. quæſt.100. 2.6^{m}./ 4.diſt 2.2.q.1.art.1.quæſt.2.0./.diſtinc.26 quæſt.2.3.0./.contra.4.c^{o}.78.

67 Gratia quæ in matrimonio confertur, ut eſt ſacramentum, directe ordinatur ad reprimendum concupiſcentiam in actu eius.4.diſtinctione 2.quæſtione 1 articu. 1. quæſtione 2.3^{m}.

68 Matrimonium dat tria remedia contra concupiſcentias, ſcilicet reprimendo eas per gratiam, honeſtando eas per bona eius, & explendo actum eius.4.diſtinctio.26.quæſtione 2 3. c./. 4^{m}.

69 Immo remanet memoria delectationis, & inclinatio iterum experiendi.4.diſtinct.2 quæſtio.1.articu.1.quæſtione 2.c.diſtinctione 49.quæſtione 5.articu.3.quæſtione 1.1^{m}./.contra. 3.c^{o}.136.5^{m}. Du^{m}.860^{v}

Reſpondeo Dubio 860.

70 Per matrimonium tollitur turpitudo culpæ, remanente turpitudine pœnæ 2.diſtinct.20 L./.4.diſtinctione 26.quæſtio. 1.3.3^{m}./.4^{m}.

71 Matrimonium indiget bonis excuſantibus, quæ ſunt de ratione eius, quia cauſat iacturam rationis, & tribulationem carnis.4.diſt 31.quæſt.1.1.0.

*Affinitas 0.

72 Bona quæ excuſant matrimonium, ſunt tantum tria, ſcilicet proles, fides, non quidem fides virtus theologica, ſed fides pars iuſtitiæ, & ſacramentum, id eſt, inſeparabilitas. 4.diſt in. 31.quæſt.1.1.0./.d.33.q.1.1.c./ contra 4.cap.78.fi.ſ. 1^{a}.Cor. 7.lec.1.prin^{o}.I.

73 Inter bona matrimonii, ſacramentum eſt principalius, ideſt, dignius, & eſſentialius ſecundum ſe, ſed in ſuis principiis, proles eſt eſſentialius bonum, ſecundo fides, & tertio ſacramentum.4 diſtinc.31.quæſtio.1.3.0.

*B pt.ſmus 292. Maria 42.

74 In matrimonio ſunt plura impedimēta, quàm in aliis ſacramentis, quia eſt duorum, habet cauſam in nobis, & eſt de minori bono.4.diſt.34.1.1^{m}. Impedimēta in cōmuni.

*Accuſatio 13.&c.

75 Eccleſia tripliciter ſe habet ad matrimonium, ſcilicet ſtatuendo, puniendo, & iudicando. Primo impedit & dirimit, ſecundo tantum impedit, & tertium neutrum.Quol. 5.15.3^{m}.

76 Quicquid impedit matrimonium in uno, impedit & in alio, quia matrimonium non poteſt claudicare. 4.diſtinct.29. ar.3.q.2.0.

* Adoptio 12.13. Adulterium 4.7. Affinitas 7.&c.

77 Immo matrimonium claudicare poteſt.4 d.39.5.3^{m}.Reſpō. Dubio 861. Du^{m}.861^{m}

78 Matrimonium claudicare poteſt, quo ad effectum, nō autē quo ad uinculum, quia ſoluto vtrinq; matrimonio, quandoq; uni licet contrahere, & non alteri. 4.diſ.33.5.2^{m}./.1^{a}. Cor.7. le.8.medio.D.

79 Nullum impedimentum ſequens matrimonium rite contractum poteſt dirimere matrimonium, ſed tantum impedimentum præcedens. 4. diſtinctione 34. 1. 6^{m}./.5.c./. diſtinctione 36.3.c./. diſtinctione 39.3.b.2^{m}./1^{m}./. diſtinctione 41.4. 6^{m}./. diſtinctione 42. quæſtione 1.1.1^{m}./ Quolib. 11. 10.c./. Matth. 19. p. inc^{o}. D. vt. Conſanguinitas 11. 11. Diſpenſatio 18. &c. Cognatio o.

80 Matrimonium contractum propter quamcunque cauſam finalem, non impeditur ex hoc, ſed tenet 4. diſtinctio. 30. quæſtio. 1.3.o.

81 Non poteſt eſſe naturale impedimentum perpetuum in viro ad matrimonium, reſpectu vnius perſonæ, & non reſpectu alterius, ſed accidentale, vt abominatio mulieris. 4. diſt. 34. 2. 5^{m}./.3.c./. Quolib. 11. 11. c.

* Diuortium o. Fornicatio 5. &c. Ioannes 9. Ordo 102. Raptus 1. 4. Sponſalia o. Votum 47. Vſura 98. 106.

82 Impedimenta, quæ tantum impediunt matrimonium contrahendum, ſunt duo. ſ. prohibitio eccleſiæ, & tempus feriarum. 4. diſtinctione 32. articu. 5. quæſtione 4. o./. diſtinctione 34. 1. o.

83 Impedimenta dirimentia matrimonium contractum, ſunt tredecim, quæ his verſibus continentur. Error, conditio, votum, cognatio, crimen, cultus, diſparitas, vis, ordo, ligamen, honeſtas. Si ſis affinis, ſi forte coire nequibis. Hæc ſocianda vetant, connubia facta retractant. 4. diſtinctione 34. 1. o.

Conditio. 84 Conditio appoſita non tollit libertatem matrimonij, quia conditio inhoneſta abijcitur, & conditio de bonis ſimpliciter auget eius honeſtatem, & conditio de viſibus eſt prouidendo eis. 4. diſt. 27. q. 2. 1. 4^{m}.

85 Conditio autem eſt duplex. ſ. honeſta, vel inhoneſta. Conditio honeſta eſt, vt cum dicitur; Accipiam te, ſi parentibus placeat. Conditio inhoneſta contingit dupliciter. ſ. vel quia eſt contraria bonis matrimonij, vt ſi dicat, Accipiam te, ſi venena ſterilitatis procures, vel non eſt contraria bonis matrimonij, vt ſi dicat, Accipiam te, ſi meis furtis conſentias. 4. di. 27. quæſt. 1. 1. c. fin.

86 Stante conditione de præſenti honeſta, vel inhoneſta ſtat matrimonium, niſi ſit contra bona eſſentialia eius, & ceſſante ceſſat. Similiter & conditione neceſſaria de futuro. Si autem ſit conditio contingens, non facit matrimoniũ, ſicut nec verba de futuro. 4. diſtinctio. 27. quæſtione 2. 1. c./ 4^{m}./. diſtinctione 28. 4. 3^{m}./. diſtinctione 29. artic. 3. quæſtione 3. o./. diſtinctione 30. quæſtione 1. artic. 1. quæſtione 3. 1^{m}./. diſtin. 31. quæſt. 1. 3. c.

87 Conditio de pœna non ſtat, quia matrimonium debet eſſe liberum. Nec poteſt exigi pœna ab eo, qui non vult complere matrimonium. 4. diſt. 27. q. 2. 1. 4^{m}.

Impotentia. 88 Quælibet perpetua impotentia coeundi, dirimit matrimonium contractum, non autem impotentia temporalis. 4. diſtin. 34. 2. o./. 4. 3^{m}./. Quolib. 11. 11. o.

* Affinitas 9.

89 Si impotentia eſt manifeſta, vt in eunuchis, ſtatim poteſt matrimonium ſeparari. Alias datur terminus ad conandum, & poſt iurant ſeptem propinqui, quod credunt eos verum dicere, & tunc ſeparantur. 4. diſtinctione 34. L. principio C.

90 Eccleſia dat triennium, ad experiendum efficaciter, ſi impedimentum impotentię ſit perpetuum. 4. diſt. 34. 2. c./. 2^{m}./. 3. c./ L. m^{d}.

* Clauſtrum Debitum 14 &c.

91 Statur iuramento viri aſſerentis ſe cognouiſſe vxorem, niſi ipſa probet oppoſitum per aſpectum ſui corporis. Nõ autem ſi vir neget, quia ſic daretur facultas milie viris dimittendi vxores ſuas. 4. diſt. 34. L. me^{o}. D.

92 Frigiditas, & quælibet impotentia, & ſeruitus ignorata impediunt matrimonium, non autem ſcientia. 4. diſt. 30. quæſt. 1. 2. 6^{m}./ diſtin. 34. 2. 4^{m}./. diſt. 36. 1. o./. diſtin. 39. 4. 3^{m}./ Quolib. 11. 11 o.

93 Frigiditas in muliere non impedit matrimonium. Sed arctitudo eius impedit, cuius idem eſt iudicium ſicut & frigiditas in viro. 4. diſt. 34. 1. 6^{m}.

* Fractio 2. 3. Ieiunium 7.

94 Calor perpetuo impediens coitum, & quilibet alius defectus naturalis dirimit matrimonium. Et reducitur ad frigiditatem, quæ magis & ſæpius impedit. 4. diſtinctione 34. 2. 1^{m}.

95 Senes ſunt ſufficienter calidi ad coitum non autem ad generationem. Ideo permittitur eis matrimonium, vt eſt in remedium, non autem vt eſt in officium naturæ. 4. diſtin. 34. 2. 3^{m}./. Quolib. 11. 11. fin.

96 Maleficium eſt tantum ad vnam perſonam, frigiditas vero ad omnes. Ideo frigiditas in viro impedit contrahi matrimonium cum alia, non autem maleficium. Quolib. 11. 11. c.

97 Imo etiam maleficium eſt reſpectu omnium. 4. diſtinc. 34. 3. o./. L. fin. Reſp^{n} Dub^{n} 861. Da^{m}. 862^{m}.

98 Maleficium eſt aliquando reſpectu vnius perſonæ tantum, aliquando autem reſpectu omnium, & maleficium perpetuum dirimit matrimonium, non autem maleficium temporale. 4. diſtinctione 34. 3. o./. L. finem./. Quolibet. 11. 20. o./. 11. c.

99 Sterilitas non impedit matrimonium, quia caret fine eius, vt eſt in officium naturæ, non autem vt eſt in remedium. 4. diſt. 34. L. 2^{m}.

* Maleficium 1 &c.

100 Lepra non impedit matrimonium, nec actum eius primum. Nec dirimit matrimonium, ſed dat aliqua grauamina quo ad actus eius ſecundos. 4. diſtinctio. 36. 1. 6^{m}./. 1. Corinth. 7. lectio 3. med^{o} D.

101 Matrimonium non debet eſſe inter propinquos. 22. quæſtione 154. 9. c./. 4. diſtinctione 40. 3. o./. diſtinctione 41. articulo 1. quæſtione 1. o./. articulo 5. quæſtione 1. o./. Contr. 3. cap^{o} 125.

102 Error non quidem omnis, ſed perſonæ, vel conditionis, impedit matrimonium de iure naturali, & dirimit contractum. 4. diſt. 30. q. 1. 1. 2. o./. Quolib. 3. 17. c. Error.

103 Error infidelis de matrimonio, ſcilicet an ſit ſacramentum, vel licitum, non impedit matrimonium. 4. diſtinctio. 30. quæſtione 1. 2. 2^{m}.

104 Error nobilitatis, vel dignitatis non tollit matrimonium, niſi iniquitas redundat in errorem perſonæ. 4. diſt. 30. q. 1. 2. 5^{m}./. Quolib 3. 17. c.

* Hæreſis 155. Infidelis 5. Obligari 6. 7. Religio 52. 53. 54.

105 Furia, & defectus ætatis reducuntur ad defectum erroris. 4. diſtin. 34. 4. 4^{m}./. diſt. 36. 5. 5^{m}.

106 Furia præcedens matrimonium impedit matrimonium & dirimit, niſi furioſus habeat lucida interualla, quando contrahit, non autem furia ſequens. 4. diſtinctione 34. 4. o./. L.

107 Carentes vſu rationis, vt pueri, & amentes, non poſſunt contrahere matrimonium. 4. diſtinctione 25. quæſtione 2. artic. 1. quæſtio. 1. c./. 2^{m}.

108 Defectus ætatis, ſcilicet ante pubertatem, quæ communiter eſt in maſculo, anno quartodecimo, in fœmina vero in anno duodecimo, impedit matrimonium, & dirimit 22. quæſtione 189. 5. c./. 3^{m}./. ^{m}./. 4. diſtinctione 25. quæſtione 2. art. 1. quæſtio. 1. c./. 2^{m}./. diſtin. 27. quæſt. 2. 2. 3^{m}./. diſtin. 36. 5. o./. Quolib. 4. 19. 19^{m}.

109 Pueri poſſunt ſe citius matrimonio obligare, quam religioni, & alijs contractibus, quia ad matrimonium natura inclinat, & minus de ratione requirit. 4. diſtinctione 36. 5. /. 1^{m}./. 2^{m}.

110 Seruitus ignorata impedit, & dirimit matrimonium cum perſona libera. 4. diſtinctione 30. quæſtione 1. 2. o./. diſtinctione 36. 1. o. Seruitus.

111 Seruitus vnius perſonæ ignorata, vel ſcita, non impedit matrimonium cum alia perſona ſerua. 4. diſtinctione 36. 1. 1^{m}.

112 Libertas ignorata, vel ſcita non impedit matrimonium. 4. diſt. 36. 2. 5^{m}.

113 Seruus poteſt contrahere matrimonium, & vouere continentiam, neſciente domino eius, vel contradicente, non autem religionem ingredi, vel ordinem ſuſcipere. 22. quæſtione 88. 8. 2^{m}./. quæſtione 104. 5. c. finem./. 4. diſtinctione 36. 2. o.

114 Seruus contrahens matrimoniũ, volente domino, debet prætermittere dominum propter coniugem. Sed econuerſo, ſi dominus noluit, tamen prudenter. 4. diſt. 36. 2. 3^{m}.

115 Seruus non debet vendi in regione longinqua in grauamen ſui matrimonij, ſed dominos debet prohiberi. 4. diſtinctione 36. 2. 4^{m}.

116 Sex crimina impediunt matrimonium contrahendum ſolum, ſcilicet inceſtus, vxoricidium, raptus alienæ ſponſæ, ſuſceptio proprij filij de fonte per dolum, interfectio presbyteri, & pœnitentia ſolennis. 2. 2æ. quæſtio. 154. 7. 3^{m}./. 4. diſtin. 35. L./. diſt. 37. quæſt. 2. 2. o./. Quolib. 5. 15. fi./. Opuſc. 65. capit^{o} 8.

117 Inceſtuoſus cum conſanguinea vxoris ſuæ, poteſt reddere debitum, non autem poteſt exigere ſine peccato. Nec poteſt contrahere cum alia poſt mortem vxoris, niſi diſpenſetur. Tamen ſi contrahat, tenet matrimonium, ſed peccat mortaliter. 4. diſtinctio. 34. 5. o./. L. finem./. Opuſc. 65. cap^{o} 8. Diſpenſatio.

* Accuſatio 13. &c. Confeſſio 83. Legitimatio.

Tria

118 Tria crimina dirimunt matrimonium contractum, ſcilicet coitus machinātis mortem viri cum effectu, datio fidei cum effectu, ſcilicet ſi vterque ſciebat impedimentum, & contractus ſecundi matrimonij, ſtante primo vero. Sed in ſecundo, & tertio requiritur pollutio. 4. diſtinctione 35. L./. diſtinctio. 37. quæſtione 2. 2. o./. diſtinctione 41. artic. 4. quæſt. 3. 2^{m}./. Quolib. 5. 15. fin.
* Raptus 1. 4. Vxor 1.

119 Contrahens matrimonium cum excommunicata, peccat, ſed matrimonium non dirimitur. 4. diſt. 39. 1. 5^{m}.

Infidelitas. 120 Verum matrimonium eſt inter infideles, ſecundum quod matrimonium eſt in officium naturæ, & ſecundum quod eſt ſacramentum habitu, non autem actu. Ideo non eſt perfectum. 4. diſt. 39. 2. o./. 3. b. 2./. c./. 5. 1^{m}.

121 Matrimonium infidelium non eſt omnino firmum, niſi ratificetur per fidem Chriſti. 4. diſt. 39. 5. 1^{m}./. 6. c.

122 Matrimonium infidelium in gradibus prohibitis tantum ab eccleſia, tenet, non autem in gradibus prohibitis à Deo, quia ſubduntur ſtatutis Dei, non autem ſtatutis eccleſiæ. 4. diſtinctio. 39. 3. 3^{m}.

123 Diſparitas cultus diuerſorum infidelium impedit matrimonium, ſi prohibentur aliquo iure poſitiuo, non autem alio iure. 4. diſtinctione 39. 2. 3^{m}./. 1ª. Corint. 7. lectio 2. med°. F./. lect. fin. fi. A.

124 In lege veteri Iudæi prohibebantur contrahere matrimonium cum Chananæis, quia Chananæi debebant deleri, & Iudæi erant proni ad ritus, & mores eorum propter conuerſationem cum eis. Sed cum aliis infidelibus, vbi non erat periculum, permittebantur, ſicut patet de Ioſeph, Moyſe, & Heſter. 12ª. quæſtione 105. 4. 6^{m}./. 4. diſtinctione 39. 1; 1^{m}./. 2^{m}.
* Aaron 2. Adulterium 6. 7. Fornicatio 17. 18. Iſaach 1. Iudæi 3. Sponſalia 8.

125 Infidelitas impedit nunc matrimonium contrahendum cum fideli, & dirimit contractum ſi præcedit 4 diſtinct. 39. 1. o./. 3. 1^{m}./. 4. 3^{m}./. 1ª. Corinth. 7. lectio 2./. principio K. &c./. lectio fin. fi. A.

126 Fidelis contrahens cum hæretica baptizata, peccat, ſed matrimonium tenet, cum fideli autem non baptizato, id eſt Cathecumeno, non tenet. 4. diſtinctio. 39. 1. 5^{m}./. L./. 1ª. Cor. 7. lectio 3. fin. E.

127 Si blaſphema illa infidelis conuerteretur, antequã vir aliud matrimonium contraheret, redderetur ei vir ſuus. 4. diſtinctione 39. 5. 2^{m}.

128 In primitiua eccleſia licebat fideli ſtare cum coniuge infideli propter ſpem conuerſionis. Non autem nunc propter metum ſubuerſionis. 4. diſtinctione 39. 3. 2^{m}./. 1ª. Corinth. 7. lectio 3. fin. E.
* Fornicatio 17. Sponſalia 8.

129 Infidelis habens plures vxores, ſi baptizetur, debet ſtare cum prima tantum, etiam ſi ſit repudiata, ſi eſt conuerſa. 4. diſtinctione 39. 3. 4./. 5^{m}.

130 Fidelis recedens à coniuge infideli uitente contra fidem, poteſt contrahere matrimonium cum alia, non autem ſi velit cohabitare ſine iniuria. 4. diſtinctione 39. 5. o./. 6. c./. L. finem.

131 Poteſt etiam ingredi religionem, vel ſumere ordines ſacros. Nec reſtituetur infideli, ſi poſtea conuertatur, dum prius prę moriatur. 4. diſt. 39. 5. 4^{m}.

132 Conuerſus non debet emittere votum continentiæ, nec matrimonium contrahere, ſi ſit probabilis ſpes de conuerſione vxoris infidelis, ne difficilius conuertatur. 4. diſtinctione 39. 5. 4^{m}.

Diuortium. 133 Matrimonium non ratificatum ſoluitur per ſequens matrimonium propter infidelitatem coniugis, non autem matrimonium ratificatum. 4. diſt. 39. 5. 1^{m}./. 6. o.

134 Soluto matrimonio priori per ſequens matrimonium fidelis inducitur infideli in pœnam, non poſſe contrahere, niſi conuertatur. 4. diſt. 39. 5. 3^{m}.

135 Matrimonium de lege naturæ eſt indiſſolubile. 22ª. quæſtione 154. 2. c./. 4. diſtinct. 33. quæſtiona 2. 1. o./. diſtinctione 38. quæſt. 1. artic. 3. quæſt. 2. c./. Cont. 3. cap° 123./. Lib° 4. capit° 78. fin.

136 Matrimonium ſoluitur dupliciter, ſcilicet quo ad vinculum, & quo ad actum. 4. diſtinctio. 39. 6. c./. 1ª. Corinth. 7. lectio 2. princ°. I.

137 Matrimonium ratificatum ſoluitur ſecundo modo per infidelitatem, & fornicationem, non autem primo modo, ſed tantum non ratificatum per primam 4. diſtinctione 39 6. b./. 2. c.

138 Vir poteſt ſe ſeparare ad tempus ab vxore propter alia crimina, quàm propter infidelitatem, vel fornicationem ad caſtigationem eius. 4. diſt. 39. 6. c fin./. 3^{m}./. 5^{m}.

139 Matrimonium ante carnalem copulam, eſt tantum ſpirituale vinculum, ideo ſoluitur per ingreſſum religionis quæ eſt mors ſpiritualis, qua moriens ſæculo, viuit Deo. 4. diſtinc. 27. quæſt. 1. articu. 3. quæſtio. 2. c./. quæſtio. 3. o./. quæſtio. 2. 3. 1^{m}./. diſtinctio. 31. quæſtio. 1. 3. 3^{m}./. diſtinc. 39. 4. 2^{m}.
* Adulterium 7.

140 Non tamen intelligitur, mortuus ſæculo per religionis ingreſſum, ante profeſſionem, ſed poſt profeſſionem. 4. diſt. 27. q. 1. ar. 3. q. 3. 2^{m}.

141 Reſuſcitatus redit ad poſſeſſiones, quia plene ſubduntur eius dominio. Non autem redit ad ſuum matrimonium, niſi de nouo contrahit. 4. diſtinctio. 38. L./. diſtinctio. 39. 4. 2^{m}./. Ro. 7. lec. 1. me°. I./. 1ª. Cor. 7. lect. fi. me°. D. &c./. He. 11. lec. 7. fi. C.
* Diſpenſatio 18. &c. Diuortium. n.

142 Matrimonium ſecundum, & tertium, & alia ſequentia, ſunt vera matrimonia, & licita, & ſacramenta. 4. diſt. 28. L. prin°./. diſt. 42. quæſtio. 3. 3. o./. Ro. 7. lect. 1. me°. I./. 1ª. Cor. 7. lect. 8. fi. A. In communi

143 Dionyſius nihil tractauit de matrimonio, nec de pœnitentia, nec de extrema unctione, quia non intendebat de ſacramentis tractare, ſed de actibus hierarchicis. 4. diſtinction. 2. quæſtion. 1. 2. 6^{m}./. diſtinction. 14. quæſtion. 2. articul. 1. quæſtion. 1. 4^{m}./. diſtinctio. 23. quæſtio. 1. arti. 1. quæſt. 1. 3^{m}.
* Aaron 4. Abraham. 3. 4. 5. 26. Conſanguinitas 10, 11. Sacramentum 43. 46. 87. 153. 148. Vicem.

144 Sicut in matrimonio carnali timet ſponſus, ne coniux corrumpatur carnaliter ab alio, ita & Apoſtolus in hoc matrimonio ſpirituali timet, ne corrumpantur ſenſus aliquorum ſpiritualiter, ſcilicet ſenſus cordis, vel ſenſus ſpirituales. 2ª. Corinth. 11. lect. 1. fi. D. * Vſura 253. &c. Vxor. o. Zelus. 2. 3. 5.

¶ Matrix. Embrio. 3. Matrimonium. 56.

¶ Maturatio eſt ſpecies digeſtionis, ſcilicet naturalis, qua digeſtum ad vltimam perfectionem naturalem perducitur. 4 diſtinction. 12. quæſtion. 2. articul. 3. quæſtion. 3. 1^{m}./. 2^{m}. Quid.
* Acerbum. Puer 2.

¶ Matutinale. Vigilare.

1 ¶ MATVTINÆ dicuntur de ſero in aliquibus eccleſiis, in diebus ſolennibus. Quolib. 5. fin. Quando.
* Angelus 324. &c.

2 Matutinæ licite dicuntur de ſero, propter honeſtas cauſas, ſicut, & alia officia præueniri poſſunt, non autem propter ſomnolentiam. Quol. 5. fi. * Dæmon 20. Officium 11. Oratio. 7. 49. Tempus 44.

3 Immo non eſt ſimile, de præueniendo præceptum, & differendo, quia præceptum nullo modo quis tranſgredi debet ut præueniat. Sed ſi tranſgreſſurus ſuit differendo, debet illud quantum poteſt implere, in quocumque tempore. 4. diſt. non. 2. quæſtion. 1. articul. 3. 4^{m}. Reſpondeo Dubio. 863°. $Du^{m}.863^{m}$.

¶ Mauri. Error. 11.

¶ Maxilla. Mandibula.

¶ Maximum per ſe, eſt cauſa aliorum, non autem per accidẽs Po^a. q. 3. 6. 8^{m}. Cauſa.

¶ Meatus. Cete. 5.

¶ Mechanica. Ars. 11. 12. Circumſtantia. 7. Feſtum. Officium 3. Operatio 22. Præceptum 46. & cętera. Sabbathum. 6. &c.

¶ Męchia. Luxuria 2. Præceptum 34. 41.

¶ Mediate. Angelus 14.

1 ¶ MEDIATOR Dei, & hominum, eſt ſolus Chriſtus principaliter, inſtrumentaliter autem ſunt prophetæ, & ſacerdotes utriuſque teſtamenti, & angeli. Non autem ſpiritus ſanctus, nec dæmon. 3ª. quæſtion. 26. 1. o./. 3. diſtinctio. 19. articul. 5. quęſtio. 3. o./. Opuſcul. 3. c°. 22./. Opuſc. 60. c°. 18./. Gala. 3. lect. 7. fi. Quis.

2 Immo Chriſtus cum ſit Deus, non eſt mediator Dei, & hominum 3. diſtinctio. 19. arti. 5. quæſt. 2. o./. L. fi. Reſpondeo Dubio 864°. $Du^{m}.864^{m}$.

3 Chriſtus ſecundum quòd homo, eſt mediator Dei, & hominum, & ſecundum quod eſt perſona compoſita. Non autem ſecundum quod Deus. 3ª. quæſtio. 26. 2. o./. 3. diſtinctio. 19. articul. 5. quæſtion. 2. o./. L. fin./. 4. diſtinctio. 43. articul. 2. quæſtion. 1. c./. diſtinction. 48. quæſtion. 1. 2. c./. Verit. quæſtion. 29. 4. 9^{m}./. 5. 5^{m}./. 1ª. Timoth. 2 lec. 1 fi./. 2ª. Timoth. lect. 1. fi.
* Baluus, intellectus 116. Maria. 53. Sacerdos 41. 42. Symonia 31. 40.

¶ Medicamentum. Sacrificium 34

* Medicatiua. Indulgentia 3.

M E D I C I N A

Me

Differētia. 1 ¶Medicina duplex.ſ.remouens morbum, & promouens ad perfectam ſanitatem. Prima conuenit infirmis, ſecunda vero ſanis.3^{a}.quæſt.80.4.2^{m}./ 4.diſt.9.art.3.q.1.2^{m}./.di.34.q.1.art.3.q.1.3^{m}.

2 Ars medicinæ eſt practica vtpote ordinata ad operationem. Verit.q.2.8.c / Trin.q.5.1.4^{m}.

Du^{m}.864^{m}. Immo eſt ſpeculatiua.Trinit.quæſt.5.1.5^{m}.Reſpondeo Dubio 864.

2 Ars medicinæ duplex,ſcilicet ſpeculatiua,& practica. Verit.quæſt.2.8.c.

3 Obiectum artis medicinæ eſt ſanitas, quia nihil conſiderat, niſi in ordine ad eam.1 2^{a}.q.1.1.c.

• Ars 18. Confeſſio 15. Conſolidatiuum.Delectatio 59.73. Aegritudo 3. Fractio 2. Ieiunium 39. 40. 43. Indulgentia 3.

4 Pro neceſſitate corporis,licet vti pretioſis medicinaliter.Sed in pertinentibus ad ſolam decentiam honeſtatis,debemus eſſe contenti ſimplicibus.3^{a}.q.51.5^{m}. Aegritudo 4.

• Iuramentum 6. Oratio 52. Pœna 13.36.37.58.61. Pœnitentia 104. Phyſica 12.13. Temporale 3.

3 Medicinæ conſeruantes viſum,faciunt videre. Potentia, quæſtio.3.7.c.

Peritus. 1 Medicus accipiens in curam,infirmitatem deſperatam, nulli facit iniuriam.22^{a}.q.71.3.1^{m}.

2 Sapientis medici eſt, à lenioribus medicinis incipere,& minus periculoſis.4.diſtinctione 18.quæſtione 2.artic. 1. quæſtione 3.c.

3 Dicitur ſapiens medicus, qui eſt certiſſimus in his,quæ ſunt medicinæ,& ſimiliter ſapiens faber.& ſic de aliis,quia ſcientia, per quam aliquis eſt idoneus ad docendum, poteſt aliquis ſcire per certitudinem ſe habere. Quolib.3.9.c./.Iſa.3.princ^{o}.2.G.

4 Vnus medicus ab alio medico curatur, non quidem inquantum eſt medicus, ſed inquantum eſt infirmus.4.diſt.17.q.3.artic.3.q.4.4^{m}.fi.

5 Sapiens medicus permittit minorem morbum,vel procurat, vt curet, vel vitet maiorem. 1 2^{a}.quæſt.102.3.3^{m}./. 2 2^{a}.quæſtio.162.6.3^{m} /.4.diſtinct.33. quæſt.2. artic.2.quæſt.2.5^{m} /. Veritate,quæſtione 5.4.4^{m}./.quæſtio 25.7.5^{m}./.Malo,quæſtione 1.5.c./ Roman.8.lectio 6.princ^{o} H./.2^{a}.Corinth.2.lectio 3.princ^{o}.B

6 Sapiens medicus dimittit aliquem morbum non curatum, qui non poſſit curari ſine periculo maioris morbi. Veritate, quæſt.25.7.5^{m}.fin.

• Dæmon 3. Dimittere. Malum 22. Socrates 5.6.

7 Medicus procurat febrem,vt curet ſpaſmum.2^{a}.Corinth.12.lect.3.princ^{o}.B.

8 Medicus tenetur gratis curare pauperes, quando nec per ſe, nec per alios magis coniunctos, nec per eos qui magis poſſent,valent curari.22^{a}.q.71.1.c.

9 Melior eſt medicus,qui efficaciori via ſanitatē inducit. Cæſ. lect.8.fin.

10 Subtiles medici per pulſum deprehendunt interiores animæ paſſiones.2.diſtinctione 15.quæſtione 1.3.4^{m}./.Opuſc.10.cap^{o} 38.fin.

11 Medicus quadam coactione vtitur in freneticis,qui eius curam non vult recipere. Et huic ſimilatur correctio prælatorum,quæ habet vim coactiuam, non autem ſimpliciter correctio fraterna.22^{a}.q.33 6.1^{m}.

12 Medicus dum videt vrinam,non minus poteſt cōſiderare regulas artis de coloribus vrinarum. Sic quando vnū duorum eſt ratio alterius, occupatio animæ circa vnum, non impedit,vel remittit occupationem eius circa aliud.4.diſtinct.44.q.1.art.1.q 3.4^{m}.

13 Medici iudicant aliquem eſſe iracundum, vel triſtem, vel laſciuum, vel aliquid huiuſmodi, quorum iudicia frequenter vera ſunt, eo quod vt in pluribus ratio paſſionibus ſuccumbit,& ab eis deducitur, quamuis non de neceſſitate,eo quod ratio imperium ſuper paſſiones habet.2.diſt.15.q.1.3.4^{m}./.Opuſc.10.cap^{o} 38.fin.

• Intentio 12.

¶Medietas. Miſericordia 3. Reſtitutio 16. Vſura 28.108.

¶Mediocre.Corpus 65. Loqui 3. Magnanimitas 6. Magnificentia 9. Modeſtia 0. Tyrannus 3. Vinum 2.

¶Mediolanenſis. Ambroſius 1.

¶Meditatio.Amicitia 26. Amor 57.Apertio 2.Charitas 92.144 Contemplatio 4. 8 15. Deuotio 5. 6. 7. Laus 21. Lingua 1. Memoria 16. 21. Miſſa 5. Nomen 14 Officium 1. Oratio 64. Saluari 8. Sapientia 9. Speculatio. Vacare. Veritas 32. Virginitas 5.

Differētia. 1 Medium rei triplex.ſ.ariſmetricum,geometricum, & muſicum.Virt.q.1.13.7^{m}.

• Accidens 26.90.91.92.102.Accidentaliter 3. Actio 67.100. Actus 7.19.35. Adam 20.27. Adiectiuum 14.

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2 Medium coniunctionis duplex.ſ.medium congruentiæ, & medium neceſſitatis dupliciter. ſ.cauſando, & conſequendo.3.diſt.2.q.1.art.1.q.1.c.

• Admixtio. Adoptio 17. Motus.

3 Medium in motu duplex. ſ.medium inter terminos eius, & medium inter mouens, & id quod mouetur. Veritate, quæſtio.4 1.3^{m}./.4^{m}.

• Aer 3. 8. 9 11. Agens 47.49.96.101. Agere 29. Amor 8. Analogia 13. Angelus 24. 86. 91. 129. 151. 301. 327. 364. 461. 559. 573. Anima 14. 98. 100. 104.105. 162. 207.214. 259. Animal 12. Appetitus 58. 62. Appropriatio 25.) Archangeli. Argumentum 1. Ars 3.18.Aſſumere 34.48.51.52 Aſtutia 1.

4 Motus ad medium, & ad vltimum, ſi ſtetur in medio, differunt ſpecie. Si vero medium tranſitur,eſt vnus motus numero. Verit.q.12.14.2^{m}.

• Auaritia 6. Audacia 16.

5 Medium actionis duplex.ſ.diſpoſitiue, & perfectiue. 3.diſt.23.q.2. 1.3^{m}.

• Augmentum 23. Baptiſmus 3. Bonitas 59.60.150. Canonizatio. Charitas 130. Cauſa 11.43.60. Cœlum 67.96.Cogitatiua 5.

6 Actio tranſiens eſt realiter medium inter agens, & paſſum, non autem actio immanens, niſi ſecundum medium ſignificandi.1^{a}.q.54.1.3^{m}./.1.diſt.37.q.3.2.3^{m}./.Verit.q.8. 6.1^{m}./. Spiritu 4.6^{m}.

• Cognitio 24.36.41. 47. 49. &c. 61. 62. Color 8. Concluſio 5. Conſequentia 3. Conſeruatio 8. Conſilium 3.6. Contradictio 3. Contrarium 43. Cor 6. Coſta 7. Dæmon 100. 102.107.108.109. Demonſtratio 4.13.&c. Determinatio 2. Deus 41.93.147.161.&c. 196.201. 205. 213. 120.190. 321. 436.&c. 446. Dies 6.8. Difficile 16. Dimidium. Diſpoſitio 17. Donum 36.

7 Medium inquantum vltimum poteſt immediate operari, non autem vt medium.2. diſt. 10.3.3^{m}.

8 Inter habens,& habitū aliquando nihil eſt medium, aliquando tantum relatio, & aliquando aliquid per medium actionis, & paſſionis, non autem actio, vel paſſio. Et ſic eſt ſpeciale prædicamentum,ſcilicet prædicamentum habitus.1 2^{a}.q.49.1.c./.2^{m}.

• Effectus 18.

9 In priuatiue oppoſitis non eſt medium, niſi per hoc, quòd ſubiectum non eſt ſuſceptiuum habitus. 3.diſtinctione 40.5.c.

• Elementum 10.11. Eleemoſina 4. Elicere 1. Eſſe 13. 38. 84. Eſſentia 4. Aeternitas 27. Euchariſtia 40.117.195. Phantaſia 3. Fatum 4.5. Fides 84 151. Finis 120.130. Forma 24. 74.89.143. Formatio. Fortuna 6. Generatio 62. Gloria 11. Gratia 7. 132. Graue 5. Habilitas 1. Habitus 86. Homo 29 33. Ieiunium 7. Hieruſalem 1. Ignis 16. Infernus 4.5. Inſtans 5. 6.&c. Intellectus 105. 106. 137. &c. Intelligentia 2 Intentio 27. Ius 18. Liber 13. 23. Litigium 2. Locus 10. 11.

10 Inter habitum,& priuationem, quæ eſt in priuari,& aliquid habitus relinquens, poteſt eſſe medium circa proprium ſubiectum, ſicut inter bonum, & malum eſt actus indifferens. Non autem inter habitum, & priuationem, quæ eſt in priuato eſſe, nihil relinquens de habitu.1 2^{a}.q.18.8.1^{m}./. Quolib.7.9.c.

• Lumen 11. 12. Luna 6. Lux 13.14 Macula 7. Magnanimitas 5.26. Maria 53.67. Matrimonium 3. Mediate. Meritum 15.41. Miraculum 8. Miſſio 5. Motus 51. Naturale 11. Odor 4. Operatio 14 18. Oppoſitio 3. Oratio 51.Ordo 47.76. Ornatus 1. 11. Paſſio 14. Per 4 5. Phyſica 12. Præceptum 147. Priuatio 4. Proceſſio 53. Prophetia 39.95. Propoſitio 12. Prouidentia 38.48. Prudentia 53.54. 62. Fructus 5.

11 Extremum ſemper prius natura coniungitur medio, quàm alteri extremo, non autem ſemper prius tempore.3.diſt.2.artic.3.quæſtion.3.1^{m}.

• Quantitas 18. Ratio 36. 39. 41. 46. Reatus 1. Reduplicatio 3. Relatiuum 13.

12 Inter ſubſtantiam & accidens quintum prædicabile, datur medium. Non autem vt accidens diuiditur contra ſubſtantiam.1^{a}.quæſtio.76.4.4^{m} /. quæſt.77.1.5^{m}./. Spiritu 11.c./.4^{m}./.5^{m}./. Anima 9.10^{m} /.Quolib.2.6.3^{m}./.Opuſc.39./.Metaph.11.lect.12.princ^{o}.b.D.

• Accidens 92.

13 De medio ſyllogiſmi. Opuſc.50.0.

• Repreſentatio 1. Reuelatio 6. Rota. Sacramentum 26. Samaria. Scientia 14. 19. 25. 28. 30.45. 46. 54. 98. Senſibile 10. Senſualitas 8. Significatio 8. Solertia 0. Succeſſio 1.

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14 Aliquid eſt in medio dupliciter, ſcilicet in publico, & vt intimum. Pſal. 01./.fin.
* Tactus 11. &c. Tempus 15. Terra 1. Triſtitia 18. 22. Vapor 2. Valor 3. Verbum 63. Veritas 31. Veſtigium 1. Viſibila 4. Viſio 20.

15 Deus eſt in medio, vel quia æqualiter ſe habet ad omnes, vel quia eſt in corde, quod eſt in medio. Pſalm. 45. me°.d. principio.
* Vita 23. 77. Viuere 2. Vniuerſale 9. Voluntas 2. Chriſtus 211.

Virtutis in commoni. 16 Virtus non eſt medium inter paſſiones ſecundum eſſentiam, ſed ſecundum affectum, quia conſtituit medium inter eas. 12ᵃ.quæſt.59.1.1m./.2.diſt.27.1.5m./.3.diſt.23.quæſt.1.artic.3.quæſt.2.1m./.Virt.q.1.1.15m./.Eth.2.lec.7.med° c.&c./.lec.11.princ°.

17 In paſſionibus accipitur medium, per hoc, quòd attingitur recta ratio, in quo conſiſtit ratio virtutis. 12ᵃ.quæſtio.17.2.1m./.5.2m./.3.diſtinct.33.quæſt.1.art.3.quæſt.1.c./.Vir.quæſtio 4.1.7m.
* Accidentaliter 3. Amor 177. Appropriatio 15. Litigium 2.

18 Medium virtutis non conſiſtit in indiuiſibili, ſed habet aliquam latitudinem, in qua virtus ſaluatur. 4.diſtinct.15.quæſtio.3.artic.1.quæſtio.2.1m./.Virtute,quæſtio.1.11.16m./.13.16m./.18m.
* Operatio 18.40.

19 Medium virtutis non eſt ſecundum æquidiſtantiam ab extremis. 3.diſtinct.33.quæſtio.1.artic.3.quæſtiun.1.2m./.4.diſtinct.13.quæſt.3.artic.2.quæſt.2.3m./.Virtu.quæſt.13.23m./.Ethic.2.lec.6.7.0.
* Virtus 6.&c. Vſura 28.284.

In ſpeciali. 20 Virtutes Theologicæ habent medium per accidens, ideſt ex parte noſtra, non autem per ſe, ideſt reſpectu Dei. 12ᵃ.quæſtio.64 4.0./.22ᵃ.quæſt.17.5.2m./.3.diſtinct.33.quæſt.1.artic.3.quæſt 4.0./.Virtu.quæſtione 1.13.c./.5m./19m./.quæſtio.2.2.10m./.13m./.q 4.1.7m./.Roman.11.lect.1.med° K.

21 Quælibet virtus intellectualis conſiſtit in medio per conformitatem intellectus ad res, ſcilicet in vero, cuius exceſſus eſt affirmatio falſa. Defectus autem eſt negatio falſa. 12ᵃ.q.64.3.0./.4.1m./.2m./.3.diſt.33.q.1.art.3.q.3.0./.Virt.q.1.13.c./.5m./.19m./.q.4.1.7m.
* Abſtinentia 5. Accidentaliter 3. Aſtutia 1. Conſtantio 7. Euſtochia 1.

22 Virtus moralis reſpectu materiæ eſt medium, ſed reſpectu rationis, eſt extremum. 12ᵃ.q.64.1.1m./.3.diſt.33.q.1.art.3.q.1.3m./.Virt.q.1.13.2m./.3m./.4m./.15m.
* Fides 84.151. Fortitudo 12.36. Ieiunium 6.23. Ira 9.

23 Medium virtutis moralis attenditur ſecundum rationem rectam in omni circunſtantia, non autem ſecundum quantitatem abſolutam. 22ᵃ.quæſt.64.1.2m./.3m./.22ᵃ.quæſt.93.1.c./.quæſt.104.2.2m./.quæſt.123.4.5m./.quæſt.147.1.3m./.q.152.2.2m./.quæſt.153.2.2m./.quæſt.186.3.3m./.3ᵃ.quæſtio.46.6.2m./.3.diſt.9.quæſt.1.art.1.q.3.3m./.diſt.35.q.1.artic.3.q.1.4m./.4.diſt.25.q.3.artic.1.quæſtio.2.1m./.diſt.33.quæſtio.3.2.1m./.2m./.Cont.3.cap.134.fin./.136.4m./.Malo,quæſt.14.1.6m./.quæſt.15.1.9m./.Virtu.q.1.13.5m./.6m./.17m./.Opuſ.19.cap° 8./.Ethic.2.lec.2.fin.d./.lib.4.lec.6.me°.e./.lect.8.me°.g./.lec.11.prius°.
* Liberalis 3. Manſuetudo 3. Obedientia 2. Pœnitentia 12.13. Prudentia 42.53.54.60. Scientia 13.14.25.26.45.51.98. Solertia 0. Spes 71. Varitas 49. Vindicatio 2. Virginitas 24. Virtus 262.

24 Virtus moralis conſiſtit in medio inter exceſſum, & defectũ. 12ᵃ.q.64.1.0./.4.1m./.2m./.22ᵃ.q.17.5.2m./.q.92.1.c./.3.d.33.q.1.2.3.q.1.0./.Virtu.q.1.1.15m./.13.c./.q.2.2.10m./.13m./.q.4.1.7m./.Ethic.2.lec.7.me°.c.

Iuſtitiæ. 25 Omne medium virtutis eſt medium rationis. Sed ſolius iuſtitiæ medium eſt rei, & rationis. 12ᵃ.q.64.2.0./.22ᵃ.q.58.10.0./.q.61.2.1m./.3.diſt.33.q.1.art.3.q.2.0./.4.diſt.14.q.1.art.2.q.4.4m./.diſt.15.q.1.art.1.q.2.0./.Ma.0.13.1.c./.Virtu.q.1.13.7m./.12m./.12m./.13m./.17m./.Quol.6.10.c.

26 Eſſe medium ratione materiæ, conuenit iuſtitiæ, & cæteris virtutibus, non autem eſſe medium inter duo vitia, quia primum conuenit virtuti per ſe, ſecundum autem per accidens. 2.diſt.27.1.5m./.3.d.33.q.1.ar.3.q.2.5m./.Ma.q.13.1.4m./.Virt.q.1.13.12m.
* Difficile 14.16. Fortuna 6.

27 Medium iuſtitiæ eſt æqualitas, quam conſtituit iuſtitia inter aliquos. 3ᵃ.q.85.3.2m.

28 Medium iuſtitiæ diſtributiuæ ſumitur ſecundum proportionem geometricam, commutatiuæ vero medium ſumitur ſecundum proportionem ariſmeticam. 22ᵃ.quæſt.61.2.0./.4.c.fin./.2.diſtinct.27.3.c./.3.diſt.33.quæſt.1.artic.3.quæſt.2.c./.Virt.quæſt.1.13.7m.

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19 Medium vni extremo comparatum videtur alterum, inquantum participat naturam vtriuſque. 1ᵃ.q.108.5.4m.

30 In extremis bonis, vel malis intelliguntur media. 2.diſt.42.lectio 1.

1 Mel eſt dulce, ſed inflat. Ideo prohibetur poni in ſacrificiis veteris legis, quia potius ſignificat ſuauitatem ſæculi, quàm charitatis. 4.diſt.11.q.2.art.1.q.2.4m. **Quale.**
* Apis 5. Euchariſtia 54. Fauus. Torcular 2.

2 Mel non offerebatur in ſacrificiis Dei, quia offerebatur idolis, & ad excludendum omnem carnalem dulcedinem, & voluptatem a ſacrificantibus Deo. 12ᵃ.q.102.3.14m.

¶ Melancolia, & humor abundãs circa cerebrum, & circa cor turbant reminiſcentiam, memoria vero impeditur in nanis, & ſenibus, & pueris. Memoria lect.8.0. **Humor.**
* Delectatio 27.75. Elephas 4. Energumenus 2. Incontinentia 5. Taurus. Veſpere.

¶ Melchi. Maria 5. **Qualis.**

¶ Melchiſedech dicitur eſſe ſine patre, matre, genealogia, principio, & fine, quia ſcriptura non ponit, licet habuerit, quia ipſe ſecundum Hebræos fuit Sem primogenitus Noe, vt Hebræi dicunt. 3ᵃ.quæſt.22.6.3m./.Heb./.7.lectio 2.princ°.A./.med°.B.
* Abraham 22. Euchariſtia 12.13.19.20. Hæreſis 144. Oblatio 17. Sacerdos 18.19. Sem.

2 ¶ Melius alıquando aliquid dicitur, quod minus propriè dicitur. 22ᵃ.q.174.2.3m. **Quid.**
* Abſtractio 11. Agens 207. Amor 29.104.107.113. Angelus 52.53. Anima 89. Appropinquatio 2. Aſſentio 2. Baptiſmus 39.191.220. Beneficium 21. Bonitas 98.178.179. Cauſa 45.46.87.&c. Compoſitio 8. Commune 4.13.14. Crucesignatus 2. Deus 77.384.393.415.&c. Doctrina 9. Dubitatio 5. Electio 32.34.&c. Eleemoſyna 24.34.35. Euchariſtia 192.

Plura bona ſunt meliora paucioribus bonis, ſi ſunt eiuſdem rationis, aliter non oportet. Ma.q.16.2.13m.
* Excedere. Excellentia. Finis 100. Fortitudo 22. Generatio 91. Gratia 45. Hæreſis 157. Imago 30. Indulgentia 10. Inſtrumentum 10. Intellectus 99.189. Interpretatio 3. Iuramentum 30. Iuſtitia 61. Lex 118.150. Lombardia. Lumen 8.16. Maledicere 1. Malitia 7. Mandatum 1. Matrimonium 60. Miniſter 6.

3 Quilibet tenetur ad melius ſecundum affectum, non autem ſecundum actum, quia nolens eſſe melior, non poteſt eſſe ſine contemptu. Matth.19.me° I./.Rom.12.lec.1.me°.K.F.lec.1. Abdicatio.
* Miſſa 25. Mortuus 2. Mulier 3. Natiuitas 7. Nocere 5.6. Obedientia 24.25. Ordo 34. Paſſio 74. Peccatum 136. Pœna 23. Perfectio 84. &c. Permiſſio 2. Perſona 17.36. Politia 4. Profeſſio 2.3. Redemptio 2. Religio 69.99. &c. 106. Reuocare. Sabbathum 14. Symbolum 5. Siniſtrum 2. Suffragia 6. Suſurratio 2. Tactus 10. Tarditas 3. Tuotare 20. Theologia 22. Turtur 1.

4 Quilibet tenetur preferre melius, minus bono in iudicando, non autem in appetendo, & operando. Veritate, quæſtione 23.8.9m.
* Vendere 10. Virginitas 18. &c. Virtus 120. &c. Vita 69. Votum 8.61.79.80.81. Vſura 212.288. Chriſtus 34.

¶ Melodia. Laus 13.&c.

¶ Mambrana. Cera 5.

1 Membrum omne, & quælibet potentia animæ, operatur toti, & non ſibi ſoli. 12ᵃ.q.17.5.2m./.Rom.12.lec.2.princ°.E./.1ᵃ.Cor.12.lec.3.princ° E.&c.
* Amor 140. Anima 121.275. Animal 36. Appetitus 49. Aquila 1. Articulus 2. Baptiſmus 142.161.180.&c.

2 Diuerſa membra ſecundum ſe differunt ſpecie, non autem reſpectu totius. 4.diſt.49.q.4.4.5m.
* Benefacere 2. Beneficium 15. Bonitas 194. Capitale 1. Circumciſio 9.12.24. Cor 2. Corpus 32.72.73.

3 Membrum aridũ poteſt participare actione ad extra, vt percutere, non autem actione ad intra, vt ſentire. 3.diſtin.13.q.2.art.2.quæſtiun.1.c.fin./.4.diſt.5.q.2.art.2.quæſtiun.1.2m.
* Damnatio 36. Deformitas. Diuiſio 20. Eccleſia 2. Eleemoſina 14.15. Eſſe 46. Febris 1. Feſtum 9. Fomes 7.12.13. Fortitudo 7. Habitus 57.60.61.62. Honor 33. Imperare 18. Infidelis 13. Inteſtina. Ira 49.

4 Caput eſt membrũ, habens virtutem influendi in alia membra, & recipit ab aliis membris nutrimentum, & alia obſequia. 3ᵃ.quæſtione 8.1.6.7.2.0./.3.diſtinctione 13.quæſtione 2.1.6m.

5 Membra hominis non applicantur operi, niſi de conſenſu rationis. 12ᵃ.q.74.7.0./.q.77.7.5.fin.
* Iudas 2. Liberum 27. Lucia. Maria 38. Miſſa 23. Mutilatio. Oratio 88. Ordo 98.

6 Membra corporalia in ſacra ſcriptura ſæpe ſignificant interiores virtutes. Pſalm.31. med° b.C./.Pſalm.33.fin. /.Pſal.36. med° a princ°.
* Paſſio 50. 68. 71. 77. Peccatum 229.296.316. Politia 1. Puer 3.9. Reſtitutio 5. Reſurrectio 17.

7 Membra naturalia, & inſtrumenta artificialia in ſcripturis, ſignificant operationes, quarum ſunt principia. 1ª.quæſtio.3.1.3^{m}./.Verit.q.2.2.10.2^{m}./.Pſal.44.princ°.2.A.
*Schiſma 6. Sponſa 7. Tactus 3.5.

8 Membra corporis naturalis, vel corporis myſtici, quadrupliciter vniuntur, ſcilicet ſecundum naturam, colligationem, formam, & influxum. 3.diſtinctio.13. quæſtione 2 articu.2. quæſtione 2.c.
* Tertullianus.

9 Membra myſtica duplicia, ſcilicet membra Chriſti, & membra diaboli. Opuſc.58.cap° 14.

10 Chriſtus non poteſt dici membrum eccleſiæ, quia recipit aliquid ab aliis membris, niſi ſecundum quod Deus eſt caput eccleſiæ. 3.diſtinctione 13.quæſtione 2.1 6^{m}./.4.diſtinct.49. quæſtione 4.3.4^{m}.
* Timor 35. Tremor 2.

11 Angeli non ſunt membra eccleſiæ, vt ſponſa Chriſti eſt, licet pertineant ad vnitatem eius. 4.diſt.49.q.4.4.1^{m}.
* Viſita 244. Chriſtus 56.106.

12 Peccatores quantumcunque obſtinati in hac vita, poſſunt fieri membra Chriſti. Ideo licet recipere ab eis beneficia, & econuerſo, ſed non contra charitatem. 2.diſtinctio.7.quæſtione 3.2.2^{m}.
¶Memento. Præceptum 45.80.103.
¶Memini. Mens 1.2.
¶Memoratiuus. Memoria 0. Tarditas 3.

Differẽtia. 1 ¶MEMORIA duplex, ſcilicet conſeruatiua ſpecierum tantum, alia cuius obiectum eſt præteritum, vt præteritum. Prima eſt potentia pure cognoſcitiua, & eſt in parte intellectiua, ſecunda vero in parte ſenſitiua tantum. 1ª.quæſtio.77. 8.4^{m}./.quæſtione 79.6.0./.1.diſtinct.3. quæſtione 4 1 1^{m}./. 2^{m}./.3.diſtinct.26.quæſtione 1.5.4^{m}./.4.diſt.14.quæſtione 1. artic.3.quæſt.1 4^{m}./ diſtinct. 17. quæſtione 2 arti.1.quæſt.1. 1^{m}./.diſtinctio. 44. quæſtione 3.artic.3.quæſtione 2.4^{m}./.diſtinctio. 50.quæſtione 1.2.6^{m}./. Cont.2.cap° 74.fi./.Veritate, quæſtione 10.2.0.

2 Memoria intellectiua eſt omnium temporum. 3.diſtinct.26. quæſtione 1.5.4^{m}./. 4.diſtinct.17.quæſtio.2.artic.1.q quæſt.1. 2^{m}./.diſtinct.44.quæſtione 2.artic.3.quæſtione 2.4^{m}.Opuſcu.58 cap° 2.quæſtione 2. Phantaſia 3.
* Anima 307. Animal 39. 54.69. Appropriatio 22. Aureola 25. Beatus 55. Cetus 2. Chirographum. Commemoratio. Confeſſio 40. Contritio 7.22.23. Delectatio 39.46. Deſcriptio. Euchariſtia 243. Experientia 2. Feſtum 5. 6. Fruitio 2. Habitus 50.51.

3 Memoria, quæ eſt altera pars imaginis, non eſt præteritorum, quia abſtrahit ab omni tempore, cum ſit in intellectu, & non in parte ſenſitiua. 1ª.q.79.6.2^{m}./.Opuſc.72.q.13.

Du^{m}.865^{m}. 4 Immo memoria intellectiua reſpicit præterita. Veri.q.10.2.0./.Opuſc.72.q 13. Reſp°.Dub° 865.

5 Memoria ſenſitiua eſt per ſe præteriti, ratione obiecti, & actus, intellectiua vero ratione actus tantum. 1ª.quæſtio.79. 6.2^{m}./.3.diſtinctione 26. quæſtione 1.5.4^{m}./.Veritate, quæſtione 10.2.9^{m}.
* Imago 28 29. Inuidia 13.

6 Memoria intellectiua non differt realiter ab intellectu poſſibili, ſed eſt habitualis retentio eius, cuius actus eſt intelligentia, quæ oritur ex memoria, ſicut actus ex habitu. 1ª.q.79. 7.0./.quæſt.93.7.3^{m}./.Cont. 2.cap° 74.fin./.Veri.quæſtio.7. 3.3^{m}./.quæſt.10.3 0. Mens 1.2.
* Ira 41. Iudæi 17. Melancolia. Memento. Memini. Memoratiuus.

7 Immo memoria, intelligentia, & voluntas ſunt tres potentiæ diſtinctæ ab inuicem, quia memoria eſt virtus retentiua ſpecierum. 1.diſtinct.3. quæſt.4.1.0./. Veritate, quæſtio.7.3.3^{m}.

Du^{m}.866^{m}. Reſp°.Du° 866.

8 Philoſophi non tractauerunt de memoria intellectiua, quia potentiam animæ dicunt ſolum habens actum, quem memoria non habet, ſed retinere eſt ei loco actus. 1.diſtin.3. quæſtione 4.1.3^{m}.

9 Quælibet potentia animæ tenet habitum, & obiectum eius, inquantum ſeruatur in ea virtus memoriæ, vt prius in poſteriori, quia memoria immediate ſequitur eſſentiam animæ. 1 diſt.3.q. 4.1.5^{m}.

10 Memoria ſenſitiua eſt theſaurus ſpecierum intentionalium, id eſt intentionum ſenſibilium, cum ſenſu acceptarum, cuius organum eſt in extrema parte capitis. 1ª.quæſtione 78.4.c./. 1.diſtin.3.quæſt.4.1.2^{m}./.Cont.2.cap° 74./. Verit.quæſt.10. 2.c./.1^{m}./.quæſt 18.8.c./.Anima 13.c./.Memoria lec.3.

21 Motus memoriæ eſt ab anima ad res, in aliis autem potẽtiis ſenſitiuis eſt econuerſo. Anima 13.c.

22 Illud quod eſt in memoria, redit ad intelligentiam, non ita quod eadem ſpecies numero, quæ eſt in memoria, poſtmodum fiat in intellectu, ſed per illum modum loquendi, quo phantaſmata dicuntur fieri in intellectu. Quolib.8.4.3^{m}.

13 Ea quæ magna æſtimamus, magis memoriæ infigimus. 22ª. quæſt.47.2.3^{m}.

14 Conſuetudo multum operatur ad bene memorandum. 12ª. q.50.3.3^{m}./. 21ª.q.49.1.2^{m}./.q.280.3.4^{m}.fi.

15 Illud quod ſcribitur, nõ de facili à memoria labitur, ſed ſuccurrit memoriæ. 1ª.q.24.1.c./.Heb.12.lec.4 fin.A.

16 Meditatio confirmat memoriam, ſecundum Philoſophum. 11ª.q.51.3.c./.22ª.q.49.1.2^{m}.
* Actus 117.119.

17 Reducere debemus Deum in memoriam, quantum ad quatuor. ſ. quantum ad mirabilia quæ fecit, ad venerandũ, quantum ad beneficia quæ dedit, ad regratiandum, quantum ad tormenta quæ inſtruunt ad compatiendum, & quantum ad præcepta quæ dedit ad obſeruandum. Iſa 43.fi.

18 Memoria, & ita non ſunt in animalibus imperfectis. Metaph. lect.1.princ°.c.k./.Senſu me°.c.H./.Memoria.lec.2.fin.f.
* Occidere 12.

19 Memoria in Angelis poteſt poni, vt eſt in mente, non autem vt eſt in ſenſu. 1ª.quæſt.54.5.2^{m}.
* Petrus 4. Piſcis 2. Potentia 1.5. Præceptum 44. 80. 103. Prudentia 24.48. Raptus 17. Recolere. Recordari.

20 Memoria intellectiua manet in anima ſeparata, non autem memoria ſenſitiua, ſed corrumpitur. 1ª.quæſtio.77. 8.4^{m}./. quæſt.89.6.1^{m}./.4.diſt 44.quæſt.3.art.3.q.2.4^{m}./. diſtin.50. quæſt.1.2.6^{m}./. Anima 19.16^{m}.
* Reminiſcentia 0. Scientia 25.94. Senſus 9. 20.29. Spes 35. 49. Tarditas 3. Temeritas 3. Triſtitia 14. Virginitas 23. Virtus 59.

21 Memoria Saluatoris ſi fuerit derelicta, tunc ſequitur triplex malum. ſ. amiſſio gratiæ diuinæ, ſubiectio poteſtatis diabolicæ, & magna deformitas culpæ. Opuſc.58.cap° 2.princ°.

22 Documenta quatuor ad bene memorandum. ſ. ſimilitudines rerum aſſumere conuenientes, nec tamen omnino conſuetas, ordinate eas diſponere, ſolicitudinem circa eas apponere, & affectum adhibere, & eas frequenter meditari. 22ª.q.49.1. 2^{m}./.Memoria, lect.5.fin.

23 Memoria hominum circa facta particularia, labilis eſt. 1ª. Corint.lect.2.fi.C.
¶Memorialia. Euchariſtia 243.
¶Menander. Paulus 21.

1 MENDACIVM dicitur tripliciter, ſcilicet materialiter, id eſt dictum falſum, formaliter id eſt voluntas falſum enunciandi, & effectiue, id eſt voluntas decipiendi. 22ª.quæſtione 98.1.3^{m}./. quæſtione 110.1.0./.3.diſtin.38.1.0. Differẽtia.
* Abraham 9.10. Accuſatio 27.

2 Cupiditas fallendi pertinet ad perfectionem mendacij, non autem ad ſpeciem eius. 22ª.quæſtio.110.1.c./.2^{m}./.3.diſtinctio.38.1.5^{m}.

3 Omne mendacium eſt peccatum. 22ª.quæſtione 69.1.2.0./. quæſtione 70.4.c./. quæſtione 110.3.0./.4.b./.quæſtione 111. 2.c./ quæſtione 124.5.2^{m}./.3.diſtinctione 38.3.0./.Trinit.9. c./.Quolib.8.14.0./.Pſalm.5.me°.c.
* Fallere 1. Falſitas 19.&c. Fucatio.

4 Peccatum mendacij principaliter conſiſtit in intentione fallendi. 3.diſt.38.1.c./.Quolib.6.19.c.
* Fartum 3.

5 Iocus, commoditas, & damnum, accidunt mendacio inquantum huiuſmodi ſecundum gradus eius ratione finis, non autem inquantum eſt peccatum. 3.diſtinctione 38. 2.1^{m}.
* Iactantia 0. Idolatria 2. Ironia 0.

6 Mendacium ſecundum ſe diuiditur tantum in duas ſpecies, ſcilicet in iactantiam, & ironiam, ſecundum gradus autem eius ratione finis, diuiditur in pernicioſum, iocoſum, & officioſum, vel in octo gradus eius, ſcilicet quorum primus eſt in doctrina religionis. Secundum, quod nulli proſit, & obſit alicui. Tertium quod proſit vni, & alteri obſit. Quartum, quod ſit ſola mentiendi, fallendique libidine. Quintum, quod ſit placendi cupiditate. Sextum, quod nulli obeſt, & prodeſt alicui ad conſeruandam pecuniam. Septimum, quod nulli obeſt, & prodeſt alicui ad vitandum mortem. Octauum, quod nulli obeſt, & prodeſt alicui ad vitandum immunditiam corporalem. 22ª.quæſtione 110.2.0./.3.diſtinct.38.2.3.0./. Opuſc.64. cap° 25./.26./. Pſalm.5.me°.c. Diuiſio.
* Periurium 1.

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7 Mendacium officioſum habet plus de ratione mendacij, quã mendacium iocoſum, quia habet plus de aſſertione, ſed habet minus de malo. d.38.5.3^{m}.

8 Mendacium eſt peccatum mortale tãtum tripliciter, ſcilicet ſecundum ſe, ideſt quando eſt contra charitatem Dei, vel proximi, ex intentione, & ratione ſcandali. 22ſ.q.69.1.2.o./. q.70.4.c./.q.110.4.o./.3.d.38.4.o./. 4.diſt.16.q.4.ar.1.q.3.c. Quol.8.14.o./.Quol.9.17.
• Veritas 55.

9 Mendacium, per ſe, directe, & formaliter, opponitur uirtuti, quæ dicitur veritas. 22ſ.q.110.1.o./.2.c.

Quis. 10 Dicens verum credens ſe dicere falſum, dicit mẽdacium per ſe, & formaliter, non autem econuerſo, niſi per accidens, & materialiter. 22ſ.q.118.1.o./.d.38.1.4^{m}./. 4.d.21.q.2.3.4^{m}. /.Quol.6.17 c.
• Calumnia o.
Immo mentitur, ſed non dicit mendacium. 3.d.38.1.1^{m}. Re-
Du^{m}.867^{m}. ſpondeo dubio 867°.
• Credere 13.

11 Intendens ſignificare falſum nutibus, mendacium dicit. 22ſ. q.110.1.2^{m}./.3.d.38.1.2^{m}./.Quol.6.17.c.

12 Mendacium verbo, vel facto vel nutibus, eſt æqualiter peccatum. 21ſ.q.112.1.c./.4^{m}./.Quol.6.17.c.

13 Mendacium non eſt ſemper in factis, ſicut in verbis, quando ſignificatur aliter quàm res ſit, quia facta non ordinantur ſic ad ſignificandum, ſicut uoces. 3.d.38.3.5^{m}./. Ver.q.23.3.2^{m}.
• Dæmon 80.110. Fictio 1.3. Iacob 2. Iuramentum 14. Miraculum 41.44. Prælatio 22. Religio 46.47. Simulatio. Teſtis 7. &c.

14 Nullus debet dicere mẽdacium, ut ipſe uel alius euadat mortem, vel immunditiam corporalem. 22ſ.q.110.3.4^{m}./.q.113.1.3^{m}./.3.d.38.L./.Ma.q.15.1.5^{m}.

15 Si Iudas Patriarcha non ſeruaſſet promiſſum Thamar nurui ſuæ, mendacium eius fuiſſet pernicioſum. 4.d.33.q.1.ar.3.q.2.1^{m}. • Veritas 55.

Excuſati. 16 Dicere falſum in diſputatione, non eſt mendacium, niſi aſſeratur. 3.d.38.5.1^{m}. • Fictio 1.3.

17 Nec mendacium, nec aliquid quod ex genere ſuo non eſt peccatum mortale, eſt perfectis peccatum mortale, niſi ſit contra eorum votum, vel ratione ſcandali. 22ſ.q.69.1 2.o./.q.70.4.c./.q.110.4.5^{m}./.3.d.38.4 4^{m}.

18 Si res viſa, uel audita, recitetur non eodem modo, nec eiſdẽ verbis, non eſt mendacium, ut patet in euãgelio, & in aliis ſcripturis diuinis, in quibus nihil eſt falſum. 22ſ.q.110.3.1^{m}.
• Obſtetrix 2.

19 Non ſeruans promiſſum, propter ſuperueniens impedimentum, uel re mutata, excuſatur a mendacio, ut ſanctus Paulus. 22ſ.q.110.3.5^{m}./.Ro.15.lec.3. me°.C.
• Prælatio 22. Thamar.

20 In ſacra ſcriptura aliqui laudantur dupliciter, ſcilicet ut exẽpla perfectæ virtutis, ut Abraham, & Iacob, & propter indolem uirtutis, vt Iudith, & obſtetrices. Primi excuſantur a mẽdacio, quia figuraliter & propheticè loquuti ſunt, non autẽ ſecundi, licet verum dixerint myſtice. 22ſ. q6.110.3.1^{m}./.q. 111.1.1^{m}./.2^{m}./.3.d.38.3.1^{m}./.4^{m}./.Quol.8.14.fin. Iacob 2. Abraham 9.10. Iudith.
¶ Mendax. Abraham 9.1. Credere 13. Iuramentum 14. Mendacium o. Miraculum 44.

Differentia. ¶ Mendicitas duplex, ſcilicet contraria uoluntati, & uoluntaria. Prima eſt occaſio furti, & periurii, non autẽ ſecunda, ideo Chriſtus elegit eam. 22ſ.q.187 5.c./. 3.d.40.3.1^{m}./.3.3.cap°.133./.135./.Quol.7.18.5^{m}./.Opuſ.17.c°.14./.15./.16./.Opuſcu.19.c°.7.Opuſ.20.li°.4 1°.15.
• Alexius. Religio 88.89. Turpitudo 2. Vſura 261.
¶ Menia. Raab 2.

Quid. 1 ¶ Mens dicitur a mentiendo, uel a meminẽdo. 1ª.q.79.9.4^{m}. /.1.d.3.q.5.c./.Veri.q.10.1.c.
• Accedere 1. Accidens 1.2.8. Actio 16.17. Adam 14. Adoratio 2.8. Aduentus 2.3.4. Angelus 317.332.378.454.604 Anima 27. &c. 100. Animus. Appetitus 89. Argumentum 1. Artificiale 6. Aſcenſus. Aureola. Baptiſmus 192.212. Beatitudo 102. Beneficium 26. Charitas 30.31. Cęcitas 1.2.3. Conceptio 1. Cõtemplatio o. Contrarium 16. &c.

2 Mens dicitur tripliciter, ſcilicet natura intellectiue, intellectus, & memoria. 1ª.q.79.1.1^{m}./.1.d.3.q.5.c./.Veri.q.10.1.c.
• Connexio 8.9. Cultus 1.2. &c. 12. &c. Damnatio 18. Delectatio 94. Dæmon 82.96. Deſtinatio. Deuotio 1. &c. 10. &c. Deus 159.185.196.202.208. Dies 12. Effectus 7. Æternitas 45. Euagatio. Euchariſtia 244.245. Exceſſus 2. Extaſis o. Fatum 4. Forma 138.167. B. Fortitudo 1.2.7.50. Gratia 2.115. &c. 152. Gula 3.4 11. Habitudo 1. Hymnus. Idea 1. &c. 17. Ieiunium 20. Illabi. Imago 18.23. &c. Importunus. Innocentia 24. 25.

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3 Mens in anima noſtra, dicit illud quod eſt altiſſimum, in virtute eius. Veri.q.10. 1.c.ſi.
• Intuitio 2. Ira 20. Iudicium 82. Iuramentum 14. Iuſtificatio 5.13. Laus 17.18. Lucerna. Lucia. Luxuria 1.16.22.24. Maria 53. Memoria 19. Mentale. Miſſa 4. Miſſio 25. Mulier 6.17. Mũdus 5. Nomen 36. Nubes 3. Oblatio 16. Oratio 1. &c. 13.22. 23.29.43.45.56. Organum o. Paulus 12.

4 Mens ut in ea eſt imago, nominat potentiam animæ, non autem eſſentiam animæ, niſi inquantum ab ea fluit talis potentia. Veri.q.10.1.o.
• Pax 6. Peccatũ 18.195.197 397. Perſeuerantia 5. Præceptũ 45. &c. 111. &c. Prædiſtinatio 2. Prælatio 18. Præmium 3. &c. Promulgatio 1. Prophetia 15.16.55.89. Purgatio 2. Quies 6. Raptus. M. Ratio 1. &c. Sabbathum 2. Sacramentum 49. Sanctificatio 1. Sanctitas 5. Sanctus 7. Sanitas 8.9. Sapientia 22. &c. Scientia 25.94. Seruitus 7. 16. Sexus 3. Simonia 1. 29. Sobrietas 5. Somnus 2.3. Speculum 4.

5 Notitia, & amor, dupliciter comparantur ad mentem, ſcilicet primo ut ad amantem, & cognoſcentem, ſecundo ut ad cognitum, & amatum. Et ſic excedunt mentem. Et diſſimiliter ſe habent ad cetera accidentia. Veri.q.24.4.14^{m}.
• Spiritus 4.5. Status 2. Studium 1. Teſtamentum 4. Vagatio. Verboſitas. Verbum. M. Virginitas 3. &c. Virtus 27. 56.186. Viſus 3. Vita. C. Vnctio 15. Vniuerſale 1. Voluntas o. Vota 12.

6 Aliquid inhærens menti rationali, eſt maius ea ſecundum quid, non autem ſimpliciter, ſed nihil ſubſiſtens præter deum eſt maior ea. 1ª.q.16.6.1^{m}.

7 Mens dolore abſorpta, conſolationis uerba non recipit. Iob 2. 2. lect. 2. ſi.

Differentia. ¶ Menſa in ſacra ſcriptura triplex, ſcilicet menſa ueteris legis, nouæ legis & patriæ cæleſtis. Pſal. 22. ſi. b. k.
• Excommunicatio 24. Sanctus 8. Chriſtus 197.

Qualis. ¶ Menſis aprilis, eſt primus menſis apud iudæos. 4. d.15.qu.3. ar.3.q.1.4^{m}. Paſcha 3.
• Ieiunium 20. Iuppiter. Luna 4. Martyrium. Matrimonium 50. Menſtruus 3. Neomenia. Prædicare 21. Septimus. Seruitus 10. Vſura 118.148.214.

Quid. 1 ¶ MENSTRVVS ſanguis, eſt in feminis, loco ſeminis. Et eſt propria materia Corporis Chriſti, & aliorum, non autem ſemen feminæ. 3ª.q.31.5.o./ 6.3^{m}./. q.32.4.c./. q.35.3.3^{m}./.2.d.18.q.1 1.2^{m}./.d.30.L.me°.k./.3.d.3.q.5.1.o./.d.4. qu.2.1.c./.2^{m}./ Meta.5.le.3.prin°.2.A.
• Anima 352. Baſiliſcus. Semen 1.6.

2 Immò ex ſanguine menſtrua, non formatur conceptus. 3ª.qu. 31.5.3^{m}. Reſp. Dubio 868°. Du^{m}.868^{m}.

3 Sanguis menſtruus, quem feminæ per ſingulos menſes emittunt, habet impuritatem corruptionis, nec eſt materia fœtus ſed purgamentum eius. 3ª.q.31.5.3^{m}.

4 Menſtruum non eſt ſanguis primo generatus ex cibis, ſed eſt reſiduum eius quod ab ultimis digeſtione, nutritiua miniſtrat generatiuæ. 3ª.quæſtion.31.5.c./.3. diſtinctio 3. quæſt.5. 1. 5^{m}.

5 Menſtrum eſt potentia totum, ſecundum potentiam paſſiuam, ſicut ſemen uiri eſt potentia totum, ſecundum potentiam actiuam. 3ª.quæſtion.31.5.2^{m}./.6.c./.3.diſtinc.3. quæſt. 5.1.2^{m}.

6 Menſtrua habent formam ſanguinis, propter indigeſtionem, ex defectu caloris 3.d.3 q.5.1.c.

7 Menſtrua in feminis incipiunt eodem tempore, quo ſemen in uiris, ſcilicet circa ortum pilorum, & aliorum ſignorum pubertatis 3.d.3. q.5.1.c.

1 ¶ MENSVRA duplex, ſcilicet intrinſeca, & extrinſeca. Prima eſt in quolibet menſurato ſubiectiue, ſecunda uero in uno ſolo. 2.d.2.q.1.2.1^{m}./. Veri.q.1.5.c.
• Accidens 47.48 Actio 94. 96. Actus 161.270. Addere 13. Albedo 1. Angelus 195. &c. 238. Anima 21.22. Appetitus 9. Beatitudo 33. Bis. Bonitas 74. Campſoria 2.

2 Menſura intrinſeca, eſt ſemper coæua menſurato, non autem menſura extrinſeca. Veri.q.1.5.c.
• Charitas 109. &c.

3 Menſura duplex, ſcilicet æquiparata menſurato per replicationem, & ratio cognoſcendi ipſum. 1ª. quæſtion. 3. 5. 2^{m}./. Opuſc. 36.c°.3.
• Cælum 73.75. Commenſuratio o. Conceptio 5. Contemptus 1.3. Corpus 21. Creatio 46. &c.

4 Menſura eſt illud, per quod cognoſcitur quantitas rei. Et eſt quid minimum, uel ſimpliciter, ut in numeris in quibus primo inuenitur, uel quo ad nos, ut in continuis, deinde primum in quolibet genere. 12ſ.q.90.1.c./.1.d.8 q.4.2.3^{m}./ Meta.2.lectio.6.me°.c./ Li°.10.lect.2.princ° 8./. Poſt. 1^{m}. lectio. 36.ſi.h.
• Delectatio 103. Deus 57.127. Difficile 7.8. Diuiſio 3. Do-

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num 14. Duratio o. Eternitas 7.19. &c. Euchariſtia 279. Euſ. 3.10. Fieri 5. Incipere 2.

5 Non oportet, quod omnis menſura ſit omnino infallibilis, & certa, ſed ut eſt poſſibile, in genere ſuo. 12ſ. q. 91. 3. 3m./. q. 97. 1. 2m. Indigentia 17. Infinitum 7. Inſtans 2. 7. 8. 12. 27. Intellectus 265. 279. 280. 285. Ira 67.

6 Omnis menſura, in ſuo genere, ſeipſa menſuratur, ſ. linea per lineam, & tempus per tempus. Poa. q. 3. 17. 24m. Numerus 5. 6. 18. Motus 6. 50.

*Lex 3. &c. 62. 154. 155. 160. Locus 4. 15. &c. Lux 9. Meritum 8. Modus 1. 5.

7 Oppoſitum uidetur dicere. 1a. q. 66. 4. 5m./ 1. d. 3. L. princ°. 2.
Dum 869m. d. 1. q. 1. 6. 4m. Respond. Dubio 869°.

8 Menſura debet eſſe homogenea, i. eiuſdem generis cum menſurato. 1° q. 3. 5. 1m./. 12ſ. q. 19. 4. 2m.

9 Oppoſitum uidetur dicere. Poten a. quæſtio. 7. 4. 7m. Reſpond.
Dum 870m. Dubio 870. *Peccatum 213. Pietas 16.

10 Menſura proxima proportionata menſurato, debet eſſe homogenea, i. eiuſdem generis, non autem in aliis. 1a. qu. 3. 5. 2m./. 12ſ. q. 19. 4. 2m. *Princeps 16. Proportio o. Prudentia 54. Quando 2. Quantitas 22. Regula o.

11 In quibuſcumque eſt diuerſa ratio cognoſcendi, oportet eſſe diuerſas menſuras. 1. d. 19. q. 2. 1. 2m. *Relatio 15.

12 Corporalia & ſpiritualia, inquantum conueniunt in permanentia eſſendi, poſſunt habere eandem menſuram, ſcilicet æuum. 2 d. 2. q. 1. 2. 2m./ in 2. 2. c.

*Refrænare. Sobrietas 1. Temperantia 1. 6. Temporale 2. Tempus 3. 15.

13 Oppoſitum uidetur dicere. 1a. q. 10. 5. 1m./. 2. d. 2. quæſ. 1. 1. c./ Ma. quæſtio. 16. 4. 19m./. Quol. 5. 7. c. fi. Reſpondeo ſicut Du-
Dum 871m. bio 586°.

14 Ratio naturalis, & principia ei naturaliter indita, ſunt regulæ generales, & menſuræ omnium agendorum ab homine, non autem naturalium. 12ſ. q. 91. 3. 2m./. Veri. q. 1. 3. c./. q. 14. 4. c. *Tonus 5. 6. 18. 24. Vendere 18.

15 Immo res ordinatur ad rationem naturalem, ut menſura ad
Dum 872m. menſuratum. 12ſ. q. 64. 3. c. Reſp. ſicut Du°. 222°.

16 Secundum menſuram, per quam æquale, & inæquale communiter determinantur in rebus continuis, determinantur res, ſecundum quod in uſum hominum ueniunt, ut triticum, uinum oleum, & huiuſmodi. Opuſc. 73. c°. 2. fi.

17 Menſura & pondera propria, pertinent ad quamlibet patriã. Opuſc. 20. li°. 2. c°. 14. *Veritas 2. 10.

18 Deus, & creatura, non habent eandem menſuram, quia non uniuocantur, in aliquo, ſicut omnes motus. 2. d. 2. q. 1. 1. 3m.

19 Magnitudo dei non eſt terminabilis, nec menſurabilis a ſe, nec ab alio. 1. d. 19. q. 1. 1. 4m.

*Virtus 19. 32. 142. 190. Vnitas 8. Vſura 23. 24. 25. 63. 74. 77. 148. 191. 193. 199.

20 Vnitas eſt menſura numerorum tantum, ideo continetur in genere determinato, ut principium. Non autem deus, qui eſt principium, & menſura omnium rerum in quolibet genere. 1. d. 8. q. 4. 2. 3m.

21 Ad hoc quòd aliqua menſurentur per aliquod unum, non requiritur quod illud unum ſit cauſa omnium eorum, ſed quod ſit ſimplicius. 1a. q. 10. 6. 4m.

22 Intellectus dei eſt menſura prima omnium rerum non menſurata, res eſt menſura ſecunda menſurata. Sed intellectus noſter eſt menſuratus a rebus non menſurans. 2a. qu. ... c./. 12ſ. q. 93. 1. 3m./. 1. d. 19. q. 3. 2. 2m./. con. 2. c°. 12. 2m./. Veri. q. 1. 2. 8. 10. c./. Poten a. q. 7. 10. 4m./. Rom. 3. lec. 1. me°. D./. Perihermenias. le. 3. me°. b. H./. le. 6.

23 Immo intellectus noſter eſt proxima operis regula, & menſu-
Dum 873m. ra. Veri. q. 1. 2. c./. q. 14. 4. c. Reſp. ſicut Du°. 220°.

24 Cum dicitur deus menſurari ſua æternitate, accipitur ibi ratio menſuræ, ſecundum apprehenſionem noſtram tantum. 1a. q. 10. 2. 3m.

¶ Mentale. Fortitudo 1. 7. Oratio 1. 31. 52. 79.

¶ Mentio. Dicere 6. Fornicatio 26.

Quis. 1 ¶ Mentiri, eſt concretum, & mendacium eſt abſtractum, Ideo dicens uerum contra opinionem eius, mentitur, ſed quod dicit, non eſt mendacium. 3. d. 38. 1. 1m. *Accuſatio. 20. 23. Confeſſio 4. Diuitiæ 1. 9. Aequalitas 7.

Dum 874m. 2 Oppoſitum uidetur dicere. 22ſ. q. 110. 1. c./. 3. d. 38. 1. 4m. Reſpondeo ſicut Dubio 867°.

*Falſitas 19. Fides 8. 11. 23. 24. 28. Facatio. Ironia 2. Indiſt. Mendacium o.

¶ Mercantia Vſura 128.

¶ Mercatio. Auaritia 9. Negotiatio o. Vſura 128. 162.

Differentia. ¶ Mercator. Mercatores ſperare poſſunt lucrum, ex mercatione, quod non poſſunt dantes mutuo. Opuſc. 73. c°. 9.

*Auaritia 9. Campſoria 11. &c. Negotiatio o. Seruitus 30. Vendere 8. &c. Vſura 128. &c. 179. 199. 219. &c. 309. Viti-

8. &cet.

1 ¶ Mercenarius. Actus dicitur mercenarius, qui fit propter mercedem, non autem qui eſt circa eam. 3. d. 26. quæſt. 2. 1. 5m. Quid.

2 Facere aliquid propter temporale, facit actum mercenarium, non autem propter beatitudinem. 3. diſt. 26. q. 2. 1. 5m./. diſt. 29. 4. c./. 4. diſtinct. 15. quæſtione 2. ar. 3. quæſtio. 3. 2m./. 3m. Prælatio 17.

* Amor 287. Merces o. Vſura 145. 259. Differentia.

1 ¶ Merces dicitur dupliciter, ſcilicet præmium finale, & omne quo quis fit dignus laborando. 1ſ. Timo. 5. lectio 3. prin°. E.

2 Bona temporalia, ſunt merces prædicatorum ſecundo modo, non autem primo modo. 1ſ. Timo. 5. lectio 3. principio E.

3 Merces dicitur dupliciter, ſcilicet communiter, ideſt omne quòd datur meritis, & proprie, ideſt aliquid extra hæreditatem. Primo modo prælatus poteſt, & debet intendere mercedem, ideſt beatitudinem, non autem ſecundo modo, ideſt temporalia, & quamuis merces propriè in bonum ſonare videatur, aliquando tamen communiter ſumitur pro quacunque retributione etiam in malis. 3. diſtinct. 16. quæſtio. 2. 1. 5m./. d. 29. 4 c./. 4. d. 15. q. 2. artico. 3. quæſt. 3. 2m./. Ioan. 10. lectio 3. medio c. H. Ro. lectio 8. prin°. B. 1ſ. Corin. 3. lectio 2. princip°.

* Aduocatus 8. Amicitia 35. Amor 59.

4 Merces eſt terminus operis. 12ſ. q. 114. 5. c./. 3. d. 18. 2. c./. diſt. 29. 4. c.

* Decimæ 25. 29. Eleemoſyna 36. 37. Iſtrionatus. Mercimonia. Meritum 1. Oblatio 9. 10. Pœnitẽtia 117. Prælatio 13. 14. Præmium o.

5 Merces eſt id quod recompenſatur pro retributione operis. Ideo reddere mercedem eſt actus iuſtitiæ, ſicut reddere pretium rei emptæ. 12ſ. q. 114. 1. c./. 3a. q. 49. 6. c./. 3. d. 18. 2. c./. diſt. 29. 4. c.

* Recompenſatio. Vſura 89. 128. &c.

¶ Mercimonia. Campſoria 11. 12. Tributum 1. Vſura 89. 128. &c.

1 Mercurius raro videtur, & eſt paruæ quantitatis. Iob 38. le. 2. fin. I. Planeta.

* Cœlum 25. 26. 27.

2 Mercurius ſcintillat. Cœ. 2. lect. 12. me°. H. Planetæ 1.

* Iupiter.

¶ Merc. Appetitus 49.

1 Meretrix hoc facit in mundo ſecundum Auguſtinum, quod facit ſentina in mari, vel cloaca in palatio. Opuſ. 20. li°. 4. capit. 14. Qualis.

* Appetitus 18. Concubinatus o. Datio 18. Debitum 19. Decimæ 25. Eleemoſina 14. 15. Fornicatio n. Lex 170

2 Terrena ciuitas vſum ſcortorum, licitam turpitudinem fecit, ſecundum Auguſtinum. Opuſ. 20. lib. 4. ca. 14.

* Luxuria 13. 14.

3 Meretrix debet permitti in ciuitate, quia ſecundum ius poſitiuum, ſimplex fornicatio non prohibebatur.

Immo potius in pœnam, ſecundum antiquas leges, mulieres lupanaribus tradendæ condemnabantur. 4. diſt. 33. q°. 1. ar. 3. quæſt. 1. ar. 2.

4 Immo prævalente Chriſtiana religione, lex illa extirpata eſt. 4. diſt. 33. quæſtio. 1. artic. 3. quæſt. 1. 2m. Reſpondeo dubio. 875°. Dum 875m.

5 Meretrix etiam nunc debet permitti, ideſt tolerari in ciuitate, ut uitetur peius malum, ſ. ſodomia, adulterium, & huiuſmodi, quia ſapientis legiſlatoris eſt, minores tranſgreſſiones permittere, ut maiores caueantur, & in regimine humano illi qui præſunt, recte aliqua mala tolerant, ne aliqua mala penitus incurrantur, quia ſecundum Auguſtinum, aufer meretrices de rebus humanis, turbaueris omnia libidinibus. 22ſ. quæſtione 10. 3. 2m./. 22ſ. quæſtio. 10. 11. c./. Opuſc. 20. libro 4. cap°. 14.

* Magdalena 1. Membrum 12. Mulier 21. Oblatio 9. 10. Raab. Turpelucrum 1.

6 Meretrix poteſt ſibi retinere, quod ſibi datum eſt propter fornicationem. Sed ſi ſuperflue ad fraudem, uel dolum extorſiſſet, teneretur eidem reſtituere. 22ſ. q. 62. 5. 2m.

¶ Mergulus cuius natura eſt, ut ſub aquis diutius immoretur, ſignificat guloſos, qui ſe deliciis immergunt. 12ſ. q°. 102. 6. 1m. ſi. L. Figura.

¶ Meridies. Acedia 12. Cœlum 24. Terra 9. Ventus 1. 2. 5.

¶ Meritorium. Amor 65. 130. 194.

1 ¶ Meritum dicitur dupliciter, ſcilicet propria, ideſt actio, cui iuſte debetur merces, & improprie, i. quælibet conditio, quæ facit aliquem dignum aliquo, ut ſpecies Priami meruit imperium, quia digna imperio fuit. 3. d. 18. 2. c./. 4. d. 15. q. 1. 2. 3. q. 4. c./. Differentia.

q.4.c./.Veri.q.26.6.c./. Vir.q.1. 2^{m}. Benedictio 1. Certitudo.20.Dignitas 3.Emere.

2 Meritum duplex, ſcilicet congrui, & condigni. 12ſ. q.114.6.o./.2.d.27.3.c./.3.d.4.q.3.1.2^{m}./.6^{m}./.4.d.15.q.1.ar.4.q 4.c./ He.9.lect.3.me^{o}.A. Gratia 142 &c.Prædeſtinatio. 36.

3 Meritum triplex, ſcilicet congrui, condigni, & interpretatum. 3.d.18.2.c.

4 Ad meritum, tria requiruntur, ſcilicet ſtatus viæ, dominium operis, & charitas. 3.d.18.2.c./.d.30. 5. c./. Veri.q.29. 6.8.c.

Du^{m}.876^{m}. Immo ad meritum requiruntur tantum duo, ſcilicet gratia, & virtus. 2.d.26.6.c.ſi.Reſpondeo Dubio.876°.

6 Aliquid cadit ſub merito dupliciter, ſcilicet ſimpliciter, ut vltimus finis, & omne quod perducit ad eum, & ſecundum quid ſcilicet temporalia.12ſ.q.114.10.c.

7 Vt aliquid cadat ſub merito, quatuor requiruntur, ſcilicet quod pertineat ad beatitudinem, non habeatur, non debeatur, & poſſit naturaliter.3.d.18.4.c.

8 Efficacia meriti, menſuratur ex tribus, ſcilicet ex charitate vel gratia, voluntate, & obiecto. 1^{a}.q.95.4.c./.12ſ.q.19.8.o./.2.c./.29.4 c.

9 Actus humani habent rationem meriti ex duobus, ſcilicet principaliter ex ordinatione dei, ſecundario autem ex libero arbitrio.12ſ.114.4.6.c./.22ſ.q.2.9.c.

Quid. 10 Meritum importat æqualitatē iuſtitię. 3^{a}.q.49. 6.c. Actus 225.137.

11 Meritum non poteſt eſſe ſine actu, quia requiritur quod faciat quod debet qui meretur. 12ſ.q. 71.5.1^{m}. / 22ſ.qu.79 3.4^{m}./ 2.diſt.35.3.4^{m}./.3.d.25.q. 2.artic.1.q. 1.c./.Ma.quæſt.2.1.3^{m}./.21^{m}./.1 9^{m}./.Virt.q.1.1.2^{m}. Debitum.7.

12 Meritum eſt actio, qua iuſtum eſt, ut agenti aliquid detur. 3^{a}. q.49.6.1./. 3.d.18.2 4.5.c./.d.30.5.c./.4.diſt.15. quæſtio.1.artic.3. quæſt.4.o. Facere 9.&c. Miraculum. 31. Neceſſitas.9.

13 Ratio meriti, poteſt ſumi ex duobus, ſcilicet ex habitu informante, & ex conditione actus præcipue, quæ eſt difficultas. 2.d.24.L.1. Politia.4.Pollutio.3.

14 Meritum conſiſtit in hoc, quod homo contemptis creatis, inhæreat duo, Sed peccatum eſt econoerſo. 22ſ.quæſtio. 104.3.o.

15 Habere oculum ad aliud quam ad deum ut ad principalem finem, euacuat rationem meriti, non ſi ut ad medium. Et ſic oratio eſt meritoria. 4. diſt.15. quæſt.3. art.7. quæſtiū.2.1^{m}. Actus. 150.

16 De neceſſitate meriti eſt certamen conatus ad aliquid ſupra ſe, non autem contra impugnantem, quia hoc non fuit in angelis.2.d.29.4.2^{m}.

17 Omne meritum eſt ſupra naturam, & omne demeritum eſt infra, & contra naturam. 12ſ. q.71.2.o./.Veri.q.24.10.1^{m}./. Quod.5.2.o.

18 Poſſe peccare, non facit ad meritum, ſed ad manifeſtationem eius. Veri.q.24.9.5^{m}.

19 Oppoſitum uidetur dicere.4.d.17. q.1.ar.2.q.1. o. Reſpondeo Dubio.877°.

Du^{m}.877^{m}.

20 Meritum non diminuitur propter obligationem obedientiæ, ſi prompte fiat, maxime apud deum, qui non ſolum ex te iura opera, uerum etiam interiorem uoluntatem videt. 22ſ.q.104.1.3^{m}./ Con.3.c^{o}.138.

Quo. 21 Mereri aliquo, dicitur dupliciter, ſcilicet formaliter, ideſt actibus, & ut principio, ſcilicet habitibus. 12ſ. q.55.1. 3^{m}./.2.diſt.27. 1.4^{m}./.3.diſt.23.quæſt.1 artic.3.quæſt.3.1^{m}./ 4./.diſt.49.quæſt.1.2.4.quæſt.4.3^{m}./.quæſt.5.1.3^{m}./.Veri.q. 26.6^{m}./. Vir.quæſt.1.1.2^{m}./. Quod.5.2. ſi. Abraham.3. 4.5. Actus. 144. &c.

22 Meremur aliquo dupliciter, ſcilicet principaliter, ideſt actibus, & ſecundario, ideſt potentiis, habitibus, & abiectis, ut principiis actuum. Veri.q. 26. 6. c. Ardere Baptiſmus.160.161.168.178.191.228.Certitudo.29. Circunciſio.34. 35.36. Deſcendere.8.

23 Naturalibus meremur.4. d.17.q.1.21.2. q.1. o./.d.10. ar.1.q.1. c. Difficile.5.16. Diuitiæ.7. Ebrietas.14. Elementum.27.

24 Immo natura ſibi relicta, poteſt demereri, non autem poteſt mereri. Quol.5.2. c./. Quol. 6. 6. 1^{m}. Reſpondeo Dubio 878°.

Du^{m}.878^{m}.

25 Naturalibus meremur, & demeremur, ut principio, non autem formaliter.4.d.17.q 1.2.2.q.1.o./.d.20.2.1.q. 1.c./.Quo.5.2.c./.Quol.6.6.1^{m}. Eleemoſyna 34.36.37.Emere. Aequalitas. 8. Euchariſtia . 131. Eunuchus. Excæcatio. 6.7. Facere. 9.

26 Habitibus non meremur nec demeremur, ſed actibus 2. diſt. 27.1.4^{m}./.Ma. q. 2.1.2^{m}./. 2.9^{m}./. 5.8^{m}./. Viri. quæſtion.1.1. 2^{m}.

27 Oppoſitum uidetur dicere.12ſ.q.55.1. 3^{m}. Reſpondeo Dubio 879°. Fides 110. 111. 113. 115. 139. Gloria . 6.

Du^{m}.879^{m}.

28 Actus naturales, ſubiecti imperio voluntatis, ſunt meritorii, non autem determinati ad vnum, vt actus nutritiuæ 2.diſtin.29.q.2.1.4^{m}./.Quol.4.21.o.
Humilitas 19.

29 Meritum ſemper in voluntate conſiſtit, ſicut in cauſa imperante, non autem ſemper vt in eliciente. nec vt in ſubiecto, quia aliquando elicitur ab aliis potentiis.3.d.23. quæſt.2.ar.3.quæſt 1.3^{m}.

30 Intellectus eſt ſuſceptiuus culpæ, quia poteſt aliquis mereri uel demereri, per actum intellectus, inquantum eſt uoluntarius.Ma.quæſt 4.2.15^{m}.
Ieiunium 47.Incarnari.5.6. Indulgentia 10.24 Infidelis 8. Ingratitudo 12.Indicium 63.

31 In actibus intellectus, & aliarum potentiarum animæ, non poteſt eſſe meritum, nec demeritum, ſeu peccatum, niſi vt ſunt a uoluntate imperati 2.diſt.39.quæſt.1 .2.o /.3.diſt.23.quæſt.2.art.3.quæſt.1.3^{m}./.4^{m}./.Veri. quæſtion.14 3.5.c.ſi./. quæſt.26 6.c.
Iuſtitia 48.

32 Actus uirtutum intellectualium, dicuntur eſſe meritorii, ut imperantur a uoluntate, ſine qua nullum eſt meritum. Virt, q.1.7.5^{m}.

33 Quælibet opera uirtutum quarumlibet, ex hoc meritoria ſunt, quod fiunt ut obediatur Deo 22ſ.q.104 3.c.

34 Non poteſt eſſe idem actus numero meritorius, & fruitiones beatæ 1^{a}. quæſtion. 62. 4.c. /.5.2^{m}. Iuſtificatio.23.27. 36.

35 Oppoſitum uidetur dicere 2. d.5.q.1.1. 2.c. /. Quol.8. u.Reſpon^{o} ſicut Du^{o}.154°.Lex 67.111. Du^{m}.880^{m}.

36 Timor pœnæ æternæ, eſt meritorius per ſe, ut eſt in uoluntate, per accidens autem, ut eſt paſſio . Veri. quæſtio.26. 6.13^{m}.

37 Principium merendi, eſt ex parte animæ, ſed corpus eſt inſtrumentum actus meritorii 3^{a}.q.49.6.1^{m}. Liber 16.Lucia.Ludus 4.

38 Corruptio corporis, materialiter facit ad meritum, per patientiam uoluntariam.Veri.q.24.9.6^{m}. Maria 29.Martyrium 3.

39 Paſſionibus meremur, ut regulantur à ratione, & paſſionibus demeremur, inquantum ſunt contra rationem, non autem ſecundum ſe . 12ſ. quæſtione . 24. 1. 3^{m}. /.22ſ. quæſtion. 158. 2. 1^{m}. /. 2. diſtinction. 36. 2. 5^{m}. /. Veri quæſt.26.6.o./. Ma.quæſt.3.9.15./. quæſt. 10.1.1^{m}./.quæſtio 12.2.1^{m}.

40 Paſſio corporalis martyrum facit ad meritum præmii accidentalis, non autem ad meritum præmii eſſentialis, niſi inquantum eſt uolita 3^{a}.quæſtio.48.1.1^{m}./. Veri.quæſtio.26 6.3^{m}. Matrimonium 52. Mors 16.17. Mortuus.o Operatio 52.&c. Oratio.ſi.Paupertas 6.8.Poteſtas 15.Prædeſtinatio 35.36.Prædicare 5.Redemptio 4.Religio 47.Sacramentum 57.101.134. Saluari 4.Sepultura 7.Simonia 25. Tribulatio 22. Voluntas 74. Vſura 135.150. 275. Vti 26. Chriſtus. ſi.

41 Gratia eſt principium meritorii operis, mediantibus uirtutibus, ſicut eſſentia animæ, eſt principium operum uitæ, mediantibus potentiis ſuis 12ſ,quæſtion.114.2.2^{m}./. 3^{a}.quæſt. 49. 6. c. Gratia.
Abraham 3.4. Adam 42. 8.4.85. Angelus.ſi.Baptiſmus. 160.161.

42 Gratia eſt principium merendi remotum, charitas uero eſt principium merendi proximum 3.diſtinctio.30.5.1^{m}. Circunciſio 43.&c.

43 Nullus poteſt ſibi mereri gratiam ex condigno, ſed ex congruo tantum 12ſ.quæſtion.114.5.o. /. 22ſ. quæſtion. 1.77.1.3^{m}. /.3^{a}.quæſtion.2.11 c./.2.d.ſtinctio.27.4.o./.5.5^{m}./.6.o./.3.diſtinction.4.quæſtion.3.1.c./.3^{m}./. diſtinctio. 18. articu.4.quæſtion 1 c./ diſtinction.19.quæſtion.1.articul.1.quæſtio.1.o. /. contra.3.ca^{o}.149. /. 159./. ſi. Veri. quæſtion. 29.6.7.c. /. Io.10.lect.4.me^{o}.d./.Eph.2.lect.3. me^{o}.K. Hæ.6. lect.3.me^{o}.A.
Deus 198.Eleemoſyna 34.36.37.38.

44 Nullus purus homo, poteſt alteri primam gratiam mereri ex condigno, ſed tantum ex congruo 12ſ. quæſtio. 114 6.o. /. 7. 2^{m}./.2.diſtinction.27.6.o./ 3. diſtinction. 19.articul.5.quæſtion.3.5^{m}./.4.diſtinction.19 quæſtion.1. artic.2.quæſt.1.c.2^{m}./. quæſtio.2.3./.4.diſt.45.q.2.ar. 1.qõ. 1.c./.1^{a} Tim.4.lec.2.ſi.H.

45 Exiſtens in gratia, meretur ex condigno uitam æternam ratione gratiæ, ſed tantum ex congruo ratione liberi arbitrii. 12ſ.quæſt.114.3.o./.3^{a}.quæſtio.48.1.c./.2.diſtinc.27. 3.o./.5.c./.3.d.4.q.3.1.1^{m}./.5^{m}./.Ro.4.le.1.me^{o}.D./.c^{o}.6.ſi /.c^{o}.8.le.4.prin^{o}.A. Eucha^{a}.131.

Homo

46 Homo quilibet actu meritorio, meretur augmentum gratiæ, ſed non ſtatim augetur. 12ª. q. 114. 8. o. /. 2. d. 27. 5. o.

47 Oppoſitum uidetur dicere. 2. diſt. 27. 5. 2^{m}. Reſp. Du°. 881°. *Fides 110. 111. 112. 115. 139. Du^{m}.881^{m}.

48 Aliquis per bona opera poteſt alteri mereri augmentum gratiæ. 4. d. 20. ar. 2. q. 3. c.

49 Omnis actus informatus gratia, eſt meritorius. 22ª. q. 2. 9. c. /. 2. d. 24. L. 1. /. 3. d. 18. 5. c.
*Gratia 16. 27. 58. 125. 126. 139. 142. 143. 157. 172. 177. Habitus 47. Hæreſis 70. 88. 140. 141.

50 Non tantum actus charitatis, ſed & actus aliarum uirtutum, informati gratia, ſunt meritorii. Tamen oportet quod reducatur in finem charitatis, actu uel habitu. 2. d. 40. 5. 3^{m}. /. diſ. 38. 5. 5^{m}.
*Incarnari 5. 6. Iuſtificatio 23. Peccatum 416. Pœnitentia 106. Prædeſtinatio 39. Prophetia 46. Raptus 15. Reputare. Reſiſtere 1. Seruus 3. Spes 39. 40. Theologia 21.

51 Gratia non poteſt cadere ſub merito, quia eſt merendi principium. 3ª. q. 2. 11. c.
*Tribulatio 22. Virtus 16. 241. 244. 250.

Charitas. 52 Charitas non mereretur, ſi eſſet ſine gratia. Veri. q. 27. 2. 4^{m}. /. 5. 5^{m}. Gratia 8.
*Actio 16. 17. Adam 42. 84. 85.

53 Efficacia, & radix merendi, eſt ex charitate. Sed ſingulæ uirtutes merentur præmia ſingula. 12ª. q. 114. 4. o. /. 22ª. q. 182. 2. c. /. d. 18. 5. 2^{m}. / 5^{m} / d. 24. ar. 3. q. 3. c. /. d. 30. 5. o. /. d. 35. q. 1. ar. 4. q. 1. c. /. 4. d. 9. ar. 5. q. 3. c. ſi. /. d. 55. q. 4. ar. 7. q. 2. c. /. 2^{m}. /. d. 20. ar. 2. q. 3. o. /. d. 49. q. 1. ar. 4. o. 4. o. /. q. 5. 1. c. /. 3^{m}. / Veri. qu. 26. 6. 8^{m}. / Pa². q. 6. 9. c. /. Matth. 12. me°. b. A. /. Ro. 8. le. 5. prin° /. He. 6. le. 3. me°. b. /. c°. 11. lect. ſi. H. Charitas 9. 10. ſ. ut Oratio 17. *Amor 32. 33. 65. 130.

54 Radix merendi præmium eſſentiale, eſt charitas, difficultas autem eſt radix, reſpectu præmii accidentalis. 1ª. q. 95. 4. c. /. 22ª. q. 182. 2. 1^{m}. /. 4. d. 20. ar. 2. q. 3. o. /. d. 26. q. 1. 4. 1^{m}. /. 4^{m}. /. Virt. q. 5. 3. ſi. /. Roman. 8. lect. 5. prin°. /. 1ª. Cor. 3. lectio. 2. principio. A.

55 Præmium reſpondens merito charitatis, quantumcumque paruæ, eſt maius præmio reſpondente actui, rationis ſui generis. 4. d. 49. q. 5. 1. 5^{m}.

56 Aliæ uirtutes ſine charitate merentur ex congruo præmia, ſaltem temporalia. Po². quæſtion. 6. 9. c.
*Beatitudo 18. 107. 108. 129.

57 Nullius uirtutis actus, eſt meritorius, niſi ſit informatus charitate. 12ª q. 114. 4. 3^{m}. /. 22ª. q. 2. 9. 1^{m}. /. q. 83. 13. 15. c. /. q. 124. 2. 1^{m}. / 2. d. 14. q. 1. 4. 3^{m}. /. 4^{m}. /. d. 40. 5. c. /. 2^{m}. /. 3. d. 18. 2. c. /. d. 30. 5. 3^{m}. / 4. d. 15. q. 1. ar. 3. q. 4. o. / q. 4. ar. 7. q. 1. n. /. Veri. q. 16. 6. c. /. Vir. q. 1. 10. 4^{m} /. q. 2. 3. 2^{m}. /. 3^{m}. /. 9^{m}. /. 1ª. Cor. 2. lect. 2. me°. G. /. 1ª. Tim. 4. lect. 2. me°. F. /. He. 6. le. 3. me°. B.
*Beatus 34. Charitas 88. 135. Communicatio 6. Concupiſcentia 19. Confeſſio 51. Contritio 13. Conuerſio 21.

58 Immo nec omnis actus informatus charitate. 22ª. q. 132. 3. 1^{m}.
Du^{m}.882^{m}. Reſp. Dubio 882°.
*Deſcendere. Gloria 6.

59 Non omnis actus uoluntatis informatæ a charitate, eſt meritorius, ut peccata uenialia, ſed tantum qui fiunt ex charitate. 22ª. q. 132. 3. 1^{m} /. Ma. q. 2. 5. 7^{m}. /. Vir. q. 2. 6. 12^{m}.
*Incorporari 1. Matrimonium 52. Miraculum 31.

60 In habentibus charitatem, omnis actus eſt meritorius, uel demeritorius, poteſt tamen eſſe indifferens, non habenti gratiã. 2. d. 40. 5. o. /. Ma. q. 2. 5. 7^{m}. ut Oratio 17. &c. *Pœnitentia 106. 126. Raptus 15. Reſiſtere 1. Satisfactio 13. 29.

61 Meritum uitæ æternæ, primo pertinet ad charitatem, ſecundo ad alias uirtutes, ſecundum quòd actus earum imperantur a charitate. 12ª. q. 57. 1. c. /. 2^{m}. /. q. 114. 4. o /. 3. d. 30. 5. o. /. Veri. q. 14. 5. 5^{m}. /. 1ª. Cor. 2. lect. 2. me°. G. /. 1ª. Tim. 4. lect. 2. me°. E.

62 Quilibet actus charitatis, meretur uitam æternam, & augmentum charitatis. 1ª. q. 62. 5. c. / 12ª. qu. 114. 7. 3^{m}. /. 8. 3^{m} /. 22ª. quæſtion. 24. 6. c. /. 1^{m}. /. 1. d. 17. q. 2. 3. 2^{m}. /. 3. d. 31. quæſtion. 1. 1. 2^{m}.
*Virtus 16. 101. 197. 250. 262. Vita 35. &c. Vnctio 19.

63 Vnus poteſt ex charitate pro alio mereri, quo ad dimiſſionẽ pœnæ. 4. d. 20. ar. 2. q. 3. 3^{m}. *Vnio 9.

64 Non habendo charitatem, non meremur pœnam, quia ex carentia habituum non meremus nec demeramur, ſed ei ponendo obſtaculum, ſcilicet omittendo, uel committendo. Ma. q. 2. 5. 8^{m}.

Cõparatio. 65 Nobilius eſt habere aliquid ex merito, quàm ſine merito. Et dignitas merendi maior eſt, quàm gloria corporis. 3ª. q. 19. 3. c. /. 3. d. 20. ar. 1. q. 2. c.
*Abraham 3. 4. 5. 20. Adam 84. 85. Amor 32. 53. 65. 130.

66 Meritum condigni innititur iuſtitiæ, ſed meritum congrui, ſoli miſericordiæ. He. 6. le. 3. ſi.

67 Meritum proprie dicitur reſpectu bonorum æternorum, & demeritum reſpectu malorum æternorum. 3. d. 18. 2. c.

68 Opus meritorium differt ab opere non meritorio, in quale agere, non autem in quid agere. Veri. q. 24. 1. 2^{m}.

69 Non oportet eſſe maius meritum, ubi eſt maius certamen, ſed ubi eſt magis legitimum. 2. d. 29. 4. 2^{m}.

70 Quanto magis eſt arduum opus, tanto eſt magis meritorium ratione bonitatis, non autem ratione difficultatis, niſi per accidens ratione maioris conatus uel attentionis. 22ª. qu. 27. 8. 3^{m}. /. 2. d. 29. 4. c. /. 3. d. 30. 3. 3^{m}. /. 5. 4^{m}. /. Veri. qu. 26. 6. 22^{m}. /. Vir. q. 2. 8. 17^{m}.
*Angelus 257. 530. &c. Apoſtoli 2. 3. 4. 5. Concupiſcentia 19. Debitum 3. 7.

71 Meritum martyris etiam minimi, eſt maius ſecundum genus operis, merito cuiuſcumque confeſſoris, non autem eſſentia liber 4. diſtinctio. 49. quæſtio. 5. artic. 3. q. 2. 3^{m}. /. artic 5. quæſtio. 3. c. / Veri. quæſt. 26. 6. 2^{m}. / He. 11. le. 8. priu°. G. /. capit°. 12. lect. 1. ſi.

72 Non omnia merita, uel demerita ſunt æqualia. con. 3. c°. 139. /. He. 8. lec. 3. me°. F.

73 Meritum eſt æquale præmio vitæ, æternæ, æqualitate quantitatis. 12ª. q. 114. 3. o. /. Ro. 8. lect. 4. prin°. A.

74 Immo eſt æquale æqualitate proportionis tantum. 2. d. 27. 3. o. /. 3. d. 18. 2. c. Reſp. Du°. 883°. Du^{m}.883^{m}.
*Difficile 4. 5. 16.

75 Eſt æquale æqualitate quantitatis, inquantum eſt ex gratia dei, & uirtute Spiritusſancti. Nam gratia Spiritusſancti quam in præſenti habemus, & ſi non ſit æqualis gloriæ in actu, eſt tamen æqualis in uirtute, ſed ex parte noſtri eſt æquale æqualitate proportionis, ut acceptatum à Deo. 12ª. quæ. 114. 3. 3^{m}. /. 3. diſt. 1. 2. 5^{m}. /. 4. d. 14. q. 1. ar. 4. q. 1. 1^{m}.
*Aequalitas 8.

76 Quantitas meriti, poteſt attendi ex duobus, ſ. ex difficultate, & bonitate operis, & ex uoluntate, & charitate operantis. 1ª. q. 95. 4. c. /. 3. d. 24. ar. 3. q. 3. c.

77 Quanto maiori charitate, & gratia, actus eſt informatus, tanto eſt magis meritorius 2. d. 29. 4. c.

78 Actus eſt magis meritorius dupliciter, ſcilicet ex genere operis, i. ab excellentiori uirtute, & ex maiori charitate. Qu. 6. 11. c.
*Fides 110. &c. 115. 139. Gratia 18. 75. 121. Iudicium 71. Lex 67. 111. Ludus 4. Miraculum 31. Politia 4.

79 Labor minor eſt magis meritorius quam labor maior tripliciter, ſ. uel ratione maioris charitatis, uel ratione nobilioris operis, uel ratione magis difficilis operis. 1ª. Cor. 3. le. 2. prin°. A. &c. *Prædicator 4.

80 Voluntas cum opere, magis meretur uel demeretur accidentaliter, quàm uoluntas ſola, non autem eſſentialiter, niſi ratione triplicis inæqualitatis, ſcilicet numeri, continuati motus, & intenſionis. 12. quæſtion. 20. 4. o. /. 2. diſtin. 40. 3. o. /. 4. diſt. 17. q. 3. ar. 1. q. 2. 2^{m}. /. L. prin°. /. di. 49. q. 5. ar. 3. q. 2. 2^{m}. /. Ma. q. 2. 2. 8^{m}. Præmium 6.
*Prophetia 75.

81 Actus intenſior paruæ charitatis, eſt magis meritorius præmii accidentalis, quam actus remiſſus magnæ charitatis. Sed reſpectu præmii eſſentialis, eſt econuerſo. 3. diſt. 30. 5. 5^{m} /. Verit. quæſtion. 12. 23. c. /. Matth. 12. med°. b. B. 1. Heb. 11. lect. 8. prin°. G.

82 Qui ex charitate pro alio meretur, ſaltem merito congrui, magis ſibi meretur. 4. d. 20. ar. 2. quæſtion 3. 3^{m}.
*Reputare.

83 Aliquis ſeruans tantum præcepta, magis meretur, quàm alius ſeruans præcepta, & conſilia, ratione maioris charitatis, licet communiter ſit econuerſo. Sed ex genere operis, eſt ſemper econuerſo 4. d. 49. q. 5. 1. 2^{m}.
*Sacramentum 103. Timor 53.

84 Faciens bonum opus ex obedientia, magis meretur ex genere operis, quam faciens ad dictum fratris, licet poſſit eſſe econuerſo, ratione maioris charitatis Quol. 6. 11. o.
*Viſcus 262. Vita 60. 63. &cetera. Voluntarium 10. Voluntas 53.

85 Natura cumparatur ad principium merendi, ſcilicet ad charitatem, ſicut materia ad formam. Fides autem, ut diſpoſitio eius. Ideo actus utriuſque non eſt meritorius, niſi cum charitate. 22ª. q. 2. 9. 1^{m}. /. 3. d. 30. 3. 3^{m}. /. 4. 1^{m}. /. Veri. q. 29. 6. c.
*Votum 21. 22.

86 Idem poteſt eſſe meritum, & præmium, ſed non ſecundum idem, & reſpectu eiuſdem. 3. d. 18. 2. 2^{m}. Præmium.
*Auctoritas 2. Beatitudo 78.
Oppoſitum uidetur dicere. 1ª. quæſt. 62. 4. c. /. 5. 2^{m}. Reſpon. Dubio 884°. Du^{m}.884^{m}.
*Deus 198. Difficile 16. Ebrietas 14.

87 Meritum, & præmium proprie debentur toti, non autem parti. 4. d. 44. q. 1. ar. 1. q. 3. 2^{m}. /. ar. 3. q. 1. 3^{m}.

Meri-

88 Meritum eſt cauſa præmij. Veri.q.29.6.c.
* Eleemoſyna 34.36,37. Acquiſitas 8.

Dum.885m. 89 Oppoſitum videtur dicere a ſimili.3.d.19.3.2m./.4m./.d.49.q.1.ar.3.q.3.o./.Veri.q.22.7.o. Reſp.dubio 885m.

90 Meritum eſt cauſa efficiens præmii, ſed eſt econuerſo in genere cauſæ finalis. Veri.q.29.6.c. * Eunochus.

91 Præmium ſine merito eſſe non poteſt, nec pœna ſine culpa.2.d.5.q.2.a.c.
* Indulgentia 8.10.24.25.

Dum.886m. 92 Immo & elementa dicuntur remunerari. Po.q.5.9.9m. Reſpon.dubio 886.

93 Elementa non dicuntur remunerari ſecundum ſe, quia nec ſecundum ſe aliquid merentur, ſed dicuntur remunerari, inquantum homines in eis remunerabuntur, prout, ſcilicet elementorum claritas, in gloriam electorum cedet. Po.quæſtio.5.9.9m.

94 Præmium poteſt dari ante meritum, in iuſtitia commutatiua, non autem in iuſtitia diſtributiua, 3.d.27.4.2m./. Quol.8.Vel 9.q.4 3.c.

95 Præmium poteſt eſſe ſimul tempore cum merito, non autem ſimul natura.2.d.5.q.2.2.o./. Quol.9.8.o.

Dum.887m. 96 Immo nec ſimul tempore.1a q.62 4.c./.5.2m./.3a.q.19.3.c./.3.d.18.4.c./.Veri.q.29.6.c. Reſp.dubio 887.

97 Quilibet actus meritorius habet aliquod præmium ſibi adiectum.2.d.5.q.2.2.1m./.3.d.34.q.1.5 2m.

98 Præmium duplex reſpondet merito.ſ.delectatio, & gloria, ſicut culpæ reſpondet duplex pœna.ſ.concomitans, & illata.2.d.27.5.c./.5m. *Ingratitudo 12. Iudicium 57.63. Iuſtitia 48.67.75.85.87. Merces 1.3.4.

99 Præmium magis attribuitur cognitioni, quàm amori, ſed meritum econuerſo 3.d.27.q.1.3.7m./.Veri.q.14.5.5m./. Quo.8.19.ſ. *Oratio 32 39.53.&c. Paupertas 9.8. Peccatum 189.436. Politia 4. Poteſtas 15 Prædeſtinatio 35.36

100 Præmium accidentale dicitur, ad quod directe merita non ordinantur, ſed ſuperadditur ex liberalitate retribuentis.2.d.12.q.2.2.1m.

101 Aliquis poteſt ſibi mereri perſeuerantiam gloriæ, nõ autem viæ. Sed vtranque poteſt & aliis impetrare, per orationes.12æ.q.114.9.o./.4.d.45.q.2.ar.1.q 1.c.
*Prædicatio 5. Præmium 9. Prophetia 46 Reſurrectio 9, Spes 40.

102 Bona temporalia et vtilia ad opera virtutum, per quæ peruenitur ad gloriam, cadunt ſub merito ſimpliciter, in ſe autem, ſecundum quid. 12æ.q.114.10.o./.22æ. q.122.5.4m.
* Suffragia 5.31. Viura 10. Vtile 1.

103 Quilibet agens in bonum vel malum perſonæ vel communitatis vel ſui, meretur vel demeretur retributionem, ab vtroque.12æ.q.21.3,4.o./.22æ.q.59.3.3m./.q.64.5.c./.q.65.1.c.

104 Nullus meretur id quod iam habet.1a.quæſtio.62 4.c./.12æ.q.114.5.c./.3a.quæſt.19.3.c./.2.d.5.q.2.3.c./.3.d.18.4.c./.Veri.q.29.6.o.

105 Nullus poteſt ſibi mereri ex condigno, nec ex congruo, reparationem poſt lapſum. 12æ.q.114.7.o./2.d.27.4.4m./.6.c./.He.6./ le.3.me°. A.

Dum.888m. 106 Oppoſitum uidetur dicere.2.d.5.q.2.1.o./.d.28.4.o. Reſpon. ſicut dubio 689.

Quis. 107 Homo poteſt aliquid mereri a Deo ſecundum quid, præſuppoſita Dei ordinatione, non autem ſimpliciter. 12æ.q.2.4.o./.q.114.1.o.

Dum.889m. 108 Immo ex ſolo libero arbitrio hoc poteſt.2.diſt.5.q.2.1.o./.d.28.4.o. Reſpon. ſicut dubio 689.
* Abraham 3.4.5. Accuſatio 25.16. Achab. Adam 42.84.85. Aleator 3. Angelus 257. Baptiſmus 109.168.198.228. Beatitudo 78.207.124 Beatus 32.33.34. Benedictio 1. Conceptio 30.31 Contritio 13.29 Dæmon 41. Elementum 27. Euchar. 131. Eunuchus. Gloria 6. Ieiunium 47. Incorporari 3. Infidelis 8. Maria 8.29. Miſericordia 35.19.

109 Nullus meretur, niſi uiator, & pro uiatore tantum. 1a.q.62.9.o./.22æ.quæſt.13.4.2m./ q.181.2.3m / 3a.q.19.3.2m./.2.d.11.q.2.1.c./.3.d.18.3.c./.d.30.5 /.4.d.13.q.4.ar.6.q.2.3m./.d.50.quæſt.2, ar.1.q.6.o./. Veri.q.29.7.5m./.1. Cor.15 lect.2.prio°.k.
* Mors 16. Oratio 72 Paſſio 16. Peccatum 189.436. Pœnitentia 126. Poteſtas 15. Prophetia 46.

Dum.890m. Immo etiam illi qui ſunt in purgatorio merentur. 4.d.21.q.1.ar.3.q.1.4m. Reſpondeo dubio 889.

110 Patres ueteris teſtamenti meruerunt ſibi introitum paradiſi, quo ad perſonam, non autem quo ad naturam: Ideo eis erat clauſus.3.quæſtione 49.5.1m./.3. diſtinctio.18.arti.6.quæſt.2 2m.
* Raptus 15.&c. Salomon 1. Somnus 4. Chriſtus m.

111 Poſt mortem, poteſt quis mereri præmium accidentale, & remiſſionem culpæ venialis, quamdiu eſt aliquo modo uiator, ideſt in purgatorio, non autem præmium eſſentiale. 4.d.21.q.1.ar.3.q.1.4m.

¶ Meſſias. Dæmon 21. Iudæi 18. Chriſtus o.
¶ Meſſis. Vſura 206.
¶ Meta. Charitas 138.
¶ Metallum. Duratio 7.

1 ¶ METAPHISICA tripliciter nominatur, ſcilicet metaphyſica, ut eſt de ente, ſcientia diuina, ut eſt de Deo, & philoſophia prima, ut eſt de primis cauſis. Trin. quæſt.4.4.c.ſi./. Meta. Prolo.ſi./.lect.3.o./.libro 2.lec.2.prin°.a.H./.lib°.6.le.1.ſi./.lib.12.le.7.ſi.ſ. Nomen.

2 Metaphyſica conſiderat rationem entis abſolutè, aliæ autem ſcientiæ ſecundum determinationem aliquam, ſiue aliquod determinatum genus entis. 2.d.3.q.3.2.c./.Meta.4 le.1.prin°.b./.Phy.3 le.6 prin°.a.ſi.

3 Subiectum metaphyſicæ eſt ens, inquantum huiuſmodi. Meth.4.lectio.5.med°.c.ſin./.libro 8, princip°,/.Libro 11.lec.7.ſi. Subiectum.

4 Immo ſubſtantia eſt ſubiectum metaphyſicæ. Metaphyſic.5 lect.7.princip°./. Poſterior. lect 2.princ°, 2. G. Reſpon. Dubio 890. Dum.891m.

5 Subiectum metaphyſicæ duplex, ſcilicet ut communiter conſideratum in tota ſcientia, ſcilicet ens & unum, & ut principaliter intentum, quia eſt principaliter eius, ſcilicet ſubſtantia. Meta.5.lec.7.princ°./ Lib.7.lec.1.o./ Lec.2. prin°./ Lec.12.13.princ°./.Lib°.8.lec.1. prin°.b./. lib°.11.lec.1.me°.c./lib° 12.le.4.o.
* Intellectus 155.

6 Eadem ſcientia, ſcilicet metaphyſica, eſt de primo ente, & de ente inquantum ens, Meta.3.lec 4. ſi./.Lec.6.me°.c./.Li°.4.lec.1.prin°,2.&c./.le.5.m°.c./.4°.6.le.2.ſi./.li°.11.le.1.m°.c./.lib.3.o./.le.7.ori°.c C./.ſi.

7 Metaphyſica conſiderat ens ſimpliciter, & ea quæ ſunt entis, procedens ex certis, & inde niſtabilibus, logicus autem ex probabilibus. Opuſc.41./. Meta.Prolo.ſi./.Lec. 2. med°.K./.Lib.°.3.lec.4.5.6.ſi /.Lib°.4.lec.1.princ°.2. &c./.Lib°.6 le.1.o./.Li°.7.princ°.lect 4.me°.b,G./.Poſter, le.5.me°.c. D./.le.17.ſi.d.ſi./.le.41.me°.b.ſi.

8 Methaphyſica tractat de materia, & de motu, & de ſingulis entibus, ſub communi ratione entis tantum. Trinic.20.5m./.Met.3 lec.4.ſi /.Li°.6.le.1.ſi.ſ.

9 Metaphyſica eſt maxime de ſeparatis a materia, quia habent magis rationem entis, licet ſit de omni ente. Opuſ.42 c°. 2./.6./.Metaphyſi. Prolog. med°.B./.libro.3. lect.4. ſin./.lect.6.me°.c, ſi. /. libro 6.lect.1. ſin.ſ.&c./.libro 11. lect.1.principio 2.&cæt.

10 Metaphyſica eſt de ſeparatis a materia. Tamen non tractat de deo, & de angelis, ut de ſubiectis, ſed ut de principiis ſui ſubiecti tantum. Trinitat.17.39.o./. Metaphyſic. Prolog. ſi.D.

11 Metaphyſica eſt de ſubſtantiis immaterialibus, inquantum tales ſubſtantiæ, de ſenſibilibus autẽ, ut ſubſtãtiæ, uel ut entia tantum. 12æ.q.66,5. 1m./.Metaphyſi,3. lect.4.ſi./. Lect.6.me°.c./.Li°.6.lec.1.ſi /.Li°.7. lec.11.ſi.k./.libro 11.m°. c.&c./.li°.12.le.1.2.o.

12 Metaphyſica conſiderat accidentia, ſed principaliter ſubſtantias, quia ſunt prima, & principaliter entia. Metaphyſic. 4. lec.1.med°.D./lib°. 1.le. 6.prin°./.Li°.7. lec.1.o./. lect.2.12.13.prin°./.lib°.8. lec.1.prin°. D./.lib.11.le.1.me°.c./.lib°.12.le.1.o. Gratia.
* Locus 4. Scientia 49.

13 Metaphyſica eſt nobiliſſima omnium ſcientiarum Metaph. Prol.me°.B./.lib°.6.lect. 1.ſin.1./ 11.le, 1.princ°.a. ſin./.lect.7.ſin, ſ.

14 Metaphyſica eſt ordinatiua aliarum ſcientiarum. 2. diſt. 3.quæſt. 3.a.c./. diſt.24.quæſt.2, 3.4m. /. contra.3. c°. 25. 8m./ Eth.6.lect 6 princ° a.fin./.Metaph. Prolo. c. Deus 183. Differentia 6. Diffinitio.7. Mathematica 5.

15 Omnes aliæ ſcientiæ ordinantur ad metaphyſicam, ſicut in finem, Metaphiſic, lect.3.med°.c.ſi./. Libro.11.principio c.
* Ordo 39.

16 Metaphyſica eſt maxime ſpeculatiua, & propter ſeipſam, & libera & diuina. Metaphyſic. lectio. 3.o./. Lib. 2. lect. 2.princ°.2.

17 Metaphyſica eſt naturaliter prior aliis ſcientiis. Sed quo ad nos, eſt econuerſo. contra.1.c°.4.1m./.Trinit.17.9m./.Meta.le.2.med vh.

18 Omnes aliæ ſcientiæ, dependent a metaphyſica, a qua capiunt ſua prin. Con.3.c°.25.6m / Trinit 7.c.ſin./.9m./.21.q.3.c. Ethico.6.lectio.6.principio.a.ſin./ Metaphyſic.11.lect.1.principio c. Poſter. lect 5. med. c. D./.lect.17.ſin.d.ſin. Vt phyſica 13.

19 Metaphyſica diſputat contra negantes principia ſingularum ſcien-

Qualis. ¶Militaris ars, quæ eſt propter uictoriam, ad quam ordinatur omne officium bellicum, ordinat artem æqueſtrem, & naualem, & omnia huiuſmodi, in ſuum finem. 2 2æ.q.23 4. 2m./3.d.27.q.2.ar.4 q.3.c./.Eth.lec.1.fi.ſi.
Amor 119. Ciuilis o. Fortitudo 5.7. Prudentia 47. Scientia 131. Sebaſtianus. Vxor 10.

Qualis. 1 ¶MILITIA apud gentiles reputabatur ſacra, ſicut omnia communitatis. Ideo ea quibus milites fiebant, dicebantur ſacramenta 4.d.1.q.1.ar.5.q.1.1m.
Angelus 233 Gentiles 3. Pœnitentia 48.49. Regnum 8.

2 Negociatio eſt ualde contraria militiæ. Ideo ſecundum iura ciuilia, negociatio interdicitur militibus. 22æ.q.40.2.c./.Opu. 20.li°.2.c°.3.fin./. 2æ. Ti.2 lec.2.med°.K.
Religio 21.97.

3 Officia militiæ, & negotiationis, & publicanorum, ideſt uectigalium, habent de propinquo peccatum annexum: tamen ſine peccato quandoque poſſunt exerceri. 4. d.16.q.4.artic.2. quæſt.3.c.

Quid. 1 ¶MILLE eſt numerus cubus, cuius radix eſt decem. 4.d.43. ar.3 q.1.2m / 3.4.c°.83.fi.
Amor 33. Chiliaſtæ. Cohors 2. 3. Lactantius o. Legio. Miles 1.4. Politia 3.5.6.
¶Milenarius. Vſura 198.

2 Millia millium miniſtrantium, & aſſiſtentium Deo. 1a.q.112.4. 2m /.2.d.3.q.1.3.5m./.d 10.3.2m.

Figura. ¶Miluus maxime inſidians, ſignificat fraudulentos. 12æ.q.102. 6.1m.me°.H.
¶Minæ. Baptiſmus 91.

Quæ. ¶Mineralia nominantur in uniuerſali productione rerũ, quia ſunt occulta, nec addunt aliquam dignitatem ſupra elementa. 1a.q.69.2.3m./.2.d.14.5.8m./.Po2.q.4.1.18m.

Differentia. ¶Minimum naturale datur, non autem minimum mathematicum. 2.d.14.1.4m./.d.30.q 2.2.c./.Phy.lec.9.me°.f.fi./.Lib. 6.lec.3.me°.1.fi.
Ablutio. Angelus 242.285.427. Anima 237. Auaritia 20. Bonitas 59.6 191. Charitas 131.135.148 Conſilium 2. Contrita. Corpus 63. Creatura 20. Decimæ 28. Deus 117. Diſtinctio 87. Fractio 4. Gratia 142 143. 161. Iniuſtitia 10. Luxuriam 13. Manipulus. Menſura 4. Meritum 71. Miraculum 8. Olfatus 2. Oppoſitio 11. Paſſio 106. Peccatum 234.235. Pœna 72. Præſumptio 6. Prophetia 59. Similitudo 23. Trinitas 4. Viſus 11.

3 Minima quaſi nihil computantur 12æ.q.46.3.c.fin./.22æ.q.87. 2. 3m.

Qualis. 1 ¶MINISTRI. Miniſtri noui teſtamenti, ſont maioris dignitatis, quam miniſtri ueteris teſtamenti. 21æ.q.87.1.c.fi./ q.174. 4 3m. Abſoluere 14. Abſtinantia 8. Accipiter. Adiuuari. Angelus 233.42 489.&c 506.532.552.553.554 558. &c 597. Annexum.o. Apoſtoli. 14 2. Archidiaconus. Baptiſmus 38, 110.&c. Benedictio 1 &c. Campfiorta 8. 11. 12 Columba 5. Confeſſio 71. Confirmatio 3. 8 Conſecratio o. Correctio 6.7 8. Datio 32.33.34 Decimæ 1 &c. 15.&c.

2 Quæ pertinent ad miniſtros noui teſtamenti, ſignificantur per officia leuitarum, & per omnes profitentes aliquam perfectionem 4.d.24.q.3.ar.2.q.1.2m.
Diaconus o. Dominatio 2. Eccleſia 13 Eleemoſyna 24. Epiſcopus 1.12. Euangelium 7.8 Euchariſtia 171 Exorciſmus 2. &c. Feminalia. Feſtum 10. Gratia 71.72. 88. &c Hæreſis 103. 100. Iacob 6.11. Iudex o. Iuſtitia 18. Lex 180. Meſtruus 4 Mille 2 Miniſterium. Miraculum 35.37. Oblatio 3.&c. Occidere 7. Officium 1.&c.12 &c. Oratio 7. Ordo 56.73 93 &c. Ornatus 8.&c. Pœnitentia 72 123.126. Princeps 20.

3 Miniſter quilibet eccleſiæ, ſecundum aliquid gerit typũ Chriſti, qui fuit exemplar omnium officiorum eccleſiæ. 4. diſ.24 q. 3 ar.2.q.1.3m.
Religio 104. Reſurrectio 7.45.47.52.

4 Miniſtri eccleſiæ agunt ad ſalutem in ſacramentis in uirtute Chriſti tantum, Chriſtus autem in uirtute propria. Veri.qu. 29.4 2m./.5.3m /.Heb.7.lec.1.me°.L.

5 Miniſtri qui applicantur diuinis miniſteriis, habent regiam dignitatem. Ideo debent eſſe perfecti in uirtute. 4.d.24.qu.3. ar.1.q.1.c.
Sacerdos 8.28.34. Sacramentum 62. Sacrilegium 5. Sapientia 20.

6 Melius eſt, habere paucos miniſtros bonos, quam multos malos, Et Deus daret idoneos miniſtros ſufficienter, ſi tantum digni promouerentur. 4.d.24.q.2.ar.3.q.4.2m.
Semen 8.13. Sepultura 4.7.

7 Miniſter in conſecratione cuiuslibet materiæ, non habet nullum actum, niſi uerborum pronuntiationem. 4.d.8.q.2.art.1. q.3 c./.2m.
Sigillum. Sobrietas 5. Stola 1. Subdiaconus o.

8 In cultu Dei, quædam fiunt per perſonas determinatas, alia uero a toto miniſtrorum collegio, ut dicere officium. Ad primum datur ordo, ad ſecundum uero, corona clericalis. 4.d. 24 q.3.ar.1.q 2.c. Corona.2.

9 Quicumque exiſtens in aliquo peccato mortali, exhibet ſe miniſtrum eccleſiæ in aliquo ſpirituali, peccat mortaliter. 3a. quæſtio.64.6.o./.1.d.5.quæſt.2.ar.2. quæſtio.4.c./.d. 19. q 2. art.1.q.2 c./.diſt.24. quæſtio.1.artic.2.quæſt.1.o./.art. 3.qu.1. 5.o./. Quol.8.6.c /.Matth.7.princ°.2.K./.1æ.Cor. 11.lection.7. princ°.B
Thurificatio 2 Veſtis 5.6. Virginitas 16. Vſura 131.207. Chriſtus 52.167 211.

10 Oppoſitum uidetur dicere. 4.d.16.L.fi./.d.17.q. 2.ar.5. qu.1. 3m./.q.3.ar.1.q.4.c./.1æ.Cor.11.lect.7.prin°.B. Reſpondeo ſicut Dubio 796. Dum.892m.

11 Miniſtri altaris debent habere mentem reuelatam. 4. d.14.q. 3.ar.1.q.1.b. 1.

12 Miniſtrorum Chriſti uitam, uitæ Domini decet eſſe conformem. 22æ.q.c4.4.o./.4.d.25.q. 2 ar.2.q.2.c.
¶Miniſterium. Accedere 3. Acolytus 3. Angelus 228 244.258 288.532.&c.552.556.&c. 609. Archidiaconus. Beatitudo 70. Beatus 8. Clauis 8. Columba 5. Conſecratio 4 Eccleſia 13. Exorciſmus 11. Gloria 17. Infidelis 1. Natura 26. Ordo 74. Peccatum 259.262.263. Pœnitentia 126. Sacrificium 29.
¶Minor. Abſoluere 17. Acolitus 4 6.7. Adoptio 6. Aleator 1. Amor 219. Benedictio 3. Charitas 89. Cohors 3. Corpus 64. 65. Credere 21.28.29. Delectatio 99. Demonſtratio 11. Diuiſio 7. Dolor 8.24. Duratio 7. Euchariſtia 118. Excommunicatio 1.19.28. Exorciſmus 13. Fides 61. Filiatio 17. 28. Forma 70.128.132.&c. Hæreſis 38. Homo 16. Iacobus 1. Inferior. Infidelis 5. Labor 7. Liberalitas 2. Liberum 23. Lucifer. Malum 38. Medicus 2. 5. Mendacium 7. Meritum 79. Miles 4. Modus 4. Negligentia 9. Nobilitas 7. Obedientia 17. 18. 32. Oppoſitio 3. Ordo 50.77.78.86. &c. 96. Peccatum 86 214. 234.239. Pœna 60.67. Pœnitentia 135. Profeſſio 4. Prophetia 59.75.78. &c. Religio 45. Sanctificatio 5. Satisfactio 28. Syllogiſmus 5. 6. Simonia 41. Spiritus 19. Subiectio 10. Suſpenſio 2. Virginitas 23. Vſura 94.137.&c.146.148.200. Chriſtus 27.
¶Minoratio. Subiectio 10. Vſura 94 137. &c. 146. 148.200. 214.215.
¶Minoritas. Miſſio 17. Chriſtus 27.
¶Minuere. Alietas. Amor 124 Baptiſmus 205. Bonitas 148. 199.200. 235. Charitas 98. Concupiſcentia 20. Damnatio 8. 56. Debitum 7. Delictum. Dæmon 123. Difficile 4.3.13.19. Diſpoſitio 15. Dolor 9.10. Eleemoſyna 36.37. Fides 54.139. Habilitas 2. Ignorantia 4 24 &c. Infirmitas 4.7. Natura 6. Paſſio 29. Peccatum 268 Pœna 91. 92. Rebellio. Sacramentum 39. Tertullianus 2. Vendere 14. Vniuerſale 19.&c. Vſura 89. 110. Vitis 7. 10.
¶Minus. Abo ſas 1. Abſoluere 25. Accidens 119.
¶Mirabile. Angelus 89.265.444. Humilitas 14. Iuſtus 2. Liber 5. Miraculum 1.

¶Miraculoſum. Ea quæ miraculoſe fiunt, non dicuntur poſſibilia ſecundum naturam in qua fiunt, ſed ſecundum intentionem facientis tantum. Non enim dicimus proprie loquendo, quod cæcus poſſit fieri uidens, ſed quòd Deus poteſt eum facere uidentem. 4.d. 49 q.1.7.c.cæcitas 4. Cauſa.
Abraham 25. Accidens 79.86. Adam 92. Agilitas 4. Anima 137. Cæcus 6. Paulus 6.

1 ¶MIRACVLVM quandoque ſumitur, pro operatione mirabili. Spiritus 2. 6m. Quid.

2 Miraculum dicitur, quaſi admiratione plenum, ideſt quod habet cauſam occultam ſimpliciter & omnibus, ſcilicet Deum. 1a. quæſtio.105.7 c./.12æ. quæſtio.113.10.c./.2.diſt.18. quæſtio.1.3.o./.Con.3.cap°.101.prin°./.Po2.quæſt.6 2.c.prin°./. Opuſcul.60.cap°.15.princ°./. 2æ. Theſ.2.lect.2.fin. Vt Abraham 25. Iuſtus 1.
Monſtrum 1. Natura 43.45.

3 Miraculum non dicitur reſpectu potentiæ diuinæ, ſed reſpectu naturæ quam excedit. 1a. q.105.8.o.

4 Miraculum proprie, eſt præter ordinem totius naturæ creatæ. 1a. quæſtio.110.4 c./.2m./.4m./.quæſt.114.4.c./.2.d.18.q.1.3. o./ 4 d.17.q.1.art.5.q.1.c./.Con.3. ca°.101./.102./.2æ. Theſ. 2. lect.2.fin.
Prophetia 9.13 50. Viſus 5.

5 De ratione miraculi ſunt tria, ſcilicet eſſe arduum, ideſt ſupra uirtutem naturæ creatæ agentis, præter ſpem naturæ, ideſt quod non habeat ad illud naturalem ordinem ſed ordinem obedientialem, & quod ſit inſolitum, ideſt præter modum eius conſuetum. 1a quæſtion. 105. 7. 2m. /. 12æ. quæſtion. 113. 10. c. /. 2. diſtinction. 18. quæſtion. 1. 3 c./. 2m./.3m./. 4.diſtinctio.17. quæſtio.1.artic.5. quæſt.1.c./ Po2. q.6.2.c.

Mi

Differentia. 6 Miracula dicuntur, quia ſunt ſupra naturam, ſigna verò quia manifeſtant aliquid ſupernaturale, prodigia autem & portanta, propter excellantiam. 22ſ quæſt. 178. 1. 3m./. Io. 4. lect. 7. meo. c. K./. 1ſ. Cor. 12. lec. 4. fin. L./. 2ſ. Theſ. 2. lac. 2. ſ./. Heb. 2. lec. 1. ſi. G.

D.o. 7 Miraculum triplex, ſcilicet ſupra naturam, præter naturam & contra naturam. 2. diſt. 18. q. 1. 3. c./. Poa. q6. 6. 2. 3m./. Heb. 2. lec. 1. ſi. G.

8 Gradus miraculorum triplex, ſcilicet maximus, ideſt quo ad ſubſtantiam facti, medius, ideſt quo ad illud in quo fit, & minimus, ideſt quo ad modum. 1a. q. 105. 8. o./. 12ſ. q. 113. 10. c. /. 3. 3. co. 101. ſi.

9 Operatio eſt miraculoſa dupliciter, ſcilicet ex parte materiæ & ea parte agentis ſupernaturalis. 3. d. 3. q. 2. 2. c.

Que ſunt. 10 Prima inſtitutio rerum fuit miraculoſa, quo ad modum fiendi, quia per virtutem ſupernaturalem oportuit inſtitui principia rerum, non autem quo ad proprietates conſequentes naturas rerum. 2. d. 18. q. 1. 1. 5m.
* Abraham 25. Accidens 79. 86 87.

Dum. 893m. 11 Oppoſitum videtur dicere. 1. d. 16. 3. 3m. Reſp. dubio 893.
* Adam 91.

12 Creatio animarum, vel aliorum non eſt proprie miraculum. 1a. q. 105. 7. 1m /. 12ſ. q 113. 10. c./. 2. d. 18. q. 1. 3. 1m./. 2m./. 4. d. 17. q. 1. ar. 5. q. 1. c./. 1m./. Poa. q. 6. 2. 5m. * Agilitas 4.

13 Creatio eſt maius miraculum, quàm illuminatio cæci. Opuſ. 37. co. 1. ſi. * Anima 137.

14 Spirituales effectus Dei, ut iuſtificatio impii, & illuminatio non ſunt miracula, ſed finis miraculorum. 1a. q6. 105. 7. 1m./. 12ſ. q. 113. 10. o./. 3a q. 44. 3. 1m./ 3m./. 2. d. 18. q. 1. 3. 2m./. 4. d. 17. q 1. ar. 5. q. 1. o./. Poa. q. 6. 2. 6m.
* Clamor 3. Claritas 15. Confirmatio 40 Conuerſio 7. 12. Coſta 5. 6. Deus 174. 198. 401. Eccliſpis.

15 Ea quæ naturaliter fieri poſſunt, ſunt tripliciter miracula, ſcilicet propter exceſſum, propter horam determinatam ſcilicet quando inuocatur Deus, quando vniuerſaliter contingit. 2. d. 18. q. 1. 3. c.

16 Incarnatio Dei, eſt miraculum miraculorum, ad quod omnia alia miracola ordinantur. 3. d. 3. q. 2. 2. c./. 4. d. 11. q. 1. ar. 3. q. 3. c /. Con 4 co. 27. 1m./. Poa. q. 6. 2. 9m./. Io. 2. lac. 3. prino. b. E. / He. 11. lec. 3. ſi. A. Conceptio 33. inſ.

17 Conceptio Chriſti ex virgine, fuit miraculoſa. 1a. q. 33. 4. o./. q. 35. 3. 2m./. 3. d. 3. q. 2. 1. 1m./. 2m./. 4. d. 11. q6. 1. ar. 3. q. 3. o./. d. 30. q. 2. 3. 5m / Opuſ. 3. co. 219./. Iſa. 7. ſi. A.
* Euangelium 10.

18 Natiuitas Chriſti fuit miraculoſa. 3a. q. 35. 3. 2m.
* Euchariſtia 105. 113. 133. 146. 148. Habitus 28.

19 In natiuitate & paſſione Chriſti, oſtenſa ſunt maxima miracula circa luminaria cœli, quia tunc maxime apparuit infirmitas humanitatis aiua. 3a. q. 44. 2. 3m.
* Ieiunium 19. Innocentia 4. Ioannes 4. Lapra 1. Linea 5.
* Maria 55. Miraculoſum. Monſtrum 1. Mutatio 1. 21. Palpabila 5. Paulus 6. Reſurrectio 5. Scientia 73. Senſualitas 16. Virginitas 13. Virtus 165. Viſio 5. 24.

Gratia. 20 Gratia miraculorum, non eſt gratia habitualis, ſed impreſſio tranſiens. 22ſ q. 178. 1. 1m./. 3. 3. co. 154. ſi./ Poa. q 6. 4. c.

21 Gratia miraculorum, potior eſt, quàm prophetia. Veri. q. 12. 13. 6. * Apoſtoli 43.

22 Gratia miraculorum, confert commune beneficium, ſcilicet notitiam Dei, ſed gratia ſanitatum, addit aliquid ſpeciale, ſcilicet beneficium ſanitatis Ideo ab inuicem diſtinguuntur. 12ſ. q. 178. 2. 4m. * Donum 44.

23 Gratia miraculorum, excellentiſſime data eſt animæ Chriſti, vt miracula faceret, & eam in alios transfunderet. 3a. q. 13. 2. c./. 3m.
* Gratia 137. Maria 87. 55. Prophetia 9. 13. 50.

24 Operatio miraculoſa, attribuitur gratiæ gratis datæ, ut principio proximo, fidei vero, ut virtuti diſponenti ad hanc gratiā conſequendam. 12ſ. q. 178 10./. Con. 3. co. 154./. Poa. q. 6. 4. c. ſi./. 9. 1m./ Opuſ. 60. ar. 15.

Dum. 894m. 25 Immo attribuitur principaliter fidei. 22ſ. q. 178. 1. 5m. Reſpondeo dubio 894.

26 Fides non eſt ſufficiens cauſa, ad miracula facienda, ſed eſt diſpoſitio quædam. Poa. q. 6. 9 19m.

Virtus. 27 Operatio miraculorum attribuitur principaliter fidei ut virtuti diſponenti, quibus cooperantur abſtinentia & continentia. 22ſ. q. 178. 2. 5m /. 1. d 43. q. 1. 2. 3m./. Poa. q. 6. 9. o./. Opuſ. 60. ar. 15./ Io. 9. lec. 3. ſi. h. ſi./. 1ſ. Cor. 13. lec. 1. meo. I./. Gal. 3. lec. 2. ſi. I /. Heb. 11. le. 6. ſi. H.
* Euangelium 10. Fides 21. Fortitudo 56.

28 In reliquiis ſanctorum, & uerbis diuinis, non eſt aliqua virtus vel forma, qua fiunt miracula. 22ſ. q. 178. 1. 1m./. Opuſ. 34.
* Gratia 137. Virginitas 13. 14. 15.

Dum. 895m 29 Oppoſitum uidetur dicere. 22ſ. q. 96. 4. 3m./. Quol. 12 14. o./. Ro. lect. 6 princo. B./. 1ſ. Cor. 10. lec. fin. H Reſpondeo Dubio 896.

30 In reliquiis ſanctorum, non eſt aliqua virtus vel forma, qua fiunt miracula, ſed fiunt a Deo, utentis eis inſtrumentaliter. 22ſ. q. 178 1. 1m./. 3a. q. 13. 2. 3m /. 1. d. 43. q. 1. 2. 3m./. Quol. 1. 22. c /. Opuſ. 34./. Opuſ. 60. ar. 15.

31 Miracola diminuunt meritum fidei, nolentium credere, niſi per miracula. 3a. q. 43. 1. 3m.

32 Miracula Chriſti de quibus eſt fides, fuerunt occulta, probantia uero eam fidem fuerunt manifeſta. 3a. q. 29. 1. 2m.

33 Diſcipuli Chriſti crediderunt in eum, antequam uidiſſent eum facere miracula. 3a. q. 43. 3. 3m./. Quol. 6. o.

34 Solus Deus poteſt per ſe facere uera miracula. 1a. q. 110. 4. o./. q. 114. 4. c./. 12ſ. q. 113. 4. c./. q. 113. 10. c./. 22ſ. q. 178. 11m /. 2m./. 4. o./. 3a. q 43. 2. c./. 4. c./. 3m./. q. 78. 4. 2m./. 3. d. 16. q. 1 3. c./. 3. 2. co. 3. om./. Lo. 3. co. 102./ 103./. 154./. Veri. q. 27 3. c /. Poa. q. 6. 3. 4. o /. Ma. q. 16 9 o /. Quol 2 6. 4m./ Opuſc. 3. cao. 136./. Opuſ. 60. art. 15./. Io 9. lect. 3. ſi. h. ſi./. co. 10. lect. 5. principo. 2. 2. &c./. 1ſ. Cor. 15. lect. 6. medo. K./. 2ſ. Theſ. 2. lectio. 2. ſi. H. Agens.

35 Omnia miracula fiunt miniſterio angelorum. 1a. q. 110. 4 1m. / Opuſ. 11 ar. 15. vſque 19./. Opuſ. 60. ar. 15.

36 Sicut dono uirtutum cœleſtium homines ſancti participant, inquantum miracula faciunt, ſic dono poteſtatum participant in quantū dæmones eiciunt. Poa. q. 6. 10. 2. ſi. Angelus 241 152. * Accidens 79. 86.

37 Angeli & alii ſancti faciunt miracula miniſtrando, uel impetrando. 1a. q. 110. 4. 1m./. 3a. q. 13. 2. 3m./. q. 78. 4. 2m./. 1. d. 43 q. 1. 2. 3m./. 2. d. 18, q. 1. 3. 5m./. con. 3. co. 103./. Poa. q. 6. 4. o.
* Apoſtol: 43. Bartholomæus.

38 Sancti faciunt miracula dupliciter, ſcilicet poſtulatione, & poteſtate, ideſt non præcedente oratione manifeſta: tamen in utriſque Deus operatur principaliter, ſancti autem inſtrumētaliter. 1a. q. 117. 3. 1m./. 12ſ. q. 178. 1. 1m./. 3a. q. 84. 3. 4m./. Cō. 3. co. 103 /. Poa. q 6. 4. 9 c.
* Confirmatio 40. Donū 44 Fides 22. Habitus 28. Helias 2. 3.

39 Miracula Ioſue, Iſaiæ, & Heliæ, fuerunt maiora ſecundum ſubſtantiam, quàm miracula Moyſi, ſed ſecundum modum eſt econuerſo. 22ſ. q. 174 2m /. Veri. q 12. 14m.
* Ieiunium 19. Maria 17. Miſſio 54. Natura 25. &c. 36. &c. Occidere 12. Prophetiao. 13. 20. Teſtis 13.

40 Miracula ad commendationem ſanctitatis propriæ fiunt tantum a ſanctis, ſed ad confirmationem doctrinæ, fiunt etiam a malis per ueram fidem, & per nomen Chriſti. 1a. q. 110. 9. 2m./ 22ſ. q. 178 2. o./. 3a. q. 43. 1. 4. c./. Poa. q. 6. 5. 9m./. 9. 7m./. Quol. 2. 6. 4m./. Opuſ. 19. co. 16. Mali.

41 Miracula bonorum, differunt a ſignis malorum quincupliciter, ſcilicet in efficacia, duratione, utilitate, fine, & modo. 1a. q. 114. 4 2m./. 2. d. 7. q. 3. 1. 2m./. Opuſ. 3. co. 136.

42 Habens malam uitam, poteſt facere miracula, non autem prædicans falſum. 2ſ. Theſ. 2. lec. 2. ſi /. Quol. 2. o. 4m.

43 Magi faciunt miracula, per priuatos contractus, ideſt per dæmones, boni vero per publicam iuſtitiam, ideſt per Deum; ſed mali Chriſtiani, per ſigna publicæ iuſtitiæ, ideſt per nomen Chriſti, uel per aliqua eius ſacramenta. 1a. q. 110. 4. 2m./. q. 114. 4. 3m./. 22ſ q. 178 2. 3m /. Veri. quæſt. 27. 3. c. prino. Opuſ. 60. ar. 2. 15.

44 Miraculum dicitur mendax tripliciter, ſcilicet primo quia deficit ratione facti, ut in præſtigiis ſecundo quia deficit a ratione miraculi, ut in miris. Tertio quia deficit a fine Dei, ut in malis chriſtianis. 2ſ. Theſ. 2. lec. 2. ſi. G.

45 Omnia miracula dæmonum ſunt falſa, ratione rei, uel miraculi. 1a. q. 110 4 2m./. 4m./. q. 114. 4. o./. 22ſ. q. 178. 2 c /. Con. 3. co. 154 /. Poa. q. 6. 5. o./. Ma. q. 16. 9. o./. Matth. 14. meo. 2. H./. Io. 10. lec 5. prino. 2. K./. Opuſ. 60. ar. 15.

46 Antichriſtus faciet aliqua uera miracola, quo ad naturam rei, uirtute dæmonum, ſed falſa quo ad rationem miraculi, & ad decipiendum. 1a. q. 114. 4. 1m./. 22ſ. q. 178. 1. 2m / 2 d. 7. q. 3. 2. 1m./ Poa q. 6. 5. 10m./. Opuſc. 11. ar. 18./. Mat. 24./. Theſ. 2. lec. 2. fin. H.

47 Ioannes baptiſta nullum fecit miraculum, ut omnes principaliter Chriſto intenderent. 3a. quæſtio. 38. 2. 2m./. quæſt. 40. 2. 1m.

48 Conuenientiſſimum fuit, ut Chriſtus faceret miracula, ut oſtenderetur eius gratia unionis, & eius doctrina ſupernaturalis. 3a. q 43. 1. o./. 4. c./. Opuſc 2. co. 7./. Opuſc. 3. co. 136./. Op. 11. ar. 17./. Opuſ. 60. ar. 15. prino. Chriſtus.

49 Chriſtus faciebat miracula uirtute diuina. 3a. q. 13. 2. c./. 3m./. q. 43. 2. c./. 3. 2m./. 4. c./. q. 44. 3. 1m./. 3. d. 16. q. 1. 3. c./. 4m./. 4. d. 5. q. 1. 1. o /. Opuſc. 11 art. 19 /. Opuſc. 60. ar. 15./. Io. 2. lec. 1. meo. d. H. * Credere 11. 27. 30.

50 Chriſtus faciebat miracula uirtute propria, alii uero ſancti uirtute aliena. 3a. quæ. 43. 4. o./. d. 16. quæſt. 1. 3. c./. Matth. 9. ſi. d. G./.

ſt d.G./.Io.lect.8.me^{o}.h.c./.c^{o}.15.lect.5.me^{o}.d.B.
* Eclipſis Iudæi 17.Paſſio 117.

51 Anima Chriſti, vt inſtrumentum verbi ſibi vniti, habuit inſtrumentalem virtutem, ad omnes mutationes miraculoſas, ordinabiles ad inſtaurationem rerum, non autem ad annihilationem rerum.3^{a} q.13.2.c./.3^{m}.

Du^{m}.896^{m}. 52 Immo potaſt annihilare omnem creaturam.1^{a}.q.9.2.c./.quæſtio.104.3.4.o./.Veri.q.5.2.6^{m}./.Po^{a}.q.5.3.4.o. Quol.4.4.o Reſpondeo Dubio 896°.
* Sanguis 13.Sanitas 7.9.10.

53 Quæ fiebant a Chriſto miraculoſe, erant perfectiſſima. 3^{a}.q.44.3.2^{m}./.3^{m}./.q.46.6.c.

54 Miracula Chriſti, ſufficienter oſtendebant eum eſſe Deum. 3^{a}.q.43.4.o./.3.d.16.q.1.3.c./.contra.4.c^{o}.55.8^{m}./.Quol.2.6.4^{m}./ Io.15.lec 5.me^{o}.d. *Chriſtus 94.

55 Chriſtus cœpit facere miracula in nuptiis. Non autem prius, ne humanitas eius phantaſtica videretur.3.q.36.4.3^{m}./.qō.43.3.o./ 4.d.44.L./.Opuſc.11.21.19./.Io.2. lect.1.fi /. c^{o}.15. lectio.5.fi.

56 Chriſtus conuenientiſſime fecit miracula circa dæmones, angelos, cęlos, homines, bruta, & elementa.3^{a}.q.44.o.

57 Si Chriſtus viſibilia miracula non feciſſet, adhuc remanebāt alii modi attrahendi, per interiorem inſtinctum, & vocationem, & huiuſmodi, quibus homines acquieſcere tenerentur. Quol.2.6.o./.Io.15.lect.5.me^{o}.d.B.C.
¶Mirari. Angelus 89.

Quid. ¶Mirum ſimpliciter, idem eſt quod miraculum, non autem ſecundum quód eſt mirum alicui. 1^{a}.qō.105 7.c./.2.d.18.q.1.3.c./.Potentia, quæſtione 6.2.c./.Opuſcu.3. cap^{o}.136./.2^{a}. Theſſalon.2 lect 2.fi K.
*Cœlum 72.Mare 3.Miraculum 44.
¶Miſceri. Accidēs 81.82.Dare 200.Euchariſtia 55.&c. 112.&c.Intellectus 92.Prudentia 28.
¶Miſcibilia. Miſtio.1.6.
¶Miſericordia 19.

Quid. ¶Miſeratio eſt vſus, ſeu effectus miſericordiæ quæ eſt virtus. Pſal.24.prin^{o}.e.C.
*Miſericordia 25.28.

Quid. 1 ¶MISERIA non eſt quicumque defectus, ſed tantum defectus naturæ rationalis, quia opponitur felicitati. 1^{a} qu.21.4.c./.22^{a}.q.30.1.c./.4.d.46.q.2.ar.1.q.2.c./.Opuſcu.3. c^{o}.173./. Pſal.24.prin^{o}.a.prin^{o}. *Actus 161.

2 Quodlibet malum, additum principali miſeriæ, ſ. receſſui a Deo, facit magis miſerum, quia facit magis elongarū a Deo. Ma.q.5.1.4^{m}. *Alleluia.Angelus 396.Apertio 2.Beatitudo 27.&c.Bonitas 119.

3 Miſerum hominem faciunt tria, ſ. uel uiolentia, aut ætatis ignorantia, aut ſexus impotentia.Iſa.1.fi.d.F.&c. Gemitus 3. *Curuitas.Damnatio 26. Deus 199.Dolor 36. Infelix. Lex 67.Libertas 7.Liberum 21 Maria 18.Miſericordia 1.9.29.Negotia.Pœnalitas.Pietas 7.Prædeſtinatio 28.Sanitas 8. Sedere 8.Chriſtus 175.

4 Nullus poteſt velle miſeriam, ſed quilibet naturaliter eam fugit.1^{a}.q.94.1.c./.2.d.7.q.1.1. 1^{m}./.d.25.2.c./. 4.d.49.qō.1.ar.3.q.2.o./.contra.1.c^{o}.80.2^{m}./.L1^{o}.3.c^{o}.109./.Veri.q.23.4.c./.q.24.12.33^{m}./.Potentia, quæſtio.1.5.c./.6.c./.q.2.3.c./.q.5.3.c.fi./.q.16.5.c./ Ma.q.3.3.c./.q.6.c./. 7^{m}./. Opuſcul.3. cap^{o} 174

Du^{m}.897^{m}. 5 Oppoſitum videtur dicere a ſimili.12^{a}.qō.19.7.2^{m}./.3^{m}./.2.d.38.5.c./.d. 40.2.o.Reſpondeo Dubio 1200°.

Quid. 1 MISERICORDIA eſt compaſſio alienæ miſeriæ in corde, qua ſi poſſumus, ſubuenire compellimur. 1^{a}. q.21.3. c./.22^{a}.q.30.1.c./.2^{m}./.2 3.c./ 4.diſt.15.q.2.art.1.q.1.c./.diſt.46.q.2.art.1.q.1.c./.Pſ.24.me^{o}.h./.Matth.5.prin^{o}.b.B.

2 Miſericordia vt eſt motus appetitus, regulatus ratione, eſt actus uirtutis moralis, & uirtutis ſpecialis, non aūt ut paſſio tantum.12^{a}.q.59.1.3^{m}./.22^{a}.q.30.3.o./.q.36.3. 3^{m}./. 3.d.23.q.1.ar.1.q.3.2^{m}./.4.d.15.q.2.ar.1.q.3.2^{m}.

3 Miſericordia, vt virtus, eſt virtus moralis circa paſſiones, & reducitur ad medietatem, quæ dicitur nemaſia. Sed eas Ariſtoteles non ponit virtutes, quia vt paſſiones ſunt, & ſunt laudabiles: tamen vt ſunt ab aliquo habitu electiuo, ſumunt rationem virtutis.22^{a}.q.30.3.4^{m}./.Ma.quæſt. 10. 2.8^{m}.
*Actus 161.Beatitudo 154.&c.

4 Miſericordia ſecūdum ſe eſt maxima virtutum.22^{a}.q.30.4.o. *Clementia 10.Dalmatica 3.

Du^{m}.898^{m}. 5 Oppoſitum videtur dicere a ſimili.22^{a}.q.161.5.c.fi. Reſpondeo ſicut Dubio 711°.

6 Miſericordia ſecundum ſe eſt maxima virtutum, non autē quo ad habentem, niſi ille ſit maximus.22^{a}.q.30.4.o.

7 Inter omnes virtutes quæ ad proximum ſunt, miſericordia eſt potiſſima, ſicut etiam eſt potioris actus. 22^{a}. qō.30. 4.c./ Rom.13.lect.2.fi.C.

8 Miſericordia reſpicit terminum a quo. Et ad rationalia tantum, eſt rationalium tantum, & præter debitum. Bonitas vero reſpicit terminum ad quem, & ad omnia, & eſt omnium, & abſolute.4.d 46.q.1.art.1.q.2.c./.Pſal.24.pri^{o}.f.E.

9 Liberalitas conſectat bonum, in dationibus cōiter, miſericordia uero ſecundum rationem ſpecialem, ſcilicet vt eſt releuatio miſeriæ alienæ. 22^{a}. q.31.1.3^{m}./.q. 117.5.3^{m}./.4.d. 15.q.2.ar.1.q.3.c. * Damnatio.2.8.

10 Datio beneficii ex miſericordia, procedit ex affectione ad eū cui homo dat. Ideo miſericordia pertinet ad charitatem. Liberalitas vero ad pecuniam 22^{a}.q.117.5.3^{m}.
* Docere.2.Elemoſyna.1.4.5 &c.

11 Longe melius, & humanius, & piorum ſenſibus accomodatius in Cæſaris lauda locutus eſt Tulius, vbi ait, Nulla de virtutibus tuis, nec admirabilior, nec gratior, miſericordia. 22^{a}. q.30.3.b.
* Gratitudo.2.

12 Miſericordia poteſt præcedere, & ſequi iuſtificationem, & poteſt ſecum concurrere, quia operatur cōtra peccatum per modum ſatisfactionis, & per modum præparationis. 12^{a}.q.113.4.1^{m}. * Ignorantia.24.

13 Miſericordia eſt effectus charitatis.22^{a}.q. 28.prin^{o}. /. quæſt. 36.3.3^{m}.

14 Miſericordia remittit pœnam ex paſſione, venia vero propter vtilitatem publicam, clementia autem, remiſſius iudicat de culpa. He.10.le.3.me^{o}.I.Clementia. 4.
* Inuidia.14.Ira.72.Miſerabile.

15 Motiua ad miſericordiam, ſunt tria maxime, ſcilicet mala contra naturam, contra ſpem, & contra merita alicuius. 22^{a}. q.30.1.c.

16 Defectus eſt ratio miſerendi ſemper, propter vnionem amoris, vel propter poſſibilitatem patiendi ſimilia 22^{a}.q 30.2.o./.3.d.47.quæſt.3.3.c.
* Nemeſis.2.Paſſio.69.70.Pietas.1.6.7.14.

17 Culpa inquantum huiuſmodi, non eſt motiua ad miſericordiam, quia eſt volita, ſed eſt motiua vt eſt annexa alicui contra voluntatem.22^{a} q.30.1.1^{m}.
* Princeps.17.Sabbathum.7.Sepultura.9.

18 Miſericordia propria non eſt ad ſe, nec ad perſonas multum coniunctas, vt ad parentes, & filios, ſed ad eos eſt dolor. Et in his dirum eſt expulſiuum miſerationis .22^{a} q.30. 1. 2^{m}./.q.32.9.3^{m}./.q.106.3.1^{m}.

19 Iniuriæ illatæ miſerabilibus, ſcilicet pupillis, & uiduis, exaggerantur, quia magis opponuntur miſericordiæ, & nocumenta ſunt eis grauiora, quia non habent releuantem.21^{a}.q.65.4.2^{m}. *Templum 14.

20 Amici, ſenes, ſapientes, debiles, & timidi maxime miſerentur, non autem ſuperbi, audaces, & contumeliæ diſpoſiti. 22^{a}. q.30.2.o.
*Tribulatio 5.Triſtitia 3.Zelus 4.

21 Optima oratio pro miſericordibus cuiuſcumque ſtatus, ſcilicet Dominus conſeruet eum, & viuificet eum, & beatum faciat eum in terra, & non tradat eum in animam inimicorum eius. Dominus opem ferat illi ſuper lectum doloris eius, uniuerſum ſtratum eius, verſaſti in infirmitate eius. Pſalm.40.prin^{o}.b./.c.prin^{o}.

22 Miſericordia eſt in deo, ſecundum effectum, & ſecundum affectum uoluntatis, non autem ſecundum paſſionem.1^{a}.q.21.3.o./.22^{a}.q.30 2.1^{m} / 4 d.46.q.2.ar.1.q.1.o./.con.1.ca^{o}.91.fi./.Pſalm.24.me^{o}.h,K.Compaſſio. Dei.
*Auxilium 7.Beneficium 17.

23 Miſericordia dei, & bonitas eius, ſunt idem re, & differunt ratione. Et opus miſericordiæ, magis appropriatur bonitati eius, quàm potentiæ, uel ſcientiæ eius.4.d.46.q.2.ar.1. q.2.3.c./.Pſal.24./.me^{o}.f.E /. Pſal. 50.prin^{o}.c.B.

24 Proprium opus Dei eſt tantum unum, ſ.benefacere, & miſereri. Sed punire conuenit ei, propter culpam.22^{a}.q.21.2.c.
*Certitudo 20.Donum 38. Dulcedo 2. &c. Eleemoſyna 30. Excæcatio 5.Facies 2.

25 Deus dicitur omnipotentiam ſuam parcendo maxime, & miſerando manifeſtare, non tam quo ad ſubſtantiam facti, quā etiam quo ad licentiam faciendi.1^{a}.q.25.3.3^{m}./.22^{a}.q.30.4.c./.4.d 46.q.2.ar.1.q.3.1^{m}. *Gratia 149.

26 Deus ſemper miſeretur, puniendo citra condignum, & præmiando ultra condignum.1^{a}.q 21.4.1^{m}./.4.d.15.L prin^{o}./.d.46.q.2.ar.2.q.1.o./.ar.3.q.1.1^{m}./.q.2.2^{m}./.d.50.q.2.art.4.q.2.2^{m}./.Pſal.47.fi.e.G./.Ro.9.lect.3.fi.A.

27 Miſericordiæ dei magnum ſignum eſt, quando punit temporaliter.Ha.3.le.2.fi.F. *Hæreſis 139.Iudicium 43.45.

28 Deus agit miſericordius cum uno, quam cum alio, ſecundum quod actio eius terminatur ad effectum, non autem ſecundum quod eſt ab agente.4.diſtin.46.quæſt.1.art.2.quæſt.4.2^{m}. *Iuſtificatio 35.43.44. Iuſtus 12.13. Leuiathan.

Mi

Manus 4. Meritum 66. Miſericors. Nomen 84. Oleum 2. Oratio 38. 55. 96. Pœnitentia 84. 100. 126. Pietas 116. 7. 14.

29 Miſericordia dei dicitur dupliciter, ſcilicet repulſio miſeriæ præcedentis ſine debito, & remotio cuiuſcunque defectus ſine debito. 1ª. q. 23. 1. 3m. /. 1. d. 40. q. 2. 3m. /. 4. d. 46. q. 2. art. 1. q. q. 2. 1m. *Pſalmus. 12.

30 Miſericordia dei triplex, ſcilicet effectus ſacramentorum, id eſt gratia, Chriſtus, & fides Chriſti. Pſal. 47. meº. e. D. *Redemptio 0.

31 Miſericordia dei attenditur ſecundum tria, ſcilicet ſecundum prædeſtinationem, iuſtificationem, & glorificationem. Rom. 9. lect. 3. medº. A.

32 Miſericordia dei eſt infinita tripliciter, ſcilicet quia non coarctatur anguſtijs diuitiarum, nec timore nocumenti, nec lege ſuperioris, ſicut miſericordia noſtra. Eph. 2. le. 2. prinº. F. *Reparatio. Reſurrectio 9.

33 Miſericordia Dei magna eſt ſeptupliciter, ſcilicet quia eſt incomprehenſibilis, implens omnia eſt in omnibus, eſt ſublimis, æterna, uirtuoſa, & uniuerſalis. Pſalm. 50. prinº. . . B. *Saluari 7. Spes 38. Timor 20.

Oppoſitum videtur dicere 2 ſimil. 1ª. q. 14. 1 3m /. 1. d 35. 5. o. / diſt. 16. quæſt. 1. 1. 1m. /. cont. 1. cº. 56. Reſpond. ſicut Dubio 471º.

Dum. 899m. 34 Diuina miſericordia menſuram non habet, ſed ſemper ſuperexaltat iudicium. Et ideo ſcriptura non renuunt eam prædicendo ut deſuturam, ſed imprecando ut iuſtam, dupliciter, ſcilicet ponendo imprecationem, & ironice ponendo conſilium ad euaſionem Iſa. 2. meº c. D.

35 Deus facit miſericordiam, & bonitatem, in triplici genere hominum, ſcilicet in genere peccantium corrigendo, pœnitentium dirigendo, & iuſtorum docendo. Pſalmus 24. principio. f.

36 Miſericordia dei debetur miſerabilibus dupliciter, ſcilicet ex acceptatione dei quem imitamur, & ea ratione pauperum. Pſal. 40. prinº. 2. D.

37 Sperandum eſt de miſericordia dei dupliciter, ſcilicet primo, quia proprium dei eſt miſereri, ſecundo quia omnium ſemper eſt miſertus. Pſal. 50. prinº. 2. B.

Cum iuſtitia. 38 In omni opere Dei, eſt miſericordia, & iuſtitia. 1ª. q. 21. 4. o. /. 4. d. 46. q. 2. ar. 2. q. 2. o. /. cont. 2. cº. 28. /. Veri. q. 28. 1. 8m /. . . ª. quæſt. 5. 4. 6m. /. Pſalmus 24. medº. h. K / Roman. 15. lectio. 1. medº. K.

39 In omni opera Dei, miſericordia reſultat, ex parte dei ſuperabundantis in bono, ſed iuſtitia, reſultat ex parte operati, recipientis ſecundum ſuam proportionem 4. d. 46. q. 1. ar. 2. quæſ. 2. 3. c. *Ala. Annihilatio 13. 14. Deus 448.

40 Deus agendo miſericorditer, non agit contra iuſtitiam, nec econuerſo. 1ª. q. 21. 3. 2m. /. 3ª. q. 46. 2. 3m. /. 4. d. 46. q. 1. articu. 2. q. 4. 5m. *Iudicium 43. 45. Iuſtus 12. 13. Meritum 66. Oratio 55. Paſſio 88. Peccatum 258. Præſumptio 11.

41 In omni opere dei, miſericordia ſupereminet iuſtitiæ 1ª. q. 21. 3. 2m. /. 4. c. ſi /. 4. d. 46. q. 2. a. 4. q. 3. o.

42 Opus iuſtitiæ dei, ſemper fundatur in opere miſericordiæ, & ipſum præſupponit. 1ª. q. 21. 4. c. /. quæſt. 25. 3. 3m. /. Pſ. 24. meº h F.

43 Opus dei circa nos duplex, ſcilicet miſericordiæ, & iuſtitiæ, quę cauſant in nobis ſpem, & timorem, quibus ignotis, non eſt nobis ſpes ſalutis. Pſalm. 27. meº. e. prinº. *Satisfactio 21.

44 Quicquid deus facit in nobis, eſt ex iuſtitia, vel veritate, vel miſericordia. Primum eſt altum, ſecundum altius, & certium eſt altiſſimus. Pſal. 35. prinº. b. E.

45 Maioris miſericordiæ eſt, impios iuſtificare, quàm iuſtos creare. Sed ſunt æqualis potentiæ Dei. 3ª. q. 43. 4. 2m.

46 Miſericordiæ dei futuræ, magnæ ſunt quadrupliciter, ſcilicet quia ſunt intrinſecæ, æternæ, perfectæ, & in plures extenſæ. Iſa. 54. ſi. E.

¶Miſericors quaſi ſuper miſeria alterius miſerum habés cor. Io. 2. lect. 1. prinº. c. B. Miſericordia 21. 28. 36. 40.

Nomen. 1 ¶MISSA dicitur, quaſi tranſmiſſa, i. a populo ad Deum, & econuerſo. Vel dicitur ab emiſſione cathecumenorum, & excommunicatorum. 3ª. q. 83. 4. 9m. / 4. d. 13. L. /. prinº. E. /. Opu. 65. cº. 1. / Opuſc. 66 cº. 1. &c. *Baptiſmus 116.

2 Ratio, & expoſitio eorum quæ dicuntur, & fiunt in miſſa, & de ſingulis partibus miſſæ. 3ª. q. 83. 4. 5. o / 4. d. 1. 4. 1. 21. 5. q. 2. 2m /. d. 8. L. / d. 12. L. /. d. 13. L. / d. 15. q. 4. ar. 3. q. 1. c /. Opuſc. 65. cº. 5. o. / Opuſc. 66. o. /. 1. Ti 2. prinº. I. *Confeſſio 32. 63. Eccleſia 14. Euchariſtia. 12. 154. 210. & cet. 239. 270. Officium 19. Sacramentum 77.

Mi

3 Defectibus & periculis in miſſa, ſufficienter occurritur. 3ª. q. 83. 6. o /. 4. d. 11. L. /. d. 13. L.

4 Debilitas vel ægritudo, impedit a celebratione miſſæ, propter impoſſibilitatem, vt in priuatis vſu oculorum uel digitorum, vel linguæ. Vel propter periculum, ut in morbo caduco, & alienatione mentis. Vel propter abominationem, vt in lepra. Sed lepra ordinem non tollit. 3ª. quæſt. 82. 10. 3m. Lepra 3.

5 In miſſa eſt obſecratio, vſque ad conſecrationem, in qua eſt oratio, id eſt mediatio actorum a Chriſto. Et poſt eſt petitio, & in fine miſſæ eſt gratiarum actio. 1ª. Tim. 2. principº. I.

6 In miſſa dicitur oratio dominica, in ſexto ordine partium miſſæ, quia in ſexta ætate dominus venit, qui eam nos docuit. Opuſc 66. o.

7 Audire miſſam, & communionem accipere a peccatore non ſeparato ab eccleſia, licet, quia ſuſpenſus eſt a Deo quo ad ſe, non autem quo ad alios. 3ª. q. 82. 9. c.

8 Celebrans miſſam in peccato mortali, vel inducens talem ſcienter, vel audiens miſſam præciſi per ſententiam eccleſiæ, vel notorii fornicatoris, licet ſuſtineatur a prælatis, peccat mortaliter. 3ª. quæſt. 82. 9. o. / 4 d. 5. q. 2. ar. 2. q. 6 4. o. /. d. 13. q. 1. ar. 3. q. 3. o. /. d. 24. q. 1. art. 3. q. 6. 5. o. /. Quol. 11. 8. 9. o. Miſſa 221.

9 Oppoſitum videtur dicere. 4. d. 16. L. /. d. 17. q. 1. art. 5. quæſt. 1. 3m. /. q. 3. ar. 1. q. 4. c. /. 1ª. Cor. 11. lect. 7. prin B /. meº. G. Reſpondeo ſicut Dubio 796º. Dum. 900m.

10 Accipere pro miſſa aliquid quaſi pretium eius, eſt ſimonia, non autem accipere quaſi ſtipendium. 2a2ª. q. 100. 2. 2m /. 4. d. 25. q. 3. ar. 2. q. 1. 4m. *Anniuerſarium.

11 Si tamen non habet alios ſumptus, & non tenetur ex officio miſſam cantare, poteſt accipere denarios, ſicut conducti ſacerdotes faciunt, non quaſi pretium miſſæ, ſed quaſi ſuſtentamentum vitæ. 2a2ª. q. 78. 2. 3m /. q. 100. 1. 2m. /. 4 diſtinc. 25. q. 3. ar. 2. q. 1 4m.

12 Lotura, & renouatio, ſunt neceſſaria celebraturis miſſam. Iſ præmittitur. Pſ. Iudica me Deus, & diſcerne, &c. Pſ. 42 ſi b. E. *Ablutio. Abſoluere 38. Angelus 41. Requiſita.

13 Miſſa non debet celebrari, niſi pro membris eccleſiæ. Nec in canone miſſæ debet orari, niſi pro membris eccleſiæ. 3ª. quæſt. 79. 7. 2m.

14 Miſſam licet dicere in loco non ſacro, cauſa neceſſitatis, ſ. in itinere, vel propter deſtructionem eccleſiarum, ſed cum altari portatili, & aliis neceſſariis, non autem aliter, niſi de licentia epiſcopi. 3ª. q. 83. 3. o. /. 4. d. 13. q. 1. ar. 2. q. 5. o. /. d. 24. q. 2. a 9m. Altare 4. *Confeſſor 4. Crux 5. Euchariſtia 6 Inſtructio. Introitus. Lepra 3. 4.

15 Plures debent intereſſe miſſæ ſolenni. Sed in miſſis priuatis ſufficit vnus, ſ. miniſter. 3ª. q. 83. 5. 12m. *Officium 19.

16 Miſſa quotidie celebratur in eccleſia, quintuplici ratione, ſ. quia ſemper oportet paratam eſſe medicinam contra quotidiana peccata, vt lignum vitæ ſemper ſit in medio paradiſi, vt nobis quotidie Chriſtus uniatur ſacramentaliter, & non et ſpiritualiter, vt ſit apud nos iugis memoria paſſionis Chriſti, vt vero agno loco typici agni quotidie utamur ad veſperam, quem Iudæi ad veſperam conueſcendi eſuriennt. 3ª. quæſt. 83. 2. c. /. 1m /. 4. d. 13. q. 1. ar. 2. q. 3. o. Quando.

17 Miſſa poteſt dici, quando incipit apparere aurora. Non autem de nocte, niſi in natiuitate Chriſti & in vigilia paſchæ in principio noctis. 3ª quæſt. 83. 2. 4m. / 4 d 13. q. 1. ar. 2. q. 4. o. Euchariſtia 180. 214. 215.

18 Hora miſſæ in feſtis eſt tertia, in profeſtis diebus eſt ſexta, in ieiuniis nona. Sed poteſt tardari, maxime tempore ordinum. 3ª. q. 83. 2 3m. / 4. d. 13. q. 1. ar. 2. q. 4. o.

19 Miſſa regulariter celebratur ſolemniter hora paſſionis Chriſti, ſcilicet ab hora tertia vſque ad nonam. 3ª. q. 83. 2. c.

20 Miſſæ priuatæ poſſunt dici a mane uſque ad tertiam, vel uſque ad nonam, in diebus ieiuniorum 3ª. q 83. 2. 3m. /. 4. d. 23. q 1. ar. 2. q. 4. o. *Paraſceue.

21 In natali Chriſti, quilibet ſacerdos poteſt dicere tres miſſas, ſcilicet primam in nocte, ſecundam in aurora, & tertiam in die, propter triplicem natiuitatem Chriſti, ſcilicet quarum una eſt æterna, quæ quantum ad nos, eſt occulta, licet ſecundum ſe, ſit in plena luce. Alia eſt temporalis, ſed ſpiritualis, qua ſcilicet Chriſtus oritur tanquam lucifer in cordibus noſtris. Tertia vero eſt temporalis, & corporalis, ſecundum quam uiſibilis nobis proceſſit ex utero uirginis in carne indutus. 3ª. q. 83. 2. 2m. /. 5m.

22 Non licet alio die, plures miſſas ab eodem celebrari, pro pecunia uel adulatione ſæcularium, ſed tantum pro urgenti neceſſitate. 3ª. quæſt. 83. 2. 5m. /. 4. d. 12. q. 3. ar. 1. q. 4. 1m. Euchariſtia 181.

Quando

23 Quando in vna die occurrunt diuerſa beneficia Dei commemoranda, uel impetranda pro uiuis uel mortuis, oportet miſſam plures celebrari ſtudiis ſaculiis, puta unam pro feſto, & aliam pro ieiunio, uel pro mortuis. 3ª. q. 83. a. 2. 2m. /. 4. d. 13. q. 1. ar. 1. q. 3. 5m.

Effectus. 24 Multiplicatio miſſarum, multiplicat oblationem ſacrificij, & multiplicat eius effectus, non autem multitudo hoſtiarum in una miſſa. Ideo ſumens multas hoſtias in una miſſa, non percipit maiorem effectum. 3ª. q. 79. 7. 3m.

25 Miſſa melioris ſacerdotis, eſt melior, quo ad annexa. Ideo melius eſt eam audire, licet quo ad ſacramentum, & effectum ſacramenti, omnes miſſæ ſint æquales. 3ª. q. 82. 6. o. /. 4. diſ. 13. q. 1. ar. 1. q. 5. o.

26 Miſſa celebratur pro paruulis baptizatis, non quidem ad remiſſionem culpæ, nec ad augmentum gloriæ, ſed ad ſolatium uiuorum, & ad commendandum redemptionis noſtræ myſterium ad gratiarum actiones pro eis, & ad oſtendendum quod pertinent ad Corpus Chriſti myſticum. 4. d. 4. L. 6. /. diſ. 10. q. 2. ar. 1. q. 2. 2m.

27 Miſſa de Requiem, magis prodeſt defunctis, ex parte orationum. Sed hoc poteſt recompenſari per maiorem deuotionem celebrantis, uel eius qui facit eam celebrari, uel per interceſſionem ſancti, in cuius ueneratione miſſa celebratur. 4. di. 45. q. 2. ar. 3. q. 1. 5m.

Quid. 1 ¶Miſſio de ratione ſua importat reſpectum miſſi ad mittentem, & ad aliquem terminum. 1ª. q. 43. 1. c. /. 2. c. /. 3m. /. 1. d. 15. q. 1. 1. c. /. q. 4. 1. 2m.
*Abſoluere 13. Apoſtoli. 2. 8. 10. 35. Apparere 2. &c.

2 Miſſio non dicit gradum dignitatis, ſed auctoritatem principij in uno, reſpectu exeuntis ab eo. 1ª. q. 43. 1. 1m. /. 3ª. q. 39. 8. 1m. /. 1. diſtinc. 15. quæſt. 1. 1. 3m. / 4m. /. qu. 2. o. /. Con. 4. cap°. 8. /. 23.
*Baptiſmus 87.

3 Miſſio uiſibilis in diuinis, eſt ſignum miſſionis inuiſibilis factæ, non quidem tunc, ſed prius. 1ª. q. 43. 7. 6m. /. 1. d. 16. 2. 5m. / 3. d. 13. q. 1. ar. 2. q. 3. 3m.
*Datio 5. 19. 20. 25. 28. Emittere.

4 Miſſio uiſibilis non eſt alia eſſentialiter ab inuiſibili miſſione ſpiritusſancti, ſed addit totam rationem manifeſtationis per uiſibile ſignum. 1. d. 16. 1. c.
*Euchariſtia 102. 103. 202.

5 Ad rationem miſſionis uiſibilis, tria concurrunt, ſcilicet quód miſſus ſit ab aliquo, & in aliquo ſecundum nouum modum, & quod utrumque manifeſtetur uiſibili ſigno 1. diſtin. 26. 1. c.
*Exorciſmus 15. Hieronymus 1.

6 Ad miſſionem uiſibilem, duo oportet concurrere, ſcilicet quód ibi concurrat gratiæ plenitudo in eos ad quos ſit, & quód illa ordinetur ad alios. 1. d. 16. 2. c.
*Imago 41. Prædicator 10. Reſtitutio 23. Theodoſius 1. Vſura 224.

Mittens. 7 Mittere filium & ſpiritumſanctum, conuenit cuilibet perſonæ diuinæ, & toti trinitati. 1ª. quæſt. 43. 8. o. / 1. d. 15. q. 3. o. /. Poª. q. 10. 4. 14m.

8 Immo mittere non conuenit, niſi perſonæ producenti ſecundum Athanaſium, non autem ſecundum Auguſtinum. Poª. q. 10. 4. 14m. Reſpond. Dubio 901.

Duᵐ. 901ᵐ. 9 Cum dicitur quod ſpiritusſanctus mittit filium, ſi in miſſione diuinæ perſonæ conſideretur auctoritas mittentis, ad perſonam miſſam, ſic ſola perſona poteſt aliam perſonam mittere, æqua eſt perſona miſſa. Et ſecundum hoc pater mittit filiũ, & filius ſpiritumſanctum, non autem ſpiritusſanctus mittit filium. Et ſic loquitur Athanaſius. Si autem in miſſione perſonæ diuinæ conſideretur effectus, ratione cuius, perſona diuina mittitur, dicitur quód cum effectus ſit communis toti trinitati, (nam tota trinitas operata eſt carnem Chriſti, & operatur ſapientiam & charitatem in ſanctis,) tunc poteſt dici, quod perſona mittitur a tota trinitate. Et ſic intelligit Auguſtinus. Opuſc. 2. ca°. 14.

10 Spiritusſanctus non mittit ſe proprie, quia miſſio dicit diſtinctionem mittentis a miſſo, ſecundum Præpoſitiuum, & Altiſiodorenſem, ſed mittit ſe improprie, id eſt dat ſe. 1ª. qu. 43. 8. 2m /. 1. d. 15. q. 1. 1. c.

11 Homo nullo modo poteſt mittere ſpiritumſanctum. 1ª. q. 43. 8. c. ſi. /. 1. d. 15. q. 3. 1. 2m.

12 Chriſtus ante paſſionem eius, potuit mittere ſpiritumſanctum, ſed non debuit quadruplici ratione, ſcilicet propter diſcipulorum Chriſti indiſpoſitionem, propter diuini auxilij conditionem, propter dignitatis Chriſti cognitionem & conſiderationem, & propter unitatem eccleſiæ conſeruandum. Io. 16. lect. 2. ſi. c.

13 Deus mittit aliquos tripliciter, ſcilicet per internam inſpirationem, per exteriorem apparitionem, & per prælatos. Opuſc. 19. cap°. 4. /. cap° 26. /. Ioan. lec. prin°. a. D. /. Roma. 10. lect. 2. me°. B.

14 Signum triplex, quód Deus mittit aliquem: ſ. veritas, auctoritas ſcripturæ ſacræ, & miraculum. Rom. 10. lec. 2.

15 Quod Iſaias dicit; Ecce ego mitte me, nõ fuit præſumptuoſum, licet Moyſes, & Ieremias recuſauerint, quia ſecundum Gregorium, vtrunque fuit ex radice charitatis. Ille enim Moyſes, propter dilectionem Dei, noluit perdere ſolatium cõtemplationis, iſte propter dilectioné proximi voluit mitti, vt prodeſſet. Et tamen nec ille iuſſus recuſauit, nec iſte prius, quàm purgatus, aut requiſitus eſſet, ſe obtulit. Iſa. 6 ſi. e. C.

16 Saluator noſter diſcipulos ad prædicandum mittens, tria eis iniunxit. ſ. vt docerent fidem, imbuerent ſacramentis, & ad obſeruandum diuina mandata inducerent. Opuſ. 23. princ°.

Miſſus. 17 Mitti ſecundum imperium, uel ſecundum conſilium non conuenit Deo, quia dicit minoritatem, nec ibi non fuit prius, quia dicit receſſum. Sed ſecundum originem, & ſecundum nouum modum. 1ª quæſtio. 43. 1. o. /. 3. c. /. 4. 3m / 5. c / 3m. /. 6. c. / quæſt. 112. 1. c. /. 3m. /. 1. diſt. 15. q. 1. 1. o. /. Cont. 4. c° 23. /. cap° 24. 2m.
* Angelus 88. &c. 244. 447. 548. &c. 555. &c.

18 Mitti conuenit Filio, & Spirituiſancto: ſed nullo modo conuenit Patri, nec Trinitati. 1ª. q. 43. 4. 8. o. /. q. 112. 1. c. /. 3ª. q. 39. 8. 1m. /. 1. diſt 15. q. 2. o. /. q. 3. 1. c. ſi. /. 2. 2m. /. 3. diſt. 25. q. 1. 2. 1m. /. Poª. q. 10. 4. 14m.
*Apparere 2. &c.

19 Mitti inuiſibiliter conuenit Filio, & Spirituiſancto, non autem Patri. 1ª. quæſt. 43. 5. o. /. 1. diſt. 15. quæſt. 4. 1. o. /. Cont. 4. cap° 8. / 23.

20 Mitti viſibiliter vt donum, & vt ſanctificationis indiciũ conuenit Spirituiſancto, Filio autem vt ſanctificationis auctori. 1ª. quæſt. 43. 7. o.

21 A. Miſſio viſibilis Spiritus ſancti nõ eſt alia eſſentialiter à miſſione inuiſibili, ſed addit ei nouam rationem manifeſtationis per viſibile ſignum. 1. diſt. 16. 1. c.
¶ Confeſſio 21. Cornelius 2. Dæmon 59.

21 B. Miſſio diuinæ perſonæ eſt ſine ſeparatione, ſed habet ſolam diſtinctionem originis. 1ª. q. 43. 1. 2m.

22 Miſſio Filij, & Spiritus ſancti diſtinguitur ſecundum originẽ & ſecundum effectus illuminationis, & inflammationis. Sed conueniunt in gratia, nec vna poteſt eſſe ſine alia. 1ª. q. 43. 5. 3m. /. 1. diſt. 15. q. 4. 1. o. / Cont. 4. c° 23. /. Opuſ. 3. c° 14.
*Euchariſtia 102. 103. 104. 202.

23 Miſſio Filij eſt prior miſſione Spiritus ſancti, ratione donorum, & exitus: ſed ratione dantis eſt ecõuerſo. 3ª. q. 7. 13. c. /. 1. diſt. 15. q. 4. 2. 2m.
* Maria 46.

24 Miſſio Filij prior eſt ordine naturæ, miſſione Spiritus ſancti, ſicut ordine naturæ, Spiritus ſanctus procedit à Filio, & à ſapientia dilectio. 3ª. q. 7. 13. c.

25 Miſſio Filij triplex ſ. in mente, in carne, & ad prædicandum. 3ª. q. 42. 1. o. /. 1. diſt. 15. q. 1. 1. c.

26 Non eſt miſſus Chriſtus ad prædicandum, niſi ad oues, quæ perierunt domus Iſrael, quadruplici ratione. ſ. primo, vt oſtenderet triplices promiſſiones factas Iudæis, & non gentibus. Secundo vt eius aduentus oſtenderetur eſſe a Deo. Tertio vt Iudæis auferret calumniandi materiam. Quarto, quia Chriſtus per crucem victoriam meruit poteſtatem, & victoriam, & dominium ſuper gentes. 3ª q. 42. 1. o. /. 3. diſt 1. L. ſin. C.

27 Miſſio inuiſibilis non ſit ad ſacramenta, quia non ſit, niſi reſpectu termini. 1ª. quæſt. 43. 6. 4m. /. 1. diſt. 15. quæſt. 5. artic. 1. quæſt. 1. 2m. Ad quos inuiſibiliter.

28 Miſſio inuiſibilis poteſt fieri ad omnes creaturas rationales, niſi ſint dæmones, vel alij damnati, non autem ad irrationalia. 1. diſt. 15. q. 5. art. 1. q. 1. o.
* Angelus 244. 569. 570. Fides 59.

29 Miſſio inuiſibilis ſit ad omnes exiſtentes in gratia. 1ª. quæſtio 43. 6. o.

30 Ad patres veteris teſtamenti facta eſt miſſio inuiſibilis. 1ª. q. 43. 6. 1m.

31 Miſſio inuiſibilis ſit ad ſanctos in omni augmento gratiæ ſecundum extenſionem ad nouum effectum, non autem ſecundum intenſionem. 1ª. q. 43. 6. 2m. /. 1. diſt. 15. q. 5 ar. 2. q. 2.

32 Oppoſitum videtur dicere a ſimili. 4. diſt. 49. q. 1. art. 4. q. 7. o. Reſpon°. Du°. 902. Duᵐ. 902ᵐ.

33 Ad beatos facta eſt miſſio inuiſibilis in principio beatitudinis, non autem poſtea quo ad intenſionem gratiæ, ſed quo ad extenſionem, id eſt quo ad aliqua myſteria, quæ eis reuelantur de nouo vſque ad diem iudicij. 1ª. q. 43. 6. 3m. /. 1. d. 15. q. 5. art. 2. q. 3. o.

34 Miſſio inuiſibilis facta eſt ad Chriſtum in primo inſtanti ſuæ conceptionis, & nulla vlterius. 1ª. q. 43. 6. 3m. /. 7. 6m. /. 1. d. 15. q. 5. art. 1. q. 4. o.

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35 M iſſio inuiſibilis plenior fit poſt incarnationem, quàm prius ſecundum communem ſtatum, licet in ſpeciali ſit econuerſo. 3ª.q.43.7.6m./.1.diſt.15.q.5.2.o./.Opuſ.1.cº 16./.Opuſ.9. capº 33.

36 Per miſſionem inuiſibilem fit, vt homo non ſit in hac mundo obiectiue, ſecundum intellectum, & affectum, non autem eſſentialiter.1.diſt.15.q.5.3.o./.Opuſ.9.q.31.

Ad quos viſibiliter. 37 Ad patres veteris teſtamenti non fuit facta miſſio viſibilis, quia prius debuit perfici miſſio viſibilis filij, quàm Spiritus ſanctus manifeſtet eum.1ª.q.43.6.1m./.7.6m./.1.d.16.2.o./. Opuſc.9.capº 35.
* Apoſtoli 8.10.

38 Miſſio viſibilis primo facta eſt Chriſto, & poſt apoſtolis, quia per eos gratia in alios diffuſa eſt, ſecundum quod per eos eccleſia plãtata eſt.1ª.q.43.7.6m./.1.diſt.16.2.c.Apoſtoli 8.10.
*Apparere 2.&c. Fides 59. Maria 46. Prædicare 20.

39 Ad beatam Mariam facta eſt miſſio viſibilis Spiritus ſancti cũ alijs, non autem ſpecialis, quia gratia eius non ordinabatur ad plantationem eccleſiæ per doctrinam, & ſacramenta.1.diſtin.16.2.4m.

40 Miſſio viſibilis facta eſt ad patres in primitiua eccleſia, vt ad fundatores eccleſiæ, nõ autem nunc, quia per eam firmamur. 1ª.q.43.7.6m./.1.diſt.16.1.2m./.3m.

Per quæ. 41 Creatura ſecundum quam fit miſſio viſibilis, ſignificat gratiam vt habitam, non autem vt futuram, ſicut ſacramenta veteris legis. Nec cauſant gratiam, ſicut ſacramenta nouæ legis.1.diſt.16.1.3m.

42 Ad Chriſtum facta eſt miſſio viſibilis Spiritus ſancti bis. ſ. in baptiſmo in ſpecie columbæ, & in transfiguratione in nube lucida. Sed & ad Apoſtolos bis. Primo in flatu, ſecundo in linguis igneis propter multa myſteria. 1ª.q.43.7.6m./. 3ª.q. 39.6.4m./.q.72.2.1m./.1.d.16.3.o./.Io.lec.14.medº.d.
*Columba 2.

43 Columba miſſa ſupra Chriſtum non fuit generata per coniunctionem maris, & fœminæ, ſed fuit tunc formata virtute diuina.Io.lec.14.medº.d.E. Columba 3.
* Angelus 552.555.&c. Apoſtoli 1.10. Imago 41.

44 Natura humana in qua, & per quam facta eſt miſſio viſibilis filij Dei, eſt illa, ad quam fit miſſio. Ideo filius Dei eſt in ea nouo modo, non autem creatura, ſecundum quam fit miſſio viſibilis Spiritus ſancti. 1ª.quæſtione 43.7.1m./. 1.diſtin.16.1.1m.

45 Miſſio viſibilis non fit ſecundum viſionem imaginariam, vt prophetia, nec ſecundum res præexiſtentes, vt ſacramenta vtriuſque teſtamenti, ſed ſicut in ſignis, ſicut flamma rubi, & columba ignea.1ª.quæſt.43.7.2m./.3ª.quæſt.39.8.1m./.1.diſtin.16.3.1m.

Quid. ¶Myſterium. Myſteria, id eſt ſecreta, à myſtin, quod eſt ſecretum.Iſa.proin.1.medº.H.
*Abraam 17.Adam 8.11.&c.Adoratio 6.Angelus 245.273. 359.&c. Baptiſmus 26.27. Benedictio 2. Cornelius 1.2. Corona 3. Credere 19.20.21. 24.25. Deſcendere 12. Diſpenſatio 7. Euchariſtia 37.80. Fides 133.Hæreditas 2.Iacob 2.Ieremias 1. Lex 116.Miſſa 26.Miſſio 33.42.Oratio 95.Paulus 90.Prophetia 80. Reuelatio 7. Sapientia 44.Seraphin 6.Teſtamentum 11. Veſtigium 11.
¶Myſt cum. Allegoria. Angelus 454. Corpus 71.&c. Eccleſia 1.5.Epiſcopus 16.Euchariſtia 22.&c.Iacob 2.Iudith.Membrum 8.&c.Mẽdacium 20.Miſſa 26.Ordo 77.78. Poteſtas 9. Præceptum 46.Sabbathum 1.2.5.Sacerdos 25.&c.Senſus 37. Sepultura 12.
Myſtin Myſterium.Secreta.
¶Miteſcere. Ira 81. Manſuetudo o.
¶Mitigatio.Baptiſmus 203.204.Damnatio 50.Delectatio 53. Delinire.Dæmon 124.Dolor 30.31.33.Gemitus 2.Ira 47.48. 58.80.81. Manſuetudo o. Triſtitia 17.&c.

Quis. ¶Mitis dicitur, qui ſemper fuit ſine ira ſ.pius, & humilis, ſed manſuetus dicitur, qui de feritate reducitur ad hoc. Pſal.24. medº.h K.
* Beatitudo 144.&c. Confeſſor 2. Ira 80.81. Manſuetudo 1. Religio 106. Timor 33.

Figura. ¶Mitra epiſcopi habet duo cornua, & ſignificat ſcientiam vtriuſque teſtamenti.4.diſt.24.q.3.3.c.
*Cidaris.Epiſcopus 13.14.Poteſtas 10.

Quid. 1 MISTIO eſt miſcibilium alteratorum vnio. 2.diſt.17.q.3.1.c./.Metaph.lec.12.fi.1.B.

2 Miſtio non eſt, niſi eorum quæ communicant in materia, vt nata ſunt agere, & pati adinuicem. Cont.2.cº 56.2m./. lib.4. capº 35 3m./.
* Affinitas 5. Amor 58.

3 Miſtio non fit quando vnum totaliter dominatur alteri.2 diſtin.30.q.2.1.c./.Cont 4.capº 35.3m./.Verit.quæſtio.13. 3.1m./.Trin.7.5m.

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*Angelus 67.Anima 96. 104. Baptiſmus 60. 61. Cœlum 66. 131.Coitus o.

4 Mixtio conuenit tantum corpori diuiſibili, alterabili, & corruptibili.Con.2.cº.55.prinº.
*Conuerſatio 4. 5. Corruptio 8. Delectatio 114. Deus 200. Duratio 17.Elementum 1.&c.8.Euchariſtia 55.66. 102. &c. 191.Forma 25.48.132.149.150.Generatio 36.Hæreſis 62.Impuritas.o.Intellectus 92. Magis 1.&c.Matrimonium 20. &c. Neceſſitas 29. Panis 1. Pluuia 2. Prudentia 38. Vniuerſum 9.

5 Quandocunque fit uera miſtio, nihil retinet propriam qualitatem, ſed totum recipit formam mediam.2.diſtinctio. 30. q.2.1.c.

6 Miſcibilia facta uera miſtione non manent actu, ſed uirtute tantum.2.d.30.quæſt.2.1.c./. Con.2.cº.56.2m.prinº./. lib.4. 4.cº.35.9m.
¶Moabitæ.Amalechitæ.Ruth.
¶Mobile. Acceſſus 2. Amor 250. Angelus 143. 468. Anima 286. Apoſtoli 35.37. Cœlum 59. 61. Contrarium 29.Creatio 46.Diſpoſitio 23.Aeuum 3. Fatum 9. Flexibile Habitus 2.3.31.Infinitum 25.Inſtans 1.2.21.Intellectus 216.217.Labor 7. Lingua 5.Materia 21. Moralis 2.Motus 79. &c. Naturale 8. Operatio 37. Peccatum 80. Phyſica 3. &c.Pietas 8. Relatio 40. Scientia 46. 51. Tempus 4. Tremor 2. Vacuum 2.

1 ¶MODALIS diſtinctio, per ſenſum compoſitum, & ſenſum diuiſum, non tenet in formis inſeparabilibus.1ª. quæſt.14.13. 3m./.Verit.quæſtio.2.12.4m./.q.6.3.8m./.Opuſc. 40.o. In quibus.
*Modus 2.Propoſitio 10.&c.

2 Omnis propoſitio modalis de dicto eſt ſingularis, de re autem iudicatur ſecundum quantitatem ſubiecti, Opuſc.40.
*Moderamen.Occidere 29.
¶Moderatio.Addiſcere 2.Animus 2.Contritio 6. Delectatio 94.Liberalitas 4. Modeſtia o. Mors 24. Negotiatio. Palpebræ. Potus. Principatus 1. Temperantia 9.18.25. 32. Virtus 118.114.
¶ Moderatiuum. Bonitas 207. Clementia 4. 6. Contentio 2. Contritio 6. Diſcretio. Fortitudo 4. 6. 26. 48. Gaudium 2. Infirmitas 5. Iuramentum 21. Iuſtitia 55. Magnanimitas 7. Modeſtia 1. 4. Perſeuerantia 4. Principatus 1. Religio 82. 87. Satisfactio 7. Studioſitas 3. Temperantia 32.
¶Moderatum. Addiſcere 2. Aduocatus 8. Modeſtia 4. Paſſio 73.Thelonæus.Vſura 156.
¶Moderni. Aduentus 9. Fides 67. Firmamentum. Terra 10.

1 ¶MODESTIA eſt uirtus moderatiua paſſionum. Ideo adiungitur temperantiæ ut uirtuti principali: quia eſt circa difficillima.2.2æ.quæſtio 143.o./. quæſtio.160.o./.2.diſtinctio 44. quæſtio.2.1 3m./.3 diſtinctio.33. quæſtio.3. articul.2. quæſt. 1.c./.3m./. Titum 3.lectio.1.princ.º.C./.1ª.Cor.10.lectio.1. principio. Quid.
*Beatitudo 142.

2 Modeſtia eſt circa actiones interiores, & exteriores.2.2æ.quæſtio.106.2.c./.1m./. quæſtio.168.1.o./.3 diſtinct.33.quæſt 3. ar.2.q.1.3m.

3 Immo modeſtia eſt tantum in exterioribus geſtibus 3.diſtinctio.33.quæſtio 3.artic.2. quæſtion. 1. 3m. Reſponde Dubio 903. Duᵐ.903m.

4 Modeſtia moderatur exteriorem hominis actum in inceſſu habitu, & huiuſmodi, ſed epieikeia moderatur obſeruantiam uerborum legis. Poteſt tamen eſſe, quòd nomen epieikeiæ apud græcos per quandam ſimilitudinem transferatur ad omnes moderationes.2.2æ.quæſt 120.2.3m. *Eutrapelia. Fructus 5.Imperator 6.Iuſtitia 55.Ornatus 4.

5 Partes modeſtiæ, a diuerſis aſſignantur diuerſimode. 2.2æ. q. 160.2.2m.

6 Partes modeſtiæ ſecundum Andronicum ſunt tres, ſcilicet bona ordinatio, quæ diſcernit quæ & quo ordine ſunt agenda, ornatus, qui ſeruat decentiam in agẽdis, & auſteritas, ſ.in uerbis.2.2æ.q.143.c.fin./. q.160.2 fi./.quæſt.168.1.c.fin./.3. d.33. q.3.ar.2.q.3.c. Auſteritas 1.Ornatus 4.
*Scrutatio.

7 Partes modeſtiæ ſecundum Tullium ſunt quatuor, ſcilicet humilitas, ſtudioſitas, manſuetudo, & ſimplicitas. Et ſecundum Ariſtotelem, etiam eutrapelia.2.2æ. quæſtion.160.2.c./.quæſt. 198.4.o./.quæſtio.166.2.c.fin./.quæſtion.168.2.c. fin./ 3. diſtinctio.33.quæſtion.3.articul.2. quæſtion.1. 3m./. quæſt.3.c. Eutrapelia.

8 Sub modeſtia continetur omnis moderatio motuum corporalium, & rerum exteriorum, & ſpei ſecundum Tullium.2.2æ. q.143.4m./.quæſt.160.2.c./.Titum.3.lectio.1.prinº.C.
*Temperantia 9.13.

¶Modicum

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¶Modicum. Amor 62. Angelus 89. Auguſtinus 2. Aurora. Baptiſmus 6. Charitas 71. Dies 18. Eleemoſyna 19.21. 22. Euchariſtia 198. Furtum 2. Geometra 1.2. Iuuuium 37. potus. Principium 27. Sexus 1. Sidera. Sindereſis 4. Stultitia 2. Tactus 11. Tarditas 1.

Differentia. ¶Modificari aliquo, dicitur dupliciter, ſcilicet formaliter per proprium modum rei, & effectiue ab eo, qui dat modum omni re, ſcilicet Deus prima diſtinctio. 3. quæſtione 2. 3. 3m.

*Addiſcere 2. Temperantia 18.

Quid. ¶Medius. Vſura 106.148.

1 ¶MODVS menſurationem quandam importat. tertia diſtinctione 27. quæſtione 3.3.c./. 4. diſtinctione 16. quæſt. 3. art. 1. q. 2. 6m.

2 Modus eſt determinatio rei, per nomen adiectiuum, vel aduerbium. Et eſt triplex, ſcilicet ſubiecti, prædicati, & totius compoſitionis, a quo propoſitio dicitur modalis. Opuſc. 40. princ°.

* Abſoluere 29. Accidens 4. 59. 74. Accidentaliter 3. Actio 15.98. Actus 11. 14. 19. 20. 30. 44. 194. 100. Adam 31. 79. Addere 6. 8. Adiectiuum 3. 12. Adinuentio. Adiutare 3. Agens 40. 63. 70. 106. Altitudo 1. Amor 7. 9. &cęt. 196.268. Angelus 5. 9. 165. 222. 264. 301.410.418. 489. 508.587.626. Anima 14. 62. 153. 203.293.317.339. 360. Animal 18. Annuntiatio 6. 8. Appetibile. Appetitus 75. 79. Appropriatio 5. Ars 13. Aſcendere 8. 18. Aſſiſtere 5. Aſſumere 1.21. 28. Auerſio 17. Baptiſmus 38. 69. 72. &cæt. Beſtialitas 1. Blaſphemia 22. Bonitas 38.161.231. Charitas 52. 57. 107. 108. Cœlum 67. Cete 5. Clementia 5. Cognitio 63. &c. Comprehendere 1.4. Communicabile 2. Communicatio 1.

3 Modus rei duplex. ſcilicet ſubſtantialis, & accidentalis. Verit. quæſt. 21.6.5m./.9m.

*Confeſſio 28.92. &c. Confirmatio 30. Conſeruatio 8. Conſilium 19. Contentio 1.2. Contingens 10. Contrarium 15. Contritio 11. Contumelia 4. Conuerſio 12. Corona 3.5. Credere 12. Crudelitas. Cultus 10. Datio 15. Dæmon 17.102. &c. Demonſtratio 11. Denominatio 1. Deus 39. 147.338. Dictio 3 Definitio 8.36.44. Diſtantia 7. Diuiſio 5. 13. Docere 5.

4 Omnis modus, ſecundum ſe eſt bonus. Sed dicitur malus per accidens, quia eſt minor quàm debet, vel reſpectu huius. Similiter ſpecies, & ordo. 1a. quæſt. 5.5.4m./. Veri. quæſt. 21.6. 10m.

* Doctor 3. Doctrina 1. Dominium 23. Donum 6.21.22. Effectus 20. Elephas. 8. Ens 3. &c. Enuntiatio 5. Æquiuoca 3. &c. Eſſe 56.78 89. Aeternitas 36. Eua 1. Euangelium 7. Euchariſtia 7.89.118. &c. Exceſſus 2. Exemplar 5 Fides 113.132. Fictio 1. Filiatio 9. Finis 97.99. Flagellum 3. Forma 4.47.51.68. Fortitudo 33.42.43.58 Fructus 3.4. Generatio 29.33. &cęt. 51.59.67.68.72. Genus 3.5. Grammaticus. Gratia 137. Habere 2. 6 Habitus 30. 60. 65.82. Heroes 2. Homo 33. 39. Humilitas 23. Iacob. 5. Iactantia 5. Idea 9.11. Ieiunium. 23. 26. 40. Imaginatio 4. Imago 24. Imperfecto 4. In. 15. Infinitum 62.3. Intellectus 35.116.162.276.282.232. & cætera. Inuentio 23.24. Ira 3.10.17 62. Iuramentum 16. Ius 3.20. Iuſtificatio 26. 35.44. Legitimatio 1.3. Lex 12.41.76.118. Liberum 15. Litigium 2. Logica 8. Loqui 2. 3. Ludus 4.6. &cęt. Lumen 1. Magi 12.21. Magis 1. Magnanimitas 7 22. Martyrium 5. Materia 39. Matutinæ 3. Medium. 6.8. Mendacium 18. Metaphyſica 28. Miraculum 5.8.10.11. 39. 41. Miſericordia 12.

5 In quolibet actu virtutis, oportet eſſe modum, ex commenſuratione potentiæ ad obiectum 3. diſt. 29.1.c.

*Miſſio 5.8.11.9.41. Mors 12. Motus 21.32.57.58 85. Natura 48. Neceſſitas 5. Niuitæ. Nobilitas 1. Nomen 18.32.60. Omnis 3 Operatio 8.10. &c.

6 Modus rei, eſt in ipſa re, conſequens ſubſtantiam eius 4. diſt. 16 q. 3. art. 1. q. 2. 4m.

* Oppoſitio 19.20. Oratio 74. Ordo 4.92. Papa 9. Paſſio 22. 87.100.120.131. Peccatum 177. Pœnitétia 75. Perfectio 20. Permiſſio 2. Perſeuerantia 4. &cæt. 9. Perſona 21. &c. Pietas 9.10. Poteſtas 13. Præceptum 36.37.72.90. &cæt. Prædicamentum 6. Prædicari 37. Primitiæ 2. Princeps 28. Principium 2. Proceſſio 4.9.25. &cæt. Pronomen 5. Prophetia 55.57. & cætera. 70. Propoſitio 11. &c. Prouidentia 21. &cæt. Prudentia 5. Qualitas 12.14.15. Quantitas 13. &c. Qui eſt 2. Ratio 28.50. Regula 6. Relatio 51. 75. Religio 44. Scientia 59. &cæt. 75. &c. 101.113.114.124. 125.127. 145. 146. Scriptura 12. 15.16. Semen 7. Senſus 8. 9. 27. Sermo 1. Significatio 4. 5. Symbolum 10. Similitudo 9. Spes 25. Spiritus 20. Status 8. Subiectum 4. Subſannatio. Subſtantia 8. Sum. Suppoſitum 4. 10. Temperantia 8.

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Tentare. 1.6.18. Tempus. 27.

6 Non ponitur modus in Deo, quaſi qualitas eius. Po°. q. 7. 2. 10m. * Theologia. 13. 14. Verbum. 5.30.78.79.80.85. Virtus. 3.9. Viſibile. 2. Viſio 9. Viuere. 0. Vnitas. 38.51. Voluntas 6. 38.76. Votum. 18. Vſura. 3.9. &c. 28.32. &c. 44. 60.124.139. Chriſtus. 14.10.196.

8 Modus ſignificandi in diuinis nominibus, eſt quadruplex. Nomen. 69.

¶Moles. Cete. 2. 7. Deus. 78. Aequalitas. 10.28. Quantitas. 13.16.

¶Moleſtia. Alietus. Amor. 62. Delectatio. 64. Fortitudo. 18. Infeſtus. Manſuetudo. 2. Mulier. 12. Peccatum. 205. Vſura. 189.

¶Molle. Mollities. 2. Pertinacia. 2. Pontus. 6. Tabula. 2.

¶Molleſcere. Delectatio. 60.

5 ¶MOLLICIES proprie reſpicit defectum delectationum. Sed deliciæ reſpiciunt cauſam impeditiuam earum, ſcilicet laborem uel aliquid tale. Ideo deliciæ, ſunt quædam mollities. 22. quæſt. 138.1.2m. Concupiſcibilis. 6 — Quid.

u Mollis dicitur, qui recedit a bono, propter triſtitias cauſatas ex defectu delectationum, quaſi cedens debili mouenti, non autem ſi graui mouenti cedat. 22. q. 138.1 c.

*Aegritudo 4. Incontinentia 5.6. Ludus 6.8.10.12.

3 Mollities eſt uitium oppoſitum perſeuerantiæ. Et cauſatur dupliciter, ſcilicet ex conſuetudine, & ex naturali diſpoſitione 22. q. 138.1.0./.2.c.

*Luxuria 14. Molleſcere. Mollificatio. Mulier 6.14.16. &c. Ornatus 3. &c. Pertinacia 3.

4 Qui patiuntur muliebria, dicuntur molles, quaſi mulieres effecti. 22. q. 138.1.1m.

¶Mollificatio. Amor 258.

¶Momentaneum. Momentum. Inſtans 0. Viſio 15. — Dis.

¶Momentum ſumitur dupliciter, ſcilicet pro inſtanti, & pro tempore imperceptibili. 1°. Cor. 15. lect. 8 me°. I.

*Bonitas 223. Inſtans 0. Momentaneum. Nunc.

¶Monachus comedens carnes, non peccat mortaliter, niſi ſit contra præceptum prælati, uel comedat ex contemptu regulæ ſeu ſtatuti. Quol. 1. q. 20.0. — Qñ peccat.

*Aduocatus 0. Benedictus 7. Canonicus. Confeſſio 78. Conſecratio 14. &c. Eleemoſyna 22. Epiſcopus 23. 27. Obedientia 35. &c. 37. &c. Profeſſio 0. Religio 65. Regulari 0. Sarabaitæ. Vſura 248.

1 MONARCHIA quadruplex declaratur, quo ad principium, finem, & durationem, ſcilicet dominium ſacerdotale, regale, politicum, & iconomicum. Opuſc. 20. Lib. 3. c°. 10./. 12. — Mundi.

*Princeps 8.

8 In qualibet monarchia, ab initio ſæculi, tria ſe inuicem comitata ſunt, ſcilicet diuinus cultus, ſapientia ſcholaſtica, & potentia ſæcularis. Opuſcu. 20. lib. 2. fin./. Lib°. 3. cap°. 12.

*Chriſtus 169. &c.

¶Monaſterium. Conſecratio. 11. Religio. 44.48.61.86.88.

1 ¶MONETA propria debet haberi in qualibet patria. Opuſc. 20. lib. 2 c°. 13. — In cõmuni.

*Campſoria 1. 8. Hæreſis 19. Pecunia. Vſura 211. &cet. 214 &c.

2 Cudentes falſam monetam, poſſunt iuſte occidi, in iudicio ſæculari, & rebus ſuis ſpoliari, 22. quæſtio. 11. 3. c./. 4. diſt. 13. quæſt. 2. 3. c. — Pœna.

¶Monialis. Abbatiſſa 0, Conſecratio 14. Raptus 5. Tonſura.

¶Monitio, Interpellari. Lex 149. Matrimonium 1.132. Paterna Prędicare 8. Princeps 21.

¶Monaſtica. Legiſpoſitiua 3. Imprudentia 2. Moralis 3. Politica 1. Prudentia 46.47. Scientia 134.

¶Mons generatur naturaliter, & corrumpitur naturaliter Iob. 9. lect. 1. me°. 2. — Fieri.

*Antichriſtus 6. Cete 1. Generatio 15. Grando. Iudicium 75. Iuſtus 22. Maledicere 4. Paradiſus 10. Sal. Samaria. Samuel 5. Sion 3. Terra 8. Vapor 6.

1 ¶MONSTRVM contingit ex indiſpoſitione materiæ ut ex principio proximo, & a cæleſti ſigno ut ex principio remoto. Ideo reducitur ad cauſas naturales. Et non eſt miraculũ. 2. d. 18. q 3. 3. 6m./. 3. 2. c°. 40. 2m./. Veri. q. 23.1.c./. Po°. q. 6. 2. 8m./. Ma. q. 16 6. c. prin°. — Naturale.

*Dæmon 31. Natura 38. Sexus 2.

2 Monſtra dicuntur peccata, in quantum ſunt ex peccato in actu naturæ a ſuo ultimo, non autem a ſine proximo. 12. q. 21.1. 1m./. 2m./. 3. d. 29. 3. c. — Spirituale.

¶Montanus. Hæreſis 68.108.116.

¶Mora. Angelus. 472 &c. 527. &c. 542. &c. Appellare. 1. Delectatio. 86.87. Denuntiatio. 1. Immorari. Lex. 173. Peccatum. 96.97. Periculum. 8.9. prolixitas purgatorium. 6. Vſura. 198. Vxor. 19.

Ad finem. 1 ¶Moralis philoſophia habet hoc proprium, ſcilicet conſiderare operationes humanas, ut ordinantur adinuicem, & ad finem. Eth. lect. 1. princ^{o}. a. E.
*Actio 37. Actus 135. 137. Angelus 519. Animal 71. Ars 35. Artificiale 5. Beatitudo 48. Beneficium 3. Bonitas 230. Circunſpectio. Circunſtantia 3. 4. 18. Debitum 4. Decimæ 2. &c. Delectatio 78. &c. 108. Demoſtratio 8. 9. Differre 9. Doctrina 17. Ethica Ethos. Finis 127. Fortuna 9.

2 Operatio humana ordinata in finem, uel homo uolnotarie agens propter finem, eſt ſubiectum philoſophiæ moralis, ſicut motus uel res mobilis, eſt ſubiectum philoſophiæ naturalis. Eth. prin^{o}. Phyſica 6.
*Honor 30. Inconſideratio. Iudicium 16. Iuſtitia 59. Lex 39. 84. Malum 52. Materia 49. Muſica 2. Naturale 21. 22. Obiectum 14. Ordo 39. 40. Organum 5. Ornatus 12. Paſſio 67. &c. Per ſe 9. Philoſophia 0. Phyſica 15. Præceptum 56. Sabbathū 13. Scientia 23. 24. Senſus 37. &c. Synderesis 1. Socrates 1. 2.

3 Moralis philoſophiæ pars triplex, ſcilicet monaſtica, œconomica, & politica. Eth. lect. 1. med^{o}. a. D.
*Veritas 49. Virtus 237. Vox 12.

4 Moralia ſpecificantur ex fine. 1^{a}. q. 48. 1. 2^{m}. /. 2. d. 34. 2. 3^{m}. /. d 42. q. 2. 3. c. *Vſura 5. 189. 209.

5 In moralibus periculum eſt diuerſa ſentire & opinari. Opuſc. 93 prin^{o}.
¶Morbus. Aſſumere 56. Damnatio 36. 52. 56. Dolor 39 Ficus Medicina 1. Medicus 5. Miſſa 4. Mori 38. Vertigo. 0. Vinum 7. Virtus 45. Vnctio 10. 17.
¶Mordere. Damnatio 29. 50. Dæmon 37. Synderesis 6. 9. Spina. Tribulatio 23. Vermis 2. Vnctio 4.
¶Mori. Pœna 79. Vſura 181.

Licite. ¶Mortuus licite requiritur, ut poſt mortem reuelet ſtatum ſuum, ſi hoc fiat ex dubitatione in fide. Quol. 3. 22. 0.
*Abſoluere 6. 26. Aranea 2. Aſcendere 17. Aureola 15. 16. Baptiſmus 46. 140. &c. 150. &c. Confirmatio 10. Crucesignatus 0. Damnatio 2. 3. Eleemoſyna 29. Euchariſtia 194. Futurum 3. Innocentia 2. &c. Martyrium 4. 10. &c. Matrimonium 139. Naturale 16. 17. Peccatum 440. Pœna 69. 76. &c. Suffragia 1. &c. Vectio 4. 25. 27. Vnicornis. Votum 56. 62. 79.
¶Morola. Cogitatio 10. &c. Delectatio 84. &c. 111. Peccatum 96. 97.

Quid. 1 *Mors, & omnis defectus corporalis, & rebellio carnis ad ſpiritum, ſunt pœna peccati primorum parentum, conſequens pœnam principalem, ſcilicet ſubtractionem originalis iuſtitiæ 12^{æ}. q. 85. 6. 0. /. q. 87. 7. c. /. 1^{m}. /. q. 94. 5. 2^{m} /. q. 100. 8. 3^{m}. /. q. 102. 5. 1^{m}. /. 22^{æ}. q 153. 2. 1^{m}. /. 2^{m}. /. 3^{m}. /. q. 164. 0. /. 3^{a}. qu. 1. 4. 2^{m} /. q. 14. 1. c. /. 3. c. /. 2^{m}. / 4. c. /. 3^{m}. /. q. 52. 5. c. /. 2. d. 28. 2. 5^{m}. / d. 30. q. 1. 1. 0. /. 3. d. 16. q. 1. 2. 0. /. 2. 4^{m}. /. d. 21. q. 1. 2. / 4. prolo princ^{o} /. d. 4. q. 2. ar. 1. q. 3. 0. /. d. 15. q. 1. ar. 2. q. 1. 1^{m}. /. d 20. art. 1. 3. 1^{m}. /. d. 43. art. 1. qu. 1. 5. /. Con. 4 ca^{o}. 40. 1^{m}. /. 52. /. 55. 11^{m}. /. 78. 1^{m}. /. Ma. q. 4. 1. 4^{m}. /. q. 5. 4. 0. /. Opu. 3. c^{o}. 193. /. 196. /. 167. /. 198. /. Rom. 5. lect. 3. fin. F. /. He. 9. lect. fin. fin. G. Peccatum 288.

2 Cauſa mortis, & aliorum defectuū corporalium in natura humana, eſt duplex, ſcilicet remota, id eſt contrarietas principiorum, & proxima, ſcilicet peccatum 22^{æ} q. 164. 1. 1^{m}. /. 3^{a}. q. 14. 3. 2^{m}. /. q. 15. 2. 1^{m}. /. He. 9. lec. fin. F.
*Abſoluere. 6. 26.

3 Mors ut iuſta pœna, eſt à Deo, non autem, ut eſt malum naturæ humanæ. 12^{æ}. quæſt. 85. 5. c. fin. /. quæſt 94. 5. 2^{m}. /. quæſt. 100. 8. 3^{m} /. 22^{æ}. quæſt. 164. 1. 4^{m}. /. He. 9. lect. fi. fin. G.
*Abſtinentia. 7. Adam. 84. Angelus 593.

4 Mors ut pœna peccati originalis, principaliter pertinet ad animam, inquantum amiſit uirtutem conſeruandi corpus à corruptione. Ma quæſt. 4. 3. 4^{m}.
*Anima. 123 &c. 231. Animal 79. Apoſtoli. 44. Aranea. 1. Caro. Cœlum. 124. Cete. 7. Condemnatur. Confeſſio. 5 52. Confeſſor. 4. Congregatio. 8. Contritio. 8. 13. Corruptio. 10 15.

5 Mors & alii defectus, non ſunt æqualiter in omnibus, triplici ratione, ſcilicet propter peccata parentum, uoluntatem filiorum, & diuerſam complexionem. 12^{æ}. quæſtio 85. 5. 1^{m}. /. quæſt. 87. 7. 1^{m}. /. 22^{æ}. quæſt. 164. 1. 4^{m}. /. 2. diſtinct. 32. quæſtio. 1 3. 5^{m}. /. 3. diſt. 16. q. 1. 1. c. Ma. q. 5. 4. c.
*Crucesignatus 0. Crux 4 Decretum. Diſpenſatio 19. Epiſcopus 27. Euchariſtia 194. Exitus. Exorciſmus 13 Fames 5. Finis 35. Fortitudo 17. 18. 20. Frammea. Hebræi. Hæreditas 4. Hæreſis 23. 24. 30. 32. Ieiunium 21. Impœnitentia. Iudicium 54 55. Lacus 2. Liber 18. Lignum 4.

6 Nullus homo liberatur à neceſſitate moriendi, niſi per gratiam, ſicut nec à cauſa eius, ſcilicet à peccato originali. 2. diſtinct. 28. 2. 5^{m}. / 3. 5^{m}.
*Malum 45. Manſuetudo 2. Maria 61. Martinus. Matrimonium 116. &c. 139. Mendacium 14. Natura 59. Naturale 16. 17. Opprobrium 1. Occidere 6. &c. Paſſio 71. Pater 29.

7 Primi parentes ſeneſcendo inceperunt mori prima die qua peccauerunt, licet poſtea multum vixerint. 12^{æ}. quæſt. 16. 4. 1. 8^{m}.
*Peccatum 5. 106. &c. Pœna 44 80. &c. Phaſe. Piſcis 4. Pythagoras 7. Porta 1. Religio 73. 74. Reſurrectio 55. 56. Saluari 1. Somnus 1. Teſtamentum 1. Timor 23. 50. Tribulatio 10. Via 12.

8 Ante reſurrectionem, omnes morientur. 12^{æ}. quæſt. 81. 5. 1^{m}. /. 3^{a}. quæſt. 46. 11. 1^{m}. /. 2. diſtinct. 31. quæſt. 1. 2. 2^{m}. /. 4. diſtin. 43. artic. 4 quæſt. 1. 0. /. quæſt. 3. c. /. diſtin. 47. quæſt. 2. ar. 3. q. 1. 3^{m}. /. Ma. quæſt. 4. 6. 1^{m}. /. Opuſc. 3. c^{o}. 234. /. 251. /. 1^{a}. Theſ. 4. lect. 2. fin. G.
*Vindicatio 6. Vmbra 3. Vnctio 4 17. Votum 56. 62. Vſura. 60. 81. 97. 177. 242. 243. 253. 276. Vxor 20 &c.

9 Mors violenta accidit ex hoc, quod nocumento illato, natura cedit. Quol. 1. 3. c.

10 Pœna mortis in præſenti, non infligitur pro quolibet peccato mortali, ſed tantum pro peccato inferente damnum irreparabile, vel pro horribili deformitate. 22^{æ}. quæſt. 66. 6. 2^{m}. /. q. 108. 3. 2^{m}.

11 Nullus debet eripi de morte, contra iura. 22^{æ}. quæſt. 10. 12. 2^{m}. /. quæſtion. 59 4. 3^{m}. /. 3^{a}. quæſt. 68. 10. 1^{m}. /. Quolib. 2. 7. 2^{m}.

12 Quilibet tenetur liberare proximum incidentem in latrones à morte, ſecundum conditionem & modum ſuum. Quol. 5. 17. 2^{m}.

13 Mors eſt duplex, ſcilicet corporalis, & ſpiritualis. Et ſecunda eſt peior quam prima, ratione loci, & amiſſæ ſpei. Pſal. 33. fin. u.

Pœna. 14 Mors ut priuatio vitæ, vel ut terminus alterationis præcedentis, eſt pœna damni. Non autem eſt pœna ſenſus. Nec affligit, niſi ratione alterationis præcedentis. 22^{æ}. quæſtio. 164. 1. 7^{m}.
*Abſoluere 6. 16. Affinitas 15. Annihilatio 5. Diſpenſatio 29. Dolor 12. 13. 38. &c. 34. Finis 35. Fortitudo 17. 18. 20. Furtum 14. Futurum 3. 5.

15 Mors inquantum priuat primum bonum hominis, ſcilicet eſſe, eſt maxima pœnarum. Sed inquantum priuat vitam malam, eſt remedium pœnarum. 4. d. 44. q. 3. ar. 1. q. 2. 3^{m}. /. Veri. q. 26 6. 8^{m}.
*Iudicium. 54. 55.

16 Mors eſt meritoria, licet ſit pœna, quia boni bene vtuntur bonis & malis, ſicut mali male vtuntur. 22^{æ}. quæſtio. 164. 1. 6^{m}.

17 Mors illata, etiam pro criminibus, aufert totam pœnam, pro criminibus debitam in alia vita, vel partem pœnæ, ſecundum quantitatem culpæ, patientiæ, & contritionis, non autem mors naturalis. 22^{æ}. quæſt. 25. 6. 2^{m}. /. 4. d. 20. ar. 1. q. 3. 3^{m}. /. diſt 21 q. 1. ar. 3. q. 2. 3^{m}.
*Laus 2. Meritum 111. Naturale 16. 17. Pœna 44. 80. &c. Vindicatio 6.

18 Mors & alii defectus naturæ, cauſant dolorem & timorem, quia ſunt contra naturam particularem. 12^{æ}. quæſtion. 42. 2. 3^{m}.

19 Mors ſecundum ſe, eſt odibilis naturaliter, ſed eſt appetibilis, propter beatitudinem. 12^{æ}. quæſt. 5. 3. c. /. 3^{a}. quæſtio. 46. 6. c. / 4^{m}. /. 3. d. 17 L. /. d. 28 L /. 4. d. 43. quæſt. 1. art. 1. q. 4. 4^{m}. /. Con 3. c^{o}. 48. 3^{m}. /. Veri. quæſt. 26. 11. 8^{m}. /. Eth. 3. lect. 18. fin. d. fin.

20 Aliquis appetit mortem per accidens dupliciter, ſcilicet vel propter aliquod bonum acquirendum, vel propter aliquod malum vitandum. Et ſimiliter aliquis diligit mortem, non affectu; ſed effectu. 3. diſtinct. 17 L. /. diſtin. 28. L. /. 4. diſtin.

21 Quilibet tenetur mori, pro ſalute animæ proximi certa. Aliter eſt de conſilio. 22^{æ}. quæſtion. 9. c. 3^{m}. /. 3. diſtinction. 29. artic. 8. quæſtio. 2. 3^{m}. /. Veri. quæſtio. 2. ar. 9^{m}. /. Opuſcul. 18. c^{o}. 26. fin.

Appetere. 22 Exponere ſe & ſuos, periculo mortis, pro liberatione perſonæ per quam ſuſtentatur eccleſia, vel reſpublica, eſt laudabile. 22^{æ}. q. 31 2. 6. c. /. 3. diſtinct. 29. 3. c. /. 4. diſtinct. 15. quæſt. 2 artic. 4. q. 2. Cum 3.
*Amicitia 42. Circumciſio 18. 19. Epiſcopus 97. Felicitas 5. Innocentia 2. &c. Martinus.

23 Virtuoſus maxime triſtatur de morte ſua, quia priuatur maximo bono, quo maxime dignus eſt, ſcilicet vita, & virtutibus ſecundum præſentem vitam, licet quidam gaudeant propter ſpem beatitudinis. 12^{æ}. quæſt. 123. 8. c /. 3^{a}. quæſt. 46. 6. 4^{m}. /. 3. diſtinctio. 15 quæſtio. 2. artic. 3. quæſtio. 3. c. /. d. 28. L /. Eth. 3. lectio. 18. fi. d. *Martyrium 8. &c. Matrimonium 116. &c. Mendacium 14.

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24 Dolendum eſt de morte amici, ſed moderate, quadruplici de cauſa, ſcilicet primo propter defectus corporis deficientis, ſecundo propter diſceſſum, & ſeparationem quæ doloroſa eſt amicis, tertio quia per mortem fit commemoratio peccati, quarto quia per mortem fit commemoratio mortis noſtræ. 1 Theſ.4.lec.2.prin°.
* Meritum 111. Necit. Peccatum 106.192.202.204.377.408.412.437. Porta. Vultur. Vxorcidium. Christianus.

Chriſti. 25 Decens fuit Chriſtum mori. 3a.q.50.1.0./.q.52.1.c./.3.q.c°.55.11m./.Quol.2.2.c./.Opuſ.2.c°.7./. Opuſ.3.c°.227./.234.ſi./.Opuſ.69 c°.15.16.19.
u Adoratio 7. Agnus 4 Angelus 593. Baptiſmus 159.&c.183.187.189 Corpus 70. Paſſio 87.

Dum.904m. 26 Immo neceſſarium fuit Chriſtum mori. 3a.q.14.2.0. Reſpondeo dubio 904.
*Deſcendere 5 8.11.

27 Chriſtus habuit ſimpliciter neceſſitatem moriendi abſolutam, etiam ſi non occideretur, ſecundum aliquos, ſed ratione humanitatis tantum, neceſſitatem vero finis habuit etiam ratione perſonæ. 3a.q.14.2.0...3.d 16.q.1.2.0 /.d.18.1.3m./.1.0.
* Dolor 38.

28 Neceſſitas mortis non erat ſub humana voluntate Chriſti. 3.d.16.q.3 3.0. *Euchariſtia 242. Hæreſis 23.14.30.31.

29 Nullius pati homini vita vel mors, eſt in voluntate eius, niſi quo ad aliquam cauſam, ſed ſemper aſt naturaliter. Vtraque autem erat in voluntate Chriſti. Quol. 1.3.c./. Opuſ.3.c°.237./.Mat.27 ſi.e G./.Io.10.lec.4.ſi e K.

30 Mors Chriſti dicitur dormitio, quia non per violentiam, ſed per propriam voluntatem mortuus fuit. Pſal.40.me° c ſi.

Dum.905m 31 Immo mors Chriſti fuit violenta. 3.diſt.21, L. Reſpondeo dubio 905.

32 Mors Chriſti fuit violenta, ex parte naturæ humanæ, licet perſonæ eius non potuerit inferri violentia, ſed quantum in occidentibus fuit, intulerunt mortem. 3a q.14.2 0./ q.46.3.2m./.quæſt.47.1.0./.3.d.21.L./ Quol.1.3.ſi./.O, u.3 c°.231.

33 Chriſtus mortuus eſt ex obedientia, & charitate, triplici ratione, ſcilicet ratione iuſtificationis humanæ, ratione reconciliationis diuinæ, & ratione victoriæ Chriſti. 3a.q.47 2.0./.q.48.1.3 c./.q.49.1 c./.4.3m./.q.51 4.c./. q.53.1.c.prin° /.3.4 c°.5 c.13m /.10m /.Opuſ.3.c°.237./. Ro.5.lec.2.ſi.L./.Lec.5.ſi. *Humilitas 9 Iudæi 19.

34 In ſymbolo fidei dicitur, quòd filius Dei eſt paſſus, mortuus & ſepultus 12°.q 1.8.c./.q.2.7.0./ 3a q.50.2.b /.&ſi.

35 Chriſtus non fuit debitor mortis, ſed eam ſuſtinuit, vt mortem noſtram deſtrueret. 3.d.21.q6.1.2.c./. quæſt.2.2.c./.1m/.Heb 9.lec.ſi.ſi.H.

36 Mors Chriſti in fieri cauſauit noſtram ſalutem, merendo eā: non autem in facto eſſe, ſed tantum effectiue, deſtruendo mortem animæ, id eſt peccatum, & mortem corporis. 3a.quæſtio.50.6.0./.q.51 1.2m./.2.4m./.4.c./.2m./. q.53 2 c./.3m./.q.56.1.4m./.Gal.lec.1.ſi.C.
* Latro 2.3. Occidere 18.19. Paſſio 85.&c.

37 Mors Chriſti eſt cauſa efficiens gratiæ, & cauſa ſufficiens ſalutis noſtræ. 3a.q 50.6.0./ q.51.1.2m./.1 4m./.4.1./.2m./ q.53.2.c./.3m./.q.56.1.4m./ Gal.lec 1.ſi.D.
u Pœna 69 74.79.80.82 94.95.

38 Chriſtus noluit mori ex morbo, nec in ſenectute, ſed ex paſſione illata, & in iuuentute, ne inutilis, uel ex infirmitate putaretur mori. 3a.q.46.3.2m./.9.4m / q.51.3.c.
u Sacerdos 9.

39 Chriſtus fuit ſimpliciter mortuus. 3a.q 50.4.c./. 5.c./.3m./.3.d 21.q.1 3.0 /. Quol.1.q.2.2.0./. Quol.1.1.c./.2m /.Quol.3.4.c./.2m /.Opuſ.3.c°.236.

Dum.906m. 40 Immo cum ſit Deus, erat immortalis. Opuſ.2.c°.3./.7. Reſpondeo dubio 906.

41 Licet Deus ſit immortalis, tamen conuenienter confitemur, vnigenitum Dei verbum fuiſſe paſſum & mortuum, quia nō hæc ei attribuimus, ſecundum naturam diuinam, ſed ſecundum naturam humanam, quam pro noſtra ſalute in vnitatē perſonæ aſſumpſit. 22° q 1.8.c./ Opuſ.1.c°.5 /.7. Sacrificium 37.&c. Satisfactio 32.&c. Sepultura 10.&c.

42 In morte Chriſti, fuit ſeparata anima a corpore. 3a.q.50.3.b./.c./ 4m./.4.c./.1m./ 6.c./.q.52.3.c / q.53.1.1m./.q.54.1.c./.3.d 21.q.1.ar.1.q.1.1m./.4m./ 2.2m./ 3.b.2./ q.2.1 1m./.3 c./.Quol.2.1.c /.Quol 3.4.c./. Opuſ.3 c°.236./.237.

43 In morte Chriſti, deitas non fuit ſeparata ab anima eius. 3a.q.50.3.0 /.4.1m. /.quæſt.52.3.1./.q.53.4.c./. 3.d.21.q.1.ar.1.q.2.0 /.Quol.2.1.c /.Quol.3.4.1m./. Opuſc.3.c°.236./. Pſal.21, prin°.2.C.

44 Nec a carne eius. 3a.quæſtione 50.2.0./.3.1m./ 4 1m. /.6.c./.quæſtio.52.3.c./.quæſtio.53.1.2m./ 4.c./ quæſtione 76.1.1m./ 3.diſt. 2.quæſtio.2.art.1.quæſt.1.0./. quæſt.3. 4m./. ar.3.q6.2.1m./.diſt.22.quæſtio.1.art.3. quæſtio.1.0 /.Spiritus 3.8m./.

Quol. 2. 1.c./. Quol.3. 4. 1m. /. Quol. 4. 6.c. /. Opuſc. 3.c°.236.

45 Nec a ſanguine eius. 3a.q.25.2.c./. Quol.5. 5.c. * Tabernaculum.5. Chriſtus.2.100.175.202.214

46 Nec ab aliqua parte eius, quæ eſſet tunc de veritate naturæ humanæ. 4.d.2.quæſt.1.artic.1. quæſt.3.3m./.4m./.d.21.quæſtio.2.1.4m.

¶ Morſus. Dæmon.37. Porphyrio.

1 ¶ Mortalis vt dicit naturam cui conuenit mori, eſt differētia eſſentialis hominis. 3a.q.54.2.2m./.2.d.19.3.5m./.d.32.q.1.3.5m./.Opuſ.3.c°.157. Dum.907u

2 Oppoſitum uidetur dicere. 4.d.44.q.2.ar.1.q.1.1m. Reſpondeo Dubio. 907. * Abſtinentia. 7. Abſtractio 10. Adam. 74. Anima. 49. Apoſtoli. 20. Cor. 9. Culpa. 4. Cupiditas. Deus. 370. Gratia. 86. Martyrium. 12 Peccatum 412. Reſurrectio. 33.34. Quid.

¶ Mortalitas. Adam. 74.71.

¶ Mortiferum Adam. 81. Præceptum. 122.

¶ Mortificatio. Angelus. 529. Cythara. Operatio. 48. & cetera. Peccatum. 167. 169.436. Pœnitentiæ. 105. Sacrificium. 35 Vter.

1 ¶ Mortuus patitur detrimentum, ſi tardetur executio eleemoſynarum, quas pietas mandauit fieri, non quidem quo ad meritum, nec ut puniatur, ſed quo ad effectum remedij. 4.d.45 q.2.ar.2.q.2. 4m./ Quol.6.13.0./.14.1. u Adam 53. Affinitas.15. Ambitium.2 Angelus 457. Anima 123. Anniuerſarium. Apparere. 11. Aqua. 2. Beatitudo. 125. Caput.7. Circunciſio. 18.19. Corpus. 27 &c. Damnatio.2.3 Dæmon. 72.106. Deſcendere.11. Defectum. Diſpenſatio. 16. Equus. 3. Euchariſtia. 138. & cetera. Felicitas. 6 Hæreſis.92. Indulgentia. 27. Innocentia. 3. Ioannes. 17. Ira. 48. Lamina. Lazarus.2. Suffragia.

2 Tardans eleemoſynas mortuorum, peccat, niſi forte tardet parum, ut venditis melius rebus, plures det eleemoſynas. 12°. q. 106.4.0./.4.d.45.q.2.ar.2.q 2.4m./. Quol.6.14.0. Suffragia. 7. 8. u Luctus.1. Maria. 61. Martyrium. 8. Matrimonium.130 &c. Miſſa. 27. Moriens. Mors.0. Officium.25. Operatio.48. &c. Ordo.101. Paſſio.121.121. Pœna. 66.73. 76.77.80. Pœnitentia. 105.&c. Pythagoras 7 Pſalmus.10 Purgatorium.2. Reſtitutio.22 Reſurrectio. 25.48 49. Sanctus.12. Sepultura.1.&1. Votum.56.62.79. Viuus.139.

1 Mos primo ſignificat conſuetudinem, id eſt frequentiam eorum quæ ſunt in poteſtate noſtra, ſecundo actum, uel inclinationem appetitus humani, a natura, uel conſuetudine, uel infuſione. 12°. q.58.1.c /.3.d.23 q.1.ar 4 q.2.c./. d.33.q.1 ar.1. q.3.4m./.4 d.31.q.2.ar.2.q.3 2m /. Virt. q.1.10.18m./. Ethi.2. lec.1.princ°. 2 E. * Actio. 37. Actus. 125. Ars.1.9.17.35.49. Quid.

2 Genus moris incipit, ubi primo dominium uoluntatis inuenitur. 2.d.24 q.3.2.c.
* Bonitas 230. Catechiſmus. 7. Circunſtantia. 0. Cohors. 1. Conſuetudo. u. Cultus. 11. 17. Defectus. 4. 7. &c. Demonſtratio. 8. Deus. 318. Deſerere. 9. Doctrina. 17. Eleemoſyna. 5. Ethica. Ethos. Finis. 127. 28. Hæreſis. 5. 6. 11. Idolatria. 5. Infidelitas. 3. Malum. 52. Materia. 49. Matrimonium. 124. Officium, 13. 14. Ordo. 39. 40. Paſſio. 67. &c. Peccatum 31.

3 Mores in brutis, dicuntur per ſimilitudinem eas, quæ ſunt ab eis, ex paſſionibus appetitus. 12 : quæſtio. 24. 4. 3m. /. q. 58.1.c./.3. diſtinct.23. quæſt. 1. artic. 4. quæſt.2.c. /. diſt.23: quæſtio. 1.artic. 2.quæſt. 3. 4m. u Per ſe. 9. Præceptum. 56. Prædicator.3. &c. Prælatio.13.&c. Propheta.17. Ratio.55. Religio. 41. Salomon. 3. Scientia. 23. 68. Scholaris. Sepultura. 2.4 6.

4 Mores diuinos, debemus imitari. 12°. Quæſtio.10.11 c. princip°. /. Opuſc. 62. 0. u Tribulatio. 18. Virtus. 207. Vitium. 0.

5 Quilibet debet conformari moribus eorum, inter quos conuerſatur, niſi ſint contra Deum. Quolib. 10. 11. c./. 1m.
u Vſura.13.105.

¶ Moſuelenum. Hæreſis.100.

¶ Motio. Commouere. Cor.7. Intellectus.221. Motus.58. 60. Præcipere. Prouidentia.48. Saluari.9.

1 ¶ Motiuum. Vis motiua ſenſitiua duplex, ſcilicet naturalis, & animalis. Opuſ.43.c°. 5. 0. Differentia.
* Actiuum. Actus.172.

2 Vis motiua naturalis eſt, quæ non mouet per apprehenſionem, nec eſt ſubiecta imperio rationis. Et talis eſt uirtus vitalis, & pulſatiua quæ mouet arterias, & cor, ſecundum dilatationem & conſtrictionem. Et huiuſmodi uirtus eſt in corde, ſicut in proprio organo. Vnde ſolum habet eſſe in animalibus perfectis pulmonem & cor habentibus.

Et hæc uis per ſpirationem, & reſpirationem eſt peincipium contemperandi calorem cordis & corporis. Opuſ. 43. c^{u}. 5.
* Anima 282. 290. 354.

3 Vis motiua animalis eſt, quæ mouet per apprehenſionem. Et eſt triplex, quia quædam mouet per modum dirigentis, quædam per modum imperantis, & quædam per modum exequẽtis. Opuſ. 43. c^{u}. 5.
* Animata. Appetitus 0. Apprehenſio 5. Beatitudo 168. Circumſtantia 16. Clementia 10. Credere 30. Directiuum. Finis 119. Homo 27. Honor 16 Iactantia 4. Intellectus 213. 216. 218. 276. Ira 18 &c. Magi. 2. 11. Maledicere 2. Miſericordia 13. &c. Peccatum 47. 74 Pœnitentia 51. Relatio 40. Senſus 10 Subſtantia 18. Temperantia 11.

Præcedit. ¶ Motor neceſſario præcedit mobile dignitate, non autem duratione. 2. d. 2. q. 1. 3. 4^{m}. /. Po^{a}. q 3. 18. 21^{m}. Accidentaliter 1. Angelus 113. 142. Anima 100. 103. &c. 125. Calor 7. 11. 16. 17. Charitas 48. Cœlum 133. &c. Corpus 36. Forma 30. 31. 102. Graue 1. &c. Labor 7. Liberum 24. Motus 51. Paſſio 45. Phyſica. Potentia 27. Prudentia 74. Semen 6. Vacuum 2. Viſus 256. 260.
¶ Motum, Anima 317.

Quid, 1 ¶ Motvs non eſt ens completum, ſed eſt uia in ens, quaſi exiſtens inter potentiam puram, & actum purum. 4. d. 1. q. 1. ar. 4. q. 2. c /. Phyſ. 3. lec. 3. fi. c. * Actio 15. 49. 50. 52 56. 111. 121. 122. Annihilatio 1. 2.

2 Motus importat relationem. 1. d. 1. q. 1. 5. 8^{m}. * Aſſimilatio 3. Charitas 74. Cœlum 79. 133. Creatio 1. &c.

3 Motus proprie ſignificat actum imperfectum mobilis: ſed ſecundum ſimilitudinem, prædicatur de omni operatione. 1^{a}. q. 9. 1. 1^{m}. /. q. 14. 1 2^{m}. / q. 18. 1. c. /. 3. 1^{m}. /. q. 19. 1. 3^{m}. /. q. 50. 1. 2^{m}. /. q. 53. 1. 2^{m}. /. q. 59. 2. 1^{m}. /. q. 59. 1. 3^{m}. /. q. 73. 2. c. /. 12ſ. q. 31 1. 1^{m}. /. q. 109. 1. c. /. 22ſ. q. 179. 1. 3^{m}. /. q. 180. 6. c / 3^{a}. q. 21. 1. 3^{m}. /. q. 84. 2. c. /. 1. d. 37. q 4. 1. c. /. 1^{m}. /. d. 45. 1. 3^{m}. /. 3. d. 31. q. 2. ar. 1. q 2. c. /. 4 d. 17. q. 1. ar. 5. q. 3. 1^{m}. /. d. 49. q. 1. ar. 2. q. 3 2^{m}. / 3. 1. c^{o}. 18. /. Li^{o}. 2. c^{o}. 80. fi. /. Veri. q. 4. 1. 1^{m}. /. q. 24. 1. 14^{m}. /. q. 28. 9. 11^{m}. /. Po^{a}. q. 10. 1. c. / Anima. 5. c. / Phy. 7. lect. 1. fi. /. Anima 3. lec. 12. prin^{o}. 2. * Delectatio 1. &c. Diffidentia. Diuiſio 17. 18. 19.

4 Omnis motus vel mutatio eſt actus exiſtentis in potentia, inquantum huiuſmodi. 1^{a}. q. 9. 1. c. /. 1^{m}. /. 1. d. 8. q. 3. 1. c. /. con. 2. c^{o}. 37 1^{m}. /. Phy. 3. lec. 2. o. /. le. 4. me^{o}. d. A.
* Dubitatio 1. Ens 15. Euchariſtia 106. &c. 113. Expectatio 2. Fides 108. &c. 143.

5 Motus dicitur æquiuoce, de operatione corporali, & ſpirituali. 1^{a}. quæ. 18. 53. 1^{m}. /. q 53. 1. u. /. q. 56. 1. 3^{m}. /. 1. d. 37. q. 4. 1. o. /. 2. d. 5. q 1. 1. 2^{m}.
* Generatio 7. 19. 24. Gratia 46. Iudex 13. Menſura 18. Metaphyſica 8. 28. 30. 31.

6 Motus innumerantur ad minus in intentione generis. Ideo in omnibus motibus ordinatis ad inuicem, eſt una menſura communis 2. d. 2. q. 1. 2. 3^{m}.
* Moralis 2. Paſſio 1. 13. 19 27. 29 65. 68. Phyſica 1. 3. &c. Quantitas 32. Rota. Tempus 4. 7. 10. &c. Terra 13. Vacuum 2. Virtus 211.

7 Omnes ſpecies motus, æqualiter conueniunt, in communi ratione motus 1. d. 15. q. 4. 2. 2^{m}. / 2. d. 2. q. 1. 2. 3^{m}. /. 3. d. 33. qu. 2. ac. 1. q. 1. 2^{m}.

8 Omnis motus vel mutatio, ſequitur aliquam potentialitatem. 1^{a}. q. 9. 1. c. /. 1 d. 8. q. 3. 1. 2. c.

Diuiſio. 9 Motus duplex ſcilicet naturalis, & uoluntarius. Et de ratione utriuſque eſt, quòd ſit a prin^{o}. intrinſeco. 12ſ. q. 6. 1. 3^{m}. /. 4. 5. c. * Actus 4. 169. Aer. 2. 11. Amor. 178. 224. Angelus. 113. 142. Augmentũ. 1. 5. 6. 9. 13. Charitas. 66. 74. &c. 115. Certitudo. 11. Ceſſare. 5. Concupiſcibilis. 5. &c. 10. 11. Contemplatio. 23. Cor. 3. &c. Delectatio. 3. &c. 12. 32. 63. 73. Demonſtratio. 15. 16. Diffidentia. Deus. 3. 25. Diffinitio. 23. Diuiſio. 17. Dolor. 19. Duratio. 2. Eſſe. 47. 50. Aeternitas. 14. 20. 27. 36.

10 Motus naturalis eſt tantum ad unam partem, & perficitur quiete naturali, & eſt corporis exiſtentis extra ubi naturale, voluntarius autem eſt ad oppoſita. 1^{a}. quæſt. 20. 1. c. /. 3. d. 14. 3. c. * Euchariſtia 106. &c. 113. 118. 136. Expectare 2. Fieri. 1. 8. 9. Forma. 133. Generatio. 7. 19. 24. Graue. 1. &c. Hæreſis. 146. Ignis. 7. Illuminatio. 1. &c. Imago. 11. Inclinatio. 4. Infidelis. 20. Inſtans. 2. 6. &c. Inuidia. 4. Iuſtitia. 31. Liber. 144. Magi. 2. Maledicere. 2. Mare. 1. Mathematica. 3. Materia. 35. 36. 44. 45. Menſura. 18. Meritum. 80. Miſericordia. 2. Modeſtia. 1. &c. 8. Mutatio. 0. Natura. 22. Peccatum. 41. 98. Primo. 0.

11 Motus dicitur naturalis dupliciter, ſcilicet a principio actiuo, uel a principio paſſiuo & materiali. 12ſ. quæſt. 6. 5. 2^{m}. /. 3^{a}. quæſt. 32. 4. c. / 2. diſt. 18. quæſt. 1. 2. c. /. 3. diſt. 3. quæſtio. 2. 2 6^{m}. /. 4. diſt. 43. art. 1. quæſt. 3. c. fin. /. Con. 3. c^{o}. 22. 1^{m}. /. Ver. q. 1. 8. 18^{m}. /. Meta. 7. le. 8. me^{o}. c. F. /. Phy. 4. le. 1. me^{o}. a. P.
* Prouidentia 30. Relatio 53. Scientia 46. Velox 0.

12 Motus dicitur tripliciter naturalis, ſcilicet ex principio actiuo intrinſeco, ex diſpoſitione cum inclinatione ad contrariũ & ſine ea. 2. diſtinct. 18. quæſtio. 1. 2. c. /. 3. diſtinct. 22. q. 3. ar. 2. quæſt. 2. c.

13 Motus reducitur ad genus ſui termini, inquantum procedit de potentia ad actum, quia terminus eſt in motu in potentia. 1^{a}. quæſtio. 62. 4. 2^{m}. /. 3^{a}. quæſtio. 62. 4. 2^{m}. /. Po^{a}. q. 3. 3. 8^{m}. /. Anima 7. 3^{m}. Terminus.
* Actio 56 Adæquari 1. Agẽs 21. &c. 45. Amor 178. 204. 205. 206. 216. 250. 251. 253. Annihilatio 1. 2. Auis 3. Bonitas 39. Concupiſcibilis 5. &c. 10. 11. Contrarium 25. Corruptum 3. Creatio 8. &c. Creatura 28. 44. Diſpoſitio 6. &c. Diuiſio 17. &c. Dubitatio 1. Ens 15. Æternitas 14. 20. 27. 37. Ex 0. Fides 90. 178. &c. Fieri 1. 8. 9. Finis 6. 118. 119. Generatio 7. 19. 24. 32. 70. Ignis.

14 Motus reducitur ad genus ſui termini, quo ad ſubſtantiam ſuam, licet ponatur in prædicamento paſſionis, inquantũ importat ordinationem mouentis & mobilis. 3^{a}. qõ. 62. 4. 2^{m}. /. 4. d. 1. q. 1. ar. 4. q. 2. 1^{m}. /. Po^{a}. qõ. 3. 3. 8^{m}. /. Phy. 3. lec. 5. fi. 1. I.
* Illuminatio 1. &c.

15 Motus abſtrahit ab vtroque termino, ſcilicet ab agente, & patiente. 2. d. 49. 4. 1^{m}. /. Phy. 3. lec. 4. fin. 0. &c.
* Imago 11. 32. Inſtans 6. &c. 23. &c. Intellectus 213. Intenſio 3. Intentio 10. Iuſtificatio 5. 6. Medium 3. &cætera. Memoria 11.

16 Impoſſibile eſt motum eſſe in aliquo genere, cuius ſpecierũ ratio conſiſtit in indiuiſibili, ut ſubſtantia & ſitus. Phy. 4. lec. 7. prin^{o}. a. C.
* Mutatio 4 Natura 15. &c. Naturale 8. 10. Nihil 1. 4. Numerus 18. Operatio 13. Paſſio 19. Phyſica 5. Pollutio 2. 6. 7. Principatum 1. Proceſſio 1. &c. Qualitas 7. &c. 14. Quando 2.

17 Nullus motus denominatur a ſubiecto, ſed a termino. 3^{a}. qõ. 35. 1. 2^{m}.
* Quantitas 18. 27. 32.

18 Terminus motus duplex, ſcilicet res ad quam tendit, & quies in ea. Et vterque duplex, ſcilicet totius, & partis. 1^{a}. q. 5. 6. c. /. 12^{a}. q. 11. 3. c. /. q. 11. 2. 0.
* Quies 5. &c. Relatio 53. Scientia 96. &c. Senſualitas 8. &c. Seraphin 2. Spes 2. 17.

19 Ad hocquod aliquid ſit terminus motus, requiruntur duo. ſ. quod habeat ſpeciem, non autem quod ſit in via ad ſpeciem, & quod ſit integrum. Ethi. lect. 9. prin^{o}. b. prin^{o}.
* Succeſſio 0. Tempus 4. 7. Tranſubſtantiatio. Vox 4.

20 Vnitas cuiuſlibet motus, conſideratur principaliter ex termino. Poſter. lec. 41. me^{o}. b. F.

21 Vnius motus non poſſunt eſſe plures termini ex eadem parte, niſi ſubordinati. 12ſ. q. 14. 3. 2^{m}.

22 Abiectio termini a quo, & introductio termini ad quem, ſunt vnus motus, & duplex mutatio. Veri. quæſtio. 28. 1. 6. c. Alteratio 6.

23 Motus ſumit ſpeciem a termino, ſed a principio habet quòd ſit motus naturalis. Con. 2. c^{o}. 17. 2^{m}. /. Potentia q. 6. 4. ſ. c. Species.
* Diuiſio 19.

24 Motus ratione ſuæ ſpeciei requirit terminum a quo, & terminum ad quem. 4. d. 12. q. 1. ar. 3. q. 2. c.

25 Motus accipit ſpeciem a termino ad quem, non autem a termino a quo. 1^{a}. q. 23. 1. 3^{m}.
* Natura 15. &c. 19. &c.

26 Omnium motuum corporalium, ſubiectum primum eſt vnũ, & fines ſunt diuerſi, ſed in motibus ſpiritualibus eſt econuerſo. Con. 3. c^{o}. 58. fi. Differentia.

27 Subiectum motus eſt ens completum, ideſt ens in actu ſubiectum uero mutationis, eſt ens in potentia. 2. d. 1. q. 1. 2. c. /. Potentia q. 3. 2. c.
* Actio 4. 33. 36. 49. 50. 51. 67. 72. 111. 112. 121. 122. Actus 168. Amicitia 10. Amor 168. 259. 276. Aquila 1.

28 Motus exiſtentis in potentia eſt propter indigentiam ſuam, non autem motus exiſtentis in actu, ſed eſt propter indigentiam alterius. 1^{a}. q. 53. 1. 3^{m}.

29 Motus eſt actus imperfecti, ſed operatio eſt actus perfecti. 1^{a}. q. 18. 1. c. /. 3. 1^{m}. /. q. 53. 1. 1^{m}. /. q. 56. 1. 3^{m}. /. q. 58. 1. 1^{m}. /. q. 59. 1. 3. /. q. 73. 2. c. /. 1. d. 4. q. 1. 1. 1^{m}. /. d. 7. q. 1. 1. 3^{m}. /. d. 37. q. 4. 1. 1^{m}. / 2. d. 11. q. 1. 1. c. /. Anima lect. 6. fi. c. H. /. Lec. 10. me^{o}. c. I.
* Contrarium 25. Fieri 1. 8. 9. Ignis 7. Numerus 18. Primi 0.

30 In motu diſcreto, poteſt dici aliquid moueri in termino a quo, & in termino ad quem, & in quolibet vbi in quo eſt mobile, quia ſucceſſio diuerſorum vbi dicitur motus, nõ autem in motu continuo. 1^{a}. q. 53. 1. 1^{m}. /. 3. 3^{m}.

31 Quælibet pars motus continui eſt motus, non autem in motu diſcreto. 1. d. 37. q. 4. 1. 3^{m}. /. 2. 2^{m}.

Quando

Mo

32 Quando ex vna cauſa prouenìunt multi motus, tantum primus motus reſpicit neceſſario illud principalius, quod reſpicit cauſa, cęteri vero reſpiciunt principalius, quod conuenit ei ſecundum propriam rationem. 12ª.q.36.3.3^{m}.

33 Motus, & partes eius differunt ſpecie, quia forma totius, & formæ partium differunt ſpecie. Vir. quæſt. 5.4.c./. Ethic. 10. lec. 5. meº. d.

34 Motus qui fiunt per diuerſa organa, differunt ſpecie, vt ambulatio & volatio, Ethi. 10. lec. 5. medio e./. Meta. 10 lect. 14. principio.

Du^{m}.908^{m}. 35 Oppoſitum videtur dicere. Phy. 7. lect. 8. prinº. e. Reſpondeo dubio 908.

36 Motus aquæ differt ſpecie a motu terræ, & motus aeris, a motu ignis; quia vnus motus ſimplex, eſt tantum vnius corporis ſimplicis, & econuerſo. Ce. lec. 4 prinº. a. F.

Comparatio. 37 Motus dupliciter comparantur ad inſtrumenta, per quem fiut motus. ſ. vt ad principia actiua, & vt ad ſubiecta. Veri. quæſt. 22.10.2^{m}.

38 Ante quodlibet mutatum eſſe, eſt moueri. 1.d.37.q.4.a.2^{m}. Aer 2.10. vt Anima M.

39 Philoſophi ſecundum ordinem mobilium, poſuerunt ordinẽ ſubſtantiarum ſeparatarum. 4.d.45.q.1.ar.1.q.1.c.

40 In nullo motu præter alterationem, abiicitur uel imprimitur aliquid in mobili. 3.d.15.q.2.ar.1.q.1.c.

41 Nomen motus & diſtantiæ, & aliorum huiuſmodi, deriuatũ eſt a motu locali ad omnes alios motus. 12ª.q.7.2.c./.4. diſt. 49.q.1.ar.4.q.3.c./. Poª.q.10.1.c. prinº.
* Appetitus 17.19.26.33.50.56.&c. 66.67.71.72.75.86. Calor 2.3.7. Continuum 3.

42 Sine motu locali nullus alius motus poteſt eſſe. Con. 3. caº. 82.5^{m}./. Meta. 11. lec. 8. fi.

43 Motus localis eſt cauſa aliorum motuum. Quol. 3.6.2.
* Dæmon 112.&c. Deſcendere 10.

44 In motu locali includuntur omnes alii motus, vt in cauſa, propter primum motum, quia eſt cauſa omnis motus corporalis. 1.d.8.q.3.3.3^{m}./. Phy. 4. lect. 17. prinº. a. E.
* Duratio 2. Euchariſtia 118. Ex 4. Forma 133.

45 Motus localis eſt perfectior cæteris motibus. 1ª.qõ 110.3.c./. 22ª.q.180.6.c./. 2.d.12.1.5^{m}./. Cont. 3.cº.82.5^{m}./. Puª.q.6.3.c./. Ma.q.16.10.1^{m}./. Phy. 8. lec. 14. fi. 1.
* Generatio 22. Illuminatio 1.&c. Infinitum 25. Inuidia 4. Locus 22.&c.

46 Motus localis eſt primus. 1ª.q.67.2.3^{m}./. 22ª.q.180.6.c./. 4.d. 49.q.1.ar.4.q.3.c./. Con. 3.cº.82.5^{m}/ 102. fi./. Poª.q.6.3.c./. Ma.q.16.10.c./. Phy. 4. le. 17. meº. b. D./. l. 8. lec. 24. o.
* Luna 3. Menſura 18. Meritum 80. Mundus 7. Natura 19.&c.

47 Nullus motus præter localem eſt ſimpliciter continuus. 1.d. 8.q.3.3.3^{m}./ Con. 2.cº. 87./. Meta. 12. lec. 5. prinº. a. fi. Phy. 6. le. 5. fi. fi. E.&c./. li. 8. le. 5. meº. c./. Senſo lec. 16. fi. l. b.
* Proceſſio 1.6.46. Quies 1.&c. Rota. Spirituale 10.&c. Succeſſio 0. Tempus 12.32.

48 Nullus motus poteſt eſſe perpetuus, niſi motus localis, nec etiam localis niſi circularis. Con 3 cº.82.5^{m}.

49 Per motum localem nihil acquiritur in mobili, ſed tantum acquiritur aliquid extra. ſ. locus 1ª.q.110 3.c./. 2.d.7.qõ.3.1. 3^{m}./. d.8.2.c./. d.12.1.5^{m}./. d.14 L./. 3.d.15.q.2.ar.1.q.1.c./. d. 22.q.3.1.1^{m}./. 4.d.11.q.1.ar.3.q.1.c./. d.44.q.2.ar.2.q.5.c./. ar.3.q 1.1^{m}./ 4^{m}./. d.47.q.2.ar.2.q.1.c./ Con. 3.cº.82 5^{m}./. Veri.q.26.1.c./. Poª.q.6.3.c./ Ma. qõ.16 10.c./ Meta. 12. lec. 7. fi. d. E /. Phy. 8. lec. 14. fi. 1./ Ce. lec. 6. meº. K.

50 In motu proprie ſunt duo. ſ. continuitas, & ſucceſſio. Ratione primi, motus menſuratur loco, ratione ſecundi, menſuratur tempore. 1.d.8.q.3.3.c.

Mouens. 51 Nulla vis apprehenſiua mouet, niſi mediante vi appetitiua. Veri.q.26 3.12^{m}.
* Acceſſus 2. Actio 68.71.

52 Neceſſe eſt eſſe aliquod mouens, omnino immobile. 1ª.q.2.3.c./. q.9.1.0 /. q.75.1.1^{m}./. 1.d.18.q.3.1.3^{m}./. d.24.q.2.3.c. perº. /. 3.d.27.q.1.3.c./. Con. 1.cº.13./. Meta. 12. le. 6. o.
* Actus 37.

53 Motus ſemper ab immobili procedit, & ad aliquid quietum terminatur. 1ª.q.79.8.c./. q.82.1.c. fi /. q.84.1.2^{m}./. q.115.3.c. /. Veri.q.4.1.3^{m}./. q.15.1.c./. q.16.2.c./. Spiritu 10.c./. Anima 3. lec. 15. fi. * Agere 30.

54 Primum mouens in quolibet genere, eſt non motum in illo genere motus. 3ª.q.12.3.c./. q.22.4.c./. 3.d.24.q.2.3.c. prinº. /. d.27.q.1.3.c./. Meta. 12. lec. 7. fi. d. F. * Amor 164.165. Angelus 113.142. Anima 225. Animal 31.

55 Deus mouet ſicut deſideratum & intellectum, non quidem ſemper a moto, ſed a ſeipſo. 1ª.q.105.2.2^{m}.

56 Ordo communis diuinitus inſtitutus hoc habet, ut corporalis creatura, ab ipſo Deo moueatur ſpiritu mediante, licet poſſit quandoque præter ordinem cauſarum ſecundarum, aliquid agere, cum ſibi placuerit, vt patet in operibus miraculoſis. Opoſ. 10.q.1.o.
* Apoſtoli 35.37. Appetitus 16.&c. 33.42.58. Aſſentire 3.&c. Calor 12.13.16.17.31.

57 Quanto mobile eſt propinquius primo motori, tanto eſt vniformius in motu imperfecto, quia eſt perfectius, & magis in actu, & minus in potentia, & magis pro operatione quo ad modũ agendi, non autem quo ad effectus. Veri.q.24.1.14^{m}.
* Charitas 25.48.50. Cauſa 44.48. Cœlum 6. M. Cete 7. Colera. Continentia 27.

58 Motus primi momenti non recipitur eodem modo in omni mobili, ſed ſecundum propriam modum vniuſcuiuſque. 1. diſtin. 8. qõ. 3. a. 4^{m}./. Ma. q.3.2.c. * Continuũ 3. Cor 3.&c. Corpus 18.&c. 31.36.45.&c. Cultellus.

59 In omnibus mouentibus ordinatis, virtus ſecundi deriuatur à primo, quia ſecundum non mouet, niſi inquantum mouetur à primo. 12ª.q.93.3.c./. q.109.1.c.
* Dæmon 27.53.&c. 97 &c. 112.&c. Demonſtratio 15.16.

60 In omnibus motoribus, & mobilibus ordinatis motor inferior habet motum proprium, & præter hoc ſequitur motum ſuperioris motoris. 22ª.q.2.3.c./. 4. di. 17 q.2. ar. 2.q.4.c.
* Natura 3.4. Deſiderium 3.4. Deus 315.&c.

61 Inferius non neceſſario mouetur ad motum ſuperioris, niſi referatur ad illud vnica & ſimplici forma. Opuſc. 28.cº 2.
* Dolabrum. Ens 13.16. Ethic. 2. Ex 4. Excæcatio 1.7. Exemplum 2. Finis 84.36.136.

62 Res naturalis dupliciter non poteſt ab aliquo moueri. ſ. propter impedimentum fortioris motoris, vel quia non ſubiicitur ei quo ad illud. 22ª.q.104.3.c. * Forma 32, 114. Fortitudo 41 Gratia 13.25.47.63.69.&c. 84.150.154.

63 Omne quod mouetur, ab alio mouẽte mouetur 1ª.q.2.3.c./. 3. diſt. 45.1 3^{m}./. Cont. 1.cº.13./. Meta. 5. lec. 14. princº. a. L./. Phy. 7. lec. 1. o./ lec. 2. princ.

64 In mouentibus & motis non proceditur in infinitum. 1ª.q.2. 3.c./. q.51.3 3^{m}./. 4. diſt. 40.3.1^{m}./. Con. 1.cº 13./. 44. prioº./. liº 2.cº 70.1^{m}./. Metaph. 2. le. 3. fi./. lec. 3. o./. Phy. 7. lec. 2. o./ liº 8. lec. 8. o./. lect. 11. fin.
* Graue 3. Homo 37. Humanitas 10.

65 Res intantum indiget moueri ab alio, inquantũ eſt in potentia quo ad exercitium actus, vel quo ad determinationẽ obiecti. 1ª.q.2.3.c./. 12ª.q.9.1.c.
* Ignis 7.15. Infinitum 25. Inſtrumentum 1.5.

66 Mouens & motum oportet eſſe ſimul in principio tantum. 1. diſt. 37.q.1.1.c./. Potª.q.3.11.5^{m}.
* Intellectus 52.216.&c. Intentio 10.

67 Licet mouentis, & moti ſit vnus actus communis. ſ. motus, tamen operatio vtriuſque eſt alia. Cont. 2. capº 56. fin.
* Inuidia 4. Iudicium 85.

68 Impoſſibile eſt motum à pluribus motoribus eſſe vnum, continuum, & regularem. Con. 1.cº 42.4^{m}./. liº 2.cº 56./. Phy. 8. lec. 22.23. o. * Iuſtitia 58. Iuſtificatio 13.&c. 22.&c. Labor 7. Leo 1. Liberum 24. Lux 2.19.23 24. Medium 3.4.5.

69 Motum regularem, & ſemper continuũ oportet eſſe à motore qui non mouetur per ſe, nec per accidens. Cont. 2.cº 89. fi.
* Mollities 2. Natura 18.&c Neceſſitas 1.7. Omnipotẽtia 4. Operatio 37.47. Oratio 45. Paſſio 29.53. Peccatum 41.98. 105.1, 1.133 401.&c. Pœnitentia 52.135. Perfectio 29. Phyſica 2.4.&c. Poteſtia 37. Primo. Prudentia 74.

70 Omne mouens trahit ad ſe, vel pellit à ſe. 12ª.q.13.4.c./. Phy. 7. lec. 3. o./. Liº 8. lec. 23. fi. ſ. * Ratio 56.

71 Omne mouens dat moto tria. ſ. inclinationem, motũ, & quietem. 12ª.q.23.4.c./. q.26.2 c./ Vir.q.4.3.c./. Opuſ. 3.cº 107.
* Repulſe 1. Senſualitas 10.&c. Senſus 10.&c. Seruitus 18. Spes 38. Spirituale 6.10.&c. Subiectio 8.

72 Aliquid mouet ad perfectionẽ ſui dupliciter. ſ. per inclinationem naturalem, vt in motu naturali, & per inclinationem appetitus animalis, vel intellectualis. 4. diſt. 49.q.3. art. 1.q.1.c.
* Timor 1.2. Tragedia 1. Trahere 0. Vacuum 2. Varro. Verbum 1.5.&c. 17.

73 In omni motu, & mutatione eſt duplex proceſſus. ſ. inter terminos, & inter mouens, & mobile. Potª.q.3.3.c.
* Virtus 4.115.161. Viſibile 3. Viſio 3. Viſus 4.7. Votum 5. Vſura 120.121.259.260. Vti 6.&c. Chriſtus 163.

74 Omne mouens ſe, habet partes, ſecundum quarum unam eſt in actu, & ſecundum alteram eſt in potẽtia. 1.d.8.q 3.1.3^{m}./. Cõt. 1.cº 13./. Ma. q.1, 11.8^{m}./. Spiritu 3.4^{m}./. Anima 9.6^{m}./. Meta. 5. lec. 14. prioº. a. fi /. Phy. 8. lec. 9.10. o. Mouens ſe.

75 Omne mouens ſe diuiditur in duas partes. ſ. in partẽ mouentem, & partem motam, quod conuenit tantum animatis. 3ª.q. 32.4 c./. 2. diſt. 18.q.1 2.c./. Cont. 1.cº 13./. liᵒ 2.c. 64.4^{m}./. 70.1^{m}./. liº 3.cº 23.2^{m}./. Verit. q.22.3.c. Phy. 8. lec. 9.10. o.
Agens 53. Animal 34.&c Finis 6.36.119. Infidelis 8.10 Intellectus 72.&c. 216.&c. 228. Iuſtificatio 22.&c.

Idem

76 Idem ſecundum diuerſa, poteſt ſe mouere, non autem ſecundum idem. 1ª.q.9.1.0./.q.51,2.2m./.22ª.q.59.3.c./. Ma.q.8.31.8m./.q.6.20m.

77 Eorum quæ mouentur a principio intrinſeco, quædam mouent ſe, ſcilicet omnia quæ cognoſcunt finem, non autē alia. 12ª.q.6.1 c.

78 Mouentium ſe, quadruplex gradus. ſ.ſecundum executionē tantum, vt plantæ, ſecundum formam imperfectæ, vt fixa, vel perfectæ vt bruta, ſecundum finem aliquorum, vt homo, vel vniuerſaliter, vt Deus. 1ª.q.18.3.c. ᵐ Peccatum 41. Puer 7. Relatio 40. Vita 1.&c. Voluntarium 3.5.7 25.

Mobile. 79 Subiectum motus localis, eſt ens completum in eſſe primo, & in omni proprietate intranea rei. 2 d. 12.1.5m.

80 Aliquid dicitur moueri ſecundum eſſentiam ſuam dupliciter ſcilicet vel quia eius eſſentia eſt terminus motus per ſe, vel eſt aliquid coniunctum eſſentiæ, vt locus, vel quātitas. Primū corrumpitur, non autem ſecundum. 1.d.17.q 2.1.3m./. Vir.q. 1.11.3m.

ᵃ Acceſſus 2. Actio 36.20.81. Actus 11. Aer 2.10.&c. Agens 18.19. Agere 14.30.31. Agilitas 2 Amor 16.264.276. Angelus 113.142. Anima 126. Apis 2. Apoſtoli 11.15.35.37. Ars 20. Augurium 1. Bootta 39. Cete 7.15. Cholera. Cōſummatum 25. Cor 2.&c. Corpus 3.11.16 &c.31.45.&c. Corruptibile 2. Creatio 7.&c.35.46. Culius 3. Dæmon 27.113.

81 In omni natura, in qua differt operatio a ſubſtantia, oportet eſſe aliquem modum motus. 1ª.q 9.2.0./.1.diſtinct.8.quæſ.3.1.4m

ᵇ Deſiderium 3. Deus 80.287.&c.315.&c.390.&c.440. Dies 8.&c. Diſſidentia. Diſpoſitio 6.8. Dolor 19.

82 Non omne quod mouetur, eſt corpus. 1.d.17.q.2.1.3m.

ᶜ Donum 14. Elix. Erachius. Eſſe 47.50. Æuum 1.

Du^m.909^m. 83 Oppoſitum videtur dicere, ſecundum quod antiqui naturales poſuerunt. 1ª q.75.1.1m ſi Reſpondeo Dubio 909°.

84 Non omne quod mouetur eſt corpus. niſi per ſe in motu naturali. 1ª.q.75.1 1m /.1.d.17.q.2 1.3m.

ᵈ Fructus 11 Futurum 6.8. Graue 0. Habitus 2.&c. Hæreſis 145. Homo 37. Ignis 7. Imperare 7.18. Incipere 2.

85 Dicimus corpus eſſentialiter moueri ſecundum locum, quia de loco ad locum eius ſubiectum transfertur. Virt.q.1.11.3m

86 In omnibus rebus creatis eſt aliquid ſtabile, ad minus materia prima, & aliquid mobile ſiue ad motum pertinens, vel ad operationem, & quantum ad vtrumque, res indigent gubernatione, alias in nihilum deciderent. 1ª.q.103.1.2m.

ᵉ Inclinatio 4. Infinitum 25. Inſtans 2.&c. Inſtrumentum 1.5.11. Intellectus 218.&c. Iudicium 85. Labor 4 7. Locus 27.&c. Luminare 4. Luna 3 Lux 23.24. Magi 2. Materia 21.35.&c. Natura 4.15.&c. Nubes 2.

87 Omne quod mouetur manet ſecundum aliquid, & ſecundū aliquid tranſit, ideo eſt compoſitum. 1ª q.9.1.c.

ᶠ Ornatus 10. Paſſio 9.25 68. Pauor. Pes. Phyſica 1.4.&c. Planetæ 0. Proceſſio 6. Prophetia 34.57. Prudentia 9. Puer 3.7. Purgatio 8 Quies 8 &c. Rota. Sacramentum 88. Spes 34.45.58. Stella 4.&c. Stultitia 1.9.

88 Omne quod mouetur, ſuo motu acquirit aliquid, & pertingit ad aliquid, ad quod prius non pertingebat. 1ª.q.9.1.c.

ᵍ Subiectio 2. Tarditas 2. Tempus 4.7.10.&c. Terræmotus 1. Vacuum 2. Velox 0. Ventus 4.

89 Aliquid mouetur in loco, ſicut eſt in loco, ſ. vel per ſe, vel per accidens dupliciter. ſ. vel vt forma, vel vt corpus motum ad motum alterius. 4 d 10.ar.1.q.4.c.

ʰ Verus 49.54.215. Viſus 4.7.8. Vita 4.26.

90 Nihil mouetur per accidens, moto eo in quo eſt, niſi ſit in eo diffinitiue. Ideo Deus non mouetur per accidens. 1.d.37.q 4.1 4m./ 2.d.8.21.4.q.4.c./. 4.d.10.ar.2 q 4 c.

ⁱ Vis 23 Chriſtus 150. 159.160.

91 Id quod eſt in aliquo, mouetur ad motum eius in quo eſt, ſecundum quod dependet ab eo, non autem aliter. Ma. quæſt. 2.11.15m.

Propheta. 1 ¶ MOYSES ſecundum Dionyſium, propter multam ſuam manſuetudinem, fuit dignus apparitione diuina. Ideo manſuetudo debet maxime appeti. 22ª.q.157 4.2.1./. Pſ.24. me°.h.I.

ᵏ Abſtractio 19 Aer 13. Angelus 448.619. Animal 74.&c.

Du^m.910^m. 2 Immo diuina eſſentia, non poteſt apparere alicui intellectui creato, ſine lumine ſupernaturali. ſ.gloriæ. 1ª.q.12.2 c./.1m./. 5.0. Reſp. ſicut dubio 4 6ⁿ. Deus 195.

ˡ Aureola 4 Baptiſmus 4 Circumciſio 3.15 Claritas 5.

3 Moyſes creditur Deum per eſſentiam vidiſſe, in quodam raptu, ſicut & de Paulo dicitur, ut in hoc Iudæorum legiſer & Doctor gentium æquarentur, ſecundum Auguſtinum. Veri.q 10.11.1m. Deus 371. Paulus 9.

ᵐ Confeſſio 19. Dauid 1.

4 Moyſes fuit ſacerdos, quaſi ſacra dans, quia accepit ſacra à Deo immediate, & ea primo dedit populo: non autem ſuit ſacerdos, ex officio offerendi. 4.d.19.L.prin°.

ⁿ Deus 171.172. Error 12. Feſtum 1.&c.6. Ieiunium 15.16.18.19. Hieremias 2. Lex 18. Matrimonium 44.124. Miniſter 1.&c. Miraculum 39. Naaſon. Occidere 9.

5 Moyſes non habuit faciem cornutam, ſed radiantem. 2ª. Cor. 3. lec.2. me°. K.

ᵒ Paulus 13. Peccatum 152.253. Præceptum 32.139. Prophetia 10.29.79.80.81. Raptus 11. Scriptura 17. Senius 41. Tranſfiguratio 2.3. Virginitas 35. Vſura 78.295. Vxor 12.&c.

ᵖ Muliebria. Miles 5. Mollities 4.

Eua. ¶ MVLIER facta eſt ex viro, quadruplici ratione. ſ.ut primus homo eſſet ſimilis Deo, in ratione principii, ut eam plus diligeret, vt ei præeſſet, vt ſignificaret quod Chriſtus eſt principium eccleſiæ. 1ª.q.92.2.0.

ᑫ Abraham 25. Abſoluere 9.

2 Mulier debuit produci ſeorſum, in prima rerum productione, vt eſſet maior diſcretio ſexuum in hominibus, & vt vacēt magis operationi nobiliori. ſ. contemplationi. 1ª.q.92.1.c.

ʳ Accuſatio 13.23.24 Adam 66.77.&c.91.

3 Mulier facta fuit in adiutorium viri, quoad generationem tantum, quia in aliis melius adiuuatur vir per virum, quàm per mulierem. 1ª.q.92.1.c.prin°./.q.98.2.b.2./. Opuſc.73.c°.17.

ˢ Adoptio 6. Affectio 4. Amazones 0. Amor 239.270.

4 Mulier in ſtatu innocentiæ, fuit imperfectior viro, & ſecundū corpus, & ſecundum animam, non autem in ſtatu gloriæ. 1ª. q.92.1.2m /.2.d.21 q.2.1.2m.

ᵗ Angelus 458 Aſſumere 36.41. Baptiſmus 117.118.140.&c. Bellum 0. Caſtitas 4.7.11.

5 ¶ In ſtatu innocentiæ, fuiſſent tot mulieres, quot uiri. 1ª.q°. 99.2.3m /.2.d.20.q.2.1.1m./. Quol.3.25.0./. Quol.5.8.0.

ᵘ Cæcilia. Clauis 12. Circumciſio 27. Cinis 4. Cogitatio 7.8. Coma 0 Conceptio 2.38.&c. Coſta 0. Debitum 14 &c.

6 In actu tentationis diaboli, mulier aſſumebatur quaſi inſtrumentum tentationis ad deiiciendum virum, quia mulier erat infirmior viro, vnde magis ſeduci poterat. 22ª.q.165.2.1m.

ᵛ Delbora 1. Delectatio 88.89 Dæmon 98.

7 Mulier propter elationem præcedentem, ſeducta eſt, vt crederet quod ſerpens haberet vſum loquendi, non quidem per naturam, ſed ſupernaturaliter. 1ª.q 94.4.1m./.2m./.12ª.q.89.3.2m./.22ª.q.163.1 4m./.4.1m./ 2.d.21.q 1.1 0 /.L./ d.23.q.2.3.1m./.2m / Veri.q.18.6.3m./.1ª.Ti.2.lec 3 me°.H.

ʷ Deuotio 12. Diana. Diuortium 9. Docere 5. Dominium 8. 9.

8 Naturale eſt mulieri, q comam nutriat, propter diſpoſitionē naturalem. ſ.humiditatem & inclinationem. 1ª.Cor.11.lec.2. me°.G /.1ª.Ti.2.lec.2.mⁿ.D.Coma.

ˣ Eua 0. Phornicatio 5.&c. Hæreſis 117. Imago 22.32. Incontinentia 6. Incubus. Lex 170. Luxuria 5.9.14.10. Maleficium 4 Maria 2. Mas. Matrimonium 1.2.81. &c. Meretrix 0. Miles 5.10. Mollities 4. Nubere. Nuptiæ 0. Occidere 16. Ordo 97. 99. Ornatus 1.&c.

9 Mulieri dicitur naturale, concipere filium, quod tamen non poteſt naturaliter, niſi ſemine maris ſuſcepto. Veri.quæſtio.24.10.1m.

10 Illud quod eſt contra hoc naturale, nihil prohibet eſſe perpetuum, ſicut q aliqua mulier, perpetuo abſque prole remaneat Veri q 24.10.1m.

ʸ Papa 10. Pollutio 1. Princeps 6. Reſurrectio 30. Semen 10.&c. Sexus 0. Sirenæ.

11 Mulier ignobilis ſublimat ſe, ſi contrahat matrimonium cum nobili viro. Pſ.12 prin°.2.D.

ᶻ Sobrietas 5. Subiectio 4

12 Solent mulieres in tribus moleſtæ eſſe viris, ſ.in contemptu virorum, in ſuperfluo victu, & in ſuperbiæ faſtu. Iſa.4 prin°.

ᵃ Tentare 14.&c. Teſtis 7. Thomas 2. Verecundia 2. Veſtis 7. Vir. Virginitas 13.&c.

13 Aufertur mulieribus virorum ſolatium quātum ad quatuor, quibus delectantur mulieres, ſ.in virum pulchritudine, in virorum fortitudine, in virorum dignitate, & in virorum ſocietate. Iſa.3.ſi.c.I.

ᵇ Vinum 6.

14 Arguit deus mulieres dupliciter. ſ.de ſuperbia, & de laſciuia. Iſa.3.me°.c.prin°.

ᶜ Viſus 253.&c.

15 Superbiam mulierum arguit Deus dupliciter. ſ.ſuperbiam in corde, & ſuperbiæ ſignum in corpore. Iſa.3.lec.3.prin°.

16 Arguitur laſciuia mulierum in quatuor, quibus homines ad laſciuiam prouocabant ſ.in ipſo viſu, in luſu, in inceſſu, & in laſciuo ornatu. Iſa.3. me°.c.prin°.

17 Inſpectio mulierum ordinatur ad aliquid nociuum. ſ.ad concupiſcendum. 22ª.q.167.2.c./. Iob 31.lec.1.prin°.

18 In mulieribus non eſt ſufficiens robur mentis ad hoc, ut

concupiſcendi reſiſtant. 22ª.q.149.4.c./.q.165.2.1m./.1ª.Corin 11.lec.1 fi.D. * Luxuria 25.

19 Sanctificatus eſt tamen vir infidelis aliquando per mulierem fidelem : aliquando contingit, quod vnus eorum, per alium conuertitur ad fidem, ſicut Siſſinius per Theodoram Romæ tempore Clementis conuerſus eſt. Et ſimiliter mulier infidelis, per virum fidelem. i. per ipſius admonitionem, & doctrinam. 1ª. Cor. 7. lec. 2. meº. H.

20 Non eſt crimen mulieris per violentiam violatæ, ſi conſenſus non adſit 22ª.q.64.5.3m.

21 Minus malum eſt, mulieribus carnaliter commiſceri, quam in vilia declinare flagitia. Opuſ. 20. liº.4.cº.14.

Differentia. 1 ¶ MVLTIFORME ſecundum eſſentiam, eſt poſterius vniformi, ſecundum reſpectus autem, eſt econuerſo. Veri.q.5.2.2m. * Deus 328.

2 Principium dicitur multiforme dupliciter. ſ. ſecundum eſſentiam, & ſecundum effectus. Veri.q.5.2.2m.

* Perfectio 42. Vniforme.

Quid. ¶ Multiloquium eſt filia gulæ. 22ª.q.148.6.c./. Ma.q.14.4.c. * Scurrilitas 2.

¶ Multiplicatio. Abſoluere 52. Angelus 53.&c. 404. Anima 72.78 79 Animal 18. Antropoſpatos. Augmentum 22 Beatus 46. Benedictio 8. Bonitas 21. Cauſa 22. Circumſtantia 25. Clamor 5. Coſta 6.7. Forma 33. Gaudium 2. Idem 3.4 Infinitum 2.3.6.22. Intellectus 16.243. Iubilus 2. Lux 17. Maria 43. Mathematica 11. Miſſa 24. Nomen 43. Omnis 4. Operatio 28. &c. Oppoſitio 1.4.5.19.&c. Panis 2. Paſſio 9. Proceſſio 5.20. Relatio 18 95. Sacramentum 159.164. Spes 37. Templum 7. 8. Tribus. Vita 41. Vſura 29. 46.49.50.51.54.163.186.256. 292 294. Vxor 9.

In quo. ¶ Multiplicitas non eſt in Deo. 1.d 24.q.2.1.c. * Adam 63.64. Amor 113. Calcedonenſes. Ceelis. Circumſtantia 23. Conſecratio 3. Corpus 32. Crux 4.5. Deus 6.310. Diuiſio 12. Embrio 4. Error 12. Fatum 3. Idea 17 18 20. Malum 63. Matrimonium 6. Nomen 32.38. Oratio 27. Ordo 10 Peccatum 298.&c. Pœna 22. Prædeſtinatio 38. Senſus 40.41. Simplex 2.4. Simplicitas. Societas 1. Spiritus 10. Terra 1. Tirannus 1. Verbum 27. Viſio 15. Vſura 7. Vxor 20.

Differentia. 1 ¶ MVLTITVDO præter multa, eſt tantum in ratione, ſed multitudo in multis, eſt etiam in rerum natura. Po².q.3.16.18m.

2 Multitudo eſt, quod eſt diuiſibile ſecundum potentiam in partes non continuas Meta.5.lec.15.prinº.B.O.

* Accidentaliter 3. Actio 5.82.&c.177. Actus 117 &c. Addere 14. Adiectiuum 6. Adoratio 6. Afferre Agens 89.90. Allicere. Amor 285. Angelus 55.67.111.219.346.402 404 486.482. 803.547.600. Anima 70.&c. 112.163.191.504. Animal 9. Apoſtoli 21.25. Auaritia 23. Baptiſmus 21. Beatitudo 18. Bonitas 127. Capitale 1. Caput 2. Charitas 54. Cauſa 23. Cœlū 27. Cereus. Ceremonia 6.8 Certe 5.6.7. Circumſtantia 23. Ciuitas 2.&c. Cogitatio 1. Cognitio 38. Collectiuum Compoſitio 10. Commune 214. Confeſſio 14.71.72. Conſilium 13. Contrarium 24. Corpus 32. Creatura 7. Crimen. Damnatio 31.66. Debitum 28. Demonſtratio 13. Deus 3 310. Differre 2. Diſpenſatio 23. Diſpoſitio 21. Diſſenſio 4. Diſtinctio 2. Diuerſitas 5. Diuinatio 1. Diuiſio 8. Doctrina 2 Dulcedo 5. Eccleſia 4. Elementum 7.10. Eleemoſyna 39. Elephas 3 Ens 19.2.b.28. Epicicli 2. Aequiuoca 1.&c. Eſſe 69. Aeternitas 17.41. Eucharistia 18. 80.88. Exemplar 5. Experientia 2. Fides 39 113. Fieri 19.&c. Flumen 2. Forma 19.&c.45.133.144.147. Fortitudo 8. Fructus 39. Galilæa 2. Generale 1. Generatio 39.68. Genus 16. Gratia 105. Habitus 53.54.60.77. Hæreſis 84 150. Homo 33. &c. 40.41. Ioan 18.45. Ieiunium 8. Ieſus 5. Imperare 3. In 4. Indiuiduum 6. Infernus 3. Infinitum 2.&c. Inſenſibilitas 5. Intellectus 16.17.34.&c.53.&c.175. Intentio 10.11. Inuidia 21. Hypothetica. 312 6.7. Iuſtitia 81. Latria 3. Lex 38.56. Liberalitas 16. Litigium 1. Magdalena 4 Magnificentia 6. Matrimonium 33 Miniſter 6. Miſſa 15.22.&c. Miſſio 42. Natura 39. Nomen 71.72.83. Officium 2. Opinio 4. Ordo 69 Paſs 26.29.40. Pax 15. Peccatum 24.27.46. &c. 83.159.389.392. Pœna 60. Perfectio 21. Perſona 11.18.32.&c. Potentatus. Potentia 56. Præceptum 8.71.152. Princeps 3.19. Principatum 8. Proceſſio 5. Prudentia 29. Purgatorium 2. Relatio 27.28. 95.97. Regnum 2. Scandalum 20. Scientia 3. 123. Schiſma 6. Seditio 1. Signum 5. Speculum 6. Spes 35. Suppoſitum 8.9. Templum 3. Trahere 2. Trinitas 4. Verbum 19.21. Veritas 40.45. Vinum 4. Virginitas 35. Virtus 113 114.124. Vita 40. Vnctio 22. Vnio 3. Vnitas 35. &c. Vniuerſale 14. 14. Vniuerſum 5. Vſura 49.87.178.188.226.300. Vxor A. Chriſtus 134.135.178.&c.213.

¶ Multum. Agricultura 3. Amicitia 24. Angelus 53.503. Apoſtoli 27. Aſſimilatio 12. Augmentum 16. Auctoritas 3. Beatitudo 68. Cœte 7. Debitum 18. Denſitas 1. Deus 198. Eleemoſyna 28. Euchariſtia 228. Finis 16. Gratia 43.124. Inſenſibilitas 2. Intellectualis 9. Inuidia 10. Ieiunium 40. Largus. Miſericordia 18. Mors 7. Multitudo. Pax 12. Peccatum 280. Pluuia 4. Potus, Sacerdos 17. Scientia 90. Spes 35. Tarditas 1. Taurus. Temperantia 6. Timor 22. Venus 2. Vſura 148.299.300.

1 MVLVS eſt piger, non currens, & luxurioſus, licet nō generet, & omnia indifferenter portat. Pſ. 31, fi. fi. Animal.

2 Mulus poteſt generari ex equo & aſina, quia ſunt eiuſdem generis proximi, licet differant ſpecie. Veri.q.3.8.4m./. Potª.q. 3.8.1m./. Meta. 7. lec. 7. fi. d.

* Equus 1.

Mundana quælibet reducuntur ad tria. ſ. ad honores, ad diuitias, & ad delicias. 12ª.q 108.3.4m./.4.c. In cōmuni.

* Aduena 2. Amor 286.287. Aqua 5. Feſtum 13. Lex 172. Oratio 20. Papa 1.6. &c. Religio 86.87. Timor 45.52.&c. 63.64. Veſtis 6 Vinculum 2.

¶ Mundare. Doctrina 5. Fides 106. Lauare. Lepra 1. Maria 18. Purificatio. Sacerdos 17.20.&c. Sacramentum 112. Verbum 74. Veſtis 2.

1 MVNDITIA cordis duplex. ſ. ab affectionibus ordinatis per virtutes, & dona appetitus, & à phantaſmatibus, & erroribus per donum intellectus. Et hæc eſt completiua viſionis Dei. Prima autem diſponit ad eam. 2ª q.8.7.0. Differentia.

* Animal 74.&c. Aqua 34. Baptiſmus 59.203.250. Beatitudo 158.&c. Cibus 6.30. Circumciſio 47.&c. Conſcientia 20. Dæmon 89. Emundatio. Euchariſtia 191. Gratus 2. Lepra 0. Oratio 20. Piſcina 0. Reuerentia 5. Sacerdos 17.20.&c. Sanctificatio 3.6. Sanctitas 2. 5. 6. Sanctus 0, Temperantia 13. Veſtis 0. Virtus 240.241.

2 Omnia ſunt munda ſecundum naturam, ſed quædam ſunt immunda ſecundum ſignificationem. Ro. 14. lec. 2. prinº. & 3. lec. 3. princº./. Titum lec. 4. meº. D.

1 MVNDVS aliquando ſumitur pro continentia viſibilium tantum, & ita inter creaturas mundi quo homo excellit, nō computatur angelus. 1. diſt. 3. L. 1. Quid.

* Ab eſſe. Adam 77. Affectio. Agere 19. Angelus 5.&c. Anima 72. Apoſtoli 6.15.

2 Sicut omnes res vt cōplexæ, dicuntur vnus mundus, vel vnum vniuerſum, ſic res vt informes, dicuntur vna materia informis. 2. diſt. 12 1.2m./. 4.2m. * Ariſtoteles. 7. 8. Benedictus 0. Cereus 1. Dæmon 57.108. Eccleſia 11.

3 Mundus tripliciter dicitur. ſ. mundus initinæ ſuæ creationis, perfectionis, & peruerſitatis. Ma quæſt. 19.2.2m /.5m./. Ioan. lec. 5. meº. a D.

* Euangelium 2. Gloria 24. Homo 26.27. Idolatria 4. Ignis 12.13. Luxuria 26. Mel 1. Meretrix 1.

4 Aliquid eſt in mundo tripliciter. ſ. vt in loco, vt in toto, & vt in effectu. Ioan. lec. 5. meº. a. E. * Miſſio 36. Mundana. Munditia 0. Odium 14. Oratio 20. Orbis. Papa 8. Pax 20. Phaſe. Planetæ. Poteſtas 18. Princeps 8.25.

5 Eſſe in ſæculo, vel in mundo, dicitur dupliciter. ſ. ſecundum præſentiam corporalem, & ſecundum affectum mentis. 22ª. q.188.2.3m. * Purgatio 5.6. Ratio 14. Religio 73.74. Scenophegia. Seculum. Similitudo 2. Stultitia 4. Templum 9. Tentare 2.23. Theologia 13 Timor 45.52.&c. Verbum 73. Veſtis 6. Vita 6. Viſio 15. Vniuerſum 0.

6 Mundus eſt neceſſario vnum. 1ª.q 47.3.0./. Potª.q.3.16.1m./. Meta. 12. lec. 10. fi./. Cœ. lec. 16. vſque lec. 22.

7 Philoſophi probant, quod ſi eſſent plures mundi, oporteret eſſe plures primos motus, & plura tempora. 1. di. 37.q.4.3.c.

8 Ratio naturalis non poteſt reddi diſtantiæ, quantitatis, & figuræ partium mundi. 2. diſt. 43.q.2.1.c. fi./ Opuſ. 3. capº 97./. Cauſis lec. 11. fin./. Ioh 5. lec. 2. princº. B.

* Chriſtus 87.169.170.198.

9 Mundus factus eſt propter hominem. 4. diſtin. 47.q.2. artic. 1. quæſt. 1. c.

10 Oppoſitum videtur dicere, 2. diſt. 1. quæſt. 2.3.0. Reſpondeo, Dubio 911. Duᵐ. 911ᵐ.

11 Mundus factus eſt propter hominem aliquo modo, non quidem vt principaliter intentum, ſed vt omnia ſint ei vtilia. 2. diſt. 1. quæſt 2.3.0./.4. diſt. 47.q 2. art. 1 q. 1. c./. diſt. 48.q.1.1. c /.3.3m./.6m / Cont. 3. capº 112. fin./. libº 4. capitº 53.3m./. cº fin. 1m./.4m.

12 Mundus non eſt factus à caſu, ſed à ſolo Deo. 1ª.q.15.2.0./.q. 47.1.0./.q 103.1.0./. Opuſ. 3. cº 99./.101. Deus.

* Deus 48 413.425.&c. Dies 17. Aequinoctialis. Aetas 1.&c. Fieri 5. Gloria 24.

13 Mundus habet eſſe poſt non eſſe ex ſola voluntate Dei. 1ª.q. 46.1.0./ 2. diſt. 1. quæſt. 1.5.c./. d. ſinct. 2 quæſt. 1.3.c. demum./. Cont. 2. cº 34./ 37. fi./. Potª.q.3.17.0./. Quolib. 3.31.c./ Cœ. lec. 6. meº. K. &c.

* Hæreſis 46.81.104. Inſtans 14.22 22.

14 Antequam eſſet, poſſibile erat mundum eſſe potentia Dei,

non

ant autem potentia materiæ.1ª.q.9.2.c./.q.46.1.1m./.2.diſtio.1.q.1.2.1m./.5.4m./.Cont.2.cº 35.9m./.Poª.q.3.1.2m./.14.c./.6m./.17.10m./.q.5.3.c./. Quol.5.1.c./.Opuſ.3.cº 98./.Opuſ.27.o.

15 Deus præceſſit mundum duratione æternitatis, non autem duratione temporis.1ª.q.46.1.8m./.2.diſt.1.q.1.5.7m./.Poª.q.3.14 6m./.17.20m.
*Iudicium 55.73. Lex 146.147.148.Miſſio 36.Pax 22.

16 Si mundus ſemper fuiſſet, non æquaretur Deo in duratione, 1ª.q.46.2.5m./.diſtin.2.1.q.1.5.2m./. Poª.q.3.14.2m./.10m./.Opuſc.27.fi.
*Perfectio 12.&c.Poteſtas 18.Prædicare 17.22.Prouidentia 46. Reſurrectio 4.41.

17 Mundus habet talem dimenſionem,& talem durationem ex ſola voluntate Dei.2.diſt.2.q.1.3.c.prin°./.Poª.q.3.14.1m./.17.0./.q.5.5.6.o./.Opuſ 3.cº 97./.Cauſis.lec.11.fi./.Cæ.le.6.me°.H. *Rex 4.Sepultura 20.Status 14.15.

18 Mundus finietur à Deo,nulla creatura cooperante,ſicut etiā incepit.4 diſt.47.q.1.art.1.q.3.c.Cooperari 3.
*Terra 1.3.Timor 45.52.&c.Varro.

Duratio. 19 Mundus neceſſario gubernatur ab vno.ſ.à Deo.1ª.quæſt.103.1.3.o./.12ª.q.91.1.c./.2.diſt.1.q.1.1.o./.Cont.3.cº 64./.Veri.q.5.2.o./.3.c.

20 Facillima via ad oſtendendum Deum eſſe, & omnia eſſe ab eo eſt ex ſuppoſitione nouitatis mundi.1ª.q.46.1.6m./.2.diſt.1.q.1.3.2m./.Cont.1.cº 13./.liº 2.cº 37.fi./.Poª.q.3.17.8m./.q.5.4.4m./.Meta.12.lec.5.fi.d./.Phy.8.lec.1.fi.
*Angelus 3.&c.Ariſtoteles 7.8.Cœlum 72.115.&c.

21 Rationes falſæ arguentes æternitatē mundi ponuntur.Cont.2.cº 31./.33./.34.
*Claritas 1.4. Damnatio 39.

22 Solutiones earum ponuntur.1ª.q.46.1.o./.Cont.2.cap° 35./.36./.37./.Cauſis.lec.11 fi./. Meta.12.lec.5.fi.d./.liº 8.le.1.o./.Cæ.lec.6.me° K.&c./.le.29.fi./.Gen.lec.7.
*Æternitas 12.13.39.

23 Rationes aliquæ valent ad improbandum æternitatem mundi,& aliquæ non valent.Cont.2.cº 37.

24 Si mundus eſſet æternus, ſequeretur neceſſario animas eſſe infinitas, vel animam plures vniri diuerſis corporibus, vel eſſe vnum tantum intellectum omnium hominum.1ª.q.46.2.8m./.2.diſt.1.q.1.5.20m./ Cont.2.cº 80.3m.

25 Numerus annorum mundi non poteſt probari demonſtratiue.4.diſt 43.art.3.q.2.c./.Quol.3.31.o.

26 Nouitas vel æternitas mundi non poteſt probari demonſtratiue.1ª.q.46.1.2.o./.2.diſt.1.q.1.5.o./.diſt.2.q.1.3.c.prin°./.Cont.2.cº 31.vſque 39./ Poª.q.3.17.o./.Quolib.3.31.o./.Quol.12 8.o./.Opuſ.2.cº 97./.Opuſ.60.fi./.Opuſ.72.q.14./.Phy.8.lec.2.fin.
*Hæreſis 46.82.104. Ignis 11. &c. Incarnari 15. Innouatio. Lex 146.&c. Pœna 74.

27 Ariſtoteles nō intendit demonſtrare æternitatem mundi,ſed diſputatiue tantum procedere.1ª.q.46.1.c./.2.di.1.q.1.5.c./.Poª.q.3.17.c.fi./.Meta.12.lec.5.fi.d./. Cœ.2.le.1.prin°.2.fi.

Duᵐ.912ᵐ. 28 Oppoſitum videtur dicere.Io.lec.2.fi.d E./.Meta.12.lec.5.fi.d./.Phy.8.lec.8. Reſp°.Dub.912.

29 Ante mundum fuit tempus,ſintelligitur ſecundum imaginationem tantum.1ª.q.46.1.8m./.1.diſt.19.L.1.prin°./.2.di.1.q.1.5.7m./.13m./.diſt.2.q.3.5m./.Cont.2.cº 35.6m./.Poª.q.3.1.10m./.2.c./.14.6m./.17.20m./.19.5m./. Opuſ.3.cº 95.fin./.Meta.12 lec.5.fi d.L.
*Prædicare 17.22. Sacramentum 61.Vita 28.

30 Opiniones Ariſtotelis, Platonis, Democriti, Empedoclis,& Anaxagoræ,de productione mundi,omnes ſunt hæreticæ.2.diſt.1.quæſt.2.5.c.princ°./.Phy.8.lec.1.o./.Gen.le.7./.Quolib.5.1.o.
¶Munitio.Caſtra.Matrimonium 1.Princeps 19.
¶Munium.Cærimonia.Officium 1.&c. Matrimonium 1.

Diuiſio. 1 Mvnvs Deo oblatum quadruplex,ſcilicet feruentis dilectionis, deuotæ orationis,perfectæ operationis,& debitæ oblationis.Iſa.18.fin.

Simonia. 2 Munus datum, vel acceptum pro re ſpirituali, quaſi pretium eius, eſt ſimonia, non autem quaſi ſtipendium. Et eſt triplex munus.ſ.munus à manu,à lingua, & ab obſequio. 22ª.q.78.2 3m./.q.100.1.2m./.5.o./.4.diſt.25.q.3 .art.2.q.1.4m./.ar.3.o./.Quol. 5.23.b.Simonia 1.&c.
*Adulatio 14.Character 21.Dilatari.Donum o.Hæreditas 1.Magi 4.Oblatio 5.Preces.Pulchritudo 12.Religio 43. Simonia 8.17. Vſura 69.70 267.270.

3 Munus à lingua duplex.ſ. vel in actu eius, vt laus, & preces, vel vt initium ab ea,vt fauor,& amicitia.4.di.25.q.3.3.4m.
¶Murmur. Synderesis 5.&c.
¶Murus.Iudæi 31.Violatio.
¶Muſæus. Poetica 3.

Effectus. 1 ¶Mvsica immutat affectum hominis tripliciter. ſ.per cantum doriſticum.i.per primum vel ſecundum tonum ad firmitatem, per frigium.i. per tertium tonum & quartum ad dulcedinem,& ad alia per hypolidium.i.per quintum & ſextum tonum . Alii vero addit ſunt poſtea. Tibia & tuba faciunt primum.Lyra & viola faciunt ſecundum, ſed tertium faciunt pſalterium,& cythara.Pſ.32.prin°.b.
*Ambroſius 1.Arithmetica 1.Cantus o.Medium 1.

2 Inſtrumenta muſica, & cantus, erant in veteri teſtamento, ſed eccleſia aſſumpſit ſecundum,quia morale eſt.Non autem aſſumpſit primum,quia inſtrumenta illa figuralia ſunt,& nimis occupant animum,& ipſum mouent ad corporalem delectationem.Ideo ſunt contra ſapientiam.Et ideo ſubtrahuntur in eccleſia inſtrumenta muſica,vt a corporalibus retrahantur,diuinis laudibus mancipati.22ª.q.91.2.4m./.Pſ.32.prin°.c.C./.Organum 2.
*Pythagoras 2.Vna 5.
¶ Muſtum. Eucharistia 72.

Diuiſio. 1 ¶ Mvtabile dicitur dupliciter.ſ.ſubiectiue.i. ens in potentia,& vt terminus.ſ.forma 1.d.8.q.3.2.3m.

2 Mutabile dicitur dupliciter.ſ.per potentiam in eo exiſtentē, vel per potentiam exiſtentem in alio.1ª.q.9.2.c.
*Angelus 61.136.137. Beatitudo 126. Charitas 142. Cauſa 70.Creatura 16. Deus 88.321.Diuitiæ 9.Effectus 16.

3 Mutabilitatis principium & cauſa, eſt ipſa potentialitas. 1ª.q.9.1.c./.2.d.7.q.1.1.c.
*Æternitas 1. &c.27.Forma 34 Gratia 153.Inſtabilitas.Iuſtificatio 12.Nabucdonoſor 6.Nomen 14. Præceptum 129.

4 Philoſophi non conſiderauerunt mutabilitatem,niſi eam quæ eſt ſecundum formam a cauſa mutabili. 1ª.q.44.2.c./.q.45.2.1m./.1.d.8.q.3.2.1m./.2m.
*Vanum. Varietas.Veritas 47.

5 Angeli non ſunt hac mutabilitate mutabiles,quantum ad id quod in eorum natura eſt.1ª.q.44.2.c./.q.45.2 1m./. 1.d.8.q.3.2.1m./.2m.

Differentia. 1 ¶ Mvtatio triplex. ſ. naturalis, miraculoſa, & annihilatio. 3ª.q.13.2.c. *Accidens 121.123.124.

2 Aliquid dicitur mutari dupliciter. ſ.ſubiectiue, & terminatiue.Veri.q.1. 6.c.prin°.

3 Omnis mutatio,vel eſt motus,vel eſt terminus motus ſucceſſiui.Con.2.cº.17.fi. *Acetum 2. Actio 26.67. Actus.Amor 117.Angelus 122.579.Animal 29.30. Annihilatio 1.4. Appetitus 86.Beatitudo 126. Cauſa 70.103. 104.

4 Omnis motus vel mutatio, eſt ad aliquid determinatum, & ex aliquo determinato eiuſdem generis.4.d.11.q.1.ar.1.q.3.c./ Con.2.cº.17.2m. *Circumſtantia 14.16.&c. Cogitatio 71. Confeſſio 61.74. Contrarium 27.

5 Nihil poteſt eſſe vbi prius non fuit,niſi vel eo mutato,vel mutato alio in ipſo.3ª.q.75.2.c./.4.d.11.q.1.ar. 1.q.1.c./.ar.2.c.fi.
*Cor 9.Corpus 21. Corruptio 3.81. Creatio 8.9.92.Creatura 15.16.Delectatio 32.

6 Omne quod quocumque modo mutatur, eſt in potentia, & manet quo ad aliquid, & quo ad aliquid tranſit, eſt compoſitum,& acquirit aliquid prius non habitum.1ª.q.9.1.c.
*Eſſe 49. Dæmon 100. 101.102.109. Deus 19. 20.21.287.&c.317.&c.321.390.&c.Eleemoſyna 11.

7 Omnis mutatio habet duos terminos, qui non poſſunt eſſe ſimul, quia omnis mutatio eſt in contingens.1.d.37.q.4.3.c./.5m./ Poª.q.3.1.25m./.Quol.9.9.c./.Quol.11.4.c.
*Æternitas 14. 27. 32. Euchariſtia 107.108. 109.113. Facere 1.

8 Mutatio accipit ſpeciem & dignitatem a termino ad quem, non autem a termino a quo.1ª.q.45.1.2m.
*Facies 1.Fatum 2.3.

9 In omni mutatione oportet aliquid idem eſſe ſub vtroque termino, habens ſe nunc aliter quàm prius.1ª.q6.45.2.1m./.Con.2.cº.17.3m./.Poª.q.3.2.c./.4m.
*Fides 54.Fieri o Forma 34.Frequentia.Generatio 3.7.&c.31.44.54.

10 Idem eſt prius ſubiectum mutationis ſimul, & poſt termini ad quem.ſ.formæ.4.d.11.q.1.ar.3.q 1.3m.
*Habitus 26. Idem 7.8. Incarnari 17. Inſtans 23. &c. Intellectus 164. Iuſtificatio 12. Lex 51.178.179. Liberum 30. Ludificatio. Miraculum 51.Motus 4 8.22.27.73 Nabuchdonoſor 6. Opinio 5. Oratio 47. Paſſio 52. Perturbatio. Præceptum 129.Proceſſio 6.13.Prophetia 46.Proprium 6.Quantitas 21.

11 Omnis mutatio poſſibilis fieri a quacumque creatura, poteſt fieri ab anima Chriſti,inquantum eſt inſtrumentum diuinitatis,non autem ſecundum ſe. 3ª. quæſtio.13.2.2m. Relatio 53. *Sacramentum 10.39.50. Sapientia 11.Scientia 46. Sexus 1. Significatio 5. Stephanus o. Succeſſio o. Tempus 15. 20. 23. Transfiguratio 1. Tranſmutatio. Tran-

ſubſtan-

Mu

ſubſtātiatio. Tributum 4. Vendere 10. Veritas 47. Virtus 311. 370. Votum 9. Chriſtus 39.

Quid. ¶ Mutatum eſſe, eſt pars motus diſcreti, & terminus motus continui. 1^a. q. 53. a. 3^m. /. 1. d. 5. q. 3. 1. 2^m. /. d. 37. q. 4. 1. 3^m. /. a. 2^m. /. Quol. n. 8. c.

* Idem 7. 8. Incarnari 17. Mendacium 19. Motus 38. Promiſſio 4. Religio 61. Virginitas 18.

Licita. ¶ Mutilatio membrorum eſt illicita, niſi fiat propter ſalutem totius corporis, non autem animæ, vel niſi fiat per publicam poteſtatem, propter bonum commune, 2a2. q. 62. a. 1^m. /. q. 65. 1. c.

* Amputare. Bonitas 194. Deformitas. Detruncatum. Naſus. Ordo 97. 98. Pœna 56. Reſtitutio 6. Vnctio 16.

Qualis. ¶ Mutus & ſurdus a natiuitate, ſunt inſipientiores cæcis. Et omnis ſurdus a natiuitate, eſt mutus, non autem econuerſo. Senſu lec. 2. ſi. h.

* Aduocatus 9. Baptiſmus 182. Damnum 3. Matrimonii 25.

Quid. 1 ¶ Mvtvvm datur, quando meum vel tuum, tibi vel mihi datur. Opuſ. 73. c^o. 3. ſi.

* Amicitia 3. 31. Amor 248. Anima 155. 270. Beneficium 3. Bonitas 95. Campſoria 1. 9. Dæmon 34. Depoſitum 1. 2. Elementum 22.

2 Mutuum eſt omne acceptum a Deo, vel a prælatis, vel a doctoribus, quod iuſtus reddit, non aūt peccator. Pſ. 36. m^o. q K.

* Eucharistia 82. Intellectus 225. Macarius. Matrimonium 19. 26. &c. 46. Obedientia 38.

3 Dare mutuo rem ſuam alteri, eſt actus proprius liberalitatis & gratiæ, & illud quod liberalitatem tollit, ipſum actum a natura ſua auertit, & virtutem iuſtitiæ vniuerſalis corrumpit. Opuſ. 73. c^o. 4.

* Odor 4. Pliades. Priuatio 5.

4 Illa ſola ſuperabundantia, quæ ex mutuo, ratione mutui procedit, liberalitatem ſimul & iuſtitiam corrumpit. Liberalitatem quidem, quia mutuum gratuitum fieri debet de natura mutui, quia mutuum datur, quando meum vel tuum, tibi vel mihi datur, iuſtitiam vero corrumpit, quia in mutuo, dari redditio deſignatur. Et vbi plus redditur, inæqualitas paritur. Opuſ. 73. c^o. 3. ſi.

* Reciprocum. Relatio 37. Relatiuum 9. 10. 12. Reſiſtentio 12. Rixa 1. Seditio 1. 2.

5 In mutuo transfertur numiſma propter ſe tantum, & nō propter finem neceſſarium vitæ, de ratione mutui. Opu. 73. c^o. 4.

* Sponſalia 10. Timor 56. Vſura 15. &c. 27. 30. &c. 55. 61. &c. 71. 75. 77. 79. 80. 90. &c. 104. &c. 126. 133. 144. 150. 160. &c. 185. 200. 201. 205 207. &c. 213. &c. 221. 222. 225. &c. 228. &c. 239. 278. Viſus 17. 18. Lira. Ingenium 2. Seraphim 4.

6 Mutuans pecuniam debet ſibi cauſſe, ne detrimentum incurreret. Nec qui pecuniam mutuo accepit, debet damnum incurrere, de ſtultitia mutuantis. Et ſimile eſt in emptione. Emens enim rem aliquam, tantum pro ea iuſte dat, quantum valet: non autem quantum ille, qui vendit, qui ex eius carentia damnificatur. Ma. q. 13. 4. 14^m. ſi.

N

Figura. Naason princeps Iuda in deſerto, exiuit cum Moyſe de Ægypto. Et interpretatur augurium, vel ſerpentinum. Mat. 1. prin^o. h. K.

Quis. 1 ¶ Nabucdonoſor dicitur Lucifer, i. pulcher inter omnes alios reges, & dicitur mane ortus, ſ. ante omnes alios monarchas Iſa. 14. prin^o. I.

2 Cogitatio eius erat ſuperba, quia cogitabat vſurpare, quæ Dei ſunt, ſ. ſecundum errorem gentilium qui credebant homines in Deos mutari, & ex principibus fieri ſtellas. Cogitabant ergo vſurpare diuinum locum, diuinum cultum, & diuinum actum, Iſa. 14. prin^o. K.

3 Principes nationum improperantur Nabucdonoſor tria, ſcilicet primo pœnam quam inuenit, quantum ad mortem, quantum ad mortis humiliationem in anima & in corpore, & quantum ad mortis afflictionem in inferno. Secundo improperantur ei gloriam quam amiſit, quantum ad dignitatem, & quantum ad potentiam belli. Tertio improperantur ei ſuperbiam cordis, quam habuit quantum ad ſuperbam cogitationem, quantum ad peruerſam intentionem, & quantum ad propoſiti fruſtrationem. Iſa. 14. princip^o. I.

4 Inſultatio etiam aliarum communium perſonarum fit ei tripliciter. ſ. quia improperantur ei culpam quam commiſit, ſepulturam quæ corruit, & damnum quod regno ſuo dedit. Iſa. 14. me^o. B.

5 Tota illa parabola ipſius Nabucdonoſor, myſtice exponitur de diabolo, qui concutit regna, quaſi minister pœnæ

Na

& incentor culpæ, cuius potentia per Chriſtum diminuta eſt, & in die iudicii ex toto in infernum detrahetur, qui voluit in cœlum conſcendere, & ad æqualitatem maieſtatis diuinæ venire, ſecundum quod exponitur in gloſſa. Iſa. 14. medio D.

6 Nabucdonoſor mutatus eſt in beſtiam, ſecundum imaginationem ſuam. Opuſ. 20. li^o. c^o. ſi.

* Dæmon 100. 101.

7 Oppoſitum videtur dicere a ſimili. M. q. 16. 9. 3^m. Reſp^o. ſi. cui Dubīn 446°. Du^m. 913^m.

* Prophetia 87. Viſio 5. 24.

¶ Nanus. Melancolia. Reſurrectio 52.

¶ Nares. Antropoſpatos. Baptiſmus 240. Bubalus. Exorciſmus 12. Naſus.

¶ Narratio. Amen 2. Inſinuatio 0. Mendacium 18. Scriptura 15. 16.

¶ Naſci. Aborſus 2. Abraham 19. 20. Actus 195. Auaritia 23. Generatio 91. Hæreſis 10. Inuidia 12. Lumbrici. Natura 1. Oriri. Pars 8. Periculum 1. Proceſſio 32. 54. Radix 2. Sacerdos 14. 15. Semen 13. Timor 27. 28. Verbum 24. Vermis 2.

¶ Naſica. Scipio.

¶ Naſus. Abſciſio naſi impedit a ſuſceptione ordinis, de neceſſitate præcepti, & non de neceſſitate ſacramenti. 4. d. 25. q. 2. ar. 2. q. 4. c. ſi. Ordo 98. Impedimētum.

* Baptiſmus 240. Bubalus. Exorciſmus 12. Subſannatio.

¶ Natale. Miſſa 17. 21. 22.

¶ Nathan propheta conſuluit Dauid, q. ædificaret templum. Poſtea autem a domino reprehenſus, & quaſi retractus, prohibuit hoc ipſi Dauid, ex parte Dei. Quol. 12. 27. 1^m. Propheta.

¶ Natare. Porphyrio.

1 ¶ Nativitas eſt exitus a generāte coniuncto, a quo habet principia ſufficientia. Et dicitur oriri, ratione primi, naſci ratione ſecundi, & gigni ratione tertii. 1^a. q. 27. a. c. /. 3. d. 8. 1. c. prin^o. /. ar. 4. q. 1. c. /. Meta. 5. lec. prin^o. a. Quid.

* Aborſus 0. Adam 70. Agere 22. Angelus 590. Animal 36. 44. Baptiſmus 132. 235 Circunciſio 26. Deſertum.

2 Natiuitas duplex. ſ. in vtero. i. conceptio, & extra vterum. 3. d. 3. q. 1. ar. 1. q. 5. 2^m. /. d. 8. 1. 6^m. /. 4. d. 42 q. 1. 2. 1^m.

* Euchariſtia 209. Fatum 1. Fides 59. Filiatio 5. 6. 17. Fortuna 7. 8. 9. Generatio 3. 34. 35. 91 Hæreſis 10. 36.

3 Natiuitas attribuitur alicui dupliciter. ſ. vt ſubiecto naſcenti, & vt termino. Primum conuenit tantum ſuppoſito, ſecundū autem formæ & naturæ. 3^a. q. 35. 1. c. /. 2. c. /. 3^m. /. 4. c. /. 3. d. 8. 2. 3. 0. * Imaginatio 3. Inuidia 12. Iudæi 24. Legitimatio 1. Maria 5. 10. 11. 12. 13. Matrimonium 1. 47. Mulier 3. 5. 9. 10. Mutus. Naſci. Natum. Natura 1. 21. Naturale 5. Nomen 14. Pars 8. Periculum 1. Præceptum 137. Primogenitus 1. Proceſſio 32. 46.

4 Eſſe fieri, & naſci proprie, conuenit tantum ſubſiſtenti, ſed cōuenit formis cōſequenter, accidentibus autem per accidens. 3^a. q. 35. 1. 0. /. 3. d 8 2. 0.

* Prophetia 56. Puer 6. &c. 17. Semen 13. 21. Seruitus 9. 10. Verbum 24.

5 Naſci & oriri, conuenit omni & ſoli viuenti generabili, ſed ſecundum ſimilitudinem conuenit accidenti, aquæ, & ſoli. 1^a. q. 27. 2. c. /. 3. d. 8. 1. 0. / Meta. 5. lec. 5. prin^o. 2.

6 Fructus arborum, capilli, oua, & huiuſmodi, dicuntur naſci, ſed non dicuntur filii. 1^a. q. 27. 2. c. /. 3^a. q. 32. 3. c. /. 3. d. 4. L. /. d. 8. 1. 5^m. /. 2. 1^m.

7 Natiuitas hominis in die, melior eſt ſecundum aſtrologos, quàm natiuitas in nocte. Iob 3. lec. 1. me^o. H. Christi

8 De Chriſti natiuitate propheta myſtice ponit tria. ſ. primo natiuitatis principium, quod eſt triplex. ſ. cælum rorans, quaſi principium effectiuum. ſ. per opera trium perſonarum; quia pater ibi operatur, filium mittendo, filius carnem aſſumendo, & ſpiritusſanctus conceptionem faciendo. Secundum principium natiuitatis Chriſti, eſt nubes pluens, quod eſt principium præparatiuum, in quo accipitur annuntiantis angeli officium, prophetarum vaticinium, & iuſtorum deſiderium. Tertium principium natiuitatis eius, eſt terra germinans, quod eſt principium ſuſceptiuum. ſ. beata virgo, cuius aperitur affectus, ad inueniendum gratiæ priuilegium, intellectus ad credendum angeli verbum, & vterus ad concipiendum Dei filium. Iſa. 45. ſi. A.

9 Secundo propheta ponit natiuitatis Chriſti ortum, qui comparatur rori, pluuiæ, & germini, quia Chriſtus eſt ros ad refrigerandum, pluuia ad fœcundandum, & germen ad fructificandum. Iſa. 45. ſi.

10 Tertio propheta ponit natiuitatis Chriſti fructum, qui eſt iuſtitia, quæ cum Chriſto oritur tripliciter. ſ. quia eam opere impleuit, ſermone docuit, & eam nobis in munere dedit, Iſa. 45. ſi. * Abraham 19. 20.

11 Natiuitas Chriſti ex parte matris fuit naturalis, ſed ex parte opera-

re operationis ſpiritusſancti, fuit miraculoſa. Vnde beata Virgo eſt vera & naturalis mater Chriſti. 3ª.q.35.3.2m.ſ.

12 Chriſtus poteſt dici bis natus. 3ª.q.35.2.4m./.1.d.14.q6.1.2.4m./3.d.8.ar.4 q 2 o. Conceptio 35.
• Actus 195. Aſſumere o.

13 Natiuitas Chriſti duplex. ſ. natiuitas æterna a patre, & natiuitas tēporalis a matre. 3ª.q.35 2.o./.5.c./.1.d.14.q.1.2 ,m./.3.d.8.ar.4.q.1.o./. Vnio 2.16m.
• Dolor 42. Filiatio 5.6.17. Generatio 51.&c.

14 Chriſtus non fuit ſubiectus tempori in naſcendo, ſicut cæteri homines, ſed elegit tempus quo conuenientiſſime naſceretur. 3ª.q.35.8.o.

15 Chriſtus natus eſt nocte, quia venit ad tenebras infirmitatis noſtræ. 3ª.q.83.2.2m./.4m.
• Genitus 2.3.

16 Chriſtus natus eſt in Iudæa, anno quadrageſimoſecundo imperij Octauiani, completa hebdomada ſeptuageſimanona, ceſſante in Iudæa regno & ſacerdotio. Opu. 20. li°.3.c°.12.ſi.
• Hæreſis 36. Imperator 6. Miraculum 18.19.

17 Chriſtus voluit naſci in Bethleem, propter tria, non autem in Hieruſalem, nec Romæ, nec Nazareth. 3ª.q.35.7.o./.q.46.10.1m. Mat.2.prin°.b.H./. Nazareth.
• Muſa 17.21.22. Notio 14. Obſtetrix 1. Pax 22.

18 Chriſtus voluit naſci de populo Iudæorum, quia decebat eū naſci ex populo pollente ſpeciali prærogatiua ſanctitatis. 3ª.q.98.4.c./.1m./.5.c./.3.c.3ª./.q.4.6.3m.
• Proceſſio 32.14 Sacerdos 15. Chriſtus 69.170.

19 Chriſtus naſci debuit ex virgine. 3.d.12.q.3.ar 2.quæſt.1.o./.Con.4.cap°.45./ Opuſc.3 c°.221./.Opuſ.60.c°.7./.Mat.1.me°.d.L.

20 Chriſtus natus eſt per genitalia beatæ Virginis, dummodo per hoc, perfectioni integritatis virgineæ nihil ſubtrahatur, ſecundum Hieronymum contra Heluidium. Et cum dicit Ambroſius, quod Chriſtus aperuit matris ſuæ vuluam, hoc dicit exponens illud, quod euangeliſta de lege induxit. Quód quidem vt Beda dicit, conſuetæ natiuitatis more loquitur, non, quod Dominus ſacri ventris hoſtium, quod ingreſſus ſanctificauerat, egreſſus deuirginaſſe credendus ſit. Vnde illa adapertio, non ſignificat reſerationem communem clauſtri pudoris virginei, ſed ſolum exitum prolis de vtero matris. 3ª.q.28.2.1m./ quæſt.35.6.c./ 4.d.30.q.2.3.ar.7.7m./. Qool.6.18.b./.c.

21 Natura diuina nullo modo debet dici nata de virgine, niſi natura diuina ſumatur impropriè, ſcilicet pro perſona. 3. diſt. 8.3.o.

22 Natura humana in Chriſto, non eſt nata, ſed eſt accepta per generationem, diuina vero natura, nullo modo, niſi impropriè ſupponat. ſ. pro perſona. 3.d.8.2.3.o./ Opuſ.1.c°.17.

Oſtenſio. 23 Natiuitas Chriſti, non debuit omnibus manifeſtari, ſicut aduentus eius, nec tantum parentibus, nec omnibus occultari 3ª q.36 1 2 o /.q.39.8.3m.

24 Electi ſunt conuenienter aliqui de qualibet conditione hominum, quibus oſtenderetur primo natiuitas Chriſti. 3ª.quæſtio.36.3.o.

25 Chriſtus manifeſtauit natiuitatem ſuam, primo per alias creaturas, ſecundo autem per ſeipſum. 3ª.q.36.4.o.

26 Natiuitas Chriſti oſtenſa fuit per ſigna conuenientia. ſ. per angelos, per ſtellam, & per inſpirationem. 3ª.q.36 5.o./ Opuſc. 60.c°.7 Stella 7 8.

27 Natiuitas Chriſti fuit oſtenſa conuenienti ordine. ſ. primo paſtoribus, ſecundo magis, tertio Simeoni & Annæ. 3ª.q6.36.3.6.o.

28 Quando Chriſtus natus eſt, oleum fluxit Romæ, & in Hiſpania apparuerunt tres ſoles paulatim euntes. 3ª.quæſtione 36.3.3m.

29 Oſtenſa natiuitate Chriſti, Herodes turbatur ad dignitatē Chriſti, in figuram iudiciariæ poteſtatis eius, & in figuram delectionis diaboli, ſed Iudæi turbantur, quia iniqui erant, & adulantes. 3ª.q.36.2.3m.
¶ Natum. Agere 22. Anima 227.252.286. Animal 36.48. Apprehenſio 5. Aptitudo. Audacia 12. Bonitas 73. Capax. Deſperatio 14. Electio 18. Falſitas 25. Habilitas n. Idæaeus o. Miſſio 2. Priuatio 7.9.&c. Vita 4. Vniuerſale 24.

Quid. 1 ¶ NATVRA dicitur a naſcendo. 2ª.q.29.1.4m./.3ª.q.2.1.c./.3.d.5.q.1 2.c./ Con.4.c°.35.
• Abraham 6. Abſtractio 6. Accidens 6. 21.29.30.65.67.98.108. Accidentaliter 5. Actio 41.42.43.44 67.96 104. Actus 166.184.189. Adam 5.51.64.79.82.94. Addere 1. Aduentus 6. Adulterium 7 9. Agens 13.&c. Alius o. Alteratio 20. Amicitia 25. Amor 3.27.31.70.&c. 88.&c. Angelus 231 &c. Anima 34.87.119.103.233.238.212.271.272.294.295.328.360. Animal 1.28.31.43.60.63. Apollinaris 2.&c. Apoſtoli 32. Apparere 1.9. Appetitus 3.40. Approximatio o. Aranea 2.

2 Natura eſt ratio artis diuinæ, indita rebus, qua mouentur ad ſuos fines. Cont.3.cap°.3./. Phy.2.lect.4 med°.d.bn./. Lec.12.F.
• Aſ 20.&c.25.17.30.31.38. Aſcendere 2.3. Aſſimilatio 1.7 11. Aſſumere 4.5.8.21 &cætera. Attingere 1.2. Auaritia 10. Auxilium 2.3. Baptiſmus 38.60 201.202. Barbarus 2. Beatitudo 8.13.124 Benefacere. Blaſphemia. Bonitas. N. Calor 10.22. Campſoria 5.7 9. Carentia. Charitas 40.109.138. Caro. 1.4. Cauſa 7.80. Cœlum 6.9.&cæte.157. Certitudo o. 13.19. Circunciſio 4. Clauſio. Cogitatio 5. Coitus 3. Comedere 2.3. Compoſitio 5. Commune 1.&1. Communicabile 1. Communicatio 1. Concupiſcentia 6.&c. Coniunctio 8. Conſanguinitas 2.10. Conſeruatio 1.13. Conſuetudo 1. Contemplatio 7. Contritio 9.32. Conuenientia 1. Conuerſio 2.12. Corpus 4.53.58.59. Corruptio 10.15. Creatio 1.2.13 43. Creatura 15.19.22. Credere 14.15.30. Cultus 3.8. Damnatio 6. Datio 16. Debilitatio. Defectus 4.6.15.16.

3 Natura non eſt ſerua, nec eſt domina, ſed perſona eſt ſerua, vel domina, ratione naturæ. tertia quæſtione 20.1.1m./.2.o.
• Delectatio 3.7.26.64.75.121. Deſcendere 12. Deus 32 & cætera 66.69 79.123.194.201.241.266.275.318.328 408.411.412 437 &cæt. Dicere 8 9. Differentia 1.6. Differre 4.5. Diſpoſitio 26.32.33. Diſtinctio 13. Diuinatio 16 Docilitas 2. Dolor 25.35. Dominium 16. Ebrietas 3. Effectus 2. Electio 30. Ens 4.5.16. Aequalitas 15.16.23. Eſſe 1.&cæt.65.&cæt.71.&cæt. Eſſentia 1.5.&121. Aeſtimatiua 3. Aetas 5. Eua 1. Euchariſtia 133. Exultatio 1. Extaſis 6. Excommunicatio 10.

4 Tota natura comparatur Deo, vt inſtrumentum agenti principali. 1ª.quæſtio 1.1.c /.quæſtio.6.1.3m./.4. diſtinctione 5. quæſtione 1.2.o./. Cont.1.cap° 44.4m./.Lib° 2.ca° 87.3m./.Lib° 3 cap°.100.2m./.5m./.Poten. quæſtio.3.7.c./.9 21m /.Iob.9.lect.1.med°.A./.c°.10 lec.1.ſi H.
• Factum 1. Phantaſma 3. Fœmina 3. Fœmininum o. Filiatio 7.8.30. Finis 60.93.94.116.&cæt. Fomes 14. Forma 7.&cæt. 140. Fortuna 2. Frater 1. Futurum 6.7. Generatio 5.34 38.&cætera 56.59. Genus 3.8.10.26 32.38. Gloria 17.22. Gratia 14.&cætera. Graue 3.4. Hæreſis 77.85.90.91.105.141. Homo 2.5.7.8.20. Humanitas 2. Humidum 1.

5 Non omne quod habet creatura à Deo, eſt ei naturale: ſed ſolum ſ additum ei, inſtituendo naturam. Veritas quæſt.2.7.10m. Idea 21. Ieiunium 2.7.24.43.44.45. Ieſus 1. Ignis 7.8. Ignorantia 16. Imaginatio 2. Imago 10.22.40. Impeccabilis 0. Impetrare 15. Imprimere 3. In 9.20.27. Inclinatio o. Inditum. Indiuiduum 10.14.16.41.

6 Quicquid alicui ex natura ſua conuenit, & non ex alia cauſa, non eſt in eo minoratum & deficiens. Coot.1.cap°.11.2m.
• Ingratitudo 6 Innocentia 8.13 3 Inſtinctus. Intellectualis 7.9. Intellectus 21.&c.38.113.123.129.130.152.163.191.158. Intenſio 1. Intentio 1. Hypoſtaſis 1.5. Iudicium 42.50.&cætera. Ius o. Iuſtitia 13.61.80 86. Iuſtificatio 18.20. Labor 5. Lex N. Liber 22. Liberalitas 6. Libertas 6. Liberum 21.29. Littera 17. Lumen 8.69. Macula o 2. Magis 2 Magnes 1. Maledicere 4.1 Malum. N Maria 1. Martyrium 28.27. Matrimonium o.&cæte.109.120.135 Memoria 12. Membrum 8 Mens 2. Meritum 17.23 &cæt.85.95.110. Metaphora 7.

7 Natura ſubiacet voluntati, quo ad extrinſeca, non autē quo ad intrinſeca. Pri.q.3.5.4m.
• Miraculoſe. Miraculum 3.&cæt. Miſeria 1. Miſſio 14. Monſtrum 2. Mors 2.3. Mortale o. Motus 2. Motus 21.91. Mulier 7. Multitudo. Munditia 2. Mutabile 5. Mutuum 4.5. Natiuitas 21.22. Naturale o. Neceſſitas 8.20.21.

8 Omne perpetuum eſt per ſe inſertum a natura, & nihil aliud. 2ª.q.98.1.c./.2.d.20.q.1.1 3m.
• Nemo. Nihil 2.4. Nepredo. Nobilitas 1. Nomen 28.40.&cæt. Notitia 1. Nouum 10.12. Numerus 23. Obedientia 31.

9 Quanto natura eſt altior, tanto emanans ex ea, eſt intimius ei Cont.4.c°.11.prin°.
• Obiectum 9. Odium 4. Operatio .4.14.21.45. Opus 2.3. Oratio 39 Ordo 16.17.24.&cæt. Pars 11. Particulare. Paſſio 30.67 68.93.113.115. Pater 10. Peccatum 1.2.166.280.483.285.&cæt. Pœna 20.40.77 80. Pœnitentia 22.56. Perfectio 15.19 23.29.39.41. Perſona 3.&cætera. 24. Plato 8. Pluma 2. Pollutio 9. Poſſeſſio 1. Potentia 4.1.25.33.37.

Na

10 Vnum reſpondet ſemper naturæ, ſicut natura eſt vna, ſcilicet, vel numero, vel ſpecie, vel genere. 1a2æ.q.10.1.3m.
* Præceptum 58.63.65. Prædeſtinatio 15.26. Prædicari 25. 35.36 Proceſſio 4.&c. Prohibitio 6. Proprietas 1. Proprium 9. Propter 4. Puer 15. Qualitas 9. Quid 2. Relatio 52.77.&c. Regnum 8.&c. Reparatio. Reſurrectio 58.22.26.27.32.34. Riſibile. Sacerdos 8. Satisfactio 4. Semen 4. Seruitus 1. Sexus 5. Somnus 1. Species 4. Speculum 3. Sepulunca. Sponſa 5. Status 4.&c. Sterilitas 2. Stultitia 6.

11 Natura quo ad rationem ſpeciei, eſt æqualiter in quolibet ſuo indiuiduo, non autem quo ad perfectionem indiuidui. 2.d.32.q.2.3.c.
* Subiectum 1. Subſiſtantia 2.6.9. Subſtantia 2 &c.6.20 Superbia 2. Suppoſitum 1 &c. Theologia 23.38 Timor 52. Traductio 2. Transferre. Triſtitia 18. Tortor 3. Vendere 3.8.&c. Veritas 16.27 Veſtigiũ 7. Vindicatio 1.3. Virginitas 6.13.35. Viſio 19 44.45 51.53.55.56 60.73.77.80.90.21.93 99.103. 105.106.111.126.133.137.146.&c.164 178.&c.184.189.&c. 196.&c.204.205.229.288.290.292.294.295.305.

12 Ex duabus naturis manentibus, nunquam fit vna natura. Cõ. 4 c°.35.4m

Dum.914m 13 Oppoſitum videtur dicere. Ver.q.26.2.16m./. Quol.2.3.1m. Reſp°. ſicut dubio 365.

14 Natura ſumit principium a perfectis, ſecundum cauſam agentem, & formalem, non autem ſecundum cauſam materialem, ſed ab imperfectis. 1a2æ q.1.7.3m./.3a q6.1.5.3m./.6.c./. Ver. q.18.2.c./. Spiritu 1.15m. * Viſus 7 9 10.14.

15 Non poteſt eſſe quod natura ſit principium alicuius actionis, vel motus, & nõ terminus eius, quia principia naturalia ſunt ad determinatos effectus, vltra quos ſe extendere nõ poſſunt. 4.d.43.ar.1 q.3.c./. Ver q.24.10.2m.

Dum.915m. 16 Oppoſitum videtur dicere a ſimili. Ver.q.29.3.6m. Reſpon°. ſicut dubio 301°.

17 Effectus naturæ ſemper eſt naturalis. Ideo omnis motus eius, & actio, ſemper ad quietem naturalem terminatur. Non autem motus voluntarius, ad quietem voluntariam, ſed aliquando ad quietem naturalem. Ver.q.24 10.8m.

Diuiſio. 18 Natura dicitur dupliciter ſecundum aliquos, ſ. natura naturans. 1. Deus ordinans naturas omnium, ſiue autor naturæ, vel qui creauit omnes naturas, & vt inſtrumentum eius. 1a2æ.q.1. 2 2./.q.6.1 3m./.q.26.1.c./.q.67. 1.c p m°./. 1.d.1.q.4.1.1m. /.4.d.49.q.3.ar.1.q.1.c./. Perihei.lec.14.
* Accidens 28. Adam 5.&c. Addere 1. Agere 30 &c. Alimentum 1. Alteratio 10. Attemperatio. Attributio 4.5 7. Beatitudo 8.13. Benefacere 3. Blaſphemia 27 Cognitio 5.7.19.55.58. 61. Concupiſcentia 6.10. Cooperari 4. Corruptibile 3. Datio 16. Debitum 3.

19 Natura dicitur dupliciter, ſ. quælibet ſubſtantia vel accidens, & principium motus intrinſecum. 1a2æ.q 10.1.c./. 1.d.17.q. 1.1.8m. * Dæmon 2.10.11 31.33.74.106 &c. Dialectica 4. Difficile 1. Ebrietas 13. Ens 1 &c.16.32. Aequalitas 15.16. 27 Eſſe 2.3.43.71.73 Aetas 5. Factũ 1. Finis 93. Futurum 6. 7. Gratia 15.&c.137 138.&c. Habitus 11.12.30 47.59.67.70. Ignatum. Innocentia 8.13. Inſtinctus. Iuſtitia 13.61.80. 86. Palpabile 4. Principium 10.&c.

20 Natura ſecundum Boetium dicitur quadrupliciter, ſcilicet omne intelligibile, omnis ſubſtantia, principium intrinſecum motus, & eſſentia. 2.d.37.q.1 1 c./. Opuſc.24 o.
* Priuatio 16.23. Prius 1.&c. Proceſſio 4.&c. Producere 2. Prophetia 38.65. Propoſitio 7. Prudentia 81. Putrefactio 2. Ratio 3.8.10.15 47. Recipere 6.7. Reduplicatio 2.6. Relatio 36 Relationum 9.&c. Suppoſitum 1.&c. Venatio. Vita 12.13 Vmbra 1. Vnio. Veritas 19 20.

21 Natura ſignificat quadrupliciter. Primo generationem viuentium, id eſt natiuitatem, ſecundo principium intrinſecum cuiuſcunque motus, tertio materiam, & formam, & quarto eſſentiam cuiuſcunque rei. 1a. quæſt.29.1.4m./. 3a.quæſt.2.1.12. c./.3.d.5.quæſt.1.2.c./.d.22.q.3.1 2.q 1 c./. Cõ.4.cap°.35. 3m./.41.p°.n°./. Vnio.1.c.prin°./. Quo.2.4 c./. M ta.5.lec.5.o. Phy.2.lec.2.o.
* Vniuerſale o. Voluntarium 7.

22 Motus vel actio comparatur ad naturam tripliciter, ſcilicet vt ad principium, & terminum ſimul, vt ad terminum tantum, & naturaliter. Primo modo eſt naturalis, non autem ſecũdo, vel tertio modo. 4.d.43.ar.1.q.3.c.

23 De occultis operibus naturæ. Opuſ.33.o.

24 Natura ſubſtrata intentioni vniuerſalitatis, tripliciter conſiderari poteſt, ſcilicet vel abſoluta, vel prout eſt recepta in aliquo ſingulari ſui generis, vel prout eſt in anima Opuſcu. 42 c°.7.prin°.

24 Aliquid eſt de natura alicuius dupliciter, ſcilicet abſolute, & vt in aliquo particulari. Primum conuenit cuilibet ſuppoſito illius naturæ, non autem ſecundum. Potentia queſtion.9.9.2m.

25 Supra facultatem naturæ, eſt aliquid tripliciter, ſcilicet quantum ad ſubſtantiam facti, quantum ad id in quo fit, & quantum ad modum, & ordinem faciendi. 1a2æ.q.113.9.o./.3a.q6. 43.4.c./.4.d.17.q.1.ar.5.q.1.c./. Opu.60.c°.12./. Io.10.lec.5. prin°.a k. Supra.
* Abraham 6. Adam 1.2.5.&c. Amor 64. Autoritas 2. Conceptio 32. Conuerſio 5. Creatura 19.20.21.

26 Supra naturam ſunt, quæ Deus ſibi reſeruat ſine naturæ miniſterio operanda, vel in operibus miraculorum, vel in reuelationibus, vel in inſtitutionibus ſacramẽtorum. 4. d.17.q 3. arti.1 q.2.c.
* Hæreſis 105.141. Meritum 17.

27 Quæ ſunt ſupra naturam, ſola fide tenemus. 1a.q.99.2.c.
* Miraculum 6.7. Supernaturale.

28 Viſio Dei eſt ſupra naturam animæ rationalis, in quantũ propria virtute ad eam peruenire non poteſt. Sed eſt ſecundum naturam eius, in quantum eſt capax eius. Scientia vero increata eſt ei ſupra naturam omnibus modis. 3a. quæſt.10.9.2. 3m. Capax 4.

29 Nulla natura poteſt ſupra ſe, id eſt in actum excedentem proportionem virtutis ſuæ ſed poteſt in obiectum ſupra ſe. 1a.q. 63.3 c./.q 84 1.2m.fi /. 1a2æ q.109 3.2m.

30 Oppoſitum videtur dicere a ſimili. Ver.q 29.3.6m. Reſpon°. ſicut Dubio 301. Dum.916m.

31 Ad perfectionem naturæ inferioris concurrunt duo, ſcilicet aliquid ſecundum motum proprium, & aliud ſupernaturali perfectione ſecundum motum naturæ ſuperioris. 2a2æ. quæſt. 2. 3. c.

32 Perfectio naturalis creaturæ, non ſolum conſiſtit in eo quod ei competit ſecundum ſuam naturam, ſed in eo etiam quod attribuitur, ex quadam ſupernaturali perfectione diuinæ bonitatis. 2a2æ.q.2.3.c.

33 Supra naturam non poteſt agere natura dupliciter, vel quia forma inducta omnino a natura induci non poteſt, vel quia etſi talem formam poſſit in aliquam materiam inducere, non tamen in iſtam. Po°.q.2 3.5m.

34 Quod eſt naturæ inferioris, non poteſt conſequi proprium naturæ ſuperioris, niſi ſupernaturaliter per actionem illius naturæ ſuperioris Con.3.c°.52 /.53./.147.2m /. Opuſc.3.c°. 105.fin. Diſpoſitio 29. Motus 61. Operatio 35. Perfectio 29.

35 In omnibus aſſerendis, ſequi debemus naturam præter tradita auctoritate diuina, quæ ſunt ſupra naturam. 1a.quæſtio. 99.1 c /.quæſt.101.1.c./.2.diſtin.2.quæſt.1.2.c /. Ver. quæſt. 18 1.6./.1m.

36 Contra naturam ſumitur dupliciter, ſcilicet vt opponitur ei quod eſt ſecundum naturam, id eſt conueniens naturæ, & vt opponitur ei quod eſt eſſe a natura. Primo modo poteſt aſſueſieri, non autem ſecundo modo. 1a2æ.q.71.2.2m. Cõſuetudo 6. Contra.
* Adam 63. Affinitas 6.

37 Aliquid repugnat alicui naturæ ſecundum propriam rationẽ ſpeciei, quod tamen conuenit ei ſecũdum rationem generis. Phy.4 lec.12.fi p.fi./.1°.6.lec.3.me° I./.11°.7. lec.1 m°.b.B. /.lec 2 fi./.11°.8 lec.5 fi.f.A.
* Anima 14.119.&c. Apparere 1. Ars 31.

38 Aliquid eſt contra primã intentionem naturæ, quod non eſt contra ſecundam, vt corruptio, ſenium, omnes defectus, ſexus fœmina, & monſtra. 4.d.36.q.1.1.2m./. Ver q.23.2.c.
* Auaritia 7.10 Barbarus 2. Cœ um 81. Concubinatus, 4.

39 Nihil quod eſt contra naturam ſimpliciter, eſt in omnibus vel in pluribus, ſed bene ſecundum quid, vt mors. Ma.q.5.5. 17m. * Concupiſcibilis 7. &c. Continentia 5. Conuerſio 5. Corruptio 10.15. Creatura 19.20.21. Culpa 4 Debilitatio.

40 Id quod eſt contra naturam, poteſt eſſe perpetuum, quum naturale non habet in ſe ſufficiens principium, non autem aliter. Ver.q.24.10.1m.

41 Nihil poteſt cõtra naturam ineſſe immutabiliter per cauſam poſitiuam, ſed tantum per cauſam priuatiuam, vt cæcitas, & pœna. Ma.q.16.2.2m./ 3m.
* Delectatio 121. Dolor 25.38. Fœmina 3. Finis 127. Fornicatio 4.19. Fractio 2. Fructus 9.

42 Deus non facit contra naturam. 3a quæſtio.44 2.1m./ 4. diſtinctio 13. quæſtio.1 2.1m./ diſtinctio.46 quæſtio.1 articu. 2.q.2 3m./. Cõ.3.c°. 110./. Po°.quæſt. 1.3.1m./.q.4.1.20m./. q.5.2.c./.q.6.2.3m./ Anima 21.10m./. Cæ.le.4./. Ro.11 lec.3. fi.G./. He 2.lec 1.fi.G.

43 Immo Deus agit miraculoſe tripliciter, ſcilicet ſupra naturã, præter naturam, & contra naturam. 2.d.18.q.1.3.c./. Po°.q.6. 2.3m./. Heb.2 lect.1.fi.G. Reſpondeo dubio 917°./. ſicut dubio 498°. Dum.917m.
* Generatio 34 38 40.50.

44 Deus agit contra naturam particularem, non autem contra na-

tra naturam vniuerſalem.Veri.q.13.1.2m./.3m./ Po^a.q.6.1. 1m./.3m./.

45 Ea, quæ Deus facit præter ſolitum curſum naturæ, non ſunt contra naturã 12æ.q.104.4.2m./. 3^a.q.44.2.1m./. 1.d.42.q.2. 2.4m./.4.d.33.q.1.2.2m./.d 46 q.1.ar.2.qõ.2.2m./. Cõ.3.c°. 100./.Ver.q. 13.1.2m./.3m /.Po^a.q.1.3.1m./. q.4.1.20m./.q. 5.2.c./.4.c.fi./.q.6.2.3m./. Anima 21.10m./.Cg.lc.4./.Ro.11. lc 3.fi. *Hæreſis 105.141.

46 Deus agit contra naturam,ideſt inoppoſitum illius ad quod potentia naturalis inclinat,manente ipſa inclinatione, ſed ligata,non autem contra potentiam obedientialem. Po^a.q.1. 3.1m. *Idolatria 8.Ignis 7.8.Innaturale. Inſtans 1.

47 Si poteſtas maior, in tantum inualeſcat, quòd mutet contrariam inclinationem in inclinationem propriam, iam non erit aliqua repugnantia, nel uiolentia,ſicut quando agens fortius corrumpẽdo corpus graue aufert ei inclinationem qua deorſum. Et ſic ferri ſurſum non eſt ei uiolentum, ſed naturale. 22æ.q.36.4.c.

* Iraſcibilis 4.Lex 54.&c.Luxuria 9.12.&c.

48 Sicut Deus non agit contra naturam,ſed contra ſolitum curſum naturæ,ſic non agit contra virtutes, nec præcipit contra eas,ſed contra ſolitum modum earum. 22æ.q.104.4.2m./.q. 154 1.1m.

* Malum 49.50.Mare 3.Matrimonium 58.Meritum 17.Miraculum 7 Miſericordia 15.Mors 18.Mulier 10. Peccatum 2. 12.18.Pœna 42.Prodigalitas 2.

49 Peccata contra naturam, ſunt contra Deum. Ideo ſunt grauiora ſacr legis,quanto ordo naturæ,prior eſt quolibet ordine ſuperaddito.22æ.q.154.12.1m./.2m.

*Riſibile.Seruitus 4.&c.Sodomia o.Timor 39 41.Triſtitia 6.

50 Omne peccatum eſt contra naturam hominis, quo ad differentiam eius,& aliqua etiam ratione generis,vt ſodomia beſtialitas,& huiuſmodi.12æ.q.6 4 3m./ q.71.2.o./ q.94.3 2m. /.12æ.q.34.5.c./.q.154 1.c./.11./ 11.12.o./ 4.d.41 ar.3.q.õ.1. 1m./.Ma.q.14.2.8m /.q.15.1.9m./.Ro.lec.8.prin°.E./.Gal.5. lec.9.prin°.K./.Col.3.lec.2.fi. G.Luxuria 14.

*Violentia 2.3.6.Voluntas 76.Vnitas 18.55.80.Vxor 1.&c.23.

Quid. 1 ¶ NATVRALE eſt quod conuenit rei ſecundum ſubſtantiam eius.i.quod per ſe ineſt ei.12æ.q.10.1.c.

2 Illud dicitur naturale alicui,quod cõuenit ei ſecundum conditionem formæ,qua conſtituitur in tali natura. 2.diſtio. 39. q.2.1.c.

Diuiſio. 3 Naturale duplex,ſcilicet habens naturam,& conſequens naturam.4.d.43.ar.1.q.3.c./ Ma.q.5.5.c./. Phy.2.lec.1.me°.b.

*Abſtractio 12 14. Accidens 26.53.57.79.107.120.Actiõ 2. Actio 4.38.45.46.56.57. Actus 17.46.80.198. Adam 5.6.7. 12 &c.32.33.38.68.Adoptio 10.11.20.21.Aer 6.11.Affinitas 4. Affirmatio 3. Agens 13.&c. Alteratio 7 8 Amicitia 13.Amor 70.&c. Angelus 63.65.118.146.165.101.210.226.294. 310.313 321.336.343.353.359. 362.366.367.368.369.379. 382.384.400.469.518.523.546 561.604.Anima 20.91.114. 119.120.129.&c. 137.159.161.&c. 212.223. 224.249.&c. 311 360.361.Animal 32.44 &c.63.71.73. Ambulatio 4.Appetitus 4.11.&c.

4 Naturale duplex,ſcilicet quod eſt natura ut a principio actiuo, vel quia in natura eſt inclinatio ad recipiendum aliud ab extrinſeco.12æ.q.6.5.2m./.3.d.22.q.3 ar.2.q.1 c.

* Ariſmetrica 3.Artifex 2.Aſcendere 7. Aſſimilatio 8. Aſſumere 55.Aſtrologia 2.3. Attributa 12. Auaritia 10 Auctoritas 2.Auxilium 3.Beatitudo 88.95.96.115. Bellatores 2.Bonitas 128.169.&c.Calor 3.4.Capacitas n.Caput 1.Carentia. Charitas 69.70.109.110. Cauſa 20.36. Cæcus 4.6. Cœlum 36.89.&c.99.Certitudo 4.7.&c. Cibus 2. Cinis 3. Claritas 4. 26 Coactio 8.

5 Naturale duplex, ſcilicet cauſatum ex principiis eſſentialibus rei,quod habetur a natiuitate .3^a.q.2.12.0./.q.34.3.2m. /.1.d.19.4 c.

* Cognitio 31 43.Coma.Comedere 1.Commutatio 1.Conceptio 11.&c.Conceptus, Concupiſcentia 6.&c. Concupiſcibilis 11.12.Confeſſio 4.24.&c.Connectio 8.&c. Conſanguinitas 2. Conſeruatio 2 Contemplatio 7.26. Continentia 5. Contrarium 22.16.30.34.Cor 4 9.Corpus 1.2.11.15.Corruptio 15.Coſta 5.Creatio 3.5 12.&c.Credere 14.&c Damnatio 16.36 38.Defectus 4.6.Delectatio 73.&c.Dæmon 32.

6 Naturale duplex,ſcilicet quod conuenit naturæ generis, uel naturæ ſpeciei ratione differentiæ.12æ.q.94.2.c./.3 2m./.4.d. 26.q.1.1.1m./.d.33.q.1.1.1m./ M..q.4.2.1m./.Ethi.5.lect.12. prin°.b.

* Demonſtratio 8.9.Deſiderium 13 16. Deus 11.13.14.161. 187. 189. 194. 196. 226. &c. Dies 1. &c. Diffinitio 4 &c. Digeſtio.

7 Naturale duplex,ſcilicet ſecundum naturam ſpeciei,& ſecundum naturam indiuidui.Et utrumque eſt duplex,ſcilicet,vel totum a natura,vel partim a natura, & partim ab extrinſeco 12æ.q.51.1.c./ q.63.1.c./ Ver.q.25 6.4m.

* Diſpoſitio 35.39. Diſputatio 3.Diſtinctio 13.15.Diuitiæ 2. Donum 31.Durities 2.Educi 1.Effectus 2.5.&c.Enuntiatio 5. Epicicli 2. Aequalitas 15.16. Eſſe 3. Eos 1.Euchariſtia 89. 105.107. 121.147.Facere 5.Factum 1.Falſitas 12.13.14.Fœlicitas 4. Fides 85.86.113.115.134.139.142. Filiatio 10.Finis 23 435.Fomes 1.3.Forma 49.57 64.Futurum 5.6.7.8.

8 Naturale duplex, ſcilicet ens mobile, & omne ens reale 2.d. 2.q.2.2.4m.

*Generatio 5.9.10. Gloria 4.22. Gratia 25.77. Graue 3.4. Habitus 27.53.Hæreſis 54.Homo 11.20. Honor 37. Humanitas 3.Illegitimus 4.Imperare 7.Inclinatio o. Incorruptibile. Innatum. Innaturale.Innouatio.Intellectus 43.129.155. 191.257.258.291.295. Intentionale o.Inuoluntarium 5.Ira 23.32.Iraſcibilis 4.Ius o.Iuſtitia 13.15.65.86. Iuſtificatio 18. 20.Iuuentus 2.Legitimatio 3.Lex 31.&c.Liberum 13.14.20. Linea 5.Lumen 17.&c.

9 Natura duplex , ſcilicet conſequens ex principiis ſpeciei, uel ad quod natura inclinatur,& ordinatur.3.d.20.ar.1.q.1.1m./. 4.d.26.q.1.1.c.

* Magi 7. Malum 43.&c. Mane. Manſuetudo 7.&c. Mare 2. Materia 13.22.27.Matrimonium 7.&c.58.81.94.102. Maturatio.Membrum 7.8.Menſura 14.Meritum 7.13.&c.

10 Naturale duplex, ſcilicet conſequens formam, & conſequens materiam.Primum ſemper ineſt actu,non autem ſecundum, ſicut quæ pertinent ad motum. 12æ.q.10.1.2m./. 3.d.22.q.3. a1.2.q1.c./.Ma.q.5.5.c./.Ethi.5.lec.12.me°.d.e.

* Metaphiſica 17. Minimum. Miraculum 3.5.&c.Miſeria 4. Mollities 3.Mons.Monſtrum. Moralis 2.Mors 2.3.9. Motus 9.&c.Mulier 8.&c.Mundus 8.Mutatio 1. Natura 2.5.15.17. 21.40.46.

11 Natura duplex,ſcilicet uel ad quod natura inclinat mediante cognitione,vel ſine ea,ſed ut cauſatum ex neceſſitate naturę. 12æ.q.41.3.o./.4.d.26 q.1.1.c./.Con.5.c^a.122 /. 1æ. Cor.7.le. 1.prio°.G.

* Naturaliter. Neceſſitas 8.11.21.22. Negotiatio 33.Nihil 1. Nitor 1.Nox e 8.Obedientia 30. Obiectum 12. Obligatio 5.6.Operatio 11.14.41.47 Ordo 33 Pars 11. Paſſio 3.6.19. 98.Peccatum 1.12.18.21.30.38.64.65. 66.195.244.327.351. Pœna 19.10.Phyſica 3.Pythagoras 1.Poſſeſſio 1.2.3. Potentia 10.11.15.31.45.51.Præceptum 23.26.30.125.130.

12 Naturale duplex, ſcilicet quod cuilibet rei a ſuo creatore imponitur,& cauſatum a principiis rei.4.d.17.q.3.ar.1.q.2.c./.d. 33.q.1.2 4m / Con.4.c°.52.

* Præſtigium 2. Præſumptio 2.9.Primi 1. Primitiæ 1.Princeps 22.Principatum 2.Principium 24.25.Prius 3.&c.Proceſſio 9.10 11. 30.31.39.43.57. Promulgatio 1.2. Prophetia 18.27.65. Proprium 6. Prudentia 23.24.63.66.81. Pulſio. Qualitas 2.8.Quantitas 10.20.

13 Naturale homini duplex,ſcilicet ſecundum rationem,& condiuiſum rationi,ſcilicet ſecundum ſenſum,vel ſecundum corpus.12æ.q.31.7 o./.Ma.q 4.1.1m./ Vir.q.1.9.17m.

* Quies 2.Ratio 3.8.10.15.Reale. Reſpiratio 3. Reſurrectio 5. Reuerentia 3.7. Sacramentum 48.49 Sacrificium 9.Salomon 2. Scientia 22.43.58.71.&c 106.&c.121.135. Semen 4. 12.Seruitus 2.&c.Simulacrum. Sindereſis 1.8.Sitis.Solertia 1.Sors 4 Spes 69.Stare.Suppoſitio 1.

14 Naturale duplex , ſcilicet cauſatum ex principiis naturæ , & quaſi propagatum cum natura.Et ſic originalis iuſtitia,& peccatum originale, dicuntur naturalia,non autem primo modo.1æ.q.100.1.c./.3m./ 12æ q 81 2.c./.4 d.17.q. 3.ar.1.q.2.c./. d.33.q.1.1.4m /.Con.4.c°.52.

*Thales 1.Tarditas 2.Temperantia 26. Tempus 1.32. Terra 6.13.Theologia 1.11.40. 41.44. Timor 31.42. Transferre o. Tranſmutatio . Tributum 5.

15 Naturale duplex , ſcilicet quod per principia naturæ acquiri poteſt,ut uirtus politica,& conſequens ex neceſſitate principiorum naturæ. Ver.q.24.8.11m./.10.1m.

* Trinitas 5.Triſtitia 21.Velox 2.Verbum 19.Verum 2.Vindicatio 1.2.Virginitas 6.13.Virtus 167.&c.Viſio 5.8.Vilis 5. Vita 33. Vnigenitus.Voluntas 76.&c.

16 Mors, & ſimiles defectus , ſunt pœna hominis conſiderato in innocentia originali non autem ut in ſolis principiis naturalibus tantum , ſed ſunt defectus naturales . ſecunda diſtinctio. 30. quæſtion.1.1.c.fin./. 1m./. tertia diſtinctio. 16.quæſtio.1.1.5m./.Rom.5.lec.3.med°.E./. He.9.le.2.fi.F./.Phy.2. lec.15.prin°.

17 Eſſe ex nihilo,& indigere conſeruatore,ſunt defectus naturales,conſequentes omnem creaturam, & nulli creaturæ ſunt pœna.2.d. 30. q.1.2.c°fi.

* Votum 19.68. 69. Vſura 5.19.48. 80.150.183.196.225. 230.249.251.283.287.296.

Ne

18 Bona naturalia ſecundum ſe, ut debentur naturæ ex proprijs principijs, non ſunt diminuta in angelo, nec in homine per peccatum, ſed ut ordinantur ad ultimum finem, inquantum ſunt minus habiles ad ipſum. 2.d.30.q.1.1.3m./.3. d.20. ar.1. q.1.1m./.Ro.12.le.1.meo.G.

19 Omne quod fit ab agente, cui naturaliter ſubditur patiens, eſt naturale, licet non ſit ſecundum propriam naturam patientis. 1a.q.105.6.1m./.12æ.q.94.5.2m./.22æ.q.2.3.c /.3æ.q0.44. 2.1m./.2.d.14.5.4m./.d.30.q.1.1.4m./.4 d.17. q.3.arti.1.q.2. c./ d.33.q.1.1.4m./.Con.3.co.100./.Verit. qu 13.1.2m /.3m./. Poa.q.1.3 1m./.q.4.1.20m./.q.6.1.17m /.Ma.quæſt.5.3.4m./. Met.5.lect.6.meo.d.fi./.Rom.11.lect.3.fi.G.
*Vſus 7.9 10.14.Vti 19.

20 Vnum naturale, non impedit totaliter naturaliter eiuſdem rei. Veri.q./.19.1.c.

21 In naturalibus & moralibus, non quæritur quid ſemper fiat ſed quid fiat ut in pluribus. 12æ.q.84.1.3m./.q.96.1.3m./.6.c. /.3m./.q.101.6.5m./.22æ.q.88.9.10 c./.q.120.1.c./.q.147.4.c./ qu.152.2.3m./ q.154.2.c.fi./.4.diſtinct.15.quæſt.3.art.2 q.1. c./.artic 3.quæſt.3.1m./.Ma.q.8.1.4m./.Vir.quæ.1 10.14m./. Quol.5.11.14 c.

22 Immo naturale ineſt ſemper. 22æ.quæſt.57.x.1m. Reſpondeo
Dum.918m. Dubio 918.

23 Naturale ineſt ſemper, in ſolo habente naturam immutabilem. 12æ q.57.2.1m./.4.d.26.q.1.1.3m /.d.33.q.1.2.1m /.Ethi. 5.le.12.fi g.

24 Actus naturalis ſemper ſequitur, in determinatis ad unum, niſi impediantur, & hoc raro. Non autem in uoluntate, quia eſt indeterminata, & ſemper impeditur a carne 2.diſt.39. q.2.1. 3m./ 4m.

25 Operationes occultæ non communes, non ſunt naturales, nec a celis. Opuſ.34.0.

¶Naturaliter. Actio 4 46.58.Actus 38.
¶Nanatis. Ars 18 Mi taris.
¶Naufragium. Tabula 1.
¶Nauicula Apoſtoli 19.
¶Nauigans. Vita 212.213.
¶Nauis. Apoſtoli 19. Fulmen Piſcis 1. Trahere 2.
¶Nazianzenus. Athanaſius 2.

Quid. ¶Nazareth interpretatur flos. Ideo Chriſtus uoluit ibi conuerſari, non autem naſci, quia uoluit florere per uirtuoſam conuerſationem, non autem per uirginem carnis. 3a. qu.35.7. 2m Natiuitas 27.

¶Nazareus. Corona 5. Hæreſis 99. Profeſſio 7. Sanctificatio 17.
¶Nebola. Nubes. Vapor 5.
¶Nebuloſum. Dies 21.

Diuiſio. 1 ¶N e c e s s i t a s duplex, ſcilicet abſoluta, & conditionata. Et hæc dupliciter, ſcilicet agente, & ex fine. Et hæc dupliciter, ſcilicet uel ſimpliciter, uel quo ad bene eſſe 1a. qu.19.3. o./.8.1m./.q.41.2.5m./.q.82. 1.c /.22æ q.58.3.2m./.q.83.13. 6./.q 88.2.c./.6.1m./.q.141.6.2m / q.186.5.1m /.q 189.1.1m. 3a.q.1.2.c./ q.14 2.c /.q.45.1.c./.q.65.4.c./.q.84.5.c./.1.d.6. 1.0./.2 d.27.1.c /.3.d.16.q.1.2.c./ d.20. a.1.q 3.c /.4.d.7.q. 1.ar.1.q.2.c /.d.13.q.2 ar.1.q.4.c./ ar.4.q.1.c /.d.16.q.1.a1.2. q.4.c./.d.17.q.1.ar 2.q.3.c./.d.38 q 1.ar 1.qu.1. ./ q 2.art.2. q.1.1m /.cont.2.cao.19./.Lib 3.ca°.1, 8 prino./.Verit.q.17 3. 1./.q.22.5.c./.q 23 4 1m./.q.24.1.13m./ Ma.quæſ.13.4 8m./. Quo.3.11 2m./.Quol.4.23.4m./.Io.12.le.7.meo.c.B Met.5. le.6.o./.lib.12.le.6.o.
*Abſoluere 37.40. Accidia 2. Actio 67. Actus 198. Amor 45. 141.181.

2 Neceſſitas duplex, ſcilicet abſoluta, id eſt cauſa priori, ſcilicet ex materia vel forma vel efficiente, & neceſſitas ex conditione, uel ſuppoſitione, i. ex cauſa poſteriori, ſ. ea fine. Phyſ. 3.le.10 fi./.le.15.prino.
*Analogia 17.Apoſtoli 6.7.

3 Neceſſitas, duplex, ſcilicet neceſſitas conſequentis, id eſt, abſoluta, & neceſſitas conſequentiæ, id eſt conditionata. Veri.q.24 1.13m.

4 Neceſſitas ex fine duplex, ſcilicet neceſſitas abſoluta, id eſt, ſine qua non poteſt aliquis uiuere. & neceſſitas conditionata, id eſt quo ad decentem ſtatum. 22æ.q.32.5.6.c./ 4.d.15.q.2.ar. 1.q.4.c./.ar 4.q.1.c. *Baptiſmus 81.&c.

5 Ex fine duplex neceſſitas ſequitur, ſcilicet finis eſt in intentione & ut eſt poſterius in eſſe. Prima neceſſitas eſt eodem modo ex fine, & ex agente. Secunda vero neceſſitas conditionata. 3.2 ca.29.fi. *Beatitudo 94.

6 Neceſſitas abſoluta ſumitur ex principijs eſſentialibus, quia conuenit rei ſecundum id quod eſt ei intrinſecum. 3.2.co. 29.

7 Immo neceſſitas abſoluta eſt etiam a cauſis & efficientibus, & mobilibus, ſicut cum aliquis cogitur ab aliquo agente. 1a. q.82.1.c./.Met.5.lec.6.meo.d. Reſp.Duo.919.
Dum.919m.

8 Neceſſitas abſoluta, ſumitur ex principijs eſſentialibus tripliciter. Primo reſpectu non eſſe, ratione materiæ, vel reſpectu eſſe ratione formæ immaterialis, uel reſpectu formæ complentis totam potentiam materiæ. Secundo reſpectu partium formæ uel materiæ. Tertio reſpectu proprietatum. cõ.2.co.29.
*Bonitas 204.208.

9 Neceſſitas duplex, ſcilicet coactionis, & obedientiæ. Prima tollit rationem laudis & meriti, non autem ſecunda. 22æ.qu. 58.3.2m /.q.81.6.3m / q.186.5.5m /.Con.3.co.138. prino./. Quol.3.11.2m / 2.1m./.3m./.Quol.4.23 4m.

10 Neceſſitas triplex, ſ. neceſſitas coactionis, neceſſitas abſoluta, & neceſſitas ex ſuppoſitione. Prima nullo modo conuenit deo Secunda ratione ad intra. Tertia uero reſpectu effectuum, non quidem ex ſuppoſitione ſuis, ſed ex ſuppoſitione alicuius in eo, ſcilicet præſcientiæ eius, uel prædiffinitionis uoluntatis immutabilis. 3.d.20.ar.1.q.3.c./.Veri.q 22.5.c./. Poc.q. 3.15.21m / Met.12.le.7.fi.d.G
*Campſoria 8. Celum 45.107. Contingens 1. 4.5. Ieiunium 22.et &c.8.9.86 Theologia 1. Votum 8.

11 Neceſſitas a priori eſt in mathematicis, in naturalibus autem a poſteriori. Phy 2 lect.10.fi./. Lec.15.prino./. Poſteri.le 42. prino.2.F. In quibus.
*Abſtinentia 3. 8. Abſtractio 7. Adoratio 6. Aduocatus 2.9. Aer 11. Agens 183.104.105. Amplexus. Angelus 1. 129.156. 157 Anima 166.215.269.321.319. Animal 29.53. Armus. Ars 4.18. Aſcendere 6. Aſſentire 5 6. Aſſumere 59. Attentio 3. Beatus 53. Bellum 7. Benefacere 1.2. Beneficium 6. Bonitas 104 208. Campſoria 8. Character 7.24.27. Charitas 91.144. Cauſa 2 3.4 17.31.60.71.72 Cæteos 1. Cete 7.

12 In ſpeculatiuis, principium oportet eſſe neceſſarium, & ad priora ſequuntur de neceſſitate poſteriora, non autem in operatiuis. Con.3.12o.97.
*Cibus 2.8 Cimiterium. Circumciſio 10.18.24. Circumſtantia 13. Cogitatio 9. Cognitio 78. Comedere 6. Confeſſio 26 et. &c. Confirmatem 12.19. Conſecratio 14. Conſilium 17. Conſuetudo 2.3. Contemplatio 30. Contractus 2. Contrarium 36 Contritio 9.18. Credere N. Debitum 1.5.6. Defectus 7. Demonſtratio 10. Deuotio 10. Deus 3.4.202.268.270. &c.380. 318.373.450. Diaconos 2. Differentia 6. Diffinitio 3.11.74.

13 Neceſſarium eſt, quod in ſua natura determinatum eſt ad eſſe tantum, impoſſibile autem, ad non eſſe tantum, contingens uero ad neutrum. Et duplex diffinitio eorum improbatur. Phy.2.lec.8.meo.à A./.Perhierm.le.14.meo.f.K.&c.
*Diſpenſatio 25. Diſpoſitio 16.29.32.36 Diuerſitas 2. Doctrina 12 Dolor 39. Donum 31. Eccleſia 15.16. Electio 11.32. Eleemoſyna 8.9.11.12.16.&c. Epiſcopus 24 Epiſtola. Ethica. Euangelium 9. Euchariſtia 6. 7 44.58 72. 160.178.179. 19. 194. 212.222 &cet. Euſtochia 2. Excommunicatio 52. Fama 3.4. Fides 76.91. Fieri 2.17. Finis 16.96.97. 117. 126. 136. 139. Forma 52. 97. 113. 121. Fortitudo 1. Futurum 2. Generatio 44. Gratia N. Gula 9. Habitus 32. Hebetudo 2. Hæreſis 19. 74. 105. 146. Iacob 7. Idæa 2. Illegitimus 4. Immobile 1.

14 Nulla res creata, eſt in ſe neceſſaria. Veri.q 23.1 2m.
*Impugnare 2. Incarnari 2. Induſtria. Innocentia 18. Inſenſibilitas 1. Intellectualis 2. Intellectus 80.97.173.323.234.248. &c.303. Interpretatio 2. Iudaiſmi 36.46.73. Iuramentum 2. 5 6.32.33.34. Iuſtitia 83. Iacientes 1. Lex 71.78. 82.142. 149.168.179. Liberalitas 9.

15 Aliqua neceſſaria habẽt cauſam. 1a.q.44.1.2m./.q.50.5.3m /. 12æ.q.93.4.4m./ 1.diſt.6.1.c.fi./.Con.2.co.15.5m./.20m/.Pota. quæſtio.5.3.c./.Met.2.lect o 2.medo.2.F./.Libo.5 lectio 6.fi./. Phy.8.le.1.fi.
*Libertas 8.9. Liberum 8. Locus 19. Ludus 1. Magis 3. Mandatum 1. Matrimonium 9. 86. Medicina 4. Medium 2. Meritum 2. 3. 16.20. Miſſa 12.14.22. Mors 6.27.28. Motor. Motus 32.52.61. Mundus 6.7.19.24. &cet. Mutuum 5. Naſus.

16 In creaturis ſunt aliqua, quæ ſimpliciter, & abſolute neceſſe eſt eſſe. Con.2.ca.29. *Naturale 15.

17 Oppoſitum uidetur dicere. Veri.q 23.1.2m./.Pota. q.5.3.8m. Reſp.Du.920. *Negligentia 7.8. Dum.920m.

18 Neceſſe eſt ea eſſe, quia in eis non eſt potentia ad non eſſe, ſ. materia, licet deus poſſit ea facere non eſſe. Cont.2.ca.29./. Pota.q.5.3.c./.12m.
*Negociatio 1. Nomen 25. Notio 2. Obedientia 5. 14. Obligatio 2. Officium 13.14.

19 Deus rebus non imponit neceſſitatem, contingentiam excludens. 1a.qu.22 4.c./.q 2.3.4m./ Cont.3.ca.94 /.Me. q.16.7. 14m./ 15m./.16m /.18m./.Met.6.lec.2 3.o./ Perhierm.lec.14. meo.i.E.&c.

20 Neceſſitas quæ prouenit ex principio intrinſeco, ut omne cõpoſitum ex contrariis, neceſſario eſt corruptibile, eſt neceſſi-

tas naturalis & abſoluta. 1ª.q.82.1.c. *Omiſſio 14.&c. Omnipotentia 5.Oratio 5.&c.

21 Immo neceſſitas naturalis ſumitur a fine.Phy.2.lect.10. fin /. Le. 5.prin° Reſp.Du° 921. — D.ᵐ 921ᵐ.

*Ordo 68.87.94.97. Ornatus 2. Papa 5.Pars 28. Paſſio 85. &c.Peccatum 51. Pœnitentia 6.99.Perfectio 62.75.80.Periculum 9.Perſona 21.Politia 3.Poſſe 9.Poſſeſſio 4.Poſſibile 1.7. 9.Potentia 59. Præceptum 2.7.25.26.65. Præ deſtinatio 40. Prædicator 8.Prælatio 7.Præſentia 2. Præteritum 2.Princeps 8.Promulgatio 4.Prouidentia 14.18.Prudentia 31.35.57. 58. Ratio 30 35 Relatio 36.

22 Non omnia de neceſſitate eueniunt.Met.6 le.3.3 o.

*Religio 88.89.106.Requies 2.Reſpiratio 1.

23 Oppoſitum uidetur dicere,cum omnia per uocant ad certitudinem diuinæ prouidentiæ,quæ falli non poteſt. 1ª. qu. 22.4. 3ᵐ.Reſp.Du° 922 — Du.ᵐ 922ᵐ.

*Reſtitutio 5 8.Reſurrectio 3 4. Rex 3.Sabbathum 6.

24 Neceſſarium & contingens,conſequuntur ens, inquantum huiuſmodi.1ª.q.22.4 3ᵐ./ Con.3.c°.72.2ᵐ./.Met.6.lec. 3.6.

* Sacramentum 41. Sacrificium 11. 15. 18.27.Saluari 7.&c. 13.Sanctitas 5.Sanctus 6.Sapientia 6 27. 44. Scandalum 15. Scientia 34.51.61.64.156.Sedere 2.Semen 4.Senſus 49. 50. Sepultura 9.Sigillum.Syllogiſmus 2. 7. Symbolum 2.Simonia 9.Sobrietas 5.Societas 2 5.Solertia 7.Sol 4 5.Spectacula 1.Speculum 3.Spes 7.51.Sponſa 5. Status 3.11. Subiectio 2 Sufficiens.Talpa.

25 Neceſſarium & contingens ſunt differentiæ ueri. Non autem boni Ideo magis poſſunt diuerſificare intellectum quam uoluntatem.3.d.17.ar.1 q.3 3ᵐ.

*Temperantia 7.Tentare 10.

26 Oppoſitum uidetur dicere.1ª.quæ.79.9.3ᵐ. Reſponden ſicut Dubio 1115. — Du.ᵐ 923ᵐ.

*Theologia 8.Thus 1.Timiditas.Tribulatio 2.Turtur 2.Valitudo.Vas 3.Verbum 13.Veritas 21.22. 31. Veſtis 7. Virga 1. Virtus 11.88.112.144.199. 268.Vnctio 21.26.Voto 8.10.Voluntas 46 53.31.81.Votum 5.7.8.Vox 2.3.

27 Neceſſitas effectus,dependet a diſpoſitione agentis & patientis.Con.2.c°.29.

28 Neceſſitas actionis immanentis, eſt tantum ex diſpoſitione agentis,tranſeuntis autem etiam ex diſpoſitione patientis. 3° 6 c°.19.

29 Neceſſitas coactionis abſolutæ,cauſat omnino inuoluntarium, & omnino excludit culpam, non autem neceſſitas conditionata uel mixta,i.metus.12ª.q.6.4.c./.5.o./.6.1ᵐ./. Ma.q.2.3. 4ᵐ./ Met.5.le.6.o.

30 Quilibet in extrema neceſſitate uel ſua uel alterius, poteſt ſine peccato auferre per uim,uel occulte,a quocumque: quia tunc omnia ſunt communia.22ª.q 31. 3.2ᵐ /.q.32.7.2ᵐ /. q. 62. c./.4ᵐ./ q.66.6.2ᵐ /.7.0./ q.110.5.4ᵐ /.4.d 15.q.2.art.1. q.4.2ᵐ./.ar.4.q.2.2ᵐ./.ar.5.q.1.c./.d.20.ar.1.q.2.b./.Quo.5. 17.c./. 1ᵐ.

31 Neceſſitas non ſubditur legi.12ª q.96.6.c.ſi /.22ª. qu.147 3. 2ᵐ /.4.c / 3ª.q.80.8.c.ſi./.4.d.15.q.3.ar.2.q.1.c.Met.4.lec.6. me°.c.E.

*Vſura 2.31.38.48.&c.53 75.80.100.127.135 154.162.171. 177.183.184.189.195.203.205.237.245.254.258.268.&cet. 288.303.Vſus 6.

32 In ſubuentione neceſſarium,plus tenetur homo filio, quàm parenti.Sed in honore,reuerentia, obedientia, & uoluntate, eſt econuerſo,quia honor filii,magis dependet ex honore parentis,quam econuerſo.22ª.q.32 3.4ᵐ /.virt.quæſt.2.9.18ᵐ.Amor 114.inf.

33 In extrema autem neceſſitate,magis licet deſerere filios,quã parentes,quos nullo modo deſerere licet, propter beneficia. 22ª.q.31 3.4ᵐ./.Vtr.q.2 9.18ᵐ.

¶Neceſ. Conſtantia 9.Mors o.

1 ¶NEGATIO duplex,ſcilicet abſoluta, & determinati generis.1.diſtinctio.13.4.c./.diſtio.28. q.1.1. 2ᵐ./. Metaphyſic. 4. lect.3 prin°. — Diuiſio.

*Accidens 92. Actus 20. Adam 31.83. Affirmatio o. Angelus 9. Appetitus 18. Argumentum 3. Carentia. Ceſſare 3. Commune 12. Confeſſio 4 Contrarium 1 Copulatiua. Corpus 20. Defectus 1.6.25. Delictum 2. Deus 87 252. Dictio 4.5. Diffinitio 30. Ens 17.18.19 Enunciatio 3.6.7. Euchariſtia 217. Aeuum 5. Exceptiua. Excluſio o. Excommunicatio 24. Fallacia 4. Fama 3 Fides 19. Fieri 2. Generatio 44. Genus 04. Gratia 76 Hæreſis 27.39.68.94.139.145. Ignorantia 1. 16. 18. Impœnitentia. Imprudentia 1. Infidelitas 1. Infinitum 5. 13. 16. Ingenium 1. Ira 81. Iudæi 2. Malum 2.42. Matrimonium 61. Medium 21. Metaphyſica 19. Nihil 2.

2 Negatio duplex,ſcilicet in genere principij, & negatio ſimpliciter. 1.diſtinct.28. L.

* Nomen 53.Non ens o.Non eſſe. Non genitum.Non obedibile. Non poteſt. Non ſimile. Non velle. Non viſum. Non vt, Omiſſio 2.

3 Cauſa negationis duplex, ſcilicet negatio cauſæ, & poſitio contrarij. 12ª. quæſtione 75.1.c.

* Perfectio 58. Perſona 38. Petrus 2.3. Præceptum 17. &c. 49.113. Præpoſitiuus. Priuatio 8. 14. Propoſitio 6. 11.13. 14. Puer 5.

4 Negatio non eſt proprie in ſpecie, ſed reducitur ad ſpeciem ſuæ affirmatiuæ. 1ª.q.33.4 3ᵐ./.12ª.q.71.6.2ᵐ./.q.72.6.3ᵐ./. 22ª.q.79.3.1ᵐ.

*Purgatorium 1.Religio 106.Reſtitutio 6.Reſurrectio 2.Sanctificatio 5.

5 Omnis negatio fundatur in aliqua affirmatione, intellecta, vel imaginata non autem ſemper in aliqua affirmatione reali Ma.q 2.1.9ᵐ.

*Sapientia 13. Scientia 16.Statutum 1. Theologia 22. 34. Tranſgreſſio 1.4.

6 Omnis negatio de aliqua re, fundatur ſuper aliquid exiſtens in ea.12ª.quæſtio 92 6.c./.1.diſt 35.1.2ᵐ./. Potentia quæſtio. 10.5.c.

7 Negatio non fertur extra terminum, cui additur per compoſitionem.3.d.22.q.1.3.4ᵐ.

*Vacuum 1.Verbum 82 87. Veritas 24.25.54. Vnitas 7. 25. 27.29.34.Vniuerſale 22.Chriſtus 119.

8 Negatio confundit terminum ſequentem tantum, & facit eũ teneri ſimpliciter.1.1.4.q 1.3.4ᵐ.

9 Coniunctio affirmationis & negationis nihil eſt, nec aliquem intellectum generat,ſicut quod dicitur homo,& non homo ſimul acceptum,quaſi in ui unius dictionis.3.diſtinct. 1.quæſtio. 2.3.c.

¶Negatiue dicitur,quando res non habet aliquid quod eſt in alio,nec debet habere.Priuatiua vero, quando caret eo quod debet habere. 1ª.quæſtio.12.4.2ᵐ./.2.diſtin.43.6 c /.4. d.49. quæſt.2.5.4ᵐ./.6.4ᵐ./. Ma.q.3.7.c./.quæſt.8. 1.7ᵐ./. Dionyſ. 4.lectio 4. — Differẽtia.

1 ¶NEGLIGENTIA Negligens ſecundum Iſidorum dicitur, quaſi nec eligens.22ª.q.54 2 c. — Quid.

* Abſcondere 4. Animal 83. Bonitas 228. Character 21. Circunciſio 20. Coitus 3. Contritio 13. Decimæ 27. Delectatio 29. Deſperatio 7 Diffinitio 6.

2 Negligentia pertinet ad actum interiorem. Ideo oritur ex acedia, Sed pigritia & torpor pertinent ad executionem, ſcilicet prima tardando,& ſecunda remittendo. 22ª. quæſtio. 54.2.2ᵐ.

* Docilitas 2. Euchariſtia 76. 162. 163. &cetera. Gratia 82.

3 Negligentia deficit ab actu præcipiendi,per defectum promptæ uoluntatis,inconſtantia uero quaſi impedita ab alio.22ª. quæſtion. 53. 1. c. fin. /. quæſtione 54. 2. 3ᵐ. Inconſtantia 2.

* Ignorantia 4.7.14. Improuidentia. Inaduertentia.

4 Negligentia eſt generale peccatum.22ª.q.54.1.o.

*Incontinentia 4 Incuria. Ingratitudo 6.

5 Immo negligentia importat defectum ſolicitudinis quæ eſt ſpecialis actus rationis,& actus ſpecialis uirtutis.22ª.q.54.2. c.Reſpond.Du° 924. — Duᵐ.924ᵐ

* Iuſtitia 49.Officium 17.Omiſſio 8. Ornatus 3.

6 Negligentia eſt generale peccatum, ratione materiæ, id eſt, ratione boni agendi. ſpeciale uero,inquantum priuat actum rationis, ſcilicet ſolicitudinem. 22ª. quæſtione 54. 3. o.

* Peccatum 9.122 159. 291. Pœnitentia 105. Prædeſtinatio 42.

7 Negligentia eſt peccatum mortale dupliciter tantum, ſ. uel quando prætermittitur actus ſeu circunſtantia neceſſaria ad ſalutem,uel ex contemptu.22ª.q.54.3.o.

*Prudentia 35.Religio 2.Rex 7.Sacrificium 22.

8 Negligentia trahitur ad aliud genus peccati manifeſtius, quando prætermittitur aliquid neceſſarium ad ſalutem. 22ª. q.54.3.3ᵐ.

9 Amor minor,per defectum feruoris charitatis, cauſat negligentiam uenialem,per defectum uero eſſentiæ charitatis, cauſat negligentiam mortalem.22ª.q.54.3.c./ 1ᵐ.

*Securitas 4 Somnus 1.Studium 3. Timor 39.

10 Negligentia directe opponitur ſolicitudini. Ideo pertinet ad imprudentiam. Sed opponitur timori, inquantum timor excitat rationem contra negligentiam. 22ª.q.53.prin° /. q.54.2. o./.Phil.4.le.1.me°.D Imprudentia 2.

*Vſura 260.

¶Negotia ſæcularia contingit dupliciter aliena tractare.ſ.ſæculariter,i. uel propter fauorem hominum, uel propter lucra, & pie,i. in auxilium indigentium & miſerorum. Secundum eſt religioſum, non autem primum. 22ª.q.147.2 9./.q.188.2. 2ᵐ./.q. — Diuiſio.

3m./.q.189.6.o./.Opuſc.17.c°.16./. Ro.16.le.1.prin°. F./.2ª Tim.2. le.3. med°. F. ª Acceptio.1. Aduocatus.8. Amor.62. Charitas. 113. Circumſpectio. Comedere.4. Exordium. 3. Indeuotio. Infidelis.2. Iſtrionatus. Labor.3. Religio.87. Strenuitas.2.

Licita. 1 ¶ NEGOTIATIO de ſe non eſt vitioſa, licet habeat turpitudinem. Ideo licita eſt, ſi ſit ad finem honeſtum vel neceſſarium, id eſt quòd negotiator lucretur moderate, ſcilicet vel ad ſuſtentationem ſuæ domus, vel pauperum, vel communitatis, non in feſto, iuſto contractu, & non ad cariſtiam. 22ª. quæſt.77.4.o./4.di.16.q 4.ar.2.q.3.o.ª Commutatio.o. Decimæ 9. Emere.

2 Commutatio naturalis, eſt licita clericis. Non autem negotiatio, quia ſit ad lucrum terrenum, cuius debent eſſe contemptores. Et eſt cum frequentia vitiorum, & nimis retrahit animum a ſpiritualibus, ad curas ſæculares. 22ª. quæſtio, 40. 2. c./.quæſtio.77.4.3m./.quæſtio.187.e.o./.4. diſtinctio. 16.quæſtio.4.artic.2. quæſtio.3.o. ª Mercantia. Mercatio. Mercator. Militia. 2. 3. Pœnitentia.48. Priuilegium. Vendere.o.

3 Non omnis vendens carius quàm emit, eſt negotiator. Sed tantum ſi ad hoc emat, vt carius vendat. 22ª.q.77. 4.c./.3./.q.87.e.1m.

ª Vſura.189.207.208.210.

De quibus. 1 ¶ NEMESIS non poteſt eſſe de bonis honeſtis, ſed de bonis téporalibus. Et prohibetur a Deo, quia temporalia ſunt quaſi nihil reſpectu æternorum, licet ſecundum Ariſtotelem; nemeſis ſit laudabilis.22ª.q.36.2.c.ſi. Pſal.36./.prin°. Bonitas. e12.223.

ª Inuidia.24.

2 Nemeſis & miſericordia contrariantur ſecundum æſtimationem, quia ſecunda dolet æſtimans aliquem indigna pati, ſed prima gaudet, æſtimans aliquem digna pati, dolens indignis bene accidere. Et vtrumque eſt laudabile.2æ. q.30. 3.2m./.4m./.quæſt.36.2.c./. Pſal.36. prin°./. Miſericordia.3. Zelus.4.

Quid. ¶ Nemo ex proprietate nominis, ſignificat nullum hominẽ, ſed ex vſu diſtribuit pro omni natura intellectuali.1ª. quæſt. 31 4.2m./.1.d.21./.L./ Cõ.4.cª.8./.Opu.3.c°.223. ª Athanaſius.2. Euchariſtiæ.eos. Eu communicatio 8.25. Incarnati.14. Index.6 Lec.114. Miles.9. Tentare.14. Teneri.2. Veritas.46. Virtus.25.

¶ Nemus. Vſura.158.159.172.199.102.&c.

Feſtum. ¶ Neomenia celebratur quolibet menſe, in nouitate lunæ, ad commemorandum opus gubernationis Dei, non autem in plenilunio, propter idolatriam. Et figurabat illuminationem eccleſiæ per Chriſtum 12ª. quæſt.102.4.10m./. Col.2. le.4.prin°.K. ª Maria.68 Feſtum.4.

¶ Nepos. Adoptio.2.10. Aſſimilatio.17. Scipio. Spiritus.25.

¶ Nepthalim, Galilea.2.

¶ Nequitia. Leuiatan. Pax.30. Puſillanimitas.5.

¶ Nere. Factum.20.

¶ Neruus. Iacob.8 Pars.45.

¶ Neſcientia. Angelus.3 12.488. Puer.12. Purgatio.1.

Cui. 1 ¶ NESCIRE conuenit Deo.1.diſtinct.36.quæſt.1.2.c./.diſtin. 39 q.1.1.o.

Du[m]. 925[m]. Diuiſio. Oppoſitum videtur dicere. 1ª. q.14 25. 2m. Reſpondeo Dubio925. A./. Dubio 478°.

3 Neſcire dicitur dupliciter, ſ.metaphorice.i.reprobare, & proprie.i.carere notitia. Primum conuenit Deo reſpectu aliquorum, non autem ſecundum.1.diſt.36.q.1.2.c./.2.diſtin.21.q.e.1.b.1.

4 Neſcire ille quæ quis poteſt, & tenetur ſcire, vitioſum eſt.1ª. q.12.4.2m./.12ª.q.76.2.5m./.4.3m./.q.94.4.c./2m./.3m.22ª. q.16.2.3m./.2.d.22.q.2.1.4m./. Ma.q.3.7.12m./. Iſa 5. me°. b.B./.1ª.Cor.14.le.ſi.ſi.G. ª Aſcendere.10. Beatus.7. Confeſſio.84.&c. Conſcientia.17. Dæmoniaci. Deus.144.146. Ebrietas.4. Euchariſtia. 190. Fides. 149. Hæreſis.26. Ignoſcentia. Inſtans.21.22. Matrimonium. 113. Ordo. 101. Promulgatio. 55. Reptus. 14. Scire. 5. Simonia. 32. Vſura. 244. 246.

¶ Neſtorius. Aſſumere.40. Hæreſis.77. &c.93.132. Ioannes. 29. Maria.34. Oratio.96. Proceſſio 49. Chriſtus.183.

Quid. 1 ¶ Neutrum genus eſt informe & indeterminatum. Ideo prædicatur de re perfecta & imperfecta, de re ſubſiſtente & non ſubſiſtente.1ª.q.31.u 4m./ 3.d.6.q.2.1.c.

ª Agens.83. Bonitas.139. Capacitas.1. Fœmininum.o. Idem. 20. Intellectus. 171. Ire. 95. Natura. 21. Neceſſitas. 13. Nemo. Nullum. Seraphin. 4. Verbum. 26. Virtus. 73. Vnio.1.

2 Neutrum adiectiuum ſubſtantiuatur, non autem maſculinum vel fœmininum.1.diſtin.9.quæſtio. 2.1.c./.2m.

ª Chriſtus.8.

Cui. ¶ Nexus amoris in diuinis, eſt proprium Spiritusſancti, ſed in communi, eſt appropriatum ei.1.diſtinctione 31.quæſtione 3. 1. 5m.

ª Amor 8. Appropriatio 65. Connexio. Connexum. Matrimonium 5.24.51.78.136.139. Spiritus 20.21. Vinculum o. Vnio o. Vnitas 56.

Differẽtia. 1 ¶ NIHIL fit ex nihilo naturaliter, id eſt per motum, ſed a Deo fit aliquid ex nihilo per creationem. 1ª. quæſt.45.2. 1m./.Con.2.cap°.16.fin./. Potentia quæſtio.3.1.1m. Creatio 10. 12.

ª Accidens 127. Actus 193. Adam 31. Addere 2.20. Adoratio 3. Agere 1. Amor 62.198.215.280. Annihilatio o. Auerſio 25. Baptiſmus 41.99.218. Beatus 42. Bonitas 3.212.215.223. Character 21. Caſus 5. Catechiſmus 9. Cauſa 10.16.18.67. Cœlũ 102. Cæcus 1. Circumciſio 29. Cognitio 59. Comparatio 4. Comprehendere 3. Confeſſio 64. Coniunctio 4. Conſeruatio 4.12. Contingens 4.

2 De nihilo facere aliquid, ſumitur quadrupliciter, ſcilicet vel negando totum, vel materiam tantum, vel ponendo ordinem temporis ad nihil, vel ordinem naturæ tantum. Potª.96.3.1. 7m./.14.16m.

ª Corruptio 4.12. Coruus 1. Creatio 10.12.52. Creatura 5. 17. Damnatio 51.66. Datio e.27. Defectus 12. Demonſtratio 14. Denominatio 9. Deus 4.93 283.293.301.306.325.435. Dici 2. Dictio 4 Diffinitio 1.41. Diſpoſitio 1. Electio 34. Ens 6.36. Aequiuoca 11. Heraclitus. Eſſe 19.69.33.94.98. Æternitas 39. Euangelium 4. Euchariſtia 2.e12. Excommunicatio 11. Exorciſmus 13. Experientia 2. Phantaſma 3. Fides 26 27. Fieri 8. Forma 17. Fundamentum 5.

3 Maioris virtutis eſt, facere aliquid ex nihilo, quàm facere ex contrario.1ª.quæſt.45.5.2m./.2.diſt.1.q.1.3.cm./. 4.d.5.q6.2. ar.3.q 3.4m./.d.17.q.1.ar.5.q.1.2m./.Con.2.c°.20.4m./. Poª. q.3.4.16m.

ª Furtum 13. Gedeon 3. Generatio 7.65. Genus 39. Gratiæ 11.70.90. Hæreſis 100. Homo 18. Honeſtum 8. Honor 7.28. Humilitas 14. Illuminatio 5. Infidelitas 10. Infinitũ 2. Ingenitum 3. Inſtans 3.29. Intellectus 98.108. Ira 24.55. Iuſtitia. Macula 4. Malum 17. Naturale 17. Neceſſe 2. Nonens 1. Noneſſe. Nullum. Obſcuritas.

4 Tendere in nihil, non eſt proprie motus naturæ, ſed eſt defectus eius, quia motus naturæ eſt ſemper in bonum. Poª.q 5. 2. 16m.

ª Peccatum 2.6.7.9.10. Prædeſtinatio 8. Prædicare 9. Simplex 3. Tentare 9. Terra 8. Totum 8. Tribunum 6. Volitas 40. Chriſtus 147.

Hæreticus. 1 ¶ NICOLAVS vnus de primis ſeptem diaconibus, periit. Con.3. capᵉ.124.fin./. Quolib.3.12.5m./.2ª.Theſſ.2.lectio 1. meª.C.

Sanctus. 2 Beatus Nicolaus aurum furtim in domo proiiciens, vitare volens humanum fauorem, & verecundiam illius qui beneficium accepit, vt eſſet maius beneficium. 22ª. quæſtio.107. 3. 4m.

ª Eccleſiæ 12. Electio 31.

Auis. ¶ Nicticorax eſt auis quæ viſus in nocte & ſignificat in temporalibus aſtutos; in die autem non videt per quod in ſpiritualibus hebetes denotantur. 12ª.q.102.6.1m.ſi H.

¶ Nidificare. Vpupa.

Quid. ¶ Nigredo dicitur priuatio, non quidem ſimpliciter, ſed inquantum participat defectiue naturam generis. Meta.11.lec. 21.ſi./. Senſu le.7.prinª.

ª Congregatio 2 Coruus 2. Lena 7. Viſio 17.

¶ Nigromantia. Dæmon 37. Diuinatio 14. Illuſio. Loqui 7. Luxuria 19. Magi 1.8.&c.

¶ Nimis. Abbatiſſa 2. Accuſatio e4. Amor 148.279. Attentio 4. Auaritiæ 19. Coitus 1. Comedere 4. Confeſſio 7e Contritio 6. Debitum 19. Delectatio 27. Ebrietas 1. Eructatio. Excedere. Gloria 7. Gula 6.8. Ieiunium 7.46.47. Leo 2. Maceratio 2. Muſica 2. Negotiatio 2. Nimium. Peccatum 381. Pertinacia 2. Præſumptio 4.21. Puer 3 Puſillanimitas 6. Rex 9. Rixa 13. Sponſa 3. Vindicatio 3. Vinum 7.

¶ Nimium. Amentias.

Pœnitentia. ¶ Niniuitæ ſpeciali modo egerunt pœnitentiam, quibus aliquid fuit adiunctum fidei, quam conceperant ex prædicatione Ionæ.3ª.q.84.7.1m.

¶ Niſſenus. Vſura 122.

¶ Niti. Actio 57. Deus 304. Hæreſis 32. Matrimonium 130. Prudentia 55. Velle 4.

¶ Nitidum Confirmatio 35. Vnctio 4.

1 ¶ Nitor animæ duplex, ſcilicet ex refulgentia luminis naturalis rationis, & ex refulgentia Dei. 12ª. q 86.1.c.

Diuiſio. 2 Nitor animæ duplex, ſcilicet habitualis, & actualis, ſicut duplex nitor corporis, ſcilicet intrinſecus, & extrinſecus. 12ª. quæſtione 86.2. c. Baptiſmus 166. Decor. Macula 1. 2. 3.

Pulchritudo o.

¶ Nix eſt aqua congelata, ſicut pruina eſt ros congelatus. Ioh 6.le.2.me^{o}.G./.c^{o}.38.lec.2.me^{o}.K.

" Claritas 20.Vapor 5.

Secundum quid. 1 ¶ NOBILITAS cuiuſlibet rei, attenditur ſecundum modum & gradum ſuæ naturæ. Con.1.c^{u}.28.1^{m}.

" Acceptio 4. Accidens 33. Actus 35. Adoratio 8. Agens 36. Amor 274.276. Angelus 61.62.122.253 504.626. Anima 3. 27.45.73 277.302.330. Animal 18.36. Aureola 25. Charitas 41.49.66.120. Cauſa 45.46.65.&c. Cœlum 4.18.122. 133. 253. & cetera. Cognitio 28. Commune 13. Concupiſcibilis 2.4. Confirmatio 3.35. Corpus 27.59.73. Delectatio 91.101.

2 Omnis nobilitas cuiuſcunque rei, ineſt ſibi ſecundum ſuum eſſe. Con.1.c^{u}.28.1^{m}.

" Deus 385. Differentia 1. Dignitas.

3 Immo non ab eodem, aliquid dicitur ens ſimpliciter, & nobile ſeu perfectum ſimpliciter. 1ª.q.5.1.1^{m}. Reſpondeo dubio 925°.

Du^{m}.925^{m}.

" Diſtinctio 3. Elementum 1. 2. Eſſe 3637. Excellentia. Fides 147.158.160. Finis 34. Forma 52 70.173. Frui 9. Habitus 68. Herodias 1. Honor 21. Idoneus 2. Ignis 22. Intellectualis 8.9. Intellectus 98.188.189.190 199 &c. Intentio. Iſaias 2. Iudæi 9. Iuſtitia 60.&c. Iuſtus 3. Liberalitas 16.18. Libertas 10. Liberum 23.

Diuiſio. 4 Nobilitas rei duplex. ſ. nobilitas ſimpliciter dicta, i. ſecundum eſſe, & nobilitas ſecundum quid. 1.d.17.q.1.1.6^{m}

" Matrimonium 104. Meritum 65.&c. Metaphyſica 13. &c. Methaphora 7. Mulier 11. Ordo 25. Paradiſus 2. Pars 21. Peccatum 47.247.&c. Perfectio o.

5 Nobilitas rei duplex, ſcilicet ſimpliciter, ideſt ſecundum eſſentialia, & ſecundum quid. i. ſecundum accidentalia. Veri.q. 22.10.c.

" Perſona 27.&c. Pythagoras 1. Prophetia 71.72.74. Proprietas 1. Proprium 2.9. Propter 7. Prudentia 59. Ratio 29 62. Scientia 128.141.&c. Senſus 27. Simplicitas 4. Spes 74.&c. Theologia 31. Virtus 120.&c. Vita 90.

6 In participantibus, quantu aliquid eſt compoſitius, non quidem materialiter, ſed per receptionem plurium, tanto eſt nobilius. Sed in participationibus eſt econuerſo. 3. diſtinct. 17.q.2.2.b.2./. Veri.quæſt.20.2.3^{m}./. quæſt.22.11.16^{m}./. Me 12.le.14.fin.

7 Quod acquirit æqualem perfectionem per ſe, uel per pauciora, nobilius eſt, non autem ſi acquirat minorem. 1ª.q.77.2. o./.12ª.q.5.5.2^{m}./.1.prolo.1.3^{m}./.1.d.26.1 3^{m}.

" Vri 23.&c. Chriſtus 34.114.

8 Deus a principio elegit aliquos nobiles, ſed paucos, ne doctrina fidei attribueretur ruſticitati, vel virtuti humanæ. Io.3. lec.2.prin^{u}.2.D.

Diuiſio. 1 ¶ NOCERE aliquid dicitur dupliciter. ſ. effectiue, ut culpa, & formaliter, ut pœna. 2.d.35.1.3^{m}./.d.37 q.3.1.5^{m}.

" Accuſatio 26 Adminiſtr. &c. Adulatio 3. Affectio 1. Appetitus 72. Attentio 4. Auxilium 3 Baptiſmus 131.

2 Ratio nocumenti, per prius inuenitur in culpa, quam in pœna.2.d.37.q.3.2.5^{m}.

" Beneficium 9. Blaſphemia 2.9. Claritas 5.14. Cognitio 78. Commutatio 3. Dæmon 49.57.119. Aeſtimatiua 1.4. Ficus. Gula 6. Hæreſis 18.

3 De ratione pœnæ eſt, quòd noceat agenti in ſeipſo, culpæ vero, in actione.1ª.q.48.5.4^{m}.

" Hypocriſis 3.

4 Pœna de ratione ſui, ſemper importat aliquod nocumentum. 4.d.46.q.1.ar.2.q.3.c.

" Ira 63.64.67.83. Lædere o. Læſio. Ludus 6.7.10.12. Maledicere 1.3. Miſericordia 11.14.19. Mors 9.14. Nutrimentum. Obſeruantia 4. Occidere 12.

5 Ex hoc aliquid eſt nociuum, quòd per ſeipſum ſubtrahitur aliquod bonum.4.d.46.q.1.ar.2.q.3.c.

" Odium 5. Peccatum 181.182 213.214.225.244.292. Pœna 47.51 Periculum 3. Præſentia 3. Princeps 18. Proſperitas 2. Prudentia 24.

6 Peius eſt quod nocet meliori, quàm quod nocet peiori. 12ª. q 39.4 3^{m}.

" Religio 79. Sapientia 10. Scriptura 8.

7 Poteſtas nocendi eſt a Deo, ſed voluntas nocendi eſt a nobis. Iob.le.2.fi./.c^{u}.12 le.1.fi.L./.c^{u}.40.le.v.me^{o}.G./. Io.7.le.3.fi. h.E./.2ª.Tim.3.le.2.me^{u}.E./.c^{u}.4 le.3.me^{u}.A.

" Senator. Senſualitas 8.12 Sepultura 2. Spes 51. Talpa.

8 Naturalis uel ratio ineſt homini, ad repellendum nociua dupliciter. ſ. defendendo ſe, ne inferantur iniuriæ, & vlciſcendo illatas. 22ª.q.108 2.c. " Timor 30.33. Tribulatio 23. Triſtitia 4.25. Verbum 21. Verecundia 3.8. Vilis. Vtilitas 6.

9 Dæmon non poteſt homini nocere, quantum vult, ſed quantum permittitur a deo. Iob.lec.2.fi./.c^{o}.12.lect.1.fi.L.c^{o}. 40.le.3.me^{o}.G./. Io.7.le.3.fi.h.E./.2ª.Ti.3.le.2.me^{u}. E./.ca^{o}. 4.le.3.me^{o}.A. " Chriſtus 157.

Quid. 10 Diuina prouidentia protexit hominem primo ſtatu, ab omni nociuo. 1ª.q.97.2.4^{m} / 3.d.3.q.1.ar.2.q.2.c.fi./. Veri.q. 18. 6. 7^{m}./.q.24.9.c./. Ma.q.1.4 c.

11 Non fuerunt aliqua nociua homini a principio, ſicut ſunt nunc per peccatum. Quæ tamen ei proſunt ad humilitatem, & ad contemplationem. 1ª.q.69.2.2^{m}./.q 72 6^{m}./. 22ª.quæſt. 165.1.c./.2 d.1.q.2.3.4^{m}./.diſtinct.14.5.7^{m}./.4.diſt.48.quæſt. 2.3.3^{m}.

12 Homini dedit deus rationem, ex qua conferendo, poteſt ſibi inuenire remedia contraria nociua. Iſa.2.m^{o}.b.I.

¶ Nociuum. Animal 43.44.45. Nocere o.

Officium. ¶ Nocturna dicebantur antiquitus diuiſum, ſecundum tres vigilias noctis. 1ª.Cor.14.lec.6.princ^{o}. D. Dæmon 20. Pollutio 8.&c.

Nohe. Arca 2 Ebrietas 9.&c.

Quid. ¶ Nolo ſignificat actum voluntatis affirmatum, ſed ipſum volitum negatum. Ideo non eſt contradictorium de volo, ſed eſt eius contrarium. 13ª.quæſt.6.3.2^{m}./.1.diſtinct.6. L./. diſt. 48 4.2^{m}.

" Apoſtaſia 1. Ars 49. Charitas 113. Correctio 17. Deus 270. 314. Doctrina 3. Lex 108. Matrimonium 114. Melius. 3. Miraculum 31. Mors 38. Pythagoras 3. Præceptum 64. Reclamare. Sacerdos 24. Sepultura 10. Tyrannus 4.11. Voluntas 62. Votum 52. Vſura 227.255. Chriſtus 153.

¶ Nolumas. Voluntas 62.

Impoſitio. 1 ¶ Nomen imponitur ab eo per quod res cognoſcitur, ſcilicet proprietate, uel ab operatione, ſi humanitus imponatur. 1ª.q. 13.2.2^{m}./.8.c./.q 18.2.c./. q.33.1.3^{m}./.3ª.q.37.2.c./. 4. d.27. q.1 ar.1.q.2.2^{m}./.Po^{a}.q.6.3.1^{m}./. Opuſ.60.c^{u}.6.prin^{o}./. Eph. le.7 fi. E./. Meta.5.lec.5.fi.c.H.

" Abſtractum 5.&c. Actio 63. Actus 34.188 Adiectiuum o. Analogia o. Anima 274. 322. Apoſtoli 1. Attributa 14. 15.16. Augmentum 18. Baptiſmus 2.35.&c. 247. Baro. Bonitas 103. Charitas 217. Cohors 1. Communicabile 3. 4. Conſcientia 6. Contemplatio 1. Contrarium 3.43. Creatio 19.

2 Vnumquodque nominamus, ſicut & cognoſcimus. 1ª. qu.13. prin^{o}./.2.c./.q.18.2.c./.q.32.2.c./.12ª.q.7.1.c./.1.d.1.L.me^{u}. I./. Vir q.1.11.c.

" Differentia 19. Diffinitio 21.31.36.40. Ebrietas 13. Ens 14. 26. Epiſcopus 5. Aequiuoca o.

3 Illos ea nomine uocamus, quos familiariter cognoſcimus. Io. 20.le 1.fi.c.H. Ethimologia. Exaltatio 2.

4 Quælibet res nomen habet a ſuo complemento.3ª. qu.60.2. 3^{m}./.3.d.36.4.c.

" Falſitas 24 Frui 9. Fruitio 3. Gabriel o. Genitor. Genus 17. Habere 3. Honeſtum 3. Ieſus o. Imperator 1. 2. Indiuiduum 6.6. Intellectus 290 Intentio 23 27. Ipoſthaſis 1.2.7. Ira 84. Iudicium 1. Ira. Iuſtificatio 1.&c. Latria 2. Legitimatio 3. Lux 6. Maria 34. Materia 8.15. 51. Matrimonium 4. 6. Mens 2.4. Metaphyſica 1 Mineralis. Miraculum 40.43. Modus 2 Motus 41. Obiectum 24. Odium 20 Odor 3. Oratio 78.

5 Nomen ſumptum ab aliquo defectu, denominat defectum circa complementum rei.3. d.39.4.c.

" Odor 34 Paſſio 8.9. Paulus 1.2.11. Peccatum 296. Pœna 75. 63. Pœnitentia 129. Periurium 2. Perſona 2.&c.22.38.

6 Quãdo in aliquo inuenitur perfecta ratio alicuius nominis, nullo modo prædicatur illud nomen de eo, cum determinatione diminuente.3ª. quæſtio. 13. 4. c./. quæſtion.32.3.c./. 2^{m}./.3. diſtinction.4.quæſtion.1.artic.2. quæſtio.1.1. fin. Pietas 15. Pythagoras 2. Potentia 5. 6. Poteſtas 1. Prædeſtinatio 1.5.30. Prædicari 33. Prædicator 1. Princeps 26. Princeps 16. Principium 13.

7 Species aliquando nominatur ab eo quod eſt generis, propter perfectionem ſpeciei, aliquando uero propter imperfectionẽ, 4.d.27.q.1.a1.2.q.2.3^{m}.

" Proceſſio 1.59. Proportio 1. Propoſitum 1.

8 Id a quo nomen imponitur, eſt quaſi differentia conſtitutiua rei.1.d.4.q.1.2.c.

" Proprium 2.

9 In rebus per ſe notis nobis, idem eſt id a quo nomen imponitur & id ad quod nomen imponitur.1ª.q.13.8.c.

10 Ratio nominis magis & principalius ſe tenet ex parte eius, ad quod nomen imponitur, quàm ex parte eius a quo nomen imponitur. 22ª. quæſtio.92.1.2^{m}./.1.diſt.23.2.1^{m}./.2.d. ſtinc. 13.2.c./. Poten^{a}.quæſtio.9.3.1^{m}./.quæſtion.10.1.21^{m}./. Perihermenias.lect.4.me^{u}.b.

Immo magis & principalius ſe tenet ex parte eius a quo nomen imponitur. 1.diſtinctio.2.3.c./.diſt.4.q.1.1.c./. Verit. q.4. 3 8^{m}. Reſpondeo Dubio 926°. Du^{m}.926^{m}.

" Propter 7. Quid 2. Ratio 4. Senacherib.

No

Nomen poteſt dupliciter conſiderari, ſcilicet ſecundum primam eius impoſitionem, & ſecundum extenſionem eius ad alia ex uſu eius. 1ª.q.67.1.c./.22ª.q.57.1.1m.
*Simonia 19. Sinonima. Subſiſtentia 4.&c.

12 Nomina ſingularium hominum, ſemper imponuntur ab aliqua proprietate ipſorum. 3ª.q.37.2.c.

13 Nomina ponebantur in circumciſione, ſicut nunc imponuntur in baptiſmo, quaſi ante non fuerint. 3ª.quæſtion.37.2.3m./.q.70.3.3m.

14 Nomina diuinitus imponuntur quibuſdam, a principio natiuitatis, ad deſignandam gratiam, quam a principio conſequuntur. Quibuſdam uero mutantur, ad deſignandum eorum profectum. Ro.lect.1.prin°.D.
*Suppoſitum 3.

15 Omne nomen impoſitum diuinitus alicui, ſignificat aliquod donum gratuitum collatum ei. 3ª.q.37.2.c./.Io.lect.4.prin°.a.E./.Ro.lect.1.prin°.D. *Theſ.1.Templum 1.Verbum 45. Virginitas 2.28.Virtus 1.&c.Vita 1.24.

16 Idem eſt nomen, per omnes caſus, & numeros. Quol.4.17.b./.12m. *Vituperatio 3.Vti 4.10.

17 Hebræi ponunt nomina, loco pronominum. Rom.7. lection.me°.G.

18 Nomen non ſequitur modum eſſendi qui eſt in rebus, ſed ut res eſt in cognitione noſtra. 1ª.q.13.9.2m./. q.45 2.2m. Perihermenias le.2.me°.a.G./.le.10. prin°.

19 Ratio nominis cuiuslibet rei, eſt in intellectu ſubiectiue, ſed eſt in re ut in præſentato. 1.d.2.3.6./.Opuſ.9.prin°.

20 Sapientis eſt non curare de nominibus. 1ª.q.54.4.2m.fin./.2.d.3.q.1.1.c.

21 In iis quæ apud nos ſunt, nunquam nomen ab aliqua forma impoſitum, pluraliter dicitur niſi propter pluralitatem ſuppoſitorum 3ª.q.3.7.3m.

22 Immo nomina ſubſtantiua dicuntur pluraliter, propter pluralitatem formæ ſignificatæ. 1ª.q.36.4.7m./.q.39.3.c./.1.d.9.q.1 2.0./.d.24 4 4m /.d 25.4.c./.29.4.c./ 3.d.2.qu. 2.4.6m./.Po°.q.9.6.c.Reſpondeo.Dubio.92.7°.

Dum.927m.

23 Nomina ſunt ſigna intellectualium conceptuum. Opuſc. 9.q.1.Meta.5.le.5.fi.e.G. * Accidens.10.98.Actio.90.Actus.34. Antonomaſia.1.

Quid. 24 Omne nomen ſignificat ſimplicem conceptum, oratio vero, ſignificat conceptum compoſitum. Perihermenias.lect.4.me°. b.

25 Cum nomina ſint ſigna rerum; & ipſæ res nobiſcum ferre non poſſimus in diſceptatione veritatis ipſarum, ideo ipſis nominibus pro rebus vtentes, oportet habent ſcire, quid ipſa nomina ſignificent. Opuſ.73.prin°.* Apponere.2.Augmentum.38.Baptiſmus.2.35.&c.247.

26 Nomen dicitur ſignificare, ratione eius a quo nomen imponitur, ſupponere vero, ratione eius cui nomen imponitur. 3.d.6 q 1.3.c.
* Bonitas.103.Confirmatio.21.Conſideratio.2.Deitas.6.Dæmon.5.Diffinitio.3.9.Diſtantia.1.Dolus.4.Effectus. 10. Epiſcopatus.1.&c Eſſe.84.85.Eſſentiæ 1.9.Aeternitas.6 Euchariſtia.5.Excommunicatio.26 Fieri.4.Habere. 3. Hæreſis. 116. Idea.20.&c. Ieſus 1.&c.Importare.Incantatio.Indiuiduũ 40.&c.Infamia 2.Iuſtificatio 1.&c.Materia 15.Metaphora 1.&c. Nemo.Paſſio 31.59.60.Pater 8.Prædeſtinatio 19.30.Prædicari 33.Præteritum 9.Principium 23. Priuatio 15.16. Proceſſio 1.59.Propoſitio 1.Proprium 9.Relatio 26.58.Relatiuum 6.Religio 17 82 Reſpectus.Sacerdos 41

27 Nomen ſignificat ſubſtantiam, i.id cui nomen imponitur, & ſignificat qualitatem, i.id ad quod nomẽ imponitur. 1ª.q.13.1.3m./.1.d.2.L./.d.22 1.3m./.3.d.6.q.1.3.c.
*Scientia 1.6.136.Semen 1. Senſualitas 1. &c. Significatio 2. &c.Simonia 19 Synderesis 3. Sinonima. Spiritus 1. &c.Studioſitas 1. Tempus 42.Theologia 26. Totum 3.Trinitas 2.3.4. Verbum 45. 79. &cet. Veritas 8. Virtus 1. &cet. 89. Viſio 1. Votum 1. &cet. 40. 89. Vox 9. &cet. Vitura 1. &c.Vtile 4.

Significa°. 28 Omne nomen ſignificans naturam communem, poteſt ſupponere in concreto, pro quolibet eius ſuppoſito. 3ª. quæſt. 16.1.c.fi./.q.35.4.c.

29 Significatum nominis duplex, ſ.formale, id eſt illud cui nomen imponitur, & materiale, i.id in quo illud eſt. Poª.q.9.4.c.fi./.3.d.2.q.1.ar.3.q.3.3m.

30 Vt nomen aliquod, proprie conueniat alicui, requiruntur duo ſ.quod habeat ſignificatum eius perfecte, ſecundum completum actum, & quod ſit ultimum 2 d.9 4.c.

31 Ad unitatem nominis requiruntur duo, ſ.unitas modi ſignificandi & unitas vocis. 1.d.41.5 3m./. Quol.4.17.o./. Perihermenias.lect.12 fi.f &c.

Diuiſio. 32 Multiplicitas nominis non attenditur ſecundum prædicationem, ſed ſecundum ſignificationem eius. 1ª.quæſtio.13.10.1m./.Perihermenias lec.12.fi.f.&c.

33 Nomen duplex, ſimplex, & compoſitum, & neutrius pars ſignificatiua eſt, etſi partes compoſiti ſignificare videantur. Perihermenias le.4.me°.c.
* Genus 3. Honeſtum 3. Indiuiduũ 8.9.41. Intellectus 290. Iudicium 1.2.Latria 2.Matrimonium 1.&c.

34 Rebus ordinatis, aliquid ineſt tripliciter. ſ. per proprietatem, per exceſſum, & per participationem. Et a primo tantum res nominatur proprie. 1ª.quæſt.108.5.c./. Col.lec.4.fin E.Vxor 9.&c.

35 Chriſtus habet ſex nomina.ſ.nomen exprimens eius ſapientiam diuinam & humanam, nomen exprimens eius potentiã diuinam & humanam, & nomen exprimens bonitatis eius affluentiam quantum ad diuinam & humanam. Iſa.9.me°.a.F. Deus.

36 Sancti habent nomen quadrupliciter, ſcilicet ex prædeſtinatione, ex amore Dei, ex infuſione gratiæ, & ex renouatione mentis. Iſa 56.me° C.

37 Hoc nomen Deus dicitur ab ethin: i.ardere. Vel a theaſte.i.conſiderare, ſeu uidere. Vel a thein.i.curare vel fouere. 1ª.q.13.8.2.1./.1.d.2.L.
*Communicabile 3.4. Confirmatio 21.Deitas o.Deus 42.Filiatio 18.19.Ieſus 1.&c Laus 12.

38 Hoc nomen Deus, dicitur analogice, de Deo vero, de Deo falſo, per participationem, non autem vniuoce, nec æquiuoce. 1ª q.13.9.10.n.
* Nuncupatiuè.Quieſt o.Relatiuum 6.

39 Hoc nomen Deus, non eſt nomen proprium, ſed eſt nomen appellatiuum. 1ª.q.13.9 2m./.3ª.q.35.4.3m.

40 Hoc nomen Deus, imponitur ab vniuerſali prouidentia rerum, ſed tamen ſignificat naturam Dei. 1ª.q.13 8.o./.1.d.2.L./.d.18.5.6m./.

41 Hoc nomen Deus, ſignificat naturam diuinam, vt in habente. 1ª.q.13.9.2m.

42 Hoc nomen Deus importat eſſentiam, & ſuppoſitum, quia ſignificat per modum perfecti, & per modum per ſe ſubſiſtentis. 1.d.4.q.1.2.c.

43 Et habet aliquid uniuerſalis. ſ prædicari eſſentialiter de pluribus ſuppoſitis, & aliquid ſingularis. ſ.non multiplicari in eis. 1ª.q.13.9.o./.q.39 4.1m./.1.d.4.q.1.2.5m./.d.22.q.2.1 4m./. Potentia q.7.3.1m.

44 Hoc nomen Deus, ſecundum rei veritatem, eſt incommunicabile. 1ª.q.13.9 c./. 2m.

45 Et per ſe ſupponit pro natura communi, ſed ex adiuncto ſupponit pro perſona, homo autem econuerſo. 1ª. q6.39.4.3m./.6. 1m.

46 Immo de ſe ſupponit pro perſona, non autem pro eſſentia, niſi ratione diuinæ ſimplicitatis. 1ª.q.39.4.5.o /.3ª.q. 16.1.c.fi /.1.d.4.q.1.2.c./.Opuſ.1.c°.5./. In.lec.1.fi.c. G. Reſpondeo, ſicut dubio 367°. Dum.928m

47 Hoc nomen Deus de ſe ſupponit pro perſona, ſed indiſtincte. 1ª.d 4.q 1.2.4m./.5m./. 3.d.4 q 2.2.2m.

48 Hoc nomen Deus, poteſt ſupponere pro omnibus & ſingulis perſonis diuinis. 1ª.q.39.4.o./.3ª.q.16.1.c.fi./. q.35.4.c./.3m./.1 d.4 q.1.2.2m./.3.d.4 q.1.2.c./ 3m.

49 Hoc nomen Deus, tam ſecundum eſſe, quàm ſecundum modum ſignificandi, idem eſt cum perſona, quia ſignificatur in concreto, quod tamen nõ eſt in aliis nominibus. Opuſ.9.q.8.

50 Nomina Dei non exprimunt eſſentiam Dei ſecundum q̃ eſt, ſicut hoc nomen homo, exprimit eſſentiam hominis. 1ª.q.13.1.c./.8.2m./.Poª.q 7.5.c./ 5m./.6m.

51 Deus eſt nominabilis a nobis ex creaturis & imperfecte, non autem ſecundum quod in ſe eſt & perfecte. 1ª. q.13.1.n./.q.88.2.2m./.3m./.1.d.1.L.m°.L./.d.22.1.o./ Poª.q.7.5.o./. Dionyſ.prolo / c°.1. Dei ad creaturas.

52 Nomina Dei imponuntur a proceſſibus diuinis ad creaturas, nõ aũt ad ſignificandum eos. 1ª.q.13.2.2m./. Poª.q6.7.5.3m.

53 Nomina dicta de Deo affirmatiue, & abſolute, ſignificãt eſſentiam eius, non autem negatiua, uel relata ad creaturas. 1ª.q6.13.2.o /.4.6.c./.1.d.30.2.o./. Poª.q.7.5.o. * Abſtractum 1.5.&c. Analogia 2.7.&c. Appropriatio o. Attributum o.

54 Omne nomen in diuinis, non importans rationem principii, vel eius quod eſt a principio, vel importans principium ad creaturas, dicitur eſſentialiter. 1.d.30.2.o./. Veri.q.1.7.c.
* Donum 1.&c.Eſſe 84.85. Exaltatio 2. Gabriel 1. Ipoſtaſis 1.2.7.Perſona 2.&c.12 38.

55 Omne nomen cauſæ in diuinis, dicitur eſſentialiter. Veri.q6.10.13.c.
* Pronomen 2.Spiritus 2.&c.Tetragrammaton.

56 Omne nomen commune Deo & creaturis, prius dicitur de Deo quàm de creaturis quo ad rẽ, ſed ecõuerſo, quo ad impoſitionem nominis. 1ª.quæſtio.13 3 c./ 6.o./.quæſtio.33.2.4m./.3.o / 1.diſtinctio.22.2.c./.3.3m /.diſtinctio 25.2.c./. diſtinc.34.L.fi /.Poª.q.7.5.8m./. Ma.q.15.10m./. Opuſcu.3.c°.27./.

Opuſ.72.q.6./.Eph.3.lec.4.me°.H.
* Trinitas 2.3.4.

57 Nomina importantia relationem ad creaturas, ſunt communia toti trinitati.1.d.18.1.1m./.Ro.le.4.ſ.A.

58 Omne nomen Dei operationem in creaturam deſignans, cõmuniter toti trinitati conuenit 3.d 4.q.1.1.c.

59 Omnia nomina Dei, vel imponuntur ex remotione effectuũ eius ab eo, vel ex habitudine Dei ad eius effectus. Con.1.c°.12.fin.

60 Modus ſupereminentiæ quo perfectiones ſunt in Deo, non poteſt a nobis ſignificari, niſi per nomina negatiua, Con.1.c°.30.fi.

61 Nomina quæ ſignificant perfectionem abſolute, ſunt communia Deo & creaturis. Quæ autem dicunt modum participandi, ſunt propria creaturæ. Quæ vero dicunt modum ſupereminentiæ, ſunt propria Deo.1a.q.13.3.1m./.5 3m./.1 d.19.q.2.1.3m./.d.21.2.c./.d.34.q.3.2.3m./.d.35.1.2m./.d.43.q.2.1 c./.d.43.q.1.2 1m./.d.44.q.1.1.4m./.Con.1 c°.30. .Veri.q.4.1.1./.8m./.10m./.q 5.8.3m./.Po.a.q.7.5.8m.

62 Nomina creaturarum quæ ſignificant deformitatem, vel defectum, maxime culpæ, vt peccator vel diabolus, nullo modo debet dici de deo. 1.d.22.3.3m./.d.34.q.3.2.2m./.2.d.44.quæſt.2.1.4m.

63 Nomina dicta de Deo abſolutè, dicuntur de eo ab æterno. Quæ vero dicuntur per reſpectum ad creaturas, dicuntur de eo ex tempore.1a.q.13.7.o./.q.34.3.2m./.q.41.2.o./.1.d.14.q.1.2.9m./.diſt.30.1.o./.2.c./.d.37.q.2.3.c./.3m./.d.38.4.1m./.3.d.32.3.o.

64 Nomina quæ dicunt reſpectum ad creaturas, conſequentem actiones immanentes, dicuntur de Deo ab æterno. Si autem dicunt reſpectum conſequentem actiones tranſeuntes, dicuntur de eo ex tempore.1a.q.13.7.3m./.q.14.15.1m./.q.34.3.2m./.1.d.35.5.3m./.d.37.q.2.3.c./.3m./.d.38 4.1m./.3.d.32.3.o./.Veri.q 3 2.2m./.q.4.5.1m.

65 Omnia nomina dicta de Deo metaphorice, vel cauſaliter tãtum, prædicantur per prius de creaturis, quàm de Deo.1a.q.13.6.o./.q.33.3.c.

Diuiſio diuinorum nominum. 66. Diuiſio quadruplex, diuinorum nominum. ſ. quia vel Deus nominatur per ea quæ tranſlatiue dicuntur per ſimilitudinẽ a creaturis ſumptam, vel per id quod eſt proprium perſonæ diuinæ, vel per id quod eſt commune pertinens ad vnitatem maieſtatis dupliciter, ſcilicet vel ſecundum id quod in Deo eſt, vel ſecundum acceptionem intellectus ſecundum aliquã comparationem ad creaturas.1.d.22.4.c./ 4m.

67 Deus tripliciter nominatur ex creaturis. ſ. vel connotando effectum, vel ſignificando principium actus, vel ſignificando aliquid repræſentatum in eis.1a.d.8.q.1.2.2m.
* Amor 5. Attributa 14.&c. Deitas 1.2. F l atio 17.18 Genitor. Ieſus o.

Quid. 68 Nomen domini ſumitur dupliciter, ſcilicet pro re, & pro ſigno eius. Pſal.24 medio 1.I /. Pſal.39 principio b.H. Methaphora 3.&c.

69 In diuinis nominibus, eſt quadruplex modus ſignificandi, ſ. abſolutum per modum abſoluti, relatiuum per modum relatiui, abſolutũ per modum relatiui, & relatiuum per modum abſoluti.1.d.23.3.6m.
* Notio 4. Prædicari 38.&c.

70 Simplex & vnica ſcientia Dei poteſt nominari omnibus nominibus noſtræ cognitionis. 1a.quæſtio. 14.1.2m./.1.diſt.35 1 m.

71 Multitudo nominum, & perfectionum, quæ de Deo dicuntur, non repugnant eius ſimplicitati. Con.1.c°.31./. Lib°.2.c°.10.fi /.Opuſ.3.c°.24.

72 Multa nomina dicta de Deo, non ſunt ſynonima, quia ſignificant idem, ſecundum diuerſas rationes.1a q.13 4 o./ 1.d.2.3.c./ d.22.3.o./.Con.1.c°.31./.35./.Po.a.q.7.6.o./. Opuſc.3.c°.25./.34.

Diuina in cõmuni. 73 Nullum nomen dicitur proprie de Deo, quo ad modum ſignificandi, ſed tantum ratione ſignificati. 1a.q.13.3.o./.12.1m./.1.d.8.q 2.3.2m./.d.22.1.o./. d 29.1.2m./.d.33.2.c./. diſt.35.1.3m./.Con 1.c°.30./.Po.a q.7.5.o.
* Abſtractum 1.7. Adiutari 8.

74 Nomina quæ ſignificant perfectiones abſolute, dicuntur proprie de Deo. Quæ autem dicunt modum participandi, dicuntur de Deo methaphorice.1a.q.33.3 1m /.3m /.1.d.4.q.1.1.c./.d.22.2.c /.Con.1.c°.30./.Po.a.q.7.5.8m.
* Alienum 8.

75 Omnia nomina ſignificantia abſolute perfectionem, poſſunt affirmari de Deo, propter eorum rationem, & negari, propter modum ſignificandi. Con.1.c°.30.fi. /. Poten.a.quæſt.7.5. 2m.

76 Omne nomen dicens perfectionem ſecundum differentiam, & imperfectionem ſecundum genus, conuenit Deo quo ad rationem differentiæ, non autem generis.1.d.4.q.1.2.5.c./.d.8.q.4.3.c./ Po.a.q.9.7.c.

77 Omnis imperfectio debet excludi a nominibus, ſecundum. q dicuntur de deo.1a.q.14.1.1m./.2m./.12ſ.q.14.1.2m./ 1.d.4.q.1.1.2.c./.d.8.q.1.3.2m./.q.4.3.c./.d.13.1.1m./.d.15. q.1.2.c./.d.33.2.c /.d.35.1.5m./.2.d.25.1.2m /.d.44.q.1.1.4m./. Veri.q.2.1.4m./ q.7.1.3m./.Po.a.q.8.1.c./.q.7.5.2m.
* Amor 5. Filiatio 17.18. Infidelis 13. Proceſſio 59.60.

78 Nomina paſſionum, quæ important imperfectionem in ſuo formali, ut ira, triſtitia, deſiderium, & huiuſmodi, non dicuntur de deo, niſi metaphorice. Alia vero dicuntur proprie, tamen ſine paſſione, ut gaudium, & amor, & huiuſmodi.1a.q.19.11.c./ q.2 1 1m./.2m./ 2 d.32.1.1m.
* pronomen 5. Quid eſt 1.2. Trinitas 2.3.

79 Quanto aliquod nomen eſt communius, tanto conuenientius aſſumitur in diuinis.1a.quæſt.13.11.c /.q.33.2.1m. /. Po.a.q.10.1.9m.

80 Omne nomen dei, ſignificans remotionem, uel effectum, eſt commune tribus perſonis, Dionyſ 2.lec.1.ſ.

81 Nomina negatiua uerius dicuntur de deo, quam affirmatiua. 1a.q.13.12.1m./.1.d.22.2.1m./.Con.1.c°.26./.Potentia quæſtio.7.5.2m.

82 Omnia negatiua reducuntur in diuinis vel ad unitatem eſſentiæ, uel ad diſtinctionem perſonarum.1.d.22.4.2m.

83 Nominibus dei debetur reuerentia, ratione rei ſignificatæ, quæ eſt una, non autem ratione uocum, quæ ſunt multæ. Ideo deus dicitur in ſingulari.22a.q.122 3.5m.

84 Nomen dei eſt honorandum ſeptupliciter, ſcilicet quia eſt magnum ad timendum, ſanctum ad uenerandum, dulce ad meditandum, copioſum ad miſerendum, efficax ad impetrandum, uirtuoſum ad ſaluandum, & occultum ad ſciendum. Iſa.56.me° D.

Qui. ¶ Nominales antiqui reprobantur, 1a.q.14.15.3m.
? Menſura 4.5.22.23.

Quid. ¶ Nominatiue. Accidens 98. Actio 90.
¶ Nominatiuus dicitur caſus ſecundum ſtoicos & grammaticos, quia cadit a conceptione intellectus. Rectus autem dicitur, quia principaliter aliquid ſignificat. Perihermenias. lect. 4 fi.ſ. * Baptiſmus 38

¶ Nona. Ieiunium 36.37.46. Miſſa 19 60.

Diuiſio. 1 ¶ Nonens eſt triplex, ſcilicet nihil, priuatio, & materia. Met. 12.lect.2.fi g.
* Accuſatio. Affirmatio 3.4 Appetitus 23.

2 Aliquid dicitur nonens dupliciter, ſcilicet vel de cuius ratione eſt non eſſe, vt priuationes, vel quod non eſt in rerum natura, ut ficticia. Primum non poteſt habere formam in intellectu, nec in imaginatione, ſed ſecundum poteſt eam habere per ſimilitudinem alterius. Veri.q.3 4 6m.
* Contra 137.138.

3 Nonens non eſt cognoſcibile, niſi ſecundum quòd fit per intellectum cognoſcibile, id eſt ens rationis. 1a.q.16.3.2m.
* Cauſa 19.

4 Habens eſſe ab alio, eſt nonens ſecundum ſe, ſi ſit aliud ab eſſe, non autem ſi ſit idem. Potentia quæſtio.3.13. 4m./. quæſt. 10.1. 15m.

5 Ea quæ in ſeipſis non ſunt, apud deum exiſtunt, inquantum ſunt præcognita & præordinata ab eo.12a.quæſt.91.1. 2m./. 2m / d.35.5.3m./ Creatio 12.43 54. Deus 128.300 403. Dictio 4. Diſpoſitio 15. Diſtinctio 4. Electio 17. Ens 18. Enuntiatio 1 Eſſe 94 98.

6 Nonens ſimpliciter, diſtat in infinitum ab eſſe. Veri.qu.27.3. 9m./ Poten.a.q.3 4.c.
* Exemplar 4. Fieri 14.15.

7 Nonens ſimpliciter, diſtat ab eſſe plus, quàm a quolibet ente determinato quodlibet ens. Ver i.qu 27 3.9m./.Po.a. q.3 4 c.
* Filiatio 22. Generatio 2.3.70. Gloria 5. Intellectus 34.104. Malum 10.28. Neceſſitas 8.13. Non eſſe.

8 Nonens non habet cauſam per accidens. 1a.q.104 3.1m. Prædeſtinatio 23.27 Priuatio 14 15.17. Relatio 47.

9 Nonens poteſt eſſe cauſa per accidens, non autem cauſa per ſe. 12a. quæſtio.76.1. 1m. Verbum 57. Veritas 15. Voluntas 47 Vſura 18.

¶ Noneſſe. Accidens 98. Actor 1. Affirmatio 3.4. Anima 80. Annihilatio 0. Appetitus 30. Baptiſmus 118. Contingens 3. Creatio 12.43.54. Creatura 15. Deus 403. Eſſe 94. Euchariſtia 120. Falſitas 16. Fictio 1. Fieri 14.15. Generatio 2. 3. 70. Incorporalia. Intellectus 103. 104. Mundus 23. Neceſſitas 2. 13.18. Poſſibilitas 0. Potentia 90. Tempus 20.

Diuiſio. ¶ Nõgenitum ſumitur dupliciter, ſcilicet negatiue tantum in genere principii. & ſic eſt idem quod ingenitum, ideo conuenit ſoli patri in diuinis. Et negatiue ſimpliciter, & ſic conuenit etiam cum aliis.1.d.28 L. Ingenitum 2.

¶ Nonho-

No

¶Nonhomo. Negatio 9.
¶Nonnaturale. Timor 41.
¶Nonobedibile. Peccatum 104.107.
¶Nonordinabile Actu. Actus 23.
¶Non poteſt. Deus 287.371. &c. Fieri 3. Ignorantia 22. Poſſe 7.
¶Nonſimile. Gratia 153.
¶Nouelle ſumitur dupliciter, ſcilicet vel ui unius dictionis uel in vi orationis. Primum eſt infinitiuum verbi nolo, non autem ſecundum. Et primum cauſat inuoluntarium non autem ſecundum. 12$^{\ae}$.q.6.3.2^{m}.
•Baptiſmus 215. Deus 270.
¶Nonuiſum. Fides 25.26.
¶Nonuoluntarium. Ignorantia 3. Inuoluntarium 2.
¶Nonuti. Habitus 67.
¶Noſce. Adam 1.&c. Experientia 10.&c. Intentio 9. Iudicium 26. Rationale 1.5.6. Vſura 244. Chriſtus 121.&c.
¶Noſtrum. Auris. Datio 29. Electio 17. Elementum 18. Eucharistia 37.44. Phantaſia 3.8. Fides 136. Gratia 85.87. Intellectus 54.128. Medium 10. Menſura 22. &c. Periculum 1 Perſona 28. Prius 12. Proceſſio 56.65. Promulgatio 3. Prophetia 39.42 prouidentia 46.48. Proximus 1. Prudentia 81. Relatio 75.94.95.98. Reſurrectio 3.54.55 Ritus. Verbum 17.20. 26.27.
¶Nuta. Conſcientia 21. De.1.5. Deus 65. Ia 1.2. Iubilus 2. Verecundia 6. Vſura 309.
¶Notabiliter. Bonitas 209. Contumelia 4. Deriſio 1. Actas 5, Ordo 98 Vendere 12.
¶Notamen. Vox 6.
¶Notare. Angelus 454. Aquila 1. Conſideratio 0. De.1, 2. Deſignare. In 1.2. Vſura 308.

Diuiſio. 1 ¶Notitia dicitur quadrupliciter, ſcilicet natura, potentia, habitus, & actus cognoſcendi. Quol 7 4.c.
•Aſcendere 8. Cauſa 109. Contumelia 1. Correctio 17. Damnatio 27 &c. Dæmon 3.7.&c. Deus 1.&c. 138.139.198. Diffinitio 50. Experientia 10.&c. Gloria 1. Habitus 50, 68. Imago 9.27. Innocentia 18.&c. Intellectus A. Intentio 7. &c. Lex 43. Libet 16.&c. Matrimonium 25.34. Mens 5. Miraculum 22. Neſcire 3. Præceptum 29. 147. Procul. Scriptura 20. Verbum 6, 12.15.30. Vox 6 Vſura 270.
2 Omnis notitia eſt bona. 1^{s}.q.22 3.3^{m}./22$^{\ae}$.q.167.2.n.
Du^{m}.929^{m}. 3 Immo notitia circa ſcientias magicas, eſt mala. Quol.4.q.9.1.c. Reſp. Du^{o}.929.
4 Omnis notitia, de ſe eſt bona, ſed aliqua eſt mala per accidens, uel per abuſum. 1^{a}.q.22.3.3^{m}./22$^{\ae}$.quæſt.67.1.o./1.d.19.q.5 2.5^{m}./3, diſt.35.q.2 ar.3.qu.3.o./Con.1.c^{o}.70.5^{m}./71.8^{m}./. Veri.quæſt.2.5.4^{m}./.qu.26 3.6^{m}./ Quol.7.16.o./. Ethi.lect.13.me^{o}.c fi./. Meta.12.lec.8. med^{o}.c./. Anima lect. 2.prin^{o}.a.
5 Notitia qua anima nouit ſe per eſſentiam habitualiter, non eſt accidens, ſed eſt eſſentia animæ. Ver.q.10.8.14^{m}./.q.24.4 13^{m}./. Quol.7.4.o.
Du^{m}.930^{m}. 6 Oppoſitum uidetur dicere a ſimili. Anima 2.lect.6.fi.f./.li^{o}.3 lect.8.prin^{o}.a.Reſp. Du^{o}.930°.
¶Notificatio. Abſoluere 16. Hoc. Promulgatio 3. Prophetia 45. Relatio 86. Satiſfactio 8.

Quid. 1 ¶Notio eſt propriatio ratio cognoſcendi perſonam diuinã. 1^{a}.q.32 1.2^{m}./.3.c./ 1.d.26.q.2.3.o.•Actus 190.&c.
2 Notiones, ſeu relationes, & proprietates perſonales in abſtracto, neceſſario ſunt ponendæ in diuinis, Contra Præpoſitiuum. 1^{a}.q.32.2.o /.q.40.1.c./.1.d.26.q.2.1 o./.d.33.2.c.
•Adiectiuum 11.&c. Amor 1.&c. Attributa o.
3 Notiones in diuinis, non ſignificantur ut res, ſed ut rationes, licet ſint ibi realiter. 1^{s}.q 32.2.2^{m}./.3.2^{m}./.3^{m}./.1.d.27.quæ. 2.1.c./.d.31.q.3.1 2^{m}./. Opuſ.3.c^{o}.60.
•Datio 20.22. Dicere 4.
4 Eadem notio diuerſis nominibus ſignificatur, ſecundum diuerſas rationes eius. 1^{s}.quæſt.34.2.3^{m}./ 1. diſt.18. quæſt.1. 2. 4^{m} / 4.c.
5 Ad notionem requiruntur tria, ſcilicet origo, dignitas, & ſpecificatio. 1^{a}.q.32.3.4^{m}./.5^{m}./.1.d.26.q 2 3 c.
•Hæreſis 11.121. Ingenitum 3. Innaſcibilitas o. Numerus 21. Ordo 35. Præpoſitiuus. Proceſſio 58 Relatio 71. 86.&c.
6 Notiones in diuinis ſunt tantum quinque, ſcilicet innaſcibilitas, paternitas, filiatio, communis ſpiratio, & proceſſio. Et earum notiones, ſunt relationes, præter primam. Et omnes ſunt proprietates, præter penultimam. Sed tantum tres ſunt perſonales, id eſt conſtituentes perſonas, ſcilicet ſecunda, & tertia, & quinta. 1^{s}.quæſtion.30.2.1^{m}./ quæſtion.32.3. o./.1. diſtinctio.26.quæſt.2.3.o./ 3.d.27.quæſt.1.1.c./.d.28.q.1.o./. Pot^{a}.q.9.9.11^{m}./.27^{m}./.q.10.5.12^{m}./. Opuſc.3.ca^{o}.58./.59. Innaſcibilitas 1.
7 Deus non dicitur quinus propter quinque notiones, ſicut dicitur trinus, propter tres perſonas, & unus, propter unam eſſentiam. 1^{a}.quæſtio.32.3.2^{m}./.1.diſtinct.33.2.2^{m}./. Opuſc. 3.ca^{o}.60.
8 Notio in diuinis ſumitur dupliciter, ſcilicet proprie, & proprie, & communiter. Secundo modo eſt una notio communis filio, & ſpirituiſancto, non autem primo modo. 1.diſt.15. q.1.2.4^{m}.
9 Tres notiones ſunt in patre, duæ in filio, & una tantum in ſpiritu ſancto. Opuſ.3.c^{o}.57 /.58.
10 Plures notiones patris, non diſtinguuntur realiter ab inuicem, quia non opponuntur relatiue. Nec tamen una prædicatur de alia. 1^{a}.q.32.3.3^{m}./.1.d.26.q.2.3.6^{m}./.d.27.qu.1. 2.c./. 3^{m}./ di.28.quæſt.1.2.../.d.31.q.3 1.2^{m}./.d.33.2 3^{m}./. Opuſc. 3.cap^{o}.64.
11 Filius, & ſpirituſſanctus non conueniunt in eadem notione, quia non conueniunt in aliquo ſpeciali, ſicut pater, & filius. 1^{a}.quæſt.32.3.5^{m}./.q.35.2.c./. 1.d.26.quæſt.2.3.c./.5^{m}. Spiritus 22.
12 Oppoſitum uidetur dicere. 1. diſt.15.quæſt.2.2.4^{m}. Reſpond. Dubio 931. Du^{m}.931^{m}.
13 Nulla notio ſumitur ex hoc, quòd nulla perſona eſt a ſpirituſancto, quia hoc non eſt dignitas, ſicut quod pater a nullo ſit 1^{a}.q.32.3.4^{m}./.5^{m}./.1.d.26.q.2.3.c.
14 Nulla notio ſumitur a remotione proceſſionis, ſicut ſumitur innaſcibilitas a remotione natiuitatis. 1^{a}.quæſt.33.4.5^{m}./. 1. d.28.q.1.2.4^{m}.

1 ¶Notorium triplex, ſcilicet per ſententiam conuicti, per confeſſionem in iure factam, & per euidentiam facti. 3^{a}.q.82. 9.3^{m}./ 3.d.13.q.1.ar.3 q 3.c /.1^{s}. Cor 4.lect.1.fi.H. Diuiſio.
•Accolatio 28. Miſſa 8 Vſura 269.270.275.
2 Ars notoria, eſt illicita, quia ſit per dæmones. Et eſt inefficax ad ſcientiam acquirendam, quia nullus vnquam per dæmones ſcientiam acquiſiuit, quia ad dæmones non pertinet illuminare intellectum 1^{s}.q.64 1.5^{m}./.quæſt.109.3.o./. 22$^{\ae}$.q. 96.1.o./.q.172.5.2^{m}

Quid. 1 Notum per ſe eſt, cuius prædicatum eſt de ratione ſubiecti. Et hoc dupliciter. ſ. ſimpliciter, & quo ad nos. 1^{a}.q.2.1.o./. q. 17.3.2^{m}./.q.85.6.c./ q.87.1.1^{m}./. 12$^{\ae}$.q.94.2.c./ 1.diſt.3.q.1. 2.c./.4.diſt.49.q.1.art.5.q.1.c.princ^{o} /.Cont.1.c^{o} 10.11. Veri. q.10.12.o /. Pot^{a}.q 7.3.11^{m} /. Ebdom.lec.1.fi./.lec.2.prin^{o}./. Pſal.13 princ^{o}.2.K./. Metaph.4.lec.5.fi.g./.lib.11.lect.4.fin./. Poſter.lect.5.me^{o}.c./.lec.19.princ^{o}.
•Accidentaliter 3. Accolitus. Angelus 442. Anima 273. Ariſmetica 3. Aſſentire 5.6. Cauſa 108 &c. Cognitio o. Conceptio 1.&c Concupiſcibilis 2. Delectatio 77.92. Demonſtratio 6. Deſiderium 6.
2 Per ſe notum dicitur dupliciter. ſ. per nihil aliud notum, vt prima principia, uel notum non per accidens. 1^{a}.q.87.1.1.
•Deus 1.&c.353. Diffinitio 50. Eſſe 93. Fides 45.51. Forma 145.165. Habitus 50.68. Intellectus o.
3 Vniuerſalius eſt notius minus vniuerſali quo ad ſimplicem apprehenſionem, ſed eſt econuerſo quo ad inueſtigationem vniuerſalium proprietatum, & cauſarum. 1^{a}.q.85.3.ti./. Metaph.lec.2. me^{o}.h.B /. Phy.lec.1.med^{o}.b./. Poſter.lec.4.fin.
•Intelligibile 23.
4 Singulare eſt prius, & eſt notius vniuerſali quo ad nos, & vniuerſalius eſt notius vniuerſali. Poſter. lec.4.fi.
•Intentio 9. Hipoſtaſis 2. Iraſcibilis 2. Iudicium 76.
5 Oppoſitum videtur dicere. Phy.lec.1.me^{o}.b. Reſpon. Dubio 932°. •Lex 18.26.24 59 Liber 16 Nomen 9. Du^{m}.932^{m}.
6 Singulare eſt prius, & eſt notius minus vl. 1^{a}.q.85.3.o./. Meta.le.2 m^{o}.h /. li^{o}.5.le 13.fi.f li^{o}.10.le.4.pri^{o}.c.pr^{o}./. Phy.le. 1.m^{o}.b./. Poſter.le.4.fi./.le.8 pr^{o}.•Odor 1.3. Ordo 42. Peccatum 24. Præceptũ 28. Principiũ 25. Scientia 15.&c. 111.135. Signũ 1. Theologia 7 Totũ 4.6. Veritas 20 26. Chriſtus 137.
7 Veritatem eſſe in communi, eſt per ſe notum, etiã quo ad nos, non autem veritatem primã. 1^{a}.q.2.1.3^{m}./. Ver.q.10.12.3^{m}.
8 Oppoſitum videtur dicere, quia cognitio eius eſt omnibus naturaliter inſerta. 1^{a}.q 2.1 1^{m}. Reſp^{o}. dubio 933°. Du^{m}.933^{m}.
9 Omnis demonſtratio eſt ex notioribus nobis. Ethi.le.4.fi./. Anima 1.le.3.prin^{o}./. Poſter.le.5.fi /.lec 8.prin^{o}.
10 In mathematicis eadẽ ſunt notiora nobis, & naturæ. Ethi.le. 4.fi./. Meta.7.le.2.fi./. Anima 2.le.3. prin^{o}. Demonſtratio 6.
11 Non dicuntur aliqua notiora naturæ, quia natura cognoſcat, ſed quia ſunt notiora ſecundum ſe, & ſecundum propriam naturam. Phy.lec.1 me^{o}.b.
12 Cognitio non poteſt eſſe certa, niſi de per ſe notis, vel per reſolutionem ad per ſe nota. Con.4.c^{o}.54.3^{m}.
¶Nouatiani. Hæreſis 14.
¶Nouem. Accidẽs 93. Angelus 225. Epiſcopus 14. Gratia 29. Paulus 23. Peccatum 296.
¶Nouiſſimus virorum fuit Chriſtus tripliciter, ſcilicet propter doloris acerbitatem, mortis turpitudinem, & impo- Diuiſio.

impoſiti criminis magnitudinem. Iſa. 53. me° F.

¶Nouitas. Actio 67.182. Anima 16. Amor 54. 225. Angelus 34. Baptiſmus 214. Creatio 24. Delectatio 29. Gloria. Mundus 20. &c. Neomenia. Perfectio 10. Sanitas 7.

¶Nouiter. Anima 160. Coſta 6.

In religione. 1 Nouitii in religione non debent grauari, ſecundum Ambroſium. Ma. 6. me°. c. F. °Doctrina 12.

2 Facilius diſpenſandum eſt cum nouitiis, & imperfectis, in ieiuniis quam cum antiquioribus, & perfectis. 2a 2æ q. 147. 4. 5m. /. q. 189. 1. 4m. fi. Ieiunium 16.

Effectus. ¶Nouum. Omnia noua, magis ad ſe, noſtram intentionem trahunt 4. d. 49. q. 3. 2. 3m.

°Addere 16. Adinuentio. Angelus 340. 418. 556. 567. Animus 160. 209. Animal 26. Augmentum 15. Cauſa 104. Cohors 1. Coſta 6. 7. Deus 195. 312. Dimenſio 6. Diuiſio 8. Dolor 38. Duratio 9. Exactio 2. Euchariſtia 80. Factum o Feſtum 2. Gratia 48. 49. 77. 81. 163. Hæreſis 16. Ieſus 4. Incipere o. Inditum. Infidelis 1. Iuramentum 25. Iuſtificatio 49. Lex 121. &c. 139. &c. Liber 57. Lumē 6. Lux 17. Matrimonium 141. Miſſio 4. 5. 17. 21. 31. 33. 34. Pœnitentia 118. Relatio 54. 57. 58. Religio 61. Sabbathum 11. Sacerdos 20. 24. &c. Symbolum 3. 6. Stella 7. Teſtamentum 5. &c.

In fine. 1 ¶Nox poſt ſurrectionem generalem, nullibi erit, niſi in centro terræ, ubi erit infernus. 4. d. 48. q. 2. 3. 4m.

°Apoſtoli 38. Debitum 26. Dæmon 20. Dies 6. 8. 24. Diluculū. Euchariſtia 195. 212. Ieiunium 21. Luna 1. 2. Lux 25.

2 Nox & dies duplex, ſcilicet corporalis, & ſpiritualis. Et hæc triplex, ſcilicet præſentia, ſeu abſentia Chriſti gratiæ, & gloriæ, Io. 9. lec. 2. me°. c. / Ro. 13. le. 3. prin°. F. &c.

°Mensa 66. 67. Miſſa 17. 21. Natiuitas 25. Nicticorax. Nocturna Raab.

3 Nox ſignificat primo obſcuritatem, ſcilicet peccati originalis uel actualis, uel infidelitatis, uel ignorantiæ. Secundo horrorem, ſcilicet deſperationis, uel tribulationis, uel damnationis. Tertio quietem, ſcilicet contemplationis, uel amoris, uel confeſſionis, uel beatitudinis. Iſa. 15. me°. F.

°Sepultura 14.

¶Noxium. Affectio 1. Mulier 17.

¶Noy. Dauid 4.

Quare. ¶Nubere non debet mulier, niſi ut ſit mater. 4. d. 27. q. 1. ar. 1. q. 2. c. °Aaron 2. Debitum 27. Diuortium 3. Fornicatio 9. Ioannes 9. Matrimonium 3. o. Nuptiæ o. Ordo 108. Vxor 14. 15. 17. 19.

In die iudicii. 1 ¶Nvbes uere eleuabunt ſanctos in aere, in die iudicii, uel denſitas lucis, de corpore eorum reſplendens. 4. d. 48. q. 1. 2. 4. q. 4. /. 3m.

°Apoſtoli 36. 37. Arcus 1. Auſter. Chataractæ. Cœlum 18. 214. Circumciſio 1. Aegyptus. Iuſtus 12.

2 Cognitio nubium, eſt principium cognoſcendi omnes impreſſiones aeris. Io. 37. fi. H.

°Luna 7. Lux 10.

3 Nubes quadruplex, ſcilicet caro Chriſti, uenter matris eius mens ſanctorum, & iudiciaria poteſtas Chriſti, quæ habent plumas, & leuitates ſuas. Iſa. 19. prin°. I.

°Miſſio 42. Prophetia 57. Sanctus 9. Sonus o. Tenebræ 5. Titiones. Tonitruum. Vapor 5.

¶Nudus. Balænum Confeſſio 53. Dimenſio 15. 16. Forma 98. 152. Generatio 7. Intellectus 299. Promiſſio 3. Suſpicio 6.

Blaſphemiæ. ¶Nugæ in ore ſacerdotum, ſunt blaſphemiæ, & ſacrilegium materialiter, non autem formaliter. 2a 2æ. q. 99. 3. 3m. /. Ma. q. 2. 8. 5m. Sabbatum 15.

¶Nullum. Affinitas 10. Bonitas. 115. Cauſa 42. 104. Communicatio 2. Conceptio 7. Confeſſio 47. 51. 55. Contradictio 2. Creatio 16. Delectatio 87. 95. Dæmon 95. Deſertum. Diſperatio 23. Excommunicatio 12. Furtum 10. Illegitimus 5. Notio 13. 14.

¶Numantinus. Scipio.

¶Numerale. Actio 82. Diſpoſitio 54. Diſtantia 3. 7. Diſtinctio 1. &c. Aequalitas 4. Numerus 21. 22. Obiectum 7. Virtus 9. 40.

¶Numeratum. Adiectiuum 8. Numerus 17. 18. 23. 24. Præceptum 31. 34. 35. 76. Tempus 3. 6. Viuia 185.

Diuiſio. 1 ¶Nvmervs duplex, ſcilicet ſpecies quantitatis, & numerus tranſcendens. 1a. quæſt. 30. 3. c. /. Pot. q. 9. 5. c. /. 8m. /. 9m. / 6. c. 7. b. /. c. /. Quol. 10. 1. o. /. Meta. 5. lec. 2. me°. c. /. Lib°. 10. lect. 4. me° c. A.

Quid. 2 Numerus non eſt unitates, ſed eſt aliquid compoſitum ex eis, quæ non ſunt in numero actu, ſed potentia. Meta. 7. lec. 13. fi°.

3 Numerus eſt unus ſpecie, per ſeipſum, inquantum ultima unitas eius, dat numero ſpeciem, & unitatem. Meta. 8. lection. 3. fin. m.

Du. 934m. 4 Immo quilibet numerus ſortitur ſpeciem a differentia ſua quæ importat diſtinctionem formæ. 1a. q. 3. 1. 2. 2m. /. q. 76. 1. c. Reſp. Du°. 934°.

5 Numeri compoſiti dicuntur, qui eodem numero menſurantur. Primi uero, uel ſimplices, uel incompoſiti dicuntur, qui ſola unitate menſurantur. Meta. 5. lect. 16. princ°. b. princip°. /. lib°. 8. lec. 3. fin. /. lib°. 9. fin.

°Abſtractum 4. Accidens 28. 38. &c. Actio 49. 50. 86.

6 Quorumlibet numerorum eſt una menſura communis, ſcilicet unitas, quæ aliquoties ſumpta, reddit quemlibet numerum, non autem omnium quantitatum continuarum, eſt una menſura communis. Meta. 5. lec. 17. me°. b. D.

°Actus 17. 166. Adam 32. Addere 13. 15. 16.

7 Numeri lineales, ſunt ſine ducto aliquo, ſuperficiales autem ſunt, qui ſemel in ſe, uel in alio ducuntur, ſolidi uero, qui bis ducuntur. Meta. 5. lect. 16. prin°. b.

°Adiectiuum 8. Affinitas 14. 15. Agens 69. Albedo 2. Amor 8. 183. &c. Analogia 14.

8 Nullus numerus eſt primus, niſi primus, niſi numerus binarius. Meta. 9. fin. °Angelus 186. 215. &c. 583. 553. Anima 56. 78. 79.

9 Binarius numerus, eſt principium, & cauſa aliorum numerorum, & triangulus eſt principium aliarum figurarum rectilinearum, Quolibet. 3. 9. diſtinctio. /. Metaph. 10. lectio. 3. med°. c. fi.

°Annihilatio 10. 12. Apoſtoli 35. Aqua 13. Ariſmetrica 2. Aſſumere 18. Augmentum 10. 17.

10 Omnes numeri ſunt imperfecti, donec uenitur ad dece. Heb. 7. lect. 1. me°. E.

°Beſtialitas 1. Bis. Bonitas 144. Color 8. Campforia 1. Charitas 16. 17. Cælum 151. Cæteus 1. Concilium 8. Confeſſio 40. Connumerari 1. Contrarium 5. Corpus 28. &c. 66.

11 Numerus denarius eſt numerus perfectus, quia conſurgit ex partibus ſuis aliquotis. Heb. 9. lec. 1. me°. E. /. Meta. lec. 7. fin. /. 1° 12. lec. 9. prio° 2.

°Corruptum 2. Creatio 50. Dauid 1. 2. Decimæ 6. Deitas 2. Demonſtratio 5. Diameter. Differentia 15. 16. 17. Differre 4. 5. 8. Dimenſio 15. 16. Diſtinctio 1. &c. 12. Diuiſio 1. &c. Dolor 10. Duratio 3. Eccleſia 6. 7. Eleemoſyna 38.

12 Numerus denarius eſt ſignum perfectionis, inquantum eſt quodammodo terminus omnium numerorum. 2a 2æ. qu. 67. 1. c. / 3a. q. 31. 8. c. /. 3. d. 3. q. 4. ar. 3. q. 1. c. /. 4. d. 49. q. 5. ar. 2. qu. 3. c. /. Heb. 7. lect. 1. me°. E. /. Meta. lect. 7. fin.

°Aequalitas 1. &c. Eſſentia 7.

13 Numerus denarius eſt primus limes, & comprehendit in ſe omnium numerorum naturam, quia omnes alii numeri, ſunt repetitio eius. Meta. lect. 7. fin.

°Fides 42. 67. 157. Finis 33. Forma 29. 33. 44. 137. Gratia 29. 37. 112. Hæreſis 8. 149. 150. Homo 14. Filia 45. Idem 1. &c. Incarnari 16. Incorporari 1. Indiuiduum 6. 7. Infinitum 7. 9. 27. Inſtans 1. Ira 69. Iuſtificatio 11.

14 Centum eſt numerus perfectus quia eſt quadratus, cuius radix eſt decem. 4. d. 43. ar. 3. q. 1. 4m. /. 1. 49. q. 5. ar. 2. q. 3. c.

°Linea 4. Lux 6. Manſuetudo 1. Mathematica 2. Menſura 4. 5. 6. 20. Meritum 80. Mille 1. Mundus 25. Natura 10. Nomen 16.

15 Numerus cubus, eſt qui reſultat ex ductu alterius in ſe bis. Poſter. lec. 15. fi. ſ. numerale, numeratum. Odium 20. Peccatum 389. Piramis. Præceptum 31. 34. 35. 76. 135. Prædeſtinatio 44. Prophetia 45. 91. Proprietas 2. 9. 12. 13. Quantitas 16. 19. 21. 25. 26. Quaternarius. Quinque. Rationale 7. Relatio 26. &c. 63. Reſurrectio 11. &c. 31. Sacramentum 151. Sacrificium 15.

16 Numerus abſolutus, eſt in intellectum tantum. 1a. q. 30. 1. 4m. /. a. 5m.

°Sanitas 6. Scientia 97. &c. tot. Senarius 11. Septem. Septenarius. Seraphin 4. Sex. Symbolum 11. Statua o. Stella 9. Subſiſtentia 5. Suppoſitum 8. Tempus 2. 3. 7. 16. &c. Ternarius o. Tot. totum 32. Vnio 1. Vnitas 7. &c. Vnum 2. Vſura 25. 74. 77. 121. 199. 214. 216. 287. 288.

17 Numerus eſt in numeratis ſubiectiue, non autem localiter. Quolib. 11. 1. 1m. °Chriſtus 125.

18 Actus, motus, & operatio, tripliciter numerantur, ſcilicet ſubiecto, termino, & menſura 3. diſtinction. 8. articul. 4. quæſtio. 2. c.

19 Res quæ in uſum hominis ueniunt, determinari poſſunt in ratione iuſti, & æqui, ſecundum numerum, per quem æquale, & inæquale determinantur generaliter in rebus, quæ diſcreto numero diſtinguuntur. Opuſcul. 73. cap°. fin.

20 Numerus pluralis, frequenter ponitur pro numero ſingulari, in ſcriptura ſacra. 1a 2æ. quæſtio. 81. 2. 1m. /. 3°. quæſtio. 46. 11. 3m. /. Ma. quæſtio. 4. 8. 1m. /. Hebr. 11. lec. 7. fin. E. /. Lectu. 8. med°. h. Grāmaticæ.

Termini

Nu

In diuinis. 21 Termini numerales tranſcendenter ſumpti ſunt in diuinis. Et ſignificant ea de quibus dicuntur, addendo tu diuiſionem tantum, ſed vt pertinet ad genus quantitatis, non dicuntur in diuinis, niſi metaphorice. 1ª. quæſt. 30 1.0./. 1. diſtinct. 24. quæſt. 1.2.3.0./. Potentia, quæſt. 19.5.8m./. 9m /.7.9./. Quolib. 10 1.0.

*Deus 37.261.359.366. Donum 10. Hæreſis 37.

22 Termini numerales in diuinis ſunt in plus, quam eſſentia, vel relatio, vel notio. Et ſignificant vtrunque, ſi addantur eis. 1ª. q. 30.3.1m./ 1. diſt. 24. q 1.4.0./.3. diſt 6. q 2.1.2m./. Pot. q 9.14m./.7.c /.11m.

23 Numerus numeratus in creaturis dicit totum, & partes, non autem in diuinis. Sed numerus abſolutus etiam in diuinis dicit totum, & partes ſecundum rationem tantum. 1ª. q. 30. 1.4m./.1. diſt. 19. q. 4.1.2m./ 3m./. diſtin. 24. q. 1.1.4m./. Pot. q. 9.5.6m.

24 Numerus abſolutus menſuratur etiam in diuinis ſecundum rationem, non autem numerus numeratus, niſi in creaturis. 1ª. q 30.2.5m./.1. diſt. 25. q 1.2.4m.

*Perſona 32.&c. Relatio 63.87. Spiratio 2.&c. Trinitas 2.&c. Triplicitas.

25 Numerus diuinarum perſonarum non eſt numerus ſimpliciter, ſed numerus quidam. Et habet plus de ratione numeri, quàm numerus rationis, & minus de ratione numeri, quàm numerus eſſentialis in creaturis, & quàm numerus proprietatum accidentalium quo ad diſtinctionem. Sed habet minus quo ad perfectionem 1ª. diſt. 24. q. 1.2 0.

* Veritas 40. Vnitas 9.

¶Numiſma. Campſoria 2.3 6 8. Mutuum 5. Pecunia. Princeps 19. Simonia 25. Temporale 2. Vendere 1. Vſura 25.35. 49.51.53.54.183.185.207.

¶Nunc. Abſtractio 6 9. Actio 110. Adam 11.85. Adoratio 20. Affinitas 16.17. Amor 34 Angelus 191.&c. Animal 64. Apoſtoli 13. Aſſumere 53 Baptiſmus 166.233. Baptiſmus 34.53. Bonitas 190. Calor 2. Cœlum 78. 116.124. Cidaris. Circunciſio 23. Claritas 1.3. Conceptio 21. &c. Conſanguinitas 12. Corpus 46. Creatio 48.40.10. Dæmon 15 Delbora 1. Deliberatio 1. Eccleſia 6.7.10. Eſſe 96. Aeternitas 21.86. Euchariſtia 115.126.379. Aeuum 6.7. Experientia 12 13. Fides 51. Fieri 9. Generatio 48 Gratia 38 57 58. Hæreſis 78.79.80. 115. Hieiunium 18 Ignorantia 5 Illuminatio 3 Incipere 0. Incontinentia 7. Innocentia 1.14. Iuſtitia 0. Irregularitas 4. Iuſtificatio 7.20. Matrimonium 128. Miſſio 40. Mutatio 9. Nocere 11. Nomen 13. Pœnitentia 36. Perfectio 66 67. Poſſeſſio 8. Primitiæ 1 Proceſſio 54 Prudentia 32. Puer 12.&c. Punitio 3. Quies 1. Regula 6. Reſurrectio 27 34. Sacerdos 21 Scientia 46. Seruitus 16. Subiectio 5. Templum 7. Tempus 4.9. Voluntas 23.59. Chriſtus 100.

Officiũ eius. ¶Nuncius debet bene percipere dicta, bene referre, & vtrunque velociter. Heb. lect. 3. ſi. c.

*Angelus 569. Ita 11.46. Manſuetudo 7. Matrimonium 43.

¶Nuncupari. Deus 42

¶Nundinæ. Vſura 213.214.215.

Quid. 1 NVPTIAE dicuntur à nubendo, quia in ſolemnitate earum, qua perficitur matrimonium, capita nubentium olim velabantur. 4. diſt. 27. q. 1. art. 1. q 2 c.

*Adulterium 0. Conuerſio. Deſponſatio. Epythalamica. Inanes 9. Magnificentia 7. Maria 42.

2 Benedictio nuptialis non eſt forma matrimonij, nec eſt de eſſentia eius, ſed eſt ſacramentale. 4. diſtinct. 2. quæſtio. 1. artic. 1. quæſtiu. 2.2m./. diſtinct. 26. quæſtione 2. 1.1m /. diſtinctio. 28.3.2m.

*Matrimonium 4.43.50 59. Miraculum 55. Nubere.

3 Vxor prima benedicitur in nuptiis, non autem ſecunda. 1. Timot. 3. lect. 3. princ°.

*Raptus 2.&c. Sponſalia 2.

4 Immo etiam nuptiæ ſecundæ benedicuntur 4 diſtinctio. 28. L./. diſtinctione 42. quæſtione 3.2. 2m. Reſpondeo Dubio

Dum. 935m. 935.

5 Nuptiæ ſecundæ benedicuntur quando mulier eſt virgo, aliter autem nõ, propter defectum ſignificationis. 4. diſt. 26. L./. diſt 42. q. 3.2.2m.

6 Dare aliquid pro matrimonio, vt eſt in officium, eſt licitum, non autem vt eſt ſacramentum, vel pro benedictione nuptiarum, ſed eſſet ſimonia. 22ª. quæſt. 100.2.6m./. 4. diſt. 25. quæſtio. 3. artic. 2. q. 1.2m.

* Stuprum 3.

Celebrare. 7 Non licet celebrare nuptias, ab Aduentu vſque ad octauam Epiphaniæ, à Septuageſima vſque ad octauam Paſchæ, & à tribus diebus ante Aſcenſionem vſque ad octauam Pentecoſtes, propter communionem. 4. diſtinctione 32. art. 5. quæſtione 4. c.

¶Nutrimentale. Humidum 1. Sanguis 12.

Nu Ob

¶Nutrimentum. Adeps 1.

1 NVTRIRE non conuenit formæ, nec materiæ, quia omne nutriens conuertitur in nutritum, & manet. 3ª. quæſtio. 77.6. c./. 4. diſt. 12. q. 1. art. 1. q. 3.1m./. diſt. 12. q. 1. art. 2. q 5. c./. 1. Cor. 11. lec. 4. ſi. D. Quibus.

* Accidens 78. Adeps 1. Affectus 5. Amor 57. Anima 330. 336.&c. Animal 62. Appetitus 13. Aqua 6. Augmentum 7. Auis 1. Baptiſmus 147. Beneficium 10. Calor 4 Cibus 4. Ciconia 2. Educatio. Electio 36. Euchariſtia 30. 88. Fides 87. Filiatio 11. Fouere. Generatio 36. Honor 33. Humidum 1. Ieiunium 43.45. Lac. Manducatio 1. Membrũ 4. Menſtruũ 4. Meritum 28. Mulier 8.

2 Nullum ſenſibile nutrit præter tangibile. Sed ſapor eſt ſignũ alimenti conuenientis, & delectamentum eius. 22ª. quæſtione 141.5.0. Anima 2. lect. 5. med°. c./. lect. 6. princ°. c./. li° 3. lect. 17. ſi. g.

*Peccatum 315.319. Puer 2. Religio 49. Reſurrectio 21.22. Semen 3.4. Theologia 27. Vita 16.62. Viua 219. 220.221. 222. Chriſtus 215.

3 Nutrire conuenit tantum animatis propriè, ſed igni conuenit metaphoricè. Anima 2. lec. 9. me°. c.

Quid. 1 NVTVS dicuntur ſigna ad viſum, ſicut loquutio ad auditum. 2. diſt. 11. q 2 3. c.

*Angelus 148.441. Animal 69. Contumelia 1. Deus 327.&c. 441 Facultas Matrimonium 25. Mendacium 11.12.13. Poſſeſſio 2. Chriſtus 159.163.

2 Nutus pro verbis computantur. 22ª quæſt. 110. 1.2m./. 4. diſtin. 27. quæſt. 1. artic. 2. quæſt. 2. 2m.

O

OB præpoſitio. Cauſa 0. Propter 0. Vſura 214.

¶Obduratio. Auaritia 25. Deus 427.&c. Excæcatio 0. Furtum 3. Inhumanitas 0. Reprobatio 0.

¶Obedibile. Obedientia 0. Peccatum 204.107.

Quid. 1 OBEDIENTIA non eſt virtus theologica, ſed eſt virtus moralis. 22ª. q. 104.2.2m.

2 Obedientia eſt medium duorum vitiorum, ſcilicet inter ſuperfluum, & diminutum. Sed ſuperfluum eius non eſt ſecundum quantitatem, ſed ſecundum alias circunſtantias, ſcilicet vel cui non debet obedire, vel in quibus non debet. 22ª. q. 104. 2 2m./. 2. diſt. 44. q. 1.1.1m.

* Accedere 3. Actus 8. Animal 68 69. Cibus 7. Confeſſio 53.

3 Obedientia eſt pars iuſtitiæ ſpecialis, ſed impropriè. 22ª. quæſtione 4.7.3m / quæſtione 104.2 1m./ 2. diſtinctione 44. quæſtione 2 1. c./. 3m.

4 Proprium obiectum obedientiæ eſt præceptum tacitum, vel expreſſum, ideſt voluntas ſuperioris quocunque modo innoteſcat 22ª. q. 2.5.3m./ q 104.2. c./ 2m./. 3m./. 3.1m./. 1. diſt. 15. quæſt. 1.1.3m.

*Conſilium 4. Contumax. Cor 4. Dauid 1. Dicere 6. Honor 33. Intellectus 198.

5 Obedientia importat neceſſitatem, reſpectu eius, quod præcipitur, & voluntatem reſpectu impletionis præcepti. 3ª. quæſtio. 47.2.2m.

*Iuſtificatio 48. Meritum 20.33 84. Miraculum 5. Obſequi, Obſequium. Obtemperare. Oratio 3. Parare Peccatum 103. 104.107.188. Prælatio 19.26. Profeſſio 2.&c. Religio 34.&c. 65.96.107. Subiectio 0.

6 Obedientia eſt in voluntate ſubiectiue. 22ª. quæſtione 2.3m. Subiectiue. Subiectum.

7 Obedientia dicitur dupliciter, ſcilicet large, ideſt omnia exequutio cuiuſcunque, quod poteſt eſſe ſub præcepto quacunque intentione, & propriè, ideſt intendens ſpecialem rationem obiecti, ſcilicet præcepti. Primo modo eſt virtus generalis, ſecundo autem modo eſt virtus ſpecialis. 22ª. quæſtione 4.7 3m./. quæſtione 104.2 0./. 3.1m./. 2. diſt. 35 2.1m./. diſt. 44. quæſt 1.1.0./. 3. diſt. 33. quæſt. 3. art. 4. q. 3.1m./ Heb. 2. lectio 1. princ°. B. Diuiſio.

8 Obedientia triplex, ſcilicet indiſcreta, quæ ſcilicet etiam in illicitis obedit imperfecta, ſed ſufficiens ad ſalutem, quæ ſcilicet obedit in his ad quæ obligatur, & perfecta, quæ ſcilicet obedit in omnibus licitis. Ad ſecundam tenetur quilibet, ſed ad primam, & tertiam nullus tenetur. 22ª. q 104 5. 3m./ 2. diſtinction. 44. quæſtio. 2.3. c /. Quolib. 1.15. c./. Quolib. 10.10. c.

9 Omnis obedientia eſt eadem in ſpecie, ſed cauſatur ex diuerſis ſpeciebus reuerentiæ. 22ª. quæſt. 104.2 4m. Effectus.

* Accedere 3.

10 Obedientia debet eſſe ordinata, feſtina, perfecta, & diſcreta. Matth. 1. ſin. ſ princ°.

* Capacitas 1. Cella 5. Fides 2.112. Gloria 17.

Homo

11 Homo per obedientiam fit perfectus in vita contemplatiua, & actiua. Ioan. 11. lec. 1. princ°. 2. H.
* Eremitæ. Iuſtitia 22.

12 A. Abdicatio propriæ voluntatis per obedientiam eſt via ad perfectionem. Opuſc. 18. c°. 10. Abdicatio.
* Iuſtificatio 48. Meritum 33.

12 B. Obedire actu, illis neceſſarium eſt, qui ad perfectionem capiendam ſecundum aliorum directionem, indigent exerceri, ſed illi, qui iam perfecti ſunt, ſpiritu Dei ſufficienter aguntur, vt actu obedire aliis non indigeant. Habent tamen obedientiam in præparatione animi. 22æ. q. 188. 8. 3^{m}.

13 Perfectio obedientiæ ex diminutione debiti non eſt eius, ſecundum propriam rationem obedientiæ, ſed eſt charitatis imperantis actum eius. 2. diſt. 44. q. 2. 1. 4^{m}.
* Neceſſitas 9. Oratio 3. Paſſio 110. Perfectio 64. Poſſibilitas. Potentia 10. 13. 50. Potentialitas. Præceptum 0. Præcipere 2. Saluari 8. Chriſtus 93. 154. &c. 163. 164. 165.

14 Bonum neceſſarium ad ſalutem, non debet dimitti propter obedientiam, ſed quodlibet aliud. 22æ. q. 104. 3. 3^{m}. /. Opuſ. 18. cap°. 13.

Cõparatio. 15 Omnes actus virtutũ, vt ſunt in præcepto, pertinent ad obedientiam. 22æ. q. 104. 3. 2^{m}.
* Cor 4. Homo 18. &c. 33.

16 Obedientia non eſt prior aliis virtutibus, nec tempore, nec natura. 22æ q. 104. 3. 2^{m}.
* Meritum 20. 33. 84.

17 Obedientia eſt maior omni alia virtute morali, ſed eſt minor virtutibus theologicis. 22æ. q. 104. 3. 0. / Phy. 2. lec. 3. med°. I.

Du^{m}. 93. 6^{m}. 18 Oppoſitum videtur dicere a ſimili. Virtu. q. 1. 9. 7^{m}. Reſpond. ſicut Dubio 187.

19 Obedientia procedit ex reuerentia ſuperiorum. Ideo reſpectu prælati continetur ſub obſeruantia, ſub pietate vero reſpectu patris, ſed reſpectu Dei, pertinet ad deuotionem, quæ eſt principalis actus religionis. 22æ q. 104. 3. 1^{m}.

20 Obedientia reſpicit præceptum ſub ratione debiti, reſpectu ſuperioris, ſed iuſtitia legalis inquãtum ordinatur ad bonum commune. 2. diſt. 44. q. 2. 1. 5^{m}.

21 Obedientia generalis requiritur ad fidẽ, ſed obedientia ſpecialis ſequitur eam. 22æ. q. 5. 7. 3^{m}. /. q. 104. 3. 2^{m}.
* Ratio 11. 54. 56. Saluari 8.

22 Charitas ſine obedientia eſſe non poteſt. 22æ. q. 104. 3. c. fi.

23 Obedientia eſt vt mater omnium virtutum, quia cauſantur, & conſeruantur per actum eius, charitas vero vt finis. 22æ q. 104. 3. 2^{m}. /. 2. diſt. 44. q. 2. 1. 6^{m}. /. Opuſc. 18. c°. 12.

24 Omne bonum quantumcunque eſt bonũ per ſe, per obedientiam fit melius. Opuſc. 18. c° 12. /. Phil. 2. lec. 3. fi. I.

25 Obedientia quanto minus habet de ſuo, tanto melior eſt ſecundum apparentiam, non autem apud Deum. 22æ. quæſtione 104. 2. 3^{m}.

26 Obedientia corporis ad animam, erit maior in beatis, quàm fuerit in ſtatu innocentiæ. 2. diſt. 21. q. 2. 1. 2^{m}.

27 Obedientia præfertur omnibus ſacrificiis. 3^{a}. q. 47. 2. c.
* Abraham 13.

Quis in cõmuni. 28 Obedientia non conuenit perſonis diuinis ſecundum deitatem, quia obedientia importat gradum dignitatis, quod non conuenit Deo. 1. diſt. 15. q. 1. 1. 3^{m}. /. 3. diſtin. 17. art. 3. q. 1. c. /. Cont. 1. 93.
* Abraham 13. Adiurare 8. Angelus 148. Anima 362. Animal 63. 68. 69. 73. Apoſtolus 35. Appetitus 51. 61. &c. 89. Deus 327. &c. 375. 376. 441. Excommunicatio 11. Fides 112. Gloria 17. Honor 27. 33.

29 Omnis voluntas creaturæ tenetur obedire præceptis Dei. 22æ. q. 104. 4. 5. 0. /. q. 154. 1. 2^{m}. /. 2. diſt. 44. L. fin. D &c. /. Io. 2. lect. 1. med°. e.
* Imperare 4. 10. 16. 17. 18. Intellectus 198. Maria 57. Meritum 33. Mos 44. Neceſſitas 31. Olex. Paſſio 110.

30 Quilibet tenetur iure naturali, & diuino obedire ſuo ſuperiori. I. homo homini. 22æ. q. 69. 1. c. /. q. 88. 10. 2^{m}. /. q. 104. 1. 0. /. 5. c princ°. / 6. 2^{m}.
* Peccatum 113. Prælatio 19. 55. 26. Sanctificatio 16. Seruire 1. 3. Simonia 38. Subditus.

31 Homo non tenetur obedire homini in pertinentibus ad interiorem motum voluntatis, vel ad naturam corporis, ſed Deo. 22æ. q. 104. 5. c. 2^{m}. / 6. 1^{m}. / q. 122. 4. 3^{m}. / q. 186. 7. 1^{m}.
* Subiectio 0. Triſtitia 18.

32 Maiori poteſtati magis eſt obediendum, quàm minori, quæ totaliter ſubeſt ei, vel in quibus ſubeſt ei. 22æ. q. 104. 5. c. /. q. 105. 1. c. /. 2. diſt. 44. L. me°. B. &c. /. Ro. 13. lect. 1. med°. C.
* Venire 3.

33 Subditus non tenetur in omnibus obedire ſuo ſuperiori dupliciter. ſ. propter præceptum maioris poteſtatis, vel in quibus non ſubditur ei. 22æ q. 69. 3. 1^{m} / q. 104. 5. 0. /. 3. diſtin. 25. q. 2. art. 1. q. 4. 3^{m}. /. Rom. 13. lec. 1. me°. C.

34 Secularis tenetur obedire prælatis ſuis ſpiritualibus, in his tantum quæ promiſerunt in baptiſmo. 22æ. q. 186. 5. 1^{m}. /. 2. diſt. 44. q. 2. 3. 3^{m}. Papa 6. vt Imperator 9. Secularis.
* Dominium 2. 12. 13. Eccleſia 0. Epiſcopus 0. Hæreſis 158.

35 Subditus non tenetur obedire prælato ſuo ſpirituali, præcipienti ſibi q reuelet culpam fratris ſui omnino occultam, ſed peccaret vtrique. 22æ. q. 33. 7. 5^{m}. /. q. 70. 1. c. /. 2^{m}. / 4. diſt. 19. q. 2. art. 3. q. 1. 5^{m}. / q. 2. 4^{m}. / diſt. 21. q. 3. art. 1. q. 1. 2^{m}. / Ver. q. 3. 2. 13^{m}. /. Quol. 1. 16. 0. / Quol. 4. 12. 0. /. Quol. 12. 16. 0.

36 In his quæ ſunt de ſalute animæ, magis eſt obediendum poteſtati ſæculari, ſed econuerſo in ciuilibus. 2. diſt. 44. L. fi. E.
* Papa 6. 7.

37 Religioſus per votum obedientiæ ſupponitur prælato ſuo, quantum ad generalem diſpoſitionem vitæ ſuæ, non autem quo ad omnes actus particulares. Non autem poteſtati ſæculari, ſed tantum quo ad aliquos actus ſpeciales. Quolib. 10. 10. 3^{m}. Religioſi.
* Dominium 2. 12. 13. Eremitæ.

38 Religioſi tenentur obedire ſuis prælatis in his tantum, quæ in regula continentur directe, id eſt expreſſe, vel indirecte, id eſt implicite, vt mutua obſequia, & pœnæ, & huiuſmodi. 22æ. q. 104. 5. 3^{m}. /. q. 186. 5. 4^{m}. /. 2. diſt. 44. q. 2. 3. 0. /. Quol. 1. 15. c. /. Quolib. 10. 10. 0.
* Meritum 33. Mors 4. Perfectio 64.

39 Monachus magis tenetur obedire Abbati, quàm Epiſcopo, in ſtatutis regulæ, ſed econuerſo in diſciplina eccleſiaſtica. 2. diſt. 44. L. fin. E.

40 Eremitæ, & prælati religionem tenentur obedire epiſcopis in omnibus, ſicut & alij, & ſpecialiter in his, quæ ſunt religionis niſi ſint exempti, qui tamen exempti tenentur obedire ſummo pontifici. 22æ. q. 67. 1. 3^{m}. /. q. 186. 5. 3^{m}.

41 Chriſtiani tenentur obedire principibus ſæcularibus, ſi habent iuſtum dominium, ſi licita præcipiant, & de ſæcularibus, aliter autem non, niſi forte per accidens, ad vitandam turbationem, ſcandalum, vel periculum. 12æ. q. 96. 4. 0. /. 22æ. q. 10. 10. c. fin. / 11. 0. /. q. 12. 2. 1^{m}. /. q. 43. 8. 0. /. q. 66. 8. 2^{m}. /. q. 69. 4. c fi. /. q. 104. 6. 0. / 2. diſt. 44. q. 2. 2. 0. /. Quolib. 2. 9. c.
* Religio 34. &c. 65. 96. 107. Sarabaitæ. Votum 44. Vſura 258.

42 Miles tenetur obedire duci in rebus bellicis tantũ. Et ſeruus domino ſuo in ſeruilibus. Et filius patri in rebus domeſticis, & diſciplina. Et quilibet ſuperiori ſuo ſecundum rationem ſuperioritatis. 22æ q. 104. 5. 0. /. Quolib. 2. 9. 0.

43 Miles debet magis obedire duci in rebus bellicis, & ciuis rectori in ciuilibus, quàm patri, ſed in rebus domeſticis eſt econuerſo. 22æ q. 25. 8. 3^{m}. /. 2. diſt. 44. q. 2. 3. 1^{m}. /. L. fin. E. /. Virtu. q. 2. 9. 15^{m}.

¶ Obedientiale. Actus 80. Coſta 5. Miraculum 5. Potentia 10. 13. 20.

¶ Obeſſe. Admonitio 5. Prælatio 25.

¶ Obex. Impedimentum 0. Vnctio 11. 18.

¶ Obiectiue. Anima 170. 171. Attingere 1. 2. Attributa 1. Bonitas 1. 73. Miſſio 36. Quantitas 26. Scientia 48.

1 OBIECTVM non eſt materia ex qua, ſed eſt materia circa quam. Et obiectum habet rationem formæ, inquantum dat ſpeciem. 12æ. q. 18. 2. 1^{m}. / q. 73. 3. 1^{m}. Quid.
* Abuti. Accidens 54. 63. Actio 26. 27. 116. Actus 28. Affabilitas 5. Altitudo 0. Amicitia 9. Amor. Ob. Angelus 40. 75. 156. 318. 334. 419. 508. Anima 56. 170. &c. 176. 198. &c. 205. 266. 267. 269. 270. 285. 288. 295. 351. Appetitus 29. Ars 15. Attingere 1. 2. Attributa 1. Audacia 6. Augmentum 10. Beatitudo 58. 85. 104. 123. 140. Beatus 4. 40. Bellum 2. Bonitas 1. 115. 147. 178. 244. Charitas 31. Circumſtantia 8. 9. 28. Coactio 3.

2 Proprium obiectum potentiæ, vel habitus, eſt illud, ſub cuius ratione formali omnia referuntur ad potentiam, vel habitum. 1^{a} quæſtio. 1. 7. c. prin°. /. 22æ quæſtio. 1. 3. c. /. 3. diſt. 0c. 27. quæſt. 1. art. 4. quæſt. 1. c. /. 2^{m}. /. q. 2. c. /. Ver. q. 1. /. 9. c. Habitus 14. 105.
* Cogitatio 11. 13. Cogitatiua 3. 4. Cognitio 1. &c. Color 3. &c. Complacentia 0. Comprehendere 2. 8. &c. Concupiſcentia 1. &c. Contemplatio 0. Contrarium 17.

3 Obiectum potentiæ vel habitus duplex, ſcilicet materiale, & formale. 1^{a}. quæſtione 1. 3. c. / 22æ. q. 1. 1. c. /. 1. diſt. 45. 2. 1^{m}. /. diſt. 48. 2. c. /. 2. d. 10. q. 1. 2. 1^{m}.
* Delectatio 10. Denominatio 2. Deus 101. 201. 211. 229. 269. 326. Difficile 18. Diſtinctio 9. Diuiſio 5. Doctrina 15. Elicere. Aequalitas 11. Euchariſtia 40. Facilitas 2. Falſitas 10. Phantaſma 3. 4. Fides 25. &c. Fiducia 21.

4 In obiecto potentiæ, contingit conſiderare tria, ſ. formale, materiale & accidentale eius. 3. d. 24. ar. 1. q. 1. c.
* Finis 3. 30. 107. Fortitudo. 29. 95. 130. 166. 168. Fortitudo 10. Fortuna 6. Fruitio 4. &c. Generale. 1. 2. Gratia 42. Habitus 8. 11. 14. 34. 77.

5 Diuerſitas formalis obiecti eſt ſecũdum illã rationem, quam principaliter attendit habitus, vel potentia. diſt. 27. q. 2. art. 4. q. 2. c. / 3^{m}. / q. 2. c.
* Homo 39. Illuminatio 12. Imaginatio 8. Imago 24. Implere. Infidelis 8. Infinitum 20. 23.

6 Diuerſitas formalis obiecti diuerſificat potentias, vel habitus, non autem diuerſitas materialis. 1^{a}. quæſt. 1. 3. c. / quæſt. 59. 2. 2^{m}. / 3^{m} / 4. c. / quæſt. 77. 3. c. / 12^{a}. quæſt. 54. 2. 2^{m}. / quæſtio. 57. 2. 2^{m}. / 22^{a}. quæſt. 59. 2. c. / 1^{m}. / 1. diſt. 48. 2. c. / 2. diſt. 24. q. 2. 2. 5^{m}. / 3. diſt. 24. art. 1. q. 1. c. / diſt. 26. q. 2. art. 3. q. 1. 1^{m}. / diſt. 27. q. 2. art. 4. q. 1. 3^{m}. / quæſt. 2. c. / diſt. 33. quæſt. 1. art. 1. q. 1. c. / Verita. q. 15. 2. c. / 13^{m}. / 14^{m} / q. 22. 10. c. / Pot^{a}. q. 9. 9. 3^{m}. / Ma. quæſt. 8. 2. c. / quæſt. 9. 2. 10^{m} / Vir. quæſt. 2. 4. c. / 13. 6^{m}. / Anima 13. c. princ^{o}. / 3^{m}. / Quolib. 3. 27. c. / Trinita. 17. c. / Ethic. 5. lec. 1. fi. / Anima 2. lect. 6. fi. / Poſteriorum lect. 41. me^{o}. d. D.
* Iniuſtitia 1. 3. Intellectus 18. &c. Intentio. Ob.

7 Diuerſitas materialis obiectorũ ſufficit ad diſtinctionem numeralem actuum, nõ autem ad diſtinctionem ſpecificam, ſed tantum formalis. 3. diſt. 27. q. 2. art. 4. q. 2. 3^{m}.
* Inuidia 2. 14. I 2 63. 64. 65. Ius 2. Iuſtitia 14. 18. Latria 3. 4. 6. Libertas u. Liberum 7. Lux 15. 16. Manſuetudo 2. Materia 25. Medicina 3. Memoria 5. 9. 15. 22. Meritum 8. 22. Miſſio 36.

8 Obiectum duplex. ſ. terminus à quo, & terminus ad quem; Ideo Deus poteſt eſſe obiectum iraſcibilis potentiæ primo modo, non autem ſecundo modo. Ma. q. 8. 3. 4^{m}.
* Modus 5. Motus 65. Natura 29. 30. Obedientia 4. 5. Odium 7. Operatio 7. &c. Oratio 55. 92. Paſſio 35. 43. &c. Peccatum 60. &c. 91. &c. 209. &c. 403. 404. 429. Pœnitentia 3. &c. Permiſſio 4.

9 Diuerſitas obiecti duplex. ſ. ſecundum naturam eius, & ſecundum virtutẽ agendi. Prima cauſat naturalem diuerſitatem paſſionum. Secunda vero cauſat diuerſitatem formalem, & ſpecificam. 12^{a}. q. 23. 4. c. / q. 30. 2. c.
* Perſeuerantia 2. Potentia 15. 16. 64.

10 Ratio obiecti diuerſa, ſecundum vniuerſale, & particulare, vel ſecundum totum, & partem, facit vnam artem, vel vnam virtutem eſſe principalem reſpectu alterius. 22^{a}. q. 50. 3. c.
* Proceſſus 45. 62. 67. Prophetia. Ob. Proportio 1. Prudentia 25. Quantitas 15. 26.

11 Obiecta diuerſorum generum æqualiter, ſemper ſunt diuerſarum potentiarum, non autem ſi ſint diuerſorum generum inæqualiter. 12^{a}. q. 8. 2. 2^{m}.
* Ratio 12. 28. 39. 41. Relatio 99. Religio 12. Reſurrectio 36. Sapientia 21. 23. Scandalum 8. Scientia 31.

12 Quælibet potentia naturaliter comparatur ad ſuum obiectũ. Pot^{a}. q. 10. 2. 4^{m}.
* Senſualitas 8. 9. 15. Senſus 7. Spes 10.

13 Potentia ſuperior reſpicit vniuerſaliorem rationem obiecti, quàm potentia inferior. 1^{a}. quæſt. 1. 3. 2^{m}. / quæſtio. 59. 4. c. / quæſt. 77. 3. 4^{m}. / quæſt. 78. 1. c. / 3. diſt. 33. quæſt. 1. art. 1. q. 2. c. / Pot^{a}. q. 2. 6. 2^{m}.
* Succeſſio 7. Superbia 4. 11. Tactus 12. Timor 36. Totum 13.

14 Habitus morales, & eorum actus nominantur, & ſpecificantur ex obiecto, & fine proprio. 12^{a}. q. 12. 2. c. / q. 21. 1. 2^{m}. / 22^{a}. q. 19. 3. 4. 5. c. / q. 23. 4. c. / q. 23. 4. c. / q. 25. 1. c. / q. 47. 5. 11. c. / q. 50. 2. 3. c. / q. 59. 2. c. / 1^{m}. / q. 81. 3. 2. / q. 174. 1. c.
* Actus 12.

15 Obiectum operationis terminat, & perficit eam, & eſt finis eius. 1. diſt. 2. q. 2. 1. 2^{m}. / diſt. 3. L. 2.
* Triſtitia 4. 5.

16 Quando ratio obiecti, & obiectum materiale ſub vno actu referuntur ad potentiam, & habitum, tunc nõ diſtinguuntur potentiæ, vel habitus vtrinſque. 12^{a}. q. 57. 2. 2^{m}.
* Verbum 1. &c. 32. Virtus 49. Viſio 9. &c. 16. Viſus 8. Vita 28. Vniuerſale 9. Voluntas 9. Vti 11.

17 Non ſemper obiectum actionis humanæ eſt obiectum potentiæ actiuæ, ſed potentiæ paſſiuæ aliquando. Nec ſemper obiectum potentiæ actiuæ eſt effectus eius, ſed quandoque eſt materia eius circa quam. 12^{a}. q. 18. 2. 3^{m}.
* Chriſtus 142. 192.
¶ Obiicere. Accuſatio 24. Obiectum o. Oppoſitio u.

Quid. 1 ¶ OBLATIO eſt omne, quod exhibetur in cultu Dei. Sacrificium vero eſt, ſi inde fiat aliquod ſacrum conſumendum. 22^{a}. q. 85. 3. 3^{m}. / q. 86. 1. c. Pſal. 39. me^{o}. d.
* Cultus 9. Abraham 17. 14. Abſoluere 16.

2 Data pauperibus non dicuntur ſacrificia niſi impropriè, inquantum dantur propter Deum. Nec dicuntur oblationes. 22^{a}. q. 86. 2. 1^{m}.

3 Ad oblationes aliquis tenetur quadrupliciter. ſ. ex conuentione præcedenti, deputatione, indigentia miniſtrorum, & conſuetudine, non autem ex præcepto legis. 22^{a}. q. 86. 1. c.

* Adam 86. Agnus 1. 5.

4 Oblatio debita tertio, & quarto modo eſt voluntaria quo ad quantitatem, & ſpeciem rei, & non ex neceſſitate præcepti. 22^{a}. q. 86. 1. c. fin.

5 Oblationes, & munera ſunt de omnibus, hoſtia vero eſt tantum de animalibus. Heb. 9. lec. 2. me^{o}. H. Animal 8c.
* Angelus 628.

6 Oblatio animalis cæci, & claudi reddebatur illicita tripliciter. ſ. ratione Dei, contemptus, & voti. 12^{a}. q. 102. 3. 7^{m}. / 22^{a}. q. 86. 3. 3^{m}. * Animal 77.

7 Oblatio in noua lege poteſt fieri de qualibet re, præterquam de iniuſtè acquiſitis, non autem in veteri lege propter ſignificationem. 22^{a}. q. 86. 3. c. Decimæ.
* Canis 1. Confeſſio 19. Cultus 12. 13. Eleemoſyna 1. &c. Euchariſtia. Fœmina 1. Latria 9.

8 A Iudæis oblata per vſuram acquiſita, non poſſunt licitè retineri. Opuſc. 21.
* Libamina. Luth 1. Machabæi.

9 Oblatio de mercede proſtibuli prohibetur in lege veteri propter immunditiam, in noua vero lege propter ſcãdalum. 12^{a}. q. 102. 3. 7^{m}. / 22^{a}. q. 32. 7. 2^{m}. / q. 86. 3. 1^{m}. / 4. diſt. 15. q. 2. ar. 4. q. 3. 1^{m}. Decimæ.
* Magi 4. Martyrium 13. Mambrum 12.

10 Immo à peccatoribus quantumcunque obſtinatis in hac vita licet accipere beneficia, & conuerſo. 2. diſt. 7. q. 3. 2. 2^{m}. Reſpondeo ſicut Dubio 543. Du^{m}. 937^{m}.

11 Non dantes oblationes debitas poſſunt puniri per ſubtractionem ſacramentorum, non tamen à ſacerdote cui debentur, ne ſacerdotes videantur per ſacramentorum exhibitionem aliquid exigere, ſed puniri poſſunt per ſuperiorem aliquem. 22^{a}. q. 89. 1. 3^{m}.
* Miſſa 14. Offerre. Piſcis 4. Prædicare 7. Primitiæ 2. 3. Sacerdos 17. 43. 44. Sacramentum 125. 124. Sacrificium o.

12 Oppoſitum videtur dicere à ſimili. 4. diſtin. 9. art. 5. quæſt. 1. c. Reſpondeo Dubio 538. Du^{m}. 038^{m}.
* Samuel 2. Sanguis 68.

13 Oblationes ad ſolos ſacerdotes pertinent, vel pro ſe, vel pro pauperibus, vel pro cultu diuino. 22^{a}. q. 86. 2. c.

14 Religioſi poſſunt recipere oblationes tripliciter, ſcilicet vt pauperes, vt miniſtri, & vt curati, ſi parochiæ ſint eorum. 22^{a}. quæſt. 86. 2. 2^{m}.

15 Oblationes nõ conſecratæ poſſunt cedere in vſum laicorum per diſpenſationem ſacerdotum, ſed oblationes conſecratæ non. 22^{a}. q. 86. 2. 3^{m}.
* Sponſalia 4. Subdiaconus o. Thus 1. Turpe lucrum. Vſura 69. 70. 370.

16 Oblatio parua cum humili mente, & pura dilectione purgat peccata venialia, & mortalia. 22^{a}. q. 50. 3. 2^{m}.

17 Oblatio Melchiſedech figurabat ſacrificium noſtrum quo ad materiam. Sed quo ad paſſionem Chriſti figurabat agnus, & alia ſacramenta veteris legis. 3^{a}. q. 61. 3. 3^{m}. / 4. di. 1. q. 1. art. 2. q. 4. 1^{m}. / diſt. 8. q. 1. art. 2. q. 3. c.

Ad quid. 1 ¶ Obligari poteſt vnus pro alio, in iis tantum ad quæ omnes tenentur. 3^{a}. q. 71. 1. 3^{m}. / 4. diſt. 6. q. 2. art. 2. q. 3. 2^{m}. / diſt. 38. q. 1. art. 2. q. 1. 4^{m}.
* Accuſatio 9. 19. Amor 76. &c. Claritas 153. Clericus. Confeſſio 25. &c. Conſcientia 19. Conſeruatio 13. Conſilium 11. Contractus. Cadere 14. &c. Debitum o. Decimæ 13. Denunciatio 2. Deus 327. &c. Dolor 36. Donum 38. Eleemoſyna 8. 9. 12. 16. Epiſcopus 22. &c. Furtum 13. Hæreſis 158. Iacob 5. Ieiunium 22. &c. Ignorantia 33. Iuramentum 18. &c. Lex 2. 4. 9. 12. 91. 113. 169. Matrimonium 19. 41. 64. 108. 109. Meritum 20. Obedientia 8. 29. &c. Oblatio 3. &c. Obnoxium. Officium 17. &c. Holocauſtum 4. Omiſſio 9. Ordo 97. 100. Pater 21. Peccatum 45. 196. 266. Perfectio 65. 83. &c. 53.

2 Præceptum non obligat, antequam ſit diuulgatum. 12^{a}. q. 90. 4. 2^{m}. / 3^{m}. / 4. diſt. 3. art. 5. q. 3. c.
* Perſona 21. Præceptum 3. 4. 9. &c. 20. 22. 130. 140. 141. 142. 145. 147. 149. 150. Prædicare 1. 5. Prælatio 16. 25. 26. Profeſſio o. Promiſſio 3. 4. Promulgatio 3. 5. Reatus 2. Regula 6. Religio 40. 55. 56. 57. 62. &c. 72. 98. 104. Sacramentum 49. 61. 76. &c. Promulgatio 4. &c. Saluari 12. Scientia 62. &c. Simonia 23. 35. &c. Sponſalia 4. Status 1. 6. Teſtis 1. Tributum 5. 6. Votum. L. Vſura 23. 35. &c. 55. 91. 270. 277.

3 Obligatio ſit homini, verbo exteriori, Deo autem verbo interiori. 22^{a}. q. 88. 1. c. / 4. diſt. 38. q. 1. art. 1. q. 1. c.

4 Homo maxime Deo obligatur ad fidelitatem, ratione dominij, & beneficiorum. 22^{a}. q. 88. 3. c. / 1^{m}.

5 Ex qualibet promiſſione fit obligatio iuris naturalis, ſecundũ honeſtatem, non autem iuris ciuilis. 22^{a}. q. 88. 3. 1^{m}.

6 In fine primi ſeptennij homo incipit eſſe aptus, ad promittendum aliquid in futurũ, & præcipuè ad quæ ratio naturalis inclinat, non autem ad obligandum ſe perpetuo. 4. d. 27. q. 2. 2. c.

In fine

7 In fine ſecũdi ſeptennij homo poteſt ſe obligare de pertinentibus ad propriam perſonam, ſ. vel ad religionem, vel ad coniugium, ſed poſt tertium ſeptẽnium etiam de alijs. 22æ.q.88.8.2m./.q.104.5.c.fi./.4.diſt.17.q.2.2.c./.Quol.3.11.0.

8 Homini ſecundum leges conſtituitur poteſtas ſe obligandi, & diſponendi de rebus ſuis poſt vigintiquinque annos.4.diſt.27.q.2.2.c.

Grãmatice. 1 ¶Obliqui ſunt tranſitiui, ſecundum Grammaticos, & conſtructio tranſitiua exigit diuerſitatem cõſtructi, ſaltem ſecundum rationem.1.diſt.34.q.1.art.1.

2 Omnis conſtructio obliqui poteſt exponi per propoſitionem cum caſuali.1.diſt.34.q.1.2.art.3.

*Angelus 139. Anima 174. Apud 1. Deus 357. Diffinitio 20.27. Aeternitas 5. Imperſonale. Per 6. Trinitas 2. Venus 4

1 Obliuio non poteſt eſſe in anima ſeparata, nec in homine poſt diem iudicij.4.diſt.50.q.2.art.2.q.1.3m.

*Adam 81. Cognitio 72. Confeſſio 41.49.63. Contritio 23. Ignorantia 26. Infernus 7. Ingratitudo 6.10.

2 Dicitur Deus oblitus, quando non retribuit. Iſa.38.me°.I.

*Ira 38. Malum 62. Opinio 5. Paruipenſio 1. Prudentia 44. Scientia 94. Tempus 41.

Diuiſio. ¶Obloqui. Detractio. Exprobratio. Maledicere.

*Obnoxitas. Carentia.

¶Obnoxium. Conceptio 32. Decimæ 16. Eleemoſina 14.&c. Peccatum 322. Sanctus 10.

¶Oboletica. Vſura 52.

¶Obolus. Vſura 52.

¶Obrizum. Aurum obrizum eſt aurum rubrum, quod optimum eſt. Iſa.12.me°.C.

¶Obſcuritas intellectus triplex. ſ. eſſe ex nihilo, ex diſcurſu, & ex peccato. Prima eſt in omni intellectu creato. Secunda eſt tantum in homine, etiam in ſtatu innocentiæ. Tertia eſt tantum in homine poſt peccatum.1a.q.94.1.3m./.22æ.q.5.1.2m./.2.diſt.23.q.2.1m.

*Animal 51. Barbarus 2. Dionyſ.3.4. Aenigma 0. Iudæi 18. Iudicium 86. Lex 56. Luna 5.&c. Nox 2.3. Parabola. Senſus 49. Somnium 1. Speculum 5. Via 4. Vſura 279.

Cauſa. ¶Obſecratio fit triplici de cauſa. ſ. cauſa humilitatis, amoris, & reuerentiæ. Rom.12.princ°. Miſſa 5.

*Adiurare 1. Oratio 10.30.

¶Obſequium. Amor 62. Aſcendere 6. Concubinatus 5. Deus 394. Eleemoſyna 3. Honor 29. Matrimonium 46. Membrum 4. Miniſterium. Religio 42.43. Sacrificium 4. Simonia 17. Theologia 30.

Quid. 1 Obſeruantia eſt ſub pietate, ſicut pietas eſt ſub religione. Et eſt virtus ſpecialis, per quam honorantur perſonæ in dignitate conſtitutæ.22æ.q.80.c./.q.102.0./.q.103.3.c.

*Charitas 128. Cæremonia 2.&c. Circumciſio 45.

Virtus. 2 Obſeruantia directe reſpicit perſonam excellentem. Ideo ſecundum diuerſas rationes excellentiæ diuerſas ſpecies habet. 22æ.q.104.2.4m.

*Conſilium 26. Dies 18. Dulia 2. Epiſcopus 25. Fides 146. Honor 0. Ieiunium 17. Ira 11. Iuſtitia 19.22. Lex 21.24.29.118.167. Malum 38. Maria 20. Modeſtia 4. Obedientia 19. Paulus 17. Perfectio 69. Præceptum 56. 95.139.145. Religio 40.41. Sabbathum 8.13. Sacramentum 116.142.

3 Exhibere honorẽ perſonis in dignitate conſtitutis contingit dupliciter. ſ. vel ratione propriæ perſonæ, vel reſpectu boni cõmunis. Primũ pertinet ad obſeruantiam, ſecundum vero ad pietatem. Ideo pietas eſt dignior obſeruantia. 22æ.q.102.3.0.

*Seruare. Superſtitio 3. Virtus 40. Votum 29. Vſura 188.280.

In mente. 4 Obſeruare eſt diligenter conſiderare, vel ad nocendum, vel ad implendum, vel ad imitandum, vel ad cauendum. Ro.16. lec.2.princ°.B.

*Chriſtus 194.

¶Obſtaculum. Meritum 64. Obex.

¶Obſtare. Corpus 45. Damnum 3. Vſura 137.143.161.

Maria. 1 Obſtetrix nõ fuit in natiuitate Chriſti, ſed mater eius omnia per ſe fecit.3a.q.35.6.3m.

Hebreæ. 2 Obſtetrices Hebræorum fuerunt remuneratæ à Deo propter pium affectum earum, non autem propter mendacium, licet fuerit mendacium officioſum. 12æ.q.114.10.2m./.22æ.q.110.3.2m./4.3m./.3.diſt.38.3.2m./.4m./.4.3m./.Quol.8.14.2m.

*Mendacium 20.

Diuiſio. 1 Obſtinatio duplex. ſ. ſecundum quid, & ſimpliciter. Prima eſt in hac vita, ſecunda vero in damnatis tantum.2.diſt. 12.q.1.4.c.m./.4.diſt.20.art.1.q.1.c./.Verit.q.23.7.6m./.q.24. 21.0./.Quol.10.16.c.

*Angelus 487. Blaſphemia 22. Character 47. Continentia 3. Damnatio 41.45. Dæmon 26. Deus 425.427. Excæcatio 0. Impœnitentia. Infernus 7.

2 Nullus eſt viator, qui mẽtis obſtinationẽ nõ poſſit deponere. 2.d.48.3.2m./.2.d.7.q.3.2.2m./.d.11.q.1.4.6m./.Ve.q.23.7.6m.

*Inobedientia 0. Liberum 16. Membrum 11. Pharao. Synderesis 9.

3 Peccare mente obſtinata aggrauat peccatum. Et dicitur peccatum in Spiritum ſanctum. Cuius triplex eſt cauſa. ſ. longa conſuetudo peccandi, incredulitas de iuſtitia Dei, & ſeductio inimici.22æ.q.88.6.c.fin./.Opuſc.58.cap° 12.

¶Obtemperare. Epieiceia 6.

¶Obtenebratum. Damnatio 66. Præceptum 33.

¶Obtinere. Oratio 40.&c. Similitudo 11.12. Spes 51. Timor 2.

¶Obturare. Adiurare 7. Experientia 6. Periculum 7. Triumphus. Votum 79.80. Promiſſio.

¶Obumbratio. Oratio 20. Ratio 3.4. Velamen.

¶Occare. Fatum 10.

1 Occaſio duplex ſ. data, & accepta 4.diſtin.38.q.2.1.4m./. Ma.q.3.1.13m./.Quolib.4.23.3m./ Rom.7.lec.2 me° C. Diuiſio.

*Angelus 478. Bonitas 144. Cauſa 12.13. Correctio 17. Damnatio 91. Damnum 21. Deſperatio 10. Fœmina 3. Fornicatio 8.9. Iactantia 5. Incontinentia 3. Lex 107. Magi 10.11. Matrimonium. Martyrium 14. Mendicitas. Pax 12.23. Peccatũ 161. 162. Pœna 95. Præceptum 23. Religio 73.74. Rixa 4. Salutari 13. Scandalum 2.&c. Superbia 30.31. Tentare 21.21. Theologia 21. Tranſumptio. Virtus 108. Vſura 162.

2 Non debet dari occaſio agendi iniuſte.22æ.q.78.4.0./.q.124. 1.3m./.Opuſc.21.q.5.fi./ Opuſc.67.3m.

¶Occidens & oriens. Adoratio 7. Arcturus. Cœlum 24.92. Luna 1. Ordo 203. Oriens. Reſurrectio 8. Templum 9. Terra 9. Ventus 2. Venus 1.

1 Occidere animalia bruta non eſt peccatum, niſi hoc fiat in damnum proximi, quia animalia bruta ſunt, viuunt, & conſeruantur propter hominem. 22æ.q.64.1.0./.2.c./.3m./.3.2m./.2. diſt.39.q.1.2.c./.Cont.3.c° 112.fin. Licitum.

*Abraham 13.24. Abſoluere 10. Anaxagoras. Animal 79. Baſiliſcus. Bonitas 10. Cete 12. Euchariſtia 232. Genera. Gabaonitæ.

2 Bruta occidi mandatur à Deo in damnum dominorum ſuorum, & ad deteſtationem peccati, & ad exemplum. 12æ.quæſtio.102.2.11m./.22æ.q.108.4.3m./.Verit.q.24.2.6m.

*Hæreſis 29. Homicida. Homicidium 0. Interimere. Lamech. Lex 107. Magi 6. Matrimonium 216.&c. Mors 0.

3 Occiſio animalium in ſacrificiis erat vtilis, nõ quidem ſecundum ſe, ſed ſextuplici ratione ſecũdum glo. Lyr. ſ. vt Deo quis animalia offerret potius, quam idolis, ad flagellãdum diuinam, inquantum erant ad ſatisfactionem, ad inſtruendam inſipientem ratione ſignificationis, ad oſtenſionem delicti, & humanæ infirmitatis, ad manifeſtationem, & teſtimonium gratiæ, & ad futurorum ſignificationem. 12æ.q.102.3.5m./.4.diſt.1.q.1. art.5.q.2.4m./.Rom.12.lec.1.me°.G.&c.

4 Nulli licet occidere peccatores, niſi auctoritate principis. 22æ. q.64.3.0./.5.2m./.3m./.7.c./.q.65.1.c./.2m./.4.diſt.37.q.2.1.0. Peccatores.

5 Occidere peccatores ad bonum communitatis, eſt licitum, quando poteſt fieri ſine periculo bonorum. 12æ.q.100.8.3m./. 22æ.q.25.6.2m./.q.64.2.0./.3.6.c./ q.65.1.0./.q.108.1.1.0./. Cont.3.cap° 146./.Pot.a.q.1.6.4m./.Verit.q.2.8.19m./.Ro.12. lec.3.me°.G.Bonitas 182.

*Cõgregatio 1. Euſtratius 11. Fruges. Heliſeus. Lex 180. Perimere 5. Rebellio 3.

6 Mors inflicta per iudicem peccatori, prodeſt ei ſi cõuertatur ad culpæ expiationem. Si vero non conuertatur, prodeſt ei ad terminationem, quia per hoc tollitur ei poteſtas amplius peccandi.22æ.q.25.6.2m.

*Sacramentum 143.

7 Miniſter iudicis occidens latronem condemnatũ ad mortem, non peccat.4.diſt.37.q.2.1.2m.

*Sacrificium 40.

8 Occidere iuſtum eſt grauius peccatum, quàm occidere iniuſte peccatorem.22æ.q.64.6.2m.

*Sacrilegium 8. Teſtis 6.

9 Moyſes occidens Aegyptium, non peccauit, quia vel hoc fecit ex inſpiratione Dei, vel occidendo iniuriatum. Vel tunc peccauit.22æ.q.60.6.2m.

*Tyrannus 4.10.11. Vxor 20.&c. Vxoricida. Vxoricidium.

10 Clericis nõ licet occidere peccatores, licet hoc liceret ſacerdotibus veteris legis.22æ.q.64.4.0./.q.70.1.3m./ 4.di.25.q.2. art.2 q.2.0.

11 Occidens etiam volentem hoc, facit iniuriam occiſo, & Deo, & reipublicæ. Ideo Dauid damnauit dicentem, Occidi Saul. 3a.q.47.0.3m.

12 Occidere ſe quacunque de cauſa, ſemper eſt peccatum mortale, niſi hoc fiat ex inſpiratione Dei, ſicut Samſon per quem Deus miracula faciebat, & ſicut quædam ſanctæ mulieres, quarũ memoria in eccleſia celebratur.22æ.q.59.3.2m./ q.64. 5.0./.q.124.1.2m./.3a.q.47.6.3m./.4.di.49.q.5.ar.3.q.1.6m./. Heb.11.lec.7.princ°.H.

Occidens

Oc

23 Occidens ſe facit iniuriam Deo, inquantum eſt aliquid Dei, ſcilicet creatura, & imago eius, & iniuriam ciuitati, vel communitati, inquantum eſt pars eius. Ideo punitur ſecundum legem diuinam, & ſecundum humanam ſententiam carentia ſepulturæ. 22æ. quæſt. 59. 3. 2m. /. quæſt. 64. 5. c. /. 3æ. quæſt. 46. 3m.

Bonus. 24 Nullo modo licet occidere innocẽtem, niſi de mandato Dei. 12æ. quæſt. 14. 5. 2m. /. quæſt. 100. 8. 3m. /. 22æ. quæſt. 64. 6. o. / quæſt. 104. 4. 2m. /. quæſtio. 154. 2. 1m. /. 3a. quæſtio. 47. 6. 3m. / Potentia, quæſt. 1. 6. 4m. /. Opuſc. 9. quæſt. 86. /. Heb. 11. lect. 4 finem. H.

* Abortus 1. Baptiſmus 108. Blaſphemia 9. Ebrietas 14. Gabaonitæ. Homicidium o. Interficere. Lex 107. Martyrium 11. 14.

25 Innocentes occidi non eſt malum Deo, qui eſt auctor vitæ, & mortis, & in cuius conſpectu nullus eſt innocens. Eſt tamen malum homini. Opuſc. 9. q. 86.

* Tyrannus 10. Vindicatio 6. Vxor 2. o.

16 Percutiens, ſeu occidens prægnantem, eſt homicida. Et eſt irregularis, ſi ſequatur mors eius, vel mors fœtus animati anima rationali. 22æ. q. 64. 8. 2m.

17 Grauius peccat occidens iniuſte hominẽ corporaliter, quam occidens eum ſpiritualiter, quia primum intendit, & cauſat ſufficienter, non autem cauſat ſufficienter ſecundum, quod tamen eſt peius. 12æ. q. 73. 8. 3m. /. 22æ. q. 73. 3. c. /. 2m. /. q. 115. 2. 1m.

Chriſtus. 18 Chriſtus occiſus fuit ab aliis, & non à ſe, niſi indirectè, non impediendo, cum poſſet. 3a. quæſtione 22. 2. 1m. / quæſtione 46. 3. 2m. /. quæſtione 47. 1. o. /. quæſtione 50. 1. 2m. /. quæſtione 51. 3. c.

* Crucifigi o. Cion 4. 6. Euchariſtia 232. Paſſio 111.

19 Peccatum occidentiũ Chriſtum fuit maximum quo ad pontifices & Iudam, minus vero quo ad alios. 3a. quæſtio. 47. 4. 2m. /. 6. o.

In cõmuni. 20 Occidens inuadentem ſe, defendendo ſe cum moderamine inculpatæ tutelæ, nec intendens mortem eius, non peccat. 22æ. quæſtione 64. 7. o. /. 4. diſtinctione 25. quæſtione 2. arti. 2. q. 1. 1m. /. 3m.

* Corruptio 8. Helifeus. Lamech. Ordo 97.

21 Quilibet occidens hominem, etiam defendendo ſe, & quilibet participans in cauſa ſanguinis, eſt irregularis. 22æ. quæſtione 40. 2. c. fin. /. quæſtione 64. 7. 3m. /. quæſtio. 108. 4. 2m. /. 4. diſt. oct. 25. quæſtio. 2. arti. 2. quæſtio. 2. 2m. /. 5m. /. diſtinctione 32. 1. 1m.

22 Occidens hominem à caſu, non eſt homicida, nec eſt irregularis, ſi dabat operam rei licitæ, & adhibuit debitam diligentiam. 22æ. quæſtione 64. 8. o. /. 4. diſtinct. 25. quæſtio. 2. artic. 1. quæſt. 1. 3m.

1 Occvltatio quandoque eſt cauſa peccati, ſcilicet vtendo ea ad peccatum, vt in furto, fraude, & dolo. Quandoque vero eſt circumſtantia diminuens peccatum ratione verecundiæ, vel contra ſcandalum. 22æ. q. 66. 3. 1m.

* Abſcondere 4. Aaron 3. Accuſatio 13. 30. Admiratio 2. 3. Aduentus 7 &c. Adulatio 4. Aduocatus 6. 7. Angelus 265. 432. Apoſtoli 25. Bartholomæus. Beatitudo 103. Beneficium 4. 7. Blaſphemia 3. Cataractæ. Cauſa 40. Cæremonia 4. Clandeſtinum, Claritas 10. 11. Confeſſio 85. &c. Contumelia 3. Correctio 6. &c. Dæmon 72. 78. &c. Denunciatio 1. Detractio o. Doctrina 1. 2. Dulcedo 8. Euchariſtia 213. &c. Excommunicatio 25. Exprobratio. Fallere 3. Fama 3. 4. Fanum. Fornicatio 10. Fucatio. Furtum 1. 9. Inſinuatio 2. Iudicium 18 29. 30. 53. Magi 7. &c. Maria 39. Matrimonium 31 32. Mineralia. Miraculum 2. 32. Natiuitas 23. Naturale 25. Neceſſitas 30. Nomen 84. Obedientia 35. Operatio 14. Peccatum 25. 43. Pœnitentia 15. Prælatio 20. Reuelatio o. Sacrificium 22. Scandalum 15. Scriptura 10. Signaculum. Signum 3 8. 9. Symbolum. Simonia 35. 38. 40. Superſtitio 1. Tentare 1. Tenebræ 4. Timor 33. 34. Tranſumptio. Virginitas 28. Votum 64.

2 Occulta ſimpliciter non ſubduntur iudicio humano, ſed ſoli iudicio diuino. Quolib. 4. 12. o.

* Viura 124.

3 Occulta ſunt nobis aliqua dupliciter, ſcilicet quæ in mente, ſiue in corde alterius latent, & quæ in occulto fiunt. 12æ. q. 111. 5. c. fin. / 3a. quæſt. 84. 6. 1m. /. 1æ. Cor 4. lec. 1. fi. H. /. Heb. 4. lec. 2. meo. H.

¶ Occupatio auaritiæ eſt maxima, & grauiſſima. Pſalm 38. meo. c. F.

* Angelus 127. Auaritia 8. 9. 10. Beatitudo 18. Charitas 113. Cæcitas 1. Cogitatio 2. Coniunctio 4. Aenigma 2. Impedimentum 2. Inuadere. Liberum. Muſica 2. Organum 5. Peccatum 149. Perfectio 59. 66. Prophetia 17. Reſtitutio 16. Reſurrectio 38. Scientia 60. 88. Votum 45.

Oc

¶ Occurrere. Correctio 3. Dæmon 78. Iuramentum 30. Miſſa 3. 23. Prouidentia 1. Sacramentum 81. Sem. Thomas 5.

1 ¶ Otiosvm verbum eſt magis peccatum, quàm factum otioſum. 2. diſt. 40. 5. c. princo. /. 8m. — Differẽtia.

* Caſtitas 11. Delectatio 41.

2 Verbum otioſum, quod plerunque eſt peccatum veniale, poteſt etiam eſſe peccatum mortale. 12æ. quæſtione 72. 5. 1m. finem.

* Ignorantia 6. Inutile. Iocuſum. Labor 2. Laus 21. Magnanimitas 38. Sabbathum 14. 15. Somnolentia. Tenebræ 3. Vanum. Verbum 12. 13.

1 ¶ Otivm opponitur ordini rerum in ſuum finem, nõ autem ordini ſigni ad ſuum ſignatum. 2. diſt. 40. 5. c. — Differẽtia.

2 Quod caret iuſta neceſſitate, & pia vtilitate, ſecundum Gregorium, otioſum eſt. M 1. q. 2 5. c. fin.

* Octaua. Animal 78. Beatitudo 134. Circumciſio 12. 18. 19. Feſtum 9. Ieiunium 32. Nuptiæ 7. Reſurrectio 1. Stadium 3.

¶ Octauianus, Imago 43. Imperator 5. 6. 7. Iulius. Natiuitas 16.

¶ Octo. Animal 78. Caſus 5. Excommunicatio 31. Feſtum 4. 9. Luxuria 16. Mendacium 6. Octaua. Ornatus 12. Peccatum 159. Prædicator 1. Septem.

¶ Octuaginta. Viura 166.

1 Ocvlvs. Oculi pertinent ad inuentionem, per quam non habetur fides, aures autem vt aperiantur ad verbum Dei, licet ſecundum Auguſtinum, nomen viſus ad omnes alios ſenſus extendatur. 4. diſtinctione 1. quæſtione 1. artic. 1. quæſt. 3. 3m. /. diſtinctione 6. quæſtione 2. arti. 1. quæſtione 1. c. /. quæſtione 3. 3m. — Differẽtia.

* Agens 112. Ambroſia. Baptiſmus 240. Cete 3. Claritas 12. 13. Damnatio 66. Deus 223. 224. 225. Euchariſtia 79. 241. &c.

2 Oculi debent inclinari ad Deum quadrupliciter, ſ. per fidei adhæſionem, per ſpei expectationem, per amoris contemplationem, & per gloriæ fruitionem. Iſa. 17. fin.

* Faſcinatio. Fletus. Intentio 7. Ira 49. 50. Lia, Loz. Meritum 15. Odium 11. Prædicare 12. Præſtigium o. Prophetia 55. Radius 3. Superbia 34. Talpa. Tentare 23. Verecundia 10. Viſus 1. 2. 5 6. 12.

¶ Odibile. Mors 19.

¶ Odioſus. Auaritia 19. Imperator 2.

1 Odivm eſt diſſonantia appetitus animalis, vel appetitus rationalis ad apprehenſum, vt diſcõueniens, ſicut amor eſt conſonantia eius ad conueniens. 12æ. q. 29. 1. 2. c. /. 3. diſt. 5. quæſtio. 3. 1m. — Quid.

* Accuſatio 24. Amor 61. 216. 218. 219. 226. &c. 271.

2 Odium non poteſt eſſe vitium capitale, quia amor veri boni, & odium veri mali ſunt primæ paſſiones, ſed apparentis, ſunt vltimæ. 22æ. quæſtione 34. 5. o. /. 6. c. /. quæſt 178. 7. 2m. Ira 18.

* Angelus 482 &c. Auditor 2. Concupiſcentia 3. Damnatio 30. 31. Dæmon 51.

3 Odium poteſt eſſe prima paſſio, non autem poteſt eſſe primum peccatum, ſed vltimum. 22æ. q. 34. 5. o. /. 6. c. /. 2. diſtin. 5. quæſt. 1. 3. 1m.

4 Omne odium in proximum quo ad naturam, vel gratiam eſt peccatum, non autem odium in proximum quo ad culpam. 22æ. quæſtione 25. 6. o. /. quæſtione 34. 3. o. /. Pſalmus 24. finem.

* Deſiderium 8. Detractio 3. Dolor 23. Excommunicatio 11. Fortitudo 24.

5 Odium eſt maximum peccatum contra proximum, quo ad inordinationem peccantis, ſed actus exterior eſt maximum peccatum quo ad nocumentum. 22æ. quæſtione 34. 4. o.

* Inuidia 5. 7. Ira 18. 62. &c. Paſſio 39. Scandalum 8. Suſpitio 5.

6 Odium eſt ſubiectiue in concupiſcibili. 1a. quæſt. 81. 2. 3m. /. 12æ. quæſt. 23. 1. c. /. 2m. /. 2. 4. c. / 3. diſtin. 26. quæſt. 1. 1. c. fin. /. Malo, quæſtione 8. 3. 6m. /. Anima 3. lect. 14. medo. c. fin. Subiectiue.

* Vindicatio 4.

7 Odiens triſtatur de quolibet bono inimici, non autem inuidens, ſed tantum de bono, in quo excellit inimicus. Malo, quæſt. 10. 1. 1m. — Obiectum.

8 Bonum ſub ratione boni non poteſt odiri, nec in vniuerſali, nec in particulari. Sed verum & ens poſſunt odiri in particulari tripliciter, ſcilicet vt verum eſt cauſaliter, & originaliter in ipſis rebus: vel vt eſt in cognitione ipſius hominis, vel vt eſt in intellectu alterius. Non autem poſſunt odiri in vniuerſali. 12æ. quæſtio. 29. 5. o. /. 22æ. quæſtio. 34. 1. c. Bonitas 76.

* Delectatio 30. Imperator 2.

Sicut

9 Sicut bonum eſt obiectum amoris, ſic & malum obiectum odii. 12ſ. q. 29. 1. o Amor 222. 224. Ira 66.
*Ingratitudo 11. Iuſtus 10.
10 Omne impediens a beatitudine, debet odiri. 22ſ. quæſtion. 26. 7. 1^{m}./. quæſtion. 34. 3. 2^{m}./. Virtus quæſt. 2. 9. c./. Eph. 5. le. 9. me^{o}. D.
*Malum 21. Mors 19. Odibile. Odioſus. Paſſio 39. 60. Pœnitentia 132. Perſecutio. Porta 1. Præceptum 95. 139.
11 Lux non poteſt odiri ab oculo per ſe, ſed inquantum excæcat oculum infirmum. 1. diſt. 5. L.
*Rixa 3. 4. 5. Stultitia 8.
12 Nullus poteſt ſe odire, niſi per accidens, ſcilicet ratione obiecti mali quod uidetur bonum, vel econuerſo, & ratione ſui, quod videtur principale & non eſt. 12ſ. quæſtio. 29. 4. o./. 22ſ. quæſt. 25. 7. o./. 2. diſtinct. 42. quæſt. 2. artic. 2. quæſt. 2. 2^{m}./. 3. d. 27. L. princ^{o}./ diſtinctio. 28. 4. 5^{m}./. Pſalm. 10. fi. d. G./. Eph. lect 9. me^{o}. D.
*Tribulatio 7. Veritas 58. Viſio 15. Vxor 20. 22.
13 Diſſonantia eſt cauſa odii, & conuenientia eſt cauſa amoris. 12ſ. quæſt. 29. 1. 2. 5. c./. 2. d. 5. q. 1. 3. 2^{m}.
*Amicitia 6. Damnatio 14. 18. Ira 57. 68. 69. Præceptum 95. Veritas 58. Amor 130. c.
14 Mundus odit ſanctos, ideſt, mali homines odiunt ſanctos triplici de cauſa, ſ. diſſimilis conditionis, diſplicentis correctionis, & zeli, melii, inuidiæ. Ioan. 15. lection. 4. med^{o}. c.
15 Odium conuenientius ponitur oriri ex accidia, quàm ex ira, quia prius & directius oritur odium ex triſtitia, ex qua etiam ira cauſatur. 22ſ. quæſtion. 34. 6. o./. quæſtion. 158. 7. 2^{m}. Ira 68.
Cauſa. 16 Deus non poteſt odiri ſecundum ſe. Sed oditur a damnatis & malis, ſecundum effectus eius, qui interdum eorum voluntati contrariatur. 1^{a}. quæſtion. 60. 5. 5^{m}./. 22ſ. quæſtio. 23. 4. o./. 6. 2^{m}./. quæſtion. 34. 1. o./. 2. diſtinct. 5. L./. quæſt. 1. 3. 2^{m}./. 4. diſt. 48. quæſtio. 1. 3. 2^{m}./. diſtinctio. 50. quæſtio. 2. articul. 1. quæſtion. 5. c./. articul. 2. quæſtion. 2. 1^{m}./. Veri. quæſtio. 22. 2. 3^{m}./. quæſtio. 28. 1. 2^{m}./. Matth. 13. med^{o}. 2. H./. Ioan. 5. lectio. 7. princ^{o}. a. fi./. ca^{o}. 13. lect. 5. princ^{o}. c./. Ro. 8. le. 2. prin^{o} B
*Amor 26. 27. 281. Auerſio 22. 23. Damnatio 14. Deſperatio 4
17 Odium & inuidia in malis reſpectu dei, præſupponunt in angelo malo, voluntatis prauitatem. 2. diſtinctio. 5. quæſtio. 1. 3. 2^{m}.
18 Odium proximi, eſt prius odio dei. Sed dilectio dei, eſt prior dilectione proximi. 22ſ. q. 34. 6. 2^{m}.
19 Odium dei, eſt grauiſſimum omnium peccatorum. Et eſt grauius, quam infidelitas. 12ſ. q. 73. 4. 3^{m}./. 22ſ. q. 34. 2. o./. q. 39. 2. 3^{m}.
*Inuidia 5. 7. Malum 21. Stultitia 8.
20 Odium dei, maxime eſt peccatum in ſpiritum ſanctum, ſecundum quòd peccatum in ſpiritum ſanctum, nominat aliquod genus ſpeciale peccati. Sed odium dei non numeratur inter ſpecies eius, quia eſt in omni ſpecie eius. 22ſ. quæſt. 34. 2. 1^{m}.
21 Deus nihil odit, nec odire poteſt aliquid quadruplici ratione ſcilicet quia uoluntas dei ad malum inclinari non poteſt, quia aliis a ſe, vult ut in eis ſit ſuæ bonitatis ſimilitudo: quia à primo ente, omnia alia originem eſſendi aſſumunt, & quia omnia agentia, ſuo modo ſuos effectus amant. Sed dicitur Deus odire aliquos ſecundum ſimilitudinem dupliciter, ſ. ex hoc quod deus amando res, uolens earum bonum eſſe, vult contrarium bono, ſ. malum non eſſe, & ex hoc quod deus uult aliquod maius bonum, quod eſſe non poteſt ſine priuatione minoris boni, & ſic dicitur odire. 3. 1. c^{o}. 96./. 97.
22 Deus odit peccatores, inquantum non vult eis bonum vitæ æternæ. Sed amat omnes creaturas, inquantum vult eis aliquod bonum. 1^{a}. quæſt. 20. 2. 4^{m}./. q. 23. 3. 1^{m}./. diſt. 19. ar. 5. q. 1. o./. cont. 3. ca^{o}. 157. 2^{m}./. ca^{o}. fi./. Ver. q. 28. 2. c. fi./. Pſal. 5. med^{o}. c. Amor. C.
Quid. *Inuidia 5. Ira 71. 72.
1 ¶Odor non eſt fumalis euaporatio, quia ſentitur a remotiſſimis a vulturibus. 2. d. 2. q. 2. 2. 5^{m}./. 4. d. 44. q. 2. ar. 1. q. 4. 3^{m}./. Anima 2. le. 20. n.
*Ambra. Animal 62. Aquila 1. Baptiſmus 239. 240.
2 Odor conſiſtit in ſicco aereo, aliqualiter contemperato. Sapor autem in humido aqueo aliqualiter digeſto. Anima. 2. le. 19. fi. c.
3 Differentiæ & nomina odorum, ſumuntur a ſaporibus, vt a ſimilibus notioribus. Anima. 2. le. 19. fi. c.
*Cete 10. Effectus 21.
4 Odores & ſoni contrarii, mutuo ſe impediunt in medio, & a ventis deferuntur, non autem colores. Anima 2. lectio. 20. prio^{o}. a. I.
5 Odor erit in corporibus beatorum in ſummo. Et percipietur ab olfatu, ſine aliqua euaporatione. 4. diſt. 44. qu. 2. artic. 1. q. 4. c./. 3^{m}.
*Elementum 19. Flos 1. Ieiunium 44. Paſſio 14. Sapor. Senſibile 6. 7.
¶Odorabile. Paſſia 14.
¶Odoriferum. Olfatus o. Thurificatio o. Thus o. Veſtis 2.
¶Offendens aliquem peccat contra amicitiam non impendendo affectum debitum. Et peccat contra iuſtitiam, rem debitam ſubtrahendo. 4. d. 14. q. 2. ar. 1. q. 2. c./. d. 15. q. 1. ar. 1. qu. 2. 1^{m}./. ar. 3. q. 1. 2^{m}. Dupliciter.
*Commutatio 2. 3. Incarcerare. Holocauſtum 4. Pœnitentia 189. 197.
¶Offendiculum. Peccatum 159. Scandalum o.
¶Offenſa dei eſt infinita, ex parte auerſionis, ſed eſt finita, ex parte conuerſionis, & noſtri actus. 12ſ. quæſt. 87. 4. c./. 2^{m}./. 3^{a}. q. 1. 2. 2^{m}./. 3. d. 1. q. 1. 2. 5^{m}./. 4. d. 14. q. 2. ar. 1. q. 1. 4^{m}./. di. 15. q. 1. 2. 1^{m}./. d. 17. q. 1. ar. 3. q. 1. c./. 2^{m}./. q. 2. ar. 4. q. 1. 5^{m}./. q. 3. ar. 1. q. 1. 2^{m}./. d. 46. q. 1. 3. c. fi./. 6^{m}./. Veri. q. 28. 2. c./. Ma. q. 2. 8. 5^{m}./. 11^{m}./. 15^{m}. Opuſ. 3. c^{o}. 188. Dei.
*Abraham 17. Contritio 23. Gratia 157. Iuſtitia 20. Laus 16. Manumiſſus. Peccatum 48. 187. 189. 297. 360. Pœnitentia 12. 21. 69. Scandalum 2. Tribulatio 19.
¶Offerre. Deus per prius acceptat offerentem, quàm ea quæ offeruntur. 2. d. 26. 5. c. prin^{o}./. Veri. q. 37. 5. c./. 2^{a}. Cor. 8. lec. 1. me^{o}. C./. Hæ. 11. le. 1. me^{o}. K. &c. Acceptabile.
*Abraham 17. 24. Abſoluere 26. Adam 86. Angelus 491. 628. Animal 78. &c. Canis 1. Cultus 8. 9. Decimæ 1. &c. Euchariſtia 11. &c. 55. 185. 255. 280. Fœmina 1. Gratus o. Immolari. Latria 9. Legitimatio 3. Libamina. Loth 1. Magi 4. Mel 6. Moyſes 4. Oblatio o. Holocauſtum 3. Paſſio 131. Piſcis 4. Subdiaconus 1. 4. Templum 12. Voluntas 64. Votum 3. 40. Viſura 201.
¶Officialis. Angelus 233. Princeps 20. 26.
¶Officiorum. Comoditas. Matrimonium 2. Mendacium 5. &c. Obſtetrix 2.
1 ¶Officium ſapientis duplex, ſ. veritatem dei meditari & docere, & errores contra eam impugnare. cont. 1. ca^{o}. 1. fi./. 2ſ. Tim. 3. fi. Humanum.
*Abſtinentia 3. Adulterium 9. Alleluia. Amictus. Angelus 24. 140. 221. 237. 238. 241. 243. 250. 260. 360. 576. 609. 612. Annexum 1. Apis 3. Apoſtoli 4. Ars 46. Aureola. 19. Baptiſmus 147. Confeſſio 97.
2 Omnia officia humana, pertinentia ad ſingulares perſonas cum quibuſcumque ordinibus angelorum ſimilitudinem habeant, diriguntur per ultimum ordinem, inquantum participat virtutes ſuperiorum. Sed illa officia quæ ad multitudinem pertinent, diriguntur per principes uel archangelos. Et ideo homo in prælatione conſtitutus illuminatur ab angelo inferiori, de his quæ ad ſtatum perſonæ ſuæ pertinent, ſed ab angelo principe, de his quæ ſpectãt ad regimen multitudinis. 1^{a}. q. 113. 2. 1^{m}./. 2. d. 11. q. 1. 2. 4^{m}. Angelus 577. &c.
*Contemplatio 10. Correctio 6. 7. 8. Credere 19. Diaconus o. Differentia 25.
3 Omnia officia humana, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedibus, ſiue lingua fiant, intelliguntur ſub opere manuali. 22ſ. q. 187. 3. c.
*Doctrina 9. Dux. Electio 34. Epiſcopus 13. Exorciſmus 3. 4. 5. Exorciſta. Fama 1. 2. Idoneus o. Hieremias 2. Illegitimus 1. 4. Imaginatio 1. Incarnari 7. Innocentia 13.
4 Homo poteſt inuitus compelli ad ſumenda officia ſæcularia, nec dari debent, niſi bonis. Opuſ. 21. c^{o}. 3.
*Iudas 1. Iudicium 29. 30. Legatus 2. Manus 3. Matrimonium 1. 2. 11. 14. 16. 95. 99. 120. Miles 6. Militaris.
5 Quilibet obligatur ad exequendum officium quod accepit. 3^{a} q. 67. 8. c.
*Militia 3. Miniſter 1. &c. Muyſes 4. Munium. Nuptiæ 6. Ordo 79. 83. 92. 96. Peccatum 247. Politia 4. Poteſtas 17. Prædicare 4. Prædicator 3.
6 Peccatum veniale, non reddit indignum, ad aliquod officium exequendum. 4. d. 19. q. 2. ar. 2. q. 2. 1^{m}./ L. me^{o}. E.
*Prælatio 3. 7. 10. 16. 18. Prophetia 91. Pſalmiſtatus. Reputare. Sacerdos 43. Sacramentum 47. 66. Satiapæ.
7 Quodlibet peccatum mortale reddit indignum, & ad quodcumque officium ſpirituale, & ad executionem eius, manente peccato. 4. d. 24. q. 1. ar. 3. q. 1. c./. Quol 8. 6 c.
*Scientia 60. 63. 65. 66. Sepultura 4. Simonia 12. 13. 26.
8 Oppoſitum videtur dicere, ſ. ſi immineat neceſſitas. 4. d. 16. L. fi. C./. d. 17. q. 2. ar. 5. q. 1. 3^{m}./. q. 3. a. 1. q. 4. c./. 1ſ. Cor. 11. le. 5. prin^{o}. B./. me^{o}. G. Reſp. ſicut Du^{o}. 796^{u}. Du^{m}. 939^{m}.
*Sobrietas 5. Spirituale 2. Status 2. 3. Statutum 1.

Qui-

9 Quiſque indigne vtitur officio, peccat mortaliter quolibet actu, etiam tangendo ex officio aliquod ſacrum.4.di.19.q.2.art.2.q 2.c./.diſt.24.q.1.art.3.q.5.o.

*Tacere 3. Thurificatio 2. Vaſtrudo. Vendere 16. Vſura 310.

10 Oppoſitum videtur dicere 22ſ.quæſtio.93.5.ſi./.q.60.2.3^{m}./. Du^{m} 940^{m}.
Matth.7.princ^{o}.2.k.Io.8.lec.1.prin^{o}.d.H.Reſpond.ſicut Dubio 796.

Diuinum. 11 Diuinum officium in ſeptem horas canonicas diſtinguitur, ſcilicet in matutinum, primam, tertiam, ſextam, nonam, veſperas, & Completorium. Opuſc.3.cap^{o} 257 / Opuſc.65 capit^{o} 1.princ^{o}.

* Clericus. Completorium. Dies 8. Matutinæ o. Miſſa o.

12 Omnes ex canonum ſtatuto, tenentur diebus feſtis, intereſſe diuinis officiis.4 diſtinctione 15. quæſtione 4.articu.1.quæſtio.3.c.

13 Officium debet dici ſecundum conſuetudinem ſuæ eccleſiæ, licet quo ad Deum non referat, qui pſalmi, vel qui hymni dicantur. Quolib.1 13 o.

* Miniſter 8. Miſſa o. Operatio 12. Oratio 7.49. Pſalmus 10.31. Sepultura 14.

14 Clericus ex hoc, quòd eſt clericus, præcipue in ſacris conſtitutus, tenetur ad officium horis canonicis. Sed vt beneficiatus in hac eccleſia, tenetur ad officium ſecundum morem illius eccleſiæ.4.diſt.15.q.4.art.1.q.3.c./.Quolib.6.8.o.2.Opuſcu 63.cap^{o} 2.

*Simonia 22.32.36. Statutum 1. Tritur 4. Vigilare.

15 Clericus beneficiatus exiſtens in ſcholis, tenetur ad ordinarium officium mortuorum, ſecundum conſuetudinem eccleſiæ ſuæ, nō autem ad officium mortuorum extraordinarium. Quolib.6.8.o.

* Obtenebratum.

16 Præbendatus in diuinis eccleſiis tenetur ad vnū tantum officium. Et rationabilius tenetur ad officium eccleſiæ dignioris, vel illius, cuius maiorem gradum habet. Quolib.1.13.o.

17 Omittenti diu num officium non debet iniungi pro pœnitentia, quod illud idem dicat quod omiſit, propter incongruitatem horæ, vel temporis. Sed debet iniungi alia pœnitentia pro negligentia, puta vt dicat ſeptem pſalmos, vel vnum pſalterium, vel aliud amplius, ſecundum quantitatem delicti. Quolib.3.29.o.

18 Oppoſitum videtur dicere à ſimili.4.diſt.2.q.1.art.3.4^{m}.Reſpond.ſicut Dubio 863. Du^{m}.941^{m}.

19 Dicens officium in eccleſia propter diſtributionem, ſicut propter principalem finem, peccat mortaliter per ſimoniam, non autem ſi vt ſunt ſibi neceſſariæ ad victum, vel quaſi ſtipendium.22ſ.quæſt.100.2.3^{m}./.4.diſt.25.quæſt.3.artic.2.quæſtio 1.4^{m}./.Quolib.4.23.c.fin./.Quolib.8.11.o./.1ſ.Corin.9.lect.5.fin.C.

Cauſa. ¶Obfuſcatio Lunæ non eſt propter interpoſitionem, vel vmbram alicuius rei, ſed ex hoc, quod eſt vltimum cœlum. Ideo conuenit cum vltimo elemento .ſ. cum terra. Nec vnquam offuſcatio Lunæ remouebitur.1^{a}.quæſtio.102.1.1^{m}./.Cœ.2.lect.12.fin.l.&c.

*Lex 56. Lumen 15. Chriſtus 116.

Quid. ¶Olea, ſecundum Papiam, eſt fructus oliuarum, ſed ſecundum expoſitionem gloſſæ, videtur poni pro ipſa arbore. Iſa.17.med^{o}.I.

Differentia. 1 Oleum tantum oliuarum propriè dicitur oleum. Alij vero liquores dicūtur oleum per ſimilitudinem tantum. 3^{a}.quæſtio.72.2.3^{m}./.4.diſt.7.q.1. artic.2.quæſt.2.4^{m}./. diſt.23.q.1.artic.3.q.1.c.

* Baptiſmus 56. 237. Cereus. Confirmatio 6. Diſpoſitio 16. Iuſtum 13. Menſura 16. Natiuitas 28. Rex 10. Sacrificium 34 Sepultura 6. Simonia 22. Spiritus 16.

2 Oleum ſignificat gratiam, & miſericordiam Dei.12ſ.q.102.3.13^{m}./.3^{a}.q.72.2.o./.4.diſt.7.q.1.art.2.q 2.o./.Ioan.8.lec.1.princ^{o}.2.D.

*Torcular. Vnctio o. Vſura 74 185.

Differentia. 1 Olfactus hominis non percipit, niſi excellentias odorum propter maximam humiditatem cerebri.1^{a}.quæſt.91.3.2^{m}./.quæſt.115.5.1^{m}./.4.diſt.44.quæſt.1.art.2.quæſt.4.3^{m}./.Anima 2.lect.19.princ^{o}.

* Homo 33. Odor o. Senſibile 2.6. Senſus 18. Temperantia 13.14

2 Olfactus beatorum immutabitur tantum ſpiritualiter, & percipiet omnes differentias odorum etiam minimas. 4.diſt.44.q.3.art.1.q.4.1^{m}.

¶Oligarchia. Principatus 2.

¶Olympum. Cœlum 60.

¶Oliua. Confirmatio 6 Iuſtus 13. Oleum 1. Vnctio 4.

¶Oliuetum. Antichriſtus 6. Iudicium 77.

¶Olla. Prophetia 56. Samuel 3.

Quid. 1 Holocauſtum dicitur quaſi totum incenſum, ab holon, quod eſt totum, & cauma, quod eſt incendium. Pſal. 19.med^{o} 2.b./.2.2.med^{o}.c.A.

2 Holocauſtū eſt dare ſe totum Deo. Ideo ſumme placet Deo.2 2ſ q.186.3.6^{m}./.q.1^{m}./.6.c./.3^{m}./.7.c./.8.b./. Opuſcu.29./. Pſal. 19.med^{o}.2.fin./. Pſalm.30.med^{o}.d.

3 Holocauſtum in lege veteri totum comburebatur, & offerebatur ſpecialiter Deo ob reuerentiam maieſtatis, & amoris bonitatis eius.12ſ.quæſtio.102.3.8^{m}./.10^{m}./.Heb.10. lect.1.med^{o} C.

* Abrenunciatio.

4 Inter omnia ſacrificia holocauſtum erat perfectiſſimum. Secundum vero locum in ſanctitate, tenebat hoſtia pro peccato. Tertium hoſtia pro gratiarum actione. Quorum hoſtia ex voto, quia homo maxime obligatur Deo. Primo propter eius maieſtatem. Secundo propter offenſam. Tertio propter beneficia recepta. Quarto propter beneficia ſperata. Ideo de primo ſacrificio nihil comedebatur. Secundum comedebatur tantum à ſacerdotibus in atrio, & ipſa die ſacrificij. Tertium comedebatur vbique in Hieruſalem ea die. Quartum vero comedebatur etiam in craſtino. 12ſ.q.102.3.10^{m}./.Heb.10.lect.1.med^{o}.C.

*Fœmina 1. Oblatio o. Offerre. Religio 23. Sacerdos 1. Sacrificium 23.33.

¶Holon. Holocauſtum 1. Vſura 28.

¶Olophernes. Iudith.

¶Homilia. Diaconiſta.

1 Omiſſio importat prætermiſſionem boni debiti in ordine ad legem diuinam, vel humanā, vel in ordine ad proximum. Quid.
Primo modo opponitur iuſtitiæ legali, ſecundo vero modo iuſtitiæ ſpeciali. 22ſ q.79.3.c. Quolib.9.11.4^{m}.

2 Omiſſio non requirit aliquem actum, ſed conſiſtit in ſola negatione actus debiti. 12ſ.quæſtione 71.5.o./. 22ſ.quæſt.54.2.2^{m}./.quæſtione 79.3.o./. diſtinctione 35.3.o./. diſtinct.41.quæſtione 2.6.4^{m}./.Potentia quæſtio.1.6 9^{m}./. Malo, quæſtione 2.1.o.

3 Omiſſio dicitur per defectum actus debiti, auerſio vero per receſſum à forma. diſtinctione 42. quæſtione 2.artic.2. quæſtione 3.2^{m}.

4 Peccatum omiſſionis non fundatur in aliquo actu, ſed in potentia ad actum.2.diſtinctione 35.3.6^{m}./.Malo, quæſtione 2.1.4^{m}./ 9^{m}.

5 Omiſſio eſt voluntaria, quia eſt in voluntatis poteſtatis, non autem per actum voluntatis.12ſ.q.71.5.2^{m}./.2.di.35.3.5^{m}./.diſt.41.q.2.1.4^{m}./.Ma.q.2.1.2^{m}.

* Cauſa 16.17. Confeſſio 38.

6 Ad rationem omiſſionis requiritur, quòd aliquis non faciat bonum, quod non conuenit Deo. Potentia, quæſtione 1.6.9^{m}./.10^{m}.

7 In peccato omiſſionis requiritur aliquis actus voluntarius, vt cauſa, non autem vt de eſſentia eius. Malo, quæſtione 2.2.o.

8 Omiſſio pertinet ad actum exteriorem, & eſt effectus negligentiæ, & opponitur iuſtitiæ.22ſ.q.54.2.2^{m}.

*Correctio 17. Damnatio 3. Debitum 12. Ignorantia 13. Ingratitudo 9. Lex 3. Ludus 6.7. Meritum 64.

9 Omiſſio non habet rationem culpæ, niſi ſecundum quòd opponitur præcepto affirmatiuo. Ideo non eſt peccatum tempora obligationis, quo iterato, iteratur peccatum. 12ſ.quæſtione 71.5.3^{m}./.12ſ.quæſtione 79.3.3^{m}./.2.diſtinctione 22.quæſtione 2.1.4^{m}./.diſtinctione 35.3.3^{m}./.Verit.quæſtio.23.7.7^{m}./.quæſtione 24.12.c./.Malo, quæſtione 2.1.11^{m}./.quæſtio.3.7.12^{m}.

10 Omiſſio vt opponitur iuſtitiæ legali, eſt generale peccatum, ſpeciale vero, vt opponitur iuſtitiæ ſpeciali. 22ſ.q.79.3.o./.2.diſt.5.q.1.3.4^{m}.

*Negligentia o. Officium 17.18. Peccatum 3.24.123.241.

11 Omiſſio non eſt peccatum originale, ſed eſt peccatum actuale. 22ſ.q.79.3.1^{m}./.2.diſt.22.q.2.1.2^{m}./.diſt.35.3.2^{m}./. Mal.q.3.7.c.fin.

¶Prædicare 4.5.6. Præterire. Prætermiſſio. Somnus 5.

12 Peccatum omiſſionis, & peccatum commiſſionis differunt ſpecie materialiter, non autem formaliter.12ſ.q.72.6.o./.2.diſtin.42 q.2.2.o.

*Tranſgreſſio o. Vigilare. Vſura 358.

13 Peccatum omiſſionis eſt pura priuatio, non autem peccatum tranſgreſſionis. Ma.q.2.1.4^{m}./.9 c.

* Peccatum 24.inf.

Oppoſitum videtur dicere. 12ſ.quæſtione 71. 5.c. Reſpondeo Dubio 942. Du^{m}.942^{m}.

14 Omiſſio eius, quod fieri debet, & quod ſpeciale præcipitur, eſt ſpeciale peccatum. Sed vt dimittitur aliqua circumſtantia neceſſaria actui, eſt conditio conſequens omne peccatum. 2.diſtinct.5.quæſt.1.3 4^{m}./.diſt.22.quæſt.1.1.6^{m}.

25 Omiſſio ſecunda fuit in primo peccato Angeli, & Adæ, & Euæ. Vel non tenebantur tunc confiteri, quia poterant aliter vitare peccatum. 2. diſtinctione 5. quæſtione 1. 3. 4^{m}./. diſtin. 12. quæſt. 2. 1. 6^{m}.
26 Oppoſitum videtur dicere à ſimili. 2. diſt. 10. q. 2. 3. 5^{m}./. diſt.
Du^{m}.943^{m}. 18. 2. 0. Reſpon. ſicut Dubio 689
27 Omiſſioni debetur pœna damni, & pœna ſenſus, ratione iudicis ex qua procedit, licet non neceſſario habeat actualem conuerſionem ad bonum commutabile. 2a 2æ. quæſtione 79. 4. 4^{m}.
28 Generale eſt omni ſacramento, quòd ſi omittatur aliquid de ſubſtantia ſacramenti, oportet illud reiterari. 3^{a}. q. 38. 6. c./. 4. diſt. 1. q. 2. 4. 5./. 4^{m}./. diſt. 3. art. 2. q. 3. 0./. diſt. 5. q. 2. artic. 1. q. 1. 0./. art. 2 q. 1. 0.
Dei. 1 OMNIPOTENTIA non poteſt communicari creaturæ. 2a 2æ. q. 178. 1. 1^{m}./. 3^{a}. q. 13. 1. c./. 1. diſt. 43. q. 1. 2. 0./. 3. diſt. 1. q. 1. 2. 2^{m} / diſt. 14. 4. 0./. Pot^{a}. q. 3. 4. 0.
* Baptiſmus 53. Creatio 26. Deus 350. 358. 369. Iudicium 46.
2 Oppoſitum videtur dicere à ſimili. 2. diſt. 10. 1. queſt. 1. 3. 0./. 4 diſt. 5 quæſt 1. artic. 3. quæſtio. 3. 5^{m}. Reſpond ſicut Du-
Du^{m}.944^{m}. bio 409.
3 Filius Dei eſt omnipotens, & eſt æqualis Patri in omnipotentia. 1^{a}. q. 41. 6. 0./. 1. diſt. 20. 1. 2. 0.
4 In anima Chriſti non fuit omnipotentia ſimpliciter, nec reſpectu motus creaturarum, nec reſpectu propriæ voluntatis, nec reſpectu proprij corporis. 3^{a} quæſt. 13. 0./. quæſtio. 2. 1. 1. 1^{m}./. 1. diſtin. 43. quæſt. 1. 2. 2^{m}./. 3. diſtin. 1. quæſt. 1. 2. 1^{m}./. diſtin. 14. 4. 0.
* Miſericordia 25.
5 Omnipotentia Dei non excludit impoſſibilitatem, & neceſſitatem à rebus. 1^{a}. q. 25. 3. 4^{m}.
* Virtus 68. 75.
Quid. 1 OMNIS non deſignat totum integrale, ſed totum in quantitate. 2. diſt. 30 q. 2. 1. 1^{m}.
* Anima 41. 57. 159. 194. 200.
2 Oppoſitum videtur dicere à ſimili. 1^{a}. quæſt. 8. 2. 3^{m}./ 3^{a}. q. 90. 2. c./. 4. diſt. 16. quæſt. 1. artic. 1. quæſtio. 3. c./. Cont. 2. cap^{o} 71.
Du^{m}.945^{m}. Reſpon. Dubio 545.
3 Omnis non ſignificat vniuerſale, ſed ſignificat modum vniuerſalitatis. Periherm. lec. 10. med^{o}. c. fin.
* Dici 3. In 9. 22. Infinitum 20. 31. Innocentia 21. Intellectus 266. 301. Ius 16. 17. 18. Lex 41. 43. 150.
4 Omnis importat diuiſionem ſubiecti, & multiplicationem ſub eo. Ideo incongrue additur termino ſingulari, vel prædicato, non autem ly ſolus. 1. diſtinctione 21. quæſtione 2. 1. 1^{m}./. Metaphyſ. 5. lectio 11. med^{o}. a. fin./. Periherm lectio 10. finem. f.
* Liber 14. 15. 29 Liberalitas 17. Logica 8. 9. Peccatum 10. Prædicari 6. 7. Præmium 7. Princeps 3. 10. Prudentia 10. Scriptura 13. Theologia 37. Voluntas 71.
¶ Omogeneum. Accidens 18. Menſura 8. &c. Pars 19. 39. 44 Totum 8. Voluntas 19.
¶ Onerosum. Difficile 7. Sacramentum 130.
Quid. ¶ Onocentauros eſt medius aſinus, & medius equus. Vel illud animal eſt dæmonis monſtrum potius, quam naturale. Iſa. 34. fin.
Quid. ¶ Onnerotalus eſt auis orientis, habens roſtrum longum, & in faucibus habens folliculos quoſdam, in quibus primo ponit cibum, & poſt horam ponit in ventrem. Et ſignificat auaros neceſſaria vitæ ſolicitudine immoderata congregantes. 2a 2æ. q. 102. 6, 1^{m}. fin. k.
¶ Onus. Peccatum 159. Sacerdos 20. Sponſa 1. Votum 41.
¶ Opacum. Ignis 5. Illuminatio 6. Luciditas 2. Luminare 1.
¶ Opera. Ars 45. Campſoria 8. Conſilium 2. 19. 20. 23. Ieiunium 27. Mercenarius. Miſſa 11. Occidere 21. Peccatum 245. Ratio 35. Scientia 112. Simonia 11. 12. 13.
¶ Operabile. Appetitus 92. Opera.
¶ Operarij. Decimæ 29. Ieiunium 27. Labor o. Mercenarius.
Quid. 1 ¶ OPERATIO dicitur quilibet actus rei, etiam ſi non exterius tranſeat. 2. diſt. 12. L. fin.
2 Oppoſitum videtur dicere. 2a 2æ. q. 134. 2. c./. 1^{m}./. 2^{m}./. 3. diſtin. 4 L. fin. Reſpond. Dubio 946.
Du^{m}.946^{m}. * Abraham 5. Abſcondere 3. Abſtinentia 4. Abſtractio 21. 22. Accidens 34. 79. Accidia 1. Actio o. Actus o. Adam 64. Adeps 3. Adoratio 8. Adulterium 9. Agens o. Agere o. Agilitas o. Aggredi. Agricultura o. Amentia 26. 32. Amor 117. 145. 178. 193. 149. 150. Andragathia. Angelus 159 &c. Anima 203. &c. Animal 15. Apis 1. Apoſtoli 16. Apparere 11. Appetitus 75. 95. Applicatio 2. Apprehenſio 2. 3. Appropriatio 5. &c. 15. Aquila 1.

3 Operatio non recipit ſpeciem ab operante, ſed a principio operationis. 3^{a}. quæſtio 19. 1. 3^{m}./. Veri. quæſt. 20. 1. 2^{m}. Anima 2. 7^{m}. Oper.
4 Oppoſitum videtur dicere. Ethi. 10. lect. 1. me^{o}. d. I. Reſpon. Du^{m}.947^{m}.
ſicut dubio 908.
* Ars 1. 2. 10. &c. 15. &c. Aſſimilatio 5. 12. 13. 15. Aſſumere 57. Attingere 3. Attributa 17. 18. Augmentum 21. Aureola 1. 3. 4. 23. Balneus. Baptiſmus A. Beatitudo 1. 3. 28. 49. &c. 78. 80. 89. 127. 138. Beatus 4. Blaſphemia 14. Bonitas 4. 5. 12. 48. 50. 64. 104. 143. 187. 196. 147. Caput 3 Character 6. Charitas E. Catechiſmus 9. Cauſa E. Cautela. Cerebrum. Cæremonia 3. Certitudo 9. Ceſſare 1. 2. Circulus 3. 4. Circumciſio E. Circumſtantia 1. &c. Cirotheca. Cognitio 1. 2. 4. Comparatio 1. Comprehendere 4. Communicatio 5. 6. 7. Conceptio 3. 11. 26. 36. Concluſio 1. 5. 6.
5 Omnis operatio motus quidam dicitur. 1^{a}. q. 73. 2. c./. 2. diſt. 12. L. fi./. Anima 2. lectio 1. med^{o}. c. fin./ Poſterior. lectio 41. principio b.
* Coniunctio 2. Conſeruatio 5. 9. 10 Conſilium 1. 11. Contemplatio 1. 3. &c. 12. &c. Continentia 18. Conuerſio 1. Cor. 10.
6 Operatio eſt ultima perfectio rei. 1^{a}. q. 73. 1. c./. 1a 2æ q. 3. 2. c./. 1. d. 1. q. 2. 2. 2^{m}./. d. 35. 5. c./. 1. d. 15. q. 3. 1 c. fi./. 4. d. 8 q. 1. art. 2. q. 1. 1^{m}./. d. 49. q. 1. ar. 2. q. 2. c./. Con. 3. c^{o}. 113. 1^{m}./. Eth. lec. 10. pr in^{o} b. Finis 2. &c. Perfectio 36.
* Corpus 32 Creatura 21. 23. 24. Credere 4. 33. Dalmatica 3. Damnatio 2. 8. Delectatio 6. 22. 34. c. 50. 51. 52. 62. 63. 78. Dæmon 58. &c. 96. &c. Deſcendere 9. Deus. Oper. Dies 11. &c. Differentia 22. Difficile 2. 5. 9. &c. 19. Diffinitio 37.
7 Perfectio operationis, conſiſtit in tribus, ſcilicet in obiecto, habitu, & delectatione. 1. d. 38. 2. c.
* Diſpoſitio 25. &c. Diuinatio 22. 13. Docere 1. Doctor 7. Doctrina 11. Dolus 3. 4. Dominium 4. 5. 6. 7. Donum 24. 38. Dos 4. Duratio 2. Elementum 6. 13. Eleemoſyna 1. Epiſcopatus o. Eſſe 16. 32. 38. 65. 71. 90. 91. Eſſentia 5. Aeternitas 41. Euchariſtia 38. 82. 111. 166. Euſtochia 2. Exemplum 1. Executio o. Experientia 7. 8. 11. &c.
8 Perfectio operationis dependet ex quatuor, ſcilicet ex genere, principio, obiecto, & forma, ideſt, modo eius. contra. 1. cap. 100. 3^{m}.
* Facilitas 2. Falſitas 21. Phantaſia 4 Phantaſma 1. Fecunditas. Felicitas 3. Feſtum 11. 12. Fides 7. 130. Filiatio 23. 24. 37. Finis 2. 3. 4. 6. 28. 29. 30. 37. 41. &c. 63. 65. 77. 78. 109. 113. 119. 124. 125. 134. &c. Firmitas. Forma 6. 30. 31. 45. 59. 121. Fortitudo 43. &c. 55. 59. 66. Fructus 9. &c. Frui 9. Gazophilatium 2. Generatio 51. 57. Gentilis 3.
9 Perfectio prima, ideſt forma ſe habet ad operationem in duplici ordine, ſcilicet ut terminus, & ut eliciens. 2. diſt. 37. quæſtio. 3. 2. 2^{m}.
* Gigantes. Gloria 6. 17. Gratia 5. &c. 25. 26. 32 &c. 68. 70. 84. 85. 90. 115. &c. 162. 166. &c. Gratiarum actio 4. Gratus o. Habitus 1. 2. 11. 12. 16. 24. &c. 32. 37 47. &c. 53. 54. 59. 61. 77. 81. Helias 3. Hæreſis 8. 56. 70 71. 74. 93. 99. 105. 130 141. 146. 157. Hieronymus 1. Homo 12. 29. 30. 39. &c. Honor 21. Idea 1. 2. 6. &c. Ieiunium 7. 27. Ignorantia 2. 6 Imperfectio 2. In 8. 9. Incipere 2. &c. Iudicium 10. 29. Infidelis, Infinitum 13.
10 Operatio pluribus modis impediri poteſt quàm perfici, quia non perficitur niſi omnibus eius cauſis concurrentibus. Sed impeditur per defectum ſingularum cauſarum eius. 4. d. 49. q. 3. ar. 3 q. 3 3^{m}.
* Iniuſtitia 5. 6. Inſtrumentum 3. &c. Ira 1. 5. 39. 49 &c. Ius 3. Iuſtificatio 8. 19. &c. 35. 39. 40. 45. Iuſtus 1. Lacere. Laus 3. 4. 14. 18. 22. Legiſlator 3. Leuatio. Lex 15. 33. 54. 55. 87. 88. 118. Loqui 7. Luxuria 2. &c. 17. 18. Magi 7. &c. Magnanimitas 22. 27. Magnificentia 1. Martyrium 1. &c. Medium 7 Melius 3. 4. Membrum 1 3 5. 7. Menſura 22. 23. Merces 1. 3. &c. Meritum o. Miles 5. Accidentaliter 3.
11 Quælibet res, habet naturalem inclinationem, ad ſuam operationem. Met. lec. 1. princ. 2. G.
* Miraculum 1. 9. 24. &c. 34. &c. Miſericordia 23. Moralis 1. 2. Motus 1. 3. 5. 27. &c. 67. 81. Mulier 2. Natura 23. Naturale 15. Obiectum 9. 16. 17. Officium 3. Opinio 8. Oratio 51. 65. Organum 5. Paradiſus 6. Pars 21. 29. Paſſio 17. 31. 32. 45. 49. 54. Pax 15. Peccator 4 Peccatum 41. 98. Pœnitentia 14. Per o. Perfectio 5. 6. 8. 16. 18 36 Perſeuerantia 1. Perſona 16. Pharao. Philoſophia 2. Phyſica 5. Pietas 1. 6. 7. 10. &c. 25. Poſſe 9. Potentatus. Potentia 3. 11. 12. 19. &c. 37. &c. 57. &c. 61. Præceptum 46. 65. &c. 127. 153. 154.
12 Modus operandi cuiuſlibet rei, ſequitur modum eſſendi eius. 1^{a}. q. 89. 1. c./. Anima 2. 7^{m}. * Præcipitatio 1. Prædeſtinatio 43. 46. 48. Prædicator 1. 2. 3. 4. 5. Prælatio 3. Præmium 5. Præſumptio 13. Primi o. Proceſſio 12. Profeſſio 9. Prophetia 9. 17. Propoſitione. Propter 4. Pſallere 1. Pſalterium 1. Prudentia

tia.16.33.&c.60.62.&c.75. Pſalterium 1. Puer 8. Pulchritudo 12. Puritas 2. Puſillanimitas 7. Quies 4. 8. Rectitudo 2. Relatio 38.40.42.75. Religio 66.71.88.93.99. Reſiſtere 2.6 Reuelatio 21.

13 Sicut vnitas motus requirit vnitatem termini, ſic vnitas operationis requirit vnitatem obiecti. 1ª.q.58.2.c. * Sabbathum 5.&c. Sacerdos 25.26.27. Sacramentum 17.38.49.&c.62.&c. 100. 105.117.131.133.134.140. Sacrificium 14. Sanctus 2.3. 6.7. Sapientia 29.45. Scientia 61.115.&c. Segnities. Semé 6. 27. Senſualitas 15. Senſus 9. Sepultura 7. 9.11. 12. Syllogiſmus 5 6.7. Similitudo 11.12. Situs 5. Sobrietas 5. Solidum. Solus 1.10.

14 Omnis operatio naturæ terminatur ad vnum ſemper, & procedit vel ab vno principio intrinſeco, ſ. a forma rei naturalis, vel ab agente extrinſeco, vt in occultis operibus naturæ. 22ª.q.95.5.c./contra.3.c°.53.4^{m}. / Opuſ.34.o. Actio 44. * Somnium 3. Somnus 4 5. Species 5. Spes 45.58.67. Spirituale 11.12. Spiritus 28. Status 3. Suffragia o. Temperantia 20. Templum 12.15. Tentare 6. Timor 39.53. Trahere 2. Tribulatio 6. Triſtitia 2.16.

15 Operatio ſuppoſiti, non eſt de integritate vnitatis eius, ſed ſequitur eam. 3ª.q.19.1.4^{m} /Quol.9.3. 2^{m}. * Vas 1.

16 Ex quolibet vno particulari opere proprio, probatur tota virtus agentis. 3ª. quæſtione 43. 4 3^{m}. * Verbum 7.34.43.57. 58.66.

17 Ab vna virtute finita, non poteſt procedere niſi vna operatio. 3.d.37.q.3.2.c. * Verecundia 6. Veritas 35.

Oper. 18 Operatio eſt quaſi medium inter operans & operatum. Ideo dupliciter poteſt conſiderari. ſ. reſpectu operantis, & reſpectu operati. 1ª.q.36 3.c./1.d 37.q.3.1.5^{m} /2.3^{m}./q.4.2.c./ 2.diſt. 13.5.c./3.d.25.q.1.ar 2 q.1.c /4.diſt.46.q.1.ar.2.q.4.c./q.1. art.2.q.1.c./Spiritu 4.6^{m}. * Veſtigium 11. Veſtis 3. Virginitas 11. Vir. Vita 2.4.&c.12.24.

Oper. 19 Operatio eſt vna dupliciter. ſ. vel reſpectu operati, vel reſpectu operantis. contra 2.c°.56.2^{m}. * Viuere o. Vmbra 3. Voluntarium 15. Voluntas. A. Votum 20. &c. Vſura 1.89.263.264. 296. V.1 2.4.10. 16. &c.

20 Dico autem operationem vnam, non ex parte eius in quod terminatur actio, ſed ſecundum quòd egreditur ab agente. contra.2.c°.56.2^{m}.

Dei. 21 In quolibet opere Dei, ea quæ prima ſunt, perfectionem habent, quia ſecundum Boetium, natura a perfectis principium ſumit. Ve.1.q.18 2.c.prin°.

22 Per opus manuale in lege veteri, intelligitur omnis operatio licita pro victu. 22ª q.187.3.c./3. d.37. ar.5. quæſt.2.2^{m}./ Quol.7.17.c.ſ.

23 Opera ſpiritualia quæ directe ſunt ad communé vtilitatem populi, & quibus ſtipendia debentur a populo, nec tenentur laborare manibus, talia exercentes, ſunt quatuor, ſcilicet iudicare, prædicare, diuina officia, expoſitio ſacrarum ſcripturarum & huiuſmodi. Quol.7 18.o./Opuſ.19 c°.5.o.

24 Nullum opus eſt acceptum Deo, niſi virtuoſum 22ª quæſt.88. 2 c./,^{m}

25 Opus acceptabile Deo duplex. ſ. opus meritorium, & virtus moralis ex genere & ex bona intentione. Secundum poteſt facere exiſtens in peccato mortali, non autem primum. 4.d.17.q. 1.ar.2.q.2.1^{m}.

Du^{m}. 647^{m}. 26 Oppoſitum videtur dicere a ſimili. 4.d.45.q.2.ar.1.quæſt.3.o. Reſp ſicut Du°.796.

27 Omnes operationes ſatiſfactoriæ, reducuntur ad tria. ſ. ad eleemoſynam, ieiunium, & orationem. 12ª.q.108.3.4^{m} / 4.c./4.d. 15.q.1.ar.4.q. 3.o /q 2.art.1.q.1. 2^{m}./ 3^{m}. Eleemoſyna 33.34. * Chriſtianus. Chriſtus 50.108.153.145.160 190.

Diuiſio. 28 Nulla operatio poteſt multiplicari, niſi ex obiectis, principiis operantibus, vel tempore. Anima 3.c.

29 Operationum quædam eſt actio, & quædam eſt paſſio. 1.diſt. 15.quæſt.5.3 4^{m}./contra.3.c°.22.1^{m} /Spiritu 5.o./ Anima 12. c.prin°.

30 Operatio formæ duplex. ſ. informatio ſubiecti, & eius vſus actio. Quarum ſecundam participat ſubiectum, non autem primam 4 d.5.q.1.2 4^{m}.

31 Natura communis diuerſimode operatur in diuerſis, ſecundum conditionem vniuſcuiuſque rei. 1. d.7.q.1.2.3^{m}.

32 Operatio ſemper terminatur ad illud quo fit vt inſtrumento, non quo fit vt principio formali. Quol.10.7.2^{m}.

33 Opus Dei quadruplex. ſ. opus creationis, recreationis, gubernationis, & glorificationis. Pſ. Prol.prin°.

34 Opus dicitur impuriſ dupliciter. ſ. ratione carnalis affectus. & ratione inanis gloriæ. Pſ.17.me°.n.F.

35 Nihil poteſt eleuari ad altiorem operationem, niſi per fortificationem virtutis. Et hoc dupliciter. ſ. vel per intenſionem eiuſdem virtutis, vel per additionem virtutis alterius ſpeciei contra 3.c°. 53.4^{m}. Natura 34.

36 Oppoſitum videtur dicere a ſimili. Veri.q.39.3.6^{m}. Reſp.ſicut Du°.301. Du^{m}.948^{m}.

37 Operatio non attribuitur mobili, ſed mouenti. 12ª. quæſt. 112.2.c. Oper. Operans.

38 Illud tantum poteſt eſſe cauſa operationis, quod aliquo modo, naturam in eſſe conducit. 2.d.15.q.1.3.c.prin°.

39 Vbicumque ſunt operationes propriæ, ibi oportet eſſe propria principia earum 4.d.4.q.1.ar.1.c.

40 Virtus eſt media inter operationem, & eſſentiam operantis. Ideo oportet quod vtraque proportionetur eſſentiæ. Quol. 6.2.c.ſi.

41 Cuiuslibet rei naturalis vel artificialis, totius vel partis, eſt aliqua propria operatio, quæ eſt proprium bonum eius. 4.d.4. q.1 ar.1.q.1.c /contra 4.c°.36.1^{m}./Eth.le.10.n. Finis 2.

42 Oppoſitum videtur dicere a ſimili. 22ª.quæſt.212.2.c. Reſp. Du°.949. Du^{m}.949^{m}.

43 Nihil per ſe operatur, niſi ſubſiſtens. 1ª.q.75.2.3.c./ 3ª.q.19. 1.3^{m} /q.20.1.2^{m} /1.d.4.q.1.2 ^{m} /d.35.1.c./ 4.d.12. q.1.ar 2. q.1.c./Po².q.9.1.3^{m}./Anima 4.c./ Quol.11.3 c./ Anima le.2. prio°.b.ſi.

44 Quælibet res eſt propter ſuam operationem. Et operatio eſt finis cuiuslibet rei creatæ 1ª.q.65.2 c./q.105.5.c./12ª.q.3.2. c./q 49.3 c /3^{m}./4.1^{m}./3ª.q.9.1.c./ 2^{m}. / q.32.4.c./contra 3. c° 113.3.1^{m}./Veri.q.19.1.c./Virt.q.1.1.c. Finis 2.4.

45 Operatio attribuitur hypoſtaſi, vt operanti, naturæ autem, vt principio operationis 22ª.q.58.2.c /3ª q.29.1.3^{m}./q.20.1. 2^{m} /1.d.diſt.5.q.1.1.c./d.7.q.1.1. 2^{m}./Veri.q.20.2.2^{m}./Vnio 1. 16^{m}./Spiritu 2.2^{m}. Actio 95.

46 Nihil poteſt operari, ſecundum quòd eſt tantum in potentia, ſed ſecundum quod fit actu per aliquam formam. Opuſ.53. prin°. Actio 91.92

47 Omnis operatio corporis, vel eſt a naturali qualitate corporis, vel ab anima mouente corpus. 12ª.q.50. 1.c./2.d.21.q.1. 2.5^{m}./d.24.q.3.2.c.

48 Opera hominis dicuntur viua, quæ fiunt & ſunt cum charitate. Mortua vero dicuntur, quæ fiunt ſine charitate. Sed opera mortificata dicuntur, quæ fiunt cum charitate, & non ſunt cum ea, propter ſequens peccatum mortale. 3ª.q 89.4.5.6.o. /2.d.27.4.3^{m} /4.d.14.q.2.3.o /d.21.q.1.ar.1.q.1.3^{m}./ Heb.4. lec.1.me°.A. Charitas 15. * Abdicatio. Aureola 1.3.23. Mortua.

49 Opus dicitur mortuum dupliciter. ſ. effectiue, vt peccatum, & priuatiue, vt operatio ſine gratia. 3ª. q. 89.6.c.

50 Opus operans, poteſt eſſe mortuum, non autem opus operatum, quia non eſt opus hominis, ſed Dei. 4.d 4.q.3. art. 2.q 3. 1^{m} * Brachium 1. Credere 26. Damnatio 3.8.50. Imperfectio 2. Labor o. Loqui 7.

51 Sacramentum baptiſmi ſine charitate, eſt opus Dei, & non hominis, etiam in ficto. Ideo non eſt opus mortuum. 3. q. 69. 10. 1^{m}. Magnanimitas 22. 27. Magnificentia 1. Martyrium 10. Matrimonium A. Medium 5.6.7. Melius 4. Membrum 1.5 7. Menſura 22.23. Merces o. Meritum 4.9 &c. 21. 56.84.&c. Natura 23 Naturale 25.26. Obiectum 15.17 Baptiſmus 213.

52 Opera bona facta in charitate, tranſeunt actu, & manent merito, ideo poſſunt mortificari. 3ª.q.89.4.1^{m}./ 4.d.14.q.2.ar.3. q.2.1^{m} /q.3.c./3^{m}./5.c./d.17.q 1.ar.3.q.5.2^{m}. * Officium 3. Opus o Pars 29. Peccatum 1.&c 21 &c.32.&c. 243.268. 316. 409 Per o. Perfectio 12 16.28 30.36. Potentia 1.&c. Propoſitum o. Religio 71. Sabbathum 5. &c.

53 Peccatum mortale mortificat opera iuſta prius facta quo ad meritum vitæ æternæ, non autem quo ad remiſſionem culpæ & quo ad ſatiſfactionem. 3ª.q.88.1.3^{m}. * Sacramentum 140 Satiſfactio o.

54 Opera mortua ſunt meritoria, non quidem proprie. i. ex condigno, ſed quaſi ſimilitudinarie. i. ex congruo. Et hoc reſpectu triplicis boni. ſ. conſequutionis bonorum temporalium, diſpoſitionis ad gratiam, & aſſuetudinis bonorum operum. 3ª. q.89 6.3^{m}./4.d.15.q.1.ar.3.q 4 o./ Ma.q.2. 5 7^{m}. * Spes 45. Spiritus 28 Vti 2.4 &c.

55 Oppoſitum videtur dicere, quia habent pulchritudinem 2.d. 27.4.c. Reſp. Du°.950. Du^{m}.950^{m}.

56 Opera mortua valent ad habilitatem gratiæ, & ad abundantiam bonorum temporalium, ſed principaliter habent honeſtatem, iocunditatem, & pulchritudinem. 2.d.27.4.c.

57 Opera mortificata reuiuiſcunt per pœnitentiam, non autem opera mortua. 3ª q.89. 5.6 o./ 4.d.14.q.2.3.o./d.15.q.1.art.3. q.1.3.o./d.22.q.1.1.6^{m}./1ª. Theſſ.3.le.1.me°.E./Heb.6.lec.2. me°.B./n.E.

58 Immo etiam opera mortua, cum ſint meritoria. Ma. q.2.5. 7^{m}. Reſp. ſicut Du°.950. Du^{m}.951^{m}.

59 Per pœnitentiam mortificantur peccata in ſe, & quo ad peccantem, non autem opera meritoria, per ſequens peccatum mortale. 3ª.q.89.5.1^{m}./4.d.22.q.1.1.6^{m}.

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60 Opera mortua non viuificantur per pœnitentiam quo ad me ritum, nec quo ad ſatisfactionem. 3. diſtinct. 23. quæſt. tertia artic. 4. quæſt. 3. 1m./4. diſtin. 15. quæſt. 1. artic. 3. q. 3. o./Heb. 6. lec. 1. meo. A.

61 Opera ſatisfactionis pœnitentiæ ſacramentalis mortua, id eſt facta in peccato mortali, ſicut eſt de oratione & ſimilibus, oportet quod iterentur. 4. diſtinct. 15. quæſt. prima, articu. 3. quæſt. 3. 3m.

Dum.952m. 62 Immo oratio vocalis vel mentalis eſt ſatiſfactoria, quia vtraque pœnam habet. 4. d. 15. q. 1. art. 4. q. 3. 1m./q. 4 art. 7. q. 1. o. Reſp. Duo. 952.

63 Opera ſatiſfactionis pœnitentiæ ſacramentalia mortua, quæ non relinquunt aliquem effectum in ſatiſfaciente, poſtquam actus tranſijt, oportet quod iterentur. Quæ autē relinquunt poſt ſe effectum in ſatiſfacientibus, poſtquam actus ſatiſfactionis tranſijt, ſicut ex ieiunio manet carnis debilitatio, & ex eleemoſynis largitis, manet diminutio ſubſtantiæ, non oportet quod iterentur, quia quantum ad id quod de eis manet per pœnitentiam, Deo acceptæ ſunt. 4. diſt. 15. q. 1. art. 3. q. 3. 3m.

Dum.953m. 64 Oppoſitum videtur dicere a ſimili, quia Deus eſt quaſi per prius acceptans offerentem, quàm ea quæ offeruntur. 2. diſt. 26. 3. c. prino./Veri. q. 27. 5. 6. c./2a. Cor. 8. lec. 1. meo. B./He. 11. lec. 2. meo. B. Reſp. Duo. 953.

¶Operatiuum. Anima 297. Brachium 1. Concluſio. 1. 5. 6. Eſſe. 90. Euſtochia 2. 3. Fides 7. Habitus 53. &c. 61. &c. Idæa 6. 30. 39. Lex 33. Mathematica 5. Neceſſitas 12. Potentia 82. 88 89.

¶Operatum. Actio 47 Operatio 18. 19. Oratio 65. Per. 2.

¶Operculum. Cete. 3.

¶Oppidum. Cere. Ceremonia 1.

¶Opinatiua. Prudentia 14. Scientificum 0.

Quid. 1 ¶ OPINIO eſt actus intellectus, declinatis in vnam partem contradictionis, cum formidine alterius, unde opinio ſecundum philoſophum, debile quoddam, & infirmum eſt. 1. q. 79. 9. 4m./22a. q. 1. 4. c./q. 2. 1. c./Poſter.m. lec. 1. meo. a. I. * Actus 130. Amicitia 43. Amor 68.

2 Opinio non poteſt eſſe de aliquo viſo per ſenſum, vel per intellectum. 22a. q. 1. 4. c. * Angelus 95. Ariſtoteles 3. Auditor 1. Augmentum 11. Beatitudo 31. Cœlum 6. 54. Cognitio 47. 70. Communicabile 3. Contradictio 4 Dæmon 89. Docilitas 1. Elementum 25. Euchariſtia 88. Exemplum 3. Falſitas 19. Fides 14. 15. 148. 149. 150. 211. Fortuna o. Futurum 2. Gloria 12. Habitus 6 7. Hæreſis 22. 77. &c.

3 Opiniones contradictoriorum, non ſunt contradictoriæ, ſed ſunt contrariæ. 1. quæſt. 17. 4 1m/3m./ 12a. quæſt. 53. 1. c./ q. 64. 3. 3m./quæſt. 77. 2. 2m./Ma. quæſt. 3. 9. 5m./Met. 4. lect. 6. fi. d/Lio 11. lect. 5. prino. a. fi. Iactantia 1. Ioannes 20. Liber 27. Locus 6. Magnanimitas 21. Mendacium 10. Mentiri. Moralis 5. Mundus 30. Origenes 1. Præbenda. Prouidentia 12. Prudentia 14. Rhetorica 1. Scandalum 16. Scientia 25. 74. 93.

4 Opinio multorum eſt vera, vel ſimpliciter, vel ſecundū partem. 12a. q 5. 3. 3m./4. diſtinct. 49. q. 1. ar. 1. q. 1. 2m. * Scholaris. Scriptura 17. Seruitus 15. Suſpicio 2 Verecundia 6. 11. Vituperatio. 2.

5 Opinio vera, tripliciter amittitur. ſ. mutatione rei, obliuione, & ratione in oppoſitum. Anima 3. lec. 5. fi. o G.

6 Opinio & ſuſpitio, poſſunt eſſe vera & falſa. Ideo non ſunt virtutes intellectuales, quia illæ ſunt tantum veri. 12a. q. 55. 4. c./q. 57. 2. 3m./3. 1m./Veri. q. 14. 8. c./quæſt. 18. 6. c./ Virtut. quæſt. 1. 2. 1.

7 Aliquis poteſt ſimul habere ſcientiam veram, vel opinionem veram de uno contradictorio in habitu, & falſam de altero contradictorio in actu, vel econuerſo: non autem vtramque ſimul in actu. 1a. q. 47. 1. 3m./ Ma. q. 3. 9. 5m. / Poſter.m lect. 44. medo. h.

8 Opinio falſa, eſt operatio defectiua intellectus, ex defectu alicuius principij cognoſcendi & ro nobis ſæpe ex indebita ratiocinatione Ma. q. 16. 6. c. prino./ Opuſ. 72. prino.

9 Habens malam opinionem de proximo, ſine cauſa ſufficienti, contemnit eum, & iniuriatur ei. 22a. q. 60. 3. 2m /4. o.

10 Non eſt neceſſarium, quod quicquid aliquis dicit, hoc mente ſuſcipiat, vel opinetur. Met. 4. lec. 6. meo. c. B.

¶Oportet. Abſoluere 23. Abſtinentia 8. Abſtractio 15. 21. Accidens. 21. 27. 110. A. Accidia 2. Accuſatio 5. Actio. 16. 87. 98. Actus 30. Adam 23. 24. Agens 29. 38. 65. 110. 113. Agere 13. 24. Amicitia 33. Amor 94. 108. Analogia 3. 20. Angelus 34. 75. 110. 162. 259 473. Anima 95. 172. 245. 251. Anima 39. Ar 12 3. Attribui. Baptiſmus 59. 155. Beatitudo 136. 155. Cā. 23. 39. 69. 87. Cœlum 33. Chriſma 1. Circumſcribere 1. Cognitio 11. 18. Compoſitio 2. Contrarium 22. Corpus 32. Credere 24. Defectus 26. Delectatio 25. Deus 199. Dicere 6. Diſtinctio

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27. Diſpoſitio 40. Diſtinctio 4. 26. Donum 12. Effectus 12. Electio 17. Elementum 4. Eleemoſyna 12. Ens 2. Epieteia 8 Eſſe 52. 72. 84. 85. Exemplar 5. Facere 7. Felicitas 3. Fides 66. Filiatio 5. 6. Finis 79. 99. 126. Fortitudo 25. 42. Forus 1. Fruitio 9. Generatio 5. 9. 38. 68. 70. Genus 30. 31. 32. Gratia 39. Habitus 41 80. Idem 3. Ieiunium 13. 14. Imaginatiua 2. Incipere 2. Indiuiduum 35. Intellectus 55. 82. 112. 176. Intentio 6. Interpretatio 2. Iuſtificatio 27. Locus 18. 19. Logica 5. Magnificentia 6. Materia 36. 45. Matrimonium 64. Melius 2. Menſura 5. 11. Meritum 50. 69. Metaphora 4. Miraculum 10. Miſſa 23. Miſſio 6. Modus 5. Motus 66. 69. 81. Mundus 7. Mutatio 9. Neceſſitas 10. Omiſſio 18. Operatio 39 40. 63. Oratio 201. Ordo 4. Pars 45. Paſſio 10. 108. 118. Peccatum 417. Pœna 61. Pœnitentia 25. Periculum 2. Peſſimum o. Potentia 44. 59 Præceptum 25. 148. Prædicare 7. 28. Prædicator 9. Primum 2. 4. 5. Principatus 1. Proceſſio 66. Propoſitio 5. Prudentia 35. Sacerdos 34 Sanctificatio 8. Sanguis 12. Satisfactio 6. 10. 20. Scientia 128. 133. Secundum quod ipſum 3. Sequi. Situs 4. Templum 2. Tempus. Virginitas 22. Virtus 17. 184. 229. 230. Viſio 14. Vitium 9. Vnctio 5. Vſura 37. 70. 195. 196. 258. 303.

¶Opportunitas. Beneficium 1. Conſilium 6. Iudicium 45. Locus 7.

1 ¶ OPPOSITIO in ſui ratione includit diſtinctionem. 1a. q. 28. 3. c. Quid.

2 Omnia oppoſita pertinent ad idem genus, vel per ſe, vt in contrariis & relatiuis, vel per reductionem, ut in ceteris. 2. diſt. 35. 3. c./1m. * Acceptio 6. Acedia 9. 10. 11. Adoptio 9. Adulterium 7. Affabilitas 4. Affirmatio 5. Agens 103. Ambitio 1. Cōtradictio.

3 Oppoſitio qualibet, quanto plus habet de medio, tanto eſt minor, quia minus habet de contradictione. Opuſc. 27. co. 1. * Anima 126. 290. Apirocalia. Aſſentire 6. Aſtutia 1. Auaritia 25. &c. Audacia 1. 4 6. Bonitas 109. &c. Charitas 106. 156. 157. Cauſa 51. Cæcitas 3. Certitudo 21. Clementia 1. 2. 11. Coniunctio 23. 74. Concupiſcentia 4. Confeſſio 11. Confirmatio 19. Conſequentia 2. Contritio 29. Corpus 4 Correctio 9. 22. Cupi 3. 4. Delectatio 74. Deus 373. 382. 383. Diſſenſio 1. Diſtinctio 14. &c. Doctrina 15. Euchariſtia 67. Exo. 4. Falſitas 23. Fructus 5.

4 Oppoſitio contradictionis, non cauſat diſtinctionem, ſed ſequitur eam. Potentia, quæſtione 10. 5. c. * Fides 161. Fiducia 12.

5 Oppoſitum videtur dicere. 1a. q. 28. 3. c. Reſpon. Dubo. 954. * Fieri 2. 3 4. Fomes 6. 12. Fortitudo 36. Futurum 3. Gratia 52. 114. 115. 186 Gratitudo 4. Habitus 10. Hebetudo 1. Hæreſis 31. Homo 17. Honor 17. Humilitas 11. 22. 26. Idolatria 1. &c. Ignorantia 27. Illiberalitas. Impauiditas. Inconſideratio. Infidelitas 1. Ingratitudo 8. 9 Iniuſtitia 1. Inania. Inſenſibilitas. o Inſidiæ. Intenſio 2 3. Inuoluntarium 2. 5. Hipocriſis 4. 5 Ira 1. 2. 17. 78. &c. Iracundia 1. Irreligioſitas 1. 2. 4. Iuramentum 20. Iuſtitia 38. 45. Lex 44. 54. Liberalitas 7. Libertas 1 Ludere 2 8. Luminare 4. Luna 8. Magnanimitas 9. 10. 13. Malum 21. 40. Matrimonium 91. Medium 9. Mendacium. 5. Miſeria 1. Miſericordia 19. Mollities 3. Natura 36 &c. Negligentia 10. Notitia 10. Otium. Omiſſio 1. 8. 9. 10. Opinio 5. Optimum. Ordo 41. Paruificentia Paſſio 63. 64. Pax 11. 15. Peccatum 3. 59. &c. 232. &c. 432. 435. 436. Pœnitentia 111. 112. Perfectio 50. Pertinacia 3. Dum.954m.

6 In qualibet oppoſitione, intelligitur cōtradictio, quia eſt prima, & maxima oppoſitio, & eſt cauſa omnis oppoſitionis 1. d. 5. quæſt. 1. 1. 1m / Opuſ. 37. co. 1./Metaph. 10. lect. 6. prino. c. A. * Peſſimum o. Poſſeſſor. Poſſibile 9. Potentia 15. 44. Præceptum 95. 103. Præſumptio 1. &c. Priuatio 8. Prodigalitas 6. Puſillanimitas 1. &c. Religio 5. Res 3. Sacrilegium 2. Scandalum 9. Securitas 3. 4. Seditio o. Speculum 5. Studioſitas 3. Stultitia 2. 3. 7. 10. Succeſſio 2. Tarditas 4. Verum 3. Virginitas 24. Virtus 145. &c. Vitium 10.

7 Priuatio prius opponitur eſſe, quàm habitui, ratione cōtradictionis, ſed econuerſo ratione inhærentiæ. Opuſ. 37. co. 1. Priuatio.

8 Oppoſitio priuatiua eſt oppoſitio maxima. Opuſ. 37. co. 1.

9 Immo oppoſitio contradictionis eſt maxima 1. d. 5. q. 1. 1. 1m. Reſp. Dum. 955. Dum.955m.

10 Oppoſitio priuatiua eſt maxima, poſt contradictionē. Opuſ. 37. capo. 1.

11 Oppoſitio relatiua, eſt oppoſitio minima. Opuſc. 37. capo. 3. * Aſtutia 1. Delectatio 68. 74. 108. Exo. 1. 4. Relatio.

Oppoſitum videtur dicere a ſimili. 1. diſt. 24. q. 1. 4. c. Reſpon. Duo. 956. * Iactantia 6. Prophetia 6. Relatio 17. Dum.956m.

12 In relatiue oppoſitis, includitur contradictio 1. d. 5. q. 1. 2. 1m. * Virtus 148. &c. Vnitas 38. &c.

13 Oppoſitum videtur dicere. Po a. quæſt. 7. 8. 4m. Reſpondeo Dubio 957. Dum.957m.

14 Oppoſitio relationis dupliciter differt ab aliis oppoſitionibus, quia ſemper vnum alterum oppoſitorum remouet alterum, & ſemper vnum eſt imperfectum reſpectu alterius, non autem in relatiuis. 1ª.q.40.a.3^{m}./.1.d.26. q.2.a.1.c./.Poª. q 7.8.4^{m}./.q 8.1.13^{m}.

15 Nulla oppoſitio eſt in diuinis, præter oppoſitionem relatiuam 1ª. quæſt.40. a.3^{m}./.1.diſt.26. q.2.a.c./.Poª.q.7.8.4^{m}./.q.8.1.13^{m}.

In cōmuni. 16 Aliquid opponitur alteri dupliciter, ſcilicet in generali, & in ſpeciali. Veri.q.2 15. 4^{m}. * Affirmatio. 5. Apyrocalia.Cœlum 87.Denſitas.

Du^{o}.958. 17 Oppoſita poſſunt prædicari de eodem, ſecundum diuerſa, non autem ſecundum idem.3ª.q 16.4.1^{m}. * Diſpoſitio.9.11.12.Epieicia 8.Furtum.5.

18 Sicut propoſitum in propoſito, ita & oppoſitum in oppoſito, tenet tantum in propriis.Ma.quæſt.4.6.6^{m}./.quæſt.13.4.b.a. * Gratia.114.185.Homo.31.Honor.17.Humilitas.39. &cæt. Infidelitas.11.Iuſtitia.38.45.Matrimonium.91.Mendacium.9.Peccatum.231.435.

19 Quot modis dicitur vnum oppoſitorum, tot modis dicitur & reliquum.22ª q.92.a. 1^{m}. * Pœnitentia.111.112. Peximū o.

20 Oppoſitum videtur dicere a ſimili.1ª q6.40.1.1^{m} Reſpon^{o}. Du^{o}.958. * Poſſibile.9.Remiſſio Schiſma.1. Vniuerſale.17.

21 Quot modis dicitur vnum oppoſitorum,tot modis dicitur & reliquum,tenet tantum in oppoſitis, in quibus eſt eadem ratio multiplicationis,non in aliis.22ª.q.92.a 1^{m}.

22 Cognitio vnius oppoſiti, nō tollitur per cognitionem alterius oppoſiti, ſed magis iuuatur.1ª.q 14.10.c. /. 12ª.prº. / Meta. 7.lec.6.medº.h.

Diuiſio. ¶Opprimere.Tripliciter aliqui opprimebant populum Dei, ſcilicet principes rapiendo per violentiam, mulieres pertrahendo ad concupiſcentiam,vel etiam ad idolatriam, & prophetæ decipiendo per adulationis aſtutiam Iſa.3. medº. b.A. * Fornicatio 9.Stuprum.2.Tyrannus.o.Verecundia.7.

Quid. 1 ¶OPPROBRIVM eſt impoſitio criminis,contra honorem alicuius,vel ut confundatur, vel abiiciatur, vel moriatur. Pſal. 34.prº.e.B /.Pſal.38.medº.g.K./.Pſal.41.fi. *Humilitas.19. Sterilitas.1.Verecundia.4.

2 Opprobrium ſeu vituperium,eſt teſtimonium de defectu alicuius,& præcipue ſi in aliquam culpam.22ª.q.144 3.c.

3 Tanto quis grauius fert opprobrium,quanto eſt de re de qua plus glorìatur. Pſal.41.fi.

4 Sicut honor eſt præmium virtutis, ſic opprobrium eſt pœna peccati.Pſal.38.medº.g.K Honor.19.

¶Ophthalmia,eſt via in cæcitatem.Ma.q 1.1.2^{m}.Cæcitas.o.

¶Optare.Iudæi.17 Maledicere.1.3.Viſus.2 o.

¶Optatiuus.Baptiſmus.38.Benedictio.2.Bonitas.37. Dicere. 3.Maledicere.1.3.

¶Optimates.Ordo 47. Princeps.26.

¶Optimum. Abſtinentia. 3.Angelus.308 Bigamia. 8.Bonitas. 14.Corpus.53.Delectatio 8.9 Difficile. 3.Diſpoſitio. 30.Electio.35 Homo.32 Intellectus.280.Laos. 17.Magnificentia.6. Miſericordia.21.Ordo.4.Pœnitentia 29.Peximum.2.Politia. 2.Poſſeſſio.9.Poteſtas.14.Præceptum.133.Præſtantia.Principatus.3. 6.Propoſitum.5.Tactus.14.Tempus.28.Valitudo. Virtus.9 40.Vita.31.45.

¶Opulentia.Iactantia 5.Pax.18.Vbertas.

…reationis. 1 OPVS creationis mundi,eſt quo ad eſſe, opus autem diſtinctionis,eſt quo ad virtutes in communi, ſed opus ornatus eſt quo ad ſpecialia,vel extrinſeca. 1ª.quæſt.65. princ° / q.70 1. c./.q 74 1.o./ 2.d.13.2.1./ 4 c./.3^{m}. /.d.14.5.o./.d.15.q 1.1.c. /.Opuſ. 20 cº.13./.He.4.lec.1.medº.E. * Artifex. 4. Ceſſare.1.&c. Contemplatio. 12.Creatio, Dies.11. &c. Exequutio Finis.77. Fructus. 9.11.12.Iuſtitia. 77. 88 Operatio. 33.34. 48.&c.Oratio.65.

2 Opus creationis præceſſit natura, non autem tempore, opus diſtinctionis,ſecundum Auguſtinum, ſecundum alios autem etiam tempore.2.d.13 4.1^{m}. * Peccatum. 32.33.70. Perfectio.12.13.Plantæ.1.2.Pſalmus.1.3.

3 Opus creationis fuit ante omnem diem natura, non autem tempore ſecundum Auguſtinum,ſecundum autem alios,etiā tempore 1ª.q 74 1.1^{m}./.2.d.13. 4.1^{m}. * Sabbathum.5.&cæt. Sacramentum.140.Senatus.2.Succeſſio.5.Terra 14.

4 Opus Dei a tenebris incœpit, quæ tempore fuerunt ante lucem ſecundum alios,non autem ſecundum Auguſtinum.2.d. 13.4.1^{m}.Operatio.33.34.

Quid. 1 ORATIO eſt actus rationis practicæ, ſcilicet quia eſt vel petitio decentium a Deo, vel aſcenſus mentis in Deum. 22ª. q. 83.1.o /.3.1^{m}./.3ª.q.21.1. c./.3^{m} /.2.o./.4 d.15.q.4.ar.1.q.1. o / 9.1.c /.2^{m}.Pſal.38. fin.h. princ°. /. Matth.26 medº.c.D. * Aſcenſus.Aſſiſtere 2.6.7.

2 Oratio eſt actus virtutis,ſcilicet latriæ, non autem eſt actus doni intellectus.22ª.q.83.3.o./.15.c. /. 4.d.15. q.4.ar.1.q.2.o.

/.ar.5.q.1.2^{m}.Latria.9. * Ioannes.20.Materia. 50. 51. Nomen.24.Non velle. Significatio.o.

3 Oratio eſt quodammodo deſiderii noſtri interpres apud Deum.22ª q.83.1. 1^{m}./.3.c./.2^{m}./ 9.c.princ°./.4.diſt.15.q 4. ar.1.q.1.2^{m}. * Simonia.12.Soliloquium. Statutum.1.Turtur.4 Vacare Verbum.37.

4 Fletus,vel gemitus,non eſt oratio, ſed eſt fundamentum orationis. 4.d.15.q.4.ar.1.q.2 3^{m}.

5 Oratio neceſſaria eſt poſt baptiſmum, propter impugnantia interius & exterius.3.quæſt.39.5.c.fi. Iſa.4.fi. /.Rom.12.lec. 2.fi.H. Neceſſitas.

6 Oratio eſt in præcepto religionis, quo ad ipſum petere: ſed quo ad recte aliquid deſiderare, cadit ſub præcepto charitatis.22ª.q 83.3 2^{m}.

7 Oratio eſt in præcepto determinato ad horas canonicas,quo ad miniſtros eccleſiæ, ſed eſt in præcepto indeterminato quo ad alios. 4.diſt.15.q.4.ar.1 q.3.n. /.Opuſ.3.cº.257. * Officium.11.&c.

8 Conueniens eſt orare. Et triplex error circa orationem reprobatur, ſcilicet ponentium quod res humanæ, non reguntur diuina prouidentia, & ponentium omnia etiam in rebus humanis ex neceſſitate contingere, ſiue ex immutabilitate diuinæ prouidentiæ, ſiue ex neceſſitate ſtellarum,ſiue ex connexione cauſarum, & ponentium diſpoſitionem diuinæ prouidentiæ variabilem eſſe. 1ª. q.12.2.c. /.22ª.q 83.2.o./.4.d. 15.q.4.ar.1. q.3.1.1^{m}./. 3^{m}./.Veri.q.5.1.c./.Opuſ.3.cº.255. Prouidentia.59 45. Diuiſio.

9 Error quotuplex circa orationem reprobatur.1ª.quæſt.12.2. c /.Con.3.cº.96./.Dion.3.cº.1. * Argumentum 9.

10 Partes integrales orationis ſecundum Apoſtolum ſunt quatuor,ſcilicet obſecratio,oratio,poſtulatio,& gratiarum actio. Vel laus Dei & ſupplicatio, ſecundum Ambroſium. Partes vero eius ſubiectiuæ, ideſt ſpecies eius ſunt tres, ſcilicet ſupplicatio,poſtulatio,& inſinuatio.22ª.q. 83.17.o./.4.diſt.15.q. 4.3.o./.1ª.Tim.2. lec.1.prinº,G.&c.

11 Species orationis perfectæ in grammatica, ſunt quinque, ſcilicet enunciatiua,deprecatiua, imperatiua, interrogatiua, & vocatiua.Prima pertinet ad logicum, aliæ vero ad rethorem, poetā & grāmaticum,ſed diuerſis vide Perther.le.7.meº.b.

12 Oratio tam priuata quam publica, debet eſſe vocalis, quadruplici ratione, ſcilicet vt homo excitet ſeipſum ad deuote orandum, vt intentionem cuſtodiat ne mens euagetur, vt ex quadam redundantia ab anima in corpus ex vehementi affectione inconſiderate mens in fletus,ſuſpiria, iubilos, & voces prorumpat, vt quaſi ad redditionem debiti homo Deo ſeruiat, ſecundum illud totum quod ex Deo habet, ideſt non ſolum mente, ſed etiam corpore, quod præcipue competit orationi,ſecundum quod eſt ſatiſfactoria. 22ª.q 83.12.o./.3. d.9.q.1.ar.3 q.3.2^{m}./.4. d.15. q.4.ar.2.q.1.o. * Abſcondere. 2.Adulatio.o.Contemplatio.8. Qualis.

13 Clamor orationis eſt in corde, & non in voce. Pſalm. 30. fi n. /.Rom.8.le.3.fi /.1. * Deprecatio. 2.Deuotio.9,10. Eleemoſyna 26 34.

14 Oratio debet continuari, quandiu deuotio poteſt conſeruari. 22ª.q.83 14 o./.4. d.15.q.4.ar.2.q 2.n. * Tempus 44.

15 Oratio debet ſemper durare, ſecundum virtutem, non autem ſecundum eſſentiam.22ª.quæſt.83.14.o. /.4. diſt.15.q 4. art.2. q.3 /.Rom.lec.5. medº. G /. Col.lec.2.3.prinº./.1ª. Theſ.5 lec.2.medº.F. * Thurificatio.1.Turtur.4 Vas.3.Vncti o.7

16 Fides, ſpes, & charitas, præexiguntur orationi, ratione propria orationis,& ratione latriæ.22ª.q.83 15.c./ 4.diſt.15.q.4. ar.1.q 1 4^{m}. Requiſita.

17 Oratio eſt meritoria,ſi ex charitate fiat. 22ª.q.83 7.2^{m}./.15. o /.4.d.15.q.4.ar.7.q.2.o./.q.3.c. /. 3^{m}. Orat.o. 54. Charitas. 13. * Adoratio.2.4.5.

18 Oratio ſemper habet efficaciam impetrandi, ſi habeat quatuor conditiones,ſcilicet ſi fiat pie,ad ſalutem, pro ſe,& perſeueranter.22ª.quæſt.83.7.2^{m}./.15.2^{m} / 16.c./.4.diſt.15.q.4. ar.7.quæſt.3.o./ Con.3.cº 96./ Opuſ.7 prº /.Matth.7.prº. a. 4. /.Io.14. lec.3.fi.E /. cº.16. lec.6. medº.b /.Dion.3.cº.1. * Attentio.o.Benefacere. 2.Excommunicatio. 2.Genuflexio. Leuatio.Meritum.111. Pro.

19 Omnes conditiones orationis, requiſitæ ex parte orantis, ſcilicet fides,confidentia,humilitas,paupertas, & feruor, includuntur in hoc quod dicitur pie.4 d.15.q.4. ar.7.q.2.c. /.Con. 3.cº.36. * Tempus 44 Vagatio.1.

20 Oratio requirit tria. ſ. munditiam ſenſualitatis a carnalibus, & a mundanis affectionibus,& ne intellectus obumbretur caligine phantaſmatum,& ordinationem voluntatis in Deum, per charitatem & deuotionem. Dion.3.cº.1.

21 Oratio debet eſſe ex corde,autta,recta, ad Deum, & aſſidua. Pſal.26.medº.h.

21 Oratio debet habere tria.ſ.clamorem,iuſtitiam, & q totum bonum attribuatur Deo.Pſal.4.prinº.a.F.

23 Conditio quadruplex neceſſaria in qualibet oratiõne, ſcilicet eleuatio mentis in Deum, fiducia impetrandi, gratiarum actio,& petitio 22ſ q 83.17.c./.Phil.4.Meritum 53.&c.lec.2. meº.D./1ſ.Tim.2.le 1.prinº.H.

24 A Oratio debet habere ſeptem conditiones. ſ.q ſit perfecta.humilis,continua deuota,vigilans,inſtans,& charitatiua.22ſ q. 83.15.c./.Ephe.6.le.5.prinº.

24 B Bonæ orationis ſeptem aliæ conditiones.Io.16 le.5.mº.b.

25 A In oratione debent eſſe tria.ſ.attentio,rectitudo, & deuotio. Pſal.3.meº.c.prinº./.Pſal.26 meº.g /.Dion.3.cº.1.

25 B Item alia tria.ſ.feruor charitatis,veritas fidei, & intentionis rectitudo.Io.4.le.2.fi.m.n.

26 Oratio debet eſſe aſſidua,grata,& vigilans. Col.4.prinº.

27 Oratio debet eſſe tempeſtiua,continua, multiplex, & perfecta.Col.le.3.prinº.

28 Oratio debet eſſe aſſidua,pura, & quieta.1ſ. Ti.2.le. 2.prº.E.

29 Tria faciunt orationem commendabilem. ſ. eleuatio mentis in Deum, continuatio, & lacrimæ. Pſal.38. fi.h.prinº.

30 Omnes orationes eccleſiæ, habent quatuor. ſ.inuocationem Dei,commemorationem beneficii Dei, petitionem, & obſecrationem. 22ſ.q 83.17.c./.Phil.4.lec.1.meº. D. /.1ſ. Tim.2. le.1.prinº.H.

31 Oratio non requirit locum de neceſſitate, quia poteſt fieri mentaliter in omni loco, non autem vocaliter, propter inanẽ gloriã,ſed requiritur locus,ad bene eſſe 1ſ. Ti.2. le.2.meº.A.

Exaudibilis. 32 Tria faciunt orationem eſſe exaudibilem. ſ.bonitas Dei, ſuffragia ſanctorum,& meritum proprium. Pſ.19.prinº.a.C.

33 Oratio obedientis Deo,patientis,& orantis pro inimicis,præcipue exauditur.Pſal.37.fi.t.

34 Oratio rectæ intentionis,ſemper exauditur, non autem oratio prauæ intentionis,vel iniuſtæ petitionis Pſ.17.fi.& A.

35 Orationes peccatorum reprobantur dupliciter.ſ.quantum ad fictum deuotionis ſignum, & quantum ad orationis prolixitatem inanem.Iſa.1.meº. d. I. * Angelus 491.627.628. Miſericordia 36.Paſchaſius 1.Stephanus 2.

36 Oratio non exauditur, quando orans, uel ille pro quo oratur, vel ipſa petitio,non placent exauditori 22ſ.q.83.15.2m. /.Eſa.21.fi.2.

37 Oratio malorum exauditur, & fructuoſa eſt, vel propter deuotionem eorum pro quibus fit,vel inquantum fit in perſona eccleſiæ 3ª.q.21.6.c./.7.3m./.2.d.40.4.5m./.4.d.5.q.2.ar.2.q. 2.2m /.d.15.q. 4.ar.2.q.2.2m./.d.19.ar.2.q.2.4m.

Dum.959. 38 Immo fructuoſa eſt, ex parte malorum orantium,4.d.45.q.2. ar.1.q.3.n.Reſponº. Dub.959º.

39 Oratio peccatoris, inquantum ex bono deſiderio naturæ fit, exauditur ex miſericordia Dei, & non ex merito peccatoris: non autem inquantum peccatos,niſi ad vindictam 22ſ.q.83. 16.o./.q.178.2.1m./.Pnª.q.6.9.5m /.Io.4.le.3.

40 Oratio petentis contra ſalutem,vel contra gloriam Dei,magis exauditur non obtinendo, quàm ſi obtineret quod petitur.22ſ.q.83.15.2m /.16.c./ 4.diſt.15.q.4.ar.7.q.3.2m./.5m.

Effectus. 41 Effectus orationis duplex. ſ. expulſio triſtitiæ per maximam delectationem, & augmentum ſpei. Pſal.41.fi. Abſoluere 40.

42 Valor orationis duplex, ſcilicet ad impetrandum, & ad merendum, & cæteris paribus, primus eſt maior orando pro ſe, quam pro alio, ſecundus autem, ſecundum maiorem charitatem. Quol.8.8.o. * Amor 57. Argumentum 5. Aſcenſus. Caſtitas 11.

43 Effectus orationis triplex.ſ.meritum,impetratio, & ſpiritualis refectio mentis 22ſ.q.83.13.15.c./.Opuſ.7.cº.1./.1ſ.Cor. 14.ſe.3.meº.K.Deuotio 9.10.Eleemoſyna 26.32.33.34. Gratia 85.Peccatum 277 Prædeſtinatio 35.

44 Per orationẽ appropinquamus Deo 22ſ. q.83.1.2m. /. Dio.3. cº.1. * Protectio. Prouidentia 59.Reſiſtere 3.

45 Oratio præeminet aliis actibus virtutis religionis poſt deuotionem, quia religio per orationem, mouet intellectum hominis in Deum, & tradit homo mentem ſuam Deo, ſubiiciendo ſibi eam per reuerentiam & præſentando eam Deo 22ſ.q.83.3.1m./.3m.

46 Oratio fit ad excitandum affectum noſtrum, non autem ad docendum Deum 22ſ.q.83.2.o / 9 5m./.12.c./.1m./.q.88.1.c. / 4.d.15.q.4.ar.1.q.3.2m./.3m./.ar.2.q.2.3m./.contra.3.cº.95. /.119./.Opuſ.3.cº.257./.Pſal.2.meº.f. Simonia.12.26.

47 Oratio fit, non quidem ad mutandum diſpoſitionem diuinæ prouidentiæ, ſed ad impetrandum quod Deus diſpoſuit 1º.quæſt. 23. 8.1./ 22ſ. quæſt.83. 2.o./.contra.3.cº.95./.119. /.Op.3.cº.257. * Statutum.1.Suffragia. 3.Thurificatio.1.Vacare.Vagatio.1.

48 Oratio cauſat ſolicitudinem,feruorem, ſeruitium Dei, gaudium, & auxilium.Ro.12. lec.2.fi.H.

49 Orationes fiunt in horis canonicis, ad ſalutem eccleſiæ, vt auertatur ira Dei a populo, & ut orantes ſint quaſi precibus dimicantes,& quaſi diuinæ ſententiæ reſiſtẽtes. Quol.7.18.c.

50 Vnus homo poteſt per orationem alii impetrare primam gratiam.4.d 45.q.2.ar.1.q.1.c./.1m. Meritum 44.

51 Licet vnus homo impetret alteri, vitam æternam per orationem,numquam tamen hoc fit,niſi mediantibus propriis operibus illius 4.d.45.q.2. ar.1.q.1.1m.

52 Oratio vocalis vel mentalis,eſt ſatisfactoria, ſi ſit in charitate,quia vtraque pœnam habet, & vtraque eſt medicina.4 d. 15.q.1.ar.4.q.3.1m./.q.4.ar.7.q.1.o.
Oppoſitum videtur dicere a ſimili. 4. d.15. q.1.ar.3. q.3.3m. Dum. 960m.
Reſponde ſicut Dubio.952.

53 Meritum orationis exigitur, ad ſupplendum defectum aliorum meritorum noſtrorum, quæ non ſufficerent ſine oratione.4.d.15.q.4.ar.7.q.2.3m. * Beatit.8.Meritum.15.101.Miraculum.38.Operatio.27.Paſchaſius.

54 Oratio principaliter innititur charitati,quo ad efficaciam merendi,fidei vero,quo ad efficaciam impetrandi.22ſ.quæſt.83. 15.3m.Oratio.17.

55 Oratio ordinatur ad duo,ſcilicet ad obiectum proprium, i. ad id quod petitur:& ad finem,ideſt ad uitam æternam.Ideo habet duplicem efficaciam,ſcilicet efficaciam impetrandi, reſpectu primi,& efficaciam merendi reſpectu ſecundi.. Primũ pertinet ad miſericordiam uel liberalitatem, ſecundum uero ad iuſtitiam.22ſ.q.83.15. 2m./.16.2m./.q. 178.2. 1m./.4. d.15.q.4.ar.7.q.3.c./.d.45.q.2.ar.1. q.1.c./.q.3.3.4m./. Poº. q.6 9. 5m.

56 Qui non attendit, uel non intelligit orationem habet quidem meritum,non autem conſolationem.22ſ.q.83.13.c./.1ſ. Cor.14.lec.3.medº.k.

57 Ex virtute orationis Chriſti,baptiſmus habet meritum regni cæleſtis 3ª.q.39.5.c.fi.

58 In oratione peti debent aliqua determinata, propter attentionem & cognitionem noſtri deſiderij, & vt feruentius fiat. 22ſ.q.83.5 o./.4.d.15.q.4.ar.4.q.1.o./.Opuſc.3.cº.140. *Feſtum.6.Macharius.Paſchaſius. Petenda.

59 Impetratio orationis poteſt ſe extendere ad omnia illa quæ ſubſunt potentiæ Dei ordinatæ. 4.d.45.q.2.ar.1.q.1.1m.

60 Nihil debemus petere in oratione,niſi in ordine ad beatitudinem. 22ſ.q.17.2.2m./.q.83.4.5.c./.6.o.

61 Temporalia poſſunt peti in oratione, ſicut & deſiderari, non quidem principaliter,ſed ut neceſſariæ.22ſ.q.83.6.o./.4.d.15 q.4.ar.4.q.2.o.

62 Hoc præcipue petendum eſt in oratione, vt Deo vniamur. 22ſ.q 83.1.2m.

63 Oratio petentis liberari ab omni peccato per Deum, eſt tripliciter commendabilis, ſcilicet ratione petiti neceſſarij, ratione Dei non propter merita,& ratione vtilitatis. Pſalm.18. medº.g.prinº.

64 Orans primo deſiderat,ſecundo meditatur verba,tertio proponit ea.Sed exaudiens econuerſo,audit,intendit,& exaudit, & tria hæc facit Deus,ſed non ſeorſum.Pſal. 5.prinº.a. B. Pſ. 26.prinº.a. A. Orans.

65 Orans in oratione non eſt tantum agens inſtrumentale, ſed etiam agens principale. Ideo efficacia orationis, non eſt tantum ex opere operato ſicut eſt in ſacramentis, ſed etiam ex opere operante.4.d.5.q.2.ar.2. q.2.2m.
*Angelus.491.627.628.Aſcenſus.

66 Orare non conuenit perſonis diuinis,quia non habent ſuperiorem,nec diſtinguuntur in eſſentia,ratione cuius fit oratio. 22ſ.q.83.10.o./ 3.d.17.ar.3.q.1.c./.4.d.15.q.4. ar.6.q.1.o./. q.2.1m./. Tim.12.3m. *Aſſiſtere.6 Beatit.32.

67 Orare eſt proprium rationalis creaturæ. Ideo non conuenit brutis.22ſ.q.82.10.o./.4.d.15.q.4.ar.6. q.3.o.
* Excõicatio.2 Hæreſis. 106. Indulgentia.29. Hypocriſis.2. Macharius.Miraculum.38. Paſchaſius, Sacerdos.36.

68 Sancti in patria orant pro nobis,non autem pro ſe. 22ſ.q.83. 11.o./.4.d.15.q.4.ar.6.q.2 o. * Sacramentum 69.101.Sacrificium.34 Sepultura.1.6.7.Spiritus.15.Stephanus.2.

69 Orant deuote ſanctos,ſit dignus,ſ.vt ſancti orent pro eo.4.d. 45 q.3.2.5m.

70 Oratio proprie fit ad Deum tantum, vt a quo debet expectari quod petimus,ad ſanctos autem fit deprecatio. 22ſ. q.83.4. o./ 4.d.15.q.4.ar. 5.q.1.o./.d.38.q.1.ar.1.q.1.4m. Ad quos.
*Baptiſmus.48.51.52.53.

71 Oratio ad Deum, tripliciter differt ab oratione ad hominẽ, ſcilicet quia per orationem ad hominem interponitur, vt deſiderium orantis & neceſſitas exprimatur. Sed orando ad Deum, non intendimus neceſſitates noſtras, aut deſideria Deo manifeſtare, qui omnium eſt cognitor. Per orationem ad hominem interponitur, vt deprecati animus ad concedendum flectatur. Sed oratio ad obtinendum a Deo, eſt homini neceſſaria, propter ſeipſum qui orat, vt

,ſ.ipſomet ſuos defectus conſideret, & animum ſuum flectat, ad feruenter & pie deſiderandum, quod orando ſperat obtinere. Ad orationem quæ fit ad hominem, præexigitur familiaritas, per quam ſibi deprecandi aditus pateat; ſed ipſa oratio quæ ad Deum emittitur, familiares nos Deo facit, dum mens noſtra eleuatur ad Deum, & quodam ſpirituali affectu, Deo colloquitur, in ſpiritu, & veritate ipſum adorans. Et ſic homo familiaris effectus, orando aditum ſibi parat, vt iterum fiducialius oret. Et propter hoc in oratione diuina, aſſiduitas & petitionum frequentia, non eſt importuna, ſed reputatur Deo accepta. In oratione uero quæ ad hominem fit, petitionum aſſiduitate redditur importuna. Opuſc.3.c^{o}.257.

72 Oratio ſoli Deo porrigitur, ut per eum implenda: ſanctis uero & angelis & hominibus, ut per eos impetranda ſuis meritis & precibus, & non ut Deus eas per eos cognoſcat. 22ª.q.83.4.o.

73 Deus oratur, inquantum eſt beatus. Ideo oratur ratione eſſentialium attributorum: non autem ratione attributorum perſonalium.4 d.15.q.4.ar.5.q.3.o./.ar.6.q.1.c.

74 Spiritusſanctus oratur in eccleſia, non quidem per modum orationis: quia magis conuenit ei peti ab alio ut donum. 4.d.15.q.4.ar.5.q.3.2^{m}.

75 Oratio non debet fieri ad ſanctos, qui ſunt in purgatorio, vel in hoc mundo, ſed tantum ſupplicatio, vel petitio.22ª.q.83.4.3^{m}./.11.3^{m}./.4.d.15.q.4.ar.5.q.2.o.
Immo ad Paſchaſium in purgatorio exiſtentem oratio facta eſt, & exaudita fuit.4.d.15.q.4.ar.5.q.2.3^{m}. Reſpondeo vt Paſchaſius.

Pro quibus. 76 Sancti debent interpellari, vt orent pro nobis. 2.d.27.6.2^{m}./.4.d.45.q.3.2.o.

77 Vtile eſt orare ſanctos inferiores quintuplici ratione, licet ſuperiores ſint plus accepti deo.ſ.primo ex hoc quod aliquis quandoque maiorem habet deuotionem ad ſanctum minorem, quàm ad ſanctum maiorem. Ex deuotione autem maxime dependet orationis effectus. Secundo propter faſtidium tollendum: quia aſſiduitas vnius rei, faſtidium parit. Et per hoc quod diuerſos ſanctos oramus, quaſi in ſingulis nouus feruor excitatur. Tertio quia quibuſdam ſanctis datum eſt in aliquibus ſpecialibus cauſis præcipue patrocinari, ſicut ſancto Antonio, ad ignem infernalem. Quarto vt omnibus honor debitus exhibeatur a nobis. Quinto quia plurium orationibus aliquando impetratur, quod vnius oratione non impetraretur.22ª.quæſt.83.11.4^{m}./.4.d.45.q.3.2.2^{m}.

78 Sancti orantur nominibus propriis, propter tria.ſ. quia hoc meruerunt, plus nobis innoteſcunt, & propter fidem reſurrectionis inſinuandam.22ª.q.83.11.5^{m}.

79 Sancti cognoſcunt in verbo, orationes noſtras ad eos, etiam mentales, ſicut & omnia alia quæ ad eos pertinent.1ª.q.107.1.3^{m}/22ª.q.83.4.2^{m}./.3ª.q.10.2.c/.2.d.11.q.2.3.4./.4.diſt.15.quæſt.4.artic.5.quæſt.1.3^{m}./.d.45.quæſt.3.1.o./.Veri.q.8.4.12^{m}.

80 Sancti orant pro nobis dupliciter.ſ.expreſſe, & interpretatiue, ſicut ſanguis Chriſti.4.d.45.q.3.3.o.

81 Sancti orantes pro nobis, ſemper exaudiuntur quo ad eos, ſed quandoque impediuntur ex parte noſtri, quo ad orationem interpretatiuam tantum.4.d.45.q.3.3.o.

82 Orandum eſt pro omnibus, quia charitas eſt ad omnes, & ſpecialiter orandum eſt pro domeſticis.1.Ti.2.lec.1.me^{o}.K.

83 Quilibet debet orare, & deſiderare bona pro aliis, ſicut & pro ſe.22ª.quæſt.83.7.o./.3ª.quæſt.21.3.3^{m}./.4.diſt.25.q.4.ar.4.q.3.o.

84 Quilibet tenetur orare in communi, pro ſuis inimicis; non autem in ſpeciali, niſi in aliquo caſu ſpeciali, ſicut in neceſſitatis articulo.22ª.q.83.8.o./.3.d.30.2.c./.Virt.q.2.8.cap.fin. * Angelus.qui.627.628.Baptiſmus.48.

85 Orandum eſt pro omni peccatore viatore, ut conuertatur, & pro iuſtis ut perſeuerent, triplici ratione, ſcilicet quia multorum preces facilius exaudiuntur, ut ex multis gratia agatur Deo de beneficiis, quæ conferuntur iuſtis, quæ etiam in vtilitatem multorum uergunt, vt maiores non ſuperbiant, dum conſiderant ſe minorum ſuffragiis indigere. Sed non impetratur, niſi pro prædeſtinatis.22ª.q.31.2.1^{m}./.quæſt.83.7.3./4.d.46.q.2.ar.3.q.2.2^{m}./.Veri.q.24.11.8^{m}./.Ma.q.3.15.3^{m}. * Benefacere.2. Confeſſio 62. Eleemoſyna.26.33. Gratia.85. Indulgentia.29.

86 Non eſt orandum pro damnatis, nec pro beatis, nec pro pueris in limbo, ſed pro iis qui ſunt in purgatorio. 2.diſt.43.L.$prin^{o}$./.4.diſt.45.q.2.2.o./.Ma.q.3.15.3^{m}./.1.Cor.15.lec.4.$prin^{o}$.E. Miſericordia 21.

87 Orationes factæ pro paruulis baptizatis defunctis non ſunt ſuffragia, ſed gratiarum actiones.4.d.4.L.fi.

88 Orandum eſt pro excommunicatis, ſed non inter orationes pro membris eccleſiæ.4.d.18.q.2.ar.1.1^{m}./.2^{m}. Miſſa.5.6.13.23.26.27.

89 Orandum eſt pro infidelibus, licet non proſit eis, niſi conuertantur 22ª.q.31.2.1^{m}./.4.d.18.q.2.ar.1.q.1.1^{m}./.Ro.10.le.1.$princ^{o}$.B.

90 Chriſtus orauit ſecundum humanitatem tantum, triplici ratione.ſ.vt oſtenderet ſe eſſe hominem. propter exemplum, & quod eſſet a Deo 22ª.q.83.10.1^{m}./.3ª.q.13.4.3^{m}./.q.21.1.o./.2.c./.q.43.2.2^{m}./.quæ.53 4.2^{m}./.3.d.17.2.3.q.1.o./.4.d.15.q.4.2.6.q.2.1^{m}./.Tri.12.3^{m}./.Io.11.le.6.m^{o}.c. * Angelus 508. Gratia 85. Miſericordia 21. Chriſtus.

91 Oratio Chriſti pertinet ad ſacerdotium eius 3ª.q.22.4.1^{m}.

92 Oratio Chriſti quo ad obiectum fuit ſenſualitatis, non autem quo ad actum 3ª.q.41.2.o./.4.c./4^{m}./.3.d.17.arti.3.q.3.o./.Opuſc.3.c^{o}.240./.Opuſc.7.o.

93 Chriſtus orauit pro ſe, & pro nobis, quo ad bona corporis, ſed quo ad bona ſpiritualia, orauit pro nobis non autem pro ſe 3ª.q.21.3.o./.q.28 4.1^{m}./.3.d.17.artic.3.q.2.o./.Opuſ.7.o./.Io.12.le.5.me^{o}.b.

94 Chriſtus dupliciter orauit pro ſe.ſ.exprimendo affectum ſenſualitatis, vel voluntatis vt natura, quo ad paſſionem transferendam, & ſecundum rationem quo ad gloriam corporis, & ſic omnis oratio eius pro ſe & pro nobis & voluntas impleta eſt, non autem primo modo 3ª. q.21.3.4.o./.d.17.2.3.q.3.4.o./.Opuſ.3.c^{o}.240./.Opuſ.7.o./.Pſalm.21.pri^{o}.b./.Io.12.le.5.me^{o}.b.Hæ.5.le.1.fi. * Sudor. Vita 30 Vox.1.

95 Chriſtus orat pro nobis dupliciter.ſ.petendo ſeu volendo, & repræſentando patri humanitatem ſuam, cum myſteriis eius. Ro.8.le.7.$prin^{o}$.H./.Hæ.7.le.4.me^{o}.D.

96 Non dicitur, Chriſte ora pro nobis: ſed Chriſte exaudi nos Vel miſerere nobis, propter errorem Arii & Neſtorii. 4.d.15.q.4.ar.6.q.2.1^{m}.d.45 q 3.2.3^{m}.

97 Chriſtus docuit dirigere orationem dominicam ad patrem, quia pater eſt principium totius deitatis, non de principio.4.d.15.q.4.ar.5.q.3.1^{m}.

98 Oratio dominica exponitur 22ª. q.83.9.o./.3. d.34 q.1.6.o./.Opuſ.3.c^{o}.254.vſque fi./.Opuſ.7.o.

99 Petitiones orationis dominicæ ſunt ſeptem ſecundum Matthæum.ſ.ſanctificetur &c. Sed ſecundum Lucam, ſunt quinque 22ª.q.83.9.4^{m}./.5^{m}.

100 Oratio dominica eſt perfectiſſima, quia continet omnia deſideranda, & ordinem eorum, & informat omnes affectus 22ª.q.83.9.c.$prin^{o}$. * Beatitudo 143. Dominica.

101 Non oportet vti tantum verbis orationis dominicæ, ſed oportet intendere tantum ad ea impetranda, quæ in ipſa continentur 22ª.q.83.14.3^{m}/4.d.15.q.4.ar.2.q.2.2^{m}.

102 Non parcens, vel non habens peccatum, non peccat, dicendo orationem dominicam: quia dicitur in perſona eccleſiæ 22ª.q.83.16.3^{m}.3.d.30.L./4.d.16.L.fi./.Opuſ.7.c^{o}.o.fi.

103 Oratio dominica valet ad remiſſionẽ culpæ venialis & mortalis 12ª.q 74.8.6^{m}./2.d.24.L.2.$prin^{o}$./.Ver.q.15.4.1^{m}.Peccatum 374.

104 Oratio vocalis, eſt quantitas diſcreta 3ª. q.60.8.o./.4.diſt.3.a.2.q.4.1^{m}. Vocalis.

¶Oratus. Virtus 41.
¶Oratiuus. Theologia 13 14.
¶Orbis. Amazones 1. Cœlum 136.140.147. Euangelium 2. Ro.3. Stella 3. Thomas 1.
¶Orbitas. Beſtialitas 2.
¶Ordeum Euchª.62.
¶Ordinabile. Actu. Actus 23. Bonitas 47. Lex.271. Miraculum. 51. Ordo 2. Peccatum 416. Pœnitentia 31.
¶Ordinarius Abbatiſſa 1. Appellare 3. Epiſcopus.o. Exemptus Iudicium 23.&c 37.&c. Officium 14.15.

1 ¶ORDINATIO Dei, de nulla creatura fruſtrari poteſt, quia deficiens ab vno ordine, labitur in aliũ ordinẽ 2.d.1.3^{m}/.Veri.q.24.10.10^{m}. * Abſoluere 1. Accuſ.27. Acolytus Act.16.17.48. Actu. Actus 23.24.47.54 79.82.160. Adiuuare 1. Affinitas 2. Agẽs 25.92.93. Agere 7.23 30 &c. Amor 169.217. Angelus 140.227.289.260.339.381.383.413.433.443.447.588. Aia 72.159.233.295. Aonea 6.o. Anich 1^{m}.9. Appetitus 28.39.&c Aqua 19. Ars 4.5 10.&c 47. artificiale Baptiſ 139.109.250. Beatitudo 230.140. B 5.28 Bonitas 53.70.183.247. Character 11.21. Charitas 6.62 111. Caro 4. Catechiſm 9 Cã.19.20.21.82 69 Cœlũ 80 110. Accenſ 5.8.18. Cib 5. Circũci 1.2.4 43. Cauſa 2. Clauis 4. Cognit.54 73 Cõcup.17. Cõfeſſio 17 Cõſãguinitas 4. Cõſecr 1.4. Cõnu 24. Cõtẽpl.12. Creatura 14.25.26.27.30 Cult 11.13.15. Cura 3. Dãn.24. Debitũ 1. Decep. Delect.51.52. Dæmõ 6.13.58. Depoſitũ 2 Detract 5. Deus 375.376 419. Difficile 16. Diſp.12 35.49. Domin 3. Dñiũ 8.11. Lib 12.19.20. Elect.27. Ens 15. Eps 3. Euch.75.93.161 238.244.253. Excæc 5. Exorciſmus 9. Facere 8. Feruor 1. Finis 59.84.56.&c. For.133. Gũat 23.74.

Or

Gloria 5. Gratia 36. 118. 123. 124. 125. Gratiarum actio 9. Gratitudo ſui. Habitus 59. Hæreſis 20 Homo 34. Honor 13. 26. Idea 26. 45. Imperare 2. 12. 15. Incarnatio 7. Incipere 3. Indulgentia 5. Infinitum 20. Inſidiæ. Inſtrumentum 6. 7. Intelligibile 2. Intellectus 83. 159. 164. 278 Intentio 12. Ira 64. Iudicium 5. Iuſtitia 16. 28. 44. 51. 77. 85. Labor 2. Laus 13. Lectoratus 1. 5. Lex 9. 78. 79. 80. 92. 165. Liberum 11. 59. Litera 2. Malitia 9. Manſuetudo 10. Matrimonium 47. 67. Medicina 3. Memoria 22. Mendacium 13. Meritum 50. 98. Metaphyſica 14. 19. 29.

2 Omnis ordinatio eſt rationis 22ª. q. 58. 4. 2ᵐ. / q. 83. 1. c. / q. 88. 1. c. / 3. d. 38. q. 1. ar. 1. q. 1. c. / Cont. 2. cº. 24. 5ᵐ. / Ver. q. 6. 1. c. / q. 23. 13. c. / Vir. q. 2. 9. 2ᵐ. / Eth. prin°. / L. 1º. 2. lec. 3. fi. 1.

Miles 7. Militare. Miraculum 52. Miſſio 39. Modeſtia 6. Moralis 1. 2. Motus 6. 14. 59. 60. Mulier 19. Natura 18. Naturale 9. 18. Nomen 34. Obedientia 10. 20. Oratio 20. 55. 59. Paſſio 70. Paulus 29. Pax 13. Peccatum 39. 52. 85. 152. Pœna 58. Pœnitentia 4. 15. 133. Perfectio 7. 16. 29. 45. 49.

3 Ad hoc quòd aliqua ſint ordinata, duo requiruntur. ſ. ordo ad debitum finem, & proportio ad ipſum finem. 22ª. q. 102. 2. c.

Philoſophia 2. Phyſica 5. potentia 7. 8. 9. 16. 17. 35. &c. 57. Præceptum 6. 27. 65. 76. 112. 116.

4 Totum quod eſt homo, & totum quod poteſt, & quod habet eſt ordinandum in Deum 12ª. q. 21. 4. 3ᵐ. Præcipere.

5 Ordinare & iudicare alios, eſt tantum prælatorum: ſed ordinare actus proprios, conuenit cuilibet homini 12ª. q. 45. 5. 2ᵐ. Prædeſtinatio 1. & c. 18. 35. prædicare 14. Prælatio 15. Primi 2. Primum 2. Priuatio 4. Prius 0. Promiſſio 1. 2. Prophetia 11. 42. 44. 54. 56 Propter 5. 6. Prouidentia 1. &c. 23. 49 &c. Prudentia 2. 31. 33. &c. Pſalmus 4. Pudicitia. 2 Purgatio 5. Ratio 11. 34. 44. &c. 50. Regere 1. 14. Regula 2. 2. 5. Religio 1. 18. 38. 93. &c. Reprobatio 1 Reuerentia 2. 5. Sacramentum 3. 82. 91. 109. 113. 114. Sanctificatio 3. 11. Sanctus 5. Sapientia 1. 17. &c. 32. 35. &c. Scientia 2. 119. 131. &c. 141. &c. Signum 5. Simonia 3. 22. 26. 35. 37. &c. Statutum 1. Stella 9. Studium 6. 8. Subdiaconus 1. 2. Succeſſio 4. Suffragia 7. Sanus 1. Tabernaculum 5. Temperantia 9. 19. Theologia 4. 20. 21. 38. Veritas 9. Virtus 24. &c. 81. Vita 62. 73. 85. Vſura 154.

In ſacris. 6 In ordinatione ſua, ſacerdos accipit calicem cum vino, & patenam cum pane 4. d. 24. q. 2. ar. 1. q. 2. c. me° k. / 2. 6ᵐ.

7 Ordinatus per ſaltum ex malitia, debet deponi: ſi vero ignoranter, debet imponi pœna ab epiſcopo, quòd interim careat executione, donec prætermiſſum ordinem recipiat 4. d. 25. L. prin°.

¶ Ordinatiuum. Metaphyſica 14.

¶ Ordinator. Architriclinus. Epiſcopus 12. 14. 16. &c.

¶ Ordinatrix. Theologia 4.

Quid. 1 ¶ Ordo in ratione ſua includit tria. ſ. rationem prioris & poſterioris, diſtinctionem, & originem 22ª. q. 26. 1. c. / 6. c. fi. 2. d. 20. 3. c. Abſtractio 15. Accidens 4. 16. Actio 65. 111. Actus 33. 51. 64. Agens 56. Amor 8. 103. &c. Angelus 217. Anima 232. 266. 317. Animal 14. 62. Annexum 1. Annuntiatio 6. Antequam. Antichriſtus 2. Apparere 2. Appetitus 19. 21. 39. Archangeli. Artifex 3. 4. Artificiale 4. Aſſentire 3. Aſſumere 51. Auerſio 10. 13. Beatitudo 138 140.

2 Ad hoc quod aliqua habeant ordinem, requiruntur tria ſcilicet quod vtrumque ſit ens, diſtinctum, & ordinabile ad aliud, Poª. q. 7. 11. c. / q. 10 3. c. Bonitas 38 57. &c. 71. 155. 161. 180. 194. 200. Caput. 1. Charitas 118. Cathegorica. Cauſa 14. 22. 49. 81. &c 102. Cœlum 40. 89. Certitudo 5. Cherubim 0. Circumſtantia 17. Cognitio 53. 54. Collectiuum. Compoſitio 10. Coniunctio 11. Conſequentia 1. Contemplatio 54. Contrarium 6. Contritio 11. Corpus 33. Correctio 11. 14. Creatura 18. 22. Credere 9. Crimen. Cura 1. &c. Damnatio 6. Debitum 1. Delectatio 17.

3 Ordo ſemper dicitur reſpectu principii. 1ª. q. 21. 3. c. / q. 42. 3. c. / 1. d. 20. 3. c. / Quol. 5. 19. c.

Denominatio 10. Determinatio 4. Deus 18. 43. 244. 246. 288. 375. 376. 378. 406. 411. Diſpenſatio 11. Diſpoſitio 4. 25. 33. 35. Diſtinctio 7. 25. 34. Dominium 1 Donum 15. Effectus 1. 12. 15. 19. Electio 3. 25. Elementum 24. Æquiuoca 9. Euchariſtia 26. 27. 28. 29. 93. 107. Ex 1. 2. Excommunicatio 10. 11. Falſitas 4. Fatum 1. 6. Fides 27. Fieri 4. 10. 11. Finis 6. 59. 76. 78. Flagellum 3. Forma 45. 48. 72. 93. 95. 148. Fructus 7. Frui 8.

4 Vbicumque eſt aliquod principium, oportet quòd ſit aliquis ordo, quia ordo includit in ſe aliquem modum prioris & poſterioris, quæ dicuntur ſecundum relationem ad aliquod principium. 22ª. quæſt. 26. 1. c. / 6. c. fi. Gratia 18. 108. 132. Habitus 13. 37. 43. 44. 59. Hæreſis 105. Homo 18. 34.

Or

Idea 29. Imago 5. 34. Incarcerare. Indigentia 1 Inſania 32. Intellectus 2. 4 207. Iraſcibilis 4. Iudicium 15. Iuſtitia 12. 79. 82. 88. Iuſtificatio 1. 18. &c. Legiſlator 4. 5. Lex 8. 9. 10. 36. 60. 72. 78 &c. 129. Liber 15. Libertas 6. Liberum 26. Linea 3. Locus 6. &c.

5 Impoſſibile eſt, aliquam rem omni ordine deſtitui, etiam actū peccati. 2. d. 37. q. 1. 1. 5ᵐ.

Loth 1. Maledicere 4. Malitia 9. Malum 12. 13. 45. Materia 10. 19 26. Miraculum 4. 11. Miſſio 24.

6 Omnia priora ſecundum ordinem naturæ, reducitur ad ordinem cauſæ & cauſati. 4. d. 17. q. 1. ar. 4. q. 1. c.

7 In his inferioribus, eſt ordo per ſe & ordo per accidens, ſed in ſuperioribus. ſ. in cœlis, & in angelis eſt tantum ordo per ſe / Spiritu 8. c. / Quol. 3. 6. d.

Modeſtia 6. &c. Modus, Motor 4. Natura 49. Neceſſitas 5. 27. Nihil 2. Otium. Omiſſio 3. Operatio 9. Oratio 60. 100.

8 Ordo per ſe, eſt in ſpeciebus, non autem in indiuiduis eiuſdē ſpeciei, ſed tantum ordo per accidens. 1. d. 12. ar. 2. 3ᵐ. / Spiritu 8. c. / Quol. 3. 6. c. / Cauſis lec. 1. fi.

Pars 27. &c. Paſſio 62. &c. Pax 1. 16.

9 Ordo realis non poteſt eſſe, vbi non eſt diſtinctio realis, ſed tantum ordo ſecundum rationem. Poª q. 10. 3. c. / 5. 12ᵐ.

Peccatum 1. 54. 152. 167. 177. 178. 203. 308. 335. 363. Pœna 32. Pœnitentia 16. 17. 32. 86. Perfectio 28. 41. 42.

10 Forma vniuerſi, conſiſtit in diſtinctione & ordine partiū eius. Cont. 2 cº 39. 5ᵐ. fi.

11 Videre ordinem vniuerſi, & diſpoſitionem diuinæ prouidentiæ, eſt valde delectabile. Pſ. 26. me°. c. H.

12 Ordo rerum, eſt ex diuerſitate formarū, quæ eſt propter multitudinem rerum. Cont. 3. cº 97. Perturbatio. Poſitio.

13 ¶ Oppoſitum videtur dicere a ſimili. Ente 5. fi. Reſpondeo Dubio 961º. Poſſeſſio 4. Duᵐ. 961ᵐ.

14 Ordo finium, eſt ſecundum ordinem agentium, quia omne agens ordinat effectum ſuum ad aliquem finem. 12ª. q. 109. 6. c. / 2. d. 48. 1. c. / Cont. Agere 4. 3. cº 37. 6ᵐ. / Poª. q. 7. 2. 10ᵐ. / Ma. q. 1. 1. c. Pes 7. 8. 9. 16. 17. 30. &c. 57. &c.

15 Ordo actionum, eſt ſecundum ordinem agentium. ſ. nobilior a nobiliori. & prima a primo. 4. d. 8. q. 1. ar. 3. q. 1. c. / Cont. 1. cº 21. prin°. / Lib. 3. cº 97. Præceptum 63. Prædeſtinatio 13. 16. 20. Præſumptio 9. Prius 1. 2. 7.

16 Ordo pœnæ ad culpam, eſt a Deo, non autem ordo culpæ ad naturam. 2. d. 3. q. 2. 1ᵐ.

Proceſſio 1. 18. 20. Profeſſio 2. 3.

17 Oppoſitum videtur dicere a ſimili. 22ª. q. 88. 2. 2ᵐ. / 4. d. 38. q. 1. ar. 2. q. 3. 3ᵐ. Reſpondeo ſicut Dubio 717º. Duᵐ. 961ᵐ.

18 Sicut ordo rationis rectæ, eſt ab homine, ſic ordo naturæ eſt a Deo. 22ª q. 154. 12. 1ᵐ. Prophetia 63. Proportio 10. Propter 9. Prouidentia 1. 1. 17. 20 23. 38. 49. &c. Prudentia 79. Qualitas 5. 10. Rectitudo 1 2. Relatio 1. 20. 37. Relatiuum 12. Religio 1. 61. 71 Sacramentum 152. Situs 0. Spes 80. Status 2. Super 2. Tentare 16. 18. Tempus 16. 17. Thurificatio 2. Trinitas 4. Vbi 2. Veſtigium 9. Vnctio. Virtus 23. 30. &c. 61. 172. 193. 272. Vnctio 2. Vniuerſale 2. Vnitas 22. Vniuerſum 2. Voluntas 30. Vſura 276. Vti 23. Vtile 3. 7. Chriſtus 59.

19 Ordo eſt tantum rationis vt ordinantis, ſed eſt in voluntate vt in potentia ordinata. Vir. q. 2. 9. 2ᵐ.

20 Ordo tot modis dicitur, quot modis & principium. ſ. ſecundū ſitum, ſecundum intellectum, & ſecundum ſingulas quatuor cauſas. 1ª. quæſtio. 21. 3. c. / quæſt. 42. 3. c. / 1. d. 20. 3. c. / Quol. 5. 19. c. Diuiſio.

Aſinitas 2. Antequam. Aſſentire 3. Aſſumere 51.

21 Ordo duplex. ſ. verus, & imaginarius. 3ª. q. 28. 3. 1ᵐ. / 4. d. 30. q. 2. 3. 1ᵐ. / Meta. 12. lec. 5. fi. / Phy. 8. lec. 2. fi.

Bonitas 38. 58. 59. 71. 155. 161. 180. 164. 200. Caput 1. Cathegorica. Cauſa 19. &c. 49. 81. Cœlum 89.

22 Ordo duplex. ſ. ordo formæ, & ordo materiæ. 3ª. q. 62. 6. 3ᵐ. / q. 78. 4 c.

Cherubin 0. Cognitio 13. 54 78.

23 Ordo dupliciter. ſ. relatio, & gradus faciens eam. 1ª. q. 108. 2. 3ᵐ. / 2. d. 9. 1. 3ᵐ. / 4. d. 24. q. 1. 21. 1. q. 2. 4ᵐ.

Communio 12. Coniunctio 21. Conſequentia 1. Contrarium 6. Damnatio 6. Delectatio 107. Deus 246. Effectus 15.

24 In rebus eſt ordo duplex. ſ. a principio, & ad finem, & in finibus duplex ordo inuenitur. ſ. intentionis, & executionis. 12ª. q. 1. 4. c. / 3ª. q. 6. 1. 1ᵐ. / 2. d. 38. 1. 2. c. / 3. d. 23. q. 3. ar. 1. q. 1. c. / Ver. q. 5. 1. 5ᵐ.

25 Ordo vniuerſi duplex. ſ. ordo creaturarū ad inuicē, & ordo creaturarū ad Deū. 1ª. q. 21. 1. 3ᵐ. / qū. 47. 3. c. / q. 103. 2. 3ᵐ. / 12ª. qū. 111. 5. 1ᵐ. / 22ª. q. 39. 2 2ᵐ. / 1. d. 39. q. 2. 1. c. fi. / d. 44. 2. c. / d. 47. 4. c. / 2. d. 1. q. 2. 3. c. / d. 15. q. 3. 3. c. / d. 38. 1. 2. c. / 3. d. 23 q. 3. ar. 1. quæſt. 1. c. / 4. d. 19. q. 2. ar. 2. quæſt. 1. c. / diſt. 46. quæſt. 1 ar. 2. quæſt. 1. c. / Com. 1. cº 78. 3ᵐ. / Libº. 3. cº 58 / Ver. quæſtio. 5 1. 5ᵐ.

5.4.9^{m}./13.c./.Po^{a}.q.1.2.1^{m}./.q.5.4.2^{m}./.q 7.9.c./. Spiritu 8. c./ Rom.13.lc.1.prin^{o}.E./.Eth prin^{o}./. Meta.12 lec.9.me^{o}.c. *Elementum 24. Aequiuoca 9. Finis 6.59.68.109.111. Forma 45.48.72.84 95.148. Infinitum 31.

26 Ordo duplex.ſ.ordo naturæ, & ordo temporis ſeu generationis.12^{a}.q.62.4.c./.q.83.3.2^{m}./.3^{a}.q.6.1.c./.Ma.q.4 3.c.fi.

27 Ordo naturæ duplex.ſ.uia generationis & temporis, in cauſa materiali, ab imperfecto ad perfectum, & uia perfectionis, & intentionis in alia cauſis, a perfecto ad imperfectum. 1^{a}.q.85.3.1^{m}./.Quol.5.19.c.prin^{o}.

28 Ordo naturæ duplex.ſ.ſecundum gradus dignitatis, & ſecundum rationem cauſalitatis.Opuſ.60.c^{a}.1.
*Iuſtitia 1.2 79.&c.82. Materia 10. Pars 27.&c. Pœna 52. 58. Principium 4.8.9. Relatio 1.5.20.&c.

29 Ordo naturæ inter aliqua, poteſt dupliciter attendi.ſ.per modum naturæ, qui non diſtinguitur contra modum intellectus, ut in diuinis, & per modum naturæ, ut ab eo diſtinguitur. Et habet tria. ſ. quia natura non præexigit aliam proceſſionem, producit aliquid in ſimilitudinem ſui, & eſt tantum ab uno. Po^{a}.q.10.2.11^{m}.

30 Ordo temporis duplex. ſ.uel accipiendo tempus proprie.i.ut eſt duratio rei tẽporalis, uel improprie. i.ut aliquid eſt prius alio generatione, & ſic eſſe prius generatione, continetur ſub eo quod eſt eſſe prius tempore, ſed non econuerſo. Meta. 7.lec.13.me^{o}.c.

31 Ordo temporis. i. generationis dicitur dupliciter. ſ. uel cum aliquid dicitur prius alio generatione, cuius generatio eſt in alio tempore quàm generatio alterius, uel quia unum generatur per ſe, & non ad generationem alterius, ſed alterum generatur ad generationem illius. Et ſic primo modo ea quæ non habent ordinem ad generationem alicuius, licet ſint priora tempore, non tamen ſunt priora generatione, ſicut equus qui heri fuit, non eſt prior generatione proprie, aſino hodie exiſtente, licet ſit prior tempore. Meta.7.lc.13.ni^{o}.c.

In diuinis. 32 In diuinis eſt ordo naturæ ſecundum originem, ſine prioritate, ſecundum quod una perſona eſt ab alia. 1^{a}.q.42.3.o./.1.d.7.q.1.1.1^{m}./.d.12.1.o./.d.20.3.o./. Po^{a}.q.10.3.c.
*Actus 191.299. Amor 8. Apparere 2. Deus 77.246.375.&c. 406.411.

33 Ordo naturæ in diuinis, non eſt ex hoc quòd natura ordinetur, ſed quia ibi eſt ordo ſecundum naturalem originem. 1^{a}. q.42.3.3^{m}./.1.d.20.3.6^{m}./.Hæreſis 37. Origo 2.3.
*Diſtinctio 7.25.34.35. Gradus 1. Hierarchia 1. Incarcerare. Iuſtitia 1.2.79.&c.82.

34 Ordo originis in diuinis, melius nominatur ordo naturæ, quàm ordo eſſentię, quia natura importat rationem principii, non autem eſſentia. 1^{a}.q.42.3.4^{m}/.1.d.20.3.6^{m}.
*Proceſſio 1.20.23. Relatio 87.88.

Spiritualiũ. 36 Ordo ſubſtantiarum ſpiritualium, ſufficit ad influxum unius in aliam. Quol.3.7.c.fi./.Influere 1.
*Amor 99.103.&c. Anima 233 266.317. Annuntiatio 6. Antichriſtus 2. Archangeli. Charitas 118.&c. Cœlum 40.

37 Id quod in corporalibus facit ſitus, in ſpiritualibus facit ordo. Quol.3.7.c.fi.
*Cherubin 2. Cognitio 52.53. Correctio 11. Crimen. Dæmon 4.5.6.58. Diſpoſitio 4. Dominatio 2 3. Dominium 1. Euchariſtia 28.&c.

38 Cognitio ordinis, eſt ſolius intellectus & rationis. Ethi.prin^{o}.

39 Ordo quadrupliciter comparatus ad rationem.ſ.cognoſcendo tantum, faciendo in primo actu, uel in actibus uoluntatis, uel in re exteriori. Primus ordo pertinet ad phyſicam, ad ſcientias mathematicas, & ad metaphyſicam. Secundus ad rationales ſcientias. Tertius ad ſcientiam moralem. Et quartus ad artes. Ethi.prin^{o}.
*Habitus 44. Hierarchia 0. Idea 29.45. Imago 8.34. Infinitũ 8. Intellectus 164.204.&c.278.&c. Iudicium 25. Loth 1. Maria 52. Motus 21. Pœnitentia 86. Principatus 10. Proceſſio 2.3. Seraphin 5.

40 Optimus ordo in ſtudendo & addiſcendo, erat antiquitus.ſ.a facilioribus & magis notis nobis. 12^{a}.q.94 4.c. prin^{o}./. 22^{a}.q. 189.1.4^{m}./.3.d.35.q.1.ar.2.q.3.c.fi./ Trin.6.o./.17.3^{m}./.9^{m}./. 20^{m}./.Cauſis.prin^{o}./.Ethi.6.lec.7.fi.I.

41 Alius eſt ordo in accipiendo ſcientiam, quàm in tradendo, quia in primo itur a ſignis ad res, ſed in ſecundo fit econuerſo.1.d.1.L.prin^{o}.K. *Virtus 25.&c.81.172.192.271.

Hominis. 42 Quando ſigna & res ſunt eiuſdem ordinis, prius tractari debet de ſignis quàm de rebus, cuius oppoſitum eſt in theologia.1.d.1.L.prin^{o}.k.

43 Homo ſubditus triplici ordini.ſ.rationis, hominis gubernantis temporaliter uel ſpiritualiter, & Dei. 12^{a}.q.72.4.c./. q. 87.1.c./.3^{m}./.3.c.

44 Quicquid eſt contra ſecundum ordinem, eſt contra primum & tertium, & quicquid eſt contra primum, eſt contra tertium, & non econuerſo, quia primus includit ſecundum & excedit eum, & tertius utrumque. 12^{a}.q.72.4.o.

45 Peccatum eſt contra hos tres ordines. Ideo punitur triplici pœna, ſ.remorſu conſcientiæ, pœna humana, & pœna diuina. 12^{a}.q.72.4.o./.q.87.1.c./.3^{m}./.3.c.
*Damnatio 6. Diſpenſatio 21. Euſtratius 2. Gratia 17.18.132 Homo 18.34. Iuſtificatio 20.21. Lex 171. Libertas 6. Pax 1. 26. Perturbatio. Prædeſtinatio 13.24.

46 Ordo in populo quadruplex, ſ.principum ad ciues, ciuium ad inuicem, ad extraneos, & ad domeſticos. 12^{a}.qu.104. 4.c.
*Præſumptio 9. Profeſſio 2.3. Prudentia 79. Regere 0. Religio 1.

47 Omnes ordines ciuitatum reducuntur ad tres ordines, ſ. ad ſupremos, i.ad optimates, ad infimos, i.ad vulgus, & ad medios, i.ad honorabiles. 3^{a}.q.108.2.o.

48 Ordines eccleſiæ non ſunt a natura. 4.d 24.q.1.ar.1.q.1.3^{m}. **Eccleſiæ.**
*Benedictio 1. Claues 4 10.21. Conſecratio 1.4.

49 Deus poſuit ordines in eccleſia, ad pulchritudinem eius, ut homines ſint cooperatores dei in tradendis ſacramentis 4. diſ. 24 q.1.ar.1.q.1.o /.Cont.4.c^{o}.74. *Cultus 10 Epiſcopus 12. 14. Hæreſis 20. Manus 2.3. Matrimonium 12

50 Nullus ordo poteſt conferri, niſi ab epiſcopo, præter quatuor ordines minores, de licentia Papæ a ſolo ſacerdote. 3^{a}. q.65. 3.2^{m}./.4. l.7.q.3.ar.1.q.2.3.o./.d.13.q. 1 ar.1. q.2.o./. d.24. q.3.3.c./.d. 25.q. 1.1.o./. Quol. 11.7.c./. Epiſcopus 14. **Agens.**
*Pœnitentia 90. Poteſtas 12. Sacramentum 35.46.152.153. Schiſma 9. Simonia 22.30.36.&c.

51 Quod traditur in ſacramento ordinis, ſ. poteſtas ſpiritualis, deriuatur ab eo qui dat.ſ.ab epiſcopo, ſicut poteſtas imperfecta a poteſtate perfecta. Non autem in aliis ſacramentis, ſed tantum deriuatur a deo. 4.d.24.q 1.ar 1.q.4.5.o.

52 Efficacia ſacramenti ordinis principaliter reſidet penes diſpenſatorem eius, non autem in aliis ſacramentis, ſed in materia 4 d.24.q.1.ar.1.q.5.c.

53 Epiſcopus qui renuntiauit loco, & non officio, poteſt conferre ordines minores, & de licentia epiſcopi, etiam maiores 4. d 25.L.prio^{o}.

54 Ea quæ ſunt ordinis, non poſſunt committi, niſi habenti ordinem. 22^{a}.q.187.1.c.

55 Oppoſitum uidetur dicere. 4.d.24.q.2.2.9^{m}. Reſp.Du^{o}.963^{6}. **Du^{m}.963^{m}.**

56 Deus poteſt auferre ordinem collatum: non autem epiſcopus, quia non eſt miniſter auferendi, ſicut conferendi, nec dedit ordinem, ſed deus. 3^{a}.q.82 8.c./.2^{m}./ 4.diſt.13. qu.1.ar.1. q.4.2^{m}.

57 Quilibet promouens indignum ad ordines, peccat mortaliter quia agit contra honorem dei, & contra bonum eccleſiæ. 4.d. 24.q.1.ar.3.q.4.o.

58 Ordo eccleſiæ in hominibus, eſt ſacramentum, non autem ordo in angelis. 4.d.24.q.1.ar.2.q.3.o./.Cont.4.c^{o}.74. **Eſſentia.**
*Baptiſmus 139.156.

59 Ordo eccleſiæ, eſt ſignaculum eccleſiæ ad pulchritudinẽ eius, per quod ſpiritualis poteſtas, traditur ordinatis. 4. d.24.qu.1. ar.1.q.1.2.o./. Cont.4.c^{o}.74. *Conſecratio 4.19. Corona 1. Epiſcopus 7.16. Euchariſtia 161. Pſalmiſtatus.

60 Character interior, eſt eſſentialiter & principaliter ſacramentũ ordinis. 4.d.24.q.1.ar.1.q.2.1^{m}. Character 35. Sacerdos 9.

61 Sacramentum ordinis habet materiam, ad determinandum poteſtatem traditam potius, quàm ad cauſandum eam. Ideo materia eius non benedicitur, ut claues & candelabra, & huiuſmodi. 4.d.24.q 1.ar.1.q 5 o.

62 Tactus materiæ eſt de eſſentia ordinis, ſed magis porrectio eius. 4 d.24.q.1.ar.1.q.5.3^{m}. *Sacramentum 35.46.152.153.

63 In forma eius exprimitur uſus eius, & traditio poteſtatis eius per verbum imperatiuum. 4.d.24 q.1.ar.1.q.4.o.

64 Vſus poteſtatis, eſt effectus poteſtatis in genere cauſæ efficientis. Et ſic non habet, quod in diffinitione ordinis ponatur, ſed eſt quodammodo cauſa, in genere cauſæ finalis. Et ideo ſecũdum hanc rationem, poteſt poni in diffinitione ordinis. 4. diſ. 24.q.1.ar.1.q.4.3^{m}.

65 In ſacramento ordinis, porrectio materiæ magis eſt de eſſentia ſacramenti, quàm tactus, tamen ipſa uerba formæ uidentur oſtendere, quòd tactus materiæ ſit de eſſentia ſacramenti, quia dicitur, Accipe hoc uel illud. 4. diſt.24.quæſt.1. artic.1. quæſt.5.2^{m}.

66 Quamuis ordo in ſuo nomine, non exprimat aliquod materiale elementum, tamen ordo non confertur, ſine aliquo materiali elemento. 4.d.24.q.1.ar.2.q.3.1^{m}.

67 Diffinitio quam magiſter de ordine ponit, ſ. quòd ordo eſt ſignaculum quoddam eccleſiæ, per quod ſpiritualis poteſtas traditur ordinato, conuenit ordini, ſecundum quòd eſt eccleſiæ ſacramentum. 4 d.24.q.1.ar.1.q.2.c.

68 Ordines eccleſiæ attenduntur & diſtinguuntur, ſcd'm poteſtatem diſpenſandi ſacramẽta, non autem ſecundum diſtinctio- **Diuiſio.**

nem gratiæ gratum facientis, quæ non eſt de neceſſitate eorum, 4.d.24.q.1.ar.1.q.1.3^m./.ar.3.q.3.o.

69 Ordines eccleſiæ ſunt multi, triplici de cauſa, ſ. ad commendationem ſapientiæ dei, ad auxilium infirmitatis humanæ, & ad profectum hominum ut omnes ſint dei cooperatores, quo nihil diuinius ſecundum Dionyſium. 4.d.24.q.2.2.1.q.1.o.Ʒ.4.c^o.75.

70 Diuiſio ordinis eccleſiæ, non eſt diuiſio totius integralis, nec totius uniuerſalis, ſed totius poteſtatiui. Ideo omnes ſunt unum ſacramentum, cuius plenitudo eſt tantum in ſacerdotio. 4.d.24.q.2.ar.1.q.1.2^m.

71 Ordines eccleſiæ ſunt ſeptem, ſecundum ſeptem reſpectus ad eucharistiam, non autem ſecundum gratias gratis datas, nec ſecundum dona, nec ſecundum actus hierarchicos. 4.d.24.q.2.o./.cont.4.c^o.74./.75./.Opuſc.65.c^o.8.

72 Omnes ordines eccleſiæ, ſecundum ſe ſunt ſacri, ſed tantum tres ſunt ſacri, ratione materiæ ſacræ, circa quam habent actum ſuum, idest ſacerdotium, diaconatus, & ſubdiaconatus. 4.d.7.qu.3.ar.1.q.3.c./.d.24.qu.2.ar.1.q.3.o./.d.37.q.1.c./.4^m./Ʒ.4.c^o.75.

73 In primitiua eccleſia, erant tantum tres ordines, ſ. epiſcoporũ, presbyterorũ, & miniſtrorũ. 1^a.Ti.3.prin^o./.Luc.2.me^o.F.

Effectus. 74 In ſacramento ordinis, confertur excellentia poteſtatis, in diuinis myſteriis. 3^a.q.84.4.c.

75 Per quemlibet ordinem, aliquis conſtituitur ſuper plebem, in aliquo gradu poteſtatis ordinatæ ad ſacramentorum diſpenſationem immediate, uel mediate. 4.d.24 q.2.ar.2.q.1.c./3^m./.q.2.1./.2^m. *Apoſtaſia o. Character 11.28. &c.

76 In ſacramento ordinis, per quod homo fit diſpenſator ceterorum ſacramentorum, confertur gratia gratum faciẽs, & maior quam in baptiſmo. 4.d.24.q.1.ar.2.q.1.o./.d.26.q.2.3.c.fi./.Cont.4.c^o.74.

77 Ordines minores, nullum actum habent ſuper corpus Chriſti verum, nec ſuper myſticum, per quem confeiatur gratia. 4.d.7.q.3.ar.1.q.3 c.

Du^m.964^m. 78 Oppoſitum uidetur dicere. 2 2^æ.q.40.2.c./.Cont.4.c^o.74.fi. Reſpond. Du^m 964^o. *Confirmatio 27.34.

79 Omnis ordo inquantum ſacramentum, ordinatur ad euchariſtiam: non autem inquantum eſt officium quoddam. 2 2^æ.qo.40.2.c./.4.d.24.q.3.ar.2.q.2.c /.2^m./.d.25.q.2.artic.2.q.2.c./.Cont.4.c^o.74.fi. Clauis o. Cultus 10.

80 In quolibet ordine omnia dona ſpiritusſancti dantur: licet ſingula ſingulis adaptentur. 4.d.24.K. *Diaconus 6.

81 Remota præparatio ſuſcipientiũ ſacramenta, fit per inferiores ordines. Non autẽ præparatio proxima, ſed per ſacerdotem tãtum. 4 d.24.q.2.2 1^m. *Excõicatio 14. Fœcunditas. Lectoratus o Pœnitentia 15. Subdiaconus o. Votum 16.80.

82 Quilibet ordo quanto eſt dignior, tanto plures actus habet & proximiores circa euchariſtiam, quorum proximior eſt principalis. 4.d.24.q.2.2.o./.Cont 4.c^o.74./.75.

83 Actus quatuor minorum ordinum, poſſunt exerceri per alios non ordinatos, ſed non ex officio. 4 d.24.q.2.u.9^m.

84 Ordo datur contra ignorantiam, non quidẽ in ſuſcipiente ordinem, ſed quia ſuſcipiens ordinem, præficitur, ut eam pellat a plebe. 4 d.24.q.1.ar.2.q.1.1^m.

85 Ordo datur contra ignorantiam, ut. ſ. ordinati ſint docti, & ſint doctores aliorum. 4.d.4.q.3.ar 2.q.3.2^m.

Tempus. 86 In ſeptennio poſſunt dari omnes ordines minores. Subdiaconatus in tempore diſcretionis. Diaconatus circa uigeſimumprimum annum, præcipue in religioſis. Sacerdotium in uigeſimoquinto anno. Epiſcopatus autem in trigeſimo anno. 4.d.25 L.fi. *Conſecratio 14.27.34. Epiſcopus 7.12.16.25.

87 Pueri ante annos diſcretionis, poſſunt licite ordinari ad quatuor ordines minores. Non autem ad alios ordines. Et hoc propter præceptum eccleſiæ, non autem ex neceſſitate ordinis. 4 d.7.q.3.ar.2.q.2.c./.d.25.q.2.ar.1.q.2.o.

88 Ordines ſacri poſſunt dari tantum in ſabbathis quatuor temporum, & in ſabbatho ante dominicam de paſſione, & in uigilia reſurrectionis. Sed Papa dat ſubdiaconatũ in dominicis diebus, & in feſtis præcipuis, in quibus epiſcopi dant quatuor minores. 4.d.25.L.fi.

89 Feſta præcipua, in quibus epiſcopi dant quatuor ordines minores, pertinent ad diem dominicum. 3^a.q.83.2.3^m.

90 Omnes minores ordines, poſſunt ſimul eodem die dari. Non autem duo ordines ſacri. Nec unus ordo minor cum ordine ſacro. 3^a.q.65.3.2^m./.4.d.25.L.

91 Epiſcopi debent conſecrari in die dominico, licet in præcedẽti die, ſint facti ſacerdotes 4.d 24.q.3.ar.2.q.2.b./.d.25.L.

Quis. 92 Aliquis male ſuſcipit ordines dupliciter. ſ. primo ex parte dantis, ſcilicet uel hæretici, uel ſimoniaci, uel aliter ſeparati ab eccleſia, uel non ſui epiſcopi, ſine licentia epiſcopi proprii, uel ſub ratihabitione, uel epiſcopi, qui renuntiauit officio & loco. Secundo ex parte modi, ſcilicet uel furtiue, i. accipiendo duos ſacros ordines uno die, vel unum ſine licentia, vel per falſum. 4.d.25.L.prin^o.

93 Suſcipiens ordinem furtiue, deponitur in pœnam. Et ſolus Papa poteſt cum eo diſpenſare, ſi ſuper hoc ſit lata excommunicatio. Si vero non eſt lata excommunicatio, etiam epiſcopus poteſt, præcipue in minoribus ordinibus, uel ſi clauſtrum intrauerit. 4.d.25.L.prin^o.

94 Suſcipiens ordines in peccato mortali, peccat mortaliter quia ſanctitas vitæ requiritur de neceſſitate præcepti eccleſiæ: non autem de neceſſitate ſacramenti. 4.d.24.q.1.ar.2.q.1.o./.ar.3.q 1.o.

95 Oppoſitum videtur dicere a ſimili. 2 2^æ. q.33.5.fi./.q6.60.2.3^m.Reſp^o. ſicut Dubio.796°. Du^m.963^m.

96 Epiſcopus qui renuntiauit loco, & non officio, poteſt conferre ordines minores, & de licentia epiſcopi etiam maiores. 4.d.25.L.prin^o.

97 Ad ordines aliqua requiruntur tripliciter. ſ. vel de neceſſitate ſacramenti, vt ſexus viri. Vel de neceſſitate præcepti eccleſiæ, vt libertas, non eſſe homicidam, claritas famæ, non pœnitens publice, nec illegitimus, & uſus rationis quo ad ordines ſacros, vel de honeſtate, vt ætas quo ad ordines minores. 4.d.25.q.2.o. *Archidiaconus. Requiſita.

98 Defectus mẽbri non impedit ſuſceptionem ordinis, niſi inferat maculã notabilem, uel periculũ. 4.d.25.q.2.ar.2.q.4.o. Vt naſus. *Clericus. Cuſa. 1.2.3. Epiſcopus 16.25. Excõicatio 10. Hæreſis 213.116. Matrimonium 12.123.131.

99 Mulier nullius ordinis eſt capax, quia habet ſtatũ ſubiectionis. Sed poteſt habere prophetiam, & alia dona Dei. 4.d.25.q.2.ar.1.q.1.o./.arti.2.q.1.4^m. *Miniſter o. Miſſa 4. Naſus. Occidere 10.16.21.22. Officium o.

100 Serui, & alij obligati, non debent ordinari: tamen ſi fiat, ſuſcipiunt ordinem; non autem executionem. 4. d.25.q.2.ar.2.q.1.o /.d.36.2.5^m. *Ordinatio 6.7. Pœnitentia 99 Scientia 65. Simonia 22.30 &c.

101 Seruus ordinatus, ſciente domino eius, & non reclamante, fit ingenuus. Si uero dominus neſciat, epiſcopus uel præſentans eum ſciens, tenentur domino in duplum. Si autem neſciuit, redigetur in ſeruitutem, niſi poſſit ſe redimere. 2 2^æ. q.189.6 c./.4.d.25 q.2.ar.2.q.1.5^m. *Virginitas 16. Votum 82.

102 Ordo ſacer impedit matrimonium contrahendum, apud omnes, & uſum eius apud latinos, propter votum continentiæ annexum ei, ſed non apud Græcos. 4. d.37.q.1.1.o./.2.5^m./.Opuſ.65.c^o.9. *Bigamia.o. Matrimonii.

103 Non tamen ordines non ſacri. Sed ſecũdum ſtatutum eccleſiæ occidentalis, uſus matrimonii impedit executionem omnis ordinis, & aufert priuilegium clericale, & beneficium eccleſiaſticum 4.d.37.q.1.1.4^m./.Opuſ.65.c^o.9.

104 Nullum præiudicium poteſt fieri vxori, ex ordine ſacro quem maritus eius ſuſcepit, ipſa ignorante vel contradicente. 4.diſ.37.q.1.1.c./.2.o. *Matrimonium 12.131. Votum 19.82.

105 Matrimonium non impedit ſuſceptionẽ ordinis ſacri, nec eius executionem, vxore mortua, uel conſentiente. Si uero uxor contradixit, impedit executionem; non autem ſuſceptionẽ ordinis ſacri. 4.d.37.q.1.2.o.

106 Vir ſuſcipiens ordinem ſacrum, non poteſt exigere debitum matrimonii, ſed tenetur reddere. Vxor autem poteſt utrumque. Sed non tenetur reddere, ſi ignorauit, vel contradixit. 4.d.37.q.1.2.1^m.

107 Vxor cõſentiens uiro, q ſuſcipiat ordinẽ ſacrum, tenetur uouere perpetuã continentiã. Non autẽ tenetur ingredi religionem, niſi timeat ſibi de periculo caſtitatis. Non autem ſi uir fecit votum ſimplex, ipſa conſentiente. 4.d.37.q.1.2.2^m.

108 Græci non debent ſuſcipere ordines ſacros, ſine conſenſu uxorum. Si uero uxores conſentiant, non poſſunt in perpetuum alteri nubere. 4.d.37.1.2.3^m./.4^m.

109 Ordo fratrum prædicatorum, habet cautiſſimam & ſecuriſſimam formam proficiendi. 2 2^æ.q.186.9.1^m./.Quol.1.q.9.4.c. Profeſſio 2.3. Religionis.

1 ORGANUM Philoſophus dicit. Neque fiſtulas ad diſciplinã eſſe adducendum, neque aliquod aliud artificiale organum, puta cytharam, & ſi quid tale alterum eſt, ſed quæcunque faciunt auditores bonos. 2 2^æ.q.91.2.4^m. Non licet.

2 Organis vel aliis muſicis, non eſt utendum in eccleſia: quia huiuſmodi muſica, magis animum mouet ad corporalẽ delectationẽ, quam per ea formetur interius bona diſpoſitio. Et ideo ſubtrahuntur in eccleſia inſtrumẽta muſica, ut a corporalib. retrahantur, diuinis laudibus mancipati. 2 2^æ.q.91.2.4^m./.Pſal.32.prin^o.c.C. Actus 25.73. Cantus 4. miſſa Muſica 2.

3 Immo in ueteri teſtamento, vſus erat talium inſtrumentorũ. 2 2^æ.q.91.2.4^m.Reſp^o Dubio 966°. Angelus 149. Du^m.964^m.

4 In veteri autem teſtamento, uſus erat talium inſtrumentorum, tum quia populus erat magis durus & carnalis,

vnde

vnde erat per huiuſmodi inſtrumenta prouocandus, ſicut & per promiſſiones terrenas, tum etiam quia huiuſmodi inſtrumenta corporalia aliquid figurabant. 22ª.q.91.a.4m.ſi. /. Pſal. 32.prin°.c.C.Vt Cithara.

* Anima 26.51.52.144.197.247.260.263.275.277.280.345. Animal 15.37. Appetitus 63.75. Cantus 4. Cœlum 158. Coactio 3. Cogitatiua 5. Concupiſcibilis 10. Corpus 32. Diffinitio 37. Fantaſia 2.3. Fantaſma 2.8. Imaginatiua 4. Intellectus 172. 192. Liberum 16.

9 Sed dicis, In veteri teſtamento erant muſica inſtrumenta, & cantica vocis: quare ergo eccleſia illa dimiſit, hæc vero aſſumpſit? Duplex ratio aſſignatur. Prima quia illa inſtrumenta erant figuralia, ſecundum autem quod Deus laudatur mente & voce, eſt morale. Alia ratio habetur ex verbis phyloſophi, qui dicit, quod contra ſapientiam eſt, quod homines inſtituātur in lyris & muſicis, quia nimis occupat animum in ſui operatione, ſed ſimplici debent eſſe muſica contenti. Et ideo ſubtrahuntur in eccleſia, inſtrumenta muſica, ne iudaizare videamur, vt a corporalibus retrahantur, diuinis laudibus mancipati. Pſal. 32. prin°.c.C. Cantus 2.

* Lumen 8.11. Manus 1. Memoria 10. Motus 34. Muſica 9. Paſſio 43.50.51. Peccatum 41. Puer 8. Reſurrectio 19 Semē 27.20. Senſus 2.10.15.29. Tactus 3.5.6.12. Tranſmutatio. Virtus 181. Vnctio 26.

¶ Oriens. Adoratio 8. Cœlum 24.92. Dies 16. Iudicium 79. Magi 3. Onocrotalus. Oratio 31. Paradiſus 10. Reſurrectio 8. Templum 9. Terra 9. Ventus 1.

¶ Orientalis. Vnctio 38.

Errauit. 1 ¶ Origenes errauit, ſequendo opiniones phyloſophorum antiquorum. Ideo ſecundum eum, angeli ſunt corporei. 1ª.q. 32.1.1m./.q.51.1.1m./.22ª.q.5.4.c./. Ma.q.16.1.c./.7m./. Spiritu 5.1m.

* Anima 91. Hæreſis 42.&c.

2 Origenes fuit fons Arrianorum. 1ª q°.34.1.1m./. Trin.12.c.

3 Origenes & Arrius dicunt, quod verbum in diuinis, dicitur tantum metaphorice, & non proprie. 1ª.q.34.1.1m.

4 Origenes dicit, quod Deus eſt cauſa noſtri velle, quo ad principium eius tantum, ſcilicet quo ad voluntatem, non autem ſic quod faciat nos velle hoc uel illud. contra 3.c°.89. princ°. Magdalena 1.

5 Et quod nulla ſubſtantia poſt trinitatem diuinam, ſine corpore poteſt ſubſiſtere. ℨ.2.c°.89.ſi.

6 Et quod anima eſt eiuſdem ſpeciei cum angelis. ℨ.4.c°.9 ad 1m. Anima 322.

7 Et quod omnia dicta in ſacris ſcripturis, de pœnis damnatorum, debeant intelligi metaphorice & ſpiritualiter tantum. Veri.q.26.1.1. Hæreſis 42 &c.

¶ Originale. Adam 41.44.58.&c. Anima 89.163. Auerſio 20. Conceptio 32.37.&c. Fomes 6.13. Iuſtitia 64 &c.72.&c. Iuſtificatio 9. Naturale 16 Odium 8. Pars 27. Peccatum 282. Pœna 76.&c. Chriſtus 227.

¶ Originaliter. Actus 18. Ars 19.

Quid. 1 ¶ Origo non ſignificatur vt aliquid intrinſecum, ſed vt via a re ad rem. Ideo non poteſt eſſe primum diſtinctiuum perſonarum in diuinis. 1ª.q.40.2.0./. Po².q.8.3.c./. q.9.4.15m./. q.10.2.c.

* Actio 111.122. Actus 191.

2 In diuinis non poteſt eſſe alius ordo, niſi ordo originis. ℨ.4.c°.24.ſi./. Po².q.10.3.5.c. Ordo 33.&c.

* Adam 86. Amor 8.

3 Ordo originis, dupliciter conuenit Deo, ſcilicet reſpectu creaturarum, & reſpectu perſonarum diuinarum. 1ª.quæſtio.42. 1.1m.

* Ars 29. Charitas 53. Corpus 55. Diſtinctio 13.30. Donum 3. 4.5. Æternitas 11. Expectatio 4 Finis 95. Generatio 3.

4 Omnis origo deſignatur per aliquem actū. 1ª.q.41.1.c./.1m.

* Gratia 77. Habitus 82. Imago 6.14. Indulgentia 1. Intellectus 205. Iuramentum 5. Miſſio 17.22. Nazareth. Notio 5. Ordo 1.32.&c. Peccatum 40.148.&c.154.155.316. Principiū 25. Proceſſio 20.&c. Puer 15. Ratio 20. Relatio 89. Religio 27. Sacerdos 5.23. Sacramentum 241. Traductio 1. Verbum 28. Vſura 79.214. Vſus 10.

5 Doctores aliquando utantur origine, pro relatione. Po².q.8. 3.13m./.14m.

Quibus. ¶ Oriri proprie non conuenit inanimatis.3.d.8.1.2m./.3m.

* Blaſphemia 12. Capitale 3.6. Cæcitas 2. Contentio 4. Contumelia 7. Curioſitas 2. Deſperatio 7.10. Diſcordia 3. Phantaſia 3. Flumen 2. Genus 32. Gratia 6. Gula 10. Hieronymus 1. Idolatria 10. Imago 9. Imprudentia 4. Inconſtantia 2, Infidelitas 7. Intellectus 175. Litigium 1. Luna 1. Luxuria 18. Memoria 6. Menſtruus 7. Natiuitas 1.5. Negligentia 2. Odium 15. Peccatum 154.&c.399. Planetæ 1.8. Præſumptio 3.4. Principatus 5. Principium n.15. Proceſſio 20. &c. 32. Puſillanimitas 6. Ratio 2. Relatio 76. Religio 27. Rita 4. Superbia 30. Superſtitio 6. Timor 17.28. Venus 1. Verboſitas. Virtus 79.159. Vitium 8. Vſura 7.275.221.226. Zelotipia.

1 ¶ Orizon eſt circulus terminans viſum, & hemiſpherium cœli ſuperius, & principium inferioris. Cauſis lec.2.ſi.

2 Homo eſt orizon omnis creaturæ. 3.prolo.ℨ.4.c°.55.3m.

* Anima 47. Polus.

¶ Ornamentum. Epiſcopus 14. Liberalitas 18. Magnanimitas 23.

1 ¶ Ornatus exterior, eſt indicium conditionis humanæ. Ideo exceſſus, & defectus, & medium eius, reducuntur ad virtutem veritatis. 22ª.q.169.1.3m. Fucatio. Signum.

* Animal 19.20. Dies 23.24.25. Dos 1. Modeſtia 6. Opus 2.

2 Ornatus & deliciæ ſunt neceſſarii, tripliciter, ſcilicet propter infirmitatem, conſuetudinem, & dignitatem. 4.d.25.q.2.ar.3. q.1.3m./. Matth.11.prin°.a.K.

3 In ornatu & aliis exterioribus, non eſt peccatum ſecundum ſe, ſed ex inordinato uſu, ſcilicet uel contra conſuetudinē, uel ex intentione vanægloriæ, vel mollitiei, uel ſolicitudinis, uel negligentiæ. Contra quæ eſt triplex uirtus, ſcilicet humilitas, per ſe ſufficientia, & ſimplicitas. 22ª.q.169.1.0./.q.187. 6.c./. Quol.10.14.0./. Opuſ.58.c°.8./. Matth.11.prin°.a.K./. 1.Tim 2.lec.2.ſi.D. &c.

* Paulus 4.29. Perfectio 12.61.68.&c. Planetæ 3.

4 Ornatus virorum uel mulierum, menſurandus eſt ad modū & menſuram perſonæ, & ad intentionem. Si enim mulieres portant ornamenta decentia ſecundum ſtatum, & dignitatem ſuam, ut moderatæ ſe habeant in ſactu ſuis, ſecundum conſuetudinem patriæ, erit actus uirtutis modeſtiæ, quæ ponit modum in inceſſu, ſtatu, habitu, & in omnibus motibus exterioribus. Et poterit eſſe meritorium, ſi ſit cum gratia. Similiter ſi faciat, vt placeat decenter viro ſuo quem habet, uel quem accipere debet, & ut uir ſuus ab aliis mulieribus retrahatur. Iſa.3.ſi. Modeſtia 6.

5 Si autem portant ornamenta precioſiora, quàm deceat ipſas, erit arrogantia, uel erit etiam quid deformatum uitio luxuriæ, ſi faciat ad prouocandum ad concupiſcentiam ſui. Iſa 3.ſin.

6 Mulier uel uir ornans ſe, ut prouocet alios ad cōcupiſcentiā, peccat mortaliter. Non autem ſemper ſi ornet ſe ex leuitate uel uanitate propter iactantiam. 22ª.q.169.2.1./. Opuſc. 58.cap°.8.

* Pulchritudo 7.23. Religio 81. Sacramentum 81.

7 Mulier poteſt ornare ſe licite, ut placeat uiro ſuo. Non autem mulieres quæ non habent uirum, nec uolunt habere, nec ſunt in ſtatu habendi. 22ª.q°.169.2.0./. Iſa.3.ſi./.1.Cor.7.lect.7. me°.I.&c.

* Sacrilegium 5.

8 Ornatus precioſarum ueſtium, in miniſtris altaris, uel in conſtitutis in dignitate, non eſt peccatum, quia ſit ad gloriā Dei, & non ad gloriam ipſorum. 22ª.q.169.1.2m./. Quol.10.14. o./. Matth.14.prin°.a.K.

* Sepultura 6. Temperantia 9.

9 Ars eorum quibus homo poteſt bene, & male uti, eſt licita, ut ars faciens ornatus, niſi forte inueniendo ſuperflua, & curioſa. 22ª.q.169.2.4m. Ars 50.

* Terra 14.15. Veſtis 0. Chriſtus 105.

10 Quælibet res pertinet ad ornatum illius loci, in quo mouetur, & non in quo quieſcit. 2.diſtinctio.14.5.6m./. diſtinct.15. quæſt.2.2.0.

11 Ornatus ſupremi cœli, primo ponitur in ſacra ſcriptura, ſecundo medii elementi, tertio infimi. 2.diſt.15.q.1.2.c./. He. 4 lec.1.me°.F.

12 Expoſitio literalis, figuralis, & moralis, octuplicis ornatus pontificis legalis, & quadruplicis ornatus ſacerdotum. 12ª.q. 102.4.6m.

13 Expoſitio omnium ornatuum prælatorum, & miniſtrorum eccleſiæ. 4.d.24.q.3.3.0.

¶ Orphanus. Vſura 224.

¶ Orpheus fuit pulcherrimus concionator, ita quod ipſe primus beſtiales, ac ſolitarios homines ad ciuilitatem, & ad ſimul habitandum induxit, fuitque inter primos poetas Theologos famoſiſſimus. Meta.le.4.ſi.g./.li°.12.lec.6.pr°.b./. Anima.le.12.ſi.1.A. Poetica 3.

¶ Orthogonium. Quadratum.

¶ Ortus. Paradiſus 2. Vſura 228.

¶ Os. Adeps 3. Apertio 1. Blaſphemia 14. Cete 9.10. Clamor 2. Dolus 0. Euchariſtia 197 Excommunicatio 24. Exorciſmus 12. Gratiarum actio 4. Hæreſis 7. Ira 5. Laus 15.&c. Paulus 52. Pax 15. Peccatum 32.33.34.70.72.220.243. Pſallere 1. Reptile 1. Scriptura 17. Subſannatio. Teſtamentum 12. Verbum 27.&c.34. Veritas 35. Vocale. Votum 5.44. Vox 0.

Diuiſio. 1 ¶ Oſcvlvm triplex, ſcilicet fraudis, libidinis, & ſanctitatis. Ro.16.lec.1.fi./.2ª.Cor.13.lec.fi.medº.C./.1ª.Theſ.fi.
ª Amplexus.
2 Oſculum ſi ſit principaliter cauſa libidinis, eſt peccatū mortale, ſi ſit de mortali ex genere ſuo, non autem ſi ſit de veniali ſecundum ſuum genus. 12ª.q6.94.10.0./. 22ª.q.155.4.c./. Veri.q.15.4.c./.Ma.q.15.2.18^{m}./.Ephe.5. lec.1.fi.F.&c.
ª Impudicitia.
3 Oſculum eſt ſignum pacis, per os enim in quo datur oſculū, reſpiramus, & ideo dantes ſibi mutua oſcula, ſignum eſt quod vniunt ſpiritum ſuum ad pacem.2ª.Cor.13.lect.fi.meº.C.
Excuſatio. 1 ¶ Oſee propheta excuſatur a fornicatione, quia debuit obedire præcepto Dei.12ª.q.94.5.2^{m}./.q.100.8.3^{m}./.22ª.q.104.4.2^{m}./.3^{m} /.q.154.2.2^{m}./.3.d.37.4.3^{m}./.Poª.q.1.6 4^{m}./.Ma.q.3.1.17^{m}./.q.15.1.8^{m}.
ª Prophetia 94.
2 Oppoſitum videtur dicere. 12ª.q.100.8.0./.3.d.37.4.0. Reſpondeo ſicut Dubio 518.
Du^{m}.967^{m}, Figura. ¶ Oſſa ſignificant virtutes, præcipue interiores, & viros perfectos.Pſal.31.meº.b./.Pſal.33 fi.c.
ª Apoſtoli 32. Elephas 5. Euchariſtia 123. Homo 6 Indiuiduum 24.Pars 45.Perfectio 82.
¶ Oſtenſio.Accidens 69.Admiratio 3. Affectio 5.6.7.Amor 67.94. Angelus 57.77. Apparitio 0. Appropriatio 1.10.Artifex 4.5. Bartholomæus. Claritas 10. Corporalia 4. Correctio 2.&c.Corripere.Damnatio 10. Demonſtratio 4. Diapſalma. Doctrina 1.14. Duplicitas 1. Expectatio 4.Falſitas 10.Fictio 1.Fides 93.Finis 84.Fortitudo 50.Gradus 3.Gratia 90.Habitus 28.Incarnati 4.18.Intellectus 120.Hypocriſis 2.6.Iudiciū 71.77.Iuramētum 4.8.Lex 28.Liber 16.29.Liberalitas 8.15. Loqui 4.5.Loth 1.Maleficiū 4 Martyrium 2. Miraculum 29. 48.54.Miſſa 26.Moyſes 3.Mūdus 20.Oratio 90.Obſtinatio. Paradiſus 9. Paupertas 7. Pœnitentia 60. Poſſe 3 Prædicare 24 Probatio 0. Prophetia 87.Propoſitum 5. Reſurrectio 46. Sabbathum 11. Sepultura 3.10. Solertia 5.Speculum 3.Spes 81.Templum 4.Tentare 21.23. Transfiguratio 1. Veſtigium 0.Viura 96.154.156.197.184.Chriſtus 171.
¶ Oſtentatio.Cantus 4.Hypocriſis 0.Miles 9. Oſtenſio.Superbia 32.Vanagloria.Vita 30. Viura 17.
¶ Ouatio.Triomphus.
Vtilitas. 1 ¶ Ouis habet quatuor vtilitates, ſcilicet quia immolatur, paſcit, lac, & lanam dat. Ideo furans ouem, quatuor reddit.12ª.q.105.2.9^{m}.
ª Animal 81.Malum 59.68 Miſſio 26.Vſura 21.&c.285.
2 Oues & hyrcos ægyptii colebant, quia dæmones in eorum figura apparebant.12ª.q.102.3.2^{m}.
3 Ouis non habet auxilium a natura ad defendendum, ideo expoſita eſt ad cædem.Pſal.48.fi.h prinº.
¶ Ouum.Hæreſis 62.Ieiunium 42.Natiuitas 6.
Qualis. ¶ Oza erat tantum leuita.Ideo percuſſit eum Deus, quia tetigit arcam, quod ſolis ſacerdotibus licebat.22ª.q.33.4.1^{m}./.4.d.19.q.2.ar.2.q.3.2.3./.3^{m}.

P

P Litera. Paulus 1.
¶ Pagatio.Tribulatio 4.
¶ Pacificator.Aduentus 6.
¶ Pacificus.Regere 14.Sacerdos 1.Sacrificium 33.Turtur 2.
¶ Paciſci.Anniuerſarium.
Diuiſio. 1 ¶ Pactvm duplex, ſcilicet pactum tacitum, uel pactum expreſſum.Ma.q.13.4.13^{m}./.Opuſ.21.q.4.
ª Fœdus.
2 Pactum cum dæmonibus initum, expreſſum uel tacitum, prohibetur primo præcepto decalogi. 22ª.q.122.2.3^{m}./.3.4.c.
ª Paulus 19.Religio 19 Retributio 1.Superſtitio 6. Teſtamētum 21.&c.Viura 64.&c.214.
¶ Paganus.Agricultura 2 Fides 24.59.Infidelis 0. Infidalitas 0.Lex 52.&c.113. Machometus.Matrimonium 120.&c. Paſſio 92.Religio 80 Templum 4.6 Terra 2.
Sacra. ¶ Pagina ſacra dicitur liber, propter ſeptem, ſcilicet grandia propter grande contentum, ſignatus quantum ad viſum, intus propter multiplicem ſenſum, amarus propter laboris ſtudium, dulcis quantum ad effectum, uolans quantum ad intellectum, & viuificans quantum ad fructum.Iſa.8.prinº.2.D.Lex.D.Theoª.0.
¶ Palam.Contumelia 3.Prophetia 10.
¶ Palatium.Meretrix 1.Princeps 24.
¶ Pallidus.Timor 37.
Figura. 1 ¶ Palevm ſuccedit loco rationalis. 4. diſtinctione 24. quæſtio.3.3.5^{m}.
ª Conſecratio 2.

2 Pallium ſignificat torquem auream quam ſolebant accipere legitime certantes.4.diſt.24.q.3.3.c.fi./7^{m}.
3 Pallium datur Archiepiſcopis in ſignum priuilegiatæ poteſtatis, quæ tamen eſt eiuſdem generis cum poteſtate epiſcoporum.4.diſt.24.q.3.3.c.fi./7^{m}.
¶ Palla. Corporalia 1.
1 ¶ Palpabile quodlibet eſt tangibile, & non econuerſo.4.diſt.44.q.2.art.2.q.6.c. Quid.
ª Apparere 9. Corpus 51.
2 Palpatio non pertinet ad tactum, vt diſcretiuus eſt cōtrariorū.ſ.calidi, & frigidi, & huiuſmodi, ſed vt eſt diſcretiuus corporum ſolidorum.3.diſt.21.q.2.art.4.q.2.2^{m}.
ª Hæreſis 86.
3 Corpus dicitur palpabile ex duobus.ſ.ex qualitatibus tangibilibus, & quod reſiſtat tangenti. Primum deficit ipſis cœlis, ſecundum aeri.4.diſt.44.q.2.art.2.q.6.c.
4 Omne palpabile eſt corruptibile per naturam, licet ſit incorruptibile per gloriam.3ª.q.54.2.2^{m}./.3.diſt.21.q.2.art.4.q.2.1^{m}./.4.diſt.44.q.2.art.2.q.6.c./.1^{m}.
5 Sicut corpus glorioſum habet in poteſtate ſua videri, & non videri ſine miraculō, ſic & palpari.3.di.21.q.2.ar.4.q.2.1^{m}./.4.diſt.44 q.2.art.2.q.9.c./.2^{m}.
¶ Palpebræ moderantur viſum. Ideo ſignificant diſcretionem, quæ moderatur ſapientiam humanam. Pſal.20.medº.c.D. Figura.
¶ Palpitatio.Ira.50.
¶ Palpo.Damnum.3.
¶ Paludes.Baptiſmus.63.
1 ¶ Panis forma ſubſtantialis, conſequitur miſſionem furinæ & aquæ, & ipſam uſtionem.4.d.12.q.1.ar.1.q.3. 2^{m}.ª Accidens.69.&c. Animal.82.Bucella.Comedere. 4. Corpus. 68. Euchariſtia.51.&c.246.Fractio.1.Ordinatio.4.Paſcha.1.Sacramentum. 124. Sacrificium.34. 38. Succeſſio.6.Verbum.70.Chriſtus.198. Quid.
2 Conuerſio panum & multiplicatio eorum facta per Chriſtum, fuit per additionem materiæ nouiter creatæ. 1ª.q.92.3.1^{m}./ 3ª.q.44.4 4^{m}./.2. d.18. q.1.1.c./.d.30.q.2.1.c./.Matth.14.medº.b.C.
3 Immo fuit per conuerſionem materiæ præiacentis, ſicut & multiplicatio coſtæ. 2. d.18. q.1.1.c./. I.fin.Reſpondeo Dubio.968 Coſta. 6. Du^{m}.968^{m}.
4 Panis ſacramentalis dat nobis quinque, ſcilicet culpæ ueniam, morti uitam, confirmat ad pugnam, confortat ad uiam & facit prægustare ipſam gloriam. Iſa. 4. medº. b. G.
¶ Pannus.Euchariſtia.56.Stratus.1.Vſura.158.&c.
1 ¶ Papa habet plenitudinem pontificalis poteſtatis, ſicut rex in regno: ſed epiſcopi aſſumuntur in partem ſolicitudinis; quaſi iudices ſingulis ciuitatibus præpoſiti.22ª.q.89.9.3^{m}./.3ª.q.72.11.1^{m}./ 4.di.20.ar.4 q.3.c./ Quol.4.13.c./. Opuſ.19.cº 65.&c./.Opuſ.20.lib.3. cº 20. ª Abſoluere 12. Apoſtoli 9. Baculus 2. Bigamia 9. Communicatio 6.7.Concilium 3.4. Poteſtas.
2 Papa ſolos epiſcopos vocat fratres, alios autem vocat filios. 4.diſt.20 art.4.q.3.c./.1ª.Cor.lect.1.medº.G.
ª Confeſſio 31.47.91.
3 Papa poteſt abolere infamiam iuris ſed. dicitur non poſſe, quia aliquando non expedit. Vel intelligitur non poſſe, loquēdo de infamia facti. Vel loquitur de infamia irrogata per iudicem ciuilem, ſicut dicit Gratianus. 22ª.quæſt.68.4.3^{m}.
Accuſatio 27.
ª Confirmatio 17. Decimæ 17 19. Diſpenſatio 8.&c. Eccleſia 13.Emunitas. Epiſcopus 7.15.17.26.&c.Excommunicatio 12.26.30. &c. Fides 43.44.54. Hæreſis 158. Ignorantia 33. Incendiarius. Indulgentia 12.29. Iudicium 37.&c.56.
4 Erroneum eſt dicere Papam Vicariū Chriſti non habere vniuerſalis eccleſiæ primatum.1ª.q.112.2.2^{m}.fi. Opuſc.1.cº 65.
5 Subeſſe Papæ eſt de neceſſitate ſalutis. Opuſc.1.cº 66.
ª Iuramentum 30. Legatus 0.Legitimatio.Leo 1 Martyrium 12.Obedientia 46.Ordo 50.88.93. Parochialis.Paſtor.Paulus 8. Poteſtas 8.&c. Religio 83.
6 Quilibet Rex Chriſtianus tenetur ſubiici Papæ, ſicut Chriſto. Opuſ.20.cº 14./.lib.3.cº.10. ª Schiſma 0. Sedes.
7 Leo Papa propria ſponte ſe ſubdidit iudicio Imperatoris, & Chriſtus hominibus.22ª.q.64 5.2^{m}./.q.67.1.2^{m}.
8 Dominus Papa pro neceſſitate vnius patriæ poteſt accipere ſubſidium ab aliis partibus mundi. Cuius ratio eſt, quia eccleſia eſt ſicut vnū corpus. Videmus autem in corpore naturali, quod natura quando deficit virtus in vno membro, ſubminiſtrat ei humores, & virtutes accipiens ab aliis membris.1ª.Corin.11.lec.2.fin./.Phil.4.lec.fi.fi.B.
9 Bona eccleſiæ ſunt Papæ aliquo modo, non autem omni modo.4.diſt.25.q.3.3.2^{m}. ª Simeſter 0. Symbolum 3.10.
10 Papa ſcribens mulieribus dicit; Dilectis in Chriſto, Viris autem ſimpliciter dicit, Dilectis filiis.1ª.Tim.4.fin.

ª Simonia

Pa

niæ.15.41.Studium 6.Suffraganeus. Vicem. Votum. 57.75.76.79.&c.

Quid. ¶ Papyrus eſt genus iunci, de quo fiebant capſellæ ad portandas literas, vel arundines tam magnæ, quod de eis fiebant naues, ut legitur in hiſtoria Alexandri, a pyr, quod eſt ignis. Iſa. 18.prin^{o}. A.

¶ Par. Abſoluere 8. Adiurare 4. Adulterium 4. Affinitas. Albedo 2. Amor 208. Benefacere 4. Cœlum 87. Ceteris comparatio. Cõtrarium 19. Diuortium 2. Eleemoſyna c4. Oratio 42. Paulus 16. Peccatum 154. Relatiuum 9.10. Votũ 60. Vſura 191. c81.c84. Chriſtus 13.

Quid. 1 Parabola eſt ſententia, habens obſcuram ſimilitudinem, 1a q.1.10.3^{m}./ Quol 7.14.c./ Piel. 48.b.B.

2 Parabola eſt ſermo ſimilitudinarius, qui aliud dicit, & aliud ſignificat. Iſa.14.prin^{o}.K. *Docere 4. Metaphora 0. Prophetia 57. Senſus 48.

Diuiſio. 1 Paradiſus triplex, ſcilicet terreſtris, cœleſtis, & ſpiritualis idest viſio Dei. 1a q.102.1.b./ c2ſ.q8.175.3.4^{m}./ 2.q.5 a.4. 3^{m}./ 3.d.18.ar.6.q.2 1^{m}./ d.22.q6.2 ar.1.q.3.3^{m}./ 4.d.20.L. me^{o}.I./ Veri.q.18.2.15^{m}.

Terreſtris. 2 Paradiſus terreſtris, eſt locus corporeus in oriente, ut in nobiliſſimo loco, & interpretatur ortus. 1^{a}.q.101. c.o. / c2^{a}.q.84. 3.3^{m}./ 2.d.27.q.3. 2.0./ 3.d.9.q.1.ar.3.q.3.3^{m}. *Anima 125.&c.134.214. Apertio o. Aſcẽdere 25.27. Baptiſmus 154.155. 159.166. Clauſio. Confeſſio 56. Flumen 2. Gladius 1.

3 Et eſt locus conueniens habitationi humanæ, quia habet aerem temperatum & tenuiſſimum, & plãtas ſemper floridas. 1^{a}.q.102.1.0./ 4 c./ 2.d.29 5.c./ Opuſc.3.c^{o} 192. *Habas 4. Hæreſis 107. Maria 58.61.

4 Et eſt vicinus terræ, ſecundum ſitum. Sed dicitur pertingere ad globum lunæ, ſecundum ſimilitudinem, quia in eo eſt perpetua temperies aeris. 1a.q.102.1.1^{m}./ 2. d.17.q.3.2.2^{m}. *Meritum 110. Peccatum 353. Pœnitentia 92.

5 Eua facta eſt in eo, ſicut etiam fuiſſent filii, niſi parentes peccaſſent. Non autem Adam factus eſt in eo, ſed poſtea poſitus eſt in eo. 1a.q.102.4.0. *Purgatio 9. Sanguis 15. Transfiguratio 3.

6 Animalia bruta non habitant ibi, ſed diſpoſitione Dei adducta ſunt ad Adam in paradiſo, ſerpens vero, operatione diaboli. 1a.q.102.2.2^{m}./ 2.d.17.q.3.2.1^{m}.

7 Adam conuenienter eſt eiectus de eo, propter peccatum. 2a2^{a}. q.164 2.0./ c.d. 29.5.0.

8 Per peccatum hominis clauſa eſt ianua paradiſi terreſtris, in ſignum clauſionis ianuæ paradiſi cœleſtis. 3.q6.49. 5.c./ 3.d. 18.ar.6.q.2.1^{m}. Clauſio.

9 Paradiſus terreſtris non eſt fruſtra poſt peccatum hominis, quia oſtendit bonitatem Dei, & damnum peccati primi hominis. 1^{a}.q.102 2.3^{m}./ 2 2^{a}.q.164.1.4^{m}./ 2 d.19.5.1^{m}.

10 Paradiſus terreſtris non poteſt adiri, propter impedimenta montium, vel marium, vel æſtuantis regionis. Ideo non poteſt a nobis cognoſci, niſi per reuelationem ſcripturæ. 1a.q6. 102.1.2^{m} / 3^{m} / 2 2^{a}.q. 164.2.5^{m}./ 2.d.17.q.3.2.3^{m}.

¶ Paramenta. Eucharistia 161.

¶ Parare. Abdicatio. Abraham 5 Confeſſio 53. Conſilium 12. Decimæ 1c. Dæmon 70. Diſpoſitio.o Eucharistia 191.200. 201.202 Fides 132. Gratia 39.40.93. Gula 4. Ioannes 5. Indicium 41. Maria 29. Perfectio. Sanctus 8. Satrapæ Virginitas 22. Vſura 76.194.243.284.

Figura. ¶ Paraſceue. Tunc non conſecratur Eucharistia, quia ſignificat paſſionem Chriſti, quæ tunc celebratur, tamen a ſacerdote ſumitur corpus Chriſti ſine ſanguine, propter periculũ ne effunderetur, ſi reſeruaretur. 3^{a}.q.83.2.2^{m}./ 4.d 12. q.3.ar.2. q.2.3^{m}./ d.13.q.1.ar.2.q.1.2^{m}.

¶ Parcere. Baptiſmus 208. Crucefigentes 1. Miſericordia 25. Oratio 102. Peccatum 258. Religio 43. Tribulatio 23.

¶ Parcitas. Auaritia 13. Temperantia 9.

¶ Parentes. Accuſatio. 16.17 Amor 114.135.143. Angelus 487. Anima 80.&c. Aſſimilatio 14.&c Baptiſmus 127.238. 240 141.142.146.151. Barbarus 1. Benefacere 4. Beneficiũ 6. 20.&c. Ciconia 2. Conceptio 32. Conſeruatio 13. Dæmon 53.54.55.56. Deriſio 1. Aequinalens. Filiatio 1.&c Generatio 39.&c.49. Homo 10.&c.27.33 &c. Idem 8. Illegitimus 1.3. &c. Imaginatio 9. Imago 4.40. Lex 46. Maria 3.&c.10.11.12. 13. Matrimonium 35.40.42 Miſericordia 18. Mors 7.11. Natiuitas 23. Neceſſitas 32.33. Obedientia 19. Paradiſus 5.8. Pater o. Peccatum 301.323.324.328.333.337.343 Pœna 38. 55.84. Pietas o. Puer 4.16. Raptus 1.&1. Religio 8.52. 53.57. 73.&c Reſtitutio 8. Saluari 5. Sanctificatio 1. Stuprum 11. Votum 32.&c. Vſura 30.183.c61.

¶ Parere, idest obedire. Confeſſio 53. Contumaa Excommunicatio 29. Obedientia o.

¶ Parere, idest partũ edere. Campſorie 8. Delectatio 29 Dolor 42. Familiaritas 2. Generatio 62. Hæreſis 97. Innocentia 1 &c. Lis. Maria 34.43.57. Mutuum 4. Partus. Prædeſtinatio 42. Virginitas 15. Vſura 6.19.22.27.28.35.54.25.

¶ Partes. Prophetia 56.

Parificari. Aſſimilatio 1.3. Chriſtus 65.

¶ Pariſienſis. Campſoria 1.

¶ Parochia. Campſoria 5. Vſura 194.

¶ Parochialis. Sacerdos proprius non ſolum eſt ſacerdos eccleſiæ parochialis, ſed etiam epiſcopus vel Papa, ad quos etiam magis pertinet cura eius, quam ad ſacerdotem parochialem. Opuſ.19.c^{o}.4. Quis

*Beneficium 20. &c. Cura o. Curatus. Euchariſtia 212. Forus 2.

¶ Parochianus. Confeſſio 65.&c.73 &c. Decimæ 23. Epiſcopus 3. Excommunicatio 12. Forus 2. Hæreſis 78.&c. Plebanus. Religio 43.104.

1 Pars. Partes ſunt ea quæ materialiter diuidunt totum. 3^{a}. q 90.1.c. Quid.

*Accidens c21.

2 Totum non eſt ſuæ partes, ſed ex ſuis partibus. 3.d.2.q.1.ar.3. q.3.3^{m}./ L.princ^{o}./ 4.d.16.q.1.ar.1.q.3.2^{m}.

3 Oppoſitum videtur dicere. 1a.q.85.5.2^{m}. Reſp^{o}. Du^{o}.969. Du^{m}. 969^{m}.

4 Pars triplex, ſcilicet integralis, ſubiectiua, & potentialis. Et ſimiliter totum triplex, ſcilicet integrale, vniuerſale & poteſtatiuum 1^{a}.q.76.8.c./ q.75.1.1^{m}./ 1 2^{a}.q.54 4.c^{m}./ 2 2^{a}.q6. 48.c./ q.120.2.c./ q.128.c./ q.143 c./ 3^{a}. q.90.2.3. c./ 1.d.3. q.4.c 1^{m}./ 2.d.9.3.1^{m}./ d.44.q.2.1.3^{m}./ 3.d.33.q.1.ar.1.q.3. 1^{m}./ q.3.ar. 1.q.1.c./ 4.d.16.q.1.ar.1.q.3.c./ Spiritu 11.2^{m}./ Anima 10.c./ Quol.10.5.c./ Iſa.2.prin^{o}.2 D. Diuiſio.

5 Partes ſubiectiuæ, non ſunt de perfectione totius vniuerſalis, ſed eſt perfecte in qualibet eius parte, perfecta ratio eius ſimul & æqualiter. 3a.q.90.3.c / 4.d.16.q.1.ar.1.q.3.b.1.

6 Opp^{m} videtur dicere a ſimili. 1 2^{a}. q.54.3. 2^{m}./ q.55.4.2^{m}./ 2.d.27 2.2^{m}./. Veri.q.1.2.d. Reſp^{o}. ſicut Du^{o}.973 /.1157. Do^{m}.970^{m}.

7 Pars integralis duplex, eſſentialis, & quantitatiua. 1^{a}.q.8.2. 3^{m}./ 3^{a}.q.90.2.c./ 4.d.16.q.1.ar.1.q.3.c./ contra 2.c^{o}.72.

8 Partes ſubſtantiæ duplices, ſcilicet ſecundum quantitatem, & ſecundum rationem. Primis conuenit fieri, & naſci, & ſubſiſtere in potentia vel in actu, non autem ſecundis. 3.d.8. 2 1^{m}. *Agere 28. Amor 102. Angelus 28 42. 78.80. 105. 127.223.233.449.584. Anima 16.17.30.31.52. &c.107.218. 146.267.218.231.275. 303. 339.348.349.359. Animal 14. &c.37.68.

9 Partes continui, ante diuiſionem habent eſſe in potẽtia tantum, ſed poſt diuiſionem habent eſſe in actu. 4.diſt.10. art.3. quæſt.3.1^{m}.

10 Diuiſio potentialis, facit plures vnius corporis partes, diuiſio autem actualis, facit plura corpora. Quol.1.21.c.

*Auſteritas. Cauſe 90. Eſſe 5.9. Eſſentia c.9. Forma 7.28.41. Genus 17.28.29. Hoc aliquid. Indiuiduum 18.30. Materia 9. 16.17.38.51.

11 Partes eſſentiales, ſemper ſunt diuerſarum rationum. Et habent ordinem naturæ, & quandoque etiam temporis. 4.d.16. q.1.ar.1.q.3.c. Speciei.

12 Partes eſſentiales naturaliter, ſunt materia & forma, ſed logice, ſunt genus & differentia, 3^{a}.q.90.1.c./ Anima 10.c.

13 Partes ſpeciei dicuntur, inquantum participant formam, & proprietates ſpeciei, ſed dicuntur partes materiæ, in quantum ſunt ex materia. Ideo ſunt eædem ſecũdum rem, & differunt ratione. 1^{a}.q.119.1. 2^{m}./ 2.d.30. q.2.1.c./ 2^{m}. / 4.d.44. q.1.ar. 1.q. 4.c./ q.5.2^{m}.

14 Partes vt ſpẽs, ſemper manent, ſed vt materiæ, ſemper fluunt & refluunt. 1^{a}.q.119.1.c^{m}./ 2.d 30.q.2.1.c./ 2^{m}./ 4. d.44.q.1. ar. 1.q.4.c / q.5.c^{m}.

*Animal 14 &c. Apoſtoli 15. Bonitas 7.39.&c. Ciuitas 5.

15 Partes quantitatis ſunt partes materiæ. 3^{a}.q.90.2.c. *Diffinitio c7.37.47.48.49.50.51. Diuiſio 14.

16 Vbicunque eſt multitudo ex parte materiæ, ibi eſt ratio partium. 3^{a}.q.90.1.c.

*Genus 27.28. Indiuiduum 16.30.

17 Aliqui per partem ſpeciei, vel per carnem ſecundum ſpeciem intellexerunt id quod primo accepit ſpeciem humanam, quod ſumitur a generante, & hoc dicunt ſemper manere. 1^{a}.quæſt. 119.1.2^{m}.

*Motus 12.33.&c.74.75. Peccatum 107.304.404.

18 Sed hoc eſt contra intentionem philoſophi dicentis, quòd ſicut in vnoquoque habentium ſpeciẽ in materia, ita & in carne hoc eſt ſecundum ſpeciem, & illud ſecundum materiam. 1a.q.119.1.2^{m}. *Pœnitentia 6.7.79.&c. Perſona 15. Prædicari 11.&c.29.36.

19 Sitis partium diuerſarum ſpecierum & eſſentialium, aufert identitatem earum, & totius, non autem in homogeneis, ut ſunt caro & oſſa in homine, & partibus accidentalib. vt ſunt capilli, & vngues. 4.d.44.q.1.ar.1.q.3 0.

Omnis

20 Omnis pars eſt propter totum, & quodlibet Indiuiduum, eſt propter ſuam ſpeciem. 1a.q.65.2.c./ q.70 a.c./ 12ſ.q.90.2.c./ 2 2ſ.q.62.2.5.c./ q.65.1.c./ contra 3.c^{o} 64.9^{m}/ 112.

21 Omnis pars eſt propter ſuum actum, & pars ignobilior, eſt propter partem nobiliorem, ſicut ſenſus, propter intellectum & pulmo propter cor, & omnes partes ſunt propter perfectionem totius, ſicut & materia propter formam. Partes enim ſunt quaſi materia totius.1^{a}. q.65.2.c./ q.70.2 c.

22 Vna pars eſt in potentia ad aliam, ſicut materia ad formam vel omnes partes ſunt in potentia reſpectu totius, 1^{a}.q.3.7.c./ Phy.2.lec.5.ſi.d.

23 Immo omnes partes dicuntur in potentia eſſe in toto, non reſpectu totius, ſed vt per ſe ſint actu. Meta.7.lec.13.ſi.h.Reſpondeo Dubio 971. — Du^{m}. 971^{m}.

24 A parte totum intelligit propheta, ſecundum regulam. Tyconij.Iſa.7.ſi.b.C.

25 Bonum totius eſt finis cuiuſlibet partium eius, & bonum cõmune eſt finis ſingularum perſonarum in communitate. 22^{a}. q.58.9.3^{m}./ q.65.1.c.

26 Bonitas cuiuſlibet partis, eſt in proportione ad ſuum totum. Nec totum poteſt bene conſiſtere, niſi ex partibus ſibi proportionatis.12ſ.q.92 1.3^{m}./ 2 2ſ. q.47.10.2^{m}.

27 Partes ſunt priores toto originaliter, ſed completiue, eſt econuerſo.3.d.2.q.2.ar.1.q.3.c. *Artifex 3. — Ordo.

28 In quolibet toto, neceſſe eſt eſſe vnam partem principalem, & prædominantem, & formalem, a qua totum vnitatem habet. 2 2ſ.q.49.6.1^{m}.
*Cœlum 23.24 33.34.146.147.Ciuitas 5.Claritas 8.Doratio 5.Epieiceia 1.3.4.

29 Partes totius non habentis vnitatem, niſi vnitatem ordinis, habent propriam operationem, quæ non eſt totius, vt multitudo ciuilis, vel domeſtica, non autem in aliis. Ethi.lec.1.prin^{o}.a.C.
*Feruor 2.&c.Finis 76.Sanguis 2.3.9.&c. Separatum 1.2.

30 Partibus potentialibus adeſt totum, ſecundum totam eſſentiã eius, non autem partibus integralibus. Immo repugnat rõni eorum.3a.q.90.3.c./ Quol.10.5.ſi.
* Situs 0.Vbi 2.

31 Omnes partes integrales, habent aliquem ordinem, ſcilicet vel ordinem ſitus, vel virtutis, vel temporis. 3^{a}.q.90.3.3^{m}./ 4.d.16.q.1.ar.1.q.3.c.

32 Vna pars integralis, poteſt continere totum virtualiter, ſicut fundamentum totum ædificium, non autem eſſentialiter. 3^{a}. q.90.3.2^{m}.

33 Pars & totum ſemper pertinent ad eandem ſcientiam, niſi in habentibus ſolam vnitatem ordinis. Ethi.lec.1.prin^{o} a D.

34 In ſucceſſiuis, ex qualibet parte poteſt concludi totum, quod de nulla parte prædicatur.4.d.16.q.1.ar.1.q.3.2^{m}.

35 Vniuerſalius eſt totum & pars, reſpectu minus vniuerſalis.1^{a}. q.85.3.2^{m}. — Totum.
* Adoptio 7.Adoratio 8.12.

36 Oppoſitum videtur dicere a ſimili.Phy.2.lec.5.ſi.d. Reſpondeo, ſicut Dubio 359. — Du^{m}. 972^{m}.
*Aer 1.2.10. Affabilitas 3.Affectio 1.Agens 107.Agere 28.Agonia 2.Alteratio 12.Amazones 1.Andragathia.Angelus 28. 42.78.80.105.127.233.449.507.Anima 30.31.52.&c.57.&c. 60 Animal 17.18.37.68.Apoſtoli 15.Appetitus 49.Arithmetica 1.Articulus 2.Artifex 3.Aſperum.Aſſumere 43 &c.Audacia 13.Aureola 6.14 Baptiſmus 142.238.240.241.Bonitas 7. 39.&c.57.177.202.206. Charitas 81.89.107. Cauſa 90. Cautela.Caypha.Cœlum 18.23.30.33.34.122.Certitudo 14.Circumciſio 12.Ciuitas 5.Claritas 8.Clementia 12.Cogitatio 3. Cogitatiua 2.Cognitio 17.37.49 77.Color 1.Compoſitio 11. Confeſſio 15.62.Coniunctio 10.Conſideratio 2. Contemplatio 8.9.16 Continentia 8 9.Contritio 10.11.28.35. Copulatiua.Cor 6.Corpus 4.5.53.Corruptibile 4.Crux 5.

37 Totum denominatur a proprietate partis, quando proprietas, non poteſt conuenire, niſi illi parti.3^{a}.q.16.8 c./3.d.21.2.4^{m}. / 3.c./d.21.q.1.3.5^{m}./ Vnio 3.c.ſi./ Opuſ.39 c^{o} 5.
*Decimę 8.Delectatio 23.67.Deſperatio 14.Diaconiſſa.Dialectica 3.Differentia 10.Diffinitio 37.&c.20.Dilaculum.Diſciplina.Diſpoſitio 3.4.Diſtantia 3.4.Diſtinctio 16.Diuerſitas 21.Diuiſio 2.&c.14.Dolor 5.Domus 2. Dubitatio 1. Electio 29.Elementum 24 Eleemoſyna 7.9.

38 Nulla pars ſeparata a toto habet perfectionem naturæ.Spiritu 2.5^{m}.
* Epieiceia 1.&c. Æquitas 1. Eſſe 5.9. Eſſentia 2 9.Aeſtimatiua 2.Eucharistia 75.81.116.126. Eupſichia. Euſtochia 1.Eutropelia.Excluſio 5.Expellere.Phantaſia 1 4. Feruor 2. Fides 146.Fieri 20.21.Finis 76.Fiutum 3.Forma 7. 28 41 43.139. 140.141.144. Fortitudo 1.2.8.9.16.27.34.35. Fractio 4.Fructus 14. Generatio 7 22.27.33. Genus 3.27.29.33.

39 Partium integralium quantitatis, quædam ſunt eiuſdem rationis, vt in homogeneis, quædam vero diuerſarum rationum, vt in eterogeneis.4. d.16.q.1.ar.1.q.3.c./ d.44 q.1.ar.1.q.3.c.
*Geometria 3.Habitus 40.55.60.Hoc aliquid. Homo 2.2.33. Honor 23.Humidum 1.Humor.Ignorantia 2.32.Illegitimus 1.Imaginatio 3.Imaginatiua 5.Imago 9.39. Imperare 3.Imprudentia 2.Incommunicabilitas. Indiuiduum 6.7.30.31.35.

40 Partes totius eterogenei, carent forma totius, vt multitudo, non autem in homogeneis, vt continuum.1^{a}.q.11.2.2^{m}.

41 De ratione totius ſunt duo, ſcilicet q̃ eſſe eius cauſetur a partibus, & q̃ ſit eſſe omnium, quia partes non habeant proprium eſſe. 3.d.6.q.2.3.c.
*Indiuiſibile 1.Infinitum 25.27.Intellectus 56.Intentio 6.Interpretatio 3.Ioannes 20. Hypoſtaſis 4.Ira 13. Iuſtitia 1.12.&c. 16.19.20.23.38.43.Iuſtificatio 1.Iuſtus 3.4 10.Legatus 1.Lenia.Leuitæ. Legiſpoſitiua 3.Lex 35.Liberalitas 19.20. Libertas 3.Logica 3.5.Lucīditas 1.Luna 6. Malum 9.13. Maria 6. Materia 9.16.17.38.49.51.Matrimonium 72.Memoria 1.10. Meritum 37.87.

42 Eſſe totius, non eſt eſſe alicuius partis eius. 12ſ.q.4.5.2^{m}.
*Metaphyſica 25.22.23.24.Miraculum 9.

43 Immo eſſe totius, eſt eſſe omnium partium eius. 3.d.6.q.2.3. c.Reſpondeo Dubio 973.*Miſericordia 39. — Du^{m}. 973^{m}.

44 Deſtructo toto, vel deſijt pars eſſe omnino, vel habet aliud eſſe, quia eſſe totius, non eſt eſſe alicuius partis, præter eſſe animæ rationalis. 12ſ.q.4.5.2^{m}.
*Miſſa 2.27.Modeſtia 5.&c.Moralis 3.Mors 17.32.46.Motus 10.18.21.31.33.74.75.Mundus 8.Mutatum. Neceſſitas 8.Nomen 10. Numerus 11.23. Obedientia 3.Obiectum 10.Operatio 41.Opinio 1.4.Oratio 10.Ordo 10.Papa 1.4.8.Participare 0.Paſſio 23.61. Peccatum 304.402. Pœna 63 99.Pœnitentia Per.Perfectio 12.26.Perſeuer^{a} 8.Perſona 15.Phyſica 4. 5.Pietas 18.19. Planetæ 3. Politia 2.Politica 2.Poſitio.Præceptum 111.113. Præcipitatio 2. Prædeſtinatio 7. Prædicari 12.13.15.16.29. Præuaricator 1. Primitiæ 2. Principatus 6. Proceſſio 16 Producere 3.

45 Partes quæ ſunt actu in toto, oportet eſſe quantitatis determinatæ, vt caro, os, & nerui in animali, non autem partes, in potentia, vt ſunt partes continui. Phy. lectio 9. medio f.
*Propoſitio 11.15. Prudentia 148. Quantitas 4 12. Ratio 41. Rectitudo 6.Reſtitutio 2.17.Reſurrectio 19. Sanitas 7. Satiſfactio 10.Scientia 41.Seditio 1.2. Semen 2.14. Senatus 2.4. Sententia 2.Separatio 1.Significatio 7.10.11.Symbolum 11. Simpliciter 2.Sinceſtrum 2.4.Stadium 3. Sternotatio.Subſtantia 6.14. Tabernaculum 4.Tactus 6.14. Temperantia 3.8.9. &c.13.Templum 9.Tempus 34.Terra 3. Teſtis 12.Totum 0. Traductio 2.Tractare 2.Tranſumptio.Veritas 53.Vertex.Veſtigium 5.Vitalitas.Virtus 27.175.228.Vngues.Vnitas 26.40. Voluntas 82. Vſura 13.165.207.208.259 261.266. Vtile 2. Chriſtus 45 47.178.

46 In diuinis eſt ratio totius & partis, ſecundum rationem tantum.1a.q.30.1.4^{m}./ 1.d.19.q.4.0./ L.1.prio^{o}./ d.25.1.2^{m}.ſi./ 3.d.6.q.2.3.4^{m}./ Dion.2.prin^{o}. — Spiritualiter.
* Agonia 2. Alteratio 12.Amazones 1. Expellere.Fortitudo 16.27.
Oppoſitum videtur dicere a ſimili.1.d.3.q.3.2.c.ſi.,Reſpõdeo ſicut Dubio 475. — Du^{m}. 974^{m}.
*Imperare 3.Ioãnes 20.Meritum 37.87.Præuaricator 1.Prudentia 1.48.Chriſtus 44.45 47.

47 In Deo eſt ratio habentis partes, vt ratio ſenarii & partium eius, non autem aliquid habent partes.Quol.8.1.4^{m}.

48 Pars animæ dicitur dupliciter, ſ.potentia animæ, & pars potentiæ eius.3a.q.46.7.c./ Veri.q.15.2 2^{m}.

49 Partium potentialium, una includit in ſe uim omnium aliarũ. 4.d.16.q.1.ar.1.q.3.c.

50 In quantitate virtutis, non eſt ratio totius, nec partis integralis.1.d 19.q.4.1.1^{m}.
¶Parſimonia.Ieiunium 31.
¶Partiale.Affectio 1.3 Participare 1. Pœna 12.Chriſtus 178.
¶Partialitas. Angelus 42. De 5.Expellere.Sacramentum 24.
Particeps.Vſura 266.278.

1 ¶PARTICIPARE nihil aliud eſt, q̃ aliquid ab alio partialiter accipere. Meta.lec.10.prin^{o}.a.K./ Cæ.2 lec.18.me^{o}.e.I. — Quid.
*Accedere 2.Accidens 84 Actio 15.34.Adoptio 2.Agens 34. Agilitas 4. Amor 19.85. Analogia 2. Angelus 209.210.261. 390 546.611.617.Anima 130.311.&c.323. Animal 51.Appetitus 25.78 87.&c.Augmentum 13 15.&c.

2 Aliquid participat aliquo tripliciter.ſ.realiter, intentionaliter & ſubſeruiendo. Col.lec.4.ſi.A.*Aureola 14.

3 Participari aliquid, dr̃ dupliciter.ſ.uel illud qđ eſt de ſubſtantia participantis, ut genus, uel non de eſſentia eius, ut ens. Quo. 2.q.2.1.c.*Baptiſm^{o} 157.184.187.Beat^{o} 58.84.85.96 Beat^{o} 2.

4 Immo ens eſt de ratione participantis, & omnis entis. 12ſ. quæſt.94.2.c. / 1.diſt.19.q.5.2.1^{m}./ Meta.4 lec.1.principio a. — Du^{m}. 975^{m}.

Reſpondeo ſicut Dubio 313. *Bonitas 3.6.9.24.92.185.186. Character 13.19. Charitas 16.18.55.146. Canis 41.

5 Aliquid participatur tripliciter. ſ. primo vt accidens a ſubiecto vel forma a materia, ſecundo vt ſuperius ab inferiori, tertio vt cauſa ab effectu. Et ſic eſſe aliquid participat. Non autem primo vel ſecundo modo. Hebdo. lec. 2.

*Cayphas. Cœlum 7.9.64.97.157. Certitudo 9.11. Cognitio 56. Communicabile o. Communicatio o. Communicatiuus. Communio. Conuenientia o. Corpus 43. Damnum 3. Deitas 1. Denominatio 3. Deus 13.42.331. Diaconiſſa.

6 Quod participatur non prædicatur per ſe de participante. Hebdo. lec. 3. / Meta. 7. lec. 3 fi. d. F. &c. Differentia 11.

*Dolabrum. Dominatio 1. Dominicus 1. Electio 18 R 15 27. Epiſcopus 11. Eſſe 10.29.33.35.36. Aeſtimatiua 2.

7 Omne participatum a ſuperioribus in inferiora, & omne ſuperius, eſt vt formale, reſpectu inferiorum. 1ª. q. 71.3 4m. / 3. d 27. q. 2. a1. 4. q. 3. 2m / Poſter. lec. 16. med. c. / Liª. 2. lec. 7. priª. b / Lec. 8 priuª. / fi

*Æternitas 19 29.37. Euchariſtia 168.183.

8 Oppoſitum uidetur dicere a ſimili. Phy. 2. lec. 5. medº. b. Reſpondeo ſicut Dubio 359. Duª. 976m.

*Aeuum 1.2. Excommunicatio 24. &c. Expectatio 3. Experientia 4. Forma 3.135. Genus 11.12.13. Gratia 19. Habere 6. Habitus 60.65.

9 Omnia participans comparatur ad participatum, vt potentia ad actum. Quol. 20. c.

*Hæreſis 42. Honor 27. Imprudentia 2. In 22. Inobedientia 2. Intellectus 116. Iudicium 17. Lectoratus 7. Lex 2.31.62.71.77

10 Omne participant eſt in potentia. Ideo non poteſt conuenire ſibi eſſe, quia eſſe eſt actus, ſed conuenit ei quod eſt. contra 1. capº. 3.

*Magis 1.2.3.4.5. Magnanimitas 3. Malum 3. Maria 32. Martyrium 16..7. Membrum 3.10. Metaphora 3. Miraculum 36.

11 Omne quod eſt tale per participationem, ſubditur ei quod eſt tale per eſſentiam & vniuerſaliter 12. q. 96. 1. c.

*Nigredo. Nobilitas 6. Numen 34.38.6. Obedientia 42.43. Occidere 21. Officium 2 Opera 10 30. Pars 13. Participium. Paſſio 42 Prædicari 23. Prudentia 38.69. Pulchritudo 10. Puritas 2. Ratio 6.

12 Omne participans & omne participatum, eſt poſterius eo, quod eſt illud per eſſentiam. 12. q. 3. 8. c / fin / Con. 2. cª 12. fi. / 38.

*Reſurrectio 21. Sacerdos 13.19. Sacrificium 9. Sapientia 1. Scientia 157. Securitas 1. Senſus 3..44. Sigillum. Similitudo 4 &c. Synderesis 4. Verum 3. Virtus 207.218.254. Vita 9. Vniuocum 3

13 Omne quod eſt tale per participationem, cauſatur ab eo quod eſt tale per eſſentiam. 1a. q. 8. 1 c. / q 44. 1. c. / 1m. / q. 61. 1 c. / q. 75. 1. 1m. / q. 79 4 c. / Con. 2. cº 13. / Poª q. 3. 5. 6. c. / Ma. q. 3. 2. c. / Opu. 3. cª 125 fi. / Ephe. le. 1 medª. E.

14 Creaturæ participant bonitatem Dei, non quidem ſecundum partem, ſed ſecundum ſimilitudinem & imitationem. 1ª. q. 75. 5. 1m / 2. d. 17. q. 1. 1. 6m.

*Voluntas 3.4.83. Votum 7. Chriſtus 94.175.

15 Per participationem nihil dicitur de Deo. Con. 1. cª 38. 5m.

16 Sed tantum eſſentialiter & non per participationem, dicitur aliquid de Deo. Con. 1. cº 32. 5m. / 6m. / 38. / 39. 3m. / 45. 3m. / 60. 3m. / Liª. 2. cª 8. 2m. / Anima 6 2m.

¶ Participium. Ens 11.37. Prædeſtinatio 30. Prædicari. Præteritum 3. Tempus 41. Verbum 77.88.

¶ Particula. Articulus 2. Euchariſtia 183.

¶ Particulare dicitur, quia in eo particulatur natura communis, ſecundum uirtutem eſſendi in pluribus, non autem ſecundum rationem eius. 1. d. 13 2. 4m. Quid.

*Abrenunciatio. Actus 36 Agens 49.103. Agibile. Amor 93.94. Angelus 394.175.177.185. Anima 176. Appetitus 59.65.81.91.92. Ars 48. Artificiale 5. Bellum 1. Bonitas 18.47.58.148 Cauſa 82. Cerimonia 6. Cogitatio 1.2.3.4 Cognitio 42. &c. Concluſio 5.6. Confeſſio 40. &c. 82. Conſequentia 3. Conſideratio 3.4. Contrarium 7. Corruptio 15. Creatura 24. Cura 7. Defectus 12. Dæmon 3.44. Deus 112.113.124.132.271.336.337.338. Differentia 9.16. Doctrina 9.10. Enunciatio 3. &c. Epiſcopus 21. Error 3. Aeſtimatio 1.2. Aeſtimatiua 3. Exilium. Experientia 2. &c. Fœmina 3. Fides 63. Fieri 3.5. Finis 115. Fortitudo 20.40. Hæreſis 11. Idea 38.39. Ieſu 2.4. Ignorantia 22.30. Imaginatiua 3. Incontinentia 7. Indiuiduum o. Intellectus 37.38.48 &c. 79.82.88.100. &c. 128.142.153.165. &c. 178.187 Iudicium 2.17.31.32.54.55.73. Iuſtitia 2.38 &c. 43. Iuſtificatio 1. Legiſlator 5. Lex 33.35. &c. 62 140.156.171.173. Liber 18.21.24. &c. Metaphyſica 2.8.25. &c. Mors 18.22. Natura 24. &c. Naturale 7. Obedientia 37. Obiectum 10. Odium 8. Operatio 12. &c. 16. Particularis. Peccatum 136.137.139.143.146.149. Perſona 3. &c. Poª. 43.53. Præceptum 4. Prædicari 5.31. &c. 37. Primatio 23.

Prouidentia 48.54.55. Prudentia 32.82. Ratio 14. Religio 69. Reſolutio R. 22 1. Sacramentum 69. Scientia 2.13 27.47. &c. 98. &c. 129.130.133. Senſibile o. Senſualitas 7.8. Sententia 1. Syllogiſmus 5.6. Synderesis 8 Singulare. Subſtantia 2. &c. Suppoſitum o. Vendere 8.18. Virtus 41. Vita 84. Vmbra 1. Vniuerſale 1. &c. 15. &c. Vniuocum 3 Voluntas 78.79 80. Votum 75. Vſ. Viſura 19.192. Vios 13. Vtile 5.6. Chriſtus 40. &c. 5478.

¶ Particularum. Angelus 359.

¶ Partim Angelus 125.126. Donum 81. Forma 61. Naturale 7. *Poſſeſſio 6. Præceptum 47.

¶ Partus. Generatio 61. Hæreſis 97. Innocentia 16.17. Maria 57 Vſura 27.49.54 107.225.

¶ Paruificentia eſt uitium oppoſitum magnificentiæ. Et eſt circa magnos ſumptus. Ideo eſt minus uitium quàm illiberalitas, 2a2 q. 135. 1. o. Quid.

*Apirocalia. Banauſia.

8 Paruipenſio habet tres ſpecies, ſcilicet deſpectum, impedimentum voluntatis, & contumeliam. 12ª. q. 47. 2. c. Tres ſpēs.

2 Signa paruipenſionis ſunt quatuor, ſcilicet obliuio, denunciatio mali, gaudium de malo, & impedimentum uoluntatis, 12ª q 47. 2. 3m. *Ira 36. &c. Tentare 9. Vilicatio.

¶ Paruitas. Peccatum 27. Spes 44. Subtilitas 1.

¶ Paruum. Auguſtinus 2. Aurora. Baptiſmus 6. Corpus 63. Euchariſtia 59. Experiētia 5 Forma 117. Generatio 47. Iamdiu 11. Ira 24. Iudicium 87. Leo 2. Magnanimitas 12. Modicum. Mortuus 2. Princeps 7. Rarum 1. Sciētia 129. Soporari. Spes 35. Sponſalia 6. Viſio 20. Vita 40.

8 ¶ Paruuli habent quatuor cōditiones, quæ omnes in Chriſto paruulo excellentiſſime inueniuntur, ſcilicet puritas, humilitas, amabilitas, & placabilitas. Opuſ. 60. cª 2. Conditiones.

*Miſſa 26. Oratio 87. Puer o.

2 Chriſtus dicitur paruulus quadrupliciter, ſ. natiuitate propter ætatem, poſſeſſione propter paupertatem, corde propter humilitatem, & morte pp mortis vilitatem. Iſa. 9. meª. a. I.

*Sanctificatio 2.

8 ¶ Paruus dicitur aliquis tripliciter, ſ. ætate, humilitate, & ſenſu. He. 2. lec. 3. fi. / 5ª. 5. lec. 2. fi. G. Differentia.

*Anima 349. Animal 27. Audacia 19. Baptiſmus 51. &c. Charitas 77 102. Cimmilia. Contritio 30. Corpus 48. Denſitas 1.

2 Paruus tripliciter dicitur, ſcilicet abiectus, humilis, & ſimplex. Matth. 11. fi c. B. *Deus 82. Doctrina 16. Eleemoſyna 19. Euchariſtia 125 Irices. Ira 17. Magnanimitas 10.13. Magnes 3. Maius. Maledicere 2. Malum 22. Mercurius 1. Meritum 55. 81. Minimum. Oblatio 16. Piſcis 3. Simonia 8.41. Tarditas 1. Vindicatio 3. Viſura 52 Chriſtus 202.

3 Omne paruum eſt magnum relatiue, & non econuerſo, & omne minus eſt maius, & non econuerſo. 1. d. 19. q. 3. 1. 2m.

4 Oppoſitum uidetur dicere, quia etiam magnum dicitur ad aliquid, quod eſt eſſe maius. Cę. 3. le. 3. fi. ſ. fi. Reſpº. Duª. 977. Duª. 977m.

2 A ¶ Paſcha dicitur quadrupliciter. ſ. agnus paſchalis, panes azimi. prima dies azimorum, & omnes ſeptem dies azimorum. 3ª. q. 46. 9. 1m. / q. 74 4. 1m. / 4 d. 11. q. 2. ar. 2. q. 3. o. / Cō. 4. cª 69 / Io. 13. prinª. / 1ª. Cor. 5. lec. 2. medº. G. Diuiſio.

1 B Paſcha, ſecundum quoſdam, græcum nomen eſt, & ſic idē eſt quod pati. prima autem vocabuli huius origo ex hebræo habetur, & ſic quaſi phaſe, ideſt tranſitus domini dicitur. Io. 13. prinª. / 1ª Cor. 5. lec. 2. medª G.

2 Expoſitio omnium quæ fiebant circa agnum paſchalē. 12ª. q. 102. 3. 2m. / . *Agnus. 2.3 Baptiſmus. 79.

3 Paſcha celebratur menſe primo, ad commemorandum beneficium liberationis ex Aegypto. Et ſignificabat paſſionem, & reſurrectionem Chriſti. 12ª. q. 100. 5. 2m. / . q. 102 4. 10m. / 5. 5m / . Io. 13. priº. / . 1ª. Cor. 5. le. 2. meª. G. Feſtū. 3. Agnus. 3.

4 Paſcha incipiebat in veſperis quartedecimæ lunæ. 3ª. q 46. 9. 1m. / . q. 74. 4. 1m.

5 Feſtum paſſionis, & reſurrectionis Chriſti, ſuccedit feſto paſchæ. 12ª. q. 103. 3 4m. Feſtum. 2.

*Cereus. 1. Circunciſio. 33. Confirmatio. 47. Euchariſtia. 12. 22. Feſtum. 14 Ieiunium. 16.33. Miſſa. 17. Nuptiæ. 7.

¶ Paſchaſius exiſtens in purgatorio, non orabat pro aliis, ſed oratio aliorum ad eum facta, exaudita eſt propter fidem orantium. 4 d. 15. q. 4 ar. 5. q. 2. 3m. Sanctus.

¶ Paſcere. Abiectus. Manus. 4. Quis. 1. Paſtor. Prælatio. 23 Raptus. 1c. Vpupa.

¶ Paſſibile. Adam. 50. Iracundia. 2. Paſſio. 79.

¶ Paſſibilitas propriè non conuenit omni corpori, ſed tantum corruptibili. 1. d. 15. q. 2. ar. 1. q. 1. c. Cui.

*Adam. 48. &c. 74. Aer. 4. Angelus. 597. Caro. 1. Damnatio. 38 Derectus. 22 Euchariſtia. 138. Flos. 1. Paſſio. 17. Paulus. 18. Qualitas. 9. Subtilitas. 2. Chriſtus. 86.

8 Paſſio dicitur dupliciter. ſ. impropriè. i. omnis receptio, & propriè. i. cum abiectione alicuius. Et hoc dupliciter vno modo Diuiſio.

modo propriiſſime, quando. ſ. aliquid remouetur ab aliquo quod conuenit ſibi ſecundum naturam, aut ſecundum propriam inclinationem, ſicut cum aqua frigiditatem amittit per calefactionem, & cum homo ægrotat aut triſtatur. Secundo modo minus proprie dicitur aliquis pati, ex eo quod aliquid ab ipſo abiicitur, ſiue ſit ei conueniens, ſiue non conueniens; Et ſic dicitur pati, non ſolum qui ægrotat, ſed etiam qui ſanatur, & non ſolum qui triſtatur, ſed etiam qui lætatur, vel quocunque modo aliquis alteretur, vel mouetur. 1a.q.14.1.2m./q.79.2.c./q.97.2.c./.1æ.q.22.1.c./q.41.1.c./1.d.37.q.41.1.2m/.2.d.5.q.1.1.2m./.d.10.3.c./.d.35.1.5m./.3.d.15.q.2.ar.1.q.1.c./4.d.44.q.2.ar.1.q.1.c./.Veri.q.26.1.3.c./.Virt.q.1.11.11m./Quol.2.13.c./.Meta.5.lect.14.princ°.b./.Anima.2.lec.11.med°.d.e./.Periher.lect.2.me°.2.H.
*Accidens 27.93. Actio 22.29.30.49.50.68.83.121. Actus 91.134. Adam 48 &c. Agens 12.36.&c. Alteratio 1.10. Amor 132.133. Apoſtoli 30. Aſſumere 6.

2 Paſſio dicitur tripliciter, ſcilicet communiter, ideſt omnis receptio, & proprie ideſt cum abiectione alicuius, & metaphorice, ideſt omnis impeditio in ſuo conuenienti. Veri.q.26.3.c.
*Beatitudo 138 Cœlum 88.89.102.126.

3 De ratione paſſionis proprie dictæ, eſt abiectio qualitatis naturalis, & impreſſio qualitatis extraneæ, & contrariæ. 12æ.q.22.1.c./q.31.1.3m./q.35.1.c./q.41.1.c./2.d.35.5.c./3.d.15.q.2.ar.1.q.1.c./2m./Veri.q.26.8.c./Spiritu 2.18m. Confeſſor 4. Contrarium 17. Damnatum 38. Delectatio 74. Dæmon 35. Demonſtratio 12.16. Detrimentum.

4 Pati cum abiectione & tranſmutatione, eſt proprium materiæ. Ideo non inuenitur niſi in compoſitis ex materia & forma 12æ.q.22.1.1m.
*Deus 90 Difficile 2 Ens 25. Eucharistia 140. Figura 7.

5 Paſſio duplex, ſcilicet realis, & intentionalis, ſeu ſpiritualis. Secunda ſemper pertinet ad perfectionem patientis. Ideo fuit in corpore Adæ ante peccatum. 1a.q.95.2.2m./q6.97.2.c./12æ.q.22.1.c./q.31.1.3m./35.1.c./q.41.1.c./2.d.19.3.1m./d.35.5.c./Veri.q.26.8.c. *Fortitudo 45. Generatio 11.47. Genus 8. Hæreſis 136. Ieiemias 1.

6 Paſſio duplex, ſ. ſpiritualis & naturalis. 2.d.6.3.6m./d.33.q.2.1.3m./5m./4.d.44.q.3.ar.1.q.3.c./d.50.q.2.ar.2.q.1.3m.
*Illuminatio 5. Laurentius 3. Lumen 12.9. Medium 8. Meritum 39.40.

7 Paſſio duplex, ſ. corruptiua, & perfectiua. 1a.q.95.2.2m./q6.97.2.c./2.d.19.3.c./d.20.q.1.1.2m./d.23.q.2.3.c./d.29.3.c./4.d.44.q.2.ar.1.q.4.1m./Meta.5.lec.14.prin°.b.ſ./Cæ.lec.7.med°.b.H. *Motus 14. Operatio 29.

8 De ratione potentiæ, quo ad primam nominis impoſitionem eſt, non poſſe pati. Ideo potens dicitur, non potens pati, etiã ſi nihil poſſit agere. 1.d.42.q.1.2.c.

9 Omne quod patitur & mouetur ab alio, diſponitur per actũ agentis, multiplicatum qualitate, quæ habitus nominatur. 12æ.q.51.2.c.

10 Vt qualitas cenſeatur in paſſiuo, oportet q actiuum totaliter uincat paſſiuum. 12æ.q.51.3.2. *Peccatum 575.

11 Paſſio ad defectum pertinet, quia eſt res ſecundum q eſt in potentia. 1a.q.25.1.c./1m./12æ.q.22.2.1./1.d.42.q.1.2.c./2.d.19.3.c./3.d.15.q.2.ar.2.q.1.c./Spiritu 1.16m.
*Pœna 15.18.22. Potentia. Prophetia 2. Propoſitio 16.

12 Paſſio, ut proprie dicta, ſcilicet omnis receptio, conuenit omni enti in potentia, ideſt cuilibet creaturæ. 12æ.q.22.2.1m./.Veri.q.26.2.c.

13 Non omne moueri, eſt proprie paſſio, ſed communiter & large, ſicut nec corruptio 2.d.35.5.c./3.diſt.15.q.2.ar.1.q.1.c./1m. *Qualitas 8.9. Quantitas 29. Recipere 1. Relatio 14.15.40.60. Reſtitutio 2.

14 Res non patiuntur realiter ab aliquo ſenſibili, niſi mediante aliquo tangibili. Sed viſibile & audibile, & odorabile, coniungitur nobis, per aliquid tui. 3.d.15.q.2.ar.3.q.1.c./4.d.49.q.3.ar.5.q.2.c./Meta.lec.1.2.prin°.a G./Cæ.2.lec.14.medio f./Anima 2.fi./L.3.6.
*Scientia 40.43. Subiectum 8.10. Theo2.38. Triſtitia 1.6.

15 Omne quod proprie patitur eſt corpus. 3.d.15.q.2.ar.1.q.1.c./Veri.q.26.1.2.c./Ethi.2.lec.5.prin°.b.

16 Nullum corpus proprie poteſt pati, præter corpus corruptibile 3.d.15.q.2.ar.1.q.1.c./Veri.q.26.1.c.

17 Magnitudo paſſionis non tantum dependet ex uirtute agentis, ſed etiam ex paſſibilitate patientis. 12æ.q.22.3.2m.

18 Paſſio duplex, ſ. generis, & ſpeciei. Ente 7.me°.d.
*Viſibile 2. Vniuerſale 16. Voluntas 8. Chriſtus 86.

19 Paſſio ſumit ſpeciem ab actu, qui eſt terminus motus. 12æ.q.1.3.c./Phy.2.lec.2.fi.e.

20 Paſſio duplex, ſ. paſſio innata, & paſſio illata. 3a.q.81.4.c./3.d.13.q.1.2.2.q.2.2m./d.33.L./4.d.11.q.3.3.c./ar.4.q.2.c.

21 Paſſiones ſanctorum illatæ, proſunt eccleſiæ, per modum exhortationis & exempli, non autem per modum redemptionis. 3a.q.48.5.3m./.1æ.Cor.lec.2.med°.E.Col.1.le.fi.prin°.A./.1æ.Tim.2.lec.1.fi.

22 Paſſio proprie non conuenit animæ, niſi per accidens, ſed ſoli compoſito corruptibili conuenit per ſe. Improprie vero conuenit omni enti in potentia. 12æ.q.22.5.c./3.d.15.q.2.1.c./Veri.q.26.2.2.c. Anima 317. Animæ in cõmuni.
*Actus 91.233. Adã 48.57. Affectio o. Agibile. Amor 20.175.176.209.&c.221. Angelus 154.230. Anima 306.287.316.

23 Paſſio magis proprie eſt in parte appetitiua, q̃ in parte apprehenſiua. 12æ.q.22.2.c./q.41.1.c./3a.q.15.4.c./3.d.15.q6.2.ar.1.q.2.c./d.26.q.1.1.c./Veri.q.26.3.c.18m/Dio2.2.lec.5./Ethi.2.lec.5.prin°.b./Periher.lec.2.me°.2.I.
*Animal 66.71. Appetitus 65.86. Auaritia 16. Audacia 14.19. Beatitudo 138. Beatus 35. Compaſſio.

24 Paſſio eſt magis proprie in appetitu ſenſitiuo, quàm in appetitu intellectiuo. 1a.q.20.1.1m./12æ.q6.22.3.c./q6.41.1.c./22æ.q.58.9.c./3a.q.15.4.c./3.d.13.q.2.ar.1.q.2.c./d.26.q.1.1.c./4.d.49.q.3.ar.1.q.2.c./Veri.q.26.3.n./Vir.q.1.4.5.c./Ethi.2.lec.5.prin° b Appetitus 86.
*Coniunctio 10. Conſiliũ 15. Contẽplatio 10. Cor 11. Dãnatio 26.31.38. Difficile 2. Dolor 1.&c. Aegritudo. Error 3. Aeſtimatio o. Aeſtimatiua o. Exemplum 2. Phantaſia 3.5. Faſcinatio.

25 Omnis motus appetitus ſenſitiui, dicitur paſſio, & præcipue ille qui in defectum ſonat. 12æ.q.35.1.c/q.41.1.c.
*Fortitudo 6.16.44.45. Fomitem 9. Gaudium o. Hebetudo o. Hæreſis 11. Homo 37.39. Ignorantia 3.22.

26 In paſſionibus animæ eſt aliquid quaſi materiale, ſ. tranſmutatio corporis, & aliquid quaſi formale, ſ. ex parte appetitus. 1a.q.20.1.2m./q.75.3.3m./12æ.q.22.2.3m./q.37.4.c./q.44.1.c./q.45.3.c./q.48.2.c./4.d.49.q.3.2.c./Con.1.c°.89.2m./Ma.q.12.1.c. *Incontinentia 3.4.5.7.21. Infirmitas 5. Iniuſtitia 4. Intellectus 176.

27 Omnis paſſio iraſcibilis eſt alicuius futuri. 3.d.26.q.1.2.4m.
*Ira 6 Iracundia 2. Iraſcibilis 2. Iudicium 11.12 Iuſtitia 29.41.47. Lex 68.69. Liberalitas 3. Liberum 30. Luxuria 22. Malitia 8. Malum 33.

28 Paſſiones animæ diuerſimode ſunt in peccatoribus & iuſtis, perfectis, & imperfectis, in Chriſto, Adam, & beatis. Veri.q.26.8.c. *Medicus 10. Medium 16 &c. Meritum 39.&c. Miſericordia 1.2.3.14.21.22.

29 In omni paſſione animæ a quid additur, uel minuitur a naturali motu cordis. 12æ.q.24.2.2m/Veri.q.26.8.c.
*Mos 3. Nomen 78 Obiectum 9. Odium 2.3 Peccatum 37.119.146.221.240. Pœna 25.

30 Paſſiones animæ, tanto uehementius impellunt, quanto magis ſequuntur inclinationem naturæ. 22æ.q.155.2.c.
*Pœnitentia 41.42. Perſeuerantia 4. Perturbatio. Præcipitatio 2. Prodigalitas 1. Prudentia 64. Ratio 11.

31 Nomina paſſionum animæ, quandoque ſumuntur pro ſimplici operatione uoluntaris. 1a.q.20.1.2m/q.59.4.2m./q.64.3.c./q.82.5.1m./.12æ.q.22.3.3m./22æ.q.18.1.c/1.d.8.lec.3.L.prin°./3.d.34.q.2.ar.1.q.1.c./n.25.L.prin°/d.20.q.1.5.c./d.27.q.2.1.c./4.d.14.q.1.ar.3.q.4.c./d.15.q.2.ar.1.q.1.4m./d.17.q.2.ar.1.q.2.1m/d.44.q.3.ar.3.q.2.5m./Con.2.c°.79.fi./Veri.q.25.3.c.fi/7m./q.26.3.3m./6.13m./15m.16m./9.5m./7m./Ma.q.10.2.2m./q.12.1.9m./2.1m./3m./4m./Quoli.12.8.1m./Anima le.10.me°.c. *Scandalum 4. Seruitus 2.

32 Oppoſitum uidetur dicere. 4.diſt.25.q.3.ar.1.q.1.1m.Reſp°. Du^m. 978^m. Du^m. 978^m. *Synderesis 6. Spes 1.4.73. Suſtinere. Temeritas 1. Temperantia 18.19.21. Timor 1.13.26. Triſtitia 1.6.15.25. Turbatio 1. Virtus 46.47.48.64.76.96.137.150.161.211.222.&c.233.241. Voluntas 8.71.58.69. Vſus 7. Chriſtus 85.86. Zelus 4.

33 Paſſio animæ ut paſſio, hẽt principium ab exteriori, ſed ut eſt voluntaria, habet principium ab interiori. 3a.q.48.1.1m.

34 Omnis paſſio animæ, inclinat cum impetu, in ſuum obiectũ. 22æ.q.27.2.c.

35 Obiecta paſſionũ animæ, ſe habent ad eam ut formæ, a quibus ſpecificantur. Ideo quicquid eſt cauſa obiectorum, eſt & cauſa paſſionum. 22æ.q.44.1.c./4.d.49.q.1.2.c.

36 Anima dupliciter dicitur tota pati. ſ. ſecundum eſſentiam ſuam, ideſt corpore patiente & diſpoſitio ad ſeparationẽ ab anima, & ſecundum omnes eius potentias. 3a.q.46.7.8.c. Diuiſio.
*Concupiſcentia 1.2. Concupiſcibilis 2. Delectatio 7.22.74.

37 Diſtinctio omnium paſſionum animæ. 3.d.26.q.1.3.c. Veri.q.26.4.c. Ethi.2.lec.5.prin°.b. *Fortitudo 6.16.44.45.

38 Paſſiones animæ quadrupliciter diſtingui poſſunt, primo reſpectu boni & mali. Secundo ab extra uel intra. Tertio totaliter uel ſecundum aliquid. Quarto ut paſſio intenſa uel remiſſa. Veri.q.26.8.c.
*Infirmitas o. Ira 1.26.54.79.83.

39 Omnis

Pa

39 Omnes paſſiones animæ, reducuntur ad vndecim ſpecies, ſcilicet ſex in concupiſcibili, ideſt, amor, odium, deſiderium ſeu concupiſcentia, fuga vel abhominatio, delectatio vel gaudiũ, dolor vel triſtitia. Sed aliæ quinque ſunt in iraſcibili, ſcilicet ſpes, deſperatio, timor, audacia, & ira. 12æ.q.23.4.0./ q.25.3.4.c./ Ethic.2.lec.5.prin°.b.
*Iraſcibilis 2.

40 Oppoſitum videtur dicere de amore. 12æ.q.26.1.2.0. Reſp°. Dubio 979. Luxuria 22.&c.

Du^m. 979^m.

41 Paſſiones principales animæ ſunt quatuor, quarum duæ ſunt finales ſimpliciter, ſcilicet gaudium, & triſtitia, & duæ finales in genere, ſcilicet ſpes & timor. 12æ.q.25.4.0./ q. 84.4.2m./ 22æ.q.113.11.1m./ q. 141.7.3m./ Veri q.26.3.10m./ 5.0.

42 Omnes paſſiones animæ reducuntur ad has quatuor principales, ſicut ſpecies ad genus, vel imperfectum ad perfectũ, vel ſicut effectus ad cauſam, & participans ad participatum. 12æ. quæſtione 25. 4. c. fin. / 3. diſtinctione 26. quæſtione 1.4.5m.

43 Paſſio animæ duplex, ſcilicet perfecta, & imperfecta. Tunc dicitur eſſe paſſio perfecta, per quam animus perturbatur, quando paſſio ſenſitiuæ partis pertingit vſque ad immutandum rationem a rectitudine ſui actus, ſcilicet ut ſequatur paſſionem, & non habeat liberum arbitrium ſuper eam. 3a. quæſtione 46.7.3m.

44 Potentiæ animæ, pati poſſunt dupliciter, ſcilicet paſſione propria, ideſt, a ſuo obiecto, & paſſione aliena, ideſt, ſui ſubiecti. 3a.q.46.7.8.c./ Opuſ. 3.c° 236.

45 Anima dupliciter patitur per accidens paſſione corporis. Primo cum paſſio incipiat a corpore, & terminetur ad animam, vt eſt cum ſo ma, ſecundo e conuerſo, vt anima eſt vt motor corporis. Veri.q.26.2.3.9.c.

46 Prima paſſio dicitur corporalis, ſecunda uero dicitur paſſio animalis. Veri.q.25.9.c.

47 Cauſa paſſionum animæ aſſignari poteſt dupliciter; ſcilicet ex parte obiecti, & ex parte ſubiecti. 12æ.q.43.1.2.c./ q.45 3.c./ q.46 5.c.

48 Quælibet paſſio animæ, dupliciter poteſt conſiderari, ſcilicet ſecundum propriam rationem, & vt paſſio. Primo modo prius eſt o anima, quam in corpore, ſed ſecundo modo eſt e conuerſo Veri.q.26.2.5m./ 7m.
*Medium 6.10.&c. Meritum 39 &c.

49 Paſſio corporalis tripliciter poteſt attribui potentiæ animæ. Primo vt potentia radicatur in eſſentia animæ. Secundo, vt ea paſſione impeditur actus potentiæ animæ. Tertio vt eam percipit. Primum & ſecundum conuenit omni potentiæ animæ. Tertium uero tactui. Veri.q.26.3.9.c.

50 Paſſiones corporales tripliciter deriuãtur ad potentias animæ, ſcilicet uel inquantum radicantur potentiæ in eſſentia animæ, vel læſo organo, uel ut paſſio apprehenditur. Veri. quæſt. 26.3.c.

51 Intellectus dupliciter patitur paſſione corporis, ſcilicet vt intellectus eſt in eſſentia animæ, & vt iuuatur a potentiis organicis. 3. diſtinctio. 15. quæſtio. 2. articul. 3. q. 2 2m. / Veri. q. 26. 3. c.

52 Paſſiones animæ vincunt rationem tripliciter. ſ. diſtrahendo, inclinando in contrarium rationis, & ligando mutatione corporali, ſicut ſomnus & ebrietas ligant eam. 12æ.q.77.2.0./ 6.c./ Ma.q.3.9.c.
*Obiectum 9.

53 Paſſio appetitus ſenſitiui, non poteſt directe trahere, uel mouere uoluntatem. Sed indirecte dupliciter, ſcilicet per abſtractionem, & ex parte obiecti impediendo iudicium rationis per fortem imaginationem. 12æ.q.77.1.0./ 22æ. qõ.156.1.c./ 3a q.46.7.3m.

54 Paſſio tripliciter ſe habet ad actum uoluntatis. ſ. ut obiectũ, vt principium, excitando ad ſimilem actum, uel ad contrarium, & ut effectus. Veri.q.26.6.c.

Differentia.

55 Paſſiones diuerſarum potentiarum, differunt genere. Quæ autem ſunt diuerſorum obiectorum eiuſdem potentiæ, differunt ſpecie tantum. 12æ. quæſt. 23.1.0./ quæſt. 54.1.0. / Veri. q.26.4.c.

56 In paſſionibus animæ, eſt duplex contrarietas, ſcilicet ſecundum diuerſitatem obiectorum, ideſt, boni & mali, & ſecundum acceſſum & receſſum ab eodem termino. Prima tantum eſt in paſſionibus concupiſcibilis. Sed utraque eſt in paſſionibus iraſcibilis. 12æ. quæſtione 23. 2.0./ quæſtione 40.4.0./ quæſtio. 45.1.2m./ 3. diſtio. 26. quæſt. 1.3.c./ Veri. quæſtio. 26.4.0.
*Colera. Concupiſcentia 1.2. Difficile 2. Incõtinentia 1.&c. Lex 68.69.

57 Immo contrarietas boni & mali, eſt propria paſſionibus concupiſcibilis, ſed contrarietas poſſibilis & impoſſibilis eſt propria paſſionibus iraſcibilis. 3. diſt. 26. quæſt. 1.3.c./ 3m./ 5m.

Reſpondeo Dubio 980.

Du^m. 980^m.

58 Omnis paſſio iraſcibilis ſignificat motum tantum. Sed paſſionum concupiſcibilis, quædam ſignificant motum, & quædam quietem. 12æ.q.23.4.c./ q.25.2.0./ 3.c.

59 Nomina omnium paſſionum animæ, poſſunt ſumi dupliciter, ſcilicet abſolute, & vt recedunt a ratione. Primo modo ſunt paſſiones, ſecundo autem modo ſunt vitia. 12æ.q.45.1.1m./ q.59.1.2m./ 22æ.q.127.1.c./ 3m.

60 Nomina paſſionum animæ, quarum obiectum eſt malum, aliquando ſignificant uitia, quorum obiectum eſt malum, ut odium, ira, inuidia, & audacia. Quarum autem obiectum eſt bonum, ſignificant uirtutes, ut ſpes, & amor. 22æ. q. 127. 1.3m.

61 Paſſiones animæ, magis proprie dicuntur reſpectu mali, quã reſpectu boni, & ab extra, quam ab intra, & ſecundum totum, quàm ſecundum partem, & intenſe, quàm remiſſe. Veri.q.26.8.c.

62 Ordo omnium paſſionum animæ. 12æ.q.25.0.
* Auaritia 16. Colera.

Ordo.

63 Omnis paſſio cuius obiectũ eſt bonum, eſt naturaliter prior paſſione ſibi oppoſita, cuius obiectum eſt malum. 1a q.20.1.c./ 12æ.q.25 2 3.c./ 22æ.q.141 3 1m./ Ma.q.10.1.5m.
* Malitia 8. Malum 53. Peccatum 143.148.

64 Omnis paſſio cuius obiectum eſt bonum vel conueniens ſimpliciter, eſt in concupiſcibili. Si autem obiectum eius eſt ut difficile vel arduum, ideſt, cum determinatione quantitatis, eſt in iraſcibili, ſimiliter & oppoſitæ harum. 12æ.qõ.23.1.c./ q 25 1.c./ q.40.1.c./ q.46.3.c./ 3.d.30.q.1.2.c.fi./ 3.c.prin°./ Veri.q 25 4.c / Eth.2.lec.5.prin°.b.
* Præceptum 51. Prudentia 44. Radix 2.

65 Paſſiones iraſcibilis, ſunt poſteriores paſſionibus concupiſcibilis, quæ ſignificant motum, ſed ſunt priores his, quæ ſignificant quietem. 12æ. quæſt. 25.1.0./ q.40.1.c./ 22æ.q.141.3.2m./ 3.d.26.q.2.ar.3.q.2.c./ Veri.q.25.2.c./ Ma q.4.2.12m./ q.8.1.10m./ 3.22m.

66 Omnis paſſio iraſcibilis, terminatur ad paſſiones concupiſcibilis, & incipit ab eis. 1a.q.81.2.c./ 12æ.q 23.1.1m./ q 25.1.0./ 3 c./ q.40 1.4.c./ q.41.2.3m./ q.46 3.2m./ q.65.2.3m./ q.82.3.2m./ q 84.4.2m./ q.100.5.6m./ 22æ.q.41.2.1m./ q.118.6.c./ 3.d 26.q.1.2.5m./ 3.c./ q.2.ar.3 q.2.c./ d.27.q 1.3.4m. / Veri.q.25.2.7m./ 3. 4.c./ q. 26.3.10m./ 4 c./ Ma.q.4. 2.12m./ q. 8.1.20m./ 3.22m./ q.11.4.3m./ Eth.2.lec.5.prin°.b./ Anima 3 lec.14.me°.d E.
* Turbatio 1.

67 Paſſionum animæ, quædam ſunt bonæ, & quædam ſunt malæ ſecundum ſpeciem ſuam inquantum ſunt in genere moris, non autem inquantum ſunt in genere naturæ. 12æ. q.24 4.0 / 22æ.q.158.1 c./ 4.d.1.q.2.ar.1.q.1.4m./ d.50.q.2.art.4 q.5.3m./ Ma.q 10.1.0.
* Agibile. Angelus 154.190. Animal 71. Audacia 19. Beatus 52. Blaſphemia 17.23.

Bonæ uel malæ.

68 Paſſiones animæ, & motus membrorum, inquantum imperantur a voluntate, vel non prohibentur, ſunt bonæ vel malæ moraliter, non autem ſecundum ſe. 12æ.q.24.1.0 / q.59.1.c./ 2m./ 22æ.q 35.1.1m./ q.158.1.c. / 2.d.36.2.0. / Ma.q.10.1 1m./ q.12.2.1m./ 3.c.

69 Paſſiones aliquæ dicuntur laudabiles, inquantum ſunt ſigna & effectus bonæ voluntatis, vt verecundia & miſericordia. Veri.q.26.6 15m.
*Concupiſcentia 5. Contrapaſſum 2. Contrarium 17. Difficile 14.18.21. Error 3. Aeſtimatiua 3.

70 Paſſiones ſecundum quod ordinantur a ratione, ſunt laudabiles vel vituperabiles, non autem ſecundum ſe. 12æ q.24.1.3m./ 2.0 / q.45.1.2m./ q.50.1.c./ 22æ.q.35.1.1m./ q.123.1.0 / q.127.1.0./ q.158.1.0./ 2.c./ 1m./ 4. d.46.q.2. ar.1 q.1.1m./ Veri.q.26.6.7.0./ Ma.q.10.1.1m./ q.12.2.1m. / Eth.2. lect. 5. med°.c.&c. Actus 143.
*Exemplum 2.

71 Ex paſſionibus animæ, etiam reſpectu boni, quidam moriuntur. Veri.q.26.8.10.c. *Exorciſmus 13.

72 Omnis paſſio animæ, ſecundum ſtoicos eſt mala, non autem ſecundum peripatheticos. 12æ.q.24.2.0./ q.59 2 3.0./ 22æ.qõ.123.10.c./ q.158.1.1m./ 3a.q.15.4.2m./ q.46 6.2m. / Veri q.26.8.2m./ Ma.q.11.1.c./ Iob lec.4.prin°./ c°.3. prin°./ c°.6. lec.1.me°.C./ Io.11.lec.5.m°.g.D. / c°.12.le.5. prin°.a.G./ c°.13.le.4.prin°.a.H./ Eth le.16.me°.c.F./ lib°.2 lec.3.me°.c./ Phy.7.lec.6.prin°.c.

73 Omnis paſſio animæ ſecundum ſtoicos. ſ. inordinata, tollit, uel diminuit bonitatem actus. Sed ſecundum peripatheticos aliqua. ſ. moderata, auget eam, ſicut etiam actus membrorũ. 12æ.q.24.3.0.
*Fortitudo 6.16. Ignorantia 3.21.

74 Omnis paſſio animæ, præueniens iudicium rationis, diminuit bonitatẽ actus. Sed paſſio conſequens per redundantiã

eſt

Pa

ſionem Chriſti. 3.quæſt.69.1.2m./quæſt.73.5.c./4.diſt.17.q.3.a.1.q.1.c.

106 Vna minima paſſio Chriſti, ſuffeciſſet pro omni peccato.3ª.q.46.5.3m./6.6m./3.d.20.3.4m./9m./ contra 4.cª.74./Opuſc.3.cº.238.ſi. * Iuſtificatio 36.42.Martyrium 5.14.18.Pœnitentia 129.

107 Chriſtus ſua paſſione, nos a peccatis liberauit cauſaliter.i. inſtituit cauſam, qua poſſent quæcumque & quandocumque peccata remitti. 3ª.q.49.1.3m. * Sacerdos 1.&c. Sacrificium 10.Sanguis 7.&c.Satiſfactio 32. &c.

108 Paſſio Chriſti eſt cauſa vniuerſalis in remiſſione peccatorum, quam oportet ſingulis applicari, per baptiſmum,pœnitētiam, & alia ſacramenta.3ª.quæſt.49 1.4m./quæſt.51.1.2m./8.2m./quæſt 0.61.1.2m./quæſt.62.5.6.c./quæſt.96.1,3m./contra 4.cª 55.26 /56.1m. Baptiſmus 193. * Redemptio o.Redundantia.Chriſtus 86.

Duª.182m. Immo paſſio Chriſti eſt cauſa propria remiſſionis peccati.3ª.q.49.1.o. Reſp.Duª.912.

109 Paſſio Chriſti eſt propria cauſa remiſſionis peccati tripliciter,ſcilicet prouocando ad charitatem, redimendo, & inſtrumentaliter operando.3ª.q.49.2.o /2.3.c /4.c./3m./5 t./ quæſtio.52.5.c./q.56.2.4m / q.62.5.c./ q.69.1.2m./3m./q.79 3.c./3.d.19.1.o./L.prinª.

110 Per paſſionem Chriſti liberati ſumus de poteſtate diaboli, victi per humilitatem, obedientiam,& pœnam Chriſti.Et ſatiſfaciendo pro culpa,fecit nos contubernales, domeſticos, & filios Dei.Ideo paſſio eius, dupliciter habet rationem redemptionis, ſcilicet quia inquantum nos a poteſtate diaboli eripuit,dicitur nos redemiſſe, ſicut rex regnum occupatum ab aduerſario per laborem certaminis, inquantum vero Deum nobis placauit, dicitur nos redemiſſe, ſicut pretium ſoluens ſatiſfactionis pro nobis, vt a pœna & a peccato liberaremur. 3ª.quæſtio.48.4.o /6.3m./quæſt.52.1.c./ 3.diſtio.19.articu 4.quæſt.1.o.

111 Paſſio Chriſti, vt a voluntate eius, fuit ſatiſfactio pro omni peccato,etiam occidentium eum, non autem ab alio, nec ſecundum ſe.3ª.q.22.2.2m./3.c./ quæſt.39.5.3m./q.48.2.2m./q 49.4.3m./q 57.6.2m /q.69.2.c./7.1m./3.diſt.18.5.4m./diſt.19 1.o./artic.3.q.1.3m./L.prinº / d.20 articu.1. quæſt.1.2m./art.3.1m /art c.4.quæſt.2 1m./ 4.d.3.L.ſi./ d.4.q.2 art.2.q.6.o./d.17.q.3.artic.5.q.3.1m./diſtinct.18.q.1 articu.2.q.1.1m / contra 4.cº.55.23m. / 24m./71./72./Ro.5.le.2.ſi.L. Occidere 18.Satiſfactio 32.

112 Paſſio Chriſti fuit quaſi pretium, per quod liberati ſumus a ſeruitute diaboli, peccati,& pœnæ.3.q.84 4.c.

113 Per paſſionem Chriſti, liberati ſumus a peccato communi totius naturæ,quo ad culpam, quo ad reatum pœnæ,& a propria peccatis ſingulorum. 3ª.q 49.5.c./ quæſt.52.5.c. / 2m./quæſt.86.4.3m.

114 Chriſtus per paſſionem ſuam, reparauit, & liberauit nos, ab omnibus defectibus cauſatis per peccatum. Con. 4. capª.79.3m./82.1m.

115 Paſſio Chriſti ſufficienter abſtulit peccatum originale, quo ad perſonam,& quo ad naturam. 3ª.quæſt.49.5.c./4.d.4.q.2.art.2.q.3.c./1m.

Effectus. 116 Chriſtus, omnia præcepta veteris legis moralia, ceremonialia,& iudicialia impleuit. 3ª.q 47.2.1m.

117 In paſſione Chriſti,tria aruerunt,quæ prius floruerant, ſcilicet miracula, doctrina, & fama. Pſal.21. meº.111. * Amor 67.Aridus.

118 Numquam ſine fide paſſionis Chriſti, potuit eſſe ſalus. Ideo ſemper oportuit eſſe aliquod repræſentatiuum eius hominibus.3ª.q.73.5 c.

119 Paſſio Chriſti efficienter operata eſt noſtram ſalutem vt cauſa inſtrumentalis,ſed Deus vt cauſa principalis. 3ª.q.48.6.o./q.49.1.c./Rom.4.ſi.

120 Paſſio Chriſti fuit nobis ſalutifera tripliciter, ſcilicet per modum exempli,meriti, & efficientiæ. Opuſc.3 cº.238.ſin./ 1ª.Cor lect 2. meª. I. * Baptiſmus 88.109.161.163.164.166.177.178.180.183.184.185.186.187.190.191.192 194 230.Dæmon 70.95.

121 Paſſio Chriſti,eſt cauſa ſalutis omnium:ſed applicata eſt mortuis,per deſcenſum Chriſti ad inferos, ſicut & viuis per ſacramenta. 3ª.q 52.1.2m. * Deus 255.256.Dolor 27. &c. Eclypſis. Euchariſtia 2.20.21.35.262.243. 249. &c. 253. 273.277.280.Ieremias 1.

122 Paſſio Chriſti non ſaluat,niſi configuratos. 12ª.quæſtione 85.5 2m./3ª quæſtione 49.3.4m /3.2m /3m./5.c / quæſtio.52.1.2m./7.8.c./quæſtione 79. 2.1m./7.2m / 3.diſtinct.19.articu.1.quæſt 2.4m./quæſt.2.o /artic.3.quæſt.1 4m /5.2.1m./ diſt.22.quæſt.2.ar.2.q.4.2m./contra 4 cº 55.25m./72 /Ma q.4.6.7m./Rom 8.lec 3.b./ lec.4. prinº. * Inceriaſi, Maria 45. Paulus 5.11.12 18.Pœnitentia 100.

123 Paſſio Chriſti non fuiſſet ſatiſfactoria, niſi fuiſſet voluntarie ex charitate ſuſcepta. Veri.q.26.9.10m.

124 Per paſſionem Chriſti & per mortem eius reconciliati ſumus Deo patri.3ª quæſtione 48.4.c. /quæſtio.49. 2.c./4.n./3.diſtinct.19.artic.5.quæſtione 1. o. * Præceptum 120.Raptus 12.

125 Per paſſionem Chriſti, tripliciter ſumus liberati, de poteſtate diaboli, ſcilicet quia inquantum paſſio Chriſti eſt cauſa remiſſionis peccatorum, inquantum nos Deo reconciliauit, & inquantum in paſſione Chriſti, diabolus exceſſit modum poteſtatis,ſibi traditæ a Deo, machinando in mortem Chriſti,qui non habebat meritum mortis,cum eſſet abſque peccato.3ª.q 48 4.c./quæſtione 49.2.o./ 2.diſtinct.19. 2.o./3.d.19.2 o. / Veri.q.29.7.10m./ Opuſc.60.cª.18./ Hebr.2.lectio 4.prinª.G.

126 Per paſſionem Chriſti, dupliciter ſumus liberati a reatu pœnæ, ſcilicet vel directe, inquantum paſſio Chriſti fuit ſufficiens & ſuperabundans ſatiſfactio, pro peccato humani generis, exhibita autem ſatiſfactione ſufficienti, tollitur reatus pœnæ, vel indirecte inquantum paſſio Chriſti, eſt cauſa remiſſionis peccati, in quo fundatur reatus pœnæ. 3ª.quæſt.21.3.c / q 48.6.3m./ quæſt 49.3.o./q.52.5.c./q.86.4.3m. / 3.diſt.19.3.o./Veri.q.29.7.10m. * Sacramentum 104. 116.120.150.Sanctificatio 16. 3

127 Paſſio Chriſti operata eſt noſtram ſalutem proprie,remouendo mala,ſed reſurrectio eius, inchoando bona & exemplariter 3ª.q.53.1.3m./q 52.1.4m /2.4m./ q.62.5.3m./3.d.21.q.2.3.2m./ 4m. / Opuſc.3.cº.247.

128 Chriſtus per paſſionem ſuam, initiauit ritum chriſtianæ religionis.3ª q.64 5.c./q.63.3.c. * Satiſfactio 32. &c.

129 Paſſio Chriſti eſt cauſa noſtræ glorificationis, quo ad terminum a quo,idest,pœnalitates,ſed reſurrectio eius,quo ad terminum ad quem,idest,gloriam. 3.diſt.19.art.3 q.2.3m. * Velum 1.Chriſtus 65.

130 Chriſtus per paſſionem ſuam,aperuit nobis ianuam cœli: ſed per aſcenſionem ſuam, introduxit nos in poſſeſſionem eius. 3ª.quæſt 0.49.5.o /quæſt.79./2.c./1m./3.diſtinct.18.articu.6.quæſt.2 3.o./diſtin.19 3.o./d.21 q.3.1 4m./4.d.3 L.ſi./ d.4.q.2.art.2.q.6.o./d.17.q 3.art.5.q.3,2m./diſt.18.q.1.art.1.q.1.1m. / Veri.q.29.7.9m.

131 Chriſtus per paſſionem ſuam, conſequutus eſt gloriam reſurrectionis: non autem ea vi ſacrificii, quod offerretur per modum ſatiſfactionis,ſed ea deuotione, qua ea charitate,humiliter paſſionem ſuſtinuit.3ª.q.22.4.2m.

132 In paſſione Chriſti, cogitanda ſunt quatuor, ſcilicet dilectio eius,redamando;amaritudo eius, compatiendo: fortitudo eius aduerſa patienter ſuſtinendo:& vtilitas eius, gratias agendo. Opuſc.58.cª.1./2./ſi.57.ſin.Heb.12. lectio 1.medº.A. * Iuſtificatio 36.

¶Paſſiuum. Actus 37. 38. Ae 4. Agens 36. &c. Alteratio 8. Amor 68.Anima 287.&c 360. Apollinaris 2. &c. Appetitus 1. Auctor 2.Conſilium 21. Cor. 8. &c. Creatio 3. 19 20 21. 44.45.Dæmon 1.2.118.&c. Deoſitas.Deus 343.&c. Difficile 2.Elementum 18.23 Generatio 23 61. Graue 2.Habitus 23. Intellectus 4.&c. 10. 163 116.262. &c. Lex 10. Malum 41. Motus 1.11.Poſſibile.Paſſio 10.Paſſura.Poſſibile 5.6.Potentia 20. &c. 46. &c. Propoſitio 8. Prouidentia 36. Ratio 22. Scandalum 3 &c. Subtilitas 2.

* Paſſum.Iudicium 12.12 Vſura 595 &c.

¶Paſſus. Accedere 1 Greſſus.Miliarium Stadium 2.

¶Paſta. Euchariſtia 68.

¶Paſtor eccleſiæ & fundamentum eius, principaliter dicitur Chriſtus, ſecundario autem ceteri prælati.3ª.quæſtione 8.6.3m.Chriſtus 201. 210. * Baculus o. Cathedra 1. Epiſcopus o. Natiuitas 27. Papa o. Parrochianus. Prædicator 1. Prælatio o. Quis.

¶Patena quæ continet corpus Chriſti, & calix qui continet ſanguinem eius, innunguntur & conſecrantur, 4. diſtinctione 24.quæſtione 2.3.c. Benedictio 5. Conſecratio 4. & cætera. * Ordinatio 6. Conſecrata.

1 ¶PATER prius dicitur de Deo, quàm de creatura. prima quæſtione 33.2.4m./1.diſtinctione 24.L.ſin / Epheſ.3.lectio 4 medª.H. * Abias. Abraham 19.Accidens 114. Actio 6.Actor o.Actus 193.Adæquari o. Adoptio 4.10.15.16. Aduentus 6.9. In diuinis.

2 Paternitas eſt tantum in viuentibus, & cognoſcentibus. Epheſ. 3. lectio 4. medº. F. * Affinitas 14. Alienum 9. Alius 4.

3 Ad patrem requiruntur tria, ſcilicet quòd producat de ſubſtantia eius, ſimile ſibi in ſpecie, & principaliter. 3.d.4.q.2.1.4m./ L.Filiatio 5.

4 Probatur per auctoritates vtriuſque teſtamenti, quod pater proprie dicatur in diuinis.contra 4. cª.2.

Pa

5 Paternitas in Deo creaturis, non eſt eiuſdem rationis vniuocæ, ſed analogicæ. 1ª.quæſtione 33. 3.3^{m}./ 1.diſt.oct.21. quæſt.1.1.5^{m}. * Amor 11. &c. 116.117.120.122.126. Anima 27. Apollinaris 1. Apparere 5. Actor.o. Appropriatio 11. 12.15.21.&c.

6 Pater prius dicitur perſonaliter, quàm eſſentialiter. 1ª. q. 33 3.o. * Aſſimilatio 3 &c.14.&c. Aſſumere 12 &c. Auctoritas 3.Balneum.Baptiſmus 27.35.36.46. Beatitudo 124.Beneficium 6.10.&c.Blaſphemia 17.

7 In diuinis eſſentia eſt pater ſi li pater tenetur ſubſtantiue, non autem ſi tenetur adiectiue. 1ª.q.39 5.5^{m}./6.c./1.diſt.5. quæſt.1.1.3^{m}./diſt.27.L.prin^{o}./diſtin.33.4 c.ſi./ L.med^{o}.F / diſtinct.54. L.princ^{o}./ 3.diſtinctio.5. L.ſi. * Character 23. Charitas 154. Circumciſio 3.27. Coæquale o. Cognatio 1.7. Conceptio 3. 17. 32.38. Coniunctio 6. Conſanguinitas 5. 8. &c.

8 Pater eſt magis proprium nomen perſonæ patris, quàm genitor vel generans. 1ª.q.33.2.o./ 1.40.2.c./3ª.q.60.7.2^{m} / quæſt. 66.5.7^{m}./4.d.3.ar.2.q.2.5^{m}.Genitor. * Conſeruatio 13.Corpus 55.Correctio 13.18.Creatio 33.34. Datiu 27.De 6. Deſcendere 3.Deus 38.39.120.121.355.&c.Dicere 2.4.Dignitas 1. Diſtinctio 30.Actas 6.Ench^{a}.170. Fides 107. Filiatio 2. &c Finis 66.Fruitio 7.Furtum 13. Genealogia 1. Generat^{o}. 52 &c.Generatiua.

9 Paternitas in diuinis, inquantum eſt conſtitutiua perſonæ patris, ſic eſt prior ſecundum intellectum, quàm generatio. Po^{a} q.10.3.c.

Du^{m}.183. 10 Immo pater in diuinis, nullo modo eſt prior filio, nec duratione, nec natura, nec dignitate, nec intellectu, neque ſecundum id quod abſolutum eſt, neque ſecundum id quod eſt ad aliquid 1.diſtinctio.9. quæſt.2. 1. c. Reſpon^{o}. Du^{o}. 983°. * Genitor.

11 Paternitas in diuinis, eſt principium formale, eliciens generationem. 1.diſtinct.28.quæſt.1.2.4^{m} Generatio 75. * Genitus 2. Gloria 17. Gratia 84. Hæreſis 36.38.40.42.55.64. 84.98.103. Humilitas 19. Idem 10. Io 16. &cæt. Infernus 1.

12 Potentia generandi in diuinis eſt eſſentia Dei, ſub ratione relationis.ſ.paternitatis. 1.diſt.7.quæſt.1.2.c./ 3^{m}. / diſtinctione 11.3.o./ diſtin.13.2 3^{m}./Opuſc.72. quæſt 28.Generatio 64. 76. * Infidelis 4.5. Ingenitum o. Innaſcibilitas o. Index 17. Iudicium 42.

Du^{o}.984. 13 Oppoſitum videtur dicere.1ª.q.41.5.o./ Po^{a}.quæſtio.2.2.o. Reſpon^{o}.Duc.984°. * Iuramentum 28.Ius 21.Iuſtitia 90.Legitimatio 3. Lex 149. Liber 20. Limbus o. Manducatio 2. Manſuetudo 10. Matrimonium 2.35.40.42. Melchiſedech. Meritum 110.Miſſio 7.18.&c. 37.40. Natiuitas 13. Neceſſitas 32.33.Non genitum.

14 Pater eodem, ideſt, paternitate, eſt quis, & pater. 1.quæſtione 40. 3.2^{m}. / 1.diſtinctione 9. quæſtione 2.1.3^{m}./ diſtin.12. 1.1^{m}./diſtinct.26.quæſtio.1.2.4^{m}./Po^{a}. quæſt.8.4.2^{m}. * Notio 6.10.11.13.Omnipotentia 3. Oratio 95. 97. Parentes. Paſſiu 95. 104.129.

15 Pater non eodem eſt pater, & Deus, ſed eodem eſt Deus, & ſciens. 1.diſtinct 33 1 5^{m}/L.ſi./ Verit.quæſtio.2.3.7^{m}./ Po^{a}. quæſtio.8.2.14^{m}. * Paterna monitio. Paternus. Patruus.Peccatum 322.&cæt. 328. 337. Pœna 38. Pœnitentia 39. 84. Pes 7.

16 In diuinis paternitas non eſt ſatiens, nec pater, nec innaſcibilis, ſi ſumantur adiectiue 1. diſtinctione 33.4. c. Innaſcibilitas 1.

17 Pater noſter, & percuſſio pectoris, quamuis ſint ſufficiens ſatiſfactio pro veniali peccato, & non pro mortali, tamen etiam ad dimiſſionem peccati mortalis valent. Vnde etiam pro mortalibus, pater noſter dicere debemus, & pectus tundere. 2.diſtinct.24.L.ſi. * Perſona 36.Pietas 3.&c.8.12.Poſſibile 7.

18 Pater noſter, ideſt, oratio dominica. Opuſcu. 3. c^{o}. 67. / Opuſcu. 3.o. * Prædicari 39. 44. Primogenitus 1. Proceſſio 29.&c.

19 Paternitas eſt in angelis, ſecundum actus hierarchicos, ſicut magiſter eſt pater diſcipuli. prima quæſtione 45.5.1^{m}./ Epheſ. 3. lect. 4. med^{o}. G. Angelus 18. * Propoſitio 18. Proprium 10. Raptus 1. Relatio 24. 40. 41. Religio 9. Sacramentum 1,3. Salina Samuel 1. Sapientia 48. &cæt. Satisfactio 25. Scipio. Sedere. 3. 4. 5. Senex 2. 13.14.Senator 2.3.

20 Filius eſt res patris, quo ad corpus. & quo ad exteriora, non autem quo ad animam. 2. diſtinctione 33.quæſtione 1. 2. c. * Sepultura 3. Seruitus 9. Symbolum 8 &c. Solus 6.&cæt. Speculum 2 Spiratio o.Spiritus 19. &c.Sponſa 8. Steptum. Subiectio 10.

21 Quilibet debet magis liberare patrem a morte quàm extraneum, etiam ſi extraneus eum ſimiliter liberaſſet. 3.diſt.29. 6.5^{m}. Beneficium 6. Benefacere 5. Notio 6. * Teſtamentum 1.Titus. Transfiguratio 2.Trinitas 11.12.Verberare.Verbum 52.56.62.63.Virginitas 13.Viſio 10.Vnctio 30.36 Vnitas 54. 56.Votum 33.&c. Vox 1.Viura 60.98.231.248.Chriſtus 27. 198.219.221.&c. 227.

¶Patres conſcripti, dicebantur olim conſiliarii, quia ſcribebantur. 1.q.24.1.c./Opuſc.20. lib.4.c^{o}.26. Quid.

¶Patere.Comparatio 3.Datio 25.&c.Embrio 3.Fictio 1. Gloria 17. Infamia o.Iudicium 35. Matrimonium 184. Mendacium 18.Raab 2.Vſura 77.163.193.218.276.281.

¶Paterna monitio. Amor 120. Ius 21. Lex 149. Primogenitus 2.

¶Paternus. Amor 120.

¶Pati.Actio 4.Agere 22.Imprimere o.Intellectus 66.67.252. Diuiſio.
262.Recipere 1.Vſura 90.

¶Patiens duplex, ſcilicet cooperans agenti, & non cooperans. Quol. 8.3. c. * Accidens 74. Actio 4. 50. 60. 69. 71. 83. 88.107. Actinom. Actus 21. 187. Agens 36. &cæt. Agere 15. Amicitia 38. Amor 266. Animal 306. 217. 287. &cæt.382. Ariſtoteles 6. Aſſumere 6. Damnatio 26. Defectus 3. Dæmon 125. &cæt. Detrimentum. Differentia 22. Diſpoſitio 31. Dolor 10. Forma 45. Fortitudo 27. Ignis 10. Infirmitas 1. Iniuſtitia 7. 8. Intellectus 4. &cæt. 216. 252. 262. &cæt. Intentio 22. Maria 61. Matrimonium 30. Medium 6. Miſericordia 16. Miſſio 2. Mollities 4. Mora 17. Mortuus 1. Motus 21. Naturale 19. Neceſſitas 27. 28. 29. Nemeſis 2. Oratio 33. 94. Peccatum 19. Pœna 22.26. Periculum 9. Potentia 19. &cæt. Proceſſio 6. Propoſitio 8.9. 16. Purgatio 10. Scandalum 4. Scriptura 6. Virginitas, 13.Virtus 257. Vnicornis. Voluntarium 5. Vſura 87. Zelotypia. Zelus 1.

1 ¶Patientia dicitur dupliciter.ſ.habitus, & delectatio in actu eius. Primo modo eſt virtus, ſed ſecundo modo eſt fructus. 22ª.q.136.1.3^{m}. Diuiſio.

2 Patientia eſt virtus, conſeruans bonum rationis contra triſtitiam. 12ª q.66.4 2^{m}./22ª.quæſt.128.c./q.136 1.o./5.c./3.diſt. 33.quæſtio.3.articu.3.q.1.c./3^{m}./ Heb.10.lect.4. me^{o}.1.Fortitudo 26. * Beatitudo 152.165. Charitas 90.Conſtantia 4. Expectatio 3.

3 Patientia proprie, importat tolerantiam tribulationum, cum quadam æquanimitate.Sed diutina expectatio bonorum abſentium ei attribuitur, licet hoc maxime ſit longanimitatis. Roman.8.lec.5 med^{o}.D./ Heb.10.lect.4.med^{o}.1. * Longanimitas 1.

4 Pati triſtia ad malum finem, non eſt proprie patientia, ſed eſt duritia 22ª. quæſtione 136. 1. 2^{m}. * Fortitudo 34. 35. 59. Fructus 5. Hebetudo 2. Importabile. Iuſtitia 41. Lenta. Lex 135.

5 Patientia non eſt potiſſima virtus, ſed eſt inferior omni virtute theologica & cardinali. 12ª.q.66. 4. 2^{m}./ 22ª. quæſtione 136.2.o.

6 Ad patientiam pertinet longanimitas & conſtantia, inquantum dilatio boni quæ eſt longanimitatis, & labor in continua exequutione boni, habent rationem mali contriſtantis. 22ª.q.136.5. c. Longanimitas 1.Conſtantia 4. * Martyrium 1.14.Meritum 38.Mors 17.

7 Patientia eſt radix & cuſtos virtutum, ſolum remouendo prohibens. 22ª. quæſtione 136. 2. 3^{m}. * Oratio 53. 94. Patiens.

8 Patientia vt virtus, non poteſt haberi ſine charitate & gratia, 22ª. quæſtione 136. 3. o. * Peccatum 278. Pœnitentia 21. Præceptum 114. Præmium 8. Proximus. Sufferre. Suſtinere. Temperantia 5.14. Tolerari. Tribulatio 4. &cæt. 16. 221

6 Patientia eſt concupiſcibili ſubiectiue. 22ª.quæſt.136.4.2^{m}. Subiectiue.

10 Actus patientiæ in patria, non eſt ſuſtinere, ſicut eſt in via, ſed eſt frui bonis acquiſitis per eam. 22ª. quæſtione 136. 1. 1^{m}./ 3.diſtinct.33. quæſtio.1. 4.c /2^{m}./3^{m}./6^{m}. Item fortitudo 27.&c.

¶Patria.Amor 35.45 47.48.49. 103.&cæt. Amplexans. Angelus 547.Ariſtoteles 9. Beatitudo 20 28.34 68.&cætera, 76. 117. 118. 119. 130. 133. Beatus 10. Bellum 2. Character 12. 19.Charitas 8.38.39.103. 117.122. Claritas 4.&cæt. Cogitatio 5. 6. Conſuetudo 5. Decimæ 12 20.23.25. 28. Delectatio 102. Donum 32.35. 34. 36. 37. Dos 3. Euſtratius 1. Expellere. Fides 68. 69. Fortitudo 41. 53. Galilæa 1. Gloria 19. &cæt. Gratia 14. 37. 38. Ieiunium 42. Iuſtitia 56. Lex 168. Menſa. Miles 6. Oratio 68. Papa 8. Patientia 10. Paulus 15. Pietas 3.4.21. Pythagoras 1.Præceptum 78.120. Primitiæ 1. 2. Roma 3. Sabbathum 2. Status 57. Templum 9. Theologia 24.25. Terra 4. 5. Tirannus 10.11.

Vita

Vita 35.83. Vil 19. Chriſtus 85.86.

¶Patriarcha Concubinatus 2.3. Aetas 6. Iudæi 1.

Qui. ¶Patricii dicebantur, qui Romanæ reipublicæ curam gerebant. Opuſ. 20. lib. 4. c°. 26.

¶Patrimonium. Beneficium 23. Bonitas 218. Corona 4. Pythagoras 1. Simonia 17. Vſura 194.

¶Patrinus. Amor 128. Anadochus. Bapeiſmus L. Catechiſmus 7.8.

¶Patrocinium. Aduocatus 3.4. Antonius 2. Munus 2. Simonia 13.

¶Patronus. Feudum. Simonia 3. Spirituale 2.

In eodem gradu. ¶Patruus & pater poſſunt eſſe in eodem gradu conſanguinitatis, reſpectu vnius perſonæ, & reſpectu alterius, poſſunt eſſe in diuerſis gradibus. 4.d.40.q.1.a.5^m./6^m.

¶Paucum. Accidens 105. Accidentaliter 1. Angelus 268.633. Anima 349. Bonitas 201. Cauſa 14. Cæte. 12. Contingens 6. Damnatio 31. Diaconus 6. Doctrina 1. Fortuna 1. Lex 162. Malum 35.37. Melius 2. Miniſter 6. Nobilitas 7.8. Pœna 74. Purgatio 10. Sapientia 44. Scientia 146. Seditio 3. Semen 23. Subtilitas 1. Tarditas 1. Vnitas 30. Vniuerſale 23. Vſura 280. Vinis 10.

¶Paulatim. Angelus 311. Bonitas 224. Gloria 7. Ieiunium 28. Lex 105. Natiuitas 28. Vſura 189.

Perfectio. ¶Paulinus ex abundantia charitatis, ſpiritu Dei actus, vendidit ſe in ſeruum: ſed hoc non debet trahi in exemplum 4.d. 15.q.2.ar.2.q.1.3^m.

Diuiſio. ¶Paululum dicitur aliquid vel modicum dupliciter. ſ. vel reſpectu æternitatis, vel reſpectu temporis quo fiebat afflictio populi Dei. Iſa. 10. fi. E.

Nomen. 1 ¶PAVLVS ſub hac litteria, non poteſt eſſe nomen hebræū, quia Hebræi non habent P. litteram. Ro. le. 1. prin°. C. ^n Abſtractio 19.

2 Paulus ſic nominatur, a Sergio Paulo proconſule. Vel propter profectum. Vel quia Iudæi ſunt binomii. Roman. lect. 1. prin°. D.

3 Paulus fuit aliquando reprobus, ſecundum diſpoſitionem diuinæ ſententiæ, non autem ſecundum diſpoſitionem diuini conſilii. Veri. q. 6.6.6^m ^n Antonomaſia 2. Apoſtoli 1. Apparentio. Balbutiens 2. Barnabas. Charitas 113.137. Cœlum 65. Conuerſio 3.7.

4 Paulus erat inſtructus in propria lingua, quo ad ſuperaddita per artem humanam ad ornatum & elegantiam loquutionis, non autem in lingua aliena. 22ª.q.176.1.1^m. / He. prolo. fin. ^n Correctio 10.15.

5 Paulus conuerſus fuit, anno quo Chriſtus paſſus eſt. 2ª. Cor. 12. lec. 1. prin° H. / Gal. 2. lec. 1. prin°. A.

6 Paulus in ſua conuerſione, habuit voluntatem actualem conſcientiam gratiæ. Ideo celebratur, vt miraculoſa. 12ª.q.113.a.2^m. / quæſt. 113.10.c. / 1. diſtinct. 18. quæſt. 1.3.2^m / 4. diſtinct. 4. quæſt. 3. artic. 2. q. 1.3^m / diſtinct. 17. q. 1. ar. 2. q. 1.1^m. / Ver. q. 28.3.29^m.

...^m.985^m. 7 Oppoſitum videtur dicere, quia conuerſio eius voluntaria fuit, audiendo, addiſcendo, & veniendo. 12ª.q.113.a.2^m. Ma. q.6.c. / 3^m / Reſpond. ſicut Dubio 372. ^n Deus 170.271. 272.318.319.

8 Paulus in ſua conuerſione vidit Chriſtum corporaliter. 3ª. q.57.6.3^m / 1ª. Cor. 9. lec. 1. prin°. F.

9 Paulus in raptu vidit eſſentiam Dei, ſine lumine gloriæ. Ver. q.10.11.c / 1^m. Moyſes 1.2.3. Dionyſius 1.

...^m.986^m. 10 Oppoſitum videtur dicere. 1ª.q.12.2.c. / 1^m. / 5.0. / 22ª.q.174. 5.2^m. / quæſt. 175.3.2^m / 3ª. quæſt. 45.2.c. Reſpondeo ſicut Dubio 486°.

11 Paulus portauit nomen Chriſti tripliciter, ſcilicet in corpore, ſecundum conuerſationem & paſſionem eius, in ore, & in ſcripturis. Roman. prolo. med°. C. ^n Fides 2.47. &cæt. Hæreſis 88. Matrimonium 144. Mendacium 19. Moyſes 3. Oratio 10.

12 Paulus imitatur Chriſtum tripliciter, ſcilicet in deuotione mentis, ſolicitudine ſubditorum, & tolerantia paſſionis. 1ª. Cor. 11. lec. 1. prin°. H. ^n Raptus 13. &c. Reuelatio 13. Simonia 25. Stephanus 2.

13 Paulus præfert ſe & alios apoſtolos Moyſi. 22ª. quæſtione 174.4.3^m. / Verit. quæſtione 12.14.5^m. / 2ª. Corint. 3. lec. 2. 6.

14 Paulus tripliciter excellit ceteros apoſtolos, ſcilicet quia nullus per tot loca prædicauit, laborando manibus, & nullus tot perſequutiones & tribulationes pertulit. 2. Corint. 15. lec. 1. fi. F.

15 Paulus ſextupliciter excellit ceteros apoſtolos, ſcilicet quantum ad ſpecialem electionem, ſecretorum Dei cognitionem, malorum profeſſionem, virginalem integritatem, bonorum operationem, & maximam ſcientiam qua emicuit. 2. Cor. 12. lect. 3. prin°. D.

16 Paulus fuit par Petro, in exequutione auctoritatis, non autem in auctoritate regiminis. Galat. 2. lectio 3. principio. D.

17 Paulus vere, ac iuſte reprehendit Petrum, in obſeruatione legalium, quia cogebat gentes, non quidem imperio, ſed ſuæ conuerſationis exemplo iudaizare, quia ſecundum quod Leo Papa dicit, validiora ſunt exempla, quam verba. 12ª quæſtio. 103.4.2^m. / 22ª. quæſt. 33.4.2^m. / quæſt. 43.6.2^m / 4. diſt. 1. quæſt. 2. art. 5. q. 3. c. / diſt. 19. quæſt. 2. art. 3. q. 1.1^m. / d. 38. / q. 2. art. 3. q. 2.2^m. / 1ª. Cor. 9. fi. / Gal. 2. lec. 3. 0. / 6°. 5. lec. 1. me°. A. Correctio 10.15.

18 Paulus in bulla Papæ, ponitur a dextris. Petrus autem a ſiniſtris, quia Paulus vocatus fuit a Chriſto impaſſibili, Petrus vero a Chriſto adhuc paſſibili. Gal. lec. 1. me°. I.

19 Paulus & quidam alii ſancti, leguntur aliqua feciſſe per dæmones, non quidem ex pacto cum dæmonibus inito, ſed virtutem Dei in eos exercentes. 2.d.7.q.3.a.1^m. / 2ª. Cor. 5. lec. 1. fin. C.

20 Paulus allegat verbū Arati poetæ, ſcilicet genus Dei ſumus. & in ipſo viuimus, mouemur, & ſumus. 1ª.q.1.8.2^m. / Titum. lect. 3. fin. Epiſtolæ.

21 Paulus allegat dictum Menandri poetæ, & ſecundum Hieronymum. ſ. corrumpunt bonos mores colloquia mala. 1ª. Cor. 15. lec. 4. fi. F / Gal. 3. lec. 6. prin°. I.

22 Paulus allegat dictum Epimenidis poetæ. ſ. Cretenſes ſemper mendaces, malæ beſtiæ, ventres pigri. Gal. 3. le. 6. prin°. I. / Titum. lec. 3. fi.

23 Paulus fuit Romæ annis fere nouem. Et in principio ſcripſit epiſtolam ad Philemonem, in fine vero ſecundam epiſtolam ad Timotheum. Phile. fin. ^n Fructus 2. Lex 109.

24 Epiſtolæ eius, & pſalmi Dauid, frequentantur in eccleſia, ad ſpem veniæ, & quia continent quaſi totam theologiam. 3ª. quæſtione 83.4.1. prin°. / Pſalm. prolo. princ° / Roma. prolo. o°. D.

25 Epiſtolæ eius quæ habent in canone, ſunt quatuordecim, ſcilicet vna ad Romanos, duæ ad Corinthios, vna ad Galathas, vna ad Epheſios, vna ad Philippenſes, vna ad Coloſenſes, duæ ad Theſſalonicenſes, duæ ad Timotheum, vna ad Titum, vna ad Philemonem, & vna ad Hebræos. Quarum decem ſcripſit eccleſiis, quatuor vero prælatis & dominis. Rom. prol. fi. G. &c.

26 Epiſtolam ad Romanos ſcripſit de Athenis, ſecundum Auguſtinum, de Corintho autem, ſecundum Hieronymum, quia forte incœpit eam ibi, ſed hic eam compleuit. Ro. prol. fi.

27 Epiſtolæ eius ad Corinthios ſunt priores tempore ſcripturæ quàm epiſtolæ eius ad Romanos, ſed dignitate & vtilitate eſt econuerſo Ro. prol. fi. / Phile. fi.

28 Paulus ſcripſit Corinthiis quandam aliam epiſtolam, quæ nō habetur in canone. 1ª. Cor. 5. lec. 3. prin°. / 2ª. Cor. lec. 5. prin°. / Col. Lucas 4. fi. G.

29 Epiſtola ad Hebræos, eſt epiſtola Pauli. Sed tranſlata fuit de Hebræo in Græcum a Luca. Et eſt ordinatior omni alia ſcriptura. He. prol. fi.

30 Epiſtola eius ad Hebræos continet fere omnia myſteria veteris teſtamenti. He. 13. ſe. fi. fi. H.

¶Pauor quaſi immobilitas. Ideo differt ſecundum magis & minus a timore faciente motum eius, ſecundum Ariſtotelem. Iſa. 8. me°. c. I. ^n Reuelatio 25. Differentia.

¶Pauperes. Paupertas o. Virtus 41.

1 PAVPERTAS duplex, ſcilicet paupertas ex coacta neceſſitate, & paupertas ex propria voluntate. Cont. 3. cap°. 134. fi. / Opuſcul. 20. libro 4. capit°. 15. ^n Aduocatus 2. Alienum. Animal 82. Beatitudo 68.135.161. Bonitas 202.203. Cathena. Diuiſio.

2 Pauperes ex neceſſitate, & pauperes non voluntarii, non ſunt eligendi ad regimen reipublicæ, quia ſunt corruptores politiæ. Opuſcul. 20. libro 4. capit°. 15. / 20. ^n Concordia. Conſilium 14. Egere. Decimæ 15.16.24. Diuitiæ. 4.6.10. Electio 38.

3 Paupertas ſpiritus includit duo, ſcilicet abdicationem temporalium rerum, quæ fit ſpiritu, id eſt, propria voluntate, per inſtinctum ſpiritus ſancti, vt Ambroſius & Hieronymus exponunt: & contritionem ſuperbiæ, ſecundum quod paupertas ſpiritus intelligi poteſt exinanitio inflati & ſuperbi ſpiritus, vt Auguſtinus exponit. 22ª. quæſtione 19.12. c. / 3. diſtinct. 34. q. 1.4. c. Abdicatio. ^n Eleemoſyna o. Epiſcopus 23.25. Hæreſis 110. &c.

4 Paupertas voluntaria commendatur. 3ª. q.40.3.0. / Cont. 3. cap°. 131. vſque 136. / Quol. 7.18.5^m / 6^m. / Opuſc. 20. libro 4. cap°. 15.

5 Paupertas voluntaria, eſt iudicium maxime humilitatis. 22ª. quæſtione 19.12.c. / 3ª.q.40.3.3^m. ^n Ieiunium 6.23.28.

Iudicium 13.64 69.71.Medicus 8.Miſericordia 36.Negotiatio 1.Obligatio 2.3.13.14.16.

6 Paupertas meretur regnum,& diuitias ſpirituales, & humilitas meretur exaltationem,& dignitates cœleſtes. Po^n^. q.6. 9.c. Vt humilitas 19. ª Oratio 19. Paupertas. Perfectio 61.68.&c. Pietas 1.6.13.14.17.19. Prædicare 7.8.9. Prædicator 6.10. Princeps 23.

7 Chriſtus voluit eſſe pauper quadruplici ratione. Primo, quia paupertas voluntaria conuenit prædicatori. Secundo, ne videretur prædicare ex cupiditate. Tertio, vt nos faceret diuites ſpiritualiter. Quarto, vt virtus Dei maior oſtenderetur. tertia quæſtione 35. 7. c. / quæſtio. 40. 3. o. / Con. 4. c^o^. 55. 12^m^. / Opuſc. 17. c^o^. 15. / Opuſc. 10. lib. 3. c^o^. 15. Chriſtus 202. ª Prodigalitas 5. Religio 30.&c. 48.49. 86.93.101.

8 Paupertas confert ſeptem bona, ſcilicet peccatorum recognitionem, virtutum conſeruationem, cordis quietem, deſiderii impletionem, diuinæ dulcedinis participationem, meritorum exaltationem,& cœleſtem hæreditatem. Iſa.48.ſi. ª Reſtitutio 22.Sepultura 6.Simonia 12.Teſtis 7.Turtur 2.Vitium 41. Viſio 15. Vſura 1.90. 136. 189. 221.243.261.282.283.313. Chriſtus 202.

Diuiſio. ¶Pauſatio triplex, ſcilicet coma, colon,& periodus. Et ſit tripliciter, ſcilicet in proſa, metro, & capitulo. Iſa. prolog. 2. princ^o^.H.

Quid. 1 ¶Pax eſt tranquillitas ordinis maxime in voluntate: pax ergo in hoc eſt, quod omnes ſua loca teneant. 12^æ^.quæſtio.70. 3.c./ 22^æ^.quæſtione 29.0. / 3.diſtinct. 27.quæſtione prima, 3. 5^m^ /4.diſtinct.49.quæſt.1.art.2.quæſt 4 o./Mat.5.prin^o^.b I./ Io.14 lec.7.prin^o^.a.K./Phil.4.lec.1.ſi.F. ª Amicitia 43. Amor 177. Appropriatio 16.Beatitudo 81. 127.&c. 161.&c. Bellum 2.Charitas 128. 151. Cœtus 1. Diſpenſatio 20. Diſſenſio 1. Epiſcopus 10.

2 Pax non eſt virtus, ſed eſt effectus virtutis, ſcilicet charitatis. 22^æ^.quæſtione 29.3.4. o. Charitas 128.152. ª Fortitudo 22.23. Fructus 1.5.

3 De ratione pacis eſt duplex vnio, ſcilicet diuerſorum appetentium,& appetituum eiuſdem appetentis, & reſpectu eiuſdem appetibilis. 22^æ^.q.29.o./2^æ^ Theſſal.3 le.6o.ſi.A ª Oſculum. Lex 85. 149. Pacificus. Præceptum 95. Prædicare 16. Symbolum 8.

4 Pax eſt finis omnium donorum. Ro.lec.4.ſi.E. / 1^æ^.Cor.lec.1. me^o^.H./ Col.lec.1.ſi /1^æ^.The.lec.1.prin^o^. B./2^æ^.Theſ.prin^o^./ Titum lec.1.ſi.

5 De ratione pacis ſunt tria, ſcilicet diſtinctio, terminus,& ſtabilitas. Dio 11.lec.1.

6 Pax ſanctorum ſecundum Auguſtinum eſt ſerenitas mentis, tranquillitas animi, ſimplicitas cordis, vinculum amoris, & conſortium charitatis. Io.14.lect.7.prin^o^.a.K. ª Tranquillitas. Vnio 8.10 Chriſtus 211 Zelus 8.

7 Pax qualitercumque accipiatur, habet rationem finis, in gloria æterna, in regimine, & in conuerſatione. 2.Cor. lec.prima,ſi.H.

Differentia. 8 Pax magis dicitur quantum ad remotionem diſcordiæ, quam quantum ad vnionem. Sed concordia dicitur econuerſo. 3.d. 27.q.2.1.6^m^. ª Aſiluas. Poſſeſſio 4.Seditio 4.

9 Pax includit concordiam, addens vnionem eiuſdem appetentis, vltra vnionem diuerſorum appetentium, quam dicit concordia 22^æ^ q.29.1.c. ª Suſpenſio 1.

10 Perfectio gaudii eſt pax, quo ad duo importata per pacem. ſ. quo ad quietem a perturbantibus, & quo ad ſedationem a fluctuatione deſiderii. 12^æ^.q.70.3.c.

11 Pax terrena eſt communis bonis & malis. Sed mali vtuntur ea ad cultum dæmonum, & ad laſciuiam, ſed boni ad oppoſita. 1^æ^.Tim. 2.le.1.me^o^.K.

12 Pax reipublicæ, eſt ſecundum ſe bona, & multo plura prohibet, ſcilicet homicidia, ſacrilegia, & huiuſmodi, quam occaſionentur ex ea, & plures bene ea vtuntur. 22^æ^. quæſtione 12:.5.3^m^.

13 Pax Chriſti ordinatur ad vitam æternam. Et eſt pax vera &, perfecta, quia eſt interius & exterius. Pax vero mundi ordinatur ad temporalem proſperitatem. Ideo eſt cauſa peccati, ſimulata & imperfecta, quia eſt exterius tantum. Matth. 10. ſi.b. A./Io.14.le.7 ſi g.

14 In pace triplici tranſiuit Chriſtus, ſcilicet in pace carnis ad ſpiritum, quam habuit, in pace hominis ad proximum, quam docuit, & in pace mundi ad Deum, quam fecit. Iſa. 41. med^o^.I.

15 Paci opponuntur multa vitia, ſcilicet diſcordia in corde, contentio in ore, ſchiſma, rixa, & bellum in opere. 12^æ^.q.34.37. 39.prin^o^.

Diuiſio. 16 In homine eſt triplex pax, ſicut & triplex ordo, ſcilicet ad Deum, ad ſe, & ad proximum. Ioan.14. lect. 7. prin^o^.a.K / Matth.5.prin^o^.b. I./Ro 10.lec.2.ſi. D.

17 Pax beatorum eſt pulchra tripliciter, ſcilicet quia non eſt falſa, nec interrupta, ſed eſt plena. Iſa.42 ſi B.

18 Tria faciunt pacem in præſenti, ſcilicet contemptus temporalis opulentiæ, ſubiugatio carnalis concupiſcentiæ, & contemplatio diuinæ ſapientiæ. Iſa. 26. med^o^. E. ª Prædicare 16.

19 Tria faciunt pacem in futuro, ſcilicet bonorum vbertas, malorum ſecuritas, & immobilitas. Iſa.26.ſi E.

20 Pacem ſummam, tria faciunt appetibilem, ſcilicet firmitas diuinæ potentiæ, puritas conſcientiæ,& remotio hoſtilis nequitiæ. Iſa.32.ſi.

Agens. 21 Deus eſt pacis dator, amator, auctor, & habitator. 2^æ^.Cor. 13. le.ſi.me^o^. B./ Heb.13. lect. ſin. med^o^. G. Deus 442. ª Lex 85. 149.

22 Chriſtus in ortu ſuo fecit pacem totius mundi, vt ſignificaret veram pacem quam venit facere inter Deum, & hominem 3^a^.quæſt.35.8.2^m^ /Pſalm.45.ſi.g.B./ Epheſ 2. lectio 5. princ^o^.

23 Pax conſtituitur ex iuſtitia, ſubtrahendo occaſiones litigiorum, & tumultuum. 22^æ^.q.29.3.3^m^./quæſtio.180.2.2^m^./ Matth.5. prin^o^.b K.

24 Pax habetur a minori vel ab æqualiter potente, pugnando, non autem a potentiori, ſed ſubdendo ſe ei humiliter. Iob 9. lec.5.me^o^.H. ª Præceptum 95.Princeps 3.Suſpenſio 1.Templum 4.Viuta 86 236.Vxor 4.

Appetitus. 25 Omnia appetunt pacem. 22^æ^.q.29.2.0/3.diſt.27.q.1.3.5^m^./4. diſt.49.q.1.art.2.q.4.o./ Veri.quæſtio.22.1.12^m^./Dionyſ.11. lect 1.o.

Subiectum. 26 Pax perfecta eſt tantum in beatis, ſed pax imperfecta eſt in viatoribus. 22^æ^.q.29.2.4^m^./Io.14.lect.7.med^o^.a.A / Philip.4. lec.1.ſi.G.

27 Pax vera eſt tantum in bonis, & bonorum, apparens autem eſt in malis. 22^æ^.q.29.2.3^m^ / Matth.5. prin^o^.b.k. / 1^æ^.Tim. 2. lec.1.me^o^.F.

28 Pax vera non eſt in nobis, ſine gratia gratum faciente, ſed tantum pax apparens. 22^æ^. quæſtione 29. 3. 1^m^. ª Princeps 3.

29 Pax vera hic inchoatur, ſed non perficitur, perficienda tamen in æterna vita. Matth.5. prin^o^. b.k. /Ioan.14.lectio 7. me^o^.a.A.

Diuiſio. 30 Pax triplex, ſcilicet falſa, fraudulenta, & tranſitoria. Hier.14. ſi. d. B.

31 Pax inter bonos, & malos eſſe non poteſt, quia pax ordinatam importat concordiam, quæ cum malis haberi non poteſt. /Roman. 12. lectio. ſin. ſi. I./ 2^æ^. Timot. 2. lectio 4: med^o^.F.

¶ Peccabilis. Adam 58.&c. Angelus 470.&c. Charitas 142. Hæreſis 24.Poſſe 9.Prouidentia 58.59.

Quid. ¶Peccare eſt voluntate auerti a Deo. 1^a^.q.94.1.c. ª Abraham 8.&c.Adam 58.64 &c. Adorare 10. Admonitio 3. Aduocatus 15. Amicitia 39. Amor 112. Angelus 470. &c. Apoſtoli 20.Auditor 2.Baptiſmus 32.Beneficium 22.23. 25. Blaſphemia 15.26.&c. Bonitas 208. 209. Charitas 142. Circumciſio 20.Circumſtantia 19 10.Clauis 6.15. Clericus. Confeſſio 29. 42.64.74.83. Conſcientia 18. Contritio 12. 24. Conuerſio 7. Correctio 6.7.8.16.20. Crimen. Damnatio 18.&c. Dauid 1. Decimæ 20.25.27 Defectus 17.Delinquere. Dæmon 42.&c. Depoſitum 4 Deus 420.&c.Docere 9 Ebrietas 5.Electio 33. Epiſcopus 18.&c.Error 9. Aeſtimatio 1.Euchariſtia 150.151. 154.155.212.&c.Excommunicatio 27.&c. Exemptus. Fallacia 5.Fama 1.Feſtum 12.12.Phinees. Finis 135. Flos 2.Fornicatio 13.Furtum 8. Gedeon. o.Gentilis 4. Gloria 6. Gratia 70 76.Gula 9. Hæreſis 138 152. Herodes. Iacob.1.9.10.11. Idolatria 4. Ieiunium 7. 29. 34. Iephthe. Ignorantia 19. 20. Impedimentum 3. Importabile. Incarnari 3. Incontinentia 3.7 Indulgentia 16. Infidelis 9.11. Infirmitas 6. Ingratitudo 7.Intentio 20.21.Iudæi 12 &c. Iudex 1.2. Iudicium 48. Iuramentum 14.36.Laus 2.Lex 180. Lucifer. Machabæi. Magi 20.&c. Marcus 1.Maria 59.60 Miles 8.Miniſter 9.10. Miſericordia 35 Miſſa 8.Monachus Mors 7.Mortuus 2. Obſtinatio 3 Occidere 7 9.10 Odium 5.Offenſa.Officium 9.19 Operatio 59. Oratio 102. Ordo 57 94. Paradiſus 5. Peccabilis. Peccator o Peccatum 1. &c. 18 &c.116.&c. 117.&c.416.&c. Pœna 11.95:Pœnitentia 10.42. Poſſe 7 9. Præceptum 140. 143.Præſumptio 11.12. Princeps 14. Profeſſio 3.Viuta 71. 163 &c. 169 &c.

1 ¶Peccator dicitur dupliciter, ſcilicet propter peccatum præteritum,& propter propoſitum peccandi 3^a^.q.68.4.c. ª Abſoluere 5.Amicitia 39 Amor 32.33.34.88.150. Annihilatio 13. Ars 48 49.Angelus 5.12.Baptiſmus 215.&c.Bhiacere 3.Certitudo 2.4.Circumciſio 19.20 Clauis 6.15.Conceptus 5. Dæmon 55, 56. Donum 43.Eleemoſyna 13.14.15.Aeſtimatio 2 Eubulia 2. Eucha-

Pe

Eucharistia.P.Familiaritas.Feſtum 11.12. Finis 239. Fruitio 10.11.Gratia 70 76.81.Hæreditas 3.Hæreſis 138.152.Infirmitas o.Intentio 20.22. Iudæi 12. &c. Iudex 1.2 Iuſtus 10. Laus 2.Lex 180.Malum 5 9.&c. Membrum 22.

2 Peccator propriè eſt, qui vel ex habitu peccat, vel peccandi propoſitum, quorum ad peccati actum, & executionem habet.Pſal.27.princ^{o}.c.D. * Miraculum 40.&c.Miſſa 7.&c.Mutuum 2.Nomen 62.Occidere 7.9.10.Odium 14.16.22.Oratio 36.&c. 85.&c. Paſſio 28 Pax 27.

3 Sic enim eſt peccator ex habitu,ſicut cantor ex arte, vel officio. 3ſa.1. prin^{o}.b K. * Peccatum 19.77.183.188.195.198. 200.249.369.385.Pœna 65.69.Pœnitentia 10.41.42.Perfectio 88.Petrus 3.Poſſe 9.Prouidentia 32.

4 Emendatio dicitur reuerſio peccatoris, ad ſtatum rectæ operationis,quæ eſt correptionis finis.4.d.19.q.2.1.4^{m}. * Prudentia 22. Publicatio 3. Puluis 0. Punitio 0.Radix 3. Religio 59.60.Reſiſtere 4.6.Reſponſio.Reuerentia 10.&c.Sacerdos 37. Satisfactio 7.19. Saturitas. Sindereſis 9. Suffragia 9. 22.Temporale 3.Tribulatio 18.29. Vendere 26.27.Vindicatio 4.6. Vſura 272.

¶Peccatrix.Magdalena 1.

Quid. 1 A ¶Peccatum eſt actus,deuians ab ordine debiti finis, contra regulam naturæ,rationis,vel legis æternæ.1^{a}.q.63.1.c./ 12^{æ}. q.21.1.0./2.2^{m}./q 71.6.c./1^{m}./ 3^{m}./q.72.2.c./2^{m}./ 22^{æ}.quæſt. 162.1.c./q.168.4.c /1.d.4 8.3.c./2.d.35.1.c./2.0./contra 3.c^{o}. 109./110 /Veri.q.24.7.c./ q.25.5.c./ Ma.quæſt.2. 1.c./q.2^{m}./ q.3.1.c./q.4.2.10^{m}./quæſt.7.1.c./quæſt.14.1.c. * Actus 13. 175.&cæt. 180. 181. Adiurare 10. Adoratio 29. 30. Auerſio o Cibus 7.9.

2 B Peccatum dicitur omnis defectus actionis, quia importat deordinationem.He.8.lec.3.ſi.G.

2 Peccatum ex parte actus, eſt natura, ſubſtantia, & res. Sed ratione inordinationis,eſt nihil. 2.diſt.37.q.2.1.0./ Ma.q 2.3, 4^{m}. / Quol. 2. 27.0. * Damnatio 12. Duratio 8. Error 5.6. Fallacia 5.Falſitas 21.

3 Omne peccatum, eſt aliquo modo actus, vel proprius, ſicut actuale, vel alterius,ſicut originale, vel priuatiue, vt omiſſio. 2 diſtinctione 35.4.0. / Ma. quæſtione 2.1.0. * Fictio. 1. Fornicatio 2. 3. 4. 23. Generatio 50. Gloria 11. Gratia 114.

4 Peccatum non eſt pura priuatio. 12^{æ}. quæſtione 72.1.2^{m}./q. 75.1.c /1^{m}./quæſtio.85.5.3^{m}./Veri.quæſt.28 6.c./ Ma.quæſt. 2.1.4^{m}./9.c./2^{m}./5^{m}./14^{m}./ 11.13^{m}. / 12.2^{m}./ quæſtione 4. 2.10^{m}. * Ignorantia 7. 10. 14. &cæt. Immunditia 2. 3. Impœnitentia.

Du^{m}.987^{m}. Oppoſitum videtur dicere. Ma. q. 2. 9.2^{m}. /6^{m}. Reſpondeo Dubio 987.

5 Peccatum eſt mors animæ, ideſt,priuatio gratiæ effectiue, & non eſſentialiter. Ma.quæſt.2.9.2^{m}./6^{m}./11.13^{m}./12.2^{m}./q. 4.2. 10^{m}. / 20^{m}./ Gratia 155. * Imprudentia o.Impugnare o.Inconſideratio.Incontinentia 7.

6 Peccatum eſt nihil dupliciter,ſ.cauſaliter, priuando gratia & gloria, & ratione inordinationis. Ma.q 2.1.4^{m}. * Ingratitudo.1.2.4.6.13.18.Inuidia 3.Iocoſum.Hypocriſis 1.2.3.5. Ira 1.8.16 22.Ironia 1.

7 Peccatum nihil aliud eſt, quàm deficere à bono, quod conuenit alicui, ſecundum naturam ſuam. 12^{æ}. quæſtio. 109. 2. 2^{m}. / 8.c.

8 Omnis defectus debiti actus, habet rationem peccati. 22^{æ}. quæſtione 64. 1. c. / Verit. quæſtione 24. 7. c. * Iuramentum 19.23.

9 Peccatum nihil aliud eſt,ſecundum Auguſtinum, quàm neglectis rebus æternis temporalia ſectari. 12^{æ}.q.71.6.2.3./ 3^{m}./ 22^{æ}.q.104.3.c.

10 Peccatum nihil aliud eſt, quam vtendis frui, & fruendis vti, ſecundum Auguſtinum. 12^{æ}.q.71.6.2.3./3^{m}.

11 Peccatum eſt dictum, vel factum, vel concupitum, contra legem æternam, ſecundum Auguſtinum. 12^{æ}.quæſtione 71. 6.0./quæſt.76.2.1^{m}./2.diſtinct.35 2.c./3^{m}./ Ma.quæſtione 2. 1.c./ 2^{m}.

12 Omne quod eſt contra naturalem inclinationem, eſt peccatum, quia contrariatur legi naturæ. 12^{æ}.quæſtio.133.1.c./q. 141.1.c.

13 Peccatum eſt præuaricatio legis diuinæ, & cœleſtium inobedientia præceptorum,ſecundum Ambroſium. 12^{æ}.q.109.4.c./ 22^{æ}. quæſt.79. 2.2.2./ 2^{m} / 2.diſtinct.35 2.c./1^{m}. * Lex 24. 57. Ludus 10. Luxuria 4. 10. Macula 15. Malum 52. Manibus 1.

14 Peccatum eſt voluntas retinendi, vel conſequendi, quod iuſtitia vetat.12^{æ}.quæſtio.71.6.2.2./ 2 diſtinctio.35. 2 0 / 4^{m}./ Ma.quæſtione 2.2.2^{m}. Mendacium 3. &c. Meritum 14.18, 85.20.27.39.59. 60.203. Monſtrum 2. Natura 50. Omiſſio 0.

15 Omne peccatum eſt voluntarium. 12^{æ}. q.71.5.c. / 6.c./2^{m}. q.73.6.c./quæſt.74.1.2.3.c./q.76.3.c./ 2^{m}./4.c./q.77.6.c./q 80.1.c./q.87.2.c./22^{æ} q.10.2.c./q.34.2.4.c. / quæſt.46.2.2^{m}. q.64.8.c./quæſt.118.4.c./2.diſt.39./q.1.1.4^{m} / 2.c./ d.41.q.2 o./contra 3.c^{o}.6./Veri.q.25.3.3^{m}./ Ma.quæſt.2. 4.c./1^{m}./2^{m}./ quæſt.2. 1.2^{m}./ 2.0./ 10.3^{m}./ q.3.8.c./11 3^{m}./ quæſt.4 1.6.c./ Quol.4.21.c. * Pœna 23.25.Pœnitentia 109.Syllogiſmus 7. Tenebræ 2.4.

16 Ex hoc eſt aliquid peccatum,quia repugnat virtuti.22^{æ}. quæſtio. 107.2.c.

17 In quolibet peccato, eſt aliquid virtutis, quia non poſſunt ſimul corrumpi, omnes circunſtantiæ virtutis. 22^{æ}.quæſtione 73.1.c.fin./2 diſtinctione 41.quæſt.2.3. 2^{m}./Veri.quæſtio.24. 10.11^{m}.

18 Peccatum eſt contra naturam mentis rationalis integræ, licet ſit quaſi naturale poſtquam peccauit. Verit. q.24 10.1^{m}./ 6^{m}./5^{m}./7^{m}./t 1.32^{m}./Rom.12.lec.3.ſi. F.&c. * Virtus 156. 158.180.283.268.Vſus 2.

19 Ratio formalis peccati duplex, ſcilicet ſecundum intentionem peccantis,ſ.illud ad quod conuertitur, & ſecundum rationem mali,ideſt bonum à quo recedit. Primum diuerſificat ſpeciem peccati, non autem ſecundum. 22^{æ}.quæſt.10. 5.1^{m}. * Abſcondere 0.Accipere 6.Accidia 3. Diuiſio.

20 Peccatum non dicitur vniuocè, de omni peccato, ſed prius de actuali,quam de originali, & prius de mortali, quam de veniali. 12^{æ}.quæſt.88.1.1^{m}./ 3.1^{m}./ 2.d.35.1.2^{m}. / d.42.q.1.3. o./L.1.fin./Ma.quæſt.7.1.1^{m}. * Accuſatio 3.Adam 78.&cæt. Adeps 3. Or.

21 Peccatum duplex,ſcilicet peccatum actuale, & peccatũ quaſi naturale.3^{a}.quæſtione 8 5.1^{m} / 2.diſtinct 31. quæſt.1.1.c.fi./ 4.diſtin.15.q.3.ar.a.q.2.6^{m}./Veri.quæſt.24.10.1^{m}./ 2^{m}./3^{m} / 5^{m}./12.36^{m}.

22 Peccare contingit aliquem dupliciter, ſcilicet vel in ſe quo ad actum peccati, vel in ſua cauſa. 12^{æ}.q.77.7.c / 22^{æ}.q.30.1. c./q.150.2.4.c./quæſt.154.5.0./4.diſtinctione 33.L. /Ma.q. 15. 2.9^{m}.

23 Peccatum ſumitur tripliciter, ſcilicet pro actu, macula, & reatu. 2. diſtinctio. 36.5. 2^{m}. * Adulatio. 2. 3. Ambitio 1. Apoſtaſia 1.

24 Peccatum duplex,ſcilicet tranſgreſſionis, & omiſſionis: & ſecundum eſt ignotum primo, propter multas circunſtantias. Pſalm.18. ſi. h. B / Pſalm.24 p in^{o}. ſ.prin^{o}./ Rom.2. lec.2 ſi./ Titum lect.ſecunda,prin^{o}. D.Omiſſio 12.13.14. * Ars. 43.&c. Auaritia 2,3.6.7.8. Capitale 0. Circumcitio 20. Circunſtantia 7.&c.

25 Peccatum duplex,ſcilicet occultum, & publicum. Secundum eſt corrigendum publice,non autem primum.3^{a}.q.55.1.1^{m}./ Virt.q.3.2.0. / Quol.11.12.0 / Mat h.1.ſi.d.C. / Gal.2.lect.3. me^{o}. C. / 1^{a}.Tim.5.lect.3.med^{o}. C. / Titum.lectio.prin^{o}. D. * Cogitatio 8.20.&c.

26 Iomno denunciatio ſemper debet fieri. in peccatis occultis. 22^{æ}.quæſt.33. 7.0. Reſpondeo Dubio 988. Denunciatio 1. * Conſcientia 21. Du^{m}.988^{m}.

27 Peccatum eſt ignotum tripliciter, ſcilicet propter excæcationem,multitudinem,& ſubtilitatem vel prauitatem. Pſal.18. ſi. h. A.

28 Peccatum dupliciter contingit in actibus humanis,ſcilicet ex natura facti,vt in malis ex genere, & ex abuſu boni. 1^{a}.q.48. 6.c./ 3.d.38.2.c./4.diſtinctio. 16.quæſt.3. art.2.q.2.c. *Contritio 18.&c. Correctio 28.19.20. Delictum 0. Dæmon 60. 61.Denunciatio 2.

29 Peccare dicitur dupliciter, ſcilicet habere peccatum, & exire in actum peccati. 2.diſtin. 28.2.2^{m}./ Ver.q 21.5.7^{m}./q.24.1. 10^{m}./22^{m}.

30 Peccatum triplex, ſcilicet contra Deum,contra ſe, & contra proximum. 12^{æ}.q.72.4.0./Pſal.25.me^{o}. G. * Excæcatio 3.6. 7.Gentilis 1.

31 Peccare contingit dupliciter, ſcilicet in Chriſto, ideſt,in membris,& in Chriſtum, ideſt in fidem, ſicut peccat in lege, qui eſt in ea,ſed in legem,qui eſt extra.1^{a}.Corinth. 8. lect.ſecunda, prin^{o}.B. * Ieiunium 7. 34. 39. Infidelis 8.&c.Infidelitas 2.Inſenſibilitas.

32 Peccatum triplex, ſcilicet cordis, oris, & operis.12^{æ}.q.72.4. 4^{m}./4.diſt.16.L.prin^{o}./ d.38.quæſtio.2.2.3^{m}./Pſalm.9.fin.h./ Rom,13.lectio 2.med^{o}.E. / 1^{a}.Corinthio.10. lectio 2.princ^{o}. * Inueſtigatio.2. Iuſtus 3. Lex 57.93. Malum 61. Operatio 47.

33 Diuiſio peccati, in peccatum cordis,oris, & operis, eſt ſecundum diuerſa inſtrumenta. Diuiſio autem peccati, in corde, facto,& conſuetudine, eſt ſecundum proceſſum. 4.diſt.16.L. 2^{m}. * Pœna 38.

34 Peccatum oris, contingit tripliciter,ſ.maledicendo, irridendo,& decipiendo.Pſ.9.ſi.I.

35 Peccatum rationis, poteſt dici duplicitèr, ſcilicet ſecundum ſe, & ex parte voluntatis. 2.d.24.q.3.3c.

36 Peccatum dicitur ſpeciale dupliciter. Vel quia eſt circa ſpecialem materiam, vel propter ſpecialitatem actus extendentis ſe ad omnem materiam, vt omnia vitia circa actum rationis. 22ª.q.54.1.c./q.99.2.o.

37 Peccatum voluntatis circa finem, contingit dupliciter, ſcilicet ex paſſione, & ex malitia. 2.diſtinct.o. 7. quæſtio.1. 2.c. Malitia 8.

38 Peccatum duplex, ſcilicet carnale, & ſpirituale. Primum perficitur in delectatione naturali, ideſt, ſecundum tactum: ſecundum vero in delectatione animali. 12ª. q.72.2.o./q.73.5.c./22ª.q.118.6.c.

39 Peccatum carnale dicitur dupliciter, ſcilicet circa delectationem carnis, & circa ea quæ ordinantur ad hoc. 4.d.29.q.1.art. 4.q.3.2m.

40 Peccatum dicitur carnale dupliciter, ſcilicet ſecundum conſummationem, & ſecundum originem. Primo modo ſunt tantum gula, & luxuria, ſecundo autem modo omnia. 12ª.q.72.2.o./1ª.Cor.6.lect.3.meº.B /2ª.Cor.7.lect.1.prinº.L./Gal.5.lec.5.prinº.F.

41 Motus carnis duplex, ſ. ex qualitate organi tantum, vel ex imaginatione. Secundum eſt peccatum, non autem primum. 2.d.21.q.1.2.5m./d.24.q.3.2.c./d.41.q.1.1.5m./3.d.39.q.1.2.4m./Quo.4.21.o.

Du.m.941m. 42 Immo primus motus ſenſualitatis, non habet quod ſit peccatum, niſi inquantum iudicio rationis reprimi poteſt. 22ª. quæſtione 154.5.c.principio. Reſpondeo ſicut Dubio 371. Peccatum 130. Senſualitas 13. Primi 2. Votum 3. 65.&cæt.

43 Peccatum alterius, fit proprium quadrupliciter, ſcilicet imitando, conſolendo, conſentiendo, & diſſimulando. 4.d.17.q.2.ar.2.q.5.1m./Pſal.18.ſi.h.C.

44 Peccatum tripliciter dicitur funiculus, vanitas, vinculum, & plauſtrum. Funiculus, ſcilicet quia trahit hominem ad peccati exemplum, ad peccandi vſum, & ad æternæ mortis interitum. Vanitas, quia deficit ab imitatione diuinæ veritatis, a conſequutione ſperati finis, & a duratione longi temporis. Vinculum, quia nectit intellectum ne videat, manus ne bona faciant, pedes ne proficiant. Plauſtrum, quia opprimit ſeruitutis onere, cordis timore, & conſcientiæ inquietudine. Iſa.5.meº. h.C.

45 Obligatio ad peccatum, contingit dupliciter, ſcilicet agendo contra legem, vel contra conſcientiam. Quolib.8.13.c.

Multa in eo. 46 In peccato ſunt tria, ſcilicet propoſitum, conatus, & effectus. Pſal.7.ſi.h.

47 In peccato ſunt duo, ſcilicet pronitas, & motiuum. Primum eſt plus in creatura ignobiliori, ſecundum autem in nobiliori. 1ª.q.63.ſ7.c. Anima 73.

48 In peccato ex parte auerſionis ſunt tria, ſcilicet auerſio, offenſa, & reatus. Veri.q.28. 2.c./Pſal.31. prinº. a. C./Rom.4. lec.1.ſi.D.

49 In quolibet peccato ſunt duo, ſcilicet materiale, i. ſubſtantia actus, & formale. i. inordinatio eius. 12ª. quæſt.71. 6.c / q.72. 1.8.c./q.75.1.c./1m./4.1m./quæſt.79.2.c./quæſ.87.4.3m./6.c. Lingua 5.6.

50 In vno peccato, contingit eſſe multas deformitates. 22ª.quæſt. 154.1.2m./2.diſtinctio.12. quæſtio.1. 1.c./ diſtinctio.33. L./ 4.diſtinct.38.quæſt.2.artico.2.quæſt.2. c./ Veri. q.23.7.2m./ Ma.q.2 6.12m.

51 In quolibet peccato, neceſſe eſt eſſe defectum circa aliquem actum rationis. 22ª.q.74 1.2m.

52 Vna ſpecialis ratio peccati, poteſt eſſe in diuerſis generibus peccatorum, inquantum ordinantur ad finem vnius peccati. 22ª.q.99 2.2m./3.2m./q.107.2.1m.

53 In peccato ſunt duo, ſcilicet inordinatio actus iniurians Deo, & macula ſequens. 12ª.q.87.4.3m./6.c./4.d.14.quæſt.2.4.c./Pſal.31.prinº.2.C.

54 In quolibet peccato ſunt duo, ſcilicet macula culpæ, & reatus pœnæ. 3ª.q.22.3.c.

In ſpiritũ ſanctum. 55 Peccatum in ſpiritumſanctum, eſt peccare ex electione mali, & tantum ex malitia quæ eſt cum contemptu bonorum impedientium peccatum. 22ª.quæſtione 14.1.3.4.c./quæſt. 205.1.2m./ 2.diſtinctione 43.1.c./2.c. / 3.diſtinctione 38. 5. 4m./Ma quæſt.3.14.o./Matth.12.inſº.b.I. Impugnatio 3. Odium 20. Obſtinatio 3. Blaſphemia 12. 18. &c. Dæmon 47.51. Hæreſis 1.7. Impugnatio 3. Inobedientia 4. Inſanabiles Iudæi 36.44.45.

56 In omni peccato, generaliter contemnitur Deus, in ſuis præceptis. Sed hoc peccatum, vt ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem peccatum ſequens ex eo. 22ª.q.118.5.3m./ 3ª. quæſtio. 88. 4.c.ſi./2.diſtinctione 43. 2. 1m./ 3m / 3.c. /4.c.ſi. Obſtinatio 3. Odium 20. Peccatum 231. Præſumptio 2. &cæt. Puer 7. Simonia 5.

57 Illud peccatum dicitur generale, quod priuat conditionem requiſitam in qualibet virtute. Sed hoc peccatum eſt ſpeciale, ratione ſpecialis contemptus. 22ª. q.14.1.3m./ 4.diſt.16.q. 4.ar.7.q.2.c.

58 Oppoſitum videtur dicere a ſimili. 12ª, q.84. 1.c. / 3m./2.c. Du.m.990m.
Reſp.ſicut Duº.1144.

59 Peccata non diſtinguuntur, ſecundum differentiam boni & mali. Ma.quæſtio.8.1.12m. Actus 147. &cæt. Circunſtantia 7.&c. Differentia.

60 Peccata differunt ſpecie, ſecundum obiecta, non autem ratione inordinationis. 12ª.quæſtio.72.1.o. /2.c./3.4.o./5.1m./8.c./quæſtio.73.3.c.ſi./1m./4.c./quæſtio.79.2.3m./22ª.prinº. /quæſtio.39 2 c./2.diſtin.42.quæſtio.2.art.2. quæſt.2.c./q.2.c./Ma.q.2.6.c./q.14.3.c./Pſal. 50.prinº.2.E. Crimen. Delictum 2. Differre 9. Diſſenſio 2.&c. Frequentia. Iniquitas. Intentio 20.21.

61 Peccata differunt ſpecie, ſecundum fines, non autem ſecundum cauſas agentes. 12ª.q.72.3.o./22ª.prinº./ 2. d.22.q.1.1.c./Pſal.50.prinº.2.E.

Immo differunt ſpecie, ſecundum diuerſa motiua. 12ª.q.72. 8.9.c. Reſp.Duº.991. Luxuria 12.&c. Du.m.991m.

62 Idem eſt, peccata differre ſpecie, ſecundum obiecta, & ſecundum fines. 12ª.quæſtio.72. 1.1m./quæſtio.74. 2.1m. Malum 42.

63 Ad ſpeciem peccati non ſufficit malitia finis remoti, quem reſpicit voluntas intendens, ſed exigitur etiam malitia finis proximi quem reſpicit voluntas eligens, ſicut & ad bonitatem actus. 2.d.40.2.5./3m./4.d.16.q.3.artic.1 quæſtio. 2 3m. Actus 148.

64 In peccatis eſt duplex differentia, ſcilicet materialis, ideſt, ſecundum naturalem ſpeciem peccati, & formalis, ideſt, ſecundum ordinem ad vnum finem proprium. 12ª. q.72. 6. c./ 1ª. Tim.2.ſi./Heb.3.le.3. Actus 150. Meritum 14. Negligentia 8. Negotia, Omiſſio 4. Pœna 38.

65 Nullum quod eſt præter intentionem peccantis, dat ſpeciem peccato. 12ª.q.72.1.8.c./3ª.q.88.4.1m.

66 Immo aliquando variatur ſpecies peccati, ſine eo quod intentio feratur, ad ipſam circunſtantiam. 4. d.16.q.3.art.2.q.3.c. Reſp.ſicut Duº.347. Du.m 992m.

67 Circunſtantiæ non poſſunt aggrauare peccatum in infinitum 22ª.q.110.4.5m./ 2.diſtinctione 7.quæſtio.1.2. c. Circunſtantia 10.11.&c.

68 Oppoſitum videtur dicere. 4 d.16.quæſtio.3. articu.2. quæſtio.4.5.o./ Ma.quæſt.2. 8.o. / Opuſ.12.articu.6. Reſpondeo Dubio 993º. Du.m.993m.

69 Diuiſio peccati, in peccatum contra Deum, contra ſe, & contra proximum, eſt ſpecifica, quia eſt ſecundum obiecta. 12ª. quæſtione 72.4.o. /2.diſtinctio.42.quæſtio.2.ar.2. quæſt.2.o./ Pſal.25.meº.c.

70 Peccata cordis, oris, & operis, non differunt ſecundum ſpecies completas, ſed ſecundum gradus eiuſdem ſpeciei. 12ª.q. 72.7.o./q.100.5.6.c./ 22ª.prinº./ 2.diſt.42. q.2.artic.2.q.1.o. Perfectio 48.

71 Immo ſunt tres ſpecies. 3ª, quæſtio. 90. 3. 1m. Reſpondeo Dubio 994. Du.m.994m.

72 Peccatum cordis, & oris, non diſtinguuntur a peccato operis, quando ſunt ſimul. 12ª.q.72.7.3m.

73 Peccata non differunt ſpecie, ſecundum præcepta legis, quia non habent ſpeciem ex parte auerſionis, ſed ex parte conuerſionis. 12ª. quæſtione 72. 6.2m. / 9. 1m. / quæſtione 73. 1.c./ 22ª.quæſtione 10. 5. 1m / 4.diſtinctione 16. quæſtione tertia, articu. 2. quæſtione 4. 5m. / Ma.quæſtione ſecunda.6.c. Auerſio 10.

74 Peccata differunt ſpecie, ſecundum ſuperabundantiam, & defectum, propter diuerſa motiua, & tunc contraria. 12ª.q. 72.8.o./Ma.q.2.6.c. / q.14. 3.o.

75 Differentia peccati, ſecundum mortale & veniale, vel ſecundum alios reatus, non eſt ſpecifica. 12ª quæſtione 72. 5.o. / quæſt.88.1.2.o./ 1.diſtinct.17.q.2.5.c./2.diſt.42.q.1.3.o./ 4. diſt.16.q.3.art.2.q.4.5m./ Cont.3.cº.139.fin./ 143.1m./ Ma. q.7.1 o.

76 Peccatum mortale differt a veniali in infinitum, ex parte auerſionis, non autem ex parte conuerſionis. 12ª.q.72.5.1m./ q.87.5.1m./ 4.diſtinct.16.q.3.art.2. q.4. 5m./ diſtinct.21.q.1. art.2.q.2.2m.

77 Omne peccatum eſt in voluntate, vt in ſubiecto. 12ª.q.74.1.o./4.d.18.q.1.artic.2.q.1.2m./Con.3.cº.109.ſi./Ma.quæſt.7.1. 26m./Matth.15.prinº.2.G.&c. Subiectiue.Inf. Contemptus 5. Subiectum.

78 Immo non omne peccatum eſt in voluntate, vt in ſubiecto, ſed vt in cauſa, per ſe vel per accidens. 2.d.22.q.2.2.1m./d.24. q.3. Du.m.995m.

quæſt.3.2.2m./ d.31.quæſtio.2.1.4m./ diſtinct.44 q.1. 2.1m./ Veri. q.15.3.3m./ Ma.q.2.2.2m./ Virt.q.1.5. 10m. Reſpond. Dubio 995.

79 Subiectum peccati duplex, ſcilicet ſubiectum primum, & ſubiectum proximum. Voluntas eſt ſubiectum primum omnis peccati, proximum vero, ſunt diuerſæ potentiæ. 22ſ.quæſt.10.2.c./2.d.41.q.2.2.o./d.42.q.1.2.5m./ Ver.q.25.1.c./1m./Ver.q.1.5.9m. * Hebetudo 1.

80 Omnis potentia mobilis a voluntate, poteſt eſſe ſubiectum peccati, licet principaliter ſit in voluntate. 12ſ.quæſt 74.2.o./3.c./q.83.1.c./2.diſtin.44.L.prin°./ Ma.q.2.2.3.o./quæſt.4.2.14m./5.c./6.c./7m./q.7.6.c. * Honor 8. Ieiunium 7. Meritum 32.

81 Peccatum eſt in voluntate, vt in cauſa. 12ſ.quæſtione 74.1.2.o./ quæſtio.75.3.c./quæſt.80.1.c./ 2.diſtinct.22. q.2.1.1m./ diſtinct.24.1.2.5m./quæſt.3.2.2m./diſtinct.31.q.1.1.4m./diſt.39.quæſt.1.2.o./2.c/d.41.q.2.o./d.44. q.1.2.1m./. L.prin°./ Ma.q.2.2.o.

82 Voluntas eſt per ſe cauſa peccati, ſed per accidens reſpectu inordinationis.12ſ.q.75.1.o./Veri.q.24.10.3m /7m.

83 Vnitas & multitudo peccatorum, ſumitur tantum, ſecundum vnitatem & multitudinem actus voluntatis. 2.diſtin.42.q.1.1.o.

84 In quolibet volente ſub Deo, poteſt eſſe peccatum voluntati, ſi in ſua natura conſideretur. contra 3.c°.109.

85 Peccatum in homine contingit dupliciter, ſcilicet vel quia voluntas proprium bonum non ordinat in Deum actu vel habitu, vel quia appetitus inferior non regulatur ſecundum appetitum ſuperiorem. In dæmonibus autem contingit tantum primo modo. contra 3.c°.109.fi./130./139 fi.

86 Ille in quo eſt minor diſpoſitio ad peccatum, plus poteſt peccare. 2.d.6 q.1.2.o. * Voluntas 24 &c.

Ratio. 87 Peccatum non poteſt eſſe in voluntate, niſi cum ignorantia intellectus. 1a.q.63.1.4m./12ſ.q.58 2.c./q.77.2.c./22ſ.quæſt.10.2.o./q.51.3.2m./q.53 2.c./1.d 46.2.2m./L.me°.C./2.diſt.5.q.1.1.c./diſt.7.q.2.1.1m./d.21.q.2.1.5m./d.22.q.1.1.1m./c.2.3.c./d.24.q.3.8.c./1m./d.30.q.1.3.5m./d.39.q.1.1.4m./L.prin°./d.42.q.1.1.7m./ d.43.1.3m./ 4.d.31.q.1.3.c./4.d.18.q.1.art.2. quæſt.1.2m./ d.38.q 2.1 2m./Con.3.c°.108.prin°./110./Lib.4.c°.69.3m./91.5m /95.2m /Veri.q.15.3.2m./ 6m./quæſt.24.8.10.c./Ma.quæſt.1.3.c.fi./ q.3.9.o. /q.16.2.4m./6.1m./13m./24m.

88 Peccatum in actu liberi arbitrij, contingit dupliciter, ſcilicet eligendo malum ex ignorantia, vel eligendo inordinate bonum ex inconſideratione. 1a. q.63.1.4m.

89 Peccatum eſſentialiter conſiſtit in actu liberi arbitrij. 12ſ.q.77.6.c.

90 Ratio habet a voluntate eſſe ſubiectum peccati. Ma.quæſt.4.5.c. / 5m.

91 Peccatum eſt in ratione dupliciter, ſcilicet errando circa illud quod poteſt & debet ſcire facta promulgatione, vel non regendo potentias inferiores 12ſ. quæſt.74.5.6.o./ quæſt.90.4.2m./3m./2.diſtinct.24.q.3.3.c /1m./ Veri.quæſtio.17.3.c./ Quol.1 19.o.

92 In primo inſtanti creationis, non poteſt mens peccare. Et peccatum eſt in ratione, non quia in ea completur, ſed in voluntate conſequente rationem. 3.diſtinct.17.ar.1.q.3.2m./ d.18.3. 4m.fi.

93 Peccatum mortale eſt in ratione, non ſemper vt in ſubiecto, ſed vt in dirigente. in voluntate autem vt in imperante. 2.diſtinct.41.quæſt.2.2.1m./3.d.17.art.1.quæſt.3.2m./diſt.27.q.2.3.2m.

94 Peccatum mortale & veniale poſſunt eſſe in ratione dupliciter, ſcilicet ſecundum ſe, & ſecundum quòd regit potentias inferiores. 12ſ.q.74.9.10.o./2.d.24 q.3.3 4.5.o. / Veri q.15.3.o /4.6m./quæſtio.24.8.9.c./Ma.quæſtio.7.1.c./12m /13m./17m./ 5.o.

95 Omne peccatum mortale, eſt in ratione conſentiente, non autem ſemper, vt in eliciente. 3.diſtinctio.33. quæſtio.2.ar.4.q 2.5m.

96 Peccatum moroſæ delectationis, eſt in ratione dupliciter, ſcilicet imperando illicitas paſſiones, vel non reprimendo eas ex negligentia. 12ſ.q.74.9.o./ 22ſ.q.54.2.2m./ quæſt.156.1.3m.fi./q.166.2.3m.

97 Peccatum ipſius conſenſus in actum, eſt tantum in ratione ſuperiori, ſed conſenſus in delectationem, poteſt eſſe in ratione ſuperiori, & inferiori. 12ſ.q.15.4 o./q.74.7.o. / 8.1m./2.d.24.quæſt.3. 4.4 o./ Veri.quæſt.15. 5.4.5.o. / Ma.q.15.2.9m. * Cogitatio.10 &c. Impugnare 4. Prouidentia 58. Senſualitas 13. Somnus 4.

Senſualitas 13. 98 Non omnis motus ſenſualitatis primus, id eſt, venialis, eſt peccatum. 12ſ.q.74.3.o /2.diſtinct.24. quæſt 3.2 o. / Ma.q.5.3.6m./ quæſtio.7. 6. 6m. / 8m. /Quol. 4 21.o. * Abſolue-re 9. Adeps 3. Appetitus 63. Concupiſcibilis. 6.7.8.10. Delectatio 106.

99 Senſualitas tenet locum ſerpentis, quia inclinat ad peccatum. 1a.quæſt.81.1.3m./3.1m./12ſ.quæſt.74.3.2.2./22ſ.q.165.2.h./3a.q.18.2.3m /3.d.17.ar.1.q.2.4m./Veri.quæſt.25. 1.4m. * Dæmon 60, Gula 1.12.

100 In ſenſualitate, poteſt eſſe peccatum ſubiectiue. 12ſ.q 74.3.o./2.d.24.q.5.2 o./diſt.31.q.2.1.4m. / Veri.q.25.5.o./ Ma.q.7.1.14m./15m./6.o. Subiectiue. inſ. * Infidelis 8. 10. Primi 1. Pollutio o.

101 In ſenſualitate poteſt eſſe peccatum veniale, non autem mortale. 12.q.74.3.3m./4.o./quæſt.89.5.c./2.d.24.q.3.2.3m./4.c./6.4m./Veri.quæſt.15.5.3m./quæſt.25.5.o./Ma.q.7.1.c./6.o./8.c./Quol.4.22.c.

102 Peccatum mortale poteſt eſſe ſubiectiue in concupiſcibili, & iraſcibili, vnde peccatum duplex. ſ. iræ, & concupiſcentiæ. 2.diſtin.24.q.3.2.3m./3.d.27.quæſt.2.3.2m. /Virt.quæſt.1.4.1m./ Quol.4.21.22.c./Pſal.5.me°.d.H.

103 Obedire imperio rationis, & eſſe ſubiectum peccati, conuenit ſenſualitati hominis, non autem ſenſualitati bruti. 12ſ.quæſtio.74.3.1m. /2.diſtinct.24.quæſt.3.2.1m. /5m./Ma.quæſtio.7.6.3m.

104 Defectus traductus, in non obedibilibus rationi, non habet rationem culpæ, ſed pœnæ, quia non ſunt ſuſceptiua culpæ, ſcilicet corpus hominis, & potentiæ vegetatiuæ. Ma.quæſt.4.2.c./ 5m.

105 Peccatum actuale eſt in generatiua, non ſicut in ſubiecto, ſed materialiter, inquantum concupiſcibilis motum eius imperat. 12ſ.quæſtione 17.8.3m./2.diſtinct.31.quæſt.2.2.1m.3m./ 5m.

106 Peccatum ſenſualitatis, manet poſt mortem, ſecundum quòd redundat in totum. 2.d.24.q.3.2.6m.

107 Peccatum actuale, non poteſt eſſe in parte non obediente rationi, ſed bene infectio naturæ. 12ſ.quæſtione 83. 1.c./4.2m./2.diſtinctio.31. quæſtio.2. 2.1m. / Ma. quæſtio. 4. 2.c./ 15m. Quol 4 21.c.

108 Omne peccatum fundatur in aliquo appetitu naturali. Ma. quæſt 8.2.c.prin°. * Abraham 12.&c. Achaz 1. Actus 175. 178. 181. Naturale.

109 Peccatum non poteſt eſſe in appetitu naturali ſubiectiue. 2.diſtin.24.quæſtio.3.1.o. /Quol. 4.21. o. * Adam 58. &cæt. Admirare 10.

110 Omnis voluntas ſub Deo, poteſt ſecundum ſe, habere peccatum. prima quæſtione 63.1.c./ contra 3. c°.109. * Aduocatus 1.

111 Immo impeccabilis poteſt fieri aliqua creatura a Deo. 1a.q. 63.1.c./2.diſt.39.q.2.2.c./4m./2.diſt.23.q.2.1.o. Reſpon. ſicut Dubio 715. Dum.996m.

112 Eſſe ſuſceptiuum felicitatis, virtutis, & peccati, eſt proprium hominis. Ideo proprium ſubiectum horum, eſt anima rationalis. Ma.q.4.3.5.c. * Angelus 470.&c. Anima 89. Antichriſtus 3 Apoſtoli 19.20.

113 Nullus homo præter Chriſtum, & matrem eius, fuit omnino ſine peccato actuali. 3.d.3.L.1.fi./diſt.13. q.1.1.5m./ Opuſc.3.c°.231./Opuſc.7.c°.6./ Pſal. 14.me°.b.H./Pſal.45. me°.d.fin.1.Theſſ.fi..Heb.9.lect.1.fin. Maria 62.&c. * Ara 45. &c. Aſſumere.

114 Chriſtus nullum habuit peccatum. 3a. q.14.3.o./quæſt.15.1.c./5.1m./2m./ quæſtio. 22. 4.1m./quæſtio.27.3.c./ quæſt.28.1.c./ quæſt.31.7 o./q.34.1.2m./quæſt.39.1.c./2.2m./ qu.4.2.3..m./q.50.2.c./3.d.3 q.1 art.2.q.1.c.fin./q.2.3m./d.12.4.2.1.1m./d 13.q.8.1.5m./ar.2.q.1.c.fi./L.1.fi /d.17.art.3.q.2.2m./.diſt.21.q.1 2.c./4.d.14.q.1.art.5.q.3.2m /Quol.4.21.o./ Pſal.14. me°.b.H./Pſal.15.fi.ſ.F./Pſal.40.fi.f.prin°. / Eſa.11.prin°.K. * Beatus 30.31. Cœlum.15. Circunſtantia 19. Clauis 6.15. Conceptio 32.

115 Chriſtus non habuit potentiam peccandi, niſi impropriè. i. potentia in qua alii peccant. 3.d.12.q.2.2.o./ diſt.13.q.1.art.2.q.1.c.fi.

116 Chriſtus non potuit peccare, vt viator, nec vt comprehenſor, nec vt Deus: tamen ſi voluiſſet, peccare potuiſſet. 3.d.12.q.2.2.d./d.13.q.1.1.5m./4.diſt.14.q.1.ar.3.q.3.2m. * Culpa 3. Dæmon 41.&c. Deus 420.&c. Error 5 6.9.12. Fomes 5.8.15. Gedeon 1.2. Gratia 153. Hæreſis 74.142.162. &c. Iephte. Ignorantia 15.&c. Iudith 2. Iuſtitia. Laus 2.7. Lucifer Malum 59. &c. Maria 59.&c. Meritum 31. Pœna 41. Pœnitentia 3. Poſſe 9. Status 16. Stratus 2. Virginitas 21. Vitium 268. Vſura 258. 270.272. Zacharias 2.

117 Peccatum vt eſt actus, habet cauſam per ſe, ſed ratione inordinationis, habet cauſam per accidens tantum. 12ſ quæſt. 75.1.c./2.4.c./1m./quæſtio.79 4.1./ 2.diſtinct.35. 1.c. * Adam 8.79. Adoratio 23. 30. Adulatio 1. 2, Adulterium 9. Amor 149.184. Cauſa.

118 Nullum peccatum, dicitur per ſe malum, niſi propter corruptionem alicuius circumſtantiæ. 4. diſtinct. 9. art. 5. quæſtio. 3. 3^{m}. * Auaritia 16. 17.

119 Nullus peccat, ſecundum quòd patitur, ſed ſolum ſecundum quod agit. 4. diſtinct. 38. q. 2. ar. 2. q. 2. 4^{m}. * Baptiſmus 118. 119. 153. 213.

Du^{m}. 997^{m}. Oppoſitum videtur dicere. 4. d. 16. q. 3. art. 2. q. 3. c. Reſpon. Du^{o}. 997. * Beatitudo 108.

120 Non omne peccatum fit ex contemptu, ſed quandoque ex ignorantia vel infirmitate. 22^{æ}. q. 162. 2. c. / 1^{m}. / 2^{m}. / q. 186. 9. 2. 3^{m}. / 3^{a}. q. 88. 4. c / Ma. q. 2. 1. 10^{m}. * Blaſphemia 206. Cæcitas 1. Clauis 3.

121 Cauſa primi peccati, non eſt malum, ſed bonum, ſcilicet voluntas cum abſentia alterius boni, ſcilicet regulæ rationis, vel legis diuinæ. 1^{a} 49. 1. 1^{m}. / 3^{m}. / q. 63. 1. 4^{m}. / 12^{æ}. q. 75. 1. c. / 3^{m} / 22^{æ} q. 163. 1. 2. c / 2. diſtin. 35. 3. 4^{m}. / Con. 3 c^{o}. 10. fi / 108. / 109. / 110. / Ma. quæſtio prima, 3. c / quæſtio. 16 a c. / 1^{m}. / 4^{m}. * Coitus 6. Confeſſio 43. 81. Contemptus 5. Debitum 24. 26.

122 Omne peccatum eſt ex aliquo errore, & contemptu negligentiæ. 2. diſtinctio. 46. 2. 2^{m}. / L. 4^{m}. / 3. diſtinctio. 31. quæſtione 1. 1. c.

123 Non omne peccatum fit ex contemptu, ſed quandoque ex ignorantia, vel infirmitate. Sed peccandi conſuetudo implicat Dei contemptum. 12^{æ}. quæſt. 105. 2. 9^{m}. / 22^{æ}. quæſt. 162. 2. c. / 1^{m}. / 2^{m}. / 4. 4^{m}. / fin. / quæſt. 186. 9. 3^{m}. / 3^{a}. quæſt. 88. 4. c. / Ma. quæſt. 8. 1. 10^{m}.

124 Peccare ex aliquo, eſt illud eſſe primum principium peccati. Ma. quæſt. 3. 12. 5^{m}. / 11^{m}. / 16^{m}. * Demon 31. 44. &c. 53. &c. 65.

125 Quod aliquis non poſſit vitare peccatum, poteſt intelligi dupliciter, ſcilicet vel quia confirmatus eſt in malo, vel quia diu perſiſtere non poteſt quin ruat in peccatum. 12^{æ} q. 109. 8. o. * Deus 155. 422. Diſputatio 6. Diſſenſio 4. Ebrietas 1. 2. 3. 4. 5. 7. 8. 9. &c.

126 Peccatum trahunt aliqui ſuper ſe quantum ad tria, ſcilicet primo quantum ad contemptum comminationis diuini iudicii, propter ſententiæ dilationem, & propter diuini iudicii elongationem. Secundo quantum ad excuſationem peccati. Tertio quantum ad præſumptionem peccantis. Iſa. 5. medio b B.

127 Vanitas quantum ad excuſationem peccati eſt triplex, ſcilicet quantum ad effectum, quantum ad intellectum, & quantum ad affectum Iſa. 5. me^{o}. c. prin^{o}.

128 Præſumptio peccandi eſt de tribus, ſcilicet de ſapientia cordis in ſpeculatiuis & practicis, de potentia corporis ad peccandum. Et de auctoritate ad iuſtificandum. Iſa. 5. med^{o}. c. F. * Eleemoſyna 13. &c. Aeſtimatio 1. Euchariſtia 57. 74. 76. 117. &c. 161.

129 Principium peccati duplex, ſcilicet primum & vniuerſale. i. voluntas, & principium proprium & proximum, ſcilicet aliæ potentiæ. 22^{æ} q. 10. 2. c.

130 Voluntas eſt cauſa alicuius peccati dupliciter, ſcilicet per ſe idest, imperando, & per accidens, idest, non impediendo, vel non reprimendo cum poſſit. Et ſic eſt cauſa peccati primorum motuum. 22^{æ}. q. 154. 5. c. prin^{o}. / 2. d. 24. q. 3. 2. 2^{m}. * Excæcatio. 3. 4. 6. Phantaſia 5.

131 Peccatum eſt in ſola voluntate, vt in primo mouente, ſed in aliis viribus, vt in imperatis & motis. Ma. quæſtio. 7. 1. 16^{m}. / 6. 2^{m}.

132 Propria & per ſe cauſa peccati, eſt voluntas, aliæ vero cauſæ, ſunt quaſi extrinſecæ & remotæ. 12^{æ} q. 73. 6. c. / quæſt. 80. 1. c. / 3^{m}. / Veri. quæſt. 24. 10. 3^{m}. / Ma. quæſt. 3. 3. c. fi / 7. 5^{m}. * Fictio 1. Fides 160. Finis 139. Fomes 8. 9. 11. 12. Facatio. Fundamentum 5.

133 Nihil exterius eſt cauſa ſufficiens peccati, ſed tantum ſuadens, vel mouens appetitum ſenſitiuum. 1^{a}. q. 115. 4 c. / 12^{æ}. quæſtio. 73. 8 3^{m}. / q. 75. 3. o. / quæſt. 80. 1. 3. o. / 22^{æ}. quæſtio. 43. 1. 3^{m} / q. 73. 3. c. / 2^{m}. / q. 115. 2. 1^{m}. / 2^{m}. / 4. d. 15. q. 1. artic. 1. q. 3. 2^{m}. / d. 38. q. 2. 1. 4^{m}. / art. 2 q. 1. 3^{m}. / q. 3. c. / Ma. q. 3. 3. o. / 4. c. * Gloria 5.

134 Aliquis poteſt ſufficienter impelli a dæmone, in actum peccati, non autem in peccatum. 22^{æ}. quæſtio. 80. 3. o. / Ma. quæſtio. 3. 3. 9^{m}. / 4. c. / quæſtio. 16. 11. 10^{m}. / 12. 10^{m}. / Opuſ. 60. c^{o}. 18.

135 Aliquis quandoque committit aliquod peccatum, ſecundum effectum, & non ſecundum affectum. 22^{æ}. quæſtio. 162. 2. 2^{m}.

136 Cauſa interior peccati duplex, ſcilicet proxima, idest, ratio, & voluntas; & cauſa remota, ſcilicet imaginatio, & appetitus ſenſitiuus. 22^{æ}. quæſtio. 75. 2. o. / 3. c. 22^{æ}. quæſtione 162. c.

137 Sciens peccat, non conſiderando in particulari vel in actu, quod ſcit in vniuerſali uel in habitu, vnde ex certa malitia, vel ex induſtria peccare dicitur, quaſi ſcienter malum eligens. 12^{æ}. quæſtio 78. 1 c. fi. / Ver. quæſtio. 15. 3. 6^{m}. / quæſt. 24. 2. 10. c. / Ma. quæſtio. 3. 9. o. / Virt. quæſtio. 1. 6. 1^{m}. / quæſt. 2. 1. 2. 12^{m}. / Rom. 7. lect. 3. prin^{o}. K. / 2^{a}. Timoth. 2. lec. 3. med^{o}. G.

138 Peccatum non eſt in cogitationibus, niſi ſecundum quòd per eas, homo inclinatur ad malum, & retrahitur a bono. Ma. q. 3. 3. 7^{m}.

139 Cauſa peccati triplex, ſcilicet mouens, idest, bonum apparens, deficiens regulæ, & proficiens. Primum pertinet ad ſenſus, & ad appetitum ſenſitiuum. Secundum ad rationem. Tertium autem ad voluntatem. 12^{æ}. q. 75. 2. 3. c. * Hæreſis 1. 35. 60. 74. 114. 252. &c.

140 Cauſa efficaciſſima peccati duplex, ſcilicet amor bonorum temporalium præſentium, male inflammans, & timor præſentium pœnarum, male humilians. 12^{æ}. q. 77. 4. c. / 3^{m}. / He. 2. lec. 4. me^{o}. I.

141 Propria & per ſe cauſa peccati, eſt ex parte conuerſionis, ad commutabile bonum. 22^{æ}. quæſt. 75. 1. c. / quæſtio. 77. 4. c. / 6. 2^{m}. / 8. 2^{m}. / quæſt. 84. 1. 1^{m}. / 4 diſt. 14. quæſtio. 2. 5. 3^{m}. * Iacob 1. &c. Idolatria 5. 9. &c. Ieiunium 7. Ignorantia o. Impedimentum 3.

142 Immo eſt ex parte auerſionis ab incommutabili bono. 4. diſt. 35. quæſtio. 2. 2. 1^{m}. / Ma. quæſt. 5. 2. c. Auerſio 5. Reſpon. ſicut Dubio 259. Du^{m}. 998^{m}.

143 Cauſa peccati triplex, ſcilicet paſſio, habitus vitioſus, & falſa æſtimatio de particulari eligibili, ex paſſione, habitu, vel ignorantia. 12^{æ}. q. 76. 4. 3^{m}. fi / 22^{æ}. q. 14. 1. c. / Veri. quæſt. 24. 10. c / Ma. q. 3. 12. c. * Incontinentia 1. 7. Infidelitas 1. 2. 6. 9. Infirmitas 4. &c.

144 Peccatum veniale cauſatur ex corruptione carnis, ſicut ex cauſa prima, non autem ſicut ex cauſa proxima. 2. diſtin. 24. q. 3. 5. 5^{m}.

145 Inclinans ad peccatum, eſt duplex, ſcilicet per ſe, vt habitus & diſpoſitio ex peccato, & per accidens, ſcilicet remouendo originalem iuſtitiam, idest, peccatum originale. 12^{æ}. quæſtio. 64. 2^{m}. / 3^{m}. fi. / quæſtio. 82. 1. 3^{m} / 2. 2^{m}. / 2. diſtin. 33. quæſtio. 1. 3. 2^{m}. * Ingratitudo 14. Inſanabile. Intimiditas. Inueſtigatio 2.

146 Omne peccatum contingit ex defectu ſcientiæ in vniuerſali, vel in particulari, in habitu vel in actu, ex intentione, vel occupatione, vel infirmitate, vel paſſione. 12^{æ}. quæſtione 77. 2. c. / Ma. quæſt. 3. 9. o. * Inuidia 4. Iocoſum. Ioſaphat. Iuſtos 3. 4.

147 Peccatum trahit ad aliud peccatum dupliciter, ſcilicet priuando gratia fortificante, contra peccatum, & diſponendo ad peccatum. Veri. quæſt. 22. 5. 6^{m}. * Lex 15. 280. Lingua 5. 6. Litigium 2. Lucifer. Magi. 10. 11. 12. Malitia o. Meritum 18. 19. Militia 3.

148 Origo peccati triplex, ſcilicet peccatum præcedens, habitus corruptus, & paſſio. 2. d. 42. q. 2. 1. c. / Veri. quæſt. 24. 8. 9. 10. c. * Miſſa 8. &c.

149 Origo peccati, contingit ex duplici defectu rationis, ſcilicet ex errore circa bonum in particulari, & ex paſſione ſenſualitatis, impediente iudicium rationis. Veri. q. 24. 8. 6. 10. c. * Monſtrum 2. Negligentia 9. Occidere 1. Occultatio. Officium 19.

150 Oppoſitum videtur dicere. 2. diſtinct. 22. q. 2. 3. 5^{m}. / d. 28. 2. o. Du^{m}. 995^{m}. Reſp. ſicut Du^{o} 678. * Omiſſio 7. 15.

151 Origo peccatorum, attenditur ſecundum inclinationem ad finem, quæ eſt ex parte conuerſionis. 22^{æ}. quæſtio. 73. 3. 3^{m}. * Pax 23.

152 Quando vnum peccatum ordinatur ad finem alterius peccati, idem ſecundum eandem rationem, eſt finis vtriuſque, ſed non eodem ordine, quia vnius eſt finis proximus, alterius vero remotus. Ma. q. 8. 1. 14^{m}. * Pollutio 4. 9. Poſſe. Præceptum 154.

153 Vnum peccatum eſt cauſa alterius peccati, in quadruplici genere cauſarum, ſcilicet in genere cauſæ efficientis, materialis, finalis, & formalis. 12^{æ}. q. 75. 4. o. / q. 84 o. / 2. diſt. 36. 1. o. / d. 42. q. 2. 1. 3. 5. c. / Ma. q. 8. 1. c. / Ro. lect. 7. fin. G. * Prædeſtinatio 22.

154 Vnum peccatum poteſt oriri ex diuerſis peccatis, ſed principalius, ex quo ſæpius conſueuit, propter propinquitatem ad finem eius. 12^{æ}. q. 72. 4. c. * Prædicare 4. 6. Primi o. Radix o. Religio 47. Satisfactio 2. Scandalum 3. &c.

155 Ex minori vitio, poteſt oriri maius peccatum, ſicut ex ira homicidium, & blaſphemia. 22^{æ}. quæſtio. 73. 3. 3^{m}. * Senſualitas 10. 11.

156 Homo non debet facere vnum peccatum, vt vitet aliud peccatum. 22^{æ}. quæſtio. 113. 1. 3^{m}. * Spectacula 3. Superbia 2. 13. &c. 16.

157 Ex quæ ſunt communia omni peccato, non geminant pecca tum, nec deformitatem eius. Veri. q. 23. 7. 2^{m}. / 3^{m}.
* Vagatio.

158 Tria inducunt ad peccatum, ſcilicet inane gaudium, induratio ad ſpiritualia, & abundantia temporalium. Pſ. 50. ſi. B. A.
* Vaſtis 6.

159 Ad peccatum impellunt octo, ſcilicet debilitas virium, per tepiditatem & inſtabilitatem bene operandi, onus peccatorũ per negligentiam pœnitendi, multitudo hoſtium, lubricitas viarum, per incuriam, varietas offendiculorum, ignorantia, exempla malorum, & pondus corporum, per delitias. 1. Cor. 10. lect. 3. ſi. C.
* Virtus 11. Votum 8. Vſura 57. Vti 22. Chriſtus 49.

160 Cauſa peccati quadruplex. ſ. adulatio, contemptus Dei, præſumptio, & permiſſio Dei. pſal. 9.

161 Cauſæ proximæ peccati, ſunt tres. ſ. libido ex conſuetudine, vel actu peccati relicta, reliquiæ præteriti peccati, & exteriores occaſiones, vt locus, & mala ſocietas. Quæ tolluntur per ſatisfactionem, qua debilitatur fomes, qui eſt cauſa remota peccati. 4. d. 15. q. 1. ar. 1. q. 3. 2^{m}.

162 Immo fons eſt proprie, & prima radix omnium peccatorũ.
Do^{m}. 1000. 2. d. 43. 1. 2^{m}. Reſp. ſicut Du^{o}. 1144.

163 Iſtæ cauſæ peccati, non ſufficientes, ſed ſunt occaſiones tantum, 12. q. 1. 4. c. / 2. d. 36. 1. 2^{m}. / 4. d. 15. q. 1. ar. 1. q. 3. 2^{m}. / d. 38. q. 2. 1. 4^{m}. / ar. 1. q. 1. 3^{m}. / q. 3. 2^{m}.

164 Cauſa ſiue occaſio peccandi caracliter triplex, ſcilicet æſtimatio maior delectatione quàm ſit, deſiderium experiendi ex curioſitate, & memoria delectationis. 4. d. 49. q. 5. artic. 3. q. 1. 1^{m}.

165 Ex eo peccatum conualeſcit, ex quo homo inclinatur ad peccatum. 2. d. 42. q. 1. 1. c. prin^{o}.

166 Quia per operationes ſenſus, homo peruenit ad actus rationis, ideo plures ſequuntur inclinationes naturæ ſenſitiuæ, q̃ ordinem rationis, plures enim ſunt qui aſſequuntur principium rei, quàm qui ad conſummationem perueniunt. Ex hoc autem vitia & peccata in hominibus proueniunt, q̃ ſequuntur inclinationem naturæ ſenſitiuæ, contra ordinem rationis. 1. q. 23. 7. 3^{m}. ſi. / q. 49. 3. 5^{m}. / 4. 63. 9. 1^{m}. / q. 115. 4. c. / 12^{a}. q. 6. 2. 9. 2^{m}. / q. 71. 2. 3^{m}. / q. 77. 1. c. / 3. 3. c^{o}. 26. 18^{m}. / Ma. q. 1. 3. 17^{m}. / pſ. 18. me^{o}. c. ſi.

Effectus. 167 Peccatum corrumpit animam, quo ad ordinem rationis, nõ autem eſſentiam, nec potentias eius. 2. d. 7. q. 2. 1. c. prin^{o}. / d. 35. 5. o. / d. 36. 3. c. / Ma. q. 2. 11. o.
* Abſoluere 18. 20. 22. 27. 34. Accuſatio 3. 7. 23. 30. 31. Actus 23.

168 Sicut concupiſcentia contracta, eſt deſtitutio virium inferiorum a iuſtitia originali, ſic malitia contracta in voluntate. Ma. q. 4. 2. 7^{m}.

169 Per peccatum Adæ, humanum genus incurrit duo mala, ſcilicet mortem ex ſeparatione a fonte vitæ, & infirmitatem, ex deſtitutione diuinæ gratiæ. Vnde per peccatum homo amiſit dona gratuita a prin^{o}. / Opuſ. 3. c^{o} 144.
* Amor 194

170 Natura humana, magis corrupta eſt per peccatum, quo ad appetitum boni, quàm quo ad cognitionem veri. 12^{a}. quæſt. 109. 2. 3^{m}.

171 Peccata hominum ſunt impedimenta humani boni. 1^{a}. q. 63. 2. 1^{m}. ſi. / 4. d. 17. q. 1. ar. 4. q. 1. 4^{m}.

172 Immo peccata hominum aliquando aliquod bonum ſignificat. 22^{a}. q. 88. 2. 2^{m}. / 4. d. 38. q. 1. ar. 1. q. 3. 3^{m}. Reſpondeo ſicut
Du^{m}. 1001. Dubio 717.

173 Nemo debet gaudere de peccatis, quia ex eis perueniant bona, quia horum non ſunt cauſa, ſed impedimenta. 4. d. 17. q. 1. ar. 4. q. 1. 4^{m}.

174 Immo peccatum cedit in bonum hominis. 12^{a}. q. 87. 2. 1^{m}. Re
Du^{m}. 1002. ſpon. Dubio 1002. Inſtat 3.
* Anima 73. 88. 163. Animal 64. 68. 79.

175 Peccatum cedit in bonum hominis, non quidem ſecundum ſe, ſed quia homo fit humilior, & cautior, ex peccato ſuo, & aliorum. 12^{a}. q. 87. 2. 1^{m}. / 2^{m}.

176 Si nullus homo peccaſſet, vniuerſum genus humanũ, melius eſſet. 1. d. 46. 3. 6^{m}.
* Apoſtoli 19.

177 Priuatio modi, ſpeciei, & ordinis, vt ſunt in bono virtutis & gratiæ, ſunt effectus peccati, non autem in aliis. 12^{a}. q. 85. 4. o. / Vir. q. 1. 8. 1. 2^{m}.

178 Homo peccando, recedit ab ordine rationis. Ideo perdit dignitatem humanam, & incidit in ſeruitutem beſtiarum. 22^{a}. q. 64. 2. 3^{m}. / 2. d. 35. 5. c.
* Baptiſmus 131. 133. Beatitudo 125. Bonitas 148. 149. 200. 216. Charitas 101. 102. 104. 105.

179 Id quod eſt peccato eſt aliquid firmius, quod non poteſt corrumpere omnes circumſtantias eius. 12^{a}. q. 73. 2. c. ſi. / 2.

d. 42. q. 2. 5. 2^{m}. * Clauis 15. Clauſio. Confeſſio 4. 47. 92. Coniunctio 4. Conſcientia 5. Contemptus 5. 7.

180 Effectus peccati triplex. ſ. priuatio gratiæ, reatus ex auerſione, & diſpoſitio ad ſimiles actus peccati, ex conuerſione. 2. d. 32. q. 1. 1. c. / 4. d. 17. q. 2. ar. 1. q. 2. 1^{m}.
* Conuerſio 5. Culpa 4. 6. Cultus 14. Damnatio 2. 3. 28.

181 Peccatum ſingularis perſonæ non nocet, niſi ſibi. 3^{a}. q. 19. 4. 5^{m}. / q. 92. 6. 3^{m}.
* Debitum 12. 19. 24.

182 Peccatum non nocet Deo, licet ſit contra Deum. 12^{a}. q. 21. 4. 1^{m}. / q. 47. 1. 1^{m}. / q. 73. 8. 2^{m}. / 22^{a}. q. 88. 2. c. / 2. d. 42. q. 2. ar. 2. q. 3. 1^{m}. / 4. d. 15. q. 1. ar. 1. q. 3. 4^{m}. / ar. 4. q. 1. c.
* Defectus 0. Dæmon 95. Deus 105. Ebrietas 9. 14.

183 Peccans videtur contemnere Deum dupliciter, ſcilicet ut iudicem, & ut teſtem. pſ. 50. prin^{o}. b. H.
* Enigma 3. Euchariſtia 212. &c. 275. &c.

184 Omnia peccata, ſunt improperia dei quodammodo, inquantum per ea, lex dei contaminatur. Rom. 15. lec. 1. prin^{o}. B.
* Excæcatio 0.

185 Peccatum cauſat quadruplicem diuiſionem, diſcordiæ a proximo, contrariæ affectionis a ſeipſo, auerſionis a Deo, & diſſimilitudinis a ſanctis. Iſa. 59.
* Excommunicatio 21. &c. Fama 1. Fermentum 2. Filiatio 13. Flos 2. Fornicatio 20. Gloria 6. 7.

186 Effectus peccati duplex, ſcilicet inquinatio affectus ad terrena, & inordinatio eius per auerſionem a deo. pſalmo 50. medio ſ. C.

187 Peccatum tranſit actu, & manet effectu. ſ. reatus maculæ, & offenſæ Dei. 12^{a}. q. 109. 7. c. / q. 113. 2. 3^{m}. / 3^{a}. q. 62. 2. 2^{m}. / 5. c. / q. 89. 4. 1^{m}. / 4. d. 14. q. 1. ar. 1. q. 6. 3^{m}. / q. 2. ar. 3. q. 2. 1^{m}. / q. 3. 3^{m}. / d. 17. q. 2. ar. 3. q. 5. 1^{m}. / q. 2. ar. 1. q. 1. 1^{m}. / d. 18. q. 1. ar. 2. q. 3. 1^{m}. / Ma. q. 2. 1. 11^{m}. / 2. 14^{m}. / q. 7. 10. 6^{m}.
* Gratia 15. &c. 41. 51. 59. 114. 153. 183. 167. &c.

188 Peccator per affectum peccati amicitiam dei violauit per inobedientiam diuinæ legis, honorem deo debitum ſubtraxit. 4. d. 14. q. 2. ar. 1. q. 2. c.
* Hæreſis 18. 45. 107. 114. Ieiunium 21. 39. Iephthe. Ignorantia 23.

189 Ex primo amittit gratiam, & incurrit offenſam, ex ſecundo meretur pœnam. 4. d. 14. q. 2. ar. 1. q. 2. c.

190 Peccatum facit inueteraſcere, redigendo in ſeruitutem veteris Adæ. pſ. 6. me^{o}. c. * Imago 40. Incarnari 3.

191 Peccati ducunt ad tenebras damnationis. Io. 12. le. 6. me^{o}. c. lec. 8. me^{o}. ſ. B.
* Infirmitas 4. Ingratitudo 1. &c. Inſanabile.

192 Vulnus quadruplex cauſatur in anima, primo ex peccato Adæ, ſed conſequenter ex aliis peccatis, ſcilicet infirmitas in iraſcibili, concupiſcentia in concupiſcibili, ignorantia in ratione, & malitia in voluntate. Ad quæ ſequuntur alia duo, ſ. dolor, & mors 12^{a}. q. 85. 3. o. / 5. c. / Ma. q. 2. 11. c. ſi. / Gal. 3. le. 9. prin^{o}. D. * Interdictum. Hypocriſis 5. Irregularitas 1. &c. Iudæi 12. &c. Iudicium 29. 30.

193 Peccatum impedit intellectum, voluntatem, & virtutẽ executiuam. pſal. 37. me^{o}. ſ.
* Iuſtitia 11. 13. 15. 49. 86.

194 Peccatum dupliciter deprimit, ſcilicet præmendo, ne videantur ſuperiora, ſed infima, & humiliando. 12^{a}. q. 87. 2. 1^{m}. / pſ. 37. prin^{o}. c. G.

195 Homo per peccatum incurrit triplex detrimentum, ſcilicet deordinationem mentis, reatum pœnæ, & debilitatem boni naturalis. 12^{a}. quæſt. 109. 7. c. / 3^{a}. q. 22. 3. c. / 3. 4. c^{o} 72. / pſal. 6. prin^{o}. 2. F.
* Labor 3. Lex 93. 100. 101. Libertas 12. Liberum 11.

196 Obligatio duplex cauſatur ex peccato, ſcilicet ſeruitus diaboli, & reatus pœnæ. 3^{a}. q. 48. 4. c. / 2^{m}.
* Limbus 6. Lumen 16.

197 Effectus peccati quadruplex in mente, ſcilicet infirmitas, cæcitas, inſtabilitas, & indeuotio. Io. 5. lec. 2. me^{o}. 2. F.
* Macula 0.

198 Peccator per peccatum, eſt dupliciter inſipiens, corruptus, abhominabilis, & inutilis. pſal. 13. prin^{o}. 2. A. &c.
* Malitia 1.

199 Deformitas duplex cauſatur ex peccato, ſcilicet priuatio gratiæ, & priuatio innocentiæ. Prima tollitur per pœnitentiam, non autem ſecunda, ſed regitur. 4. d. 18. q. 1. ar. 1. q6. c. o. / pſ. 31. prin^{o}. 2. D. * Mors 1. &c. Nocere 1. 2. Obſcuritas. Officium 6. &c. Operatio 49.

200 Homo per peccatum vendit quatuor, ſcilicet animi virtutẽ, cœleſtem hæreditatem, animæ libertatem, & diuini amoris honorem. Iſa. 60. ſi. K.

201 Peccatum quadrupliciter fatigat, ſcilicet propter ſollicitudinem excogitando, propter laborem exequendo, propter confuſionem conſcientiæ, & propter fruſtrationem ſpei. Iſa. 43. ſi. K.

Diuiſio. 1 ¶ Osculum triplex, ſcilicet fraudis, libidinis, & ſanctitatis. Ro.16.lec.1.ſi./.2ª.Cor.13.lec.ſi.med°.C./.1ª.Theſ.ſi.

* Amplexus.

2 Oſculum ſi ſit principaliter cauſa libidinis, eſt peccatū mortale, ſi ſit de mortali ex genere ſuo, non autem ſi ſit de veniali ſecundum ſuum genus. 12ª 96.74.10.0./. 22ª.q.154.4.c./. Veri.q.15.4.c./.Ma.q.15.2.18^{m}./.Ephe.5.lec.1.ſi.F.&c.

* Impudicitia.

3 Oſculum eſt ſignum pacis, per os enim in quo datur oſculū, reſpiramus, & ideo dantes ſibi mutua oſcula, ſignum eſt quod vniunt ſpiritum ſuum ad pacem. 2ª.Cor.13.lect.ſi.me^{o}.C.

Excuſatio. 1 ¶ Oſee propheta excuſatur a fornicatione, quia debuit obedire præcepto Dei. 12ª.q.94.5.2^{m}./.q.100.8.3^{m}./.22ª.q.104.4.2^{m}./.3^{m} /.q.154.2.2^{m}./.3.d.37.4.3^{m}./.Po^{a}.q.1.6 4^{m}./.Ma.q.3.1.17^{m}./.q.15.1.8^{m}.

* Prophetia 94.

Du^{m}.967^{m}. 2 Oppoſitum videtur dicere. 12ª.q.100.8.0./ 3.d.37.4.0. Reſpondeo ſicut Dubio 512.

Figura. ¶ Oſſa ſignificant virtutes, præcipue interiores, & viros perfectos. Pſal.31.me^{o}.b./.Pſal.33 ſi.1.

* Apoſtoli 32. Cephas 5. Euchariſtia 123. Homo 6 Indiuiduum 24. Pars 45. Perfectio 82.

¶ Oſtenſio. Accidens 69. Admiratio 3. Affectio 5.6.7. Amor 67.94. Angelus 57.77. Apparitio 0. Appropriatio 1.10. Artifex 4.5. Bartholomæus. Claritas 10. Corporalia 4. Correctio 2.&c. Corripere. Damnatio 20. Demonſtratio 4. Diapſalma. Doctrina 1.14. Duplicitas 1. Expectatio 4. Falſitas 20. Fictio 3. Fides 93. Finis 84. Fortitudo 90. Gradus 3. Gratia 90. Habitus 28. Incarnatio 4.18. Intellectus 220. Hypocriſis 2.6. Iudicium 71.77. Iuramētum 4.8. Lex 28. Liber 16.29. Liberalitas 8.15. Loqui 4.5. Loth 1. Maleficiū 4. Martyrium 2. Miraculum 19.48.54. Miſſa 26. Moyſes 3. Mūdus 20. Oratio 90. Obſtinatio. Paradiſus 9. Paupertas 7. Pœnitentia 60. Poſſe 3 Prædicare 14 Probatio 0. Prophetia 87. Propoſitum 5. Reſurrectio 46. Sabbathum 11. Sepultura 3.10. Solertia 5. Speculum 3. Spes 87. Templum 4. Tentare 21.23. Transfiguratio 1. Veſtigium 0. Viura 96.154.156.197.184. Chriſtus 172.

¶ Oſtentatio. Cantus 4. Hypocriſis 0. Miles 9. Oſtenſio. Superbia 33. Vanagloria. Vita 30. Viura 17.

¶ Ouatio. Triumphus.

Vtilitas. 1 ¶ Ouis habet quatuor vtilitates, ſcilicet quia immolatur, paſcit, lac, & lanam dat. Ideo furans ouem, quatuor reddit. 12ª.q.105.2.9^{m}.

* Animal 8. Malum 59.68. Miſſio 26. Vſurare. &c.285.

2 Oues & hyrcos ægypti colebant, quia dæmones in eorum figura apparebant. 12ª.q.102.3.2^{m}.

3 Ouis non habet auxilium a natura ad defendendum, ideo expoſita eſt ad cædem. Pſal.48.ſi.h prin^{o}.

¶ Ouum. Hæreſis 62. Ieiunium 42. Natiuitas 6.

Qualis. ¶ Oza erat tantum leuita. Ideo percuſſit eum Deus, quia tetigit arcam, quod ſolis ſacerdotibus licebat. 22ª.q.33.4.1^{m}./.4.d.19.q.2.ar.2.q.3.2.3./.3^{m}.

P

P Litera. Paulus 1.

¶ Pacatio. Tribulatio 4.

¶ Pacificatus. Aduentus 6.

¶ Pacificus. Regere 14. Sacerdos 1. Sacrificium 33. Tutor 2.

¶ Pacifici. Anniuerſarium.

Diuiſio. 1 ¶ Pactum duplex, ſcilicet pactum tacitum, uel pactum expreſſum. Ma.q.13.4.13^{m}./.Opuſ.21.q.4.

* Fœdus.

2 Pactum cum dæmonibus initum, expreſſum uel tacitum, prohibetur primo præcepto decalogi. 22ª.q.122.2.3^{m}./.3.4.c.

* Paulus 19. Religio 19 Retributio 1. Superſtitio 6. Teſtamētum 21.&c. Viura 64.&c.214.

¶ Paganus. Agricultura 2. Fides 24.51. Infidelis 0. Infidelitas 0. Lex 52.&c.113. Machometus. Matrimonium 120.&c. Paſſio 92 Religio 80. Templum 4.6 Terra 2.

Sacra. ¶ Pagina ſacra dicitur liber, propter ſeptem, ſcilicet grandis propter grande contentum, ſignatus quantum ad viſum, intus ſcriptus propter multiplicem ſenſum, amarus propter laboris ſtudium, dulcis quantum ad effectum, uolans quantum ad intellectum, & viuificans quantum ad fructum. Iſa.8.prin^{o}.a.D. Lea.D.Theo^{a}.o.

¶ Palam. Contumelia 3. Prophetia 10.

¶ Palatium. Meretrix 1. Princeps 24.

¶ Pallidus. Timor 37.

Figura. 1 ¶ Pallium ſuccedit loco rationalis. 4. diſtinctione 24. quæſtio.3.3.5^{m}.

* Conſecratio 2.

2 Pallium ſignificat torquem auream quam ſolebant accipere legitime certantes 4.diſt.24.q.3.3.c.ſi./ 7^{m}.

3 Pallium datur Archiepiſcopis in ſignum priuilegiatæ poteſtatis, quæ tamen eſt eiuſdem generis cum poteſtate epiſcoporum. 4.diſt.24.q.3.3.c.ſi./.7^{m}.

¶ Palla. Corporale 1.

Quid. 1 ¶ Palpabile quodlibet eſt tangibile, & non econuerſo. 4.diſt.44.q.2.art.2.q.6.c.

* Apparere 9. Corpus 51.

2 Palpatio non pertinet ad tactum, vt diſcretiua eſt cōtrariorū, ſ. calidi, & frigidi, & huiuſmodi, ſed vt eſt diſcretiua corporum ſolidorum. 3.diſt.21.q.2.art.4.q.2.1^{m}.

* Hæreſis 86.

3 Corpus dicitur palpabile ex duobus. ſ. ex qualitatibus tangibilibus, & quod reſiſtat tangenti. Primum deficit ipſis cœlis, ſecundum aeri. 4.diſt.44.q.2.art.2.q.6.c.

4 Omne palpabile eſt corruptibile per naturam, licet ſit incorruptibile per gloriam. 3ª.q.54.2.2^{m}./.3.diſt.21.q.2.art.4.q.2.2^{m}./.4.diſt.44.q.2.art.2.q.6.c./.1^{m}.

5 Sicut corpus glorioſum habet in poteſtate ſua videri, & non videri ſine miraculo, ſic & palpari. 3.diſt.21.q.2.ar.4.q.2.1^{m}./. 4.diſt.44 q.2.art.2.q.9.c./.2^{m}.

Figura. ¶ Palpebræ moderantur uiſum. Ideo ſignificant diſcretionem, quæ moderatur ſapientiam humanam. Pſal.10.med^{o}.c.D.

¶ Palpitatio. I 2.50.

¶ Palpo. Damnum.3.

¶ Paludes. Baptiſmus.63.

Quid. 1 ¶ Panis forma ſubſtantialis, conſequitur mixtionem farinæ, & aquæ, & ipſam uiſionem. 4.d.11.q.1.ar.1.q.3. 2^{m}.* Accidens.69.&c. Animal.82. Bucella. Comedere. 6. Corpus. 68.&c. Euchariſtia.51.&c.246. Fractio. 1. Ordinatio.6. Paſcha.1. Sacramentum. 124. Sacrificium.34. 38. Succeſſio.6. Verbum. 70. Chriſtus.198.

2 Conuerſio panum & multiplicatio eorum facta per Chriſtum, fuit per additionem materiæ noviter creatæ. 1ª. q.92.3.1^{m}./ 3ª.q.44.4 4^{m}./.2. d.18. q.1.1.2./.d.30.q.2.2.c./.Matth.14.med^{o}.h.C.

Du^{m}.968^{m}. 3 Immo fuit per conuerſionem materiæ præiacentis, ſicut & multiplicatio coſtæ. 2. d.18. q.1.2.c./. L.fin. Reſpondeo Dubio.968. Coſta. 6.

4 Panis ſacramentalis dat nobis quinque, ſcilicet culpæ ueniam, morti uitam, confirmat ad pugnam, confortat ad uiam & facit prægustare ipſam gloriam. Iſa. 4. med^{o}. b. G.

¶ Pannus. Euchariſtia. 56. Stratus. 1. Vſura. 158.&c.

Poteſtas. 1 ¶ Papa habet plenitudinem pontificalis poteſtatis, ſicut rex in regno: ſed epiſcopi aſſumuntur in partem ſolicitudinis; quaſi iudices ſingulis ciuitatibus præpoſiti. 22ª.q.89.9.3^{m}./. 3ª.q.72.11.1^{m}./ 4.di.20.ar.4 q.3.c./ Quol.4.13.c./. Opuſ.19.2^{o} 65.&c./.Opuſ.20.lib.3. c^{o} 20. * Abſoluere 12. Apoſtoli 92 Baculus 2. Bigamia 9. Communicatio 6.7. Concilium 3.4.

2 Papa ſolos epiſcopos vocat fratres, alios autem vocat filios; 4.diſt.20 art.4.q.3.c./.1ª.Cor.lect.1.med^{o}.G.

* Confeſſio 31.47.98.

3 Papa poteſt abolere infamiam iuris: ſed. dicitur non poſſe, quia aliquando non expedit. Vel intelligitur non poſſe, loquēdo de infamia facti. Vel loquitur de infamia irrogata per iudicem ciuilem, ſicut dicit Gratianus. 22ª.quæſt.68.4.3^{m}.

Accuſatio 27.

* Confirmatio 17. Decimæ 19. 19. Diſpenſatio 8.&c. Eccleſia 13. Emunitas. Epiſcopus 7.15.17.26.&c. Excommunicatio 12.26.30. &c. Fides 43.44.54. Hæreſis 158. Ignorantia 33. Incendiarius. Indulgentia 12.29. Iudicium 37 &c.56.

4 Erroneum eſt dicere Papam Vicariū Chriſti non habere vniuerſalis eccleſiæ primatum. 1ª.q.112.2.2^{m}. ſi. Opuſc.1.c^{o} 65.

5 Subeſſe Papæ eſt de neceſſitate ſalutis. Opuſc.1.c^{o} 66.

* Iuramentum 30. Legatus 0. Legitimatio. Leo 2 Martyrium 12. Obedientia 46. Ordo 50.88.93. Parochialis. Paſtor. Paulus 8. Poteſtas 8.&c. Religio 83.

6 Quilibet Rex Chriſtianus tenetur ſubiici Papæ, ſicut Chriſto. Opuſ.20.c^{o} 14 /.lib.3.c^{o} 20. * Schiſma 0. Sedes.

7 Leo Papa propria ſponte ſe ſubdidit iudicio Imperatoris, & Chriſtus hominibus. 22ª.q.64 5. 2^{m}./.q.67.1.2^{m}.

8 Dominus Papa pro neceſſitate vnius patriæ poteſt accipere ſubſidium ab alijs partibus mundi. Cuius ratio eſt, quia eccleſia eſt ſicut unū corpus. Videmus autem in corpore naturali, quod natura quando deficit virtus in vno membro, ſubminiſtrat ei, humores, & virtutes accipiens ab alijs membris. 2ª. Corin.11. lec.2.fin./. Phil.4.lec.ſi.ſi.B.

9 Bona eccleſiæ ſunt Papæ aliquo modo, non autem omni modo. 4.diſt.25.q.3.3.2^{m}. * Silueſter 0. Symbolum 3.10.

10 Papa ſcribens mulieribus dicit, Dilectis in Chriſto, Viris autem ſimpliciter dicit, Dilecto filio. 1ª.Tim.4.fin.

Pa.

212.25.41.Studium 6. Suffraganeus. Vicem. Votum. 57.75. 76.79.&c.

Quid. ¶Papyrus eſt genus iunci, de quo ſiebant capſellæ ad portandas literas, uel arundines tam magnæ, quod de eis ſiebant naues, ut legitur in hiſtoria Alexandri, a pyr, quod eſt ignis. Iſa. 18.prin^{o}.A.

¶Par. Abſoluere 8. Adiurare 4. Adulterium 4. Affinitas. Albedo 2 Amor 208 Benefacere 4. Cœlum 87. Ceteris compati Cõtrarium 19. Diuortium 2. Eleemoſyna 24. Oratio 42. Paulos 16. Peccatum 254. Relatiuum 9.10. Vnus 60. Viura 191. 281.284. Chriſtus 13.

Quid. 1 Parabola eſt ſententia, habens obſcuram ſimilitudinem. 1a q.1.20.3^{m}./.Quol 7.14.c./.Pſal. 48.b.B.

2 Parabola eſt ſermo ſimilitudinarius, qui aliud dicit, & aliud ſignificat. Iſa 14.prin^{o}.K. *Docere 4. Metaphora o. Prophetia 57. Senſus 48.

Diuiſio. 1 Paradiſus triplex, ſcilicet terreſtris, cœleſtis, & ſpiritualis idest viſio Dei. 1a q.102.1.b./.22f.q.175.3.4^{m}./. 3.q.52.4. 3^{m}./.3.d.18.ar.6.q.2 1^{m}./.d.22.q.6.2 ar.1.q.3.3^{m}./.4.d.20.L. me^{o}.1./ Ver.q.18.2.11^{m}.

Terreſtris. 2 Paradiſus terreſtris, eſt locus corporeus in oriente, vt in nobiliſſimo loco, & interpretatur ortus. 1^{a}.q.101. 1.o. / 22^{a}.q.84. 3.3^{m}./2.d.17.q.3.2.o. /.3.d.9.q.1.ar.3.q.3.3^{m} *Anima 125. &c.134.214. Apertio o. Aſcendere 15.17. Baptiſmus 154.155. 159.166. Clauſio. Confeſſio 56. Flumen 2. Gladius 1.

3 Et eſt locus conueniens habitationi humanæ, quia habet aerem temperatum & tenuiſſimum, & plãtas ſemper floridas. 1^{a}.q.102.2.o./4 c./2.d.29 5.c./ Opuſc.3. c^{o} 192. *Helias 4. Hæreſis 107. Maria 58.61.

4 Et eſt vicinus terræ, ſecundum ſitum. Sed dicitur pertingere ad globum lunæ, ſecundum ſimilitudinem, quia in eo eſt perpetua temperies aeris. 1a.q.102.1.1^{m}./2. d.17.q.3.2.2^{m}. *Meritum 110. Peccatum 353. Pœnitentia 92.

5 Eua facta eſt in eo, ſicut etiam fuiſſent filii, niſi parentes peccaſſent. Non autem Adam factus eſt in eo, ſed poſtea poſitus eſt in eo. 1a.q.102.4.o. *Purgatio 9. Sanguis 15. Transfiguratio 3.

6 Animalia bruta non habitant ibi, ſed diſpoſitione Dei adducta ſunt ad Adam in paradiſo, ſerpens vero, operatione diaboli. 1^{a} q.102.2.2^{m}./ 2.d.17.q.3.2.1^{m}.

7 Adam conuenienter eſt eiectus de eo, propter peccatum. 22f. q.164 2.o./ 2.d. 29.5.o.

8 Per peccatum hominis clauſa eſt ianua paradiſi terreſtris, in ſignum clauſionis ianuæ paradiſi cœleſtis. 3.q.6.49. 5.c./ 3.d. 18.ar.6.q.2.1^{m}. Clauſio.

9 Paradiſus terreſtris non eſt fruſtra poſt peccatum hominis, quia oſtendit bonitatem Dei, & damnum peccati primi hominis. 1^{a}.q.102.2 3^{m}./ 22f.q.164.1.4^{m}./ 2 d.29.5.1^{m}.

10 Paradiſus terreſtris non poteſt adiri, propter impedimenta montium, vel marium, vel æſtuantis regionis. Ideo non poteſt a nobis cognoſci, niſi per reuelationem ſcripturæ. 1a.q.6. 102.1.2^{m} / 3^{m} / 22^{a}.q.164.2.5^{m}./ 2.d.17.q.3.2.3^{m}.

¶Paramenta. Euchariſtia 161.

¶Parare. Abdicatio. Abraham 5 Confeſſio 53. Conſilium 12. Decimæ 12. Dæmon 70. Diſpoſitio o Euchariſtia 192.200. 201.202 Fides 182. Gratia 39.40.93. Gula 4. Ioannes 5. Iudicium 45. Maria 29. Perfectio, Sanctus 8. Satrapæ Virginitas 22 Viura 76.194.243.284.

Figura. ¶Paraſceue. Tunc non conſecratur Euchariſtia, quia ſignificat paſſionem Chriſti, quæ tunc celebratur: tamen a ſacerdote ſumitur corpus Chriſti ſine ſanguine, propter periculũ ne effunderetur, ſi reſeruaretur. 3^{a}.q.83.2.2^{m}./ 4.d.12. q.3.ar.2. q.2.3^{m}./ d.13.q.1.ar.2.q.1.2^{m}.

¶Parcere. Baptiſmus 208. Crucesignatus 1. Miſericordia 25. Oratio 102. Peccatum 228. Religio 43. Tribulatio 23.

¶Parcitas. Auaritia 13. Temperantia 9.

¶Parentes. Accuſatio. 16.17 Amor 114.115.123. Angelus 487. Anima 80.&c. Aſſimilatio 14.&c Baptiſmus 127.128. 140.141.142.146.151. Barbarus 2. Benefacere 4. Beneficiũ 6. 20.&c. Ciconia 2. Conceptio 32. Conſeruatio 13. Dæmon 53.54.55.56. Deriſio 1. Aequiualens. Filiatio 1.&c Generatio 39.&c.49. Honor 10 &c.27.33 &c. Idem 8. Illegitimus 1.3. &c. Imaginatio 9. Imago 4.40. Lex 46. Maria 3.&c.10.11.12. 13. Matrimonium 35.40.42 Miſericordia 18 Mors 7.11. Natiuitas 23. Neceſſitas 32.33. Obedientia 19. Paradiſus 5.8. Pater o. Peccatum 301.323.324.328.333.337.343 Pœna 38. 55.84. Pietas o. Puer 4.16. Raptus 1.&c. Religio 8.52. 53.57. 73.&c. Reſtitutio 8. Saluari 5. Sanctificatio 2. Stuprum o. Votum 32.&c. Vſura 30.183.261.

¶Parere. idest obedire. Confeſſio 53. Contumax. Excommunicatio 29. Obedientia o.

¶Parere, idest partũ edere. Campſoria 8. Delectatio 29 Dolor 42. Familiaritas 2. Generatio 62. Hæreſis 97. Innocentia 1&c. Lis. Maria 34.43.57. Mutuum 4. Partus. Prædeſtinatio 42. Virginitas 13. Viura 6.19.22.27.28.35.54.125.

¶Paries. Prophetia 56.

Pacificari. Aſſimilatio 2.3. Chriſtus 125.

¶Pariſienſis. Campſoria 2.

¶Parochia. Campſoria 5. Vſura 194.

Quis ¶Parochialis. Sacerdos proprius non ſolum eſt ſacerdos eccleſiæ parochialis, ſed etiam epiſcopus vel Papa, ad quos etiam magis pertinet cura eius, quam ad ſacerdotem parochialem. Opuſ.19.c^{o}.4.

*Beneficium 20. &c. Cura o. Curatus. Euchariſtia 212. Forum 2.

¶Parochianus. Confeſſio 65.&c.73.&c. Decimæ 23. Epiſcopus 3. Excommunicatio 12. Forum 2. Hæreſis 78.&c. Plebanus. Religio 43.104.

Quid. 1 Pars. Partes ſunt in quas materialiter diuiditur totum. 3^{a}. q 90.1.c.

*Accidens 121.

2 Totum non eſt ſuæ partes, ſed ex ſuis partibus. 3.d.2.q.1.ar.3. q.3.3^{m}./ L.princ^{o}./ 4.d.16.q.1.ar.1.q.3.2^{m}.

3 Oppoſitum videtur dicere. 1a.q.85.3.2^{m}. Reſp^{o}. Du^{o} 969. Do^{m}. 969^{m}.

Diuiſio. 4 Pars triplex, ſcilicet integralis, ſubiectiua, & potentialis. Et ſimiliter totum triplex, ſcilicet integrale, vniuerſale & poteſtatiuum 1^{a}.q.76.8.c./q.75.1.2^{m}./ 12f.q.54 4.2^{m}./ 22f q6. 48.c./ q.120.2.c./ q.128.c./ q.143 c./ 3^{a}. q.90.2.3. c./ 1.d.3. q.4.2 1^{m}./2.d.9.3.1^{m}./ d.44.q.2.1.3^{m}./ 3.d.33.q.1.ar.1.q.3. 1^{m}./ q.3.ar.1.q.1.c./ 4.d.16.q.1.ar.1.q.3. c./ Spiritu 11.2^{m}./ Anima 10.c./ Quol.10.5.c./. Iſa.1.prin^{o}.a D.

5 Partes ſubiectiuæ, non ſunt de perfectione totius vniuerſalis, ſed eſt perfecte in qualibet eius parte, perfecta ratio eius ſimul & æqualiter. 3a q.90.3.c / 4.d.16.q.1.ar.1.q.3.b.1.

6 Opp^{m} videtur dicere a ſimili. 12f. q.54.3. 2^{m}./ q.55.4.2^{m}./ 2.d.27 2.2^{m}./. Ver.q.1.2.d Reſp^{o}. ſicut Du^{o}.973 /.1117. Do^{m}. 970^{m}.

7 Pars integralis duplex, ſ. eſſentialis, & quantitatiua. 1^{a}.q.8.2. 3^{m}./.3^{a}.q.90.2.c./ 4.d.16.q.1.ar.1.q.3.c./ contra 2.c^{o}.71.

8 Partes ſubſtantiæ duplices, ſcilicet ſecundum quantitatem, & ſecundum rationem. Primis conuenit fieri, & naſci, & ſubſiſtere in potentia vel in actu, non autem ſecundis. 3.d.8. a 1^{m}. *Agere 28. Amor 102. Angelus 28 42. 78.80. 105. 127.223.233.449.584. Anima 16.17.30.31.52. &c.107.118. 146.227.228.231.275. 303. 339.348.349.359. Animal 14. &c.37.68.

9 Partes continui, ante diuiſionem habent eſſe in potẽtia tantum, ſed poſt diuiſionem habent eſſe in actu. 4.diſt. 10. art.3. quæſt.3.1^{m}.

10 Diuiſio potentialis, facit plures vnius corporis partes, diuiſio autem actualis, facit plura corpora. Quol.1.21.c.

*Auſteritas. Cauſa 90. Eſſe 5.9. Eſſentia 2.9. Forma 7.28.41. Genus 27.28.29. Hoc aliquid. Indiuiduum 18.30. Materia 9. 16.17.38.51.

Speciei. 11 Partes eſſentiales, ſemper ſunt diuerſarum rationum. Et habent ordinem naturæ, & quandoque etiam temporis. 4.d.16. q.1.ar.1.q.3.c.

12 Partes eſſentiales naturaliter, ſunt materia & forma, ſed logice, ſunt genus & differentia, 3^{a}.q.90.2.c./ Anima 10.c.

13 Partes ſpeciei dicuntur, inquantum participant formam, & proprietates ſpeciei, ſed dicuntur partes materiæ, in quantum ſunt ex materia. Ideo ſunt eædem ſecũdum rem, & differunt ratione. 1^{a}.q.119.1.2^{m}./ 2.d.30. q.2.1.c./ 2^{m}./ 4.d.44. q.1.ar.1.q.4.c./ q.5.2^{m}.

14 Partes vt ſpẽs, ſemper manent, ſed vt materiæ, ſemper fluunt & refluunt. 1^{a}.q.119.1.2^{m}./ 2.d 30.q.2.1.c./ 2^{m}./ 4. d.44.q.1. ar.1.q.4.c / q.1.2^{m}.

*Animal 24 &c. Apoſtoli 15. Bonitas 7.39.&c. Ciuitas 5.

15 Partes quantitatis ſunt partes materiæ. 3^{a}.q.90.2.c. *Diffinitio 27.37.47.48.49.50.51. Diuiſio 14.

16 Vbicunque eſt multitudo ex parte materiæ, ibi eſt ratio partium. 3^{a}.q.90.1.c.

*Genus 27.28. Indiuiduum 16.30.

17 Aliqui per partem ſpeciei, uel per carnem ſecundum ſpeciem intellexerunt id quod primo accipit ſpeciem humanam, quod ſumitur a generante, & hoc dicunt ſemper manere. 1^{a}.quæſt. 119.1.2^{m}.

*Motus 18.33.&c.74.75. Peccatum 107. 304.404.

18 Sed hoc eſt contra intentionem philoſophi dicentis, quod ſicut in vnoquoque habentium ſpeciẽ in materia, ita & in carne hoc eſt ſecundum ſpeciem, & illud ſecundum materiam. 1a.q.119.1.2^{m}. *Pœnitentia 6.7.79.&c. Perſona 15. Prædicati 11.&c.29.36.

19 Sicut partium diuerſarum ſpecierum & eſſentialium, aufert identitatem earum, & totius, non autem in homogeneis, ut ſunt caro & oſſa in homine, & partibus accidentalib. vt ſunt capilli, & vngues. 4.d.44.q.1.ar.1.q.3 o.

Omnis

20 Omnis pars eſt propter totum, & quodlibet indiuiduum, eſt propter ſuam ſpeciem. 1a.q.65.2.c./ q.70.2.c./ 12ſ.q.90.2.c./ 22ſ.q.62.4.5.c./ q.65.1.c./ contra 3.c^{o} 64.9^{m}/ 112.

21 Omnis pars eſt propter ſuum actum, & pars ignobilior, eſt propter partem nobiliorem, ſicut ſenſus, propter intellectum & pulmo propter cor, & omnes partes ſunt propter perfectionem totius; item & materia propter formam. Partes enim ſunt quaſi materia totius. 1^{a}.q.65.2.c./ q.70.2.c.

22 Vna pars eſt in potentia ad aliam, ſicut materia ad formam vel omnes partes ſunt in potentia reſpectu totius. 1^{a}.q.3.7.c./ Phy.2.lec.5.ſi.d.

23 Immo omnes partes dicuntur in potentia eſſe in toto, non reſpectu totius, ſed vt per ſe ſint actu. Meta.7.lec.23.ſi.b. Reſpondeo Dubio 971. — Du^{m}. 971^{m}.

24 A parte totum intelligit propheta, ſecundum regulam. Tyconij, Iſa.7.ſi.b.C.

25 Bonum totius eſt finis cuiuſlibet partium eius, & bonum cõmune eſt finis ſingularum perſonarum in communitate. 12^{a}. q.18.9.3^{m}./ q.65.1.c.

26 Bonitas cuiuſlibet partis, eſt in proportione ad ſuum totum. Nec totum poteſt bene conſiſtere, niſi ex partibus ſibi proportionatis. 12ſ.q.92.1.3^{m}./ 22ſ.q.47.10.2^{m}.

27 Partes ſunt priores toto originaliter, ſed completiue, eſt econuerſo. 3.d.2.q.2.ar.1.q.3.c. *Artifex 3. — Ordo.

28 In quolibet toto, neceſſe eſt eſſe vnam partem principalem, & prædominantem, & formalem, a qua totum vnitatem habet. 22ſ.q.49.6.1^{m}.
*Cœlum 23.24 33.34.146.147. Ciuitas 5. Claritas 8. Duratio 5. Epieiceia 1.3.4.

29 Partes totius non habentis vnitatem, niſi vnitatem ordinis, habent propriam operationem, quæ non eſt totius, vt multitudo ciuilis, vel domeſtica, non autem in aliis. Ethi.lec.1.prin^{o}.2.C.
*Feruor 2.&c. Finis 76. Sanguis 2.3.9.&c. Separatio 1.2.

30 Partibus potentialibus adeſt totum, ſecundum totam eſſentiã eius, non autem partibus integralibus. Immo repugnat ſoni eorum. 32.q.90.3.c./ Quol.10.5.ſi.
*Situs 0. Vbi 2.

31 Omnes partes integrales, habent aliquem ordinem, ſcilicet vel ordinem ſitus, vel virtutis, vel temporis. 3^{a}.q.90.3.3^{m}./ 4.d.16.q.1.ar.1.q.3.c.

32 Vna pars integralis, poteſt continere totum virtualiter, ſicut fundamentum totum ædificium, non autem eſſentialiter. 3^{a}. q.90.3.2^{m}.

33 Pars & totum ſemper pertinent ad eandem ſcientiam, niſi in habentibus ſolam vnitatem ordinis. Ethi.lec.1.prin^{o}.u D.

34 In ſucceſſiuis, ex qualibet parte poteſt concludi totum, quod de nulla parte prædicatur. 4.d.16.q.1.ar.1.q.3.2^{m}.

35 Vniuerſalius eſt totum & pars, reſpectu minus vniuerſalis. 1^{a}. q.85.3.2^{m}. — Totum.
*Adoptio 7. Adoratio 8.22.

36 Oppoſitum videtur dicere a ſimili. Phy.2.lec.5.ſi.d. Reſpondeo, ſicut Dubio 359. — Do^{m}. 972^{m}.
*Aer 1.2.10. Affabilitas 3. Affectio 1. Agens 107. Agere 18. Agonia 2. Alteratio 12. Amazones 1. Andragathia. Angelus 28. 42.78.80.105.127.233.449.507. Anima 30.31.52.&c.57.&c. 60. Animal 17.18.37.68. Apoſtoli 15. Appetitus 49. Arithmetica 1. Articulus 2. Artifex 3. Aſperum. Aſſumere 43 &c. Audacia 13. Aureola 6.14 Baptiſmus 142.238.240.241. Bonitas 7. 39.&c.57.177.205.206. Charitas 81.89.107. Cauſa 90. Cautela. Caypha. Cœlum 18.23.30.33.34.122. Certitudo 14. Circumciſio 12 Ciuitas 5. Claritas 8. Clementia 12. Cogitatio 3. Cogitatiua 2. Cognitio 17.37.49 77. Color 1. Compoſitio 11. Confeſſio 15.62. Coniunctio 10. Conſideratio 2. Contemplatio 8.9.16 Continentia 8 9. Contritio 10.11.28.35. Copulatiua. Cor 6. Corpus 4.5.53. Corruptibile 4. Crux 5.

37 Totum denominatur a proprietate partis, quando proprietas, non poteſt conuenire, niſi illi parti. 3^{a}.q.16.8.c./ 3.d.11.2.4^{m}. / 3.c./ d.21.q.1.3.5^{m}./ Vnio 3.c.ſi./ Opuſ.39 c^{o} 5.
*Decimæ 8. Delectatio 23.67. Deſperatio 14. Diaconiſſa. Dialectica 3. Differentia 10. Diffinitio 37. &c.20. Diluuium. Diſciplina. Diſpoſitio 3.4. Diſtantia 3.4. Diſtinctio 16. Diuerſitas 11. Diuiſio 2.&c. 14. Dolor 5. Donum 2. Dubitatio 1. Electio 29. Elementum 24 Eleemoſyna 7.9.

38 Nulla pars ſeparata a toto habet perfectionem naturæ. Spiritu 2.5^{m}.
*Epieiceia 1.&c. Æquitas 1. Eſſe 5.9. Eſſentia 2 9. Aeſtimatiua 2. Euchariſtia 71.81.116.126. Eupſichia. Euſtochia 1. Eutropelia. Excluſio 5. Expellere. Phantaſia 1 4. Feruor 2. Fides 146. Fieri 20.11. Finis 76. Fiorum 3. Forma 7. 28 41 43.139. 140.141.144. Fortitudo 1.2.8.9.16.27.34.35. Fractio 4. Fructus 14. Generatio 7.11.27.33. Genus 3.27.29.93.

39 Partium integralium quantitatis, quædam ſunt eiuſdem rationis, vt in homogeneis, quædam vero diuerſarum rationum, vt in eterogeneis. 4.d.16.q.1.ar.1.q.3 c./ d.44 q.1.ar.1.q.3.c.
*Geometria 3. Habitus 40.55.60. Hoc aliquid. Homo 1.2.33. Honor 23. Humidum 1. Humor. Ignorantia 2.32. Illegitimus 8. Imaginatio 3. Imaginatiua 5. Imago 9.39. Imperare 3. Imprudentia 2. Incommunicabilitas. Indiuiduum 6.7.30.31.35.

40 Partes totius eterogenei, carent forma totius, vt in multitudo, non autem in homogeneis, vt continuum. 1^{a}.q.11.2.2^{m}.

41 De ratione totius ſunt duo, ſcilicet q eſſe eius cauſetur a partibus, & q ſit eſſe omnium, quia partes non habent proprium eſſe. 3.d.6.q.2.3.c.
*Indiuiſibile 1. Infinitum 15.27. Intellectus 56. Intentio 6. Interpretatio 3. Ioannes 20. Hypoſtaſis 4. Ira 13. Iuſtitia 1.12.&c. 16.19.20.23.38.43. Iuſtificatio 1. Iuſtum 3.4 10. Legatus 1. Lenia. Leuitæ. Legiſpoſitiua 3. Lex 35. Liberalitas 19.20. Libertas 3. Logica 3.5. Lucidutas 1. Luna 6. Malum 9.13. Maria 6. Materia 9.16.17.38.49.51. Matrimonium 72. Memoria 1.10. Meritum 37.87.

42 Eſſe totius, non eſt eſſe alicuius partis eius. 12ſ.q.4.5.2^{m}.
*Metaphyſica 25.22.23.24. Miraculum 9.

43 Immo eſſe totius, eſt eſſe omnium partium eius. 3.d.6.q.2.3.c. Reſpondeo Dubio 973. *Miſericordia 39. — Du^{m}. 973^{m}.

44 Deſtructo toto, vel deſijt pars eſſe omnino, uel habet aliud eſſe, quia eſſe totius, non eſt eſſe alicuius partis, præter eſſe animæ rationalis. 12ſ.q.4.5.2^{m}.
*Miſſa 2.27. Modeſtia 5.&c. Moralia 3. Mors 17.32.46. Motus 10.18.21.31.33.74.75. Mundus 8. Mutatum. Neceſſitas 8. Nomen 10. Numerus 11.23. Obedientia 3. Obiectum 10. Operatio 41. Opinio 1.4. Oratio 10. Ordo 10. Papa 1.4.8. Participare 0. Paſſio 23.61. Peccatum 304.402. Pœna 63 99. Pœnitentia Per. Perfectio 12.26. Perſeuer^{a} 8. Perſona 15. Phyſica 4. 5. Pietas 18.19. Planetæ 3. Politia 2. Politica 2. Poſitio. Præceptum 111.113. Præcipitatio 1. Prædeſtinatio 7. Prædicari 12.15.15.16.29. Præuaricator 1. Primitiæ 2. Principatus 6. Proceſſio 16 Producere 3.

45 Partes quæ ſunt actu in toto, oportet eſſe quantitatis determinatæ, ut caro, os, & neruus in animali, non autem partes, in potentia, vt ſunt partes continui. Phy. lectio 9. medio f.
*Propoſitio 11.15. Prudentia 148. Quantitus 4 12. Ratio 41. Rectitudo 6. Reſtitutio 1.17. Reſurrectio 19. Sanitas 7. Satiſfactio 10. Scientia 41. Seditio 1.2. Sermo 2.14. Senarius 2.4. Sententia 2. Separatio 1. Significatio 7.10.11. Symbolum 11. Simpliciter 1. Siniſtrum 2.4. Stadium 3. Sternutatio. Subſtantia 6.14. Tabernaculum 4. Tactus 6.14. Temperantia 3.8.9. &c.13. Templum 9. Tempus 34. Terra 3. Teſtis 12. Totum 0. Traductio 1. Tractare 2. Tranſumptio. Veritas 53. Vertex. Veſtigium 5. Virilitas. Virtus 27.175.128. Vngues. Vnitas 26.40. Voluntas 82. Vſura 13.165.207.208.159 261.266. Vtile 1. Chriſtus 45.47.178.

46 In diuinis eſt ratio totius & partis, ſecundum rationem tantum. 1a.q.30.1.4^{m}./ 1.d.19.q.4.0./ L.1.prin^{o}./ d.25.1.2^{m}.ſi./ 3.d.6.q.1.3.4^{m}./ Dion.2.prio^{o}. — Spiritualiter.
*Agonia 2. Alteratio 12. Amazones 1. Expellere. Fortitudo 16.17.
Oppoſitum uidetur dicere a ſimili. 2.d.3.q.3.2.c.ſi. Reſpõdeo ſicut Dubio 470. — Du^{m}. 974^{m}.
*Imperare 3 Ioãnes 10. Meritum 37.87. Præuaricator 1. Prudentia 1.48. Chriſtus 44.45 47.

47 In Deo eſt ratio habentis partes, ut ratio ſenarii & partium eius, non autem aliquid habens partes. Quol.8.1.4^{m}.

48 Pars animæ dicitur dupliciter, ſ. potentia animæ, & pars potẽtiæ eius. 32.q.46.7.c./ Veri.q.15.2 2^{m}.

49 Partium potentialium, una includit in ſe uim omnium aliarũ. 4.d.16.q.1.ar.1.q.3.c.

50 In quantitate virtutis, non eſt ratio totius, nec partis integralis. 1.d.19.q.4 1.1^{m}.
¶Parſimonia. Ieiunium 31.
¶Partiale. Affectio 1.3 Participare 1. Pœna 12. Chriſtus 178.
¶Partialitas. Angelus 42. De 5. Expellere. Sacramentum 24. Particeps. Vſura 166.172.

1 ¶PARTICIPARE nihil aliud eſt, q̃ aliquid ab alio partialiter accipere. Meta.lec.10.prin^{o}.2.K / Cæ.2 lec.18 mi^{o}.g.I. — Quid.
*Accedere 2. Accidens 84 Actio 15.34. Adoptio 2. Agens 34. Agilitas 4. Amor 19.85. Analogia 1. Angelus 209.210.261. 390 546.011.617. Anima 130.311.&c.323. Animal 51. Appetitus 25.78 87.&c. Augmentum 13 15.&c.

2 Aliquid participat aliquo tripliciter, ſ. realiter, intentionaliter & ſubſeruiendo. Col.lec.4.ſi.A. *Aureola 14.

3 Participari aliquid, eſt dupliciter, ſ. uel illud qd^{o} eſt de ſubſtantia participantis, vt genus, vel non de eſſentia eius, ut ens. Quo. 2.q.2.1.c. *Baptiſm^{o} 157.184.187. Beat^{o} 58.84.65.96. Bea^{o} 2.

4 Immo ens uſt de ratione participantis, & unius entis. 1.ſ. quæſt.94.2.c. / 2.diſt.19.q.5.2.1^{m}./ Meta.4 lec.1.principio a. — Du^{m}, 975^{m}.

Reſpondeo

Par

Reſpondeo ſicut Dubio 513. *Bonitas 3.6.7.24.92.185.186. Character 13.19. Charitas 16 18.55.145. Cauſa 41.

5 Aliquid participatur tripliciter. ſ. primo vt accidens a ſubiecto vel forma a materia, ſecundo vt ſuperius ab inferiori, tertio vt cauſa ab effectu. Et ſic eſſe aliquid participat. Non autem primo vel ſecundo modo. Hebdo. lec. 2.

*Cayphas. Cœlum 7.9.64.97.157. Certitudo 9.11. Cognitio 56. Communicabile 0. Communicatio 0. Communicatiuum. Communio. Conuenientia 0. Corpus 43. Damnum 3. Deitas 1. Denominatio 3. Deus 13.42.331. Diaconiſſa.

6 Quod participatur non prædicatur per ſe de participante. Hebdo. lec. 3./ Meta. 7. lec 3 fi. d. F. &c. Differentia 11.

*Dolabrum. Dominatio 1. Dominicus 1. Electio 18 & 12 27. Epiſcopus 11. Eſſe 10.29.33.35.36. Aeſtimatiua 2.

7 Omne participatum a ſuperioribus in inferiora, & omne ſuperius, eſt vt formale, reſpectu inferiorum. 2ª. q 71.3 4^{m}./ 3. d 27. q. 2. ar. 4. q. 3. 2^{m}/ Poſter. lec. 16. med. c./ Li°. 2. lec. 7. pri°. b / Lec. 8. prin°./ fi

*Æternitas 17 29.37. Euchariſtia 168.183.

8 Oppoſitum uidetur dicere a ſimili. Phy. 2. lec. 5. med°. b. Reſpondeo ſicut Dubio 359. Du^{m}. 976^{m}.

*Aeuum 1.2. Excommunicatio 24. &c. Expectatio 3. Experiētia 4. Forma 3.135. Genus 11.12.23. Gratia 19. Habere 6. Habitus 60.65.

9 Omnia participans comparatur ad participatum, vt potentia ad actum. Quol. 20. c.

*Hæreſis 41. Honor 27. Imprudentia 2. In 22. Inobediētia 2. Intellectus 156. Iudicium 17. Lectoratus 7. Lex 2.31.62.75.77

10 Omne participans eſt in potentia. Ideo non poteſt conuenire ſibi eſſe, quia eſſe eſt actus, ſed conuenit ei quod eſt. contra 1. cap°. 5.

*Magis 1.2.3.4.5. Magnanimitas 3. Malum 3. Maria 32. Martyrium 16.17. Membrum 3.10. Metaphora 3. Miraculum 36.

11 Omne quod eſt tale per participationem, ſubditur ei quod eſt tale per eſſentiam & vniuerſaliter 1a. q. 96. 1. c.

*Nigredo. Nobilitas 6. Nomen 34.38.6. Obedientia 42.43. Occidere 21. Officium 2 Operatio 30. Pars 13. Participium. Paſſio 41 Prædicari 23. Prudentia 38.69. Pulchritudo 10. Puritas 2. Ratio 6.

12 Omne participans & omne participatum, eſt poſterius eo, qđ eſt illud per eſſentiam. 1a. q. 3. 8. c / fin./ Con. 1. c° 21. fi. / 38.

*Reſurrectio 21. Sacerdos 13 19. Sacrificium 9. Sapientia 1. Scientia 157. Securitas 1. Senſus 3 .44. Sigillum. Similitudo 4 &c. Synderеſis 4. Verum 3. Virtus 207.238.254. Vita 9. Vniuocum 3

13 Omne quod eſt tale per participationem, cauſatur ab eo qđ eſt tale per eſſentiam. 1a. q. 8.1 c./ q 44.1. c./ 1^{m}./ q. 61.1 c./ q. 75.5. 1^{m}./ q. 79 4 c./ Con. 2. c° 13./ Po° q. 3. 5. 6. c./ Ma q. 3. 2. c./ Opu. 3. c° 124 fi./ Ephe. lc. 1 med°. E.

14 Creaturæ participant bonitatem Dei, non quidem ſecūdum partem, ſed ſecundum ſimilitudinem & imitationem. 1ª. qō. 75. 5. 1^{m} / 2. d. 17. q. 1. 1. 6^{m}.

*Voluntas 3.4.83. Votum 7 . Chriſtus 54.175.

15 Per participationem nihil dicitur de Deo. Con. 1. c° 32. 5^{m}.

16 Sed tantum eſſentialiter & non per participationem, dicitur aliquid de Deo. Con. 1. c° 32. 5^{m}./ 6^{m}./ 38./ 39. 3^{m}./ 45. 3^{m}./ 60. 3^{m}./ Li°. 2. c° 8. 2^{m}./ Anima 6 2^{m}.

¶Participium. Ens 21.37. Prædeſtinatio 30. Prædicari. Præteritum 3. Tempus 41. Verbum 77.88.

¶Particula. Articulus 2. Euchariſtia 183.

Quid. ¶Particulare dicitur, quia in eo particulatur natura communis, ſecundum uirtutem eſſendi in pluribus, non autem ſecūdum rationem eius. 1. d. 13 2. 4^{m}.

*Abrenuntiatio. Actus 36 Agens 49.103. Agibile. Amor 93.94. Angelus 394.575.577.583. Anima 176. Appetitus 59.65.81.91.92. Ars 48. Artificiale 5. Bellum 1. Bonitas 28.47.58.148 Cauſa 81. Cerimonia 6. Cogitatiua 1.2.3.4 Cognitio 48. &c. Concluſio 5.6. Confeſſio 40. &c. 82. Conſequentia 3. Conſideratio 3.4. Contrarium 7. Corruptio 15. Creatura 24. Cura 7. Defectus 22. Dæmon 3.44. Deus 112.113.124.132.271.336.337.338. Differentia 9.16. Doctrina 9.10 Enunciatio 3. &c. Epiſcopus 21. Error 3. Aeſtimatio 1.2. Aeſtimatiua 3. Exilium. Experientia 2. &c. Fœmina 3. Fides 63. Fieri 3.5. Finis 115. Fortitudo 20.40. Hæreſis 11. Idea 38.39. Ieſu 2.4. Ignorantia 22.30. Imaginatiua 3. Incontinentia 7. Indiuiduum 0. Intellectus 37.38.48 &c. 79.82.88.100. &c. 128.142.153.165. &c. 178.287 Iudicium 2.17.31.32.14.55.73. Iuſtitia 2.38 &c. 43. Iuſtificatio 1. Legiſlator 5. Lex 33.35. &c. 62 140.156.171.173. Liber 18.21.24. &c. Metaphyſica 2.8.25.51. Mors 18.22. Natura 24. &c. Naturale 7. Obedientia 37. Obiectum 10. Odium 8. Operatio 12. &c. 16. Particulatio. Peccatum 136.137.139.143.146.149. Perſona 3. &c. Po°. 43.53. Præceptum 4 . Prædicari 5.31. &c. 37. Priuatio 23.

Par Paſ

Prouidentia 48.54.55. Prudentia 32.82. Ratio 14. Religio 65. Reſolutio R. 22 1. Sacramentum 69. Scientia 2.13 27 47. &c. 98. &c. 125.130.133. Senſibile 0. Senſualitas 7.8. Sententia 1. Syllogiſmus 5.6. Synderеſis 8 Singulare. Subſtantia 1. &c. Suppoſitum 0. Vendere 8.18. Virtus 41. Vita 84. Vmbra 1. Vniuerſale 1. &c. 15. &c. Vniuocum 3 Voluntas 78.79 80. Votum 75. Vſia. Vſura 29.192. Vſus 13. Vtile 5.6. Chriſtus 40. &c. 54 78.

¶Particulatum. Angelus 359.

¶Partem. Angelus 125.126. Donum 11. Forma 61. Naturale 7. Poſſeſſio 6. Præceptum 47.

¶Partus. Generatio 62. Hæreſis 97. Innocentia 16.17. Maria 57 Vſura 27.49.54 207.225.

¶Paruificentia eſt uitium oppoſitum magnificentiæ. Et eſt circa magnos ſumptus. Ideo eſt minus uitium quàm illiberalitas, 22ſ q. 135. 1. 0. Quid.

*Apirocalia. Banauſia.

1 PARVIPENSIO habet tres ſpecies, ſcilicet deſpectum, impedimentum voluntatis, & contumeliam. 12ſ. q. 47. 2. c. Tres ſpēs.

2 Signa paruipenſionis ſunt quatuor, ſcilicet obliuio, denuntiatio mali, gaudium de malo, & impedimentum uoluntatis. 12ſ q 47. 2. 3^{m}. *Ira 36. &c. Tentare 9. Vilicatio.

¶Paruitas. Peccatum 27. Spes 44. Subtilitas 1.

¶Paruum. Auguſtinus 2. Aurora. Baptiſmus 6. Corpus 63. Euchariſtia 59. Experiētia 5 Forma 117. Generatio 47. Inuidia 11. Ira 24. Iudicium 87. Leo 2. Magnanimitas 12. Modicum. Mortuus 2. Princeps 7. Rarum 1. Sciētia 129. Soporari. Spes 35. Sponſalia 6. Viſio 20. Vita 40.

8 ¶PARVVLI habent quatuor cōditiones, quæ omnes in Chriſto paruulo excellentiſſime inueniuntur, ſcilicet puritas, humilitas, amabilitas, & placabilitas, Opuſ. 60. c° 2. Conditiones.

*Miſſa 26. Oratio 87. Puer 0.

6 Chriſtus dicitur paruulus quadrupliciter, ſ. natiuitate propter ætatem, poſſeſſione propter paupertatem, corde propter humilitatem, & morte pp mortis vilitatem. Iſa. 9. me°. 2. 3.

*Sanctificatio 2.

1 ¶PARVVS dicitur aliquis tripliciter, ſ. ætate, humilitate, & ſenſu. He. 2. lec. 3. fi. / c°. 5. lec. 2. fi. G. Differentia.

*Anima 349. Animal 27. Audacia 19. Baptiſmus 51. &c. Charitas 77 102. Criminalis. Contritio 30. Corpus 48. Denſitas 1.

2 Paruus tripliciter dicitur, ſcilicet abiect°, humilis, & ſimplex. Matth. 11. fi c. B. *Deus 82 Doctrina 16. Eleemoſyna 19. Euchariſtia 125 Iudices. Ira 17. Magnanimitas 10.13. Magnes 3. Maius. Maledicere 2. Malum 12. Mercurius 1. Meritum 55. 81. Minimum. Oblatio 16. Piſcis 3. Simonia 8.41. Tarditas 1. Vindicatio 3. Vſura 52 Chriſtus 202.

3 Omne paruum eſt magnum relatiue, & non econuerſo, & oēminus eſt maius, & non econuerſo. 1. d. 19. q. 3. 1. 2^{m}.

4 Oppoſitum uidetur dicere, quia etiam magnum dicitur ad aliquid, quod eſt eſſe maius. Cę. 3. le. 3. fi. ſ. fi. Reſp°. Du°. 977. Du^{m}. 977^{m}.

1 A ¶PASCHA dicitur quadrupliciter. ſ. agnus paſchalis, panes azimi, prima dies azimorum, & omnes ſeptem dies azimorum. 3ª. q. 46. 9. 1^{m}./ q. 74 4. 1^{m}./ 4 d. 11. q. 2. ar. 2. q. 3. 0. / Cō. 4. c° 69 / Io. 13. prio°./ 1ſ. Cor. 5. lec. 2. med°. G. Diuiſio.

1 B PASCHA, ſecundum quoſdam, græcum nomen eſt, & ſic idē eſt q pati. prima autem vocabuli huius origo ex hebræo habetur, & ſic quaſi phaſe, id eſt tranſitus domini dicitur. Io. 13. prio°./ 1ſ Cor. 5. lec. 2. med° G.

2 Expoſitio omnium quæ fiebant circa agnum paſchalē. 12ſ. q. 102 5. 2^{m}./ *Agnus. 2. 3. Baptiſmus. 79.

3 Paſcha celebratur menſe primo, ad commemorandum beneficium liberationis ex Aegypto. Et ſignificabat paſſionem, & reſurrectionem Chriſti. 12ſ. q. 100. 5. 2^{m}./ q. 102 4. 10^{m}./ 5. 2^{m} / Io. 13. pri°./ 1ſ. Cor. 5. le. 2. me°. G. Feſtū. 3. Agnus. 3.

4 Paſcha incipiebat in veſperis quartedecimæ lunæ. 3ª. q 46. 9. 1^{m}./ q. 74. 4. 1^{m}.

5 Feſtum paſſionis, & reſurrectionis Chriſti, ſuccedit feſto paſchæ. 12ſ. q. 103. 3 4^{m}. Feſtum. 2.

*Cereus. 1. Circunciſio. 33. Confirmatio. 47. Euchariſtia. 11. 21. Feſtum. 14 Ieiunium. 16. 35. Miſſa. 17. Nuptiæ. 7.

¶Paſchaſius exiſtens in purgatorio, non orabat pro aliis, ſed oratio aliorum ad eum facta, exaudita eſt propter fidem orantium. 4 d. 15. q. 4 ar. 5. q. 2. 3^{m}. Sanctus.

¶Paſcere. Abiectio. Manus. 4. Quis. 1. Paſtor. Prælatio. 23 Rapina. 10. Vpupa.

¶Paſſibile. Adam. 50. Iracundia. 2. Paſſio. 79.

¶Paſſibilitas proprie non conuenit omni corpori, ſed tantum corruptibili. 1. d. 15. q. 2. ar. 1. q. 1. c. Cui.

*Adam. 48. &c. 74. Aer. 4. Angelus. 597. Caro. 1. Damnatio. 38. Defectus. 22 Euchariſtia. 137. Finis. 1. Paſſio. 17. Paulus. 18. Qualitas. 9. Subtilitas. 2. Chriſtus. 86.

1 PASSIO dicitur dupliciter. ſ. improprie. i. omnis receptio, & proprie. i. cum abiectione alicuius. Et hoc dupliciter vno Diuiſio.

modo

modo propriiſſime, quando.ſ.aliquid remouetur ab aliquo quod conuenit ſibi ſecundum naturam, aut ſecundum propriam inclinationem, ſicut cum aqua frigiditatem amittit per calefactionem, & cum homo ægrotat aut triſtatur. Secundo modo minus proprie dicitur aliquis pati, ex eo quod aliquid ab ipſo abiicitur, ſiue ſit ei conueniens, ſiue non conueniens; Et ſic dicitur pati, non ſolum qui ægrotat, ſed etiam qui ſanatur, & non ſolum qui triſtatur, ſed etiam qui lætatur, vel quocunque modo aliquis altereiur, vel mouetur. 1a.q.14.2.2m./q.79.2.c./q.97.2.c./12e.q.22.1.c./q.41.1.c./1.d.37.q.41.1.2m/2.d.5.q.1.1.2m./d.10.3.c./d.35.1.5m./3.d.15.q.2.ar.1.q.1.c./4.d.44.q.2.ar.1.q.1.c./Veri.q.26.1.3.c./Virt.q.1.11.11m./Quol.2.13.c./Meta.5.lect.14.princ°.b./Anima.2.lec.11.med°.d.e./Perihet.lect.2.me°.2.H.

*Accidens 17.93. Actio 22.29.30.49.50.68.83.121. Actus 91.154. Adam 48 &c. Agens 12.36.&c. Alteratio 1.10. Amor 132.133. Apoſtoli 30. Aſſumere 6.

2 Paſſio dicitur tripliciter, ſcilicet communiter, ideſt omnis receptio, & proprie ideſt cum abiectione alicuius, & metaphorice, ideſt omnis impeditio in ſuo cõuenienti. Veri.q.26.3.c.
*Beatitudo 138. Cœlum 88.89.102.126.

3 De ratione paſſionis proprie dictæ, eſt abiectio qualitatis naturalis, & impreſſio qualitatis extraneæ, & contrariæ. 12e.q.22.1.c./q.31.1.3m./q.35.1.c./q.41.1.c./2.d.35.5.c./3.d.15.q.2.ar.1.q.1.c./2m./Veri.q.26.8.c./Spiritu 2.18m. Confeſſor 4. Contrarium 17. Damnatio 38. Delectatio 74. Dæmon 35. Demonſtratio 12.16. Detrimentum.

4 Pati cum abiectione & tranſmutatione, eſt proprium materiæ. Ideo non inuenitur niſi in compoſitis ex materia & forma 12e.q.22.1.1m.
*Deus 90 Difficile 2 Ens 25. Euchariſtia 140. Figura 7.

5 Paſſio duplex, ſcilicet realis, & intentionalis, ſeu ſpiritualis. Secunda ſemper pertinet ad perfectionem patientis. ideo fuit in corpore Adæ ante peccatum. 1a.q.95.2.2m./q6.97.2.c./12e.q.22.1.0/q.31.1.3m./35.1.c./q.41.1.c./2.d.19.3.1m./d.35.5.c./Veri.q.26.8.c. *Fortitudo 45. Generatio 11.47. Gentes 1. Hæreſis 136. Ieremias 1.

6 Paſſio duplex.ſ.ſpiritualis & naturalis. 2.d.6.3.6m./d.33.q.2.1.3m./5m./4.d.44.q.3.ar.1.q.3.o./d.50.q.2.ar.2.q.1.3m.
*Illuminatio 5. Laurentius 3. Lumen 12.9. Medium 8. Meritum 39.40.

7 Paſſio duplex.ſ.corruptiua, & perfectiua. 1a.q.95.2.2m./q6.97.2.o./2.d.19.3.o./d.20.q.1.1.2m./d.23.q.2.3.c./d.29.3.c./4.d.44.q.2.ar.1.q.4.1m./Meta.5.lec.14.prin°.b.ſi./Cæ.lec.7.med°.b.H. *Mixtus 14. Operatio 29.

8 De ratione potentiæ, quo ad primam nominis impoſitionem eſt, non poſſe pati. Ideo potens dicitur, non potens pati, etiã ſi nihil poſſit agere. 1.d.42.q.1.1.c.

9 Omne quod patitur & mouetur ab alio, diſponitur per actũ agentis, multiplicatum qualitate, quæ habitus nominatur. 12e.q.51.1.c.

10 Vt qualitas cauſetur in paſſiuo, oportet quod actiuum totaliter uincat paſſiuum. 12e.q.51.3.c. *Peccatum 275.

11 Paſſio ad defectum pertinet, quia eſt rei ſecundum quod eſt in potentia. 1a.q.25.1.c./1m./12e.q.22.2.1./1.d.42.q.1.1.c./2.d.19.3.o./3.d.15.q.2.ar.1.q.1.c./Spiritu 1.16m.
*Pœna 15.18.22. Potentia. Prophetia 2. Propoſitio 16.

12 Paſſio, improprie dicta, ſcilicet omnis receptio, conuenit omni enti in potentia, ideſt cuilibet creaturæ. 12e.q.22.1.1m./Veri.q.26.2.c.

13 Non omne moueri, eſt proprie paſſio, ſed communiter & large, ſicut nec corruptio. 2.d.35.5.c./3.diſt.15.q.2.ar.1.q.1.c./1m. *Qualitas 8.9. Quantitas 29. Recipere 1. Relatio 14.15.40.60. Reſtitutio 2.

14 Res non patiuntur realiter ab aliquo ſenſibili, niſi mediante aliquo tangibili. Sed viſibile & audibile, & odorabile, coniungitur nobis, per aliquid ſui. 3.d.15.q.2.ar.2.q.1.c./4.d.49.q.3.ar.5.q.2.c./Meta.lec.12.prin°.a.G./Cæ.2.lec.14.medio f./Anima 2.ſi./L.1.3.6.
*Scientia 40.43. Subiectum 8.10. Theo°.38. Triſtitia 1.6.

15 Omne quod proprie patitur eſt corpus. 3.d.15.q.2.ar.1.q.1.c./Veri.q.26.1.2.c./Ethi.2.lec.5.prin°.b.

16 Nullum corpus proprie poteſt pati, præter corpus corruptibile 3.d.15.q.2.ar.1.q.1.o./Veri.q.26.1.c.

17 Magnitudo paſſionis non tantum dependet ex uirtute agentis, ſed etiam ex paſſibilitate patientis. 12e.q.22.3.2m.

18 Paſſio duplex.ſ.generis, & ſpeciei. Ente 7.me°.d.
*Viſibile 2. Vniuerſale 10. Voluntas 8. Chriſtus 86.

19 Paſſio ſumit ſpeciem ab actu, qui eſt terminus motus. 12e.q.1.3.c./Phy.2.lec.2.ſi.e.

20 Paſſio duplex.ſ.paſſio innata, & paſſio illata. 3a.q.81.4.o./3.d.13.q.1.2.2.q.2.2m./d.33.L./4.d.11.q.3.3.o./ar.4.q.2.o.

21 Paſſiones ſanctorum illatæ, proſunt eccleſiæ, per modum exhortationis & exempli, non autem per modum redemptionis. 3a.q.48.5.3m./1.Cor.lec.2.med°.E.Col.1.le.ſi.prin°.A./1e.Tim.2.lec.1.ſi.

22 Paſſio proprie non conuenit animæ, niſi per accidens, ſed ſoli compoſito corruptibili conuenit per ſe. Improprie vero conuenit omni enti in potentia. 12e.q.22.1.o./3.d.15.q.2.1.o./Veri.q.26.2.2.c. Anima 217. Animæ in cõmuni.
*Actus 91.133. Adã 48.57. Affectio o. Agibile. Amor 20.175.176.209.&c.221. Angelus 154.230. Anima 206.217.316.

23 Paſſio magis proprie eſt in parte appetitiua, quam in parte apprehenſiua. 12e.q.22.2.o./q.41.1.c./3a.q.15.4.c./3.d.15.q6.2.ar.1.q.2.c./d.26.q.1.1.c./Veri.q.26.3.c.18m./Dio°.2.lec.5./Ethi.2.lec.5.prin°.b./Perihet.lec.2.me°.2.3.
*Animal 66.71. Appetitus 65.86. Auaritia 16. Audacia 14.19. Beatitudo 138. Beatus 35. Compaſſio.

24 Paſſio eſt magis propria in appetitu ſenſitiuo, quàm in appetitu intellectiuo. 1a.q.20.1.1m./12e.q6.22.3.o./q6.41.1.c./22e.q.58.9.c./3a.q.15.4.c./3.d.15.q.2.ar.1.q.2.o./d.26.q.1.1.o./4.d.49.q.3.ar.1.q.2.o./Veri.q.26.3.o./Vir.q.1.4.5.c./Ethi.2.lec.5.prin°.b. Appetitus 86.
*Cõiunctio 10. Conſiliũ 15. Contẽplatio 10. Cor 11. Dãnatio 26.31.38. Difficile 2. Dolor 1.&c. Aegritudo. Error 3. Aeſtimatio o. Aeſtimatiua o. Exemplum 2. Phantaſia 3.5. Faſcinatio.

25 Omnis motus appetitus ſenſitiui, dicitur paſſio, & præcipue ille qui in defectum ſonat. 12e.q.35.1.c./q.41.1.c.
*Fortitudo 6.16.44.45. Futurum 9. Gaudium o. Hebetudo o. Hæreſis 11. Hon o 37.39. Ignorantia 3.22.

26 In paſſionibus animæ eſt aliquid quaſi materiale, ſ.tranſmutatio corporis, & aliquid quaſi formale. ſ.ex parte appetitus. 1a.q.20.1.2m./q.75.3.3m./12e.q.22.2.3m./q.37.4.c./q.44.1.c./q.45.3.c./q.48.2.c./4.d.49.q.3.2.c./Con.1.c°.89.2m./M2.q.12.1.c. *Incontinentia 3.4.5.7.11. Infirmitas 5. Iniuſtitia 4. Intellectus 176.

27 Omnis paſſio iraſcibilis eſt alicuius futuri. 3.d.26.q.1.2.4m.
*Ira 6. Iracundia 2. Iraſcibilis 2. Iudicium 11.12. Iuſtitia 29.43.47. Lex 68.69. Liberalitas 3. Liberum 30. Luxuria 22. Malitia 8. Malum 33.

28 Paſſiones animæ diuerſimode ſunt in peccatoribus & iuſtis, perfectis, & imperfectis, in Chriſto, Adam, & beatis. Veri.q.26.8.c. *Medicus 10. Medium 16 &c. Meritum 39.&c. Miſericordia 12.3.14.21.22.

29 In omni paſſione animæ aliquid additur, uel minuitur a naturali motu cordis. 12e.q.24.2.2m/Veri.q.26.8.c.
*Mos 3 Nomen 78 Obiectum 9. Odium 2.3 Peccatum 37.119.146.228.240. Pœna 25.

30 Paſſiones animæ, tanto uehementius impellunt, quanto magis ſequuntur inclinationem naturæ. 22e.q.155.2.c.
*Pœnitentia 41.42. Perſeuerantia 4. Perturbatio. Præcipitatio 1. Prodigalitas 1. Prudentia 64. Ratio 11.

31 Nomina paſſionum animæ, quandoque ſumuntur pro ſimplici operatione uoluntatis. 1a.q.20.1.1m./q.59.4.2m./q.64.3.c./q.82.5.1m./12e.q.22.3.3m./22e.q.18.1.c./1.d.8.lec.3.L.prin°./3.d.34.q.2.ar.1.q.1.c./n.1.c.L.prin°/d.20.q.1.5.o./d.27.q.2.1.c./4.d.14.q.1.ar.3.q.4.c./d.15.q.2.ar.1.q.1.4m./d.17.q.2.ar.1.q.2.1m/d.44.q.3.ar.3.q.2.c.m./Con.2.c°.79.ſi./Veri.q.25.3.c.6/7m./q.26.3.3m./6.13m./15m.16m./9.5m./7m./M2.q.10.2.2m./q.12.1.9m./2.1m./3m./4m./Quolib.12.8.1m./Anima le.10.me°.c. *Scandalum 4. Seruitus 2.

32 Oppoſitum uidetur dicere. 4.diſt.25.q.3.ar.1.q.1.1m. Reſp°. Du°.978m. *Syndereſis 6 Spes 1.4.73. Suſtinere. Temeritas 1. Temperantia 18.19.21. Timor 1.13.26. Triſtitia 1.6.15.21. Turbatio 1. Virtus 46.47.48.64.76.96.137.150.161.211.222.&c.233.241. Voluntas 8.71.58.69. Vſus 7. Chriſtus 85.86. Zelus 4. Dom. 978m.

33 Paſſio animæ ut paſſio, hẽt principium ab exteriori, ſed ut eſt voluntaria, habet principium ab interiori. 3a.q.48.1.1m.

34 Omnis paſſio animæ, inclinat cum impetu, in ſuum obiectũ. 22e.q.27.2.c.

35 Obiecta paſſionũ animæ, ſe habent ad eam ut formæ, a quibus ſpecificantur. Ideo quicquid eſt cauſa obiectorum, eſt & cauſa paſſionum. 12e.q.44.1.c./4.d.49.q.2.2.c.

36 Anima dupliciter dicitur tota pati. ſ. ſecundum eſſentiam ſuam, ideſt corpore patiente & diſpoſito ad ſeparationẽ ab anima, & ſecundum omnes eius potentias. 3a.q.46.7.8.o. Diuiſio.
*Concupiſcentia 1.2. Concupiſcibilis 2. Delectatio 7.22.74.

37 Diſtinctio omnium paſſionum animæ. 3.d.26.q.1.3.c. Veri.q.26.4.c. Ethi.2.lec.5.prin°.b. *Fortitudo 6.16.44.45.

38 Paſſiones animæ quadrupliciter diſtingui poſſunt, primo reſpectu boni & mali. Secundo ab extra uel intra. Tertio totaliter uel ſecundum aliquid. Quarto oĩ paſſio intenſa uel remiſſa. Veri.q.26.8.c.
*Infirmitas o. Ira 1.26.54.78.83.

39 Omnis

Pa

39 Omnes paſſiones animæ, reducuntur ad vndecim ſpecies, ſcilicet ſex in concupiſcibili, ideſt, amor, odium, deſiderium ſeu concupiſcentia, fuga vel abhominatio, delectatio vel gaudiũ, dolor vel triſtitia. Sed aliæ quinque ſunt in iraſcibili, ſcilicet ſpes, deſperatio, timor, audacia, & ira. 12ſ.q.23.4.c./ q.25.3.4.c./ Ethic.2.lec.5.prin°.b.
*Iraſcibilis 2.

40 Oppoſitum videtur dicere de amore. 12ſ.q.26.1.2.o. Reſp°. Dubio 979. Loquutio 22.&c.

Du^m. 979^m.

41 Paſſiones principales animæ ſunt quatuor, quarum duæ ſunt finales ſimpliciter, ſcilicet gaudium, & triſtitia, & duæ finales in genere, ſcilicet ſpes & timor. 12ſ.q.25.4.c./ q. 84.4.2m./ 22ſ.q.113.11.1m./ q. 141.7.3m. / Veri.q.26.3.10m./ 5.c.

42 Omnes paſſiones animæ reducuntur ad has quatuor principales, ſicut ſpecies ad genus, vel imperfectum ad perfectũ, vel ſicut effectus ad cauſam, & participans ad participatum. 12ſ. quæſtione 25. 4. c. fin. / 3. diſtinctione 26. quæſtione 1.4.5m.

43 Paſſio animæ duplex, ſcilicet perfecta, & imperfecta. Tunc dicitur eſſe paſſio perfecta, per quam anima perturbatur, quando paſſio ſenſitiuæ partis pertingit vſque ad immutandum rationem a rectitudine ſui actus, ſcilicet ut ſequatur paſſionem, & non habeat liberum arbitrium ſuper eam. 3a.quæſtione 46.7.3m.

44 Potentiæ animæ, pati poſſunt dupliciter, ſcilicet paſſione propria, ideſt, a ſuo obiecto, & paſſione aliena, ideſt, ſui ſubiecti. 3a.q.46.7.&c./ Opuſ.3.c° 236.

45 Anima dupliciter patitur per accidens paſſione corporis. Primo eo q̃ paſſio incipiat a corpore, & terminetur ad animam, vt eſt eius forma, ſecundo econuerſo, vt anima eſt vt motor corporis. Veri.q.26.2.3.9.c.

46 Prima paſſio dicitur corporalis, ſecunda uero dicitur paſſio animalis. Veri. q.25.9.c.

47 Cauſa paſſionum animæ aſſignari poteſt dupliciter, ſcilicet ex parte obiecti, & ex parte ſubiecti. 12ſ.q.43.1.2.c./ q.45 3.c./ q.46 5.c.

48 Quælibet paſſio animæ, dupliciter poteſt conſiderari, ſcilicet ſecundum propriam rationem, & vt paſſio. Primo modo prius eſt in anima, quam in corpore, ſed ſecundo modo eſt econuerſo. Veri.q.26.2.5m./ 7m.
*Medium 6.10.&c. Meritum 39.&c.

49 Paſſio corporalis tripliciter poteſt attribui potentiæ animæ. Primo vt potentia radicatur in eſſentia animæ. Secundo, vt ex paſſione impeditur actus potentiæ animæ. Tertio vt eam percipit. Primum & ſecundum conuenit omni potentiæ animæ. Tertium uero tactui. Veri.q.26.3.9.c.

50 Paſſiones corporales tripliciter deriuãtur ad potentias animæ, ſcilicet uel inquantum radicantur potentiæ in eſſentia animæ, vel læſo organo, uel ut paſſio apprehenditur. Veri. quæſt. 26.3.c.

51 Intellectus dupliciter patitur paſſione corporis, ſcilicet vt intellectus eſt in eſſentia animæ, & vt iuuatur a potentiis organicis. 3.diſtinctio.15.quæſtio.2.articul.3.q.2 2m. / Veri. q.26. 3.c.

52 Paſſiones animæ vincunt rationem tripliciter. ſ. diſtrahendo, inclinando in contrarium rationi, & ligando mutatione corporali, ſicut ſomnus & ebrietas ligant eam. 12ſ.q.77.2.o./ 6.c./ Ma.q.3.9.c.
*Obiectum 9.

53 Paſſio appetitus ſenſitiui, non poteſt directe trahere, uel mouere uoluntatem. Sed indirecte dupliciter, ſcilicet per abſtractionem, & ex parte obiecti impediendo iudicium rationis per fortem imaginationem. 12ſ.q.77.1.o./ 22ſ. qõ.156.1.c./ 3a q.46.7.3m.

54 Paſſio tripliciter ſe habet ad actum uoluntatis. ſ. ut obiectũ, vt principium, excitando ad ſimilem actum, uel ad contrarium, & ut effectus. Veri.q.26.6.c.

Differentia.

55 Paſſiones diuerſarum potentiarum, differunt genere. Quæ autem ſunt diuerſorum obiectorum eiuſdem potentiæ, differunt ſpecie tantum. 12ſ.quæſt.23.1.o./quæſt.54.1.o. / Veri. q.26.4.c.

56 In paſſionibus animæ, eſt duplex contrarietas, ſcilicet ſecundum diuerſitatem obiectorum, ideſt, boni & mali, & ſecundum acceſſum & receſſum ab eodem termino. Prima tantum eſt in paſſionibus concupiſcibilis. Sed utraque eſt in paſſionibus iraſcibilis. 12ſ.quæſtione 23. 2.o./quæſtione 40.4.o./quæſtio. 45.1.2m./ 3.diſtin.26. quæſt.1.3.c. / Veri. quæſtio. 26.4.o.
*Colera. Concupiſcentia 1.1. Difficile 2. Incõtinentia 1.&c. Lex 68.69.

57 Immo contrarietas boni & mali, eſt propria paſſionibus concupiſcibilis, ſed contrarietas poſſibilis & impoſſibilis eſt propria paſſionibus iraſcibilis. 3.diſt.26.quæſt.1.3.c./ 3m./ 5m. Reſpondeo Dubio 980.

Du^m. 980^m.

58 Omnis paſſio iraſcibilis ſignificat motum tantum. Sed paſſionum concupiſcibilis, quædam ſignificant motum, & quædam quietem. 12ſ.q.23.4.c./ q.25.1.o./ 3.c.

59 Nomina omnium paſſionum animæ, poſſunt ſumi dupliciter, ſcilicet abſolute, & vt recedunt a ratione. Primo modo ſunt paſſiones, ſecundo autem modo ſunt vitia. 12ſ.q.45.1.1m./ q.59.1.2m./ 22ſ.q.127.1.c./ 3m.

60 Nomina paſſionum animæ, quarum obiectum eſt malum, aliquando ſignificant uitia, quorum obiectum eſt malum, ut odium, ira, inuidia, & audacia. Quarum autem obiectum eſt bonum, ſignificant uirtutes, ut ſpes, & amor. 22ſ. q 127. 1.3m.

61 Paſſiones animæ, magis proprie dicuntur reſpectu mali, quã reſpectu boni, & ab extra, quam ab intra, & ſecundum totum, quàm ſecundum partem, & intenſe, quam remiſſe. Veri.q.26.1.c.

62 Ordo omnium paſſionum animæ. 12ſ.q.25.o.

Ordo.

* Auaritia 16. Colera.

63 Omnis paſſio cuius obiectũ eſt bonum, eſt naturaliter prior paſſione ſibi oppoſita, cuius obiectum eſt malum. 1a q.20.1.c./ 12ſ.q.25 2 3.c./ 22ſ.q.141 3 1m. / Ma.q. 10.1.5m.
* Malitia 8. Malum 33. Peccatum 143.148.

64 Omnis paſſio cuius obiectum eſt bonum vel conueniens ſimpliciter, eſt in concupiſcibili. Si autem obiectum eius eſt ut difficile vel arduum, ideſt, cum determinatione quantitatis, eſt in iraſcibili, ſimiliter & oppoſita harum. 12ſ.qõ.23.1.c./ q.25 1.c./ q.40.1.c./ q.46.3.c./ 3.d.30.q.1.2.c.fi./3.c.prin°./ Veri.q 26 4.c./Eth.2.lec.5.prin°.b.
* Præceptum 55. Prudentia 44. Radix 2.

65 Paſſiones iraſcibilis, ſunt poſteriores paſſionibus concupiſcibilis, quæ ſignificant motum, ſed ſunt priores his, quæ ſignificant quietem. 12ſ.quæſt.25.1.o./q.40.1.c./22ſ.q.141.3.1m./ 3.d.26.q.2.ar.3.q.2.c./ Veri.q.25.2.c./ Ma.q.4.2.12m./ q.8.1.20m./ 3.22m.

66 Omnis paſſio iraſcibilis, terminatur ad paſſiones concupiſcibilis, & incipit ab eis. 1a.q.81.2.c./ 12ſ.q.23.1.1m./ q 25.1.o./ 3 c./ q.40.1.4.c./ q.41.2.3m./ q.46 3.2m./ q 65.1.3m./ q.82.3.2m./ q.84.4.2m./ q.100.5.6m./ 22ſ.q 41.2.1m./ q.118.6.c./ 3.d 26.q.1.2.5m./ 3.c./ q.2.ar.3 q.2.c./ d.27.q 1.3.4m. / Veri.q.25.2.7m./ 3. 4.c./ q 26.3.10m./ 4 c./ Ma.q.4. 2.12m./ q. 8.1.20m./ 3.22m./ q.11.4.3m./ Eth.2.lec.5.prin°.b./ Anima 3.lec.14.me°.d E.
* Turbatio 1.

67 Paſſionum animæ, quædam ſunt bonæ, & quædam ſunt malæ ſecundum ſpeciem ſuam inquantum ſunt in genere moris, non autem inquantum ſunt in genere naturæ. 12ſ. q.24. 4.o. / 22ſ.q.158.1.c./ 4.d.1.q.2.ar.1.q.1.4m./ d.50.q.2.art.4 q.5.3m./ Ma.q 10.1.o.

Bonæ vel malæ.

* Agibile. Angelus 154.190. Animal 71. Audacia 19. Beatus 52. Blaſphemia 17.23.

68 Paſſiones animæ, & motus membrorum, inquantum imperantur a voluntate, vel ab ea prohibentur, ſunt bonæ vel malæ moraliter, non autem ſecundum ſe. 12ſ.q.24.1.o / q.59.1.c./ 2m./ 22ſ.q 35.1. 1m./ q.158.2.c. / 2.d.36.2.o. / Ma.q.10.1 1m./ q.12.2.1m./ 3.c.

69 Paſſiones aliquæ dicuntur laudabiles, inquantum ſunt ſigna & effectus bonæ voluntatis, vt verecundia & miſericordia. Veri.q.26.6.15m.
* Concupiſcentia 5. Contrapaſſum 2. Contrarium 17. Difficile 14.18 21. Error 3. Aeſtimatiua 3.

70 Paſſiones ſecundum quod ordinantur a ratione, ſunt laudabiles vel vituperabiles, non autem ſecundum ſe. 12ſ q.24.1.3m./ 2.o / q.45.1.1m./ q.50.1.c./ 22ſ.q.35.1.1m./ q.123.1.o / q.157.1.o./ q.158.1.o./ 2.c./ 1m./ 4. d.46.q.2 ar.1 q.1.2m./ Veri.q.26.6.7.o./ Ma.q.10.1.1m./ q.12.2.1m. / Eth.2. lect.5. med°.c.&c. Actus 143.
* Exemplum 2.

71 Ex paſſionibus animæ, etiam reſpectu boni, quidam moriuntur. Veri.q.26.8.10.c. * Exorciſmus 13.

72 Omnis paſſio animæ, ſecundum ſtoicos eſt mala, non autem ſecundum peripatheticos. 12ſ.q.24.2.o./ q.59 2 3.o./ 22ſ.qõ.123.10.c./ q.158.2.1m./ 3a.q.15.4.2m./ q.46 6.2m. / Veri q.26.8.2m./ Ma.q.12.1.c./ Iob lec.4.prin°./ c°. 3. prin°./ c°.6.lec.1.me°.C./ Io.11.lec.5.in°.g.D. / c°.12.le.5. prin°.a.G./ c°.13.le.4.prin°.a.H / Eth le.16.me°.c.F./Lib°.2 lec.3.me°.c./ Phy.7.lec.6.prin°.c.

73 Omnis paſſio animæ ſecundum ſtoicos. ſ. inordinata, tollit, uel diminuit bonitatem actus. Sed ſecundum peripatheticos aliqua. ſ. moderata, auget eam, ſicut etiam actus membrorũ. 12ſ.q.24.3.o.
* Fortitudo 6.16. Ignorantia 5.21.

74 Omnis paſſio animæ, præueniens iudicium rationis, diminuit bonitatẽ actus. Sed paſſio conſequens per redundantiã

eſt

ſionem Chriſti. 3. quæſt. 69. 1. 2^{m}. / quæſt. 73. 5. c. / 4. diſt. 17. q. 3. 2. 1. q. 1. 0.

106 Vna minima paſſio Chriſti, ſuffeciſſet pro omni peccato. 3^{a}. q. 46. 5. 3^{m}. / 6. 6^{m}. / 3. d. 20. 3. 4^{m}. / 9^{m}. / contra 4. c^{o}. 74. / Opuſc. 3. c^{o}. 238. 6. * Iuſtificatio 36. 42. Martyrium 5. 14. 18. Pœnitentia 129.

107 Chriſtus ſua paſſione, nos a peccatis liberauit cauſaliter. i. inſtituit cauſam, qua poſſent quæcumque & quandocumque peccata remitti. 3^{a}. q. 49. 1. 3^{m}. * Sacerdos 1. &c. Sacrificium 10. Sanguis 7. &c. Satisfactio 32. &c.

108 Paſſio Chriſti eſt cauſa vniuerſalis in remiſſione peccatorum, quam oportet ſingulis applicari, per baptiſmum, pœnitentiam, & alia ſacramenta. 3^{a}. quæſt. 49. 1. 4^{m}. / quæſt. 52. 1. 2^{m}. / 8. 2^{m}. / quæſtio. 61. 1. 2^{m}. / quæſt. 62. 5. 6. c. / quæſt. 96. 1. 3^{m}. / contra 4. c^{o}. 55. 26 / 56. 1^{m}. Baptiſmus 193. * Redemptio o. Redundantia. Chriſtus 86.

Du^{m}. 182^{m}. Immo paſſio Chriſti eſt cauſa propria remiſſionis peccati. 3^{a}. q. 49. 1. o. Reſp. Du^{o}. 982.

109 Paſſio Chriſti eſt propria cauſa remiſſionis peccati tripliciter, ſcilicet prouocando ad charitatem, redimendo, & inſtrumentaliter operando. 3^{a}. q. 49. 1. o / 2. 3. c / 4. c. / 2^{m}. / 5 c. / quæſtio. 52. 5. c. / q. 56. 2. 4^{m} / q. 62. 5. c. / q. 69. 1. 2^{m}. / 3^{m}. / q. 79 3. c. / 3. d. 19. 1. o / L prin^{o}.

110 Per paſſionem Chriſti liberati ſumus de poteſtate diaboli, victi per humilitatem, obedientiam, & pœnam Chriſti. Et ſatisfaciendo pro culpa, fecit nos coniunctos, domeſticos, & filios Dei. Ideo paſſio eius, dupliciter habet rationem redemptionis, ſcilicet quia inquantum nos a poteſtate diaboli eripuit, dicitur nos redemiſſe, ſicut rex regnum occupatum ab aduerſario per laborem certaminis, inquantum vero Deum nobis placauit, dicitur nos redemiſſe, ſicut pretium ſoluens ſatisfactionis pro nobis, vt a pœna & a peccato liberaremur. 3^{a}. quæſtio. 48. 4. o / 6. 3^{m}. / quæſt. 52. 1. c. / 3. diſtio. 19. articu. 4. quæſt. 1. o.

111 Paſſio Chriſti, vt a voluntate eius, fuit ſatisfactio pro omni peccato, etiam occidentium eum, non autem ab alio, nec ſecundum ſe. 3^{a}. q. 22. 2. 2^{m}. / 3. c. / quæſt. 19. 5. 3^{m}. / q. 48. 2. 2^{m}. / q. 49. 4. 3^{m}. / q. 57. 6. 2^{m} / q. 69. 3. c. / 7. 1^{m}. / 3. diſt. 18. 5. 4^{m}. / d. ſt. 19. 1. o. / artic. 3. q. 1. 3^{m}. / L. prin^{o} / d. 20. articu. 1. quæſt. 1. 2^{m}. / art. 3. 1^{m} / art c. 4. quæſt. 2 1^{m}. / 4. d. 3. L. fi. / d. 4. q. 2 art. 2. q. 6. o. / d. 17. q. 3. artic. 5. q. 3. 1^{m}. / diſtinct. 18. q. 1 articu. 1. q. 1. 1^{m} / contra 4. c^{o}. 55. 23^{m}. / 24^{m}. / 71. / 72. / Ro. 5. le. 2. fi. L. Occidere 18. Satiſfactio 32.

112 Paſſio Chriſti fuit quaſi pretium, per quod liberati ſumus a ſeruitute diaboli, peccati, & pœnæ. 3. q. 84 4. c.

113 Per paſſionem Chriſti, liberati ſumus a peccato communi totius naturæ, quo ad culpam, quo ad reatum pœnæ, & a propriis peccatis ſingulorum. 3^{a}. q 49. 5. c. / quæſt. 52. 5. c. / 2^{m}. / quæſt. 86. 4. 3^{m}.

114 Chriſtus per paſſionem ſuam, reparauit, & liberauit nos, ab omnibus defectibus cauſatis per peccatum. Con. 4. cap^{o}. 79. 1^{m}. / 81. 1^{m}.

115 Paſſio Chriſti ſufficienter abſtulit peccatum originale, quo ad perſonam, & quo ad naturam. 3^{a}. quæſt. 49. 5. c. / 4. d. 4. q. 2. art. 1. q. 3. c. / 1^{m}.

Effectus. 116 Chriſtus, omnia præcepta veteris legis moralia, ceremonialia, & iudicialia impleuit. 3^{a}. q 47. 2. 1^{m}.

117 In paſſione Chriſti, tria aruerunt, quæ prius floruerant, ſcilicet miracula, doctrina, & fama. Pſal. 21. me^{o}. 111. * Amor 67. Arius.

118 Numquam ſine fide paſſionis Chriſti, potuit eſſe ſalus. Ideo ſemper oportuit eſſe aliquod repræſentatiuum eius hominibus. 3^{a}. q. 73. 5 c.

119 Paſſio Chriſti efficienter operata eſt noſtram ſalutem vt cauſa inſtrumentalis, ſed Deus vt cauſa principalis. 3^{a}. q. 48. 6. o. / q. 49. 1. c. / Rom. 4. fi.

120 Paſſio Chriſti fuit nobis ſalutifera tripliciter, ſcilicet per modum exempli, meriti, & efficientiæ. Opuſc. 3. c^{o}. 238. fin. / 1^{a}. Cor lect 2. me^{o}. L. * Baptiſmus 88. 109. 161. 163. 164. 166. 177. 178. 180. 183. 184. 185. 186. 187. 190. 191. 192 194 230. Dæmon 70. 95.

121 Paſſio Chriſti, eſt cauſa ſalutis omnium: ſed applicata eſt mortuis, per deſcenſum Chriſti ad inferos, ſicut & viuis per ſacramenta. 3^{a}. q 52. 1. 2^{m}. * Deus 255. 256. Dolor 27. &c. Eclypſis. Euchariſtia 2. 20. 21. 35. 262. 243. 249. &c. 253. 273. 277. 280. Ieremias 1.

122 Paſſio Chriſti non ſaluat, niſi configuratos. 125. quæſtione 85. 5. 2^{m}. / 3^{a} quæſtione 49. 1. 4^{m} / 3. 2^{m}. / 3^{m}. / 5. c / quæſtio. 52. 1. 2^{m}. / 7. 8. c. / quæſtione 79. 2. 1^{m}. / 7. 2^{m} / 3. diſtinct. 19. articul. 1. quæſt 2. 4^{m}. / quæſt. 2. o / artic. 3. quæſt. 1 4^{m} / q. 2. 1^{m}. / diſt. 22. quæſt. 2. ar. 2. q. 4. 2^{m}. / contra 4 c^{o} 55. 21^{m}. / 72 / Ma q. 4. 6. 7^{m}. / Rom. 8. lec. 3. fi. / lec. 4. prin^{o}. * Iudiciarii, Maria 45. Paulus 5. 11. 12 18. Pœnitentia 100.

123 Paſſio Chriſti non fuiſſet ſatisfactoria, niſi fuiſſet voluntarie ex charitate ſuſcepta. Veri. q. 26. 9. 10^{m}.

124 Per paſſionem Chriſti & per mortem eius reconciliati ſumus Deo patri. 3^{a}. quæſtione 48. 4. c. / quæſtio. 49. 2. c. / 4. o. / 3. diſtinct. 19. artic. 5. quæſtione 1. o. * Præceptum 122. Raptus 12.

125 Per paſſionem Chriſti, tripliciter ſumus liberati, de poteſtate diaboli, ſcilicet quia inquantum paſſio Chriſti eſt cauſa remiſſionis peccatorum, inquantum nos Deo reconciliauit, & inquantum in paſſione Chriſti, diabolus exceſſit modum poteſtatis, ſibi traditæ a Deo, machinando in mortem Chriſti, qui non habebat meritum mortis, cum eſſet abſque peccato. 3^{a}. q 48 4. c. / quæſtione 49. 2 o. / 2. diſtinct. 19. 2. o. / 3. d. 19. 2 o. / Veri. q. 29. 7. 10^{m}. / Opuſc. 60. c^{o}. 18. / Hebr. 2. lectio 4. prin^{o}. G.

126 Per paſſionem Chriſti, dupliciter ſumus liberati a reatu pœnæ, ſcilicet vel directe, inquantum paſſio Chriſti fuit ſufficiens & ſuperabundans ſatisfactio, pro peccato humani generis, exhibita autem ſatisfactione ſufficienti, tollitur reatus pœnæ, vel indirecte inquantum paſſio Chriſti, eſt cauſa remiſſionis peccati, in quo fundatur reatus pœnæ. 3^{a}. quæſt. 22. 3. c / q 48. 6. 3^{m}. / quæſt. 49. 1. o. / q. 52. 5. c. / q 86. 4. 3^{m}. / 3. diſt. 19. 3. o. / Veri. q. 29. 7. 10^{m}. * Sacramentum 104. 116. 150. 150. Sanctificatio 16.

127 Paſſio Chriſti operata eſt noſtram ſalutem proprie, remouendo mala, ſed reſurrectio eius, inchoando bona & exemplariter 1^{a}. q. 53. 1. 3^{m}. / q 56. 1. 4^{m} / 2. 4^{m}. / q. 62. 5. 3^{m}. / 3. d. 21. q. 2. 1. 2^{m}. / 4^{m}. / Opuſc. 3. c^{o}. 247.

128 Chriſtus per paſſionem ſuam, initiauit ritum chriſtianæ religionis. 3^{a} q. 64 5. c / q. 62. 1 * Satiſfactio 32. &c.

129 Paſſio Chriſti eſt cauſa noſtræ glorificationis, quo ad terminum a quo, ideſt, pœnalitates, ſed reſurrectio eius, quo ad terminum ad quem, ideſt, gloriam. 3. diſt. 19. art. 3 q. 1. 3^{m}. * Velum 1. Chriſtus 65.

130 Chriſtus per paſſionem ſuam, aperuit nobis ianuam cœli: ſed per aſcenſionem ſuam, introduxit nos in poſſeſſionem eius. 3^{a}. quæſtio. 49. 5. o / quæſt. 79. / 2. c. / 1^{m}. / 3. diſtinct. 18. articu. 6. quæſt. 2 3. o. / diſtin. 19 3. o. / d. 22 q. 3. 1 4^{m}. / 4. d. 3 L. fi. / d. 4. q. 2. art. 2. q. 6. o. / d. 17. q 3. art. 5. q. 3. 1^{m}. / diſt. 18. q. 1. art. 1. q. 1. 1^{m}. / Veri. q. 29. 7. 9^{m}.

131 Chriſtus per paſſionem ſuam, conſequutus eſt gloriam reſurrectionis: non autem ex vi ſacrificii, quod offerretur per modum ſatisfactionis, ſed ex deuotione, qua ex charitate, humiliter paſſionem ſuſtinuit. 3^{a}. q. 22. 4. 2^{m}.

132 In paſſione Chriſti, cogitanda ſunt quatuor, ſcilicet dilectio eius, redamando, amaritudo eius, compatiendo: fortitudo eius aduerſa patienter ſuſtinendo, & vtilitas eius, gratias agendo. Opuſc. 58. c^{o}. 1. / 2. / Iſa. 57. fin. Heb. 12. lectio 1. med^{o}. A. * Iuſtificatio 36.

¶ Paſſiuum. Actus 37. 38. Ac 4. Agens 36. &c. Alteratio 8. Amor 68. Anima 287. &c 360. Apollinaris 2. &c. Appetitus 1. Auctor 2. Conſilium 25. Cor. 8. &c. Creatio 3. 19 20 21. 44. 45. Dæmon 1. 2. 118. &c. Deoſitas. Deus 343. &c. Difficile 2. Elementum 18. 23 Generatio 23 61. Graue 2. Habitus 23. Intellectus 4. &c. 10. 163 216. 265. &c. Lex 10. Malum 41. Motus 1. 11. Poſſibile. Paſſio 10. Paſſum. Poſſibile 5. 6. Potentia 20. &c. 46. &c. Propoſitio 8. Prouidentia 36. Ratio 22. Scandalum 3 &c. Subtilitas 2.

¶ Paſſum. Iudicium 11. 12 Vſura 105 &c.

¶ Paſſus. Accedere 1 Greſſus. Miliarium Stadium 1.

¶ Paſta. Euchariſtia 68.

Quis. ¶ Paſtor eccleſiæ & fundamentum eius, principaliter dicitur Chriſtus, ſecundario autem ceteri prælati. 3^{a}. quæſtione 8. 6. 3^{m}. Chriſtus 101. 110. * Baculus o. Cathedra 1. Epiſcopus o. Natiuitas 27. Papa o. Parrochianus. Prædicator 1. Prælatio o.

Conſecrata. ¶ Patena quæ continet corpus Chriſti, & calix qui continet ſanguinem eius, inunguntur & conſecrantur. 4. diſtinctione 24. quæſtione 2. 3. c. Benedictio 5. Conſecratio 4. & cætera. * Ordinatio 6.

In diuinis. 1 ¶ P A T E R prius dicitur de Deo, quam de creatura. prima quæſtione 33. 2. 4^{m}. / 1. diſtinctione 24. L. fin / Epheſ. 3. lectio 4 med^{o}. H. * Abias. Abraham 19 Accidens 124. Actio 6. Actor o. Actus 193. Adæquari o. Adoptio 4. 10. 15. 16. Aduentus 6. 9.

2 Paternitas eſt tantum in viuentibus, & cognoſcentibus. Epheſ. 3. lectio 4. med^{o}. F. * Affinitas 14. Alienum 9. Alius 4.

3 Ad patrem requiruntur tria, ſcilicet quod producat de ſubſtantia eius, ſimile ſibi in ſpecie, & principaliter. 3. d. 4. q. 2. 1. 4^{m}. / L. Filiatio 5.

4 Probatur per auctoritates vtriuſque teſtamenti, quod pater proprie dicatur in diuinis. contra 4. c^{o}. 2.

5 Paternitas in Deo creaturis, non eſt eiuſdem rationis vniuocæ, ſed analogicæ. 1ª.quæſtione 31. 3.3^{m}./ 1.diſtinct.21. quæſt.1.1.5^{m}. * Amor 11. &c. 116.117.120.122.126. Anima 27.Apollinaris 1. Apparere 5.Actor.o. Appropriatio 16. 12.15.21.&c.

6 Pater prius dicitur perſonaliter, quàm eſſentialiter. 1ª.q. 33 3.o. * Aſſimilatio 3 &c.14.&c. Aſſumere 12 &c. Auctoritas 3.Balneum.Baptiſmus 27.35.36.46. Beatitudo 124.Beneficium 6.10.&c.Blaſphemia 17.

7 In diuinis eſſentia eſt pater ſi li pater tenetur ſubſtantiue, non autem ſi tenetur adiectiue. 1ª.q.39 5.5^{m}./ 6.c./1.diſt.5. quæſt.1.1.3^{m}./diſt.27.L.prin^{u}./diſtin.33.4 c.ſi./ L.med^{u}.F/ diſtinct.34. L.princ^{u}./ 3.diſtinctio.5. L.ſi. * Character 23. Charitas 154. Circunciſio 3.27. Coæquale o. Cognatio 1.7. Conceptio 3. 17. 32. 38. Coniunctio 6. Conſanguinitas 5. 8. &c.

8 Pater eſt magis proprium nomen perſonæ patris, quàm genitor vel generans. 1ª.q.33.2.o./q.40.2.c./3ª.q.60.7.1^{m}./quæſt. 66.5.7^{m}./4.d.3.ar.2.q.2.5^{m}.Genitor. * Conſeruatio 13.Corpus 55.Correctio 13.18.Creatio 33.34. Datio 27.De 6. Deſcendere 3.Deus 38.39.120.121.355.&c.Dicere 2.4.Dignitas 1.Diſtinctio 30.Actas 6.Euchª.170. Fides 107. Filiatio 1. &c Finis 66.Fruitio 7.Furtum 13. Genealogia 1. Generatº. 52 &c.Generatiua.

9 Paternitas in diuinis, inquantum eſt conſtitutiua perſonæ patris, ſic eſt prior ſecundum intellectum, quàm generatio. Poª q.10.3.c.

Du^{m}.183. 10 Immo pater in diuinis, nullo modo eſt prior filio, nec duratione, nec natura, nec dignitate, nec intellectu, neque ſecundum id quod abſolutum eſt, neque ſecundum id quod eſt ad aliquid 1.diſtinctio.9. quæſt.2. 1. c. Reſponº. Duº. 983^{u}. * Genitor.

11 Paternitas in diuinis, eſt principium formale, eliciens generationem. 1.diſtinct.28.quæſt.1.2.4^{m} Generatio 75. * Genitus 2. Gloria 17. Gratia 84. Hæreſis 36.38 40.42.53.64. 84.98. 103. Humilitas 19. Idem 10. In 16. &cæt. Infernus 1.

12 Potentia generandi in diuinis eſt eſſentia Dei, ſub ratione relationis.ſ.paternitatis.1.diſt.7.quæſt.1.1.c./3^{m}./diſtinctione 11.3.o./ diſtin.13.2 3^{m}./Opuſc.72.quæſt 28.Generatio 64. 76. * Infidelis 4.5. Ingenitum o. Innaſcibilitas o. Iudæi 7. Iudicium 41.

Du^{u}.984. 13 Oppoſitum videtur dicere.1ª.q.41.5.o./ Poª.quæſtio.2.2.o. Reſpon^{u}.Duc.984º. * Iuramentum 28.Ius 21.Iuſtitia 90.Legitimatio 3. Lex 149. Liber 20. Limbus o. Manducatio 2. Manſuetudo 10. Matrimonium 2.35.40. 42. Melchiſedech. Meritum 110.Miſſio 7.18.&c. 37.40. Natiuitas 13. Neceſſitas 31.33.Non genitum.

14 Pater eodem, ideſt, paternitate, eſt quis, & pater.1.quæſtione 40. 3.2^{m}./ 1.diſtinctione 9. quæſtione 2.1.3^{m}./diſtin.12. 2.1^{m}./diſtinct.26.quæſtio.1.2.4^{m}./Poª. quæſt.8.4.2^{m}. * Notio 6.10.11.13.Omnipotentia 3. Oratio 95. 97. Parentes. Paſſio 95.104.129.

15 Pater non eodem eſt pater, & Deus, ſed eodem eſt Deus, & ſciens. 1.diſtinct 33 1 5^{m} /L.ſi./ Verit.quæſtio.1.3.7^{m}./Poª. quæſtio.8.2.14^{m}. * Paterna monitio. Paternus.Patruus.Peccatum 322. &cæt. 328. 337. Pœna 38. Pœnitentia 39. 84. Per 7.

16 In diuinis paternitas non eſt ſciens, nec pater, nec innaſcibilis, ſi ſumantur adiectiue 1. diſtinctione 33. 4. c. Innaſcibilitas 2.

17 Pater noſter, & percuſſio pectoris, quàmuis ſint ſufficiens ſatisfactio pro veniali peccato, & non pro mortali, tamen etiam ad dimiſſionem peccati mortalis valent. Vnde etiam pro mortalibus, pater noſter dicere debemus, & pectus tundere. 2.diſtinct.14.L.ſi. * Perſona 36.Pietas 3.&c.8.11.Poſſibile 7.

18 Pater noſter, ideſt, oratio dominica. Opuſcu. 3. cº. 67. / Opuſcu. 3.o. * Prædicari 39. 44. Primogenitus 1. Proceſſio 29.&c.

19 Paternitas eſt in angelis, ſecundum actus hierarchicos, ſicut magiſter eſt pater diſcipuli. prima quæſtione 45.5.1^{m}./ Epheſ. 3. lectio 4. medº. G. Angelus 18. * Propoſitio 18. Proprium 10. Raptus 1. Relatio 24. 40. 41. Religio 9. Sacramentum 1.3. Saliua Samuel 1. Sapientia 48. &cæt. Satisfactio 25. Scipio. Sedere. 3. 4. 5. Semen 1. 13.14.Senatus 2.3.

20 Filius eſt res patris, quo ad corpus, & quo ad exteriora, non autem quo ad animam. 2. diſtinctione 33. quæſtione 2. 2. c. * Sepultura 3. Seruitus 9. Symbolum 8 &c. Solus 6. &cæt. Spectrum 2 Spiratio o.Spiritus 19. &c. Sponſa 8. Stuprum. Subiectio 10.

21 Quilibet debet magis liberare patrem a morte quàm extraneum, etiam ſi extraneus eum ſimiliter liberaſſet. 3.diſt.29. 6.5^{m}. Beneficium 6. Benefacere 5. Notio 6. * Teſtamentum 1.Titus. Transfiguratio 2.Trinitas 11.12. Verberare.Verbum 52.56.62.63.Virginitas 13.Viſio 10.Vnctio 30.36 Vnitas 54. 56.Votum 33.&c. Vox 1.Viura 60.98.131.248.Chriſtus 27. 198.219.251.&c. 227.

¶Patres conſcripti, dicebantur olim conſiliarii, quia ſcribebantur.1.q.24.1.c./Opuſc.20. lib.4.cº.26. Quid.

¶Patere.Comparatio 3.Datio 23.&c.Embrio 3.Fictio 1. Gloria 17. Infamia o.Iudicium 33. Matrimonium 124. Mendacium 18.Raab 2.Viura 77.163.193.218.276.281.

¶Paterna monitio. Amor 120. Ius 21. Lex 149. Primogenitus 2.

¶Paternus. Amor 120.

¶Pati.Actio 4.Agere 22.Imprimere o.Intellectus 66.67.252. 262.Recipere 1.Viura 90. Diuiſio.

¶Patiens duplex, ſcilicet cooperans agenti, & non cooperans. Quol. 8. 3. c. * Accidens 74. Actio 4. 50.60. 69. 71. 83. 88.107. Actiuum. Actus 21. 187. Agens 36. &cæt. Agere 15. Amicitia 38. Amor 266. Animal 306. 217. 287. &cæt.382. Ariſtoteles 6. Aſſumere 6. Damnatio 26. Defectus 5. Dæmon 125. &cæt. Detrimentum. Differentia 22. Diſpoſitio 31. Dolor 10. Forma 45. Fortitudo 27. Ignis 10. Infirmitas 1. Iniuſtitia 7. 8. Intellectus 4. &cæt. 216. 252. 262. &cæt. Intentio 22. Maria 61. Matrimonium 30. Medium 6. Miſericordia 16. Miſſio 2. Mollities 4. Mors 17. Mortuus 1. Motus 11. Naturale 19 Neceſſitas 27. 28. 29. Nemeſis 2. Oratio 33. 94. Peccatum 19. Pœna 22.26. Periculum 9. Potentia 19. &cæt. Proceſſio 6. Propoſitio 8.9. 16. Purgatio 10. Scandalum 4. Scriptura 6. Virginitas, 13.Virtus 257. Vnicornis. Voluntarium 5. Viura 87. Zelotipia. Zelus 1.

1 ¶Patientia dicitur dupliciter.ſ.habitus, & delectatio in actu eius. Primo modo eſt virtus, ſed ſecundo modo eſt fructus. 22ª.q.136.1 3^{m}. Diuiſio.

2 Patientia eſt virtus, conſeruans bonum rationis contra triſtitiam. 12ª.q.66.4 2^{m}./22ª.quæſt.128.c./q.136 1.o./5.c./3.diſt. 33.quæſtio.3.articu.3.q.1.c./3^{m}./ Heb.10.lect.4. medº.1.Fortitudo 26. * Beatitudo 152.165. Charitas 90.Conſtantia 4. Expectatio 3.

3 Patientia proprie, importat tolerantiam tribulationum, cum quadam æquanimitate.Sed diutina expectatio bonorum abſentium ei attribuitur, licet hoc maxime ſit longanimitatis. Roman.8.lec.5 medº.D./ Heb.10.lect.4.medº.1. * Longanimitas 1.

4 Pati triſtia ad malum finem, non eſt proprie patientia, ſed eſt duritia 22ª.quæſtione 136. 1. 2^{m}. * Fortitudo 34. 35. 59. Fructus 5. Hebetudo 2. Importabile. Iuſtitia 41. Lenta. Lex 135.

5 Patientia non eſt potiſſima virtus, ſed eſt inferior omni virtute theologica & cardinali. 12ª.q.66. 4. 2^{m}./ 22ª.quæſtione 136.2.o.

6 Ad patientiam pertinet longanimitas & conſtantia, inquantum dilatio boni quæ eſt longanimitatis, & labor in continua executione boni, habent rationem mali contriſtantis. 22ª.q.136.5. c. Longanimitas 1.Conſtantia 4. * Martyrium 1.14.Meritum 38.Mors 17.

7 Patientia eſt radix & cuſtos virtutum, ſolum remouendo prohibens. 22ª.quæſtione 136. 2. 3^{m}. * Oratio 83. 94. Patiens.

8 Patientia vt virtus, non poteſt haberi ſine charitate & gratia, 22ª.quæſtione 136. 3. o. * Peccatum 278. Pœnitentia 21. Præceptum 114. Præmium 8. Proximus. Sufferre. Suſtinere. Temperantia 5.14. Tolerari. Tribulatio 4. &cæt. 16. 121

6 Patientia eſt concupiſcibili ſubiectiue. 22ª.quæſt.136.4.2^{m}. Subiectiue.

10 Actus patientiæ in patria, non eſt ſuſtinere, ſicut eſt in via, ſed eſt frui bonis acquiſitis per eam. 22ª. quæſtione 136. 2. 1^{m}./ 3.diſtinct.33. quæſtio.1. 4 c./2^{m}./3^{m}./ 6^{m}. Item fortitudo 27.&c.

¶Patria.Amor 35.45 47.48.49. 103.&cæt.Amplexus. Angelus 547.Ariſtoteles 9. Beatitudo 20 28.34.68.&cæteris, 76. 117. 118. 119. 130. 133. Beatus 10. Bellum 2. Character 12. 19.Charitas 8.38.39.103.117.122. Claritas 4 &cæt. Cognitio 5. 6. Conſuetudo 5. Decimæ 12.10.13.25. 28. Delectatio 102. Donum 32.33. 34. 36. 37. Dos 3. Ebrietas 1. Expellere. Fides 68. 69. Fortitudo 41. 53. Galilæa 1. Gloria 19. &cæt. Gratia 14. 37. 38. Ieiunium 42. Iuſtitia 56. Lex 128. Menſa. Miles 6. Oratio 68. Papa 8. Patientia 10. Paulus 15. Pietas 3.4.11. Pythagoras 1.Præceptum 78.120. Primitiæ 1. 2. Roma 3. Sabbathum 2. Status 57. Templum 9. Theologia 24. 25. Terra 4. 5. Tyrannus 10. 11.

Vita

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Vita 35.83.Vti 19.Chriſtus 85.86.

¶ Patriarcha Concubinatus 2.3.Aetas 6.Iudæi 5.

Qui. ¶ Patricii dicebantur . qui Romanæ reipublicæ curam gerebant.Opuſ.20.lib 4.c° 26.

¶Patrimonium Beneficium 23 Bonitas 218. Corona 4. Pythagoras 1.Simonia 17.Vſura 194.

¶Patrinus. Amor 128. Anadochus. Baptiſmus L. Catechiſmus 7.8.

¶Patrocinium. Aduocatus 3. 4. Antonius 2. Munus 2. Simonia 13.

¶ Patronus. Feudum.Simonia 3 Spirituale 2.

In eodem gradu. ¶Patruus & pater poſſunt eſſe in eodem gradu conſanguinitatis,reſpectu vnius perſonæ,& reſpectu alterius, poſſunt eſſe in diuerſis gradibus.4.d.40.q.1.2.5^{m}./6^{m}.

¶Paucum.Accidens 105.Accidentaliter 3.Angelus 268.633. Anima 349.Bonitas 201. Cauſa 14. Cæte.12.Contingens 6. Damnatio 31. Diaconus 6. Doctrina 1. Fortuna 1. Lex 162. Malum 35.37.Meltos 2.Miniſter 6. Nobilitas 7.8. Pœna 74. Purgatio 10.Sapientia 44.Scientia 146 Seditio 2.Semen 23. Subtilitas 1. Tarditas 1. Vnitas 30. Vniuerſale 23. Vſura 280 Viſus 10.

¶ Paulatim.Angelus 311 Bonitas 224.Gloria 7.Ieiunium 28. Lex 105.Natiuitas 28.Vſura 189.

Perfectio. ¶Paulinus ex abundantia charitatis,ſpiritu Dei actus, vendidit ſe in ſeruum: ſed hoc non debet trahi in exemplum 4.d. 25.q.2.ar.2.q 1.3^{m}.

Diuiſio. ¶Paululum dicitur aliquid vel modicum dupliciter.ſ.vel reſpectu æternitatis, vel reſpectu temporis quo fiebat afflictio populi Dei.Iſa.10.fi.E.

Nomen. 1 ¶ PAVLVS ſub his literis, non poteſt eſſe nomen hebræũ, quia Hebræi non habent P.literam. Ro.le.1.prin°.C. * Abſtractio 19.

2 Paulus ſic nominatus, a Sergio Paulo proconſule. Vel propter profectum.Vel quia Iudæi ſunt binomii. Roman. lect.1. prin°.D.

3 Paulus fuit aliquando reprobus,ſecundum diſpoſitionem diuinæ ſententiæ, non autem ſecundum diſpoſitionem diuini conſilii. Veri.q.6.6.6^{m} *Antonomaſia 2.Apoſtoli 1.Apparentia 10. Balbutiens 2.Barnabas. Charitas 113. 137. Cœlum 65. Conuerſio 3.7.

4 Paulus erat inſtructus in propria lingua, quo ad ſuperaddita per artem humanam ad ornatum & elegantiam loquutionis, non autem in lingua aliena. 2a2.q.176.1.1^{m}. / He. prolo.fin. *Correctio 10 15.

5 Paulus conuerſus fuit, anno quo Christus paſſus eſt 2a. Cor. 12.lec.1.prin°. H./Gal.2.lec.1 prin°. A.

6 Paulus in ſua conuerſione.habuit voluntatem actualem contrariam gratiæ. Ideo celebratur, vt miraculoſa. 1a2.q 112.2. 2^{m}./ quæſt.113. 10.c./2.diſtinct. 18. quæſt.1.3.2^{m} / 4.diſtinct. 4.quæſt.3.artic.2.q.1.3^{m} / diſtinct.17.q 1.ar 3.q.1.1^{m}. / Ver. q.28.3.19^{m}.

Du^{m}.985^{m}. 7 Oppoſitum videtur dicere, quia conuerſio eius voluntaria fuit,audiendo,addiſcendo, & veniendo. 1a2.q.112.2 2^{m}. Ma. q.6.c. / 3^{m} / Reſpond. ſicut Dubio 372. * Deus 170.171. 172 318 319.

8 Paulus in ſua conuerſione vidit Chriſtum corporaliter. 3a. q.57.6.3^{m} /1a.Cor.9. lec.1.prin°.F.

9 Paulus in raptu vidit eſſentiam Dei, ſine lumine gloriæ. Ver. q.10 11.c /1^{m}.Moyſes 1.2.3.Dionyſius 1.

Du^{m}.986^{m}. 10 Oppoſitum videtur dicere.1a.q.12.2.c./1^{m}./ 5.c./2a2.q.174. 5 1^{m}./ quæſt.175.3.2^{m} / 3a.quæſt. 45. 2. c. Reſpondeo ſicut Dubio 486°.

11 Paulus portauit nomen Chriſti tripliciter, ſcilicet in corpore, ſecundum conuerſationem & paſſionem eius,in ore,& in ſcripturis.Roman.prolo. med°. C. * Fides 2.47. &cæt. Hæreſis 88.Matrimonium 144. Mendacium 19.Moyſes 3. Oratio 10.

12 Paulus imitatur Chriſtum tripliciter, ſcilicet in deuotione mentis, ſolicitudine ſubditorum, & tolerantia paſſionis, 1a. Cor.11.lec.1.prin°.H. * Raptus 1 3.&c. Reuelatio 13. Simonia 25.Stephanus 2.

13 Paulus præfert ſe & alios apoſtolos Moyſi. 2a2. quæſtione 174. 4. 3^{m}. / Veri. quæſtione 12. 14. 5^{m}. / 2a.Corint.3. lec. 2. o.

14 Paulus tripliciter excellit ceteros apoſtolos, ſcilicet quia nullus per tot loca prædicauit, laborando manibus, & nullus tot perſequutiones & tribulationes pertulit. 2. Corint. 15. lec.1.fi.F.

15 Paulus ſextupliciter excellit ceteros apoſtolos, ſcilicet quantum ad ſpecialem electionem, ſecretorum Dei cognitionem, malorum profeſſionem,virginalem integritatem, bonorum operationem,& maximam ſcientiam qua emicuit. 2.Cor.12. lect.3.prin°.D.

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16 Paulus fuit par Petro, in executione auctoritatis, non autem in auctoritate regiminis. Galat. 2. lectio 3. principio. D.

17 Paulus vere, ac iuſte reprehendit Petrum, in obſeruatione legalium,quia cogebat gentes, non quidem imperio, ſed ſuæ conuerſationis exemplo iudaizare,quia ſecundum quod Leo Papa dicit,validiora ſunt exempla, quam verba. 1a2.quæſtio. 103.4 2^{m}. / 2a2.quæſtio.33.4.5^{m}./ quæſt.43.6.2^{m} /4.diſt.2. quæſt 2.art.5.q 3.c./diſt. 19 quæſt 2 art.3.q.1.1^{m}./d.38./q.2. art.3.q.2.2^{m}./1a.Cor.9.fi /Gal.2. lec.3.c./ c°. 5.lec.1.me°. A. Correctio 10.15.

18 Paulus in bulla Papæ,ponitur a dextris. Petrus autem a ſiniſtris, quia Paulus vocatus fuit a Chriſto impaſſibili, Petrus vero a Chriſto adhuc paſſibili.Ga.lec.1. me°.I.

19 Paulus & quidam alii ſancti, leguntur aliqua feciſſe per dæmones,non quidem ex pacto cum dæmonibus inito,ſed virtutem Dei in eos exercentes 2.d.7.q.3.2.1^{m}./ 1a.Cor.5.lec.1. fin. C.

20 Paulus allegat verbũ Arati poetæ, ſcilicet genus Dei ſumus. & in ipſo viuimus,mouemur, & ſumus. 1a.q.1.8.2^{m}./Titum. lect 3 fin. Epiſtolæ.

21 Paulus allegat dictum Menandri poetæ, & ſecundum Hieronymum.ſ.corrumpunt bonos mores colloquia mala. 1a. Cor. 15.lec.4.fi.F /Gal.3.lec 6 prin°.I.

22 Paulus allegat dictum Epimenidis poetæ. ſ. Cretenſes ſemper mendaces,malæ beſtiæ,ventres pigri. Gal.3.le.6.prin°. I. / Titum.lec.3.fi.

23 Paulus fuit Romæ annis fere nouem. Et in principio ſcripſit epiſtolam ad Philemonem, in fine vero ſecundam epiſtolam ad Timotheum. Phile. fin. * Fructus 1. Lex 109.

24 Epiſtolæ eius, & pſalmi Dauid, frequentantur in eccleſia, ad ſpem veniæ, & quia continent quaſi totam theologiam. 3a. quæſtione 83.4.c.prin°. / Pſalm.prolo.princ° / Roma.prolo. me°.D.

25 Epiſtolæ eius quæ habent in canone, ſunt quatuordecim,ſcilicet vna ad Romanos, duæ ad Corinthios, vna ad Galathas, vna ad Epheſios, vna ad Philippenſes, vna ad Coloſenſes, duæ ad Theſſalonicenſes, duæ ad Timotheum, vna ad Titum, vna ad Philemonem, & vna ad Hebræos. Quarum decem ſcripſit eccleſiis,quatuor vero prælatis & dominis.Rom. prol.fi.G.&c.

26 Epiſtolam ad Romanos ſcripſit de Athenis,ſecundum Auguſtinum, de Corintho autem, ſecundum Hieronymum, quia forte incœpit eam ibi,ſed hic eam compleuit. Ro.prol.fi.

27 Epiſtolæ eius ad Corinthios ſunt priores tempore ſcripturæ quàm epiſtolæ eius ad Romanos, ſed dignitate & vtilitate eſt econuerſo Ro.prol.fi /Phile.fi.

28 Paulus ſcripſit Corinthiis quandam aliam epiſtolam, quæ nõ habetur in canone. 1a.Cor.5.lec.3.prin°./2a.Cor.lec.5.prin°. /Col Lucas 4.fi G.

29 Epiſtola ad Hebræos, eſt epiſtola Pauli. Sed tranſlata fuit de Hebræo in Græcum a Luca. Et eſt ordinatior omni alia ſcriptura. He prol fi.

30 Epiſtola eius ad Hebræos continet fere omnia myſteria veteris teſtamenti. He.13. c.fi.fi.H.

¶Pauor quaſi immobilitat. Ideo differt ſecundum magis & minus a timore faciente motum eius,ſecũdum Stoicum. Iſa. 8.me°.c.L. * Reuelatio 15. Differentia.

¶ Pauperes. Paupertas 0.Virtus 41.

Diuiſio. 1 PAVPERTAS duplex, ſcilicet paupertas ex coacta neceſſitate,& paupertas ex propria voluntate. Cont.3.cap°.134. fi. / Opuſcul. 20. libro 4. capit°. 15. * Aduocatus 2. Alienus. Animal 82. Beatitudo 68. 135. 161. Bonitas 202.203. Cathena.

2 Pauperes ex neceſſitate, & pauperes non voluntarii, non ſunt eligendi ad regimen reipublicæ, quia ſunt corruptores politiæ. Opuſcul.20. libro 4. capit°.15. / 10. * Concordia. Conſilium 14.Egere. Decimæ 15. 16. 24. Diuitiæ. 4.6.10. Electio 38.

3 Paupertas ſpiritus includit duo, ſcilicet abdicationem temporalium rerum, quæ fit ſpiritu, ideſt,propria voluntate, per inſtinctum ſpiritusſancti,vt Ambroſius & Hieronymus exponunt: & contritionem ſuperbiæ, ſecundum quod paupertas ſpiritus intelligi poteſt exinanitio inflati & ſuperbi ſpiritus, vt Auguſtinus exponit. 2a2. quæſtione 19.12 c. / 3.diſtinct. 34. q.1. 4.c. Abdicatio. * Eleemoſyna 0.Epiſcopus 23.25. Hæreſis 110 &c.

4 Paupertas voluntaria commendatur. 3a. q.40.3.c. / Cont. 3. cap°.131.vſque 136./Quol.7.18.5^{m}./6^{m}. / Opuſc.20.libro 4. cap°.15.

5 Paupertas voluntaria,eſt indicium maximæ humilitatis. 2a2. quæſtione 19. 12.c. / 3a.q.40.3.3^{m}. * Ieiunium 6. 23. 28.

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Iudicium 33.64 69.71. Medicus 8. Miſericordia 36. Negotiatio 1. Obligatio 2.3.13.14.16.

6 Paupertas meretur regnum, & diuitias ſpirituales, & humilitas meretur exaltationem, & dignitates cœleſtes. Po°. q.6. 9.c. Vt humilitas 19. * Oratio 19. Pauperies. Perfectio 61.68.&c. Pietas 1.6.13.14.17.19 Prædicare 7.8.9. Prædicator 6.10. Princeps 23.

7 Chriſtus voluit eſſe pauper quadruplici ratione. Primo, quia paupertas voluntaria conuenit prædicatori. Secundo, ne videretur prædicare ex cupiditate. Tertio, vt nos faceret diuites ſpiritualiter. Quarto, vt virtus Dei maior oſtenderetur. tertia quæſtione 35. 7. c. / quæſtio. 40. 3. o. / Con. 4. c°. 55. 12^{m}. / Opuſc. 17. c°. 15. / Opuſc. 20. lib. 3. c°. 15. Chriſtus 202. * Prodigalitas 5. Religio 30.&c. 48.49. 86.93.101.

8 Paupertas confert ſeptem bona, ſcilicet peccatorum recognitionem, virtutum conſeruationem, cordis quietem, deſiderii impletionem, diuinæ dulcedinis participationem, meritorum exaltationem, & cœleſtem hæreditatem. Iſa.48.ſi. * Reſtitutio 22. Sepultura 6. Simonia 12. Teſtis 7. Tutor 2. Virtus 41. Viſio 15. Vſura 1.90. 136. 189. 211.243.261.282.283.313. Chriſtus 202.

Diuiſio. ¶ Pauſatio triplex, ſcilicet coma, colon, & periodos. Et ſit tripliciter, ſcilicet in proſa, metro, & capitulo. Iſa. prolog. 2. princ°. H.

Quid. 1 ¶ Pax eſt tranquillitas ordinis maxime in voluntate: pax ergo io hoc eſt, quod omnes ſua loca teneant. 12ª. quæſtio. 70. 3.c. / 21ª. quæſtione 29.0. / 3. diſtinct. 27. quæſtione prima, 3. 5^{m} / 4. diſtinct. 49. quæſt. 1. art. 2. quæſt 4 0. / Mat. 5. prin°. b L / Io. 14 lec. 7. prin°. a. K. / Phil. 4. lec. 1. ſi. F. * Amicitia 43. Amor 177. Appropriatio 16. Beatitudo 81. 127.&c. 161.&c. Bellum 2 Charitas 128. 151. Cœtus 1. Diſpenſatio 20. Diſſenſio 1. Epiſcopus 10.

2 Pax non eſt virtus, ſed eſt effectus virtutis, ſcilicet charitatis. 21ª. quæſtione 29.3.4.0. Charitas 128.151. * Fortitudo 22 23. Fructus 1.5.

3 De ratione pacis eſt duplex vnio, ſcilicet diuerſorum appetentium, & appetituum eiuſdem appetentis, & reſpectu eiuſdem appetibilis. 22ª. q. 19. o. / 2ª Theſſal. 3 le. ſin. ſi. A. * Oſculum. Lex 85. 149. Pacificus. Præceptum 95. Prædicare 16. Symbolum 8.

4 Pax eſt finis omnium donorum. Ro. lec. 4. ſi. E. / 2ª. Cor. lec. 1. me°. H. / Col. lec. 2. ſi / 1ª. The. lec. 1. prin°. B. / 2ª. Theſ. prin°. / Titum lec. 1. ſi.

5 De ratione pacis ſunt tria, ſcilicet diſtinctio, terminus, & ſtabilitas. Dio 11. lec. 1.

6 Pax ſanctorum ſecundum Auguſtinum eſt ſerenitas mentis, tranquillitas animi, ſimplicitas cordis, vinculum amoris, & conſortium charitatis. Io. 14 lect. 7. prin°. a. K. * Tranquillitas. Vnio 8. 10 Chriſtus 211. Zelus 8.

7 Pax qualitercumque accipiatur, habet rationem finis, in gloria æterna, in regimine, & in conuerſatione. 2. Cor. lec. prima, ſi. H.

Differentia. 8 Pax magis dicitur quantum ad remotionem diſcordiæ, quàm quantum ad vnionem. Sed concordia dicitur econuerſo. 3. d. 27. q. 2. 1. 6^{m}. * Aſilum. Poſſeſſio 4. Seditio 4.

9 Pax includit concordiam, addens vnionem eiuſdem appetentis, vltra vnionem diuerſorum appetentium, quam dicit concordia 21ª q. 29. 1. c. * Suſpenſio 1.

10 Perfectio gaudii eſt pax, quo ad duo importata per pacem. ſ. quo ad quietem a perturbantibus, & quo ad ſedationem a fluctuatione deſiderii. 12ª. q. 70. 3. c.

11 Pax terrena eſt communis bonis & malis. Sed mali vtuntur ea ad cultum dæmonum, & ad laſciuiam, ſed boni ad oppoſita. 1ª. Tim. 2. le. 1. me°. K.

12 Pax reipublicæ, eſt ſecundum ſe bona, & multo plura prohibet, ſcilicet homicidia, ſacrilegia, & huiuſmodi, quàm occaſionentur ea ea, & plures bene ea viuunt. 22ª. quæſtione 42. 5. 3^{m}.

13 Pax Chriſti ordinatur ad vitam æternam. Et eſt pax vera &, perfecta, quia eſt interius & exterius. Pax vero mundi ordinatur ad temporalem proſperitatem. Ideo eſt cauſa peccati, ſimulata & imperfecta, quia eſt exterius tantum. Matth. 10. ſi. b. A. / Io. 14. le. 7 ſi g.

14 In pace triplici tranſiuit Chriſtus, ſcilicet in pace carnis ad ſpiritum, quam habuit, in pace hominis ad proximum, quam docuit, & in pace mundi ad Deum, quam fecit. Iſa. 41. med°. I.

15 Paci opponuntur multa vitia, ſcilicet diſcordia in corde, contentio in ore, ſchiſma, rixa, & bellum in opere. 12ª. q. 34. 37. 39. prio°.

Diuiſio. 16 In homine eſt triplex pax, ſicut & triplex ordo, ſcilicet ad Deum, ad ſe, & ad proximum. Ioan. 14. lect. 7. prin°. a. K / Matth. 5. prio°. b. I. / Ro 10. lec. 2. ſi. D.

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17 Pax beatorum eſt pulchra tripliciter, ſcilicet quia non eſt falſa, nec interrupta, ſed eſt plena. Iſa. 42. ſi B.

18 Tria faciunt pacem in præſenti, ſcilicet contemptus temporalis opulentiæ, ſubiugatio carnalis concupiſcentiæ, & contemplatio diuinæ ſapientiæ. Iſa. 26. med°. E. * Prædicare 16.

19 Tria faciunt pacem in futuro, ſcilicet bonorum vbertas, malorum ſecuritas, & immobilitas. Iſa. 26. ſi E.

20 Pacem futuram, tria faciunt appetibilem, ſcilicet firmitas diuinæ potentiæ, puritas conſcientiæ, & remotio hoſtilis nequitiæ. Iſa. 32. ſi.

Agens. 21 Deus eſt pacis dator, amator, auctor, & habitator. 2ª. Cor. 13. le. ſi. me°. B. / Heb. 13. lect. ſin. med°. G. Deus 442. * Lex 85. 149.

22 Chriſtus in ortu ſuo fecit pacem totius mundi, vt ſignificaret veram pacem quam venit facere inter Deum, & hominem 3ª. quæſt. 35. 8. 2^{m}. / Pſalm. 45. ſi. g. B. / Epheſ 2. lectio 5. princ°.

23 Pax cauſatur ex iuſtitia, ſubtrahendo occaſiones litigiorum, & tumultuum. 22ª. q. 19. 3. 3^{m}. / quæſtio. 180. 2. 2^{m}. / Matth. 5. prin°. b K.

24 Pax habetur a minus vel ab æqualiter potente, pugnando, non autem a potentiori, ſed ſubdendo ſe ei humiliter. Iob 9. lec. 1. me°. H. * Præceptum 95. Princeps 3. Suſpenſio 2. Templum 4. Vita 86 236. Vxor 4.

Appetitus. 25 Omnia appetunt pacem. 12ª. q. 29. 2. 0 / 3. diſt. 27. q. 1. 3. 5^{m}. / 4. diſt. 49. q. 1. art. 2. q. 4. 0. / Veri. quæſtio. 22. 1. 12^{m}. / Dionyſ. 11. lect 1. o.

Subiectum. 26 Pax perfecta eſt tantum in beatis, ſed pax imperfecta eſt in viatoribus. 21ª. q. 29. 2. 4^{m}. / Io. 14. lect. 7. med°. a. A / Philip. 4. lec. 1. ſi. G.

27 Pax vera eſt tantum in bonis, & bonorum, apparens autem eſt in malis. 22ª. q. 29. 2. 3^{m} / Matth. 5. prin°. b. k. / 1ª. Tim. 2. lec. 1. me°. F.

28 Pax vera non eſt in nobis, ſine gratia gratum faciente, ſed tantum pax apparens. 21ª. quæſtione 29. 3. 1^{m}. * Princeps 3.

29 Pax vera hic inchoatur, ſed non perficitur, perficienda tamen in æterna vita. Matth. 5. princ°. b. k. / Ioan. 14. lectio 7. me°. a. A.

Diuiſio. 30 Pax triplex, ſcilicet falſa, fraudulenta, & tranſitoria. Hier. 14. ſi. d. B.

31 Pax inter bonos, & malos eſſe non poteſt, quia pax ordinatam importat concordiam, quæ cum malis haberi non poteſt. / Roman. 12. lectio. ſin. ſi. I. / 2ª. Timot. 2. lectio 4. med°. E.

¶ Peccabilis. Adam 58.&c. Angelus 470.&c. Charitas 142. Hæreſis 14. Poſſe 9. Prouidentia 58.59.

Quid. ¶ Peccare eſt voluntate auerti a Deo. 1ª. q. 94. 1. c. * Abraham 8 &c. Adam 58.64 &c. Adiurare 10. Admonitio 3. Aduocatus 15. Amicitia 39 Amor 112. Angelus 470. &c. Apoſtoli 20. Auditor 2. Baptiſmus 31. Beneficium 22. 23. 25. Blaſphemia 15. 26.&c. Bonitas 208. 209. Charitas 142. Circumciſio 50. Circumſtantia 19 20. Clauis 6. 15. Clericus. Confeſſio 19. 43. 64. 74. 83. Conſcientia 18. Contritio 12. 24. Conuerſio 7. Correctio 6. 7. 8. 16. 20. Crimen. Damnatio 18. &c. Dauid 1. Decimæ 20. 25. 27 Defectus 17. Delinquere. Dæmon 42.&c. Depoſitum 4 Deus 420.&c. Docere 9. Ebrietas 5. Electio 33. Epiſcopus 18.&c. Error 9. Aeſtimatio 2. Euchariſtia 150. 152. 154. 155. 212.&c. Excommunicatio 27.&c. Exemptus. Fallacia 5. Fama 2. Feſtum 11. 12. Phinees. Finis 135. Flos 2. Fornicatio 13. Furtum 8. Gedeon. Gentilis 4. Gloria 6. Gratia 70 76. Guſtus 9. Hæreſis 138 152. Herodes. Iacob. 1. 9. 10. 11. Idolatria 4. Iciunium 7. 29. 34. Iephthe. Ignorantia 19. 10. Impedimentum 3. Importabile. Incarnari 3. Incontinentia 3. 7 Indulgentia 16. Infidelis 9. 11. Infirmitas 6. Ingratitudo 7. Intentio 20. 21. Iudæi 12 &c. Iudex 1. 2. Iudicium 48. Iuramentum 24. 36. Laus 2. Lex 180. Lucifer. Machabæi. Magi 20 &c. Marcus 1. Maria 59. 60 Miles 8. Miniſter 9. 10. Miſericordia 35 Miſſa 8. Monachus Mors 7. Mortuus 2. Obſtinatio 3. Occidere 7. 9. 20 Odium 5. Offenſa. Officium 9. 19 Operatio 59. Oratio 102. Ordo 57 94. Paradiſus 5. Peccabilis. Peccator o. Peccatum 1. &c. 18 &c. 116. &c. 117. &c. 416. &c. Pœna 13. 95. Pœnitentia 10. 42. Poſſe 7. 9. Præceptum 240. 147. Præſumptio 11. 12. Princeps 14. Profeſſio 3. Viura 71. 161 &c. 260 &c.

1 ¶ Peccator dicitur dupliciter, ſcilicet propter peccatum præteritum, & propter propoſitum peccandi 3ª. q. 68. 4. c. * Abſoluere 5. Amicitia 39 Amor 31. 33. 34. 88. 150. Annihilatio 13. Ars 48 49. Augeri 5. 12. Baptiſmus 115. &c. Biſfacere 3. Certitudo 2. 4. Circumſtantia 19. 20 Clauis 6. 15. Contemptus 5. Dæmon 88. 56. Donum 43. Eleemoſyna 13. 14. 15. Aeſtimatio 8. Eubulia 2. Eucha-

Eucharistia.P. Familiaritas. Feſtum 12.22. Finis 139. Fruitio 10.11. Gratia 70 76.82. Hæreditas 3. Hæreſis 138.152. Infirmitas 2. Intentio 20.21. Iudæi 13. &c. Iudex 2 2 Iuſtitia 10. Lius 2. Lex 180. Malum 5 9. &c. Membrum 12.

2 Peccator propriè eſt, qui vel ex habitu peccat, vel peccandi propoſitum, quantum ad peccati actum, & executionem habet. Pſal. 27. princ^{o}. c. D. * Miraculum 40. &c. Miſſa 7. &c. Mutuum 1. Nomen 61. Occidere 7.9.20. Odium 14.16.22. Oratio 36. &c. 85. &c. Paſſio 28 Pax 17.

3 Sic enim eſt peccator ex habitu, ſicut canit ex arte, vel officio. Iſa. 1. prio^{o}. b K. * Peccatum 19.77.183.188.195.198. 200.249.369.381. Pœna 65.69. Pœnitentia 10.41.42. Perfectio 88. Petrus 3. Poſſe 9. Prouidentia 32.

4 Emendatio dicitur reuerſio peccatoris, ad ſtatum rectæ operationis, quæ eſt correptionis finis. 4. d. 19. q. 2. 1. 4^{m}. * Prudentia 22. Publicatio 3. Palatio. Pannus o. Radix 3. Religio 59.60. Reſiſtere 4 6. Reſponſio. Reuerentia 10. &c. Sacerdos 37. Satisfactio 7.19. Saturitas. Sindereſis 9. Suffragia 9. 32. Temporale 3. Tribulatio 18. 29. Vendere 16.17. Vindicatio 4.6. Vſura 272.

¶ Peccatrix. Magdalena 1.

Quid. 1 A ¶ Peccatum eſt actus, deuians ab ordine debiti finis, contra regulam naturæ, rationis, vel legis æternæ. 1^{a}. q. 63. 1. c. / 12^{æ}. q. 21. 1. o. / 2. 2^{m}. / q 71. 6. c. / 1^{m}. / 3^{m}. / q. 72. 1. c. / 2^{m}. / 22^{æ}. quæſt. 162. 1. c. / q. 168. 4. c / 1. d. 48. 3. c. / 2. d. 35. 1. c. / 2. o. / contra 3. c^{p}. 209. / 110 / Veri. q. 24. 7. 1. / q. 25. 5. c. / Ma. quæſt. 2. 1. c. / 9. 2^{m}. / q. 3. 1. c. / q. 4. 2. 10^{m}. / quæſt. 7. 1. c. / quæſt. 14. 1. c. * Actus 23. 175. &cæt. 180. 181. Admirare 10. Adoratio 19. 30. Auerſio o Cibus 7.9.

1 B Peccatum dicitur omnis defectus actionis, quia importat deordinationem. He. 8. lec. 3. fi. G.

2 Peccatum ex parte actus, eſt natura, ſubſtantia, & res. Sed ratione inordinationis, eſt nihil. 2. diſt. 37. q. 1. 1. o. / Ma. q. 2. 2. 4^{m}. / Quol. 1. 17. o. * Diuinatio 11. Duratio 8. Error 5.6. Fallacia 5. Falſitas 21.

3 Omne peccatum, eſt aliquo modo actus, vel proprius, ſicut actuale, vel alterius, ſicut originale, vel priuatiue, vt omiſſio. 2. diſtinctione 35. 4. o. / Ma. quæſtione 2. 1. o. * Fictio. 2. Fornicatio 2. 3. 4. 13. Generatio 50. Gloria 22. Gratia 114.

4 Peccatum non eſt pura priuatio. 12^{æ}. quæſtione 72. 1. 2^{m}. / q. 75. 1. c / 1^{m}. / quæſtio. 85. 5. 3^{m}. / Veri. quæſt. 28 6. c. / Ma. quæſt. 2. 1. 4^{m}. / 9. c. / 2^{m}. / 9^{m}. / 14^{m}. / 11. 13^{m}. / 12. 2^{m}. / quæſtione 4. 2. 10^{m}. * Ignorantia 7. 10. 14. &cæt. Immunditia 2. 3. Impenitentia.

Du^{m}. 987^{m}. Oppoſitum videtur dicere. Ma. q. 2. 9. 2^{m}. / 6^{m}. Reſpondeo Dubio 987.

5 Peccatum eſt mors animæ, ideſt, priuatio gratiæ effectiue, & non eſſentialiter. Ma. quæſt. 2. 9. 2^{m}. / 6^{m}. / 11. 13^{m}. / 12. 2^{m}. / q. 4. 2. 10^{m}. / 20^{m}. / Gratia 155. * Imprudentia o. Impugnare o. Inconſideratio. Incontinentia 7.

6 Peccatum eſt nihil dupliciter, ſ. cauſaliter, priuando gratia & gloria, & ratione inordinationis. Ma. q. 2. 1. 4^{m}. * Ingratitudo. 1. 2. 4. 5. 13. 18. Inuidia 3. Iocoſum. Hypocriſis 1. 2. 3. 5. Ira 3. 8. 16 22. Ironia 1.

7 Peccatum nihil aliud eſt, quàm deficere a bono, quod conuenit alicui, ſecundum naturam ſuam. 12^{æ}. quæſtio. 109. 2. 2^{m}. / 8. c.

8 Omnis defectus debiti actus, habet rationem peccati. 22^{æ}. quæſtione 64. 1. c. / Veri. quæſtione 24. 7. c. * Iuramentum 19. 13.

9 Peccatum nihil aliud eſt, ſecundum Auguſtinum, quàm neglectis rebus æternis temporalia ſectari. 12^{æ}. q. 71. 6. 2. 3. / 3^{m}. / 22^{æ}. q. 104. 3. c.

10 Peccatum nihil aliud eſt, quàm vtendis frui, & fruendis vti, ſecundum Auguſtinum. 12^{æ}. q. 71. 6. 2. 3. / 3^{m}.

11 Peccatum eſt dictum, vel factum, vel concupitum, contra legem æternam, ſecundum Auguſtinum. 12^{æ}. quæſtione 71. 6. in / quæſt. 76. 2. 1^{m}. / 2. diſtinct. 35 2. c. / 3^{m}. / Ma. quæſtione 2. 1. c. / 2^{m}.

12 Omne quod eſt contra naturalem inclinationem, eſt peccatum, quia contrariatur legi naturæ. 12^{æ}. quæſtio. 133. 1. c. / q. 142. 1. 1.

13 Peccatum eſt præuaricatio legis diuinæ, & cœleſtium inobedientia præceptorum, ſecundum Ambroſium. 12^{æ}. q. 109. 4. c. / 22^{æ}. quæſt. 79. 2. 2. 2. / 1^{m}. / 2. diſtinct. 35 2. c. / 5^{m}. * Lex 24. 57. Ludus 10. Luxuria 4. 10. Macula 15. Malum 52. Manibus 1.

14 Peccatum eſt voluntas retinendi, vel conſequendi, quod iuſtitia vetat. 12^{æ}. quæſtio. 71. 6. 2. 2. / 2 diſtinctio. 35. 2 2 / 4^{m}. / Ma. quæſtione 2. 2. 2^{m}. Mendacium 3. &c. Meritum 14. 18. 25. 26. 27. 39. 59. 60. 203. Monſtrum 2. Natura 50. Omiſſio o.

15 Omne peccatum eſt voluntarium. 12^{æ}. q. 71. 5. c. / 6. c. / 2^{m}. q. 73. 6. c. / quæſt. 74. 1. 2. 3. c. / q. 76. 3. c. / 2^{m}. / 4. c. / q. 77. 6. c. / q. 80. 1. c. / q. 87. 2. c. / 22^{æ} q. 10. 2. c. / q. 34. 2. 4. c. / quæſt. 46. 2. 3^{m}. q. 64. 8. c. / quæſt. 118. 4. c. / 2. diſt. 39. / q. 1. 1. 4^{m}. / 2. c. / d. 42. q. 2 o. / contra 3. c^{p}. 6. / Veri. q. 25. 3. 3^{m}. / Ma. quæſt. 1. 4. c. / 1^{m}. / 2^{m}. / quæſt. 2. 1. 2^{m}. / 2. o. / 10. 3^{m}. / q. 3. 8. o. / 11 5^{m}. / quæſt. 4 2. 6. c. / Quol. 4. 21. c. * Pœna 23. 25. Pœnitentia 109. Syllogiſmus 7. Tenebræ 2. 4.

16 Ex hoc eſt aliquid peccatum, quia repugnat virtuti. 22^{æ}. quæſtio. 107. 1. c.

17 In quolibet peccato, eſt aliquid virtutis, quia non poſſunt ſimul corrumpi, omnes circumſtantiæ virtutis. 12^{æ}. quæſtione 73. 2. c. fin. / 2 diſtinctione 42. quæſt. 2. 5. 2^{m}. / Veri. quæſtio. 24. 10. 21^{m}.

18 Peccatum eſt contra naturam mentis rationalis integræ, licet ſit quaſi naturale poſtquàm peccauit. Veri. q. 24 10. 1^{m}. / 2^{m}. / 3^{m}. / 5^{m}. / 11 1. 3 2^{m}. / Rom. 12. lec. 3. fi. F. &c. * Virtus 156. 158. 180 183. 268. Viſus 2.

19 Ratio formalis peccati duplex, ſcilicet ſecundum intentionem peccantis, ſ. illud ad quod conuertitur, & ſecundum rationem mali, ideſt bonum a quo recedit. Primum diuerſificat ſpeciem peccati, non autem ſecundum. 22^{æ}. quæſt. 10. 5. 1^{m}. * Abſcondere 4. Acceptio 6. Accidia 3. Diuiſio.

20 Peccatum non dicitur vniuoce, de omni peccato, ſed prius de actuali, quam de originali, & prius de mortali, quam de veniali. 12^{æ}. quæſt. 88. 1. 1^{m}. / 3. 2^{m}. / 2. d. 35. 2. 2^{m}. / d. 42. q. 1. 3. o. / L. 1. fin. / Ma. quæſt. 7. 1. 2^{m}. * Accuſatio 3. Adam 78. &cæt. Adeps 3. Or.

21 Peccatum duplex, ſcilicet peccatum actuale, & peccatū quaſi naturale, 3^{a}. quæſtione 8 5. 1^{m} / 2. diſtinct 31. quæſt. 1. 1. c. fi. / 3. diſtin. 15. q. 3. ar. 2. q. 2. 4^{m}. / Veri. quæſt. 14. 10. 1^{m}. / 2^{m}. / 3^{m}. / 5^{m}. / 12. 3^{m}.

22 Peccare contingit aliquem dupliciter, ſcilicet vel in ſe quo ad actum peccati, vel in ſua cauſa. 12^{æ}. q. 77. 7. c / 22^{æ}. q. 30. 1. c. / q. 150. 1. 4. c. / quæſt. 154. 5. o. / 4. diſtinctione 33. L. / Ma. q. 15. 2. 9^{m}.

23 Peccatum ſumitur tripliciter, ſcilicet pro actu, macula, & reatu. 2. diſtinctio. 36. 5. 2^{m}. * Adulatio. 2. 3. Ambitio 1. Apoſtaſia 1.

24 Peccatum duplex, ſcilicet tranſgreſſionis, & omiſſionis: & ſecundum eſt ignotius primo, propter multas circumſtantias. Pſalm. 18. fi. h. B / Pſalm. 24 p in^{o}. f. prin^{o}. / Rom. 1. lec. 2 fi. / Titum lect. ſecunda, prin^{o}. D. Omiſſio 12. 13. 14. * Ars. 43. &c. Auaritia 2. 3. 6. 7. 8. Capitale o. Circumciſio 20. Circumſtantia 7. &c.

25 Peccatum duplex, ſcilicet occultum, & publicum. Secundum eſt corrigendum publice, non autem primum. 3^{a}. q. 55. 1. 1^{m}. / Veri. q. 3. 2 o. / Quol. 11. 12. o / Mat h. 1. fi. d. C. / Gal. 2. lect. 3. me^{o}. C / 1^{æ}. Tim. 5. lect. 3. med^{o}. C. / Titum. lectio 2. prin^{o}. D. * Cogitatio 8. 10. &c.

26 Immo denuntiatio ſemper debet fieri in peccatis occultis. 22^{æ}. quæſt. 33. 7. o. Reſpondeo Dubio 988. Denunciatio 1. * Conſecratio 21. Du^{m}. 988^{m}.

27 Peccatum eſt ignotum tripliciter, ſcilicet propter excæcationem, multitudinem, & ſubtilitatem vel prauitatem. Pſal. 18. fi. h. A.

28 Peccatum dupliciter contingit in actibus humanis, ſcilicet ex natura facti, vt in malis ex genere, & ex abuſu boni. 1^{a}. q. 48. 6. c. / 3. d. 38. 1. c. / 4. diſtinctio. 16. quæſt. 3. art. 2. q. 2. c. * Contritio 18. &c. Correctio 28. 29. 20. Delictum o. Dæmon 60. 61. Denuntiatio 1.

29 Peccare dicitur dupliciter, ſcilicet habere peccatum, & exire in actum peccati. 2. diſtin. 28. 2. 1^{m}. / Veri. q 21. 5. 7^{m}. / q. 24. 1. 10^{m}. / 12^{m}.

30 Peccatum triplex, ſcilicet contra Deum, contra ſe, & contra proximum. 12^{æ}. q. 72. 4. o. / Pſal. 25. me^{o}. G. * Excæcatio 3. 6. 7. Gentilis 1.

31 Peccare contingit dupliciter, ſcilicet in Chriſto, ideſt, in membris, & in Chriſtum, ideſt in fidem, ſicut peccat in lege, qui eſt in ea, ſed in legem, qui eſt extra. 1^{æ}. Corinth. 8. lect. ſecunda, prin^{o}. B. * Ieiunium 7. 34. 39. Infidelis 8. &c. Infidelitas 1. Inſenſibilitas.

32 Peccatum triplex, ſcilicet cordis, oris, & operis. 12^{æ}. q. 162. 4. 4^{m} / 4. diſt. 16. L. prin^{o}. / d. 38. quæſtio. 2. 1. 3^{m}. / Pſalm. 9. fin. h. / Rom. 23. lectio 2. med^{o}. E. / 1^{æ}. Corinthio. 10. lectio 2. prin^{o}. * Inueſtigatio 2. Ieſtus 3. Lex 57. 93. Malum 62. Operatio 47.

33 Diuiſio peccati, in peccatum cordis, oris, & operis, eſt ſecundum diuerſa inſtrumenta. Diuiſio autem peccati, in corde, facto, & conſuetudine, eſt ſecundum proceſſum. 4. diſt. 16. L. 2^{m}. * Pœna 38.

34 Peccatum oris, contingit tripliciter, ſ. maledicendo, irridendo, & decipiendo. P.. 9. fi. l.

35 Peccatum rationis, poteſt dici dupliciter, ſcilicet ſecundum ſe, & ex parte voluntatis. 2. d. 24. q. 3. 3. c.

36 Peccatum dicitur ſpeciale dupliciter. Vel quia eſt circa ſpecialem materiam, vel propter ſpecialitatem actus extendentis ſe ad omnem materiam, vt omnia vitia circa actum rationis. 12^{æ}. q. 54. 1. c. / q. 99. 2. o.

37 Peccatum voluntatis circa finem, contingit dupliciter, ſcilicet ex paſſione, & ex malitia. 2. diſtinctio. 7. quæſtio. 1. 2. c. Malitia 8.

38 Peccatum duplex, ſcilicet carnale, & ſpirituale. Primum perficitur in delectatione naturali, id eſt, ſecundum tactum: ſecundum vero in delectatione animali. 12^{æ}. q. 72. 2. o. / q. 73. 5. c. / 22^{æ}. q. 118. 6. c.

39 Peccatum carnale dicitur dupliciter, ſcilicet circa delectationem carnis, & circa ea quæ ordinantur ad hoc. 4. d. 19. q. 1. art. 4. q. 3. 2^{m}.

40 Peccatum dicitur carnale dupliciter, ſcilicet ſecundum conſummationem, & ſecundum originem. Primo modo ſunt tantum gula, & luxuria, ſecundo autem modo omnia. 12^{æ}. q. 72. 2. o. / 1^{æ}. Cor. 6. lect. 3. me^{o}. B / 2^{æ}. Cor. 7. lect. 1. prin^{o}. L. / Gal. 5. lec. 5. prin^{o}. F.

41 Motus carnis duplex, ſ. ex qualitate organi tantum, vel ex imaginatione. Secundus eſt peccatum, non autem primus. 2. d. 21. q. 1. 2. 5^{m}. / d. 24. q. 3. 2. c. / d. 41. q. 2. 1. 5^{m}. / 3. d. 39. q. 2. 1. 4^{m}. / Quo. 4. 21. o.

Du^{m}. 541^{m}. 42 Immo primus motus ſenſualitatis, non habet quòd ſit peccatum, niſi inquantum iudicio rationis reprimi poteſt. 22^{æ}. quæſtione 154. 5. c. principio. Reſpondeo ſicut Dubio 372. Peccatum 130. Senſualitas 13. Primi 1. * Votum 3. 65. &cæt.

43 Peccatum alterius, fit proprium quadrupliciter, ſcilicet imitando, conſulendo, conſentiendo, & diſſimulando. 4. d. 17. q. 2. ar. 2. q. 5. 1^{m}. / Pſal. 18. fi. h. C.

44 Peccatum tripliciter dicitur funiculus, vanitas, vinculum, & plauſtrum. Funiculus, ſcilicet quia trahit hominem ad peccati exemplum, ad peccandi vſum, & ad æternæ mortis interitum. Vanitas, quia deficit ab imitatione diuinæ veritatis, a conſequutione ſperati finis, & a duratione longi temporis. Vinculum, quia nectit intellectum ne videat, manus ne bona faciant, pedes ne proficiant. Plauſtrum, quia opprimit ſiminiis onere, cordis timore, & conſcientiæ inquietudine. Iſa. 5. me^{o}. b. C.

45 Obligatio ad peccatum, contingit dupliciter, ſcilicet agendo contra legem, vel contra conſcientiam. Quolib. 8. 13. c.

Multa in eo. 46 In peccato ſunt tria, ſcilicet propoſitum, conatus, & effectus. Pſal. 7. fi. h.

47 In peccato ſunt duo, ſcilicet pronitas, & motiuum. Primum eſt plus in creatura ignobiliori, ſecundum autem in nobiliori. 1^{a}. q. 63. 7. c. * Anima 73.

48 In peccato ex parte auerſionis ſunt tria, ſcilicet auerſio, offenſa, & reatus. Ver. q. 28. 2. c. / Pſal. 35. prin^{o}. a. C. / Rom. 4. lec. 1. fi. D.

49 In quolibet peccato ſunt duo, ſcilicet materiale, i. ſubſtantia actus, & formale. i. inordinatio eius. 12^{æ}. quæſt. 71. 6. c / q. 72. 1. 8. c. / q. 75. 1. c. / 1^{m}. / 4. 1^{m}. / quæſt. 79. 2. c. / quæſt. 87. 4. 3^{m}. / 6. c. * Lingua 5. 6.

50 In vno peccato, contingit eſſe multas deformitates. 22^{æ}. quæſt. 154. 1. 2^{m}. / 2. diſtinctio. 22. quæſtio. 1. 1. c. / diſtinctio. 33. L. / 4. diſtinct. 38. quæſt. 2. articu. 2. quæſt. 2. c. / Ver. q. 23. 7. 2^{m}. / Ma. q. 2. 6. 12^{m}.

51 In quolibet peccato, neceſſe eſt eſſe defectum circa aliquem actum rationis. 12^{æ}. q. 54. 1. 2^{m}.

52 Vna ſpecialis ratio peccati, poteſt eſſe in diuerſis generibus peccatorum, inquantum ordinantur ad finem vnius peccati. 12^{æ}. q. 99. 2. 2^{m}. / 3. 2^{m}. / q. 107. 2. 2^{m}.

53 In peccato ſunt duo, ſcilicet inordinatio actus iniurians Deo, & macula ſequens. 12^{æ}. q. 87. 4. 3^{m}. / 6. c. / 4. d. 14. quæſt. 2. 4. c. / Pſal. 31. prin^{o}. a. C.

54 In quolibet peccato ſunt duo, ſcilicet macula culpæ, & reatus pœnæ. 3^{a}. q. 22. 3. c.

In ſpiritũ ſanctum. 55 Peccatum in ſpiritumſanctum, eſt peccare ex electione mali, & tantum ex malitia quæ eſt cum contemptu bonorum impedientium peccatum. 22^{æ}. quæſtione 14. 1. 3. 4. c. / quæſt. 105. 1. 2^{m}. / 2. diſtinctione 43. 1. c. / 2. c. / 3. diſtinctione 38. 5. 4^{m}. / Ma. quæſt. 3. 14. o. / Math. 12. me^{o}. b. L. * Impugnatio 3. Odium 20. Obſtinatio 3. Blaſphemia 12. 18. &c. Dæmon 47. 51. Hæreſis 1. 7. Impugnatio 3. Inobedientia 4. Inſanabile. Iudas 36. 44. 45.

56 In omni peccato, generaliter contemnitur Deus, in ſuis præceptis. Sed hoc peccatum, vt ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem peccatum ſequens ex eo. 22^{æ}. q. 118. 5. 3^{m}. / 3^{a}. quæſtio. 88. 4. c. fi. / 2. diſtinctione 43. 2. 1^{m}. / 3^{m} / 3. c. / 4. c. fi. * Obſtinatio 3. Odium 20. Peccatum 231. Præſumptio 2. &cæt. Puer 5. Simonia 5.

57 Illud peccatum dicitur generale, quod priuat conditionem requiſitam in qualibet virtute. Sed hoc peccatum eſt ſpeciale, ratione ſpecialis contemptus. 22^{æ}. q. 14. 1. 3^{m}. / 4. diſt. 16. q. 4. ar. 1. q. 2. c.

58 Oppoſitum videtur dicere a ſimili. 12^{æ}. q. 84. 1. c. / 2^{m}. / 2. c. Du^{m}. 990^{m}. Reſp. ſicut Du^{o}. 344.

59 Peccata non diſtinguuntur, ſecundum differentiam boni & mali. Ma. quæſtio. 8. 1. 12^{m}. * Actus 147. &cæt. Circumſtantia 7. &c. Differentia.

60 Peccata differunt ſpecie, ſecundum obiecta, non autem ratione inordinationis. 12^{æ}. quæſtio. 72. 1. o. / 2. c. / 3. 4. o. / 5. 1^{m}. / 8. c. / quæſtio. 73. 3. c. fi. / 1^{m}. / 4. 5. / quæſtio. 79. 2. 3^{m}. / 22^{æ}. prin^{o}. / quæſtio. 39. 2. c. / 2. diſtin. 42. quæſtio. 2. art. 2. quæſt. 2. c. / q. 2. o. / Ma. q. 2. 6. c. / q. 14. 3. c. / Pſal. 50. prin^{o}. a. E. * Crimen. Delictum 2. Differre 9. Diſſenſio 2. &c. Frequentia. Iniquitas. Intentio 20. 21.

61 Peccata differunt ſpecie, ſecundum fines, non autem ſecundum cauſas agentes. 12^{æ}. q. 72. 3. o. / 22^{æ}. prin^{o}. / 2. d. 22. q. 1. 1. c / Pſal. 50. prin^{o}. a. E.

62 Immo differunt ſpecie, ſecundum diuerſa motiua. 12^{æ}. q. 72. 8. 9. c. Reſp. Du^{o}. 991. * Luxuria 12. &c. Du^{m}. 991^{m}.

Idem eſt, peccata differre ſpecie, ſecundum obiecta, & ſecundum fines. 12^{æ}. quæſtio. 72. 1. 1^{m}. / quæſtio. 74. 2. 2^{m}. * Malum 42.

63 Ad ſpeciem peccati non ſufficit malitia finis remoti, quem reſpicit voluntas intendens, ſed exigitur etiam malitia finis proximi quem reſpicit voluntas eligens, ſicut & ad bonitatem actus. 2. d. 40. 2. c. / 3^{m}. / 4. d. 16. q. 3. articu. 1 quæſtio. 2. 3^{m}. Actus 148.

64 In peccatis eſt duplex differentia, ſcilicet materialis, id eſt, ſecundum naturalem ſpeciem peccati, & formalis, id eſt, ſecundum ordinem ad vnum finem proprium. 12^{æ}. q. 72. 6. c. / 1^{æ}. Tim. 2. fi. / Heb. 3. le. 3. Actus 150. * Meritum 14. Negligentia 8. Nequitia. Omiſſio 4. Pœna 38.

65 Nullum quod eſt præter intentionem peccantis, dat ſpeciem peccato. 12^{æ}. q. 72. 1. 8. c. / 3^{a}. q. 88. 4. 1^{m}.

66 Immo aliquando variatur ſpecies peccati, ſine eo quòd intentio feratur, ad ipſam circunſtantiam. 4. d. 16. q. 3. art. 2. q. 3. c. Reſp. ſicut Du^{o}. 347. Du^{m} 992^{m}.

67 Circunſtantiæ non poſſunt aggrauare peccatum in infinitum. 22^{æ}. q. 110. 4. 5^{m}. / 2. diſtinctione 7. quæſtio. 1. 2. c. Circunſtantia 10. 11. &c.

68 Oppoſitum videtur dicere. 4. d. 16. quæſtio. 3. articu. 2. quæſtio. 4. 5. o. / Ma. quæſt. 2. 8. o. / Opuſ. 2. articu. 6. Reſpondeo Dubio 993^{m}. Du^{m}. 993^{m}.

69 Diuiſio peccati, in peccatum contra Deum, contra ſe, & contra proximum, eſt ſpecifica, quia eſt ſecundum obiecta. 12^{æ}. quæſtione 72. 4. o. / 2. diſtinctio. 42. quæſtio. 2. ar. 2. quæſt. 2. o. / Pſal. 25. me^{o}. c.

70 Peccata cordis, oris, & operis, non differunt ſecundum ſpecies completas, ſed ſecundum gradus eiuſdem ſpeciei. 12^{æ}. q. 72. 7. o. / q. 100. 5. 6. c. / 12^{æ}. prin^{o}. / 2. diſt. 42. q. 2. artic. 2. q. 1. o. Perfectio 48.

71 Immo ſunt tres ſpecies. 3^{a}. quæſtio. 90. 3. 1^{m}. Reſpondeo, Dubio 994. Du^{m}. 994^{m}.

72 Peccatum cordis, & oris, non diſtinguuntur a peccato operis, quando ſunt ſimul. 12^{æ}. q. 72. 7. 3^{m}.

73 Peccata non differunt ſpecie, ſecundum præcepta legis, quia non habent ſpeciem ex parte auerſionis, ſed ex parte conuerſionis. 12^{æ}. quæſtione 72. 6. 2^{m}. / 9. 1^{m}. / quæſtione 73. 1. c. / 22^{æ}. quæſtione 10. 5. 2^{m} / 4. diſtinctione 16. quæſtione tertia, articu. 2. quæſtione 4. 5^{m}. / Ma. quæſtione ſecunda. 6. c. Auerſio 10.

74 Peccata differunt ſpecie, ſecundum ſuperabundantiam, & defectum, propter diuerſa motiua, & ſunt contraria. 12^{æ}. q. 71. 8. o. / Ma. q. 2. 6. c. / q. 14. 3. o.

75 Differentia peccati, ſecundum mortale & veniale, vel ſecundum alium reatum, non eſt ſpecifica. 12^{æ}. quæſtione 72. 5. o. / quæſt. 88. 1. 2. o. / 1. diſtinct. 17. q. 2. 5. c. / 2. diſt. 42. q. 1. 3. o. / 4. diſt. 16. q. 3. art. 2. q. 4. 5^{m}. / Con. 3. c^{o}. 139. fin. / 143. 1^{m}. / Ma. q. 7. 1. o.

76 Peccatum mortale differt a veniali in infinitum, ex parte auerſionis, non autem ex parte conuerſionis. 12^{æ}. q. 72. 5. 1^{m}. / q. 87. 5. 1^{m}. / 4. diſtinct. 16. q. 3. art. 2, q. 4. 5^{m}. / diſtinct. 21. q. 1. art. 2. q. 2. 1^{m}.

77 Omne peccatum eſt in voluntate, vt in ſubiecto. 12^{æ}. q. 74. 1. o. / 4. d. 18. q. 1. artic. 2. q. 1. 2^{m}. / Con. 3. c^{o}. 109. fi. / Ma. quæſt. 7. 5. 16^{m}. / Math. 15. prin^{o}. a. G. &c. Subiectiue. Inf. * Contemptus 5. Subiectum.

78 Immo non omne peccatum eſt in voluntate, vt in ſubiecto, ſed vt in cauſa, per ſe vel per accidens. 2. d. 22. q. 2. 1. 1^{m}. / d. 24. q. 3. Du^{m}. 995^{m}.

quæſt.3.2.2m./d.31.quæſtio.1.1.4m./diſtinct.44.q.1.1.1m./Veri.q.25.3.3m./Ma.q.2.2.2m./ Virt.q.1.5.10m. Reſpond. Dubio 995.
79 Subiectum peccati duplex,ſcilicet ſubiectum primum,& ſubiectum proximum. Voluntas eſt ſubiectum primum omnis peccati,proximum vero,ſunt diuerſæ potentiæ. 12æ.quæſt.10.2.c./2.d.41.q.2.2.0./d.42.q.1.1.5m./ Ver.q.25.1.c./1m./Virt.q.1.5.9m. * Hebetudo 1.
80 Omnis potentia mobilis a voluntate, poteſt eſſe ſubiectum peccati,licet principaliter ſit in voluntate. 12æ.quæſt.74.2.0./3.c./q.83.1.c./2.diſtin.44.L.prin°./ Ma.q.2.2.3.0./ quæſt.4.2.14m./5.c./6.c./7m./q.7.6.c. * Honor 8. Ieiunium 7. Meritum 31.
81 Peccatum eſt in voluntate, vt in cauſa. 12æ.quæſtione 74.1.2.0./quæſtio.75.2.c./quæſt.80.1.c./2.diſtinct.22.q.1.1.1m./diſtinct.24.1.2.5m./quæſt.3.2.2m./diſtinct.31.q.2.1.4m./diſt.39.quæſt.1.1.0./2.c./d.41.q.2.0./d.44.q.1.1.1m./. L.prin°./ Ma.q.2.2.0.
82 Voluntas eſt per ſe cauſa peccati, ſed per accidens reſpectu inordinationis.12æ.q.75.1.0./Veri.q.24.10.3m./7m.
83 Vnitas & multitudo peccatorum, ſumitur tantum, ſecundum vnitatem & multitudinem actus voluntatis. 2.diſtin.42.q.1.1.0.
84 In quolibet volente ſub Deo, poteſt eſſe peccatum voluntatis, ſi in ſua natura conſideretur. contra 3.c°.109.
85 Peccatum in homine contingit dupliciter, ſcilicet vel quia voluntas proprium bonum non ordinat in Deum actu vel habitu,vel quia appetitus inferior non regulatur ſecundum appetitum ſuperiorem.In dæmonibus autem contingit tantum primo modo.contra 3.c°.109.fi./110./139 fi.
86 Ille in quo eſt minor diſpoſitio ad peccatum,plus poteſt peccare.2.d.6 q.1.1.0. * Voluntas 24 &c.
Ratio. 87 Peccatum non poteſt eſſe in voluntate, niſi cum ignorantia intellectus.1a.q.63.1.4m./12æ.q.58 2.c./q.77.2.c./22æ.quæſt.10.2.0./q.51.3.2m./q.53 2.c./1.d.46.2.2m./L.me°.C./2.diſt.5.q.1.1.c./diſt.7.q.2.1.1m./d.21.q.2.1.5m./d.22.q.1.1.1m./c.2.2.c./d.24.q.3.3.c./1m./d.30.q.1.3.5m./d.39.q.1.1.4m./L.prin°./d.42.q.2.1.7m./d.43.1.3m./d.31.q.1.1.c./4.d.18.q.1.art.2.quæſt.1.2m./d.38.q.2.1.2m./Con.3.c°.108.prin°./110./Lib.4.c°.69.3m./91.5m./95.1m./Veri.q.15.3.2m./6m./quæſt.24.8.in.c./Ma.quæſt.1.3.c.fi./q.3.9.0./q.16.2.4m./6.1m./13m./24m.
88 Peccatum in actu liberi arbitrij,contingit dupliciter,ſcilicet eligendo malum ex ignorantia, vel eligendo inordinate bonum ex inconſideratione.1a.q.63.1.4m.
89 Peccatum eſſentialiter conſiſtit in actu liberi arbitrij. 12æ.q.77.6.c.
90 Ratio habet a voluntate eſſe ſubiectum peccati. Ma.quæſt.4.5.c./5m.
91 Peccatum eſt in ratione dupliciter, ſcilicet errando circa illud quod poteſt & debet ſcire facta promulgatione,vel non regendo potentias inferiores 12æ. quæſt.74.5.6.0./quæſt.90.4.2m./3m./2.diſtinct.24.q.3.3.c./1m./Veri.quæſtio.17.3.c./Quol.1 19.0.
92 In primo inſtanti creationis,non poteſt nemo peccare.Et peccatum eſt in ratione, non quia in ea completur, ſed in voluntate conſequente rationem.3.diſtinct.17.ar.1.q.3.2m./d.18.3.4m.fi.
93 Peccatum mortale eſt in ratione, non ſemper vt in ſubiecto, ſed vt in dirigente . in voluntate autem vt in imperante.2.diſtinct.41.quæſt.2.1.1m./3.d.17.art.1.quæſt.3.2m./diſt.27.q.2.3.2m.
94 Peccatum mortale & veniale poſſunt eſſe in ratione dupliciter,ſcilicet ſecundum ſe,& ſecundum quòd regit potentias inferiores.12æ.q.74.9.10.0./2.d.24 q.3.3 4.5.0./ Veri q.15.3.0./4.6m./quæſtio.14.8.9.c./Ma.quæſtio.7.1.c./12m./13m./17m./5.0.
95 Omne peccatum mortale, eſt in ratione conſentiente, non autem ſemper,vt in eliciente.3.diſtinctio.33. quæſtio.2.ar.4.q.2.5m.
96 Peccatum moroſæ delectationis,eſt in ratione dupliciter,ſcilicet imperando illicitas paſſiones , vel non reprimendo eas ex negligentia.12æ q.74.9.0./22æ.q.54.1.2m./quæſt.156.1.3m./q.156.2.3m.
97 Peccatum ipſius conſenſus in actum , eſt tantum in ratione ſuperiori,ſed conſenſus in delectationem,poteſt eſſe in ratione ſuperiori,& inferiori. 12æ.q.15.4.0./q.74.7.0./8.1m./2.d.24.quæſt.3.1.4.0./ Veri.quæſt.15.3.4.5.0./Ma.q.15.2.9m. * Cogitatio.10 &c.Impugnare 4. Prouidentia 58. Senſualitas 13.Somnus 4.
...enſualit... 98 Non omnis motus ſenſualitatis primus, id eſt, naturalis, eſt peccatum.12æ.q.74.3.0./2.diſtinct.24.quæſt.3.2.0./Ma.q.3.3.6m./quæſtio.7.6.6m./8m./Quol.4.21.0. * Abſoluere 9.Adeps 3. Appetitus 63. Concupiſcibilis. 6.7.8.10. Delectatio 106.
99 Senſualitas tenet locum ſerpentis, quia inclinat ad peccatum.1a.quæſt.81.1.3m./3.1m./12æ.quæſt.74.3.2.2./22æ.q.165.2.b./3a.q.18.2.3m./3.d.17.ar.1.q.2.4m./Veri.quæſt.25.1.4m. * Dæmon 60.Gula 1.11.
100 In ſenſualitate, poteſt eſſe peccatum ſubiectiue. 12æ.q.74.3.0./2.d.24.q.3.2.0./diſt.31.q.2.1.4m./Veri.q.25.5.0./Ma.q.7.1.14m./15m./6.0.Subiectiue. inf. * Infidelis 8. 10. Primi 1.Pollutio 0.
101 In ſenſualitate poteſt eſſe peccatum veniale,non autem mortale.12.q.74.3.3m./4.0./quæſt.89.5.c./2.d.24.q.3.2.3m./4.c./6.4m./Veri.quæſt.15.5.3m./quæſt.25.5.0./Ma.q.7.1.c./6.0./8.c./Quol.4.22.c.
102 Peccatum mortale poteſt eſſe ſubiectiue in concupiſcibili,& iraſcibili,vnde peccatum duplex.ſ.iræ,& concupiſcentiæ.2.diſtin.24.q.3.2.3m./3.d.27.quæſt.1.3.2m./Virt.quæſt.1.4.1m./Quol.4.21.22.c./Pſal.5.me°.d.H.
103 Obedire imperio rationis,& eſſe ſubiectum peccati, conuenit ſenſualitati hominis , non autem ſenſualitati bruti. 12æ.quæſtio.74.3.1m./2.diſtinct.24.quæſt.3.2.1m./5m./Ma.quæſtio.7.6.3m.
104 Defectus traductus , in non obedibilibus rationi , non habet rationem culpæ,ſed pœnæ , quia non ſunt ſuſceptiua culpæ, ſcilicet corpus hominis, & potentiæ vegetatiuæ, Ma.quæſt.4.2.c./5m.
105 Peccatum actuale eſt in generatiua , non ſicut in ſubiecto, ſed materialiter , inquantum concupiſcibilis motum eius imperat.12æ,quæſtione 17.8.3m./2.diſtinct.31.quæſt.2.2.1m.3m./5m.
106 Peccatum ſenſualitatis,manet poſt mortem, ſecundum quòd redundat in totum.2.d.24.q.3.2.6m.
107 Peccatum actuale , non poteſt eſſe in parte non obediente rationi, ſed bene infectio naturæ.12æ.quæſtione 83. 1.c./4.2m./2.diſtinctio.31.quæſtio.2. 2.1m. / Ma. quæſtio. 4. 2.c./15m.Quol.4 21.c.
108 Omne peccatum fundatur in aliquo appetitu naturali . Ma. quæſt.8.2.c.prin°. * Abraham 21,&c. Achaz 1. Actus 175.178. 181. Naturale.
109 Peccatum non poteſt eſſe in appetitu naturali ſubiectiue. 2.diſtin.24.quæſtio.3.1.0./Quol. 4.21. 0. * Adam 58. &cæt. Adiurare 10.
110 Omnis voluntas ſub Deo , poteſt ſecundum ſe , habere peccatum.prima quæſtione 63.1.c./ contra 3. c°.109. * Aduocatus 1.
111 Immo Impeccabilis poteſt fieri aliqua creatura a Deo. 1a.q.63.1.c./1.diſt.39.q.2.2.c./4m./2.diſt.23.q.1.1.0. Reſpon.ſicut Dubio 723. Du^m.996^m.
112 Eſſe ſuſceptiuum felicitatis,virtutis, & peccati, eſt proprium hominis.Ideo proprium ſubiectum horum , eſt anima rationalis.M2.q.4.3.5.c. * Angelus 470.&c.Anima 89. Antichriſtus 3 Apoſtoli 19.20.
113 Nullus homo præter Chriſtum,& matrem eius , fuit omnino ſine peccato actuali.3.d.3.L.4.fi./diſt.13. q.1.1.5m./ Opuſc.3.c°.231./Opuſc.7.c°.6./ Pſal.14.me°.b.H./Pſal.45. me°.d.fin.1.Theſſ.fi..Heb.9.lect.1.fin. Maria 62.&c. * Ars 45.&c. Aſſumere .
114 Chriſtus nullum habuit peccatum.3a. q.14.3.0./quæſt.15.1.c./5.1m./2m./ quæſtio. 22. 4.2m./quæſtio.17.3.c./ quæſt.28.1.c./quæſt.31.7.0./q.34.1.2m./quæſt.39.1.c./1.2m./ qu.4 1.3.1m./q.50.2.c./3.d.3.q.1 art.2.q.1.c.fin./q.2.3m./d 12.4.2.1.1m./d 13.q.1.1.5m./ar.2.q.1.c.fi./L.1.fi /d.17.art.5.q.2.2m./diſt.21.q.1 2.c./4.d.14.q.1.art.3.q.3.2m /Quol.4.21.0./ Pſal.14.me°.b.H./Pſal.15.fi.f.F./Pſal.40.fi.f.prin°./ Eſa.11.prin°.K. * Beatus 30.31.Cœlum.15.Circunſtantia 19.Clauis 6.15.Contemptus 32.
115 Chriſtus non habuit potentiam peccandi, niſi improprie.i.potentiam qua alii peccant.3.d.12.q.2.1.0./ diſt.13.q.1.art.2.q.1.c.fi.
116 Chriſtus non potuit peccare, vt viator, nec vt comprehenſor, nec vt Deus:tamen ſi voluiſſet, peccare potuiſſet. 3.d.12.q.2.1.d./d.13.q.1.1.5m./4.diſt.14.q.1.ar.3.q.3.2m. * Culpa 3.Dæmon 41.&c.Deus 410.&c.Error 5 6.9.12.Fomes 5.8.15.Gedeon 1.2.Gratia 153.Hæreſis 74.142.161. &c. Iephte. Ignorantia 15.&c.Inuid 2.Iuſtitia. Laus 2.7. Lucifer Malum 59.&c.Maria 59.&c.Meritum 31.Pœna 42.Pœnitentia 36. Poſſe 9.Status 16.Stratus 2.Virginitas 21.Vitium 268.Viſtra 258.270.272.Zacharias 2.
117 Peccatum vt eſt actus,habet cauſam per ſe, ſed ratione inordinationis,habet cauſam per accidens tantum.12æ quæſt.75.1.c./2.4.c./1m./quæſt.0.79 4.c./ 2.diſtinct.35.1.c. * Adam 8.79. Adoratio 2; 30. Adulatio 1.2, Adulterium 9. Amor 149.214. Cauſe.

118 Nullum peccatum, dicitur per ſe malum, niſi propter corruptionem alicuius circunſtantiæ. 4. diſtinct 9. art. 3. quæſtio. 3^{a} 3^{m}. * Auaritia 16. 17.

119 Nullus peccat, ſecundum quòd patitur, ſed ſolum ſecundum quod agit. 4. diſtinct. 38. q. 2. 22. 2. q. 2. 4^{m}. * Baptiſmus 118. 119. 133. 213.

Du^{m}. 997^{m}. Oppoſitum videtur dicere. 4. d. 16. q. 3. art. 2. q 3. c. Reſpon. Du^{o}. 997. * Beatitudo 108.

120 Non omne peccatum fit ex contemptu, ſed quandoque ex ignorantia vel infirmitate. 22^{æ}. q. 162. 2 c. / 1^{m}. / 2^{m}. / q. 186. 9. 23^{m}. / 3^{a}. q. 88. 4. c / Ma. q. 2. 1. 10^{m}. * Blaſphemia 206. Cæcitas 1. Clauis 3.

121 Cauſa primi peccati, non eſt malum, ſed bonum, ſcilicet voluntas cum abſentia alterius boni, ſcilicet regulæ rationis, vel legis diuinæ. 1^{a}. 49. 1. 1^{m}. / 3^{m}. / q. 63. 1. 4^{m}. / 12^{æ}. q. 75. 1. c. / 3^{m}. / 22^{æ}. q. 163. 1. 2. c / 2. diſtin. 35 3. 4^{m}. / Con. 3 c^{o}. 10. ſi / 108. / 109. / 110. / Ma. quæſtio prima, 3. c / quæſtio. 16 2 c. / 1^{m}. / 4^{m}. * Coitus 6. Confeſſio 43. 81. Contemptus 5. Debitum 24. 26.

122 Omne peccatum eſt ex aliquo errore, & contemptu negligentiæ. 2. diſtinctio. 46. 1. 2^{m}. / 2. 4^{m}. / 3. diſtinctio. 31. quæſtione 1. 1. c.

123 Non omne peccatum fit ex contemptu, ſed quandoque ex ignorantia, vel infirmitate. Sed peccandi conſuetudo implicat Dei contemptum. 12^{æ}. quæſt. 105. 2. 9^{m}. / 22^{æ} quæſt. 162 2. c. / 1^{m}. / 2^{m}. / 4. 4^{m}. / ſin. / quæſt 186. 9. 3^{m}. / 3^{a}. quæſt. 88. 4. c. / Ma. quæſt 8. 3. 10^{m}.

124 Peccare ex aliquo, eſt illud eſſe primum principium peccati. Ma. quæſt. 3. 12. 5^{m}. / 11^{m}. / 16^{m}. * Dæmon 31. 44. &ext. 53. &c. 65.

125 Quod aliquis non poſſit vitare peccatum, poteſt intelligi dupliciter, ſcilicet vel quia confirmatus eſt in malo, vel quia diu perſiſtere non poteſt quin ruat in peccatum. 12^{æ} q. 109. 8. o. * Deus 155. 422. Diſputatio 6. Diſſuaſio 4. Ebrietas 1. 2. 5. 4. 5. 7. 8 9. &c.

126 Peccatum trahunt aliqui ſuper ſe quantum ad tria, ſcilicet primo quantum ad contemptum comminationis diuini iudicii, propter ſententiæ dilationem, & propter diuini iudicii elongationem. Secundo quantum ad excuſationem peccati. Tertio quantum ad præſumptionem peccantis. Iſa. 5. medio b B.

127 Vanitas quantum ad excuſationem peccati eſt triplex, ſcilicet quantum ad effectum, quantum ad intellectum, & quantum ad affectum Iſa. 5. me^{o}. c. prin^{o}.

128 Præſumptio peccandi eſt de tribus, ſcilicet de ſapientia cordis in ſpeculatiuis & practicis, de potentia corporis ad peccandum. Et de auctoritate ad iuſtificandum. Iſa. 5. med^{o}. c. F. * Eleemoſyna 13. &c. Aeſtimatio 1. Euchariſtia 57. 74. 76. 117. &c. 161.

129 Principium peccati duplex, ſcilicet primum & vniuerſale. i. voluntas, & principium proprium & proximum, ſcilicet aliæ potentiæ. 12^{æ} q. 10. 2. c.

130 Voluntas eſt cauſa alicuius peccati dupliciter, ſcilicet per ſe idest, imperando, & per accidens, ideſt, non impediendo, vel non reprimendo cum poſſit. Et ſic eſt cauſa peccati primorum motuum. 22^{æ}. q. 154. 5. c. prin^{o}. / 2. d. 24. q. 3. 2. 2^{m}. * Excæcatio. 3. 4. 6. Phantaſia 5.

131 Peccatum eſt in ſola voluntate, vt in primo mouente, ſed in aliis viribus, vt in imperatis & motis. Ma. quæſtio. 7. 1. 16^{m}. / 6. 2^{m}.

132 Propria & per ſe cauſa peccati, eſt voluntas, aliæ vero cauſæ, ſunt quaſi extrinſecæ & remotæ. 12^{æ} q. 73. 6. c. / quæſt. 80. 1. c. / 5^{m}. / Veri. quæſt. 24. 10. 3^{m}. / Ma. quæſt. 3. 3. c. ſi / 7. 5^{m}. * Fictio 1. Fides 160. Finis 139. Fomes 8. 9. 11. 12. Fucatio. Fundamentum 5.

133 Nihil exterius eſt cauſa ſufficiens peccati, ſed tantum ſuadens, vel mouens appetitum ſenſitiuum. 1^{a}. q. 115. 4 c. / 12^{æ}. quæſtio. 73. 8 3^{m}. / q. 75. 3. o. / quæſt. 80. 1. 3. o. / 22^{æ}. quæſtio. 43. 1. 5^{m} / q. 73. 3. c. / 2^{m}. / q. 115. 2. 1^{m}. / 2^{m}. / 4. d. 15. q. 1. artic. 1. q. 3. 2^{m}. / d. 38. q 2. 1. 4^{m}. / art. 2. q. 1. 3^{m}. / q. 3. c. / Ma. q. 3. 3. o. / 4. c. * Gloriæ 5.

134 Aliquis poteſt ſufficienter impelli a dæmone, in actum peccati, non autem in peccatum. 12^{æ}. quæſtio. 80. 3. o. / Ma. quæſtio. 3. 3. 9^{m}. / 4. 1. / quæſtio. 16. 11. 1^{m}. / 12. 10^{m}. / Opuſ. 60. c^{o}. 18.

135 Aliquis quandoque committit aliquod peccatum, ſecundum effectum, & non ſecundum affectum. 22^{æ}. quæſtio. 162. 2. 2^{m}.

136 Cauſa interior peccati duplex, ſcilicet proxima, ideſt, ratio, & voluntas, & cauſa remota, ſcilicet imaginatio, & appetitus ſenſitiuus. 12^{æ}. quæſtio. 75. 2. o. / 3. c. 22^{æ}. quæſtione 10. 2. c.

137 Sciens peccat, non conſiderando in particulari vel in actu,

quod ſcit in vniuerſali vel in habitu, vnde ex certa malitia, vel ex induſtria peccare dicitur, quaſi ſcienter malum eligens. 12^{æ}. quæſtio 78. 1 c. ſi. / Ver. quæſtio. 15. 3. 6^{m}. / quæſt. 24. 2. 10. c. / Ma. quæſtio. 3. 9. o. / Virt. quæſtio. 1. 6. 1^{m}. / quæſt. 2. 12. 12^{m}. / Rom. 7. lect. 3. prin^{o}. K. / 1^{a}. Timoth. 2. lec. 3. med^{o}. G.

138 Peccatum non eſt in cogitationibus, niſi ſecundum quòd per eas, homo inclinatur ad malum, & retrahitur a bono. Ma. q. 3. 3. 7^{m}.

139 Cauſa peccati triplex, ſcilicet motiuum, ideſt, bonum apparens, defectus regulæ, & perficiens. Primum pertinet ad ſenſus, & ad appetitum ſenſitiuum. Secundum ad rationem. Tertium autem ad voluntatem. 12^{æ}. q. 75. 2. 3. c. * Hæreſia 1. 35. 60. 74. 114. 152. &c.

140 Cauſa efficaciſſima peccati duplex, ſcilicet amor bonorum temporalium præſentium, male inflammans, & timor præſentium pœnarum, male humilians. 12^{æ}. q. 77. 4. c. / 3^{m}. / He. 2. lec. 4. me^{o}. I.

141 Propria & per ſe cauſa peccati, eſt ex parte conuerſionis, ad commutabile bonum. 12^{æ}. quæſt. 75. 1. c. / quæſtio. 77. 4. c. / 6. 1^{m} / 8. 2^{m}. / quæſt. 84. 1. 1^{m}. / 4 diſt. 14. quæſtione 2. 5. 3^{m}. * Iacob 1. &c. Idolatria 5. 9. &c. Ieiunium 7. Ignorantia o. Impedimentum 3.

142 Immo eſt ex parte auerſionis ab incommutabili bono. 4. diſt. 25. quæſtio. 1. 2. 1^{m}. / Ma. quæſt. 5. 2. c. Auerſio 5. Reſpon. ſicut Dubio 259. Du^{m}. 998^{m}.

143 Cauſa peccati triplex, ſcilicet paſſio, habitus vitioſus, & falſa æſtimatio de particulari eligibili, ex paſſione, habitu, vel ignorantia, 12^{æ} q 6. 4. 3^{m}. ſi / 22^{æ}. q. 14. 1. c. / Veri. quæſt. 24. 10. c / Ma. q. 3. 12. c. * Incontinentia 1. 7. Infidelitas 1. 2. 6. 9. Infirmitas 4. &c.

144 Peccatum veniale cauſatur ex corruptione carnis, ſicut ex cauſa prima, non autem ſicut ex cauſa proxima. 2. diſtin. 24. q. 3. 5. 5^{m}.

145 Inclinans ad peccatum, eſt duplex, ſcilicet per ſe, vt habitus & diſpoſitio ex peccato, & per accidens, ſcilicet remouendo originalem iuſtitiam, ideſt, peccatum originale. 12^{æ}. quæſtio. 6 4. 2^{m}. / 3^{m}. ſi. / quæſtio. 82. 1. 3^{m} / 2. 2^{m}. / 2. diſtin. 33. quæſtio. 1. 3. 2^{m}. * Ingratitudo 14. Inſanabile. Intimiditas. Inueſtigatio 2.

146 Omne peccatum contingit ex defectu ſcientiæ in vniuerſali, vel in particulari, in habitu vel in actu, ex intentione, vel occupatione, vel infirmitate, vel paſſione. 12^{æ}. quæſtione 77. 2. c. / Ma. quæſt. 3. 9. o. * Inuidia 4. Iocoſum. Ioſaphat. Iuſtus 3. 4.

147 Peccatum trahit ad aliud peccatum dupliciter, ſcilicet priuando gratia fortificante, contra peccatum, & diſponendo ad peccatum. Veri. quæſt. 22. 5. 6^{m}. * Lex 15. 180. Linguæ 5. 6. Litigium 2. Lucifer. Magi. 10. 11. 12. Malitia o. Meritum 18. 19. Militia 3.

148 Origo peccati triplex, ſcilicet peccatum præcedens, habitus corruptus, & paſſio. 2. d 42. q. 2. 1. c. / Veri. quæſt. 24. 8. 9. 10. c. * Miſſa 8. &c.

149 Origo peccati, contingit ex duplici defectu rationis, ſcilicet ex errore circa bonum in particulari, & ex paſſione ſenſualitatis, impediente iudicium rationis. Veri. q. 24. 8. 6. 10. c. * Monſtrum 2. Negligentia 9. Occidere 1. Occultatio. Officium 19.

150 Oppoſitum videtur dicere. 2. diſtinct. 22. q. 2. 3. 5^{m}. / d. 28. 2. o. Reſp. ſicut Du^{o} 678. * Omiſſio 7. 15. Du^{m}. 995^{m}.

151 Origo peccatorum, attenditur ſecundum inclinationem ad finem, quæ eſt ex parte conuerſionis. 12^{æ}. quæſtio. 73. 3. 3^{m}. * Pax 13.

152 Quando vnum peccatum ordinatur ad finem alterius peccati, idem ſecundum eandem rationem, eſt finis vtriuſque, ſed non eodem ordine, quia vnius eſt finis proximus, alterius vero remotus. Ma. q. 8. 1. 14^{m}. * Pollutio 4. 9. Poſſe. Præceptum 154.

153 Vnum peccatum eſt cauſa alterius peccati, in quadruplici genere cauſarum, ſcilicet in genere cauſæ efficientis, materialis, finalis, & formalis. 12^{æ}. q. 75. 4. o. / q. 84. o. / 2. diſt. 36. 1. o. / d. 42. q. 2. 1. 3. 5. c. / Ma. q. 8. 1. c. / Ro. lect. 7 fin. G. * Prædeſtinatio 22.

154 Vnum peccatum poteſt oriri ex diuerſis peccatis, ſed principalius, ex quo ſæpius conſueuit, propter propinquitatem ad finem eius. 12^{æ}. q. 72. 4. c. * Prædicatio 4. 6. Primi o. Radix o Religio 47. Satisfactio 2. Scandalum 3. &c.

155 Ex minori vitio, poteſt oriri maius peccatum, ſicut ex ira homicidium, & blaſphemia. 12^{æ}. quæſtio. 73. 3. 3^{m}. * Senſualitas 10. 11.

156 Homo non debet facere vnum peccatum, vt vitet aliud peccatum. 22^{æ}. quæſtio. 113. 1. 3^{m}. * Spectacula 3. Superbia 2. 83. &c. 16.

157 Ex qua ſex communia omni peccato, non geminant pecca tum, nec deformitatem eius. Veri.q.23.7.2m./ 3m.
* Vagatio.

158 Tria inducunt ad peccatum, ſcilicet inane gaudium, induratio ad ſpiritualia, & abundantia temporalium. Pſ.50.ſi.h.A.
*Veſtis 6.

159 Ad peccatum impellunt octo, ſcilicet debilitas virium, per tepiditatem & inſtabilitatem bene operandi, onus peccatorũ per negligentiam pœnitendi, multitudo hoſtium, lubricitas viarum, per incuriam, varietas offendiculorum, ignorantia, exempla malorum, & pondus corporum, per delitias. 1ª. Cor. 10.lect.3.ſi.C.
*Virtus 11. Votum 8. Vſura 57. Vei 22. Chriſtus 49.

160 Cauſa peccati quadruplex. ſ. adulatio, contemptus Dei, præſumptio, & permiſſio Dei. pſal.9.

161 Cauſæ proximæ peccati, ſunt tres. ſ. libido ex conſuetudine, vel actu peccati relicta, reliquiæ præteriti peccati, & exteriores occaſiones, vt locus, & mala ſocietas. Quæ tolluntur per ſatisfactionem, qua debilitatur fomes, qui eſt cauſa remota peccati. 4.d.15.q.1.ar.1.q.3.2m.

Duᵐ. 1000. 162 Immo fons eſt propriè, & primo radix omnium peccatorũ. 2.d.43.1.2m. Reſp. ſicut Du°. 1144.

163 Iſta cauſæ peccati, non ſufficientes, ſed ſunt occaſiones tantum. 1a. q. 115.4.c./ 2.d.36 1.2m./ 4.d.15.q.2.ar.1.q.3.4m./ d.38.q.2.1.4m./ ar.1.q.1.3m./ q.3.2m.

164 Cauſa ſiue occaſio peccandi carnaliter triplex, ſcilicet æſtimatio maior delectatione quàm ſit, deſiderium experiendi ex curioſitate, & memoria delectationis. 4.d.49.q.5.articu. 3.q.1.1m.

165 Ex eo peccatum conualeſcit, ex quo homo inclinatur ad peccatum. 2.d 42.q.1.1.c.prin°.

166 Quia per operationes ſenſus, homo peruenit ad actus rationis, ideo plures ſequuntur inclinationes naturæ ſenſitiuæ, quàm ordinem rationis, plures enim ſunt qui aſſequuntur principia, quàm qui ad conſumationem perueniunt. Ex hoc autem vitia & peccata in hominibus proueniunt, quia ſequuntur inclinationem naturæ ſenſitiuæ, contra ordinem rationis. 1.q. 23.7.3m.ſi./ q 49.3.5m./ 4.63.9.1m./ q.115.4.c./ 12ª. 96.1.9. 2m./ q.71.2.3m./ q.77.1.c./ ʒ.3.c° 26.18m./ Ma. q.1.3.17m. /.pſ.18.me°.c.ſi.

Effectus. 167 Peccatum corrumpit animam, quo ad ordinem rationis, nõ autem eſſentiam, nec potentias eius. 2.d.7.q.2.1. c.prin°./ d. 35.5.0./ d.36.3.c./ Ma.q.2.11.0.
* Abſoluere 18. 20. 22. 27. 34. Accuſatio 3. 7. 23. 30.31. Actus 23.

168 Sicut concupiſcentia contracta, eſt deſtitutio virium inferiorum a iuſtitia originali, ſic malitia contracta in voluntate. Ma.q.4.2.7m.

169 Per peccatum Adæ, humanum genus incurrit duo mala, ſcilicet mortem ex ſeparatione a fonte vitæ, & infirmitatem, ex deſtitutione diuinæ gratiæ. Vnde per peccatum homo amiſit dona gratuita a prin°./ Opuſ.3.c° 144.
* Amor 194

170 Natura humana, magis corrupta eſt per peccatum, quo ad appetitum boni, quàm quo ad cognitionem veri. 12ª. quæſt. 109.2.3m.

171 Peccata hominum ſunt impedimenta humani boni. 1ª.q.63. 2.1m.ſi./ 4.d.17.q.1.ar.4 q.1.4m.

Duᵐ. 1005. 172 Immo peccata hominum aliquando aliquod bonum ſignificat. 2 2ª q.88.2.2m./ 4.d.38.q.1. ar.1.q.3. 3m. Reſpondeo ſicut Dubio 717.

173 Nemo debet gaudere de peccatis, quia ex eis perueniunt bona, quia horum non ſunt cauſa, ſed impedimenta 4 d.17.q.1. ar.4.q 1.4m.

Duᵐ. 1002. 174 Immo peccatum cedit in bonum hominis. 12ª.q.87.2.1m. Reſpon. Dubio 1002. Iuſtus 4.
*Anima 73.88.163. Animal 64 68.79.

175 Peccatum cedit in bonum hominis, non quidem ſecundum ſe, ſed quia homo fit humilior, & cautior, ex peccato ſuo, & aliorum. 12ª q.87.2.1m./ 2m.

176 Si nullus homo peccaſſet, vniuerſum genus humanũ, melius eſſet. 1.d.46.3.6m.
* Apoſtoli 19.

177 Priuatio modi, ſpeciei, & ordinis, vt ſunt in bono uirtutis & gratiæ, ſunt effectus peccati, non autem in aliis. 12ª. q.85.4.0. / Vir.q.1.8.12m.

178 Homo peccando, recedit ab ordine rationis. Ideo perdit dignitatem humanam, & incidit in ſeruitutem beſtiarum. 22ª. q 64.2.3m./ 2.d.35.5.c.
*Baptiſmus 131.133. Beatitudo 125. Bonitas 148.149. 200. 216 Charitas 101.102 104.105.

179 In quibus peccato eſt aliquid virtutis, quia non poteſt corrumpere omnes circumſtantias virtutis. 12ª q.73.1.c.ſin./ 2. d.42.q.2.5.2m. * Clauis 15. Clauſio. Confeſſio 4.47.92. Coniunctio 4. Conſcientia 5. Contemptus 5.7.

180 Effectus peccati triplex. ſ. priuatio gratiæ, reatus ex auerſione, & diſpoſitio ad ſimiles actus peccati, ex conuerſione. 2.d. 32.q.1.1.c./ 4.d.17.q.2.ar.1.q.2.1m.
*Conuerſio 5. Culpa 4.6 Cultus 14 Damnatio 2.3.28.

181 Peccatum ſingularis perſonæ non nocet, niſi ſibi. 3ª.q.19.4. 5m./ q.92 6.3m.
* Debitum 12.19.24.

182 Peccatum non nocet Deo, licet ſit contra Deum. 12ª.q.2 1.4. 1m./ q.47.1.1m./ q.73.8 2m./ 22ª.q.88.2.c./ 2.d.42.q.2.ar.2. q.3.1m./ 4.d.15.q.1.ar.1 q.3.4m./ ar.4.q.1.c.
*Defectus 0. Dæmon 95. Deus 105. Ebrietas 9.14.

183 Peccans uidetur contemnere Deum dupliciter, ſcilicet ut iudicem, & ut teſtem. pſ 50.prin°.h.H.
*Enigma 3. Euchariſtia 212.&c.275.&c.

184 Omnia peccata, ſunt improperia dei quodammodo, inquantum per ea, lex dei contemnitur. Rom. 15 lec. 1.prin°.B.
*Excæcatio 0.

185 Peccatum cauſat quadruplicem diuiſionem, diſcordiæ a proximo, contrariæ affectionis a ſeipſo, auerſionis a Deo, & diſſimilitudinis a ſanctis. Iſa.50.
*Excommunicatio 11 &c. Fama 1. Fermentum 1. Filiatio 13. Flos 2. Fornicatio 10. Gloria 6.7.

186 Effectus peccati duplex, ſcilicet inquinatio affectus ad terrena, & inordinatio eius per auerſionem a deo. pſalmo 50. medio ſ. C.

187 Peccatum tranſit actu, & manet effectu. ſ. reatu maculæ, & offenſæ Dei. 12ª q.109.7.c / q.113.2.3m./ 3ª.q 62.2.2m./ 5. c./ q.89.4.1m./ 4.d.14 q.1.ar.1.q 6.3m./ q 2 ar.3.q.2.1m./ q. 3.3m./ d.17.q.2.ar.3.q.5.2m./ q.2.ar.1 q.1.1m./ d.18.q.1.ar. 2.q.3.2m./ Ma.q.2.1.11m./ 2.14m./ q.7.10.6m.
* Gratia 15.&c 41.51.59.124.153.183.167.&c.

188 Peccator per effectum peccati amicitiam dei uiolauit per inobedientiam diuinæ legis, honorem deo debitum ſubtraxit. 4.d. 4 q 2.ar.1.q.2.c.
*Hæreſis 18.45.107.114. Ieiunium 21.32. Iephthe. Ignorantia 23.

189 Ex primo amittit gratiam, & incurrit offenſam, ex ſecundo meretur pœnam. 4.d.14.q.2.ar.1.q.2.c.

190 Peccatum facit inueteraſcere, redigendo in ſeruitutem veteris Adæ. pſ.6.me°.c. *Imago 40. Incarnari 3.

191 Peccata ducunt ad tenebras damnationis. Io.12. le.6.me°.c. lec.8 me°.ſ.B.
*Infirmitas 4. Ingratitudo 1.&c. Inſanabile.

192 Vulnus quadruplex cauſatur in anima, primo ex peccato Adæ, ſed conſequenter ex aliis peccatis, ſcilicet infirmitas in iraſcibili, concupiſcentia in concupiſcibili, ignorantia in ratione, & malitia in uoluntate. Ad quæ ſequuntur alia duo, ſ. dolor, & mors. 12ª.q.85.3.0./ 5.c./ Ma.q 2.11.c.ſi./ Gal.3.le. 7.prin°.D. *Interdictum. Hypocriſis 5. Irregularitas 1.&c. Iudæi 11.&c. Iudicium 29 30.

193 Peccatum impedit intellectum, voluntatem, & virtutẽ exequutiuam. pſal.37.me°.ſ.
*Iuſtitia 11.13.15.49.86.

194 Peccatum dupliciter deprimit, ſcilicet præmendo, ne uideantur ſuperiora, ſed infima, & humiliando. 12ª.q.87.2 1m./ pſ. 37.prin°.c.G.

195 Homo per peccatum incurrit triplex detrimentum, ſcilicet deordinationem mentis, reatum pœnæ, & debilitatem boni naturalis 12ª.quæſt. 109.7.c / 3ª.q.22.3.c./ ʒ.4.c° 71 /.pſal. 6 prin°.2.E.
*Iuſtus 3. Lex 93.100.101. Libertas 12. Liberum 21.

196 Obligatio duplex cauſatur ex peccato, ſcilicet ſeruitus diaboli, & reatus pœnæ. 3ª q 48.4.c./ 2m.
*Limbus 6. Lumen 16.

197 Effectus peccati quadruplex in mente, ſcilicet infirmitas, cæcitas, inſtabilitas, & indeuotio. Io.5.lec.2.me°.2 F.
* Macula 0.

198 Peccator per peccatum, eſt dupliciter inſipiens, corruptus, abhominabilis, & inutilis. pſal.13.prin°.2.A.&c.
*Malitia 1.

199 Deformitas duplex cauſatur ex peccato, ſcilicet priuatio gratiæ, & priuatio innocentiæ. Prima tollitur per pœnitentiam, non autem ſecunda, ſed regitur. 4.d.18 q.1.ar.2.q6.1.0./ pſ. 31.prin°.2 D. *Mors 1.&c. Nocere 1.2. Obſcuritas. Officium 6.&c Operatio 49.

200 Homo per peccatum uendit quatuor, ſcilicet animi virtutẽ, cœleſtem hæreditatem, animæ libertatem, & diuini amoris honorem. Iſa.60.ſi.K.

201 Peccatum quadrupliciter fatigat, ſcilicet propter ſolicitudinem excogitandi, propter laborem exequendi, propter confuſionem conſcientiæ, & propter fruſtrationem ſpei. Iſa.45. ſi.K.

fi.K. * Opprobrium 1.2. Ordo 44.45. Paradiſus 5.7.8.9. Paſſio 114. Pœna o.

202 Peccatum eſt amarum quadrupliciter, ſcilicet ex remorſu cō ſcientiæ, defectu dulcedinis diuinæ, planctu pœnitentiæ, & metu mortis. Iſa.24.fi.D.
*Pœnitentia 33.44.105. Præceptum 93.94. Præſcriptio. Punitio 2.3.4 Purgatio 1.6. Reatus o.

203 Ad affectum peccati, tria per ordinem conſequuntur, ſcilicet delectatio, cogitatio, & gloriatio. pſal.51.prin^{o}.a G.
*Reprobatio o.

204 Peccatum eſt via ad mortem, mors autem eſt uia ad infernum. pſal.17.prin C.
*Sacrificium 22. Saluari 15. Separatio 4. Seruitus 11.&c. Simonia 28.&c. Spina 11. Subiectio 4 7. Superbia 31.35. Templum 15. Tentare 6. Tenebræ 4.

205 Peccatum in præſenti habet quatuor, ſcilicet ſeductionem, concupiſcentiam, infamiam, & inquietudinem. Sed in futuro habet quatuor pœnas, ſcilicet inevitabilitatem malorum, impoſſibilitatem bonorum, pœnas ſenſuum, & ... tiones inquietantes, moleſtantes, & affligentes. pſ.10, fi.d. H.
*Vendere 4.8. Veritas 2. Vertigo o. Vindicatio 2.6. Virginitas 11.29.30. Virtus 11 Vſura 275.

206. In peccato mortali decedentes, ſtatim ad infernalia ſupplicia trahuntur. Opuſc.2 c^{o}.9.
*Vti 16.17.18.22. Chriſtus 49.82.

207. Incorrigibilitatem peccati oſtendit Deus tripliciter remouens triplicem correctionis modum, ſcilicet illum qui eſt per diuinum flagellum, illum qui eſt per proximi conſilium vel auxilium, & illum qui eſt per humanum ſtudium. Iſa.1.prin. b. G.

208. Incorrigibilia peccata comparat Deus ſodomæ & gomorræ dupliciter, ſ. propter peccati ſimilitudinem, & propter peccati publicationem. Iſa.1.me^{o}. c.prin^{o}.

Grauitas. 209 Grauitas peccati, principaliter eſt ex obiecto, ſeu fine. 12^{e}.q. 73.3^{m}/4.5.9.c/q.74.9.c./22^{e}.q.74.2.1^{m}.

210 Grauitas & ſpecies peccati, magis attenditur ex fine, quam ex materiali obiecto. 22^{e}.q.74.2.1^{m}. Actua 150.
*Ablutio. Abortus 1.

211. Ratio principalis grauitatis peccati, eſt ex auerſione a Deo. 12^{e}.q.73.3.2^{m}./5.c./q 77.6.1^{m}./q.100.6.c./22^{e}.q.10.3.c./q.20.3.c./q.21.1.1^{m}./q.34.2.c./q.93.2.c./q6.73.3.5^{m}./q6.118.5.c./q.148.5.2^{m}./q.150.3.c./q.162.6.c./2^{m}./4.d.9.ar.3.q.3.c./Quol.5.20.c. Auerſio 5.
*Abſoluere 25. Actus 180. Adam 63.65.66.67.

212 Quodlibet peccatum habet aliquam quantitatem, ſecundum ſuum genus, cui poteſt addi, uel ſubtrahi, ratione alicuius adiuncti.3.d.38.5.c.

213 Quantitas peccati non menſuratur ex nocumento facto, ſed ex voluntate contra charitatem agentis. 22^{e}.q.13.3.1^{m}./4.d. 18.q.2.ar.1.q.3.1^{m}.
*Adulatio 4. Adulterium 2.&c. Animal 83. Apoſtaſia 2.3.4. Auaritia 20.&c. Auerſio 16.17. Augmentum 19.

214 Quamuis minor delectatio, quandoque ſit in maiori culpa, tamen ibi ſemper eſt maior elatio. 4. diſtinctio 20. articu.2. quæſtio.5.1^{m}.

215 Quantitas peccati, ex parte Dei infinita eſt, ſed ex parte boni quod corrumpit, id eſt, naturæ, finita eſt. 3.diſtinctio.1.quæſtio 1 2.5^{m}.

216 Grauitas peccati duplex, ſcilicet ex parte peccati, & ex parte peccantis ex maiori contemptu. 22^{e}.q.94.3 c./q.116.2. 2^{m}/q.142.3.c./3a.q.80.5.c./2.d.42.q.2.5.c.fi./Ma.q.1.10.c./1^{e}. Cor.11 lec.7.prin^{o}.E.
*Baptiſmus 40. Beneficium 25. Blaſphemia 2.8.9.18.19. Concupiſcentia 15. Concupiſcibilis 12. 13. Contemptus 3.5. &c. Corripere. Detractio 1.

217 Confirmationem in peccato, oſtendit Deus quadrupliciter, ſ. per peccati conſuetudinem, per peccati promptitudinem, ex peccati ſucceſſione, & quantum ad peccatorum magnitudinem. Iſa.1.prin^{o}.b.K.
*Ebrietas 7. Euchariſtia 52.70.74.153.154.161. Euentus.

218 Grauitas peccati duplex, ſcilicet ſecundum ſpeciem, quæ eſt ex obiecto, & ſecundum circunſtantiam. 22^{e}.q.10.3.1^{m}./q. 39.2.c./q.163.3.4.c./3a q.80.5.c./2.d.21.q.2.2.c./d. 33.L. prin^{o}.C./d.41.q.2.5.c./Ma.q.2.10.c./q.15...6^{m}/1^{e}. Cor. 11.lect.7.prin^{o}.E. Actus 49.

219 Defectus debitæ circunſtantiæ, aggrauat peccatum, & appoſitio eius alleuiat ipſum. 12^{e}.quæſtio.73.7.c./4.d.16.q.3.art. 2.q.1.c.

220 Peccata verborum, maxime ex affectu, & intentione, loquentis, penſanda ſunt. 22^{e}. quæſtio.72.1.c.3^{m}./quæſtio.73 2 c. /q.75.1.c./q.76.3.c.fi.
*Excuſatio 1. Fermentum 2. Feſtum 11. Fornicatio 4.5. Gloria 6.7. Graue 9. Humilitas 32.

221 Omne peccatum dupliciter conſideratur, ſcilicet ſecundum affectum, & ſecundum effectum. Ma. quæſtione octaua.2. c. fi.
*Ignorantia 1.19 20.26. Impœnitentia.

222. Grauitas peccati triplex, ſcilicet ex materia uel obiecto, ex parte peccantis, & ex effectu conſequente. 22e.q.148.3.c./2. d.33.L.prin^{o}.C./Ma.q.2.10.c.
*Inconueniencia 7.&c. Infidelis 21. Infidelitas 5. Infirmitas 4. 6.7. Inobedientia 5.

223 Grauitas peccati, magis attenditur, in abuſu rei, quàm in omiſſione debiti uſus. 22e.q.155.2 a 4^{m}.
*Inſanabile.

224 Grauitas peccatorum in proximum, eſt per ſe ex maiori nocumento, ſcilicet contra maius bonum, ſed per accidens, ex deliberatione. 22e.q.34.4.c./q.73.3.c./q.74.2.c./q.154.3. c./Ma.q.2.10.c.
*Iudas 1. Libido. Lingua 6. Malum 15.&c.

225 Quando peccatum eſt commiſſum, iam totam ſuam quantitatem habuit. Nec accreſcit ei aliquid quo ad rationem culpæ ex affectu conſequente, licet accreſcat aliquid, quo ad pœnam accidentalem, quia plures habebit rationes dolendi in inferno, de pluribus malis, ex ſuo peccato conſequutis. 4.d. 17.q. 2 ar.2.q.4 2^{m}./Ma.q.2.2.8^{m}.
*Obſtinatio 3. Proclamare. Puſillanimitas 5. Raptus 5. Sacratum 78. Sacrificium 40. Sacrilegium 5. Scandalum 12. Seditio 3. Vetitus 2. Vſura 81.

226 Non omnia peccata, ſunt æqualia, in grauitate. 12^{e}.q.73.2. c/2.d.42.q.2.5.c./3.3.c^{o} 139./Ma.q.2.9.c./Mat.10.prin. 2.fi./c^{o}.11.fi.c.B. ompacatio.

227 Gradus quadruplex grauitatis peccati, ſcilicet per paſſionē, ignorantiam, malitiam, & contumaciam. 12^{e}.q6.105.2.9^{m}./22^{e}.q.162.2.c./1^{m}./2^{m}./q.186.9.3^{m}./3^{a}.q.88.4.c./Ma.q. 2.1.10^{m}.
*Abortus 1. Abſcondere 4. Acceptio 6.7.

228 Peccata quæ conſiſtunt in actuali contemptu Dei, ſunt grauiora peccatis, in quibus non eſt contemptus Dei, niſi ex cōſequenti, & quaſi interpretatiue. 12^{e}.q.73.8.2^{m}./4 d.9.ar.3. quæſt.3.c.
* Accidia 5. Adam 65. Adulatio 4.

229 Peccatum in quo Deus in ſeipſo contemnitur, eſt grauiſſimum. Poſt in quo contemnitur in ſacramentis, præcipue in euchariſtia. Tertio in membris ſuis. Quarto in præceptis ſuis, quod commune eſt omni peccato mortali. 22^{e}.q.10 5.c. /q.21.2.2^{m}./q.39.2.c./q 110.2.c./q.148.3.c./q 150.3.c./q.154.3.c./3^{m}./3^{a}.q.80.5.c./4.d.9.ar.3.q.3.c./1^{e}. Cor.12. lec.7.prin^{o}.E.
*Adulterium 3. &c. Apoſtaſia 4. Auaritia 25.&c. Auerſio 16. &c. Beſtialitas 1. Blaſphemia 8.&c. Charitas 148.

230 Peccata contra Deum, ſunt ſecundum genus ſuum grauiſſima. Ma.q.2.10.c.
*Circunſtantia 10.&c. Complacentia 2.

231 Peccatum in ſpiritumſanctum eſt grauiſſimum. 22^{e}.q.21.1. 4.c./q.130.2.c./Ma.q.8.3.1^{m}.
*Concupiſcentia 12.

232 Peccata oppoſita virtutibus theologicis, ſunt ceteris grauiora, ſecundum genus ſuum. 22^{e}.q.20.3.c.

233 Peccatum quanto plus repugnat oppoſitæ uirtuti, tanto eſt grauius. 22^{e}.q.116.2 c./q.119.3.c.
*Concupiſcibilis 8.&c.

234 Maximum peccatum, opponitur maximæ virtuti, principaliter & directe, ſed minimum extenſiue. 12^{e}. quæſtio.73.4.c./ Ma.q.2 10.c.
*Confeſſio 43.44. Contemptus 4. Contritio 7. Contumelia 5. Corripere. Defectus 21. Dæmon 42.48.67.

235 Immo principalis vitium, non opponitur principali uirtuti. 12^{e}.q.39.4.1^{m}./q.84.4 1^{m}./22^{e}.q.118.7.1^{m}./q.142.3.1^{m}./ q.162.6 2^{m}./7.3^{m}./4^{m}./2.4.22.q.1.1.2^{m}/3.d.33.q.2.arti. 1.q.3.4^{m}./Ma.q.8.1.3^{m}./22^{m}./q.13.3.1^{m}. Reſpondeo ſicut Dubio 292. Du^{m} 1003.
* Deriſio 1.2. Deſperatio 4. Diſſenſio 2.&c. Ebrietas 2.3.7.

236 Omne peccatum, opponitur prudentiæ, Sed non eſt grauiſſimum, niſi opponatur in aliquo maximo. 22^{e}.q.15.2.3^{m}./q. 119.3.3^{m}.

237 Peccata contra præcepta primæ tabulæ, ſunt ceteris grauiora. 12^{e}.q.110.6.c./Quol.1.c8.ar.1./Quol.5.20.c.

238 Quanto uoluntas eſt maior, uel finis peior, tanto peccatum eſt grauius. In aliis autem cauſis peccati, eſt oppoſitum. 12^{e}. q.73.6.c.

239 Grauitas peccati, eſt maior, de maiori bono, quod corrumpitur, uel contemnitur, minor autem de maiori bono quod amatur. 12^{e}.quæſtio.100.6.c./22^{e}.quæſtio.39.1.c/quæſtio, 105.2.c./quæſt. 118.5.c./1^{m}./q.150.3.c./4.d.17.q.2.art.3. quæſt.1.4^{m}.

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240 In quolibet genere peccati, grauius eſt quod fit ex habitu, quia fit ex maiori libidine.12ſ.q.156.3.c./3.d.38.ſ.c./4.d. 11 ar.3.q.2.1m.

241 Peccatum tranſgreſſionis, eſt grauius delicto. i. peccato omiſſionis.pſ.24.prinº.ſ.prinº./Gal.6.lec.1.prinº.B.

242 Peccata carnalia, ſunt minus grauia, licet turpiora, quàm ſpiritualia.12ſ.q.73.5.o./22ſ.q.116.2.2m./q.142.4.2m./quæſt.144.2.4m./quæſt.154.3.o./q.162.6.3m/4.d.9.ar.3.q.5.c./d.33.q.1.ar.3.q.2.3m./Veri.q.25.6.2m./Iſa.1.fi.e.C./Eph.5.lec.5.prinº.

243 Grauius eſt peccare opere, quàm ore, & ore, quàm corde, 12ſ.q.100.6.c.fi.

244 Nocere ſibi, eſt grauius peccatum, quàm nocere proximis, in re non ſubiecta voluntati, ſcilicet in naturalibus, vel ſpiritualibus, in aliis autem econuerſo.12ſ.q.73.9.2m.
*Euchariſtia 52.&c.70.74.153.154.161.228.&c. Euenrus, Excommunicatio 22.34.

245 Nocumentum intentum, vel præuiſum, vel per conſequens peccatum, aggrauat illud directe, non autem ſi per accidens cōſequatur, ſed imputatur ei ad pœnam, ſi dabat operam rei illicitæ, propter negligentiam conſiderandi. 12ſ.q.73.8.o./2.d.33.q.1.2.c.
*Excuſatio o. Fornicatio 4.5. Furtum 7.14. Gula 9. Hæreſis 18.66.67. Homicidium 1.2. Humilitas 15.22. Idolatria 6. Ignorantia o. Importabile. Incarnari 9. Infidelitas 4.5. Infirmitas 7. Inobedientia 5. Hypocriſis 5. Ira 6. Ironia 1. Iudas 3. Lamech. Libido. Lingua o. Loth o. Lucifer Ludus 9.10.12. Luxuria 7.8.13.&c.20. Maledicere 21. Malitia 7. Malum 14.38.58. Miles 7.8. Natura 49.50. Occidere 8.19. Otioſum 1. Occupatio. Odium 3.5.19.20. Ordo 5. Præſumptio 2.4.10. Schiſma 3.&c. Superbia 13.&c. Suſurratio 2. Tentare 4.8.13. Timiditas. Tranſgreſſio 3. Verecundia 5.9. Vxor 23.

246 Peccatum aggrauatur ex tribus, ſcilicet ex peccati ſpecie, ex peccati nouitate, & ex peccati publicatione. Iſa.3.principio principio.

Reatus. 247 Peccatum aggrauatur, ex conditione perſonæ, contra quam peccatur tripliciter. Primo ſi ſit coniuncta Deo, virtute, vel officio. Secundo ſi ſit ſibi coniuncta natura, vel beneficio, vel alio. Tertio ſi ſit coniuncta proximo, tangendo plures, ut perſona publica, vel famoſa. 12ſ.q.73.9.o./22ſ.q.58.10.1m./q.61.2.3m./3.c./q.63.4.2m./q.65.4.o./3ª.q.80.5.c./3.d.1.q.1.2.5m./d.20.2.c./4.d.17.q.1.ar.3.q.1.4m./Opuſ.3.cº 238.fi./pſ.12.prinº.2.E./Ro.2.lec.2.prinº.H./1ª Cor.11.lec.7.prinº.D. *Adam 63.65.&c. Apoſtaſia 1.4. Auaritia 14. Blaſphemia 26. Delectatio 106. Diſſenſio 4.10.

248 Si aliquis nobilis, mulier vel homo, aliquam turpitudinem faceret, eſſe peccatum magis ignominioſum, quam ſi faceret vnus ruſticus. pſ.12.prinº.2.E.
* Eleemoſyna 13.14.15. Epiſcopus 31. Exemptus n.

249 Dignitas perſonæ peccantis, non trāſfert peccatum in aliam ſpeciem, niſi ratione inobedientiæ, vel voti, & huiuſmodi. 12ſ.q.89.3.c./q.110.4.5m./Ma.q.2.8.1m./5m./q.7.7.c.principio. Epiſcopus 31.
*Fornicatio 5. Gratia 41. Impugnare 1.

250 Excellentia perſonæ peccantis, aggrauat peccatum ex deliberatione. Sed alleuiat peccatum ex ſurreptione. 12ſ.q.73.10.o./q.89.3.5.c./q.102.3.11m./12ª q.100.1.7m./Ma.q6.7.10.5m./pſal.24.prinº.ſ.prinº./Heb.10.lec.3.meª.B.
*Incarnari 9.

251 Omne peccatum contra proximum, eſt etiam contra Deum 12ſ.q.72.4.o./22ſ.q.105.2.5./4.d.15.q.1.ar.5.q.1.c.
* Infidelis 11.

252 Homo grauius peccat, poſt dationem legis Moyſi, quàm ante. 12ſ.q.98.1.2m./3.d.40.3.c.fi./4 diſt.38.q.1.ar.2.q.1.3m/Ro.2.le.2.meº.b./cº 4.le.2.fi./cº.5.le.6.meº D./cº 7.lec.2 fi.G.&c./1ª Cor.3.le.2.meª.I. *Infirmitas 7. Inobedientia 5. Inſanabile. Interdictum. Iudas 3.

253 Homo grauius peccat in noua lege, quàm in lege ueteri. 12ſ.q.106.2.2m./4 d.20.ar.2.q.1.2m./pſal.12.prioº.2 E./Ro.2.le.2.meº.B.
*Iudicium 29.30. Iuſtificatio 5. Magi 11. Matrimonium 10. Meritum 18. Miles 7.8.

254 Baptizatus grauius peccat, q̄ non baptizatus ceteris paribus. 12ſ.q.106.2.2m./22ſ.q.10.3.3m./4.d.18.q.1.ar.2.q.1.3m./Ma q.3.13.1m./q.7.3.17m./8.b./Ro.8.le.1.prinº.D./Gal.4.le.4.prinº.H./1ª Tim.5.lec.1.fi.E./He.10.le.3.meº.A.
*Militia 3. Miniſter 9. Natura 49.50. Obſtinatio 2. Ordinem 3.&c.

255 Clericus in ſacris, plus peccat in eodem genere peccati, quā religioſus non in ſacris. 22ſ.q.184.8.c.fi./4.d.14.q.1.arti.5.q.5.2m.

256 Peccatum religioſi, grauius eſt, peccato ſæcularis tripliciter, ſcilicet ratione voti, ratione contemptus, & ratione ſcandali. In aliis autem eſt econuerſo. 22ſ.q.186.10.o.
*Paſſio 75. Peccatum 248. Pœna 51. Periurium 5.

257 Religioſus peccans ex contemptu, fit peſſimus, & maxime incorrigibilis.22ſ.q.186.10.3m.
*Prædicare 4. Præſumptio 2.4.10. Reuerentia 9.&c. Status 7. Superbia 13. Tranſgreſſio 3. Verecundia 5.9. Vxor 23.

258 Deus liberat aliquos a peccatis, ſed non omnes, vt appareat miſericordia & iuſtitia Dei. 5.5.2ª 36. Liberatio.

259 Delere peccatum formaliter, conuenit gratiæ, effectiue principaliter ſoli Deo, diſpoſitiue inſufficienter puro homini, ſufficienter Chriſto, inſtrumentaliter ſacramentis. 3ª.q6.76 11.2m./3.d.19.ar.1.q.1.c./4.d.14.q.2.4.c./d.17.q.1.ar.8.q.1.1m/d.18.q.1.ar.1.q.1.c./ar.3.q.1.c.fi./1m./2m.
*Ablutio. Abſcōdere 4. Abſoluere o. Adā 60. Aduentus 8.9.

260 Nullus poteſt liberari a peccato, niſi per Chriſtum. pſal.48. principio C.
*Afflictio. Agnus 4. Animal 79.81. Appropriatio 27.

261 Peccata ſolus Deus remittere poteſt. Opuſ.3.cº 146.
*Aqua 5.21. Attritio 1. Auerſio 13.

262 Immò homo ea remittere poteſt. 3ª.q.84.3.3m. Reſpondeo Dubio 1004. Duᵐ.1004ᵐ
*Auxilium 7. [illegible]

263 Solus Deus remittit peccata, per auctoritatem, homines aūt per miniſterium. 3 quæſtio 84.3.3m./1.d.14.q.3.1m./2.d.10.q.1.ar.1.q.1.3m./4 d.5.q.1.o./d.15.q.2.4.c./diſt.18.q.1.art.q.1.c./L./Veri.q 17.3.1m./5m./Quol.2.16.3m./Opuſ.3.cº 147./Opuſ.22.o.

264 Deus poteſt remittere peccata, ſine pœna. 22ſ.q.67.4.2m./3ª.q.46.2.3m./3.d.20.ar.1.q.3.3m.

265 Peccatum remitti, nihil aliud eſt, quàm peccatum non imputari. Ma.q.7.11.c.

266 Homo peccādo, obligatus erat ad pœnam Deo, ſicut ſummo iudici, ſed diabolo tamquam tortori. Ideo debuit redimi Deo, & non diabolo. 3ª.q.48.4.2m./3m.
* Baptiſmus 11.16.44.104.153.194.195.196.198.202.206.210.216.

267 Duo concurrunt ad liberationem a peccato. ſ. gratia Dei principaliter, & liberum arbitrium cooperans. 4.diſt.17.q.1.2.o./Veri.q 24.10.c.

268 Per gratiam ſtatim tollitur macula & reatus. Non autem diſpoſitio ad peccatum, ſed minuitur, & per conſuetudinem bonorum operum tandem conſumitur. 2.d.32.q.1.1.c.
* Blaſphemia 19.21.23.24.25. Charitas 128.142.149. Ceſſare.

269 Omnia peccata, in hac uita ſunt remiſſibilia. 1ª.q6.64.2.c./Opuſ.3 cº 148./149.
*Circunciſio 6.&c.27.40.&c.

270 Oppoſitum videtur dicere. 22ſ.q.14.3.o./q.118.5.3m./3ª.q.86.1.2m./3m./2.d.43.4.o./L. medº.C./Veri.q.24.11.7m/Ma.q.3.14.15.o./Quol.2.15.o./Mat.12.meº.b.H./Ro.2.lec.1.fi.G. Reſpondeo ſicut Dubio 151. Duᵐ.100ᵐ

271 Peccata mortalia non dimittuntur poſt hanc uitam, venialia vero dimittuntur. Ma.q.7.11.16m./Opuſ.3.cº 175.
*Clauis 1.3.&c.20.21. Compunctio. Communicatio 4. Concupiſcentia 12. Confeſſio 1.&c.11.23.24.36.&c.43.&c.57.&c.85.86.

272 Peccatum quodlibet dicitur remitti quo ad duo, ſcilicet quo ad culpam, & quo ad reatum. Et ſecunda remiſſio, poteſt eſſe ſine prima. 3ª.q.22.3.c./4.d.16.q.1.ar.1.q.1.c.
*Confirmatio 3.41.42. Coniectura 3. Contritio 1.7.12.18.&c.16. Corripere.

273 Remiſſio peccatorum, primo attribuitur fidei, ſecundo charitati, tertio pœnitentiæ. 4 d.22.q.1.ar.3.q.3.o.
* Cooperari 4.

274 Per charitatem conſequimur ueniam peccatorum. 3ª.quæſt.49.1.c.
*Crimen. Culpa 5.&c. Damnatio 4.18. Decimæ 4.13.

275 Ad remiſſionem cuiuſlibet peccati requiritur, quòd totaliter dimittatur affectus eius. Exigitur autem ad remiſſionem peccati mortalis, perfectior pœnitentia, ut ſcilicet homo actualiter, peccatum mortale commiſſum deteſtetur, quantum in ipſo eſt, ut ſcilicet diligentiam adhibeat ad rememorandum ſingula peccata mortalia, ut ſingula deteſtetur. Sed ad remiſſionem cuiuſlibet peccati venialis, requiritur quædam virtualis diſplicentia. 3ª.q.87.1.c./4.d.17.q.3.ar.1.q.1.c./d.21.q.2.1.3m/Con.3.cª 158.
*Denuntiatio o. Deſcendere 8.

276 Summum remedium contra peccatum, eſt redire ad cor, & conuertere illud in dilectionem Dei. Veri.q.2.12.19m.
* Deſperatio 10.

277 Remedium triplex contra peccatum, & contra diabolum. ſ. ſpiritualis lætitia, deuota oratio, & bona operatio. pſ.12.fi.e.F.
*Difficilis 21.

Remiſſio

278 Remiſſio peccatorum habetur per tria, ſ. per tribulationes cum patientia, per humilitatem, & per labores. pſ.24.fi.m.C.
*Dimittere.

279 Duo præſeruant a peccato, ſcilicet timor Dei, & amor veritatis. pſal. 21. prin°.a.G.
*Diſpoſitio 25. Dolor 12.24.31.35. Donum 41.

280 Multum valet ad vitanda peccata, & ad bona operanda, cogitare iudicia Dei. pſal. 17. me°. m.ſi.
*Ebrietas 8.9. Eleemoſyna 30.38.39. Epiſcopus 31. Euchariſtia 193.212.&c. Excommunicatio 34. Exorciſmus 13. Fama 1. Feſtum 4.&c. Fides 106.107.

281 Inutilitas remedii contra peccatum oſtenditur tripliciter. ſ. quantum ad ſacrificiorum oblationes, feſtorum celebrationes, & diuinas orationes. Iſa.1.me°.c.E.
*Fundamentum 3. Gratia 153. Hæreſis 114. Ieiunium 1.3.9.10.19. Ignorantia 7.12.&c. Illegitimus 3. Immunditia 2.9. Immunitas. Imprecationes. Impugnatio 1. Incarnari 2.9.&c. 14. Indulgentia. Infidelitas 10. Ingratitudo 6.11.17. Intentio 19. Iuſtificatio 0. Iuſtus 9.14. Lex 100.101. Libertas 7. Luctus 2. Ludus 12. Macula 10.14. Manſuetudo 8. Manus 4. Martyrium 8. Matrimonium 68.69.70. Membrum 22.

282 Tria ponit Deus contra peccatum, ſcilicet primo remedium efficax, in fuga mali, per purgationem præteriti, & per cautelam futuri, corde mala non cogitando, cogitata opere non implendo, & incepta non perficiendo, & in ſequela boni, ſcilicet ut bonum addiſcant, in ordine ad ſeipſum, & in ordine ad proximum, & ut opere compleant, in ſubueniendo miſeris violentia, ætatis ignorantia, & ſexus impotentia. Secundo ponit remedii effectum, in quo eſt promittentis obligatio, malorum ceſſatio a duobus generibus peccati, ſcilicet ab amore incendente, & ex timore mortificante, & bonorum reſtitutio. Tertio ponit pœnam contra contemptum, ſcilicet ponendo contemptum, cominando vindictæ gladium, & oſtendendo eſſe immutabile Dei iudicium. Iſa.1.fi.d.K.
*Meritum 59.111. Miſericordia 12.14. Miſſa 26. Mors 6.36. Neceſſitas 29. Oblatio 16. Occidere 2. Holocauſtum 4. Operatio 53. Oratio 63.103. Paſſio 105. Paupertas 8. Pœna 20.97.&c. Pœnitentia 109. Poteſtas 2.3.4.6.7. Præceptū 16.46.80.137. Præſeruatio. Punitio 6. Purgatio 1.2.3. Puritas 2.3. Quies 7. Religio 43. Reſiſtere 1. Reſurrectio 50.54. Sabbathū 2. Sacerdos 1.11.12.17. Sacramentum 108.&c. Sacrificiū 13. 22.&c.26.27.&c.33.36.41. Saluari 6. Sanctificatio 0. Satiſfactio 16. Scriptura. Sepultura 7. Seruitus 11.16. Suffragia 6.11. Superbia 35. Tenebræ 2. Timor 39.40. Turtur 2. Venia. Verbum 76. Verecundia 7. Veritas 34. Virtus 259. Viſio 15. Vita 65.66. Viuere. Voluntas 52.&c. Vſura 138.250.313. Vti 16.&c. Chriſtianus. Chriſtus 266.267.268.

Originale. 283 Peccatum originale, eſt habitus, ſcilicet languor naturæ, inordinata diſpoſitio, ex diſſolutione armoniæ originalis iuſtitiæ. 12ſ.q.82.1.0./2.d.30.q.1.3.2^{m}./Ma.q.4.2.4^{m}.

284 Peccatum originale, eſt habitus corrumpens, nõ pura priuatio, quia dicit priuationem originalis iuſtitiæ, & inordinatam diſpoſitionem partium animæ. 12ſ.q.82.1.1^{m}./2.d.30.q.2.3.2^{m}./Ma.q.4.2.0.
*Actus 2. 2.&c. Adam 71.&c. Anima 88.89.163.

285 Peccatum originale, eſt habitus, quia eſt inordinatio naturæ. Nõ autem actuale peccatum, quia eſt inordinatio actus. 12ſ.q.82.1.3^{m}./Ma.q.4.2.4^{m}.
*Annihilatio 14. Auaritia 16.

286 Peccatum mundi dicitur peccatum originale, quod eſt commune toti mundo, ſecundum gloſam. Opuſ.10.ar.28.ſi.
*Auerſio 20.21.

287 Peccatum originale, eſt peccatū naturæ, ſed peccatum actuale, eſt peccatum perſonæ. 12 q.100.1.c./12ſ.q.81.1.0./q.82.1.2^{m}./32.q.85.1^{m}./2.d.20.q.2.3.1^{m}./d.30.q.6.2.c.ſi./1^{m}./d.31.q.1.1.b./5^{m}./4.d.1.q.2.ar.6.q.1.c./d.15.q.1.2.5^{m}./3.4.c° 52./Po^a.q.3.9.3^{m}./4^{m}./Ma.q.4.1.0./q.5.2.c./Ro.5.le.3.me°.E.&c.
Immo peccatum originale, ſicut & alia uitia, eſt contra naturam. 12ſ.q.81.2.c. Reſpondeo Dubio 1006^{m}.A.
*Baptiſmus 16.158.&c.

288 Formale eius, eſt priuatio originalis iuſtitiæ. materiale vero, eſt concupiſcentia. i. inordinatio partium animæ. 12ſ.q.82.3.0./2.d.30.q.1.3.c./4^{m}./d.31.q.2.1.3^{m}./diſt.32.q.2.1.1^{m}./3^{m}./4^{m}./Ma.q.3.7.c.ſi./q.4.2.0./4.2^{m}./6.16^{m}. Mors 1.

289 Nullus defectus in ratione, vel in parte ſenſibili, dicitur peccatum originale, niſi concupiſcentia, & priuatio originalis iuſtitiæ. 2.d.30.q.1.3.4^{m}./5^{m}.
*Beatitudo 124.

290 Peccatum originale dicitur iniquitas, quia per ipſum, uires animæ recedunt ab æqualitate innocentiæ. pſal.31.prin°.E./Ro.4.le.1.ſi.B.

291 Concupiſcentia habitualis duplex, ſcilicet habitus carnis, ex frequenti concupiſcentia habituali, inclinans ad concupiſcendum, & pronitas vel habilitas ad hoc, ex ſubtractione originalis iuſtitiæ. Secunda eſt peccatum originale materialiter, non autem prima. Ma.q.3.2.4^{m}./q.7.3.17^{m}.

292 Peccatum originale, reſpectu perſonæ, ſiue reſpectu ad naturam, eſt pœna tantum, ſed reſpectu Adæ, habet rationem culpæ. Ma.q.4.1.c./4^{m}./7^{m}./3.c.ſi.

293 Si homo formaretur ex digito, vel aliter, ſine ſemine viri, haberet omnes defectus naturæ ſicut alii, ſed non haberet rationem culpæ vel pœnæ. 12ſ.q.81.4.0./2.d.31.q.1.2.3./d.33.q.1.2.4^{m}./3.d.2.q.1.ar.2.q.2.2^{m}./Ma.q.4.7.0.

294 Peccatum originale, eſt voluntarium, per voluntatem Adæ tantum. 12ſ.q.81.1.c./q.82.1.2^{m}./22ſ.q.108.4.c./32.qõ.84.2.3^{m}./2.d.30.q.1.2.c./d.31.q.1.1.2./2.c./3^{m}./q.2.1.4^{m}./d.32.q.2.1.c./2.5^{m}./d.33.q.1.2.2^{m}./q.2.1.2^{m}./d.35.2.2^{m}./3.c./d.41.q.2.2.6^{m}./5.d.4.q.3.ar.2.q.1.1^{m}./d.17.q.2.ar.2.q.2.0./contra 4.c° 52./Po^a.q.3.9.7^{m}./Ma.qõ.4.1.c./1^{m}./2.4^{m}./5^{m}./6.12^{m}./Ro.5.le.3.me°.E.&c.
*Cilicium.

295 Immo eſt voluntarium etiam in aliis, quia qui puniſtur pro peccato originali, non puniuntur pro peccato alterius, ſed pro ſuo quod quiſque incurrit. Ma.q.4.1.15^{m}./qõ.5.1.2^{m}./31. Reſp. Dubio 1006. $Du^{m}.1006^{m}$

296 Peccatum originale, habet nouem nomina, ſcilicet originale, fomes peccati, concupiſcentia, concupiſcibilitas, languor, tirannus, lex carnis, & lex membrorum. 32.q.23.3.c./2.d.30.L.prin°.
*Circunciſio 7.8.9.11.32.41.45.47. Clauſio.

297 Et eſt infinitum tripliciter, ſcilicet ratione Dei offenſi, boni amiſſi ſ. Dei, & naturæ corruptæ. 3.d.20.2.c.

298 Et eſt multiplex in uirtute, quia uirtualiter continet omnia peccata. 12ſ.q.82.2.1^{m}./2.diſt.33.q.1.3.1^{m}./4.d.22.L./2.c.prin°./Ma.q.4.8.1^{m}./pſal.50.me°.c.prin°./Rom.4.lec.8.ſi.C./c°.5.lec.3.me°.C.
*Conceptio 18.32.37.39.40. Confeſſio 33.

299 Oppoſitum uidetur dicere. 12ſ.q.84.1.c./2^{m}./2.c. Reſpon. ſicut Dubio 1144. $Du^{m}.1007^{m}$
*Confirmatio 41.

300 Et eſt unum numero, in uno homine, ſed in omnibus eſt unū ſpecie. 12ſ.q.83.2.0./2.diſt.33.q.1.3.0./Ma.q.4.1.c.ſi./2.c.prin°./8.12./Pſ.31.prin°.2.E./Ro.4.lec.1.ſi.C./c°.5.lec.3.me°.A.
*Contritio 39.

301 Omnis defectus in natura prolis, a peccato primi parentis, in ſuſceptiuo culpæ, habet rationem peccati originalis. Ma.q.4.2.4^{m}.

302 Peccatum originale, eſt æqualiter in omnibus hominibus, ſicut & relatio ad peccatum Adæ, & priuatio iuſtitiæ originalis. 12ſ.q.82.4.0./2.diſtinctio.32.quæſtio.1.3.0./L. *Damnatio 3.4. Decimæ 23. Defectus 16.21.&cæt. Dæmon 93. Deus 253.254.

303 Et fuit in Adam, vt in cauſa principali. In ſemine vero inſtrumentaliter, ſed in anima ſubiectiue, in carne autem vt pœna, non vt culpa. 12ſ.q.83.1.0./2.diſt.18.q.2.1.3^{m}./d.30.q.1.2.4^{m}./d.31.q.1.1.2^{m}./4^{m}./q.2.1.0./d.33.q.1.3.4^{m}./Ver.qõ.25.6.c./q.27.6.2^{m}./Ma.q.4.2.14^{m}./3.4.0./Ro.5.le.3.med°.E.&c. *Euchariſtia 44. Fides 107. Fomes 8.

304 Anima ſecundum quod eſt pars humanæ naturæ, eſt ſubiectum peccati originalis, quod conſequitur totam naturam humanam. Ma.q.4.1.c./2^{m}./3.c.

305 Si anima vniretur carni, non ad conſtituendam naturã, ſed ſicut angelus corpori aſſumpto, non inficeretur peccato originali. Po^a.q.3.9.3^{m}.

306 Anima inficitur peccato originali, ex vnione eius ad corpus. Verit. quæſtione 28.3.14^{m}./Ma. quæſtio.16.2.15^{m}./4.21^{m}.

307 Peccatum originale, prius eſt in eſſentia animæ, quam in potentiis eius. 12ſ.q.83.2.0./3.c./2.d.31.q.2.1.0./2.4^{m}./Vers.q.25.6.c./q.27.6.2^{m}./Ma.q.4.4.0.

308 Et prius eſt ordine naturæ in anima, quam in carne, ſed ordine generationis & temporis, eſt econuerſo. 12ſ.q.83.2.3^{m}./3.1^{m}./Ma.q.4.3.c.ſi.

309 Et contrahitur in infuſione animæ rationalis. 12ſ.q.83.1.4^{m}./3^a.q.27.1.4^{m}./2.d.32.q.2.1.1^{m}./4.d.6.q.1.art.1.q.2.2^{m}./Po^a.q.3.9.3^{m}./Ma.q.5.1.14^{m}. *Hæreſis 72. Hyrcus. Ignorantia 12.23. Incarnari 9.14.

310 Et prius inficit voluntatem, quam alias potentias. 12ſ.qõ.83.3.0./4.2^{m}./2.d.31.q.1.3.c./4^{m}./Veri.q.25.6.c./q.27.6./Ma.q.4.5.0.

311 Culpa originalis, eſſentialiter eſt in eſſentia animæ, vel in parte intellectiua, ubi eſt originalis iuſtitia, ſed cauſaliter eſt in generatiua, concupiſcibili, & tactu. Vers.q.25.6.c.

312 Omnes defectus virtutum poſſunt reduci ad peccatum originale,

ginale, inquantum includuntur in carentia originalis iuſtitiæ quæ totam animam perficiebat. 12^{æ}.q.53.1.2^{m}. / 2.d.33.q.1.3.4^{m}.

323 Omnes potentiæ animæ, ſunt corruptæ per illud. Sed quæ concurrunt ad generationem, dicuntur etiam infectæ, ſcilicet concupiſcibilis, generatiua, & tactus. 12^{æ}.q.83.4.0. / 2.d.24.q.3.5.5^{m}. / d.31.q.2.2.0./ 4.d.31.q.2.1.1^{m}./ Veri.q.25.6.c./ Ma q.4.2.5 2^{m}./ 5.1^{m}.

324 Infectio peccati originalis eſt primo vt in cauſa in potentia generatiua, vt exequente actum generationis, in concupiſcibili vt imperante, & in tactu, vt nunciante, non autem ut in ſubiecto. Ma q.4.5.1^{m}.

325 Infectio peccati originalis & actualis, aliquo modo non conuenit generatiuæ. Nutritiuæ vero, tantum actualis, etiam materialiter tantum. Sed neutrum augmentatiuæ. 2.d.31.quæſtio.2.2.5^{m}.

326 Peccatum originale, præcipue eſt in membris genitalibus, quantum ad originem, ſed conſumatur in operationibus animalibus, quo ad rationem culpæ. 4.d.3.ar.4.q.1.3^{m}.
*Ingratitudo 15. Iuuentus.1.

Quid. 317 Concupiſcibilis, in nobis eſt plus corrupta, quam iraſcibilis. Sed in Adam fuit econuerſo. 2.d.31.q.2.2.0./ Veri.q.25.6.0. / Ma.q.2.3.6^{m}./ q.4.2 12^{m}./ 4.5^{m}.

318 Infectio peccati originalis, pertinet ad culpam, corruptio vero ad pœnam. Veri.q.25 9 c.
*Lex 15.16.24. Maleficium 2.

319 Nec contrahitur per actum nutritiuæ, ſed generatiuæ. 2.d.31.q.1.1.5^{m} / q.2.2.0./ 4.d.6.q.1.ar.1.q.2.2^{m}.
*Maria 53.&c.59.&c.

320 Nec eſt in ſemine in actu, ſed in virtute. 2.d.18.q.2.1 3^{m} / d.30.q.1.2.4^{m} / d.31.q.1.1.2^{m}./ diſt.33.q.1.3.4^{m}./ 3.4.c^{o} 52./ Ma.q.4.1.12^{m}./ 6.11^{m}./Ro.5.le.3 prin^{o}.D.
*Mors 1.&c.4.6. Naturale 14. Noa 3.

321 Et traducitur ad omnes, qui fuerunt in Adam, ſecundum rationem ſeminalem, non autem ad alios. 1^{a}.q 100.1.c./12^{æ}.q.81.3.4.0./ 3a.q.15.1.2^{m}./ q.31.1.3^{m}./6.1^{m}./7.c./8.0./ q.52.7.2^{m} / q.68.9.c./ 2.d.30.q.1.2.c. fi./1^{m}./q.2.2.c./d.31.q.1.2.0./ 3.d 3.q.1.ar.2.q.1.c.fi./ q.4 2.0./3.4. cap^{o} 50./ 52./ Ma.q.4.6.7 0./ Quol.6.7.15.0./ Quol.8.5.3^{m}. / Mat.1.fi.d.E./ Io.3.le.1.fi./Ro.5.lec.3.me^{o}.D.Adam 82.84.inf.
*Omiſſio 11. Paſſio 115. Pœna 76.&c.

322 Caro Chriſti in patribus, fuit obnoxia peccato originali. 3^{a}.q.31 1.3^{m}./7.0./ 8.3^{m}. / 3.d.3.q.4.1.0./ L.2. princ^{o}./Iſa.11. prin^{o}.G.

323 Secundum fidem catholicam eſt tenendum, quòd primū peccatum primi hominis, ſcilicet peccatum originale, originaliter tranſit in poſteros, contrarium autem, eſt hæreſis Pelagiana, ut patet per Auguſtinum, in plurimis ſuis libris. 12^{æ}.q.81 1.c.prin^{o}./ 3.c.

324 Secundum fidem catholicam, firmiter eſt tenendum, quod omnes homines præter ſolum Chriſtum, ex Adam deriuati, peccatum originale ex Adam contrahunt, alioquin non omnes indigerent redemptione, quæ eſt per Chriſtum, quod eſt erroneum. 12^{æ}.q.81.3.c.prin^{o}./ contra 4.c^{o} 83.

325 Ideo non ſecundum fidem catholicam, ſed erroneum eſt dicere quod aliquis præter ſolum Chriſtum, fuerit ſine peccato originali. 12^{æ}.q.81.3.c./ 3^{a}.q.27.2.c /2^{m}./ 4.d.43.ar.4.q6.1.3^{m}./contra 4.c^{o} 50./ 83./ Ma.q.4 6.c./Quol.6.7.c.
*Pœnitentia 73.74.87.104.112.

326 Nec poteſt eſſe in aliquo cum veniali, ſine peccato mortali. 12^{æ} q.89.6.0./ 3a.q.92.4.3^{m}./ 2.d.28.3.5^{m}./ d.42.q.1.4.7^{m}. / 4.d.45.q.1.3.6^{m}./ Veri.q.24.12.8^{m}./ q.28 3.4^{m}./ Ma.q.5.2.8^{m}./ q.7.10.8^{m}.
*Præceptum 147.

327 Corpora habentium tantum peccatum originale, erunt paſſibilia poſt reſurrectionem. Sed non patientur, quia non erit agens naturale. 2.d.33.q.2.1.5^{m}.
*Radix 2. Reſurrectio 9.

328 Peccatum originale, per propagationem carnis, a primo parente traducitur. 2.d.31.q.1.1.0./ Ma q.4.1.0./ Rom.5.lect.3.prin^{o}.C.&c.

329 Infectio eius, nullo modo cauſatur a Deo, ſed ex ſolo peccato Adæ, per carnalem generationem. 12^{æ}.q.83.1.4^{m}./ 2.d 32.q.2.1.0./Ma.q.4.3.5^{m}.
*Sacramentum 43.46. Sanctus 11.

330 Peccatum originale, magis contrahitur ab Adam, quam a proximo parente. Cont.4.cap^{o} 52.fin. / Ma. quæſt.4.6.15^{m}./ 8.16^{m}.

331 Peccatum originale, quo ad culpā, eſt a patre, ſed quo ad penalitates, eſt a matre. 3^{a}.q.70.2.4^{m}./3.d.3.q.1.ar.2.q.2.c./d.15.q.1.3.5^{m}./ 4.d.1.q.2.ar.2.q.2.c. *Satisfactio 6.

332 Peccatum originale, non poteſt cauſari per ſe, per illud quod eſt perſonæ, ſed tantum per illud quod eſt naturæ. ſ. per actū generationis. 2.d 31.q.1.2.5^{m}./ Veri.q.25.6.c. / Ma.q6.4.1.7^{m}./ Ro.5.le.3.me^{o}.A.

333 Peccatum originale cauſatur in anima, ex infectione ſeminis ad cuius traductionem traducitur, & non animæ. 2.d.18.q.2.1.3^{m}./ d.30./ q.1.2.3^{m}./ Ro.5.lec. 3.prin^{o}.C.

334 Caro eſt ſufficiens cauſa materialis, peccati originalis, non autem peccati actualis. Ma q.4 1.3^{m}.

335 Peccatum originale habet duplicem proceſſum. ſ. a carne ad animam, ſecundum ordinem generationis, & ab eſſentia animæ ad potentias eius, ſecundum ordinem naturæ 12^{æ}.q.83.3.2^{m}./ Ma.q 4 4.c.

336 Cauſa peccati originalis eſt tantum una. ſ. priuatio originalis iuſtitiæ. 12^{æ}.q.82.2.c.

337 Concupiſcentia in patre, eſt cauſa peccati originalis in prole, non autem de eſſentia eius. Sed concupiſcentia in filio, eſt cauſa materialis, & de eſſentia eius. Ma.q.4.2.1^{m}.

338 Ex actu naturę, quo cauſatur peccatum originale, relinquitur fomes, priuatio gratiæ, & reatus pœnæ ſ. carētia uiſionis Dei. 2.d.32.q.1.1.c./ Ma.q 5.1 9^{m}./ 10^{m}. / 2.c.

339 Peccatum originale, nullam indiſpoſitionem impeditiuam effectus baptiſmi, id eſt, gratiæ, cauſat in uoluntate. 4 d.4 q.3.ar.2.q.2.1^{m}.

340 Libido habitualis, ſcilicet fomes, eſt cauſa peccati originalis, non autem libido actualis, ſed eſt ſignum habitualis. 12^{æ}.q.82.4.3^{m}./ 2.diſt.31.quæſt.1.1.3^{m}./ 5^{m}. / diſt.32.q.1.3.1^{m}./ Ma.q 4.6.16^{m}.

341 Peccatum originale, cauſat culpam, reatum, & carentiam diuinæ uiſionis. 2.d.diſtinct.32.q.1.1.c./ 4.d.1.quæſtio.1.artic.4.quæſt.2.c.

342 Infectio peccati originalis, cauſatur in inſtanti, licet actio ſeminis non ſit in inſtanti. Ma.q.4.6.13^{m}.

343 Perſona primo, id eſt, in Adam, infecit naturam, peccato originali, ſed in aliis hominibus, eſt econuerſo. 3a q.8.5.2^{m}./ 2.diſt.31.q.1.1.0./ Veri.q.25.6.5^{m}./ Ma.q6.4.4.5^{m}./ Roma.5.lec.3.me^{o}.B.
*Vnctio 12. Chriſtus 51.

344 Perſona, primo infecit naturam, per peccatum originale. Secundo, natura infecit perſonam. Sed Chriſtus, primo reparat perſonam, ſecundo naturam. 3^{a}.q.69.3.3^{m}. / 4.d. 4.q.2.ar.1.q.3.c./ Ma.q.4.4.5^{m}.

345 Infectio quæ eſt in ſemine, ante infuſionem animæ, ſicut nō habet rationem culpæ originalis, ſic nec pœnæ. 2. diſtin. 31.q 1.1.4^{m}.

346 Peccatum quod originaliter contrahitur, licet ſit minimum grauitate reatu pœnæ, eſt tamen maximum communitate. Opuſ.10.ar.18.

347 Et quantum ad hoc poteſt dici, quòd Chriſtus principaliter venit tollere originale peccatum. Opuſ. 10 ar. 28.

348 Defectus ex culpa Adæ, prouenit ad totam animam. Malo quæſt 4.4 c..

349 Peccatum originale, non infecit animam, niſi inquantum anima eſt pars naturæ infectæ Po.a q 3 9.3^{m}./4^{m}./Ma.q.4.1.c, 2^{m} / 3.2^{m}./ Ro.5 le.3.prin^{o}.D.&c.

350 Peccatum originale, corrumpit naturam, quantum ad id quod naturæ eſt, alia uero peccata, quantum ad id ſolum, quod perſonæ eſt. 12^{æ}.q.81.2.c./ 3^{m}./ 3.diſtinctio.3, quæſt.1.2.7^{m}./ contra 4.c^{o}.52.

351 Peccatum originale, eſt culpabile, reſpectu Adæ, ſed eſt naturale, reſpectu naturæ deſtitutæ. contra 4.c^{o} 52.

352 In omni ſtatu naturæ, poſt peccatum, fuit aliquod remediū contra peccatum originale. 3.d.1.q.1.4.3^{m}./ 4.d.1. q.2.2.4.q.2.c./ ar.6.q.1.1.c./ d.4.q.3.ar.1.q.1.c.

353 Peccatum originale, tolli non potuit, niſi per Chriſtum. Ideo ſolus Chriſtus meruit apertionē ianuæ paradiſi, ſed per paſſionem tantum. 2.d.18.2.5^{m}./ 3.5^{m}./ 3.d.18.ar.6.q.2.3.0./ 4.d.1.q.2.ar.6.q.1.c./d.4.q.2.ar.2.q.6.0.

354 Peccatum originale dimiſſum, non poteſt reiterari, nec macula eius redire. 2.d.32.q.1.1.5^{m}./ d.32.q.1.1.2^{m}./ L.prin.

355 Peccatum originale, adueniente gratia, tranſit reatu, & manet actu quo ad fomitem. 12^{æ}.q.74.1 2^{m}./ q.81.3 2^{m}. / 2.d.32.L.prin^{o}.F./ Ma.q.4.2, 10^{m}./ Quol.4.ar.1^{m}./ Ro.4.lec.2. fi.C./c^{o} 7 le.2.me^{o}.B.

356 Peccatum originale, eſt minus voluntarium, quocumque peccato actuali. 3^{a}.q.1.4.c / 2.d.33.q.2.1.2^{m}./ 3. diſtinct.1.q 1.2.6^{m}./ Veri.quæſt.25.6.4^{m}./ Ma.q.5.1.6^{m}./ Opuſ.3.c^{o} 202. / 203.

357 Peccatum originale, reſpectu naturæ eſt grauius ueniali, ſed reſpectu perſonæ, eſt econuerſo. 3a.q.1.4.c./ 1^{m}. / 2.d.33.q.2.1.2^{m}./ 3.d.1.q.1.2.6^{m}./ 4.d.15.q.1.2.5^{m}. / Ma.q.5.1.9^{m}./ Opuſ.10.ar.89./Opuſ.11.ar.23.

358 Peccatum veniale, dicitur tripliciter. ſ. ex cauſa, euentu, & genere. 12^{æ}. q.72 8.1^{m}./ q.88.2.0. /2.d.21.q.1.3.5^{m}./ L /diſt.24.quæſt.3.6.7^{m}./ d.24.q.4.4 0./ 4.d.17.q.3.ar.5.q6.1.1^{m}./ Venia 0

.Ma.q.3.75.5m./ q.7.1.6./7.3m./2m.
*Abſoluere 8. Actio 17.

359 Peccatum dicitur ueniale ex cauſa, ſecundum quòd priuat, vel diminuit uoluntarium, per ignorantiam, uel impotentiã. 12ſ.q.76.8.1m./ q.88.2.c./ 4.d.16.q.3 ar.2.q.2.4m.
*Amplexus. Angelus 485. Apoſtoli 20. Aqua 21. Auaritia 5.

360 Peccatum ueniale, propter non habet rationem offenſæ. Ma. 19.7.2.10m.
*Baptiſmus 200.213. Blaſphemia 517. Charitas 99.&c.

361 Peccatum ueniale non habet ſimpliciter & perfecte rationẽ peccati, ſed eſt quaſi diſpoſitio ad illud. 12ſ. quæſtio. 88.1.1m./2. diſtinct. 25.2.2m./ d.42.q.1.3.o./ 4.d.4.q.2.ar.1.q.1.3m./ d.43.ar.1.q.1.3m./ Ver.q.25.5.c.fi./ Ma.q.7.1.1m./ 4.4m./ 6.7m.

362 Et contingit ex corruptione fomitis. 12ſ.q.89.3.c./2.diſ.24. q.3.5.5m./ 4.d.21.q.1.ar.3.q.1.2m./ 5m.

363 Et contingit ſemper, vel propter imperfectionem actus, vel propter inordinationem circa ea quæ ſunt ad finem, & vtrũque propter defectum ordinis. 12ſ.quæſtio.72.5.c./ q.87.2. 5.o./ q.88.2.c./ q.89 3.c./ 2.diſtin.42.q.1.4.o./ Ma.q.7.1.o./ 3.c.fin.

364 Peccatum veniale non tollit gratiam, ſed ſtat cum ea.4.d. 22.q.1.ar.3.q.1.1m.
*Circumſtantia 14. Complacentia o.

365 Peccatum veniale non contrariatur virtuti. Ma.quæſtio.7. 6.1m.
*Confeſſio 34.61.62.63.80. Confeſſor 1, Conſcientia 14.17.

366 Peccatum veniale nullam proprie maculam cauſat in anima, ſed impedit actus virtutum. 12ſ.q.89.1.o./ 3a. q.87.2.3m./ 4.d.16.q 2 arti.1.q.2.3m./ q.3.1m./ ar.3.q.1.1./ Ma.q.7.11. c./ pſal.14.me°.b.H.
*Contentio 1. Contritio. 20.24.&c.

367 Homo poteſt quandoque eſſe ſine peccato veniali in hac vita, ſed non diu. 3a.q.79.4.2m./ 3.d.3.L.fi./ 4.d.12.q.2.ar.2.q. 1.1m./ d.21.q.2 1.4m./ Ma.q.7.12.4m.
*Correctio 8. Culpa 6. Cupiditas.

368 Peccatum veniale non poteſt eſſe in non habente vſum liberi arbitrii. 32.q.87.2.c./contra 4.c° 30.1m./5m./ Ma.q6.5.2. 8m./ q.7.10.8m.

369 Peccans venialiter, recidiuat, & ſimulat, id eſt, eſt fictus diſpoſitiue, & imperfecte, non autem ſimpliciter. 12ſ.quæſtio.75. 2.2m.

370 Quædam venialia ſunt maioris adhærentiæ, quàm alia ſecundum quod affectus eis magis inclinatur, & fortius in eis figitur. 4.d.21.q.1.ar.3.q.3.c.
*Damnatio 53 Decor. Delectatio 87.&c. Detractio 1. Ebrietas 4. Euchariſtia 275.&c. Excommunicatus 27.

371 Peccatum veniale non poteſt dimitti quamdiu voluntas ad illud manet. 32.q.87.1.c./1m./1.2m./ 3.2m./ 4.d.16.q.1.ar.2. q.1.4.o./ q.2.ar.1.q.1.o./ ar.2.q.2.3m./d.21.q.2.1.3m./Ma. q.7.11.3m./ 4m./ 13.4m.
*Feruor 4.5.

372 Remiſſio peccati uenialis non comparatur ſanationi, quia in eo non eſt aliqua deſtitutio, nec debilitatio virtutis, ſicut in infirmitate corporis, ſed eſt in eo diſpoſitio ad hoc. 4.d.16.q. 2 ar.1.q.2.1m.
*Gloria 6.9. Gratia 163.&c.178.179. Iacob 9.

373 Vnus actus charitatis, põt delere omnia venialia, ſine actuali cogitatione eorum. 3a.q.87.1.o./ 4.d.16.q.2.ar.2.quæſtio.2. 1m./ d.21.q.2.1.c./ Ma.q.7.51.3m./ 12.o. Contritio 26.
*Imprudentia 1. Indeuotio. Ingratitudo 4.5.13.16. Iocoſum.

374 Aliquid cauſat remiſſionem venialium tripliciter. ſ. cauſando gratiam, ut omnia ſacramenta nouæ legis, uel deteſtando peccata, vt confeſſio generalis, & oratio dominica, vel reuerẽdo diuina, ut benedictio epiſcopalis, quælibet vnctio ſacramẽtalis, & huiuſmodi. 3a.q.87.3.o./4.d.16.q.2.ar.2.q.4.u./ d.17. q.3.ar.3.o./ d.18.q 2 ar.3.q.1.3m./ d.21.q.2.1.2.o./d.24.L. 2./Ma.q.7.12.o./Oratio 103. Sacramentum 144.
*Ludus 10.12. Luxuria 5. Machabæi. Macula 1. Maledicere 2. Malitia 6. Maria 58.&c.

375 Ingreſſus eccleſiæ cõſecratæ, delet peccata uenialia. 3a.q.83. 3.3m./ q.87.3.c.
*Matrimonium 53.55.56.57. Meritum 59.111. Negligentia 9. Oblatio 16. Oratio 102, Pœna 86.&c. Pœnitentia 69.&c. 87.114.125.126. Permiſſio 2.

376 Nulla ſatisfactio, eſt taxata pro ueniali. Sed iniungitur aliquid, magis ad deuotionem excitandam, & contritionem, quam ad ſatisfactionem. 4.diſtinct.16, quæſtio.2. ar.2.q.3.o. Contritio 27.
*Purgatio 1.2.3. Ratio 59. Sacramentum 108.&c.

377 Probabile eſt, quod ſtatim poſt mortem, remittatur culpa peccati uenialis. Ma.q.7.21.16m.

*Scandalum 13.13. Senſualitas 12.13. Surreptio. Suſpicio 4. Timor 61 62. Tranſgreſſio 2.

378 Vnum ueniale, poteſt eſſe capitale, reſpectu duorum uenialium, non autem reſpectu mortalium. 2.d.42.q.2.3.2m./ Ma. q.9.2.5m. — Reſpectu mortalis.
*Actio 17. Adam 58. Amor 194. Amplexus. Angelus 485. Auaritia 5. Circunſtantia 14. Clauſio. Delectatio 88.89.

379 In quolibet genere peccati mortalis, ſunt quædam peccata venialia, propter imperfectionem actus. 22ſ.q.35.3.c./ q.36.3. c./q.162.5.c./2.d.24.q.3.4.c./d.42.q.1.4.c./Ver.q.15.4.2m./ Ma.q.10.2.c./3m./q.11.3.c./q.12.4.c./q.13.1.c./q.14.2.c.
*Ebrietas 4 Euchariſtia 275.&c. Gratia 163 &c.

380 Peccatum ueniale diſponit ad mortale per ſe, & per accidens quia frequens uenialium iteratio, diſponit ad illam placentiam venialium, in qua conſiſtit peccatum mortale, eo q ſecundum quod habitus ex conſuetudine generatur & augetur ſecundum hoc delectatio & pronitas creſcit. 12ſ.q.74.4.3m./ q.88.3.4.u./ 22ſ.q.24.10.c.fi / 12.1m./ q.43.7.5m./ q.131.4. 3m./ q.186.9.c./ 1.d.17.17m./ q 2.5.c.fi./ 2.d.21.q.2.3.1m./ d.24.q.3.6.c.fi./6m./3.d.3 L.princ°.B./ 4.d 21.L.prin°.D. / Ver.q.26.6./ Ma.q.7.1.7m./ 3.c./ 1m./ 3m./6.5m./q.14.2. c./ pſal.39.fi.ſ.F.

381 Quodlibet peccatum mortale, ſecundum rationem ſpecialem, contrariatur charitati, non autem ueniale, ſed omnia ſecundum unam rationem tantum, diſponunt ad contrarium charitatis, ſcilicet nimis inhærendo temporalibus. 4.d.21.q. 2.1.c./ L.prin°.D. *Iacob 9.

382 Peccatum ueniale, cõparatur ægritudini, mortale uero morti. 12ſ.q.72.5.c./ contra 3.c° 139.fi.

383 Licet uirtus ſecundum habitum, non corrumpatur niſi per peccatum mortale, tamen actus eius corrumpitur & impeditur etiam per veniale. 12ſ.q.89.1.c. / 22ſ.q.133.1.2m. / 4.d. 16.q.3.ar.2.q.4.1m./ q.4.ar.1.q.3.1m./ Ma.q.14.2.2m./ 3m.
*Impendentia 1.

384 Peccatum mortale, eſt contra præceptum Dei, non autem ueniale, ſed eſt præter præceptum. 12ſ.q.74.9.c. / q6.88.1.1m./ 22ſ.q.105.1.2m./4.d.16.L.fi./ Ma.q.7.1.1m./8m.
*Indeuotio. Infidelis 9. Ingratitudo 4.5.13.16.

385 Frequenter non uitans peccatum mortale, uitat aliquid ueniale, ad quod non habet tantum incitamentum. 4.d.33.q.1. ar.3.q.2.1m.

386 Peccatum ueniale, & mortale, differunt genere. 12ſ.quæſtio. 88.2.c./ 2.diſtinctio.24. quæſt.3.6.6m. / diſt.41.q.1.4.c./Ma. q.2.8.c.

387 Immo ſunt quandoque eiuſdem ſpeciei. 12ſ.quæſt.72.5.1m. Reſpondeo Dubio 1008 — Du m.1008 m

388 Aliquid non mortale ſimpliciter, poteſt in aliquo caſu eſſe peccatum mortale. Ma.q.3.10.4m. *Iniuria 4.

389 Peccatum ueniale ex genere, poteſt fieri mortale ex intẽtione, non idẽ numero, nec multa ſimul. 12ſ.q.88.2.c./ 4.c./ 6. c./ 1m /2.d.23.q.3.5.2m. /6.o. /d.42.q.1.4.c / 2m./ 4 d.21.L. prio°.D./Ma q.7.1.c./5m./3.o./q.14.2.c /pſal.30.fi.ſ.F.
*Ludus 10. Maledicere 2. Matrimonium 53.&c.116.&c.126. Meritum 59.111.

390 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q.3.c. Reſpondeo ſicut Dubio 347. — Du m.1009 m
*Negligentia 7.9. Oblatio 16.

391 Conſenſus in ueniale ex genere, eſt veniale, ſed conſenſus in veniale, propter imperfectionem actus, ſicut mortale. 12ſ.q6. 74.8.2m./ 9.c./ 3m./ q.88.5.1m./ 2.d 24 q.3.4.5.o./d.42.q.1. 4.c./ Ver.q.15 4.2m./ Ma.q.7.3.4.c./5.c./ 8m./q.15.2.16m. /.Quol.8.15 c./Quol.10.9.3m.
*Otioſum 2. Officium 6.17. Omiſſio o.

392 Peccatum ueniale poteſt fieri mortale per ſubtractionem, propter imperfectionem actus, non autem propter additionem. 12ſ.q.88 2.c./ 6.o.
*Oratio 103. Permiſſio 2.

393 Peccatum ueniale & mortale, differunt ſicut reparabile, & irreparabile. 12ſ.q.72.5.c./ Ma.q.7.1.o.

394 Oppoſitum uidetur dicere. 12.q.69.2.c./ Opuſ.3.c° 148./149. Reſp. Dubio 1008. — Du m.1010 m.

395 Peccatum ueniale & mortale, differunt ſicut reparabile, & irreparabile, per principium interius, quia ueniale dicit defectum circa ea quæ ſunt ad finem, ſed mortale dicit defectum ab ultimo fine. 12ſ.q 72.5.c./q6.87.2.5.u./ q6.88.1.o./ 5.c./ 2a2.q.24.10.c.fi. /ſ3.3.c° 139.fi./ 143./ Ma.q.7.1.o./3.c.fi./ 7. c.fi / 9.c./ 11.c./ Opuſ.3.c° 178. Auerſio 3 6.

396 Peccatum ueniale, nõ dicitur eſſe maioris adhærentiæ, quàm mortale, quia ſcilicet minus in anima maneat, ſed quia difficilius uitatur. 4.d.16 q.2.ar.2.q.2.2m.
*Pœnitentia 73.74. Pollutio 4.8.o.

397 Per peccatum mortale, omnino mens auertitur a Deo, ſed per ueniale retardatur affectus hominis, ne prompte feratur in

Deum. 32.quæſt.87.8.2.c. Auerſio 3. 6.
* Præceptum 149.

398 Per quodlibet peccatum veniale uel mortale, deordinatur voluntas hominis, per immoderatam conuerſionem ad bonum creatum. 3a.q.87.1.c./ 2.3m.

399 Vnum peccatum mortale, poteſt uriri ex ueniali. 12f.q.13.4. 3m./ q.105.1.2m.

400 Ante baptiſmus, non poſſunt eſſe uenialia, ſine mortalibus. 12f.q.89.3.6.0./ 3a.q.90.4.3m./ Ma.q.5.2. 8m.

401 In ratione ſuperiori, dupliciter poteſt eſſe peccatum ueniale, ſcilicet quando conſentit in ueniale ex genere, vel quando habet ſubitum motum infidelitatis, ſine conſenſu. 12f.q6. 74.10.0./ 2.d.24 q.3.5.0.

402 Immo ſuprema pars rationis practicæ, non poteſt eſſe deordinata, niſi per peccatum mortale, non autem per ueniale. 2. d.21.q.2.3.6m.
* Prohibitio 5. Prudentia 34. Purgatorium 7.8. Ratio 59. Sabbathum 5. Sacramentum 209.&c.

403 Immo motus rationis ſuperioris, in illud quod eſt ueniale ex genere, eſt peccatum veniale. Similiter ſi ſit mortale ex genere circa proprium obiectum ante deliberationem, ſcilicet infidelitas ex ſurreptione, quæ cum deliberatione, eſt peccatum mortale. 12f.q.74.9.10.0./2.d.24.q.3.5.0./ Veri.q.15.5.
Dum.1011. 0./Ma.q.7.1.c./ 12m./3.17m./ 5.0. Reſp. Dubio 1011.
* Suſpitio 4. Timor 61. Tranſgreſſio 2. Vituperabile. Vituperatio 0.

404 Ratio ſuperior, circa obiectum potentiæ inferioris, ut ſenſualitatis, ſicut in delectationibus ſecundum carnem, non habet motum, niſi deliberatum. Ideo ſemper eſt mortale, ſi ſit de mortali, non autem ſi ſit de veniali. 12f.q 74.12.0./ 2.d. 24.q.3.1.c./ 4m./ 5.c.ſi.3m./ Veri.q.15.5.c.
* Vnctio 10.&c.

405 Peccatum rationis ſuperioris, eſt per hoc, quòd deflectitur a rationibus æternis, ideſt, relinquit legem Dei, vel actu tantum faciendo contra eam, vt in ueniali, vel etiam habitu, vt in mortali. 2.diſtinct.24 q.3.5.1m./ Ma.quæſt.7.1.17m./ 5.0. Auerſio 9.

406 Peccatum veniale diſplicet Deo, ſed non facit, peccantem diſplicere ei, mortale vero facit utrumque. 4. diſtio.16.q.2. ar.1. quæſt.2.3m.

407 Nullus debet peccare uenialiter, ne alius peccet mortaliter. 22f.q.26. 4.c./ 2m./ q.43.7.1m./ q.110.3.4m./ 4.d.9.ar.4.q. 2.3m./ d.38.q.2.ar.4.q.1.c./ 2m.

408 Quilibet debet potius mori, & præeligere omnem pœnam in generali quam peccare non ſolum mortaliter, ſed etiam venialiter. 22f.q.110.3 4m./d.18.q.2.ar.4.q.3.1m./d.18.q.2. ar.4.q.3.1m./d.29.2.2m./ Quol.1.9.0./ Quol.10.9.3m.

409 Peccatum veniale non impedit remiſſionem peccati mortalis, niſi impediendo opus pœnitentiæ, ne ſit pœnitentiæ. 4.d. 16 q.4.ar.1 q.3.1m./q.4.0.

410 Vnum veniale, poteſt remitti, ſine alio ueniali, non autem ſine quolibet mortali. 3a.q.87.4.0./ q.90.4.3m./ 4.d.16.q.2. ar.1.q.2.3.0.

411 Peccatum ueniale remittitur poſt mortẽ in purgatorio, quo ad culpam & pœnam, non autem mortale. 1a.q.64.2.c./ 2.d. 43.L.prin°/4.d 16.q.1.ar.2.q.4.1m./ q.2.ar.2.q.2.3m./ d.21. q.1.ar.3.q.1.2.0./ q.3.2m./ Ma q.3.2m./ Ma.q.3.15.c./ q.7. 11.0 /Opuſ.3.c° 178 / 183 / 184./ Mat.12.me°.b.G.

Mortale. 412 Quicquid ſit in contemptum Dei, & quicquid in ſui ratione importat contemptum Dei, eſt peccatum mortale. 22f.q.83. 3.c. * Accidia 4. Accuſatio 0. Actus 23. Adam 58.194. Adoratio 29.30. Adulatio 3. Aduocatus 1.5. Ambitio 1.

413 Nullus actus, ſine conſenſu rationis, eſt peccatum mortale. 12f.q.15.0./ q.74.5.1m./ 22f.q.35.3.c./ 2.d.24.q.3.4.c./ diſ. 42.q.1.4.c./ 3 d.33.q.2 ar.4 q.2.5m./ 4 d.29.1 c./ Veri.q6. 15.4 2m./ 5.c./ q.24.12.26m./ Vir.q.2.12.14m./ Quol.4.22. 22.c./ Ro.8.le.1. prin°.C.
* Amor 194.214.217. Amplexus.

414 Actus procedens ab habitu peccati mortalis, non eſt peccatũ mortale, niſi ſit perfectus per conſenſum rationis. Ma.q.7.3. 27m./ Ro.8. le.1.prin°.C.&c.

415 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q.3.c. Reſpõdeo
Dum.1012. ſicut Dubio 997.

416 Omnis actus humanus, non relatus in Deum, actu uel habitu, ex parte agentis eſt peccatum mortale, non autem ex parte actus. 12f.q.88.1.2m./contra 3.c° 100.ſi./110./139.ſi./Ma. q.9.2 c./Col.3.lec.3.ſi.

417 Non oportet, quòd exiſtens in peccato mortali, peccet quolibet actu ſuo. Ma.q.2.5.7m.

418 Intendens peccare mortaliter, ſemper peccat mortaliter. 22f.q.110.4.c./ Ma.q.2.2 8m./ Quol.8.15.c.

419 Materiale in peccato mortali, duo ſunt ſcilicet obiectum, actus exterior, & conuerſio. Primum & ſecundum, poſſunt eſſe in ſenſualitate, non autem tertium. Verit.quæſtio.25. 5. 10m.
* Apoſtoli 20. Appetitus 96.

420 Actus peccati mortalis, poteſt aliquando eſſe figura alicuius boni. 22f.q.88.2.2m./ 4.d.38.q.1.ar.1.q.1.3. / He. 11.lect.7. prin°.H.

421 Actus qui de ſe eſſet peccatum mortale, ſit uirtuoſus, propter aliquam circumſtantiã. 4.d.1.q.1.ar.5.q.3.3m./ Po.q.1.6.4m.
* Auaritia 5.27. Auditor 2.

422 Cuicumque peccato mortali, homo vult adhærere, ſumens baptiſmum, dicitur ſictus, ſictione includente omne peccatũ. 3a.q.69.9.3m. Baptiſmus 813.132.
* Auerſio 2.5.6.7.17.18.

423 Omne quod ſit propter mortale, eſt mortale. 12f.q.88.2.4 6. c./ 22f q.110.4.c./ q.154.4.c./ Veri.q.15.4.c.ſi. / Ma.q.2.8. c./ q.14.2.c./Ephe 5.lec.2.ſi.
* Bellum 6. Blaſphemia 5.7.14.&c Bonitas 208.209.

424 Peccatum in his, ſine quibus recte ſeruatis, non remanet ſubiectio hominis ad Deũ, & fœdus humanæ ſocietatis, eſt mortale. 2.d 42.q.1.5.c.
* Charitas 104.&c. Cibus 9.

425 Omne quod eſt contra præceptum Dei, eſt peccatum mortale, niſi forte propter imperfectionem actus. 12f.q.74.10.0./ Ma.q.7.1.1m./ 8m./ q.12 3.c./ q.13 4.b.3.

426 Omne peccatum mortale, eſt contra præceptum Dei. 22f.q. 98.3.b./ 4.d.16 L.ſi./ Ma.q.7.7.c / q.12.3.c. / q.14.2.14m./ 1a.Cor.12 le.1.me° B

427 Oppoſitum uidetur dicere. 22f q.148.2.1m Reſpondeo Dubio 1012. B. Dum.1012.

428 Aliquid dicitur peccatum mortale dupliciter, ſcilicet ſecundum ſpeciem ſuam, & ex ſua cauſa. 22f.q.154.4.c. princ°.

429 Non omne peccatum mortale, directe contrariatur præceptis decalogi, ſed tantum iniuſtitiam continens. 22f.quæſt. 148.2.2m.

430 Quilibet agens contra debitum iuſtitiæ, peccat mortaliter. 22f.q 69.1.c./q.70.4.c.

431 Qui eſt in peccato mortali, diligit habitualiter aliquid ſupra Deum. 1.diſtin.1.quæſt.4.1.4m./ Ma.q.7.1.20m. / Vir.quæſt. 2.6 c./ 7m.

432 Omne peccatum mortale contrariatur charitati, non autem ſpei, uel fidei. 12f.q.71 4.c./ 22f.q 24.10.c./ 12 c./ 4m / 3a.q. 87.1.c./ 3.d.27.q.2.ar.4 q.4.0./d.38.4.c./ 4.d.16.q.2 ar.1.q. 1.2m / d.46.q.1.3.c./ Ma.q.7.1.c./ Vir.q.2.6.c°/ q 3.2.1m.
* Circumſtantia 7.&c. Clericus. Complacentia 0. Communicatio 4.6.7. Concubinatus 1.2.4.

433 Omnis actus contra charitatem, eſt peccatum mortale. 12f. q.87.3.c./q.88.2.c./ 22f.q.13.2.c./q 35.3.c./ q.59.4.c./ q.66. 6.c./q.76.3.c./ q.105.1.c./q.110.4 c./ q.11.4 c./ q.112.2. c./ quæſt. 115.2.c./ q.132 3.c./ 3.d 38.4.c./ 4. d.33 q.1.ar. 3.q.2.c./ contra 3.c° 139.ſi./ Ma.q.7.1.c./ q.10.2.c./ q.11.3. c./q.14.2.c.
* Concupiſcibile 8.&c.

434 Quælibet uirtus ut uirtus, ideſt, informata charitate, expellitur per quodlibet mortale, non autem inquantum eſt habitus. 12f. quæſtio.63.2.2. / quæſtio.65.3.c./ quæſtio.71 4.0./ q.73.1.2m./ 2.diſtinct.42.q.1.2 4m./ 5m / quæſt. 2.5.5m./ 3. d.36.5.4m./ Ma.q.14 2.3m.
* Confeſſio 4 &c.35.&c.49.60.&c 70.&c.83.85.97. Confeſſor 1 2.3. Confirmatio 35.37.39 Conſcientia 14.17.

435 Per quodlibet peccatum mortale, tollitur per ſe uirtus ei oppoſita, ſed ex conſequenti, & quaſi per accidens, tolluntur quælibet alia inquantum connexa ei. 2.d.42.q.1.2 4m./quæſtio.2.5.5m.
* Contemptus 4.&c. Contentio 1. Contritio 24.25.30.

436 Per quodlibet peccatum mortale, deperit quicquid uirtuti debebatur, & omnia merita mortificantur. 22f q.132.3.1m. / 3a.q.89.4.0./ 3.diſt.36.5.1m./ 4.diſtin. 14. q.2.ar.3.q.2.0./ diſtinctio.21. quæſtio.1.artic.1.quæſtio.1.3m./ diſtinctio.22. quæſtio.1 1.6m.
* Contumelia 4. Correctio 6.7.9.14.&c. Corripere. Culpa 2. 3 4.6. Cupiditas. Damnatio 2.4.18.20.21,27, Dauid 0. Debitum 22.24 &c.

437 Peccatum mortale aſſimilatur ægritudini, reſpectu damnationis, morti vero reſpectu gratiæ & Dei. 12f.q6. 72. 5.c./ 2.d. 43.2.5m./ Ma q 7.7.14m.
* Decimæ 12 20,25. Decor. Delectatio 87 88.89.

438 Nullum mortale poteſt remitti ſine alio, quia omnia mortalia ſunt connexa in auerſione, non autem in conuerſione. 12f.quæſtio.73.2.0./ 3a.quæſtio. 86.3. 0. / 3.diſtin.36.5.0./ 4.diſt.15.q.1.ar.3.q.1.c./ d.16.q.2.ar.1.q.2.c./ d.18.q. 2.art. 5 q.3.1m.

439 Immo peccata non ſunt connexa. 12f.q 73.1.1m. ſi. Reſ.°. Dum. 1013.
Dubio 1013. * Dæmon 41.&cæt. 65.75.92.93.86.97.114. 119.

819 Depoſitum 4.5. Deriſio 1. 2. Detractio 1.2.Deuotio 13. 14.Diſcordia 2 Diſputatio 6.Docere 9.12.

442 Morientes in peccato mortali, non manet aliquod præmium poſt hanc uitam.4.d.21.q.1.ar.1.q.13m.

*Ebrietas 1 4.&c.Electio 33.Eleemoſyna 15.29.30.31. Error 5.6. Excommunicatio 11.12.13.27. Excuſatio 1.2.5. Fatu. Fides 107.Finis 119.Fucatio.Furtum 2.Gloria 9.10.Gratia 153. &c.Gula 4 Hæreſis 1.2.29.152.&c. Homicidium 0. Iacob y Iactantia 3.Idolatria 5.6.7.Ieiunium 29.Iepte.Ignorantia 13.22.Imprudentia 1.3. Indeuotio. Indulgentia 7.15. 16.Infidelis 9.10.11.Infirmitas 2.8. Ingratitudo 3.4.5.Iniuſtitia 10.Inobedientia ..&c.Inuidia 4. Hypocriſis 3.Ira 17. Iudex 1.5.Iudicium 19 20.Iuramentum 36.37. Iuſtitia 49. Laitus 9 Laqueus Laus 18. Lex 12. Litigium 0.Loth 0. Lucia.Ludus 10.Luxuria 5.&c.Machabæi.Macula 1.Maledicere 1.2.Matrimonium 56.&c. 116.&c.126.127. Mendacium 8. 15.17.20 Miniſter 9.10.Miſſa 7.&c. Monachus. Mors 10. 17 Negligentia 7.9.Oblatio 9.10.16.Occidere 12.Officium 7.8. 9.10.19.Operatio 48.&c.Opus 4. Oratio 102.103.Ordo 57.94 95.

442 Quæſtio dubia,de peccato mortali,periculoſiſſime determinatur. Ma.q.3.7.c.Quol.9.15.c.

*Pœna 80 &c.

443 O confitentem uidetur decere a ſimili.22ſ q.10.7.0./23. Timo. 2.lect 2.ſi Rein.Dubio 101 4m. *Pœnitentia 44.

443 Pro timore infamiæ multi a peccato retrahuntur.12ſ.q.42.1. c.ſi./22ſ q.33.7.c.ſi. 73.89 114. Perfectio 62.66.67 Periuriſi 4. Petrus 3.Prædicare 4 6.Prælatio 10.Princeps 13 &c. Profeſſio 2.3. Prohibitio 4.&c. Publicanus. Prudentia 34. Puer 5.Puſillanimitas 4 Ratio 58.59 Religio 77 Res 3.Sabbathum 5.6.Sacramentum 46 76.110.Salus.135. Sanctificatio 5.9.&c.Sapientia 38.Satisfactio 9.19. Scandalum 12 13. Seditio 3.Senſualitas 13.Somnus 5. Spectacula 3.Speculum 4 Sponſalia 5.Superbia 12. Surreptio Suſpenſio 2.Suſpicio 4.Thamar.Templum 15.Teſtis 8.Timor 39 40.45.61.62.72. Tranſgreſſio 2.Vendere 8.12. Vitium 156.158.182.258 Vitu perabile. Vnctio 11. Voluntas 50.Totum 30.Vſura 18.81. 156.161.&c.211.Vtis 7.Vxor 122.Zacharias 2.

¶Pectorale.Votum 74

¶Pectus.Armus.Lamina. Tremor 2.

¶Pectuſculum.Armus.

¶Peculatus Furtum 14.

Quid. 1 ¶PECVNIA,intelligitur omne illud,cuius pretium æſtimari poteſt pecunia.22ſ q.78.2 c./ q.100 2.5.c./ q.117. 2.2m./ q. 118.2.2m./ Ma.q.13.1.c.ſi./ 6m. / Ethicor.4.lec.1.prin0.b.ſi.

*Campſoria 8.Deceptio.Denarii. Electio 38. Iudæi 35.46. Liberalitas 1.&c.Magnificentia 4.Miſericordia 10.Miſſa 10. 11.12 Numiſma.Prodigalitas 0,Prudentia 80.Reſtitutio 12. 25.Sacrilegium 8.Simonia 24. Statutum 1. Temperatio 26. Vendere 19.

2 Pecunia non poteſt vendi in mutuo, pro pecunia ampliori,quã ſit quantitas pecuniæ mutuatæ,quæ reſtituenda eſt. 22ſ.q0. 76.2.4m.prin0./ Opuſ.73.c0 13.

*Vſura 51.&c. Vſus 15.

Licite. ¶Pecus.Animal 73.&c. Beſtia Brutum.Iumentum.

¶Pedagia iuſte exiguntur.Et tranſeuntes tenentur ea ſoluere pro ſecuritate viarum.Opuſ.20.lib0.2.c0 12.Exactio 1.

*Militia 3.Teloneus.Tributum.

¶Pedagogus.Baptiſmus 147 Conſcientia 5. Lex 132.

¶Pediſſequa.Gratia 87.

¶Pedites. Cohors 2 3.Pes. Stadium 2.

¶Peierare.Iuramentum 36.

¶Peius Abſcondere 4.Antichriſtus 3 Bonitas 144.Correctio 26.Credere 33. Deterior.Homo 32. Incontinentia 7.8,11.Ingratitudo 12.Interpretatio 3. Lumen 16. Malum 17.59.60. Meretrix 5.Mors 13. Nocere 6. Peccatum 238. Scandalum 20. Theologia 21.Vita 55.

¶Pelagius.Fides 74 Gratia 74.168. Hæreſis 69.&c.

¶Pellere.Motus 70.Ordo 84.

¶Pellis.Caro 3.Cete 4.9 Circunciſio 9.Talpa Veer.

Diuiſio. 1 ¶POENA duplex,ſcilicet pœna ſenſus,ideſt,afflictiua,& pœna damni,ideſt,carentia diuinæ viſionis. 12ſ.q0.87.4.c.ſin./ 22ſ.q.79.4.4m./ 3a.q.46.6.3m./ q.52.2.2m./ 2.diſt.34.2.c./ 3.d.22.q.2.ar.1.q.1.c./ 4 diſtin.15.L.prim0./ d.21.q.1.ar.1.q. 5.0./ contra 3.c0 143./ Li0.4.c0 90.3m./ 4m. Ma. q.5.2.c.ſi./ 2ſ.Theſ.lc.2.me0.H.

*Beatus 49.50.51.

2 Pœna ſenſus,debetur culpæ,ratione inordinatæ conuerſionis, ſed pœna damni,ratione auerſionis.12ſ.q.87.4.0./ 22ſ.q.79. 4.4m / 4.d.19.L.prin0./ diſt.44.q.3.ar.2.q.1.c./ contra 4.c0 90 3m. Auerſio 19.

*Clauis 1.20 Communicatio 4.Confeſſio 58.

3 Pœna damni duplex.ſ.carentia diuinæ uiſionis,& priuatio ſocietatis ſanctorum.2ſ.Theſ.lec.2.me0 I.

4 Omnis pœna eſt a Deo,uel agente, vt pœna ſenſus, uel non agente,ſed permittente,vt pœna damni. 2.diſtin.36.3.1m./ d.37.q.1.1.c.ſi.

5 Pœna duplex, ſcilicet pœna emendatoria, ſeu purgatoria, & pœna vltimæ damnationis, ſeu exterminans. Anima 21. 20m.

6 Pœna duplex.ſ.pœna aſſumpta,& pœna inflicta. Et utraque affligit cor,& cogit corpus. pſal. 24 ſi.m.

7 Pœna peccati duplex,ſcilicet per inflictionem contrarii,& per ſubtractionem boni conuenientis. Prima eſt a Deo agente, ſecunda uero,a Deo non agente.22ſ.q.19.1.3m./ 2.diſtinctio. 32.quæſt.2.1.c./ 2.2m./ d.36 3.1m./ d.37.q.3.1.0./ Ma.quæſtio.1.1m.

*Congregatio 1.Corripere. Crimen. Culpa 5.7. Exceptio 4.6.Indulgentia 8.Iudex 0.Iudicium 36.

8 Pœna peccati duplex.ſ.pœna concomitans,ideſt,remorſus cõſcientiæ,& pœna inflicta.2.d.5.q.1.2.1m./ d.27.5.c./3.d.34. q.1.5.2m.

9 Pœna peccati duplex.ſ.quæ infligitur,ut flagella,& pœna cõſequens. Contra ſecundam,datur ſacramentum,non autem contra primam.4.d.2.q.1.ar.1.q.3.0.

*Manens.Meritum 98.Ordo 45.

10 Pœna peccati duplex.ſ.pœna taxata,& pœna conſequens.Prima commenſoratur culpæ,non autem ſecunda. 22ſ.q.164.1. 4m./Ma.q.5.4.c./3m./4m.

11 Pœna conſequens peccatum duplex. ſ. per ſe, & per accidens. 12ſ.q 73.8.0./ 2.d.33.q.1.2.c.

12 Vnius peccati,eſt tantum vna pœna adæquata, & plures partiales multipliciter. 22ſ.q.39.4.3m. / q.99.4.2m./ 4.diſt.15 L prin0.

13 Omnis pœna,eſt medicina ad reparandam virtutem, ſed nõ ſemper reſpectu peccantis.12ſ.q.87.2.1m./ 3.2m./12ſ.q.39. 2.1m./ 4.3m./ q.66. 6.2m./ q.68.1.c./ q.108.3 2m. /4.c / 2. d.36 3 3m./ d.42.q.1.2.c./ 3.d.19.ar.3.q.2.c.ſi / 4.d.46.q.1. 3.3m./ 3.3.c0 14.4./ Ma.q.2.10.4m. / Opuſ. 3.c0 122./ 173. Quid.

*Carentia.Charitas 1.Communicatio 3.Concupiſcibilis 7.

14 Omnis pœna,eſt correptio,ab aliquo agente,& paſſio grammaticæ.2.d.35.1.4m./ 5m / 6m.

*Eccleſiaſticus 3.Gratia 52.Ignorantia 7.16.Incarcerare.Indelitas 1 Laqueus.Lex 21 26.29.108. Malum 30.

15 Omnis pœna,eſt corruptio agentis, & omnis culpa eſt corruptio actionis.12.q.48 5.6.0 / 12ſ.q.21.1.3m./ Ma.q.1.4.c./ 9m./ 8m./ 5.c / q.2.7.c.

*Matrimonium 70.Natura 41.Nocere 1.3.4.Peccatũ 104.293.

16 Idem contingit eſſe culpam & pœnam, ſed non ſecundum eandem rationem.2.d.36.3 c./ Ma.q.1.4.2m./ 2m. / 3m./ q0. 10.1.5m / Ro.le.7.ſi G.&c.

*Præceptũ 5.Reatus 0.Vocatio 4 Voluntas 53.Vti 16.19.

17 De ratione pœnæ eſt,q ſit contraria uoluntati.10.q.48.5.c./ q 64.3.c / 12ſ.q 87.2.0.c./ 22ſ.q.18.3.c./ 2.d.36 3.c./ d.41. q.2.2.5m./ 4.prolo.me0 1./ d 18.q.2.ar.5.q.2.c./ d.21. q.1. ar.1.q.4.c / contra 2.c0 141 / Ma. q.1 4 c./ 1m./ 2m./ q.4.5. 6m./ Anima 21.21m./ Opuſ.3.c0 122.

18 De ratione pœnæ ſunt tria.ſ. quod ſit contra uoluntatem propter culpam,& paſſio ab extrinſeco.12ſ.q.46.6.2m./ Ma.q0. 1.4.0./ Opuſ.3.c0 122.

19 Pœna repugnat triplici uoluntati, ſ.actuali,habituali, & inclinationi eſt naturali.Ma.q.1.4.c./ 11m./q.5.3.3m. Opuſcu.3. c0 123.

20 Nulla pœna eſt uolita abſolute,ſed ex conditione dupliciter, ſcilicet qua acquiritur bonum, ut ſatisfactio & martyrium, & ſine qua non,ut mors naturalis & purgatio. 12ſ.q.87.6.c./ 4.d.21.q.1.ar.1.q 4.0. Qualis.

*Appetitus 29.30.Beatus 49.50.51.

21 Pœna eſt bona ſimpliciter, & mala ſecũdum quid,ideſt,huic 22ſ.q.19.1.c./ Ma.q.1.1.1m / 18m./ q.16.2.c. prin0.

22 Pœna reſpectu patientis eſt mala, ſed reſpectu punientis iuſte,eſt bona.Ma.q.1.1.4.9m./5.12m. *Blaſphemia 18.19.

23 Peccatum non eſt pœna,niſi per accidens.Et hoc dupliciter, ſcilicet ratione antecedentis, quia deſeritur a Deo,& ratione conſequentis,quia perditur melius.12ſ.q.87.2.0./ 22ſ.q. 36.2.4m./ 1.d.46.2.4m./ 2.d.36.3.0./ Ma.q.1 4.1m./ Rom. lec.7.H.

24 Macula quo ad cauſam. ſ.peccatum diuiditur cõtra pœnam, non autẽ quo ad priuationem,quo ad pœnam concomitãtẽ, ſed bene quo ad pœnam inflictam. 4.d.18. q.1. ar.2.q.1.4m.

*Detrimentum.Duratio 8.9.Hæreſis 48.

25 Pœna concomitans culpam duplex, ſcilicet priuatio gratiæ per peccatum prius, & priuatio gratiæ ſequens, ſeparatio a Deo, inordinatio agentis, & anxietas paſſionis & laboris. Sed a prima dicitur peccatum eſſe pœna,magis,quàm a ſecunda,quia a prima dependet peccatum,ſed ſecunda depen-

det

Pœ

det ab eo. Ma.q.1.4.5m. *Infirmitas 1. Iuſtitia 6. Iuramentum 13. Latro 3. Opprobrium 4.

26 Omnis culpa, rationem mali & defectus habet, ſecundum q eſt ab agente. Nõ autẽ pœna, ſed vt eſt in patiente. 2. d.37.q. 3.1.c./ 2m./ 2.c.

27 *Puniri non eſt culpa, ſed fieri reum pœnæ. 12ſ.q.87.1.2m./2.d. 36.4.c./Ma.q.1.1.c.prin°.

28 Ratio addendi pœnam pœnæ, eſt incorrigibilitas populi. Iſa.9 fi.b. A. peccatum 196.205. 225.264.266.292.338.

29 Pœna præſens & futura, in eo qui non corrigitur, vnam pœnam conſtituunt. 4.d.15.L.prin°. * Seueritas. Suffragia 5.

30 Pœna peccato proportionatur, ſecundum acerbitatem in iudicio diuino, & humano. 12ſ.q.87.3.c./ 4.c./ 5m. *Tyrannus.

31 Ratio omnium pœnarum veteris legis exponitur. 12ſ. q.105. 2.9m./ 10m./ 11m./ 12m. *Vetuſtas.

Subiectum. 32 Idem oportet eſſe ſubiectum pœnæ & culpæ. 2.d.31 q.1.1.4m. *Accuſatio 12 19.20.23.25.26. Animal 70.

33 pœna eſt in ſolis habentibus voluntatem. 2.d.31.q.1.1.4m./d. 35.1.c./Ma.q.1.4.c./ Opuſ.3.c°.145. *Annihilatio 13.

34 Homo non eſt ſuſceptiuus pœnæ, niſi inquantum eſt habens voluntatem, quæ eſt primum ſubiectum pœnæ & culpæ, licet poſſit puniri in qualibet parte. 2.d.41.q.2.2.5m./Ma.q.4. 5.c. *Auerſio 13.14.19. Baptiſmus 131.

35 Pœna non debetur iuſte, niſi propter culpam. 12ſ.qu.87.7.0./ 2.d.30.q.1.2 c.

36 Omnis pœna vt pœna infligitur tantum pro culpa propria & præterita. Sed vt ſatisfactio, vel vt medicina, infligitur et pro culpa aliena. 12ſ.q.87.7.8.0./ 12ſ q.108.4.0 / 3ª.q 14.1. 3m./ 2.d 5.q.2.2.c./ d.30.q.1.2.0./d.35.1.c./d.36.4.0./4 d. 14.L.fi./d.15.q.1.ar.4.q 2.3m./d.20 art.2.q.3.0./ d. 46.q.1. artic. 2.queſt.3.0./ qu.2.ar.2.q.2.3m / con.3.c°.141./ Ma.q. 1.4.c.
*Bonitas 53. 216. Capitale 1. Clauis 1. 20. Clementia 4.6. Communicatio 4.

37 Nullus punitur pœna animæ, niſi pro culpa propria, quia pœna animæ non eſt medicina. 12ſ.q.87.8.0./ 21ſ.q.108.4. c./ 1m. 4.d.46.q.1.ar.2.q.3 c./ q.2.ar.2.q.1.3m.
*Confeſſio 7.26.27.62.81. Congregatio 1.

38 Filius punitur pœna corporali pro culpa parentum, & ſerui pro dominis, inquantum ſunt aliquid eorum. Non autem pœna ſpirituali, niſi culpa aliorum fiat eis propria, ratione conſenſus, vel imitationis, vel conſultationis, vel diſſimulationis. 12ſ q. 81.1.1m./2.1m./quæſtio. 87.8.0./ 22ſ.q 108.4.1m./3m./q. 164.1.4m./3ª.q.82.6.3m./ 2.d 30.q.1.2.61 / d.33.q 1.2.0./ 4.d.46.q.2.ar.2.q.2.31./ Ma. qu. 4.2. 19m./ 8.6m./ 7m./8m./ 9m. 12m./ 15m./q.5 4.c./ Quol.12. 24. 1m./ Pſal. 18. fi.h.fi./ Eſa.14.me°.C./ Io.9.lec.1.prin°.b.
*Contritio 12.18. 35.&c. Contumelia 2. Crimen. Culpa 5.7. Dæmon 118 &c.

39 Pœnam ſemper præcedit peccatum in natura, ſed non ſemper in perſona puniti. 12ſ.q.87.7.0./ 4.d.15.L.me°.K./ d.46.q.1. ar.2.q.3.0./ Ma.q.1.4.c.
*Detrimentum. Deus 252.253.254.313.426. Epiſcopus 51. Error 2.3. Fœces. Fides 107. Filiatio 15. 14. Fomes 3. 5. Furtum 14. Generatio 41. Hæreſis 25.&c. Imago 40. Incarcerare. Infernus 1.3. Infirmitas 1.2 Interdictum. Inuoluntarium 1. Irregularitas 6. Iudæi 18.&c. Iudicium 36. Iuramentum 13.

40 Carentia diuinæ viſionis, eſt pœna conſequens perſonam, non autem naturam, niſi ratione perſonæ 2.d.33.q.1. 2.c.

41 Habituali diſpoſitioni, vel priuationi, nunquam debetur pœna ſenſus, ſed tantum pœna damni. Ma.q.5.2.c.fi.
*Laqueus. Latro 3. Lex 12.128. Liberare 2. Limbus 3.6. Macula 8.12.14. Maledicere 3.4.

42 Qui eſt in peccato, non habet guſtum ſanũ, ſed affectum infectum, amore ſui inordinato. Ideo alliceatur a peccato per pœnas contrarias ſuæ naturæ & ſuæ voluntati, & non dulcedine diuinæ bonitatis. 12ſ.q 1.8 3 0 / 4.d.14.q.1.2.2. q.1.1./ 3m. *Manens Matrimonium 68.70.87.134. Meritum 36 63. 64 91.58. Mors 1.3.4 10.14. &c. Naturale 16. 17. Nocere 1. 2.23. 4 Obedientia 38. Omiſſio 1. Opprobrium 4. Oratio 52. Ordinatio 7. Ordo 93. Paſſio 100 110. 112 113.126. Peccatum 43.49.178.189. 264. 284. 192.293.318.318 Penitentia 12.63.72.119. 29. Præceptum 6.43.1.35. Prædeſtinatio 12. Prædicare 5. Princeps 11.29. Raptus 5. Reatus 6. Reprobatio 2. Reſtitutio 9. Sanctificatio 6. Satisfactio 10 Schiſma 6.8. Simonia 25.29.&c. Sponſa 3. Sterilitas 2 Subiectio 4. Superbia 37. Temporale 3.

43 In iudicio humano, nullus debet puniri pœna perſonali, niſi pro culpa ſua, ſed tantum pœna damni, triplici ratione. ſ. vel in hoc quód aliquis ineptus redditur ſine ſua culpa, ad aliquod bonum habendum vel conſequendum. Vel quia bonum in quo damnificatur, non eſt proprium bonum, ſed commune. Vel quia bonum vnius dependet ex bono alterius. 12ſ.q.108.4.2m./2.diſt.33.q.1.2.4m./ 4 d.46.q.2.art.2. q.2. 3m./Ma.q 4.8 art.15. * Tentare 14. Teneri 1. Thomas 4. timor 14. Tyrannus 8. Tormentum. Verecundia 11. Vindicatio 4. Votio 15. Vſura 10 84.&c. 90. Vxor 15. Chriſtus 175.&c.

44 Inter pœnas corporales, potiſſima eſt mors, & inter pœnas ſpirituales, debilitas rõnis cont.4.c°.52.prin°. Animal 70. Compara°

45 Non omnes pœnæ ſunt æquales, nec præmia ſunt æqualia. 12ſ. q.73.2.c./cont.3.c°.58./ 142. / Ma.q 2. 9.c.prin°./3m./ Heb.8. lec.3. me°.F. * Bonitas 53.216. Circunciſio 9.48. Crux 6. Damnatio 41.&c. Defectus 16.20.21.

46 Maxima pœna eſt, ſeparari a Deo. 12ſ.q.88 6.c.fi./4.diſt.17. q.2. art.3. q.1.4m. / d.46.L.prin°./ Anima 21.c.fi.c. / Pſal. 26.fi.1.

47 Maxima pœna, eſt priuatio beatitudinis. Secunda, priuatio virtutum. Tertia, inordinatio potentiarum animæ. Quarta, nocumentum corporis. Quinta, amiſſio bonorum exteriorum. cont.3.c°.141.1m./Ma.q.5.1.3m./Quol.2.13 ar 1.

48 Maxima pœna eſt, impediri ab euchª. 4.d 9. art.4. quæſt.3.c. * Deus 252.253.254.313.428. Duratio 8 9.

49 Oppoſitum videtur dicere. 4.d.14 q.1.ar.5.q.1.1m./2m. Reſpon°. ſicut Du°.378°. Dum.1015m.

50 Grauitas pœnæ duplex. ſ. ex parte boni priuati, & ex parte puniti, cui illud bonum eſt magis proprium. Ma q.5.1.3m.

51 Grauior pœna imponitur quadrupliciter. ſ. propter grauius peccatum, conſuetudinem, pronitatem, & nocumentum. 12ſ. q.105.2.9m./ 22ſ.q.39.2.1m. / 4.diſt 20.art.2.q. 1.c./Ma.q.2. 10.4m. * Euchª. 279.28n. Excæcatio 3. 6. Excommunicatio 22. Idolatria 8.

52 Ordo & diſtin pœnarũ, eſt ſm ordinem & diſtiam bonorum 4. d.17.q.2.art.3.q.1.4m./cont.3.c°.141.1m. * Inferous 1.2.3.

53 Pœna differt tripliciter a culpa. ſ. primo, quia culpa eſt malum ipſius actionis, pœna autem eſt malum agentis. Secundo per hoc quód eſt ſecundum voluntatem & cõtra voluntatem eſſe. Tertio per hoc quód culpa eſt in agendo, pœna vero in patiendo. Ma.quæſt.1.4 c.fi./1m./2m./5.c. Opuſ.3. c°.175.
* Iniuſtitia 6. Lapidatio. Limbus 3. Maledicere 1.3. Malum 39.40.47.56.57 Manens.

54 In foro Dei, ſemper redditur pœna, ſm quantitatem culpæ, non autem ſemper in foro humano. 4.d.20.art.2.q.1.c./Ma. q 2.10.4m./Quol.1.18.fi. Miſericordia 14. Mors 15. Ordo 16. 45. Præceptum 43. Sacrilegium 8. Schiſma 5.8.

55 Lex vetus, pœna mortis, punit peccata contra Deum, homicidium, irreuerentiam ad parentes, adulterium, inceſtũ, & furtũ hominũ. Aliarũ autẽ rerũ. pœna damni. 12ſ. q.105.2.10m./ 22ſ /q.66.6.2m. * Supplicium. Suſpenſio 2. Timor 54.

56 Pœnam taloniis in percuſſuris, mutilationibus, & falſo teſtimonio, lex vetus inſligit, in aliis vero flagella, vel ignominiam. 12ſ.q.105.2 10m./22ſ.q.66.6.2m.

57 Pœna ſenſus æterna, debetur tantum conuerſioni actuali, non autem concomitanti Ma.q.4.4 4m.

58 Pœna ordinat culpam dupliciter. ſ. ſatisfaciendo, & vt medicina ſanans, vel reſecans. 4.d.4 q.2.art.1.q.2.2m./ Opuſ.3.c°. 121./ 173. Effectus.

59 Pœna ſeptem dierum in veteri lege, non expiabat pœnam pro peccato, ſed irregularitatem, ſicut alia ſacrificia. 4.diſt. 20. art.2.q.1.2m.

60 Pœna poſt remiſſionem culpæ, imponitur duplici de cauſa. ſ. ad ſoluendum debitum, & ad remedium. Quo ad primum debet imponi ſecundum quantitatem culpæ. Sed quo ad ſecundum, pro minori culpa, imponitur maior pœna, triplici ratione. ſ. difficultatis, periculi, & multitudinis. 12ſ.q.105.2. 9m./4.diſt.20 art.2.q.1.0./Quol.1.19.fi. Baptiſmus 180.208. 212.230.232. Cæcitas 1.

61 Poſt abſolutionem, oportet pro quolibet peccato, aliquam pœnam ſatiſfactoriam remanere, vt medicinam contra peccatum. 4.d.18.q.1.ar.3.q.2.3m.

62 Ex vi clauium, aliquid de pœnis ſingulorum peccatorũ, proportionaliter dimittitur. 4.d.18.q.1.ar.3.q 2.3m.

63 Chriſtus ex auctoritate poterat totam pœnã. vel partem dimittere, ſicut volebat, non autem alii. 12ſ.q.83.4 2m./4.d.18. q 1.ar.3 q.4.3m./d.20.ar.3.q.1.b.1. * Clementia 4.6. Conſilio 59. Corripere. Deus 252.253.254. Dolor 43. Error 6. fides 101. Gratia 162.165. Idolatria 8. Infirmitas 1. Lex 28. 29. Liberare 0. Macula 14. Meritum 36.

64 Deus tardat pœnas pro peccatis, duplici rõne. ſ. vt prædeſtinati conuertantur, & vt iudicia eius appareant iuſta. Pſ.7.fi.ſ.

65 Deus & eccleſia, puniunt peccatores dupliciter, ſcilicet flagellando, & auxilia ſubtrahendo, vt per humilitatem redeãt ad Deũ. 4.d.18.q.2.ar.1.q.2.c. * Nocere 1. Origenes 7 Pœnitentia 240.190, 195.196.205 264.293.318. Pœnitẽtia 71. Principatus 11. Pro-

81. prohibitio 2. Sanitas 7. Satiſfactio 37. Seruile. Seruitus 17.18. Temporale 3.

Purgatorij. 66 Poſt hanc uitam, nullus habebit pœnam corporalem, nec ſpiritualem, niſi pro culpa ſua. 2.2 q.108.4.c / 4.d.46.q.1.art.2.q.3.c./Ma q.5.4.5m.

67 Si imponitur hic minor pœna, quàm ſit debitum peccati, reſtat pęna in purgatorio. Si autem maior, tenetur eam hic cōplere, ſed non ibi. Si vero ęqualis, nulla pęna reſtat ibi 4 diſt. 20.ar.2.q.2.o./Quol.3.28.c. * Aduentus 9. Angelus 528

68 Pęna in purgatorio ſemper taxatur ſecundum quantitatem peccati, quia tantum eſt ad ſoluendum debitum. 4. diſt.20. art.2.q.1.c. * Confeſſio 59.

69 Pœnitenti in fine vitæ, reſtat aliqua pęna, qua punitur poſt mortem in purgatorio, niſi ſit tanta contritio, q̄ totaliter pęnam purget. 4.d 20.ar.1.q 3.o / Opuſ.3.c°.105./ 106 / 185. Pęna 99. * Infirmitas 1. Macula 14. Origenes 7.

70 Pęna purgatorij purgat à reatu pęnæ, ſoluendo pęnam 4.d.21.q 1.ar.3.q.1.o./Opuſ.3 c°.183./184.

71 Pro eadem culpa, grauius quis punitur in purgatorio, quàm hic, ratione alterius fori, tamen proportionaliter. 4.d.20.ar.1.q 3.2m./d.21 q.1.ar.1.q.3.4m./ d.47.q.2.art.3.q.2 5m./ Ma.q.7.10.7m. * Religio 43.

72 Minima pœna purgatorij eſt maior q̄ maxima pęna hic 3a.q.46.6.3m./4.d.20.ar.1 q.3.2m./d.21.q.1.ar.1.q.3.o.

73 Acerbitas pœnæ in purgatorio, correſpondet quantitati culpæ, diuturnitas vero, radicationi culpæ. 4.d.21.q.1.ar.3.q.3.o./d.45.q.1.3.c /2m./q.2.art.2.q.1.2m /Ma q.7.10.4m. * Satiſfactio 14.15.

74 In fine mundi, acerbitas pœnæ purgatorij, recompenſabit diuturnitatem eius. Et habebunt pauca, purganda præuijs purgari tribulationibus. Quol.2.14.4m.

75 Pœna purgatorij, nominatur tantum ignis, quia principaliter eſt ad purgandum reliquias peccati. 4.d.21.q.1.ar.1.q.2.2m./d.50.q.2.ar.3.q.1.2m.

Originale. 76 Mortui cum ſolo peccato originali, non puniuntur pęna ſenſus 3a.q 14.2m./2.d.33.q.2.o./d.42 q.2.1.o./4.d 4.L.6./diſt.6.q.1.art.1.q.1.c./d.16.q.1.art.2.q.2.o./ diſt.43.ar.1.q.2.2m./Ma.q.5.2.3.o./4 5m.

77 Mortui cum ſolo peccato originali, nullum defectum habēt, in perfectionibus, & bonitatibus quæ naturam humanam ex principijs ſuis conſequuntur. 2.d.33.q.2.1.c./4.diſt.4 L.fi./Veri.q.26.1.11m./Ma.q.5.3.c.

78 Nec habent aliam pœnam, præter carentiam diuinæ viſionis. 2. diſt 33.quæſt.2.1.c./ 4.diſt.4.L.fi./Veri.q.26.1.11m./ Ma.q.5.3.o.

79 Pœna originalis peccati, non eſt morte detineri, ſed mori, à quam ſoluunt moriendo, decedentes in originali. 4.diſt.43.ar.1.q 2 4m. * Annihilatio 1.14. Baptiſmus 180.198.201.207.208.230.231.

80 Si per impoſſibile, aliquis moreretur in originali, cum veniali, ſiue mortali, puniretur æternaliter pœna ſenſus pro veniali, quia æternitas pœnæ, concomitatur carentiam gratiæ, ex qua prouenit æternitas culpæ. 2.d.42.q.1.5.7m./4.d.45.q.1.3.6m./Ma.q.5.2.8m./quæſt.7.10.8m. * Beatitudo 125. Fides 107.

81 Pœna æterna, debetur peccato originali, non ratione grauitatis, ſed ratione ſubiecti priuati gratia. 12æ.q.87.5.2m./ 2.diſt.33.q.2.1.2m./3.d.19 ar.3.q.1.c./Ma.q.5.1.10m.

82 Pœna duplex debetur peccato originali. ſ. carentia diuinæ viſionis, inquantum inficit perſonā, ut mors, rebellio, & huiuſmodi, inquantū inficit naturam. 3a.q.52.5.c./2.d.32.q.1.2.c./3.d.19.3 o./4.d.46.q.2.ar.2.q.1.3m./Ma.q.5.14m.

83 Sola carentia diuinæ viſionis, eſt per ſe pœna peccati originalis, aliæ vero conſequuntur per accidens. 2.d.33.q.1.3.3m./Ma.q.5.o. * Imago 40 Mors 1.&c. Naturale 16.17. Peccatum 94.169.385. Rebellio 1.

84 Omnes pœnæ pro peccato primorum parentum, declarantur 22æ.q.164.2 o./2.d.29 5.o.

85 Minor pœna, debetur peccato originali, quàm veniali. 3a.q.1.4.ar.1./2.d.33.q.2.1.2m./4m./Ma.q.5.1.3m.

Veniale. 86 Peccatum veniale ſine gratia, id eſt, cum originali, vel mortali, punitur æternaliter pœna ſenſus, in inferno. 12æ.q.87.5.3m./ 2.diſt.33.q.2.1.2m./ 4.diſt.21.q.1.art.2. q.3.o./diſt.22.q.1.1 5m./diſt.45.q.1.3.6m./Ma.q.5.2 8m./q.7.2.14m./10.o./Op.3.c°.187.

87 Pœna ſenſibilis, debetur peccato veniali. 4.d.16.q.1. articu.2.quæſt.3.c.

Mortale. 88 Pœna temporalis debetur peccato veniali, æterna vero mortali. 12æ.q.72.5.c /q.87.2.5.o./q.88.2.4.c./ q.109.7.c./ 3a.q.86.4.o./2.diſt.24.q.3.6.c.fi./d.42.q.1.5.o./ 3.diſt.19.3.o./ 4.d.46.q.1.3.o./cont.3.c°.145./144 /Li°.4.c°.85.1m./92.2m./93 / Ma.q.1.5.15m./18m./q.7.1.c./ Opuſc. 3.c°.185./188./ Ro.2.lec.2.pri°.H.

89 Pœna inferni, non affligeret, non habentē reatū pœnæ, etiam ſi eſſet ibi, quia non agit, niſi vt inſtrumentum diuinæ iuſtitiæ. 3.d.22 q.2.ar.2.q.1.3m /Ma.q.5 2 5m. **Mortale.**

*Angelus 5.8. Anima 141. Appetitus 30. Auerſio 19.

90 Pœna inferni duplex. ſ. ignis & frigoris, correſpondet duplici radici peccati. ſ. amori, & timori. 4.d.15. L.pri°.

91 Pœna inferni quo ad aliquid augetur, & minuitur, vſq; ad diē iudicij 4.d.22.q.1.1.5m.

92 Oppoſitum videtur dicere à ſimili. 22æ q.13.4. 2m./ 4.d.21.q.1.21.2.q 4.c / 2m./d.50 q.2.ar.1 q.6 o./L.pen°. Reip ſicut Du°.275°. *Baptiſmus 180.198.201.107.208 230.232. Bonitas 216 Cupiditas 58.81. Euch^a.279 Fides 107. **Du^m.1016^m.**

93 Pœna inferni, eſt ad affligendum. ideo nominatur nominibus quæ hic nos affligere conſueuerunt. 4.d.21.q.1.art.1.q.2.2m./d.50.q.2.ar.3.q 1.o.

*Indulgentia 8.26 Lex 180 Macula 14. Martyrium 22.25.

94 Peccato veniali, non debetur pœna ſimpliciter, ſed purgatio corporis. ſ. mors, & incineratio, & purgatio animæ. ſ. ignis purgans. 4.d.43.ar.1.q.1.3m.

95 Omnis pœna, præeligenda eſt non ſolum peccato mortali, ſed etiam peccato veniali. Tamen nullus temptet ſe, nec alium, in ſpeciali de hoc, propter periculum, quia deſcendere in talibus ad ſingula, eſt inducere hominem in tentationem, & præbere occaſionem peccandi. 22æ.q.110.3.4m./ 4.d.17.q.2.art.3.q 1.4m./d.18 q.2.2.4.q.3.1m./d.29.2 2m./Quo.1.9.o.

96 Peccato veniali, non debetur pœna carentiæ diuinæ viſionis ſimpliciter, nec ad tempus, ſed per accidens ratione pœnæ debitæ. Quol.2.13.1m.

97 Remiſſa per pœnitentiam, culpa mortali, & pœna æterna, quandoque remanet pœna temporalis. 12æ q.87 6.o./ 3a.q.86.4.o. 2.d.42.2.5m./ 4.d.14.q.2.21.1.q.2.o./ d.17.q.3.ar.1.q.1.1m./ar.5.q.2 c / q.3.2m./ d.18.q.1.ar.1. q.1.3m./ ar.2.q.3.o./ ar.3.q.2.c./ d.20.artic.1 q.2.3m./ q.3.o./ d.35.6.2m./ con.3. c°.158.4m./ Li°.4.c°.72./ 91.5m./ Opuſ.3. c°.185./ 186./ Hæ.6.le.1.me°.D.

98 Ceſſante culpa, & macula, & reatu, quo ad deum, manet pœna eccleſiæ. 4.d.35.6.2m./d.37.q.2.3.c.fi / Macula 13.

99 Abſolutio ex vi clauium, delet partem pœnæ, non autem totam, niſi ex vi magnæ contritionis, vel per confeſſionem ſæpius iteratam. 4.d.17.q.3.ar.1.q.1.1m./ ar.5.q.2.c./ 2m./ diſt.18 q.1.ar.3.q.2.o./ d.20.ar.1.q.3.3m./ q.3.o./Quol.2.fi./Qu.3.28. c.confeſſio 58.

*Peccatum 266.376.408 412. Pœnitentia 73.117. 120.127. Prædeſtinatio 2. Religio 43. Sacerdos 34. Sacrilegium 8. Pœna 69. Contritio 33.&c.

*Mors 1.3.4.10.15 &c. Nocere 1.&c.

¶Pęnale eſt aliquid, inquantum eſt contra voluntatem. 1a.q.48.5.c./q.64.3.c./ 12æ.q 87.2.6.c./ 22æ q.18.3.c./2.d.42.q.2.2.3m./ 4.d.21.q.1.ar.1.q.4.c./d.46.q.2.ar.2.q.3.o./ con.3.c°.141. Ma.q.2.4.c./ q.5.3.3m. **Quid.**

*Humilitas 9. Ieiunium 12.19.22. Infernus 2. Inuoluntarium 1. Pœna o. Pœnalitas. Puer 9. Satiſfactio 14.20. Turpitudo 1.

¶Pœnalitas. Circunciſio 36. Difficile 6. Iuſtitia 71. Miſeria o. Paſſio 129. Peccatum 331. Satiſfactio 14. Chriſtus 175.

¶Pendere. Latro 3. Suſpenſio o.

¶Penetratio. Amor 255.258. Contēplatio 6. Intellectus 297. Puer 3. Seraphin 5. Subtilitas o. Vnctio 3.

1 ¶POENITENTIA vt eſt dolor voluntatis, cum electione recta, eſt virtus, vel actus eius, non autem vt paſſio. 3a.q.85.1.o./ 4.d.14.q.1 ar.1.q.2.o./ q.6.2m./ ar.3.q.1.c./ 2m./q.2.4.o. **Quid.**

*Baptiſmus 225.228 Confeſſio 1.

2 Pœnitentia eſt virtus ſpecialis, quia habet materiam generalem, ſub ratione ſpeciali. ſ. omnia peccata, vt emendabilia per actum hominis 3a.q.85.2.o./ 4.d.14.q.1.ar.1.q.2.3.4.o.

3 Pœnitentia eſt virtus moralis, & non theologica, quia obiectum eius eſt peccatum, non autem deus, ſed eſt finis eius. 3a.q.85.3.2m./ 4.d.14.q.1.ar.1.q.4.o./ d.17.q.2.ar.2.q.4.c./ art.3.q.2.3m.

*Fundamentum 3. Lamentum 3. Matrimonium 59. Nimietas.

4 Philoſophi nihil tractauerūt de pœnitentia, quia conſiderauerunt virtutes, ſecundum quòd ordinant hominem, ad bonum humanum, non autem vt ordinant homines ad deum. 4.d.14.quæſt.1.art.2.q.3.4m. *Peccatum 159.202.273.408. Planctus. Sanitas 9.8. Tabula 2.

5 Pœnitētia eſt quodāmodo, ſpecies vindicatiuæ iuſtitiæ, quia pœnitentia eſt tantum ſui ad deum, vindicatiua vero iuſtitia, eſt & ſui & alterius ad alterum. 4.d.15.q.1.ar.1.q.2.c.

*Tonſura. Veſtis 6. Virtus 72.

6 Pœnitentia eſt ſpecies iuſtitiæ commutatiuæ, licet contineat aliquid, de qualibet uirtute. 3a.q.85.3.o./ 4.d.

7 Immo pœnitentia non eſt ſpecies ſeu pars ſubiectiua iuſti-

Pę

tiæ,ſed pars eius potentialis.4.d.14.q.1.ar.1.q.4.4^{m}./q.5.o. ar.3.q.3.c./ d.17.q.2.ar.2.quæſt.4.c./ ar.3.q.2.b. Reſpondeo
Du^{m}.1017^{m}. Dubio 1017°.

Cóparatio. 8 Pœnitentia,& vindicatiua,continentur ſub iuſtitia commutatiua.3ª.q.85.3.3^{m}.

9 Definitio quincuplex,virtutis pęnitentiæ.4.diſtin.14.q.1.ar.1.queſt 6.o.

10 Pęnitentia ſecundum quod eſt virtus,importat deteſtationẽ peccati,cum propoſito abolendi illud,ſecundum conditionem ſtatus peccantis.3ª.q.85.2.1^{m}./ 3.c./ 4.d.16.q.1.ar.2.q.1.o.

11 Pęnitentia dicitur gratia, non quidem eſſentialiter, ſed quia conueniunt in effectu, quia vtraque iuſtificat, & gratum deo reddit.4.d.14.q.1.ar.1.q.2.2^{m}./ q.2.4.c.

12 Pęnitentia,& iuſtitia vindicatiua,conſtituunt medium in offenſis, in puniendo aliquas, & aliquas non ſed omni offenſe proportionando pęnam.4.d.14.q.1.ar.1.q.4.4^{m}.

13 Pęnitentia ponit medium, inquantum infert debitam pœnam,pro qualibet culpa,ſecundum acceptationem dei. 3ª.qu.85.3.2^{m}./ 4.d.14.q.1.ar.1.q.4.4^{m}.

14 Pœnitentia duplex.ſ.interior,ideſt contritio,& exterior.i. ſatisfactio.Ro.11 lc.4.fi.D.Contritio 3.

15 Pęnitentia ſecundum quòd homo ſe habet, vt recipiens gratiam,eſt ſacramentum.Sed vt habitus infuſus,ordinatus ad actum rectum,eſt virtus.4.d.14.q.1.ar.1.q.2.c./ 1^{m}./ d.16. q. 1.ar.2.q.1.c.

16 Pęnitentiam ordine naturæ,ſimpliciter præcedunt, virtutes theologicæ.3ª.q.85.6.o.

17 Immo pęnitentia eſt prior charitate.4.d.14. q.1.ar.1.q.2.o.
Du^{m}.1018^{m}. Reſpondeo Dubio 1018°.

18 Pęnitentia eſt dolor,de peccato præterito,ſed verecundia eſt timor,de turpi futuro.3ª.q.85.1.2^{m}./4.d.14.q.1.ar.1.q.2.5^{m}. q.5.4^{m}./ d.17.q.2.ar.1.q.1.4^{m}./ ar.4.q.1.1^{m}.
*Baptiſmus 8.&c.248. Debitum 12. Euchariſtia 31.46.162. 193.

19 Pœnitentia ſuffert difficilia,voluntarie aſſumpta,patientia vero ab alio illata.4.d.14.q.1.ar.1.q 5.5^{m}. *Fornicatio 12.

20 Afflictio pęnitentiæ,non eſt proprie martyrium, quæ excedit ipſum diuturnitate,ſed exceditur ab ipſo intenſione. 4. d. 49.q.5.ar.3.q.2.5^{m}.

21 Pęnitentia eſt in reo, ſm voluntatẽ eius, pro offenſa dei, ſed iuſtitia vindicatiua eſt in iudice,contra voluntatem ibi, & pro offenſa in eũ.3ª.q.85.3.o./ q.90.2.c./ 4.d.14 q.1.ar.1.q.6.c./ d.16.q.1.ar.1 q.2.c. *Fundamentum 3.Impęnitentia.

22 Pęnitentia,ſecundum quod eſt actus virtutis, requiritur ante baptiſmum,quæ ſit prior baptiſmo, tempore vel natura,nõ autem vt ſacramentum.3ª.q.84.6.2^{m}./ q.90.4.1^{m}./ 4. d.16. q.1.ar.2.q.1.o.

23 Pęnitentia reddit debitum deo,rõne ſubtracti,latria vero,ratione accepti.4.d.14.q.1.art1.q.5.c./ d.15.q 1.2.c.

24 Pęnitentia eſt poſterior natura & tempora,fide,ſpe,& timore ſeruili,ſed eſt prior charitate, & ceteris virtutibus. 3ª.q.85.6. o./ 4.d.14.q.2.ar.2.q.2.o.

25 Diſſenſus dicit renitentiam,ad peccatum futurum. Ideo non oportet quòd pertineat ad pęnitentiam, quia pęnitentia dicit diſplicentiam peccati præteriti, cum propoſito emendationis in futurum.4.d.14.L.me°.H./ d.16.q 1.ar.2.q.4.2^{m}.

26 Pęnitentia utitur temperantia,ad finem ſuum.3ª.q.85.3.4^{m}. 4.d.14.q.1.ar.1.q.5.3^{m}. *Ingratitudo 11.

27 Pęnitentia imperat actum latriæ,fortitudo,actum temperantiæ.4.d.15.q.4.ar.7.q.1.2^{m}. *Matrimonium.64. Niniuitæ.

28 Deteſtatio,uel diſplicentia peccati abſolute, eſt actus cuiuſlibet virtutis.ſed vt expiabile per eam, quo ad culpam & reatum,eſt actus pęnitentiæ uirtutis.3ª.q.85.2.1^{m}./ 3.c./ 4.diſt. 14.q.1.ar.1.q.3.c./ 3^{m}./ ar.3.q.4.c./ d.16.q.1.ar.2.q.1.o. *Peccatum 273.

29 Pœnitentia eſt optima res in genere declinationis a malo, nõ autem ſimpliciter.4.d.14.q.1.ar.1.q 6.6^{m}.

30 Primus actus pœnitentiæ.ſ.contritio, ſe habet vt ultima diſpoſitio ad gratiam conſequendam: alii uero actus pęnitentiæ.procedunt iam ex gratia & uirtutibus.3ª.q.89.1.2^{m}./ 2. c. *Religio 19.50.107.108. Virtus 77.

31 Omnis effectus abſolutionis pęnitentiæ impeditur per indiſpoſitionem uoluntatis,non autem in ſacramentis imprimentibus characterem.4.d.22.q.2.ar.2.q.3.c.

32 Pœnitere, eſt dolor interior:ſed pęnitentiã agere.eſt hoc exterius demonſtrare.4.d.22.q.2.ar.3.q.3.2^{m}./ Matth.3. pri°.2.L.

33 Pęnitentia,& gaudiũ, circa idẽ.ſ.de peccatis,contrariantur, nõ autẽ gaudiũ de pęnitentia,vel de uenia ſperata. 3ª. q.84. 9.2^{m}./ 4.d.14.q.2.ar.4.q.3.o /d.17.q.2.ar.2 q.5^{m}.

Subiectum. 34 Pęnitẽtia non eſt ſubiectiue in deo, niſi metaphorice, Con. 1.c°.29.9^{m}./91.fi./ L.1°.2 c°.25./ L.1°.3.c°. 90.fi./ Ro. 11.lec. 4.me°.B.Subiectiue *Abrahã.18. Amor 32.33.38. Angelus. 522.Antiochus.Bonitas.212.Caim. Cilicium. Confeſſio 28.

Pœ

35 Pœnitentia non fuit in Chriſto, actu nec potentia, ſicut nec materia eius.ſ.peccatum.3ª.q.84.7.5^{m}./3.d.13.q.1.art.2.q.1. 1^{m}./4.d.14.q.1.ar.3.q.3.2^{m}./d.21.q.2.ar.3.q.3.3^{m}. *Damnatio 27.Debitum 7.Donum 41. Epiſcopus 28.31.

36 Pœnitentia eſt in beatis, ſecundum habitum, & ſecundum actum agendi gratias,non autem dolor, ſicut nunc in nobis 4.diſt.14.q.1.ar.3.q.2.o./q.4.4^{m}.

37 Pœnĩa vt virtus,eſt ſubiectiue in voluntate,ſed ut paſſio,eſt in concupiſcibili.3ª.q.85.4.o./ 4.d.14.q.1.ar.3.q.1.o./q.4.c.

38 Pœnitentia eſt in innocentibus ſecundum habitum, non autem ſecundum actum.1ª.quæſt.95.3.c./ 3.diſt.36.2.5^{m} /4.d. 14.q.1.art.3.q.2.o./d.17.q.3.art.2 quæſt.2. 2^{m}. *Euchaª. 46.162.193.Gedeon 1.Hæreſis 30.Iepte. Innocentia 12.18. Ira 74.Ludus 6.

39 Pœnitens recurrit ad Deum, ſicut ſeruus, filius, & vxor, ad dominum, patrem, & virum: ad ſacerdotem autem, ſicut ad vicarium Dei.3ª.q 85.3.c./4.diſt.15.q.1.ar.5. q.1.c./diſt. 16.q.1.art.1.q.2.c /1^{m}. *Machabæi.Matrimonium 43.Miſericordia 35.

40 Eſau non vere pœnituit,quia non doluit de pctõ,ſed de damno.3ª.q.86.1.1^{m}./4.d.14.q.2 art.1.q.1.2^{m}./Heb.12.lec.3.fi.

41 Nullus poteſt pęnitere,niſi ceſſante paſſione, vel remoto habitu,quo malum finem eligebat.2.d.7.q.1.2.c.fi.

42 Peccans ex paſſione,ceſſante illa,eſt pęnitens,non autem peccans ex malitia.2.d.7 q.1.2.c./4.d.19.q.2.ar.3. q.1.2^{m}.

43 Habens veram pœnitentiam, poteſt eam deſerere;tamen pęnitentia requirit propoſitum perſeuerandi. 3ª.q.84.10.o./ 4. d.14 q.1. art.4.q.1.o. /d.22.L.

44 Vera pęnitentia poteſt amitti, per quodlibet peccatum mortale ſequens, propter flexibilitatem liberi arbitrii. 3ª.quæſt. 84.10.c./4.d.14.q.1.ar.4.q.1.o./d.22.L. *Niniuitę. Pœna 69.Salomon 4.Spectacula 1.2.Votum 32.

45 Pœnitentia debet eſſe continua, ſecundum habitum,non autem ſecundum actum,quia non poteſt. 3ª.q.84.9.o./ 4.d.14. q.1.art.4.q.1.o. Modus.

46 Pœnitentia interior,debet durare, vſque in finem vitæ, non autem exterior 3ª.q.84.8.o./9.1^{m}./4.d.17.q.2.art.4.quæſt.1. 2.o.Contritio 8.

47 Pœnitentia eſt poſſibilis in fine vitæ, quãdio durat liberum arbitrium,ſed eſt difficilis,& rara. 4.diſt.14.q.2. 5.5^{m} /d.20. art.1.q.1 u./Heb.12.lec.3.fi. *Abſcondere 4. Confeſſio 18. Contritio 8.Ludus 6.Spectacula 0;

48 Exercitia militiæ, negotiationis, & publicanorum, poſſunt haberi: pęnitentibus,licet laudabilius caiteni ur, ab eis. 2.2ª. q.188.3.4./ 4.d. 16.q.4 art.2.q.3.o.

49 Militia ſecularis,interdicitur pœnitentibus,ſed quæ eſt propter Deum,imponitur eis quandoque. 2.2ª q.188.3.3^{m}.

50 Pœnitentia quo ad habitũ,eſt tm̃ a Deo,ſed diſpoſitiue eſt a nobis,per timorem ſeruilem vt plurimum, licet in aliquibus inchoetur ex amore. 3ª.q.85.5.o./ 4.d.14. q.1.art 2.q.1.o./q. 2.c, *Impęnitentia.Ingratitudo 11.Præſumptio 12. Cauſa.

51 Actus pœnitentię, eſt a timore ſeruili,ut a primo motiuo affectus, a timore filiali vero, ut a pri° immediato & proximo.3ª.q.85.5.c.

52 Sex actus per ordinem concurrunt ad cauſandum in nobis pœnitentiæ actus. ſ. operatio Dei conuerſentis cor motus fidei,ſpei,charitatis,timoris ſeruilis,& filialis. 3ª.quæſ. 85.5.o. Pſalmus 7.Religio 50.60.61.90.Satisfactio 15.

53 Fides eſt principium pœnitentiæ.Ideo quod eſt pœnitentiæ etiam fidei attribui poteſt.4.d.14.q.2 4.3^{m}.

54 Chriſtus ſacramento pœnitentiæ non eſt vſus ad ſe, nec ad alios,quia vt ſacramentorum dominus,effectum ſacramenti ſine ſacramentalibus præbebat.3ª.q.84.5.3^{m}./ 7.4^{m}./ 4.diſt. 22.q.2.art. 3.q.3.3^{m}./d. 23.q.1. ar.1.q.3.3^{m}.

55 Pœnitentia figurabatur in veteri lege, per diuerſos ritus expiationum.1 2ª.q.102.5.3^{m}./4.d.2.q.1.2.5^{m}.

56 Pœnitentia in generali,eſt a natura, ſed cum aliqua determinatione,eſt a lege veteri:a noua uero, ut ſacramentum nouæ legis 3ª.q.84.7.o./q. 86.6.4^{m}./4.diſt.22.q.2.3.o. *Bonitas 211.Cilicium.Confeſſio 30. Sacramentũ.

57 Pœnitentia eſt ſacramentum.3ª.q.84.1.o./4.diſt.14.quæſt.1, art.1.q.1.2.4.o./d.22.q.2.ar.3.q.2.o.

58 Pœnitentia fuit ſacramentum in omni ſtatu,poſt peccatum: non autem ante.4.d.22.q.2.ar.3.q.2.c.

59 Chriſtus fuit inſtitutor ſacramenti pœnitentiæ, & partium eius,non autem Ioannes Baptiſta,ſed fuit denunciator.4.diſt. 16. L.me°.B./d.17.q.3.ar.1.q.5.o./art.3. q.1. 1^{m}. *Euchariſtia 46.Innocentia 12.

60 Et fuit inſtitutum a Chriſto dando claues, ſed oſtendit efficaciam eius,poſt reſurrectionem. 3ª.quæſt.84.7.o./ 4.d.2.q2 22.art.3.q 3.o.

61 Sacramentum pęnitentiæ, eſt tantum vnum. 4.diſtin.2.q.2. art.2.quæſt.1.o.

62 Et neceſſarium eſt ſolis habentibus peccatum. 3ª. q.65. 1.c./ 2.4^{m}./4.c./ q.85.5.o. & c. / 4.d.14.q.2 5.o./L.prim° /diſt.17. q.3.art.1.q.1.c./diſt.18.q.1.art.3.q.1.c./Con.4.capit° 71. * Matrimonium 12.64.

63 Sacramentum pœnitentiæ, poteſt, & debet iterari, 3ª.q.84. 10.o./4.d.14.q.1.ar.4.q.3 o./Heb.6.lec.1.me°.D.

64 Pœnitentia inquantum eſt ſacramentum, perficitur in confeſſione 4.d.17.quæſt.3.art.5. quæſt.1.c. ᵘ Sacramentum 9. 28.43. 40.111.153.

65 Sacramentum pœnitentiæ non requirit impoſitionem manuum, nec ſignum crucis. 3ª.q.84 4 o. / Con.4. capit.71. ᵘ Satisfactio 10.

66 Remiſſio peccatorum eſt res tantum in ſacramento pœnitentiæ, actus vero exteriores pœnitentis, & abſoluentis, ſunt ſacramentum tantum. Sed pœnitentia interior, eſt ſacramentum, & res ſacramenti. Et ſecundum totum ſimul, eſt cauſa tertij, ſed ſecundum, & tertium eſt cauſa primi. 3.q. 84 1.3^{m}./ 4 diſt 22.q.2.1.o.

Materia. 67 Hoc ſacramentum non conſiſtit in conſecratione materiæ, nec in vſu materiæ conſecratæ, ſicut alia ſacramenta, ſed in remotione materiæ, ſcilicet peccati, 3ª.q 84.3 .c./ 4.d.14.q.1. art.1.q.1.2^{m}./d.18.q.1.ar. 3 q.1.c.Sacramentum 18. &c.inf. ᵘ Baptiſmus 248. Confeſſio 33.Præſumptio 12.

68 In ſacramento pœnitentiæ, & matrimonij, non eſt materia corporalis, ſicut in alijs ſacramentis, ſed actus humani ſenſibiles, ſunt ibi loco materiæ. 3ª.q.84.1.1^{m} / 2^{m}./4.3^{m}./7.c./ q.85.1.1^{m}./ q 86.4.3^{m}./6.c./q.89.1.2^{m}./ q 90.1 o./2.c /4.d. 7.q.1.art.2.q.1.c./d.14 q.1.art.1.q.1.1^{m}./2^{m}./4^{m}./ diſt.16. q.1.ar.1.q.1.o./q.2.1^{m}./q.3. c./3^{m}./q.4.c./diſt.17.q.3.art.3. q.2.1^{m}./q.4 c./d.22.q.2.ar.1.q.1.c./art.2. q.1.2^{m}./ q.2 o./ d. 14.q.1.ar.1.q.5.c./d.36.q.2.1.2^{m}.

69 Dolor corporalis, vel ſenſibilis, vel fletus, poteſt eſſe materiale in pœnitentia, & redditum Deo pro offenſa. 4.d.14.q.1. art.1.q.2.3 /6.2^{m}./ar.3.q.1.c./2^{m}.

70 Materia vel obiectum pœnitentiæ duplex, ſcilicet proxima, ideſt actus pœnitentis, & remota, ſcilicet peccata. 3ª. quæſt. 84.2.o./q.90.1.3^{m}.

71 Pœnitentia non eſt de pœnis, niſi large, ideſt diſplicentia, inquantum pœnæ inclinant ad peccatum. 4.d.16 q.1.ar.2.q.5. 2^{m}./d.17.q.2.ar.2.q.1.o.

72 Materia pœnitentiæ adhibetur a Deo, interius inſpirante, non autem a miniſtro, ſicut in alijs ſacramentis, ſed tantum complet abſoluendo. 3ª.q.84.1.2^{m}./3.c /4.4^{m}./4.diſt.16.q.1. ar.1.q.2.1^{m}. * Sacramentum 9.27.46.84.

73 Pœnitentia eſt aliquo modo de quolibet genere peccatorum. Sed eſt de peccato mortali proprie & principaliter, & de veniali proprie, & non principaliter: de originali vero, improprie. 3ª.q.84 1.3^{m}./7.1^{m}./4.d.16.q.1.2.o /d.22.q.2.ar.2.q.1. 3^{m}.Ma.q.7.11.3^{m}./4^{m}.

74 Nullus tenetur ad pœnitentiam de peccato veniali, quia ſine ea remittitur, licet non in hac vita. 3ª.q.87.1.o./2.2^{m}./4. d.16 q.1.art.2.q.4.o. /q.2.artic.2.q.3.c. ᵘ Sacrificium 18.26. Votum 32.

Forma. 75 Quæ ſunt ex parte pœnitentis, ſcilicet verba & facta, ſunt materia huius ſacramenti, quæ vero ſunt ex parte ſacerdotis, ſe habent per modum formæ. 3ª.q.84.3.c./1^{m}./4.3^{m}./7.c./ q.86.6.c./ q.89.1.2^{m}.

76 Pœnitentia inquantum eſt ſacramentum, habet formam verborum, non autem vt virtus. 4.diſt.1. q.1. 3. 5^{m}. Abſoluere 21.22.29.30.

77 Forma huius ſacramenti, eſt abſolutio, quæ non requirit tantam determinationem verborum, ſicut alia ſacramenta. 4.d. 1.q.1.3.5^{m}./d.14.q 1.ar.1 q 1.2^{m}./ d.22 q.2.ar.2.q 2.o.

78 Forma huius ſacramenti eſt hæc. Abſoluo te: ſed alia, ſcilicet in nomine patris &c. & omnia alia quæ in abſolutione dicuntur ſunt ad bene eſſe. 3ª.q.84.3.o./4.d.22.q 1.ar.2.quæſt. 3.o /Opuſ.22.o.

Pars. 79 Sacramentum pœnitentiæ, habet partes: non autem vt virtus, nec alia ſacramenta, 3ª.quæſt.90.1.o./4.diſt.16 quæſt.1. art.1 q.1 4. o.

80 Partes eius materiales, ſunt tres, ſcilicet contritio, confeſſio, & ſatisfactio, ſed partes eius eſſentiales, & cuiuſlibet ſacramenti, ſunt materia & forma. 3ª.q.90.2.o /4.d.16. q.1.art. 1.q.2. 4.o./d.17 q.3.ar.3 q.4.c./d.22 q.2.art 1.q.2.3^{m}./2ª.Cor.7. lec.3.me°.F.Contritio 4. Confeſſio 14.

81 Hæ partes pœnitentiæ, ſunt partes eius eſſentiales, non autem ſubiectiuæ, nec potentiales. 3ª.q.90.3.o. / 4.diſt.16.q.1. art.1.q.3.o.

82 Contritio, confeſſio, & ſatisfactio, ſunt actus pœnitentiæ virtutis, & non partes eius. 3ª.q.90.1 2^{m} /4.d.16.q.1.ar.1.q.4.o./ d.17.q.3 ar.2.q.3.o.Contritio 4.inſ.

83 Partes omnes pœnitentiæ, ſunt in pœnitentia interiori, ſecundum propoſitum, & in exteriori realiter, præter contritionem, quæ eſt interius re, & exterius vt ſigno. 4.d.22.q.2.2. 1.q.2.3^{m} Confeſſio 1.&c.14.81.85.86.

84 Partes pœnitentiæ adaptantur tribus attributis diuinis, ſ. contritio miſericordiæ vel bonitati, confeſſio ſapientiæ, & ſatisfactio potentiæ. 4.d.17.q.3.ar.2.q.3.3^{m}. Contritio.3.4. 10.11. 28.29.

85 Contritio eſt prima pars pœnitentiæ, efficaciam alijs partibus præbens. Ideo iudicatur de tota pœnitentia, ſicut de contritione. 4.d.17.q.3.ar.2.q 3.3^{m}.

86 Ordo virtutis & temporis, eſt inter partes pœnitentiæ integrales. 3ª.q.90.3.3^{m}./4.d.16 q.1.ar.1.q.3.c.

87 Pœnitentia ante baptiſmum, pœnitentia peccatorum mortalium, & pœnitentia venialium, ſunt partes .i. ſpecies virtutis pœnitentiæ, non autem ſacramenti pœnitentiæ. 3ª.q.90. 4.o./ 4.d.16.q 1.ar.2.q.1.5.c./ Matth.3.prin°.2 k.

88 Satisfactio dicitur fructus pœnitentiæ, quia eſt vltima pars eius 3ª.q 90 2.3^{m}./ 4 d.16.q.1.ar.3.q. 2 4^{m}.

89 Pœnitentia publica, poteſt imponi cuilibet, & a quolibet, & poteſt iterari. 4.d.14.q.1.ar.5.q.3.c. ᵘ Abſoluere.7.23. **Solennis.**

90 Immo imponens pœnitentiam publicam, pro peccato occulto, reuelat confeſſionem. 4.d.9.ar.5.q 1.c. Reſp°. ſicut Dubio 178°. **Du^{m}.982^{m}.**

91 Pœnitentia publica, poteſt imponi a ſimplici ſacerdote, & iterari, & etiam clericis, 4.d.14.L.ſi.l./ q.1.ar.5.q.3.c.

92 Pœnitentia ſolennis, quandoq; ponitur pro publica. Ideo varie loquuntur doctores. 4.d.14.L.ſi. l./q.1.ar.5.q.3.c.

93 Omnis pœnitentia ſolennis, eſt publica & non econuerſo. Et ritus eius exponitur. 4.d.14 q.1.ar.5.q.3.o.

94 Pœnitentia quædam, dꝫ eſſe publica & ſolennis, quadruplici ratione. ſ. vt peccatum publicum, publicam habeat medicinam, & quia maxima confuſione in hoc mundo eſt dignus eſt, qui grauiſſimum ſcelus commiſit, & vt ſit alijs in terrorem, & vt ſit ad exemplum pœnitendi, ne deſperent qui in grauibus peccatis detinentur. 4.d. 14 q.1.ar.5.q 1.o. * Baptiſmus.8.9. 12.15. Coma. Confeſſio. 85.86. Epiſcopus 25. Euchariſtia 162 193. Forum 5.

95 Pœnitentia ſolennis, exit forum occultum, quo ad exequutionem, non autem quo ad confeſſionem, & iniunctionem. 4.diſ. 14 q.1 ar.5.q.2.2^{m}.

96 Pœnitentia ſolennis, non debet iterari triplici ratione. ſ. ne ex iteratione pœnitentia vileſcat, & propter ſignificationem, & quia ſolennizatio eſt quaſi quædam profeſſio perpetuo pœnitentiam conſeruandi. 3ª.q.84.10.2^{m} / 4.d.14.q.1.ar.5.q.2.o./ L.ſi.l * Matrimonium 116. Ordo 97.

97 Pœnitentia hæc, eſt figura expulſionis Ade de paradiſo, & quaſi profeſſio perpetuæ pœnitentiæ. 4.d.14.q.1.ar.5.q.2.b./ c.

98 Et poteſt imponi feminis, & viris non clericis, a ſolo epiſcopo, & pro turbatione totius ciuitatis. 4.d.14 q.1.ar.5.q.3.o./ diſ. 19 q.1.ar.3.q.2.1./ d.20.L.ſi.

99 Pœnitens ſolenniter, non debet ordinari, quadruplici ratione. ſ. propter dignitatem ordinum illorum, propter timorem recidiui, propter ſcandalum vitandum quod poſſet in populo oriri ex memoria præcedentium peccatorum, & quia non haberet frontem alios corrigendi cum peccatum eius foret publicum. Et ordinans debet priuari poteſtate hac, niſi in neceſſitate, vel conſuetudine, ad ordines minores tantum. 3ª.q.39.3. 3^{m}./ 4.d.14.q.1.ar.5.q 1 3^{m}.

100 Pœnia rōne gratiæ & miſericordiæ dei, eſt infinitæ efficaciæ, & paſſionis Chriſti, ſed finitæ, rōne actus eius. 4.d.14.q.1. ar.4.q. 1.1.1^{m}./q.2.ar.1 q.2 ar.1.q 1.4^{m}./d.25.q.1.2.1^{m}./d. 27.q.2. ar.5.q.2.3^{m}./q.3.1^{m}./con.4.c°.72. * Acceſſio 23. **Effectus in communi.**

101 Pœnitentia interior, vt actus virtutis, eſt cauſa pœnitentiæ exterioris, non ſit vt pars ſacramenti, ſed effectus, & ſignificatum eius. 4.d.22.q.2.ar.1.q.2 1^{m}./ 2^{m}. * Aureola 21. Baptiſmus 184 195.231.248. Charitas 148. Confeſſio 43. Confirmatio 33.

102 Pœnitentia reuocat oēs defectus, reſtituendo in priſtinā gratiā. 3ª.q.89 2.2^{m} / 4.d.14.q.1.ar.5.q.1.3^{m}./ d.37.q.2.2.4^{m}.

103 In ſacramento pœnitentiæ, gratia infunditur, per quam fit remiſſio peccatorum. 3ª.q.89.1.c./ 4.d.17.q.3.ar.3. q.1.c./art. 5.q.1.c.

104 Pœnitentia ex prima ſui inſtitutione, reſpicit præteritum, ſed ex conſequenti vt medicina præſeruans, reſpicit futurum, & ſimiliter ſatisfactio, 3ª.q.84.8.2^{m}./ 4.d.14.q. 1.ar.1. q.6.4^{m}./ d.15.q 1.ar.1.q.3.3^{m}./ar.4.q.1.c./q.2.3^{m}./ q.2.ar.2.q. 2.1^{m}./ q.4.ar 5.q. 1.c./ d 17.q.2.ar.2.q.4.c./ d.20.ar.2.q.1.c./ 3^{m}./ q. 2.2^{m}./ q.3.c./ Quol.3.28.c.

105 Dignitas amiſſa per peccatum, eſt triplex. ſ. filiatio dei per gratiā, innocentia, & dignitas eccleſiaſtica. prima reſtauratur per pœnitentiam: non aūt ſecūda, ſed aliquid maius quādoqꝫ. Nec tertia quadrupliciter. ſ. ſi vere non pœniteat, vel negligēter, vel ꝑꝑ irregularitatē, vel ꝑꝑ ſcādalū. 3ª.q.89.3 o./ 3.d. 31. q.1.ar.4.q.1.1^{m}./ 4.d.14.q.1.ar.5.q.1.3^{m}./ d.19.q.1.ar.3.q.2. 2^{m}./ d.37.q.2.2.4^{m}. * Fructus 16. Gratia 102.

106 Pœnitentia reſtaurat omnia merita priora, ſecundum gradū charitatis ſequentis. 3.diſ.31.quæſ.1.art. 4.q.3.2^{m} / 4^{m}. * Indulgentia

dulgentia 8.9.16. Ira 40. Luctus 2. Matrimonium 64. Paſſio 108. Pœna 9.

107 In pœnitentia, non quæritur ſola reintegratio æqualitatis iuſtitiæ, ſicut in iuſtitia vindicatiua, ſed magis reconciliatio amicitiæ. 3ª. q. 90. 2. c. * Perfectio 19. Pſal. 7.

108 Adam per pœnitentiam quam egit, potuit recuperare omnia dona perſonalia, non autem dona commonia toti naturæ humanæ. 2. diſtinct. 29. 2. 5^m. / Ma. q. 4. 6. 19^m. / Opuſcul. 3. cap°. 204.

109 Adam per pœnitentiam deleuit peccata ſua, non autem noſtra. Con. 4. c°. 52. fi / Ma. q. 4. 6. 19^m. / Opuſ. 3. ca°. 204 / Ro. 5. lec. 3. me°. C.

110 Pœnitentia principaliter inſtituta eſt, contra actualem culpam. 4. d. 23. q. 1. ar. 2. q. 1. 1^m.
*Abſcondere 4. Accuſatio 23. Baptiſmus 105. 133. 209. 210. 211. 219. 231. 232. Confeſſio 1. Culpa 8. Euchariſtia 46. Fructus 16.

111 Pęnitentia expellit effectiue quodlibet peccatum, formaliter vero, ſuum oppoſitum tantum, ſcilicet impęnitentiam. 3ª. q. 85. 2. 1^m. / 3^m. / 4. d. 14. q. 1. ar. 1. q. 3. 1^m. / ar. 3. q. 1. 1^m / q. 2. a. 1. q. 1. c. * Fundamentum 3. Hæreſis 114. Impœnitentia. Hypocriſis 5. Ira 40.

112 Omnis virtus, expellit formaliter, ideſt per actum primum peccatum ſibi oppoſitum. Sed tantum pęnitentia expellit effectiue, ideſt per actum ſecundum omne peccatum. 3ª. q. 85. 2. ^m. / 4. d. 14. q. 1. ar. 1. q. 3. 1^m. / q. 2. ar. 1. q. 1. c.
* Irremiſſibile. Operatio 59. 60. &c.

113 Pęnitentia interior non habet efficaciam contra peccatum niſi ex ſuppoſitione propoſiti pęnitentiæ exterioris, & abſolutionis, licet tempore præcedat. 4. d. 22. q. 2. ar. 1. q. 2. 1^m. / q. 3. c.

114 Pęnitentia operatur ad peccati venialis dimiſſionem, quo ad omnes ſuas partes inquantum eſt virtus, & inquantum eſt ſacramentum. 4. d. 16. q. 1. ar. 2. q. 3. c.

115 Proximus effectus pęnitentiæ, eſt abſolutio a peccatis. 4. d. 18. 3. 2^m. * Peccatum 159. 199. 273. 376. 406. 438.

116 Homo in primo inſtanti ſuæ pœnitentiæ conſequitur remiſſionem peccatorum. 3ª. quæſtio. 84. 8. 1^m.
* Pęna. 60. 69. 97.

117 Merces pęnitentiæ, eſt plena remiſſio peccatorum, quo ad culpam & pęnam. 3ª. q. 84. 9. 1^m. / q. 89. 1. c.

118 Per pęnitentiam liberamur a peccato, & reſtituimur in ſtatū priſtinum. Sed per eam non exhibemus aliquid de nouo, pertinens ad cultum dei. 3ª. q. 63. 6. c. * Religio 19. 50. 60. 61. 90. 107. 108. Reſurrectio 9. Sacrum. Sacerdos 34.

119 Omne peccatum viatoris, deleri poteſt per pęnitentiam, non autem damnatorum. 3ª q. 86. 1. o. / q. 87. 1. o. / 4. d. 14. q. 1. o. / d. 16. q. 1. ar. 1. q. 3. o / Con. 3. c° 146.
* Sacramentum 64. Satiſfactio 6 &c. Tabula 1.
Immo aliquod peccatum viatoris, eſt irremiſſibile. 2. 2ª. q. 14. 3. o / q. 118. 5. 3^m. / 2. d. 43. 4. o. / L. 3. me°. C. Reſpondeo ſicut Dubio 152°. Du^m. 1019^m.

120 Pęnitentia liberat ab omnibus defectibus culpæ, non autem pęnæ 4. d. 19. q. 1. a1. 3. q. 2. 2^m.

121 Per pœnitentiam contrahitur quoddam fedus, inter ſacerdotem & mulierem confitentem, ſimile cognationi ſpirituali, vt tantum peccet eam carnaliter cognoſcens, ac ſi eſſet ſua ſpiritualis filia. Et hoc ideo, quia maxima familiaritas eſt inter ſacerdotem & confitentem. Et ob hoc iſta prohibitio contrahendi matrimonium eſt inducta, vt tollatur peccandi occaſio 4. d. 42. q. 1. 2. c. / 8^m. / Opuſ. 64. c°. 21. o.
* Vſura 84. 256. 274. 313.

122 Remiſſio culpę, eſt effectus pęnitentiæ virtutis, ſed principaliter pęnitentiæ ſacramenti, & principalius gratiæ, quam ſacramenti, & principalius charitatis, & fidei, quam pęnitentiæ virtutis. 3ª. q. 86. 6 o. / 4. d. 14. q. 2. ar. 1. q. 1. o.

123 Remiſſio culpæ, eſt effectus pęnitentiæ, principaliter ex vi clauium in miniſtris, ſecundario ex vi actus ipſius pęnitentis. 3ª q. 86. 6. c. / q. 89. 1. 2^m.

124 Peccatum mortale, poteſt remitti, ſine ſacramento pęnitētię, non autem ſine virtute pęnitentiæ. 3ª q. 86. 2. o. / 3. c. / q. 87. 2. c. / 4. d. 14. q. 2. 5. o. / d. 16. q. 1. ar. 2. q. 1. o.

125 Peccatum veniale, poteſt remitti, ſine ſacramento pęnitentię, non autem ſine aliquali actu virtutis pęnitentiæ, explicito vel implicito. 3ª. q. 87. 1. o. / 2. 2^m. / 3^m. / 3. c.

126 Peccatum quo ad inordinationem, remittitur per virtutem pęnitentiæ. Sed quo ad maculam remittitur formaliter per gratiam, & per omnes virtutes gratia informatas. Efficienter vero a deo. Inſtrumentaliter, per omnia ſacramenta nouæ legis. Meritorie, a Chriſto inquantum homo. Miniſterio vero a ſacerdote. 4. d. 14. q. 2. 4. o. Macula. 10. * Sacramentum. 64. 108. &c. Satiſfactio 13. &c. 32. &c.

127 Pęnitentia tollit totam culpam, ſed non ſemper totum reatum, ideſt debitum totius pœnæ. 3ª. q. 67. 3. 3^m. / quæſt. 69. 10. 3^m / q. 86. 4. o. / 4. diſtin. 4. L. 3^m. / diſtinct. 14. quæſt. 2. 1. o. / 2. c. / diſtin. 15. L. 10^m. / Ro. 11. lec. 4. fi. E / Heb. 6. lec. 1. me°. D. Tabula 1.

128 Pœnitentia non tollit omnes reliquias peccati actualis, id eſt defectus conſequutos, niſi pœnitentia ſit perfecta, ſecundum omnes eius partes. 3ª. q. 86. 4. 3^m. / 5. o. / 4. diſt. 14. q. 2. ar. 1. q. 3. o. / 1. Cor. 11. lec. 7. prin°. B.

129 Sacramentum pęnitentiæ habet efficaciam ad remiſſionem peccatorum, ex virtute nominis Chriſti patientis & reſurgentis. 3ª. quæſt. 84. 4. c. / 5. 3^m. / 7. c. / quæſt. 86. 1. c. fi. / 6. 3^m. / Con. 4. c° 71. * Tonſura. Vſura 84. 259. 274. 313.

130 Remota per pœnitentiam auerſione, remanet inordinata conuerſio ad bonum creatum. 3ª. q. 86. 4. 1^m. / 5. c.

131 Pœnitentia liberat ab omnibus defectibus culpæ, nō autem pœnæ. 4. d. 19. q. 1. ar. 3. q. 2. 2^m.

132 Actus pœnitentiæ quadruplex, ſcilicet odire peccata, plangere, delere peccata per pœnitentia, & propoſitum emendationis in futurum. 4 d. 14. L. 6^m. / d. 16. q. 1. ar. 1. q. 4. 2^m.

133 Nulla bona reſtaurantur per pęnitentiam, niſi per accidens, remouendo prohibens, ſcilicet peccata, ad quod de ratione ſui ordinatur. 4. d. 14. q. 2. ar. 3. q. 1. c. * Debitum 12. Fundamentum 3. Hæreſis 114. Prudentia 84. Reſpectu virtutum.

134 Omnes virtutes & gratiæ, reſtaurantur per ſacramentum pęnitentiæ, non autem per virtutem pœnitentiæ. 2. 2. q. 152. 3. 3^m. / 3ª. q. 89. 1. c. / 4. d. 14. q. 2. 1. 4. o. / d. 27. q. 2. 2. 4^m.

135 Nec reſtaurantur ſemper in gradu priori, ſed in maiori, uel minori, ſecundum gradum motus pœnitentiæ. 3ª. q. 89. 2. o. / 5. 3^m. / 3. d. 31. q. 1. 4. o. / 4. diſt. 14. L. 11^m. * Spectacula 2. 3. Virginitas 32. Viſio 15.

136 Solus Deus, eſt per ſe cauſa virtutum infuſarum, ſed pœnitentia, & actus noſtri, ſunt cauſa earum per accidens. 4. diſt. 14. q. 2. 1. o.

¶ Pœnitentiale. In foro pœnitentiali, de correctione peccati agitur, maxime inquantum peccatum eſt contra legē Dei 4. d. 18. q. 2. ar. 2. q. 1. 2^m. / Opuſ. 73. c°. 20. * Abſoluere o. Caſus 6. Confeſſio o Forum o. Officium 17. Pſal. 7. Vſura 113. Forum.

¶ Pœnitibile. Ira 74.

¶ Penna. Struthio 1.

¶ Pennula. Reptibile 1.

¶ Pannoſum. Aſſi. Suo. Confeſſio 58. Delectatio 63. Humilitas 9.

¶ Penſare. Abraham 3. Eleemoſyna 28. Peccatum 220. Reſtitutio 15. Scientia 241. Vſura 61. Vſus 14. 17.

¶ Penſio. Campſoria 8.

¶ Pentecoſte, erat feſtum pro beneficio datæ legis, ſignificans aduentum Spiritusſancti, cuius feſtum, ſuccedit ei. 1 2ª. quæſt. 102. 4. 10. / quæſt. 103. 3. 4^m. * Baptiſmus 10. Confirmatio 47. Feſtum 2. Ieiunium 32. Nuptiæ 7. 2. 3. 4. Figura.

¶ Penultimum. Notio 5.

¶ Penuria. Tribulatio 2.

¶ Pepuciani. Euchariſtia 55.

1 ¶ Per, quandoque ſignificat ſitum, quandoque habitudinem cauſæ formalis, materialis, uel cauſæ extrinſecæ, præcipue efficientis He. le. 1. fi. C. Poſter. lec. 10. prin°. Quid:

2 Per ſignificat aliquam cauſam operationis, in ſuo caſuali dupliciter, ſcilicet vt exit ab agente, ut terminatur ad operatū. 1ª. quæſt. 36. 3. c. / 1. diſt. 32. quæſt. 1. 1. c. / 2. diſt. 13. 5. c. / Verit. q. 5. 8. 13^m. / Rom. 11. lec. 5. me°. B / He. le. 1. fi. C. * A. vel Ab e. Aduocatus 2.

3 Cum dicitur aliquis per aliquē operari, hæc propoſitio per, ſemper deſignat in ſuo caſuali, aliquam cauſam, uel principium actus. 1ª. q. 36. 3. c. prin°. / 1. d. 32. q. 1. 1. c. / Po^a. q. 10. 4. c. * Amor 12. 13. Angelus 620. Appropriatio 28. 29.

4 Per ſignificat cauſam mediam, ſed aliquando habitudinem formæ, per quam agens operatur. 1ª. quæſtio. 39. 8. c. / quæſtione 45. 6. 2^m. / 1. diſt. 12. 3. 4^m. / diſt. 41. L. fi. / Rom. 11. lec. 3. me°. B. * Balneus. Cauſa 2, &c. 108. 111. Circunſtantia 4. Clauſio. Cognitio 14. 15.

5 Hæc præpoſitio per, ſolet denotare cauſam mediam, uel principium de principio. 1ª. q. 45. 6. 1^m.

6 Per ſignificat auctoritatem in recto, & aliquādo in obliquo. 1ª. q. 36. 3. c. / 1. d. 12. 3. 4^m. / Ro. 11. lec. 5. me°. C.

7 Pater operatur per filium, & non econuerſo. 1ª. q. 36. 3. c. / 4^m. / q. 45. 6. / 2^m. / 1. diſt. 12. 3. 4^m. / 2. diſt. 13. 5. o. / He. lec. 1. fi. C. Ex 5. * Deus 98. 124. 182. &c. 443. verſic o. Proceſſio 34. 38. 43. propter 1. Spiritus 28.

1 ¶ Per accidens nō cadit ī diuiſionē. 4. d. 9. 2. 2. q. 3. 3^m. * Accidēs. 13. 21. 22. 89. 101. 102. 103. 104. 106. 107. 108. &c. Actus 47. 73. 158. 177. Agens 7. 9. Agere 28. Amor 226. 230. 233. Angelus 74. 101. 113. 114. 149. 493. Anima 19. 63. 206. 226. 230. &c. 239. 279. 280. Appetitus 30. Baptiſmus 175. 211. Bonitas 50. 129. 131. 144. Cauſa 6. &c. 15. &c. 14. 45. Cœlum 29. 111. Non cadit.

140. 148, 158. Certitudo 29. Circunciſio 7 40.48. Cognitio 44. Concordia 1. Confeſſio 26. Confirmatio 3. 6. 7. Contemplatio 21. Contradictio 3. Contrarium 9. 10. 21. 40. Corruptio 5.10, 13. 14. Delectatio 45. 57. 63. 70. 77. 81, 120. Deſperatio 2. 6. Deuotio 8. Deus 225. 313. 426. &cæt. Difficile 4. Diffinitio 6. 21. 42. Dimenſio 17. Diſcordia 3. Diuerſitas 4. Diuiſio 26. Effectus 28. 19. 20. Ens 8, 26. Enunciatio 7. Eſſe 2. 24. 50. Aeternitas 24. Eucharistia 136. 190. Exemplar 9. Falſitas 5. &cæt. 14. Fides 21. 159. Finis 116. Fomes 4. Forma 129. 130. Fortitudo 9. 49. Fortuna 1. Generatio 29. 81. Genus 26 Gratia 158. Gratiæ 6. Habitus 31. 56.74.76. Hæreſis 19. Ignorantia 4. 30. Incipere 4. Infinitum 25. 33. Intellectus 171. Intenſio 1. Ira 16. 77. Iudicium 9. Ius 7. Lex 10. Liberum 25. 36. Luxuria 3. Maledicere 1. Malum 12. 13. &c. 53. Matrimonium 48. Maximum Medium 20. Mendacium 10. Meritum 36. 70. Modus 4. Mors 20. Motus 69. 89. 90. Natiuitas 4. Nomen 9. Notitia 4. Notum 2. Odium 12. Ordo 7.8. Paſſio 22. 45. Peccatorum 78. 81. 117. 130. 145.224.245.380.435. Pœna 11.23.83.96. Pœnitentia 133. 136. Perfectio 25. 79 Periculum 2. Perſe. o. Phiſyca 3. Poſſe 9. Poteſtas 16. Prædicamentum 4. Prædicare A. Præteritum 1. Primum 2. Proportio 5. Propter 2. Quantitas 32. Ratio 58. Reatus 3. Relatiuum 5. Religio 72. Rixa 4. Sapientia 11.

2 Ea quæ ſunt per accidens, non cadunt ſub cõſideratione ſcientiæ 2.d.24.q.2.4.6^{m}./Meta.4 lec.1.pri^{o}.a.F./fi^{o}.6. lec.2.pri^{o}. b.me^{o}.f./ Poſter.lec.42.o. * Scandalum 7. Scientia 11. 12. 43. 53. 60. Schiſma 5. Senſibile 1. &c. Senſus 13. Siniſtr. 3. Spes 34. Studioſitas 3. Studium 7. Vnum 5. Virginitas 9. Vnitas 10. 12. Vniuerſale 18. Voluntas 35. 39. Votum 17. Vſura 76. 136. 190. 195. 205. 302. 304. 309. Vſus 3. Chriſtus 20.

¶ Peragere. Columba 5. Sacramentum 100. Vſura 257.

¶ Per alios. Affinitas 11. Timor 4. Balneum Mandatum 1. Matrimonium 43. Medicus 8. Per ſe. 4. Præceptum 147. Promulgatio 5.

¶ Per aliud. Accidens 98. Amor 178. Eſſe 99. Peraccidens o.

¶ Perceptio, experimentalem quandam notitiam ſignificat, 1^{a}.q.43.5.2^{m}. fi Capacitas o.

¶ Percipere. Abſtractio 16. Aduertere. Affectio 2. Amor 225. Angelus 343. 435. 559. Apprehenſio o Contemplatio 9. Decimæ 9. Delectatio 29. &c. Dolor 21. Eucharistia 43. 164. Experientia 11. Fortitudo 44. Fructus 6. Hæreditas 1. Illuminatio 12. Intellectus 38 87. 157. Martyrium 16. Miſſa 24. Notitia o. Nuntius. Ordo 5. Olfactus o. Paſſio 49. Prophetia 15. Prudentia 14 Sapientia 36 Sacramentum 80 Senſus 12. Simonia 32. Syndereſis 6. Teſtamentum 2. 2. Triſtitia 19. Viſus 10. Vſura 98. 99. 106. 149. 188. 219. 263. 291.298.

Quid. ¶ Percurrere eſt expedite in finem currendo deuenire. Iſa. prolo 1.me^{o}. B. * Thomas 1.

¶ Percuſſio Angelus 450. Excommunicatio 31 Fulmen. Membrum 3. Occidere 16. Oza. Pœna 74. Phaſe. Riſus. Sanguis 12. Sepultura Sonus. Thomas 4. Tonitruum, Ventus 4. Verberare. Viſus. Chriſtus 216.

Diuiſio. ¶ Perdere aliquid contingit tripliciter. Primo ſi illud corrūpatur. Secundo ſi ſubiectum eius. Tertio ſi auferatur. Io. 10. lec. 5. * Amittere o. Apoſtaſia 5. Charitas 60. Delere. Deus 316. &c. Euchariſtia 252. Exactio 5. Humidum o. Infidelis 4. Iſaach 1. Magnanimitas 14. Peccatum 178. Pœna 23. Redemptio 1. Tribulatio 20. Virginitas 10. Votum 23.

¶ Perducere. Aborſus 2. Diſpoſitio 27. Gubernare 1. Infidelitas 6. Maturatio. Meritum. Rectitudo 5. Vnctio 31.

¶ Perdocere. Malum 65. Obſtinatio. Perſeuerantia o.

¶ Peregrinus. Ieiunium 27 Præceptum 136. Prædicare 9.11. Sabbatum 10. Scenophegia. Votum 41.42.48.76.

¶ Perfectibile Anima 25. Perfectio 39. Potentia 56.

Diuiſio. 1 ¶ PERFECTIO dicitur dupliciter, ſcilicet proprie, & tranſumptiue, ſicut dicitur quandoque perfectus latro, non quidem proprie & ſimpliciter, ſed quaſi tranſumptiue & ſecundum quid. 12æ. quæſtione 55. 3.1^{m}./ quæſtio.92. 1.c.fin./ 22æ. quæſtio. 14. 4^{m}. / quæſtio. 45. 1. 1^{m}. / quæſtio. 47. 13. c./ quæſtio. 92. 1. 1^{m}./2. diſtin. 44. quæſtio. 2. 1. 2^{m}. / 3. diſtinct. 38. 1. 5^{m}./ Quol. 4. 21. 2^{m}. / Meta. 5. lec. 18. $prin^{o}$. b. Luce. 1.

2 Perfectio duplex, ſcilicet ſimpliciter dicta, & ſecundum quid, ſicut actus malus perfectior eſt in malum quàm potentia mala, quia in actu malo eſt malitia ſimpliciter, ſed in potentia ad malum, eſt malitia, ſecundum quid 2. diſtin. 44. quæſtio. 1. 1. 5^{m}.

* Abdicatio. Abſtractio 10.16. Accidens 71.96. Adoptio 3.7. 31. Amor 4.170.197.260.277.279.284.

3 Perfectio duplex, ſcilicet habentis ſpeciem, & non habentis ſpeciem: prima eſt finis rei, non autem ſecunda. 4. diſ. 49. q. 3. ar. 4. q. 3. 2^{m}./Con. 3. c^{o}. 26.

4 Perfectio duplex, ſcilicet ſpecifica, & indiuidualis. Et aliquid eſt de perfectione ſpecifica, vt ſemen, & aliquid de perfectione indiuiduali, vt cibus. 2. d. 18. q. 1. 1. 3^{m}.

* Antichriſtus 2. Appropriatum 15. Aſſumere 24.

5 Perfectio duplex, ſ. prima, id eſt forma ſubſtãtialis, & ſecunda, id eſt forma accidentalis. 1^{a}. q. 13. 1. c./ 11^{e}. q. 4. 2. 1^{m}./ 5. c./ 3^{a}. q. 29. 2. c./ 2. d. 35. 4. c./ 4. d. 49. q. 3. ar. 4. q. 3. 2^{m}./ Veri. q. 1. 10. 9^{m}.

6 Perfectio duplex, ſ. prima, id eſt ſubſtantia rei, & ſecunda, id eſt finis, ſiue operatio. Et prima eſt cauſa ſecundæ. 31^{a}. q. 73. 1. c./ veri. q. 1. 10. 9^{m}. Actus. 1. 2. 3. 10f.

7 Perfectio duplex eſt in qualibet re, ſ. qua in ſe ſubſiſtit, & qua ad res alias ordinatur. 3. diſtinctio. 27. quæſtion. 1. 4 in principio.

8 Perfectio duplex, ſ. prima, id eſt eſſe, & ſecunda, id eſt operatio, quæ eſt maior prima. Gal. 5. lec. 6. fi. k.

9 Perfectio vniuerſi duplex, ſ. eſſentialis, & accidentalis: prima eſt in ſpeciebus, ſecunda in indiuiduis & animabus. 1. d. 44. 2. 6^{m}./ 2. diſtinct. 3. quæſtio. 3. 4. 3^{m}./ diſtinction. 17. quæſtio. 2. 2. 9^{m}./ Con. 2. c^{o}. 82. 3^{m}./ verit. quæſt. 5. 3. c. fi./ 2^{m}./ Iob. 7. lec. 4. $prin^{o}$.

10 Perfectio vniuerſi duplex, ſcilicet ſecundum ſtatum præſentem, & futuræ nouitatis. 1^{a}. quæſtio. 73. 1. c. / 4. diſtinct. 48. q. 2. 5 3^{m}.

11 Perfectio duplex, ſcilicet totalitatis, & finis. Prima conuenit diei ſextæ, in primis operibus dei, ſecunda diei ſeptimæ. 1^{a}. quæſtio. 73. 1. c./ 2^{m}./ 32. quæſtio. 28. 2. c./ 2. diſtin. 15. q. 3. 1. c.

* Aureola. 1. 14. 23. Capilli. Cœlum. 47. 97. 118. 120 133.

12 In primis operibus dei, fuit duplex perfectio, ſ. ſecundum partes mundi, & ſecundum partes partium. He. 4. lec. 1. me^{o}. E.

* Cibus 3.

13 Prima perfectio, pertinet ad opus creationis & diſtinctionis, ſecunda vero ad opus ornatus. He. 4. le. 1. me^{o}. E.

14 Perfectio virtutis duplex, ſcilicet quo ad illud quod eſt ſibi proprium, & quo ad illud eſt virtutis ſuperioris, imperantis actum eius. 2. d. 44. q. 2. 1. 4^{m}.

* Complere. Conceptio 24. Conſtitutio. Coſta 2. Deus. 70. 71. 78. 79. 118. 194 142. 268. 435. Dimenſio 1. Diſpoſitio 6 9. 11. 39. Diſtinctio 8. 16. Diuerſitas 7. Dolor 25. Elementum 8. Aeternitas 1. Excellentia Finis. 2. 25. 38. Fruitio 8. 11. 12. Luna 1. Maturatio. Proceſſio 54 Virtus 75. Vogues.

15 Perfectio dicitur triplex, ſ. ſimpliciter, ſecundum naturam, & ſecundum tempus. 12æ. q. 98. 2. 1^{m}./ 22æ. q. 161. 1. 4^{m}./Virt. q. 2. 10. 11. c. Triplex.

16 Perfectio triplex, ſcilicet ſecundum eſſentiam, & ſecundum eſſe, & ſecundum operationem. 1. d. 19. q. 3. 1. c./ 2. diſt. 15. q. 3. 1. c.

17 Perfectio triplex, ſcilicet ſecundum eſſe, ſecũdum accidentia, & ſecundum finem. 1^{a}. q. 6. 3. c.

* Bonitas. 1. 7. 50. 66. 75. 77. 85.

18 Perfectio triplex, ſcilicet diſpoſitionis, formæ, & finis. 3^{a}. qu. 27. 5. 2^{m}./ 4. diſt. 2. quæſtio 1. 2. 3. c./ diſtinctio. 7. $princ^{o}$./ diſt. 8. q. 1. ar. 3. q. 1. 2^{m}.

19 Perfectio triplex. ſcilicet naturæ, gratiæ, & gloriæ. 1^{a}. quæſtio. 73. 1 2^{m}./ 3 diſtin. 1. quæſt. 1. 4. 1^{m}./ 4. diſt. 39. 2. c./ diſt. 48. q. 2. 5. 3^{m}.

Caput. 1.

20 Perfectio virtutis triplex, ſcilicet ſecundum ſpeciem, ſtatum, & modum. Prima conuenit prudentiæ & ſapientiæ. Secunda requiritur ad felicitatem Tertia ad beatitudinem. 3. diſt. 34. q. 1. 4. c.

* Communicabile 2. Confirmatio 3.

21 Vnius perfectibilis, poſſunt eſſe multæ perfectiones, quando vna non perficit totaliter & immediate, potentiam eius. Verit quæſtio. 14. 5. 6^{m}./ quæſtio. 15. 2. 11^{m}./ quæſtio. 18. 4. 8^{m}./ 9^{m}.

* Corpus 32. &c.

22 Gradus perfectionis quintuplex, ſcilicet quia ſupremum in entibus eſt, quod habet perfectum bonum ſine operatione vt deus. Secundum eſt, quod habet perfectum bonum per vnum vel per paucos motus, vt angelus. Tertium eſt, quod acquirit perfectum bonum per multas operationes, vt homo. Quartum eſt, quod non poteſt acquirere perfectum bonum ullo modo, ſed acquirit primum per paucos motus, vt bruta perfecta, uel per unum tantum, ut bruta imperfecta. Et ultimum eſt, quod nihil bonum poteſt acquirere, & propter hoc non habet participatum aliquem motum, ut plantæ. 1^{a}. q. 77. 2. c / 12æ. quæſt. 3. 2. 4^{m}./ qu. 5. 7. c./ Veri. q. 8. 3. 12^{m}./Vir. q. 1. 8. 9^{m}./ q. 2. 1. 15^{m}./ Dionyſ. 3. lc. 1. o./

Per

1.o./Ce.2. le.18.o. * Creatura 29. Defectus 15. Differentia 9. Definitio 14.25.41.

23 Perfectio quadruplex, ſcilicet perfectio naturæ, ſcientiæ, gratiæ, & gloriæ. Iſa.18.ſi.
* Diſpoſitio 11.14.17.18. Diſtinctio 8. 16. Duratio 3. Aequalitas 15. Forma 93.117.125.129. Habitus 68.82. Integrū. Intellectus 39. 95.156.188 205. Inſticia 80. Labor 5. Nomen 61.74 77. Operatio 6. &c. Potentia 36. &c. 61. Producere 1. Prudentia 5.37. 54. Puer 6. &c. Ratio 10. Senarius 1.2. Simplicitas 4. Tempus 39. Ternarius. Vir.

Compara°. 24 Vna perfectio, eſt maior alia dupliciter. ſ. ſimpliciter, & ſecundum ſtatum 4.d.8.q.1.art.2.d.1. 2m. * Abraham 2. Actio 78. Actus 74.156.

25 Omnis creatura, ſecundum quòd eſt perpetua, eſt de eſſentiali perfectione vniuerſi, de accidentali uero, ſecundū quod eſt corruptibilis. 1a.q.23.7.c./ 2. diſt.20.q.1.1.3m./Veri.q.5.3.c.ſi./ 2m./ Opuſc.3.c°.171.ſi./Iob 7.lect 4.prin°. * Adam 18.38.45.

26 Homo ordinatur ad perfectionem vniuerſi, ut pars eſſentialis eius, quia anima eius, non continetur virtute in elementis, nec in cœlis. Pa.q.5.10.c.ſi. * Admiratio 3. Adoratio 6. 14. Agens 26.41.44.45.49.57.

27 Vltima perfectio cuiuslibet rei, eſt in conſecutione finis. 1a.q.103.1.c./12æ.q.55.1.c./22æ.q.184.1.c.

28 Prima perfectio, ideſt, forma rei, ſe habet ad ſecundam, ideſt, ad operatiuuem, in duplici ordine, quia terminat, & elicit eam. 3a.q.29 2 c./2.d.37.q.3.2.2m.
* Agere 8. Amicitia 2. 36.42. Angelus 99. 248.500.611. Anima 3. 17. 30. 113.114. 115. 157. 210. 262. 266. 295. 303.310. &c. 348.359. Animal 13.14.15.21.48.67. Apoſtoli 1. &c. 12.16.

29 In omnibus naturis ordinatis, duo concurrunt ad perfectionem naturæ inferioris, ſcilicet aliquid ſecundum motum proprium & aliquid ſecundum motum naturæ ſuperioris. 22æ.q.2.3.c. Ira 34.
* Appetitus 28. Ars 3. Aſſimilatio 14.17. Benedictus 3. Cauſa 53.56.57.62.86.

30 Ad introductionem perfectionis, requiruntur duo. ſ. quòd operatio agentis æquetur ei, & diſpoſitio ſubiecti. 1.diſtin.17.q.2.3.4m. * Cherubin 1. Circulus 2. Cognitio 37. &c. Comprehendere 5. Coniunctio 6. Contemplatio 9. Creatura 29. Damnatio 27. Delectatio 47. 101. Deſiderium 10. Deuotio 12. Differentia 8. Definitio 14. 25. 41. Donum 15.18.21.22. Euangelium 3. Euchariſtia 1.47.48.155.242. Fides 2. Filiatio 37.39.

31 Vnumquodque ſecundum quòd eſt perfectum, eſt bonum, & in actu 1a.q.4.prin°./1.c./q.3.2.3.c./12æ q.3.2.c.

32 Primum principium in genere cauſæ efficientis oportet eſſe perfectiſſimum. Nam perfectum dicitur, cui nihil deeſt, ſecundum modum ſuæ perfectionis. 1a.quæſt.4.1.c.ſi.
* Finis 2.25. &c. Forma 5. &c. Fortitudo 59. Generatio 24.30.36.68. Generatiua. Genus 40. Gloria 22. &c. Gratia 4.44.108.113.

33 Perfectio vnius rei, ſecundum vnam rationem, poteſt perfici ab alio ſecundum aliam rationem. 2. diſtinct.27. 2.1m.
* Heroes 2.

Dum.1020. 34 Immo virtus eſt bona & perfecta ſeipſa, & non per aliam bonitatem 12æ. quæſtione 55. 4. 1m. Reſpon°. ſicut Dub°. 1171°.

35 Perfectio rei, non impeditur, niſi tollatur aliquid de eſſentialibus. Quol.7.5.1m. * Homo 24. Humidum 1. Incontinentia 1. Immunditia 2. Infidelis 5. Infidelitas 2. Infinitum 30. Inſtrumentum 11. 13. &c. Intellectualis 8. Intellectus 60.71.90.98.117.176.188.189.191. &c. 298. Intentio 2. Iudei 12. Lex 68. 129.145.

36 Vltima perfectio cuiuslibet rei, eſt operatio eius 12æ. quæſtione 3.2.c./4 diſtinct. 8. quæſt. 1. articu. 1. quæſt. 1. 1m. Operatio 6. * Liberalitas 8.12. Liberum 16. Magis 5. Malum 9.10.12. Maria 26. 38.42.58. 62. Martyrium 2. Matrimonium 13.

37 Vltima perfectio rei, eſt coniungi ſuo prin°. 2.d.18. quæſt.2.2.c.ſi./4.d.8.q.1.ar.1.q.1.1m.
* Mendacium 2. Metaphyſica 13. 21. Miraculum 51. motus 45. &c. 57 Mundus 3. Natura 11.14.31. Nobilitas 7.

38 Tanto aliquid perfectius, quanto magis ſuæ perfectioni ſubijcitur R. 1.lc.1.me°.B.
* Nomen 30. 42. Oblatio 17. Holocauſtum 4. Operatio 6. &c. 21. Oratio 10. Ordo 12. Pœnitentia 30. 128. Perſona 4.36 Phyſica 3.

39 Perfectio gratiæ potior eſt perfectione naturæ, ex parte perficientis, non autem ex parte perfectibilis, ſed econuerſo. Veri.quæſt.27.3.24m.
* Potentia 15.26.29.36.56.60.62. Præceptum 78. 80. Prædicari 11. Prædicator 5. Prelatio 3. Princeps 1. Principiū 6. Proprietas 1. Summum 11. Virtus 1. &c. 75. 82. Vita 15.17. 74.

40 Species præeminens, ratione differentiæ addentis perfectionem ſupra genus, eſt ſimpliciter nobilior ſpecie præeminente ratione generis. Si vero addat imperfectionem, eſt econuerſo. Veri.q.12.12.c. prin°.
* Viuificare 1. Viſio 174.203.274.275.299. Chriſtus 73. &c 83. &c. 130.

41 Perfectum eſt prius imperfecto, ordine naturæ & perfectionis, ſed econuerſo ordine temporis, & generationis. 1a.q.85.3 2m./3a.q.1.5.3m./ 6.c./ 2.d.1. q.1.1. c./ diſtin.4.3. 1m./ 3.d.1.quæſt.1.4.5m./ diſtinct.27.quæſt.1. 4. 2m./ Ma. quæſt.4.3.c.ſi./Vir.quæſt.4.3.c./Quol.5.19.c./Meta.3.lc.13.ſi./ Ce.lc.4.me°.c.F. Imperfectū.
* Actio 30.48.105.107. Adam 18.38.

42 Immo eſt aliquod principium multiforme, & tamen cum ſit compoſitum, eſt poſterius principio vniformi ordine naturæ, cum tamen omne principium ſit perfectius principiato. Veri.quæſtio.5.2.2m.Reſp.Dum.1021m. Dum 1021m.
* Admiratio 3. Adoptio 3. 7. 21. Adoratio 14. Amor 4. Aīal 21. &c. Bonitas 1.3. &c. 16.40.49.50.66.67.75.16.82.144.145 173.235. Cauſa 56.57 62.86. Circulus 2. Continentia 9. Contrarium 25. Culpa 6.

43 Semper imperfectum eſt propter perfectum. 1a.quæſtio.105.3.c.
* Delectatio 4.101. Deus 129. Differre 6.

44 Perfecta bonitas, eſt in his quæ ſunt ad finē, ſi per ſe ſufficiāt inducere ad finem: imperfecta vero, ſi tantum aliquid cooperari poſſunt. 12æ.q.98.1.c.
* Diſpoſitio 9.49. Exemplar. 2.6.7. Felicitas 3. Fides 77. Filiatio 37.39.

43 In omni genere, imperfectum reducitur ad genus perfecti. Phyſicorum 3. lection. 1. ſi. / Libr°. 5. lection. 3. principio. 2. K.

46 In omni genere, eſt perfectum & imperfectum, quia ſemper vnum contrariorum eſt imperfectum, reſpectu alterius. Phy. 3.lec.1.ſi.

47 Adueniente perfecto, non manet imperfectum, quando imperfectio eſt de ratione eius. 12æ.q.67.3. 6.c./. 22æ q.4.4.1m./ 3.d.31.q.2.2.1m./ d.35.q.1.ar.3.q.3.3m./ 1a.Corinth.13.lec.3.ſi. B.
* Finis 2.25. &c. Generatio 24.30.36.68.

48 Vel quando ſunt eiuſdem ſpeciei. 3.diſtin.24.artic.1. quæſtio. 5. 2m.
* Generatiua. Genus 40. Humidum. Iacob 10.

49 Vel ſi ordinentur ad idem. 3. diſtinctio. 31. quæſtion. 2. 1. n./2. 1m./ 4. diſtinction. 1. quæſtion. 2. articul. 5. quæſtio. 1. c.
* Idea 41.43. Imago 3. 5. 6. 13. 17. Immunditia 2. Imperfectio 2.3.5. Infidelis 5. Infidelitas 1. Ingratitudo 3. Inſtrumentum 11. 13. &c. Intellectus 60. 71.90.98. 117. 176. 186. 189. 191. &c. 298. Ioannes 20. Iudicium 14. 15.62.68. Lex. 43.95. &c. 145. Liberum 19. Lumen. 15. 18. Magus 5. Malum 9. 10. 12. Mendacium 2. Motus 45. &c. 57. Natura 11. 14.31.

30 Vel quando ſunt oppoſita 12æ. quæſt.58. 7. 3m./ quæſt. 62. 7. 1m./ 12æ.quæſt.67.3.c./ 5.2m./ 6.c./ 3a.q.9.3. 1m./. Veri.q. 20.1.8m.

51 Vltima perfectio hominis, cōſiſtit in quietatione intellectus, & voluntatis. Opuſ.3.c°.149.
* Nobilitas 2.3. Ordo 12. Peccatum. 38.70.414. Pœna 77. Pœnitentia 128. Prædicari 12. Prius 6. Producere 1. Prouidentia 4. Vinum. 8.

52 Aliquis dicitur perfectus dupliciter. ſ. habendo perfectionem & ſtatum eius. 22æ.q.184 4.c./ Quo.1.14.2m./ Quo. 3.17.c./ Opuſc.19.c°.17. 1m./ Matth.19.ſi.G. Spiritualis ſtatus.
* Apoſtoli 2. et. &c. Baptiſmus 164 167. Beatus. 41. Charitas 112.148. Deuotio 12.

53 Ad ſtatum perfectionis, requiritur obligatio perpetua, ad ſeruitutem dei, cum aliqua ſolemnitate. 22æ. quæſt. 184.4.5.6.c./ 8.5m.

54 In ſtatu perfectionis, ſunt ſoli profeſſi ſolemniter religionem, & epiſcopi. 22æ q.184.4.5.6.o./Quol.1.14.2m./Quol.3.17.o./ Opuſ.18.c°.18./19./23./27./Matt.19.ſi G.
* Deus.194.229.238.250.268. Donum 15. Epiſcopus 8.

55 Status epiſcoporum, eſt perfectior ſtatu religioſorum, quia epiſcopi, ſunt perfectores: ij autem perfecti. 22æ q.184.5.c /7.8.o./ quæſtio.185.8.c./q.186.3. 5m./ qu. 188.1. 3m./ Quol. 3.q.6.3.c./ Opuſc.18.c°.20./ 21./ Matth.19.me°.I./ 1a.Tim. 3.le.1.me°.D.

56 Status religioſorum, eſt perfectior ſtatu curatorū, & archidiaconorum. 22æ.quæſt.184.8.o./ Quol.1.14.2m./ Quol.3.17.o./

Opuſ.18.c[u].23./Matth. 19.ſi G. * Euangelium. 3.6.9.Eucharittia, 1.50 240 Felicitas 3.Fides 77.

57 Perfectio hois eſt.vt contemptis temporalibus,ſpiritualibus inhæreat.1:2.q.99 6.c.ſi.
* Gratia 44.Imago 6 Inuidia 4. Matthæus 1. Miniſter 2.5. 6 Opus. Pietas 15.profeſſio 1 Religio 17.&c.28.:9.67.&c. 103. 106.

58 Quandocunque aliquid ad perfectionem pertinens,negatur da Deo,intelligendum eſt ſecundum exceſſum, & non ſecundum defectum.1.d.35.1.1[m].

59 Nihil perfectionis deperit occupatis pro alijs, quia charitas ſupplet.Con.3.c[o].135.

Diuiſio. 60 Perfectio ſpiritualis duplex.ſ.perfectio intellectus, ad bene iudicandum,& perfectio affectus, ad inhærendum totaliter Deo per charitatem 1.prolo.2[m]./1ſ.Cor.2.le.1.me[o].C./He.5.le,2.ſi.H. [u]Antichriſtus 2,Aſcendere 18.

61 Perfectio duplex,ſcilicet interior,in dilectione Dei & proximi,& exterior,vt virginitas,& voluntaria paupertas. Heb 6. le 1.me[o].I.

62 Perfectio charitatis duplex.ſ.neceſſaria,cauēs ab omni peccato mortali, & ſupererogationis, abſtinens etiam a licitis. 22[f] q.184.2.c /4.d.15.q.3.ar.ſ.q.4.2[m]./Vir.q.2.11.0./ Col. 1.ſi. *Gratia 57.58.77.108.113.122.153 156.

63 Perfectio charitatis triplex.ſ.ex parte diligibilis, diligentis, & per excluſionem repugnantis. Prima conuenit ſoli Deo. Secunda beatis.Tertia viatoribus 22[f].q.24.8.o./q.44 4.2[m]./3[m]./q.184 2.o./3.d.27.q 3 4.o./d.29.q.1.ar 8.q.1.o./Virt. q.2.10.11.o./Opuſ.18.c[o].5./6.7.

64 Perfectio charitatis attenditur tam ſecundum dilectionem Dei,quàm proximi.Opuſ.18.c[o].3.

Ob. 65 Perfectio charitatis,ex parte diligentis triplex. ſ. ſecundum actum ſtudium,& habitum Prima conuenit ſolis beatis.Secunda perfectis viatoribus.Tertia omnibus habentibus charitatem:& ad eam omnes tenētur. 22[f].q 24.8.o./ q.44 41[m]./3[m].q.184.2.o./q.186.2.2[m]./3 d 29.q.1.ar.8.q.2.o / Vir.q. 2.10.1[m]./11.o./Ephe.6.lec.4.prin[u].H./Phi.3.lec.2. me[o].A./Lec 3.prin[o]./Col.1 ſi.

65 Impedimentum perfectionis triplex. ſ. peccatum mortale, occupatio,infirmitas,& grauitas corporis. Primum & ſecundum poſſunt vitari nunc, non autem tertium, ſed tantum à beatis.Virt.q.2.10.c./ Opuſ.19.c[u].2.

Du[m].102a[m]. 67 Immo primū non poteſt vitari nunc.122.q 109.8.o./Con.3. c[u].60./1ſ.Cor.12.le.1.me[o].B /He.10.le.3.princ.K. Reſpondeo ſicut dubio,689[u].

Requiſita. 68 Aliquid eſt annexum perfectioni charitatis dupliciter. ſ. vt præambulum,ſicut paupertas,vel vt effectus, ſicut cura animarum.Quol.1.14.4[m].
* Abraham 2,Obedientia 8.11.13. Sacerdos 12.39. Sacramentum 70.&c.141.

69 Ad perfectionem,aliquid pertinet tripliciter.ſ.eſſentialiter, vt obſeruantia præceptorum charitatis,conſequenter,vt conſilia,& inſtrumentaliter,vt paupertas, continentia,& huiuſmodi,22[f].q.184.3.c./q.186.2.c./Con.3.c[o].130.ſin.
* Sacrificium 26.Saluari 18.

70 Ad perfectionem requiruntur quatuor,ſcilicet ſentire quæ Dei ſunt,exercitium, conſuetudo eius, & recta diſcretio. He.5.ſi.Solitudo.

71 Paupertas voluntaria non eſt perfectio, ſed inſtrumentum eius.22[f].q.19.12.1[m] /q.184.7.1[m]./. q.185.6.1[m]./ q.186 1. 3[m]./.2.c /3.c.ſi./q.188.7.c./1[m] /8.c./ Con.3.c[o].130./133./ Vir.q.2.11.5[m]./Quol.1. 4 2[m]./Quol.4. 24.../2[m]./ Opuſc. 18.c[o].21./Matt. 19.me[o].H.Abdicatio. * Spe. 80. Status 3. 15.Virginitas 8,Vita 48.71.

72 Perfectio ſpiritualis vitæ ſimpliciter attenditur ſecundum charitatem,ſecundum quid autem,in omni illo,quod ſpirituali vitæ coniungitur. Opuſ. 18.c[o].2.

73 Paupertas voluntaria,eſt efficax exercitium perueniendi ad perfectionem charitatis 22[f].q.186.3.4[m].

74 Abdicatio propriæ voluntatis per obedientiam, eſt via ad perfectionem.Opuſ.18.c[o].10.

75 Perfectiones quæ non neceſſario conectuntur charitati,poſſunt eſſe ſine ea,& econuerſo,vt habitus intellectus, gratiæ, gratis datæ & huiuſmodi. Veri.q.12. 5.o.

76 Ad perfectione fidei,tria requiruntur,ſcilicet rectitudo,certitudo,& promptitudo.Io.4.lec 5. me[o].b.1.

In quibus. 77 Perfectio vitæ chriſtianæ, ſimpliciter attenditur ſecundum charitatem, ſed ſecundum quid, ſecundum alias virtutes. 22[f] q 184.1.o./2.3.c./q 189.1.1[m]./ 3[a]. qō.46.c./ Con.3.cv. 135 /Quol.1.14.2[m] /Quol.3.17.o./ Quol.5 19.o./Quol.8. 6.c./Opuſ.17.c[o].6 /Opuſ.18.c[u].2./5./Phil.3.le.2.me[o].A.
* Amor 42.49.56.93.94.130.170.197.269 279.284.

78 Perfectio vitæ,eſſentialiter conſiſtit in præceptis,ſed inſtrumentaliter in conſilijs.22[f].quæ.184.3.o./.Con.3[u].c[o].130./.

Quol.4 24.2[m] /Opuſ.17.c[o] 6.

79 Perfectio vitæ, principaliter & per ſe conſiſtit in interioribus,præcipue in charitate,ſed ſecundario & per accidens,in exterioribus,vt in virginitate & paupertate.Et hoc ſimpliciter,ſcilicet remouendo impedimenta, & vt effectus charitatis,& vt perfectio pœnitentiæ.2:[f] quæſtio. 81. q.c./186.7. 1[m].Virt.q.2.11 3[m]./Quol.1.14.2[m]./ Quol.3. 17.c./ Quol.4. 24.c./2[m]./Quol.5.18. 19.c./Matth.19.me[o].H./ Rom. 12.le. 1.med[u].K. * Angelus 52.&c.65 260.270. 271.351.373. 38: 425.

80 Homo tunc eſt perfectus,quando eſt paratus, ad omne bonum neceſſarium,& ſupererogationis.1ſ.Tim.3.ſi.

81 Viri perfecti,& fortes intelliguntur per oſſa,in ſacra ſcriptura,pſal 33.ſi.ſ /pſal.41.ſi.1 k.
*Apoſtoli 2 &c.18.Aſſimilatio 14. Beatitudo 1. &c.27.28, 67.&c.76.88.89.90.93.99.109.118.127.128.Caſtitas 4.Cognitio.Per.Confirmatio.11.44.Familiaritas 1.Felicitas 3.

82 Quilibet tenetur tendere ad perfectionem ex præcepto,non autem tenetur eſſe perfectus. 22[f].q.186.2.2[m] /3.d.29.art.8. q.2.o./1ſ.Cor.13.lec.ſi.prin[o].K /He.6.le.1. prin[u].I. Obligatio.
*Auaritia 27.Ciuitas 2 Difficile 22.Imperfectio 2.

83 Homo debet ſemper eſſe incipiens,ſecundum æſtimationē, reſpectu maiorum,non autem ſecundum perfectionem.He. 6.le.1.prin[o].H.

84 Perfecti in charitate,tenentur ad id quod melius eſt, nō aūt qui ſunt in ſtatu perfectionis.Quol.1.14.2[m]. *Iudex 8.

85 Habens perfectam charitatē,vel exiſtens in ſtatu perfectionis,non tenetur plus alijs,ad opera perfectionis, niſi ex voto, vel cura. 22[f].q.110.4.5 /3.d.29 art.8.q.3.o./ Quol.1.14 2[m]. *Lex 68.95.112 Mendacium 17.20.

86 Non omnes tenentur ad perfectionem, ſed prædicatoris intentio,debet eſſe ad hoc 3.d.29.ar. 8.q.1.o./Col.1.ſi.

87 Qui non eſt perfectus in virtutibus moralibus, indigne ſumit officium prælationis,vel prædicationis.3[a].qō.41.3.1[m]./ 3 d.35.q.1.ar. 3.q.3.c.
*Prædicator 3.Princeps 24.Profeſſio 2. Religio 66.&c.Scādalum 13.Virtuoſus.

88 Perfectis licet punire malos,ſi præſunt, vel procurare punitionem.Opuſ.19.c[u].18./pſal.17.ſi.x.k.

89 Perfecti debent tolerare iniurias proprias, ſecundum præparationem animi,non autem communes,Dei,proximi,vel ſtatus.22[f].q.108.1.2[m]./4[m]./q.188.3.1[m]./Quol.5.26.o./Opuſ. 19 c[o].17.
*Vituperatio 3.

90 Perfecti debent reſiſtere,detractoribus ſuis.22[f]. qō.72.3.o./ Quol.5.26.o./Quol.10.13.o./Opuſ.19.c[o].16./22.

91 Perfectis licet ſua repetere,uel non dare,ſicut etiam imperfectis.22[f].q.43,8.o./4.d.38.q.2.ar.4 q.3.o./Vir.q.3.2.16[m]./ Opuſ.19.c[u].17 /1[f].Cor.6.le.2.prin[o].C.

¶ Perfectiuum. Adam 50. Addere 8. Alteratio 3.Amor 214. Cœlum 87.88.Epiſcopus 21.Medium 5.Paſſio 7.Potentia 56.Religio 34.

¶Perferre Fortitudo 24 60.Paulus 14.

¶ Perficere.Abſcondere 1.Accidens 96.Actio 85.Agens 2 8. Agere 7.Amor.138.264.277. Angelus 260. 270. 399.417. 418 425.&c.Anima 87.113.312.Animal 27.37 Ars 1.5.Aſſentire 4.Aſſimilatio 7. Baptiſmus 37.75. Confirmatio 26. 30.33 Conſilium 28.Delectatio 50.Diaconus 5.Donum 14. 18.21.22 34 Euchariſtia 150.238.240. Excandeſcentia.Fabula 140 171.Fortitudo 39. Fruitio 2. Gratia 115. &c. 133.Habitus 82.Hierarchia 4.Illuminatio 12. Infidelitas 2. Inſtrumentum 13.Intellectus 94.126.Lumen 15, 18 Miſſio 37.Motus 10.Nuptiæ 1. Obiectum 15. Operatio 10.Ordo 84. Peccatum 38.139.312. Prophetia 18.63. Prudentia 37. Sacramentum 38.39 81.97.102 104.Scientia 67.Societas 1. Subiectum 1. Virtus 52. 55. 76. 200.196. 256. Vnctio 22. Votum 5

¶Perforare. Cohors 1.Trapellatio.Chriſtus 165.

¶Perfrui.Fortitudo 53.

¶Perfuſus Adoratio 21.24.

¶Perhibere.Lex 115.Teſtis o.

¶Periculoſum.Affectio 4.Confirmatio 13.Decor.Infidelis 1. Medicus 2.Peccatum 441.442.

1 ¶Periculum ex ipſo facto naſcens, facit illud factum non expedire, non autem periculum naſcens ex defectu noſtro. 22[f] q.88.4 2[m]. Cauſa.

2 Expediens eſt aſcendere equum, quamuis periculum immineat cadendi de equo. Alioquin oporteret ab omnib. bonis ceſſare, quæ etiam peraccidens ex aliquo euentu,poſſunt eſſe periculoſa 22[f].q.88.4. 2[m]. *Adiurare 7.

3 Quaſcunque res magnas aggredi,videtur periculoſum eſſe, quia in ijs deficere,eſt ualde nociuum.22[f].q.128.3[m].

4 Imminere periculum peccatoribus oſtenditur remouendo

tria,

Per

tria, ſcilicet præſumptionem de diuina miſericordia, confidentiam de propria potentia, & remedium ex idolorum fiducia Iſa.2.me°.c.prin°. ᵃ Angelus.596. Audacia.21.

5 Exponere ſe periculis corporalibus, propter bona ſpiritualia, eſt laudabile. Sed econuerſo, eſt vitioſum. Quol.3 9 ſi./ 12.4m./ 17.1m./2m / 3m / Quol.8. 13.c. ᵃ Aureola 10 Baptiſmos.134.142 145.Campſoria.8. Caro.5. Circunciſiũ 18.

Dum.1023m. 6 Immo non ſemper eſt vitioſum, ſed aliquando licitum, & diſpenſabile, ſecundum ſutiſtas.12ª. q.88.12. Reſpondeo ſicut dubio.1228°.

7 Periculis rerum humanarum, eſt obuiandum per res humanas, non autem per hoc, quod res diuinæ conuertantur in vſum humanum per diſpenſationem indebitam. 22ª.q 88. 12 1m./Quol.3 9.ſi./ 12.4m./ 17.1m./ 2m./3m / Quol.8.13.c. ᵃ Communicatio.4. ᵃ Confeſſio 5.8.31.73 Correctio 10. Damnum 2. Debitum 15.18. Denunciatio 1. Deſperatio 4. Epiſcopus 42.29.31. Error 5. Eucha².183 210. Familiaritas 2. Fortitudo 2.3.12 28 59.60. Gloria 7.Hæreſis 31. Hieronymus 1.

8 Periculum eſt in mora quandoque, 22ª.q.96.6.c.ſi. ᵃ Iactura. Ignorantia 20. Inuocare 1. Iudith. Lepra.3.

9 Si ſit ſubitum periculum, non patiens tantam moram, vt ad ſuperiorem recurri poſſit, ipſa neceſſitas diſpenſationem habet annexam, quia neceſſitas non ſubditur legi.12ª. q.96.6. c.ſi. ᵃ Lex 173.Luxuria 24.Magi 6.Magnanimitas 16. Matrimonium 124 Miſſa 4.Moralis 5.Mors 12. Neceſſitas 30. 31.Occidere 5 Ordo 98.107.Paraſceue. Pœna 60.95.Periculoſum. Perire. Prædicare 4. Prælatio 6. Præſumptio 14. Puer 4.Raab 2.Religio 76 105. Reſtitutio 15. Reuelatio 4. Scandalum 15.Sponſalia 5 Thomas 5.Torneamentum.Vendere 10.13.Vnctio 25.27.Votum 9.71 73.79.&c. Viura 88. 93.&c.145.&c Vxor 13.

¶ Perihermenias. Conſideratio 2.

¶ Periodus Panum 5.Pauſa 10 Scriptura 22. Sæculum.

¶ Peripatetici. Ariſtoteles 2. Paſſio 32.37.Triſtitia 8.

¶ Perire Amor 57 Angelus 453.Cor.10.Hieronymus.1.Linea 2.Malum 13.Miſſio 26.Nicolaus 1.

¶ Peritia. Aduocatus 5. Doctrina 0.

¶ Peritus.Doctor 0. Viura 113.116.

Quid. 1 ¶ Periurium eſt mendacium, iuramento firmatum, 3. diſt. 39 4. 0. ᵃ Auaritia 15. Blaſphemia 9. Culpa 4. Irreligioſitas 2.

2 Periurium habet principaliter nomen & ſpeciem à falſitate, ſecundario, a defectu iuſtitiæ, tertio, à defectu iudicij. 22ª. q 98.1.0 /3.d.39.4. 0. ᵃ Iuramentum 23.34 36. Mendacium. Mendacitas. Præceptum 43. Teſtis 8.

3 Periurium omne, ſemper eſt peccatum, & contrarium religioni 22ª.q 98.2 0

4 Periurium ſemper eſt peccatum mortale, licet ex loco ſit, vel ex lapſu linguæ, ſi perpendit qui iurat 22ª.q 70,4.c./ q.98.2. 3.0./3.d.39.21.5.q 1.0.

5 Homines, peccata quæ contra Deum ſunt, maxime abhorrent, quaſi grauiſſima, inter quę eſt periurium, quod eſt grauius homicidio, & tenet locum ſecundum peccatorum, poſt idolatriam. 22ª.q.70 4 3m./Quol.1.18 0.

6 Iurans verum, quod putat eſſe falſum, vel iurans falſum quod putat eſſe verum, eſt periurus. 22ª. q.98.1.3m./ 3.diſt. 39.4.1m./3m.

7 Periurium promiſſorium, eſt infame ipſo iure, aſſertorium vero, per ſententiam tantum. 22ª. q.98.3.2m.

¶ Perlegere. Ioannes 15.

¶ Permanentia. Annihilatio 12. Eſſe 50 Aeternitas 14.19. 21.23. Fieri 3.14. In pœnitentia. Lumen 2. Menſura 12. Prophetia 2. Qualitas 12. Saturnus 2. Tempus 39. Virtus 143.

¶ Permanere. Ignis 10

¶ Permanſio. Cœlum 50 &c.

Diuiſio. 1 ¶ Permiſſio duplex, ſcilicet de minus malo, & de minus bono. Prima eſt tantum in lege veteri, ſecunda vero, eſt etiam in noua. 4 d.26.q.1.4.3m./ 1ª.Cor.7.lec.1. me°. E. ᵃ Aſſiuitas 10. Anima 139 Arca 2. Cadere 1. Defectus 12.

2 Modus permiſſionis quadruplex, ſcilicet non præcipere melius, non prohibere minus malum, vt veniale, non cohibere, & non punire. 4.d.33.q.2.ar.2.q.2.c. ᵃ Dæmon 54.58 65. 99.117.120. Deus 297.300 301.314. Diſpenſatio 22. Euchariſtia 181.

3 Lex humana, dr aliqua permittere, non quaſi ea approbans, ſed quaſi ea dirigere non potens. 12ª. q 93.3. 3m. ᵃ Exa° 5.

4 Bonum eſt in actu permiſſionis diuinæ, non autem in obiecto eius, ſicut in aliis quatuor ſignis diuinæ voluntatis. Veri.q 23.8 4m. ᵃ Excommunicatio 23.Faſcinatio. Infidelis. 3 Inuocare 2. Iudæi 6. 10. 11. Iudicium 39. Iuſtus 8. Lex 56 Maleficium 2. Malum 22. 66. Matrimonium 95. 124. Medicus 4. Meretrix 3. 4. 5. Miſſa 17. &c. Peccatum.160.

Per

Pœna 4 Prouidentia 58.Superbia 35.Tentare 15. Tyrannus 4 Vertigo 0.Viura 87.Vxor 1.11.

¶ Permiſtio. Actus 19. Euchariſtia 102.203.104. Limus. Viura 209.221.222.

¶ Permutatio beneficij eccleſiaſtici, propter commodum ſpirituale, eſt licita, de licentia epiſcopi, non autem propter commodum temporale, quia eſt ſimonia 22ª.q°.100.1.5m./ 4.d. 25.q.3.3.8m. ᵃ Campſoria 0, Commutatio 0. Simonia 19. Viura 31.40.46.88.91.169.191.196. &c. Simonia.

¶ Pernicioſum. Cultus 17. Idolatria 3. Mendacium 6.25.

¶ Perpendere. Abraham 17.26. Accuſatio 27. Aduertere. Aduocatus 6. Confeſſio 70. Conijcere. Equus 3. Iudex 5. Percipere. Periurium 5. Præſumptio 1.13.14.

¶ Perpetrari. Viura 259.

¶ Perpetuum. Accidens 107. Accuſatio 16. Adoptio 5.13. Affinitas 9. Anima 17. Bonitas 224. Cœlum 19.72.73.76. Cibus 3. Conceptio 33. Continentia 19. Degradatio. Dæmon 23. Dos 1. Elementum 2. Aetas 1. Fœminalia. Forma 154. Gratia 138. Indulgentia 23. Iudæi 44. Iuge. Iuſtitia 7.14. Lex 108. Lombardia. Maleficium 1. Matrimonium 20.81.&c.98 Motus 48 Mulier 10. Natura 8.40. Obligari 6. Ordo 107.108. Paradiſus 4. Pœnitentia 97. Perfectio 25.53. Politia 4. Poſſe 1. Prouidentia 22. Religio 33 61.64.104. Semper. Vniuerſale 10.10.21.22. Votum 28.41.76 82.

¶ Perplexus aliquis eſſe poteſt ex ſuppoſitione, non autem ſimpliciter. 22ª.q.10.6.3m./ 3ª.q.64.6.3m./ q.82.10.2m./ 2.d. 39.q.3.3.5m./ 4. d.9. ar.3.q.1.3. / d.12.q.3. ar.2.q. 2.2m./ d. 19.q.2.ar. 2.q.2.2m./ d.24.q.1.ar.3 q.5.1m./Ver.q.17.4.8m. / Quol.5.27.1m./Ro.14.le.2.me°.K./Gal.5.lec.1.ſi.D. Quis.

ᵃ Dubitatio 3.

¶ Perſcrutari ea, quæ in Deo ſunt, vt.ſ. velimus ad inquiſitionis finem peruenire (quod perſcrutationis nomen oſtendit) prohibemur. Veri.q.8 2,11m.

1 ¶ Per ſe ſumptum poſitiue, magis denominat, quam per accidens. Priuatiue autem econuerſo. Veri.q.1.5.14m. Differentia.

ᵃ Abſtractum 3.

2 Omne quod eſt per ſe, eſt de eſſentia rei, vel cõſequitur principia eſſentialia eius. Po°.q.10.4.c.priu°.

ᵃ Accidens 29.30.31.48.51.52.67.85.121 122.107.108.114. 115. Actio 109. Actus 41.158.177. Affectio 6. Agens 7.9.63. 65. Agere 28.

3 Quod conuenit alicui per ſe, non poteſt ſeparari ab eo. 1ª.q. 50.5.c./ Con.2.c° 55.2m./Anima 14.c.priu°. Albedo 2.

4 Per ſe dicitur dupliciter. ſ. vt diſtinguitur contra per accidẽs, & vt diſtinguitur contra per aliud, id eſt primo. Phy.7.lec.1. me° b.ſi. ᵃ Amicitia 20.23.

5 Formæ conuenit eſſe per ſe, non autem materiæ vel cõpoſito, ſed per formam. 1ª.q 50.5.c./q.75.6.c./ q6.90.2.1m./ q6. 104.1.1m./ Con.2.c° 55.2m. ᵃ Amor 178.250. Analogia 18. Angelus 59. 101. 114. Anima 53.54.63. 207.230.286.325.

6 Omne quod ineſt non per ſe, reducitur ad aliquid, quod ineſt per ſe. 12ª.q. 10.1.c./ 4.d. 8.q. 1.ar.1.q.1.c./ Periher. le.14. me°.ſ.K. Accidens 31.

7 Immo omne per accidens, reducitur ad cauſam per accidens, quia oportet effectum proportionabiliter referre ad cauſam ſuam. Perihermenias lec.14. medio ſ. A. Reſpondeo Dubio 1024°. Dum.1024m.

ᵃ Apoſtoli 27. Aſſimilatio 22. Baptiſmus 175.181 Beatitudo 21. Bonitas 50.67.92.131. Capitale 1.

8 Hæc eſt per ſe Sortes eſt homo, quia ſi Sortes diffiniretur, poneretur in eius diffinitione homo. Meta.lec.1.me°.ſ.F.

ᵃ Cauſa 2.&c.24. Cœlum 118.158. Circulus 1. Cogitatio 7. Cognitio 6 Concordia 1. Conſeruatio 3.6.7. Contemplatio 21. Contradictio 3 Contrarium 9.40. Corruptio 5.13.14. Deitas 1. Delectatio 61.70.76.80.82. Demonſtratio 11. Deuotio 8. Deus 12.58.59.76.101.225.268.430. Dici 3. Differentia 14.20. Difficile 4. Diffinitio 15.16 21.33. Dimenſio 2.17. Diſcordia 2. Diſpoſitio 27. Diſtinctio 4. Diuerſitas 4. Diuiſio 9.11. Dolor 10. Eccleſia 4. Effectus 19.20. Elementum 10. Ens 9.11.36. Eſſe 28 50. Aeternitas 50. Euchariſtia 236. Euentus. Feudum. Fides 21.46.51.159. Fieri 4. Finis 16.36.116. Fomes 4. Forma 12.&c. 19.&c.119.130. Fortitudo 2.35.49. Generatio 29.36.74.82. Genus 24 26. 29. Gratia 106.158. Graue 6.8. Habitus 10. 31.56.74 76. Hæreſis 18. 33. Idea 3. Incontinentia 3. Indiuiduum 10. 29.39. Infinitum 21.33. Initium 20.25. Inſtrumentum 15. Intellectus 41.136.171. Intendere 2. Intenſio 27.29 Hypocriſis 4. Ira 16.77. Iudicium 17. Iuramentum 6. Maledicere 3. Malum 19.23.32.33. Materia 38. Matrimonium 48. Maximum. Memoria 5. Mendacium 6 9. 10. Miraculum 34. Motus 69.80.89. Natura 8. Naturaler Nobilitas 7. Nomen 42.45.46.47. Numerus 4.8.9. Notum 0. Obedientia 24. Otioſitas 1. Odium 11. Operatio 43. Oppoſitio 2. Ordo 7.8.

In

9 In moralibus, intentum dicitur per ſe, & quod eſt præter intentionem dicitur per accidens. 12^{æ}.q.37.1.c./ qō.39.1.c / q.43.3.c./ q.59.2.c./q.64.7.c./ q.150.2.c.
* Ornatus 3. Participare 6. Paſſio 23. Peccatū 117.118.132.141.145.245.332.435 Pœna 11.83. Pœnitentia 136. Perfectio 44. Perſona 15. Phyſica 3. Potentia 40. Præceptum 58.139. Prædicari 1.&c.18.19. Præteritum 1. Primum 2. Priuatio 20. Prius 5.10.11. Proportio 2.5.7.16 Propoſitio 2.16.17. Prouidentia 16.33. Pulchritudo 10. Qualitas 3. Quantitas 16.32. Quies 2. Ratio 58. Reduplicatio 4.5. Relatiu 54. Reuelatio 2.

10 Id quod alicui ſecundum ſe conſiderato ineſt per accidens, poteſt ei per ſe ineſſe aliquo adiuncto. Veri.q.12.11.1^{m}.
* Scandalum 3.7.12. Scientia 41.43. Schiſma 2. Secundum quod ipſum o. Senarius 3. Senſibile o. Signum 13. Syllogiſmus 3. Simplicitas 4. Simpliciter 3. Spes 42.45. Spirituale 8. Subſiſtentia 1.7. Subſtantia 9.10.13.16.23.29.34. Sufficiens. Tempus 15.24.31. Teneri 3. Timor 17.28.30. Totum 1. Viſibile 2. Vſura 24.31. Vſus 3.6. Chriſtus 2.22.

Diuiſio. 1 ¶ PERSEQVVTIO duplex, ſcilicet a bonis, ex amore, & zelo, & ad bonum, & a malis, ex odio, & ad malum. pſal.17. fi.a.k. Gal.4.lec.9.medio k. * Abſcondere 1. Aduerſanus 2. Altare 4. Antichriſtus 5. Apis 5. Arcus 2. Beatitudo 154 Calcaneus. Cete 12 Epiſcopus 29. Idolatria 5. Imperator 8. Iudæi 45. Iudicium 88. Paulus 14. Symbolum 8. Tribulatio 18.

2 Perſequutio licet ad hoc proprie pertinere videatur, quòd aliquis alium perſequitur effugando, poteſt tamen communiter accipi, pro inflictione cuiuſlibet nocumenti. Roma.8. ſect.ſi.medio F.

¶ Per ſe ſufficiētia Beatitudo 21. Ornatus 3. Temperantia 9.

Quid. 1 PERSEVERANTIA eſt in ratione bene conſiderata, ſtabilis & perpetua permanſio, ſecundum Andronicum. 22^{æ}.q.128.c./3.d.33.q.3.ar.3.q.1.c.

2 Perſeuerantia eſt virtus ſpecialis, habens ſpeciale obiectum ſcilicet opus laborioſum, vt triſtabile diuturnitatis. 22^{æ}.qō.137.1.c./2.c./1^{m}./2^{m}./q.138.1.c./3.d.33.q.3.ar.3.q.1.4^{m}./q.4 1^{m}.
* Amor 75.169. Angelus 353.456. Annihilatio 6.

3 Immo non eſt virtus. 12^{æ}.q.58.3.2^{m}. Reſpondeo Du^{m}. 1025.
* Aureola 22. Conſtantia 3.&c. Continentia 12.13.

4 Perſeuerantia vt eſt virtus, moderatur aliquas paſſiones, ſ. timorem fatigationis, aut defectus, propter diuturnitatem, non autem perſeuerantia, de qua loquitur philoſophus. 22^{æ}.q.137.2.1^{m}. Fortitudo 26 inſ. Difficile 12. Dos 1. Fortitudo 26.34.35. Gratia 74.127.180.

5 Perſeuerantia dicitur tripliciter, ſ. habitus mentis quo firmiter ſtatur contra triſtitias, habitus de propoſito perſeuerandi, & continuatio boni, vſque ad finem vitæ. Primo & ſecundo modo, eſt virtus infuſa, nō autem tertio modo. 1^{a}.q.95.3.4^{m}./12^{æ}.q.109.10.c./ 22^{æ}.q.128.5^{m} / q.137.1.0./ 2.2^{m}./ 4.c./ 2.d.29.3.2^{m}./ d.43.3.3^{m}./ 3.d.33.q.3.ar.3.q.1.4./ d.36.2.4^{m}./ Veri.q.24.13.3^{m}.
* Importabile. Manifeſtatio 1. Meritum 101. Mollities. Oratio 18.85.

6 Perſeuerantia primo & ſecūdo modo, fuit in Adam, non autem tertio modo. 1^{a}.q.95.3.4^{m}./ 12^{æ}.q.109.10. 3^{m}./ 22^{æ}.qō.137 4.2^{m}./ 2.d.29.3.2^{m}.
* Pœnitentia 43.&c. Pertinacia 3. Peruicax.

7 Perſiſtere in bono, vſque in finem, ex propria intentione finis, eſt proprium perſeuerantiæ. Sed conuenit cuilibet virtuti, inquantum eſt habitus. 22^{æ}.q.137.1.3^{m}./ q.138.2.3.

8 Perſeuerātia eſt pars potentialis, annexa fortitudini. 22^{æ} q.128.c./ 5^{m}./ 6^{m}./ q.137.3.0./ 3.d 33.q.3.ar.3.q.1.2.4.c. Fortitudo 34.&c.

9 Perſeuerantia conuenit cum temperantia in materia, ſcilicet circa delectationes tactus. Sed magis conuenit cum fortitudine, & principalius in modo, inquantum firmat contra difficultatem diuturnitatis. 22^{æ}.q 137.2.1^{m}.
* Præceptum 114. Præſumptio 12.

10 Perſeuerantia non eſt in appetitu ſenſitiuo, ſed in ratione. 12^{æ}.q.58.3.2^{m}./ 22^{æ} q.53.5.3^{m}. Subiectiue. * Tunica.

Du^{m} 1126^{m} 11 Immo eſt in iraſcibili. 22^{æ}.qō.137 2 2^{m}. Reſpondeo ſicut Dubio 103.

12 Commendatio de bene geſtis, maxime prouocat ad perſeuerantiam He.10.lec.4.prin^{o}.

13 Bonum hominis non ſolum eſt in quantitate charitatis, ſed præcipue in perſeuerantia eius vſque ad mortem. Ro.8.lec.6.princ^{o}.k. Charitas 114.

¶ Perſiſtere. Conſtantia 3.&c. Continentia 12.13.19. Gratia 281.182. Perſeuerantia o Temperantia 4.25.

¶ Perſoluere. Vſura 100.165.198.&c.214.276.

¶ Perſolutio. Vſura 200.

Quid. 1 ¶ PERSONA dicitur a perſonando in theatris, cum laruis. 1^{a}.q.29.3.2^{m}./ 1.d.23.1.c.fi./ Po^{a} q.9.3.1^{m}.

2 Perſona non eſt nomen intentionis, ſed rei. 1^{a}. quæſt.30 4.c./ 1.diſt.23.3.0./ diſt.25.1.c./ 8^{m} / Po^{a}.q 9.2.2^{m}. * Abſtinentia 8.

3 Nomen perſonæ, non eſt impoſitum ad ſignificandum indiuiduum, ex parte naturæ, ſicut aliquis homo, ſed rem ſubſiſtentem in rationali natura. 1^{a}. q.30.4.cap. Indiuiduum 10.
* Acceptio o. Accuſatio 15 30. Adam 65. Addere 18. Adoptio 1. Baptiſmus 201. Bellum 1.2.8.

4 Perſona ſignificat id, quod perfectiſſimum eſt in tota natura, ſcilicet ſubſiſtens in rationali natura. 1^{a}.q 29.3.c./ Po^{a}.q.9.3.c. * Clauſio.

5 Perſona ſignificat ſubſtantiam particularem, ad dignitatem pertinentem. Ideo eſt tantum in natura intellectuali. 1^{a}.q.29.3.2^{m}./ 1.diſtin.23.1.c.fi./ 3.diſt.2. q.1.1.c. * Collegium. Credere 14. Diffinitio 31.40 Diſpenſatio 7.20. 23. Dubitatio 5.

6 Perſona eſt rationalis naturæ indiuidua ſubſtantia, ſecūdum Boetium. 1^{a}.q.29.1.0./3.c./2^{m}./ 4^{m}./4.c./ q.34.3.1^{m}./ 3^{a}.q.2.2.c./1.d.25.1.0 /Po^{a}.q.9.2.0 /Vnio 1.c. * Exordium 3. Filiatio 7 8 Fomes 14.15. Fornicatio 4.6.

7 Subſiſtentia in diffinitione perſonæ, accipitur in communi, ſecundum quòd diuiditur in ſubſtantiam primam & ſecundam. 1^{a}.q.29.1.2^{m}./1.d.25.1.7^{m}./Po^{a}.q.9.2.7^{m}./8^{m}. * Furtum 7. Humilitas 18. Inceſtus. Incommunicabilitas. Inquirere 2.3. Ioannes 6 8.

8 Immo ſubſtantia ibi ſumitur pro ſuppoſito, non autem pro eſſentia. 1^{a}.q.30.1.1^{m}. Reſpondeo Dubio 1016.B. Du^{m} 1016.

9 Perſona eſt hypoſtaſis, diſtincta proprietate, ad dignitatem pertinente, ſecundum magiſtros. 1^{a}.q.29.3.2^{m}./1.d.25.1 8.ſi.

10 De ratione perſonæ eſt, quod comprehēdat omnia quę in re ſunt. 3.d.5.q.1.3.c.3^{m}.

11 De ratione perſonæ, ſunt tria, ſcilicet ſubſiſtere, ratiocinari & indiuiduum eſſe. 1.d.25 1.c./2.d.3.q.1.1.cap. * Hipocriſis 1.3. Hypoſtaſis 6. Ironia 2. Iuramentum 25.36. Iuſtitia 2. Lex 26.160 161.

12 Forma ſignificata per nomen perſonæ, non eſt eſſentia, vel natura, ſed eſt perſonalitas. 1^{a}.q.39.2.4^{m}./1.d.25.4.c./Po^{a}.q.9.6.0. * Abſtinentia 8. Acceptio o Accuſatio 8. Actus 24. Adā 65. Admonitio 5. Aduocatus 8. Alius 2.2. In communi.

13 Perſona eſt communicabilis multis naturis, non autē multis ſuppoſitis. 3^{a}.q.3.1.2^{m}. * Angelus 222.233.581.&c.626.

14 Omne ſubſiſtēs in natura intellectuali, vel rationali, eſt perſona. Con.4 c^{o}.35.1^{m}./Po^{a}.q.9.1.2.0./Vnio 1.2.c./ Opuſ.3.c^{o}.215./216. * Anima 77. Antichriſtus 1. Apoſtoli 1. Apparere 8 9.10. Auaritia 14 Baptiſmus 38.148.201.202. Beatitudo 124. Bellum 1.2.8. Bonitas 44. Circunciſio 47. Clauſio. Cognatio 9. Concilium 2.

15 Illud quod non exiſtit per ſe, non eſt perſona, vt accidentia, partes, & humanitas Chriſti. 1^{a}.q.29.1.2^{m}./3^{m}./ q.75.4.2^{m} /3^{a}.q 2 2 3^{m}./q.16.12.2^{m}./3 d.6.q.1.ar.1.q.1.c./ Po^{a} q.9 2.c./ 13^{m} / Vnio 2 c /3^{m}./ 10^{m}./ Quol.9.2.c./Opuſc.3.c^{o}.216 /Ro.lec.3.ſi.H. * Confeſſio 36. Conſanguinitas 3.4.6 9. Contritio 6 Eleemoſyna 11. Eſſe 43.44.46 69 Euangelium 9. Euchariſtia 85 Excommunicatio 19. Exordium 3. Fœmininum o. Fornicatio 4.6. Fortitudo 40. Gratia 139. Homo 33 34.35.40. Honor 25. Humilitas 18. Inceſtus 1. Incommunicabilitas. Indiuiduum 8.10.28.41.43. Ioannes 6.7. Hypocriſis 1.2.9. Ira 42. Ironia 2. Irregularitas 1. Iudicium 26.4 2. Lex 26.87.160.161. Litigium 1 Loqui 24. Maledicere a Maria 61. Matrimonium 31.42.&c. Meritū 103.110. Miniſter 8. Miſericordia 18. Natura 3. Officium 2. Pars 25. Paſſio 115. Pater 9.10. Patruus. Peccatum 216.244.&c. 287.292.332.343.&c.

16 Vnitas perſonæ, requirit vnitatem eſſe completi, & perſonalis, quia eſt de conſtitutione eius, non autem operā 10. 3^{a}.q.19.1.4^{m}./ * Pœna 39.40.43.43.82 Prædeſtinatio 26. Priuatio 23. Priuilegium. Prophetia 91. Punitio 1. Reuelatio 4. Reuerentia 2. Sacerdos 30.31.36. Sacramentum 69. Sacrilegium 4.5.6. Sanctificatio 9. Seraphin 4. Seruitus 2. Symbolum 4 Status 1.2.6. Subſiſtentia 3.6. Suffragia 9. Tranſlatio. Veritas 52 Violatio. Vnctio, 38. Vnitas 18. Votū 72.73. Vſura 96 &c.236 Vſur 6. Vtile 6.

17 Perſona proprie conuenit Deo, & nobilius, quam creaturis 1^{a}.q.29.3.0 /1.d.23.2 0 / Po^{a}.q 9.3.0. * Actus 24.190.&c. In diuinis.

18 Perſona prædicatur analogice de Deo, & creaturis. 1^{a}.q.29.4.4^{m}./1.d.25.2.0. * Adam 65. Addere 18.

19 Perſona per prius prædicatur de Deo, quàm de creaturis, quantum ad rem ſignificatam, ſed econuerſo, quo ad modum ſignificandi 1.d.25.2.c./3^{m}. * Adiectiuum 11.&c. Adoratio. 14.&c. Agiographe. 2. Alius 2.4. Amor 1.&c.

20 Perſona in diuinis, eſt diuinæ naturæ incommunicabilis exiſtentia, ſecundum Ricardum de Sancto Victore. 1^{a}.q.29.3.4^{m}./1.d.23.

Per

4^{m}./c.d.23.2.3^{m}./d.25.1.6^{m}./8^{m}./Po^{a}.q.9.2.12^{m}. *Angelus 448.555.565.&c.Apparere 2.9. Appropriatio o.

22 Perſona in diuinis ſignificat relationẽ,per modum ſubſtantiæ.1^{a}.q.28 4.0 /q 30.1.c./q.33.2.1^{m}./q.34.3.1^{m}./q.39.1.c /1^{m}./1.d.23.8.o./Po^{a}.q.9.4.o./6.2^{m}.

*Aſſumere 2.4 &c.Attributa 12. Baptiſm^{a} 46.49.Cauſa 68.

22 Perſona etiam in diuinis,dicitur ad ſe,& non ad alterũ, propter modum ſignificandi. 1^{a}.q.29.4.1^{m}./1.d.23.4.3^{m}./5^{m}./Po^{a}.q.9.4.2^{m}./3^{m}./13^{m} /6.2^{m}.

*Coæquale.Conuenctio 2.3.Datio 25.26. Deus 24 27.37.100.363.413.Dicere 9.

23 Trinitas,eſſentia,& qualibet res demonſtrabilis, eſt perſona ſecundum grammaticos.1^{a}.q.39.8.fi.

*Dici.t.Diſtinctio. 22.&c.

24 Eſſentia Dei,non eſt perſona, quia non eſt incommunicabilis, quia prædicatur de pluribus, licet ſit indiuidua ſecundum rem.Po^{a}.q.9.2.12^{m}.

25 In diuinis perſona & eſſentia,ſunt idem re, & differunt rõne.1^{a}.q.3.3.o./q.39.1.o./q.40.1.c /3^{a}.q.16.5 1^{m}./q.17.1.c./2.3^{m}./1.d.25.L.me^{o}.E./d.34.q.1.1.o./2.1^{m}./3.d.5.q.1.ar.1.q.2.c./q.3.c./d 6.q.2.2.2^{m} /Vni.o.1.c./2^{m}./4^{m} /2.7^{m}./3.2^{m}./Quol.2.4.c. *Diuinam.Donum 2. 4.5. Dos 2.Ens 37.Euchariſtia 114.Excluſio 9.Finis 17.66.

26 Perſona addit ſupra eſſentiam Dei ſecundum intellectum, quia eſſentia poteſt intelligi ſine perſona, non autem econuerſo.3^{a}.q.3. 3.3^{m}./Quol.7.6.3^{m}.

*Fruitio 6.Generatio 74.85.89. Gradus 1.Habere 2.Hierarchia 3.Incommunicabilitas.

27 In diuinis,perſonæ differunt ſeipſis.Po^{a}. q 8.5.6^{m}./3.10^{m}./Opuſ.9.q.64. *Indigentia 3. Iudicium 57.

28 Cognitio perſonarum diuinarum,eſt nobis neceſſaria,ad recte ſentiendum de creatione, ſed principalius de ſalute noſtra.1^{a}.q.32.1.3^{m}.

29 In diuinis eſſentialia poſſunt abſtrahi a perſonis, cognitione imperfecta,non autem cognitione beata.3^{a}.q.3.3.o /Opuſ 8. q.62.

*Lumen 25 Mediator 3. Mors 27.32. Natiuitas 21.22.Nomen 45.&c.Ordo 32.&c.Origo o.Pater 8. Prædeſtinatio 2.45.46.49. Prædicari 25.37.38.39. Proceſſio 23.27.46.26. Producere 1.2 Pronomen 4.

30 In perſonis diuinis, non eſt debitum proprie, quia debitum importat obligationem: ſed Ricardus de S.Victore, accipit debitum pro eſſe ab alio.Po^{a}.q 10.4.8^{m}.

*Satisfactio 37.Sedere 6 Societas 4. Solus 4. Spirituale 11 Subiectio 9.

Du^{m}.1027^{m}. 31 Immo Deus eſt debitor,ratione promiſſi.2.d.27.3.4^{m}. Reſpondeo ſicut Dubio 431^{m}.

*Suppoſitum 12. Trinitas 5.9.&c.

Pluralitas. 32 In diuinis,eſt pluralitas perſonarum. 1^{a}. q.30.1.o./1.d.2.4.o./Con.4.c^{o}.5./26./Po^{a}.q.9.5.o./Opuſ.3.c^{o}.50.

33 Immenſitas Dei non excludit pluralitatem perſonarum in diuinis.Quol 7.6.o. *Adiectiuum 11.12.

34 Hæc pluralitas perſonarum,eſt realis,1.d.2.5.o.

*Blaſphemia 13.Conceptio 19.Coniunctio 1. Deitas 2.Aequalitas 18.&c.

35 Pluralitas perſonarũ in diuinis, non facit compoſitionẽ cum eſſentia,quia ſunt idem ſecundum rem,nec inter ſe,quia cõparantur vt diſtincta.1.d.8.q.4.1 4^{m}./d.34.q 1.1.4^{m} /Po^{a}.q.2.1.3^{m}./q.9.1.10^{m}. *Idea 2.4.Imago 33. 35.38.

36 Eſſentia diuina,eſt eodem modo abſoluto. in tribus perſonis,non melius,nec perfectius:non autem eodem modo relatiuo.quia eſt in patre,vt non accepta,in filio, vt accepta per generationem,& in ſpiritu ſancto,vt accepta per proceſſionem Opuſ.9.q.12.

*Indiuiduum 43.Nomen 43.&c.55 80. Notio o. Numerus 21.&c.Obedientia 28.Oratio 66.

37 Perſona in diuinis,prædicatur pluraliter,de pluribus perſonis.1^{a}.q.30.1 o./q.39 3.4^{m}./1.diſt.23 4.o./Po^{a}. q.9.5.15^{m}./19^{m}./6.o. *Prædicari 37.38.39.44.Principium 14.15. Prioritas.Relatio D.Spiritus 6.&c.

Tres. 38 Communitas huius nominis perſona, non eſt realis,nec intentionis,nec negationis,ſed rationis. 1^{a}.q.30.4.o./1.d.25.3 o./Po^{a}.q.8.3.11^{m}./q. 9.4. 4^{m}. *Sponſa 5.Subſiſtentia 7.11.12.Subſtantia.1.2.34.36.Sum.Suppoſitum 12. Veſtigium 1.2.3.4.Viſio 14.&c.Vnitas 51. 52.53.

39 In diuinis,ſunt tantum tres perſonæ. 1^{a}.q.30.2.o./q.31.1.o./q.41.6.o./1.d.2.4.o./d.10.5.o./d.33. 2.1^{m}./Con.4.c^{o}.26./Po^{a}.q.9.9.o./Opuſ.3.c^{o}.56./60. *Appropriatio 10.&c.Blaſphemia 13.Deus 228.

40 Tres perſonæ,ſunt vnus Deus. Et Deus eſt tres perſonæ, & eſt trinitas.1^{a}.q.39.3.6.o./1.d.4.q.2.2.5^{m}./Trin.12.o.

41 Tres perſonas dicimus eſſe vnam eſſentiam, non autem ex vel de eadem eſſentia.1^{a}.q.39.2.o./q.44.3.3^{m}./1.diſt.23.L.medio E./diſt.34.q.1.2 3^{m}.

*Ens 37. Fruitio 6. Hæreſis 41.81. 132.133.134.Imago 33.35.38.In 19.

42 Hæc non conceditur, Tres perſonæ ſunt eſſentia,quia forma non deſignatur, niſi per duos genitiuos, vel per vnum genitiuum,habentem vim duorum. 1^{a}.q.39. 5.c./ 4^{m}. /1.d.34.q.2.2.4^{m}.

* Innaſcibilitas 1.Lumen 25.Mediator 3.

43 Hæc eſt vera, Tres perſonæ ſunt vnius eſſentiæ. Et genitiuus conſtruitur in habitudine cauſæ formalis. 1^{a}.q^{o}.39.2.o./1.d.25.L.med^{o}.E./ d.34.q.1. 2.o.

*Miſſio 7.8.Nomen 80.82. Symbolum 11.Spiritus 6.9.Subſiſtentia 7.9.11.12.Trinitas o.

44 Hæc conceditur.Eſſentia eſt trium perſonarum. Non autem hæc Deus eſt trium perſonarũ, Nec tres perſonæ ſunt vnius Dei.1^{a}.q.39.2.c./1.d.34.q.1.2.2^{m}.

*Veritas 40.Chriſtus 6.&c.178.&c.

45 Hæc conceditur.Tres perſonæ ſunt in eadem eſſentia; quia in,poteſt denotare habitudinem cauſæ formalis continentis. 1.d.34.q.1.2.3^{m}.

46 Perſonæ diuinæ,ſunt plures res.1^{a}.q.30.1.c./q.39.3.3^{m}./1.d.25.4.o./d.34.L.prin^{o}./Po^{a}.q.9.5.14^{m}.

¶Perſonale. Alius 1.2.3.Amor 1.&c. Attingere 3. Attributa 12. Decimæ 14.23.25. Deus 24 Donum 2.4 Aequalitas 13. Eſſe 43.69.Excluſio 9.Fortitudo 40. Generatio 40.60.Idea 34. Imago 14. In 12. Innaſcibilitas 1. Iuramentum 25.Maria 61.Matrimonium 51.Notio 3.&c. Oratio 73.Pœna 43.Pœnitentia 109. Perſona 9.16.Pronomen 1 Proprietas 2. Proprium 10. Qui eſt 3. Sanctificatio 1.Sapientia 45. Satisfactio 25.Schiſma 4.Sepultura 10.Vnctio 19. Viſio 22.Vſura 275.289.290.Chriſtus 60.&c.

¶Perſonalitas.Aſſumere 2.13.Perſona 12.

¶Perſonaliter.Amor 1.Deus 102.Generatio 89.Ioannes 6.8.Libere 19. Pater 6. Verbum 47.48.49.60.Veritas 39.Chriſtus 21.

¶Perſonare, Perſona 1.

¶Perſpectiue.Intellectus 292. Lumen 21. Solertia 3. &c.

¶Perſpectiua.Arithmetica 1.Aſtrologia o.Phyſica 11.

¶Perſpicacitas. Angelus 263. Dæmon 7.8. Gnomi. Solertia 2.&c.Speculatio 2.

¶Perſuaſio.Angelus 154.156. Conſilium 19.Correctio 4.Dæmon 64.Exhortatio. Fides 76.87.138. Gratiolus.Iudæi 45.Loqui 3.5.Spes 19.33.Voluntas 68.

1 ¶PERTINACIA. Pertinax ſecundum Iſidorum eſt, qui tenet imprudenter ſuum propoſitum,quaſi omnino tenax.22^{a}.q^{o}.138.2.c./4.d.29.2.c. Quid.

*Admonitio 3. Conſtantia 7.8. Continentia 8.Correctio 4.30.Gloria 10.Hæreſis 1.4.9.25.26.27.29.&c.32.

2 Pertinax aſſimilatur incontinenti, & molli,quia nimis appetit aliquam delectationem, & fugit triſtitiam. 22^{a}.quæſtio,138.2.2^{m}.

3 Pertinacia opponitur perſeuerantiæ,ſecũdum exceſſum,mollities autem ſecundum defectum. 22^{a}.q.138.2.o. Ieremias 2. Ignorantia 8.Infernus 7.Obſtinatio o. Peruicax.

¶Pertinere, Abdicatio. Abſtinentia 6.Accidens 68.Actus 62.&c. 178. &c. Admonitio 1.Adulterium 1.2. Alimentum 1. Altare 3.Ambitio 2. 3.Amicitia 36.Amor 21.9.Andragathia. Angelus 234 296.409.579.Anima 154 281. Animal 19.Antecedens 2. Apoſtoli 18. Appetitus 38. Appropriatio 15.18. Arca 3.Archidiaconus. Augurium 1. Baptiſmus 4.77 85.240.Beatitudo 130. Bonitas 91. 119. Charitas 64. 77.145,147. Catechiſmus 5.6.7.Cerimonia 3.Cognitio 44.51.54. Commotatio 1.Comprehendere 8.Communicabile 1.Concupiſcibilis 8. Confeſſio 3.88. Conſenſus 4.Conſeruatio 13. Conſideratio 1. Conſtantia 1.2. Contemplatio 18. Corpus 41. Damnatio 51.Delictum 1.Diffinitio 40. Dignitas 4.Donum 33.Eccleſia 8,11.Eos 5.Eſſe 43.44 73. Euangelium 5,6.9,Euchariſtia 39.159. &c. Fallere 2. Fides 21.38.127.130.160.Finis 81.Fortitudo 21.Gratia 27. Hæreſis 12. Humilitas 5.Idea 27 Ignorantia. Improuidentia. Iniuſtitia 6.Innocentia 20.21. Lex 64. Matrimonium 1. 2. Membrum 11,12. Mendacium 2.Meritum 7 Miniſter 2.Officium 2.Parochialis.Peccatum 318.Pœnitentia 25.318. Perfectio 13.58. Phyſica 2. Poſſe 4. Poteſtas 18.Præceptum 58.105.107.109,125,151. Præcipere 2. Prædeſtinatio 6.20.Prædicare 1.&c.15 Prælatio 9.Primitiæ 3.Principes 4.&c. Prius 12. Proceſſio 32.Prophetia 27.Religio 10.Requies o.Sanguis 12.Scholaris.Vſura 168.244.

¶Pertingere. Agens 54. Anima 330.&c.Cauſa 12.Cogitatio 3.Cognitio 33.34.Comprehendere 1.&c.Effectus 10. Elementum 10.Euchariſtia 92.96. Fides. Gratia 86.Intellectus 240.Motus 88.Paradiſus 4 Peruenire Ratio 28.Reſiſtere 1.Scientia 18.Senſus 36.Symbolum 4.Summum 4.Veritas 46.

¶Pertractare

¶Pertractare. Theologia 19.
¶Pertrahere. Beatus 8. Ira 60.
Quid. ¶Perturbatio, eſt mutatio ordinis, & æqualitatis, in ratione ex immoderata paſſione inferiorum potentiarum, quæ non fuit in Chriſto, nec in aliquo ſapiente. 3.d.15. q6.2.ar.2 q.1. 2m./ 21.3. q.1.4m./ Blaſphemia 11. Homo 37. Ira 49.56. Pax 10. Timor 35. Tyrannus 9.
¶Peruenire. Animal 44. Appetitus 15. Ars 3. Augmentũ 23. Beatitudo 89. &c. Cogitatio 2. Cognitio 33.34. Cõfeſſio 89. Contemplatio 9. Defectus 15. Deuenire. Dolor 32. Euchariſtia 257. Felicitas 4. Flagellum 2. Fortitudo 59 Fruitio 13. Furtum 13. Gratia 127.146. Ieiunium 35 Iuſtus 2. Meritum 105. Natura 18. Peccatum 166. Perfectio 21.57. Promulgatio 5. Raritas 1. Religio 26. Reſurrectio 31. Sapientia 21. Virtus 2. Viſio 15.
¶Peruentio. Beatitudo 1. &c. 89. &c. Comedere 4. Finis 96. &c. Gratia 127.145. Peruenire. Terminus.
Quis. ¶Peruerſus eſt, qui non ſequitur quod debet. ſ. voluntatem Dei. pſal. 17. me°. o. I.
°Amor 91.93. Auerſio o. Conniuentia 3. Fama 3. Fides 160. Hæreſis 18.25. &c. 32. Infidelis 6. Intellectus 88. Hypocriſis 5. Iudicium 23. Mundus 3. Sacramentum 73. Sodomia 2. Sõnium 1. Stultiloquium. Subuertere. Vinculum 2. Vſura 189.
Quid. ¶Peruicax, eſt idem quod pertinax, qui in ſuo propoſito ad victoriam perſeuerat. 22ſ.q.138.2.c. °Pertinacia o.
Differentia. ¶Pes dexter, eſt fortior ad motum, quàm ſiniſter, ſed ad fixionem, eſt econuerſo. Et homerus dexter eſt fortior ſiniſtro ad motum, ſed ad portandum, eſt econuerſo. Cę.2.le.2.fi.1.
°Baculus 1. Conditionalis 2. Coſta 4. Elephas 5. Hærodius 2, Iacob 7. Lotio. Pedites. Porfirio. Sacramentum 134. Sandalia Scandalum 2. Virginitas 34. Vnctio 26.
Oppoſitio. 1 ¶PESSIMVM non oportet, q opponatur optimo. 12ſ.q6.39.4. 3m./q.84.4.1m. / 22ſ.q.118.7.1m. /q.162.6.2m./ 7.3m./ 3. d.33.q.2.ar.1.q.3.4m / Ma.q.8.2.2m./ 3m./q.23.3.1m.
°Apoſtaſia 4. Bigamia 8 Ingratitudo 10. Peccatum 257.
Dn. 1028m. 2 Oppoſitum videtur dicere. 12ſ.q.73.4.o. / 22ſ.q.34.2.h. Ma. q.2.10.o. Reſpondeo ſicut Dubio 292°.
°Poteſtas 14. Tyrannus 1. Verecundia 25.
Ad deum. ¶Petitio populi Dei tria continet. ſ. quis ponitur idoneitas petentium, poſtulatur pacis beneficium, & allegatur pacis meritum. Iſa 26. prin°. H.
°Abraham 8. Achã 1. Affectio 5. Attẽtio 2. Beatitudo 143. &c. Beneficium 20. Cathedra 2. Confeſſio 70.73. Debitũ 15 &c. Decimæ 17.19.20.22. Euch° 101.117. Excõicatio 11. Exordium 3. Fornicatio 10.15. Gedeon 2. Inſinuatio 1. Miſſa 5. Oratio o. Poſtulatio. Purgatorium 10. Religio 106. Reſtitutio 6. Signum 14. Tentare 10. Thomas 4. Votum 57.63. Vſura 105.165.167.323. Vxor 22. Zacharias 2.
¶Petitorium. Accuſatio 24.
Figura. ¶Petra in deſerto, fuit aliquid materiale, ſignificans Chriſtũ. 1°.q.102.1.4m.
°Ibices. Lapis. Maria 70.
1 A ¶PETRVS a petra quæ eſt Chriſtus appellatus eſt, & in hoc nomine Dominus ſecundum Hylarium, & Auguſtinum Petri potentiam inſinuat.
Peccatum. 2 B ¶PETRVS volens impedire paſſionem Chriſti, non peccauit, quia paſſio Chriſti poterat & placere laudabiliter, & diſplicere, ſecundum diuerſa. Et hoc ſcandalum ibi ſumitur large, pro quolibet impedimento alicui præſtito, in uia aliqua, quã proſequi intendit 4 d.38.q.2.ar.2.q.1.2m.
°Amor 68. Apoſtoli o. Centurio. Clauis 10. Confirmatio 40. Cornelius 2.
2 Petrus credidit, q prænuntiatio Chriſti de negatione ſua, eſſet comminatio tantum. 2.d.4.2.1m.
°Correctio 10.15.
3 Petrus negando Chriſtum, peccauit mortaliter. 22ſ.q.24. 12. 2m./ Vir.q.2.6.2m./ Quol. 9.14.o./ pſal. 36. me°. 1. A.
4 Petrus quaſi in continuo dolore erat, propter abſentiã Chriſti, & quotiens eius recordabatur, totus reſoluebatur in lacrimis, ita q genæ eius, videbantur adustæ. Mat. 9. me°. H./ Io. 13. lec. 2. fi. g. E. °Eccleſia 13. Euchariſtia 76. Hæreſis 105. Ioannes 9. Iuſtitia 87. Magdalena 4.
5 Petrus, Primus inter Apoſtolos, prædicauit Romæ, & cũ magno fructu. Non autem ſimpliciter, ſed Barnabas prius. Rom. prolo. fi./ c°.15. lec.3. prin°. G.
°Paulus 16.17.18. Raptus 11. Transfiguratio 2. Vita 59.
6 Petrus poſt mortem Chriſti, vixit annis fere trigintaſeptẽ. Io. 21. le. 4. prio°. 2. I. Chriſtus 10.
Du. 1029m. 7 Immo vixit poſt mortem Chriſti, annis quadraginta. Gal. 2. le. 1. prin°. B Reſpondeo Dubio 1029.
¶Phanos. Prophetia 9.
Derelictus. ¶Pharao non poterat facere opus bonum ex genere, & bona intentione, non ſimpliciter, ſed propter obſtinationem

ex deſertione gratiæ, Dei 4.d.17.q.1.ar.2.q.2. 1m. °Deus 427 428.430. Iudæi 31. Magi 7. Membrũ 12. Prophetia 87.
Phari. Fatum 2. Prophetia 8.9.
¶Phariſæus, interpretatur diuiſus. Io. 3. le. 1. prin°. 2. D.
°Baptiſmus 150. Iudæi 22. Præceptum 8.139.
Quid. ¶Phaſe ſignificat quintuplicem tranſitum. ſ. de mundo, de Aegypto, de morte, de vitijs, & tranſitum angeli percutientis. Io. 13. le. 1. prin°. 2. I. paſca, o. Quid.
¶Pheleas. poſſeſſio 6.
¶Phiala. Admiſtio.
¶Philemon. Paulus 23.
¶Philipponus. Ioannes 20.
¶PHILIPPVS qui prædicauit Samariæ, non fuit unus de duodecim Apoſtolis, ſed vnus de ſeptem diaconis 4. diſt. 2. q. 2. 4. 1m. Quis.
2 Oppoſitum videtur dicere. Io. 12. le. 4. prin°. 2. k. Reſpõdeo Dubio 1030°. Prædicator 8. Du. 1030.
¶Philo. Liber 2.
1 PHILOSOPHIA & rethorica, licent prædicatori, & doctori eccleſiaſtico, inſtrumentaliter, non autẽ principaliter. Opuſc. 19. c°. 14./ 1ſ. Cor. le. 3. prin°./. Col. 2. le. 2. fi. °Admiratio 4. Auerroes 1, Auguſtinus 2.
2 Sicut motus vel res mobilis, eſt ſubiectum philoſophiæ naturalis, ſic operatio humana ordinata in finem, vel homo voluntarie agens propter finem, eſt ſubiectum philoſophiæ moralis. Ethi. c. 1. prin°. 2. E. Licet.
°Creatio 5.6.7.35. Doctor 5 Epicicli 2. Metaphyſica o Moralis. Phyſica 8. princeps 25. Religio 81. Scientia 16. Socrates 1.2. Stupor 2. Theologia 20.31.37. &c.
3 Philoſophia quidam abutuntur, ad fidei impugnationẽ. 22ſ. q.167.1.3m /Col. 2. le. 2. prin°. k.
1 ¶PHILOSOPHVS. Duo ſunt genera philoſophorum. ſ. Ionici, in Græcia, & Italici in magna Græcia, id eſt, in Apulia, & Calabria, quorum princeps fuit Pythagoras de Samnio Calabriæ. Meta. le. 7. me°. c. G. °Actus 27. Amor 196. Angelus 308. Animus Appetitus 25. Artificiale 6. Auctoritas 3 Beatitudo 117. Beſtialitas 1. Cœlum 136.140.141. Cognitio 22. Comparatio 3 Contemplatio 1 5.26.28. Creatio 5. 6.7.39. Deus 193. Diſtinctio 7.8. Doctor 5. Ens 13. Felicitas 3.6. Memoria 8. Motus 39. Mundus 7. Mutabile 4. Organum 1. Origenes 1. Permiſſio 4. Perſeuerantia 4. Pythagoras 2.5. Pecunia 5. Sapientia. 2.31 Scientia 8.79. Socrates 4. Sodomia 2. Tempus 29. Theologia 18.39.44. Virtus 181.195. Vſura 5. Diuiſio.
2 Philoſophum vel phyſicum nominamus, qui de rebus philoſophatur, ſiue naturaliter, ſiue mathematice, ſiue theologice Opuſ 73. c°. 1. Quis.
Quid. ¶Philotimia eſt virtus, in concupiſcibili, circa honores abſolute, innominata latine. 12ſ.q.60.5.c./ 22ſ. quæſtio. 129.2.c. Virtus 225.
1 ¶PHYSICA eſt de his tantum, quæ ſunt in motu & materia. Trin. 17.c./18 o./Opuſ. 42. c°. 14 princ./Meta. 6. prin°. 2. D / le. 1. fi. d./Phy. le 1. Subiectum.
2 Tractare de anima ſeparata, non pertinet ad phyſicã, ſed tantum ad metaphyſicam. Meta. 6. le. 1. fi. d.
3 Phyſica, tractat de anima, & de alijs formis naturalibus, quia ſunt mobiles per accidẽs, & quia ſunt perfectiones mobilium per ſe. Trin. 18.6m./Opuſc. 42. c°. 14. princip./Meta. 6. lec. 1. med°. d.
°Accidens 120. Actio 97. Angelus 63.
4 Phyſica tractat de tota terra, ratione quietis, & de eius partibus, ratione motus. Trin. 18.6m.
°Aſtrologia 2.
5 Phyſica tractat de primo motore, nõn ut de ſubiecto, vel parte ſubiecti, ſed vt de termino, ad quem perducit, nec ſecundum ſe, ſed vt eſt motor. Trin. 18.3m.
°Conſ, vnum 1. Corpus 1.2.12. Corruptibile 2. Demonſtratio 8.15.
6 Ens mobile, eſt ſubiectum phyſicæ. Opuſ. 15. c°. 17. fi. /Opu. 42 c°. 14. prin°./Meta. le. 2. me°. 1./lib°. 4. lec. 5. me°. e. Lib°. 6. le. 1 me°. c /Li°. 11 le. 4. fi./Li°. 12. lect 2, prin°. 2. k Phy. prime°./Cæ. le. 1. med°. A. moralis 2. Diffinitio 7.13 23.24. Aequiuoca 6.
7 Immo corpus mobile, eſt ſubiectum eius. Veri. q. 14. 8. 16m./ Meta. prolo. fi. C./Cæ. le. 1. me°. A /Poſteriorum le. 2. me°. 2. G./Lect. 15. prin°. h./Le. 41. med°. h. fi. Corpus 12.
°Finitum 2. Genus 20. Idolatria 4. Intellectus 155. Mathematica 5.
8 Immo motus, vel res mobilis, eſt ſubiectum eius Ethi. lec. 1. prin°. 2. E. Reſpondeo Dubio 1031°. Philoſophia 2.39. Proceſſio 15. prudentia 51.61.70. Du. 1030m.
9 Phyſica, & quælibet eius pars, eſt ſpeculatiua. Trini. 5. 17. 5m. / . Meta. 6. lectio. 1. med°. e. d./ Lib°. 12. lec. 7. med. c. Quare.

Phyſica

Phy

30 Phyſica eſſet prima philoſophia, ſi non eſſent, niſi ſenſibilia. Metu.3.lec.4.fin.h./ lec.6.ſi.c.fin./Lib.4 lec.5.medº.e./Lib.6 lec.1.medº.c.prinº./ſi l./Lib.11.lec.7.ſi.
*Forma 94 95. Impoſſibilitas a Naturale 11. Neceſſitas 15.

31 Phyſica ſubalternatur metaphyſicæ, ſicut perſpectiua geometriæ. Opuſ.42.cº.14.prinº.

32 Medicina, alchimia, agricultura, & huiuſmodi, ſubalternantur phyſicæ, ratione medij, non autem ratione ſubiecti. Tri.17 5m. *Scientia 16.17.22.24.47.51.120.121.148. Terra 13. Theologia 1.28.

33 Phyſica accipit immediate principia ſua a metaphyſica, non autem medicina, ſed a phyſica. Vert.quæſtio.9.1.3m. Metaphyſica 18.

34 In phyſica iudicandum eſt ſecundum ſenſum, in mathematica ſecundum imaginationem, ſed in metaphyſica, & in diuinis, ſecundum intellectum. Trin.22.0./Meta.6.lec.1.prinº.a.E. *Tractare.

Dum.1032. 35 Immo in phyſica iudicandum eſt ſecundum rationem. Diſcurrere enim a cauſis in cauſata, vel econtrario, non eſt ſenſus, ſed ſolum intellectus. Meta.6.lec.1. prinº.a.ſi. Reſpondeo Dubio.1032.
¶Phyſon. Flumen 2.
¶Pitha. Amicitia 7.

Quis. 1 PYTHON Hebraice dicitur obubiſſi. Iſa.8.ſi.d.prinº.
*Adiurare 5.&c. Dæmon 72. Diuinatio 0.

2 Python ſecundum Hieronymum dicitur, qui habet dæmonem in ventre. Iſa.8.ſi.d.prinº.
*Incantatio 0.

3 Pythones ſecundum Hieronymum dicuntur ab Apolline, qui hoc genus artis inuenit, per quod videntur mortui reſuſcitari, & de futuris aliqui videntur aliqua prædicere. Iſa.8.ſi.d.prinº.
*Ludificatio.

4 Pythones ſunt arreptitij, dicti a pythone, ideſt Apolline, authore diuinationis. 22ſ.q.95.3.c./Iſa.8.ſi.d.prinº.

5 Samuel ſecundum Auguſtinum vere apparuit pythoniſſæ, diſpenſatione Dei, vel diabolus in ſimilitudine eius. 1ª.q.89.8.2m./22ſ.q.95.4.2m./q.174.5.4m.
¶Phoa Senacherib.
¶Pictura. Animal 7 8. Imago 41.42.43. Scutum. Vmbra 3.

Quid. 1 ¶PIETAS à vulgo ſumitur pro actibus miſericordiæ, quia Deus teſtatur, nos actus ſibi fieri. Et ex hoc Deus dicitur pius. 22ſ.q.101.1.2m./3.d.34.q.3.art 2.q.2.2m./4.d.25.q.2.a1.1.q.3.1m./Trin,10.c/1ſ.Tim.4.lec.2.medº.C.

2 Pietas eſt ſpecialis virtus. 22ſ.q.101.3.0.
*Baptiſmus 108. Canonizatio. Cathena.

3 Pietas principaliter eſt ad parentes, & ad patriam, in quibus includuntur omnes conſanguinei, ciues, & amici patriæ. 22ſ.q 80.1.c /q.101.1.0./2.3m./3.c./q 102 1.3.c./q 121.1.2m./q.122.5.1m./3.d.33.q.3.ar.4.q.2.c./2m./1ſ.Tim.4.lec.2.meº.C./Titum.lec.1.medº.I. Iuſtitia 56.
Clementia 2.10. Cultus 4. Dulia 2. Falſitas 34.

4 Religio exhibet cultum Deo, pietas autem parentibus & patriæ, quia eis homo maxime debitor eſt, poſt Deum. 12ſ.q.60.3.c./22ſ.q.101.1.c./3.1m./2m./q.102.2.3m./q.106.2.c./q.122.5.c./3.d.33.q.3.ar.4.q.1.c./2m./contra.g.cº.128./1ª.Tim.4.lec.3.medº.C./Titum.lec.1.medº.I. Religio 4.5.
*Hæreſis 159. Latria 2.

5 Pietas debetur Deo, quia cultus parentum, includitur in cultu Dei, ſicut minus in maiori. 22ſ.q 101.3.1m./3.2m./q 102.1.2m./q.103.3.2m./q.106.1.c./1m./Titum. lec.1. meº.I./cº.2.lec.3 medº.G. *Lex 132. Obedientia 19.

6 Opera pietatis non debent prætermitti propter religionẽ, niſi impediant eam, quia iam non eſſent opera pietatis. 22ſ.q.101 4.0. *Obſeruantia.1.3. Politus 7. præceptum 51. Religio.4.8.9. Roma.3. Sanctitas 8.

Dum.1033. 7 Immo tractare negotia ſæcularia pie, ideſt in auxilium indigentium & miſerorum, eſt religioſum. 22ſ.q.18.3.2m./q.187.2.0./q.188.2.2.2m./Opuſcu.19.cº.11./Rom.16.lect.1.princº.K./2ſ.Ti.2.lec.1.medº.K. Reſpondeo Dubio 1033.
*Statutum 1.

Dnum. 8 Donum pietatis eſt habitualis diſpoſitio animæ, qua prompte mobilis eſt a ſpiritu ſancto, ad habendum filialem affectum ad Deum, vt ad patrem. 22ſ.q.121.1.c. *Beatitudo 144.&c 156.&c.169.170. Clementia 1. Confeſſor 2.

9 Pietas vt donum, conſiſtit in quadam beniuolentia, ſupra modum humanum ad omnes: ſed pro latria, conſiſtit in quadam deuotione ad Deum. 3.d.9.q.1.a1.1.q.2.4m.
*Donum 28 Eleemoſyna 5.

10 Pietas operans modo humano, eſt virtus, ſed operans modo diuino, eſt donum. 3.d.34.q.3.ar.2.q.1.0.

11 Pietas vt virtus, ideſt latria, colit Deum ratione debiti, doni vero ratione dignitatis Dei. 3.d.34.q.3.ar.2.q.1.1m.

Pi

12 Pietatis donum, colit patrem Deum, ſed vt virtus, colit patrem carnalem. 22ſ.q.121.1.0.

13 Donum pietatis colit Deum, & conſequenter quæ Dei ſunt, ſcilicet ſanctos, ſacram ſcripturam, & pauperes. 22ſ.quæſtio.121.1.3m.

14 Pietatis donum ſubuenit proximis, ratione Dei, vt quia filij Dei, vel ad imaginem eius, miſericordia vero, ratione alicuius humani. 3.d.34.q.3.ar.2.q.1.2m.
*Gratioſus. Indigentia 6. Sapientia 42.

15 Donum quo aliquis, propter reuerentiam Dei, operatur bonum ad omnes, perficiens vim appetitiuam, in his quæ ad alterum ſunt, conuenienter pietas nominatur. 12ſ.q.68.4.c.fin./2m. Anima 319.

16 Donum pietatis, eſt vnus habitus, dirigens in omni communicatione ad alterum, propter unam menſuram. 12ſ.quæſtione 68.4.c.fin./3.diſtinctione 34.quæſtione 1.2.c./quæſt.3.art.2.quæſt.3.c.

17 Religio eſt potior virtute pietatis, ſed eſt inferior dono pietatis. 22ſ.q.121.1.2m.

18 Pietatis quæ eſt donum eſt ſupra iuſtitiam, & ſupra omnes partes eius. 3.d.34.q.1.2.8m.

19 Pietas donum, communicat bona proximis, quantum Deo eſt acceptum, ſed iuſtitia & partes eius, quantum debet, vel expedit. 3.d.34.q.1.2.c.

20 Pietas & timor Dei, manifeſtant fidem, & ſapientiam. 22ſ.q.45.1.3m.

21 Actus doni pietatis in patria, eſt honor Dei, & honor ſanctorum adinuicem. 22ſ. quæſt.121.1.3m./3.d.34. quæſtio.3.ar.2.q.3.0.
¶Piger. Equus 7.

1 ¶PIGNVS facit ſpem habendi rem, & tantum valet. Ma.q6.9.2.9m./2ſ.Cor.lec.5.ſi.G./cº 5.lec.2.prinº.K. Quid.

2 Sed res pignori iure poſſidetur, ſcilicet vt ſua, non autem pignus. 2ſ.Cor.5.lec.2.prinº.K.
*Arra 1.2. Vſura 17.67.98.99.106.178.195.
¶Pigritia. Impedimentum 2. Puſillanimitas 1. Scientia 88. Tenebræ 3.
¶Pilatus. Iudicium 56. Paſſio 95.
¶Pili. Capilli. Generatio 34.37. Menſtruus 7. Saccus. Sacramentum 124. Terra 8.

¶Piloſus. Animalia piloſa ſunt, vt vulpes, lupi, & huiuſmodi. Figura.

1 Vel homines ſilueſtri piloſi & hiſpidi, qui a quibuſdam dicuntur non veri homines, ſed figuram hominis habere. Vel piloſi, ideſt dæmones incubi, in tali figura aſſumentes corpora, & domus deſertas, tales frequentantes ſunt, qui & ambulant per noctem, & inquietant homines diuerſis modis. Iſa.

2 13 ſi.E./cº 34 ſi.
¶Pingere. Animal 7 Imago 41.&c. Scutum.
¶Pingue. Adeps 0. Aranea 1 Baptiſmus 171. Calor 4. Cete.4.83. Corpulentus. Deuotio 4. Flegma. Iuſtus 13. Semen 23. Taurus. Thus 1. Verbum 70.

¶Piramis eſt primus numerus in ſolidis, ſicut triangulus in ſuperficiebus. pſal.6.prinº./a.C./Meta.10.lec.3. medº.E./Anima.lec 4.ſi.d.ſi. Quid.
¶Piſcator. Miles 5. Stupor 3. Venatio.

1 ¶PISCINA triplex fuit in Ieruſalem, ſcilicet probatica, ad ſacrificia, munda pro communitate, & immunda extra ciuitatẽ ad lauandum. Iſa.7.prinº.a.I. Diuiſio.

2 Prima piſcina conuenit cum baptiſmo, quia ſanat, & hoc ſupernaturaliter, Et differt ab eo tripliciter, quia ſanat per angelum, ſemel, & vnum. Io.5.lec.1.medº.a.H.&c.

1 PISCIS. Piſces ſunt ex aqua quo ad groſſius eius. Ideo immerguntur. Aues autem, quo ad ſubtilius. Ideo eleuantur in aere. 2.d.15.q.2.1.3m. Differentia.
*Animal 13.19.20. Cete 8.10.11.12. Dies 24. Ieiunium 41. Reptile 3.

2 Piſces carent memoria, ſecundum Baſilium, non autem ſecundum Auguſtinum. Et communiter ſunt animalia imperfectiora terreſtribus animalibus. 1ª.q.72.1m.
*Stupor 3 Venatio.

3 Quidam piſcis paruus, retinet nauim. Con.3.cº 102.2m.

4 Piſces non offerebantur in templo, quia ſunt magis alieni, a conuerſatione hominum, quam alia animalia. Et cito moriuntur, quando ſunt extra aquam. 12ſ.q.102.3.3m.

5 Vt includantur omnia huiuſmodi, quæ habent aliquod ſpeciale inter piſces, ſubiungit ſcriptura, Creauit Deus cete grandia. 1ª.q.71.4m./2.d.15.2.1.3m.
¶Pſittacus. Ebrietas 14.

1 ¶PYTHAGORAS nobilis, & diues, reliquit patrimonium ſuis & dedit ſe ſpeculationi naturalium, dicens cœlum eſſe patriã ſuam. Ethi 6.lec.6.ſi.ſ.E. Perfectio.
*Anima 110 Ariſtoteles 5. Philoſophus 1. Plato 3.

2 Pythagoras fuit poſt ſeptem ſapientes, & ante Ariſtotelem.

Primus

Primus nominat ſe philoſophum. Pulchra documenta dat Cotronæ. Et per muſicam refrenauit luxurioſam, ſecundum Tojlium. Opuſ. 20. lib. 4. c° 21./ 22./ Meta. le. 3. prin°. 2. ſi.

2 Pythagoras noluit profiteri, ſe eſſe ſapientem, ſed amatorem ſapientiæ. 2 2ª. q. 186. 2. 1m.

Politia 8. Scriptura 25. Terra 1.

4 Pythagoras poſuit duas coordinationes, ſcilicet primam decem bonorum, id eſt quia poſuit ibi, finitum, impar, vnum, dextrum, maſculum, quieſcens, rectum, lumen bonum, triangulum æquilaterum. Et ſecundam decem malorum, quia poſuit ibi, infinitum, par, multitudinem, ſiniſtrũ, fœminam, motum, obliquum, tenebras, malum, & altera parte longius. 2. d. 1. q. 1. 1. c./ d. 34. 2. 1m./ contra 2. c° 41. ſi./ L. 3. c° 9./ Po°. q. 3. 6. c./ Ma. q. 1. 1. 11m./ Ethico. 1. lec. 7. prin°. c./ Meta. lec. 8. me°. b./ Lib. 11. lec. 9. ſi. 1./ Phy. 3. lec. 3. ſi. d.

5 Pythagoras ſecundum Hieronymum filiam habuit tantæ pudicitiæ, vt virginitatem ſeruans, choro ſimul virginum iam præeſſet, eaſque caſtitatis inſtruxit doctrina. Opuſ. 20. lib. 4. c° 21. ſi.

6 Pythagoras in ſua politia, tradidit magis ordinata ad regimẽ animæ quàm corporis, qua regulata, corporalia facilius diſponuntur. Opuſ. 20. li. 4. c° 22. ſi.

7 Pythagoras moritur methaponti, cuius domus ſit templum, & pro Deo colitur. Opuſ. 20. lib. 4. c° 21.

¶Placare. Oratio 47. 49. 100. & cætera. Reconciliatio. Sacrificium 1. 33.

Peccatum. ¶Placere hominibus propter fauorem humanum, eſt peccatũ non autem ſi hoc ſit ad gloriam Dei. 22ª. q. 115. 1. 1m./ Opuſ. 39. c° 19./ Rom. 12. lec. 3. me°. H./ c° 15. lec. 1. me°. B./ 1ª. Corin. 4. lec. 1. me°. E./ c° 10. lec. ſi. me°. F./ 1ª. Theſ. lec. 1. me°. E./ Titum 2. lec. 2. ſi. C.

Affectio 3. Complacentia o. Conſenſus 3. 7. Dulcedo 2. Gratioſus o. Infidelis 8. Laus 17. Maria 39. Martinus. Oratio 36. Pollutio 4. 9. Pulchritudo 4. Verbum 38. Votum 22. 37.

¶Placidus. Adulatio 1.

¶Placitum. Cauſa 113. Conceptus. Teſtamentum 4.

¶Plaga. Euchariſtia 234. &c. Pſalmus 8. Vulnus.

Quid. ¶Plagium eſt furtum hominis. Et punitur in veteri lege pœna mortis. 12ª. q. 105. 2. 10m./ 22ª. q. 66. 6. 2m. Furtum 14.

¶Planctiuus. Magnanimitas 20.

¶Planctus. Flumen 1. Oratio 29. Peccatum 222. Pœnitentia 232. Planctiuus. Rugitus.

Quales. 1 ¶Planetæ tardiores Sole, ſcilicet Saturnus, Iupiter, & Mars incipiunt apparere ante ortum ſolis: Luna vero, tantum in ſero, quia eſt velocior Sole: Venus autem & Mercurius, quandoque in mane, quandoque in ſero, quia aliquando velocius aliquando tardius mouentur, quam ſol. Iob 38. lec. 2. ſi. H. Aſtrum. Iupiter. Artificiale 7.

2 In planetis, retrogradatio, ſtatio, & directio, cauſatur ex diuerſis motibus diuerſorum mobilium, ſi dentur eccentrici & epicicli, ſecundum Ptolemæum, ſecundum diuerſitatem polorum. Po°. q. 6. 6. 9m./ Meta. 12. lec. 9. ſi. d./ lec. 10. prin°.

3 Candelabrum habens ſeptem lucernas, in ſeptem calamis in auſtrali parte templi ſignificat ſeptem planetas, illuminantes totum mundum, quorum curſus, eſt nobis ex auſtrali parte. 12ª. q. 102. 4. 6m. Cœlum 25. 26. 27. 59. 61. Contrarium 32. Lux 18. Scintillare. Stella 5.

Diuiſio. ¶Plantatio infidelis triplex, ſcilicet auari, luxurioſi, & ſuperbi. Iſa. 17. ſi.

Arbor 1. Miſſio 38. 39. Plantæ o. Prælatio 23.

Quando. 1 ¶Plantæ. Productio plãtarum tertia die, pertinet ad opus diſtinctionis, non autem ad opus ornatus. 1ª. q. 69. 2. 1m./ 2. d. 14. 5. 6m./ d. 15. q. 1. 1. 2m. Vel Dies 22. Anima 354.

2 ¶Plantæ ſecundum Auguſtinum, productæ ſunt die tertia, cauſaliter tantum, ſecundum alios autem, productæ ſunt in actu. 1ª. q. 69. 2. o./ q. 70. 1. c. ſi./ q. 71. c. ſi./ q. 72. c./ 1m./ q. 94. 2. c./ q. 102. 1. 5m./ 2. d. 14. 5. 6m.

3 Plantæ habent ſimul potentiam generationis, actiuam & paſſiuam: ſed abſolute dicuntur mares vel fœminæ, a prædominio 1ª. q. 92. 1. c./ 3ª. q. 32. 4. c./ 3. d. 3. q. 2. 1. c./ d. 8. 1. c./ 1ª. Co. 6. lec. 3. me°. D./ Ephe. 5. lec. ſi. me°. I.

4 Ad productionem plantarum, ſufficiunt virtutes elementorũ, ſine alio ſemine. 2. d. 15. q. 1. 1. 2m.

Animal 55. 67. Cœlum 131. Conceptio 4. Forma 92. Fructus 9. 13. 18. Generatio 23. Homo 17. Luminare 2. Luna 1. Mons 78. Plantare. Prouidentia 40. Spina 1. Terra 14.

Perfectio. 1 ¶Plato ſapientiſſimus omnium, fertiliſſime aſſequutus eſt doctrinam Socratis. Opuſ. 20. lib. 4. c° 4.

2 Solus Plato, amore veritatis contemplandæ, abſtinuit ab omni delectatione venerea, pro quo ſacrificauit, non quaſi reputans hoc peccatum, ſed cedens errori ciuium. 22ª. queſtio. 152. 2. 3m.

Contemplatio 19.

3 Plato ſtudioſus veritatis inquiſitor, vbique terrarum philoſophus quæſiuit, vt eorum dogmata ſciret, vnde venit Tarentum in Italiam, audire Architam, diſcipulum Pythagoræ. Meta. lec. 10. prin°. 2. E.

4 Plato vidit liberum Geneſis, & expoſuit aliquid eius. 1ª. q. 66. 1. 5m./ q. 74. 3. 4m./ 1. d. 3. q. 1. 4. 1m./ Po°. q. 4. 1. 2m.

5 Plato poſuit ideam ſeparatam entis, & vnius, & boni, ſummum Deum. 1ª. q. 6. 4. c.

6 Plato dixit, ideas non eſſe a Deo. 2. d. 1. q. 1. c. ſi./ L. prin°.

7 Plato & Anaxagoras dixerunt, Deum non eſſe cauſam materiæ primæ. 2. d. 1. q. 1. 1. c. ſi./ L. prin°.

8 Platonici dixerunt, quod Deus creauit angelos, & per ipſos naturas corporeas. Col. lec. 4. med°. C.

Agens 75. Anima 106. 189. Ariſtoteles 1. 3. &c. Ars 50. Auguſtinus 1. Bellum. Corpus 30. Dilectatio 1. 2. Dionyſius 6. Fatum 10. Forma 103. Idea 7. 8. 9. 36. 40. 45. &c. Idolatria 4. Ma. 40. Miles 4. 10. Mundus 30. Socrates 3. 4. Tres. Vxor 2.

¶Plauſtrum. Cultus. Peccatum 44.

¶Plebanus. Cura o. Parochialis o. Religio 104.

¶Plebs. Epiſcopatus 2. &c. Ordo 75. Vulgus.

¶Plenilunium. Dæmon 84. Luna 1. Lux 25. Neomenia.

¶Plenitudo. Abſtractio 16. Accidens 84. Actio 115. Antichriſtus 3. Ariſtoteles 3. Baptiſmus 198. 230. Beatus 41. 43. Cherubin 1. Conceptio 28. 30. Confirmatio 25. 39. 45. 52. Contingens 10. Corpus 43. Dæmon 40. Doctrina 8. Dolor 30. Epiſcopus 3. 6. 12. Eructatio 2. Euchariſtia 147. 148. 153. Excellentia. Fides 51. 70. 117. 131. Fortitudo 53. Hæreſis 93. Indulgentia 12. Iudicium 45. 57. Lætitia. Liber 1. Luna 1. Lux 25. Manus 3. Maria 16. 20. 31. 52. Martyrium 18. Matrimoniũ 141. Miraculum 2. Miſſio 6. 35. pœnitentia 117. pignus 2. politia 7. Poteſtas 8. 9. Promiſſio 3. Quaſi. Chriſtus 52. 92. &c. 93. 97. 118. 132. 139.

Quid. ¶Pliades ſunt ſeptem ſtellæ, propinquæ mutuo, in capite tauri, et quarum vna, vix videtur. Iob 38. lec. 2. ſi. H.

¶Plinius. Cete. 2.

Differentia. ¶Plumbum eſt grauius ferro, quia habet plus de terreſtri; ſed eſt minus durum, quia aqueum eius, eſt minus congelatum. Phy. 4. lec. 14. ſi. I.

Aurum 2.

¶Plurale. Adiectiuum 6. 81. Nomẽ 21. 22. Numerus 20. perſona 37. prædicari 37. 40.

Non intenta. 1 ¶Pluralitas materialis, a nullo agente eſt intenta vt finis, quia tendit in infinitum quod repugnat fini. 1ª. q. 47. 3. 2m./ q. 50. 4. 4m.

Abraham 28. Accidentaliter 3. Actio 82. &c. Addere 14. Aer 5. Alteritas. Amicitia 19. 41. 42.

2 Impoſſibile eſt, aliquid plurificari, niſi per additionem differentiæ, vel per receptionem in diuerſis, vel quod vnum recipiatur, & non aliud. Ente. 5. med°. g.

Angelus 51. &c. 107. 108. 109. 215. 267. &c. 436. 583. Animus 9. 244. 276. 277. 319. 346. 347. Aial 2. Aſſumere 20. &c. Attributa 8. 16. Baptiſmus 42. 44. 120. 121. Beatitudo 78. 137. Beatus 38. Bonitas 183. 201. 227. Cauſa 64. 74. 75. 88. Cœlum 62. Coæquale 1. Cognitio 16. Compoſitio 4. Comprehenſor 1. Conceptio 31. Contingens 6. Corpus 68. Creatio 33. 34. Deitas 2. Delectatio 77. Deuotio 9. Deus 65. 143. 146. 147. 237. 247. 413. 414. Dialectica 1. Dies 21. Diffinitio 14. Diſpoſitio 21. Diuerſitas 5. Diuiſio 15. Effectus 17. 18. Electio 36. Ens 28. 37. 38. Enuntiatio 3. Eſſentia 6. Aeternitas 17. Euchariſtia 4. 152. 182. Excluſio 3. Fides 17. Fieri 19. Finis 52. Forma 48. 54. 55. 68. 76. 146. 147. Fructus 14. 22. Genus 9. 33. Gratia 28. 36. 177. Hæreſis 17. Hierarchia 2. Homo 40. 41. Idea 17. 18. 21. 22. 24. 45. Ieiunium 40. In 4. 7. Indiuiduum 21. Indiuiſibile 1. Indulgentia 23. 25. Infinitum 6. Inſtrumentum 13. Intellectus 34. 53. &c. 156. &c. 243. Irregularitas 4. Laus 21. Linea 5. Magnanimitas 20. Malum 37. Matrimonium 74. 129. Melius 2. Mendacium 7. Miſſa 15. 21. &c. Mortuus 2. Motus 21. 32. 68. Mundus 7. 24. Natura 39. Naturale 21. 22. Nobilitas 6. Nomen 21. 22. 43. 48. 71. 83. Notio 10. Ordo 81. pars 10. Particulare. pax 12. Peccatum 166. 125. 247. pœna 12. perſona 32. &c. Poſſeſſio 10. potentia 57. præceptum 124. prædicari 10. &c. 24. &c. 33. 37. prælatio 8. principatus 5. 9. Prudentia 67. Relatio 17. &c. 95. 97. Religio 84. 98. 99. 100. Simplex 2. Vſura 185. Vanus 4. &c.

¶Pluries bibere. Ieiunium 40. 45. Indulgentia 23.

¶Plurium. Docere 12. Docilitas 2. Exemplum 2. Lex 185. Vnctio 9.

¶Plus. Abſtractio 11. Amor 28. &c. Campſoria 8. 9. Cauſa 75. &c. Creatura 30. Decimæ 15. Delectatio 77. Dæmon 84. Definitio 83. Diſtantia 7. 8. Doctor 5. Elementum 20. Eſſe 94. Exemplum 2. Fides 147. Finitum 7. Futurum 3. Genus 33. Hæreſis 18. Ieiunium 15. Indulgentia 25. Ira 8. 74. Iuramentum 16. Iuſtitia o. Lis. Liberalitas 7. Luxuria 20. Magis o. Maledicere.

Maledicere 2. Manichæus 1. Mendacium 7. Miles 4. Mulier 1. Mutuum 4. Neceſſitas 33. Non ens 7. Numerus 22. 25. Oppoſitio 3. Opprobrium 3. Oratio 77. 78. Peccatum 47.233.255.317. Perfectio 85. Plumbum. Potentia 27. Potus. Vſura 74. 76.77. 92. 93. 94. 95. 105.107.109.133.135. 239.146.&c. 151. 152.164.165.166. 168.169.171.173.174. 179.182.191.192.193.196. 197. 198. 199.200.204.205.214. 282. Chriſtus 138.171.

Cauſa. 1 PLVVIA cauſatur effectiue a ſole, ſed materialiter, ex vapore humido terræ, & aquarum, Quol. 3. 30. c. pſal. 17. me°. h. G. /k. prin°.

2 Aquæ pluuiæ cauſantur ex vaporibus aqueis, & parum ex vaporibus miſtorum, qui ex vi naturæ reſoluuntur in veras aquas. Ideo in eis poteſt eſſe baptiſmus. 3ª. q. 66. 4. 5m.
° Cornicula. Dæmon 123. Formica. Iris 3. Ros. Vapor 5. Ventus 5.

3 Sicut pluuia generatur in aere, ſic generantur fontes in terra, per calorem & vaporé incluſos in ea pſal. 17. me°. k. prin°.

4 In Aegypto, & terris multũ calidis, rarius ſunt pluuiæ, quia ſiccantur: ſed in hieme ſunt ſæpius. Quol. 3. 30. c.
¶Podagra. Traductio 4.
¶Podus Epiſcopus 13.

Differentia. 1 POETICA vtitur metaphoris, propter defectum rei, de qua eſt: theologia vero, propter exceſſum. 1°. q. 1. 6. 2m. / 22ª. quæſtio. 101. 2. 2m. / 1. prolo. 5. 3m.
°Oratio 22. Paulus 20.21.22.

2 Poetarum eſt, inducere ad virtutes, per docentes repræſentationes. 1ª. Thi. 4. lec. 2. prin°. C. / Poſter. lec. 1. me°. a. k.

3 Poetæ theologizantes, ante ſeptem ſapientes, fuerunt Orpheus. Muſeus. Linus 2. Theſiodus. Meth. lec. 3. prin°. a. B. / Je. 4. me°. c. / ſi. g. / Lec. 5. ſi. / Li°. 3. lec. 11. prin°. c. / Li°. 12. lec. 6. prin°. c. / Anima. lec. 12. ſi. 1.
¶Pollex. Marchus 2.

Quid. 1 POLITIA perfecta eſt illa, in qua membra capiti cõformia, non diſcordant ab inuicem. Opuſ. 20. li°. 4. c° 23.

2 Conſiliarij, & rectores ſunt neceſſarij, & ſunt optima pars politiæ. Opuſ. 20. li°. 4. c°. 11. / 24. / 25.
°Bellum 9.

3 In omni politia, ſemper ſunt neceſſarij milites. Ideo maxime honorantur priuilegiantur, & ſoli coronantur Opuſ. 20. li. 4. c°. 25. ſi. °Ciuilis. Ciuilitas a. vtr o. Corpus 37. Miles 4.

4 Politus dans officia, & honores vicíſſim, vnicuique ſecundum merita, melior eſt, quam dans perpetuo. Opuſ. 20. li°. 4. c°. 7. / 8.

5 Politia Ippodomij philoſophi habens tantem decem milia ciues diſtinctos in milites, agricolas, & artifices, reprobatur. Opuſ. 20. li° 4. c°. 11.
° Princeps 7. &c. Principatus a. &c. Prudentia 61.

6 Politia eius, diuidẽs poſſeſſiones tripliciter, ſcilicet in ſacris, militibus, & agricolis, laudatur, præter certum. Opuſca. 20. li°. 4. c°. 12.

7 Præcepta eius iudicialia, plena ſunt pietate. Opuſc. 20. lib°. 4. c°. 16.

8 Politiæ Lacedæmoniorum, Cretenſium. Calcedonenſium, & Pythagoræ, comparantur ad inuicem, & reprobantur. Opuſ. 20. li°. 4. c°. 14. vſque 24. °Regere 13. 15. Vilis.

Comparatio. 1 POLITIA eſt principalior, quam œconomica, & hæc, quam monaſtica. Ethicor. 6. lec. 6. me°. d. ſi. Charitas 54.

2 Legiſpoſitiua, eſt principalis pars politicæ. Ethicorum 6. le. 7. me°. d ſi. °Circunſtantia 29. Ciuilis o. Commutatio 1.

3 Politica felicitas, conſiſtit in actu ſupremæ virtutis, qua politicus rector, ciuitatem gubernat. Opuſ. 20. li°. 4. c°. 23.
°Congregatio 1. Homo 11. Imperator 3. Imprudẽtia 2. Prudentia 46. 47 61, Scientia 134. 153. &c.

4 Politica communicat bonum, inferioribus artibus, & virtutibus. Et legem ponit, quis, quam debeat exercere, quantum, & qualiter 4. d. 14. q. 1. 2. c. °Virtus 24. 140. 143. 244. 245. Charitas 54.
¶Pollere. Cohors 1. Natiuitas 18. Ornatus o. Pulchritudo. Sanctificatio 8.

Quid. 1 POLLVTIO, eſt immundicia ſeu corruptio corporalis, in viro vel muliere, ex deciſione & motu ſeminis proueniens 4. d. 9. ar. 4. q. 1. c. / d. 33. q. 3. 2. c. / 6m. °Baptiſmus 202. 203. 206.

2 Pollutio, cauſata ex concupiſcentia delectationis, pertinet ad luxuriam, ſed vt cauſatur ex abundantia humoris, eſt filia gulæ. Ma. q. 14 4. 3m. / q. 15. 4. 1m.

3 Pollutio nocturna, magis iudicatur, quo ad rationem meriti vel demeriti, ſecundum principium, quod eſt in dormiendo, quam ſecundum terminum, qui eſt in vigilando. Nec reputatur quis euigilaſſe, quouſque perfecte vſum liberi arbitrij recuperauerit. 1ª. q. 94. 4. 4m. / 4. d. 9. ar. 4. q. 1. 5m.
°Diſpenſatio 19. Euchariſtia 199. Gula 3. Immunditia 9.

4. Pollutio nocturna, non fit peccatum, ex placentia eius, quia non eſt cauſa eius. 4. d. 9. ar. 4. q. 1. 5m.

5 Pollutionis nocturnæ, triplex poteſt eſſe cauſa, ſcilicet immoderantia cibi & potus, incuria ſeu immunditia mentis, & illuſio dæmonum. 4 d. 9. ar. 4. q. 2. o. / Opuſ 64. c° 16.

6 Dicunt medici, quod ſine libidinoſa delectatione & carnis eſt motione, nullus proprie poteſt pollui vigilando. Opuſc. 64. cap° 17.

7 Non omnis emiſſio humoris carnalis, eſt proprie pollutio, ſ. quando in vigilia ex infirmitate vel abſque vlla commotione carnis, & abſque cogitatione immunda, & ſine delectatione, & quaſi inſenſibiliter, humor carnalis egreditur. 22ª. q. 151. 1. 4m. / 4. d. 9. 21. 4 q. 3. o / Opuſ. 64. c° 18.

8 Propter pollutionem, non ſemper vitanda eſt ſacramenti altaris perceptio, niſi credatur eueniſſe occaſione vitioſa. 4. d. 9. ar. 4 q. 2. 3. o. / Opuſ. 64. c° 17. / 18.

9 Placentia pollutionis nocturnæ propter delectationem eſt peccatum veniale, ſi ſit ex ſurreptione: non autem creditur peccatum ſi ſit propter naturæ exonerationem, vel alleuiationem. 4. d. 9. q 4. 1. 5m. / Opuſ. 64. c° 17.
° Matrimonium 118.

10 Placentia pollutionis, propter delectationem, eſt peccatũ mortale, ſi ſit cum deliberante conſenſu, & præcipue cum appetitu futuri. 4. d. 9. q. 4. 1. 5m.
°Somnium 1, Somnus 4. 5, Voluntas 74. 75.

¶Polus vterque videtur ſub æquinoctiali, quia orizon eorũ ſecat æquinoctialẽ recte in vtroque polo. Iob 9. lec. 1. me°. D. Cœli.
° Cœlum 12. 92. Planetæ 2. Stella 5.

¶Poma. De pomis collium æternorum. 1ª. q. 10. 3. c. °Adã 18. In lege Dei.
¶Pompa. Marcha. Ornatus 5. &c. Prælatio 3. Vanum.

¶Pondus. Secundum pondus per quod æquale & inæquale determinantur ſpecialiter in alijs rebus, quæ nec numero, nec menſura ita prompte poſſunt æquari, & diuidi, ſicut præcipue ſunt metalla & cẽtera, determinantur res ſecũdum quod in vſum hominis veniunt. Opuſ. 73. c° 2. ſi. Differentia.
°Campſoria 1. Damnatio 36. Lex 9 Marchio. Peccatum 159. Princeps 19. Socrates 1. Verecundia 8. Viura 32.

¶Ponere. Abſtractum 3. Accidens 25. 92. Actio 67. Actus 165. Adiectiuum 7, Admiſtio. Adoratio 20. Alleluia. Amor 114. 215. 259. Analogia 20. Angelus 121. 184. 468. Anima 109. 121. 196. Aetmus. Ariſtoteles 3. 7. Artificiale 2, Augmentum 2. &c. Baptiſmus 43. Beatitudo 130, 136. Beſtialitas 1. Bis. Bonitas 111. 241. Campſoria 8. Capitale 9. Charitas 52. 58. Cathegorica. Cauſa 2. &c. Clamor 2. Coitus 3. Complacentia 1. Concupiſcentia 4. Confeſſor 4. Conſcientia 2. Conſilium 12. Contumelia 2. Cupiditas. Datio 21. De 3 Defectus 7. Determinatio 4. Deus 37. Dici 2. Dictio o. Diffinitio 8. Elementũ 29. Ens 15, Epiſcopus 8. Aequalitas 6. 26. Ethica. Euchariſtia 57. 58. 59. Felicitas 6. Fortitudo 36. Generatio 59. Genus 39. Gloria 9. Gulla 4. Habitus 3. 25. Hebræi 2. Hæreſis 131. Idea 36. &c. Idolatria 2. Iepthe. Immiſericordia. In 6, Infernus 6, Ingenitum 3, Innaſcibilitas 3. Intellectus 242. Interpretatio 2. Iudicium 31. 32. Litera 1. Locus 4. Ludus 10. Lumen 21. Magnanimitas 12. Manichæus 3. Marcus 2. Maria 62. Materia 34. 50. Mel 1. Memoria 19. Meritum 64. Miſericordia 3. Modus 14 34. 83. Negatio 3. Nihil 2. Notio 2. Numerus 20. Odium 15. Onocrotalus. Ordo 49. Ornatus 1. 2. Paradiſus 5. &c. Paulus 18. Pœnitentia 12. 13. Per ſe 8. Pythagoras 5. Plato 5. Politica 4. Poſitio. Potentia 21. Præceptum 4. 43. Prædeſtinatio 4. 8. Prædicare 8. 36. Prælatio 27. Priuatio 25. Proceſſio 29. Profeſſio 3. Propoſitio 15 Prudentia 33. 62. Pudicitia 2. Punctus 2. Puritas 3. Raptus 8. Relatio 8. &c. Relatiuum 8. Religio 61. 63. 85. Satiſfactio 3. Scientia. Sepultura 9. Simonia 25. Situs 1. Solertia 5. Solicitudo 7. Spes 55. Spirituale 2. Spiritus 8. Stratus 1. Subdiaconus 1. Subiectio o. Succeſſio. Thurificatio. Tributum 4. Verbum 17. Veritas 21. 22. Virtus 37. Vnctio 11. Vnitas 7. Vocatio. Votum 42. Chriſtus 129. 142. 143.

¶Pontifex. Aaron 1. Adiurare 10. Alexander 2, Confirmatio 46. Conſecratio 17. Chriſma 3, Cidaris. Dignitas 4. Epiſcopus o. Fluxus. Obedientia 40. Occidere 19. Ornatus 18. Papa o. Pontificale. Poteſtas 10.
¶Pontificale. Dignitas 4. Poteſtas 10.
¶Popularis. Præceptum 135.

¶Populus eſt multitudo hominum iuris conſenſu, & vtilitate communicans, ſociata. 1ª. quæſtio. 31. 1. 2m. / 12ª. quæſtio. 105. 2. c. Quid.
°Admiſſio. Angelus 491. 619, Apoſtoli 43. Aqua 17, Cathedra 3. Ciues 5. Dauid o. Euchariſtia 19. 183, Inſtructio. Iudæi o. Iudith. Moyſes 4. Neceſſitas 18. Miſſa 3. Operatio 43. Oratio 49. Ordo 46. 47. Popularis Prædicare 18. Prælatio 27. Principatus 3. 8. Princeps 3. 14. Prophetia 93. Propitiatorĩ. Roboam. Sacerdos 33. 41. 42. Sacramentum 121. Sacrificium 49. Turba. Viura 181.

Po

¶Porcus eſt animal partim immundum, & partim non, & malos fideles ſignificat. 12^{a}.q.102.6.1^{m}.m^{o}.F./ Matt.7.pri^{o}. B.Ara. Dæmon 117.Raptus 10.Vſura 219.

Oppoſitio. ¶Porretanus.Porretani dicunt, creatoris eſſe bonas ſimpliciter ſola bonitate Dei:non autem ſecundum quid. Veri.q6.21.4.c.Gilbertus.Hæreſis 121.Suffragia 12.Trinitas 10.

¶Porfirius.Dæmon 2.

Animal. ¶Porfirio habet vnum pedem latum ad natandum & alium fiſſum ad ambulandum. Solo morſu bibit: omnem cibum

Figura. aqua tingens. Ideo ſignificat inobedientes.12^{a}.q.102 6.1^{m}.fi.

¶Port. Poroſitas.Terremotus 3.

¶ Poro. Prudentia 3.

In ſacſo. ¶Poroſitas. In ſpeciebus corporis Chriſti in ſacramento, eſt ibi poroſitatem inuenire. 4.d.12.q.1.ar.3.q.2.2^{m}.

¶Porrectio.Bucella.Character 39.Oratio 72. Ordo 62.

Diuiſio. 8 ¶PORTA eccleſiæ triplex.ſ.doctores,iuſtitia,& cogitationes bonæ.pſal.9.me^{o}.K.

*Apertio 2.Cete 9.Clauis 3.Ianua. Paſſio 90.130.

n Porta mortis quadruplex, ſ hæretici, ſenſus, odium verbi Dei,& tentatio.pſal.9.me^{o}.1.fi.

¶ Portatile. Altare 4. Miſſa 14.

¶Portare. Acolitus. Angelus 87. Baculus 2. Baiulare.Corpus 47. Doctrina 8.Equus 1. Iudæi 5. Maria 291 Paulus 11. 14. Pes. Prædicare 9.Reliquiæ Satisfactio 30.Scipio.Sobdiaconus 2.Tentare 24.Terremotus 5.Votum 44.48.&c. Vſura 158.162.

Quid. ¶Portentum.ideſt mirum quod ſua magnitudine portendit. Iſa.8.fi c.fi. *Miraculum 6.Mirum Prodigium.

¶Portio Bonitas 202.&c.Pars o.Primogenitus 2.Vſura 210. 272.

Diuiſio. ¶ Poſitio duplex.ſ.prædicamentum. i. ordo partium in loco: & differentia quantitatis.12^{a}.q.49.1.3^{m}./ Trin.19.3^{m}./Opuſ. 42.c^{o} 19 fi.

*Argumentum 4.Cœlum 146.Defectus 7.Diffinitio 10.Elenchus.Negatio 3. Priuatio 8.Vnitas 14 21.

¶Poſitiuum pro comparatiuo quandoque ponitur. 1^{a}.Cor.7. lec.6.fi.D.Abſolutum 2.Circuncifio 34.36. Decimæ 6.Deus 127.Diſpenſatio 16. Effectus 15.16.Fomes 1.Gratia 146.Ius 15.20.21.Iuſtitia 22.Lex 159. Macula 3 Matrimonium 123. Natura 41. Per ſe 1. Præceptum 16. Prohibitio 4.Seruitus 5.&c. Vnitas 2.4.&c.Vſura 86.87.

Non differt. 1 ¶Poſſe, In perpetuis non differt poſſe & eſſe.ſ.potentia paſſiua.Po^{a}.q.1.1.6^{m}./ q.3.14.14^{m}. *Abſoluere 1.&c.

n Imo eſſe eſt ipſa actualitas omnium, & non potentia paſſiua. 1^{a}.q.3.4 c./ q.4.1.3^{m}. / Po^{a}.q6.7.1.9^{m}. Reſponde n Dubio

Du^{m} 1034^{m}. 1034°.

3 Intelligendum eſt ſecundum potentiam paſſiuam non autē ſecundum actiuam.Potentia enim paſſiua,actui non coniuncta,corruptionis principium eſt, & ideo ſempiternitati repugnat. Effectus vero actiuæ potentiæ, actu non exiſtens,perfectioni cauſæ agentis præiudicium non affert, maxime in cauſis voluntariis. Effectus enim non eſt perfectio potentiæ actiuæ,ſicut forma potentiæ paſſiuæ. Potentia q.3.4.14^{m}.fi. Non intelligitur aliquis poſſe facere, quod non licite facere poteſt.22^{a}.quæſt.187.3.c./3^{a}.q.74.7.1^{m}./ 4.diſt.11.quæſt.2. artic.4.q.2.1.

4 Poſſe in creatura pertinet ad actionem,& receptionē,Opuſcu.9.q.81. *Abſtractio 5.17.18.

5 Poſſe potentiæ actiuæ,pertinet ad actionem,& poſſe potentiæ paſſiuæ pertinet ad receptionem.Opuſ.9.q 81.

6 ¶Hoc verbum poteſt, habet vim ampliatiuam. 1^{a}.q.25 5.2^{m} *Admonitio 5.

¶Agens 87.Angelus 470.eſt. Apoſtoli 20.Aſſimilatio 10.Baptiſmus 32.Corpus 44.Defectus 2.8 14.

7 Illud poſſumus, quod de iure poſſumus. Vnde dicitur illud eſſe non poſſe,q conuenienter eſſe non poteſt. Ideo exponitur. Non poteſt ideſt non debet.3^{a}.q.74.7.1^{m}. / 4.d.11.q.1.ar. 4.q.2,1^{m}. *Deus 430.& 369.&c.Diſpenſatio 8.&c.

8 Dicitur ille aliquid non poſſe, qui non poteſt illud de facili. 3^{a}.q.86.1.2^{m}.fi.

*Dominium 8.9. Euſtratius o. Gratia 60. 62. Hæreſis 106. Idea 27.Ieiunium 12.30.Ignorantia 16.Imaginatio 3.Impoſſibilitas o.Licita o.Meritum 24.

9 Poſſe peccare pertinet ad laudem per accidens, inquantum oſtendit opus quod laudatur, ex neceſſitate factum nō eſſe. 3.d.12.q.2.1.2^{m}.

* Neſcire 4. Peccabilis o. Peccatum 17.35. Pœnitentia 41. Periculum 2. Pharao. Poſſeſſio 3. 6.7. Poſſibile o. Potentia o. Poteſtas o. Præceptum 144. 147.148. Princeps 6.9. Promulgatio 5.

Naturalis. 1 ¶Poſſeſſio rerum exteriorum,quo ad vſum,eſt homini naturalis,non autem quo ad naturam eum. 22^{a}.q.66.1.o./ con. 3.c^{o} 22.fi./ 127.fi.

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n Poſſidere,eſt habere rem ad votum & ad plenum, & ſine defectu.Ideo ſcientia diuina,non eſt humana poſſeſſio. 1. d. 2 L.fi./ d 8 q.2.1.6^{m}./4.d.49.q.2.7. 11^{m}./ Veri. q 7.7.c./q6. 15.2.c./M2.q.13.1.c./Meta.lec.3.me^{o}.d.

* Abraham 8.

3 Poſſeſſiones dicuntur facultates,quia ſunt in dominio poſſidentis.2.d. 14.q 1.1.2^{m}.

* Alienum 4.&c. Auaritia 12.

4 Poſſidere aliquid quaſi proprium,eſt licitum & neceſſarium, triplici ratione.ſ.ſolicitudinis, ordinis, & pacis.22^{a}.q.66. 2. o./ Con.3.c^{o}.127.fi./Opuſ.20.li^{o}.4.c^{o}.4. *Bonitas 204 212. &c.Datio 7. Dauid 2. Decimæ 15.Delectatio 21.

5 Communitas poſſeſſionū,dicitur eſſe de iure naturali. quia diuiſio earum,eſt ſecundum ius humanum tantum. 12^{a}. q6. 94.5.3^{m}./22^{a}.q.66.2.1^{m}./7.c. *Dignitas 3. Dominium 14. Epiſcopus 24.30.Aeternitas 1. Exactio 1.5. Feudum. Finis 37.55.Infidelis 4.

6 Poſſeſſiones temporales, non debent, nec poſſunt diſtribui æqualiter ſingulis,cont.Pheleam & Licurgum. Opuſcu.20. li^{o}.4.c^{o}.9.

7 Poſſeſſiones Iudæorum,non poterant vendi, ne ſortes confunderentur,præter domos vrbanas,quia non erant ſorte diuiſæ.12^{a}.q.105.2.c./ 3^{m}.

*Innocētia 10.Iraſcibilis 3.Liberalitas 2. Magnanimitas 17. Manſuetudo 9.Matrimonium 141.

8 In primitiua eccleſia, poſſeſſiones vendebantur, non autem nunc,quia Hieruſalem erat delenda.Con.3. c^{o}. 135.princ^{o}./ Gal.2.lec.2.fin.

9 Optimum eſt, q poſſeſſiones ſint diſtinctæ, ſed vſus partim ſit communis, & partim per voluntatem poſſeſſorum communicetur, ſicut ſtatutum eſt in lege veteri.12^{a}. q.105.2.c./ 22^{a}.quæſt.66.2.c.

* Paſsio 130.Pignus o.Politica 6.Præceptum 135.

10 Propter irregularitatem poſſeſſionum, plures ciuitates deſtruuntur,vt philoſophus dicit. Ad quod lex vetus, triplex appoſuit remedium, ſcilicet,vel vt ſecundum numerum hominum,poſſeſſiones æqualiter diuiderentur,vel vt poſſeſſiones non in perpetuum alienētur,ſed certo tempore ad ſuos poſſeſſores reuertantur, vt non confundantur ſortes poſſeſſionum, vel vt ad huiuſmodi confuſionem tollendam proximi ſuccedant morientibus.12^{a}.q.105.2.c./3^{m}.

*Princeps 10.Reſtitutio 11.Simonia 32.Tempus 36.Tributū 6 Theſaurus o.Vſura 117.240.Vſus 2.&c.

¶Poſſeſſiuum.Poſſeſsio o.Pronomen 5.

¶Poſſeſſor malæ fidei,præſcribit ſecundum ius ciuile. Non autē ſecundum ius canonicum, ſed tantum poſſeſſor bonæ fidei,& ſi poſt præſcriptionem faciat oppoſitū.Quol.12.25.a. Differentia.

*Dominium o. Habitus 68.Poſſeſsio 1.&c.Simonia 32.

¶Poſſeſſorium.Accuſatio 24.

1 Poſſibile ſumitur dupliciter, ſcilicet vt diuiditur contra neceſſe & vt commune ad neceſſe & ad contingens.1^{a}.q.41. 4.2^{m}./contra.3.c^{o} 86 6^{m}./Meta.9.lec.3.fi.k.prio^{o}. Diuiſio.

*Actus 189.Adā 7.Addere 16 Amor 179.235.Anima 192. 278 283.Appetitus 32 Beatitudo 12. Beneficium 5 Cœlum 122.Compoſſibilia.Contritio 8.Deus 204.385.&c.404.Duratio 5 Electio 6.

2 Aliqua poſſibilia,ſunt incompoſſibilia.Ma.q.6.1 6^{m}.

*Aeternitas 12.13.Forma 44.54 55.56.57.146.147.

3 Poſſibile,vel impoſſibile duplex, ſcilicet ſimpliciter & abſolute,& ex ſuppoſitione.3^{a}.quæſt.46.2.c./Quol.9.16.c.

*Honor 3.

4 Poſſibile vel impoſſibile abſolute, dicitur per conuenientiā, vel repugnantiam terminorum, non autem poſſibile ſecundum aliquam potentiam.1^{a} q 25.3.c./4^{m}./q. 46.1.1^{m}./ 1.d. 42.3.o./3.d 1.q.8.3.c./contra 1.c^{o}.82./ Opuſ.3.c^{o}.98.

*Incarnari 1.3.

5 Poſſibile & impoſſibile dicuntur tripliciter, ſcilicet ſecundū potentiam actiuam uel paſſiuam,ſecundo mathematica,tertio ſecundum repugnantiam vel conuenientiam terminorū. 1^{a}.q.25.3.c /4^{m}./quæſt.46.1,1^{m}./1.diſt.42.q.2.3.c./contra. 2.c^{o}.37./Po^{a}.q.1.3.c./q.3.1.2^{m}./14.c./17. 10^{m}./ q6.5.3.c./ Meta 5.lec.14.fi.l.&c./Lib 9.lec.1.prin^{o}.b.

*Intellectus 161.&c.Initium 9.Lex 150.168.

6 Poſſibile uel impoſſibile ſecundum potentiam,iudicatur ſecundum cauſas inferiores tantum. 1^{a}.q.25.3.4^{m}./1.d.42.q. 2 3.0./Po^{a} q.1.4.0./q.6.1.11^{m}.

*Menſura 5.Miſericordia 16. Mundus 14.27.28.Mirabile o.Mutatio 11.Paſſio 57.86.Poſſe o.

7 Poſſibilitas o.Pu^{a} 23.Spes 13.14.33.&c.65. Terra 3.Tranſumptio.Vacuum 1.Verecundia 15.Vſura 205.

8 Libere ſpirituſſanctus procedit a patre. non tamen poſſibiliter,ſed ex neceſſitate.Po^{a}.q.10.1 5^{m}.

Imo nihil prohibet generationē filii, & proceſſionē ſpiritusſancti Du^{m}.1035.

Du^{m}.1035^{m} ſancti,competat) inter poſſibilia diuinæ potentiæ. Po^{a}.q.1.5.3^{m}. Reſp.Du^{o}.1035.

9 Poſſibile contentum ſub neceſſario,conuenit Deo,non autem oppoſitum ei,quia ſequitur potentiam paſſiuam.1^{a}. quæſtio. 41.4.2^{m}.

10 propoſitio de poſſibili, diſtinguitur tantum in formis ſeparabilibus.1.d.38 5.6^{m}./Quol.12.4.2^{m}.

Diuiſio. 1 ¶Possibilitas duplex,in omni creatura, ſcilicet ſecũdum illud quod habet,ideſt dependentia ab alio ſecundum totum & ſecundum formam, & ſecundum illud quod non habet,ideſt receptibilitas.1 d.8.q.3.2.c. *Aptitudo.Capacitas o. Aequiualens.Incompoſſibilitas.Miſericordia 16.

2 In aliqua re,non eſt poſſibilitas ad non eſſe dupliciter, ſcilicet ſi ſit immaterialis,vel materia non ſit in potentia ad aliã formam.Po^{a}.q.5.4 1^{m}.

*Pœnitentia 47.Præceptum 4.Receptibilibus.

¶Poſteri.Adam 76.&c.Peccatum a23 &c.Sacerdos 23.

Diuiſio. ¶Poſterius.Aliquem effectum cõtingit eſſe poſterius ſuo principio dupliciter,ſcilicet ex parte agentis,& ex parte actionis. 1^{a}.q.42.2.c. *Abſolutum o.Acceſſus 2. Accidens. Accidentaliter 4.Accuſatio 18.21.Actio 72.Actus 76.77.Affinitas 9.Amor.Analogia o.Angelus 2.200.288.326. 360.461. Anima 253 125.&c.Animal 48.Apis 5.Apoſtoli 20.29.Apparere 7.10. Appellatio 2.4.Appropriatio 5.Aſcendere 16. Cœlum 23.24. 246.Claritas 11.Compoſitio 3. Commune 9.11.Contrarium 42.Creatio 3.Delectatio 29. Diſpoſitio 47.49.52. Diuiſio o. Eucharistia 6.41.87.164. Aeuum 10. Exorciſmus 9. Finis 5. Generatio 18.Habitus 37. Memoria 9.10.Meritum 7.Multiforme 1. pœna 61.66. Pœnitentia 24. 58. prædeſtinatio 9. 36.Primogenitus 1.principium 1.2. Prioritas o.prius o.Prophetia 77.Propter 1.4. Signum 10. &c. Vnitas. Vniuerſale 2. &c.

Quid. ¶Poſt prædicamentum eſt,quod conſequitur diuerſa genera. 11^{a} q.49.1.c. *Habitus 19.23.

Quid. ¶Poſtulatio importat quandam protenſionem deſiderii,in id quod petitur.Et addit ſupra petitionem communiter dictam determinatum petitum,ſcilicet finem.4.d.15.q.4 ar.3.q.1.c./3^{m}. *Amor 167.Ira 40.Miraculum 37.38.Oratio 10.Petitio Spiritus 15.Vocatio.n Viera 313.

Quid. ¶Potens dicitur,non potens pati, etiam ſi nihil poſſit agere. 1.d.42.q.1.1.c.

*Accipiter.Actio 70.Alexander 2. Dominatio o.Dominium o.Gryphus.Iudicium 1.46.Iuſtitia 50.70.Magi 1.Pax 24.Vſura 195.

Quid. ¶Potentatus eſt multitudo potentiæ , vel opus validum dominationis.pſal.19.me^{o}.c.fi. *Alexander 2.Honos 21.

Quid. 1 ¶Potentia ſigo ficat id quod eſt principium , non autem relationem eius.1^{a}.q.41.5.2^{m}./1.d.7.q.1.2.c./Po^{a}.q.1.1.5^{m}./q.2.2.c.

2 Potentia dicitur eſſe principium actionis 1.d.42.qu.1.1.2^{m}./2.c./po^{a}.q.2.1.6^{m}./ Anima 22.c.prin^{o}.

3 Ratio potentiæ,conſiſtit in hoc,quod ſit proximum principiũ operationis,& non primum 1 d 45.3 2^{m}.

Du^{m}.1036^{m}. 4 Immo potentia aliquãdo accipit pro qualibet proprietate rei conſequente naturam eius 1.d.3.q.4.1.5^{m}. Reſpondeo Dubio 1036

5ª Hoc nomen potentia,primo impoſitum eſt,ad ſignificandum potentiam actiuam,ſecundario vero deuolutum eſt ad potentiam paſſiuam.1.d.42.q.1.1.o./Po^{a}.q.1.1.c.

*Ars 12.Eſſentia 4.Memoria 7.

6 De ratione potentiæ,quo ad primam impoſitionem eſt, non poſſe pati.1.d.42.3.1^{m}.

Diuiſio in cõmuni. 7 Potentia creaturæ duplex,ſcilicet ad eſſe, & ad agere, prima ſe tenet ex parte materiæ , ſecunda vero ex parte formæ.1a^{s}. q.55.2.c / con.2.c^{o}.25.1^{m}.

*Actus 20.25.53.&c. Amor 140. Annihilatio 4. Capacitas o. Comedere 2.Damnatio 24.25.

Du^{m}.1037^{m}. 8 Oppoſitum videtur dicere a ſimili.1a^{s}.q.27.3.c./ 4.d.17.q.1.ar.4.q.1.c./Veri.q.28.7.8.c Reſp.ſicut Du^{o}.514.

9 Potentia duplex,ſcilicet potentia abſoluta, & potentia ordinata.1^{a}.q.9.2.c./ q.25.5.1^{m}./ q.104.3.4.o./ 12^{a}.q.[illegible].3.1^{m}./1.d.48.4.2^{m}./ 3.d.1.q.2.3.c./ d.2.q.1.1.c.prin^{o}./ 4.d.46.q.1.ar.2.q.1.2^{m}./ q.2.o./Veri.q.5.2.6^{m}./ q.23.1.4^{m}./Po^{a}.q.1.5.5^{m} q.5.3.4.o./ Quol.4.4.c. *Deus 340. &c.Durities. Effectus 2. Eſſe 56.57.63.90. Eſſentia 4.

10 potentia creaturæ duplex, ſcilicet naturalis , & obedientialis. 1^{a}.q.115.2.4^{m}./3^{a}.q.2.3.3^{m} / q.11.1.c./1.d 42. q.2.2.4^{m}./ 2.d.1.q.1.2.c./ 3.2^{m}./d.18.q.1.2.c./ 3.d.1.q.1.3.4^{m}./d.2.q.1.1.c./ q.2.ar.2.q.3.3^{m}./d.3.q.2.1.1^{m}./ 4.d.8 q.2.3. 4^{m}./ Verit.q.8.4.12^{m}./ 12.4^{m}./ q.12.3.18^{m}./q.29.3.3^{m}./ Po^{a}.q.1.3. 1^{m}./ q.6.1.18^{m} /Vir.q.1. 10.13^{m}. *Finitum 3.

11 potentiæ naturales,non habent habitum,nec aliquid ſuperadditum,quia operantur circa aliqua determinata.12^{s}.quæſtio. 49.4.2^{m}./q.50.1.3.4.c./ 2.d.23.q.2.1.c./1^{m}./2.1^{m}./d. 27 1.c./2^{m}./ 3.d.14.ar.1.q.2.3^{m}./ Veri.q.14.10.13^{m}./ q.20.2. o^{m}./ vir.q.1.1.c.

12 Potentia duplex,ſcilicet imperans,& exequens.1^{a}. qu.115.2.4^{m}. *Miraculum 3.

13 Potentia duplex,ſcilicet rationalis.& irrationalis .12^{a}. q.8.1.2^{m}./ Veri.q.26.3.7^{m}.

14 Proprium eſt potentiæ rationalis,eſſe ad oppoſita, ideſt ad oppoſitas actiones.Sed eſſe ad alia oppoſita, eſt commune eis & aliis. veri.q.26.3.7^{m}.

15 Potentia rationalis eſt ad oppoſita,ſed non æqualiter,quia ad vnum naturaliter,ad alterum vero , ſecundum quod a perfectione propriæ naturæ deficit.2.d.39.q.2.2.1^{m}.

16 potentiæ rationales,ſunt ad oppoſita,reſpectu eorum tantum, quæ ſunt ſub continenti obiecto earum.12^{s}.q.8.1.2^{m}./ 4.d.49.q.1.ar.3.q.2.1^{m}.

17 potentiæ rationales,ſunt ad oppoſita,reſpectu earum tantum, ad quæ nõ naturaliter inclinantur,ſcilicet non reſpectu finis. 1^{a}.q.62.8.2^{m}./ 2.d.7.q.1.1.1^{m}./ 4.d.49.q.1.ar.3.q.2.1^{m}.

18 Oppoſitorum eadem eſt potentia.12^{s}. q.8.1.1^{m}.

Opp^{m} videtur dicere a ſimili. 1^{a}.q.94 5.1^{m}./12^{s}.q.63.4.3^{m}./2.d.50.q.2.1.7^{m}./Vir.q.1.10.2^{m}.Reſp.ſicut Du^{o}.19. Du^{m}.1038^{m}.

19 Potentia duplex, ſ.actiua,& paſſiua 4.d.44.q.2.ar.1.q.1.2^{m}. Actiua reſpectu paſſiuæ.

20 Potentia actiua,vel paſſiua duplex,ſ.ligata , & libera. Et forma ligat potentiam materiæ,dominando ei totaliter, vel imperfecte.4.d.14.q.2.ar.1.q.2. 2^{m}.

21 Potentia paſſiua informatur ex obiecto ſuo, ſed actiua ponit formam ſuam circa obiectum.2.d.32.1.4^{m}.

22 potentia paſſiua , nunquam fit actiua,niſi materia ſit forma. 4.d.44.q.2.ar.1.q.5.c. *Agens 51.55.72.28.

23 Non eſt poſſibile,quod eadem potentia ſit actiua, & paſſiua. 1^{a}.q.79.10.c./ Anima 2.lec.3.fi. *Angelus 42.Aptitudo.

24 In creatura poteſt eſſe po^{a} paſſiua infinita, non autem actiua. Opuſ.9.q.81. *Baptiſmus 242. Corruptum 1.

25 Opp^{m} videtur dicere.1.d.17.q.2.4.c.Reſp.Du^{o}.1039. Du^{m}.1039^{m}.

26 Potentiæ immateriales,poſſunt recipere perfectionem in infinitum, non autem potentiæ materiales , quia terminantur per materiam.1.d.17.q.2.4.c.

27 Potentia immaterialis quanto plus recipit de bonitate , tanto ſit capacior in infinitum , non autem potentia materialis. 25^{s}.q.24.7.c./1.d.17.q.2 4.c. *Demõ.90.&c.Factũ 1.Finitum 1.Formatiua Finis 1.&c.Habilitas o.Homo 40.Incipere 3.

28 In potentiis actiuis,arguitur affirmatiue,qui poteſt maius poteſt & minus,in paſſiuis autem econuerſo. 1.d.46.L.me^{o}.A./2 d.21.q.2.3.3^{m}./ d.30.L.fi. *Indiuiſibile 2. Infinitum 19.22. &c.Intellectus 141.192. Intentio 22.Iudicium 1. 20. Lex 13. Mutabile 1. 2.Obiectum o.Pax 20.Planitæ 3. Religio 13. Viſio e.Chriſtus 163.&c.

29 Habitus nunquam eſt in potentia actiua,ſed tantum in potentia paſſiua,quæ eſt perfectior.Po^{a}.q.1.1.4^{m}.

30 Fruſtra eſt in natura aliqua potentia actiua , cui nõ reſpondet aliqua potentia paſſiua,ſecundum Ariſtotelem, ſ.ſi potentia actiua ſit ad finem,non autem ſi non ſit ad finem, ſed ſit ipſe finis,ſicut potentia Dei.Po^{a}.q.1. 2.ar.1./ 1^{m}.prin^{o}.

31 Vel Philoſophus loquitur in nono metaphiſice, de potentia actiua naturali,ordinabili ad finem , ſed potentia Dei eſt extra hunc ordinem.Ipſe eſt enim ad quem hæc omnia ordinantur,& ideo non eſt fruſtra ſi ei non reſpondeat potentia paſſiua Po^{a}.q.1.2.1^{m}.fi.

32 Ordo & differentia potentiarum paſſiuarum, in eodem paſſiuo eſt ſecundum ordinem & differentiam potentiarum actiuarum ei correſpondentium.Vir.q.1.10.13^{m}.

33 Cuilibet potentiæ paſſiuæ , correſpondet potentia actiua in natura.2.d.12.1.c./d.30.q.3.1.c.me^{o}.L./ 3.d 2.q.1.ar.1.q.1.c./d.26.q.1.2.c./4.d.43.ar.1.q.3.c.fi./ con.2.c^{o}.20.4^{m}./c^{o}.60.13^{m}./Li^{o}.3.c^{o}.45./ vir.1.q.1.10.13^{m}.

34 Quælibet potentia paſſiua,ſe extendit ad ea tantum, ad quæ ſe extendit potentia actiua eiuſdem generis.3.d.26.q.1.3.c./cont.2.c^{o}.60.13^{m}./Li^{o}.3.c^{o}.45./ Veri.q.18.2.5.c.

35 Potentia paſſiua ſequitur ens in potentia , ſed actiua ens in actu,quia vnumquodque agit inquantum eſt in actu,& patitur,inquantum eſt in potentia.con.2.c^{o}.7./ 8.1^{m}./ po^{a}.q.5.4.1^{m}./ Opu.3.c^{o}.16. Agens 108.

36 Nulla po^{a} paſſiua poteſt exire in actũ,niſi ſit perfecta, per formam ſui actiui.3.d.14.ar.1.q.2.c./Tri.1.c. Agens 59.&c.inf. Actiua.

37 Potentia actiua cuiuslibet rei,ſequitur formam eius,quæ eſt principiũ agendi,& naturam eius. 3^{a}.q.13.1.1./ *Actio 90.&c.

38 Impoſsibile eſt, alicuius creaturæ eſſentiam,eſſe ſuam potentiam operatiuam.Spiritu 11.c.

39 Immo aliqua potentia creaturæ,dicitur ſua eſſentia, & econuerſo.Spiritu 11.7^{m}.Reſp.ſicut Du^{o} 197. Du^{m}.1040^{m}.

40 Omnis potentia actiua,eſt principiũ operationis , non autem ſemper reſpectu alicuius producti , quia primum conuenit

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ei per ſe, ſecundum vero accidit ei. Po^{a}.q.2.2./c.
*Angelus 35.443.466.610.630. Annihilatio 9. Appropriatio 10.&c.15.22. Aſſimilatio 10. Aureola 6. Brachium 1. Character 3.8.&c.26. Cauſa 59. Cognitio 52. Comedere 1. Contingens 3. Cornu.

41 Quælibet potentia actiua, quantumcunque imperfecta, poteſt in aliquam operationem. 22^{æ}.q.129.2.c.

42 Potentiæ actiuæ, artes, & habitus, qui ſunt circa finem, imperant ijs qui ſunt circa ea quę ſunt ad finem. 1^{a}.q.82.4.c./12^{æ}.q.9.1.c./22^{æ}.q.81.1.1^{m}./5.1^{m}./4.d.15.q.4.ar.1.q.1.3^{m}./d.18.q.2.ar.4.q.1.1^{m}./con.3.c^{o}.64.1^{m}./Ma.q.6.c./q.82.c.
*Creatio 19.21.24.25.26.27.29.30. Creatura 10.26. Defectus 2. Delectatio 8.9.20. Dæmon 90.&c.

43 In omnibus potentijs actiuis ordinatis, illa potentia quæ reſpicit finem vniuerſalem, mouet poteſtas, quæ reſpiciunt finei particulares. 1^{a}.q.82.4.c./12^{æ}.q.9.1.c./q.65.3.1^{m}./q.114.4.1^{m}./22^{æ}.q.23.4.2^{m}./q.26.7.c.fi./q.40.2.3^{m}./q.47.11.3^{m}./Virt.q.2.3.c.fi. *Difficile 1.2.7.&c. Duritiea 2. Ebrietas 4. Elicere 1. Eſſe 48.56.62.

44 Aliqua potentia actiua, ſe habet ad contraria, ſed non de neceſſitate producit effectum. Ma.q.6.16^{m}.
*Femina 2.3. Fides 8.162. Finis 51.101.102.119.122. Forma 60.&c. Fortuna 4. Frui 2.3.8. Generatio 9.26. Generatiua. Habitus 1.&c.5.24.36.38.&c.44.47.61.81. Homo 40 Honor 21 Imperare 4.18. Io 12.18. Incarnari 18. Liberum 2.3. Materia 12.13. Peccatum 404. Pœnitentia 84. Veritas 32. Virtus 1.&c. Vis. Xp̄i 163.&c.

43 Potentia actiua, eſt propter effectum, in artificialibus, & in humanis, non autem in naturalibus, nec in diuinis. Veri. q.2.10.7^{m}./Po^{a}.q.1.1.13^{m}.

paſſiua. 46 Potentia paſſiua vt ſit, non poteſt eſſe principium, alicuius actionis. 1.d.45.3.c./Quol.10.5.c. *Accidens 55.66.121.

47 Illud tantum dicitur eſſe in potentia, in aliquo abſolute, quod poteſt educi de materia, ab vno motore. 1.d.42.q.2.3.c./2.d.19.2.c. *Actio 55.68.87. Actus. P. Addere 16. Amor 140.231. Angelus 53.&c.149.156.292.&c.315.334.466.487.630.632. Animal 6. Annexum 2. Annihilatio 4. Appetitus 2.3. Appropinquatio 1. Aptitudo. Ars 12.41.42.

48 Omnis creatura, habet aliquid de potentia 1.d.8.q.3.2.c.
*Aſſimilatio 6.15.18.22. Beatitudo 28.

49 Omnis potentia receptiua, de ſe diuiſibilitatem habet, ſecundum quod eſt determinata ad vnum, quod fit per actum terminantē 2.d.3.q.3.1.c fi. *Bonitas 8.59.86.87.88.163.192.

30 De ratione potentiæ paſſiuæ eſt, habere ſe ad eſſe, & ad non eſſe. Iob.4.lec.3.me^{o}. E. Cauſa 83.97.

51 Fruſtra eſt potentia, quæ non reducitur ad actum, ſecundum Auerroem, ſcilicet ſi non correſpondeat ei potentia actiua, quæ ipſam poſſit reducere ad actum, non autem ſi correſpondeat. con.2 c^{o} 22.4^{m}./Veri.q.18.2.c./Po^{a}.q.1.2.ar.1./1^{m}.

52 Vel ſi non reducatur potentia naturalis, non autem ſi non potentia obedientialis. Veri.q.8.4.13^{m}./Anima 1.16^{m}.
*Cęlum 2.3.11.16.73.158. Cogitatiua o. Cognitio 16.25.&c.38.39.41.48.52.53.59.75. Color 8. Compoſitio 1. Concupiſcentia 7. Conſcientia 1. Contemplatio 11. Contingens 3.7. Conuenientia 1. Cor. 12. Corpus 9. Creatio. Creatura. Defectus 2. Delectatio 8.9.20. Dæmon 31. Differcoria 1.7.10.11. Diſpoſitio 13.21. Diuiſio 8. Donum 25. Educi o. Electio 1.2.3. Ens 8.13. Eſſe 21.56.57.63.90. Aeſtimatiua 1.2. Aeſtimatio 2. Aeternitas 12.13.32. Experientia 13. Factum 1. Fides 8.59. Fiotum 3. Fluxus 3.

53 Vel ſi non reducatur in genere ſiue in ſpecie, ſecundum aliquod indiuiduum eius, non autem ſi non ſecundum quodlibet indiuiduum eius. 1^{a}.q.19.6.1^{m}./q.23.4.3^{m}./1.d.46.1.o/3.d.17.ar.2.q.1.2^{m}./d.32.2.c./4^{m}./Veri.q.23.2.o.
*Generatio 26.64.71. Gradus 4. Gratia 156. Habitus. Idea 40.41. Imago 9. Incorruptibile. Indeterminatum. Indiuiſibile. 2. Infinitum 2.19. Intellectus 2.&c.106. Intelligibile 4. Linea 2. Lux 1. Malum. Maria 59. Materia 11.12.29.41.&c. Memoria 6.7. Menſtruus 5. Meritum 22.29.31.45. Modus 5. Motus 4.8.13.27.51.74. Mundus 14.

54 Vel ſi res per eam ſuum conſequatur complementum, non autem ſi non conſequatur. Po^{a}.q.5.5.7^{m}. *Mutabile 1.2.3. Mutatio 6. Neceſſitas 8. Notitia 1. Numerus 2. Obiectum 3.&c. Pars 45. Participare 9. Paſſio 11.&c. Pĉm. 80.91.115.

35 Vel ſi non reducatur ad actum primum, non autem ſi non ad ſecundū. 2.d.27.1.3^{m}./3.d.12.q.1.2.c./4.d.4.q.2.a.2.q.1.3^{m}./d.44.q.1.a.1.q.1.1^{m}./Quol.10.8.3^{m}. *Pœnitentia 35.44. Perfectio 21.22. Perturbatio. Plantæ 3. Qualitas 1. Senſus 1.7.

36 Vel ſi non reducatur ad actū ſ'dm accidentalem, non autē ſi non ad primū, qui eſt propter ſecundū. quia potentia paſſiua, perfectibilis multis perfectionibus ordinatis perfecta per vltimam, nō dicitur imperfecta, licet aliæ perfectiones nō inſint. 4.d.49.q.1.3.5^{m}./Veri.q.8.4.13^{m}. *Species 2. Vniuerſale 23.

Po

37 Quanto potentia eſt altior vel ſuperior, tanto ad plura ſe extēdit. 1^{a}.q.65.3.c./Po^{a}.q.2.6.2^{m}./q.3.7.c./Ma.q.16.6.c./Virt.q.5.4.c./Spiritu 3.c.fi./Anima 13.4^{m}/Quol.3.6.c./Meta.6.lec.3.me^{o}.c.k. *Accidens 55. Ordo.

58 In potentijs ordinatis, quicquid poteſt potentia inferior, poteſt & ſuperior, niſi ſit ad defectum. 1^{a}.q.57.2.c./q.83.1.2^{m}./q.86.1.4^{m}./q.110.2.2^{m}./12^{æ}.q.74.7.c.fi./4.d.5.q.2.ar.1.qu.2.c./ar.3.q.2.2^{m}./d.15.q.4.ar.8.q.2.2^{m}./Veri.q.2.6.2^{m}./q.10.6.5^{m}./q.15.1.2^{m}./Po^{a}.q.1.6.8^{m}./Anima 20.20^{m}.
*Angelus 35.44.&c. Anima 240.&c.

59 In omnibus potentijs ordinatis, oportet q̄ vbi terminatur actus prioris pot. ibi incipiat actus ſecundæ. 4.d.49.q.2.7.7^{m}.

60 In omnibus potentijs & habitibus ordinatis, vltima perfectio referuatur ſupremæ, in genere illo. 12^{æ}.q.5.6.1^{m}./q.15.4.c./2^{m}./q.57.6.c./q.74.7.c./q.98.3.c./22^{æ}.q.47.21.3^{m}./3^{a}.q.72.11.c./4.d.7.q.3.ar.1.q.1.c./Con.2.c^{o}.41.4^{m}./Con.3.ca^{o}.25/Opuſ.3.c^{o}.93.fi. *Beatitudo 28. Conſcientia 1.

61 Acquiſitio, vel amiſſio alicuius eorum ad quæ aliquid eſt æqualiter in potentia, non eſt proprie perfectio, vel corruptio 2.d.35.5.c./3^{m}.

62 Ad ea quæ ſunt diuerſa genere, ex æquo ſe habentia, ordinātur diuerſę potentiæ animæ, non autem aliter. 12^{æ} q.8.2.2^{m}.

63 Oppoſitum videtur dicere. 12^{æ}.q.56.2.c./q.60.3.c. Reſp. ſicut Du^{o}.1273. *Defectus 2.12.14. Definitio 30. Du^{m}.1041^{m}.

64 Quantitas diſcreta & extenſiua potentiæ, eſt reſpectu obiectorum, ſed quantitas continua & intenſiua, eſt reſpectu gradus & operationis. Po^{a}.q.1.1.c.
*Diſpoſitio 13.21. Diſtinctio 9.11. Elicere 1. Aeſtimatiua 1.2. Gradus 4. Gratia 156. Idea 40.41. Imaginatiua 1.&c. Imago 26. Memoria 6.7. Perturbatio. Priuatio 7. Ratio 16.

¶ Potentiale. Andragathia. Angelus 46.55. Anima 255. Auſteritas 1. Continentia 9. Defectus 12. Epieceia 1.3. Fiducia 4. Fortitudo 9.34.35. Imprudentia 2. Liberalitas 19. Pars 4.9.10.30.49. Pœnitentia 7.11. Perſeuerantia 8. Prædicari 11.

¶ potentialitas. Angelus 55.56. Appropinquatio 1. Contingens 3. Forma 82. Laus 2. Materia o. Motus 8. Mutabile 5.

1 ¶ POTESTAS proprie, nominat potentiam actiuam, cum aliqua preeminentia 4.d.24.q.1.ar.1.q.2.3^{m}. Quid.
*Abſoluere 14.15.27.18.31.

2 Poteſtas excellentiæ humanitatis Chriſti in ſacramentis, cōſiſtit in quatuor principaliter, ſ. in hoc q̄ meritum & uirtus paſſionis eius operatur in ſacramentis, & in eius nomine ſacramenta ſanctificantur, & ex eius inſtitutione, ſacramenta virtutem obtinent, & ipſe effectum ſacramentorum ſine exteriori ſacramento potuit conferre. 3^{a}.q.64.3.4.c/qu.84.5.3^{m}./7.4^{m}./d.2.q.1.ar.4.q.4.c./d.4.q.3.ar.3.q.4.c./L./d.5.q.1.1.c./d.7.q.1.ar.3.q.1.1^{m}./q.3 ar.2.q.1.c./d.18.q.1.ar.3.q.4.3^{m}./Opuſ.20.li.3 c^{o}.10.fi./Io.lec.14.fi.c.H/1^{æ}.Cor. le.2.me^{o}.C./c^{o}.11.lec.3.prin^{a}.G.
*Adam 64. Adoptio 8.9. Aduentus 6.9.

3 Chriſtus potuit hāc poteſtatē alijs cōicare. 3^{a}.q.64.4.0./4.d.5.q.1.2.0./ar.3.q.2.0. Angelus 42.179.284.577.615.

4 Hæc poteſtas, nulli puræ creaturæ communicata eſt. 3^{a}.q.64.4.1^{m}./3^{m}./q.72.1.1^{m}./4.d.2.q.1.ar.4 q.4.c./d.5.q.1.ar.3.q.1.1.0./L./d.7.q.1.ar.3.q.1.1^{m}./2^{m}./Opuſ.20.lib.3.ca^{o}.10./25.fi./Io.le.14.fi.e G./1^{æ}.Cor.lec.2.me^{o}.C.

5 Propria poteſtas Chriſti in baptiſmo duplex, ſcilicet diuina, & excellentiæ ſecundum humanitatem. Secundam communicare potuit, non autem primam. 3^{a}.q.64.4.0./1^{æ}. Cor. lectio. me^{o}.C. *Apoſtoli 23.30. Apparere 1. Aqua 5. Baptiſmus 136.209. Beatitudo 41. Character 2.8.26.

6 Poteſtas auctoritatis in remiſſione pĉtōrū, nulli creaturæ poteſt cōmunicari. 4.d.5.q.1.ar.3.q.1.0./1^{æ}.Cor. le.2.me^{o}.C.

7 Oppoſitum videtur dicere 2.d.1.q.1.3.0./4.d.8.q.2.3.4^{m}. Reſpond. ſicut Du^{o}.410. *Claritas 11. Clauis 1.&c. Du^{m}.1042^{m}.

8 Papa habet plenariā poteſtatē, ſpiritualē & temporalē, a qua ois alia poteſtas dependet. Ideo eſt rex & ſacerdos. 2.d.44. L.e./4^{m}./Opuſ 20.li^{o}.3.c^{o}.10./18./19.fi. *Confeſſio 23. Conſenſus 3. Cooperari 4. Dęmō.q Deus 340.&c. Dolor 26.

9 Papa, per hoc q̄ eſt epiſcopus ſummus, non habet plenitudinē pōtātis, per reſpectū ad corpus Xp̄i verū, ſed per reſpectum ad corpus Xp̄i myſticum. 4.d.7.q.3.ar.1.q.3.c./d.25.q.1.1.3^{m}.
Dñatio 3. Dominorū 1.&c. Eleemoſyna 3.7.10.11. Ep̄s 2.&c.

10 In qualibet poteſtate, datur exterius aliquod viſibile ſignum, ſicut regi, datur corona & ſceptrum, & pōtifici mitra, baculus, & anulus. 4.d.4.q.1.ar.2.q.1.2^{m}. Anulus Epiſcopus 14.
*Eſſe 21.57. Exequutio o. Exorciſmus 7.&c. Facultas. Phantaſma. 2.8. Felicitas.

11 Oīs poteſtas ſp̄ualis, datē cū aliqua cōſecratione. 4.d.18.qu.1.ar.1.q.2.2^{m}. *Gloria 15.27. Honor 21.32. Humilitas 19.

12 poteſtas ordinis ſm ſe, extendit ſe ad oia peccata, & ad omnes homines, non autem iuriſdictio 4.d.19.quæſt.1.art.3.q.2.3.c.
d.20.

Præ

d.20.ar.1.q.2.c./d.24.q.3.ar.2. q.1.c. * Idoneus 2.Imperare 10.Indulgentia 12.Infidelis 1.2.3. Infirmitas 4.8.

13 Poteſtas tripliciter conſideratur, ſ.ſecundum ſe, quo ad modum acquirendi, & quo ad vſum. Primo modo, eſt a Deo vniuerſaliter & ſemper, non aūt ſecundo & tertio modo. Ro.13. lec.1.prin°.C. * Iudiciaria. Iudicium 56.&c. Iuramentū 18. Iuſtitia 50. Lex 175. Liberare 1.

14 Bonus vſus poteſtatis, ad regendum alios, eſt optimus, & abuſus eius eſt peſſimus. 12ª.q.2.4.2m./22ª.q.65.3.1m.

15 Abutens poteſtate ſibi data, meretur eam amittere. 12ª. q6. 1.4.2m./22ª.q.65.3.1m. * Libertas 1.3.7.8.10. Magi 1.

16 Poteſtates malorum, ſunt eligendæ per accidens, inquantum etiam ſunt ad bona. Et eſſent magis eligendæ, ſi eſſent bonorum tantum. 3.d.12.q.2.2.5m.

* Maleficium 1. Matrimonium 61. Miraculum 36.38. Nocere 7. Paſſio 104.110.123.125. Potentia A.

17 Officium poteſtatum cœleſtium, eſt arcere dæmones. 1ª.q6. 108.6.c.fi/q.110.1.2m.fi./q.113.3.c./2.d.7.q.3.2.1m./d.9. 3.c./d.11.q 1.2.2m./3m./ Con.3.c° 80./ Po².q.6.10.c.fin./ Opuſ.3.c° 126./Col.lec.4.0.

18 Poteſtates habent actum, circa pertinentia ad trāquillitatem totius mundi, inquantum habent poteſtatem non limitatam. 2.d.10.3.3m.

19 Poteſtas diaboli duplex, ſcilicet qua impugnat, & qua victos detinet. 3.d.19.q.2.c.

* Regere 14. Rex n. Schiſma 7.8. Senſualitas 9.10. Subiectio o. Votum 33. 37.75. Vſura 186. 207. 233.234.258. Chriſtus 163. &c.

¶ Poteſtatiuum. Angelus 42.223. Ordo 70. Votum 13.

¶ Potior. Actio 56. Actus 150. Agens 98 Alexander 2. Andragathia. Aqua 10. Aureola 10. Baptiſmus 81. Character 42. Charitas 43.66. Cauſa 87. Cognitio 38 40.53. Conceptio 42. Confeſſio 72.73. Conſecratio 2. Continētia 10. Damnatio 32. Demonſtratio 8.9. Epiceeia 6. Excommunicatio 23. Humilitas 21. Imago 30. Ingenitus 4. Intellectus 290. Iperdulia. Iraſcibilis 2. Iuſtificatio 2.3.50. Maleficium 2. Maria 17. Matrimonium 30. Mel 1. Methaphora 7. Miraculum 21. Miſericordia 7. Ordo 61. Peccatum 408. Perfectio 39. Pietas 17. Præſumptio 7. Principatus 9. Raab 2. Religio 100. Sacramentum 29. Sacrificium 87. Virtus 231. Voluntas 9. Vſura 200.287.

¶ Potiſſimum. Charitas 43. Demonſtratio 8.9. Deus 34. Diſpenſatio 16. Genus 33. Iperdulia. Iuſtitia 23. Lex 139. Macula 5. Matrimonium 96. Maximum. Natura 39. Per ſe 2. Patientia 5. Pœna 44. Seruitus 1.4. Virtus 66. 237. Vnitas 42. Vſura 287.

Moderatus. ¶ Potus moderatus vini, multum confert, & modicus exceſſus multum lædit, etiam plus quàm exceſſus cibi. 22ª.q.149. 1.0. * Continentia 18. Ebrietas o. Euchariſtia 7.10.130. &c. 183.&c.194.&c Gula n. Fames 1. Ieiunium 41.41. Libamina. Sacrificium 34. Sanguis 4. Senſualitas 9. Sobrietas o. Temperantia 13. Venter.

¶ Practicum. Angelus 323.&c. Ars 12. Aſſimilatio 12. Beatitudo 20.49. 50.51.68.117.135 Cauſa 59. Cognitio 5.51.78. Concluſio 1.5. Conſcientia 3. Deus 126.132.136.137.149. Error 1.2. Aeſtimatio 3. Fructus 20. Habitus 73. Idea 19.20. 27.30. Ignorantia 27. Intellectus 274.&c. Iudicium 1. Lex 5. &c.37 Medicina 2. Neceſſitas 10. Oratio 1. Peccatum 402. 403. Principium 18.16. Proceſſio 18. Prouidentia 31. Ratio 23.32.33.36.39.40.41.45.&c. Sapientia 25.26. Sciētia 115. &c. Scientificum 1. Theologia 10.24.25. Veritas 19. Virtus 76.198 &c. Vita 42.&c. Chriſtus 116.

¶ Prandium. Euchariſtia 198. Ieiunium 28.36.37.

¶ Prauum. Continētia 1.3.9. Delectatio 85.86.87. Deus 421. Diſputatio 6. Framea. Ignorantia 1, Iuſtitia 49. Odium 17. Oratio 34. Seruire 2. Sterilitas. Temperantia 5. Vinculum 2.

¶ Præ. Euchariſtia 37. Gula 8. Præſumptio 1.

¶ Præacceptio. Electio 9. Præligere. Præſumptio 1.

¶ Præbenda. Campſoria 5. Vſum 194.

¶ Præambulum. Deus 11. Eleemoſyna 9. Fides 38. Perfectio 68. Præceptum 100,105.106, Reſtitutio 2. Senſualitas 2.

Non peccat. ¶ Præbendatus in duabus eccleſijs, non peccat, niſi hoc ſit contra legem, vel contra eius conſcientiam certam, vel dubiam. Quol.1.13.0./Quol.9.15.0.

* Beneficium 19.&c. Bonitas 202. &c. Officium 17. &c. Reſtitutio 14.

¶ Præbere. Dæmon 41. Doctrina 12. Pœna 95. Pœnitentia 54. 85. Satisfactio 2 Scandalum 1. Subdiaconus 1. Vnctio 13.

¶ Præcedere. Abſoluere 28. Accuſatio 5.6.9. Admonitio 2.4. 5. Aduentus 7. Affinitas 12. Agens 66.83. Alteratio 7. Amor 240. Angelus 479.529. Annexum 1. Anima 85. Anteceſſio. Antichriſtus 4. Aſſumere 11. Baptiſmus 179. 236. Beatitudo 164. Charitas 88. Catechiſmus 2.&c. Concupiſcentia 24. Confeſſio 16. Conſcientia 14. Correctio 9. Denuntiatio 1.

Præ

Deſiderium 9. Deus 296. Diſpoſitio 36.39. Electio 23.25.30. Aequalitas 7. Euchariſtia 30. Exorciſmus 2. Expectare 1. Factum 1. Finis 29. Forma 92. Generatio 19. Gratia 74. Gutta. Ignis 12. Ignorantia 26. Inſtans 13.14.26.31. Intellectus 227. Iuſtitia 20. Iuſtificatio 29.35. Lectoratus 3. Malitia 2. Manducatio 2. Matrimonium 79. 106.125. Miraculum 38. Miſericordia 12.29. Mors 14. Motor. Mulier 7. Mundus 15. Oblatio 3. Opus 2. Ordo 91. Paſſio 103. Peccatum 148. Pœna 39. Pœnitentia 16.17.113. Præceptum 96. Prædeſtinatio 51. Propoſitio 7. Prudentia 63. Relatio 87.88. Sacramentum 143. Salomon 1. Symbolum 6. Somnium 2. Somnus 4. Spes 48. Virtus 261. Voluntas 56. Vſura 176.&c. Vti 23. Chriſtus 64.

¶ Præcellere. Creatura 29.

¶ Præceptiuum. Prudentia 79. Scriptura 15. Theo².13.

1 ¶ PRAECEPTVM importat applicationem legis, ad ea quæ ex lege regulantur. 12ª.q.90.2.1m. Quid.

2 De ratione præcepti eſt, quod importet ordinem ad finem, inquantum præcipitur id quod eſt neceſſarium, vel expediens ad finem. 12ª.q.99.1.c.

3 Præceptum proprie, importat rationem debiti 12ª.q.99.1.5. c./q.100.5.1m./9.c./22ª.q.44.1.c./q.56.1.1m./q.122. 1.c./q. 152.2.1m./Pot².q.10.4 8m./Quol.4.20 c./Quol.5.19.c./ Ps. 18.me°.c.H. * Habrahā 13.14.

4 In quolibet præcepto, ſunt conſideranda duo, ſ.finis, & poſſibilitas. 12ª.q.13.2.3m./Quol.7.17.9m. * Accidia 11. Accuſatio 3. Adam 68. Admonitio 2.5. Architector. Confirmatio 38. Conſilium 12.&c. Decimæ 1.6.7.15. Delictum 1. Deus 295.297. Diſpenſatio o. Dominatio 3. Eleemoſyna 6.9.&c. Euchariſtia 48.293. Finis 63. Hæreſis 69. 152. Imperare o. Inobedientia 1.5. Interpretatio 2. Iuſto o. Lex 9.11.22.26. 29.37.&c.50.76.81,83.84.91. Mandatum o. Martyrium 13. Matutinæ 3. Meritum 83. Natura 48. Obedientia 4.6.15.20. Obligari 2. Omiſſio 9. Peccatum 13.414.&c.

4 Non omnia poſita in lege, ſunt ſub præcepto. 22ª.q.87.9.2m. * Perfectio 69.78.81. Prælatio 7. Prohibitio 1.

5 Illud tm̄ cadit ſub præcepto legis, proprie, pro quo pœna legis infligitur. 12ª.q.100.9.c. * Promulgatio 2.5. prudētia 79.

6 Oīa pcepta cuiuſcunq; legis, ſunt ordinata ad aliqđ bonum inducendū, vel malū tollendū. Quol.7.17.9m. * Ratio 52.

7 Præcepta ſunt inæqualia, & diſparia, propter auctoritatem præcipientis, uel propter dignitatem, vel neceſſitatē rerum præceptarum. Ma.q.2.9.c.fin.

8 Multi errores phariſæorum de præceptis diuinis. 12ª.q.108. 3.2m./4m. * Sacramentum 49. Scientia 62.&c.150.&c. Stultitia 7. Superbia 2.4. Via 1. Vſura 251.

9 Præceptum duplex. ſ.obligans ſingulos de cōitate, vel cōitatem tantum. 12ª.q.152.2.1m./4.d.26.q.1.2.c./cont.3.c°.136. 1m.fi./Quol.7.17.c. * Baptis 89. Benedictus 5. Decretum. Differentiæ.

10 Præceptum quadruplex, ſcilicet primæ neceſſitatis, ſecundæ neceſſitatis, tertiæ neceſſitatis, & quartæ neceſſitatis. Opuſ. 61.c°.1. * Delictum 1.

11 Præcepta primæ neceſſitatis ſunt, ſine quibus Dei ſimilitudo non ſaluatur, quæ a principio naturaliter obligant, & in generali, & in ſpeciali, & contra quæ omnino diſpenſari non pōt, nec ab homine, nec a Deo. Et tale præceptum, eſt diligere Deum. Opuſ.61.c°.1. * Excæcatio 27. Ieiunium 29.&c.

12 Præcepta ſecundæ neceſſitatis ſunt, quæ a principio, & naturaliter obligant in generali, & non in ſpeciali, ut eſt ſatisfacere pro peccatis. Opuſ.61.c°.1.

13 Præcepta tertiæ neceſſitatis ſunt, quæ ex actu humano obligant, ſicut votum. Vel quæ obligant quoſdam, ſed non omnes. Aut etiam omnes in caſu, ſicut conſilia. Opuſc.61.c°.1. * Inconſtantia 1. Iſaac 1.

14 Præcepta quartæ neceſſitatis ſunt, quę prælati eccleſiarum inſtituunt, ſcilicet quę inſtituit Papa in eccleſia, aut archiepiſcopus in prouincia ſua, aut epiſcopus in diœceſi ſua, aut abbas in abbatia ſua. Opuſ.61.c°.1.

15 Præceptorum aliud abſolutum, & aliud conditionatum. Op.61 c°.47.

16 Præceptorum nouæ legis, aliud eſt naturale, & illud præcipitur, quia eſt bonum, & aliud eſt poſitiuum, & illud eſt bonū, quia præcipitur. Opuſ.61.c°.48.

17 Præcepta affirmatiua, non diſtinguuntur à negatiuis, quādo ſe includunt. 12ª.q.100.4.2m./22ª.q.22.3m./q.44.3.3m./q. 62.8.1m. * Iuſtificatio 47 49.

18 Præcepta negatiua legis, prohibent actus peccatorum, qui ſunt ſecundum ſe mali, nec vnquam vllo modo, aliquo tempore, uel loco, poſſunt bene fieri, affirmatiua vero, ſunt de actibus virtutum. 22ª q.33.2.c.

19 Præceptorum diuerſitas, non ſignificat diuerſitatem habituum, ſed diuerſitatem actus, quia non dantur de habitibus uirtutum, ſed de actibus earum. 22ª.q.32.4.1m./q.44.2.1m. * Lex 38.39 49. Religio 25.58. Tranſgreſſio 1.2. Via 1.

20 Præcepta affirmatiua, obligant ſemper, ſed non ad ſemper, negatiua vero obligant vtroque modo. 12æ. q. 71. 5, 3^{m}./ q. 88. 5. 2^{m}./ q. 100. 10. c. / 2^{m}./ 22æ. q. 3. 3, c. / q. 33. 2. c. / q. 79. 5. 3^{m}./ q. 140. 2. 2^{m}./ 2. d. 22. q. 2. 1. 4^{m}./ d. 29, L. fi. / d. 35. 3. 3^{m}./ d. 41. q. 2. 2. 4^{m}./ 3. d. 25, q. 2. ar. 1, q. 2. 1^{m}./ d. 36. 6. c. / 4. d. 15. q. 2. ar. 1, q. 4. c. / d. 17. q. 3. ar. 1. q. 4. c. / 3^{m}./ d. 19. q. 2. ar. 2. q. 1. 1^{m}./ Ma. q. 2. 1. 11^{m}./ q. 7. 1. 8^{m}./ 10, 9^{m}./ q. 16. 4. 22^{m}./ Vir. qu. 3. 1, c. / Quol. 3. 11, c. / Quol. 3. 14. fi. / Ro. 10. lec. 2. prinº. G. / cº. 13. le. 2, medº. E. / Gal. 6. lec. 1. prinº. B. / 2ª. Tim. 3. lec. 4. prinº. C.

21 Omne præceptum affirmatiuum, habet annexum præceptum negatiuum, 22æ. q. 44. 3. 3^{m}./ 4. d. 13. q. 3. ar. 3. q. 4. 3^{m}.

22 præceptum dupliciter amittit obligationem, ſcilicet ratione impoſſibilis, vel ſi finis eius ſine eo haberi poteſt, 12ª. q. 13. 5, ut. 3. / 3^{m}./ Quol. 7. 17 9^{m}.

Naturæ, 23 Præcepta iuris naturalis, prohibent ea quę ſecundum ſe ſunt mala, ſed pręcepta iuris poſitiui, prohibent etiam occaſiones malorum. 4. d. 15, q. 3, ar. 1. q. 4. c, / ar. 2. q. 1. c. / q. 4. 1^{m}.

24 Præcepta nouæ legis, ſunt maiora quàm veteris, quo ad explicationem, & manifeſtationem, non autem quo ad ſubſtantiam. 12ª. q. 107, 3. 2^{m}.

25 præcepta Dei, ſunt de eo, quod eſt de neceſſitate ſalutis, ſecundum ſe. Ideo quolibet caſu, obſeruari illa oportet, non autem præcepta eccleſiæ. 22æ. q. 147. 4 1^{m}./ 4. d, 15. q. 3, ar. 2 q. 1. 1^{m}.

26 Præcepta eccleſiæ, ſunt ſatisfactoria, non autem præcepta legis naturæ, quia ſunt tantum de neceſſariis ad ſalutem 4. diſt. 25. q. 3. ar. 1. q. 5. 2^{m}.

27 In lege humana, præcepta poſteriora præiudicant prioribus, ſed in diuinis, eſt econuerſo. Jo. 7. lect. 2. fi. k, H.

Decalogi in communi, 28 Præcepta decalogi, ſunt quaſi prima, & communia legis principia, per ſe nota. 12æ. q. 100. 3. 3^{m}./ 5. 6^{m}./ 22ª. qu. 122. 3. 4^{m}./ 4. c. / 5, 1^{m} / 2^{m}./ 3^{m}./ 6. 1^{m}./ 2^{m}./ q. 140. 1. 3^{m}./ q. 170. 1 3^{m}./ 2, 1^{m}. *Actus 168. Catholica. Conſcientia 19. Conſilium 32. &c. 16, 24.

29 præcepta decalogi ſunt, quæ ſtatim ex primis principiis, vel ex fide, innoteſcunt hominibus, 12ª. q 100 3. o. / 5. 1^{m}./ 6. 11, c. / 22æ. q. 122, 1, c / 3. d 37. ar. 2. q. 1, 3. c. / Ma q. 14. 2. c. / 14^{m}./ q. 13. 2. 3^{m}. *Diſpenſatio o, Hæreſis 69 152. Imprudentia 1.

30 Præcepta decalogi, ſunt de iis, quę naturalis ratio dictat. Ver, q. 14 11. 9^{m}.
*Iudæi 20. 21. Lex 18. 119. 131.

31 Inter præcepta decalogi, non numerantur prima communiſſima præcepta legis naturæ, nec ea quę diligenti inquiſitione indigēt. 12æ. q. 100. 3. c. / 5, 1^{m}./ 11. c. / 22ª. q. 56. 1. c. / 3. d. 37. ar. 2. q. 22. 2^{m}./ L. priº. *Irreligioſitas 1. Matt^{m}. 19. 40. 41. 109

32 præcepta decalogi, ſunt immediate a Deo, aliæ vero per Moyſen, vel per alios. 12æ. q. 100. 3. c. / 1^{m} / 6. b. / 11. c. / 3 d. 37. 1. 3^{m}./ Ma. q. 15. 2 3^{m}. *Oblatio. 3. Oſee. Peccatum 56. 131. 229. 237. 381. 384 425. 426. 429.

33 Præcepta decalogi ſunt ſcripta, quadruplici ratione, ſ. primum quia per contrariam conſuetudinem qua multi in peccato præcipitabantur, iam apud multos ratio naturalis obtenebrata erat, Secundo, quia & ſi in aliquibus vigebat ratio, tamen amor boni in eis deficiebat. Vnde per quandam coactionem legis obligatoriæ, ad bonū inducendi erant. Tertio, vt ad opera virtutis non ſolum natura inclinaret, ſed etiam reuerentia diuini imperij. Quarto, vt magis memoriæ tenerentur, & frequentius in cogitatione verſarentur. 3. d, 37. 1. o.

34 Præcepta decalogi, diuerſimode a diuerſis numerantur, & diſtinguuntur. 12æ. q. 100. 4. 5. o. / 3. d. 37. L. prinº.

35 Sufficientia decem præceptorum decalogi. 12ª. q. 100. 5, o. / 3, d, 37. ar, 2. q. 2 o. / Con, 3, cº, 120. fi. / 128.

36 Pręcepta decalogi, cōuenienti mō traduntur, quia in eis maxima ſapiētia continetur. 12ª. q. 100. 7. o. / 3. d. 37. ar. 2. q. 1, o.

37 Pręcepta decalogi conuenienter ordinantur. 12ª. q. 100. 6 o. / 3. d, 37. ar. 2. q. 1, o, *Principatus 8. Scientia 62. &c.

38 Omnia quæ ſunt in doctrina veteris teſtamenti, ordinantur ad præcepta decalogi, vſq; ad finem. 22æ. q. 56, 1. 3^{m}. *Simonia 7.

39 Omnia alia præcepta moralia veteris legis, reducuntur ad præcepta decalogi. 12æ. q. 100. 3 11 o. / 22ª. q. 122. 6. 3^{m}./ 3. diſt. 37. ar. 2. q. 1. c. / Ma. q. 14. 2. 14^{m}./ Quol. 7. 17 8^{m}.
*Superſtitio 6. Vita 56. Vxor. 1, 4, 11,

40 Omnia præcepta moralia legis diuinæ, continentur in præceptis decalogi, 12æ. q. 100. 3. o. / 3, diſt. 37. ar. 2. q. 1. c. / 3. o. / Quo. 7 17. 8^{m}.

Singula, 41 Singula præcepta decalogi, declarantur. 22ª. q. 122. o. / 3. d. 37. ar. 2. q 2. o.

42 Ratio tantum in primo & tertio præcepto redditur, quia alia ſunt pure moralia, & ſine determinatione, 12ª. q. 100. 7, 2^{m}./ 3 d. 37. ar. 2. q. 1. 3^{m}.

43 Præmium ponitur tantum in primo & quarto precepto, quia videbantur inutilia, pœna vero, ponitur tantum in primo, & ſecundo, ratione pronitas. Erant autem homines proni ad idolatriam, propter generalem conſuetudinem gentium, & ſunt proni ad periurium, propter frequentiam iuramenti, 12ª. q. 100. 7. 3^{m}./ 4^{m}./ 3. d. 37. ar. 2. q. 1. 5^{m}./ Eph. 6. le. 1, meº. k. *Abſcondere 1. Accidia 11. Adam 68 Blaſphemia 10.

44 Peccatum falſæ doctrinæ, prohibetur ſecundo præcepto decalogi. 12ª. q. 100. 5. 3^{m}./ 11. c.

45 In ſolo tertio præcepto, ponitur, memento, ratione beneficij præteriti, vel propter determinationem eius. 12ª. q. 100. 7. 5^{m}./ 3. d, 37, ar, 2. q. 1. 3^{m}.

46 Præceptum tertiū myſtice, quo ad ceſſationem a peccatis & quietem mentis in deum, eſt generale. Sed vt per ipſum prohibentur ad literam opera ſeruorum, ideſt opera mecanica eſt præceptum ſpeciale. Sub opere autem manuali, intelligūtur omnia humana officia, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedibus, ſiue lingua fiant. 22æ. q. 122. 4. 1^{m}./ q. 187. 3. c. / 3. d. 37. ar. 5. q. 2. 2^{m}./ Quol. 7. 17. c. fi. / Matth. 12. prinº. 2. C. *Amor 93. Concupiſcentia 22. Cultus 16. Delectatio 62. 85. 91.

47 Et erat partim morale, & partim cęremoniale. 12æ. qu. 100. 3. 2^{m}./ 7 2^{m}./ 5^{m}./ 22æ. q. 122. 4. 1^{m}./ 3. d. 37. ar. 2. q. 1. 3^{m}./ ar. 5. q. 2. o. / Quol. 2. 8. c. / Iſa. 56. prinº. D. / Matth. 23. meº. 2. K.

48 Præcepto tertio, vt eſt morale, præcipitur quies mentis in Deo, cui contrariatur triſtitia mentis de bono diuino. 12æ. q. 100. 5, c. fi. / 22ª. q. 35. 3. 1^{m}.

49 Omnia præcepta decalogi, præter tertium & quartum, ſunt negatiua, quia negatio eſt cōmunior affirmatione. 12æ. q. 100. 7. 1^{m}./ 3. d. 37. ar. 2. q. 1. c. / Ro. 13. lec. 2. meº. E / Eph. 6. lect. 1. meº. I. *Delictum. Feſtum. 11. Furtum 12. Gula. 7.

50 Oppoſitum videtur dicere. 22ª. q. 44. 3. 3^{m}./ 4. d. 13. q. 2. art. 1. q. 4. 3^{m}. Reſp. Duº. 1043. A. Du^{m}. 1043. A

51 Tria prima pręcepta decalogi, ſunt de actionibus religionis, quartū eſt de pietate, reliqua vero de iuſtitia communiter dicta. 22æ. q. 122. 1. c. / 2. c. / 1^{m}./ 3. d. 4. 5. 6. c. *Hęreſis 152, 153 Honor 9. 10. 11. 33. 34. Imprudentia 1.

52 Inter præcepta decalogi, non dantur præcepta de prudentia, ſed tantum in prophetis, & in noua lege. 22æ. q. 56. 1. o.

53 Intellectus & ſcientia fidelium, ſunt in præceptis legis dei. Ideo non dantur de eis præcepta in decalogo, ſed in ſequentibus. 22ª. q. 16. 2. 1^{m}. *Latria 7. Lex 18. Luxuria 2. Matrimonium 40. Sabbathum o. Teſtis 12.

54 Oppoſitum videtur dicere. 22ª. q. 16. 2. o. / q. 46. 2. 3^{m}. Reſpº. Duº, 1043. B. Du^{m}. 1043. B

55 In decalogo, ponitur præceptum de paſſionibus ipſius concupiſcibilis, non autem iraſcibilis, quia præcepta decalogi ſunt prima. 12æ. q. 100. 5. 6^{m}.

56 præcepta quæ inducunt, ad obſeruantiam legis, præſupponūt legem, ideo non poſſunt eſſe prima, nec ponuntur in decalogo. 22ª q. 170, 2. 3^{m}. *Actus 168. Charitas 56. 121. 128. Conuenientia 5. &c. Conſcientia 19. Conſilium 13. Correctio 3. 11. Moralia in communi.

57 Præcepta quæ prohibent concupiſcentiam, ſunt duo, ſecundum rationes ſpirituales, vnum vero, ſecundum rationē communem. 12æ. q, 100, 4. 3^{m}.

58 Omnia præcepta moralia, pertinent ad legem naturæ, ſed diuerſimode. 12ª. q. 99. 3, 2^{m}./ 4. c. / q. 100. 1. o. / q. 104. 1. c. / Matt. 23. meº. 2. K. *David 1. Decimæ 1. 6. 7. 13. 28. Eleemoſyna 8. &c. Euangelium 4. Iuſtificatio 48.

59 Præcepta moralia, ſeruari debent ſemper ab omnibus, quia ſunt de lege naturali. 12ª. q. 98, 5. c. / 4. d. 2, q. 1. ar. 4. q. 1. 2^{m}./ Matt. 23. meº. I.

60 In iis ad quæ homo tenetur ex ratione, ſufficit præceptum de faciendis, in quibus etiam intelligitur prohibitio vitandorū. 12æ. q. 22. 1. 3^{m}.

61 præcepta legis cuiuſcunque, dantur de actibus virtutū 12ª. q. 106, 1, 2^{m}./ Cō. 3. cº. 115. 3^{m}./ 116. 3^{m}./ 1ª. Tim. le. 2. mº. C.

62 Præcepta dei ſunt lucida. Quod tamen non eſſet, niſi haberent rationabilem cauſam. 12ª. q. 102. 1, b.

63 Præcepta moralia & nouæ legis, habent rationabilē cauſam ſecundum ſuam naturam, non autem veteris, ſed tantū in ordine ad aliud ſignificandū, vel excludendum. 12æ. q. 102. 1. o.

64 Illud præceptum, quod tibi non vis fieri, alteri ne feceris, intelligitur, eadem proportione ſeruata. 4, d, 33. q. 1. 1. 7^{m}./. Opuſc. 73. cº. 17.

65 Operari manibus licita & neceſſaria victus, eſt in pręcepto de iure naturali. Sed ceſſare ab opere manuali licito & neceſſario, eſt facere aliter ꝙ naturæ ordo exigit. 22æ. q. 187. 3. c. / 1^{m}.

66 Labor manualis, eſt in præcepto communitatis, non autem ſingulis, niſi quando quis ſine eo non poteſt licite uiuere. 22ª q. 187. 3. c. / 2^{m}. fi. / Quol, 7. 17. o.

67 Operari ſine triſtitia, & delectabiliter, ratione finis, cadit ſub præcepto legis dei, non autem ex habitu. 12ª. q. 100. 9. 3^{m}.

68 Immo etiam ex habitu. 12ª. q. 109. 2. 5. o. Reſp. Duº. 1044.

69 Lex vetus, continet præcepta moralia, ideſt de actibus virtutum. 12ª. q. 98. 5. c. / q. 99. 2 o. / 3. 2^{m}./ 4. c. Du^{m}. 1044^{m}.

70 Lex diuina, dat præcepta moralia, de actibus om̄ium virtutum,

obligando

Præ

obligãdo, vel conſulẽdo, non aũt lex humana. 12ſ.q.100.2.o.

71 Omnia pcepta legis, ſunt vnũ rõne finis, ſed ſunt multa, ſm diuerſitatẽ eorũ ad finẽ. 12ſ.q.99.1.o. *Lex 49.&c.76.84 96. 113.131.138.132.171. Natura 48. Paſſio 116. Ratio 52.

72 Modus virtutis triplex, ſ. ſciẽter, voluntarie, & ex habitu. Primus eſt de præcepto legis diuinæ, & humanæ, ſecundus diuinæ tantum tertius nullius. 12ſ.q.95.3.2^m./ q.100.9.o./ 22ſ.q.44.1.1^m./ 4.1^m./ 8.c./ 2.d.28.1.c./ 3.d.36.6.o./ 4.d.15.q.3.ar.4.q.2.3^m./ Veri.q.24.12.10^m./ 14.2^m./ 3^m./ 7^m./ Ma.q.2.5.7^m. *Virtus 88.112.212.&c.

Du^m.1045. 73 Immo etiam tertius eſt de præcepto legis diuinæ, 12ſ.q.109.2.5.o. Reſpondeo Dubio 1045°. *Vſura 231.

Charitas. 74 Maximum præceptum datur de charitate. 12ſ.q.44.1.o./ Cõ.3.c^o 116/ 117. *Amor 65. Charitas 66.121.& inſ.

75 Præceptum de dilect one Dei, exponitur. 22ſ.q.44.q.4.5.o./ 3.d.27.L./ Vir.q.2.10.2^m. *Catholica.

76 Pręcepta charitatis, nõ numerant̃ inter pcepta decalogi, quia oĩa alia in eis includunt̃, & ad hęc ordinant̃. 12ſ.q.100.3.1^m./ 11.c./ 22ſ.q.22.2.1^m./ q.23.4.3^m./ q.44.1.3^m./ q.110.4.2^m./ q.122.1.4^m. Charitas 88.& inſ. *Correctio 3.11.

77 Tota lex in præcepto charitatis impletur. 12ſ.q.99.1.2^m/ q.105.2.1^m./ Con.3.c^o 125.ſi./ Ro.13.le.2.prin^o.C./ Gal.5.lec.3.me^o.B. *Eleemoſina 8.9. Finis 35 88. Lex 18.41.

78 Præceptũ de dilectione Dei perfecte implet̃ in patria tũ, ſed imperfecte in via. 22ſ.q.44.6.o./ 3.d.27.q.3.4.o./ Vir.q.2.10.c./ 2^m./ Quol.4.24.1^m./ Opuſ.18.c^o 5./ 6./ 7.15.

Du^m.1046. 79 Immo etiam perfecte impletur in via. Opuſ.4./ Opuſ.15.c^o 15. Reſpondeo Dubio 1046°.

80 Ad perfectam impletionem eius, requiruntur quatuor. ſ. recogitatio beneficiorum Dei, & excellentiæ eius, vitatio peccati, & terrenorum. Opuſ.4.c^o 3.prin^o.B.&c.

81 Præcepta charitatis ſunt tm̃ duo. ſ. de dilectione Dei, & proximi. 12ſ q.99.1.3^m./ 22ſ.q.44.2.3.o./ Con.3.c^o 116./ 117./ Vir.q.2.4.6^m./ Ro.13.lec.2.prin^o.C./ Gal.5.lec.3.med^o.B.

82 Præcepta charitatis, ſunt duo explicite, & vnum implicite, quia vnum includitur in alio. 12ſ.q.99.1.2^m./ 22ſ.q.44.2.c./ q.58.1.6^m.

83 Præcepta de dilectione Dei & pximi, ſunt pri^a, & pri^o intẽta alia vero ſecũda, & ſunt ſecũdaria. 12ſ q.100.3.1^m./ 11.c./ 12ſ.q.44.1.c./ q.189.1.4^m./ Cõ.3.c^o 116./ 117. Quol.5.19.c.

84 Dilectio proximi, & omnia ſine quibus ipſa non ſeruatur, cadunt ſub præcepto. 22ſ.q.32.5.c.

85 Præceptũ de dilectione proximi, conuenienter traditur, quia tangit rõne dilectionis, & modũ, nõ quidẽ æqualitatis, ſed ſimilitudinis triplicis. ſ. ſm finẽ, regulam, & propter ſe. 22ſ.q.44.7.o./ Ro.13.lec.2.ſi.D./ Gal.5.le.3.me^o.C.

86 Dilectio proximi ex præcepto debet eſſe vera, recta ſancta, & efficax. 22ſ q.44.7.c./ Opuſ.42.c^o 14.

87 Præcepta legis data ſunt, vt homines inſtruantur ad dilectionem Dei & proximi. 12ſ.q.99.1.2^m/ 3^m./ 3.d.28.3.c.

88 In præcepto quo debemus diligere proximũ, & ſancti angeli continent̃, a quibus tanta nobis officia impenduntur miſericordiæ. Opuſ.10.ar.10 fin. *Martyrium 13. Meritum 42.&c.

89 Nullum præceptum datur de dilectione ſui, vel corporis proprii, quia hæc ſemper manent, & includuntur in dilectione Dei & proximi. 12ſ.q.100.5.1^m./ 4^m./ 22ſ.q.44.3.1^m./ 1.d.42.q.2.ar.2.q.2.3^m./ 3.d.28.L./ d.37.ar.2.q.2.5^m./ 4.d.15.q.2.ar.6.q.2.c./ Vir.q.2.7.10^m.

90 Modus virtutis. ſ. operari ex charitate, eſt de præcepto ſpecia li charitatis, non autem de aliis præceptis, nec modus aliarũ virtutum. 12ſ.q.100.9.10.o./ 22ſ.q.44.1.1^m./ 4.1^m./ 8.c./ 3.d.27.q.3.4.o./ d.19.2.4^m/ d.36.6.o./ Veri.q.23.7.8^m./ q.24.12.16^m./ Ma.q.2.4.7^m. *Vita 56.

91 Immo dilectio Dei & proximi, eſt ſub præcepto legis, quo ad ſubſtantiam operis, non autem ſm q̃ elicitur ab habitu charitatis. 12ſ q.96.3.2^m./ 2.d.28.3.o./ 3.d.36.6.c./ 1^m./ 4.d.15.q.3.ar.4.q.1.3^m./ Veri.q.24.12.16^m./ 14.2^m./ 3^m/ 7^m./ Ma.q.2.5.7^m. Reſpondeo Dubio 1047°.

Du^m 1047. 92 Modus charitatis ſm q̃ eſt actus eius, eſt in præcepto, non autem ſecundum q̃ eſt modus aliarum virtutum. 12ſ.q.100.9.10.o./ 22ſ.q.44.1.1^m./ 4.1^m./ 8.c./ 3.d.27.q.3.4.o./ d.19.2.4^m./ d.36.6./ Ver.q.23.7.8^m./ q.24.12.16^m./ Ma.q.2.5.7^m./ Opuſ.17.c^o 6.

93 Homo in ſtatu innocentiæ, poterat ſine gratia, ſeruare omnia præcepta Dei, quo ad ſubſtantiam actus, non autem quo ad modum eius, ſ. q̃ fiat ex charitate. Sed poſt peccatum neutro modo. 12ſ.q.109.4.o./ 5.2^m./ Veri.q.24.14.o.

94 Immo etiam poſt peccatum, poteſt ſine gratia, ſeruare omnia præcepta Dei, quo ad ſubſtantiam actus. 2.d.28.3.o./ d.41.

Du^m.1048. L.ſi. Reſpondeo Dubio 1048°.

95 Præcepta ſpiritualia dant̃ de effectib. charitatis. ſ. de gaudio, pace, & beneficentia, pp tardiores, licet includant̃ in præceptis charitatis. Similiter ꝯ oppoſita charitatis, ſ. cõtra odiũ, acediã, inuidiã, diſcordiã, & ſcandalum. 22ſ.q.44.3.2^m/ 3^m.

96 In lege diuina non datur pcept̃ tm̃ de fide ſimpliciter, ſed de quibuſdam credendis, quia fides præcedit præcepta. 12ſ.q.100.4.1^m./ 22ſ.q.16.1.o./ q.22.1.c./ Con.3.c^o 118. Fides.

97 Tria genera hoĩm ſunt non exercitati in præceptis. ſ. pueri, ad fidem nouiter conuerſi, & peccatores. Opuſ.17 c^o.2.

98 In lege diuina datur præceptum de confeſſione fidei, & de doctrina eius. 22ſ q.16.1.4^m.

99 In lege diuina dantur præcepta, contra corrumpentia fidem. 22ſ.q.16.1.3^m./ Con.3 c^o 118 b.

100 Inter pcepta legis diuinæ, q̃dã ſunt præambula legi, ſicut præcepta de fide & ſpe, & q̃dam de ſubſtantia legis. 22ſ.q.22.1.c.

101 Præcepta de ſpe, non potuerunt primo dari, niſi per modum promiſſionis, ſed poſtea præcipiendo. 22ſ.q.22.1.o./ 2.c. Spes.

102 In lege Dei non dat̃ præceptũ contra deſperationẽ, quia intelligit̃ in præcepto ſpei, ſicut dehonoratio parentum, intelligitur in quarto præcepto. 22ſ.q.22.1.3^m/ 2.3^m. Al.ę uirtutes

103 In lege Dei, dantur conuenienter præcepta de intellectu, & ſcientia, quo ad doctrinam, diſciplinam, vſum, & memoriã. 22ſ.q.16.2.o./ q.46.2.3^m/ q.49.1.2^m.

104 In lege Dei dantur præcepta, de timore filiali, non aũt de ſeruili, ſed tantum ponuntur comminationes 22ſ.q.22.2.o.

105 Timor filialis eſt quaſi genus ad dilectionẽ Dei, & principiũ omnium quę pro Dei reuerentia obſeruantur, ideo ſimul dantur præcepta, de timore filiali, & de dilectione Dei, quia vtrumque eſt præambulum ad exteriores actus, qui præcipiuntur in lege, ad quos ptinent pręcepta decalogi. 22ſ.q.22.2.o. *Confeſſio.

106 Timor filialis eſt pręambulum ad legem, non ſicut extraneũ, vel extrinſecum, ſed ſicut principium legis ſicut etiam dilectio. Ideo de vtroque dantur præcepta, quaſi principia communia totius legis. 22ſ.q.22.2.1^m. Dauid 1.

107 Oĩa præcepta decalogi ptinent ad prudentiã, inquantum eſt directiua, oĩum actuum virtuoſorum. 22ſ.q.56.1.c./ 2.3^m.

108 In lege Dei dant̃ pcepta contra uitia prudentiæ inquantum ſunt contra iuſtitiam. ſ. aſtutia, fraus, & dolus. 22ſ.q.56.2.o.

109 Moralia in tantum ſunt determinabilia lege. ſ. in præcepto, inquantum pertinet ad iuſtitiã. 12ſ q.99.5.1^m. Lex 135.172.

110 Præcepta legis maxime & principaliter ſunt de iuſtitia, quia ipſa principaliter attendit rationem debiti. 12ſ.q.99.5.1^m./ q.100.2.c./ 3.3^m./ 22ſ.q.56.1.1^m./ 2.o./ q.121.1.o./ q.140.2.3^m./ q.48.2.1^m.

111 In lege Dei dantur præcepta de fortitudine, & de partibus eius. 12ſ.q.100.11.3^m./ 22ſ q.140.o.

112 Præcepta legis diuinæ dantur de fortitudine, & de aliis virtutibus, ſecũdum q̃ conueniunt ordinationi mentis in Deum. 22ſ.q.140.1.c. *Oratio 6.7 49.

113 In lege Dei dantur conuenienter præcepta negatiua contra vitia oppoſita temperantiæ, & partibus eius. 12ſ.q.100.11.3^m/ 22ſ.q.170.o.

114 In lege Dei dantur præcepta, de perſeuerantia, & patientia, non autem de magnanimitate, & magnificentia, ſed dantur conſilia. 22ſ.q.140.2.1^m.

115 In lege Dei non datur præceptum contra præſumptionem, quæ opponitur magnanimitati, quia intelligitur in præcepto timoris. 22ſ.q.22.2.3^m.

116 Oẽs uirtutes de quarũ actibus dantur præcepta, ordinantur ad purificãdum cor, vel ad bonam conſcientiam, vel ad rectã fidem, quæ requiruntur ad diligendum Deum. 22ſ.q.44.1.c.

117 Quædam cęremonialia erant ante legem, non quidem ex pcepto legis Dei, ſed ex ratione humana per inſtinctum Dei. 12ſ.q.103.c.2.o./ He 7.le.1.me^o.D. *Baptiſmus 6.88.&c. Cæremoniæ o. Euangelium 4 Iuſtificatio 47. Cæremonialia.

118 Lex vetus continet præcepta cæremonialia, ideſt quæ ſpecialiter pertinent ad cultum Dei. 12ſ.q.99.3.o./ 4.5.c./ q.101.1.2.4.c./ q.103.1.c./ 3^m./ q.104.1.o./ q 108.2.c./ 22ſ.q.122.1.2^m./ Quol.2.8.c./ Quol.4.13.c.

119 Oĩa præcepta cęremonialia habebãt cauſam rationabilẽ. ſ. litteralem & figuralem. 12ſ.q.102.o./ Ro.4.le.2.prim^o.I.&c.

120 Præcepta cęremonialia erãt figura Chriſti eccleſiæ, & patrię cœleſtis, ſed lex noua eſt tantum figura patriæ. 12ſ q.101.2.o./ q.103.2.c. *Lex 18.66.96.104.113.123.124.130.135.138. Paſſio 116. Primitiæ o.

121 Præcepta cæremonialia erant figuralia, primo & per ſe, iudicialia vero erant ex conſequenti tantum. 12ſ.q.104.2.o./ 3.c./ 22ſ.q.87.1.c. *Sacrificium 16.

122 Præcepta cęremo^a legis, fuerũt uiua, vſq; ad paſſionẽ Chriſti, ſed emortua deinceps, mortifera uero poſt diuulgationem euãgelii. 12ſ.q.103.3.4.o./ q.104.3.c./ 22ſ.q.86.4.1^m./ q.87.2.c.ſi./ q.93.1.o./ q.94.3.5^m./ 2.d.44.q.2.2.3^m./ 4.d.2.q.2.5.o./ d.2.q.1.ar.4.q.3.c./ Quol.2.8.c./ Quol.4.13.c./ Matth.8.prin^o.2.k./ Ro.2.le.ſi.ſi.k./ c^o.14.le.1.pr^o.H./ me^o.B./ Gal.2.lec.1.med^o.C./ c^o 5.lec.1 prin^o.L.&c./ Col 2.lect.ſi.ſi.C.

Præ

323 Præcepta cęremonialia, & iudicialia ſunt determinationes moralium,& etiam præcepta decalogi. Sed non ponuntur in decalogo.12ª.q.122.1.2m./ Quol.2.8.c.

324 In lege veteri ſunt plura præcepta cęremonialia, quàm iudicialia, & plura præcepta moralia reſpectu proximi,quàm reſpectu Dei.12ª.q.104 1.3m.

325 Præcepta cęremonialia,& iudicialia,ſunt determinatiua præceptorum decalogi.ex vi inſtitutionis tantum,ſed moralia ex vi naturalis inſtinctus.12ª.q.100.11.2m./ Quol.2.8.c.

326 Lex vetus non continet alia præcepta,niſi moralia, cęremonialia,& iudicialia.12ª.q.99.4.c./ 5.c./ Quol.2.8.c./ Gal.5. lec.3,meº B./ He.lec.1.prinº.I.

327 Colere Deum eſt actus virtutis,ideo pertinet ad præceptum morale.Sed determinatio eiº ad cęremoniale.12ª.q.99.3.2m

328 In ijs quæ ordinant ad Deum, quædam ſunt moralia,quæ ipſa ratio fide formata dictat,ſicut Deum eſſe amandum,quædam vero cæremonialia, quæ non habent vim obligationis niſi ex inſtitutione diuina,12ª q.104.1.3m.

329 Præcepta moralia fuerunt ſcripta in lapide, non autem iudicialia,nec cęremonialia, quia mutanda erant. 3.d.37.1.2m./ 4.d.2.q.1.ar.4 q.1.2m.

330 Præcepta cęremonialia & iudicialia,obligant ex lege tãtum, moralia vero etiam ſecundum ſe,ex dictamine rationis. 12ª. q.100.11.c./ 2m./ q.104.1.c./ 4 2m.

Iudicialia. 331 Lex vetus,continet præcepta iudicialia,ideſt determinationes iuſtitiæ ſeruandæ inter homines.12ª.q.99.4.c./ 5.c./ q6. 101.1.c./ q.103.1.c./ q.104.1.c./ q.108 2.c./ 22ª q.87.1.c./q. 122.1.2m./Con.3.cº 128./ Quol.2.8.c./ Quol.4.13.c.

332 Præceptum iudiciale quadruplex ſ.reſpectu principum, conciuium,domeſticorum,& extraneorum.12ª.q.104 4.c.

333 Præcepta iudicialia optime tradita ſunt, de principibus, & regibus iudæorum.12ª.q.105.1.c.

334 Similiter de domeſticis, ideſt de coniugibus & filiis, & ſeruis.12ª.q.105.4.c. *Iudaizare.

335 Similiter de conuictu popularium, & de poſſeſſionibus iudæorum, ſtatuendo iudices,ordinem iudicij, numerum teſtium,& pœnas.12ª q.105.2.c.

336 Similiter de extraneis,ideſt de peregrinis, aduenis, vicinis,& hoſtibus.12ª.q 105.3.c.

337 In lege veteri duplex erat præceptum, de prole nata ſcilicet generale,quo ad omnes filios & filias,i.ſacrificium ad expiationem peccati originalis,& holocauſtum,ad conſecrationẽ prolis & ſpeciale de primogenitis. Et vtrumque ſeruatũ fuit circa Chriſtum infantem.3ª.q.37.3.c.

338 Non ſunt aliqua præcepta iudicialia,ordinantia hominem in ſeipſo,ſed omnia talia ſunt moralia.12ª q.104.1.3m.

339 Circa iudicialia præcepta dupliciter ſcribæ & phariſæi errabant.ſ.primo quidem,quia quædam quæ in lege Moyſi erãt tradita tanquàm permiſſiones eſtimabant eſſe per ſe iuſta.ſ. repudium vxoris,& vſuras accipere ab extraneis.Et ideo dominus prohibuit vxoris repudium & vſurarum acceptionẽ. Alio modo errabant,credentes quædam quæ lex vetus inſtituerat facienda propter iuſtitiam, eſſe exequenda ex appetitu vindictæ, vel ex cupiditate temporalium rerum, vel ex odio inimicorũ.Quorum oppoſita dominus docet. 12ª.q.108. 3.2m. *Lex 84.Paſſio 116.Politia 7.Sacrificium 31.

340 Præcepta iudicialia,poſt Chriſtũ non obligant,nec ſeruãs ea peccat,niſi ſeruet,vt obligatus ex lege.12ª q 104.3 c./q.108. 1.c./ 2.c./4m./22ª q.62.3 1m./ q.87.1.2./ 4.d.15.q.1.ar.5.q. 2.5m./ Quol.2.8.c./Quo.4 13.c./He.7.lec.2.meº.K./Lex 9.

Hominis. 341 Intentio legiſlatoris duplex, ſ. præcepti, & finis eius, prima obligat,non autem ſecunda.12ª.q.100.9.2m./2.d.28.3.c./d. 36.6.c.fi.

342 Præceptum poſitiuum magis obligat ex intentione legis,quã ex verbis.4.d.15 q.3 ar.1 q.4 3m./d.19.q.2.ar.3 q 1.1m.Accuſatio 3. Appetitum 66. Benedictio 5. Confeſſio 24.27 90. Confirmatio 18.Conſcientia 19.Conſilium 12.17.20.

343 Præcepta iuris poſitiui,non ſe extendunt vltra intentionem præcipientis,ideſt contra charitatem, 12ª.q.96.6.c./ 4.d.17. q.3.ar.3.q.4.5m. *Debitum 20 Diſpenſatio 6.11.23. Euchariſtia 193.Excommunicatio 27.Finis 63.

344 Legiſlator ſuo præcepto non exigit ab homine, totum quod poteſt.4.d.15.q.3.ar.2.q.4.c.
* Fornicatio 12.

345 Præceptum legiſlatoris tunc ſolum non obligat, quãdo obſeruatio præcepti intentionem eius euacuat, vel impedit. 12ª. q.96 6.c./ 4.d.15.q.3.ar 2.q.2.c.
*Ieiunium 11.23.&c.Inobedientia 5.Iuſtitia 54.

346 Præcepta communis ſtatuti, non eodem modo obligant omnes, ſed ſecundum quód requiritur ad finem, quem intendit legiſlator. 12ª. quæſtio.96.6.c./22ª. quæſtione 147. 3. 2m.
*Matrimonium 40.Ordo 87.94.148.

Præ

347 Nullus ligatur præcepto, niſi mediante notitia eius. Ideo nullus ignorans,tenetur ad aliquod præceptum, niſi teneatur,vel potuerit ſcire illud, inquantum in eius notitiã illud præceptum deuenit per alios.vel deuenire poteſt promulgatione facta.12ª.q.90.4.c./2m./22ª. q.104. 2.c./ Veri.q.17.3. c./Quol.1.19.c.

348 Legiſlator non poteſt aliquod præceptum ponere,quod non oporteat in aliquo caſu prætermitti.12ª. q.96.6. c./ 22ª.q6. 147.3 2m /4.c./4.d.15.q.3.ar.2.quæſt.1.c./2ª. Cor.11.lec.1, prinº F./He.1 lec.4.medº.C.

349 Tranſgrediens præcepta, contemnendo auctoritatem legiſlatoris,vel ſic quòd impediatur finis quem intendit, peccat mortaliter. Non autem ſi ex rationabili cauſa, præcipue in caſu,quo legiſlator decerneret non eſſe ſeruandum.12ª. q6. 96.6.c./22ª.q.147.3.2m./4.c.

350 Præceptum eccleſiæ,habet eandem obligandi efficaciã, quã & præceptum diuinum 4.d.40.4.b.1./1m. * Politia 7.

351 Ad principes ſæculares,pertinet dare præcepta, ad vtilitatẽ communem in temporalibus, ad prælatos autem eccleſiaſticos in ſpiritualibus,22ª.q.147.3.c.
*Prælatio 7.Profeſſio 3.Prouidentia 3.Prudẽtia 41.79.Religio 2 5.58.76.Reſtitutio 6.

352 Prælati debent abſtinere a multitudine præceptorum. 12ª. q.107.4.c./22ª.q.105.1.3m.
*Scientia 150.153.Votum 10.

353 Prælatus non poteſt præcipere,niſi ad vtilitatem ſubditi,vel eccleſiæ,vel bonorum morum.phile.lec.1.fi.

354 Prælatus non eſt dominus,ſed diſpenſator,non in deſtructionem,ſed in ædificationem. Ideo non poteſt præcipere peccata,nec prohibere opera virtutum.22ª.quæſtio.88. 12.2m./ q.100.6.c.

355 Præcepta legis humanæ,diuerſificantur,ſecundum diuerſitatem communitatum.12ª.q.100.2.c./q.104.3. 2m./ q.107.1. c /22ª.q 140 1.c.

356 Magnis viris,non de facili debet fieri præceptum. 1ª.Corin. 16,lec.2,inº.A.Iuramentum 34.

357 Quandoq; prælati religioſorum præcipiunt,vel cõiter omnibus vel alicui ſpecialiter,ut ſi quis ſit corrigendus, ei dicatur. Et tunc intelligendum eſt præceptum ſane, ſaluo ordine fraternæ correctionis.22ª.q.33.7.2.5./5m.

358 Prælatus religioſorum, non hẽt poteſtatem præcipiendi aliquid ſuper occultis,niſi inquantũ per aliqua indicia manifeſtantur, puta per infamiam, vel per aliquas ſuſpitiones, in quibus caſibus poteſt prælatus præcipere,eodem modo ſicut & iudex ſæcularis, vel eccleſiaſticus poteſt exigere iuramentum de veritate dicenda.22ª.q.33.7. 5m.

¶Preces pro indigno, ſunt ſimoniacæ & ſunt munus a lingua,non aũt pro digno.22ª.q 100.5.3m./4.d.25.q.3.3.4m Beneficium 20. *Feſtum 6 Machariti.Munus 3.Oratio 0.Prædeſtinat o 3 c.Puer 4 Reſiſtere 3.Tiranus. Simonia.

¶Præcingi,eſt ſeruitorum,accingi militum, ſuccingi uiatorum,& decingi ad quietem.pſal.44.prinº.c. Differentia.

¶Precioſũ.Apoſtoli 33.Medicina 4.Ornatº 4.c.Reuerẽtia.8

Quid. 1 PRÆCIPERE eſt actus rõnis,quia importat motionẽ, cum quadã ordinatione 22ª.q.47.8.3m. *Admirare 11. Appetitus 66.Architector.Cultus 16.David 1.Dilatio 2.3.Finis 63. Imperare o Incontinẽtia 1.Inobediẽtia 1.2.5.Ira 75.Iſaach 2, Laicia 7.Legiſlator 5.Lex 26.82.91.127.138.139.171.Naſus. Negligentia 3.Obediẽtia 5.35.41. Omiſſio 24. Permiſſio 2, Præceptum o.Prælatio 9.26.Profeſſio 3.Prudentia 40.41.

2 Recte præcipere,& rõne uti,ſemper ſe cõcomitant,quia ad præceptũ rõnis,ſequitur obedientia uirtũ inferiorũ, quod pertinet ad uſum 22ª.q.48.4m. *Sabbathum 1 Simonia 35.

Quid. 1 PRÆCIPITATIO eſt operatio per impetum uoluntatis,uel paſſionis,ſine prudentia,& partibus eius.22ª. q.8.6 2m./ q. 53 3.c./5.c./q.127 1 2m.

2 Præcipitatio eſt ſpeciale peccatum,propter ſpecialem actum rationis qui prætermittitur,ſ.conſilium,licet poſſit inueniri in quolibet genere peccatorũ 22ª.q 54.1.2m /Ma.q.15. 4.c. *Equus 3.Impetus.Imprudentia 2 Luxuria 16.

3 Præcipitatio contraria eſt bono conſilio,& prudentiæ.22ª.q. 53.3.1m /q.127.1.2m. *Præceptum 3.Prudentia 35. Ratio 52.Stultitia 1.Tarditas 4.Temeritas 2.

¶Præcipuũ.Agnus 1.2.3.Angelus 436. Animal 29. Apoſtoli 2.Ariſtoteles 3.Aſſiſtere 7 Beatus 45. Beneficium 17.Bonitas 226.240.Cecilia. Cohors 1. Conſcientia 7. Contemptus 5.Credere 19 Cultus 15.Delectatio 55.56.Donum 40. Dux.Euchariſtia 11,Fama 1. Filiatio 2. Finis 202.Fortitudo 17.49 Generatio 44.Gloria 8.Habitus 71. Humilitas 3. 21.Imago 3 1.2.b.36.Inuidia 2.Hypocriſis 2. Ira 59 Lachryma.Laus 19 Luxuria 5c.Magnificentia 2. Maximum.Meritum 13 Metaphyſica 9.Miles 1 Obligari 4 6. Officium 24. Opprobrium 2.Oratio 55.62.Ordo 86.88.89. Offic.Paſſio. 23.Peccatum

Per

25. peccatum 229.316. Per. 1. Perſeuerantia 13. Præceptum. 110.149. Præcipue. Præſertim. Primitiæ 3. Principale. Principaliter. Prodigalitas 5. Prouidentia 50. Prudentia 83. Pudicitia. pulchritudo 5. Religio 34.37. Reſiſtere 6. Reſtitutio 23. Sacerdos 19. Sacrificium 36. Sanctificatio 11. Sanctus 2. Scientia 75.90. Societas 5. Stultitia. 2. Verbum 18.68. Veritas 20. Virtus 5. Viſus 10. Vſura 89.172. 224. Chriſtus 38. 175.

1 PRAECISIO. Eſſe commune ſicut in intellectu ſuo non includit aliam additionem, ita non includit in intellectu ſuo præciſionem additionis, quia ſi hoc eſſet, nihil poſſet intelligi eſſe, in quo ſuper eſſe aliquid adderetur. Ente. 6. prin^{o}.c. *Baptiſmus 116.

2 Forma totius, cum præciſione aliorum, eſt quoddam totum cõplectens materiam & formam. 1ª. q.76.8.c./ Anima 10. 16./ Ente 3.fi.h.

*Coſta. 1. Excommunicatio o. Forma 43. Hæreſis. o. Miſſa 7.8. Ordo 92. Sacramentum 78. Scandalum 16. Schiſma o. Separatio 4. Suſpenſio 2. Vnitas 40.

Licitum. ¶Precium rerum venalium, non eſt ſemper determinatũ pũctaliter, ſed in æſtimatione. 22ª. q.77.1.1. 1^{m}. *Abraham 17. Amor 192. Aqua 1. Arra 1. Campſoria. 2. Circunciſio 40. Mercea 5. Miſſa 10.11.22. Paſſio 112. &c. Pecunia. Prædicare 12. Redemptio 3. Sanguis 8 &c. Satisfactio 24. Sepultura 4. Seruitus 10. Simonia o. Spirituale 1. 2. Statutum 1. Temporale. 2. Teſtis 12. Vendere o. Vſura 26.17. 108. 130. &c. 148.194. 196.200. &c. 214. &c. 285. 286.288. 305. Viſus 10. Chriſtus 201.

¶Præclari. Ariſtoteles 6. Iudæi 4. Iuſtinus.

¶præcludere. Exufflare. Statutum 1.

Quis. ¶Præco veritatis Ioannes baptiſta fuit inſtitutus a Deo. Veri. q.14.11.5^{m}.

¶præcogitatio. Euentus. Intentio 3.7. &c. præmeditatio. Voluntas 38.

¶præcognitum. Adam 64. Auis 2. Cognitio 15. & Enthimema. Non ens. præintelligi. Scientia 13. &c. Signum.

¶præconcipere. Artifex 3.

¶præconſiliatio. Incontinentia 2.11.

Licita. ¶præda licite capitur ab hoſtibus, vel malefactoribus. 22ª. q. 66.8.o. *Accipiter. Bellum 6. Infidelis 3. Iudæi. 36.43. &c.

Quid. 1 ¶PRAEDESTINATIO eſt quædam præordinatio Dei ab æterno de iis quę per gratiam Dei fienda ſunt in tempore. 3ª. q.24.1.c.

2 prædeſtinatio eſt ratio tranſmiſſionis creaturæ rationalis, ad vitam æternam, in mente Dei. 1ª. q.23.1.2.c / 3ª. q.24.1.c.3./ 1.d.7.q.3.ar.2.q.1.c./ Con.3.fi./ ver.q.6.1.c./ Quo.11.3.c.prin.fi./ Ro lec.3.prin^{o}. D. *Certitudo 24.

3 prædeſtinatio eſt præſcientia, & præparatio gratiæ in præſenti, & gloriæ in futuro. 1ª. q.23.2.3^{m}./ 4^{m}./ 22ª. q.174.1. c./ 1. d.40.q.1.2.c.fi./ Ro.8.lec.6.me^{o}.H.

4 Gratia ponitur in diffinitione eius, non quia ſit de eſſentia eius, ſed quia importat reſpectum ad gratiam. 1ª. qu.23.2.4^{m}./ 1.d.40.q.1.2.4^{m}.

5 prædeſtinatio ſecundum rationem ſui nominis, non poteſt ſaluari in ſpeculatione tantum, ideo diffinitur per propoſitum & præparationem. 1.d.40.q.1.2.c.fi.

6 prædeſtinatio pertinet ad ſcientiam practicam 1.d.40.q.1.2.c.fi /Ver.q.6.1.o.

7 prædeſtinatio eſt pars prouidẽtiæ. 1ª. q.23.1.2.3.4.6.8.c./1.d. 40.q.1.1.c./ 4^{m}./ con.3.fi./ veri.q.6.1.c./ Quol.12.3.c.o

8 prædeſtinatio nihil ponit in prædeſtinato, niſi effectum eius. 1ª. q.23.2.o./1.d.40.q.1.1.o.

9 Prædeſtinatio, ex parte prædeſtinati, importat tria, ſcilicet q. illud ad quod eſt, aliquando conueniat ei per gratiam, & poſt. 3.d.7.q.3.1.c.

Differentia. 10 Differentia ſcientiæ, ſapientiæ, præſcientiæ, prouidentiæ, diſpoſitionis, prouidentiæ, & prædeſtinationis. 1ª. q.23.3.c./ 1.d. 35. I. prin^{o}./ d.40.q.1.2.c./ con.3.c^{o}.163./. Ver.q.6.1.o./Ro. 8.lec.6.med^{o}.I.

11 prædeſtinatio præſupponit præſcientiam, & dilectionem. Veri.q.6.1.c./ Quol.11.3.c.

12 prouidentia, prouidentia, præſcientia & prædeſtinatio, ſunt tantum temporalium, ſcientia vero & ſapientia, ſunt etiam æternorum. 1.d.35.I.pri^{o}.
*Character 45. Certitudo 24. Diſpoſitio 15. Electio 24. &c. Excæcatio 9.

13 Aliquid poteſt exire ab ordine diuinæ prouidentiæ quantũ ad id quod intentum eſt, non autem ab ordine prædeſtinationis 1.d.40.q.1.2 c.fi./d 47.4.c.

14 Oppoſitum videtur dicere. 12ª. q.100.8.2^{m}. Reſpondeo ſicut Dubio 498.

Du^{m}.1049^{m}. 15 prædeſtinatio eſt tantum reſpectu eorum, quæ ſunt ſupra facultatem naturæ, ſcilicet gratiæ, & gloriæ, prouidentia vero reſpectu omnium. 1.d.35.I.prin^{o}./d 40.q.1.1.c./q.2.c./7^{m}./ q.4.1.c./ Veri.q.6.1.c./Ro.le.3.pri^{o}.E./ Eph.le.1.fi.D.

Præ

16 Prædeſtinatio eſt tantum conſequentium gloriam, quia reſpicit exitum & euentum ordinis, ſed prouidentia, reſpicit ordinem tantum. Veri.q.6.1 c.

17 Prædeſtinatio eſt tantum habentium voluntatem, ſed prouidentia eſt omnium. 1.d.40.q.1.2.c./ q.4.1.c.

18 Prædeſtinatio addit ſupra prouidentiam, ordinationem ad exequendum, & præſcientiam de exitu rei. 1.d.40.q.1.2.c.

19 Prouidentia ſecundum rationem ſui nominis, poteſt ſaluari in ſpeculatione tantum, non autem prædeſtinatio, ideo diffinitur per propoſitum & præparationem. 1.d.40.q.1.2.c. *Liber 15. &c.

20 Prædeſtinatio eſt tantum hominum, & eorum quæ pertinẽt ad ſalutem, ſed prouidentia dicit vniuerſaliter ordinem in finem. Ideo eſt omnium, & de omnibus. Veri.q.6.1.c.

21 Prædeſtinatio proprie, eſt tantum de bonis, præſcientia vero eſt etiam de peccatis. 22ª. q.174.1.c./Veri.q.6.1.10^{m}./Quol. 5.2.c./ Ro.8.lec.6.med^{o}.I.

22 Prædeſtinatio eſt cauſa gratiæ, & gloriæ, ſed reprobatio eſt cauſa derelictionis, & pœnæ æternæ, non autem culpæ. 1ª. q. 23.3.2^{m}./ 1.d.40.q.4.1.o./ Veri.q.6.1.c.fi./15^{m}./Quol.5.2.c. /Ro.9.lec.2.fi./ lec.4.me^{o}.H. &c.

Quorum. 23 Prædeſtinatio poteſt eſſe non entium, non autem deſtinatio. Veri.q.6.1.c.

24 Prædeſtinatio eſt aliquorum dupliciter. ſ. finis, & conferentis idest gratiæ & gloriæ, vel conſequentis finem. 1.d.40.q.2.c./ Lex 58. &c.

25 Prædeſtinatio non conuenit omnibus, ſed tantum conſequuturis gloriam per gratiam. 1.d.40.q.2 o. *Maria 50.

26 Prædeſtinari proprie conuenit perſonæ tantum, non autem naturæ. Ro.lec.3.med^{o}.E. *Nomen 36.

27 Prædeſtinatio eſt tantum entium aliquando. 1ª. q.23.2.2^{m}./ 4.2^{m}./ 1.d.40.q.2.1^{m}. *Prophetia 5.41.52 62.

28 Prædeſtinatio conuenit angelis ſicut & hominibus, licet non fuerint miſeri. 1ª. q.23.1.3^{m}./ 1.d.40.q.2.c./ 3^{m}.

29 Prædeſtinatio non eſt de gratiis gratis datis, niſi improprie. Ro.lec.3.prin^{o}.A. *Reprobatio 1.

30 Beati ſunt prædeſtinati participaliter, non autem nominaliter. 1.d.40.q.2.4^{m}.

31 Prædeſtinatio non conuenit creaturæ irrationali, niſi abuſiue. 1ª. q.23.1.2^{m}./ 1.d.40.q.2.c.

32 Conueniens eſt Deu, homines prædeſtinare. 1ª. q.23.1.o./ contra 3.fi.

Effectus. 33 Prædeſtinatio certiſſime, & infallibiliter conſequitur ſuum effectum. 1ª. q.23.3.3^{m}./6.o./ 8.3^{m}./Veri.q.6.3.o./Quol.12. 3.c./ Quol.11.3.o./ Ro.8.lec.6.fi.E./ He.12.lec.4.fi.A.

34 Prædeſtinatio non poteſt impediri. 1ª. q.23.8.3^{m}. *Miſericordia 31. Oratio 85. Pœna 64.

35 Prædeſtinatio iuuatur precibus ſanctorum, & ſuis & aliis bonis operibus, ex parte effectus eius, nõ autem ex parte ordinationis diuinæ 1ª. q.23.8.o./ 1.d.41.4.o./ 3.d.17.ar.3.q.1.3^{m}./ 4.d.45.q.3.3.5^{m}./ Veri.q.6.6.o.

36 Præſcientia meritorum non eſt cauſa prædeſtinationis vniuerſaliter, tamen vnus effectus eius, eſt ratio finalis alterius effectus eius prioris, & cauſa meritoria effectus poſterioris. 1ª. q.23.5.o./ 1.d.41.3.o./ Con.3.c^{o} 163./Veri.q.6.2.o./ Io. 15.lec.3.med^{o}.d./Ro.lec.3.prin^{o}.B./ c^{o} 8.lec.6.me^{o}.k. / c^{o} 9. lec.3.prin^{o}.G &c / Eph.lec.1.med^{o}.D./ lec.4.fi.B.

37 Voluntas Dei eſt cauſa ſufficiens, & finis prædeſtinationis, ex parte totius effectus eius. 1ª. q.23.5.o./ 1.d.41.3.c. /cõtra 3.fi./ Eph.lec.1.fi.C. &c.

38 Error multiplex circa effectus prædeſtinationis. 1ª. q.23.5.8. c./ Veri.q.6.6.c / Io.15.lec.3.me^{o}.d.

In communi. 39 Prædeſtinatio eſt æterna. 3ª. q.24.2.2.c./ 3.o./ 4.c./1^{m}./ 1.d. 44.4.4^{m}./ Con.3.fi./ Ro.8.lec.6.fi.D.

40 Præſcientia, prouidentia, prędeſtinatio, & huiuſmodi, nõ imponunt neceſſitatem omnibus rebus, nec auferunt contingentiam ab eis. 1ª. q.22 4.o./ q.23.1.1^{m}./ 3.3^{m}./6.c. /22ª. q.171. 6.1^{m}./1.d.39.q.2.2.c / d.40.q.3.c./2.d.25.2.2^{m}./ Con.3.c^{o}. 71.72.73.74.163./Veri.q.2.12.c./ q.24.1.13^{m}./Ma.q.16.7. 15^{m}./ Quol.11.3.o./Quol.12.4.1^{m}./ Opuſ.2.c^{o} 10. / Opuſ. 3.c^{o} 138./ 139./ Meta.6.lec.3.fi.c.C. &c./ Perihermenias le. 14.fi.f.E. &c.

41 Prædeſtinati non ſunt certi cõiter de ſua prædeſtinatione. 1ª. q.23.1.4^{m}./ Veri.q.6.5.o./ Io.10.lec.5.med^{o}.d.G.

42 Licet aliquibus ex ſpeciali priuilegio, ſua prędeſtinatio reuelatur, non tamen conuenit, vt reuelatur omnibus, quia ſic illi qui non ſunt prædeſtinati, deſperarent, & ſecuritas, in prędeſtinatis negligentiam pareret. 1ª. q.23.1.4^{m}./ 1.d.16.1. / 5^{m}. /pſal.50.prin^{o}.2.D.

43 Reuelat Deus hoc aliquando aliquibus, ex ſpeciali priuilegio, ut ſecuritatis gaudium etiam in hac uita in eis incipiat,

confidentius & fortius, magnifica opera proſequantur, & mala præſentis vitæ ſuſtineāt. 12ª. q. 112. 5. c./1. d. 16. 1. 5m. Amor 32. 33. 34. Certitudo 18. 24. Filiatio 36. 39. Publicatio 3. Reuelatio 11. &c. Saluari 11.

44 Numerus prædeſtinatorum eſt certus, & determinatus formaliter, & materialiter Deo, non autem nobis. 1ª. q. 23. 7. o./ 22ª. q. 50. 3. 4m./1. d. 40. q. 3. o./ Ver. q. 6. 4. 10./Col. lc. 6. pº. k

Chriſtus. 45 Prædeſtinatio conuenit Chriſto, & perſonæ Chriſti, inquantum ſubſiſtit in natura humana, non autem ut ſubſiſtit in natura diuina, nec ſecundum ſe, nec conuenit naturæ humanæ, nec naturæ diuinæ. 3ª. q. 24. 1. o./ 1. d. 40. q. 2. c. fi./5m./ Ro. lec. 3. meº E. &c.

46 Prædeſtinatio communiter pro præſcientia, & prædeſtinatio proprie, vt eſt gratiæ vnionis in perſona, conuenit naturæ humanæ Chriſti, ſed vt eſt gratiæ vnientis Deo, per operationem, conuenit tantum perſonæ, licet ratione naturæ humanæ. 3. d. 10. q. 3. 1. o.

47 Prædeſtinatio Chriſti differt a noſtra ratione terminorum, & ſubiectorum, non autem ratione prædeſtinantis. Ideo conuenit eis analogice, non autem uniuoce. 3. d. 10. q. 3. 2. o.
*Filiatio 36. 39.

48 Prædeſtinatio Chriſti eſt cauſa ſufficiens, formalis, exemplaris, & finalis prædeſtinationis noſtræ ratione effectus, non autem ratione operationis Dei, 3ª. q. 24. 3. 4. o./ 3. d. 10. q. 3. 3. o. / Ro. lec. 3. prinº. B.

49 In prædeſtinatione Chriſti non eſt anteceſſio æternitatis ad perſonam, nec gratiæ ad gloriam vt in angelis, nec naturæ ad gratiam, ut in nobis, ſed perſonæ, & naturæ diuinæ ad naturam humanam. 1. d. 40. q. 2. c.

Propoſitio. 50 Chriſtus prædeſtinatus eſt eſſe filius Dei, non autem proprie factus eſt filius Dei. 3ª. q. 24. 1. 2m./ 3. d. 7. q. 3. 1. o. / Ro. lec. 3. meº. F.

51 Chriſtus ſecundum q̃ homo, prædeſtinatus eſt eſſe filius Dei, quia prędeſtinatio quo ad præceſſionem, & effectum, ideſt gratiam, conuenit Chriſto, ratione humanæ naturæ tantum. 3ª. q. 24. 2. o./ 3. d. 10. q. 1. ar. 1. q. 3. o / contra 4. c[ti] 9. 2m.

52 Chriſtus ſecundum q̃ filius Dei, prædeſtinatus eſt eſſe homo, tamen magis proprie dicitur econuerſo. 3ª. q. 24. 1. 3m.

53 Homo prædeſtinatus eſt eſſe filius Dei, & econuerſo. 3ª. q. 24. 2. 3m./ 3. d. 7. q. 3. 1. o./ a. 2. q. 1. o.

54 Humana natura non eſt prædeſtinata eſſe filius Dei, ſed ut aſſumatur a filio Dei. 3. d. 7. q. 3. 1. c.

55 Filius Dei prædeſtinatus eſt eſſe filius Dei, ſecundum euidentiam, non autem ſecundum rei veritatem. 3. d. 7. q. 3. ar. 2. queſtio. 2. o.

56 Hæc eſt falſa, filius Dei eſt prædeſtinatus. Sed hæc eſt vera, filius Dei inquantum homo eſt prędeſtinatus. 3. d. 7. q. 3. ar. 2. q. 3. o./ Con. 4. c[ti] 9. 2m.

¶Prædiale Decimæ 14. 18. 23. 25. Feudum.

¶Prædicabile. Medium 12. Vniuocum 1.

¶Prædicamentale. Genus 12

Quot ſunt. 1 ¶PRÆDICAMENTVM. Sufficientia decem prędicamentorũ, & diſtinctio eorum. Meta. 5. lec. 9. medio c./ Phyſicorum 3. lec. 5. meº. 1. B. &c.

2 In nullo prædicamento eſt aliquid, niſi res extra animā. Poª q. 7. 9. c. *Accidens 9. 11. Actio 2. 51. Conſideratio 2.

3 Ad eſſe in prædicamento accidentis, requiritur compoſitio rationis, ideſt ex genere & differentia, non autem compoſitio realis, ſed tantum in prædicamento ſubſtantiæ. Ver. q. 27. 3. 8m. *Creatio 20. Deus 52. &c. Diſpoſitio 13. Ens 1. 3. 8. &c. 15. Gratia 106.

4 In creaturis unum prædicamentum accidit alteri. Ideo ex duobus prædicamentis, non poteſt fieri vnum, niſi per accidens. Non autem in diuinis. Poª. q. 2. 2. 2m.
*Habitus 18. 19. 23. Locus 4. 5. Motus 13. Prædicamentale. Poſitio. Principium 6. 9.

Duᵐ. 1050ᵐ. 5 Nullo ex rebus duorum prædicamentorum fit unum per ſe. Veri. q. 21. 1. 11m. Reſpondeo Dubio 1050.

6 Prædicamentum quodlibet accidentium, dicit imperfectionem, ſecundum propriam rationem generis, præter relationem. Ideo in diuinis ſunt tantum duo modi prædicandi, ſ. ſubſtantiæ & relationis. 1ª. q. 28. 1. c./ 2. o / 1. d. 8. q. 4. 3. o./ diſ. 22. 3. 2m./ d 33. 1. 5m. Deus 57. Relatio 69. &c.
*Qualitas 1. Relatio 1. 4. 9. 17. 25. 46. 49.

Quis. 1 ¶PRÆDICARE, ideſt euangelium recitare in eccleſia, qđ eſt linguis loqui, pertinet ad diaconũ, ad ſacerdotes aūt pertinet exponere, & exhortari quod eſt prophetare. 3ª. q. 67. 1. 1m./ 4. d. 5. q. 2. ar. 1. q. 2. 2m./ d. 6. q. 2. ar. 2. q. 2. c.

2 Prædicare eſt principaliſſimus & proprius actus epiſcopi, & dignior quàm baptizare 3ª. q. 67. 1. 1m /2. 1m./q. 71. 4. 3m.

3 Non licet prædicare, niſi prælato uel ex auctoritate eius. 4. d. 19. q. 2. ar. 2. q. 2. 4m / Quol. 12. 28. o.
* Abiectus.

4 Periculum de prædicatione omiſſa, non imminet, niſi illis quibus commiſſum eſt officiũ prædicandi. 22ª. q. 111. 12. 5m.

5 Obligatorum ad prædicandum, non prædicans meretur pœnam, prædicans autem iniuſte, nihil meretur. Sponte vero ex ſumptu, meretur. Qui autem prædicat, ſine ſumptu, habet gloriam. 1ª. Cor. 9 lec. 3. fi.
*Apoſtoli 25. 26. 27. 43.

6 Quicunque in prædicatione falſum dicit, fidem quantum eſt in ſe euacuat: & ita peccat mortaliter. 4. d. 20. articu. 3. q. 2. b. 2.

7 Prædicans poteſt viuere, de eleemoſinis ſponte oblatis, non autem de datis coacte, niſi ſit prælatus 22ª. q. 188. 4. 4m./1ª. Cor 9. *Aureola 19 &c. Cantus 5. Charitas 112. 113. Catechiſmus 7 Confirmatio 40. Credere 11.

8 Prædicantibus licet accipere eleemoſynam ab vſurariis dupliciter, ſcilicet ſi monent eos ad reſtitutionem, uel ſi nõ habent aliunde, & egent. Quol. 12. 30. o. *Feſtum 5. Ieiunium 7. Indulgentia 28. Iuſtificatio 15. Lectoratus 5. 7.

9 Vadens ad prædicandum, nihil debet ſecum portare, niſi pro collegio, vel pro pauperibus. Io. 13. lec. 5. meº. 2. F. *Membrum 12. Nimietas. Operatio 23. Paulus 14. Paupertas 7. Perfectio 87. Petrus 5. Prælatio 26 17. Religio 78. &c. 95. 96. 99. Simbolum 1.

10 Ad prædicandum mouent tria, ſcilicet inſtinctus fidei, ſtimulus zeli, & magnitudo præmij. Iſa. 48 fi.

Quid. 11 Prædicare & bonum iter impeditur a diabolo, & quandoque a Deo. Ro. lec. 5 fi. A./1ª. 15. lec. 3. prinº.

12 Prædicare in ſpe temporalium eſt licitum: non autem propter ſpem eorum, ſed gratis ex parte prædicantis, non autem ex parte dantium, & ſine pretio, non autem ſine ſtipendio. 4. d. 25. q. 3. ar 2. q. 2. 4m./5m./Quol. 2. 12. o./1ª. Cor. 9. le. 1. meº. K /fi. *Eccleſia 11. 24.

13 Prædicatio debet fieri propter gloriam Dei, & ſalutem hominum, non autem propter lucrum, vel laudem propriam. Ro. 10. lec. 2. fi. D.

14 Omnis prædicatio, debet ad duo ordinari, ſcilicet ad oſtendendum magnificentiam Dei, prædicando fidem, & beneficia eius, accendendo ad charitatem. pſal. 47. fi. *Euangelium 2. Feſtum 5. Fides 59. 75. &c. Gratiarum actio 4. Infidelitas 1.

15 Prædicans debet dicere ea, quæ pertinent ad eos quib. prædicat, non autem quæ ad alios. Ro. 3. lec. 2 fi. H.

16 Materia prædicationis duplex, ſcilicet vtile ad vitam præſentem, & ad futuram, ideſt triplex pax, ſcilicet quia annunciant pacem quam Chriſtus fecit inter hominem & Deum, pacē habendam cum omnibus hominibus, & ea per quæ homo poteſt habere pacem in ſemetipſo Ro. 10. lec. 2. fi. D.

17 Ante finem mundi euangelium Chriſti prædicabitur in toto mundo, quo ad ædificationem eccleſiæ. Ro. 10. le. 3. prinº. F./Col. lec. 2. fi. E.
* Miraculum 42. Saluari 15. Simonia 25. 26. Solicitudo 4 Stella 8. Tuba 2 Turtur 5. Verbum 66. &c. Vita 29. 31. 67.

Chriſtus. 18 Prædicans populo ſtat: Clericis autem vel religioſis, ſedet, ſicut Chriſtus docens turbas, ſtabat, docens vero diſcipulos ſedebat. Matth. 5. prinº. a. D./Io. 7. lec. 5. prinº.
*Apoſtoli 6. &c. Feſtum 5. Lingua 8. Loqui 5. Miſſio 26. Roboam Chriſtus 94.

19 Chriſtus non debuit prætermittere prædicationem, propter ſcandalum Iudæorum. 3ª. q. 42. 2. o.

20 Chriſtus & Apoſtoli, a principio prædicauerunt Iudæis tantum quadruplici ratione, ſcilicet ut oſtenderet per ſuũ aduentum impleri promiſſiones antiquitus factas Iudæis, non autem gentilibus. Vt eis aduentus oſtenderetur eſſe a Deo. Vt Iudæis auferret calumniandi materiam. Et quia per crucis victoriam meruit poteſtatem & dominium ſuper gentes. 3ª. q. 42. 1. o./3. d. 1. L. fi. C.

21 Chriſtus prædicauit annis tribus, & quaſi menſibus tribus. Et viuit annis triginta tribus, & menſibus tribus. 3ª. q6. 39. 3. o /q 43. 3. c./4. d. 43. ar. 3. q. 2. 2m /d. 44. L. prinº./ Io. 2. prinº./ lec. 2. međº. b. I./. º. 7. le. 4 prinº. a. F.

22 Verbum Chriſti prædicatum eſt in toto mundo, poſt tres annos, ab aſcenſione eius, uel ante deſtructionem Ieruſalem. pſal. 17. medº. k./pſal. 44 medº. d. k./Matth 24. princº. 2. H./ Col. lec. 2. fi D.

Per ſe. 1 ¶PRÆDICARI per ſe, eſt prædicari ſecundum propriam rationem, nõ autem propter identitatem rei. Poª. q. 8. 2. 6m.
*Abſtractum 8. 9.

2 Nihil prædicatur eſſentialiter, cum magis & minus in accidentibus. Virt. q. 1. 11. c./4m.

Duᵐ. 1051. 3 Oppoſitum uidetur dicere a ſimili, quia charitas augetur eſſentialiter. 22ª q 52. 1. o./q. 66. 1. o./ 22ª. q. 24 4 o./1. d. 17. q. 2. 1. o. Reſpondeo Dubio 1051. A.

4 Quicquid prædicatur de prædicato, prædicatur de ſubiecto

intelligitur

intelligitur in prædicatis per ſe. Po^{a}.q. 8.2.6^{m}.

5 Quicquid prædicatur de aliquo, ſicut vniuerſale de particulari, poteſt ſupponere pro eo, non autem in alijs. 1^{a}.q.39.5.4^{m}./ 1.d.5.q.1.1.2^{m}.

6 Omne quod prædicatur primo, etiam per ſe prædicatur, & omne per ſe, prædicatur de omni, & non econuerſo. Poſteriorum. lec.9.med^{o}.b.

7 In propoſitionibus per ſe, oportet q; quicquid eſt in prædicato, conueniat per ſe ſubiecto, non tamen ſecundum omne qđ includitur in eo, ſed ſecundum aliquid. 3.diſt.10.quæſt.1.art.2.q.2.c./ar.2.q.3.c./diſt.12.q.1.1.6^{m}./ d.21.q.1.1.c./Meta.5. lec.10.med^{o}.c.princ^{o}.

8 Homo prædicatur per ſe de Sorte, quia ſi Sortes definiretur, poneretur homo in eius definitione. 1^{a}.quæſtione 76.1.c./3. diſt.10.quæſt.1.art.1.quæſt.1.1^{m}./2^{m} /Meta.1.me^{o} g./Li^{o}.5. lec.19.me^{o}.c.
* Accidens 109.112.&c. 119. Actus 199.200. Adiectiuum 4.5.6.11.&c. Per ſe 8.

9 Aliquid prædicari de alio, contingit dupliciter, ſcilicet eſſentialiter, & participatiue ſiue per concomitantiam. 1^{a}.q.54.1.1^{m}./ Quol.2.3.c.

10 Tripliciter prædicatur aliquid de pluribus, ſcilicet vniuoce, æquiuoce, & analogice. Opuſ.32.c^{o}.3.

11 Totum vniuerſale, adeſt cuilibet parti eius, & ſecundum eſſe, & ſecundum perfectionem, & proprie prædicatur de parte ſua, non autem totum integrale totus.
Totum autem potentiale aliquo modo. 1^{a}.quæſt.77. 1. 1^{m}./ 8.diſt.3.quæſt.4.2.1^{m}./1.diſt.3.quæſt.5.2.1^{m}./2.diſt 9 3.2^{m}./ 4.diſt.16.q.1.art.1. q.3.c./1^{m}./Spiritu 11.2^{m}./8^{m}./Quol.10.5.ſi. * Affirmatio 3. Albedo 2. Animal 7.8. Attributa 15.16. Baptiſmus 57.

12 Pars ſubiectiua eſt de qua prædicatur eſſentialiter totum, ſecundum vnam rationem, vel ſecundum prius & poſterius, & eſt in minus. 12^{a}.q.110.2.&c.

13 Totum vniuerſale non prædicatur in ſingulari, de pluribus partibus ſuis ſimul ſumptis. 4.diſt.16.quæſt.2.ar.1.quæſt.3.c * Bonitas 78.

14 Nihil prædicatur vniuerſaliter de ſingulari, ſed tantum de vniuerſali. Meta.5.lec.13.me^{o}.2.ſi.

15 Totum integrale, prædicatur aliquo modo, de omnibus partibus ſuis ſimul ſumptis, licet improprie, ſed nullo modo de ſingulis, ſimpliciter & proprie. 3^{a}.quæſtio. 77.1.2^{m}./Phy.lec.3.me^{o}.b.

16 Nulla pars integralis, prædicatur de ſuo toto. 1^{a}. quæſt. 77.1.2^{m}. / 1.d.3.quæſt.4.1.1^{m}./d.25.2.2^{m}.prin^{o}./2.d.9.3.2^{m}./3. diſt.7.q.1.1.c./Ente 3.prin^{o}.b./ Meta.7.lec.9. prin^{o}.2.ſi./ lec.11.me^{o}.c.H.

17 Quæ prædicantur per accidens, prius prædicantur de indiuiduis quam de vniuerſalibus, in prædicatis vero per ſe, eſt econuerſo. Meta.5.lec.6.prin^{o}.2./lec.11.me^{o}.2.A.

18 Prima ſubſtantia prædicatur per ſe de ſeipſa, & per accidens de ſuperiori, ſed nullo modo de inferiori. Meta.7.lec.2.pri^{o}.2. E. * Commune 13. Contradictio 1. Deificatus. Determinatio 41. Deus 36.37. Differentia 2.&c. Duo 1. Effectus 10. Ens 33.&c. Epiereia 4. Eſſe 36.37. Factum 3. Generale 1. Genus 5.&c. Homo 9. Humanitas 4. Intellectus 56. Iuſtitia 4. Locus 3. Medium 21. Metaphyſica 18. Motus 3. Neutrum 2. 1. Nomen 43.63.65. Oppoſitio 17. Pars 34. Perſona 24 37. Propoſitio 5.7.10.11. Quantitas 5. Rationale 3. Species 4. Subſtantia 6.16.19. Sum Veritas 12.19. Virtus 178. Vnio. 2. Vniuerſale 3.&c.

Per accidens. 19 Nullum per accidens, prædicatur vniuerſaliter, ſed tantum quæ per ſe prædicantur. 1^{a}.q.5 1.1.c./Meta.5.le.11. me^{o}.2.ſi. Cauſa 47.107. Ens 3.5.33.&c.

20 Quæ attribuuntur eidem, ſecundum diuerſas formas, prædicantur de ſe inuicem per accidens. Con.2. c^{o}.57.2^{m}./ Anima 11.c.

21 Inferius non prædicatur de ſuperiori, niſi per accidens. 1^{a}.4.39.6.art.2 /1.diſt.30.1.ar.2./ Con.2.c^{o}.57.2^{m}. * Aequiuoca.2.11.12.&c.

22 In prædicatione per accidens, non contingit proceſſus in infinitum. Meta.3.lec.7.me^{o}.1.prin^{o}./ſi.k.prin^{o}./Poſter.lec.33.o. * Eſſe 2.

23 Prædicatio per accidens triplex, ſcilicet accidentis de ſubiecto, ſubiecti de accidente, & accidentis de accidente. Meta.4.lec.7.ſi. K. prin^{o}./ Lib^{o}.5.me^{o}.b.K./lec.7.prin^{o}.2. /lec.9. prin^{o}.b./lec.11.prin^{o}.2.K./Poſter.lec.32.ſi./lec.33.prin^{o}.b.K. * Genus 5.&c. Locus 5. Materia 48.49.50. Metaphyſica 10.18. Pars 34. Participare 6.

In cõmuni. 24 Id quod actu, vel intellectu, de pluribus prædicari non poteſt, eſt ſingulare. 3.d.2 L.ſi. Animal.7.8. Attributa.

25 Prædicata rationis, quæ pertinent ad naturam, non prædicantur de ſuppoſito in creaturis, nec in diuinis. 3.diſtin.11.4.c.

26 Quod prædicatur ſecundum prius & poſterius, non prædicatur vniuoce. Con. 1.c^{o}.32.ſi. * Cathegorica.

27 Immo cum aliquando æqualiter prædicentur aliqua de omnibus, vt Ens & vnum, prædicantur vniuoce. Meta. 10. lec.3. me^{o}.c. Reſp. ſicut Du^{o}.549^{m}. Du^{m}.1051^{m}.

28 De quocunque prædicatur genus vniuoce, vel denominatiue oportet aliquam ſpeciem eius ſic prædicari. Metaph. lect.12. ^{o}.I.E.

29 Genus & differentia, non prædicantur de aliqua parte integrali. Opuſ.42.c^{o}.10./11. Enunciatio 6.

30 Differentia non prædicatur de aliquo, de quo non prædicatur genus. Opuſ.42.c^{o}.10.
* Excluſio 6.9. Factum 3. Maſculinum 1.

31 De vniuerſali prædicatur aliquid quadrupliciter, ſcilicet modo prædicandi ipſius vniuerſalis, ſingularis, indefiniti, & particularis: ſed tripliciter tantum de ſingulari. Perihermenias. lec 10.me^{o}.b.
* Numero 32. * Peccatum 30. Reduplicatio 3.5.6. Species 4. Subſtantia 6.15.19. Suppoſitio 2. Verbum 82.84.

32 Signum vniuerſale, in prædicato proprie ponitur. Et propoſitionem facit eſſe impoſſibilem. Alia vero ſigna improprie ponuntur in prædicato, non autem falſe. Perihermenias. lectio. 10.ſi.
* Vitium 2. Vniuerſale 3.

33 Nomen eſt aptum prædicari de pluribus dupliciter, ſcilicet quia ſignificat formam, vt eſt in hac materia, vel aptam recipi in materia.

34 Subiectum non reſtringitur per prædicatum, ratione ſignificationis, ſed tantum ratione temporis ſignificati. 1^{a}. quæſtio. 39.4.ar.2.

35 Terminus in ſubiecto poſitus, tenetur materialiter, ideſt pro ſuppoſito, ſed in prædicato tenetur formaliter, ideſt pro natura. 1^{a}.q.13.12.c./q.31.3.2^{m}./ 3^{a}.q.16.7.4^{m} /9 c./ 3^{m}./ 10. c./ 2^{m}./q.17.1.3^{m} /1.d.4 q.2.1.c./ 3.d.1.q.2.5.5^{m}./ d.5.L.ſi./ d. 6.q.1.3.3^{m}./q.1.1.7^{m}. / d.11.2.3^{m}./ d.22.q.1. 2.c./Per.hermen.le.8.prin^{o}.b.C./ Lec.10.ſi.ſ.

36 Immo terminus a parte prædicati poſitus, ad quem terminatur actus verbi, non tenetur formaliter, ſed materialiter. 3.diſtinctio. 1. quæſtio.2.5.2^{m}./ 3^{m}./ 4^{m}./ 5^{m}. Reſpondeo Dubio 1052°. Du^{m}.1052^{m}.

37 Verba & participia, nullo modo prædicantur in diuinis ſingulariter de pluribus perſonis, ſed tantum pluraliter, quia ſignificant per modum actus, vt eſt inhærens. 1.diſt 9.quæſtio.1.2. c./ d.21.4.c. In diuinis.

38 Quicquid in diuinis prædicatur de perſona, prædicatur de eſſentia, & econuerſo, niſi in ijs in quibus differunt inter ſe. 1. d.5.q.1.1.5^{m}.
* Abſtractum 9. Accidens 112. &c. Actus 199. 220. Adiectiuũ. 4.11.12.14. Attributa 15.26. Bonitas 78. Coæqualis 2.

39 In diuinis, perſona prædicatur de eſſentia, & econuerſo. 1^{a}.q. 39 6.c./ 1.d.4.q.2.1.c./ Vnio.1.22^{m}. * Deificatus.

40 Dicta de deo metaphorice, poſſunt prædicari de eo, ſingulariter, & pluraliter. Dionyſ.2.le.4. * Deus.81.

41 Relatio ſecundum propriam rationem, ideſt ſecundum quod refertur ad aliud, prædicatur in diuinis, non autem ſecundũ rationem communem, ſcilicet ſecundum quod inhæret ſubiecto. 1^{a}.q.28.1.1^{m}. Nomen.

42 In diuinis, nihil prædicatur per accidens. 1.d.4.q 2.2.3^{m}.
* Dictio 3.

43 Immo eſſentia prædicatur per accidens de perſona, & econuerſo. Po^{a}.q.8.2.6^{m}. Reſp. Du^{o}.1053°. Du^{m}.1053^{m}.

44 Hæc prædicatio, deus eſt pater, & econuerſo, eſt per ſe, & nullo modo per accidens. Nec ſicut ſuperioris, de inferiori, nec econuerſo, ſed per identitatem. 1^{a}.q.39 6.2^{m}.
* Dionyſius 2. Ens.3.22.34.36.37.40. Filiatio 20. Nomen 38.43. Notio 10. Participare 25. Pater 1. 4.6.7. Perſona 18. 19. 24.31. Prædicamentum 6. Relatio 75.82.97. Tempus 39.40. Chriſtus 42.

1 ¶ PRAEDICATOR habet octo nomina, ſcilicet miles, vnitor, paſtor, bos, arator, triturator, ſeminator, & architectus templi. 1^{a}.Cor.9.le 1.me^{o}.A./ ſi B.&c./ le.2.me^{o} H &c.

2 Prædicator dicitur tuba quintuplici ratione, ſcilicet quia excitat ad vitæ ſtatum, hortatur ad ſpirituale bellum, nunciat vitæ inceſſum, vocat ad vitæ conſilium, & inuitat ad dei feſtũ. Iſa.58.ſi. * Aureola 29.&c. Cantus 5. Charitas 113.

3 Prædicator honorat officium ſuum dupliciter, ſcilicet bonis moribus, & operibus ſupererogationis. Ro.11.le.2.me^{o}.A. Perfectio 87.

4 Prædicatores eccleſiæ cuſtodiũt, & excolunt ipſam eccleſiã, meritis & doctrinis. Iſa.61.me^{o}.D.

5 Nullus debet fieri prædicator, niſi prius purgatus, & virtute perfectus. 3^{a}.q.41.3.1^{m}./ 3.d.35.q.1.ar.3.q.3.1^{m}.

6 Prædicator debet eſſe abſolutus a cura rerum ſæcularium. 3^{a}.q.40.

3^{a}.q.40.3.c. * Catechiſmus 7. Credere 11. 20.

7 Prędicator non debet ſemper eſſe in publico, ſicut nec Chriſtus. 3^{a}.q.40.1.3^{m}.

8 Duo ſunt neceſſaria prædicatori, quæ ſignificantur per Philippum & Andream, ſcilicet eloquentia, & bona operatio. Io.12.lec.4.prin^{u}.c.

9 Prędicator veritatis, non debet dicere fabulas. Tamen non oportet eas reuocare, niſi propter ſcandalum. Opuſcu.12.o.

10 Sumptus debentur prędicatoribus, & mittentibus eos. 22ᶠ. quæſtio.187.4.2^{m}./5 3^{m}./Quol.7.18.c./Opuſc.19.c°.7u./Rom.15.lec.3.me^{u}.A Merces 2.3. * Fides 59.73.&c. Gratiarum actio 4. Ieiunium 7. Indulgentia 28. Paupertas 7. Perfectio 86.87. Philoſophia 1. Profeſſio 2.3. Religio 95.96.99.

Fratrum. 11 Prędicatorum ordo, habet cautiſſimam & ſecuriſſimam formam profitendi. 22ᶠ.quęſtio.186.9.1^{m}./Quol.1. quęſt.9.4.c. Vita 30.40.70.

¶ Prędicatum. Affirmatio 2. Cathegorica. Communicatio 2. Contradictio 1. Corruptibile 1. Determinatio 4. Deus 71. Dici 2.3. Ens 5. Enuntiatio 6. Eſſe 2. Excluſio 6. 9. Intellectus 56. Modus 2. Notum 1. Omnis 4. Prędicatio. Propoſitio 2.5.7. Proprium 3. Propter 6. Reduplicatio 5.6. Relatiuum 12. Simpliciter 6. Solus 2. &c. Subiectum 7. Verbum 83. Vitium 2. Vniuerſale 14. Chriſtus 11.21.44 &c.

¶ Prædicere. Aſtrologia 4. Dęmon 75.&c. Euchariſtia 82.&c. Imprecatio. Ioachim Prophetia 49. Vſura 28 314.

¶ Prędiffinitio. Neceſſitas 10. Paſſio 85. præſcientia.

¶ Prædiligere. Ioannes 10.&c. Vita 59.

¶ Prædiuina. Veſpertilio.

¶ Prædominari. Anima 260. Animal 12.31. Calor 5. Corpus 35. Delbora 2. Elementum 4.5. Forma 70. pars 28. plantæ 3. Virtus 36.

¶ Præeligere. Euchariſtia 223. Pœna 95. præacceptio. præſumptio 1. propoſitio 2.

¶ Præeminere. Anima 300. Dolor 7. Iudicium 71. Oratio 45. Perfectio 40. poteſtas 1. Religio 99.&c. Sanctus 1.2.

¶ Præeſſe. Angelus 284. Bonitas 189.210. Capitulũ. Cohors 1. Congregatio 1. Dies 13. Luna 1. n. Mulier 7. perfectio 40. Ratio 13.

¶ Præexigere. Electio 30. Exigere. Lactia 3. Oratio 16. proceſſio 39. Relatio 68. Sacramentum 113. Vita 52.

¶ Præexiſtere. Accipere 2. Anima 337.351. Appetitus 05. Ars 22. Augmentum. Cauſa 24. Deſcendere 12. Dies 13. Elementum 26. Euchariſtia 90.92. 109. Genus 30. Habitus 69. Malum 44. Materia 1 Miſſio 45. præiacens. principium 12. Reduplicatio 1. Sponſa 5. Virtus 220.

¶ Præſcium Deus. Gallici.

¶ Præfectus. Infidelis 1. prælatus o. princeps n. Rector n. præferre. Electio 27 Gloria 8. Inuidia 9. Magdalena 4. Melius 4. Obedientia 27. Paulus 13. Religio 7.22. Reſtitutio 8. Stultiloquium. Verbum 72.

¶ Præferri. Angelus 186. Beneficium 6. Doctor 4. Inuidia 9. Melius 4. prudentia 77. Verbum 71. Virtus 204.

¶ Præfigurare. Agnus 35. Hieremias 1. Teſtamentum 8.

¶ Prægnans. Baptiſmus 12.163. Matrimonium 56. Occidere 16.

¶ Prægustatio Euchariſtia 23 258.

Præiacens. Cœlum 84. Coſta 6. Creatio 15. Euchariſtia 9.

Præintelligi. Actus 187. Circunſtantia 22.13. Debilitatio. Dimenſio 13.

¶ Pręire. Coniunctio 10. Diſpoſitio 16. Dux.

¶ Prę iudicium. Confeſſio 92. Debitum 20. Diſpenſatio 3. Dominium 11. Lex 40. Ordo 104 Præceptum 27. Virginitas 34. Votum 61.67. Vſura 195.

Peccatum. 1 ¶ PRAELATIO quælibet eſt a Deo. Non autem abuſus eius, nec eius uſurpatio. 1^{a}.quęſt.96.3.3^{m}./2.d.44.q.1.2.o./q.2.2.c./Rom.13.lec.1.prin^{u}.D./Opuſc.20. c°.1. vſque 8./Lr°.4.prin^{u}.

2 Prelatus eſt propter eccleſiam, & non econuerſo. * Aaron 3. Accuſatio 29. Admonitio 5.

3 Licet appetere opus, & perfectionem epiſcopatus & prelationis, non autem ipſam ratione gradus, vel honoris, vel diuitiarum. 22ᶠ.quęſtio.185.1.3.o./Quol.2.11.o./Quol.3.9.o./Quol 5.21.o./Quol.12.17.o./Opuſc.18. c°.19./1ᶠ.Tim.3.lect.1.A.&c. * Benedictus 5. Bonitas 185.201.&c.210. Cantus 5. Capitulum.

4 Triplex ratio recuſationis reſpectu officii prelationis, ſcilicet impedimentum deuotę contemplationis, dulcis affectionis, & ſpiritualis exultationis. Iſa.3 prin°. 2.ſi.

5 Non licet iurare, nec vouere ꝙ prelationem non ſumat, nec totaliter reſiſtere. 22ᶠ.q.185.2.3^{m}./2.o./3.d.39.ar.3.q.1.3^{m}./4.d.29.4.4^{m}./Quol.5.22.o.

6 Maximũ periculũ eſt prælatorũ, triplici rõne. ſ. quia prælatis incumbit ſacramenta diſpenſare, quæ non niſi mundi tractare debent, & quia debent reddere rationem de propriis, & de alienis inquantum pertinent ad eos. 4.d.17.q.3.ar.3.q.4 4^{m}./Veri.q 27.3 14^{m}./Heb.13.lec.3.prin°.E. * Charitas 113. Confeſſio 69 71.72.78.97. Congregatio 11. Conſcientia 19.

7 Prælati, ex neceſſitate præcepti, tenentur ad ea quæ ſunt proprij officij. 1ᶠ.Tim.lec.1. prin°.K.

8 Prælati pluribus indigent, quàm ſubditi. 1ᶠ.Tim.lec.1.ſi.H. * Correctio 2.&c.13.17.18.

9 A Duo pertinent ad prælatum. ſ. cohibere docentes falſa, & populum, ne eis intendat. 1ᶠ.Tim.le.2.prin°.K.

9 B Prælato tria competunt. ſ. populum ſibi ſubditum gubernare, pro eo pati, & malos coercere. Ioan.10.lec.3.prin°.b./1ᶠ.Tim.prolo.ſi.

10 Prælatus exiſtens in peccato mortali, etiam occulto, corripiendo, vel quicquid aliud officii ſui faciendo, peccat mortaliter, non autem hoc agens vt frater. 22ᶠ.quæſtio.33.5.o./4.d.19.q.2.ar.1.q.2.o.

11 Ex hoc ipſo quòd prælati diſſimulant, videntur annuere. 22ᶠ.q.147.4.3^{m}.ſi.

12 Prælatorũ culpam, ponit propheta quintupliciter. ſ. quantum ad defectum in regimine, in prauiſione periculorum, in correctione vitiorũ, in admonitione agendorũ, in ſpoliatione rerum, & in ſcientiæ perfectione. Subditorũ autẽ culpam erga prælatos, vel cõiter culpam omnium, ponit propheta tripliciter, ſcilicet quantum ad ſubditorum propriam voluntatem, quod pertinet ad ſuperbiam, quantum ad eorum cupiditatem, quod pertinet ad auaritiam, & quantum ad eorum voluptatem, quod pertinet ad luxuriam. Iſa.56.ſi.E.&c.

13 Bonus paſtor quadrupliciter differt a malo, ſcilicet quantum ad nomen, intentionẽ, affectum, & ſolicitudinẽ. Io.10.lec.3.o. * Credere 29. Cura 4. Diſpenſatio 4.15. 16.17. Dominium 10. 13. Boni.

14 Signa boni prælati ſunt tria. Primũ, ſumitur ex parte oſtiarii. ſ. ꝙ quis ab eo introducatur ad Chriſtum. Secundum, ſumitur ex parte ouium. ſ. ꝙ oues ei obediant. Tertium, ſumitur ex bonis actibus ipſius paſtoris. Et eſt quadruplex actus eius. Primo, ꝙ oues cognoſcit. Secundo, ꝙ eos educit, id eſt ſegregata ſocietate impiorum. Tertio, quia iam eductas ab impiis, & inductas in ouile, iterum educit eas ex ouili, ſcilicet in ſalutem aliorum. Quarto autem eas pręcedit, exemplo bonæ conuerſationis. Io.10.lec.1.me^{u}.c.

15 Prælati in religione ordinantur, vt ſtatus religionis, ſecũdum ſtatuta regulæ conſeruetur. 2.d.44.q.2.3.c.

16 Prædicare ex officio, conuenit prælatis, religioſis autem ex commiſſione. 22ᶠ.q.187.4.1^{m}.

17 Prædicans falſa eſt lupus, prædicans propter lucrum, vel pompam, eſt mercenarius. Sed prædicans propter gloriam Dei, eſt paſtor. 1ᶠ.Cor.4.lec.1.me°.G. * Electio 27.33.&c. Euangelium 9. Factum 4. Honor 18.&c. Impedimentum 3. Mercenarius, 2.

18 Ad idoneum prælatum, requiruntur tria. ſ. fortitudo mentis & corporis, ſapientia diuina & humana, & auctoritas. Iſa.3. prin°.2.l.

19 In prælato requiruntur tria. ſ. obedientia, ſcientia, & gratia. Io.11.lec.3.prin°.a.C. * Infidelis 1.&c.13. Inquirere 3.

20 Prælatus comparatur militi, pp ſubſidium, agricolę propter verbum, paſtori propter exemplum. 1ᶠ.Cor.9.lec.1.me^{u}.K.

21 Quilibet prælatus debet tria ſubditis. ſ. doctrinam, exẽpla, & ſubſidia tẽporalia. Matth.24 ſi.b.F./2ᶠ.Cor.12.le.5.me°.B.

22 Prælatus nullo modo debet velle, quòd per mendacia procurentur aliqua bona. 2ᶠ.Theſ.2. lec.1. me°.C. * Iudicium 37.&c. Luna 1.1.

23 Prælatis debentur ſumptus a ſubditis, ſi eos defendant, plantent, & paſcant ſpiritualiter. 1ᶠ.Cor.9.lec.1.me°.B./2ᶠ.Cor. 11.lec.2.ſi. * Magdalena 4. Medicus 11. Merces 2.3.4. Miſſa 8. Miſſio 13. Monacus 4. Mutuum 2. Officium n. Ordinatio 5. Ornatus 12.13. Paſtor. Paulus 25. Perfectio 87. Præceptum 152.&c. Prædicare 1.3.4.5.7. Præmium 7. Regere 9. Religio 24.44.76.77. Reſtitutio 24. Reuerentia 9.10. Sacerdos 26. Sacramentum 46. Scientia 63.66. Simonia 15.17.29. 41. Solicitudo 4.

24 Prelatus poteſt dupliciter conſiderari. ſ. aut ſm ꝙ iudicio præſidet, & ſic dicere peccatum fratris prelato, eſt dicere eccleſiæ: aut ſm ꝙ eſt extra iudicium exiſtens, & ſic dicere prælato, non eſt dicere eccleſiæ, ſed perſonæ quæ poteſt prodeſſe, & non obeſſe, quia nullus poteſt magis prodeſſe, quàm prælatus. 4.d.19.q.2.ar.3.q.2.4^{m}. * Subiectio 3. Thomas 5.

25 Sicut exemplar deitatis, primo imitãtur angeli, ſecundo aliæ creaturæ, ſic prelati primo imitentur Chriſtum, ſecundo eos imitentur alii. 1ᶠ.Cor.11.lec.1.prin.G. * Vilis. Vita 40.71. Votum 37.44.45.75.&c. Vſura 177.178.248.

Subditi

86 Subditi debent ſequi prælatos dupliciter. ſ.facta eorum imitando,& eorum dictis obediendo. 1ª. Cor. 11. lec. 1. priu. H.
87 Prælatus ſi ſolus quæratur, debet fugere, & curam gregis alij committere. Si autem quæritur totus grex, debet præponere vtilitatem & ſalutem gregis, ſaluti corporis ſui. 1ª Cor. 16. lec. ſi. princip. A./ 2ª. Cor. 11. ſi. Epiſcopus 19. * Perfectio 87.

¶Prælibatio. Intellectus 300.

¶Prælium. Tuba.

¶Præmeditatio. Dolor.

¶Præmere. Peccatum 194.

¶Præmittere. Abſoluere 40. Eucha. 79. 164. Luminare 2. Miſſa 12. Reſtitutio 22. Syllogiſmus 5. Teſtis 5. Vas 3. Quid.

1 ¶PRAEMIVM eſt, id quod redditur alicui, in bonum eius 3. diſtinctio. 29. 4. c. * Abraham 5. Aduocatus 8. Amor 32. 59.
2 Præmium duplex, ſcilicet eſſentiale & accidentale. 2. diſtin. 11. quæſt. 2 a. 1m./4. diſt. 18. q. 2. ar. 1. q. 2. o./ Veri. q. 26. 6. 8m./ Ma q. 2. 2. 8m.
3 Præmium eſſentiale beatitudinis, conſiſtit in actu intellectus, ſed delectatio eius in voluntate. 1ª. quæſt. 26. 2. o./ 3. c. 12ª quæſt. 3. 4. o.
4 Præmium eſſentiale, conſiſtit in gaudio de Deo. Ma. quæſt. 2. 2. 8m./ Ro. 8. lec. 5. priu. I.
* Angelus 228. 409. 506. 528. 531. 533. 541. Anima 141. Aurea. Beatitudo 7. 83. 102. 129. 131. &c. Beatus 13. 14. Bonitas 173 216.
5 Præmium accidentale, eſt gaudium de bonis operibus. Ma. q. 2. 2. 8m./ Ro. 8. lec. 5. prin. K.
6 Per comparationem ad præmium accidentale, magis meretur qui non ſolum vult aliquid propter Deum dare, ſed dat Ma. q 2 2. 8m. Meritum 80.
7 Præmium boni prælati, eſt maximum, inter omnia præmia. Mat. 24. ſi. b. H. * Character 45.
8 Violenter corrupta, habebit duplex præmium ut dicit beata Lucia ſ. virginitatis, & patientiæ. 22ª. q. 124 4. 2m / 3. diſt. 39. art. 3 q 2 3m./ 4 d 49. q. 5 art. 3. q. 1. 4m./ Veri. q. 26. 6. 11m. * Charitas 77. 78. 135. Damnatio 62.
9 In retributione præmiorum, inæqualia debentur inæqualibus meritis, non autem in conſtitutione rerum. 1ª. quæſtione 47 2. 3m./ q. 65. 2. 3m / 12ª. q. 114. 3. o./ 10ª. q. 3 16. 19m.
* Eleemoſyna 28 Aequalitas 8 Fides 101. Fructus 2. Gratia 128. 129. 157. Hæreſis 76. Honor 1. 3 11. Indulgentia 10. Iudicium 19. 68. Iuſtitia 75 85 87 Iuſtus 6 12. Lex 26. 29. Malum 67. Miſericordia 26. Opprobrium 4. Peccatum 440. Pœna 45. Præceptum 43 Prælatus 23. Princeps 1. 2. 12. Punitio 2. Religio 47. Sacrament. Securitas 1. Siniſtrum 5 Speculum 4. Suffragia 5. 6. 11. Tacere 3. Tyrannus 12. Viſio 15. Voluntas 28 53 Viura 10. Chriſtus 103 &c. 201.

¶Præmonitio. Matrimonium 131.

¶Prænoſticum. Sacramentum 6.

¶Prænuntiare. Dæmon 76. Hieremias 1. Petrus 2. Sacramentum 119.

¶Præoccupare. Voluntas 57.

¶Præordinatio. Matthæus 1. Nonens 5. Prædeſtinatio 1. Preeligere.

Chriſtus. ¶Præparare locum cœli, conuenit quinquepliciter aſcenſioni Chriſti. ſ. primo dando locum fidei. Secundo demonſtrando eis viam eundi. Tertio pro eis orando. Quarto ſurſum attrahendo. Quinto Spiritumſanctum eis mittendo. Io. 14. lec. 1. ſi. c. F * Apoſtolus 2. Amor 93. 94. Angelus 511 512. Architector. Baptiſmus 7. 9. 164 197. 246. 248. Beatitudo 19. Benefacere 11. Charitas 28. Circumciſio 1. 14. 16. Conceptio 3. 36. Conſilium 13. Conuerſio 1. Dæmon 27. Diſpoſitio o. Electio 19 Epiſcopus 12. Pater 8. 10 Forma 113. Fortitudo 47. Gratia 40. 54. &c. 124. 174. 175. 176. Ieiunium 35. Intellectus 179. 262 Ioannes 5 Iuſtificatio 27. 28. 29 Liberalitas 5. Manſuetudo 4 Miria 25. 53. Martyrium 13. Matrimonium 91. Ordo 4. 66. Perfectio 89. Prædeſtinatio 3. 4. 7. Requies 2. Sabbathum 7. Sanctus 8.

¶Præparatio. Angelus 512

¶Præponderare. Amicitia 30. 34. Angelus 53. Beneficium 6. Eleemoſyna 21. Voluntas 57.

¶Præponere. Angelus 285. 586. Malitia 7. Papa 1. Prælatio 2. Præſumptio 1. Scientia 68.

Grammaticę. ¶Præpoſitio. Præpoſitiones ſunt tranſitiuæ 1. d. 33. q. 3. ar. 1. * A. vel Ab. o. De o Obliquus 2. Per 3. 5. Propter o.

Improbatio. ¶Præpoſitionis dicentes, affirmatiuam & negatiuam in diuinis ſimul eſſe falſas, improbatur. 1. q. 39. 4. 5m. / 1. d. 4. q. 1. 3. 4m. * Exorciſmus 13. Hæreſis 121. Miſſio 10. 33. Notio 2. Relatio 22. Suffragia 6, 12.

¶Præpoſitus. Angelus 233. Perfectus. Prælatio o.

¶Præputium. Caro 5. Circumciſio 9. 24. &c. Genitalia.

¶Prærogatiua. Ioannes 10. 13. Natiuitas 18.

¶Præsbyter. Baptiſmus 112. Cura 1. Diaconus 2. Epiſcopus. 5. Matrimonium 116. Ordo 73. Religio 51. Sacerdos o. Teſtis 2.

¶Præsbitera dicitur vidua, quia præſbyter, idem eſt quod ſenior 4. d. 25. q. 2. 2. 1 q. 1. c. 6. * Abbatiſſa o. Clauis 12. Ordo 99 Quæ.

¶Præſcientia. Adā 8. Amor 34 Angelus 61. 395. Certitudo 24. Deus 303. 349. 381. Iuſtitia 87. Liber. 23. Neceſſitas 10. Paſſio 85 86 Prædeſtinatio 3 10 11. 12. 18. 21. 36. 40 42. 46. Prædefinitio. Prophetia 31. 33. 52. Prouidentia 23. 58. Reprobatio 2. 6.

¶Præſcriptio non firmat ea quæ ſine peccato non poſſunt fieri, nec eſſe 4. d. 41. ar. 5. q. 5. 2m./ Quol. 12. 25. o. * Poſſeſſor. Cui valet.

1 ¶PRAESENTIA Illud proprie dicitur præſens, cuius eſſentia præſentatur ſenſui, vel intellectui. 1ª. q. 8. 3 c./ 3m./ 3. diſ. 24. ar. 2. q. 3. 4m. Quid.
* Abſens. Abſtractio 15. 18 Achademici. Alleluia. Amicitia 14 Amor 53 180 223 Angelus 491. Anima 159. 170. 171. 173. Annexum 1. Auxilium 3. Baptiſmus 119. 196 Beatitudo 18. 34 Benedictio 3. Character 45. Cogitatio 3. Colere. Delectatio 5 12. 32. 37. 39 46. Dæmon 58. Diuturnitas.
2 Præſentia, neceſſitatem quandam habent, quia neceſſe eſt Sortem ſedere, dum ſedet. 12ª. q 49 6. c.
3 Præſentia Chriſti, poterat eſſe nociua dupliciter. ſ. fidei, & dilectionis. 3. d. 22. q. 3. 1. 5m.
* Dolor 6. 15. Electio 28. Enunciabile. 1. Euchariſtia 275. Falſitas 10 Felicitas 6. Flagellum 3 Fructus 14. Futurum 1. 4. 7 8. Gratia 90 110. Ieiunium 3. Hieruſalem 2. Imperare 16. Io 12. &c. Inſipientia 2. Intellectus 23. 38. 58 65. 1. 2 18. 53. Iudas 1. Iuramentum 1 2 24. Iuſtus 9. Luna 2. Luxuria 16. Matrimonium 16. &c. 86. Mors 10 23 Mot. Mundus 5. Pax 18 Peccatum 205. Pœna 29 Prędicare 16. Promulgatio 5. Prope 2. Propheta 24 25. Prouidentia 1. Prudentia 3. Reuelatio 11. Sacramentum 6 Sanctus 7. Senſus 10. 20. 21 Spes 63. Spiritus 14 Stupor 2. Temperātia 7. Tempus 38. 39 Timor 23. 24 31 47. Tribulatio 4 8. Triſtitia 4. 14. Virtus 144 233. 235. 260. 266. 269. Viſitatio 2. Vita 44. 69 Vmbra 3. Voluntas 58. Viura 10. Vti 16. Chriſtus 140. 141. 214.

1 ¶PRAESERVATVS ab aliquo dicitur purgatus, vel liberatus. 3ª. q 32. 4. 1m./ q. 52. 2. 2m./ 4. diſtinct. 15. q. 2. arti. 2. quæſt. 1. 1m. Quid.
2 Oppoſitum videtur dicere, 4. d. 43. ar. 4. qu. 1. 3m. Reſpondeo Dubio 1054º.
* Baptiſmus 175. 197. Charitas 141. Eleemoſyna 31. Eucha. 273 Fama 1 Helias 1 Liberare 2. Limbus 6. Pœnitentia 104. 133. Peccatum 279. Simplicitas 2.

¶Præſidere. Angelus 283. Mulier 25. Prælatio o. Regum 2.

¶Præſtantia. Bonitas 98.

¶Præſtare. Aduocatus 3. 4. Angelus 527. Aqua 19. Concedere. Conceſſio. Conuerſio 3. Datio o. Finis 114. Gratia 93. 94 Pœnus 1. Præbere. Scandalum 1.

1 ¶PRAESTIGIVM eſt diuinatio per dæmones, ingerentes ſe viſui, vel auditui hominum, quia præſtringit oculos. 22ª. q. 95. 3. c. prin. Dæmon 110 Phantaſia 6. Miraculum 44. Quid.
2 Formæ apparentes in præſtigijs, ſunt tantum in ſenſu communi ab imaginatiua, vel per res naturales impreſſæ. 1ª. q. 114. 4. 1m / 2. d 8. 5. 4m./ 6m./ Po. q. 6. 5. c. ſi./ Ma. quæſt. 10. 9. 2m./ 3m./ 11. o.

¶Præſtituere. Agens 106. Electio o. Finis 94. 134. prudentia 62. 63. 66. Virtus 25.

¶Præſto eſſe. Aſſiſtere 5. Aſtare.

1 ¶PRAESVMPTIO aliquando ſumitur in bono, quaſi præ alijs ſumptio, & aliquando in malo 22ª. q. 21. 2 1m./ q. 70. 3. 2m./ 1. prolo. L. mn. C. Quid.
2 præſumptio in malo, dicit immoderātiam ſpei dupliciter, ſcilicet ſupra vires proprias, vel contra iuſtitiam dei, prima opponitur magnanimitati, ſecunda vero, eſt ſpecies blaſphemiæ in Spiritum ſanctum. Ideo grauior eſt quam prima. 22ª q. 21. 1. 4. o./ q. 130 2. o / q. 133. 1. c./ Ma. q. 8 3. 1m.
3 præſumptio prima oritur ex inani gloria, ſecunda vero ex ſuperbia. 22ª q 21. 4. o. Gloria 10.
* Ambitio 3. Apponere 1. Blaſphemia 22.
4 præſumptio ſecunda, oritur ex nimio amore ſui. 2ª. q. 1 8. 1. 3m. * Concupiſcentia 3. Debitum 10. Deuotio 5.
5 præſumptio ſecunda, habet conuerſionem ad bonum commutabile, & auerſionem a deo, attribuendo diuinæ virtuti quod ei non conuenit. 22ª. q. 21. 1. 3m.
* Error 1. Eucha. 184. Fortitudo 15. Gloria 7. 10. Hæreſis 31. Humilitas 25. &c. Inhumanitas 6.
6 præſumptio prima, opponitur magnanimitati, ſm exceſſum, licet appareat, ſm defectū inquantum eſt aliquando de minimis, quæ magna videntur. 22ª. q. 130. prio./ 7. o./ q. 133. 1. c. * Inueſtigare 1. Magnanimitas 9. Peccatum 210.
7 præſumptio, ſecunda, opponitur charitati vel potius dono

timoris

timoris.22ſ.q.130.2.1^{m}.

8 Præſumptio magis opponitur ſpei,quam timori,quia ſpei cõtrariatur,ratione propriæ differentiæ,timori vero,ratione generis,& contrarietas ad timorem eſt apparẽtior. 22ſ.q.21.3.0.

9 Præſumptio eſt contra ordinem naturalem. Ideo ſemper eſt peccatum.22ſ.q.130.1 o.

10 Præſumptio ſecunda,eſt minus peccatum , quàm deſperatio. 22ſ. q.21.2.c.

11 Præſumptuoſus peccat, non æſtimando nimis miſericordiam dei, ſed contemnendo iuſtitiam eius.22ſ.qu.21. 2.c./2^{m}./q.130.2.1^{m}./q.163.4.3^{m}./ 2.d.43.3.2^{m}.

12 Peccare cum propoſito perſeuerãdi in peccato,ſub ſpe veniæ, dicitur præſumptio. Non autem ſi fit cum propoſito pœnitendi,ſed alleuiatur.22ſ.q.21.2.3^{m}./ 2.d.22.q.1.3.5^{m}.
* Præceptum 115. Publicatio 3. Puſillanimitas 3.5. Quieſcere 2.

13 Aggredi opus vltra vires , ex confidentia ad vires humanas, eſt præſumptio. Non autem ſi fiat in ſpe diuini auxilij.22ſ.q.21 2.1^{m}./ 1.prolo.L.prin^{o}.C.
* Religio 59. Spes 16. 71. Superbia 8. Suſpitio 3. Verecundia 6.

14 De quolibet debet præſumi bonum,niſi appareat cõtrarium, nec ſit in periculum alterius.22ſ.q.70 3.2^{m}.
¶ Præſupponere. Abſolutum. 3. Accidens 86. Actio 45. Addere. 3. Adoptio 18. Agens 54.94. Amor 214. Angelus 226. Annexum 1. Ars 25.26 Aureola 2. Bonitas 75. Character 24 27. Charitas 60. Cauſa 78. Circunſtantia 18. Confeſſio 16.17.60. Cooperari 1. Creatio 12. &c. Debitum 10. Dolor 15. Dulia. 19. Epikeia 5. Aequiuoca 8. Euchariſtia 83. 140. Fieri 5. Fomes 1. Generatio 4 Gratia 72. Idolatria 2. Imperare 1. Ingenitum 3. Intellectus 221. Intentio 7. Ira 42. Iuſtitia 80. Lex 21. 75. Meritum 107. Miſericordia 42. Odium 17. Præceptum 56. Prædeſtinatio 0 Priuatio 15. Propoſitum 1. Prouidentia 36. Quæſtio. 2. Relatio 17. 18. Sacramentum 130. Sapientia 38.40. Satiſfactio 16. Spes 23.40.43. 56.70.72. Virtus 252. 154. 170. Vti 10.
¶ Prætendere. Eleemoſyna 12. Vſura 107.124.
¶ Præter. Abraham 21. Accidens 62.110. Agens 54.92. Agere. 19. Alienum 4.5. Angelus 325.382. Anima. 7.8. 119 291. Animal 12. Ars 35. Auetho 12 Baptiſmus 21. Barnabas. Beatitudo 148 Bonitas 84 Caſus 2. Cauſa 10. Cœlum 25.91.12. Circunſtantia 19 Coactio 8. Concordia 1. Conſecratio 17. Corpus 64. Creatio 87. Creatura 24. Defectus 26. Dæmon 14. Deus 101. Eleemoſyna 12.28 Ens 37. Eſſe 19. 72. Aeternitas 39. Euchariſtia 117. Exactio 1 Excluſio 0. Excommunicatio 11. Ferrum 4. Forma 154.160. Fortuna 1. 2.9 Hæreſis 120. 224. Honor 2. Idea 38.42. Immunditia 3. Imperare 11. Imperator 9. Imperfectio 4. Incantatio. Incommunicabilitas. Indiuiduum 32. Infinitum 2. Ingratitudo 13. Iniuſtitia 4. Intentio 19. Iraſcibilis 4. Iuſtitia 77. 85. Lex 71. Iudus 3. Lombardia Malum 24. 15.53.54. Manſuetudo 2. Maris 42 Materia 8. Mens. Miraculum 4. 5.7. Miſericordia 8. Motus 47.48.60 Multitudo. Natura 35.43. 44. Notio 6. Oblatio 7. Opificio 15. Ordo 50. Pars 44. Paſſio 16. Peccatum 65.66.13. Pœna 18. Pœnitentia 83. Perſe 9. Politia 6. Poſſeſſio 7. Præceptum 49. 50. Prædicamentum 6. Priuatio 2c. Prouidentia 54. Qualitas 12. Quantitas 20. Reſurrectio 6. Riſibile. Sacramentum 77.100. Satisfactio 19.20. Scientia 16. Senſus 38. Theologia 1. Tranſgreſſio 2. Vſura 18. 55.80.
¶ Præterire. Omiſſio 0 Prætermiſſio. Tranſgreſſio 0.

Differentia 1 ¶ PRAETERITVM non fuiſſe, eſt impoſſibile per accidens reſpectu rei ſecundum ſe, ſed vt præteritum, eſt impoſſibile per ſe. 1.d.42.q.2.2.3^{m}.

2 Omne præteritum eſt neceſſarium. 22ſ. q.49 6.c./ 1. d.28.5, 4^{m}. * Benedictio 2. Beneficium 18. Contritio 20. Delectatio 46.

3 Verba & participia præteriti temporis, reſtringunt nomen ſubſtantiuum ſibi adiunctum, ad ſupponendum pro præteritis. 3. d 7.q.3.1.ar.4.
* Deus 385. &c. Dolor 6. Enuntiabile 5. Euchariſtia 275. Fundamentum 3. Futurum 1.4. Gratia 119. Ingratitudo 11, &c. Ira 28. Iuramentum 12 Iuſtus 9. Liberum 8 Memoria 1. 2.5. Oratio 103. Peccator 1. Peccatum 19. pœna 36. pœnitentia 18.25.104.132. præceptum 45. Primitiæ 4. Proceſſio 54 Prophetia 29.31. prudentia 31. 84. Religio 60. Sacramentum 6. Satisfactio 19. 20. Symbolum 8. Spes 35. Tempus 39 40 Virtus 269.
Chriſtus 140,145.
¶ Prætermiſſio. Amor 62. Angelus 256. Baptiſmus 51. 52. Dies 18. Inſenſibilitas 1. Interpretatio 2. 5. Iuramentum 32. 24. Lex 39. 40. Lotio. Matrimonium 114 Miſſa 4. 8. 9. Negligentia 1. 7. Omiſſio 0. Ordinatio 7. Pietas 6.7. Præ-

ceptum 148. Præcipitatio 2. Prædicare 29. Profeſſio 3. Raptus 10. Simonia 23.24. Statutum 1. Tranſgreſſio 0. Vexatio
Præualere. Auctoritas 3. Conſuetudo 7.

1 ¶ PRAEVARICATOR eſt, qui aduerſam partem adiuuat prodita cauſa ſua. 22ſ. q.68. 3.c.ſi. * Accuſatio 4. Chirographum. Quis.

2 Differentia præuaricationis a calumnis & tergiuerſatione, 22ſ.q 68.3.0.

3 Non omnis abſcondens vera crimina, præuaricatur, ſed tantum qui fraudulenter abſcondit ea, de quibus accuſationem proponit, colludens cum reo, proprias probationes diſſimulando, & falſas excuſationes admittendo. 22ſ.quæſtione 68 3.2^{m}.
¶ Præueniens. Animal 33. Dominium 4. Fides 9. Gratia 22. 30.31.34.35. Intellectus 140. Ira 25. Matutinæ 0. Paſſio 74.75.81.
¶ Præuidentia. Futurum 6. Gratia 137. Ioſeph 1. Prædeſtinatio 12.17. Tribulatio 9.
¶ Præuiſum. Peccatum 145. Chriſtus 154.
¶ Præuius. Admonitio 2. &c. Correctio 11. &c. Dies 16. Gratia 87. Iuſtificatio 34. Pœna 74.
¶ Præuolatio. Incontinentia 2.5.
Priamus. Dignitas 3. Meritum 1.
¶ Priapus. Circumciſio 12. Gradus 3. Sacerdos 22.
¶ Prima. Abſoluere 38. Confeſſio 36. Symbolum 8.
¶ Primaria. Agens 29.

1 ¶ PRIMI motus dicuntur dupliciter, ſcilicet primo primi, id eſt naturales ſine imaginatione,& ſecundo primi, id eſt primi motus ſenſualitatis, ex imaginatione, ſecundi ſunt peccata, ſed leuiſſima, primi vero nullo modo. 2.d. 24.q.3.2.0 / d.41. quæſtione 2.1.5^{m}./ 3.diſtinct.39. quæſt.2.1.4^{m}./ Quol. 4.21.0. peccatum.
* Appetitus 63. Concupiſcentia 6. Concupiſcibilis 31. Dæmon. 60.61. Deſiderium 4. Impare 18.

2 Primus motus ſecundum quod dicitur peccatum veniale, eſt motus appetitus in aliquod inordinatum delectabile. 3.d.13. L.me^{a}.K./4 d.16.q.1.4 5^{m}.
* Infidelis 10 Inuidia 4. Obedientia 31. Operatio 47. Paſſio 49.50.68. Peccatum 41.42.98. 130. Pollutio 3. Senſualitas 8. &c. Surreptio. Voluntas 74.75.

1 ¶ PRIMITIAE erant de præcepto cæremoniali, quo ad determinationem, in communi vero de iure naturali, nunc autem de præcepto eccleſiæ, ſecundum conſuetudinem patriæ. 22ſ. quæſt 86.4.0. * Ieiunium 31. Magi 4. Sacrificium 32. Chriſtus 77. De præcepto

2 Quantitas primitiarum, non fuit determinata in lege, quia erant per modum oblationis, de cuius ratione eſt eſſe voluntarium, & ſecundum Hieronymum, aliqui dabant quadrageſimam partem, alii ſexageſimam, ſed nunc ſtatur conſuetudini patriæ. 22ſ.q.86.4.3^{m}.

3 Primitiæ pertinent ad quoddam genus oblationum, in uſum ſacerdotum, in recognitionem beneficii Dei. ſ. fructuum terræ, & debet eſſe aliquid præcipuum de fructibus terræ. 22ſ. quæſt. 86.4 c.

4 Primitiæ ſunt ſigna præteriti beneficii Dei, ſcilicet terræ promiſſæ Iſrael, & totius terræ, toti humano generi, & fructuum, ſed cæremonialia, proprie erant ſigna futuri. 22ſ.q. 86 4 1^{m}./2^{m}.
¶ Primitiua. Baptiſmus 233.234. Diaconus 6. Electio 31. Euchariſtia 179. Matrimonium 128 Miſſio 40. Ordo 73. Poſſeſſio 8. Religio 27 28. Chriſtus 168.

1 ¶ PRIMOGENITVS dicitur primo natus, licet nullus poſt eum ſit. Ideo Chriſtus eſt primogenitus Mariæ. 3^{p}. quæſtio. 28.3.4^{m}./4.d.30. quæſt. 2.3.2^{m}./ Opuſ. 3. c^{o}. 232./ Matth. 1.ſ. Quis.

2 Omnes primogeniti, erant ſacerdotes in veteri teſtamento, & habebant duplicem portionem in hæreditate paterna. 12ſ. q.103.1.3^{m}./ 22ſ.q.87.1.3^{m}./ 4.d.2.q.1.2.4^{m}./ Heb. 7. lec. 2. pri^{o} B./c^{o}. 12. lec. 3. ſ. H. * Iacob. 1.2. præceptum 137. Vnigenitus Chriſtus 206.
¶ Primordia. Arbor 21.
¶ Primordialiter. Adam 45. principaliter. Religio 8.

1 ¶ PRIMVM dicitur dupliciter, ſcilicet primum ſimpliciter, & primum in genere. 12ſ.q.6.1.1^{m}./2.d.1.q.1.1.2.c. Diuiſio.
* Abraham 6.18.19. Abſoluere 38. Abſtractum 3. Accidens 27.48.90. Actio 47.65.72.73.104.111. Actus 1. &c. 15. 46. Adam 1.24. &c. 42. &c. 38.69.76. Agens 16.22 25.54.68.69. 93.94. &c. Agere 19.28. Alteratio 2. Amor 212. Analogia 17. 20. Andreas. Angelus 52. 133. 206. 207.208.318.319.374. 420.458.472. &c. 487.522.527.529. 541. &c. Anima 22.52. 64.101.102.194. &c. 238.268.353. Animal 14. 26.37. Apoſtaſia 1. Appetitus 24.42. Aqua 13. Architriclinus. Aſſumere 54. Attributa 1,15.16.

Pri

1 Primum in per ſe ordinatis, oportet eſſe maximum, non autem primum per accidens. 22ſ. quæſt. 163. 3. 3m.
* Baptiſmus 22. 109. 171. 172. 175. 187. 237. Beatitudo 140. 141. 167. Bigamia 8. Blaſphemia 2. 26. Bonitas 16. 39. Calor 1. 16. Character 1. Cauſa. P. Cæcitas 1. Cælum P. Chiliaſtæ. Circuncisio 12. Cognitio 18. Comes. Commune 4. Conceptio 9. 24. &c. Cócupiſcentia 6 11. Concupiſcibilis 2. 11. Confeſſio 63. Conſeruatio 6. Contemplatio 4. 6. Continentia 9. Contrarium 5. 6. Cor. 1. 2. 3. Corpus 6. 63. Creatio 39. 40. 46. 51. Credere 10. Cultus 5. Dalmatica 1. Dæmon 46. 47. 53 &c. 60. 61. Deſiderium 4. Deuotio 8 Deus 103. 177. 190. 269. 316. 444. Dici 3 4. Dies 15. &c. Differentia 14. Differre 3. Definitio 21. Diſſenſio 2. 3. 4. Diſpoſitio 40. 47. Diſtinctio 4 8. 10. Doctor 1. Dolor 23. 14. Dominatio 2. Effectus 15. 11. Elementum 10. 17. Ens 29. 31. Error 1. 2. Eſſe 5. 7. Aeternitas 8. 38. Ethica Euchariſtia 92. 250. Acuum 3. 4. Excádeſcentia. Fallere 1. Falſitas 2. 4. 5. Phantaſia 3. Fatum 9. Fides 27. 29. 31. &c. 94. 95. 100. 159.
3 Primum in conſtitutione eſt vltimum in reſolutione. Opuſ. 44. c°. 2.
* Finis 2. 5. 56. 78. Fomes 9. 10. Forma 6. 63. &cæt. 92. 102. 125. 152. 166. 175. Fundamentum 3. Generatio 7. 18. Genus 8. 15. 18 32. &cæt. Gratia 2. 4. 129. 137. 159. Habitus 20. 23. 59 70. 73. Hæreſis 16. 27. 30. 31. Iacob 10. Imago 40. Immunditis 1. 3. Imperare 11. 15. 18. Imperator 9. Indiuiduum 8. Infidelis 1. 8. 9. 10. Inſtans 13. &c. 21. Inſtrumentum 7. Intellectus 30. &c. 51. 52. 71. 90. 102. 148. 163. 214. 218. 223. 228. 245. 146. 295. 297. Intentio 23. &c. Ius. Iuſtificatio 19. &c. 35. Lectoratus 1. 2. 5. Legiſlator 4. Lex 38. 42. 49. 50. 51. 53. 76. Libertas 1. Liberum 29. Linea 1. 3. Locus 6. 19. Lux 7. 10. 19. Magia 1. 2. 6.
4 Primum oportet eſſe cauſam aliorum. 3. diſt. 27. q. 1. 4. 2m. / Ma. q. 3. 6m.
* Malum 15. &c. 39. Manomiſſus. Marcus 2. Maria 68. Materia 2. &cæt. 18. &c. Matrimonium 14. 21. 23. 30. 60. 100. 118. 129. Menſis. Menſtruus 4. Menſura 2. 4. 22. 23. Meritum 44. 61. Metaphyſica 1. 6. 12. 17. 19. 20. Miles 1. 7. Miraculum 44. Miſſio 17. 23. 24. 26. Mors. 1. 7. 13. 15. Motus 44. 46. 58 Moyſes 4. Mulier 1. 2. Mundus 7. Natiuitas 1. 3. Natura 36. 38. Nicolaus 1. Nocere 2. 10. Nomen 33. Notum 2. 7. Numerus 5. 8. 13. Nuptiæ 3. Obligari 6. Odium 2. 3. 18. Omiſſio 8.
5 Primum oportet includi in ſecundo, & in ſecundo inueniri id quod eſt primi. Veri. 9. 22. 5. c. * Onocrotalus. Operatio 30. Oppoſitio 6. Oratio 12. Ordo 31. Origo 2. Paſcha. 1. 3. peccatum 19. 44. 46. 58. 121. 124. 129. 130. 131. 144. 237. 273. 301. 328. 343. 344. pœna 7. pœnitentia 30. 85. 112. 116. perfectio 3. 5. &c. 10. 28. perſe 4. perſona 7. petrus 5. Phyloſophica 5. piramis. pythagoras 2. Plato 7. potentia 3. 5. 7. 40. poteſtas 5. 13. præceptum 11. 28. 29. 31. 51. 55. 56. 85. 101. 121. Prædicari 6. 18. primi 0. primogenitus 0. Principium 1. 5. &c. 16. 18. &cæt. Proceſſio 1. Prophetia 9. 23. Proportio 1. 12. Propoſitio 7. Proprium 7. Prudentia 81. 82. Pſalmus 20. puer 16. Qualitas 6. 13. Quantitas 1. 3. Qui eſt 1. Ratio 10. 24. 34. Recipere 1. Religio 30. 106. Repræſentatio 1. Reſiſtere 1. Reſurrectio 44. 48. Reu 10. Rixa 4. Sacramentum 83. 103. Sacrificium 11. Scientia 16. 85. Schiſma 4. Secúdum quod ipſum 4. Senarius 1. 3. Senſibile 2. Seraphin 5. Seruitus 4. Signum 14. Symbolum 8. Synderesis 1. Sion 3. Solus 1. Sphæra. Spes 73. Sponſalia 6. Subalternum. Subiecto 3. Subiectum 3. 4. Subſtantia 5. 6. 7. 8. 15. Succeſſio 5. Superbia 1. 29. Thales 1. Theologia 21. 44. Temeritas 1. Tempus 7. 10. 11. &c. 14. 37. Timor 17. 68. Totum 15. Tractare 2. Triangulus 0. Verbum 33. 37. 38. Veritas 14. 20. 23. 31. 34. 36. Viodicatio 5. Virtus 24. 75. 77. Viſus 7. Vita 5. 35. 36. Viuificare 2. Vnio 8. Vnitas 25. Vniuerſum 15. Voluntarium 8. Voluntas 19. 24. Votum 1. Vſura 3. 4. 6. Vſus 6. 15. Vti 8. Vxor 1. 6. 17. 22. Chriſtus 52. 56. 59. 60.

Bonus. 1 ¶PRINCEPS bonus, habebit maius præmium in cœlo, quàm quilibet de ſubditis ſuis. Opuſ. 20. c°. 10.
2 Præmium boni principis, non eſt gloria humana, nec aliquid terrenum, ſed vita beata & æterna. Opuſc. 20. c°. 7. / 8. / Rom. 13 lec. 1. fi K / Eth. 5. lec. 11. fi. 1.
3 Finis omnia boni principis, eſt pax multitudinis, & bene viuere, ſcilicet ſecundum virtutem. Opuſc. 20. c°. 2. / 14. / 15. / L1°. 3. c°. 3 / pſal. 44. me°. e. K. / Rom. 13. lec. 1. fi. F. H. / Eth. 5. lec. 11. me°. g. * Adoptio 6. 9. Angelus 233. 577. &c. Archidiaconus.
4 Studium boni principis triplex, contra triplex impedimentũ boni cõmunis. ſ. de ſucceſſione hominum & ſubſtitutione illorum, qui diuerſis officiis præſunt, vt ſicut per diuinum regimen in rebus corruptibilibus, quia ſemper eadem durare nõ poſſunt, prouiſum eſt, ut per generationẽ alia in locum aliorum ſuccedant, vt vel ſic conſeruetur integritas vniuerſi, ita per regis ſtudium conſeruetur ſubiectæ multitudinis bonum, dum ſolicitus curat, qualiter alii in deficientium locum ſuccedant. Secundo, vt ſuis legibus & præceptis, pœnis, & præmiis, homines ſibi ſubiectos ab iniquitate coherceat, & ad opera virtuoſa inducat, exemplum a deo accipiens, qui hominibus legem dedit, obſeruantibus quidem mercedem, tranſgredientibus pœnas retribuens. Tertio, vt multitudo ſibi ſubiecta, contra hoſtes tuta reddatur. Nihil enim prodeſſet interiora vitare pericula, ſi ab exterioribus defendi non poſſet. Opuſ. 20. c°. 15. fi. * Architriclinus.
5 Ad bonum principem requiritur quòd ſit virtuoſus ſimpliciter non autem ad bonum ciuem. 12ſ. q. 92. 1. 3m. Ciuitas 4. * Ariſtoteles 8. Ars 46. 50 Baro. Bellum 5. Dominatio 0. Dominium 0. Hierarchia 3. Impedimentum 3. Legiſlator 0. Lex 173. 176. &c. Officium 2.
6 Ad bonum virum pertinet, poſſe principari, & bene ſubijci. Ideo in virtute boni viri includitur. Sed virtus Principis differt ſpecie à virtute ſubditi, ſicut virtus viri & mulieris. 22ſ. q. 47. 11. 1m. / 2m. * Philoſophus 5. Politia 0. Principatus 0. Sacerdos 4. Scipio. Vita 40.
7 Princeps bene regens, proſpere & diu regnat, tyrannus autem parum. Opuſ. 20. c°. 10. / 11. Compa°.
8 Omnes magni principes & monarchi, cum humilitate ſubiugauerunt mũdum & cum ſuperbia amiſerunt dominium. Opuſ. 20. L1°. 3. c°. 14.
* Aaron 1. Dominium 0. Lex 173. 176. Michael 0. Præceptum 138. 133. Regnum 0. Religio 91. Reuerentia 2. Rex 0.
9 Princeps poteſt accipere bona ſubditorum dupliciter tantũ, ſcilicet ratione delicti, & pro bono communi. Opuſc. 20. L1°. 3. c°. 11. / Ro. 13. le. 1 fi. G.
10 Omnia ſunt principum ad gubernandum, non autem ad dandum aliis, vel ſibi, & leges tales ſunt tyrannicæ, nec abſoluunt in conſcientia. Quol. 12. 25. fi.
11 Principes ſunt inſtituti, vt qui amore virtutis non prouocantur ad vitandum malum, & faciendum bonum, ad hæc cogantur timore pœnæ. 3. diſt. 40. 2. c. / Rom. 5. lect. 6. me°. D. / c°. 13. me°. D.
* Sacerdos 4. Scandalum 20. Sobrietas 5. Theloneus.
12 Et etiam vt ad bonum, per præmia alliciant. 3. d. 40. 2. c. / Ro. 13. le. 1. me°. P.
13 Princeps auferens per vim aliena, rapinam committit, & tenetur reſtituere, niſi ſit ſecundum iuſtitiam, pugnando, vel puniendo. 22ſ. q 66. 8. c. / 3m. Malus.
* Animal 83. Bellum 5. Corſica. Deſpoticum. Gentilis 3. Interdictum. Iudæi 9. 18. Lombardia. Seruile.
14 Princeps dupliciter peccat, accipiendo tributa, ſcilicet ſi non procuret vtilitatem populi, vel ſi vi capiat ſupra legem & facultatem. Ro. 13. lect. 1. fi. G.
15 Peccatum principum arguit deus quadrupliciter, ſcilicet oſtẽdendo eos eſſe infideles in officii ſui executione, quod ad ſuam vtilitatem & non populi exequuntur, tranſgreſſores in maleficorum receptione, corruptos in munerum receptione, & iniquos in pauperum repulſione. Iſa. 1 fi. e. B.
16 Principum nequitia deſcribitur tripliciter, ſcilicet quantum ad blaſphemiam oris, quantum ad duplicitatem cordis, & quãtum ad crudelitatem operis. Iſa. 32. prin°. A.
17 Princeps debet regere ciues cum miſericordia, hoſtes autem cum ſeuera iuſtitia, pſal. 2. fi. g. prin°. / pſal. 32. princ°. d. / pſal. 44. me°. e. K. Requiſita.
18 Ad bene commorandum in aliqua communitate, requiruntur duo, ſcilicet habere ſe bene ad principem, id eſt cum fidelitate, reuerentia, & famulatu: ad ſocios autem reddendo cuilibet debita, & nulli nocendo. 12ſ. q. 100 5 c.
* Exactio 0. Interpretatio 1. 2. 3.
19 princeps debet habere munitiones fortes, ſtratas ſecuras, numiſma proprium, menſuras, & pondera. Opuſ. 20. L1°. 2. cap°. 11. / 12. / 13. / 14.
20 Princeps debet abundare miniſtris, & officialibus, ſecundum diuerſitatem principatuum. Opuſcul. 20. L1°. 2. ca°. 8. priu°. / c°. 10.
21 Princeps monendus eſt ad tria, ſcilicet ad veritatem, humilitatem, & correctionem. Pſalm. 2. Ius 10. Iuſtitia 18. Legiſlator 0.
22 Princeps debet abundare diuitiis naturalibus, & artificialibus. Opuſcul. 20. L1°. 2. ca°. 5. / 6. / 7.
* præceptum 151. Stipendia.
23 Princeps debet prouidere pauperibus, de ærario publico, & vacare diuino cultui. Opuſc. 20. L1°. 2. c°. 15. / 16.
* Tributum 0.
24 Sanctis licet commorari in curijs principum, ad promouendum bonos, & ad impediendum malos, non autem propter volupta-

voluptates.22ª.q.187.a.3m./ Opuſ.19.cº.21./Phil.f. *Accuſatio 12 26.27.Communicatio 3.Dæmon 5.6.58.93.&c.

25 Principes mundi triplices,ſecundum triplicem ſapientiam humanam. ſ. principes huius ſæculi,ſ. reges & potentes ſæculares,dæmones,& ipſi philoſophi, qui quaſi principes ſe exhibuerunt hominibus in docendo Et triplex eſt ſapientia mundi.ſ.legalis,phyſica,& magica.15.Cor.2.le.1.fin.E.Le.2.prinº. *Hierarchia 3.Legitimatio 2.Obedientia 41.

26 Exponit nomina principum,dignitatum & officialium,ſub regibus,& ſub imperio.Opuſ.20.liº.3.cº.22./22./Liº.4.cº.26./27./28. *Occidere 4.Papa 6.Religio 91.Reſtitutio 13.Satrapæ.Vilis.

Iudæorum. 27 Deus reſeruauit ſibi inſtitutionem ſummi principis, & regis iudæorum,quia habebat ſpecialem curam eorum.12ª. quæſt. 105.1.2m.

28 Deus non dedit iudæis principes & reges a principio,ſed tantum modum eligendi.ſ. ſecundum iudicium dei, & de gente ſua,& modum ſe habendi.12ª.quæſt,105.1.2m.
*Aaron 1.Iudæus 9.18.

29 Diuiſio regni Iſrael,& multitudo regum,magis conuenit eis in pœnam,pro diſſenſionibus multis contra regnum Dauid iuſtum,quàm ad eorum profectum. 12ª.q.105.1.3m.

30 Principibus iudæorum, non ſunt deputati cibi ſicut ſacerdotibus, ne ſuperbirent, nec ambirent. 12ª. quæſtio. 105. 1. 4m.

¶Principale.A.1.Accolitus 1.3.4.6. Actio 36.76.77. 78.80. 81.85.88.Actus 179.Adoratio 1.Agens 2.8.11.24.26.27.31. &c.Agnus 1.2.3.Amor 108.Anima 242.269.330. 354. Animal 28.Apoſtoli 29.Appetitus 81 85. Architector. Arithmetica 1. Ars 34.39. Aſtrologia 2 3. Auaritia 24. Audacia 84. Baptiſmus 110. 149.155. 193.194. 199.247. Beatitudo 131. Bonitas 16. 20.199. Calor 3. 21. Capitale o. Character 36. Charitas 34.Cauſa 17.40.&c. 73.Cœlum 151. Circuncíſio 12. Circunſtantia 5. Comedere 4. Concubinatus 3. Conſtantia 5.Cooperari 1.4. Credere 22. Damnatio 41. Deuotio 3. Definitio 27. Diſtinctio 30. Diuitiæ 3. Docere 3. Doctor 1. Eleemoſyna 27. Epiſcopus 21. Eucharistia 84. 248. Exaltatio 4. Fides 19. Filiatio 6. Finis 21. &c. Forma 138. Fortitudo 21.30.46.48.54.Gratia 71.109.112.131. Hæreditas 1. Homo 22. Oſtium. Humor. Imago 32. Incarnari 9. Inſtrumentum 11.&c. Intellectus 9. 41. 148.181. 296. Inuidia 14. Ira 31. Iudicium 41. Iuſtitia 33. Iuſtificatio 36. 40. Latria 5. Legiſpoſitiua 11. Lex 50. Liberalitas 6. Lignum 3. Logica 1.13. Luxuria 1. Macula 3. Matrimonium 46. Meritum 13. Metaphyſica 3. 12. Miraculum,38. 47. Modeſtia 1. Mors 14. Motus 20. Natura 4. Obedientia 19. Obiectionum 10. Odium 12. Officium 19. Oratio 65.Ordo 52.60. Pars 28. Paſſio 41. 42. Peccatum 254. Pœnitentia 73.110. Perſeuerantia o. Perſona 28.Politica 1. 2.3. Prædicare 2. Prædicari 18. Proceſſio 15. 18. 51.67. Prodigalitas 4. Prophetia 9. 12. 60.24 25. Propoſitionis. Propter 3. Prudentia 1. 14.16. 50. 52. Religio 15. 40.72. 77.Requiri 2. Reſtitutio 17. Reſurrectio 52. 54. Sacerdos 25.27.28.Sacramentum 52.&c. Sapientia 21. Satisfactio 14.Scriptura 18.Senſus 38.Sermo 1.Signum 9.Symbolum. 11. Sternutatio. Studioſitas 2. 3. Subdiaconus 4. Suffragia 3. Surſum. Temperantia 2.11. 16.17. Theologia 4. 8.10.18.20. 22. 29. 30. Timor 6.43. Tres. Veritas 21.22. Virtus 14. 41. 106.108.150.153.235.&c. Vita 45.77. Vnctio 10.11. Vniuerſum 3. Voluntas 33.39. 42. Vſura 17. 30.260. Vti 9. Vtile 7. Vxor 4.

¶Principalitas.Beatitudo 131.

Diuiſio. ¶Principaliter dicitur dupliciter, ſcilicet primordialiter, & completiue.Ma.q.1.3.c.

*Abſoluere 28. Actus 49. 163. 178.179. Adam 64. Aer 2.Amicitia 33. Amor 83. Angelus 21.588. Anima 317. Appetitus 81.85. Aſtrologia 2.3. Baptiſmus 194. 199. Beatitudo 27.29.30.53.Bellum 6. Bonitas 67.73.165.215.216.Characteſ 17.36. Catechiſmus 7. Certitudo 6. Circunciſio 7. 43. 45. Conſeruatio 6. Contemplatio 15. Contumelia 1.7.Correctio 5. Creatio 29. Coitus 10. Debitum 11. Decor. Dæmon 26.Deſperatio 7. Deus 332. Dicere 2. Dictio 3. Difficile 18. Diſcordia 3. Diſpoſitio 22. Diuitiæ 8. Docere 3. Dolus 2. Eccleſia 8. Eleemoſyna 28. Ens 15. Experimentum 3. 4.5.Fides 19.56.79.133.Fiducia 11.Finis 34.95. Forma 138. 167. Forma 30.Fortitudo 13.17.18. 29 56.Fructus 3. Generatio 23.60 Grammaticus, Gratia 55.116.134. 147. Habitus 32.59. Hæreſis 5.7. 18. Homo 23. Humilitas 4. 101 Iacob 9. Idea 24.Ieiunium 10. Imago 9.25.31. Incarnari 9. Intellectus 224. Iuſtitia 18. Lex 78.129.139. Luxuria 1.Magnificentia 7. Martyrium 1. Matrimonium 2. Mediator. Mendacium 4. Meritum 9, 22. Metaphyſica 5.12.20. Miraculum 38.47. Mors 4. Motus 20. Nominatiuus. Obiectum

5. Operatio 56. Oratio 24. 61. Ordo 52. 60. Paſtor. Pater 5. Peccatum 80. 154. 209. 234. 259. 267. Pœna 75. Pœnitentia 73. 110. Perfectio 79. Periurium 2. Perſeuerantia 9. Philoſophia. Pietas 3. poteſtas 2. Præceptum 110. Proceſſio 15.67. Prodigalitas 4. Prophetia 9. 12. 23. 24.45. Prudentia 16. Rectitudo 5. Regnum 4. Religio 94. 100. Sabbatum 6. Sacramentum 14. 22. 23. Sanctificatio 9. Sapientia 24. 25. 19. Scientia 41. 48. Scriptura 18.Seditio 3. Signum 51. Studioſitas 3. Studium 1. Temperantia 11. 16. 17. Tentare 14. Terremotus 1. Theologia 10. 18. 20. Timor 54.76. Verbum 40. 62. Verecundia 3. Veritas 27.39. Vindicatio 4. Virginitas 25. Vitium 108. 150. Vſura 301.

¶Principantes.Ciuitas 4.

1 ¶PRINCIPATVS duplex,ſcilicet politicus, ideſt liberorum, & deſpoticus,ſcilicet ſeruorum . primum oportet eſſe moderatum.Opuſ.20.liº.2.cº.8./9./Liº.4.cº.16./25. Diuiſio.
Deſpoticum.Hircus.Lombardia.Politia o.

2 Bonus principatus triplex,ſcilicet regalis,ariſtocratia,& timocratia. Et triplex principatus malus, ſcilicet tyrannis,oligarchia,& democratia.12ª.q.95.4.c./q.105. 1.c./22ª. q.61.2. c./ Opuſ.20.cº.1 /Liº.4.cº.1.

3 principatus regalis eſt optimus. 1ª.q.103.3.c./ 22ª.qu.105.1.2m./12ª.q.50.1.2m./Con.t.cº.42.b./Opuſc.20.cº.2.vſq; 8./Liº.2.cº.9.
*Seruile.Chriſtus 170.171.172.203.

4 principatus regalis,eſt propter bonum populi, tyrannicus autem eſt propter bonum tyranni.1ª.q.92.1.2m./q.96.4.c /21ª. q.42.2.3m./2.d.44.q.1.3.c./Opuſ. 20. cº.1 / Liº. 3. caº.11./ Io.10,lec.3. meº.c.H./ He.lect.4. princº.B. / Eth.5. lect.11, meº.g.

5 Tyrannis ſæpius oritur ex principatu plurium,quam ex principatu vnius.Opuſ.20.cº.5./Liº.4.cº.8.

6 Optimus principatus eſt, in quo omnes habent aliquam partem.Et componitur ex regno, ariſtocratia,& timocratia, vt principatus iudæorum.12ª.q.95.4.c./q.105.1.c.

7 Omnis principatus,& omne dominium eſt a deo.2. d.44.q.1.2 c /q.2.2.c./Opuſ.20.liº.3.cº.1.vſq; 8./Liº.4. cº.1.princº./6./ Ro.13.le.1.prinº.C.

8 Principatus eſt neceſſarius in omni multitudine. Opuſc.20. cº.1./pſal 44.meº.e.I.

9 Vnus homo non debet habere plures principatus, ſed potius econuerſo.Opuſ.20.liº.4.cº.20.ſi.

10 Principatus dicuntur in angelis, quia principantur omnibus cœleſtibus principibus,diuinas iuſſiones explentibus.ſed archangelis dicuntur qui principantur ſoli ordini angelorum.1ª. q.108.5.4m./Con.3.cº.80./Col.le,4.ſi.B. In angelis.
*Angelus 284.577.&c.616.Archangeli. Dæmon 5. 6.38. &c. 91.&c.Dominatio 3.Hierarchia 3.Michael 2.Officium 2.

1 ¶PRINCIPATVM eſt conſtitutum in eſſe per principium. Ideo non conuenit lineæ reſpectu puncti,nec motui, reſpectu termini a quo.3.d.11.1.5m. Quid.
*Amor 10.Filiatio 22.Perfectio 42.Proceſſio 2. Relatio 99.

2 Principium quo ad relationem, eſt ſimul naturaliter cum principiato,ſed id quod eſt principium, eſt naturaliter prius eo. 1ª. quæſtio.42.3.2m./1.diſtinct.9.q.2.1.3m./d. 12.1m./d. 29.1.1m.

3 principium eſt prius tempore principiato dupliciter, ſcilicet ex parte actionis ſucceſſiue,vel agentis imperfecti,vel eligentis tempus.1ª.q.42.2.c./Io.lec.1.meº.a.C.
*Similitudo 6.Vnitas 40,Voluntas 20.

4 Apud græcos filius & ſpiritusſanctus,dicuntur principiati, nō autem apud latinos.1ª, quæſtio.33.1.2m./ potentia quæſtio. 10.1.9m.

1 ¶PRINCIPIVM ſumitur a prioritate, ſed non ſignificat eam. 1ª.q.33.1.3m./2.d.29.1.1m./Poª.q.10.1.10m. Quid.
*A.vel Ab.2.

2 Principium eſt id a quo aliquid procedit,quocunque modo, & econuerſo,1ª.q.33.1.c.
*Abuti.Accidens 51.52.53.58.94.96.110.

3 Principium eſt communius cauſa,& cauſa elemento.1ª.q.33.1m./1,d.29.1.c./2m./3.d.11.1.5m./Poª.q.10.1.9m./ Opuſc.1.cº.2.ſi./Opuſc.31.cº.1./ Meta 5. lec.1. prinº.2./ E./ phy.2. lec.1.prinº.2.E. *Actio 31.47.53.54.55.56. 58.63.75.82.90. 100.102.104.&c.
Immo quædam ſunt quæ ſe conſequuntur adinuicem conuertibiliter,ſicut principium & cauſa.Meta.4.lec.2.prinº. Reſpond.Dubio 105 5º. Duᵐ.105 5º.

4 Cauſa & principium ſunt idem re conuertibiliter,& differunt ratione.Meta.4.lect.2.prinº./ Liº.5.lectio.1. princº. 2.E.
*Actus 1.Actus 7.10.18.37.59.73.74.156.Adam 51. 82.89. Addere 13. Admiratio 4. Adoratio 9.Aer 13. Agens 59. 68. 73.76.84.95.Agere 29.Agibile.Alteratio 8. Alteritas. Amor 10.137.

10.137.Angelus 64.127.175.176.316.231.316.360.361.384 402.420.455.456.471.Anima 13.37 64.87.88.189.202.215. 216.238.247.262.280.335.353.Animal 26.44.49.

5 Non omne principium, eſt primum principium. 12ª.q.6.2.1m. q.9. 4.1m.
*Animata.Annihilatio 5.Anniuerſarium.

6 Primum principium in quolibet genere, eſt perfectiſſimum. 3 d.27.q.1.4.2m.
*Appetitus 28.Appropriatio 22.23.Aqua 2.

7 Primum principium ſimpliciter eſt vnum tantum, ſed plura ſunt, ſecundum diuerſa genera cauſarum.2.d.1.q.1.1.o./ diſ. 2.q.1.1.o /Po.q.3.6.o.

8 Omnium rerum corruptibilium & incorruptibilium, ſunt eadem principia extrinſeca, non autem intrinſeca, niſi analogice. Veri.q.15.2.9m /Meta.3.lec.10./11./14.ſi./Li°. 11. lec.2. me°.e.Li°.12.le.4.o.
*Ariſmetrica 3.Ars 22. 30. Aſſentire 2.5. &c. Aſſumere 12. Attentio 3.Auctoritas 1.Beatitudo 54.Bonitas 16.20.199.Caput 3.Charitas 82. 150.Cœlum 89.137 Certitudo 4. Cibus 6.Cogitatio 2.8.Coitus 6.Concluſio 3.4.Concupiſcibilis 8.9. Coniunctio 11.Conſcientia 6.Conſilium 4. Contrarium 26. Contritio 18.Cor 2.3.7.Corpus 26.64.65.Corruptio 16. Creatio 46.47.51.Credere 16.

9 Diuerſorum generum generaliſſimorum, ſunt diuerſa principia ſecundum eſſe, ſed ſunt eadem ſecundum analogiam. Si b alternorum autem ſunt eadem, ſecundum communitatem illius generis.Ma.q.8.1.13m./Meta.12.le.4.o.
*Cultus 5.Damnatio 14. Datio 1.21.De 2.4. Delectatio 29. Deus 40.56.57.131.239.275.276.315.341.345. 382. Dialectica 4.Dies 9.11.Differentia 14.Definitio 4.Diſtantia 7. Diſtinctio 13.30.Docere 3.Dolor 23. Dominium 2.Donum 8. 20.Dos 8.Ebrietas 2.3.Elementum 13.Embrio 3.Ens 7. Error 1.2.Eſſe 9.&c.40.65.&c.87.&c.97.Eſſentia 4.5.8.Aeſtimatiua 3.Aeternitas 8.11.24.28.30.Eua 1. Euchariſtia 48. Experientia 11.Facultas 2.Fœmina 2.Fides 39.48.49.51.91.93. 142.Figura 7.Finis 81.108.134. Fumes 1.Forma 30.67. 102. 136.142.156.165.Generatio 3.16.&c.23.60.65.66.69. Genus 11.24.33.Gratia 65.&c.115.&c.Graue 1.&c. Habitus 1. 11.12.Hæreſis 49 84.93.Idem 5.7.Illuminatio 7. Imago 32. 43.Incarnari 6. &c.15. Ingenitum 1. Innaſcibilitas 2. Intenſio 1. Ira. C. Ius 17. Iuſtitia 56. 65. 78. Iuſtificatio 19 Lex 42. &c. 63. 76. 146. Liber 15. 20. Liberum 14. Logica 10. Luxuria 25. Magnanimitas 25. Malum 18. Marcus 1. Mas. Matrimonium 73. Melchiſedech. Membrum 7. Menſura 14 20.&c. Meritum 21.22.25.37.41. 42.85. Metaphyſica 10.18. 19. 20. Metaphora 3. Miraculum 10. 11. 24. 25. Miſſa 17. Miſſio 2.33. Monarchia 1. Monſtrum 1.Mors 2. Motus 9.11. 12.23.66.77. Mulier 1. Multiforme o. Mutabile 3. Natiuitas 1.Natura 14.15.16.19.20.21.22.40. Naturale 4.5.9. &c. Neceſſitas 6.7.8.10.51. Negatio 2. Nocere 11. Numerus 9. Operatio 3.8. 14. 28. 32.39. 45. Oratio 97. Ordo 3.4. 20.24. Origenes 4.

10 Quicquid conuenit alicui, cauſatur a principijs naturæ ſuæ, vel ab aliquo principio, extrinſeco. Ente 5.me°.b.
*Oratio 1.Paſſio 33.Pater 11. Paulus 16. Peccatum 117. &c. 166.395.Pœna 77.Pœnitentia 53.Perfectio 42.Per ſe 2.Pollutio 3.Poſterius.Potentia 1.2.3.4.37.40.præceptum 28. 29. 105.106.prædicare 20.Princeps 18.Producere 5.Pronomen. 5.prouidentia 15.46.pſalmum 7.13. Ratio 34. 36 57. Relatio 7.86.99.Reſurrectio 5.Sacrificium 8.Sequi.Superbia 14 &c. Tempus 21.29.30.32.Triſtitia 6.16.Velox 2.3. Virtus 5.7.91. Vis.Viſio 8.Vita 11.19. 24.51. 94. Vnctio 13. Vnitas 7. &c. Vſura 165.Viſus 7.Chriſtus 192.

Diuiſio. 11 Principia rerum naturalium ſunt tria, ſcilicet materia, forma, & priuatio. Opuſ.31.prin°./Phy.le.13.o.

12 Si principia alicuius naturæ, adiungantur rei per ſe exiſtenti, rationem ſuppoſiti non habebunt. Rem tamen naturæ conſtituunt in ſuppoſito, ſed non ſuppoſitum. Opuſcul. 42. ca°.13.

In diuinis. 13 Græci indifferenter vtuntur nomine cauſæ, ſicut nomine principii in diuinis, non autem latini. 1ª.q.33 1m./3.d.11.1.5m./ Po°.q.10.1.8m.

14 In diuinis vna perſona eſt principium alterius, non autem cauſa. 1ª q.33.1.o./q.36.4.o./1 d.12.2.1m./ d. 26.2.o./ 1. diſt. 13.L.ſi./3.diſt.11.1.5m./ Potentia q.3.13.5m./qu.10.1. 8m./ 10m./Opuſ.1.c°.2.

15 Deus eſt principium perſonæ diuinæ, & creaturarum, ſecundum vnam rationem communem analogice, quæ prius dicitur de perſona diuina, ſimiliter origo. 1.d.29.2.o.
*Deus 40. 56.57.131. 139. 275. 276. 315. 341. 364. 365. 381.

Cognitio. 16 Principium in diuinis & in creaturis, dupliciter cognoſcitur, ſcilicet vt primum, & vt principium. 1ª. quæſt. 33.4.c./ 1.diſt. 26.q.2.3.o./ d.28.q.1.1.o.

17 Non omne principium cognoſcendi, eſt principium eſſendi. 1ª.q.85.3.4m./Veri.q.2.3.6m./quæſt.3.3.7m.
*Agibile.Angelus 175.

18 Primum principium in ſpeculatiuis eſt, Non contingit idem ſimul eſſe & non eſſe. In practicis autem eſt, Bonum eſt proſequendum, malum vero eſt fugiendum. 12ª. quæſt.94.2.c./ 21ª.q.1.7.c./3.d.37.ar.1.q.2.2m./Met.4.le.6.me°.c.
*Ars 22.30.

19 Primum principium omnium ſcientiarum eſt circa quod non contingit errare, nec ſupponitur, nec demonſtratur, ſed naturaliter cognoſcitur. Me.4.le.6.prin°.b./Li°.11.le.5.prin°. a. *Cognitio 20.31.62. 65. 77. Conceptio 14. Concluſio 3. 4.Contemplatio 1.

20 Immo cognitio eius fit in nobis ex præexiſtenti cognitione. Poſter. lec.2.prin°. Reſp.Du°.1056°. Du°.1056m.
*Credere 16.

21 Primum principium poteſt demonſtrari ad hominem, non autem ſimpliciter. Meta.4.lec.6.ſi.ſ.
*Deſitio 48.Falſitas 1.5.

22 Prima principia appropriantur mathematicis ſcientiis, quia eis manifeſtius vtuntur, reſoluentes ad hæc omnes ſuas demonſtrationes. Ideo certius demonſtrant. Metaph.4. lec.5. prin°.
*Geometria 3.Habitus 1.5.11.12.16.51.59. 69. &c.81. Hæreſis 49.71.Idea 7.&c.20.30. Imaginatiua 1. Inconſtantia 1. Indiuiduum. P.Intellectus 43. 55.57.74 90.96. 213.229 230. 245.246.248.261.267.268.295.197.298. Iudicium 14. Ius 17.Lex 42.51.53.63.153.Liber 15. Logica. 10. Materia 2.Menſura 14 20.&c.Metaphyſica 10.18.&c. Neceſſitas 6. &c. 20. 21.Nomen 24 54.67.

23 Error triplex, circa principia rerum.2. d.1.q.3.1.6.c.
*Notum 1.Nobis 2.Opinio 8. Peccatum 395. Philoſophica 13.Principatum o.Priuatio 20. Prius 2.13. Proceſſio o.Prudentia 81.82.Puer 13.15.Quantitas 415.Ratio 15.33.34 46 54.57. Sacramentum 61. Sapientia 12. 13. Scientia 14.&c. Scire 1.2. Senſus 25. Significatio 6. Similitudo 6.12.31.Simonia 21.Simplex 2. Syndereſis 1.Sineſis. Spes 51. Spiritus. 11. 22.

24 Principia ſpeculatiua cognoſcuntur per alium habitum naturalem, quam concluſiones, quia principia per intellectum, concluſiones vero per ſcientiam. 22ª.quæſtio. 47. 6.c./ quæſ. 40.1.1m./ 3.d.23.qu.1.ar. 4.quæſt.3.3m./ Poſter. lec.36°.h./ Li°.2.ſi.

25 Sicut in ratione ſpeculatiua, ſunt quædam vt principia, quorum eſt intellectus, & concluſiones, quarum eſt ſcientia, ita ratione practica, vt principia naturaliter nota ſunt fines virtutum moralium, vt concluſiones autem quæ ſunt ad finem. 22ª.q.47.6.c./Veri.q.16.1.c.
*Status 6.10.Stupor 1.Subiecta 30. Superbia 14. &c. Tempus 14.21. 26.29. Theologia 4.7.8.18.34. 35.38. Timor 74. Verbum 29.Verecundia 10.Veritas 20.26.39.45. Veſtigium 5.Virtus 5.Vis.Vnitas 7. &c.49. 50.52.56. Vniuerſale 8.Vinum 2.Voluntarium 1.8. Voluntas 20.21.59.74. Vſura 165. Chriſtus 192.

26 In ſpeculatiuis, principium eſt forma, & quod quid eſt, in practicis autem finis. co.at.3.c°.97.

27 Modicus error in principiis, ſeu ignorantia ipſorum, maximum in proſequutione in finem generat errorem / Opuſcu. 73.c°.1.prin°./Ente. prin°.

28 Nihil refert, vtrum ille qui docet proponendo vel interrogando, procedat de principiis communibus ad concluſiones. Vtrobique enim animus audientis certificatur de poſterioribus per priora. 1ª.quæſt.84.3.3m./ q.117 1.o./ Poſteriorum lect. 2.3. o.

¶ Prioritas nullo modo eſt in diuinis. 1ª.q. 36.3.3m. / q.42.3. o./1.d.9.q.2.1.o./.d.12.1.o./ 2.1m./3m./d.15.q.4.2.2m./ Poten°.q.10.1.10m./ 3.c./ Opuſ.1.c°.3. In diuinis.
*Actus 197. Commune 4. 9.10.11. Habitus 37.82.In 4. 26. Ordo 1.6.32. Principium 1. Proceſſio 56. Propter 1. Relatio 75.

¶ Priſcianus. Hæreſis 96.

¶ Priſcilla. Hæreſis 68.

¶ Præſtigium. Columba 5. Delectatio 29.Deuotio 10.Manumiſſus Pœnitentia 101.118.

1 ¶ PRIVATIO duplex, ſcilicet in priuari, & in priuato eſſe, prima eſt contraria habitui, non autem ſecunda. Ma.quæſ.1.1. 2m./ q.2.9.c. Diuiſio.

2 Priuatio ſecunda ſuſcipit magis & minus, quia ponit aliquid quod eſt de ratione eius, non autem prima. 12ª.q.73. 2.o./ q. 82.4.c./Ma.q.2.9.c.
*Concilium 2.Corruptio 16.Culpa 1.Damnatio 41.Defectus. 1.&c.26.Docere 3.

Priuatio

Pri

3 Priuatio ſuſcipit magis & minus, ſecundum ſuas cauſas, non autem ſecundum ſe. 1^{a}.q.11.4.1^{m}./q.44.3.3^{m}./$12^{ſ}$.q.22.2.1^{m}/2.d.7.L./d.25.4.3^{m}./d.32.q.1.3.c./d.42.q.2.5.c.ſi./4.d.16.q.3.ar.2.q.1.3^{m}./d.18.q.2.ar.3.q.3.2^{m}./d.44.q.2.ar.1.q.2.c/2^{m}./d.49.q.5.ar.5.q.3.2^{m}/Con.3.c^{o}.9.5^{m}./Verit.q.28.9.c./8^{m}./Po^{a}.q.1.3.13^{m}./Ma.q.1.1.13^{m}./Meta.10.lec.6.$prin^{o}$.a. *Ægritudo 1.Energumenus 2.Ens 9.18. Excommunicatio 6.7.9. Expectare 2. Generatio 16.87. Genus 24. Idea 35. Ignorantia 1.8.10. Illegitimatio 1.2. Imprudentia 1. Ingratitudo 12. Inſania. Intellectus 52. Lex 26. Magnum 2.3.6.9.19.32.34 &c.42.45.52.&c.68. Materia 40. Nocens 1. Oppoſitio 7.&c.

4 Priuatio duplex, ſcilicet ordinata ad ſubiectum immediate, & mediante forma. Met.8.lec.4.ſi./Li^{o}.10.le.6.me^{o}.f.E.

Habitus. 5 A priuatione prima, fit mutua conuerſio ad habitum, non autem a ſecunda. Meta.8.lec.4.ſi./Li^{o}.10.lec.6.me^{o}.f.E.

*Auerſio 20.

Du^{m} 1057. 6 Oppoſitum videtur dicere. Ma.q.2.12.3^{m}. Reſp. Du^{o}.1057°.

*Cæcitas 1. Deſperatio 1. Deus 87.383.

7 Priuatio tollens potentiam, tollit totaliter habilitatem ad habitum; non autem priuatio tollens actum. Ma.q.2.12.3^{m}.

*Ægritudo 1. Ens 7.28.

8 Priuationes & negationes differunt ſpecie ſecundum differentias habituum, & poſitionum oppoſitorum, & ſpecificantur per habitus oppoſitos. $22^{ſ}$.q.107.2.c./1.d.36.q.1.2.0./4.d.16.q.3.ar.2.q.3.c./q.4.ar.1.q.2.c.

*Fieri 2. Gloria 7.1.

9 Ad rationem priuationis cuiuſcunque, tria requiruntur, ſcilicet habitus, ſubiectum, & habilitas. 2.diſtinct.12.L./diſtinc.34.5.c.

10 Priuatio non ſemper eſt nata fieri circa ſubiectum ſui habitus. Ver.q.22.2.1^{m}.

*Gratia 52.93.&c.155.&c. Hæreditas 2.

11 Oppoſitum videtur dicere. 1^{a}.q.48.3.c./2.d.34.4.c. Reſp. Du-

Du^{m}.1058. bio 1058°.

*Honor 11. Imperfectio 3. Imprudentia 1. Infidelis 1.3.13. Ira 81. Iudicium 36.86. Luna 8. Macula 2. P. Medium 9.10. Nocens 1. Omiſſio 13. Operatio 49. Oratio 12. Peccatum 4.&c.57.145.147.167.173.177.189.&c.199.283.&c.336.338.359. Pœna 3.24.25.41.47.1.50.81. Pœnitentia 99. Per ſe 1. Prudentia 29. Securitas 3. Simonia 31. Societas 3. Stultitia 2.3. Suſpenſio 2. Tenebræ 1.2. Timor 17. Vnitas 26.29.33.

In diuinis. 12 Priuatio eſt carentia eius quod eſt aptum natum haberi. Et hoc tripliciter. ſ. vel ab eo, vel ab alio eiuſdem ſpeciei, vel a quocunque. Et tertia tantum eſt in diuinis. 1^{a}.q.33.4.2^{m}./1.d.13.4.c./d.18.q.1.1.2^{m}./L.$prin^{o}$. Po^{a}.q.9.7.11^{m}.

13 Immo nulla priuatio eſt in diuinis 1^{a}.q.49.3.2^{m}./1.d.43.q.

Du^{m}.1059. 1.1.c./2.d.34.1.3^{m}./4.c. Reſp. Du^{o}.1059°.

14 Priuatio eſt negatio, circa determinatum ſubiectum. 1^{a}.q.17.4.c./2.d.12.L./d.34.4.c./2^{m}./Po^{a}.q.3.9.7^{m}./Meta.5.lect.22.me^{o}.E.

*Adoptio 7. Angelus 9.529. Anima 24.221. Audacia 1. Aureola 16. Bonitas 121.131.132.134.143.147. Cœlum 2. Circumciſio 34.35.36. Cognitio 75.76. Commune 14. Communicatio 2. Contrarium 43. Deus 87.383.425. Dictio 4. Definitio 36. Effectus 15.16. Ens 7.18. Aequalitas 6. Aeuum 5. Excommunicatio 6.&c. Fieri 2. Forma 125. Genus 24. Hæreditas 2. Hæreſis 4. Infidelis 1.3.13. Infinitum 13.16. Intellectus 521. Ira 81. Iudicium 16.86. Luna 8. Materia 8. Miraculum 43. Miſſa 4.15.20. Mors 1.14.15. Natura 41. Negligentia 6. Nigredo. Priuilegium. Sanctificatio 5. Scientia 80.

15 Priuatio quantum ad illud quod ſignificatur per nomen, eſt nocens, & præſupponit ſubiectum, & habilitatem ſubiecti ad formam, cuius eſt priuatio 2.d.12.L.me^{o}.I.

16 Contrarium ſignificat aliquam naturam in ſubiecto, non autem priuatio. 1^{a}.q.17.4.c./Meta.10.le.6.me^{o}.f.

17 Nulla priuatio, tollit totaliter eſſe. 3^{a}.q.11.2.1^{m}.

18 Nulla priuatio eſt de eſſentia alicuius entis in genere collocati. 2.d.40.1.5^{m}.

19 Immo priuatio eſt principium per ſe, & eſt in genere. $22^{ſ}$.q.72.6.3^{m}./2.diſt.1.L.ſi.H./Po^{a}.q.3.1.16^{m}. Reſpondeo Du-

Du^{m},1060. bio 1060°.

20 Priuatio eſt principium per ſe fiendi, non autem eſſendi. 2.d.1.L.ſi.H./Po^{a}.q.3.1.16^{m}.

21 Nulla priuatio eſt intenta ab aliquo agente. 1^{a}.q.19.6.c./q.49.1.c./2.d.1.q.1.1.2^{m}./d.35.5.4^{m}./L.$prin^{o}$./d.37.q.3.2.3^{m}./Con.3.c^{o}.4./5./Meta.8.lec.5.

22 Oppoſitum videtur dicere. Po^{a}.q.3.6.19^{m}. Reſpondeo Du-

Du^{m}.1061. bio 1061°.

23 Priuatio eſt præter intentionem naturæ particularis, & eſt de intentione vniuerſalis. Po^{a}.q.3.6.19^{m}.

Quid. ¶Priuilegium eſt priuata lex, quia reſpicit ſingulares perſonas, ſed commune eſt ad multa negotia. $12^{ſ}$.q.96.1.1^{m}.

Pri

*Cinis 2. Conceptio 18. Magdalena 3. Maria 7. Ordo 103. Pallium 3. Politia 3. Prædeſtinatio 42. Reuelatio 11. Tributum 5.

1 ¶Prius dicitur dupliciter, ſcilicet ordine perfectionis, & generationis. 1^{a}.q.85.3.1^{m}./$12^{ſ}$.q.68.8.2^{m}./3.diſ.27.q.2.4.2^{m}./Vir.q.4.3.c./Quol.5.19.c. Diuiſio.

*Abſolutum 1. Acceſſus 0. Accidens 26. Accuſatio 18.24. Actio 10.72. Actus 38.75.76.77.179.

2 Prius ordo, & principium ſextuplex, ſcilicet magnitudinis, temporis, cognitionis, vel ſaltem ordine intellectus, naturæ, inuentionis, & exequutionis. 3.diſtinctio.3.quæſtio.4.art.1.0./articul.2.c./2^{m}./L.$princ^{o}$./Io.lec.1.med^{o}.2.H./Meta.5.lec.19.

*Adam 80. Affirmatio 3.

3 Prius natura, dicitur dupliciter, ſcilicet ſecundum cauſam materialem, & magis ſecundum alias cauſas. $22^{ſ}$.q.2.7.3^{m}./Ver.q.9.3.6^{m}./Quol.5.19.c.$prin^{o}$.

4 Semper id quod eſt naturalius, eſt prius. $12^{ſ}$. quæſtion.49.2.c.

*Agens 35.79.96.100.102.103. Agere 23. Amor 218.275.

5 Quod ineſt rei ex ſe, prius eſt ſecundum naturam, quam id quod habetur ab alio 2.d.1.q.2.2.c./5.16^{m}.

*Analogia 2.3.7.8.9.18.

6 Imperfectum eſt prius tempore perfecto in eodem. Sed in diuerſis eſt econuerſo, & natura in vtriſque. 1^{a}. quæſtioo.82.3.2^{m}./q.85.3.1^{m}/q.94.3.c./$22^{ſ}$.q.62.4.c./3^{a}.q.1.5.3^{m}./6.c./3.d.1.q.1.4.5^{m}./d.27.L.me^{o} B./Ma.q.4.3.c.ſi./Vir.q.4.3.c./13^{m}./Quol.5.19.c./Opuſ.3.c^{o}.20./Opuſ.31.c^{o}.1./1^{a}.Cor.11.le.3.me^{o}.E./1^{a}.Tim.2.le.3.$prin^{o}$.K./Meta.le.1.$prin^{o}$.b./le.4.me^{o}.g.E./le.12.me^{o}.E.

*Angelus 2.196.200.326. Anima 259.209.261.279.297. Animal 34.79. Apoſtoli 8.

7 Ea quæ non habent ordinem ad generationem alicuius, licet ſint priora tempore, non tamen ſunt priora generatione, ſicut equus qui heri fuit, non eſt prior generatione aſino, hodie exiſtente, licet ſit prior tempore. Meta.7.le.13.me^{o}.c.D.

*Appropriatio 5. Aſſumere 11.31.34.50.&c. Audacia 7.8. Auerſio 8.13.14.22.23.14. Baptiſmus 134.136. Beatus 50. Bigamia 6. Bonitas 82.92.105.128.247. Charitas 20.40.120. Cauſa 22.43.54.65.&c.81.&c. Circumciſio 18. Circunſtantia 25. Cognitio 53.76. Compoſitio 1. Commune 4.9.12. Concupiſcibilis 2. Confirmatio 7. Conſanguinitas 11. Conſideratio 3. Conſilium 3. Contingens 7. Corpus 28.29.70. Creatio 3.22.19.43. Culpa 3. Damnatio 28.25. Datio 30. Debitum 16.21. Delectatio 29.107. Deus 31.256.185.362. Dicere 6. Definitio 47.48.50. Diſpoſitio 49.52. Diſtantia 1. Diſtinctio 19. Diuiſio 0. Dominium 12. Donum 15. Duratio 6. Educi 2. Effectus 15. Electio 23.25.27. Embrio 4. Ens 22.31.&c. Epicicla 4. Epiſcopus 4.

8 Omne prius generatione, eſt prius tempore. & non econuerſo. Meta.7.le.13.me^{o}.c.C.

*Eſſe 35.42. Aetas 2. Aeternitas 27.

9 Illud a quo non conuertitur ſubſiſtendi conſequentia, eſt prius natura, non autem tempore. Quol.4.24.16^{m}.

*Euchariſtia 26.&c.43.270. Aeuum 10. Exorciſmus 2.7. Factum 2. Fides 118. Fieri 1.9. Filiatio 7. Forma 46.60.91.100.122. Frui 8. Fondamentum 0. Generatio 7.18. Genus 34.40.41. Gloria 18. Gratia 135.148. Gratis 1. Graue 8. Habitus 37.81. Humilitas 2. Iacobus 2. Idea 39. Imago 33.&c. Imperare 4. In 4.23.26. Incipere 1.3. Indiuiduum 4.16. Indiuiſibile 2. Infinitum 34. Ingratitudo 26. Inſtans 12.&c.31. Intellectus 216.&c. Ioannes 15. Ira 98. Iuſtitia 26.68.69. Iuſtificatio 18.&c. Lex 97. Malum 19.59. Maria 10.11.39.40.47. Materia 47. Matrimonium 13.131.134. Medium 11. Memoria 9. Metaphyſica 17. Michael 3. Miraculum 55. Miſſio 3.17.23.24.35.37. Mortuus 0. Motor.

10 Prius duplex, ſcilicet per ſe, & per accidens $22^{ſ}$. quæſtion.4.7.c.

*Motus 88. Mutatio 6.10. Natura 49. Neceſſitas 2.22.10. Nocere 2.11.

11 Semper quod eſt per ſe, eſt prius eo quod eſt per aliud. 1^{a}.q.20.1.c./3^{a}.q.84.6.c.

*Nomen 56.65. Notum 4.5.6. Obedientia 16. Odium 15.18. Operatio 53. Oppoſitio 7. Ordo 1.&c.32.42.75. Pars 27. Paſſio 62.&c. Pater 1.6.9.10. Paulus 27. Peccatum 307.&c. Pœna 22. Pœnitentia 16.17.22.24.46.113.135. Perfectio 41. Perſona 17.&c. Petrus 5. Potentia 32. Præceptum 27. Prædeſtinatio 36. Prædicari 12.17.26.27. Prædicator 5. Principiatum 2.3. Principium 1.28. Prioritas. Priſtinus. Proceſſio 50.56. Propter 114. Quantitas 25. Quies 1.3. Relatio 75. Religio 55. Reminiſcentia.

12 Prius quo ad nos, eſt prius via generationis, in iis quæ ad actiones pertinent. 4.d.2.q.1.3.c.$prin^{o}$.

Prima

13 Prius eſt, quod eſt propinquius alicui determinato principio. Vir.quæſtio.4.3.c./ Quol.5.19.c. princ°./ Meta.5.lect. 13.prin°.
*Reſurrectio 11.12.21.22.46.48. Sacramentum 18. Sapientia 54.Satiſfactio 19. Scientia 46. 85.125. Semen 18.20.Senſualitas 3.Signum 2. 3. Symbolum 6. Similitudo 25. Species 4. Spes 69.&c.Spiritus 1.3.Subſiſtentia 4.Subſtantia 20. 21. 31. 32. Succeſſio 3. 4. Tabernaculum 3. Templum 3. 4. Tempus 7. 8. 26. Veritas 3. Vanum 8. Virtus 130. 138. 239. Vita 49. 60. 61. Vnitas 37. Vniuerſale 1. 2. Voluntas 23. 56.60. Votum 7. 13. 43. 59. Vſura 2. 258. 276. &cet. Vti 14.24.

14 Remoto priori, remouetur poſterius, ſequens tantum ex eo, non autem ſi ſequatur etiam ex alio. 12ſ. quæſtion. 15. 2.2m.
¶Proæmium. Aſſimilatio 18.
¶Probabile. Accuſatio 16. Confeſſio 73. Debitum 18.19. Demonſtratio 2. 13. Eleemoſyna 12. Epicicli o. Aequinoctialis 1. Iepthe. Incarnari 3. Infernus 6.Iudicium 82.Luna 1. Matrimonium 43. 132. Peccatum 377. Probatio o. Proceſſio 13. Prudentia 79.Puer 4. Raptus 14. Reſurrectio 8.Rethorica 1. Stella 7. Suſpitio 3. Theologia 11.Teſtis 7. Votum 12.Vſura 148.173.
¶Probatica.Piſcina o.

Differentia. 1 ¶Probatio quærit rationem facti, & tangit cor, ſed examinatio quærit factum, & tangit corpus. Pſalm. 26. principio 2.ᵃD.
*Accuſatio 3. 9. 16. 25. Actus 11. Apparere 9. Baptiſmus 129. Dæmon 116. Denuntiatio 2. Deus 94.188. Definitio 28. Docere 8. Epicicli o. Eſſe 84. Ferrum 2. Fides 47. &c. Fornicatio 6.Fractio 2. Hæreſis 19. Ignorantia 8. Iudex 4. Iudicium 26. 62. Manus 4. Mathematica 3.&c. Matrimonium 43.91. Miraculum 32.Mundus 20.&c. 26. &c. Operatio 16. Oſtenſio. pater 4. Præuaricator 3. Probabile. Prouidentia 50. Ratio 9.Reſurrectio 47. Scientia 16.17.28.Scire 5. Sepultura 13. Signum 2.13. Spirituale 4. Spiritus 10. Subſtantia 17.Suſpitio 3.Theologia 11.34. Terra 2.6.23.Teſtis 4.7.Tractare 1.Tribulatio 15. Triſtitia 10.Veritas 24.Votum 64.Vſura 89.136.148.173.199.200. &cet.205.214.248. 253.265.

6 Deus probat hominem, probando rectitudinem, examinando firmitatem, viſitando, corrigendo, & conſolando.Pſal 16. prin°.1.D.
¶Probitas animi. Imperator 3.
¶Problema.Propoſitio 1.

Quid. 1 ¶Processio. Proceſſionis nomen, primo conuenit motui locali, ex quo transfertur ad omnem ordinem ex aliquo, & ad omnem emanationem. poten². quæſtion. 10.2.c. princ°./ 4.23m.
* Accuſatio 18. Actio 65. 206. 119. 212. Aduocatus 6. 7.

2 Proceſſio dicitur dupliciter, ſcilicet motus proceſſiuus animalium, & eductio principiati a principio, prima eſt in diuinis metaphorice tantum, ſecunda vero proprie. 1ª.quæſt. 27.1.0./ 2.d.11.1.6m./ d.13.1.0./ d.14. q.1.2.c./Cont.5.c°.11./Po².q. 10.1.0.
*Amor 7.9.&c.268.269.

3 Proceſſio duplex. ſ. ab extra,& ab intra, prima ſemper eſt per motum ad diuerſum,& contra rationem primi principii, non autem ſecunda. Ideo ſecunda conuenit deo, non autem prima. 1ª.q 27.1.0./ Po².q.10.1.0.
*Angelus 162.Charitas 153.Cognitio 31.

4 Modus quo aliquid ab aliquo procedit, eſt duplex.ſ.in ſimilitudine ſpeciei,& diuerſitate ſpeciei, ut in omni agente æquiuoce. Et hæc ſemper eſt in inferiorem ſpeciem. 4. d.41.art. 1.q.5.c.
*Compoſitio 16.Conceptio 1.Correctio 1.Debitum 26.

5 In qualibet natura creata, ſunt multi modi proceſſionum, ſed non communicatur natura, per quemlibet eorum. Pot. qu.9. 9. 23m.
*Delectatio 26.29.Deuotio 14. Deus 316.341.Dos 7. Effectus 11.Entimema.Eua 1.Factibilia.Fides 113. 160.

6 Proceſſus duplex in omni vera mutatione.ſ.inter vtrunque terminum,& inter agens & patiens, ſed diſſimiliter dupliciter in moueri,& in facto eſſe.Po².q.3.2.3.c.
*Generatio 37. Gula 10.11.Honeſtum 4. Imago 3. Miſericordia 10.

7 procedens tripliciter deficit a ſpecie producentis. ſ. propter æquiuocam generationem, propter impuritatem extraneæ naturæ,& propter defectum agentis. Opuſ.3.c°.43.
*Motus 13.64.73. Mutuum 4. Natura 14. Obedientia 19. Omiſſio 17.

8 Proceſſio localis eſt in aliquid, vt in terminum motus, non autem proceſſio a cauſa.1.d.11.1.6m./ d.13.1.3m./ d.14.q.1. 1.c./ Pot² q.10 1.4m.
*Operatio 14.17. Peccatum 335.414.Pœnitentia 30.Prædicari 22. Principium 2. Producere o.

9 Procedere naturaliter dicitur propter naturalem habitudinem ad principium, ſed procedere per modum naturæ, eſt produci ſicut producit natura. Pot² q.10.2.4m./ 7m.
*Prudentia 82. Relatio 36.&c. Scurrilitas 3. Semen 20. Sepultura 4. Simonia 24. Spes 41. Statutum 1. Superſtitio 3.6. Suſpitio 1. Theologia 8. Tentare 11. Thurificatio 2.Thus 2. Vindicatio 5.

10 Proceſſio naturalis eſt principium, & origo cuiuslibet alterius proceſſionis. Pot² q.10.5.c.fi.
*Virtus 180.251. Vnitas 35.36.

11 Omne procedẽs naturaliter ab aliquo eſt ei ſimile,& æquale in natura, niſi ſit defectus agentis, vel materiæ. 3.diſt.11.1.c.
*Voluntarium 3.

12 Simplex non poteſt procedere a diuerſis ſecundum eſſentiã, & ſecundum operationẽ.1.d.11.1.7m./ Pot² q.10.4.15m./19m.

13 Omnis proceſſio creaturæ eſt per motum, vel mutationem, non autem in diuinis.1ª.q.27.1.1m./1.diſt.13.1.1m.
*Zelus 7.

14 Omne procedens a Deo in diuerſitate eſſentiæ deficit a ſimplicitate Dei, nec tamen ex hoc homo incidit in compoſitionem.1.diſt.8.q.5.1.c.

15 Proceſſus dicitur rationalis tripliciter. ſ.ex terminis, vel propoſitionibus communibus ex probabilibus,& ex proportionatis rationi. ſ. ex effectibus, & ſenſibilibus; primus conuenit tantum metaphyſicæ,& logicæ docenti, ſecundus omni ſcientiæ per logicam vtentem, tertius vero phyſicæ principaliter. Trin.21.q.1.0. Intellectus.
* Accuſatio 27. Aduocatus 6.7. Angelus 392. Anima 182. 204.214. Argumentum 1.4.

16 Proceſſus rationis duplex. ſ.via compoſitionis, & via reſolutionis.12ſ.q.14.3.0./ Metaph.2.lec.1.princ°.c.
*Arithmetica 3.

17 Procedere intelligibiliter conuenit maxime metaphyſicæ, quia eſt de iis, a quibus incipit omnis proceſſus intellectus,& ad quæ terminatur omnis reſolutio eius. Trin.21.q.3.0.
*Ariſtoteles 3. Ars 4.30.40. Beatus 8. Cognitio 2. Cognitio 31.Conceptio 5.&c.14. Conſcientia 17.18.Correctio 1. Demonſtratio o. Deuotio 14. Deus 316. Dialectica 4.Entimema. Felicitas 3. Fides 113.160. Finis 134. Honeſtum 4. Inductio.Intellectus 132.233. Intelligẽtia 2. Intelligibile 3. Logica 8. Mathematica 3.&c. Mundus 27.18. Ordo 58.&c. Peccatum 414. Principium 7. Ratio 3.8 34.31.57. Scientia 124.135. Syllogiſmus o. Verbum 1.&c.9.13.&c.29.39. Virginitas 23. Virtus 104. Voluntas 47.48.

18 Proceſſus rationis practicæ quadruplex ſecundum quadruplicem ordinem.ſ.apprehenſionis, intentionis, compoſitionis, & ſuſtentationis, cui proportionatur quadruplex ordo rationis ſpeculatiuæ.ſ.a communiori, a toto ad partes ſecundum materiam, a ſimplicioribus, & a principalioribus partibus ad ſecundarias.Cœ.princ°.
* Vſura 116.

19 In diuinis ſunt tantum duæ proceſſiones.ſ.verbi, & amoris; ſecundum quod Deus ſuam eſſentiam, veritatem,& bonitatem intelligit, & amat. 1ª.q.27.3.5.0./ q.28.4.c./q.36.1.c./ q.37.1.c./q.41.6.c./ 1. diſt.13.2.0./ diſt.27.q.2.art.2.q.2.c./ 2m./ Cont.4. capit° 19./ 27./ Pot² q.9.9.c./q.10.2.0./ 4.c./ Opuſc.2.cap° 2./ 3m. In diuinis.
*Actus 190.&c. Apparere 3.Cauſa 68.Datio 20.&c.

20 Solus ordo proceſſionum ſecundum originem multiplicat proceſſiones in diuinis. Pot² q. 10. 2.c.fi./ 4.c.

21 Omnia quæ important reſpectum originis, abſolute dicuntur de proceſſione diuina, non autem repugnantia conſubſtantialitati, coæternitati, & independentiæ. 1ª.q.27.2.2m./ 3.diſt.11.1.3m.

22 Proceſſiones in diuinis diſtinguuntur per relationes, & modos originis, non autem ſeipſis, nec per eſſe a natura,& voluntate.1ª.q.27.3.0./ 1.d.13.2.0./ diſt.27.q.2.ar.2.q.2.2m./ Pot² q.9.4.15m./9.20m./ 25m./ q.10.2.0.
* Nomen 52.

23 Cum dicitur procedere perſona per modum, non ponitur modus in Deo quaſi qualitas eius, ſed comparatur proceſſio diuina proceſſionibus creaturarum. Pot² q.10.2.10m.
*Relatio 75.76. Notio 6.14.

24 In diuinis eadem eſt proceſſio per modum naturæ, & per modum intellectus, quia vtraque eſt vt ab vno.Po² q.9 9.20m./ q.10.2.11m./ 24m./ 25m.

25 Proceſſio, & relatio in diuinis ſunt idem realiter, & diſtinguuntur tantum ratione. Pot² q.10.3.c./ 5.12m.
*Sapientia 48. Temporale 1.

26 Proceſſiones in diuinis diſtinguuntur per principia, & per terminos, ideſt per relationes. 1. diſt. 13. 2. 3m. / 4m. / Potentia q. 10. 2. 1.

27 Relationes, vt relationes in diuinis, per proceſſiones diſtinguuntur, & conſequuntur eas, ſed vt formæ propriæ perſonarum eſt econuerſo. 1. diſt. 13. 2. 4m.

28 Proceſſio in diuinis comparatur ad generationem, vt communo ad proprium, non autem ſicut genus ad ſpeciem. 1. diſtin. 13. 3. c.

29 Procedere in alterum conuenit patri in diuinis; non autem procedere ab altero. Pot. q. 10. 2. 12m.

30 Filius procedit à patre naturaliter. Cont. 4. c. 11. / Pot. q. 9. 13. c. / 15. c. / 2. 3m. / 16. 9m. / q. 5. 3. c. fi. / q. 10. 2. 4m. / 5m. c. / 4. c. / 17m. / 5. c. / Opuſc. 9 q. 12. Verbum 43. 64.
*Generatio 37. 67.

31 Proceſſio filij eſt per naturam patris. Ideo eſt ei coæternus, conſubſtantialis, & independens, non autem creaturæ; quia procedunt per voluntatem Dei. 1a. q. 41. 2. c. / q. 42. 2. c. / 3. di ſtin. 11. 3. 3m. / Cont. 4. c. 11. / Po. q. 2. 3. c. / q. 3. 13. c. / Opuſc. prap. 41.

32 Omnia quæ pertinent ad generationem viuorum dicuntur in proceſſione filij Dei, vt oriri, naſci, gigni, & generari. 1a. q. 27. 2. 2m. / 3. d. 8. art. 4. q. 2. c. / d. 11. 4. 3m. / Cont. 4. c. 11.

33 Hæreſis Valentini, quod filius Dei procedit, vario modo prolationis, ideſt ad extra. 1a. q. 34. 2. 2m.

34 Cum dicitur, quod filius procedit vt verbum, & veritas, quæ poteſt pater omnia producere, & quod Spiritus ſanctus procedit vt amor, quo amore vult ea producere, duplicem habet intellectum, quia poteſt intelligi, quod pater filio poteſt, & quod Spiritu ſancto velit. Et ſic falſum eſt. Poteſt etiam intelligi, quod pater poſſit producere filium, & velit producere Spiritum ſanctum. Et ſic verum eſt, quia omnia producit per Filium, & Spiritum ſanctum. Opuſc. 9. q. 23.

Spiritusſancti. 35 Spiritus ſanctus procedit a Patre, & Filio, quia aliter non poſſet diſtingui a filio. 1a. q. 36. 2. c. / 1. d. 11. 1. c. / d. 13. 2. c. fi. / Cōt. 4. c. 24. / 25. / Po. q. 10. 4. 5. c. / Opuſc. 1. c. 24. vſque 54. / Opuſc. 3. c. 40. / Io. 15. lec. 5. fi. g. D. & c. / c. 16. lec. 4. fi. d. / Gal. 4. lec. 3. prin. B. &c. Titum 3. lec. 2. fi. G.
*Amor 7. 9. &c. Diſtinctio 36. Donum 3. 6. Generatio 37. 67.

36 Spiritus ſanctus procedit ab eis, inquantum ſunt plures agentes, & inquantum ſunt vnum in vi ſpiratiua. 1a. q. 36. 4. 1m. / 1. d. 11. 2. 3. c. / d. 12. 2. c. / 3. c. / Cont. 4. c. 24. / Po. q. 10. 2. 15m. / Opuſc. 1. c. 11. fi. / Opuſc. 3. c. 48. / Opuſc. 9. q. 25. / 26.

Dum. 1062m. 37 Oppoſitum videtur dicere. 1. diſt. 29. 4. 2m. Reſpon. ſicut Dubio 1153.
*Ioannes 19. Miſſio 24.

38 Spiritusſanctus procedit a patre per filium, ſed filius non ſpirat per patrem. 1a. q. 36. 3. c.

39 Proceſſio filij eſt per modum naturæ, & intellectus, inquantum non præexigit aliam, proceſſio vero Spiritus ſancti eſt per modum voluntatis, & amoris, inquantum præexigit aliam. Pot. q. 10. 2. c. fi. / 7m. / 11m.
*Perſona 36. Poſſibile 7. 8.

40 Vel quia proceſſio filij eſt per modum ſimilitudinis, non autem alia. Pot. q. 10. 2. 11m.

41 Vel inquantum proceſſio filij eſt ab vno tantum, proceſſio vero alia eſt a duobus. Pot. q. 10. 2. 11m.

42 Vel quia filius eſt tantum à non procedente, ſed Spiritusſanctus eſt etiam à procedente. Pot. q. 10. 2. 7m.

43 Spiritusſanctus procedit per modū voluntatis, ſed filius per modum naturæ, & intellectus. 1. diſt. 27. q. 2. ar. 2. q. 2. c. / 2m. / Opuſc. 9. q. 18.

Dum. 1063m. 44 Immo ſicut Deus pater filium nō voluntate, ſed natura produxit, ita de Spiritu ſancto ſentiendum eſt. Opuſc. 9. q. 12. Reſp. ſicut Dub. 1063.

45 Spiritusſanctus procedit per modum voluntatis, quia procedit vt amor, ſicut & filius procedit per modum intellectus, inquantum procedit vt verbum. Sicut tamen verbum procedit naturaliter à Deo dicente, ita & amor ſimiliter à Deo emante. Opuſc. 9. q. 12. fi.

46 Proceſſio Spiritusſancti aſſimilatur proceſſioni cauſati à cauſa, vt perſona, ſed vt amor, motus locali, quia tendit in alterum, vt in obiectum, ſed proceſſio filij eſt tantum primo modo. 1. diſt. 13. 3. 2m. / diſt. 14. q. 1. 1. c. / 1m.

Dum. 1064m. 47 Oppoſitum vr. dicere. Pot. q. 7. 7. 10m. Reſp. Dub. 1064m.
* Spiritus 20. 25.

48 Hæreſis Arrij, quod Spiritus ſanctus procedit a patre, & filio vt creatura vtriuſque. 1a. q. 27. 1. c.

49 Hæreſis Neſtorij, & Theodoriti, quod Spiritus ſanctus non procedit a Filio. 1a. q. 36. 2. 3m / Pot. q. 10 4. 24m. / 5. c.

50 Spiritus ſanctus non magis procedit à patre, quam à filio, nec prius, nec plenius. 1a. q. 36. 3. 2m. / 1. diſtin. 12. 1. c. / L. / Opuſc. 9. q. 27. / 29. / 30.

51 Spiritusſanctus dicitur principaliter & proprie procedere a patre, propter auctoritatem in patre, non autem magis proprie. 1a. q. 36. 3. 2m. / 1. d. 12. 2. 3m.

52 Spiritusſanctus, & quicquid eſt in eo, eſt a patre & filio, eadē proceſſione, & eodem modo abſoluto; non autem ſecundum eādem habitudinem vel reſpectū. 1. d. 12. 2. 4m. / Opuſ. 9. q. 27.

53 Spiritusſanctus procedit a patre immediate, & mediante filio ratione ſuppoſiti, non autem ratione virtutis mediæ. 1a. q. 36. 3. 1m. / 1. d. 12. 3. c. / Opuſ. 9. q. 27.

Filij. 54 Spiritusſanctus procedit a patre, iam nato filio, & filij, iam, dicit æternitatis, & ſi, nato, dicit perfectionem natiuitatis, nō autem filij, iam, dicit nunc temporis, & ſi nato, dicit præteritionem. 1. d. 12. L. prin.

55 Proceſſio filij, eſt per actum intellectus, ſed proceſſio ſpiritusſancti, eſt per actum voluntatis. 1a. q. 27. 2. c. fi. / 3. c. / q. 28. 4. 1m. / q. 34. 2. c. / q. 45. 7. c. / 1. d. 13. 2. 2m. / Cont. 4. c. 11. / Pot. q. 2. 3. c. fi. / 11m. / q. 10. 2. 11m.

56 Generatio filij eſt prior proceſſione ſpiritusſancti, ſecundum noſtrum modum intelligendi; non autem ſecundum rem. 1. d. 12. 1. c. / L. prin. / d. 13. q. 4. 2. 2m.

57 Spiritusſanctus, ita naturaliter & a natura procedit a patre, ſicut & filius. 1a. q. 41. 2. 3m. / 8. c. / q. 42. 2. c. / Po. q. 2. 3. c. fi. / q. 9. 9. 24m / q. 10. 2. 4m. / 5m / 4. 5. c. / Opuſ. 9. q. 12.

58 Eſſentia diuina, ſub ratione notionis communis, quæ dicitur communis ſpiratio, eſt principium proceſſionis ſpiritusſancti, non vt ſpirans, ſed vt vis ſpiratiua. 1. diſt. 11. 3. c. / Pot. q. 10. 2. 15m.

59 Proceſſio ſpiritusſancti, triplici ratione nominatur tantum proceſſio, ſcilicet ex habitudine rei amatæ ab amante per amorem. 1a. q. 27. 4. 3m. / qu. 28. 4. c. / q. 37. 2. c. / 1. d. 13. 3. 2m. / 3. d. 12. 1. 3m.

60 Emanatio, proprietas, & relatio ſpiritusſancti nominantur eodē nomine, ſ. ſpiratio, propter defectum nominum. 1a. q. 36. 1. c. / q. 37 1. c. / 1. d. 18. 4. c. / Po. q. 10. 2. 16m. Notio 6.

61 Eadem emanatione & proceſſione, ſpiritusſanctus eſt deus & donum, non autem relatione, vel proprietate. 1. d. 18. 4. c. Donum 6.

Temporalis. 62 Proceſſio ſpiritusſancti dicitur æterna, reſpectu obiecti æterni, ſed ut tendit in obiectum creatū, cui deus confert aliquid, dicitur temporalis. 1a. q. 43. 2. c. / 1. d. 14. q. 1. 1. c.
*Datio 20. 18. Miſſio 6. Temporale 1. Virtus 29.

63 Reſpectus proceſſionis temporalis ad creaturam, non eſt realiter in ſpiritusſancto, ſed in creatura. 1. d. 14. q. 1. 1. 2m. / 2. c. / 3m. / q. 2. 1. c. / 1m.

64 Spiritusſanctus procedit a ſeipſo, proceſſione temporali. 1a. q. 43. 2. 3m. / 1. d. 15. q. 4. 1. c. fi. / 4m. / d. 16. 1. c.

65 Spiritusſanctus datur nobis in proceſſione eius temporali. 1. d. 14. q. 2. 1. c.

66 Proceſſio temporalis, includit æternam. Ideo oportet, quod a quo perſona procedit temporaliter, procedat etiam æternaliter. 1 d. 11. L. 2m. / d. 14. q. 1. 1. c.

67 Proceſſio æterna & temporalis, ſunt tantum vna proceſſio, ratione reſpectus ad principium quem principaliter importat, ſed ſunt duæ ratione duplicis reſpectus ad obiecta. 1a. q. 43. 2. c / 3m. / 1. d. 14. q. 1. 2. c. / L. / d. 16. 1. c.

68 Proceſſio temporalis, dicitur ſignum æterni, ratione effectus, qui eſt ſimilitudo amoris æterni. 1. d. 14. q. 1. 1. 2m.
¶ Proceſſiuum. Animal 39.
¶ Proceſſus. Crimen 1.

Licet. 1 ¶ PROCLAMARE licet in capitulis religioſorum de leuibus, quæ famæ non derogant, ſine admonitione ſecreta, non autē de grau. 22. q. 33. 7. 4m. / Vit. q. 3. 2. 8m. *Reclamare.

2 Non uidetur eſſe probabile, quod ea quæ fiunt in conſuetudine religioſorum, ſint contra præcepta Chriſti. Conſuetum eſt autem in religionibus, quod in capitulis aliqui proclamantur de culpis, nulla ſecreta admonitione præmiſſa. Sed huiuſmodi proclamationes, ſunt quaſi quædam commemorationes, potius oblitarum culparum, quam accuſationes vel denunciationes. 22. q. 33. 7. 2. 4 / 4m.

3 Si eſſent tamen talia, de quibus frater infamaretur, contra præceptum domini ageret, qui per hunc modum proclamando, peccatum fratris publicaret. 22. q. 33. 7. 4m.
¶ Prodiuus. Confeſſio 92.

Qui. 1 ¶ PROCONSVLES dicti ſunt coadiutores conſulum, quaſi proiecti ſiue adiecti conſulibus. Nec conſulatu fungebantur ſimpliciter, ſicut nec procurator fungitur officio curatoris ſiue actoris. Opuſ. 20. li. 4. c. 26. *Paulus 1.

Diuiſio. 2 Vel proconſul dicebatur aſſeſſor, qui vice conſulem iudicabat. Opuſ. 20. li. 4. c. 26.
¶ Procreatio. Tempus 33.
¶ Procul dicuntur eſſe quædam a notitia noſtra dupliciter. ſ. ex parte ipſorum, ſicut futura contingētia, & ex parte noſtra, ſicut

Pro

ſicut illa in quorũ cognitione accidit difficultas, propter noſtrum defectum, & non propter ea, cum ſint maxime cognoſcibilia, & perfectiſſime entia, ſicut res intelligibiles, & præcipue æternæ. Veri.q.12.2.c./q.18.5.4^{m}.
*Cognitio 18.25. Prophetia 8. Propoſitio 1. prudentia 3.
¶Procurare. Aborſus 1. Princeps 14.23.
¶Procurator. Iudicium 63. Liberalitas 2.5. Matrimonium 43 Medicus 5.7. Perfectio 88. Prælatio 22. Princeps 14 23. Proconſules 1. Religio 75.86. Saluari 15. Seditio 3. Sepultura 3.4. Simonia 23. Via 8. Vomitus 1.
¶Prodere. Aduocatus 6.
¶Prodeſſe. Adiurare 5. Admonitio 5. Baptiſmus 48.178. Damnatio 48.&c. Diuitiæ 6.7. Euchariſtia 241. &c. Ficus ieiuniũ 12. Iuſtus 3.4. Labor 2.3. Miſſa 24.&c. Mortuum o. Nocere 11. Oratio 87.89. Paſſio 21.116.&c. Prælatio 24. Religio 44.73.&c.96. Sacerdos 36. Sepultura 5.&c.
Quid. 1 ¶PRODIGALITAS eſt circa paſſiones pecuniæ, ſicut deficiens non autem ſicut ſuperabondans in e.a. 22ſ. quæſt. 119. 8.1^{m}.
2 Prodigalitas dicitur eſſe contra naturam, quia habet immoderatam emiſſionem rerum, repugnantem naturæ. 12ſ. quæſt. 32.6.2^{m}.
3 prodigus, ſæpe excedit in dando propter voluptates, non tamen ſemper. 22ſ.q.119.2.3^{m}. Datio 18.inſ.
*Auaritiæ 21.&c.
4 Prodigalitas ſemper eſt peccatum, non principaliter propter quantitatem, ſed propter inordinationem dandi, quibus non debet dari, & propter quæ, & ſicut debet. 22ſ. quæſt. 119. 2.0./3.1^{m}.
5 prodigus peccat in ſe, & in proximum, præcipue clerici, conſumentes bona pauperum. Similiter auarus. 22ſ. quæſtio. 119 3.1^{m}.
6 prodigalitas opponitur liberalitati. 22ſ.q.117. prin^{o}./q.118. prin^{o}./q.119.1.2.3.c. *Illiberalitas. Liberalitas 12.
¶Prodigium. Miraculum 6. Portentum.
¶Prodire. Angelus 463. Ethica.
¶Proditio. Auaritia 15. Euchariſtia 232. Præuaricator 1. Reuelatio 4.
Qu. ¶Proditor eſt ſicut venator, tendens inſidias & fraudes. pſal. 7 ſi.1. *Auaritia 15. Iudas 1.2.3.
In Deo. 1 ¶PRODVCERE perſonas in diuinis, non eſt perfectionis abſolute, ſed relatiue. Opus. 9.q0.5.
*Accidens 52.121.122. Actio 101. Actus 89. Adam 89. &c. Aer 11. Agens 43.76 87.89.90. Angelus pro. Anima. pro. Aial 26. Ars 7.41.42. Artifex 4. Cauſa 67. Cælum 84. Conſeruatio 20. Creatio o. Creatura 10. Dæmon 11.106.107 Deus 243.&c. 241.431.&c. Dicere 6 &c. Dies 17.23.24.25. Effectus 16.29. Elementum 26. Elicere o. Eſſe 71. Factum o.
2 In diuinis & in creaturis, aliquid producitur dupliciter. ſ. per potentiam naturalem, in ſimilitudinem naturæ eius qui producit, & per potentiam rationalem, in ſimilitudinem ſpeciei intelligibilis. 2.d.7.q.1 1.c /Opuſ. 3.c^{o}.52.
*Fieri 5. Filiatio 5.6. Forma 103.&c. Generatio 26. Gigantea Gratia 99.100. Homo 24. Luminare 2,3. Luna 1. Lux 21. Mineralia. Miraculum 10. Miſſio 8. Mulier 1. 2. 3. Mundus 9. &cet. 30. pater 3. Plantæ o. Potentia 40.44. Prouidentia 17. Sacramentum 93. Sapientia 55. Scriptura 20. Spina 1. Stella 2.7.8. Succeſſio 5. Virtus 222. Vſura 48. 126.133. Chriſtus 222.
3 In productione rerum a deo, eſt triplex debitum. ſ. reſpectu vniuerſi, vnius creaturæ ad aliam, & partium vel proprietatum. Cont.2.c^{o}.29.
4 Oppoſitum videtur dicere. 1^{a}.q.31.1.3^{m}./4.d.15.q.1.ar.3.q. 4.1^{m}./d.46 q.1.ar.2.q.1.4^{m}. Reſp. ſicut Du^{o}.431°.
Du^{m}.1065^{m}. 5 Res a principio fuerunt productæ in ſtatu perfectæ, ut eſſent principia aliorum. 1^{a}.q.94.3.c.
¶Pro & contra. Anniuerſarium. Baptiſmus 130,&c. 249. Beatus 45. Benefacere 1. Beneficium 20. Circumſtantia 17. Conſcientia 7. De 5. Gratia 139. Immiſericordia. Oratio. pro Promiſſio 2. Pudicitia 2. Puer 4. Raptus 3. 8. Relatiuum 6. Satisfactio. pro Sepultura 13.4.5.6.7. Simonia 8.32. Spes 24. Suffragia o.
¶Profectus. Aquila 1. Laus 7. Nomen 14. paulus 2.
¶proferre. Anima 213.
¶Proferri. Baptiſmus 51.&c. Euchariſtia 74.&c.85.86. 116. Fides 130.150. Hæreſis 15. Iudicium 7.21.24.61. Litera. Proceſſio 33. Prophetia 51. Sacramentum 34.38. 39.40.
1 ¶PROFITERI. Nullus profitetur perfectionem, ſed ſtatum
Quid. perfectionis. Vir.q.2.11.12^{m}. *Adoratio 5. Aſſiſtere 7.
2 Profitens non vouet ſeruare, quicquid eſt in regula, ſed vitam regularem, vel viuere ſecundum regulam, quod eſt cautius, vel obedientiam ſecundum regulam, non obligando ſe ad culpam, vt in religione ordinis fratrum prædicatorum, quod eſt melius. 22ſ. quæſt. 186 9.1^{m}./Quol. 1.20.c. Ordo 109.inſ.
*Baptiſmus 8. Canonizatio 2. Character 47. Catechiſmus 3. Circunciſio 1.2.4 5.12.37.
3 In ordine fratrum Prædicatorum eſt cautiſſima, & ſecuriſſima forma profitendi, quia non promittit quis ſe ſeruare regulam, ſed obedientiam ſecundum regulam. Vnde ex voto obligatur ad ſeruandum ea, quæ ponuntur in regula, tanquã præcepta, & quæ prælatus ſecundum tenorem regulæ ſibi præcipere voluerit. Cætera vero, quæ non continentur in regula ſub præcepto, non cadunt directe ſub voto. Vnde ea prætermittens non peccat mortaliter. Quolib. 3.20.c.
*Conſecratio 14.15. Debitum 27. Fides 130. Fornicatio 16. Infamia 2. Irrita 2. Matrimonium 139.140. Miniſter 2. Pœnitentia 96 97. Perfectio 54. Pythagoras 1.2.3. Proteſtatio. Religio 40.61.&c.73.74.75. Sacramentum 34.
4 Votum ſimplex de maiori religione non obligat poſt profeſſionem in minori. 22ſ.q.189.8.3^{m}.
5 Profeſſio facta ante annos pubertatis. ſ. ante annos quatuordecim in puero, vel ante annos duodecim in puella, non tenet propter eccleſiæ ſtatuta. 22ſ.q.88.9.c./3^{m}./q.189.5.c./1^{m}./ 3^{m}./4.diſt.27.q.1.art.3.q.3. 3^{m}./q.2. 2.c./Quol.3.q.5.1.1^{m}./ 2^{m}/Quol.4.23.19^{m}.
6 Habitus dari conſuetus tantum profeſſis, licet differat tãtum per benedictionem ab aliis, inducit profeſſionem, non autem altus. 4.diſt.38.q.1.art.2.q.3.2^{m}.
7 Nazarei profitebantur quandam perfectionem, deponentes comam. 22ſ.q.186 6.b./4.d.24.q.3.art.1.q.1.2^{m}.
8 Honor quem ſanctis exhibemus, quædam profeſſio fidei eſt. Quolib. 9.16.0. Votum 16.
9 Exteriora opera hominis ſunt quaſi profeſſio interioris hominis; ideo ſi non concordent, eſt fictio. 1ſ. Tim. 2, le. 2. ſi.
¶Profeſtis. Miſſa 12.
¶Proficere. Qui non ſtudet ad proficiendum, eſt in periculo deficiendi. 1ſ. Cor. 13. lec. ſi. princ^{o}. K.
*Adam 32.42. Affectio 1. Amor 49. Angelus 412.418.539. Augmentum 9. Aureola 4. Baptiſmus 48.178. Charitas 112. Cognitio 37.38 Dæmon 18.19. Deſcendere 12. Deus 185. Actas 5. Ficus. Iumentum 30. Laus 7. Lex 112. Nomen 14. Ordo 69. Paulus 2. Perfectio 52.&c. Princeps 11.12. Purgatio 5. Religio 21.75.106. Sacrificium 26. Saluari 10. Status 9. Vita 63. Vſura 8. Chriſtus 79.146.
¶Proficiſci. Seruitus 5.
¶Proficuum. Affectio 1.
¶Profunditas. Apertio 1. Aqua 12. Cauſa 64. Cete 15. Hæreſis 84. Illuminatio 6. Luxuria 15. Mare 1. Soporari. Subtilitas 1. Tranſumptio.
¶Progredi. Beatitudo 138. Cognitio 22. Contemplatio 9. Delectatio 19. Eccleſia 8. Fœlicitas 3. Gratia 80. Peccatum 33. Reſurrectio 23.
¶Prooemium. Exordium o. Prologus. Rethor.
1 PROHIBITIO duplex. ſ. coactionis, & præcepti. 1ſ. Corin. 6. Diuiſio. lec. 2. me^{o} H.
2 Prohibitio legis bene diſpoſitos inducit ad bonum per amorem virtutis, malos autem per pœnas. 3. diſt. 40, 2.5./Rom. 5. lec. 6. med^{o} D./Gal. 3. lec. 7. prin^{o} D.&c.
3 Prohibitio incitat concupiſcentiã tripliciter. ſ. ratione ardui, ratione clauſæ paſſionis, & ratione importunitatis. 12ſ.q.98. 3.2^{m}./Rom. 5. lec. 6. princ^{o} A.
*Accuſatio 24. Adeps 1. Aduocatus 9. Aleator 1. Angelus 255.501. Baptiſmus 95.104.
4 Omne peccatum eſt malum, quia prohibitum iure naturali, non autem iure poſitiuo. 12ſ.q.71.6.4^{m}.
*Cibus 7.&c. Communicatio 4. Concupiſcentia 22. Correctio 16. Delectatio 84.85. Dæmon 22. Deus 297. Dimenſio 10. Diſpenſatio 20.
5 Ius diuinum directe prohibet tantum peccatum mortale, ſed indirecte veniale, 3. diſtinctione 38.4.5^{m}./diſtinctione 40.2.5^{m}.
*Eccleſia 14. Euchariſtia 216.&c. Excommunicatio 24. Fornicatio 2. Furtum 11.12. Gradus 3. Ieiunium 34 41. Ignorantia 14.30. Immunditia 2. Impedimentum o. Imperator 3.7. Inceſtus 1. Interdictum. Irreligioſitas 2. Iudæi 44. Lex 26.44.82.93.100.128.136. Licita o. Luxuria 2.3. Magi 10.&c. Malum 25. 26.38.58. Matrimonium 32.33.174 &c. 115. 121.&c. Mel 1. Mulier 20. Nemeſis 1. Oblatio 6.9.10. Paſſio 68. Patientia 7. Pax 12. Pœnitentia 133. Permiſſio 2. Poſſibile 8. Præceptum 18. 23.44.57.60 139.154. Sabbathum 5.&c. Sanguis 22. Scipio. Scrutatio. Seruitus 8. Simonia 19. Solicitudo 6.7.8. Sors 5. Species 5. Superſtitio 6. Teſtis 7.&c. Thomas 2.5. Torneamentum. Veſtis 7. Vetitum. Vindicatio 5. Vitros 84. Viuia 72.73.79.&c. 84 &c. 256.258. 306.&c. Viue. Vxor 5.

6 Prohibitio ligni ſcientiæ boni & mali fuit propter figuram, & propter euentum futurum, quia poſt eius vſum homo per experimentum penè didicit quid intereſſet inter obedientię bonũ, & inobedientiæ malum, non aũt propter naturam arboris malam. 1ª.q.102.1.4^{m}./ 1ª.q.102.1.2^{m}./ Opuſ.3. c° 194.

¶Proiicere. Euchariſtia 233. Homicidium 3. Nicolaus 2. Sidera. Velox 3.

¶Prolabi. Bellatores 2.

¶Prolatio. Dearticulatio. Hæreſis 15. Litera 3. Proceſſio 33.

¶Proles. Aborſus o. Adulterium 4. Anima 339. Coitus 7. Concubinatus 3. Fœtus. Filiatio o. Fornicatio 13. Imaginatio 9. Matrimonium 1.&c.46.&c. Mulier 9.10. Peccatũ 301. 337. Præceptũ 137. Semen 12.13.21. Seruitus 9. Tactus 13. Tempus 33. Vxor 1.4.10.

Circunſtãtia. ¶Prolixitas temporis non poteſt dare actui rationem peccati mortalis, niſi aliud interueniat, quia non eſt circunſtantia aggrauans in infinitum. Veri.q.15.4.c.

°Alleluia. Vſura 134.199.&c.

¶Prologus. Argumentum 1. Exordium o.

¶Prolongatio. Vſura 77.100.133.&c.141.&c.

¶Promereri. Eleemoſyna 30.&c Meritum o. Chriſtus 87.

Quid. 1 ¶PROMISSIO eſt actus rationis, quia eſt enunciatio, & ordinatio alicuius. 2 2ª.q.88.1.c./ 4.d.38.q.1.ar.1.q.1.c.

2 Promiſſio eſt ordinare quid facere pro alio debeat gratũ ei, Sed comminatio eſt contra alium. 2 2ª.q.88.1.2.5.c.

°Abraham 8.18.19.20. Adam 10.64. Angelus 545. Baptiſmus 12.23. Bonitas 229. Cetus 1. Confirmatio 13. Debitum 9. Dęmon 21. Fallere 1. Fides 146. Gratiarum actio 3. Hæreſis 68. Honor 11. Iudæi 18. Iudicium 69. Iuramentum 12. 19. 21. 27.29. Lex 26.104.106.111.112.113.&c. Matrimonium 84. 139.140. Mendacium 15.19. Obedientia 34. Obligari 5.6. Periurium 7. Præceptum 101. Primitiæ 4. Profeſſio o. Prophetia 5. Regnum 6. Sponſalia 2.8. Sponſus 1. Theologia 13. Teſtamentum 1.4. Votum o. Vſura 98.145.275.313.

3 Promiſſio nuda, ideſt non habens aliquid additum ad confirmationem, non habet vim plenam obligandi Deo, nec homini. 2 2ª.q.88.3.1^{m}./ 4.d.38.q.1.art.1.q.1.c.

4 Promiſſum non debet ſeruari, ſi eſt illicitum, vel mutatum. 2 2ª.q.110.3.5^{m}./ Rom.15.lec.3.me° C.

¶Promouere. Amicitia 33. Artifex 3. Baptiſmus 99.100. Bonitas 118. Confirmatio 11. Epiſcopus 12.25. Lepra 3. Medicina 1. Miniſter 5. 6. Ordo 57. princeps 24. prouidentia 20. Simonia 35.41. Vſura 96.256.260.

¶Promptitudo. Aquila 1.

¶Promptus. Audacia 21. Charitas 85. Correctio 17. Deuotio 2. Facilitas o. Habilitas o. Habitus 32. Iuſtitia 6. Ira 31. 41. Liberalitas 2. Lotio. Magnanimitas 16. Martyrium 1.2. 5. Negligentia 3. peccatum 397. perfectio 76. pietas 8. promptitudo. Rex 7. Sãctus 2. Satisfactio 30. Solertia o. Timor 34. Virtus 181.

Ad quid. 1 ¶PROMVLGATIO legis naturæ fit ex hoc, ꝙ Deus inſerit eã mentibus hominũ naturaliter cuſtodiendam. 1 2ª.q.50.4.1^{m}.

2 Promulgatione non indigent præcepta communia legis naturæ, & credere in Deum. 1 2ª.q.100.4.1^{m}.

° Confeſſio 20.

3 Promulgatio fit verbo, & ſcripto. Et vtroque modo promulgatio legis ęternæ eſt ęterna ex parte Dei, non autem ex parte noſtra. 1 2ª.q.91.1.2^{m}.

°Diuulgatio o. Excommunicatio 5. Ignorantia 33. Ius 4. Lex 7. peccatum 91.

4 Promulgatio legis neceſſaria eſt ad hoc, ꝙ lex habeat vim obligandi. 1 2ª.q.90.4.o./ 4.d.3.ar.5.q.3.c. Obligari 2.

5 Promulgatio obligat abſentem, ſicut & præſentem, inquantum promulgatio ad eum peruenit, vel potuit peruenire per alios. Futuros autem obligat per ſcripturas. 1 2ª.q.90.4.2^{m}./ 3^{m}./ 2.d.24.q.3.3.c./ 1^{m}.

°Præceptum 147. Vnctio 2.

¶Pronitas. Concupiſcentia 19. Facilitas o. Habilitas o. Inclinabilitas. Inclinatio o. peccatum 47.340. pœna 51. præceptum 43. proclíuus. pronus. Radix 2. Schiſma 5.

Differentia. 1 PRONOMEN facit quandoque demonſtrationem ſimplicem, non perſonalem. Quol.3.25.fi./ Quol. 5.8.fi. °Hebræi 2.

2 Mos eſt hebraici ſermonis, vt vtatur nominibus pro pronominibus. Vt pete tibi ſignum à Domino Deo tuo, ideſt à me. Vel eſt verbum Dei, & non prophetæ. Vel eſt verbum Dei per inſpirationem, & verbum prophetæ per denunciationem. Iſa.7.me° b.prin°./ Rom.7.lec.4.me° G.

3 Pronomina demonſtratiua dicitur de Deo, ſecundum quod faciunt demonſtrationem ad intellectum, non autem ad ſenſum. 1ª.q.13.1.3^{m}./ 1.diſt.22.1.3^{m}.

4 Pronomina demonſtratiua ad perſonam, vel hypoſtaſim, vel ſuppoſitum referuntur. Cont.4.cap° 34.

5 Pronomina poſſeſſiua coniunguntur nominibus Dei, quæ ſignificant rationem principij efficientis, vel finalis, vel exemplaris, non autem nominibus dei, quæ ſignificant per modum formæ inhærentis. 1ª.q.36.1.1^{m}./ 1.d.19.5.c.

°Relatiuum 2.7.

¶Pronunciare. Dearticulatio. Docere 8. Euchariſtia 166. Lectoratus 6. Miniſter 7. Tempus 29. Verbum 24. Votum 5.

¶Pronus. Bellatores 2. Cogitatio 2. Ebrietas 5. Inclinatio o. Iudæi 27.30 32. Malitia 1. Matrimonium 124. Meritum 20. Miles 10. Præceptum 43. Procliuus. Pronitas. Vſura 284. Vxor 12.23.

¶Propagatio. Affinitas 2 Angelus 487. Ceſſare 1. Conſanguinitas 1.2. Generatio 40. Iuſtitia 65. Naturale 5.14. Peccatum 311.316.328.&c.332.&c.

¶Propalare. Baptiſmus 179. Iudicium 62. Manifeſtatio o. promulgatio o. Viſio 15.

¶Propaſſio, eſt paſſio inchoata in appetitu ſenſitiuo, non vltra procedens, ſicut in Chriſto fuit. 3ª.q.15.4.c./6.2^{m}./ 7.1^{m}./ 3.d.15.L.me°.I./Veri.q.26.8.c. Quid.

1 ¶PROPE eſt deus, quando ſubuenit bonis & punit malos, longe autem, quando ceſſat. He.3.le.2.fi.F. °Aer 3. Appropinquatio o. Approximatio o. Apud Ceremonia 1. Grando. Immobile 2. Magi 3. Motus 57. Propinquum. Deus.

2 Deus eſt prope quadrupliciter. ſ. præſentia maieſtatis, per gratiam, per exauditionem, & per remunerationem. Phil.4.le.1. me°. C. Proximum. Spirituale 5. Vultus.

1 ¶PROPHETIA non eſt virtus 3.d.23. q.2.ar.4.q.1.4^{m}./Veri. q.14.3.11^{m}./1ª. Cor.14.le.6.fi.D. Quid.

2 Prophetia non eſt habitus, nec qualitas permanens, ſed ut paſſio tranſiens. 1 2ª.q.68.3.3^{m}./ 2 2ª. q.171 2 o./ q.174.3.2^{m}./ q.176.2.3^{m}./Con.3 c°.154.fi./Veri.q.12.1.o./ 13.3^{m}./Po.q. 6.4.fi./ Quol.12.27.1^{m}.

°Abſtractio 17.23.

3 Prophetia non eſt gratia gratumfaciens, ſed gratis data. 1 2ª.q. 68.5.3^{m}./Veri.q.12.14.5^{m}./Opuſ 3.c°.221./1ª. Cor.13.lec.1. me°.G / fi.K.

4 Prophetia eſt diuina inſpiratio rerum, futura immobili veritate denuntians, ſecundum Caſſiodorum. 2 2ª.q.171.3.ar.1. 6.b./ Veri.q.12.3.c.fi /11.o./ Ro.12.le.2.prin°.B./ 1ª.Corint. 14.le.1.prin°.G.&c. °Interpretatio 4.

5 Omnis promiſſio dei cum iuramento, eſt prophetia prædeſtinationis, & omnino immutabilis. He.3.le.2.fi./c°.6.lec.4.fi. I./c°.7.le.4.prin°.

6 Prophetia eſt ſpecies viſionis, oppoſita apparitioni. Iſa. 1. princ°.

7 Prophetia dicitur auditus, & non viſus: quia fit per aliqua ſigna, quæ habent modum loquutionis. Pſalm. 50. med°.c. princ°.

8 Propheta dicitur quaſi procul phans, vel procul videns, inquantum cognoſcit vel loquitur ea quæ ſunt procul a communi hominum ſenſu, cum quibus conuerſatur, & communicat in ſtatu viæ. 3ª.quæſt.7.8.o./ Veri.q.12.1.c./ Ro.12.lec.2. prin°.B.

9 Prophetia principaliter & primo conſiſtit in cognitione. Ideo dicitur a phanos. Secundario conſiſtit in loquutione. Ideo dicitur a fari. Tertio conſiſtit in operatione miraculorum, ad confirmationem eius. 2 2ª. q.171.1.o./ 2. c./ q. 174.3 3^{m}./ 4.c./ 3ª.q.7.8.o./ Veri.q.12.1.o./ Iſa.1.prin° / 1ª. Cor.14.le. 1.prin°.G./He.11.le.7.me°.k.

10 De ratione prophetiæ, nõ eſt enigmatica cognitio, quia Moyſes fuit propheta, & tamen deum palam, & non per enigmata vidit. 3ª.q.7.8.1^{m}.

Oppoſitum videtur dicere. Veri.q.12.12.c. Reſpondeo ſicut Du°.486°. Du^{m}.1066^{m}.

11 Prophetia reducitur ad maxima bona, & ordinatur ad rectitudinem vitæ. veri.q.12.3.15^{m}.

12 In prophetia ſunt duo. ſ. repræſentatio, & iudicium de viſis, quod eſt principalius, & complementum eius ſine quo non eſt. 2 2ª.q.173.2.c./q. 176.2.1^{m}./ veri. q. 12.3.1^{m}./ 7.9.12.13.c. Requiſita.

13 Ad prophetiam requiruntur quatuor. ſ. ſimilitudo corporalis in imaginatione, lumen ſupernaturale, audacia, & miracula. veri.q. 12.12.c./ 1ª.Cor.14.le.1.prin°.H.

14 Ad prophetiam requiritur lumen intellectuale ſupernaturale. 2 2ª.q.171.2.c.

15 Ad prophetiam requiritur inſpiratio, quo ad mentis eleuationem, & reuelatio, quo ad perceptionem diuinorum. 2 2ª.q. 171.1.4^{m}./ Cont.3.c°. 154.

16 A Ad prophetiam requiritur maxima mentis eleuatio, ad contemplationem ſpiritualium 2 2ª.q. 172.4.c./veri.q 12.5.c.

16 B Ad veram prophetiam quinque requiruntur. Primũ, Reuelatio diuinorũ. Secundum, Reuelatorũ intelligẽtia: Tertium, Oculus ad ſigna reuelatorum: Quartum, Cũ certitudine, quaſi per demonſtrationem, reuelatorum perceptio: Quintũ,

Voluntas,

Pro

Voluntas reuelata annunciandi. He. lec. 1. me°. I.

17 Bonitas morū, quo ad refrænationē paſſionū, & remotionem occupationū exteriorū, requiritur ad prophetiam. 22ſ. q. 172. 4

18 Diſpoſitio naturalis, non requiritur ad prophetiam quia deus ſimul remouet indiſpoſitionem, diſponit & perficit. 22ſ. q. 172. 3. o. / Veri. q. 12. 4. o.

19 Prophetia poteſt haberi ſine charitate, & ſine gratia gratum faciente. 22ſ. q. 6. 2. 3m. / q. 172. 4. c. / Veri. q. 13. 15m. / 5. c. / Opuſ. 3. c°. 22. / 1ª. Cor. 13. le. 1. fi. K.

Obiectum. 20 Obiectū prophetiæ, eſt illud quod eſt in cognitione diuina, ſupra facultatē humanam. 22ſ. q. 174. 1. c. / Ro. 12. le. 2. prin°. B.

21 Prophetia non habet Deum pro obiecto. ſed res temporales. 3. d. 23. q. 2. ar. 4. q. 1. 4m. / d. 24. ar. 1. q. 1. 3m. / ar. 2. q. 1. 4m. / Ver. q. 14. 8. 13m.

22 Omnia quorum cognitio poteſt eſſe utilis ad ſalutē, ſunt materia prophetiæ, cetera vero ſunt extranea a materia eius. Veri. q. 12. 2. c.

23 Prophetia eſt de oībus, ſed primo & principaliter eſt de futuris contingentibus, ſecundo de exiſtentibus ſupra vniuerſalem cognitionem hominum, tertio reſpectu alicuius. 22ſ. qu. 171. 3. o. / q. 172. 1. c. fi. / 4m. / 5. c. / q. 176. 2. 3m. / q. 178. 1. 1m. / Veri. q. 12. 1. c. / 2. o. / Iſa. 1. prin°. / Ro. 12. le. 2. prin°. B. / 1ª. Cor. 14. le. 1. prin°. H. *Abuti Cayphas. Hæreſis 40. 63. 108.

24 Prophetiæ ſunt principaliter de futuris, non autem de præſenti, niſi aliquando principaliter. Ideo tunc inſeruntur aliqua quæ excedunt hyſtoriam. 22ſ. q. 171. 3. b. / pſal. prolo. me°. G.

25 Prophetiæ ſic loquebantur de præſentibus, q̄ intendebant & futura ſignificare. po°. q. 4. 1. c. / Quol. 7. 14. 5m.

26 Chriſtus voluit habere teſtimonia a prophetis, quadruplici ratione, ſcilicet primo quia deus vult aliquos teſtes habere, non quod ipſe eorum teſtimonio indigeat, ſed vt eos nobilitet, quos conſtituit teſtes. Secundo, quia Chriſtus ſic loquitur mū do per miracula, quæ quidem quia in tempore facta erant, tē poraliter tranſierunt, neq; peruenerunt ad omnes. Tertio, quia homines ſunt diuerſæ conditionis, & diuerſimode ad diuinitatis cognitionem perducti & diſpoſiti, ſm Origenem. Quarto, quia ſi homines infirmi intellectus veritatē & cognitionem Dei in ſeipſa capere non poſſunt, voluit deus eis condeſcendere, & illuminare quoſdam homines de diuinis præ aliis, vt ab eis humano modo cognitionem de diuinis acciperent quorum cognitionem in ſeipſis attingere non valebant ſecundum Chryſoſtomum. Io. lec. 4. me°. 2. E. &c.

27 Omnia prophetabilia, ſunt non cognoſcibilia ab homine, niſi per reuelationem Dei. Sed quæ pertinent ad ſapientiam, & ſcientiam, & interpretationem ſermonum, poſſunt naturaliter cognoſci ab homine. 22ſ. q. 171. 3. 2m. / q. 172. 1. c. fi.

28 Prophetiæ non uident omnia prophetabilia, ſed tantum ea quæ ſibi ſpiritualiter reuelantur. 22ſ. q. 171. 4. o. / Ver. q. 12. 1. 5m. / Ro. 15. le. 3. fi. D.

29 Aliqua prophetia eſt de præterito, ſicut in Geneſi. Et in aliqua ponitur præteritum pro futuro, propter certitudinem prophetiæ. 22ſ. q 171. 3. b. / 2. d. 1. q. 5. c. / Iſa 2. fi. c. E.

Cognitio. 30 Prophetæ nō vidēt deū per eſſentiā. 22ſ q. 171. 2. c. / 4. c. / 3m. / q. 173. 1. o. / veri. q. 12. 1. c. / 6. o. / 7. c. / pſal. 50. me°. d. K.

Ob. 31 Prophetæ vident in ſpeculo æternitatis, ſeu intelligentiarum ſiue in libro præſcientiæ dei cauſaliter, non autem formaliter. 22ſ. q. 173. 1. c. fi / 1m. / 2m. / Veri. q. 12 6 o.

Ob. 32 prophetæ habent certiſſimā & diſtinctā cognitionē de viſis per ſpiritum prophetiæ, non aūt de habitis per inſtinctum dei. 22ſ. q. 171. 5. o. / Cōt. 3. c°. 154. / Veri. q. 12. 1. 15m. / 16m.

33 Prophetiæ nullo modo poteſt ſubeſſe falſum, ſicut nec præſcientiæ dei. 22ſ. q. 171. 6 o / q. 172. 1. c. / 5. 3m. / 6. 2m. / Veri. q. 12. 3. c. / 10. 7m.

34 Propheta proprie cognoſcit ſe moueri a deo, ad aliquid æſtimandū, vel ſignificādū uerbo uel facto, non tamē oīa quæ per hoc intendit deus. 22ſ. q. 173. 4. o. *Abſtractio 23. Aſſiſtere 6.

35 Magni laboris eſt ſm Hieronymum, prophetas intelligere, nec facile eſt, quempiam poſſe iudicare de interpretatione, niſi intellexerit ante, quæ legerit. Iſa. prolo. 2.

36 Immo ſecundum Hyeronimum, dicitur Iſaias ad liquidum dicere, vniuerſa Chriſti & eccleſiæ myſteria. Iſa. prolo. 2. fi. K. Reſp. Du°. 1066°.

Dum. 1066m.

37 Verum eſt q̄ Iſaias dicit ad liquidum, quantum ad quædam myſteria principaliora. Iſa. prolo. 2. fi. K.

38 Prophetia ſimpliciter dicta. i. ſupra vniuerſalē cognitionē hominū, nō pōt eſſe a natura, ſed tantū ex reuelatione dei, prophetia uero ſecūdum quid. i. de aliquibus in ſuis cauſis, poteſt eſſe a natura, ſed fallibiliter. 22ſ. q. 172. 1. o. / 3. c. / Veri. q. 12. 3. o. / 4. c. Fides 85.

39 Prophetia, & aliæ illuminationes, & reuelationes, fiunt nobis a deo, mediantibus angelis. 1ª. q. 111. 1. o. / 22ſ. q. 172. 2. o. / con. 3. c°. 154. / Veri. q. 12. 8. o. / 13. c. fi. / Iſa. 6. prin°. 2. C. / Mat. 2. me°. d. prin° / fi. E. / 1ª. Cor. 14 le. 1. prin°. H. / Reuelatio 5. 6.

Pro

40 Aliquis ceſſante prophetica illuſtratione actuali, dicitur propheta ex deputatione Dei, & ex habilitate remanente ad facilius illuſtrari. 22ſ. q. 171. 2. 2m. / Verit. q. 12. 1. o. *Maledicere 1. 4. Mendacium 18. 20.

41 Prophetia prædeſtinationis completur ſine arbitrio noſtro cauſante, non autem ſine eo conſentiente. 3ª. q. 30. 1. 1m. / 3. d. 3. q. 3. art. 1. q. 1. 3m. / Verit. q. 12. 10. 6m.

42 Finis prophetiæ eſt manifeſtatio alicuius veritatis exiſtentis ſupra hominem. 22ſ. q. 174. 2. c. / 2m. / 6. c. *Scientia 64.

43 Omnis prophetia ordinabatur ad cognitionem Dei, & ad fidem, quia Deus eſt finis omnis prophetiæ. Verit. q. 14. 8. 13m.

44 Omnis prophetia ordinabatur ad Chriſtū. Verit. q. 12. 14. 5m. *Simonia 1. Chriſtus 198.

45 Liber Regum principaliter eſt ſcriptus ad notificandum dicta, & facta prophetarum. Ideo numeratur inter libros propheticos. Rom. 11. lec. 1. prin°. D.

46 Prophetia comminationis mutatur tantum, qū merita mutantur. Tamē ſemper impletur in aliquo ſenſu. 4. d. 46. q. 2. ar. 3. q. 2. 3m. / Cont. 3. c° 154. / Iſa. 34. me° E. *Comminatio 1.

47 Prophetia ſecundum quid poteſt eſſe à dæmonibus, non autem prophetia ſimpliciter. 22ſ. q. 172. 5. o. / Con. 3. c° 154. Dæmonum.

48 Prophetia dæmonum non fit per illuminationes, vt diuina, ſed per viſionem imaginariam, vel ſenſibilem. Nec eſt ſemper vera, ſicut prophetia diuina. 22ſ. q. 172. 5. 2m. / 3m. / Cō. 3. cap° 154.

49 Prophetæ dæmonum quandoque prædicunt vera ex inſpiratione diuina, & aliquando per dæmones. 22ſ. q. 172. 6. o. / q. 174. 5. 4m. / Cont. 3. c° 154. Diuiſio.

50 Propheta dicitur quintupliciter. ſ. habens ſimilitudinē tantum, vel lumen tantum faciens miracula habens hæc omnia, exponens, prophetas, & legens. 1ª. Cor. 14. le. 1. me° I. / Titum lec. 3. me° H.

51 Prophetans dicitur dupliciter. ſ. annuncians reuelata ſibi à Deo, & proferens in eccleſia ſcripturas ſacras. 1ª. Cor. 11. le. 2. prin° B. &c / 1° 14. lec. 1. me° K.

52 Species prophetiæ triplex. ſ. cōminationis, prædeſtinationis, & præſciētiæ. 22ſ. q. 174. 1. o. / Verit. q. 12. 10, o. / Matt. 1. fi. e. D. *Comminatio o.

53 Triplex prophetia, ſ. Dei, hominis, & dæmonis. Rom. lec. 2, princ°. F.

54 Prophetia fit dupliciter. ſ. per influxū luminis tantum, & per ſpecies impreſſas, vel aliter ordinatas. 22ſ. q. 173. 2. o / Cōt. 3. cap° 154. / Verit. q. 12 7. o.

55 Modus prophetiæ triplex ſecundum triplicem potētiam cognoſcitiuam. ſ. ſecundum oculos corporis, ſecundum ſpiritum imaginarium, & ſecundum intuitū mentis. 22ſ. q. 174. 1. 3m. / Veri. q. 13. 7. c. / Pſal. prolo. me° C.

56 Prophetis repræſentātur aliqua quadrupliciter. ſ. in ſenſu exteriori, ſicut Daniel vidit ſcripturam in pariete, & Samuel audiuit verba, vel per formas in imaginatione diuinitus impreſſas, ſicut in cæcis natis ſimilitudines colorum, vel per formas diuinitus ordinatas, ſicut Hieremias vidit ollam accenſam, vel per ſpecies in intellectu, ſicut in ſcientia infuſa Salomoni & Apoſtolis. 22ſ. q. 173 2. o. / 3. c. / Verit. q. 12. 7. c.

57 Modus prophetiæ ſextuplex, ſecundum differētias influxus, ſ. extaſis, viſio, ſomnium per nubem, vox de cęlo, parabola, & repletio ſancti ſpiritus. 22ſ. q. 174. 1. 3m. / Verit. q. 12. 7. c. / Pſ. prolo. me° C.

58 Gradus prophetiæ imaginariæ diſtinguitur quadrupliciter, ſ. per ſomniū & vigiliam, per ſigna, ſi loquens videtur, vel non, & ſecundum dignitatem apparentis. 1ª. q. 12. 12. 1m. / 22ſ. q. 174. 3. o. / 4. d. 49. q. 2. 7. 2m. / Verit. q. 12. 13. o. / 14. c. / 1ſ. Cnt. 13. lec. 4. me° C.

59 Gradus prophetiæ improprie dictæ duplex. ſ. minimus, id eſt ſecundum operationē exteriorem, vt Sanſon, & viſio de naturalibus, vt Salomon. 22ſ. q. 174. 3. c. / Verita. q. 12. 12. 13. c. / Heb. 11. lec. 7. me° K.

60 Actus prophetiæ duplex. ſ. principalis, id eſt viſio, & ſecundarius, id eſt denunciatio. 22ſ. q. 176. 2. c. / Veri. q. 12. 9. 13. c.

61 Veri prophetæ tripliciter differunt a falſis prophetis. ſ. agente, fine, & certitudine. 22ſ. q. 172 5. 3m. / 2. d. 7 q. 2. 2. 2m. Differentia.

62 Prophetia prædeſtinationis ſemper impletur, nō autem prophetia comminationis. 1ª. q. 19. 7. 2m. / 22ſ. quæſt. 171. 6. 2m. / q. 174. 1. c. / 4. diſt. 46. q. 2. art. 3. q. 2. 3m. / Cont. 3. cap° 154. / Verit. q. 12. 10. 11. o. / Iſa. 38 prin°. / Ro. 3. le. 1. me° E. / 5° 14. lec. 1. fi. E. / Heb. 6. lec. 4. fi. I. Comminatio 1. *Fides 85. 155. Miſſio 45. Prædicare 2.

63 Prophetia aſſimilatur viſui, fides autem auditui, quia prima facit diſtincte cognoſci omnia prophetabilia, non autem ſecunda, quia prima perficit intellectum in ſe, ſecunda vero in ordine ad affectum. 3. diſt. 23. q. 2. art. 4. q. 1. 4m. / diſt. 24. ar. 2. q. 3. 4m. / Verit. q. 12. 1. 16m. / q. 14. 3. 11m.

64 Propheta prænunciat ſubſtantiam facti, euangeliſta vero

recitat modum expletionis.2.diſt.12.q.2.4.c.

65 Prophetia naturalis eſt media inter prophetiam diuinam,& ſomnium. Verit.q.12.3.c.fi.

66 Omnis prophetia de quacunque re eſt einſdem ſpeciei, quia eſt per vnum formale.ſ.per lumen diuinum.22ſ.q.171.3.3^{m}.

Du^{m}.1067^{m} 67 Oppoſitum videtur dicere.1°.q.1.1.2^{m}.Reſp.ſicut Du^{o} 1151.

68 In prophetia attenduntur tria.ſ.auctor, modus, & materia. Iſa.prolo.1 princ^{o}.

69 In prophetia attenditur auctor in dicentis imperio,miniſter in ſcribentis actu, & officium miniſtri in viſionis priuilegio. Iſa.prolo.1.princ^{o}.

70 Modus in prophetia oſtenditur tripliciter. ſ. quando primo eſt ibi viſionis explanatio per ſimilitudinis adaptationem, per ſententiæ expreſſionem, & per verborum venuſtatem. Secundo quando eſt ibi explanationis ratio, quia in tabulis legis ad explanandum, in tabulis cordis lapidei ad confutandum, & in tabulis cordis carnei & mollis,ad inſtruendum. Tertio quando eſt ibi explanationis vtilitas,quia eſt ibi finis legis, ideſt Chriſtus,finis præcepti,ideſt charitas, & finis vitæ,ideſt mors. Iſa.prolo.1.prin^{o}.C.

Comparatio. 71 Prophetia eſt ſimpliciter excellentior dono linguarũ,triplici ratione.ſ.quia conſiſtit in ipſa illuminatione mẽtis: quia pertinet ad rerum notitiam, & quia eſt vtilior.22ſ.q.176.2.o./ 1ſ.Cor.14.lec.1.o. * Hieronymus 2. Interpretatio 4.

72 Prophetia intellectualis viſionis,eſt nobilior quam imaginaria, niſi reſpectu reuelandi. per ſimilitudinem corporalem: quia tunc eſt econuerſo.22ſ.q.174.2.o./3.c.fi./4.c./1^{m}./5.c./ q.176.2.c./1^{m}./3^{a}.q.30.3.1^{m}./ Verit.quæſt.12.12.o./Iſa.1.prin^{o}.a.E.

73 Prophetia magis proprie dicitur de imaginaria,quàm de intellectuali.22ſ.q.173.2.c./ q.174.2.3^{m}./ 3.c./ Verit.quæſt.12.12.c./ 10^{m}.

74 Prophetia imaginaria de ſupernaturali veritate eſt nobilior intellectuali, de cognoſcibilibus humana ratione. 22ſ.q.174.2.3^{m}./3.c./ q.176.2.1^{m}./ Verit.q.12.12.c./10^{m}.
* Ioannes 62. Iſaias 2. &c. Miraculum 21. Miſſio 37. Præceptum 52.

75 Maior in prophetia pot eſſe minor in merito.Ve.q.12.14.5^{m}.
*Reuelatio 7.&c. Samuel 3.5.

76 Nullus propheta ſciuit omnia futura circa ſe, niſi Chriſtus. Rom.15.lec.3.fi.D./ Phile.lec.fi.fi.F.

77 Prophetia quanto eſt vicinior Chriſto, tanto eſt maior. Et magis poſt, quàm ante, licet in quolibet ſtatu, prima ſit maior aliis.1^{a}.q.57.5.3^{m}./ 22ſ.q.174.6.o./ Verit.q.12.14.1^{m}.

78 Idem propheta non eſt ſemper in eodem gradu prophetiæ, ſed quandoque in maiori, & quandoque in minori. 22ſ.q.174.3 2^{m}./ Verit.q.12.13.3^{m}.

79 Moyſes fuit cæteris prophetis ſimpliciter maior, licet ſecundum quid ſit minor aliquo.22ſ.q.174.4.o./ Verit.q.12.9.1^{m}./14.o./ Iſa.6 me^{o} a.E. Dauid 4.

80 Prophetia Dauid ex propinquo, attingit ad viſionem Moyſi maiorem,quo ad cognitionem diuinitatis,ſed econuerſo,in cognoſcendo, & exprimendo myſteria incarnationis Chriſti. 22ſ.q.174.4.1^{m} / Verit.q.12.14.1^{m}./ 2^{m}.

81 Dauid fuit maior propheta, quam Iſaias & Ieremias, contra Rabi Moyſen, Verit.q.12.12.6^{m}./ 13.c./ 14.2^{m}./ Opuſcu.20.lib^{o} 3.cap^{o} 1.

82 Ioannes Baptiſta fuit maior propheta Moyſe, & cæteris prophetis veteris teſtamenti. 22ſ.q 174.4.3^{m}./ Verit.quæſt.12.11.3^{m}./14.5^{m}.

Quis. 83 Prophetia non conuenit Deo, nec beatis, nec angelis. 22ſ.q.173.1.c./ q.174.5.o./ 3^{a}.q.7.8.c./ 1ſ.Cor.13.lec.3.prin^{o}.F.

84 Prophetia fuit in Chriſto,inquantũ fuit viator. 22ſ.q.174.5.3^{m}./ 3^{a}.q.7.8.o./ q.31.2.o./ Pſal.44.me^{o} c.B./ Matt.1.prin^{o}.a.H./ Ioan.4.lec.6.me^{o} b.B./cap^{o} 6.lec.2.prin^{o} a./ c^{o} 9.lec.2.fi.g / Heb.lec.4 fi.H.

Du^{m}.1068^{m}. 85 Oppoſitũ videtur dicere.Verit.q.20 6.c.Reſpon.Du^{o} 1068°
* Abraham 1.18. Aſſiſtere 6. Balaam.

86 Balaam tantum intellectus illuminatus ad iudicandum viſa ab aliis, ſicut Ioſeph & Daniel, eſt propheta. 22ſ.q.173.2.c./ Verit.q.12.7.c. * Cayphas. Credere 29. Deus 172. Hæreſis 40.64.108. Hieronymus 2. Ioachim.

87 Ille cui oſtenduntur ſimilitudines, ſine lumine intelligentiæ, ſicut Pharao, vel Nabuchodonoſor, vel Balthaſar, nõ eſt proprie propheta. 22ſ.q.173.2.c./ Verit.q.12.7.c./ 1^{m}./ 10.14^{m}./ 12.c./ 1ſ.Cor.14 lec.1.me^{o} H./.Heb.11.lec.7.me^{o} H.

88 Abraham,Iſaach.& Iacob fuerunt prophetæ. 22ſ.q.174.6.c./ Iſaias 2.&c. Iudæi 8.31. Lex 19.

89 Dauid habuit prophetiam quo ad intuitum mentis,ſine imaginaria viſione 22ſ.q.174.4.1^{m}./ Pſal.prolo.me^{o} E.
* Magdalena 5.

Du^{m}.1069^{m}. 90 Oppoſitum videtur dicere.22ſ.q.174.2.3^{m}./ Verit.q.12.12.c./.10^{m}. Reſp^{o} Du^{o} 1069. * Magi 2.Maria 27. Mediator 1.

Mendacium 20.Odor 99.præceptum 52. Prædicare 1.Salomon 1.Sextus 3.Sibilla. Theodoſius 1

91 Omnes numerati,inter ꝓphetas,habuerũt ꝓphetiã imaginariã.de ſupernaturali veritate,& habebãt officiũ ꝓphetãdi, & loquebantur in pſona Dei,non autẽ agiographæ. 22ſ.q.174.2.3^{m} /Veri.q.12.12.c./10^{m}. * Vnctio 29.30.Chriſtus 137.

Quando. 92 Omni tempore fuerunt prophetæ, etiam in nouo teſtamẽto. 22ſ.q.55.2.3^{m} /q.174.6.o.

93 Prophetæ fuerunt maxime in abundantia, tempore regum: quia tunc populus erat liber: ideo inſtrui debebat de agendis.22ſ.q.174 6.2^{m}.

94 Prophetiæ inceperunt ſcribi per Iſaiam & Oſeæ, quando Roma condita fuit.22ſ.q.174 6.2^{m}./ Ro.lec.2.prin^{o}.G.
* Propitiatoriũ erat tabula ſuper alas cherubim:quia exinde

Quid. Deus propitiabatur populo.12ſ.q.102 4.6^{m}. *Chriſtus 197.
¶Propinquitas. Affinitas 8. Amor 103.&c.Charus.
¶Propinquum. Accidens 4 Actio 69.Actus 51.127.148.Agẽs 7.9.16.Agere 9.10.Amor 84.113.&c.Angelus 230.Anima 5.284. Animal 55. Appetitus 67. Approximatio 0. Attributa 10. Baptiſmus 57. Beatitudo 19. Bonitas 97. Charitas 49. Cauſa 21.52.&c.Cœlum 94. Circunſtantia 5.6. Cõceptio 7.15.Concupiſcibilis 8.9.Conſanguinitas 1.2.Contrarium 41. Corpus 36.Damnatus 32.Delectatio 21. &c. 104. Diſpoſitio 50.Diſtantia 2.6.Electio 27 Eleemoſyna 24. Eucha^{a} 190.Ex 5.Figura 2.Finis 22.Forma 145.Humilitas 20.Imago 5.Immediate.Intellectus 27. 28.29.137.203. Litera 4. Lucidıtas 2.Luminare 5.Magnanimitas 3. Matrimonium 83. 89. 101. Militia 3.Motus 57.Peccatum 154.Pliades.Prius 13.Prophetia 80.Reſtitutio 16. Sanctificatio 7. Spes 81. Spirituale 5. Tactus 7.Tentare 6.8.Velox 1.Virtus 46.179. Vniuerſale 17. Voluntas 19.
¶Proponere. Accuſatio 24. Angelus 432.Dæmon 64.Deſtinare. Deus 317.Docere 3.Fides 20 75.&c.Lex 127.147.Manifeſtatio 2.Oratio 64.Præuaricator 3.Principium 28.Repreſentatio 0.Sacramentum 124. Voluntas 68.

Quid. ¶PROPORTIO ſm primã nominis impoſitionẽ, ſignificat habitudinẽ quantitatis ad quantitatẽ, ſm determinatum exceſſum, vel adæquationẽ:ſed transfertur ad ſignificandam habitudinẽ quorũcunq;,ſicut materiæ ad formam potentiæ ad actum,obiecti ad potentiã,finiti ad infinitum, & creaturæ ad creatorem.1°.q.12.1.4^{m}./.3.d.1.q.1.1.3^{m}./.4.d.49.q.2.ar.1.q 1.6^{m}./ Cont.3.c^{o} 54.fi./ Veri.q.2.3.4^{m}./ 11.c./ q.3.1.7^{m}./ q.8.1.6^{m} /q.23.7.9^{m}./q.26.1.7^{m} /Po^{a}.q.6.7.6^{m}./q.7.10.9^{m}./ Trin.2.3^{m}./ Quol.10.17.1^{m}./ Ethi.5.le.5.prin^{o}./ Poſter.le.22.me^{o}.c. * Actus 30.180.

2 Omnium quãtitatum finitarum,eſt aliqua proportio,non tamen proportio numeralis. Meta.5.lec.17.me^{o}.b.D.

3 Proportio proprie, non eſt finiti ad infinitum, nec creaturæ ad creatorẽ,ſed proportionalitas.ſ.ſimilitudo proportionum. 1^{a}.q.12.1 4^{m}./ 3.d 1.q.1.1.3^{m}./ 4.d.49.q.2.ar.1.q.1.6^{m}./Veri.q.2.3.4^{m}./ 11.c./q.3.1.7^{m}./ q.23.7.9^{m}./ Quol.10.17.1^{m}.

4 Non omnis finiti ad omne finitum,eſt proportio,ſed tantum einſdẽ generis & rationis. 2.d.24.q.3.6.3^{m}./ d.42.q.1.5.1^{m}.
*Agens 12.15.28.58.85.116.Amicitia 6. Amor 242. Analogia 4.Angelus 190.224. Anima 17.111.Appetitus 19.Aſſimilatio 4.12.Baptiſmus 248. Bonitas 176.201. Cerebrum.Circũſtantia 3.Cognitio 42.Complacẽtia 2.Commenſuratio.Conuenientia 0. Corpus 64.65.Cultus 18. Debitum 14. Deformitas.Deus 86.Diameter. Diſpoſitio 33. Diuiſio 7. Duratio 7. Effectus 13.14. Aequalitas 1 4.8.9. Finis 25.104.105.106.132.Forma 72.73.93.97.133.Generatio 5.

5 Omnis cauſa per ſe,eſt proportionata effectui:non autem cauſa per accidens.2.d.21.q.1.3.c.
*Gratia 157. Honor 8.Ieiunium 6.Imago 5.8 Inſtrumentũ 5.10. Intellectus 170. Intelligibile 1. Iuſtificatio 17. Lex 28. Menſura 10.12.Meritum 74.75.Metaphora 8. Miſericordia 39. Natura 29 Operatio 40.

6 Cognitio ſenſitiua, non ſe extẽdit ad proportionem vnius ad alterum.22ſ.q.58.4.c.
*Ordinatio 3. Pars 26.

7 Inter animam & corpus,oportet eſſe proportionem,ſicut potentiæ ad actum,non autem vt conuenientium in vna natura, vel in vna proprietate,2.d.30.q.1.1.7^{m}./ 3.d.16.q.1.1.3^{m}./ Veri.q.26.1.7^{m}.
*Pœna 30.57. 62.71.Pœnitentia 12.Præceptum 64.Proceſſio 25.18.Pulchritudo 1.6. Puſillanimitas 7.Quando 1.Quantitas 22.32.Religio 100.101.Retributio 1.Satiſfactio 21.

8 Proportio ad Deũ ꝑ naturæ ſimilitudinẽ,non eſt in poteſtate voluntatis noſtræ; ſimiliter nec proportio capacitatis gratiæ: quia hæc conſiſtunt a creatione. Vñ relinquit,ꝙ in ipſa voluntate ſit appꝛopinquare Deo ꝑ affectũ & deſideriũ & ordinari ad gratiã ꝑ remotionẽ impedimẽti,quod quidẽ impedimẽtũ ẽ pctm. Et iõ ꝑ diſplicẽtiã peccati & affectũ ad Deũ, ſe aliquis

ad gratiam

Pro

ad gratiam præparat.4 d.17.q.2.ar.2.q.2.c.ſi. * Senſus 23.Similitudo 4.&c.Spes 57.59.Summ 2.Tactus 14.

9 Diuerſitas proportionum triplex ſ.ſecundum genus,ſpeciem, & numerum.2.d.9.3.5m. *Vacuum 2.Vbi 3.

10 Quorumcunque duorum eſt aliqua proportio, & aliquis ordo,ibi vnum eorum eſt ab altero,vel ambo a tertio. Cont.2. c°.16.9m.

11 Oĩs proportio eſt ad minus inter duo, quia nihil ſibiipſi proportionatur.4.d.16.q.3.ar.1.q.1.c.*Virtus 38.51.97.127.168.

12 Argumentũ a commutata proportione,ſit a primo ad tertiũ, & a ſecundo ad quartum terminum. Quol.3.q.10.2.1m./Poſter.lec.12.me°.c.

13 Et tenet tantum in numeris,& magnitudinibus 3. d.34.q.2.ar.3.q.1.1m./Ver.q.27.7.4m./q.29.8.7m./ Poſter.le.12.me°.c.
*Viura 27.284.

¶Proportionalitas.Analo^a.4.Aſſimila°.12.Metapho^a.8. Pœna 62.71.Proportio 3. Similitudo 3.4.7.8. Viura 284.

ſProportionari.Proportio 8.9.

Diuiſio. 1 ¶Propositio ſumitur dupliciter.ſ.pro eo quod præligitur & pro problemate.pſal.48.prin°.b.ſi. *Actus 186.&c.

2 Propoſitio per ſe dupliciter.ſ. cuius prædicatum eſt de ratione ſubiecti,& cauſa eius,vel econuerſo. Anima.2.le.14.prin°. b.*Affirmatio o.

3 Propoſitio eſt tripliciter non intelligibilis. ſ.ex parte intelligentis,ex parte rei ſm ſe,& reſpectu alicuius. Tim.15. 1m.

4 Veritas propoſitionis duplex.ſ.rei,& ſigni.1^a.qu.16.8.3m./ 1.d.19.q 5.3.5m./ Veri.q.1.7.2m./10.b.4 /Periherm.le.3.ſi.

5 Ad veritatem propoſitionis, ſufficit q prædicatum aliquo modo conueniat ſubiecto. Sed quod ſit propoſitio per ſe,oportet quod conueniat ei ſub ratione formæ ſubiecti.3. d.11.4.6m./ d.12.q.1.1.6m./d.22.q.1.2.c.
*Albedo 2.Concluſio 2.5.Copulatiua.

6 Multæ propoſitiones affirmãtur, dũ negantur. Cõt.2.ca°.32.
*Demonſtratio 11 Enuntiatio o.Eſſe 1.2.Exceptiua.

7 Propoſitiones primæ,dicuntur immediatæ, quia prædicatum coniungitur ſubiecto , non per virtutẽ alterius cauſæ præcedentis 1.d.12.3.4m./Poſter.le.23.prio°.2.*Excluſiu o.Forma 49.Habitus 74.Homo 8.9.Immobile 1.Indiuiduum 19.

8 Propoſitio actiua, ſemper cõuertitur in paſſiuã in actionibus immanentibus,non autem in tranſeuntibus, niſi grammaticaliter propter impedimentum, vel libertatem patientis. 4.d.38.q.2.ar.3.q.1.2m. *Intellectus 17.56.57.77.Lex 5.Materia 48.&c.

Du^m.1070. 9 Immo in propoſitionibus,de actionibus immanentibus, non poteſt fieri conuerſio paſſionis in actionem vel econuerſo,accepta re exteriori ſecundum quod in ſe eſt.1.d.40.qu.1.1.1m. Reſp.Du°.1070.

Modalis. 10 Propoſitio non dicitur modalis,niſi modus prædicetur, & dictum ſubiiciatur.Opuſ.38.prin°.40.prin°.
*Modalis o.Modus 2.

11 Propoſitio modalis dicitur affirmatiua vel negatiua, propter affirmationem uel negationem modi.Opuſ.40.c°.1.
*Per ſe.o.Perſona 17 &c.Poſſi^e.4.5.10. prædicari o. proceſſio 15,&c.Syllogiſmus o.Socrates 5.6.veritas 17.19. &c.

12 propoſitio modalis duplex.ſ.de dicto,& de re.ſ.quando modus mediat inter partes dicti.Opuſ.40.c°.1.

Indiuiſus. 13 Propoſitiones affirmatiuæ veræ,poſſunt formari de Deo. 1^a. q.13 12.o./1.d.4.q.2.1.o./Cont.1.c°.36. *Accidens 124.125.

14 Propoſitiones affirmatiuæ de Deo, dicuntur incompactæ uel inconuenientes,propter modũ ſignificãdi.1^a.q.13.12.1m./1.d.4. q.2.1.2m./ d.22.1.1m./d.34.q.3.1.c./Po^a.q.7.5.2m.
*Aſſumere 26.Deus 15.65.114.Diſtinctio 29.Filiatio 18.

45 Cum dicitur Deus ſcrit aliquid eſſe futurum cõtingens, nõ ponitur ibi cõtingens,niſi vt materia verbi, & nõ ut pars principalis propoſitionis.1^a.q.14.13. 2m. Generatio 86.&c. Notio 7.Perſona 39.&c. Prędeſtinatio 50.&c.Solus o.Chriſt° 16.&c.

16 Hæc propoſitio, Deus eſt paſſus, non eſt per ſe,licet ſit vera. 3.d.11.4.6m.

17 Oppoſitum videtur dicere.1^a q.3.6.c.ſi.Reſp.Du°.1071°.

Du^m.1071. 18 Hæc propoſitio eſt vera,Filius Dei eſt filius eſſentiæ patris,ſi li eſſentiæ conſtruatur formaliter , non autem ſi conſtruatur effectiue.Col.lec.3.ſi 3.

Quid. 1 Propositvm non nominat ſimpliciter actum uoluntatis,ſed præſupponit actum cognitionis oſtendentis finem , in quem voluntas tendit.1.d.40.q.1.2.2m. Affectio o. Aureola 13.22. Baptiſmus 90.&c.132.&c.159.179.188.210.&c.Ceſſare 3.Cõfeſsio 20.60.Contritio 1.2.3.24.26. Conuerſio 7. Deſtinare. Doctor 3.Dolor 24.Dulcedo 4.Electio 1.21.

2 Propoſitum eſt actus voluntatis deliberatæ.22^f.q.88.1.c.
*Euchariſtia 272.277. Eunuchus. Excommunicatio 23. Firmitas.Fortuna 1.9.Fructus.Impęnitentia.Inconſtantia 1.Inſtabilitas.Intentio o.Maria 40.Oppoſitio 18.

3 Propoſitum pro facto reputatur. 4.d.20.ar.1.q.1.3m. peccator o. Peccatum 46. Pœnitentia 10.31.43.83.101.113.132.

4 Oppoſitum videtur dicere.4.diſt.25.q.3.art.1.q.1.1m. Reſp. Du^m.1072^m. ſicut Dubio 1202.
*Perſeuerantia 5. Pertinacia 1.

5 Propoſitum optime manifeſtatur per operationem. Pſal.48. prin°.b.ſin.
*Prædeſtinatio 19.Præſumptio 12.Sacramentum 53.80.81. Satisfactio 16.22. Schiſmos. Spes 40. 78. Verboſitas. Virginitas 3.9.11.22.31.34. Virtus 59. Voluntas o.

6 Propoſitum operandi operatur in virtute rei propoſitæ, qua ceſſante ceſſat effectus eius. Pſal.31.me°.c.F.
* Votum 5.21.22. Viura 1.187.209.

1 ¶Proprietas. Quanto natura aliqua nobilius eſt in aliquo, tanto proprietas eius perfectius ab eo participatur.2.diſtin.25.4.c. In communi.

2 Filiatio in diuinis eſt proprietas perſonalis filij , quę vt ita dicam,indiuiduatur. Po^a q.1.1.10m./4.c. In diuinis.
*Actio 6.34.76. Actus 197. Adiectiuum 12.&c. Agilitas 1. Amor 250. Angelus 243.612. Anima 249.&c. Aqua 1. Bonitas 799.217. Caput 2. Cecilia. Cœlum 59. Cogitatio 3. Columba 2.Conuenientia 1.Denſitas 1.Deus 27.34.63.&c. 231. Differentia 22. Definitio 24. Diſtinctio 28. Do^m 3.6. Dulia 2. Fœmininum o. Ferrum 1. Filiatio 17. Forma 45. Generatio 38 &c. Hæreſis 121. Idea 2.20. Ignis 8. In 19. Infinitum 12. Innaſcibilitas 2.Intellectus 2.9.202.Metapho^a 5. Miraculum 10. Motus 79.Neceſſitas 8.Nemo.Nomen 1. 12.34.Notio o.Notũ o.Numerus 25.Pars 13.37.Potentia 4. Proceſſio 60.61.Producere 3.Proportio 7.Ratio 25.Relatio 21.86.87.88.99. Seraphin o. Viura 168.169.175. Viſus 13. Chriſtus 46.47.51.

1 Proprivm eſt de genere accidẽtium. 12^a.q. 83.2.3m./Quid. Cont.1.cap° 32.3m.
* Abſoluere 26. Accidens 5. 12.17. 48.51.52.53.64.92.94. Accipere 1. Actio 28.36.47.58.81.85.88.123.Adam 48.64. 79.Adiectiuum 4. Adoratio 21. Affectio 5. Agens 27.30.35. 97.Agere 30.33.Agiographæ 2. Allegoria. Alteratio 1.4.11. 12. Amicitia 3.32.35.37. Amor 5.22.87.101.171.209.222. 230.233.258.282.Analogia 15.Angelus 39.47.68.117.198. 241.327.331.332.345.346. 363.364.374.388. 393.430.433. 437.442.483.487.498.559.578.605.617.&c. Anima 4.15. 40.41.128.186.207.208.217.223.237.242.249.&c.251.265. 269.285.339.Animal 47.59.61.Apparere 1.10.Appetitus 27. 41.56.64. Apprehenſio 5.Appropriatio 2.3.5.Aqua 1.Aquila 1.Ardere.Ars 24.48.Aſcendere 3.Aſtrologia 1. Baptiſmus 160.161.Benedictus 2.Campſoria 2.Cauſa 4.41.Cœlum 220. Circumſcribere 2. Cognitio 4.50.

2 Propriũ non addens aliquid nobilitatis ſupra commune, non habet propriũ nomen, ſed nominatur nomine cõmunis. 22^f. q.111.1.3m./ 2 2^f.q.9.2.c./q.50 2.1m./1.d.13.3.c./3.d.9.q.2. 1.1m / d 35.q.2 art.3.q.1.c./ 4.d.15.q.4.ar.2.q.1.2m./ d.27. q.1.ar.1.q.1.3m./d.41.ar.4.q.1.2m./ Veri.q.6.1.9m.
*Color 2.Commune 3.6.7.9. Contrarium 3 2.Contritio 18. 20.21.Cooperari 4.Creatio 2.Delectatio 23 40.&c. Dæmon 57. Demonſtratio 6.7.10. Deus 1.22.27.34.41.58.396.397. Dialectica 4.Diaphanum o.Differentia 1.22. Definitio 5.34. Diſtinctio 28. Diuiſio 4.12. Dolabrum. Dolor 7. Dolus 1. Dulia 2.Effectus 12.13.14.Ens 26. Epiſcopus 6. Aequiuoca 5.Eſſe 6.26.53.63.74.80.Euchariſtia 94.103.157.Excommunicatio 29.Fabula 2.Facere 2.4.Fides 36.105.Filiatio 18.Finis 4.65.134. Forma 45.89 Fortitudo 10.

3 Proprium dicitur dupliciter.ſ.ex parte ſubiecti,ideſt cui ſoli conuenit, vel ex parte prædicati,ideſt purum,vel verum.1.diſtin.8.q.1.1.1m.
*Genus 5.6.8.16. Gratia 109. Gratiarum actio 2. Gula 2. Habitus 16. Homo 29. Honor 12.19.26.Humilitas 5.Idea 2. 20. Ignis 2.3 5.7.8.In 8. Indiuiduum 10.35. Intellectus 2. 9.27.&c.113.202. Logica 4. Matrimonium 116. Merces 3. Metaphyſica 19.25.Metaphora 1.2.5.8.Miraculoſe.Mutuum 3. Natura 5.34.

4 In omni re proprium accidens eſt aliud ab eſſentia eius , & eſt poſterius ea,ordine generationis,& perfectionis. 12^f.q.2. 6.c./ q.83.2.3m./Verit.q.21.1.11m.

5 Oppoſitum videtur dicere. Spiritu 11.7m,ſi. Reſpond.ſicut Du^m.1073^m, Dubio 197.
*Nomen 1.12.34.39 74.Notum 3.11. Pater 8.Peccatum 43. 64.85.112.132.141.160 403. Pœna 50. Pęnitentia 20. 73. Perfectio 1.14.29.Perſeuerantia 7.Perſona 19.30.31.Poſſeſſio 4.Potentia 4.15.Poteſtas 1.Præceptum 3.5.

6 Proprium fluit à ſubiecto ſine mutatione, ſed per naturalem reſultantiam.1^a.q.77.6.3m.
* Prædeſtinatio 50. Prædicamentum 6. Prædicare 2. Prædicari 15. Prælatio 7. Præſumptio 2. Primitiæ 4. Princeps 19. Proceſſio 2.27.28.51.

7 Subiectum poteſt intelligi, ſine proprio accidente, per primā operationem intellectus, non autem per ſecundam. Sed per vtranque poteſt intelligi ſine communi accidente, etiam inſeparabili, 1.d.26./ L. Spiritu 14.7^{m}./Anima 12 7^{m}.
*Proprietas. Prouidentia 31.

...074^{m}. 8 Oppoſitum videtur dicere. 4.d.10.ar.2.q.3.3^{m}. Reſpond. ſicut Dubio 760°.

9 Creatura eſt propria Deo, ſecundum dominium, non autem ſecundum naturā. Opuſ.1.c°.24. *Prudentia 4.22.25.58.31.43.73.74.84. Puſillanimitas 5.6. Qualitas 2.13. Quantitas 12. Quieſtio. Raptus 6.80. Ratio 17.28.32.49. Redoplicatio 6. Regere 1. Regula 3. Relatio 6.38.99. Religio 30 65.72. Rex 2. Ruta. Sabbatum 6. Sanctificare. Sanctificatio 1. Significatio 2. Solua 2. Subiectum 8. Subſtantia 12.24. Tempus 5.36. Trinitas 3. Viſibile 2. Vſura 19 25.&c. Vſus 12.

10 In diuinis propria eſſentialia patris, ſunt etiam propria filio, non autem propria perſonalia. Opuſ.1,c°.6. *Vti 9.

Quid. 1 ¶PROPTER aliquando denotat cauſam poſteriorem in eſſe, ſ. finalem, & aliquando cauſam priorem, ſ. materiam vel efficientem. Po^{a}.q.5.5.3^{m}.

2 propter ſe duplex. ſ. quod diuiditur contra per aliud, & contra per accidens, primo modo finis diligitur propter ſe, virtutes autem ſecundo modo. 22f.qu.145.1.1^{m}./ 1.d.1.q.2.1.3^{m}./ Gal.5.le.6.prin.ſ.

3 Propter alterum duplex. ſ. propter finem principalem, & cui prouenit aliqua vtilitas, primum eſt vilius, non autem ſecundum. 2.d.37.q.4.1.2^{m}./ 2.d.1.q.2.3.o./ 4.15.q.1.1.6^{m}.

4 Propter alterum id eſt propter operationem, vel conuerſationem, vel quicquid eſt poſt eſſe, eſt poſterius. Sed propter alterum id eſt propter eſſe, eſt prior tempore, & poſterius natura. Con.2.c°.87.ſi.

5 Propter quod vnumquodque, & illud magis, intelligitur tantum in iis quæ ſunt eiuſdem ordinis, ſicut in eodem genere cauſæ, puta ſi dicatur quod ſanitas eſt deſiderabilis, propter vitam, ſequitur quod vita ſit magis deſiderabilis. Si autem accipiantur ea quæ ſunt diuerſorum ordinum, non habet veritatem, vt ſi dicatur quod ſanitas eſt deſiderabilis, propter medicinam, non ideo ſequitur quod medicina ſit magis deſiderabilis, quia ſanitas eſt in ordine finium, medicina autem in ordine cauſarum efficientium. 1^{2}.q.87.2.3^{m}./ q.88.3.2^{m}./ Veri, q.10.9 3^{m}./ Poſter.le.6.

6 Vel intelligitur, quādo prædicatū eſt diuerſum in vtroq;, & in eſſentialiter ordinatis. 1.d.12.2.2^{m} / Cauſis lec.1.ſi.

7 Vel non ſemper ſecundum idem nomen, & ſm eandem rationem, & formaliter, ſed intelligitur aliquid nobilius, & virtualiter ſicut in æquiuocis. 2.d.15.q.1.2.4^{m}./ 4.d.41.ar.1.qo.1.1^{m}./ Veri.q.10.9.3^{m}./ Meta.2.le.2.prin°./ Poſter^{m}.le.6.
¶Propter quid. Demonſtratio.1. Quæſtio.1.3. Solertia 3.6.
¶propugnator. Seaus 7. Chriſtus 201.
¶Propugnatria Concupiſcibilis 3. Delectatio 21. Seaus 7.
¶Prorogare. Prolongatio.

Facile. 1 ¶PRORVMPERE. Homo, prorumpit facile, ad manifeſtādum conceptum cordis. 12f.q.72.7.c.

2 Iracundus in verba contumelioſa prorumpit. 12f.q.72.7.c.
*Filiatio 34. Hilaritas. Lachrimæ. Turpiloquium. Hymnus.
¶Proſa, Pauſatio.
¶Proſequutio. Anima 239 Animal 45. Appetitus 17.18. Canere. Electio 13.21. Error 4. Executio. Fortitudo 32. Futurum 8. Intellectus 284. Petrus 1. Principium 18.27. Prudentia 14 Reuelatio 11. Scandalum 1. Scriptura 6. Sollicitudo 2.1. Virtus 58. Vnctio 23. Voluntas 34.62.

Comparatio. 1 ¶PROSPERITAS temporalis, & decor corporis, comparantur

Licet. fœno, quia cito tranſeunt. pſal.29.me°.e./ pſal.36.prin°.a.

2 Licet triſtari de gloria, & proſperitate inimici, inquantum eſt nociua. 22f.q.36.2.o./ q.158 1.3^{m}./ 3.d.30.1.4^{m}./ Ma.q.10.2 1^{m} / 7^{m}./ Vir.q.2.8.10^{m}.
*Amicitia 16. Amor 54. Fundamentum 3. Honeſtum 3. Inuidia 5.6. Ira 39. Iudæi 12. Princeps 7. Rex 3.
¶Proſpicere. Factum 4. Prouidentia 16.
¶Proſtibulum. Lupanar. Meretrix o. Oblatio 9.
¶Proſtituere. Fornicatio 9.

Deus. ¶Proſtratio. Adoratio 5. Genoflexio. Latria 9. Oratio 8.
¶Protectio. Protegit nos Deus per quatuor. ſ. per ſpiritum obumbrantem, per compunctionem humiliantem, per veritatem illuminantem, & per eccleſiam iuuantem. Iſa.4.ſi.
*Auxilium o. Oratio 49 Apoſtoli 43. Arma. Charitas 82. Defendere. Excommunicatio 7 Manus 4. Nocere 10. Saluari 1.9. Scenophegia. Veſtigia 2. Via 68.
*Protenſio. Duratio 2. Expectatio 1. Poſtulatio.
¶Proteſtatio. Baptiſmus 8.96.97. Canonizatio. Cerimonia. Circunciſio 11. Cultus 1. Fides 1.130. Latria 8. Profeſſio o. Religio 5.8. Sacramentum 2.3. Sacrificium 1.5. Simonia 6. Superſtitio 1.

¶Prouectus. Ex quo homo prouectus eſt, perfectia vacare debet, & puerilia intermittere. He.6.lectio.1. prin°.H. Doctor 3. Senectus.
¶Prouenire. Accidens 57. Aſſiduitas 8. Agens 81. Amicitia 34.35. Animus 2. Beatitudo 11, Concilio 43. Differentia 16. Diuinatio 12. Euentus. Ingratitudo 5. Motus 32. Neceſſitas 20.21. peccatum 173.174.348. Pollutio 1. Propter 5. Prouentus. Putrefactio o. Ritus. Verbum 7.15. Vſura 5.14.21.95 204.209.290.&c.
¶Prouentus. Vſura 179.180.188.192.290.294.
¶Prouerbium. Vulgare. Hieronymus 1.

1 ¶PROVIDENTIA importat reſpectum quendam alicuius diſtantis, ad quod ea quæ in præſenti occurrūt, ordinanda ſunt. 22f.q.49.6.c. Quid.

2 Prouidentia eſt ratio ordinis in finem. 1^{a}, q.22.1.o./ 2.c./ q.23.1.c./ 1.d.39.q.2.1.o./ Cont.3.c°.77./ Veri.q.5.1.o.

3 In recta ordinatione ad finem, quæ includitur in ratione prouidentiæ, importatur rectitudo conſilii, iudicii, & præcepti, ſine quibus recta ordinatio in finem, eſſe non poteſt. 22f.queſ.49.6.3^{m}.
*Actus 3. Credere 3. Cura 7. Diſpoſitio 4.5.

4 Prouidentia perfecte conuenit Deo. 1^{a}.q.22.1.o./ Con.3.ca°.94. *Electio 28.29 Epiſcopus 29. Fatum 1.&c.

5 Prouidentia Dei, habet certitudinem. 1^{a}.q.22.4.2^{m}./ 3^{m}./ 1.d.39.q.2.1.o./ Con.3.c°.94. *Gubernatio 2.3.

6 Prouidentia Dei, habet aliquam rationem. ſ. communicationem ſuæ bonitatis, ſecundum beneplacitum voluntatis ſuæ. Cont.3.c°.97.

7 Deus prouidet cuilibet rei, ſecundum eius conditionem. con.4.c°.56.1^{m} / 57.
*Idea 16.27. Oratio 47. Prædeſtinatio 7.18.

8 Error duplex, circa diuinam prouidentiam. 1^{a}. qu.116.3.c.ſi./ Con.3.c°.94./ 96./ 97.ſi./ 98.ſi. *Princeps 23.

9 Error triplex circa diuinam prouidentiam. 1^{a}.q.22.2.c./ Ver.q.5.2.3.6.c. *Prudentia 1.2.3.50. Punitio 3.

10 Error quincuplex, circa diuinā prouidentiam. Dionyſ.3.le.1.
*Regere 2. Religio 52.53. Rex 2. Saluari 10.15.

11 Error ſextuplex, circa diuinam prouidentiam. 1.d.39.q.2.2.c. *Sors 4.

12 Opinio Platonis, de triplici prouidentia, ſecundum Gregoriū Niſſenum, ſcilicet prouidentia ſummi Dei, qui primo & principaliter prouidet rebus ſpiritualibus, & conſequenter toti mundo quantum ad genera, ſpecies, & cauſas vniuerſales: prouidentia qua prouidetur ſingularibus generabilium & corruptibilium, & hanc attribuit diis qui circueunt cęlos. i. ſubſtantiis ſeparatis, quæ mouent corpora cæleſtia circulariter: & prouidentia quæ eſt rerum humanarum quam attribuebat dæmonibus, quos platonici ponebant medios inter nos & Deos. vt narrat Auguſtinus. 1^{a}.q.22.3.c /q.103.6.1^{m}./ Cont.3.ca°.76.

13 In prouidentia creaturæ, poteſt contingere defectus dupliciter. ſ. ex parte prouidentis, & ex parte prouiſi. In diuina uero, tantum ſecundo modo. Veri.q.5.5.c. Differentia.
*Barnabas. Cura 3 4.6.7. Diſpoſitio 4.5. Electio 28.29. Epiſcopus 29. Fatum o. Idea 26.27.

14 Modus cōtingentiæ & neceſſitatis, cadit ſub prouiſione Dei, & non ſub prouiſione creaturæ. 1^{a}.q.22.4.3^{m}./ Con.3.c°.94.

15 Lex æterna, nō eſt ꝓuidētia Dei, ſed prin^{m} eius Ve.q.5.1.6^{m}.

16 Sicut ad prouidentiam pertinet proſpicere per ſe conueniens fini, ſic ad circunſpectionem, an ſit conueniens fini, ſecundum circonſtantias, 22f q.49.7.3^{m}.

17 Ars Dei, dicitur reſpectu productionis rerū, diſpoſitio autem reſpectu rerū inter ſe, ſed prouidentia reſpectu ordinis in finē 1^{a}.q.22.1.c.ſi./ veri.q.5.1.9^{m}. *Prædeſtinatio 1.10.&c.40.

18 Prouidentia Dei, ſe extendit ad neceſſaria, non autem prouidentia hominis. 1a.q.22.2.3^{m}./ 4.3^{m}./ q.103.1.3^{m}./ 22f.q.93.4 o./ 22f.q.49.6.c.

19 Prouidentia & diſpoſitio, pertinent ad ſcientiam, voluntatē, & potentiā Dei, ſed diuerſimode. 1 d.39. q.2.1.1^{m}./ Cont.3.c°.73./ 74./ Veri.q.5.1.o. *Reprobatio 1. Tranſumptio.

20 Prouidentia Dei, eſt eorum quæ promouent in finem, ſed diſpoſitio eſt de ordine rerum ad finem, & inter ſe, ſcientia vero eſt cognitio finis, & ceterorum. 1.d.39.q.2.1.c./ 2.d.11.q.2.3.c./ Veri.q.5.1 o.

21 Prouidentia Dei duplex. ſ. approbationis, & conceſſionis, prima eſt bonorū tantū, ſecūda vero malorū. Veri.q.5.4.c./ 1^{m}.

22 Aliquid ſubeſt prouidentię Dei dupliciter. ſ. propter ſe, & propter aliud, primo modo ſubſunt ſola perpetua, ſecundo autem modo indiuidua corruptibilia. 1^{a}.q.103.5.2^{m}./ Con.3.c°.112./ 113.1^{m}./ Veri.q.5.3.4.6.c./ Iob.7.lec.4.prin°.A.

23 Bonum & malum, ſubiacent diuinæ prouidentiæ, vt præſcita & ordinata, ſed bonum, vt intentum, non autem malum. 1^{a}.q.22.2.2^{m}./ 1.d.39.q.2.2.c.ſi./ 1^{m}./ Veri.q.5.4.o.

Mala

Pro

Quorum. 24 Mala & defectus, non cadunt ſub prouidentia approbationis: ſed ſub prouidentia conceſſionis. Veri.q.5.4.c./1^{m}.

25 Omnia ſubiacent diuinæ prouidentiæ: ſed diuerſimode. 1^{a}.q 8.3.c./q.22.2.3 o./q.23.1.c./q.103.5.o./q.113.6.c./12^{æ}.q.91.2 c./q.93.1.4.5.c./1.d.39.q.2.2.o./d.40.q.4.1.c./2.21.q.d.1.4.c./d.37.q.3.1.c./contra 3.c^{o} 1./64./94./111./Veri.q.5.2.4.o./Quol.12.4.c./Opuſ.3.c^{o}.124./132./133./Iob prolo./pſal.23.prin.2.E./pſal.30.me^{o}.m./Matt.10.fin.b.I./Cauſis lec.20.o./Meta.6.lec.3.fi.C.&c. Animal 82. Arcus 3. Aſſiſtere 5. Aſtare. Beatitudo 92.

26 Prouidentia Dei non eſt reſpectu ſui: quia quicquid eſt in eo, eſt finis, & non ad finem. 1^{a}.q.22.1.c.fin./12^{æ}.q 93.4.o./Veri.q 5.2.c.fi.

27 Prouidentia Dei eſt omniũ ſingularium, etiam contingentiũ. 1^{a}.q.22.o./q.103.5.o./1.d.39.q.2.2.c./contra 3.c^{o} 71.fin./73./113.3^{m}./Verit.q.5.3.4.o./Opuſ.3.c^{o} 132. vſque 136./Opuſ.15.c^{o} 13. vſque 26./Iob 11.lect.1. me^{o}.H.

28 Rationalis creatura ſpeciali modo ſubeſt diuinæ prouidentiæ. 1^{a}.q.22.2.4^{m}./5^{m}./q.103.5.2^{m}./q.113.2.c./q.116.1.c./12^{æ}.q.91.2.c./22^{æ}.q.83.2.c./1.d.40.q.1.2.c./q.4.1.c./2.d.11.q.1.1.c./contra 3.1^{o} 111./112./113./114./142./Veri.q.5.5.6.o./Opuſ.3.c^{o} 41.143./144./249./Iob o./Mat.10.fi.b.I. *Conſilium 9. Creatura 31.&c. Hæreſis 145. Ignis 15. Maria 56. Nocere 10. Nomen 40. Oratio 47.

29 Electiones humanæ ſubſunt diuinæ prouidentiæ propter ſe, ita ut etiã ſint prouiſores. 1^{a}.q.22.2.4^{m}./contra 3.c^{o} 90./113./114./140./Veri.q.5.5.o.

30 Omnes motus, & actiones, & corruptiones, ſubiacent diuinę prouidentiæ. 1^{a}.q.22.2.2^{m}./q.103.5.1^{m}./12^{æ}./q.93.1.5.c./Veri.q.5.4.o.

31 Prouidentia proprie non eſt in ſpeculatiuis, ſed tantum in practicis. 22^{æ}.q.49.6.2^{m}.

32 Boni ſubſunt diuinæ prouidentiæ propter ſe, mali vero propter alios tantum, vt bruta. 1^{a}.q.22.2.4^{m}./q.23.7.c./Verit.q.5.7.o.

33 Bruta ſubduntur diuinæ prouidentiæ per ſe, & in ſingulari, ſed propter aliud tantum, & actus eorum. 1^{a}.q.22.2.5^{m}./q.103.5.2^{m}./12^{æ}.q.93.5.6.o./Iob 7.lect.4. prin^{o}.A. Matth.10.fi.b.K.
*Prædeſtinatio 1.&c.7.10.&c.18.40. Regnum 2.

34 Alexander dicit, quod ſecundum Ariſtotelem, deus habet prouidentiam de iſtis inferioribus. Cæ.lec.14.I.
*Roma.3. Sepultura 3.

Gubernatio. 35 Prouidentia Dei eſt æterna, ſed gubernatio eſt temporalis. 1^{a}.q.22.1.2^{m}./1.d.39.q.2.1.2^{m}./contra 3.fi.
* Angelus 90.247.&c.571.

36 Prouidentia eſt tantum in intellectu, licet præſupponat voluntatem finis. Sed gubernatio paſſiua, eſt in gubernatis, actiua vero in gubernante. 1^{a}.q.22.1.3^{m}./q.23.2.4.c.
*Barnabas. Dæmon 85.103.212. Deus 321.375.&c. Fatũ 1.&c. Gubernatio o.

37 Certitudo prouidentiæ Dei, non deficit a ſuo effectu, neque a modo eueniendi, quem prouidit. 1^{a}.q.22.4.2^{m}./5^{m}.

38 Deus prouidet omnibus immediate, quo ad rationem ordinis, ſed mediate, quo ad exequutionem eius quæ dicitur gubernatio. 1^{a}.q.22.3.o./q.103.6.o./q 116.2.c./2.d.11.q.1.1.c./contra 3.c^{o} 76./77./83./94./Opuſ.3.c^{o} 130.131.
* Idea 26.27.

39 Prouidentia Dei regit corpora ſuperiora, per ſuperiores intellectuales ſubſtãtias & corpora inferiora, per inferiores. contra 3.c^{o} 80.1^{m}.

40 Prouidentia Dei regit bruta per homines, & plantas, & alia per animalia, & omne imperfectum, per perfectũ, & in eodem homine, & in diuerſis. contra 3.c^{o} 81.
*Lex 58.65.77. Mundus 19. Vniuerſum 6.

41 Prouidentia diuina, gubernat creaturas ſpirituales inferiores, per ſuperiores. 1^{a}.q.110.1.c./contra 3.c^{o} 79./82.1^{m}./93./Opuſ.3.c^{o} 125./127./Iob lec.2.prin^{o}.B.

42 Et creaturas corporales, per ſpirituales 1^{a}.q.22.3.c./q.63.7.c./q.102.2.1^{m}./q.103.6.o./q.110.o./q.112.1.c./q.113.1.c./2.d.14.3.o./4.d.43.21.2.q.3.c./diſt.45.q.2.c./contra 3.c^{o} 78./Verit.q.8.o./Opuſcu.3.c^{o} 125./Opuſcu.10.ar.1.vſque 16./Opuſcu.20.1^{o} 1./Iob lec.2.prin^{o}.B./cap^{o}.9.lec.3.principio k.

43 Et corpora inferiora per corpora ſuperiora. 1^{a}.q.1.2.2.C.prin^{o}./q.113.1.c./q.115.3.o./4.d.43.ar.2.q.3.c./ar.3.q.1.c./contra 3.c^{o} 81./82./83./Veri.q.5.8.c./9.o./Po^{a}.q.3.6.c./6./Quol.6.19.c./Opuſc.3.c^{o} 128./Opuſ.20.c^{o} 2.

44 Oppoſitum uidetur dicere. 2.q.2.3.o./d.13.1.4^{m}. Reſpondeo ſicut Dubio 333°.

Du^{m}.1075. 45 Non autem actus humanos gubernat per corpora cœleſtia, nec per animas cœlorum. Con.3.c^{o} 85./88./Verit.q.5.10.o./Opuſ.3.c^{o} 129. Oratio 8.

Pro

46 Deus gubernat mundum bonitate, quia eſt principium prouidentiæ vt finis, & vt virtus moralis ad nos. 1^{a}.q.103.2.5.c./Verit.quæſt.5.1.12^{m}.

47 Finis gubernationis rerum a prouidentia Dei, eſt aliquid extra totum vniuerſum, ſcilicet ipſe Deus. 1^{a}.quæſt.103.2.o./3.4.c.

48 Effectus gubernationis a prouidentia Dei, eſt vnus ex parte finis, ſed ex parte mediorum ſunt duo in generali, ſcilicet cõſeruatio, & motio in finem, in particulari vero ſunt innumerabiles vobis. 1^{a}.q.103.4.o.

49 Deus per prouidentiam ſuam, ordinat inferiora in ſuperiora. Opuſ.3.c^{o}.149. * Arcus 3. Credere 3. Ordinatio 1.&c. Ordo 1.1. Ordo.

50 Ordo vniuerſi, & præcipue cœlorum probat prouidentiam Dei. Pſal.8.me^{o}.c. * Prædeſtinatio 13.16.&c.

51 Deus poteſt facere contra ordinem prouidentiæ ſuæ. Con.3.capi^{o}.95.

52 Oppoſitum videtur dicere. Con.3.cap^{o}.100. Reſpondio Dubio 1076°. Du^{m}.1076^{m}.

53 Deus poteſt facere contra ordinem prouidentiæ ſuæ, ex parte rerum, non autem vt eſt a Deo. con.3.c^{o}.98.

54 Nihil poteſt contingere præter ordinem gubernationis prouidentiæ Dei vniuerſaliter, ſed tantum reſpectu alicuius cauſæ particularis. 1^{a}.quæſt.22.2.1^{m}./quæſt.103.7.o./2.diſt.6.1.3^{m}.

55 Nihil poteſt niti contra vniuerſalem gubernationem diuinæ prouidentiæ, ſed tantum aliquid particulare. 1^{a}.quæſt.103.8.o./Con.3.c^{o}.94.

56 Ad prouidentiam Dei non pertinet ſubtrahere defectus, corruptiones, & mala, a rebus. 1^{a}.q.22.2.2^{m}./q.23.3.c./q.48.2.c./3^{m}./22^{æ} q.10.11.c./1.d.39.q.2.2.c/1^{m}./2.d.23.q.1.c./d.34.1.5^{m}./Con 3.c^{o}.69./Ver.q.5.4.4^{m}./Po^{a}.queſt.3.6.4^{m}./Ma.q.13.4 6^{m}./Opuſ.3.c^{o}.141./142. * Cauere. Prædeſtinatio 7.10.14.&c. Punitio 3. Saluari 10.15. Effectus.

57 Prouidentia Dei non excludit a rebus contingentiam, nec caſum, nec fortunam, nec liberum arbitrium. 1^{a}.q.19 8.o./q.22.2.1^{m}.4.o./q.23.1.1^{m}./3.3^{m}./6.c/quæſt.103.7.2^{m}./3^{m}./12^{æ}.quæſt.10.4.o./22^{æ}.quæſt 83.2.c./quæſt.171.6.1^{m}/1.diſt.39.quæſt.2.2.o/2.diſt.11.quæſt.1.1.5^{m}/diſt.23.q.1.2.c./d.25.2.2^{m}./4.diſt.38.q.2.ar.2.q.1.1^{m}./Con.3.c^{o}.69./70./71.72.73.74./Ma.q.6.c./3^{m}./q.16 7.15^{m}.Opuſ.3.1^{o}.134.Quol.12.3.1^{m}.fi./140./Opuſ.15.c^{o}.15. Mat.2 prin^{o}.2.C./Meta.6.lec.3.fi.c.C.&c.

58 Ad diuinam prouidentiam pertinet, quòd permittat hominem tentari, & peccare, & puniri. 1^{a}.q.23.3.c./22^{æ}.q.165.1.o/2.d.12.q.1.4.c./d.23.q.1.2.o. * Spes 3.

59 Immobilitas diuinæ prouidentiæ, non excludit vtilitatem orationis. 1^{a}.q.23 8.o./22^{æ}.q.83.2.c./Con.3.c^{o}.95./Veri.q.6.6.c/Dion.3.lec.6.1. Oratio 8.

¶Prouincia. Angelus 577 578.581.615.616. Samaria. Votũ 8.

¶Prouiſio. Amor 264. Bonitas 184. Illegitim^{e} 4. Prouidẽtia. 1.7.13.14.16 Solicitudo 4. Votum 79.80. Viura 106.156.

¶Prouiſor. Cura.3.5. Prouidentia 19.

¶Prouocatio. Amicitia 27 Factum 4. Iocentiosum. Incitare. Inductiuum. Ira 36.&c Organum 4.5. Ornatus 1.3.&c. Paſſio 109. Perſeuerantia 22. Princeps 11. Spectacula 2.3. Tentare 3.8.

¶Prour. Abſtinentia 8. Angelos 503. Anima 176. Cauſa 17. Comparatio 3. Deus 402. Aequiuoca 12 Genus 16. Hoc. Intellectus 129. Inquantum. Lex 87. Viura 86. Vt.

¶PROXIMVS noſter eſt omnis homo, & angeli ſancti, non autem dæmones. Ro.13. lec.2.6. C. Accidens 4. Accidia 10. Acolytus 4.5. Actus 51.148. Adulterium 2.8. Agens 7.9.16.51. Agere 9.10. Amor 62.&c.79.&c.103.&c.118.&cæt.162.&c. Anima 326. Appetitus 67. Attributa 10. Auaritia 7 Baptiſmus 57.58. Beatitudo 73.183. Bellum 2. Blaſphemia 3. Charitas 126.145. Cauſa. Pro. Circumſtantia 5.6. Clementia 9. Conceptio 7.15.16. Concupiſcibilis 8. Confeſſio 8. Conſeruatio 6. Corpus 36. Correctio 18. Delectatio 22.&c. 104. Diſcordia 2. Aedificare o. Eleemoſyna 3.&c. Eucharistia 231. Finis 22.63.&cæt. Fomes 9.10. Fornicatio 4. Fortitudo 16.43. Genus 18. Gloria 2.7.8.14. Gratia 4. Hæreſis 8. Honor 9. Humilitas 16. Iactantia 3. Imago 5 Ingratitudo 11. Iniquitas. Intellectus 279.280. Inuidia 7.15. Hypocriſis 6. 312 79. Iraſcibilis 3. Iuſtitia 29.&c. Iuſtificatio 9. Lex 83.143.144. Matrimonium 64. Menſura 22.23. Meritum 42. Miraculum 24. Miſericordia 7. Moſtrum o. Mors 2.12.21. Mulus. Occidere 1. Odium 4.5.7.18. Omiſſio 1. Opinio 9. Ordo 66.82. Pax 16. Peccatum 30.79.129.136.144.152.161.185.224.244.247.251.330. Pœnitentia 51.70.155. Perfectio 61 89. Pietas 14.19. Potentia 3. Præceptum 81.&cæt. 124. Prodigalitas 4.5. propinquum. Proximum. Publicatio. Ratio 5. Reatus 4. Religio 97. Reſtitutio 20. Rixa 4. Sacramentum Quis.

Pri

voluptates.2 2^{a}.q.187.2.3^{m}./ Opuſ.19.c^{o}.21./Phil.f. *Accuſatio 12 26.27.Communicatio 3.Dæmon 5.6.58.93.&c.

25 Principes mundi triplices,ſecundum triplicem ſapientiam humanam. ſ. principes huius ſæculi.i. reges & potentes ſeculares,dæmones,& ipſi philoſophi, qui quaſi principes ſe exhibuerunt hominibus in docendo Et triplex eſt ſapientia mundi.ſ.legalis,phyſica,& magica.1^{a}.Cor.2.le.1.fin.E.Le.2.prin^{o}.
*Hierarchia 3.Legitimatio 2.Obedientia 41.

26 Exponit nomina principum,dignitatum & officialium,ſub regibus,& ſub imperio.Opuſ.20.li^{o}.3.c^{o}.22./12./Li^{o}.4.c^{o}.26./27./18. *Occidere 4.Papa 6.Religio 91.Reſtitutio 13.Satrapæ.Vilis.

Iudæorum. 27 Deus reſeruauit ſibi inſtitutionem ſummi principis, & regis iudæorum,quia habebat ſpecialem curam eorum.1 2^{a}. quæſt. 105.1.1^{m}.

28 Deus non dedit iudæis principes & reges a principio,ſed tantum modum eligendi.ſ. ſecundum iudicium dei, & de gente ſua,& modum ſe habendi.1 2^{a}.quæſt.105.1.2^{m}.
*Aaron 1.Iudæus 9.18.

29 Diuiſio regni Iſrael,& multitudo regum,magis conuenit eis in pœnam,pro diſſenſionibus multis contra regnum Dauid iuſtum,quàm ad eorum profectum. 1 2^{a}.q.105.1.3^{m}.

30 Principibus iudæorum, non ſunt deputati cibi ſicut ſacerdotibus, ne ſuperbirent, nec ambirent. 1 2^{a}. quæſtion. 105. 1. 4^{m}.

¶Principale.A.1.Accolitus 1.3.4.6. Actio 36.76. 77. 78.80. 81.85.88.Actus 179.Adoratio 1.Agens 2.8.12.24.26.87.31. &c.Agnus 1.2.3.Amor 108.Anima 241.269.339. 354. Animal 28.Apoſtoli 29.Appetitus 81 85. Architectus. Arithmetica 1. Ars 34. 39. Aſtrologia 2 3. Auaritia 24. Audacia 34. Baptiſmus 110. 149.155. 193.194. 199.247. Beatitudo 131. Bonitas 16. 20.199. Calor 3. 21. Capitale o. Character 36. Charitas 34.Cauſa 17.40.&c. 73.Cælum 151. Circuncifio 12. Circunſtantia 5. Comedere 4. Concubinatus 3. Conſtantia 5.Cooperari 1.4. Credere 22. Damnatio 41. Deuotio 3. Definitio 17. Diſtinctio 30. Diuitiæ 3. Docere 3. Doctor 1. Eleemoſyna 27. Epiſcopus 21. Eucharistia 84. 248. Excluſio 4. Fides 19. Filiatio 6. Finis 21. &c. Forma 138. Fortitudo 21.30.46,48.54.Gratia 71 109.112.131. Hæreditas 1. Homo 22. Otium. Humor. Imago 31. Incarnari 9. Inſtrumentum 11.&c. Intellectus 9. 41. 148.181. 296. Inuidia 14. Ira 31. Iudicium 41. Iuſtitia 33. Iuſtificatio 36. 40. Latria 5. Legiſpoſitiua 11. Lex 50. Liberalitas 6. Lignum 3. Logica 1.13. Luxuria 1. Macula 3. Matrimonium 46. Meritum 13. Metaphyſica 3. 12. Miraculum, 38. 47. Modeſtia 1. Mors 14. Motus 20. Natura 4. Obedientia 19. Obiectiuum 10. Odium 12. Officium 19. Oratio 65.Ordo 52.60. Pars 28. Paſſio 41. 42. Peccatum 254. Pœnitentia 73.110. Perſeuerantia 0. Perſona 28.Politica 1. 2. 3. Prædicare 2. Prædicari 18. Proceſſio 15. 18. 51.67. Prodigalitas 4. Prophetia 9. 12. 60.24.25. Propoſitio 15. Propter 3. Prudentia 2. 14.16. 50. 72. Religio 15. 40.72. 77.Requiri 2. Reſtitutio 17. Reſurrectio 52. 54. Sacerdos 25.27.18.Sacramentum 52.&c. Sapientia 21. Satisfactio 14.Scriptura 18.Senſus 38.Sermo 1.Signum 9.Symbolum. 21. Sternutatio. Studioſitas 2. 3. Subdiaconus 4. Suffragia 3. Surſum. Temperantia 2.31. 16.17. Theologia 4. 8. 10.18.20. 22. 29. 30. Timor 6.43. Tres. Veritas 21.22. Virtus 14. 41. 106.108.150.153.235.&c. Vita 45.77. Vnctio 10.11. Vniuerſum 3. Voluntas 33. 39. 42. Vſura 17. 30.260. Vti 9. Vtile 7. Vror 4.

¶Principalitas.Beatitudo 131.

Diuiſio. ¶Principaliter dicitur dupliciter, ſcilicet primordialiter, & completiue.Ma.q.2.3.c.

*Abſoluere 18. Actus 49. 163. 178.179. Adam 64. Aer 2. Amicitia 33. Amor 83. Angelus 21.588. Anima 317. Appetitus 81.85. Aſtrologia 2.3. Baptiſmus 194. 199. Beatitudo 27.29.30.53. Bellum 6. Bonitas 67.73.165.215.216.Character 17.36. Catechiſmus 7. Certitudo 6. Circuncifio 7. 43. 45. Conſeruatio 6. Contemplatio 15. Contumelia 2.7.Correctio 5. Creatio 29. Cultus 10. Debitum 11. Decor. Dæmon 26.Deſperatio 7. Deus 332. Dicere 2. Dictio 3. Difficile 18. Diſcordia 3. Diſpoſitio 22. Diuitiæ 8. Docere 3. Dolus 2. Eccleſia 8. Eleemoſyna 18. Ens 25. Exorciſmus 3. 4.5.Fides 19.56.79.133.Fiducia 11.Finis 34.95. Forma 138. 167. Forma 10.Fortitudo 13.17.18. 29 56.Fructus 3. Generatio 23.60 Grammaticus, Gratia 55.116.134. 147. Habitus 52.59. Hæreſis 5.7. 12. Homo 23. Humilitas 4. 102 Iacob 9. Idea 24.Ieiunium 10. Imago 9.25.31. Incarnari 9. Intellectus 294. Iuſtitia 18. Lex 78.129.139. Luxuria 1.Magnificentia 7. Martyrium 1. Matrimonium 2. Mediator. Mendacium 4. Meritum 9, 22. Metaphyſica 5.12.20. Miraculum 38.47. Mors 4. Motus 20. Nominatiuus. Obiectum 5. Operatio 56. Oratio 24. 61. Ordo 52.60. Paſtor. Pater 5. Peccatum 80. 154. 209. 234. 259. 267. Pœna 75. Pœnitentia 73. 110. Perfectio 79. Periurium 2. Perſeuerantia 9. Philoſophia. Pietas 3. poteſtas 2. Præceptum 110. Proceſſio 15.67. Prodigalitas 4. Prophetia 9. 12. 23. 24.45. Prudentia 16. Rectitudo 5. Regnum 4. Religio 94. 100. Sabbatum 6. Sacramentum 14. 22. 23. Sanctificatio 9. Sapientia 24. 25. 29. Scientia 41. 42. Scriptura 18.Seditio 3. Signum 51. Studioſitas 3. Studium 1.Temperantia 11. 16. 17. Tentare 14. Terremotus 1. Theologia 10. 18. 20. Timor 54. 76. Verbum 40. 62. Verecundia 3. Veritas 27.39. Vindicatio 4. Virginitas 25. Virtus 108. 150. Vſura 301.

¶Principantes.Ciuitas 4.

1 ¶PRINCIPATVS duplex,ſcilicet politicus, ideſt liberorum, & deſpoticus,ſcilicet ſeruorum. primum oportet eſſe moderatum.Opuſ.20.li^{o}.2.c^{o}.8./9./Li^{o}.4.c^{o}.16./25. Diuiſio.
Deſpoticum.Hircus.Lombardia.Politia o.

2 Bonus principatus triplex,ſcilicet regalis,ariſtocratia,& timocratia. Et triplex principatus malus. ſcilicet tyrannis,oligarchia,& democratia.1 2^{a}.q.95.4.c./q.105. 1.c./2 2^{a}. q.61.2. c./Opuſ.20.c^{o}.1 /Li^{o}.4.c^{o}.1.

3 principatus regalis eſt optimus. 1^{a}.q.103.3.c./ 2 2^{a}.qu.105.1. 2^{m}./ 2 2^{a}.q.50.1.1^{m}./Con.1.c^{o}.42. ſi./Opuſc.20.c^{o}.2.vſq; 8./Li^{o}.2.c^{o}.9.
*Seruile.Chriſtus 170.171.172.203.

4 principatus regalis,eſt propter bonum populi. tyrannicus autem eſt propter bonum tyranni.1^{a}.q.95.1.2^{m}./q.96.4.c /2 2^{a}.q.42.2.3^{m}./2.d.44.q.1.3.c./ Opuſ. 20. c^{o}.1 /Li^{o}. 3. ca^{o}.11./ Io. 10, lec.3. me^{o}.c.H./ He.lect.4. princ^{o}.B. / Eth.5. lect.11, me^{o}.g.

5 Tyrannis ſæpius oritur ex principatu plurium,quam ex principatu vnius.Opuſ.20.c^{o}.5./ Li^{o}.4.c^{o}.8.

6 Optimus principatus eſt, in quo omnes habent aliquam partem.Et componitur ex regno, ariſtocratia,& timocratia, vt principatus iudæorum.1 2^{a}.q.95.4.c./q.105.1.c.

7 Omnis principatus,& omne dominium eſt a deo.2. d.44.q.1. 2 c /q.2.2.c./Opuſ. 20.li^{o}.3.c^{o}.1.vſq; 8./Li^{o}.4. c^{o}.1.princ^{o}./6./ Ro.13.le.1.prin^{o}.C.

8 Principatus eſt neceſſarius in omni multitudine. Opuſc.20. c^{o}.1./pſal 44.me^{o}.c.I.

9 Vnus homo non debet habere plures principatus, ſed potius e conuerſo.Opuſ.20.li^{o}.4.c^{o}.20.ſi.

10 Principatus dicuntur in angelis, quia principantur omnibus In angelis.
cæleſtibus principibus,diuinas iuſſiones explentibus.Sed archangeli dicuntur qui principantur ſoli ordini angelorum.1^{a}. q.108.5.4^{m}./Con.3.c^{o}.80./Col.lc.4.ſi.B.
*Angelus 284.577.&c 616.Archangeli. Dæmon 5. 6.38. &c. 91.&c.Dominatio 3. Hierarchia 3.Michael 2.Officium 2.

1 ¶PRINCIPIATVM eſt conſtitutum in eſſe per principium. Quid.
Ideo non conuenit lineæ reſpectu puncti,nec motui, reſpectu termini a quo.3.d.11.1.5^{m}.
*Amor 10.Filiatio 22.Perfectio 42.Proceſſio 2. Relatio 99.

2 Principium quo ad relationem, eſt ſimul naturaliter cum principiato,ſed id quod eſt principium, eſt naturaliter prius eo. 1^{a}. quæſtio.42.3.2^{m}./ 1.diſtinct.9.q.2.1.3^{m}./ d. 12.1^{m}./d. 29.1.1^{m}.

3 principium eſt prius tempore principiato dupliciter, ſcilicet ex parte actionis ſucceſſiue,vel agentis imperfecti,vel eligentis tempus.1^{a}.q.42.2.c./Io.lec.1.me^{o}.2.C.
*Similitudo 6. Vnitas 40,Voluntas 20.

4 Apud græcos filius & ſpiritusſanctus,dicuntur principiati, nõ autem apud latinos.1^{a}. quæſtio.33.1.2^{m}./ potentia quæſtio. 10.1.9^{m}.

1 ¶PRINCIPIVM ſumitur a prioritate, ſed non ſignificat eam. Quid.
1^{a}.q.33.1.3^{m}./1.d.29.1.1^{m} /Po^{a}.q.10.1.10^{m}.
*A.vel Ab.2.

2 Principium eſt id a quo aliquid procedit,quocunque modo, & e conuerſo,1^{a}.q.33.1.c.
*Abuti.Accidens 51.52.53.58.94.96.110.

3 Principium eſt communius cauſa,& cauſa elemento.1^{a}.q.33. 1^{m}./ 1.d.29.1.c./2^{m}./ 3.d.11.2.5^{m}./Po^{a}.q.10.1.9^{m}./ Opuſc. 1.c^{o}.2.ſi./Opuſc.31.c^{o}.1./ Meta 5. lec.1. prin^{o}.2./ E./ phy.2. lec.1.prin^{o}.2.E. *Actio 31.47.53.54.55.56. 58.63.75.81.90. 100.102.104.&c.
Immo quædam ſunt quæ ſe conſequuntur adinuicem conuertibiliter,ſicut principium & cauſa.Meta.4.lec.2.prin^{o}. Reſpond.Dubio 1055°. Du^{m}.1055^{m}.

4 Cauſa & principium ſunt idem re conuertibiliter,& differunt ratione.Meta.4.lect.2.prin^{o}./ Li^{o}.5. lectio.1. princ^{o}. 2.E.
*Actor 1.Actus 7.10.18.37.59.73.74.156.Adam 51. 81.89. Addere 13. Admiratio 4. Adoratio 9.Aer 13. Agens 59. 68. 73.76.84.95.Agere 29.Agibile.Alteratio 8. Alteritas. Amor 10.137.

Pri

10.137.Angelus 64.127.175.176.316.231.336.360.361.384 402.420.455.456.471.Anima 13.37 64.87.88.189.202.215. 216.238.247.262.280.335.353.Animal 26.44.49.

5 Non omne principium, eſt primum principium. 12°.q.6.1.1m. q.9. 4.1m.
*Animata. Annihilatio 5.Anniuerſarium.

6 Primum principium in quolibet genere, eſt perfectiſſimum. 3 d.27.q.1.4.2m.
*Appetitus 28 Appropriatio 22.23.Aqua 2.

7 Primum principium ſimpliciter eſt vnum tantum, ſed plura ſunt, ſecundum diuerſa genera cauſarum.2.d.1.q.1.1.0./ diſ. 2.q 1.1.0 /Po2.q.3.6.0.

8 Omnium rerum corruptibilium & incorruptibilium, ſunt eadem principia extrinſeca, non autem intrinſeca, niſi analogice. Veri.q.15.2.9m./Meta.3.lec.10./11./14.fi./Li°. 12. lec.2. me°.n.Li°.12.le.4.0.
*Ariſmetrica 3.Ars 22.30. Aſſentire 2.5. &c. Aſſumere 12. Attentio 3.Auctoritas 1.Beatitudo 54.Bonitas 16.20.199.Caput 3.Charitas 82.130.Cœlum 89.137 Certitudo 4. Cibus 6.Cogitatio 2.8.Coitus 6.Concluſio 3.4.Concupiſcibilis 8.9. Coniunctio 11.Conſcientia 6.Conſilium 4. Contrarium 26. Cõtritio 18.Cor 2.3.7.Corpus 26.64.65.Corruptio 16. Creatio 46.47.51.Credere 16.

9 Diuerſorum generum generaliſſimorum, ſunt diuerſa principia ſecundum eſſe, ſed ſunt eadem ſecundum analogiam. Sibi alternorum autem ſunt eadem, ſecundum communitatem illius generis. Ma.q.8.1.13m./Meta.12.le.4.0.
*Cultus 5.Damnatio 14. Datio 1.21.De 2.4. Delectatio 29. Deus 40.56.57.131.239.275.276.315.341.345. 382. Dialectica 4.Dies 9.11.Differentia 14.Definitio 4. Diſtantia 7. Diſtinctio 13.30.Docere 3.Dolor 23. Dominium 2.Donum 8. 20.Dos 8.Ebrietas 2.3.Elementum 23.Embrio 3.Ens 7. Error 22.Eſſe 9.&c.40.65.&c 87.&c.97.Eſſentia 4.5.8.Aeſtimatiua 3.Aeternitas 8.11.24.28.30.Eua 1. Euchariſtia 48. Experientia 11.Facilitas 2.Fœmina 2.Fides 39.48.49.51.92.93. 142.Figura 7.Finis 81.108.134. Fomes 1.Forma 31.67. 102. 136.142.156.165.Generatio 3.16.&c.23.60.65.66. 69. Genus 11.24. 33.Gratia 65.&c.115.&c.Graue 1.&c. Habitus 1. 11.12. Hæreſis 49.84.93.Idem 5.7.Illuminatio 7. Imago 32. 43.Incarnari 6. &c.15. Ingenitum 1. Innaſcibilitas 2. Intenſio 1. Ira. C. Ius 17. Iuſtitia 56. 65. 78. Iuſtificatio 29. Lex 42. &c. 63. 76. 146. Liber 15. 20. Liberum 24. Logica 10. Luxuria 25. Magnanimitas 25. Malum 18. Marcus 2. Mas. Matrimonium 73. Melchiſedech. Membrum 7. Menſura 14 20.&c. Meritum 21.22.25.37.41. 42.85. Metaphyſica 10.18. 19. 20. Metaphora 3. Miraculum 10. 11. 24. 25. Miſſa 17. Miſſio 2.33. Monarchia 1. Monſtrum 1.Mors 2. Motus 9.21. 22.23.66.77. Mulier 1. Multiforme o. Mutabile 3. Natiuitas 1.Natura 14.15.16.19.20.21.22.40. Naturale 4.5.9. &c. Neceſſitas 6.7.8.20.51. Negatio 2. Nocere 11. Numerus 9. Operatio 3.8. 14. 28. 32.39. 45. Oratio 97. Ordo 3.4. 20.24. Origenes 4.

10 Quicquid conuenit alicui, cauſatur a principijs naturæ ſuæ, vel ab aliquo principio, extrinſeco. Ente 5.me°.h.
*Oriron 1. Paſſio 33. Pater 21. Paulus 16. Peccatum 117. &c. 166.395.Pœna 77.Pœnitentia 53.Perfectio 42. Perſe 2.Pollutio 3. Poſterius.Potentia 1.2.3.4.37.40.præceptum 28. 29. 125.106.prædicare 20.Princeps 28.Producere 5.Pronomen. 5.prouidentia 15.46.pſalmus 7. 13. Ratio 34. 36 57. Relatio 7.86.99.Reſurrectio 5.Sacrificium 8.Sequi. Superbia 14 &c. Tempus 21.29.30.32.Triſtitia 6.16.Velox 2.3. Virtus 5.7.91. Vis.Viſio 8.Vita 11.19. 24.51. 94. Vnctio 23. Vnitas 7. &c. Vſura 165.Viſus 7.Chriſtus 192.

Diuiſio. 11 Principia rerum naturalium ſunt tria, ſcilicet materia, forma, & priuatio. Opuſ.31.prin°./Phy.le.13.0.

12 Si principia alicuius naturæ, adiungantur rei per ſe exiſtenti, rationem ſuppoſiti non habebunt. Rem tamen naturæ conſtituunt in ſuppoſito, ſed non ſuppoſitum. Opuſcul. 42. ca°.13.

In diuinis. 13 Græci indifferenter vtuntur nomine cauſæ, ſicut nomine principij in diuinis, non autem latini. 1a.q.33 1m./ 3.d.11.1.5m./ Po2.q.10.1.8m.

14 In diuinis vna perſona eſt principium alterius, non autem cauſa. 1a q.33.1.0./q.36.4.0./ 1.d.12.2.1m./ d.26.1.0./ 2. diſt. 13.L.fi./3.diſt.11.1.5m./ Potentia q.3.13.5m./qu.10.1. 8m./ 10m./Opuſ.1.c°.2.

15 Deus eſt principium perſonæ diuinæ, & creaturarum, ſecundum vnam rationem communem analogice, quæ prius dicitur de perſona diuina, ſimiliter origo.2.d.29.2.0.
*Deus 40. 56.57.131. 239. 275. 276. 315. 341. 364. 365. 382.

Cognitio. 16 Principium in diuinis & in creaturis, dupliciter cognoſcitur, ſcilicet vt primum, & vt principium.1a.quæſt.33.4.c./ 1.diſt. 26.q.2.3.0./ d.28.q.1.1.0.

17 Non omne principium cognoſcendi, eſt principium eſſendi. 1a.q.85.3.4m./ Veri.q.2.3.6m./quæſt.3.3.7m.
*Agibile. Angelus 175.

18 Primum principium in ſpeculatiuis eſt, Non contingit idem ſimul eſſe & non eſſe. In practicis autem eſt, Bonum eſt proſequendum, malum vero eſt fugiendum. 12°. quæſt.94.2. c./ 22ſ.q.1.7.c./ 3.d.37.ar.2.q.2.2m./Met.4.le.6.me°.c.
*Ars 22.30.

19 Primum principium omnium ſcientiarum eſt circa quod non contingit errare, nec ſupponitur, nec demonſtratur, ſed naturaliter cognoſcitur. Me.4.le.6.prin°.b./Li°.11.le.5.prin°. 2. *Cognitio 10.31.62. 65. 77. Conceptio 14. Concluſio 3. 4.Contemplatio 2.

20 Immo cognitio eius fit in nobis ex præexiſtenti cognitione. Poſter. lec.2.prin°. Reſp. Du°.1056°. Du°.1056m.
*Credere 16.

21 Primum principium poteſt demonſtrari ad hominem, non autem ſimpliciter. Meta.4.lec.6.fi.ſ.
*Definitio 48.Falſitas 2.5.

22 Prima principia appropriantur mathematicis ſcientiis, quia eis manifeſtius vtuntur, reſoluentes ad hæc omnes ſuas demonſtrationes, Ideo certius demonſtrant. Metaph.4. lec.5. princ°.
*Geometria 3.Habitus 2.5.11.12.16.51.59. 69. &c.81. Hæreſis 49.71.Idea 7.&c.20.30. Imaginatiua 1. Inconſtantia 1. Indiuiduum. P.Intellectus 43. 55.57.74 92.96. 213.229 230. 245.246.248.261.267.262.295.297. 298. Iudicium 14. Ius 17.Lex 42.51.53.63.153.Liber 15. Logica. 10. Materia 2.Mẽſura 14 20.&c.Metaphyſica 10.18.&c. Neceſſitas 6. &c. 20. 21.Nomen 14.34.67.

23 Error triplex, circa principia rerum.2. d.1.q.1.1.6.c.
*Notum 2. Nubes 2.Opinio 8. Peccatum 395. Philoſophia 13.Principatum o.Priuatio 20. Prius 2.13. Proceſſio o.Prudentia 81.82.Puer 13.15.Quantitas 415.Ratio 25.33.34 46 54.57. Sacramentum 61. Sapientia 12. 13. Scientia 14.&c. Scire 1.2. Senſus 25. Significatio 6. Similitudo 6.12.31.Simonia 11.Simplex 2. Synderesis 1.Stoeſis. Spes 52. Spiritus. 11. 22.

24 Principia ſpeculatiua cognoſcuntur per alium habitum naturalem, quam concluſiones, quia principia per intellectum, concluſiones vero per ſcientiam. 22ſ.quæſtio: 47. 6.c./ quæſ. 40.2.1m./ 3.d.23.qu.1.ar. 4.quæſt.3.3m./ Poſter. lec.36.°.h./ Li°.2.fi.

25 Sicut in ratione ſpeculatiua, ſunt quædam vt principia, quorum eſt intellectus, & concluſiones, quarum eſt ſcientia, ita ratione practica, vt principia naturaliter nota ſunt fines virtutum moralium, vt concluſiones autem quæ ſunt ad finem. 22°.q.47.6.c./Veri.q.16.1.1.
*Status 6.10.Stupor 2.Subiecta 30. Superbia 14. &c. Tempus 14.21. 26.29. Theologia 4.7.8.18 34. 35.38. Timor 74. Verbum 29.Verecundia 10.Veritas 20.26.39.45. Veſtigium 5.Virtus 5.Vis.Vnitas 7. & c.49. 51. 52.56. Vniuerſale 8.Vitium 2. Voluntarium 1.8. Voluntas 20.31.59. 74. Viius 165. Chriſtus 192.

26 In ſpeculatiuis, principium eſt forma, & quod quid eſt, in practicis autem finis.cont.3.c°.97.

27 Modicus error in principiis, ſeu ignorantia ipſorum, maximum in proſequutione in finem generat errorem / Opuſcu. 73.c°.1.prin°./ Ente.prin°.

28 Nihil refert, vtrum ille qui docet proponendo vel interrogando, procedat de principiis communibus ad concluſiones. Vtrobique enim animus audientis certificatur de poſterioribus per priora.1a.quæſt.84.3.3m./ q.117 1.0./ Poſteriorum lect, 2.3. 0.

¶ Prioritas nullo modo eſt in diuinis.1a.q. 36.3.3m./ q.42.3. 0./1.d.9.q.2.1.0./.d.12.1.0./ 2.1m./3m./d.15.q.4.2.2m./ Poten°.q.10.1.10m./ 3.c./ Opuſ.1.c°.3. In diuinis.
*Actus 197. Communoe 4.9.10.11. Habitus 37.82.In 4. 26. Ordo 1.6.32. Principium 1. Proceſſio 56. Propter 1. Relatio 75.

¶ Priſcianus. Hæreſis 96.

¶ Priſcilla. Hæreſis 68.

¶ Præſtigium. Columba 5. Delectatio 29. Deuotio 10. Manumiſſus Pœnitentia 102.118.

1 ¶ PRIVATIO duplex, ſcilicet in priuari, & in priuatum eſſe, prima eſt contraria habitui, non autem ſecunda. Ma.quæſt.1.1. 2m./q.2.9.c. Diuiſio.

2 Priuatio ſecunda ſuſcipit magis & minus, quia ponit aliquid quod eſt de ratione eius, non autem prima. 12°.q.73. 2.0./ q. 82.4.c./Ma.q.2.9.c.
*Concilium 2.Corruptio 16.Culpa 1.Damnatio 41.Defectus. 1.&c.26.Docere 5.

Priuatio

Pri

3 Priuatio ſuſcipit magis & minus, ſecundum ſuas cauſas, non autem ſecundum ſe. 1a.q.11.4.1m./q.49.3.3m./12æ.q.22.2.1m./2.d.7.L./d.25.4.3m./d.32.q.1.3.c./d.42.q.2.5.c.6./4.d.16.q.3.ar.2.q.1.3m./d.18.q.1.ar.3.q.3.1m./d.44.q.2.ar.1.q.1.c./2m./d.49.q.5.ar.5.q.3.2m./Con.3.c°.9.5m./Verit.q.28.9.c./8m./Poª.q.1.3.13m./Ma.q.1.1.13m./Meta.10.lec.6.prin°.a. *Egritudo 1.Energumenus 2.Ens 7.18. Excommunicatio 6.7.9 Expectare 1. Generatio 16 17. Genus 24. Idea 35. Ignorantia 1.8.10. Illegitimatio 1.2. Imprudentia 1. Ingratitudo 12. Inſania. Intellectus 52. Lex 26. Malum 2.3.6.9.19.32.34 &c.42.45.52.&c.68. Materia 40. Nocens 1. Oppoſitio 7.&c.

4 Priuatio duplex, ſcilicet ordinata ad ſubiectum immediate, & mediante forma. Met.8.lec.4.fi./L1°.10.le.6.me°.f.E.

Habitus. 5 A priuatione prima, fit mutua conuerſio ad habitum, non autem a ſecunda. Meta.8.lec.4.fi./L1°.10.lec.6.me°.f.E.
*Auerſio 20.

Du.m 1057. 6 Oppoſitum videtur dicere. Ma.q.2.12.3m. Reſp. Du°. 1057°.
*Cæcitas 1. Deſperatio 1. Deer 87.383.

7 Priuatio tollens potentiam, tollit totaliter habilitatem ad habitum; non autem priuatio tollens actum. Ma.q.2.12.3m.
*Egritudo 1.Ens 7.18.

8 Priuationes & negationes differunt ſpecie ſecundum differentias habituum, & poſitionum oppoſitorum, & ſpecificantur per habitus oppoſitos. 22æ.q.107.2.c./1.d.36.q.1.2.0./4.d.16.q.3.ar.2.q.3.c./q.4.ar.1.q.2.c.
*Fieri 2. Gloria 7.1.

9 Ad rationem priuationis cuiuſcunque, tria requiruntur, ſcilicet habitus, ſubiectum, & habilitas. 2 diſtinct.12.L./diſtinc.34.5.c.

10 Priuatio non ſemper eſt nata fieri circa ſubiectum ſui habitus. Ver.q.2.2.1m.
*Gratia 52.93.&c.155 &c. Hæreditas 2.

Du.m 1058. 11 Oppoſitum videtur dicere. 1a.q.48.3.c./2.d.34.4.c Reſp. Dubio 1058°.
*Honor 11. Imperfectio 3. Imprudentia 2. Infidelis 1.3.13. Ira 81. Iudicium 36.86. Luna 8. Macula 2. P. Medium 9.10. Nocens 2. Omiſſio 13. Operatio 49. Oratio 12. Peccatum 4.&c.57.145.147.167.173.177.189.&c.199 283.&c.336 338.359 Pœna 3.24.25.41.47.1.50.81. Pœnitentia 99. Per ſe 1. Prudentia 29. Securitas 3. Simonia 31. Societas 3. Stultitia 2.3. Suſpenſio 2. Tenebræ 1.2. Timor 17. Virtus 26.29.33.

In diuinis. 12 Priuatio eſt carentia eius quod eſt aptum natum haberi. Et hoc tripliciter. ſ. vel ab eo, vel ab alio eiuſdem ſpeciei, vel a quocunque. Et tertia tantum eſt in diuinis. 1a.q.33.4.2m./1.d.13.4.c./d.18.q.1.1.2m./L.prin°. Poª.q.9.7.11m.

Du.m 1059. 13 Immo nulla priuatio eſt in diuinis. 1a.q.49.3.2m./1.d.43.q.2.1.c./2.d.34.1.3m./4.c. Reſp. Du°. 1059°.

14 Priuatio eſt negatio, circa determinatum ſubiectum. 1a.q.17.4.c./2.d.12.L./d.34.4.c./2m./Poª.q.3.9.7m./Meta.5.lect.22.me°.E.
*Adoptio 7. Angelus 9.519. Anima 24.221. Audacia 1. Aureola 16. Bonitas 121.131 132.134.143.147. Cœlum 2. Circunciſio 34.35 36. Cognitio 75.76. Commune 14. Communicatio 3. Contrarium 43. Deus 87.383.425. Dictio 4. Definitio 56. Effectus 15.16. Ens 7.18. Aequalitas 6. Aeuum 5. Excommunicatio 6.&c. Fieri 2. Forma 125. Genus 14. Hæreditas 2. Hæreſis 4. Infidelis 1.3.13. Infinitum 13 16. Intellectus 524. Ira 81. Iudicium 16.86. Luna 8. Materia 8. Miraculum 43. Miſſa 4 15.20. Mors 1.14 15. Natura 41. Negligentia 6. Nigredo. Priuilegium. Sanctificatio 5. Scientia 80.

15 Priuatio quantum ad illud quod ſignificatur per nomen, eſt nocens, & præſupponit ſubiectum, & habilitatem ſubiecti ad formam, cuius eſt priuatio. 2.d.12.L.me°.I.

16 Contrarium ſignificat aliquam naturam in ſubiecto, non autem priuatio. 1a.q.17.4.c./Meta.10.le.6.me°.f.

17 Nulla priuatio, tollit totaliter eſſe. 1a.q.11.2.1m.

18 Nulla priuatio eſt de eſſentia alicuius entis in genere collocati. 2.d.40.1.3m.

Du.m 1060. 19 Immo priuatio eſt principium per ſe, & eſt in genere. 12æ.q.72.6.3m/2.diſt.2.L.fi.H./Poª.q.3.1.16m. Reſpondeo Dubio 1060°.

20 Priuatio eſt principium per ſe fiendi, non autem eſſendi. 2.d.1.L.fi.H./Poª.q.3.1.16m.

21 Nulla priuatio eſt intenta ab aliquo agente. 1a.q.19.6.c./q.49.1.c./2.d.1.q.1.1.2m./d.35.5.4m./L.prio°./d.37.q.3.1.2m./Con.3.c°.4./5./Meta.8.lec.5.

Du.m 1061. 22 Oppoſitum videtur dicere. Poª.q.3.6.19m. Reſpondeo Dubio 1061°.

23 Priuatio eſt præter intentionem naturæ particularis, & eſt de intentione vniuerſalis. Poª.q.3.6.19m.

Quid. ¶ Priuilegium eſt priuata lex, quia reſpicit ſingulares perſonas, ſed commune eſt ad multa negotia. 12æ.q.96.1.1m.

Pri

*Cinis 2. Conceptio 18. Magdalena 3. Maria 7. Ordo 103. Pallium 3. Politia 3. Prædeſtinatio 42. Reuelatio 13. Tributum 5.

Diuiſio. 1 ¶ Prius dicitur dupliciter, ſcilicet ordine perfectionis, & generationis. 1a.q.85.3.1m/12æ.q.68.8.2m./3.diſ.27.q.1.4.2m./Vir.q.4.3.c/Quol.5.19.c.
*Abſolutum 1. Acceſſus 0. Accidens 26. Accuſatio 18.24. Actio 16.71. Actus 38.75.76.77.179.

2 Prius ordo, & principium ſextuplex, ſcilicet magnitudinis, temporis, cognitionis, vel ſaltem ordine intellectus, naturæ, intentionis, & exequutionis. 3. diſtinctio. 3. quæſtio. 4. art. 1.0./articul.2.c./2m./L.princ°./Io.lec.1.med°.2.H./Meta.5.lec.13.
*Adam 80. Affirmatio 3.

3 Prius natura, dicitur dupliciter, ſcilicet ſecundum cauſam materialem, & magis ſecundum alias cauſas. 22æ.q.27.3m./Ver.q.9.3.6m./Quol. 5.19.c.prin°.

4 Semper id quod eſt naturalius, eſt prius. 12æ. quæſtion. 49.2.c.
*Agens 35. 79. 96. 100. 101. 103. Agere 23. Amor 218.275.

5 Quod ineſt rei ex ſe, prius eſt ſecundum naturam, quam id quod habetur ab alio. 1.d.2.q.1.2.c./5.16m.
*Analogia 2.3.7.8.9.18.

6 Imperfectum eſt prius tempore perfecto in eodem. Sed in diuerſis eſt econuerſo, & natura in vtroſque. 1a. quæſtion. 82.3.2m./q.85.3.1m./q.94.3.c./12æ.q.62.4.c./3a.q.25.3m./6.c./3.d.1.q.1.4.5m./d.17.L.me° B./Ma.q.4.3.c.fi./Vir.q.4.3.c./13m./Quol 5.19.c./Opuſ.3.c°.20./Opuſ.31.c°.1./1a. Cor.11.le.3.me°.K./1a. Tim.2.le.3.prin°.K./Meta.le.1.prin°.b./le.4.me°.g.E./le.12.me°.E.
*Angelus 1.196.200.326. Anima 259.209.261.279.297. Animal 34.79 Apoſtoli 8.

7 Ea quæ non habent ordinem ad generationem alicuius, licet ſint priora tempore, non tamen ſunt priora generatione, ſicut equus qui heri fuit, non eſt prior generatione aſino, hodie exiſtente, licet ſit prior tempore. Meta.7.le.13.me°.c.D.
*Appropriatio 5. Aſſumere 21.31.34.50. &c. Audacia 7.8. Auerſio 8.13.14.22.23.14. Baptiſmus 134.136. Beatus 50. Bigamia 6. Bonitas 81.91.105.128.247. Charitas 20.40.120. Cauſa 21.43.54.65.&c.81.&c. Circunciſio 18. Circunſtantia 25. Cognitio 53.76. Compoſitio 1. Commune 4.9.11. Concupiſcibilis 2. Confirmatio 7. Conſanguinitas 11. Conſideratio 3. Conſilium 3. Contingens 7. Corpus 28.29.70. Creatio 3.12.19 43. Culpa 3. Damnatio 28 25. Datio 30. Debitum 16.21. Delectatio 29.107 Deus 31.256.185.362. Dicere 6. Definitio 47.48.50. Diſpoſitio 49.51. Diſtantia 1. Diſtinctio 19. Diuiſio 0. Dominium 12. Domum 15. Duratio 6. Educi 1. Effectus 15. Electio 23.25.27. Embrio 4. Ens 22.31. &c. Epieicheia 4. Epiſcopus 4.

8 Omne prius generatione, eſt prius tempore. & non econuerſo. Meta.7 le.13.me°.c.C.
*Eſſe 35.41. Aetas 1. Aeternitas 17.

9 Illud a quo non conuertitur ſubſiſtēdi conſequentia, eſt prius natura, non autem tempore. Quol.4.24 16m.
*Euchariſtia 26.&c.43.270. Aeuum 10. Exorciſmus 2.7. Factū 1. Fides 118. Fieri 2.9. Filiatio 7. Forma 46. 60. 91. 100. 122. Frui 8. Fundamentum 0. Generatio 7. 18. Genus 34.40. 41. Gloria 18. Gratia 135.148. Gratus 1. Graue 8. Habitus 37.81. Humilitas 2. Iacobus 2. Idea 39. Imago 33. &c. Imperare 4. In 4 23.26. Incipere 1.3. Indiuiduum 4.16. Indiuiſibile 2. Infinitum 34. Ingratitudo 16. Inſtans 11.&c. 31. Intellectus 216 & c. Ioannes 15. Ira 98. Iuſtitia 26.68.69. Iuſtificatio 18.&c. Lex 97. Malum 19.59. Maria 10.11. 39 40.47. Materia 47. Matrimonium 13.131.134. Medium 11. Memoria 9. Metaphyſica 17 Michael 3. Miraculum 55. Miſſio 3.17.23.24.35 37. Mortuus 0 Motor.

10 Prius duplex, ſcilicet per ſe, & per accidens 22æ. quæſtion. 4.7.&c.
*Motus 88. Mutatio 6.10. Natura 49. Neceſſitas 2 .11.12. Nocere 2.11.

11 Semper quod eſt per ſe, eſt prius eo quod eſt per aliud. 1a. q.20.1.c./3a.q.84.6.c.
*Nomen 56.65. Notum 4.5.6. Obedientia 16. Odium 15.18. Operatio 53. Oppoſitio 7. Ordo 1.&c.32.42.75. Pars 19. Paſſio 62.&c. Pater 1.6 9.10. Paulus 27. Peccatum 307. &c. Pœna 22. Pœnitentia 16. 17.22 24 46.113.135. Perfectio 41. Perſona 17.&c. Petrus 5. Potentia 32. Præceptum 17. Prædeſtinatio 36. Prædicari 12.17.26.27. Prædicator 5. Principiatū 1.3. Principiū 1.28. Prioritas. Priſtinum. Proceſſio 50.56. Propter 114. Quātitas 25. Quies 1.3. Relatio 75. Religio 55. Remiſſio ſecūda,

12 Prius quo ad nos, eſt prius via generationis, in iis quæ ad actiones pertinent. 4.d.2.q.1.3.c.prin°.

13 Prius eſt, quod eſt propinquius alicui determinato principio. Virt.quæſtio.4.3.c./ Quol.5.19.c. princ°./ Meta.5.lect. 13.prin°.
*Reſurrectio 11.12.18.21.46.48. Sacramentum 18. Sapientia 54. Satiſfactio 19. Scientia 46. 85.115. Sermon 18.20. Senſualitas 3. Signum 2. 3. Symbolum 6. Similitudo 25. Species 4. Spes 69.&c. Spiritus 1.3. Subſiſtentia 4. Subſtantia 20. 21. 31. 32. Succeſſio 3. 4. Tabernaculum 5. Templum 3. 4. Tempus 7. 8. 26. Veritas 3. Vinum 8. Virtus 130. 138. 139. Vita 49 60. 61. Vnitas 37. Vniuerſale 1. 2. Voluntas 23. 56.60. Votum 7. 13. 43. 59. Vſura 2. 258. 276. &cet. Vti 24.24.

14 Remoto priori, remouetur poſterius, ſequens tantum ex eo, non autem ſi ſequatur etiam ex alio. 12ſ. quæſtion. 15. 2.2m.
¶Proauus. Aſſimilatio 18.
¶Probabile. Accuſatio 16. Confeſſio 73. Debitum 28.29. Demonſtratio 2. 13. Eleemoſyna 12. Epicicli o. Aequinoctialis 1. Iepche. Incarnati 3. Infernus 6. Iudicium 82. Luna 1. Matrimonium 43. 132. Peccatum 377. Probatio o. Proceſſio 35. Prudentia 79. Puer 4. Raptus 14. Reſurrectio 8. Rethorica 1. Stella 7. Suſpitio 3. Theologia 18. Teſtis 7. Votum 22. Vſura 148.173.
¶Probatica. Piſcina o.

Differentia. 1 ¶PROBATIO quærit rationem facti, & tangit cor, ſed examinatio quærit factum, & tangit corpus. Pſalm. 16. principio 2.'D.
*Accuſatio 3. 9. 14. 25. Actus 11. Apparere 9. Baptiſmus 129. Dæmon 116. Denuntiatio 2. Deus 94. 188. Definitio 28. Docere 8. Epicicli o. Eſſe 84. Ferrum 2. Fides 47. &c. Fornicatio 6. Fractio 2. Hæreſis 19. Ignorantia 8. Iudex 4. Iudicium 26. 62. Manus 4. Mathematica 3. &c. Matrimonium 43.91. Miraculum 32. Mundus 20.&c. 26. &c. Operatio 16. Oſtenſio. pater 4. Præuaricator 3. Probabile. Prouidentia 50. Ratio 9. Reſurrectio 47. Scientia 16. 17.28. Scire 5. Sepultura 13. Signum 1. 13. Spirituale 4. Spiritus 10. Subſtantia 17. Suſpitio 3. Theologia 11.34. Terra 2. 6. 13. Teſtis 4. 7. Tractare 1. Tribulatio 15. Triſtitia 10. Veritas 24. Votum 64. Vſura 89.136.148.173.199.200. &cet. 205.214.248. 253.265.

6 Deus probat hominem, probando rectitudinem, examinando firmitatem, viſitando, corrigendo, & conſolando. Pſal 16. prin°. 2.D.
¶Probitas animi. Imperator 5.
¶Problema. Propoſitio 1.

Quid. 1 ¶PROCESSIO. Proceſſionis nomen, primo conuenit motui locali, ex quo transfertur ad omnem ordinem ex aliquo, & ad omnem emanationem. Poten². quæſtion. 10.1.c. princ°./ 4. 13m.
* Accuſatio 18. Actio 65. 106. 119. 120. Aduocatus 6. 7.

2 Proceſſio dicitur dupliciter, ſcilicet motus proceſſiuus animalium, & eductio principiati a principio, prima eſt in diuinis metaphorice tantum, ſecunda vero proprie. 1ª. quæſt. 27. 1. o./ 1. d. 11. 1. 6m./ d. 13. 1. o./ d. 14. q. 1. 1. c./ Cont. 4. c°. 11./ Po². q. 10. 1. o.
*Amor 7. 9. &c. 268. 269.

3 Proceſſus duplex. ſ. ab extra, & ab intra, prima ſemper eſt per motum ad diuerſum, & contra rationem primi principii, non autem ſecunda. Ideo ſecunda conuenit deo, non autem prima. 1ª. q 27. 1. o./ po². q. 10. 1. o.
*Angelus 162. Charitas 153. Cognitio 31.

4 Modus quo aliquid ab aliquo procedit, eſt duplex. ſ. in ſimilitudine ſpeciei, & diuerſitate ſpeciei, ut in omni agente æquiuoce. Et hic ſemper eſt in inferiorem ſpeciem. 4. d. 41. art. 1. q. 5. c.
*Compoſitio 16. Conceptio 1. Correctio 1. Debitum 26.

5 In qualibet natura creata, ſunt multi modi proceſſionum, ſed non communicatur natura, per quemlibet eorum. Po². qu. 9. 9. 23m.
*Delectatio 26.29. Deuotio 14. Deus 316.341. Dos 7. Effectus 11. Entimema. Ens 1. Factibilia. Fides 113. 160.

6 Proceſſus duplex in omni vera mutatione. ſ. inter vtrunque terminum, & inter agens & patiens, ſed diſſimiliter dupliciter in moueri, & in facto eſſe. Po². q. 3. 2. 3. c.
*Generatio 37. Gula 10.11. Honeſtum 4. Imago 3. Miſericordia 10.

7 Procedens tripliciter deficit a ſpecie producentis. ſ. propter æquiuocam generationem, propter impuritatem extraneæ naturæ, & propter defectum agentis. Opuſ. 3. c°. 43.
*Motus 13.64.73. Mutuum 4. Natura 14. Obedientia 19. Omiſſio 17.

8 Proceſſio localis eſt in aliquid, vt in terminum motus, non autem proceſſio a cauſa. 1. d. 11. 1. 6m./ d. 13. 1. 3m./ d. 14. q. 1. 1. c./ Pot² q. 10 1. 4m.
*Operatio 14.17. Peccatum 335.414. Pœnitentia 30. Prædicari 22. Principium 2. Producere o.

9 Procedere naturaliter dicitur propter naturalem habitudinem ad principium, ſed procedere per modum naturæ, eſt produci ſicut producit natura. Pot² q. 10. 2. 4m./ 7m.
*Prudentia 81. Relatio 36.&c. Scurrilitas 3. Semen 20. Sepultura 4. Simonia 24. Spes 41. Statutum 1. Superſtitio 5.6. Suſpitio 1. Theologia 8. Tentare 11. Thurificatio 2. Thus 2. Vindicatio 5.

10 Proceſſio naturalis eſt principium, & origo cuiuslibet alterius proceſſionis. Pot² q. 10. 5. c. ſi.
*Virtus 180.251. Vnitas 35.36.

11 Omne procedēs naturaliter ab aliquo eſt ei ſimile, & æquale in natura, niſi ſit defectus agentis, vel materiæ. 3. diſt. 11. 1. c.
*Voluntarium 3.

12 Simplex non poteſt procedere a diuerſis ſecundum eſſentiā, & ſecundum operationē. 1. d. 11. 1. 7m./ Pot² q. 10. 4. 15m./ 19m.

13 Omnis proceſſio creaturæ eſt per motum, vel mutationem, non autem in diuinis. 1ª. q. 27. 1. 1m./ 1. diſt. 13. 1. 1m.
*Zelus 7.

14 Omne procedens a Deo in diuerſitate eſſentiæ deficit a ſimplicitate Dei, nec tamen ex hoc homo incidit in compoſitionem. 1. diſt. 8. q. 5. 1. c.

15 Proceſſus dicitur rationalis tripliciter. ſ. ex terminis, vel propoſitionibus communibus ex probabilibus, & ex proportionatis rationi. ſ. ex effectibus, & ſenſibilibus; primus conuenit tantum metaphyſicæ, & logicæ docenti, ſecundus omni ſcientiæ per logicam vtentem, tertius vero phyſicæ principaliter. Trin. 21. q. 1. o. **Intellectus.**
* Accuſatio 27. Aduocatus 6.7. Angelus 392. Anima 182. 204.214. Argumentum 1.4.

16 Proceſſus rationis duplex. ſ. via compoſitionis, & via reſolutionis. 12ſ. q. 14. 5. o./ Metaph. 2. lec. 1. princ°. e.
*Arithmetica 3.

17 Procedere intelligibiliter conuenit maxime metaphyſicæ, quia eſt de iis, a quibus incipit omnis proceſſus intellectus, & ad quæ terminatur omnis reſolutio eius. Trin. 21. q. 3. o.
*Ariſtoteles 5. Ars 4.38.40. Beatus 8. Cognitio n. Cognitio 31. Conceptio 5. &c. 14. Conſcientia 17.18. Correctio 2. Demonſtratio o. Deuotio 14. Deus 316. Dialectica 4. Entimema. Felicitas 3. Fides 113.160. Finis 134. Honeſtum 4. Inductio. Intellectus 132.133. Intelligētia 2. Intelligibile 3. Logica 8. Mathematica 3.&c. Mundus 27.28. Ordo 38.&c. Peccatum 414. Principium 7. Ratio 3.8.34.51.37. Scientia 124.135. Syllogiſmus o. Verbum 1.&c. 9.15.&c. 29.39. Virginitas 23. Virtus 104. Voluntas 47.48.

18 Proceſſus rationis practicæ quadruplex ſecundum quadruplicem ordinem. ſ. apprehenſionis, intentionis, compoſitionis, & ſuſtentationis, cui proportionatur quadruplex ordo rationis ſpeculatiuæ. ſ. a communiori, a toto ad partes ſecundum materiam, a ſimplicioribus, & a principalioribus partibus ad ſecundarias. Cœ. princ°.
* Vſura 116.

19 In diuinis ſunt tantum duæ proceſſiones. ſ. verbi, & amoris; ſecundum quod Deus ſuam eſſentiam, veritatem, & bonitatem intelligit, & amat. 1ª. q. 27. 3. 5. o./ q. 28. 4. c./ q 36. 1. c./ q. 37. 1. c./ q. 41. 6. c./ 1. diſt. 13. 2. o./ diſt. 27. q. 1. art. 2. q. 2. c./ 2m./ Cont. 4. capit° 19./ 27./ Pot² q. 9. 9. c./ q. 10. 2. o./ 4. 1./ Opuſc. 2. cap° 2./ 3m. **In diuinis.**
*Actus 190.&c. Apparere 3. Cauſa 68. Datio 20.&c.

20 Solus ordo proceſſionum ſecundum originem multiplicat proceſſiones in diuinis. Pot² q. 10. 2. c. ſi./ 4. c.

21 Omnia quæ important reſpectum originis, abſolute dicuntur de proceſſione diuina, non autem repugnantia conſubſtantialitati, coæternitati, & independentiæ. 1ª. q. 27. 2. 2m./ 3. diſt. 11. 1. 3m.

22 Proceſſiones in diuinis diſtinguuntur per relationes, & modos originis, non autem ſeipſis, nec per eſſe a natura, & voluntate. 1ª. q. 27. 3. o./ 1. d. 13. 2. o./ diſt. 27. q. 2. ar. 2. q. a. 2m./ Pot² q. 9. 4. 25m./ 9. 10m./ 25m./ q. 10. 2. o.
* Nomen 52.

23 Cum dicitur procedere perſona per modum, non ponitur modus in Deo quaſi qualitas eius, ſed comparatur proceſſio diuina proceſſionibus creaturarum. Pot² q. 10. 2. 10m.
*Relatio 75.76. Natio 6.14.

24 In diuinis eadem eſt proceſſio per modum naturæ, & per modum intellectus, quia vtraque eſt vt ab vno. Po² q. 9 9. 20m./ q. 10. 2. 11m./ 24m./ 25m.

25 Proceſſio, & relatio in diuinis ſunt idem realiter, & diſtinguuntur tantum ratione. Pot² q. 10. 3. c./ 5. 1m.
*Sapientia 48. Temporale 1.

Pro

26 Proceſſiones in diuinis diſtinguuntur per principia, & per terminos, ideſt per relationes. 1. diſt. 13. 2. 3m. / 4m. / Potentia q. 10. 2. c.

27 Relationes, vt relationes in diuinis, per proceſſiones diſtinguuntur, & conſequuntur eas, ſed vt formæ propriæ perſonarum eſt econuerſo. 1. diſt. 13. 2. 4m.

28 Proceſſio in diuinis comparatur ad generationem, vt commune ad proprium, non autem ſicut genus ad ſpeciem. 1. diſt. 13. 3. c.

29 Procedere in alterum conuenit patri in diuinis, non autem procedere ab altero. Pot. q. 10. 2. 12m.

30 Filius procedit à patre naturaliter. Cont. 4. c° 11. / Pot. q. 9. 13. c. / 15. c. / 1. 3m. / 16. 9m. / q. 5. 3. c. fi. / q. 10. 2. 4m. / 5m. / 4. c. / 17m. / 5. c. / Opuſc. 9 q. 12. Verbum 43. 64. *Generatio 37. 67.

31 Proceſſio filij eſt per naturam patris. Ideo eſt ei coæternus, conſubſtantialis, & independens, non autem creaturæ; quia procedunt per voluntatem Dei. 1a. q. 41. 2. c. / q. 42. 2. c. / 3. ſn. ſtin. 11. 3. 3m. / Cont. 4. c° 11. / Pot. q. 2. 3. c. / q. 3. 13. 10. / Opuſc. præp. 41.

32 Omnia quæ pertinent ad generationem viuorum dicuntur in proceſſione filij Dei, vt oriri, naſci, gigni, & generari. 1a. q. 27. 2. 2m. / 3. d. 8. art. 4. q. 2. c. / d. 11. 1. 3m. / Cont. 4. c° 11.

33 Hæreſis Valentini, quod filius Dei procedit, vario modo prolationis, ideſt ad extra. 1a. q. 34. 2. 2m.

34 Cùm dicitur, quòd filius procedit vt verbum & vt ars, quæ poteſt pater omnia producere, & quod Spiritus ſanctus procedit vt amor, quo amore vult ea producere, duplicem habet intellectum, ſi quia poteſt intelligi, quod pater filio poteſt, & quod Spiritu ſancto velit. Et ſic falſum eſt; Poteſt etiam intelligi, quod pater poſſit producere filio, & velit producere Spiritu ſancto. Et ſic verum eſt, quia omnia producit per Filium, & Spiritumſanctum. Opuſc. 9. q. 23.

Spiritusſancti. 35 Spiritus ſanctus procedit a Patre, & Filio; quia aliter non poſſet diſtingui a filio. 1a. q. 36. 2. o. / 1. d. 12. 2. o. / d. 13. 2. c. fi. / Cõt. 4. c° 24. / 25. / Pot. q. 10. 4. 5. o / Opuſ. 1. c° 24. vſque 34. / Opuſ. 3. c° 49. Io. 15. le. 5. ſ. 6. D. & o. / c° 16. leo. 4. ſ. d. / Gal. 4. lec. 3. prin° B. & c. Titum 3. lec. 2. ſ. G. *Amor 7. 9. & o. Diſtinctio 36. Donum 3. 6. Generatio 39. 67.

36 Spiritus ſanctus procedit ab eis, inquantum ſunt plures agentes, & inquantum ſunt vnum in vi ſpiratiua. 1a. q. 36. 4. 1m. / 1. d. 11. 2. 3. o. / d. 12. 2. o. / 3. c. / Cont. 4. c° 24. / Pot. q. 10. 2. 15m. / Opuſ. 1. c° 11. ſ. / Opuſ. 3. c° 48. / Opuſ. 9. q. 25. / 26.

Dum. 1062m. 37 Oppoſitum videtur dicere. 1. diſt. 29. 4. 1m. Reſpon. ſicut Dubio 1133. *Ioannes 19. Miſſio 24.

38 Spiritusſanctus procedit a patre per filium, ſed filius non ſpirat per patrem. 1a. q. 36. 3. o.

39 Proceſſio filij eſt per modum naturæ, & intellectus, inquantum non præexigit aliam, proceſſio vero Spiritus ſancti eſt per modum voluntatis, & amoris, inquantum præexigit aliam. Pot. q. 10 2. c. ſ. / 7m / 21m. *Perſona 36. Poſſibile 7. 8.

40 Vel quia proceſſio filij eſt per modum ſimilitudinis, non autem alia. Pot. q. 10 2. 11m.

41 Vel inquantum proceſſio filij eſt ab vno tantum, proceſſio vero alia eſt a duobus. Pot. q. 10. 2. 21m.

42 Vel quia filius eſt tantum à non procedente, ſed Spiritusſanctus eſt etiam à procedente. Pot. q. 10. 2. 7m.

43 Spiritusſanctus procedit per modũ voluntatis, ſed filius per modum naturæ, & intellectus. 1. diſt. 27. q. 2. 21. 2. q. 2. c. / 2m. / Opuſc. 9. q. 12.

Dum. 1063m. 44 Immo ſicut Deus pater filium nõ voluntate, ſed natura produxit, ita de Spiritu ſancto ſentiendum eſt. Opuſc. 9. q. 12. Reſp. ſicut Dub. 1063.

45 Spiritusſanctus procedit per modum voluntatis, quia procedit vt amor, ſicut & filius procedit per modum intellectus, inquantum procedit vt verbum. Sicut tamen verbum procedit naturaliter à Deo dicente, ita & amor ſimiliter a Deo amante. Opuſc. 9. q. 12. ſ.

46 Proceſſio Spiritusſancti aſſimilatur proceſſioni cauſati à cauſa, vt perſona, ſed vt amor, motui locali, quia tendit in alterum, vt in obiectum, ſed proceſſio filij eſt tantum primo modo. 1. diſt. 13. 3. 2m. / diſt. 14. q. 1. 1. c. / 1m.

Dum. 1064m. 47 Oppoſitum vi. dicere. Pot. q. 7. 7. 10m. Reſp. Dub. 1064. * Spiritus 10. 25.

48 Hæreſis Arrij, quod Spiritus ſanctus procedit a patre, & filio vt creatura vtriuſque. 1a. q. 27. 1. c.

49 Hæreſis Neſtorij, & Theodorici, quod Spiritus ſanctus non procedit à Filio. 1a. q. 36. 2. 3m / Pot. q. 10 4. 24m. / 5. c.

50 Spiritus ſanctus non magis procedit à patre, quam à filio, nec prius, nec plenius. 1a. q. 36. 3. 2m. / 1. diſt. 12. 1. o. / 2. / 3. / Opuſc. 9. q. 27. / 29. / 30.

Pro

51 Spiritusſanctus dicitur principaliter & proprie procedere a patre, propter auctoritatem in patre, non autem magis proprie. 1a. q. 36. 3. 2m. / 1. d. 12. 2. 3m.

52 Spiritusſanctus, & quicquid eſt in eo, eſt a patre & filio, eadẽ proceſſione, & eodem modo abſoluto; non autem ſecundum omnem habitudinem vel reſpectũ. 1. d. 12. 2. 4m. / Opuſ. 9. q. 27.

53 Spiritusſanctus procedit a patre immediate, & mediante filio ratione ſuppoſiti, non autem ratione virtutis mediæ. 1a. q. 36. 3. 1m. / 1. d. 12. 3. o. / Opuſ. 9. q. 27.

54 Spiritusſanctus procedit a patre, iam nato filio, ſi filij iam, dicit perfectionem natiuitatis, & li nato, dicit perfectionem natiuitatis, nõ autem ſi filij, iam, dicit nunc temporis, & li nato, dicit præteritionem. 1. d. 12. 2. prin°. Filij.

55 Proceſſio filij, eſt per actum intellectus, ſed proceſſio ſpiritusſancti, eſt per actum voluntatis. 1a. q. 27. 2. c. ſi. / 3. c. / q. 28. 4. 1m. / q. 34. 2. c. / q. 45. 7. c. / 1. d. 13. 2. 2m. / Cont. 4. c° 11. / Pot. q. 2. 3. c. ſi. / 11m. / q. 8. 1. 11m.

56 Generatio filij eſt prior proceſſione ſpiritusſancti, ſecundum noſtrum modum intelligendi; non autem ſecundum rem. 1. d. 12. 1. o. / L. prin°. / d. 13. q. 4. 2. 2m.

57 Spiritusſanctus, ita naturaliter & a natura procedit a patre, ſicut & filius. 1a. q. 41. 2. 3m. / 4. c. / q. 42. 2. c. / Pot. q. 2. 3. c. ſi. / q. 9. 9. 24m / q. 10. 2. 4m. / 5m / 4. 5. c. / Opuſ. 9. q. 12.

58 Eſſentia diuina, ſub ratione notionis communis, quæ dicitur communis ſpiratio, eſt principium proceſſionis ſpiritusſancti, non vt ſpirans, ſed vt vis ſpiratiua. 1. diſt. 11. 3. c. / Pot. q. 10. 2. 15m.

59 Proceſſio ſpiritusſancti, triplici ratione nominatur tantum proceſſio, ſcilicet ex habitudine rei amatæ ab amante per amorem. 1a. q. 27. 4. 3m. / qu. 28. 4. c. / q. 37. 1. c. / 1. d. 13. 3. 2m. / 3. d. 13. 2. 3m.

60 Emanatio, proprietas, & relatio ſpiritusſancti nominantur eodẽ nomine, ſ. ſpiratio, propter defectum nominum. 1a. q. 36. 1. c. / q. 37 1. c. / 1. d. 18. 4. c. / Pot. q. 10. 2. 16m. Notio 6.

61 Eadem emanatione & proceſſione, ſpiritusſanctus eſt deus & donum, non autem relatione, vel proprietate. 1. d. 18. 4. o. Donum 6.

62 Proceſſio ſpiritusſancti dicitur æterna, reſpectu obiecti æterni, ſed vt tendit in obiectum creatũ, in quo deus confert aliquid, dicitur temporalis. 1a. q. 43. 2. o. / 1. d. 14. q. 1. 1. o. *Datio 20. 28. Miſſio 6. Temporale 2. Virtus 29. Temporalis.

63 Reſpectus proceſſionis temporalis ad creaturam, non eſt realiter in ſpiritusſancto, ſed in creatura. 1. d. 14. q. 1. 1. 2m. / 2. c. / 3m. / q. 2. 1. c. / 1m.

64 Spiritusſanctus procedit a ſeipſo, proceſſione temporali. 1a. q. 43. 2. 3m. / 1. d. 15. q. 4. 1. c. ſi. / 4m. / d. 16. 1. c.

65 Spiritusſanctus datur nobis in proceſſione eius temporali. 1. d. 14. q. 2. 1. o.

66 Proceſſio temporalis, includit æternam. Ideo oportet, quod à quo perſona procedit temporaliter, procedat etiam æternaliter. 1. d. 11. L. 1m. / d. 14. q. 1. 1. c.

67 Proceſſio æterna & temporalis, ſunt tantum vna proceſſio, ratione reſpectus ad principium quem principaliter importat, ſed ſunt duæ ratione duplicis reſpectus ad obiecta. 1a. q. 43. 2. c / 3m. / 1. d. 14. q. 1. 2. o. / L. / d. 16. 2. c.

68 Proceſſio temporalis, dicitur ſignum æterni, ratione effectus, qui eſt ſimilitudo amoris æterni. 1. d. 14. q. 1. 1. 2m.

¶ Proceſſiuum. Animal 39.

¶ Proceſſus. Crimen.

1 ¶ Proclamare licet in capitulis religioſorum de leuibus, quæ famæ non derogant, ſine admonitione ſecreta, non autẽ de graui. 2a 2æ. q. 33. 7. 4m. / Vit. q. 3. 2. 18m. *Reclamare. Licet.

2 Non videtur eſſe probabile, quod ea quæ ſunt in conſuetudine religioſorum, ſint contra præcepta Chriſti. Conſuetum eſt autem in religionibus, quod in capitulis aliqui proclamantur de culpis, nulla ſecreta admonitione præmiſſa. Sed huiuſmodi proclamationes, ſunt quaſi quædam commemorationes, potius obliuiorum culparum, quam accuſationes vel denunciationes. 2a 2æ. q. 33. 7. 2. 4 / 4m.

3 Si eſſent tamen talia, de quibus frater infamaretur, contra præceptum domini ageret, qui per huiuſmodum proclamando, peccatum fratris publicaret. 2a 2æ. q. 33. 7. 4m.

¶ Prodiuus. Confeſſio 92.

1 ¶ Proconsules dicti ſunt coadiutores conſulum, quaſi prope ſiue adiecti conſulibus. Nec conſulatu fungebantur ſimpliciter, ſicut nec procurator fungitur cura curatoris ſiue actoris. Opuſ. 20. li°. 4. c°. 26. *Paulus 1. Qui.

2 Vel proconſul dicebatur aſſeſſor, qui vice conſulum iudicabat. Opuſ. 20. li°. 4. c°. 26. Diuiſio.

¶ Procreatio. Tempus 33.

¶ Procul dicuntur eſſe quædam a notitia noſtra duplicitur, ſ. ex parte ipſorum, ſicut futura contingẽtia, & ex parte noſtra, [illegible] ſicut

ſicut illa in quorũ cognitione accidit difficultas, propter noſtrum defectum, & non propter ea, cum ſint maxime cognoſcibilia, & perfectiſſime entia, ſicut res intelligibiles, & præcipue æternæ. Veri. q. 12. 2. c. / q. 18. 5. 4^{m}.

*Cognitio 18. 25. Prophetia 8. Propoſitio 1. prudentia 3.

¶Procurare. Aborſus 1. Princeps 14. 23.

¶Procurator. Iudicium 63. Liberalitas 2. 5. Matrimonium 43 Medicus 5. 7. Perfectio 88 Prælatio 22. Princeps 14 23. Proconſules 1. Religio 75. 86. Saluari 15. Seditio 3. Sepultura 3. 4. Simonia 13. Vis 8. Vomitus 2.

¶Prodere. Aduocatus 6.

¶Prodeſſe. Adiurare 5. Admonitio 5. Baptiſmus 48. 178. Damnatio 48. &c. Diuitiæ 6. 7. Euchariſtia 241. &c. Ficus ieiunii 12. Iuſtus 3. 4. Labor 2. 3. Miſſa 14. &c. Mutuum o. Nocere 11. Oratio 87. 89. Paſſio 22. 116. &c. Prælatio 24. Religio 44. 73. &c. 96. Sacerdos 36. Sepultura 5 &c.

Quid. 1 ¶PRODIGALITAS eſt circa paſſiones pecuniæ, ſicut deficiens non autem ſicut ſuperabundans in ea. 22ſ. quæſt. 119. 2. 1^{m}.

2 Prodigalitas dicitur eſſe contra naturam, quia habet immoderatam emiſſionem rerum, repugnantem naturæ. 12ſ. quæſt. 32. 6. 2^{m}.

3 prodigus, ſæpe excedit in dando propter voluptates, non tamen ſemper. 22ſ. q. 119. 1. 3^{m}. Datio 18. inſ.

*Auaritia 21. &c.

4 Prodigalitas ſemper eſt peccatum, non principaliter propter quantitatem, ſed propter inordinationem dandi, quibus non debet dari, & propter quæ, & ſicut debet. 22ſ. quæſt. 119. 2. o. / 3. 1^{m}.

5 prodigus peccat in ſe, & in proximum, præcipue clerici, conſumentes bona pauperum. Similiter auarus. 22ſ. quæſtio. 119 3. 1^{m}.

6 prodigalitas opponitur liberalitati. 22ſ. q. 117. prin^{o}. / q. 118. prin^{o}. / q. 119. 1. 2. 3. c. *Illiberalitas. Liberalitas 12.

¶Prodigium. Miraculum 6. Portentum.

¶Prodire. Angelus 463. Ethica.

¶Proditio. Auaritia 15. Euchariſtia 132. Præuaricator 1. Reuelatio 4.

Qua. ¶Proditor eſt ſicut venator, tendens inſidias & fraudes. pſal. 7 ſ. c. *Auaritia 15. Iudas 1. 2. 3.

In Deo. 1 ¶PRODVCERE perſonas in diuinis, non eſt perfectionis abſolute, ſed relatiue. Opus. 9. qu. 5.

*Accidens 51. 121. 122. Actio 101. Actus 89. Adam 82. &c. Aer 2. Agens 43. 76 87. 89. 90. Angelus pro. Anima, pro. Aial 26. Ars 7. 41. 42. Artifex 4. Cauſa 67. Cælum 84. Conſeruatio 20. Creatio o. Creatura 10. Dæmon 11. 106. 107 Deus 241. &c. 247. 421. &c. Dicere 6 &c. Dies 17. 23. 24. 25. Effectus 16. 29. Elementum 26. Elicere o. Eſſe 71. Factum o.

2 In diuinis & in creaturis, aliquid producitur dupliciter. ſ. per potentiam naturalem, in ſimilitudinem naturæ eius qui producit, & per potentiam rationalem, in ſimilitudinem ſpeciei intelligibilis. 1. d. 7. q. 1. 1. c. / Opuſ. 3. c^{o}. 52.

*Fieri 5. Filiatio 5. 6. Forma 103. &c. Generatio 26. Gigantea Gratia 99. 100. Homo 14. Luminare 2. 3. Luna 1. Lux 22. Mineralia. Miraculum 10. Miſſio 8. Mulier 1. 2. 3. Mundus 9. &cet. 30. pater 3. Planta o, Potentia 40. 44. Prouidentia 17. Sacramentum 93. Sapientia 55. Scriptura 20. Spina 1. Stella 1. 7. 8. Succeſſio 5. Virtus 222. Vſura 48. 126. 133. Chriſtus 212.

3 In productione rerum a deo, eſt triplex debitum. ſ. reſpectu vniuerſi, vnius creaturæ ad aliam, & partium vel proprietatum. Cont. 2. c^{o}. 29.

4 Oppoſitum videtur dicere. 1^{a}. q. 21. 1. 3^{m}. / 4. d. 35. q. 1. ar. 3. q. 4. 1^{m}. / d. 46. q. 1. ar. 2. q. 1. 4^{m}. Reſp. ſicut Du^{o}. 431°.

Du^{m}. 1065^{m}. 5 Res a principio fuerunt productæ in ſtatu perfectæ, ut eſſent principia aliorum. 1^{a}. q. 94. 3. c.

¶Pro & contra. Anniuerſarium. Baptiſmus 130. &c. 249. Beatus 45. Benefacere 1. Beneficium 20. Circumſtantia 17. Conſcientia 7. De 3. Gratia 139. Immiſericordia. Oratio. pro Promiſſio 2. Pudicitia 2. Puer 4. Raptus 3. 8. Relatiuum 6. Satiſfactio. pro Sepultura 13. 4. 5. 6. 7. Simonia 8. 32. Spes 24. Suffragia o.

¶Profectus. Aquila 1. Laus 7. Nomen 14. paulus 2.

¶proferre. Anima 113.

¶Proferri. Baptiſmus 52. &c. Euchariſtia 74. &c. 85. 86. 116. Fides 130. 150. Hæreſis 15. Iudicium 7. 22. 24. 61. Litera. Proceſſio 33. Prophetia 51. Sacramentum 34. 38. 39. 40.

Quid. 1 ¶PROFESSIO. Nullus profitetur perfectionem, ſed ſtatum perfectionis. Vir. q. 2. 11. 12^{m}. *Adoratio 5. Aſſiſtere 7.

2 Profitens non mouet ſeruare, quicquid eſt in regula, ſed vitam regularem, vel viuere ſecundum regulam, quod eſt cautius, vel obedientiam ſecundum regulam, non obligando ſe ad culpam, vt in religione ordinis fratrum prædicatorum, quod eſt melius. 22ſ. quæſt. 186. 9. 1^{m}. / Quol. 1. 20. c. Ordo 109. inſ.

*Baptiſmus 8. Canonizatio 2. Character 47. Catechiſmus 3. Circumciſio 1. 2. 4 5. 12. 37.

3 In ordine fratrum Prædicatorum eſt cautiſſima, & ſecuriſſima forma profitendi, quia non promittit quis ſe ſeruare regulam, ſed obedientiam ſecundum regulam. Vnde ex voto obligatur ad ſeruandum ea, quæ ponuntur in regula, tanquã præcepta, & quæ prælatus ſecundum tenorem regulæ ſibi præcipere voluerit. Cætera vero, quæ non continentur in regula ſub præcepto, non cadunt directe ſub voto. Vnde ea prætermittens non peccat mortaliter. Quolib. 2. 20. c.

*Conſecratio 14. 15. Debitum 27. Fides 130. Fornicatio 16. Infamia 2. Iuſtitia 2 Matrimonium 139. 140. Miniſter 2. Pœnitentia 96 97. Perfectio 54. Pythagoras 1. 2. 3. Proteſtatio. Religio 40. 62. &c. 73. 74. 75. Sacramentum 34.

4 Votum ſimplex de maiori religione non obligat poſt profeſſionem in minori. 22ſ. q. 189. 8. 3^{m}.

5 Profeſſio facta ante annos pubertatis. ſ. ante annos quatuordecim in puero, vel ante annos duodecim in puella, non tenet propter eccleſiæ ſtatuta. 22ſ. q. 88. 9. c. / 3^{m}. / q. 189. 5. c. / 1^{m}. / 3^{m}. / 4. diſt. 27. q. 1. art. 3. q. 3. 3^{m}. / q. 2. 2. c. / Quol. 3. q. 5. 1. 1^{m}. / 2^{m} / Quol. 4. 23. 19^{m}.

6 Habitus dari conſuetus tantum profeſſis, licet differat tãtum per benedictionem ab aliis, inducit profeſſionem, non autem alius. 4. diſt. 38. q. 1. art. 2. q. 3. 2^{m}.

7 Nazarei profitebantur quandam perfectionem, deponentes comam. 22ſ. q. 186 6. b. / 4. d. 24. q. 3. art. 1. q. 1. 2^{m}.

8 Honor quem ſanctis exhibemus, quædam profeſſio fidei eſt. Quolib. 9. 16. o. Votum 16.

9 Exteriora opera hominis ſunt quaſi profeſſio interioris hominis; ideo ſi non concordent, eſt fictio. 1ſ. Tim. 1. le. 2. ſi.

¶Profeſtus. Miſſa 18.

¶Proficere. Qui non ſtudet ad proficiendum, eſt in periculo deficiendi. 2ſ. Cor. 13. lec. ſi. princ^{o}. K.

*Adam 32. 42. Affectio 2. Amor 49. Angelus 412. 418. 539. Augmentum 9. Aureola 4. Baptiſmus 48. 178. Charitas 112. Cognitio 37. 38. Dæmon 18. 19. Deſcendere 12. Deus 185. Aetas 5. Ficus. Iuramentum 30. Laus 7. Lex 112. Nomen 24. Ordo 69 Paulus 2. Perfectio 52. &c. Princeps 11. 12. Purgatio 3. Religio 21. 75. 106. Sacrificium 26. Saluari 10. Status 9. Vita 63. Vſura 8. Chriſtus 79. 146.

¶Proficiſci. Seruitus 5.

¶Proficuum. Affectio 1.

¶Profunditas. Apertio 1. Aqua 12. Cauſa 64. Cete 15. Hæreſis 84. Illuminatio 6. Luxuria 25. Mare 1. Soporari. Subtilitas 1. Tranſumptio.

¶Progredi. Beatitudo 138. Cognitio 22. Contemplatio 9. Delectatio 19. Eccleſia 8. Fœlicitas 3. Gratia 80. Peccatum 33. Reſurrectio 23.

¶Procemium. Exordium o. Prologus. Rethor.

1 PROHIBITIO duplex. ſ. coactionis, & præcepti. 1ſ. Corin. 6. Diuiſio. lec. 2. me^{o} H.

2 Prohibitio legis bene diſpoſitos inducit ad bonum per amorem virtutis, malos autem per pœnas. 3. diſt. 40. 2. c. / Rom. 5. lec. 6. med^{o} D. / Gal. 3. lec. 7. prin^{o} D. &c.

3 Prohibitio incitat concupiſcentiã tripliciter. ſ. ratione aiduſ, ratione clauſæ paſſionis, & ratione importunitatis. 12ſ. q. 98. 1. 2^{m}. / Rom. 5. lec. 6. princ^{o} A.

*Accuſatio 24. Adeps 1. Aduocatus 9. Aleator 1. Angelus 255. 501. Baptiſmus 95. 104.

4 Omne peccatum eſt malum, quia prohibitum iure naturali, non autem iure poſitiuo. 12ſ. q. 71. 6. 4^{m}.

*Cibus 7. &c. Communicatio 4. Concupiſcentia 22. Correctio 16. Delectatio 84. 85. Dæmon 22. Deus 297. Dimenſio 10. Diſpenſatio 20.

5 Ius diuinum directe prohibet tantum peccatum mortale, ſed indirecte veniale, 3. diſtinctione 38. 4. 5^{m}. / diſtinctione 40. 1. 5^{m}.

*Eccleſia 14. Euchariſtia 316. &c. Excommunicatio 14. Fornicatio 2. Furtum 11. 12. Gradus 3. Ieiunium 34 42. Ignorantia 14. 30. Immunditia 2. Impedimentum o. Imperator 3. 7. Inceſtus 1. Interdictum. Irreligioſitas 2. Iudæi 44. Lex 26. 44. 82. 93. 100. 128. 136. Licita o. Luxuria 2. 3. Magi 10. &c. Malum 25. 36. 38. 58. Matrimonium 32 33. 174. &c. 115. 122. &c. Mel 1. Mulier 10. Nemeſis 1. Oblatio 6. 9. 10. Paſſio 68. Patientia 7. Pax 12. Pœnitentia 133. Permiſſio 2. Poſſibile 8. Præceptum 18. 23. 44. 57. 60 139. 154. Sabbathum 5. &c. Sanguis 12. Scipio. Scrutatio. Seruitus 8. Simonia 19. Sollicitudo 6. 7. 8. Sors 5. Species 5. Superſtitio 6. Teſtis 7. &c. Thomas 2. 5. Torneamentum. Veſtis 7. Vetitum. Vindicatio 5. Virtus 84. Vſura 72. 73. 79. &c. 84 &c. 256. 258. 306 &c. Viſus. Vxor 5.

Pro

Voluntas reuelata annuntiandi.He.lec.1.me°.I.

37 Bonitas morũ,quo ad refrænationẽ paſſionũ,& remotionem occupationũ exteriorũ,requiritur ad prophetiam.22ſ.q.172.4

38 Diſpoſitio naturalis,non requiritur ad prophetiam quia deus ſimul remouet indiſpoſitionem,diſponit & perficit.22ſ.q.172.3.o./Veri.q.12.4.o.

39 Prophetia poteſt haberi ſine charitate, & ſine gratia gratum faciente.22ſ.q.6.2.3m./q.172.4.c./Veri.q.13.15m./5.c./Opuſ.3.c°.22./1ſ.Cor.13.le.1.ſi.K.

Obiectum. 20 Obiectũ prophetiæ,eſt illud quod eſt in cognitione diuina,ſupra facultatẽ humanam.22ſ.q.174.1.c./Ro.12.le.2.prio°.B.

21 Prophetia non habet Deum pro obiecto. ſed res temporales.3.d.23.q.2.ar.4.q.2.4m./d.24.ar.1.q.1.3m./ar.2.q.1.4m./Ver.q.14.8.13m.

22 Omnia quorum cognitio poteſt eſſe utilis ad ſalutẽ,ſunt materia prophetiæ,cetera vero ſunt extranea a materia eius. Veri.q.12.2.c.

23 Prophetia eſt de oĩbus,ſed primo & principaliter eſt de futuris contingentibus, ſecundo de exiſtentibus ſupra vniuerſalem cognitionem hominum, tertio reſpectu alicuius.22ſ.qu.171.3.o./q.172.1.c.ſi./4m./5.c./q.176.2.3m./q.178.1.1m./Veri.q.12.1.c./2.o./Iſa.1.prin°./Ro.12.le.2.prin°.B./1ſ.Cor.14.le.1.prin°.H.*Abuti Cayphas.Hæreſis 40.63.208.

24 Prophetiæ ſunt principaliter de futuris, non autem de præſenti,niſi aliquando principaliter. Ideo tunc inſeruntur aliqua quæ excedunt hyſtoriam.22ſ.q.172.3.b./pſal.prolo.me°.G.

25 Prophetiæ ſic loquebantur de præſentibus, ꝙ intendebant & futura ſignificare.po5.q.4.1.c./Quol.7.14.5m.

26 Chriſtus voluit habere teſtimonia a prophetis, quadruplici ratione, ſcilicet primo quia deus vult aliquos teſtes habere, non quod ipſe eorum teſtimonio indigeat,ſed vt eos nobiliter,quos conſtituit teſtes. Secundo,quia Chriſtus ſic locuit mũdo per miracula,quæ quidem quia in tempore facta erant,tẽporaliter tranſierunt, neq; peruenerunt ad omnes. Tertio, quia homines ſunt diuerſæ conditionis,& diuerſimode ad diuinitatis cognitionem perducti & diſpoſiti, ſm Origenem. Quarto, quia ſi homines infirmi intellectus veritatẽ & cognitionem Dei in ſeipſa capere non poſſunt,voluit deus eis condeſcendere,& illuminare quoſdam homines de diuinis præ aliis,vt ab eis humano modo cognitionem de diuinis acciperent quorum cognitionem in ſeipſis attingere non valebant ſecundum Chryſoſtomum.Io.lec.4.me°.2.E.&c.

27 Omnia prophetabilia,ſunt non cognoſcibilia ab homine, niſi per reuelationem Dei.Sed quæ pertinent ad ſapientiam,& ſcientiam,& interpretationem ſermonum, poſſunt naturaliter cognoſci ab homine.22ſ.q.172.3.2m./q.272.1.c.ſi.

28 Prophetiæ non uident omnia prophetabilia, ſed tantum ea quæ ſibi ſpiritualiter reuelantur.22ſ.q.171.4.o./Ver.q.12.1.5m./Ro.15.le.3.ſi.D.

29 Aliqua prophetia eſt de præterito,ſicut in Geneſi.Et in aliqua ponitur præteritum pro futuro,propter certitudinem prophetiæ.22ſ.q.171.3.b./2.d.1.q.5.c./Iſa 2.ſi.c.E.

Cognitio. 30 Prophetæ nõ videt deũ per eſſentiã.22ſ.q.171.2.c./4.c./3m./q.173.1.o./veri.q.12.1.c./6.o./7.c./pſal.50.me°.d.K.

Ob. 31 Prophetæ videnr in ſpeculo æternitatis,ſeu intelligentiarum ſiue in libro præſcientiæ dei cauſaliter, non autem formaliter.22ſ.q.173.1.c.ſi/1m./2m./Veri.q.32 6.o.

Ob. 32 Prophetæ habent certiſſimã & diſtinctã cognitionẽ de viſis per ſpiritum prophetiæ, non aũt de habitis per inſtinctum dei.22ſ.q.171.5.o./Cõt.3.c°.154./Veri.q.12.1.15m./16m.

33 Prophetiæ nullo modo poteſt ſubeſſe falſum, ſicut nec præſcientiæ dei.22ſ.q.171.6 o./q.172.1.c./5.3m./6.2m./Veri.q.12.3.c./10.7m.

34 Propheta proprie cognoſcit ſe moueri a deo,ad aliquid æſtimandũ, vel ſignificãdũ uerbo uel facto,non tamẽ oĩa quæ per hoc intendit deus.22ſ.q.173.4.o.*Abſtractio 23. Aſſiſtere 6.

35 Magni laboris eſt ſm Hieronymum, prophetas intelligere, nec facile eſt,quempiam poſſe iudicare de interpretatione,niſi intellexerit ante,quæ legerit.Iſa.prolo.2.

36 Immo ſecundum Hyeronimum, dicitur Iſaias ad liquidum dicere,vniuerſa Chriſti & eccleſiæ myſteria. Iſa.prolo.2.,ſi.K. Reſp.Du°.2066°.

Dum.2066m.

37 Verum eſt ꝙ Iſaias dicit ad liquidum, quantum ad quædam myſteria principaliora.Iſa.prolo.2.ſi.K.

38 Prophetia ſimpliciter dicta.i. ſupra vniuerſalẽ cognitionẽ hominũ, nõ põt eſſe a natura, ſed tantũ ex reuelatione dei,prophetia uero ſecũdum quid.i. de aliquibus in ſuis cauſis, poteſt eſſe a natura,ſed fallibiliter.22ſ.q.172.1.o./3.c./Veri.q.12.3.o./4.c. Fides 85.

39 Prophetia,& aliæ illuminationes, & reuelationes, fiunt nobis a deo,mediantibus angelis.1°.q.111.1.o./22ſ.q.172.2.o./con.3.c°.154./Veri.q.12.8.o./13.c.ſi./Iſa 6.prio°.a.C./Mat.2.me°.d.prio°./ſi.E./1ſ.Cor.14.le.1.prin°.H./Reuelatio 5.6.

Pro

40 Aliquis ceſſante prophetica illuſtratione actuali,ſdicitur propheta ex deputatione Dei, & ex habilitate remanente ad ſæculos illuſtrari.22ſ.q.171.2.2m./Verit.q.12.1.o. *Maledicere 1.4. Mendacium 18.20.

41 Prophetia prædeſtinationis completur ſine arbitrio noſtro cauſante,non autem ſine eo conſentiente.3ſ.q.30.1.1m./3.d.3.q.3.art.1.q.1.3m./Verit.q.12.10.6m.

42 Finis prophetiæ eſt manifeſtatio alicuius veritatis exiſtentis ſupra hominem.22ſ.q.174.2.c./2m./6.c. *Scientia 64.

43 Omnis prophetia ordinabatur ad cognitionem Dei, & ad fidem,quia Deus eſt finis omnis prophetiæ.Verit.q.14.8.13m.

44 Omnis prophetia ordinabatur ad Chriſtũ.Verit.q.12.14.5m. *Simonia 1. Chriſtus 198.

45 Liber Regum principaliter eſt ſcriptus ad notificandum dicta,& facta prophetarum. Ideo numeratur inter libros propheticos.Rom.11.lec.1.prin°.D.

46 Prophetia comminationis mutatur tantum,qñ merita mutantur. Tamẽ ſemper impletur in aliquo ſenſu.4.d.46.q.2.ar.3.q.2.3m./Cont.3.c° 154./Iſa.34.me° E. *Comminatio 1.

47 Prophetia ſecundum quid poteſt eſſe à dæmonibus,non autem prophetia ſimpliciter.22ſ.q.172.5.o./Con.3.c° 154. Dæmonum.

48 Prophetia dæmonum non fit per illuminationes, vt diuina, ſed per viſionem imaginariam,vel ſenſibilem. Nec eſt ſemper vera,ſicut prophetia diuina.22ſ.q.172.5.2m./3m./Cõ.3.cap° 154.

49 Prophetæ dæmonum quandoque prædicunt vera ex inſpiratione diuina,& aliquando per dæmones.22ſ.q.172.6.o./q.174.5.4m./Cont.3.c° 154. Diuiſio.

50 Propheta dicitur quintupliciter. ſ.habens ſimilitudines tantum, vel lumen tantum faciens miracula habens hæc omnia, exponens,prophetas,& legens.1ſ.Cor.14.le.1.me° I./Titum lec.3.me° H.

51 Prophetans dicitur dupliciter.ſ.annuncians reuelata ſibi à Deo,& proferens in eccleſia ſcripturas ſacras.1ſ.Cor.11.le.2.prin° B.&c/1° 14.lec.1.me° K.

52 Species prophetiæ triplex.ſ.cõminationis, prædeſtinationis, & præſciẽtiæ.22ſ.q.174.1.o./Verit.q.12.10.o./Matt.1.ſi.c.D. *Comminatio o.

53 Triplex prophetia,ſ.Dei,hominis,& dæmonis. Rom.lect.2.princ°.F.

54 Prophetia fit dupliciter.ſ.per influxũ luminis tantum, & per ſpecies impreſſas,vel aliter ordinatas.22ſ.q.173.2.o./Cõt.3.cap° 154./Veri.q.12 7.o.

55 Modus prophetiæ triplex ſecundum triplicem potẽtiam cognoſcitiuam.ſ.ſecundum oculos corporis,ſecundum ſpiritum imaginarium,& ſecundum intuitũ mentis.22ſ.q.174.1.3m./Verit.q.13.7.c./Pſal.prolo.me° C.

56 Prophetis repræſentãtur aliqua quadrupliciter.ſ.in ſenſu exteriori,ſicut Daniel vidit ſcripturam in pariete,& Samuel audiuit verba,vel per formas in imaginatione diuinitus impreſſas,ſicut in cæcis natis ſimilitudines colorum,vel per formas diuinitus ordinatas, ſicut Hieremias vidit ollam accenſam, vel per ſpecies in intellectu,ſicut in ſcientia infuſa Salomonis & Apoſtolis.22ſ.q.173 2.o./3.c./Verit.q.12.7.c.

57 Modus prophetiæ ſextuplex,ſecundum differẽtias influxus, ſ.extaſis,viſio,ſomnium per nubem, vox de cælo,parabola,& repletio ſancti ſpiritus.22ſ.q.174.1.3m./Verit.q.12.7.c./Pſ.prolo.me° C.

58 Gradus prophetiæ imaginariæ diſtinguitur quadrupliciter, ſ.per ſomniũ & vigiliam,per ſigna,ſi loquens videtur,vel non, & ſecundum dignitatem apparentis. 1ſ.q.12.12.1m./22ſ.q.174.3.o./4.d.49.q.2.7.2m./Verit.q.12.13.o./14.c./1ſ.Cor.13.lec.4.me° C.

59 Gradus prophetiæ improprie dictæ duplex.ſ.minimus, ideſt ſecundum operationẽ exteriorem,vt Sanſon, & viſio de naturalibus,vt Salomon.22ſ.q.174.3.c./Verit.q.12.12.13.c./Heb.11.lec.7.me° K.

60 Actus prophetiæ duplex.ſ.principalis, ideſt viſio, & ſecundarius,ideſt denunciatio.22ſ.q.176.2.c./Veri.q.12.9.13.c.

61 Veri prophetæ tripliciter differunt a falſis prophetis.ſ.agente,fine,& certitudine.22ſ.q.172.5.3m./2.d.7.q.2.2.2m. Differentias

62 Prophetia prædeſtinationis ſemper impletur, nõ autem prophetia comminationis.1a.q.19.7.2m./22ſ.quæſt.171.6.2m./q.174.1.c./4.diſt.46.q.2.art.3.q.2.3m./Cont.3.cap° 154./Verit.q.12.10.11.o./Iſa.38 prin°./Ro.3.le.1.me° E./c° 14.lec.1.ſi.E./Heb.6.lec.4.ſi.I. Comminatio 2. *Fides 85.155. Miſſio 45. Prædicare 2.

63 Prophetia aſſimilatur viſui, fides autem auditui, quia prima facit diſtincte cognoſci omnia prophetabilia, non autem ſecunda, quia prima perficit intellectum in ſe, ſecunda vero in ordine ad affectum.3.diſt.23.q.2.art.4.q.1.4m./diſt.24.ar.2.q.3.4m./Verit.q.12.1.16m./q.14.3.11m.

64 Propheta prænunciat ſubſtantiam facti, euangeliſta vero

recitat modum expletionis.2.diſt.11.q.2.4.c.

65 Prophetia naturalis eſt media inter prophetiam diuinam, & ſomnium. Veri.q.12.3.c.fi.

66 Omnis prophetia de quacunque re eſt einſdem ſpeciei, quia eſt per vnum formale.ſ.per lumen diuinum. 22ſ.q.171.3.3m.

Du^m.1067^m. 67 Oppoſitum videtur dicere.1a.q.1.1.2m.Reſp.ſicut Du^m 1121.

68 In prophetia attenduntur tria.ſ.auctor, modus, & materia. Iſa.prolo.princ°.

69 In prophetia attenditur auctor in dicentis imperio, miniſter in ſcribentis actu, & officium miniſtri in viſionis priuilegio. Iſa.prolo.1.princ°.

70 Modus in prophetia oſtenditur tripliciter. ſ. quando primo eſt ibi viſionis explanatio per ſimilitudinis adaptationem, per ſententiæ expreſſionem, & per verborum venuſtatem. Secundo quando eſt ibi explanationis ratio, quia in tabulis legis ad explanandum, in tabulis cordis lapidei ad confutandum, & in tabulis cordis carnei & mollis, ad inſtruendum. Tertio quando eſt ibi explanationis vtilitas, quia eſt ibi finis legis, id eſt Chriſtus, finis præcepti, id eſt charitas, & finis vitæ, id eſt mors. Iſa.prolo.1.prin°.C.

Comparatio. 71 Prophetia eſt ſimpliciter excellentior dono linguarum, triplici ratione.ſ.quia conſiſtit in ipſa illuminatione mentis: quia pertinet ad rerum notitiam, & quia eſt vtilior. 22ſ.q.176.2.c./ 1ª.Cor.14.lec.1.c. * Hieronymus 2. Interpretatio 4.

72 Prophetia intellectualis viſionis, eſt nobilior quam imaginaria, niſi reſpectu reuelandi, per ſimilitudinem corporalem: quia tunc eſt econuerſo.22ſ.q.174.2.c./3.c.fi./4.c./1m./5.c./ q.176.2.c./1m./ 3a.q.30.3.1m./ Verit.quæſt.12.12.c./ Iſa.1.prin°.a.E.

73 Prophetia magis propria dicitur de imaginaria, quàm de intellectuali. 22ſ.q.173.2.c./ q.174.2.3m./ 3.c./ Verit.quæſt.12.12.c./ 10m.

74 Prophetia imaginaria de ſupernaturali veritate eſt nobilior intellectuali, de cognoſcibilibus humana ratione. 22ſ.q.174.2.3m./3.c./ q.176.2.1m./ Verit.q.12.12.c./10m.
* Ioannes 62. Iſaias 2. &c. Miraculum 21. Miſſio 37. Præceptum 52.

75 Maior in prophetia poteſt eſſe minor in merito. Ve.q.12.14.5m. * Reuelatio 7.&c. Samuel 3.5.

76 Nullus propheta ſciuit omnia futura circa ſe, niſi Chriſtus. Rom.15.lec.3.fi.D./ Phile.lec.fi.fi.F.

77 Prophetia quanto eſt vicinior Chriſto, tanto eſt maior. Et magis poſt, quam ante, licet in quolibet ſtatu, prima ſit maior aliis. 1a.q.57.5.3m./ 22ſ.q.174.6.c./ Verit.q.12.14.1m.

78 Idem propheta non eſt ſemper in eodem gradu prophetiæ, ſed quandoque in maiori, & quandoque in minori. 22ſ.q.174.3.2m./ Verit.q.12.13.3m.

79 Moyſes fuit cæteris prophetis ſimpliciter maior, licet ſecundum quid ſit minor aliquo. 22ſ.q.174.4.c./ Verit.q.12.9.1m./ 14.c./ Iſa.6.me°a.E. David 4.

80 Prophetia David ex propinquo, attingit ad viſionem Moyſi maiorem, quo ad cognitionem diuinitatis, ſed econuerſo, in cognoſcendo, & exprimendo myſteria incarnationis Chriſti. 22ſ.q.174.4.1m./ Verit.q.12.14.1m./ 2m.

81 David fuit maior propheta, quam Iſaias & Ieremias, contra Rabi Moyſen. Verit.q.12.12.6m./ 13.c./ 14.2m./ Opuſcu.20. lib° 3. cap° 1.

82 Ioannes Baptiſta fuit maior propheta Moyſe, & cæteris prophetis veteris teſtamenti. 22ſ.q.174.4.3m./ Verit.quæſt.12. 12.3m./ 14.5m.

Quis. 83 Prophetia non conuenit Deo, nec beatis, nec angelis. 22ſ.q. 173.1.c./ q.174.5.c./ 3a.q.7.8.c./ 1ª.Cor.13.lec.3.prin°.F.

84 Prophetia fuit in Chriſto, inquantum fuit viator. 22ſ.q.174.5. 3m./ 3a.q.7.8.c./ q.31.2.c./ Pſal.44.me°a.B./ Matt.1.prin°. a.H./ Ioan.4.lec.6.me° b.B./ cap° 6.lec.2.prin° a./ c° 9.lec.2. fi.g./ Heb.lec.4.fi.H.

Du^m.1068^m. 85 Oppoſitum videtur dicere. Verit.q.20.6.c.Reſpon.Du° 1068° * Abraham 1.18. Aſſiſtere 6. Balaam.

86 Balaam tantum intellectus illuminatur ad iudicandum viſa ab aliis, ſicut Ioſeph & Daniel, eſt propheta. 22ſ.q.173.2.c./ Verit.q.12.7.c. * Cayphas. Credere 29. Deus 172. Hæreſis 40.64.108. Hieronymus 2. Ioachim.

87 Ille cui oſtenduntur ſimilitudines, ſine lumine intelligentiæ, ſicut Pharao, vel Nabuchodonoſor, vel Balthaſar, nõ eſt proprie propheta. 22ſ.q.173.2.c./ Verit.q.12.7.c./ 1m./ 10.14m./ 12.c./ 1ª.Cor.14.lec.1.me° H./ Heb.11.lec.7.me° H.

88 Abraham, Iſaach, & Iacob fuerunt prophetæ. 22ſ.q.174.6.c./ Iſaias 2.&c. Iudæi 8.31. Lex 19.

89 David habuit prophetiam quo ad intuitum mentis, ſine imaginaria viſione 22ſ.q.174.4.1m./ Pſal.prolo.me° E.
* Magdalena 3.

Du^m.1069^m. 90 Oppoſitum videtur dicere. 22ſ.q.174.2.3m./ Verit.q.12.12. c./ 10m. Reſp° Du^m 1069. * Magi 2. Maria 27. Mediator 1. Mendacium 20. Odor 99. præceptum 52. Prædicare 1. Salomon 2. Sexus 3. Sibilla. Theodoſius 1

91 Omnes numerati, inter prophetas, habuerũt prophetiã imaginariã de ſupernaturali veritate, & habebãt officiũ prophetãdi, & loquebantur in perſona Dei, non autẽ agiographæ. 22ſ.q.174. 2.3m./ Veri.q.12.12.c./ 10m. * Vnctio 29.30. Chriſtus 137.

Quando. 92 Omni tempore fuerunt prophetæ, etiam in nouo teſtamẽto. 22ſ.q.53.2.3m./ q.174.6.c.

93 Prophetæ fuerunt maxime in abundantia, tempora regum: quia tunc populus erat liber: ideo inſtrui debebat de agendis. 22ſ.q.174.6.2m.

94 Prophetæ inceperunt ſcribi per Iſaiam & Oſeæ, quando Roma condita fuit. 22ſ.q.174.6.2m./ Ro.lec.2.prin°.G.

¶ Propitiatoriũ erat tabula ſuper alas cherubim: quia exinde Deus propitiabatur populo. 12ſ.q.102.4.6m. * Chriſtus 197. Quid.

¶ Propinquitas. Affinitas 8. Amor 103.&c. Charus.

¶ Propinquum. Accidens 4. Actio 69. Actus 51.127.148. Agẽs 7.9.16. Agere 9.10. Amor 84.113.&c. Angelus 230. Anima 5. 184. Animal 55. Appetitus 67. Approximatio 0. Attributa 10. Baptiſmus 57. Beatitudo 19. Bonitas 97. Charitas 49. Cauſa 21.52.&c. Cœlum 94. Circunſtantia 5.6. Cõceptio 7. 15. Concupiſcibilis 8.9. Conſanguinitas 1.2. Contrarium 41. Corpus 36. Damnatio 32. Delectatio 21.&c. 104. Diſpoſitio 50. Diſtantia 2.6. Electio 27. Eleemoſyna 14. Eucha° 190. Ex 5. Figura 2. Finis 12. Forma 145. Humilitas 20. Imago 5. Immediata. Intellectus 27.28.29.137.203. Litera 4. Luciditas 2. Luminare 5. Magnanimitas 3. Matrimonium 83.89.101. Militia 3. Motus 57. Peccatum 154. Pliades. Prius 13. Prophetia 80. Reſtitutio 16. Sanctificatio 7. Spes 81. Spirituale 5. Tactus 7. Tentare 6.8. Velox 1. Virtus 46.179. Vniuerſale 17. Voluntas 19.

¶ Proponere. Accuſatio 14. Angelus 432. Dæmon 64. Deſtinare. Deus 317. Docare 3. Fides 20.75.&c. Lex 127.147. Manifeſtatio 2. Oratio 64. Præuaricator 3. Principium 28. Repreſentatio 0. Sacramentum 124. Voluntas 68.

¶ PROPORTIO ſecundum primã nominis impoſitionẽ, ſignificat habitudinẽ quantitatis ad quantitatẽ, ſecundum determinatum exceſſum, vel adæquationẽ: ſed transfertur ad ſignificandum habitudinẽ quorũcunque, ſicut materiæ ad formam potentię ad actum, obiecti ad potentiã, finiti ad infinitum, & creaturæ ad creatorem. 1a.q.12.1.4m./ 3.d.1.q.1.1.3m./ 4.d.49.q.2.ar.1. q.1.6m./ Cont.3.c° 54.fi./ Veri.q.2.3.4m./ 11.c./ q.3.1.7m./ q.8.1.6m./ q.23.7.9m./ q.26.1.7m./ Po°.q.6.7.6m./ q.7.10.9m. / Trin.2.3m./ Quol.10.17.1m./ Ethi.5.le.5.prin°./ Poſter.le. 12.me°a. * Actus 30.180. Quid.

2 Omnium quãtitatum finitarum, eſt aliqua proportio, non tamen proportio numeralis. Meta.5.lec.17.me°.b.D.

3 Proportio proprie, non eſt finiti ad infinitum, nec creaturæ ad creatorẽ, ſed proportionalitas.ſ.ſimilitudo proportionum. 1a.q.12.1.4m./ 3.d.1.q.1.1.3m./ 4.d.49.q.2.ar.1.q.1.6m./ Veri.q.2.3.4m./ 11.c./ q.3.1.7m./ q.23.7.9m./ Quol.10.17.1m.

4 Non omnis finiti ad omne finitum, eſt proportio, ſed tantum eiuſdẽ generis & rationis. 2.d.24.q.3.6.3m./ d.42.q.1.5.1m. * Agens 12.15.28.58.85.116. Amicitia 6. Amor 242. Analogia 4. Angelus 190.224. Anima 17.111. Appetitus 19. Aſſimilatio 4.12. Baptiſmus 248. Bonitas 176.201. Cerebrum. Circunſtantia 3. Cognitio 42. Complacẽtia 2. Commenſuratio. Conuenientia 0. Corpus 64.65. Culina 18. Debitum 14. Deformitas. Deus 86. Diameter. Diſpoſitio 33. Diuiſio 7. Duratio 7. Effectus 13.14. Aequalitas 1.4.8.9. Finis 25.104.105.106. 132. Forma 72.73.93.97.133. Generatio 5.

5 Omnis cauſa per ſe, eſt proportionata effectui: non autem cauſa per accidens. 1.d.21.q.1.3.c.
* Gratia 157. Honor 8. Ieiunium 6. Imago 5.8. Inſtrumentũ 5.10. Intellectus 170. Intelligibile 1. Iuſtificatio 17. Lex 28. Menſura 10.12. Meritum 74.75. Metaphora 8. Miſericordia 39. Natura 29. Operatio 40.

6 Cognitio ſenſitiua, non ſe extẽdit ad proportionem vnius ad alterum. 22ſ.q.58.4.c.
* Ordinatio 3. Pars 26.

7 Inter animam & corpus, oportet eſſe proportionem, ſicut potentiæ ad actum, non autem vt conuenientium in vna natura, vel in vna proprietate. 2.d.30.q.1.1.7m./ 3.d.16.q.1.1.3m./ Veri.q.26.1.7m.
* Pœna 30.57.62.72. Pęnitentia 12. Præceptum 64. Proceſſio 15.18. Pulchritudo 1.6. Puſillanimitas 7. Quando 1. Quantitas 22.32. Religio 100.101. Retributio 1. Satiſfactio 21.

8 Proportio ad Deũ per naturę ſimilitudinẽ, non eſt in poteſtate volũtatis noſtræ; ſimiliter nec proportio capacitatis gratiæ: quia hæc ei ſpecialiter ſunt a creatione. Vn̄ relinquitur, quod in ipſa voluntate ſit appropinquare Deo per affectũ & deſideriũ & ſe diſponere ad gratiã per remotionẽ impedimẽti, quod quidẽ impedimẽtũ eſt peccatũ. Et ideo per diſplicẽtiã peccati & affectũ ad Deũ, ſe aliquis

ad gratiam

Pro

ad gratiam præparat.4 d.17.q.1.ar.2.q.2.c.fi. •Senſits 23.Similitudo 4.&c.Spes 57.59.Summ 2.Tactus 14.

9 Diuerſitas proportionum triplex ſ.ſecundum genus,ſpeciem, & numerum.1.d.9.5.5^{m}. •Vacuum 2.Vbi 3.

10 Quorumcunque duorum eſt aliqua proportio, & aliquis ordo,ibi vnum eorum eſt ab altero,vel ambo a tertio. Cont.2.c^{o}.16.9^{m}.

11 Oīs proportio eſt ad minus inter duo, quia nihil ſibiipſi proportionatur.4.d.16.q.5.ar.1.q.1.c.•Virtus 58.51.97.127.168.

12 Argumentū à commutata proportione,ſi a primo ad tertiū. & a ſecundo ad quartum terminum. Quol.3.q.10.2.1^{m}./ Poſter.lec.12.me^{o}.c.

13 Et tenet tantum in numeris,& magnitudinibus 3. d.54.q.2.ar.3.q.1.1^{m}./Ver.q.27.7.4^{m}./q.19.8.7^{m}./ Poſter.le.12.me^{o}.c. •Viura 27.284.

¶Proportionalitas.Analo^{a}.4.Aſſimila^{o}.12.Metapho^{a}.8. Pœna 62.71.Proportio 3. Similitudo 3.4.7.8. Viura 284.

5 Proportionari.Proportio 8.9.

Diuiſio. 1 ¶Propositio ſumitur dupliciter.ſ.pro eo quod præeligitur & pro problemate.pſal.48.prin^{o}.b.fi. •Actus 186.&c.

2 Propoſitio per ſe dupliciter.ſ. cuius prædicatum eſt de ratione ſubiecti,& cauſa eius,vel econuerſo.Anima.2.le.14.prin^{o}. b.•Affirmatio o.

3 Propoſitio eſt tripliciter non intelligibilis. ſ.ex parte intelligentis,ex parte rei ſm ſe,& reſpectu alicuius.Trin.15. 1^{m}.

4 Veritas propoſitionis duplex.ſ.rei,& ſigni.1^{a}.qu.16.8.3^{m}./ 1.d.19.q.5.3.5^{m}./ Veri.q.1.7.2^{m}./10.b.4 /Periherm.le.3.fi.

5 Ad veritatem propoſitionis, ſufficit q prædicatum aliquo modo conueniat ſubiecto. Sed quod ſit propoſitio per ſe,oportet quod conueniat ei ſub ratione formæ ſubiecti.3. d.11.4. 6^{m}./ d.12.q.3.1.6^{m}./d.22.q.1.2.c. •Albedo 2.Concluſio 2.5.Copulatiua.

6 Multæ propoſitiones affirmātur, dū negantur. Cōt.2.ca^{o}.32. •Demonſtratio 11 Enuntiatio o.Eſſe 1.2.Exceptiua.

7 Propoſitiones primæ,dicuntur immediatæ, quia prædicatum coniungitur ſubiecto , non per virtutē alterius cauſæ præcedentis 1.d.12.3.4^{m}./Poſter.le.23.prin^{o}.2.•Exclufio o.Forma 49.Habitus 74.Homo 8.9.Immobile 1.Indiuiduum 19.

8 Propoſitio actiua, ſemper cōuertitur in paſſiuā in actionibus immanentibus,non autem in tranſeuntibus, niſi grammaticaliter propter impedimentum , vel libertatem patientis. 4.d.38.q.2.ar.3.q.2.2^{m}. •Intellectus 17.56.57.77.Lex 5.Materia 48.&c.

Du^{m}.1070. 9 Immo in propoſitionibus,de actionibus immanentibus, non poteſt fieri conuerſio paſſionis in actionem vel econuerſo,accepta re exteriori ſecundum quod in ſe eſt.1.d.40.qu.1.2.1^{m}. Reſp.Du^{o}.1070.

Modalis. 10 Propoſitio non dicitur modalis,niſi modus prædicetur, & dictum ſubiciatur.Opuſ.38.prin^{o}.40.prin^{o}. •Modalis o.Modus 2.

11 Propoſitio modalis dicitur affirmatiua vel negatiua, propter affirmationem uel negationem modi.Opuſ.40.c^{o}.1. •Per ſe.o.Perſona 17 &c.Poſſi^{e}.4.5.10. prædicari o. proceſſio 15.&c.Syllogiſmus o. Socrates 5.6.veritas 17.19. &c.

12 propoſitio modalis duplex.ſ.de dicto,& de re.ſ.quando modus mediat inter partes dicti.Opuſ.40.c^{o}.1.

Indiuina. 13 Propoſitiones affirmatiuæ veræ,poſſunt formari de Deo. 1^{a}. q.13 12.o./1.d.4.q.2.1.o./Cont.1.c^{o}.36. •Accidens 124.125.

14 Propoſitiones affirmatiuæ de Deo, dicuntur incompactæ uel inconuenientes,propter modū ſignificādi.1^{a}.q.13.12.1^{m}./1.d.4. q.2.1.2^{m}./ d.22.2.1^{m}./d.34.q.3.2.c./Po^{a}.q.7.5.2^{m}. •Aſſumere 26.Deus 15.65.114.Diſtinctio 29.Filiatio 28.

15 Cum dicitur Deus ſcit aliquid eſſe futurum cōtingens, nō ponitur ibi cōtingens,niſi vt materia verbi, & nō ut pars principalis propoſitionis.1^{a}.q.14.13.2^{m}. Generatio 86.&c. Notio 7.Perſona 39.&c. Prędeſtinatio 50.&c.Solus o.Chriſt^{9} 16.&c.

16 Hæc propoſitio. Deus eſt paſſus, non eſt per ſe,licet ſit vera. 3.d.12.4.6^{m}.

17 Oppoſitum videtur dicere.1^{a} q.3.6.c.fi.Reſp.Du^{o}.1071°.

Du^{m}.1071. 18 Hæc propoſitio eſt vera,Filius Dei eſt filius eſſentiæ patris,ſi li eſſentiæ conſtruatur formaliter , non autem ſi conſtruatur effectiue. Col.let.3.fi I.

Quid. 1 Propositum non nominat ſimpliciter actum voluntatis,ſed præſupponit actum cognitionis oſtendentis finem , in quem voluntas tendit.1.d.40.q.1.2.2^{m}. Affectio o. Aureola 13.22. Baptiſmus 90.&c.132.&c.159.179.188.210.&c.Ceſſare 3.Cōfeſſio 20.60.Contritio 1.2.3.24.26. Conuerſio 7. Deſtinare. Doctor 5.Dolor 24.Dulcedo 4.Electio 1.21.

2 Propoſitum eſt actus voluntatis deliberatæ. 22^{e}. q.88.1.c. •Eucharistia 272.277. Eunuchus. Excommunicatio 23. Firmitas.Fortuna 1.9.Fructus.Impœnitentia.Inconſtantia 1.Inſtabilitas.Intentio o.Maria 40.Oppoſitio 18.

3 Propoſitum pro facto reputatur. 4.d.20.ar.1.q.1.3^{m}. Peccator o. Peccatum 46. Pœnitentia 10.31.43.83.106.113.132.

4 Oppoſitum videtur dicere.4.diſt.25.q.3.art.1.q.1.1^{m}. Reſp. ſicut Dubio 1202. Du^{m}.1072^{m}.

•Perſeuerantia 5. Pertinacia 1.

5 Propoſitum optime manifeſtatur per operationem. Pſal.48. princ^{o} b.fin.

•Prædeſtinatio 19.Præſumptio 12.Sacramentum 53.80.81. Satiſfactio 16.22. Schiſmos. Spes 40. 78. Verboſitas. Virginitas 5.9.11.22.31.34. Virtus 59. Voluntas o.

6 Propoſitum operandi operatur in virtute rei propoſitæ, qua ceſſante ceſſat effectus eius. Pſal.31.me^{o}.c.F. •Votum 5.21.22. Viura 1.187.209.

1 ¶Proprietas. Quanto natura aliqua nobilior eſt in aliquo, tanto proprietas eius perfectius ab eo participatur.2.diſtin.25.4.c. In communi.

2 Filiatio in diuinis eſt proprietas perſonalis filij , quę vt ita dicam,indiuiduatur. Po^{a} q.2.1.10^{m}./4.c. In diuinis.

•Actio 6.34.76. Actus 197. Adiectiuum 12.&c. Agilitas 1. Amor 250. Angelus 243.612. Anima 249.&c. Aqua 1. Bonitas 799.217. Caput 2. Cecilia. Cœlum 59. Cogitatio 3. Columba 2.Conuenientia 1.Denſitas 1.Deus 27.34.63.&c. 231. Differentia 22. Definitio 14. Diſtinctio 28. Do^{m} 3.6. Dulia 2. Fœmininum o. Ferrum 1. Filiatio 17. Forma 45. Generatio 38 &c. Hæreſis 121. Idea 2.20. Ignis 8. In 19. Infinitum 12. Innaſcibilitas 1.Intellectus 2.9.202.Metapho^{a} 5. Miraculum 10. Motus 79.Neceſſitas 8.Nemo.Nomen 1. 12.34.Notio o.Nomē o.Numerus 25.Pars 13.37.Potentia 4. Proceſſio 60.61.Productio 3.Proportio 7.Ratio 25.Relatio 21.86.87.88.99. Seraphin o. Vſura 168.169.175. Vſus 13. Chriſtus 46.47.51.

1 Proprium eſt de genere accidētium. 12^{a}.q. 83.2.3^{m}./ Cont.1.cap^{o} 32.3^{m}. Quid.

• Abſoluere 26. Accidens 5. 12. 17. 48.51.52.53.64.92.94. Accipere 1. Actio 28.36.47.58.81.85.88.113.Adam 48.64. 79.Adiectiuum 4. Adoratio 21. Affectio 5. Agens 27.30.35. 97.Agere 30.33.Agiographæ 2. Allegoria. Alteratio 1.4.11. 12. Amicitia 3.52.35.37. Amor 5.22.87.101.171.209.222. 230.233.258.282.Analogia 15.Angelus 39.47.68.117.198. 241.327.331.332.345.346. 365.364.374.388. 393.430.433. 437.441.483.487.498.559.578.605.617.&c. Anima 4.15. 40.41.128.186.207.208.217.223.237.242.249.&c.151.265. 269.285.339.Animal 47.59.61.Apparere 1.10. Appetitus 27. 41.56.64. Apprehenſio 5.Appropriatio 2.3.5.Aqua 1.Aquila 1.Ardere.Ars 24.48.Aſcendere 3.Aſtrologia 1. Baptiſmus 160.161.Benedictus 2.Campſoria 2.Cauſa 4.41.Cœlum 220. Circumſcribere 2. Cognitio 4.50.

2 Propriū non addens aliquid nobilitatis ſupra commune, non habet propriū nomen, ſed nominatur nomine cōmunis. 12^{a}. q.111.1.3^{m}./ 2 2^{e}.q.9.2.c./q.50 2.1^{m}./1.d.13.3.c./3.d.9.q.2. 1.1^{m} / d 35.q.2 art.5.q.1.c./ 4.d.15.q.4.ar.2.q.1.2^{m}./ d.27. q.1.ar.1.q.2.3^{m}./d 41.21.4.q.1.2^{m}./ Verit.q.6.1.9^{m}.

•Color 2.Commune 3.6.7.9. Contrarium 32.Contritio 18. 20.21.Cooperari 4.Creatio 2.Delectatio 23 40.&c. Dæmon 57. Demonſtratio 6.7.10. Deus 1.22.27.34.41.58.396.397. Dialectica 4.Diaphanum o.Differentia 1.22. Definitio 5.34. Diſtinctio 28. Diuiſio 4.12. Dolabrum. Dolor 7. Dolus 1. Dulia 2.Effectus 12.13.14.Ens 26. Epiſcopus 6. Aequiuoca 5.Eſſe 6.26.53.63.74.80.Euchariſtia 94.103.157.Excommunicatio 29.Fabula 2.Facere 2.4.Fides 36.105.Filiatio 18.Finis 4.65.134. Forma 45.89 Fortitudo 10.

3 Proprium dicitur dupliciter.ſ.ex parte ſubiecti,ideſt cui ſoli conuenit, vel ex parte prædicati,ideſt purum,vel verum.1.diſtin.8.q.1.1.1^{m}.

•Genus 5.6.8.16. Gratia 109. Gratiarum actio 2. Gula 2. Habitus 16. Homo 29. Honor 12.19.26.Humilitas 5.Idea 2. 20. Ignis 2.5 5.7.8.In 8. Indiuiduum 10.35. Intellectus 2. 9.27.&c.113.202. Logica 4. Matrimonium 116. Merces 3. Metaphyſica 19.25.Metaphora 1.2.5.8.Miraculoſe.Mutuum 3. Natura 5.34.

4 In omni re proprium accidens eſt aliud ab eſſentia eius , & eſt poſterius ea,ordine generationis,& perfectionis. 1a^{e}.q.2. 6.c./ q.83.2.3^{m}./ Verit.q.21.1.11^{m}.

5 Oppoſitum videtur dicere. Spiritu 11.7^{m},fi. Reſpond.ſicut Dubio 197. Du^{m}.1073^{m}.

•Nomen 1.12.34.39 74.Notum 3.11. Pater 8.Peccatum 43. 64.85.112.152.141.160 403. Pœna 50. Pœnitentia 20. 73. Perfectio 1.14.29.Perſeuerantia 7.Perſona 19.30.31.Poſſeſſio 4.Potentia 4.15.Poteſtas 1.Præceptum 3.5.

6 Proprium fluit à ſubiecto ſine mutatione,ſed per naturalem reſultantiam.1^{a}. q.77.6.3^{m}.

•Prædeſtinatio 50. Prædicamentum 6. Prædicare 2. Prædicari 15. Prælatio 7. Præſumptio 2. Primitiæ 4. Princeps 29. Proceſſio 2.27.28.51.

9 Subiectum poteſt intelligi, ſine proprio accidente, per primā operationem intellectus, non autem per ſecundam. Sed per vtranque poteſt intelligi ſine communi accidente, etiam inſeparabili, 1.d.26 / L. Spiritu 15.7m./Anima 12 7m.
*Proprietas. Prouidentia 31.

q.uo 74m. 8 Oppoſitum videtur dicere. 4.d.20.ar.2.q.3.3m. Respond. ſicut Dubio 760m.

9 Creatura eſt propria Deo, ſecundum dominium, non autem ſecundum naturā. Opuſ.1.c⁰.24. *Prudentia 4.22.25.28.32.43.73.74 84. Puſillanimitas 5.6. Qualitas 2.13. Quantitas 12 Qui eſt, in Raptus 6.80. Ratio 17.28.32.49. Reduplicatio 6. Regere 1. Regula 3. Relatio 6.38.99. Religio 32 65.70. Rex 0. Rota. Sabbatum 6. Sanctificare. Sanctificatio 1. Significatio 1. Solus 2. Subiectum 8. Subſtantia 22.24. Tempus 5.36. Trinitas 3. Viſibile 2. Viſio 19 23.&c. Vitæ 32.

10 In diuinis propria eſſentialia patris, ſunt etiam propria filio, non autem propria perſonalia. Opuſ.1, c⁰.6. *Vit 9.

Quid. 1 ¶Propter aliquando denotat cauſam poſteriorem in eſſe. ſ. finalem, & aliquando cauſam priorem. ſ. materiam vel efficientem. Po⁰.q.5.5.3m.

2 propter ſe duplex. ſ. quod diuiditur contra per aliud, & contra per accidens, primo modo finis diligitur propter ſe, virtutes autem ſecundo modo. 22ſ.qu.145.1.1m./ 1.d.1.q.2.1.3m./ Gal.5.le.6.prin.ſ.

3 Propter alterum duplex. ſ. propter finem principalem, & cui prouenit aliqua vtilitas, primum eſt vtilius, non autem ſecundum. 2 d.37.q 4.1.2m / 2.d.1.q 2.3.0./4.15.q.1.1.6m.

4 Propter alterum ideſt propter operationem, vel conuerſationem, vel quicquid eſt poſt eſſe, eſt poſterius. Sed propter alterum ideſt propter eſſe, eſt prius tempore, & poſterius natura. Con.2.c⁰.87.ſi.

5 Propter quod vnumquodque, & illud magis, intelligitur tantum in iis quæ ſunt eiuſdem ordinis, ſicut in eodem genere cauſæ, puta ſi dicatur quod ſanitas eſt deſiderabilis, propter vitam, ſequitur quod vita ſit magis deſiderabilis. Si autem accipiantur ea quæ ſunt diuerſorum ordinum, non habet veritatem, vt ſi dicatur quod ſanitas eſt deſiderabilis, propter medicinam, non ideo ſequitur quod medicina ſit magis deſiderabilis, quia ſanitas eſt in ordine finium, medicina autem in ordine cauſarum efficientium. 1ª.q.87.2.3m./ q.88.3.2m./Veri. q.10 9 2m /Poſter.le.6.

6 Vel intelligitur, quādo prædicatū eſt diuerſum in vtroq;, & in eſſentialiter ordinatis. 1.d.12.0.2m /Cauſis lec.1.ſi.

7 Vel non ſemper ſecundum idem nomen, & ſm eandem rationem, & formaliter, ſed intelligunt aliquid nobilius, & virtualiter ſicut in æquiuocis. 2 d 15.q.1.2.4m./ 4.d.41. ar.1.qu.1, 2m./Veri.q.10.9.3m./Meta.2.le.2.prin⁰./Poſter^m.le.6.
¶Propter quid. Demonſtratio.1. Quæſtio.1.3. Solertia 3.6.
¶propugnator. Sexus 7. Chriſtus 201.
¶Propugnatrix Concupiſcibilis 3. Delectatio 11. Sexus 7.
¶Prorogare. Prolongatio.

Facile. 1 ¶Prorumpere. Homo, prorumpit facile, ad manifeſtādum conceptum cordis. 12ª.q 72.7.c.

2 Iracundus in verba contumelioſa prorumpit. 12ſ.q.72.7.c.
*Filiatio 34 Hilaritas. Lachrimæ. Turpiloquium. Hymnus.
¶Prius. Paulatim.
¶Proſequutio. Anima 259 Animal 45. Appetitus 17.18. Canere. Electio 13.21. Error 4. Exequutio. Fortitudo 35. Futurum 8. Intellectus 284. Petrus 1. Principium 18.27. Prudentia 24 Reuelatio 11. Scandalum 1. Scriptura 6. Sollicitudo 1.2. Virtus 58. Vnctio 23. Voluntas 34.62.

Comparatio. 1 ¶Proſperitas temporalis, & decor corporis, comparantur

Licet. flori, quia cito tranſeunt. pſal.29.me⁰.c./pſal.56.prin⁰.2.

2 Licet lætari de gloria, & proſperitate inimici, inquantum eſt nociua. 22ſ.q.36.2.0 / q.158 1.3m./ 3.d.30.1.4m./ Ma.q.10. 2 1m / 7m./ Vir.q.2.8.10m.
*Amicitia 16. Amor 54. Fundamentum 3. Honeſtum 3. Inuidia 5.6. Ira 39. Iudæi 12. Princeps 7. Rex 3.
¶Proſpicere. Factum 4. Prouidentia 16.
¶Proſtibolum. Lupanar. Meretrix 0. Oblatio 9.
¶Proſtituere. Fornicatio 9.

Deus. ¶Proſtratio. Adoratio 5. Genuflexio. Latria 9. Oratio 0.
¶Protectio. Protegit nos Deus per quatuor. ſ. per ſpiritum obumbrantem, per compunctionem humiliantem, per veritatem illuminantem, & per eccleſiam inuadentem. Iſa.4.ſi.
*Auxilium 0, Oratio 49 Apoſtoli 43. Arma. Charitas 81. Defendere. Excommunicatio 7 Manus 4. Nocere 10. Saluari 1.9. Scenophegia. Veſtigia 2. Via 6 8.
*Protenſio. Duratio 2. Expectatio 1. Poſtulatio.
¶Proteſtatio. Baptiſmus 8.96. 97. Canonizatio. Cerimonia. Circunciſio 12. Cultus 2. Fides 1.130. Latria 8. Profeſſio 0. Religio 5.8. Sacramentum 2. 3. Sacrificium 1.5. Simonia 6. Superſtitio 1.

¶Prouectus. Ex quo homo prouectus eſt, perfectis vacare debet, & puerilia intermittere. He.6.lectio.1. princ⁰. H. Doctor 3. Senectus 0.
¶Prouenire. Accidens 57. Affinitas 8. Agens 81. Amicitia 34.35. Animus 2. Beatitudo 12. Confeſſio 43. Differentia 16. Diuinatio 12. Euentus. Ingratitudo 5. Motus 32. Neceſſitas 20.21. peccatum 173.174.348. Pollutio 1. Propter 5. Prouentus. Putrefactio 0. Ritus. Verbum 7.25. Viſura 5.14.21. 95 204.205.290.&c.
¶Prouentus. Viſura 179.180.188.192.290.294.
¶Prouerbium. Vulgare. Hieronymus 1.

1 ¶Prouidentia importat reſpectum quendam alicuius diſtantis, ad quod ea quæ in præſenti occurrit, ordinanda ſunt. 22ſ.q.49.6.c. Quid.

2 Prouidentia eſt ratio ordinis in finem, 1ª. q.22.1.0./2.c./ q.23.1.c./ 1.d.39.q.2.1.0./Cont.3.c⁰.77./Veri.q.5.1.0.

3 In recta ordinatione ad finem, quæ includitur in ratione prouidentiæ, importatur rectitudo conſilii, iudicii, & præcepti, ſine quibus recta ordinatio in finem, eſſe non poteſt. 22ſ.quæſ. 49.6. 3m.
*Arcus 3. Credere 3. Cura 7. Diſpoſitio 4.5.

4 Prouidentia perfecte conuenit Deo, 1ª.q.22.1.0./ Con.3.ca⁰.94. *Electio 28.29 Epiſcopus 29. Fatum 1.&c.

5 Prouidentia Dei, habet certitudinem. 1ª.q.22.4.2m./ 3m./ 1. d.39.q.2.1.0./Con.3.c⁰.94. *Gubernatio 2.3.

6 Prouidentia Dei, habet aliquam rationem. ſ. communicationem ſuæ bonitatis, ſecundum beneplacitum voluntatis ſuæ. Cont.3.c⁰.97.

7 Deus prouidet cuilibet rei, ſecundum eius conditionem. con. 4.c⁰.56.1m / 57.
*Idea 26.27. Oratio 47. Prædeſtinatio 7.18.

8 Error duplex, circa diuinam prouidentiam. 1ª. qu.116.3.c.ſi./ Con.3.c⁰.94./ 96./ 97.ſi./ 98.ſi. *Princeps 23.

9 Error triplex circa diuinam prouidentiam. 1ª.q.22.2.c./ Ver. q 5.2.3.6.c. *Prudentia 1.2.3.50. Punitio 3.

10 Error quincuplex, circa diuinā prouidentiam. Dionyſ.3.le.1. *Regere 2. Religio 52.53. Rex 2. Saluari 10.19.

11 Error ſextuplex, circa diuinam prouidentiam. 1.d. 39. q.2. 2.c. *Sors 4.

12 Opinio Platonis, de triplici prouidentia, ſecundum Gregoriū Niſſenum, ſcilicet prouidentia ſummi Dei, qui primo & principaliter prouidet rebus ſpiritualibus, & conſequenter toti mundo quantum ad genera, ſpecies, & cauſas vniuerſales: prouidentia qua prouidetur ſingolaribus generabilium & corruptibilium, & hanc attribuit diis qui circueunt cœlos. i. ſubſtantiis ſeparatis, quæ mouent corpora cæleſtia circulariter: & prouidentia quæ eſt rerum humanarum quam attribuebat dæmonibus, quos platonici ponebant medios inter nos & Deos, vt narrat Auguſtinus. 1ª.q.22.3.c /q.103.6. 1m./ Cont. 3, ca⁰.76.

13 In prouidentia creaturæ, poteſt contingere defectus dupliciter. ſ. ex parte prouidentis, & ex parte prouiſi. In diuina uero, tantum ſecundo modo. Veri.q.5.5.c. Differentia.
*Barnabas. Cura 3 4.6 7. Diſpoſitio 4. 5. Electio 28.29. Epiſcopus 29. Fatum 0. Idea 26.27.

14 Modus cōtingentiæ & neceſſitatis, cadit ſub prouiſione Dei, & non ſub prouiſione creaturæ. 1ª.q.22.4.3m./ Con.3.c⁰.94.

15 Lex æterna, nō eſt ꝓuidētia Dei, ſed prin^m eius Ve.q.5.1.6m.

16 Sicut ad prouidentiam pertinet proſpicere per ſe conueniens fini, ſic ad circunſpectionem, an ſit conueniens fini, ſecundum circunſtantias. 22ſ q.49.7.5m.

17 Ars Dei, dicitur reſpectu productionis rerū, diſpoſitio autem reſpectu rerū inter ſe, ſed prouidentia reſpectu ordinis in finē 1ª.q.22.1.c.ſi./ veri.q.5.1.9m. *Prædeſtinatio 2.10.&c.40.

18 Prouidentia Dei, ſe extendit ad neceſſaria, non autem prouidentia hominis. 1ª.q.22.2.3m./ 4.3m./ q.103.1.3m./ 22ſ.q.93. 4 0./ 22ſ.q.49.6.c.

19 Prouidentia & diſpoſitio, pertinent ad ſcientiam, voluntatē, & potentiā Dei, ſed diuerſimode. 1.d.39. q.2.1.1m./ Cont.3. c⁰.73./ 74./ Veri.q.5.1.0. *Reprobatio 1. Tranſumptio.

20 Prouidentia Dei, eſt eorum quæ promouent in finem, ſed diſpoſitio eſt de ordine rerum ad finem, & inter ſe, ſcientia vero eſt cognitio finis, & ceterorum. 1.d.39.q.2.1.c / 2. d.11.q. 2.3.c./Veri.q.5.1 0.

21 Prouidentia Dei duplex. ſ. approbationis, & conceſſionis, prima eſt bonorū tantū, ſecūda vero malorū. Veri.q.5.4.c./ 1m.

22 Aliquid ſubeſt prouidentiæ Dei dupliciter. ſ. propter ſe, & propter aliud, primo modo ſubſunt ſola perpetua, ſecundo autem modo indiuidua corruptibilia. 1ª.q.103.5.2m./ Con.3.c⁰.112 / 113.1m./ Veri.q.5.3.4.6.c./ Iob.7.lec.4.prin⁰.A.

23 Bonum & malum, ſubiacent diuinæ prouidentiæ. vt præſcita & ordinata, ſed bonum, vt intentum, non autem malum. 1ª.q. 22.2.2m./1.d.39.q. 2.2.c.ſi./ 1m./Veri.q.5.4.0.

Pro

Quorum. 24 Mala & defectus, non cadunt ſub prouidentia approbationis: ſed ſub prouidentia conceſſionis. Veri.q.5.4.c./1^{m}.

25 Omnia ſubiacent diuinæ prouidentiæ: ſed diuerſimode. 1ª.q.8.3.c./q.22.2.3.o./q.23.1.c./q.103.5.o./q.113.6.c./12ª.q.91.2.c./q.93.1.4.5.c./1.d.39.q.2.2.o./d.40.q.4.1.c./2.11.q.d.1.4.c./d.37.q.3.1.c./contra 3.c^{o} 1./64./94./111./Veri.q.5.2.4.o./Quol.12.4.c./Opuſ.3.c^{o}.124./132./133./Iob prolo./pſal.23.prin.a.E./pſal.30.me^{o}.m./Matt.10.fin.b.I./Cauſis lec 20.o./Meta.6.lec.3.fi.C.&c. Animal 81. Arcus 3. Aſſiſtere 5. Aſtare. Beatitudo 92.

26 Prouidentia Dei non eſt reſpectu ſui: quia quicquid eſt in eo, eſt finis, & non ad finem. 1ª.q.22.1.c.fin./12ª.q.93.4.o./Veri.q.5.2.c.fi.

27 Prouidentia Dei eſt omniū ſingularium, etiam contingentiū. 1ª.q.22.o./q.103.5.o./1.d.39.q.2.2.c./contra 3.c^{o} 71.fin./73./113.3^{m}./Verit.q.5.3.4.o./Opuſ.3.c^{o} 132.vſque 136./Opuſ.15.c^{o} 13.vſque 16./Iob 11.lect.1.me^{o}.H.

28 Rationalis creatura ſpeciali modo ſubeſt diuinæ prouidentiæ. 1ª.q.22.2.4^{m}./5^{m}./q.103.5.2^{m}./q.113.2.c./q.116.1.c./12ª.q.91.2.c./22ª.q.83.2.c./1.d.40.q.1.2.c./q.4.1.c./2.d.11.q.1.1.c./contra 3.c^{o} 111./112./113./114./142./Veri.q.5.5.6.o./Opuſ.3.c^{o} 47.143./144./149./Iob o./Mat.10.fi.b.I. *Conſilium 9. Creatura 31.&c. Hæreſis 145. Ignis 15. Maria 56. Nocere 10. Nomen 40. Oratio 47.

29 Electiones humanæ ſubſunt diuinæ prouidentiæ propter ſe, ita ut etiā ſint prouiſores. 1ª.q.22.2.4^{m}./contra 3.c^{o} 90./113./114./140./Veri.q.5.5.o.

30 Omnes motus, & actiones, & corruptiones, ſubiacent diuinę prouidentiæ. 1ª.q.22.2.2^{m}./q.103.5.1^{m}./12ª./q.93.1.5.c./Veri.q.5.4.o.

31 Prouidentia proprie non eſt in ſpeculatiuis, ſed tantum in practicis. 22ª.q.49.6.2^{m}.

32 Boni ſubſunt diuinæ prouidentiæ propter ſe, mali uero propter alios tantum, ut bruta. 1ª.q.22.2.4^{m}./q.23.7.c./Verit.q.5.7.o.

33 Bruta ſubduntur diuinæ prouidentiæ per ſe, & in ſingulari, ſed propter aliud tantum, & actus eorum. 1ª.q.22.2.5^{m}./q.103.5.2^{m}./22ª.q.95.5.6.o./Iob 7.lect.4.prin^{o}.A. Matth.10.fi.b.K.
*Prædeſtinatio 1.&c.7.10.&c.18.40. Regnum 2.

34 Alexander dicit, q̃ ſecundum Ariſtotelem, deus habet prouidentiam de iſtis inferioribus. C.2.lec.14.1.
*Roma.3. Sepultura 3.

Gubernatio. 35 Prouidentia Dei eſt æterna, ſed gubernatio eſt temporalis. 1ª.q.22.1.2^{m}./1.d.39.q.2.1.2^{m}./contra 3.fi.
*Angelus 90.247.&c.571.

36 Prouidentia eſt totum in intellectu, licet præſupponat voluntatem finis. Sed gubernatio paſſiua, eſt in gubernatis, actiua vero in gubernante. 1ª.q.22.1.3^{m}./q.23.2.4.c.
*Barnabas. Dæmon 85.103.111. Deus 321.375.&c. Fatū 1.&c. Gubernatio o.

37 Certitudo prouidentiæ Dei, non deficit a ſuo effectu, neque a modo eueniendi, quem prouidit. 1ª.q.22.4.2^{m}./3^{m}.

38 Deus prouidet omnibus immediate, quo ad rationem ordinis, ſed mediate, quo ad executionem eius quæ dicitur gubernatio. 1ª.q.22.3.o./q.103.6.o./q.116.2.c./2.d.11.q.1.1.c./contra 3.c^{o} 76./77./83./94./Opuſ.3.c^{o} 130.131.
*Idea 26.27.

39 Prouidentia Dei regit corpora ſuperiora, per ſuperiores intellectuales ſubſtātias & corpora inferiora, per inferiores. contra 3.c^{o} 80.1^{m}.

40 Prouidentia Dei regit bruta per homines, & plantas, & alia per animalia, & omne imperfectum, per perfectū, & in eodem homine, & in diuerſis. contra 3.c^{o} 81.
*Lex 58.65.77. Mundus 19. Vniuerſum 6.

41 Prouidentia diuina, gubernat creaturas ſpirituales inferiores, per ſuperiores. 1ª.q.110.1.c./contra 3.c^{o} 79./82.1^{m}./93./Opuſ.3.c^{o} 125./127./Iob lec.2.prin^{o}.B.

42 Et creaturas corporales, per ſpirituales 1ª.q.52.3.c./q.63.7.c./q.102.2.1^{m}./q.103.6.o./q.110.o./q.111.1.c./q.113.1.c./2.d.14.3.o./4.d.43.ar.2.q.3.c./diſt.45.q.1.c./contra 3.c^{o} 78./Verit.q.8.o./Opuſcu.3.c^{o} 115./Opuſco.10.ar.1.vſque 16./Opuſcu.10.c^{o} 1./Iob lec.2.prin^{o}.B./cap^{o}.9.lec.3.principio k.

43 Et corpora inferiora per corpora ſuperiora. 1ª.q.1.2.2.C.prin^{o}./q.113.1.c./q.115.3.o./4.d.43.ar.2.q.3.c./ar.3.q.1.c./contra 3.c^{o} 81./82./83./Veri.q.5.8.c./9.o./Po^{a}.q.3.6.c./fi./Quol.6.19.c./Opuſc.3.c^{o} 128./Opuſ.10.c^{o} 1.

44 Oppoſitum videtur dicere. 2.q.2.3.o./d.13.1.4^{m}. Reſpondeo ſicut Dubio 333°.

Du^{m}.1075. 45 Non autem actus humanos gubernat per corpora cœleſtia, nec per animas cœlorum. Con.3.c^{o} 85./88./Verit.q.5.10.o./Opuſ.3.c^{o} 129. Oratio 8.

Pro

46 Deus gubernat mundum bonitate, quia eſt principium prouidentiæ ut finis, & ut virtus moralis ad nos. 1ª.q.103.1.5.c./Verit.quæſt.5.1.12^{m}.

47 Finis gubernationis rerum a prouidentia Dei, eſt aliquid extra totum vniuerſum, ſcilicet ipſe Deus. 1ª.quæſt.103.2.o./3.4.c.

48 Effectus gubernationis a prouidentia Dei, eſt vnus ex parte finis, ſed ex parte mediorum ſunt duo in generali, ſcilicet cōſeruatio, & motio in finem, in particulari vero ſunt innumerabiles vobis. 1ª.q.103.4.o.

49 Deus per prouidentiam ſuam, ordinat inferiora in ſuperiora. Opuſ.3.c^{o}.149. *Actus 3. Credere 3. Ordinatio 1.&c. Ordo 1.1. Ordo.

50 Ordo vniuerſi, & præcipue cœlorum probat prouidentiam Dei. Pſal.8.me^{o}.c. *Prædeſtinatio 13.16.&c.

51 Deus poteſt facere contra ordinem prouidentiæ ſuæ. Con.3.capit^{o}.95.

52 Oppoſitum videtur dicere. Con.3.cap^{o}.100. Reſpondeo Dubio 1076°. Du^{m}.1076^{m}.

53 Deus poteſt facere contra ordinem prouidentiæ ſuæ, ex parte rerum, non autem ut eſt a Deo. con.3.c^{o}.98

54 Nihil poteſt contingere præter ordinem gubernationis prouidentiæ Dei vniuerſaliter, ſed tantum reſpectu alicuius cauſæ particularis. 1ª.quæſt.22.2.1^{m}./quæſt.103.7.o./2.diſt.6.8.3^{m}.

55 Nihil poteſt niti contra vniuerſalem gubernationem diuinæ prouidentiæ, ſed tantum aliquid particulare. 1ª.quæſt.103.8.o./Con.3.c^{o}.94.

56 Ad prouidentiam Dei non pertinet ſubtrahere defectus, corruptiones, & mala, a rebus. 1ª.q.22.2.2^{m}./q.23.3.c./q.48.2.c./3^{m}./22ª.q.10.11.c./1.d.39.q.2.2.c./1^{m}./2.d.13.q.1.2.c./d.34.1.5^{m}./Con 3.c^{o}.69./Ver.q.5.4.4^{m}./Pot^{a}.quæſt.3.6.4^{m}./Ma q.13.4.6^{m}./Opuſ.3.c^{o}.141./142. *Cauere. Prædeſtinatio 7.10.14.&c. Punitio 3. Saluari 10.15. Effectus.

57 Prouidentia Dei non excludit a rebus contingentiam, nec caſum, nec fortunam, nec liberum arbitrium. 1ª.q.19.8.o./q.22.2.1^{m}.4.o./q.23.1.1^{m}./3.3^{m}./6.c./quæſt.103.7.2^{m}./3^{m}./12ª.quæſt.10.4.o./22ª.quæſt 83.2.c./quæſt.171.6.1^{m}./1.diſt.39.quæſt.2.2.o./2.diſt.11.quæſt.1.1.5^{m}./diſt.23.q.1.2.c./d.25.2.2^{m}./4.diſt.38.q.2.ar.2.q.1.1^{m}./Con.3.c^{o}.69./70./71.72.73.74./Ma.q.6.c./3^{m}./q.16.7.15^{m}.Opuſ.3.c^{o}.134.Quol.11.3.1^{m}.fi./140./Opuſ.15.c^{o}.15. Mat.2.prin^{o}.2.C./Meta.6.lec.3.fi.c.C.&c.

58 Ad diuinam prouidentiam pertinet, quòd permittat hominem tentari, & peccare, & puniri. 1ª.q.23.3.o./22ª.q.165.1.o./2.d.11.q.1.4.c./d.23.q.1.2.o. *Spes 3.

59 Immobilitas diuinæ prouidentiæ, non excludit vtilitatem orationis. 1ª.q.23.8.o./22ª.q.83.2.c./Con.3.c^{o}.95./Veri.q.6.6.c./Dion.3.lec.6.1. Oratio 8.

¶Prouincia. Angelus 577.578.581.615.616. Samaria. Votū 8.

¶Prouiſio. Amor 264. Bonitas 184. Illegiti.m^{o} 4. Prouidētia. 1.7.13.14.16 Sollicitudo 4. Votum 79.80. Vſura 106.156.

¶Prouiſor. Cura.3.5. Prouidentia 19.

¶Prouocatio. Amicitia 27 Factum 4. Incentiuom. Incitare. Inductiuum. Ira 36.&c. Organum 4.5. Ornatus 1.3.&c. Paſſio 109. Perſeuerantia 12. Princeps 11. Spectacula 2.3. Tentare 3.8.

¶Prouc. Abſtinentia 8. Angelus 508. Anima 196. Cauſa 17. Comparatio 3. Deus 402. Aequiuoca 12 Genus 16. Hoc. Intellectus 110. Inquantum. Lex 87. Vſura 86. Vt.

¶Prouiſor noſter eſt omnis homo, & angeli ſancti, non autem dæmones. Ro.13.lec.2.fi.C. accidens 4. Accidia 10. Acolytus 4.5. Actus 51.148. Adulterium 2.8. Agens 7.9.16.51. Agere 9.10. Amor 62.&c.79.&c.103.&c.111.&cæt.161.&c. Anima 316. Appetitus 67. Attributa 10. Auaritia 7 Baptiſmus 57.58 Beatitudo 73.183. Bellum 2. Blaſphemia 3. Charitas 116.145. Cauſa. Pro. Circumſtantia 5.6. Clementia 9. Conceptio 7.15.16. Concupiſcibilis 8. Confeſſio 8. Conſeruatio 6. Corpus 36. Correctio 18. Delectatio 12.&c. 104. Diſcordia 2. Aedificare o. Eleemoſyna 3.&c. Euchariſtia 231. Finis 22.63.&cæt. Fumes 9.10. Fornicatio 4. Fortitudo 16.43. Genus 18. Gloria 2.5.8.14 Gratia 4 Hæreſis 8. Honor 9. Humilitas 16. Iactantia 3. Imago 5 Ingratitudo 11. Iniquitas. Intellectus 279.280. Inuidia 7.15. Hypocriſis 6. Ira 79. Iraſcibilis 3. Iuſtitia 19.&c. Iuſtificatio 3. Lex 83.143.144. Matrimonium 64. Menſura 22.23. Meritum 41. Miraculum 24. Miſericordia 7. Monſtrum o. Mors 1.12.21. Mulus. Occidere 1. Odium 4.5.7.18. Omiſſio 1. Opinio 9. Ordo 66.82. Pax 16. Peccatum 30.79.129.136.144.152.161.185.224.244.247.252.330. Pœnitentia 51.70.115. Perfectio 61.89. Pietas 14.19. Potentia 3. Præceptum 81.&cæt. 114. Prodigalitas 4.5. Propinquum. Proximum. Publica 10 n. Ratio 5. Reatus 4. Religio 97. Reſtitutio 20. Rixa 4. Sacramentum Quis.

cramentum 141.ſacrificium 4. Saluari 18.Scandalum o. Semen 5. Senſualitas 3.8. Superbia 27. Tactus 4. Temperantia 19.Tentare 8.Tribulatio 1.Vir 51.77.Vita 52.55.57.62.Vitium 6. Vſora 72.73.76.80.84.108.188.195.214.259.260.274.278. Vaot 20.Chriſtus 207.&c.zelus 4.

2 Patientia & humilitas, multum iuuaot ad amicitiam proximi.Opuſ.4.c^{o} 7.

Quid. 1 ¶ PRVDENTIA. Nomen prudentiæ ſumitur a prouidentia, ſicut a principaliori eius parte,quia omnia requiſita ad prudentiam neceſſaria ſuot, vt aliquid ordinetur in finem. 22ſ.q.49.6.1^{m}. * Aſtutia 1.2.Beatitudo 20.51.Finis 84.

2 Nomen prudentiæ ſumitur a prouidendo, quod etiam ad mala extendi poteſt. Et ideo licet prudentia ſimpliciter dicta in bono accipiatur, aliquo tamen addito poteſt accipi in malo.22ſ.q.55.1.1^{m}.

3 Prudens dicitur quaſi porro videns, ideſt, procul videns. 22ſ.q.47. 1.c.

4 Prudentia ſimpliciter dicta, eſt virtus, non improprie ſicut virtutes intellectuales, ſed proprie. 12ſ.q.57.5.3^{m}./q.61.1.c./22ſ.q.47.4.o./q.55.2.1^{m}.

5 Prudentia eſt generalis regula, & perfectio virtutum moralium,dans eis modum & formam.22ſ.q.166.2.1^{m}./3.diſt.9.q.1.art.1.q.2.c./d.27.q.2.art.4.q.2.c./q.3.c./1^{m}./ Virt.q.1.6.c.fi. * Cautela.

6 Prudentia eſt virtus generalis cauſaliter, non autem eſſentialiter 22ſ.q.53.2.c./3 d 9.q.1.art.1.q.2.c./ d.33.q.2.ar.1.q.2.c./2^{m}./Virt.q.1.12.23^{m}.

Ob. 7 Prudentia eſt virtus ſpecialis, propter ſpecialem rationem formalis obiecti.22ſ.quæſt.47.5.o./ quæſt.53.2.c./3.diſtin.9.quæſt.1.art.2.quæſt.2.c./diſt.27.quæſt.2.ar.4.q.2.1^{m}./ d.33.q.1.art.1.q.2.o /q.2.ar.1.q.3.2^{m}. * Diſcretio 6 Euſtochia 1, Legiſpoſitiua o.

8 Prudentia eſt virtus intellectualis ſecundum eſſentiam, ſed moralis ſecundum materiam.12ſ.quæſt.58.2.1^{m}./q.61.1.c./22ſ.q.181.2.3^{m}./ 3.diſt.23.q.1.art.4. q.2.3^{m}./d.33.q.2.art.1.q.3.c./6^{m}./Virt.q.1.6.6^{m}./12.14^{m}./q.5.1.3^{m}./2.1^{m}. * Magnanimitas 25.

9 Prudentia eſt amor,quia ab eo mouetur ad actum, nõ autem eſſentialiter.22ſ.q.47.1.1^{m}./

* Negligentia 10. Præcipitatio 1. 3. Rectitudo 4. Sapientia 17.&c. Solertia o. Solicitudo 3. Vigilantia. Virtus 201.206.216.217.&c.

10 Prudens ſecundum quid eſt qui bene ratiocinatur,ad aliquẽ finem, ſimpliciter autem, qui ad totam vitam. 12ſ.q.57.4.3^{m}./22ſ.q.47.2.1^{m}./q.55.1.2 5.c.

Subiectum. 11 Prudentia eſt in intellectu ſubiectiue.1^{a}.q.22.1.3^{m}./ 12ſ.q.56.2.3^{m}./3.c./quæſt.61.2.c./q.66.1.c./q.85.3.c./22ſ.q.47.1.o./3.3^{m}./5.6 c./10.3^{m}./ 3.diſt.27.q.2.3.3^{m}./art.4.q 3.2^{m}./d.33.q.2.ar.4 q.4.o./Ma.q.4.5.4^{m}./ Virt.q.5.1.c.fi. Subiectiue infra. * Apis 2. Ars 15.&c.

12 Prudentia non eſt tantum in intellectu, ſicut ſcientia & ars; ſed habet aliquid in appetitu ſcilicet rectitudinem. 1^{a}.q.22.1.3^{m}./ 12ſ.q.56.2.3^{m}./3.c.fi./ q.57.4.c./22ſ.q.47.1.2^{m}./ 13.2^{m}./16.1^{m}./Ethi.6.lec.4.fi.1.&c. lec 7.med^{o}.d.

13 Prudentia eſt tantum in ratione practica ſubiectiue. 12ſ. q 57.3.o./22ſ.q.47.2.o./1.diſt.1.2.2^{m}./3.d.33.q.2.art.4. q.4.o./Virt.q.1.6.o./7.c. * Confeſſor 2.

Obiectum. 14 Prudentia & ars ſunt in opinatiua parte animæ, & circa obiectum contingens aliter ſe habere.12ſ.q.57.4.2^{m}./5.3^{m}.

* Correctio 5.

15 Prudentia ſineſis & gnomi ſunt in cogitatiua, ut dicitur intellectus 1. vt habet abſolutum iudicium de ſingularibus,ſed ebulia eſt, vt ea eſt ratio. i.vt diſcurrit.Ethic.6.lec.9.fi.

* Hieronymus 1. Princeps 4. Puer 13. 14. Rectitudo 4. Rex 2.

16 Prudentia non conſiſtit in ſenſu exteriori, ſed in ſenſu interiori,non principaliter,ſed per applicationem ad opus. 22ſ.q.47.3.3^{m}./q.49.1.1^{m}./2.3^{m}./Ethi.6.lec.7.fi.o.

17 Prudentia eſt in Deo, reſpectu aliorum, non autem reſpectu ſui.1^{a}.q.22.1.c.1.cont.1.c^{o}.93.

18 Chriſtus habuit plenitudinem prudentiæ,ſecundum donum conſilii.3^{a}.q 11.1.3^{m}. * Senectus 2.

19 Prudentia infuſa,eſt in omnibus exiſtentibus in gratia, ſed prudentia acquiſita, non eſt in iuuenibus. 22ſ. q.47.14.o./q.51.1.3^{m}.

20 Nullus ſufficit ſibi quo ad omnia, in his quæ ſunt prudentiæ. Ideo etiam maiores oportet in his eſſe dociles.22ſ.quæſtio.49.3.c./3^{m}.

21 Prudentia non eſt in ſeruis & ſubditis,inquantum huiuſmodi.ſed inquantum conuenit eis regere ſe per rationem. 22ſ.q.47.12.o./q.49.3.3^{m}./q.50.2.c.

22 Prudentia proprie non eſt in peccatoribus, ſed tantum quædam falſa ſimilitudo eius.22ſ.quæſ.47.13.o./quæſt.50.3.2^{m}./q.51.1.5^{m}./Vir.q.5.2.c.3^{m}.

23 Prudentia non conuenit brutis, niſi metaphorice ſcilicet inquantum inſtinctu naturali aguntur ſagaciter. 1^{a}.q.22.2.c./4^{m}./ q.59.3.3^{m}./q.96.1.c./ 4^{m}./ 12ſ. q.3.6.c. / q.13.2.3^{m}./ 22ſ.q.47.15.3^{m}. / 1.d.15.q.4.1.3^{m}. / 4.d.49.q.1.ar.1.q.4.c./ contra 3.c^{o} 37.fi./ Veri.q.15.1.c. / q.24.2.c./ Ethic.6. lec.6.me^{o}.c.I./ lec.7.fi.o.fi. / Meta. lec.1. med^{o} c.B./ Senſu lec.1.med^{o} c.I./ Memoria prin^{o}. * Malum 22.Virtus 41. Actus.

24 Immo prudentia eſt in brutis.etiam in brutis imperfectis, & memoriam non habentibus,cum prudentia ſit naturalis æſtimatio de conuenientibus perſequendis,& nociuis fugiendis, & animalia etiam imperfecta percipiant naturaliter id quod nociuum eſt,& conueniens.Meta.lec.4.me^{o}.c./Anima 3.lec.5.me^{o} c. Reſpondeo Dubio 1077°. Du^{m}.1077.

25 Agibile ſecundum,quod eſt conſiliabile,eſt propria materia prudentiæ. Sed ut agibile, eſt materia aliarum virtutum. 3.d.9.q.1.ar.1.q.2.c./ d.33.q.2.ar.2.q.1.o./ q.2.c. Obiectum.

26 Agibile vt obiectum rationis, ideſt, ſub ratione veri, eſt materia prudentiæ. Sed ut obiectum appetitus,ideſt,ſub ratione boni,eſt materia aliarum virtutum.22ſ.q.47.5.c./ 3^{m}.

27 Prudentia non eſt circa altiſſimam cauſam, ſimpliciter, ſed circa bonum humanum.22ſ.q.47.2.1^{m}.

28 Prudentia proprie non eſt de fine, ſed de his quæ ſunt ad finem.22ſ.q.33.1.2^{m}./ q.47.1.2^{m}.6.c./ 15.c.fi. /q.49.6.c / q.56.1.c./ 3^{m}./ Ver.q.5.1.c.

29 Prudentia ſe habet ad bonum priuatum, & ad bonum commune,ideſt,extendit ad regimen ſui,& multitudinis.1^{a}.q.22.1.c./ 22ſ.q.47.10.o./ q.49.3.3^{m}.

30 Prudentia non ſolum conſiderat vniuerſalia,ſed etiam ſingularia.22ſ.q.47. 3.o./ 15.c./ q.49.2.1^{m}./ 5.2^{m}./ 7.c.

31 Futura contingentia, ordinabilia per ordinem ad finem humanæ vitæ, proprie pertinent ad prudentiam,non autem neceſſaria,nec præterita,nec præſentia.22ſ.q.49.6.c.

32 Prudentia recte iudicat de ſingulis agibilibus vt nunc, Ideo prudentia multum confert ad virtutes, non autem ſcientia practica,ſed tantum in vniuerſali.3.d.33.q.2.5.1^{m}. / d.35.q.1.ar.3.q.2.2^{m}./ Vir.q.1.6.1^{m}./ Ethi.6.lec.7.fi.

33 Actus prudentiæ eſt aliqua ordinate diſponere ad finem. 1^{a}.q.22.1.c./ 22ſ.q.49.6.o./ 7.c./ Veri.q.5.1.c. Actus.

34 Prudẽtia carnis eſt peccatum,quia ponit finem in bonis carnis. Et eſt mortale,ſi ſit ibi ultimus finis. Aliter eſt ueniale. 22ſ.q.55.1.2.o.

*Abſtractiu 10. Accuſatio 10. Aduocatus 7. Apis 2. Ars 14.&c. Aſtutia 1,2.

55 Quædam uitia manifeſte contrariãtur prudentiæ, ex defectu eius,vel eorum quæ ad eam acquiruntur vt imprudentia,præcipitatio,ſeu temeritas,incõſideratio,& inconſtantia. Aliqua vero ſecundum falſam ſimilitudinem,& abuſum requiſitorũ ad prudentiam,vt aſtutia,prudentia carnis,dolus fraus,ſolicitudo temporalium,& futurorum. 22ſ.q.21.3.c./ q.53.prin^{o}./1.c./q.55.prin./ 3.8.c.

*Beatitudo 20.51. Bonitas 243. Conſilium 7.28. Correctio 5. Delectatio 55.56.

36 Peccatum habens ſimilitudinem prudentiæ, eſt contra prudentiam dupliciter, ſcilicet ordinando ſtudium rationis ad finem non uere bonum, ſed apparentem,ut prudentia carnis, vel viendo non ueris uijs,ſed ſimulatis,ut aſtutia. 22ſ.q.55.3.c. Aſtutia 1.3. * Electio 9.

37 Prudentia perficit actum rationis & voluntatis. 1.d.1.q.1.2.2^{m}. * felicitas 1.Finis 84.&c.95.Gratus 2.Iuſtitia.

38 Actus prudentiæ miſcetur actibus omnium aliarum virtutũ, quia ea ea rectitudinem electionis participant. Ideo ab ea dependent.22ſ.q 47.5.2^{m}./ q.53.2.c./ q.55.2.3^{m}./ 3.d.9.q.1.art.1.q.2.c./ d.35.q.2.3.c./ 4.d.17.q.3.ar.4.q.4.c./ 1^{m}./ Virt.q.1.13.16^{m}./ 23^{m}.

39 Opus prudentis eſt,eſſe bene conſiliatiuum.22ſ.q.49.5.c.

*Iudicium 7.21.23. Lex 69. Luctus 2.

40 Actus rationis practicę & prudentiæ triplex,ſ.conſiliari,iudicare, & præcipere, qui eſt principalis actus prudentiæ. 1^{a}.q.22.1.1^{m}./ q.23.4.c./ 12ſ.q.57.6.c. / q.58.5.3^{m}. / q.61.3.c./ q.65.1.c./ 22ſ.q.47.8.o./ 9.c / 1^{m}./ 10.16.c./ 12.3^{m}./ 13.c./ q.48.c./q.51.2.o./ q.53.2.c./ 3.d.33.q.2.3.o. / Vir.qõ. 1 12. 26^{m}./ q.5.1.c./ Ro.8.lec.1.fi / Ethi.2.lec.8.medio b.

*Malum 22. Matrimonium 114. Peccatum 236. Præceptum 52.107.108. Præcipitatio o. Puer 13 14.

41 Per prudentiam aliquis præcipit alijs & ſibi. 22ſ.q.47.12.3^{m} /q 49.5.3^{m}./ q.50.2.3^{m}.

42 Conſiliari non eſt immediatus actus prudentię,ſed mediante ebulia. 1^{a}.q.22.1.1^{m}./ 12ſ.q.57.6.1^{m}./ 22ſ.q.51.2.o.

43 Laus prudentiæ non conſiſtit in ſola conſideratione,ſed in applicatione ad opus.22ſ.q.47.1.3^{m}./ 3.4.c./ 16.c. / 3^{m}.

44 Prudentia corrumpi poteſt per paſſiones, non autem per obliuionem, licet per eã impediri poſſit. 22ſ.q.53.1.c / 22ſ.

q.47.

q.47.16.o./ Veri.q.18.7.7^{m}.
*Ratio 50. Regere 2. Studioſitas 1. Virtus 218. Vita 46.

Diuiſio. 43 Prudentia triplex, ſcilicet falſa, imperfecta, & perfecta, prima eſt ad malum, ſecunda ad finem particularem, tertia ad verũ & vltimum finem. 22ſ.q.47.13.c./ q.55.8.2.o. / 3.1^{m}./ q. 49. 1.2^{m}. *Eugnomoſina.

46 Species prudentiæ tres, ſecundum tres fines, ſcilicet monaſtica, iconomica, & politica. 12ſ.q.57.6.4^{m} / 22ſ.q.47.11.o./ q. 48.c fi./ 2^{m}. *Solicitudo 3.4. Vigilantia.

47 Species prudentiæ quinque, ſcilicet monaſtica, iconomica, politica, militaris, & regnatiua. 12ſ.q.57.6.4^{m}./ 22ſ q.48.c./1^{m}. /q.50.o./q 53.2.c./ 3.d.33.q.3.ar.1.q.4.o./ Ethi.6.lec.7.o.

48 Partes integrales eius, ſunt octo, ſcilicet memoria, ratio, intellectus, docilitas, euſtochia, i. ſolertia, prouidentia, circunſpectio, & cautio. 12ſ.q.56.6.3^{m}./ q. 57. 6. 4^{m}./ 22ſ.q.48.o./ q. 49.o./ q.53.2.c./ 3.d.33.q.3.ar.1.q.2.4.o./ Meta.prin^{o}. Memoria, prin^{o}. Euſtochia 1.

49 Partes eius potentiales, ſunt tres, ſcilicet eubulia, ſineſis, & gnomi. 1^{a}.q.22.1.1^{m}./ 12ſ.q.57.6.o./ 22ſ.q.48.c.fi. / q.51.n. / quæſt.53.2.c./ 3.d.33.q.3.ar.1.q.3.4.o. / Vir. q.1.12.26^{m}./ q.5.1.c.

50 Prouidentia eſt completiua formalis & principalis pars prudentiæ, aliæ uero quaſi materiales ad ipſam reducuntur. 1^{a}. q.22.1.c./ 22ſ.q.49.6.o./ 3.d.33. q.3. ar.1.q.1.c./ 3^{m}./4.q.c. prin^{o}. / Veri.q 5.1.c.

51 Philoſophica, dialectica, rethorica, & politica, ſunt partes prudentiæ large dictæ, & etiam proprie, & continentur ſub prudentia, quo ad uſum & exercitium, non autem quo ad obiectum. 22ſ.q.48.c./ 3.d.33.q.2.ar.2.q.1.1^{m}./ q.3.ar.1.q.4.o.

Comparatio. 52 Prudentia eſt principalis in virtutibus moralibus, & directiua omnium, charitas uero ut imperans, & coniungens finem. 3^{a}.q.85.3.4^{m}/ 3.d.27.q.2.3.3^{m}.
* Ars 14.&c.24. Aſtutia 1.2. Charitas 16. Diſcretio. Fides 160. Finis 84.95. Ignorantia 27.

53 Medium determinatur per prudentiam oſtenſiue, & directiue, ſed per virtutes morales exequtiue, & inclinatiue. 3.diſt. 23.q.1.ar.4.q.2.4^{m}.
*Inſipientia 11. Iuſtitia 60.62. Magnanimitas 25. Negligentia 10. Peccatum 236.

54 Idem eſt medium prudentię vt regulantis & menſurantis, & virtutis moralis, vt regulatæ, & menſuratæ, ſ. rectitudo rationis. 12ſ.q.64.3.c./ Vir.q. 1.13.c.
*Perfectio 20. Ratio 50. Rex 2. Sapientia 17.18.19.20 21.

55 In omnibus moralibus, eſt eadem virtus dirigens. ſ. prudẽtia, quia eadem eſt ratio veri in eis, non autem eadem ratio boni. Ideo non eſt eadem virtus appetitiua. 12ſ.q.60.1.1^{m}./3.d. 33.q.1.ar.1.q.1.3^{m}./ Vir.q.1.12.21^{m}.

56 Nulla uirtus moralis, poteſt eſſe ſine prudentia. 12ſ.q. 57.5.o. /.q.58.4.o./ q.65.1.n./ 2.c./ 4.c./1^{m}./ q.68.5.c./q. 73.1.2^{m}. / 22ſ.q.47.4.c./q.51.2.c./ q.14 1.1.2^{m}. / 2.d.23.q.2.3.c.fin./ 3.d.27.q.2.ar 4.q.3.2^{m}./ d.33.q.2 5.1^{m}./d.36.1.c./ 2^{m} / Veri.q.14.6.c./ Virt.q.1.8.c./ q.5 2.c. / Quol.12.23.o. / Eth.6. lec.11.o./
* Scientia 120.129.163.164.

57 Prudentia ultra uirtutes morales, eſt maxime neceſſaria ad bene viuendum. 12ſ.q.57.5.o./ 22ſ.q.51.3.3^{m}. / Virt.quæſt. 1. 6. c.

58 Prouidentia non poteſt eſſe in aliquo, ſine uirtutibus moralibus. 1^{a}.quæſt.22.2.3^{m}./ 12ſ.q 57.4.c./ q.58.5.o./q.65.1.2.c. quæſt.73.1.c./ 2^{m}./ 3.d.36.1.c./ Veri.q.5.1.c./ 11^{m}./Vir.q 5. 2.3.4.
* Thales 2. Virtus 198.

59 Prudentia eſt nobilior ceteris uirtutibus moralibus. 12ſ. q. 61.2.1^{m}/q.66 1.c./ 2.o./ 22ſ.q.23.6.c./ q 47.6.3^{m}. / q.56.1. 1^{m}./ q.123.12.o./ q.141.8.o. / 3.diſt.33.q.2.5.n./ Virt.q.5.1. 11^{m}./ 3.c.

60 Prudentia eſt inuentiua medij, in virtutibus moralibus. 12ſ. q.66.3.3^{m}./ 22ſ.q.47.7.o./ 3.d.33.q.1.3.c./ 4.d.15. q.1.ar.1. q.2.3^{m} / Vir q.1.13.c.

61 Sicut omnis virtus moralis, relata ad bonum commune, dicitur legalis iuſtitia, ſic prudentia relata ad bonum commune, dicitur politica. 22ſ.q.47.10.1^{m}./ 11.c./ 1^{m}./ q.50. 2.3^{m}./ q. 58.6.c./ 3^{m}.

62 Prudentia dirigit uirtutes præſtituendo finem, & eligendo ea quæ ſunt ad finem. 12ſ. quæſt.66.3.3^{m}. / 3.diſtinctio.33. quæſt.2.3.c.

63 Præſtitutio finis, præcedit actum prudentię, & aliarum uirtutum moralium, & pertinet ad rationem naturalem. 3.d.33. q.2.2.3.c.

64 Inclinatio ad finem rectum, eſt electio, & actus uirtutum moralium. Sed diſcretio eorum quibus hoc bonum rationis conſequi poſſumus in operationibus, & paſſionibus eſt actus prudentiæ. 22ſ.q.47.1.2^{m}./ 3.d.33.q.2.3.c.

65 Experimentum prudentiæ non acquiritur ex ſola memoria, ſed ex exercitio recte præcipiendi. 22ſ.q.47.16.2^{m}.

66 Ratio naturalis præſtituit finem, virtutibus moralibus, non autem prudentia, ſed diſponit de iis quæ ſunt ad finem. 1^{a}.q. 22.1.1^{m}./22ſ.q.47.6.o./7.c./3.d.33.q.2.3.c.

67 Prudentia hominis non eſt omnino certa, propter variabilitatem ſingularium, ſed eſt ut in pluribus. 22ſ.q.47.3.2^{m}./9. 2^{m}./q.49.1.c./5.2^{m}./q.51.1.2^{m}.

68 Cum per prudentiam aliquid recte agimus, ad finem alicuius virtutis moralis, ille actus eſt principaliter illius uirtutis. 22ſ.q.33.1.2^{m}.

69 Quælibet virtus moralis, participat actus prudentiæ, quia formaliter complet in eis rationem virtutis. 12ſ.quæſt.58.2. n./4.diſt.15.quæſt.1.art.1.q.2.3^{m}./quæſt.3. artic.1.q.3.3^{m}./ Virt.q.1.12.16^{m}.

70 Prudentia præſupponit virtutes morales, per quas appetitus ſe habet ad bonum. 1^{a}.q.22.1.3^{m}.

71 Prudentia ponitur in diffinitione virtutum moralium, quia dependent ab ea. 22ſ.q.23.4.2^{m}./q.47.5.1^{m}./q.50.2.1^{m}./ Virt.q.1.12.16^{m}.

72 Omnia quæ ſunt virtutum moralium, pertinent ad prudentiam, ſicut ad dirigentem. 22ſ.q.50.1.1^{m}.

73 Electio poteſt attribui prudentiæ conſequenter, inquantum eam dirigit per conſilium, quod magis proprie pertinet ad prudentiam. 22ſ.q.47.1.2^{m}./2.c.

74 Prudentia eſt motor, & auriga omnium virtutum moraliũ. Ideo quęlibet cum motu proprio, habet aliquid de motu eius. 4.d.17.q.2.ar.2.q.4.c.

75 Prudentia adiuuat omnes virtutes, & in omnibus operatur. 22ſ.q.47.5.2^{m}./6.3^{m}./q.119 3.3^{m}.

76 Prudentia & iuſtitia, ſunt generales reſpectu omnium virtutum, ſed fortitudo & temperantia reſpectu adiunctarum eis tantum. 3.d.33.q.2.ar.1.q.3.2^{m}.

77 Prudentia & ſineſis, præferuntur eubuliæ. 12ſ.q.68.7.c./22ſ. q.51.2 c./2^{m}.

78 Solertia eodem modo reducitur ad prudentiam, ſicut eubulia. 3.d.33.q.3.ar.1.q.4.c.

79 Gnomi & ſineſis, iudicant probabiliter de inuentis per conſilium, ſed prudentia imponit hominem ut denuo iudicet inferioribus, quia præceptiua eſt. 3.d.34.q.1.2.c.

80 Maioris prudentiæ eſt, pecunias utiliter expendere, quàm eas utiliter conſeruare, vel cuſtodire, quia plura ſunt attendenda circa uſum pecuniæ, qui aſſimilatur motui, quàm circa conſeruationem quæ aſſimilatur quieti. 22ſ.quæſtione 117 4 2^{m}.

81 Prudentia non eſt in nobis a natura, niſi quo ad principia eius, quæ ſunt nobis magis connaturalia, quam prima principia ſpeculationis. 22ſ.q.47.15.o./ q.49.1.2^{m}./2.1^{m}./3.2^{m}./2. d.23.q.2.2.c.fi./Veri.q.18.7.7^{m}. Cauſa.

82 Ratio prudentiæ procedit a duplici intellectu, ſcilicet primorum principiorum vniuerſalium, & alicuius ſingularis ſcilicet finis particularis. 22ſ.q.49.2.1^{m}./ 3^{m}.

83 In his quæ pertinent ad prudentiam, homo maxime indiget erudiri, præcipue a ſenibus prudentibus. 22ſ.quæſtione 49.3.c.

84 Prudentia infuſa, reſtituitur per pœnitentiam, non autem prudentia acquiſita, ſed tollitur actus contrarius, in quo proprie conſiſtit peccatum imprudentiæ. 22ſ. q.53.2.3^{m}.
* Senectus 2.
¶ Prunia Nix.

1 ¶ PSALLERE ſpiritualiter, eſt gaudendo gratias agere Deo, corde, ore, & operibus. pſal.9.med^{o}.h.E. pſalm.12.fi. Quid.
* Cantus o.

2 In aſcenſione Chriſti, fuerunt duo genera pſallentium, ſcilicet apoſtolorum, & angelorum. pſalm.46. med^{o}.c.G. Sapientia 17.&c.

3 Quia ſacris angelorum ſolenniis intereſſe non poſſumus, non debet nobis deuotionis tempus tranſire in uacuum, ſed quod pſallendi officio ſubtrahitur, ſcribendi ſtudio compenſetur. Opuſc.25.prolo.
Pſalm. pſalterium 1.

¶ Pſalmiſtatus non eſt ordo, ſed eſt officium ordini lectorum annexum, ſcilicet cantoris. 4.diſtinct.24.quæſtio.2.articu.1. q.2.c./5^{m}. Quid.

1 ¶ PSALMVS eſt canticum, quod cantabat Dauid, uel cantari faciebat ad pſalterium. pſal.2.prin^{o}.2. H./pſal.4.prin^{o}. Quid.

2 Dauid fecit omnes pſalmos. Sed quos ipſe cantauit coram arca inſitulantur ei, aliis vero cantantibus. pſal.38.prin^{o}.

3 In eis omnia opera Dei, omnes hiſtoriæ veteris teſtamenti, & omnia quæ ad fidem incarnationis Chriſti pertinent, ſic lucide tanguntur, ſicut in Euangelio. 3^{a}.quæſt.83.4.c.prin^{o}./ Pſalm. prolo. prin^{o}. * Ambroſius 2. Diapſalma. Officium 13. Paulus 24.

4 Pſalmi in hebræo, ordinantur ſecundum ordinem literarum. Pſal.2.prin°.a.H.Scriptura 15.

5 Titulus quadruplex Pſalmorum Dauid. Pſal.4.prin°.

6 Tituli pſalmorum facti ſunt ab Eſdra, ſecundum ea quæ tunc agebantur, & partim ſecundum ea quæ contigerunt. Pſal.6.prin°.

In particularis 7 Pſalmi pœnitentiales ſunt ſeptem, propter ſeptem dona ſanctiſpiritus, per quæ quis pœnitet. Et omnes incipiunt a luctu & terminantur ad lætitiam. Pſal.6.prin°./Pſalm.31.fi.
• Laus 13.&c. Miſſa 11.Officium 13.

8 Pſalmi qui prolixe loquuntur de paſſione Chriſti, ſunt quinque, ſcilicet vigeſimuſprimus, trigeſimuſquartus, quinquageſimuſquartus, ſexageſimuſoctauus, & centeſimoſoctauus, propter quinque plagas, vel propter quinque effuſiones ſanguinis eius, ſcilicet in eius circumciſione, flagellatione, ſpinarum punctione, clauorum fixione, & lateris apertione. Pſ. 21.pr°.a.K.

9 Primus verſus pſalmi trigeſimitertii. ſ. Benedicam dominum in omni tempore, ſemper laus eius in ore meo, dicitur in ſexta, quia tunc paſſus eſt Chriſtus, qui eſt nobis cauſa laudis. Pſal.33.prin°.a.fi.

10 Pſalmus quadrageſimuſprimus, dicitur in officio baptiſmi, & mortuorum, quia per hæc venitur ad fontem vitæ æternæ. Pſal.41.prin°.a.I.

11 Pſalmus quadrageſimuſquartus, continet laudes Chriſti, matris eius, Apoſtolorum, & virginum. Ideo cantatur in officiis eorum. Pſal.44.fi.

12 Pſalmus quinquageſimus, plus ceteris frequentatur, quia implorat miſericordiam & veniam, quod conuenit omnibus, Pſal.50.prin°.

13 Primus verſus pſalmi ſexageſimioctaui. ſ. Deus in adiutoriũ meum intende, domine ad adiuuandum me feſtina, valet contra omnes tentationes. Ideo dicitur in prin° omnium horarum, quia tunc diabolus tentat. Pſal.37.fi.

Quid. 1 ¶ PSALTERIVM eſt inſtrumentum decem cordarum ſignificat decalogum. Tangitur manu a ſuperiori, ſed cythara ab inferiori. Et dicitur a pſallo. i. manu tangere. ſ. bona operatione, propter ſpem æternorum. Pſal.2.prin°. a.H. / Pſal.32. prin°.b. • Muſica 1.Officium 13.Pſal.1.

2 Tranſlatio pſalterii triplex. prima tempore Apoſtolorum, correcta a Hieronymo. Alia ab eo de græco. Tertia, de hebræo. Pſal.prolo.me°.F.

¶ Pſeudo. Balbutiens 2.

¶ Ptolemæor. Luminare 4. Planetæ 2. Stella 4.

¶ Pubertas. Affinitas 9. Matrimonium 107.&c. Menſtruus 7. Profeſſio 5. Puer o Reli°.57. Votum 34.&c.

Quis. ¶ Publicanus eſt, qui vectigalia publice exigit. 4 diſt.16.q.4. ar.2 q.3 c. • Militie 2. Pœnitentia 48. Vſura 261.

Peccati. 1 ¶ PVBLICATIO peccati propter iactantiam, vituperatur, ſed propter emendationem, laudatur. 4.d.14. q.1.art.2.q.4. 3m. • Abſcondere 4. Abſoluere 38 Accuſatio 21. 24. Admonitio o. Affinitas 7.8 9.10. Confeſſio 61.&c. Correctio 10.13. 15. Credere 19. Criminator. Deliore 1. Detegere. Diſpenſatio 21. Docere 5. Aeterium. Euchariſtia 216. 217.218. &cæt. Famoſus. Infamia o. Infidelis 1.3. Iudicium 30. Iuramentum 34.36.37. Iuſtitia 21. Legitimatio 1. 3. Lepra 3. Lex 7. 160. 162. Malum 60. Manifeſtatio o. Medium 14. Miraculum 43. Miſericordie 14. Oratio 12. Peccatum 25.26.47.

2 Sacra ſcripture publicat tantum vnum peccatum Dauid, ne faciliter publicentur peccata p oximi. Pſal.50. prin°.a.E.
• Pœnitentia 89.&c. Prædeſtinatio 42. Prædicator 7. Princeps e3. publicanus Rixa 1.2. Sacrificium 22. Scholaris. Symbolum 2.6.&c. Simonia 40. Societas 4. Teſtis 1.7. Thomas 5. Tirannus 6.10. Turtur 4. Vendere 13.&c. Via 1. Vita 29.30. Votum 17. Vſura 85.275.309 Vula 6.

3 Deus publicauit peccatum Dauid, ne præſumant iuſti, nec deſperent peccatores. pſal.50.prin°.a.D.

¶ Publius. Scipio.

¶ Pudenda. Genitalia. Gradus 3. Sacerdos e2.

Quid. 1 ¶ PVDICITIA dicitur e pudore. Et eſt præcipue circa ſigna venereorum, Caſtitas vero circa venerea. 22ª.quæſt. 143. c./ quæſt.151.

2 Pudicitia ordinatur ad caſtitatem, non quaſi virtus ab ea diſtincta, ſed ſicut exprimens circumſtantiam eius: tamen aliquando vnum pro alio ponitur. 22ª.q.151.4. c. temperantie 9. Virginitas 12

Diuiſio. ¶ Pudor dr triplicīter. ſ. verecundia, caſtitas, & cōpoſitio exterior 3.diſt.33.quæſt.3.ar.2.q.1.4m. • Fractio 2.3. pudicitia 1. Ver°.o.

Nutritur. 1 ¶ PVELLA. Amazones 2. Herodes. profeſſio 5. pubertas. puer o Raptus 1.&c. Votum 33.&c.

Quis. 2 ¶ Puer formato puerperio, & infuſa anima rationali, nihil accipit a matre, niſi nutrimentum. 4.d.6.q.1.ar.1.q.2.2m.

3 Puer dicitur, qui delectatur in vania, ſenex autem in maturis. pſal.36.me°.ſ.C. • Affinitas 9. Agilitas 4. Quis.

Pueri impediuntur in vſu membrorum & rationis, propter nimiam humiditatem cerebri. Vnde pueri de nouo loqui incipientes, appellant omnes viros patres, & fœminas matres, poſterius autem determinant vnumquodque, ſecundum philoſophum. 1°.q.99.1.o./q.101.e.o./d.20.q.2.1.5m./2.o. 4.d. 27.quæſt.1.2.c./ contra e.c° 59./ Ver.quæſtio..18.8.o. /Phy. lec.1.fi.E.
• Angelus 591. Anima 89.163. Animal 44.45. Apoſtoli 41. Athanaſios 1. Augmentum 22.23. Auctoritas 3. Baptiſmus 31.126.&cæt.140. &c. 159.&c. 169.226.235.&c. Beatitudo 225. Benedictus 2.3. Blaſphemia 26. Caſtitas 1. Catechiſmus 8. Circunciſio 18.&c. Concupiſcentia e1. Confirmatio 13.14. 18.&c. Conſuetudo 1. Defectus 15. Dæmon 94. Deſcendere 3.6. Deus 254. Aetas 1.2. Euchariſtia 55.142.&c. 208.206. Formux. Eliſeus. Hæreſis 72.73.139. Ieiunium 26. Impubes. Infernus 1. Infidelis 4.5. Iudicium 70. Iuramentum 34. Iuſtificatio 50. Lex 1e2. Limbus 1. Magi 6.

4 Probabile eſt, quòd ante circunciſionem, parentes fideles pro paruolis ſuis in periculis conſtitutis, aliquas preces Deo funderent, vel benedictionem eis darent, ſicut etiam adulti pro ſe. 3ª.q.70.4.2m./ Quol.27.c.fi. Quol.6.4.1m.
• Matrimonium 105.107.&c. Melancolie. Miſſa 26. Oratio 87. Ordo 86.87.97. Peruulus. Peccatum 327. Pœna 76.&c. Religio 57.58. Reſurrectio 21. Sacramentum 27. Saluari 4.5. Sanctificatio 2. Sanctus 11. Sapientia 44. Semen 22. Suffragie 12. Teſtis 7. Virtus 100. Vnctio e5. Voluntarium 12.&c. Votum 33.&c. Chriſtus 171.172.

5 Puer ante ſeptennium damnatus eſt, ſecundum Gregorium, quia peccauit mortaliter, propter peccatũ blaſphemiæ, licet quidam negent utrunque, niſi in uiſione. 4 d.27.q.2.2.2m.

6 Pueri in ſtatu innocentiæ, mox nati, non habuiſſent perfectã quantitatem. 2.d.20.q.2. 1.o./ Veri.q.18.7.4m. Innocentia.

7 Nec habuiſſent ſufficientem uirtutem, ad omnem motum. 1ª.q.99.1.o./ 2.d.20.q.2.1.o. • Adam 44.71.&c.

8 Sed tunc per gratiam confortabantur forte organa, ut eſſent idonea ad operationem animæ. Veri.q.e9.8.10m.

9 Et habuiſſent infirmitatem, quo ad perfectum vſum membrorum, non autem pœnalem. 1ª.q.99.1.1m. / 2.d.20.q6.2.1. 4m./ Veri.q 18.8.c.

10 Nec habuiſſent ſcientiam, ſed ſine difficultate acquiſiuiſſent, inueniendo, vel diſcendo ab aliis. 1ª.q.101.1.o /2.d.20.q.2.1. 3m./ 2.o / Ver.q.18.7.o.
• Generatio 45.&c. Innocentia 2.3.4.

11 Nec ignorantiam, ſed ſimplicem neſcientiam. 1ª.q.101.1.2m. / Veri.q 18.7 3m.

12 Nec in iuſtitia confirmati naſcerentur, nec perfectum uſum rationis, ſeu vſum liberi arbitrii habuiſſent, ſed tamen perfectiorem quàm nunc. 1ª.q.100.2.o. / q.101.2.o. / 2 d.e3.q.2. 2.c./ Veri.q. 18.8.o.

13 Habuiſſent tamen prudentiam, & principia vniuerſalia iuris naturalis, & alia principia vniuerſalia, multo magis quàm nunc. 1ª. quæſt.101.1.3m./ 2.d. 23.q.2.2.c./ Veri.quæſt.18. 7.c./ 6m.
• Mulier 3.4.5.9.

14 Tunc habuiſſent omnes uirtutes. Ver.q.18.7.c.fi.1m.

15 Et habuiſſet defectus conſequentes naturam humanam ex principio originis, non autem ex parte termini. 1ª.q.99.1.4m. / e.d 20.q.e.1.e.

16 Tunc omnes poſtea generaſſent, & non tantum primi parentes. 1ª.q.99.2.3m.

17 Tunc omnes fuiſſent fœminæ, & non ſoli maſculi. 1ª.q6.99.e.o.

¶ Pueritia. Benedictus 3. Aetas 1.

¶ Puerile. Concupiſcentia 21.

¶ Puerpera. Genitrix.

¶ Puerperium. Aborſus 1. Puer 1. Requiſita.

¶ Pugil. Vnctio 1.30.

1 ¶ PVLCHRITVDO requirit tria. ſ. integritatem, proportionem debitam, & claritatem. 1ª.q.39.8.c./ e2ª.q.145.2.c. / q.180.2. 3m./ 1.d.3.L.1.d.31.q.2.c./ 4m./ e°. Cor.11. lec.2.princ°.C. Dionyſius 4.lec.5.

2 Pulchritudo & ſanitas, dicuntur ad aliquid. Ideo non ſunt eiuſdem rationis in omnibus. pſal.44.prin.b.D. Abuſus, Acceptio 4. Actus 142. Amicitia 7. Differentia.

3 Pulchrum habet rationem cauſæ formalis, bonum autem rationem cauſæ finalis. 1ª.q.54.1m./ Amor 55.237.

4 Pulchrum eſt cuius apprehenſio placet, bonum uero quod placet. Ideo ſunt idem re, & differunt ratione. 1ª. q.5. 4.1m./ 12ª.q.e7.1.3m./ 22ª.q.145.2.1m./1.d.31.q.2.4m./ Veri.q.22. 1.12m. / Dionyſius 4.lec.5. fi. Approbatio 17. 24. Aquila 1. Augmentum 9. 16. Bonitas 63. Aureola 1.8. Capharnaũ. Decor. Eua 2. Forma 90,133. Formoſus. Fucatio. Generatio 48.

Pu

5 Pulchrum præcipue pertinet ad viſum,& auditum, quia ſunt maxime cognoſcitiui,non autem ad alios ſenſus . 12ª. quæſt. 27.1.3m.

6 Senſus delectantur in pulchris, quia ſunt eis ſimiles,ſ.in proportione debita.1ª.q.5.4.1m. Habitus 58.60.Iacob 9.

7 Species eſt pulchritudo interior, ſed decor eſt pulchritudo ornatus exterioris. Iſa.53. prinº.D. Imperator 5.Innocentia 7. Laſciuia Luxuria 17.25. Malum 13. Maria 8.9. Ornatus 3.5.&c. Viſio o.

Hominis. 8 Quilibet homo,amat pulchrum, ſed ſpiritualis ſpirituale, & carnalis carnale.pſal.25.fi.e. Actus 22.142.

9 Pulchritudo & decor virtutis hominis, ex ratione eſt. 22ª qó. 116.2.2m./ qó.142.2.4.c./q.145.2.c./ quæſt.180.2.3m. Caſtitas 7.

10 Pulchritudo eſt in uita contemplatiua per ſe,& eſſentialiter, in virtutibus uero moralibus, participatiue.22ª.quæſtio.180. 2.3m.

11 Candor animæ iuſtificatæ , excedit omnem pulchritudinem corporalem. pſal.50.meº.d.fi. Cherubin 1.Creatura 8.

12 Pulchritudo domus Dei triplex,ſcilicet bonorum operum,diuinorum munerum,& ipſorum ſanctorum.pſal 25.fi.e. Eccleſia 8. Honeſtum 1. Ieiunium 8. Iſaias 2. Nitor o. Operatio 56.Ordo 49.Orpheus.Pax 17.Pythagoras 2. Proſperitas 1. Status 3.Temperantia 1.28.Virginitas 19. Chriſtus 205.

Chriſti. 13 Chriſtus eſt pulcher,ſeu formoſus quadrupliciter, ſ.ſplendore deitatis,figura vnionis,colore virtutum, & ornatu conuerſationis.Iſa.63.medº. A.

14 Pulchritudo Chriſti, excedẽs omnem aliam pulchritudinem eſt quadruplex,ſcilicet deitatis,iuſtitiæ,& veritatis,ſanctæ cõuerſationis, & corporis eius.pſal 44.meº.b.C.

¶Pullus.Animal 48.Auis 1.Coruus.Turtur 2.Vſura 299.

¶Pulmo. Audacia 20.Cete 7.

¶Pulpa. Tactus 5.

Differentia. ¶Pulſio naturalis , ſemper eſt a pellente, & tractio naturalis ad trahentem,non autem uoluntaria. Ma.q.16.3.20m./ Phyſicorum 7.lec.3.meº.g.E.Animal 38. Pulſus.

¶Pulſus. Medicus 20. Pulſio.

Diuiſio. 1 ¶ PVLVIS diſpergitur tripliciter , ſcilicet quia tenuis & ſiccus, ſecundo a uento, tertio ab impellente uentum . pſal.34. prinº.d.

2 Puluis ſignificat peccatorem tripliciter,ſcilicet quia terræ nõ adhæret niſi in ſuperficie,in ſe diuiſus eſt,& ſiccus.pſal.1.medio c.B.

¶Punctualiter. Pretium.

Geomet. 1 A ¶PVNCTVS non ponitur in diffinitione lineæ in communi, ſed tantum finitæ & rectæ.1ª.q.85.8.2m.

1 B Punctus eſt id,quod eſt omnino indiuiſibile,ſecundum quãtitatem,& tamen habet indiuiſionem.Meta.5.lec.8.meº.c.l. / Poſt.lec.41.prinº.2.fi.

2 Punctus eſt de diffinitione lineæ , non autem de eſſentia eius. Opuſ.36.cº 2./ Poſter.lec.10.prinº.2 k.Anima 62.Applicatio 1.

3 Punctus fluens,cauſat lineam, illam ſuperficiem, hæc corpus 4.d.41.2.1.q.5.1./ Phy.8.lec.5.meº.b.l. Anima lec.11.prinº. b. Deus 57.

4 Punctus additus lineæ,non facit maius,nec remotus,facit minus.Quol.7.9.2m./ Meta.3.lec.12.meº.f.fi. Elix. Finis 19.Indiuiſibile o.Inſtans 12.Linea 1.2.5.Materia 38.39.Principiatum 1.Stella 3.Vnitas 14.

5 Inter duo puncta eiuſdem lineæ, cadit linea media, non autem diuerſarum.Ver.q.8.2.10m.

6 Punctus non eſt grauis, nec leuis, nec rarus,nec denſus,nec durus,nec mollis.Cæ.3.lec.3.meº.&c. Linea 1.2.

¶Pungere.Baculus 1.Intentio 6.Stimulus.Tribulatio 9.Tribulo 2.

Quid. 1 ¶PVNITIO inquantum pertinet ad iuſtitiam publicam, eſt actus iuſtitiæ commutatiuæ, vindicatiue uero inquantũ pertinet ad immunitatem perſonæ ſingularis. 22ª.q.8o 1m./ q. 108.2.1m. Aaron 3.Accuſatio 6.20. Alienum 7. Anima 141. Animal 70.Baptiſmus 208.Capitale 1.Commutatio 3 Confeſſio 59. Corpus 31. Correctio o. Crudelitas. Damnatio P. Dauid 2.Debitum 26 Delectatio 43.Dæmon 59.124 Denũtiatio 2.Filiatio 13.14.Flagellum 3. Graue 10. Hieronymus 2.Immiſericordia. Indulgentia 3. Inebriari.Ira 4.42.Iudæi 36.&c. Iudex o.Iudicium 68.Iuramentum 14.Ius 9.

2 Omnes actus humani,puniuntur, uel præmiantur a Deo.contra 3. capitulo 140. / Opuſcu. 3. capº 172. Iuſtitia 85. Lex 26. 29. 93. 170. Liſta 3. Malum 65. Marchio. Matrimonium 75. Miſericordia 24. 26. 27. 35. Mortuus o. Oblatio 11. 12.Ordo 16.45. Peccatum 295. Pœna 22.27.32. &c.50.55.65.66.69.71.76.80.86. Pœnitentia 12. Perfectio 58. Permiſſio 2.

3 Deus punit nunc aliqua peccata, ut appareat prouidentia eius, non autem omnia, ne ſubtrahatur iudicium generale. 1ª.Cor.11.lec.7.fi.F.Princeps.4.11.17.29.Raptus 5. Remiſſio.Scandalum 20.Schiſma 5.8 Sepultura 4.Simonia 14.21. 29.&c.37.Siniſtrũ 5.Tacere 2. Tirannus 4.&c Tribulatio 3. Vindicatio Vſura 86 &1.258.312.Vxor 11.&c Zacharias.

4 Deus punit malos, per bonos & malos angelos,bonos autem per malos tantum 22ª quæſt.64.1.4m./4.diſt.21.q.1 art.1 q. 5.fi./Ma.q.16 9.3m./Iob 1.lec.2.meº.D./ Pſal.34.prinº.d.B./ Heb.11.lec.6.meº F.

5 Crudeles ad puniendum dicuntur tripliciter , ſcilicet quantum ad animoſitatem, quantum ad rapacitatem, & quãtum ad ſeueritatem. Iſa.5.fi.d.H.

6 Ratio punitionis diuinæ aſſignatur tripliciter in hominibus , ſcilicet quantum ad ſimulationem in opere , quantum ad malitiam in corde , & quantum ad falſitatem in ore. Iſa. 9.fi.b.D.

7 Puniri non eſt malum, ſecundum Dionyſium , ſed pœna dignum fieri.Ma.q.1.5.c.prinº.

¶Pupilla ſignificat Chriſtum,& animam.Pſal.16.medº.c.H. Figura.

¶Pupillus.Miſericordia 19.Vſura 225.&c.

¶Purgamentum.Menſtruus 3.

8 ¶ PVRGATIO duplex,ſcilicet per gratiam a culpa , & per lumen doctrinæ a neſcientia.3ª.quæſt.27.3.3m./2 d.9.24m./ 4.diſt.5.q.1.2.5m./Dionyſius.lec.2 o.Afflictio.Angelus 260. 417.425.&c. 558.&c. 559. Baptiſmus 192. 202. Deputatio. Deſcendere 7. Diuiſio.

2 Purgatio mentis triplex,ſcilicet ab errore, phantaſiis,& a culpa.1.d.2.L. Deus 199.Diaconus 5.Fides 91.97.106.Hierarchia 4.Illuminatio 10.11.Iudæi 23. Iudicium 44. Maria 20. &c.53.&c. Oblatio 9.10.16.Pœnitª.5.20 66.&c.74.94.

3 Ad purgationem voluntatis, quinque pertinent , ſcilicet conuerſio ad bonum incommutabile , auerſio a bono commutabili,collatio in uno,firmatio in eo , & profectus . Dionyſius lec.1.Prædicator 5. præſeruatus 9 o.Purificatio. Tribulatio 4. Virtus 240.241.

4 Figura & ratio literalis omnis immunditiæ , & purgationis in lege ueteri. 12ª.q.102.5.4m./ 5m./ 6m./ 7m./ 6.2m./q.103. 2.0. Veſtio 14.Vti 26. Chriſtus 55.

In fine. 5 Tota purgatio,& innouatio mundi in fine , ordinabitur ad purgationem & innouationem hominis. 4.diſtinct.47. quæſtione 2.articu.1.quæſt.1.c./2m./ art.3. quæſt.3.c./ Opuſc.1. cº.152.

6 Mundus,ideſt,elementa purgabuntur in fine,ab omni corruptione & infectione cauſata ex peccatis hominum. 4.diſt.47. quæſt 2.art.1.quæſt.1.o./quæſt.2.c./ar.2.quæſt.2. c.h./ art.3. q 2.3m./q.3.o./d.48.q.2.3.1m./conc.4.fi./ Rom.8.lec.4.fi.I./ Heb.12.lec.5.meº.I.

7 Elementa exiſtentia in corporibus hominum purgabuntur per ignem.4.d.47.q.2.ar.3.q.2.3. Damnatio 39. Circunciſio 2.q1.&c. Ignis 12.13.

8 Cœli purgabuntur per ſolam ceſſationem motus, non autem per actionem purgantis.4.d.47.q.2.ar.2.q.1.o./q.3.4m./ eſt. 4.fi./He.12.lec.5.meº.I.Ignis 11 &c.Immunditia.puritas o. Reubarbarum.Sacramentum 64.97.98.129. Vnctio 14.

9 Infernus non purgabitur,nec paradiſus terreſtris, nec cœlum empyreum.4.d.47.q.2.ar.2.q.1.3m./q.3.3m / 4m.

10 Electi cito purgabuntur , primo quia pauca habebunt purganda,ſecundo quia voluntarie , tertio quia intenſius patiuntur. 4.d.45.L.fi./d.47.q.2.ar.3.q.2.5m./ Quol.2.14.4m.

Secundum fidem. 1 ¶Purgatorium negare,eſt erroneũ,& a fide alienum. 4.d.21. q.1.artic.1. q.1.o./ Con.4.1º.91.fi /Opuſ.1.cº.34.fi./cº.62./ Opuſ.2.ar.9 /Opuſ.2.cº.181./182. Item Hierarchia 4.

2 Locus purgatorii duplex,ſecũdum quod conſonat magis ſanctorum dictis,& reuelationi factæ multis,ſcilicet communis, coniunctus inferno,ſed ſuperior eo,& ſpecialis ſecundum diſpenſationem Dei , in diuerſis locis ad inſtructionem viuorum,vel ad ſubueniendum mortuis.4.d.21.q.1.art.1.q.2.c./ 3m.Anima 125.&c.Confeſſio 59.Contritio 13. Deſcendere 6.&c. Euchariſtia 276 &c.280.Hæreſis 107.

3 Idem eſt ignis inferni,& purgatorii, ſicut eſt idem locus 4.d. 21.q.1.ar.1.q.2.o.Infernus 1.Manſiones.

4 Ignis purgatorii eſt æternus ſecundum ſubſtantiam , ſed eſt temporalis ſecundum effectum, ſcilicet purgationis.4.d.21. q.1.ar.1.q.2.1m. Meritum 11.

5 Animæ in purgatorio purgantur a ſola Dei iuſtitia,ſed deducuntur illuc ab angelis, dæmones autem comitantur, & aſſiſtunt 4.d.21.q.1.ar.1.q.5.o. 2 Mors 16.17.Oratio 75. Paſcaſius peccatum 377.411.Pœna 5.10 66.&c.71.&c.

6 Aliquis in purgatorio diutius moratur, quã maius aſſligitur, & econuerſo 4.diſt.21 quæſt.1.art.3.quæſt.3.1m. Satiſfactio 13.Spes 27.

7 In purgatorio diutius torquetur aliis, ſecundum quòd affectus aliquorum ad uenialia ſunt magis immerſi 4.diſtinctione 21, quæſt.1.

queſt.1.ar.3.q.3.o./d.46.q.1.3.c.

8 Qui ſunt in purgatorio, non poſſunt peccare venialiter, quia non habent fomitem ex quo cauſatur. 4.diſt.21 quæſt 1. art. 3.quæſt.1.2^{m}.

9 Exiſtens in purgatorio, eſt viator ſecundum quid, inquantum retardatur a beatitudine, non autem ſimpliciter. 4.d.45.q.2. ar.1.q.2.3^{m}.

10 Qui ſunt in purgatorio, ſciunt ſe eſſe liberandos, quia non peterent ſuffragia. 4.d.21.q.1.ar.1.q.4.c. * Suffragia o.

¶Purificatio. Præceptum 116 Sacramentorum 224.

In quibus. 1 ¶PVRITAS conſcientiæ, conſiſtit in duobus, ſcilicet in opere bono, & in intentione recta. 2ª. Cor lec.4.prin°.I. * Acia u 90. Aer 5. Agnus 4. Amictus Amor 40.41.194. Analogia 10. Angelus 210.290.315. Animal 7. Apoſtoli 41.42. Auaritia 6. Baptiſmus 243 Bucella. Cogitatio 10. Cōfeſſio 47.53. Delectatio 101.106. Depuratio. Deus 32.34.68. Ebrr. Aegritudo 1. Electio 31. Ens 14. Aequiuoca 5.9. Fermentum 1. Fides 91.97.106. Finis 83. Flos 1. For^{a} 63. Generatio 2.40. Gratia 71. Habitare. Habitus 36.38. Hæreſis 88.116. Impuritas 2. Incarnari 5. Indulgentia 29. Intellectus 88 264. Ioannes 13. Lac.2. Liberalitas 13. Malum 2.20. Manſuetudo 9. Maria 28.30 51.59. Meritum 44. Mors 29. Motus 1. Oblatio 16. Omiſſio 13. Oratio 28. Pax 20. Peccatum 4.259.284. Poteſtas 4.

2 Puritas augetur, per receſſum a peccato, charitas autem & bonitas, per acceſſum ad terminū. 1.d.17.q.2.4.4^{m}./d.44.3.3^{m}. * Præceptum 42.116. Proprium 3. Purgatio o. Purificatio. Quantitas 10. Reuelatio 6. Sacramentum 50. Sanctificatio o. Satisfactio 23. Syndereſis 4. Virtus 240.241. Viſio 15. Vita 65. Vnctio 31.

3 Maxima puritas fuit beatæ Agnetis, quæ in lupanari poſita virginalem puritatē ſeruauit. Quol.3.17.3^{m}. * Xps 79.105.

Differentia. 1 PVSILLANIMITAS poteſt tripliciter conſiderari. ſ. ſm ſe: ex cauſa eius. ſ. ignorātia, timore, pigritia, & ira: & effectus eius. ſ. ſubtrahendi ſe: primo modo opponitur directe magnanimitati, ſecundo ſolicitudini, tertio ſimiliter. 22ª.q.133.2.o.

2 Puſillanimitas ſecundum defectum, opponitur humilitati, inquantum applicat animum ad vilius quam decet: ſed directius opponitur magnanimitati, quia fugit magna. 22ª.q.162. 13^{m}. Accidia 8. Inuidia 10.

3 Puſillanimitas eſt contraria magnanimitati ſecundum defectum, præſumptio autem ſecundum exceſſum. Ideo vtraque eſt peccatum. 22ª.q.130.prin°./q.133.o./q.162.1.3^{m}.

4 Puſillanimitas ē pctm mortale, qñq; veniale. 22ª.q.133.1.2^{m}.

5 Puſillanimitas ſecundum ſpeciem propriam, eſt grauius peccatum præſumptione, quæ dicitur nequiſſima, ratione ſuæ cauſæ, ſcilicet ſuperbiæ. 22ª.q.133.2.4^{m}.

6 Puſillanimitas oritur ex ſuperbia, quia nimis innititur ſenſui proprio. 22ª.q.133.1.3^{m}. * Superbia 5.

7 Puſillanimus eſt, qui recuſat exequi operationem ſibi proportionatam. 22ª q.133.1.c.

¶Putare. Alienum 7. Cogitatio o. Inuentio. Mors 38. Periuriū 6. Pollutio 3. Reputatio. Scriptura 17. Vſura 256.260.

¶Putredo. Fetor. Innocentia 8.9. Sacrificium 35. Vermis 2.

Cauſa. 1 ¶PVTREFACTIO fit, per expulſionem caloris naturalis, a calore extraneo. Pſal.13.prin°.2.B. * Animal 21.&c. Corruptio 7.8. Fœtor, Innocentia 8.9.

2 Putrefactio cuiuſcunque corporis, prouenit ex infirmitate naturæ eius non potentis amplius, corpus continere in vnum 3ª.quæſt.51.8.c.

Q

Quid. QVADRAGESIMA. Ieiunium 15.&c.42. Primitiæ 2.

¶Quadratum eſt figura rectilinea orthogonia, habens omnia latera æqualia. Meta.le.8.med°.b.F./ Anima 2.le.3.prin°.b. * Diameter. Numerus 14.

¶Quadrupes. Animal 82.

¶Quadruplum Vſura 289. Zachæus.

¶Quale. Aliquale. Beatitudo 101. Charitas 19. Confeſſio 65. &c. Confirmatio 14. Deus 63.&c. Finis 118. Iudicium 8. Lex 28. Meritum 68. Oratio 12 &c. Subſtantia 19. Tempus 20. Veritas 51. Virtus 1.&c.24.&c. Vniuerſale 3. Chriſtus 116.

¶Qualiſcumque. Beatitudo 96. Differre 26.

Quid. 1 ¶QVALITAS proprie, importat modum, id eſt, determinationem ſubſtantiæ, vel ſecundum quod po^{a} materiæ determinatur ad eſſe ſubſtantiale, & ſic eſt differentia ſubſtantiæ. Vel ad eſſe accidentale, & ſic eſt differentia accidentalis & prædicamentum qualitatis. 12ª.quæſt.49.2.c. * Accidens 85.93. Actio 100.101. Aer 4.&c. Agens 46.

2 Qualitas animæ vel corporis duplex, ſcilicet naturalis, & ſuperueniens. 1ª.quæſt.83.2.5^{m}./12ª.q.17.7.2^{m}./quæſt.49.2.c./2.d.25.1.5^{m}./Eth.3.le.12.prin°. * Alteratio o. Amor 251. Anima 253.360.361. Aſſimilatio 4. Augmentum 3.&c.9.&c. Beatitudo 101. Bonitas 78. Calor 1.&c. Character 4. Cœlum 120.121. Concupiſcibilis 10. Conſeruatio 4. Contrarium 6. 25. Corpus 52. Deformitas. Delectatio 29. Deus 131.400.402. Definitio 23. Diſpoſitio 23. Dos 4. Effectus 21. Elementum 14.&c. Ens 3.5.15. Enuntiatio 4. Aequalitas 5. Fatum 3. Figura 1. Finis 128. Forma 149.150. Frigiditas. Gratia 12.77.106. Habitus 1.&c.23.53. Imitatio. Innouatio. Intellectus 176. Lumen 2.15. Luna 4.

3 Qualitatis non eſt qualitas per ſe, nec per accidens. 4.d.8.q.2. ar.2.q.1.1^{m}./ Vir.q.1.3.7^{m}. * Lux 2.3.4. Magus 6.

4 Oppoſitum uidetur dicere u ſimilit. 2.d.27.2.1^{m}. Reſpondeo ſicut Dubio 1171°. * Miſtio 5. Modus 7. Du^{m}.1078^{m}.

5 Diſtinctio & ordo ſpecierum qualitatis. 12ª.q.49.2.c./ q.50. 1.3^{m}./4.d.4.q.1.ar.1.q.1.c./Ma.q.7.2.4^{m}./3.4^{m}./Vir.q.1.1.c. Diuiſio.

6 In prima ſpecie qualitatis, dicitur bene uel male facile & difficile quia eſt modus & determinatio ſubiecti ſecundum naturam, quæ eſt finis generationis. 12ª.q.49.2.c./1^{m}./3.3^{m}./ q. 50.1.3^{m}./2.3^{m}.

* Nomen 17. Operatio 47. Palpabile 2.3. Paſſio 9.10.

7 In ſecunda & tertia ſpecie qualitatis, dicitur facile vel difficile fieri, cito tranſiens vel diuturnum, non autem bene vel male, quia motus & paſſiones non habent rationem finis. 12ª. q.49.2.c.

* Peccatum 41.42. Politia 4. Proceſſio 23. Prophetia 2.

8 Secunda & tertia ſpecies qualitatis dicunt modum & determinationem ſubiecti, ſecundum actiones & paſſiones naturales, uel ſenſuales. 12ª.q.49.2.c./q.50.1.3^{m}.

9 In tertia ſpecie qualitatis, eſt tantum paſſio & paſſibilis qualitas. 3ª.q.63.2.2^{m}.

* Quantitas 3.4.8.13.18.28. Rel^{n} 14.66.

10 Qualitates tertiæ ſpeciei, ſemper habent ordinem ad tranſmutationem corporalem, quam inferunt & a qua cauſantur. 4.d.6.q.1.ar.1.q.1.c.

11 Tertia ſpecies qualitatis, non eſt niſi in ſenſibili parte animæ. 4.d.4.q.1.ar.1.q.1.c. * Sanitas 1.5.&c. Scientia 1.3.

12 Omnis qualitas ſenſibilis, dicitur eſſe in actu dupliciter. ſ. dū actu ſentitur, aut dum eſt in actu, præter ſonum, qui non dicitur eſſe actu, niſi dum ſentitur, quia nō permanet ſicut aliæ. Anima 2.lec.16.medio 2.I. Senſibile 10. Senſus 22. Similitudo 4.29. Subiectum 3.

13 Singulæ quatuor primæ qualitates tertiæ ſpeciei, ſunt propriæ ſingulis quatuor elementis. Senſu lec.10.prin°.

* Tactus 12.14.

14 Quarta ſpecies qualitatis, eſt modus vel determinatio ſubiecti, ſecundum qualitatem, quæ ſecundum ſui rationem, eſt ſine motu, & ſine ratione boni vel mali. Ideo in ea non eſt bene uel male, cito uel tarde tranſiens. 12ª.q.49.2.c.

* Vendere 8.

15 Licet ſint alij modi qualitatis, tamen omnes reducuntur ad has quatuor ſpecies. 4.d.4.q.1.ar.1.q.1.c.

1 ¶QVANDO eſt proportio relicta ex tempore. 4.d.16.q.3.ar. 1.q.1.c./Meta.5.lec.9.med°.c.H./lec.17.prin°.a.fin./ li^{o}.11. lec.12, prin°.a./ Phy.3.lec.5.fi.1.F./ lib°.5.lec.3.prin°.b.G. Quid.

* Accidens 93. Admonitio 3. Circunſtantia 4.26.&c. Confeſſio 8.23.31.&c. Confirmatio 13. Correctio 3. Conſcientia 17. Aeternitas 36.

2 Motus eſt in quando, ut in menſurante non autem ut in termino 1.d.8.q.3.3.1^{m}.

1 ¶QVANTITAS eſt prima poſt ſubſtantiam. 12ª.q.52.1.c./3ª. q.77.2.c./ 4.d.12.q.1.ar.1.q.3.c./ contra 4.c° 63./ Opuſc.14. c° 18./ 20./ Meta.5.lec.15.me°.d.C. Quid.

* Aborſus 2. Accidens 16.

2 Error antiquorum, ſ. q; quantitas eſt ſubſtantia. 3.q.77.2.c^{o}./ 4.d.12.q.1.ar.1.q.3.c.fi./ Meta.5.lec.10.prin°.c./lec.15.fi.d. fi./ li°.10.lec.4.medio c.A.

3 Quantitas & qualitas, ſunt prima accidentia, conſequentia ſubſtantiam. 3ª.q.77.2.c. * Actus 99.

4 Quantitas conſequitur ſubſtantiam ex parte materiæ, & qualitas ex parte formæ. 3ª.quæſt.90.2.c./ 4.d.12.q.1.ar.1.q.3.c. fi./ 1^{m}./ ar.2.q.1.c./ Po^{a}.q.9.7.c./Meta.5.lec.9.me°.c.F.

* Adam 64. Addere 17. Admiſtio. Adoratio 23. Adulterium 2.

5 Quantitas dimenſiua dependent a materia ſenſibili ſecundū eſſe, non autem ſecundum rationem. Ideo in prædicando & ſubiiciendo, accipit modum ſubſtantiæ. i. in abſtracto & ſubſtantiuo, & modum accidentis. i. in concreto & adiectiuo. 4. d.12.q.1.ar.1.q.3.2^{m}./Meta.5.lec.15.

* Aduocatus 5. Amor 251.252. Angelus 9.130.194.268.346. Anima 18.63.232.360. Apoſtoli 6. Arithmetica 2.

6 Ratio quantitatis conſiſtit in indiuiſibilitate. 1.d.19.c.2.1.c./ d.19.q.1.1.1^{m}. /Po^{a}.q.9.7.b.4./ Meta. 5.le.15.pri°.

7 Remota quantitate omnis ſubſtantia eſſet indiuiſibilis. cōtra. 4.c°.

q.2.q.[m] 6.ſi. *Auerſio 17. Augmentum 2.3.12.17. Baptiſmus 53.115.

8 Omnes ſpecies quantitatis, ex ratione ſuæ ſpeciei, habent imperfectionem, non autem omnes ſpecies qualitatis. Po[a].q.9.7.b.4./ [illegible]

9 Species quantitatis, dictio quantitur ſm modos diuiſionis. Po[a].q.9.7.b.4 /Meta.5.lec.8.me[o].c./L.6.15.prin[o].b.&c.

10 Omnes ſpecies quantitatis, ſunt mathematica quædam, præter tempus & locum, quæ ſunt pare naturalia. Po[a].q.9.7.c.

11 Quantitas dubita alicui ſpeciei, non eſt determinata, ſecundum aliquod indiuiſibile, ſed habet aliquam latitudinem. 3[a].q.53.2.2[m]./3.d.3.q.5.2.3[m]./ 4.d.44.q.1.ar.3.q.2.c./ Met.5.lec.18.me[o].a.ſi./ Anima 2.lec.8.ſi.
*Beneficium 21. Bonitas 64.218.

12 Sola quantitas hēt diuiſionē in partes proprias poſt ſubſtantiam. Meta.5.lec.15.ſi.d.6. *Character 7. Charitas 22.153.

13 Quantitas duplex, ſ. molis, & virtutis, q̄ ex genere ſuo nō eſt quantitas, ſed qualitas, uel forma ſubſtantialis.1[a].q.42.1.1[m]./2.d.19.q.1.2.ar./d.19.q.1.1.1[m]./ q.42.1.2[m]./ Ver.q.8.14.19[m]./Vir.q.1.11.c./ 10[m]. *Cauſas 61.64. Cœlum 22.74.94.

14 Quantitas virtutis, eſt idē cum ipſa virtute. 1.d.17.q.2.2.3[m]./ *Circunſtantia 18. Cognitio 45.46. Cōe 10.12. Contritio [illegible]

15 Quantitas virtutis duplex, ſ. ſm numerum obiectorum, & ſm intenſionē actus ſuper idē obiectū. Prima eſt ſicut continua, ſecunda vero ſicut diſcreta. 1[a].q.54.4.1[m]./ d.17.q.2.1.2[m]./ Vir.q.1.11.10[m]. *Conceptio 24. Confeſſio 83. Confirmatio 49.

16 Quantitas triplex, ſcilicet perfectionis, virtutis, & molis: prima conuenit per ſe omni formæ, non autem ſecūda & tertia, ſed per accidens. 1[a].q.42.1.1[m]./ 1.d.17.q.2.2.2[m]./ contra Ve c[o] 43.prin[o]./ Mat.q.2.c./ Vir.q.1.11.10[m]./ Philoſophi 8.lec.21.me[o].c.H./ *Conſanguinitas 6.

17 Quantitas virtualis attenditur primo quidem in radice, i. in ipſa perfectione formæ uel naturæ, ſecondo attenditur in effectibus formæ, ideſt ſecundum eſſe, & ſecundum operationem. 1[a].q.42.1.1[m]./2[m]. *Conſeruatio 1.8. Contactus 2. Contemptus 6.7. Contrarium 5.6. Contritio 8.22. Corporalia 6. Corporeitas 1. Corporum [illegible]

18 Quantitas & qualitas, ſunt accidentia in ſubiecto manentia. Relatio uero & actio non ſignificantur ut in ſubiecto manentia, ſed ut in tranſitu ad illud. Po[a].q.7.8.c./ 9.7[m]./ q.8.2.c.ſi. *Corpus [illegible]

19 Quantitas corporalis, habet aliquid inquantum quantitas, ſ. diſtinguibilitatem ſecundum ſitum, vel ſecundum numerum & aliquid inquantum formæ actus, ſ. diſtinguibilitatem ſecundum ſubſtantiam tantum. 2[a].q.24.5.1[m].

20 Cuilibet quantitati mathematicæ finitæ, poteſt fieri additio, non autem quantitati naturali. 3[a].q.7.12.1[m].

21 Quantitas continua, eſt diuiſibilis in infinitum, ſed non augetur in infinitum. Ideo quolibet continuo poteſt dari minus, non autem maius. 1.d.19.q.3.ar.2[m]./ Phy.3.lec.9.10.&c.

22 Quantitates incommenſurabiles dicuntur, quarum non eſt vna menſura communis, ideſt quarum proportio non eſt ſicut numeri ad numerum. Meta.lec.3.ſi./ 1.c.17.me[o].c.[illegible] lec.7.me[o].c./ Poſter.lec.4.me[o] m. *Coſta 7.

23 Numerus eſt prior quantitate continua. Trin.14.6[m].

24 Immo numerus, cauſat, ex diuiſione quantitatis continuæ, & ſequitur eam. 1[a].q.30.3.c./ Po[a].q.9.7.c. Reſp.ad Du[m]. 30.39[o].

Du[m]. 107[a]. 25 Numerus eſt prior formaliter quantitate continua, ſed materialiter econuerſo. Trin.14.6[m]. *Creatio 54 Creatura 21.

26 Quantitas actus, quadruplex, ſ. intenſiua, obiectiua, temporis, & numeri. 4.d.16.q.3.2.1.q.2.6[m].ſi./ Credere 18. Cultus 18. Debitum 14. Decimæ 6.7. Deformitas. Dæmon 42.94. Dæmoniaci. Demonſtratio 16. Deus 237.396.400.[illegible] Difficile 22. Dimenſio 0. Diſpoſitio 40. Diſtinctio 5.17. Diuerſitas 6.9. Diuiſio 1.&c. Doctrina 12. 16. Donum 33. Duratio 7. Elementum 5.20.21. Ens 19.28. Enunciatio 4. Aequalitas 9. Eſſe 47.61.

27 Quantitas non impedit actionem formæ, niſi per accidens, ſed iuuat. Con.3.67.69. *Euchariſtia 59.59.60.99.100.&c. 117.119.124.&c.197. Excommunicatio 15. Exeuſatio 2. Feruor 5. Fides 58.60.142. Fieri 18. Figura 1.&c. Finis 29.

28 Quantitas non agit, niſi mediante qualitate. 4.d.12.q.1.ar.2.q.1.c.
*Forma.12.13.44.47.70.125.&c.141.152.&c. Genus 41.

29 In ſolo genere quantitatis, aliqua ſignificantur ut ſubſtantia, & alia ut paſſiones. Meta.5.lec.6.ſi.d.ſi./ lec.16.me[o].c. prin[o]. Gloria 26.

30 Quantitas dimenſiua, non eſt in Deo, ſed tantum quantitas virtualis. 1[a].q.42.4.c./ q.42.1.1[m]. Deus 78.&c.
*Gratia 93. Habitus 14.34.64.65.

31 Immo quedam ſpecies quantitatis dimenſiuæ, quo ad rationem differentiæ, ſunt in Deo, & per conſequens æqualitas & ſimilitudo. 1.d.19.q.1.2.4[m]./ d.24. quæſt.1.2[m]. Reſpondeo ad ſicut Dubio 55.5[o].

32 Quantitas vniuſcuiuſque rei, debet eſſe proportionata fini; ſicut quantitas potionis, ſanitati. 2[a]2[e].quæſt.83.14.c./ q.188.7.1[m].
*Homo 26. Ieiunium 6. Ignis 26. Ignorantia 19.20.26. Imaginatio 4.5.6.7. Imaginatiua 3. Immoc.2. Indiuiduum 12.&c. 20.27.32.&c. Indulgentia 6.15.17. Infinitum 24.&c. Ingratitu[o]. 16.17. Innocentia 7. Inobedientia 5. Inſtrumentum 10. Intellectus 81.160. Intentio 16. Hypoſtaſis 7. Ira 72. Iudicium 35.39. Iuſtificatio 16.17. Labor 7. Lectoratus 7. Lex 25.68.150. Linea 0. Locus 0. Lumen 4.14.&c. Luminare 5. Lux 6. Macula 14. Magis 1. Magnanimitas 26. Magnitudo 0. Malus. Maledicere 2. Mare.9. Materia 28. &c.32.34. Matutio 4. Medium 25. Membrum 12. Menſura 4.16.19. Mercurius 1. Meri[m]. 55.69.70.72.74.76.77. Modalia 2. Mors 17.32. Motus 57.80. Mundus 8.17. Mutabile 4. Natura 5.49. Nobilitas 6. Nocere 9. Nomen 79. Numerus 1.6.21. Obedientia 7.24.25.37. Oblatio 4. Omnia 2. Oppoſitio 5.19.20.22. Oppro[m] 3. Ordo 12. Pars 7.&c.25.39.40.45.50. Paſſio 30.64. Pax 8. Peccatum 212.&c.225.239.238.&c.316.350. Pœna 45. Perfectio 14. Perſeuerantia 13. Pietas 5.14. Poli[a]. 14. Poſi[o]. Po[a] 24.&c.57.64. Prædeſtina[o]. 13. Prædic[a]. 6. Primū 2. Prodigalitas 4. Propor[o]. 1.&c. Puer 6. Qualitas 14. Relatio 13.&c. 37.58.66. Reſurrectio 18.22.32. Ros. Satisfactio 10.21.29. Scientia 22.12.85.&c. 101. Spirituale 8.&c. Statutum. Tactus 14.16. Tempus 25. Ter[a] 6.&c. To[m] 0. Triſti[a] 44 Vendere 0. Virginitas 25. Viſura 1.47.73.78.94.97.129 Vita 13.

Creationis. ¶Quarta dies creationis. 1[a].q.70.1.c. *Bonitas 26. Dies 23. Viſura 165.

Figura. ¶Quaternarius numerus, ſignificat vitam actiuam, quia eſt corporum, ternarius autem contemplatiuam, propter tres potentias animæ. Pſal.6. prin[o]. C. Reſurrectio 1.
¶Quatuor. Contemplatio 14. Legitimatio 3. Viſura 4.&c.218.

Diuiſio, 1 ¶Qværitur quadruplex, ſcilicet an eſt, quia eſt, quid eſt, & propter quid eſt. Et duæ primæ reducuntur in eandem, & aliæ duæ in vnam aliam. Meta.7.lec.ſi.o./ Poſteri.a.lec.1.
* Aſſerit. Confeſſio 40.&c. 82. Cur. Diſputatio 2. Doctrina 12. Dubio[o]. 8.

2 In qualibet quæſtione, quæritur aliud de alio, & ſemper præſuppoinitur aliquid manifeſtum. Meta.7.lec.ſi.o.[a] *Aenigma 2. Ens 9.

3 In omni quæſtione propter quid, quæritur de cauſa. Meta. lect.4. prin[o]./ L.1[o] 5.lec.2. me[o].a.B./ L.2[o] p.lec.6.prin[o].b.prin[o].
* Eſſe 67.84.85.

4 Temporibus noſtris, audiuimus multas controuerſias, inter doctores, non ſolum in naturalibus quæſtionibus, verū etiam in moralibus, in quibus periculum eſt, diuerſa ſentire & opinari. Opuſ.73. prin[o].

5 Quæſtio rethorica, ſecundum quodlibet genus cauſæ, reſpicit bonum vel malum, quia in iudiciali attenditur præmium vel pœna: in demonſtratiuo, laus vel vituperium: in deliberatiuo, vtile ad agendum. 4.d.16.q.3.ar.1.q.2.1[m]. *Metaphyſica 18. Peccatum 441.442. Scientia 69.&c.
¶Quæſtus. Furtum 22.

Diuiſio, ¶Quia ſumitur tripliciter, ſ. cauſatiue, terminatiue, & profequutiue. Ioan. lect.4. me[o].d.
* Anima 292. Demonſtratio 2.6.16. Eſſe 66.67. Quæſtio 1. Scientia 138. Vi[illegible]

Diuiſio. 1 ¶Qvid, duplex. ſ. quid nominis, & quid rei. 1[a].q.2.2.2[m]./ 3.d.24.ar.1.q.2 2[m]./ Trin.13.c./ Poſter.lec.2.prin[o].a.F.

2 Quid quærit de natura, & aliquando de ſuppoſito. 1[a]. q.29.4.2[m]./ q.31.2.4[m]./ 1.d.23.3.4[m]./ Potentia. q.9.4.1[m]. *Abſolute. Amor 21 7.139. Angelus 9.10.62.89. Anima 292.302. Beatitudo 1.&c.203. Circunſtantia 1.4. Cognitio 3.12.21. Corruptio 6. Cura 4. Dæmon 2.21. Deus 35.180.210. Definitio 2.3.9. Ens 1.&c.21. Eſſe 43.64.66.69.84. Euchariſtia 12. Excommunicatio 34. Falſitas 7.14. Felicitas 4. Forma 76. Fortitudo 42. Generatio 32. Genus 16 Humilitas 26. Ignorantia 3.9. Imago 11. Incontinentia 1. Indigentia 2. Infinitum 18.29. Intellectus 44.199. Innolentarium 3. Ius 2. Iuſtitia 61. Lex 27. Liber 17.23. Luxuria 8. Malum 34. Manna. Mens 6. Menſura 4. Meritum 6.68.102.107. Meta.18. Natura 39. Nobilitas 45. Nomen 25. Obligatio 2. Paſſio 12. Pœna 21. Perfectio 72. Politica 4. Poreſtas. Quæſtio 4. Quidditas. Quis. Scientia 54.55.138.146. Signum 13. Syllogiſmus 5. Simpliciter 5. Tempus 1.&c. Theo[a]. 23. Tranſubſtantiatio. Viſura 1.&c.213.276.
¶Quidam. Numerus 25.
¶Quidditas de ratione ſua non eſt ſimplex, nec compoſita. 2.d.3.q.1.art.1.c. *Accidens 120. Angelus 318.391. Cognitio 2.3.4. Conceptio 14 Contractio 2. Ens 1. Eſſentia 0. Eſſe 80. Falſitas 5.7. Felicitas 3.4. Forma 94. Intellectus 11.&c. 110.

170.111.129.Metaphyſica 15.28. Quid n. Subſtantia 2.&c. 25.&c. Virtus 1.&c.176.

1 ¶Qvies. De ratione quietis eſt, quòd mobile ſimiliter ſe habeat nunc & prius. 1ª.q.53.2.3.c./Meta.4.lect.4.meº.c.fi. Agens 45.Amor 253.Angelus 469. Anima 130.&c. Animal 34.Appetitus 40.Aſcendere 7.Beneficium 16.

2 Quies naturalis, eſt finis naturalis motus, & per ſe intenta a natura.1.d.40.q.4.2.1m. * Bonitas 294. Cœlum 125.&c. Contemplatio 10.23.Contrarium 33.34.Delectatio 12.13.41.Dies 28.Expectatio 1.Fiducia 5.Graue 5.Limbus 2.3.

3 Quies eſt prior motu via intentionis, & poſterior via executionis, quia eſt finis eius.12ª.q.25.1.c. * Ludus 2.8.

4 Quies dicitur dupliciter, ſcilicet ceſſatio operis, & complementum deſiderij.1ª.q.73.2.3.c./2.d.15.q.3.2.c. * Motus 10.18.71. Natura 17. Nox 3. Paſſio 58.65. Paupertas 8. Pax 1.10. Phyſica 4. Præceptum 46.48.Præcingi. Quieſcere o.

5 Quies voluntatis duplex.ſ.deſiderii, & motus. Prima conuenit viatoribus iuſtis.Secunda vero beatis tantum. 1.d.1.q.1. 5m. * Religio 26. 29. Requies. Requieſcere. Sabbathum 2. Sanctus 7.8. Serenitas. Temperantia 19.

6 Quies duplex, ſcilicet in temporalibus, & ſpiritualibus: a requie mentis homo egreditur ad primam, & ad ſecundam ingreditur.Heb.4.lec.1.meº.C.

7 Quies triplex, ſcilicet temporalis, conſcientiæ, & æternæ gloriæ.Heb.3.lec.2.fi. * Tempus 14.18.23. Tranquillitas. Vindicatio 4.Vita 30.

8 Quies quadruplex, ſcilicet a motu, labore, operatione, & in vltimo fine: tertia, & quarta conuenit Deo, non autem prima. 2.d.15.q.3.2.c.

Quid. 1 ¶Qviescere in toto tempore aliquo, eſt eſſe in eo in quolibet inſtanti illius temporis, etiam in vltimo.1ª.q.53.3.c. * Abſcondere 1. Agens 45. Angelus 469. Anima 130. &c. Animal 34.Appetitus 40.Beatitudo 99. Cœlum 122. Comprehendere 8.Cor.5.Delectatio 11. Deſiderium 15.18. Effectus 7.Finis 109. Intentio 22.Ornatus.

2 Homo debet quieſcere quadrupliciter, ſcilicet a peccato, a curſu vagandi, ab immoderato appetitu, & a præſumptione intellectus.Iſa.30.medº.I.

3 Spiritusſanctus manet, ſeu quieſcit in filio tripliciter, ſcilicet ſecundum vim ſpiratiuam, ſecundum humanitatem & ſecundum amorem.1ª.q.36.2.4m./1.d.11.1.2m./Potentia q.10. 4.18m. * Requies.Requieſcere.Sapientia 45.Sedere 9. Speculum 6.Stratus 2.Verbum 30.

Quid. 1 ¶Qvi eſt, eſt proprium nomen Dei, & primum.1ª.q.13.11. o./1.d.8 q.1.1.3.o./Potentia.q.2.1.c./q.7.5.c.fi.1m./q.10.1. 9m./Dionyſius 5.lec.3.prin.

2 Hoc nomen, qui eſt, magis proprium nomen Dei eſt, quam Deus, ex parte eius a quo nomen imponitur, & quantum ad modum ſignificandi, ſed quo ad id ad quod nomen imponitur, eſt econuerſo.1ª.q.13.11.c.1m.

3 Qui eſt, appropriatur filio Dei, ratione tantum adiuncti, ſcilicet ratione liberationis figuratæ. Et eſt perſonale ſecundum relationem determinatam, eſſentiale vero ſecundum relationem indeterminatam.1ª.q.39.8.fi.

¶Quietatiu. Amor 174.177.253.Beatitudo 99. Comprehendere 8.Delectatio 11.Dulcedo 1.Effectus 7.Religio 23.

¶Quietum. Effectus 7.Motus 53.Oratio 28.

¶Quincuplum.Vſura 289.

¶Quingenti.Cohors 3.

Quis. ¶Quinquagenarius dicitur, qui habet ſub ſe quingentoſquinquagintaquinque pedites, æqueſtres autem ſexagintaſex, vt quilibet eques certum numerum peditum habeat. Opuſ.20. 3º.4.cº.27.

¶Quinquaginta.Vſura 239.

¶Quinque.Abſoluere 7.23.Accidẽs 92.Animal 81.Augmentum 25.Bos.Confeſſio 74. Dies 24. Eclipſis. Euangelium 7. Euchariſtia 258. Excommunicatio 24. 32. Felicitas 7. Fides 14. Filiatio 38. Flagellum 3. Flumen 1. Forma 25. Fortitudo 7.45.Gloria 127.Gula 8. Hæreſis 133 Ieiunium 20. Inuidia 5.Ira 50.Iudicium 45.Iuſtitia 22.Lex 15.18. Locus 4. Luxuria 17.24. Manere. Medium 12. Miles 4. Miraculum 41.Miſſa 16. Motus 78.Notio 6.7. Oratio 9.12.77.99.Paſſio 39.Pœnitentia 9.Perfectio 22.Phaſe. Præparare. Quinquaginta.Quatra.Reſurrectio 55.

Quæ. ¶Quinta dies creationis.1ª.q.70.1.c./q.71.o. * Amor 58. Dies 24.Quinque.Vſura 165.

¶Quintus.Notio 7.

¶Quis.Circumſtantia 4. Pater 14.

¶Quoad. Abſtinentia 3. Confirmatio 3. Contemplatio 27. Excæcatio 3.Sterilitas 2.

¶Quo ad nos.Contemplatio 27.Delectatio 91.Deus 11.93. 201. Dextrum. Differentia 18. Finis 53. Notum 1.3.4.7.9. 10.Scientia 24. 115.Signum 1.

¶Quodammodo. Anima 42.72.120. Cauſa 17. Cœlum 40. 89.Dolabrum.Feruor 3.Forma 74.Generatio 60.Gratia 157. Infinitum 20.Intellectus 129. Ira 6. Iudicium 11. Numerus 22.Peccatum 184.Pœnitentia 5.

Quid. ¶Quod eſt, eſt ſuppoſitum habens eſſe, non autem materia.1. d.8.q.5.2.c./contra 2.cº 53./Spiritu 1.8m. *Accidens 23.89.Angelus 27.31.&c.43.45. Anima 58.Beatitudo 9.Compoſitio 6.7.Eſſe 81.Fides 30.Forma 18.50.Generatio 16.75.Idea 3.10.11.22. Quo eſt 1.

¶Quodquid eſt. Anima 192. Contingens 10. Definitio o. Eſſe 66. Eſſentia o. Intellectus 21. Principium 26. Quid. Quidditas.

Differentia. 1 ¶Qvo eſt, & quod eſt, in ſolo Deo non differunt. 1ª.q.29.4. 1m./3ª.q.32.3m./3.1m./q.17.2.c./1. d 8.q.4.1.2m./q.5.1. 2.c./d.19.q.4.1.4m./d.33.2.c./2m./diſt.34.q.1.1.c./2.d.2.q. 1.1.c.fi./Poª.q.9.4.c.fi.16m. Eſſe 81.

2 Oppoſitum uidetur dicere.1ª.q.3.3.c. Reſpondeo ſicut Dubio 114m. *Abſtractum 7.Accidens 23.89.

3 In compoſitis ex materia & forma, quo eſt dicitur tripliciter, ſcilicet forma partis, forma totius, & eſſe.1.d. 8.q.5.2.c./contra 2.cº 53./Spiritu 1.8m./Opuſ.54.o. *Angelus 43.45.Anima 58.Compoſitio 6.7.Eſſe 73. Euchariſtia 13.111.275.Excæcatio 3.Excõmunicatio 3. Falſitas 14. Fides 42.43.59.75.76.77.Finis 26.64.Forma 6.18.50.165.Generatio 16.69.75.Habitus 25.80.Idea 22.Intellectus 132.

¶Quomodo. Circunſtantia 4.

¶Quondam.Eccleſia 16.

¶Quot. Affinitas 7. Angelus 56.192. Anima 313. Mulier 5. Oppoſitio 19.Ordo 20. Vſura 3.216.

¶Quotidie. Beneficium 14. Euchariſtia 17. 179.181. Iuge. Miſſa 16.

¶Quotiens. Indulgentia 23. Petrus 4. Replicari.

¶Quotieſcunque.Euchariſtia 163.

¶Quotus, Conſanguinitas 7.

¶Quouſque. Ieiunium 14. Pollutio 3.

R

Figura. 1 Raab interpretatur fames, uel latitudo, & ſignificat eccleſiam.Matth.1.prinº.b.G.

Quid. 2 Raab fuit carnaliter meretrix. Sed nuntij Ioſue exploratores, potius ingreſſi ſunt domũ eius, quia domus talium, patent de nocte, & omnes indifferenter recipiunt, & domus eius adhærebat menijs ciuitatis, ad fugam & minus periculum. Vel erat tantum ſpiritualiter meretrix, id eſt, idolatra. Matt.1.prinº.b.H./He.11.lec.6.fi.

¶Rabanus. Cœlum 58.60.

¶Rabi. Error 12. Prophetia 81.

¶Racha eſt interiectio iraſcentis.22ª.q.158.5.3m./Ma.q.12. 5.c.fin. *Fatue. Ira 5.

Figura. ¶Rachel interpretatur uidens Deum. Et ſignificat eccleſiam, Matt.2.fi.d.D. *Decor.Iacob 9.Religio 26.

¶Radi.Coma. Corona 3. Dæmon 87. Raſura. Sacramentum 124. Tondere.Tonſura.Vſura 4.

Quando. ¶Radius ſolis fuiſſet ab æterno, ſi ſol fuiſſet ab æterno.2.d.1. q.1.5.15m. *Cœlum 43. Facies 3. Luciditas 1. Lumen 6.7.Luminare 1. Lux 9.Moyſes 5.Syon 2.Speculum 5.

Naturalis. 1 ¶Radix. Aliqua dicuntur ad ſimilitudinem radicis arboris, quæ ex terra trahit alimentum, vel quæ alimentum præſtat toti arbori.12ª.q.14.1.c. *Actio 43.Angelus 463.Anima 144.&c.245.247.248. Auaritia 17.18.

Peccati. 2 Radix peccati, non eſt actus peccati, nec habitus.ſed eſt paſſio, uel prauitas ad eum, naſcens ex peccato originali. 2.d.42.q. 2.1.c.2m./2.c.

3 Radix peccati, ex parte peccantis eſt tantum una, ſed ex parte eorum, quæ quæruntur, ſunt tria, ſcilicet concupiſcentia carnis, concupiſcentia oculorum, & ſuperbia uitæ. Ex parte autẽ boni commutabilis & mali, ſunt duo, ſcilicet cupiditas, & timor.2.d.42.q.2.1.o./4.d.15.q.1.ar.4.q.3.c. *Capitale 8.Charitas 9.10.101.Cõcupiſcibilis.8.9.Deus 359. 360. Differentia 14. Donũ 19. Honeſtas.Honeſtum 5.Humidum 1.Imago 9. Infidelitas 11. Intellectus 8.211.Libertas 4. Meritum 8.5.254.Mille 1.Numerus 14. Omiſſio 17 Paſſio 49.50.Patientia 7.Pœna 73.90.Ratio 4.Senſus 25.Superbia 2. 18.17.16.Triſtitia 12.Vindicatio 5. Virtus 53.180. Voluntas 54.55.Vſura 12.221.291.Chriſtus 210.598.215.

¶Ramus. Charitas 10. Superbia 17.

¶Rana. Magi 7.

Quid. ¶Rancor eſt indignatio, contra inducentes ad diuina. 22ª. q.35.

q.15.4.2^{m}./Ma.q.11.4.c. Accidia 8. Amaritudo.

¶Rapacitas continetur ſub violentia, cum ſit ſpecies eius. Quæ violentia, eſt filia auaritiæ.22^{æ}.q.118.7.c./3^{m}. Auaritia 25. * Canis 2. Furtum 3.

¶Rapere. Furari. Surripere. Venus 2.3.

Angelus. ¶Raphael, eſt de vltimo ordine angelorum.2.d.10.L.

Quid. ¶Rapina per ſe eſt peccatum: quia eſt auferre per vim rem alienam iniuſte.22^{æ}.q.66.8.o. Furtum 6.7.

* Adam 81. Alienum 7. Bellum 6. Contumelia 5. Decimæ 26.27. Dominium 17. Excommunicatio 12.17. Infidelis 2.3.6. Neceſſitas 30. Princeps 13.14.16. Satrapæ. Vſura 112.&c. 171.&c. 285.287.289.&c. 303.&c. * Furtum 5.

¶Raptor. Vſura 246.248.

Quid. 1 ¶Raptvs vt eſt ſpecies luxuriæ eſt, quando puella de domo patris violenter abducitur, vt corrupta matrimonio habeatur, ſiue ei, ſiue parentibus violentia inferatur.22^{æ}.quæſtione 154.1.c./7.o./ 4.diſt.41.art.4. quæſt.1.c.fi./2.c./6^{m}./ Ma.q.15.3.c.

2 Raptus quandoque eſt cum ſtupro, & quandoque ſine eo, vt in raptu viduæ, vel nuptæ, vel corruptæ. Et quandoque ſtuprum eſt ſine raptu, ſi defloretur virgo ſine vi. 22^{æ}.q.154.7.o. * Luxuria 6.13. Matrimonium 116.

3 Raptus plerumque cõcurrit cum ſtupro. Ideoque quandoque ponitur vnum pro alio.22^{æ}.q.154.7. 1^{m}. * Sponſa 4.

4 Rapta poteſt duci in matrimonium, ſi ipſa vel parentes conſentiant.22^{æ}.q.154.7.3^{m}./4.d.41.ar 4.q 3.3^{m}.

5 Raptus monialium, grauius ſecundum leges punitur. ſ. capitali pœna.22^{æ}. q.154.10.2^{m}.

Mentis. 6 Raptus mentis proprie, eſt eleuatio mentis ad ſupernaturalia a Deo, cum abſtractione a ſenſibus.22^{æ}. q.175.1.o./Verit. q 13.1.o./2.9^{m}./2^{æ}.Cor.12.lec.1.me^{o}.B.

7 Extaſis dicit ſimpliciter exceſſum mentis, ſed raptus addit violentiam.22^{æ}.quæſt.175.2.1^{m}. * Abſtractio 14.&c. Cœlum 65.

8 Exceſſus mentis, extaſis, & raptus, ſumuntur pro eodem. Et hoc dupliciter. ſ. vel ſecundum intentionem tantum, & ſic conueniunt omni amanti Deum & contemplanti, vel ſecundum actualem abſtractionem a ſenſibus, & ſic ſunt in communi vſu. Veri. q. 13. 2.9^{m}./2^{æ}.Cor.12. lec.1.me^{o}. K. * Deus 171.172. Elias 3. Moyſes 3.

9 Raptus ratione cauſæ, poteſt pertinere ad vim appetitiuam, non autem ratione termini, ſed tantum ad vim cognitiuam. 22^{æ}.q.175.2.o.

10 Homo fit extra ſe, ſecundum appetitum dupliciter. ſ. eleuando ſe per intellectum ad diuina, prætermiſſis ſenſibilibus, ſicut Paulus, vel econuerſo, ſicut ille qui porcos pauit ſub ſemetipſo cecidit. Et neutro modo eſt proprie raptus. Sed minus primo modo: quia eſt ſine violentia, licet vterque exceſſus, poſſit eſſe cauſa raptus in vi cognitiua. 12^{æ}.quæſt.28.3.c./22^{æ}.q 175.2.2^{m}.

11 Raptus mentis ad diuina triplex. ſ. per ſimilitudines imaginarias, per effectus intelligibiles, & per eſſentiam Dei. Primus conuenit Petro, & Ioanni euangeliſtæ. Secundus Adæ & Dauid. Tertius vero Paulo & Moyſi.22^{æ}.q.175.3.1^{m}./ Veri.q.13.2.9^{m}./2^{æ}.Cor.12.lec.1.me^{o}.D.

Du^{m}. 1082. 12 Oppoſitum videtur dicere, quo ad tertium modum.1^{a}.q.12.2.c./1^{m}./1.o.Reſp^{o}. ſicut Du^{o}. 486^{u}.

13 Paulus fuit raptus, in die ſuæ conuerſionis, in anno paſſionis Chriſti. ſ. circa finem imperii Tiberii. 2^{æ}. Cor. 12. lec. 1. prin^{o}.H./Lec.3.prin^{u}.

14 Paulus neſciuit, an eius anima in raptu fuerit ſeparata a corpore, licet probabilius ſit quod non. 22^{æ}. q.175.5.3^{m}./6.o./ Veri.q.13.5.o./2^{æ}.Cor.12.lec.1.fi.D.&c.

15 Paulus in raptu, fuit in ſtatu merendi. Sed non merebatur actu: quia tunc habuit actum charitatis patriæ. ſ. fruitionem contra quoſdam. Veri.q.13.1 6^{m}.

16 Paulus in raptu, fuit beatus ſecundum actum, non autem ſecundum habitum. Sed fidem habuit econuerſo. Ideo erat tunc viator. 22^{æ}.q.24.8.1^{m}./ q.175.3.3^{m}./ 5.1^{m}. / 6.3^{m}./q.180.5.c./2.d.11.q.2.4.4^{m}./4.d.49.q.2.7.c./4^{m}./ 5^{m}./Verit.q.13.1.c /5^{m}./6^{m}./3.11^{m}./5.5^{m}./6^{m}./q.18.1.13^{m}./2^{æ}.Cor.12. lec.1.fi B.C.

17 Paulus poſt raptum, memor fuit eorum quæ viderat in diuina eſſentia, per ſpecies relictas ex hoc. 1^{a}.quæſt.12.9.2^{m}./ 22^{æ} quæſt.125.4.3^{m}./3.d.14.ar.1.q.4.3^{m}./ Verit.q.8.5.5^{m}./ 6^{m}./q.13.3.4^{m}.

18 Fuit raptus Pauli ſitu, ut eſſe idoneus teſtis futuræ gloriæ. Veri.q.13.3.8^{m}./5.6^{m}.

¶Rarefactio. Augmentum 2.&c. Cete.6.

Quæ. 1 ¶Raritas vltima ad quam materia poteſt peruenire, eſt raritas ignis. 2.diſtinct.14. 1.4^{m}./ diſt.50.quæſt.2.1.c./Po^{a}. q.4.1.5^{m}.

2 Raritas & ſubtilitas non ſunt vniuoce in cœlis, & in inferioribus.2.d.2.q.1.2.5^{m}. / d.14.1 4^{m}./ Cę.2.lec.10.fi.

* Delectatio 27. Deus 399. Pœnitentia 47. Punctus 6. Subtilitas 2. Vſura 164.

¶Rarius. Fornicatio 19. Pluuia 4.

¶Raro. Accidens 103. inc. Blaſphemia 26. Caſus 1. Contingens 6. Delectatio 34. Ægyptus. Fœmina 4. Futurum 2. Inobedientia 5. Intentio 19. Lex 51. Mercurius 1. Naturale 24. Vita 48. Vſura 280.

1 ¶Rarvm eſt in quo parum eſt de materia, ſub magnis dimenſionibus. Denſum autem econuerſo.2.d.30.q.1.1.c.prin^{u}. Quid.

* Cete 6. Corpus 42.48. Delectatio 27.34. Homicidium 3.

2 Rarum & denſum ſunt contraria, & reducuntur ad excellentiam & defectum, ſicut ad quædam vniuerſaliora. Phy. lec.8.o.

3 Sicut diuerſitas ſpecierum in animalibus cognoſcitur ex diuerſitate figurarum, ſic & in elementis ex diuerſitate rari & denſi.4.d.3.ar.3.q.2.c.fi.

¶Raſura. Abiicere. Tondere. Vſura 4.

¶Ratificatio. Matrimonium 121.133.137. Ratum.

¶Ratihabitio. Cõſenſus 0. Eleemoſyna 22. Ordo 92. Præſumptio 1.13. Ratum. Simonia 32. Vſura 155.&c.

1 ¶Ratio dicit quadrupliciter. ſ. virtus cognitiua, cauſa, ſuppuratio, & aliquid ſimplex, abſtractum a multis, quæ omnia conueniunt Deo. Dionyſ.7.lec.5.prin^{u}. Diuiſio.

2 Ipſe intellectus diuinus & angelicus, ratio nominatur. 1.d.3. q.1.2.4^{m}./ 6.2^{m}.

3 Ratio ſumitur dupliciter. ſ. ſtricte & proprie, ſecundum quod nomen rationis ſumitur ab inquiſitione & diſcurſu, uel ſecundum quod ratio dicit quandam obumbrationem intellectualis naturæ, ut dicit Iſaach Philoſophus, quod ratio oritur in umbra intelligentiæ, & ſic rationale eſt differentia animalis, & Deo non conuenit, nec angelis. Alio modo ſumitur ratio communiter. ſ. pro qualibet cognitione uirtutis non impreſſæ in materia, & ſic rationale communiter conuenit Deo & angelis, & hominibus.1^{a}.q.51.1.2^{m}./ 22^{æ}.q.49.5.3^{m}. / 1.d.25.q.1.1. 4^{m} / d.33.1.3^{m}./ d.3.q.1.2.4^{m}./6.2^{m}.

* Abſoluere 33. Abſtinentia 2.6.8. Accidens 11.14.15.20.35. 46. Actio 7.16 74. Actor 1.

4 Ratio dicitur dupliciter. ſ. id quod eſt in ratiocinante. i. actus rationis vel potentia, & vt eſt nomen intentionis. ſ. definitio vel argumentatio.1.d.33.1.3^{m}.

* Actus 11.26.35.39.41.45.64.79.160.161.161.176.179. Adã 46. 89. &c.

5 Ratio rei dicitur tripliciter, ſcilicet quæ non habet fundamẽtum in re, neque proximum, neque remotum, ſicut ratio chimeræ, & alia fictitia, & ratio rei ratiocinantis, qua cognita ſunt in cognoſcente ſecundum modum cognoſcentis, & ratio rei rationabilis. 1^{a}.q.16.5.3^{m}. / Chimera 1.1.d.30.3.c / d.41.L./ 3.d.15.q.2.ar.3.q.2.c./3^{m}.fi./d.33.q.1.ar.1.q.1.2^{m}. / Veri.q.15.9 7^{m}./ Ma.q.8.3.2.10.

6 Ratio dicitur dupliciter. ſ. per eſſentiam, & per participationem.3^{a}.q.18.2.c./1^{m}./ 3.d.17.ar.1.q.2.3^{m}.

7 Ratio ſumitur dupliciter. ſ. ut eſt uirtus animæ, & ut eſt ratiocinatio & ſuppuratio. Phil.fi.

* Addere 1.2.6.7.8.13.&c.

8 Ratio ſumitur dupliciter, ſcilicet ut ratio, & ut natura. Et vtrumque dupliciter, ſcilicet uel ut ratio fundatur in natura, uel ut natura dicitur abſolute, & ratio dicitur ad aliquid. 3.diſt.15.quæſt.2.ar.3.q.2.c. / d.33.q.1.ar.1.q.1.2^{m}. / Veri. q.26.9.7^{m}.

* Affirmatio 1. Agens 12.35 70.

9 Ratio dupliciter inducitur, ad aliquid probandum. ſ. uel ſufficienter, ſicut in ſcientia naturali inducitur ratio ſufficiens ad probandum quod motus cœli ſemper ſit uniformis velocitatis, vel quę non ſufficienter probet aliquam radicem, ſed quę radici iam poſitæ, oſtendat congruere conſequentes effectus, ſicut in aſtrologia ponitur ratio eccẽtricorum & epiciclorum. 1^{a}.q.32.1.2^{m}. Epicicli 1.

* Amor 10.181.182. 183. 118. 220.243.263.284.285.610. 624. Analogia 9. 11. 12. 14. 15. Angelus 32. 33. 87.230. 307.342.351.352.364.374.388.392.403.418.425.453. Anima 94.146.198.200.&c. Animal 43. Ars 2.3.4.&c. Artificiale 5. Beneficentia 1.

10 Ratio hominis eſt perfecta dupliciter. ſ. perfectione naturali .ſ. lumine rationis, & perfectione ſupernaturali. ſ. uirtutibus theologicis, quarum prima perfectiua habetur, ſed ſecunda eſt maior.12^{æ}.q.68.2.c.

* Creatio 1. & cætera 24. 20.31. 47. Denominatio 1. Definitio 18. 445. Fides 8. 75. 85. 56. Forma 53. & cæt. 217. Genus 4. Gratia 35. Homo 6. Idea 5.6.21 19.22.23.29 30. Idem 2.

11 Rõ bene ordinatᷓ per actus omnium uirtutũ dupliciter. ſ. uel in ſe, per uirtutes intellectuales, uel circa interiores paſſiones,

ſeu exteriores operationes, per virtutes morales. 1 2æ. q. 100. a. c. *Imperfectio 5. Iuſtificatio 38. Lux 15. Organum 5. Pars 8. 13. 41. 46. Peccatum 90. 91. 92. 107. 149. 152. 202. 249. 360. 368. 381. 403. Pœna 17. Perſona 23.

12 Rationes intellectæ, habent duplicem firmitatem. ſ. ſui eſſe a ſubiecto & ſuæ veritatis ab obiecto. 1. d. 3. 5m. *Probatio 1. Proceſſio 3. Qualitas 14 Quantitas 5. 6. Regula 1. 2.

13 Aliquid præfuit in rationibus cauſalibus dupliciter, ſ. ut fiendum a Deo tantum, vt corpus hominis, vel creatura. 1a. q. 6. 71. 1. 1m. / q. 91. 2 4m. / q. 92. 4. 3m.

14 Rationales ſeminales, primo ſunt in verbo Dei, ſecundum ideales. Secundo in elementis mundi, vt in cauſis vniuerſalibus. Tertio in cauſis particularibus. Quarto in ſeminibus. 1a. q. 115. 2. c.

Quid. 15 Ratio eſt natura intellectualis obumbrata. 1. d. 3. 4. 4. 1. c. / 4m. *Agens 70. Agere 5. 23. Altare 3.

16 Ratio quandoque comprehendit duas potentias. ſ. vim apprehenſiuam & affectiuam, ſiue intellectum & voluntatem. 3. d. 33. q. 2. ar. 1. q. 3. 3m. / ar. 4. q. 3. c. ſi. / 2m. / Veri. q. 22. 10. 2m. / 11. 1m. / 12m.
*Anima 85. 119. 146 163. 167 & cæt. 212. 265. 294. 310. 362. Ariſtoteles 7. Ars 1. &c. Aſſumere 7. 35. Attribui. Attributa 5. 3. 6. 9. 10. 11. 14. 18. Auctio 2. 7. 8. 9.

17 Ratio corrupta, non eſt ratio, ſicut falſus ſyllogiſmus non eſt ſyllogiſmus proprie. 2. d. 24. q. 3. 3. 3m. *Aureola 14.

18 Semper remoto aliquo de ratione alicuius, remouetur illud. 12æ. q. 67. 5. o. / 22æ. q. 182. c. / 3a. q. 86. 4. 1m. / 1. d. 26. q. 2. 1. 3m. / 4. d. 22. q. 2. ar. 3. q. 2. c. / contra 4. co 32. 2m. / 35. ſi. / Veri. q. 4. 2. c. ſi. / q. 24. 10. 14m. / Vir. q. 4. 4. c. / Quol. 3. 4. c.
*Beatitudo 7. 21. 33. 101. 102. 123. 132. 140. Beatus 4. 5. 6. Beneficiẽtia 1. Beneficiũ 9. 23. Bonitas 74. 01. 66. 72. 75. 82. 90. 91. 94. 96. 103. 104. 105. 143. 162. &c. Cogitatiua o. Conceptio 38. Deus 16. 147. 187. 181. &c. Fieri 8. Finis 6. 11. 15. 19. 39. 43 45. 46. 50. 84. 92. 94. 95. 98. 108. 119. 134.

19 Ratio cuiuſlibet rei ſignificata per nomen, eſt conceptio quã ſignificat nomen. Opuſ. 9. q. 2.

20 Virtutes naturales inquantum ſunt originatæ a rationibus idealibus, poſſunt dici rationes, non autem inquantum ſunt in materia corporali 1a. q. 115. 2. 1m. / 2. d. 18. q 1. 2. c m.
*Habere 3. Indiuiduum 4. 9 Inſtans 4. 1. Intentio 2. 10. Notio 1. 3. 4. Numerus 23. &c. Obliquus 1. Oppoũ 10. Ordo 9. Perſona 10. 11. 14. Prædicari 25. Prælatio 6. Priuatio 2. 9.

21 Rationes ideales poſſunt dici cauſales, & non ſeminales, ſeminales autem poſſunt dici cauſales. 1a. quæſtio. 115. 1. 4m. / Propter 7.

22 Rationes ſeminales ſunt virtutes rerum, actiuæ & paſſiuæ. 1a. q. 115. 2. o. / 2. d. 7 L. / d. 13. 1. c. / d 18 q. 1. 2. o. / Veri. q. 5. 9. 8m. *Prudentia 11. &c. 33. &c. 43. 48. 54. 53. 63. 64. 66. Reuerentia 23. Viſio 49. 149 197.

Differentia. 23 Ratio & intellectus non ſunt idem, quia ratio quandoque eſt recta, & quandoque non recta, tam in ſpeculatiuis quàm in practicis, ſed intellectus ſemper eſt rectus. 1. d. 1. q. 1. 1. 4m. / 2. d. 24 q. 3. 3. 3m.
*Abſtractum 1. Accidentaliter 3. Adulatio 4.

24 Immo ratio dicitur eſſe ſemper recta. Ma. q. 7. 3. 6m. Reſpondeo Dubio 1083.

Dum. 1083m. 25 Ratio dicitur eſſe ſemper recta dupliciter. ſ. vel reſpectu principiorum, vel quia non errat ex proprietate ſui ſicut phantaſia, ſed tantum ex defectu ſui. Ma. q. 7 5. 6m.

26 Ratio & intellectus ſunt realiter eadem potentia. 1a. q. 79. 8. o. / q. 83. 4. c / 2m. / 12æ. q. 49. 5. 3m. / q. 83. 10. 2m. / 3a. q. 18. 3. 2m. / 2. d. 24 q. 3. 3. 2m. / Ver. q. 15. 1. o. / q. 16. 1. c. ſi / Anima 3. le. 14. ſi *Affirmatio 2. Agere 5. 23. Agonia o.
Oppoſitum videtur dicere. Poſter. princ. Reſpondeo ſicut Dubio 43.

Dum. 1084m. 27 In quibuſdam magis acceleratur rationis vſus in uno quàm in aliis. 4. d. 27. q. 2 3 7m.
*Animal 43 44. 45 47. Apirocalia. Appetitus 13. 51. 56. 58. 59. 61. &c. 06 73 89 Auerſio 8. 9. Autu. Baptiſmus 92. &c. 102. 131. Beatus 46. Bonitas 180. Charitas 20. Caro 1. Caſtitas 3. Cauſa 30. 36. 81. Cœlum 1. 11. 17. Certitudo 4. Circunciſio 12 Circunſtantia 17. 18 &c. Ciuilis 1. Clauis 2. Cognitio 25. 32. 43. Complacentia 2. Compoſitio 15. Comprehendere 1. 3. 6. Commune 1. 5. 7. 9. Communicabile 3. 4. Conceptio 5 &c. Concluſio 1. 2. Concupiſcentia 9. &c. Concupiſcibile 7. &c. Conſcientia 5. 8. 13. Conſenſus o. Conſtantia 8. 9. Conſuetudo 2. 3. 5. Continentia 3. 8. &c. Cõtractio 1. Contrarium 16. 17. 18. Cor 4 Corporeitas 2. 3 Creatio 1. 3. 4 5. 10. 31 47. Credere 5. 14. &c. 30. Culpa 4. Cura 3. Datio 4. Debitum 6. 11. 12.

28 Ratio & ſenſus, differunt obiecto, ſed ratio & intellectus differunt in ſolo modo cognoſcendi. Ideo ratio pertingit ad perfectionem intellectum, non autem ſenſus ad perfectionem rationis. 1a. quæſt. 59. 1. 1m. / q. 79. 8. 3m. / 12æ. q. 5. 1. 1m. / 2. diſt. 9. 8. 1m.
*Dæmon 65. Denominatio 11. Deus 11. 28. 63. 122. 147. 153. 159. 104. 187. 199. 204. 238. 245. 249. 253. 257. 259. 284. 283. 334. 338. 341. 345. 347. 361. Dialectica 4. Difficile 8. 14. Definitio o. Diſpoſitio 4. Diſputatio 3. Diſtinctio 2. 9. 15. 34. 35. 37. Diuerſitas 12. Diuiſio 3. 4. 9. 10. 19. 20. 21. Dolor 5. 31. Donum 8. 9. 14. 38. Dubitatio 1. Eadem. Ebrietas 1. Energuminus 2. Ens 36. Aequalitas 6. 21. &c. Error 3. 5. Eſſe 49. 80. Eſſentia 5. Aeſtimatio 1. 2. Aeſtimatiua 2. 4. Aeternitas 8. 18. Euchariſtia 208. Factum 2. Falſitas 2. 14. Fides 14. 18. 21. 29. 38. 85. 86. 99. 112. 115. 132. 141. &c. Fieri 1. 8. Filiatio 17. 25. Forma 11. 88. 166. Fortitudo 5. Fortuna 5. Fructus 9. 11. Frui 1. Fruitio 15.

29 Semper quod eſt ratio alterius, ſe habet ad illud vt formale ad materiale. Ma. q. 2. 2 5m. / 11m. *Futurum 1. 4.

30 Certitudo rationis, eſt ex intellectu: ſed neceſſitas rationis, eſt ex defectu intellectus. 22æ quæſtio. 49. 5. 2m. / Ma. quæſtione 7. 5. 6m.

31 Duæ rationes eiuſdem rei, non demonſtrant duo eſſe: ſed dupliciter quid eſt, ſicut de puncto poteſt dici quid eſt, ſicut principium, & quid eſt vt finis, propter diuerſam rationem principii & finis. Potentia. quæſt. 8. 2. 11m.
*Gratia 34. 35. Habitus 59. 78.

32 Ratio practica eſt cauſatiua & apprehenſiua rerum: ſpeculatiua vero eſt tantum apprehenſiua. 22æ. quæſt. 83. 1. c.
*Hæreſis 56. Honeſtum 4. 9. Honor 23. Idem 2. 3. Ieiunium 6. 19. In 22 26. Inconſtantia 1. 4. Indiuiſibile 1 2.

33 Ratio practica dicitur recta, ſecundum quòd conformiter ſe habet ad rectos fines, & ad appetitum rectum. Speculatiua, ad prima principia. 3. diſt. 33. q. 1. art. 1. q. 2. c.
*Infidelitas 2. Infirmitas 3. 5. Innocentia 4. Inſtrumentum 4. Intellectus 25. 32. &c. 57. 61. 180. 261. Intentio 2. 10. Ius 2. 6. 13. 16. Lex 5. 146 Locus 4. Logus. Luxuria 22. 24. Malum 7 Medium 17. Menſura 3. 5. 11. 14. 22. 23. 24. Meritum 9. 13 39. &c.

34 Nihil firmiter conſtat ſecundum rationem ſpeculatiuam, niſi per reſolutionem ad prima principia indemonſtrabilia, nec ſecundum rationem practicam, niſi per ordinationem ad vltimum finem, qui eſt bonum commune. 12æ quæſt. 90. 2. 3m. / Cont. 4. co. 54. 3m. *Metaphora 1. 2. Multitudo. Peccatum 401. &c. Pœna 13. 26. Perfectio 33. Perſona 3. 6. 11. 12. 25. 38. Perturbatio. Potentia 3. 6. Præceptum 2 42. 57. 60. 85. 117. 130. Præcipere. Præcipitatio o. Prædeſtinatio 2. 3. 6. 36. Prædicamentum 3. 6.

35 Ratio practica eſt circa operabilia ſingularia, & contingentia, non autem circa neceſſaria, ſicut ratio ſpeculatiua. 12æ. quæſtio. 91. 3. 3m. *Prædicari 4. 12. 13. 41. Principium 4. 12. Proportio 4. Propoſitio 2. 5. Prouidentia 2. 6. 28. & cæt. Pulchritudo 2. 3. 4. 9. Purgatio 4 Rationale 6. 7. Rebellio 1. 2 Reduplicatio 1. Regere 1. Regula 1. 2. Relatio 46. Relatiuum. 3. 10. 11.

36 Omnis ratio ſpeculatiua vel practica, incipit ab aliquo principio, & per media venit ad concluſionem. Sed tripliciter differunt, ſcilicet quia principium in ſpeculatiuis eſt forma, & quod quid eſt, in operatiuis vero finis, quod quandoque eſt forma, quandoque aliquid aliud: principium etiam in ſpeculatiuis ſemper oportet eſſe neceſſarium, in operatiuis autem quandoque eſt neceſſarium, quandoque autem non. Similiter in demonſtratiuis, ſemper poſteriora ad priora de neceſſitate ſequuntur, non autem in operatiuis ſemper, ſed tunc ſolum, quando ad finem, non niſi per hanc viam perueniri poteſt. cont. 3. co. 97.

37 Ratio ſuperior & inferior, poſſunt eſſe ſpeculatiuæ, & practicæ, ratione diuerſorum. Veri. quæſt. 15. 2. c. ſi. / 6m. *Religio 31. 65.

38 Ratio ſuperior & inferior, ſunt realiter eadem, potentia: quæ reſpectu æternorum, dicitur ſuperior, ſed reſpectu temporalium, dicitur inferior. 1a. q. 79. 9. o. 12æ. q. 74. 7. c. / 2. diſ. 24. q. 2. 2. o. / 3. diſt. 15. q. 2. ar. 3. q. 2. c. / 3. 17. art. 1. q. 2. 2m. / Veri. q. 15. 2. 11. / Ma. q. 7. 5. c.
*Res 1. 3. Sapientia 2. 14. Sacrificium u. Synderesis 4. 8. Veritas 2. 3.

39 Ratio ſuperior & inferior, non differunt ſecundum diuerſa obiecta, ſicut practicum & ſpeculatiuum, ſed per diuerſa media. 1a quæſt. 79 9. c. / 2. diſt. 24. quæſt. 2. 2. c. / 3m. / 3. diſt. 17. q. 1. art. 1. q. 3. 2m.

40 Ratio ſuperior dupliciter inhæret æternis, ſcilicet conſiderando ea ſecundum ſe, & ut regulas agendorum, conſulendo. Ideo eſt ſpeculatiua & practica. 1a. quæſt. 79. 9. c. / 12æ. q. 74. 9. c. / 22æ. quæſt. 45. 3. c. / 2. diſt. 24 q. 2. 2. c. / 3m. / quæſt. 3. 3. 4m. / Ma. q. 7. 5. c.

41 Ratio ſuperior reſpicit æterna ut obiecta, & ut media, ideo eſt

aſt ſpeculatiua & practica, & pertinet ad cognitionem tantum. Sed partes imaginis, pertinent etiam ad affectionem, & ſunt tantum ſpeculatiuæ, & reſpiciunt Deum, vt obiectum tantum 2.d.24.q.2.2.3^{m}.

42 Sicut appetitus ſenſitiuus, eleuatur per regimen rationis ſupra ſe, ſic ratio ſuperior per lumen fidei. 2.diſtinct. 24. quæſtione 3.5.c.

43 Ratio ſuperior, dirigit rationem inferiorem.2.d.24.q.2.2.c./4^{m}./q.3.1 5^{m}./4.1^{m}./4.d.14.q.1.ar.3.q.1.c.

44 A Ratio inferior, regulat ſenſualitatem, & ſeipſam.2 d.24.q.3.1.1^{m}/4.1^{m}./

44 B Summum animæ eſt ipſa ratio, imum autem eſt ipſa operatio per corpus exercita.22ſ.q.53.3.C.

Actus 45 Intrationem ſunt duo, ſcilicet actus, vt intelligere & ratiocinari, & aliquid conſtitutum per actum eius triplex. ſ. primo deſinitio, ſecundo enunciatio, tertio ſillogiſmus vel argumentatio.12ſ.q.90.1.2^{m}.

* Actio 16.17.Adam 21.22.56.Adoptio 19.Agiographæ 2. Agonia 1.Anima 85.94.169.222.294.362.Animal 45.Appetitiua 25.52.56.58.62.73.Apprehenſio 3.4. Ars 20.&c.Actuale 5. Aſſentire 0. Auerſio 0. Baptiſmus 92.&c.102.132. Barbarus 0.Bonitas 101.Caſtitas 3.Cœlum 35.

46 Aliqui actus attribuunt rationi dupliciter, ſcilicet immediate, & mediante voluntate. Veri.q.15.3.c.

* Circunſtantia 17.18.Cogitatio 2. Coitus 4.5.6.Communicabile 4.Conſcientia 0.Conſenſus 0. Contemplatio 9. Corpus 57.Creatio 1.4.5.12.20. Delectatio 54. 86.87.94.111. Difficile 14.Diſpenſatio 5.Dolor 32. Euchariſtia 108. Fenor 2. Fides 8. Finis 6.22.25.29.39.84.92.94 98.107.119. 134.Fortitudo 5.Gentilis 4. Hæreſis 36. Homo 37.&c. Honeſtum 4.9.Humilitas 26.

47 Apprehenſio rationis duplex, ſcilicet iudicium ſine diſcuſſione, vel iudicium cum diſcuſſione. Primam ſequitur voluntas vt natura. Secundam vero voluntas deliberata. 2.diſt.24. quæſt.3.1.c. * Imago 30.Imperare 0. Imperfectio 5.6. Imprudentia 1.3.

48 Actus duplex attribuitur rationi inferiori, reſpectu terrenorum. ſ. delectatio, & deliberatio. Superiori vero, ſecundus tantum.2.d.24.q.3.1.c.

* Incontinentia 1.6.9. Infidelitas 2.8.9.Infirmitas 3.5. Innocentia 4. Inquirere 1.

49 Ratio ſuperior habet actum directe circa propriam materiam, ideſt, circa rationes æternas, ſed indirecte circa temporalia, de quibus iudicat ſecundum rationes æternas. Verit.q. 15.3.5^{m}./5.c./q.26.9.7^{m}.

* Inſania. Inſenſibilitas 1.Intellectus 0.Ira 2.8.10.11.16.17. 22.&c. 46.54.56.60.74.75. Iraſcibilis 4. Iudicium 7.&c. 41. Iuſtitia 9.36.45.58.64.79.

50 Ratio & prudentia, ordinant actus humanos tripliciter, ſcilicet dando eis modum, firmitatem, & rectitudinem. 3.d.33. q.1.ar.1.q.3.c.

51 Ratio etiam ſecundum quòd eſt ſpeculatiua, habet duos actus. primus eſt componere & diuidere, ſecundus eſt diſcurrere 4.d.15.q.4.ar.1.q.1.c. * Iuſtificatio 27.30.Legiſlator 2. Lex 3.&c.34.35.37.47.58.&c. 74.79.99.227.153.&c. Lucia 0.Libertas 4.Liberum 4.9.26. Logica 2.&c. Lumen 3.Luxuria 22.Macula 2.Magnanimitas 2.26.

52 Actus rationis practicæ quadruplex, ſcilicet intellectus, ideſt recta æſtimatio de fine, conſilium, iudicium, & præceptum. Defectus primi, eſt cæcitas mentis, ſecundi inconſideratio, tertii præcipitatio, & quarti inconſtantia. Ma.q.15.4.c.

* Malum 1.7.54.

53 Applicatio ad opus, eſt finis rationis practicæ. 22ſ.quæſt.47. 1.3^{m}./3.c. * Manſuetudo 7. Materia 16. Matrimonium 71. 106. &cæt.

54 Ratio eſt primum principium omnium actuum humanorũ, & omnia alia principia eorum obediunt rationi, ſed diuerſimode.12ſ.q.58.2.c./q.90.2.c./q.100.1.c./q.102.1.3^{m}.

* Medium 17.22.&c. Miſericordia 2. Mundus 8.21.23. Naturale 13. Negligentia 2.4.5.6.10.

55 Quilibet actus rationis, ſe extendit ad quamlibet materiam moralem.22ſ.q.54.1.c. * Nitor 3. Oratio 1.92.94.

56 Ratio habet vim mouendi, a voluntate, quia ex hoc quòd aliquis vult finem, ratio imperat de ijs quæ ſunt ad finem. 12ſ.quæſt.17.1.c./quæſt.90.1.3^{m}.

* Obligari 6.7. Ordinatum 2.3. Ordo 38.&c. Paſſio 52.53. 59.68.74.&c. Patientia 2.

57 Omnis inquiſitio rationis, procedit a ſimplici intuitu principiorum per intellectum, & terminatur ad ipſam per reſolutionẽ.1^{a}.q.79.8.c./12.c./13.c./12ſ.q.91.1.2^{m}./q.100.1.c./22ſ. q.8.1.2^{m}./q.154.12.c./1.d.35.q.5.art.2.q.2.c./ Ver.q.15.1.c./ Vir.q.1.8.c./Quol.8 4.c. * Peccatum 1.&c.17.&c.104.167. 289.293.401.&c.412.413.414.Pœna 44. Perſeuerantia 110.

Perſona 38. Perturbatio. Præcipitatio 2. Prædeſtinatio 2.3.8. 36. Prædicamentum 5.6. Proceſſio 15.&c.25. Promiſſio 1.

58 Ratio corrumpitur dupliciter, ſcilicet per ſe & directe, per contrarium, ideſt per ſolum peccatum mortale: & per accidens & indirecte, per iram. Ma.q.12.3.7^{m}.

* Puer 2.&c. Religio 31.65. Reuerentia 1.3.3. Sapientia 2.14. Senſualitas 8.13. Sponſalia 7. Voluntas 1.24.27.28.&c. 45.&c. 64.&c.78.82.&c. Vſura 49.197.

59 Nihil contrariatur rationi, niſi peccatum mortale, ſed veniale, eſt præter rationem. Ma.q.11.3.8^{m}./9^{m}. In cõmuni.

* Abſoluere 33. Abſtinentia 1.6.8. Accidens 110. Addere 0. Agiographæ 2. Analogia 9.11.12.14.&c. Angelus 187. 403. 425.453.610.624.

60 Viuere præter rationem dupliciter contingit, ſcilicet contra rationem, & ſupra rationem. Primum eſt malum, non autem

1 ſecundum, Trin.9.5^{m}.

* Apirocalia. Argumentum 1.2. Ariſtoteles 7. Artificiale 3. Aſſumere 7. Auctoritas 2.4. Bonitas 38.66.69. 71.74.73.79. 82.90.91.96.100.136. 145.162. 164.274.179.180.233.234. 247. Defectus 10.17. Denominatio 12.

61 Idem poteſt eſſe ratio diuerſorum excedens, vt diuina eſſentia, non autem adæquata. 1^{a}.q.14.6.3^{m}./q.55.3.3^{m}./contra 1.c.54./Veri.q.2.1.c.5./4.2^{m}./q.8.10.13^{m}./11.6^{m}./Po.

2 q.3.16.5^{m}./12^{m}.

* Deus 377. Ens 8.16.&c.32. Feſtum 5. Fides 14.18.21.&c. Fructus 9.11. Homo 37.&c. Ira 2.&c.46.54.&c.74.75. Iuſtitia 1. 36.64. Latere. Lex 3.&c. Libertas 4. Liberum 4.9.26. Lucia. Lumẽ 3. Magnanimitas 2.26. Malum 17.54. Medium 17.22.

3 &c. Membrum 5. Meritum 39. Miſericordia 2. Miſſa 2. Opinio 5. Ordo 38.&c. Paſſio 52.53.59. 68.78 &c. Peccatũ 413. Proceſſio 13.&c.25. Puer 3.&c. Relatio H. Religio 5.31.65.

4 Sacramentum 27.31.48. Sacrificium 17. Sanctificatio 3. Sanctitas 3. Sapientia 26.27.33.36. Sciẽtia 30.51.45.94.102.105. 208.109.117.128. Scientificum. Scurrilitas. Senſualitas 6.7. 8.13.24. Senſus 4.6.10.13.16. Sepultura 12. Seruitus 1. Seueritas. Significatio 1. Signum 2.10. Syllogiſmus 5.6. Similitudo 1.2.8 25. Simplex 1.4. Simplicitas 1. Synderesis 2.3.4.8. Sinonima. Somnus 4.&c. Spes 19.61. Spina 2. Sponſalia 7. Statuere

5 11. Studium 1. Subſiſtentia 7. Subſtantia 19.20. Succeſſio 3.6. Superbia 2.18.21. Suppoſitum 8.&c. Tabernaculum 4. Tactus 3. Temeritas 1.3. Temperantia 7.16.20. Tenebræ 4. Terra 2. Teſtis 7. Theologia 11.12.36.37. Timor 35.40.51.52. Totũ 1. Tranſcendentia. Tribulatio 7.8. Trinitas 3. Triſtitia 12.18. Varo. Venia. Verbum 4 10.24.&c. Verecundia 18. Veritas 1.

6 &c. 8.28. Verum. Veſtigiũ 3. Virtus 7.12.17.19.28.39.47.53. 37.81.50.92.93.98.102.105.111.110.125. 161.172.179.187. 203.207.208.209.211.214.216. 219.220.224.229.241.256. 258. Vita 25.51.76.77. Vitium 8. 11. Vnio 6.13. Vnitas 2.7.8. 23.27.28.39.43.43.51.52. 59. Vniuerſale 15. Vniuocum 2. Vocatio 3. Voluntariũ 2.5.11.14.15. Volunta 2.20.24.19.43.63. 64.76.83. Votũ 1.34 36. Vſura 206. Vſus 6.7. Vti 6. Vxor 6. Chriſtus 70.81.151.152.153.134.156.158.174.176. Finis 84.

62 Ratio eſt nobilior, virtute morali acquiſita. 12ſ.q.31.2.3^{m}./ q.63.2.3^{m}./ Vir.q.1.9.14^{m}.

¶Ratiocinatio. Adam 28. Diſcurſus. Error 1. Experientia 2. Inquirere 0. Opinio 8. Perſona 11. Prudentia 10. Ratio 4.45. &c. Scientificum 0.

¶Ratiocinium. Prælatio 6. Prudentia 10. Ratio 4.55.&c. Religio 55.

¶Rationabile. Amplexus. Debitum 18. Diſcretum. Epicicli 1. Matrimonium 40. Officium 16. Præceptum 61.116.149. Ratio 9. Votum 28.71.

1 ¶RATIONALE dicitur dupliciter, ſcilicet omne intellectuale, & cognoſcens cum diſcurſu. Primum conuenit Deo & Angelis, non autem ſecundum, ſed eſt differentia animalis. 22ſ. quæſtione 83.10.2^{m}./1.diſtinctio.25. quæſtio.1.1.4^{m}./ 2.diſtinct.3.quæſtio.1.2.4^{m}./6.2^{m}./ Potentia q.9.2.10^{m}./Spiritu 2.12^{m}. Diuiſio.

* Adoptio 19. Agere 5. Amor 19. 58. Angelus 60. &c. 498. Animal 1. 4. Appetitiua 11. 22. 22. Aſſimilatio 1.&c. 10. Attingere 3. Beatitudo 8. 23. Beneuolentia 2. Bonitas 1. Coniunctio 2. Contemplatio 7. Creatura 23.&c. Debitum 18.

2 Rationale conuenit Deo & angelis ſupereminenter. 1^{a}.q.29. 3.4^{m}./22ſ.q.83.10.2^{m}./1.diſt.25.q.1.1.4^{m}./2.d.2.quæſt.1. 2. 4^{m}.

* Dæmon 1. Deſiderium 13.15. Deus 186.206. Dominium 5. &c. Ens 28. Epiſcopus 13. Filiatio 35. Finis 39. Habere 2. Hæreſis 36. Homo 0. Ieiunium 24. 29. Impuritas 2. Indiuiduum 10. Intellectus 25. Intentio 4.&c.

3 Rationale vt differentia non prædicatur de anima hominis. 3.d.22.q.1.1.1^{m}.

* Lex 32 &c.59.78. Logica 2.3.4.5. Maledicere 4.

Re

4 Rationale dicitur dupliciter, ſ. per eſſentiam, & per participationem. 1^{a}.q.18.2.2^{m}./ 3.o. / 4.5.c./ 12^{a}.q.50.4.c./ 3.d.17.ar.1.q.3.4^{m}./ Opuſ.3.c^{o} 230.
*Matrimonium 40. Mens 2.6. Metaphora 7.8. Miſeria 1. Miſericordia 8. Miſſio 28.&c. Oratio 67. Ordo 39.40. Palliū 1.

5 Rationale per participationem duplex. ſ. per ſimilitudinem actus, & per obſcuram conſonantiam. 3. d.27.q.1.4.3^{m}./ Vir. q 1.10.11^{m}.
*Peccatum 18. Perſona 3.&c. Po^{a} 13.&c.50.62. Prędeſtinatio 2. Proceſſio 15.&c. Producere 2. Prouidentia 28. Ratio 3.

6 Rationale & ſenſibile, ut ſunt differētię, ſumuntur ab anima rationali, & ab anima ſenſitiua, non autem a potētia rationis, & potentia ſenſus, licet per has noſcantur. 1^{a}. q.76.3.4^{m}./ q.77.1.7^{m}. / 3.c./ 12^{a}.q.110.4.4^{m}./ 1.d.3.q.4.2.5^{m}./ d.25.q.1.1.4^{m}./ 4.d.44.q.1 ar.1.q.2.3^{m}. / Verit.q.10.1.6^{m}. /q.24.6.4^{m} / Po^{a} q.4.9.1.10^{m}. / Spiritu 2.12^{m}./ 11.3^{m}./ Anima 12.8^{m}./ 19.1^{m}./ Opuſ.3.c^{o} 158.ſi.
*Scientia 29.119. Similitudo 11. Subſiſtentia 6. Via 3. Virtus 97.&c. Vniuerſum 5.6.

7 Remoto rationali, remanet uiuum, non quidem idem numero, propter deſtructionem ſubiecti, ſed idem ratione. Ma.q.2.9.18^{m}.
*Voluntarium 14. Voluntas o. Vti 2. Chriſtus 135.

¶ Ratum. Res 1. Simonia 32.

¶ Redamatio. Amor 248.

¶ Reale. Abſoluere 31.32.33. Abſtractum 1.2. Actio 34.35.105. Addere 1. Alimentum 2. Amor 152.114. Angelus 199.327. Anima 121.219.240. Ars 15.36. Attributa 7.9. Beatitudo 132. Charitas 1.59. Cęlum 69. Contrarium 37. Datio 6. Deus 28.29.250.345. Differre 10. Differentia 6. Diſtinctio 23.&c.33.34. Diuiſio 20. Dominium 2.3. Dos 4. Ens 1.&c. Aequalitas 6.21.23. Euchariſtia 49.121. Aeuum 6. Fieri 1. Finis 38. Forma 41. Generatio 69.71. Gratia 35. Habere 3. Idea 14. Inſtans 1.3.4.7.9.11. Intellectus 2.13.15.64.195.171.&c. Intentionale o. Iuſtitia 4. Iuſtificatio 12. Liberum 4. Logica 3. Lumen 9. Malum 1.3.9. Materia 40. Medium 6. Memoria 6.7. Naturale 8. Negatio 5. Notio 3.10. Ordo 9. Participare 2. Paſſio 4.14. Pœnitentia 83. Perſona 34.38. Prædicamentum 3. Proceſſio 25. Ratio 26.38. Relatio 5.6.28. &c. Relatum 3.4.8. Res 1. Senſibile 6.9. Similitudo 2. Spes 52. Spirituale 8. Subſtantia 33. Totum 8.9. Verbum 10. Virtus 239. Vnio 12.13.16 Veritas 19.27.34.51. Voluntas 6 Vſura 74.295.

¶ Reamare. Paſſio 132.

Differentia. 1 ¶ Reatvs ſumitur aliquando pro culpa, & aliquando pro pœna, quia eſt medium quodammodo inter utrunque. 2.d.42.q.1.2.c.

Quid. 2 Reatus eſt obligatio ad pœnam, propter peccatum. 2.d.30.q.1.2.c./ d.32.q.1.1.c./ d.42.q.1.2.c./ 3.d.36.5.2^{m}./ 4.d.14.q.2.ar.1.q.2.c./ d.21.q.1.ar.3.q.2.c.
*Abſoluere 41. Accuſatio 23. Auerſio 18. Circumciſio 42. Chirographum. Clauis 3. Conſēptus 7. Dānatio 28. Dæmō 48 Fides 107. Fomes o. Inclinatio 1. Ingratitudo 16.17. Lamech.

3 Reatus pœnæ, eſt effectus peccati per accidens tantum, & diſpoſitiue, 12^{a}.q.87.1.o. *Lex 180. Macula 7.8. Maria 62. Paſſio 30.34.100.113.126. Peccatum 23.48.54.75.180.187.195.196.268.272.338.341.355. Pœna 70.89 98.

4 Cauſa proxima reatus, eſt defectus inductus per peccatum, ſed cauſa remota, eſt actus peccati. 2.d.42.q.1.2.1^{m}.
*Pœnitentia 28 127.

5 Non omnium peccatorum eſt idem reatus. 3^{a}.q.88.1.c./ 2.d.42.q.1.2.4^{m}./ 3.diſt.36.5.2^{m}.
*Rebellio 1. Sacerdos 12.

6 Reatus manet, poſt actum peccati. 12^{a}.q.87.6.o./ 2.d.42.q.1,2.o./ 4.d.14.q.2.ar.3.q.2.1^{m}. / Veri.q.18.2.2^{m}. Sacramentū 230. Satisfactio 15. Vnctio 15.

¶ Rebaptizari. Athanaſius 1 Baptiſmus 80. 118.136.137.138.139.142.247. Euchariſtia 226.

Cauſa. 1 ¶ Rebellio uirium inferiorum ad rationem, conſequuta eſt ex peccato. Opuſ.3.c^{m} 192.
*Contumax. Fomes 12. Inobedientia o.

2 Rebellio concupiſcibilis & iraſcibilis ad rationem, minui poteſt per uirtutes, non autem poteſt tolli, niſi uirtute Dei. Vir. q.1.4.7^{m}./ 20.14^{m}.
*Mors 1. Pœna 82. Reſiſtere 2.3.4.5.6.

3 Rebellis & contumax, ſemper occidebatur, in veteri lege. 12^{a}.q.105.2.9^{m}.

Diuiſio. ¶ Recedere a Deo, contingit tripliciter, ſcilicet per infidelitatem, per malos mores, & per apoſtaſiam. 1^{a}.q.9.2.3^{m}./ pſal. 27 ſin./ E.
* Abraham 6. Abſens. Accedere 1.2. Acceſſio o. Acedia 2. Apoſtaſia o. Audacia 9. Baptiſmus 214. Beatitudo 32. Bonitas 132. Ceta 4. Contrarium 27. Contumax. Corona 41. Defectus 15. Dæmon 223. Deſperatio 1. Elongatio. Æternitas 14. Euchariſtia 96. Flagellum 3. Forma 125. Fugā. Incontinentia 1. Inobedientia 1. Intenſio 3. Interpretatio 1. Luxuria 23. Magi 6. Magia 4. Manens. Materia 14. Matrimonium 130. Miſſio 17 Mollities 2. Omiſſio 3. Paſſio 56 59. Peccatū 19.178.290. Puritas 2. Reſurrectio 23. Similitudo 26. Species 3. Spes 62. Venire 1.23.

Ra

¶ Recens. Euchariſtia 209.

¶ Receptaculum. Anima 96.125.&c. 172. Damnatio 5.

¶ Receptibilitas. Capacitas o. Indiuiduum 23. Poſſibilitas 1.

¶ Receptio. Angelus 372. Miſericordia 14.37. Vſura 107.

¶ Receptiuum. Actus 84. Anima 172. Homo 5.

¶ Recidere. Hæreſis 23.24. Relapſus.

¶ Recidiuare. Confeſſio 50. Deriſio 3. Ingratitudo 12. &c.7. Operatio 48.57. Peccatum 369 Relapſus. Verbum 73.

8 ¶ Recipere pati, & huiuſmodi dicuntur æquiuoce de intellectu, & de materia prima. 1^{a}.q.50.2.2^{m}./1.d.3.q.1.2.3^{m}./ d.5.q.1.1.2^{m}./d.17.q.1.2.2^{m}./cont.2.c^{o}.16.8^{m}./ Anima 6.c. prin^{o}./5^{m}./6^{m}./Ente 5.me^{o}.K. * Abſoluere 18. Accipere 5. Actio 99. Actus. Admittere. Agens 26.50.101. Aleator 3. Amazones 3. Angelus 84.222.372.610. Anima 10.14.162.172.281. Appetitus 52. Aſcendere 8. Aſſimilatio 2.4. Aſſiſtere 2. Baptiſmus 194. Campſuria 1. Capacitas o. Differentia.

2 Recipere, & retinere, vel conſeruare, in immaterialibus contingit ſecundum idem, non autem in rebus materialibus. Veri.q.15.1.c.ſi./Anima 13.c./19^{m}. * Character 24.&c. Cęlum 57.67.70. Clauis 1. Cognitio 40. Compoſitio 116. Confirmatio 36. Corpus 41.

3 Nihil recipit ſecundum ſuum formale, ſed tantum ſecūdum ſuum materiale 2.d.19.3.c./Ver.q.9.1.12^{m}. * Cultus 2.10. Datio 30.

4 Illud quod non recipitur in alio, eſt infinitum 3.d.13.q.1.ar.2.q.2.c. * Decimæ 19. Dæmon 98. Determinatio 2. Deus 23. Diſputatio 3. Diuerſitas 12. Donum 39.41. Effectus 2.10. Eleemoſyna 15 Epiſcopus 4. Eſſe 5.60. Euchariſtia 41.154. Phantaſma 4. Forma 21.23.35.51.60 88.&c. 122.125.144.151.170. Gratia 173. Gratiarū actio 1. Hæreſis 30. Homo 5.

5 Receptum eſt eiuſdem virtutis, in recipiente, & dante, in omni generatione vniuoca, non autem in aliis, propter defectum dantis, vel recipientis. 2.diſt.20.2.3^{m}./ 4.diſt.44.q.3.art.1.quæſt.3.2^{m}.
* Illuminatio 10. Imperfectio 4. Indiuiduum 21. Indulgentia 23. Inſtrumentum 12. Intellectus 158. 218.249.253. Intenſio 4. Inuentio 20. Iudicium 68. Iuramentum 35. Lex 11.

6 Non omne receptiuum, oportet eſſe denudatum, ab omni natura determinata, ſed tantum a natura recepti. 1^{a}.q.75.2.c./ 2.d.17.q.2.1.4^{m}./Veri.q.22.1.8^{m}./Anima 3.4^{m}. * Liberalitas 2. Lucidītas 1. Lumen 1.5.8. Materia 14.37. Membrum 4.10.12. Miſericordia 39. Miſſio 5. Naturale 4. Nobilitas 6.1. Obligatio 14. Holocauſtum 4. Operatio 3. Ordinatio 7. Paſſio 1.2.12. Peccatum 369. Pœnitentia 15. Pluralitas 2. Potentia 26.17.49.&c. Prædicari 33. Raab 2. Relatio 62. Religio 51.&c. Reuelatio 4. Sacerdos 13. Sacramentum 55. Senſus 15. Simonia 32.37. Sion 3. Speculum 5. Spirituale 5. Spiritus 17. Sufficiens. Tributum 3. Veritas 13. Virtus 80. Vita 67. Vnctio 11. Votum 43. Vſura 68.94.99.105.&c. 139.148.149.170.171.173.178.179.181.188.189.192.195.202.207.212.216.167 272.273.178. Vſus 14. Vxor 15.

7 Aliquid dicitur recipi vel haberi dupliciter, ſcilicet vt diſtinctum eſſentialiter a recipiente, vt forma in materia, vel non diſtinctum, vt natura in ſuppoſito. Po^{a}.quæſt.2.1.2^{m}.
* Chriſtus 68.148.

¶ Reciprocum. Amor 248. Mutuum o.

¶ Recitare. Hæreſis 132. 133. Inſinuatio 4. Mendacium 18. Narratio. Prædicare 1. Prophetia 64.

¶ Reclamare. Accuſatio 16. Affinitas 11. Contradictio o. Diſſenſus. Matrimonium 25.23.113.&c. Ordo 97.104.105.206. Proclamare o. Recuſare. Votum 37.58.

¶ Recogitatio Cognitio 15. Contritio 23. Memento. Præceptum 45.80 Recolere. Verecundia 7.

¶ Recognitio. Confeſſio 24. Gratitudo o. Iacob 5. Latria 6. Paupertas 8. Primitiæ 3.4.

¶ Recolere. Beneficium 14.

¶ Recompenſatio. Amicitia 28. Beneficium 2.3.4.5.6. Eleemoſina 33 36.37 Gratia 22. Gratitudo 1.4. Ingratitudo 6. Merces o. Meritum 1. Miſſa 17. Pœna 74. Præmium o. Reſtitutio 5. Retributio o. Satisfactio 2. Statutum 1. Vendere 8 12. Vſura 63 &c.93.100.104.105.108.&c. 145.152.167.168.181.193.209.212.220.222.253.263.265.

¶ Reconciliatio eſt amicitiæ reparatio 4. diſt.15.q.1.artic.5.q.2.c. * Auerſio 13. Conſeruatio 13.14. Diuortium 3. Fornicatio 9.10. Paſſio 114.115. Pœnitentia 107. Placare. Redemptio 5. Vxor 13.18. Quid.

¶ Re-

¶Reconditum. Altare 1.
¶Reconfirmari.Baptiſmus 139.
¶Recordari.Beatus 55.Colere.Comminiſcor. Contritio 23. Memoria o.Petrus o.Reminiſcentia o.
¶Recreatio.Character 14.10.Eutropelia.Imago 17.&c.Iocoſum.Ludus 3.&c. Operatio 33.Regeneratio.Sabbathum 11. Sepultura 6.Solatium.Trinitas 13.Triſtitia 20.
¶Rectificatio. Iuſtitia 11.13.
¶Rectilinea.Numerus o.Quadratum.
1 ¶RECTITVDO duplex ſcilicet & circa exteriora,& quæ dicit debitum ordinem ad finem, & ad legem Dei. Prima eſt iuſtitiæ,ſecunda vero,eſt omnis virtutis.12ᵃ.quæſt.55.4.4^{m}./ 2.d.37.q.1.4^{m}.
• Abſoluere 13.Actio 16.19. Actus 56.165.Amor 66.138. Angelus 159 Anima 174.Appetitus 9.96. Apud 1.Ars 2.3.4. 14 Beatitudo 74.Bellum 5.Bonitas 59.102.170.
2 Rectitudo in opere, uel intentione dicitur, ſecundum quod opus ab agente egrediens, non exit ordinem debiti finis 2.d.41.4.1.1 c.
• Caligæ.Charitas 117. Certitudo 17.23, Cithara. Continentia 3.Corpus 19.21.24.Cura 5.Deus 332.357.Diffinitio 20.Docilitas 1.Electio 4.9.Eliz.Aeſtimatio 11 Aeternitas 5. Euangelium 6.Euchariſtia 246.Fides 24.115.118 Finis 54. 82.83.87.131. Fomes 6. Gaudium 11. Gratia 7. 39.63.169. Hæreſis 11 Homo 12.13.
3 Rectitudo dicitur metaphorice, de iuſtitia reſpectu legis,vel præcepti, de bonitate reſpectu finis, & de veritate reſpectu rei & intellectus 1.diſt.19.q5.14^{m}.
• Honeſtum 45.Humilitas 26.Ieiunium 6 Inconſideratio, Intellectus 286 311.Intentio 9.Ira 2.8.Iudicium 2. 21 &cæt. Iuſtitia 1.9.10.12.13.39.45 66.Iuſtificatio 1.2.Lex 42.Linea 5.Magnanimitas 2.Medium 17.25. Oratio 6.21.25.34 Ordo 18.Peccator 4.Peccatum 424.Pœnitentia 115.Perfectio 70.76.Perſona 18.Polus. Præceptum 86.116. Præcipere 2. Probatio 2.Prophetia 11.17. Prouidentia 3. Prudentia 12. 38.54.64.Punctus 1.Puritas 1.Ratio 2333.50.52.Rectificatio.Rectus.Regula 2.Rite.Sanitas 7.Sapientia 33.Scandalum 2.Scientia 117.Sententia 3.Seueritas. Simplicitas 3. Studium 3.Superbia 5.Tarditas 4.Triangulus. Verbum 66. Verecundia 8. Veritas 26. Virtus 15.27.121.174.200.207.217.234. 243.Vita 37. Voluntas 64.
4 Rectitudo appetitus duplex, ſcilicet intrinſeca, & reſpectu artificiatorum. Primam facit prudentia, ſecundam vero ars. Ideo ars non eſt virtus moralis,ſicut eſt prudentia. 3.d.33.q. 2.art.1.q.3.6^{m}. • Viora 203 206.
5 Rectitudo vitæ & intentionis duplex, ſcilicet perducens ad vltimum finem, & quæ eſt ex genere, fine, & circunſtantijs debitis. Prima non poteſt eſſe ſine fide, & gratia gratum facente,ſed tantum ſecunda, non tamen ſine gratia gratuita. 4.diſt.17.q.1. ar.2.q.2.3^{m}./4^{m}.
6 Rectitudo diminui poteſt,ſecundum quòd rectum in aliqua parte curuatur. Ma.q 2.11.34^{m}.
Ad quid. 1 ¶Rector multitudinis ad hoc intendere debet,vt pacis vnitatem procuret.Opuſ.20.li^{o}.1 c^{o}.2.
Qui. 2 Rectores ſunt caput vniuerſitatis ciuilis, ex quo totum corpus dependet.Opuſ.20.li^{o}.4.c^{o}.11.ſi. • Ciuitas 3. Diſpenſatio 23.Imperator 3.Obedientia 44.Politia 2.Politica 3.Præfectus.Princeps 11.Senator 1.Seruus 7.Vita 40.
¶Rectus.Apud 1.Deus 157.Definitio 20 Impersonale.Nominatiuus.Per 6.Trinitas 2.Chriſtus 46.
¶Recuperare.Adam 54.Amicitia 39 Annihilatio 10.12.Aureola 25.Cibus 2.3.5.Confeſſio 43.Corruptum 1.Deus 386. 387.388.Euchariſtia 180.251. 252. Gratia 50. Hæreſis 49. Homo 21.Humidum o. Incarnari 2.8. Innocentia 1.Iudæi 20.Iuſtitia 72.Meritum 105.Peccatum 344.Pœnitentia 100. &c.Reconciliatio.Redemptio o.Religio 29.Reſtauratio.Symonia 10.Virginitas 10.11.32.33. Voluntas 75. Viſura 161. 162.163.200.
¶Recurrere.Abſoluere 26.Confeſſor 70.73.Damnum 1.Excommunicatio 11.Lex 173.Pœnitentia 39.84.Periculum 9. Scientia 69.Tirannus 10.11.
¶Recuruum.Inclinatio 4.
¶Recuſare.Electio 32. Hieremias 2.Puſillanimitas 7.
¶Redamatio.Amor 148.
¶Redarguere.Correctio o. Delectatio 43.Elenchus.Increpatio.Iudicium 19.30.
¶Reddere.Actio 58.Actus 108.Arra 1.Bos.Charitas 85.Ciuitas 1.Clementia 9.Cognatio 9. Comedere 4. Contemplatio 19 Debitum 14.&c. Delectatio 60 Aequiualens. Exactio 5. Phātaſma 7.Fornicatio 14.Gratitudo 1.Gratus 2.Habitus 2. Honor 10.Innocens o.Ieiunium 7.Iephte.Infidelis 4.Ingratitudo 10 Intellectus 179.Ira 1.Iuſtitia 7.32.42.Lex 54. Ludus 18.Luxuria 19.Matrimonium 50.117.Merces 5.Mundus 8.Mutuum 4. Oblatio 6.Officium 6. Ouis 1.Pœna 54.Pœnitentia 11.69.Præceptum 42.Prælatio 6.Præmium 1. Princeps 12.Recompenſatio.Redditus.Redemptio 1.Religio 3.Reſtitutio o.Rethor.Satisfactio 11.3.Sepultura 12.Seruitus 8. Virtus 229. Vita 38. Votum 22.57. &c. 63. Viſura 27.228.&c. Chriſtus 113.
¶Redditus.Exactio 5.Reſtitutio 13. Viſura 58.156.183.184. 188.154.195.196.
1 ¶REDEMPTIO Chriſti,reddit nobis totum quod perdidimus in Adam,non quidem ſimul, ſed omnia tempore ſuo. 2.d.32. q.1.2.1^{m}. Chriſtus
•Abrahā 17 Angelus 487.Aqua 27. Aſſumere 57.Baptiſmus 287. Canis 1.Datio 16.Euchariſtia 44.Fides 65 66.
2 Per redemptionem humani generis, Chriſtus vniuerſaliter totam creaturam reparauit,& meliorauit.4.diſt.48.q.2.1.c.
•Hæreſis 136.
3 Ad redemptionem requiruntur duo, ſ.ſolutio & pretium. Et vtrunque immediate conuenit ſoli Chriſto,ſed principaliter toti trinitati.3^{a} q.48.5.c./ 3.d.19.ar.4.q.2.c.
•Incarnari 1.Miſſa 26.Mors 36.Ordo 101. Paſſio 21.85.&c. 100.109.110.
4 Chriſtus ut Deus, dicitur redemptor per auctoritatem, ſed vt homo,merendo per effectum humilitatis. 4.d.5.q.1.1.2^{m}. •Peccatum 258 &c.
5 Chriſtus eſt redemptor noſter dupliciter, ſcilicet liberando a diabolo,& reconciliando nos Deo.3^{a}.q.48.4.2^{m}./3^{m}./ 6. 3^{m}./ 3.d.19.ar.4 q.1.c / Ro.3 lec.3.med^{o}.C.
•Reſtitutio 12 Sanguis 7.&c. Satisfactio 23. &c. Stipendia. Vexatio. Viſura 200.
¶Redigere.Accidens 121.Nihil o.Ordo 101. Peccatum 190.
¶Redire debet homo ad cor quadrupliciter,ſ.quaſi ad iudicem Diuiſio. ſolum, vt ſe diſcutiat, quaſi ad vitæ principium, vt ſe cuſtodiat, quaſi ad diuinæ loquutionis auditorium, vt diligenter attendat,& quaſi ad diuinorum eloquiorum theſaurum, vt eum abſcondat & poſſideat.Iſa.46.ſi.
•Beatitudo 139.Corruptum 1. Crucefignatus 2.Eccleſia 12. Euchariſtia 88. Exitus 2. Exufflatio. Fornicatio 14. Hæreſis 23.24.30.31. Ingratitudo 13.&c. Macula 16. Matrimonium 30.60.148.Peccatum 276.354 Pœna 65.Po^{a} 15. Sanguis 12. Templum 14.Ventus 4.Votum 62. Viſura 177 199.
¶Reduci.Abſtractum 3.Accidēs 9.Actus 59.80.85.Agens 30. 49.68.94. Angelus 118.180.181.334.454.559. Anima 238. 239.251.Attributa 18 Beatitudo 136. Beneficium 9. Beſtialitas 1. Capitale 8.Character 3.Cauſa 20.64.Cœlum 78.110. Color 8.9.Conſilium 14. Cōtinentia 9.Corruptio 1.Cura 4. Defectus 24.Dæmon 312.Deus 52.&c.199.263.354. Diſpoſitio 41.42.43.Donum 13.Embrio 1.Eos 15.31.Error 12. Fides 2.Finis 96.&c.Forma 89 90. Genus 24.25.26.29. Gratia 11.100.106.Habitus 50.Hæreſis 1.Imprudentia 2. In 6.14.Ingratitudo 10.Inſtrumentum 15.Intellectus 257.Interrogare. Interpretatio 4.Iuſtitia 81.Latria 4.5. Lex 27.29.38.Logica 2.Luxuria 11.Manſuetudo 2. Manumiſſio. Matrimonium 94. 105.Meritum 50.Miſericordia 3.Mitti. Monſtrum 1. Motus 13.&c.Mundana.Negatio 4.Nomen 82.Operatio 27. Oppoſitio 2.Ordo 6.47.Ornatus 1.Orpheus. Paſſio 39.42.Peccatum 312 Perfectio 45.Perſe 6.10.Præceptū 39 Proph^{a} 11. Prudentia 50.78.Qualitas 15.Quæſtio 1.Sacramentum 54. Scientia 99.100.105.118. Simplex 4. Somnolentia. Speculatio. Tactus 14. Temperantia 12. Tranſumptio. Veritas 20. Veſtigium 5.Virtus 243. Vitium 20. Vnitas 40.Voluntas 55. Viſura 92.
¶Redundantia fit in corpus, ex ijs quæ ſunt in anima,niſi in Chriſto patiente.12ᵃ.q.3 3.c./3^{m}./q 4.6.c./q 75.3.1^{m} /2^{m}./ 22ᵃ.q.175.4.1^{m}./ 2^{m}./ 3^{a}.q.14.1.1^{m}./q.15.5.3^{m}./6.c./9.3^{m}. / q.19.3.3^{m}./ q.28.2 3^{m}./ q.45.2.c./1^{m}./ q.46./8.c./2^{m}./ q. 49.6.3^{m} /q.54.2.c./q.79.1.3^{m} /1.d.1.q.1.1.2^{m}. / 3.d.15.q.2. ar.1.q.3.3^{m}./ ar.2.q.2.c./q.2.2^{m}./a .3.q.1.1^{m}./3^{m}./q.2.3^{m}./ q.3.c./ 2^{m}./ 4^{m}./ d.18.3.5^{m}./ 4. d.17.q.2.ar.3.q.1 c./d.44.q. 1.ar.3.q.4.3^{m}./Ver.q.10.11.3^{m}./q.13.3.9^{m} / q.26.8.8^{m}./10^{m} /.10.c./ Quol.1.3.c./ Quo.7.5.c./ 2^{m}./ Opuſ 3.c^{o} 231./232. /. 137.
•Anima 131.&c. 228.285. Aureola 8.Beatitudo 77. Claritas 7.17.18. Contritio 9. Cor 7. Corpus 38. Delectatio 61. Dolor 5. Fetor 2.3. Gratia 38.Helias 6. Iuſtitia 40. Manna 11.&c. Matrimonium 204. Paſſio 74. Peccatum 106. Superbia 1 &c. Tactus 8.Triſtitia. Ex anima.
1 ¶Reduplicatio quandoque dicit concomitantiā,& quandoq; Quid. rationem præexiſtentem. Ma.q. 1.2.2^{m}./ 3.6^{m}.
•Agere 11. Phantaſma 7.
2 Reduplicatio pōt denotare quodlibet genus cauſæ,ſuppoſitū, naturam,& accidens.3.d.10.q.1.ar.1.q.1.c. •Homo 5.9.
3 Quod reduplicatur,eſt per quod prædicatum conuenit ſubiecto. Ideo aliquo modo eſt idem utrique ſicut medium

Re

In ſyllogiſmo affirmatiuo.3.diſt.10.q.1.ar.1.q.1.c.
ᵘHonor 3.28.34.Humilitas 27. Iacob 5.Idea 5.30.37. Ieiunium 22.Ieſus 4.Imago 11.
4 Reduplicatio requirit loquutionem per ſe veram. 3.q.10.q.1.ar.1.q.1.c./ar.2.q.1.2ᵐ./ d.11.4.6ᵐ.
ᵒImperare 4.9.18.
5 Illud quod reduplicatur,comparatur ad prędicatum,ſicut ad illud quod conſequitur per ſe ad ipſum, ad ſubiectum vero, ſicut in quo concluditur.3.d.10.q.1.ar.1.q.1.c.
ᵒIn 1.3.Infinitum 27.Infirmitas o.Inquantum.Iudicium 3. Lex 41.61.62.158.Linea 3.
6 Terminus reduplicatus, ſumitur quandoque pro ſuppoſito, ſed magis propriè pro natura, quia ſumitur in ui prædicati. 3ᵃ.q.16.10.11.12.o.
ᵃLocus 11.Lucifer.Memoria 1.Metaphyſica 3.10.13.Secundum quód.Specificatiue.Chriſtus 18.31.32.
7 Quod conuenit alicui cum reduplicatione, non ſemper conuenit ei ſimpliciter ſine ea.3ᵃ.q.16.10.3ᵐ./ 3.d.11.3.3ᵐ.
¶Reſectio.Aqua 17.Beatus 36.Cibus o.Dulcedo 1.Euchariſtia 33.244.218.275. Experientia 10.&c.Fructus 2. Intellectus 201. Oratio 41.43.56. Potus. Sanctus 7.8. Statua 2. Chriſtus 199.
¶Referre. Abſoluere 22.Actus 18.172.Differẽtia o.Nuntius. Relatio o.Teſtamentum 8.Vti 10.12.
¶Referri. Actus 18.172.Ars 10.Aureola 56. Deus 381. Experientia 12. 13. Honor 8. Imperare 4. Incontinentia 2. Laus 18. Martirium 7. Motus 61. Obiectum 1. 56. Officium 13. Prædicari 41. Pronomen 4. Relatio o. Relatiuum o. Relatum. Sacramentum 85. Sacrificium 4.8.&c.Sanctitas 4. Scientia 56. Temperantia 14.20. Verbum 62. Vſura 44.45.185.191. Vſus 4.

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¶Reflecti ſupra ſe, conuenit animæ dupliciter, ſcilicet cognoſcendo naturam ſuam, & actus ſuos eſſe. 3.diſtinctio.23.q.1.2.3ᵐ./ Opuſc.29.prinᵘ. Actio 19.20.23. Actus 5.6.71. Amor 144. Anima 174.175.199. Inclinatio 4. Intellectus 37.40.51.61.221.237.
¶Reflorere. Flos 2.
¶Refluxus. Mare 2. Pars 14.
Refrenare. Auſteritas 1. Gratia.Cõcupiſcentia 21.Confeſſio 43.Conſanguinitas 10.Continentia 9.Delectatio 84.Difficile 14.Donare.Frenum.Humilitas 2.26. Infirmitas 6 Ira 41. Maceratio o.Pythagoras 2.Prophetia 17.Reprimere.Sobrietas 1.Studioſitas 3.Temperantia 1.14.Virtus 150.
¶Refrigerium. Damnatio 47.Doctrina 8.
¶Refrigeſcere. Appetitus 75.
¶Refugere. Abominatio. Abhorrere. Derelinquere. Deſerere.Dolor 29.Fuga.Seruitus 3.14. Timor 13.18.34.43.Vitare. Chriſtus 157.

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¶Refugium Chriſti triplex.ſ.mons,nauis, & deſertum. Mat. 5. prinᵒ.
¶Refulgentia. Nitor 1.
¶Refundere. Reſtitutio 17.
¶Refundi. Feruor 3.
¶Refutare. Regere 3.Renuntiatio.
¶Regale. Principatus 4.&c.
¶Regeneratio. Baptiſmus 174. 175. 203. Recreatio. Chriſtus 106.

Quid.

1 ¶ REGERE & gubernare, eſt proprie rationis. 22ᵃ.quæſtio. 47. 12. c.
ᵒAbſoluere 13.Amor 151.Angelus 579.Animal 52.
2 Regere eſt actus prouidentiæ 4.diſtinctio.49. quæſtio.1.arti. 2.quæſt.5.c.
ᵘ Appetitus 73. Beneficium 23. Ciuitas 3. Concubinatus 3.
3 Deus comminatur regiminis ſubuerſionem tripliciter, ſcilicet quia ſubtrahuntur a regiminis officio idonei, præficiuntur indigni, & refutant vocati. Iſaiæ 3. principio.
ᵘConcupiſcentia 9.Corpus 37.Creatura 30.Cura 5.Diſpenſatio 23.Deſpoticum.
4 Aufert Deus idoneum a regiminis officio tripliciter, ſcilicet quantum ad poteſtatem, quantum ad ſagacitatem, & quantum ad auctoritatem Iſa.3.prinᵒ.2.I.
5 Poteſtas ad regendum & ad compeſcendum inſolentias in tribus conſiſtit, ſcilicet primo in fortitudine corporis,quo ad complexionis vigorem,membrorum robur, & cibi multitudinem.Secundo in conſtantia cordis.Tertio in exercitio bellicæ artis. Iſa.3.prinᵒ.2.I.
6 Sagacitas ſeu ſapientia ad regendum, habentur tripliciter.ſ. humana inſtitutione,diuina inſpiratione, & dæmonis reuelatione.Iſa.3.prinᵒ.2.k.
7 Auctoritas in regimine neceſſaria ad reuerentiam conſiſtit in tribus,ſcilicet in officij dignitate,in morum honeſtate, &

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In vultus maturitate.Iſa.3.prinᵒ.2.k, Electio 35.38. Gubernare.Intellectus 230.
8 Viles neceſſarij ſunt aliqui principibus ad regimen populi tripliciter, ſcilicet vel ad expediendum dubia negotia, vel ad faciendum ædificia, vel ad inſtruendum diuina.Iſa.3. prinᵘ.2.k.
9 Sunt autem indigni prælatione regiminis dupliciter.ſ.quantum ad defectum ſapientiæ & ætatis,& quantum ad defectu virtutis.Iſa.3.prinᵒ.2.H.
10 Effectus regiminis in perturbatione populi eſt triplex, ſcilicet vniuerſalis diſſenſio, amicitiæ diſſolutio, & ordinis confuſio.Iſa.3.prinᵘ.2.H.
11 In excuſatione rationabili electi ad regimen, ſunt tria, ſcilicet impotentia ad repellandum nociua, impotentia ad ſupplendum defectum, & impotentia ad ſouendum vel conſeruandum neceſſarium.Iſa.3.prinᵒ.2.K. ᵘ Lombardia. Officium 1.Paulus 16.Pax 7.
12 Cauſa renunciationis officii regiminis duplex, ſcilicet cauſa proxima,ideſt, pœna, & cauſa remota, ideſt, culpa.Iſa.3.lect. 2. prinᵒ.
13 Omnis regens politice,inſtituitur per electionem,non autem omnis rex, ſed per ſucceſſionem. Opuſc.20.libro 3. cap.10./ Liᵒ.4.cᵘ.1. ᵒ Peccatum 91.93.99. Politia 2. Politica 3.Poteſtas 14. Princeps 1.&c. Principatus 6.&c.Prouidentia 25. &c. 33.39.40.
14 Regimen communitatis eſt, ut ordinate & pacificè, bonum commune diſpenſetur, aliquo ſententiante, imperante, & deſcendente. Primum adaptatur poteſtatibus cœleſtibus, ſecundum dominationibus, & tertium virtutibus. 2. diſtinctione 9.3.c. ᵒ Prudentia 21. 68. Ratio 11. 40. 42. 43.44. Regnum o. Senator o. Seruitus 6. Sponſa 5. Temeritas 1. Tirannus 4.9.
15 In omni regione, ciuitates reguntur politice, circumſcripta potentia regis & Imperatoris. Opuſc.20.liᵒ.4.cᵒ.1. ᵘ Tributum 1.Vniuerſum 26. Votum 47.
¶Regia,Iudæi 9.Miniſter 5.Sedere 3.
¶Regimen.Regere o.
¶Regina.Amazones 1.Capitale 9.Superbia 20.
¶Regio.Cere.13. Matrimonium 115. Paradiſus 10. Regere 15.Rex 9.Situs.Transferre. Vſura 152.244.272.
¶Regitiuus.Regula 4.Semen 18.
¶Regium.Ficus.Imperator 2.Iudæi 9.Miniſter 5.
¶Regnare.Animal 79.
¶Regnatiua Legiſpoſitiua 1.Prudentia 47.

Quid.

1 ¶ REGNVM, a regendo dicitur. Ideo qui alios ſub ſua prouidentia habet,dicitur habere regnum.4.diſt.49.quæſt.1.ar.2.quæſt.5.c.
ᵒ Abſtinentia 6.Achab. Aditus o. Alexander 2. 3. Angelus 233.579. Animal 79. Arra 3. Aſſimilatio 5. Baptiſmus 154.155.166. Beatitudo 15. Charitas 60. Chiliaſtæ.Clauis 1.3. Emere.Aeternitas 42.Excommunicatio 4.Gladius 1.
2 Regnum debilitatur,ex præſidentis defectu in ſapientia,vel iuſtitia, & ex defecto ſubditorum in obedientia. Ma.quæſtio.7.7.9ᵐ.
ᵘ Hæreſis 2 72.73. Interdictum. Iudicium 49.Natiuitas 16. Oratio 54. Papa 1. Paupertas 6.Princeps 7.29.
3 Eccleſia militans, vel eccleſia triumphans, dicitur regnum Dei, antonomatice 4. diſtin.49.q.1.articu.2.q.5.c. ᵒ Principatus 6.
4 Regnum Dei principaliter eſt in interioribus actibus,conſequenter in ijs, ſine quibus illa non poſſunt eſſe, non autem in indifferentibus.12ᵃ.quæſt.108.1.1ᵐ./4.diſt.15.quæſt.3.ar.1.q.4.1ᵐ./Rom.11.lec.1.meᵒ.K./cᵒ.14.lect.2.meᵒ.E.
ᵒ Prudentia 44.Rex o.
5 Regnum cœlorum dicitur quadrupliciter ſcilicet Chriſtus, ſacra ſcriptura, eccleſia militans,& eccleſia triumphans.Mat. 3.prinᵒ.2.K. ᵒ Sanctus 8. Tentare 23. Tirannus 2.4. Votum 80.81.
6 Regnum cœlorum non promittitur in veteri teſtamento. Mat.3.prinᵒ.2.K /Ro.10.lec.1.meᵒ.B.

Diuiſio.

1 ¶ REGVLA actuum humanorum duplex, ſcilicet humana ratio, & lex æterna, ſcilicet Deus. 12ᵃ.quæſt.19. 4.c. / quæſt. 81.1.c /quæſt.63.2.4.c./q.71.6.c /quæſt.74.7.c./8.1ᵐ./q.90. 2.c./q.97.3.c.prinᵒ./ 22ᵃ.q.8.3.3ᵐ. /q.17.1.c./ q.23.3.6.c./ q.37.1.1ᵐ./q.154.2.2ᵐ./3.d.23.q.1.1.c./d.15.q.2.art.1.q.4. 2ᵐ /Ma.q.16.2.c.ſi /Virt.q.1.13.c./q.5.2.c./Iob 23.ſi.C.Lex 61.&c. ᵒ Abſtinentia 1.
2 Regula actuum humanorum, non eſt quælibet ratio, ſed ratio recta 2.d.24.q.3.3.3ᵐ.
ᵘ Actio 74.Agens 59.
3 Idem poteſt eſſe regulans commune, reſpectu diuerſorum ſpecie, ut fides, non autem proprium 2. diſt.41. q.1.1.1ᵐ.
ᵒ Angelus 158.

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4 D'uerſitas regulantis & regulati, non demonſtrat diuerſitatem potentiæ, ſed diuerſitatem habitus, quia vnus habitus eſt regitiuus alterius.2.d.24.q.2.2.4^{m}.
* Anima 212. Appetitus 9. Auerſio 8.9. Bonitas 74. Conſecratio 18. Contemptus 1. Delectatio 94.105. Dæmon 46. Diſpoſitio 26. Epieicia 4. Honeſtum 4.5. Humilitas 12. Intellectus 201.279.285.
5 Aliquid continetur in regula dupliciter, ſcilicet vt finis, id eſt, actus virtutum, & ut exercitium exterius, id eſt, tria vota ſcilicet obedientiæ, paupertatis, & continentiæ, ad quæ omnia alia ordinantur. 2.2æ.q.186.9.c.
* Ira 32. Iudicium 21. Iuſtitia 1.36. Legiſlator 1. Lex 3.&c. 20.35.48.62.154.160. Magnanimitas 26. Menſura 0. Meritum 59. Miſericordia 2. Motus 68.69. Obedientia 38.39. Peccatum 1.83.121.139. Præceptum 1.85. Prælatio 15. Profeſſio 2.3. Prudentia 5.54. Ratio 11.40.42.&c. Regularis 1. Religio 61.68.77. Sapientia 14. Satisfactio 9. Symbolum 10. Subditi. Superbia 1.21.
6 Antequam eſſent regulæ, quæ nunc ſunt, erat aliquis modus viuendi, approbatus ab eccleſia, obligans ad certum tempus ſicut nunc.4.d.38.q.1.ar.2.q.3.3^{m}.
* Temperantia 7. Virtus 81.142.165.190. Vitioſitas. Voluntas 19. Vnum 14.&c. Vſura 166.
¶Regolare. Miſſa 19. Regula 0.
Compar°. 1 ¶Regvlaris. Canonici regulares & monachi, ad paria cenſentur. Opuſ.19.c°.2.
Du^{m}.1085. 2 Oppoſitum videtur dicere. 2.2æ.quæſt.189.8.2^{m}. Reſp. Dubio 1085. A.
3 Intelligendum eſt quòd ad paria cenſentur in illis quæ ſunt communia omni religioni, ſicut viuere ſine proprio, abſtinere a negotiationibus, & ab officio aduocandi in cauſis, & huiuſmodi. Alias poſſent aliqui ſimiliter concludere, quòd canonici regulares tenerentur abſtinere a lineis indumentis, quia monachi ad hoc tenentur. 2.2æ.quæſt.188.2.2^{m}./ Opuſc.19. capit°.2.
4 Vtraque religio, ſcilicet monachorum & canonicorum regularium, ordinatur ad opera vitæ contemplatiuæ, inter quæ, præcipua ſunt ea quæ aguntur in diuinis myſteriis, ad quæ ordinatur directe ordo canonicorum regularium, quibus per ſe competit quòd ſint clerici religioſi. Sed ad religionem monachorum, non per ſe competit, vt ſint clerici religioſi, vt habetur in decretis. Et ideo quamuis ordo monachorum, ſit arctioris obſeruantiæ, ſi monachi eſſent laici, liceret tranſire ab ordine monachorum, ad ordinem canonicorum regularium, non autem econuerſo, ut habetur in decretis, vbi dicitur. Mandamus & vniuerſaliter interdicimus, ne quis canonicus regularis profeſſus, niſi (quod abſit) publicæ lapſus fuerit, monachus efficiatur: ſed ſi monachi ſint clerici, ſacris myſteriis obſequentes, habent id quod eſt canonicorū regularium, cum maiori arctitudine Et ideo tranſire licitum erit de ordine canonicorum regularium, ad ordinem monachorum, petita tamen ſuperioris licentia, ut dicitur in decretis.2.2æ.q.188.2.2^{m}./q.189.8.2^{m}.
5 Non ſequitur, ſi monachus non habet officium docendi, quòd officium docendi accipere non poſſit. Dato tamen quòd monacho docere non liceat, non ſequitur quòd canonicis regularibus non liceat docere cum canonici regulares, inter clericos computentur, ut habetur in decretis. Op.19.c°.2.
* Canonicus. Cœlum 90. Epiſcopus 23. Miſſa 19. Motus 68. 69. Profeſſio 1.
Species ſerpentis. ¶Regulus dicitur volans, non propter hoc quòd habeat alas, ſed quia inſilit in faciem hominis propter velocitatem ad malefaciendum. Iſa.30. prin°.l.
¶Rehabere. Vxor 16.
¶Reintegratio. Pœnitentia 167.
¶Reiteratio. Aqua 22. Athanaſius 1. Baptiſmus 80.118.136. 137.138.139.142.147. Circumciſio 22. Confeſſio 46.&c. Conſecratio 8. Donatus. Intentio 14. Macula 16. Omiſſio 9.18. Operatio 63. Peccatum 354. Pœnitentia 63. 89.91.96. Sacramentum 145. Vnctio 27.
¶Relapſus. Hæreſis 23.24.30.31. Lapſus. Recidiuare.
Quid. 1 ¶Relatio eſt ordo vnius rei ad aliam. Po^{a}.q.7.9.c./7^{m}./10.11.c. * Ad aliquid. Addere 7.9.10. Agens 48.
2 Omnis relatio eſt dependentia. cont.2.c°.13.fi./Veri.q.21.1.c./Po^{a}.q.7.1.9^{m}. * Amor 251.253.
Du^{m}. 1083. 3 Oppoſitum videtur dicere. cont.4.c^{o}.14./Po^{a}.q.9.4.10^{m}. Reſpon. Du^{o}.1085 B.
4 Relatio ſecundum eſſe eius, eſt aliquid, non autem ſecundum rationem eius, ſed eſt ad aliquid. Alia vero prædicamenta, ſunt aliquid vtroque modo. 1^{a}.q.28.1.2.c./1.d.20.1.c./d.26. q.1.1.c./d.30.1.c./3.d.8.5.c./ Veri.q.1.5.15^{m}./ Po^{a}.q.2.5.c./ q.7.8.2./ Quol.1.2.c./ Quol.7.4.fi./ Quol.9.4.c. * Bonitas 41.61.150. Character 2. Compoſitio 26. Coniunctio 10.

5 Relatio realis eſt eorum quæ ad inuicem habent ordinem & inclinationem. 1^{a}.q.28.1.c./Po^{a}.q.7.9.c./1^{m}./7^{m}./10.c.
6 Relatio habet eſſe reale, ex cauſa reſpectus, propriam vero rationem generis vel ſpeciei, habet ex reſpectu.3.d.8.5.c./1^{m} /.Quo.1.2.c./ Quol.9.4.3^{m}./Quo.12.1.c.
*Conſanguinitas 3. Conſenſus 5. Creatio 20. Ens 17. Generatio 51. Hierarchia 1.2. Oppoſitio 11.&c. Ordo 23. Po^{a} 1. Prædicamentum 6. Prædicari 41. Similitudo 1.2.20.21.
7 Relatio non poteſt eſſe principium, nec terminus actionis. 4. d.1.q.1.ar.2.q.4.c. Accidens 61.
8 Relatio ſecundum rationem eius, nihil ponit in ſubiecto. 1^{a}. q.28.1.2.c./1.d.8.q.4.3.c./ d.20.1.c./ d.26.q.1.1.c./ 2.3^{m}./ d. 30.1.c./ d.33.1.c. /Veri.q.1.5.15^{m}./ Po^{a}.q.2.3.c. /q.7.8.c./ q.8.2.c./ Quol.7.4.fi. Subiectum.
*Denominatio 7.&c. Genus 43.
Oppoſitum uidetur dicere. cōtra 2.c^{o} 13. Reſp. Dubio 1086°. Du^{m}.1086.
*Intellectus 20.107.169.
9 Relatio ſecundum eſſe eius inheret ſubiecto, ſecundum uero rationem eius, tantum aſſiſtit. 1^{a}.q.28.1.1^{m}./ 2.c./ q.39.1.c./ q.40./ 1.c./ 1.d.33.1.c./ Po^{a} q.7.8.c./9.7^{m}./ q.8.2.c.
*Quantitas 18. Succeſſio 6.
10 Relatio habet debiliſſimum eſſe, ſecundum quod eſt in ſubiecto, quia non ponit in eo aliquid abſolutum, ſed tantum per reſpectum ad aliud. 1.d.8.q.4.3.4^{m}./ Po^{a} q.7.9.c.princ°./ q.8.1. 4^{m}./q.9.5.1^{m}./ 14^{m}./ Periherm.3.lect.1.med° c.B.
11 Relatio ſecundum quòd eſt in ſubiecto, facit compoſitionem cum eo, quia aliud eſt eſſe relationis, & ſubſtantiæ quæ refertur. 1.d.20.1.c. / d.21.q.1.2.c. / d.33.1.c.fi. / 2.3^{m}./ Potentia q.8.1.5^{m}.
12 Fundamentum relationis, eſt cauſa eius in ſubiecto; 1. diſt.2. L.med°. G. Fundamentū
*Actio 119. Bonitas 61. Conſenſus 5. Aequalitas 6.
13 Fundamentum relationis & cauſa eius, eſt quantitas. 1. d.16. q.2.1.c./ 3^{m}.
*Matrimonium 3.6. Seruitus 1.
14 Omnis relatio fundatur in qualitate, vel quantitate, vel actione vel paſſione. 1^{a}.q.28.4.c. / 1.d.26.q.2.2.4^{m}./ 3.d.5.q.1. ar.1.q.1.c./d.8.5.c./contra 4.c^{o} 24./Po^{a}. q.7.9.10.c./q.8.1. c./ Periherm.3.lec.1.me°.c.C.
15 Fundamentum relationis triplex.ſ.quantitas, actio uel paſſio & menſura. Met.5.lec.17.0. *Vbi 2.
16 De ratione relationis realis ſunt duo, ſcilicet fundamentum, & reſpectus ad aliud.1.diſtinctio.26.quæſtio.2.1.3^{m}. / diſtin. 33.1.c.
17 Relatio præſupponit diſtinctionem aliorum generum, non autem diſtinctionem ſui generis, ſed facit eam. Potentia q. 8 3.12^{m}. Diuiſio.
18 Relatio quæ eſt accidens, præſupponit diſtinctionem ſuppoſitorum, non autem relatio ſubſiſtens, ſcilicet diuina, ſed eam facit ſecam. 1^{a}.q.40.2.4^{m}./ Po^{a}.q.10.3.4^{m}.
*Character 1. Relatiuum 0. Similitudo 1.11.
19 Relatio duplex.ſ.realis, & rationis. 1^{a}.q.28.1.c./1.d.20.1.c./ d.25.q.2.1.c. /d.33.1.c./ Veri.q.2.2.1^{m}./ Quol.9.4.c./ Opuſ. 3.c^{o} 53.
*Simplex 2.
20 Differentia & ordo relationum ad inuicem ſumuntur a differentia & ordine fundamentorū.1.d.26 q.2.2.4^{m}./ 3.d.8.5.c. Differentia.
21 Relationes oppoſitæ, poſſunt eſſe eiuſdem, reſpectu diuerſorum, non autem proprietates abſolutæ.4.d.8.q.1.ar.2.q.1.2^{m}.
22 Relationes differentes ſpecie, non poſſunt terminare eandem relationem in ſpecie, contra Præpoſitiuum. 1^{a}.quæſtio. 32.2.c.
23 Aliquando ex parte unius extremi, eſt tantum una relatio, & ex parte alterius, ſunt multæ. 3^{a}.q.35.5.3^{m}.
* Differre 1.
24 Relatio in patre, differt in ſpecie a relatione in matre. 3^{a}.q. 35.5.3^{m}./ 3.d.8.5.c.
25 Subſtantia diuina poteſt eſſe relatio, non autem ſubſtantia in genere. 1.d.4.q.1.1.3^{m}./ Con.4.c^{o} 14./Po^{a} q.8.2.1^{m}./ Opuſ. 3.c^{o} 154.
26 Relatio in utroque termino differt numero, & etiam ſpecie, ſi differunt nomine.1.d.27.q.1.2.2^{m}. / 4.diſtinct.27.q.1.arti.1. q.1.3^{m}.
27 Vnitas & pluralitas ſpecifica relationum, ſumitur ex cauſa, numeralis autem ex ſubiecto, nulla vero ex terminis, 3^{a}. q. 35.5.c./ Quol.1.2.c./ Quol.9.4.c./ Opuſ.3.c^{o} 212.
*Forma 68. Verbum 31.38.40. Veritas 9.25.
Immo relationes multiplicantur ſecundum rem, ſecundum fundamenta.3.d.8.5.0./ d.21.q.1.ar.1.q.2. 5^{m}. Reſpondeo Dubio 1087. Du^{m}.1087.
28 Omnis patientis ad agens, eſt relatio realis, & econuerſo, ſi bonum eius oriatur ex hoc, ut in omni agente uniuoco & moto, non autem in Deo. Po^{a}.q.7.10.c.

Re

29 Idem ad ſeipſum, nõ refertur aliqua relatione reali. 1ª. q. 42. 1. 4m. / q. 45. 3. 2m.

30 Relatio realis, requirit diſtinctionem ſuppoſitorum, non autem relatio rationis. 1ª. quæſtio. 13. 7. c. / q. 42. 1. 4m. / 1. d. 26. quæſt. 2. 2. c.

31 Relatio identitatis numeralis, eſt relatio rationis tantum, generica uero & ſpecifica, eſt relatio realis. 1ª. q. 13. 7. c. / q. 28. 1. 2m. / 4. 1m. / q. 42. 1. 4m. / 1. d. 26. q. 2. 3. 4. c. / d. 31. q. 1. 1. c. / Veri. q. 1. 5. 15m. / q. 2. 2. 1m. / Poª. q. 7. 11. c. / Meta. 5. le. 11. ſi. b. / Periherm. 5. lec. 3. meº. c.

32 Alia ratione refertur dominus ad ſeruum, & ſeruus ad dominum. 1ª. q. 13. 8. 1m. / 2æ. q. 81. 3. 3m. / 3ª. q. 20. 1. 2m. / 2. c. / Opuſ. 61. cº 5.

Realis. 33 Relatio eſt ens reale, licet non omnis. 1ª. q. 13. 7. c. / q. 28. 1. c. / 1. d. 26. q. 2. 1. c. / d. 33. 1. c. / Poª. q. 7. 10. c.

34 Relatio non eſt ens reale, niſi ex fundamento. 1. d. 26. q. 2. 1. c. / 2. 3m. / 4m. / d. 30. 3. 3m. / d. 33. 1. c. / 3. d. 8. 5. c. / Quol. 1. q. 2. 2. c. / Quol. 9. 4. c.
• Agens 48. Diſtinctio 33. 30. Aequalitas 6. 23. Eſſe 46. Filiatio 16. Forma 68.

35 Relatio realis, requirit duo extrema realia. 1ª. q. 13. 7. c. / q. 28. 1. 2m. / 4. 1m. / 1. d. 26. q. 2. 1. 2. c. / Veri. q. 1. 5. 15m. / q. 2. 2. 1m.
• Hierarchia 3.

36 Neceſſe eſt quod procedẽs & id a quo procedit, quando ſunt eiuſdem naturæ, ſint in eodem ordine, & habeant relationes reales. 1ª. q. 28. 1. c. / Poª. q. 8. 1. c. ſi. / 3m.

37 In his tantum, in quibus eſt eadem ratio ordinis ex utroque termino, eſt mutua relatio realis, ut in omni relatione conſequente quantitatem. 1ª. q. 13. 7. c. / q. 28. 1. c. / 1. d. 30. 3. a. / 3m. / Poª. q. 7. 10. c.

38 Omnis relatio conſequens propriam operationem, uel potentiam, uel quantitatem alicuius rei, eſt relatio realis, & econuerſo. contra 4. cº 14.

39 Quando unum relatiuorum dependet ex altero, & non econuerſo, relatio eſt realis, tantum in dependente. 1ª. q. 28. 1. c. / 1. d. 8. q. 4. 1. 3m / d. 39. q. 1. 2. 4m. / 3. d. 5. q. 1. ar. 1. q. 1. c. / Veri. q. 1. 5. 15m. / q. 4. 5. c. / q. 21. 1. c. / Poª q. 3. 3. c. / q. 7. 1. 9m. / 10. c. / 11. c. / q. 8. 1. 5m. • Locus 10. Matrimonium 3. &c. Motus 2. Ordo 4. Peccatum 302. Poª 1.

40 Relationes conſequentes actionem & paſſionem, ſunt reales in utroque termino, ut motiuum & mobile, pater & filius. 1ª. q. 13. 7. c.

41 Relatio quæ innaſcitur ex motu utriuſque extremi, eſt realis in utroque extremo, ut filiatio & paternitas. 4. d. 41. ar. 1. quæſt. 1. 3m.

42 Relationes conſequentes tantum operationem intellectus in rebus, ſunt relationes rationis tãtum, ſed quæ ſunt inter uerbum & intellectum, ſunt relationes reales. 1ª. q. 13. 7. c. / q. 28. 1. 4m. / 4. 1m.
• Relatum 3. 4. Scientia 56 Verbum 49 Veritas 9. 25.

43 Relatio ſcientiæ ad ſcibile, eſt relatio realis, econuerſo autem eſt relatio rationis tantum. 1ª. q. 6. 2. 1m. / q. 13. 7. c. / 3ª. q. 35. 5. 3m. / 1. d. 8. q. 4. 1. 3m. / d. 20. 1. c. / d. 26. q. 2. 1. c. / d. 30. 1. 2m. / 3. 3m. / d. 40. q. 1. 1. 2m / 3. d. 1. q. 1. 1. 1m. / d. 5. q. 1. ar. 1. q. 1. c. / d. 8. 5. 5m. / contra 2. cº 12. 2m. / Liª. 4. cº 14 / Veri. q. 1. 5. 15m. / 16m. / q. 4. 5. c. prin°. / q. 21. 1. c. / Poª. q. 3. 3. c. / q. 7. 1. 9m. / 10. c. / 5m. / 11. c. ſi. / q. 8. 1. 3m. / Quol. 1. 2. c. / Met. 5. le. 17. o. / Liª. 10. le. 8 meº. g. / ſi. 1 / le. 9. meº. d. / Phyſic 3. lec. 3. medº. c. ſi.
• Vſura 35. 38 Vſus 5.

44 In quibus differt intellectus & intellectum, uolens & nolitũ poteſt eſſe relatio realis ſcientiæ ad ſcibile, uoluntatis ad rem uolitam, non autem in Deo. 1ª. q. 28. 4. 1m.

45 Relatio amantis & amati, eſt relatio realis, in utroque termino. 1. d. 30. 3. 3m.

Rationis. 46 In relatione ſunt aliqua ſecundum rationem tantum, non autem in aliquo alio genere. 1ª. q. 28. 1. c. / Veri. q. 1. 5. 15m. / Quol. 9. 4. c.

47 Omnis reſpectus ad non ens, eſt relatio rationis tantum. 1ª. quæſt. 13. 7. c. / 1 d. 14. q. 1. 3. 3m. / d. 26. q. 2. 1. c. / d. 30. 3. 3m. / contra 2. cº 12. 3m. / Veri. q. 1. 5. 16m. / Potentia q. 3. 1. 7m. / 3. 5m. / q. 7. 11. c.
• Addere 7. &c. Anima 225. Apprehenſio 4.

48 Omnis relatio ad ens tantum in potentia, eſt relatio rationis tantum. Cont. 2. cº 12. 3m.
• Creatio 30. Ens 17. Genus 42. 43.

49 Relatio rationis circuit omne genus. Verit. quæſtione 21. 1. 5m.
• Habitus 53. Medium 8. Verbum 49. Vnitas 39. 40.

50 Relatio rationis non eſt inhærens. 1ª. q. 28. 1. c. / 1. d. 33. 1. c. / Poª. q. 8. 2. c. ſi. • Vnum 1.

51 Relatio rationis duplex, ſcilicet inuenta per intellectum & attributa rebus, alia conſequens modum intelligendi. Poª. q. 7. 11. c. / 2m.

Re

52 Relatio rationis contingit quadrupliciter, ſcilicet vel quando relatio non habet aliquid in rei natura, ſupra quod fundetur. Et inde eſt, quod quandoque contingit, quòd relatio eſt realiter in vno, & non in alio, quia in vno habet modum quendam ſupra quem fundatur, quem non habet in alio, ſicut eſt in omnibus illis relationibus, quibus Deus ad creaturam refertur, quæ quidem realiter ſunt in creatura, & non in Deo. Vel quando relatio non habet aliquam realem diuerſitatem inter extrema, ſicut relatio identitatis. Et ideo hæc nihil ponit ſecundum rem, ſed ſolum ſecundum rationem, vt cum dicitur, idem eidem idem. Vel quando deſignatur relatio aliqua entis ad non ens, vt cum dicitur, quòd nos ſumus priores his qui futuri ſunt. Vel quando ponitur relatio ipſius relationis. Ipſa enim relatio per ſeipſam refertur, & non per aliam relationem. Et hos vltimos duos modos, ponit Auicenna, ſed primi duo poſſunt extrahi, etiam ex verbis philoſophi. 1ª. q. 13. 7. c. / 1. d. 26. q. 2. 1. c. / cont. 2. cº. 12. 3m. / Veri. q. 1. 3. 15m. / Poª. q. 7. 11. c.

53 Ratio relationis dependet ex termino, ſicut & motus, ſed eſſe eius dependet ex ſubiecto. 3ª. q. 2. 7. 2m. Mutatio.

54 Relatio non terminat motum per ſe, ſed conſequitur motum per ſe. Nec poteſt innaſci realiter de nouo, niſi per motum. 1. d. 9. L. prinº. D. / 3. d. 2. q. 2. ar. 2. q. 3. c. / cont. 3. cº. 62. 9m. / Poª. q. 7. 8. c. • Augmentum 17.

55 Relatio innaſcitur aliquando, ex motu vtriuſque termini, & aliquando ex motu alterius termini tantum. 3ª. q. 2. 7. c. / 1. d. 41. 5. 1m. / 2. diſt. 5. quæſt. 1. 5. 8m. / 3. diſt. 1. q. 1. 1. 1m / d. 3. q. 1. ar. 1. q. 1. c. / 4. diſt. 41. art. 1. q. 1. 3m. / Veri. q. 8. 9. 3m. / Ro. lec. 2. ſi. L. / Periherm 5. lec. 3. meº. c.

56 Relatio non incepit de nouo, nec deſinit, ſine mutatione alterius relatiuorum. cont. 3. cº 61. 9m.

57 Relatio realiter poteſt alicui de nouo aduenire, ſine mutatione eius. 1ª. q. 13. 7. c. / 3ª. q. 16. 6. 2m. / 1. diſt. 26. q. 2. 1. 3m. / diſt. 30. 1. c. / d. 41. 5. 1m. / 2. d. 1. q. 1. 5. 8m. / 3. diſt. 1. q. 1. ar. 1. 1m / 4. diſt. 41. ar. 1. q. 1. 3m. / Poª. q. 7. 8. c. / 4m. / Quol. 1. 2. c. / Quol. 9. 4. c. / Gal. 4. lec. 2. meº. K. / Periherm 5. lec. 3. meº. c.

58 Relatio relatiuorum ſecundum eſſe, non efficitur de nouo ſecundum eſſe, niſi per acquiſitionem fundamenti: nec relatio relatiuorum ſecundum dici, niſi acquiratur illud, quod importatur per nomen. 2. d. 1. q. 1. 5. 8m. • Motus 2.

59 Omnis relatio incipiens ex tempore, ex aliqua mutatione cauſatur. 3ª. q. 2. 8. c.

60 Actionis & paſſionis, inquantum implicant motum, ſunt aliud a relationibus quæ ex eis conſequuntur. 1ª. quæſtione 41. 1. 2m.

61 Relatio realis, dupliciter deſtruitur, ſcilicet deſtructo fundamento, & ceſſante reſpectu, corrupto termino 1. d. 16. q. 2. 1. 3m. / 4. d. 41. ar. 1. q. 2. c. / Poª. q. 7. 9. 7m.

62 Relationes non recipiunt magis & minus. 1a2. quæſtione 82. 4. c.

63 Relatio eadem numero, eſt in omnibus, ſimul trahentibus idem. 3ª. q. 35. 5. 3m.

64 Relatio ſecundum actum, requirit duo extrema in actu exiſtere. 1. d. 30. 1. c.

65 Aliquando ex parte vnius extremi, eſt tantum vna relatio, & ex parte alterius multæ. 3ª. q. 35. 5. 3m.

66 Non omnium quorum eſt relatio, eſt comparatio, ſed tantum quorum eſt relatio ſecundum vnam quantitatem, uel qualitatem. Poª q. 7. 8. 2m. Comparaº.

67 Nulla relatio refertur ad ſe, nec ad aliud per aliam relationem, ſed per ſeipſam. 1ª. quæſt. 42. 1. 4m. / quæſt. 45. 3. 2m. / 1. diſt. 8. q. 5. 1. c. / d. 16. q. 2. 1. c. / d. 30. 3. 3m. / d. 31. q. 1. 1. c. / 2. d. 1. quæſt. 1. 2. 5m. / cont. 2. cº. 18. / Veri. q. 1. 3. 15m. / Poª. q. 3. 3. 2m. / q. 7. 9. 2m. / 12. c.
• Abſolutum 0. Compoſitio 16. Denominatio 7. 8. 9 Fictio 3. Genus 43. Oppoſitio 15. &c.

68 Relatio habet eſſe poſtremum & imperfectiſſimum, quia præexigit eſſe aliorum accidentium, & dependet ab aliquo exteriori. cont. 4. cº. 14. • Principiatum 1. Situs 1. Verbum 28. Vnum 1.

69 In diuinis eſt duplex relatio, ſcilicet relatio realis, & relatio rationis. 1. d. 33. 1. c. / Potentia q. 1. 1. 1m. / quæſtione 8. 1. c. In diuinis intrinſecæ.
• Actus 194.

70 In diuinis ſunt quædam relationes reales. 1ª. q. 28. 1. o. / 1. d. 26. q. 2. 1. o / d. 33. 1. c. / cont. 4. cº. 14. / Poª. q. 2. 6. c. / q. 8. 1. o. / Opuſ. 3. cº. 53.
• Adiectiuum 12. 13. Adoratio 12. Attributa 10. Auctoritas 3. Deus 335. &c.

71 In diuinis ſunt tantum quatuor relationes reales, ſcilicet paternitas, filiatio, ſpiratio, & proceſſio. 1ª. q. 28. 4. o. / q. 30. 1. c. 2. c. / 1m.

72 Relatio in diuinis non excludit abſolutum, i. non dependens, ſed abſolutum, id eſt, non relatum ad aliud. Poª. q. 9. 4. 10m.

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73 Relatio in diuinis non eſt totum vniuerſale, nec omnes ſimul ſunt aliquid maius, quam vna tantum. 1^{a}.q.42.4.3^{m}.
*Diſtinctio 22.&c.

Du^{m}.1088. 74 Oppoſitum videtur dicere 2 d.3.q.3.2.c.ſi. Reſp. ſicut Dubio 475. *Aequalitas 6.23. Exitus 1.

75 Relatio in diuinis, poteſt tripliciter conſiderari, ſcilicet vt relatio abſolute, vt diuina conſtituens perſonas, tertio vt operatio. Primo modo ſequitur operationem & proceſſionem, ſecundum noſtrum modum intelligendi, ſecundo conuerſo, tertio ſunt ſimul. 1^{a}.q.40.4.o./ 1.d.26.q.2.2.1^{m}./ d.27.q.1.2.o./Po^{a}.q.8.3.c./ 7^{m}./q.10.3.o./Opuſ.3.c^{o}.63.
*Generatio 51.56.61.64.73.

76 Oriri vel procedere, non conuenit relationibus diuinis. 1^{a}. q.28.3.3^{m}.
*Gilbertus. Hæreſis 121. Notio 0. Numerus 22.

77 Relationes in diuinis, non faciunt compoſitionem cum eſſentia. Po^{a}.q.9.5.13^{m}./19^{m}./q.10.1.22^{m}.
*Oppoſitio 11.&c.

78 Relatio & eſſentia in diuinis, ſunt idem realiter, & differunt, ratione. 1^{a}.q.28.2.o./ q.29.4.c./ q.39.1.c./ q.40.1.c./1^{m}./q. 41.5.2^{m}./ q.42 6.3^{m}./ 1.d.2.5.c./ d.4.q.1.1.3^{m}./ diſt.7.q.1.2, 3^{m}./ d.8.q.4.1.4^{m}./ d.19 q.4.1.3^{m}./ q.5.3.1^{m}./d.20.1.c./diſt. 26.q.2.1.4^{m}./ d.33.1.o./ 4.c./ L./ d.34.q.1.1.4^{m}./ cont.4.c^{o}. 14./ Pot^{a}.quæſt.o.2.1.3^{m}./ 12^{m}./2.2^{m}./ 4.14^{m}./ 5.6.c./ qu. 7.1.4^{m}./ 5^{m}. 6^{m}./ quæſtio.8.1.2^{m}./ 7^{m}./ 8^{m}./ 2.o./ 3.c. fin./ 4^{m}./ 7^{m}./ quæſtio.9.4. 11^{m}./ 16^{m}./ 5.c.fi./ 13^{m}./ 14^{m}./ 15^{m}./ quæſtion. 10. 1. 12^{m}./ 3.c./ 5. 13^{m}./ Quolib. 6.1. o./ Opuſcul.3.cap^{o}. 54./ 65./ 67./ Opuſcul.9. quæſtio.6./ Io.16.lec. 4.ſi.c.ſi.

79 Relatio in diuinis, vt comparatur ad eſſentiam, eſt ratio tantum, ſed vt comparatur ad terminum, eſt res. 1.d.2.5.o./d.19. q.4.1.4^{m}./Po^{a}.q.8.2.1^{m}./ q.9.5.14^{m}./ Opuſc.9. qu.6./ Io.16. lec.4.ſi.c.ſi.
*Origo 5. Perſona 21.22.36. Prædicamentum 6.

80 Relatio in diuinis, vt comparatur ad eſſentiam, eſt ſimilis relationi identitatis, non autem vt comparatur ad terminum. 1^{a}.quæſtione 28.1.2^{m}./1. diſtinct.26. quæſtio 2.2.2^{m}./ Po^{a}. q.8.1.2^{m}..
*Prædicari 41. Proceſsio 52 &c.60.61. Qui eſt. Relatum 6.

81 Relationes diuinæ non conſequuntur motum, ſed communicationem naturæ. 1.d.33.3.3^{m}./Po^{a}.q.8.1.3^{m}.
*Subſiſtentia 10.

82 Relationes in diuinis, prædicantur de eſſentia in abſtracto, nõ autem in concreto. 1.d.33.3.2^{m}.
*Verbum 28.31.39.40.49.

83 Relationes ſunt in eſſentia dei, per identitatem tantum, ſed in perſonis, vt in ſuppoſito. 1^{a}. quæſtio. 40.1.2^{m}./1. diſtinct. 33.3.o.

84 Relationes in diuinis, ſunt realiter ipſæ perſonæ, & in perſonis. 1^{a}.q.30.2.1^{m}./ q.32.2.c./ 2^{m}./q.40.1.o./ 2.c./ 1^{m}./q.41. 6.c./q.42.3.1^{m}./1.d.26. q.2.1.o./ d.27.q.1.3.1^{m}./ d.33.2.o/ Po^{a}.q 8.1.6^{m}./3.c./ q 9.4 15^{m}./17^{m}./ 5.c.ſi./ Opuſ.3.c^{o}.58./ 66 / 67.
*Vnitas 46.

85 Relationes diuerſæ ſpecie in diuinis, non faciunt differre ſpecie perſonas. Po^{a}.q.9.4.c./ 5.18^{m}.

86 Relationes in diuinis, & proprietates, & notiones, ſunt idem re, ſed differunt ratione, quia vt referuntur, dicuntur relationes, ſed dicuntur proprietates, vt conueniunt vni ſoli perſonæ, notiones vero vt ſunt principia formalia notificandi perſonas 1. diſtinctio. 26.q.2.3.o./ Po^{a}. quæſtio.10.5. 13^{m}./ Opuſ.3.c^{o}.65.

87 Relationes in diuinis, & proprietates, & notiones, tripliciter differunt. ſ. ſignificatione, ordine intelligendi, & numero 1.d. 26.q.2.3.c / Po^{a}.q.10.5.12^{m}.

88 Relationes in diuinis, ordine intelligendi, præcedunt proprietates, & illæ notiones 1. diſt.26.quæſt.2.3.c./ Pot^{a}. quæſt. 10. 5. 12^{m}.

89 Relatio in diuinis, vt origenes, ſunt idem re, & differunt ratione, quia origenes ſignificantur per modum actus, vt generatio, relationes vero vt forma. 1.q.40.2.c./ q.41.1.2^{m}./ Pot^{a}. q.10.3.c./Opuſ.3.c^{o}.64.

Dei ad creaturas. 90 Aliquæ ſunt relationes Dei ad creaturas. 1. diſt.14.q 2.1 c.ſi./ Con.2.c^{o}.11./Po^{a}.q.7.8.
*Accidens 216. Aſſumere 6.

91 Sed non ſunt realiter in deo, nec extra deum, nec ipſa deus. 1^{a}.q.13.7.c.ſi./ 2^{m}./ 4^{m}./ q.28.1.3^{m}./4.c./1.d.2.q.c. prin^{o}./ d. 9.L.q.2.2^{m}./ d.26. q.2.3.2^{m}./d.30.1.1^{m}./ 2^{m}./ 2.1^{m}./ 3.o./ L./ d.31.q.3.2.2^{m}./d.34.1.c./ 4^{m}./d.35.L.6./ 3.d.2.q.2.ar.q. q.3.2^{m}./d.5.q.1 ar.1.q.1.3^{m}./ cont.2.c^{o}.12./ 13./ Veri.qu.3.2 8^{m}. /Po^{a}.q.6.10.o /Opuſ.3.c^{o}.212.

92 Immo ſunt realiter in creatura. 1. q.6.2.1^{m}./ q.13.7.o./ q.28. 1.3^{m}./4.c./ q.45.3.1^{m}./ 3^{a}.q.2.7.o /1.d.8.q.4.1.3^{m}./ d.9.L./

Re

q.2.2^{m}./ diſt.14.q.1.1.2^{m}./2.c./3^{m}./ q.2.1.c./ 1^{m}./ diſt.22. 3.c./ 4.3^{m}./ diſt.26.q.2.1.c./ diſt.30.2.4^{m}./ di.33.q.c./ 4^{m}./ diſt.36.q.2.2.2^{m}./ 2.diſt.1.q.1.2.5^{m}./ 3.diſt.1.q.1.1.8^{m}./ diſtin.1.q 2.art.2.q.3.2^{m}./ diſt.5.q.1.art.1. q.1.c./ 3^{m}./ diſt.7. q.2.1.c./ diſt.8.5.c.ſi./ diſt.32.3.c./ Verit.q.4. 5.c./ Pot^{a} q.3. 3.c./q.7.1. 9^{m}./9.10.11.o./ Quolib.1.2.o./ Quolib.9.4.o./ Opuſc.3.c^{o} 211. Reſp^{o} Dub^{o} 1089°. Du^{m}.1089^{m}.
*Creatio 20. Creatura 3.&c. Deus 46.58.77.395.419.

93 Nec ſunt reales, ſed rationis tantum. 1^{a}.quæſt.6.2.1^{m}./ q.13. 7.o./ q.28.1.3^{m}./ q.32.2.c.ſi./ q.45.3.1^{m}./ 3^{a}.q.35.5.c./ 1.diſtin.8.q.4.1.3^{m}./ diſt.30. 1.1^{m}./ 3.o./ L.ſi./ 2.diſtin.1.q.1.2. 5^{m}./3.diſt.5.q.1.art.1.q.1.c./ diſt.8.5.o./ 4.diſt.41.ar.1.q.1. 3^{m}./ Cont. 2.cap^{o} 13./ 14. Verit.q.1.5.15^{m}./ q.4. 5.c./ Pot^{a} q.3.3.c./ q.7. 1.9^{m}./ 9.10. 11.o./ Quol.1.2.o./ Quol.9.4.o./ Opuſc.3.cap^{o} 212.ſi.
*Dominium 3.5. Donum 7. Exitus 1.

94 Relationes Dei ad creaturas ſunt etiam in Deo ſecundum rationem, & intellectum noſtrum. 1^{a}.quæſtio.13.7.2^{m}./ 4^{m}./ 3.diſt.32.3.c.

95 Relationes Dei ad creaturas non multiplicantur in intellectu Dei, ſicut in intellectu noſtro. 1^{a}.q.28.4.2^{m}.
*Factum 1.2.

96 Relationes dictæ de Deo ex tempore, non ſunt creator, nec creatura, nec ratio eſt falſa, quia fundantur ſuper relationem creaturæ ad creatorem. 3.diſt.5.q.1.ar.1.q.1.3^{m}.
*Fatum 2. Fides 130. Filiatio 26. Honor 8. Idea 14.15.

97 Non derogat ſimplicitati diuinæ, quod multæ relationes Dei ad creaturas prædicentur de Deo. 1^{a}.q.32.2.c.ſi./ 1.diſt.8.q. 4.1.3^{m}./ Con.2.c^{o} 14./ Pot^{a} q.7.8.c.
*Nomen 53.&c.57.60. Verbum 49.62. Vnio 13.

98 Deus non poteſt habere relationem ad nos, niſi per modum principij. ſ. efficientis, finis, & formæ exemplaris, non autem formæ inhærentis, nec materiæ. 1.diſt.18.5.c.

99 Proprium Spiritus ſancti, ideſt amor habet duplicem relationem ad creaturam. ſ. vt ad obiectum, & vt ad principiatum. Filius autem habet ſecundam relationem tantum. 1.diſt.15. q.4.1.2^{m}.

1 RELATIVVM duplex. ſ. ſecundum eſſe, & ſecundum dici. 1^{a}. q.13.7.1^{m}./ 1.diſt.26.q.2.1.c./ 4^{m}./diſt.30.1.c./ 2.diſt.1.q.1. 5.8^{m}./ Veri.q.21.6.c./ Pot^{a} q.7.10. 11^{m}. Diuiſio.
*Abſolutum 0. Addere 4. Creatura 3. Denominatio 7.8.9. Deus 335.&c. Differre 1.

2 Relatiua ſecundum eſſe dicuntur, quando nomina impoſita ſunt ad ſignificandum ipſas relationes. Pot^{a} q.7.10.11^{m}.
*Diſtinctio 33.

3 In relatiuis ſecundum dici, & ſecundum eſſe eſt aliquando relatio realis, & aliquando relatio rationis. 1.diſt.30.3.4^{m}./ Pot^{a} q.7.10.11^{m}.

4 Diuerſitas relatiuorum triplex. ſ. realium in vtroque termino, vel in altero tantum, vel in neutro. 1^{a}.q.13.7.c./ 1.d.30. 3.3^{m}./ Periherm.5.lec.3.me^{o} C.
*Diuiſio 21. Excluſio 7. 8. Habitus 53. Idem 1. Ipſum. Maius 2.

5 Relatiuum per accidẽs triplex. ſ. ratione generis, vel ſubiecti, vel concreti. Metaph.5.lect.17.ſi.ſ.
*Nomen 53.&c.59.

6 Relatiuum in diuinis dicitur quadrupliciter. ſ. quod refertur ſecundum nomen ſuum, cauſans vel conſequens relationem, implicans eam, & quod ponitur pro ea. 1^{a}.q.13.7.1^{m}./ 2.d.5. q.1.2.3^{m}.
*Notio 10. Oppoſitio 11.&c. Partus 3.4. Perſona 36.

7 Relatiua tam aduerbia, quàm pronomina idem ſuppoſitum referunt. Cont.4.cap^{o} 34.fin.
*Producere 1. Relatio 39.56.58.

8 Poſito vno relatiuorum ponitur aliud, ſed non ſemper realiter. Potentia q.7.10.12^{m}.
*Res 4.Se. Spiritus 8. Tarditas 2.

9 Relatiua non ſunt ſimul natura, niſi æqualiter mutuo referantur. 1^{a}. quæſtione 13. 7. 6^{m}./. Potentia, quæſtione 7. 8.1^{m}.
*Vnitas 39.40.

10 Illa tantum relatiua ſunt ſimul natura, quæ pari ratione mutuo referuntur, nec tamen quo ad ſubiecta, ſed tantum relationes. Potentia, quæſtio.7.8.1^{m}./. Metaph.10. lectio 8. medio g.

11 Relatiua non ſunt ſimul natura propter ordinem rerum, ſed tantum per hoc, quod vnum eſt de intellectu alterius, & econuerſo. 1^{a}.q.13.7.6^{m}.

12 Relatiua conſequuntur ſe mutuo in eſſe, non autem in aliis prædicamentis. 1.diſt.21.q.1.2.c.

13 Relatiua ex æquo ſunt vt contraria, & mediata, & eiuſdem generis, non autem relatiua ea vna tantum parte. Meta.10. g. me^{o} g./ lect.9. me^{o} d./ lect.10.me^{o} b.

¶Relatum

¶ Relatum. Deus 449. Fictio 3. Fides 130. Habitus 53. Intellectus 19.20.107.169. Nomen 69. Peccatum 416. Prudentia 61. Referri. Relatio 58.72. Relatum 9.12. Scientia 1.2. Significatio 10. Simplex 2. Vſura 77. Vſus 10.

¶ Relaxatio. Diſpenſatio 2.

¶ Releuare. Diſpoſitum 4. Miſericordia 1. 8. 12. 19. Spiritus 14.

¶ Religare. Religio 2.

Virtus. 1 ¶ RELIGIO importat ordinem ad Deum, ad quem ordinat hominem. 22ſ. q. 81. 1. o./ q. 94. 1. 1^{m}.

* Abraham 17. Adoratio o.

Quid. 2 Religio dicitur a frequenti electione diuini cultus: vel dicitur ab iterata electione Dei negligenter amiſſi, vel dicitur a religando. 22ſ. quæſtio. 81. 1. c./ 3. d. 33. quæſt. 3. arti. 4. q. 1. c./ Trin. 10. c. Opuſ. 18. c^{o}. 12./ Opuſ. 19. c^{o}. 2. prin^{o}.

* Apoſtaſia 2. Charitas 130.

3 Religio eſt virtus, reddens debitum honorem Deo, 12ſ. q. 60. 3. c./ 22ſ. q. 80. c./ q. 81. 2. o./ 5. c./ q. 82. 2. c./ q. 83. 3. c./ q. 84. 1. c/ q. 89. 4. 1^{m}./ q. 97. 3. c./ q. 98. 2. c./ q. 102. 1. c./ q. 113. 3. c./ q. 122. 3. 4. c./ q. 186. 1. c./ 3. d. 33. q. 3. art. 4. q. 1. c./ Opuſc. 19. c^{o}. 1.

* Cultus 4. 5. Deuotio 3. Euſebia. Falſitas 24. Gratitudo 1. Irreligioſitas.

4 Religio eſt alia virtus a pietate, 22ſ. quæſtione 101. 3. 2^{m}./ quæſtione 102. 2. 1^{m}.

* Iuramentum 1. Iuſtitia 22. 64. Latria o.

5 Religio eſt una virtus, quia exhibet reuerentiã Deo ſub vna ratione, ſcilicet ut Deus eſt primum principium creationis, & gubernationis rerum. 22ſ. quæſtione 81. 3. o./ 4. 1^{m}./ 2^{m}.

* Obedientia 19. Obſeruantia 1. Oratio 2. 6. 16. 45. 50. Paſſio 128. Periurium 3.

6 Religio cæteris uirtutibus imperat. 22ſ. quæſtio. 81. 1. 1^{m}./ 4. 1^{m}./ 8. 1^{m}./ quæſtio. 88. 5. c./ q. 186. 1. c./ 2^{m}.

* Pars 4. 6. 7. 11. 17.

7 Religio præfertur alijs uirtutibus moralibus, 22ſ. quæſtio. 81. 6. o./ quæſtio. 88. 6. c./ quæſtio. 183. 2. c./ Con. 3. cap^{o}. 138./ Quol. 6. 11. c.

8 Sicut religio eſt quędam proteſtatio fidei, ſpei, & charitatis, quibus homo primordialiter ordinatur in Deum, ſic pietas eſt quædam proteſtatio charitatis, ad parentes & patriam, 22ſ. quæſt. 101. 3. 1^{m}.

* Præceptum 51. Reuerentia 3. 4. Sacrilegium 2.

9 Sicut religio per excellentiam dicitur pietas, ſic latria dicitur dulia, inquantum Deus eſt excellenter pater, & Dominus. 22ſ. quæſtione 103. 3. 1^{m}./ quæſtione 106. 1. 1^{m}./ 3. diſtinct. 9. quæſt. 2. 1. 1^{m}.

* Sanctitas 3. 4. Superſtitio 2. Tentare 12. Virginitas 20.

10 Omnia illa per quæ Deo reuerentia exhibetur, pertinent ad religionem. 22ſ. q. 83. 3. c.

* Votum 2.

11 Religioſi non ſubijciunt ſe homini propter hominem, ſed propter Deum. 22ſ. q. 81. 1. 5^{m}.

12 In religione conſiderantur duo. ſ. cultus Dei, & Deus. Primũ eſt materia, & obiectum eius, ſecundum vero eſt finis eius. 22ſ. q. 81. 5. o./ Virt. q. 1. 12. 11^{m}.

13 Religio eſt in voluntate, ideo ordinat actus aliarum potentiarum ad Dei reuerentiam. 22ſ. quæſtione 83. 3. 3^{m}./ quæſtione 88. 5. c.

14 Omnes actus eius pertinent ad cultum Dei, vel ſeruitutem. Primum reſpicit excellentiam Dei, ſecundum vero ſubiectionem hominis. 22ſ. q. 81. 3. 2^{m}.

15 Religio habet duplices actus, ſcilicet elicitos, vt ſacrificare, adorare, & huiuſmodi, & imperatos, ſcilicet actus aliarum virtutum. 22ſ. quæſt. 81. 1. 1^{m}./ q. 85. 3. o./ quæſtio. 186. 1. 2^{m}./ q. 188. 2. c.

16 Religio habet duplices actus, ſcilicet interiores, vt principales, & per ſe, & exteriores, vt ſecundarios, & propter interiores. 22ſ. q. 81. 7. o./ q. 82. prin^{o}./ q. 84. 2. o./ q. 85. 2. c./ Cont. 3. cap^{o} 119.

Status. 17 Religio nominat ſtatum perfectionis. 22ſ. quæſtio. 186. 1. o./ Quolib. 5. 21. c.

Quid. 18 Status religionis ordinatur ad perfectionem charitatis, ſicut ad finem. 22ſ. quæſt. 186. 7. 1^{m}./ 2. c./ q. 187. 2. c./ q. 188. 2. 7. c./ Quolib. 4. 24. o.

19 Religio eſt ſtatus pęnitentiæ, exercitium, & ſchola perfectionis. 22ſ. q. 186. 1. 4^{m}./ 2. c./ 3. c./ 5^{m}./ 5. c./ q. 187. 6. c./ q. 188. 1. c./ q. 189. 1. c./ 3^{m}./ Quolib. 3. 13. c./ Quolib. 4. 23. 7^{m}./ 24. 6^{m}./ Opuſc. 18. c^{o} 8./ Opuſc. 19. c^{o} 2. 6.

* Benedictus 3. 4. Canonicus. Doctor 3. Infamia 1. Nouitij 6. Oratio 45. Peccatum 255. 256. 257. Perfectio 54.

20 Status religionis ſignificatur per ficum fatuam Zachæi. Quolib. 4. q. 12. 1. 22^{m}.

* Prædicare 14. Prælatio 15. 16.

21 Status religionis, eſt ſpiritualis militia proficientibus, & exercitium tirocinij incipientibus. Quol. 4. 23. 18^{m}.

22 Status religionis, præfertur eleemoſynis, & virginati ſæcularium, quia viuentes in monaſterijs ad hoc quòd inhæreant deo, propriam voluntatem, & omnia quæ poſſunt poſt ponunt habere, ſed virgines ad hoc poſtponunt venereas voluptates: & ideo virginitas non ſimpliciter eſt maxima virtutum. 12ſ. q. 98. 5. 2^{m}./ 3^{m}./ 22ſ. q. 152. 5. b./ c./ q. 186. 8. c./ Qu. 3. 12. 2^{m}.

23 Status religionis poteſt conſiderari tripliciter, ſcilicet vt exercitium tendendi ad perfectionem charitatis, vt quietans, & vt holocauſtum. 22ſ. q. 186. 7. c.

* Regularis o.

24 Status religionis, eſt ſecurior ſtatu prælatorum, quia ignorantia non imputatur religioſis, ſicut prælato. Matthæ. 19. medio K.

25 Difficilius ſeruantur præcepta de in ſęculo, quàm in religione. Quol. 4. 23. c./ 22^{m}./ 2. 3^{m}./ 9^{m}.

26 Difficilius per vitam ſæcularem, quàm per religionem, peruenitur ad amplexus Rachelis, ideſt, ad quietem contemplationis. Quol. 4. 23. 16^{m}.

27 Omnis religio, ſumpſit originem, a diſcipulis Chriſti. 22ſ. q. 188. 7. c. fin./ Quolib. 4. 23. 2^{m}./ 1ſ. Corinthio. 16. lection. 1. prin^{o}. G.

28 In primitiua eccleſia, omnium Chriſtianorum erat perfectiſſimus perfectionis ſtatu, ad cuius vitæ exemplar, omnes religiones ſunt inſtitutæ. Quol. 4. 23. c.

29 Nihil de perfectione religionis deperit, gerentibus ſolicitudinem temporalium pro confratribus, quia quod videntur amittere de quiete, recuperant in obſequio charitatis. Con. 3. c^{o}. 135. 3^{m}.

30 Voluntaria paupertas requiritur vt primum fundamentum, ad perfectionem religionis. 22ſ. q. 186. 3. o./ 4. c./ 1^{m}./ Opuſc. 18. c^{o}. 8./ Opuſ. 19. c^{o}. 1. Requiſita.

* Mors. Negotia. Oratio 45. Perfectio 68. &c. Pietas 6. 7.

31 Religio viuentium in paupertate, de labore manuum ſuarum, defenditur, contra rationes impugnantium eam. Cont. 3. c^{o}. 132./ 135.

32 Habere aliquid proprium, repugnat perfectioni religionis, non autem habere aliquid in communi, ſed aliqualiter impedit, ſi ſuperabondet. 22ſ. q. 188. 7. o.

* Profeſſio 2. 3. Votum 1.

33 Ad perfectionem religionis, requiritur perpetua continentia. 22ſ. q. 88. 11. c. ſi./ q. 186. 4. o./ Opuſ. 18. ca^{o}. 9./ Opuſc. 19. c^{o}. 1./ 10.

34 Obedientia requiritur ad perfectionum religionis. 22ſ. q. 186. 5. o./ Opuſ. 18. c^{o}. 11./ Opuſ. 19. c^{o}. 1.

35 Votum triplex, requiritur ad perfectionem religionis, ſ. ad ſum paupertatis, continentiæ, & obedientiæ. 12ſ. quæſt. 108. 4. c./ 22ſ. q. 186. 6. o./ cont. 3. co. 130./ Opuſc. 18. ca^{o}. 11./ 18./ Opuſ. 19. c^{o}. 1.

36 Perfectio religionis integratur ex prædictis tribus votis. 22ſ. q. 186. 7. o./ q. 188. 1. 2^{m}./ 2. 2^{m}./ Vir. q. 2. 11. 5^{m}./ Opuſ. 18. c^{o}. 18./ Opuſ. 19. c^{o}. 1.

37 Votum obedientiæ eſt præcipuum, inter tria vota religionis. 22ſ. q. 186. 8. o./ q. 188. 7. 1^{m}.

38 Interiores actus virtutum, non cadunt ſub voto religionis, ſed religio ad eos ordinatur, vt ad finem. 22ſ. quæſtione, 186 7. 1^{m}.

39 Ad religionem requiritur ſubtractio impedimentum hominem, ne totaliter feratur ad ſeruitium dei. 22ſ. q. 186. 4. c./ Opuſ 19. c^{o}. 1.

40 Omnes obſeruantiæ religionum, ordinantur ad tria principalia vota, ad quæ etiam pertinet habitus, vt ſignum obligationis. Ideo ſimul datur, vel benedicitur cum profeſſione. 22ſ. q. 186. 7. 2^{m}./ q. 88 1. 2^{m}.

41 Religioſi, ſalua vitæ & religionis ſuæ obſeruantia, omnibus ſe debent conformare. 1ſ. Cor. 9 le. 4. ſi.

42 Per ingreſſum religionis, homo totaliter ſe mancipat, dei obſequio. 22ſ. q. 189. 3. c./ 5^{m}. Ingreſſus.

* Calix 2. Epiſcopus 10.

43 In ingreſſu religionis, recipitur tanta gratia, quanta recipitur in baptiſmo, & remittitur omnis pœna, ſed hoc non eſt quia talis ex ſe a ſatisfactione abſoluatur; ſed quia eo ipſo quòd ſuam voluntatem etiam in ſeruitutem redigit propter deum, plenarie iam pro omni peccato ſatisfecit, quam chariorem habet omnibus rebus mundi, de quibus tantum poteſt dare, quòd eleemoſynis omnia peccata ſua redimeret, etiam quantum ad pęnam. 22ſ. q. 189. 3. 3^{m}./ 4. d. 4. qu. 3. ar. 3. q. 3. 3^{m}.

* Fornicatio 16. Hæreſis. 110. &c. 156. 157. Iuramentum 25.

Conſi-

Re

44 Conſilium vel magna deliberatio, non requiritur ad ingreſſum religionis ſecundum ſe, nec quo ad vires, ſed quo ad impedimenta, vel modos religionis per doctrinam maiorum, ab iis qui ſperantur prodeſſe, vt de ingreſſu religionis frequenter contingit, ex ignito ſermone prædicationis, vel ex uirtuoſa operatione, & excellenti vita doctoris. 22ſ.q.189.10.0./Opuſ. 20.li.4.c°.21.

45 Habens uotum, vel iuramentum minoris religionis, licite inducitur ad maiorem, non autem econuerſo, niſi diſpenſetur. 22ſ.q.189.9.3m.

46 Non licet inducere aliquem ad religionem, per falſam doctrinam. 22ſ.q.189.9.c./Quol.5.24.c.

47 Inducens alios ad religionem, non peccat, ſi fiat ſine violentia, ſymonia, & mendacio, ſed magnum præmium meretur. 22ſ.q.189.9.0.

48 Licet dare, vel accipere aliquid, pro victu in monaſterio, ſi non ſit ſufficiens, non autem pro ingreſſu religionis, quia ſymonia eſt. 22ſ. quæſtio.100.3.4m./ 4.diſtinct.25. q.2.artic.2, qu.2.7m.

*Matrimonium 42.50.84.87.109.113.131. Obligari 17. Ordo 17. Sponſalia 10.

49 Licet nutrire pauperes ad religionem, vel allicere munuſculis, licet non ſit licitum ex pacto aliquid dare vel recipere pro ingreſſu monaſterii. 22ſ.q.189.9.c./ q.100.3.4m./Quol.4. 23.c.ſi./17m.

50 Ingreſſus religionis, nemini poteſt imponi pro pœnitentia. Et canones in oppoſitum, ſunt de conſilio. 4.d.16.L.meo.C./Qu. 3.13.c.

Recipiendi. 51 Presbyteri curati & archidiaconi, poſſunt ſine licentia ingredi religionem. 22ſ.q.184.6.8.c./ 4m./q.189.7.0./Opuſ.18.c°. 30./ Matt.19. me°.G.

*Canonicos. Epiſcopus 22.23.26.27.28. Fornicatio 16. Habitus 20.21.22.

52 Non licet parentibus ingredi religionem, niſi prouiſo, quòd ſi lii educari poſſint. 22ſ.quæſtione 189.6.c.

*Illegitimus 1.5.

53 Non licet filiis ingredi religionem, ſi parentes ſine eis commode viuere non poſſint. 22ſ.q.189.6.0./ qu.101.4.3m./ 4m./ 4.diſtinct 38.quæſtio.2.artic.4. quæſt.2.2m./ Quol.3.26. 0./ Quolib. 10. 9. 0./ Matthæ.4. ſin. b. E./ capitulo 15. principio 2.G.

54 Seruus non poteſt recipi in religione, inuito domino eius. 22ſ.quæſtio 88.8.2m./ quæſtio.189.5.c/6.2m./ 4. diſtinctio. 36. 2.9m.

55 Obligatus debitis, prius debet ſoluere, quantum poteſt, & tunc poteſt ingredi religionem, licet non poſſit omnia ſoluere. 22ſ.q.189.6.3m.

56 Recipiens ad religionem, obligatum ad debita, tenetur ea ſoluere. 4.d.38.q.1.ar.3.q.1.7m.

57 Puer ante pubertatem poteſt recipi in religione, de conſenſu parentum, ſed poſt etiam eis inuitis. 22ſ. quæſtio. 88.8.2m./ 9.0./ quæſt.189.5.0./ Quol.3.11.0./Quol.4.23.0./ Opuſcu. 17. cap°.3.

*Matrimonium 42.50.84.87.109.113.131. Obligari 7.

58 Non exercitati in præceptis dei, debent recipi ad religionem. 22ſ. quæſtione 189.1.0./ Quolib. 4. 23. 0./ 2. c./ Opuſcul.17.0.

59 Facilius conuertuntur ad religionem peccatores, quam præſumentes de ſua innocentia. 22ſ.q.189.1.1m.

60 peccatores ſunt maxime attrahendi ad religionem, ut pro peccatis præteritis pœnitentiam agant, & futura caueant. Quol. 3. 13.0.

61 Recepti ſymoniace ſcienter poſt concilium generale, repelluntur a ſuo monaſterio, ſine ſpe reſtitutionis, & ad perpetuam pœnitentiam, in arctiori regula debent poni, vel in alio loco eiuſdem ordinis, ſi arctior ordo non inuenitur: ſi vero ante, debent poni in alio eiuſdem, vel ſi non poteſt, ſint in eodem, ne vagentur, ſed in loco inferiori, ſi autem ignoranter, poſtquam renuntiauerint, poſſunt de nouo recipi, mutatis locis. 22ſ.q.100.6.5m.

Obligatio. 62 Obligare ſe uoto, ad ingreſſum religionis, eſt laudabile ſecundum ſe. 22ſ.q.88.9.0./ q.189.2.0./ Quol.3.12.0./Quol.4.23. c.ſi./Opuſ.17.c°.12./13.

*Benedictus 3.4.5. Decimæ 19.

63 Vouens ingredi religionem, tenetur intrare quàm citius poteſt, niſi poſuerit terminum. 22ſ.q.88.3.2m./q.189.3.0./Quo. 3.12.0.

*Habitus 20.21.22. Indulgentia 24.25.26. Matrimonium 109.

64 Vouens ingredi religionem, non tenetur ibi perpetuo manere, niſi hoc intenderit. 22ſ.q.189.4.0.

65 Eadem ratio eſt de monachis, & de aliis religioſis, quo ad communia omni religioni, non autem quo ad propria monachorum. 22ſ.quæſtione 188.2.2m.

*Obedientia 37.&c. Perfectio 82.&c. Profeſſio 0.

66 Religioſi non tenentur habere perfectam charitatem, ſed ad hoc tendere, & ad hoc operam dare. 22ſ.q.186.2.c./1m./9.c./ Virt.q.2.11.12m.

*Religioſi. Tributum 5.6. Votum 41.&c.

67 Nec ad ea, quæ conſequuntur perfectionem charitatis, ſed ad hæc tendere non contemnendo. 22ſ.q.186.2.c.

68 Nec ad omnia exercitia, per quæ venitur ad perfectionem, ſed tantum ad taxata ſecundum regulam ſuam. 22ſ.quæſtione 186.2.c.

69 Nec ad omnia conſilia de particularibus melioribus, ſed ad eſſentialia religioni. 22ſ.quæſt.186.2.3m./ 4.diſt.1.q.2.art.6. q.4.5m.

70 Nec alia, quàm ſæculares, niſi quæ ad eorum vota pertinent. 22ſ.q.120.4.5m./ q.187.3.0./ 3.diſt.17.q.3. art.2.q.4.c./ diſtin.29.art.8.q.3.0./ diſt.38.4.4m./ 4.diſt.17.q.3. art.1.q.4.c. ſi./ diſt.38.q.2.art.4.q.3.c.ſi./ Virtu.q.2.11.12m./ Quolib.1. 14.2m./ Quolib.7.17.10m./ Quolib.9.4.0./ Quol.10.10.b./ Opuſc.19.c° 4./ c° 17.1m.

71 Nec ad opera manualia pluſquam ſæculares, niſi ad quæ tenentur ex ſtatutis ordinis ſui. 22ſ.q.187.3.0./Cót.3.c° 135./ Quolib.7.17.10m./ 18./ Opuſc.17.ſi./ Opuſc. 19.cap° 7./ 8./ Ioan.6.lect.3.me° 5.L.

72 Religioſus factus epiſcopus non abſoluitur a tribus votis religionis, quia nihil debet habere proprium, ſed eſt diſpenſator communium bonorum eccleſiæ, ſed per accidens non tenetur obedire, ſi ſuperiorem non habeat, ſicut nec Abbas. 22ſ.q.88.11.4m./ q.185.8.0.

73 Profeſſi religionem mortui ſunt mundo, & viuiſe Deo. Vnde non ſunt reuocandi ad vitam humanam occaſione cuiuſcunque euentus. 22ſ.q.88.11.1m.

74 Oppoſitum videtur dicere. 4.diſt.38.q.1.art.4.q.1.3m. Reſpo ſicut Dubio 1208.

75 Profeſſus nó debet extra religioné morari, vt parentibus ſubueniat, ſed procuret eis, ſicut poteſt cum licentia. 22ſ.q.101. 4.4m./ Quolib.3.16.0./ Quolib.9.vel 19.12.0. Dum.1052m.

76 Religioſus nullo modo reuelare debet ſecretum ſibi commiſſum etiam præcipienti ſibi prælato, niſi vergat in infamiam, vel in periculum alterum. Quol.1.15.0./ 16.d

77 Tranſgreſſio regulæ quo ad tria vota principalia religionis, eſt peccatum mortale, non autem quo ad alia, niſi propter præceptum, vel contemptum. In quibus tamen aliis, vt eſt ſilentium, ſolitudo, abſtinentiæ, & vigiliæ graues, poſſunt prælati in religione ipſi ſecum diſpenſare, ſicut & cum aliis. 22ſ. q.88.12.4m./ q.185.8.0./ q.186.9.0./ 4.diſt.38.q.1.ar. 4.q.1. 5m / Quolib.1.20.0.

78 Licet religioſis ex commiſſione prædicare, & ſimilia. 22ſ. quæſtio.187.1.0./ 4.2m./ Opuſcu. 18. ſin./ Opuſcu.19.cap°. 4./ 5./ 6. Licita.

79 Licet eis diſcurrere, cauſa prædicationis, non autem ex inconſtantia, leuitate, cupiditate, vel cauſa nocendi. Opuſ.19. cap° 12.

* Accuſatio 29. 30. Commendatio. Confeſſio 78. Confeſſo 1.&c. Contumelia 6. Eleemoſyna 22. Epiſcopus 22.23. 26. 27. 28.

80 Licet eis ſtudere in libris gentilium, ſed principaliter in ſacra ſcriptura. 22ſ.q.188.5.3m./ Opuſc.19.cap° 13.

* Epiſtola.

81 Licet eis ornare prædicationes ſuas, eloquentia, & philoſophia, non quidem principaliter, nec ad iactantiam, ſed ad vtilitatem. Opuſc.19.cap° 14./ 1ſ.Cor.lect.3.prin° G./ Col.2. lect.1.ſin.

*Indulgentia 24.25.26. Monachus.

82 Licet eis aſſumere nomen, rem, & actum magiſterij, & appetere ipſum moderate. Opuſc.19.c° 4./ 5./ 6.

83 Licet eis eſſe de collegio doctorum ſecularium, & collegium poteſt ad hoc compelli per Papam. Opuſc.19.cap° 5.

84 In eodem collegio religioſorum poſſunt eſſe plures magiſtri, ſi ſint idonei. Opuſc.19.cap° 4.ſin.

* Negotia. Oblatus 14.

85 Licet eis gaudere de factis à Deo magnifice per eos, non ponendo ibi finem. Opuſc.19.cap° 20.

86 Licet aduocare pro monaſterio, pro pauperibus, & viduis, non autem propter aliquod mundanum. 22ſ.quæſt.71.2.0./ q.188.3.2m.

87 Licet eis tractare negotia ſecularia, moderate, cum licentia, ex charitate, non autem ex cupiditate. 22ſ.q.18.3.2m./q.187. 2.0./q.188.2.2m./ Opuſc.19.c° 21./ Rom.6.lec.1.prin.° F./ 2ſ.Tim.2.lect.1.me° F.

* Ordo 86. Perfectio 83.

88 Licet eis viuere de eleemoſynis quaſi debitis eis dupliciter, ſ. ratione neceſſitatis triplicis, id eſt infirmitatis, egeſtatis, & conſue-

conſuetudini,& rationa operis quadrup licis.ſ.prædicationis, aſcatis, ſtudij, & donationis omnium bonorum ſuorum monaſterio,22ſ.q.187.4.o./ Opuſc.19.c° 9.
*Præceptum 152. 153. 154. Prædicare 18. Prædicator 10. Prælatio 15.16.20.

89 Licet eis mendicare pro humilitate, neceſſitate, vel vtilitate, non autem ex cupiditate, ſicut ſæcularibus. 22ſ.q.187.5.o./ Cont.3.c° 135./ Quol.7.18.5m./ Opuſc.17.c° 14./ 15./ 16./ Opuſc.19.cap° 9.
*Princeps 18.24. Regularis 3.5. Tributum 5.6.

90 Licet eis vti vilibus veſtibus ad contemptum ſæculi,ad pœnitentiam,& humilitatem.22ſ.q.187.6.o./ Opuſ.19.c° 10.
*Strutthio 2.

91 Religioſa militibus,licet bellũ facere, auctoritate Principis, non autem auctoritate propria.22ſ.q.188.3.4m./ 4.2m.

Differentia. 92 Religioſi dicuntur dupliciter.ſ.communiter omnes, qui per fidem colunt Deum,& ſpecialiter, qui totam vitam ſuam dedicant cultui diuino.22ſ.q.81.7.5m./ q.188.1.1m./ 2.2m.
*Prædicare 18.24.

93 Gradus religionis triplex , cui competit triplex gradus paupertatis.ſ.quia primum,& ſummum gradum in religionibus tenent, quæ ordinantur ad docendum,& prędicandum, quæ propinquiſſime ſunt perfectioni epiſcoporum: ſecundum autem gradũ tenent illæ,quæ ordinantur ad contemplationem: tertius eſt earum , quæ occupantur circa exteriores actiones. 22ſ.q. 188.6.c./ 7.o.
*Regularis 5.

93 Religionum aliquæ ordinantur ad opera vitæ cõtemplatiuæ , aliquæ vero ad opera vitæ actiuæ . 22ſ.q.188. 2.o./ 3.4.5.c./ Opuſc.19.cap° 2.

94 Religiones ſunt diuerſæ principaliter ſecundum fines, ſecundario ſecundum exercitia. 22ſ.q.188.1.o./6.c.

95 Quædam religio conuenientiſſime inſtituta eſt, ad prædicationes, confeſſiones, & alia huiuſmodi ſpiritualia.22ſ.q.188. 4.o./ Opuſc.19.cap° 2./ 6.

96 Et ad ſtudium, quia illud illuminat, remouet errores, prodeſt ad prædicandum,& huiuſmodi, domat luxuriam,& auaritiã, & valet ad obedientiam.22ſ.q.188.5.o.

97 Et aliqua ad militandum,non quidem propter aliquid mundanum, ſed ad defenſionem diuini cultus, & proximi. 22ſ.q. 188.3.o./ 4.2m./ 5m.

Comparatio. 98 In qualibet religione cõtrahitur matrimonium ſpirituale ad Chriſtum,ſed in vna eſt obligatus ad plura, quam in alia.4.d. 27.q.1.art.3.q.1. 3m./ diſt.38.q.1.art.3.q.3.b.1.
*Apoſtaſia 2. Benedictus 3.4.

99 Summum gradum in religionibus tenent,quæ ordinantur ad docendum,& prædicandum:ſecundum vero quæ ad contemplandum: tertium autem quæ ad opus exterinſecum. Et in ſingulis præeminent, quæ ſunt altiorem actum in eodem genere, vel ad plura , vel quæ habent ſtatuta conuenientiora ad ſuum finem conſequendum, non autem quæ eſt arctior. 22ſ. q.188.6.o./ q.189.8.2m./ Opuſc.19.c° 2.fin.
*Canonicus. Contemplatiuus o.

100 Religio principaliter eſt melior , cuius finis eſt potior , ideſt ad maius,vel ad plura : ſecundario autem,quæ melius proportionatur fini. 22ſ q.188 6.o./ q.189.8.c./ Opuſ.19.c° 2.fi.
*Epiſcopus 26.27.28. Monachus.

101 Religio tanto perfectior eſt ſecundum paupertatem, quanto habet eam magis proportionatã ſuo fini.22ſ.q.188.7.c./1m./ Cont.3.c° 133.fi./ Virt.q.2.11.5m./Opuſ.17.c° 14./ 15./16./ Opuſc.19.cap° 8.
*Oratio 45.49.

102 Religio ordinata ad actiones corporales eſſet imperfecta,ſi careret diuitiis in communi,non autem aliæ.22ſ.q.188.7.c./ q. 189.8.2m./ Cont.3.cap° 133./ 135.
*Peccatum 255.256.257. Perfectio 55.56.

103 Religio ſolitariorum eſt perfectior,quam ſocialis,ſed periculoſiſſima eſt imperfectis.22ſ.q.188.8.o.

104 Religioſi ſunt ſimiles epiſcopis,in obligatione perpetua,plebani vero, & archidiaconi ſunt ſimiles epiſcopis vt coadiutores,& miniſtri.Quolib.3.17.5m./ Matth 19.inc° G.

105 Nullus religioſus debet expelli de religione , ſi velit corrigi. Nam leuiſſima religio eſt maior ſatiſfactio qualibet alia ſatiſfactione taxata.4.diſtinct.16.L.med° C./. Quolib.3.13.c./ Quolib.12.37.o.

106 Tranſire de vna religione in aliam non eſt laudabile ſecundum ſe, quia facilius proficitur in prima,& reliqui ſcandalizantur, niſi forte propter magnã vtilitatem,vel neceſſitatem. Sed laudabiliter tranſitus tripliciter.ſ.zelo perfectionis religionis, vel quæ melius ſeruatur, licet ſit mitior, vel propter infirmitatem. In primo debet peti licentia propter humilitatem,ſed negari non poteſt,tamen ſi non conſtet,requiritur iudicium ſuperioris,ſicut & in ſecundo, ſed in tertio requiritur

diſpenſatio.22ſ.q.189.8.o./ 4.d.27.q.1.ar.3.q.1.3m./ d.38.q. 1.ar.4.q.3.2m.

107 Nulla ſatiſfactio æquipollet pœnitentiæ religioſorum. 22ſ. q.189.3.3m./ Vit.q.2.11.5m./ Quolib.3.q.5.3. o./ Opuſc.18. ca°.12.

108 Status ſæcularium , periculoſior eſſe dicitur, quàm religionis ſtatus. Quo.3.13.fi.

109 Viuendi ſunt religioſorum diſcurſus.22ſ.q.100.6.5m./ 4.diſt. 27.q.3.3.c.

Quis. ¶Religioſi crucifixi cum Chriſto dicuntur , qui quælibet arctioris diſciplinæ inſtituta ſubeunt, ſecundum Bedam. 3ª.q. 56.11.c. *Obedientia 37.&c. Religio; Perfectio 54.&c.Precare 17.

¶Relinquere. Abdicatio. Abiicere. Abrenuntiatio. Apoſtoli 18. Character. Cete 11. Conſilium 9. Creatio 21. Derelinquere, Deſerere o. Deus 184.191. Euchariſtia 196. Generatio 31. Hæreſis 23. 24. 30. 31. Ingratitudo 16. Iudex 8. Iuſtificatio 38. Lex 150. Medium 10. Meritum 24. Operatio 63. Peccatum 261.338. 405. Pythagoras 1. Quando 1. Raptus 17. Religio 106. Sacramentum 56. Scandalum 15.&c. Seruos 14.

Licet. ¶Reliquiæ ſanctorum, vel diuina verba, licite portantur ſuſpenſa ad collum , ſi portentur ex fiducia dei & ſanctorum , quorum ſunt reliquiæ . Si autem hoc attendatur circa aliquid aliud vanum , puta quòd vas in quo ſunt , eſſet triangulare, aut aliquid aliud huiuſmodi, quod non pertineret ad reuerẽtiam dei & ſanctorum, eſſet ſuperſtitioſum & illicitum. 22ſ. q.96.4.3m./Quol.12.14.o. / Ro.le.6.prin°.B./ 1ſ. Cor.10.lect. fi.fi.H.
*Abſoluere 41. Adoratio 28. Cinis 1. Euchariſtia 144.196. 297. Miraculum 30. Peccatum 161. Pœna 75. Pœnitentia 122.128. Sacrilegium 5. Vnctio 11.12.15. Votum 74.

¶Reliquum. Abſoluere 3.4. Oppoſitio 19.

¶Relucere. Angelus 331. Speculum 3.

¶Remanere. Abſoluere 41. Accidens 16.121. Actio 61. Addere 4. Anima 117. Cauſa 79. Cælum 118.&c. Compoſitio 10. Creatio 21. Damnatio 21.66. Deuotio 9. Differentia 15. Diſtinctio 26. Donum 33.&c. Finis 79. Macula 11. Maria 25. Matrimonium 70. Mulier 10. Paſſio 77. Peccatum 424. Pęna 61.97.98. Pœnitentia 1.30. Prophetia 40. Rationale 7. Sacramentum 51. Scientia 93. Votum 61. Vſura 168.207.

Diuiſio. ¶Remedium duplex, contra malum. ſcilicet impediens futurum,& remouens malum præſens. 12ſ q 42 6 1m.
*Abſcondere 4. Amor 57. Aqua 10. Caſtitas 11. Circunciſio 33.&c. Corruptio 8. Dæmon 70. Epiſcopus 31. Exemplum 1. Fractio 2. Gratia 166. Innocentia 13. Intemperantia 2. Interpretatio 3. Ludus 2. Matrimonium 54. &c. 68. &c. 95. 99. Mors 15. Mortuos 11. Peccatum 279. &c. 352. Pœna 50. Poſſeſſio 10. Princeps 4. Sacramentum 111. 114. 143. Satiſfactio 31 Sepultura 10. Superbia 36. Timor 23. 24. Tirannus 5. Triſtitia 17.19. 20. Vnctio 9. Vomitus 1. Votum 79. Vſura 261.

Quid. 1 ¶Reminiscentia eſt inquiſitio eius, quod excidit a memoria, & prior ea, eſt tantum in parte ſenſitiua,& tantum in homine. 1ª.q.78.4.c.fi./ 5m./ 12ſ.q.74.3.1m./ 2. d.25.1.7m./ Cont. 2.ca°.79.5m./ Potentia. q.9.9.2m./ Anima 13. c./ Memoria 3c.4 o.
*Exemplum 1. Melancholia. Memoria o.

2 Ex parte memoratiuæ, non ſolum habet homo memoriam, ſicut cetera animalia, in ſubita recordatione præteritorum, ſed etiam habet reminiſcentiam , quaſi ſillogiſtice inquirendo præteritorum memoriam, ſecundum indiuiduales intentiones. Et illam eminentiam habet cogitatiua, & memoria in homine, non per id quod eſt proprium ſenſitiuæ partis , ſed per aliquam affinitatem & propinquitatem ad rationem vniuerſalem, ſecundum quandam refluentiam. Et ideo non ſunt aliæ vires, ſed eædem, perfectiores quam ſint in aliis animalibus. 1ª.q.78.4.c.fi / 5m. *Tarditas 3.

Contra iuſtitiam. ¶Remiſsio in puniendo, opponitur directe crudelitati, non autem ſæuitiæ. Nec eſt vitium, niſi ſit contra iuſtitiam. 22ſ.qu. 159.2.3m.
*Abſoluere 39. Accuſatio 12. Actus 101. Affectio 1. Angelus 40. Appropriatio 27. Baptiſmus 11. 12. Blaſphemia 19. 24.25. Clauis 20. Confeſſio 23.24.26. Confirmatio 3.41.42. Contritio 26.&c. Culpa 6. Damnatio 53. Donum 41. Euchariſtia 80. Exorciſmus 13. Forma 125.&c. Gratia 159.&c. Indulgentia 7. 8.26. Ingratitudo 14.16. Intenſio o. Ira 80. Iudex 9. Iuſtificatio 8.9.11.12.18.24.35. Macula 10.14. Magis o. Malus 1. Meritum 81.121. Minus. Miſericordia 14. Negligentia 11 Operatio. 53. Oratio 41.&c.103. Paſſio 88. Peccatum 169 &c. Pœna 60 97.99. Pœnitentia 66.109.&c. Poteſtas 6. Religio 43. Sacrificium 13.27. Saluari 6. Verbum 76. Vindicatio 2. Vnctio 10. &c. Voluntas 53. Vſura 164.313. Chriſtus 166.167.

¶Remorſus. Conſcientia o. Damnatio 27.29.50. Dolor 44.

Fla-

Re

Flagellum 1. Interrogare. Ordo 45. Peccatum 202. Pœna 8. Synderesis 0, Spina 2. Vermis 2.

¶Remotio. Accidens 16. Actio 181. Actus 51. Aditus 2. Affinitas 17. Agens 7.9.98. Angelus 391.521. Artifex 3 Baptiſmus 57.58.83.95.104.196.210.221 Bigamia 1. Blaſphemia 1. Bonitas 120. &c. 142.148. &c. 199. Catechiſmus 9. Cauſa 6 9.11. 14.52. &c 61. 64.70. Circuncisio 9.17.33. &c. Clementia 9. Conceptio 7. Conſeruatio 3. Contemplatio 4.18. Contrarium 41. Defectus 7. Delectatio 24.63.104. Dæmon 32. Deſperatio 6. Deus 182. &c. Dies 22. Differentia 15. Diſpoſitio 14.33. Diſtinctio 32. Enunciatio 5.7. Et 5. Exorciſmus 12. 14. Facilitas 1. Fames 2. Fieri 8. Finis 21.22.78.93.96 &c. Forma 49.62.67. 72.74.89 Fortitudo 16. Genitus 18. Gratia 36. 116. Graue 6. Habitus 29.57. Humilitas 30. Ignis 3. Ignorantia 6.22.51. Inuoluntarium 2. Hypocriſis 6. Irregularitas 4. Iuſtitia 29. Iuſtificatio 3. Lepra 3.4. Magi 3. Malum 25. Manſuetudo 4 Maria 54. Medicina 1. M[illegible] 42. Miſericordia 14. Monſtrum 1. Mors 2. Nomen 59.80. Notio 14. Odor 1. Offuſcatio. Oppoſitio 14. Ordo 66. paſſio 127. Patientia 7. Pax 8.20. Peccatum 136.152.161.169 178. Pœnitentia 41.67.70.130.139. Perfectio 19. Prius 14. Prophetia 17.18 Punctus 4. Quantitas 7. Ratio 18.34.61. Rationale 7. Reatus 4. Religio 96. Remedium. Reſurrectio 32. Sacramentum 82.144 Saluari 1. Senſualitas 3. 8. Senſus 10. Sermo 8.33. Spes 34. Tribulatio 1. Via 6. 9. 10. Vindicatio 5. Virginitas 9.11. Virtus 46.97.84. Viſus 12. Vitium 6. Victio 20. Vnitas 32. Vniuerſale 8. 13. Voluntarium 4. Vxor 20. Chriſtus 26.

In præſentia. ¶Remuneratio. Bona facta ſine gratia, remunerantur in præſenti, 2. diſt. 27. q. 1. 4. c.

*Elementum 27. Obſtetrix 2. Prope 2.

¶Remurmurare. Synderesis 3.6.

¶Renuntiare. Vſura 68.

¶Renati. Baptiſmus 0. Character 6. Regeneratio.

¶Renes. Victio 26.

¶Renitentia. Pœnitentia 25. Rebellio 0.

In votis. ¶Reniti. Licet votum eorum qui ſunt alterius poteſtati ſubditi, non ſit firmum, ſine conſenſu eorum quibus ſubiiciuntur, non tamen peccant vouendo, quia in eorum voto intelligitur debita conditio, ſ. ſi ſuis ſuperioribus placuerit, vel ſi non renitantur. 22. q. 88. 8. 4[m].

*Votum 37.

¶Renouatio. Angelus 329. Aquila 1. Cœlum 119. Claritas. Dæmon 37. Hæreſis 46. Miſſa 13. Nomen 36. Sanitas 7.

¶Renuere. Contemptus 1. Imperator 5. Schiſma 2. 6.

¶Renuntiatio. Abdicatio. Corona 4. Ordo 92.96. Regere 11. 22. Religio 61. Symonia 41.

¶Reor. Reus 1.

¶Reordinari. Baptiſmus 139.

Congrua. ¶Reparatio. Reparari naturam humanam poſt lapſum, fuit congruentiſſimum ex parte dei, quia in hoc manifeſtatur miſericordia, potentia, & ſapientia eius, & ex parte naturæ humanæ, & vniuerſi. 3. d. 20. ar. 1. q. 1. 0.

*Adam 54 Amicitia 39. Angelus 488. Annihilatio 10.12. Baptiſmus 212. Corruptum 1. Deus 386. 87. 388. Dies 3.4. Euchariſtia 180.250.251. Gratia 50.117. Habitus 39. Homo 21.22. Incarnari 2.8.9. Innocentia 1. Inſtauratio. Iudæi 20. Iuſtitia 72. Meritum 105. Paſſio 58. &c. 111.114. Peccatum 344. 393. Pœnitentia 105. &c. Reconciliatio. Redemptio 2. Reſtitutio 2. Reſurrectio 55. Simonia 10. Status 11. Tributum 1. Virginitas 11.32.

¶Repati. Reſiſtere 2.

¶Repellere. Accuſatio 15. 17. 18. Auxilium 3. Doctrina 26. Dominium 12. Euchariſtia 233. Fortitudo 5. 6. Miſericordia 29. Nocere 8. 10. Religio 6. Spes 51. Teſtis 7. Vſura 303.

¶Rependere. Commutatio 3.

Diuiſio. ¶Repente aliquis motus conuenit nobis dupliciter, ſ. ex impulſu paſſionis, vel ex inclinatione habitus. Veri. q. 24. 12. c.

*Conſuetudo 2. Fortitudo 19. Liberum 9. Solertia 2.7. Subito. Summum 4. Timor 23.

¶Repetere. Repulſ 1.

¶Reperiri. Angelus 56. Genus 32. Veſtigium 1. Vſura 98. Vxor 22.

¶Repetere. Aleator 2. Doctrina 12, Iuramentum 20. Numerus 13. Perfectio 91. Simonia 33. Vſura 100. 187. 226. 233.

¶Repletio. Damnatio 67. Eructatio 1. Prophetia 57. Vas 2.

¶Replicari. Alleluia. Menſura 3.

¶Reponi. Bonitas 204. Conſecratio 82. Fornica. Gazophilatium.

¶Reportare. Vſura 86.

Re

¶Reprehendere. Correctio 0. Martyrium 8. Paulus 17. Transferre 2. Vſura 78. &c. Vſus 9.

1 REPRÆSENTATIO. Repreſentare eſt continere ſimilitudinē alicuius, vel factiuam rei, ſicut in intellectu practico, vt liber vitæ, & primum reſpectu ſecundi, vel acceptam a re, vt ſecundum reſpectu primi. Veri. q. 7. 5. 2[m]. Quid.

*Abraham 23. Abſtractio 15. Adoratio 21.22. Agnus 3.5. Angelus 72.74 362.390. Animal 47. Ars 7. Attingere 2. Baptiſmus 192 Bonitas 1.7. Cauſa 112. Delectatio 46. Deus 180. &c. 215. Definitio 2. Effectus 4.11. Epiſcopus 1.10. Euchariſtia 11. 44.130 168.273. Exemplar 3.6. Explicare, Fabula 0, Falſitas 9.10. Fides 136. Fictio 0.

2 Repreſentatio in ſpeculo eſt ad res immediate, ſed in libro, mediante cognitione. Et vtraque conuenit Deo. Veri. q. 7. 1. 14[m].

*Fingere. Generatio 68. Gratia 102. Idea 0. Idolatria 9. Imaginatio 1. Imago 26.33.34.38. Intellectus 137.152 Laus 17. Liber 17.24 Litera 4 Matrimonium 63. Nomen 19 67. Oratio 95. Ordo 101. Paſſio 188. Poetica 2. Prophetia 12.19.56.87. Proponere. Similitudo 5.23. Speculum, Templum 8.

3 Nulla creatura perfecte repreſentat eſſentiam Dei. 1[a]. q. 13 2. c. fi. / q. 42. 5. 1[m] / q. 56. 3. 2[m]. / 22[e]. q. 175. 4. c. Verit. q. 2. 1. c. fi. / Trinit. 2. c.

*Tentare 23. Teſtamentum 9. Veſtigium 0. Viſio 10. Vmbra 1. Voluntas 57.67. Vox 1.

¶Reprimere. Amictus. Baptiſmus 168. Ceremonia 8. Compreſſio. Concupiſcentia 17. Conſtrictio. Contumelia 6. Humilitas 2.26. &c. Infirmitas 8. Lex 99. Matrimonium 67.68.70. Peccatum 96. &c.

1 REPROBATIO Dei eſt pars prouidētiæ reſpectu eorum, qui exciderunt a beatitudine ſicut prædeſtinatio, reſpectu eorū, qui diuinitus ordinantur ad eam. 1[a]. q. 23. 3. c. / 1. d. 40. q. 1. 1. c. / Cont. 3. c[o] fi. / Rom. 9. lec 2 fi. Quid.

*Angelus 488. Animal 70.74. &c. Bellum 9. Caio 1. Conceptio 42. Derelinquere Deus 417. &c. Donum 43. Electio 20. Excæcatio 4. Hæreſis 36. Improbatio. Induratio. Indicium 81. Ludus 3. Magi 11.18. Manichæus 3. Miles 4. Neceſſitas 13. Neſcire 1. Nominales. Obduratio. Oratio 8.9. Paulus 3. Politia 5.8 Prædeſtinatiō 21.

2 Reprobatio addit ſupra præſcientiam, voluntatem permittendi peccare, & inferendi pœnam æternæ damnationis. 1[a]. q. 23. 3. c. / 1. diſt. 40. q. 4. 1. c. / 2[m].

* Scire 5. Theologia 34.

3 Reprobatio Dei non ſubtrahit aliquid de potētia approbati. Ideo dicit impoſſibilitatem conditionatam ad gratiam, non autem abſolutam. 1[a]. q. 23 3. 3[m].

4 Deus reprobat aliquos homines. 1[a]. q. 23. 3. 0. / 4. c. / Cont. 3. fi. / Rom. 9. lec 2. fi

5 Signum reprobationis eſt nunquam a Deo flagellari. Pſalm. 37. fi. o. k. K.

6 Reprobati, ſeu præſciti poſſunt demereri in via. Quolib. 3. 2. 0.

*Vſura 27.157.

¶Repromiſſio, Abraham 58. Circuncisio 27.

1 REPTILE eſt animal, cuius corpus non multum eleuatur a terra per inſtrumenta motus, ſed repit vi coſtarum, vt ſerpens, vel vi annulorum, vt annuloſa, vel vi oris, vt quidam vermis, vel vi pennularum, vt piſces. 1[a]. q. 72. 2[m]. / 2. diſtin. 15. q. 2. 2. 3[m]. Quid.

2 Reptibilium quædam ſunt aquatica, & quædam terreſtria, ideo commemorantur in ſcriptura cum vtroque elemento. 1[a]. q. 71. 0. / q. 72. 1[m]. / 2. diſt. 15. q. 2 2. 3[m]. Diuiſio.

¶Repudium. Diuortium 0. Fornicatio 9. &c. Liber 18. Matrimonium 119.133. &c. Præceptum 139. Vxor 81 &c.

¶Repugnare. Admiratio 1. Anima 25. Appetitus 50. Auaritia 21. Baptiſmus 216. &c. Conſenſus 6. Deus 310.371. Dolor 26. Fides 160. Fieri 3. Hoc aliquid, Honeſtum 8. Infidelitas 1. Infinitum 5. Iuſtus 23. Intellectus 48. Iuſtificatio 16. Lex 165. Natura 37. Nomen 71. Pars 30 Peccatum 16, 233. Pœna 19. Perfectio 63. Pluralitas 1. Poſſibile 4.5. Proceſſio 21. Prodigalitas 5. Religio 32. Reſiſtere 0. Statutum 2. Remunmuratio, Simplex 4. Synderesis 9. Theologia 11. 24. Timor 41. Triſtitia 6. Virtus 224. Vſura 80. Vti 19. Chriſtus 47.151.

¶ Reputatio. Quilibet ſe debet reputare altero inferiorem merito, ſed non officio. Ordines autem eccleſiæ officia quædam ſunt. 4. diſt. 24. quæſt. 1. artic. 1. quæſt. 1 2[m] / Matt. 3. fin. b. G. Meritoria.

*Abraham 17. Angelus 108. Baptiſmus 180, Caput 6. Credere 13. Fornicatio 2. Humilitas 15.27. Infidelis 6 Ingratitudo 30. Ira 71. Irregularitas 2,3. Iuſtificatio 45 Lex 57 Magnanimitas 12. Mammona. Militia 1. Plato 2. Pollutio 3. Verecundia 15. Voluntas 51.52.53.73.

¶Requi-

Re

¶Requieſcere. Delectatio 41. Finis 124. Lilium. Quies 6. Sabbathum 11.

Diuiſio. 1 REQVIRI ad aliquid contingit quadrupliciter.ſ.vt præparans, perficiens, continuans, & concomitans, 1a 2æ q.4.1.c.

°Abſoluere 21.27.28.36 Acceptatio 28 Actio 3.108. Actus .56. Admiratio 1. Adoratio 4 6. Aer 14. Agens 19.28.43.55.114. Agere 23. Alteratio 9.10. Amicitia 6. Angelus 54.164. Anima 111 313.349. Animal 15. Ars 9 17.35.

8 Quandocunque multa requiruntur ad vnū, neceſſe eſt vnum eorum eſſe principale, 1a 2æ q.49.6.1m.

°Aſſimilatio 1 Baptiſmus 91.&c. Beatitudo 67.&c. Belli 3.5. Bonitas 243. Charitas 87. Ceruus. Ciuitas 3. Cognitio 21.27. 42.43. Confirmatio 48. Conſilium 6.11. Contactus 1. Contemplatio 10.13.20. Contingens 3. Contradictio 2. Contrarium 41. Contritio 13.20.21.22 24 26. Cōueſio 1.2. Creatio 26. Crimen. Dalmatica 2 3. Datio 4. Delectatio 31.95. Dæmon 72.75.78.83. Denunciatio 2. Deus 235. Diameter. Diſſicedo 13.16 17. Diligentia. Diſpenſatio 19. Depoſitio 21. 29.33.30. Diſtantia. Diſtinctio 6. Docere 8. Doctrina 12. Dolor 21. Electio 9.35. Aequalitas 4.8. Euchariſtia 6.161.191. 298. Exigere. Fides 20.75. Filiatio 34. Finis 132. Forma 121. 242. Fortitudo 47. Forus 1. Generatio 9.29. Genus 4. Gratia 55.163. Gratitudo 3. Idolatria 12. Imago 6.8. Imprimere 2. Inſtrumentum 2.6. Intellectus 38. Ira 32. Iudex 3. Iudicium 7.23.24. Iuſtitia 21. Iuſtificatio 25.&c. Lectoratus 6. Liberū 26. Locus 17. Materia 44. Matrimonium 25.109.119 Meritū 4.5.7.11. Motrens. Motus 19.24. Mulier 2. Neceſſitas 0. Numen 30.31. Notio 5. Obedientia 21. Omiſſio 2.6.7. Oratio R. Ordinatio 3. Ordo 2.97.&c. Pater 3. Peccatū 57.275. Pœnitentia 22.43.65.77. Perfectio 20.30.53.68.&c. Perſona 26. Præceptum 80.116.146. Prædicamentum 3. Prælatio 18. 19. Præmium 3. Princeps 5.48. Priuatio 9. Prophetia 12.&c. Prudentia 1.35. Relatio 64. Sacerdos 12. Sacramentum 7.25. 27.33. Sanctitas 6. Sanctificatio 13.28.31.

Diuiſio. 1 Res dicitur dupliciter.ſ.a reor reris, & ſic conuenit omni enti, etiam enti rationis: & a ratus rata ratum, & ſic conuenit tantum enti reali, 1.diſt.25.4.c./ 2.diſt.37.q.1.1.c, ſi./ 4m.

°Abdicatio. Abominatio. Abſtractio 14. Acceptio 2.7. Accidens 5.11.19.20.110.317. Accidia 1. Accuſatio 14. Actio 5.9. 15.22.58.80.158. Actualitas 1. Actus 148.194.

2 Res dicitur dupliciter.ſ.omne ens, & quod nō ſignificat aliud. Secundo modo diuiditur contra ſignum, non autem primo modo.1.diſt.1.L.princ° I.

°Adam 81. Addere 19.20. Adiectiuum 12. Adoratio 21.22. 23. Affirmatio 2.

3 Res & ſignum ex oppoſito diuiduntur, non quidem per oppoſitas res, ſed per oppoſitas rationes. 4.diſt.1.q.1.ar.1.q.2.1m.

°Amor 202.246. Analogia 7 8. Angelus 32.&c. Appetitus 7. 27. Bonitas 4.6.14.49.63.99.104.141. Conceptio 5.&c. Conſideratio 3.4. Deus 18.&c.137.231.296.406.&c. Ens 1.3.4.8. 16.21.36. Falſitas 0.

4 Res eſt vnum de tranſcendentibus. Ideo eſt communis, & indifferens ad abſolutum, & relatiuum. 1a.q.39.3.3m./ 1.diſt.2. 5.2m./ diſt.34.L.prin°.

°Modalis 2. Natura 2.21. Operatio 1.&c. Ordo 12.&c. Phyſica 2. Prædicamentū 2. Princeps 4. Propoſitio 3.4.9.12. Relatio 5. Sacramentum 4.&c.41.139. Veritas 4.&c. Vſura 16.64.

¶Reſecare. Pœna 59.

Authoritas. ¶Reſerare. Natiuitas 20.

¶Reſeruare ſibi poteſt aliqua ſuperior, in quibus inferiori iudicium non committit. 4.diſtinctio.19.quæſt.1.art.3.quæſtio.2.c./ 3m.

°Abſoluere 4.7.10.&2.23. Bonitas 219. Excommunicatio 26. 31. Lex 112. Natura 26. Paraſceue. Potentia 43. Princeps 27. Vſura 73.

¶Reſidere. Importunitas. Ordo 52.

¶Reſiduum. Menſtruum 4. Semen 3.4. Superfluum.

¶Reſilire. Spes 44.

¶Reſipiſcere. Excommunicatio 5. Hæreſis 27.

Quis. 1 RESISTERE peccato eſt vitare illud, ſed vincere peccatum eſt pertingere ad actum meritorium. Primum poteſt eſſe ſine gratia, non autem ſecundum. 2.diſt.28.2.6m.

°Adam 36. Agonia 2. Anima 24. Auxilium 3.6. Charitas 82. 86.&c.131. Concupiſcentia 13. Conſeruatio 2. Conſideratio 1. Contemptus 0. Continentia 9. Cōtia reſiſtentia. Contumax. Difficile 2.15. Fides 114. Fortitudo 50.

2 Reſiſtentia duplex in actione reperitur.ſ.in agente contrario, & ex indiſpoſitione ſubiecti. Sed prima contingit tantū, quando agens reparatur. 4.diſt.11. q.1.art.5.q.3.2m./ diſt.17. q.1.art.5.q.1.2m.

° Gratia 76. Hæreſis. Impugnare 4. Incontinentia 3. Inobedientia 0. Ira 42.76. Luxuria 26. Manſuetudo 10. Membrum 8. Actio 123.

Re

3 Reſiſtere deo, nihil poteſt efficaciter, ſed tantum ſecundum voluntatem, ſcilicet vel peccando, vel etiam oratione, quaſi precibus diminuendo, & ſic quaſi diuinæ ſententiæ reſiſtendo. Qu. 7.18.c./Pſ.26.me°.c.H./Ro.12.le.2.ſi.H

4 Reſiſtens deo quadruplex.ſ.infideles, impatientes, impœnitentes, & inobedientes. Iſa.50.ſi.

°Mulier 17. Oratio 49. Palpabile 3. Paſſio 77. Perfectio 90. Prælatio 5. Prouidentia 50.53. Pugna.

5 Confidentia reſiſtendi deo deprimitur dupliciter, ſcilicet quantum ad ſuperbiam cordis, & quantum ad nobilitatem generis. Iſa. 2.ſi.c.E.

°Rixa 2. Senſualitas 23. Sermo 4.

6 Duo præcipue reſiſtunt Chriſto.ſ.dæmones vel peccatores impedientes ſpiritualia, & iudæi detrahentes operationi eius & contradicentes doctrinæ eius.pſ.16.me°.c.G.

°Temperantia 1.25. Tentare 9.

7 Corpus glorioſum, poteſt reſiſtere cuilibet alteri corpori: ſed ei nullum corpus non glorioſum poteſt reſiſtere. 3.d.22.qu.2. ar.4.q.2.3m. °Timor 16. Vacuum 2.

¶Res naturæ. Forma 8. Indiuiduum 9.42. Chriſtus 16.17.

¶Reſolutio per intellectum duplex, ſcilicet formæ a materia, & vniuerſalis a particulari. Poten.qu.3.4.16m./ Opuſc. 3.c° 62. Diuiſio.

°Abſtractio 1.&c. Accidens 102. Acetum 2. Cinis 0. Conſilium 3. Corruptio 0. Definitio 47. Diuiſio 2. Dolor 12. Fletus. Generatio 15.18. Intellectus 50.172. Iudicium 14. Ludus 7 Notum 12. Petrus 4. Pluuia 2. Principium 22. Proceſſio 16.17. Ratio 34.57. Scientia 118.184. Semen 12. Syllogiſmus 4. Solertia 6. Vapor 1. Verbum 77. Virginitas 9.12.31.

¶Reſpectiuum. Abſolutum.0. Commune 9. In Deo.

8 ¶RESPECTVS diuerſi dei ad creaturam, ſunt in deo ab æterno 1a.q.13.7 3m./Po.q.3.1.2m./ q.8.1.0.

°Actio 93. Addere 7.8.9.10. Amor 59. Angelus 388. Anima 87. Apprehenſio 4. Aſſumere 6. Attributa 13.

2 Aliquod nomen, importat reſpectum aliquem dupliciter, ſcilicet vt ad ſubiectum cui inhæret, & vt ad id quod extra eſt, ſicut ſcientia inquantum eſt relatio, non eſt ſciens, ſed ſcibilis, ſecundum Philoſophum. Po.q.8.2.c.prin°. Diuiſio.

°Auerſio 1. Bonitas 63 Charitas 16.25. Cauſa 21. Cogitatio 2. Cognitio 11.39. Commune 9. Contrarium 23.25. Creatura 3. Denominatio 7.8.9. Dicere 2 Donum 7. Aequiuoca 9. Forma 4.68.166.168. Futurum 1. Generatio 56. Habitudo 0. Habitus 9.10. Hæreſis 16. Idæa 6.14.15.23.24. Locus 10. Macula 3. Miſſio 2.&c. Modus 4. Multiforma 1. Nomen 51. &c. Obedientia 20. 42. Obſeruantia 3. Ordo 71. potentia 49. Prædeſtinatio 4.15. Proceſſio 21.52. 93.67. Producere 3. Prophetia 23. Propoſitio 3. Proprium 9. prouidentia. 1. Ratio 41. Relatio. Relatum 0. Religio 1. Scientia 1. Somnus 2. Spes 68 Suppoſitum 2. Timor 17. Valitudo. Verbum 42. &c. Veritas 9.15. Virtus 91.

¶Reſpicere. Abſoluere 28. Actio 37.93. Actus 148. Adam 23. Anima 87. Aſſumere 6. Audacia 3. Baptiſmus 202. Bonitas 63. Charitas 6. Cauſa 21. 42. Circunſtantia 17. Comparatio 3. Creatio 1. Deſperatio 1.2. Determinatio 4. Aequiuoca 7. Finis 40.&c. 96.&c. Fomes 14. Fortitudo 56. 60. Gratiarum actio 1. Hæreſis 1. Honor 12. Idæa 21.39. Ira 63 64.73. Iuſtitia 20.21. Iuſtificatio 14 15. Laus 3. Lex 8. Longanimitas 2. Macula 5. Magnanimitas 8. Miſericordia 8. Mollities 1. Motus 32. Obedientia 21. Obiectum 13. Pœnitentia 104. Potentia 43. Prædeſtinatio 16. Priuilegium. Quæſtio 5. Ratio 41. Religio 14. Reuerentia 2. Spes 56.67. Temeritas 1. Timor 17 18.48.54. Verecundia 3. Virtus 7.252. Vituperatio. Vocatio 3. Vſura 89.230.250.

1 ¶Reſpiratio eſt neceſſaria animali reſpiranti, quia ſine reſpiratione viuere non poteſt. Meta.5.lect.6.prin°.

°Cauſa 17. Cete 7.

2 Reſpiratio dicitur neceſſaria vitæ, ſecundum quod dicitur aliquid neceſſarium, ſine quo non poteſt aliquid viuere, aut eſſe, quod licet non ſit principalis cauſa rei, eſt tamen quædam concauſa 4.diſt.1.quæſtio.2.art.4.quæſt.1.c./ Met.5.lec. 6.prin°.

°Expiratio. Flatus. Ieiunium 42. Spiritus 1. Stadium 1.

3 Ipſa reſpiratio, etſi non ſit cauſa vitæ, eſt tamen concauſa, inquantum cooperatur ad contemperamentum caloris naturalis, ſine quo non eſt vita. Met.5.le.6.prin°.

°Vox 3.5. Reſplendere. Actus 142.

4 Reſponſio pulchra cathecumeni, Chriſtiani, & iuſti, contra gentiles, iudæus & peccatores, ſcilicet. Quemadmodum deſiderat ceruus ad fontes aquarum, ita deſiderat anima mea ad te deus. Pſ.41.0. °Agens 35. Annihilatio 13. Attributa 5.6. Aureola 3. Beatitudo 141. Contritio 17. Defectus 15.16. Definitio 2. Duratio 8.9. Fructu 229. Gratus 2. Intellectus 17. 116.

Maritum

Re

Meritum 55.98. Metaphyſica 26. Natura 10. Potentia 51. Verbum 33. Virtus 32.26. Vocatio 1.

¶Reſpublica. Bellum 7. Ciuis 3. Eleemoſyna 11. Excommunicatio 10. Fortitudo 4. Miles 9. Mors 22. Pax 12. Roma 1. Senator 2. Vſura 124.289.290.

¶Reſtare. Pœna 67.69.

Diuiſio. 1 ¶RESTAVRATIO populi dei tripliciter exponitur. ſ. quia Hieronymus & omnes ſancti noſtri, exponunt de reſtauratione facta per Chriſtum, & de Chriſto, vt ſit figuratiuè dictum. Quidam autem magiſtri exponunt de Ezechia vel Ioſia, ſimiliter figuratiue accipientes literam. Iudæi vero exponunt de ſuo meſſia quem expectant, volentes cuncta ad literam intelligere: Sed hæc vltima expoſitio ſtulta eſt & fabuloſa. Secunda eſt extorta. Sed prima eſt ſimpliciter vera. Iſa. 11. prin°.

2 Deſcribitur reſtaurator Chriſtus tripliciter. ſ. quantum ad natiuitatem, quantum ad ſanctitatem, & quantum ad dignitatem. Iſa. 11. prin°.

*Adam 54. Annihilatio 10.11.12. Cibus 2.3.5. Confeſſor 43. Corruptum 1. Deus 386.387.388. Euchariſtia 89. 180. 251 252. Gratia 50. Homo 21.22. Humidum o. Idem 9. Incarnati. 2.8. Innocentia 1. Iudæi 20. Iuſtitia 72. Lignum 2. Meritum 105. Peccatum 344. Pœnitentia 105. &c. 133. Recuperare. Redemptio 1.2. Sapientia 55. Simoniæ 10. Vinum 8. Virginitas 11.32.33.

¶Reſtituibile. Reſtitutio 9. &c.

Quid. 1 ¶RESTITVTIO eſt actus iuſtitiæ commutatiuæ: quia nihil aliud videtur eſſe, quam aliquem ſtatuere in poſſeſſionem rei ſuæ. 22ª q. 61. prin°. / q. 62. 1 o. / 2.5.c.

*Abraham 25. Iuſtitia 72. Prudentia 84.

2 Reſtitutio non eſt pars ſatisfactionis, ſed præambulum eius, quia prima reparatio eſt in rebus: ſecunda in actionibus & paſſionibus. 4. d. 15. q. 1. ar. 5. q. 1. o.

3 Reſtitutio male ablati, eſt de neceſſitate ſalutis, quantum poſſibile eſt. 22ª. q. 62. 2. o. / q. 79. 3. 2m. / 4. d. 15. q. 1. ar. 5. qu. 2. o. / Quol. 12. 16. o. *Vſura 228. &c.

4 Reſtitutio propriè, eſt tantum debiti, & in rebus exterioribus, quia ſupponit identitatem, ſed transfertur etiam ad actiones & paſſiones. 22ª q. 62. 1. 1m. / 2m.

De quo. 5 Quando res non eſt reſtituibilis, ſicut membrum mutilatum, debet fieri recompenſatio, quantum poſſibile eſt. 22ª. q. 61. 2. 1m. / 4. d. 15. q. 1. ar. 5. q. 2. c. / 2m.

*Ablatum. Accuſatio 24. Bos. Damnum 3.4. Decimæ 26. Depoſitum 4.5.

6 Reſtitutio debet ſtatim fieri, vel dilatio peti ab eo qui poteſt concedere vſum rei, quia implicat præceptum negatiuum. 22ª. q. 62. 8. o. / 4. d. 17. q. 3. ar. 1. q. 4. 3m.

*Eleemoſyna 14. Fama 4. Furtum 8. Iuſtitia 72.

7 Ante ſententiam iudicis, ſufficit reſtituere ſimplum, ſed poſt eam, tenetur etiam ad pœnam pro culpa. 12ª. qu. 105. 2. 9m. / 22ª q. 62. 3. o. / 4. c. / 4. d. 15. q. 1. ar. 5 q. 2. 3m.

8 Reſtitutio præfertur ſubuentioni parentum, niſi in extrema neceſſitate, 22ª. qu. 32. 3. 3m. / q. 32. 7. 3m. / q. 62. 5. 4m. / Opuſ. 73. c°. 18. *Iudæi 35. &c. 45. Matrimonium 131. Meretrix 6. Pœnitentia 102. 105. 118. &c. Prædicare 8. Religio 61. Vſura 279. &c.

Quis. 9 Qui rem alienam accepit iniurioſe, vel ad ſiti vtilitatem, tenetur reſtituere, etiam ſi amiſit eam. 22ª. q. 62. 6. o. *Ablatum.

10 Quicumque eſt cauſa iniuſtæ acceptionis, directe vel indirecte, tenetur ad reſtitutionem. 22ª. q. 62. 7. c.

*Aduocatus 1. Aleator o.

11 Qui habet rem alienam, tenetur reſtituere, ratione rei; qui vero eam abſtulit, tenetur reſtituere, ratione actionis iniurioſæ. 22ª. q. 62. 6. c. / 1m. *Alienum 9. Baptiſmus 107. Bellum 6. Bonitas 210. 211. Bos. Campſoria 1.

12 Qui accipit mutuo pecuniam, vt redimat ſe a latronibus, tenetur eam reſtituere creditori ſuo. Quol. 5. 17. o.

13 Principes tenentur ad reſtitutionem, ſi latrones increſcant: quia redditus quos habent, ſunt quaſi ſtipendia, vt conſeruent iuſtitiam. 22ª. q. 62. 7. c. / 3m. / 4. d. 15. q. 1. ar. 5 q. 3. c.

*Damnum 3.4. Eleemoſyna 13.14. Exactio 2.3.

14 Impediens aliquem iniuſte, ne acquirat præbendam, tenetur ad reſtitutionem ad arbitrium boni viri, non autem ſi iuſte impedit. 22ª. q. 62. 2. 4m. / 4. d. 15. q. 1. ar. 5. q. 2. 3m.

*Fama 4. Princeps 13. Simonia 31.33. &c.

15 Suffodiens ſomina, vel tenens pecuniam creditoris, vltra terminum præfixum, tenetur reſtituere, non quidem totum lucrum poſſibile, ſed ſecundum æſtimationem, penſatis periculis, laboribus, & expenſis. 22ª. q. 62. 4. 1m. / 2m. / 4. d. 15. q. 1. ar. 5. q. 2. 4m.

16 Inueniens aliquid, quod de propinquo fuit alicuius, non habentis illud pro derelicto, tenetur ad reſtitutionem: non autem ſi nunquam fuerat alicuius, vt gemmæ in litore, vel tantum antiquitus, vt theſauri, ſed conceduntur occupanti, tamen ſecundũ leges ciuiles, medietas debetur domino agri. 22ª. q. 66. 5. 2m.

* Votum 63.

17 Quando vnus totum reſtituit, alij non tenentur principali, ſed debent refundere partem ſuam ſoluenti totum. 22ª. q. 62. 6. 3m. / 7. 2m. / 4. diſt. 15. q. 1. art. 5. q. 3. c.

*Vſura 71. 117. 118. 121. 142. 227. &c.

18 Reſtitutio poteſt fieri per confeſſorem ſecrete, ne crimen detegatur. 22ª. q. 62. 6. 2m. / Opuſ. 73. c° 16. fi.

19 Reſtitutio ſemper debet fieri ei, a quo aliquid ablatum eſt. 22ª. q. 62. 5. o. / 4. diſt. 15. q. 1. art. 5. q. 4 o. / Opuſc. 67. o. / Opuſ. 71. c° 17. / 18. Cui.

20 Reſtitutio & ſatisfactio, quæ debetur proximo, non eſt in arbitrio ſacerdotis, quia non eſt vicarius proximi, ſed Dei. 4. di, 15. q. 1. art. 5. q. 1. c.

21 Si is cui reſtitui debet aliquid, mortuus eſt, debet dari hæredibus eius. 22ª. q. 62. 5. 3m. / Opuſ. 73. c° 17. / 18.

22 Si vero ignotus ſit, debet dari pauperibus, præmiſſa diligenti inquiſitione. 22ª. q. 62. 5. 3m. / 4. diſt. 15. q. 1. art. 5. q. 4. 1. 2m.

23 Si autem ſit multum diſtãs, debet ei mitti, præcipue ſi ſit res magni valoris, vel debet deponi. 22ª. q. 62. 5. 3m. / 4. di, 15. q. 1. art. 5. q. 4. 2m.

*Simonia 32.34. Vſura 118. 121. 240. &c. 276. &c. 295. &c.

24 Quando prælatus iniuſte cõcedit res eccleſiæ, debent reſtitui eccleſiæ, vt deueniant ad ſucceſſorem eius. 22ª. q. 62. 5. 5m. / 4. diſt. 15. q. 1 art. 5. q. 4 4m.

¶Reſtrictio. Adiectiuum 1.2. Antonomaſia 1. Appetitus 75. Eſſe 61. Prædicari 34. Præteritum 3. Saphirus 1.

¶Reſultare. Accidens 29.53. Angelus 174. Bonitas 104. Compoſitio 13.14. Phantaſma 6. Figura 1. Forma 150. Intellectus 159. Litera 2. Miſericordia 39. Numerus 15. Proprium 6. Speculum 6. Veritas 42. Vnio 2.

¶Reſumere. Transfiguratio 3.

1 RESVRRECTIO ſignificatur per octauã, triplici ratione. ſ. ad excludendum quorundam falſam opinionem propter duplicem vitam. ſ. actiuam, & contemplatiuam, quarum vna ſignificatur per quaternariũ, & alia per trinarium: & quia octaua ætate erit. 12ª. q. 102. 5. 1m. / 3ª. q. 70. 3 3m. / Pſal. 6. princ° a. D. / Rom. 4. lect. 2. me° G. In communi.

* Adam 49. Alleluia.

2 Error quadruplex, negantium reſurrectionem. 4. diſt. 43. art. 1. q. 1. c. / 1ª. Cor. 15. lect. 5. princ°.

*Angelus 507.

3 Reſurrectio noſtra futura eſt de neceſſitate. 4. diſt. 43. artic. 1. q. 1. o. / diſt. 44. q. 1. artic. 1. q. 2. c. / Cont. 4. c° 78. / 79. / 80. / 1ª. Cor. 15. lect. 2. o.

*Anima 141. 151. Baptiſmus 139. 186. 243. Beatitudo 76. 86. Bigamia 7. Charitas 148.

4 Et erit totum in fine mundi, ceſſante motu cœli. 4. diſt. 43. art. 3. q. 1. o. / q. 2. c. / q. 4. 1m. / Iob 19. fi.

5 Et erit miraculoſa ſimpliciter. ſ. ex parte principij ſupernaturalis. ſ. Dei, ſed erit naturale ſecundũ quid. ſ. ratione termini. 1ª. q. 76. 2. 6m. fi. / q. 105. 7. 2m. / 2. di. 18. q. 1. 3. 3m. / di. 30. L. fi. / 4. d. 43. ar. 1. q. 3. o. / Cõt. 4. c° 91. fi. / Po. q. 6. 2 c. / 4m. / Opuſ. 3. c. 156. / Ro. 11. le. 3. fi. / 1ª. Cor. 15. lec. 5. prin°. / me° C. / fi. E.

* Chiliaſtæ 1. Cinis 2. Circuncisio 12. Dies 17. Dolor 43. Fides 47.48. Gratia 168. 187.

6 Omnes præter Chriſtum, ſimul tempore reſurgent, nõ autem dignitate. 1ª. Cor. 15. lec. 3. prin° k. / 1ª. Theſ. 4. lec. fi. fi. E. &c.

*Hæreſis 114.

7 Reſurrectio noſtra erit in inſtanti quo ad illud, quod fiet virtute Dei, non autem quo ad illud, quod fiet per miniſterium angelorum, ſed in tempore imperceptibili. 4. diſt. 43. ar. 3. q. 3. o. / 1ª. Cor. 15. lec. 8. me° I.

*Ioannes 17. Iudæi 22. Lactantius 2.

8 Et probabiliter erit in crepuſculo, Sole exiſtente in oriente, & Luna in occidente, ſicut fuerunt creati. 4. diſt. 43. ar. 3. q. 4. o.

*Lazarus 2. Miraculum 48. &c. Mors 8. Nox 2. Oratio 78. Paſcha 3.5. Septem. Sepultura 1.3.13. Status 12. Tuba 3.

9 Omnes reſurgentes cognoſcent omnia, & ſingula peccata, & merita propria, & aliena in breui tempore, virtute Dei, & tamen beati non dolebunt, nec erubeſcent de ſuis peccatis, ſed gaudebunt de miſericordia Dei, & de ſua pœnitentia. 4. diſtin. 43. 5. o.

*Vſura 158.

10 Omnes homines reſurgent. 4. diſtinct. 43. artic. 1. q. 2. / Cont. 4. cap° 80. / 81.

*Accidens 16.38. Cinis o. Coſta 8.

11 Reſurget quilibet homo idẽ numero, & quælibet anima adſumet corpus idem numero, quod prius habuit. 4. d. 44. q. 1. ar. 1. q. 1. 2. o. / Cont. 4. cap° 80. / 81. / Anima 19. 5m. / 13m. / Quolib. 10. vel 11. q. 6. o. / Opuſ. 3. cap° 155. / 157. / Iob 19. lect. 2. fin. Qui.

fin.H /1ª.Cor.15.lect.5.fi.D./lect.9 princ^{n} K.&c.
^{n}Idem 7. Ioannes 19. Iudæi 22. Martyrium 16.

12 Reſurget eadem numero humanitas, quæ prius fuit.4.di.44.q 1 art.1.q 2.2^{m}./ Cont.4.c^{o} 81.2^{m}./ Quol.11.6.4^{m}./ Opuſ.3.cap^{o} 158.

13 Quod eſt de conſtitutione corporis humani, reſurget in eo. 44.diſt.44.q.1.art.2.q.2.c.

14 Eadem materia, & eiſdem dimenſionibus numero cũ eadem anima, erit idem homo numero qui reſurget, & non alius. Opuſ.3.c^{o} 155./ 157.

15 Immo accidens idem numero nõ poteſt tranſire de ſubiecto in ſubiectum. Pot^{a} q.5.7.c.

Du^{m}.1091^{m}. 16 Immo corpus prius viuum, & poſtea mortuum, cum ſpecie etiam differant, non eſt idem numero propter diuerſitatem formæ, ſed eſt idem identitate materiæ.22^{a}.q.4.4.2^{m}./ 3^{a}.q.25.6.3^{m}./ q.50./ 5.c./ 1^{m}. Reſp^{o} Dub^{o} 1091°.

17 Omnia membra reſurgent eadem numero quæ prius.4.diſt.44.q.1.artic.2.q.1.n/ q.2.2^{m}./ Cont.4.c^{o} 81.4^{m}./ 92./. Pot^{a} q.5.10 9^{m}./ Quolib.7.12.c./ Opuſc.3.c^{o} 160.

18 Quicquid pertinet ad integritatem humanæ naturæ, reſurget in homine.2.d.23.q.2.2.4^{m}./ d.30.q.2.1.c.fi./ 4.d.44 q.1.art.2.q.1.2.o./ art.3.q.4.2^{m}./ q.2.ar.2.q.2.c./ Quolib.5.5.c./ Quolib.8.5.o./ Opuſc. 3.c^{o} 161 / 162.

19 Partes eſſentiales, & organicæ reſurgent in eodem ſitu quo prius, non autẽ partes materiales, nec accidentales.4.diſt.44.q.1.art.1.q.3.o.

Totum quod materialiter fuit in homine quo ad totalitatem ſpeciei, reſurget, non autem quo ad totalitatem materiæ.4.diſtin.44.q.1. art.2.q.5.o./ Cont.4.c^{o} 81.4^{m}./ Quolib.8 4.c.fi./ Opuſ.3.c^{o} 163./ 164./ Matth.10.fi.b.f.

21 Vnumquodque reſurget in eo, in quo magis participat virtutem ſpeciei. Et ſi equaliter tunc reſurget in eo, in quo prius fuit, ſicut in nutrito carnibus humanis, & Deus ſupplebit in alio aliunde, vt in pueris.2.diſt.30.q.2.1.7^{m}./ 2.6^{m}./ 4.d.44.q.1.art.2.q.4.o./ L.prin^{o}.I./ Cont.4.c^{o} 81.5^{m} / Opuſ.3.cap^{o} 163./ 164.

22 Quicquid habitum eſt à generantibus, & de addito per nutritionem, quantum fuerit vtile ad complendam quantitatem, & de priuri, reſurget: non autem quicquid fuit in corpore de veritate humanæ naturæ.2.diſt.30.q.2.1.c.fi. / 4.diſt 44.q.1.art.2.q.4.5.o./ Cont.4. c^{o} 81.4^{m}./ Quol.5.q.3.1.c./ Quol. 8.5.c.fi./ Opuſ.3.c^{o} 162 / 163./ 164.
*Sanguis 9.&c. Sexus 5.

23 Humiditas triplex eſt in homine.ſ.recedens a perfectione huius indiuidui, & tendens ad corruptionem, vt vrina, ſudor, & ſanies, vel ad conſeruationem ſpeciei in alio, vt ſemen, & lac. Secunda tendens ad vltimam perfectionem. Tertia iam perfecta, ideo reſurget.ſ.gluten, & ſecunda ſi habet determinatã formam, ſ.quadruplex humor. Non autem ros, idest quæ incipit tranſmutari, nec cambium, idest quæ in progreſſu iam dealbatur, nec prima.4.diſt.44.q.1.ar.2.q.2.n.
*Vngues.

24 Semen reſurget in genito tantum, quia fuit de perfectione eius, & non de perfectione generantis.4.diſt.44.q.1.ar.2.q.4.2^{m}./ Cont.4. c^{o} 80.fi.

25 Embria mortua ante infuſionem animæ rationalis non reſurgent.4.diſt.44.q.1.art.2.q.4.5^{m}.

Quales. 26 Homo reſurget ſine omni defectu humanæ naturæ.4.diſ.44.q.1.ar.3.q.1.o / Cont.4. c^{o} 82./ 86./ 88./ 89./ Quol 7.12.c./ Opuſ.3.c^{o} 161 / 1ª.Cor.15.lec.3 prin^{o} G./ c^{o} 15.lec.8.fi.G.
*Adam 48 49.50. Agilitas o. Cantus 1. Claritas 11. Corpus 31.38 &c.

27 Corpora reſurgentium erunt eiuſdem naturæ, ſicut nunc. Cont.4. cap^{o} 85.
*Coſta 8. Damnatio 36.&c. Dos o. Gloria 22.

28 Corpora reſurgentium ſequentur conditionem animarum. Verit.q.24.11.c.fi.

29 Boni reſurgent ſine omni deformitate, nõ autem mali.4.d.44.q.3.art.1.q 1.o./ Cont.4.c^{o} 86./ 89./ Quol.7. 12.o./ 1ª.Cor.lec.1.fi I / c^{o} 15.lec.8.fi.G.

30 Omnes reſurgent in ſuo ſexu. ſ. viri in virili, & fœminæ in fœmmino.1.diſt.22.q.2.art.1.q.1.2^{m}./ 4.diſt.44.q.1.ar.3.q.3.o./ q 4.2^{m}./ Cont.4.c^{o} 88./ Quolib.10.8.3^{m}./ Opuſ.4.lec.4.fi / Matth 22.me^{o} c.A.
* Gratia 168 187.

31 Omnes reſurgent in ętate iuuenili, non quidem quo ad numerum annorum, ſed quo ad ſtaturam.3^{a}.q 46.9.4^{m}./ 4.diſt.44.q.1.art.3.q.1.o./ q.2.1^{m}./ Cont.4.cap^{o} 85.1^{m}./ 2^{m}./ 88.4^{m}./ 5^{m}./ 89.
*Guſtus 3. Hæreſis 86.114.149. Labor 4. Palpabile o.

32 Non omnes reſurgent in ęquali quãtitate, ſed in quanta perueniſſet, natura non errante, remoto ſuperfluo, vt in gigantibus, & ſuppleto defectu, vt in nanis.4.diſtinct.44.q.1.art.3.q.2.n./ q.3.c./ L.prin^{o}.L/Cont.4.c^{o}.81.4^{m}./ 87.1^{m}.
*Peccatum 267.327.

33 Omnes reſurgent immortales, & incorruptibiles, etiam ſecundum corpus.1^{a}.q.97.3.c./ 4.d.43.ar.2.q.1.4^{m}./ ar. 3.q.1.c./ d.44.q.1.ar.1.q.1.1^{m}./ q.1.ar.1.q.2 o./ q.3.c./ d. 48. q.2.1.c./Cont.4.c^{o}.82 / 85./ 86 1^{m}./ 89./ Po^{a}.q.5.10.o./Quol 7.11.o /Opuſ.3.c^{o}.157./ 167./ 181./Opuſ.53.12^{m}./ 13^{m}./Ro.8.lect.2.fi.C./ 1ª.Cor.15. lec.1.med^{n}.G./ lec.8.fi. G./ Canſis lect. 5.fi.
*Sacramentum 13. Sanctificatio 1. Sexus 5. Tactus 14. Virginitas 17. Viſus 11.12.

34 Natura mortalitatis, non auferetur a reſurgentibus, ſed erunt eiuſdem ſpeciei, ſicut nunc.3^{a}. quæſtio. 54. 2.2^{m}./ 4. diſt.33.q.3.1.1^{m}./ diſtinctio.44.quæſt.2.ar 1. q.1.1^{m}./ 2^{m}./ Cont.4.c^{o}.85./ 88./ Po^{a}.q 5.3.8^{m}./ 9^{m}. 10^{m}./ Quol 10.vel 11.q.6.1^{m}./ Opuſ.3.c^{o}.157./ Io.20.lec.6.me^{n}. b.B./ 1ª. Cor. 15.lec.fi.prin^{o}.K.&c.

35 Corpora ſanctorum, poſt reſurrectionem erunt impaſſibilia proprie, ex dominio animæ ſupra corpus, & magis, in magis beatis, & non natura quinti corporis, vt quidam dicunt, quia corpus quintum, non venit materialiter ad compoſitionem corporis humani. Et impoſſibile eſt dicere, quòd aliqua virtus qualis eſt virtus corporis cœleſtis, transferat corpus humanum ad proprietatem gloriæ, qualis eſt impaſſibilitas corporis glorioſi, cum immutationem corporis humani Apoſtolus attribuat virtuti Chriſti. Et etiam non poteſt natura cœleſtis ita dominari in corpore humano, quin natura elementaria remaneat, cui ex eſſentialibus ſuis principiis, paſſibilitas ineſt. 1^{a}. quæſt.97.3.c./ 4.diſt.44. quæſt. 1.art.2.q.1.2.o./ d.47.qu.1.ar.3.q.3.2^{m}.fi./Cont 4.c^{n}. 86./ Opuſ.3.c^{o}.170./171.

36 Hæc impaſſibilitas, non tollet ſentire, ſed omnes ſenſus beatorum, ſimul erunt in actu proprio, per immutationem ſpiritualem ab obiecto exteriori.12ª.q.3.3.c./ 4.d.44. q.2.ar.1. q.3.4.n./Cont. 4.c^{o}.86.

37 Tunc non erit vſus ciborum, venereorum, ſomni, & huiuſmodi.1^{a}.q.97.3.c./4.d.44.q.1.ar.3.q.4.o./ q.2.ar.1.q 4.c.fi./1^{m}./ Cont.4.ca^{o}.83 / 87.fi./Po^{a}.quæſt.5. 6.c./ Opuſ.3.cap^{n}.159./ 160 /.Iob.19.lect.fi. me^{o}. F. / Matth.22.me^{o}.c. C./ 1ª. Cor.6.lec.2.fi./ lec.3.princ^{o}.B / ca^{o}.15.lec.5.prin^{o}.3./ lec.6.fi. H./ lec.7.fi.

38 Occupatio vitæ actiuæ, non erit tunc, ſed vitæ contemplatiuæ. Cont.4.c^{o}.83.fi./Opuſ.3.c^{o}.154./ Iob. 19.lec. fi. me^{o}.F./ 1ª.Cor.15.lec.6.fi.I.

39 Reſurrectionem bonorum ponit propheta tripliciter. ſ. quantum ad reparationem actus, quantum ad illuminationem intellectus, & quantum ad directionem affectus. Iſa. 42. me^{o}.K.

40 Neceſſarium fuit Chriſtum reſurgere, quincuplici ratione, ſcilicet ad commendationem diuinæ iuſtitiæ, ad confirmationem fidei noſtræ, ad ſubleuationem noſtræ ſpei, ad informationem vitæ fidelium, & ad complementum noſtræ ſalutis. 3^{a}. quæſtion. 53.1.o./ 2.c./ 3.1^{m}./ 3. diſtinctio. 21.qu.2.1.o. Chriſti.
*Aduentus 1. Alleluia. Anima 134. Apparere 7.9.

41 Chriſtus conuenienter reſurrexit tertia die, & non ſtatim, nec in fine mundi, ad confirmationem fidei, de humanitate & deitate eius.3^{a}.q.51.4.o./q.53.2.o./ 3.d.21.q.2.2.o./ d.22.q.2.ar.2.q.2.1^{m} /4.d.43.ar.3.q.1.1^{m}./ Opuſ.3.c^{o}.243./ pſal. 15.fi.g.I./ Io.2. lec.3.fi.
*Aſcendere 8.,&c. Baptiſmus 186. Cibus 1. Comedere 2. Dies 18.

42 Chriſtus reſurrexit mane diluculo.3^{a}.q.51.4 3^{m}./q.53.2.3^{m}.q.83.2.4^{m}./ 3.d.21.q.2 2.6^{m}./ 4 d.43.ar 3.q.4 c./ Opuſc.3.c^{o}.243. *Feſtum 9. Fides 47. Flos 2. Gloria 15. Humilitas 19 Ordo 8.ſ.Paſcha 3.

43 Corpus Chriſti reſurrexit glorioſum & integrum, cum quolibet parte eius.3^{a}.q.54.2.3.o./q.55.6.4^{m}./Quol.5.5.o./Opu.3.c^{o}.145.
^{n}pœnitentia 60. Sanguis 9 &c.

44 Reſurrectio Chriſti non debuit primo manifeſtari omnibus, ſed gradatim. Et primo mulieribus. 3^{a}.q.36.2.c./ qu.55.1.o./ Opuſ.3.c^{o}.245./1ª.Cor.15.lec.1.me^{o}.D. Apparitio.
*Apoſtoli 29. Apparere 7 8.9.10. Aſcendere 9.16. Cicatrices 3. Corpus 51.70.

45 Nec immediate videri ab hominibus, ſicut aſcenſio eius, ſed per angelos.3^{a}. q.55.2.o.
*Dos 9. Iacobus 2.

46 Chriſtus poſt reſurrectionem eius, apparuit pluries, vt oſtenderet veritatem reſurrectionis. Sed non conuerſatus eſt cum diſcipulis ſuis continue, ſicut prius, vt oſtenderet gloriam eius.3^{a}.quæſt.55.3.o./ 3.diſt.21.q 2. 3.c./ diſt. 22.q.3.art.1. quæſtio.3. c./ Io.20. lectio,6 prin^{o}./ ca^{o}. 21. princ^{o}.

^{n} I ii.

°Iuſtificatio 41.42.Paſcha 3.5.Paſſio 104.114.127.129.131. Sanguis 9.&c.

47 Chriſtus conuenienter,& ſufficienter probauit reſurrectionẽ ſuam duplici teſtimonio.ſ.angelorum , & ſacræ ſcripturæ,& argumentis,ideſt ſignis euidentibus.3ª.q.55.5.6.o./3.diſt.21. q.2 3.4.o./ Opuſc.3.c° 245.

°Thomas 1.2.3.

48 Chriſtus fuit primus reſurgens ſimpliciter. Sed aliqui prius ſecundum quid, quia iterum mortui ſunt.3ª.q.27.3.c.fi./ q. 53.3.o./ q.56.1.c./ 3^{m} /4.d.43.ar.3.q.1.3^{m}./Opuſ.3.c° 243./ 246./247./ fi./ Matth.27.fi.b.B / 1ª.Cor.15.lec.3.princ°.F./ Coloſſ.lec.5.prin°.F./ Heb.9.lec.fi.fi.G./ c° 11.le.7.fi.

°Angelus 507. Iuſtificatio 41.42. Lazarus 1.Pœnitẽtia 119.

49 Qui cum Chriſto reſurrexerunt,mortui ſunt iterum,ſecundũ Auguſtinum,& Hieronymum, licet Hieronymus aliquando videatur dicere,quod nõ.3ª.q.53.3.n^{m}./4.d.43.ar.3.d.1.3^{m}./ Matth.27.fi.b.B./ 1ª.Cor.15.le.3.prin° G.

50 Sicut nullus poteſt liberari a morte ſpirituali,niſi per gratiam Dei,ita nec a morte corporali,niſi per reſurrectionem diuina virtute factam.4.diſt.43.ar.2.q.1.c.

Du^{m}.1092^{m}. 51 Immo ex ſolo libero arbitrio poteſt quis liberari a morte ſpirituali.ſ.a peccato mortali.2.diſt.5.q.2.1.o./ diſ.28. 2.o./ 4.o. Reſp° ſicut Dub° 679°.

52 Cauſa reſurrectionis generalis triplex. ſ.principalis . i. Deus, inſtrumentalis,ideſt humanitas Chriſti,& quaſi miniſterialis, ideſt angeli.1ª.Theſſ.4.lect.2.me° B.

53 Chriſtus ſecũdum diuinitatem fuit cauſa ſuæ reſurrectionis, non autem ſecundum humanitatem,3ª.q.13.4.o./ Pſal.40.fi. f./ Ioan.2.lec.3.prin° b.H./ Rom.4.lec.fi.fi. I.

54 Reſurrectio Chriſti eſt cauſa efficiens,& exemplaris reſurrectionis noſtræ quo ad corpora, & quo ad animas per gratiã, tamen virtute principalis cauſæ.ſ.iuſtitiæ Dei.3ª.q.54.2.c./q. 56.1.2.n./q.59.2.c.fi./q.62.5.1^{m}./ 3.d.21.q.2.2.1^{m}./ 2^{m}./ 4. d.43.ar.2.q.1.o./ q.2.c./ ar.3.q.1.1^{m}./d.45.q.1.ar.3.q°3.2^{m}./ d.48.q.1.1.5^{m}./ L./ Cont.4.c° 78 / Verit.q.27.3.7^{m}./q.29.4. 1^{m}./Opuſ.3.c° 246./ Iob 19.lec.2.me° D./ 1ª.Cor.15.le.2. prin°.K.&c./ 1ª.Theſſ.4.lec.2.prin° C.

55 Reſurrectio Chriſti eſt cauſa exemplaris reparationis vitæ noſtrę,& mors Chriſti deſtructionis mortis noſtrę,licet vtraque ſit cauſa effectiua vtriuſque.3ª.q.56.1.4^{m}./ q.62.6.1^{m}./3^{m}./ Rom.4.fin.

56 Exemplaritas reſurrectionis Chriſti proprie ſe extendit tantũ ad bonos, licet efficientia eius proprie ſe extendat ad reſurrectionem tam bonorum,quam malorum.3ª.q.56.2.3^{m}.

57 Omnes reſurgentes conformabuntur Chriſto in ſimilitudine ſpeciei,non autem in ſimilitudine gloriæ,ſed tantum boni.4. diſt.43.art.1.q.2.3^{m}./ 5^{m}./ art.1.q.1.4^{m}.

¶Reſuſcitatus.Baptiſmus 139.Bigamia 7.Confeſſio 22.Dæmon 310. Lazarus 2. Matrimonium 141. Reſurrectio 49. Tratanus.

¶Retardari. Angelus 563. Anima 130.132.134.Cõtritio 26. Peccatum 397. Purgatorium 9.

¶Retentiua.Appetitus 13.Auaritia 22.Experientia 2.Imago 29. Memoria 6.&c.

°Rete. Stupor.

...iuiſio. ¶Rethor reddit auditores attentos dupliciter. ſ.ex parte auditorum,& ex parte dicendorum. Pſal.48.prin°.

°Circunſtantia 29. Contentio 1. Oratio 11.

...iſſerentia. 1 Rhetorica eſt ex coniecturis ad ſuſpitionem,quia quãdoque non ſit complete fides, vel opinio, ſed ſuſpitio quædam, quia nõ totaliter declinatur ad vnã partem contradictionis, licet magis declinetur in hanc,quàm in illã,ſed dialectica eſt ex probabilibus ad opinionẽ.2 2ª.q.48.c.fi./ Poſt.le.1.me° 2.L.

°Contentio 1. Exordium o. Gratitudo 1. Philoſophia 1. Prudentia 53.61. Quæſtio 5. Religio 81.

...u^{m}.1093^{m}. n Immo rhetorica eſt ſcientia, ad rationalẽ philoſophiam pertinens.Poſter.lec.1.prin° 2.X. Reſp° Du° 1093°.

¶Reiicere. Confeſſio 44. Fama 3. Tacere n.

¶Retinere.Auaritia 22.Bonitas 109.Bubulus.Conſilium 29. Experiẽtia 2.Furtum 10.Imago 29.Infernus 3.Liberalitas 8. Lotio. Memoria 8. Meretrix 6. Miſtio 5. Peccatum 14. Piſcis 3. Recipere 2. Verbum 75. Vſura 87. 208. 222.223.226. 229.253.290.293.297.

¶Retractare. Eutices 2.

¶Retrahere. Angelus 600.Anima 245.Appetitus 31. Blaſphemia 18.21.23.Contemplatio 19.Epiſcopus 31.Gratia 8. Impedimentum o. Ira 51.Laus 16. Negociatio 2.Organum 2. 5.Peccatum 138. Seruire 4. Temperantia 8. Timor 73. Virtus 120.254.

...fferentia. 1 Retributio proportionalis ex debito legali , ſi eſt ex pacto , pertinet ad iuſtitiam commutatiuam , ſi vero ex debito honeſtatis,pertinet ad virtutem gratię,ſiue ad gratitudinem. 2 2ª.q.106.1.2^{m}.

°Amicitia 2. Beneficium 1.4. Eleemoſyna 3.36.37.

2 Retributio quadruplex.ſ.mali pro bono, vel econuerſo , mali pro malo,& boni pro bono. Prima cõuenit tantum malis,ſecunda tãtum bonis,tertia,& quarta vtriſque. Pſal.37 fi.I H.

°Gratia 22. Ingratitudo 10. Iudicium 63. Iuſtitia 75. Merces 5.

3 Retributio Dei duplex. ſ.pro bonis impletis , & pro beneficiis.3ª.q.56.2.3^{m}./ 4.diſt.43.art.1.q.1.1^{m}./ diſt.45.q.1.art.1. q.2.1^{m}./ diſt.47.q.1.art.3.q.2.3.o./ Cont.3.c° 140 / Opuſc.3. cap° 153./ 251./ Pſal.17.me° n.K./ Ro.2.lect.2.prin° k.&c.

°Meritum 100.103. Præmium 9. Recompenſatio.

¶Retributiuus. Magnanimitas 20.

¶Retrogradatio. Planetæ 1.

¶Reobarbarum eſt bonum , inquantum purgat coleram. 1ª. Tim.4.lec.2.me° B. Ex effectu.

1 Revelatio addit ſupra viſionem intelligentiam viſorum. 2ª.Cor.12.lec.1.prin°.I. Quid.

°Accuſatio 7.&c. Angelus 294.359.413.567.

2 Tripliciter aliquid cognoſcitur.ſ.per reuelationem, per ſeipſum, & hoc certitudinaliter, & coniecturaliter per aliqua ſigna.1 2ª.q.112.5.c.

3 Reuelatio eſt occulta , vel manifeſta tripliciter. ſ.ratione potentiarum,ſignorum,& vſus.Iob 4.lec.3.prin° k.

°Anima 156.160. Apoſtoli 9. Area 2.3. Baptiſmus 47.Charitas 124 Cognitio 6. Comprehenſor 2. Confeſſio 84.&c. Correctio 18.19. Credere 22.

4 Reuelare ſecreta in malum perſonæ eſt contra fidelitatem , niſi vergat in periculum aliorum,vel niſi propter bonum commune,contra quod nullum debet recipi ſecretum. 2 2ª.q.68. 1.3^{m}./ q.70.1.2^{m}./ Quolib.2.15.c.

°Damnatio 24. Dæmon 3.10.12.13.14.15.16 17.11.

5 Reuelatio Dei ſit ad inferiores per ſuperiores,ſicut ad homines per angelos.2 2ª.q.2.6.c. Prophetia 39.inf.

°Depoſitum 4. Deus 198.

6 Nullus vnquam purus homo habuit reuelationem à Deo,niſi mediantibus angelis. 1ª.quæſt.98.3.c./ 3ª.quæſt.55.2.c./ 2. diſtinct.8.6.c./ Anima 18.13^{m}./ Iſa.6.princ° 2.D./ Matth.2. fin.d.E.

°Diuinatio 1. Donum 42. Experientia 13.

7 Plura,& excellentiora de myſterijs gratiæ reuelata ſunt angelis,& apoſtolis,quàm prophetis.1ª.q.57.5.3^{m}.inf.

°Fides 27.39.126.

8 Fides noſtra innititur reuelationi apoſtolis, & prophetis factæ,non autem alij reuelationi. 1ª.q.1.8.2^{m}./ q.72.6.1^{m}.

°Futurum 5.

9 Multis gentilibus reuelationes factę ſunt de Chriſto,vt patet de Sybilla.2 2ª.q. 27.3^{m}./ q. 172.6. 1^{m}./ 3.diſt.25.q.2.2.2.q.2. 2^{m} / Verit.q.14.11.4^{m}.

°Galilæa 1. Gratia 169.170. Hereſis 13.151. Iacobus 3.Infamia 2. Infernus 6.

10 Poteſt aliquis ſcire ſe habere gratiam per reuelationem.1 2ª. q.112.5.c.

° Ioannes 6. Iuſtificatio 43.

11 Reuelat Deus hoc aliquando aliquibus ex ſpeciali priuilegio , vt ſecuritatis gaudium etiam in hac vita in eis incipiat, & confidentius, & fortius magnifica opera proſequantur, & mala præſentis vitæ ſuſtineant. 1 2ª.q.112. 5.c./ 4^{m}./ 5^{m}./ 1. diſt.16.1.5^{m}.

12 Non tamen reuelat hoc omnibus , ne ſ. non prædeſtinati deſperent, & ne ſecuritas in prædeſtinatis negligentiam pariat. 1ª.q.23.1.4^{m}./ 1.diſt.16.1.5^{m}.

13 Reuelatum fuit Paulo,quod eſſet in gratia.1 2ª.q 112.5.c.

°Manifeſtatio n. Miſſio 31.33. Moriens. Natura 26.Obedientia 35.Paradiſus 10.Prodere. Prophetia 15.22.27.28.38.&c. Purgatorium 2. Religio 66. Sapientia 8. Scientia 106. 107. Scire 6. Simonia 38.39. Signaculum. Theologia 11.16.22.39. Teſtamentum 8.10. Virtus 185. Chriſtus 137.

¶Reuerberatio . Speculum 5.6.

1 Reverentia proprie eſt timor initialis,& caſtus,tamen capi poteſt in bono,& in malo,ſicut etiam confuſio,ideſt erubeſcentia.Pſal.34.fi k. Quid.

2 Reuerentia directe reſpicit perſonam excellentem. Ideo ſecundum diuerſas rationes excellentiæ diuerſæ ſunt ſpecies eius.2 2ª.quæſtione 104.2.4^{m}./ 3.diſtinctione 9.quæſtione 2. 1.2.o.

°Amen 2. Baptiſmus 39.129. Benefacere 5. Campſoria 10. Centurio 2. Conſanguinitas 10.

3 Reuerentia Dei in communi eſt de dictamine rationis naturalis,non autem determinatio eius.2 2ª.q.81.2.3^{m}.

°Contemplatio 10.13. Corpus 47. Correctio 10. Cultus 11. 13.15.Deuotio.Docilitas. Dulia o. Euchariſtia 181. Familiaritas 2. Horror 16.28 33. Humilitas 20.25. Imperator 9.Ioſeph 3. Iuramentum 1.17.34. Latria o.

4 Reuereri eſt actus timoris, ſed et debet Deo, eſt actus latriæ. 22^{a}.q.81.a.1^{m}./ 3.diſt.9.q.1.art.1.q.1.3^{m}.
*Laus 14.
5 Homo debet Deo amorem, reuerentiam, & huiuſmodi, ſibi mundiciam, & ordinationem ſui ſub ratione. 4.diſt.42.q.2.artic.2.q.2.c.
*Lex 105. Luxuria 59. Maledicere 2. Neceſſitas 32. Nomen 83.84. Obedientia 9.19. Obſecratio. Holocauſtum 3. Oratio 45. Peccatum 374. Pietas 15. Præceptum 105. Princeps 18. Religio 3.5.10.13.
6 Chriſtus, ſecundum quod homo, præ cæteris habuit plenitudinem affectum reuerentiæ ad Deum. 3^{a}.q.7.6.c.fi./ Heb.5.le.1.fi.
*Rex 7. Sacramentum 129. Sanctificatio 4. Sanctus 10. Senectus 5. Sepultura 6. Seruitus 17 Sors 5. Superbia 2.3.4.
9 Reuereri homines ratione alicuius doni in eis, ſ. gratiæ, virtutis, vel naturalis imaginis Dei eſt laudabile, nõ autem vt ſunt contrarij Deo. 22^{a}.q.19.3.1^{m}./ q.25.8.1^{m}./ 3.d.9.q.2.3.o.
*Tentare 12.13. Timor 24.65.&c.68.&c.
8 Quæ habent aliquam excellentiam, ſolent haberi in reuerentia, non autem omnia. Ideo principes vtuntur pretioſis veſtibus, & habitationibus. 22^{a}.q.102.4.c.
*Thurificatio 2. Virtus 254. Vita 18.
9 Maior reuerentia debetur ſubdito bono, quàm prælato malo ſecundum ſe, ſed ratione prælationis, eſt econuerſo. 3.diſt.9.q.2.3.3^{m}.
10 Reuerentia, & honor duliæ debetur prælato peccatori, non tamen dum eſt in actu peccati, ſed ante, vel poſt. 3.diſt.9.q.2.3.2^{m}.
11 Honor, & reuerentia non debentur dæmonibus, nec aliis damnatis, nec irrationalibus. 3.diſt.9.q.1.3.c./ 5^{m}./ 6^{m}.
¶Reuereri. Alexander 1. Maria 61.
¶Reuerſio. Peccator 4.
¶Reuerti. Angelus 141. Ceruus 2. Dæmon 13. Hæreſis 31. Vſura 244.245.266.276.
¶Reuiuiſcere. Operatio 57.60.
Quando. ¶Reuocare debet doctor doctrinam ſuam, retrahentem ex ſe à meliori, non autem ſi hoc ſit ex indiſpoſitione audientium. Quolib.5.25.o.
*Abſoluere o. Audacia 15. Epiſcopus 28. Gilbertus. Gratia 155. Ioannes 9. Pœnitentia. Prædicator 9. Religio 73.74. Votum 80.81.
¶Reuolutio. Luna 9.
¶Reus. Culpabilis. Fornicatio 14. Hæreſis 29. Idolatria 11. Iudicium 65. Pœna 27. Pœnitentia 21. Præuaricator 3. Reatus o. Teſtis 7. Vſura 55.271.301.
Quis. 1 Rex dicitur, cui committitur vniuerſalis gubernatio, iudex vero, cui committitur ſpeciale iudicium. Pſal.2.fin.h.
*Abagarus. Abraham 18. Angelus 233. Aſcendere 6. Balduinus. Character 30. Conſecratio 14.16. Elephas 1.2.3. Fortitudo 52. Galilæa 2.
2 Prudentia, & iuſtitia ſunt maxime propriæ regi. 22^{a}.q.50.1.1^{m}.
*Imago 41. Imperator 2.3. Indulgentia 29.
3 Vt Rex proſperetur in regno, neceſſaria ſunt duo, ſ. quod diligatur & ei credatur. Opuſc.20.c^{o} 10./ Pſal.44.me^{o} e.G.
4 Rex in regno debet eſſe ſicut Deus in mundo, & ſicut anima in corpore, ideſt iuſtus, & clemens. Opuſc.20.c^{o} 12.
Quales. 5 Deus autem eſt rex magnus tripliciter, ſ. vniuerſaliter, æternitate, & auctoritate domini. Pſal.46.me^{o} b.
6 Rex ſeruit Deo dupliciter, ſ. vt homo, bene viuendo, & vt Rex leges iuſtas ferendo. Pſal.2 fi.H.
7 Omnes reges ſoliciti ad reuerentiam Dei habuerunt fœlicem exitum. Qui autem neglexerunt, fuerunt infelices. Opuſc.20. lib^{o} 2.fin.
*Interdictum. Iudæi 9 25. Legiſpoſitiua 1. Miles 6.7.8. Miniſter 4. Papa 2.6.
8 Reges debent ſubiici ſacerdotibus, ſicut fuit apud Romanos, & Gallos, licet fuerit econuerſo apud aliquos Gentiles, & Hebræos. Opuſc.20.c^{o}.14.
*Poteſtas 10. Præceptũ 132.133. Princeps o. Prophetia 45.93.
9 Rex in conſtruendo ciuitatem conſequitur gloriam, ſi eligat regionem temperatam, quia multum confert ad ſanitatem, & ad longam vitam, ad intellectum, animoſitatem, & ciuilem vitam. Sed regio nimis calida facit vigere ingenio, & deficere ſanguine. Nimis autem frigida facit econuerſo. Opuſ.20. cap^{o} 13./Li^{o} 2.c^{o} 1./ 2./ 3^{m}.
*Ciuitas 7. Roma o. Sacerdos 4. Samaria. Samuel 2. Sobrietas 5. Tyrannus 2. Tributum o. Vnctio 37. &c. Chriſtus 169. &c.
10 Clodoueus primus Chriſtianus inter Reges Francorum vngitur oleo delato per columbam deſuper. Opuſc.20.lib^{o} 2.fi.
*Imperator 2.3.
¶Richardus de Sancto Victore. Articulus 1. Cogitatio 1. Perſona 20.
¶Ridiculum. Anima 20.

¶Rigare. Chriſtus 212.
¶Rigidus. Dominatio 1.
Rigor. Annihilatio 14. Fornicatio 15.
¶Riſibile addit aliquam naturam extraneam ſupra hominem quæ eſt præter eſſentiam hominis. Veri., q.2.5.20^{m}./q.21.1 11^{m}. *Proprium o. Quid.
¶Riſus erit in beatis. Quol.11.6.1^{m}. *Ira 39. In beatis.
Ritus. Baptiſmus 169. Confeſſio 47. Matrimonium 79. Mos o. Rectitudo in Sacramentum 200. Scientia 67. Votum 30.
Ritus iudæorum, tolerantur ab eccleſia, propter figuram in teſtimonium noſtræ fidei, non autem ritus aliorum infidelium niſi vt vitetur maius malum, quia, ſ. ad vitandum ſcandalum, vel diſſidium, quod ex hoc poſſet prouenire, vel vt ſalutius conuertantur. 22^{a}.q.10.11.o. In figuram.
*Baptiſmus 38.77.169 215. Conſecratio 18. Dæmon 81. Euchariſtia 214. Fides 136. Lepra 1. Matrimonium 124. Mos o. Paſſio 128. Pœnitentia 55 Sacramentum 10.39.147. Secta.
1 A ¶Rixa eſt contradictio in factis. ſ. mutua percuſſio, & particulare bellum, ſine auctoritate publica. Sed contentio eſt in verbis. 22^{a}.q.41.1.c./ q.42.1.c. Quid.
*Ira 20. Iurgium. Pax 10.15. Seditio 2.3.
1 ¶B Rixa duplex, ſcilicet verborum, & factorum, ſecunda vt plurimum a prima incipit. Ro.13.le.fi.fi.A.
2 Qui publica poteſtate inuadunt, non rixantur, nec peccant, ſed qui eis reſiſtunt, iniuſte ſe defendendo. 22^{a}. quæſtio. 41. 1. 3^{m}.
3 Rixa inuadentis iniuſte, eſt ſemper peccatum mortale, ſed in defendente, nullum eſt peccatum, niſi ex odio, vel nimia 22^{a}. q.41.1.o./q.42.2.c.
4 Rixa oritur proxime ex ira, ſed ex concupiſcentia, ſicut ex prima radice, & iactantia occaſionaliter, & ex odio per accidens. 22^{a}.q.37.2.1^{m}./q.41.2.o./ q.158.7.c.
5 Odium & diſcordia, ſequuntur ex ira, in rixantibus. 22^{a}. q. 41.2.5^{m}.
¶Robertus. Gallici.
¶Roboã interpretatur impetus. Et ſignificat Chriſtũ, qui impetu prædicationis, populum conuertit. Matth.1.me^{o}.c.C. Quid.
¶Robur ad pugnam eſt maius in fœminis, quàm in maſculis auium & beſtiarum, in hominibus autem eſt econuerſo. Opu. 20.li^{o}.4.c^{o}.5.6.prin^{o}. Differentia.
*Affinitas 8.11. Baptiſmus 41. Bellum 3. Bonitas 196. Confirmatio 28 29.31. Euchariſtia 273. Fiducia 5. Fortitudo 7. Generatio 48. Innocentia 7. Lex 59. Mulier 18. Sobrietas 5. Theologia 27. Timor 30. Vehemens.
¶Rogare. Debitum 13.18. Oratio o. Preces.
1 ¶Roma expulſis regibus, multum creuit in republica, ſub cõſulibus, quia conſules intenti erant ad bonum commune. Opuſ.20 l c^{o}.4. Ad bonum commune.
*Adoratio 19. Antonomaſia o Aſilum Cæremonia 1. Cohors. Comes. Conceptio 41. Epiſcopus 17. Eucha^{a}. 76. Hæreſis 14. Imperator 2. Indulgentia 11. Iudex 17.20. Magi 6 Mulier 18 Natiuitas 17.28. Paulus 23.26.27. Petrus 5. Prophetia 94. Rex 8. Scipio. Scutum. Senator 6. Stephanus 1.
2 Romani expulerunt Tarquinium regem ſuum, propter tyrannidem eius & filiorum, & Domitianum. Opuſ.20.c^{o}.6.
3 Deus prouidit dominium orbis Romanis propter zelum patriæ, ſanctiſſimas leges & pietatem. Opuſ.20.li^{o}.3.c^{o}.4/5/6./16./Li^{o}.4.c^{o}.7./15./17./19.fi./23.fi./25.prin^{o}./fi.
*Teſtis 2. Vinum 6. Vxor 1.22.
¶Romulus. Aſilum. Miles 1. Senator 3.
Ros, & pluuia, differunt ſola quantitate. Iob.38. Differentia.
*Nix. Reſurrectio 23. Vapor 5.
¶Roſe. Baptiſmus 67.
¶Roſtrum. Onocrotalus.
¶Rota mouetur circa medium ſui, ſed non circulariter proprie quia motus eius componitur ex eleuatione, & depreſſione. Ce. le.3.me^{o}.e. Motus.
¶Rotundum. Circulus 1. Figura 10. Scutum. Sphera. Stella 2.3.4. Terra 10.&c.
¶Rubedo. Ebur. Timor 37. ¶Rubens. Rutilus.
¶Rubrum. Circuncisio 1. Mare 4.
¶Rubus. Miſſio 45.
¶Rudimenta. Documentum. Lectoratus 5.
¶Rudis. Angelus 308.619. Diſputatio 7. Lac 2.
¶Ructe. Correctio 17. Gratia 181. Superbia 35.
¶Rugitum Subſannatio.
¶Rugitus eſt vox leonis & vrſi, propter vehementiam doloris, vel famis. Ideo ſignificat vehementiam triſtitiæ & fletus. pſal.37.me^{o}.d.B. Quid.
¶Ruina. Cadere Homo 21.22. Scandalum 1.&c.
¶Rumor. Tumultus.
¶Ruſticitas. Nobilitas 8. Vilis o.
¶Ruſticus. Peccatum 248. Vilis o.

¶Ruth

¶ Ruth Moabitis, quæ mulier virtutis erat, ſignificat eccleſiã de gentibus. Et conuerſa ad Deum, intrauit eccleſiam, licet eſſet Moabitis. 12æ.q.105.3.1^{m}./.Matth.ſi.

¶ Rutilus. Splendidus, Stella 10.

¶ Ructus. Eructatio, o. Euchariſtia. 162.196.

S

1 SABBATVM inter cetera feſta, tantum præcipitur in decalogo, quia figurabat generalia beneficia Dei.ſ.creationis, & beatitudinis. 12æ.q. 100 5.c./ 2^{m}./.q.102.4.10^{m}./.22æ q.122.4.c./ 2^{m}./ Col.2.lec. 4. prin^{o}. K.

2 Sabbatum præcipitur iudæis triplici ratione. ſ. propter auaritiam, vt vacent diuinis. Secundo ne errent circa creationem. Tertio vt ſignificent triplicem quietem. ſ. Chriſti in ſepulcro, mentis a peccatis, & beatorum in patria. 12æ.q. 100.5. 2^{m}./.q.102.4.10^{m}./.q.105.2.9^{m}.ſi /.1 2æ.q.122.4.0./. 2. d.2.q. 1.3.2^{m}./.d.15.qu.3.3.c./.3.d.37.5.0./.Iob. 3.lec. 2. me^{o}.K.K. Iſa.56.prin^{o}.D /.Col.2.lect.4.prin^{o}.K. * Baptiſmus. 79. Dies 18 27 28.

3 Nulla dies erat in tantum celebris, ſicut ſabbatum; quo ad ceſſationem ab operibus. 4.d.12.q.2.ar 2.q.3.4^{m}. * Feſtum, 2. &c.11.12.Ordo.88.

4 Quilibet dies azimorum, veniens in ſabbato, dicebatur magnus dies ſabbati, pp duplex feſtum. 4.di.12.q.2.ar.2.q.3.5^{m}.

5 Opera ſeruilia, prohibita in ſabbato non ſtrice ſunt peccata, ſed ad literam ſunt opera ſeruorum, id eſt mecanica. 22æ.q.187. 3.c /.3. diſt.37.ar.5.q.2.2^{m}./. Quol.7.17.c. ſi./.Matth.12. 32. prin^{o}.a.C. * Præceptum. 90.&c.66.September. Septimus.

6 Opera ſeruilia prohibita in ſabbato, ſunt principaliter peccata mortalia, ſecundo opera propria ſeruorum, non autem peccata venialia nec opera quæ ſunt ad cultum Dei, nec opera ſpiritualia, nec neceſſaria ad ſalutem corporis, vel animæ, vel rerum exteriorum. 12æ.q.100.8.4^{m}./.q.107.2.4^{m}./.22æ. q. 40. 4.0./.q.122.4.3^{m}./.3^{a}. q.40.4. 1^{m}./3^{m}./ 4. d.1.q.2 ar.3.q. 2. 2^{m}./.Matth.12.prin^{o}.2.C.

7 Opera miſericordiæ, ſeruandum aliquos non ſunt ſeruilia: Ideo licuit præparare ſabbato aromata pro Chriſto. Vel præparauerunt ante & poſt. 4.d.12.q 2.ar.2.q.3.4^{m}.

8 In obſeruantia ſabbati, ſanctificatio eſt finis, ſed præceptum eſt ceſſare ab opere ſeruili, id eſt mecanico. 22æ.q.122.4.3^{m}./. 3.d.37.ar.5.q.2.2^{m}./.Matth. 12.prin^{o}.a.C.

9 Circuncifio & ſacrificia licebant iudæis in ſabbato. 12æ.q. 102. 4.3^{m}./.4.d.1.q.2.ar.3.q.1.2^{m}.

10 Licuit machabæis in ſabbato pugnare. Heliæ fugienti itinerare, apoſtolis euellere ſpicas. 12æ.q. 100.8 4^{m}./.12æ.q.40.4. ... q.122.4.3^{m}./.2^{a}.q.40.4.3^{m}.

11 Chriſtus operabatur in ſabbato, triplici ratione, ſcilicet vt recrearet, nouam creaturam faceret, & oſtenderet ſe poſſe aliqua, quæ lex non poterat. ſ. benedicere, ſanctificare opera conſumare, & requieſcere. Io.5.le.2.prin^{o}.a F.

12 Chriſtus non ſoluebat ſabbatum, niſi ſecundum apparentiã. 12æ.q.107.2.4^{m}./.3^{a}.q.40.4.1^{m}.

13 Obſeruatio ſabbati, inquantum cæremonialis. ſ. quo ad taxationem temporis, ceſſauit, non autem inquantum moralis. 2.d.15.q.3. 3.c.ſi./.3.d.37.ar.5 q.2.0.

14 Iudæi melius facerent, laborare ſabbato, quam ludis & otio vacare. 22æ.q.122.4.3^{m}.

15 Seneca deriſit ſabbata iudæorum, quia non vacabant diuinis, ſed nugis, & inutilibus. 3.d.37.ar.5.q.1at^{m}.

¶ Sabelius Hæreſis 36.37.

¶ Saccus eſt veſtis aſpera, de pilis caprarũ, id eſt cilicium. Et ſignificat carnem Chriſti, & pœnitentiam in nobis. Pſal 29. ſi./.Pſal 34.me^{o}.g.G. Cilicium.

¶ Sacer. Sacrum. Sepultura. 7.8.

1 SACERDOS fuit Chriſtus ſimul & hoſtia pacificorum, & hoſtia pro peccato, & holocauſtum. 3^{a}. q.22. 1.2.0./.q.84. 7. 4^{m}./.Con.4.c^{o}.75.

2 Chriſtus eſt ſacerdos, ſecundum quod homo, non autem ſecundum quòd Deus. 3^{a}.q.22.3.1^{m}.

3 Sacerdos dicitur, quaſi ſacra dans. Sed Chriſtus fuit ſacerdos, ſicut ſacerdotium inſtituens. 4.d.4.q.1.ar.3.q 5. 1^{m}./.d.14.L. prin^{o}. * Character. 13.30 31.39. Oratio. 91. Voctio. 14.&c.

4 Chriſtus ſimul fuit ſacerdos, rex, & legiſlator, non autem alii homines. 3^{a} q.22.1 3^{m} /.q 31.1.c /.1^{m}. /. q.59.4 1^{m}./.Opuſ. 20.li^{o}.c^{o}.12.ſi./ Pſal.2.me^{o}.d.&c /. Pſal.44.me^{o}.e. Matth.1. prin.a.H./.me^{o}.d.L. /.He.le.4.ſi H.

5 Chriſtus eſt totius ſacerdotij origo. 3^{a}.quæſt.50 4.3^{m}. * Chriſtus. 203.

6 In Chriſto eſt diuini ſacerdotij plenitudo. 3^{a}.q. 63.6. c. /. 4. d.4.q.2.ar.5.q.5.c.

7 Chriſtus dedit poteſtatẽ ſacerdotalem, quia ipſe habuit poteſtatis plenitudinem in ſacramentis, quaſi ea inſtituens, & efficaciam præbens. 4.diſt.4.q.1.ar 3.q.5.c./ diſt.24 q.2.3.2^{m}.

8 Chriſtus excellentius angelis habuit poteſtatẽ ſacerdotalem, quia fuit maior eis, ſecundũ vtramque naturam, & angeli fuerunt miniſtri ſacerdotij eius. 3^{a}.q.22.1.1^{m}.

9 Chriſtus in triduo mortis fuit ſacerdos, quia ſacerdotiũ conuenit homini ratione animæ, in qua eſt character ordinis. 3^{a}. q.50. Character 35.

10 Chriſto non conuenit ſuſcipere in ſe characterem, vel effectũ ſui ſacerdotij, quia ipſe eſt fons totius ſacerdotij, niſi ſecundũ quid. ſ. ratione impaſſibilitatis ſuæ. 3^{a}.q.22.4.0./ 4. diſt.4.q.1. art.3.q.5.0. * Character 21.32.

11 Sacerdotium Chriſti manet in æternum, ratione conſummationis, & finis. ſ. beatitudinis ſanctorum, non autem ratione expiationis, vel paſſionis Chriſti, niſi virtualiter. 3^{a}.q.22.5.0./ 6.c./ q.63.3.c./3.diſt.22.q.1.1.4^{m}.

12 Sacerdotium Chriſti facit duo, quæ requiruntur ad perfectam emundationem peccatorum. ſ. gratia quo ad culpam, & ſatisfactio quo ad reatum. 3^{a}.q.22.3.0.

13 Homo fit particeps ſacerdotij Chriſti per omnia ſacramenta, percipiendo aliquem effectum eius. 3^{a}.q.63.6.1^{m}.

14 Chriſtus noluit naſci de ſacerdotibus, ne videretur idẽ ſacerdotium eius, & vetus, ſed vetus erat figura eius. 3^{a}.q.22.1.1^{m}.

15 Oppoſitum videtur dicere. 3^{a}.q.31.2.2^{m}. ſt eſp^{o} Du^{o} 1054°. Du^{m}. 1094^{m}.

16 Sacerdotium ante legem erat tantum ſecundum determinationem humanam. 12æ.q.103.1.3^{m}./ 4.diſt.2.q.1.2.4^{m}. Veteris legis.

17 Sacerdotiũ veteris legis fuit figura ſacerdotij Chriſti, ſed multum diſtans, quia nec æternũ, nec mundans peccata. 3^{a}.q.22. 3.1^{m} / 4.c / 3^{m}./ 5.c / 2^{m}./ 6.c./ 4.diſt.17.q.1 ar.2.q.5.2^{m}.
*Aaron 1.3. Abraham 1.18 22. Animal 83. Armus. Cidaris. Clauis 9.&c. Euchariſtia 185. Finees. Gratia 90. Iudæi 9. Lepra 1. Libamina. Moyſes 4.

18 Sacerdotium Chriſti dicitur ſecundũ ordinem Melchiſedech, quia excellentia eius ad ſacerdotium legale figurabatur per illud. 3^{a}.q.22.5.6.0.
* Natiuitas 16. Occidere 10. Holocauſtũ 4. Ornatus 12. Oza. Primitiæ 3. Primogenitus 2.

19 Sacerdotium Chriſti quo ad oblationem expreſſius figurabatur per ſacerdotium legis, quàm per ſacerdotium Melchiſedech. ſ. in effuſione ſanguinis. Sed quo ad participationem, & effectum eius, in quo præcipue attenditur excellẽtia eius, eſt econuerſo. 3^{a}.q.22.6 1^{m} / q.61.3.3^{m}./ 4. d.8.q.1.ar.2.q.3.0.
* Princeps 2. Sacramentum 59.120.123. Sacrificium 26.27. 28.29. Samuel 2.

20 Sacerdos veteris legis erat immundus triplici ratione. ſ. vt eſſet ſub onere legis, ne ſuperbiret, & propter figuram noui ſacerdotij. 4.diſt.1.q 1.ar.5.q.3.2^{m}.

21 Sacerdos veteris legis lauabatur, ne cum ſanguine, & cinere tangeret alia, ſicut nunc vncti chriſmate, lauant manus, quia ſacramentum ad communia non debet eſſe commiſtio. 4.diſtin.1.q.2.art.5.q.3.2^{m}.

22 Indictus eſt ſacerdotibus veteris legis fœminalium vſus ad tegmen pudendorum, ad excludendum idolatriam in ſacris priapi. 12æ.q 102.4.7^{m}.ſi.
*Stuprum 3.4. Vnctio 11.

23 Sacerdotium Leuiticum deriuabatur ad poſteros ſecundum originem carnis. 12æ.quæſt.102.6.11^{m} / quæſtio.105.1.4^{m}./ 3^{a}.q 31.8.4^{m}.

24 Sacerdotes nouæ legis tenent locum ſeptuaginta diſcipulorũ Chriſti. 22æ.q.184.6.1^{m}./ q.188.4.5^{m}./ 3^{a}.q.67.2.2^{m}./ Phil. lec.1.pr lu^{o} K. Nouæ.
* Abſoluere o. Actus 111. Aduocatus 9. Angelus 491. Apoſtoli 19. Baptiſmus 3.4.94.98.111. Benedictio 1.&c. Character 32.39. Caſula. Catechiſmus 7. Clauis o. Cõfeſſio 12.&c. 19.20.21.23.65.&c.

25 Sacerdos habet duos actus. ſ. principalem circa corpus Chriſti verum, & ſecundarium circa corpus Chriſti myſticum, & ſecundus dependet à primo. 4.diſt.24.q.1.ar.3. q.2.1^{m}./ q.2.2. 8^{m}./ 3.b./ c./ 2^{m}./ q.3.ar.2.q.1.c./ Con.4.c^{o} 74./ 75.

26 Sacerdos qui nõ tenetur aliis prælatione, vel ſubiectione, poteſt licite ceſſare ab actibus circa corpus Chriſti myſticũ, non autem circa corpus Chriſti verum. 4.diſt.13.q.1.ar.2 q.1.1^{m}.
* Confeſſor o. Confirmatio 17. Credere 29. Decimæ 16. Diaconus 2.4.5. Diſpenſatio 12. Epiſcopus 1.3.4 6.7.10.18.12. 14.16.31. Euchariſtia 258.251. &c. Excommunicatio 12. 13.19.

27 Ad actum principalem ſacerdotis cooperantur tantum tres ordines ſuperiores, ad ſecundarium autem etiam inferiores. 4 diſt.24.q.2.2.8^{m}.
* Exorciſmus 3.4.5. Gratia 88.89.90. Hæreſis 113.159. Ieiunium 30. Illuminatio 8. Indulgentia o. Lectoratus 4.

28 Miniſtri comparantur ad ſacerdotem, ſicut ſecundarium, & inſtrumentale agens ad agens principale. 3^{a}.q.71.4.c.

29 Quicquid pertinet ad diaconum, poteſt fieri per ſacerdotem, quia poteſtas eius eſt ſupra poteſtatē diaconi. 4. d. 5. q. 2. ar. 3. q. 2. c. / d. 6. q. 2. ar. 2. q. 3. c. / 3^{m}. / d. 24. q. 1. ar. 2. q. 5. c.
*Lepra 3. 4. Manus 2. 3. Matrimonium 17. 64. Mediator 1. 2.

30 Solus ſacerdos poteſt gerere perſonam Chriſti, & totius eccleſiæ. 4. diſt. 24. q. 3. 2. 2^{m}. *Miſſa 31. 25. Nogæ.

31 Sacerdos nouæ legis operatur in perſona Chriſti. 3ª, q. 22. 4. c. *Oblatio 11. 13. 14. 15. Occidere 10. Ordinatio 6.

32 Solus ſacerdos poteſt diſpenſare ſacramenta, in quibus confertur gratia 4. diſt. 9. q. 3. ar. 1. q. 1. c. / diſt. 15. q. 3. ar. 3. q. 1. c. / d. 18. q. 2 art. 2. q. 2. c.
*Ordo 50. 70. 72. 86. &c. Parochialis. Pœnitentia 75. 91 Poteſtas 8. Prædicare 1. Religio 43.

33 Omnia ſacramenta, quæ communiter toti populo diſpenſantur, id eſt quæ non faciunt gradum ſuper alios, conferuntur per ſacerdotes. 4. d. 13. q. 1. ar. 1. q. 2. c.
*Reſtitutio 20. Rex 8. Sacramentum 62. &c. Satisfactio 12. Scientia 64. &c. Sigillum 2. Stola 0. Subdiaconus 1. 4. 6. 7.

34 Pœnam ſatisfactoriam in pœnitentia oportet taxari ad arbitriū ſacerdotis Vicarij Dei, non autē ſatisfactionem, quæ debetur proximo. 4 d. 15. q. 1. ar. 5. q. 1. c. / d. 16. q. 1. ar. 1. q. 2. c. / 1^{m}.
*Virginitas 16. Vnctio 21. &c. 34.

35 Peccatum ſacerdotis arguit Deus dupliciter. ſ. in corruptione veritatis doctrinæ, & in remiſſione ſeueritatis diſciplinæ. Iſa. 1. fin. e. K.

36 Interceſſio mali ſacerdotis ex propria perſona non habet efficaciam, ſed tantum in perſona eccleſiæ, vel vt miniſter eccleſiæ, ex merito Chriſti. Sed debet prodeſſe vtroque modo. 4. diſt. 19. q. 1. ar. 2. q. 2. 4^{m}.

37 Sacerdos vt peccator, participat effectum ſui ſacerdotij, non autem vt ſacerdos. 3ª. q. 82. 4. 1^{m}.

38 Omnes ſacerdotes ſunt æquales quo ad poteſtatem ordinis non autem quo ad iuriſdictionem. 4 diſt. 19. q. 1. ar. 3. q. 3. 3^{m}.

39 Ordo ſacerdotis eſt cōtinuus ordini epiſcopi. Ideo participat ab eo aliquid de perfecta virtute. 4. diſtin. 13. q. 1. ar. 1. 2. 2^{m}. / art. 3. q. 2. c.

In communi. 40 Bonus laicus dicitur ſacerdos ſpiritualiter, nō autem quo ad ordinem. 3ª, q. 82. 1. 1^{m}. / 4. diſtin. 13. q. 1. art. 1. q. 1. 1^{m}. / 2^{m}. / diſt. 24. q. 1. art. 3. q. 3. 1^{m}.
*Actus 24. Angelus 491. Iuramentum 34. Mediator 1. 2. Nugæ. Oblatio 11. 13. 14. 15.

41 Sacerdos inquantum medius inter Deum & hominem habet nomen angeli. 3ª. q. 22. 4. 1^{m}. *Prædicare 1.

42 Proprium officium ſacerdotis eſt eſſe mediatorem inter Deū & populum. 3ª. q. 22. 1. c. / 1^{m}. / 4. c. / q. 26. 1. o. / q. 82. 3. c. / 3. d. 19. 21. 5. q. 2. o. / d. 25. q. 2. ar. 1. q. 4. o. *Rex 8.

43 In officio ſacerdotis poſſunt conſiderari duo. ſ. oblatio ſacrificij, & conſumatio. 3ª. q. 22. 5. c. / 6. 2^{m}.

44 In oblatione ſacrificij cuiuſcunque ſacerdotis ſunt duo. ſ. ſacrificiū, & deuotio. Sed effectus proprius ſacerdotij eſt, quod ſequitur ex ſacrificio. 3ª. q. 22. 4 2^{m}. *Scientia 94. &c. Theologia 44.
¶ Sacerdotale. Delibura 0. Iudæi 9.
¶ Sacramētale. Abſoluere 21. 22 34. 35. 38 Angelus 489. 492. 493. Aqua 18. Baptiſmus 4. 228. 233. Character 32. 43. 46. Catechiſmus 1. Clauis 7. Confeſſio 5. 12. &c. 63. 65. &c. Conſecratio 1. 2. 14. Corpus 15 Eucharistia 39. 84 96. 103. 104. 169 &c. 270. Exorciſmus 1. Gratia 36 102. &c. 107. &c. Hæreſis 137. Indulgentia 7. Lex 124. 138. 142. Matrimonium 17. Nuptiæ 2. Operatio 61. Peccatum 374. Pœnitentia 56. Sacramentum 14. 56. 65. 82. 87. 144. 145. Sanctificatio 13. Satisfactio 4. Schiſma 7. Sponſalia 1. Tenebræ 5. Virginitas 26. Vnctio 33. 36.

Quid. 1 SACRAMENTVM quintupliciter diffinitur. 4. d. 1. q. 1. o.
*Aqua 18. 19.

2 Sacramenta ſunt proteſtationes fidei. 3ª, q. 62. 6. c. fi. / q. 72. 5. 2^{m} / 4. d. 1. q. 1. ar. 2. q. 3. o. / q. 4. c. / d. 2. q. 2. ar. 1. q. 3. 2^{m}. / d. 17. q. 3. ar. 1. q. 5. c. / Gal. 2 lec 4. fi. I.

3 Sacramenta ſunt quædam actiones hierarchicæ ordinatæ ad diuerſos effectus ſpirituales. 4. diſt. 7. q. 1. ar. 1. q. 1. c.
*Actus 187. Auctus 4.

4 Sacramentum eſt in genere ſigni, quia eſt rei ſacræ ſignum. 3ª. q. 60. 1. o / 4 d. 1. q. 1. ar. 1. q. 1. o. / artic. 3. 1^{m}. / ar. 4. q. 1. 1^{m}. / diſt. 3. q. 1. art. 1. q. 1. 3^{m}.
*Baptiſmus 82. 97. 183. 187. 223. Benedictio 7. Character 6. 9. 10. Catechiſmus 1. Cæremonia 7.

5 Sacramentum proprie nō eſt ſignum cuiuſlibet rei ſacræ, ſed tantū rei ſacræ ſanctificantis homines. 1a 2æ. q. 101. 4. c. / q 102. 5. c. / 3ª. q. 60. 2. o / q. 64. 2. o. / 3 c. / 4 d. 1. q. 1. ar. 1. q. 1. o. / d. 2. q. 1. 2. 4^{m}. / d. 8. q. 1. art. 1. q. 1 c / diſt. 14. q. 1. art. 1. q. 1 c.

6 Sacramentum eſt ſignum paſſionis Chriſti, gratiæ, & gloriæ, Ideo eſt commemoratio præteriti, demonſtratio præſentis, & prænoſticum futuri. 3ª. quæſt. 60. 3. o. / 4. diſtinct. 1. q. 1. art. 1. q. 1. 4^{m}. / ar. 3. c. *Circunciſio 1. 3. Confeſſio 15. 90. Confirmatio 3. 4. 5. Conſecratio 1. 4.

7 In ſacramentis requiruntur res determinatæ, ex inſtitutione dei. 3ª. q. 60. 1. o. / 7. c.

8 Sacramentorum propriè, ſemper eſt aliqua res ſenſibilis. 3ª. q. 60. 4. o. / q 61. 1. c. / q. 64 2. 2^{m}. / 4. d. 1. q. 1. ar. 1. q. 1. o. / artic. 2. q. 1. o / ar. 3. c / d. 14 q. 1 ar. 1. q. 1. c. / Con. 4. c°. 56. / Io. 3. le. 1. fi. d. B.

9 In ſacramentis habentibus materiam corporalem, actus humani non ſunt de eſſentia ſacramentorum, ſed diſpoſitiue ſe habent ad ſacramenta. 3ª. q. 84. 1. 1^{m}.

10 Res & verba ſunt de eſſentia ſacramenti, non autem facta, ſed pertinent ad vſum, vel ad diſpenſationem eius, vel reducuntur ad res. 4. d. 1. q. 1. 3. 2^{m}.
*Contritio 18. 31. Elementum 29. Euchariſtia 3. &c. Exorciſmus 1. Fides 16. Hæreſis 138.

11 Res & verba ſunt vnum ſacramentum, inquantum conueniſſe in vno. ſ. in ſignificando, vel cauſando. 3ª. q. 60. 6. 2^{m}. / q. 61. 4. 4^{m}. / q. 86. 6. c. / 4. d. 1. q. 1. 3. 1^{m} / d. 23. q. 1. ar. 1. q. 2. c. / Cont. 4. c°. 56. / Veri. q. 17. 4. 10^{m}. Matrimonium 11. &c. 19. 24. 45. 49. 52. 54. 61. 65. 103 120. 142 143. Militia 1. Nuptiæ. 6. Peccatum 329. Pœnitentia 54. 56. &c. 64. 79. &c. 101. Serpens 3. Spirituale 1. 2. Tenebræ 5. Vxor 10.

Materia 12 Significatio rei ſacramentalis, eſt de eſſentia ſacramenti, & habetur ſufficienter per materiam eius. Ideo ſignificatio addita ex ritu, eſt de ſolennitate, & non de eſſentia eius. 4. d. 13. q. 1. ar. 2. 6. 2^{m}. *Accidens 69. &c.

13 Res ſacramenti duplex, ſcilicet res contenta, id eſt gratia, & non contenta, id eſt reſurrectionis gloria. 1 Cor. lect. 2. prin°. / c°. 12. prin°. / c°. 15. prin°.

14 Inſtitutio materiæ ſacramentalis, attenditur principaliter, quantum ad ſignificationem rei contentæ. 4. d. 3. ar. 3 q. 1. 4^{m}. / q. 3. c.

15 Sanctificatio materiæ, eſt de neceſſitate ſacramenti, in aliquibus ſacramētis, vt in cōfirmatione & extrema vnctione, & in aliquibus eſt de ſolennitate tantum, vt in baptiſmo & matrimonio. 3ª. q. 66. 3. 5^{m}. / q. 72. 3. o. / 4. d. 2. q. 1. ar. 3. q. 2. 2^{m}. / d. 5. q. 2. ar. 1. q. 1. 3. c. / ar. 2. q. 5. 2^{m}. / d. 7. q. 1. ar. 2. q. 3. o. / d. 23. q. 1. ar. 3. q. 2. o. / veri. q. 27. 4. 10^{m}. *Baptiſmus 59.

16 Materia ſacramentorum neceſſario benedicitur, præter baptiſmum & euchariſtiam, quia hæc per vſum Chriſti benedicta ſunt. 3ª. quæſt. 72. 3. o. / 4. d. 2. q. 1. ar. 1. q. 2. 2^{m}. / d. 5. q. 2. ar. 1. q. 1. 3. c. / d. 7. qu. 1. ar. 2. qu. 3. o. / d. 23. q. 1. ar. 3. q. 1. o. / Veri. q. 24. 4. 10^{m}.

17 Materia ſacramenti indiget duplici benedictione. Prima eſt inſtitutiuæ, ſecunda in vſu. 3ª. q. 65. 3. 3^{m}. / q. 72. 3. 2^{m}. / 4. d. 7. q. 1. ar. 2. q. 3. 3^{m}. / ar. 3. q. 3. 1^{m}. / d. 23. q. 1. ar. 3. q. 1. 1^{m}. / ar. 4. q. 1. 3^{m}. *Materia 48. Ordo 52. 61. 62. 70.

18 In omnibus ſacramentis, indigentibus materia ſanctificata, prius materia ſanctificatur per epiſcopum. 3ª. q. 72. 3. o. / 4. d. 23. q. 1. ar. 3 q. 3. c.

19 Vſus materiæ ſanctificatæ, eſt potior ſanctificatione eius in genere cauſæ finalis, ſed econuerſo in genere cauſæ efficientis 4. d. 23. q. 2. ar. 1. q. 3. 2^{m}.
*Pœnitentia 56. &c. Poroſitas Vnctio 4.

20 Illa quibus homines communius vtuntur, debent ſumi pro materia, vel pro forma ſacramentorum. 3ª. qu. 60. 5. 3^{m}. fi. / 7. 2^{m}. / q. 66. 5. 7^{m}. / q. 74. 1. 3. c. / Quol. 1. 10. c.

21 In ſacramentis, res ſenſibiles, ſunt vt materia, & verba vt forma. 3ª. q. 60. 6. c. / 2^{m}. / 7. c. / q. 90. 2. c. / 4. d. 1. q. 1. 3. 1^{m}.

22 In ſacramentis, principalius eſt forma, quam materia. 4. diſt. 3. ar. 2. q. 2. c.

23 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero effectum immediate conſequentem vſum eius. 4. d. 3 ar. 4 q. 3. 2^{m}.

24 In ſacramentis indigentibus materia ſanctificata, manet virtus ſacramenti in materia partialiter, poſt vſum eius, in aliis autem nihil. Veri. 27. 4. 10^{m}.

25 Quantacunque applicetur materia ſine forma, & aliis requiſitis, non ſequitur effectus, quia in omnibus ſacramentis virtus conſiſtit in materia & forma ſimul. Veri. q. 27. 4. 10^{m}.

26 In omni ſacramento eſt aliqua operatio ſpiritualis, mediante materiali operatione, quæ eam ſignificat. 4. d. 27. q. 1. ar. 2. quæſt 3. c.

27 Omnia ſacramenta quæ non requirunt actum ſuſcipientis poſſunt dari pueris, & aliis vſu rationis carentibus, non autem quæ requirunt actus tales, vt pœnitentia, matrimonium, & epiſcopatus. 4. d. 25. q. 2. ar. 1. q. 2. c.

28 Sacramenta quorum effectus non dependet ab opere humano, habent materiam ſenſibilem, vt baptiſmus & confirmatio, non autem ſi dependet ſicut matrimonium & pœnitentia. 3ª. q. 84. 1. 1^{m}. / 4. d. 9. q. 1. ar. 2. q. 1. c. / d. 17. q. 1. ar. 1. q. 1. 1^{m}. / d. 22. q. 2. ar. 1. q. 1. c. / d. 24. q. 1. ar. 1. q. 5. c. Pœnitentia 67.

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29 Sacramenta determinantia miniſtrum vtroque modo,ſ.de neceſſitate ſacramenti , & de neceſſitate ſolennitatis exigunt materiam ſanctificatam,non autem alia ſacramenta. 4.d.7.q.1.ar.2.q.3.c.

30 Omne ſacramentum eſt ſimplex ratione effectus principalis, & virtutis ſacramentalis,ſed quo ad materiale poteſt eſſe cõpoſitum.4 d 16.q.1.ar.1.q.1.1m.

31 Sacramenta,in quibus confertur ſuperabundans gratia , habent materiam corporalem,non autem alia. 3ª.q.84. 6.1m.

Forma. 32 Forma determinata verborum, requiritur in ſacramentis.3ª.q.60.7.o.

33 In ſacramentis requiruntur verba. Sed expreſſius ſignificant in lege noua,quam in lege veteri.3ª.q.60. 6.o./ 4. d.1. q.1.3.o./Veri.q.27.4.10m.

34 Formæ ſacramentorum,ſunt quædam fidei profeſſiones. 4.d.3.ar.2.q.4.c. *Abſoluere 21.22.29.30.

35 Forma verborum in ſacramentis,conſiſtit in tribus.ſ.in ſignificatione,integritate,& ordine.4.d.3.ar.2.q.4.c.

36 Virtus & efficacia cauſandi , & ſignificandi ſacramentorum, eſt in rebus ex forma verborum.4.d.1.q. 1.1.o./ diſt.3. art.1.q.1.3m.

37 In forma cuiuslibet ſacramenti,oportet exprimi illud,in quo ſubſtantia eius conſiſtit.3ª.q.72.4.c./4.d.8.qu.2.ar.1.qu.1.c./q.4.3m.

38 Proferens corrupte formam , perficit ſacramentum , niſi fiat ſponte,vel tantum, quod tollatur ſignificatio.3ª. q.60.7.3m./ 4.d.3.ar.2.q.2.6.6m./ d.L.prin°.K.
*Apoſtoli 24.25.Baptiſmus 81.&c.Confirmatio 8. 9.

39 Addens,minuens,tranſponens,mutans ,vel interrumpens formam ſacramentorum,perficit ſacramentum,niſi intendat cõtra ritum eccleſiæ, vel niſi principalis ſententia mutetur. 3ª.q.60.8.o./ 4.d.3.ar.2.q.2.3.4.o. *Euchariſtia 84. Pœnitentia 56.&c.101.Virginitas 28. Vnctio 5.

40 Formæ ſacramentorum,habent virtutem ſignificandi, ex hoc quod proferuntur,non autem ex hoc quod audiuntur.4. diſt.43.ar. 2.2m.

Neceſſitas. 41 Sacramenta ſunt neceſſaria ad ſalutem humani generis,triplici ratione. ſ. quia ſunt illa per quæ homo ex ſenſibilibus de ſpiritualibus eruditur,per quæ affectum qui ſenſibilibus ſubijcitur,in dei reuerentiam refert, & per quæ circa ea in honorem dei exercitatur.3ª.q.61.1.o./ 3.c./ 4.d.1.q. 1.ar.2.q.1.o./ Con.3.c°.119./ Li°.4.c°.55.ſi./ 56. *Adulterium 4.7.

42 Sacramenta fuerunt neceſſaria, tempore legis naturæ poſt peccatum,ſed indeterminata.3ª.q 60.5.3m./61.3.o./ 4.diſ.1.q.1.ar.2.q.3.o.

43 Ante legem ſcriptam,erant tria ſacramenta neceſſitatis,ſ.pœnitentia,matrimonium , & ſacramentum fidei,contra peccatũ originale.4.d.1.q.1.ar.2.q.3.2m./ d.8.q.1.ar. 2.q.1.c.
*Confirmatio 12.Cultos 10.Diſpenſatio 15.

44 Neceſſe fuit,quod per legem Muyſi , adderentur ſacramenta determinata,ſupra ſacramenta legis naturæ. 3ª. q.60.5.3m./ q.61. 3.o./ 4.d.1.q.1.ar.2.q 4.o. *Diſputatio 6.Exorciſmus 1. 8.Iudeutrio. Innocentia.2.12.13.18.Manducatio 2.

45 Neceſſe fuit,quod in lege noua ,eſſent alia ſacramenta,quam in lege veteri.3ª.q 60.6. 3m./q.51.4.o./ 4. diſtinct.1. quæſtio.1.ar.2 quæſt.5.o./ diſt.2.quæſtio,1.ar.4. quæſtio.1.o./ Con. 4.c°.17.
*Omiſſio 18. Ordo 62. 87.97. Voluntas 51.52.53.54. Vſura 275.

46 Sacramẽta ſimpliciter neceſſaria ad ſalutem, ſunt tãtum tria, ſcilicet baptiſmus cuilibet, pœnitentia peccati mortaliter poſt baptiſmum, & ordo in communi eccleſiæ . Alia vero ſacramenta,ſunt neceſſaria ad bene eſſe, ceſſante tamen contemptu. 3ª.q.62.2.c./ quæſt. 65.4.o./ quæſ.72.1.3m./ 4.diſtinc.7.quæſtio.1.ar.1.q. 2.o./ q.3 .ar.2. quæſt.1. o / d.8. quæſt.1.ar.2.quæſt. 1.c /2m./diſt.12.quæſt.3.ar.1.q.1.4.c./ ar.3. q.1.2m./q.2.c./ diſt.23.q.1.ar.1.q.3.1m./ ar.3.q.1.3m./q.2.ar.1.q.1.c./q.2.2m./ar.2.q.3.2m./ d.38.3.3m.
*Baptiſmus 82.83.89.

47 Sacramenta eccleſiæ,debẽt manifeſtari,triplici ratione.ſ.quia pertinent ad honorem dei,ad ſalutem humanam, & ad officium prælati & doctoris.1ª.Cor.prolo.

Agens principale. 48 Sacramenta ſunt de iure diuino, Non autem de iure naturali,quia ſunt ſupra rationis naturalis dictamen.4.d.17.q.3.art.1.q.2.c.

49 Sacramenta legis naturæ non obligabant ex præcepto dei, ſed ſecundum mentem cuiuslibet celebrabantur.3ª. quæſtio.60.5.3m./q.61.3.2m./q.70.2.1m./ 4. diſtin.1. quæſt.2.ar.6.q.3.c./ d.2.q.1.2.4m./ ar.4.q.4.2m./ q.2.ar.1.q.3.2m./ d.26.qu.2.ar.3.q.2.c. *Accidens 69.

50 Hominis puri non eſt ſacramenta mutare, nec inſtituere nec ab eis abſoluere.4.d.2.q.1.ar.4.q.4.c./ d.3. ar.2.q.2.c./ d.7.q.1.ar.1 q.1.1m./ d.17.q.3.ar.1.q.5.c.

*Angelus 489.&c.Apoſtoli 22.&c.Baptiſmus 116.Clauis 8.

51 Solus Deus eſt inſtitutor ſacramẽtorum. Quæ autem per homines inſtituta ſunt, pertinent ad ſolemnitatem . Quæ vero a Chriſto,neceſſaria ſunt.3ª.q. 64.2.o./q.8: 3 8m./ 4.d.3.q.1.ar.2.q.2.c./ d.5.q.1.1.o. / d.13. q.1.ar.2.q.6. 1m /3m.
*Diſputatio 6.

52 Solus Deus operatur vt cauſa principalis,ad effectũ interiorẽ ſacramentorum,ſed homo & ſacramenta inſtrumentaliter tantum.3ª.q.64.1.5.o./ 9.c./ q.84.3.3m./ 4.d.1.q.1. ar.4.q.6./ diſtin.5.q.2.art.2.q 2.o.

53 Sacramenta dupliciter operantur.ſ.dum habentur in voto, id eſt in propoſito , ſecundo ac plenius, dum actu ſumuntur. Quolib.4.q.7.1.c.

54 Sacramẽta ſi eſſent cauſa ſine qua non,ſi nihil omnino faciſe ad inducendum effectum,vel diſponẽdo vel meliorando,vel huiuſmodi,ſecundũ hoc ſacramenta eſſent cauſa per accidens ſatisfactionis. Hoc autem non videtur ſufficere ad ſaluandum dicta ſanctorum.4.d. 1.q.1.ar.4.q.1.c. *Euchariſtia 20.56.Fides 16.54.103. Gratia 59. Iuſtificatio 37. Lex 142.

55 Sacramenta ſunt cauſæ aliquo modo efficientes,& aliquo modo diſponentes tali diſpoſitione,quæ diſpoſitio eſt neceſſitas, niſi ſit impedimentum ex parte recipientis . Et hoc videtur magis theologis , & dictis ſanctorum conueniens.4.diſt. 1.q.1.art.4.q.1.c.

56 Sacramentalia non pertinẽt ad gratię interioris neceſſitatẽ, ſicut ſacramenta. Ideo Chriſtus reliquit ea fidelibus inſtituenda pro arbitrio ſuo. 1ª.2æ.q.108.2.2m.

57 Chriſtus vt Deus operatur per auctoritatem ad interiorem effectum ſacramentorũ,ſed vt homo meritorie,& efficienter, vt inſtrumentum principale.3ª.q.64.3.o / 4.c./ 4.d 5 q.1.2.o/ q.2.art.2.o.

58 Omnia ſacramenta nouæ legis ſunt immediate inſtituta a Chriſto.1ª.2æ.q.108. 2.c./ 2m./ 3ª.q.64.3.c./ q 66.6.c / q.72.1.1m./ 4.d.2.q.1.ar.4.q 4.o./ d.4.q 1.art 3.q.5.o./ d.7.q.1.art.1.q.1.1m./ d.23.q.1.art.1.q.3.o./ Cont.4.c° 71./ 1ª.Cor.lect.2.me° G./ 0° 11.le.5. me° G. *Matrimonium 64. Natura 26. Pœnitentia 54.56.92.124. Poteſtas 2.3 4.

59 Virtus Chriſti operatur in ſacramentis per modum ſanationis,& expiationis cuiuſdam.3ª.q.52.8 2m.

60 Chriſtus nullum ſacramentum exhibuit,quod ipſe non acceperit in exemplum.4. diſt.22.q.2.art.3.q 3.3m /diſtin 23.q.1.art.1.q.3.2m.

61 Sacramenta nouę legis nõ debuerunt inſtitui à principio mundi, ſed ante paſſionem Chriſti quo ad documentum , & poſt eam quo ad obligationem.4.diſt.2.q.1.art.4.q.2.3.o.
*Sacerdos 12. 13. Scientia 68. &c. Spirituale 1. Vnctio 2. Chriſtus 109.

62 Quodlibet ſacramentum determinat ſibi agens principale de neceſſitate ſacramenti, miniſtrum vero aliqua de neceſſitate ſolennitatis tantum, aliqua vero vtroque modo.4.diſt.7.q.1.art.2.q.3.c. Vt baptiſmus 117. Abſoluere 18. Miniſter.

63 Soli miniſtri eccleſiæ poſſunt conferre ſacramenta præter baptiſmum. 4.d.7.q.3.art.1.q.1.c./ d.13.q.1.art.3.q. 1.o./ 4.d.23.q.2 art.1.q.1.c.

64 Omnium ſacramentorum inſtitutorum principaliter ad purgationem peccatorum.ſ.baptiſmi,pœnitentiæ,& extremæ vnctionis, proprius miniſter eſt ſacerdos. Et in ſacramentis habentibus materiã corporalem,eſt duplex actus miniſtri.ſ.ſanctificatio materiæ,& applicatio eius,non autem in pœnitẽtia. 4.diſt.26.q.1.art.1.q.2.1m./ diſt.24.q.2.2.1m.

65 Sanctificatio materiæ,& miniſtri eſt de neceſſitate ſacramenti quandoque,vt in confirmatione.Vel materiæ tantum,vt in baptiſmo. Vel miniſtri tantum , vt in pœnitentia . Ideo tota vis ſacramentalis eſt in vtroque coniunctim in primis. Sed in ſecundis eſt in materia. In tertiis autem tantum in miniſtro. 4.diſt.18.q.1.ar.3.q.1.c /d.20.ar.1.q.3.3m./d.22.q.2.ar.1.q.1.3m./ Veri.q.27.4.18.

66 Nullius ſacramenti diſpenſatio conuenit laico ex officio.4.diſtin.13.q.1.ar.3.q.1.o./ d.23.q.2.ar.1.q.1.c.
*Angelus 489 &c.

67 Fides miniſtri nõ eſt de neceſſitate ſacramentorum. 3ª.q.64.9.o./ 4.diſt.6.q.1.ar.3.q.2.o. *Annexum o.

68 Deuotio miniſtri aliquid operatur impetrando, non quidem effectum ſacramentorum, ſed aliquid annexum ei.3ª.q.64.1.2m./ q.82.6.c./ 3.diſt 5./ q.2.ar.2.q.3.o.
*Apoſtoli 24.27. Caſula.

69 Orationes quæ fiunt in collatione ſacramentorum , fiunt in perſona totius eccleſiæ , & non in perſona alicuius particularis.3ª.q.64.1.2m./ 4.diſt.23.q.2.art.1.q.2.1m.

70 Intẽtio miniſtri requiritur ad perfectionem ſacramentorum, 3ª.q.60.8.c./ q.64.8.o./ 4.d.6.q.1.art.2.q.1.o./ d.7.q.3.art.1.q.1.3m./ diſt.8.q.2.art. 4.q.3.1m./ d.30.q.1.3.3m.
*Confeſſio 71. Dalmatica 2.Diaconus o. Epiſcopus 7.8.12.

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71 Intentio virtualis ſufficit ad perfectionem ſacramentorum. Sed miniſter debet conari ad actualem, licet non totaliter ſit in poteſtate hominis. 3ª.q.64.8.3m./4.diſt.6.q.1.ar.2.q.1.4m.
*Euchariſtia 31.&c. Gratia 173. Illumin° 8. Lex 136. Mel 2.

72 Intentio eccleſiæ expreſſa in forma ſacramẽti, ſufficit ad perfectionem eius, niſi contrarium exprimatur exterius. 3ª.q.64.8.2m./ 4.diſt.6.q.1.ar.2.q.1.2m.
*Miniſter 4.7.9.10.

73 Peruerſitas intentionis, reſpectu ſacramenti expreſſa, tollit veritatem ſacramenti, nõ autem reſpectu ſequentium. 3ª.q.64.10.0./ q.74.2.2m./ 4.diſt.6.q.1.ar.2.q.2.0./ diſt.11. q.1.ar.1.q.3.1m./ diſt.30.q.1.3.3m.

74 Sacramenta conferri poſſunt per malos miniſtros. 3ª.q.64.5.0./ 9.c./ 4.diſt.5.q.1.art.2.0./ diſt.7.q.3.ar.1.q.1.2m./ diſt.24.q.3.ar.3.q.5.3m./ Cont.4.c° 76.
*Miſſa 8.25. Naſus. Oblatio 11. Ordo 49.58.60.61.65.66.68.79.94.

75 Actus bonus, vel malus miniſtri nihil diuerſificat de efficacia ſacramentorum. 4.diſt.20.art.2.q.3.c.
*Pœnitentia 72.122.

76 Quandiu miniſter eccleſiæ, qui eſt in peccato mortali, ſuſtinetur ab eccleſia, ſubditus eius debet ab eo ſacramenta accipere, quia ad hoc eſt ei obligatus. 3ª.q.64.6.2m./ 4.d.24.q.1.art.3.q.5.3m.
*Scientia 68.&c. Stola 9. Thurificatio 2.

77 Tamen præter articulum neceſſitatis, non eſt tutum eum inducere ad aliquid ſui ordinis exequendum, durante tali conſcientia, quam tamen deponere poſſet, quia in inſtanti gratia emundat. 3ª.q.64.5.2m./ 4.diſt.24.q.1.ar.3.q.5.3m.
*Vnctio 21.&c.

78 Hæretici præciſi ab eccleſia, ſeruantes formam eccleſiæ, conferunt ſacrm, non autem rem ſacramenti. Sed grauiter peccant dantes, & recipientes. Si vero nõ ſeruent formam, nihil conferunt. 3ª.q.64.9.2m./ 3m./ q.82.5.0./ 7.2m./ 8.9.0./ 4.d.6.q.1.ar.3.q.3.3.0./ d.19.q.1.ar.2.q.2.3m./ diſt.25.q.1.2.0.

Effectus. 79 Effectus ſacramentorum duplex. ſ. principalis, ideſt gratia, & ſecũdarius. ſ. character, vel aliquis ornatus animæ in ſacramentis, in quibus non imprimitur character. 3ª.q.62.prin°./ 4.diſtin 1.q.1.ar.4.q.1.c.
*Abſoluere. Actus 287. Baptiſmus 78.81.187.215.223.224.

80 Effectum principaliter ſacramenti poteſt haberi ſine actuali perceptione eius ſacramentali, nunquam vero ſine propoſito eius. Et pie credi poteſt, quod quãtum ad vltimos effectus ſacramentorum ſummus ſacerdos ſupplet defectum, & quod non permittit ita latere, quia periculum eccleſiæ imminere poſſet. 4.diſt.17.q.3.ar.2.q.1.0./ d.23.q.1.ar.2.q.1.1m./ d.24.q.1.ar.2.q.3.2m./ Cont.4.c° 71./ Quol.4.10.0.

81 Res vltima ſacramenti eſt quam efficit, non tantum vt eſt in actu, ſed etiam vt eſt in propoſito. 4.diſt.21.q.2.ar.1.q.3.c.

82 Quando plures actiones ordinantur ad vnum effectũ, in illa quæ perficit effectum principalem, conſiſtit eſſentialiter ſacramentum, non autem in eis, quæ ad hoc diſponunt, vel remouent impedimentum, vel ornant, ſed ſunt ſacramentalia. 3ª.q.60.2.3m./ 4m./ 4.d.7.q.1.ar.1.q.1.c./ d.23 q.1.ar.1.q.1.c.
*Character 6.32.&c. Cognatio 1. Confeſſio 43. Confirmatio 1.&c. Contritio 18.

83 Sacramenta pertingunt inſtrumentaliter ad effectum in anima, qui primo correſpondet eis. ſ. ad characterem, vel aliud loco eius, non autem ad vltimum effectum. ſ. ad gratiam, niſi diſpoſitiue. 4.d.1.q.1.ar.4.q.1.c./ q.4.c.ſi.

84 Omne ſacramentum efficit, quod figurat ſignificando. Ideo in omnibus ſacramentis nouæ legis oportet eſſe res, & verba, ideſt materiam, & formam. 4.diſt.13.q.1.ar.4.q.1.c.

85 Significatio quæ refertur ad effectum ſacramenti, eſt de neceſſitate eius, nõ autem quæ refertur ad cauſam principalem effectus eius. 4.diſt.1.q.1.art.3.q.3.c./ di.27.q.3.3.3m./ d.30.q.1.2.2m.
*Deuotio 13. Ens 14.15. Euchariſtia 169.247.254.

86 Fundamentum cuiuslibet legis conſiſtit in ſacramentis. 4.d.7.q.1.art.1.q.1.1m./ diſt.13.q.1.ar.1.q.3.c.
*Fides 103.

87 Illa quibus aliquid fit ſanctum, ideſt ſubiectum ſanctitatis dicuntur ſacramenta ſimpliciter, non autem illa, quibus fit aliquid ſanctum, ideſt deputatũ ad ſanctum, ſed ſunt ſacramentalia. 4.diſt.8.q.1.art.1.q.1.c.
*Gratia 38.&c. Induere. Iuſtificatio 36.42.50. Matrimonium 15.&c.

88 In quolibet ſacramento mouetur ſuſcipiens ad aliquam ſanctitatem. 4.diſt.22.q.2.art.1.q.1.c.
*Miraculum 43. Miſericordiæ 30.

89 Virtutes augentur per omnia ſacramenta. 4.diſt.12.q.2.ar.1.quæſt.1.1m.
*Miſſio 27.39.45. Operatio 53. Oratio 65. Ordo 38.&c.

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90 Quodlibet ſacramentum, eſt principaliter inſtitutum, ad vnum effectum quem figurat, licet habeat alios conſequentes. 4.d.1.3.q.1.ar.2.q.1.c.

91 Vbi occurrit ſpecialis effectus gratiæ, ibi ordinatur ſpeciale ſacramentum, quia ſacramenta nouæ legis ad hoc ordinantur. 3ª.q.72.1.c.

92 Proprius effectus cuiuslibet ſacramenti, ſumitur ſecundum ſimilitudinem propriæ materiæ. 4.d.11.q.2.ar.1.q.1.c./ d.23.q.1.ar.2.q.1.c.

93 Omne ſacramentum producit ſuum effectum virtute formæ & materiæ. 3ª.q.86.6.c.
*Paſſio 121. Pœnitentia 32.54.101.114.

94 Significatio in ſacramentis, eſt ex parte materiæ, ſed efficacia ex parte formæ. 4.d.1.q.1.a.1 q.2.c./ d.12.q.1.ar.1.q.e.0. Immo vtrunque habet a forma. 4.d.3.ar.1.q.1.3m. Reſpond. Dubio 1094°. Du^m. 1094.
*Sacerdos 13. Satisfactio 10.

95 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero, effectum immediate conſequentem vſus eius. 4.d.3.q.4.3.2m.

96 Nullum ſacramentum efficit rem ſignificatam, non contentam in eo, ſed bene contentam. 4.d.26.q.2.1.4m.

97 Diuerſa ſacramenta, diuerſimode purgant, illuminant, & perficiunt. 3ª.q.65.1.4m./ d.2.q.1.ar.1.q.1.2m./ d.7.q.3.ar.1.q.2.b.2./e m./ d.8.q.1.ar.1.q.1.1m.
*Viſibile 4. Vnctio 2.&c. Votum 20.

98 In ſacramento nouæ legis, eſt illuminatio gratiæ, cum purgatione. 3ª.q.65.1.3m./ 4.d.2.q.1.a.0./ d.5.q.1.ar.1.q.1.c.

99 Licet homo non poſſit dare gratiam, poteſt tamen dare gratiæ ſacramentum, per quod fit remiſſio peccatorum. Opuſc. 22.c°.2./ Ro.le.5.ſi.K.

100 Omne ſacramentum, præter extremam vnctionem, habet aliquem effectum, ſemper conſequentem ex operatione miniſtri, omnibus quæ ſunt de eſſentia ſacramenti, rite peractis. 4.d.13.q.1.ar.4.q.2.c.

101 Effectus ſacramenti, non impetratur oratione eccleſiæ, vel miniſtri, ſed ex merito paſſionis Chriſti. 3ª.q.64.1.2m.

102 Omnis efficacia ſacramentorum, deſcendit a Chriſto. 3ª.q.60.princ°./qu.66.6.c./ quæſt.84.1.1m./ 7.c./ 4.d.6.q.1.ar.3.qu.2.c./ d.13.q.1.ar.3.q.1.3.c./ Con.4 ca°.56.ſi./ 57/ 76./ 78.1m./ Verit.quæſt.29.4.1m./ Virt.quæſt.1.1.2m./ Titum 3.le.1.ſi.H.

103 Efficacia & virtus ſacramentorum, eſt ex deo, vt a cauſa principali, ſed ex paſſione Chriſti, vt a prima cauſa meritoria, & vt ab inſtrumento coniuncto: ex fide vero, vt a continuante inſtrumentum agenti principali. 3ª.q.49.1.4m./ q.61.1.1m./ q.62.5.0./ 6.c./q.64.1.2m./ 2.0./ 7.c./q.84.7.c./ q.86.1.c.ſi./ 3.d.19.ar.1.q.1.4m./ 4.d.1.q.1.ar.2 q.3.c./ ar.4.q.3.0./ d.3.q.1.ar.2.q.1.2.c./ d.5.q.2.ar.2.q.1.0./q.2.c./ d.17.q.3.ar.1.q.1.c. Fides 103. *Chriſtus 166.

104 Paſſio Chriſti dicitur ſacramentum, quia ſanctificat nos. 4.d.1.q.1.ar.1.q.1.c.

105 Sacramenta dupliciter operantur, ſcilicet dum habentur in voto, ideſt in propoſito, ſecundo & plenius, dum actu ſumuntur. Quol.4.q.7.1.c.

106 Sacramentum conſequitur virtutem ſpiritualem, ex benedictione Chriſti, & applicatione miniſtri, ad vſum ſacramenti. 3ª.q.61.4.3m./ q.63.6.1m. *Gratia 88.&c.101.

107 Chriſtus a ſacramentis nihil accepit. 4.d.1.ar.3.q.1.1m./ d.7.q.3.ar.2.q.1.c./ d.11.q.3.1.c.

108 Omnia ſacramenta ſunt inſtituta contra aliquem defectum. 3ª.qu.65.1.c./ 4.d.2.q.1.ar.1.q.1.0./ ar.2.c./ 1./d.4.q.1.ar.1.quæſt.1.c. Contra peccatum.

109 Nullum ſacramentum ordinatur ſpecialiter, contra peccatum veniale. 3ª.q.65.1.8m./4.d.2.q.1.ar.1.q.4.0./d.16.q.1.ar.2.q.3.1m./ d.17.q.3.ar.3.q.3.2m./ Ma.q.7.11.14m.
*Aquæ 19. Excommunicatio 2.&c. Oblatio 11.

110 Omne ſacramentum tollens peccatum mortale, poteſt tollere veniale, quo ad culpam, & quo ad diſpoſitionem ad mortale. 4.d.2.q.1.ar.1.q.4.2.

111 Commune eſt omni ſacramento, quod per illud exhibetur remedium aliquod contra peccatum, per hoc quod gratiam confert. 3ª.q.63.6.c.

112 Per omne ſacramentum, ſanctificatur homo. i. mundatur a peccato, quod fit per gratiam. 3ª.q.65.6.2m. *Paſſio 108.121. Peccatum 259.374. Pœna 9. Pœnitentia 103.114.122.124.125.126.129.136. Simonia 20.30. Tenebræ 5.

113 Sacramenta quæ præexigunt gratiam in ſuſcipiente, non ordinantur directe contra culpam. 4.d.2.q.1.ar.1.q.4.1m.
*Vita 175.

114 Sacramenta eccleſiæ ordinantur ad duo, ſcilicet ad perficiendum hominem in cultu dei, & in remedium contra peccatum. 3ª.q.65.1.c./ 4.d.2.L.

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115 Sacramenta in tempore legis naturæ, erant tantum tria, ſ. ſacrificia, decimæ, oblationes, & huiuſmodi. 4. d. 1. q. 1. ar. 2. q. 3. c. fi. / d. 2. q. 1. a. 4^{m}. Decimæ 2.

116 Sacramenta legis naturæ in generali, ſignificabant ſacramenta noſtra, & cauſam ipſorum, & paſſionem Chriſti. 4. diſt. 1. qu. 1. a. 4^{m} / 5^{m}.

117 Sacramenta legis naturæ, ex opere operato, non habebant aliquam efficaciam, ſed tantum ex fide. 4. d. 1. q. 1. ar. 4. q. 4. 2^{m}.

Veteris: 118 Sacramenta veteris legis proprie dicuntur, quæ ſignificabant ſanctitatem Chriſti, non quidem vt in ſe eſt, ſed vt per eam ſanctificamur. 3^{a}. q. 60. 2. 2^{m}.

119 Et erant prænuntia Chriſti venturi. 3^{a}. q. 60. 6. 3^{m}. / q. 61. 3. b. / 4. c. / q. 62. 6. c. fi. ^{u}Agnus 0. Angelus 399.

120 Paſſio Chriſti eſt cauſa finalis ſacramentorum veteris legis, quia fuerunt inſtituta ad eam ſignificandam. 3^{a}. q. 61. 3. 1^{m}.

121 Sacra & ſacramenta veteris legis figurabant ſacra & ſacramenta nouæ legis, & obſeruantiæ veteris legis, conuerſationem populi nouæ legis, quæ omnia ad Chriſtum pertinent. 12f. q. 101. 4. 1^{m}. / 4^{m}.
^{u}Baptiſmus 3. 83. 250. Character 34.

122 Sacramenta veteris legis erant plura, propter diuerſitatem cæremoniarum, & ſacrificiorum. 3^{a}. q. 65. 1. 4^{m}.

123 Sacramenta veteris legis erant tria. ſ. circuncifio, agnus paſchalis, & conſecratio ſacerdotum. Col. 2. le. 4 prin^{o}.

124 Sacramenta ueteris legis, quo ad omnes erant tria, ſ. circuncifio, eſus agni paſchalis, & purificatio a quibuſdam immunditiis, vt expiatio a peccatis. Sed quo ad miniſtros, etiam erant alia tria, ſcilicet conſecratio ſacerdotum, oblatio victimarum, eſus panum propoſitionum, & huiuſmodi, & ablutio manuum & pedum, & raſio pilorum. 12f. q. 102. 5. c. / Col. 2. le. 4. prin^{u}. vel Circuncifio 3.

125 Et diſponebant ad ſacramenta nouæ legis. 4. d. 2. q. 2. ar. 1. qu. 1. 1^{m}. Circuncifio 2.

126 Sacramenta veteris legis ſanctificabant, mancipando ad diuina, non autem emundando, nec confirmando. 3^{a}. q. 62. 6. 2^{m}. / 4. d. 1. q. 1. ar. 5. q. 1. 1^{m}.
^{n}Cæremoniæ 7 Circuncifio 1. 3. 34. 35. 37. 38. 48.

127 Et nihil interius efficiebant. Ideo dicuntur, iuſtitiæ carnis. 3^{a}. q. 72. 5. 5^{m}. ^{o}Confirmatio 41. 46.

128 Oppoſitum videtur dicere 4. d. 1. q. 2. ar. 4. q. 2. c. Reſp^{u}. ſicut
Du^{m}. 1095. Du^{o}. 342^{u}. 343^{u}. 344^{u}. ^{a}Gratia 90. 96.

129 Nec purgabant a culpa, ſed ab immunditia, id eſt ab irregularitatibus, & impedimentis, quæ multiplicabantur a lege, propter timorem & reuerentiam dei. 12f. q. 102. 5. 4^{m}. / 5^{m}. / 6^{m}. / q. 103. 2. 0. / 3^{a}. q. 37. 4. 3^{m}. / q. 89. 4. 1^{m} / 4. d. 1. q. 1. ar. 5. q. 3. 0 / d. 19. q. 2. ar. c. q. 1. 3^{m} / Ro. 12. le. 4. prin^{u}. C. / He. 8. le. 2. princip^{o}. B. / c^{u}. 9 le. 1. prin^{o}. K. / le. 2. me^{u}. H.

130 Nec diluebant peccata, quo ad maculam, ſed reatum, inquantum erant onera, tamen præſuppoſita gratia, 3^{a}. q. 62. 6. 2^{m}. / 4. d. 1. q. 1. ar. 5. q. 1. 5^{m}.
^{o}Miſſio 41. 45. Oblatio 17. Vnctio 20.

131 Ratio literalis & figuralis omnium ſacramentorum veteris legis exponitur. 12f. q. 102. 5. 0.

132 Sacramenta veteris legis, nihil conferebant ex opere operato. 4. d. 4. q. 1. ar. 4. q. 1. 2^{m}.
Oppoſitum videtur dicere. 4. d. 1. q. 2. ar. 4. q. 2. c. Reſp^{u}. ſicut
Du^{m}. 1096. Dubio 343°.

133 Nec iuſtificabant, ſed ſignificabant fidem, qua iuſtificabantur patres antiqui. 12f. q. 98. 2. 4^{m}. / q. 103. 2. 0. / q. 107. 1. 3^{m}. / 3^{a}. q. 62. 6. 0. / 4. d. 1. q. 1. ar. 5. q. 1. 3^{m}.

134 Nec erant meritoria ex ſe, ſed ex fide, & deuotione. 4. d. 1. q. 1. ar. 5. q. 2. 0.

135 Nec habebant in ſe, aliquam ſpiritualem uirtutem operatiuã ſpiritualis effectus. 3^{a}. q. 62. 6. c. fi / q. 63. 1. 3^{m}. / 4. d. 4. q. 1. art. 4. q. 1. 2^{m}.

Diuiſio. 136 Sacramentum dicitur tripliciter, non quidem æquiuoce, ſed analogice, ſcilicet ſacrum ſecretum, iuramentum, & ſignum rei ſacræ. 3^{a}. q. 60. 1. c. / 3. d. 19. L. fi. / 4. d. 1. q. 1. ar. 1. q. 1. c.
^{u}Corpus 14. Votum 20.

137 Diuiſio ſacramenti, in ſacramenta veteris legis, & nouæ, eſt diuiſio analogi, & non diuiſio generis in ſpecies. Et primo cõuenit ſacramentis nouæ legis. 4. d. 1. q. 1. ar. 1. q. 3. 5^{m}.

138 Diuiſio ſacramenti in rem tantũ, ſacramentum tantũ, & rem & ſacramentum, non eſt diuiſio in partes integrales, quia primum non eſt de eſſentia eius. 4. d. 24. q. 1. ar. 1. q. 2. 1^{m}.

139 Sacramenta conſiſtunt in tribus eſſentialiter. ſ. in uerbis, & rebus, & in factis. i. in vſu, uel diſpenſatione. 4. d. 1. q. 1. 3. 2^{m}.

140 In ſacramento ſunt duo, ſcilicet opus operans. i. uſus ſacramenti, & opus operatum. i. ipſum ſacramentum. 4. d. 1. q. 1. artic. 5. q. 1. 2. c.

141 In quolibet ſacramento ſunt tria. ſ. origo, perfectio, & finis duplex. ſ. proximus. i. ſanctificatio, & finis ultimus. ſ. vita æterna. 3^{a} q. 60. 3. c. / 4. d. 1. q. 1. ar. 1. q. 1. c.

142 Differentia inter ſacra, ſacramenta, ſacrificia, & obſeruantias. 12f. q. 101. 4. 0. / Coloſſ. 2 lect. 4. prin^{u}. Differentia.

143 Multa ſigna gratiæ in lege naturæ præceſſerunt, quæ nõ dicũtur ſacramenta, quia ſacramenta ſunt ad remedium, non autem illa, vt diluuium, occiſio Abel, & huiuſmodi. 4. d. 2. q. 1. 2. 4^{m}.
^{o}Confeſſio 1. &c. 46. &c. 75. 90. Conſecratio 1.

144 Sacramenta nouæ legis conferunt gratiam, non autem ſacramentalia, ſed remouent contrarias diſpoſitiones, & impedimenta. Ideo ſecundum ea multiplicantur. 12f. q. 1. 8. 3. 2^{m}. / 3^{a}. q. 71. 3. 2^{m}. / 4. diſt. 6. q. 2. ar. 3. q. 1. 1^{m} / diſt. 7. q. 1. ar. 1. q. 1. c. / diſt. 8. q. 1. ar. 1. q. 1. c. / diſt. 23. q. 1. ar. 1. q. 1. c. / Con. 4. c^{o} 17. / Ma. q. 7. 12. c. 1^{m}. / Peccatum 374.
^{o}Lex 138. 142. Miſſio 27. 41. 45.

145 Sacramenta, & ſacramentalia quæ habent effectum perpetuũ, non poſſunt iterari, quæ vero non habent, poſſunt iterari. 3^{a}. q. 82. 8. 2^{m}. / 4. d. 7. q. 3 ar. 3. q. 1 0. / d. 23. q. 2. ar. 4. q. 2. c / d. 24. q. 1. ar. 2. q. 2. b. 1. / d. 42 b. 3. 2. 1^{m}.

146 Commune eſt omnibus ſacris, ꝙ conſiſtunt in rebus ſenſibilibus, inuiſibilem gratiam ſignificantibus. 4. diſt. 1. q. 1. 3. c. Comparatio.

147 Sacramenta eccleſiæ ſunt antiquiora ſacramentis Iudæorum quo ad ritum, & figuram, ſed eſt econuerſo quo ad inſtitutionem. 4. diſt. 8 q. 1. ar. 2. q. 3. 2^{m}. / L. prin^{o} I.

148 Sacramenta quatuor dicuntur magna. ſ. baptiſmus, ratione effectus, confirmatio ratione miniſtri, euchariſtia ratione cõtenti, & matrimonium ratione ſignificati. 3^{a}. q. 65. 3. 4^{m}. / q. 67. 2. 3^{m}. / 4. d. 2. q 1. ar. 1. q. 3. 0 / Eph. 5. le. fi. fi. I.
^{a}Adulterium 4. 8. Altare 1.

149 In ſacramentis veteris legis, quæ ordinabantur ad hominum ſanctificationẽ, nihil erat ſine rationabili cauſa 12f. q. 102. 5 b.

150 Sacra legis naturæ non erant figura ſacramentorũ veteris legis, ſed paſſionis Chriſti. 4. diſt. 8. L. prin^{o} I. / Pſal. 39. me^{u}. d. D.
^{o}Angelus 399. Baptiſmus 81. 153. 187. 224. Confirmatio 3. Euch^{a} 3. 26. &c. 40. &c. 54. 131. Miſſa 25. Ordo 51. 52. 69. 79.

151 Numerus, & ſufficientia ſeptem ſacramentorum nouæ legis. 3^{a}. quæſt. 65. 1. 0. / 4. diſt. 2. q. 1. 2. 0. / Cont. 4. cap^{o} 58. / 1. Cor. prolo. prime^{u}.

152 Ordo ſacramentorum nouæ legis exponitur. 3^{a}. q. 65. 2. 3. 0. / q. 67. 2. 3^{m}. / 4. diſt. 2. q. 1. 3. 0. / diſt. 7. q. 1. art. 1. q. 3. 0. / Eph. 5. lect. h. fi. I.
^{a}Pœnitentia 22. 31. 56. &c. 72. 76. 77. 79. Sacrilegium 5. Vnctio 2.

153 Sacramenta nouæ legis tripliciter ſe habẽt ad ſacramenta veteris legis. ſ. eſſentialiter, vt matrimonium, pœnitẽtia, & ordo figuraliter, vt baptiſmus, & euchariſtia, & naturaliter, vt alia. 12f. q. 102. 5. 3^{m}. / 4. d. 2. q 1. 2. 4^{m}. / 5^{m}. / d. 8. q. 2. ar. 2. q. 1. c.

154 Speciale eſt in ſacramentis nouæ legis, ꝙ conſiſtunt in rebus, & verbis, triplici ratione. ſ. quia ab ipſa Chriſti paſſione fluxerunt, quia non ſolum ſunt ſigna futurorum, ſed etiam præſentium, & præteritorum, & quia gratiam continent ex ſanctificatione, quæ fit per verbum Dei. 4. diſt. 1. q. 1. 3. 0.

1 SACRIFICIVM proprie dicitur aliquid factum ad honorem debitum ſoli Deo ad eum placandum. 12f. q. 81. 4. 1^{m}. / 3^{a}. q. 22. 2. c. / q. 48. 3. c. / Pſal. 19. me^{o} a. E. Quid.
^{o}Abrenunciatio. Euchariſtia 2. 3. 5. 12. 13. Immolari.

2 Sacrificium exterius eſt ſignum ſacrificij interioris, quo quis ſe offert Deo. 3^{a}. q. 82. 4. c. / Cont. 3. c^{o} 120. / Pſal. 50. fi. h. K.

3 Omne quod Deo exhibetur, vt ſpiritus feratur in Deum, poteſt dici ſacrificium. 3^{a}. q. 22. 2. c / q. 48. 3. c. ^{n}Latria 9.

4 Omnia obſequia proximis facta, inquantum ad Deum referuntur, dicuntur ſacrificia 22f. q. 188. 2. c. ^{o}Miſſa 24.

5 Sacrificium nihil aliud eſt, niſi proteſtatio interioris deuotionis, & fidei. 22f. q. 85. 2. c. / 3^{a}. q. 22. 2. c. / Pſal. 49. me^{u} g. / Rom. 12. lec. 1. prin^{u}. F. ^{o}Oblatio 1. 2. Paſſio 130. 131. Plato 2. Sacerdos 43. 44. Sacramentum 115. 142.

6 Sacrificium debet offerri ſoli Deo. 12f. q. 102. 3. c. / 22f. q. 84. 1. 1^{m}. / q. 85. 2. 0. / q. 94. 1. c. / 3^{a}. q 48. 3. c. / Cont. 3. c^{o} 120. / Pſal. 28. prin^{o}. K. / Rom. lec. 7. fi. B.
^{o}Sanctitas 4. Templum 12.

7 Offerre Deo ſacrificium in communi eſt de iure naturali, ſed determinatio eius eſt de iure diuino, & humano. 22f. q. 85. 1. 0

8 Sacrificia ſenſibilia inſtituta ſunt, non propter indigentiam Dei, ſed vt homo ſe, & omnia ſua referat in Deũ, vt in finem, principium, & dominum omnium. 12f q. 102. 2. c. / 1^{m}. / 22f. q. 30. 4. 1^{m} / q. 81. 6. 2^{m}. / 7. c. / 2^{m}. / q. 85. 2. c. / Cont. 3. c^{u} 119. prin^{o}. / Iſa. 1. me^{u} c. E.

9 Quicunque offert ſacrificium, debet eſſe ſacrificij particeps. 3^{a}. q. 82. 4. c.

10 Sacrificiũ duplex. ſ. interius, & exterius. 12f. q. 85. 2. c. / 3. 2^{m}. / 4. c. / 3^{a}. q. 22. 2. c. / q 82. 4. c. / Pſal. 26. med^{o}. f. D. / Pſal. 50. fi. h. K. / Rom. 12 lec. 1. prin^{u} F.

11 Ad primum omnes tenentur. Ad ſecundum vero ſoli ſubditi legi, niſi neceſſarij actus virtutum. 22f. q. 85. 4. 0.
a ^{o}Adeps 1. 2.

conſuetudini,& ratione operis quadrupliciter.ſ.prædicationis, altaris, ſtudij, & donationis omnium bonorum ſuorum monaſterio.22æ.q.187.4.o./ Opuſc.19.c° 9.
*Præceptum 152. 153. 154. Prædicare 18. Prædicator 10. Prælatio 15 16.20.

89 Licet eis mendicare pro humilitate, neceſſitate, vel vtilitate, non autem ex cupiditate, ſicut ſæcularibus. 22æ.q.187.5.o./ Cont.3.c° 135./Quol.7.18.5^{m}./ Opuſc.17.c° 14./ 15./ 16./ Opuſc.19.cap° 9.
*¶Princeps 18. 24. Regularis 3.5. Tributum 5.6.

90 Licet eis vti vilibus veſtibus ad contemptum ſæculi,ad pœnitentiam,& humilitatem.22æ.q.187.6.o./Opuſ.19.c° 10.
*¶Structio 2.

91 Religioſis militibus,licet bellū facere, auctoritate Principis, non autem auctoritate propria.22æ.q.188.3.4^{m}./4.2^{m}.

Differentia. 92 Religioſi dicuntur dupliciter.ſ.communiter omnes, qui per fidem colunt Deum,& ſpecialiter, qui totam vitam ſuam dedicant cultui diuino.22æ.q.81.1.5^{m}./ q.188.1.1^{m}./2.2^{m}.
*Prædicare 18.24.

93 Gradus religionis triplex , cui competit triplex gradus paupertatis,ſ.quia primum,& ſummum gradum in religionibus tenent, quæ ordinantur ad docendum,& prædicandum, quæ propinquiſſimæ ſunt perfectioni epiſcoporum: ſecundum autem gradū tenent illæ,quæ ordinantur ad contemplatiōnem: tertius eſt earum , quæ occupantur circa exteriores actiones, 22æ.q.188.6.c./7.o.
*Regularis 5.

93 Religionum aliquæ ordinantur ad opera vitæ cōtemplatiuæ , aliquæ vero ad opera vitæ actiuæ . 22æ.q.188.2.o./3.4.5.c./ Opuſc.19.cap° 2.

94 Religiones ſunt diuerſæ principaliter ſecundum fines, ſecundario ſecundum exercitia.22æ.q.188.1.o./6.c.

95 Quædam religio conuenientiſſime inſtituta eſt, ad prædicationes, confeſſiones, & alia huiuſmodi ſpiritualia.22æ.q.188.4.o./ Opuſc.19.cap° 2./ 6.

96 Et ad ſtudium, quia illud illuminat, remouet errores, prodeſt ad prædicandum,& huiuſmodi, domat luxuriam,& auaritiā, & valet ad obedientiam.22æ.q.188.5.o.

97 Et aliqua ad militandum,non quidem propter aliquid mundanum, ſed ad defenſionem diuini cultus, & proximi. 22æ.q. 188.3.o./ 4.2^{m}./ 5^{m}.

Comparatio. 98 In qualibet religione cōtrahitur matrimonium ſpirituale ad Chriſtum,ſed in vna eſt obligatio ad plura, quam in alia.4.d. 27.q.1.art.3.q.1. 3^{m}./ diſt.38.q.1.art.3.q. 3.b.1.
*Apoſtaſia 2. Benedictus 3. 4.

99 Summum gradum in religionibus tenent, quæ ordinantur ad docendum,& prædicandum: ſecundum vero quæ ad contemplandum : tertium autem quæ ad opus extrinſecum. Et in ſingulis præeminent, quæ ſunt altiorem actum in eodem genere, vel ad plura , vel quæ habent ſtatuta conuenientiora ad ſuum finem conſequendum, non autem quæ eſt arctior. 22æ. q.188.6.o /q.189.8.2^{m}./ Opuſc.19.c° 2.fin.
*Canonicus. Contemplatiuus o.

100 Religio principaliter eſt melior , cuius finis eſt potior , ideſt ad maius, vel ad plura : ſecundario autem, quæ melius proportionatur fini. 22æ q.188.6.o./ q.189.8.c./ Opuſ.19.c° 2.fi.
*Epiſcopus 26.27.28. Monachus.

101 Religio tanto perfectior eſt ſecundum paupertatem, quanto habet eam magis proportionatā ſuo fini.22æ.q.188.7.c./1^{m}./ Cont.3.c° 133.fi./ Ver.q.2.11.5^{m}./Opuſ.17.c° 14./ 15./16./ Opuſc.19.cap° 8.
*Oratio 45.49.

102 Religio ordinata ad actiones corporales eſſet imperfecta,ſi careret diuitiis in communi,non autem aliæ.22æ.q.188.7.c./ q. 189.8.2^{m}./ Cont.3.cap° 133./ 135.
*Peccatum 255.256.257. Perfectio 55.56.

103 Religio ſolitariorum eſt perfectior,quàm ſocialis,ſed periculoſiſſima eſt imperfectis.22æ.q.188.8.o.

104 Religioſi ſunt ſimiles epiſcopis,in obligatione perpetua,plebani vero, & archidiaconi ſunt ſimiles epiſcopis vt coadiutores,& miniſtri.Quolib.3.17.5^{m}./ Math 19.me° G.

105 Nullus religioſus debet expelli de religione , ſi velit corrigi. Nam leuiſſima religio eſt maior ſatisfactio qualibet alia ſatisfactione taxata.4.diſtinct.16.L.med° C./, Quolib.3.13.c./ Quolib.12.37.o.

106 Tranſire de vna religione in aliam non eſt laudabile ſecundum ſe, quia faciliùs proficiunt in prima,& reliqui ſcandalizantur, niſi forte propter magnā vtilitatem,vel neceſſitatem. Sed laudabiliter tranſitur tripliciter.ſ.zelo perfectioris religionis, vel quæ melius ſeruatur, licet ſit minor, vel propter infirmitatem. In primo debet peti licentia propter humilitatem,ſed negari non poteſt,tamen ſi non conſtet,requiritur iudicium ſuperioris,ſicut & in ſecundo, ſed in tertio requiritur diſpenſatio.22æ.q.189.8.o./ 4.d.27.q.2.ar.3.q.1.3^{m}./ d 38.q. 1.ar 4.q.3.2^{m}.

107 Nulla ſatisfactio æquipollet pœnitentiæ religioſorum. 22æ. q.189.3.3^{m}./Ver.q.2.11.5^{m}./ Quolib.3.q.5.3. o./ Opuſc.18. ca°.12.

108 Status ſæcularium , periculoſior eſſe dicitur, quàm religionis ſtatus.Quo.3.13.fi.

109 Vitandi ſunt religioſorum diſcurſus. 22æ.q.100.6.5^{m}./ 4.diſt. 27.q.3.3.c.

¶Religioſi crucifixi cum Chriſto dicuntur , qui quælibet arctioris diſciplinæ inſtituta ſubeunt, ſecundum Bedam. 3a.q. 56.1.c. *Obedientia 37.&c. Religio. Perfectio 54.&c.Prelat. 19. Quis.

¶Relinquere. Abdicatio. Abiicere. Abrenuntiatio. Apoſtoli 18. Character. Cete 11. Conſilium 9. Creatio 21. Derelinquere, Deſerere o. Deus 184.191. Euchariſtia 196. Generatio 31. Hæreſis 23. 24. 30. 31. Ingratitudo 16. Index 8. Iuſtificatio 38. Lex 150. Medium 20. Meritum 24. Operatio 63. Peccatum 161.338. 405. Pythagoras 1. Quando 1. Rapius 17. Religio 306. Sacramentum 56. Scandalum 15.&c. Seruus 14.

¶Reliquiæ ſanctorum, vel diuina verba, licite portantur ſuſpenſa ad collum , ſi portentur ex fiducia dei & ſanctorum, quorum ſunt reliquiæ . Si autem hoc attendatur circa aliquid aliud vanum ; puta quòd vas in quo ſunt , eſſet triangulare; aut aliquid aliud huiuſmodi, quod non pertineret ad reuerentiam dei & ſanctorum, eſſet ſuperſtitioſum & illicitum. 22æ. q.96.4.3^{m}./Quol.12.14.o. / Ro.le.6.prin°.B./ 1æ. Cor.10.lect. fi.fi.H. Licet.
*Abſoluere 41. Adoratio 28. Ciuis 1. Euchariſtia 144.196. 197. Miraculum 30. Peccatum 16c. Pœna 75. Pœnitentia 123.128. Sacrilegium 5. Voctio 11.12.15. Votum 74.

¶Reliquum. Abſoluere 3.4. Oppoſitio 19.

¶Relucere. Angelus 331. Speculum 5.

¶Remanere. Abſoluere 41. Accidens 16.121. Actio 62. Addere 4. Anima 127. Cauſa 79. Cælum 118.&c. Compoſitio 10. Creatio 21. Damnatio 21.66. Deuotio 9. Differentia 15. Diſtinctio 26. Donum 33.&c. Finis 79. Macula 11. Maria 25. Matrimonium 70. Mulier 10. Paſſio 77. Peccatum 424. Pœna 61.97.98. Pœnitentia 1.30. Prophetia 40. Rationale 7. Sacramentum 51. Scientia 93. Votum 61. Vſura 168.207.

¶Remedium duplex, contra malum. ſcilicet impediens futurum,& remouens malum præſens. 12æ q 42 6 1^{m}. Diuiſio.
*Abſcondere 4. Amor 57. Aqua 10. Caſtitas 11. Circumciſio 33.&c. Corruptio 8. Dæmon 70. Epiſcopus 32. Exemplum 1. Fractio 2. Gratia 166. Innocentia 13. Intemperantia 2. Interpretatio 3. Ludus 2. Matrimonium 54. &c. 68. &c. 95. 99. Mors 15. Mortuus 11. Peccatum 279. &c. 352. Pœna 50. Poſſeſſio 10. Princeps 4. Sacramentum 111. 114. 143. Satisfactio 31 Sepultura 10. Superbia 36. Timor 23. 24. Tyrannus 5. Triſtitia 17.19. 20. Vnctio 9. Vomitus 1. Votum 79. Vſura 261.

1 ¶Reminiſcentia eſt inquiſitio eius, quod excidit a memoria, & prior ea, eſt tantum in parte ſenſitiua, & tantum in homine. 1a.q.78.4.c.fi./ 5^{m}./ 12æ.q.74.3.1^{m}./ 2. d.25.1.7^{m}./ Cont.2.ca°.79.5^{m}./ Potentia. q.9.9.2^{m}./ Anima 13. c./ Memoria le.4 o. Quid.
*Exemplum 1. Melancholia. Memoria o.

2 Ex parte memorandi, non ſolum habet homo memoriam, ſicut cetera animalia, in ſubita recordatione præteritorum, ſed etiam habet reminiſcentiam , quaſi ſyllogiſtice inquirendo præteritorum memoriam, ſecundum indiuiduales intentiones. Et illam eminentiam habet cogitatiua , & memoria in homine, non per id quod eſt proprium ſenſitiuæ partis , ſed per aliquam affinitatem & propinquitatem ad rationem vniuerſalem, ſecundum quandam refluentiam. Et ideo non ſunt aliæ vires, ſed eædem, perfectiores quam ſint in aliis animalibus. 1a.q.78.4.c.fi / 5^{m}. *Tarditas 3.

¶Remiſſio in puniendo, opponitur directe crudelitati, non autem ſæuitiæ. Nec eſt vitium, niſi ſit contra iuſtitiam, 22æ.qu. 159.2.3^{m}. Contra iuſtitiam.
*Abſoluere 39. Accuſatio 12. Actus 101. Affectio 1. Angelus 40. Appropriatio 27. Baptiſmus 11. 12. Blaſphemia 19. 24.25. Clauis 20. Confeſſio 23.24.16. Confirmatio 3.41.42. Contritio 26.&c. Culpa 6. Damnatio 53. Donum 41. Euchariſtia 80. Exorciſmus 13. Forma 125.&c. Gratia 159.&c. Indulgentia 7. 8.26. Ingratitudo 14.16. Intenſio o. Ira 80. Iudex 9. Iuſtificatio 8.9.11.12.18.24.35. Macula 10.14. Magis o. Malus 1. Meritum 81.111. Minus. Miſericordia 14. Negligentia 2. Operatio. 53. Oratio 41.&c.103. Paſſio 88. Peccatum 269 &c. Pœna 60 97.99. Pœnitentia 66. 109.&c. Poteſtas 6. Religio 43. Sacrificium 13.27. Saluari 6. Verbum 76. Vindicatio 2. Vnctio 11. &c. Voluntas 53. Vſura 164.313. Chriſtus 166.167.

¶Remorſus. Conſcientia o. Damnatio 27.29.50. Dolor 44.

Fla-

Re

Flagellum 1. Interrogare. Ordo 43. Peccatum 102. Pœna 8. Synderesis 0. Spina 2. Vermis 2.

¶Remotio. Accidens 16. Actio 122. Actus 51. Adites 2. Affinitas 17. Agens 7.9.98. Angelus 391.301. Artifex 3 Baptiſmus 57.58.83.95.104.196.210.211. Bigamia 1. Blaſphemia 1. Bonitas 120. &c. 142.148. &c. 199. Catechiſmus 9. Cauſa 6 9.11.14.52. &c 61. 64.70. Circuncisio 9.17.33. &c. Clementia 9. Conceptio 7. Conſeruatio 3. Contemplatio 4.18. Contrariū 41. Defectus 7. Delectatio 14.63.104. Dæmon 32. Deſperatio 6. Deus 182. &c. Dies 22. Differentia 15. Diſpoſitio 14.33. Diſtinctio 32. Enunciatio 5.7. Ex 5. Exorciſmus 12. 14. Facilitas 1. Fames 2. Fieri 8. Finis 21.22.78.93.96. &c. Forma 49.62.67.72.74.89 Fortitudo 16. Genitus 18. Gratia 36. 116. Graue 6. Habitus 29.57. Humilitas 30. Ignis 3. Ignorantia 6.22.32. Inuoluntarium 2. Hypocriſis 6. Irregularitas 4. Iuſtitia 29. Iuſtificatio 3. Lepra 3.4. Magi 3. Malum 25. Manſuetudo 4 Maria 54. Medicina 1. Meritum 42. Miſericordia 14. Monſtrum 1. Mors 2. Nomen 79.80. Notio 14. Odor 1. Offuſcatio. Oppoſitio 14. Ordo 66. paſſio 127. Patientia 7. Pax 8.20. Peccatum 136.152.161.169 178. Pœnitentia 41.67.70.130.135. Perfectio 19. Prius 14. Prophetia 17.18 Punctus 4. Quantitas 7. Ratio 18.34.61. Rationale 7. Reatus 4. Religio 96. Remediū. Reſurrectio 32. Sacramentum 82.144 Saluari 1. Senſualitas 3. 8. Senſus 10. Sermo 3.33. Spes 34. Tribulatio 1. Via 6. 9. 10. Vindicatio 5. Virginitas 9.11. Virtus 46.77.84. Viſus 12. Vitium 6. Vnctio 20. Vnitas 32. Vniuerſale 8. 13. Voluntarium 4. Vxor 10. Chriſtus 26.

In præſentis. ¶Remuneratio. Bona facta ſine gratia, remunerantur in præſenti, 2. diſt. 27. q. 1. 4. c.

*Elementum 27. Obſtetrix 2. Prope 2.

¶Remurmuratio. Synderesis 3.6.

¶Renarrare. Vſura 68.

¶Renati. Baptiſmus 0. Character 6. Regeneratio.

¶Renes. Vnctio 26.

¶Renitentia. Pœnitentia 25. Rebellio 0.

In votis. ¶Reneti. Licet votum eorum qui ſunt alterius poteſtati ſubditi, non ſit firmum, ſine conſenſu eorum quibus ſubiiciuntur, non tamen peccant vouendo, quia in eorum voto intelligitur debita conditio, ſi ſuis ſuperioribus placuerit, vel ſi non renitantur. 2ª 2æ q. 88. 8. 4ᵐ.

*Votum 37.

¶Renouatio. Angelus 329. Aquila 1. Cœlum 119. Claritas. Dæmon 57. Hæreſis 46. Miſſa 13. Nomen 36. Sanitas 7.

¶Renuere. Contemptus 1. Imperator 5. Schiſma 2. 6.

¶Renuntiatio. Abdicatio. Corona 4. Ordo 92. 96. Regere 11. 12. Religio 61. Symonia 41.

¶Reor. Reus 2.

¶Reordinari. Baptiſmus 139.

Congrua. ¶Reparatio. Reparari naturam humanam poſt lapſum, fuit congruentiſſimum ex parte dei, quia in hoc manifeſtatur miſericordia, potentia, & ſapientia eius, & ex parte naturæ humanæ, & vniuerſi. 3. d. 20. ar. 1. q. 1. o.

*Adam 54. Amicitia 39. Angelus 488. Annihilatio 10.12. Baptiſmus 212. Corruptum 1. Deus 386. 87. 388. Dies 3.4. Euchariſtia 180.250.251. Gratia 50.117. Habitus 39. Homo 21.22. Incarnatio 2.8.9. Innocentia 1. Inſtauratio. Iudæi 10. Iuſtitia 72. Meritum 103. Paſſio 58. &c. 111.114. Peccatum 344. 393. Pœnitentia 105. &c. Reconciliatio. Redemptio 2. Reſtitutio 2. Reſurrectio 53. Simonia 10. Status 11. Tributum 1. Virginitas 11.32.

¶Repari. Reſiſtere 2.

¶Repellere. Accuſatio 15. 17. 18. Auxilium 3. Doctrina 16. Dominium 12. Euchariſtia 233. Fortitudo 5. 6. Miſericordia 29. Nocere 8. 10. Religio 6. Spes 51. Teſtis 7. Vſura 303.

¶Rependere. Commutatio 3.

Diuiſio. ¶Repente aliquis motus conuenit nobis dupliciter, ſ. ex impulſu paſſionis, vel ex inclinatione habitus. Veri. q. 24. 12. c.

*Conſuetudo 2. Fortitudo 19. Liberum 9. Solertia 2.7. Subito. Summum 4. Timor 23.

¶Repetere. Reptile 1.

¶Reperiri. Angelus 56. Genus 32. Veſtigium 1. Vſura 98. Vxor 21.

¶Repetere. Aleator 2. Doctrina 12, Iuramentum 20. Numerus 13. Perfectio 91. Simonia 33. Vſura 100. 187. 216. 233.

¶Repletio. Damnatio 67. Eructatio 8. Prophetia 97. Vas 2.

¶Replicari. Alleluia. Menſura 3.

¶Reponi. Bonitas 204. Conſecratio 12. Formica. Gazophilatium.

¶Reportare. Vſura 86.

Re

¶Reprehendere. Correctio 6. Martyriū 8. Paulus 17. Transferre 2. Viuta 78. &c. Vſus 9.

1 REPRÆSENTATIO. Repreſentare eſt continere ſimilitudinē alicuius, vel factiuam rei, ſicut in intellectu practico, vt liber vitæ, & primum reſpectu ſecundi, vel acceptiuum eius, vt ſecundum reſpectu primi. Verit. q. 7. 5. 2ᵐ. Quid.

*Abraham 23. Abſtractio 15. Adoratio 21.22. Agnus 3.5. Angelus 72.74 362.390. Animal 47. Ars 7. Attingere 2. Baptiſmus 192 Bonitas 1.7. Cauſa 1 12. Delectatio 46. Deus 180. &c. 215. Definitio 2. Effectus 4.11. Epiſcopus 3.10. Euchariſtia 21. 44.130 168.173. Exemplar 3.6. Explicare. Fabula 0. Falſitas 9.10. Fides 136. Fictio 0.

2 Repreſentatio in ſpeculo eſt ad res immediate, ſed in libro, mediante cognitione. Et vtraque conuenit Deo. Verit. q. 7. 1. 14ᵐ.

*Fingere. Generatio 68. Gratia 102. Idea 0. Idolatria 9. Imaginatio 1. Imago 26.33.34.38. Intellectus 137.152 Laus 17. Liber 17.24 Litera 4 Matrimonium 65. Nomen 19.67. Oratio 93. Ordo 101. Paſſio 188. Poetica 2. Prophetia 12.19.56.87. Proponere. Similitudo 5.23. Speculum, Templum 8.

3 Nulla creatura perfecte repreſentat eſſentiam Dei, 1ª. q. 12. 2. c. fi. / q. 41. 5. 1ᵐ / q. 56. 3. 2ᵐ. / 2a 2æ. q. 175. 4. c. Verit. q. 2. 1. c. fi. / Trinit. 1. c.

*Tentare 13 Teſtamentū 9. Veſtigium 0. Viſio 20. Vmbra 1. Voluntas 57.67. Vox 1.

¶Reprimere. Amictus. Baptiſmus 168. Ceremonia 8. Compreſſio. Concupiſcentia 17. Conſtrictio. Contumelia 6. Humilitas 2.16. &c. Infirmitas 8. Lex 99. Matrimonium 67.68.70. Peccatum 96. &c.

1 REPROBATIO Dei eſt pars prouidentiæ reſpectu eorum, qui exciderunt a beatitudine, ſicut prædeſtinatio, reſpectu eorū, qui diuinitus ordinantur ad eam. 1ª. q. 23. 3. c. / 1. d. 40. q. 1. 3. c. / Cont. 3. c. fi. / Rom. 9. lec 2 fi. Quid.

*Angelus 488. Animal 70.74. &c. Bellum 9. Cain 1. Conceptio 42. Derelinquere. Deus 427. &c. Donum 43 Electio 20. Excæcatio 4. Hæreſis 36. Improbatio. Induratio. Iudicium 81. Ludus 3. Magi 11.12. Manichæus 3. Miles 4. Neceſſitas 13. Neſcire 2. Nominales. Obduratio. Oratio 8.9. Paulus 3. Politia 5.8 Prædeſtinatiō 21.

2 Reprobatio addit ſupra præſcientiam, voluntatem permittendi peccare, & inferendi pœnam æternæ damnationis. 1ª. q. 23. 3. c. / 1. diſt. 40. q. 4. 1. c. / 2ᵐ.

* Scire 5. Theologia 34.

3 Reprobatio Dei non ſubtrahit aliquid de potētia approbati. Ideo dicit impoſſibilitatem conditionatam ad gratiam, nō autem abſolutam. 1ª. q. 23 3. 3ᵐ.

4 Deus reprobat aliquos homines. 1ª. q. 23. 3. c. / 4. c. / Cont. 3. 6. / Rom. 9. lec 2. fi

5 Signum reprobationis eſt nunquam a Deo flagellari, Pſalm. 37. fin. h. K.

6 Reprobati, ſeu præſciti poſſunt demereri in via. Quolib. 5. 2. o.

*Vſura 27.157.

¶Repromiſſio. Abraham 18. Circuncisio 27.

1 REPTILIA eſt animal, cuius corpus non multum eleuatur a terra per inſtrumenta motus, ſed repit vi coſtarum, vt ſerpens, vel vi annulorum, vt annuloſa, vel vi oris, vt quidam vermis, vel vi pennularum, vt piſces. 1ª. q. 72. 2ᵐ. / 2. diſtin. 15. q. 2. 3ᵐ. Quid.

2 Reptibilium quædam ſunt aquatica, & quædam terreſtria, ideo commemorantur in ſcriptura cum vtroque elemento. 1ª. q. 71. o. / q. 72. 1ᵐ. / 2. diſt. 15. q. 2 2. 3ᵐ. Diuiſio.

¶Repudium. Diuortium 0. Fornicatio 9. &c. Liber 28. Matrimonium 129.133. &c. Præceptum 139. Vxor 11 &c.

¶Repugnare. Admiratio 1. Anima 25. Appetitus 30. Auaritia 21. Baptiſmus 216. &c. Conſenſus 6. Deus 310. 372. Dolor 26. Fides 160. Fieri 3. Hoc aliquid. Honeſtum 8. Infidelitas 1. Infinitum 3. Inſtitia 23. Intellectus 48. Iuſtificatio 16. Lex 165. Natura 37. Nomen 71. Pars 30 Peccatum 16. 233. Pœna 19. Perfectio 63. Pluralitas 1. Poſſibile 4.5. Proceſſio 21. Prodigalitas 2. Religio 32. Reſiſtere 0. Stat otium 2. Remurmuratio. Simplex 4. Synderesis 9. Theologia 11. 24. Timor 41, Triſtitia 6. Virtus 224. Vſura 80. Vti 19. Chriſtus 47.138.

¶ Reputatio. Quilibet ſe debet reputare altero inferiorem merito, ſed non officio. Ordines autem eccleſiæ officia quædam ſunt. 4. diſtinct. 24. quæſt. 1. artic. 1. quæſt. 1 2ᵐ / Matt. 3. fin. b. G. Meritoria.

*Abraham 17. Angelus 108. Baptiſmus 180, Caput 6. Credere 13. Fornicatio 2. Humilitas 15.27. Infideli 26 Ingratitudo 20. Ira 71. Irregularitas 2. 3. Iuſtificatio 45 Lex 57. Magnanimitas 12. Mammona, Militia. Plato 2. Pollutio 3. Verecundia 15. Voluntas 51.52.53.75.

¶Requie-

Re.

¶Requieſcere. Delectatio 41. Finis 114. Lilium. Quies 6. Sabbathum 11.

Diuiſio. 1 Reqvirí ad aliquid contingit quadrupliciter.ſ.vt præparans, perficiens, conſeruans, & concomitans. 3a.q.4.1.c.

°Abſoluere 21.27.28.36 Accuſatio 28 Actio 3.108. Actus 56. Admiratio 3. Adoratio 4 6. Aer 13. Agens 19.28.45.55.124. Agere 43. Alteratio 9.10. Amicitia 0. Angelus 54.166. Anima 128 313.349. Animal 15. Ars 9.17.35.

2 Quandocumque multa requiruntur ad vnũ, neceſſe eſt vnum eorum eſſe principale. 1a2æ q.49.6.1m.

°Aſſimilatio 1. Baptiſmus 91.&c. Beatitudo 67.&c. Bellũ 3.5. Bonitas 243. Charitas 87 Ceruus. Ciuitas 3. Cognitio 21.27. 42.43. Confirmatio 48. Conſilium 6.13. Contactus 2. Contemplatio 10.13.20. Contingens 3. Contradictio 1. Contrarium 41. Contritio 13.20.21.22 24 26. Cõuerſio 1.2. Creatio 26. Crimen. Dalmatica 2 3. Datio 4. Delectatio 31.93. Dæmon 72.75.78.83. Denunciatio 2. Deus 235. Diameter. Difficile 13.16 17. Diligentia. Diſpenſatio 19. Diſpoſitio 21. 29.33.39. Diſtantia. Diſtinctio 6. Ducere 8. Doctrina 12. Dolor 21. Electio 9.35. Aequalitas 4.8. Euchariſtia 6.161.191. 298. Exigere. Fides 20.75. Filiatio 34. Finis 132. Forma 121. 242. Fortitudo 47. Forus 1. Generatio 9.29. Genus 4. Gratia 55.163. Gratitudo 3. Idolatria 12. Imago 6.8. Imprimere 2. Inſtrumentum 2.6. Intellectus 38. Ira 32. Iudex 3. Iudicium 7.23.24. Iuſtitia 21. Iuſtificatio 25.&c. Lectoratus 6. Liberũ 26. Locus 17. Materia 44. Matrimonium 25.109.119 Meritũ 4.5.7.31. Moriens. Motus 19.24. Mulier 2. Neceſſitas 0. Nomen 30.31. Notio 5. Obedientia 21. Omiſſio 2.6.7. Oratio R. Ordinatio 3. Ordo 2.97.&c. Pater 3. Peccatũ 37.275. Pœnitentia 22.43.65.73. Perfectio 20.30.53.68.&c. Perſona 26. Præceptum 80.116.146. Prædicamentum 3. Prælatio 18. 19. Præmium 3. Princeps 5.18. Primatiu 9. Prophetia 24.&c. Prudentia 1.35. Relatio 64. Sacerdos 32. Sacramentum 7.23. 27.33. Sanctitas 6. Sanctificatio 13.28.32.

Diuiſio. 1 Res dicitur dupliciter.ſ.a reor reris, & ſic conuenit omni enti, etiam enti rationis: & a ratus rata ratum, & ſic conuenit tantum enti reali. 1.diſt.25.4.5./ 2.diſt.37.q.1.1.c.&.ſ. 4m.

°Abdicatio. Abominatio. Abſtractio 14. Acceptio 2.7. Accidens 5.11.19.20.110.317. Accidia 1. Accuſatio 24. Actio 5.9. 15.22.58.80.358. Actualitas 1. Actus 148,194.

2 Res dicitur dupliciter.ſ.omne ens, & quod nõ ſignificat aliud. Secundo modo diuiditur contra ſignum, non autem primo modo. 1.diſt.1.L.princ° I.

°Adam 81. Addere 19.20. Adiectiuum 12. Adoratio 21.22. 23. Affirmatio 2.

3 Res & ſignum ex oppoſito diuiduntur, non quidem per oppoſitas res, ſed per oppoſitas rationes. 4.diſt.1.q.1.ar.1.q.2.1m.

°Amor 202.246. Analogia 7.8. Angelus 32.&c. Appetitus 7. 27. Bonitas 4.6.14.49.63.99.104.141. Conceptio 5.&c. Conſideratio 3.4. Deus 28.&c.137.231.296.406.&c. Ens 1.3.4.8. 16.21.36. Falſitas 0.

4 Res eſt vnum de tranſcendentibus. Ideo eſt communis, & indifferens ad abſolutum, & relatiuum. 1a.q.39.3.3m./ 1.diſt.2. 5.2m./ diſt.34.L.prin°.

°Modalis 2. Natura 2.21. Operatio 1.&c. Ordo 12.&c. Phyſica 2. Prædicamentũ 2. Princeps 4. Propoſitio 3.4.9.12. Relatio 5. Sacramentum 4.&c.41.139. Veritas 4.&c. Vſura 16.64.

¶Reſecare. Pœna 59.

Auctoritas. ¶Reſerare. Natiuitas 20.

¶Reſeruare ſibi poteſt aliqua ſuperior, in quibus inferiori iudicium non committit. 4.diſtinctio.19.quæſt.1.art.3.quæſtio.2.c./ 3m.

°Abſoluere 4.7.10.&2.23. Bonitas 219. Excommunicatio 26. 31. Lex 102. Natura 26. Paraſceue. Potentia 43. Princeps 27. Vſura 73.

¶Reſidere. Importunitas. Ordo 52.

¶Reſiduum. Menſtruus 4. Semen 3.4. Superfluum.

¶Reſilire. Spes 44.

¶Reſipiſcere. Excommunicatio 5. Hæreſis 27.

Quis. 1 Reſiſtere peccato eſt vitare illud, ſed vincere peccatum eſt pertingere ad actum meritorium. Primum poteſt eſſe ſine gratia, non autem ſecundum. 2.diſt.28.2.6m.

°Adam 36. Agonia 1. Anima 24. Auxilium 3.6. Charitas 82. 86.&c.131. Concupiſcentia 13. Conſeruatio 2. Conſideratio 1. Contemptus 0. Continentia 9. Cõtra reſiſtentia. Contumax. Difficile 2.15. Fides 114. Fortitudo 50.

2 Reſiſtentia duplex in actione reperitur.ſ. in agente contrario, & ex indiſpoſitione ſubiecti. Sed prima contingit tantũ, quando agens repatitur. 4.diſt.11. q.1.art.5.q.3.2m./ diſt.17. q.1.artic.5.q.1.2m.

° Gratia 76. Hæreſis. Impugnare 4. Incontinentia 3. Inobedientia 0. Ira 42.76. Luxuria 26. Manſuetudo 30. Membrum 8. Actio 123.

Re.

3 Reſiſtere deo, nihil poteſt efficaciter, ſed tantum ſecundum voluntatem, ſcilicet vel peccando, vel etiam oratione, quaſi precibus dimicando, & ſic quaſi diuinæ ſententiæ reſiſtendo. Quæ. 7.18.c./Pſ. 16.me°.c.H./Ro.12.c.2.ſi.H

4 Reſiſtens deo quadruplex.ſ.infideles, impatientes, impœnitentes, & inobedientes. Iſa.50.ſi.

°Mulier 17. Oratio 49. Palpabile 3. Paſſio 77. Perfectio 90. Prælatio 5. Prudentia 50.51. Pugna.

5 Confidentia reſiſtendi deo deprimitur dupliciter, ſcilicet quantum ad ſuperbiam cordis, & quantum ad nobilitatem generis. Iſa. 2.ſi.c.E.

°Rixa 2. Senſualitas 13. Sermo 4.

6 Duo præcipue reſiſtunt Chriſto.ſ. dæmones vel peccatores impedientes ſpiritualia, & iudæi detrahentes operationi eius & contradicentes doctrinæ eius. pſ.16. me°.c.G.

°Temperantia 1.25. Tentare 9.

7 Corpus glorioſum, poteſt reſiſtere cuilibet alteri corpori: ſed ei nullum corpus non glorioſum poteſt reſiſtere. 3.d.21.qu.2. ar.4.q.2.3m. °Timor 16. Vacuum 2.

¶Res naturæ. Forma 8. Indiuiduum 9.42. Chriſtus 16.17.

Diuiſio. ¶Reſolutio per intellectum duplex, ſcilicet formæ a materia, & vniuerſalis a particulari. Poten.a qu.3.4.16m./ Opuſc. 3.c°.62.

°Abſtractio 1.&c. Accidens 102. Acetum 2. Cinis 0. Conſilium 3. Corruptio 0. Definitio 47. Diuiſio 2. Dolor 12. Fletus. Generatio 13.18. Intellectus 50. 172. Iudicium 14. Ludus 7 Nocum 12. Petrus 4. Piuuta 2. Principium 22. Proceſſio 26.17. Ratio 34.37. Scientia 118.134. Semen 12. Syllogiſmus 4. Solertia 6. Vapor 1. Verbum 77. Virginitas 9.11.31.

In Deo. ¶Reſpectiuum. Abſolutum 0. Commune 9.

1 ¶Reſpectvs diuerſi dei ad creaturam, ſunt in deo ab æterno 1a.q.13.7 3m /Poa.q.3.1.2m / q.8.1.0.

°Actio 93. Addere 7.8.9.10. Amor 59. Angelus 388. Anima 87. Apprehenſio 4. Aſſumere 6. Attributa 23.

Diuiſio. 2 Aliquod nomen, importat reſpectum aliquem dupliciter, ſcilicet vt ad ſubiectum sui inhæret, & vt ad id quod extra eſt, ſicut ſcientia inquantum eſt relatio, non eſt ſcientis, ſed ſcibilis, ſecundum Philoſophum. Poa.q 8.2.c.0.10°.

°Auerſio 1. Bonitas 63 Charitas 16. 25. Cauſa 21. Cogitatio 2. Cognitio 11.39. Commune 9. Contrarium 23.25. Creatura 3. Denominatio 7.8.9. Dicere 2 Donum 9. Aequiuoca 9. Forma 4.68.166.168. Futurum 1. Generatio 56. Habitudo 0. Habitus 9.10. Hæreſis 16. Idæa 6.14.15.23.24. Locus 10. Macula 3. Miſſio 2.&c. Modus 4. Multiforme 1. Nomen 51. &c. Obedientia 20. 42. Obſeruantia 3. Ordo 71. potentia 49. Prædeſtinatio 4.15. Proceſſio 21.52. 93.67. Producere 3. Prophetia 23. Propoſitio 3. Proprium 9. prouidentia. 1. Ratio 41. Relatio. Relatum 0. Religio 1. Scientia 1. Somnus 2. Spes 68 Suppoſitum 2. Timor 17. Valitudo. Verbum 41. &c. Veritas 9.25. Virtus 91.

¶Reſpicere. Abſoluere 28. Actio 37.93. Actus 148. Adam 23. Anima 87. Aſſumere 6. Audacia 3. Baptiſmus 202. Bonitas 63. Charitas 6. Cauſa 21. 42. Circunſtantia 17. Comparatio 3. Creatio 1. Deſperatio 1.2. Determinatio 4. Aequiuoca 7. Finis 40.&c. 96.&c. Fomes 14. Fortitudo 56.60. Gratiarum actio 1. Hæreſis 2. Honor 12. Idæa 21.39. Ira 63 64.73. Iuſtitia 20.21. Iuſtificatio 14 15. Laus 3. Lex 8. Longanimitas 2. Macula 5. Magnanimitas 8. Miſericordia 8. Mollities 1. Motus 32. Obedientia 20. Obiectum 13. Pœnitentia 104. Potentia 43. Prædeſtinatio 16. Priuilegium. Quæſtio 3. Ratio 41. Religio 14. Reuerentia 2. Spes 56.67. Temeritas 1. Timor 17 18.48.54. Verecundia 3. Virtus 7.252. Vituperatio. Vocatio 3. Vſura 89.230.250.

1 ¶Reſpiratio eſt neceſſaria animali reſpiranti, quia ſine reſpiratione viuere non poteſt. Meta.5.lect.6.prin°.

°Cauſa 17. Cete 7.

2 Reſpiratio dicitur neceſſaria vitæ, ſecundum quod dicitur aliquid neceſſarium, ſine quo non poteſt aliquid viuere, aut eſſe, quod licet non ſit principalis cauſa rei, eſt tamen quædam concauſa 4.diſt.1.quæſtio.2.art.4.quæſt.1.c./ Met.5.lec. 6.prin°.

°Expiratio. Flatus. Ieiunium 42. Spiritus 1. Stadium 1.

3 Ipſa reſpiratio, etſi non ſit cauſa vitæ, eſt tamen concauſa, inquantum cooperatur ad contemperamentum caloris naturalis, ſine quo non eſt vita. Met.5.le.6.prin°.

°Vox 3.5. Reſplendere. Actus 242.

4 Reſponſio pulchra cathecumeni, Chriſtiani, & iuſti, contra gentiles, iudæos & peccatores, ſcilicet. Quemadmodum deſiderat ceruus ad fontes aquarum, ita deſiderat anima mea ad te deus. Pſ.41.0. °Agens 33. Annihilatio 13. Attributa 5.6. Aureola 3. Beatitudo 141. Contritio 17. Defectus 15.16. Definitio 1. Duratio 8.9. Fructus 29. Gratus 2. Intellectus 17.116.

Maritum

Re

Meritum 55.98.Metaphyſica 26.Natura 10.Potentia 51.Verbum 33.Virtus 32.26. Vocatio 1.

¶Reſpublica.Bellum 7.Ciuis 3.Eleemoſyna 11. Excommunicatio 10.Fortitudo 4.Miles 9.Mors 22.Pax 18.Roma 1.Senator 2.Vſura 124.289.290.

¶Reſtare. Pœna 67.69.

Diuiſio. 1 ¶RESTAVRATIO populi dei tripliciter exponitur. ſ. quia Hieronymus & omnes ſancti noſtri, exponunt de reſtauratione facta per Chriſtum,& de Chriſto, vt ſit figuratiuè dictum. Quidam autem magiſtri exponunt de Ezechia vel Ioſia,ſimiliter figuratiue accipientes literam. Iudæi vero exponunt de ſuo meſſia quem expectant,volentes cuncta ad literam intelligere: Sed hæc vltima expoſitio ſtulta eſt & fabuloſa. Secunda eſt extorta. Sed prima eſt ſimpliciter vera. Iſa. 11.prin^{o}.

2 Deſcribitur reſtaurator Chriſtus tripliciter.ſ.quantum ad natiuitatem,quantum ad ſanctitatem, & quantum ad dignitatem.Iſa.11.prin^{o}.

*Adam 54.Annihilatio 10.11.12.Cibus 2.3.5.Confeſſor 43. Corruptum 1.Deus 386.387.388.Euchariſtia 89. 180. 251 252.Gratia 50.Homo 21.22.Humidum o.Idem 9. Incarnati. 2.8.Innocentia 1.Iudæi 20. Iuſtitia 72. Lignum 2. Meritum 105.Peccatum 344. Pœnitentia 105.&c.133. Recuperare. Redemptio 1.2.Sapientia 55.Simonia 10.Vinum 8. Virginitas 11.32.33.

¶Reſtituibile.Reſtitutio 5.&c.

Quid. 1 ¶RESTITVTIO eſt actus iuſtitiæ commutatiuæ:quia nihil aliud videtur eſſe,quam aliquem ſtatuere in poſſeſſionem rei ſuæ.22^{a}.q.61.prin^{o}./q.62.1 o./2.5.c.

*Abraham 25.Iuſtitia 72.Prudentia 84.

2 Reſtitutio non eſt pars ſatisfactionis, ſed præambulum eius; quia prima reparatio eſt in rebus: ſecunda in actionibus & paſſionibus.4.d.15.q.1.ar.5.q.1.o.

3 Reſtitutio male ablati,eſt de neceſſitate ſalutis,quantum poſſibile eſt.22^{a}.q.62.2.o./ q.79.3.2^{m}./ 4.d.15.q.1.ar.5. qu.2.q./ Quol.12.26.o. *Vſura 228.&c.

4 Reſtitutio proprie,eſt tantum debiti, & in rebus exterioribus,quia ſupponit identitatem,ſed transfertur etiam ad actiones & paſſiones.22^{a} q.61.1.1^{m}./ 2^{m}.

De quo. 5 Quando res non eſt reſtituibilis,ſicut membrum mutilatum, debet fieri recompenſatio, quantum poſſibile eſt.22^{a}.q.62.2.1^{m}./4.d.15.q.1.ar.5.q.2.c./2^{m}.

*Ablatum.Accuſatio 24.Bos.Damnum 3.4.Decimæ 26.Depoſitum 4.5.

6 Reſtitutio debet ſtatim fieri,vel dilatio peti ab eo qui poteſt concedere vſum rei, quia implicat præceptum negatiuum. 22^{a}.q.62.8.o./ 4.d.17.q.3.ar.4.q.4.3^{m}.

*Eleemoſyna 14.Fama 4.Furtum 8.Iuſtitia 72.

7 Ante ſententiam iudicis, ſufficit reſtituere ſimplum, ſed poſt eam,tenetur etiam ad pœnam pro culpa.12^{a}. qu.105.2. 9^{m}./ 22^{a} q.62.3.o./ 4.c./ 4.d.15.q 1.ar.5 q.1.3^{m}.

8 Reſtitutio præfertur ſubuentioni parentum, niſi in extrema neceſſitate,22^{a}.qu.31.3.3^{m}./ q.32.7.3^{m}./ q.62.5.4^{m}./ Opuſ. 73.c^{o}.18. *Iudæi 35.&c.45. Matrimonium 131. Meretrix 6. Pœnitentia 102.105.118.&c.Prædicare 8. Religio 61. Vſura 279.&c.

Quis. 9 Qui rem alienam accepit iniurioſe, vel ad ſui vtilitatem,tenetur reſtituere,etiam ſi amiſit eam.22^{a}.q.62.6.o. *Ablatum.

10 Quicumque eſt cauſa iniuſtæ acceptionis,directe vel indirecte,tenetur ad reſtitutionem.22^{a}.q.62.7.c.

*Aduocatus 1. Aleator o.

11 Qui habet rem alienam, tenetur reſtituere, ratione rei; qui vero eam abſtulit,tenetur reſtituere,ratione actionis iniurioſæ.22^{a}.q.62.6.c./ 1^{m}. *Alienum 7.Baptiſmus 107. Bellum 6. Bonitas 210.211.Bos.Campſoria 1.

12 Qui accipit mutuo pecuniam,vt redimat ſe a latronibus, tenetur eam reſtituere creditori ſuo.Quol.5.17.o

13 Principes tenentur ad reſtitutionem, ſi latrones increſcant: quia redditus quos habent,ſunt quaſi ſtipendia,vt conſeruent iuſtitiam.22^{a}.q.62.7.c./ 3^{m}./4.d.15.q.1.ar.5 q.3.c.

*Damnum 3.4.Eleemoſyna 13.14.Exactio 2.3.

14 Impediens aliquem iniuſte,ne acquirat præbendam, tenetur ad reſtitutionem ad arbitrium boni viri, non autem ſi iuſte impedit.22^{a}.q.62.2.4^{m}./ 4.d.15.q.1.ar.5.q.2.3^{m}.

*Fama 4.Princeps 13.Simonia 31.33.&c.

15 Suffodiens ſemina, vel tenens pecuniam creditoris, vltra terminum præfixum,tenetur reſtituere,non quidem totum lucrum poſſibile,ſed ſecundum æſtimationem, penſatis periculis,laboribus,& expenſis.22^{a}.q.62.4.1^{m}./2^{m}./ 4.d.15.q.1.ar. 5.q.2.4^{m}.

16 Inueniens aliquid, quod de propinquo fuit alicuius, non habentis illud pro derelicto, tenetur ad reſtitutionem: non autem ſi nunquam fuerat alicuius, vt gemmæ in litore, vel tantum antiquitus, vt theſauri, ſed conceduntur occupanti, tamen ſecundũ leges ciuiles, medietas debetur domino agri. 22^{a}.q.66.5.2^{m}.

* Votum 63.

17 Quando vnus totum reſtituit, alij non tenentur principali, ſed debent refundere partem ſuam ſoluẽti totum. 22^{a}.q.62. 6.3^{m}./ 7.2^{m}./ 4.diſt.15.q.1.art.5.q.3.c.

*Vſura 71.117.118.121.142.227.&c.

18 Reſtitutio poteſt fieri per confeſſorem ſecrete,ne crimen detegatur.22^{a}.q.62.6.2^{m}./ Opuſ.73.c^{o} 16.fi.

19 Reſtitutio ſemper debet fieri ei, a quo aliquid ablatum eſt. 22^{a}.q.62.5.o./ 4.diſt.15.q.1.art.5.q.4.o./Opuſc.67.o / Opuſ. 72.c^{o} 17./ 18. Cui.

20 Reſtitutio & ſatisfactio,quæ debetur proximo,non eſt in arbitrio ſacerdotis,quia non eſt vicarius proximi,ſed Dei.4.di, 15.q.1.art.5.q.1.c.

21 Si is cui reſtitui debet aliquid,mortuus eſt,debet dari hæredibus eius.22^{a}.q.62.5.3^{m}./ Opuſ.73.c^{o} 17./18.

22 Si vero ignotus ſit, debet dari pauperibus, præmiſſa diligenti inquiſitione.22^{a}.q.62.5.3^{m}./ 4.diſt.15.q.1.art.5.q.4.1.2^{m}.

23 Si autem ſit multum diſtãs,debet ei mitti,præcipue ſi ſit res magni valoris,vel debet deponi.22^{a}.q.62.5.3^{m}./ 4.di,15.q.1. art.5.q.4.2^{m}.

*Simonia 32.34. Vſura 118.121.140.&c.276.&c.295.&c.

24 Quando prælatus iniuſte cõcedit res eccleſiæ,debent reſtitui eccleſiæ, vt deueniant ad ſucceſſorem eius. 22^{a}.q.62.5.5^{m}./ 4.diſt.15.q.1 art.5.q.4.4^{m}.

¶Reſtrictio. Adiectiuum 1.2. Antonomaſia 1. Appetitus 75. Eſſe 61. Prædicari 34. Præteritum 3. Saphirus 1.

¶Reſultare. Accidens 29.53. Angelus 174.Bonitas 104.Compoſitio 13.14.Phantaſma 6.Figura 1. Forma 150. Intellectus 158. Litera 2. Miſericordia 39. Numerus 15. Proprium 6. Speculum 6. Veritas 42. Vnio 1.

¶Reſumere. Transfiguratio 3.

1 RESVRRECTIO ſignificatur per octauã, triplici ratione.ſ.ad excludendum quorundam falſam opinionem propter duplicem vitam.ſ.actiuam,& contemplatiuam, quarum vna ſignificatur per quaternariũ,& alia per trinarium: & quia octaua ætate erit.12^{a}.q.102. 5.1^{m}./ 3^{a}.q.70.3 3^{m}./ Pſal.6. princ^{o} a. D./Rom.4.lect.2.me^{o} G. In commun.

* Adam 49. Allelu ia.

2 Error quadruplex,negantium reſurrectionem.4.diſt.43.art.1. q.1.c / 1^{a}.Cor.15.lect.5.princ^{o}.

*Angelus 507.

3 Reſurrectio noſtra futura eſt de neceſſitate. 4.diſt.43.artic.1. q.1.o./ diſt.44.q.1.artic.1.q.2.c./ Cont.4.c^{o} 78./ 79./ 80./ 1^{a}. Cor.15.lect.2.o.

*Anima 141.151. Baptiſmus 139.186.243. Beatitudo 76, 86.Bigamia 7. Charitas 148.

4 Et erit tantum in fine mundi, ceſſante motu cœli.4.diſt.43. art.3.q.1.o./ q.2.c./q.4.1^{m}./ Iob 19.fi.

5 Et erit miraculoſa ſimpliciter.ſ. ex parte principij ſupernaturalis.i.Dei, ſed erit naturale ſecundũ quid.ſ.ratione termini. 1^{a}.q.76.2.6^{m}.fi./.q.105.7.2^{m}./ 2.di.18.q.1.3.3^{m}./ di.30.L.fi./ 4.d 43.ar.1.q.3.o./.Cõt.4.c^{o} 91.fi./Po^{a} q.6.2 c./4^{m}./Opuſ.3. c.156./Ro.11.le.3.fi./ 1^{a}.Cor.15.lec.5.prin^{o}./ me^{o} C./fi.E.

* Chiliaſtæ 1. Cinis 2. Circunciſio 12. Dies 17. Dolor 43. Fides 47.48. Gratia 168.187.

6 Omnes præter Chriſtum,ſimul tempore reſurgent,nõ autem dignitate.1^{a}.Cor. 15.lec.3.prin^{o} k./ 1^{a}.Theſſ.4. lec.fi.fi.E.&c.

*Hæreſis 114.

7 Reſurrectio noſtra erit in inſtanti quo ad illud,quod fiet virtute Dei,non autem quo ad illud, quod fiet per miniſterium angelorum,ſed in tempore imperceptibili.4.diſt.43.ar.3.q.3. o./ 1^{a}.Cor.15.lec.8.me^{o} I.

*Ioannes 17. Iudæi 22. Lactantius 2.

8 Et probabiliter erit in crepuſculo,Sole exiſtente in oriente,& Luna in occidente,ſicut fuerunt creati. 4.diſt.43.ar.3.q.4.o.

*Lazarus 2.Miraculum 48.&c.Mors 8.Nox 2.Oratio 78.Paſcha 3.5. Septem. Sepultura 1.3.13. Status 12. Tuba 3.

9 Omnes reſurgentes cognoſcent omnia, & ſingula peccata, & merita propria,& aliena in breui tempore,virtute Dei, & tamen beati non dolebunt, nec erubeſcent de ſuis peccatis, ſed gaudebunt de miſericordia Dei, & de ſua pœnitentia. 4.diſtin.43.5.o.

*Vſura 158.

10 Omnes homines reſurgent. 4.diſtinct.43.artic.1.q.2./ Cont.4. cap^{o} 80./ 81.

*Accidens 16.38. Cinis o. Coſta 8.

11 Reſurget quilibet homo idẽ numero,& quælibet anima adſumet corpus idem numero,quod prius habuit.4.d.44.q.1.ar.1. q.1.2.o./ Cont.4.cap^{o} 80./ 81 /. Anima 19.5^{m}./13^{m}./. Quolib.11. vel 11.q.6.o./ Opuſ.3.cap^{o} 155./157./ Iob 19.lect.2. fin. Qui.

ſio.H./1ª.Cor.15.lect.5.ſi.D./lect.9.princ° K.&c.
*Idem 7. Ioannes 19. Iudæi 22. Martyrium 16.

12 Reſurget eadem numero humanitas, quæ prius fuit. 4.di. 44. q.1.art.1.q.2.2m./Cont.4.c° 81.2m./Quol.11.6.4m./Opuſ. 3.cap° 158.

13 Quod eſt de conſtitutione corporis humani, reſurgit in eo. 4.diſt.44.q.1.art.2.q.2.c.

14 Eadem materia, & eiſdem dimenſionibus numero cũ eadem anima, erit idem homo numero qui reſurget, & non alius. Opuſ.3.c° 155./157.

15 Immo accidens idem numero nõ poteſt tranſire de ſubiecto in ſubiectum. Potª q.3.7.c.

Dum.1091m. 16 Immo corpus prius viuum, & poſtea mortuum, cum ſpecie etiam differant, non eſt idem numero propter diuerſitatem formæ, ſed eſt idem identitate materiæ. 1 2ª.q.4.4.2m./3ª.q.25.6.3m./q.50./5.c./1m. Reſp° Dub° 1091°.

17 Omnia membra reſurgent eadem numero, quæ prius. 4.diſt. 44.q.1.artic.2.q.1.o/q.2.2m./Cont.4.c° 81.4m./92./. Potª q.5.10 9m./Quolib.7.12.c./Opuſc.3.c° 160.

18 Quicquid pertinet ad integritatem humanæ naturæ, reſurget in homine. 2.d.23.q.2.2.4m./d.30.q.2.1.c.ſi./4.d.44 q.1. art.2.q.1.2.o./art.3.q.4.2m./q.2.ar.2.q.2.c./Quolib.5.5.c./ Quolib.8.5.o./Opuſc. 3.c° 161/162.

19 Partes eſſentiales, & organicæ reſurgent in eodem ſitu quo prius, non autẽ partes materiales, nec accidentales. 4.diſt.44. q.1.art.1.q.3.o.

Totum quod materialiter fuit in homine quo ad totalitatem ſpeciei, reſurget, non autem quo ad totalitatem materiæ. 4.diſtin.44.q.1. art.2.q.5.o./Cont.4 c° 81.4m./Quolib.8.4.c.ſi./ Opuſ.3.c° 163./164./Matth.10.ſi.b.ſi.

21 Vnumquodque reſurget in eo, in quo magis participat virtutem ſpeciei. Et ſi æqualiter tunc reſurget in eo, in quo prius fuit, ſicut in nutrito carnibus humanis, & Deus ſupplebit in alio aliunde, vt in pueris. 2.diſt.30.q.2.1.7m./2.6m./4.d.44. q.1.art.2.q.4.o./L.prim°.I./Cont.4.c° 81.5m/Opuſ.3.cap° 163./164.

22 Quicquid habitum eſt à generantibus, & de addito per nutritionem, quantum fuerit vtile ad complendam quantitatem, & de priori, reſurget: non autem quicquid fuit in corpore de veritate humanæ naturæ. 2.diſt.30.q.2.1.c.ſin/4.diſt 44.q.1. art.2.q.4.5.o./Cont.4. c° 81.4m./Quol.5.q.3.1.c./Quol.8. 5.c.ſi./Opuſ.3.c° 162/163./164.
*Sanguis 9.&c. Sexus 5.

23 Humiditas triplex eſt in homine. ſ. recedens a perfectione huius indiuidui, & tendens ad corruptionem, vt vrina, ſudor, & ſanies, vel ad conſeruationem ſpeciei in alio, vt ſemen, & lac. Secunda tendens ad vltimam perfectionem. Tertia iam perfecta, ideo reſurget. ſ. gluten, & ſecunda ſi habet determinatã formam. ſ. quadruplex humor. Non autem ros, id eſt quæ incipit tranſmutari, nec cambium, id eſt quæ in progreſſu tam dealbatur, nec prima. 4.diſt.44.q.1.ar.1.q.2.o.
*Vngues.

24 Semen reſurget in genito tantum, quia fuit de perfectione eius, & non de perfectione generantis. 4. diſt.44.q.1.ar.2.q.4. um./Cont.4. c° 80.ſi.

25 Embria mortua ante infuſionem animæ rationalis non reſurgent. 4.diſt.44.q.1.art.2.q.4.5m.

Quales. 26 Homo reſurget ſine omni defectu humanæ naturæ 4.diſ.44. q.1.ar.3.q.1.o/Cont.4. c° 82./86./88./89./Quol 7.12.c./ Opuſ.3.c° 161/1ª.Cor.13.lec.3 prin° G./c° 15.lec.8.ſi.G.
*Adam 48 49.50. Agilitas 0. Cantus 1. Claritas 11. Corpus 31.38 &c.

27 Corpora reſurgentium erunt eiuſdem naturæ, ſicut nunc. Cont.4. cap° 85.
*Coſta 8. Damnatio 36.&c. Dos 0. Gloria 22.

28 Corpora reſurgentium ſequentur conditionem animarum. Verit.q.24.11.c.ſi.

29 Boni reſurgent ſine omni deformitate, nõ autem mali. 4.d.44. q.3.art.1.q 1.o./Cont.4.c° 86./89./Quol.7. 12.o./1ª.Cor. lec.1.ſi I/c° 15.lec.8.ſi.G.

30 Omnes reſurgent in ſuo ſexu. ſ. viri in virili, & fœminæ in fœmmino. 3.diſt.12.q.2.art.1.q.1.2m./4.diſt.44.q.1.ar.3.q.3. o./q 4.2m./Cont.4.c° 88./Quolib.10.8.3m./Opuſ.4.lec.4. ſi/Matth.22.me° c.A.
*Gratia 268 187.

31 Omnes reſurgent in ætate iuuenili, non quidem quo ad numerum annorum, ſed quo ad ſtaturam. 3ª.q 46 9.4m./4.diſt.44. q.1.art.3.q.1.o./q.2.1m./Cont.4.cap° 83.1m./2m./88.4m./ 5m./89.
*Guſtus 3. Hæreſis 86.114.149. Labor 4. Palpabile 0.

32 Non omnes reſurgent in æquali quãtitate, ſed in quanta perueniſſent, natura non errante, remoto ſuperfluo, vt in gigantibus, & ſuppleto defectu, vt in nanis. 4.diſtinct.44.q.1.art.3.

q.u.o./q.3.c./L.prim°.L/Cont.4.c°.81.4m./87.1m.
*Peccatum 267.327.

33 Omnes reſurgent immortales, & incorruptibiles, etiam ſecundum corpus. 1ª.q.97.3.c./4.d.43.ar.2.q.1.4m./ar. 3. q.1. u./d.44.q.1.ar.1.q.1.1m./q.2.ar.1.q.2 o./q.3.c./d. 48. q.2. 1.c./Cont.4.c°.82/85./86 1m./89./Poª.q.5.10.o./Quol 7. 11.o./Opuſ.3.c°.157./167./181./Opuſ.53.12m./13m./Ro. 8.lect.2.ſi.C./1ª.Cor.15. lec.1.med°.G./lec.8.ſi. G./Cauſis lect. 5.ſi.
*Sacramentum 13. Sanctificatio 1. Sexus 5. Tactus 14. Virginitas 17. Viſus 11.12.

34 Natura mortalitatis, non auferetur a reſurgentibus, ſed erunt eiuſdem ſpeciei, ſicut nunc. 3ª. quæſtio. 54. 2.2m./4. diſt.33. q.3.2.1m./diſtinctio.44.quæſt.2.ar 1. q.1.1m./2m./Cont.4. c°.85./88./Poª.q 5.3.8m./9m. 10m./Quol 10.vel 11.q.6. 2m./Opuſ.3.c°.157./Io.20.lec.6.me°. b.B./1ª. Cor. 15.lec. ſi.prin°.K.&c.

35 Corpora ſanctorum, poſt reſurrectionem erunt impaſſibilia proprie, ex dominio animæ ſupra corpus, & magis, in magis beatis, & non natura quinti corporis, vt quidam dicunt, quia corpus quintum, non venit materialiter ad compoſitionem corporis humani. Et impoſſibile eſt dicere, quòd aliqua virtus qualis eſt virtus corporis cœleſtis, transferat corpus humanum ad proprietatem gloriæ, qualis eſt impaſſibilitas corporis glorioſi, cum immutationem corporis humani Apoſtolus attribuat virtuti Chriſti. Et etiam non poteſt natura cœleſtis ita dominari in corpore humano, quin natura elementaris remaneat, cor ea eſſentialibus ſuis principiis, paſſibilitas ineſt. 1ª. quæſt.97.3.c./4.diſt.44. quæſt. 1.art.2. q.1.2.o./d.47.qu.1.ar.3.q.3.2m.ſi./Cont 4.c°. 86./Opuſ.3. c°.170./171.

36 Hæc impaſſibilitas, non tollet ſentire, ſed omnes ſenſus beatorum, ſimul erunt in actu proprio, per immutationem ſpiritualem ab obiecto exteriori. 12ª.q.3.3.c./4.d.44.q.2.ar.1.q. 3.4.o./Cont.4.c°.86.

37 Tunc non erit vſus ciborum, venereorum, ſomni, & huiuſmodi. 1ª.q.97.3.c./4.d.44.q.1.ar.3.q.4.o./q.2.ar.1.q 4.c.ſi./2m./ Cont.4.ca°.83/87.ſi./Poª.quæſt.5. 6.c./Opuſ.3.cap°.159./ 160./Iob.19.lect.ſi me°. F./Matth.22.me°.c. G./1ª. Cor. 6.lec.2.ſi./lec.3.princ°.B./ca°.15.lec.5.prin°.I./lec.6.ſi. H./ lec.7.ſi.

38 Occupatio vitæ actiuæ, non erit tunc, ſed vitæ contemplatiuæ. Cont.4.c°.83.ſi./Opuſ.3.c°.154./Iob. 19.lec. ſi. me°.F./ 1ª.Cor.15.lec.6.ſi.I.

39 Reſurrectionem bonorum ponit propheta tripliciter. ſ. quantum ad reparationem actus, quantum ad illuminationem intellectus, & quantum ad directionem affectus. Iſa. 42. me°.K.

40 Neceſſarium fuit Chriſtum reſurgere, quincuplici ratione, Chriſti.
ſcilicet ad commendationem diuinæ iuſtitiæ, ad confirmationem fidei noſtræ, ad ſubleuationem noſtræ ſpei, ad informationem vitæ fidelium, & ad complementum noſtræ ſalutis. 3ª. quæſtion. 53.1.o./2.c./3.1m./3. diſtinctio. 21.qu. 2.1.o.
*Adiutus 1. Alleluia. Anima 134. Apparere 7.9.

41 Chriſtus conuenienter reſurrexit tertia die, & non ſtatim, nec in fine mundi, ad confirmationem fidei, de humanitate & deitate eius. 3ª.q.51.4 o./q.53.2.o./3.d.21.q.2.2.o./d.21. q.2.ar.2.q.2.1m/4.d.43.ar.3.q.1.1m./Opuſ.3.c°.243./pſal. 15.ſi.g.I./Io.2. lec.3.ſi.
*Aſcendere 8.,&c. Baptiſmus 186. Cibus 1. Comedere 2. Dies 18.

42 Chriſtus reſurrexit mane diluculo. 3ª.q.51.4.3m./q.53.2.3m. q.83.2.4m./3.d.21.q.2 2.6m./4 d.43.ar 3.q 4 c./Opuſc.3. c°.243. *Feſtum 9. Fides 47. Flos 2. Gloria 15. Humilitas 19 Ordo 8.9. Paſcha 3.

43 Corpus Chriſti reſurrexit glorioſum & integrum, cum qualibet parte eius. 3ª.q.54.2.3.o./q.55.6.4m./Quol.5.5.o./Opu. 3.c°.245.
*pœnitentia 60. Sanguis 9 &c.

44 Reſurrectio Chriſti non debuit primo manifeſtari omnibus, Apparitio.
ſed gradatim. Et primo mulieribus. 3ª.q.36.2.c./qu.55.1.o./ Opuſ.3.c°.245./1ª.Cor.15.lec.1.me°.D.
*Apoſtoli 29. Apparere 7 8.9.16. Aſcendere 9.16. Cicatrices 3. Corpus 51.70.

45 Nec immediate videri ab hominibus, ſicut aſcenſio eius, ſed per angelos. 3ª. q.55.2.o.
*Dos 9. Iacobus 2.

46 Chriſtus poſt reſurrectionem eius, apparuit pluries, vt oſtenderet veritatem reſurrectionis. Sed non conuerſatus eſt cum diſcipulis ſuis continue, ſicut prius, vt oſtenderet gloriam eius. 3ª. quæſt.55.3.o./3.diſt.21.q 2. 3.c./diſt. 22 q. 3.art.2. quæſtio.3. c./Io.20. lectio.6 prin°./ca°. 21. princ°.
*I ſi.

*Iuſtificatio 41 42. Paſcha 3.5. Paſſio 104.114.127.129.138. Sanguis 9.&c.

47 Chriſtus conuenienter, & ſufficienter probauit reſurrectionē ſuam duplici teſtimonio. ſ. angelorum, & ſacræ ſcripturæ, & argumentis, id eſt ſignis euidentibus. 3^{a}.q.55.5.6.o./3.diſt.21.q.2 3.4.o./ Opuſc.3.c° 245.

*Thomas 1.2.3.

48 Chriſtus fuit primus reſurgens ſimpliciter. Sed aliqui prius ſecundum quid, quia iterum mortui ſunt. 3^{a}.q.27.3.c.fi./ q.53.3.o./ q.56.1.c./ 3^{m} /4.d.43.ar.3.q.2.3^{m}./Opuſ.3.c° 243./ 246./ 247./ fi./ Matth.27.fi.b.B / 1ſ.Cor.15.lec.3.princ°.F./ Coloſſ.lec.5.prin°.F./ Heb.9.lec.fi.fi.G./ c° 11.le.7.fi.

*Angelus 507. Iuſtificatio 41.42. Lazarus 2. Pœnitētia 119.

49 Qui cum Chriſto reſurrexerunt, mortui ſunt iterum, ſecundū Auguſtinum, & Hieronymum, licet Hieronymus aliquando videatur dicere, quod nō. 3^{a}.q.53.3.2^{m}./4.d.43.ar.3.d.1.3^{m}./ Matth.27.fi.b.B./ 1ſ.Cor.15.le.3.prin° G.

50 Sicut nullus poteſt liberari a morte ſpirituali, niſi per gratiam Dei, ita nec a morte corporali, niſi per reſurrectionem diuina virtute factam.4.diſt.43.ar.2.q.1.c.

Du^{m}.1092^{m}. 51 Immo ex ſolo libero arbitrio poteſt quis liberari a morte ſpiritali. ſ. a peccato mortali.2.diſt.5.q.2.1.o./ diſ.28.2.o./ 4.o. Reſp° ſicut Dub° 679°.

52 Cauſa reſurrectionis generalis triplex. ſ. principalis. i. Deus, inſtrumentalis, id eſt humanitas Chriſti, & quaſi miniſterialis, id eſt angeli.1ſ.Theſſ.4.lect.2.me° B.

53 Chriſtus ſecūdum diuinitatem fuit cauſa ſuæ reſurrectionis, non autem ſecundum humanitatem.3^{a}.q.53.4.o./ Pſal.40.fi.f./ Ioan.2.lec.3.prin° b.H./ Rom.4.lec.fi.fi.I.

54 Reſurrectio Chriſti eſt cauſa efficiens, & exemplaris reſurrectionis noſtræ quo ad corpora, & quo ad animas per gratiā, tamen virtute principalis cauſæ. ſ. iuſtitiæ Dei.3^{a}.q.54.2.c./q.56.1.2.o./q.59.2.c.fi./q.62.5.1^{m}./ 3.d.21.q.2.2.1^{m}./ 2^{m}./ 4.d.41.ar.2.q.1.o./ q.2.c./ ar.3.q.1.1^{m}./d.45.q.1.ar.3.q.3.2^{m}./ d.48.q.1.1.5^{m}./ L./ Cont.4.c° 78./ Verit.q.27.3.7^{m}./q.29.4.2^{m}./ Opuſ.3.c° 246./ Iob 19.lec.2.me° D./ 1ſ.Cor.15.le.2.prin°.K.&c./ 1ſ.Theſſ.4.lec.2.prin° C.

55 Reſurrectio Chriſti eſt cauſa exemplaris reparationis vitæ noſtræ, & mors Chriſti deſtructionis mortis noſtræ, licet vtraque ſit cauſa effectiua vtriuſque.3^{a}.q.56.1.4^{m}./ q.62.6.1^{m}./3^{m}./ Rom.4.fin.

56 Exemplaritas reſurrectionis Chriſti proprie ſe extendit tantū ad bonos, licet efficientia eius proprie ſe extendat ad reſurrectionem tam bonorum, quam malorum.3^{a}.q.56.2.3^{m}.

57 Omnes reſurgentes conformabuntur Chriſto in ſimilitudine ſpeciei, non autem in ſimilitudine gloriæ, ſed tantum boni.4.diſt.43.art.1.q.2.3^{m}./ 5^{m}./ art.2.q.1.4^{m}.

¶Reſuſcitatus. Baptiſmus 139. Bigamia 7. Confeſſio 22. Dæmon 110. Lazarus 2. Matrimonium 141. Reſurrectio 49. Tratanos.

¶Retardari. Angelus 563. Anima 130.131.132. Cōtritio 26. Peccatum 397. Purgatorium 9.

¶Retentiua. Appetitus 23. Auaritia 22. Experientia 2. Imago 29. Memoria 6.&c.

a Rete. Stupor.

Diuiſio. ¶Rethor reddit auditores attentos dupliciter. ſ. ex parte auditorum, & ex parte dicentorum. Pſal.48.prin°.

*Circumſtantia 29. Contentio 1. Oratio 11.

Differentia. 1 RHETORICA eſt ex coniecturis ad ſuſpitionem, quia quādoque non ſit complete fides, vel opinio, ſed ſuſpitio quædam, quia nō totaliter declinatur ad vnā partem contradictionis, licet magis declinetur in hanc, quām in illā, ſed dialectica eſt ex probabilibus ad opinionē.2 2ª.q 48.c.fi./ Poſt.le.1.me° a.I.

*Contentio 1. Exordium 0. Gratitudo 1. Philoſophia 2. Prudentia 53.61. Quæſtio 5. Religio 81.

Du^{m}.1093^{m}. 2 Immo rhetorica eſt ſcientia, ad rationalē philoſophiam pertinens. Poſter.lec.1.prin° a.K. Reſp° Du° 1093°.

¶Reticere. Confeſſio 44. Fama 3. Tacere 0.

¶Retinere. Auaritia 22. Bonitas 109. Bubulus. Conſilium 29. Experiētia 2. Furtum 10. Imago 29. Infernus 3. Liberalitas 8. Lotio. Memoria 8. Meretrix 6. Miſſio 5. Peccatum 14. Piſcis 1. Recipere 2. Verbum 75. Viſus 87. 208. 222.223.226. 229.253.290.293.297.

¶Retractare. Eutices 2.

¶Retrahere. Angelus 600. Anima 245. Appetitus 31. Blaſphemia 18.22.23. Contemplatio 19. Epiſcopus 31. Gratia 8. Impedimentum 0. Ira 51. Laus 16. Negociatio 2. Organum 8. 5. Peccatum 138. Seruire 4. Temperantia 8. Timor 73. Viſus 120.254.

Differentia. 1 RETRIBVTIO proportionalis ex debito legali, ſi eſt ex pacto, pertinet ad iuſtitiam commutatiuam, ſi vero ex debito honeſtatis, pertinet ad virtutem gratiæ, ſiue ad gratitudinem. 2 2ª.q.106.1.2^{m}.

*Amicitia 2. Beneficium 1.4. Eleemoſyna 3.36.37.

2 Retributio quadruplex. ſ. mali pro bono, vel econuerſo, mali pro malo, & boni pro bono. Prima cōuenit tantum malis, ſecunda tātum bonis, tertia, & quarta vtriſque. Pſal.37 fi.I H.

*Gratia 22. Ingratitudo 10. Iudicium 63. Iuſtitia 75. Merces 5.

3 Retributio Dei duplex. ſ. pro bonis impletis, & pro beneficiis.3^{a}.q.56.2.3^{m}./ 4.diſt.43.art.1.q.2.1^{m}./ diſt.45.q.1.art.1.q.2.1^{m}./ diſt.47.q.1.art.3.q.2.3.o./ Cont.3.c° 140./ Opuſc.3.cap° 153./ 252./ Pſal.17.me° n.K./ Ro.2.lect.2.prin° k.&c.

*Meritum 100.103. Præmium 9. Recompenſatio.

¶Retributiens. Magnanimitas 20.

¶Retrogradatio. Planetæ 2.

Ex effectu. ¶Reubarbarum eſt bonum, inquantum purgat coleram. 1ſ.Tim.4.lec.2.me° B.

Quid. 1 REVELATIO addit ſupra viſionem intelligentiam viſorum. 2ſ.Cor.12.lec.1.prin°.I.

*Accuſatio 7.&c. Angelus 294.359.413.567.

2 Tripliciter aliquid cognoſcitur. ſ. per reuelationem, per ſeipſum, & hoc certitudinaliter, & coniecturaliter per aliqua ſigna.1 2ª.q.112.5.c.

3 Reuelatio eſt occulta, vel manifeſta tripliciter. ſ. ratione potentiarum, ſignorum, & viſus. Iob 4.lec.3.prin° k.

*Anima 156.160. Apoſtoli 9. Arra 2.3. Baptiſmus 47. Charitas 114 Cognitio 6. Comprehenſor 2. Confeſſio 84.&c. Correctio 18.19. Credere 12.

4 Reuelare ſecreta in malum perſonæ eſt contra fidelitatem, etſi vergat in periculum aliorum, vel niſi propter bonum commune, contra quod nullum debet recipi ſecretum. 2 2ª.q.68.1.3^{m}./ q.70.1.2^{m}./ Quolib.1.15.c.

*Damnatio 24. Dæmon 3.10.12.13.14.15.16 17.21.

5 Reuelatio Dei fit ad inferiores per ſuperiores, ſicut ad homines per angelos.2 2ª.q.2.64. Prophetia 39.inf.

*Depoſitum 4. Deus 198.

6 Nullus vnquam purus homo habuit reuelationem à Deo, niſi mediantibus angelis. 1^{a}.quæſt.98.3.c./ 3^{a}.quæſt.55.2.c./ 2.diſtinct.8.6.c./ Anima 18.13^{m}./ Iſa.6.princ° a.D./ Matth.2.fin.d.E.

*Diuinatio 1. Donum 42. Experientia 13.

7 Plura, & excellentius de myſterijs gratiæ reuelata ſunt angelis, & apoſtolis, quām prophetis.1^{a}.q.57.5.3^{m}.inf.

*Fides 27.39.126.

8 Fides noſtra innititur reuelationi apoſtolis, & prophetis factæ, non autem alij reuelationi. 1^{a}.q.1.8.2^{m}./ q.72.6.1^{m}.

*Futurum 5.

9 Multis gentilibus reuelationes factæ ſunt de Chriſto, vt patet de Sybilla.2 2ª.q.27.3^{m}./ q.172.6.1^{m}./ 3.diſt.25.q.2.2.2.q.2.2^{m} / Verit.q.14.11.4^{m}.

*Galilæa 1. Gratia 169.170. Hereſis 13.151. Iacobus 3. Ieſaias 2. Infernus 6.

10 Poteſt aliquis ſcire ſe habere gratiam per reuelationem.1 2ª.q.112.5.c.

*Ioannes 6. Iuſtificatio 43.

11 Reuelat Deus hoc aliquando aliquibus ex ſpeciali priuilegio, vt ſecuritatis gaudium etiam in hac vita in eis incipiat, & confidentius, & fortius magnifica opera proſequantur, & mala præſentis vitæ ſuſtineant. 1 2ª.q.112.5.c./ 4^{m}./ 5^{m}./ 1.diſt.16.1.5^{m}.

12 Non tamen reuelat hoc omnibus, ne ſ. non prædeſtinati deſperent, & ne ſecuritas in prædeſtinatis negligentiam pariat. 1^{a}.q.23.1.4^{m}./ 1.diſt.16.1.5^{m}.

13 Reuelatum fuit Paulo, quod eſſet in gratia.1 2ª.q 112.5.c.

*Manifeſtatio 0. Miſſio 31.33. Moriens. Natura 26. Obedientia 35. Paradiſus 10. Prodere. Prophetia 15.22.27.28.38.&c. Purgatorium 2. Religio 66. Sapientia 8. Scientia 206. 107. Scire 6. Simonia 38.39. Signaculum. Theologia 12.16.22.39. Teſtamentum 8.10. Virtus 185. Chriſtus 137.

¶Reuerberatio. Speculum 5.6.

Quid. 1 REVERENTIA propria eſt timor initialis, & caſtus, tamen capi poteſt in bono, & in malo, ſicut etiam confuſio, id eſt erubeſcentia. Pſal.34.fi k.

2 Reuerentia directe reſpicit perſonam excellentem. Ideo ſecundum diuerſas rationes excellentiæ diuerſæ ſunt ſpecies eius. 2 2ª.quæſtione 104.2.4^{m}./ 3.diſtinctione 9.quæſtione 2.1.2.o.

*Amen 2. Baptiſmus 59.129. Benefacere 5. Campſoria 10. Centurio 2. Conſanguinitas 10.

3 Reuerentia Dei in communi eſt de dictamine rationis naturalis, non autem determinatio eius.2 2ª.q.81.2.3^{m}.

*Contemplatio 10.13. Corpus 47. Correctio 10. Cultus 11. 13.15. Deuotio. Docilitas. Dulia 0. Euchariſtia 181. Familiaritas 2. Hortus 16.28 33. Humilitas 20.25. Imperator 9. Ioſeph 3. Iuramentum 1.17.34. Latria 0.

Re Ri

4 Reuereri est actus timoris, sed vt debet Deo, est actus latriæ. 22ª.q.81.2.1m./3.dist.9.q.1.art.1.q.1.3m.
*Laus 14.

5 Homo debet Deo amorem, reuerentiam, & huiusmodi, sibi mundiciam, & ordinationem sui sub ratione. 4.dist.42.q.2.art.2.q.2.c.
*Lex 105. Luxuria 59. Maledicere 2. Necessitas 32. Nomen 83.84. Obedientia 9.19. Oblecratio. Holocaustum 3. Oratio 45. Peccatum 374. Pietas 15. Præceptum 105. Princeps 18. Religio 3.5.10.13.

6 Christus, secundum quod homo, præ cæteris habuit pleniorem affectum reuerentiæ ad Deum. 3ª.q.7.6.c.fi./Heb.5.le.2.fi.
*Rex 7. Sacramentum 129. Sanctificatio 4. Sanctus 10. Senectus 3. Sepultura 6. Seruitus 19 Sors 5. Superbia 2.3.4.

7 Reuereri homines ratione alicuius diuini in eis. s. gratiæ, virtutis, vel naturalis imaginis Dei est laudabile, nó autem vt sunt contrarij Deo. 22ª.q.19.3.1m./q.25.1.1m./3.d.9.q.2.3.o.
*Tentare 12.13. Timor 14.65.&c.68.&c.

8 Quæ habent aliquam excellentiam, solent haberi in reuerentia, non autem omnia. Ideo principes vtuntur pretiosis vestibus, & habitationibus. 12ª.q.102.4.c.
*Thurificatio 2. Virtus 254. Vita 28.

9 Maior reuerentia debetur subdito bonó, quàm prælato malo secundum se, sed ratione prælationis, est econuerso. 3. dist.9. q.2.3.3m.

10 Reuerentia, & honor duliæ debetur prælato peccatori, non tñ dum est in actu peccati, sed ante, vel post. 3.dist.9.q.2.3.2m.

11 Honor, & reuerentia non debentur dæmonibus, nec aliis damnatis, nec irrationalibus. 3.dist.9.q.2.3.c./5m./6m.
¶Reuereri. Alexander 1. Maria 62.
¶Reuersio. Peccator 41.
¶Reuerti. Angelus 141. Ceruus 2. Dæmon 25. Hæresis 31. Vsura 244.245.266.276.
¶Reuiuiscere. Operatio 57.60.

Quando. ¶Reuocare debet doctor doctrinam suam, retrahentem ex se á meliori, non autem si hoc fit ex indispositione audiētium. Quolib. 5.25.o.
*Absoluere o. Audacia 15. Episcopus 28. Gilbertus. Gratia 155. Ioannes 9. Pœnitentia. Prædicator 9. Religio 73.74 Votum 80.81.
¶Reuolutio. Luna 7.
¶Reus. Culpabilis. Fornicatio 14. Hæresis 29. Idolatria 11. Iudicium 65. Pœna 27. Pœnitētia 21. Prædicator 3. Reatum. Testis 7. Vsura 55.271.301.

Quis. 1 Rex dicitur, cui committitur vniuersalis gubernatio, iudex vero, cui committitur speciale iudicium. Psal.2.fi.h.
*Abagarus. Abraham 18. Angelus 233. Ascendere 6. Balthasar. Character 30. Consecratio 14.16. Elephas 1.2.3. Fortitudo 52. Galilæa 2.

2 Prudētia, & iustitia sunt maxime propriæ regi. 22ª.q.50.1.1m.
*Imago 41. Imperator 2.3. Indulgentia 29.

3 Vt Rex prosperetur in regno, necessaria sunt duo. s. quod diligatur & ei credatur. Opusc.20.cº 10./Psal.44.meº e.G.

4 Rex in regno debet esse sicut Deus in mundo, & sicut anima in corpore, idest iustus, & clemens. Opusc.20.cº 12.

Quales. 5 Deus autem est rex magnus tripliciter. s. vniuersaliter, æternitate, & auctoritate dominii. Psal.46.meº b.

6 Rex seruit Deo dupliciter. s. vt homo, bene viuendo, & vt Rex leges iustas ferendo. Psal.2 fi.i.H.

7 Omnes reges soliciti ad reuerentiam Dei habuerunt felicem exitum. Qui autem neglexeruut, fuerunt infelices. Opusc.20. libº 2.·n.
*Interdictum. Iudæi 9.25. Legispositiua 1. Miles 6.7.8. Minister 1. Papa 1.6.

8 Reges debent subiici sacerdotibus, sicut fuit apud Romanos, & Gallos, licet fuerit econuerso apud aliquos Gentiles, & Hebræos. Opusc.20.cº.24.
*Potestas 10. Pręceptū 132.133. Princeps o. Prophetia 45.53.

9 Rex in construendo ciuitatem consequitur gloriam, si eligat regionem temperatam, quæ multum confert ad sanitatem, & ad longam vitam, ad intellectum, animositatem, & ciuilem vitam. Sed regio nimis calida facit vigere ingenio, & deficere sanguine. Nimis autem frigida facit econuerso. Opusc.20. capº 13./Liº 2.cº 1./2./3m.
*Ciuitas 7. Roma o. Sacerdos 4. Samaria. Samuel 2. Sobrietas 5. Tyrannus 2. Tributum o. Vnctio 37. &c. Christus 169. &c.

10 Clodoueus primus Christianus inter Reges Francorum vngitur oleo delato per columbam desuper. Opusc.20.libº 2.fi.
*Imperator 2.3.
¶Richardus de Sancto Victore. Articulus 1. Cogitatio 1. Persona 20.
¶Ridiculum. Anima 20.

Ri Ro Ru

¶Rigare. Christus 312.
¶Rigidus. Dominatio 1.
Rigor. Annihilatio 14. Fornicatio 15.

¶Risibile addit aliquam naturam extraneam supra hominem quæ est præter essentiam hominis. Veri. q.1.5.20m./q.21.1.11m. *Proprium o. — Quid.

¶Risus erit in beatis. Quol. 11.6.1m. *Ira 39. — In beatis.
Ritus. Baptismus 169. Confessio 47. Matrimonium 79. Mos o. Rectitudo o Sacramentum 100. Scientia 67. Votum 30.

Ritus iudæorum, tolerantur ab ecclesia, propter figuram in testimonium nostræ fidei, non autem ritus aliorum infidelium nisi vt vitetur maius malum, quia. s. ad vitandum scandalum, vel dissidium, quod ex hoc posset prouenire, vel vt facilius conuertantur. 22ª.q.10.11.o. — In figuram.
*Baptismus 38.77.169 215. Consecratio 18. Dæmon 81. Eucharistia 214. Fides 136. Lepra 1. Matrimonium 124. Mos o. Passio 128. Pœnitentia 55. Sacramentum 12.39.147. Secta.

1 A ¶Rixa est contradictio in factis. s. mutua percussio, & particulare bellum, sine auctoritate publica. Sed contentio est in verbis. 22ª.q.41.1.c./q.42.1.c. — Quid.
*Ira 2n. Iurgium. Pax 10.15. Seditio 2.3.

2 ¶B Rixa duplex, scilicet verborum, & factorum, secunda vt plurimum a prima incipit. Ro.13.le.fi.fi.A.

n Qui publica potestate inuadunt, non rixantur, nec peccant, sed qui eis resistunt, iniuste se defendendo. 22ª. quæstio. 41, 2.3m.

3 Rixa inuadentis iniuste, est semper peccatum mortale, sed in defendente, nullum est peccatum, nisi ex odio, vel nimis. 22ª. q.41.1.o./q.42.2.c.

4 Rixa oritur proxime ex ira, sed ex concupiscentia, sicut ex prima radice, & iactantia occasionaliter, & ex odio per accidens. 22ª.q.37.2.1m./q.41.2.o./q.158.7.c.

5 Odium & discordia, sequuntur ex ira, in rixantibus. 22ª. q. 41.2.5m.
¶Robertus. Gallici.

¶Roboā interpretatus impetus. Et significat Christū, qui impetu prædicationis, populum conuertit. Matth.1.meº.c.C. — Quid.

¶Robur ad pugnam est maius in feminis, quàm in masculis auium & bestiarum, in hominibus autem est econuerso. Opu. 20.liº.4.cº.5.6.prinº. — Differentia.
*Affinitas 8.11. Baptismus 41. Bellum 3. Bonitas 196. Confirmatio 28 29.31. Eucharistia 273. Fiducia 5. Fortitudo 7. Generatio 48. Innocentia 7. Lex 59. Mulier 18. Sobrietas 5. Theologia 27 Timor 5n. Vehemens.
¶Rogare. Debitum 13.18. Oratio o. Preces.

1 ¶Roma expulsis regibus, multum creuit in republica, sub cōsulibus, quia consules intenti erant ad bonum commune. Opusc.20 cº.4. — Ad bonum commune.
*Adoratio 19. Antonomasia o Asilum Cæremonia 1. Cohors. Comes. Conceptio 42. Episcopus 17. Eucha². 76. Hæresis 14. Imperator 2. Indulgentia 11. Iudæi 17.20. Magi 6 Mulier 18 Natiuitas 17.28. Paulus 23.26.27. Petrus 5. Prophetia 94. Rex 8. Scipio. Scutum. Senator o. Stephanus 1.

2 Romani expulerunt Tarquinium regem suum, propter tyrannidem eius & filiorum, & Domitianum. Opusc.20.cº.6.

3 Deus prouidit dominium orbis Romanis propter zelum patriæ, sanctissimas leges & pietatem. Opusc.20.liº.3.cº.4/5/6./16./Liº.4.cº.7./15./17./19.fi./23.fi./25.prinº./fi.
*Testis 2. Vinum 6. Vxor 1.22.
¶Romulus. Asilum. Miles 1. Senator 3.

Ros, & pluuia, differunt sola quantitate. Iob.38. — Differentia.
*Nix. Resurrectio 23. Vapor 5.
¶Rose. Baptismus 67.
¶Rostrum. Onocrotalus.

¶Rota mouetur circa medium sui, sed non circulariter proprie quia motus eius componitur ex eleuatione, & depressione. Ce. le.3.meº.e. — Motus.
¶Rotundum. Circulus 1. Figura 10. Stratum. Sphera. Stella 2. 3.4. Terra 10.&c.
¶Rubedo. Ebur. Timor 37. ¶Rubeus. Rutilus.
¶Rubrum. Circumcisio 1. Mare 4.
¶Rubus. Milio 45.
¶Rudimenta. Documentum. Lectoratus 5.
¶Rudis. Angelus 308.619. Disputatio 7. Lac 2.
¶Ruere. Correctio 17. Gratia 181. Superbia 35.
¶Rugatum Subsannatio.

¶Rugitus est vox leonis & vrsi, propter vehementiam doloris, vel famis. Ideo significat vehementiam tristitiæ & fletus. psal.37 meº.d.B. — Quid.
¶Ruina. Cadere Homo 21.22. Scandalum 1.&c.
¶Rumor. Tumultus.
¶Rusticitas. Nobilitas 8. Vilis o.
¶Rusticus. Peccatum 248. Vilis o.

¶Ruth

¶ Ruth Moabitis, q̃ mulier virtuoſa erat, ſignificat eccleſiã de gentibus. Et conuerſa ad Deum, intrauit eccleſiam, licet eſſet Moabitis. 12^{a}.q.105.3 1^{m}./.Matth.fi.

¶ Rutilus. Splendidus, Stella.10.

¶ Ructus. Eructatio, o. Euchariſtia. 161.196.

S

1 SABBATVM inter cetera feſta, tantum præcipitur in decalogo, quia figurabat generalia beneficia Dei.ſ.creationis, & beatitudinis. 12^{a}.q. 100 5. c./. 2^{m}./.q.102.4.10^{m}./.22^{a} q.122.4.c / 2^{m}./ Col.2.le. 4. prin^{o}. K.

2 Sabbatum præcipitur iudæis triplici ratione. ſ. propter aſſiduitatem, vt vacent diuinis. Secundo ne errent circa creationem. Tertio vt ſignificent triplicem quietem.ſ. Chriſti in ſepulcro, mentis a peccatis, & beatorum in patria. 12^{a}.q. 100.5. 2^{m}./.q.102.4.10^{m} /.q.105.2.9^{m}.fi /.22^{a}.q.122.4.o./. 2. d.2.q. 1.3.2^{m}./.d. 15.qu.3.8.c./.3.d.37.5.o./.Iob. 3.lec. 2. me^{o}.K.k. Iſa.56.prin^{o}.D /.Col.2.lect.4 prin^{o}.K. * Baptiſmus. 79. Dies 18 27 28.

3 Nulla dies erat in tantum celebris, ſicut ſabbatum, quo ad ceſſationem ab operibus.4.d.11.q.2.ar 2 q.3.4^{m}. * Feſtum.4. &c.11.12. Ordo.88.

Chriſti. 4 Quilibet dies azimorum, veniens in ſabbato, dicebatur magnus dies ſabbati, pp duplex feſtum. 4.di.11.q.2.ar.2.q.3.5^{m}.

5 Opera ſeruilia, prohibita in ſabbato myſticè ſunt peccata, ſed ad literam ſunt opera ſeruorum, id eſt mecanica. 22^{a}.q.187.3.c./.3. diſt.37.ar.5.q.2.2^{m}./. Quol.7.17.c. fi./.Matth.12. 12. prin^{o}.2.C. * Præceptum.50.&c.66.September, Septimus.

6 Opera ſeruilia prohibita in ſabbato, ſunt principaliter peccata mortalia, ſecundo opera propria ſeruorum, non autem peccata venialia nec opera quæ ſunt ad cultum Dei, nec opera ſpiritualia, nec neceſſaria ad ſalutem corporis, vel animæ, vel rerum exteriorum. 12^{a}.q.100.8.4^{m}./.q.107.2.4^{m}./.22^{a}. q. 40. 4.o./.q.122.4.3^{m}./.3^{a}. q.40.4. 1^{m}./.3^{m}./ 4. d.1.q.2 ar.5.q. 1. 2^{m}./.Matth.12.prin^{o}.2.C.

7 Opera miſericordiæ, ſecundum aliquos non ſunt ſeruilia. Ideo licuit præparare ſabbato aromata pro Chriſto. Vel præparauerunt ante & poſt. 4.d.11.q 2 ar.2.q.3.4^{m}.

8 In obſeruantia ſabbati, ſanctificatio eſt finis, ſed præceptum eſt ceſſare ab opere ſeruili, id eſt mecanico. 22^{a}.q.122.4.3^{m}./. 3.d.37.ar.5.q.2.2^{m}./.Matth. 12.prin^{o}.2.C.

9 Circuncifio & ſacrificia licebant iudæis in ſabbato. 12^{a}.q.122. 4.3^{m}./.4.d.1.q.2 ar.3.q.1.2^{m}.

10 Licuit machabæis in ſabbato pugnare. Heliæ fugienti itinerare, apoſtolis euellere ſpicas. 12^{a}.q.100.8 4^{m}./.12^{a}.q.40. 4. o./. q.122.4.3^{m}./.3^{a}.q.40.4.3^{m}.

11 Chriſtus operabatur in ſabbato, triplici ratione, ſcilicet ut recrearet, nouam creaturam faceret, & oſtenderet ſe poſſe aliqua, quæ lex non poterat.ſ. benedicere, ſanctificare opera conſumare, & requieſcere. Io.5.le.2 prin^{o}.2 F.

12 Chriſtus non ſoluebat ſabbatum, niſi ſecundum apparentiã. 12^{a}.q.107.2.4^{m}./.3^{a}.q.40.4.1^{m}.

13 Obſeruatio ſabbati, inquantum cæremonialis. ſ. quo ad taxationem temporis, ceſſauit, non autem inquantum moralis. 2.d.15.q.3. 3.c.fi./.3.d.37.ar.5.q.2.o.

14 Iudæi melius facerent, laborare ſabbato, quam ludis & otio vacare. 22^{a}.q.122.4.3^{m}.

15 Seneca deriſit ſabbata iudæorum, quia non vacabant diuinis, ſed nugis, & inutilibus. 3.d.37.ar.5.q.1.1^{m}.

¶ Sabelius Hæreſis 36.37.

Quid. ¶ Saccus eſt veſtis aſpera, de pilis caprarũ, id eſt cilicium. Et ſignificat carnem Chriſti, & penitentiam in nobis. Pſal 29. 6./.Pſal 34.me^{o}.g.G. Cilicium.

¶ Sacer. Sacrum. Sepultura.7.8.

1 SACERDOS fuit Chriſtus ſimul & hoſtia pacificorum, & hoſtia pro peccato, & holocauſtum. 3^{a}. q.22. 2.2.o./.q.84. 5. 4^{m}./.Cen.4.c^{o}.75.

2 Chriſtus eſt ſacerdos, ſecundum q̃ homo, non autem ſecundum quod Deus. 3^{a}.q.22.3.1^{m}.

3 Sacerdos dicitur, quaſi ſacra dans. Sed Chriſtus fuit ſacerdos, ſicut ſacerdotium inſtituens. 4.d.4.q.1.ar.3.q 5. 1^{m}./.d.19.L. prin^{o}. * Character.13.30 31.39. Oratio.91. Vectio.24.&c.

4 Chriſtus ſimul fuit ſacerdos, rex, & legiſlator, non autem alii homines. 3^{a}.q.22.1 3^{m} /.q 31.2.c /.2^{m}. /. q.59.4.1^{m}./.Opoſ. 20.li^{o}.c^{o}.12.fi./ Pſal.2.me^{o}.d.&c /.Pſal.44.me^{o}.e. Matth.1. prin.2.H./.me^{o}.d.L. /.He.le.4 fi H.

5 Chriſtus eſt totius ſacerdotij origo. 32.quæſt.50 4.3^{m}. * Chriſtus.103.

6 In Chriſto eſt diuini ſacerdotii plenitudo. 3^{a}.q. 63.6. c. /. 4. d.4.q.1.ar.3.q.5.c.

7 Chriſtus dedit poteſtatẽ ſacerdotalem, quia ipſe habuit poteſtatis plenitudinem in ſacramentis, quaſi ea inſtituens, & efficaciam præbens. 4.diſt.4.q.1, ar 3.q.5.c./ diſt.24.q.2.3.2^{m}.

8 Chriſtus excellentius angelis habuit poteſtatẽ ſacerdotalem, quia fuit maior eis, ſecundũ vtranque naturam, & angeli fuerunt miniſtri ſacerdotij eius. 3^{a}.q.22.1.1^{m}.

9 Chriſtus in triduo mortis fuit ſacerdos, quia ſacerdotiũ conuenit homini ratione animæ, in qua eſt character ordinis. 3^{a}. q.50. Character 35.

10 Chriſto non conuenit ſuſcipere in ſe characterem, vel effectũ ſui ſacerdotij, quia ipſe eſt fons totius ſacerdotij, niſi ſecundũ quid. ſ. ratione impaſſibilitatis ſuæ. 3^{a}.q.22.4.o./ 4.diſt.4.q.1, art.3.q.5.o. * Character 22.32.

11 Sacerdotium Chriſti manet in æternum, ratione conſummationis, & finis. ſ. beatitudinis ſanctorum, non autem ratione expiationis, vel paſſionis Chriſti, niſi virtualiter. 3^{a}.q.22.5.o./ 6.c./ q.63.3.c./3.diſt.22.q.1.1.4^{m}.

12 Sacerdotium Chriſti facit duo, quæ requiruntur ad perfectam emundationem peccatorum. ſ. gratia quo ad culpam, & ſatiſfactio quo ad reatum. 3^{a}.q.22.3 o.

13 Homo fit particeps ſacerdotij Chriſti per omnia ſacramenta, percipiendo aliquem effectum eius. 3^{a}.q.63.6.1^{m}.

14 Chriſtus noluit naſci de ſacerdotibus, ne videretur idẽ ſacerdotium eius, & vetus, ſed vetus erat figura eius. 3^{a}.q.31.1.1^{m}.

15 Oppoſitum videtur dicere. 3^{a}.q.31.2.2^{m}. Reſp^{o} Du^{o} 1054^{m}. Du^{m}.1094^{m}.

16 Sacerdotium ante legem erat tantum ſecundum determinationem humanam. 12^{a}.q.103.1.3^{m}./ 4.diſt.2.q.1 2.4^{m}. Veteris legis.

17 Sacerdotiũ veteris legis fuit figura ſacerdotij Chriſti, ſed multum diſtans, quia nec æternũ, nec mundans peccata. 3^{a}.q.22. 1.1^{m} / 4 c /.3^{m}./ 5.c / 2^{m}./ 6.c./ 4.diſt.17.q 3.ar.2.q.5.2^{m}.
* Aaron 1.3. Abraham 1.18.32. Animal 83. Armus. Cidaris. Clauis 9.&c. Euchariſtia 185. Finees. Gratia 90. Iudæi 9. Lepra 1. Libamina. Moyſes 4.

18 Sacerdotium Chriſti dicitur ſecundũ ordinem Melchiſedech, quia excellentia eius ad ſacerdotium legale figurabatur per illud. 3^{a}.q.22.5.6.o.
* Natiuitas 16. Occidere 10. Holocauſtũ 4. Ornatus 12. Oza. Primitiæ 3. Primogenitus 2.

19 Sacerdotium Chriſti quo ad oblationem expreſſius figurabatur per ſacerdotium legis, quàm per ſacerdotium Melchiſedech. ſ. in effuſione ſanguinis. Sed quo ad participationem, & effectum eius, in quo præcipue attenditur excellẽtia eius, eſt econuerſo. 3^{a}.q.22.6.2^{m} / q.61.3.3^{m}./ 4. d.8.q.1.ar.2.q.3.o.
* Princeps 2. Sacramentum 59.120.123. Sacrificium 26.27. 28.29. Samuel 2.

20 Sacerdos veteris legis erat immundus triplici ratione. ſ. vt eſſet ſub onere legis, ne ſuperbiret, & propter figuram noui ſacerdotij. 4.diſt.1.q.1.ar.5.q.3.2^{m}.

21 Sacerdos veteris legis lauabatur, ne cum ſanguine, & cinere tangeret alia, ſicut nunc vncti chriſmate, lauant manus, quia ſacramentum ad communia non debet eſſe commiſtio. 4.diſtin.1.q.2.art.5.q.3.2^{m}.

22 Indictus eſt ſacerdotibus veteris legis fœminalium vſus ad tegmen pudendorum, ad excludendum idolatriam in ſacris priapi. 12^{a}.q.102.4.7^{m}.fi.
* Stuprum 3.4. Vnctio 21.

23 Sacerdotium Leuiticum deriuabatur ad poſteros ſecundum originem carnis. 12^{a}.quæſt.102.6.11^{m} / quæſtio.105.1.4^{m}./ 3^{a}.q 31.8.4^{m}.

24 Sacerdotes nouæ legis tenent locum ſeptuaginta diſcipulorũ Chriſti. 22^{a}.q.184.6.1^{m}./ q.188.4.5^{m}./ 3^{a}.q.67.2.2^{m}./ Phil. lec.1.prin^{o} K. Noua.
* Abſoluere 0. Actus 111. Aduocatus 9. Angelus 491. Apoſtoli 29. Baptiſmus 3.4.94.98.111. Benedictio 1.&c. Character 32.39. Caſula. Catechiſmus 7. Clauis 0. Cõfeſſio 12.&c. 19.20.21.33.65.&c.

25 Sacerdos habet duos actus. ſ. principalem circa corpus Chriſti verum, & ſecundarium circa corpus Chriſti myſticum, & ſecundus dependet à primo. 4.diſt.24.q.1.ar.3. q.2.1^{m}./ q.2.2. 8^{m}./3.b./ c./ 2^{m}./ q.3.ar.2.q.1.c./ Con.4.c^{o} 74./ 75.

26 Sacerdos qui nõ tenetur aliis prælatione, vel ſubiectione, poteſt licite ceſſare ab actibus circa corpus Chriſti myſticũ, non autem circa corpus Chriſti verum. 4.diſt.13.q.1.ar.2 q.1.1^{m}.
* Confeſſor 0. Confirmatio 17. Credere 19. Decimæ 16. Diacones 2. 4. 5. Diſpenſatio 12. Epiſcopus 1.3.4 6.7.10.11.12. 14. 16. 31. Euchariſtia 228.151. &c, Excommunicatio 12. 13. 29.

27 Ad actum principalem ſacerdotis cooperantur tantum tres ordines ſuperiores, ad ſecundarium autem etiam inferiores. 4 diſt.24.q.2.1.8^{m}.
* Exorciſmus 3.4.5. Gratia 88.89.90. Hæreſis 113.159. Ieiunium 30. Illuminatio 8. Indulgentia 0. Lectoratus 4.

28 Miniſtri comparantur ad ſacerdotem, ſicut ſecundarium, & inſtrumentale agens ad agens principale. 3^{a}.q.71.4.c.

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29 Quicquid pertinet ad diaconum, poteſt fieri per ſacerdotem, quia poteſtas eius eſt ſupra poteſtatē diaconi. 4.d.5.q.2.ar.1.q.2.c./d.6.q.2.ar.2.q.3.c./3^{m}./ d.24.q.1.ar.2.q 5.c.
*Lepra 3.4. Manus 2 3. Matrimonium 17.64. Mediator 1.2.

30 Solus ſacerdos poteſt gerere perſonam Chriſti,& totius eccleſie.4.diſt.24.q.2.2.2^{m}. *Miſſa 21.25. Nuptiæ.

31 Sacerdos nouæ legis operatur in perſona Chriſti.3ª.q.22.4.c. *Oblatio 11.13.14,15. Occidere 10. Ordinatio 6.

32 Solus ſacerdos poteſt diſpenſare ſacramenta,in quibus confertur gratia 4.diſt.7.q.3.ar.1.q.1.c./diſt.17.q.3.ar,3.q.1,c./d.18.q.2 art.2.q,2.c.
*Ordo 50.70.73 86.&c. Parochialis. Pœnitentia 75.91 Poteſtas 8. Prædicare 1. Religio 43.

33 Omnia ſacramenta,quæ communiter toti populo diſpenſantur,ideſt quæ non faciunt gradum ſuper alios, cōferuntur per ſacerdotes.4.d.13.q.1.ar.1.q.8.c.
*Reſtitutio 20. Rex 8. Sacramentum 62. &c. Satiſfactio 12. Scientia 64.&c. Sigillum 2. Stola o. Subdiaconus 1.4.6.7.

34 Pœnam ſatiſfactoriam in pœnitentia oportet taxari ad arbitriū ſacerdotis Vicarij Dei,non antè ſatiſfactionem,quæ debetur proximo.4.d.15.q.1.ar.5.q.1.c./d.16.q.1.ar.1.q.2.c./ 1^{m}.
*Virginitas 16. Vnctio 21.&c.34.

35 Peccatum ſacerdotis arguit Deus dupliciter.ſ.in corruptione veritatis doctrinæ,& in remiſſione ſeueritatis diſciplinæ.Iſa.1.fin.c.K.

36 Interceſſio mali ſacerdotis ex propria perſona non habet efficaciam,ſed tantum in perſona eccleſiæ,vel vt miniſter eccleſiæ, ex merito Chriſti. Sed debet prodeſſe vtroque modo.4.diſt.19.q.1.ar,2.q.2.4^{m}.

37 Sacerdos vt peccator, participat effectum ſui ſacerdotij, non autem vt ſacerdos.3ª.q.82.4.1^{m}.

38 Omnes ſacerdotes ſunt æquales quo ad poteſtatem ordinis non autem quo ad iuriſdictionem.4 diſt.19.q.1.ar.3.q.3.3^{m}.

39 Ordo ſacerdotis eſt cōtinuus ordini epiſcopi. Ideo participat ab eo aliquid de perfecta virtute.4.diſtin.13,q.1.art.1.2.2^{m}./ art.3.q.2.c.

In communi. 40 Bonus laicus dicitur ſacerdos ſpiritualiter, nō autem quo ad ordinem. 3ª.q.82.1.1^{m}./4.diſtin.13.q 1.art.1,q.1.1^{m}./ 2^{m}./ diſt.24.q 1.art.3.q.3.1^{m}.
*Actus 24. Angelus 491. Iuramentum 34.Mediator 1.2. Nuptiæ. Oblatio 11.13.14.15.

41 Sacerdos inquantum medius inter Deum & hominem habet nomen angeli.3ª.q.22.4.1^{m}. *Prædicare 1.

42 Proprium officium ſacerdotis eſt eſſe mediatorem inter Deū & populum.3ª.q.22.1.c./2^{m}./4.c./q.26.1.o./ q.82.3.c./ 3.d.19.ar.5.q.2.o./ d.25.q.2.ar.1.q.4.n. *Rex 8.

43 In officio ſacerdotis poſſunt conſiderari duo.ſ.oblatio ſacrificij,& conſumatio.3ª.q.22.5.c./6.2^{m}.

44 In oblatione ſacrificij cuiuſcunque ſacerdotis ſunt duo. ſ.ſacrificiū,& deuotio. Sed effectus proprius ſacerdotij eſt,quod ſequitur ex ſacrificio.3ª.q.22.4 2^{m}. *Scientia 94.&c. Theologia 44.
¶Sacerdotale. Delbora n. Iudæi 9.
¶Sacramētale. Abſoluere 21.22 34.35.38 Angelus 489.492, 493. Aqua 18. Baptiſmus 4.228.133. Character 32.43.46. Catechiſmus 1.Clauis 7. Confeſſio 5.12.&c.62.65.&c. Conſecratio 1.2.14. Corpus 25 Euchariſtia 39. 84 96 103.104. 169 &c.170. Exorciſmus 1. Gratia 36 102.&c.107.&c. Hæreſis 137. Indulgentia 7. Lex 124.138.142. Matrimonium 17. Nuptiæ 2. Operatio 61. Peccatum 374. Pœnitentia 94. Sacramentum 14.56.65.82.87.144.145 Sanctificatio 33. Satiſfactio 4. Schiſma 7. Sponſalia 3. Tenebræ 5. Virginitas 16. Vnctio 33.36.

Quid. 1 SACRAMENTVM quinimpliciter diffinitur.4.d.1.q.1.o.
*Aqua 18.19.

2 Sacramenta ſunt proteſtationes fidei. 3ª.q.62.6.c.ſi./ q.72.5.2^{m} / 4.d.1.q.1.ar.2.q.3.o./ q.4.c./ d.2.q.2.ar.1.q.3.2^{m}./ d.17.q.3.ar.1 q.2.c./ Gal.2 lec 4.ſi.I.

3 Sacramenta ſunt quædam actiones hierarchicæ ordinatæ ad diuerſos effectus ſpirituales.4.diſt.7.q.1.ar.1.q.1.c.
*Actus 487. Anulus 4.

4 Sacramentum eſt in genere ſigni, quia eſt rei ſacræ ſignum. 3ª.q.60.1.o / 4 d.1.q.1.ar.1.q.1.o./ artic.3.1^{m}./ ar.4.q.1.1^{m}./ diſt.3.q.1.art.1.q.1.3^{m}.
*Baptiſmus 82.97.183.187.223. Benedictio 7. Character 6.9.10. Catechiſmus 2. Cæremonia 7.

5 Sacramentum propriè nō eſt ſignum cuiuſlibet rei ſacræ,ſed tantū rei ſacræ ſanctificantis homines.12ª.q.101.4.c./ q.102.5.c / 3ª.q.60.2.o /q.64.2.o./ 3 c./ 4.d.1.q.1.ar.1.q.1.o./ d.2.q.1,a.4^{m}./ d.8.q.1.art.1.q.1 c / diſt.14.q.1.art.1.q.1 c.

6 Sacramentum eſt ſignum paſſionis Chriſti,gratiæ,& gloriæ. Ideo eſt commemoratio præteriti,demonſtratio præſentis,& prænoſticum futuri. 3ª.quæſt.60.3.o / 4.diſtinct.1.q.1.art.1.

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q.1.4^{m}./ ar.3.c. *Circunciſio 1.3.Confeſſio 15. 90. Confirmatio 1.2.5. Conſecratio 1.4.

7 In ſacramentis requiruntur res determinatæ, ex inſtitutione dei.3ª.q.60.1.o./ 7.c.

8 Sacramentum propriè ſemper eſt aliqua res ſenſibilis. 3ª. q. 60.4.o./ q 61.1.c./ q.64 2.2^{m}./ 4.d.1.q.1.ar.1.q.1.o./ artic.2.q.1.o / ar.3.c / d.14 q.1 ar.1.q.1.c./ Con.4.c°.56./ Io.3. le.1.ſi. d. B.

9 In ſacramentis habentibus materiam corporalem, actus humani non ſunt de eſſentia ſacramentorum, ſed diſpoſitiue ſe habent ad ſacramenta. 3ª.q.84.1.1^{m}.

10 Res & verba ſunt de eſſentia ſacramenti, non autem facta, ſed pertinent ad vſum,vel ad diſpenſationem eius, vel reducuntur ad res.4.d.1.q.1.3.2^{m}.
*Contritio 38.31.Elementum 29.Euchariſtia 3.&c.Exorciſmus 1.Fides 16.Hæreſis 138.

11 Res & verba ſunt vnum ſacramentum,inquantum conueniūt in vno.ſ.in ſignificando,vel cauſando.3ª.q.60.6.2^{m}./ q. 62.4.4^{m}./q.86.6.c./ 4.d.1.q.1.3.2^{m} / d.23.q.1.ar.1. q.2.c./ Cont.4.c°.56./ Veri.q.27.4.10^{m}. Matrimonium 11.&c. 19.24.45. 49.52.54.62.65.103 120.142 143. Militia 1.Nuptiæ.6.Peccatum 329. Pœnitentia 54.56.&c.64.79. &c. 101. Serpens 3. Spirituale 1.2.Tenebræ 5. Vxor 10.

12 Significatio rei ſacramentalis, eſt de eſſentia ſacramenti, & habetur ſufficienter per materiam eius. Ideo ſignificatio addita ex ritu,eſt de ſolennitate,& non de eſſentia eius.4.d.13.q.1.ar.2.6.2^{m}. *Accidens 69.&c. Materia.

13 Res ſacramenti duplex,ſcilicet res contenta, ideſt gratia, & non contenta,ideſt reſurrectionis gloria.1ª.Cor.lect.2.prin°./ c°.12.prin°./ c°.15.prin°.

14 Inſtitutio materiæ ſacramentalis, attenditur principaliter, quantum ad ſignificationem rei contentæ.4.d.3.ar.3 q.1.4^{m}./ q.3.c.

15 Sanctificatio materiæ,eſt de neceſſitate ſacramenti, in aliquibus ſacramētis,vt in cōfirmatione & extrema vnctione, & in aliquibus eſt de ſolennitate tantum, vt in baptiſmo & matrimonio.3ª.q.66.3.5^{m}./ q.72.3.o./ 4.d.2.q.1.ar.1. q.2.2^{m}./ d.5.q.2.ar.1.q.1.3.c./ ar.2.q.5.2^{m}./d.7.q 1.ar.2.q.3.o./ d.23.q.1.ar.3.q.2.o./ veri.q.27.4.10^{m}. *Baptiſmus 59.

16 Materia ſacramentorum neceſſario benedicitur,præter baptiſmum & euchariſtiam, quia hæc per vſum Chriſti benedicta ſunt.3ª.quæſt.72.3.o./ 4.d.2.q.1.ar.1.q.2.2^{m}./ d.5.q.2.ar.1.q.1.3.c./ d.7.qu.1.ar.2.qu.3.o./ d.23. q.1.ar.3. q.2. o./ Veri.q.24.4.10^{m}.

17 Materia ſacramenti indiget duplici benedictione. Prima eſt inſtitutio,ſecunda in vſu.3ª.q 65.3.3^{m}./q.72.3.2^{m}./ 4.d.7.q.1.ar.2.q.3.3^{m}./ar.3.q.3.1^{m}./ d.23.q. 1.ar.3.q.1.1^{m}./ ar.4.q.1.3^{m}. *Materia 48.Ordo 52. 61.62.70.

18 In omnibus ſacramentis, indigentibus materia ſanctificata, prius materia ſanctificatur per epiſcopum. 3ª.q.72.3.o./ 4.d.23.q.1.ar.3 q.3.c.

19 Vſus materiæ ſanctificatæ, eſt potior ſanctificatione eius in genere cauſæ finalis, ſed econuerſo in genere cauſæ efficientis 4.d.23.q.2.ar.1.q.3.2^{m}.
*Pœnitentia 56.&c. Poteſtas Vnctio 4.

20 Illa quibus homines communius vtuntur, debent ſumi pro materia, vel pro forma ſacramentorum. 3ª. qu. 60 5.3^{m}.ſi./ 7. 2^{m}./ q.66.5.7^{m}./ q.74 1.3.c./Quol.1.10.c.

21 In ſacramentis,res ſenſibiles,ſunt vt materia, & verba vt forma.3ª.q.60.6.c./2^{m}./ 7.c./q.90.2.c./4.d. 1.q.1,3.1^{m}.

22 In ſacramentis,principalius eſt forma,quam materia.4.diſt.3. ar.2.q 2.c.

23 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero effectum immediate conſequentem vſum eius.4.d.3 ar.4.q.3.2^{m}.

24 In ſacramentis indigentibus materia ſanctificata, manet virtus ſacramenti in materia partialiter, poſt vſum eius, in alijs autem nihil.Veri.27. 4.10^{m}.

25 Quantacunque applicetur materia ſine forma,& alijs requiſitis,non ſequitur effectus, quia in omnibus ſacramentis virtus conſiſtit in materia & forma ſimul. Veri.q.27.4.10^{m}.

26 In omni ſacramento eſt aliqua operatio ſpiritualis, mediante materiali operatione,quæ eam ſignificat.4.d.27.q.1.ar.2.quæſt 1.c.

27 Omnia ſacramenta quæ non requirunt actum ſuſcipientis poſſunt dari pueris,& alijs vſu rationis carentibus,non autem quæ requirunt actus tales,vt pœnitentia, matrimonium,& epiſcopatus.4.d.25.q.2.ar.1.q.2.c.

28 Sacramenta quorum effectus non dependet ab opere humano,habent materiam ſenſibilem, vt baptiſmus & confirmatio, non autem ſi dependet,ſicut matrimonium & pœnitentia. 3ª.q.84.1.1^{m}./ 4.d.7.q.1.ar.2.q.1.c./d.17.q.1.ar.1.q.1. 1^{m}./ d.22.q.2.ar.1.q.1.c./ d.24.q.1.ar.1.q.3.c.Pœnitentia 67.

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29 Sacramenta determinantia miniſtrum vtroque modo,ſ.de neceſſitate ſacramenti , & de neceſſitate ſolennitatis exigunt materiam ſanctificatam,non autem alia ſacramenta. 4.d.7.q.1.ar.2 q.3.c.

30 Omne ſacramentum eſt ſimplex ratione effectus principalis, & virtutis ſacramentalis,ſed quo ad materiale poteſt eſſe cõpoſitum.4 d 16.q.1.ar.1.q.1.1m.

31 Sacramenta,in quibus confertur ſuperabundans gratia , habent materiam corporalem,non autem alia. 3ª.q.84. 6.1m.

Forma. 32 Forma determinata verborum, requiritur in ſacramentis.3ª.q.60.7.o

33 In ſacramentis requiruntur verba. Sed expreſſius ſignificant in lege noua,quam in lege veteri.3ª.q.60. 6.o./ 4. d.1. q.1.3.o./Veri.q.27.4.10m.

34 Formæ ſacramentorum,ſunt quædam fidei profeſſiones. 4.d.3.ar.2.q.4.c. *Abſoluere 21.22.29.30.

35 Forma verborum in ſacramentis,conſiſtit in tribus.ſ.in ſignificatione,integritate,& ordine. 4.d.3.ar.2.q.4.c.

36 Virtus & efficacia cauſandi , & ſignificandi ſacramentorum , eſt in rebus ex forma verborum.4.d.1.q. 1.1.o./ diſt.3. art.1. q.2. 3m.

37 In forma cuiuslibet ſacramenti,oportet exprimi illud,in quo ſubſtantia eius conſiſtit.3ª.q.72.4.c./4.d.8.qu.2.ar.1.qu.1.c./ q.4.3m.

38 Proferens corrupte formam , perficit ſacramentum , niſi fiat ſponte,vel tantum ,quod tollatur ſignificatio.3ª. q.60.7.3m./ 4.d.3.ar. 2.q.2.6.6m./ d.L.prin°.K.
*Apoſtoli 24.25.Baptiſmus 81.&c.Confirmatio 8. 9.

39 Addens,minuens,tranſponens,mutans ,vel interrumpens formam ſacramentorum,perficit ſacramentum,niſi intendat cõtra ritum eccleſiæ. vel niſi principalis ſententia mutetur. 3ª.q.60.8.o./ 4.d.3.ar.2.q.2.3.4. o. *Euchariſtia 84. Pœnitentia 56.&c.101. Virginitas 28. Vnctio 5.

40 Formæ ſacramentorum,habent virtutem ſignificandi, ex hoc quod proferuntur,non autem ex hoc quod audiuntur.4. diſt. 43.ar. 2.2m.

Neceſſitas. 41 Sacramenta ſunt neceſſaria ad ſalutem humani generis,triplici ratione. ſ. quia ſunt illa per quæ homo ex ſenſibilibus de ſpiritualibus eruditur,per quæ affectum qui ſenſibilibus ſubijcitur,in dei reuerentiam refert, & per quæ circa ea in honorem dei exercitatur.3ª.q.61.1.o./ 3.c./ 4.d. 1.q. 1.ar.2.q. 1.o./ Con.3.c°.119./ Li°.4.c°.55.fi./ 56. *Adulterium 4.7.

42 Sacramenta fuerunt neceſſaria , tempore legis naturæ poſt peccatum,ſed indeterminata.3ª.q 60.5.3m./ 61.3.o./ 4.diſ.1. q.1.ar.2.q.3.o.

43 Ante legem ſcriptam,erant tria ſacramenta neceſſitatis,ſ.pœnitentia,matrimonium , & ſacramentum fidei,contra peccatũ originale.4.d.1.q.1.ar.2.q.3.2m./ d.8.q.1.ar.2.q.1.c.
*Confirmatio 12.Cultus 10.Diſpenſatio 15.

44 Neceſſe fuit,quod per legem Moyſi , adderentur ſacramenta determinata,ſupra ſacramenta legis naturæ. 3ª. q.60.5.3m./ q.61.3.o./ 4.d.1.q.1.ar.2 q. 4.o. *Diſputatio 6.Exorciſmus 1. 8.Indeuotio. Innocentia.2.12.13.18.Manducatio 2.

45 Neceſſe fuit,quod in lege noua ,eſſent alia ſacramenta,quam in lege veteri.3ª.q 60.6. 3m./q.51.4.o./ 4. diſtinct.1. quæſtio. 1.ar.2 quæſt.5.o./ diſt.2.quæſtio.1.ar.4. quæſtio.1.o./ Con. 4. c°.17.
*Omiſſio 18. Ordo 68. 87.97. Voluntas 51.52.53.54. Vſura 275.

46 Sacramẽta ſimpliciter neceſſaria ad ſalutem, ſunt tãtum tria, ſcilicet baptiſmus cuilibet, pœnitentia peccanti mortaliter poſt baptiſmum, & ordo in communi eccleſiæ . Alia vero ſacramenta,ſunt neceſſaria ad bene eſſe, ceſſante tamen contemptu. 3ª.q.61.2.c./ quæſt. 65.4.o./ quæſ.72.1.3m./ 4.diſtinc.7. quæſtio. 1.ar.1.q.2.o./ q.3.ar.2. quæſt.1. o./ d.8. quæſt.1.ar.2. quæſt.1.c /2m./diſt.12.quæſt.3.ar. 1.q.1.4. c./ ar.3. q.1.2m./q. 2.c./ diſt. 23.q.1.ar. 1.q.3 .1m./ ar. 3. q. 1.3m./q.2.ar.1.q.1.c./q. 2.2m./ar.2.q.3.2m./d. 38.3.3m.
*Baptiſmus 82.83.89.

47 Sacramenta eccleſiæ,debẽt manifeſtari,triplici ratione.ſ.quia pertinent ad honorem dei, ad ſalutem humanam, & ad officium prælati & doctoris. 1ª.Cor.prolo.

Agens principale. 48 Sacramenta ſunt de iure diuino. Non autem de iure naturali,quia ſunt ſupra rationis naturalis dictamen.4.d.17.q.3.art. 1.q.2.c.

49 Sacramenta legis naturæ non obligabant ex præcepto dei, ſed ſecundum mentem cuiuslibet celebrabantur. 3ª. quæſtio. 60.5.3m./q.61. 3.2m./q. 70.2.1m./ 4.diſtin.1. quæſt. 2.ar.6.q. 3.c./ d.2.q.1.2.4m./ ar.4.q.4.2m./ q.2.ar.1.q.3. 2m./ d.22.qu. 2.ar.3.q.2.c. *Accidens 69.

50 Hominis puri non eſt ſacramenta mutare, nec inſtituere nec ab eis abſoluere. 4.d.2.q.1.ar.4.q.4.c./ d.3. ar.2.q.2.c./ d.7.q. 1.ar.1 q.1.1m./ d.17.q. 3.ar.1.q.5.c.

*Angelus 489.&c.Apoſtoli 12.&c.Baptiſmus 116.Clauis 8.

51 Solus Deus eſt inſtitutor ſacramẽtorum. Quæ autem per homines inſtituta ſunt, pertinent ad ſolemnitatem . Quæ vero a Chriſto,neceſſaria ſunt 3ª.q. 64.2.o./ q.8; 3 8m./ 4 d.3.q.1. ar.2.q.2.c./ d.5.q.1.1.o. / d.13.q.2.ar.2.q.6.1m./ 3m.
* Diſputatio 6.

52 Solus Deus operatur vt cauſa principalis,ad effectũ interiorẽ ſacramentorum,ſed homo & ſacramenta inſtrumentaliter tantum.3ª.q.64.1.5.o./ 9.c./ q.84.3.3m./ 4.d.1.q.1. ar.4.q.fi./ diſtin.5.q.2.art.2.q 2.o.

53 Sacramenta dupliciter operantur.ſ.dum habentur in voto, id eſt in propoſito , ſecundo vt plenius, dum actu ſumuntur. Quolib.4.q.7.1.c.

54 Sacramẽta ſi eſſent cauſa ſine qua non,ſi nihil omnino faciãt ad inducendum effectum,vel diſponẽdo vel meliorando,vel huiuſmodi,ſecundũ hoc ſacramenta eſſent cauſa per accidens ſatiſfactionis. Hoc autem non videtur ſufficere ad ſaluandum dicta ſanctorum.4.d.1.q.1.ar.4.q.1.c. *Euchariſtia 20.56.Fides 16.54.103. Gratia 59. Iuſtificatio 37. Lex 142.

55 Sacramenta ſunt cauſæ aliquo modo efficientes, & aliquo modo diſponentes tali diſpoſitione,quæ diſpoſitio eſt neceſſitas, niſi ſit impedimentum ex parte recipientis . Et hoc videtur magis theologis , & dictis ſanctorum conuenient. 4.diſt. 1.q.1. art.4.q.1.c.

56 Sacramentalia non pertinent ad gratię interioris neceſſitatẽ, ſicut ſacramenta.Ideo Chriſtus reliquit ea fidelibus inſtituenda pro arbitrio ſuo. 12ª.q.108.2. 2m.

57 Chriſtus vt Deus operatur per auctoritatem ad interiorem effectum ſacramentorũ,ſed vt homo meritorie,& efficienter, vt inſtrumentum principale.3ª.q.64.3.o./ 4.c./ 4.d.5.q.1.1.o/ q.2.art.2.o.

58 Omnia ſacramenta nouæ legis ſunt immediate inſtituta a Chriſto.12ª.q.108. 2.c./ 2m./ 3ª.q.64.3.c./ q 66.6.c / q.72.1. 1m./ 4.d.2 .q.1.ar.4.q.4.o./ d.4.q 1.art 3.q.5.o./ d.7.q.1.art.1. q.1.1m./ d.23.q. 1.art. 1.q.3.o. / Cont.4.c° 71./ 1ª.Cor.lect.2. me° C./ 6° 11.le.5. me° G. *Matrimonium 64. Natura 26. Pœnitentia 54.56.91.114. Poteſtas 2.3 4.

59 Virtus Chriſti operatur in ſacramentis per modum ſanationis,& expiationis cuiuſdam.3ª.q.51.8 1m.

60 Chriſtus nullum ſacramentum exhibuit,quod ipſe non acceperit in exemplum.4.diſt.22.q.2.art.3.q 3.3m /diſtin 23.q.1. art.1.q.3.2m.

61 Sacramenta nouę legis nõ debuerunt inſtitui à principio mundi, ſed ante paſſionem Chriſti quo ad documentum , & poſt eam quo ad obligationem.4.diſt. 2.q.1.art.4.q.2.3.o.
* Sacerdos 11. 13. Scientia 68. &c. Spirituale 1. Vnctio 2. Chriſtus 109.

62 Quodlibet ſacramentum determinat ſibi agens principale de neceſſitate ſacramenti, miniſtrum vero aliqua de neceſſitate ſolennitatis tantum, aliqua vero vtroque modo.4.diſt.7.q.1. art.2.q.3.c. Vt baptiſmus 117. Abſoluere 18. Miniſter.

63 Soli miniſtri eccleſiæ poſſunt conferre ſacramenta præter baptiſmum.4.d.7.q.3.art.1.q.1.c./ d.13.q.1.art.3.q.1.o./ 4.d.23. q.2.art.1.q.1.c.

64 Omnium ſacramentorum inſtitutorum principaliter ad purgationem peccatorum.ſ.baptiſmi,pœnitentiæ,& extremæ vnctionis, proprius miniſter eſt ſacerdos. Et in ſacramentis habentibus materiã corporalem,eſt duplex actus miniſtri.ſ.ſanctificatio materiæ,& applicatio eius,non autem in pœnitẽtia. 4.diſt.16.q.1.art.1.q.2.1m./ diſt.24.q.2.2 . 1m.

65 Sanctificatio materiæ,& miniſtri eſt de neceſſitate ſacramenti quandoque,vt in confirmatione. Vel materiæ tantum,vt in baptiſmo. Vel miniſtri tantum , vt in pœnitentia . Ideo tota vis ſacramentalis eſt in vtroque coniunctim in primis. Sed in ſecundis eſt in materia. In tertiis autem tantum in miniſtro. 4.diſt. 18.q.1.ar.3.q.1.c /d.20.ar.1.q.3.3m./ d.23.q.2.ar.1.q.1. 3m./ Verit.q.27.4.18.

66 Nullius ſacramenti diſpenſatio conuenit laico ex officio.4.diſtin.13.q.1.ar.3.q.1.o./ d.23.q.2.ar.1.q.1.c.
*Angelus 489 &c.

67 Fides miniſtri nõ eſt de neceſſitate ſacramentorum. 3ª.q.64. 9.o./ 4.diſt.6.q.1.ar.3.q.2.o. *Annexum o.

68 Deuotio miniſtri aliquid operatur impetrando, non quidem effectum ſacramentorum, ſed aliquid annexum ei.3ª.q.64.1. 2m./ q.82.6.c./ 3.diſt 5./ q.2.ar.2.q.3.o.
*Apoſtoli 24.27. Caſula.

69 Orationes quæ fiunt in collatione ſacramentorum , ſunt in perſona totius eccleſiæ , & non in perſona alicuius particularis.3ª.q.64.1.2m./ 4.diſt.23.q.2.art.1.q.1.1m.

70 Intẽtio miniſtri requiritur ad perfectionem ſacramentorum, 3ª.q.60.8.c./ q.64.8.o./ 4.d.6.q.1.art.2.q.1.o./ d.7.q.3.art.1. q 1.3m./ diſt.8.q.2.art. 4.q.3.1m./ d.30.q.1.3.3m.
*Confeſſio 75. Dalmatica 2. Diaconus o. Epiſcopus 7.8.12.

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71 Intentio virtualis ſufficit ad perfectionem ſacramentorum. Sed miniſter debet conari ad actualem, licet non totaliter ſit in poteſtate hominis. 3^{a}.q.64.8.3^{m}./4.diſt.6.q.1.ar.2.q.1.4^{m}.
*Euchariſtia 31.&c. Gratia 173. Illumin^{o} 8. Lex 136. Mel 2.

72 Intentio eccleſiæ expreſſa in forma ſacraméti, ſufficit ad perfectionem eius, niſi contrarium exprimatur exterius. 3^{a}.q.64.8.2^{m}./4.diſt.6.q.1.ar.2.q.1.2^{m}.
*Miniſter 4.7.9.10.

73 Peruerſitas intentionis, reſpectu ſacramenti expreſſa, tollit veritatem ſacramenti, nõ autem reſpectu ſequentium. 3^{a}.q.64.10.0./q.74.2.2^{m}./4.diſt.6.q.1.ar.2.q.3.0./diſt.11.q.2.ar.1.q.3.2^{m}./diſt.30.q.1.3.3^{m}.

74 Sacramenta conferri poſſunt per malos miniſtros. 3^{a}.q.64.5.0./9.c./4.diſt.5.q.2.art.2.0./diſt.7.q.3.ar.1.q.1.2^{m}./diſt.24.q.3.ar.3.q.5.3^{m}./Cont.4.c^{o} 76.
*Miſſa 8.25. Naſus. Oblatio 11. Ordo 49.58.60.61.65.66.68.79.94.

75 Actus bonus, vel malus miniſtri nihil diuerſificat de efficacia ſacramentorum. 4.diſt.20.art.2.q.2.c.
*Pœnitentia 71.123.

76 Quandiu miniſter eccleſiæ, qui eſt in peccato mortali, ſuſtinetur ab eccleſia, ſubditus eius debet ab eo ſacramenta accipere, quia ad hoc eſt ei obligatus. 3^{a}.q.64.6.1^{m}./4.d.14.q.2.art.3.q.5.3^{m}.
*Scientia 68.&c. Stola 0. Thurificatio 2.

77 Tamen præter articulum neceſſitatis, non eſt tutum eum inducere ad aliquid ſui ordinis exequendum, durante tali conſcientia, quam tamen deponere poſſet, quia in inſtanti gratia emundat. 3^{a}.q.64.5.2^{m}./4.diſt.24.q.1.ar.3.q.5.3^{m}.
*Vnctio 21.&c.

78 Hæretici præciſi ab eccleſia, ſeruantes formam eccleſiæ, conferunt ſacrm, non autem rem ſacramenti. Sed grauiter peccant dantes, & recipientes. Si vero nõ ſeruant formam, nihil conferunt. 3^{a}.q.64.9.2^{m}./3^{m}./q.82.5.0./7.2^{m}./8.9.0./4.d.6.q.1.ar.3.q.3.3.0./d.19.q.1.ar.2.q.2.3^{m}./diſt.25.q.1.2.0.

Effectus. 79 Effectus ſacramentorum duplex. ſ. principalis, ideſt gratia, & ſecũdarius. ſ. character, vel aliquis ornatus animæ in ſacramentis, in quibus non imprimitur character. 3^{a}.q.62.prin^{o}./4.diſtin 1.q.1.ar.4.q.1.c.
*Abſoluere. Actus 287. Baptiſmus 78.81.187.215.223.224.

80 Effectus principaliter ſacramenti poteſt haberi ſine actuali perceptione eius ſacramentali, nunquam vero ſine propoſito eius. Et pie credi poteſt, q quãtum ad vltimos effectus ſacramentorum ſummus ſacerdos ſupplet defectum, & q non permittit ita latere, quia periculum eccleſiæ imminere poſſet. 4.diſt.17.q.3.ar.2.q.1.0./d.23.q.1.ar.2.q.1.1^{m}./d.24.q.1.ar.1.q.3.2^{m}./Cont.4.c^{o} 72./Quol.4.10.0.

81 Res vltima ſacramenti eſt quam efficit, non tantum vt eſt in actu, ſed etiam vt eſt in propoſito. 4.diſt.22.q.2.ar.1.q.3.c.

82 Quando plures actiones ordinantur ad vnum effectũ, in illa quæ perficit effectum principalem, conſiſtit effectualiter ſacramentum, non autem in eis, quæ ad hoc diſponunt, vel remouent impedimentum, vel ornant, ſed ſunt ſacramentalia. 3^{a}.q.60.2.3^{m}./4^{m}./4.d.7.q.1.ar.1.q.1.c./d.23.q.1.ar.1.q.1.c.
*Character 6.32.&c. Cognatio 2. Confeſſio 43. Confirmatio 1.&c. Contritio 18.

83 Sacramenta pertingunt inſtrumentaliter ad effectum in anima, qui primo correſpondet eis. ſ. ad characterem, vel aliud loco eius, non autem ad vltimum effectum. ſ. ad gratiam, niſi diſpoſitiue. 4.d.1.q.1.ar.4.q.1.c./q.4.c.fi.

84 Omne ſacramentum efficit, quod ſignat ſignificando. Ideo in omnibus ſacramentis nouæ legis oportet eſſe res, & verba, ideſt materiam, & formam. 4.diſt.23.q.1.ar.4.q.1.c.

85 Significatio quæ refertur ad effectum ſacramenti, eſt de neceſſitate eius, nõ autem quæ refertur ad cauſam principalem effectus eius. 4.diſt.1.q.2.art.3.q.3.c./di.27.q.3.3.3^{m}./d.30.q.2.2.2^{m}.
*Deuotio 13. Ens 14.15. Euchariſtia 169.247.254.

86 Fundamentum cuiuslibet legis conſiſtit in ſacramentis. 4.d.7.q.1.art.1.q.1.1^{m}./diſt.23.q.1.ar.1.q.3.c.
*Fides 103.

87 Illa quibus aliquid fit ſanctum, ideſt ſubiectum ſanctitatis dicuntur ſacramenta ſimpliciter, non autem illa, quibus fit aliquid ſanctum, ideſt deputatũ ad ſanctum, ſed ſunt ſacramentalia. 4.diſt.8.q.1.art.1.q.1.c.
*Gratia 38.&c. Induere. Iuſtificatio 36.42.50. Matrimonium 15.&c.

88 In quolibet ſacramento mouetur ſuſcipiens ad aliquam ſanctitatem. 4.diſt.22.q.2.art.1.q.1.c.
*Miraculum 43. Miſericordia 50.

89 Virtutes augentur per omnia ſacramenta. 4.diſt.12.q.2.ar.1.quæſt.1.1^{m}.
*Miſſio 27.39.45. Operatio 53. Oratio 65. Ordo 58.&c.

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90 Quodlibet ſacramentum, eſt principaliter inſtitutum, ad vnum effectum quem ſignat, licet habeat alios conſequentes. 4.d.2.3.q.1.ar.2.q.1.c.

91 Vbi occurrit ſpecialis effectus gratiæ, ibi ordinatur ſpeciale ſacramentum, quia ſacramenta nouæ legis ad hoc ordinantur. 3^{a}.q.72.1.c.

92 Proprius effectus cuiuslibet ſacramenti, ſumitur ſecundum ſimilitudinem propriæ materiæ. 4.d.12.q.2.ar.1.q.1.c./d.23.q.2.ar.2.q.1.c.

93 Omne ſacramentum producit ſuum effectum virtute formæ & materiæ. 3^{a}.q.86.6.c.
*Paſſio 121. Pœnitentia 32.54.102.114.

94 Significatio in ſacramentis, eſt ex parte materiæ, ſed efficacia ex parte formæ. 4.d.1.q.1.a.1.q.2.c./d.12.q.1.ar.2.q.2.0. Immo vtrunque habet a forma. 4.d.3.ar.1.q.1.3^{m}. Reſpondi Dubio 1094°. Du^{m}. 1094.
*Sacerdos 13. Satisfactio 10.

95 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero, effectum immediate conſequẽtem vſum eius. 4.d.3.q.4.3.2^{m}.

96 Nullum ſacramentum efficit rem ſignificatam, non contentam in eo, ſed bene contentam. 4.d.26.q.2.1.4^{m}.

97 Diuerſa ſacramenta, diuerſimode purgant, illuminant, & perficiunt. 3^{a}.q.65.1.4^{m}./d.2.q.1.ar.1.q.1.2^{m}./d.7.q.3.ar.1.q.2.b.2./2^{m}./d.8.q.1.ar.1.q.1.1^{m}.
*Viſibile 4. Vnctio 2.&c. Votum 20.

98 In ſacramento nouæ legis, eſt illuminatio gratiæ, cum purgatione. 3a q.65.1.3^{m}./4.d.2.q.1.2.c./d.5.q.2.ar.1.q.1.c.

99 Licet homo non poſſit dare gratiam, poteſt tamen dare gratiæ ſacramentum, per quod fit remiſſio peccatorum. Opuſc. 22.c^{o}.2./Ro.le.5.fi.K.

100 Omne ſacramentum, præter extremam vnctionem, habet aliquem effectum, ſemper conſequentem ex operatione miniſtri, omnibus quæ ſunt de eſſentia ſacramenti, rite peractis. 4.d.23.q.1.ar.4.q.2.c.

101 Effectus ſacramenti, non impetratur oratione eccleſiæ, vel miniſtri, ſed ex merito paſſionis Chriſti. 3^{a}.q.64.1.2^{m}.

102 Omnis efficacia ſacramentorum, deſcendit a Chriſto. 3^{a}.q.60.prin^{o}./qu.66.6.c./quæſt.84.1.1^{m}./7.c./4.d.6.q.1.ar.3.qu.2.c./d.13.q.1.ar.3.q.2.3.c./Con.4.ca^{o}.56.fi./57./76./78.1^{m}./Verit.quæſt.29.4.2^{m}./Virt.quæſt.1.2.2^{m}./Titum 3.le.1.fi.H.

103 Efficacia & virtus ſacramentorum, eſt ex deo, vt a cauſa principali, ſed ex paſſione Chriſti, vt a prima cauſa meritoria, & vt ab inſtrumento coniuncto: ex fide vero, vt a continuante inſtrumentum agenti principali. 3^{a} q.49.1.4^{m}./q.61.1.1^{m}./q.62.5.0./6.c./q.64.1.2^{m}./2.0./7.c./q.84.7.c./q.86.1.c.fi./3.d.19.ar.1.q.2.4^{m}./4.d.1.q.1.ar.2.q.3.c./ar.4.q.3.0./d.3.q.1.ar.2.q.1.1.c./d.5.q.2.ar.2.q.1.0./q.2.c./d.17.q.3.ar.1.q.1.c.
Fides 103. *Chriſtus 166.

104 Paſſio Chriſti dicitur ſacramentum, quia ſanctificat nos. 4.d.1.q.1.ar.1.q.1.c.

105 Sacramenta dupliciter operantur, ſcilicet dum habentur in voto, ideſt in propoſito, ſecundo & plenius, dum acta ſumuntur. Quol.4.q.7.1.c.

106 Sacramentum conſequitur virtutem ſpiritualem, ex benedictione Chriſti, & applicatione miniſtri, ad vſum ſacramenti. 3^{a}.q.61.4.3^{m}./q.63.6.1^{m}. *Gratia 88.&c. 101.

107 Chriſtus a ſacramentis nihil accepit. 4.d.2.ar.3.q.1.1^{m}./d.7.q.3.ar.2.q.1.c./d.11.q.3.1.c.

108 Omnia ſacramenta ſunt inſtituta contra aliquem defectum. 3^{a}.qu.65.1.c./4.d.2.q.1.ar.1.q.1.0./ar.2.c./L./d.4.q.1.ar.1.quæſt.2.c. Contra peccatum.

109 Nullum ſacramentum ordinatur ſpecialiter, contra peccatum veniale. 3^{a}.q.65.1.8^{m}./4.d.2.q.1.ar.1.q.4.0./d.16.q.1.ar.2.q.3.1^{m}./d.17.q.3.ar.3.q.3.1^{m}./Ma.q.7.11.14^{m}.
*Aqua 19. Excommunicatio 2.&c. Oblatio 11.

110 Omne ſacramentum tollens peccatum mortale, poteſt tollere veniale, quo ad culpam, & quo ad diſpoſitionem ad mortale. 4.d.2.q.1.ar.1.q.4.2.

111 Commune eſt omni ſacramento, quod per illud exhibetur remedium aliquod contra peccatum, per hoc quod gratiam confert. 3^{a}.q.63.6.c.

112 Per omne ſacramentum, ſanctificatur homo. i. mundatur a peccato, quod fit per gratiam. 3^{a}.q.65.6.2^{m}. *Paſſio 108.121. Peccatum 259.374. Pœna 9. Pœnitentia 103.114.122.124.125.126.129.136. Simonia 20.30. Tenebræ 5.

113 Sacramenta quæ præexigunt gratiam in ſuſcipiente, non ordinantur directe contra culpam. 4.d.2.q.1.ar.1.q.4.1^{m}.
*Vſura 175.

114 Sacramenta eccleſiæ ordinantur ad duo, ſcilicet ad perficiendum hominem in cultu dei, & in remedium contra peccatum. 3^{a}.q.65.1.c./4.d.2.L.

Sacra-

Si

115 Sacramenta in tempore legis naturæ, erant tantum tria, ſ. ſacrificia, decimæ, oblationes, & huiuſmodi. 4. d. 1. q. 1. ar. 2. q. 3. c. fi / d. 2. q. 1. 2. 4^{m}. Decimæ 2.

116 Sacramenta legis naturæ in generali, ſignificabant ſacramenta noſtra, & cauſam ipſorum, & paſſionem Chriſti. 4. diſt. 2. qu. 1. 2. 4^{m} / 5^{m}.

117 Sacramenta legis naturæ, ex opere operato, non habebant aliquam efficaciam, ſed tantum ex fide. 4. d. 2. q. 1. ar. 4. q. 4. 2^{m}.

Veteris. 118 Sacramenta veteris legis proprie dicuntur, quæ ſignificabant ſanctitatem Chriſti, non quidem vt in ſe eſt, ſed vt per eam ſanctificamur. 3^{a}. q. 60. 2. 2^{m}.

119 Et erant prænuntia Chriſti venturi. 3^{a}. q. 60. 6. 3^{m}. / q. 61. 3. b. / 4. c / q. 62. 6. c. fi. *Agnus 0. Angelus 399.

120 Paſſio Chriſti eſt cauſa finalis ſacramentorum veteris legis, quia fuerunt inſtituta ad eam ſignificandam. 3^{a}. q. 61. 3. 1^{m}.

121 Sacra & ſacramenta veteris legis figurabant ſacra & ſacramenta nouæ legis, & obſeruantiæ veteris legis, conuerſationem populi nouæ legis, quæ omnia ad Chriſtum pertinent. 12ſ. q. 102. 4. 1^{m}. / 4^{m}.
*Baptiſmus 3. 83. 250. Character 34.

122 Sacramenta veteris legis erant plura, propter diuerſitatem cæremoniarum, & ſacrificiorum. 3^{a}. q. 65. 1. 4^{m}.

123 Sacramenta veteris legis erant tria. ſ. circuncîſio, agnus paſchalis, & conſecratio ſacerdotum. Col. 2. le. 4 prin°.

124 Sacramenta veteris legis, quo ad omnes erant tria, ſ. circuncîſio, eſus agni paſchalis, & purificatio a quibuſdam immunditiis, vt expiatio a peccatis. Sed quo ad miniſtros, etiam erant alia tria, ſcilicet conſecratio ſacerdotum, oblatio victimarum, eſus panum propoſitionum, & huiuſmodi, & ablutio manuum & pedum, & raſio pilorum. 12ſ. q. 102. 5. c. / Col. 2. le. 4. prin°. vel Circuncîſio 3.

125 Et diſponebant ad ſacramenta nouæ legis. 4. d. 2. q. 2. ar. 1. qu. 1. 1^{m}. Circuncîſio 2.

126 Sacramenta veteris legis ſanctificabant, mancipando ad diuina, non autem emundando, nec confirmando. 3^{a}. q. 62. 6. 2^{m}. / 4. d. 1. q. 1. ar. 5. q. 1. 1^{m}.
*Cæremoniæ 7. Circuncîſio 1. 3. 34. 35. 37. 38. 48.

127 Et nihil interius efficiebant. Ideo dicuntur, iuſtitiæ carnis. 3^{a}. q. 72. 5. 3^{m}. *Confirmatio 45. 46.

Du^{m}. 1095. 128 Oppoſitum videtur dicere 4. d. 1. q. 2. ar. 4. q. 2. c. Reſp°. ſicut Du°. 342°. 343°. 344°. *Gratia 50. 96.

129 Nec purgabant a culpa, ſed ab immunditia, id eſt ab irregularitatibus, & impedimentis, quæ multiplicabantur a lege, propter timorem & reuerentiam dei. 12ſ. q. 102. 5. 4^{m}. / 5^{m}. / 6^{m}. / q. 103. 2. o. / 3^{a}. q. 37. 4. 3^{m}. / q. 89. 4. 1^{m} / 4. d. 1. q. 1. ar. 5. q. 3. o / d. 19. q. 1. ar. 1. q. 1. 3^{m} / Ro. 11. le. 4. prin°. C. / He. 8. le. 2. princip°. B. / c°. 9 le. 1. prin°. K. / le. 2. me° H.

130 Nec diluebant peccata, quo ad maculam, ſed reatum, inquantum erant onera, tamen præſuppoſita gratia. 3^{a}. q. 62. 6. 2^{m}. / 4. d. 1. q. 1. ar. 5. q. 1. 5^{m}.
*Miſſio 41. 45. Oblatio 17. Vnctio 20.

131 Ratio literalis & figuralis omnium ſacramentorum veteris legis exponitur. 12ſ. q. 102. 5. o.

132 Sacramenta veteris legis, nihil conferebant ex opere operato. 4. d. 4. q. 1. ar. 4. q. 1. 2^{m}.
Oppoſitum videtur dicere. 4. d. 1. q. 2. ar. 4. q. 2. c. Reſp°. ſicut

Du^{m}. 1096. Dubio 343°.

133 Nec iuſtificabant, ſed ſignificabant fidem, qua iuſtificabantur patres antiqui. 12ſ. q. 98. 2. 4^{m} / q. 103. 2. o. / q. 107. 1. 3^{m}. / 3^{a}. q. 62 6. o. / 4. d. 1. q. 1. ar. 5. q. 1. 3^{m}.

134 Nec erant meritoria ex ſe, ſed ex fide, & deuotione. 4. d. 1. q. 1. ar. 5. q. 2. o.

135 Nec habebant in ſe, aliquam ſpiritualem uirtutem operatiuã ſpiritualis effectus. 3^{a}. q. 62. 6. c. fi. / q. 63. 1. 3^{m}. / 4. d. 4. q. 1. art. 4. q. 1. 2^{m}.

Diuiſio. 136 Sacramentum dicitur tripliciter, non quidem æquiuoce, ſed analogice, ſcilicet ſacrum ſecretum, iuramentum, & ſignum rei ſacræ. 3^{a}. q 60. 1. c. / 3. d. 19. l. fi. / 4. d. 1. q. 1. ar. 1. q. 1. c.
*Corpus 14. Votum 20.

137 Diuiſio ſacramenti, in ſacramenta veteris legis, & nouæ, eſt diuiſio analogi, & non diuiſio generis in ſpecies. Et primo conuenit ſacramentis nouæ legis. 4. d. 1 q. 1. ar. 1. q. 3. 5^{m}.

138 Diuiſio ſacramenti in rem tantũ, ſacramentum tantũ, & rem & ſacramentum, non eſt diuiſio in partes integrales, quia primum non eſt de eſſentia eius. 4. d. 14. q. 1. ar. 1. q. 2. 1^{m}.

139 Sacramenta conſiſtunt in tribus eſſentialiter. ſ. in uerbis, & rebus, & in factis, i. in vſu, uel diſpenſatione. 4. d. 1. q. 1. 3. 2^{m}.

140 In ſacramento ſunt duo, ſcilicet opus operans. i. uſus ſacramenti, & opus operatum. i. ipſum ſacramentum. 4. d. 1. q. 1. artic. 5. q. 2. 2. c.

141 In quolibet ſacramento ſunt tria. ſ. origo, perfectio, & finis duplex. ſ. proximus. i. ſanctificatio, & finis ultimus. ſ. vita æterna. 3^{a} q. 60. 3. c. / 4. d. 1. q. 1. ar. 1. q. 3. c.

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142 Differentia inter ſacra, ſacramenta, ſacrificia, & obſeruantias. 12ſ. q. 101. 4. o. / Coloſſ. 2 lect. 4. prin°. Differentia.

143 Multa ſigna gratiæ in lege naturæ præceſſerunt, quæ nõ dicũtur ſacramenta, quia ſacramenta ſunt ad remedium, non autem illa, vt diluuium, occiſio Abel, & huiuſmodi. 4. d. 2. q. 1. 2. 4^{m}.
*Confeſſio 1. & c. 46. & c. 75. 90. Conſecratio 1.

144 Sacramenta nouæ legis conferunt gratiam, non autem ſacramentalia, ſed remouent contrarias diſpoſitiones, & impedimenta. Ideo ſecundum ea multiplicantur. 12ſ. q. 108. 3. 2^{m}. / 3^{a}. q. 71. 3 2^{m}. / 4. diſt. 6. q. 2. ar. 3. q. 1. 1^{m} / diſt. 7. q. 1. ar. 1. q. 1. c. / diſt. 8. q. 1. ar. 1. q. 1. c. / diſt. 23. q. 1. ar. 1. q. 1. c. / Con. 4. c° 57. / M2. q. 7. 11. c. 1^{m}. / Peccatum 374.
*Lex 138. 142. Miſſio 27. 41. 45.

145 Sacramenta, & ſacramentalia quæ habent effectum perpetuũ, non poſſunt iterari, quæ vero non habent, poſſunt iterari. 3^{a}. q. 82. 8. 2^{m}. / 4. d. 7. q. 3 ar. 3. q. 3 o. / d. 23. q. 2. ar. 4. q. 1. c. / d. 24. q. 1. ar. 2. q. 2. b. 1 / d. 42 b. 3. 2. 1^{m}.

146 Commune eſt omnibus ſacris, ꝙ conſiſtunt in rebus ſenſibilibus, inuiſibilem gratiam ſignificantibus. 4. diſt. 1. q. 1. 3. c. Comparatio.

147 Sacramenta eccleſiæ ſunt antiquiora ſacramentis Iudæorum quo ad ritum, & figuram, ſed eſt econuerſo quo ad inſtitutionem. 4. diſt. 8. q. 2. ar. 2. q. 3. 2^{m}. / L. prio° L.

148 Sacramenta quatuor dicuntur magna. ſ. baptiſmus, ratione effectus, confirmatio ratione miniſtri, euchariſtia ratione contenti, & matrimonium ratione ſignificati. 3^{a}. q. 65. 3. 4^{m}. / q. 67. 2. 3^{m}. / 4. d. 2. q 1. ar. 1. q. 3. o / Eph. 5. le. fi. fi. I.
*Adulterium 48. Altare 1.

149 In ſacramentis veteris legis, quæ ordinabantur ad hominum ſanctificationẽ, nihil erat ſine rationabili cauſa 12ſ. q. 102. 5 b.

150 Sacra legis naturæ non erant figura ſacramentorũ veteris legis, ſed paſſionis Chriſti. 4. diſt. 8. L. prin° L / Pſal. 39. me°. d. D.
*Angelus 399. Baptiſmus 81. 153. 187. 224. Confirmatio 3. Euch^{a} 3. 26. & c. 40. & c. 54. 131. Miſſa 25. Ordo 51. 52. 69. 79.

151 Numerus, & ſufficientia ſeptem ſacramentorum nouæ legis. 3^{a}. quæſt. 65. 1. o. / 4. diſt. 2. q. 1. 2. o. / Cont. 4. cap° 58. / 15. Cor. prolo. princ°.

152 Ordo ſacramentorum nouæ legis exponitur. 3^{a}. q 65. 2. 3. o. / q. 67. 2. 3^{m}. / 4. diſt. 2. q. 1. 3. o. / diſt. 7. q. 1. art. 1. q. 3 o. / Eph. 5. lect. b. fi. L.
*Pœnitentia 22. 31. 56. & c. 72. 76. 77. 79. Sacrilegium 5. Vnctio 2.

153 Sacramenta nouæ legis tripliciter ſe habẽt ad ſacramenta veteris legis. ſ. eſſentialiter, vt matrimonium, pœnitẽtia, & ordo figuraliter, vt baptiſmus, & euchariſtia, & neutraliter, vt alia. 12ſ. q. 102. 5. 3^{m}. / 4 d. 2. q 1. 2. 4^{m}. / 5^{m}. / d. 8. q. 2. ar. 2. q. 1. c.

154 Speciale eſt in ſacramentis nouæ legis, ꝙ conſiſtunt in rebus, & verbis, triplici ratione. ſ. quia ab ipſa Chriſti paſſione fluxerunt, quia non ſolum ſunt ſigna futurorum, ſed etiam præſentium, & præteritorum, & quia gratiam continent ex ſanctificatione, quæ fit per verbum Dei. 4. diſt. 1. q. 1. 3. o.

1 SACRIFICIVM proprie dicitur aliquid factum ad honorem debitum ſoli Deo ad eum placandum. 22ſ. q. 81. 4. 1^{m}. / 3^{a}. q. 22. 2. c. / q. 48. 3. c. / Pſal. 19. me° 2. E. Quid.
*Abrenunciatio. Euchariſtia 2. 3. 5. 12. 13. Immolari.

2 Sacrificium exterius eſt ſignum ſacrificij interioris, quo quis ſe offert Deo. 3^{a}. q. 82. 4. c. / Cont. 3. c° 120. / Pſal. 50. fi. b. K.

3 Omne quod Deo exhibetur, vt ſpiritus feratur in Deum, poteſt dici ſacrificium. 3^{a}. q. 22. 2. c. / q. 48. 3. c. *Latria 9.

4 Omnia obſequia proximis facta, inquantum ad Deum referuntur, dicuntur ſacrificia. 22ſ. q. 188. 2. c. *Miſſa 24.

5 Sacrificium nihil aliud eſt, niſi proteſtatio interioris deuotionis, & fidei. 22ſ. q. 85. 2. c. / 3^{a}. q. 22. 2. c. / Pſal. 49. me° g. / Rom. 12. lec. 1. prin°. F. *Oblatio 1. 2. Paſſio 130. 131. Plato 2. Sacerdos 43. 44. Sacramentum 115. 141.

6 Sacrificium debet offerri ſoli Deo. 12ſ. q. 102. 3. c. / 22ſ. q. 84. 1. 1^{m}. / q. 85. 2. o. / q. 94. 2. c. / 3^{a}. q 48. 3. c. / Cont. 3. c° 120. / Pſal. 28. prin°. K. / Rom. lec. 7. fi. B.
*Sanctitas 4. Templum 12.

7 Offerre Deo ſacrificium in communi eſt de iure naturali, ſed determinatio eius eſt de iure diuino, & humano. 22ſ. q. 85. 1. o

8 Sacrificia ſenſibilia inſtituta ſunt, non propter indigentiam Dei, ſed vt homo ſe, & omnia ſua referat in Deũ, vt in finem, principium, & dominum omnium. 12ſ q. 102. 3. c. / 1^{m}. / 22ſ. q. 30. 4. 1^{m} / q. 81. 6. 2^{m}. / 7. c. / 2^{m}. / q. 85. 2. c. / Cont. 3. c° 119. prin°. / Iſa. 1. me° c. E.

9 Quicunque offert ſacrificium, debet eſſe ſacrificij particeps. 3^{a}. q. 82. 4 c.

10 Sacrificiũ duplex. ſ. interius, & exterius. 22ſ. q. 85. 2. c. / 3. 2^{m}. / 4. c. / 3^{a}. q. 22. 2. c. / q 82. 4. c. / Pſal. 26. med°. f. D. / Pſal. 50. fi. h. K / Rom. 12. lec. 1. prin° F.

11 Ad primum omnes tenentur. Ad ſecundum vero ſoli ſubditi legi, niſi neceſſarij actus virtutum. 22ſ. q. 85. 4. o.
*Adeps 1. 2.

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12 In quolibet ſacrificio cōſiderantur quatuor.ſ.cui, a quo,quid, & pro quibus offertur.3ª.q.22.3.1m./ q.48 ſ.c.

13 Homo indiget ſacrificio propter tria, 1. propter remiſſionem peccati,conſeruationē gratiæ,& adoptionem gloriæ, quæ omnia dantur nobis per humanitatem Chriſti.3ª.q.22.2 c.
*Armus. Religio 14 15.16.43. Sanguis 8.

14 Homo tripliciter exhibet corpus ſuū, ſacrificium & hoſtiam Deo.ſ.per martyrium, per auſteritatem,& per opera iuſtitiæ, & diuini cultus 22ſ.q.24.3.2m./ Rom.12. lect.1.prin° G.

Iudæorum. 15 Sacrificia, oblationes, & huiuſmodi, ante legem Moyſi erant neceſſitatis in communi,ſed erant voluntaria in ſpeciali.12ſ. q.103.1.0./ 3ª.q.60.5.3m./ q 61.3.2m./ q.70.2 1m./ 4.2m./4. diſt.1.q.1.ar.2.q.3.2m./ q.2.ar.6.q 3.0.

16 Præcepta de ſacrificiis non ſunt data Iudæis , niſi poſt idololatriam,12ſ.q 102.3.c / Pſal.39.med° d.A./. Eſa.1. med° e.E./ Heb.10.lec.1.me° E.

17 Ratio literalis , & figuralis omnium ſacrificiorum in lege veteri ,exponitur.12ſ.q.102.3.0.
*Adam 86. Adeps 1.2. Agnus 0.

18 Sacrificia, & pœnitentiæ neceſſario determinantur in lege veteri quo ad omnes circunſtantias.4. diſtinct,1.quæſt.1.ar.2. quæſt 4.0.

19 Lex vetus in multis diminuit cultū corporalem . Ideo ſtatuit, quod ſacrificia non offerentur de quolibet,nec in omni loco. 12ſ.q.101.3.3m./ 4.1m./ 4m./ q.102.4.3m.
*Animal 74.&c. Beneficium 18.Canis. Cæremoniæ 7. Decimæ 3.15.Euchariſtia 185.Fœmina 1.Fœminalia Fermentum 3.Feſtum 4 Iacob 6.Immunditia 1.Iſaac 2. Iuge. Libamina. Mel 0.Pœna 59.Piſcina 0.Præceptum 137. Samuel 3. Sinagoga. Thurificatio 2.Thus 0. Turtur 2.

20 Eſus adipum in ſacrificiis,& aliis prohibebatur Iudæis ad vitandum laſciuiam.12ſ.q.102.3.8m.

Comparatio. 21 Sacrificia veteris legis non erant Deo accepta ſecundum ſe, ſed quia figurabant paſſionē Chriſti,& ſacrificium interius, ſ.deuotionem,& ne offerrēt ea idolis. 12ſ.q.102.3.0./ 4.3m / 5.4m./ princ°./ 4 diſt.1.q.1.ar.5.q.2.1m./ 2m./ Pſal.26. me° ſ. D./.Pſal.39.me° d.E./. Pſal.50.ſi.h.k./.Eſa.1.me° c.D./.Heb, 10.lect.1.me° E.

22 Sacrificium in lege veteri erat publica proteſtatio peccati, ideo nō fiebat pro peccato negligentiæ, nec pro aliis peccatis interiorum actuum,quia erant occulta.12ſ.q. 54.3.3m.
*Abrenunciatio, Cæremoniæ 7, Cultus 10.12.

23 Sacrificium triplex in lege veteri.ſ.oblatio pro peccato,holocauſtum,& victima, vel hoſtia.12ſ.q.102.3.8m /9m / Pſal.39. me° d.C./. Eſa.1.me° c.A./Heb, 10,lec.1.me° C. Decimæ 3. Euchariſtia 12. Iacob 6.

24 Sacrificia veteris teſtamenti ſignificabant paſſionem Chriſti , ſed oblationes ſignificabant diſpoſitionem Chriſti patientis, ſcilicet voluntariæ,3ª.quæſt.47.2.1m./ quæſt.48.3.0./ 4.diſtin.2.q.1.a.4m.

25 Vtraque ſignificabant Euchariſtiam , prima quidem quo ad ſignificatum , ſecunda vero quo ad numerum,& vſum.12ſ.q. 101.4.1m./

26 Primum , ſcilicet oblatio pro peccato , conuenit pœnitentibus,ſecundum perfectis,& tertium proficientibus. 12ſ.quæſt. 102.3.8m.

27 Primum erat de neceſſitate remiſſionis peccati,vnde incendebatur vna pars,& alia erat ſacerdotis, quia expiatio fit à Deo per miniſterium ſacerdotum. 12ſ.quæſt.102.4 8m./ Heb.10. lect.1. me° C.
*Latria 9. Laus 20. Obedientia 27. Occidere 3.

28 Tertium erat ex debito beneficij , vel accepti , vel accipiendi pro gratiarum actione,vel pro ſalute, & proſperitate offerentium, quorum tertia pars erat, ſecunda ſacerdotum , & prima incendebatur Deo. 12ſ.quæſt.102.3.8m./ Hebr,10.lect.1. med° C.

29 Sacrificium pro peccato totius populi, vel ſacerdotis, totum comburebatur,ne aliquid peccati in eis remaueret. 12ſ.quæſtio,102.3.8m./ Heb.10.lec.1.me° C.

30 Sacrificia erant inſtituta ad ſatiſfactionem pro peccatis propriis. Ideo per eam non oportet tolli peccata. 4.diſt.1.q.1.articu.4.q.2.1m.

31 Lex vetus nulla ſacrificia præcipiebat fieri pro peccatis cordis,3.diſt.40.1.4m. *Holocauſtum 14.

32 Primitiæ erant oblationes , non autem ſacrificia , quia nihil ſacrum fiebat circa eas.12ſ.q 85.3.3m./ q.86.4.c.

33 Sacrificium de inanimatis dicebatur oblatio : de animatis autem ad placandum Deum , dicebatur holocauſtum : ſed pro emundatione peccati,ſacrificium pro peccato, pro beneficiis vero Dei ſacrificium pacificorum.Heb.10.lec.3.me° C.

34 De iis , quæ veniunt in vſum hominis de terrenaſcentibus , ſunt cibus , potus , condimentum , & medicamentum . De primo offerebatur in ſacrificium panis. De ſecundo vi-

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num.De tertio oleum,& ſal.De quarto,thus, quod eſt aromaticum,& conſolidationum.Primo,ſignificatur caro Chriſti. Secundo ſanguis eius.Tertio,gratia . Quarto,ſcientia.Quinto, oratio.12ſ.q.102.3.13m.Pœna 59.Piſcis 4.

35 Sal offerebatur in ſacrificijs,quia impedit corruptionem putredinis.Et ſignificat diſcretionem ſapientiæ,& mortificationem carnis.12ſ.q.102.3.14m.

36 Sacrificium expiationis,erat ſolenniſſimum,Et erat præcipua figura euchariſtiæ,quo ad Chriſtum paſſum,ſicut omnia ſacrificia veteris legis,3ª.q.73 6.c. Chriſti.

37 Potiſſimum ſacrificium eſt,quo Chriſtus ſe obtulit deo. Ideo omnia ſacrificia veteris legis erant ad figurandum hoc vt perfectum per imperfecta,quorum rationes, ſumi debent ex eo. 12ſ.q.102.3.c.

38 Licet in ſacrificiis veteris legis,non ſumeretur caro humana, ſed aliorum animalium,tamen caro Chriſti,eſt verum ſacrificium , quadruplici ratione, ſcilicet quia ex eo quod eſt caro humanæ naturæ,caro congrue pro hominibus offertur.Et ex eo quod erat paſſibilis & mortalis,apta erat immolari . Et ex hoc quod erat ſine peccato,efficax erat, ad emundanda peccata.Et ex eo quod erat caro ipſius offerentis, erat deo accepta, propter charitatem, ſuam carnem offerentis, ſecundum Auguſtinum.3ª.q.48.3.1m. Euchariſtia 3.&c.241. &c.255.180. Oblatio 17.Paſſio 83.84.

39 Paſſio Chriſti,fuit verum ſacrificium,3a. qu. 47.2.c./ 1m./ 4. 2m./quæſt.48.3.0./6. 3m./quæſt.49.4 c./quæſt.73.4.c./ 3m./ quæſt.83.1.c.

40 Occiſio Chriſti fuit ſacrificium ,reſpectu voluntatis eius.Non autem quo ad voluntatem occidentium , ſed grauiſſimum peccatum.3a.q.21.2. 2m./q.47.4. 1m./ quæſt.48.3.3m./ 2 diſt. 40.quæſtio.1.ar.4.1./ 1m./ 3.diſtio. 20.art,5.quæſt.2. b. Præceptum 137.

41 Sacrificium Chriſti fuit efficaciſſimum, ad delendum peccata,ratione deitatis.3a.q.22.3.1m.

1 ¶Sacrilegivm eſt omne quod fit ad irreuerentiam rei ſacræ.22ſ.q.99.0./q.154.10.3m. Abſoluere 9. Quid.

2 Sacrilegium eſt ſpeciale peccatum , oppoſitum religioni. 22ſ. quæſtion. 99. 2.0. Furtum 14. Irreligioſitas 3. Luxuria 11.

3 Sacrilegium eſt ſine aliis peccatis, quando non eſt alia deformitas,niſi violatio rei ſacræ.22ſ.q.99.2.3m.
*Natiua 27.49.

4 Species eius ſunt tres , ſecundum triplicem rationem ſanctitatis,ſcilicet perſonarum, locorum, & aliarum rerum.22ſ.q. 99.3.0./q.145.10.3m.

5 Et grauius eſt contra perſonam , quàm contra locum . Sed grauiſſimum eſt contra ſacramenta, ſecundo contra vaſa ſacra,tertio contra imagines & reliquias ſanctorum,quarto cōtra ornatus rei ſacræ,quinto contra res miniſtrorum eccleſiæ. 22ſ.q.99.3.c.

6 Omne peccatum perſonæ ſacræ,eſt ſacrilegium materialiter non autem formaliter , niſi ſit directe contra ſanctitatem eius,puta ſi virgo deo dicata fornicetur. 22ſ. quæſt.99.3.3m. Nugæ, Pax 22.

7 Quælibet ſpecies luxuriæ , ſecundum quod violat aliquid pertinens ad cultum dei, eſt ſacrilegium. 22ſ. quæſtio. 154. 10.0.

8 Pœna ſacrilegii ſecundum æqualitatem , eſt excommunicatio . Sed quia hæc non timetur, additur decapitatio ſecundum leges,& pœna pecuniaria,ſecundum canones. 22ſ.q 99. 4.0./q.154.10,2m.

¶Sacroſancta.Sacrum.Violatio.

¶Sacroſimus eſt quædam ſpecies tropi, qui dicitur eſſe quædam plena odio,& hoſtilis irriſio.Iſa.8.me°.F.

¶Sacrum.Accolitus 5. Adoratio 6.Agricultura 2. Annexum 0 Character 11.Cæremoniæ 2, Cimiterium. Circunciſio 12. Circunſtantia 9.26.27. Confirmatio 48. Debitum 22.25.26. Dæmon 6,Diſpenſatio 17. Doctrina 2. &c. Gradus 3.Irreligioſitas 1.Iuſtitia 2. Matrimonium 131. Militia 2. Miſſa 14. Moyſes 4. Oblatio 1. Officium 9.10.14. Ordo 72.86. &cet. 92.Peccatum 255.&2 Politia 6.Sacer. Sacerdos 3.21.22. Sacramentum 4.121. 136.142. Sacrificium 32. Sacrilegium 0. Scriptura 0.Sepultura 7.&c.Serpens 3. Simonia. &cet. Spirituale 2.Sterilitas.Subdiaconus 2.3. 9. Templum 10.Theologia 40.Tyrannus 3. Vas 3. Verbum 2.Violatio. Violentia 5. 6.Vnctio 9.Vſura 7.14.30.82.

¶Saducæi.Iudæi 22.

¶Sagacitas. Animal 52.Aſtutia 0.Prudentia 23. Solertia 0.

1 ¶Sagitta dei,ſignificat iram,ſcilicet tribulationem , contritionem,& verbum dei. Pſal.37.prin°.b. prin°. Amazones 2.Apoſtoli 36. Figura.

2 Doctores comparantur ſagittis, propter feruorem ſpiritualem in eis.pſal.17.me°.K.E.

¶Sa 2

Sa

Quid. 1 ¶Sal eſt ſpecies terræ. Similiter alumen, & ſulphur. Et inueniuntur montes de ſale. Senſu le. 10. prin^{o}. b. B. Animal 77. Baptiſmus 141. Dæmon 100. 101. Exorciſmus 12. Sacrificium 34. Saliua. Salſedo.

2 Sal impedit corruptionem putredinis. 1^{a}. q. 104. 2. c. / 12f. q. 102. 2. 14^{m}.

¶Salamandra. Ignis 10.

¶Salarium. Allicere. Campſoria 8.

¶Salathiel. Zorobabel.

¶Salire. Saltus. Chriſtus 114.

Figura. ¶Saliua ſignificat verbum patris, & ſaporem intimæ contemplationis. Io. 9. lec. 1. ſi. Baptiſmus 141. Euchariſtia 196. 197.

Quis. ¶Salmanaſar. Falſum eſt, quod idem dicatur Salmanaſar, & Senacherib. Sed regnante Salmanaſar iam ſene, filius eius Senacherib erat in exercitu, & ideo idem exercitus erat vtriuſque. Vnde loquitur ſcriptura de tota illa vaſtatione quæ facta eſt per illos reges Aſſiriorũ quaſi de uno perſequutore, propter vnitatem regni. Iſa. 8. med^{o} b. C.

Signum bonum. 1 ¶Salomon non meruit ſapientiam in ſomnijs, ſed fuit ſignum præcedentis deſiderij. 12f. q. 113. 3. 2^{m}. / 22f. q. 154. 5. 1^{m}. / 4 d. 9. ar. 4. q. 1. 1^{m}. / Veri. q. 28 3. 7^{m}. Conſecratio 20. Encenis. Exorciſmus 14. Galilæa 2. Maria 5.

2 Somnus Salomonis, non fuit naturalis, ſed fuit prophetica viſio. 12f. q. 113. 3. 2^{m}. / Veri. q. 28. 3. 6^{m}.

3 Salomon ex inſtinctu Dei, certius ceteris iudicauit de moribus, & de naturis rerum. Veri. q. 12. 12. c.

Pœnitentia. 4 Salomon in fine cognouit errorem ſuum, & pœnitens, fecit eccleſiaſten, vt Hieronymus dicit Opuſ. 20. lib. 3. c^{o} 8.

Peccatum. 5 Dominus iuſte voluit, quòd reges Iuda paterẽtur dãmnum, propter culpam Salomonis. Sed ipſi male, & propter ſuperbiam cordis hoc fecerunt, quia nolebant dare conſueta. Iſa. 8. me^{o}. b. A. Prophetia 56. 59. Scriptura 15. Templum 6. &c.

Cauſa. ¶Salſedo maris, cauſatur ex admiſtione terræ, & aduſtione ſolis. 2. d. 14. 5. 5^{m}.

¶Saltare. Herodes.

¶Saltus. Ordinatio 7. Ordo 92.

Quid. 1 ¶Saluari eſt conſeruari in bonis, ſed liberari, eſt remoueri a malis. pſal. 7. prio^{o}. a. F.

^{n}Abiectus. Actio 16. Adinuentio.

Diuiſio. 2 A Salus duplex, ſcilicet vera a veris malis, & falſa a malis ſecundum quid, ſcilicet a malis temporalibus. pſal. 19. ſi. e. F. / Io. 4. lec. 5. ſi.

3 B Salus duplex, ſcilicet corporalis, quæ communis eſt hominibus, & iumentis, & ſpiritualis & æterna, quæ eſt propria Chriſti. pſal. 21. prin^{o}. 2. ſi. / pſal. 35. me^{o}. c. / 2^{a}. Cor. 7. lec. 3. prin^{o}. E. F. / Eph. 2. lec. 3. prin^{o}.

3 Saluari nullus poteſt, niſi per Chriſtum. 3^{a}. q. 61. 1. c. / 2^{m}. / 4. c. / q. 68. 1. o. / 2. c. / q. 73. 5. c. / q. 84. 5. e / 4. d. 1. q. 2. ar. 6. q. 1. c. / d. 17. q. 3 ar. 5. q. 4. o. / Con. 4. c^{n} 72. / Veri. q. 28. 4. 7^{m}. / Ma. q. 4. 8. 12^{m}. / pſal. 32. ſi. p. ſi. / o. 12. / Ro. 5. lec. 5. ſi. K. / He. 11. lectio 2. ſi. C.

* Amicitia 39. Amor 45. 62. 112. 151. 170. Analogia 9. Angelus 532. Anima 268. Apoſtoli 6. &c. Appropriatio 21. Aſcendere 14. Aſinum. Aſſumere 25. Auguſtinus 1. Baptiſmus 90. 123. 159. 160. 161. 167. 225. 226. Beneficium 17. Charitas 140. 145. Circumciſio 43. Comedere 4. Confeſſio 8. 26. 56.

4 Ad ſalutem venitur dupliciter, ſcilicet merito Chriſti, vt pueri, & ſtolti, & merito proprio, addito ad meritum Chriſti, per actum fidei. 22^{a}. q. 124. 1. 1^{m}. / 3. d. 25. q. 2. ar. 1. q. 1. c. prin^{o}. / 4. diſtin. 20. ar. 2. quæſt. 3. 1^{m}. / Vir. quæſt. 1. 1. 2^{m}. / Eph. 2. lec. 3. princ^{o}.

*Confirmatio 11. &c.

5 Pueri antiquorum, ſaluabantur in fide parentum. 3^{a}. q. 34. 3. c. / q. 70. 4. 2^{m}. / Quo. 2. 7. c. ſi. / Quol. 6. 4. 1^{m}.

*Conſilium 17. 20. Credere 14. &c. Cura 5. Damnatio 32. Debitum 13. 16. 23. Deus 311. Doctrina 9 11. Dulcedo 4. Electio 18. &c. Epiſcopus 21. 24. 26. Euangelium 9. 10. Euchariſtia 37. 44. 48 130. 178. 239. 255. Excæcatio 5.

6 Euangelium tripliciter ſaluat, ſcilicet remittendo peccata, dando gratiam, & gloriam, per tria, ſcilicet per fidem, confeſſionem, & ſacram ſcripturam. Ro. lec. 6. prin^{o}. B.

* Fides 91. &cæt. Gratia 23. 145. Hebetudo 2. Hæreſis 23. 24. 30. 31. 99. Iconium 23. &cæt. Ieſus 4. 5. Impugnare 3. Induſtria. Infirmitas 1. Iudith. Iuſtitia 86. 87. Iuſtificatio 38.

7 Ad ſalutem duo ſunt neceſſaria, ſcilicet timor, & ſpes. Primum cauſatur ex potentia Dei, ſecundum vero, ex miſericordia eius. pſal. 32. ſi. q.

*Iuſtus 3. 8. Laus 20 Lex 81. 166. Liber 4. 15. &c. Liberare 0. Medium 18. Miniſter 4. Miſericordia 43.

8 Item duo ſcilicet ſubiectio voluntatis ad Deum per obediẽtiam, & iugis meditatio de Deo. pſal. 1. prior^{o}. 2. ſi. / pſal. 32. med^{n}. l. C. *Mors 22. 36. 37. Mutilatio. Negligentia 7. 8. Nomen 84. Obedientia 14. 36. Oratio 18. 49. 51.

9 Item tria, ſcilicet gratia Dei, motio eius, & profectus eius. Pſal. 31. ſi. g. * Paſſio 85. &c. 101. &c. 118. Perſona 28. Præceptum 25. 26.

10 Item tria, ſcilicet gratia, gubernatio, & ſpiritualis profectus. Pſal. 27. fin. g. G. * Prædeſtinatio 19. 20. Prædicare 13. Prælatio 27.

11 Item tria, ſcilicet prædeſtinatio, vocatio, & iuſtificatio. Io. 10. lect 4. med^{o}. c.

^{n} Prophetia 22. Religio 41. Reſtitutio 9.

12 In neceſſariis ad ſalutem, tenemur intellectum noſtrum conformare intellectui Dei, vt in ijs quæ ſunt fidei. 1. diſtinct. 48. 3. 1^{m}.

13 In neceſſarijs ad ſalutem, Deus numquam deeſt, nec vmquam defuit homini, niſi ex culpa eius. 12^{a}. quæſt. 98. 2. 4^{m}. / 22f. q. 177. 1. c. / q. 178. 1. c. / 1. d. 48. 3. 1^{m}. / 3. d. 25. q. 2. artic. 1. q. 1. 1^{m}. / 2^{m}. ^{n} Reſurrectio 54. Sabbathum 6. Sacramentum 41. &c.

14 Quolibet tempore, inſtructi ſunt homines diuinitus de agendis, inquantum expediebat ad ſalutem electorum. 22^{a}. quæſtione 174. 6. c. ſi / 3^{m}.

15 Ex diuina prouidentia, procurantur multæ occaſiones ſalutis hominibus, vt prædicationes, exempla, actus virtutum pro loco & tempore, ægritudines, flagella, & etiam peccata. 12^{a}. q. 87. 2. 1^{m}. / 2^{m}. / Quol. 1. 7. c. / 3^{m}. / Rom. 10. lec. 2. prin^{o}. F. Sacrificium 28.

16 Oppoſitum videtur dicere quo ad peccata. 4. diſt. 17. q. u. artic. 4. q. 1. 4^{m}. Reſpondeo ſicut Dubio 1002. * Sapientia 44. Satisfactio 33. Scientia 68. &c. Senſus 43. Sepultura 11. Societas 5. Stephanus 2. Du^{m}. 1097^{m}.

17 Promittit Deus ſalutem dupliciter. ſcilicet contra perplexitatem, & contra pœnæ grauitatem. Iſa. 9. prin^{n}. 2. C.

^{n} Temperantia 6. Verbũ 66. &c. Via 8. Virginitas 13. Virtus 12. Vita 62. Votũ 79. Vſura 186. 195. 220. 256. 258. 275. 277.

18 Non eſt de neceſſitate charitatis, quòd aliquis exponat proprium corpus, pro ſalute proximi, niſi quando tenetur eius ſaluti prouidere, ſed eſt de perfectione charitatis. 22f. q. 26. 5. 3^{m}. Vir. q. 2. 11. 9^{m}. ^{n} Chriſtus 108.

¶Saluatiuum. Paſſio 96. 120.

¶Saluſtius. Vindicatio 3.

Deſcriptio. 1 ¶Salvator. Iſaias deſcribit ſaluatorem quantum ad tria, ſcilicet quantum ad receptionem, quantum ad nominationem, & quantum ad poteſtatem. Iſa. 9. prin^{o}. E.

Diuiſio. n Recepimus ſaluatorem tripliciter, ſcilicet in noſtram naturam in eius natiuitate, in noſtram notitiam in patris atteſtatione, in diuinam reuerentiam per eius paſſionem. Iſa. 9. prin^{o}. E. * Ieſus 0. Liber 4. Chriſtus 0.

Expoſitio. ¶Salutatio angelica exponitur. Opuſ. 8. o. * Annunciatio 0.

¶Saluiſtrum. Euangelium 10. Paſſio 220.

Ciuitas. ¶Samaria eſt ciuitas metropolis, media inter Iudæã & Galilæam, a qua, tota prouincia denominatur, quam Somer rex Iſrael, conſtituit in monte. Io. 4 lec. 1 me^{o}. e. ^{n} Philippus 0.

¶Samnium. Philoſophus 1.

¶Samoſetanus. Hæreſis 82.

1 ¶Samuel ex patre fuit de tribu Leui, ſed ex matre, de tribu Iuda, & ex loco de monte Ephraim. Heb. 7. lec. 3. prin^{o}. E.

2 Samuel non fuit ſacerdos: ſed egit aliquid ſacerdotis, offerendo ſacrificium, & vngendo reges. He. 7. lec. 3. med^{o}. D.

3 Samuel audiebat verba. Ideo prophetia eius, fuit dignior ea quæ fit per figuras & ſimilitudines, ſicut per ollam Ieremiæ. Veri. quæſt. 12. 13. c. ſi. * Dæmon 72. Phiton 5. Prophetia 56.

4 Si voluntate Dei, ipſa anima Samuelis Sauli euentum belli prænunciauit, Deo ſibi hoc reuelante, pertinet ad rationem prophetiæ. Non autem eſt eadem ratio de ſanctis, qui ſunt modo in patria. 22^{a}. q 74. 5. 4^{m}.

¶Sanari. Conualeſcere doctrina 5. Egritudo 3. Incontinentia 7. Peccatum 372. Pœna 58. Piſcina 2. Sanitas 0. Vnctio 10 17. 20.

¶Sancitum. Lex 76.

¶Sanctaſanctorum, Templum 9 Velum 0.

Quis. ¶Sanctificare eſt proprium Dei. Con. 4. c^{n}. 17. 3^{m}. / Rom. lect. 7 fin. k.

Diuiſio. 1 ¶Sanctificatio duplex, ſcilicet totius naturæ humanæ, ab omni corruptione culpæ & pœnæ in reſurrectione, & perſonalis, in ſola mente. 3^{a} quæſt 27. 2. 4^{m}. * Angelus 599. Baptiſmus 83. 84. Confirmatio 7. Conſecratio 14. Dies 19. 20. 27.

2 Sanctificatio duplex, ſcilicet adultorum per proprium actũ, & paruulorum, ſecundum fidem parentum, vel eccleſiæ. Prima eſt perfectior quàm ſecunda. 3^{a} q. 34. 3. c. / q. 70. 4. 1^{m}. * Eucharistia 19. 29. 31. 39. 41. 50. Exorciſmus 7. Gratia 97. 98. Hæreſis 36. Maria 10. &c.

Sanctificari

Sa

5 Sanctificari dicitur tripliciter, ſcilicet mundari a peccato, confirmari in bono, & deputari ad cultum Dei. Et tantum tertiũ conuenit carenti ratione. 22ſ. quæſt. 81. 8. c. / quæſt. 62. 6. 2^{m}. / q. 63. 6. 2^{m}. / 1. d. 15. q. 5. art. 1. q. 1. 1^{m}. / 2. d. 15. q. 3. 3. c. / 4. d. 1. q. 1. ar. 5. q. 1. 1^{m}. / d. 4. q. 1. ar. 4. q. 2. c. / d. 7. q. 2. ar. 2. q. 1. 1^{m}.
*. Miſſa 20. Mulier 18. Sabbathum 8. 11.

4 Sanctificatio tabernaculi, & vaſorum eius literaliter fuit, vt haberetur in reuerentiam. Sed figurabatur ſpiritualis ſanctificatio fidelium. 12ſ. q. 102. 4. 9^{m}.
* Sacramentum 5. 9. 15. 16. 17. 18. 24. 29. 65. 87. 104. 112. 118. 126 141. Symbolum 5.

5 Sanctificari dicitur tripliciter, ſcilicet ex minus ſancto, ex non ſancto priuatiue, & ex non ſancto negatiue. Et tantum tertium conuenit Chriſto. 3^{a}. q. 34. 1. 2^{m}. / 1. d. 15. q. 5. art. 1. q. 4. 2^{m}. / 3. d. 3. q. 5. 3. c. * Templum 9. 12.

6 Effectus ſanctificationis duplex, ſcilicet mundatio a peccato, & confirmatio in bono. 3. diſt. 3. quæſt. 1. art. 2. q. 1. c. / 4. d. 7. q. 1. art. 2. q. 1. 1^{m}.

7 Secundum gradus propinquitatis ad Chriſtum, fuit gradus ſanctificationis. 4. d. 6. q. 1. ar. 1. q. 2. c. fi.

8 Sanctificatio a peccato, tranſit ad omnes per Chriſtum, ſicut peccatum per Adam. Ideo oportuit, quicquid ad eum pertinebat ſpeciali ſanctitate pollere. 4. d. 1. q. 2. ar. 2. q. 1. c.

In vtero. 9 Quæ fiunt præter legem communem, non fiunt principaliter ad ſubueniendum vni perſonæ, ſed ad inſinuationem, & commendationem gratiæ, vt ſanctificatio in vtero. 3^{a}. quæſt. 27. 6. c. ^{a} Conceptio 25. 41. 42.

10 Non eſt credendum, aliquos eſſe ſanctificatos in vtero, de quibus non loquitur ſcriptura. 3^{a}. q. 27. 6. c.

11 Illi præcipue ſanctificati ſunt in vtero, qui immediatius ordinati ſunt, ad ſignificandum ſanctificationem Chriſti. 3^{a}. q. 27. 6. o. / 4. d. 6 q. 1. ar. 1. q. 2. o.

12 Ieremias, & Ioannes baptiſta, non fuerunt ſanctificati, ante infuſionem animæ rationalis. 3^{a}. quæſt. 27. 2. 1^{m}. / 3. diſt. 3. q. 1. 1. c. princ^{o}.

13 Sanctificatio in vtero, ligat fomitem, vt inclinat ad mortale peccatum, non autem reſpectu venialis. Sed ſanctificatio ſacramentalis, neutraliter. 3. diſt. 3. q. 1. art. 2. q. 1. 4^{m}. / 4. diſt. 6. q. 1. ar. 1. q. 2. o.

14 Sanctificati in vtero, creduntur non peccaſſe mortaliter de cetero. 3^{a}. quæſt. 27. 6. 1^{m}. / 3. diſt. 3. quæſt. 1. ar. 2. quæſt. 1. 4^{m}. / Ma. q. 7. 7. 8^{m}.

15 Baptiſmus excedit ſanctificationem in vtero extenſiue, ratione characteris, & configurationis. Sed econuerſo intenſiue, propter maiorem gratiam. 4. diſt. 6. quæſt. 1. art. 1. q. 3. 1^{m}. Character 35.

16 Sanctificati in vtero, debent baptizari, vt ſuſcipiant characterem, configurentur paſſioni Chriſti, & obediant Chriſto. 3^{a}. q. 68. 1. 3^{m}. / 4. d. 6. q. 1. ar. 1. q. 3. o. Vel Character 13. 32.

17 Nazaræi per quos ſignificantur perfectiſſimi, ſanctificabantur voto. 22ſ. q. 186. 6. b.

Quid. 1 ¶Sanctitas proprie dicitur, per reſpectum ad Deũ, cum ſcilicet homo ſeruat iuſta quo ad Deum. Ro. 12. lec. 1. me^{o}. L. Adoratio 6.

2 Sanctitas eſt ab omni immunditia, libera, & perfecta, & immaculata munditia. 1. diſt. 10. 4. 4^{m} / 3. diſt. 3. q. 1. 1. c. princ^{o}. / Dion. 12 lec. 1.

3 Sanctitas eſt ſpecialis virtus, ſcilicet religio, ſed eſt generalis imperio. 21ſ. quæſt. 81. 8. 1^{m}. Conſecratio 2. Euchariſtia 48. Ioannes 6.

4 Sanctitas refert omnia virtutum opera in Deum, vel per hec diſponit ad cultum Dei. Ideo differt tantum ratione a religione quæ eſt circa pertinentia ſpecialiter ad cultum Dei, vt in ſacrificiis. 22ſ. q. 81. 8. o. Ioſeph 3. Hypocriſis 2. Iuſtitia 22. Maria 29.

5 Sanctitas importat duo neceſſaria, ad applicationem mentis ad Deum, ſcilicet munditiam, & firmitatem. 22ſ. q. 81. 8 o. Matrimonium 13. Miraculum 40. Natiuitas 18. Holocauſtum 4. Ordo 94. Oſculum. Sacramentum 87. 88. 118.

6 Ad ſanctitatem requiritur triplex gradus munditiæ, ſcilicet libertas ab immunditia, perfectio, & immaculatio. Dion. 12. lect. 1.

7 Deſcribitur Chriſti ſanctitas ſecundum tria, ſcilicet primo ſecundum habitus gratuitos neceſſitatis in tribus, ſcilicet quantum ad quietem, quantum ad multitudinem in vniuerſitate donorum, & quantum ad eorum plenitudinem. Secundo deſcribitur ſecundum rectitudinem operis præcipue in iudicando, quod eſt opus regis in tribus, ſcilicet oſtendendo ſolertiam in diſcernendo, iuſtitiam in exequendo, & conſtantiam in perſeuerando. Tertio deſcribitur ſecundum effectum rectitudinis ſecundum duo, ſcilicet primo ſecundum magnorum manſuetudinem, quantum ad tria ſcilicet quantum ad habitudinem, quantum ad gubernationem, & quantum ad co neſtionem. Secundo ſecundum paruorum ſecuritatem. Iſa. 11. prin^{o}. I. K. / med^{o}. A. C. D.

8 Sanctitas conſiſtit in tribus, ſcilicet in carnis maceratione, ſpiritus deuotione, & affectus pietate. pſal. 34. medio 1. F. Sacrilegium 4. 6. Sanctificatio 8. Sanctus 2. Simonia 27. Temperantia 20. Teſtis 8.

1 Sanctus quilibet habet aliquam preeminentiam, ſecũdum ſpecialem vſum alicuius virtutis. Iob lec. 2. med^{o}. H. Adoratio 20. Aduentus 6. 9. Altare 4. 7. Amor 168. 169. Angelus 413. Anima 134. 139. 165. 166. Antichriſtus 5. Apoſtoli 2. 3. Aqua 5. Pręeminētia.

2 Vnus ſanctus præcipue laudatur de vna virtute, & alius de alia, propter excellentiorem promptitudinem ad actum vnius virtutis, quam ad actum alterius. 12ſ. q. 66. 2. 2^{m}. / 3. d. 37. 2. 3^{m}. / 4. 5^{m}. / Vir. q. 5. 3. o / Iob lac. 2. medio H. Aquila 1. Accidere 16. 17. Beatitudo 33. 124. Beatus o. Benedictio 1. Beneficium 15. Beſtialitas 1. Bonitas 216. 248. 249.

3 Sancti quadruplicem prærogatiuam conſequuntur a Deo, ſcilicet quia ſunt electi per prædeſtinationem, formati per gratiæ infuſionem, recti per dilectionem, & ſerui per operationis debitum. Iſa. 45. med^{o}. H. Canonizatio. Cantus 1. Caſtitas 11. Cætus o. Cibus 12.

4 Sancta apud antiquos dicebantur, quæ legibus munita erant vt violari non deberent. 22ſ. q. 81. 8. c. prin^{o}. Claritas 8. Clauis 14. Comedere 6. Conceptio 42. Confeſſor 4. 5. 6. Contemplatio 28. Credere 10. Damnatio 30.

5 Aliquid dicitur ſanctum dupliciter, ſcilicet ſimpliciter & ſecundum ſe, ideſt ſubiectum ſanctitatis, & ſecundum quid. i. quod ad hoc ordinatur. 4. d. 8. q. 1. a1. 1. q. 1. c. Dæmon 90. Deſcendere 3. 5. &c. Deuotio 11. Deus 184. &c. 196. &c. Doctor 5. Dos 3. Electio 18. &c.

6 Vnitas triplex eſt neceſſaria ſanctis, ſcilicet vnitas amoris, concordiæ, & cooperationis. Phil. lec. 4. medio E. Euchariſtia 158. 171. Vnio.

7 Sancti habent quatuor delitias in præſenti, ſcilicet lumen Dei, bona opera, virtutes, & quietem mentis. Et habent quatuor delitias in gloria ſcilicet plenam Dei viſionem, perfectã dilectionem, copioſam refectionem, & eminentem auctoritatem. Iſa. 51. medio C. Feſtum 7. 8. Fides 2. 107. 138. Fortitudo 42. 53. Gazophilacium 2. Gloria 16. 19. &c. Habitare. Hæreſis 206. 107. 112. 136. Gloria 13.

8 Deus parauit ſanctis quatuor, ſcilicet locum æternæ quietis, regnum perpetuæ dignitatis, menſam diuinæ refectionis, & lucernam diuini luminis. Iſa. 64 fi. A. &c. Ieiunium 35. Iepthe Ignis 21. Imago 35. 42. Iu 12. Indulgentia 8. 15.

9 Sancti dicuntur nubes, propter conuerſationis ſublimitatem, doctrinæ fœcunditatem, & ſpiritualis conſolationis vtilitatẽ. He. 12. lec. 3. prin^{o}. B. Inebriari. Infamia 2. Ioannes 3. Iudicium 66. Iuſtus o. Laurentius 3. Laus 9. 22. Lex 59. 67. 105. 125. Liber 15. &c. Lilium. Limbus o. Lucerna. Maria 15. 16. 27. 51. 61. &c. Martyrium 12. Matrimonium 54.

10 Seruimus ſanctis, non quaſi obnoxij eis, ſed ratione reuerentiæ, quia ſunt noſtri doctores per doctrinam, uel adminiſtrationem, uel interceſſionem, & exemplum. 3. diſtin. 5. q. 2 3. 7^{m}.
^{a}Mendacium 19. Miraculum 30. 35. &c. 50. &c. Miſſa 27. Miſſio 28. &c. Nomen 15. 36. 84. Nubes 1. 3. Occidere 12. Odium 14. Oratio 32. 68. &c. 72. Paſſio 21. 96. 98. Paulus 19. Paupertas 8. Peccatum 185. 327. Pœna 2. Perfectio 52. &c. Pietas 13. 21. Præceptum 86. Prædeſtinatio 35. Princeps 24. Proximus 1. Pulchritudo 12. 13. 14. Purgatorium 2. Reliquiæ. Reſurrectio 35. Roma 3. Sacerdos 11. Sacramentum 87. Sacrilegium 5. Sanctaſanctorum. Sanctificatio 5. 9. &c. Sanctitas o. Satisfactio 25. Scenophegia. Scriptura 4. Scutum. Sedere 6. 7. Senſualitas 7. Senſus 50. Sepultura 7. &c. Seruitus 15. 18. Symbolum 5. Sion 3. Societas 4. 5. Stella 9. Subſiſtentia 8. Suffragia 12. Tacere 3. Tamplum 1. 10. &c. Theologia 11. Timor 45. Velum o. Veſtis 1. 2. Violatio. Virginitas 17. Vita 38. Vnctio 36. Vnio 10. Votum 6. 9. Viſura 231. 307. Chriſtus 67.

11 Corpora ſanctorum habebunt dotem impaſſibilitatis, non autem corpora puerorum, mortuorum tantum cum peccato originali. 2. diſtinctione 33. quæſtione 2. 1. 3^{m}. / 5^{m}. / Ma. q. 5. 2. 5^{m}.

¶Sandalia quæ tegunt pedes epiſcopi, ſignificant contemptũ terrenorum. 4. d. 24. q. 3. 3. c. Vel Epiſcopus 13. 14.

¶Sane. Scientia 156. Oratio 75. &c.

1 ¶Sangvis non declinatur in plurali, tamen aliquando dicitur pluraliter, ad expreſſionem peccati. pſal. 50. fi. g. G. Accidens 81. Figura.

2 Sanguis non eſt actu pars, ſed eſt totum in potentia. 3^{a}. q. 31. 5. 1^{m}. / 6. c. / 3. d. 3. q. 5. 1. 4^{m} / 4. d 11. L. medio G. Adeps 1. Adoratio 21. Anima 113. 214. Aqua 17. Arrius. Audacia 10. Quid.

Sa

Baptiſmus 56.219.&c.148. Cere 4. Circunciſio 9. Coitus 1. Conſecratio 8. Contemplatio 10. Diaconus 2. Euchariſtia 4. 6.&c.20.55.61.&c.80.101.&c.123.238.162.275.283.184.185. 199.212.255.

3 Sanguis eſt de integritate humanæ naturæ. 1^{a}.q.119.2.c./3. d.54.3.c./4.d.44.q.2.ar.2.q.1.c./Quol. 5.5.c.

4 Sanguis triplex, ſcilicet cibi & potus, hominis, & feminis. pſal. 115.fi.f.D. Herodias 2.

5 Sanguinei ſunt amatiui. Ideo iecur dicitur cogens amare, quia generat ſanguinem. 12^{a}.q.48.2 1^{m}. Humidum 1. Ira 14. 51.52. Laurentius 3. Luna 7. Menſtruus o. Mors 45. Occidere 21. Oratio 80.

6 Sanguis in lege veteri, effundebatur, ad crepidinem altaria, ut Iudæi horrerent effundere ſanguinem. Et quia vita eſt a Deo. Et pro effuſione ſanguinis Chriſti. 12^{a}. q.102.3.8^{m}./6. 2^{m}. Paraſceue. Paterna. Pſalmus 8. Rex 9. Sacerdos 19.21. Sacrificium 34. Saphirus o. Satisfactio 37. Semen 5.&c. Subdiaconus 2. Teſtis 6. Torcular 2. Vaſpere.

Chriſti. 7 Effuſio ſanguinis Chriſti, figurata eſt in effuſione ſanguinis omnium iuſtorum qui fuerunt ab origine mundi. Heb. 12. lec.4.fin.

8 Sanguis Chriſti, eſt precium redemptionis noſtræ, quod Chriſtus obtulit Deo, non autem diabolo. 3^{a}.q.48.4.3^{m}./5.c./q.49.2.2^{m}./Quol.5.5.c.fi./1^{a}.Cor.6.lec.fi.fi.E./1^{a}.Tim. 2. lec.1.fi.

9 Totus ſanguis Chriſti, qui ad veritatem humanæ naturæ pertinebat, in paſſione eius effuſus pro redemptione humani generis ad corpus Chriſti rediit, & reſurrexit cum eo, triplici ratione, ſcilicet quia paſſus eſt in perfectiſſima ætate, in qua maxime ea quæ in homine inueniuntur, ad veritatem humanæ naturæ pertinere uidentur, tanquam ad maximam perfectionem adducta, & ex merito paſſionis, ſicut & aliæ partes ſanctorum martyrum, in quibus paſſionem pro Chriſto ſuſtinuerunt, quendam priuilegiatum fulgorem, in reſurrectione habebunt, & ex ipſa uirtute paſſionis in qua humanum genus ſanctificauit, quia humanitas Chriſti, ſalutiferam uirtutem habuit, ex uirtute verbi ſibi uniti, ſecundum Damaſcenum. 3^{a}.q.54.3.1^{m}./Quol.5.5.c.

10 Sanguis Chriſti in paſſione effuſus, qui maxime fuit ſalubris, fuit diuinitati vnitus. Ideo oportuit, quod in reſurrectione, iungeretur aliis humanitatis partibus, ſicut & uerū corpus eius. 3^{a}.q.52.3.1^{m}./Quol.5.5.c.fi.

11 Sanguis Chriſti in paſſione effuſus, faces dicitur, ſecundum illud, Quem faces cruor perunxit, ſalus agni corpore. Quol. 5.5.ar.1.

12 Cum Chriſtus ante paſſionem comederit & biberit, nihil prohibet in eo fuiſſe aliquem, ſanguinem nutrimentalem, qui ad veritatem humanæ naturæ non pertineret, & quem non oporteret ad corpus eius in reſurrectione redire. Quol. 5.5.c.

13 Sanguis vero qui in quibuſdam eccleſiis pro reliquiis obſeruatur, fluxit miraculoſè, de quadam eius imagine percuſſa, 3^{a}.q.54.3.3^{m}./Quol.5.5.c.fi.

14 Vel etiā aliàs, ex corpore Chriſti eſt effuſus Quo.5.5.c.fi.

15 Anima irrigata dulcedine ſanguinis Chriſti, eſt quaſi paradiſus Dei, propter tria, ſcilicet propter uirtutum fertilitatem, cordis dulcedinem, & conſcientiæ ſerenitatem. Opuſcu.58, c^{o} 31. Vel anima 213. Dulcedo 7.

¶Sanies. Reſurrectio 23.

Quid. 1 SANITAS eſt de prima ſpecie qualitatis, cauſata ex humoribus adæquatis. 12^{a}.q.49.2.c./1^{m}./3^{m}./4.c./q.50.1.c.fi./ Veri q.27.1.4^{m}.

^{a}Animal 77. Argumentum 9. Bonitas 192. Cibus 7. Contemplatio 10. Contritio 8. Conualeſcere.

2 Sanitas quandoque fit ab intrinſeco tantum, aliquando ab intrinſeco & extrinſeco ſimul, numquam autem ab extrinſeco tantum. contra 4.c^{o} 72.

3 Sanitas eſt tantum in animali. 1^{a}.q.16 6.c./1.d.19.q.5.2.1^{m} ^{a}Debitum 16. Doctrina 5. Egriudo 3.

Du^{m}.2098^{m} 4 Oppoſitum videtur dicere a ſimili.4.d.14.q.1.ar.3.q.1.c./Veri.q.14.4.7^{m}. Reſpondeo ſicut Dubio 1173.

5 Cibus denominatur ſanus, a qualitate ſibi inhærente. Veri. q.1.4.c.fi.

^{a}Aeſtimatio 2. Forma 133. Gratia 2.120.121.129.177. Guſtus 2. Habitus 8.28.60.64. Incontinentia 7. Infirmitas 1. Iuramentum 18. Manus 4. Matrimonium 50.

6 Eadem numero ſanitas, eſt in animali, & in aliis, nec alia ſanitas eſt medicinę, & vrinæ, quàm ſanitas animalis, quàm medicina facit, & urina ſignificat. 12^{a}.q.20.3.3^{m}.

^{a}Medicina o. Miraculum 22. Pœna 42.58. Pulchritudo. 2.

7 Sanitas & nouitas eius, ſignificant iuſtitiam, quæ eſt rectitudo partium animæ, & integritatem gratiæ & naturæ, ſicut languor & nouitas eius, ſignificant culpam & pœnam. Ideo

Se

ſanatio & renouatio animæ, ſunt iuſtificatio per gratiam, & ablatio omnis pœnæ per gloriam. 4.diſt.17.quæſt.1.art.1. quæſt.3.o.

^{a} Res 9. Sacramentum 59. Satisfactio 37. Senſualitas 56. Socrates 5.6.

8 Sanitas mentis eſt duplex, ſcilicet a culpa per gratiam fidei, & ab omni miſeria, per gloriam. Veri.q.10.11.9^{m}.

9 Chriſtus quemcumque curauit, totum ſanauit, ſcilicet mente & corpore. 3^{a}.q.44.3.3^{m}./q.86.1.1^{m}./4.d.15.L.fi.D.

10 Dicitur ille non poſſe ſanari, qui non poteſt de facili ſanari. Poteſt tamen hoc fieri, per virtutem diuinæ gratiæ, quę etiā interdum in profundum maris ſe conuertit. 3^{a}.q.86.1.3^{m}.fi.

^{a} Vnctio 10.16.17.20.25.

¶Sanſon. Occidere 12. Prophetia 58.

¶Saphira. Correctio 15.

Effectus. 1 ¶SAPHIRVS habet vim reſtringendi ſanguinem. Opuſ. 34.c^{o}.3.

2 Saphirus curat apoſtema, ex influxu cœli. Spiritus 2.c.

Del. ¶Sapere. Inquantum aliquid æternum mente ſapimus, non in hoc mundo ſumus, ſecundum Auguſtinum. Hoc verum eſt ex parte obiecti, in quod eleuamur, quod eſt ſupra mundum, & ſupra tempus. Sed ex parte noſtra qui eleuamur, cum ſimus temporales & in hoc mundo, ſic gratia temporalis eſt. Opuſ.9.q.31.

^{a} Bonitas 226. Euſtratius 2. Intellectus 83. Sapientia o. Stultitia 5. Veſpertilio. Vſura 139.

¶Sapidum. Sapor. Verbum 75.

Quid. 1 ¶SAPIENTIA qua formaliter ſapientes ſumus, eſt quædam participatio diuinæ ſapientiæ, quæ Deus eſt. 22^{a}.q.23.2.2^{m}.

^{a} Abiectus.

2 Sapientia ſecundum Phyloſophos, eſt tantum cognoſcitiua, ſecundum Theologos vero eſt etiam directiua. 22^{a}.q.19.7.c.

^{a} Accedere 3. Aqua 4.

3 Sapientia iudicat de omnibus, & ordinat, quia conſiderat altiſſimas cauſas. 12^{a} q.57.2.c./1^{m}./q.66.5.c./1^{m}./cont.pri^{o}./ Lib.2.c^{o}.14.n./Ethi.pri^{o}/Meta. lec.2.o. ^{a} Charitas 60. Contemplatio 4.7 21. Doctrina 16. Euſtratius 2.

4 Sapientia dicitur dupliciter, ſecundum Phyloſophum, ſcilicet vniuerſalis, & particularis. Sapientia vniuerſalis eſt virtus, quæ eſt vltimum in omnibus artibus & ſcientiis. Et iſta eſt per quam homo ponitur in cognitione nobiliſſimarum rerum ſubſtantiarum, ſcilicet ſeparatarum, vel ſpiritualium. Et hæc ſecundum Phyloſophum eſt metaphyſica, & ſecundum nos eſt theologia. Sed ſapientia particularis eſt virtus per quam homo ponitur in vltimo cuiuſcumque artis, vt medicinæ. Iſa.3.prin^{o}.2.F. ^{a} Experientia 6. Felicitas 1. Fides 50. Finis 84. Habitus 33. Humilitas 31. Idoneus 2. Incorporalia 3 Inſipientia 1. Intellectus 83. Iudex 3. Iudicium 5.19.20. 21.22. Iuſtitia 50. Lac 2.

5 Sapiens ſimpliciter, eſt qui cognoſcit altiſſimam cauſam ſimpliciter, ſed ſapiens in aliquo genere, eſt qui ſcit altiſſimam cauſam in illo genere. 1^{a}.quæſt.1.6.c./22^{a}.q.9.2.c./q.45.1.c./ q.47.2.1^{m}/3.diſt.35.quæſt.2.art.1.q.1.c./cont.c^{o}.1./Lib^{o}.2. c^{o}.28.3^{m}./Iſa 3.prin^{o}.2.F./Rom.8.lec.2.prin^{o}.K./1^{a}.Cor.3. lec.2.pri^{o}.E./Eph.5.lec 6.fi.F. ^{a} Liber 2. Magi 1. Medicus 2.&c. Miſericordia 20. Monarchia 2. Muſica 2. Nomen 20. Officium 1.

6 Auditus eſt neceſſarius cuilibet homini, quia nullus eſt per ſe ſapiens perfecte. Pſal.43.prin^{o}.2.D.E.

7 Acquiſitio ſapientiæ, per inſpirationem, eſt velox, & facilis, per ſtudium vero eſt difficilis, & tarda. Pſal.44.prin^{o}.2.H.

^{a} Organum 1.5. Palpebræ. Perturbatio. Philoſophia o. Philoſophus o. Pythagoras 2.3. Plato 1. Poetica 3. Prædeſtinatio 12. Prælatio 18. Princeps 25. Prophetia 27. Regnum 2. Sapere. Senectus 3.

8 Sapientia tripliciter habetur, ſcilicet inſtitutione humana, inſpiratione diuina, & reuelatione diabolica. Iſa.3.prin^{o}.2.K./ Pſal.44.prin^{o}.2.H. ^{a} Seruitus 6. Studium 5. Stultitia 3.4. 10.11. Thales o.

9 Aliqui mediantur ſapientiam quadrupliciter, ſcilicet credendo Chriſto, acquieſcendo ſapientibus, pſallendo Deo, & docendo, vt iuſti. Pſalm.36.fin.2.G. ^{a} Tribulatio 14. Turbatio 2.

10 Sapientia ſimpliciter, ſemper eſt bona, ſed ſecundum quid eſt mala, & eſt triplex, ſcilicet terrena, animalis, & diabolica. 22^{a}.q 45.1.1^{m}./q.46.1.2^{m}./q.55.1.3^{m}./q.113.2.1^{m}.

^{a} Triſtitia 8. Verecundia 8.

11 Sapientia increata, eſt omnino immutabilis, licet ſapientia creata mutetur per accidens, ideſt ex parte ſubiecti, non autem per ſe, ideſt ex parte obiecti. Veri.q.11.1.10^{m}.

^{a} Virtus 198. Vſura 174.

Comparatio. 12 Omnis ſapientia eſt ſcientia, inquantum eſt de concluſionibus, ſed differt a ceteris ſcientiis, inquantum eſt de principiis

cipijs.12æ.q.57.2.1m./4m./22æ.q.9.2.c./1.prolo.3.c./diſt.34.q.2.3m./d.35.1.1m./ſ.1a.1m./6m./Ethi.6.lec.5.fin.
* Contemplatio 25. Fides 150. Inſipientia 1. Metaphyſica 0. Perfectio 10. Pietas 20. Præceptum 36.

13 Sapientia vtitur principijs, non ſolum concludendo ex eis ſicut aliæ ſcientiæ, ſed iudicando de eis, & diſputando contra negantes ea. 1a.quæſt.1.8.c./12æ.quæſt.57.2.1m./2m./q.66.5.4m./3.diſt.35.quæſt.1.art.4.q.1.1m./Ethi.6.lec.5.fi./Meta.3.lec.1.fi./Lib°.4.lec.5.medu.d./Libu.11.lec.4.o./Poſter.lec.10.fin.
* Prædeſtinatio 12. Prophetia 27. Prudentia 0. Sacrificium 35. Scientia 73. Templum 13. Theologia 36.42.

14 Sapientia continet ſub ſe ſcientiam & intellectum. 12æ.q.57.2.2m./1.prolo.3.c.fi./Ethi.6.lec.5.fi.

15 Sapientia eſt tantum vna, licet ſcientiæ ſint multæ. 12æ.q.57.2.c.fi. * Verbum 30. Virtus 114.&c.

16 Sapientia eſt maxima, inter omnes virtutes intellectuales, iudicans, & ordinans eas. 12æ.q.57.2.c.2m./q.66.5.c./quæſt.68.7.c./Ethi.prin°./Libu.6.lec.6.7.o.

Differentia. 17 Differentia inter ſapientiam, ſcientiam, intellectum, artem, & prudentiam. 12æ.q.57.2.3.4.o./Ethi.6.lec.3.o./Meta.lec.1.fi.m.K./Poſter.lec.44.fi.1.B.

18 Sapientia dirigit alias virtutes intellectuales, prudentia vero morales. 3.d.34.q.1.4.c. * Felicitas 1. Finis 84.

19 Sapientia in rebus humanis, eſt prudentia. 1a.q.1.6.c./22æ.q.47.2.1m./3.d.35.q.2.ar.4.q.1.c./Ro.8.lec.2.prinu.k./1æ.Cor.lec.3.medu.G./Eph.5.lec.6.fi.F. * Gratus 2. Idoneus 2. Medicus 2. &c. Perfectio 20. Timor 05.

20 Prudentia non imperat ſapientiæ, ſed econuerſo. Nec eſt de altiſſimo, ſicut ſapientia. Sed imperat de ordinatis ad ſapientiam. Ideo eſt miniſtra eius. 12æ.q.66.5.1m./Ethi.6.fin.
* Venus 2.

21 Prudentia eſt de ijs, per quæ peruenitur ad felicitatem, ſed ſapientia eſt de obiecto eius. Sed actus eius in hac vita non eſt perfecta felicitas, ſed eſt inchoatio eius, quia eſt actus imperfectus, reſpectu ſui obiecti principalis, ſcilicet Dei. 12æ.quæſtione 66.5.2m./3m./Anima 16.c./7m./1æ.Cor.lect.3.med°.A.

Donum. 22 Dona ſapientiæ & ſcientiæ, nihil aliud ſunt quàm quædam perfectiones mentis humanæ, ſecundum quas diſponitur ad ſequendum inſtinctus ſpiritusſancti, in cognitione diuinorum, & humanorum. 12æ.q.68.5.1m./22æ.9.8.5.c. * Angelus 273. Armus. Beatitudo 16.&c.

23 Sapientia data a Deo, eſt donum ſpiritusſancti, ſed ſapientia acquiſita per ſtudium humanum, eſt virtus intellectualis. 1a.quæſtio.1.6.3m./21æ.quæſt.45.1.o./4.1m./2m./3.diſt.35.quæſt.2.art.1.q.1.o.
* Character 29. Charitas 42.60.126.143.151. Deus 165. Donum 9.35.

24 Donum & virtus ſapientiæ, principaliter eſt de diuinis, ſecundario vero de alijs, iudicando per regulas diuinas. 12æ.quæſt.57.2.c./22æ.quæſt.9.2.c./3.d.35.quæſt.2.art.1.quæſt.2.o./Con.3.c°.154. * Flumen 1. Fons 1. Habitus 33. Intellectus 293.298.

25 Virtus ſapientiæ, eſt tantum ſpeculatiua, ſed donum ſapientiæ eſt ſpeculatiuum principaliter, & ſecundario practicum. 2a.q.64.1.c./22æ.q.10.7.c./q.45.3.o./6.3m./3.diſt.35.quæſt.2.art.1.q.3.c.

26 Ratio ſpeculatiua, quo ad apprehenſionem perficitur dono intellectus, & quo ad iudicium dono ſapientiæ. Sed ratio practica quo ad primum perficitur dono conſilij, & quo ad ſecundum, dono ſcientiæ. 12æ.q.68.4.c.

27 Donum ſapientiæ, eſt in ratione ſuperiori, donum autem ſcientiæ, in ratione inferiori. 1a.q.79.9.c./22æ.q.45.5.c./2.d.24.q.2.2.c.fi.

28 Homo per donum ſapientiæ vnitur altiſſimis cauſis, transformatus in earum ſimilitudinem. 3.d.34.q.1.2.c.

29 Donum ſapientiæ eſt principaliter circa diuina, cum delectatione cauſata de eis per dilectionem, ſed donum intellectus, eſt indifferenter circa omnia apprehenſa quantum eſt de ſe. Nec habet delectationem, niſi cauſatam ex congruentia operationis ad operantem. 3.diſtinct.3.quæſt.2.art.2.quæſt.3.c./1m.

30 Auguſtinus loquitur de ſapientia, quantum ad ſuam cauſam, ſcilicet quantum ad charitatem, ex qua etiam ſumitur nomen ſapientiæ quæ eſt donum, ſecundum quod ſaporem quendam importat. 1a.quæſtio.43.5.2m./3m./22æ.quæſtione 45.2.1m.

31 Talis expoſitio, ſcilicet quòd ſapientia dicitur quaſi ſapida ſcientia, non conuenit, niſi ſecundum nomen quod habet ſapientia, in latina lingua. In græco autem non competit, & forte, nec in alijs linguis. Vnde potius videtur nomen ſapientiæ ibi accipi pro eius fama, qua a cunctis commendatur. 1a.q.43.5.2m./3m./22æ.q.45.2.2m.

32 Donum ſapientiæ dirigit hominis intellectum & affectum. Ideo ei tamquam directiuo, correſpondent duo dona, ſcilicet intellectus in intellectu, & timor in affectu. 12æ.q.68.4.5m.
* Ioannes 13. Iudicium 19.20.22. Luc 2. Manifeſtatio 2. Martis 27.

33 Rectum iudicium de diuinis ex inquiſitione rationis, eſt virtutis ſapientiæ, doni vero eius ſecundum connaturalitatem. 1a.q.1.6.3m./12æ.q.68.1.4m./22æ.q.45.2.c./3.d.34.q.1.2.c./d.35.q.2.ar.1.q.1.c.

34 Iudicium per modum inclinationis, eſt doni ſapientiæ, ſed per modum cognitionis tantum, eſt theologiæ. 1a.q.1.6.3m./22æ.q.45.2.c.

35 Donum ſapientiæ iudicat & ordinat actiones & paſſiones humanas, & alia cognoſcibilia. 3.d.34.q.1.2.c.

36 Intellectus habet duos actus, ſcilicet percipere, & iudicare, ſecundum rationes diuinas, & humanas. Primum eſt doni intellectus, ſecundum doni ſapientiæ, & tertium doni ſcientiæ. 12æ.q.8.6.o./q.9.2.o./q.45.2.3m./3.d.35.q.2.2.2.q.3.o.
* Pœnitentia 84.

37 Donum ſapientiæ, eſt excellentiſſimum, inter ſeptem dona ſpiritusſancti, ſed eſt inferius charitate. 12æ.q.68.7.c./1.d.17.L.1.fi./Col.3.lec.3.medu.E.
* Pietas 15.20. Præceptum 36. Prælatio 18.19. Salomon 2.2. Vitius 198.

38 Sapientia acquiſita, poteſt eſſe cum peccato mortali, non autem donum ſapientiæ, ſicut nec charitas, quam præſupponit. 22æ.q.45.4.o.

39 Fides eſt ſimplex cognitio articulorum, ſed donum ſapiẽtiæ, contemplatur eos difformiter, & quodammodo explicite. 3.d.35.q.2.ar.1.q.1.1m.

40 Fides aſſentit veritati diuinæ ſecundum ſe, ſed donum ſapiẽtiæ iudicat ſecundum eam. Ideo præſupponit fidem. 22æ.q.45.1.2m.

41 Fides eſt initium ſapientiæ ſecundum eſſentiam, timor autẽ ſeruilis, eſt vt diſpoſitio eius, ſed filialis, vt primus effectus eius. 22æ.q.19.7.o./q.45.6.3m.

42 Donum ſapientiæ, dicitur pietas, & timor Dei, quia manifeſtant ſapientiam & fidem. 22æ.q.45.1.3m./3.d.3.q.2.art.1.q.1.2m.

43 Donum ſapientiæ, quo ad ſuam cauſam, eſt in voluntate, ſed ſecundum eſſentiam eſt in intellectu. 22æ.q.45.2.o./3.d.35.q.2.ar.1.q.3.o.

44 Donum ſapientiæ, quantum eſt neceſſarium ad ſalutem eſt in omni habente gratiam. Sed eſt in pueris & amentibus habitualiter tantum. Sed quo ad ſecreta myſteria, & directionem aliorum, eſt in paucis, quia eſt gratia gratis data. 12æ.q.68.5.1m./22æ.q.45.5.o.

45 Sapientia in diuinis ſemper eſt eſſentialis, & numquam eſt perſonalis & propria, ſed appropriatur, quia non ſignificatur per modum exeuntis, ſicut amor, ſed per modum quieſcentis in ſubiecto. 1a.q.34.1.2m./q.37.2.1m./q.39.7.2m./1.prolo prin°./d.10.1.5m./d.32.q.1.2.1m./q.2.2.1m./3.4.cu 12.fi. In diuinis.
* Angelus 273.

46 Sapientia in diuinis, dicitur dupliciter, ſcilicet eſſentialis, & genita. 1a.q.34.1.2m./1.d.9.L.prin°./d.32.q.2.o./L./Con.4.cu 12./13.prin°./1æ.Cor.lec.3.fi.A.
* Appropriatio 10.11.16.17. Aqua 4.

47 Sapientia vt ſupponit pro eſſentia, non dicitur genita, nec ingenita. Sed vt ſupponit pro hypoſtaſi, dicitur genita vel ingenita, tamen ſemper ſignificat eſſentiam. 1a.diſt.32.q.2.2.c./1m.
* Creatura 8.10.

48 Sapientia patris dicitur dupliciter, ſcilicet eſſentialis, quæ eſt in ipſo, & quæ procedit ab eo. 1a.quæſtio.39.7.2m./1.d.32.quæſt.2.1.1m.

49 Pater eſt ſapiens ſapientia eſſentiali, non autem ſapientia genita. 1a.q.37.2.1m./q.39.7.2m./1.d.32.q.1.1.1m./q.2.1.o./Ro.fi./1æ.Cor.lec.3.fi.A.
* Debitum 20. Deus 100.384.447. Effectus 1. Hæreſis 105.

50 Pater eſt ſapiens, ut concipiens verbum, filius autem, ut verbum conceptum, quia verbum eſt conceptio ſapientis. Po°.q.9.9.6m.

51 Filius eſt ſapientia patris. 1a.q.39.7.2m./1.prolo.prinu./contra 4.c° 12./1æ.Cor.lec.3.fi.E.

52 Filius eſt ſapiens formaliter, ſapientia tantum eſſentiali, effectiue verò, ſapientia ingenita tantum, ſed ſe ipſo vel per ſe ſapientia genita. 1a.q.39.7.2m./1.d.32.q.2.2.o.
* Idea 22.23. Incarnatio 28.

53 Sapientia Dei tripliciter ſumitur, ſcilicet pro cognitione, pro verbo, & pro effectu eius. contra 4.cu 12/13.
* Innocens 2. Iudex 3. Iuſtificatio 43. Manifeſtatio 2. Miſſio 24. Ordo 69. Pater 19. Pax 18.

Sa

34 Sapientia in diuinis & in creaturis, comparatur tripliciter ad verbum, ſcilicet vt idem, vt prius, & vt poſterius. 1.d.34. quæſt.2.2m.

35 Per ſapientiam Dei, & per filium eius, manifeſtantur ſecreta Dei, producuntur opera Dei, reſtaurantur, & perficiuntur. 1. prolo.prin°.

*Pœnitentia 84.126.Prædeſtinatio 12.39.Reparatio.Teutare 10.Tranſumptio.Chriſtus 119.

36 Deus loquitur ſapientiam ſuam, quando infundit eam in mẽte, ſed ſcribit eam in irrationabilibus. pſal.44.prin°.2.ſi.

Quid. * Finis 84.

¶Sapor conſiſtit in humido aqueo, aliqualiter digeſto. Odor vero, in ſicco aereo, aliqualiter contemperato. Ideo non ſemper ſibi ad inuicem conformantur. Anima 2.lec.19.ſi.c.

*Bonitas 226.Contrarium 6.Dulcedo 1.Elementum 19.Fermentum 2.Guſtus 3.Nutrire 2.Odor 2.3. Salina. Tactus 2.

¶Sara. Abraham 9.10.25.26.Mendacium 20.

Quis. ¶Sarabaitæ ſunt monachi, ſine obedientia. Ideo non approbantur, licet ſint laborioſi. 22ª.q.186.4.5m.

Error. ¶Saraceni & Iudæi fabulantur, q̃ pręmia iuſtorum, ſint voluptates carnis. 4.d.44.q.1.ar.3.q.4.4m./Con.3.c°.27.ſi./ li°.4. c° 83./ 1ª.Cor.15.lec.5.prin°.L/ Lec.7.ſi.

*Error 11.11.

¶Sarad. Senacherib.

¶Sardinia. Corſica.

¶Sargon. Senacherib.

¶Sartago. Chriſtus 148.

¶Sata. Vſura 170.204. Vſura.

¶Satagere. Infamia 2.

¶Sathan. Aſſiſtere 3.4.5.

Quare. ¶Sathanas. Petrus in Euangelio dicitur Sathanas, ideſt aduerſarius, inquantum bona ſua voluntate ex pietate, bonæ voluntati Chriſti aduerſabatur. 1.diſtinct.48.L.medᵒ. D. Dæmon 216.

¶Sarietas. Bonitas 196.224.Doctrina 3.Euchariſtia 245.Maria 69.Saturitas.

¶Satis. Gabriel 3.Litera 4.Satisfactio 0. Satrapæ. Vſura 216. 229.

Quid. 1 ¶SATISFACTIO eſt actus uirtutis, materialiter & formaliter, elicitiue quidem iuſtitiæ uindicatiuæ, imperatiue uero eſt actus charitatis. 4.d.15.q.1.ar.1.q.1.2.o./q.3.c.

*Concupiſcentia 17.18.Dulcedo 3.Epiſcopus 31.Pœnitentia 83.Vita 65.

2 Satisfactio tripliciter diffinitur, ſcilicet quod eſt recompenſatio iniuriæ illatæ, ſecundum æqualitatem iuſtitiæ. Vel ſecundum Anſelmum, eſt debitum honorem Deo reddere. Vel ſecundum Auguſtinum, eſt peccatorum cauſas excidere, & eorum ſuggeſtionibus, aditum non præbere 4.d.15.q.1.ar.1.q.1.2m./q.3.o.

3 Satisfacere proprie eſt in actionibus, & reddere eſt in rebus exterioribus, licet quandoque unum pro alio ponatur. 4.diſ. 15.q.1.ar.1.q.2.c./ar.5.q.1.c.

Impoſitio. 4 Confeſſor laudabiliter imponit pœnitenti, Quicquid boni feceris, ſit tibi in remiſſionem peccatorum, quia dupliciter valet talis iniunctio, ſcilicet ex natura operis, & ex ui clauium. Ideo eſt ſatisfactio ſacramentalis. Quol.3.28.o. Abſoluere 40.Confeſſio 58.

*Bonitas 196.

5 Nulla ſatisfactio debet imponi nouiter baptizatis. 3ª.q.49.3. 2m./q.68.5.o./6.2./2.d.6.q.1.ar.1.q.2.c./3.d.19.ar.3.q.2. 1m./L./4.d.6.q.1.ar.1.q.1.c./Con.4.c°.38./Rom.13.lec.4. ſi.G. &c.

*Circunciſio 48. Contritio 71.

6 Nulla ſatisfactio debet imponi pro peccato originali. Nec de eo debet eſſe pœnitentia proprie, ſed large, i. diſplicentia. 4. d.16.q.1.ar.2.q.2.o.

7 Pœnitentias canonum, non oportet ſemper imponi, ſed debent moderari, ſecundum conditiones peccati, & peccatoris. 4.d.16.L.ſi./d.18.q.1.ar.3.q.4.c./d.20.ar.2.q.1.2m.

*Difficile 6.Eleemoſyna 9.33.34.Euchariſtia 162.280.Ieiunium 10.11. Indulgentia 8.&c. Macula 13.14. Miſericordia 32.Operatio 53.60.&c.Oratio 50.Peccatum 162.376. Pœna 20.26.36 51.58.60.61.67.71.79.

8 Satisfactio grauis non debet imponi, ne ſpiritus frangatur. Sed notificari debet pœnitenti, ut bene agendo aſſueſcat ad maiora. 4.d.18.q.1.ar.3.q.4.o/d.20.ar.2.q.2.3m./Quo.3.28.o.

*Pœnitentia 14.31.36.55.80. &cætera 104.126. Præceptum 16.

9 Satisfactio ſeptennis pœnitentiæ, non exigitur pro quolibet peccato mortali, ſed eſt regula communis pluribus. 4. d.20. ar.2.q.1.2m.

10 Satisfactio ut pars ſacramenti, ſufficit ad expiandum pœnam pro peccatis, non autem ex quantitate pœnæ. Ideo oportet eam imponi. 4.d.17.q.3.ar.1.q.1.4m./ar.3.q.1.3m./ar.5.q.1.c.

* Reſtitutio 2.Vſura 236.259.274.

11 Satisfactio iniuncta a confeſſore, dupliciter valet, ſcilicet ex natura operis, & ex vi clauium. Ideo plus valet, quam facta ex propria voluntate. Quol.3.28.c.

12 Siue ſacerdos ſe habeat diſcrete, in impoſitione pœnitentiæ ſiue non, nihil ibi diuerſificatur, quo ad efficaciam abſolutionis, confeſſionis, & contritionis 4.d.20. ar.2.q.2.c.

13 Satisfactio requirit opus meritorium. Ideo pœna purgatorij non eſt ſatisfactoria, niſi large, ideſt pœnæ debitæ ſolutio. 4.d.17.q.2.ar.4.q.3.3m./Con.3.c°.158.5m. Quis.

14 In ſatisfactione, bonitas actus eſt quid principalius, quàm pœnalitas. 4.d.15.q.2.ar.2.q.2.2m./d.45.q.2.ar.3.q.1 1m.

15 Pœnitens, per ſatisfactionem conſequitur perfectum effectum gratiæ, quia liberatur totaliter a reatu peccati. 3ª.q.90. 3.2m./4.d.16.q.1.ar.1.q.2.3m./d.17.q.3. ar.4.q.1.2m.

16 Ex propoſito ſatisfaciendi, gratia confertur, licet ſatisfactio actualis, gratiam præſupponat. 3ª.q.90.3.2m./d.16.q.1.art.1. q.2.3m./d.17.q.3.ar.4.q.1.2m.

17 Quilibet tenetur ad ſatisfactionem iniunctam ei a confeſſore non errante, ſi adſit facultas. 4.diſt.16.L./d.17.q.2.ar.1. q.1.8m./d.18.q.1.ar.3.q.4.o./ Quol.3.28.c. Obligatio.

* Confeſſio 19. 27. 28.81.85.86. Contritio 1.3. 17. Fortis 1. Furtum 8.

18 Homo non poteſt ſatisfacere de vno peccato ſine alio. 3ª.q. 86.3.o./4.d.15.q.1.art.3.q.1.o.

* Gratia 157.Religio 19.43.50.60.61.90.107.108. Reſtitutio 2.Sacrificium 30.

19 Homo poſt contritionem de peccatis præteritis, peccans mortaliter, non poteſt ſatisfacere, niſi prius peniteat. 4.d.15.q.1. art.3.q.2.o./d.20.artic.1.q.3.c. * Stuprum 2.Tribulatio 22. Voluntas 51.52.53.Vſura 308.309.

20 Satisfactionem oportet fieri per opera penalia, ratione peccatorum præteritorum, & ratione futurorum. 4.diſt.13.q.1.2.4. q.1.o./Con.3.c°.158.

21 Homo poteſt ſatisfacere Deo, ſecundum æqualitatem proportionis, per acceptationem infinitæ miſericordiæ Dei, non autem ſecundum æqualitatem quantitatis offenſæ. 3ª.q.1.2. 2m./q.85.3.o./q.90.2.c./4.d.15.q.1.2.o./ar.3.q.2.c.

22 Satisfactio in propoſito, cauſat gratiam, ſed in exequutione auget eam, ſicut & baptiſmus. 3ª.q.90.2.2m./4.d.16.q.1.art. 2.q.2.3m./d.17.q.1.ar.1.q.1.1m./ ar.5.q.1.c.

Pro alio. 23 Nulla pura creatura, potuit ſatisfacere Deo, pro natura humana. 3ª.q.1.2.2m./q.46.1.3m./q.49.5.1m./ 2.d.33.L.ſi./1./ d.1.q.1.2.c./6m./8m./9m./diſt.18.ar.6.q.1.6.o./d.19.L.ſi./d. 20.2.o./4.d.15.q.1.2.5m./d.48.q.1.1.3m./Con.4.c°.54.ſi./ 55.21m./Veri.quæſt.26.6.2m./q.29.7.c./7m./ Opuſ.2.c°.7./ Opuſ.3.c°.205./206./207/233./Heb.2.lec.2.medᵒ.H.

24 Satisfactio pro ſe, vel ſatisfactio pro alio, dicitur pretium quoddam. 3ª.q.48.4.c.

25 Adam & alij ſancti patres, ſatisfecerunt pro peccatis ſuis, ſecundum quod peccatum corrumpit bonum perſonale, non ſecundum quod corrumpit naturam. 1ª.q.49.5.1m./q.62.5. o./1m./2.d.21.q.1.1.5m./d.33.L.ſi.E./3.d.1.q.1.2.7m./con.4. c°.52.ſi./Opuſ.3.c°.204.

26 Vnus homo, poteſt ſatisfacere pro alio, inquantũ ſunt vnum in charitate. 3ª.q.14.1.c./q.48.2.1m./4.d.20.art.2.q.3.o./art. 3.q.2.c./art.4.q.1.c./art.5.q.3.2m./d.45.q.2.ar.1.q.3.c./ar.2. quæſt.2.c./Con.3.c°.158.b./Lib°.4.c°.55.1.1m./19m./au m./ Veri.q.29.7.c.

27 Nullus poteſt conteri, vel confiteri pro alio, ſicut poteſt ſatisfacere, quia hoc eſt extra, illa vero ſunt intra, quia pertinent ad bonitatem gratiæ, vel ad culpam. 3ª.quæſt.48.2.1m./ 4.d.20.ar.2.q.3.2m.

28 Minor pœna requiritur, in ſatisfactione pro alio, quàm in ſatisfactione pro ſe, propter maiorem charitatem. 4.d.20.art. 2.quæſt.3.c.

29 Satisfaciens pro alio, non ſatisfacit pro ſe, quia illa quantitas pœnæ, non ſufficit ad vtrumque. Sed ſibi meretur aliquid maius dimiſſione pœnæ, ſcilicet vitam æternam. 4.d.20.art. 2.q.3.3m./d.45.q.2.ar.1.q.4.o.

30 Non debet permitti quod aliquis pro alio ſatisfaciat, niſi pro impotente, vel indiſpoſito, ad prompte portandum pœnam, 4.d.20.ar.2.q.3.c.

31 Ad ſatisfaciendum pro alio, non requiritur impotentia pro illo alio, quo ad debitum, ſed tantum vt ſatiſfactio eſt in remedium. 4.d.20.ar.2.q.3.c.

Chriſtus. 32 Satisfactio pro tota natura humana, debuit fieri per mortem Chriſti, quia debuit eſſe vniuerſalis, & exemplar cuiuslibet alterius. 3.diſt.20.3.o./Con.4.c°.55.19m./20m./Veri.q.29.7. 6m./Opuſ.3.c°.238.ſin./ Rom.3.lec.3.medᵒ.C.Paſſio 121.

* Baptiſmus 180.

33 Paſſio Chriſti cauſauit noſtram ſalutem, per modum ſatiſfactionis.

factionis.3ª.q.48.2.3.c./ 4.2ᵐ./ q.48.2.0./ 4.c./ 6.3ᵐ./ Con. 4.cº 55 19ᵐ.&c.
Gratia 85.157.Iuſtificatio 35. Mors 17. Paſſio 88.100.108. &c.131.

34 Hæc ſatisfactio fuit ſuperabundans.3ª.q.48.2 c./ 2ᵐ./ 4.c./ q.49.3.c./ q.68.5.1ᵐ./ q.69.2.c./ Cont.4 cº 55.23ᵐ.

35 Chriſtus per mortem ſuam ſufficiẽter ſatisfecit pro peccatis humani generis, etiam ſi eſſent plura. 3ª.q.46.6.c./ 4ᵐ./ 6ᵐ./ q.48.2.0./ q.49.1.3.c./ q.68.1.c./ q.69.2.c./ q.86.4.3ᵐ./ 4.d.4.q.2.ar.2.q.2.c./ d.18.q.1.ar.2.q 2.c./ 2ᵐ./ Opuſ.3.cº 238.ſi./ Ro.11.lec.4.ſi.D./ Col.le.6.prinº.K. *Sacerdos 12.34.

36 Chriſtus ſatisfecit pro tota natura humana ſufficienter, non autem efficaciter. 3ª.q.46.1.3ᵐ./ q 79.7.2ᵐ./ 3.d.13.q.2.ar.2.q 2.5ᵐ./ d.19.ar.1.q.1.4ᵐ./ q.2.0 / 4.d.8.q.2.ar.2.q.3.7ᵐ./ d.18.q.1.ar.3.q.2.c./ 2ᵐ./ d.47.q.1.ar.3.q.1.c./ Con.4.cº 55 7ᵐ./ 72./ Veri.q.26.6.20ᵐ./ q.29.7.4ᵐ./ Quolib.2.14.16.c./ Matth.20 ſi.b.1 / 1ª.Tim.2.lec.1.ſi. / He.2.lec.3.meº.I. / cº 9.ſi. *Sanguis 9.&c.Chriſtus 102.173.

37 Vna gutta ſanguinis Chriſti fuſa in circuncißione, vel quæcumque pœna eius, plenè ſatisfecit, ratione perſonæ eius, nõ autem ſecundum genus operis, 3ª.q.46 6.6ᵐ./ 3.d.20.3.3ᵐ./ 6ᵐ./ Quol.2.2.0./ Quol.5.5.c.ſi./ Opuſ.3.cº 238.ſi.
*Pœnitentia 88.

Qui. ¶Satrapæ dicuntur principes, quaſi ſatis parati ad officium, vel ſatis ſapientes. Opuſ.20.libº.3.cº 22.prinº.

Diuiſio. ¶Saturitas illorum triplex. Et triplex fames peccantium, ſ. corporalis, verbi Dei, & beatitudinis. pſal.36.meº.p.
*Beatitudo 151.168.169.Bonitas 224.Satietas.

Effectus. 1 ¶SATVRNVS infrigidat, ex propria virtute & natura, conſequenter ſpeciem eius. 2. diſtinct.14.1.3. Cœlum 25.26.27. Iudæi 3. 20.

2 Saturno res ſixas & permanentes attribuunt aſtrologi. 1ª.q.104.2.c. *Iupiter.Lex 18.Planetæ 5.
¶Saxum.Cete 4.Lapis.Virtus 41.

Quid. 1 ¶SCANDALVM proprie, eſt dictum vel factum, minus rectum præbens alijs occaſionem ruinæ. Sed ſcandalum large ſumitur pro quolibet impedimento, alicui præſtito, in via aliqua quam proſequi intendit. 22ª.q 43.1.0./ 4.c./ 4.d.38.q.2.ar.2.q.1.c./ 2ᵐ./ q.2.1.0./ Quol 4 23.3ᵐ./ Matth.15 prinº.2.A./ Rom.7.lec.2. meº.C./ cº 14.lec.2.prinº.
*Contentio 1.Fama 1.Infamia 2.Offendiculum.

2 Scandaloo græce, offenſio dicitur latine, vel ruina, vel impactio pedis. 22ª.q.43.1.0./ 4.c. / 4.d.38.q.2.1.0. / Quol.4.23.3ᵐ./ Iſa.8.ſi.c.l./ Matth.15.prinº.2.A./ Rom.14.lec.2.prinº.
*Petrus 1.Religio 106.

Diuiſio. 3 Scandalum duplex, ſ. actiuum, id eſt omne inductiuum peccati, intentum, uel non intentum, ſcilicet peccatum vel ſimile ei: & paſſiuum, id eſt ruina peccati, ex dicto uel facto alterius. 22ª.q 43.1.4ᵐ./ 2.c./ 4.d.38.q.2.1.1ᵐ./ 2ᵐ./ 4ᵐ./ ar 2.q.1.3.c./ Quol 4.23.3ᵐ./ Matth.15.prinº.2.A./ Ro.7.lec.2 meº. C./ cº 14 lec.2.meº.K.&c.
* Ruina. Chriſtus 212.

4 Scandalum paſſiuum, non eſt omnino paſſio, ſed eſt actio patientis cooperantis agenti. 4.d.38.q.2.ar.2.q.1.3ᵐ./ q.2 4ᵐ.

5 Scandalum actiuum, quandoque eſt ſine paſſiuo, quandoque econuerſo, & quandoque ſimul. 22ª.q.43.1.4ᵐ./ 2.c./ 4.d.38.q.2.ar.2.q.1.c./ ar.4.q.1.c./ Ro.7.lec.meº.D.

Peccatum. 6 Omne ſcandalum eſt peccatum, ſed actiuum quidem dantis, paſſiuum vero ſumentis. 22ª.q.43.2.0./ 4.d.38.q.2.ar.2.q.1.0./ ar.4.q.1.c./ Ro.14.lec 2.meº C.

7 Scandalum actiuum per ſe, id eſt intentum, eſt ſpeciale peccatum, non autem per accidens, nec ſcandalum paſſiuum. 22ª.q.43.3.0./ 4.d.38.q.2.ar.2.q.2.0./ q.3.c. *Abſcondere 4.Adulatio 3 Diſputatio 6.Litigium 2.Mendacium 8.17.

8 Scandalum actiuum intentum, eſt ſpeciale peccatum formaliter, ex parte finis, & habitus imperantis, ſcilicet odij, non autem materialiter ex parte obiecti, & habituum elicientium, nec etiam ſcandalum non intentum. 4.d.38. q.2.ar.2.q.2.c./ 2ᵐ. *Præceptum 95.

9 Scandalum actiuum eſt peccatum oppoſitum ædificationi proximorum. 4.d.38.q.2.ar.2.q.2.c./ 2ᵐ. Vitia 242. 264.269. 277.255.

10 Scandalum actiuum eſt ſine alio peccato, quando factum, vel dictum, non eſt peccatum, ſed habet ſpeciem mali. 22ª.q.43.3.2ᵐ / 4.d.38.q 2.ar.2.q.2.1ᵐ.

11 Vtrumque ſcandalum, ſcilicet actiuum & paſſiuum, eſt veniale & quandoque mortale. 22ª.q.43.4.0. / 4.d.38.q.2.ar.2.q.3.0./ ar.3.q.2.c.

12 Scandalum actiuum, eſt per ſe grauius peccatum ſcandalo paſſiuo, ſed aliquando eſt econuerſo. 4.d.38.q.2.ar.2.q.1.3ᵐ.

13 Scandalum actiuum uel paſſiuum, non conuenit perfectis niſi de veniali, ſed imperfectis etiam de mortali. 22ª.q.43.5.6.0./ 4.d.38.q.2.3.0.

14 Omne ſcandalum cauſatur ex aliquo ſcandalo actiuo ſui, non autem ſemper ex peccato alterius. 22ª.q.43.6 1ᵐ./ 4.d.38.q.2.ar.3.q.1.2ᵐ.

15 Bona ſpiritualia neceſſaria, non debent dimitti propter ſcandalum, alia vero debent occultari, vel differri, ſi ſit ex ignorantia, donec doceatur, niſi ſit periculum. Non autem poſt, nec ſi eſt ex malitia. 22ª.q.43.2.7.8.0./ 3ª.q.42.2.0./ 4.d.38.q.2 ar.4.q.2.0 /Vir.q.8.1.3ᵐ./ Matth.15.medio 2 B. / Rom. 14.lec.3.medio G. — Relinquenda
*Aaron 3.Cibus 8.Condemnatus.Confeſſio 10.

16 Omne quod habet ſpeciem mali, ſecundum opinionem eorum qui tolerantur ab eccleſia, eſt relinquendum propter ſcandalum, non autem ſi habeat ſpeciem mali, ſecundum opinionem præciſorum ab eccleſia. Rom.14.lec.2.medº A.
*Contumelia 6.Correctio 6.7.8.9.22. Furtũ 8. Infidelis 13.

17 Veritas nullo modo deſerri debet, propter ſcandalum paſſiuũ aliorum. 22ª.q.43.7.2ᵐ./ 3ª.q.42.2.c./ 1ᵐ./ 4.d.38.q.3.3.4ᵐ./ d.38.q.2.ar.4.q.1.0./ Matth.15.prinº.2.B./ Ro.14.lec.3.meº. G./ 1ª.Cor.8.lec.1.ſi./ Gal.2.lec.3.prinº.A.&c.

18 Confeſſio fidei, quo ad non determinata, debet differri propter ſcandalum, non autem quo ad determinata. Rom.14.lec. 3.medio G.

19 Bona temporalia propria, debent deſeri, propter ſcandalum ex ignorantia vel infirmitate, vel ſcandalum ſedari, non autẽ ſi ſit ex malitia, nec aliena nobis commiſſa. 22ª.q.43.8.0./ 4.d.38.q 2.ar.4.q.3.0./ Rom.14.lec.3.prinº.E.
*Iudicium 24.29.30.Lex 174.

20 Punitio non debet deſeri propter ſcandalum, niſi ſequatur peius, propter multitudinem peccantium, uel propter potentiam principum. 22ª.q.33.6.0./ q 43.7.1ᵐ./ q.108.1.2ᵐ./ 3ᵐ./ 4.d.38.q.2.ar.4. q.1.2ᵐ. / Quol.10.15.1ᵐ. / Matth 13. meº.b.l.
*Oblatio 9.Occultatio.Peccatum 256. Pœnitentia 105.Prædicare 19.Prædicator 9.Ritus.Thomas 5.Virginitas 27.18.
¶Scapulæ.Humerus.Vnctio 37.
¶Sceleratus.Aſinus.Euchariſtia 278.
¶Scelus. Hieronymus 2.

Quid. ¶Scenophegia erat feſtum tabernaculorum, per dies ſeptem propter beneficium deductionis, & protectionis in deſerto. Et ſignificat peregrinationem ſanctorum in hoc mundo. Cui nunc ſuccedit feſtum conſecrationis eccleſiæ. 12ª.q.102.4.10ᵐ./ q.103.3. 4ᵐ./ Io.7.lec.1.prinº.a.K./ lec.2.prinº.a.G. &c./ lec.5. prinº.
¶Sceptrum.Poteſtas 10.Scipio.
¶Sceuola.Hieronymus 1.

Differentia. ¶Scibile dicitur ſecundum potentiam, ſcientia vero, ſecundum actum uel habitum. Ideo non ſunt ſimul natura. 1ª. quæſt. 13.7.6ᵐ.
* Dependere o.Genus 22.Scientia 31.Subiectum 2.Chriſtus 325.
*Scire. Aduertere.Aduentus 1.4.Concordia 1.Confeſſio 51.Delictum 1.Diſpenſatio 19.Dolus o.Ebrietas 5.23. Excommunicatio 25.26 Gula 4.5 6. Malitia o. Matrimonium 92.111.116.126.Miſſa 8.Ordo 101. Peccatum 137.Perpendere.Præceptum 72. Religio 61.Simonia 41.Sponſio Studioſus. Veadere 8. Voluntarium o.Vitia 223.227.257.261.&c.

Quid. 1 ¶SCIENTIA ſignificat qualitatem ſimplicem, quam conſequitur quidam reſpectus. 1ª.q.13.7.1ᵐ./ 12ª.q.54.4.0./ 1.d.30.2.c. Veri.q 4.5.c./ q.21.6.
*Adam 21. Arithmetica 2. Conſilium 4.Dialectica 12.Fi-144.Habitus 28.33.Hierarchia 1.

2 Immo ſcientia eſt collectio ſpecierum, ordinatarum ad cognoſcendum 3ª.q.12.2.c./ 3.d.14.ar.3.q.4.c./ 3ᵐ./ Con.1.cº 56.5ᵐ./ Veri.q.10.2.c.ſi./ q.20.2.c.ſi./ q.24.4.8ᵐ. / Opuſc.9. q.21.Reſpondeo Dubio 1095. — Dum 1095m
*Idea 29.Ignorantia 21.24.28.

3 Scientia eſt qualitas ſimplex, relata ad multa ſecundum vnũ. 12ª.q.54.4 o. *Lex 157.Logica 1.11.Magi 9.&c. Poſſeſſio 4.

4 Scientia eſt relatiuum, ſecundum dici. Poª.q.7.4.9ᵐ.
*Præceptum 53.103.Relatio 43.54.Theologia 0.Virtus 278.

5 Scientia eſt aſſimilatio intellectus, ad rem ſcitam, per ſpem intelligibilem, quæ eſt ſimilitudo rei ſcitæ &c. 1ª.q.14.2. 2ᵐ./ Poª.q.7.5.c.

6 Scientia poteſt nominare habitum, & actum. 1.d.2 q.1.ar.4.4ᵐ.

7 Scientia plus dicit, quàm illuminationem. ſ. comprehenſionẽ eorum ad quorum notitiam illuminationem Angelicam conſcientia pertinet ad perfectionem. 4.d.4.q.2.ar.3.q.3.2ᵐ.

8 Ariſtoteles aliquando large accipit ſcientiam. ſ. pro qualibet certitudinali cognitione, & aliquando proprie, ſ. ſecundum quod diuiditur contra intellectum, prout dicitur, ſcientia eſt concluſium, intellectus uero principiorum. Poſter.lec.7.medº.d./ Lec.44.ſi.E.

9 Ad ſcientiam requiruntur tempus tria, ſcilicet potétia, ſcitũ, quia cognoſcea-

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cognoſcentiæ,qua de rebus iudicat,res cognita,& vnio vtriuſque.Veri.q.1.9.10.c./q.2.1.b.3.

10 Oppoſitum videtur dicere.contra 2.c° 56.2m. / Veri.q.8.1.
Dum.1100. 13m. Reſpondeo ſicut Dubio 794.

11 Quantitas intenſiua,eſt eſſentialis ſcientiæ,non autem quantitas extenſiua,ſed per accidens. Veri.q.20.4.10m./14m.

12 Immo ſcientia augetur ſecundum ſe, per additionem. 12æ.q.
Dum.1101. q.49.4.c./q.52.2.c. Reſpondeo ſicut Dubio 1099.

13 Scientia particularis propriè eſt,quæ fit per medium particulare.1.d.35.5.2m.

Principium. 14 Diuerſæ ſcientiæ procedunt ex diuerſis principijs & medijs. 12æ.q.54 2.2m./ 2.d.24.q.2.2.5m.
Actus 106.107.

15 Omnis ſcientia habetur per aliqua principia per ſe nota, & per conſequens viſa.22æ.q.1.5.c.
Artifex 4.Cauſa 58. Certitudo 4.

16 Nulla ſciẽtia probat principia ſua,ſed probat alia ex eis.Nec diſputat contra negantes ea,præter primam philoſophiam.1a.q.1.8.c./Meta.3.lec.5.o./Li°.4.lec.1./Phy.le.2.medo.c./Poſter.lec.20.fi.d./le.21.fi.c.
Demonſtratio 8.9.16.Deus 382. Dialectica 4.

Dum.1102. 17 Immo in phyſica, Philoſophus diſputat contra negantes ſua principia.Phy.lec.2.Reſpondeo Dubio 1102.

18 Cognitio cauſarum ſubiecti generis ſcientiæ, eſt finis,ad quẽ generatio ſcientiæ pertingit.Meta.prolo.fi. D./lib°.4. lec.2. prin°.c./Lib°.6.prin°./Lib°.11.lec.9.prin°.
Fides 142.143.144.147.148.Habitus 68.&c.

19 Euiſdem ſcientiæ eſt, conſiderare aliquod genus, & proprias eius cauſas.Meta.prolo.me°.C./Lib.4.lec.1.prin°.c./Li°.6.prin°./Lib.11.lec.7.prin.

20 Scientia acquiſita, eſt in cognitione primorum principiorum ſicut in principijs actiuis.1. d.17.q.1. 3.c. / 2.d.24.q.2.4.3m./Veri.q.16.2.c./q.17.1.1m./Quol.3.26.fi./Quol.8.4.c./Phy.2.lec.5.fi./Poſter.lec.prin°.

21 Immo eſt in eis ſicut in principijs materialibus.Phy.2.lec.5.
Dum.1103. fi.d. Reſpondeo ſicut Dubio 1103. Idea 8.

22 Scientia vtitur principijs alterius ſcientiæ,cui ſe habet ex additione, vt geometria, reſpectu arithmeticæ,& naturalis reſpectu matematicæ.Cę.lec.3.me°.d.E./Poſter.lec.17.o.
Metaphyſica 10.&c.

23 In ſcientijs matematicis, principia manifeſtantur inductione,in naturalibus ſenſu, in moralibus conſuetudine,& in artibus experientia.Ethi.lec.11.fi.

24 Omnis ſcientia eſt ex principijs certioribus quo ad nos, ſicut phyſica, uel ſecundum naturam, ſicut matematica, uel ſuperficialiter exquiſitis uain pluribus; ut ſcientia moralis. Meta.6.lec.1.prin°.2.A.

25 Habens memoriter concluſiones geometriæ, non per media geometrica,non habet ſcientiam geometriæ, ſed opinionem. Vir.q.13.6m.

26 Tota virtus demonſtrationis,dependet ex medio.Ideo diuerſa.media,ſunt ſicut diuerſa principia actiua, ſecundum quæ, habitus ſcientiarum diuerſificantur.12æ.q.54.2.2m.
Principium 16.&c. Prudentia 81.82. Puer 13. Sapientia 13.&c.

27 Nulla ſcientia particularis, utitur primis principijs, in ſua communitate acceptis, ſed quantum ſe extendit ſubiectum eius,ſed tantum metaphyſice.Meta.11.lec.4.o.

28 In diuerſis concluſionibus unius ſciẽtiæ, ſunt diuerſa media per quę probantur.Ideo homo poteſt ſcire aliquas concluſiones ſine alijs,ſicut & media.22æ.q.5.3.2m.
Theologia 8.12.18.34.35.

29 Scientia demonſtratiua dicitur iudicatiua,inquantum per reſolutionem in prima principia, de veritate inquiſitorum diiudicat.22æ.q.53.4.c.

30 Ratio formalis obiecti ſcientiæ, eſt medium demonſtrationis. Virt.q.2.13.6m.

Obiectum. 31 Formalis ratio ſcibilis, accipitur ſecũdum principia, ex quibus aliquid ſcitur.Poſter.lec.41. medio d.D.

32 Idem eſt ſubiectum principiorum,& totius ſcientię,quia tota ſcientia,uirtute continetur in eis.1a.q.1.7.c./12æ.q.3.6.c./22æ.q.4.1.c./He.11.lec.1.medio C.

33 Omne quod ſcitur,eſt aliquo modo.1a.q.14.9.o./3a.q.10.3.c./1.d.35.5.3m./d.38.4.o./d.39.q.1.3.4m./Ver.q.2.2.12m.

34 Omne ſcitum a nobis,eſt neceſſarium, non autem omne ſcitum a Deo.1a.q.14 13.3m./1.d.38.5.o.
Adam 32.64.Arithmetrica 2.

35 Omne ſcitum,eſt aliquo modo uiſum per intellectum.22æ.q.1.5.c./4m.
Ars 8.9.Bonitas 117. Cœlum 117. Ciuilis o.Cohors 1.

36 Idem eſt ſubiectum principiorum, & totius ſcientiæ,cum tota ſcientia uirtute contineatur in principijs.1a.q.1.7.c.
Conſcientia 1. Contentio 1.

37 Subiectum ſcientiæ ſicut & obiectum potentiæ duplex,ſcilicet materiale,& formale.1a.q.1.7.c./Phy.2.le.5.Obiectum 3.
Defectus 5.Dæmon 57.

38 Formalis ratio ſubiecti ſcientiæ, ſicut & obiecti potentiæ,duplex,ſcilicet ex parte rei, & ex parte noſtra.12a.quæſt.1.2.c.
Demonſtratio 16.

39 Subiectum ſcientiæ duplex,ſcilicet adæquatum,quod prædicatur de omnibus conſideratis per ſe in illa ſcientia, & principale ſeu ſubiectum attributionis, quod in ea principaliter conſideratur,& ad quod referuntur omnia quæ in illa ſcientia conſiderantur,& ad illud ordinantur.Meta.5.le.7.prin°.

40 Subiectum ſcientiæ, eſt illud, cuius paſſiones & cauſas quærimus.Meta.prolo.fi.D./Poſter.lec.2.pri°.2. Dependere o.

41 Subiectum ſcientiæ poteſt habere duplices partes, ſcilicet ex quibus componitur, & ſubiectiuas. Sed primæ principaliter requiruntur & per ſe.Poſter.lec.41.med°.c.k.

42 Subiectum ſcientiæ comparatur ad eam tripliciter, ſcilicet quia continet omnia quæ ſunt in ea, principaliter in ea intenditur eius cognitio, & diſtinguit ſcientiam ab omnibus alijs. 2.prolo.4.c.

43 Quælibet ſciẽtia conſiderat,per ſe accidentia ſui ſubiecti,nõ autem quæ inſunt ei per accidens.Meta.4.lec.1.pri°.2.k.

44 Sic ſe habet ſubiectum ad ſcientiam, ſicut obiectum ad potentiam vel habitum.1a.q.1.7.c.

45 Materialiter ſcita,ſunt cõcluſiones, formalis vero ratio ſciendi,ſunt media demonſtrationis, per quæ concluſiones cognoſcuntur.12æ.q.1.1.c./Poſter.lec.2.prin°.2.

46 Scientia eſt variabilis quadrupliciter. Primo per generationem vel corruptionem,diminutionem vel augmentum ſcientiæ. Secundo ex parte actus,conſiderando in actu, quod prius conſiderabatur in habitu, vel in potentia, vel nunc vnum, & poſt aliud,vel ab vno diſcurrendo in aliud.Tertio ſecundum modum,ſcilicet clarius, vel minus clare, ex diuerſo medio, vel acutiori ingenio.Quarto mutatione obiecti.Ver.q.2.13.c.
Deus 139.141.152.330. Diffinitio 44.Diſpenſatio 19.Doctrina 22.Aeternitas 41.Fides 4.143.

47 Omnis ſcientia,vel eſt circa intelligibilia tantum, vt metaphyſica. Vel circa imaginabilia in particulari, & intelligibilia in vniuerſali, vt mathematica. Vel circa ſenſibilia & intelligibilia,vt phyſica.Vel ex vniuerſalibus principijs ad particularia,vt ſcientiæ practicæ. Meta.6.le.1.prin°.2.E.
Habitus 68. &c. Hieronymus o. Ignorantia 5.6.8.14.21.27.33.Immunitas.Infinitum 7.

48 Scientia eſt tantum de vniuerſalibus, quia de indiuiduis, & ſingularibus non eſt ſcientia obiectiue. 2.diſt.24.q.2.4.6m./Veri.q.2.13.8m./Meta.2.lec.4.me°.g./Li°.7.lec.14./Li°.11.lec.8.o./Anima 2.lec.12.med°.b./Poſter.lec.16.fin.
Intellectus 155.176.

49 Immo metaphyſica conſiderat etiam de ſingulis entibus. Dum.1004m.
Trin.107.6m.Reſpon°.Dum.1104. Iuſias.Ita 67.Iuramentum 36. Lignum 1.Logica 23. Loqui 1. Matrimonium 92.100.&c. 118.Metaphyſica 2.&c.Mitra.

50 Habitus ſcientiæ, non eſt ſingularium, niſi ſecundum quod continentur in principijs vniuerſalibus.2.d.24.q.2.4.6m.
Nomen 84.Pars 33.

51 Scientia eſt de mobilibus & contingentibus, ſecundũ quod in eis eſt aliquid neceſſarium vel vniuerſale. 1a.q.84.1.c./3m./q.86.3 o./cont.2.c°.64.10m./Veri.q.15.2.3m./Tri.18.4m./Ethi.6.lec.1.fi/Lec.3.prin°.b.med°.d.fi./Cę.3.princ°./Poſter.lec.16 fi./Lec.42.prin°.a. Peccatum 91.146. Per accidens 2.Præceptum 53.147.Prædeſtinatio 12.Principium 16.&c.Prohibitio 6.Prophetia 27.56.76.

52 Solæ ſcientiæ practicę, ſunt circa contingentia, inquantum huiuſmodi,ſcilicet in particulari. 12æ.q.6.prin°./cont.3.c°.75 8m./Ethi.6.lec.3.med°.d.fi.

53 Scientia non eſt de ijs quæ ſunt per accidens, ſcilicet quæ ſunt a caſu,vel a fortuna. Nec de cognitis per ſenſum,ſcilicet de ſingularibus.2.d.24.q.2.4.6m./Meta.6.lc.2.princ°.b.&c./Poſter.lec.42.o.
Prouidentia 5.Relatio 43.44.Vendere 8.

54 De qualibet re ad ſciendum an eſt, oportet vti pro medio quid nominis, non autem quid eſt; quia ſequitur quæſtionẽ an eſt.1a.q.2 2.2m./Poſter.lec.2.pri°.2.F.
Verbum 28.Vniuerſale 10.

55 De nulla ſciri poteſt,an eſt, niſi de ea ſciatur, quid eſt,ſaltem confuſe. 1a.q.2.2.2m./3.d.24.art.1.q.2.2m./Trin.23.c./Poſter.lec.2.prin° 2.F.

56 Scientia ut ſcientia,refertur ad ſcibile,ſed vt accidens,refertur ad ſcientem.3.d.8.5.5m./Veri q.3.3.c./q.4.5.c./Po°.q.7.4.9m./Meta.5.lec.17.fi.e.fi.

57 Habitus ſcientiæ,eſt in intellectu poſſibili, non autem in intellectu paſſiuo contra Auerroem. 22æ.q.50.4.o./q.51.3.c./Con.2.c°.59./73./74.fi.

Se

58 Non omnes homines habent ſcientiam, licet naturaliter deſiderent eam, quia non ſtudent. 2.d 22.q.2.1.5^{m}./ Meta.lec. 1 p in^{o}.a.H.

59 Ad debitum modum ſcientiæ, nouem requiruntur, ſ.ſcire humiliter ſine inflatione, ſobrie ſine præſumptione, certitudinaliter ſine hæſitatione, veraciter ſine errore, ſimpliciter ſine deceptione, ſalubriter cũ charitate & dilectione, vtiliter cũ proximorum ędificatione, liberaliter cum gratuita cõicatione, efficaciter cum bona operatione. 1ſ.Cor.8.lec.1.med^{o}.F.

60 Scire & diſcere, per accidens eſt malum, ex parte ſcientis dupliciter. ſ. propter occupationem impedientem officium eius vel propter contemptum diuinorum. Ex parte uero obiecti tripliciter, ſ. vel quia inclinat ad malũ vt ars magica, vel quia excedit, vel quia eſt qoid inutile. 1^{a}.q.22.3.3^{m} / 22^{æ} q.167. 1.o./ 3.d.35.q.2. ar.3. q.3.o./ Cont.1.c^{o} 70.5^{m}./7^{m}./ 8^{m}./ Veri.q 2.5.4^{m}./ Quol.3.22.c./Quol 4 16.c.

61 Scientia triplex eſt neceſſaria homini, ſcilicet credendorum, deſiderandorum, & operandorum. Opuſ.4.prin^{o}.

*Adam 21.22.23 25.26.5c.64.

62 Quilibet tenetur ſcire explicite, mandata decalogi. Veri.q6. 14.11.9^{m}./ Ma.q.3.7.c.

*Angelus 357.&c. Anima 147.&c.

63 Quilibet tenetur ſcire cõter credenda, coĩe iuris præcepta, & ea quæ ad eius ſtatum, vel ed eius officium pertinent. 12ſ. q.76.2.c./2.d.22.q.2.1.c./4.d.24.q.1.ar.3.q.2.o./Ma.q.3.7.c.

*Apoſtoli 6.7.13.14.23. Cherubim 1.Claues 2.5.

64 Omnes tenentur ſcire ea quæ ſunt de neceſſitate ſalutis, & quæ mandat Chriſtus, Apoſtoli, & prophetæ. 1ſ.Cor.14.le.ſi. ſi.G. *Cognitio 22.23.

65 In ſuſcipiente ordinem, non requiritur ſcia totius ſacræ ſcripturæ, ſed tanta, q dirigi poſſit in actu eius. 4.d.24.q.1.ar.3. q.2.o./ Veri.q.2.5.4^{m} /Quol.4.16.c. *Concordie 1. Confeſſio 51.84.91 &c. Confeſſor 1. Credere 10 14.&c. Delictum 1.

66 Scientia legis Dei, ſit annexa eſt officio ſacerdotali, q ſimul cum eo iniungitur. 22^{æ}.q.16.2.3^{m}. Dæmon 3.&c. 17.c 3.

67 Sacerdotibus ſioe cura, ſufficit, ſi tãtum de ſcientia habeãt, q ea quæ ad ſacramentum perficiendum ſpectant, rite ſeruare poſſint. 4.d 24.q.1.ar.3.q.2.2^{m}. *Deus 128.148.&c.230.233. Ebrietas 4. Excommunicatio 25. Gula 5. Hierarchia 1.

68 Qui alijs præponuntur, curam animarum habentes, tenentur ſcire ea quæ ad doctrinam fidei, & morum pertinent. 4. d.24 q.1.ar.3.q.2.c./ 1^{m}.

69 Tamen non tenentur ſcire oẽs difficiles quæſtiones, ſed tenẽtur ed ſuperiores recurrere. 4.d.24.q.1.ar.3.q.2.1^{m}.

*Hieronymus 2. Ignis 17. Ignorantia 8.10.21. Impedimentũ 2. Innocentie 18 &c. Iudicium 40. Lectoratus 6. Matrimoniũ 118. Medicus 3. Ordo 101. Pater 15. Peccatum 18.137.146. Poſſeſſor. Prælatio 18.19. Prudentia 12. Puer 10.

70 Epiſcopi tenentur ſcire ea quæ difficultatem in lege facere poſſunt, & tanto magis, quanto in maiori gradu collocantur. 4.d.24 q.1.ar.3.q.2.1^{m}.ſi./ ,^{m}. *Purgatorium 10. Simonia 27 36.41. Superbia 29.32. Veſpertilio. Virtus 98. Viſura 257. 264.267.268. Chriſtus 108 112 &c.126.127.145.

Acquiſitio. 71 Scientia acquiſita eſt habitus naturalis, quia ineſt vnicuique homini quoddam principium ſcientiæ, ſ. lumen intellectus agentis, per quod cognoſcuntur ſtatim a principio naturaliter, quædam vniuerſalia principia omnium ſcientiarum. 1^{a}. q.117.1.c./ 1^{m}./ 2 c^{æ}.q.51.4.c./q.113.10.3^{m}.

*Abſtinentia 8 Abſtractio 8.

Du^{m}.1105. 72 Immo ſcientia eſt per proprium ingenium & ſtudium. 1^{a}.q. 117.1.o./ 1 ſ q.51.4 c./q.113.10.3^{m}./ Poſter.lec.1.ſi.a.C.n. 4. Reſpon. Du^{m}.1105. *Adam 21.&c. Adiſcere o. Alliccre. Angelus 289.301.&c.302. Anima 147.&c.188 &c.302. Antecedens 3. Aſſentire 2 Augmentum 9.10. Beatus 13. Bellum 3. Cognitio 22 23 37. Conſcientia 1 3. Contemplatio 18. Credere 16. Demonſtratio 16. Deus 158.

73 Scientia uel ſapientia acquiſita per proprium ingenium & ſtudium quod eſt a Deo, eſt naturalis. Si vero aliter, vt in apoſtolis, eſt miraculoſa. 1^{a}.q.117.1.1^{m} / 12^{æ}.q.51.4.c./ q.113.10. 4^{m}. *Docere 7. Experientia 2.3.4 7. Fides 76.78.&c. Geometra o. Habitus 66.71.&c.

74 Vna demonſtratio, facit habitum ſcientiæ. Sed opinio non ſit ex vno argumento dialectico, ſed ex pluribus congregatis. 1. d.17.q.2.2.4^{m}./ Vir q 2.9.11^{m}. *Idea 8. Ignorantia 8. Impedimentum e. Intellectus 134.135.162. Lignum 2. Magi 9 &c.

75 Modus acquirẽdi ſcientiam duplex. ſ. præcipuus per inuentionem, & ſecundarius per doctrinam. 1^{a}.q.117.1.c. / 3^{a}. q.9.4. 1^{m}./3.2.c^{o} 74.ſi./ Veri.q 11.1.c./ Vir.q.1.9.9^{m}./ Quol.8.4. 4.c. *Notorium 2. Ordo 39.&c. Poſſeſſio 2. Præceptum 53.

76 Scientia tripliciter acquiritur, ſcilicet doctrina, ſtudio, & inſpiratione Dion.2.c. Veritas 31.

*Proceſſio 15.&c. Prophetia 56. Puer 10.

77 In generatione ſcientiæ noſtræ, prius eſt cognoſcere magis

Sci

commune quam minus commune. Poſter.lec.4.ſi.o.K.

*Sacrificium 34.

78 Oppoſitum vr̃ dicere, quia prius ſunt nobis nota minus communia. Opuſ.53 ſi. Reſp^{o}. Du^{m}.1106. *Signum 12. Du^{m}.1106.

79 Scientia humana, a ſignis ad res, & e ſenſibilibus ad intelligibilia procedit, ſicut experientia docet, & auctoritas phyloſophica confirmat. Opuſ.73.c^{o} 1 prin^{o} / Phy.7.lec.6.ſi. *Spes 34. Studioſitas 4. Studium o. Tempus 13.43. Tho^{a}.1.22.27.

80 In acquiſitione ſcientiæ, cõcurrunt duo, ſ. expulſio contrarij, vel priuationis, & conſumatio eius per lumen, & per ſpecies. 2.d.9.2.c.

81 Cęcus a natiuitate, non poteſt habere ſciẽtiam de coloribus. 1^{a}.q.84 3.c.ſi./ 4.b./ c.ſi./ contra 2.c^{o} 81./Veri.q.19.1.c./ Me. q.7.2.6^{m}./ Anima 15.c./ Meta.1.ſi.

82 In ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiam ex ſenſibus. 3^{a}.q.61.2.o. / 4.d.1.q.1.ar.2.q.2.o. Abſtractio 8.

Oppoſitum uidetur aſſerere. 1^{a}.q.101.1.o. / 2.d.20.q 2.2.o. Reſpondeo Dubio 1107. Du^{m}.1107.

83 Diſciplina quę eſt receptio cognitionis ab alio, requiritur ad ſcientiam. 11^{æ}.q 4.1.c./ Meta.4.lec.5.ſi.ſ / Poſter.le.ſi.2.ſi.

Oppoſitum uidetur dicere. 1^{a}.quęſt.117.1.c./Veri.q.11.1.c./ Quol. 8.4.c. Reſponden Dubio 1108. Du^{m}.1108.

84 Nullus unquam per dæmones ſcientiam acquiſiuit. 1^{a}.q.64. 1.5^{m}./ 22^{æ}.q.96.1.c. *Chriſtus 137.

85 Ille qui in aliqua ſcientia, acquirit per primam demonſtrationẽ, ſcientiam concluſionis vnius, hẽt quidẽ habitum, ſed imperfecte. Cum uero acquirit p aliquam aliã demonſtrationẽ ſcientiam concluſionis alterius, non aggeneratur io en alius habitus, ſed habitus qui prius inerat ſit perfectior, vtpote ad plure ſe extendens. 12^{æ} q.15 1.4.3^{m}./ q.5 4.4.3^{m}./ q.65.1.1^{m}

86 Immo geometre pauco ſtudio, acquirit habitum ſcientiæ de concluſione, quam numquam conſiderauit. 1eſ.q.65.1.1^{m}.

87 Et tota una ſcientia continet diuerſas particulares ſcientias, reſpectu diuerſorum concluſionum. Veri.q.8.16.4^{m}. Reſpondeo Dubio 1109. Du^{m}.1109^{m}

88 Multi impediuntur a ſcientia acquirenda tripliciter, ſ. propter indiſpoſitionem, occupationes, & pigritiam. 22ſ.q.2.4.c. /Con.1.c^{o} 4./ Meta.lec.1.prin^{o}.a.H.

89 Iuuenes impediũtur in acquiſitione & vſu ſcientiæ, propter duplices motus in eis, ſcilicet augmenti, & paſſionum. Phy. 7.lec.6 med^{o}.g.

90 Virtutes morales & pcipue caſtitas, multum faciunt, ad acquiſitionẽ & vſum ſcientiarũ. 22^{æ}.q.15.3.c./ q 148.6.c./ q.180.2. o./2.d.7.q.2.2.6^{m}./d.39.L./ 4.d.33.q.3.3.c. Contẽplatio 19.

91 In qualibet ſcientia acquirenda, vitioſum eſt multum immorari, circa extranea, vt in geometria, non per media geometrica Vir.q.2.13.6^{m}./ Ethi.lec.11.me^{o}.c. In cõmuni.

92 Diſcurſus in acquiſitione ſcientiæ duplex eſt in ſcientie noſtre, ſ. ſecundum ſucceſſionem vnius poſt alterum ex notis ad ignota procedens, & ſecundum cauſalitatem per unum in alterum. 1^{a}.q.14.7.c./ q.58.3.o./ q.117.1.c./ 3^{a}.q.11.3.c./ 2.d. 36.q.7.1.4^{m}./Ver.q.2.3.2^{m}.

93 Opinio eſt diſpoſitio ad ſcientiam, qua acquiſita, poteſt remanere cognitio etiam per ſillogiſmum dialecticũ. 3^{a}.q.9.3.3^{m}.

94 Scientia quadrupliciter tantum amittitur. ſ. ratione excidentiæ e mente, corrupto ſciente uel ſcito, uel obliuione. 1^{a}.q.89. 5.c./ Poſter.lec.13.ſi.g.prin^{o}.

95 Scientia augetur ſecundum ſe, per additionem. 12^{æ} q.49.4.c. / q.52.4.c.

96 Ad unitatem ſcientiarum, requiritur & ſufficit unitas primorum principiorum, nõ quidem ſimpliciter, ſed in genere, quã ſequitur unitas generis ſubiecti formalis. Poſter.lec.41.o. Vnitas.

*Augmentum 18. Dialectica o Motus 20. Theologia 5.9.

97 Scientia eſt una numero, e ſubiecto in quo eſt, ſed una eſt in ſpecie e ſcibili. 1^{a}.q.117.1.c./ 1.d.37.L.2.ſin. / Poſter.lec.41. prin^{o}.b.

98 Vnitas ſcientiæ generica, ſpecifica, uel numeralis, ſumitur ab vnitate generica, ſpecifica, vel numerali ſui medij. 12ſ.q.54. 2.2^{m}./ 1.d.35.2.4^{m}./ Poſter.lec.41.ſi.

99 In ſcientia contrariorum eadem ratio eſt cognoſcendi vtrũq; quia unum per aliud cognoſcitur. 12ſ.q.54.2.1^{m}.

100 Intellectus eſt una potentia, in que tamen ſunt diuerſarum ſcientiarum habitus. 12^{æ} q.54.1.b.

101 Quantitas ſcientię attenditur non ſolum ſecundum numerũ ſcibilium, ſed etiam ſecundum claritatem cognitionis. 12ſ.q. 52.o./ 3^{a}.q.10.2.3^{m}./ Veri.q.20.4. 10^{m}./ 14^{m}.

102 Diuerſa ratio cognoſcibilis, inducit diuerſitatem ſcientiarũ. Differentia.
1^{a}.q 1.1.2^{m}./ 12ſ.q.57.2.c./ 3.d.14.ar.3.q.4.2^{m} / d.33.q.1.ar. 1 q.1.c.

103 Diuerſitas ſcientiarũ, ſequit̃ ad diuerſitatẽ primorũ principiorũ in genere, & generis ſubiecti formalis. Poſte.lec 41.m^{o}.d.

104 Oppoſitum uidetur dicere a ſimili. 3^{a}.q.9.4.2^{m}. / Anima 18. 2^{m}. Reſpondeo ſicut Dubio 1110. Du^{m}.1110^{m}

105 Scientia rerum in verbo & in propria natura, non ſunt eiuſdem ſpeciei, nec eiuſdem rationis. 3. d. 14. art. 1. quæſt. 3. 3m. *Credere 10.

106 Scientia quæ habetur per reuelationem, & ſcientiæ humanitus inuentæ, differunt ſecundum genus: vnde theologia quæ ad ſacram ſcripturam pertinet, differt ſecundum genus ab illa theologia, quæ pars philoſophiæ ponitur. 1a. q. 1. 1. 1m.

107 Immo omnes habitus qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpecie propter differentiam obiectorum formalium. 12. q. 54. 2. 1m. Reſp. Duo. 1110.

108 Scientia infuſa, & ſcientia acquiſita, ſunt diuerſarum rationum. Vnde nihil prohibet de eiſdem rebus, de quibus philoſophicæ diſciplinæ tractant, ſecundum quod ſunt cognoſcibiles lumine naturalis rationis, & aliam ſcientiam tractare, ſecundum quod cognoſcuntur lumine diuinæ reuelationis, 1a. q. 1. 1. 2m. / 3a. q. 9. 4. 3m.

Du^m. 1111. 109 Immo ſcientia Adæ, quæ fuit per ſpecies a Deo infuſas, fuit eiuſdem rationis, cum ſcientia noſtra, quæ eſt per ſpecies acquiſitas, 1a. quæſtione. 94. 3. 1m. Reſpondeo, Dubio 1111. *Natura 18.

110 Genera ſcibilium, diſtinguuntur ſecundum diuerſum modum cognoſcendi, qui eſt ſecundum diuerſum modum definiendi, vel cum materia, vel ſine materia. Metaphyſi. 6. lect. 1. med^n. d. / Phyſicor. princ^o. / Anima lect. 2. fin. / Poſter^m. lec. 41. fi. d. A.

111 Scientia quæ non poteſt reduci ad principia naturaliter nota, non eſt eiuſdem ſpeciei cũ alijs, nec vniuoce dicitur ſcientia, 3. d. 33. q. 1. ar. 2. q. 4. c.

112 Aliæ ſunt ſcientiæ de rebus, aliæ de intentionibus intellectus. 3. 4. c^o. 11. / Poſter^m. lec. 20. fi. d.

113 Scire in vniuerſali, & in particulari, non diuerſificat ſcientiã quo ad rem ſcitam, a qua habitus habet vnitatem, ſed quo ad modum ſciendi. Veri. q. 14. 12. 1m. *Vniuerſale 8.

Du^m. 1112. 114 Oppoſitum videtur dicere, 1a. q. 80. 2. 2m. / Ver. q. 15. 2. c. / 6m Reſp. ſicut Duo. 766.

Speculatiua & practica. 115 Scientiæ ſpeculatiuæ, non ſunt de eſſentijs ſubſtantiarum ſeparatarum, quia omne ſcitum eſt compoſitum ex prioribus ſecundum naturam, & quo ad nos. Met. 7. le. 14. / Poſter^m. le. 41. me^o. c I.

116 Conſideratio ſcientiæ ſpeculatiuæ, non ſe extendit vltra virtutem ſuorum principiorum, id eſt, vltra quàm cognitio ſenſitiua ducere poteſt. 12a. q. 3. 6. c.

117 Contra rectitudinem ſcientiæ, contingit peccari dupliciter in ſpeculatiuis, ſcilicet vel inducendo rationem ad concluſionẽ falſam, apparentem veram, vel arguendo ex falſis, quæ videntur vera. 22a. q. 55. 3. c.

118 In ſpeculatiuis ſcientijs, demonſtratiua ſcientia dicitur iudicatiua, inquantum per reſolutionem in prima principia intelligibilia de veritate inquiſitionum diiudicatur. 22a. q. 53. 4. c / Poſter^m. le. 1. prin^o. 2. A.

119 In ſpeculatiuis eſt alia rationalis ſcientia, ordinata ad inquiſitionem inuentiuam, ſcilicet dialectica, & alia ſcientia demonſtratiua, determinata veritatis, 22a. q. 51. 2. 3m / Ethi. le. 1. / Met. le. 5.

120 Omnes ſcientiæ demonſtratiuæ, continentur ſub phyſica, vt ponitur pars prudentiæ large, vt includit etiam ſcientiam ſpeculatiuam. 22a. q. 48. c. *Artifex 4. Beatitudo 55. &c. Cauſa 56. & c. Ciuilis 0. Dialectica 1. Habitus 35.

121 Scientia ſpeculatiua triplex, ſcilicet naturalis, mathematica, & metaphyſica, ſecundum triplicem abſtractionem a materia. ſ. ſecundum eſſe tantum, ſecundum rationem tantum, ſecundum eſſe & rationem ſimul 1. prol. 3. c. / Trin. 17. c. / Met. 6. le. 1. fi. / Phyſicor. prin^o. / Senſu prin^o.

122 Scientiæ ſpeculatiuæ ſunt bonæ & honorabiles, practicæ vero, laudabiles tantum. Anima le. 1. prin^o. 2. B. *Idæa 27. Ignorantia 29.

123 Scientiæ ſpeculatiuæ, ſunt nobiliores practicis. Met. lect. 1. fi. m. / le. 3. me^o. c. / Lib^o. 11. le. 7. fi. *Logica 1. Mathematica 5.

124 Scientiæ ſpeculatiuæ procedunt modo reſolutorio, practicæ vero modo compoſitiuo. Eth. le. 3. prin^o. 2. fi. / Poſter^m. lect. 1. prin^o. 2. A.

Ob. 125 Scientia dicitur ſpeculatiua vel practica tripliciter. ſ. ratione ſciti, modi, & finis. 1a. q. 14. 16. c. / Veri. q. 3. 3. 0.

126 Finis ſcientiæ ſpeculatiuæ, eſt cognitio ſui ſubiecti, practicæ vero, conſtructio eius. Poſter^m. le. 41. me^o. b. fi.

127 Scientia de non operabili, eſt ſpeculatiua tantum, ordinata vero ad operationem, eſt practica tantum, ſpeculatiua vero, ratione modi vel finis, eſt ſecundum quid ſpeculatiua & practica. 1a. q. 14. 16. c / Veri. q. 2. 8. c / q. 3. 3. 0.

128 In omnibus ſcientijs vel artibus ſpeculatiuis vel practicis, altera ordinatiua aliarum, oportet quòd conſideret rationem vniuerſaliores. 2. d. 3. q. 3. 2. c. prin^o.

129 Scientia ſpeculatiua, nihil facit ad virtutes morales, practica autem in vniuerſali, parum, ſed practica in particulari, id eſt, prudentia multum. 3. d. 33. q. 2. 2m. / d. 35. q. 1. ar. 3. q. 2. 2m. *Prædeſtinatio 6. 12. Prudentia 12. 31.

130 Omnis ſcientia operatiua, tanto perfectior, eſt quanto magis conſiderat particularia, in quibus actus eſt. 1a. q. 1. 2. 3. 1m.

131 Scientiarum practicarum illa eſt dignior, quæ ad ulteriorem finem ordinatur, vt ciuilis militari. 1a. q. 1. 5. c.

132 Omnes fines ſcientiarum practicarum, ordinantur ad beatitudinem æternam, ſicut ad vltimum finem. 1a. q. 1. 5. c. *Theologia 10.

133 Scientiæ operatiuæ, ſunt incertiſſimæ, quia oportet q conſiderent multas ſingularium circunſtantias. Met. lec. 2. fi. 1. f.

134 Scientia practica triplex. ſ. monaſtica ſeu ethica. Iconomica & politica. 22a. q. 47. 11. b. / q. 48. 2m.

135 Scientia duplex. ſ. ſubalternans, & ſubalternata. Prima procedit ex principijs per ſe notis, lumine naturalis intellectus, ſecunda vero ex principijs per ſe notis, in ſcientia ſuperiori. 1a. q. 1. 2. 2. / 1m. / 6. 1m. / Trin. 6. 7m. Subalternatio.

136 Scientia ſubalternans & ſubalternata, vniuocantur. i. conueniunt in nomine generis, & aliquando in nomine ſpeciei. Poſter^m. le. 25. me^o. c.

137 Scientia ſubalternata, non habet perfecte rationem ſcientiæ, niſi continuetur cum ſcientia ſubalternante. Veri. q. 14. 9. 3m.

138 Scientia ſubalternata dicit tantum, quia, ſed ſcientia ſubalternans dicit propter quid. Poſter^m. lec. 25. o. / Le. 41. prin^o.

139 Scientia ſubalternatur dupliciter, ſcilicet quando ſubiectum eius, eſt ſpecies ſubiecti alterius, vel quando ſe habet vt materiale ad formale. Opuſcu. 42. capit^o 14. / Poſterior. lect. 25. princ^o. Ob.

140 Scientia ſubalternata, non eſt de principijs, ſed de concluſionibus. Veri. q 14. 9. 3m.

141 Omnis ſcientia principaliter penſanda eſt ex fine. 1. prol. 3. c. *Actus 120. Ars 8. 11. &c. Aſſentire 2. Comparatio.

142 Illa ſcientia eſt aliarum rectrix & gubernatrix, ſub cuius fine, aliarum fines continentur. 1. prolo. q. 1. 1. c. / Metaphyſi. prolo prin^o.

Immo omnium rerum eſt vnus vltimus finis, in quo omnia conueniunt. 12a. q. 1. 8. c. Reſp. Dubio 1113.

143 Intellectus qui eſt habitus principiorum, eſt nobilior quàm ſcientia concluſionum. 12a. q. 51. 2. 3m. / q. 57. 2. 2m. / q. 63. 2. 3m. / q. 68. 7 c. Du^m. 1113.

144 Scientia eſt nobilior cognitione ſenſus, & omni alia cognitione rei habentis cauſam. Poſter. lec. 42. fi. *Aſtrologie 2. 3.

145 Vna ſcientia eſt dignior alia dupliciter, ſcilicet ratione nobilioris ſubiecti, vel quia certior. 1a. q. 1. 5. c. / 12a. q. 66. 5. 3m. / Anima. lec. 1 prin^o. 2. C. Ob.

145 Vna ſcientia eſt certior alia dupliciter, ſcilicet quia dicit propter quid, nec eſt de materia ſenſibili, & eſt ex paucioribus, vt ariſmetica reſpectu geometriæ. Meta. lec. 2. me^o. c. / Poſterior. lec. 41. prin^o. 2. *Bellum 3. Ciuilis 0. Demonſtratio 16.

147 Scientia dicitur maior alia dupliciter. ſ. quia certior, vel quia plurium. 1. d. 37. lec 2 fi. *Dialectica 0. Fides 51. 117. 143. &c. Ob.

148 Illa ſcientia eſt communior alia, cuius ſubiectum eſt communius, vt metaphyſica, quam phyſica. Poſter^m le. 41. me^o. b. *Idæa 19. Ob.

149 Scientia eſt maxime intellectualis, quæ eſt de maxime intelligibili, & hoc tripliciter. ſ. ratione cauſalitatis, vniuerſalitatis, & immaterialitatis, quæ omnia maxime conueniunt metaphyſicæ. Meta. prolo. me^o. E. *Ignorantia 5. 6. 8. 17.

150 Ad ſcientiam architectonicam, pertinent duo ſcilicet præcipere ſcientiæ inferiori, & vti ea ad ſuum finem. Ethic. lec. 2. med^o. e. / Lib. 6. fi.

151 Aliqua ſcientia imperat alijs, tamquam ancillis eis vtendo. 1a. q. 1. 5. b. / 2m. / 1. prolo. q. 1. 1. c. / 3. 2° 40. fi. / Met. prin^o. / *Intellectus 17. Iudicium 40. Logica 6. &c. Mathematica 5. Metaphyſica 2. 5. &c. 26. &c.

152 Immo imperare, eſt actus rationis, & non ſcientiæ. 12a. q. 17. 1. o. Reſp. Dubio 1113°. *Prophetia 27. Du^m 1113.

153 Ciuilis præcipit omnibus ſcientijs & artibus, ſed ſpeculatiuis quo ad exercitium actus, non autem quo ad determinationẽ actus, ſicut practicis. 22a. q. 47. 2. 2m. / 3. d. 35. q. 1. ar. 2. q. 1. 3m. / Ethi. le. 2. me^o / Lib. 6. fi. *Prudentia 12. 13.

154 Ciuilis vtitur omnibus artibus & ſcientijs practicis, ad ſuum finem, non autem ſpeculatiuis. Ethicor. lect. 2. fi. c. / Libro 6. fi.

155 Ciuilis eſt principaliſſima, in genere actiuarum, metaphyſica vero, reſpectu omnium ſimpliciter, quia conſiderant finem totius vniuerſi. Eth. lec. 1. fi. / Li°. 6. lec. 6. 7. o. / Lec. 11. fi. / Mete. lec. 1 fi / lec. 2. fi. m. / lec. 3. medio c. fi. / Li°. 11. lec. 7. fi. / Poſter. lec. 17 fi. *Sapientia 13. &c. Senſus 39. Stultitia 10. Theologia 31. &c. Verbum 28. 30.

Donum. 156 Scientia eſt donum neceſſarium ad iudicium diſcernendi credenda a non credendis, ſicut donũ intellectus, ad ſano capiendum credenda. 22ª. q. 8. 6. c. / q. 9. 1. o. *Apoſtols 6. 7. 12. Aſſumere 34. Beatitudo 146. &c. 155. 168. Conſilium 4. 23. 29.

157 Scientia quæ eſt donum, non eſt diſcurſiua, quia eſt participatiua ſimilitudo ſcientiæ Dei. 22ª. q. 9. 1. 1ᵐ. *Credere 10.

158 Donum hoc, eſt tantum circa res humanas, uel creatas, quia eſt certitudo iudicij, per cauſas ſecundas. 22ª. q. 8. 6. c. / q. 9. 2. o. / 4. c. / 3. d. 35. q. 2. ar. 3. q. 1. o.
*Donum 9. Fides 4. 33. 87. 112. 243. &c. Habitus 18.

159 Et eſt principaliter ſpeculatiuum, & ſecundario practicum, ſicut & fides. 22ª. q. 8. 6. c. / q. 92. o. / q. 52. 2. 2ᵐ.

160 Immo eſt tantum practicum. 3. d. 35. q. 2. ar. 3. q. 2. o. Reſpon. Dubio 1114. *Intellectus 293. 298.

Duᵐ. 1114. 161 Donum ſcientiæ, eſt in omnibus habentibus charitatem, non autem prout eſt gratia gratis data, ſ. ad inſtruendum fideles, & ad confutandum aduerſarios. 1ª. q. 1. 6. 3ᵐ. fi. / 12ª. q. 58. 5. 1ᵐ. / 2ᵐ. / 22ª. q. 9. 1. 2ᵐ.
*Præceptum 53. 103. Prophetia 59.

162 Dona intellectus, & ſcientiæ, correſpondent fidei. 22ª. q8. 1. prin°. / q. 8. prin°. *Sapientia 22. 26. 27. 36.

163 Donum ſcientiæ non directe correſpondent prudentiæ, ſed per quandam extenſionem, eam adiuuat. 22ª. q. 52. 2. 2ᵐ.

164 Donum ſcientiæ, iudicat cum certitudine de agendis, non autem prudentia, ſed magis æſtimatiue. Ideo differunt. 3. diſt. 34. quæſt. 1. c. / diſtinct. 35. quæſt. 2. ar. 3. q. 2. c. Theologia 4. 5. 15. 16. 17.

Differentia. b 1 ¶SCIENTIFICVM & ratiocinatiuum, non ſunt idem quod ratio ſuperior & inferior, quia ſcientificum eſt tantum ſpeculatiuum, & eſt de Deo & de creaturis. 1ª. q. 79. 9. 3ᵐ. / 2. d. 24. q. 2. 2. 2ᵐ. / Veri. q. 15. 2. 3ᵐ. / Eth. 6. lec. 2. me°. f.

2 Scientificum & ratiocinatiuum ſeu opinatiuum, ſunt diuerſæ potentiæ animæ, ſcilicet ratio uniuerſalis, ideſt intellectus poſſibilis, & ratio particularis, ideſt cogitatiua. 2. d. 24. q. 2. 2. 2ᵐ / 3. d. 17. ar. 1. q 3. 3ᵐ. / Veri. q 15. 2. 3ᵐ. / Anima 12. c. fi. / Ethi. 6. lec. 1. fi. / lect. 2. medᵒ. f. / Anima 3. lect. 15. med°. d. / Lec. 16. fin. e.

3 Immo ſunt una & eadem potentia animæ. ſ. intellectus poſſibilis. 1ª. q. 79. 9. 3ᵐ. Reſp. Dubio 1115.

Duᵐ. 1115. ¶Scindi. Actio 85. Angelus 78. Baptiſmus 141. Fiſſum. Velũ 2.
¶Scintilla. Synderesis 4.

Stellæ. ¶Scintillare uidentur ſtellæ, propter diſtantiam, non autem quidam planetæ Cæ. 2. lec. 12. prin°. 2. E. &c. / Poſterᵐ lec. 23. me°. b. A. Mercurius 2. Sol 5.

Quid. ¶Scipio eſt uirga, quam princeps portat in manu cũ ſceptro quaſi ſemper uictor, ſicut tres Romani, ſ. Publius Cornelius. Scipio Africanus, cuius pater cæcus, ibat cum baculo in forum, & Scipio Naſica, frater eius, qui prohibuit deſtrui Carthaginem, & Lucius Cornelius Numantinus, nepos primi. Opuſ. 20. liᵒ. 4. c° 26. fi.

Diuiſio. 1 ¶SCIRE cõtingit dupliciter. ſ. ſimpliciter, ideſt in ſe, & ſecundum quid, ideſt in alio, ſicut ſcire partes in toto, accidens in ſubiecto, & effectus in cauſa. Poſter. lec. 4. prin°. a. G.
*Achademici. Accuſatio 16. Angelus 276. Antecedens 3. Beatitudo 125. Cauſa 56. 57. 58. Cœlum 117. Cognitio 27. 51. Confeſſio 72. 84. 92. Confeſſor 8. Coniectura o. Conſciẽtia 17. 18. Contradictio 4. Dæmon 23. 57. 83. Deus 15. 35. 128. &c. 230. 231. 274. Ebrietas 4. Eſſe 85. Aeternitas 41. Fides 121. &c. Gratia 170. Ignorantia 5. 8. 10. 22. &c. 33. Immunitas. Infernus 6. Intellectus 53. Ioſias. Ira 67. Iudicium 24. Iuramentum 36.

2 Scire proprie, eſt tantum concluſionum, ſed intelligere principiorum. Large vero, eſt econuerſo. 3. d. 28 6. c. / Poſter. le. 5. me°. e / Lec. 6. / Lec. 44. prinᵒ. c.
*Lectoratus 6. Magi 9. 10. 11. 12. Medicus 3. Neſcire o. Nomen 25.

3 Scire contingit plura, intelligere vero vnum. 1ª. q. 85. 4. o.
*Peccatum 91. 137. Poſſeſſor. Præceptum 147.

4 Non omne ſcire pertinet ad receptionem, ſed ſcire intellectus poſſibilis humani. Scire autem intellectus diuini, non eſt per receptionem. Opuſ. 9. q. 81 / Opuſ. 53. o.
*Reuelatio 2. 10. Sapientia 5. Syllogiſmus 3. Tentare 1. Theologia 23.

5 Scire metaphorice, eſt approbare, & neſcire, eſt reprobare. 1. d. 36. q. 1. 2. c.
*Terra 6. Venius 1. 59.

6 Scire cõtingit tripliciter, ſcilicet per reuelationem, certitudinaliter, & per coniecturas ſignorum. 12ª. q. 112. 5. c. / 4. d. 44. q. 3. ar. 2. q. 3. o. / 2ª. Cor. 8.
Veritas 1. Vitium 88. Viſura 2. Chriſtus 124. 126.

¶Sciſcitari a diuinis, eſt peccatum, & inquirere a dæmonibus de futuris quæ non habent cauſas determinatas in natura; & præcipue quæ fiunt ex libero arbitrio, eſt apoſtaſia a fide, vt dicit Auguſtinus. li. 2. 3. fi. c. B. C. *Diuinatio o. Non licet.

1 SCHISMA eſt ſeparatio, propria ſponte, & intentione, ab vnitate eccleſiæ, renuens ſubeſſe Papæ, & communicare membris eccleſiæ. 22ª. q 39. 1. o. / 4. c. / 4. d. 13. q. 2. 1. 2ᵐ. Quid.
*Clauis 17. Communicatio 4. Euchariſtia 153. 154. Excommunicatio 25.

2 Schiſma per ſe, id eſt, ex intentione, eſt ſpeciale peccatum, oppoſitum vnitati eccleſiæ. Et dicitur a ſciſſura animorum. 22ª. quæſt. 39. 1. o.

3 Schiſma eſt maximum peccatorum ei proximum. 22ª. quæſt. 39. 2. 3ᵐ.
*Ioannes 19. Pax 4. 15. Sacramentum 78. Seditio 4. 5.

4 Schiſma eſt primum peccatum multitudinis, ſuperbia vero & cupiditas, eſt primum peccatum perſonale. 1ª. Cor. 11. lect. 4. prin°. H. Hæreſis 33.

5 Infidelitas ſecundũ ſe, eſt grauius peccatum ſchiſmate, ſed per accidens eſt econuerſo, ſed in lege veteri, ſchiſma grauius fuit punitum propter pronitatem, & ignorantiam iudæorum. 22ª. q. 39. 2. o. / 4. diſt. 13. quæſt. 2. 2. 4ᵐ. / Ma. q. 2. 10. 4ᵐ.
*Separatio 4.

1 SCHISMATICI proprie dicuntur, qui propria ſponte, & intentione, ſeparant ſe ab vnitate eccleſiæ, renuentes ſubeſſe Papæ, & communicare membris eccleſiæ 22ª. q. 39. 1. 4. c. / 4. diſtinc. 13. quæſt. 2. 1. 1ᵐ. Qui.

2 Poteſtas ſpiritualis duplex, ſcilicet ſacramentalis, & iuriſdictionis. Prima manet in hæreticis, & ſchiſmaticis ſecundum eſſentiam, non autem ſecundum vſum. Ideo poſſunt ordinare & conſecrare, non autem abſoluere, excommunicare, dare executionem, ordinem, gratiam, vel indulgentias, quia iuriſdictio confertur per ſimplicem iniunctionem hominis. 22ª. quæſtio. 39. 3. o. / 3ª. quæſt. 64 9. 2ᵐ. / 3ᵐ. / 4. d. 17. l. fin. / diſt. 25. quæſt. 1. 2. o. / Quol. 12. 16. o.

3 Schiſmatici conſequenter puniuntur duplici pœna, ſcilicet excommunicatione, & coercetur per poteſtatem ſæcularem, 22ª. quæſtio. 39. 4. o.

¶Schiſmos græce, ſciſſio latinæ dicitur. Et ſignificat velocitatem iræ, & firmitatem propoſiti, ad vindictam. Ideo dicit primam & tertiam ſpeciem iræ. 22ª. quæſt. 46. 8. 2ᵐ. Quid.
¶Scythæ. Alexander 2.
¶Scola, Diſputatio 6. Officium 15. Religio 19.

¶Scolaris vel auditor in ijs quæ pertinent ad fidem, & bonos mores, vel ad id quod publice tenetur, ſecundum auctoritatem eccleſiæ, nullus excuſatur ab erroris vitio, ſi ſequatur erroneam opinionem, alicuius magiſtri. Quol. 3. 10. o. Circa fidem.
*Auditor o.
¶Scolaſtica. Monarchia 2.
¶Scortum. Meretrix 2.
¶Scriba. Præceptum 13. Vxor 19.
¶Scribere. Aureola 20. Iuramentum 39.

1 SCRIPTVRA ſacra, eſt hoſtium tripliciter. ſ. quia introducit ad Deum, cõſeruat a peccatis, & arcet hæreticos. Io. 10. prinᵒ. Figura.

2 Sacra ſcriptura, dicitur liber grandis, ſignatus, inuolutus, amarus, dulcis, volans, & viuificans. Iſa. 8. prin°. a. fi.

3 Sacra ſcriptura, dicitur cor Chriſti, quia manifeſtat illud. Et obſcura erat ante paſſionem eius, ſed poſt eam; eſt aperta. Quol. 12. 27. o. / Pſal. 21. me°. l. fi.
*Accuſatio 2. 15. Adam 10. 86. Ambroſius 2. Amor 242. Antropoſpatos. Apertio 1.

4 Sacra ſcriptura, dicitur ſancta tripliciter, ſcilicet à ſpiritu ſancto, a materia, & ab effectu. Ro. le. 2. prin°. G. / 2ª. Ti. 3. le. 6. fi. K. *Apoſtols 12. &c. 25. Apponere 1. Arcus 1. Argentum 2. Argumentum 6. 7. Aſcriptio. Aureola 4. 19. 20. 21. Auctoritas 3. Baptiſmus 6.

5 Principalis auctor eius, eſt ſpiritusſanctus, 1ª. q. 1. 10. c. / ſexta. 4. c°. 17. 11ᵐ. / Po°. q. 4. 1. c. / Quol. 7. 14 1ᵐ. / 16 c. / Pſal. prolo. me°. D. / pſ. 5. fi. g. A. / Pſal. 44. prinᵒ. a. H. / Eſa. prol. prinᵒ. / 2ª. Tim. 3. le. fi. fi K. / He. 3. le. 2. prinᵒ.
*Beatitudo 126. Caſtitas 11. Cœlum 55. Cæreus 1. Circunciſio 13. Confeſſor 55. Confirmatio 8. Conſcriptio. Contumelia 1. Credenda. Credere 31. Denunciatio 2. Deſcriptio. Dicere 5. Dionyſius 1. Docere 8. &c. Doctor. o. Doctrina. o.

6 Tentabimus cum cõfidentia diuini auxilij, ea quæ ad ſacram ſcripturam pertinent, breuiter ac lucide proſequi, ſecundum q materia patietur. 1ª. prol. / 2. prolo. / contra. 1. prol.
*Eccleſiaſticus 2. Ethos.

7 Scriptura ſacra, ſic debet exponi, quòd ab infidelibus non irrideatur. 1ª. quæſtio. 1. 9. 2. / quæſtio. 68. 1. c. principio. / 2. diſtinc.

12.

ſ1.2.c.fi./Po^c.q.4.1.c.prin^o.

8 Aſſerere aliquid eſſe de ſacra ſcriptura, quod non eſt, multum nocet. 1^a. q.68. 1.c./Po^a.quæſt.4.1.c.prin./Opuſ. 2. principio.

9 Nullum falſum poteſt eſſe in ſacra ſcriptura. Po^a. q.4.1.c. / Quol.12.27.1^m. / Titum.3. lec.2. prin. H. / Meta. 2.lec.5. me^o.b.fi.

20 Furtum ſpirituale eſt, deprauando ſacram ſcripturam, occultare uerum intellectum eius. Adulterium vero ſpirituale eſt, trahere eam ad alienum ſenſum, vel finem. Pſal 49. fi.1.fi. / 2^e.Corin.2.fin. / cap^u.4.lectio.1.med^o. F. *Euangelium.7.10.

21 Sacra ſcriptura eſt difficilis, vt uitentur faſtidium, irriſio, & ſuperbia, Poten^a. quæſtion. 4. c. prin^u. / Quolib. 7. 14 2^m.

22 Scriptura ueteris teſtamenti, vtitur quolibet modo loquendi.He.lec.1.prio^u.H.*Fides.39.62.63.100.1nt.Fieri.13.Frater.1.

23 Conſuetudo ſacræ ſcripturæ eſt, aliquando loqui de malis, ſicut de omnibus. Ro.3. lectio.2.princip^u. D Phil.e.lectio. 4.med^u.D.

24 Non omne dictum indefinite in ſacra ſcriptura,debet uniuerſaliter intelligi.M2.q.3.14.c. *Gazophilatium.2.Hereſis.13. 131.151.Hieronymus.e.Illuminatio.9.Imprecationes. Ioannes.15.16.Indicium.25.26.Iuramentum.3.4.15. Iuriſtæ. o. Laus.21.Lectoratus.6.Lex.239.Liber.2.&c.15.&c.e7. Litera.o.Limbus 3 Lumen.22.

25 Modus ſacræ ſcripturæ quadruplex, ſcilicet narratiuus in hiſtorijs, admonitiuus, exhortatiuus, & præceptiuus in lege & libris Salomonis, diſputatiuus in Iob, deprecatiuus & laudatiuus in pſalmis, Pſal. Prolo.prin. C. Magi 2. Matthæus. 2. Melchiſedech. Mendacium. 18. 20. Menſa. Miſſio.14.

26 In omnibus quæ ſcripturæ per modum narrationis hiſtoricæ tradit, eſt pro fundamento tenenda ueritas hiſtoriæ, & deſuper ſpirituales expoſitiones fabricandæ. 1^a q.102.1 c./ Po^a.q.6.7.c.prin./Quol.3.30.c. *Operatio.23. Origenes.7. Papa.10.

27 Quæ ergo dicitur, quod Deus loquebatur Moyſi, facie ad faciem,ſecundum opinionem populi,loquitur ſcriptura, qui putabat Moyſen ore ad os loqui cum Deo. 12^e. q. 98. 3.2^m.

*.Pater.4. Paulus.11. 23.25.26.28.29. Perfectio. 81. Pietas. 13.Præceptum.o.Promulgatio.3.5. Prophetia.24.45.51.56. 94. Publicatio. 2. Regnum. 5. Religio. 80. Reſurrectio.47.

28 Aliqua in ſacra ſcriptura exponuntur tantum de Chriſto, aliqua principaliter de Chriſto, & ſecundario de alijs. Eph.5.fi.

*Sacramentum. 43. Saluari.6. Sanctificatio. 10. Sapientia. 56.Scientia.65.66. Senſus. 37. &c. Spiritus. 18. Tabula. 2. Tempus 29. Teſtis.13.Theologia. o.Titulus.Verbum.35.&c. 43.Virtus.185.Vſura.7.14.30.44.78.&c.81.82.86.116.126. 231.259.289.

29 Effectus ſacræ ſcripturæ quintuplex, ſcilicet docere ueritatem,arguere falſitatem,eripere e malo, inducere ad bonum & perducere ad perfectum. 2^e. Timoth. 3. fi. * Vnct. 15.19.

In cõi. 20 Sicut ſcriptura libri,eſt ſignum eorum quæ fienda ſunt, ita notitia Dei, eſt quoddam ſignum apud ipſum, eorum qui ſunt perducendi ad uitam.1^a.q.24.1.c.

21 Duæ offenſæ in ſcripturis hominum inueniuntur, ſcilicet error contra ipſam ueritatem, ſicut in doctrinis hæreticorum contra fidem inuenitur, de quibus certum eſt, quod falluntur in ratione humana, quia argumenta contra fidem, non ſunt fundata ſuper prima principia, vel ſuper lumen naturale, quia Deus & fidem & naturalem ſcientiam hominibus tradidit. Eſt & alia offenſa in ſcripturis, & quidem ſatis frequens,ſcilicet difficultas deueniendi in mentem auctoris, quod dicitur eſſe uitium a quolibet ſtudioſo. Opuſc. 72. prin^o.

22 Diſtinctiones tres in ſcripturis, ſcilicet coma, cola, & periodus.Iſo.prolo.e prin^u.H.

23 Diſtinctiones in ſcripturis ſunt ad ſimilitudinem corporis humani, quia partibus unius membri reſpondet comata. quia coma idem eſt, quod deciſio uel diuiſio, ipſis membris reſpondet cola. quia colon interpretatur membrum, ſed toti corpori reſpondet periodus, quia periodus dicitur circulatio,a peri quod eſt circum,& odos quod eſt uia. Iſa. prolo. e prio^o.H.

24 Sumuntur autem iſtæ diſtinctiones in ſcripturis tripliciter, ſcilicet primo ſecundum Iſidorum in uerſibus coma eſt, quando poſt duos pedes, ſequitur una ſillaba quæ eſt pars

alterius pedis,quia tunc deciditur pes vnus,cola autem quādo accipiuntur ſine ſillaba ſequente,ſed periodus quando tota ſententie metrice tradita, completur. Secundo modo in proſa ſecundum Iſidorum & Tullium. coma eſt, quando imperfectæ orationes paulatim proferuntur; & tunc dicitur ſubdiſtinctio, cola vero quando perfectæ orationes cum pauſa proferuntur,quamuis perfecta non ſit ſententie, & tunc dicitur diſtinctio, ſed periodus quando ex pluribus orationibus conſtat perfecta ſententia. Tertio modo ſumitur coma a Rabano pro capitulo uno, dicens. In ſuperiori coma prouocabat ad pœnitentiam, ideſt in ſuperiori capitulo. Iſa.prolo.2. prio^o I.

25 Pythagoras & Socrates nihil ſcripſerunt, quia fuerunt excellentiſſimi Doctores.3^a.q 42.4.c.

¶Scrupulus.Conſcientia 11.12. Erroneum. Vſura 83.

¶Scrutatio diuinorum,cum intentione ueniendi ad finem inquiſitionis,ſcilicet comprehendendo, prohibetur, non autem ſcrutatio diuinorum cum modeſtia. Veri.q.5.2 11^m. Differentia.

*Archa. Confeſſio 81. Hæreſis Inquiſitio o.Inueſtigatio o. Scrutinium.

¶Scrutinium. Confeſſio 82.

1 ¶Scvrrilitas eſt iocularitas, ex defectu rationis non valentis cohibere geſtus exteriores. 22^e. q. 148. 6. c. / Ma. q. 14.4.c. Quid.

*Gula 3.Luxuria 16.18.

2 Scurrilitas pertinet ad uerba, ratione inhoneſtatis, multiloquium vero,ratione ſuperfluitatis. 2 e^e.quæſt.53 5.4^m./quæſtio.148.6 c.

3 Scurrilitas procedit ex actu gulæ, non autem ex actu luxuriæ,ſed ex voluntate eius. Ideo pertinet ad utramque. 22^e.q. 148. 6. 3^m.

¶Scutum rotūdum depingitur in capite ſanctorum, ſicut Romani quando triumphabant de hoſtibus.pſal.5.fi. Quare.

*Apoſtoli 43.Cete 6.Ieiunium 13.

¶Se eſt relatiuum reciprocum. Ideo magis dicit vnitatem ſuppoſiti,quam ille terminus idem. 3^a.q.3.2.1^m. / 1.d.4.q.1.3. 3^m./ Po^a.q.9.8 5^m. Quid.

*Finis 27. Generatio 88.89. Glorie 3.14. Intellectus 38.47. 74.Menſura 6.Negotiatio 1.Pœnitētia 54. Periculum 5.Perſona 22.27.35. Poteſtas 13. Præceptum 17. 13. 64.85.138. Præcipere e.Prædicari 18.19.20.Propter e.Pruden^a 17.Puer 4.Relatio 29.67.Reputatio.Scire 1.Senſus 12.34.55.Sui.

¶Sebaſtianus veſtitus latitabat, ſub ueſte militari, in domo Diocletiani, ut deficientes in tormentis confortaret. 22^e.q. 10. 10. 2^m. Sanctus.

¶Secare. Actio 22. Diuiſio o. Polus. Serra.

¶Secreta ſunt magnalia Dei tripliciter, ſcilicet magnitudine & dignitate eorum, & ineptitudine aliorum,Iſa.24.fi. Quid.

*Abſcondere o. Admonitio 2.3.5. Angelus 418.Apocripha. Atea o. Confeſſio 53.85.&c. Correctio 6.&c. Denuntiatio.Doctrina 1.e.Lepra 3.Occultatio.Proclamare o.Religio 76 Reſtitutio 18.Reuelatio u.Sacramentum 136. Sapientia 44 Secretarim.Signaculum.Turtur 4.

¶Secretarius. Commentarius.

¶Secta.Ariſtotelica 2.Hæreſis 8.181.Iudæi 21.Ritus.

*Sectari. Peccatum 9.

¶Sectus. Serra.

¶Sæculares.Accuſatio 19. Aduocatus 9. Allicere. Collegium. Eccleſiaſticus 3. Hæreſis 23.24.30.31. Indeuotio. Iuditium 39.Lex 180.Monachia 2.Negotia Negotiatio e.Obediētia 34.&c.Officium 4. Peccatum 255.256. Pœnitentia 49 Præceptum 151. Prædicator 6.7. Religio 22.&c. 48.70.&c.87. Schiſma 8.Sæculum Seditio 5. Simonie 13.Studium 2.Suſpenſio 1.Vendere 16.Veſpertil o. Vxor 22.

¶Sæculum nihil eſt aliud, niſi periodus cuiuſlibet rei; pro quo aliquando ponitur æuum,vel æternum. 1^a.q.10.2.2^m./ 6.1^m./ 2.d.2.L./ 4.d.1.q.2.ar.5.q.1^m./ Ro.11.fi./ Eph.e.lec.2. me^u.I./Phil.fi./ 2^e.Tim,lec.3.fi.I./ He.le.1.fi./ Heb.lec.e1. medio f. Quid.

*Angelus 201.Dæmon 68.Hæreſis 84.150.157.Iacob 7.Luxuria 16.Matrimonium 139.

¶Secundarius.Apoſtoli 29.Appetitus 81. Arithmetica 1. Ars 39. Cooperari 1.

¶Secundum. Actio 47. Actus 1. &c. 15. Affinitas 16. Agens 24.&c. Angelus 296. Anima 253. Conceptio 9. Cooperari 1. Credere 4 Decor. Deus 288.297. Dies 19.20. Differre 7. Diſpoſitio 44. Diſtinctio 10. Dolor 23. Dominatio 2.Fallacie 5.Fatum 3.4.7.8.9. Finis 21.42.83.109.Forma 138. 165. Formatio. Fortitudo 13.18.21.29.46.49 54. Fructus 3 Gratia 55.97.98.Habitus 52.Hæreſis 5.7.31.Homicidium 8. Iacob 9. Iactantia 1. 6. Imago 32. Indiuiduum 8. Intellectus 148. 181.294. Intentio e7.&c.27. Iuſtificatio 18. Iuſtificatio 49. Lectoratus 4.Legiſlator 4. Lex

39.50.124.139.Liberalitas 5.Liberum 29. Logica 8.Luxuria 1.Magis 6. Malum 27. Matrimonium 14.21.46.118. Menſura 22. Meritum 9.22.61. Miles 7. Motus 59. Natiuitas 23. Natura 38. Neptis 3.4.5. Obligari 7.Olocauſtum 4. Paſtor. Paulus 23. Pœnitentia 112.113. Perfectio 2.5.&c.28.72.79. Periurium 1.5. Perſona 7. Potentia 59.Præceptum 83. Primi 0. Primum 5. Profeſſio 2.3.Religio 16. 94.100. Sacerdos 27.28. Sacramentum 79. Scientia 158. Subſtantia 8.&c.Tabula 1.Templum 5. Viſibile 2.Viura 22. Vxor 4.

Differentia. 1 ¶Secundum quod ipſum, & prædicari per ſe, & vniuerſaliter ſe habens ex additione. Poſter.lec.9.me^{o}.b.I.

*Datio 34 Finis 14.71.

2 Immo per ſe, & ſecundum quod ipſum, ſunt idem. Poſter.lectio 11.me^{o}.c.Reſpondeo Dubio 1116.

Du^{m}.1116.

*Flagellum 2.Forma 12.Fortitudo 25.

3 Secundum quod ipſum oportet non excedere illud, cui conuenit, ſed ei eſſe conuertibile. Ideo impoſſibile eſt, aliquid vnũ duobus conuenire, & conuenire vtrique ſecundum quod ipſũ. Con.2.c^{o} 15.1^{m}./Poſter.lec.11.m^{o} a.ſi.

*Honor 20.26.37.Ignorantia 14.

4 Omne quod conuenit alicui, ſecundum quod ipſum, conuenit ei per aliquam cauſam, quia quod cauſam non habet eſt primum & immediatum. Ideo eſt per ſe, & ſecundum quod ipſum.Con.2.c^{o} 15.1^{m}./ Poſter.lec.11.me^{o}.a.ſi.

*Indiuiduum 35.Mendacium 6.9.Poteſtas 12.13. Præceptũ 18.23.130.Prædeſtinatio 52.53. Simpliciter 2.Species 3.Veſtigium 7. Chriſtus 7.29.30.

¶Securis. Actio 85.

Differentia. 5 ¶Securitas perfecta, pertinet ad præmium virtutis, ſed ſecuritas ſecundum participationem, eſt conditio alicuius virtutis.22f.q.129.7.3^{m}.

*Animal 80.Audacia 1.Baptiſmus 41.Caim 2.Cautela.Epiicceia 1.Experientia 9. Fiducia 5.11. Fortitudo 24.53.Iudicium 88.Lætitia.Pax 9.Pedagia. Prædeſtinatio 42. Princeps 19. Profeſſio 3.Religio 24.

2 Securitas non eſt idem quod fortitudo, ſed eſt conditio eius, & magnanimitatis, ſi ſit quando, & in quibus debet. 22f.q. 129.7.1^{m}./2^{m}.

*Reuelatio 11 Solicitudo 1.Via 6. Votum 73.Vſura 257.

3 Securitas opponitur timori, priuatiue tantum, audacia vero contrarie.12f.q.45.1.3^{m}.

4 Securitas magis opponitur timori, quàm pertineat ad ſpem, nec cauſat negligentiam, niſi inquantum diminuit æſtimationem ardui. 12f.q.46.8.1^{m}.

*Sedare.Furtum 8.Pax 10.Scandalum 19.

Quid. 1 ¶Sedere. In verbo ſeſſionis, tria importari ſolent, ſcilicet auctoritas, ſtabilitas, & humilitas.3.d.22.q.3.ar.3.q.2.c./ q.3.1^{m} / He.lec.2.ſi.A.

2 Neceſſe eſt Sortem ſedere, dum ſedet.22f.q.49. 6.c.Humilitas 19.

*Animal 18.Cœlum 33.34.Paſſio 24.

3 Sedere ad dexteram patris in beatitudine eius, vel habere regiam & iudiciariam poteſtatem, conuenit ſoli Chriſto, ſecundum vtramque naturam. 3^{a}.q.57.2.3^{m}./q.58.0./3.d.22.q. 3.ar.3.q.2.3.0./ Opuſ.3.c^{o} 247./ Matth.20.medio b.E./ He. prolo.prin.C./ lec.2.ſi.C./ lec.3.6.prin. /c^{o} 8.lec.1. princ.E./ c^{o} 10.lec.1.ſi.H.

*Prædicare 18.Præſentia 2.Situs 5.Chriſtus 219.

4 Pater nullo modo ſedet ad dexteram filij, nec ad dexteram ſpiritusſancti, nec filius, ſed econuerſo.3^{a}.q.58.2.3^{m}.

5 Sedere ad dexteram patris, conuenit ſpirituiſancto, ſecundum veritatem, inquantum eſt æqualis ei, ſed non appropriatur ei æqualitas, nec ſeſſio dextræ, ſed filio.3^{a}.q.58.2.3^{m}./3.d.22.q. 3.ar.3.q.3.4^{m}.

6 Beata Maria aſtat a dextris Dei, ſed non ſedet ibi, quia nõ eſt exaltata ad æqualitatem Dei, nec ad vnionem eius in perſona.3.d.22.q.3.ar.3.q.3.3^{m}.

7 Quilibet ſanctus, eſt conſtitutus ad dexteram Dei, ſed non ſedet ibi, quia habet beatitudinem, ſed non cum dominatiua poteſtate, quaſi propriam & connaturalem.3^{a}.q.58.4.2^{m}. /He.lec.2.ſi.A.&c.

8 Nullus ſedet ibi in ſiniſtra, quia ibi nulla eſt ſiniſtra, ideſt nulla miſeria.3^{a}.q.58.1.2^{m}.

9 Deus ſedet & quieſcit in thronis, dum eo in ſeipſo quieſcere facit.2.d.9.3.c.

10 Deus ſedet ſuper thronos, ſicut ſuper ſedem iudicij, ſuper Cherubin vero, ſicut ſuper cathedram magiſterij. Iſaiæ 37. prin^{o}.F.

¶Sedes.Cathedra 0.Decimæ 19.Excõmunicatio 30. Papa 0.

Differentia. 1 ¶Seditio & ſchiſma, continetur ſub diſcordia, ſ.partium multitudinis adinuicem.22f.q.42.1.1^{m}./3^{m}.

*Tyrannus 3.9.

2 Seditio eſt ſpeciale peccatum, ſcilicet mutua impugnatio, inter partes multitudinis, vel præparatio ad pugnam. Rixa vero eſt vnius ad vnum, vel paucorum ad paucos: ſed bellum eſt inter diuerſas multitudines. Et vtrumque eſt pugna in actu, non præparatio.22f.q.42.1.0.

*.Vultur.

3 Seditio eſt ſemper de ſe peccatum mortale. Et eſt grauior ata. Et principaliter eſt in procurantibus, ſecundo in ſequentibus, non autem in defendentibus bonum commune.22f.q. 42.2.0.

4 Seditio opponitur vnitati, & paci multitudinis. 22f. q. 39. prin^{o}./q.42.1.2.c.

5 Seditio opponitur vnitati temporali, & ſæculari, ſchiſma vero, ſpirituali. Prima eſt cum præparatione ad pugnam, non autem aliud.22f.q.42.1.2^{m}.

Diuiſio. ¶Seducere, dicitur dupliciter, ſcilicet proprie, ideſt a veritate & bono, & improprie, ideſt a falſitate & malo. Secundum conuenit Chriſto, non autem primum. Io.7.lec.2.prin^{o}.b.K.Mulier.6.7.Peccatum.205.ſtuprum.2.

¶Segetes.Vſura 204.

Quid. ¶Segnities eſt fuga operationis, & ex timore laboris.12f.q. 41.4.0./q.44.4.3^{m}./3.d.26.q.1.c./ 3.c.ſi.* Ignauia.Pigritia. Timor.42.

Quis. ¶Sem fuit Melchiſedech occurrens Abrahæ, nepoti ſuo, ſecundum gloſſam, quia Hebræi dicunt ipſum Melchiſedech fuiſſe Sem primogenitum Noæ. Et tunc quando Abraham habuit victoriam, erat annorum trecentorumnonaginta. He. 7.lec.1.prin^{o}.A.Melchiſedech.

Quid. 1 ¶Semen extenſo nomine, dicitur non ſolum ſperma, ſed etiam menſtruum. 1^{a}.q.115.2.3^{m}./2.d.18.q.1.2.4^{m}.*.Affinitas.3.5.Anima.15.84.337.338.351. Animal.21. Aſſimilatio 15.18. Aureola. 4. Calor. 19.20. 21. Coitus. 0. Conceptus. 33.38.

2 Semen non fuit aliqua pars in actu, reſpectu generantis, ſed in potentia totum ſecundum potentiam actiuam, 1^{a}. q.119. 2.0./2.d.18.q.2.3.c./ d.20.q.1.2.4^{m}./ d.30.q.2.2.0./ 3.d.3.q. 5.1.4^{m}./4.d 40.1.4^{m}./ d.44.q.1.ar.1.q.4.0./ Cont.2.c^{o}.84. 2^{m}./87.2^{m}./Potentia.q.3.9 9^{m}./12.0./Ma.q.4.6.14^{m}.*Concubinatus.0.Conſecratio.8.Dæmon.98 Error. 10. Eucharistia.199.212.Formatio.Formatiua.Fractio.3.Fructus.2. Generatio.28.39.44.&c.Germen.Germinare.

3 Semen eſt de ſuperfluo alimenti. 1^{a}. q.119.2.c./2.d.18.q.2. 3.c./d.20.q.1.2.5^{m}./ d.30.q.2.2.0./ 4.d.44.q.1.art.2. q.4.0./ Po^{s}.q.3.9.9^{m}./12.5^{m}./8^{m}./Ma.q.4.6.14^{m}.*.Gigantes. Hæreſis.87.Imaginatio.9.Maria.3.4.5.

4 Semen eſt ſuperfluum, reſpectu nutritiuæ, ſed eſt neceſſarium, quo indiget natura ad generationem. 22f. q.153.3. 1^{m}./2.d.18.q.1.1.3^{m}./d.20.q.1.2.5^{m}./d.30.q.2.2.c.ſi./ Cont. 3. c^{o}. 122. / Ma. q. 15. 1. 4^{m}. *. Menſtruus. 0. Mulier.9.

5 Illud quod proxime conuertitur in ſemen, eſt ſanguis. 4. d 40 1.4^{m}. *. Peccatum. 293. 303. 316. 320. 321. 333. 342.345.

6 Semen eſt album, quia eſt ſpumoſum, vt poſſit continere ſpiritum vitalem, in quo eſt virtus formatiua ut forma, ſed magis ut motor. 1^{a}. q. 118. 1. 3^{m}./ 2. d. 18. q.2.3.c./ Cont. 2. c^{o}. 89 / lib.4. c^{o}.46./ Po^{a}. q. 3. 9. 9^{m}. / 11^{m}./ 12. 4^{m}./ Ma. q. 4. 1. 12^{m}./ Matth. 1. ſi. d. G. *. Perfectio.4.Planetæ.4.Pollutio.0.Ratio.13.14.22. &c. Reſtitutio.15.

7 Similis modus traductionis ſeminis eſt in homine & in aliis animalibus.2 d.18.q.2.3.4^{m}.

8 Semen agit ad generationem, vt inſtrumentum animæ generantis.Ma.q.4.1.15^{m}./16^{m}./3.c./5^{m}.

9 Semen maſculi, non concurrit ad generationem, ſicut materia in compoſitione geniti, ſed ſicut agens. 3^{a}.q.28. 1. 5^{m}./q. 31.5.c. / 2.d.18.q.2.3.c./ 3. d. 3. q. 5.1.c./ d.4.q.2.1.c./ 2^{m}. Cont.4.c^{o}.45./ Quol.6.18.ſi./ Quol.8.5.3^{m}./ Meta. 5. lec. 3.prin.2.E.

*.Reſurrectio.23.24.

10 Semen mulieris nihil facit ad generationem prolis. Ideo aliquæ concipiunt ſine eo.3^{a}.q.31.5.3^{m}./q.35.3.3^{m}./ 3.d.3.q.5. 1.c./ d.4.q.2.1 c./2^{m}.

11 Immo ſemen fœminæ, ſe habet actiue. 3^{a}. q.31.5. 3^{m}./q.32. 4 c./ q.35. 3. 3^{m}./ Cont.4. c^{o}.45./ Matth.1. ſi.d.G.Reſpondeo.Dubio.1117. Du^{m}. 1117^{m}.

12 Semen fœminæ eſt imperfectum in genere ſeminis, propter imperfectionem virtutis fœminæ, quia fœmina ſe habet actiue, in præparatione materiæ, non autem in conceptione prolis. Et ſemen fœminæ reſoluitur cum concupiſcentia, ſicut & ſemen maris. 3^{a}. q. 31. 5. 3^{m}./q.32. 4. c./ 3^{a}.q. 35.3.3^{m}./ Cont. 4. c^{o}. 45./ Matth.1. ſi.d.G. * Sanguis.4.

Se

13 Semen maris, in ſuam ſubſtantiam trahit materiam a matre miniſtratam, quaſi in ſui complementum. Ideo completa generatione, ipſum ſemen immutatum & completum, eſt proles quæ naſcitur. Cont.4.cº 45.
14 Filius eſt de ſubſtantia patris, quia ſemen ſecundum potentiam actiuam, eſt potentia totum, licet non ſit actu aliqua pars patris. 1ª.quæſtio.119.2.1^{m}. / 2.diſtin.18.quæſt.2.3.c./ diſt.30.quæſtio.2.2.b.1./c. / 3. diſtinctione 3.quæſt.5.1.4^{m}./ Poª.q.3.12.10^{m}.
15 Semen ante animationem, eſt viuens tantum in potentia, ſed per animam, fit viuens actu. 2 diſtin.18. quæſtio.2.3.c./ Con 2.cº 56.fi./ 87.prinº./fi./ Potentia quæſtio.3.9.9^{m}.fi./ 12. 0.
*Timor 38.Traductio 4.
16 Virtus animæ, quæ eſt in ſemine, per ſpiritum qui eſt in ſemine, format corpus in generatione. 3ª. quæſtione 32. 1.1^{m}./ Cont.2.cº 87.
17 Virtus formatiua ſeminis, dicitur intellectus, quia operatur ſine organo.1ª.q.118.1.3^{m}./ 2.d.18.q.2.3.c.fi./Potentia q.3.9.28^{m}./ Opuſ.53.20^{m}.
18 Virtus quæ prius fuit in ſemine, vt formatiua corporis, manet poſt aduentum animæ rationalis, vt regitiua corporis, ſicut etiam ſpiritus, in quo tota fere ſubſtantia ſpermatis cõuertitur. Cont.2. capº 87.fin / Potentia quæſtio.3.9.16^{m}./ 11.8^{m}.
19 Immo virtus illa deſinit eſſe, diſſoluto ſemine, & euaneſcente ſpiritu qui inerat. 1ª.quæſt.118.1. 4^{m}. Reſpondeo Dubio 1118. Du^{m}.1118.
20 Secundum ꝙ procedit in perfectione organorum, ſecundum hoc anima incipit magis ac magis eſſe actu in ſemine, quæ prius erat in potentia.2.d.18.q.2.3.c.fi.
21 Ex corruptione ſeminis, contingit defectus in corpore, & in anima proli, ſicut qui a natiuitate naturaliter ſunt ſtolidi. 2.diſt.30.q.1.2.3^{m}./ 4^{m}./ Cont.4. capº 51.4^{m}./ Ma.q.10 6.c. prinº.
22 In pueris non eſt ſemen, quia conuertitur in augmentum.2. d.30.q.2.2,b.3.
*Virginitas 9.11.31. Vſura 29.
23 Homines pingues, & animalia magna vt elephas, pauci ſunt ſeminis, & paucæ generationis, quia conuertitur in pinguedinem & ſubſtantiam. 1ª. quæſtio.119.2.c.fi. / 2.diſtinct.30. q.2 2.b. fi.
¶Seminale. Adam 89.90. Amor 243. Anima 85. Conceptio 38. Ratio 13.14.22.&c.
¶Seminarium. Vitium 125.
¶Seminator. Prædicator 1.
¶Semiplenum. Acculatio 9.
¶Semita. Via 1.
¶Semitonium. Tonus.
¶Semper. Accidens 103.105. Accipere 4. Actio 4.16 Actus 77.112. Addere 3.16. Adiurare 9. Affirmatio 5. Agens 81.107. Agere 24. Alteratio 7. Amazones 1. Amor 29.195.187.225. 266.286.287. Angelus H. Anima 124.170.173.216. Apertio 1. Appetitus 43.44.74. Appropriatio 3. Ars 8. Auaritia 2.14. Audacia 9. Augmentum 4. Aureola 21. Auxilium 6. Baptiſmus 232. Beatus 41.49.55. Blaſphemia 5. Bonitas 184. Capacitas 1. Character 20. Charitas 82. Cauſa 13.32.94. Cicatrices 3.4 Circunſtantia 16. Commune 11.14. Concupiſcibilis 10. Confirmatio 49. Conſtructio. Contritio 11.33. Corpus 48. Corſica. Creatura 11. Damnatio 17. Damnum 2. Datio 6. Defectus 13. 26. Delectatio 67. Dæmon 60.69.70.123. Denominatio 1. Denunciatio 1. Detrimentum. Deus 132 213. 300. 302. Differre 1. Differentia. Definitio 3. Diſpoſitio 47. 49. 51. Diſtinctio 8. Diuinatio 20. Diuiſio 12. Diuortium 1. Dolor 29. Donum 7. Dormiens. Effectus 12. Electio 14. Electus 2. Eſſe. Aeſtimatio 1. Aeternitas 0. Euchariſtia 200. Aeuiternum. Aeuum 0. Exemplar 2. Exequutio. Fides 96.99 Finis 103. Flagellum 22. Forma 4.135. Fructus 17. Fatuo. Furtū 2. Generatio 27.91. Genus 5 9 40. Gloria 9. Gratia 86. Gula 1. Hæreſis 30.00.155. Homicidium 1. Idem 2. Ignorantia 18. Illuminatio 12. Imaginatiua 2. Imago 36. Imperare 11. Iniuſtitia 2.8. Inſtans 5. Inſtrumentum 7. Intellectus 52. 79. 260. 303. Inuentio 19. Inuoluntarium 2. Ioſeph 2. Hypocriſis 1.3.5. Ira 10.17.22.63. Ironia 1. Iudæi 12. Iudicium 12. Ius 7. Iuſtitia 16.18. Iuſtificatio 29. Iuſtus 9. Lex 39.109. Luna 5. Lux 15. Macula 14. Magis 4 Malum 65. Mare 3. Maria 64. Materia 1. Matrimonium 48.52. Medium 11. Mendacium 13. Menſura 2. Meritum 29.43 Miſericordia 16.26 37 Mitis. Mors 29. Motus 53.52.69. Mundus 16. Natura 10.17. Naturale 10.22.23.24. Negatio 5. Nihil 4. Nomen 12. Obiectum 11.17. Occidere 12. Operatio 14.32. Oppoſitio 14. Oratio 15.18. 34.81. Ordo 3. Ornatus 6. Paradiſus 3. Pars 11.14.33. Paſſio 5.18. Peccatum 93.95.214. 363.404.418. Pœna 13.39.54.68. Poſſibile 127.135. Per ſe. Perfectio 43.46.83. Periurium 3.4. Perpetuum. Politia 3. Potentia 40. Poteſtas 13. Præceptum 20.59.89. Præcipere 2. Pretium. Prædicator 7. Præſumptio 9. Priuatio 10. Prius 1. Proceſſio 3.4. Prodigalitas 3.4. Prophetia 48.62. Propoſitio 8. Propter 7. Quæſtio 2. Rapina. Ratio 18.23.29.47. Rebellio 3. Reduplicatio 7. Relatiuū 5. Reſtitutio 19. Rixa 3. Sacramentum 8.100. Sapientia 10.41.42. Sapor. Satiſfactio 7. Scipio. Seditio 3. Sempiternum. Senator 2. Senſus 12. Syllogiſmus 3. Similitudo 1. Simulatio, Syndereſis 6.7.8. Siniſtrum 3. Sol 5. Solus 5. Spes 41.59. Stella 3. Studium 4. Succeſſio 1. Superbia 1.10.27. Tentare 3.11. Timor 26.61.63. Thurificatio 1. Venter. Verbum 60.83. Via 8. Virginitas 32.33. Virtus 5.91.259. Viſio 24. Vita 30. Vnctio 17. Vniuerſale 21.14. Vocatio 31 Voluntas 44. Votum 8. Vſura 50.107.121. Vti 12. Chriſtus 1.156. 159.
¶Sempiternum, Actio 4 Beatus 41. Electio 14. Aeternitas 0, Lætitia. Perpetuum. Semper. Vita 21.
¶Senacherib habuit quinque alia nomina, ſcilicet Sargon, Phua. Salmanaſar, Tegalfalaſar, & Sarad. Ila.20.prinº. Salmanaſar. Quis.
1 ¶Senarius numerus, eſt primus numerus perfectus. He.4.lec. 1.medio G. Quotus.
2 Senarius numerus, dicitur numerus perfectus, ratione partiū, quia conſurgit ex omnibus ſuis partibus aliquotis. Ideo congruit perfectioni vniuerſi, & operum Dei in ſex diebus.1ª.q. 74.1.c./ 2.diſt.15.q.3.1.1^{m}. / 4.d.42.q.5.artic.2.q.3.c./ He.4. lec.1.medº.F.
3 Senarius, id eſt communis natura ſenarij, cui primo & per ſe conuenit perfectio, eſt perfectus ſine alijs, & eſt creatura. Sed vt eſt in intellectu Dei, eſt idea eius, & Deus. Quol.8.1.0.
* Pars 47.
4 Subſtantia ſenarij, non eſt bis tria, ſed ſemel ſex, cuius partes ſunt vt materialis diſpoſitio eius.4.d.8.q.2.3.c.
1 ¶Senator, a conſulendo & tractando dicitur, quia conſulit, & nulli nocet. Ideo comprehendit rectores & cõſiliarios. Opuſ. 20.lib 4.cº 25. Quis.
* Conſiliarius. Conſul. Rector 0. Tribuni.
2 Senatores, dicti ſunt patres, propter diligentem curam regiminis, quia ipſi gubernabant Rempublicam, ſicut pater filios. Opuſ. 20.lib.4.cº 25.
3 Senatores ſemper fuerũt, poſtquam a Romulo inſtituti ſunt. Opuſ.20.lib.4.cº 26.
¶Seneca fuit ſtoicus. Ideo impugnat Ariſtotelem. 2 2ſ.q.123. 10.2^{m}./ Opuſ.20.lib.3.cº.15.prinº. Philoſophus.
* Animus 2. Idolatria 5. Sabbathum.15. Terremotus 6. Turbatio 2.
1 ¶Senectus eſt vltima ætas, durans aliquando tantum, ſicut omnes aliæ ætates.4.d.43.ar.3.q.2.c./ d.47.q.1.ar 3.q.3.3^{m}. Poª.q.5.6.1^{m}./ He.9.lec.5.meª.K. Quid.
* Adoptio 4. Auaritia 10. Daniel 1. Defectus 15.
2 Senectus diſponit ad contemptum delectationum, & ad prudentiam, iuuentus autem ad oppoſita. Sed quandoque eſt econuerſo. Titum 2.lec.1.prinº.H.&c.
3 Senectus habet reuerentiam, non quidem propter defectum corporis, ſed propter ſapientiam æſtimatam in eis, ex antiquitate 4.d.44.q.1.ar. 3.q.1 1^{m}. Honor 17.
* Delectatio 99. Aetas 16. Incarnari 16. Iouteraſcere. Ioniadia 11. Matrimonium 95.
4 Senes ſunt increduli, quia ſæpe experti ſunt falſitatem, triſtes ſunt, & impatientes. Titum.2.lec.1 meº.K F Melancolia. Miles 5. Miſericordia 20. Mors 7.38. Natura 58. Peccatum 190. Prudentia 83. Puer 2. Sobrietas 5. Spes 36. Verecundia 15. Vſura 192.
5 Senes ſunt ſuſpitioſi, & amant uinum, propter frigiditatem, ſed anni magis, & ſunt fabuloſæ.22ſ.q.60.3.c./ Titum 2.lec. 1.fin L.
¶Senes. Adoptio 4. Senectus 0.
¶Senior. Presbitera.
¶Senium. Aetas 6. Natura 38. Senectus 0.
1 ¶Senſibile duplex, ſcilicet per ſe, & per accidens. Senſibile per ſe duplex, ſcilicet proprium, & commune. 1ª.q 17.2.c./ q.78. 3.2^{m}./ 4.d.49.q.2.2.c / Anima 2.lec.13.0./ Lib.3.lec.1.meº. c./ lec.6.meº.b.E. Diuiſio.
* Abſtractio 3.4 5.6.11,14. Accidẽtaliter 3. Adam 14.24.&c. Alteratio 4. Amor 58.119.283. Angelus 343.347.399.583. Anima 41.183.265. Apis 2. Appetitus 69.
2 Similitudo ſenſibilium, eſt in ſenſu tripliciter, ſcilicet primo & per ſe, reſpectu ſenſibilium propriorum, per ſe ſed non primo, reſpectu communium. & per accidens tantum, reſpectu ſenſibilium per accidens. prima.quæſtione 17. 2. c.
* Argumentū 2.6. Ariſtoteles 5. Aſſimilatio 11. Character 10.

Concupiſcentia 1.2. Concupiſcibilis 2. Contēplatio 19 Contritio 35.36. Dānatio 64.65. Delectatio 2.3.5.47.72.99.106.

3 Senſibile per accidens, requirit tria. ſ. q accidat ſenſibili per ſe: apprehendatur a ſentiente, & ſtatim. 4.d.49.2.2.c./ Anima 2.lec.13 fi.d E. *Deus 205. Definitio 23. Dolor 5.12.28. Dulcedo 9. Elementum 29. Enigma 2. Eucharistia 246. Experientia 3. Falſitas 8. Fœlicitas 4. Forma 25.164.173.168. Fructus 6.13. Guſtus 0. Ignis 18. Imaginatio 1.

4 Nulla ſubſtantia eſt ſenſibilis per ſe. 2.diſt.13.2.c. / Anima 2. lec.14.me^{o}.h.D. * Imaginatiua 5. Imperare 16. Innocentia 18. Intellectus 151.133.173.181.186.265.266. Intelligibile 3. Iudicium 12. Lex 19. Libido. Limbus 6. Manifeſtatio 2.

5 Senſus in actu, eſt ſenſibile in actu. 1^{a}.q.14.2.c./q.55.1.2^{m}. *Maria 9. Materia 34. Memoria 10. Metaphyſica 11. Metaphora 9. Nutrire 2. Paſſio 14 Peccatum 289. Pœna 87. Pœnitentia 68.69. Phyſica 10. Profeſſio 15.

6 Senſibilium aliqua vniuntur ſenſui realiter, vt guſtabile, aliqua per ſimilitudinem tantum, vt tangibile, cętera vero neutraliter. 4.d.9.ar.1.q.1.c.
*Prophetia 48. Qualitas 11.12. Quotitas 5. Raptus 10. Rationale 6. Sacramentum 9.21.28.146. Sacrificium 8.

7 Senſibilium aliqua immutant ſenſum, ſpiritualiter tantum, vt color, quædam materialiter, vt guſtabile & tangibile, alia vero vtroque modo. 1^{a}.q.67.1.c./ q.78.3.c./ 2.d.24.ar.2.q.1.c, / Meta.lec.1.prin^{o}.a K.
*Scientia 47.164. Senſibilitas. Senſus 21.24.28.30.

8 Immo omne ſenſibile immutat ſenſum realiter & naturaliter. 2.

Du^{m}.1119. d 13.3.c. Reſpondeo ſicut Dubio 787. *Signum 5.11.

9 Omne ſenſibile coniungitur ſenſui, ſecundum ſimilitudinem tantum, præter tangibile, quod coniungitur tactui realiter 4.d.8.q.1.ar.3.q.1.2.c./ d.9.ar.1.q.1.c./ diſt.49.q.3.ar.5.q.2.c./ Ma.q.14.4.1^{m}./ Anima 2.lec.18.prin^{o}.2.
*Syllogiſmus 4. Tactus 7.12.

10 Nullius ſenſibilis excellentia corrumpit animal, niſi mediantibus qualitatibus tangibilibus. Meta.lec.1./ Anima 3.lec.17.o. Temperantia 86.27. Terra 7. Totum 4.6. Viſio 5.&c.13. Viſus 10. Vnitas 14.
¶Senſibilitas. Senſibile 0. Senſuabilitas 1.
¶Senſitiuum actus.131. Agnoitas 2. Amor 156.157.171. Anima.ſ. Animal 16. Animos. Appetitus 10.&c. Apprehenſio 5. Beatitudo 80. Cogitatiua 2. Cognitio 43.78. Concupiſcentia 1. Contritio 5.&c.9.36. Dæmon 3.35. Deus 223. Dolor 0. Aeſtimatiua 1.2. Phantaſia 3. Forma 24. Homo 2.30. Imperare 18. Intellectus 165.168.179. Memoria 1.2. Paſſio 23.24. Peccatum 166. Proportio 6. Rationale 6. Senſualitas 1.2.4.5.6. Senſus 7.12. Superbia 28. Tactus 6. Tempus 34. Tranſmutatio. Tranſumptio. Turbatio 1.4. Virtus 12. Viſio 5. &c. 25. Chriſtus 160.
¶Senſuale. Qualitas 8. Senſualitas 0.

Differentia. 1 ¶Senſualitas proprie, nominat potentiam appetitiuam tantum, ſenſibilitas vero, comprehendit omnes vires ſenſitiuas, ſcilicet apprehenſiuas, & appetitiuas. 2.d.24.q.2.1.c.
*Adeps 1.3. Anima 222.

2 Aliquid pertinet ad eam dupliciter. ſ. vt præambulum, ſicut apprehenſiua ſenſitiua, & eſſentialiter, vt appetitiua tantum. 2^{a}.q.81.1.1^{m}./ 2.d.24.q.2 1.2^{m}./ Veri.q.25.1.1^{m}.

3 Aeſtimatiua proxime ſe habet ad ſenſualitatem, ſed imaginatiua, & aliæ priores, ſe habent remote. 2.d.24 q.2.1.c./ 2^{m}.

4 Senſualitas dicitur a ſenſu, & eſt vis appetitiua ſenſitiuæ partis. 1^{a}.q.81.1.0./ Veri.q.25.1.0./ Carnalis. Caro 0.

5 Senſualitas non nominat ſimpliciter vnam potentiam, ſed vnam ſecundum genus, ſcilicet appetitiuam ſenſitiuam. 1^{a}.q.8 .2.c./2.d.24.q.2.1.3^{m}./ Veri.q.25.2.0.
*Dolor 31. Dubitatio 1. Iuſtus 10. Oratio 20.92.94. Peccatū 98.&c. Primi 0. Ratio 41.44. Senſuale.

6 Senſualitas nominat appetitum ſenſitiuum, vt indiſtinctum, incompletum, & depreſſus eſt. Ideo non poteſt eſſe ſubiectū virtutis, ſed perpetuæ corruptionis. Ideo differt tantum ratione a concupiſcibili & iraſcibili, quia nominant idem, ſed oppoſito modo. 1^{a}.quæſt.81.3.1^{m}. / 12ſ.q.74 3.2^{m}. / 2.d.24.q.2.1.3^{m}./ q.3.2.3^{m}./ 3.d.33.q.2.ar.4.q.2.2^{m}./ Veri.q.25.2.c / 5.8^{m}.
*Tribulatio 8.

7 Nomine ſenſualitatis, Doctores ſancti, vtuntur pro ratione inferiori, quia ratio attendit corporalia in vniuerſali, ſicut illa in particulari. 2.d 24. Lec.2.fi.
*Voluntas 5.16.24. Chriſtus 151.154.156.158.

8 Motus & appetitus pertinentium ad corpus, eſt a ſenſualitate proxime & in particulari, ſed immediate & in vniuerſali eſt a ratione inferiori. 2.diſt.24.q.2.1.1^{m}. / Veri.quæſt.25.1.3^{m}./ 10^{m}.

9 Motus ſenſualitatis tendit in duo. ſ. in delectabile ſecundum ſenſus naturam, & in nociua uel conuenientia ut cognita per æſtimationem tantum 2.d.24.q 2.1.c.fi.

10 Singuli motus ſenſualitatis, ſunt in poteſtate noſtra, non autem omnes ſimul. 12ſ.q.74.3.2^{m}./ 2.d.24.q.3.c.fi./ 4^{m}./ d.41. q.2.1.5^{m} / Verit.q.25.4.1^{m}./ 5.6^{m}./ Ma. q.7.6.8^{m}./ q.12.2. Du^{m}.1120^{m}. 6^{m}./ Quol.4.21.0.

11 Immo etiam omnes ſimul, vt videtur dicere a ſimili. 2.d.5.q.2.1.0./ d.28.3.4.0. Reſpondeo, ſicut Dubio 689.

12 Non omnis motus ſenſualitatis eſt peccatum veniale, ſed tantum tendens in illicitum. 3.d.15.L.me^{o}.K./ Veri.q.25.5.7^{m}.

13 Rō tripliciter ſe habet ad motum ſenſualitatis, de genere peccati mortalis. ſ. vt imperans vel conſentiens, vt reſiſtens, & neutraliter. Primo modo peccat mortaliter, tertio venialiter, non autem ſecundo, ſed meretur. Ma.q.7 6.6^{m}. Peccatum.41.42.

14 Contrarietas ſenſualitatis ad rationem, cauſatur in nobis ex tribus, non autem in Chriſto. ſ. primo ex diuerſitate volitorū. Secundo, quia ſenſualitas in ſuum volitum, affrænate. i. ſine regimine rationis fertur, tertio ex hoc q ſenſualitas effrænate tēdens in ſuum, quia volitum, retardat motum rationis, & impedit, vel ex toto, vel ex parte. 3.d.17.ar.2.q.2.c.

15 Obiectum ſenſualitatis proprium, eſt res bona, vel conueniēs ſenſui, ad eſſe vel operari, non autem bonitas, quia non apprehenditur a ſenſu. Verit.q.25.1.c./ 6^{m}.

16 Senſualitas non poteſt ſanari a corruptione fomitis, niſi per miraculum: quod tamen non fit in hac vita quadruplici ratione. ſ. quia ipſe Deus ſecundum ordinem ſuæ ſapientiæ ſic diſpoſuit. Et quia donum gratiæ quæ per Chriſtum nobis confertur, quamuis ſit efficacius, quam per peccatum primi hominis, non tamen ordinatur ad remouēdum corruptionem prædictam quæ eſt naturæ, ſed ad remouendum culpam perſonæ. Similiter etiam huiuſmodi corruptio quamuis ſit contra ſtatum naturæ primitus inſtitutæ, eſt tamen conſequens principia naturæ ſibi relictæ. Eſt etiam homini vtile ad vitandum elationis vitium, vt ſenſualitatis infirmitas maneat poſt baptiſmum. 12ſ.q.74.3.2^{m}./ Verit.q.25.7.0.

1 ¶Senſus eſt potentia paſſiua. 1^{a}.q 79.3.1^{m}./ 2.d.30. 2.c./ 3.d. 14.ar.1.q.2.c./ Cont.2.c^{o}.56./ Veri.q.26.3.4^{m}./ Anima 4.5^{m}./ Anima 3.lec.3.fi. * Abſtractio.0. Quid.

2 Sēſus eſt virtus corporea. Ideo eſt cognoſcitiua corporalium tantum, & non ſpiritualium. 1^{a}. q.12. 3.c./ 4.3^{m}./ q.85.1.c./ 11ſ.q.3.3.c./ Anima.2.lec.14.med^{o}.h.d.D.

3 Non datur ſenſus agens. 1^{a}.q.79.3.1^{m}./ Spiritu.9.c./ 10.17^{m}./ Anima.4.5^{m}./ Anima.3.lec.3.fi. *Adam.24. Adeps.1.3. Angelus.150.151.289.504. Animas. Animal.1.4.5.6. Beatitudo.47. Bonitas.164.194. Cæcitas 2.3. Cognitio.0.

4 Senſus eſt quædam deficiens participatio intellectus. 1^{a}. q.77.7.c. *Contingens 8. Deus 192.199.200. Euchariſtia 33.

5 Immo differunt realiter. 1^{a}.q.84.6.c./ Anima 3.lec.4.0. Reſpōdeo, ſicut Dubio 766. *Exorciſmus 11. Phantaſia 2. 6. Du^{m}.1121^{m}.

6 Senſus quandoq; ſumitur pro iudicio rōnis. 22.q.46.3.c. Phil. lec.2.me^{o}.D. *Habitus 69.74. Homo 28.31.32. Imaginatio. 3.&c. Imaginatiua 2.5. Memoria 1.&c.19. Naturale 13. Prophetia 56. Ratio 28. Rationale 6. Triſtitia 6.7.14.

7 Senſus dicitur tripliciter, ſcilicet natura ſenſitiua, potentia, & actus. 1^{a}.q.79.1.1^{m}./ Quol.7.4.c. Diuiſio.

8 Senſus exteriores ſunt tantum quinque, ſecundum quinq; modos immutationis ab obiectis. ſ. viſus, auditus, olfatus, guſtus, & tactus 1^{a}.q.78.3.0./ 2.d.2.2.5^{m}.fi./ Anima 13.c. Anima 3.lec. 7.0.

9 Senſus interiores ſecundum Ariſtotelem ſunt tm quatuor, ſecundum quatuor modos operationum. ſ. ſenſus communis, imaginatiua, Aeſtimatiua in alijs animalibus ſiue cogitatiua in homine, & memoria ſenſitiua, licet ſint quinque ſecundū Auicennam. ſ. ſenſus communis, imaginatiua, phantaſia, æſtimatiua, & memoria ſenſitiua. 1^{a}.q.78.5.0 / Anima 13.c.

10 Obiectum ſenſus, eſt corpus motiuum organi ſenſus. Ideo ſecundum diuerſas rationes mouendi, oportet ſenſus potentias diuerſificari. Verit.q.25. 3.c. *Amor.150. Delectatio 3.5.39. 47.73.&c.90. Dulcedo 9 Forma 145.172. Ob. Obiectū.

11 Senſus eſt tantum corporalium perceptiuus. Anima 2.lec.14. me^{o}.h.D. Lumen 2.

12 Nulla potentia ſenſitiua, ſe extēdit ad Deum, quia ſenſus temporalia non tranſcendit. Veri.q.4.2.c./ 1^{m}. *Trinitas 15.

13 Senſus non apprehendit rationem eſſendi, nec intētionem entis, nec formam ſubſtantialem, niſi per accidens, ſed tātum accidentia ſenſibilia. 1^{a}.q.57.1.2^{m}./ q.67.3.c./ q.75.6.c.fi./ 1.d. 19.q.5.1 6^{m}./ Meta.7.lec.2.fi. Comparatio

14 Senſus non poteſt cognoſcere ſubſtantiam. 12ſ.q.31.5.c./ 3.d. 23.q.1.2.c./ 4.d.10.ar.4.q 1.3^{m}./ d.11.q.1.ar. 1.q. 2.2^{m}./ 2^{m}. d.12.q.1.ar.1.q.2.2^{m}./ Anima 2.lec.14.me^{o}.h.E.

15 Senſus non pōt cognoſcere vniuerſalia, qa nō pōt recipere formam immaterialē, qa ſemper recipit in organo corporali. 1^{a} q.12.4.c./ q.65.1.c / 12^{a} q.5.3.1^{m}./ q.19.3.c./ q.29.6.0./ 1.d. 19.q.5.3.3^{m}./ 2.d.19.1.c./ Cōt.2.c^{o}.44.1^{m}./ Lib. 2.c^{o}. 25.2^{m}./

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Se

74.Verit.qu.25.1.o./Vit.qu.1.12.18^{m}./Meta.5.lec.13.fi.
fi./Anima.1.lec.12. med^{o}. b. prin^{o}. / Poſter^{m}. lec. 42.
prin^{o}.h.

16 Nullus ſenſus diſcurrit a cauſis ad effectus,nec econuerſo,ſed tantum intellectus.1^{a}.q.58.4.5.o /q. 85. 5. o. /Meta.6.lec.1. prin^{o}.a.fi.

17 Senſus non poteſt plura ſimul ſentire,niſi vt vnum. Quol.7. a.1^{m}.

18 Experientia de obiecto abſenti ſumitur per tres ſenſus, ſcilicet viſum,auditum,& olfatum, per tactum vero de præſenti extrinſeco,de intrinſeco autem per guſtum. Pſal.32.

19 Senſus dupliciter immutantur; ſcilicet interius , & exterius ab obiecto.1^{a}.q.111.4.c.

20 Senſus exterior apprehendit tantum rem præſentem , interior autem etiam abſentem. 1^{a}. q.78. 4. c. / 6^{m}./q.81.3.3^{m}./ 12æ.q.15.1.c./q. 17. 7.3^{m}./q.35. 2. 1^{m}./4.d. 49.q.3.artic.1. q.4.c.

21 Senſus non ſentit , niſi in præſentia obiecti ſenſibilis. 3.d. 14.articu.1.q.2.c./4.d.44.q.2.artic.3.q.2.c./d.49.q.3.arti.1. q.4.c.

22 Quilibet ſenſus corrumpitur ab excellentia ſui obiecti , & tangibilium qualitatum.Anima.2.c./Meta.lec.1. Anima.3. lec.7.o.

23 Senſus conſiſtit in proportione, Ideo corrumpitur ab excellentia ſui obiecti.Anima.3.lec.2.fi /Lec.7.fi.

24 Obiectum ſenſus communis,eſt ipſum ſenſibile,quia cum ſit vna potentia, extendit ſe ad omnia obiecta quinque ſenſuum exteriorum.1^{a}.q.1.3.1^{m}.

25 Senſus communis , non eſt communis vt genus , ſed vt radix & principium ſenſuum exteriorum , vel vt reſpicit obiectum ſub vniuerſaliori ratione formali. 1^{a}.q.1.3.2^{m}./quæſt. 74.4.1^{m}.

26 Senſus communis, fertur in omnia ſenſibilia , ſecundum vnam communem rationem , ad quam nullus ſenſuum propriorum pertingere poteſt. 1^{a}. q. 1. 3. 2^{m}./Ver.q.15. 1. 3^{m}.

27 Senſus communis eſt nobilior ſenſu proprio , quia nobiliori modo recipit,& propriùs obiecto.Anima.3 lec.3.fi.

28 Senſus communis cognoſcit differentias ſenſibilium diuerſorum generum , & intentiones ſenſuum , non autem ſenſus proprius.1^{a}.q.14 2.2^{m}./q.57.2.c./q.78.4.2^{m}./ Anima.2.lec. 13.med^{o}.d./Li^{o}.3.lec.2.3.o.

29 Senſus communis,imaginatiua,æſtimatiua,& memoratiua a quibus immediate accipit intellectus , habent organa ſua in cerebro.Veri.q.18.8.c./5^{m}.

30 Senſus proprius diſcernit inter contraria ſenſibilia , inquantum participat aliquid de virtute ſenſus communis. Sed vltimum iudicium & vltima diſcretio,pertinet ad ſenſum communem,qui iudicium aliorum perficit.1^{a}.q.78.4.2^{m}.fi./Anima.3.lec.3.fi.

31 Senſus formati , habent propriam operationem , ſcilicet iudicium de proprijs obiectis, ſed iudicium eorum ſenſus communis perficit 1^{a}.q. 78.4.2^{m}.fi./ Quol 8.3.c./Anima.3. lec. 3.fi.

Actus. 32 Sentire & intelligere, ſunt actiones immanentes. 1^{a}. q.14.2. 5^{m}./q.54.2.c./12æ.q.31.5.c/1.d.40.q.1.1.1^{m} /3. 1.c^{o}. 100. 2^{m}./Li^{o}.2.c^{o}.1./ Li^{o}.3.c^{o}.20.2^{m}./Ver.q.8. 6.c./ Potentia.q. 10.1 c.Actio.21.* Abijcere.Abſtractio.1.Adepi.3.

D^{m}.1122^{m}. 33 Immo ſentire non eſt totaliter remotum a genere actionum ad extra. 1^{a}.q.87.5.c./Meta.5.lec.17. Reſpon^{o}. Du^{o}. 1122°.

34 Senſus indicat,& cognoſcit ſe ſentire. Veri.q.1.9.c.q.10.9.c./ Potentia.q.3 7.c.* Amor.171.Angelus.151.

D^{m}.1123^{m}. 35 Oppoſitum uidetur dicere.1^{a}.q.14.2.1^{m}./q.78.4 3^{m}/q.87. 3 3^{m}./2 d.19.1.c. /3.d.13. q.1.2.3^{m}./Anima. lec.8. prim^{o}.2. Reſponden Dubio.1123°.* Anima 42 224 341.&c. Animal.5.33.54. Apis.1.2. Appetitus 4.&c.17.91.Auerſio.19.Bonitas.104 194.Capitale.7.Caput.5.Caritas.2.3.Cælum.22. Caue.4.10.Concupiſcibilis.1. Conſilium 4. Contemplatio.6. Cor.2.Corpus.60.Curioſitas.Damnatio.52.Delectatio.5.29. 47.70.72.91.57.105.Dæmon.110. Demonſtratio.12.Deus. 193.Eſt^{a}.1.2.4.Eucharistia.33.181.Exorciſmus.11.Experientia.1.Falſitas.3.7.8.9.Phantaſia.2.6. Phantaſma.2. Fabtu.1. Fides 22.80 Fortuna.145.172.Futurum.3.6.8.

36 Sentire non ſemper accipitur pro actu ſenſus , ſed quandoque pro actu intellectus , ſecundum quod intellectus quandoque ſenſus dicitur.4 d.44. L.fi. Guſtus.3. Habitus. 51.69. 74.Hebetudo.o.Hoc.Homo.28.31.32.Imaginatio.o.Imaginatiua.2.5. Imperare.16.17 Infernus.1. Intellectus. 25.99. 128.c.156.&c.163. Iudicium.13.Maria.9.38. Membrum.3. Memoria.10.19. Moralis. 5.Mors. 14. Odor.5.Omiſſio. 17. Opinio.1. Paſſio.94. Peccatum.166.205. Pœna.1.76.80.87. 89.93. Perfectio.70. Perſona. 28. Phyſica.14. Porta.2. Præſentia. 1. Præſtigium . 2. Pronomina 3. Prophetia. 56. Proportio 6. Pulchritudo 5.6. Puſillanimitas 6. Qualitas 12. Raptus 6.8. Ratio 28. Reſurrectio 36. Scientia 23.53.144. Senſibile 7.&c. Senſibilitas. Syllogiſmus 4. Stultitia 3.6.9. Tactus n. Temperantia 22.23.24. Timor 31. Totum 4.6. Virtus 265. Viſus o. Vnctio 26. Vnitas 37. Chriſtus 14.

37 Senſus Theologiæ duplex,ſcilicet literalis vel hiſtoricus, quē ces ſignificant, & ſpiritualis vel myſticus , quem res habent, Et eſt triplex, allegoricus,ideſt figuratiuus,tropologicus,ideſt moralis,& anagogicus, ideſt cœleſtis . 1^{a}.quæſtione 1.10. o./ 12^{a}.quæſtione 102.2.c./ 1.Prolo.5.c.fi. / 4.d.21.q.1.ar.2. q.1.3^{m}. / ar.3.q.2.3^{m}. / Quolib.7.14.15.o. / Gal.4.lec.7.fin. H. &c. Theologiæ.

* Adam 10.

38 In ſacra ſcriptura,præter principalem ſenſum , quem author intendit,poſſunt alij ſenſus, non incongrue aptari . 1^{a}. quæſtione 1.9.2^{m}. / 10.1^{m} /quæſtione 102.1. c. / 4. diſtinctione 21.quæſtio.1.ar.2.q.1.3^{m}./ Po^{a}.quæſt.6.7.c.prin^{o}./ Quol.3. 30. c.

* Allegoria.

39 Nulla alia ſcientia vel ſcriptura,præter ſacram ſcripturam,habet ſenſus ſpirituales,ſed tantum literalem.1^{a}.q.1.10.c./ Po^{a} q.4.1.c.prin./ Quol.7.16.o.

*Argumentum 2.6. Fabula 1. Fictio 3. Intellectus 159. Lex 106. Littera 2.3.

40 Multiplicitas iſtorum ſenſuum , non facit æquiuocationem, nec aliquam ſpeciem multiplicitatis. 1^{a}.q.1.10.1^{m}./ Quol. 7.14.1^{m}.

*Metaphora o. Modalis 1. Paruus 1. Perſona 28. Prophetia 8.46. Solor 8.&c.

41 Moyſes,& alij authores,intendebant plures ſenſus ſub eadē litera deſignare. Po^{a} q.4.1.c.prin./Quol.7.14.5^{m}.

*Stultitia 3.6.9.Scriptura 1.&c. Vſura 188.

42 Non omnia dicta ſacræ ſcripturæ , exponi poſſunt per omnes quatuor ſenſus,ſed aliqua per tres, aliqua per duos, & aliqua per vnum tantum.Quol.7.15.5^{m}.

43 Omnis virtus , quæ poteſt ſalua circumſtantia literæ , aptari diuinæ ſcripturæ,eſt ſenſus eius. Po^{a}.q.4.1.c.

44 Senſus literalis,ſacræ ſcripturæ , numquam poteſt ſubeſſe falſum.1^{a}.q.1.10.3^{m} / Po^{a}.q.4.1.c.prin.

45 Senſus literalis eſt,quem author ſacræ ſcripturæ intendit. 1^{a}. q.1.10.c. *Chriſtus 18.

46 Senſus ſpiritualis, ſacræ ſcripturæ, fundatur ſuper literalem, & eum præſupponit. 1^{a}.q.1.10.c. / 1^{m}./ Quol.7.14.1^{m}./ 3^{m}.

47 In vna litera ſacræ ſcripturæ,ſunt plures ſenſus literales.1^{a}.q. q.1.10.c.fi./ Gal.4.lec.6.fi.

48 Senſus Parabolicus.continetur ſub literali, non autem figura eius.1^{a}.q.1.10.3^{m} / 12æ.q.102 2.1^{m}. / Veri. q6. 12. 10.14^{m}./ Quol.7.15.1^{m}./ 3.c./ Gal.4.lec.7.fi.

49 Nihil continetur ſub ſenſu ſpirituali,neceſſarium fidei, quod ſcriptura non tradat alicubi manifeſte per ſenſum literalem. 1^{a}.q.1.9.2^{m}./ 10.1^{m}./ Quol.7.14.3^{m}.

50 In quolibet ſancto ſunt quinque ſenſus ſpirituales,ſecundum ſimilitudinem ſenſuum corporalium, ſecundum Origenem, ſed tantum tactus ratione neceſſitatis,ſcilicet quia uiſus ſpiritualis eſt,vt videamus Deum , auditus vt audiamus,quæ loquitur , odoratus per quem odoremus bonū odorem Chriſti, guſtus vt guſtemus eius dulcedinem , & tactus vt palpemus cum Ioanne verbum vitæ.3.d.13.L./ Phil.2.

1 ¶Sententia eſt applicatio iuris ad particulare factum . 12^{a}.q. 96.1.1^{m}./ 22^{a} q 67.1.c./4 d.35.3.1^{m}./Ethi.6. Quid.

2 Sententia eſt determinata acceptio alterius partis contradictionis 3.d.23.q.2.ar.2.q.1.c.

*Appellare 2.Concilium 2.Concluſio 1. Confeſſio 92. Contumax.Decretum.Error 7.Excōmunicatio 18.33. Fides 150. Furtum 9.Interpretatio 3.Iſaias 2.Iudex 6.7.Iudicium 6.7. 24.62.64.82 83.Iuſtitia 21.Liber 29 Magiſter.Maledicere 1.

3 Sententia debet eſſe efficax,per poteſtatem defendentem,& recta,aliquo dirigente,& imperante.2.d.9.3.c.

*Miſſa 7.Mutatio,Notorium.Oratio 49.Parabola.Paulus 3. Periurium 7. Regere 14. Reſtitutio 7.Sacramentum 39.Simonia 13.Sponſalia 10 Stultiloquium.Votum 63.Vſura 311.

4 In ſententia debent ſeruari tria.ſ.benignitas,diſcretio,& certitudo.Io.8 lec.1.me^{o}.d.G.

¶Sentina.Merenia 1.

¶Seorſum. Agens 97.Mulier 2.

¶Separabile.Accidens 94.Actio 38.Materia 4.

1 ¶Separatio dat vtrique partium totalitatem & in continuis, dat eſſe actu.3.d 5.q.3.3.3^{m}.

*Abduci.Abſtractio o.Accidens 94.Actio 17 34. Actus 188. Amor 58.62.Anathema. Angelus 31.175.176.349. Anima 13.114 &c.

2 Separata a materia ſecundum eſſe dicuntur, quæ numquam poſſunt eſſe in materia, vt Deus & intelligibiles ſubſtantiæ,

& quæ poſſint eſſe ſine materia, vt tranſcendentia, quia non dependent a materia ſecundum eſſe. Meta. prolo. med°. B./ Phy.lect.1.p.in° a D. * Aqua 13. Ariſtoteles 5. Artina. Beatitudo 29. Bonitas 57.89. Charitas 90. Cœlum 40.139. Coniunctio 4. Conſcientia 8. Corruptio 3.7.

3 Separatio eſt delectabilis dupliciter, ſcilicet inquantum tollitur contrarium perfectioni rei, vel inquantum aliqua vnio fit. 12ſ.q.36.3.2^{m}./3^{m}. * Culpa 6. Damnatio 43. Dauid 3. Deus 401. Dimenſio 9.10.11. Diſpenſatio 18. Diuelli. Diuiſio o. Diuortium o. Excommunicatio 2.&c. Felicitas 4.5. Forma 1.24.33.69.161.&c. Hæreſis 39. Inſtrumentum 1. Intellectus 27.83.124.155.156.237.242.269. Intelligentia 1. Ioannes 9. Iudicium 83. Malum 26. Matrimonium 89.138. Metaphyſica 9. Mors 41.&c. Motus 39. Ordo 92. Pars 39. Peccatū 169. Pœna 25.46. Per ſe.3. Plato 5. Poſſibile 10.

4 Homo ſeparatur ab eccleſia quadrupliciter, ſcilicet per peccatum, excommunicationem, ſchiſma, & Hæreſim. pſal.26. * Præciſio 2. Raptus 11.12. Scientia 115. Schiſma o. Seorſum. Sponſa 5. Status 8. Suſurratio 1. Timor 14.66. Torcular 2. Chriſtus 37.38.138.145.

Figura. 1 Septem. Præſens vita & lex vetus ſignificatur per ſeptem. Sed per octo ſignificatur futura gloria, & teſtamentum nouũ, pſal.prolo.fi.I. * Angelus 62. Aquila 2. Arturus. Beſtialitas 1. Capitale 8. Caſtitas 11. Cœlum 59.61.

2 Septem ſapientes hi fuere. Thales Mileſios, tempore Romuli, & apud Hebræos, tempore Acaz Regis Iſrael. Pittacus Mitylenæus, regnante Tarquino Priſco, & apud Hebræos Sedechia. Solon Athenienſis. Chilon Lacedemonius. Periander Corinthius. Cleobolus Lyndius, & Bias Pryenẽſis. Et hi quinque fuerunt tempore Babilonicæ captiuitatis. Horum autem omnium Thales ſpeculatiuæ ſcientiæ princeps fuiſſe dicitur, quia inter hos ſeptem qui poſt primos in ſcientia famoſos theologos. ſ. Orpheum, Muſeum, & Linom, poetæ fuerũt, ſolus ipſe ad conſiderandum rerum cauſas ſe tranſtulit, alijs ſapientibus circa moralia occupatis. Met.lec.4.me°.c./fi.g. * Columba 1. Contradictio 1. Coruus 1. Donum 10.&c. Eleemoſyna 38. Excommunicatio 31. Generatio 44. Gloria 10. Gratus 2. Humilitas 6. Ieiunium 26. Iudicium 61. Iuſtitia 22. Matrimonium 89. Miſericordia 33. Nicolaus 1. Nomen 84. Officium 17. Oratio 14.99. Ordo 71. Paſcha 1. Paupertas 8. Pœna 59. Philippus 1. Pythagoras 2. Planetæ 3. Pliades. Poetica 3. Pſalmus 7. Sacramentum 151. Scenophegia. Superbia 2. Thales 1.

Solennis. ¶ September eſt quaſi totus ſolennis, apud Iudæos: ſicut & ſeptimus dies. 12ſ.q.102.4.10^{m}.
* Conſecratio 20. Feſtum 5.6. Septimus.

Regio. ¶ Septentrio habet multum de auro, propter ſiigus. Iob 37. lect.2.me^{m} C.
* Aquilo. Cœlum 24. Terra 9. Ventus 1.5.

Figura. ¶ Septennarius numerus, vniuerſitatem ſignificat. 12^{a}.q.102.5.5^{m}. * Donum 10.&c. Sacerdos 24. Vitium 12.

¶ Septennium. Affinitas 9. Argumentum 22.23. Ieiuniũ 25. Matrimonium 108. Obligari 6.&c. Ordo 86. Profeſſio 5. Puer 5. Satisfactio 9. Sponſalia 6. Votum 35. Vſus 6.

¶ Septimana Hebdomada. Septimus.

Feſta. ¶ Septimus dies mẽſis, hebdomada, annus, & ſeptimana, erãt ſabbatha Iudæorum. pſal.prolo.fi.F. / Col.2.lect.4.prin°.A. Dies 12.&c. September. Status 6.

¶ Septuageſima. Nuptiæ 7.

¶ Septulex. Fornicatio 9.

¶ Septuplum. Claritas 9.

¶ Sepulchrum. Altare 1. Angelus 458. Arturus. Dies 8. Sabbathum 1. Triduo.

Ad quid. 1 ¶ Sepultura inuenta eſt, ne horror & fœtor ſit uiuis, & ad fidem reſurrectionis futuræ, & ut oretur pro defunctis. 4.d.15.q.2.ar.3.q.1.1^{m}./d.45.q.2.ar.3.q.3.o.
* Abraham 15.16.17. Baptiſmus 189. Caput 7. Cimiterium.

2 Mos cuiuſcumque gentis in ſepultura, & in officijs eius, ſeruari debet. 3^{a}.q.51.2.2^{m}.
* Dies 8. Eccleſia 16.

3 Sancti patres procurauerunt ſepulturam, pro ſuis corporibus ſepeliendis, ut oſtenderent, ea pertinere ad prouidentiã Dei, & ad reſurrectionem. 4.d.45.q.2.ar.3.q.3.2^{m}.
* Funus. Immunitas. Statutum 1.

4 Terra non conſecrata in ſepulturam, poteſt emi in ſepulturam. Et ſepultura iam conſecrata, poteſt vendi ratione materiæ, in neceſſitate eccleſiæ, ſicut & calix conſecratus ratione materiæ. Non autem poteſt uendi ratione conſecrationis, uel officij, vel proceſſionis in funere alicuius, ut ſcilicet aliquis pro pecunia ibi ſepeliatur, tamen non dantes oblationes debitas pro ſuſtentatione, poſſunt compelli dare ſecundum conſuetudinem, & poſſunt puniri per ſacramentorum ſubtractionem, non per ſacerdotem cui ſunt oblationes faciendæ, ne uideatur pro ſacramentorum, vel ſacramentalium exhibitione, aliquid exigere, ſed per aliquem ſuperiorem. 22ſ.q.86.2.3^{m}./q.100.2.4^{m}./3.2^{m}/4.1^{m}/2^{m}./3^{m}./4.d.45.q.3.ar.2.q.2.1^{m}./q.3.1^{m}./2^{m}. Abraham.17.

5 Sepultura non confert mortuo quo ad ſpiritum, ſed quo ad honorem eius, & pium affectum uiuorum. Ideo pro ea quidam commendantur. 22^{a}.q.32.2.1^{m}. * Tormentum. Vita.275.307.

6 Quæ fiunt ad ornatum ſepulturæ, proſunt uiuis ad ſolatium, non autem defunctis, niſi per accidens, inquantum excitant uiuos, vt orent pro eis, vel inquantum pauperes recreantur, vel eccleſia decoratur, cel dantur ad reuerentiam Dei, vt cera, oleum, & huiuſmodi. 4.d.45.q.2.ar.3.q.3.c./1^{m}.

7 Locus ſacer, prodeſt ſepulto, non ex opere operato, ſed ex opere operante, inquantum ipſe dum uiueret, hoc meruit, vel alij pro eo, vt ſancti illius loci, & miniſtri frequentius & ſpecialius orent pro eo. 4.diſt.45.q.2.articu.3.quæſtion.3.c./4^{m}.

8 Sepultura in loco ſacro, non nocet impio, niſi inquantum eam ſibi indignam procurauit, propter humanam gloriam. 4.d.45.q.2.ar.3.q.3.5^{m}.

9 Sepulturam non ponit Chriſtus inter opera miſericordiæ, ſed ſolum ea quæ ſunt euidentioris neceſſitatis. 22ſ. quæſt, 31.2.2^{m}.

10 Chriſtus uoluit crucifigi, vbi ſepultus eſt Adam, ideſt in Ebron, ſed in Caluariæ locum communem damnatorum, vt oſtenderetur, quod crux Chriſti, eſt in remedium, contra peccatum totius mundi, & non tantum contra peccatum perſonale Adæ. 3^{a}.q.46.10.3^{m}. Chriſti.

11 Sepultura Chriſti, operata eſt efficienter noſtram ſalutem, ſicut & mors eius. 3^{a}. quæſtio.51.1.2^{m}./2.4^{m}. * Caluaria. Dies.8.

12 Chriſtus fuit ſepultus conuenienti modo. Et redditur ratio literalis, & myſtica omnium geſtorum circa hoc. 3^{a}.q.51.2.0. * Titulus.

13 Chriſtus fuit conuenienter ſepultus, ad probandum ueram eius mortem, ad ſpem reſurrectionis noſtræ, & ad exemplum quod abſcondamur a turbis. 3^{a}. q.51.1.0./2.4.c./q.52.4.c. Opuſ.3.c°.241./242.
* Triduo.

14 Chriſtus fuit in ſepulchro, tantũ una die uſuali, & duabus noctibus, ideſt trigintaſex horis. 3^{a}.q.51.4.0./q.52.4.c./q.53.2.c./Opuſc.3.c°.243./1ſ.Cur.15.le.1.me°.C.

15 In ſepulchro Chriſti, nullus fuit ante, vel poſt Chriſtum ſepultus. Io.7.lect.1.me^{m}.c.C.

¶ Sequi rem in qua aliquid eſt, non oportet, niſi cauſetur ex principiis eius. Veri.q.1 2.3^{m}. Quare.

¶ Serra lignea, ſectus eſt Iſaias, a Manaſſe. Sed Hieremias, & Zacharias filius Ioiadæ, lapidati ſunt. He.11.le.8.me°. I.K. Inſtrumentũ.

¶ Seraph. Seraphin.4. Nomen.

1 ¶ Seraphim interpretantur ardentes, ſeu accendentes. 1^{a}.q.63.7.1^{m}./9.3^{m}./q.108.5.5^{m}./q.109.1.3^{m}./2.d.9.3.c./2.3.c°, 80 /Veri.q.9.2.2^{m}./Opuſc.3.c°.126./Col.lect.4.fi.A. * Angelus.558.559. Cherubim.2.

2 ¶ Seraphin dicitur ab incendio, ſecundum tres proprietates ignis, ſcilicet motum continuũ ſurſum, exceſſus feruoris, & lucis. 1^{a}.q.108.5.5^{m}.

3 ¶ Seraphim dicuntur incendentes, non quia influant habitũ charitatis, ſed quia illuminant de his quæ ad ardorem charitatis pertinent. 2.d.9.4.5^{m}.
* Dæmon.5. Fruitio. 2. 3. Metaphora.6.

4 Cherubin, & ſeraphin per N. ſunt neutri generis, & numeri pluralis. Et ſic ſignificant totum unum angelorum ordinem. Per M vero ſcriptum, eſt maſculini generis, pluralis numeri, & ſignificat plures perſonas unius ordinis. Sed cherub. & ſeraph. ſunt maſculini generis, ſingularis numeri, & ſignificat unam tantum perſonam illius ordinis. 2.d.9.4.7^{m}. / Iſa.6. me°.2.F.

5 Seraphin eſt primus ordo primæ hierarchiæ angelorum, quia in amando eſt completiſſima unio ad Deum, quia facit interiora amati penetrare. 1^{a}.quæſt.63.7.1^{m}./9.3^{m}./q.108.5.5^{m}./quæſt.109.1.3^{m}./2.diſt.9 c./2.3.c°.80./Verit.quæſtion.9.2.2^{m}./Opuſcul.3.capu°.126./Col.lectio.4.fi.B.

6 Imagines cherubin, & ſeraphim, fuerunt in templo Salomonis, non quidem ad cultum ut adorarẽtur, ſed ad myſterium. 12ſ.q.102.4.6^{m}.

¶ Serenitas eſt quies aeris, & tranquillitas eſt quies maris. Meta.5.lectio.8.fi.diſtinctio.6. * Iris.2. Pax.6. Sanguis.15.

Sergius Paulus.2. Chriſtus.149.

Sericum. Feſtum.10.

Se

Diffinitio. 1 SERMO. Loquelæ ſunt linguæ principales, ſermones autem ſunt varietates idiomatum in eadem lingua, vel modi loquendi. Pſal. 18. prin°. b. I.
*Baptiſmus 76. 241. Docere o. Elias 3.
2 In ſermone eſt aliqua gratia gratis data ad efficaciter loquendum, ſicut donum linguarum, ad poſſe intelligi à diuerſis. 22ſ. q. 177. 1. o.
3 Gratia ſermonis dupliciter ſubtrahitur, ſ. vel propter culpã audientis, vel prædicatoris. Et bona opera vtriuſque non merentur eam, niſi remouendo impedimenta eius. 22ſ. q. 177. 1. 3m. / Pſal. 50. ſi. g. I.
*Interpretatio o. Laus 1. Lingua o. Logos. Loqui o. Maria 1. 49. Prædicare o. Prædicator o. Prophetia 17. Vſura 183.
4 Sermo dicitur durus dupliciter. ſ. quia reſiſtit intellectui, vel quia reſiſtit voluntati. Ioan. 6. le. 8. prin°.
¶Sero. Dies 7. &c. Elephas 7. Luna 1. Planetæ 2. Sol 5.
Medicina. 1 SERPENS. Comeſtio ſerpentis liberat a ſeipſa. 3. diſt. 3. q. 1. art. 2. q. 1. 2m.
*Adam 64. Dæmoniaci. Maleficium 4.
2 Per euaporationem fumi cuiuſdam, trabes domus videntur ſerpentes. 4. diſt. 8. 5. 4m. *Mulier 7.
3 Serpẽs æneus erat ſignum rei ſacræ, ſicut nunc imago crucis, quæ ponitur tantum ad repræſentandum, non autem erat ſacramentum. 4. diſt. 1. q. 1. ar. 1. q. 1. 3m.
*Paradiſus 6. Peccatum 99. Reptile 1. Sirenæ.
4 Et laudabiliter fuit ablatus, quia habebat ſpeciem mali. ſ. idolatriæ, licet eſſet bonus ſecundum ſe ex ſui inſtitutione. Quolib 4. 23. 13m.
5 Diabolus dicitur ſerpens quadruplici ratione. ſ. propter renouationis ingenium propter incedendi modum, propter venenoſum morſum, & propter inuolutionis modum. Iſa. 27 ſi.
6 Serpentis prudentia in duobus. ſ. in capitis defenſione, & veſtis renouatione. Matth. 10. me° b E. F.
¶Serpentinum. Naaſon.
¶Serua. Debitum 20. Natura 3.
¶Seruare. Abraham. Apoſtoli 9. Auis 1. Baptiſmus 215. 233. 234. Contritio 8. Contumelia 4. Correctio 14. Cuſtos. Diuitiæ 6. Epieicia 7. Fallere 1. Gabaonitæ. Hæreſis 69. Herodes. Indiuiduſi 17. Indulgentia 25. Iudaizare. Iudæi 9. 12. 44. Iudicium 31. Iuramentum 23. &c. Lex 173. Maria 40. Martyrium 11. Memoria 1. 9. Mendacium 15. 19. Meritum 83. Modeſtia 6. Puritas 3. Obſeruantia o. Peccatum 424. Præceptum 59. 64. 93. 131. 140. Profeſſio 2. 3. Promiſſio 4. Promulgatio 1. Religio 25. 106. Sacramentum 76. Sanctitas 1. Scientia 67. Sententia 4. Sepultura 2. Sobrietas 1. Sponſalia 5. Tributum 3. Virginitas 3. Votum 29. 38. 65. 70. 74. Vſura 143. 161. 199. 211.
¶Seruile. Ars 11. 12. Baptiſmus 206. Corpus 37. Deſpoticum. Dominium 9. Ignobilitas. Mechanica. Obedientia 42. Sabbathum 5. &c. Seruitus 17. 18. Timor 58. &c.
Latria. 1 SERVIRE Deo eſt commune omni virtuti. Sed exhibere ei aliquid, in ſignum ſeruitutis eſt proprium latriæ. 3. diſt. 9. q. 1. art. 1. q. 2. 2m.
2 Seruire Deo propter temporalia eſt prauæ intentionis. Iob lec. 2 ſi. I. / c° 2. lec. 1. prin° G.
*Amor 2. Baptiſmus 36. Coniunctio 6. Contemplatio 10. &c. Corpus 37 61. Cultus 4. Deſeruire. Deus 100. Iumentum. Miniſtrare. Oratio 26. 48. 49.
3 Qui ſeruit homini, ſufficit, quod ei ſubiiciatur obediendo in iuſtis: ſed qui ſeruit Deo, oportet, q̃ ſubiiciatur, & internum bonum affectum habendo. 22ſ. q. 104. 6. o. / Pſal. 2. ſi. 1. prin°.
*Perfectio 53. Religio 39. Rex 6. Sanctus 10. Simonia 17. Vſura 263.
4 Copula carnalis retrahit animum a ſeruitio Dei propter vehementiam delectationis & ſolicitudinem. 22ſ. q. 186. 4. c.
*Seruitium. Cultus 4 Miniſterium. Obſequium. Oratio 48. 49.
¶Seruitor. Miſſa 15.
Quid. 1 SERVITVS. Seruus dicitur ad dominum. Ideo vbi eſt ſpecialis ratio dominij, oportet eſſe ſpecialem rationem ſeruitutis. 22ſ. q 81. 1. 3m.
*Aduentus 9.
2 Relatio ſeruitutis, & dominij fundatur ſuper actione, & paſſione. Ideo proprie non conuenit naturæ, ſed perſonæ ſecundum naturam. 3a. q. 20. 1. 2m. / 2. c.
3 Seruitus naturaliter refugitur, quia eſt impeditiua boni vſus poteſtatis. 12ſ. q. 2. 4. 3m.
*Alexius. Angelus 181. Ars 18.
4 Seruitus eſt contra naturam quo ad primam intentionem naturæ, nõ autem contra ſecundam, quia naturalis ratio ad hoc inclinat, & hoc appetit natura, vt quilibet ſit bonus. Sed ex quo aliquis peccat, natura etiam inclinat, vt ex peccato pœnam reportet. Et ſic ſeruitus in pœnam peccati introducta eſt.

Se

12ſ. q. 94. 5. 3m. / 4. diſt. 36. 1. 2m. *Baptiſmus 206. Charitas 113. Ciuitas 5. Corpus 37. Debitum 20.
5 Seruitus eſt de iure poſitiuo, ſed a iure naturali proficiſcitur, ſicut determinatum ab indeterminato. 4. diſt. 36. 1. 4m. / 2. c.
6 Seruitus, quæ eſt de iure gentium, eſt naturalis, non quidem abſolute; ſed ratione vtilitatis conſequentis. ſ. q̃ quis regatur a ſapiente, & iuuet eum. 12ſ. q 94. 5. 3m / 22ſ q. 57. 3. 2m.
*Deus 194. 395. Dominium 9. Dulia o. Eleemoſyna 19. Emancipatus. Famulatus 1. Fides 69. Filiatio 8. 9. Gabaonitæ. Hæreſis 103. Ignobilitas. Ira 40. Iudæi 44.
7 Homo eſt ſeruus alterius hominis ſecundum corpus, non autem ſecundũ mentẽ. 12ſ. q. 104. 5. c. / 2m. / 6. 1m. / q. 122. 4. 3m.
*Iumentum. Iuſtitia 90. Lex 232. Mancipatus. Manumiſſor. Matrimonium 110. &c. Miniſterium. Natura 3. 38. Obedientia 42. Ordo 97. 100. 101.
8 Vir poteſt ſe in ſeruitutem dare contra voluntatem vxoris, non autem econuerſo, tamen tenetur ei debitum reddere, etiam prohibente eius domino. 4. diſt. 36. 3. o.
*Paulinus. Pœna 38. Pœnitentia 39. Præceptum 136. Principatus 1. Prudentia 21. Religio 14. 54.
9 Proles ſequitur matrem in ſeruitute, & libertate, quia pertinent ad corpus, quod eſt a matre. Sed in honore, hæreditate, & huiuſmodi, proles ſequitur patrem, ſecundum iura diuina, canonica, & ciuilia, licet in quibuſdam terris non ſubiectis imperio, proles ſequatur deteriorem conditionem. 4. diſt. 36. 4. o. / Ma. q. 4 8. art. 15.
*Sabbathum 5. &c. Subiectio o.
10 Vernaculus, ideſt in ſeruitute natus, vel ſeruus emptus ad ſeruitium Iudæorum, ſi fiat Chriſtianus, liberatur a ſeruitute nullo pretio dato. Si vero infidelis exiſtens ſit emptus ad mercationem, tenentur per ſtatutum eccleſiæ infra tres menſes, exponere eum venditioni. Nec in hoc iniuriam facit eccleſia. 22ſ. q. 10 10. c.
*Teſtis 7. Tributum 6. Triomphus. Vendere 17. Verberare. Vindicatio 6. Vita 67. Vſura 146. 248. 259. 263.
11 In ſpiritualibus eſt duplex ſeruitus, & duplex libertas. ſ. peccati, & iuſtitiæ. 22ſ. q. 183. 4. c. Spiritualis.
*Cathena. Contemplatio 10.
12 Seruitus triplex. ſ. peccati, hominis, & Dei. 22ſ. q. 122. 4. 3m. / q. 183. 4. c. / Pſal. 33. ſi. / Io. 8. le. 4. me° c. / Ro. 6. le. 4. ſi. B.
13 Seruitus peccati non dicit coactionem, ſed inclinationem ad ſequens peccatum, vel dicit defectum virtutis naturalis. Veri. q. 24. 1. 7m.
14 Homo iuſte relictus eſt a Deo in ſeruitute diaboli, licet ille iniuſte inuaſerit eum. 3a. q. 46. 3. 3m. / q. 48. 4. 2m. / q. 49. 2. c. / 3. diſt. 20. art. 4. q. 2. 2m.
*Dæmon 90. 118. 119. Fides 69. Fomes 12. Ieiunium 9. Latria 6.
15 Seruitus peccati eſt vere ſeruitus, ſed eſt libertas ſecundum opinionem tantum: ſeruitus autem Dei eſt econuerſo. 22ſ. q. 183. 4. c. / Rom. 6. lec. 4. ſi. B.
*Paſſio 110. 112. Peccatum 178. 190. 196. Pœnitentia 38. Perfectio 53.
16 Seruitus Dei non tollit ſeruitutem humanam, quia nunc per Chriſtum liberamur a ſeruitute quo ad animam tantum, in futuro autem etiam quo ad corpus. Titum 2. lec. 2. ſi. B.
*Status 1. Vſura 246. 248. 159. 263.
17 Seruitus Dei duplex. ſ. bona, & mala. Prima cauſatur a timore reuerentiæ, ſecunda vero a timore pœnæ. Io. 15. le. 3. prin°. b, C. / lec. 4. ſi. d. ſi. / Phil. lec. 2. prin°. I.
18 Seruitus Dei duplex, vna ſ. timoris, quia eſt cauſa alterius mouentis, alia amoris, quia eſt cauſa alterius finis. Et hæc conuenit ſanctis, non autem prima. 3. diſt. 9. q. 1. ar. 1. q. 1. 1m. / Ioan. 15. lec. 3. prin° b. C. / Rom. lect. 1. me° B. / Gal. 5. lec. 3. pr. me° k. / Titum lect. 1. prin°.
¶Seruus eſt organum animatum, ſecundum philoſophum. 4. d. ſt. 4. q. 1. art. 1. q. 1. c. Quid.
*Angelus 181. Conſeruus.
¶Seſſio. Paſſio 104.
¶Seth. Magi 2.
¶Seueritas eſt virtus inflexibilis circa pœnarum inflictionem, qñ recta ratio hoc requirit. 22ſ. q. 157. 2. 1m. / 2m. / q 159. 2. 2m.
*Clementia 1. 2. 11. 12. Epieicia 8. Feritas. Iudicium 43. Lex 130. Marchio. Sæuitia.
¶Sæuitia. Accuſatio 24. Clementia 1. 2. 11. 12. Crudelitas. Leo 2. Lupus. Remiſſio. Seueritas. Vindicatio 2.
¶Sex. Abſoluere 12. Accidia 8 Actio 4. Amor 191. Animal 26. Aqua 1. Concilium 4. Contemplatio 9 Deus 2. Fides 2. 16. Fortitudo 34. Hæreſis 84. Ira 20. Iuſtitia 22. Legio. Legitimatio 2. Lingua 6. Litera 4. Luxuria 9. Matrimonium 116. Paſſio 39. Pœnitentia 52. Senarius 4. Tranſcendentia. Vſura 294. Chriſtus 119. 191.
¶Sexageſimum. Fructus 17. Primitiæ 2.

¶Sexa-

Creationis. ¶Sexaginta. Cohors 3.

¶Sexta dies creationis. 1ª.q.70.1.5./ q.71.0./ q.90.4.c./ q.91.4.5m./. Ma q.16.4.16m.

*Accidia 12. Adam 90. Animal 26. Crucifixus 8. Dies 25. Ieiunium 36. Illegitimus 8. Illuminatio 9. Miſſa 18. Paſſio 89. Pſalmus 9. Viura 289.

¶Septupliciter. Paulus 15.

Cauſa. 1 Sexvs. Modica mutatio facit diuerſitatem ſexus. 2.di.20.q.2.1.2m./ Meta.10.lec.12.fi.

2 Diuerſificat ſexuum in eodem, vel in diuerſis cauſatur ex virtute cœleſti, & ex diſpoſitione materiæ. 1ª.q.115.3.4m./ Verit.q.5.9.9m.

3 Prophetia poteſt conuenire mulieri, quia attenditur ſecundū mentem illuminatam a Deo, ex qua non eſt diuerſitas ſexuū. 2 2ª.q.177.2.2m./ 1.Ti.2 lec.3.priu°.K.

*Baptiſmus 117.162. Beatus 43. Confirmatio 19.20. Ermafroditus. Innocētia 7. Mulier 2. Ordo 97.99. Reſurrectio 17.30.

4 Chriſtus non debuit aſſumere carnem per commixtionem ſexuum. 3.diſt.12.q.3 ar.2.q.1.0.

5 Sexus debuit aſſumi a Chriſto non quidem ad vſum, ſed ad perfectionem naturæ, ſicut erit in omnibus poſt reſurrectionem. 3.diſt.12.q.3.ar.1.q.1.0.

6 Chriſtus non debuit aſſumere vtrunque ſexum, quia hoc eſſet monſtruoſum, & irrationabile. 3.diſt.12.q.3.ar.1.q.1.1m.

7 Chriſtus potuit aſſumere ſexum femineum, ſed non decuit, quia venit vt doctor, rector, & propugnator humani generis. 3.diſt.12.q.3.ar.1.q.1.3m / q.2 0./ L fi.

¶Si, coniunctio cōditionalis. Conditionalis 0. Coniunctio 11.

Prophetia. ¶Sibilla expreſſe prophetauit de Chriſto. 2 2ª.q.u.7.3m./ q.71.6.1m./ 3. diſt.25.q.2.ar 2.q.2.3m./ Verit.q 14.11.4m.

*Fides 67. Imperator 5. Reuelatio 10.

¶Siccitas. Animal 36 Cete 6. Elephas 4. Fames 1. Flamma. Fumus. Ignis 2. Iris 2.3 Leo 1. Odor 2. Pluuia 4. Puluis 0. Sapor. Sidera. Somnus. Vapor 0.

¶Sicilia. Corſica. Gallici. Terremotus 6.

Quid. 1 Sicvt importat ſimilitudinem, non autem æqualitatem. 1ª. q.60 4.2m./ Virt.q.1.9 9m./ Io.17.lec 5.me° b.C.

*Amor 119. Angelus 315. Fortitudo 25.42.

2 Sicut, quandoque dicitur æqualitatem, & quandoque ſimilitudinem tantum. Io.10.lec.4 priu° b.A.c° 15.lec.2.princ°.

Diuiſio. ¶Sidera duplicia. ſ. volātia propter materiam ſiccā, modicam, & diſcontinuā, & proiecta de materia humida. Pſ.17.priu°.f.

*Aſtrologia. Aſtrum. Cœlum 51.56.57.59.60. Diuinatio 15. Fatum. Fumus. Stella 0.

In communi. 1 Sigillvm eſt quo in aliqua re eſt forma ſigillata, & impreſſa. Virt.q.1.9.c.fi. *Signare. Virtus 208.209.

Confeſſionis. 2 Sigillum confeſſionis conuenit tantum ſacerdoti, vt eſt miniſtri Dei, tamen alij in neceſſitate participant aliquid de actu eius, & de actu clauis. Et tenentur celare, quamuis proprie loquendo, ſigillum confeſſionis non habeant. 4.d.21.q.3 art.1. q.3 0./art.2. 4m. *Confeſſio 84.&c.

Diuiſio. ¶Signaculum dicitur dupliciter. ſ. expreſſum ſignum habens ſimilitudinem rei, & ſignum occultans ſecretum, reuelandum amicis. Rom.4.lec.2.priu° G.

*Circumciſio 8. Ordo 59. Signum 0. Virginitas 9.34.

Quid. ¶Signare duo ſignificat. ſ. claudere ſub ſigillo, & expreſſionē figuræ. Iſa.8 fi.1.L. *Deſignare.

¶Signati. Animal 47. Conceptio 5. Corpus 55. Effectus 11. Euchariſtia 135. Forma 23. Indiuiduū 18. Inſtans 5. Otium. Pœnitentia 101. Scriptura 20. Signum 0. Simplicitas 1. Tentare 23.

Differentia. 1 Significatio proprie dicitur, reſpectu rationis nominis, ſuppoſitio vero reſpectu eius cui conuenit nomen, ſi directe continetur ſub eo, copulatio autem ſi indirecte. 3.diſt.6.q.1. 3.c./ Potª q 9.4.c.

*Abiicere. Ablutio. Abſtractum 5.6.7. Accidens 10.65.71.84. Accipere. Acolitus. Actus 8.191.194.195. Ades 3. Adiectiuum 3.4.7.8.12.13. Adulatio 7. Affirmatio 3. Agnus 5. Alietas. Alius 1.8. Alleluia. Altare 1 &c. Amen 0. Amictus. Amor 203. Ampliatio. Angelus 397.449.611. Animal 79. Annulus. Apertio 1. Apoſtoli 10. Apud 0. Aqua 14.19. Aquila 0. Ara. Aranea 1.

2 Terminus ſingularis idem ſignificat, & ſupponit, ſecundum Sophiſtas, non autem terminus communis. 3ª.q.39.4.ar.1.

*Arbor 1. Arca 0. Arcus 0. Argentum 2. Aſſumere 6.25. Attributa 14. Baculus 0. Baptiſmus 76.163.164.167.244. Benedictio 8. Bethleem. Bonitas 94 Brathmm 1. Calcaneus. Caligæ. Canis 1. C°put 2. Caradrion. Caſula. Cathegorica. Cauſa 13. Cæremonia 8. Cete 0. Ciconia 1. Cignus. Circunciſio 3.7.10 11.

3 Nomen non ſignificat, niſi mediante conceptione intellectus. 1ª.q.13.1.c./ 4.c./ 1m./ 9.2m./ Veri.q.2.1.c.fi./ Potª q.7.6.c./ q.8.1.1./ q.9.5.c.

*Cithara. Collectiuum. Columba 1.2. Conceptio 5. Conceptus. Confirmatio 27. Connotare. Conſecratio 2. Conſideratio 2. Cornicula. Cornu. Coruus 2. Creatura 27. Cultus 6 Currere. Dalmatica 2.3. Datio 13. Decimæ 4.6.13. Delictum 1. Dæmon 37.38.103. Denotare.

4 Modus ſignificandi, ſequitur modum intelligendi. 1ª. q.45.2. 2m. *Deus 58.147.297. Diapſalma. Dici 3. Dictio 0. Differentia in Definitio 3 20.24.46 Dignitas 1. Dominatio 1. Donec. Durities 1. Ebur. Egere 1. Ens 1.2.4.36. Enunciatio 5. Æquiuoca 1.2.3.12. Eſſe 1.2.76. Eſſentia 1.9.12. Æternitas 6.17.29.36.41. Ethimologia. Ethos. Euchariſtia 77.83.122.132.168.185. Exceſſus 1. Exorciſmus 6.12. Exufflatio.

5 Ad proprietatem locutionis, requiritur res ſignificata, & modus ſignificandi. 1ª. q.39.4.5.c.

*Facere 3. Fallere 2. Falſitas 14. Fauus. Feminalia. Femininum 2. Fermentum 0. Feſtum 9. Fictio 3. Fides 100. Figura 0. Filiatio 17. Fimbria. Finis 15. Flos 2. Framea. Fructus 14. Futurum 1. Galilæa 1. Gazophilacium 0.

6 Variatio dictionis in principio, mutat ſignificationem, & variatio in fine, mutat conſignificationem apud latinos: ſed apud græcos, mutat in verbis, etiam in principio, 3ª. q.60.7.3m.

*Generatio 51. Genus 43. Gladius 1. Grammatica. Gratia 84. Griphos. Hēre 3. Herodias 2. Hircus. Homo 84. Idea 22. &c. Idem 1. Ieiunium 35.

7 Nomē totius ſignificat partes, niſi materialiter. 3.d.2.q.1.fi./ L.priu°./d.6.L.

*Ieruſalem 2. Ieſus 1.4.5. Imperſonale. Incipere 1. Inclinatio 5. Indiuiduum 8 Infernus 3. Intellectus 159.164. Intelligentia 2 Intentio 2.28. Ioannes 20. Hypothetica. Ira 9. Iris 0. Iubilus 2.3. Iudicium 2 Ius 1. Iuſtificatio 4. Lacus 2.

8 Plus eſt in ſignificatione nominis compoſiti, quam in ſignificationibus componentium. 3.d.10.q.1.art.2.q.3.3m./. Quol. 8.14.1m.

*Laqueus 1. Lazarus 1. Leuiatan, Lex 136. Lia. Libamina. Lignum 2. Lilium. Logica 14. Logos. Lotio. Lucerna. Luna 7. Lupus. Lutum. Maledicere 4. Manipulus. Manna. Manus 3.5. Matrimonium 19.20.51.

9 Significatio eſt eſſentialis enuntiationi. Veri.q.1.6 4m.

*Medium 6. Mel 1. Membrum 6.7. Mendacium 11.13. Mergulus. Metaphora 0. Miluus. Miniſter 1. Miſſio 41. Mitra. Mos 2. Motus 2.3. Mulier 1. Munditia 2. Natura 21. Nolo. Nominatiuus. Numerus 11.22. Nuptiæ 5. Oblatio 7. Oleum 2. Onocrotalus. Oratio 11. Ordo 35. Origo 2. Oſſa. Palium 2. Palpebræ. Paraſceue. Paſcha 3. Paſſio 15.60. Pax 22. Pœnitentia 101. Penthecoſte. Per 0. Perſona 4.5.11.19.21.22. Petra. Phaſe. Planetæ 3. Ponere 0. Porphirio. Potentia 1.5.

10 Significatio orationis relata ad rem ſignificatam, eſt ſimplex, inquantum ſignificat vnum. ſ. compoſitionem: licet relata ad partes orationis, videatur compoſita, tamen ſignificationes earum, ſunt vt diſpoſitio materialis ad ſignificationem totius. 4.d.8.q.2.3.7m.

*Præceptum 19 63. Prædicari 33.34.37. Prædicator 8. Principium 1. Priuatio 15.16. Pronomina 5. Prophetia 25.34. Proportio 1. Propoſitio 14 Pſalterium 1. Pupilla. Puluis 2. Quantitas 18.29. Quaternarius. Qui eſt 2. Raab 1. Rachel. Relatio 87.89. Religio 20. Res 2. Reſurrectio 1. Roboam. Rugitus Ruth.

11 Significatio, orationis, eſt tota ſimul, & eam complet vltima particula eius. 4.d.8.q.2.3.6m./.7m.

*Sabbathum 1. Saccus. Sacramentum 12.&c. 32.&c. 85.94.95.118.&c. Sacrificium 24.25 34.36. Sagitta 1. Saliua. Sanctificatio 11.17. Sandalia. Sanitas 7. Sapientia 45.47. Scenophegia. Scientia 1. Schiſmos. Senſus 17. Septem. Septennarius. Seraphim 4. Signum 0. Simonia 28. Siniſtrum 4 Sinonima Situs. Solos 3. Spes 17. Spina 2. Spiritus 2.3. Stare. Status 1. Stola 0. Stratus 2. Structio 2. Stultiloquium. Subſiſtentia 7. Subſtantia 5. Sum. Suppoſitum 3.4. Templum 6.9. Tempus 36. Trinitas 2.4. Triplicitas. Thurificatio 0. Thus 1. Turtur 3. &c. Verbum 1.&c.36.37.44.48.&c. Veritas 8.14.17.18.19. Veſtitus 1. Votum 2. Veſpertilio. Veſtis 4 Virginitas 14.15 Virtus 1.&c. Vaſa 1. Vita 1. Vnctio 1.4 34. Vnicornis. Vnitas 51. Vniuerſale 3. Vnum 1. Voluntas 6. Vos 0. Viuta 207. Vſus 1. Vter. Vxor 4.10. Chriſtus 9.

1 ¶Signvm quantum in ſe, importat aliquid manifeſtum quo ad nos, quo manoducimur in cognitionem alicuius occulti. 4.d.1.q.1.art.1.q.1.5m./. q.2.0./. Veri. q.9.4.4m./. 5m. **Quid.**

2 De ratione ſigni, non eſt prius vel poſterius in natura, ſed tantum eſſe nobis præcognitum. Veri.q.9.4.5m.

*Abraham 8. Acham 0. Actio 106. Actus 169. Adoratio 6. Aduentus 7. Affectio 5.6. Amor 67.94. Angelus 441.&c. Animal 47. Argumentum 2. Aſſumere 25. Auis 2. Aurora. Baptiſmus 167 243. Character 2.4.11.12.18.47. Cauſa 48.

Cidaris

Cidatis. Circoncifio 8.27.48. Cogitatio 7.12. Cognitio 6. Columba 2. Coma. Conceptio 5. Conceptus. Confirmatio 9.23. Coniectura 1.3. Corpus 55. Crux 5. Cultus 17. Debitum 15. Dæmon 8.9.21.81. Demonſtratio 2. Deus 297. &c. Dies 2. Diuiſio 26.

3 Signum eſt prius ſignato, & quandoque econuerſo, & aliquando ſimul. Iſa. 7. me^{o}. b. C.
* Dolus 4. Donum 44. Effectus 11. Euchariſtia 11.20. 38.45. 120.130.135.168.173. Figura 1. 8. Fornicatio 6. Gedeon. 11. Grammatica. Gratia 101.102.170. Hæreſis 23.24.30.31. Honor 6.14.27. Humilitas 10. Imago 5. Immunitas. Incantatio. Incarnari 4. Iudicia.

4 Signi poteſt eſſe ſignum, reſpectu diuerſorum, & ſui vt eſt in alia ſpecie, non autem in eadem ſpecie. 3^{a}.q.48.3.2^{m}./ 1.d.1. L.1^{m}./ 4.d.8.q.1.ar.2.q.1.1^{m}./ q.2.3^{m}./
*Intelligibile 3. Iocunditas. Ira 50. Iris. 0. Ironia 2. Iudæi 5. Iudicium 84. &c. Iunctus 2. Laus 2. Lex 1.2. Lingua 1. Machometus. Manifeſtatio 2 Materia 35. Matrimonium 25 58. 59.60.

5 Signum multorum ordinatorum ad vnum, nõ eſt ambiguum & fallax, ſed eſt certum. 3^{a}.q.60.3.1^{m}.
*Menſtruus 7.

6 Falſitas eſt in ſigno, cum deficit adæquatio tripliciter. ſ. cum ſignificatur plus eſſe quàm eſt, vel eſſe quod non eſt, vel eſſe id cuius contrarium eſt. Opuſ. 61. c^{o}. 52.
*Miraculum 6 41.43. Miſericordia 27. Miſſio 3.4.5.21. Monſtrum 1. Natiuitas 26. Nomen 25. 68.

7 Aliquando per modum ſubſtantiæ, aliquando per modum accidentis ſubſtantiæ, aliquando per modum actus, & aliquando per modum accidentis actus, ſignum attribuitur rei. Opuſ. 73. c^{o}. 1.
*Numerus 12. Nutrire 2. Nutus. Otium. Ordo 41. 42. 59. Pallium 3.

8 Signum quandoque dicitur cauſa. ſ. quando eſt notior effectu: ſed ſæpius dicitur de effectu, & diuiditur contra cauſam: tamen ideo potius dicit ſcriptura, vt luminaria ſint in ſigna, quã in cauſas, vt occaſionem idolatriæ tolleret. 1^{a}. q.70.2.2^{m}./ 2. d.15.q.1.2.1^{m}./ 4.d.1.q.1.ar.1.q.2.5^{m}./ d.48 q.2.1.c./ 2.3^{m}./ 3.3^{m}./ Cont.3.c^{o}.112.fi./ Li^{o}.4.c^{o}.55.3^{m}./ 97. 1^{m}./ 4^{m}./ Veri.q.9 4.5^{m}./ Po^{a}.q.5.9.c.
*Paradiſus 8. Paruipenſio 2. Paſſio 69.74. Peccatum 340.

Du^{m}.124. Oppoſitum videtur dicere. Pot q.7.7.10^{m}. Reſp^{o}. ſicut Du^{o}. 471°. *Pœnitentia 65.101. Permiſſio 4. Poteſtas 10.

9 Cauſa principalis, non poteſt propriè dici ſignum effectus, licet occulti, & cauſa ſit ſenſibilis, & manifeſta, ſed tantum cauſa inſtrumentalis. 3^{a}.q.62.1.1^{m}.

10 Ratio ſigni, prius conuenit effectui, quàm cauſæ quæ eſt ratio eſſendi tantum: ſed econuerſo, ſi ſit ei ratio etiam ſignificandi. Veri.q.4.1. 7^{m}.
*Prædicari 32. Prælatio 14. Primitiæ 4. Proceſſio 68. Prophetia 7 58. Propoſitio 4. Pudicitia 1. Quia. Religio 40.

11 Signum primo, & principaliter, conuenit ſenſibilibus: non autem intelligibilibus, niſi vt ſunt manifeſtata per ſenſibilia. 3^{a}. q.60.4.1./ Veri.q.9.4.4^{m}.
*Reprobatio 5. Reputare. Res. Reſurrectio 47. Reuelatio 2.3. Sacramentum 4.5.6.12.136.143. Sacrificium 2.

12 Cognitio ſignorum, eſt via ad res, in eo qui accipit ſcientiam ex ſignis: ſed in ſignificante, eſt econuerſo. 1.d.2.L. prin^{o}./ Veri.q.12.7.5^{m}.
*Salomon 2. Scire 6. Scriptura 20 Serpens 3. Seruire 1. Signaculum. Signatum. Significatio. 0. Syllogiſmus 3.

13 Si aliquis probaret, ꝙ omne elementatum eſt corruptibile, per hoc ꝙ videtur tẽpore antiquari, eſſet probatio per ſignũ. Non autem per ſe, neque propter quid. Poſter. lec. 14. fi.
*Simplicitas 1. Simulatio. Somnium 3. Somnus 4. Superbia 34. Suſpicio 2. Tributum 2. Verbum 18.21. Verecundia 5. Veritas 14. Verum 2. Vſura 216. 275. 314. Vti 15. Zacharias 2.

14 Petere ſignum a Deo, contingit dupliciter. ſ. ad explorandum poteſtatem Dei, vel veritatem dicti eius, & ad inſtructionem. Primum eſt peccatum tentationis Dei, non autem ſecundum. 22^{æ} q.97.2.3^{m}.
¶Silentium. Baptiſmus 53. Epiſcopus 23. Hæreſis 84. Religio 77.
Siligo. Euchariſtia 68.
¶Silla. Hieronymus 1.

Dialecticus. ¶SYLLOGISMVS dialecticus, eſt ex probabilibus. Poſter. lec. 1. me^{o}.a.l. *Canis 2. Concluſio. 0. Conſideratio. 2. Demonſtratio. 0.

Du^{m}.1125.2. Immo eſt ex neceſſarijs, cum dialectica ſit ſcientia, & non opinio. Meta. 4. lec. 4. me^{o}. b. fi. Reſp^{o}. Du^{o}. 1125°.
*Definitio 8.12.

3 In ſyllogiſmis qui fiunt per ſigna, concluſionem quæ eſt per ſe, non ſcit aliquis per ſe, neque propter quid, etiam ſi præmiſſæ eſſent ſemper, non per ſe. Poſt. lc. 14. fi. *Dormiens. Elenchus. Entimema. Inductio. Ratio 17.35.43 45.

4 Syllogiſmus erroneus non eſt vere ſyllogiſmus, ſed eſt quædam ſenſibilis demonſtratio, vel reſolutio in ſenſu. Opuſ. 47. cap^{o} 1.

5 In agendis fit ſyllogiſmus, cuius maior eſt a ſynderesi, & minor a ratione ſuperiori, ſed concluſio eſt conſcientia. 2. di. 24. q.2.4.c./ q.3.3.c./ Verit. q.17.2.c.
*Reduplicatio 3 Scientia 117.

6 In agendis fit ſyllogiſmus, cuius maior vniuerſalis eſt intellectus practici, minor vero particularis eſt rationis particularis, ideſt cogitatiuæ, concluſio autem eſt in electione operis. 12^{æ}. q.76.1.c./ q.90.1.2^{m}./ 4.d.50.q.1.3.8^{m}./ Verit. q.10.5.c.fi.

7 Syllogiſmus neceſſario eſt in quolibet actu virtutis, & peccati: ſed tẽperatus, & intemperatus ſyllogizant ex triplici propoſitione: continens autem, & incontinens ex quadruplici propoſitione, ſed diuerſimode. 12^{æ}.q.77.2.4^{m}./ 2.d.24.q.3.3.c./ Ma.q.3.9.7^{m}.

8 Syllogiſmus circularis fit ad oſtenſionem cõuertibilitatis concluſionum. Cæ.2.lec.15./ Poſter. lec. 14. prin^{o}. Circularis.
*Demonſtratio 5.6.

9 Syllogiſmus elenchus inducitur ad redarguendum aliquam falſam poſitionem Metaph. 4. lec. 6. fi. Elenchus.
¶Syllogizare. Angelus 349.

¶Siloe eſt quidam fons, qui naſcitur ad pedes montis Sion, cuius aquæ per oras ebulliunt, & per vias vadunt. Vnde ſignificant Reges Iuda, qui quãdoque boni & potentes, quandoque mali erant, & imbecilles. Et tamen legitime & quiete regnauerunt, comparatione regum Iſrael, qui omnes cogebant populum ad idola. Iſa. 8. me^{o} b. prin^{o}. Siloe.
¶Sylua. Deſertum. Fides 59. Homicidium 3. Vſura 170.199. 202.203.204. * Vſus 10.

1 SYLVESTER Papa excõmunicauit eos, a quibus exulauit, non quidem ex vindicta, ſed ex zelo Dei. 22^{æ}.q.108.1.4^{m}. Sanctus.
*Altare 4.

2 Sylueſter fuit primus Papa, qui obedientiam habuit ab Imperatoribus. Opuſ. 20. li^{o} 3. c^{o} 16./ 17. Martyrium 12.

1 SYMBOLVM importat ſimilitudinem, & collectionem quadruplicem. ſ. credentium, prædicantium, credendorum, & beneficiorum. 3.d.25.q.1.ar.1.q.3.4^{m}. Quid.

2 Neceſſe fuit edere plura ſymbola contra diuerſas hæreſes. Nec differunt, niſi quod explicatur in vno, implicitur in alio. 22^{æ}.q.1.9.2^{m}./ 10.1^{m}./ 2^{m}./ 3. diſt. 25. q.1. art. 1. q.3.2^{m}./ Po^{a} q.10.4.13^{m}.

3 Edere nouum ſymbolum pertinet tantum ad Papam, ſicut & cætera pertinentia ad totam eccleſiam. 22^{æ} q.1.10.c./ q.11.2. 3^{m}./ Po^{a} q.10 4.13^{m}. *Fides 39. Spes 56.

4 In ſymbolis dicitur. Credo in Deum, in perſona eccleſiæ, cuius fides eſt formata, quæ inuenitur in omnibus illis, qui ſunt numero, & merito de eccleſia, & vt ſi qui fideles, fidem formatam non habent, ad hanc formã pertingere ſtudeant. 22^{æ}.q.1. 9.3^{m}./ 4. diſt. 25. q.1.2.4^{m}.

5 In ſymbolo Apoſtolorum melius dicitur, ſanctam eccleſiam, quam in ſanctam eccleſiam. Tamen ſi dicatur, in ſanctam eccleſiam, intelligitur in Spiritumſanctum, ſanctificantem eam. 22^{æ}.q.1.9.5^{m}./ 3. diſt. 25. q.1.2.5^{m}.

6 In quolibet concilio compoſitum eſt aliquod ſymbolum, non quidem aliud a præcedenti, ſed explicãs aliquid implicitum in priori, cõtra naturã hæreſim. 1^{a}.q.36.2.2^{m}./ Po^{a} q.10.4.13^{m}

7 In ſymbolo patrum nihil explicatur de deſcẽſu Chriſti ad inferos, quia nullus error exortus eſt cõtra hoc. 22^{æ}.q.1.9.4^{m}./ 3. diſt. 25. q.1.2.8^{m}.

8 Symbolum patrum publice cantatur in miſſa, quia editum fuit fide iam manifeſtata, & eccleſia pacem habẽte, & eſt declarans ſymbolum Apoſtolorum editum tempore perſequutionis, fide nondum propalata. Ideo ſymbolum Apoſtolorum occulte dicitur in Prima, & in Completorio, quaſi contra tenebras errorum præteritorum, & futurorum. 22^{æ}.q.1.9.6^{m}./ 3. diſt. 25. q.1, art. 1. q.3.4^{m}.

9 Symbolum patrum dicitur ſtatim poſt Euangelium, quaſi expoſitio eius. Illud autem ſymbolum Athanaſij dicitur in prima, quaſi expulſis iam hæreticorum tenebris. Et vtrunque dicitur tantum in diebus, in quibus homines magis conſueuerunt venire ad eccleſiam, & in quibus ſolennizatur aliquid de pertinentibus ad articulos fidei. 3^{a}.q.83.4.c./ 3. diſt. 25. q.1. art. 1. q.3.4^{m}./ 4. diſt. 8. L.

10 Athanaſius compoſuit manifeſtationẽ fidei, non quidem per modum ſymboli, ſed per modum doctrinæ, licet auctoritate Papæ, habeatur vt regula fidei, quia integram fidei veritatem breuiter continet. 22^{æ}.q.1.10.3^{m}.

11 Symbolum eius diuiditur in duas partes, ſecundum duas naturas, in vna perſona Chriſti, contra quas tempore eius maxime inſurrexerunt hæreſes. Alia vero ſymbola non ſunt ex

principali intentione cōtra hæreticos, Ideo diuidimus in tres partes ſecundum numerum trium perſonarum in diuinis. 3. diſt. 25. q. 1. art. 1. q. 3. 3^{m}.

¶Simeon. Natiuitas 37.

¶Similari. Aſſimilatio o. Medicus 11.

¶Similis. Actio 4. 107. Adæquatio o. Agens 50. 71. &c. Alea 1. Ars 27. Amor 108. Aſſimilatio 3. Cauſa 36. &c. Cœlum 69. 150. Confeſſor 5. Conſimile. Corruptio 3. Correctio 17. Delectatio 48. Deus 85. Ens 13. 14. 15. Euchariſtia 104. Excuſatio 2. Fractio 1. Generatio 26. 43. Grando. Gratia 130. Habitus 39. 60. Ignis 11. Imperfectio 2. Inclinatio 3. Iuſtificatio 23. Loqui 6. Malum 311. Maria 40. Materia 5. Matrimonium 3. Metaphora 4. Miſericordia 16. Mulier 1. Naturale 16. Paſſio 54. Pater 3. Peccatum 180. Superior o. Vſura 137. 163. 168. 273. 295. 301.

Quid. 1 SIMILITVDO eſt relatio æquiparantiæ, non tamen ſemper denominat vtrunque extremorum, ſed tantum quando forma eſt æqualiter, & eadem ratione in vtroque extremorū. 1^{a}. q. 4. 3. 4^{m}. / q. 42. 1. 3^{m}. / 1. di. 19. q. 2. 2. c. / d. 35. 4. 6^{m}. / d. 48. 1. 4^{m}. / Cont. 1. c^{o} 29. / Veri. q. 2. 11. 3^{m}. / q. 23. 7. 11^{m}. / Po^{a} q. 7. 7. 10^{m}.

*Actio 4. 107.

2 Similitudo duplex. ſ. relatio realis, & relatio rationis. Prima requirit diſtinctionem realem, non autem ſecunda, ſed diſtinctionem rationis tantum. Veri. q. 2. 2. 3^{m}.

3 Similitudo duplex, ſcilicet participationis eiuſdem formæ, & proportionis. 1^{a}. q. 4. 3. o / q. 14. 3. 2^{m}. / Veri. q. 4. 4. 2^{m}. / Pot^{a} q. 7. 7. 4^{m}.

4 Similitudo duplex. ſ. proportionalitatis, & per participationē eiuſdem qualitatis. Prima eſt inter corporalia, & ſpiritualia, non autem ſecunda. 1. diſt. 34. q. 3. 1. 2^{m}. / 4. diſt. 1. q. 1. ar. 1. q. 5. 3^{m}. / diſt. 45. q. 1. ar. 2. q. 1. 2^{m}.

*Actus 12. 13. 14.

5 Similitudo duplex. ſ. repræſentationis, & ſecundū conuenientiam in natura. Prima requiritur inter cognoſcens, & cognitum, non autem ſecunda. 1^{a}. q. 85. 8. 3^{m}. / q. 88. 2. 2^{m}. / 1. d. 34. q. 3. 1. 4^{m} / 4. diſt. 49. q. 2. 1. 7^{m}. / Veri. q. 2. 3. 9^{m}. / 5. 5^{m}. / 7^{m}. / 13. 1^{m}. / q. 4. 4. 2^{m} / q. 8. 11. 3^{m}.

*Adam 64. Adæquari 1. Agens 28. 70. 71. &c. 85. 115.

6 Similitudo duplex. ſ. vt principium, & vt principiatum. Prima dicitur exemplar, ſecunda vero imago. 1^{a}. q. 35. 1. 2^{m}. / Con. 4. c^{o} 11. / Veri. q. 7. 1. 11^{m}. / 5. 2^{m}.

7 Aliqua dicuntur ſimilia dupliciter. ſ. participando vnam formam, & ſecundum quod vnum imitatur alterum, ſecundum proportionalitatem. Prima ſunt compoſita. Ideo nulla creatura eſt ſic ſimilis Deo, ſed ſolum ſecundo modo. 1^{a}. q. 4. 3. o. / q. 44. 3. 1^{m} / 1. d. 34 q. 3. 1. 2^{m}. / d. 35 4. 6^{m}. / d. 48 1. c. / 2. d. 16. 1. 3^{m} / Cont. 1. c^{o} 29. / 3° 4. c^{o} 7. 11^{m}. / Veri. q. 2. 11. o. / q. 23. 7. 10^{m}. / Pot^{a} q. 3. 4. 9^{m}. / q. 7. 7. o. / Pſal. 34. mē^{o} g. B.

*Agere 9 Alienū 8. Amicitia 2. Amor 152 176. 193. 194. &c. 242. Angelus 174. 178 301. 357. &c.

8 Similitudo creaturæ ad Deum duplex. ſ. ſecundum participationē alicuius bonitatis Dei, & ſecundum proportionalitatē. 2. d. 16. 2. 5^{m}. / 3. d. 2. q 1. ar. 1. q. 1. 3^{m}. / Po^{a} q. 3. 4. 9^{m}. / 6. 25^{m}.

*Anima 5. 211. 156. 324 360. Animal 71. Antropoſpatos.

9 Similitudo creaturæ ad Deum duplex. ſ. ad intellectum Dei & ad eſſentiam eius: primo modo forma in vtroque eſt eiuſdem rationis, ſed non ſecundum eundem modum eſſendi, non autem ſecundo modo. Pot^{a} q. 7. 7. 6^{m}.

*Appetitus 2. 3. Appropriatio 2. 3. 20. 21.

10 Similitudo prædeſtinatorum ad filium Dei duplex. ſ. imperfecta, ſecundum animam, & ſecūdum corpus, id eſt per gratiam, & perfecta vtroque modo, id eſt per gloriam. Ephe. 1e. 1. me^{o} A. Futatio 39.

*Approximatio o. Ars 7. 18. 27. Artifex 1. Aſſimilatio o.

11 Similitudo triplex creaturæ rationalis ad Deum. ſ. ſecundum eſſe naturæ, ſecundum cognitionem, & ſecundum poteſtatem operandi ad beatitudinem obtinendam. 22^{ae}. q. 163. 2. o. / Pot^{a} q. 9. 9. c. fi.

*Attingere 3. Augmentū 8. Beatitudo 19. 96. Bonitas 1. 2. 21.

12 Primas duas habuit angelus a principio, & tertiam appetiit: ſed homo tātum primam habuit in ſua creatione, & reliquas appetiit. 22^{ae}. q. 163. 2. o / Pot^{a} q. 9. 9. c. fi.

*Caput 2. Character 1. 6. Charitas 16. Cauſa 24. 36. &c. 52. 96. Cœlum 97. 99. 156.

13 Similitudo creaturæ ad Deum deficit a ſimilitudine vniuocorum dupliciter. ſ. quia nō eſt per participationem vnius formæ, ſed eſt per eſſentiam de Deo, & per participationem in creaturis, & quia eſt eminentius in Deo. Pot^{a} q. 7. 7. 2^{m}.

*Certitudo 9. Circumciſio 9.

14 Non dicimus Deum eſſe ſimilem aliis rebus, ſicut neque dicimus hominem eſſe ſimilem ſuæ imagini. Dionyſ. 9 lec. 3.

15 Verbum, idea, Deus, & quælibet cauſa dicitur large ſimilitudo: exemplar creaturæ, & effectus, non autem propriæ. 1^{a}. q. 35. 1. 2^{m}. / q. 57. 2. 2^{m}. / Veri. q. 4. 4. 2^{m}.

*Cognitio 1. 61. Cohors 1. Communicabile 3. Conceptio & Conformitas 1. Coniunctio 1.

16 Similitudo conuenit verbo: quia eſt verbum amoris, vt cauſa eius. 1^{a}. q. 27. 4. 2^{m}.

*Contemplatio 6. Contradictio 4.

17 Similitudo in diuinis aliter pertinet ad verbum, & aliter ad amorem. 1^{a}. q. 27. 4. 2^{m}.

18 Immo ipſe amor non eſt ſimilitudo. 1^{a}. q. 27. 4. 2^{m}. / 3^{m}. Com. 4. c^{u}. 23. fi. Reſp^{o}. Du^{u}. 1126°. Du^{m}. 1126^{m}.

19 Similitudo aliter pertinet ad verbum, & aliter ad amorem: nam ad verbum pertinet, inquantum ipſum eſt quædam ſimilitudo rei intellectæ, ſicut genitum eſt ſimilitudo generantis: ſed ad amorem pertinet, non quod ipſe amor ſit ſimilitudo: ſed inquantum ſimilitudo eſt principium amandi. Vnde non ſequitur quod amor ſit genitus: ſed quod genitū verbum eſt principium amoris. 1^{a}. q. 27. 4. 2^{m}. *Creatura 4 8.

20 Similitudo & diſſimilitudo in diuinis, attenditur ſecundum eſſentiam, non autem ſecundum relationes. 1^{a}. q. 36. 4. 3^{m}.

21 Similitudo & vnio, poſſunt eſſe relationes æquiparantiæ in creaturis, non autē inter Deū & creaturā 3. d. 5. q. 1. ar. 1. q. 1. 1^{m}.

22 Quælibet res eſt ſimilis Deo, & imitatur eum, ſed imperfecte. Veri. q. 2. 1. c. fi. / 11. 2^{m}. *Deus 23. 84 85. 86. 93. 188.

23 Minima ſimilitudo eſt creaturæ ad Deum, ſecundum conuenientiam in natura, & eſt maxima in repræſentari expreſſiſſime. Veri. q. 2. 3. 9^{m}.

24 In qualibet ſimilitudine creaturæ ad Deū, eſt maior diſſimilitudo, quā in ſimilitudo 1. d. 19. L. 1. pr. n^{u}. / d. 31. 1. 2^{m}. / Veri. q. 2. 10. 7^{m}. 20. *Diſtantia 8. Diſtinctio 33. Effectus 7. Æqualitas 4. 5. 12. 17. 26.

25 Creatura aliqua eſt ſimilis Deo, ſecūdū priorem perfectionē, licet amiſerit eam, ſecundū vlteriorem perfectionem, vt actus peccati 2. d. 37. q. 1. 2. 4^{m}. Aequiuoca 5. 9 Eſſe 88. Aeternitas 9.

26 Quælibet res accedit ad ſimilitudinem Dei, ſecūdum quod eſt in actu, & recedit ab ea, ſecundum quod eſt in potentia 4. d. 49. q. 1. ar. 2. q. 2. c. / Cont. 3. c^{o}. 97. Appropinquatio 1. *Ens 2. Euchariſtia 255. Excuſatio 2 Facere 7. Phantaſma 1. Fatum 6. 7. Felicitas 3. Feruor 3. Figura 9. Filiatio 5. 6. 37. &c. Finis 25. Forma 3. 17. 125 Fortitudo 43. Generatio 26. &c 37. 43. 67. 68. Gratia 135. Habitus 25. 39. 60. Hæreſis 39. Hircus. Idea 5. Ignis 11. Imago. o. Imperfectio. 2. Inclinatio 3 Indiuiduum 9. Induere. Intellectus 129. &c. Intentio 22. &c. Ira 52. Iſaias 2. Iuſtitia 90. Iuſtificatio 23 Lex 47.

27 Similitudo creaturæ ad Deum, & artificiati ad artificem, eſt ſecundum quod implent illud, quod de eis eſt in intellectu & voluntate cauſæ. Po^{a}. 3. 16. 5^{m} / 17. 6^{m}. / *Liber 24. Loqui 6. Lux 10. 12. Malum 31. Materia 5. 37. Medicus 12. Memoria 1 &c. Metaphora 1. 2. 8. Mos 3. Motus 3. Natiuitas 5. Non ens 2. Odium 21. Officium 2. Oleum 1. Parabola. Paradiſus 4. Participare 14. Peccatum 180. Phiton 5. Præceptum 85. Proceſſio 4. 11. 40. 68. Producere 2. Prophetia 13. 50. 54. 56. 72. 78. Proportio 3. Prudentia 21. 35. 36. Pulchritudo o. Quies 1. Radix 1. Raptus 11. Relatio 80. Religio 104. Repræſentatio 1. Reſurrectio 57. Sacramentum 92. Samuel 3. Sapientia 28. Scandalum 3. Scientia 157. Semen 7. Senſibile 2. 6. 6. Senſus 50. Sicut. o. Signaculum. Signum. o. Symbolum 1. Simonia 6. Simulachrum 1. Sinnæ. Superior. o Tempus 4. Traductio 4. Trinitas 15. Vapor 1. Venus 3. Verbum 24. 64. 65. Veſtigium 1. 2. 3. 7. Vinum. 1. Viſio 6. Vita 74. Vmbra 3. Vnitas 8. Vua 5. Vſura 6. 81. 82 43. 186. 214. 222. Chriſtus 39. 132.

28 Vbicunque eſt ſimilitudo, ibi eſt diſtinctio. 1. d. 2. L. mo^{u}. I. / d. 7. q. 2. 2. 2^{m}. / d. 19. q. 1. 1. 2^{m}. / 3^{m}. / d. 40. 2. 4^{m}. / d. 41. ar. 2. q. 3. 2^{m}. / d. 48. 1. c / 3. 5^{m}. In communi.

29 Similitudo & diſſimilitudo attenditur, non ſolum ſecundum qualitatem eandem vel diuerſam, ſed etiam ſecundum eundem vel diuerſum modum participandi. 12^{ae} q. 52. 3. c.

30 Conceptio intellectus, eſt ſimilitudo rei intellectæ. 1^{a}. q. 27. 1. c. fi. / Cont. 4. c^{u}. 11.

31 Species intelligibilis noſtri intellectus, non poteſt eſſe ſimilitudo principiorum indiuidualium. 1^{a}. q. 14. 11. 1^{m}. / 12. c.

*Imago 1. &c.

¶Simon. Admirare. o. Hæreſis 304. Loqui 7. Simonia 28.

1 ¶SIMONIA eſt ſtudioſa voluntas, emendi vel vendendi aliquod ſpirituale, vel annexum ei. 22^{ae}. q. 100. 1. o. / 4. d. 25. q. 3. ar. 1. q. 1. o. / 3. c. Eccleſia 18. inf. Munus 2. Quid.

2 Immo annexum ſpirituali, licet vendere aliquo modo. 22^{ae}. q. 100. 4. 6^{m}. / 4. o. / 4. d. 25. q. 3. art. 2. q. 3. o. Reſpondeo Du^{o}. 2127^{u}. Du^{m}. 2127^{m}.

3 Annexum ſpirituali duplex, ſcilicet dependens ex re ſpirituali, vt beneficia eccleſiaſtica, & ordinatum ad aliquod ſpirituale, vt vaſa ſacra, & ius patronatus. Secundum licet vendere aliquo modo, vt vaſa ſacra ratione materiæ, in neceſſitate eccleſiæ; non autem primum, quia eſſet ſimoniacum. 22^{ae}. q. 100. 1.

Si

100.1.6m./4.n./.4.d.25.q.3.ar.2.q.3.c.

4 Simonia eſt mala, quia eſt ſuper materiam indebitam, quia res ſpiritualis, non eſt venalis, quia eſt impreciabilis, ſine dominio, & gratis data 22ſ.q.100.1.2.c./ 4.d.25.q.3.ar.2.q.1.c.
*Dominium 17. Irreligioſitas 3.

5 Simonia non eſt peccatum in ſpiritum ſanctum. 22ſ.q.100.1.2m.

6 Simonia eſt hæreſis, grauior hæreſi Macedonij, quo ad exteriorem proteſtationem, & ſimilitudinem 22ſ.q.100.1.1m./ 4.d.13.q.2.t.3m./ d.25.q.3.ar.1.q.2.o.

7 Simonia eſt grauiſſimum peccatum, in genere contractus pecuniarum, non autem ſimpliciter, ſed attingit peccata contra præcepta primæ tabulæ. Quol.5.10.2m.

Quis. 8 In paruis muneribus, eſt ſimonia quo ad Deum, non autem quo ad eccleſiam, ſi quid ſpirituale detur, vel fiat pro eis. 4.di.25.q.3.3.1m.

9 Quicunque pro aliquo commodo temporali, dat aliquod ſpirituale, vel annexum ei, ſimoniam committit. 4.d.25.q.3.3.c.

10 Dare ſpirituale pro recuperanda re ſua, eſt ſimonia. 4.d.25.q.3.1.2m.
*Abraham 16.17. Anniuerſarium. Art.43 &c.

11 Actus eſt ſpiritualis dupliciter. Ratione principij. i. doni vel officij, & ratione finis. Primum licet vendere, nõ autem ſecundum, quia ſimonia eſſet. 22ſ.q.100.3.o./ 4.d.25.q.3.ar.2.q.2.o./ Quol.8.21.o.
*Baptiſmus 249 Beneficium 25.

12 Oratio eſt ſpiritualis vtroque modo. Ideo non debet imponi pro precio, quia eſſet ſimonia. Sed licet dare eleemoſynã pauperibus vt orent. 22ſ.q.100.3.2m./ 4.d.25.q.4.ar.3.q.2.2m.
Cimiterium.

13 Licet vendere iuſtum patrocinium, & iuſtum conſilium: non autem verum iudicium. i. ſententiam, nec verum teſtimonium: quia ad hæc tenentur iudex & teſtis, non autem aduocatus, vel iuriſperitus Ideo eſſet ſimonia in cauſa ſpirituali, non autem in cauſa ſæculari 22ſ.q.71.4.o./ q.100.3.3m./ 4 d.25.q.3.ar.2.q.2.9m.

14 Accipere pecuniam, vt quis non reuelet, vel puniat peccatum, ad quod tenetur, eſt ſimonia. 4.d.25.q.3.ar 2.q.2.6m.

15 Papa poteſt incurrere ſimoniã, ſicut & alij Et grauius eſt peccatum, quanto papa eſt maior, quia non eſt dominus ſpiritualium, ſed diſpenſator. 22ſ.q.100.1.7m./ 4.d.25.q.3.3.2m.

16 Ante collationem beneficij, licet epiſcopo ſubtrahere, de fructibus eius, ad pios vſus, ſed requirere ab eo cui confert eſt ſimonia. 22ſ.q.100.4.3m./ 4 d.25.q.3.1.9m.

17 Si clericus impẽdat prælato obſequium honeſtum. i. ad ſpiritualia, ſit dignus eccleſiaſtico beneficio, non autem ſi ſit inhoneſtum, vel ad carnalia, i. ad vtilitatem conſanguineorum, vel patrimonij eius, ſed eſt munus ab obſequio, & ſimonia. 22ſ.q.100.5.1m./ 4.d.25.q.3.3.3m Beneficium 25.
*Datio 18. Dominium 17. Eccleſia 16. Eleemoſyna 16.

18 Dare aliquid aduerſarijs, ne impediant in beneficio eccleſiaſtico, ante acquiſitum ius, eſt ſimonia, non autem poſt. 22ſ.q.100.2.5m./ 4.d.25.q.3.ar.2.q.1.7m. Iacob.1. Indulgentias 5. Miſſa 10.11 Munus.o. Nuptiæ.6 Officium 19.

19 Permutatio vel tranſactio beneficij eccleſiaſtici ſine licentia, eſt ſimonia, quia nomine emptionis & venditionis, prohibetur omnis contractus ſpiritualium non gratuitus, ſed cum licentia prælati, & ex cauſa vtili vel neceſſaria ſunt licitæ. 22ſ.q.100.1.5m./ 4.d.25.q.3 2 8m.

20 Accipere aliquid temporale pro ſacramentis, eſt ſimonia, nec conſuetudo excuſat, non autem accipere ad ſuſtentationẽ. 22ſ.q.86.1.3m./ q.100.2.o / 4.d.25.q.3.art.2.q.1.o.
* Permutatio. Preces. Sepultura 4. Spirituale 1. 2. Statutum 1.

21 Exigere aliquid pro abſolutione ab excommunicatione, quaſi precium abſolutionis, eſt ſimonia, non autem quaſi pœnã pro culpa. 22ſ.q.100.2.3m./ 4.d.25.q.3.ar.2.q.1.6m.

22 Exigere aliquid pro conſecratione, benedictione, ordinibus, chriſmate, oleo ſancto, vel alio ſpirituali, eſt ſimonia, niſi accipiantur vt ſtipendia. 22ſ.quæſt.100.2.4m./ 4.diſt.25.q.3.art.2.quæſt.2.o.

23 Accipere aliquid pro diſpenſatione, commiſſione, correctione, doctrina ex officio ſpirituali, ſeſto faciendo, vel prætermittendo, etiam ad ſuſtentationem, eſt ſimonia, quia ex officio ad ea obligantur, & ſtipendia habent, tamen viſitantes, poſſunt accipere procurationes. 22ſ.q.100.3.3m./ 4.d.25.q.3.art.2.q.2.6m./ 9m.
*Vſura 69.87.

24 Statutum de non fiendo proceſſione in funere, niſi dentur tot, eſt illicitum, & ſimoniacum, non autem q̃ proceſſio fiat, ſi tot dentur. 22ſ.q.100.3.2m.

25 Prædicare pro pecunia, ſicut pro precio eius, eſt ſimonia, non autem ſicut pro re prædicata, qua meretur dans pecuniam, & ſubuenitur indigentibus, ſicut Paulus prædicauit pro collectis, ſed in hoc non debet poni finis. 4.d 25.q.3.ar.2.q.2.4m.

26 Dare, vel accipere aliquid quaſi pretium pro prædicatione, prophetia, oratione, officio, & huiuſmodi actibus ſpiritualibus, eſt ſimonia, non autem accipere pro ſuſtentatione, ſecundum ordinationem eccleſiæ, vel conſuetudinem approbatam, nõ exigendo ab inuitis per ſubtractionem ſpiritualium, ſed per ſuperiorem. 22ſ q.100.3.o./ 4.d.25.q.3.art.2.q.2.o./ q.3.2m. Anniuerſarium.

27 Hipocrita non videtur eſſe ſimoniacus, quia nõ dat ſpirituale propter temporale, ſed demonſtrat ſanctitatem, & furatur laudem. 22ſ.q.100.5.4m./ 4.diſt.25.q.3.3 6m.

28 Emptores ſpiritualium imitantur Simonem magum in actu, venditores autem in intentione, quia voluit emere vt venderet. Giezi vero tantum vendidit. Ideo ſecundi poſſunt dici ſimoniaci. & giezitæ, primi vero ſimoniaci tantũ. 22ſ.q.100.1.4m./ 4.diſt.25 q.3.ar.1.q.1.4m.

29 Simonia mentalis, & quodlibet aliud peccatum internum, nullam pœnam eccleſiaſticam incurrit, ſed diuinam. 22ſ.q.100.6.6m./ 4.diſt.25.q.3.art.1.q.1.4m. Pœna.
*Datio 18.

30 Simonia, & alia peccata tollunt gratiam, & executionem ordinum: non autem tollunt ſacramentum, nec impediunt ſuſceptionem eius. 22ſ.q.100.6.1m.

31 Emens aliquid ſimoniace, punitur priuatione cuiuſlibet rei talis: dantes autem, vel mediantes puniuntur infamia, & depoſitione, ſi ſint clerici, ſed laici excõmunicatione. 22ſ.quæſtio.100.6.o.

32 Recipiens beneficium ſimoniace, tenetur reſtituere illud, & omnes fructus qui potuiſſent percipi a diligenti poſſeſſore, deductis expenſis, licet alius dederit pro eo neſciente, præter fructus conſumptos bona fide, niſi fuerit inimicus eius, vt impediret eum, vel niſi contradixerit, nec poſt ratum habuerit. 22ſ.q.100.6.3m./ 4.diſt.25.q.3.ar.1.q.3 c.

33 Dans pecuniam ſimoniace, nõ poteſt eam repetere, licet recipiens, eam teneat iniuſte. 22ſ.q.100.6.1m.

34 Res ſimoniaca debet reſtitui eccleſiæ, in cuius iniuriam data eſt, niſi totum collegium ſit in culpa. 22ſ.q.100.6.4m.

35 Nullus debet ordinari ab epiſcopo ſimoniace promoto etiam occulto, licet præcipit, vel excommunicet. Et ſi ordinetur, non poteſt exequi, niſi diſpẽſetur, licet ignoraret. Si vero epiſcopus ſit alter ſimoniacus occultus, quilibet poteſt ordinari ab eo. 22ſ.q.100.6.2m./ 4.d.25.q.3.ar.1.q.3.2m.

36 Per ſimoniam fit defectus in ipſa ordinatione, non autem in homicidio. Ideo ſufficit, quod ordinatus ſit immunis ab homicidio, ſed immunis a ſimonia eſt ſuſpenſus, cum ſciuerit. 4.diſt.25.q.3.art.1.q.3.1m.

37 Recipiens ordinẽ ſimoniace punitur per depoſitionem, ſi conſtiterit. 4.diſt.25.q.3.ar.1.q.3.c.

38 Sciens epiſcopum eſſe ſimoniacum, nõ manifeſtum iuridice, debet ei obedire ſumendo ordines ab eo, ſi nõ poteſt ſubterfugere, non autem ab eo manifeſto iuridice, quia tunc ſuſpenſus eſt etiam quo ad alios, occultus vero quo ad ſeipſum tantum. 4.diſt.25.q.3.ar 1.q.3.1m.
*Excommunicatio 25. Nuptiæ 6. Preces. Ordo 92.

39 Immo nullus debet ſibi obedire, recipiendo ordines ab eo, quacunque ex cauſa. 22ſ q.100.6.2m. Reſpu Dou 1128o. Duo.1128m.

40 Suſcipiens ordinem ſacrum ſimoniace, etiam occulte ſuſpenſus eſt quo ad ſe, & quo ad alios: ſed dans ordinem, vel dans, ſiue recipiens beneficium, vel medians, publici ſunt ſuſpenſi vtroque modo, occulti vero ſunt ſuſpenſi primo modo tantum. 22ſ.q.100.6.1m./ 2m./ 4.d.25.q.3.ar.1.q.3.c./ 2m.
*Religio 61. Spirituale 1.2. Vſura 69.87.

41 Solus Papa poteſt diſpenſare cũ promoto ſimoniacẽ ſcienter. In alijs autem caſibus epiſcopus poſt renunciationem facit quadruplicem diſpenſationem. ſ. paruam, id eſt quo ad communionem laicam magnam, vt ſit in ſuo ordine in alia eccleſia, maiorem vt ſit in eadem in minoribus, maximam vero, vt in eadem eccleſia, in qua aliquid ſimoniace acquiſiuit, maiores ordines exequatur, nõ tamẽ quod prælationes accipiat. 22ſ.q.100 6.7m. *Officium 10.

1 SIMPLEX ſecundum rem vndecuplex, & ſimplex ſecundum Diuiſio: rationem triplex Opuſ.28.cu 5.6.

2 Quanto aliquid eſt ſimplicius, tanto eſt virtuoſius, & principium plurium, & multiplicius relatum. Cont.2 co 14./ Verit. q.5.2.2m./ q.8.14.23m./ Potu q.7.8 c. * Abſoluere 10.23. Abſtractio 2. Accidens 100. Actus 20 Addere 19.

3 Simplex aut totum cognoſcitur, aut nihil. 1a.q.58.5.c /q.85.6.c./ Cont.3.cu 128.3m./ Meta.7.le.15./ lu 9.lec.9.ſi.meo e. prinu /. Poſter.2..ct.7. medu d.
*Adoptio 3.9. Affirmatio 3.4.5 Agens 75. Amor 178. Angelus 49.122.399. Anima 322. Apoſtoli 14 Beatus 7 Bonitas 44.45. Camploria 9. Cœlum 13.21. Ceſſare 3. Cõpoſitio 8.

Con-

Confeſſio 53. Confirmatio 17. Conſcientia 18. Conſideratio 2. Contrarium 1. Conuerſio 3. Creatio 38.52. Debitum 47. Delectatio 114. Deus 138.139.151.273. 310. Differre 3. Diuerſitas 5. Dulcedo 5. Elementum 15. Epiſcopus 10. Error 32. Eſſe 34. Forma 8.9.50.99.133.150. Fornicatio 5. Genus 43. Habitus 53. Hæreſis 26.39. Ignorantia 1.8. Ingenitum 2. Intellectus 45.47.77.83.145. Iuramentum 13. Luxuria 2. Medicina 4. Meritus 36.61. Nomen 24.70.71. Notum 3. Numerus 5. Ordo 107. Organum 5. Paruus 2. Paſſio 31. Pœnitentia 91. Poſſibile 3. Proceſſio 12. 14. 18. Pronomen 2. Puer 11. Quidditas. Ratio 1. Sacramentum 30. Sapientia 39. Scientia 1. 3. Significatio 10. Simplicitas 0. Simpliciter 0. Simplum. Sponſalia 4 Theologia 5. Tranſgreſſio 4. Tranſumptio. Viſio 2. Vnitas 35. Vniuerſum 3. Vniuocum 2. Votum 34. &c 43.15.54.56.57. Chriſtus 124.126.180.

4 Pluralitas rationum non repugnat maximæ vnitati, & ſimplicitati, niſi quæ reducitur ad diuerſitatem rei. Ideo conuenit Deo, licet ſit omnino ſimplex. 1ª.q.3.0./ q.9.1.c./ q.25. 1.c./ q.28.2.c./ Verit.q.3.2.3ᵐ.

Quid. 5 SIMPLICITAS ad virtutem veritatis pertinens dicitur ſimplicitas, quia nõ tendit in diuerſa, veritas autem dicitur, inquantum ſigna concordant ſignatis, ideo ſimplicitas, & veritas differunt tantum ratione. 22ᵉ.q.109.2.4ᵐ./ q.111.3.2ᵐ.

*Amor 250. Apoſtoli 41. 42.

6 Simplicitas eſt virtus, ad quam pertinet directe præſeruare ſe a deceptione. 22ᵉ.q.111.3.2ᵐ. Attributa 2.

*Aſſiſtere 2.

7 Simplicitas facit intentionem rectam, non quidem directe, quia hoc facit omnis virtus, ſed indirecte, ſ. excludẽdo duplicitatem, per cuius oppoſitum dicitur. 22ᵉ.q.109.2.4ᵐ.

*Deus 310. Modeſtia 7. Nomen 46. Ornatus 3. Pax 6. Proceſſio 14. Relatio 97. Simplex 0. Simpliciter 0. Temperantia 9 Tutior 5.

8 Simplicitas per ſe non eſt cauſa nobilitatis, ſed perfectio. 4. diſtin. 11.q. 2.ar.1.q.1.1ᵐ.

*Modeſtia 7.

Diuiſio. 1 SIMPLICITER dicitur dupliciter. ſ. abſolute, ideſt ſecundum naturam ſuam, ſiue ſine adiuncto, & totaliter, ideſt vniuerſaliter, ſiue omnino. 1 2ᵉ q.58 10.2ᵐ / 3ª q.50.5.c.

*Abſolute 0. Accidens 33. Actio 84. 89. 115. Actus 121. Adam 70 Agens 36. Alius 2.3 Altitudo 2. Amor 34. 153. 224. Analogia 18. Angelus 9. 10.52.62.441. Anima 89.302. Appetitus 49.69. Ars 1.10 Artificiale 2. Aſſiſtere 1. Auaritia 20. Aureola 5.10. Baptiſmus 213. 248. Barbarus 1. Beatitudo 76. 176.

2 Simpliciter, & proprie dicitur aliquid tale, quod conuenit ei ſecundum ſeipſum, ideſt quod eſt tale ſecundum totum magis, quàm ſi ſecundum partem. Vniu 3.c.ſi.

*Bigamia 9. Blaſphemia 9. Bonitas 45. 50. 65. 68. 82. 85. 87. 56. 119. 137. 139. 144.157.163.190.213.214. Campſoria 3. Charitas 41. Cauſa 73. Certitudo 12. Ciuis 1. Coactio 2. 7. Comparatio 6 Compoſitio 10. Confirmatio 3. Corruptio 6. Cura 4. Datio 30. Delectatio 91. Dæmon 46 88. Demonſtratio 3 Deus 5.12. Diſpoſitio 30. Doctrina 9. Dolor 4. Domus 2. Electio 35. Eleemoſyna 10. Ens 10. Epicheia 8. Eſſe 24.34. Euchariſtia 113.

3 Simpliciter, & per ſe dictũ intelligitur de eo, quod per prius dicitur. Perihermen. lec. 5. ſi. g. H.

*Excedere. Excommunicatio 34. Exemplar 7. Falſitas 10.13. 14.17. Fides 38. Fieri 19 Finis 55 Forma 77.170 Fornicatio 5.11. Fructus 7. Fruitio 3.8.9 Generatio 2.89. Habitus 5. Honeſtum 8. Humilitas 28.29. Ignorantia 3. Imago 21.

4 Simpliciter dictum intelligitur quandoque de eo, de quo dicitur per poſterius, ratione adiuncti, ſicut ens in alio, intelligitur de accidente. Verit.q 7.5.3ᵐ.

*..n 10. Incarnari 2. Indigentia 2. Infidelis 11. Infinitum 6.18. 33. Intellectus 199.200. 216. Intelligibile 3. Inuoluntarium 3. 10. 21. Iuſtitia 61. Iuſtificatio 10 Latro 1. Laurentius 3.

5 Vnumquodque dicitur ſimpliciter, vt eſt in actu, ſecundum quid vero, vt eſt in apprehenſione. 12ᵉ.q 6. 6.c.

*Lex 27. Liber 23 26.27. Liberalitas 16.17 Liberum 15. Lumen 25. Lux 9. Luxuria 8. Macula 13. Magnanimitas 17. Malum 15.16.17.34.39 51. Materia 29 Matrimonium 81. Mens 6. Menſura 4 Meritum 6 102.107. Metaphyſica 2 7. 21.26. Miraculum 2. Mixtum. Mors 27.39. Motus 47. Natura 39 Neceſſitas 1.16 Negatio 2.8. Nigredo. Nobilitas 3.4. Nocumentum 6.7. Non genitum. Notum 1. Numerus 24.25. Obſtinatio 1. Omnipotentia 4. Opinio 4. Papa 10. Paſſio 41. 64.82. Peccatum 361.369.388 Pœna 21.54.96. Pœnitentia 16.17 29. Perfectio 1.2.15.24.40.77. Perplexus. Petrus 5. Pharao. Porretani. Poſſibile 3. Præceptum 96. Primum 1. Princeps 5. Principium 7. Prophetia 38 47.56.79. Propoſitum 1. Prudentia 10 27. Purgatorium 9. Raptus 7. Reduplicatio 7.

Reſurrectio. 5.48. Sacramentum 46 87. Sanctus 5. Sapientia 5.10. Scientia 96.155. Scire 1. Senſualitas 5. Simonia 7. Solus 1. Stultitia 5. Superbia 23. Tranſgreſſio 3. Trinitas 4. Vendere 12. Veritas 59. Virginitas 20. Virtus 24. 41. 49. 54. 124. 137. 141. 169. 174 248. 249. Vita 60. Viuificare 1. Vltimum 2. Vnitas 16. Vniuerſale 20. Voluntarium 8.

6 Sicut ſimpliciter ad ſimpliciter, ita magis ad magis, & maxime ad maxime, tenet tantum in prædicatis per ſe. Cont. 3. 1ᵒ. 27. 7ᵐ / 139.ſin./ Ma.quæſt.3.2.14ᵐ./ Virt. qu.1.1.5ᵐ./ q 4. 1. 16ᵐ.

*Votum 42.68. Vſura 89.90. 116.152.154 168.173.174.177. 178.180.198.201.213.236.276. Vſus 5.13. Vxor 23. Chriſtus 12.21.27.70.114.130.165.189.

¶Simplicius. Cælum 22. Deus 63. Doctor.

¶Simplicium. Reſtitutio 7. Vſura 289.

¶Simul. Accidens 39.&c.46 Actio 4.89. Actus 55.56 65. &c. 171. Adam 90. Affirmatio 1. Alterum 2. Amentia 3. Amor 218. Angelus 79 82. 107. 108. 109. 319. 362. 363. 379 391. 436 566. Anima 9. 87. 91. 244.304. Annihilatio 15. Antecedens 1. Appellare 3. Aptitudo 5. Baptiſmus 250. 270. Beatitudo 42. Bonitas 126. 227. Character 12. Cauſa 52. 97. 98. Cælum 84. Cognitio 23. 47. Comprehenſor 2. Concauum. Contrarium 40. Contritio 7. Corpus 14.15.39.40.72. Creatio 46. Daniel 1. Delectatio 3. 67. 96. Dæmon 42. Deus 109. 136. 383. 453. Dimenſio 10. 11. Diſpoſitio 52. 53. Diuiſio 19. &c. Dolor 19. 34. Donum 26. Duratio 5. Æternitas 1. 20. Euchariſtia 107. Fides 143. Fieri 1. 5. Finis 52. 53. Forma 54. 55. 56. 57. 144. 146. 147. Fornicatio 11. Fruitio 6. Gratia 58 Ieiunium 28 Ignis 10. 107. Indiuiſibile 1. Intellectus 53. &cæt. 156.296. Inuentio 10. 12. Iudicium 47. 86. 88 Liber 23. Locus 20. Materia 13. Meritum 95. 96. Motus 66. Mutatio 7. 10. Mutuum 4. Opinio 7. Ordo 90. Pars 5. Peccatum 19. 72. 389. Pœnitentia 66. Plantæ 3. Præceptum 110. Prædicari 13. 15. Præpoſitiuus. Principatuum 2. Principium 18. Redemptio 1. Relatio 63.73.75. Relatiuum 9. 10. 11. Religio 40. Reſurrectio 6. 36. Sacerdos 1. 4. Sacramentum 25. Sanitas 2. Scandalum 5. Scibile. Scientia 65. Senſualitas 10. Senſus 17. Significatio. 11. Signum 3. Sodomia 3. Spina 1. Spirituale 10. Sponſalia 7. Terræ motus 1. Totum 9. Virginitas 11. Virtus 271. Viſus 5. Vita 30. Vocatio 3. Vſura 118.181.182.194. Vxor 2. 8. Chriſtus 59.

1 ¶SIMVLACRVM dicitur, quod ſit ad ſimilitudinẽ alicuius rei naturalis, ſed Idolum ad nullius rei ſimilitudinem. 1ᵉ. Cor. 8. lec. 2. me°. I. Quid.

2 Quod dicitur de ſimulachris Ieruſalem, cum tamen de Ieruſalem abſtulerit idola Ezechias, dicitur, vel quia forte aliqua idola remanſerunt occulte, quæ inuenit in parte ciuitatis quã tradidit regi Sobna ſcriba, vel quia vocat ſimulachra, illa quæ erant in ornatum templi. Iſa. 10. me°. F.

*Loqui 8.9.

¶Simulatio proprie, eſt mendacium in ſignis factorum exteriorum, ideo ſemper eſt peccatum, ſed large, ſumitur pro fictione. 22ᵉ.q. 111. 1.0. Quid.

*Aſtutia 1.3. Athanaſius 1. Ciuitas 1. Deceſſio 3. Diſſimulatio. Fictio 1. Hyppocriſis 0. Malum 60. Pax 13. Peccatum 369. Prudentia 35.36. Verbum 71. Verecundia 6. Virtus 20. Vpupa.

¶Simultas. Euchariſtia 107.

¶Sinagoga ſiebat in diuerſis locis, ad doctrinam, templum autem tantum in vno loco, ad ſacrificiũ. Et vir que ſuccedit eccleſia. 12ᵉ.q.102 4.3ᵐ. *Eccleſia 6. Michael 3. Sion 0. Differentia.

¶Sinaxis. Euchariſtia 5.

¶Syncathegorica. Cathegorica. Solus 0.

¶Sincerũ dicitur, quod eſt ſine corruptione. 1ᵉ. Cor. 5. le. 2. 6.

1 SYNDERESIS non eſt potentia, ſed eſt habitus naturalis primorum principiorum moralium. 1ᵒ. q.79.12.0./ 13.e. bn. 3ᵐ./ 12ᵉ.q 94.1.2ᵐ./ 22ᵉ.q.47.6.1ᵐ./ 3ᵐ./ 2.d.7.quæſt.1.2. 3ᵐ./ d.24.q.2. 3.0./ 4.c./ 3ᵐ./ q.3. 3 5ᵐ./ diſt.39. q.3.1.c./ 3. diſt. 35. quæſt 2. ar. 4. q. 4. c. / Veri.q.16.1.0./ 2.4ᵐ. Quid.

*Conſcientia 2.6.8 9.13.

2 Syndereſis eſt aliud a ratione ſuperiori, quia eſt ſupra totam rationem, ideo dicitur aquila 2.d.24.q 3 3.5ᵐ./ d.39.q 3.1.c./ 2ᵐ./ Veri.q.16.1.9ᵐ.

3 Syndereſis nõ nominat rationem ſuperiorem, nec inferiorem, ſed aliquid communiter ſe habens ad vtramque. Veri.quæſt. 16.1.9ᵐ.

4 Syndereſis dicitur ſcintilla, quia eſt modica participatio intellectualis reſpectu angeli, & quia eſt purior & ſuprema pars rationis 1.d.39.q.3.1.c./ Veri.q.16. 2.c./ q.17.2.3ᵐ.

5 Actus ſyndereſis eſt, remurmurare malo, & inclinare ad bonum. 1ª.q.79.12.c./ Veri.q.16.1.12ᵐ./ 2.c.

6 Synderesis ſemper remurmurat in peccante, ſed non percipit, propter inclinationem habitus, vel impetum paſſionis, 2.d.39. q.3.1.4^{m}./ Veri.q. 16.3.c./ 1^{m}./ 3^{m}.

Du^{m}. 1129. 7 Oppoſitum videtur dicere 2.d.40.q.2.3.5^{m}./d.28.2.o. Reſpõ. ſicut Du^{m}. 796.

8 Synderesis in infidelibus eſt integra quo ad lumen naturale: ſed eſt cæca lumine fidei. Ideo non murmurat ijs quæ ſunt contra fidem. Vel ſemper murmurat in vniuerſali, non autem in hoc particulari, propter errorem rationis. 2. d.39.q.3.1.3^{m}. /.Veri.q.16.3.2^{m}.
*Error 1. Iudicium 17. Syllogiſmus 5. Vertex. Virtus.

9 Synderesis murmurat culpæ in damnatis, etiam dæmonibus, ſed voluntas obſtinata repugnat 2.d.7.quæſt.1.2. 3^{m}./ d.39.q. 3.1.5^{m}.

10 Synderesis non poteſt errare, nec peccare 2.diſtinctio.24. quæſtio.3.3.5^{m}./ diſtinct.39.q.3.4.c.fi./ 1^{m}./ 5^{m}./ Veri.q.16.2.o./ q.17.2.c.

11 Synderesis nunquam extinguitur, ideſt, nunquam amittitur. 2.diſtin.24.quæſtio.2.3.5^{m}./ diſtinctio.39.quæſt.3.1.o./ Veri. q.16.3.o.

¶ Sine qua non. Charitas 19. 47. Cauſa 15. &c. Peccatum 424. Prophetia 12. Prouidentia 3. Regnum 4. Reſpiratio. o.

Quid: ¶ Synesis eſt virtus bene iudicatiua, de agibilibus, ſecundum legem communem: gnomi vero ſecundum altiora principia, ſcilicet iuris naturalis, ideo eſt altior 1^{a}.q.22.1.1^{m}./ 12^{æ}.q.57. 6.o./ 22^{æ}.q.48.c.fi./ q.51.3.4.o./ q.53.2.c./ 3.d.33.q.3.ar.1.q. 3.o./ Vir.q.1.12.26^{m}./ q.5.1.c.
*Conſilium 21. Iudicium 7. Prudentia 15.49. 79.

Differentia. ¶ Singulatim. Euchariſtia 259.

¶ Singulare aliquando large accipitur pro quolibet inferiori, ſicut ſi ſpecies dicatur ſingulare ſub genere contentum: Aliquando vero proprie, pro indiuiduo. Phy. lec.1.fi. b. G./ Poſter^{m}.lec.12.prin^{o}.2.C.
*Actus 182. &c. Adam 34. Adiectiuum 6. 11. Amicitia 7. Amor 101. Angelus 387.&c.536.584. Anima 159. Apoſtoli 1. Coæquale 1. Cognitio 51. Concluſio 5.6. Credere 12. Deus 112.124.267.271.274. Definitio 4.22.39 40. Diſpenſatio 7. Diſſenſio 4. Ens 37. Enunciatio 3.6.7.8. Æquiuoca 13.14. Genus 1. Habitus 71. Hæreſis 4.37. 131. Homo 5.6. 33. Iacobus 2. Imaginatio 5. In. 15. Indiuiduum o. Inductio. Intellectus 17.48.49.30.51.293. Intemperantia 2. Ira 70. Iudicium 34.53. Iuſtitia 2. Mudalis 2. Nomen 12.43.83. Notum 6. Numerus 20. Officium 2. Omnis 4. Peccatum 181.247. Perſona 3.&c Prædicari 11.13.14.15.24.31.37.40. Priuilegium. Prouidentia 21.27.33. Prudentia 15.30.67 81. Ratio 350. Scientia 33.&c.57.&c.131. Significatio 2. Syllogiſmus 6. Singularitas. Soliloquium. Subſtantia 11. Compoſitũ 3. Theologia 22. Vniuerſale 1.&c.16.18. Votum 12.&c.41. Vſura 5. Chriſtus 40. 58.59.60.140.141.145.

¶ Singularitas. Accidens 65. Singulare o.

¶ Singuli. Actus 45. Angelus 284.388.507. 580.&c. Antropoſpatos. Apoſtoli 8. Beatitudo 130.137. Beneficium 13. Cælum 27. Cete.3. Conceptio 19. Confeſſio 82. Contritio 7.22. Dici 3. Diſpenſatio 1. Dos 2. Eſſe 78. Euchariſtia 126.133. 183.&c. 254. Excommunicatio 18. Fructus 21. Gratia 167.169.178. 179.183. Honor 11. Idæa 21. Liber 23.24.25.29. Menſtruum 3. Meritum 53. Metaphyſica 8.19. Miſſa 2. Nomen 64. Operatio 18. Ordo 20.80. Papa 2. Pars 25. Paſſio 108.110. Pœna 66.95. Poſſeſſio 6. Præceptum 1.9.49.&c.66. Prædicari 14.15. 37. Prudentia 32. Punitio 1. Qualitas 13. Religio 99. Reſurrectio 9. Scientia 84. 49. Senſualitas 10. 11. Speculum 6. Tactus 14. Teſtamentum 8. Virtus 173.291. Vates 9. Chriſtus 83.

Differentia. 1 ¶ Sinistrvm & dextrum, & aliæ differentiæ ſitus, ſunt tripliciter in rebus inanimatis, reſpectu noſtri. Cæ. 2. lectio. 2. med^{o}.g.

2 Dextra pars mundi, eſt auſtralis, ſiniſtra vero, aquilonaris, 12^{æ}. q.102 4.6^{m}.
*Amazones 2. Animal 17.&c.

3 Dextra ſecundum ſe, melior eſt, quàm ſiniſtra ſemper & vbique, ſed per accidens cõtingit aliud in ambidexteris 4.d.33.q. 1.2.1^{m}. Cælum 23.24.146. Contrarium 42.
*Dextrum. Manipulus. Paulus 18. Sedere 8. Stola.

4 Pars dextra, ſignificat bona ſpiritualia, & ſiniſtra, bona temporalia, 12^{æ}.q.102.4.6^{m}.

5 Siniſtra Dei, eſt potentia eius, qua punit malos, & dextera, qua præmiat iuſtos. Vel eſt Chriſtus. Pſalm. 20.med^{o}. f./ Pſ. 97.fi.e. G.

¶ Synodus. Epiſcopus 14. Chriſtus 119.191.

Quid. ¶ Sinonima dicuntur nomina ſignificantia idem, ſecũdum eandem rationem. 1^{a}.q.13.4. 1^{m}.1.d.2.3.c./ Cont.1.c.35./ Potentia.q.9.7.13^{m}./ Quol.4.17.c.fi./ Opuſ.3.c^{o} 25. Nomen 72.

¶ Sinus, Aſcendere 16. Deſcendere o. Infernus 1. Limbus o. Chriſtus 219.

1 Sion erat arx Hieruſalem, quæ erat metropolis Iudææ. Roman. 13.lec.4.prin^{o}.B. Quid.

2 Deus habitabat in Sion materiali, quia ſibi colebatur: ſed verius habitat in Sion ſpirituali, ideſt in eccleſia. Pſalm.9.medio h.E.

3 Sion, ideſt eccleſia Iudæorum dicitur mons ſanctus, quia primus recepit radios fidei. Pſal. 2.me^{o}.d.C. Figura.

¶ Sirenæ ſecundum aliquos ſunt ſerpentes criſtati, & alati, vel ſunt piſces maris ſimiles mulieribus, vel ſunt aues dulciter canentes. Iſa.13.fi.F. Quid.

¶ Sirta eſt regio a Capharnaũ vſque ad mare magnum. Mat.4. fi.c.K. *Maria 1. Quid.

¶ Siſinius. Mulier 18.

¶ Siſtere. Delectatio 89. Stare.

¶ Siſtolæ. Pauor. Timor 2.

¶ Sitis ſignificat deſiderium cum anxietate. Pſ.41.prin^{o}.2.K. Figura.
*Appetitus 14. Fames o. Timor 38.

1 Situs, vel poſitio addit ſupra vbi tantum ordinem determinatum partium, qui nihil aliud eſt, niſi relatio determinata partium adinuicem. Metaph.5.lect.9.me^{o} c.H./ lect.17. prin^{o} 2.fi./ li^{o} 11.lec.12.prin^{o}. / Phil.3.le.5.fi.1.F./ li^{o} 5.le.3. prin^{o}.2.G. Quid.
*Accidens 93. Angelus 95. Applicatio 1. Aqua 38. Cælum 23. 24.53.122.146. Corpus 16.48.

2 Situs eſt ordo partium corporalium ſecundum locum. Quolib.3.7.fin.
*Deformitas. Demonſtratio 16. Dextrum. Dimenſio 4. Diſpoſitio 13. Euchariſtia 128. 135. Ignis 17. Indiuiduum 37. Linea 3.4. Matrimonium 58. Motus 16.

3 Situs elementorum duplex. ſ. ſecundum propriam naturam, & propter animalia. Pot^{a} q.4.1.4^{m}./ 9^{m}./ 10^{m}. Diuiſio.
*Ordo 20.37.

4 Non oportet eſſe eundem ſitum in homine, & in vniuerſo. 2. diſt.14 1.2^{m}.
*Paradiſus 4. Pars 29.31.

5 Quæ pertinent ad ſitum, dicuntur de Deo metaphorice, vt ſedere, & ſtare. 1^{a}.q.3.1.4^{m}.
*Per 1. Poſitio. Quantitas 19. Reſurrectio 19. Siniſtrũ 1. Spirituale 9. Super. Stella 9. Surſum. Tractare 2. Vbi 1. Vnitas 14.21.

1 Sobrietas proprie eſt circa potum inebriatiuum. Large vero eſt circa oẽm materiam, quia ſobrius dicitur, quaſi briam, ideſt menſuram ſeruans. 22.q.143.c.prin^{o}./ q.149.1.o. Abſtinentia o. Bria. Ebrietas o. Obiectum:

2 Immo ſobrietas eſt circa cibos. 2.diſtinctio.44.quæſt.2.1.3^{m}. Reſp^{o} Dub^{m} 1130. Du^{m}. 1130^{m}.

3 Sobrietas eſt ſpecialis virtus. 22^{æ}.q.149.2.o. Quid.
*Delectatio 94. Inebriari.

4 Sobrietas eſt ſubiectiue in concupiſcibili. Vſura q.1.4.c.fi.
*Temperantia 9.

3 Sobrietas eſt maxime neceſſaria iuuenibus, quia in eis viget concupiſcentia. Mulieribus autem, quia in eis deficit robur mentis. Senibus vero, & epiſcopis omnibus miniſtris eccleſiæ, & regibus propter officia, & operationes eorum. 22^{æ}.q. 149.4 o./ 1^{a}.Tim.2.lec.2.me^{o} D.

¶ Sociale. Apud 1. Cænobitæ. Communitas. Homo 11. Societas o.

1 Societas eſt adunatio hominum ad aliquid perficiendum. Ideo multiplicantur ſecundum illud. Opuſc.19.c^{o} 5. Quid.
*Abſtinentia 3. Amor 117. 176. Apud o. Aſſociare. Auis 1. Beatus 41. Cænobitæ. Ciuitas 1. Comeare. Comedere 6. Comitari.

2 Societas hominum eſt neceſſaria in ciuitate, ratione animæ, & corporis. Opuſc.19.cap^{o} 5.
*Commune o. Communitas.

3 Nullus poteſt cogi ad ſocietatem priuatam, ſed bene ad communem. Opuſc.19.c^{o} 5.
*Coſta 4. Gloria 21. Homo 11.

4 Bona ſocietas quadruplex. ſ. diuinarum perſonarum, & angelorum, beatorum, & iuſtorum. Et ſocietas malorum quadruplex. ſ. dæmonum, malorum in publico, hypocritarum, & damnatorum. 1^{a}.Cor. 10.
*Malum 63. Meritũ 103. Peccatum 161.424. Pœna 3. Prælatio 38. Princeps 18. Religio 103. Solus 1. Superſtitio 5. Valitudo. Vſura 80.210.259.

5 Societas ſanctorum inter cætera præcipue requiritur ad ſalutem. 1^{a}.Cor.7.lect.2. *Vxor 6.

1 Socrates diſſimus Thebanus abiecit magnum pondus auri, vt Athenis vacaret philoſophiæ. 22^{æ} q.186.3.3^{m}. Perfectio.

2 Socrates deſperans de veritate capienda, totum ſe ad philoſophiam moralem contulit. Spiritu 10.8^{m}./ Metaph.lec.11. prin^{o} 2.F.

3 Socrates fuit magiſter Platonis,& diſcipulus Archelai,auditoris Anaxagoræ.12ª.q.25.3.c / Spiritus 10.8ᵐ./ Meta.le.10.prin° a.F.

4 Socrates,& Plato fuerunt dediti virtutibus ſupra cæteros philoſophos. Opuſc.20.li° 4.

* Ariſtoteles 2.3.

5 Medicus ſanat per ſe Socratem,cui accidit eſſe hominem. Metaph.1.lect.1.me° g K.

* Bellum 9. Commune o. Miles 4.

6 Immo iſta eſt per ſe,Socrates eſt homo.Et quod conuenit alicui per ſe,nõ poteſt ſeparari ab eo.1ª.q.50.5.c./ Con.2.c° 55.2ᵐ./ Anima 14.c.prin°./ Met.le.1.me° g.F.Reſp° Du° 1131.

* Plato 1. Scriptura 25.

Quid. 1 SODOMIA, id eſt coitus maſculorum eſt ſpecies luxuriæ contra naturam.22ª.q.142.4.3ᵐ.fi./q 154.11.0./ 12.4ᵐ./ 3ª.q.70.1.1ᵐ / 3.d.37.L./4.d.1.q.2.ar.1.q.3.0./d.41 ar.4.q.2.4ᵐ./ q.3.0./ Ma.q.15 1.7ᵐ./3.c./ Rom.lec.8.prin°.A.

* Culpa 4.Fornicatio 19.Idolatria 8.Luxoria 9.&c.Natura 70.

Cauſa. 2 Hoc initium ſodomiticũ ipſe philoſophus dicit accidere dupliciter, ſcilicet propter vitioſam naturam, & peruerſam conſuetudinem. Opuſc.20.li° 4 c° 14.

Quando. 3 Sodomia, & idolatria ſimul inceperunt, & ſimul creuerunt. 4 diſt.1.q.2.art.1.q.3.0./Rom.le 8.prin° C.

Luminis. 1 SOL eſt fons totius luminis illuminans omnia corpora ſuperiora,& inferiora.22ª.q 47.5.2ᵐ./q.58.6.c./2.d.13.3.c.fi./ 4.2ᵐ./ diſt.15.q.1.1.4ᵐ.

* Accidia 12. Aurora. Calor 13.&c. Cœlum 20.27. Claritas 9.10. Deus 157. Dies o. Effectus 7. Aequinoctialis 2. Halo. Hæreſis 23. Iris 3.4 Iudicium 76.86. Iupiter. Lumen 3.&c. 26. Luminare o. Luna 2.&c. Lux 2.18.&c. Maria 68.Natiuitas 28. Planetæ 1. Pluuia 1. Radius. Reſurrectio 8. Salſedo. Species 5 Speculum 5. Stella 3. Superior. Terra 5. 10. 13. Terremotus 1. Vapor 1. Ventus 1.

2 Sol aliqualiter influit in omnia corpora.22ª.q.47.5.2ᵐ.

* Vermis 1.

3 Sol propter diſtantiam loci non eundem caloris effectum habet in Dacia,quem habet in Aethiopia 1ª.q.115.6.2ᵐ.

4 Sol eſt maior omni corpore cœleſti . Dionyſ.4.lect.3./ Meta.12.lect.9.me° c.E.

5 Sol videtur circumgirari in mane,& in ſero propter vapores; ſemper autem videtur ſcintillare propter excellentiam luminis.Cæ.lec.12.prin°.2.D.

6 In Sole ſunt tria, lucet, ardet, & diſtinguit vices temporum. Pſal.18.me° c.D.

¶Solatium. Grane 10.Lex 112. Miſſa 26. Oratio 66.&c.Sepultura 6. Tacere 2. Tribulatio 4. 7. &c. Triſtitia 17.19.21. Via. Viſitatio 1.

Quibus. ¶Solennitas vniciuque adhibetur ſecundum conditionem eius, & tantum, cum quis totaliter mancipatur alicui rei. 22ª.q.88.7.c.

* Abſoluere 7.23. Baptiſmus 77.78 79.85.112.113. Beneficium 15. 18. Confeſſor 4. Confirmatio 47. Conſecratio 2. Credere 19. Dies 4.10.18. Eucharistia 37.161. Feſtum o.Honor 1.Heremitæ.Iuramentum 15.16. Matrimonium 118.Maturinæ 1.Miſſa 15.19.Nuptiæ 1.Pœnitentia 89.Perfectio 53. 54. Sabbathum o. Sacramentum 12. 15. 29.51.62. Sacrificium 30. September. Symbolum 9.Votum 14.&c.23.55.68. &c Viuia 119.121.

¶Solere. Animal 81. Aſſuefactio. Aſſueſcere. Conſuetudo o. Fatum 2 Solitus. Viſus o.

Quid. 1 SOLERTIA non eſt virtus.quia ſe habet ad bonum,& ad malum,& magis dependet ex naturali ingenio, quàm ex aſſuetudine.22ª.quæſt.49.4.0 /3.diſt.33.q.3 art.1.q.4.c./ Poſter. lec.44.fin.

* Docilitas 1. Euchariſtia o. Gnomi. 3 Improuidentia.

2 Solertia eſt ſubtilitas quędam in non perſpecto tempore medij,ſecundum Ariſtotelem. Vel eſt habitus ex repentino adueniens quod conuenit.22ª.q.48.c./ 3.di.33.q.3.ar.1.q. 4.c./ Poſter.lec.44.fi.

* Inconſtantia. Inuentio. Iudicium 13.&c.

3 Solertia eſt quædam ſubtilis, & facilis, & prompta coniecturatio medij,propter quod aliquid euenit,& hoc quando non habet magnum tempus ad perſpiciendum,& deliberandum. Poſter.lect.44.circa fi.

4 Solertia eſt quædam perſpicacitas,velociter apprehendendi medium, quod cõtingit ex naturali aptitudine,& exercitio. Poſter.lect.44.fin.

5 Ariſtoteles poſuit diuerſa exempla ſolertiæ,vt oſtẽdat,quod in omnibus habitibus intellectualibus poſſit eſſe ſolertia.Poſter.lect 44.fi.

* Prudentia 41. 48. 78. Sagacitas. Solicitudo 2. Vſura 290. 294.296.

6 Solers videns cauſas medias, cognoſcit & vltimas,in quas fit vltimo reſolutio,per quas cognoſcit propter quid . Poſte.ᵐ. lec 44 fi.

7 Solertia valet ad bene conſiliandum, ſed neceſſaria eſt in repentinis.22ª.q.49 4.2ᵐ.

Quid. 1 ¶SOLICITVDO eſt ſtudium adhibitum ad aliquid conſequẽdum,quod maius eſt,ubi eſt timor,& minus eſt,vbi eſt ſecuritas.22ª.q.47.9.5ᵐ./ q.55.6.c./ Matth.6.fi d.E.

* Amor 260. Aquila 1. Conſeſſio 72.74. Conſilium 7. Diligentia.

2 Solicitus dicitus quaſi ſolers citus,quia ex ſolertia animi,velox eſt ad proſequendum agenda. 22ª. q.47.9.c. / q.49.4.c. Diaconi 4. Docilitas 1.Epiſcopus 31. Inuigilare. Liberalitas 2.Memoria 22.Negligentia 5.6.20.Oratio 48.

3 Solicitudo pertinet ad prudentiam.22ª.q.47.9.0./q.48.5ᵐ./ q.53.prin°./ q.54.2.c.

* Ornatus 3.

4 Solicitudo bona octuplex, ſcilicet prælationis, prædicationis, diſcretionis,compaſſionis,deuotionis,circumſpectionis,actionis.& prouiſionis.1ª.Cor.7.lec.7.fi.I.

* Papa 1.Paulus 12.Peccatum 201.Poſſeſſio 4.Prudentia 35. Puſillanimitas 1.

5 Solicitudo triplex diſſuadetur, ſcilicet ad vxorem, uentrem, & burſam.1ª.Cor.7.lec.7.prin°.C.

* Res 7.Seruire 4.Solertia o.

6 Solicitudo quæ dicit diligentiam quærendi quod deeſt, eſt commendabilis,ſed quæ dicit anxietatem animi,cum timore & defectu ſpei,prohibetur. contra 3.cap°.135. / Quolib.7. 17.7ᵐ.

* Studioſitas o.Tempus 44 Timor 35. Vigilantia.

7 Solicitudo temporalium,eſt illicita tripliciter,ſcilicet ſi in eis ponatur finis,uel ſuperfluum ſtudium,uel timor. 12ª.q8.108. 3.1ᵐ./ 22ª.q.55.6.0./q.83 6.2ᵐ / q.188.7.c. / 4. diſt.15.q.2. ar.1.q.4.4ᵐ./ contra 3.c° 135.fi./Quol.7.17 7ᵐ./ o./ Phil.4. lec.1.me°.D./ Mat.6.fi.d A./ Io.13.le.5.me°.a fi.

* Vinculum 2. Vſura 220.222.

8 Solicitudo de futuris prohibetur , niſi immineat tempus eorum.22ª.q.55.7.0./ quæſt.188.7 2ᵐ./contra 3.cap° 134 3ᵐ./ 135.fi.

Ab Angeli. ¶Solidum corpus,poteſt aſſumi ab angelis,non in quo appareant omnes operationes vitæ 3.d.21.q.2.ar 4.q.2.4ᵐ.

* Altare 1. Angelus C. Elephas 5.Firmitas.Firmum. Numerus 7 Palpabile 2. Piramis. Vanum. Vſura 189.&c.

¶Solidus. Vſura 165.166.

Quid. ¶Soliloquium eſt loquutio hominis cum Deo ſingulariter, vel ſecum tantum.Quod conuenit laudãti & oranti.pſal.prolo.prin°.E.

¶Solitarius. Religio 103. Solitudo . Solus 6. Tentare 20. Vita 39.

Quid. ¶Solitudo nõ eſt eſſentia perfectionis,ſed eſt inſtrumentum congruum contemplationi, nõ autem actioni.22ª.q.188 8.0.

* Caſtitas 11. Epiſcopus 24. Heremitæ. Hæreſis 37. Obedientia 40.Religio 77.103. Solitarius.Solus 1.6.Tentare 20. Vita 29.30 39.

¶Solitus. Animal 81. Aſſuefactio. Aſſueſcere . Baptiſmus 16.17. Conſuetudo o. Decimæ 23. Fatum 2. Liber 28. Natura 48.Pallium 2. Per 5. Solere. Verecundia 2. Vſura 219. 221. Viſus o.

¶Solivagus. Turtur 4.

¶Solium myſticum eſt triplex, ſcilicet gloriæ, & hoc quadrupliciter, ſcilicet naturæ ſublimitate , pacis tranquillitate, ſcientiæ profunditate,& durationis æternitate , clementiæ , præparantis, ad Dei obedientiam,ad iuſtitiæ ſententiam,ad proximorum miſericordiam,& ad humilitatis gratiam , & iuſtitiæ præparantis ad diſceptandum , ad malum corrigendum, ad incorrigibiles condemnandum , & ad bonos defendendũ. Hier.14.fi C.&c.

¶Soluere. Abſoluere 30. Adam 64. Admiſtio.Angelus 559. Baptiſmus 43.61.Charitas 153. Circunciſio 40.Clauis 1.&c. Continentia 19 Debitum 17.Decimæ 6.22.&c.Dæmon 55. Dirimere.Fractio o.Geneologia 2. Ieiunium 46.&c.Innocẽtia 14.15.Iudex 5.&c. Lex 108. Lymbus 6. Matrimonium 233.&c.Pedagia.Pœna 60.68.70.79. Redemptio 3. Religio 55.56 Reſtitutio o.Sabbatum 12.Satiſfactio 13. Sponſaliã 9. 10.Statutum 1.Theologia 28.Tributum o. Vaſo 4. Votum 41.Vſura 94.165.166.167.214.276.277.303.

¶Solum. Abraham 5. Actio 31.106. Actus 147. Agiographe 1. Alienum 5. Baptiſmus 177.221.Beatitudo 83. 96.Beatus 55.Babylonia Character 34.35. Charitas 62. Catechiſmus 9.Cœlum 146,Coęquale 1.Cogitatio o Comparatio 4 Concluſio 3. Confeſſio 8. Contentus 4. Contrarium 45. Correctio 3.Degradatio.Dæmon 9.Deus 245.Differre 2.Definitio 7. Diſtinctio 8.Diuinatio 2. Diuiſio 28 Doctor 3.Duratio 1. Eadem.Electio 18.Embrio 3. Excommunicatio 15. Experiẽ-

So

tia 7. Falſitas 4 Fucus 1. Generatio 72. Importabile. Lex 3.4. Logica 4. Manus 3. Materia 29. Matrimonium 116. Memoria 8. Miles 2. Natura 5. Patientia 7. Peccatum 119. Præcepti 645. Scientia 101. Sepultura 9. Similitudo 29. Solus 2. Tantum. Vſura 34.50.84.85.140.290.294.

Quid. 1 SOLVS remouet conſortium dupliciter. ſ. vel ſimpliciter, id eſt ſolitarium, ſ. qui non eſt cum alio eiuſdem naturæ, vel conditionis, vel reſpectu alicuius. Primo modo ſtat cathegorematice, ſed ſecundo modo ſincathegorematice. 1^{a}.q.31.3.4.o./1.diſtin 21.q.1.1.c.

*Abſoluere 2.12. Actus 73.154. Adoptio 19 Adulatio 1. Affectio 6 Agens 49.72. Agere 5. Agiographæ. Alienum 4 Alteratio 1. Angelus 315.317.398.549 560.575.617. Anima 56. 82.90.163. Animal 55 Annihilatio 8. Appetitus 24.48. Argumentum 6. Ars 12. Aſcendere 8. Aſſimilatio 2.6. Attingere 3. Aureola 5.22.

Differentia. 2 Solus proprie determinat tantum ſubiectum, ſolum autem & tantum, poſſunt congrue addi ſubiecto, & prædicato. 1^{a}.q.31.3.5^{m}./4 c./1.diſt.21 q.2.1.c.

*Baptiſmus 32. Beatitudo 89. 115. 125. Bonitas 3. Benedictio 2. Bonitas 2.28.37.162. Campſoria 3. Capacitas 2. Character 37. Charitas 50. Cælum 115. Cidaris. Circunciſio 25, 27.40.46, Circunſtantia 60. Clauis 3.13. Coactio 3. Cogitatio 9. Cognitio 78. Columba 2. Conceptio 17. Concilium 3. Concupiſcentia 6. Confeſſio 24.65. Confirmatio 17. Coniunctio 3. Conſecratio 17. Conſeruatio 12. Contritio 27. Corona 6.

3 Solus poteſt addi prædicato, ſi ſignificetur vt ſubiectum alicui naturæ, vel proprietati, licet ſit diſpoſitio ſubiecti. 1.diſt.21. q.1.1.o.

*Corpus 59.57. Creatio 23.42. Creatura 53. Cultus 3. B Chria 4. Damnatio 4. Delectatio 93. Dæmon 108. 113. Deſperatio 1.2. Deus 30.64.66 67.76.77 88.95.181.196.223.286. 289.306.315.325.326.365.390.411. Differentia 16. Diffinitio 10. 38. Diſpenſatio 7. &c. Docere 3. Dolor 24. Dominium 5. Dulia 1. Eccleſia 13. Electio 4. Eleemoſyna 26. Epiſcopus 6. 8. 12. Eſſe 12. 46. Aeternitas 37. Euchariſtia 85. 105. 131. 185. Exceptiua. Excluſiuo. Excommunicatio.

4 Solus poteſt addi huic prædicato Deus, quia ſignificat naturam in ſe ſubſiſtentem, etiam nulla diſtinctione perſonarum intellecta, non autem ly homo. 1. diſtinctione 21. quæſtio 2. 2.c./4^{m}.

*Exitus. Feſtum 10. Fides 54.61.62.63.75 &c. Filiatio 35. Finis 87. Fomes 1. Forma 148. Fructus 13.17. Fundamentum 2. Generatio 53.54. Gloria 16. Gratia 66.71. 93. 179. 186. Habere 2. Habitus 76. Hæreſis 9.40.78.125.438. Honor 6.19.23.35. Oſtium. Idea 34. Idiota. Imago 17. Immunditia 3. Implere 10.12.22. Indiuiduum 8.10.29.41. Indulgentia 11.18. Infernus 2. Ingratitudo 9. Intellectus 80. 111.198. 227.256.301. Inuoluntarium 2. Ioannes 16.26. Ira 36. Iudicium 42.62.69.76. Ius 18. Iuſtitia 52. 55. Iuſtificatio 13. Iuſtus 2. 7. Latria 9. Lex 39. 78. 121. Liberalitas 64. Liberum 67.

5 Hæc propoſitio proprie non conceditur, Trinitas eſt Deus ſolus, quia ly ſolus ex parte prædicati ſequens ſuum ſubſtantiuum, ſemper implicat ſolitudinem. 1. diſtinctione 21. quæſt. 2. 1. 3^{m}.

*Lignum 2. Ludus 1. 12. Malum 39. Manna 2. Maria 59. Mediator 6. Medicina 4. Medium 25. Membrum 1. Menſuræ. Meritum 66. 80. 108. Miraculum 33. 34. Mundus 13. 17. Mutuum 4. Natiuitas 5. Natura 27. Naturale 23. Nihil. Nongenitum. Numerus 5. Oblatio 13. Omiſſio 2. Omnis 4. Oratio 72. Ordo 38. 93. Ora. Papa 2. Pars 33. Paſſio 22. Peccatum 131. 259. 261. 329. 353. Pœna 76. 77. 83.

6 Hæc proprie non conceditur, Pater, vel Trinitas eſt ſolus Deus, niſi ex parte prædicati intelligatur aliqua implicatio. 3^{m}.q.31.3.2^{m}.

Du^m.113 2^m. 7 Oppoſitum videtur dicere. 1.diſtinctione 21. quæſtione 2.6. Reſp^o Dub^o 1132.

*Pœnitentia 62. 98. 107. 136. Perfectio 54. 63. 65. Plato 2. Politia 3. Porretani. Porfirio. Præceptum 45. Prælatio 27. Principatus 10. Proceſſio 20. Proprium 3. Prouidentia 22. Prudentia 43. Puer 17. Purgatio 8. Purgatorium 5. Quantitas 12. 29. Quo eſt 1. Ratio 28. 58. Redemptio 3. Relatio 86. Ros. Sacerdos 30. Sacramentum 92. &c. 63. Sacrificium 2. 6. 11. Sanctificatio 2. Scientia 52. Sedere 3. Simonia 41. Status 11. Subditus. Subiectio 3. Superbia 26. 28.

8 Hæc propoſitio, Solus Deus eſt Pater, cathegorematice eſt falſa. Sed ſincathegorematice eſt vera in triplici ſenſu, & eſt falſa in vno ſenſu, ſcilicet formaliter, & communiter. 1^{a}.q.31.

So Som

quæſt.3.5^{m}./1.diſtinctione 21. quæſtio.1.1.5^{m}.

*Suſpitio 6. Tantum. Thales 1. Templum 1. Tempus 3 c. Theologia 19. Thomas 1.2. Totum 15. Vbique 1. Vendere 1. Verbum 55. Veritas 59.

9 Hæc propoſitio, Solus pater eſt Deus, & aliæ ſimiles, cathegorematice ſunt falſæ, Sed ſincathegorematice ſunt veræ in duplici ſenſu, & falſæ in vno ſenſu. 1^{a}. q.31. 4.o./1.d.21.q.1.2.o./Matth. 11 ſ c.F.

*Veſpertilio Vicem. Virginitas 26. Virtus 84.237.249.250. Viſio 21. Viſus 9. Vituperatio 2. Vnctio 22. Vnigenitus. Vnio 19.

10 Hæc propoſitio, Solus Deus creat, vel generat, vel eſt Deus, & aliæ ſimiles ſunt falſæ cathegorematice. Sed ſunt veræ, ſincathegorematice, in duplici ſenſu. 1^{a}.q.31.3.o./1.diſtinct.21. quæſt.1.1.o.

*Voluntarium 14. Votum 6.14 76. Vſura 42.73.76.191.224. 237.240 271.293. Vſus 8. Chriſtus 106.195.

¶Solue o. Abſoluere 30. Redemptio 3. Soluere. Timor 38. Vſura 100. 128. &c. 133. &c. 146. 148. 157. 167. 198. &c. 228. &c.

¶Solutue. Fornicatio 1. Separatio o. Soluere. Solutio.

¶Somer. Samaria.

1 SOMNIVM dicitur aliquid quadrupliciter, ſcilicet propter vanitatem, breuitatem, obſcuritatem, & peruerſitatem. Iſaiæ 29. princ^o 2.K. Differentia.

*Adam 56.

2 Cauſa ſomniorum duplex. ſ. interior, id eſt præcedens cogitatio, vel diſpoſitio corporis, & exterior. ſ. aer, cælum, dæmon, & Deus per angelos. 1^{a}.q.80.2.c./q.95 6.o/quæſt 154.5. o./quæſt.172.1.2^{m}./3^{a} quæſt.80.7.c./2.diſtinct 7 q.2.2.6^{m}./4.diſtin. 9.art.4.quæſt.3.o./Ma.q.3.4.c./Opuſc.28. cap^o 2/Iob 4.lec.3 princ^o K.

*Diuinatio 14.15. Futurum 3. Pollutio 5.4.

3 Somnium quandoque eſt cauſa futurorum euentuum. ſ. inducendo ad operandum, & quandoque eſt ſignum eorum. ſ. quando idem eſt cauſa vtrique. $2^{a}2^{æ}$.q.95.6.c./q.154 5.5^{m}./2.d.9. q.2.2.6^{m}.

*Prophetia 57.58.59. Salomon 1.2. Viſio 25. Vmbra 2.

¶Somnolentia, & otioſitas, vt reducuntur ad torporem, ſunt filiæ acediæ. $2^{a}2^{æ}$.q.35.4.3^{m}. Quid.

*Matutinæ 2. Otium. Torpor.

1 SOMNVS ſextuplex. ſ. naturæ, mortis, negligentiæ, culpæ, contemplationis, & gloriæ. Ioan. 11. lec.3. prin^o.2.K. Ro.13. le.2. princ^o G. Diuiſio.

2 Mens habet duos reſpectus. ſ. ad ſuperiora, a quibus illuſtratur, & ad corpus, reſpectu cuius ligatur in ſomnis. Non autem reſpectu primi, ſed ſit liberior, quàm in vigilia. 4.diſt.9. artic.4.quæſtione 1.2^{m}./Veritate, quæſtione 12.3.2^{m}./quæſtione 28.3.6^{m}.

*Abſtractio 12. Adam 56.

3 Intellectus in ſomno poteſt conuerti in Deum. Non autem voluntas, quia ſequitur iudicium rationis. 4.diſt.9, art.4.q.1. 3^{m}./Verit.q.28.3.6^{m}.

4 In ſomnis nullus poteſt mereri, nec demereri, quia tunc non poteſt haberi perfectum iudicium rationis. Sed poteſt eſſe ſignum præcedentis meriti, vel peccati. 1^{a}.q.84.8.o./q.94.4. 4^{m}./$2^{a}2^{æ}$.q.154.5.o./4.diſt.9. art.4.q^a1.o./q.2.c./Veri.q.28. 3.6^{m}./7^{m}.

*Anima 224 Baptiſmus 134. Cete 4. Cognitio 40. Dormire, Euchariſtia 195. Futurum 3. Mors 30.

5 Somnus poteſt eſſe peccatum mortale, vel ſaltem occaſio peccati mortalis. ſ. quando ex hoc omittitur illud, quod quis facere debet, vel ſit aliquid, quod inclinat ad malum. $2^{a}2^{æ}$.q.73. 5.c./Rom.13. lec.3. ſ. D.

*Paſſio 52. Reſurrectio 37. Salomon 1. 2. Soporari. Triſtitia 20. Veſpere. Vigilare. Viſio 7.12.

6 Somnus dicitur eſſe dimidium vitæ. Et ſecundum ſomnum non differt felix ab infelice, nec virtuoſus a vitioſo. 4 diſt. 44. q.2.ar.1.q.3.c.prin^o./Verit.q.20.2.2^{m}./Anima 8.c./Met. 12. lec.8. prin^o b./Phy.7. lec.6.

¶Sonare. Indulgentia 6. Paſſio 15. Sonitus. Sonus. Timor 69. Virtus 6.

¶Sonitus. Faber. Sonare. Sonor.

¶Sonus octupliciter cauſatur, ex octuplici percuſſione vaporis ſicci incluſi in nubibus, ſcilicet ſi inflammatus vapor percutiat latera nubis, & non ſcindat, tunc micat non clare. Aliquando etiam ſine inflammatione, & per conſequens ſine coruſcatione fit ſonus quaſi tumultuans, & hoc fit, cum percutit non inflammatus in lateribus nubis. Si autem percutiat latera, & ſcindat tamen cum difficultate quadam, & hoc in parte groſſiori nubis, tunc eſt terribilis ſonus quaſi aliquis pannum immenſæ latitudinis ſcinderet, & tunc viſus fulguris, ſiue coruſcationis eſt eorum, quia non recte Diuiſio.

egreditur de nube. Aliquando ſcindit nubem virtute magna, & quaſi ſubito, & totus ſimul egreditur, & tunc ſonat ſicut veſica aliqua inflata, vel ſi vter inflatus frangeretur ſuper caput alicuius, & percutit aerem percuſſione fortiſſima. Aliquando vapor ille ſiccus ex inflammatione creſcit, & quærens maiorem locũ facit diſſoluere nubem ſubito, & ſonare, ad modum viridium lignorum in igne. Aliquando etiam nõ valens exire, extinguitur, & tunc ſonat ad modũ ferri candentis in aqua extincti. Aliquando facit diuerſa foramina in locis nubis minus ſpiſſis, & tunc facit ſonum quaſi ſibili, ſicut ventus quando exit per foramina. Aliquando ante, quàm incendatur, erumpit de nube, & tunc ſonat ſicut folles ſubtiles, cum ſufflant. Pſal. 17. me°. h.

*Animal 62. Cantus o. Cœlum 112. 113, 114. Faber. Indulgentia 6. Infamia 2. Iobilus 3. Loqui 6. Mare 4. Odor 4. Qualitas 22. Senſibile 7. Sonare. Sonitus. Tonus. Triumphus. Verbum 21. Vox 4.

Diuiſio. ¶Sophiſta dicitur dupliciter. ſ. apparens dialecticus, & dialecticus verus, ſed apparens demonſtrator. Poſter. lec. 13.

*Dialectica 13. Metaphyſica 27. Significatio 2.

Quid. ¶Soporari dicitur, qui multum & profunde dormit, dormire vero qui parum. Pſal. 3. ſi. c. D.

*Dormiens.

¶Sordes. Baptiſmus 303. Ignorantia 6. Immunditia. Tenebræ 3.

¶Soror. Abraham 9. 10. Amor 217.

Quid. 1 Sors proprie dicitur, cum aliquid fit, vt conſiderato eius euento aliquid innoteſcat. 22ſ q. 95. 3. 8. c. / Opuſ. 25. / Epheſ. lec. 4. prin° H. / Coloſſ. lec. 3. princ°. H.

*Aaron 2. Campſoria 1. Diuinatio 14. 25. Duellum. Homo 3. Matthias. Poſſeſſio 7.

2 Sors in ſcriptura ſacra duobus modis accipitur. ſ. pro ſigno dato, per quod diſtinguantur res confuſæ ab inuicem, & pro officio, vel re propria iuſte poſſeſſa, vel debita, in diuiſione aliquarum perſonarum, vel poſſeſſionum, ſicut vocantur ſortes filiorum Iſrael, iuſtæ poſſeſſiones, diſtinctæ cuilibet tribui, vel perſonæ aſſignatæ. Opuſc. 73. c° 8.

3 Sors triplex. ſ. diuinatoria, diuiſoria, & conſultoria. Prima quæritur cognitio futuri, ſecunda habendi, tertia fiendi. 22ſ. q. 95. 8. c. / Quol. 12. 36. o / Opuſ. 25. c° 2 / 3m. / Eph. lectio 4. prin° H. / Coloſſ. lec. 3. prin°. H.

4 Sortes fiunt de rebus humanis ad nos pertinentibus, excedentibus prouidentiam noſtram, nõ autem de neceſſariis, nec de naturalibus. Opuſc. 25. c° 1.

5 Sors cuius euentus expectatur ex ſtellis, eſt vana, & falſa. Si autem a fortuna, eſt vana tantum ſors diuiſoria. Si vero a diabolo, eſt illicita, & prohibetur ſecundum canones. Sed ſi expectatur a Deo non eſt mala ſecundum ſe, licet ſit peccatum quadrupliciter. ſ. ſi fiat ſine neceſſitate, vel ſine reuerentia, vel in terrenis, vel in electionibus eccleſiaſticis. 22ſ. q. 95. 8. c. / Quol. 12. 36. o. / Opuſ. 12. c° 4 / 5m. / Eph. lec. 3. o. Coloſſ. lec. 3. ſi. H.

*Vſura 15. 67. 93. 107. 212. Diuinatio 22.

6 Hoc dicitur ſorti accidere in contractibus, quod non pertinet ad proprietatem ſortis. Opuſ. 73. c° 8.

7 Vſus proprius rei, & fructus eiuſdem non accidunt ſorti, quia qui habet proprietatem in aliqua re ſiue poſſeſſionem habet & vſum, & fructum illius de iure. Opuſ. 73. c° 8.

8 Qui emit agrum, vel equũ, vt plus percipiat in fructibus, vel in vſu, ratione fructuum agri, & ratione vſus equi quem emit nihil accipit plus, quam accidat ſorti, quia totum eſt de ſorte, ſ. fructus, & vſus. Opuſ. 73. c° 8.

*Vſura 67. 93. 107. 112. &c. 168. 174. 178. &c. 192. 196. &c. 204. 207. 225. &c.

¶Sortes. Aequiuoca 13. Eſſe 44. 45. Per ſe 8. Prædicari 8. Præſentia 2. Sedere 2.

¶Sortiri. Actio 37. Angelus 265. Circunciſio 44. Compoſitio 10. Homo 3. Species 2. 3. Virtus 43. Vſus 5.

¶Spado. Adoptio 5.

¶Spaſmus. Medicus 7.

¶Spatium. Cœlum 20. 58. Cete 21. Locus 6. Stadium 9. Vacuum o.

¶Speciale. Abraham 18. Abſtinentia 2. Abſtractum 8. Accidia 5. Adoptio 6. Affabilitas 1. 2. Amicitia 8. 9. Amor 19. 93. 94. Angelus 351. 507. 607. 608. 616. Annexum o. Antonius o. Apoſtaſia 1. Apoſtoli 7. Articulus 2. Aſtutia 2. Auaritia 32. Beatitudo 101. 141. &c. Beneficentia 2. Beneficium 9. Blaſphemia 20. 21. Bonitas 231. Charitas 4. 5. 6. Caſtitas 2. 4. Cœlum 78. Circunſtantia 17. Commune 4. Conceptio 19. Confeſſio 50. Conſecratio 14. Contritio 23. Cultus 5. Demonſtratio 5. Deuotio 2. Difficile 12. Donum 42. Eleemoſyna 30. Epieicheia 3. Aequalitas 2. Eſſe 49. Eubulia 1. Eupſichia. Excommunicatio 7. Fictio 1. Fides 129. Forma 27. Fornicatio 2. 3. Fortitudo 8. Generale 1. Gratia 118. Gratitudo 1. Habere 4. Homo 36. Iacob 5. Iacobus 2. Impœnitentia. Imprudentia 3. In 15. Inconſideratio. Inconſtantia 1. Indiuiduum 10. Infidelis 1. Ingratitudo 3. 11. 18. Iniuſtitia 1. Innocentia 2. Inobedientia 1. Inſenſibilitas 2. Iocunditas. Ipocriſis 3. Iuſtitia 17. 18. 30. 80. Iuſtificatio 3. 48. Iuſtus 5. 6. Latria 3. 6. Legitimatio 3. Magnanimitas 21. Magnificentia 1. Maſſa 15. Matrimonium 47. Medium 8. Metaphyſica 21. Miraculum 22. Miſericordia 2. 9. Miſſio 35. 39. Natiuitas 18. Negligentia 5. 6. Niniuitæ. Notio 11. Obedientia 3. 7. 22. Obſeruantia 1. Odium 20. Holocauſtum 3. Omiſſio 1. 10. 14. Oppoſitio 16. Opus 1. Oratio 82. 84. Ordo 35. Peccatum 36. 52. 57. 381. Pœna 95. Pœnitentia 2. Perſeuerantia 2. Pietas 2. Præceptum 57. 95. 128. 137. Præcipitatio 2. Prædeſtinatio 41. Princeps 27. Priuatio 12. Producere 2. Prophetia 28. Prouidentia 28. Prudentia 7. Purgatorium 2. Qualitas 5. &c. Religio 94. Reuelatio 12. Rex 1. Sacramentum 154. Sacrificium. Sacrilegium 2. Sanctificatio 25. Sanctitas 3. 4. Sanctus 1. Scandalum 8. Schiſma 2. Seditio 2. Sepultura 9. Seruitus 1. Sobrietas 3. Specialitas. Species o. Superbia 16. 17. Téperantia 8. Timor 1. Tranſgreſſio 1. Ventus 1. Veritas 50. Vindicatio 1. Virginitas 1. Virtus 17. 40. 229. Voluntas 50. Viura 38. 54. 56. 170. 216. 310. Vſus 5.

¶Specialitas. Abraham 18. Peccatum 36. Speciale. Species o.

In genere. 1 Species duplex, ſcilicet natura communicabilis pluribus indiuiduis immediate, ſecundum nomen, & rationem æqualiter participatam, vt homo, & intentio quieſcens in anima, vt ſpecies in anima. 1a. quæſtio. 13. 9. o. / 1. diſtinctione 25. 3. o. / 4. diſtinct. 1. quæſtio. 1. artic. 4. quæſt. 4. c. / Quolib. 3. 6. d.

*Abſtractio 6. 15. Accidens 17. 38. 39. 40. 41. 64. 65. 94. 96. 97. 102. Accidia 6. Actum 1. Actio 4. 37. 42. 52. 53. 55. 78. 79. 82. 104. 118. Actus 7. 14. 30. 39. 45. 46. 48. 50. 70. 127. 138. 151. 253. Adam 63. Addere 8. 15. 16. Admiratio 4. Admiſſio. Adoptio 6. Adoratio 29. Adulterium 1. 8. Aer 8. 9. Agens 19. 22. 29. 86. 91. Agere 32. &c. Alea. Alteratio 1.

2 Vnumquodque ſortitur ſpeciem ſecundum actum, & non ſecundum potentiam, ſed ſecundum formam in compoſitis ex materia, & forma. 1a. quæſtione 53. 1. o. / 12ſ. quæſtione 1. 3. c.

*Ambra. Amicitia 11. Amor 101. Angelus 50. &c. 128. 145. 174. 177. 178. 187. 284. 301. 327. 328. &c. 335. 337. 338. 342. 343. 348. 362. 364. 378. &c. 387. &c. 403. 404. 443. 493. 514. 568. 570. 580. Anima 25. 30. 37. 53. 54. 55. 56. 75. 76. 78. 79. 149. &c. 152. 162. 167. &c. 171. &c. 181. &c. 191. 193. 209. 252. &c. 332. Animal 2. 16. 24. &c. 28. 83. Annunciatio 5. Apoſtolus. Apparere 6. 10. Appropriatio 17. Artifex 1. Aſſimilatio 1. 2. 4. 19. &c. 26. 28. Aſtrologia 1. Aſtutia 1. Attributa 12. Auaritia 13. 19. Auerroes 2. Augmentum 3. 13. 17.

3 Illud ſecundum quod aliquid ſortitur ſpeciem, oportet eſſe fixum & ſtans, quaſi indiuiſibile. Et quicquid attingit illud, ſub illa ſpecie continetur, & quicquid recedit ab eo in plus vel minus, pertinet ad aliam ſpeciem perfectiorem vel imperfectiorem. 12ſ. q. 52. 1. c.

*Baptiſmus 28. 60. 61. 66. Blaſphemia 20. &c. Bonitas 32. 55. 61. Calor 8. 9. Campſoria 1. 3. Character 3. 4. Caro 5. Cauſa 31. &c. 42. 103. Cœlum 5. 62. 95. Circunſtantia 14. 15. Cognitio 4. 38. 44. Compoſitio 20. Concupiſcentia 8. 10. Concupiſcibilis 7. 12. Confeſſio 36. Conſeruatio 4. Conſtantia 2. Contemplatio 9. Contrarium 20. &c. Corpus 5. Corruptum 2. Creatio 42. Creatura 33. Credere 9. Delectatio 66. 68. Deſiderium 23.

4 Alicuius generis ſpecies ſe habent ſecundum prius & poſterius ſicut numeri, & figuræ, quantum ad eſſe, licet ſimul eſſe dicantur inquantum ſuſcipiunt communis generis prædicationem. 1a. q. 77. 4. 1m.

*Deus 53. 55. 93. 98. 173. 192. 215. 229. 232. 238. 328. 414. 417. &c. Differre 4. 6. 7. 9. Differentia 9. 10. 12. 16. 17. 24. Difficile 12. Diffinitio 4. 22. 28. 38. 50. 51. Dignitas 3. Dimenſio 3. Diſpoſitio 11. 13. 48. 54. Diſtinctio 12. Diuerſitas 3. 4. 20. Diuinatio 12. 13. 14. Diuiſio 6. 10. 12. 19. &c. Dolor 14. Domus 2. Donum 9. Dulia o.

5 In eadem ſpecie, non poteſt eſſe aliquid, prius alio natura, quia quælibet ſpecies prædicatur æqualiter de ſuis indiuiduis. Quol. 3. 6. d. / Meta. 7. lec. 5. ſi.

*Ebrietas 6. Effectus 10. Elementum 2. Embrio 1. Aequalitas 19. 20. Aequiuoca 11. &c. Eſſe 6. 82. 90. 91. Eſſentia 8. Euchariſtia 40. 45. 62. &c. 113. 125. 126. 130. 131. 133. 142. 163. 283. 189. Excandeſcentia. Phantaſia 2. Phantaſma 6. &c. Fatue. Fermentum 2. Fides 67. 129. 152. Figura 2. 8. 9. Filiatio 1. 3. 4. 5. 6. Forma 23. 27. 29. 38. 44. 48. 55. 56. 80. 87. 88. 94. 126.

94. 126. 118. 129. 135. Fornicatio 9. Fortitudo 8.54. Frequentia. Furtum 3. 6. Gaudium 4. Generatio 33.&c.43. 60. 74. Genus 1.&c. 10.11.12.16.37.40 42. Gratia 35. 107. 112..118. Gula 8. Habitus 11. 13. 14. 17. 69. 78. Hereſis 1. Hierarchia 5. Homo 1.7.8 36.40. Honor 12. Humidum 1. Iacob 5.9. Iacobus 2. Iactantia 2. 6. Idea 10. 26. 36. &c. Ignis 1. 2. Ignorantia 20. Illuminatio 12. Imaginatio 0. Imago 6. 5. Impugnare 3. In 13. Incontinentia 2. Indiuiduum 12. 14. 15. 16. 17. 19. 30. 35. Indiuiſibile 2. Infidelis 11. Infidelitas 3. Infinitum 7. 9. Ingratitudo 2. Inobedientia 2. Inſenſibilitas 2. Inſtrumentum 4. 11. Intellectus 8. Intentio 1. 20. &c. Iocunditas. Iperdulia. Ira 7. Irreligioſitas 3. Iuſtitia 17. 25. Latria 5. Lex poſitiua 1. Lex 45. 95. Liberalitas 30. Linea 2. 3. Locus 3. 4 Ludus 11. Lumbrici. Lux 4. 12. Luxuria 9. 11. 13. 14. Magi 1. 5. Magnes 1. Malum 37. Materia 8. Maturatio. Medium 4. Membrum 2. Memoria 2. 10. Mendacium 2. 6. Meritum 1. Miſſio 42. Modus 4. Motus 8. Mulus. Mutatio 0. Natura 10. 11. Naturale 6. 7. 9. Negatio 4. Nomen 7. Numerus 1. 2. 4. Obedientia 9. Obiectum 1. Oblatio 4. Obſeruantia 2. Odium 10. Omiſſio 11. Operatio 3. 37. Oratio 10. 11. Ordo 8. Origenes 6. Pars 11. &c. Paruipenſio 1. Paſſio 19. 35. 39. 55. 67. 94. Pater 3 Peccatum 19. 52. &c. 177. 210. 218. 249. 300. 387. Pœnitentia 5.6.7.9.87. Perfectio 3.4.9.20.40.48. Periurium 2. Poroſitas. Prædicari 28. Præſumptio 2. Princeps 6 Priuatio 8. Proceſſio 28 Prophetia 6.52.54.56.58.66.67. Proportio 0. Prudentia 46.47. Pulchritudo 7. Puſillanimitas 5. Qualitas 5.&c. Quantitas 8.9. 10.11. Rapacitas. Relatio 6.20.&c.85.&c. Raptus 1. Raritas 1. Regula 3. Reuerentia 2. Reſurrectio 23. Sacramentum 137. Sacrilegium 4. Saturnus 1. Scandalum 10.16. Scientia 2.80. 106 &c 139. Senſus 40. Signum 4. Similitudo 31. Sortiri. Specimen 2.5. Stella 6. Statutum 1. Subſiſtentia 4.5. Subſtantia 8.30.31.36. Superbia 7.8. Superſtitio 3. Tactus 4. Temeritas 2. Tempus 5.6.31. Tenebræ 5. Timor 42. Totum 10. Triplicitas. Triſtitia 3. Vendere 8. Verbum 1. 2. 3.32. Verum 2. Virtus 45.47.164 165.166. Viſio 6.17.24. Viſus 5.6. Vitium 6. Vltimum 2. Vnio 1.4.5. Vnitas 9. Vniuerſum 3. Votū 38. Vox 9. Vſura 27.74.77.92.93.126.187.301. Chriſtus 36.117.133.

Diuiſio. 6 Nihil prohibet eſſe aliquam ſpeciem in aliquo genere, quæ aliqualiter operetur in omnibus ſpeciebus eiuſdem generis, ſicut Sol influit in omnia corpora. 22f.q.4?.5.2m.

In anima. 7 Species proprie eſt pulchritudo interior. Iſa. 53. prin°. Decor. Pulchritudo 7.

¶ Spec ficari. Iniuſtitia 3. Paſſio 35. Specificatiue. Infidelitas 2. Ira 19. Prudentia 46. Luxuria 9. 14. Oratio 10.

¶ Specificatiue. Iniuſtitia 3. Inquantum. Moralis 4. Notio 5. Priuatio 8. Reduplicatio 0. Species 0. Specificari. Vniuerſum 3.

¶ Specificum. Corpus 43. Coſta 2. Diſtinctio 1. Obiectum 7. 9.14. Perfectio 4 Species 0. Specificari. Specificatiue.

¶ Specioſus. Formoſus. Species 6 Pulchritudo 7.

Vitari. 1 ¶ SPECTACVLA de utilibus & neceſſariis ad uitam, ut uenationes, diſtrahunt animum, & debent uitari a pœnitente licet ſint licita, cum debitis circumſtantiis. 22f.q.167.2.c. / 2m / 4. d.16.q.4.ar.2.q.2.0.

2 Spectacula turpium, uitanda ſunt ab omnibus, ſed maxime a pœnitentibus. 22f.q.102.6.8m. / q.167.2.2m. / 4.d.16.q.4. ar.2.q 20

3 Inſpectio ſpectaculorum turpium, & ad peccata prouocantiū ſtudioſa, eſt prohibita, & eſt peccatum, & eſt mortale quandoque. Vnde & commiſtionem animalium diuerſæ ſpeciei, prohibet lex, ad tollendam uniuerſaliter occaſionem concupiſcentiæ. Animalia enim diuerſarum ſpecierum, non commiſcentur de facili, niſi hoc per homines procuretur. Et ſic in aſpectu coitus animalium, excitatur homini, concupiſcentiæ motus. Vnde etiam in traditionibus Iudæorum prohibitum inuenitur, ut Rabi Moyſes dicit, ut homines auerterent oculos, ab animalibus coeuntibus. 12f.quæſt.101.6. 9m. / q.167.2.c. / 1m. / 4.d 16.q.4.ar.2.q.2.c.

*Curioſitas 1. Spectare.

*Spectare. Officium 2. Scientia 67. Spectacula 0.

¶ Specula. Speculatio 1.

Quid. 1 ¶ SPECVLATIO dicitur a ſpeculo. Non autem a ſpecula. Et reducitur ad meditationem, quia eſt uiſio cauſæ per effectū. 22f.q.180 3.2m.

*Angelus 323. Ars 11.&c. Aſſimilatio 12. Beatitudo 56.&c. 58. Charitas 126 Cogitatio 10. Cognitio 5.51.78. Contemplatio 0. Dæmon 11 Deus 126.136.137.140.144.179.184.239. Dialectica 1 2 Error 1.2. Aeſtimatio 3. Euſtochia 2 Gula 11. Habitus 33 71. Hebetudo 1. Idea 16.20.17.30. Intellectus 0. Iudicium 2. Logica 1, Medicina 2.

2 In principiis primis ſpeculatiuis, quia perſpicacioris intellectus eſt, plures concluſiones in eis uidet. 2. diſtinctione 12. 2. c. princ°.

*Meditatio. Metaphyſica 16 Neceſſitas 12. Phyſica 9. Pythagoras 1. Practicū 0. Prædeſtinatio 19. Principium 18.24.&c. Proceſſio 18 Prouidentia 32. Prudentia 81. Ratio 23.24.32. &c.51. Sapientia 25.26. Scientia 5. Scientificum 1. Superbia 32. Theologia 11. Veritas 26. Virtus 76 198. 199. 200.204.205. Viſio 22. Vita C. Chriſtus 116.132.201.

1 SPECVLVM proprie eſt tantū in materialibus, ſed metaphorice eſt in ſpiritualibus, quia repreſentant ſicut illud. Verit.q. 12.6.c. Proprie.

*Angelus 290.

2 Speculum habet ſpeciem a re cuius eſt ſpecies, & eſt poſt rē. Ideo non conuenit Deo, reſpectu creaturarum, nec patri reſpectu filij, ſed econuerſo. Exemplar autem eſt ante rem, ideo conuenit Deo. Verit.q.12.6.c.

*Anima 202. Baſiliſcus. Cognitio 24 Contemplatio 1.

3 Diuina eſſentia eſt ſpeculum voluntarium, quia in eo non videtur, niſi quod ipſa vult oſtendere. Speculum vero materiale ex neceſſitate naturæ repreſentat omnes formas in eo relucentes. 1a.q.57.5.c. / 2.diſt.11.q.2.2.4m / L.

*Deus 9 .203.205.239 Lumen 9. Prophetia 31.

4 Homo in ſpeculo mentis debet contemplari quinque. ſ. peccata, ſupplicia, beneficia Dei, mādata Dei, & præmia. Iſa. 21. / cap° 26.

*Repreſentatio 1. Veritas 42. Viſio 6.19.

5 In ſpeculo oppoſitu directe radio Solis non apparet ſpecies oppoſiti corporis, quia reuerberatio non fit niſi ad corpus obſcurum. Ideo plumbum apponitur vitro, licet nō impediatur receptio eius. 4.diſt.44 q.2.art.1.q.4.5m.

6 In ſpeculo fracto reſultāt multæ imagines, quia habet multas ſuperficies, cauſantes ſingulas reuerberationes, quia nō habēt ibi eſſe quieſcens. 3°.q.76.3.c. / 4.diſt.10.q.1.ar.3.q.3.c.

¶ Spelta. Euchariſtia 61.

¶ Spelunca eſt ab arte, cauerna vero eſt a natura, vel aliquo accidente. Heb.11.fi. Differentia.

*Abraham 15.16.17. Quid.

¶ Sphæra eſt prima figura corporea, continens tantum vnam ſuperficiem. Sed circulus eſt prima figura plana, habens tantum vnam lineam. Cœ. 2 lect. 5.0.

*Cœlum 0. Figura 10 Firmamentum. Ignis 5. Luminare 4. Stella 2.3.4. Terra 7.8.10.&c.

¶ Sperare. Actus 170. Aduentus 0. Amor 178. Campſoria 1. Correctio 16. Fornicatio 17. Infirmitas 6. Inuentio. Lymbus 5. Miſericordia 37. Holocauſtum 4. Peccatum 96. Pœnitentia 33. Religio 44. Spes 0. Timor 31. Tribulatio 20 Vſura 61. 69.72.74.77.79.95.146 169.171.181.182.188.191.192.193. 207.208.214.225.553. Vſus 14.18. Chriſtus 95.

¶ Sphærica Figura 10. Sphæra 0.

¶ Sperma. Animal 23. Coitus 0. Semen 0.

¶ Spernere. Qui minima ſpernit, cadit in maiora. 12f.q.88.3. 6.c. / Quodl. 9 ar. 14.c.fi.

*Aſpernari. Bonitas 228. Contemptus 0. Luctus 2. Superbia 11.25.

1 Spes eſt paſſio. 3.diſt.26 q.1.1.0. Quid.

*Certitudo 17.&c. Donū 35. Expectatio 0. Fiducia 1.2. 5.6.7.8

2 Spes dicit motum appetitus in bonum commēſuratum appetenti. 3.diſt.26.q.1.2.c.fi.

*Fortitudo 14.

3 Spes eſt extenſio appetitus in appetibile. 3.diſt.26.q.1.1.0. / q.2.2.c.

*Magnanimitas 3.4.5. Miſericordia 15.

4 Spes dicitur quintupliciter. ſ. paſſio, virtus, certitudo, eius obiectum, & actus. 3.diſt.26.q.2.1.3m.

*Paſſio 39.41. Peccatum 201.

5 Spes eſt virtus. 22f.q.17.1 0. / 3.d.26.q.2. 1.0. / Virt.q.4.1.0.

*Præceptum 100.&c. Prædicare 12. Securitas 4.

6 Spes eſt virtus theologica. 12f.q.62.3.0. / 22f.q.17.5.0. / q.18. 1.b. / 1.4m. / 3.diſt.26.q.2.2.0. / Virt.q.4.1.6m. / 7m. / 2.c. / 4. c. / 6m. / 16m. / 1f.Cor.13 lec.2.4.fi.

*Sollicitudo 6. Sperare. Virtus 158.192.

7 Spes virtus eſt neceſſaria. ſCont.3.c° 113. / Opuſc.3.c° 247. / 1f.Cor. 13.fin.

8 Spes poteſt eſſe informis, ideſt ſine charitate. 12f.q.65.4.0. / 5. 2m. / 3.d.26.q.2.ar.3.q.2.0 / 4.d.14.q.1.ar.2.q.2.2m. / Vir.q 2. 6.10m. / q.4.3.5m. / 8m. / 10m.

9 Spes informis non eſt virtus. 12f.q.65.4.0. / 5.2m. / 3.d.26.L. me° B / diſt.36.2.c. / 2m. / 4.diſtin.14.q.1.ar.2.q.2.1m. / Virt. q.4.3.1m.

10 Obiectum principale ſpei eſt gloria animæ, nō autem gloria corporis, ſed obiectum ſecundarium. 22f.q.17.5.2m / q.18.2.4m. / 3a.q.7.4.1m. Obiectum.

Spe

11 Spes habet duplex obiectum.ſ.bonum expectatũ,& auxilium Dei.12ſ.q.40.7.c./q.42.1.c./q.63.4.3^{m}./22ſ.q.1.3.1^{m}./q.17.2.4.5.c/6.3^{m}./7.c/q.18.8.c./q.19.2.c./3^{a}.q.7.6.1^{m}/Ma.q.8.5.1^{m}./Virt.q.4.1.c.
*Amicitia 39.

12 Obiectum eius habet quatuor cõditiones.ſ.bonum,arduum, futurũ,& poſſibile.12ſ.q.40.1.c./2.5.6.7.8.c./q.41.2.c./q.42.3.c./3^{m}./22ſ.q.17.5.7.c/q.18.1.1^{m}./2.c./3^{m}/q.20.4.c./q.21.1.c/q.144.1.c./3.diſt.26.q.1.2.c.fi./Virt.q.4.1.4.c.
*Arbor 2. Charitas 38. Correctio 3.16.17. Deſperatio 1.6. Enoch. Fiducia 0. Finis 73. Fortitudo 14.

13 Obiectum ſpei non eſt poſſibile,vt eſt differentia veri,ſed vt poſſibile dicitur ſecundum aliquã potentiam.12ſ.q.40.3.2^{m}.
Gloria 83.

14 Spes poteſt eſſe de actu virtutis,qui eſt in poteſtate noſtra. 12ſ.q.42.3.3^{m}.
*Humilitas 18.32. Infirmitas 6. Inuentio. Ira 53.

15 Spes eſt tantum eorum,quæ non habentur a ſperante.3^{a}.q.7.8.2^{m}./9.1^{m}.
*Iuſtus 7. Lymbus 4.5. Matrimonium 138. Paſſio 60. Pœnitentia 33.

16 Spes,& præſumptio ſunt de malo abuſiue pro inordinato timore.22ſ.q.21.3.1^{m}.
*Pignus 1. Prædicare 12. Præſumptio 2.&c.

17 Spes directe reſpicit proprium bonum,non autem bonũ alienum,quia ſignificat motum.Motus autem ſemper eſt ad proprium terminum proportionatum mobili.22ſ.q.17.3.c.
*Pſalterium 1.Spiritus 14.Timor 11.15.20.31.48.49.56.75. Tribulatio 20.

18 Spes virtus habet Deum pro principali obiecto.3.d.26 q.2.1.5^{m}./2.c./ar.5.q.1.1^{m}./q.2.c./L.q.1 3^{m}.

19 Rationes plures perſuaſiuæ ad habendam ſpem de Deo Opuſc.3.c^{o} 250.

20 Sperare licet in homine,vt in cauſa ſecundaria. Non autem vt in cauſa principali,ſed tantum in Deo.22ſ.q.17.4.0./5.c./q.25.1.3^{m}/Cont.4.c^{o} 7.7^{m}.

21 Proprium,& principale obiectum ſpei virtutis eſt beatitudo æterna,ſecundarium autem ſunt alia bona.12ſ.q.17.2.4.0./5.c.1^{m}./q.18.2.c/3^{m}./3.diſt.26 q.2.2.c.fi./2^{m}./ar.5.q.1.2.1^{m}./2^{m}./L.prin^{o} B. Virt.q.4.1.4.c.fi.

22 Spes eſt de beatitudine,vt de vltimo fine,ſed eſt de gratia,vt de ducente ad finem.12ſ.q.69.2.1^{m}./3.c.

23 Spes abſolute eſt tantum de bono proprio,ſed vt præſupponit amorem,poteſt aliquis alteri ſperare vitam æternã.22ſ.q.17.3.0./q.18.2 3^{m}./3 2^{m}./3^{a}.q.7.4.3^{m}./3.d.26 L.fi./Virt.q.4 4.c.
*Vtura 61.69 75.76.80.91.96.100.104.151.179.180.210.212.213.215 244.254 265.2 1.

24 Spes tuiti,reſpectu proprij boni,& pro ſe,nunquam deficit,ſed tantum reſpectu aliorum.Phile.fi.

Subiectum. 25 Spes,& deſideriũ nullo modo ſunt in Deo.Cont.1.c^{o} 89.6^{m}.
Angelus 534.526. Beatus 2.2. Deſcendere 7.

26 Nec eſt in beatis.12ſ.q.67.4 5.0./22ſ.q.18.2.0./3.c./q.19.11.3^{m}./3.d.26 q.2.4.4^{m}. ar.5 q.2.0./d.31.q.2.ar.1.q.1.3.0/d.33.q.1.4.1^{m}./d.34.q.2. ar.3.q.4.2^{m}./Ver.q.27.5.6^{m}.fin/Virt.q.4.4.0./q.5 4.1c^{m}.

27 Nec in damnatis,ſed tantum in viatoribus hic,vel in purgatorio,vel in lymbo patrum.22ſ.q.18.3.0./3.diſt.26.q.2.art.5.q.3.4.0.

28 Spes eſt ſubiectiue in potentia appetitiua,non autem in cognoſcitiua.12ſ.q.40.2.0./22ſ.q.18.1.c./3.d.26.q.1.1.c./q.2.2.c./Virt.q.4.2.c.
*Deſiderium 8.Iudas 2.Lazarus 3.Lymbus 4.Chriſtus 92.95. Anima 318. Subiectiue inf.

29 Spes eſt in iraſcibili ſubiectiue.1^{a}.q.59 2.1^{m}/12ſ.q.23.1.2.c./q.40.1.h/c./3^{m}./3.d.26.q.1.2 5.0./q 2.2.1^{m}./ar.3.q.2.c./Ma.q.11.1.6^{m}./Virt.q.4 2.c./Anima 3.lec.14.me^{o}.c.fi.
*Anima 319.

30 Spes virtus eſt ſubiectiue in voluntate.1^{a}.q.59.4.3^{m}./q.82.5.2^{m}./22ſ.q.18.1.0./3.d.16.q.1.5.0./q.2.2.c./Verit.q.25.3.5^{m}./Virt.q.1.5 c fi./12^{m}./q 4.2.0. Anima 320.

31 Sperantes cum Dei adiutorio in operibus noſtris primam offenſam.ſ.errorem contra ipſam veritatem euaſiſſe, alteram ſ. difficultatem deueniendi in mentem auctoris quantum poſſibile eſt,vitare deſideramus.1.prolo./Cont.1.prin^{o}./Opuſ.72.prin^{o}.

32 In brutis eſt ſpes,paſſio,& deſperatio.12ſ.q.40.3.0./3.d.26.quæſt.1.1.c,

Cauſa. 33 Aliquid eſt cauſa ſpei dupliciter.ſ.faciendo aliquid eſſe poſſibile,vt diuitiæ,fortitudo,& omne augens poteſtatem hominis,vel faciendo æſtimationem de poſſibili,vt doctrina,& perſuaſio. Sed experientia eſt cauſa ſpei vtroque modo,licet ſit cauſa defectus eius tantum ſecundo modo. 12ſ.q 40.5.0./q.42 5.1^{m}./q.45.3.c.

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*Amor 235. Appetitus 31. Baptiſmus 12. Concupiſcentia 3. Confeſſio 56.

34 Stultitia,& experientia ſunt cauſæ ſpei per accidẽs,remouendo ſcientiam,qua vere æſtimatur aliquid non eſſe poſſibile. 12ſ.q.40 5.3^{m}./6.c.fi./3^{m}.
*Correctio 3 Enoch. Fides 101. Fiducia 7. Miſericordia 43. Oratio 41. Paulus 24.

35 Iuuentus eſt cauſa ſpei,quia parum habet de præterito,& multum de futuro,& multos ſpiritus. Ideo cor amplitur,& ſiunt animoſi,ſed parum experti.12ſ.q 40.6.0.

36 Senes deficiunt ſpe propter experientiam,quæ facit æſtimationem impoſſibilis.12ſ q.40 5.2^{m}.

37 In ebrijs ſunt duæ cauſæ ſpei.ſ.inconſideratio,& caliditas,& multiplicatio ſpirituum propter vinum.12ſ.quæſtio.40.6.0./q.45.3.c.

38 Tria maxime mouent ad ſperandum in Deo.ſ.prouidentia, miſericordia,& poteſtas Dei. Pſalm.10.med^{o} c./Pſalm.50.princ^{o} 2.B.

39 Spes quo ad rem ſperatam eſt ex gratia,& meritis,ſed quo ad habitum,eſt tantum ex gratia.22ſ.q.17.1.2^{m}./3.di.26.q.2.1.3^{m}./Virt.q 4.1.2^{m}.
*Peccatum 96 Pignus 1. Præſumptio 2.12. Saluari 7. Sepultura 1.13. Timor 11 15 31.

40 Spes præſupponit merita in propoſito,nõ autem in actu.12ſ.q.62.4.2^{m}./q 65.4.c./2.d.43.5.4^{m}/3.d.26.q.2.ar.3.q.1.1^{m}./Virt.q 4 1.3^{m}.

41 Spes ſemper procedit ex gratia,vel habita,vel expectata,non autem ſemper ex habita.12ſ.q.62.4.2^{m}./2.d.43.5.4^{m}/4.diſtin.2.q.2.1.3^{m}.

42 Spes adipiſcendi per alium,eſt cum expectatione,non autem per ſe. Phil.lec.3.prin^{o} K.
*Tribulatio 11.16.

43 Spes præſupponit amorem,& deſideriũ rei ſperatæ.12ſ.quæſtio.128.6^{m}.

44 Spes extendit ſe in Deũ,ratione diuinæ largitatis,a quo reſilit donum timoris,& conſideratione propriæ paruitatis.3.diſtin.28 q.2 1.4^{m}. Effectus.

45 Spes per ſe adiuuat operationem dupliciter.ſ.ratione obiecti & ratione effectus.ſ.delectationis.12ſ.q 8.0.
*Admiratio 5.

46 Spes ſupra expectationem addit certitudinem.3.diſt 26.q.1.3.1^{m}./q.2.1.2.c.
*Amor 235.236. Audacia 6.9.&c. Spes 6.&c.

47 Spes addit ſupra deſiderium quendam conatum,& eleuationem animi ad conſequendum bonum arduum.12ſ.q.25.1.c./q.46.1.c.

48 Spes præcedit gaudium,& cauſat illud.12ſ q 25.1.c.
*Baptiſmus 16.99. Charitas 61.146.150.154. Confeſſio 18.

49 Spes diuiditur contra memoriam,ratione delectationis,quæ eſt effectus vtriuſque,nõ autem ſecundum eſſentiam.3.d.26.q.1.1.2^{m}.
*Conſilium 7.

50 Spes eleuat affectum hominis ad ſummum bonum vt adipiſcendum.Virt.q.2.2.5^{m}.
*Correctio 3.16. Delectatio 35.&c.

51 Habens ſpem,ſperat Deum conſequi,& per ipſum omnia neceſſaria quantumcunque difficilia obtinere,& omnia nociua quantumcunque difficilia repellere.3.d.26.q.2.2.2^{m}.
*Expectatio 0. Fiducia 7.8. Ira 12.39.42.53.78. Iuſtus 7. Matrimonium 128 132. Miraculum 5.

52 Spes facit inhærere Deo,vt principio beatitudinis,fides autẽ vt principio cognoſcendi veritatem,charitas vero propter ſeipſum. Ideo diſtinguuntur realiter.22ſ.q.17.6.0./q.23.6.c./3.d.26 q.2.ar.3.q.1.0/Virt.q.2.3.c/q.4.3.9^{m}.
*Modeſtia 8. Mors 13.23. Oratio 16.41. Pœnitentia 52. Præſumptio 13. Religio 8 44.61. Saluari 7 Triſtitia 24. Verecundia 7. Virtus 59. Viſio 15. Charitas 49.

53 Spes etiam in formis aliquo modo facit tendere in Deum, ſed nullo modo fides informis.3.diſt.26.q.2.ar.5.q.4.2^{m}.
*Vnio 7.

54 Spes eſt tantum de æternis,fides autem eſt etiam de temporalibus.Pot^{a} q.6.9.10^{m}. Differentia.
*Amor 180. Fiducia 5.6. Fornicatio 17.

55 Spes eſt tantum de ijs,quæ ad ſe pertinent,non autem fides. 3.diſt.26 L.fi./q.2.ar.5.q.4.2^{m}.
*Humilitas 22.24 32.

56 Expectatio ponitur in ſymbolo,non quia ſit proprius actus fidei,ſed quia eſt actus ſpei,præſupponens fidem.22ſ.quæſtio.17.6.2^{m}.

57 Spes,& fides de ſubiectis humanæ poteſtati non ſunt virtutes. Sed de ijs,quæ ſunt ſupra facultatem naturæ humanæ, excedunt omnem virtutem hominis proportionatam.12ſ.q.62.3 2^{m}.

Spes

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58 Spes eſt principium fortitudinis, & omnium operationum quæ ad arduum ſunt, & fides omnium quæ ad cognitionem pertinent, charitas vero omnium quæ ad bonum tendunt. 3. diſtinct. 26. quæſt. 2.2.2m. / diſtinct. 27. quæſt 2. art. 4. quæſtio. 1. 2m.

59 Spes directè reſpicit proprium bonum. Non autem alienum, quia ſignificat motum. Motus autem ſemper eſt ad proprium terminum proportionatum mobili. Sed amor eſt directe ad alium, quia eſt vnio amantis ad amatum, & vnio eſt diſtinctorum. 22ª. q. 17. 3. c.

60 Spes proprie, eſt tantum de bono, niſi forte abuſiue, timor autem eſt tantum de malo. 12ª q 23. 2. c. fi. / q. 40. 1 c / 4. 1m. / q. 42 5. 1m. / q. 67. 4. 2m. / 22ª. q. 21. 3. 1m. / 3. d. 26. quæſt. 1. 3. c. / Virt. q. 4. 1. c.

61 Spes & timor ſunt contrarii, ſi conſiderentur tantum propria ratio iraſcibilis, ſcilicet difficile, Diſparata vero ſunt, ſi conſiderentur genera difficilis. 3. d 26. q. 1. 3. 3m.

62 Spes contrariatur deſperatio, ſecundum acceſſum & receſſum a bono, timor autem, ſecundum contrarietatem boni & mali. 12ª. q. 40. 4. o. / q. 45. 1. 2m. / 22ª. q. 128. 6m. / q. 129. 6. 2m. / 3. d. 26. q 1. 3. 3m.

63 Spes eſt tantum de futuro, ſed gaudium eſt de præſenti. 12ª. quæſt. 40. 1. c. / 3. d. 26. q. 1. 3. c. / Virt. q. 4. 1. c prin°. / Opuſc. 3. c° 161.

64 Spes eſt tantum de arduo, ſed deſiderium & concupiſcentia, de bono abſolute. 12ª. q. 25. 1. c fi. / q. 40. 1. o. / 3. d. 26. q. 1. 3. c. / Virt q. 1. c. / Opuſ. 3. c° 262. *Magnanimitas. 5. 5. Amor 179. inf. Appetitus. 31.

65 Spes eſt tantum de poſſibili, deſperatio autem de impoſſibili. 12ª. q. 23. 2. c. fi. / q. 40. 1. c. / 3m. / 4. o. / 3. d. 26. q. 1. 1. c. / Virt. q. 4. 1. c. Deſperatio. 1. &c.

66 Spes virtus eſt circa arduum diuinum, non autem magnanimitas, ſed circa humanum. 22ª. quæſt 17. 5. 4m / 3. d. 26. quæſ. 2. 2. 4m.

67 Spes reſpicit arduum aſſequendum auxilio alterius, ſed magnanimitas vt aliquid ſuæ poteſtatis, ſcilicet operationem magnorum. 22ª. q. 17. 5. 4m. *Expectatio 2.

68 Expectatio ſpei, dicit reſpectum ad auxilium Dei, ſiue ſperatum differatur ſiue non, non autem dicit dilationem, ſicut expectatio longanimitatis. 22ª. q. 17. 5. 3m.

Comparatio. 69 Spes eſt de principaliori bono, quàm concupiſcentia, & delectatio tactus, quæ ſunt vehementiores & naturaliores. 22ª. q. 141. 7. 3m.

70 Spes & deſperatio, præſupponit deſiderium. 12ª. q. 40. 1. c. / 4. 3m. / 7. c. / q. 41. 2. 3m. / Opuſ. 3. c° 262.

71 Spes eſt media inter præſumptionem & deſperationem. 12ª. q 64. 4 3m. / 22ª. q. 17 5. 2m. / Virt. q. 1. 13. 19m. / q. 4. 1. 7m. *Fortitudo 15.

72 Amor non habiti, præſupponit ſpem, & ſpes deſiderium. Ideo ſpes eſt media inter vtrumque. 12ª. q. 40 1. c. / 3. d. 26. q. 1. art. 3. q. 2. o.

73 Spes eſt prima paſſio iraſcibilis, ſecunda deſperatio, tertia timor, quarta audacia, quinta & vltima, ira. 12ª. q. 23. 4. c. / quæſ. 25. 3. o.

74 Spes eſt nobilior virtutibus moralibus, quo ad obiectum, ſ. Deum, non autem quo ad modum, ſed econuerſo. 12ª. q. 67. 4 1m. / 3. d. 33. q. 1. 4. 1.
* Amor. 178. 179. 224. Audacia. 6. 9. &c. Charitas. 49. 50. 52. 59. 146.

75 Sicut ſe habet ſpes ad magnanimitatem, ſic & timor ad fortitudinem. 22ª. q. 129. 7. c. / 3. d. 27. q. 2. 1. 4m.

76 Spes eſt maior fide. Virt. quæſt. 1. 3. c. Certitudo 16. &c. Concupiſcentia. 3. Finis 73. 75. Fortitudo 15. Longanimitas 2.

77 Fides abſolute eſt prior ſpe. 12ª. q. 62 4. c. / 22ª q. 4. 7. c. / 2m. / quæſt. 17. 6. 2m. / 7. o. / 3. diſt. 23. quæſt. 2. 5. o. / Virt. quæſtio. 2. 3. 9m.

78 Spes eſt prior fide, non in eſſe, ſed in propoſito. Ideo ſpes dicitur introducere ad fidem. 22ª. quæſt. 4. 7. 2m. 3. diſt. 23. quæſt. 2 5. 3m.

79 Spes & timor ducunt ad charitatem, per modum cuiuſdam diſpoſitionis. 22ª. quæſt. 17. 3. c. / 3m. Peccatum 431. Pœnitentia 24.

80 Spes eſt prior charitate, via generationis, ſed ordine perfectionis, eſt econuerſo. 12ª. quæſt 62. 4. o. / q. 65. 4. 2m. / 22ª. quæſt. 17. 8. o. / 3. d. 26. quæſt. 2. ar. 3. q. 2. o. / L. / Virt. quæſ. 2. 3. 15m. / quæſt. 4. 3. o. Præſumptio. 2. Timor. 4. 11. 15. 30. 32. 56. 75. 76.

81 Spes & charitas ſunt propinquiores fini, quo ad conſequutionem eius, quàm fides, ſed econuerſo quo ad oſtenſionem finis. 3. diſtinct. 23. quæſ. 2. 5. 2m. / 3m.
*Vitium 137. 192. 193. Item fides 201. Fortitudo 14. 15. Oratio 26.

Spi

¶Spica. Animal 81. Sabbathum 10. Chriſtus 198.

1 SPINA. Spina, & tribuli producti ſunt ſimul cum aliis plantis, ſed nõ ſtrictione nociui ante peccatum. 1ª. q. 69. 2. 3m. / 22ª. q. 164 2. c. / 1m. / 2. diſt. 14. 5. 7m. — Quando.
*Iulius 11. Chriſtus 214.

2 Spina ſignificat remorſum conſcientiæ, ſpinam dorſi, ſuperbiam, rationem, & peccatum. Pſal. 31. me° b. D. — Figura.

1 SPIRATIO communis eſt res ſubſiſtens, ſed non alia, quàm paternitas, & filiatio. 1. diſt. 26. q. 2. 3. 6m. — In diuinis.
*Amor 14. Notio 6.

2 Spiratio actiua eſt eadem numero in patre, & filio. 1ª. q. 36. 3. 1m. / 2m. / 4. 1m. / 1. diſt. 11. 1. 7m. / 2. 3. o. / 4. 1m. / 5m. / d. 12. 2. 2m. / 3. c. / diſt. 29. 3. c.
*Proceſſio 36. 37. 18. Quies 8. Spiritus. Verbum 38.

3 Quamuis filius habeat a patre hoc, quod ſpirat Spiritumſanctum, nihilominus tamen nõ eſt hoc diuerſum in patre, & filio, quia eandem virtutem ſpiratiuam quam pater habet, filio communicat. Et ideo per illam æqualiter Spiritum ſanctum ſpirant. 1. diſt. 12. 2. 2m. / 2. diſt. 13. 5 o.

4 Pater, & filius ſunt duo ſpirantes, ſed vnus ſpirator. 1ª. quæſtio. 36. 4. 7m.

5 Immo ſunt etiam duo ſpiratores. 1. diſt. 11. 4. o. / diſt. 12. 3. c. / Dum. 1133m. diſt. 29. 4. 2m. Reſp° Dub° 1133.

1 SPIRITVALE duplex. ſ. per eſſentiam, vt gratia, & virtus, & per cauſam, vt ſacramenta, quæ ſunt cauſa gratiæ. Et iſta inquãtũ ſunt corporalia, quædam habent ſpeciem, quod emi, vel vendi poſſint, quamuis non ex hoc, quod ſunt ſpiritualia, non autem ſpirituale primum. 4. diſtin. 25. q. 3. arc. 1. q. 1. 3m. / q. 3. 3m. — Diuiſio.
*Abraham 16. Acceptio 7. Accidens 68. 69 Accidia n. Accuſatio 7. Acolitus 5. Actio 22. 34. Actus 71. Adiectum 4. 7. Alimentum 2. Alteratio 11. Amicitia 38. 41. Amor 148. 210. 270. Angelus o. Anima 20 21. Annexum o Anniuerſarium. Applicatio 1. Approximatio o. Aqua 4. Arma. Ars 43 &c. Auaritia 3. 6. Auerſio 16. Aureola 23. Baptiſmus 174. 275. 203. Beatitudo 29. Beatus 36. Benefacere 1. Beneficium 19. &c.

2 Spirituale, quod ſub pretio poni non debet, eſt duplex. ſ. res ſacra, vt ſacramenta, & actus alicui competens ex officio ſacro. Et duplex annexum. ſ. primo ſpirituali, vt vaſa ſacra, vel ſecundo, vt decimæ, & ius patronatus. Et in vtroque eſt ſimonia quo ad ſpiritualitatem. 4. diſt. 25. q. 3. artic. 2. q. 3. c. / Quolib. 8. 1 1. c.
*Bonitas 8. Campſoria 11. 12. Canonizatio. Character 6. 45. 46. Charitas 128. Caſus 5. Cauſa 36. Cælum 64. Cibus 1. Cognitio o. Confeſſio 83. Confirmatio 1. 12 A 8. 31. 49. &c. Corporalia 6 Creatura 25. &c. Damnatio 38. 62. Defectus 9. Delectatio 54. 57. 77. 90. 91 93. 94 95. 96. 99. Dæmon 48. 67. 94. Detrimentum. Deus 364 400. 402 Diuinitas 1. Doctor 1. Doctrina 11. Dolor 5. Eccleſia 17. Effectus 7. Egritudo 3. Electio 33. Eleemoſina 24. 37. Ens 14. Epiſcopus 11. Euchariſtia 40. 145. 168. &c. 223. 230. 239. 250. 251. 254.

3 Formatio creaturæ ſpiritualis duplex. ſ. per gratiam, & per gloriam. Pot° q. 4. 1 2m.
*Excommunicatio 7. Feſtum 13 Fides 12. 13. 91. &c. 154. Finita 54. 81 &c. Flagellum o. Forma 9. 10. Fornicatio 18. Fragil. Fructus 2. &c. Gladius 2. Gloria 4. Gratia 123. 134. 136. Guſtus o Hebetudo 1. Hæreſis 44. Honeſtum 1. Ieiunium 1. Ieſus 4. Illuminatio 9. Immaterialis. Immunditia 2. In 5. Interpretatio. Indulgentia 5. 28. 29. Inebriare. Influere. Inſtrumentum o. Intellectualis o. Intellectus 93. Indulgentia 1. Intentionale. Iſrael. Iudæi 20. Iudicium 39. Iuramentum 33. 34.

4 Spiritualis ſubſtantia dicitur eſſe in loco dupliciter. ſ. vel per applicationem virtutis limitatæ, vt angelus, vel non limitatæ, vt Deus. 1ª. q. 52. 1. c. princ°.
*Laus 9. Lex 105. 106. 129. 135. Lignum 1. Lumen 8. 9. 10. 11. 17. &c. Lux 6. Luxuria 11. Magdalena 1. Malum 67. Manducatio 2. Matrimonium 62. 65. Menſura 12. 13. 18. Miniſter 9. 10. Miraculum 14. Mors 13. Motus 5. 9. 80. Munus o. Negociatio 2. Nemeſis o. Nicticorax. Obedientia 34. &c. Officium 7. 8. Olfactus 2. Operatio 25. Oratio 41. 91. Ordo 36. &c. 51. 59. Origenes 3. 7. Paradiſus 1. Paſſio 5 6. Paupertas 6. 7. 8 Peccatum 38. 155. 168. 229.

5 Spiritualia ſunt propinquiora Deo, quàm corporalia. Ideo Angeli recipiunt abundantius de diuina bonitate. 4. diſtinctione 17. quæſtione 1. articulo 2. quæſtione 3. c / Spiritu. 1. c.
*Pœna 38. 44 66. Perfectio 12. &c. Periculum 9. Permutatio. Poteſtas 8. 11. Præceptum 151. Prælatio 23. Prophetia 15. 16. Prudentia 4. Pſalterium. Pulchritudo 8 Quies 8. Raab 2. Rationale o. Religio 41. 78. 95. 98 Reſiſtere 6. Reſurrectio 36. Sabbathum 6. Sacerdos 49. Sacramentum 3. 25. 135. Salarium 10. Sanctificatio. Sanctus 9. Sapientia 15. Scientia 155. Schiſma 7. 8. Scriptura 10. 16. Senilis 3.

Senſibile 7. Senſus 247.&c. Separatio 2. Seruitus 11. Similitudo 4. Simonia 0. Sion 2. Speculum 1.

6 Subſtantia ſpiritualis excedit corporalem, dignitate naturæ, non autem virtute agendi. Quol. 11.1.5^{m}.
*Spiritualitas.

7 Subſtantiæ ſpirituales ſecundum eſſe ſuum, non dependent a corpore. 4.diſt.43.q.1.art.1.q.1.c.
*Sponſa 6. Status 1.7.9.

8 In ſubſtantiis incorporeis non eſt totalitatis quantitatis, nec per ſe, nec per accidens, nec totalitatis ſecundum perfectam rationem eſſentiæ. 1^{a}.q 8.2.3^{m}./ Spiritu 4.0.
*Statutum 1. Stultitia 3. Subſtantia 17.18 35. Summum 3.

9 Subſtantia ſpiritualis abſoluta eſt a quãtitate, & ſitu, & loco. Sed ſubſtantia corporalis limitata eſt terminus quantitatis, & ſitu, & loco. 1.diſt.37.q.1.1.c / q.2.1.c.
*Temperantia 6. Templum 7.9. Temporale 0.

10 Subſtantia ſpiritualis eſt ſimul ſin eodem ſitu cum corpore moto, non autem eſt corpus. 1.diſt.37.q.1.1.c.

11 Nulla ſubſtantia ſpiritualis poteſt eſſe in corpore, nec in loco, niſi per operationem qua operatur, vel dans ei ſuum eſſe formæ, vt anima, vel eſſe perſonæ, vt perſona filij Dei, vel aliud eſſe, vt Deus in oibus creaturis, vel aliquid præter eſſe. ſ. motum, lumen, & huiuſmodi. Et ſic angelus eſt in loco. 1.di.37.q.3.1.c.ſin.
*Tempus 33. Tenebræ 3. Transmutatio. Vermis 2. Viſibile 4.

12 Subſtantia ſpiritualis non eſt in loco, niſi per operationem, & per conſequens, virtus & eſſentia eius in loco eſt. 1.diſt.37.q.2.1.c./ q 3.1.c./ 5^{m}./ 3.c./ q.4.1.c.ſin./ 2.c./ 2.diſt.7.3.c./ 1^{m}./ diſt.8.2.5^{m}.
*Viſio 8. Viſus 8.12. Vita C. Vnctio 3.16. Vſura 98.294.295. Vtile 7. Chriſtus 84.106.138.199.200.209.

¶Spiritualitas. Aureola 4.23. Charitas 130. Doctrina 3. Fructus 2. Spirituale 0. Vita 38. Chriſtus 106.

Quid. 1 SPIRITVS, nomen ſpiritus, videtur eſſe ſumptum a reſpiratione animalium. 1^{a}.q.36.1.c./ Cont.4.c^{o} 22.prin^{o}.

2 Spiritus dicitur de corporeis, & incorporeis, quia nomen eius eſt impoſitum ad ſignificãdum ſubtilitatem naturæ alicuius. 1.diſt.10 4.c.
*Accedere 3. Amor 128 150. Angelus 557. Anima 43.104. Antonius 2. Antropoſpatos. Apparere 11.

3 Spiritus prius dicitur de incorporeis, quàm de corporeis, ratione ſignificationis, ſed econuerſo, ratione impoſitionis. 1.diſtin.10.4.c.
*Auxilium 1. Clamor 5. Concupiſcentia 3. Conſcientia 5. Corpus 42.58.67. Damnatio 5. Delectatio 21.27. Deus 192. D.202. Feſtum 17. Flamma. Fortitudo 50. Generatio 18. Hæreſis 49. Humilitas 2.32. Imaginatiua 9. Incarnari 14. Liber 9.10. Macceratio 1. Mors 1. Paupertas 3. Prophetia 32.53. Sacrificium 3. Sanctitas 8. Satiſfactio 8. Semen 6.16.18.18. Sepultura 5. Spes 33.37. Sudor. Verbum 33 Vertigo 0. Vinum 4.

Diuiſio. 4 Spiritus dicitur ſextupliciter. ſ. aer, vel ventus, corpora beatorum, animæ beatorum, virtus imaginatiua, mens, & Deus. 1^{a}.q.41.3.4^{m}./ 1.diſt.10.4.c./ 2.d.24 q.2 4.1^{m}./ 3.d.1.q.2.ar.1.q.2.c./ Cont.4 c^{o} 23.prin^{o}.

5 Spiritus dicitur tripliciter. ſ. ſuperbia, voluntas, & Spiritus ſanctus. Matth.3.prin^{o} b.I.

6 Spiritus vt nominat ſubtilitatem naturæ, eſt commune tribus perſonis. Sed dupliciter conuenit tantum Spirituſancto. 1^{a}.q.36.1.0./ 1.diſt.10.4 0.

Sanctus. 7 Spiritus ſanctus in vi duarum dictionũ eſt commune toti Trinitati. Sed in vi vnius dictionis eſt proprium nomen tertiæ perſonę ex vſu eccleſiæ, duplici ratione. ſ. ex ipſa cõmunitate eius, quod dicitur Spiritusſanctus, & ex propria ſignificatione ſpiritus, & amoris. 1^{a}.q.36.1.0./ 22^{a}.q.14.1.c./ 1.diſt.10.4.0./ Cont.4.c^{o} 19.ſi./ Ma.q.3.24.c./ Opuſ.3.c^{o} 46./ 47.
*Adoptio 16.17.19. Actor. 5.&c. 181. Angelus 570.586.603.604. Apoſtoli 7.&c. Artha 2.3. Aſſumere 23.25.48.52. Baptiſmus 28.590.

8 Et ponitur pro relatiuo, non ex nomine, ſed ex vſu eccleſiæ, niſi vt ſpiratus. 1^{a}.q.36.1.3^{m}.
*Blaſphemia 11.&c. Charitas 130.141. Columba 1.3. Conceptio 18.&c. Confirmatio 13.25.45. Datio 19.&c. Deliberatio. Dæmon 31. Deus 563.

9 Et eſt perſona ſubſiſtens. Cont.4.c^{o} 18 / Opuſ 3.c^{o} 48.
*Digitus. Donum 0. Euangelium 5. Finis 66 Fructus 0. Generatio 65.67. Gratia 84.86. Hæreſis 1, 13. 36. 43. 68.103, 104.116.151. Homo 37. Imago 16. Impœnitentia.

10 Spiritum ſanctum eſſe, & non eſſe creaturam, ſed Deum, probatur multipliciter. 1^{a}.q.27.1.c./ q.41.3.c / 4^{m}./ Cont.4 c^{o} 15 vſque 23./ Opuſc.3.cap^{o} 43./ 46./ 47./ 48./ 1.Corint.3.lectio 3.princip^{o} I. *Ingenitum 1.4. Inobedientia 4. Iudicium 41. Lex 23.139.&c. Liber 19. Magi 1.2.4. Maria 39.

53. Mediator 1.2. Miſſio 0. Paulinus. Peccatum 55. Penthecoſte. Perſona 36.

11 Natura diuina vt voluntas, eſt principium ſpiritusſancti, non autem vt natura 1.d.13.3.4^{m}. Pietas 8. Poſſibile 7.8. Præmium 2.

12 Spiritusſanctus ſubito aduenit mentibus hominum 12^{a}.q.113.7.b./ Opuſ.17.c^{o} 13.

13 Spiritusſanctus datur tripliciter. Primo incipientibus, in principium viuificationis, in lauacrum renouationis, & in priuilegium renouationis. Secundo datur proficientibus, ad inſtruendum intellectum, ad reficiendum affectum, & ad adiuuandum actum. Tertio datur perfectis, in beneficium libertatis, in vinculum vnitatis, & in pignus hæreditatis. Iſa. 44. me^{o}. F.

14 De effectibus Spiritusſancti. Con.4.c^{o}.20./ 21./ 22. Prophetia 57. Proprium 10. Sagitta 1. Sapientia 22. Scriptura 4.3.

15 Spiritusſanctus dicitur poſtulare pro nobis gemitibus inenarrabilibus, quia nos poſtulare facit 4.d.13.q.4.ar.6.q.1.3^{m}.

16 Spiritusſanctus dicitur oleum, quia ſupereminet, illuminat, fouet, diffunditur, & ſuauis eſt. Pſalm.44.me^{o}.c. B. Symbolum 5.

17 Et effunditur vbique, & poteſt ab omnibus recipi, niſi impediat malitia eorum. Pſal.18.me^{o}.d.ſi. Status 10. Virtus 253.

18 Spiritum domini, in ſcriptura, non niſi pro ſpirituſancto conſueuit poni, qui aquis ſuperferri dicitur, non quidem corporaliter, ſed ſicut voluntas artificis ſuperfertur materiæ, quam vult formare 1^{a}.quæſtio.66.1.2^{m}./ quæſtio.74.3.3^{m}./ 4^{m}./ Cont. 4. c^{o}. 20. 2^{m}./ c. 23. 5^{m}./ Potentia quæſtio. 4. 1. 2^{m}./ Pſalm.33.

Reſpectu filij 19 Error Macedonij & Arrij, quòd ſpiritusſanctus eſt creatura, & minor patre & filio. Cont. 4.c.16.ſi./ Po^{a}.q.9.9.1./ qõ.10. 2.c. prin^{o}./ Ro.8.lec.5.ſi. C. Actor 2. Appropriatio 11.14.&c. Baptiſmus 28. Conceptio 18 19.22./ Diſtinctio 36.

20 Spiritusſanctus ex modo ſuæ proceſſionis, eſt nexus, & vnio, & vinculum patris & filij. 1.d.10.30. Euchariſtia 111.

21 Pater & filius vniuntur ſpirituſancto, qui vnit eos formaliter, non autem efficienter. 1.d.10.3.3^{m}./ d.32.quæſ.1.1 4^{m}. Fides 103 Finis 60. Generatio 63.67. Hæreſis 103. Imago 16. Ioannes 19. Iudicium 41. Liber 19.

22 Pater & filius ſunt vnum principium ſpiritusſancti, vnitate notionis communis 1^{a}.quæſt.35.2.c./ quæſt.36 4.c./ 1.d.11.4.3^{m} / d.12.2.c / 1^{m}./ 3^{m}./ d.29.4.0. Cont.4.c^{o} 25.ſi./ Opuſc.1.c^{o}.11.ſi / Opuſc.9.q.25 / Io.8.lec.3.me^{o}.1.K./ c^{o}.15. lec.13.ſi. Notio 11.
Immo pater & filius non conceduntur communiter eſſe idem principium ſpiritusſancti, quia ratione articulationis, includitur vnitas ſuppoſiti, licet quidam concedant, quia non ponit vnitatem abſolutam, ſed reſpectu eius cui additur, quia eſt adiectiuum 1^{a}.q.36.4.6^{m}./ 1.d.29.4.3^{m}./ Opuſ.9. quæſt.56. Reſponde0. Dubio 1134. Mediator 1.2. Nexus. Notio 8.9.11.12.13. Oratio.74. Du^{m}.1134^{m}.

23 Profecto adeſt ſpiritusſanctus, qui in affluentia delitiarum Dei, in ſpe futuræ beatitudinis, omnia præſentia deliniret aſpera, & omnia grauia releuaret, ſecundum Auguſtinum Opuſ.17.c^{o}.13. Perſona 36. Principiatum 4. Proceſſio. 5. Quieſcere 3.

24 Græci communiter dicunt, ſpiritumſanctum eſſe imaginem patris & filij, non autem latini 1^{a}.q.35.2.c./ 1^{m}. Relatio 99.

25 Spiritusſanctus non eſt nepos, quia non procedit eodem modo a filio, ſicut filius a patre. Po^{a}.q.10.4.5^{m}.

26 Filius in pluribus conuenit cum patre, quàm cum ſpiritu ſancto, non autem magis. Opuſ.9.q.55. Scriptura 4.5.0.

27 Spiritusſanctus, quandoque meliſ gitur nomine Chriſti. Opu. 1.c^{o} 13. Sedere 4.3. Stella 7. Timor 68. Verbum 53.64 66.&c. Virtus 131. Vita 26. Vnitas 56. Chriſtianus. Chriſtus 198. 223.

28 Spiritusſanctus operatur per filium, ſecundum humanitatem, non autem ſecundum diuinitatem. Opuſc.1.c^{o}.13c
*Oratio.74.

¶Spiſſitudo. Denſitas.0. Inſpiſſatio. Vinum 4.
¶Splendidus. Magi.5. Rutilus.
¶Splendor. Calor 18. Charitas 19.20. Corpus 41.54. Filiatio. 18. Illuſtratio. Illuſtris. Luna 5. Pulchritudo 12. Stella 7. Chriſtus 205.
¶Spolia. Vſura 170. &c.
¶Spoliare. Accuſatio 24. Deprædari. Furtum.0. Hæreſis 29.
¶Spoliari. Hæreſis 29. Vſura 251.239.291. 292.
¶Spoliator. Vſura 303.
¶Spondere. Promiſſio.0. Sponſio.
¶Sponſa, Datum a ſponſa ſponſo, pro onere matrimonij, dicitur dos. Quod autem dat ſponſus ſponſæ, dicitur donatio 4.diſt.49 quæſt.4.1.c. In communi.
*Deſponſatio. Epitalamica. Matrimonium 59. 60. 116. Nuptiæ.0.

6 Vſus dotis,pertinet ad ſponſum, dominium autem ad ſponſam. 4.d.49 q.4.1. 1m.
*Sonſalia.o Sponſus.o.
3 Sponſus dat dotem ſponſæ dupliciter,ſcilicet propter nimium affectum eius ad ſponſam,& in pœnam ſponſi.4. d.49. quæſt. 4.1.c.
4 Auferent ſponſam propriam per vim,excuſatur a crimine raptus,licet peccet,violentiam inferendo 22æ q.154 7.4m.
Chriſti. 5 Sponſa Chriſti,impropríe dicitur humanitas eius,quia habet aliquem actum ſponſæ,quia inſeparabiliter iungitur,inſertur eſt,& regitur a verbo. Non autem proprie, quia deeſt triplex conditio neceſſaria, ſcilicet conformitas naturæ, diſtinctio perſonarum,& præexiſtens ſeparatio.4.d.49 q.4. 3.c./ 2m.
*Anulus. Eccleſia. 2.6. Fides.91.107. Luxuria 11. Membrum 11.
6 Anima noſtra, nõ poteſt eſſe ſponſa,niſi Chriſti,quia cum dæmone fornicatur,nec eſt ibi matrimonium ſpirituale. 4. d.42. q.3.2.2m. * Virginitas 14.
7 Chriſtus dicitur ſponſa,quia aſſumit perſonam ſponſæ, nõ autem q ſit ſponſa,vel membrum eius.4 d.49.q.4.3.3m.
8 Pater ſponſi,ideſt Chriſti,eſt tantum perſonæ patris. Sed pater ſponſæ,ideſt eccleſiæ,eſt tota trinitas.4.d.49. q.1.2m.
Quid. 1 ¶Sponsalia ſunt quædam ſacramentalia matrimonii, ſicut exorciſmus bãptiſmi 4.d.27.q. 5.1.6m.
2 Sponſalia ſunt promiſſio futurarum nuptiarum. Et fiunt abſolute quadrupliciter, ſcilicet nuda promiſſione, datis arris ſponſalitiis,anuli ſubharratione, & interueniente iuramento. Et fiunt cum conditione quintupliciter, ſcilicet quia aut eſt conditio honeſta de bonis ſimpliciter, aut de bonis vtilibus per modum dotis,aut de bonis vtilibus per modum pœnæ,aut conditio inhoneſta,contraria bonis matrimonii, aut inhoneſta non contraria bonis matrimonii.4 d.27.q.1.art.2.q. 3. c./ q.2.1.o.Quol.4. 23.19m.
3 Stante conditione honeſta,ſtant ſponſalia, & ceſſante conditione ceſſant,niſi interim conſenſus de præſenti, vel carnalis copula fuerit ſubſecuta,eo quod tales videntur receſſiſſe a conditione. Si vero ſit conditio inhoneſta, vel contraria bonis matrimonii, non contrahuntur ſponſalia. Si autem non ſit contraria,ſtant ſponſalia,ſed illa conditio abiicitur.4.d.27.q. 2.1.c./ 4m.
4 Sponſalia obligant,ſicut votum ſimplex 4.d.38.q.1.ar.3.q.2. 1m. *Accuſatio.11.
5 Eccleſia non cogit ſeruare ſponſalia,propter periculum. Tamen frangens ea,ſine legitimo impedimento, peccat mortaliter.4. d.27.q.2.1.2m.
6 Sponſalia poſſunt contrahi tantum vtroque contrahentium exiſtente in fine primi ſeptennii,vel poſt,vel parum ante.4.d. 27.q.2.2.o./ Quol.4.23.19m.
*Affinitas.7 8.9.10.11.
7 Idem tempus determinatur in maſculo & fœmina ad ſponſalia,non autem ad matrimonium,quia ſimul incipiunt vti ratione,non autem generatione.4.d.27.q.2.2.3m.
8 Sponſalia poſſunt contrahi cum infideli,ſi promittat conuerti ad fidem,non autem matrimonium.4.diſt.39.1.3m.Matrimonium, 128.
*Debitum.17. Sponſa.o.
9 Sponſalia propter quodcumque crimen ſuperueniens, ſolui poſſunt.4.d.39 6.5m.
*Votum.19.54.
10 Sponſalia dirimuntur ipſo iure dupliciter, ſcilicet ſi alter ingreditur religionem,vel contrahit cum alia matrimoniũ.Sed ſextuplicite: dirimitur per ſententiã,ſcilicet ſi alter non comparet, vel fiat infirmus, vel affinis, vel fornicator,vel deficiat ætate,vel mutuo ſe abſoluant.4.d.27.q.2.3.o./ d.39.6.5m.
11 Sponſalia Chriſti & eccleſiæ, primo initiata ſunt in incarnatione Chriſti. Pſal.44.in prin°.
Nomen. 1 ¶Sponsus dicitur dupliciter, ſcilicet contrahens ſponſalia, per uerba de futuro,a ſponſione matrimonii,& cõtrahens matrimonium,quaſi ſpondens actum eius.4.d.27.q.2.1.6m.
*Charitas.154.Epitalamica.Epiſcopus.6.Iuſtus.9. Matrimonium.59 60.Virginitas.16.
Exultatio ſponſi eccleſiæ quadruplex, ſ.quantum ad miraculorum operationem,quantum ad glorioſam reſurrectionem, quantum ad cœli aſcenſionem, & quantum ad totius mundi venerationem.Iſa 4.ſi.b.l.
¶Spontaneum.Voluntarium.o.Vſura.110.
¶Sponte.Confeſſio.10.13.Dæmon.72.Iudicium.34.56.Lex 275.&c.Libens.Papa.7.Prædicare.5.7. Sacramentum.38.39. Sacrificium.24.Sciẽter.Schiſma 6.Voluntarium.o. Votum..u
¶Spuma, Semen 6.
¶Spurius.Degenerare.Illegitimus. 2.4.
¶Sputum.Baptiſmus,140.Euchariſtia.196.197.Exorciſ.4.m 22.Lutum.Saliua.

¶Squama. Cete 6.
¶Stabilimentum. Amor 158.
¶Stabilis in bono dicitur dupliciter.ſ.inchoatiue,vt quilibet In bono.
iuſtus viator,& perfecte.ſ.quilibet beatus, quadruplici ratione.ſ.vel quia impeditur exterius,vel ex immutatione rerum habituum,quia hoc ſemper idem manet, vel quia ſine ſolicitudine,vel ex quiete a labore conquirendi.Pſal.4 ſi.g.
*Perſeuerantia 11.
¶Stabulum. Ara.
¶Stactes eſt gumma mirrhæ,quod eſt mirrha ſpecioſius.Pſal. 44 med° ſ.E.
1 Stadium eſt ſpacium centumuigintiquinque paſſuum. Et Quid.
dicitur a ſtando,quia Hercules tantum currens, poſtea ſtabat, & reſpirabat.1ª Cor.9 lec.5.prin° K.
2 Stadium eſt ſpacium quo pedites currunt, quod Hercules dicitur ſtatuiſſe.1ª.Cor.9.lec.5.princ° K. *Terra 10.
3 Stadium eſt octaua pars milliarij.Io.11.le.4 prin° b.prin°./ Cæ.2.fin.
¶Stagnum. Calix 1.
¶Stare ſignificat poſitionem naturalem hominis cum immo- Quid.
bilitate.22ª.q.183.1.o.
*Accuſatio 17.Angelus 59 Antecedens 1. Aqua 2. Diſtinctio 24. Elephas 4. Aeternitas 26 30. Fides 150.Materia 50.Matrimonium 10.86.87.91.118.128.129 Medium 4.Motus 86. Peccatum 364. Perſeuerantia 5. Prædicare 18. Primitiæ 2. Situs 5.Solus 1. Species 3.Sponſalia 3.Stadium 1.
¶Statim. Adam 69.Angelus 78.311.471.474.475.529.543. 589. Anima 124.&c. Appetitus 75.Aſcendere 12.17.Baptiſmus 88.129.159.168.201 206. Benedictus 3. Beneficium 1. Cauſa 3.4.60.69. Confeſſio 32. Cor 19. Correctio 17. Credere 31. Dæmon 41.67. Deſcendere 5. Deus 255. Diſpenſatio 19. Empireum. Euchariſtia 198. Facultas 2. Forma 19. Infirmitas 6.Matrimonium 1 8. Meritũ 46. Peccatum 268. 377.Præceptum 29.Reſtitutio 6.Reſurrectio 41.Senſibile 3. Symbolum 9.Suffragia 7. Votũ 27. Vſura 137.159.298.299.
¶Statio. Indulgentia 11. Planetæ 2.
1 Statua dupliciter conſiderari poteſt.ſ.vt ſubſtantia, & vt Diuiſio.
artificiale quoddam. Primo modo eſt eadem numero bis facta,non autem ſecundo modo.4.d.44.q.1.ar.1.q.2.4m.
*Dæmon 101. Imago 10.
2 Statua ex eadem materia refecta eſt eadẽ numero,ſecundum Auguſtinum,non autem ſecundum Ariſtotelem. 4.d.44.q.1. ar.1.q.2.4m./ Quolib.11.6.3m.
¶Statuere. Infidelis 13.Reſtitutio 1.Statutum o.Stadium 2.
¶Statura. Homo 12.14. Reſurrectio 31.
1 Status proprie pertinet ad libertatem, vel ſeruitutem, in Quid.
temporalibus,vel ſpiritualibus,quia ſignificat immobilitatẽ, & obligationem perſonæ hominis.22ª q.183.1.o./ 4.c./q.184. 4.o./ q.186.6.c./ Quolib.3.17.c.
*Abſtractio 8. Accidens 84.
2 Officium dicitur reſpectu actus, gradus autem ſecundum ordinem ſuperioritatis, ſtatus vero requirit immobilitatem in conditione perſonæ.22ª.q.183.1.3m./3.o.
*Adam 1.24 &c. Agilitas 4. Agricultura 1. Amor 70.
3 Diuerſitas ſtatuum,& officiorum eſt in eccleſia,quia pertinet ad perfectionem eius,ad neceſſitatem operum eius,ad dignitatem,& ad pulchritudinem eius 22ª.q.183.2.3.o.
*Angelus 157.357.522.537.596.Anima 24.73.124.Animal 56.Apoſtolus 18.
4 Status naturæ humanæ duplex. ſ.naturæ integræ, & naturæ corruptæ.1ª.q.95.4.c./ 12ª.q.109.a 8.c./ q.114.2.c./ 3.d.29. art.8.q.1.o.
*Aureola 5.24.Baptiſmus 212. Beatitudo 14.130 Beatus 5. &c. Benedictus 3. Bonitas 201. Cantus 1.
5 Status hominum triplex.ſ.veteris legis, nouæ legis, & patriæ. 12ª.q.101.2.c./ q.103.3.c./ q.106.4.1m./ 3ª.quæſt.53. 2 c.ſi./ Quolib.7.15.c.
*Character 12. Circumciſio 33.Commendatio. Conſecratio 14. Conſtantia 9. Corona 1. Credere 23.
6 Status hominis quadruplex.ſ.a principio vſque ad ſeptimum annum, ſecundus a ſeptimo anno vſque ad quartumdecimũ, tertius a quartodecimo anno vſque ad vigeſimumprimum, & quartus deinceps. In primo ſtatu nulli contractui homo aptus eſt, in ſecundo alicui de futuro, non perpetuo, in tertio alicui etiam perpetuo quo ad propriam perſonã,ſed in quarto alteri quo ad omnia etiam exteriora. 22ª.q.24.9.c./ 4.diſtin.27.q.2.2.c.
7 Status naturæ humanæ ſecundum corpus triplex, ſcilicet corporalis, animalis, & ſpiritualis. Et ſtatus ſecundum animam quadruplex, ſcilicet ante peccatum, poſt peccatum, ante gratiam, ſub gratia, & in gloria.3ª.quæſtio.53.1.c.ſi./ 3.diſtinctio.16.L.
* Cultus 3. 13.

Sta Ste. Ste Sti Sto, Stra, Stre Stri

8 Status animæ diſtinguitur dupliciter. ſ. ſecundum diuerſum modum eſſendi ſecundum naturam ſ. animæ ſeparatæ, & coniunctæ, & ſecundum integritatem naturæ, & corruptionem. 1ª.quæſt.94.2.c.
*Cura 1. Dæmon 54. Deus 180. Differentia 25. Dominium 8. Donum 41.44.

9 Status vitæ ſpiritualis triplex. ſ. incipientium, proficientium, & perfectorum. 22ª.q.24.9.c./ q.183.4.c./ Pſalm.24.me° & princ°./ Iſa.44.me° E. Charitas 111.
*Eleemoſyna 11. Aetas 1. Euchariſtia 48. Exactio 1. Fides 65.66. Filiatio 10.

10 Spiritus ſanctus datur ad tria huic triplici ſtatui. ſ. incipientibus, proficientibus, & perfectis. Sed incipientibus in principium viuificationis, in lauacrum renouationis, & in priuilegium adoptionis. Proficientibus vero ad inſtruendum intellectum, ad reficiendum affectum, & ad adiuuandum actum. Perfectis autem in beneficium libertatis, in vinculum vnitatis, & in pignus hæreditatis. Iſa.44 me° E.&c.

11 In ſtatu legis naturæ neceſſaria erat fides aliquorum ſupra rationem, & poſt lapſum fides de reparatione. 4.diſtin.1.q.1.art.2.q.3.c.
*Generatio 45.&c. Gradus 2. Gratia 43.44.178.179. Hæreſis 112. Ieiunium 21.26. Innocentia 6.&c. Iudas 1.

12 Status poſt hanc vitam duplex, ſ. ante reſurrectionem vniuerſalem, & poſt. 1ª.q.67.1.3m.
*Iudæi 12.

13 In ſtatu gloriæ nihil erit figurale ad cultum Dei pertinens, ſed ſolum gratiarũ actio, & vox laudis. 12ª.q.102.2.c./ q.103.1.c./ 22ª.q.13.4.c.
*Iudicium 85. Ius 8. Iuſtitia 12.39. Iuſtificatio 5. Lex 116. 117.141.147. Libertas 6.

14 Diuerſi ſtatus mundi comparantur diuerſis ætatibus vnius hominis. 4.diſt.4.q.3.ar.1.q.1.c./ diſt.40.L.
*Lymbus 2. Maria 50. Matthæus 1. Matrimonium 24. Meritum 4. Miſericordia 21. Miſſio 5. Mulier 4.5. Neceſſitas 4.

15 Status mundi poteſt variari dupliciter. ſ. ſecundum diuerſitatem legis, & ſecundum diuerſos gradus perfectionis ſub eadem lege. 12ª.q.106.4.c.
*Nocere 10. Obedientia 16. Officium 2. Ordo 98. Ornatus 7. Peccator 4. Peccatũ 247.&c.352. Pœnitentia 10.58.102. 118. Perfectio 10.20.24.52.&c.84.85.89. Præceptũ.93.94. Prælatio 11. Prodocere 5. Propheta 8 77. Puer 6.&c. Rapere 15.16. Religio 17.&c. Scientia 69. Suffragia 5. Somnũ 0. Tabernaculum 5. Templum 6.9. Tempus 28. Teſtamentum 8. Timor 51. Trinitas 13. Valitudo. Via 3. Virginitas 2. Virtus 183. Vſura 314 Vxor 7. Chriſtus 54.139.

16 Chriſtus ſecundum aliquid fuit in triplici ſtatu. ſ. innocẽtiæ, peccati, & gloriæ 3ª.q.13.3.2m.

Simonia. 1 STATVTVM negatiuum de non fienda re ſpirituali, niſi dentur ret, eſt illicitum, & ſimoniacum. Vnde illicita eſſet ordinatio, ſi in aliqua eccleſia ſtatueretur, quod non fieret proceſſio in funere alicuius, niſi ſolueret certam pecuniæ quantitatem. Non autem ſtatutum affirmatiuum, ſcilicet quod res ſpirituali fiat, ſi rei dentur, quia primo modo per tale ſtatutum præcluderetur via, gratis officium pietatis aliquibus impendendi, non autem ſecundo modo, quia per hoc non præcluderetur via illud aliis exhibendi. Et prima ordinatio habet ſpeciem exactionis, ſecunda autem habet ſpeciem gratuitæ recommendationis. 22ª.q.100.3.2m./4.diſt.25.q.3.art.2.q.2.c./1m./1m.
*Cognatio 1. Confeſſio 30. Conſtitutio. Dies 4.18. Diſpenſatio 11.16. Eccleſia 10.11. Euchariſtia 178. Gentilis 2. Inſtitutio. Iudæi 5. Iuramentum 26.

2 Si aliquid de ſe repugnantiam habet ad ius naturale, non poteſt voluntate humana fieri iuſtum, puta ſi ſtatuatur, quod liceat furari, vel adulterium committere. 22ª.q.57.2.2m.
*Lex 12.110. Matrimonium 16.23.44.41.75.122. Obedientia 39. Officium 12. Ordo 103. Poſſeſſio 9. Præceptum 135. Prælatio 15. Religio 71.99. Sacrificium 19. Sepultura 4. Seruitus 10. Simonia 24. Thurificatio 2. Vſura 205.

Creatio: 1 STELLA. Productio ſtellarum conuenienter deſcribitur quarta die. 2.diſt.15.q.1.c. Dies 23.
*Angelus 241. Apoſtoli 35. Artificiale 7.

2 Omnes ſtellæ ſunt ſphericæ figuræ. Cœ.2.lec.18.prin° E B./ lect.16.c.
*Arcturus. Aſtrologia 4. Cœlum 10.18.25.&c. Firmamẽtum.

3 Stellæ habent circulos & orbes, ſeu ſphæras. Sed circulos Solis, & circulus Lunæ ſe interſecant, nõ ſemper in eiſdem punctis, vt patet per ecclypſim. Cœ.2.lec.13.prin°.D.E.
*Hæreſis 148. Lumen 2. Luminare 0. Luna 18,25. Magi 2.5.

4 Stellæ, ſecundum Ptolomæum, mouentur in ſuis ſphæris, non autem ſecundum Ariſtotelem. 1ª.quæſt.70.1.3m./ 2.diſt.14. L.fin./ d.15.quæſt.1.1.2m./ Cœ.lec.3.med°.c./ Lib.2.lec.11. 12.13.14.c.
*Maria 1. Natiuitas 26. Planetæ.o. Pliades. Scintillare.

5 Planetæ & ſtellæ fixæ ſecundum Ptholomæum mouentur ſuper polos zodiaci, & ſuper polos æquinoctialis. Meta.12.lect. 6.fi.g.E. Sors 5.

6 Stellæ ſecundum diuerſos aſpectus & coniunctiones, imprimunt ad determinatas ſpecies. Et cum effectus cæleſtium corporum, ſequantur determinatos ſitus, & aſpectus corpor. ſi ex virtute corporum cæleſtium, ignis ille purgationis mundi generatur, eſſet notum tempus illius purgationis, cõſiderantibus motus aſtrorum. Quod auctoritati ſcripturæ repugnat 2.di. 11.q.1.1.c./ 4.d.47.q.2.ar.1.q.3.c.

7 Stella, apparens Magis in natiuitate Chriſti, non fuit de cælis, ſed fuit ſpiritus ſanctus, vel angelus in illa ſpecie, vel probabilius de nouo creata, non in cælo, ſed in aere vicino terræ, quintuplici ratione, ſcilicet, tum quia nulla alia ſtella, hac via incedit. Hæc enim ſtella ferebatur à ſeptentrione in meridiem: ita enim iacet Iudæa ad Perſidẽ, vnde Magi venerunt. Tum appares hoc ex tempore. Non enim ſolum apparebat in nocte, ſed etiam in meridie, quod non eſt virtutis ſtellæ, ſed ſed hoc etiam lunæ. Tum quia quandoque apparebat, & quandoque occultabatur. Tum quia non habebat continuum motum, ſed cum oportebat ire Magos, ibat, quãdo autem oportebat ſtare, ſtabat. Tum quia ſurſum manens partum Virginis demonſtrabat, & deorſum deſcendens, hoc faciebat. 3ª.quæſt. 36.7.c./ Opuſ.60. c° 7.priu°./ Matth.2.prin°.a.A. Natiuitas 25.26.

8 Non debet prædicari quòd hæc ſtella apparuit in figura crucis, vel hominis, vel crucifixi, quia non eſt certum. Opuſc.12. princip°.

9 Sancti dicuntur ſtellæ ſeptempliciter, ſcilicet propter numerum, ſitum, gradum, ſplendoris nitorem, ordinatum motum, viſum, & figuræ, circulum. Iſa.14.med°. D.

10 Per ſtellas cæli intelliguntur principes per ſolem rex, & per lunam regina. Iſa.13.med°.A.

1 ¶STEPHANVS fuit lapidatus ex licentia romanorum, vel in mutatione magiſtratuum. Io.18.lec.5.fi.b. Sanctus.

2 Si Stephanus non oraſſet, forte Paulus non eſſet ſaluus. 1.diſt. 41.4.2m. Andreas.
¶Stercus, Vpupa.

1 ¶STERILITAS triplex, ſcilicet prauæ actionis, ſacræ contemplationis, & temporalis tribulationis. Iſa.54.med°.D. Abraham.26. Diuiſio.

2 Maledictio ſterilis in veteri teſtamento non erat culpæ, ſed pœnæ, non tantum, quo ad defectum naturæ, ſed etiam quo ad infamiam, quia opprobrio habebatur 4.di.33.L.prin°. Matrimonium 69.
¶Sterlingi Campſoria 1 Vſura 214.216.
¶Sternutatio cauſatur ex commotione cerebri. Ioh. 41. lect.2. princip. Cauſa.
¶Stillare. Euchariſtia 162.
¶Stimulus. Baculus. 1. Remorſus.
¶Stipendia principum, ſunt redditus eorum. 22ª. quæſt.62.7.c./ Ro.6.lec.4.fin. C. Quid.
*Allicere. Legatus 1. Miles 9. Miſſa 10. 11. Operatio 23. Prædicare 22. Reſtitutio 13. Simonia 20.&c. Sumptus. Teſtis 12.
¶Stips. Baculus 1. Conſanguinitas 1.7 Veritas 27.
¶Stirps. Arabes. Aſſumere 32. Maria 3.4.5.
¶Stoici. Bonitas 815. Nominatiuus. Paſſio.72.73. Seneca. Triſtitia 8.16.

1 ¶STOLA in ſiniſtro humero diaconi, ſignificat applicationem ad miniſterium in ſacramentis. Sed in vtroque humero ſacerdotis, ſignificat plenam poteſtatem diſpenſandi ſacramenta 4. diſt.24.quæſt.3. 3.c./ Figura.
*Alleluia. Superhumerale.

2 Succinctorium quo ligatur ſtola cum alba, ſignificat amorem honeſtatis in epiſcopis 4.diſt.24.quæſt.3. 3.c.
¶Stolidus. Semen 21.
¶Stragomata. Inſidiæ.
¶Stramentum. Diſpoſitio 17.
¶Strata. Princeps 19.

1 STRATVS, eſt id quod ſternimus, vt panni. Sed lectus eſt illud quod ſubtus ponitur. Tamen vnum ponitur pro alio. Pſal.6. med°.d.H. Quid.

2 Lectus ſignificat conſcientiam, ſtratus autem peccata in conſcientia, & omne illud in quo mens quieſcit. Pſalm.4./ Pſalm. 6. med°. d. H.
Strenuitas. Andragathia Idoneus 5.
Stricte, Delictum 1. Manipulus. Ratio 3. Vita 1.
¶Stridor dẽtium in damnatis ſpiritibus, intelligitur metaphorice, in corporibus autem proprie. Con.4.c° 90.fin. Figura.

¶Stringere

Animal. ¶Stringere. Amor 193.

1 STRVTHIO habet pennas accipitris. Nec volat. Imo pedibus graditur, ſed vita iuuatur alis, q equo hominem deferente, currit velocius. 12ª q. 102. 6. 3^{m}. me^{o}. H. / Iob 39. me^{o}. k. l. / Eſa. 19. ſi. E.

Quid. 2 Struthio ſignificat militantes Deo, negotijs ſecularibus ſe implicantes. 12ª. q. 102. 6. 1^{m}. me^{o}. H.

3 Struthio eſt animal naturaliter obliuioſum, & nullam adhibet curam de conſeruatione ouorum, & de filiorum nutritione. Nam oua non fouet, ſed fodiens in arena, ſabulo ea operit, & dimittit. Iob 39. me^{o}. F. &c.

4 Struthionis oua ex calore loci in quo ſemper moratur, & temporis quod naturali induſtria obſeruat, viuificantur, & ex eis pulli naſcuntur. Iob 39. me^{o} F.

¶Studere. Amor 151.

Quid. 1 ¶STVDIOSITAS. Studioſitatis nomen, deriuatur ad omnes virtutes, inquantum cognitio prudentiæ ad eas pertinet. 22ª. q. 166. 2. 1^{m}.

2 Studioſitas eſt virtus, cuius principalis materia eſt cognitio, ſecundaria autem alia. 22ª. q. 160. 2. c. / q. 166. o.

*Diligentia.

3 Et eſt virtus moralis, quia principaliter refrænat, & moderatur appetitum cognoſcendi. Sed per accidens impellit contra laborem ſtudij. 22ª. q. 166 2. o. / q. 167. 1. c.

*Gula 8. Ieiunium 7. 47. Modeſtia 7. Solertia o. Solicitudo o. Studium o.

4 Studioſitas non eſt directe circa cognitionem, ſed circa appetitum cognitionis acquirendæ. 22ª. q. 166. 2. c. / 2^{m}. / q. 167. 1. c.

5 Studioſitas opponitur curioſitati. 22ª. q. 160. 2. c. / q. 161. prin. / q. 166 prin^{o}.

*Temperantia 19.

¶Studioſus. Adiurare. Gula 8. Scienter. Simonia 1.

Quid. 1 ¶STVDIVM importat vehementem applicationem mentis ad aliquid, & principaliter ad cognitionem, ſecundario autem ad ea in quibus homo per cognitionem dirigitur. 22ª. q. 166. 1. c.

*Amor 151.

2 Studium doctrinæ, eſt exercitium ſcientiæ. Eſa. prolo. 2. ſi.

3 Studium & appetitus ſcientiæ ſecundum rectam rationem, eſt aliquid virtutis, ſi excedat, eſt curioſitas: ſi deficiat, eſt negligentia. Ma. q. 8. 2. c.

4 Studium debet ſemper incipere a faciliori, niſi cognitio eius dependeat à difficiliori. Trin. 12. q. 2. 3^{m}.

*Apoſtoli 12. Aquila 1.

5 Studium ſapientiæ ſummè commendatur. 22ª. q. 188. 1. c. / Cont. 1. c^{o} 2. / Ecclo. prolo.

*Caſtitas 12. Docilitas o.

6 Ordinatio ſtudij ſubeſt Papæ. Opuſc. 19. c^{o} 5. ſi.

*Gazophilacium o. Geometria 1. Hieronymus 2.

7 Circa ſtudium contingit per accidens quadrupliciter curioſitas, ſuperbia, & alia vitia, licet omne ſtudium ſecūdum ſe ſit bonum, ſcilicet vno modo, inquantum per ſtudium minus vel ſe retrahuntur aliqui a ſtudio quod eis ex neceſſitate incumbit. Alio modo inquantum ſtudet aliquis addiſcere ab eo à quo non licet. Tertio, quando homo appetit cognoſcere veritatem circa creaturas, non referendo ad debitum finem, ſcilicet ad cognitionem Dei. Quarto modo, inquantum aliquis ſtudet ad cognoſcendam veritatem, ſupra proprij ingenij facultatem, quia per hoc homines de facili in errores labuntur. 22ª. q. 167. 1. c.

*Impedimentum 2. Intēdere 5. Laus 21. Logica 8. Ordo 40. Perfectio 65. Princeps 4. Prudentia 36. Religio 80. 88 96. Sapientia 7. 23. 38. Scientia 58. 90. &c. Symbolum 4. Solicitudo 1. 7. Studioſitas o. Theologia 7. Tempus 43. Veritas 31. 33. 34. Vita 34. Vſura 189.

8 Studium & curioſitas, dicuntur pertinere ad carnem vel ad auaritiam, ratione cognitionis rerum ad quæ illa inclinant. 22ª. q. 166. Auaritia 12ª. 2. 2^{m}. / 3^{m}.

Quid. 1 ¶STVLTITIA dicitur a ſtupore, quia ſtultus eſt, qui propter ſtuporem non mouetur. 22ª. q. 46. 1. 2. c.

2 Stultus præcipue videtur, qui deficit in ſumma iudicij. ſ. ſecundum altiſſimam cauſam, non autem ſi deficiat circa aliquod modicum. 22ª. q. 46. 1. 1^{m}. / 2. c. *Amens. Contumelia 7. Fatue. Fatuus. Humilitas 9. Inſipientia o.

3 Stultitia importat hebetudinem ſenſus ſpiritualis, fatuitas autem totalem priuationem eius. Ideo prima opponitur contrarie inſipientiæ, ſecunda vero priuatiue. 22ª. q. 8. 6. 1^{m}. / q. 46. 1. o.

4 Stultitia duplex, ſicut ſapientia duplex, ſcilicet mundi, & Dei. Prima ſapientia decipit, non autem ſecunda. 22ª. q. 46. 1. 2^{m}. / 3^{m}. / q. 113. 1. 1^{m}.

5 Non moueri iniurijs, eo q terrena non ſapiant, pertinet ad ſtultitiam mundi. Si vero ex ſtupore, pertinet ad ſtultitiam ſimpliciter. 22ª. q. 46. 1. 3^{m}.

*Saluari. 4. Spes. 34.

6 Stultitia ex immerſione ſenſus in terrenis, eſt peccatum, nō autem ſi ex defectu naturæ, vt in amentibus. 22ª. q. 46. 2. o. / 3. c.

7 Stultitia opponitur præceptis de contemplatione veritatis. 22ª. q. 46. 2. 3^{m}.

8 Stultitia eſt filia luxuriæ, continens odium Dei, & deſperationem futuri ſeculi, quia faſtidiunt Deum, & dona eius. 22ª. q. 46 3. o.

9 Stultitia ex impedimento corporali, cauſatur ex ira, ex luxuria vero, inquantum eſt ex immerſione ſenſus in terrenis. 22ª. q. 46. 3. 3^{m}. / Iob. 5. prin^{o}.

10 Hebetudo, ſtultitia, ignorantia, & præcipitatio differunt, quia prima opponitur intellectui, ſecunda ſapientiæ, tertia ſcientiæ, & quarta conſilio. 22ª. q. 8 6. 1^{m}.

11 Stultitia conuenit ſuperbis, ſicut humilibus ſapientia. Iob. 5. prin^{o}.

¶Stultiloquium ſignificat peruerſam ſententiam verborum per quæ quis præfert delectationes luxuriæ alijs bonis. 22ª. q. 153. 5. 4^{m}. Cauſa.

*Gula. 3. Luxuria. 18.

1 ¶STVPOR cauſatur ex inſolita imaginatione. 22ª. q. 41. 4 c. ſi. Quid.

*Admiratio. ſtultitia. 1. 5.

2 Admiratio eſt principium philoſophandi, ſed ſtupor eſt impedimentum philoſophicæ conſiderationis quo timetur iudicare in præſenti, & inquirere in futuro. 22ª. q. 41. 4. c. ſi. / 5^{m}. *Timor. 42. Trepidatio.

3 Quidam piſcis, tentus in rete, ſtupefacit manus piſcantis non autem ſtupefacit rete, ſed aliter alterat illud. 2. d. 15. q. 1. 2. 6^{m}. / Veri. quæſt. 5. 9. 17^{m}. / Phy. 7. lec. 4. prin^{o}. / Cæ. 2. lec. 10. me^{o}. c. G.

1 ¶STVPRVM eſt illicita virginis defloratio, ſub cura parentum. 22ª. q. 154. 1. c. / 6. o / 4. d. 41. ar. 4. q. 1. 2. c. / Ma. q. 15. 3. c. *Adulterium. 3. Conſtantia. 9. Luxuria. 7. 9. 11. 13. Raptus. 2. 3. Quid.

2 Stuprum fit deformius, ex duplici iniuria ſibi annexa. ſ. virginis ſeductæ vel vi oppreſſæ, & patris. Et ſecundū legem ciuilem tenetur ſatisfacere vtrique. 22ª. q. 154. 6. 3^{m}.

3 Filia ſacerdotis etiam nō nupta, deprehenſa in ſtupro, lapidabatur in veteri teſtamento, in alijs autem tantum nuptæ. 3ª. q. 29. 1. 4^{m} / 4. d. 30. q. 2. ar. 1. q. 3. 4^{m}. Lapidatio.

4 Immo ſi filia ſacerdotis cōburebatur, aliæ vero lapidabantur. 3ª. q. 29. 1. 4^{m}. Reſpondeo Dubio. 1495°. Du^{m}. 1135^{m}

¶Suadere Exhortatio. Lex. 14. Peccatum. 133. ſuggeſtio.

¶Suauitas. Amor. 193. Anima. 213. Animal. 77. Cete. 10. Confeſſor 2. Fructus. 6. Mel. o. ſpiritus. 16. Teda.

¶Subalternum genus non eſt in angelis, ſed tantum primum genus ſubſtantiæ, & vltima differentia. Opuſ 42. c^{o}. 5. / 6. In quibus.

*Phyſica. 11. 12. Principium. 9. ſcientia. 135. &c. Theologia. 8. 43.

1 ¶SVBDIACONVS accipit vrceolum plenum, quia habet actū ſuper contentum eius, quia vtitur aqua & vino, ad ponendū in calice, & præbet aquam manibus ſacerdotis & diaconi. Accoliti vero habent actum ſuper vrceum, & non ſuper contentum eius. 4. d 24. q. 2. 2. 6^{m}. / 7^{m}. *Character. 41. Euangelium. 8. Lectoratus. 4. Officium.

2 Subdiaconus quando ordinatur, accipit calicem vacuum de manu epiſcopi, quia portat vaſa corporis & ſanguinis domini, & oblationes in altari ponit, idest ordinat materiam eucharistiæ in vaſis ſacris. 4. d. 14. q. 2. ar. 1. q. 2. c. / 2. 3^{m}. / 6^{m}.

3 Subdiaconus primo admittitur ad ſacra tractanda, & ad doctrinam nouæ legis annunciandam. 4. d. 24. q. 3. 3. c.

4 Actus principalis eius eſt, oblationes populi ponere in altari, vel offerre diacono, cuius actus principalis eſt offerre eas ſacerdoti. Ideo ordo eius eſt ſuperior, ſed ferre crucem ſecundum conſuetudinem aliquarum eccleſiarum, vel legere epiſtolam, ſunt actus ſubdiaconi ſecundarij. 4. d. 24. q. 2. 2. 3^{m}.

*Manipulus.

5 Subdiaconi habent miniſterium ſuper vaſa ſacra, & ſuper diſpoſitionem materiæ non conſecratæ. 4. d. 24. q. 1. 2. 6^{m}. / 3^{m}. / Con. 4. c^{o}. 75. ſi.

6 Subdiaconus habet actum ſuper calicem, & non ſuper contentum eius, ſed bene ſacerdos. 4. d. 24. q. 2. 2. 6^{m}. / 7^{m}.

7 Sacerdos directe habet poteſtatem ſuper corpus Chriſti, ſubdiaconus vero ſuper vaſa tantum, ſed diaconus ſuper corpus in vaſe contentum. 4. diſt. 24. quæſt. 2. 3. 5^{m}. *Ordo. 72. 86. 88.

¶Subditi debent prælatos imitari in hoc ſolum, in quo prælati imitantur Chriſtum, qui eſt infallibilis regula veritatis. 1ª. Cor. 4. le 3. me^{o}. F / ^{m}. 11. le. 1. prin^{o}. H / 1ª. Theſ. 1. me^{o}. I. / 2ª. Theſ. 3 le. 1. ſi. *Abſoluere. 7. 8. Accuſat o. 23. Act. o. 99. Adiurare 4. Apoſtaſia. 1. 5. Appetitus. 64. Benedictus. 5. In quibus.

99. Adiurare.

93.Adiurare.4. Apoſtaſia 1.5.Appetitus.64.Benedictus.5. Clauis.18.Confeſſio.41.67.&c.71.97 Correctio.10. Cor.2. 7.Damnatio.41.Daniel.2. Dæmon.95. Deus.375.376. Diſpoſitio.27.Dominium.11.12.13. Epiſcopus.15. Aeternitas.14. Exactio.5. Excommunicatio.29. Fatum.8. Fides.57. Fidueia.8. Finis.59. Forus.2. Imperare.4.10.16.18. Inferior. Infidelis.1.Inquirere.3. Iudicium.39. &c. Iuramentum.28. Iuſtitia.18 Lex.9.11.24.25.27.80.130.137. Manſuetudo.8. Mare.2. Maria.28.38.43.50.59.63. Matrimonium.45.122. 241.Miles.7. Naturale.19.Neceſſitas.31. Obedientia.0. Ordo.43.99.Papa.5.6.7.Participare.21.Paulus.1c.Pax.24. Periculum.9. Præceptum.134. Prælatio.8.20.21.23.26. Princeps.1.6.9.13.14.Prouidentia.22.&c.Prudentia.21.Regnum. 2. Reuerentia.9. Sacramentum.76. Sacrificium.11.Superbia.21.Tyrannus.4.12. Virga. Virtus.203. Vſura.258. Chriſtus.170.

¶Subdiuiſio.Contrarium.24.Diuiſio.0.

¶Subeſſe. Actus.35.Beatitudo.92.Caro.2.Dæmon.81.Eucharistia.246.Fides.28.Infirmitas.7.8 Intentio.27.Lex.79.Obedientia.3c.Oratio.59. Prophetia.33. Prouidentia.2c.&c. Schiſma.6.cenſus.44.ſtudium.6. ſubſiſtentia,4.5.7.ſubſtantia.12.Timor.5 26.Virtus.270.Vmbra.3.

¶Subiacere. Angelus.267.Appetitus.63. Aſſiſtere.5.Cælum. 38.104.Clauis.7.Cor.4 Eſſe.47.Infidelis.1.13.Lex.13.Matrimonium.45.Natura.7 Prouidentia.22 &c. Tẽporale.1.Tempus.24.34.Vitium.7.Voluntas.75. Chriſtus.175.&c.

Perfectio. 1 SVBIECTIO. Quælibet res perficitur, per ſubiectionem ad ſuum ſuperius.12^{æ}.q.92.1.c./22^{æ}.q.81.7.c./3.d.34.q.1.2.7^{m}./q.2.ar.1.q.2.2^{m}./Veri.q.14.3.8^{m}. * Actus.43. Alteratio.16. Angelus.349. Animal.68. Annihilatio.1. Appetitus.32.61.&c.Auris. Bonitas.163.167. Caro.2. Cælum.38.Clauis.19. Colere.Coma.Cor.4.Corpus.37 38.43.67.

2 Mouens, neceſſario cauſat motum in mobili, totaliter ſubiecto,non autem in alijs.1^{a}.q.82 2^{m}./22^{æ}.quæſ.83.1.c. Corruptio.16.Cultus.4.7.Cura.3.7.Deuotio.12.Deus.377.Dominium.n.Donum.5.Eſſe.45.50.Filiatio.8.

Quando. 3 Subiectio duplex ſcilicet per voluntatem ſubditi & per voluntatem domini. Prima conuenit ſolis bonis, ſecunda vero etiam malis.Ro.14 lec.1.ſi.I.Eph.lc.8 prin^{o}.I /Phyl.2.lc.3.me^{o} F./Hære.le.6.prin^{o}.H./c^{o}.10.le.1.ſi.I. *Hæreſis.96. Honor.0.Humilitas.1.3.16 Infidelis.1.Inuoluntarium.Iudicium.56.Iuſtitia.64. Lex.11.64 &c.79.175.&c.Maria.43. Meritum.28.

4 Subiectio mulieris ad uirum, inducta eſt in pœnam mulieris, propter peccatum. Vel non eſt per modum ſeruitutis, ſed gubernationis.22^{æ}.q.164.2.c./1^{m}/2.d.18. L.prin^{o}. Natiuitas.14.Natura.7.Ordo.43.99. Paſſio.97. Peccatum.244.424.

5 Omnia ſunt nunc ſubiecta Deo & Chriſto, ſecundum poteſtatem,ſed poſt iudicium,per finalem impletionem uoluntatis eius.3^{c}.q.20.1.3^{m}./ q.59.4 c^{m}./Ro.14.lec.1. ſi.G./1^{a}.Cor.15.le.3.ſi.D./He.le.6.prin^{u}.H./c^{u}.2.le.1.pri^{o}./ſi./c^{o}.10.le.1.ſi.1.

*Religio.14 Reuerentia.9.ſacerdos.16.ſaluari.8.ſerua.ſeruire.3.ſeruitus.0.

6 Prima ſubiectio hominis ad Deum, eſt per fidem. 22^{æ}.q.16.4.c.*ſpes.57.

7 Homo dicitur eſſe Dei dupliciter.ſ.per ſubiectionem poteſtati eius,& per unionem charitatis. ſecundum deſiit per peccatum, non autem primum, nec alio modo. 3^{a}.qu.48.4.1^{m}. *Superbia.25.

8 Subiectio Chriſti &.cuiuslibet alterius hominis ad Deum triplex.ſ ſecundum gradum bonitatis,poteſtatem,& obedientiam.3^{a}.q.20.1.0.ſuppoſitum.10.Tributum.2. Voluntas.Votum.47.Vſura.209.

9 Chriſtus fuit ſubiectus ſibijpſi, ſecundum naturam humanã, non autem ſecundum naturam diuinam nec ſecũdum aliam perſonam.3^{a}.q.20.c.0.

10 Omnia quæ ponunt ſubiectionem, vel minorationem Chriſti,intelliguntur ſecundum naturam aſſumptam,vel ad commendationem principii in patre.1^{a}.q.42.4.1^{m}./ q.43.7.1^{m}. 3.d.11.1.2^{m}./d.17.ar.3.q.1.c.

¶Subiectiua.Continentia.9. Fortitudo.8. Pars.4. Prædicari.22.ſcientia.41.

¶Subiectiue.In quo ſiue habitus ſubiectiue deſcribitur.

1 ¶SVBIECTVM duplex. ſ ſubiectum naturæ, & ſubiectum locutionis.3.d.1.q.1 5.4^{m}./ d.6.q.1 ar.1.q.2.c. ^{u} Accidens. 14.&c.Abſtinentia.9. Actio 59.60. Audacia 14. Caſtitas.8. 9.Continentia.14. Deſiderium.11.12. Fides.55.&c. Fortitudo.38. Humilitas.12.13. Ignorantia.15. Imprudentia.2.Infidelitas.8. Iracundia.8. Ira.21.ſtultitia.97.&c. Liberalitas.10.Luxuria 21. Magnanimitas.11. Magnificentia. 4.&c. Manſuetudo.6. Obedientia.6. Odium.6. Patientia.9.Peccatum 76.106 102.109.303.Pœnitentia 37. Perſeuerantia 10. 21.Prudentia 11.13.Spes 28.&c. Superbia 28. Temperantia 32.Triſtitia 7.Actus 22.43. Adiectiuum 7. Affirmatio 2.Agens 1.56.45.Aliquis.Alteratio 9.10.

2 Subiectum duplex. ſ.ſubiectum inhæſionis, & ſubiectum ſcibile.1^{a}.q 117.1.c./1.d.37.L.2. / Poſter.lec.15.m^{o}.c /Le.17.me^{o}.c./ Le 41.me^{o}.c.

*Amor 283.&c.Angelus 48.206 &c.402.Anima 26.55.247.261.263.264.311.&c.Annihilatio 1.4.Appetitus 73. Aptitudo.Ars 15. Attributa 9.Audacia 18.Augmentum 8.&c. Beatitudo 85.125.Bn.Bonitas 124.139 145.148.162. Calor 8.21. Character 14.&c.Charitas 65.Caſtitas 1.8 9

3 Subiectum ſumitur dupliciter. ſ.pro genere, & pro ſubſtantia quæ ſubſtat. Et ſic eſt idem ſubiectum omnium qualitatum tangibilium,nõ autem primo modo.Anima 2.lec.22.me^{o}.d.ſi. *Cathegorica.Cælum 38.Certitudo 3.14. Clauis 18 19.Coactio 3.Cognitio 47.Complacentia 3.Communicatio 8.Concupiſcentia 1.10.Conſcientia 20.Conſecratio 13 Continentia 9.14.17.Contradictio 1. Cõtrarium 11.38 40.42. Corpus 11.13.21.67.Creatio 3.5 u.Damnatio 50.Delectatio 15.Demonſtratio 12. Denominatio 2. Determinatio 4. Deus 383. 396.397.400.401. Dies u. &c. Differre 4.5. Definitio 24.25.32.33.35. Diſpoſitio 48. Diuiſio 22. Ens 16. Enuntiatio 3.6.

4 Subiectum duplex.ſ.ſubiectum primum, & ſubiectum ſecundarium. Veri.quæſt.25.5.1^{m}./Meta.5.le.ſi.e.D./ Poſter.lec.2./10./11.

*Epieiceia 4. Eſſe 51. Aeternitas 23. Eucharistia 92.93.94.107.109.Ex 1.Excluſio 3.Falſitas 4.Fides 55. Fieri 4.10.16. Finitum 3.Flagellum 2.Fomes 8.Forma 50.Fortitudo 37 Fortuna 6.Fruitio 13.Fundamentum n.Generatio 7.14.31. Genus 22.Gratia 38.Habilitatio 0. Habitus 57. Humilitas 12.&c.Idea 42.Ignorantia 15.&c.Illuminatio 3.In 3. Indiuiduũ 32.&c. Infidelitas 2. Infinitum 18 Inſtans 1.4.23.30. Inſtrumentum 5. Intellectus 136. 141.172.186.192.243.252. Intenſio 2.4.Intentionale 0.Ira 21.&c. Iuſtitia 38. Liberalitas 10.Libertas 4.Locus 27.Luxuria 11. Magnanimitas 11.Magnificentia 4.5.Malum 32.&c. Manſuetudo 6.Materia 0.Matrimonium 6. Medium 9.

5 Omne ſubiectum comparatur ad id cuius eſt ſubiectum, vt potentia ad actum.Spiritu 1.1^{m}. Forma 46.inſ.

6 Subiectum eſt in potentia ad eſſe accidentale, materia uero ad eſſe ſubſtantiale.Sed vnum ponitur pro alio. Anima 2.le. 2.me^{u} d / Opuſ.31.prin^{o}.

*Menſura 1. Meritum 29.60. Metaphyſica 3.4 5.10.23.25. Modalis 2.Modus 2.Moralis 2.Motus 70. Mutatio 2.10.Natiuitas 3.Notum 1.Numerus 18. Omnis 4.Operatio 30.Participare 5.Paſſio 43.44.47.

*Peccatum 34. Pœna 32.&c.81. Pœnitentia 34. Perdere. Perfectio 30.Philoſophia 2.Philoſophica 1.&c.Prædeſtinatio 47. Prædicari 4.6.7.12.23.34.35.41. Priuatio 4.&c.85. Propoſitio 2.5.7.10.12.Proprium 0. Prudentia 21. Qualitas 1.6.8.14.

7 Dici de ſubiecto,& eſſe in ſubiecto, ſunt idem metaphyſicẽ, non autem logice. Meta.7.le.13.me^{u}.c.

*Quantitas 5.18.19. Ratio 12. Rationale 7.Reduplicatio 5. Relatio 8.Relictum 3.10.Reſiſtere 2.Sacramentum 87. Sanctus 5.Sapientia 11.45.Scientia 36.&c.Sobrietas 5. Solus 0. Spes 25.&c Superbia 9.Superficies 0.Suppoſitum 1.Theologia 1c.&c.Tenebræ 1.Triſtitia 7.Verbum 85 Virtus 46. &c. 267.Viſus 5.Vnctio 25.Vnitas 3.20.11.22. Vniuerſale 14.Vſura 124.Chriſtus 21.

8 Subiectum eſt cauſa effectiua propriæ paſſionis,quia propriũ fluit a ſubiecto.1^{a}.q.77.6.3^{m}./ Poſter.le.10.prin^{o}.a.

9 Immo ſubiectum eſt cauſa materialis eius.1^{a}.q.77.1.5^{m}.

10 Immo propriæ paſſiones,ſunt propria accidentia ſubiecti per ſe,& ſimul producuntur a ſimili.1^{a}.q.77.1.5^{m} Reſpondeo Dubio 1156°. Du^{m}.1136.

¶Subiicere. Annexum 1. Annihilatio 1. Contemptus 5.Eſſe 71. Humilitas 16.20. Impuritas 2. Inuoluntarium 1.Iuſtitia 64.&c. Materia 47. Motus 62. Oratio 45. Papa 6.Perfectio 38.Princeps 6.Religio 1.Rex 0. Subiectio 0.

¶Subintellectum.Cointellectum. Cõſignificare.Chriſtus 47. Comparatio.

¶Subitatio. Comparatio motus iraſcibilis & concupiſcibilis quantum ad ſubitationem.12^{æ}.q.156.4.c./ Veri.q.115.6.3^{m}.

¶Subito dicitur,quod fit in indiuiſibili temporis. Phy.3.lec.2 prin^{o}. Quid.

^{u} Amor 175. Angelus 78.311.474.543.589. Anima 115.283. Animal 36.48. Annihilatio 7. Attendere 22. Baptiſmus 88.159.160.151.201.206. Beneficium 1. Cauſa 66, Cælum 124. Ciuis. Confeſſio 31. Conuerſio 7. Cor 10, Credere 31.Dæmon 59.67. Defendere 9. Deus 215.Empyreum. Euchariſtia 124.157. Euſtochia 3. Facilitas 2. Forma 132.In-

131. Inſtans o. Velox o.
¶Subiugatio. Amazones 1. Pax 18. Princeps 8.
¶Subiunctiuus. Baptiſmus 38.
¶Sublimitas. Altitudo o. Angelus 230. Apoſtoli 35. Aquila 1. Contemplatio 9. Miſericordia 33. Sanctus 9.
¶Summergere. Aqua 14. Immerſio.
¶Subordinatum. Actio 64.66. Actus 67. Agens 66.90. Motus 21.
Differentia. ¶Subſannatio & irriſio conueniunt in fine. Sed differunt in modo, quia prima fit naſo rugato, ſecunda vero fit ore, idest in verbo & cachinis. 2.2ª.q.75.2.1^{m}. / pſal. 2. me^{o}.e.K. / pſal. 44 me^{o}.m.K. *Irriſio.
¶Subſcriptio. Legitimatio 3.
¶Subſequens. Gratia 30.31.34.35.
¶Subſeruire. Appetitus 13. Fides 86. Participare 2. Seruire o.
¶Subſidium. Auxilium o. Charitatiuum. Honor 34. Indulgentia 21. Papa 8.9. Prælatio 15.20. Vti 16.20.
Quid. 1 ¶Subſiſtentia dicitur, cuius actus eſt ſubſiſtere, ideſt per ſe exiſtere. 1ª.q.29.2.c. / 1.d.23.1.c.
*Abſtractum 4.5.9. Accidens 23.
2 Formæ ſeu naturæ materiales, non ſubſiſtunt, Po^{a}.q.2.1.c. / q.9.3.5^{m}. / Spiritu 2.8^{m}.
*Actio 99. Actus 186. Agens 75.
3 Omne ſubſiſtens eſt tantum vnum numero. 1ª. q.41.6.c. / q.44.1.c. / q.54.1.c. / q.75.8.c. / Con.2.c^{o} 52.3^{m}. / 2^{m}. / Po^{a}.q.9.3.5^{m}. / Spiritu 8.c. / Opuſ. 15.c^{o} 13. / Cauſis le. 4.prin^{o}.2.fi. / Le. 9.fin. / Phy. 8.lec.21.me^{o}.c.A.
*Alteratio 10.
4 Nomen ſubſiſtentiæ, prius conuenit generibus & ſpeciebus de prædicamento ſubſtantiæ quam indiuidui. 1. d.23.q.1.2.o. / d.26.q.1.1.4^{m}.
*Amor 2. Angelus 26.27.314. Anima 12.48.75.215.325.333.353. Apud 1 Bonitas 44. Calor 2.
5 Immo genera & ſpecies dicuntur ſubſiſtere ratione indiuiduorum, ſcilicet inquantum ſubſiſtere conuenit indiuiduis, ex hoc quod ſunt ſub eis. 1ª.q.29.2.4^{m}. / Po^{a}.q.9.1.2^{m}. Reſpondeo Dubio 1137°.
Du^{m}.1137.
*Conſiſtere. Corruptio 12.13. Creatio 39.41.
6 Subſiſtens ut nominatur nomine intentionis, dicitur ſuppoſitum. Si autem nomine rei, dicitur ſubſiſtentia, inquantum ſubſiſtit, ſed dicitur res naturæ, inquantum naturæ communi ſupponitur. Sed ut ſubſiſtat accidentibus, dicitur ſubſtantia vel ypoſtaſis. Et inquantum rationalis, dicitur perſona. 1ª.q.29.2.c. / 3.d.6.q.1.ar.1.q.1.c. / Po^{a}.q.9.1.o.
*De 4. Deus 16.19.23.58.401. Ens 7. Eſſe 4.7. Exiſtere. Finis 25.
7 Subſiſtere conuenit Deo, ratione eius ad quod ſignificandū nomen imponitur, ſcilicet per ſe eſſe, non autem ratione eius a quo nomen imponitur, ſcilicet ſubeſſe, niſi ſecundum quod eſſentia ſubeſt ipſi eſſe ſecundum rationem. 1ª.q.14. 1.1^{m}. / q.29.3.3^{m}. / q.39.1.3^{m}. / 1.d.23.2.3^{m}. / d.26.q.1.1.2^{m}. / Po^{a}.q.9.5.6^{m}. Deus 58.
8 Subſiſtentia non nominat aliquid diſtinctum. Ideo proprie non prædicatur in diuinis pluraliter, licet quandoque dicatur pluraliter ſecundum viſum ſanctorum. 1. diſtin. 26.queſt. 1. 1.4^{m}.
9 Natura diuina de ſe eſt ſubſiſtens, etiam non intellecta diſtinctione perſonarum, non autem natura humana. 3.d.21.q.2.5.c.fi. / 3.d.6.q.2.2.2^{m}. / d.9.q.1.ar.3.q.2.2^{m}. / Po^{a}.q.9.5.13^{m}.
*Forma 7.21. &c. 47.50.77.112.160.161. Hocaliquid. Homo 9.
10 In diuinis ſunt plures res ſubſiſtentes, ſi relationes conſiderentur, & vna res ſubſiſtens, ſi eſſentia conſideretur. Contra 4. cap^{o}.14.
*Honor 23. Indiuiduum 20.25. Ipoſtaſis 3.6.7. Mens 6. Naturam 9.4. Neutrum Nomen 43.
11 Omne quod eſt in Deo, ſubſiſtit & tamen ibi non ſunt niſi tres ſubſiſtentes. 1ª.q.30.1.2^{m}. / 2.c. / q.34.2.1^{m}. / 1.d.23.4.3^{m}. / d.26.q.2.3.6^{m}. / Po^{a}.q.9.9.15^{m}.
*Operatio 43. Origenes 5. Pars 8. Perfectio 7. Perſona 4.11.14. Prædeſtinatio 45. Prius 9. Relatio 18. Solus 4. Spiratio 1. Spiritus 9. Subſtantia 1.4.6.10.12.14.25.27. Suppoſitum 2.3. 10. Vanum. Verbum 26. Vnitas 9.10. Chriſtus 180.
12 Sicut dicimus in diuinis, tres perſonas, uel tres ſubſiſtentias, ſic græci dicunt tres ypoſtaſes. Non autem tres ſubſtantias, propter errorem. 1ª.q.29.2.3^{m}. / q.30.1.c. / 1^{m}. / 1.d.23.1. 2^{m}. / d.26.q.1.1.1^{m}. / Po^{a}.q.9.2.8^{m}.
Diuiſio. 1 ¶SVBSTANTIA dicitur quadrupliciter. ſ. eſſentia cuiuſcumque rei, indiuiduum ſubſtantiæ, ſubſtantia ſecunda, & commune vtrique. 1.d.25.1.7^{m}. / 3.d.4.q.1.2.c.
*Abſolute 1. Accidens 12. 12.16.20. 26.27.28. 50.65.68.74.75.88 90.91.92.98.118. Accidentaliter 6.
2 Subſtantia dicitur dupliciter. ſ. eſſentia ſeu quidditas, & ſuppoſitum. 1ª.q.29.2.c. / 3ª.q.2.6.3^{m}. / 1.d.9.q.1.1.1^{m}. / d.23.1.c. / 5^{m}. / 3.d.5.q.1.2.c. / Po^{a}.q.9.1.c. / Quol.3.4.1^{m}. / Meta. 5.le.100. / Li^{o}.7.le.2.prin^{o}.2.C. / Le.13. prin^{o}. / Li^{o}.10.lec. 4.fin.
3 Subſtantia, ſubſiſtentia, & eſſentia, ſumuntur dupliciter. ſ. vt quo, & vt quod. 1.d.23.1.c. / d.25.1.3^{m}. / Po^{a}.q.9.1.5^{m}. / 9^{m}.
4 Subſtantia, ſubſiſtentia & eſſentia, diſtinguuntur ſecundum triplicem actum. ſ. ſubſtare, ſubſiſtere, & eſſe, quorum eſſe eſt commune omni enti, ſed ſubſtare & ſubſiſtere, eſt commune tantum ſubſtantiæ 1ª.q.29.2.c. / 1 d.23.1.c. / Po^{a}.q.9.1.c.4^{m}.
*Actio.1.4 34 49. Actus.45.74.164.193. Adiectiuum.3.&c. Alimentum.o. Albus. o. Alteratio.12.12. Amor.58.159.168. Analogia.1.9. Argumentum.5.
5 Subſtantia dicitur dupliciter, ſcilicet res primi prædicamenti. i. materia, forma, & compoſitum, & ſignificans quid. 2.d.37.q.1.8.c.
*Augmētum.5. Baptiſmus.79. Beatitudo.4.34. Bonitas.228. Cauſa 80. Cælum.40.119.181.134. Circunſtantia. 2.4.25. Contritio.16 Credere.29.
6 Subſtantia dicitur dupliciter. ſ. ut diuiditur cōtra accidens, & ut genus. Prima prædicatur de partibus ſubſtantiæ, non autem ſecunda, nec de natura humana in Chriſto, nec de aliquo non ſubſiſtenti. 3.d.6.q.1.ar.1.q.1.1^{m}. / Op.42.c^{o}.10.
*Deus.425 Diuiſio.19 Elementum.19. Eleemoſyna.32. Ens. 30.12.12.20.32.&c. Eſſe.86.&c. Aetas.2. Aeuum.3. Facere. 6. Fatum.3. Fides 11.83. Filiatio.6. Idea 43. Innouatio.
7 Subſtantia dicitur dupliciter. ſ. ſubſtantia prima, & ſubſtantia ſecunda. Po^{a}.q.9.2.6^{m}. *Malum. 33. Metaphyſica. 5.9. &c. Peccatum.49.
8 Diuiſio ſubſtantiæ in primā & ſecundam, eſt diuiſio analogi, in diuerſos modos eſſendi, non autem eſt diuiſio generis in ſpecies. Potentia.q.9.2.6^{m}.
9 Subſtantia eſt res, habens quidditatem, cui debetur eſſe per ſe, & non in alio. ſ. ſubiecto. 1ª.q.3.5.2^{m}. / 3ª.q.77.2.2^{m}. / 1.d. 8 q.4.2.2^{m}. / 2.d 3.q.1.5.c. / 4.d.12. q.1. ar.1 q.1.8^{m}. / 3^{m}. / Con.1.c^{o}.25.fi. / Po^{a}.q.7.3.4^{m}. / Quol.9.5.2^{m}. / Opuſ 42.c^{o}. 4. / 5. / 10. Qui
*Accidentaliter.2. Agēte.2 Angelus.26.27.29.30.32.45.63. 340.361.393.
10 De ratione ſubſtantiæ eſt, quod ſubſiſtat, quaſi ens per ſe. 2. d. 3.q.1.1.1^{m}. *Anima.20.21.37.253.270. Animal. 62. Augmentum.27. Baptiſmus. 79. Cælum.17.40.129. 121.134. Contrarium.5. Contritio.16 Conuerſio. 10.11.12. Cor.9. Corpus.11.27.35 Credere.26. Dauid.3. Deus. 56.&c.404. 425. Differre.8. Definitio.35. 41. Dimenſio.10.11.12. Diſtinctio.11. Diuiſio.19. Ens. 10.12.12.14 20. 32. &c. Eſſe.2.14. 53.74.80.83.88.89. Aeternitas.30. Euchariſtia.81.88.93.95. 96.103.104.127 Aeuum.3. Facere.6. Fatum.3. Fœlicitas.4. 5. Fides 12.31.43.44. Forma.91.111.155.161 Gener^{o}.72.&c.
11 Subſtantia dicitur, cuius actus eſt ſubſtare accidentibus. 1.d.23.q.1.1.c.fin. *Gratia.173. Hæreſis.98. Idem. 1. Ignis. 17 Innouatio. Ipoſtaſis 2.7. Iuſtificatio. 11.34 Luminare. 3. Malum.33. Metaphyſica.5. Miraculum. 8.39. Miſericordia 25. Modus. 6. Motus. 14. 16. 39.81. Nomen. 27. Omiſſio.18 Origenes.5. Participare.3. Pater. 3. Peccatum. 2. 49. Perfectio.6.
12 Subſtantia dicitur, vt eſt ſub accidentibus, vel ut ſubeſt naturæ communi. Subſiſtentia vero, ub eſſe ſuo. 1.d.23.1.3^{m}. / 2.3^{m}. *Perſona.5.6.7.31.
13 Per ſe exiſtere, non eſt definitio ſubſtantiæ, quia per hoc nō demonſtratur quidditas eius, quæ non eſt ſuum eſſe. 1ª.q.3.5.1^{m}. / 4.d.12.q.1.2.1.q.2 2^{m}. / 1^{m}. / Po^{a}.q 7.3.4^{m} / Quol. 9.5.2^{m}. *Præceptum.44.91 93.94.100. Prædicari. 18. Prophetia.64. Quantitas.1.&c.
14 Nulla pars integralis, poteſt dici ſubſtantia prima, uel ypoſtaſis. 1ª.q.29.1.5^{m}. *Relatio.11. Sacramentum.37. Scientia.115.
15 Nulla prædicatio eſt in ſubſtantia, ſecundum metaphyſicum, ſed bene ſecundum logicum. Opuſ.42. c^{o}.9. fin. *Semen.13. 14.18.23.
16 Aliquid prædicatur per ſe de prima ſubſtantia. ſ. ipſamet, aliquid per accidens de ſuperiori ſubſtātia. Meta.7.lec.2.prin^{o}. 2. ſeraphin 4.
17 Subſtantias aliquas eſſe ſpirituales, incorporeas, & immateriales probatur. Po^{a}.q.6.6.c. / Ma.q.16.1.c / ſpiritu. 5.c. / Opuſ.c^{o}.74 / Meta.3.le.9.8 / Li^{o}.12.le.2.pr^{o}.c. / Li.1°.12.le.9 / Intellectualis 2. *Sol. Teſt 1.4. Tetragrammaton. Vſus.1.
18 Quanto ſubſtantia intellectualis eſt altior, tanto habet virtutem motiuam uniuerſaliorem. Ma.q.16.1.14^{m}. *Vſura.92. 194.195.
19 Quicquid noſtra ratio facit circa ſubſtantiam, eſt accidens, non ſubſtantia. Ideo ſubſtantia dicitur prædicari in quale. Opuſ.42.c^{o}.7. / 9. / 14. / 15.

Sub-

20 Subſtantia eſt prior accidente, tempore, natura, & ſecundum rationem M 2.q.4 4.c fi./Meta.7.le.1.me°.d./lec.13.me°.e./ L°.12.le.2.o./Diuiſio.29.Le.5.prin°.

21 Subſtantia eſt prior accidente tempore.i.generatione. Meta.7.le.13.me°.e.C.
*Vſus.10.14.

22 Immo ſubſtantia & accidentia propria ſimul producuntur. 1ª.q.77.1.5m.Reſpondeo ſicut dubio.1136°.

23 Subſtantia vniuerſalis non ſubſiſtit, niſi ratione ſubſtantiæ ſingularis, quæ per ſe ſubſiſtit.Meta.5.le.10.fi.e.

24 Subſtantiæ nihil eſt contrarium ratione formæ, vel materiæ, vel compoſiti, ſed tantum ratione diſpoſitionis ſubiecti. Meta.11.lec.12 prin°.b./Phy.le.10./12.fi./ L°.5.lec.3.prin°.b./ Cæ.le.6.fi.K./ſenſu.le.10.me°.e.

In genere. 25 Nihil eſt directe in genere ſubſtantiæ, niſi habens completam aliquam naturam.3.d.6.q.1.ar.1.q.1.2m./Opuſ.41.c°.4.
*Abſtractum.3.

Du^m. 1139. 26 Oppoſitum uidetur dicere.12ſ.q.110.4.3m./ 4m./ 2.d.3.q.1. c.Reſpondeo.ſicut Du^m.173°.
*Angelus.29.30.63.

27 Omne quod eſt in genere ſubſtantiæ, poteſt dici vſya, ſiue vniuerſale, ſiue particulare.1. diſt.23.1.1m. *Applicatio.1. Aqua.13.

28 Tantum compoſitum eſt in genere ſubſtantiæ.1.d.39.q.1.1.c. *Artificiale.1.2.Bonitas.211. Conuerſio.13. Creatio.16. Deus.53.&c.

29 Omne quod eſt per ſe in prædicamento ſubſtantiæ, eſt compoſitum ex eſſe & eſſentia, non autem ex materia & forma. 1ª.q.3.5.c./2.d.8 q.4.2.c./2.d.3.q.1.1.1m./5.c./ Veri.q.27.1.8m./Pc².q.7.3.4m./ Quol.3.20.6./ Spiritu.1. 10m./15m./ Opuſ.42.c°.4./5./7. *Elementum.19. Eleemoſyna.32. Ens 22.Aequalitas.5.Forma.50 Genitum.2. Genus.31.32. Idea 43.Idem.2.Indiuiduum.8.39.&c.

30 Materia & forma, ſunt in genere ſubſtantiæ, vt principia eius, non autem vt ſpecies.2.d.3.q.1.1.2m / Veri.q.27.1.8m./ Spiritu.1.23m./Opuſ.30.fi / Opuſ.42.c° 4. *Infinitum.16. Influere. Intellectualis.0. Intellectus.22.142.257.269. Intelligentia.1. Ipoſthaſis.2.7.Lex.36 Magis.5.Materia.8. Medium.12. Metaphyſica.3.4.9. &c. Motus.16.81. Natura. 19.20.

31 Subſtantia prius conuenit indiuiduis ſubſtantijs, quàm generibus, & ſpeciebus eius.1.d.23.q.1.1.c. *Naturale.1.Nomē. 27.Ordo.36.

Du^m.1140. 32 Oppoſitum uidetur dicere.1.d.23.1.c./d.26.q.1.1.4m. Reſp° ſicut Du^m 1237°. *Peccatum.2.Prædicamentum.9.Prædicari.18.Prouidentia.39.Purgatorium 4.Relatio.11.23. Senſibile.4 ſenſus.13.14.ſeparatio 2.ſpirituale 4.&c.

33 Genus ſubſtantiæ, nullam habet unitatem realem, ſed bene animal, & alia genera ſubſtantiæ. Opuſ.42 c° 7./9./14./15. *ſtatua.1.ſubalternum.ſubiectum.2.6.ſubſiſtentia.4.&c. 35. ſubſtantiale.ſuperius.Tempus.20. Timor.51.58. &c. Totum. 20.21.Verbum.80.Veſtigium.9.

34 Quicquid eſt in genere ſubſtantiæ per ſe exiſtens, habet rationem ipoſthaſis uel ſuppoſiti.3.d.2.q.2.2.3. q.a 1. *Virginitas.18.

35 Subſtantiæ materiales & immateriales, corruptibiles & incorruptibiles, conueniunt tantum in genere logico.2.d.3.q. 1.1.2m./ Opuſ.42.c°.6.prin°./ c°.14. *Viſibile. 4. Viſio. 12.Vita.33. Vnitas.3.16. Vniuerſale.5. Vſya.2.Chriſtus.9. 138.145.

36 Ipoſthaſis verbi Dei, inquantum eſt ipoſthaſis naturæ humanæ, eſt in genere ſubſtantiæ, & in ſpecie hominis.3.d.6.q.1.2. 2.quæſt.1.2m.

¶Subſtantiale Accidens.16.76.Accidentaliter 2.Amor.58. Anima.3 Augmentū.17. Beatitudo.37. Dimenſio.12 Eſt.5. 5.Eſſe.4.83.Eucha°.95.Forma.50 Modus.6.ſubſtantia.9. ſubſtantialiter.Neutrum.2.

¶Subſtantiuum.Adiectiuum.0. Alius.1.Ens.37. Neutrum.2. Nomen.12.Pater.7.Prædicatum.Quantitas.9.Solus.5.

¶Subſtantiare.Aeſtimatiua.3.Indiuiduum.8.25.Ipoſthaſis.4. 7.Subiectum.3. Subſiſtentia.0.Subſtantia.4.18.

¶Subſternere.Eſſe.61.

¶Subterfugere.Simonia.38.Vſurare.

Quid. 1 SVBTILITAS dicitur a uirtute penetrandi. Et conuenit corpori dupliciter.ſ.ex paruitate profunditatis & latitudinis, & ex paucitate materiæ.Ideo rarum dicitur ſubtile.4.d.44.q.2. 2.3.q.1.c. *Aquila.1.Aſtutia.0. Corpus.39.&c.Deus.81. Diuinatio.15.Doctrina.3.Dos 5.Elementum.5.23. Ignis.17.Intellectus.38.Mahumetus.Medicus.10.Peccatum.27. Piſcina. 2.Raritas.1.ſolertia 2.3.ſpiritus.4.6.Tactus.10.Terrenitas. 5 Timor.34.Vapor.2.3.Viſus.8.

2 Quanto aliquid eſt magis ſubtile, eſt magis actiuum, quia habet plus de forma. Et magis groſſum, eſt magis paſſiuum, quia habet plus de materia. 2. diſt.8. 1.prin°./ Phy.lec.18.

medio & fin Vſura 21.

¶Subtrahere. Abſtinentia 1.Actio 31.Addere 115.Agens 34. Annihilatio 7 Bonitas 199.216.339.Cœlum 111.Ceſſare 34 Continentia 18.Damnatio 50.Damnum 5. Debitū 12.Deus 427.Excæcatio 1.Excommunicatio 7.9.10.Habilitas 2.Ieiunium 7.11. Immiſericordia. Impedimentum 0. Ingratitudo 12.Intellectus 303.Iuſtitia 86.Legitimatio 1.Lex 51.Liberalitas 19 Mors 1.Nocere 5.Oblatio 11. Offenſa.Organum 0. 9.Pax 25.Peccatum 188.212.219.293.Pœna 7.38.65.Pœnitentia.29.Prædeſtinatio 40.Prouidentia 56. &c. Punitio 3. Puſillanimitas 1. Religio 39. Remotio. Reprobatio 36. Sermo 3. Simonia 16.26. Superbia 37. Valitudo; Venire 1. Vſura 64.

Subtus. Stratus 2.

¶Subuenire conuenit tripliciter.ſ.recipiendo fugientem, aſſiſtendo in tribulatione, & exterius auxiliando. pſal. 45.prin°. Diuiſio.
*Adiuuare.Aduocatus 2.&c.Amicitia 39.40.Auxilium 0.Baptiſmus 161.Benefacere 9. Campſoria 2.Cura 4. Eleemoſyna 0.Honor 24 Humanitas 1.Iuramentum 6.Miſericordia 1. 9.Mutuum 0.Neceſſitas 30.32.33. Pietas 14.Prodeſſe. Purgatorium 9.Religio 52 &c.75. Reſtitutio 8. Sanctificatio 9.Simonia 15.Succurrere.

¶Subuertere. Hæreſis 18. Matrimonium 128. Peruertit. Seducere.

1 ¶SVCCESSIO eſt propria motus, cuius eſt medium. Et contingit ſemper propter indiſpoſitionem materiæ. Con.2. c° 19. Cur.
*Adoptio 7.9.Alteratio 7.9. Angelus 115.116.183.166.329. Cæius 2.Cogitatio 2.5.Creatio 50.Deus 17.

2 Succeſſio & tempus eſt in omni motu & mutatione, propter oppoſitionem terminorum.1.d.37 q.4.3.c.
*Dies 18.Diuiſio 17.Eccleſia 13.Epiſcopus 9 Aeternitas 20. 21.28.Feſtum 2.7.Fides 41.98.99. Fluxus 0.Gloria 19.Gratia 33.Illegitimus 1.3.Infinitum 32.Maria 68. Motus 30.50.

3 Tota ratio ſucceſſionis, conſiſtit in priori & poſteriori.1.d. 37.q.4.3.c.

4 Succeſſio eſt in ſuccedentibus, ſicut ordo in ordinatis. 3ª.q. 75.4.1m./ 4.d.11.q.1.a1.3.q.1 3m. *Pallium

5 Producere ſucceſſiue contingit tantum in his quæ ſunt ex materia.Ideo ſucceſſio non eſt in prima rerum creatione. Potentia.q.3.18.1m.

6 Conuerſio Euchariſtiæ, non ponit aliquem actum imperfectū, ſed ponit ſucceſſionem, cuius relatio ſecundum rem, eſt in pane, non autem in corpore Chriſti, niſi ſecundum rationem. 3ª. q.75.4.1m / 4.d.11.q.1.ar.3.q.1.3m.
*Regere 23.

7 Succeſſio & tranſitus in operationibus angelorum eſt diuerſorum obiectorum, non autem reſpectu eiuſdem. Sed in noſtris, eſt vtroque modo.Opuſ.36.c° 2.
*Scientia 91.Synagoga Succeſſiuum. Tempus 9.20. Timor 39. ſolicitudo. Vſura 150.242.

8 In damnatis eſt pœnarum ſucceſſio. Sed gloria ſanctorum, eſt ſine ſucceſſione.12ſ.q.67 4.2m./ 22ſ.q.18.2.2m. Gloria

¶Succeſſiuum. Alteratio 7.9.Angelus 125.126.257.Annihilatio.12.Baptiſmus 262.Circumciſio 11.Dies 11.Eſſe 5.Fomi 3.44.Forma 131.Imperfectio 1.Inſtans 15.Intellectus 94.Mutatio 3 Pars 14.Principatum 3.Regere 23. Scenophegia. Synagoga.Tempus 9.20 Tranſubſtantiatio.Vita 21.

¶Succeſſor. Epiſcopus 9. Reſtitutio 24. Vſura 191.192.244. 246.

¶Succingi. Epiſcopus 14.Præcingi.Stola 2.

¶Succubus. Dæmon 98.Gigantes.Incubus.

¶Succumbere. Tentatio

¶Succurrere.Adiuuare. Auxilium 0. Deſcriptio. Mutuum 0. Subuenire.Suffragia 0.

¶Sudarium. Manipulus.

¶Sudor Chriſti factus eſt ſanguineus in oratione, in die cœnæ.4.d.31.q.1.2.2.93.1m. Chriſti.
*Affectio 5 Campſoria 8 Immortalis 8 Reſurrectio 23.

¶Sufferre.Comportare.Patientia 0.Pœnitentia 29.Suſtinere. Tolerare.

¶Sufficiens per ſe duplex.ſ. non recipiens additionem boni, vt Deus, & continens omnia neceſſaria, ut beatitudo.1ª.q. 26 1.1m /12ſ.q.3.2.2m./3.2m./q.4.5.2m./4.d.49.q.2 ar.2.q.1. 4m./ Ethi.le.9.fi. *Abducere 26. Actio 17.37. Actus 148. Adeptio 2. Amor 170. Angelus 146.254 309. Anima 178. Animal 13.42. Baptiſmus 73.91.93.103.168.179.224.225. Beatitudo 14.21.134.Beneficium 28.Bonitas 14.Cauſa 2.34. 59.60.69. Cæremonia 7. Cæte 13. Conditio.2. Coitus.57 Contingens 3. Contritio 22.23.24 Correctio.22. Credere. 18.30. Dæmon 65. 116. Deſcendere 8. Deus 76.188.250. 326. Difficile 18. Dos 1.Eccleſia 4 Electio 34.35. Eleemoſyna 38 Epiſcopus 19. Aequalitas 4. Acquirere. Euchariſtia. 265.321. Finis 130.133. Gratia 19.71.148.159.165.167.

161.Hæreſis

Sa

161.Hæreſis 99.185.136.Honor 3.Ieiunium 7.28.Imaginatio 5.Imago 4. Implere.Indiuiduum 17.Ingratitudo 6.Intellectus 58.176 225.Ira 47.Iuſtificatio 29.Lex 149. Martyrii 7.Matrimonium 64.95.Miraculum 26.54. Miniſter 6. Miſſa 3.15 Mors 37.Mulier 17.Natiuitas 1.Natura 40. Obiectum 7. Opinio 0.Oratio 53. Ornatus 3. Paſſio 106.115. Peccatum 133.163 259.334.Perfectio 44.Per ſe ſufficientis. Plantæ 4. Præceptum 35.60. Prædicamentum 1. Propoſitio 5. Prudentia 20.Puer 7.Ratio 9.Religio 48.Reſtitutio 7.Reſurrectio 47. Sacramentum 22.72. 72. Satisfactio 20.28.29.35. 36.Scientia 67 69.96.Seruire 3.Simonia 36.Temperantia 9. Theologia 26.Teſtis 2.Valitudo. Verbum 11. Virginitas 35. Virtus 92.94.173.251.253.272. Vita 43. Votum 41. Vox 4.Vſura 162.Chriſtus 108.

¶Suffodiens.Reſtitutio 15.

MiniſterDei. ¶Suffraganeus non conſecrat archiepiſcopum : nec epiſcopus Papam, ſed hîc hominem, vt ſit archiepiſcopus vel Papa, virtute Dei, & vt miniſtri Dei. Ideo fit a maiori. He.7.le.2.ſi.k. *Epiſcopus 15.

Mortuis. 1 ¶SVFFRAGIA. Conſuetudo ſuffragiorum eccleſiæ pro mortuis, incępit ab apoſtolis.4.d.45.q.2.ar.1.q.2.b.2./c./4m.

2 Suffragia proſunt mortuis, ſicut & viuis. 4.d.15.q.2.ar.5.q.3.am./d.45.q.2.ar.1.q.2.o. *Apoſtoli 25 Auxilium o.

3 Inter ſuffragia pro mortuis, principale eſt Euchariſtia, ſecundo eleemoſynæ, tertio oratio, quarto, cætera bona. 4.d.45.q.2.ar.3.q.1.o.

4 Suffragia eccleſiæ, valent ad tria.ſ.ad augmentum gratiæ, cuſtodiam virtutum, & defenſionem ab hoſte. 4.d.18. q.2.ar.1.q.1. 2m./Quol.7.18.c./Ro.12.lec.2.ſi.
*Damnatio 50.Excommunicatio 3. Gratus 2.

5 Suffragia viuis, valent alijs ex intentione & charitate facientis, quo ad præmium accidentale, vel ad diminutionem pœnæ, merendo pro eo, non autem quo ad ſtatum gloriæ, niſi impetrando, & pro viatore tantum. 4.d.18.q.2.ar.1.q.1.2m./d.45.q.2.ar.1.q.1.2.o./ar.2.q.2.o./q.3.c./ar.3.q.3.c./ar.4.o./Quol.2.14.c./Quol.9.c./1ª.Cor.15.lec.4.prin°.F.
*Indulgentia 27.

6 Suffragia plus valent meliori, quàm ei pro quo fiunt quo ad charitatem & gaudium, & plus ſi fiāt pro pluribus, vel pro omnibus, quàm ſi pro vno tantum, ſecundum Præpoſitiuum, ſed quo ad expiationem, eſt econuerſo.4.d.45.q.2.4.o./Quoli.2.14.o./Quol.8.9.o.

7 Suffragia ordinata a moriente, ſtatim ei valent, quo ad opus operans eius. Non autem quo ad opus exequentis, nec ea opere operato, niſi ſint impleta.4.d.45.q.2.ar.2.q.2.4m.Mortuus 1.2. *Miſſa 26.&c.Oratio 32.68.&c.87. Patrocinium.

8 Mortui defraudantur in temporalibus.ſ.ſuffragijs, ex culpa exequutorum, non autem quo ad æternam retributionē, ſed tantum ex propria culpa.4.d.45.q.2.ar.2.q.2.4m.
*Purgatorium 20.Sepultura 1.&c. Suſpenſio 2.

9 Suffragia peccatoris, proſunt mortuis, ex opere operato in perſona eius, ſed etiam ex opere operante in perſona eccleſiæ, vel ex opere imperantis, licet magis proſint ſuffragia bonorum.3ª.q.82.6.c./2.d.40.4.5m./4 diſt.5.q.2.ar.2.q.2.2m./d.19.q.1.ar.2.q.2.4m./d.45.q.2.ar.5.q.3.o.

10 Oppoſitum videtur dicere.2.d.40.4.5m.Reſpondeo ſicut Du-
Dom.1141. bio 959°.

11 Et proſunt facientibus, quo ad meritum vitæ æternæ, non autem quo ad expiationem. 4.d.45.q.2.ar.1.q.4.

12 Damnatis ſuffragia nihil proſunt, contra Præpoſitiuum, Porretanos, & Altiſiodorenſem. Nec pueris in lymbo. Nec beatis, ſed tantum exiſtentibus in purgatorio. 2.diſt n. 43.L./4.diſt.45.quæſt.2.2.o./Ma.quæſtio.3.15.3m./1ª.Cor.15.lec.4.prin°.E.

13 Oppoſitum uidetur dicere.3ª.quæſt.89.6.3m/4.diſtinct.15.quæſt.1.ar.3.quæſt.5.o./diſt.45 quæſt.1.3.9m. Reſpondeo
Dum.1142. ſicut Dubio 426°.

14 Suffragia quæ ſuperſunt ei pro quo fiunt, dantur a Deo indigenti.4.d.45.q.2.ar.4.q.3.2m.

¶Suggeſtio. Adam 64.Angelus 410.487.Dæmon 54.63. Perſuaſio Satisfactio 2.Suadere.Tentare o.

¶Sugillare.Circunciſio 12.Irriſio.

¶Sui.Adoptio 6.Adoratio 26. Amor 146. Angelus 27.297. Aſſumere 35. Auaritia 19. Augmentum 9. Balneus.Bonitas 65.Cœlum 148.Cibus 4.Claritas 10.11. Commendatio.Confeſſio 36. &c. Delectatio 57.65. Denominatio 8. Donum 4. Electio 23.Aeuum 9.Facies 1.Feruor 2.Gula 10. Honor 25. Humilitas 9. 12. Imago 24. Indiuiduum 30. Inquirerere 2. Intellectus 176.236. Iudex 10. 11. Iuramentum 13.28. Iuſtitia 47.Lex 4.144.Liber 14. Libertas 1.2.Liberum 26.Manſuetudo 5.Materia 10. Matrimonium 93. Meritum 55.103. Metaphyſica 10.Motus 13.14.70.74.&c. Odium 12. Oppoſitio 1. Ordo 92. Pœnitentia 5.104.Præceptum 89.Prælatio.27.Prudentia. 16.26.33. prudentia,12.20.41. Puſillanimitas.5.Ratio.25.Redemptio.1.Relatio.17.Reſtitutio.9.Reuerentia.5.Rota,ſcandalum,14. ſignum.4. ſuum. Tempus.28.Theologia.30.Trinitas.15.Verbum.30. Viſio.3. Vita.63.Vniuocum.2.3.Votum.37.Viuſa.54.103.111.156.310.Chriſtus. 47.

¶ſulphur.Baptiſmus.62.Ignis.5.ſal.1.

1 SVM, es eſt, ſignificat ſubſtantiam per modum actus, Ideo prædicatur pluraliter de tribus perſonis diuinis. 1. d. 2. L. prio°.K./d.11.4.c.Eſſe.o. Quid.

¶Sumere.Actus 33.197.Adam.52. Alimentum.2 Angelus.30.55.604. Anima.327. Antecedens.2. Argumentum.3.6.7.Aſſumere.1. Augmentum.2. Baptiſmus.112. Beatitudo.103. Blaſphemia.3. Bonitas.224. Capitale.7. Cauſa.58.Comedere 1.Contemplatio.9.Creatio 22 50. Debitum.24.Defectus.1.Dæmon.56. Dici.2. Differentia.5.&c. Euchariſtia.270.&c.1.Excommunicatio.23. Exurientes.9. Fama.1.Figura.16.Hæreſis.138.Idolatria 12. Infidelis. 7 Ludus. 6. Lux.37.Magis.o. Matrimonium.113.126 131. Metaphora.1.6.Miraculum.2.Miſſa.24 Monialis. Neceſſitas.21. Oblatio. 2.Odor.3.Officium.4.Peccatum.83.422 Perfectio.86. Perſe.1.Perſona.7.8. Pietas.1.Prædicari.13.15.Pigratio.5.Præſumptio.2.Principium.1.Propoſitio.1. Prudentia.2. Quia. Religio.27. ſacramentum.105. ſacrificium.37. ſcandalum.5.&c.ſimonia.38.ſpiritus.1.Tentare.1.Totum. 8.9. Tranſumptio.Verbum.33.35.

Summa.Amor.42.Confirmatio.32.Euchariſtia.258 Stultitia.2.Vſura.98.177.181.

1 ¶SVMMVM malum non datur. 1ª. q. 49.3.9./q.103.7. 1m./2a2ª.q.172.6.c./2.d.1.q.1.1.1m./d.34.1.c./2.c./4.d.44.q.3.ar.1.q.4. 1.2m./Con.3.c°.13./15./Poª.q.3. 6.o./Opuſc.15.c°.16.
*Abraham.12.Adiurare.10.Amor.58.

2 Immo aliquid eſt ſumme malum. 1.d.29.q.2.1.c./4.d.14.L. Dum.1143.
Reſpondeo ſicut Dubio.837°. * Angelus. 155. 398 Appetitus.13. Aſſimilatio.13.Beatitudo.6.65. Bonitas.35. 36. 37.39.141.142.143. 191. 192.237. Character.30. Charitas.22.55.145. Delectatio.8.9. Deus 246. Dolor 17.34. Fides.29. Finis.66.Fruitio.6.Gabriel.2.Humilitas.28. Infinitum.30.Iudex.3.Iulius.Laus.17.Liberalitas.15.Libertas.5. Malum.15.16.17.29.39.

3 Summum in uita humana, poteſt accipi dupliciter. ſ. per comparationem ſtatus ad ſtatum, eū in ſpirituali uita, quam in ſæculari, vel per comparationem graduum, qui ſunt perfectio vnius hominis Quol.5.21.2m.Maria.16.18. Obedientia.40.Odor.5.Holocauſtum.2.Peccatum.266.276.Plato.5.Poteſtas.9.Princeps.27.Religio 99. ſpes.50. ſtudium.5. Veritas.38.39.

4 Vnus homo repente fit ſummus, cum incipit ab altiori gradu ſanctitatis, quam ſit ſummum ad quod pertingit perfectio alterius hominis. Quol.5.21.1m. *Virtus. 248. Chriſtus.72.87.

¶Sumptuoſus. Virtus.41.

¶Sumptus. Liberalitas.1.5.6.21. Magnificentia.1.2.6.7.9. Paruificentia.Prædicare.5.Prædicatur.10. Prælatio. 23. ſumpendia.Vſus.15.

1 ¶Suo modo.Actio.15.Angelus.587.Virtus.69.

¶SVPER ſignificat tria ſcilicet directum ſitum, iuxta, & poſt. Quid.
1ª.q.89.2 3m./4 d.21.q.1.ar.2.q.1.2m./Pſal.23 me°.2. D.

2 Super, quandoque ſignificat ordinem cauſæ materialis, & aliquando exceſſum.Pſal.49.me°.c.H.

¶Superabundantia.Auaritia 22. Contrarium.15. Excedere. Fortitudo.6.44. Humilitas.22.Iris.3. Miſericordia. 39. Mutuum.4.Peccatum.74. Prodigalitas.1.Religio.32.Sacramentum.31.Satisfactio.33.34.46.Superbia.1.6.22 23.24.25.Vendere.12.Viſura.o.

¶Superactiua Deus.344.

¶Superaddere Angelus.358.505.607 Anima.295. Communicabile.1.Defectus.22.Eſſe.89.Forma.43. Lex.18.98. Meritum.98. Natura 49. Paulus.4. Potentia. 11. Votum. 5.Viſura.245.

¶Superare.Actus.77.78 Beatus.39.40.Claritas.20. Diffidentia.Tribulatio.10 Vincere.Chriſtus.187.

1 ¶SVPERBIA (quam inter cuncta uitia Deus maxime deteſtatur) dicitur dupliciter.ſ.ut ſupergreditur regulā rationis, & qualibet exceſſus. Prima ſemper eſt mala, ſecunda uero, quandoque eſt bona.2a2ª. q. 162.1.1m./Ma.q.8 2.17m. Iob.40.le.1.me°.G.Pſal.46. Diuiſio.

2 Superbia dicitur tripliciter.ſ.inclinabilitas ad ſuperbiendum ex flexibilitate naturæ, vel corruptione fomitis actualis, elatio contra præceptum, vel inordinatus appetitus excellentiæ in quacunque re, & tertio inordinatus appetitus excellentiæ, cui debetur honor & reuerentia. Prima eſt initium

vel radix

uel radix omnis peccati, ſecunda eſt generale peccatum, tertia uero, eſt peccatum ſpeciale, & eſt unum de ſeptem capitalibus. 12ſ. q. 84. 2. o. / 22ſ. q. 162. 2. 8. o. / 2. d. 5. q. 2. 3. c. / d. 42. q. 2. 3. 1^{m}. / Ma. q. 8. 1. 1^{m} / 16^{m}.

3 Genus duplex ſuperborum. ſ. efferentium ſe ſupra alios, & arrogantium ſibi aliquid ſupra ſe. Iob. 40. le. 1. me^{o}. H.

4 Superbia proprie, eſt inordinatus appetitus excellentiæ, cui debetur honor & reverentia, vel ſuperbia proprie reſpicit defectum ſubiectionis hominis ad Deum, ſecundum. ſ. quod aliquis ſe extollit ſupra id, quod eſt ſibi præfixum ſecundum diuinam regulam uel menſuram. 12ſ. q. 84. 2. o. / 12ſ. q. 77. 5. c. / q. 132. 4. c. / q. 162. 1. o. / 2. 3. c. / 2^{m}. / 5. 5. 6. c. / Ma. q. 8. 2. c. / 3^{m}. / 8^{m}. / Apoſtaſia. 1.

5 Appetitus excellentiæ rectus, eſt magnanimitatis, excedens eſt ſuperbiæ, deficiens eſt puſillanimitatis. Ma. q. 8. 2. c.

6 Superbia magis eſt in appetitu excellentiæ, quam in extimatione. 22ſ. q. 162. 3. o. / 2. d. 21. q. 3. 1. 1^{m}. / d. 42. q. 2. 4. 1^{m}. / Ma. q. 8. 3. 7^{m}.
* Aquila. 1. Beſtialitas. 1. Capitale. 9. 10. Docilitas. 2. Elatio. Hæreſis. 2. 10 Humilitas. 2.

7 Species ſuperbiæ ſunt quatuor, ſecundum Gregorium. ſ. uel cum aliquis exiſtimat bonum quod habet ab alio, ac ſi haberet a ſeipſo efficienter, vel meritorie, vel cum aliquis attribuit ſibi maius bonum quam habeat, vel prout excellentior aliquis redditur ex hoc quod bonum aliquod excellentius ceteris poſſidet, & ſic aliis deſpectis, ſingulariter uult uideri. 22ſ. q. 162. 4. o. / 2. d. 42. q. 2. 4. o. / Ma. q. 8. 4. o. / 1ſ. Cor. 4. le. 2. me^{o}. C / 1ſ. Thi. 3. le. 1. prin^{o}. D. * Iactantia. 2. Ingratitudo. 2. Inobedientia. 2.

8 Excuſatio peccati, pertinet ad tertiam ſpeciem ſuperbiæ, præſumptio uero ad quartam. 22ſ. q. 162. 4. 3^{m}. / Ma. q. 8. 4. 4^{m}. / 5^{m}. / 6^{m}.

9 Gradus ſuperbiæ ſunt duodecim, ſecundum Bernardum, oppoſiti duodecim gradibus humilitatis. ſ. curioſitas per quam aliquis curioſe ubique & inordinate circumſpicit, leuitas mentis, per quam. ſ. homo ſuperbe ſe habet in uerbo, inepta lætitia qua homo eſt facilis & promptus in riſu, iactantia non tacens uſque ad interrogationem, ſingularitas per quam. ſ. aliquis ſanctior aliis uult apparere, arrogantia per quam. ſ. homo ſe aliis præfert, præſumptio per quam aliquis reputat ſe ſufficientem ad maiora, defenſio peccatorum, ſimulata confeſſio per quam. ſ. aliquis non uult ſubire pœnam pro peccatis quæ ſimulate confitetur, rebellio deſpiciens obedire, libertas per quam. ſ. homo delectatur libere facere quod uult, peccandi conſuetudo, quæ implicat Dei contemptum. 22ſ. q. 162. 4. 4^{m}.

10 Superbia proprie ſemper eſt peccatum. 22ſ. q. 162. 7. o.
* Intumiditas. Inuidia. 12. Præſumptio. 3. Spina. 2. Spiritus. 5.

11 Superbia ſecundum ſe, eſt ſpeciale peccatum, ratione ſpecialis obiecti. Sed eſt peccatum generale, ſecundum redundantiam duplicem. ſ. finis, & contemptus legis. 22ſ. q. 165. 7. o. / 5. 1^{m}. / 8. c. Ma. q. 8. 2. o. * Studium. 7.

12 Superbia ſecundum genus ſuum, eſt peccatum mortale, præter actus eius imperfectos. ſ. ſine conſenſu deliberato. 22ſ. q. q. 162. 5. o. / 4. d. 33. q. 1. ar. 3. q. 2. 3^{m}.

Compara^{o}. 13 Superbia eſt grauiſſimum omnium peccatorum, ex parte auerſionis, non autem ex parte conuerſionis. 22ſ. q. 162. 6. o / 7. 4^{m}. 1ſ. Sal 18 ſi. / 2 Cor. 12. le. 3. prin^{o}.

14 Superbia eſt initium omnis peccati, ex parte auerſionis, concupiſcentia uero, ex parte conuerſionis. 12ſ. q. 84. 2. c. / 4. 4^{m}. / 2. d. 42. q. 2. 2. 1. 7^{m}. / Ro. le. 8. ſi. K. c^{o}. 7. lec. 2. prin^{o}. E / 1ſ. Cor. 11. le. 4. prin^{o}. H.

15 Superbia eſt initium omnis peccati, non actu, ſed aptitudine. 22ſ. q. 162. 2. o. / 5. 1^{m}. / 7. 1^{m}. / 4. d. 17. q. 2. 21. 1. q. 1. c.

16 Superbia & auaritia inquantum ſunt ſpecialia peccata, ſunt radices omnium peccatorum. 12ſ. q. 84. 1. c. / 2^{m}. / 2. c. / 22ſ. q. 119. 2. 1^{m}. / Ma. q. 8. 1. 1^{m}. / 16^{m}. / 17^{m}. / 2. c. ſi. / 14^{m}. / q. 14. 4. 2^{m}. / quæſt. 15. 4. 2^{m}. / Iob. 4. / Ro. 7. le. 2. prin^{o}. E. / 1ſ. Cor. 12. le. 4. prin^{o}. H / 2ſ. Cor. 12. / le. 3. prin^{o}. 1ſ. Tim. 6. le. 2. prin^{o}.
* Antichriſtus. 4. Auerſio. 14. Beſtialitas. 1. Diſſenſio. 4.

Du^{m}. 1144. 17 Oppoſitum uidetur dicere, quia actus uel habitus non habet rationem radicis, ſed tamen. 2. d. 5. q. 2. 3. c. / 1^{m}. / d. 21. q. 1. 1. 7^{m}. / d. 42. q. 2. 1. c. / 2^{m}. / 3. 1^{m}. Reſpondeo Dubio. 1144°. Actus 102. * Peccatum. 175. Radix. 3. Schiſma. 4. Timor. 72. 74.

18 Superbia ut initium omnis peccati & cupiditas ut radix omnium malorum, ſunt idem re, & differunt ratione. 2. d. 42. q. 2. 1. 7^{m}.

19 Superbia eſt primum omnium peccatorum, & principium eorum. 22ſ. q. 162. 7. o. / Iob. 40. le. 1. m^{o}. G / 1ſ. Cor. 11. le. 4. pri^{o}. H.

20 Superbia eſt regina omnium uitiorum. 12ſ. q. 84. 4. 4^{m} / 22ſ. q. 132. 4. c. / 1^{m} / q. 153. 4. 2^{m}. / q. 162. 8. c. / 2. d. 42. L. 3^{m}. / Ma. q. 8. 1. c. / 2. c. ſi / 14^{m}. / 3. 13^{m}.

21 Superbia eſt in omni peccato, ſecundum effectum, ſcilicet nō velle ſubdi regulæ ſuperioris, non autem ſecundum affectum. ſ. ſecundum actualem contemptum Dei. Ma. quæſt. 8. 2. c. ſi / d. o.

22 Superbia inordinate appetit excellentiam, ſed inanis gloria manifeſtationem eius. Ideo non ſunt idem. Sed prima cauſat ſecundam. 22ſ. q. 132. 4. c. / q. 162. 8. 2^{m}.

23 Superbia tendit inordinate ad magna ſimpliciter, magnanimitas vero, ſecundum rectam rationem, ſed vanagloria, in magnum exterius. 2. d. 42. q. 1. 4. c.

24 Superbus anhelat ad ſuperabundantiam fortitudinis, ideo uult uideri audax. 22ſ. q. 162. 7. 5^{m} / 2. d. 42. q. 2. 4. c.

25 Superbia opponitur magnanimitati ſecundum exceſſum, inquantum tendit ad magna inordinate. Sed directius opponitur humilitati, inquantum ſpernit ſubiectionem. 22ſ. q. 162. 1. 3^{m}. / c. c. Humilitas 15. 30. 32. Oppoſitio.

26 Superbia corrumpit ſolam humilitatem, per directam contrarietatem, ceteras autem virtutum corrumpit per abuſum. 22ſ. q. 162. 2. 3^{m}. / Ma. q. 8. 2. c. / 1^{m}.

27 Superbia ſemper contrariatur dilectioni Dei, & aliquando dilectioni proximi. 22ſ. q. 162. 5. 2^{m}.

28 Superbia eſt ſubiectiue in iraſcibili, non ſolum ſenſitiua, ſed etiam in voluntate. 22ſ. q. 162. 3. o. / Ma. q. 8. 3. o. / Ve. q. 25. 5. 10^{m}. Adam 62. &c. Angelus 480. &c. Antichriſtus 4. Dæmon 50. 58. 68. Equus 1. Iuuentus 1. Taurus. Vnicornis. Subiectiue. Subiectum.

29 Homo ſuperbiuit de ſcientia & potentia. Ideo conuictus eſt de ignorantia per idolatriam, & de impotentia, per tranſgreſſionem legis. 12ſ. q. 98. 2. 3^{m}. / 6. c. / 4. diſt. 1. q. 1. ar. 5. q. 1. 4^{m} / d. 2. q. 1. ar. 4. q. 2. 1^{m}. Con. 4. c^{o} 55. 9^{m}. / Ro. 3. lec. 3. ſi. / c^{o} 5. le. 6. / 2ſ. Cor. 12. le. 3. prin^{o}. / Gal. 3. lec. 7. prin^{o}. E. / le. 1. ſi. A / Titum. Diuitiæ 4. Cauſa.

30 Superbia oritur ex virtutibus per accidens tantum. ſ. occaſionaliter. 22ſ. q. 162. 5. 3^{m}. Iactantia 2.

31 Omnium aliorum peccatorum occaſio, ſolet eſſe aliquis defectus, ſuperbia vero ſumit fundamentum ex perfectione. 12ſ. q. 88. 3. 3^{m} / 22ſ. q. 20. 3. 2^{m}. / 2. d. 21. q. 1. 1. c. ſi.

32 Superbia directe impedit cognitionem practicam, non autē ſpeculatiuam, niſi indirecte. 22ſ. q. 162. 3. 1^{m}. Effectus.
* Adeps 3. Aquila 2. Blaſphemia 11. Contumelia 2. Correctio 9. Dæmon 50. 58. 68. Difficile 21. Fictio 2. Hæreſis 2. Humilitas 15. Iactantia 1. 3. 4. 5. Impoſtabile. Infidelitas 7. Inuidia 12. Ira 36. Iuſtitia 49. Laus 8. Miſericordia 20.

33 Aliquis actus attribuitur ſuperbiæ vel iræ, vel aliis vitiis tripliciter. ſ. directe & eſſentialiter, ut appetere excellentiam, antecedenter, ut extimare ſe magnum. & conſequenter, ut verba vel facta oſtentationis. Ma. q. 8. 3. 7^{m}. / 10^{m}. / 11^{m}. / 4. 3^{m} / 4^{m}. / 7^{m}.
* Præſumptio 3. Princeps 8. 29. 30. Puſillanimitas 5. 6. Radix 3. Spina 4. Stultitia 11. Temeritas 1. 2.

34 Extollentia oculorum, eſt ſignum ſuperbiæ, excludendo reuerentiam, & timorem. 22ſ. q. 161. 2. 1^{m}.

35 Deus in luxuriam, & in alia peccata ruere permittit, ut liberet a ſuperbia, quæ eſt cauſa præcipitij. 12ſ. q. 79. 4. c. / q. 87. 2. 1^{m}. / q. 98. 2. 3^{m} / 22ſ. q. 162. 6. 3^{m}. / 4. diſt. 18. 9. 2. ar. 1. q. 2. c. / Matth. 13. prin^{o}. a. F. / Rom. 11. lec. 3. me^{o}. L / 2ſ. Cor. 12. lect. 3. prin^{o}.

36 Remedium triplex contra ſuperbiam. ſ. conſideratio propriæ infirmitatis, magnitudinis Dei, & imperfectionis propriorum bonorum. 22ſ. q. 161. 6. 2^{m}. Remedium.
* Difficile 21. Humilitas 15. 30. 32. Lex 97. Paupertas 7. Peccatum 175. Princeps 8. Scriptura 10. Timor 71. 74.

37 Pœna ſuperborum quadruplex. ſ. confuſio, deſtructio, claræ famæ amiſſio, & ſubtractio a viſu rei dilectæ. Iob 40. Iactantia 2. Arrogantia 2. Infidelitas 7. Inuidia 12. Ira 77. lec. 1. fin. ſ. Beatus 54. Pœna.

38 Propria ſuperborum pœna, eſt, diſcordia Iob 40. lec. 1. ſi. H.

39 Superbi qui ſe ſuperiores extimant, facilius alios contemnūt, & iniurias eis irrogant, facilius enim iraſcuntur, ut pote reputantes indignum quicquid cōtra eorum voluntatem agitur. 22ſ. q. 71. 4. 1^{m}. ſi.

¶ Superbire. Elatio. Sacerdos 20. Superbia o. Taurus.
¶ Supercreſcere. Vſura o.
¶ Supereminere. Aſperum. Caligo. Eminentia. Miſericordia 41. Nomen 60. 61. Rationale 2. Spiritus 16. Superare.
¶ Supererogatio. Conſilium 17. 20. Eleemoſyna 9. Excedere, Fortitudo 35. Perfectio 62. 80. Prædicator 2. Vſura 277. Zacheus.
¶Upereſſe. Suffragia 24.
¶ Superexcedere. Charitas 40. Excedere.
¶ Superexcellentia. Animal 66. Vſura 8.
¶ Superferri. Spiritus 18.
¶ Superficiale. Numerus 7. Superficies o.

Su

Immediatè. 1 ¶SVPERFICIES eſt proprium & per ſe ſubiectum colorum. 12^{a}.q.56.1.3^{m}./3^{a}.q.77.2.c./4 d.10.ar.4.q.1.c./d.12.q.1. ar.2.q.1.c^{m}./Veri.q.25.5.1^{m}./Meta.5.lec.12.fi.c.C./Poſter. lec.2.prin^{o}.2.G/le.10.prin^{o}./le.11.me^{o}.2.fi. Accidens 48. Albedo 2. Aſperum Delphinus.

Du^{m}.1145. 2 Oppoſitum videtur dicere. Vir.q.2.3.2^{m}./Animu 13.8^{m}./ Meta.4.le.9.me^{o}.c.fi./Poſter.le.34.prin^{u}.2.fi. Reſpondeo ſicut Dubio 20^{u}.

3 Superficies eſt accidens reſpectu ſuperbię corporalis. Poſte. lc.1. prin^{o}.2.G. Illuminatio 6. Locus 2.3.4.6.19. Piramis. Paulus 2. Punctus 3. Scientia 24. Speculum 6. Sphæra.

¶Superfluitas. Abſtinentia 7. Superfluum.

¶Superfluum. Abſtinentia 7. Auſteritas 9. Bonitas 68. Clericus. Comedere 4. Cultus 18. Eleemoſyna 6. Excluſio 6. Innocentia 8.9. Inteſtina. Iuſtitia 26. Lac 12. Ludus 11. Meretrix 6. Obedientia 2. Ornatus 9. Reſurrectio 32. Scurrilitas 2. Somen 3,4. Solicitudo 7, Tarditas 4. Verbum 22.23.71. Veritas 49. Virtus 95.

¶Supergredi. Præſumptio o. Superbia.

Figura. ¶Superhumanum. Virtus 136.

¶Superhumerale & ſtola, idem ſignificāt. Ideo epiſcopus vtitur ſtola loco ſuperhumeralis. 4.d.24.q.3.3.4^{m}.

¶Superinduct o. Macula 1.

¶Superior. Abſoluere 8.16.23.26. Accidens 14. 30. 67.108. Accolitus 4. Accuſatio 28. Actio 68. Actus 82,83. Adiutare 2. 3.4.10. Affectio 3. Agens 20.92.97.106. Agere 36.&c. Amor 255.264. Angelus. Anima 149 221.228.267.284.285.303. 312.313. Appetitus 50.64. Aſſimilatio 5. Attingere o. Beatitudo 89. Beatus 38. Bellum 8. Character 28. Cœlum 24.39. 54.139.142.144. Clauis 19. Clementia 2. Comprehenſor 11. Confeſſio 69. 70.73.76.77. Conſanguinitas 7. Corpus 26. Correctio 3.17. Creatio 35. Creatura 1. Dæmon 42.79. 82.90.118. Definitio 10. Diſpenſatio 11. Dominium 12. Electio 32. Elementum 24. Epieicia 4. Epiſcopus o. Eſſe 75. Excommunicatio 11. Fallacia 4. Finis 18. Fruitio 13. Gentilis Habitus 13.14.64. Hæreſis 104. Homo 18.21.23.26 Honor 29.&c.33. Imago 22. Imperare 15. Io'2a. Incipere 1. Infidelitas 9. Infinitum 22. Intellectus 181. 188. 204. 257. Iudex 10. Iudicium 8.35.39.&c.56. Iuramentum 20.&c. Iuriſdictio o. Iuſtitia 64. Laus 6. Lex 177. Liber 13. Miſericordia 3. Motus 62.61. Natura 31. Obedientia o. Obiectum 13. Oblatio 12. Officium 2. Oratio 66.77. Ordo 9. Orizon 1. Participare 5.7. Peccatum 85.97.194.&c.408. Perfectio 14.29. Periculum 9. Po^{u}.57.58. Prædicari 18.21.44. Prælatio o. Prouidentia 41.&c. Pſalterium 1. Purgatorium 2. Ratio 37. Religio 72.106. Reſeruare. Reuelatio 5. Sacerdos 27. Sapientia 27. Scientia 18.69.135.137. Syllogiſmus 5. Simonia 25. Syndereſis 2.3.4. Sol. Somnus 2. Status 2. Subdiaconus 4. Subiectio o. Superbia 21. Superius o. Teſtis 1. Theologia 8.33. Timor 12.34. Tyrannus 11. Vapor 2.4. Virtus 262. Vinum 1. Votum 29. 37.

¶Superioritas. Obedientia 42. Superior. Superius o.

Similitudo. 1 ¶SVPERIVS habet ſimilitudinem cum inferiori, vt Sol cum igne, & in Deo eſt ſimilitudo omnium rerum, & ſecundum accidens, poteſt eſſe aliquid ſimile ſubſtantiæ, ſimilitudine quæ eſt inter cauſatum & cauſam. 1^{a}. q. 57.2.2^{m}./1.d.3.4. a.1.o./q.3.c./Con.2.c^{u} 2/Po^{a} q.7.7.4^{m}.

2 Immo ſuperius vel Deus nullo modo eſt ſimilis creaturis, nec eau u ſuis cauſatis.1^{u}.q.4.3.4^{m}./1.d.19.q.1.2.c./d.35.4.6^{m}./

Du^{m}.1146. d.48.1.4^{m}./Con.1.c^{o} 29./Veri.q.2.11.1^{m}./q.23.7.11^{m}.Po^{a}. q.7.7 10^{m}. Reſpondeo ſicut Dubio 471°. Superior. Vſura 178.260.

¶Superlatiuum. Exceſſus 1.

¶Supernaturale. Adam 2.6.14.32.92. Agiographæ o. Amor 64.158.196. Anagogicus. Angelus 82.313.321. Auxilium 8. Beatitudo 125 Cognitio 5. Corruptibile 3. Coſta 5. Dæmō 9.99. Deus 187.194.196.197.221. Donum 31. Euchariſtia 205. Fides 115. Finis 13.60. 84. Fortitudo 58. Gratia o. Habitus 18. Ignis 14. Innouatio. Intellectus 257.289.&c. Lignū 3. Lumen 27. Miraculum o. Moyſes 2. Mulier 9. Piſcina 2. Prophetia 3.&c.14 Raptus 6. Ratio 10. Reſurrectio 5. Supra. Vincere. Virtus 74.85.164.184.&c. Viſio 5.24.

¶Superunm. Hæreſis 104. Superius o.

¶Superplenum. Beatus 40.

¶Superſeminare. Vſura 126.

Quid. 1 ¶SVPERSTITIO eſt quædam protellatio infidelitatis. 22^{a}.q. 94.1.1^{m}./q.97.4.c./q.100.1.1^{m}.

Augurium o. Diuortio 9.

2 Superſtitio eſt vitium, religioni oppoſitum ſecundum exceſſum. 22^{a}.q.92.1.0./q.94.1.c./q.95.1.c./q.122.3.c./4.138.2. b./3 d.9/q.1.ar.1.q.2.3^{m}.

Hæreſis 3. Ieiunium 34. Incantatio, Irreligioſitas 2. Reliquię. Matutinæ 1.

3 Species eius ſunt quatuor ſcilicet cultus Dei inordinatus, idolatria, diuinatio, & obſeruatio vana. 22^{a}. q. 92. 2.0./q.94.1.0.

4 Ad ſuperſtitionem pertinet omnis idolatria, & omnis acceptio auxilij dæmonum, ad aliquid faciendum vel cognoſcendum. 22^{a}.q.95 2.c.

5 Quicquid procedit ex ſocietate dæmonū cum hominibus, ſuperſtitioſum eſt. 22^{a}.q.95.2.b. Tentare 17.

6 Omnis ſuperſtitio oritur ex aliquo pacto cum dæmonibus inito, expreſſo vel tacito. Ideo prohibetur primo præcepto 22^{a}.q. 122.2.3^{m}. Diuinatio 12.

¶Superuenire. Angelus 398. Finis. 20.128 Frequentia. Legatus. 1. Magnanimitas 24. Maria 15.10.35. Mendacium 19. Qualitas 2. ſponſalia 5 9.

¶Superuiuere. Martyrium. 13 Vſura. 139.

¶Supplere. Baptiſmus. 49.81.127.146.222. Epieiceia. 6. Euchariſtia. 165. Generatio. 90. Indulgentia. 3. Lex. 52.73. Oratio. 53. Perfectio. 59. Reſurrectio. 21.32. Recompenſatio. Vſura. 92.

¶Supplicatio. Oratio. 10.75.

¶Supplicium. Duplicia ſunt ſupplicia Dei ſcilicet quantum ad pœnam corporis, & animæ, ſicut & culpa vtriuſque eſt. Iſa. 40. prin^{o}. E. Pœna. o. Punitio. 6. ſpeculum. 4. Tormentum. Diuiſio.

¶Supponere. Conſcientia. 27. Interpretatio. 3. Oblatio. 37. Pœnitentia. 413. Perplexus. Præſupponere. ſubiectio. o. ſubijcere. ſuppoſitio. o. Vſura. 128.

¶Supportatio. Comportare. Importabile. Patientia. o. Sufferre. ſuſtinere. Tolerare.

1 ¶Suppoſitio duplex. naturalis & accidentalis. 3.d.1.qu.2.4. 6^{m}. Adiectiuum. 9. Anima. 181. Articulus. 2. Bonitas. 46. Deitas. 3. Deus. 267. Aequiuoca. 2. Eſſe. 71. Finis. 16. Fomes. 32 Forma. 113. Generatio. 85 Ipothetica. Materia. 50. Mundus. 20. Neceſſitas. 1.2.4 8.10. Negatio. 5. Nomen. 26.28.43. &c. Poſſibile. 3. Præſupponere. Præteritum. 3. Reſtitutio. 4. ſapientia. 47. ſenſus. 46. ſignificatio. 1.2. ſupponere. Theologia. 36. Chriſtus. 23. Diuiſio.

2 Suppoſitio ponitur aliquando in prædicato, tam confuſa quam determinata. 1^{a}.q.36.4.4^{m}./1.d.5.q.1.1.3^{m}.

1 SVPPOSITVM duplex. naturæ, & loquutionis. 3.d.1.q.2.5. 4^{m}./d.6.q.1.ar.1.q.2.c. Diuiſio.

2 Suppoſitum & res naturæ important duo. ſ. reſpectum ad naturam communem, & aliquid ſubſiſtens, cui ineſt ille reſpectus. 3.d.10.q.1.ar.2.q.3.c. Quid.

3 Suppoſitum eſt nomen ſecundæ intentionis, ſignificans habitudinem particularis, ad naturam communem, inquantum in ea ſubſiſtit. 3.d.6.q.1.ar.1.q.1.c./d.10.q.1.ar.2.q.3.c. Accidēs. 44.65. Actio. 95.96. Actus. 4.184.&c.200. Adiectiuum. u.4 6 &c.

4 Natura dicitur conſtituere ſuppoſitum, ſecundum modum ſignificandi, non autem ſecundum rem, etiam in compoſitis. Quo. 2.4.3^{m}. Agens. 96. 112. Agere 29. Alius o. Angelus. 32.33. Bonitas. 41. 84. 90. Cathegorica. Collectiuum. Creatio. 42.

5 In compoſitis differunt ſuppoſitum & natura. 1^{a}. q. 3. 3.c./ q.29.2.3^{m}./3^{a}. q.16.5.1^{m}./1.d.5.q.2.1.c./d.25.1.3^{m}/2.d 3. q.1.1.c./3.d 5.q.1.3.c./Con.4 c^{o}.5 1.4^{m}./Po^{a}.4. 2.1.c/q 7 4. c./q.9.1.c./Vnio.1.c.prin^{o}./3.14^{m}./Anima.17.10^{m}./Meta. 7.le.11.fi./1.1^{o}.8.le.3.prin^{o}.c./Anima.3.le.8.pri^{u}.b. Determinatio.4. Differre.4. Aequalitas.7.

6 Oppoſitum uidetur dicere. 1^{a}.q.3.3.c. Reſpondeo ſicut Dubio. 114^{u}. Aequiuoca. 7. Eſſe. 4.7.59. Excluſio. 5.7. Du^{m}.1147.

7 Nulla natura habet eſſe, niſi in ſuppoſito ſuo. 3.d. 1.q.2.ar.3. q.1.c. Fœmininum. o. Finis 12 Forma. 21.49. Homo. 7.

8 In creaturis non poſſunt eſſe multa ſuppoſita, in eadem numero natura, quia in eis natura communicatur, ſecundum rationem tantum, non autem ſecundum eſſe. 1.d.2.4.1^{m}./d.4. q.1.2^{m}/3.d 7.q.1.2.5^{m}./Po^{a}.q.2.1.c./8^{m}./q 7.3.1^{m}./q.9 9. 13^{m}./19^{m}./22^{m}/Vnio. 3.c./Quol. 3.6.27^{m}. idem. 1. Indiuiduum. 8.40.&c. Ipoſtaſis. 4. Iuſtitia. 16. Maſculinum. Natiuitas. 3. Natura. 24.

9 Immo eis natura communicatur ſecundum rem. 1^{u}.q.13.9.c. Reſpondeo ſicut Dubio. 367°. Nomen. 28. Operatio. 15.43. 45. Perſona. o. Prædicari. 17.24.25.39. Principium. 12. Pronomina. 4. Quid. 2. Quod eſt. Recipere. 7. Reduplicatio. 2.7. Relatio. 18.30. Relatiuum. 7. ſingulare. ſubſiſtentia. 6. ſubſtantia. 2.34. Du^{m}. 1148.

10 In diuinis ſuppoſitum dicitur, quaſi ſub alio poſitum, non quidem ſecundum rem, ſed ſecundum modum ſignificandi, quia ibi eſt res ſubſiſtens. 1^{a}. q. 39. 2. 3^{m}./. 1. d. 26. q. 1. 1. 3^{m}./3.d.6.q 1.ar.1.q.2.2^{m}. Articulus. 2. Aſſumere. 29.30.35. In diuinis.

11 In Deo ſuppoſitum & natura, ſunt idem re, & differunt ſecundum modum ſignificandi. 1^{a}.q.3.3.0./3^{a}.q.2.2.c./1. d. 2.4 2^{m}./

Su

Y 4 2m./diſt.42.q.2.1.c./1m./diſt.7.q.1.1.2m./diſt.5.q.1.3.c./diſt.51.4.c./Vnio 1.c./2m./4m./Quol.2.4.6.
*Deus 66.67.439. Aequalitas 7. Generatio 73. 85. Hæreſis 132.133.134. Natiuitas 3.21.22. Nomen 18. 47. Paſſio 93. Perſona n.
12 Perſona filij Dei eſt ſuppoſitum naturæ humanæ: 3a.q.16.1,2.3.c./3 d.6.q.1.ar.2.q.1.c./.
*Vnio 2 4.0. Prædicari 25
13 Singulare,& proprium in Chriſto eſt, eſſe vnum ſuppoſitum in duabus naturis Vnio 3.c. Proceſſio 53. Relatio 75.&c. Vngo 15. Vnitas 9. Chriſtus 6.&c.31.32.40.47.
¶Supputatio. Comparatio. Ratio 7.
¶Supra. Abraham 6. Actor 1. Addere 0. Agens 114 Agere 30,&c. Agiographa 0. Amicitia 17. Amor 19. 172 &c. 274. Angelus 28.146.164.183.184.185.452.516.523.542.577. Anima 82.283. Annunciatio 4. Arrogantia 0. Charitas 152. Caſtitas 4. Cauſa 82.86. Cœlum 25 &c.33.44 56. Certitudo 23. Cogitatiua 2. Columba 2.3.4. Complacentia 1. Conſanguinitas 2. Conſenſus 5. Contemplatio 17. Contemplatiuus 1 Conuerſio 5.12. Creatura 19.20. Credere 14.30. Dæmon 38. Deſuper. Difficile 13. Diſpoſitio 29. Donum 31. Dubitatio 1. Elementa 6. Eleemoſyna 16. Epiſcopus 5. Eſſe 21. Aeternitas 42. Excommunicatio 32. Phantaſma 6 Fides 8 38 Finis 17. Fomes 1. Fortitudo 58. Gratia 108.137.139.140. Hæreſis 104. Homicidium 6. Honor 8.21. Humilitas 15.32. Iactantia 1. in 9. Intellectus 93.126.136.237. Inueſtigatio 2. Lex 127. Lymbus 6. Meritum 26.27. Mineralia Miraculum 6.7. Miſſio 43. Natura S. Negatio 6 Ordo 47. Peccatum 433. Perfectio 40. Perſona 28. Pietas 9.10. Poſitiuitio Prædeſtinatio 15.18. Præſumptio 0. Princeps 14. Prophetia 20.&c. 42. Proprium 20 Ratio 61. Reflecti. Reprobatio 2. Reuelatio 1. Riſibile. Sacerdos 29 Sacramentum 44.48.88. Simonia 4. Synderesis 2. Situs 1. Socrates 4 Spes 46.47.57. Status 11. Super. Superbia 3. Supernaturale. Tempus 34. Timor 34. Verberare. Veritas 24. Virtus 85.168. Vita 37. Vnitas 14.29.
¶Supremum. Acolitos 6. Angelus 242.344.477.561. Anima 865. Annunciatio 4. Cœlum 25.&c.40.44. Cerebrum 2. Aeſtimatiua 2. Firmamentum. Gabriel 2. Imperator 1. Iudex 9. Iudicium 6. Ordo 47. Peccatum 402.403. Poſitio 3. Potentia 60. Synderesis 4. Superior. Superius 0. Terra 7. Vapor 3. Vertex. Virginitas 19. Virtus 256. Voluntas 82.
¶Surdus. Aduocatus 9. Mutus.
Diuiſio. ¶Surreptio rationis duplex, ſcilicet oppoſita deliberationi, & oppoſita electioni. Prima eſt peccatum veniale tantum; ſecunda vero poteſt eſſe peccatum mortale: Malo.q.7.3.6m./Quolib.9.14.1m.
*Bonitas 210. Dominium 12.13. Infidelitas 9. Maledicere 2. Peccatum 250.402 403. Pollutio 3.9. Primi 0.
Differentia. ¶Surſum eſt principaliter differentia ſitus, nō autem dextrū, quadruplici ratione.ſ.quia non minorem differentiam habet pars, quæ eſt ſurſum ad eam, quæ eſt deorſum, quam ea, quæ eſt anterius, ad eā, quæ eſt poſterius, & quia ſurſum, & deorſum inueniuntur in omnibus corporibus animatis, tam animalibus, quām plantis, & quia ſurſum eſt principium longitudinis, quæ eſt prior, & quia eſt vnde incipit motus, non ſolum augmenti, ſed etiam localis. Cœ.2.lect.2.
*Amor 58. Animal 32 Aſcendere 7. Cœlum 23.24.146 Contrarium 30.42. Dextrum. Graue 8. Homo 28. Ignis 7.20. In7. Seraphin 2. Supra.
¶Suſcipere. Abſoluere 40. Accedere 3. Aduocatus 1.5.&c. Anadochus. Argumentum 17. Baptiſmus 188. Character 7. Cherubin 1. Cognatio 2. Cor.8.b. Delectatio 114. Deus 441. Diaphanum 1. Difficile 7. Diſpoſitio 51. Epiſcopus 8 Eſſe 53. 74. Euchariſtia S. Forma 125.&c. Irreligioſitas 4. Liberi 23. Magis 0. Matrimonium 47.113.116.131. Meritum 9. Medium 30. Mulier 9. Naſus. Ordo 81.82.92.104.&c. Peccatum 104. Pœna 32.34. Priuatio 93.94.95.98.180.2.3. Sacerdos 10. Sacramentum 27 113. Sanctificatio 16. Scientia 65. Simonia 20.&c. Vita 33. Vnctio S. Votum 16. Viuia 221. Chriſtus 77.
¶Suſcitare. Dæmon 106. Reſurrectio 0. Traianus.
Corporalis. 1 SVSPENSIO. Poteſtas ſecularis ſuſpendit latronem ad pacem ciuitatis.22æ.q.64.2.c.b./2.diſt.9.3.c. *Charitas 145.
2 Suſpēſio eſt minor pœna ſpiritualis, quām excommunicatio, quia non priuat ſuffragijs eccleſiæ. Ideo infligitur alicui ſine peccato eius 4 diſt.18.q.2.ar.3.q.2.2m.
*Clauis 17. Contemplatio 26. Crux 4. Euchariſtia 218. Excommunicatio 14.18.33. Fornax. Miſſa 7. 8. Præciſio. Reliquiæ. Simeon 36. 38. 39. 40. Traianus. Votum 61. Vſura 308.310 311.
Quid. 5 SVSPIRIO vitium importat, quæ quāto plus procedit, eſt magis vitioſa.22æ.q.60.3.c.
*Accuſatio 26.27.

Su Ta

2 Suſpicio eſt opinio mali, ex leuibus ſignis.22æ.q.60.3.4.c.
*Coniectura 0. Debitum 20 21. Dæmon 21.22.
3 Suſpicio triplex.ſ.violenta, probabilis, præſumptuoſa. 4.d.9.ar.5.q.1.c. Diuiſio.
*Euchariſtia 233.&c. Fornicatio 6.
4 Gradus ſuſpitionis triplex.ſ.leuis dubitatio, certa æſtimatio, & condemnatio iudicialis. Primo eſt peccatum veniale. Secūda eſt peccatum mortale, ſi eſt de graui. Tertia eſt peccatum mortale, pertinens ad iuſtitiam.22æ.q.60.3.0./4.d.35.3.4m./Quol.12.25.0.
5 Suſpicio contingit tripliciter, ſcilicet ex propria malitia, ex odio, & ex experientia.22æ.q.60.3.4.c.
*Iudicium 23. Opinio.
6 Violentæ ſuſpiciones fornicationis, ſi probentur, fornicatio videtur probata, vt ſi inueniantur ſoli, nudi, horis, & locis ſuſpectis.4.d.35.3.4m.
*Rethorica 1. Senectus 5. Thurificatio 2.
¶Suſpirium. Gemitus 1. Luctus 2.
¶Suſtentatio. Animal 62. Apoſtoli 32 Baculus 1. Cognitio 78. Decimæ 4.6 Euchariſtia 251. Finis 93. Forma 77. Fundamentum 0. Mors 82. Negotiatio 2. Proceſſio 18. Simonia 10.&c. Virtus 170 Chriſtus 215.216.218.
¶Suſtinere eſt difficilius tripliciter, quām aggredi. Et importat paſſionem corporis, & actionem animæ. 22æ.q.123.6.1m./2m. Amor 193. Baptiſmus 180. Delectaſ. Dubitatio 1. Euſtratius 0. Fortitudo 28.40.46.54.59.60. Importabile. Infirmitas 1. Lombardia. Miſſa 8 9 Mors 22. Paſſio 131.132. Patientia 4.10. Reuelatio 11. Sacramentum 75. Thomas 5. Tolerare. Tribulatio 16. Virginitas 23. Chriſtus 87. Aggredi. Itē Fortitudo 46 54. Diuiſio.
1 ¶SVSVRRATIO eſt ad ſeparationem amicitiæ, detractio vero, ad denigrationem famæ. Ideo differunt fine, ſed conueniūt in materia & forma, ſcilicet in occultā maledictione. 22æ.q.74.1.0./q.75.1.c./Ro.lec.8 meo 1. Differentia.
Bilinguis. Contumelia 6. Detractio 1.
2 Suſurratio eſt grauius peccatum, detractione, & contumelia, quia amicitia eſt melior, quolibet alio bono exteriori. 22æ.q.74.2.0.
*Comminator. Detractio 3. Inuidia 5. Maledicere 3. Contumelia 3 Inuidia 5.
8 Svvm dicitur alicuius, quod ad ipſum ordinatur.1æ.q.21.1.3m Quid.
*Abraham 9.11.17. Abſoluere 7.13. Abſtinentia 8.
2 Suum vniuſcuiuſque dicitur, quod ei ſecundum proportionis æqualitatem debetur.22æ.q.58.11.c.
*Accidens 33. Actio 15. Actus 71.72. Aleator 1. Alexius. Alienum 2. Amicitia 15. Amor S. Anima 242 Benedictus 5 Bonitas 207.212. Campſoria 8. Cauſa 99. Circunciſio 28. Confeſſio 70. Conſcientia 17. Depoſitum 4. Dolor 8. Dominium 5.6. Ens 15. Epiſcopus 24 Eſſe 21.80. Euchariſtia 175. Expellere. Furtum 8. Humilitas 16. Iacob 1. Ignorantia 1. Intellectus 37.46 114.153. Iudæi 46. Iuſtitia 7.32.43. Iuſtus 3. Labor 6. Latria 3. Lex 176. Liberalitas 1 Magnes 1. Mors 12.22.23. Motus 13. 24. Mutuum 3. Obiectum 25. Officium 13. Peccatum 245.232. Pœnitentia 109. Pertinacia 1. Pertinax. Pignus 2. Poſterius. Potentia 21. Prædeſtinatio 19. Redemptio 2. Reſtitutio 17. Sacrificium 38. Veritas 16. Vſura 69. Vti 22.

T

1 TABERNACVLVM Dei, ſignificat Eccleſiam militantem, ſed domus, vel templum Dei, ſignificat eccleſiam triumphantem.12æ queſt.102.4.2m./pſal.29.prin°./pſal.41.me°.c.6./pſal.48./pſal. 45. medio c. H. Figura.
2 Tabernaculum ſignificat tria, ſcilicet defenſionem Dei, humanitatem Chriſti, & totam diſpoſitionem eccleſiæ. pſal.18.medio c.D./pſal.26.me°./pſal.29.prin°.
*Altare 1.3. Animal 80. Feſtum 4. Maria 65.
3 Tabernaculum quintuplex, ſcilicet carnalis concupiſcentiæ, ſpiritalis vitæ, contemplationis, eccleſiæ militantis, & eccleſiæ triumphantis Iſa 22.6.
*Sanctificatio 4. Scenophegia. Templum 2.6.7.&c.
4 Ratio tabernaculi in veteri lege, & diſtinctio partium eius, & templi, declaratur. 12æ.q.102.4 0.
5 Totus ſtatus prioris tabernaculi, ordinabatur ad ſignrandum mortem Chriſti.12æ.q.102.4.5m.
¶Tabeſcere eſt effectus corruptionis, ſcilicet exiccatio. Et eſt triplex, ſcilicet corporis, deuotionis, & voluptatis.pſal.38.ſi.g.D. Quid.
*Exiccare.

¶TABVLA

Quid. 1 ¶Tabula ſecunda poſt naufragium peccatorum, eſt pœnitentia, & uerecundia. 3a.q.84.6.o./ 4. diſtinctio.2. quæſtio.1. 3.5m./diſtinct.14.q.1.art.2.q.4.o./ diſtinct.16.quæſt.4. art.1. q.1.1m.

* Diſpenſatio 10. Peccatum 237. Propitiatorium. Simonia 7.

2 Tabulæ triplices.ſ.legis,lapideæ cordis, & cordis mollis, ſeu carnalis,diuerſimode ſcribuntur. Iſa.prol.2.meo.D.

Quando. Peccatum. 1 ¶Tacere dicendum,& loqui tacendum,eſt peccatum.22ſ. q.73.1.3m./ Pſalm.31.prino.b.prio. Accuſatio 16.18. Epiſcopus 22.Fama 3.

2 Deus dicitur tacere dupliciter, ſcilicet non puniendo malos, & non conſolando bonos.Pſalm.38.fin.b.C.

* Ira 37.56.Mutus.

3 Tacere non conuenit ſanctis quadrupliciter,ſ. propter accenſum deſiderium,euidens uerum, iniunctum officium, & expectatum præmium.Iſa.62.6.

* Reticere.Silentium. Tacitum. Timor 36.

¶Tacitum.Dæmon 79.Diuinatio 7.&c.Obedientia 4.Occultatio.Pactum o. Superſtitio 6. Tacere o .Vſura 69. &cætera Ira 37.

Quid. 1 ¶Tactus eſt ſenſus eorum ex quibus componitur animal, & per quæ corrumpitur. Veri.q.26.3.c.Adulatio 21.24.

2 Tactus eſt ſenſus alimenti,guſtus autem eſt diſcretiuus ſaporum.22ſ.q.141.5.1m.

* Amplexus.Angelus 116.

3 Tactus non eſt in alijs membris quàm in lingua, diſtinguitur a guſtu,& ſecundum diuerſam rationem immutationis, 1a.q. 78. 3.3m./ Anima 2.lec.21.prino./.Lect.22.6.Anima 106.Animal 5.55.Baptiſmus 192.Capitale 7.Caput 5.

4 Tactus eſt unus genere,& eſt plures ſpecie, ſecundum plures contrarietates.Vel omnes huiuſmodi conueniunt in uno genere proximo,ſed innominato.1a.q.78.3.3m./. Anima 2.lec. 22.prino.b.&c.Corruptio 16.Contactus o.

5 Tactus maxime uiget,in pulpis digitorum.4.d.23.q.1.art.3. q.1.c. Continentia 7.Corpus 21.34 60.

6 Tactus eſt fundamentum omnis ſenſus, & eſt per totum corpus,ſicut & organum eius. Et eo dicitur aliquid ſenſitiuum, 1a.q. 76.5.c./q.91.1.3m./ 3.2m./ 4.d.49.q.3.ar.5.q.2.c./Ver. quæſt.22.5.c./.Ma.q.5.5.c./ Metaph.lect.1.princo.b./ Anima 2.lect.19.medo.b. D. Delectatio 47. 97. Diaconus o. Dolor 7. Elementum. 22. Euchariſtia 33. 129. 159. 160. Ferrum 2.

7 Diſcretio inter ſenſibilia diuerſorum generum,attribuitur tactui,inquantum eſt fundamentum ceterorum ſenſuum, & eſt propinquior ſenſui communi, non autem inquantum eſt ſenſus propius. Anima 3.lec.3.prino.b.fin.Gula 2. Hæreſis 138. Homo 32.

8 Quicquid delectationis uel læſionis contingit in tactu,redundat in omnes alios ſenſus.4.d.49.q.3. art.5.q.2.c./ Ver.q.22. 5.c. Immunditia 1.Impudicitia.Incontinentia 8. ſenſibilitas 3.Locus 11.Ordo 61. Delectatio 97.

9 Tactu immobilitato,omnes alij ſenſus immobilitantur, ut in ſomno. Anima 8.c.Palpabile 2. Paſſio 49.

10 Subtilitas tactus, ſequitur æqualitatem complexionis. Ideo quando quis eſt melioris tactus,tanto melioris eſt intellectus. 1a.q.76.5.c./ 2.d.1.q.2.5.c./ d.32.q.2.3.c./ Anima 8.c./ Anima 2.lec.19.meo.b.B.&c./ Senſu le.9.prino.b.fi.

11 Tactus non impeditur per ſuum medium. ſcilicet per aerem uel aquam, quia faciliter immutantur quando ſunt modicæ quantitatis. Anima 8.c./ Anima 2. lectione. 23. medo.2. k Peccatum 38.312.313.314. Perſeuerantia 9.Reſurrectio 36 Senſibile 6.9.

12 Organum & medium tactus, non poſſunt denudari ſuo obiecto,ſicut in alijs ſenſibus,quia qualitates tangibiles, ſunt differentiæ corporis,inquantum corpus. 1a.q.91. 1.3m./ Veri.q. 22.1.8m. Anima 8.c./ Anima 2.le.19.fi.b.fi./ le.23.fi.c.

13 Proles in uentre matris, antequam habeat animam rationalem,ſentit per tactum.3a.q.34.2.3m.

* Senſus 18.50.

14 Tactus corporum glorioſorum, eſt delectabiliſſimus, quia qualitates tangibiles eorum,ſunt reductæ ad medium proportionis ſecundum q conuenit optime complexioni humanæ, in ſingulis partibus,non autem ad medium rei,ſecundũ æqualitatem diſtantiam ab extremis.4.d.44.q.2.ar.2.q.6.3m.

* Spes 69.Tangere.Tangibile. Temperantia 14.15.21.22.23. 24.25.Thomas 1.Triſtitia 6.Viſus 10.

Diuiſio. 15 Tactus duplex.ſ.quantitatis, & uirtutis. 1a.quæſtio.75.3m./ quæſt.105.2.1m./ 1.diſtinctio.37.L.1.fina./ quæſt.3.1.c.fin./ 4.diſt.44.quæſt.3.articu.3.quæſt.3.7./ contra.2.capo.56.3m./ Ver q 28.3.c./ Po3.q.6.7.11m./ 12m./ Ma. quæſt.16.10.3m./ Quol.2.13.1m.

16 Differentia triplex,inter utrumque tactum, ſcilicet primo, quia tactu uirtutis,id quod eſt indiuiſibile, poteſt tangere diuiſibile,quod in tactu corporeo non poteſt accidere. Secundo, quia tactus quantitatis eſt ſolum ſecundum ultima,tactus autem uirtutis eſt ad totum,quod tangitur. Tertio,quia in tactu quantitatis, qui fit ſecundum extrema, oportet eſſe tangens extrinſecum ei,quod tangitur,& non poteſt incedere per ipſum,ſed impeditur ab eo:tactus autem uirtutis,qui competit ſubſtantiis intellectualibus,cum ſit ad intima,facit ſubſtãtiam tangentem eſſe intra id,quod tangitur,& incedentem per ipſam abſque impedimento. Cont.2.ca 56.

¶Talaris. Tunica.

¶Talio.Accuſatio 12.19. 20.25.26.Iudex 5. Pœna 56. Teſtamentum 11. Vindicatio 6.

¶Talis. Actio 17. Actus 12.39. Addere 4. Amenitas. Animal 95.Appetitus 54.Campſoria 11.Cęlum 3.Cõparatio 6. Confirmatio 14.Conſcientia 12.Delectatio 78.Eſſe 51. Euchariſtia 143.161.Finis 128.Forma 47.Generatio 2. Magis 1.Maria 59.Mem 4.Metaphyſica 11.Miſſa 8. Mollities 1. Mundus 17.Naturale Organum 11.Participare 11.13.Præceptũ 138. Princeps 10. Raab 2.Simonia 31. Simpliciter 2. Statutum 1. Tempus 20.Theologia 17.Veritas 51. Virtus 179.Viuere 2. Voluntas 59. Votum 47.74. Vſura 7. Vſus 7.

¶Talpa eſt de genere animalium perfectorum. Et uidetur habere oculos ſub pelle, ſed uiſus non eſt ei neceſſarius,quia ſub terra conuerſatur,& terra etiam eius oculos oſtenderet. Anima 3.lec.1.meo.c.D. Quid.

12 ¶Talus ſignificat extremitatem uitæ.3.d.24.q.3.3.c.Tunica. Figura.

¶Tam. Vſura 102.295.

¶Tamdiu.Animal 38.Deſcendere 11.

¶Tanquam ſumitur dupliciter.ſ.ſimilitudinarie, & expreſſiue. Anima lec.1.meo b.ſi. Diuiſio.

* Alienum 7. Falſitas 10. Gratia 105. Iactantia 4. Magi 4. Magnanimitas 12. Sicut. Vſura 81.82.230.

¶Tandem. Angelus 455. Aſſimilatio 17. Demum. Diſpoſitio 23.Finaliter.Peccatum 268. Vinum 8.

¶Tangere. Amor 153.Contactus o.Diaconus 3. Elementum 22.Embrio 3.Euchariſtia 33.177. Officium 9. Oza. Peccatum 247.Præceptum 85.Probatio 11.Pſalterium 1.Sacerdos 21.Tactus o.Tangibile. Thomas 2.

¶Tangibile.Calor 17.Cœlum 121.Cibus 4.Corpus 52.Diaconus 3.Immunditia.Inſenſibile 3.Nutrire 1. Palpabile 2.3. Paſſio 24. Probatio 1. Pſalmus 3. Senſibile 6.&c. Senſus 13. 21. Subiectum 3.Tactus 7.12.14. Tangere.

¶Tantum. Hoc aduerbiũ tantum, cum ſit excluſiuũ,poni põt ex parte ſubiecti,& ex parte prædicati. Poſſumus enim dicere. Tantum Sortes currit,ideſt nullus alius currit. Et Sortes currit tantum,ideſt nihil aliud facit. 1a.q.31.3.2m.

* Ab 2. Actio 17.Adam 76.Angelus 159.394.582.Anima 97. Aduerbium. 221.232.278.315.347.Excluſio o.Fatũ 7.Finis 100. Idea 27. 36.43.44.Imaginatio 5.Imago 26.Peccatum 40.315.381.Pęna 41.57.69.Pignus 1.Planetæ 1.Poſſeſſio 5.Poſſibile 6.Præceptum 9. 26. 42.43.45.31. 65.72.78.81.120.121.123. 130. Prædeſtinatio 15.16.17.20.21.28.Principium 8.Priuatio 12. Profeſſio 6.Publicatio 1.Solum.Solus o.Vſura 236.

Quid. 1 Tarditas. Velox,& tardum dicuntur relatiue,ſicut magnũ & paruum,multum & modicum,ſeu paucum.Quol.4.23.9m.

2 Quanto aliquid eſt maius,tãto uelocius mouetur naturaliter, & tardius violenter.Cę.2.lec.11.meo d.F. *Angelus 563.

3 Tardi ad inueniendum,& ad diſcendum,ſunt melius memoratiui,quàm reminiſcitiui,ueloces autem econuerſo. Memoriale 1.prino 2.B.

* Anima 121. Cęlum 90. 94. Citius. Concupiſcibilis 5. Diuturnitas. Euſtochia 3. Ieiunium 46. Luna 3. Magnanimitas 18.Miſſa 18.Mortuus o. Negligentia 2. Pœna 64.Planetæ 1. Præceptum 95. Qualitas 14.

4 Tarditas ſuperflua minus opponitur rectitudini cõſilij,quàm præcipitatio,quia oportet conſiliari tarde.22æ.q.53.3.3m.

* Sapientia 7.Velox o.

¶Tarentum. Plato 3.

¶Tarquinius. Roma 2.

Qualis. 2 ¶Taurus eſt animal melancolicum,ideo multum tenet iram. Et ſi progenis ſit, multum generat,& ſuperbit. Pſ.21.meo.k.C.

* Pliades.

* Taxare. Indulgentia 12.Peccatum 376.Pęna 10.57.68.Religio 68.108.Sabbathum 13.Sacerdos 34.Vſura 220.222.

¶Taxillus.Aleator.Auaritia 13.

Quid. 1 Tæda eſt quoddam lignum,quod accenſum emittit fœtentem odorem.Iob 41.lec.2.prino G.

¶Tædium.Accidia o.Angelus 554. Dæmon 49.

¶Tegaſalaſar. Senacherib.

¶Tegere. Amictus. Arma. Cato 3.Peccatum 199.Sandalia. Tegmen. Viſibile 4.

¶Tegmen. Sacerdos 22. Tegere.

¶Tela, Aranea o.

Te

Quid. 1 ¶ Temeritas. Temere fieri dicuntur, quæ ratione nõ regun tur, vel propter impetum uoluntatis, vel paſſionis, vel ex con temptu, & hoc proprie eſt temeritas, quæ cauſatur ex ſuperbia, ideo continetur ſub præcipitatione, quæ reſpicit utrumque, ſed magis primum. 22^{æ}. q. 53. 3. 2^{m}. Arrogantia 11. Audacia 11. Debitum 25. 26. Imprudentia 2. Iudex 5, Iudicium 18. 23.

2 Temeritas ſiue præcipitatio, eſt defectus conſilij, & ſpecies imprudentiæ. 22^{æ}. q. 53. 3. 5. c. 6.
* Prudentia 35.

3 Defectus docilitatis, vel memoriæ, vel rationis, pertinet ad temeritatem, ſeu præcipitationem. 22^{æ}. q. 53. 2. c. fi.

¶ Temperamentum. Cauſa 17. Modeſtia 11. Temperantia 0.

Quid. 1 ¶ Temperantia eſt uirtus. Et eſt uirtus ſpecialis, ſi ſumatur antonomaſtice, ut refrænat a maxime allicientibus. Sed eſt uirtus generalis communiter. 22^{æ}. qu. 141. 1. 2. 0. / 4. 1^{m}. / q. 186. 1. c. / Virtut. q. 1. 12. 23^{m}.
* Animus 2. Beatitudo 167.

2 Temperantia eſt uirtus cardinalis. 12^{æ}. que. 61. 0. / q. 66. 1. 4. c. / 22^{æ}. q. 141. 7. 0. / 3. d. 33. q. 2. 1. 0. / Vir. queſt. 1. 12. 24^{m}. / 25^{m}. / 26^{m}. / q. 5. 1. 0.
* Continentia 9. 11. Contritio 36. Litigium 1. Modeſtia 1. Prudentia 76. Rex 9.

3 Temperantia & omnes partes eius, denominantur a defectu in quo conſiſtit laus earum, ſicut fortitudo & omnes partes eius & laus earum conſiſtit in exceſſu. 22^{æ}. q. 146. 1. 3^{m} / cõtra 3. c^{o}. 27. 7^{m}. / Ma. q. 2. 6. c. / Vir q. 1. 12. c. / 13. 13^{m}.

4 Laus eius magis eſt in uincendo delectationes, quàm in perſiſtendo contra impetus earum. 22^{æ}. q. 138. 2. 3^{m}.

5 Non eſt de ratione temperantiæ, excludere omnes prauas cõcupiſcẽtias, ſed q temperans non patiatur eas ſic uehementes & fortes ſicut patitur non temperatus. Verit. qu. 25. 7. 3^{m}. / 4^{m}. / q. 26. 8. c. fi. / 3^{m}. / Virt. q. 5. 1. 6^{m}.
* Timor 9. 76.

6 Temperantia menſuram accipit, ex conſeruatione ſalutis corporalis & multo magis ex conſeruatione ſalutis ſpiritualis. 22^{æ}. q. 141. 6. 3^{m}. / 4. d. 15. q. 3. ar. 1. q. 4. c.
* Virtus 225. 238.

7 Neceſſitas huius uitæ, eſt regula temperantiæ, ſcilicet ut rebus utamur, ad neceſſitatem vitæ præſentis. 12^{æ}. qu. 63. 4. c. / 22^{æ}. q. 141. 6. 0. / q. 142. 1. c. / 4. d. 15. q. 3. ar. 1. q. 4. c. / Mal. qõ. 14. 1. 1^{m}.

8 Modus temperantiæ & omnium partium eius, eſt in retrahendo a delectationibus corporis. 22^{æ}. q. 141. 3. 3. c. / q. 161. 1. 4. c. / Vir. q. 1. 12. c.

Diuiſio. 9 Partes eius integrales, ſunt uerecundia, & honeſtas, partes vero ſubiectiuæ, ſunt abſtinentia, ſobrietas, caſtitas, & pudicitia. Partes autem potentiales, ſeu adiunctæ, ſunt continentia, humilitas, manſuetudo, ſeu clementia, modeſtia, bona ordinatio, ornatus, auſteritas, parcitas, ſeu per ſe ſufficientia, & moderatio, ſeu ſimplicitas. 22^{æ}. q. 143. 0. / 145. 4. 0. / q. 146. 1. 1^{m}. / q. 157. 3. 0. / quæſt. 160. 1. 0. / q. 161. 4. 0. / 2. d. 44. q. 2. 1. 3^{m}. / 3. d. 33. q. 3. 2. 0.
* Auſteritas 1. Clementia 5. Continentia 9.

10 Verecundia non eſt pars temperantiæ, quaſi intrãt eſſentiam eius, ſed quaſi diſpoſitiue ſe habens ad eam. 22^{æ}. q. 144. 4. 4^{m}.
* Continentia 9. 10. 11. Delectatio 27. 83. 106. Inſenſibilitas 2.

11 Verecundia principaliter pertinet ad temperantiam, ratione motiui, ſcilicet turpis, & non ratione timoris, ſecundario uero ad alias uirtutes. 22^{æ}. q. 144. 1. 2^{m}. / 4. 4^{m}.
* Iuſtitia 60. 61. 62.

12 Eutropelia reducitur ad temperantiam, ut ei adiuncta. 2. diſt. 44. q. 2. 1. 3^{m}. / Virt. q. 1. 12. 26^{m}. / q. 5. 1. 5^{m}.

13 Studioſitas eſt pars temperantiæ adiuncta, ſeu potentialis. Et comprehenditur ſub modeſtia. 22^{æ}. q. 166. 2. 0.

14 Patientia non eſt pars temperantiæ, quia patientia firmat in bono contra triſtitias illatas ab alio, hæc autem circa triſtitias tactus, refrænando. 22^{æ}. q. 136. 4. 2^{m}.
* Modeſtia 1. Præceptum 113. Virginitas 19.

Obiectum. 15 Obiectum temperantiæ, eſt bonum delectabilium in concupiſcentijs tactus, ſecundum modum rationis, uel legis diuinæ. 12^{æ} q. 63. 4. c.
* Concupiſcentia 19. Delectatio 27. 83. 106. Fortitudo 6. 16. Ieiunium 4.

16 Temperantia principaliter intendit cohibere delectationem, ſed conſequenter intendit uti eis ſecundum rationem. Actum uero exteriorem magis imperat, quam elicit. 4. d. 33. q. 3. 2. 5^{m}. * Ira 55. Litigium 1.

17 Temperantia principaliter eſt circa concupiſcentias, & delectationes, ſecundario autem circa triſtitiam de abſentia delectabilium. 12^{æ}. q. 35. 6. 3^{m}. / 22^{æ}. q. 141. 3. 0. / q. 147. 2. 3^{m}. / Eth. 3. lec. 19. prin^{o}. B.

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18 Temperantia directe modificat paſſiones concupiſcibilis, quæ tendunt in bonum, & conſequenter omnes alias. 22^{æ}. qu. 141. 3. 1^{m}.
* Lombardia. Vinum 4. Virtus 41.

19 Temperantia habet paſſiones pro materia, quietem animi, pro fine proximo, ſed hanc ordinat ulterius in Deum, quem habet pro fine ultimo. 4. d. 14. q. 1. ar. 1. q. 4. 2^{m}. / Vir. q. 5. 4. c. / 2^{m}. / 5^{m}.

20 Temperantia munditiam operatur, ſed non habet rationem ſanctitatis, niſi referatur in Deum. 22^{æ}. q. 81. 8. 2^{m}.

21 Propria materia temperantiæ, ſunt paſſiones, circa delectabilia tactus. 1^{a}. quæſtio. 59. 4. 3^{m}. / 12^{æ} quæſtio. 61. 3. c. / 12^{æ}. q. 137. 1. c / 3. d. 33. q. 2. ar. 2. q. 2. 0. / 4. diſtin. 49. q. 3. ar. 5. q. 2. c. / q. 5. art. 3. q. 2. 4^{m}. / 8^{m}. / Vir. q. 1. 12. 23^{m}. / 26^{m}. / q. 5. 1. c. fin. Fortitudo 16.

22 Temperantia principaliter eſt circa delectationes tactus, quo ad uſum, non autem quo ad iudicium. 22^{æ}. quæſtione. 151. 3. 1^{m}.

23 Temperantia proprie eſt circa maximas delectationes, ſcilicet tactus, id eſt, in cibo, potu, & venereis, ſecundario autem circa delectationes aliorum ſenſuum. 12^{æ}. quæſt. 60. 5. c. / 22^{æ}. quæſt. 141. 4. 5. 0. / 7. c. / q. 143. c. / q. 149. 1. c. / q. 151. 3. 0. / q. 153. 1. 1^{m}. / q. 155. 2. c. / quæſt. 156. 1. c. / q. 160. 1. 0. / q. 166. 1. c. / 2. c / 3^{m}. / 2. d. 44. q. 2. 1. 3^{m}. / 3. d. 33. q. 3. ar. 2. q. 2. 0. / Virt. q. 5. 1. c. fi. / 4. c.

Compar^{o}. 24 Temperantia principaliter eſt circa delectationes tactus, ſecundo guſtus, tertio olfactus, quarto aliorum ſenſuum. 22^{æ}. q. 141. 5. 0.

25 Temperantia eſt circa delectationes tactus, moderando eas, non autem continentia, ſed reſiſtendo eis. 22^{æ}. qu. 155. 3. 1^{m}. Continentia 7.

26 Temperantia eſt circa concupiſcentias naturalium delectationum, non autem liberalitas, quia concupiſcentia & delectatio pecuniæ, non eſt naturalis, ſed animalis, Ideo liberalitas non pertinet ad temperantiam. 22^{æ} q. 117. 5. 2^{m}.

27 Temperantiæ eſt refrænare delectationes ſenſibiles, non autem amicitiæ, id eſt, affabilitatis, ſed cauſare delectationes in tionis in conuictu. 22^{æ}. q. 114. 2. 2^{m}.
* Clementia 5. Continentia 10. Difficile 12.

28 Integritas, tranquillitas animi, decor, & honeſtas, maxime cõueniunt temperantiæ, inter cæteras uirtutes. 22^{æ}. q. 141. 2. 1^{m}. / 2^{m}. / 3^{m}. / 8. 1^{m}. / q. 143. c. / q. 145. 4. 0. / q. 152. 5. c. / q. 180. 2. 3^{m} / 4. d. 33. q. 3. 3. 1^{m}.
* Donum 21. Æquinoctialis 1. Honor 14. Inſenſibilitas 2. Iuſtitia 60. 61. 62. Pœnitentia 26. 27. Perſeuerantia 9. Prudentia 76. Sillogiſmus 7. Timor 76. Virtus 77.

29 Temperantia eſt principalior uirtus, manſuetudine & humilitate. 12^{æ}. quæſtione. 141. 7. 2^{m}. / 3^{m}. / Virtut. quæſtio. 1. 12. 26^{m}.

Subiectum. 30 Temperantia non poteſt conuenire Deo. 4. d. 46. q. 1. ar. 1. q. 1. 1^{m}. / contra 1. c^{o}. 92.
* Animal 66.

31 Temperantia & fortitudo, ut uirtutes humanæ, non ſunt in angelis, ſed tantum ut operantur moderate & firmiter. 1^{a}. q. 59. 4. 3^{m}. / Vir. q. 5. 2. 16^{m}.
* Delectatio 27. 83. 106. Ludus 6. Manſuetudo 7.

32 Temperantia eſt ſubiectiue in concupiſcibili. 1^{a}. quæſt. 59. 4. 3^{m}. / 12^{æ}. quæſt. 61. 2. c. / quæſt. 66. 1. c. / quæſt. 85. 3. c. / 22^{æ}. q. 58. 5. 2^{m}. / 9. c. / 3. diſt. 33. quæſt. 2. art. 3. q. 2. 0. / 4. diſtinc. 33. quæſt. 3. 3. c / Verit. quæſtio. 14. 4. c. fin. / Ma. quæſt. 4. 5. 4^{m}. / Virt. q. 1. 4. c. prin^{o}. / fin. / 5. c. fin. / 10. 11^{m}. / q. 5. 1. c. fin. / Eth. 3. lect. 19. prin^{o}. Subiectiue.
* Paradiſus 23. Chriſtus 88.

¶ Tempeſtes. Paradiſus 9. 4.

¶ Tempeſtas. Cete. 3. 15. Delphinus. Ventus 5.

¶ Tempeſtiuum. Oratio 17.

Cui dedicat^{r}. 1 ¶ Templum uel altare, ſoli Deo dedicatur, licet nominetur in honorem ſanctorum. 22^{æ}. quæſtio. 85. 2. 3^{m}. / Contra 4. cap^{o}. 17. 1^{m}.

2 Templum uel tabernaculum oportuit fieri, non quidem propter Deum, ſed propter homines, ut excitaretur deuotio, & cognitio dei. 12^{æ}. 4. 1^{m}.
* Alexander 1. Angelus 494. Aſilum.

3 Antequam eſſet templum, fuit permiſſum populo hebræorũ conſtruere multa altaria, in diuerſis locis, contra legem. Ideo pie deſtructa ſunt per Ezechiam, impie uero per Achab, & per Iezabel. Ro. 11. lect. 1. me^{o}. A.

4 Templum fuit ædificatum a Salomone, in loco oſtenſo Abrahæ. Non autem prius, ne gentes appropriarent illud ſibi, uel deſtruerent, uel tunc ad pacem. 12^{æ}. q. 102. 4. 2^{m}.
* Conſecratio 1. 4. 20.

5 Templum fuit ſecundũ ædificatũ quadraginta ſex annis. Vel primo quo ad præparationem, uel quo ad conceptionem corporis

poris Chriſti, uel eccleſiæ. Io. 2. lect 3. me^{o}. c.
* Encenia. Figura 13. Piſcis 4. Velum o.

6 Gentiles cooperati ſunt iudæis, in conſtructione templi: non autem in conſtructione tabernaculi, quia primum ſignificat ſtatum legis nouæ, ſecundum uero, ſtatum ueteris legis. 12æ. q. 102 4 2^{m}.
* Vnctio 29.

7 Templum uel tabernaculum, erat tantum unum, ad excluſionem idolatriæ, & quia cultus corporalis, ſecundum ſe non erat Deo acceptus, ſicut cultus ſpiritualis. Ideo multiplicantur eccleſiæ & altaria nunc. 12æ. q. 102. 4 3^{m}.

8 Sicut in unitate templi uel tabernaculi, repræſentabatur unitas dei, uel eccleſiæ, ſic in diſtinctione eorum repræſentabatur diſtinctio rerum ſub Deo. 12æ. q. 102. 4. 3^{m} / 4^{m}.

9 Pars orientalis in templo, uel tabernaculo, ſignificat mundum corporalem, uel uetus teſtamentum: ſed pars occidentalis, ideſt, ſanctaſanctorum, ſignificat ſubſtantias ſpirituales, vel patriam cæleſtem, vel ſtatum hanc. 12æ. quæſt. 102. 4. 4^{m}. / 5^{m}. / 6^{m}.

Figuraliter. 10 Omne quod inhabitat Deus, eſt templum eius, ſcilicet ipſe Deus, domus ſacra, homo fidelis, & quælibet creatura. 1æ. Cor. 3. lect. 3. prin^{o}.
* Eccleſia o. Planetæ 3. Synagoga. Tabernaculum 1. 4.

11 Chriſtus & mater eius*, ſunt templum & tabernaculum Dei. Pſ 17. prin^{o}. d. K.

12 Anima iuſti dicitur templum Dei quadrupliciter. ſ. quia in ea Deus adoratur, ſacrificia offeruntur, Deus operatur, eam ſanctificat, & in eam deſcendit. pſal. 10. me^{o}. b. C.

13 Fideles dicuntur templum Dei, propter deuotionem, cœlum autem, propter ſapientiam. pſal. 10. me^{o}. b. C.

14 Templum triplex. ſ. vir iuſtus, eccleſia, & cor, altare primi, eſt cor, ſecundum Chriſtus vel fides, tertij miſericordia. Primũ altare circundatur, redeundo ad cor, ſecundum contemplando, tertium vero, deſiderando. pſal. 25. me^{o}. d. K.

15 Templum Dei, violatur dupliciter, ſcilicet per falſam doctrinam, & per peccatum mortale corrumpendo ſe vel alios opere vel exemplo. 1æ. Cor. 3. lec. 3. prin^{o}. k.

Diuiſio. 1 ¶TEMPORALE dicitur dupliciter, ſcilicet ſubiacens tempori, vel incipiens in tempore. Primum non conuenit proceſſioni Dei, vel gratiæ eius, ſed tantum ſecundum. 1. d. 14. q. 1. 1. 4^{m}. / Opuſ. 9. q. 31.
* Abdicatio. Abiectus. Abijcere. Acceptio 7. Accidens 116. Achab. Amicitia 39. Amor 112. 194. Angelus 355. Anima 164. Bonitas T. Canonizatio. Charitas 73. Confeſſio 26. 58. Confirmatio 49. Corona 4. Corporalia 6. Damnatio 53. Datio 19 20. 28. Delbora 1. Dignitas 4. Dolor 24. 44. Electio 21. 33. Eleemoſyna 37. Fluctuatio 2. Aeternitas 5. Euchariſtia 212. Excommunicatio 12. 17.

2 Omnis commodi temporalis precium, poteſt numiſmate mẽſurari. 4. d. 25. q. 3. 3. c.
* Fama 1. Feſtum 4. Fides 155. Filiatio 52. Finis 63. Frumentum, Generatio 55. 56. Gratia 31. 162. Hæreditas o. Hæreſis 10. Ieſus 4. Imprecationes. Impuritas 2 Indulgentia 5. 29. Infidelis 3. 13. Iudicium 39. 49. Iuramentum 33. Laus 2. Lex 79 85. 106. 108. 129. 135. Liberum 25. Macula 2. 14. Matrimonium 29. 83. 88. 98. Merces 2. 3. Meritum 6. 59. 102.

3 Mala temporalia infliguntur ſæpius in pœnam, non autem in finis, ſed in medicinam. 12æ. q. 114. 10. 3^{m}.
* Miſericordia 27. Natiuitas 13. Nemeſis 1. Nicticorax. Operatio 54 55. 56. Oratio 61. Ordo 43. Paupertas 3. Pax 13. 16. Peccatum 9. 104. 158. 381. Pœna 88. &c. Perfectio 57. Permutatio. Poſſeſſio 6 Poteſtas 8. Præceptum 139. Prædeſtinatio 12. Prædicare 12. Prædicator 6. Prælatio 20. 21. 22. Proceſſio T. Prophetia 21. Proſperitas 1. Prouidentia 35. Prudẽtia 35. Purgatorium 4. Quies 6. 7. Ratio 3 8. 49. Religio 29. Saluatio 2. Seditio 5. Senſus 12. Seruire 2. Simonia o. Solitudo 7. Spes 54. Status 1.

4 Fides non eſt de aliquo temporali, vt de obiecto, ſed vt pertinet ad ueritatem æternam. 22æ. q. 4. 6. 1^{m}. / 3. diſt. 23. q. 2. ar. 4. q. 2. 1^{m}. / Verit. q. 14. 12. o.
* Sterilitas. Suffragia 8. Tabernaculum 3. Tempus 32. Terrenum. Timor 71. Tribulatio 9. 18. 20. Verbum 22. Vocatio 133. Votum 27. 41. Viſio 12. 188. Vxor 12. Chriſtus 169. Zelus 5. 9.

Quid. 1 TENTARE eſt ſumere experimentum de aliquo, an ſciat, vel poſſit, vel velit. Quod contingit ſextupliciter. ſ. verbis, factis, aperte, occulte, expreſſe, & interpretatiue. 1æ. q. 114. 2. o. / 12æ. q. 97. 1. o. / 2. diſt. 21. q. 1. 1. o. / Pſal. 25. prin^{o} a. k. / 1æ. Theſ. 3. le. 1. me^{o} D / Heb. 3. lec. 2. me^{o} C.
* Achaz. Agatha. Auxilium 36. Charitas 82. 238.

2 Ad perfectam rationem tentationis tria requiruntur, ſcilicet cognitio dubij, intentio huius, & quòd tentans velit aliquid diſcere. Tertium non conuenit Deo, nec ſecundum. Nec etiam ſecundum conuenit carni, nec mundo. 2. diſt. 21. q. 1. 1. o.

3 Tentatio ad prouocandam ad culpam, ſemper eſt peccatum in tentante, non autem ſemper in tentato. 1æ. q. 48 5. 3^{m}. / 2. d. 21. q. 1. 2. 2^{m}.
* Contritio 12. Dæmon 53. & cætera. Dialectica 4. Diſputatio. 7.

4 Quanto quis maiori tentationi ſuccumbit, tanto minus peccat. 12æ. quæſtio. 73 5. c. / 6. 2^{m}. / quæſtio. 77. 6. b. / 22æ. quæſtione 162. 6. 1^{m}. / 2. diſtinctione. 22. quæſtione. 2. 2. 5^{m}. * Explorator. Lupus. Luxuria. 25. Maria 62. Pœna 95.

5 Omnis tentatio, eſt ex amore alicuius boni creati, uel timore mali contrarij, cauſato ex amore. *Virtut. quæſtio. 2. 10. 4^{m}.

6 Occaſio tentationis duplex, ſcilicet ex parte hominis, ideſt, propinquare peccato, & ex parte diaboli, ſcilicet bonum opus. Prima debet uitari, non autem ſecunda, exemplo Chriſti. 3æ. q. 41. 2. 2^{m}.
* Prouidentia 58. Pſalmus 13.

7 Tentatio per ſe non eſt appetenda, quia non eſt utilis, nec bona, niſi per accidens, ſcilicet per auxilium gratiæ dei, ſed eſt mala de ſe. 3æ. quæſtio. 41. 2. 2^{m}. / 2. diſtinct. 21. quæſtio. 1. 3. o.
* Reſiſtere. 1. ſcriptura 6. Signum 14.

8 Tentatio a carne, grauior eſt, quàm tentatio ab hoſte, quia proximior eſt tentatio. 2. d. 21. q. 1. 2. 2^{m}.

9 Aliquis dicitur reſiſtere tentationi dupliciter, ſ. ſi non uincatur, ideſt, ſi non conſentiat, & uincens eam, ideſt, paruipendens eam quaſi nihil. 3. d. 31. q. 1. 3. c.
* Suggeſtio. Virginitas 23.

10 Tentare Deum expreſſe, eſt petere aliquid ab eo, uel aliquid facere, ut exploret eius ſapientiam, pietatem, & poteſtatem. interpretatiue uero eſt, ſine neceſſitate, & utilitate, committere ſe Deo in factis, vel in petitionibus. 22æ. q. 53. 4. 1^{m}. q. 97. 1. o. / 2. c. ſi. / 3^{m}. / 3æ. q. 41. 4. 1^{m}. / 2æ Corin. 11. fin. / He. 3. le. 2. me^{o}. C. / cap^{o}. 11. le. 4. fin. L. / lect. 6. princ^{o}. C. Deum.
* Abraham 8.

11 Tentare Deum eſt diabolicum, & ſemper eſt peccatum, quia omnis tentatio procedit ex ignorantia, uel ex dubitatione. 1æ. q. 112. 2. c. / 22æ. q. 97. 2. o. Creationis.
* Achaz. Agatha. Gedeon. 1. 2. Irreligioſitas 3. Iudas 126.

12 Tentatio Dei, & quælibet alia irreuerentia eius, opponitur religioni, & eſt ſpecies irreligioſitatis. 22æ. quæſtione. 97. 3. o.

13 Superſtitio eſt grauius peccatum, tentatione dei, quia magis eſt contra reuerentiam dei. 22æ. q. 97. 4. o.

14 Adam tentatus fuit a diabolo principaliter: ſed a muliere inſtrumentaliter. Nec fuit pœna, quia ſine difficultate poterat reſiſtere. 22æ. q. 165. 1. 3^{m}. / 2. 1^{m}. Adam.
* Dæmon 53. &c. Dæmoniaci. Maleficium 4.

15 Conueniens fuit, quòd Deus permitteret hominem tentari a dæmone, in ſtatu innocentiæ, & iuuari faceret ab angelis bonis. 22æ. q. 165. 1. o.
* Maria 8. 9. 38. 62. Mulier 6. Pœna 95.

16 Ordo tentationis eius, fuit conueniens. 22æ. q. 165. 2. o. / 3æ. q. 41. 4 c.
* Signum 14.

17 Chriſtus voluit tentari, quadruplici ratione, ſcilicet ut nobis daret auxilium, cautelam, exemplum, & fiduciam. 3æ. quæſtio. 41. 1. o. Chriſtus.

18 Modus & ordo tentationis Chriſti, conueniens fuit. 3æ. qu. 41 4 o.

19 Non omnis tentatio Chriſti, legitur facta in deſerto, licet quidam hoc aſſerant. ſ. imaginarie. Alij dicunt Hieruſalem dici deſertum. 3æ. q. 41. 2. 3^{m}.

20 Chriſtus debuit tentari in deſerto, quia diabolus magis tentat ſolitarios, & tendentes ad meliora. 3æ. quæſtion. 41. 2. o.

21 Chriſtus uoluit tentari poſt ieiunium, quia ieiunium eſt arma, contra tentationes, & occaſio, & oſtendit infirmitatẽ humanam. ſ. famem. 3æ. q 41. 3. o. Ieiunium 13.

22 Chriſtus fuit tentatus in quadraginta diebus ieiunij, præter illas tres contentationes, quas habuit poſt ieiunium. 3æ. quæ. 41. 3. 2^{m}.

23 Diabolus tentans oſtendit Chriſto regna, ſignando digito, non autem oculis Chriſti aliquid repræſentando. 3æ. quæſtio. 41. 4. 7^{m}.

24 Chriſtus agebat, ut tunc a nemine uideretur, licet diabolus portans, crederet uideri Chriſtum ab omnibus. 3æ. q 41. 4. 7^{m}.

25 Chriſtus dicitur tentatus per omnia, quantum, ſcilicet ad pœnam, non autem tentatione culpæ. 3æ. q. 41. 1. 3^{m}. / Heb. 2. lec. 4 fi. / c^{o}. 4 le. 3. me^{o}. C.

Quid. 1 ¶ TEMPVS non eſt quid mathematicum, ſed naturale 2.d. 2.q.1.1.c.prin^{o}./Po^{a}.q.9.7.r.
* Ampliatio.

2 Tempus non eſt idem numero, cum aliquo accidente in ſubſtantia fundato.2.d 12.5.2^{m}.
* Angelus 539. Augmentum 13.

3 Tempus non eſt numerus abſtractus, ſed eſt numerus numeratus 1^{a}.q.10.6.c./ 2.d.2.q.1.2.c.principio.
* Corpus 54.

4 Motus eſt alteratio mobilis, ſecundum diuerſa ubi, ſed tempus eſt fluxus ipſius nunc, ſecundum quod alteratur ratione. 1^{a}.q.10 4.2^{m}.

5 Tempus habet eſſe perfectum extra animam, quod debetur ei, ſecundum rationem propriæ ſpeciei. Opuſc.44.cap^{u}.2.
* Duratio 2.3.

6 Immo temporis ratio, completur ex actione animæ numerãtis 2.d.12.5.2^{m}./ Opuſc.44.o./ Phy.4.le.fi.prin^{u}.c.&c. Reſp. Du^{u}.1149.

Du^{m}.1149. 7 Tempus quo ad ſuum quaſi materiale, fundatur in motu.ſ. prius & poſterius, ſed formale eius, completur per actũ animæ numerantis. Ideo non eſſet tempus, ſi non eſſet anima 1.d.19. q.2.1.r./ q.5.1.c.prin^{o}./ d.37.q.4.3.r./ 2.diſt.12.5.2^{m}./ Opu. 44 o./ Phy.4.lect.fi.me^{o}.c. * Ens 6. Aeternitas 17.20.22. Inſtans 2.&c. Locus 4. Momentum. Mundus 29.

8 In tempore eſt aliquid, quaſi formale, ſcilicet numerus prioris & poſterioris, & aliquid materiale, per quod eſt tempus continuum 1.diſt 37.q.4.3.c.
* Quantitas 10 26.32. Vbi 1.2.

9 De ratione temporis, ſunt duo ſcilicet, q̃ accipiantur ad minus duo uel tria nunc, inter quæ eſt tempus, uel tempora continuata per unum nunc, & quòd ſint ſuccedentia 2. d.19.q. q.2.1.c./ d.37.q.4.3.5^{m}.

Subiectum. 10 Tempus eſt in primo motu cæli, ſicut in ſubiecto, & primo menſurato.1^{a}.q.10.6.r./ 1.diſtin.37.q. 4.3.c./ 2.d.2.q.2.2.c./ d.12.5.2^{m}.

11 Accidit tempori, eſſe numerum motus firmamenti, inquantũ eſt primus motus, quia ſi alius motus eſſet primus, eſſet numerus eius.1^{a}.q.66.4.3^{m}.

12 Tempus comparatur ad primum motum, ut menſura, & ut accidens ad ſubiectum, ad alios autem motus, ut menſura tantum, 1^{a}.q.10.6.c./2.d.2.q.1.2.c./4.d.11.q.2.ar.3.q.2.2^{m}./ Spiritu 9.11^{m}.

13 Tempus eſt unum, ab unitate motus primi mobilis, non autem ab unitate materiæ primæ. 1^{a}. q.10.6.c./ 3^{a}.quæſtio.75. 7.2^{m}./ 1.diſtinct.19.q.5 2.2^{m}./2.diſtinct.2.quæſt.1.2 / Opuſ. 36.cap^{u}.1.

14 Vnitas & pluralitas temporis, & inſtantis, accipitur tantum, ſecundum primum motum cæli, qui eſt principium omnis motus & quietis, 3^{a}.q.75.7.1^{m}.

15 Tempus menſurat per ſe omnem mutationem, cuius termini habent medium quantitatis dimenſiuæ, uel uirtutis, 1.d 37. q.4.3.c. * Anima 21.22. Cælum 73.74.75. Ceſſare 4. Circumciſio 13.&c. Coxunm.

16 Tempus duplex, ſcilicet numerus prioris & poſterioris in motu cæli, menſurans omnem motum continuum, habentem ordinem ad motum cæli, & numerus prioris & poſterioris in quocunque.1^{a}.q. 85.4.1^{m}./ 1. d.8 q.3.3.4^{m}./ diſtin.19.q.2.1. 4^{m}./ d.37.q.4.3.c /2.d.2 q 1.1. 4^{m}./ d.3.q.2 5^{m}. * Creatio 46.49 50. Deus 269. Diuiſio 16. Aeternitas 17 Aeuũ 9. Ex 2.

17 Continuitas accidit tempori, ratione motus. Ideo tempus mẽſurans motum non continuum, nec habentem ordinem ad motum continuum cæli, non eſt continuum 1^{a}. q.53.3. o./.q. 61.2.2^{m}./q.63.6.4^{m}./ q.85.4.1^{m} / 12ſ.q.113.7.5^{m} / 1.d.8.q. 3.3.4^{m} /d 19.q.2.1.c./d. 37.q.4.3.c.fi./ 2. d.2.q.1.1. 4^{m}./d.3. q.2.5^{m}.fi./Ver.q.8.4.15^{m}./ Quol.2. 5.c./ Quolib.9. 9.c. fin./ Quol.11.4.1 / Opuſ.36.c^{o}.1 /Met.11.le.10.fi. Continuum 3, * Fieri 1. Lex 146.&c.168. Menſura 6. Motus 50.

18 Quies cæli non menſurabitur tempore, quia tempus nõ menſurat quietem primo, ſed ſecundario Po^{a}.q.5.5.10^{m}.
* Mundus 15.17.29. Natiuitas 14. Pœna 96. Præceptum 18. Præſentia o. Præteritum 3. Prius 6.7 6 2 &c. Prolixitas. Propter 4. Quantitas 26.31. Quies o. Regula 6. Relatio 59.96. Sponſalia 7.

Eſſe. 19 Eſſe prius generatione, continetur ſub eo quod eſt eſſe prius tempore, ſed non econuerſo. Metaphyſic.7.lect.17.
* Angelus 183. Anima 21.22. Auaritia 14. Cælum 73.74. Ceſſare 4. Circumciſio 4.&c. Dies 2. Doctrina 18. Eccleſia 6. 7 10.

20 Succeſſio de eſſe ad non eſſe per annihilationem, menſuratur tali tempore, quali & creatio, non autem æuo 2.diſtinct. 2.quæſt.1.1.7^{m}./ diſt.12.5.3^{m}.
* Enuntiatio 4. Aeternitas 14. 28.35.36. Ex 1. Femina 3. Fides 43. Fieri 5.

21 Tempus non menſuratur alio tempore, nec fieri eius, quia totum eſſe eius eſt in fieri Ideo incipit in principiu temporis, ut in principio non autem ut in menſurante 1^{a}. q.66.4. 5^{m} / 1.d.3.L.prin^{u}./Po^{a}.q.3.17.24^{m}./25^{m}.
* Generatio 47.&c.91. Hæreſis 78.&c.115. Incarnari 15. Incipere 2. Indiuiſibile 1. Ioannes 3.29. Ius 24. Materia 26. Matrimonium 12.29 83.

22 Oppoſitum uidetur dicere. Po^{a}.q.3.17.24^{m}. Reſpondeo Dubio 1150. Du^{m}.1150^{m}.
* Medium 11. Menſura 6.7 Meritum 95.96. Natiuitas 14. Nihil 1. Nomen 63.64. Ordo 26.27. Pars 11.31.

23 Eſſe corruptibilium, non menſuratur æternitate, ſed tempore, quia tempus menſurat ea, etiam ſi actu non mutentur, ſicut & quietem 1^{a}.q.10.4.3^{m}./5.c.
* Paulus 27. Prius 6.8.9. Redemptio 1. Subſtantia 20.21. Succeſſio 2. Thales 1.

24 Tempus eſt per ſe menſura motus primi. Ideo non menſurat eſſe, niſi ſecundum q̃ ſubiacet uariationi, ex motu cæli 1^{a}.q. 10.4.3^{m}./ 12ſ.q.31.2.c./ 1.d.19.q.2.1.4^{m}./ 4.d.17.q.1.ar.5 q. 3.3^{m}./ q.2.ar.1.q.3.3^{m}./ d.59.q.3.ar.1.quæſt.3.o./ Po^{a}.q.5.1. 2^{m}./ Quol.4.5. c./ Phy.3.lec.5.fi.1.F./ li^{o}.8. lec.21.fi.c.fi.
* Teſtamentum 6. Virtus 120.

25 Immo accidit tempori, eſſe menſuram motus firmamenti.1^{a}. q.66.4 3^{m}. Reſpondeo Du^{o}.1151. Du^{m}.1151^{m}.

26 Tempus non menſurat, niſi habentia principium & finem ſui eſſe in tempore, quia etiam motus cœli, ſecundum quamlibet circulationem eſt huiuſmodi 1^{a}.q.10.4.c./ 1.d.19.q.2.1. c.fi./ d.30.L prin^{u}.
* Vita 24 Vniuerſale 22.

27 Tempus non menſurat, niſi quæ aliquo modo ſunt in loco, quia tempus conſequitur motum localem contra. 2.c^{u}.96.fi.

28 Tempus uel dies alicuius rei dicitur, quando res eſt in optimo ſtatu, & in maximo ſui poſſe. 1ſ.Cor.3.le.2.fi.D.

29 Scriptura diuina creationem rerum, in indiuiſibili factã pronuntiat dicens. In principio creauit Deus cœlum & terram. Quod quidem principium Baſilius principium temporis exponit, quod oportet eſſe indiuiſibile, ut ſecundum philoſophum probatur, 1^{a}.q.46.3.c./ Cont. 2.c^{o}.19.fin. Operatio,
* Aborſus 2. Abraham 5.7. Accipere 4. Actus 76, Aduentus 7. Alleluia.

30 Oppoſitum uidetur dicere. 2^{a}.q 46.3.1^{m}. Reſp. ſicut Dub^{o}. 229. Du^{m}.1152^{m}.
* Alteratio 7. Ampliatio.

31 Omnes & ſolæ operationes, quæ expectant in futurum aliquid ad complementum ſuæ ſpeciei, ſunt per ſe in tempore. 12ſ.q.31.2.o./4 d.17.q.1.2 .5.q.3. ^{m}./ 3^{m}./q.2.ar.1.q.3 3^{m}./ d.49.q.1.ai 2 q.3.c./ q.3 a..1.q.3.c
* Animal 27. Annuntium 1. Apprehenſio 3. Augmentum 13. Baptiſmus 24.79.163 279 Benefacere 2 Campioria 2. Charitas 145. Circumſtantia 27.&c Comedere 4. Concilium 4. Confirmatio 15.&c. Conſilium 6. Cornelius 1. Corpus 46.61.65.

32 Actio eſt in tempore dupliciter, ſ. uel propter principiũ eius, ut actiones rerum naturalium, uel propter terminum, ut actiones angelorum in res temporales. Con.3.c^{u}. 61.3^{m}.
* Creatio 46.&c. Debitum 22.&c. Delectatio 110. Dæmon 1.69.70.

33 Tempus procreationis carnalis & ſpiritualis eſt quincuplex, ſcilicet conceptionis, ultionis, remiſſionis, lactationis, & ablactationis 22ſ q.189. 1.4^{m} /.Quol.4.24.ar.9.
* Deus 454 Diuiſio 13. Donatio 2. Euchariſtia 161. Factum 1. Femina 3. Feminalis.

34 Pars noſtra intellectiua ſecundum ſe eſt ſupra tempus, Senſitiua uero, ſubiacet tempori. Ideo uariatur ſecundum curſum eius.12ſ.q.53.3^{m}.
* Fieri 1. Generatio 47.&c.91. Gloria 18. Gratia 135. Gratitudo 3. Habitus 77. Hæreſis 78.&c. 115. Ieiunium 31. Ignorantia 19. Incarnatio 15. Indulgentia 23. Innocentia 1. Intellectus 92.121. Iſtrionatus. Iudicium 45.76.86 Iuſtificatio 29. Lex 97.147.&c. Liberum 25. Luxuria 16. Maria 25. Matrimonium 138 Matutinæ o. Memoria 1.&c. Menſtruus 1.7. Meritum 95.96. Miſſa 18. Motus 50. Obedientia 16. Officium 7. Omiſſio 9. Operatio 28. Opus 2.&c. Ordo 1 Paſſio 89. Peccatum 308.310. Pœna 96. Pœnitentia 22 86.113.

35 Intellectioni noſtræ, adiacet tempus, ratione phantaſmatum, quo ad ſecundam operationem intellectus, non autem quo ad primam 1.q.85.5.2^{m}./ 12ſ.quæſt.113.7.5^{m}./2.d.8.q.2.3.c./ d.38.3 3^{m} / 2.d.15.quæſt.1.3.1^{m}./ 4.diſtinctio. 49.q.3.ar.1.q. 3.o./ Con.2.cap^{o}.96.fin./. Verit.q.8.14.12^{m} / Opuſcul.28. cap^{o}. 1. * Perfectio 15.41. &c. Præceptum 18 Prædeſtinatio 1. Prædicari 34. Præteritum o. Principatum 3. Prius 6.&c. Pſalterium 2. Quãdo 1. Reſurrectio 4.6.7 8. Sabbathum 13. Sacrum 42.115. Saluare 13.14. Signũ 13. Symbolũ 8. Solertia 2. Solicitudo 7. 8. Subito. Traductio 3. Tranſire 1. Velox o.

Vendere.

Te

Vendere 10. Virtus 132. Votum 17.44.&c. Vſura 92.&c.107. &c. 146.&c.305. Vſus 10.13. Chriſtus 54.59.

In communi. 36 Tempus commune eſt, nec eſt propria poſſeſſio alicuius, ſed a Deo datur æqualiter. Opuſc. 73. cap° 4.
*Abortiui 2. Aduentus 7.

37 Tempus fluit ab æuo, nõ quidem effectiue, ſed exemplariter, vt inferius a ſuo digniori, in quo tantũ quantum magis accedit pri mo exemplari. 2. diſt. 2. q. 1. 1. 2^{m}.
*Charitas 145. Cete 3. Coæuum. Concilium 4. Credere 23. 24. Dano 29.

38 A quocunque tempore determinato vſque ad præſens, eſt tẽpus finitum. 2. diſt. 1. q. 1. 5. 17^{m}.
*Eccleſia 7.

39 Perfectio permanens magis ſignificatur per tempus præſens, quàm per præteritum, ſed in ſucceſſiuis eſt econuerſo. Ideo in diuinis, quæ ſignificantur per modũ actus, verius dicuntur in præterito, quàm in præſenti, & verius in præterito perfecto, quàm in præterito imperfecto, ſed econuerſo in aliis. 1. d. 8. q. 2. 2. 4^{m}. / 5^{m}. / diſt. 9. q. 2. 2. c.
*Aeternitas 5.&c. Innocentia 1.

40 Verba omnium temporum vere dicuntur de Deo. 1^{a}. q. 10. 2. 4^{m}. / q. 13. 1. 3^{m}. / q. 42. 2. 4^{m} / 1. d. 8. q. 2. 3. c. / diſt. 9. q. 2. 2. c. / cont. gen. 29. Ioan. lec. 1. me° 2. B. /.
*Mundus 21.&c. Prædicari 34. Prophetia 92.&c. Quieſcere 1. 3. Sponſalia 7.&c.

41 Quædam nomina ſignificãt tempus, verba vero & participia cum tempore, ſed aduerbia habitudinem temporis. 1^{a}. q. 13. 1. 3^{m}. / Periherm. lec. 4. me° a. E. &c.

42 Diuerſitas temporum non diuerſificat veritatem. 4. diſt. 2. q. 2. art. 1. q. 2. 2^{m}.

43 Tempus per ſe cauſat obliuionem, ſed per ſtudiũ cauſat ſcientiam. 4. diſt. 50. q. 2. ar. 2. q. 1. 3^{m}. / Ethi. lec. 11. prin°. c. / Phy. 4. lec. 20. me° d. / lec. 23. c.
*Verbum 49. Vniuerſale 2.

44 Tempus matutinũ eſt maxime aptum orationi, & contemplationi, quia cor eſt liberum a ſolicitudine. Pſ. 5. prin°. b. E.
*Contemplatio 10.

¶Tenacitas. Auaritia 13. Pertinacia 0.

¶Tendere. Aduena 1. Amor 183.205. Angelus 466. Anima 132. Appetitus 16.&c.40.43. Bonitas 169.&c. Charitas 36.61. Contemplatio 27. Cor 12. Creatura 26.&c. Delectatio 12. Fides 151. Finis 27.65.71.84.133. Humilitas 2.11.32. Imperfectio 2. Intellectus 211. Lex 10. Liberum 13. Longanimitas 1. Magnanimitas 1.2. Motus 18. Nihil 4. Perfectio 82. Pluralitas 1. Profeſſio 46.47. Proditor. Propoſitum 1. Religio 29.66.67. Reſurrectio 23. Senſualitas 9.12. Simplicitas 1. Spes 53.58. Superbia 23.25. Temperantia 18. Tentare 20. Voluntas 16.

Diuiſio. 1 Tenebræ poſſunt dici tripliciter. ſ. ſubiectum lucis, homilitas, & priuatio eius. Primo modo, & ſecundo ſunt entia, & creatæ a Deo, nõ autem tertio modo. 1^{a}. q. 66. 1. c. / 5^{m}. / q. 67. 4. c / 2^{m}. / 3^{m}. / 4^{m}. / q. 68. 3. c. / q. 69. 1. c. / q. 74. 3. 6^{m}. / 2. d. 12. L. me°. 1. / d. 13. 3. 1^{m}. / Cont. 4. c° 13. fi. / Pot^{a} q. 3. 6. 16^{m}. / q. 4. 1. 2^{m}. / Pſal. 23. me° 2. C.
*Caligo 0. Cœlum 55.

2 B. Tenebræ tripliciter accipi poteſt. ſ. pro pœna, pro dæmone, & pro mundi erroribus. Io. lec. 3. fi. b. L.

* A. Tenebræ triplices. ſ. ignorãtiæ, culpæ, & æternæ damnationis, a quibus liberat Chriſtus. Iſa. 13. fi. / Io. 8. le. 2. princ°. b. I. c° 12. le. 6. me^{a} C. / le. 8. me°. c. B.

3 Tenebra ſpiritualis, ideſt ignorantia facit ſicut & corporalis. ſ. ſordes, otium, & pigritiam. Dion. 4. le. 4.

4 Peccata dicuntur tenebræ triplici ratione. ſ. quia carent lumine rationis, fiunt in tenebris, ideſt in occulto, & ducũt ad tenebras damnationis. Io. 3. le. 3. fi. e.
*Creatura 23.25.&c. Damnatio 9.42.66. Dies 16. Exorciſmus 13. Ieiuniũ 21. Infernus 1.1. Macula 5. Natiuitas 15. Opus 4. Symbolum 8. Veſpere. Viſibile 1. Viſio 20.

5 Tenebræ Dei, & nubes quadruplices. ſ. humanitas Chriſti, ſpecies ſacramentales, fides, & mali, per quos tenebræ operatur. Pſal. 17. me^{a} k. B.

6 Tenebræ opponuntur luci priuatiuæ, non autem contrariæ. M 2. q. 1. 1. 5^{m}.

¶Tenebræ. Accidentaliter 3. Accuſatio 28. Actus 186.187. Angelus 55.57. Auditor 1. Baptiſmus L. Comprahendere 4. Contractus 1.2. Deus 147. Diuitiæ 3. Fides 73. Forma 89. Fortitudo 52. Fruitio 2. Generatio 53. Homicidium 1. Ieiuniũ 6. Infamia 1. Ira 9. Liber 23. Luminare 4. Magnanimitas 26. Manſuetudo 2. Matrimonium 80.117.122.136. Memoria 0. Miſſio 3. Modalis 1. Natura 27. Nomen 10. Holocauſtum 4. Oppoſitio 18.21. Peccatũ 99. Periurium 5. Pertinacia 1. Potentia 7. Profeſſio 5. Propoſitio 3. Religio 99. Reſtitutio 7.9.&c. Sacerdos 14. Scriptura 16. Simonia 33. Simpliciter 6. Taurus. Verbum 18. Virtus 7. Vnitas 13. Vſura 29.133.169.577.

Te

1 Teneri ad aliquid dicitur dupliciter. ſ. per obligationem ad pœnam, & per carentiam finis. Verit. q. 23. 7. 8^{m}. Diuiſio.
*Abſoluere 26.

2 Ad impoſſibile nemo tenetur. 12^{æ}. q. 79. 3. 3^{m}. / q. 88. 3. 2^{m}. / q. 109. 1. 3^{m}. *Abſtinẽtia 4. Accuſatio 9. Aduocatus 1.2. Aleator 0. Amor 46.119. Annoceſſatum. Auditor 1. Baptiſmus 30. Bellum 6. Benefacere. Bonitas. Charitas. Circuncifio 26. Clericus. Comprehendere 4. Confeſſio 26.&c. Confeſſor 1. Confirmatio 19. Conſcientia 17.19. Conſeruatio 13. Contractus. Credere 14.&c. Damnatio 20.&c. Damnũ 1.&c. Debitum 0. Decimæ 1.6.&c. Deus 335.&c. Diuitiæ 7. Dominium 13. Donum 41. Aedificare 1. Eleemoſyna 8.16.&c. Epiſcopus 26.&c. Euchariſtia 163.167.179. Exactio 3.

3 Ad aliquid tenemur directe, quod per ſe eſt in poteſtate noſtra, indirecte vero, quod faciendo aliquid, quod eſt in poteſtate noſtra, habemus. 1. diſt. 48. 3. c.
*Fama 3.4. Fides 60. Fornicatio 10.21.14. Furtũ 8. Ieiunium 18.22.&c. Ignorantia 30.33. Illegitimus 4. Inquirere 3. Iuramentum 18. Lex 33. Matrimonium 35.36.40.41.60.61.80. 117.126. Medicus 8. Melius 3. Meretrix 6. Mors 12. Neceſſitas 30.31.33. Negatio 8. Neſcire 4. Obediẽtia 8.19.&c. Oblatio 3. Obligatio 0. Officium 4.11. Omiſſio 15. Operatio 23. Oratio 84. Ordo 101.106.107. Papa 6. Pedagia. Pœna 67.

4 Ad illud proprie dicitur aliquis teneri, quod ſi non facit, peccat. 1. diſt. 48. 3. c.
*Pœnitentia 62.74.&c. Perfectio 65.82.&c. Præceptum 60. 147. Prædicari 35.36. Prælatio 7. Princeps 27.&c. Religio 30. &c. 62.&c. Reſtitutio 0. Sacerdos 26. Sacrificium 11. Saluari 28. Satisfactio 13.&c. Sciẽtia 62.&c. Seruitus 8. Simonia 13. Stupor 2.3. Teſtis 1.&c. Tributum 6. Vendere 8. Votum 23. Vſura 238.&c. Vxor 12. Zachæus.

¶Teneritas. Dulcedo 0. Ioannes 13. Lachrimæ.
¶Teneritudo. Animal 78. Ioannes 13.
¶Tenor. Profeſſio.
¶Tentio. Comprahendere 4.
¶Tenois. Debilitatio. Paradiſus 3.4. Puluis 1. Vinum 4.
¶Tepiditas. Feruor 9. Peccatum 259.
¶Ter. Appellare 4. Conſecratio 20. Encenia. Euchariſtiã 179.
¶Tertia dies creationis. 1^{a}. q. 69. 1. 2. c. princ°. Creationis.
*Adoptio 7. Affinitas 16. Amazones 1. Amor 8. Analogia 5. Aqua 9. Augmentum 22. Crucifigi 1. Dies 22. Eadem. Euchariſtia 193. Excandeſcentia. Excõm° 19. Febris 2. Hæreſis 115. Ieiunium 26. Innocentius. Lux 4. Miſſa 18.19.21. Plãre 1. Poſitus 6. Reſurrectio 41. Tertiana. Terra 14. Vſura 165.284.
¶Tertiana. Febris 2.
¶Terrebintus quædam arbor eſt generatiua raſinæ, ſecũdum Iſidorum, quæ in Damaſci partibus magna eſt, & in gratia eſt parua. Iſa. 6. fi. Quid.
¶Tergere. Manipulus.
¶Tergiuerſari eſt ab accuſatione omnino deſiſtere inordinate. 12^{æ}. q. 68. 1. c. / 3^{m}. *Accuſatio 4. Præuaricator 2. Quid.
¶Terminatiuæ. Forma 34. Mutatio 1.
¶Terminus. Accidens 60. Actio 44.49.50.56.64.66.97. Actus 22.18.37.195.196. Agens 45.101. Aliudo 1. Alteratio 9.6. Ampliatio. Amor 2.4.&c. Angelus 9.33.125.126.416.487. Anima 18.88. Annihilatio 4. Appocra 2. Alicui dare 8. Aſſumere 3.6.12. Augmentũ 8. Aue... 1. Beatitudo 0. Bis. Charitas 76. Circulus 4. Cognitio 19. Calor 5. Conceptio 1. Concluſio 2. Confinium. Conſilium 4. Contractus 1. Contẽplatio 24. Contentio 4. Contrarium 4. Cõtritio 17. Corpus 40. Creatio 9. Datio 5. Determinatio 0. Deuotio 21. Deus 102. Dies 6.&c. Definitio 1. Dimẽſio 1.&c. Diſpoſitio 6. Dominium 1. Eſſe 5. Aeſtimatiua 3. Euchariſtia 90.&c. Ex. Excluſio 1. Extremum. Facere 3. Fallacia 6. Femina 4. Fieri 1.10.11. Figura 1.2. Finiri. Finis 11.&c.40.&c.159. Forma 17.34.94.165. Genera° 16.&c. Gratia 54.80. Hæreſis 47.48. Incipere 3. Indiuiduum 36. Indiuiſibilia 1. Initium 24.25.26. Intellectus 213. Intenſio 3. Inueſtigare 1. Ioannes 1. Iraſcibilis 2. Iuſtific^{a} 11.16.14.42. Limitatio. Limites. Materia 38. Matrimon^{m} 89. Mediũ 3. Menſura 19. Merces 4. Miſericordia 8.18. Mors 14. Motus 13.&c. Mutatio 0. Mutatum. Natiuitas 3. Natura 17.22. Negatio 7.8. Numerus 12.18.21.22. Obiectum 8.10. Omnis 4. Operatio 9.13.14. Orizon. Oratio 45.56.66.129. Pax 5. Per 2. Perfectio 28. Phyſica 5. Pollutio 3. Poſsibile 4.5. Pot^{a} 26.49.59. Prædeſtinatio 47. Prædicari 35.36. Principiatum 1. Proceſſio 6.15. Proportio 12. Pſalmus 7. Puer 25. Puritas 2. Quãdo 2. Quis. Raptus 9. Ratio 34.57. Reduplicatio 6. Relatio 7.26.27.28. Relatum 4.8. Religio 63. Reſtitutio 15. Reſurrectio 5. Se. Significatio 2. Spirituale 9. Succeſſio 1. Tempus 15.32. Trãſire 0. Triſtitia 6. Verbum 35. Via 9.&c. Virtus 37.45.211.270. Vocatio 3. Vſura 100.257.&c. Vter 12.&c. Chriſtus 30.
¶Ternarius numerus eſt numerus perfectus. 12^{æ}. q. 70. 2. c. / 3^{a}. q. 53. 2. c. / Heb. 4. lec. 1. me^{a} G. *Tres, Trinarius. Quid.

30 Subſtantia eſt prior accidente, tempore, natura, & ſecundum rationem M 2, q. 4. 4. c fi./Meta. 7. le. 1. me°. d./lec. 13. me°. e./ Li°. 12. le. 2. o./Diuiſio. 19. Le. 5. prin°.

31 Subſtantia eſt prior accidente tempore. i. generatione. Meta. 7. le. 13. me°. c. C. °Viſus. 10. 14.

32 Immo ſubſtantia & accidentia propria ſimul producuntur 1ª. q. 77. 1. 5ᵐ. Reſponden ſicut dubio. 1136°.

33 Subſtantia vniuerſalis non ſubſiſtit, niſi ratione ſubſtantiæ ſingularis, quæ per ſe ſubſiſtit. Meta. 5. le. 10. fi. c.

34 Subſtantiæ nihil eſt contrarium ratione formæ, vel materiæ, vel compoſiti, ſed tantum ratione diſpoſitionis ſubiecti. Meta. 11. lec. 12 prin°. b./Phy. le. 10./12. fi./ Li°. 5. lec. 3 prin°. b./ Cæ. le. 6. fi. K./ſenſu. le. 10. me°. e.

In genere. 35 Nihil eſt directe in genere ſubſtantiæ, niſi habens completè aliquam naturam. 3. d. 6. q. 1. 2r. 1. q. 1. 2ᵐ./Opuſ. 41. c°. 4. °Abſtractum. 3.

Duᵐ. 1139. 36 Oppoſitum videtur dicere. 1 2ª. q. 110. 4. 3ᵐ./ 4ᵐ./ 2. d. 3. q. 1. c. Reſpondeo. ſicut Duᵐ. 173ᵐ. °Angelus. 29. 30. 63.

37 Omne quod eſt in genere ſubſtantiæ, poteſt dici vſya, ſiue vniuerſale, ſiue particulare. 1. diſt. 23. 1. 1ᵐ. °Applicatio. 1. Aqua. 13.

38 Tantum compoſitum eſt in genere ſubſtantiæ. 2. d. 39. q. 1. 1. c. °Artificiale. 1. 2. Bonitas. 221. Conuerſio. 12. Creatio. 16. Deus. 53. &c.

39 Omne quod eſt per ſe in prædicamento ſubſtantiæ, eſt compoſitum ex eſſe & eſſentia, non autem ex materia & forma. 1ª. q. 3. 5. c./2. d. 8 q. 4. 1. c./ 2. d. 3 q. 1. 1. 1ᵐ./ 5. c./ Veri. q. 27. 1. 8ᵐ/Po°. q 7. 3. 4ᵐ./Quol. 3. 20. fi./Spiritu. 1. 10ᵐ./ 19ᵐ./ Opuſ. 42. c°. 4 /5./7. °Elementum. 19. Eleemoſyna. 32. Ens 22. Aequalitas. 5. Forma. 50 Genitum. 2. Genus. 21. 22. Idea 43. Idem. 1 Indiuiduum. 8. 39. &c.

30 Materia & forma, ſunt in genere ſubſtantiæ, vt principia eius, non autem vt ſpecies. 2. d. 3. q. 1. 1. 2ᵐ / Veri. q. 27. 1. 8ᵐ./ Spiritu. 1. 83ᵐ./ Opuſ. 30. fi./ Opuſ. 42. c° 4. °Infinitum. 12. Influere. Intellectualis. 0. Intellectus. 22. 242. 257. 269. Intelligentia. 1. Ipoſtaſis. 2. 7. Lex. 36 Magis. 5. Materia. 8. Medium. 12. Metaphyſica. 3. 4. 9. &c. Motus. 16. 82. Natura. 19. 20.

31 Subſtantia prius conuenit indiuiduis ſubſtantijs, quàm generibus, & ſpeciebus eius. 1. d. 23. q. 1. 1. c. °Naturale. 1. Nomẽ. 27. Ordo. 36.

Duᵐ. 1140. 12 Oppoſitum videtur dicere. 1. d. 23. 2. c./d. 26. q. 2. 2. 4ᵐ. Reſpº ſicut Duᵐ 1137°. °Peccatum. 2. Prædicamentum. 9. Prædicare. 18. Prouidentia. 39. Purgatorium 4. Relatio. 11. 25. Senſibile. 4 ſenſus. 13. 14. ſeparatio. 2. ſpirituale 4. &c.

33 Genus ſubſtantiæ, nullam habet vnitatem realem, ſed bene animal & alia genera ſubſtantiæ. Opuſ. 42 c° 7./ 9./ 14./ 15. °ſtatua. 1. ſubalternum. ſubiectum. 3. 6. ſubſiſtentia. 4. &c. 13. ſubſtantiale. ſuperius. Tempus. 2. Timor. 51. 58. &c. Totum. 10. 21. Verbum. 20. Veſtigium. 9.

34 Quicquid eſt in genere ſubſtantiæ per ſe exiſtens, habet rõnẽ ipoſtaſis vel ſuppoſiti. 3. d. 2. q. 2. 2. 3. q. 2 c. °Virginitas. 38.

33 Subſtantiæ materiales & immateriales, corruptibiles & incorruptibiles, conueniunt tantum in genere logico. 2. d. 3. q. 1. 1. 2ᵐ./ Opuſ. 42 c°. 6. prin°./ 1°. 14. °Viſibile. 4. Viſio. 12. Vita. 33. Vnitas. 3. 16. Vniuerſale. 3. Vſya. 2. Chriſtus. 8. 138 145.

36 Ipoſtaſis verbi Dei, inquantum eſt ipoſtaſis naturæ humanæ, eſt in genere ſubſtantiæ, & in ſpecie hominis. 3. d. 6. q. 1. 2. 1. quæſt. 1. 2ᵐ.

¶Subſtantiale Accidens. 16. 76. Accidentaliter 2. Amor. 152. Anima. 3 Augmentũ. 17. Beatitudo. 37. Dimenſio. 18 Ens. 3. 5. Eſſe. 1. 83. Eucha°. 95. Forma. 50 Modus. 6. ſubſtantia. 9. ſubſtantiuari. Neutrum. 2.

¶Subſtantiuum. Adiectiuum. 0. Albus. 2. Ens. 37. Neutrum. 2. Nomen. 22. Pater. 7. Participium. 1. Quantitas. 5. Solus. 5.

¶Subſtantiare. Aeſtimatiua. 3. Indiuiduum. 8. 25. Ipoſtaſis. 4. 7. Subiectum. 3. Subſiſtentia. 0. Subſtantia. 4. 11.

¶Subterfugere. Eſſe. 62.

¶Subterfugere. Simonia. 38. Vitare.

Quid. 1 SVBTILITAS dicitur a virtute penetrandi. Et conuenit corpori dupliciter. ſ. ex paruitate profunditatis & latitudinis, & ex paucitate materiæ. Ideo tantum dicitur ſubtile. 4. d. 54. q. 2. 2. 8. q. 2. c. °Aquila. 1. Aſtutia. 0. Corpus. 39. &c. Dem. 82. Diuinatio. 15. Doctrina. 3. Dos 5 Elementum. 5. 21. Ignis. 17. Intellectus. 38. Mahumetus. Medicus. 10. Peccatum. 27. Piſcina. 2. Raritas. 2. ſolertia 2. 3. ſpiritus. 4. 6. Tactus. 10. Terremotus. 3. Timor. 34. Vapor. 2. 3. Viſus. 8.

2 Quanto aliquid eſt magis ſubtile, eſt magis actiuum, quia habet plus de forma. Et magis groſſum, eſt magis paſſiuum, quia habet plus de materia. 2. diſt. 8. 1. prin°./ Phy. lec. 12. medio k fin. Vſura 21.

¶Subtrahere. Abſtinentia 1. Actio 12. Addere 115. Agens 34. Annihilatio 7 Bonitas 199. 216. 235. Cœlum 121. Ceſſare 3. Continentia 18 Damnatio 50. Damnum 5. Debiti 12. Deus 457. Exercitiu 1. Excommunicatio 7. 9. 10. Habilitas 2. Ieiunium 7. 21. Immiſericordia. Impedimentum 0. Ingratitudo 20. Intellectus 303. Iuſtitia 86. Legitimatio 1. Lex 51. Liberalitas 19 Mors 1. Nocere 5. Oblatio 11. Offenſa. Organum 2. 5. Pax 25. Peccatum 188. 212. 219. 293. Pœna 7. 38. 61. Pœnitentia. 29. Prædeſtinatio 40. Prouidentia 56. &c. Punitio 3. Puſillanimitas 1. Religio 39. Remotio. Reprobatio 16. Sermo 3. Simonia 26. 26. Superbia 37. Valitudo 4. Venire 2. Vſura 64.

Subtus. Stratus 2.

Diuiſio ¶Subuenire conuenit tripliciter. ſ. eripiendo fugientem, aſſiſtendo in tribulatione, & exterius auxiliando. pſal. 45. prin°. °Adiuuari. Aduocatus 2. &c. Amicitia 39. 40. Auxilium 0. Baptiſmus 161. Benefacere 5. Campſoria 8. Cura 4. Eleemoſyna 0. Honor 24 Humanitas 1. Iuramentum 6. Miſericordia 7. 9. Mutuum 0. Neceſſitas 30. 32. 33. Pietas 14. Prodeſſe. Purgatorium 9. Religio 52 &c. 75. Reſtitutio 8. Sanctificatio 9. Simonia 25. Succurrere.

¶Subuertere. Hæreſis 18. Matrimonium 128. Peruerſio. Seducere.

8 ¶SVCCESSIO eſt propria motus, cuius eſt medium. Et contingit ſemper propter indiſpoſitionem materiæ. Con. 2. c° 19. Cus. °Adoptio 7. 9. Alteratio 7. 9. Angelus 215. 216. 183. 186. 329. Cætus 1. Cogitatio 2. 5. Creatio 50. Deus 17.

2 Succeſſio & tempus eſt in omni motu & mutatione, propter oppoſitionem terminorum. 1. d. 37 q. 4. 3. c.

°Dies 18. Diuiſio 17. Eccleſia 13. Epiſcopus 9 Aeternitas 20. 22. 28. Feſtum 2. 7. Fides 43. 88. 99. Fluxus 0. Gloria 19. Gratia 53. Ilegitimus 1. 3. Infinitum 52. Maria 68. Motus 30. 50.

3 Tota ratio ſucceſſionis, conſiſtit in priori & poſteriori. 1. d. 37. q. 4. 3. c.

4 Succeſſio eſt in ſuccedentibus, ſicut ordo in ordinatis. 3ª. q. 75. 4. 1ᵐ./ 4. d. 11. q. 1. 21. 3. q. 2 3ᵐ. °Pallium

3 Producere ſucceſſiue contingit tantum in ijs quæ ſunt ex materia. Ideo ſucceſſio non eſt in prima rerum creatione. Potentia. q. 3. 18. 20ᵐ.

6 Conuerſio Euchariſtiæ, non ponit aliquem actum imperfectũ, ſed ponit ſucceſſionem, cuius relatio ſecundum rem, eſt in pane, non autem in corpore Chriſti, niſi ſecundum rationem. 3ª. q 75. 4. 1ᵐ / 4. d. 11. q. 1. 21. 3. q. 2. 3ᵐ. °Penthecoſte. Regere 13.

7 Succeſſio & tranſitus in operationibus angelorum eſt diuerſorum obiectorum, non autem reſpectu eiuſdem. Sed nunquam, eſt neuque modo. Opuſ. 36. c° 2. °Scenopegia 91. Synagoga Succeſſiuum. Tempus 9. 20. Timor 3 Viciſſitudo. Vſura 150. 242.

8 In damnatis eſt pœnarum ſucceſſio. Sed gloria ſanctorum, eſt ſine ſucceſſione. 12ª. q. 67 4. 2ᵐ./ 12ª. q. 18. 2. 2ᵐ. Gloria.

¶Succeſſiuum. Alteratio 7. 9. Angelus 125. 126. 197. Annihilatio. 12. Baptiſmus 161. Circumciſio 21. Dies 11. Eſſe 5. Fieri 2. 44. Forma 131. Imperfectio 1. Inſtans 25. Intellectus 54. Mutatio 3 Pars 24. Principatum 3. Regere 15. Scenophegia. Synagoga. Tempus 9. 20. Tranſubſtantiatio. Vita 21.

¶Succeſſor. Epiſcopus 9. Reſtitutio 24. Vſura 190. 242. 244. 246.

¶Succingi. Epiſcopus 14. Præcingi. Stola 2.

¶Succubus. Dæmon 98. Gigantes. Incubus.

¶Succumbere. Tentatio

¶Succurrere. Adiuuari. Auxilium 0. Deſcriptio. Mutuum 0. Subuenire. Suffragia 0.

¶Sudarium. Manipulus.

¶Sudor Chriſti factus eſt ſanguineus in oratione, in die cœnæ. 4. d. 1. q. 1. 2. 2 q. 3. 2ᵐ. Chriſti. °Affectio 5 Campſoria 8 Innocentia 8 Reſurrectio 23.

¶Sufferre. Comportare. Patientia 0. Pœnitentia 29. Suſtinere. Tolerare.

Diuiſio. ¶Sufficiens per ſe duplex. ſ. non recipiens additionem boni, vt Deus, & continens omnia neceſſaria, vt beatitudo. 1ª. q. 26 1. 1ᵐ/12ª. q. 3. 2. 2ᵐ/ 3. 2ᵐ/ q. 4. 8. 2ᵐ/ 4. d. 49. q. 2 ar. 2. q. 1. 4ᵐ./ Eth. le. 9. fi. °Abſoluere 26. Actio 27. 37. Actus 148. Adeps 2. Amor 170. Angelus 146. 294 305. Anima 278. Animal 23. 42. Baptiſmus 73. 91. 93. 103. 168. 179. 224. 225. Beatitudo 14. 21. 134. Beneficium 22. Bonitas 24. Cauſa 2. 34. 59. 60. 69. Cæremonia 7. Cœle 15. Conditio 2. Cœtus. Contingens 3. Contritio 22. 23. 24 Correctio 22. Credere. 28. 30. Dæmon 65. 116. Deſcendere 8. Deus 76. 188. 250. 326. Difficile 18. Dos 2. Eccleſia 4 Electio 34. 35. Eleemoſyna 38 Epiſcopus 29. Aequalitas 4. Aequiualens. Euchariſtia. 246. 224. Finis 120. 123. Gratia 29. 71. 118. 139. 141. 147. 161. Hæreſis

Su

161.Hæreſis 99.125.136. Honor 3.Ieiunium 7.28.Imaginatio 5.Imago 4. Implere. Indiuiduum 17.Ingratitudo 6.Intellectus 38.176.225.Ira 47.Iuſtificatio 29.Lex 149. Martyrium 7.Matrimonium 64.95.Miraculum 26.54. Miniſter 6. Miſſa 3.15 Mors 37.Mulier 17. Natiuitas 1.Natura 40. Obiectum 7. Opinio o.Oratio 93. Ornatus 3. Paſſio 106.115. Peccatum 133.163 259.334.Perfectio 44.Per ſe ſufficientia. Pietas 4. Præceptum 35.60. Prædicamentum 1. Propoſitio 5. Prudentia 20.Puer 7.Ratio 9.Religio 48.Reſtitutio 7.Reſurrectio 47. Sacramentum 12.78.72. Satisfactio 10.28.29.35.36.Scientia 67 69.96.Seruire 3.Simonia 36.Temperantia 9. Theologia 26.Teſtis 2.Valitudo. Verbum 11. Virginitas 35. Virtus 92.94.173.251.253.272. Vita 43. Votum 41. Vox 4.Viſura 123.Chriſtus 108.

¶Suffodiens. Reſtitutio 15.

Miniſter Dei. ¶Suffraganeus non conſecrat archiepiſcopum: nec epiſcopus Papam, ſed hunc hominem, vt ſit archiepiſcopus vel Papa, virtute Dei, & vt miniſtri Dei. Ideo fit a maiori. He.7.le.2.&.k. ᵒEpiſcopus 15.

Mortuis. 1 ¶SVFFRAGIA. Conſuetudo ſuffragiorum eccleſiæ pro mortuis, incepit ab apoſtolis.4.d.45.q.2.ar.1.q.2.b.2./c./4^{m}.

2 Suffragia proſunt mortuis, ſicut & viuis. 4.d.15.q.2.ar.5.q.3.2^{m}./d.45.q.2.ar.1.q.2.o. ᵒApoſtoli 25 Auxilium o.

3 Inter ſuffragia pro mortuis, principale eſt Euchariſtia, ſecundo eleemoſynæ, tertio oratio, quarto, cætera bona. 4.d.45.q.2.ar.3.q.1.o.

4 Suffragia eccleſiæ, valent ad tria. ſ. ad augmentum gratiæ, cuſtodiam virtutum, & defenſionem ab hoſte. 4.d.18.q.2.ar.1.q.2.2^{m}./Quol.7.18.c./Ro.12.lec.1.ſ.
ᵒDamnatio 50.Excommunicatio 3. Gratus 2.

5 Suffragia vnius, valent alijs ex intentione & charitate facientis, quo ad præmium accidentale, vel ad diminutionem pœnæ, merendo pro eo, non autem quo ad ſtatum gloriæ, niſi impetrando, & pro viatore tantum. 4.d.18.q.2.ar.1.q.1.2^{m}./d.45.q.2.ar.1.q.1.2.o./ar.2.q.2.o./q.3.c./ar.3.q.3.c./ar.4.o./Quol.2.14.c./Quol.9.c./1.Cor.15.lec.4.prin^{o}.F.
ᵒIndulgentia 27.

6 Suffragia plus valent meliori, quàm ei pro quo fiunt quo ad charitatem & gaudium, & plus ſi fiãt pro pluribus, vel pro omnibus, quàm ſi pro vno tantum, ſecundum Præpoſitiuum, ſed quo ad expiationem, eſt econuerſo. 4.d.45.q.2.4.o./Quolib.2.14.o./Quol.8.9.o.

7 Suffragia ordinata a moriente, ſtatim ei valent, quo ad opus operans eius. Non autem quo ad opus exequentis, nec ex opere operato, niſi ſint impleta. 4.d.45.q.2.ar.2.q.2.4^{m}. Mortuus 1.2. ᵒMiſſa 26.&c.Oratio 32.68.&c.87. Patrocinium.

8 Mortui defraudantur in temporalibus. ſ. ſuffragijs, ex culpa exequutorum, non autem quo ad æternam retributionẽ, ſed tantum ex propria culpa. 4.d.45.q.2.ar.2.q.2.4^{m}.
ᵒPurgatorium 10.Sepultura 1.&c. Suſpenſio 2.

9 Suffragia peccatoris, proſunt mortuis, ex opere operato in perſona eius, ſed etiam ex opere operante in perſona eccleſiæ, vel ex opere imperantis, licet magis proſint ſuffragia bonorum.3^{a}.q.82.6.c./2.d.40.4.5^{m}./4 diſt.5.q.2.ar.2.q.2.2^{m}./d.19.q.1.ar.2.q.2.4^{m}./d.45.q.2.ar.5.q.3.o.

10 Oppoſitum videtur dicere. 2.d.40.4.5^{m}. Reſpondeo ſicut Dubio 959°. Du^{m}.1141.

11 Et proſunt facientibus, quo ad meritum vitæ æternæ, non autem quo ad expiationem. 4.d.45.q.2.ar.1.q.4.

12 Damnatis ſuffragia nihil proſunt, contra Præpoſitiuum, Porretanos, & Altiſiodorenſem. Nec pueris in lymbo. Nec beatis, ſed tantum exiſtentibus in purgatorio. 2.diſt.n. 43.L./ 4.diſt.45.quæſt.2.2.o./Ma.quæſtio.3.15.3^{m}./ 1.Cor.15.lec.4.prin^{o}.E.

13 Oppoſitum uidetur dicere. 3^{a}.quæſt.89.6.3^{m} / 4.diſtinct.15.quæſt.1.ar.3.quæſt.5.o./diſt.45 quæſt.1.3.9^{m}. Reſpondeo ſicut Dubio 426°. Du^{m}.1142.

14 Suffragia quæ ſuperſunt ei pro quo fiunt, dantur a Deo indigenti.4.d.45.q.2.ar.4.q.3.2^{m}.

¶Suggeſtio. Adam 64.Angelus 410.487.Dæmon 54.63. Perſuaſio. Satisfactio 2.Suadere. Tentare o.

¶Sugillare. Circunciſio 12.Irriſio.

¶Sui. Adoptio 6.Adoratio 26. Amor 146. Angelus 27.297. Aſſumere 35. Auaritia 19. Augmentum 9. Baiulus. Bonitas 65.Cœlum 148.Cibus 4.Claritas 10.11. Commendatio. Confeſſio 36. &c. Delectatio 57.65. Denominatio 8. Donum 4. Electio 23.Aeuum 9.Facies 1.Feruor 2.Gula 10. Honor 25. Humilitas 9. 12. Imago 14. Indiuiduum 30. Inquirere 2. Intellectus 176.236. Index 10. 11. Iuramentum 13.28. Iuſtitia 47.Lex 4.144 Liber 14. Libertas 1.2.Liberum 26.Manſuetudo 5.Materia 10. Matrimonium 93. Meritum 55.103. Metaphyſica 10.Motus 13.14.70.74.&c. Odium 12. Oppoſitio 1. Ordo 92. Pœnitentia 5.104.Præceptum 89.Prælatio.27. Prudentia. 16.26.33. prudentia.18.10.42. Puſillanimitas.5.Ratio.25.Redemptio.1.Relatio.17.Reſtitutio.9.Reuerentia.5.Rota.ſcandalum.14. ſignum.4. ſuum. Tempus.28.Theologia.30.Trinitas.15.Verbum.30. Viſio.3. Vita.63. Vniuocum.2.3.Votum.37.Viura.54.103.111.156.310.Chriſtus.47.

¶Sulphur. Baptiſmus.62. Ignis.5.ſal.1.

1 SVM, es eſt, ſignificat ſubſtantiam per modum actus, Ideo prædicatur pluraliter de tribus perſonis diuinis. 1.d.2.L. prin^{o}.K./d.11.4.c.Eſſe o. Quid.

¶Sumere. Actus 33.197.Adam.52. Alimentum.2 Angelus.30.55.604. Anima.327. Antecedens.1. Argumentum.3.6.7.Aſſumere.1. Augmentum.2. Baptiſmus.112. Beatitudo.103. Blaſphemia.3. Bonitas.224. Capitale.7. Cauſa.58.Comedere.1.Contemplatio.9.Creatio 28 50. Debitum.24.Defectus.1.Dæmon.56. Dici.2. Differentia.5.&c. Euchariſtia.370.&c.1.Excommunicatio.23. Exorciſmus.9. Fama.1.Fieri.16.Hæreſis.138.Idolatria 12. Infidelis. 7 Ludus. 6. Lux.27.Magis.o. Matrimonium.113.126 131. Metaphora.1.6.Miraculum.o.Miſſa.14 Montalis. Neceſſitas.21. Oblatio. 1.Odor.3.Officium.4.Peccatum.83.423 Perfectio.86. Perſe.1.Perſona.7.8.Pietas.1.Prædicari.13.15.Peplatio.5.Præſumptio.1.Principium.1.Propoſitio.1. Prudentia.2. Quia. Religio.27. ſacramentum.105. ſacrificium.37. ſcandalum.5.&c. ſimonia.38.ſpiritus.1.Tentare.1.Totum. 8.9. Tranſemptio. Verbum.33.35.

Summa. Amor.42. Confirmatio.32.Euchariſtia.258.Stultitia.2.Viſura.98.177.181.

1 ¶SVMMVM malum non datur. 1^{a}. q. 49.3.9./q.103.7.1^{m}./22^{æ}.q.172.6.c./2.d.1.q.1.1.1^{m}./d.34.1.c./2.c./4 d.44.q.3.ar.2.q.4.1.2^{m}./Con.3.c^{o}.13./15./Po^{a}.q.3.6.o./Opuſc.15.c^{o}.16.
ᵒAbraham.22.Adiurare.10.Amor.58.

2 Immo aliquid eſt ſumme malum. 1.d.27.q.2.2.c./4.d.14.L. Reſpondeo ſicut Dubio.837°. ᵒAngelus. 155. 398 Appetitus.13. Aſſimilatio.13.Beatitudo.6.65. Bonitas.35. 36. 37.59.141.142.143. 191. 192.237. Character.30. Charitas.22.55.145. Delectatio.8.9. Deus 346. Dolor 17.34. Fides.29. Finis.66.Fruitio.6.Gabriel.1.Humilitas.18. Infinitum.30.Iudex.3.Iulius.Laus.17.Liberalitas.15.Libertas.5. Malum.15.16.17.29.39. Du^{m}.1143.

3 Summum in uita humana, poteſt accipi dupliciter. ſ. per comparationem ſtatus ad ſtatum, tã in ſpirituali uita, quam in ſæculari, vel per comparationem graduum, qui ſunt perfectio vnius hominis Quol.5.21.1^{m}.Maria.26.28. Obedientia.40.Odor.5.Holocauſtum.2.Peccatum.266.276.Plato.5.Poteſtas.9.Princeps.27.Religio 99. ſpes.30. ſtudium.5.Veritas.38.39.

4 Vnus homo repente fit ſummus, cum incipit ab altiori gradu ſanctitatis, quam ſit ſummum ad quod pertingit perfectio alterius hominis. Quol.5.21.1^{m}. ᵒVirtus.248. Chriſtus.72.87.

¶Sumptuoſus. Virtus.41.

¶Sumptus. Liberalitas.1.5.6.21. Magnificentia.1.2.6.7.9. Paruificentia. Prædicare.5.Prædicatur.10. Prælatio.23. ſtipendia.Viſus.15.

1 ¶Suo modo. Actio.15.Angelus.587.Virtus.69.

¶SVPRA ſignificat tria ſcilicet directum ſitum, iuxta, & poſt. 1^{a}.q.89.2 1^{m}./4 d.21.q.1.ar.2.q.1.2^{m}./Pſal.23 me^{o}.2. D. Quid.

2 Super, quandoque ſignificat ordinem cauſæ materialis, & aliquando exceſſum. Pſal.49.me^{o}.c.H.

¶Superabundantia. Auaritia.22. Contrarium.15. Excedere. Fortitudo.6.44. Humilitas.22.Iris.3. Miſericordia. 39. Mutuum.4.Peccatum.74. Prodigalitas.1.Religio.32.Sacramentum.31.Satisfactio.33.34.46.Superbia.1.6.22 23.24.25.Vendere.12.Viſura.o.

¶Superactiua Deus.344.

¶Superaddere. Angelus 351.505.607 Anima.295. Communicabile.1.Defectus.22.Eſſe.89.Forma.43. Lex.18.98. Meritum.98. Natura. 49. Paulus.4. Potentia. 11. Votum. 5.Viſura.245.

¶Superare. Actus.77.78.Beatus.39.40.Claritas.20. Diffidentia.Tribulatio.10 Vincere.Chriſtus.187.

1 ¶SVPERBIA (quam inter cuncta uitia Deus maxime deteſtatur) dicitur dupliciter. ſ. ut ſupergreditur regulã rationis, & quilibet exceſſus. Prima ſemper eſt mala, ſecunda uero, quandoque eſt bona. 22^{æ}. q. 162.1.1^{m}./Ma.q.8 2.17^{m}. Iob. 40.le.1.me^{o}.G.Pſal.46. Diuiſio.

2 Superbia dicitur tripliciter. ſ. inclinabilitas ad ſuperbiendum ex flexibilitate naturæ, vel corruptione fomitis actualis, elatio contra præceptum, vel inordinatus appetitus excellentiæ in quacunque re, & tertio inordinatus appetitus excellentiæ, cui debetur honor & reuerentia. Prima eſt initium vel radix

Su

vel radix omnis peccati, ſecunda eſt generale peccatum, tertia vero, eſt peccatum ſpeciale, & eſt unum de ſeptem capitalibus. 12ſ q. 84. 2. o. / 22ſ q. 162. 2. 8. o. / 2. d. 5. q. 1. 3. c. / d. 42. q. 2. 3. 1m. / Ma. q. 8. 1. 1m. / 16m.

3 Genus duplex ſuperborum. ſ. efferentium ſe ſupra alios, & arrogantium ſibi aliquid ſupra ſe. Iob. 40. le. 1. meo. H.

4 Superbia proprie, eſt inordinatus appetitus excellentiæ, cui debetur honor & reuerentia, vel ſuperbia proprie reſpicit defectum ſubiectionis hominis ad Deum, ſecundum. ſ. quod aliquis ſe extollit ſupra id, quod eſt ſibi præfixum ſecundum diuinam regulam vel menſuram. 12ſ. q 84. 2. o. / 12ſ. q 77. 5 c. / q. 13 2. 4 c / q. 162 1. o. / 2. 3. c. / 2m. / 4. 5. 6. c. / Ma. q. 8. 2. c. / 3m. / 8m. / Apoſtaſia. 1.

5 Appetitus excellentiæ rectus, eſt magnanimitatis, excedens eſt ſuperbiæ, deficiens eſt puſillanimitatis. Ma. q. 8 2. c.

6 Superbia magis eſt in appetitu excellentiæ, quàm in extimatione. 22ſ. q. 162. 3. o. / 2. d. 21. q. 2. 1. 2m. / d. 42. q. 2. 4. 1m. / Ma. q. 8. 3. 7m.

Aquila. 1. Beſtialitas. 1. Capitale. 9. 10. Docilitas. 2. Elatio, Hæreſis 2. 10 Humilitas. 2.

7 Species ſuperbiæ ſunt quatuor, ſecundum Gregorium. ſ. vel cum aliquis extimat bonum quod habet ab alio, ac ſi haberet a ſeipſo efficienter, vel meritorie, vel cum aliquis attribuit ſibi maius bonum quam habeat, vel prout excellentior aliquis redditur ex hoc quod bonum aliquod excellentius ceteris poſſidet, & ſic aliis deſpectis, ſingulariter vult videri. 22ſ q 162. 4. o. / 2. d 42 q 2. 4. o. / Ma. q 8. 4. o. / 1ſ. Cor. 4. le. 2. meu. C / 1ſ. Thi. 3. le. 1. prino. D. Iactantia. 2 Ingratitudo. 2. Inobedientia. 2.

8 Excuſatio peccati, pertinet ad tertiam ſpeciem ſuperbiæ, præſumptio vero ad quartam. 22ſ. q. 162. 4. 3m. / Ma. q. 8. 4. 4m / 5m. / 6m.

9 Gradus ſuperbiæ ſunt duodecim, ſecundum Bernardum, oppoſiti duodecim gradibus humilitatis. ſ. curioſitas per quam aliquis curioſe abique & inordinate circumſpicit, leuitas mentis, per quam. ſ. homo ſuperbe ſe habet in verbo, inepta lætitia qua homo eſt facilis & promptus in riſu, iactantia non tacens uſque ad interrogationem, ſingularitas per quam. ſ. aliquis ſanctior aliis vult apparere, arrogantia per quam. ſ. homo ſe aliis præfert, præſumptio per quam aliquis reputat ſe ſufficientem ad maiora, defenſio peccatorum, ſimulata confeſſio per quam. ſ. aliquis non vult ſubire pœnã pro peccatis quæ ſimulate confitetur, rebellio deſpiciens obedire, libertas per quam. ſ. homo delectatur libere facere quod vult, peccandi conſuetudo, quæ implicat Dei contemptum. 22ſ q. 162. 4 4m.

10 Superbia proprie ſemper eſt peccatum. 22ſ. q. 162. 7. o.

Intimiditas. Inuidia. 12. Præſumptio. 3. Spina. 2. Spiritus. 5.

11 Superbia ſecundum ſe, eſt ſpeciale peccatum, ratione ſpecialis obiecti. Sed eſt peccatum generale, ſecundum redundantiam duplicem. ſ. finis, & contemptus legis. 22ſ. q. 165. 7. o. / 5. 1m. / 8. c. Ma. q. 8 2. o. Studium. 7.

12 Superbia ſecundum genus ſuum, eſt peccatum mortale, præter actus eius imperfectos, ſine conſenſu deliberato. 22ſ. q. q. 162. 5. o. / 4 d. 33. q 1 ar. 3. q. 2. 3m.

Comparaº. 13 Superbia eſt grauiſſimum omnium peccatorum, ex parte auerſionis, non autem ex parte conuerſionis. 22ſ. q. 162. 6. o. / 7. 4m. Pſal 18 fi. / 2 Cor. 12. le. 3. prinº.

14 Superbia eſt initium omnis peccati, ex parte auerſionis, concupiſcentia vero, ex parte conuerſionis. 12ſ q. 84 2. c. / 4. 4m. / 2. d. 42. q. 2. 2. 1 7m. / Ro. le. 8. fi. K. cº. 7. lec. 2 prinu. E / 1ſ. Cor. 11. le. 4. prinu. H.

15 Superbia eſt initium omnis peccati, non actu, ſed aptitudine. 22ſ. q. 162. 2. o. / 5. 1m. / 7. 1m. / 4. d. 17. q. 2. ar. 1. q 1. c.

16 Superbia & auaritia tunquam ſunt ſpecialia peccata, ſunt radices omnium peccatorum. 12ſ. q 84. 1. c. / 2m. / 2. c. / 22ſ. q. 119. 2 1m. / Ma. q. 8. 1. 1m. / 16m / 17m. / 2. c. fi. / 14m. / q. 14. 4. 2m. / quæſt. 15. 4. 2m. / Iob. 4. / Ro. 7. le 2. prinº. E. / 1ſ. Cor. 11. le. 4 prinu. H / 2ſ. Cor. 12. / le. 3. priu. 1ſ. Tim. 6 le. 2. priu.

Antichriſtus. 4. Auerſio. 24. Beſtialitas. 1. Diſſenſio. 4.

Dum. 1145. 17 Oppoſitum videtur dicere, quia actus vel habitus non habet rationem radicis, ſed rami 2. d. 5. q. 1 3. c. / 1m. / d. 21. q. 1. 1. 7m. / d. 42. q 2. 1. c. / 2m. / 3. 1m. Reſpondeo Dubio. 1144º. Actus 102. Peccatum. 175. Radix. 3. Schiſma. 4. Timor. 72. 74.

18 Superbia ut initium omnis peccati & cupiditas ut radix omnium malorum, ſunt idem re, & differunt ratione. 2. d. 42. q. 2. 1. 7m.

19 Superbia eſt primũ omniũ peccatorũ, & principium eorum. 22ſ q. 162. 7 o / Iob. 40. le. 1. mº. G / 1ſ Cor. 11. le. 4. priº. H.

20 Superbia eſt regina omnium vitiorum. 12ſ. q. 84 4. 4m / 22ſ. q. 132. 4. c. / 1m / q. 153. 4. 2m. / q. 162. 8. c. / 2. d. 42. L. 2m. / Ma. q. 8. 1. c. / 2. c. fi / 14m. / 3. 23m.

Su

21 Superbia eſt in omni peccato, ſecundum effectum, ſcilicet nõ velle ſubdi regulæ ſuperioris, non autem ſecundum affectum. i. ſecundum actualem contemptum Dei. Ma. quæſt. 8. 2. c. fi / d. o.

22 Superbia inordinate appetit excellentiam, ſed inanis gloria manifeſtationem eius. Ideo non ſunt idem. Sed prima cauſat ſecundam. 22ſ. q. 132 4. c. / q. 162. 8. 2m.

23 Superbia tendit inordinate ad magna ſimpliciter, magnanimitas vero, ſecundum rectam rationem, ſed vanagloria, in magnum exterius. 2. d. 42. q. 2. 4. c.

24 Superbus anhelat ad ſuperabundantiam fortitudinis, ideo vult videri audax. 22ſ. q. 162. 7. 5m / 2. d. 42. q. 2. 4. c.

25 Superbia opponitur magnanimitati ſecundum exceſſum, inquantum tendit ad magna inordinate. Sed directius opponitur humilitati, inquantum ſpernit ſubiectionem. 22ſ. q. 162. 1. 3m. / 2. c. Humilitas 15. 30. 32. Oppoſitio.

26 Superbia corrumpit ſolam humilitatem, per directam contrarietatem, ceteras autem virtutes corrumpit per abuſum. 22ſ. q. 162. 2. 3m. / Ma. q. 8. 2. c. / 1m.

27 Superbia ſemper contrariatur dilectioni Dei, & aliquando dilectioni proximi. 22ſ. q. 162. 5. 2m.

28 Superbia eſt ſubiectiue in iraſcibili, non ſolum ſenſitiua, ſed etiam in voluntate. 22ſ. q. 162 3. o. / Ma. q. 8. 3. o. / Vir. q 1. 5. 10m. Adam 52. &c. Angelus 480. &c. Antichriſtus 4. Dæmon 50. 58. 68. Equus 1. Iuuentus 2. Taurus. Vnicornis. Subiectiue. Subiectum.

29 Homo ſuperbiuit de ſcientia & potentia. Ideo conuictus eſt de ignorantia per idolatriam, & de impotentia, per tranſgreſſionem legis. 12ſ. q. 98. 2. 3m. / 6. c. / 4. diſt. 1. q. 1. ar. 5. q. 1. 4m / d. 2. q. 1. ar. 4. q. 2. 1m. Con. 4. cº 55. 9m. / Ro. 3. lec. 3. fi / cº 5. le. 6. / 2ſ. Cor. 12. le. 3. prinu. / Gal. 3. lec. 7. prinº. E. / Io. 1. fi. A / Titum. Diuitiæ 4. Cauſa.

30 Superbia oritur ex virtutibus per accidens tantum. i. occaſionaliter. 22ſ. q. 162. 5. 3m. Iactantia 2.

31 Omnium aliorum peccatorum occaſio, ſolet eſſe aliquis defectus, ſuperbia vero ſumit fundamentum ex perfectione. 12ſ. q. 88. 3. 3m / 22ſ. q 20 1. 2m. / 2. d. 21. q. 1. 1. c. fi.

32 Superbia directe impedit cognitionem practicam, non vero ſpeculatiuam, niſi indirecte. 22ſ q. 162. 3. 1m. Effectus.

Adeps 3. Aquila 1 Blaſphemia 11. Contumelia 2. Correctio 9. Dæmon 50. 58. 68. Difficile 21. Fictio 2. Hæreſis 2 Humilitas 15. Iactantia 2. 3. 4 5 Importabile. Infidelitas 7. Inuidia 12. Ira 36. Iuſtitia 49. Laus 8. Miſericordia 20.

33 Aliquis actus attributus ſuperbiæ vel iræ, vel aliis vitiis tripliciter. ſ. directe & eſſentialiter, ut appetere excellentiam, antecedenter, ut extimare ſe magnum, & conſequenter, ut verba vel facta oſtentationis. Ma. q. 8. 3. 7m. / 10m. / 11m. / 4. 3m / 4m. / 7m.

Præſumptio 3. Princeps 8. 29. 30. Puſillanimitas 5. 6. Radix 3. Spina 4. Stultitia 11 Temeritas 1. 2.

34 Extollentia oculorum, eſt ſignum ſuperbiæ, excludendo reuerentiam, & timorem. 22ſ. q. 161. 2. 1m.

35 Deus in luxuriam, & in alia peccata ruere permittit, ut liberet a ſuperbia, quæ eſt cauſa præs pitij. 12ſ. q. 79. 4 c. / q. 87. 2. 1m / q. 98. 2. 3m / 22ſ. q. 162. 6. 3m. / 4. diſt. 18. 9. 2. ar. 1. q. 2. c. / Math. 13. prio u. 2. F. / Rom. 11. lec. 3. meº. I. / 2ſ. Cor. 12. lect. 3. prinu.

36 Remedium triplex contra ſuperbiam. ſ. conſideratio propriæ infirmitatis, magnitudinis Dei, & imperfectionis propriorum bonorum 22ſ. q. 162. 6. 1m. Remedium.

Difficile 21. Humilitas 15. 30. 32. Lex 97. Paupertas 3. Peccatum 175. Princeps 8. Scriptura 11. Timor 72. 74.

37 Pœna ſuperborum quadruplex. ſ. confuſio, deſtructio, claræ famæ amiſſio, & ſubtractio a viſu rei dilectæ. Iob 40. Iactantia 2. Arrogantia 2. Infidelitas 7. Inuidia 12. Ira 77. lec. 1. fin. ſ. Beatus 54. Pœna.

38 Propria ſuperborum pœna, eſt, diſcordia Iob 40. lec. 1. fi. H.

39 Superbi qui ſe ſuperiores extimant, facilius alios contemnũt, & iniurias eis irrogant, facilius enim iraſcuntur, ut pote reputantes indignum quicquid cõtra eorum voluntatem agitur. 21ſ. q. 78. 4. 2m. fi.

¶ Superbire Elatio. Sacerdos 20. Superbia o. Taurus.

¶ Supercreſcere. Vſura o.

¶ Supereminere. Aſperum. Caligo. Eminentia. Miſericordia 41. Nomen 60. 61. Rationale 2 Spiritus 16. Superare.

¶ Supererogatio. Conſilium 17. 20. Eleemoſyna 9. Excedere, Fortitudo 35. Perfectio 62. 80. Prædicator 2. Vſura 177. Zacheus.

¶ Supereſſe. Suffragia 24.

¶ Superexcedere. Charitas 40. Excedere.

¶ Superexcellentia. Animal 66. Vſura 8.

¶ Superferri. Spiritus 18.

¶ Superficiale. Numerus 7. Superficies o.

Immediatū. 1 ¶SVPERFICIES eſt proprium & per ſe ſubiectum colorum, 1a2æ.q.56.1.3^{m}./3^{a}.q.77.2.c./4 d.10.ar.4.q.1.c./d.12.q.1. ar.2.q.1.1^{m}./Veri.q.25.5.1^{m}./ Meta.5.lec.12.fi.e.C./Poſter. lec.2.prin°.2.G/le.10.prin°./le.11.me°.2.fi.Accidens 48.Albedo 2.Aſperum.Delphinus.

Du^{m}.1145. 2 Oppoſitum videtur dicere. Vir.q.2.3.2^{m}./ Anima 13.8^{m}./ Meta.4.le.9.me°.c.fi./ Poſter.le.34.prin°.2.fi.Reſpondeo ſicut Dubio 20^{m}.

3 Superficies eſt accidens reſpectu ſuperbię corporalis. Poſte. le.2. prin°.2.G. Illuminatio 6. Locus 2.3.4.6.19. Piramis. Panlus 2.Punctus 3.Scientia 24.Speculum 6.Sphæra.

¶Superfluitas. Abſtinentia 7.Superfluum.

¶Superfluum. Abſtinentia 7. Auſteritas 2.Bonitas 68. Clericus.Comedere 4.Cultus 18.Eleemoſyna 6.Excluſio 6. Innocentia 8.9. Inteſtina.Iuſtitia 26 Lac 12.Ludus 11.Meretrix 6. Obedientia 2. Ornatus 9.Reſurrectio 33.Scurilitas 2.Somen 3,4.Solicitudo 7.Tarditas 4.Verbum 22.23.71. Veritas 49.Virtus 96.

¶Supergredi.Præſumptio o.Superbia 2.

Figura. ¶Superhumanum.Virtus 136.

¶Superhumerale & ſtola,idem ſignificāt. Ideo epiſcopus vtitur ſtola loco ſuperhumeralis. 4.d.24.q.3.3.4^{m}.

¶Superinduct o. Macula 1.

¶Superior. Abſoluere 8.16.23.26. Accidens 24.30.67.108. Accolitus 4. Accuſatio 18.Actio 68.Actus 82.83. Adiutare 2. 3.4.10.Affectio 3.Agens 20.92.97.106. Agere 30.&c. Amor 255.264.Angelus 8.Anima 149 288.318.267.284.285.303. 312.323.Appetitus 50.64. Aſſimilatio 5.Attingere o.Beatitudo 89.Beatus 38. Bellum 8.Character 28. Cœlum 24.53. 54.139.142.144.Clauis 19. Clementia 3. Comprehenſor 11. Confeſſio 69. 70.73.76.77. Conſanguinitas 7. Curpus 16. Correctio 3. 17. Creatio 35. Creatura 2. Dæmon 42.79. 82.90.118. Definitio 10. Diſpenſatio 12. Dominium 14. Electio 32.Elementum 24.Epicicia 4. Epiſcopus o.Eſſe 76. Excommunicatio 11.Fallacia 4.Finis 132.Fruitio 13. Gēlus Habitus 13.14.64 Hæreſis 104.Homo 18.21.23.26. Honor 29.&c.33. Imago 22.Imperare 15.In 32.Incipere 1.Infidelitas 9. Infinitum 22. Intellectus 181. 188. 204. 257. Iudæi 80.Iudicium 8.35.37.&c.56. Iuramentum 20.&c.Iuriſdictio 2. Iuſtitia 64. Lans 6. Lex 177. Liber 13. Miſericordia 32. Motus 62.61.Natura.31.Obedientia o.Obiectum 13.Oblatio 11.Officium 2.Oratio 66.77.Ordo 9.Orizon 1. Participare 5.7.Peccatum 85.97.194.&c.401. Perfectio.14.29.Periculum 9.Po^{a}.57.58.Prædicari 18.21.44. Prælatio o.Prouidentia 41.&c.Pſalterium 1. Purgatorium 2. Ratio 37. Religio 72.106. Reſeruare. Reuelatio 5. Sacerdos 27. Sapientia 27.Scientia 68.69.155.137. Syllogiſmus 5. Simonia 25.Synderesis 2.3.4. Sol. Somnus 2.Status 2.Subdiaconus 4.Subiectio o.Superbia 21.Superius o. Terra 1. Theologia 8.55.Timor 12.34. Tyrannus 11.Vapor 2.4. Virtus 362.Vinum 1.Votum 29.37.

¶Superioritas.Obedientia 41. Superior. Superius o.

Similitudo. 1 ¶SVPERIVS habet ſimilitudinem cum inferiori, vt Sol cum igne, & in Deo eſt ſimilitudo omnium rerum, & ſecundum accidens, poteſt eſſe aliquid ſimile ſubſtantiæ, ſimilitudine quæ eſt inter cauſatum & cauſam. 1^{a}. q. 57.2.2^{m}./ 2.d.3.q.2.1.c./q.3.c./Con.2.1^{m} 2 / Po^{a} q.7.7.4^{m}.

2 Immo ſuperius vel Deus nullo modo eſt ſimilis creaturis,nec cauſa ſuis cauſatis.1^{a}.q.4.3.4^{m}./ 1.d.19.q.1.2.c./d.35.4.6^{m}./ d.48.1.4^{m}./Con.1.c° 29./ Veri q.2.11.1^{m}./ q.23.7.11^{m}.Po^{a}.

Du^{m}.1146. q.7.7 10^{m}. Reſpondeo ſicut Dubio 471°. Superior. Vſura 178.260.

¶Superlatiuum. Exceſſus 1.

¶Supernaturale. Adam 2.6.14.32.92. Agiographæ o. Amor 64.158.196. Anagogicus. Angelus 82.313.321. Auxilium 8.Beatitudo 225 Cognitio 5.Corruptibile 3. Coſta 5.Dæmō 9.99. Deus 187.194.196.197.220. Donum 31. Euchariſtia 205. Fides 115.Finis 23.60.84.Fortitudo 58.Gratia o.Habitus 28.Ignis 14.Innouatio.Intellectus 257.289.&c. Lignū 3. Lumen 27.Miraculum o.Moyſes 2. Mulier 7. Piſcina 2.Prophetia 3.&c.14 Raptus 6.Ratio 10. Reſurrectio 5.Supra. Vincere.Virtus 74.85.164.184.&c.Viſio 5.24.

¶Supernum. Hæreſis 104. Superius 9.

¶Superplenum.Beatus 40.

¶Superſeminare.Vſura 126.

Quid. 1 ¶SVPERSTITIO eſt quædam proteſtatio infidelitatis.2a2æ.q. 94.1.1^{m}./q.97.4.c./ q.100.1.1^{m}.

Augurium o. Diuortio 7.

2 Superſtitio eſt vitium,religioni oppoſitum ſecundum exceſſum.2a2æ.q.92.1.c./ q.94.1.c./ q.95.2.c./ q.122.3.c./ 4.238.2. b./ 3 d.9./ q.1.ar.1.q.2.3^{m}.

Hæreſis 3.Ieiunium 34.Incantatio, Irreligioſitas 2. Reliquię. Matutinæ 1.

3 Species eius ſunt quatuor ſcilicet cultus Dei inordinatus,idolatria,diuinatio,& obſeruatio vana.2a2æ. q.92.2.c./q.94.1.c.

4 Ad ſuperſtitionem pertinet omnis idolatria,& omnis acceptio auxilij dæmonum, ad aliquid faciendum vel cognoſcendum.2a2æ.q.95 2.c.

5 Quicquid procedit ex ſocietate dæmonū cum hominibus, ſuperſtitioſum eſt.2a2æ.q.95.2.b.Tentare 17.

6 Omnis ſuperſtitio oritur ex aliquo pacto cum dæmonibus inito,expreſſo uel tacito. Ideo prohibetur primo præcepto 2a2æ.q.122.2,3^{m}.Diuinatio,12.

¶Superuenire.Angelus.398.Finis.20.128 Frequentia,Legatus.1. Magnanimitas.24. Maria.15.10.35. Mendacium.19. Qualitas.2.ſponſalia 5 9.

¶Superuiuere,Martyrium.12 Vſura.139.

¶Supplere.Baptiſmus.49.81.127.146.222. Epicicia. 6. Euchariſtia.165.Generatio.90.Indulgentia.3.Lex.52.73. Oratio.53. Perfectio.59. Reſurrectio.21.32. Recompenſatio. Vſura.92.

¶Supplicatio. Oratio.20.75.

¶Supplicium. Duplicia ſunt ſupplicia Dei ſcilicet quantum ad pœnam corporis, & animæ, ſicut & culpa utriuſque eſt. Iſa. 40. prin°. E. Pœna. o, Punitio.6. ſpeculum, 4. Tormentum. Diuiſio.

¶Supponere. Conſcientia.17. Interpretatio.3. Oblatio.37. Pœnitentia.213.Perplexus.Preſupponere.ſubiectio,o.ſubijcere.ſuppoſitio.o. Vſura.128.

¶Supportatio.Comportare.Inportabile.Patientia.o. Suffere.ſuſtinere. Tolerare.

1 ¶Suppoſitio duplex. naturalis & accidentalis. 3.d.1.q.2.4. 6^{m}.Adiectiuum.9. Anima.182.Articulus.2.Bonitas.46.Deitas.3. Deus.267. Aequiuoca.2. Eſſe.71.Finis.16. Fomes.3. Forma.113.Generatio.85 Ipothetica.Materia.50.Mundus. 20.Neceſſitas.1.2.4 8.10. Negatio.3. Nomen.26.28.43.&c. Poſſibile.3.Præſupponere.Prætertium.3.Reſtitutio.4.ſapientia.47.ſenſus.46.ſignificatio.2.2. ſupponere. Theologia.36. Chriſtus.21. Diuiſio.

2 Suppoſitio ponitur aliquando in prædicato, tam confuſa, quam determinata.1^{a}.q.36.4.4^{m}./1.d.3.q.1.1.3^{m}.

1 SVPPOSITVM duplex.ſ.naturæ,& loquutionis. 3.d.1.q.2.5. 4^{m}./d.6.q.1.ar.1.q.2.c. Diuiſio.

2 Suppoſitum & res naturæ importāt duo. ſ.reſpectum ad naturam communem, & aliquid ſubſiſtens, cui ineſt ille reſpectus.3.d.10.q.1.ar.2.q.3.c. Quid.

3 Suppoſitum eſt nomen ſecundæ intentionis, ſignificans habitudinem particularis, ad naturam communem, inquantum in ea ſubſiſtit.3.d.6.q.1.ar.1.q.1.c./ d.10.q.1.ar.2.q.3.c.Accidēs.44.65.Actio.95.96.Actus.4.182.&c.200. Adiectiuum. 2.4 6 &c.

4 Natura dicitur conſtituere ſuppoſitum, ſecundum modum ſignificandi,non autem ſecundum rem, etiam in compoſitis. Quo.2.4.3^{m}. Agens. 96. 112. Agere 29. Alius o. Angelus.32.33. Bonitas. 41. 84. 90. Cathegorica. Collectiuum. Creatio.42.

5 In compoſitis differunt ſuppoſitum & natura. 1^{a}. q. 3. 3.c./ q.29.2.3^{m}./3^{a}.q.16.5.1^{m}./1.d.5.q.1.2.c./d.25.1.3^{m}./ 2.d.3. q.1.1.c./3.d.5.q.1.3.c./Con.4.c°.55.4^{m}./Po^{a}.q.2.1.c./q 7 4. c./q.9.1.5./Vnio.1.c.prin°./3.1.4^{m}./Anima.17.10^{m}./ Meta. 7.le.11.fi./L.1°.8.le.3.prin°.a./Anima.3.le.8.pri°.b. Determinatio.4.Differre.4.Aequalitas.7.

6 Oppoſitum uidetur dicere.1^{a}.q.3.3.c. Reſpondeo ſicut Dubio.114°.Aequiuoca.7.Eſſe.4.7.59.Excluſio.5.7. Du^{m}.1147.

7 Nulla natura habet eſſe,niſi in ſuppoſito ſuo.3.d.1.q.2.ar.3. q.1.c.Fœmininum.o.Finis 12.Forma.21.49.Homo.7.

8 In creaturis non poſſunt eſſe multa ſuppoſita, in eadem numero natura,quia in eis natura communicatur, ſecundum rationem tantum,non autem ſecundum eſſe.1.d.2.4.1^{m}./d.4. q.1.2^{m} /3.d.7.q.1.1.5^{m}./Po^{a}.q.2.1.c./8^{m}./q 7.3.1^{m}./q.9 5. 23^{m}./19^{m}./22^{m} /Vnio.3.c./ Quol.3.6.27^{m}.idum.r. Iodinuduum.8.40.&c. Ipoſtaſis.4.Iuſtitia.16. Maſculinum. Natiuitas.5.Natura.24.

9 Immo eis natura communicatur ſecundum rem.1^{a}.q.13.9.c. Reſpondeo ſicut Dubio.367°. Numen. 28. Operatio.15.43. 45.Perſona.o. Prædicari.17.24.25.35. Principium.12. Pronomina.4.Quid.2.Quod eſt. Recipere.7. Reduplicatio.2.7. Relatio.18.30.Relatiuum.7.ſingulare,ſubſiſtentia.6.ſubſtantia.2.34. Du^{m}.1148.

10 In diuinis ſuppoſitum dicitur, quaſi ſub alio poſitum, non quidem ſecundum rem, ſed ſecundum modum ſignificandi, quia ibi eſt res ſubſiſtens. 1^{a}. q. 39. 2. 3^{m}./ 1. d. 26. q. 1. 1. 3^{m}./3.d.6.q 1.ar.1.q.2.2^{m}. Articulus.2. Aſſumere. 29.30.35. In diuinis.

11 In Deo ſuppoſitum & natura, ſunt idem re, & differunt ſecundum modum ſignificandi. 1^{a}.q.3.3.c./ 3^{a}.q.2.2.c./ 1. d. 3.4.2^{m}./

ſ.4.1^{m}./ diſt.42.q.1.1.c./ 1^{m}./diſt.7.q.1.1.2^{m}./ diſt.5.q.1.3.c./ diſt.52.4.c./ Veri01.c./2^{m}./4^{m}./Quo^{l}.2.4.c.

*Deus 66.67.439. Aequalitas 7. Generatio 75. 81. Hæreſis 132.133.134. Natiuitas 3.21.22. Nomen 28. 47. Paſſio 93. Perſona 0.

12 Perſona filij Dei eſt ſuppoſitum naturæ humanæ. 3^{a}.q.16.1.2.3.c./ 3.d.6.q.1.ar.1.q.1.c./.

*Vnio 2.4.0. Prædicari 25

13 Singulare, & proprium in Chriſto eſt, eſſe vnum ſuppoſitum in duabus naturis Vnio 3.c. Proceſſio 53. Relatio 75.&c. Vnio 15. Vnitas 9. Chriſtus 6.&c.31.32.40.47.

¶Supputatio. Comparatio. Ratio 7.

¶Supra. Abraham 6. Actor 1. Addere 0. Agens 114 Agere 30. &c. Agiographa 0. Amicitia 27. Amor 19.172 &c. 274. Angelus 28.146.164.183.184.185.452.516.523.542.577. Anima 42.283. Annunciatio 4. Arrogantia 0. Charitas 131. Caſtitas 4. Cauſa 82.86. Cœlum 15 &c.33.44 56 Certitudo 13. Cogitatiua 1. Columba 2.3.4. Complacentia 1. Conſanguinitas 2. Conſenſus 5. Contemplatio 27. Contemplatiuus 1 Conuerſio 5.12. Creatura 19.20. Credere 14.30. Dæmon 38. Deſuper. Difficile 13. Diſpoſitio 29. Donum 31. Dubitatio 1. Elementū 6. Eleemoſyna 16. Epiſcopus 5. Eſſe 21. Aeternitas 42. Excommunicatio 12. Phantaſma 6 Fides 8.38. Finis 27. Forma 1. Fortitudo 58. Gratia 108.137.139.140. Hæreſis 104. Homicidium 6. Honor 8.22. Humilitas 13.32. Iactātia 1.in 9. Intellectus 93.126.136.237. Inueſtigatio 2. Lex 227. Lymbus 6. Meritum 16.17. Minerale Miraculum 6 7. Miſſio 43. Natura S. Negatio 6 Ordo 47. Peccatum 433. Perfectio 40. Perſona 26. Pietas 9.10. Poſtulatum. Prædeſtinatio 15.18. Præſumptio 0. Princeps 14. Prophetia 20.&c.42. Proprium 20 Ratio 61. Reflecti. Reprobatio 2. Reuelatio 1. Riſibile. Sacerdos 29 Sacramentum 44.48.88. Simonia 4. Synderesis 2. Situs 2. Socrates 4. Spes 46.47.57. Status 11. Super. Superbia 3. Supernaturale. Tempus 34. Timor 34. Verberare. Veritas 24. Virtus 85.168. Vita 37. Vnitas 14.29.

¶Supremum. Acolitus 6. Angelus 242.244.477.561. Anima 865. Annunciatio 4. Cœlum 25.&c.40.44. Cerebrum 2. Aeſtimatiua 2. Firmamentum. Gabriel 1. Imperator 1. Iudex 9. Iudicium 6. Ordo 47. Peccatum 402.403. Politica 3. Potentia 60. Synderesis 4. Superior. Superius 0. Terra 7. Vapor 3. Vertex. Virginitas 19. Virtus 256. Voluntas 82.

¶Surdus. Aduocatus 9. Mutus.

Diuiſio. ¶Surreptio rationis duplex, ſcilicet oppoſita deliberationi, & oppoſita electioni. Prima eſt peccatum veniale tantum, ſecunda vero poteſt eſſe peccatum mortale. Malo.q.7.3.6^{m}./ Quolib.9.14.1^{m}.

*Bonitas 210. Dominium 12.13. Infidelitas 9. Maledicere 2. Peccatum 250.402 403. Pollutio 3.9. Primi 0.

Differentia. ¶Surſum eſt principaliter differentia ſitus, nō autem dextrū, quadruplici ratione.ſ. quia non minorem differentiam habet pars, quæ eſt ſurſum ad eam, quæ eſt deorſum, quàm ea, quæ eſt anterius, ad eā, quæ eſt poſterius, & quia ſurſum, & deorſum inueniuntur in omnibus corporibus animatis, tam animabus, quàm plantis, & quia ſurſum eſt principium longitudinis, quæ eſt prior, & quia eſt vnde incipit motus, non ſolum augmenti, ſed etiam localis. Cœ.2.lect.2.

*Amor 58. Animal 32 Aſcendere 7. Cœlum 23.24.146 Contrarium 30.42. Dextrum. Graue 8. Homo 28. Ignis 7.20. In7. Seraphin 2. Supra.

¶Suſcipere. Abſoluere 40. Accedere 3. Aduocatus 1.3. &c. Anadochus. Argumentum 17. Baptiſmus 188. Character 7. Cherubin 1. Cognatio 2. Cor.8.b. Delectatio 114. Deus 441. Diaphanum 1. Difficile 7. Diſpoſitio 51. Epiſcopus 8 Eſſe 53. 74. Euchariſtia S. Forma 125.&c. Irreligioſitas 4. Liberū 23. Magis 0. Matrimonium 47.113.116.131. Meritum 9. Medium 30. Mulier 9. Naſus. Ordo 81.82.92.104.&c. Peccatum 104. Pœna 32.34. Priuatio 93.94.95.98.380.2.3. Sacerdos 10. Sacramentum 27 113. Sanctificatio 16. Scientia 65. Simonia 10.&c. Vita 33. Vnctio S. Votum 16. Vitia 221. Chriſtus 77.

¶Suſcitare. Dæmon 106. Reſurrectio 0. Traianus.

Corporalis. 8 Svspensio. Poteſtas ſecularis ſuſpendit latronem ad pacem ciuitatis. 22^{æ}.q.64.2.c.h./2.diſt.9.3.c. *Charitas 145.

2 Suſpēſio eſt minor pœna ſpiritualis, quam excommunicatio, quia non priuat ſuffragiis eccleſiæ. Ideo infligitur alicui ſine peccato eius 4 diſt.18.q.2.ar.3.q.2.2^{m}.

*Clauis 17. Contemplatio 26. Crux 4. Euchariſtia 218. Excommunicatio 14.18.53. Forma. Miſſa 7. 8. Præciſio, Reliquiæ. Simonia 36. 38. 39. 40. Traianus. Votum 61. Vſura 308.310.311.

Quid. 5 Svspitio vitium importat, quæ quāto plus procedit, eſt magis vitioſa. 22^{æ}.q.60.3.c.

*Accuſatio 26.17.

2 Suſpicio eſt opinio mali, ex leuibus ſignis. 22^{æ}.q.60.3.4.c.

*Coniectura 0. Debitum 20.21. Dæmon 11.12.

3 Diuiſio. Suſpicio triplex. ſ. violenta, probabilis, præſumptuoſa. 4.d.9. ar.5.q.2.c.

*Euchariſtia 233.&c. Fornicatio 6.

4 Gradus ſuſpicionis triplex. ſ. leuis dubitatio, certa æſtimatio, & condemnatio iudicialis. Prima eſt peccatum veniale. Secūda eſt peccatum mortale, ſi eſt de graui. Tertia eſt peccatum mortale, pertinens ad iuſtitiam. 22^{æ}.q.60.3.c./ 4.d.35.3.4^{m}./ Quol.12.25.c.

5 Suſpicio contingit tripliciter, ſcilicet ex propria malitia, ex odio, & ex experientia. 22^{æ}.q.60.3.4.c.

*Iudicium 23. Opinio.

6 Violentæ ſuſpiciones fornicationis, ſi probentur, fornicatio videtur probata, vt ſi inueniantur ſoli, nudi, horis, & locis ſuſpectis. 4.d.35.3.4^{m}.

*Rethorica 1. Senectus 5. Thurificatio 2.

¶Suſpirium. Gemitus 1. Luctus 2.

¶Suſtentatio. Animal 61. Apoſtoli 32 Baculus 1. Cognitio 78. Decimæ 4.6 Euchariſtia 251. Finis 93. Forma 77 Fundamentum 0. Mors 22. Negotiatio 2. Proceſſio 18. Simonia 20. &c. Virtus 170 Chriſtus 215.216.218.

Diuiſio. ¶Suſtinere eſt difficilius ſimpliciter, quàm aggredi. Et importat paſſionem corporis, & actionem animæ. 22^{æ}.q.123.6.1^{m}./ 2^{m}. Amor 193. Baptiſmus 180. Delicioſi. Dubitatio 1. Euſtatius 0. Fortitudo 38.40.46.54.59.60. Importabile. Infirmitas 1. Lombardia. Miſſa 8 9. Mors 22. Paſſio 131.132. Patientia 4.10. Reuelatio 11. Sacramentum 75. Thomas 5. Tolerare. Tribulatio 16. Virginitas 23. Chriſtus 87. Aggredi. Ite. Fortitudo 46 54.

1 Differentia. ¶Svsvrratio eſt ad ſeparationem amicitiæ, detractio vero ad denigrationem famæ. Ideo differunt fine, ſed conueniunt in materia & forma, ſcilicet in occultā maledictione. 22^{æ}.q.74.1.c./ q.73.1.c./ Ro.lec.8 me^{o} 1.

Bilinguis. Contumelia 6. Detractio 1.

2 Suſurratio eſt grauius peccatum, detractione, & contumelia, quia amicitia eſt melior, quolibet alio bono exteriori. 22^{æ}.q.74.2.c.

*Criminator. Detractio 3. Inuidia 5. Maledicere 3. Contumelia 3 Inuidias 5.

8 Quid. Svvm dicitur alicuius, quod ad ipſum ordinatur. 1^{æ}.q.21.1.3^{m}

*Abraham 9.11.19. Abſoluere 7.13. Abſtinentia 8.

2 Suum vniuſcuiuſque dicitur, quod ei ſecundum proportionis æqualitatem debetur. 22^{æ}.q.58.11.c.

*Accidens 33. Actio 15. Actus 71.72. Aleator 1. Alexius. Alienum 2. Amicitia 15. Amor S. Anima 242 Benedictus 5 Bonitas 207.215. Campſores 8. Cauſa 99 Circumciſio 28. Confeſſio 70. Conſcientia 17. Depoſitum 4. Dolor 8. Dominium 5.6. Ens 15. Epiſcopus 24. Eſſe 21.80. Euchariſtia 175. Expellere. Furtum 8. Humilitas 16. Iacob 2. Ignorantia 1. Intellectus 37.46 114.153. Iudæi 46. Iuſtitia 7.32.43. Iuſtus 3. Labor 6. Latria 3. Lex 176. Liberalitas 1 Magnes 1. Mors 12.22.23. Motus 13.24. Mutuum 3. Obiectum 25. Officium 13. Peccatum 125.232. Pœnitentia 109. Pertinacia 1. Pertinax. Pignus 2. Poſteritas. Potentia 21. Prædeſtinatio 19. Redemptio 2. Reſtitutio 17. Sacrificium 38. Veritas 16. Vſura 69. Vti 22.

T

1 Figura. Tabernacvlvm Dei, ſignificat Eccleſiam militantem, ſed domus, vel templum Dei, ſignificat eccleſiam triumphantem. 22^{æ} quæſt.102.4.2^{m}./ pſal.29. prin^{o}./ pſal.41.me^{o}.c.ſ./ pſal.42./ pſal. 45. medio c.H.

2 Tabernaculum ſignificat tria, ſcilicet defenſionem Dei, humanitatem Chriſti, & totam diſpoſitionem eccleſiæ. pſal.18.medio c.D./ pſal.26.me^{o}./ pſal.29.prin^{o}.

*Altare 2.3. Animal 80. Feſtum 4. Maria 65.

3 Tabernaculum quintuplex, ſcilicet carnalis concupiſcentiæ, temporalis vitæ, contemplationis, eccleſiæ militantis, & eccleſiæ triumphantis. Iſa 22.ſ.

*Sanctificatio 4. Scenophegia. Templum 2.6.7. &c.

4 Ratio tabernaculi in veteri lege, & diſtinctio partium eius, & templi, declaratur. 12^{æ}.q.101.4 c.

5 Totus ſtatus prioris tabernaculi, ordinabatur ad figurandum mortem Chriſti. 12^{æ}.q.100.4.5^{m}.

Quid. ¶Tabeſcere eſt effectus corruptionis, ſcilicet exiccatio. Et eſt triplex, ſcilicet corporis, deuotionis, & voluptatis. pſal.38. ſi. g. D.

*Exiccare.

Ta

Quid. 1 ¶TABVLA ſecunda poſt naufragium peccatorum; eſt pœnitentia,& uerecundia. 3^a.q.84.6.o./ 4. diſtinctio.2. quæſtio.1. 3.5^m./diſtinct.14.q.1.art.2.q.4.o./ diſtinct.16.quæſt.4. art.1. q.1.1^m.
* Diſpenſatio 10.Peccatum a 37.Propitiatorium.Simonia 7.
2 Tabulæ triplices.ſ.legis,lapideæ cordis, & cordis mollis, ſeu carnalis,diuerſimode ſcribuntur. Iſa.prol.2.me^{u}.D.

Quando. Peccatum. 1 ¶TACERE dicendum,& loqui tacendum,eſt peccatum.$2^a2^æ$.q.73.1.3^m./ Pſalm.31.$prin^o$.b.$priu^o$. Accuſatio 16.18. Epiſcopus 22.Fama 3.
2 Deus dicitur tacere dupliciter, ſcilicet non puniendo malos, & non conſolando bonos.Pſalm.38.fin.h.C.
* Ira 37.56.Mutus.
3 Tacere non conuenit ſanctis quadrupliciter,ſ. propter accenſum deſiderium,euidens uerum, iniunctum officium, & expectatum præmium.Iſa.62.fi.
* Reticere.Silentium. Tacitum.Timor 36.
¶Tacitum.Dæmon 79.Diuinatio 7.&c.Obedientia 4.Occultatio.Pactum o. Superſtitio 6. Tacere o. Vſura 69. &cætera Ira 37.

Quid. 1 ¶TACTVS eſt ſenſus eorum ex quibus componitur animal, & per quæ corrumpitur. Veri.q.26.5.c.Adoratio 21.24.
2 Tactus eſt ſenſus alimenti,guſtus autem eſt diſcretiuus ſaporum.$2^a2^æ$.q.141.5.1^m.
* Amplexari.Angelus 116.
3 Tactus ut eſt in alijs membris quàm in lingua, diſtinguitur a guſtu,& ſecundum diuerſam rationem immutationis, 1^a.q.78 3.3^m./ Anima 2.le.21.$prin^o$./.Lect.22.fi.Anima 106.Animal 5.55.Baptiſmus 192.Capitale 7.Caput 5.
4 Tactus eſt unus genere,& eſt plures ſpecie, ſecundum plures contrarietates.Vel omnes huiuſmodi conueniunt in uno genere proximo,ſed innominato.1^a.q.78.3.3^m./. Anima 2.lec. 22.$prin^o$.b.&c.Corruptio 16.Contactus o.
5 Tactus maxime uiget,in pulpis digitorum. 4.d.23.q.2.art.3. q.2.c. Continentia 7.Corpus 22.34 60.
6 Tactus eſt fundamentum omnis ſenſus, & eſt per totum corpus,ſicut & organum eius. Et eo dicitur aliquid ſenſitiuum, 1^a.q.76.5.c./q.91.1.3^m./ 3.2^m./ 4.d.49.q.3.ar.5.q. 2.c./Ver. quæſt.22.5.c./.Ma.q.5.5.c./ Metaph.lect.1.$prin^o$.b./ Anima 2.lect.19.med^u.b. D. Delectatio 47. 97. Diaconus o. Dolor 7. Elementum. 22. Euchariſtia 33. 129. 159. 160. Ferrum 2.
7 Diſcretio inter ſenſibilia diuerſorum generum,attribuitur tactui,inquantum eſt fundamentum cæterorum ſenſuum, & eſt propinquior ſenſui communi, non autem inquantum eſt ſenſus proprius. Anima 3.lec.3.$prin^o$.b.fin.Gula 2. Hæreſis 138. Homo 32.
8 Quicquid delectationis uel læſionis contingit in tactu,redundat in omnes alios ſenſus.4.d.49.q.3. art.5.q.2.c./ Ver.q.22. 5.c. Immunditia 1.Impudicitia.Incontinentia 1. ſenſibilitas 3.Locus 11.Ordo 62. Delectatio 97.
9 Tactu immobilitato,omnes alij ſenſus immobilitantur, ut in ſomno. Anima 8.c.Palpabile 2. Paſſio 49.
10 Subtilitas tactus, ſequitur æqualitatem complexionis. Ideo quando quis eſt melioris tactus,tanto melioris eſt intellectus. 1^a.q.76.5.c./ 2.d.1.q.2.5.c./ d.32.q.2.3.c./ Anima 8.c./ Anima 2.lec.19.me^o.b.B &c./ Senſu le.9.$prin^o$.b.fi.
11 Tactus non impeditur per ſuum medium, ſcilicet per aerem uel aquam, quia faciliter immutantur quando ſunt modicæ quantitatis. Anima 8.c./ Anima 2. lectione. 23. med^o.2. k Peccatum 38.311.313.314. Perſeuerantia 9.Reſurrectio 36 Senſibile 6.9.
12 Organum & medium tactus, non poſſunt denudari ſuo obiecto,ſicut in alijs ſenſibus,quia qualitates tangibiles, ſunt differentiæ corporis,inquantum corpus. 1^a.q.91. 1.3^m./ Ver.q. 22.1.8^m.Anima 8.c./ Anima 2.le.19.fi.b.fi./ le.23.fi.c.
13 Proles in uentre matris, antequam habeat animam rationalem,ſentit per tactum.3^a.q.34.2.3^m.
* Senſus 18.50.
14 Tactus corporum glorioſorum, eſt delectabiliſſimus, quia qualitates tangibiles eorum,ſunt reductæ ad medium proportionis ſecundum quod conuenit optimæ complexioni humanæ, in ſingulis partibus,non autem ad medium rei,ſecundum æquidiſtantiam ab extremis.4.d.44.q.2.ar.2.q.6.3^m.
* Spes 69.Tangere.Tangibile. Temperantia 14.15.21.22.23. 24.25.Thomas 2.Triſtitia 6.Viſus 10.
Diuiſio. 15 Tactus duplex.ſ.quantitatis, & uirtutis. 1^a.quæſtio.75.3^m./ quæſt.105.2.1^m./ 1.diſtinctio.37.L.1.fina./ quæſt.3.1.c.fin./ 4.diſt.44.quæſt.3.articu.3.quæſt.3.7./ contra.2.cap^o.56.3^m./ Ver.q 28.3.c./ Po^3.q.6.7.11^m./ 12^m./ Ma. quæſt.16.10.3^m./ Quol.2.13.1^m.
16 Differentia triplex,inter utrumque tactum, ſcilicet primo. quia tactu uirtutis,id quod eſt,indiuiſibile, poteſt tangere diuiſibile,quod in tactu corporeo non poteſt accidere.Secundo, quia tactus quantitatis eſt ſolum ſecundum vltima,tactus autem uirtutis eſt ad totum,quod tangitur.Tertio,quia in tactu quantitatis, qui fit ſecundum extrema, oportet eſſe tangens extrinſecum ei,quod tangitur,& non poteſt incedere per ipſum,ſed impeditur ab eo:tactus autem uirtutis,qui competit ſubſtantijs intellectualibus,cum ſit ad intima,facit ſubſtãtiam tangentem eſſe intra id,quod tangitur,& incedentem per ipſam abſque impedimento. Cont.2.c^u 56.

Ta Tæ Te

¶Talaris. Tunica.
¶Talio.Accuſatio 12.19. 20.25.26.Iudea 5. Pœna 56. Teſtamentum 11. Vindicatio 6.
¶Talis.Actio 17.Actus 12.39. Addere 4. Amenitas. Animal 95.Appetitus 54.Campſoria 12.Cęlum 3.Cõparatio 6. Confirmatio 14.Conſcientia 12.Delectatio 78.Eſſe 51. Euchariſtia 143.161.Finis 128.Forma 47.Generatio 2. Magia 1.Maria 59.Mens 4.Metaphyſica 18.Miſſa 8. Mollities 1. Mundus 17.Naturale Organum 11.Participare 11.13.Præceptũ 138. Princeps 10. Raab 2.Simonia 31. Simpliciter 2. Statutum 1. Tempus 20.Theologia 17.Veritas 51. Virtus 179.Viuere 2. Voluntas 59. Votum 47.74. Vſura 7. Vſus 7.
¶Talpa eſt de genere animalium perfectorum. Et uidetur habere oculos ſub pelle, ſed viſus non eſt ei neceſſarius,quia ſub terra conuerſatur,& terra etiam eius oculos oſtenderet. Anima 3.lec.1.me^o.c.D. Quid.
¶Talus ſignificat extremitatem uitæ.3.d.24.q.3.3.c.Tunica. Figura.
¶Tam. Vſura 102.295.
¶Tamdiu.Animal 38.Deſcendere 11.
¶Tanquam ſumitur dupliciter.ſ.ſimilitudinarie, & expreſſiue. Anima lec.1.me^o b.fi. Diuiſio.
* Alienum 7. Falſitas 10. Gratia 105. Iactantia 4. Magi 4. Magnanimitas 12. Sicut. Vſura 81.82.230.
¶Tandem . Angelus 455. Aſſimilatio 17. Demum. Diſpoſitio 23.Finaliter.Peccatum 268. Vinum 8.
¶Tangere.Amor 153.Contactus o.Diaconus 3. Elementum 22.Embrio 3.Euchariſtia 33.177. Officium 9. Oza. Peccatum 247.Præceptum 85.Probatio 11.Pſalterium 1.Sacerdos 21.Tactus o. Tangibile. Thomas 2.
¶Tangibile.Calor 17.Cælum 121.Cibus 4.Corpus 52.Diaconus 3.Immunditia.Inſenſibile 3.Nutrire 2. Palpabile 2.3. Paſſio 14. Probatio 1. Pſalmus 3. Senſibile 6.&c. Senſus 13. 22.Subiectum 3.Tactus 7.12.14. Tangere.
¶Tantum. Hoc aduerbiũ tantum, cum ſit excluſiuũ,poni põt ex parte ſubiecti,& ea parte prædicati.Poſſumus enim dicere. Tantum Sortes currit,ideſt nullus alius currit. Et Sortes currit tantum,ideſt nihil aliud facit. 1^a.q.31.3.2^m. Aduerbium.
* Ab 2.Actio 17.Adam 76.Angelus 159.394.582.Anima 97. 221.232.278.315.347.Excluſio o.Fatũ 7.Finis 100. Idea 27. 36.43.44.Imaginatio 5.Imago 26.Peccatum 40.315.381.Pœna 41.57.69.Pignus 1.Planetæ 1.Poſſeſſio 5.Poſſibile 6.Præceptum 9.26. 42.43.45.32. 63.72.78.81.120.121.123. 130. Prædeſtinatio 15.16.17.20.21.28.Principium 8.Priuatio 12. Profeſſio 6.Publicatio 2.Solum.Solus o.Vſura 236.
1 TARDITAS. Velox,& tardum dicuntur relatiue,ſicut magnũ & paruum,multum & modicum,ſeu paucum. Quol.4.23.9^m. Quid.
2 Quanto aliquid eſt maius,tãto velocius mouetur naturaliter, & tardius violenter.Cę.2.lec.11.me^o d.F. * Angelus 563.
3 Tardi ad inueniendum,& ad diſcendum,ſunt melius memoratiui,quàm reminiſcitiui,veloces autem econuerſo. Memoriale 1.$priu^o$ a.B.
* Anima 221. Cęlum 90. 94. Citius. Concupiſcibilis 5. Diuturnitas. Euſtochia 3. Ieiunium 46. Luna 3. Magnanimitas 18.Miſſa 18.Mortuus o. Negligentia 2. Pœna 64.Planetæ 1. Præceptum 95. Qualitas 14.
4 Tarditas ſuperflua minus opponitur rectitudini cõſilij,quàm præcipitatio,quia oportet conſiliari tarde.$2^a2^æ$.q.53.3.3^m.
* Sapientia 7.Velox o.
¶Tarentum. Plato 3.
¶Tarquinius. Roma 2.
¶Taurus eſt animal melancolicum,ideo multum tenet iram. Et ſi pinguis ſit, multum generat,& ſuperbit.Pſ.21.me^o.k.C. Qualis.
* Pliades.
* Taxare. Indulgentia 12.Peccatum 376.Pęna 10.57.68.Religio 68.108.Sabbathum 13.Sacerdos 34.Vſura 220.222.
¶Taxillus.Aleator.Auaritia 13.
1 TADA eſt quoddam lignum,quod accenſum emittit ſuauem odorem.Iob 41.lec.2.$priu^u$ G. Quid.
¶Tædium.Accidia o.Angelus 554.Dæmon 49.
¶Tegarſalaſar. Senacherib.
¶Tegere. Amictus. Arma. Caro 3.Peccatum 199.Sandalia, Tegmen. Viſibile 4.
¶Tegmen. Sacerdos 22. Tegere.
¶Tela. Aranea o.

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Quid. 1 ¶ TEMERITAS. Temere fieri dicuntur, quæ ratione nõ reguntur, vel propter impetum uoluntatis, vel paſſionis, vel ex contemptu, & hoc proprie eſt temeritas, quæ cauſatur ex ſuperbia, ideo continetur ſub præcipitatione, quæ reſpicit utrumque, ſed magis primum. 22^{æ}. q.53.3.2^{m}. Arrogantia o. Audacia o. Debitum 25.26. Imprudentia 2. Iudex 5, Iudicium 18.23.

2 Temeritas ſiue præcipitatio, eſt defectus conſilij, & ſpecies imprudentiæ. 22^{æ}. q.53.3.5.c.fi.

° Prudentia 35.

3 Defectus docilitatis, uel memoriæ, vel rationis, pertinet ad temeritatem, ſeu præcipitationem. 22^{æ}. q.53 2.c.fi.

¶ Temperamentum. Cauſa 17. Modeſtia o. Temperantia o.

Quid. 1 ¶ TEMPERANTIA eſt uirtus. Et eſt uirtus ſpecialis, ſi ſumatur antonomaſtice, quæ refrænat a maxime allicientibus. Sed eſt uirtus generalis communiter. 22^{æ}. q.141.1.2.0./ 4.1^{m}. / q.186.1.c./ Virtut. q.1.12.23^{m}.

° Animus 2 Beatitudo 167.

2 Temperantia eſt uirtus cardinalis. 12^{æ}. quæ.61.0./ q.66.1.4.c./ 22^{æ}. q.141.7.0./ 3.d.33.q.2.1.0./ Vir. quæſt. 1.12.24^{m}./ 25^{m}./ 26^{m}./ q.5.1.0.

° Continentia 9.11. Contritio 36. Litigium 2. Modeſtia 1. Prudentia 76. Rex 9.

3 Temperantia & omnes partes eius, denominantur a defectu in quo conſiſtit laus earum, ſicut fortitudo & omnes partes eius & laus earum conſiſtit in exceſſu. 22^{æ}. q.146.1.3^{m} / cõtra 3.c°.27.7^{m}./ Ma.q.1.6.c./ Vir q.1.11.c./.13.13^{m}.

4 Laus eius magis eſt in uincendo delectationes, quàm in perſiſtendo contra impetus earum. 22^{æ}. q.138.2.3^{m}.

5 Non eſt de ratione temperantiæ, excludere omnes prauas cõcupiſcẽtias, ſed q temperans non patiatur eas ſic uehementes & fortes ſicut patitur non temperatus. Verit. qu.25. 7.3^{m}./ 4^{m}./.q.26.8.c.fi./ 3^{m}./. Virt.q.5.1.6^{m}.

° Timor 9.76.

6 Temperantia menſuram accipit, ex conſeruatione ſalutis corporalis & multo magis ex conſeruatione ſalutis ſpiritualis. 22^{æ}. q.141.6.3^{m}./ 4.d.13.q.3.ar.3.q 4 c.

° Virtus 223.238.

7 Neceſſitas huius uitæ, eſt regula temperantiæ, ſcilicet ut rebus utamur, ad neceſſitatem vitæ præſentis. 12^{æ}. qo. 63.4.c./. 22^{æ}. q.141.6.0./.q.142.1.c./ 4.d.13.q.3.ar.1.q. 4.c./ Mal. q6. 14.3.1^{m}.

8 Modus temperantiæ & omnium partium eius, eſt in retrahendo a delectationibus corporis, 22^{æ}. q.141.2.3.c./q.161.1.4.c./ Vir.q.1.12.c.

Diuiſio. 9 Partes eius integrales, ſunt uerecundia, & honeſtas, partes vero ſubiectiuæ, ſunt abſtinentia, ſobrietas, caſtitas, & pudicitia. Partes autem potentiales, ſeu adiunctæ, ſunt continentia, humilitas, manſuetudo, ſeu clementia, modeſtia, bona ordinatio, ornatus, auſteritas, parcitas, ſeu per ſe ſufficientia, & moderatio, ſeu ſimplicitas. 22^{æ}. q.143.0./ 145.4.0./ q.146. 1.3^{m}./ q. 157.3.0./ quæſt. 160.1.0./ q.161.4.0./ 2.d.44.q.2. 1.3^{m}./ 3.d. 33.q.3 2.0.

° Auſteritas 1. Clementia 5. Continentia 9.

10 Verecundia non eſt pars temperantiæ, quaſi intrãs eſſentiam eius, ſed quaſi diſpoſitiue ſe habens ad eam. 22^{æ}. q.144.4.4^{m}.

° Continentia 9.10. 11. Delectatio 27. 83. 106. Inſenſibilitas 2.

11 Verecundia principaliter pertinet ad temperantiam, ratione motiui, ſcilicet turpis, & non ratione timoris, ſecundario uero ad alias uirtutes. 22^{æ}. q.144.1.2^{m}./4.4^{m}.

° Iuſtitia 60.61.62.

12 Eutrapelia reducitur ad temperantiam, ut ei adiuncta. 2. diſt. 44. q.1.1.3^{m}./ Virt.q.1.12.26^{m}./ q.5.1.5^{m}.

13 Studioſitas eſt pars temperantiæ adiuncta, ſeu potentialis. Et comprehenditur ſub modeſtia. 22^{æ}. q.166.2.0.

14 Patientia non eſt pars temperantiæ, quia patientia firmat in bono contra triſtitias illatas ab alio, hæc autem circa triſtitias tactus, refrænando. 22^{æ}. q.130.4.2^{m}.

° Modeſtia 1. Præceptum 113. Virginitas 19.

Obiectum. 15 Obiectum temperantiæ, eſt bonum delectabilium in concupiſcentijs tactus, ſecundum modum rationis, uel legis diuinæ. 12^{æ} q.63.4.c.

° Concupiſcentia 19. Delectatio 27.83. 106. Fortitudo 6.16. Ieiunium 4.

16 Temperantia principaliter intendit cohibere delectationes, ſed conſequenter intendit uti eis ſecundum rationẽ. Actum uero exteriorem magis imperat, quam elicit. 4.d.33.q.3.2. 5^{m}. ° Ira 51. Litigium 1.

17 Temperantia principaliter eſt circa concupiſcentias, & delectationes, ſecundario autem circa triſtitiam de abſentia delectabilium. 12^{æ}. q. 35.6.3^{m}./ 22^{æ}. q.141.3.0./.q.147.2.3^{m}./ Eth. 3.le.19.prin°.B.

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18 Temperantia directe modificat paſſiones concupiſcibilis, quæ tendunt in bonum, & conſequenter omnes alias. 22^{æ}. qu. 141.3.1^{m}.

° Lombardia. Vinum 4. Virtus 41.

19 Temperantia habet paſſiones pro materia, quietem animi, pro fine proximo, ſed hanc ordinat ulterius in Deum, quem habet pro fine ultimo. 4.d.14.q.1.ar.1.q.4.2^{m}./ Vir.q.5.4.c./ 2^{m}./ 5^{m}.

20 Temperantia munditiam operatur, ſed non habet rationem ſanctitatis, niſi referatur in Deum. 22^{æ}. q.81.8.2^{m}.

21 Propria materia temperantiæ, ſunt paſſiones, circa delectabilia tactus. 1^{a}. quæſtio. 59.4.3^{m}./ 12^{æ} quæſtio. 61.3.c./ 22^{æ}. q. 137.1.c / 3.d.33.q.2.ar.2.q.2.0./ 4.diſtin.49.q.3.ar.5.q.2.c./ q.5.art.3.q.2.4^{m}./ 8^{m}./ Vir.q.1.12.23^{m}./ 26^{m}./.q.5.1.c.fin. Fortitudo 16.

22 Temperantia principaliter eſt circa delectationes tactus, quo ad uſum, non autem quo ad iudicium. 22^{æ}. quæſtione. 131. 3.1^{m}.

23 Temperantia proprie eſt circa maximas delectationes, ſcilicet tactus, id eſt, in cibo, potu, & venereis, ſecundario autem circa delectationes aliorum ſenſuum. 12^{æ}. quæſt. 60.5.c./ 22^{æ}. quæſt. 141.4. 5.0./ 7.c./ q.143.c./q.149.1.c./ q.151.3.0./ q.153. 1.1^{m}./ q.155 2.c./ quæſt. 136.1.c./.q.160. 1.0./ q.166.1.c./.2.c / 3^{m}./ 2 d.44.q.2.1.3^{m}./ 3.d.33.q.3.ar. 2.q.2.0./ Virt. q.5. 2.c.fi./ 4.c.

24 Temperantia principaliter eſt circa delectationes tactus, ſecundo guſtus, tertio olfactus, quarto aliorum ſenſuum. 22^{æ}. q. q.141.5.0. Compar°.

25 Temperantia eſt circa delectationes tactus, moderando eas, non autem continentia, ſed reſiſtendo eis. 22^{æ}. qu.155.3.1^{m}. Continentia 7.

26 Temperantia eſt circa concupiſcentias naturalium delectationum, non autem liberalitas, quia concupiſcentia & delectatio pecuniæ, non eſt naturalis, ſed animalis, Ideo liberalitas non pertinet ad temperantiam. 22^{æ} q.117.3.2^{m}.

27 Temperantiæ eſt refrænare delectationes ſenſibiles, non autem amicitiæ, id eſt, affabilitatis, ſed cauſare delectationes rationis in conuictu. 22^{æ}. q.114.2.2^{m}.

° Clementia 5. Continentia 10. Difficile 12.

28 Integritas, tranquillitas animi, decor, & honeſtas, maxime cõueniunt temperantiæ, inter cæteras uirtutes. 22^{æ}. q.141.2.1^{m}./ 2^{m}./ 3^{m}./ 8.1^{m}./ q.143.c./ q.145.4.0./ q.152. 5.c./ q.180.2. 3^{m} / 4.d.33.q.3.3.1^{m}.

° Donum 21. Aequinoctialis 1. Honor 24. Inſenſibilitas 2. Iuſtitia 60.61.62. Pœnitentia 26.27. Perſeuerantia 9. Prudentia 76. Sillogiſmus 7. Timor 76. Virtus 77.

29 Temperantia eſt principalior uirtus, manſuetudine & humilitate. 22^{æ}. quæſtion. 141. 7.2^{m}./ 3^{m}./ Virtut. quæſtio. 1.12.26^{m}.

30 Temperantia non poteſt conuenire Deo. 4.d.46.q.1.ar.1.q.1. 1^{m}./ contra 1.c°.92. Subiectum.

° Animal 66.

31 Temperantia & fortitudo, ut uirtutes humanæ, non ſunt in angelis, ſed tantum ut operantur moderate & firmiter. 1^{a}.q. 59 4.3^{m}./ Vir.q.5.2.16^{m}.

° Delectatio 27.83.106. Ludus 6. Manſuetudo 7.

32 Temperantia eſt ſubiectiue in concupiſcibili. 1^{a}. quæſt.59.4. 3^{m}./ 12^{æ}. quæſt. 61.2.c./ quæſt. 66.1.c./ quæſt. 85.3.c./ 22^{æ}. q. 58.5.2^{m}./ 9.c./ 3.diſt.33.quæſt.2.art.3.q.2.0./ 4. diſtinc.33. quæſt.3.3.c / Verit. quæſtio.14.4.c.fin./ Ma. quæſt.4. 1.4^{m}./ Virt.q.1.4.c.prin°./ fin./ 3.c.fin./ 10.11^{m}./ q.5.1.c. fin./ Eth. 3.lect.19.prin°. Subiectiue.

° Paradiſus 23. Chriſtus 88.

¶ Temperies. Paradiſus 9.4.

¶ Tempeſtas. Cete, 3.13. Delphinus. Ventus 5.

¶ Tempeſtiuum. Oratio 17.

1 ¶ TEMPLVM uel altare, ſoli Deo dedicatur, licet nominetur in honore ſanctorum. 22^{æ}. quæſtio. 85.2.3^{m}./ Contra 4.cap°. 17. 1^{m}. Cui dedicat.

2 Templum uel tabernaculum oportuit fieri, non quidem propter Deum, ſed propter homines, ut excitaretur deuotio, & cognitio dei. 12^{æ}. 4. 1^{m}.

° Alexander 1. Angelus 494. Aſilum.

3 Antequam eſſet templum, fuit permiſſum populo hebræorũ conſtruere multa altaria, in diuerſis locis, contra legem. Ideo pie deſtructa ſunt per Ezechiam, impie uero per Achab, & per Iezabel. Ro.11.lect.1.me°.A.

4 Templum fuit ædificatum a Salomone, in loco oſtenſo Abrahæ. Non autem prius, ne gentes appropriarent illud ſibi, uel deſtruerent, uel tunc ad pacem. 12^{æ}. q. 102.4.2^{m}.

° Conſecratio 1.4.20.

5 Templum fuit ſecundo ædificatũ quadragintaſex annis. Vel primo quo ad præparationem, uel quo ad conceptionem corporis

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poris Chriſti, uel eccleſiæ. Io. 2. lect. 3. me°. c.
* Encenia. Figura 13. Piſcis 4. Velum 0.

6 Gentiles cooperati ſunt iudæis, in conſtructione templi: non autem in conſtructione tabernaculi, quia primum ſignificat ſtatum legis nouæ, ſecundum uero, ſtatum ueteris legis. 12æ. q. 102. 4 2m.
* Vnctio 59.

7 Templum uel tabernaculum, erat tantum unum, ad excluſionem idolatriæ, & quia cultus corporalis, ſecundum ſe non erat Deo acceptus, ſicut cultus ſpiritualis. Ideo multiplicantur eccleſiæ & altaria nunc. 12æ. q. 102. 4 3m.

8 Sicut in unitate templi uel tabernaculi, repræſentabatur unitas dei, uel eccleſiæ, ſic in diſtinctione eorum repræſentabatur diſtinctio rerum ſub Deo. 12æ. q. 102. 4. 3m / 4m.

9 Pars orientalis in templo, uel tabernaculo, ſignificat mundum corporalem, uel uetus teſtamentum: ſed pars occidentalis, id eſt, ſanctaſanctorum, ſignificat ſubſtantias ſpirituales, vel patriam cæleſtem, vel ſtatum hunc. 12æ. quæſt. 102. 4. 4m. / 5m. / 6m.

Figuraliter. 10 Omne quod inhabitat Deus, eſt templum eius, ſcilicet ipſe Deus, domus ſacra, homo fidelis, & quælibet creatura. 1æ. Co. 3. lect. 3. prin°.
* Eccleſia 0. Planetæ 3. Synagoga. Tabernaculum 1. 4.

11 Chriſtus & mater eius, ſunt templum & tabernaculum Dei. Pſ 17. prin°. d. K.

12 Anima iuſti dicitur templum Dei quadrupliciter. ſ. quia in ea Deus adoratur, ſacrificia offeruntur, Deus operatur, eam ſanctificat, & in eam deſcendit. pſal. 10. me°. b. C.

13 Fideles dicuntur templum Dei, propter deuotionem, cœlum autem, propter ſapientiam. pſal. 10 me°. b. C.

14 Templum triplex. ſ. vir iuſtus, eccleſia, & cor, altare primi, eſt cor, ſecundum Chriſtus vel fides, tertij miſericordia. Primū altare circundatur, redeundo ad cor, ſecundum contemplando, tertium vero, deſiderando. pſal. 25. me°. d. K.

15 Templum Dei, violatur dupliciter, ſcilicet per falſam doctrinam, & per peccatum mortale corrumpendo ſe vel alios opere vel exemplo. 1æ. Cor. 3. lec. 3. prin°. k.

Diuiſio. 1 ¶ TEMPORALE dicitur dupliciter, ſcilicet ſubiacens tempori, vel incipiens in tempore. Primum non conuenit proceſſioni Dei, vel gratiæ eius, ſed tantum ſecundum. 1. d. 14. q. 1. 1. 4m. / Opuſ. 9. q. 31.
* Abdicatio. Abiectus. Abijcere. Acceptio 7. Accidens 116. Achab. Amicitia 39. Amor 112. 194. Angelus 355. Anima 164. Bonitas T. Canonizatio. Charitas 73. Confeſſio 16. 58. Confirmatio 49. Corona 4. Corporalia 6. Damnatio 53. Datio 19 20. 28. Delbora 1. Dignitas 4. Dolor 24. 44. Electio 21. 33. Eleemoſyna 37. Fructuatio 2. Aeternitas 5. Euchariſtia 212. Excommunicatio 12. 17.

2 Omnis commodi temporalis precium, poteſt numiſmate menſurari. 4. d. 25. q. 3. 3. c.
* Fama 1. Feſtum 4. Fides 255. Filiatio 52. Finis 63. Frenum. Generatio 55. 56. Gratia 31. 462. Hæreditas 0. Hæreſis 10. Ieſus 4. Imprecationes. Impuritas 2. Indulgentia 5. 29. Infidelis 3. 13. Iudicium 39. 49. Iuramentum 33. Lucrum 2. Lex 79. 85. 106. 108. 129. 135. Liberum 25. Macula 2. 14. Matrimonium 29. 83. 88. 98. Merces 2. 3. Meritum 6. 59. 102.

3 Mala temporalia infliguntur impijs in pœnam, non autem iuſtis, ſed in medicinam. 12æ. q. 114. 10. 3m.
* Miſericordia 27. Natiuitas 13. Nemeſis 1. Nicticorax. Operatio 54 55. 56. Oratio 61. Ordo 43. Paupertas 3. Pax 13. 18. Peccatum 9. 104. 158. 381. Pœna 88. &c. Perfectio 57. Permutatio. Poſſeſſio 6. Poteſtas 8. Præceptum 139. Prædeſtinatio 12. Prædicare 12. Prædicator 6. Prælatio 20. 21. 52. Proceſſio T. Prophetia 21. Proſperitas 1. Prouidentia 35. Prudētia 35. Purgatorium 4. Quies 6. 7. Ratio 38. 49. Religio 29. Saluari 2. Seditio 5. Senſua 12. Seruire 2. Simonia 0. Solicitudo 7. Spes 54. Status 1.

4 Fides non eſt de aliquo temporali, vt de obiecto, ſed vt pertinet ad ueritatem æternam. 22æ. q. 4. 6. 1m. / 3. diſt. 23. q. 2. ar. 4. q. 2. 1m. / Veri. q. 14. 12. o.
* Sterilitas. Suffragiu 8. Tabernaculum 3. Tempus 32. Terrenum. Timor 71. Tribulatio 9. 18. 20. Verbum 12. Vocatio 133. Votum 27. 41. Vſura 12. 188. Vxor 12. Chriſtus 169. Zelus 5. 9.

Quid. 1 TENTARE eſt ſumere experimentum de aliquo, an ſciat, vel poſſit, vel velit. Quod contingit ſextupliciter. ſ. verbis, factis, aperte, occulte, expreſſe, & interpretatiue. 1a. q. 114. 2. o. / 22æ. q. 97. 1. o. / 2. diſt. 21. q. 1. 1. o. / Pſal. 25. prin° a. k. / 1æ. Theſ. 3. le. 1. me° D / Heb. 3. lec. 2. me° C.
* Achaz. Agatha. Abraham 36. Charitas 82. 231.

2 Ad perfectam rationem tentationis tria requiruntur, ſcilicet cognitio dubij, intentio huius, & quòd tentans velit aliquid diſcere. Tertium non conuenit Deo, nec ſecundum. Nec etiam ſecundum conuenit carni, nec mundo. 2. diſt. 21. q. 1. 1. o.

3 Tentatio ad prouocandum ad culpam, ſemper eſt peccatum in tentante, non autem ſemper in tentato. 1a. q. 48. 5. 3m. / 2. d. 21. q. 1. 2. 2m.
* Conſilio 12. Dæmon 53. & cætera. Dialectica 4. Diſputatio. 7.

4 Quanto quis maiori tentationi ſuccumbit, tanto minus peccat. 12æ. quæſtio. 73. 5. c. / 6. 2m. / quæſtio. 77. 6. b. / 22æ. quæſtione 162. 6. 1m. / 2. diſtinctione. 22. quæſtione. 2. 2. 5m. * Explorator. Lupus. Luxuria. 25. Maria 62. Pœna 95.

5 Omnis tentatio, eſt ex amore alicuius boni creati, uel timore mali contrarij, cauſato ex amore. Virtut. quæſtio. 2. 10. 4m.

6 Occaſio tentationis duplex, ſcilicet ex parte hominis, id eſt, propinqua peccato, & ex parte diaboli, ſcilicet bonum opus. Prima debet uitari, non autem ſecunda, exemplo Chriſti. 3a. q. 41. 2. 2m.
* Prouidentia 58. Pſalmus 13.

7 Tentatio per ſe non eſt appetendū, quia non eſt utilis, nec bona, niſi per accidens, ſcilicet per auxilium gratiæ dei, ſed eſt mala de ſe. 3a. quæſtio 41. 2. 2m. / 2. diſtinct. 21. quæſtio. 1. 3. o.
* Reſiſtere. 1. ſcriptura 6. Signum 14.

8 Tentatio a carne, grauior eſt, quàm tentatio ab hoſte, quia proximior eſt tentatio. 2. d. 21. q. 1. 2. 2m.

9 Aliquis dicitur reſiſtere tentationi dupliciter, ſ. ſi non uincatur, id eſt, ſi non conſentiat, & uincens eam, id eſt, paruipendens eam quaſi nihil. 3. d. 31. q. 1. 3. c.
* Suggeſtio. Virginitas 23.

10 Tentare Deum expreſſe, eſt petere aliquid ab eo, uel aliquid facere, ut exploret eius ſapientiam, pietatem, & poteſtatem. interpretatiue uero eſt, ſine neceſſitate, & utilitate, committere ſe Deo in factis, vel in petitionibus. 22æ. q. 53. 4. 1m. q. 97. 1. o. / 2. c. ſi. / 3m. / 3a. q. 41. 4. 1m. / 1æ Corin. 11 fin. / He. 3. le. 2 me°. C. / cap°. 11 le. 4. ſin. l. / lect. 6. princ°. C. Deum.
* Abraham 8.

11 Tentare Deum eſt diabolicum, & ſemper eſt peccatum, quia omnis tentatio procedit ex ignorantia, uel ex dubitatione. 2a. q. 112. 5. c. / 22æ. q. 97. 2. o. Creationis.
* Achaz. Agatha. Gedeon. 1. 2. Irreligioſitas 3. Iudas 126.

12 Tentatio Dei, & quælibet alia irreuerentia eius, opponitur religioni, & eſt ſpecies irreligioſitatis. 22æ. quæſtione. 97. 3. o.

13 Superſtitio eſt grauius peccatum, tentatione dei, quia magis eſt contra reuerentiam dei. 22æ. q. 97. 4. o.

14 Adam tentatus fuit a diabolo principaliter: ſed a muliere inſtrumentaliter. Nec fuit pœna, quia ſine difficultate poterat reſiſtere. 22æ. q. 165. 1. 3m. / 5. 1m. Adam.
* Dæmon 53. &c. Dæmoniaci. Maleficium 4.

15 Conueniens fuit, quòd Deus permitteret hominem tentari a dæmone, in ſignum innocentiæ, & iuuari faceret ab angelis bonis. 22æ. q. 165. 1. o.
* Maria 8. 9. 38 62. Mulier 6. Pœna 95.

16 Ordo tentationis eius, fuit conueniens. 22æ. q. 165. 2. o. / 3a. q. 41. 4 c.
* Signum 14.

17 Chriſtus voluit tentari, quadruplici ratione, ſcilicet ut nobis daret auxilium, cautelam, exemplum, & fiduciam. 3a. quæſtio. 41. 1. o. Chriſtus.

18 Modus & ordo tentationis Chriſti, conueniens fuit. 3a. qu. 41. 4 o.

19 Non omnis tentatio Chriſti, legitur facta in deſerto, licet quidam hoc aſſerant. ſ. imaginarie. Alij dicunt Hieruſalem dici deſertum. 3a. q. 41. 2. 3m.

20 Chriſtus debuit tentari in deſerto, quia diabolus magis tentat ſolitarios, & tendentes ad meliora. 3a. quæſtion. 41. 2. o.

21 Chriſtus uoluit tentari poſt ieiunium, quia ieiunium eſt arma, contra tentationes, & occaſio, & oſtendit infirmitatē humanam. ſ. famem. 3a. q. 41. 3. o. Ieiunium 13.

22 Chriſtus fuit tentatus in quadraginta diebus ieiunij, præter illas tres conſentationes, quas habuit poſt ieiunium. 3a. quæ. 41. 3. 2m.

23 Diabolus tentans oſtendit Chriſto regna, ſignando digito, non autem oculis Chriſti aliquid repræſentando. 3a. quæſtio. 41. 4. 7m.

24 Chriſtus agebat, ut tunc a nemine uideretur, licet diabolus portans, crederet uideri Chriſtum ab omnibus. 3a. q. 41. 4. 7m.

25 Chriſtus dicitur tentatus per omnia, quantum, ſcilicet ad pœnam, non autem tentatione culpæ. 3a. q. 41. 1. 3m. / Heb. 2. lec. 4 ſi. / c°. 4 le. 3. me°. C.

Quid. 1 ¶ TEMPVS non eſt quid mathematicum, ſed naturale 1.d. 2.q.1.1.c.prio°./Poª.q.9.7.c.
* Ampliatio.

2 Tempus non eſt idem numero, cum aliquo accidente in ſubſtantia fundato, 2.d 12.5.2^{m}.
* Angelus 539. Augmentum 33.

3 Tempus non eſt numerus abſtractus, ſed eſt numerus numeratus 1ª.q.10.6.c./ 2.d.2.q.1.2.c.principio.
* Corpus 54.

4 Motus eſt alteratio mobilis, ſecundum diuerſa ubi, ſed tempus eſt fluxus ipſius nunc, ſecundum quod alteratur ratione. 1ª.q.10.4.1^{m}.

5 Tempus habet eſſe perfectum extra animam, quod debetur ei, ſecundum rationem propriæ ſpeciei. Opuſc.44.capⁿ.2.
* Duratio 2.3.

6 Immo temporis ratio, completur ex actione animæ numerantis 2.d.12.5.1^{m}./ Opuſc.44.o./ Phy.4.le.6.primª.c.&c. Reſp. Duⁿ.1149.

Dum.1149. 7 Tempus quo ad ſuum quaſi materiale, fundatur in motu.ſ. prius & poſterius, ſed formale eius, completur per actũ animæ numerantis. Ideo non eſſet tempus, ſi non eſſet anima 1.d.19. q.2.1.c./ q.5.1.c.primⁿ./ d.37.q.4.3.c./ 2.diſt.12.5.2^{m}./ Opu. 44 o./Phy.4.lect.6.me°.c. * Eui 6 Aeternitas 17.20.31. Inſtans 2.&c. Locus 4. Momentum. Mundus 29.

8 In tempore eſt aliquid quaſi formale, ſcilicet numerus prioris & poſterioris, & aliquid materiale, per quod eſt tempus continuum 1.diſt 37.q.4.3.c.
* Quantitas 10.26.32. Vbi 1.2.

9 De ratione temporis, ſunt duo ſcilicet, ꝙ accipiantur ad minus duo uel tria nunc, inter quæ eſt tempus, uel tempora continuata per unum nunc, & quòd ſint ſuccedentia 1. d.19.q. q.2.1.c./ d.37.q.4.3.5^{m}.

Subiectum. 10 Tempus eſt in primo motu cæli, ſicut in ſubiecto, & primo menſurato.1ª.q.10.6.c./ 1.diſtin.37.q. 4.3.c./ 2.d.2.q.1.2.c./ d.12.5.2^{m}.

11 Accidit tempori, eſſe numerum motus firmamenti, inquantũ eſt primus motus, quia ſi alius motus eſſet primus, eſſet numerus eius.1ª.q.66.4.3^{m}.

12 Tempus comparatur ad primum motum, ut menſura, & ut accidens ad ſubiectum, ad alios autem motus, ut menſura tantum, 1ª.q.10.6.c./2.d.2.q.1.2.c./4.d.11.q.1.ar.3.q.2.2^{m}./ Spiritu 9.11^{m}.

13 Tempus eſt unum, ab unitate motus primi mobilis, non autem ab unitate materiæ primæ. 1ª.q.10.6.c./ 3ª.quæſtio.75. 7.1^{m}./ 1.diſtinct.19.q.5 2.2^{m}./2.diſtinct.2.quæſt.1.2 / Opuſ. 36.cap°.1.

14 Vnitas & pluralitas temporis, & inſtantis, accipitur tantum, ſecundum primum motum cæli, qui eſt principium omnis motus & quietis, 3ª.q.75.7.1^{m}.

15 Tempus menſurat per ſe omnem mutationem, cuius termini habent medium quantitatis dimenſiuæ, uel virtutis, 1.d 37. q.4.3.c. * Anima 21.22. Cælum 73.74.75. Ceſſare 4. Circumciſio 13. &c. Corruum.

16 Tempus duplex, ſcilicet numerus prioris & poſterioris in motu cæli, menſurans omnem motum continuum, habentem ordinem ad motum cæli, & numerus prioris & poſterioris in quocunque.1ª.q. 85.4.1^{m}./ 1. d.8.q.3.3.4^{m}./ diſtin.19.q.5.2. 4^{m}./ d.37.q.4.3.c /2.d.2 q 1.1. 4^{m}./ d.3.q.2 5^{m}. * Creatio 46.49 50. Deus 569. Diuiſio 16. Aeternitas 17 Aeuũ 9. Ex 2.

17 Continuitas accidit tempori, ratione motus. Ideo tempus menſurans motum non continuum, nec habentem ordinem ad motum continuum cæli, non eſt continuum 1ª. q.53.3. n./.q. 61.2.2^{m}./q.63.6.4^{m}./ q.85.4.1^{m} / 1ª 2ª.q.113.7.5^{m} / 1.d.8.q. 3.3.4^{m} /d 19.q.2.1.c./d.37.q.4.3.c.ſi./ 2. d.2.q.1.1. 4^{m}./d.3. q 2.5^{m}.ſi./Ver.q.8.4 15^{m}./ Quol.2.5.c./ Quolib.9.9.c. fin./ Quol.11.4.c / Opuſ.36.c°.1./Met.11.le.10.ſi. Continuum 3.
* Fieri 1. Lex 146.&c.168. Menſura 6. Motus 50.

18 Quies cæli non menſurabitur tempore, quia tempus non menſurat quietem primo, ſed ſecundario Poª.q.5.5.10^{m}.
* Mundus 15.17.19. Natiuitas 14. Pœna 96. Præceptum 18. Præſentia 0. Præteritum 3. Prius 6.7 62 &c. Prolixitas. Propter 4. Quantitas 26.31. Quies 0. Regula 6. Relatio 59.96. Sponſalia 7.

Eſſe. 19 Eſſe prius generatione, continetur ſub eo quod eſt eſſe prius tempore, ſed non econuerſo. Metaphyſic.7.lect.17.
* Angelus 183. Anima 21.52. Auaritia 14. Cælum 73.74. Ceſſare 4. Circumciſio 4.&c. Dies 2. Doctrina 18. Eccleſia 6. 7 10.

20 Succeſſio de eſſe ad non eſſe per annihilationem, menſuratur tali tempore, quali & creatio, non autem æuo 2.diſtinct. 2.quæſt.1.1.7^{m}./ diſt.12.5.3^{m}.
* Enunciatio 4. Aeternitas 14. 28.35. 36. Ex 1. Femina 3. Fides 43. Fieri 5.

21 Tempus non menſuratur alio tempore, nec fieri eius, quia totum eſſe eius eſt in fieri Ideo incipit in principio temporis, ut in principio non autem ut in menſurante 1ª. q.66.4. 5^{m} / 1.d.3.L.prin°./Poª.q.3.17.24^{m}./25^{m}.
* Generatio 47. &c.91. Hæreſis 78.&c.115. Incarnari 15. Incipere 2. Indiuiſibile 1. Ioannes 3.19. Ius 14. Materia 16. Matrimonium 12.29 83.

22 Oppoſitum uidetur dicere. Poª.q.3.17.24^{m}. Reſpondeo Dubio 1150. Dum.1150^{m}.
* Medium 11. Menſura 6.7 Meritum 95.96. Natiuitas 14. Nihil 1. Nomen 63.64. Ordo 16.17. Pars 11.31.

23 Eſſe corruptibilium, non menſuratur æternitate, ſed tempore, quia tempus menſurat ea, etiam ſi actu non mutentur, ſicut & quietem 1ª.q.10.4.3^{m}./5.c.
* Paulus 27. Prius 6.8.9. Redemptio 1. Subſtantia 20.31. Succeſſio 2. Thales 1.

24 Tempus eſt per ſe menſura motus primi. Ideo non menſurat eſſe, niſi ſecundum ꝙ ſubiacet variationi, ex motu cæli 1ª.q. 10.4.3^{m}./ 1ª 2ª.q.31.2.c./ 1.d.19.q.2.1.4^{m}./ 4.d 17.q.1.ar.5 q. 3.3^{m}. / q.2.ar.1.q.3.3^{m}./ d.59.q.3.ar.1.quæſ.3.o./Poª.q.5.1. 2^{m}./ Quol.4.5.c./ Phy.3.lec.5.ſi.1.F./liª.8. lec. 21.ſi.c.ſi.
* Teſtamentum 6. Virtus 120.

25 Immo accidit tempori, eſſe menſuram motus firmamenti.1ª. q.66.4 3^{m}. Reſpondeo Du°.1151. Dum.1151^{m}.

26 Tempus non menſurat, niſi habentia principium & finem ſui eſſe in tempore, quia etiam motus cæli, ſecundum quamlibet circulationem eſt huiuſmodi 1ª.q.10.4.c./ 1.d.19.q.2.1. c.ſi./ d.30.L prioⁿ.
* Vita 24. Vniuerſale 22.

27 Tempus non menſurat, niſi quæ aliquo modo ſunt in loco, quia tempus conſequitur motum localem contra. 2.c°.96.ſi.

28 Tempus uel dies alicuius rei dicitur, quando res eſt in optimo ſtatu, & in maximo ſui poſſe. 1ª.Cor.3.le.2.ſi.D.

29 Scriptura diuina creationem rerum, in indiuiſibili factã pronunciat dicens. In principio creauit Deus cœlum & terram. Quod quidem principium Baſilius principium temporis exponit, quod oportet eſſe indiuiſibile, ut ſecundum philoſophum probatur, 1ª.q.46.3.c./ Cont. 2.cⁿ. 19.fin. Operatio.
* Aborſus 2. Abraham 5.7. Accipere 4. Actus 76. Aduentus 7. Alleluia.

30 Oppoſitum uidetur dicere. 1ª.q 46.3.1^{m}. Reſp. ſicut Dub°. 129. Dum.1152^{m}.
* Alteratio 7. Ampliatio.

31 Omnes & ſolæ operationes, quæ expectant in futurum aliquid ad complementum ſuæ ſpeciei, ſunt per ſe in tempore. 1ª 2ª.q.31.2.o./ 4 d.17.q.1.a 5.q.3.^{m}./ 3^{m}./q.2.ar.1.q.3.3^{m}./ d.49.q.1.1 2 q.5.c./ q.3 a.2.q 3.c
* Animal 27. Annexum 1. Apprehenſio 3. Augmentum 13. Baptiſmus 24.79.163 279 Benefacere 1 Campiona 1. Charitas 145. Circumſtantia 7. &c Comedere 4. Concilium 4. Confirmatio 15.&c. Conſilium 6. Cornelius 1. Corpus 46.61.65.

32 Actio eſt in tempore dupliciter, ſ. uel propter principiũ eius, ut actiones rerum naturalium, uel propter terminum, ut actiones angelorum in res temporales. Cont. 3.cⁿ. 61.3^{m}.
* Creatio 46. &c. Debitum 22. &c. Delectatio 110. Dæmon 1.69.70.

33 Tempus procreationis carnalis & ſpiritualis eſt quincuplex, ſcilicet conceptionis, alitionis, remiſſionis, lactationis, & ablactationis 2ª 2ª q. 189. 1.4^{m} / Quol. 4.24.ar.9.
* Deus 454 Diuiſio 13. Duratio 2. Euchariſtia 161. Factum 1. Femina 3. Feminalia.

34 Pars noſtra intellectiua ſecundum ſe eſt ſupra tempus. Senſitiua uero, ſubiacet tempori. Ideo tranſmutatur ſecundum curſum eius. 1ª 2ª.q.53.3^{m}.
* Fieri 1. Generatio 47.&c.91. Gloria 18. Gratia 135. Gratitudo 3. Habitus 77. Hæreſis 78.&c. 115. Ieiunium 31. Ignorantia 19. Incarnatio 15. Indulgentia 23. Innocentia 1. Intellectus 91. 121. Iſtrionatus. Iudicium 45.76.86 Iuſtificatio 29. Lex 97.147.&c. Liberum 25. Luxuria 35. Maria 25. Matrimonium 138 Matutinæ 0. Memoria 1.&c Menſtruum 1.7. Meritum 95.96. Miſſa 18. Motus 50. Obedientia 16. Officium 7. Omiſſio 9. Operatio 28. Opus 2.&c. Ordo 1 Paſſio 89. Peccatum 308.310. Pœna 96. Pœnitentia 22 86.113.

35 Intellectio noſtræ, adiacet tempus, ratione phantaſmatum, quo ad ſecundam operationem intellectus, non autem quo ad primam 1.q.85.5.2^{m}./ 1ª 2ª. quæſt.113.7.5^{m}./1.d.8.q.2.3.c./ d.38.3 3^{m} / 2.d.15.quæſt.1.3. 1^{m}./ 4.diſtinctio. 49.q.3.ar.1.q. 3.o./ Con. 2.cap°.96.fin./. Verit.q. 8.14.12^{m}. / Opuſcul.28. capⁿ. 1. * Perfectio 15.41. &c. Præceptum 18 Prædeſtinatio 1. Prædicari 34. Præteritum 0. Principiatum 3. Prius 6.&c. Pſalterium 2. Quãdo 1. Reſurrectio 4.6.7 8. Sabbathum 13. Sacrum 42.115. Saluari 13.14. Signũ 13. Symbolũ 8. Solertia 2. Solicitudo 7. 8. Subito. Traductio 3. Tranſire 1. Velox 2. Vendere.

Te

Vendere 10. Virtus 181. Votum 17.44.&c. Vſura 92.&c.107. &c. 146.&c.305. Vſus 10.13. Chriſtus 54.59.

In communi. 36 Tempus commune eſt, nec eſt propria poſſeſſio alicuius, ſed a Deo datur æqualiter. Opuſc. 73. cap° 4.
*Abortus 2. Aduentus 7.

37 Tempus fluit ab euo, nō quidem effectiue, ſed exemplariter, vt inferius a ſuo digniori, in quantum tanto magis accedit primo exemplari. 2. diſt. 2. q. 1. 1. 2m.
*Charitas 145. Cete 3. Coæuum. Concilium 4. Credere 13. 84. Datio 19.

38 A quocunque tempore determinato vſque ad præſens, eſt tempus finitum. 2. diſt. 1. q. 1. 5. 17m.
*Eccleſia 7.

39 Defectio permanens magis ſignificatur per tempus præſens, quàm per præteritum, ſed in ſucceſſiuis eſt econuerſo. Ideo in diuinis, quæ ſignificantur per modū actus, verius dicuntur in præterito, quàm in præſenti, & verius in præterito perfecto, quàm in præterito imperfecto, ſed econuerſo in aliis. 1. d. 8. q. 2. 1. 4m / 5m. / diſt. 9. q. 2. 2. o.
*Aeternitas 5.&c. Innocentia 1.

40 Verba omnium temporum vere dicuntur de Deo. 1a. q. 10. 2. 4m. / q. 13. 1. 3m. / q. 42. 2. 4m / 1. d. 8. q. 2. 3. o. / diſt. 9. q. 2. 2. o. / cont. 4. c° 23. Ioan. lec. 1. me° 2. B. /.
*Mundus 21.&c. Prædicari 34. Prophetia 92.&c. Quieſcere 1. 3. Sponſalia 7.&c.

41 Quædam nomina ſignificāt tempus, verba vero & participia cum tempore, ſed aduerbia habitudinem temporis. 1a. q. 13. 1. 3m. / Pertherm. lec. 4. me° e. E. &c.

42 Diuerſitas temporum non diuerſificat veritatem. 4. diſt. 2. q. 1. art. 1. q. 2. 2m.

43 Tempus per ſe cauſat obliuionem, ſed per ſtudiū cauſat ſcientiam. 4. diſt. 50. q. 2. ar. 2. q. 1. 3m. / Ethi. lec. 11. prin°. c. / Phy. 4. lec. 20. me° d. / lec. 23. q. -
*Verbum 48. Vniuerſale 2.

44 Tempus matutinū eſt maxime aptum orationi, & contemplationi, quia cor eſt liberum a ſolicitudine. Pſ. 5. prin°. b. E.
*Contemplatio 10.

¶Tenacitas. Auaritia 13. Pertinacia o.

¶Tendere. Aduena 1. Amor 183.205. Angelus 466. Anima 132. Appetitus 16.&c. 40.43. Bonitas 169.&c. Charitas 36.61. Contemplatio 27. Cor 12. Creatura 26.&c. Delectatio 12. Fides 151. Finis 27.65.71.84. 123. Humilitas 2.11.32. Imperfectio 2. Intellectus 212. Lex 10. Liberum 11. Longanimitas 1. Magnanimitas 1.2. Motus 18. Nihil 4. Perfectio 82. Pluralitas 1. Proceſſio 46.47. Proditor. Propoſitum 1. Religio 23.66.67. Reſurrectio 23. Senſualitas 9.12. Simplicitas 1. Spes 53.58. Superbia 23.25. Temperantia 18. Tentare 20. Voluntas 16.

Diuiſio. 1 TENEBRÆ poſſunt dici tripliciter. ſ. ſubiectum lucis, humilitas, & priuatio eius. Primo modo, & ſecundo ſunt entia, & creatæ a Deo, nō autem tertio modo. 1a. q. 66. 1. c. / 5m. / q. 67. 4. c / 2m. / 3m. / 4m. / q. 68. 3. c. / q. 69. 1. c. / q. 74. 3. 6m. / 2. d. 12. L. me°. l. / d. 13. 3. 1m. / Cont. 4. c° 13. fi. / Pot. q. 3. 6. 16m. / q. 4. 1. 2m. / 1a ſal. 13. me° 2. C.
*Caligo o. Cœlum 55.

2 B. Tenebræ tripliciter accipi poteſt. ſ. pro pœna, pro dæmone, & pro mundi erroribus, Io. lec. 3. fi. b. l.

3 A. Tenebræ triplices. ſ. ignorātiæ, culpæ, & æternæ damnationis, a quibus liberat Chriſtus. Iſa. 13. fi. / Io. 8. le. 2. princ°. b. l. c° 12. le. 6. me° C. / le. 8. me°. e. B.

3 Tenebra ſpiritualis, ideſt ignorantia facit tria, ſicut & corporalis. ſ. ſordes, otium, & pigritiam. Dion. 4. le. 4.

4 Peccata dicuntur tenebræ triplici ratione. ſ. quia carent lumine rationis, fiunt in tenebris, ideſt in occulto, & ducūt ad tenebras damnationis. Io. 3. le. 3. fi. e.
*Creatura 23.25.&c. Damnatio 9.42.66. Dies 16. Exorciſmus 13. Ieiuniū 21. Infernus 1. 2. Macula 5. Natiuitas 15. Opus 4. Symbolum 8. Veſpere. Viſibile 1. Viſio 20.

5 Tenebræ Dei, & nubes quadruplices. ſ. humanitas Chriſti, ſpecies ſacramentales, fides, & mali, per quos tenebræ operatur. Pſal. 17. me° k. 8.

6 Tenebræ opponuntur luci priuatiuæ, non autem contrariæ. Ma. q. 1. 1. 5m.

¶Tenebræ. Accidentaliter 3. Accuſatio 18. Actus 186.187. Angelus 55.57. Auditor 1. Baptiſmus L. Comprehendere 4. Contractus 1.2. Deus 147. Diuitiæ 3. Fides 73. Forma 89. Fortitudo 52. Fruitio 1. Generatio 53 Humicidium 2. Ieiuniū 6. Ioſamia 1. Ira 9. Liber 23. Luminare 4. Magnanimitas 26. Manſuetudo 2. Matrimonium 80.117.122.126. Memoria o. Miſſio 3. Modalis 1. Natura 27. Nomen 10. Holocauſtum 4. Oppoſitio 18 21. Peccatū 99. Periurium 5. Pertinacia 1. Potentia 7. Profeſſio 5. Propoſitio 3. Religio 99. Reſtitutio 7.9.&c. Sacerdos 14. Scriptura 16. Simonia 33. Simpliciter 6. Taurus. Verbum 18. Virtus 7. Vnitas 13. Vſura 29.133.169.177.

Te

1 Teneri ad aliquid dicitur dupliciter. ſ. per obligationem ad pœnam, & per carentiam finis. Veri. q. 23. 7. 8m. Diuiſio.
*Abſoluere 26.

2 Ad impoſſibile nemo tenetur. 22. q. 79. 3. 2m. / q. 88. 3. 2m. / q. 129. 1. 3m. *Abſtinētia 4. Accuſatio 9. Aduocatus 1.2. Aleator o. Amor 46.119. Anniuerſarium. Auditor 1. Baptiſmus 30. Bellum 6. Beneficere Bonitas. Charitas. Circunciſio 26. Clemens. Comprehendere 6. Confeſſio 26.&c. Confeſſor 1. Confirmatio 19. Conſcientia 17.19. Conſeruatio 13. Contractus. Credere 14.&c. Damnatio 20.&c. Damnū 1.&c. Debitum 11. Decimæ 1.6.&c. Deus 335.&c. Diuitiæ 7. Dominium 13. Donum 41. Aedificare 1. Eleemoſyna 8.16.&c. Epiſcopus 26.&c. Euchariſtia 163.167.179. Exactio 5.

3 Ad aliquid tenentur directe, quod per ſe eſt in poteſtate noſtra, indirecte vero, quod faciendo aliquid, quod eſt in poteſtate noſtra, habemus. 4. diſt. 48. 3. c.
*Fama 3.4. Fides 60. Fornicatio 10.12.14 Furtū 8. Ieiunium 18.22.&c. Ignorantia 30.35. Illegitimus 4 Inquirere 3. Iuramentum 18. Lex 33. Matrimonium 35.36. 40.41.60.61.80. 117.126. Medicus 8. Melius 3. Meretrix 6. Mora 12. Neceſſitas 30.32.33 Negatio 8. Neſcire 4. Obedientia 8.29.&c. Oblatio 3. Obligatio o. Officium 4.18. Omiſſio 16. Operatio 23. Oratio 84. Ordo 101 106.107. Papa 6. Pedagia. Pœna 67.

4 Ad illud proprie dicitur aliquis teneri, quod ſi non facit, peccat. 1. diſt. 48. 3. c.
*Pœnitentia 61.74.&c. Perfectio 65.82.&c. Præceptum 60. 147. Prædicari 35.36. Prælatio 7. Princeps 27.&c. Religio 30. &c. 62.&c. Reſtitutio o. Sacerdos 26. Sacrificium 11. Saluari 18. Satiſfactio 13.&c. Sciētia 62.&c. Seruitus 8. Simonia 13. Stupor 2.3. Teſtis 1.&c. Tributum 6. Vendere 8. Votum 23. Vſura 238.&c. Vxor 12. Zachæus.

¶Teneritas. Dulcedo o. Ioannes 13. Lachrimæ.

¶Teneritudo. Animal 78. Ioannes 13.

¶Tenor. Profeſſio.

2 ¶Tentio. Comprehendere 4.

¶Tenuis. Debilitas. Paradiſus 3.4. Pulsis 1. Vinum 4.

¶Tepiditas. Feruor 9. Peccatum 159.

¶Ter. Appellare 4. Conſecratio 20. Encenia. Euchariſtia 179. Creationis.
¶Tertia dies creationis. 1a. q. 69. 1. 2. c. princ°.
*Adoptio 7. Affinitas 16. Amazones 1. Amor 8. Analogia 5. Aqua 9. Augmentum 22. Crucifigi 1. Dies 22. Eadem Euchariſtia 193. Excandeſcentia. Excōm° 29 Febris 2. Hæreſis 119. Ieiunium 26. Innocentius. Los 4 Miſſa 18.19.12 Plāxe 1. Politia 6. Reſurrectio 41. Tertiana. Terra 14. Vſura 165.184.

¶Tertiana. Febris 2.

¶Terrebintus quædam arbor eſt generatiua raſinæ, ſecūdum Iſidorum, quæ in Damaſci partibus magna eſt, & in gratia eſt parua. Iſa. 6. fi. Quid.

¶Tergere. Manipulus.

¶Tergiuerſari eſt ab accuſatione omnino deſiſtere inordinate. 22. q. 68. 2. c. / 3m. *Accuſatio 4. Præuaricator 2. Quid.

¶Terminatiuæ. Forma 34. Mutatio 2.

¶Terminus. Accidens 60. Actio 44.49 50.56.64 66.97. Actus 22.28.37.195.196. Agens 45.101. Albedo 1. Alteratio 5.6. Ampliatio. Amor 2 14.&c. Angelus 9.23.125.126.456.487. Anima 18.88. Annihilatio 4. Apponere 2. Alteru 1. Aſſumere 3.6.12. Augmentū 8. Auerſio 1. Beatitudo o. Bis. Charitas 76. Circulus 4. Cognitio 19. Color 5. Conceptio 1. Concluſio 2. Confinium. Conſilium 4. Contractus 1. Contemplatio 24 Contentio 4. Contrarium 4 Cōuerſio 17. Corpus 30. Creatio 9. Datio 5. Determinatio o. Deuotio 21. Deus 102. Dies 6.&c. Definitio 1. Dimēſio 1.&c. Diſpoſitio 6. Dominium 1. Eſſe 5. Aeſtimatiua 3. Euchariſtia 90.&c. Ex. Excluſio 1. Extremum. Facere 3. Fallacia 6. Femina 4. Finis 1.10. 11. Figura 12. Finiri. Finis 11.&c. 40.&c. 129. Forma 17.34.94.165. Generatio 16.&c. Gratia 54.80. Hæreſis 47.48. Incipere 3. Indiuiduum 36. Indiuiſibile 1. Inſtans 24.25.26. Intellectus 213. Intentio 3. Inueſtigare 1. Ioannes 1. Iraſcibilis 2. Iuſtificatio 11.16.24.42. Limita°. Limitea Materia 38. Matrimonium 89. Mediū 3. Menſura 19. Merces 4. Miſericordia 8.28. Mors 14. Motus 13.&c. Mutatio o. Mutatum. Natiuitas 3. Natura 17.22 Negatio 7 8 Numerus 22.18.21.22. Obiectum 8.10. Omnis 4. Operatio 9.13.14. Orizon 1. Paſſio 45.56.66.129. Pax 5. Per 2. Perfectio 28. Phyſica 5. Pollutio 3. Poſſibile 4.5. Pot. 26.49.59 Prædeſtinatio 47. Prædicari 35.36. Principatum 1. Proceſſio 6.15. Proportio 12. Pſalmus 7. Puer 15. Puritas 2. Quādo 2. Quia. Raptus 9 Ratio 34.57 Reduplicatio 6. Relatio 7.16.27.28. Relatum 4.8. Religio 62 Reſtitutio 15. Reſurrectio 5 Se. Significatio 2. Spirituale 9 Succeſſio 2. Tempus 15.32. Trāſire o. Triſtitia 6. Verbum 35. Via 9.&c. Virtus 37.45.211.270. Vocatio 3. Vſura 100.157.&c. Vir 12.&c. Chriſtus 30.

¶Ternarius numerus eſt numerus perfectus. 12a. q. 70. 1. c. / 3a. q. 53. 1. c. / Heb 4 lec. 1. me° G. *Tres, Trinarius. Quid.

Ifſe. 1 ¶Terra eſt in medio totius mundi, licet pythagorici dixerint ignem eſſe in medio. Cæ.2.le.20./ 26.0./ Pſal.23.prin°. a.E.&c.

2 Terram eſſe inanimatam, multipliciter probatur, contra rationes Alexandri ſequentis errores gentilium, qui attribuebant terræ cultum deitati. Cæ.lect.18.ſi.

*Abraham 17.Adam 92. Aer 3.10. Amor 58. 194. Angelus 147.Anima 134 Animal 10.&c. 19.20.42. Apoſtoli 37.Aqua 9.Argentum 1.Aſcendere 8.Baptiſmus 23.Bethleem. Cereus 1.Cæte.14.Cætus.Chiliaſtæ.Cimiterium.Corpus 35.Dæmõ 115.121.Deſcendere 13.Eccleſia 16.Euchariſtia 160. Flumẽ 11.Fortitudo 41.

3 Non eſt poſſibile, aliam eſſe terram, præter iſtam. Et eadem ratio eſt, de aliis partibus mundi. 1ª.q.47.3.3^{m}.

*Grando.Hieruſalem 1.Ioſephus 4 Iudæi 6. Iudicium 81. Iuſtificatio 16.Limus.Loua 8.Machabæus 2.Manſuetudo 9.Mare 3.Materia 14.Motus 36 Offuſcatio.Paradiſus 0.Phyſica 4. Plumbum.Pluuia 0.Primitiæ 3.Puluis 2.Radix 1.Reptile 0. Sal.Salſedo.Seruitus 9.Stella 7.Talpa.Tempus 29. Terræmotus 0.Terreſtris.

4 Terre quadruplex debet habitari, ſcilicet patriæ, per deſiderium, conſcientiæ, per diſcuſſionem, eccleſiæ, per cõfeſſionem fidei & vnitatem, & carnis, per virtutes. Pſ.36.

*Vapor 1. Velox 1.Vermis 1. Veſpertilio. Vnctio 38.Vſura 202.203.204.215.219.294.

5 Patria cæleſtis, dicitur terra, ratione firmitatis, & illuminationis a ſole, id eſt, a Deo. Pſ.36.prin°.f.ſi.

Quantitas. 6 Quantitas terre a ſuperficie eius vſque ad centrum eius, ſciri poteſt naturaliter. Opuſ.10.ar.42./ Opuſ.11.ar.25./ Opuſ. 53.14^{m}.

7 Tota terra, non habet ſenſibilem quantitatem, reſpectu ſupremæ ſphæræ, reſpectu cuius, eſt vt centrum. 3.c°.37.u^{m}./ Opuſcu.9.q.98.

*Dies 25. Elephas 4.Fortitudo 41.

8 Quantitas montium, nihil eſt, in cõparatione quantitatis terræ, ſicut pilus in ſphæra. Cæ.2.lec.27.me°.d.

9 Longitudo terræ, eſt ab oriente in occidens, quia eſt maior diſtantia, quàm a ſeptentrione ad meridiem, quæ eſt latitudo eius. Iob 38.lect.2.prin°.B.

*Luciditas 2.Maledicere 4.Mare 3.

10 Rotunditas terrę, ſecundum antiquos eſt ſtadiorum 400000. Secundum modernos vero, eſt 180000. Sol autem, eſt 160. maior terra. Cæ.2.fin.

*Vapor 1.Velox 2.

11 Terra eſt immobilis, & rotunda, ſeu ſphærica. Cæ.2.lect.26. vſque fin.

Du^{m}.1152. 12 Oppoſitum videtur dicere a ſimili, quo ad mobilitatem. Ma. q.16.9.7^{m}.ſi. Reſp.Du° 1153.

13 Aſtrologus demonſtrat terram eſſe rotundam, per eclipſim ſolis, & lunę, naturalis vero per motum grauium ad centrum. 1ª.q.1.1.2^{m}./ 12ª.q.54.2.2^{m}./ 2.d.14.q.2.2.5^{m}./ Phy.2.le.3. ſi./ Poſter^{m}.le.41.ſi.

13 Per opus ornatus tertiæ diei creationis, aufertur duplex informitas terræ. ſ. cooperatio per aquas, & defectus plantarum, 1ª.q.66.1.0./ q.69.2.c.Dies 22.

14 Terra ſicut dicitur inanis & vacua, quia deerat ei duplex pulchritudo, ſcilicet vna quam habet ex hoc quòd eſt aquis diſcooperata, alia quam habet ex hoc quòd eſt ornata herbis & plantis, ita eius formationem expreſſit ſcriptura per hoc quod dicit, & appareat arida, 1ª.quæſtio.66.1.c./ 1^{m}./ 5^{m}./ q.67.4. c./ q.68.3.c./ q.69.1.c./ 1^{m}./ 2.c./ q.74.3.4^{m}./ 2 d.12. L. medio. G./ 3.4.c°.23.fin./ Potentia.q.3.6.16^{m}./ quæſtio.4.1.c./ 2^{m}./ 7^{m}./ Spiritu 1.4^{m}./ Pſalm.23.princ°. a. C./ Pſalm. 32. prin°.h.

¶Terra ſancta. Hieruſalem. Votum 41.

Cauſa. 1 Terræmotus cauſatur principaliter à Deo, ſecundario autem a vento impellente alium ventum intra terram. Ideo nõ poteſt eſſe ſimul in tota terra, ſed per ducenta miliaria ed plus, & per quadraginta dies, & quandoque per annum. Et euaporat ſole ſubtiliante. Pſal.17.prin°.e. H./ f.F.

2 In terræ motu terra videtur tremere, quia non mouetur tota terra, nec de loco ad locum, ſed in ſe. Iob 38.lec.2. prin°./ Pſ. 17.prin°.c.H.

3 Et fit ſæpe in locis cauernoſis, iuxta mare, quia per frigus clauduntur pori terræ, & impellit vapores. Pſ.17.prin°. f.fin.

4 Tranquillitas ventorum, eſt ante terræ motum, ſed poſt eum, flant, quia exeunt de terra. Pſ.17.prin°. f.A.

5 In terræ motu vapor continue exit de terra. Ideo animalia, quæ portant caput iuxta terram, inficiuntur, quia vapor ille venenoſus eſt. Pſ.17.prin°.f.ſi.

*Generatio 15.Vapor 2.

6 Terræ motus ſecundum Senecam, diuiſit Siciliam a Calabria, & Hiſpaniam ab Africa. Pſ.19.prin°.f.A.

¶Terræ naſcentia. Sacrificium 34.

¶Terrenũ. Abiectus. Afflictio. Amor 62. Aqua 5. Arca 3. Chaſtitas 90.113. Cæte.2. Energumenus 2. Fœlicitas 7. Iudicium 49. Lex 137. Luctus 2. Manichæus 3. Meretrix 2. Negatio 2. Paradiſus 0. Pax 21. Peccatum 186. Princeps 2. Rõ 38.49. Sandalia. Sapientia 10. Sors 5. Stultitia 4.5.6. Terreſtris. Verbum 74. Veſpertilio. Chriſtus 90.

¶Terreri. Magi 6.

¶Terreſtris. Anima 134. Animal 12.13. Aſcendere 17. Cætus 2. Energomenus 2. Helias 4 Ignis 2.5. Incontinentia 5. Manſuetudo 9. Paradiſus 0. Piſcis 2. Plumbum. Purgatio 9. Reptile 2. Terrenum. Transfiguratio.

¶Terrenum. Altare 1.2. Terrenum. Terreſtris.

¶Terribilis. Aduentus 10. Continentia 21. Dubitatio 1. Fortitudo 12. Inconſtantia 2. Prophetia 45.

¶Terror. Angelus 453.455.

Hæreticus. 1 ¶Tertullianus hæreticus dixit, quod anima rationalis, hẽt figuram corpoream, & membra corporea, ſicut habet corpus. 2.d.30.q.2.1.c./ Ro.7.lec.4.prin°.L./ 2ª.Cor.4.lec.5.prin°.C. Anima 121.

2 Error eius, quòd anima creſcit, creſcente corpore, ſed non augmentatur. 2.d.30.q.2.1.c.ſi.

3 Hæreſis eius, & Vadrianorum, ſiue Antromorphitarum, qui figurant Deum, corporalibus lineamentis, 2ª2ª.q.188.5.c./ 3. 1.c°.20.ſi./ Spiritu 5.c.prin. Antromorphitæ.

Quid. 1 ¶Testamentum proprie, eſt percipiendæ hæreditatis inſtitutio filiis a patre. Ideo primo pertinet ad promiſſiones, ſecundo ad mandata, quę ſe habent ſicut via ad conſequendam hæreditatem promiſſam. 3ª.q.78.3.5^{m}./ 4.d.8.q.2.ar.2.q.3.1^{m}. Adoratio 20. Alę. Angelus 447 568. Arca 0. Ceremonia 5.&c. Clauis 9. Epiſcopus 30. Euchariſtia 11.80.170.171. Feſtũ 2.&c. Fides 104. Hæreſis 63.64.100. Inteſtatus. Ioannes 1.2. Irregularitas 4. Legitimatio 3. Miſſio 30.37. Prophetia 82.92. Scriptura 12. Teſtari. Vſura 243.276.

2 Teſtamentum dicitur dupliciter. ſ. quodlibet pactum, teſtibus confirmatum, & diſpoſitio hæreditatis percipiendæ, non confirmata, niſi per mortem. 1ª.Cor.11.lc.6.me°.F./ Gal.4.lec.8. prin°.B.

3 Teſtamentum Dei eſt pactum initum cum Deo in lege, & baptiſmo. Pſal.43.ſi.1.

*Ala. Apparere.4. Fanus. Fęmina 1. Ieiunium 18.21. Lex 0. Liber 16.25.29. Manſuetudo 10. Mediator 1. Muſica 2. Paulus 30. Præceptum 38.

4 Teſtamentum Dei quincuplex, ſ. pactum Dei, lex noua, veritas teſtata, teſtatio mentis, id eſt, manifeſtatio, vel certitudo, & placitum, id eſt, cauſa. Teſtimonia vero Dei, ſunt omnis promiſſio vel lex vetus, & omne quod ſumitur a re extranea, ad faciendam fidem. Pſalm.24.med°.h.ſi.

*Regnum 6.

Nouum. 5 Nouum teſtamentũ, eſt finis veteris teſtamenti. Pſ.39.prin°.

*Acolytus 8. Adoratio 7.20. Angelus 447.568.4. Arca 0. Ceremonię 5.&c. Cidaris. Diſpenſatio 18. Eccleſia 6. Epiſcopus 27.30. Euangelium.0. Euchariſtia 11.19.170.171.

6 Omni tempore, fuerunt aliqui pertinentes ad nouum teſtamentum. 12ª.q.106.3.2^{m}.

*Feminalia. Fides 104. Figura 12.13.

7 Omnes quibus data fuit lex gratiæ, pertinent ad teſtamentum nouum. 12ª.q.106.1.3^{m}./ q.107.1.2^{m}./ 3^{m}./ 12ª.q.108.1. 3^{m}./ 3ª.q.8.3.3^{m}./ 3.d.40.ar.4.q.1.1^{m}./ q.2.2^{m}./ Io.13.lec.7. me°.c.prio°.

*Immolari. Irregularitas. Lectoratus 5.

8 Status noui teſtamenti, præfiguratus eſt in generali, per ſtatum veteris teſtamenti, non autem referendo ſingula ſingulis 4.d.43.ar1.3.q.2.3^{m}.

*Lex 0. Lotio. Meritum 110. Miniſter 1.2.3.4. Mitra. Organum 2.&c. Pater 4. Paulus 30.

9 Quæ fiebant in veteri teſtamento, imperfecte repræſentabãt ea quæ ſunt in nouo teſtamento. 4.d.24.q.3.ar.1.q.1.2^{m}.

10 In nouo teſtamento, facta eſt manifeſtior reuelatio, quàm in veteri teſtamento. Veri.q.12.14.5^{m}.

*Præceptum 38. Primogenitus 2. Prophetia 77.82.92.63. Pſalmus 3. Sacrificium 17.21.&c.37.&c. Sepes. Sterilitas. Templum 0.&c. Tuba 1. Thurificatio.

11 Omnes homines noui teſtamenti, cantant cãticum nouum. ſ. myſteria Chriſti, in veteri autem, canticum vetus, i. talionem, & lymbum. Pſ.39. prin°.a.K.

*Veſtis 3. Chriſtus 196.

12 In nouo teſtamento, homines inducuntur ad tria, ſcilicet ad confeſſionem oris, timorem Dei, & ad quærendam gloriam Dei. Pſal.21.ſi.r.

¶Teſtatio. Epiſcopus 27.30. Pietas 1. Vſura 243.

¶Teſticuli. Timor 38.

¶Teſtificatio. Conſcientia 11. Fides 1. & cætera 22. Iuramentum

mentum 8. Teſtis o. Votum 4.
¶Teſtimonium. Accuſatio 22. Falſum teſtimonium. Fides 85. 136. Furtum 3. Gloria 17. Honor 2. &c. Iudæi 4. Iuramentum 3. Lex 6.115. Mandatum 2. Opprobrium 2. Pœna 56. Teſtamentum 4. Teſtificatio. Teſtis o. Verecundia 8. Votū 5.63. Vſum 275.

Obligatio. 1 ¶Teſtis eſſe, quilibet tenetur ad liberandum. non autem ad condemnandum, niſi requiratur a ſuo ſuperiori, & iudice. i. in manifeſtis, & de quibus eſt infamia. 22æ.q.70.1.o./3.3m.
*Accuſatio 9.14 22. Admonitio 4.

2 Ad teſtimonium requiruntur duo vel tres teſtes, & ſufficiūt niſi in epiſcopis, presbyteris, diaconibus, & clericis Romanæ Eccleſiæ, propter ſanctitatem, dignitatem, & aduerſarios. 22æ. q.70.2.o. / Quol.4. 12.o. / Io.8.lec.2. me.h./ Heb.10.lec.3. medio K.
*Conſcientia 11. Conteſtatio. Correctio 12. &c. Fides 22.85. 136. Fornicatio 6.

3 In teſtibus requiruntur tria, quæ habuerunt teſtes noſtræ fidei, ſcilicet dignitas, curioſitas, & concordia. pſal. 47. medio c.prin.

4 Diſcordia teſtium, non aufert efficaciam probationis. niſi ſit in circunſtantijs, quæ variant ſubſtantiam facti. 22æ. q.70. 2.2m.

5 Teſtis debet dicere certum pro certo, & dubium pro dubio: nec peccat mortaliter, errans, præmiſſa diligentia. 22æ. quæſtio. 70.4.1m.
*Gloria 17. Honor 1. &c. Iudæi 4. Iudicium 47.65. Iuramentum 2.3.8.14.

6 Clericus non poteſt iuſte cogi, vt ſit teſtis in cauſa ſanguinis: quia non conuenit ei, cooperari ad occiſionem hominis. 22æ. q.70.1.3m.
*Lex 110. Legitimatio 3. Mandatum 2. Peccatum 183.

7 Teſtis repellitur quadrupliciter. ſ. primo propter culpam, vt infideles, infames, & rei publico crimine, qui etiam accuſare non poſſunt. ſecundo propter defectū rationis, vt pueri, amentes, & mulieres: tertio propter affectum, vt inimici, coniuncti, & domeſtici, quarto propter conditiones, vt ſerui, & pauperes, & quibus imperari poteſt, de quibus probabile eſt, q. de facili poſſunt induci, ad teſtimonium ferendum contra veritatem. 22æ.q. 70.3.o.

8 Falſum teſtimonium habet triplicem deformitatem. ſ. periurij, iniuſtitiæ, & mendacij: ideo eſt peccatum mortale ex prima & ſecunda deformitate: non autem ex tertia. 22æ. q.70. 4.o. *Pœna 56. Pietas 1.

9 Per prohibitionem falſi teſtimonij, prohibetur omne mendacium. 3.d.37.ar.2.q.1.2m.
*Præceptum 135.

10 Per prohibitionem falſi teſtimonij, prohibentur omnia peccata loquutionis. 22æ. q.122.6.2m.
* Prophetia 16.

11 Falſi teſtes contra iuſtos, ſunt falſi doctores, & adulatores. pſal.26.fi.m. *Raptus 18. Reſurrectio 47.

12 Teſtes accipiunt, non quaſi precium teſtimonij, ſed quaſi ſtipendium laboris, expenſas ab vtraque parte, vel ab inducente. 22æ.q.71.4.3m.
*Ritus. Simonia 13. Suſpitio 6. Teſtamentum 8.

43 Deus dat teſtimonium quadrupliciter. ſ. per ſcripturas, inſpirationes, miracula, & homines. pſal.49.me.d.

14 Teſtes fuerunt adhibiti ad ſcripturam, ſicut fit in priuilegijs, & non ad acceſſum vxoris prophetæ. Et etiam ſi ad hoc fuiſſent adducti, non eſſet magis contra honeſtatem, vt videtur, quàm factum de fornicatione Oſeæ. Iſa 8. prin.a.A.
*Thomas 2. Transfiguratio 2. Votum 4.5.63.

Quid. ¶Tetragrammaton eſt nomen proprium Dei; impoſitum ad ſignificandum ſubſtantiam Dei, vt eſt incommunicabilis. 1a. q.13.9.c.ſi / 11.1m.

Quis. 1 ¶Thales fuit primus inter ſeptem ſapientes, quorum nomina & tempora ponuntur, & ſolus tractauit de naturalibus. Meta.lec 4.me.c.F./ Anima lec.5.me.d. / lec.12.fi.1.
*Diogenes. Septem. Tribulatio 14.

2 Thales & Anaxagoras dicti ſunt ſapientes, non autem prudentes, quia non curabant de humanis. Ideo Thales fuit deriſus a vetula. Ethi.6.lec.6.fi.f.D.
¶Thalmuth. Fabula 2 Iudæi 23.24.

Peccauit. ¶Thamar non excuſatur a peccato, nec Iudas fornicās cum ea. 22æ.q.154.2.3m./ 4.d.33.q.1.ar.3.q.2.1m./ q.3.c. /Ma.q. 15.1.6m. *Mendacium 15.
¶Theaſte. Nomen 37.
¶Theatrum. Cantus 4. Perſona 1. Theologia 44.
¶Thebanus. Socrates 1.
¶Theliſis. Chriſtus 135.

Licitus. ¶Telonium eſt licitum, ſi fit auctoritate principis, ad vtilitatē communem, & moderatus. 4.d.16.q.4.ar.2.q.3.c.ſi.

*Matthæus 1. Pœnitentia. Tributum 11.
¶Theodora. Mulier 19.
¶Theodoricus. Ioannes 19. Proceſſio 49.
¶Theodorus. Aſſumere 40. Hæreſis 100.

1 ¶Theodosius Auguſtus, miſit ad Ioannem, in Aegypti ere Imperator. mo prophetam famoſum, & certiſſimum victoriæ nuntium accepit. 22æ.q.174.6.3m.

2 Theodoſius ſenior tantæ reuerentiæ fuit ad eccleſiam, vt beato Ambroſio prohibente eidem ingreſſum eccleſiæ, non fuerit auſus eccleſiam intrare, quin potius excommunicauit eū, quia conſenſit in necem multitudinis theſalonicæ, eo quod ſuum iudicem occidiſſent. Quod totum princeps catholicus patienter tulit. Et tandem duriſſime reprehenſus ab ipſo, publicam prius egit pœnitentiam, quàm publicum haberet Eccleſiæ ingreſſum. Opuſ.20.li.3.c. 17.

1 ¶Theologia eſt doctrina neceſſaria homini, præter ſcientias naturales inuentas ab eo. 1a.q.1 1.o./ 22æ.q.2.3 4.o./ 1. prolo.1.o./contra 1.c. 4./6 / Veri.q.14.11.o. Quid.
*Diſputatio o. Docere 4.9.10. Doctor o. Doctrina o. Eps 21.

2 Cum finis vltimus ſit ſupra cognitionem naturæ, inclinatio in finem quæ ſit in nobis per virtutes theologicas, non poteſt per naturalem rationem cognoſci, ſed per reuelationem diuinam. Et ideo dicuntur theologicæ, quia diuino ſermone ſunt nobis manifeſtatæ. Vnde philoſophi nihil de eis cognouerūt. 3.d.23.q.1.ar.4.q.3.c.ſi.
*Fides 3.4.39.62.78.87. Intellectus 71.

3 Theologia eſt ſapientia. 1a.q.1.6 o. / 1.prolo.3.o./ 2.prolo. priu./ Cbn. 2.c. 4 fi. * Iuriſtæ o. Metaphora o. Paulus 14.

4 Theologia eſt ſapientia, ſcientia, intellectus, caput, principalis, & ordinatrix omnium ſcientiarum. 1.prolo.3.c.ſi.
* Poſſeſſio 2. Scriptura o.

5 Theologia eſt velut quædam impreſſio diuinæ ſcientiæ, quæ eſt vna, & ſimplex omnium. 1a.q.1.3.2m.

6 Theologia eſt ſcientia nobis diuinitus reuelata. 1a.q.1.2.2m./ 1.prolo.3.q.2.1. *Senſus 37. &c. Virtus 184. &c.

7 Immo theologia eſt ſcientia acquiſita per ſtudium laborem, & motum intellectus. ſ. per incipientium eruditionem, prouectorum inſtructionem, & impedimentorum euitationem. 1a. prolo o / 1.prolo.q.1.3.c. Reſpondeo Dubio 1153o. Dum. 1153m

8 Theologia eſt ſcientia, procedens ex principijs per ſe notis in ſcientia ſuperiori, ſcilicet Dei, & beatorum. 1a.q.1.2.o./ 6. 1m./ 2m./ 22æ. q. 1. 5. 2m. / 1.prolo.3 o./ Veri.q.14.9.3m./ Trin. 6. o.

9 Theologia eſt vna ſcientia. 1a.q.1.3.4 o./ 1.prolo.2.o./3.4.c./ 5. 2m.

10 Theologia eſt ſcientia practica, ſed magis & principaliua ſpeculatiua. 1a.q.1.4.o / 5.c./ 1.prolo.ar.3.q.1.o.

11 Theologia eſt ſcientia argumentatiua. Et maxime proprium eius eſt, arguere ex auctoritate, ſacræ quidem ſcripturæ proprie & ex neceſſitate, aliorum vero ſanctorum probabiliter philoſophorum autem, quaſi extraneæ: rationibus vero naturalis rationis ad aliquam manifeſtationem, nō autem ad probandam fidem, quia per hoc fidei meritum tolleretur. 1a.q.1. 8.o./ 1.prolo.5.o. / Veri.q.5.2.11m./Trin 5.7.o.

12 Theologia diſputat contra negantes, ſi aliquid de ſacra ſcriptura concedant, ſoluendo tantum rationes eorum. 1a.quæſtio.1.8.c.

13 Modus eius eſt reuelatiuus, oratiuus, narratiuus, comminatorius, promiſſorius, & præceptiuus. 1.prolo.5.o.

14 Modus in theologia, eſt artificialiſſimus, quia eſt maxime cō gruus materiæ eius. 1.prolo.5.1m.

15 Deus eſt ſubiectum theologiæ. 1a.q.1.7.o / 1.prolo.4.1m.

16 Immo ens diuinum reuelabile, eſt ſubiectum theologiæ. 1a. q 1.1.2m./ 3.c./ 2m./ 4.c./ 1. prolo. 4. o. Reſpondeo Dubio 1154o. De quibus. Dum. 1154m

17 Deum eſſe ſubiectum theologiæ, verum eſt, cum formalis ratio obiecti in theologia ſit a Deo. Et tale verum eſt ſubiectū: aliud vero de ijs quæ materialia ſunt in ſubiecto, intelligi poteſt, & non id dicendum eſſe ſubiectum dicimus, niſi forte per accidens, ſed diximus alibi id eſſe ſubiectum, quia reuerentiæ doctorum qui talia dixerunt, in aliquo derogare odimus. Opuſ.72.q.1.

18 Theologia non tractat de Deo, & creaturis æqualiter, ſed de Deo principaliter, de creaturis autem, ut referuntur ad Deū, vt ad principium uel finem. 1a.q.1.3.1m./7.c./2.prolo.prin./ Con.2.c. 4.

19 Theologia non eſt de angelis; nec de alijs creaturis, vt de ſubiecto, ſed ad manifeſtationem ſubiecti. Trin.20.3m / 8m.

20 Theologia principalius agit de diuinis, quàm de actibus humanis: de quibus agit, ſecundum q. per eos homo ordinatur ad perfectam Dei cognitionem. 1a.q.1.4.c.ſi.
*Circunſtantia 29. Fides 78. Homo 36. Intellectus 31. Iuriſtæ o. Sapientia 34.

21 Theologia conſiderat actos humanos ſtripliciter. ſ. primo vt per eos homo ad beatitudinem ordinatur, ſecundo vt in eis eſt bonum & malum, melius & peius: tertio vt ſunt meritorii 12^{æ}.q.7.2.c./ 3^{m}.

22 Theologia nó tractat principaliter de ſingularibus, ſed vt ſunt in exemplum vitę, & in commendationem virorum, per quos nobis reuelata eſt. 1ª.q.1.2.2^{m}./ 1.prolo.3.q.1. a.1^{m}.
°Vſura 5.14.21.30.44.81.82. 116.120.

23 Ad ea quæ conſiderantur de Deo in theologia, vtimur effectibus eius. ſ. naturæ vel gratię, loco definitionis, quia de Deo nó poſſumus ſcire quid eſt, ſed an eſt. 1ª.q.1.7.1^{m}./ q.2.2.2^{m}./ q.3.prin°./ q.12.12.c./ ^{m}./ 13.1^{m}./q.13.8.2^{m}./ 3.1.c° 3./ 31./ 32.ſi / Ro.lec.6.me°.H.

24 Finis theologiæ inquantum eſt practica, eſt beatitudo æterna 1ª.q.1.4. c.ſi./ 5.c.

25 Finis theologiæ vltimus, eſt contemplatio primæ veritatis in patria. 1ª.q.1.4.c.ſi./ 5.c./ 1.prolo.3.c./ 1^{m}.

Compar°. 26 Theologia eſt perfecta & ſufficiens, ad omnem perfectionem humanam, propter efficaciam diuini luminis, 1.prolo. 3.c.

27 Theologia illuminat intellectum, nutrit & roborat animam, & mouet affectum, aliæ vero ſcientiæ illuminant tantum. He. 5.lec.2.me° c.

28 Theologia tractat, de conſideratis in diuerſis ſcientiis phyſicis, 1ª.q.1.3.2^{m}./ 4.c.
°Apoſtoli 2.

29 Theologia inquantum eſt principalis omnium ſcientiarum, aliquid in ſe habet, de omnibus ſcientiis, ideo non ſolum res, ſed etiam nominū ſignificationes pertractat. 1.d.22. L.prin°,
°Cognitio 67.68.

30 Theologia imperat omnibus ſciétiis, quaſi principalis, & vtitur omnibus in obſequium ſui, quaſi viſualis 1.prolo. 1.c.

31 Theologia eſt dignior cæteris ſcientiis 1ª.q.1. 5.o./ Cont. 2. c° 4.ſi.

Du^{m}.1155. Immo metaphyſica eſt dignior cæteris ſcientiis, cum ſit ordinatiua aliarum ſcientiarum 2.d.3.q.3.2.c./ d.24.q. 2.2. 4^{m}./ Cont.3.c° 25.6^{m}./ Ethi.6.lec.6.prin°./ Meta.prolo. prin°.
Immo logica eſt dignior cæteris ſcientiis, cum ſit ars artium. Poſter.prin°. Reſp°. Dubio 1155°.

32 Theologia eſt dignior cæteris ſcientiis, propter nobilitatem materiæ, certitudinem, & altiorem finem. 1ª.q.1.5.o./ Cont. 2.c° 4.fin.

33 Theologia non accipit aliquid ab aliis ſcientiis, vt a ſuperioribus, ſed vtitur eis vt inferioribus, propter nos 1ª. q.1.5. 2^{m}./ 8.c./ Cont.2.c. 4.ſi.

34 Theologia non probat principia aliarum ſcientiarum, ſed iudicat de eis, & reprobat quicquid eius veritati repugnat. 1ª. q.1.6.2^{m}.
Deus 159.&c. Fides 3.4. Fiducia 8. Ordo 41. Poetica 1.

35 Theologia nó accipit principia ſua, nec ſupponit ea ab aliqua ſcientia humana, ſed accipit ea immediate a Deo. 1ª. q.1.5. 2^{m}./ 6.1^{m}./ 1.prolo.1.c./ 1^{m}./ 2.c./ Cont.2.c° 4./ Trin. 6.c./ 20. o.

36 Theologia eſt de rebus, ſecundum quòd cognoſcuntur lumine reuelationis diuinæ: metaphyſica uero, ſecundum q cognoſcuntur lumine rationis. 1ª. q.1.1.2^{m}. °Poſſeſſio 2.

37 Theologia eſt de omnibus, non in communi, ut metaphyſica, ſed ſecundum proprias rationes. 1.prolo.2.c.

38 Philoſophi conſiderant creaturas, ut ſunt in propriis naturis, ideo proprias cauſas & paſſiones inquirunt, theologia uero ut exierūt a primo principio, & ut ordinantur in ultimum finē. ſ. in Deum 2.prolo.prin°./ Cont. 2.c° 4.

39 Philoſophia primo tractat de creaturis, & ultimo de Deo, ſed theologia econuerſo. Cont. 2.c° 4.ſi.

40 Theologia ſacra, differt ſecundum genus, a theologia naturali. i. a metaphyſica. 1ª.q. 1.1.2^{m}.

Du^{m}.1156. 41 Oppoſitum uidetur dicere. 12ª.q.54.1. 2^{m}. Reſpondeo ſicut Dubio 1110°.

42 Theologia eſt magis diuina, & magis ſapientia, quàm metaphyſica 1ª.q.1.6.c./ 2.prolo.3.c.
°Sapientia 22.&c.

43 Theologia uiæ ſubalternatur theologiæ beatorum 1ª. q. 1.2. c/ 1^{m}./ Trin.6.5^{m}./ 7^{m}.

44 Theologia gentilium triplex. ſ. ciuilis, fabularis, & naturalis. Prima eſt ſacerdotum in templis, ſecunda poetarum in theatris, tertia vero philoſophorum in mundo. Ro.lec.7.ſi.

Philoſophus. ¶ Theophraſtus ſecundum aliquos, fecit librum de lineis indiuiſibilibus. Cæ.3.lec.3.prin°.h.ſi.
Theoſebia. Cultus.5. Euſebia. Latria.o.
¶ Theotocos. Maria.34.

Quid. 1 ¶ Thesavrvs. Diuitiæ effuſæ, non ſunt theſaurus, ſed tamē ſi diuitiæ congregatæ in vno. Col.2.lec.1.me°.I.

2 Theſaurus licite poſſidetur ab eccleſia. Io.13.lec.5.me° 2.E.
°Bonitas 204. Credere.6. Phantaſia.2. Gazophilatium.1. Lex 46. Memoria 1.10. Reſtitutio 16.

¶ Thocos. Vſura 183.&c.
¶ Tholetanum. Donatus.

1 Thomas ante paſſionem Chriſti, fuit cæteris apoſtolis debilior, ſed poſtea fortior: quia ſolus percurrit orbem terrarum. Io.11.lec.3.ſi. Apoſtolus.

2 Et iubetur tangere Chriſtum, vt ſit teſtis reſurrectionis eius, licet crederet ſolo aſpectu. Magdalena vero prohibetur, quia mulier erat, 3ª.quæſt.54.4.2^{m}./ q.55.6.3^{m}./ 3.d.21.q.2.ar.4. quæſt.3.3^{m}.

3 Thomas aliud vidit, aliud credidit. 22ª.q.1.4.1^{m}./ 3ª.q.55.5. 3^{m}./ 3.d.21.q.2.3.2^{m}./ He.11.lec.1.ſi.

4 Thomas petiit pœnam ſui percuſſoris, propter Deum, non autem ex zelo vindictæ. Virt.q.2.8.14^{m}.

5 Thomas Cantuarienſis, ſuſtinuit ſcandalum publicum, ut occurreret maiori periculo. ſ. libertatis eccleſiæ, & repetiit res eccleſiæ, cum ſcandalo Regis. 22ª.q.43.8.b./ 4.d.38.q.2.ar.4. q.3.b.2./ 5^{m}. °Prælatus 27. Martyr.
¶ Thorus. Fornicatio 11.

1 ¶ Thvrificatio non ceſſauit in nouo teſtamento: quia ſignificat deuotionem orationis, non vt futuram, nec vt effectum eius, ſed ut ſemper habendam. 3ª.qu.83.5.2^{m}./ 3. d. 27. ar.5.q.3.1^{m}./ 4.d.1.q.2.ar.5.q.3.1.3^{m}./ d.11.q.2.ar.2.q.3.7^{m}. Oratio 49. Sacrificium 34. Figura.

2 Vtimur thurificatione, non ex ſtatuto legis ueteris, ſed eccleſiæ, ad reuerentiam euchariſtiæ, & ad repræſentationem effectus gratiæ ideo primo fit altari, quod ſignificat Chriſtum, ſecundo omni homini per ordinem, quia gratia deriuatur a Chriſto ad fideles, officio miniſtrorum. 3ª.q.83.5. 2^{m}.

1 ¶ Thvs offerebatur in ſacrificijs ueteris legis, ad ſignificationem deuotionis neceſſariæ offerentibus, & bonæ famæ, quia pingue & odoriferum eſt 12ª.q.102.3.14^{m}. Figura.

2 Nec ponebatur in ſacrificio zelotypiæ, quia non procedebat ex deuotione, ſed magis ex ſuſpitione. 12ª.q.102.3.14^{m}.
¶ Tibia. Elephas.7. Muſica 1.
¶ Tiberius. Imperator.7. Raptus 13.
¶ Tiburtinus. Imperator.5.
¶ Tigris. Flumen 2.
¶ Timiditas eſt peccatum leuius intemperantia, ratione peccantis, triplici ratione & obiecti ſiue materiæ neceſſarioris. ſ. quia timidus eſt minus compos ſuæ mentis, & peccatū eius eſt minus uoluntarium dupliciter. ſ. cum principium eius ſit ab exteriori impellente, atque minus circa ſingularia, & minus de facili poteſt contra timiditatem remedium adhiberi. 22ª.q.142.3.o./ Ethi.3.lec.22.prin°. 2.&c. Differentia.
°Fortitudo 15. Miſericordia 10.
¶ Timocratia. Principatus.

1 ¶ Timor inter cæteros animæ motus, poſt triſtitiam, magis obtinet rationem paſſionis, & eſt ſpecialis paſſio. 12ª.q.41.1; 2.o. °Admiratio.4. Coactio.1. Concupiſcentia 4. Datio 26. Formido. Fortitudo 4.10.11.25.24.26. 29.36. Fundamentum 3. Quid.

2 Timor in communi, eſt deſiderium. i. motus appetitus, ſecundum ſiltolem mouens. 3.d.34.quæſt.2.art.1. q.1.o.
°Honos 30.32.

3 Timor eſt amor cauſaliter, non autem eſſentialiter 3.d.34.q. 2.ar.1.q.3.3^{m}.
°Ioſeph 3. Matrimonium 38. Metus.

4 Timor eſt triſtitia, non quidem eſſentialiter, ſed ratione obiecti triſtantis ſi ſit præſens. 12ª.q.41.2.3^{m}.
°Paſſio 40 41.42.

5 Timor eorum quę ſunt ſub homine, pertinet ad infirmitatem hominis, non autem timor Dei, ſed eſt maxime perfectionis 3.d.34.q.2.ar.1.q.3.2^{m}.
°Præceptum 115. Stupor 2. Tremor. Trepidatio. Verecundia 3.

6 Timor non eſt uirtus theologica, quia non habet Deum pro principali obiecto, ſicut amor, ſed malum 12ª.quęſ.68.4.4^{m}./ 22ª.q.19.9.2^{m}./ 3^{m}./ 3.d.23.q.1.5.1^{m}./ d.34.q.2.ar.3.q.4.c./ Virt.q.1.12.11^{m}.

7 Timor pertinet ad appetitum ſenſitiuum. 12ª. q.41.1.c./ 22ª. q.7.1.c. Anima 318. Subiectum.
°Animal 66. Cor.13. Defectus 16.

8 Timor nullo modo eſt in concupiſcibili, ſed in iraſcibili. 12ª. q.23.1.c./ q.41.2.3^{m}./ q.42.3.2^{m}./ 3.d.26.qu.1.2.c.ſi./ d.34. q.2.ar.3./ Ma.quæſtio.11.2.6^{m}./ Anima 3.lec.14.me°. d.Anima 319.

9 Vis appetitiua perficitur contra concupiſcentiam inordinatam delectabilium, dono timoris, ideo timor correſpondet temperantiæ. 12ª.quæſt.68.4.c.fin./ 1^{m}./ 4^{m}./ 22ª.quæſt.141. 1.3^{m}.

10 Decertantes non timent propter potentiam decertandi, ſed propter defectum eius. 12ª.q.43.2.3^{m}. °Dæmon 35.

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11 Decapitandi non timent, quia non habent ſpem euadendi, quæ requiritur ad timorem. 12ª.q.42.2.c.fi./ q.43.2.c./ 2^{m}./ 3ª.q.15.7.c.

12 Timor nullo modo eſt in Deo, quia Deus non habet ſuperiorem. 22ª.q.19.11. 2^{m}./ Cont.t.c° 89.8^{m}.

13 Habitus, & actus doni timoris, & paſſio eius fuit in Chriſto, ſecundum quod appetitus eius refugiebat læſioné corporis, non autem incertitudo futuri, nec vnum timiditatis actu, nec habitu. 3ª.q.7.6.o./ q.15.7.o./ 3.d.15.q.2.ar.2.q.3.o.
*Deſiderium 8. Ioſeph. Iudicium 30.88.

14 Timor filialis eſt in beatis quo ad actum reuerendi Deum, nō autem quo ad actum timēdi ſeparationem a Deo. Nec timor ſeruilis, ideſt de pœnis, eſt in eis. 12ª.q.67.4.2^{m}./ 22ª q.19.11.o./ 3.diſt.14.q.2.ar.3.q.2 1^{m}./ q.4.o./ Verit.q.26.8.c.fi./ Virt.q.4.4.2^{m}./ Iob 26.fi.C./ Pſal.18.fi.F.

15 Timor eſt in damnatis propter ſucceſſionem pœnarum, non tamen proprie, quia ſunt ſine ſpe. 12ª.q.67.4.2^{m}./ 3.d.31.q.2.ar.1.q.2.1^{m}./ Pſal.18.fi.f.

Obiectum. 16 Obiectum timoris eſt malum futurum, difficile, cui reſiſti nō poteſt. 12ª.q.41.1.o./ 2.4.c./ q.42.2.3.5.c./ q.43.1.c./ q.44.2.c./ 5^{m}./ 22ª.q.19.11.c./ q.123.3.c./ q.144.1.c./ 2.c./ 3.d.26.q.1.2.c.fi.

17 Timor primo, & per ſe reſpicit malum, vt proprium obiectū, bonum autem, vt habet reſpectum ad malum duplex ſ. priuans bonum, vel inflictum a bono. 12ª.q.42.1.o./ q.43.1.1^{m}.

18 Timor reſpicit duo. ſ. malum quod refugit, & bonū, quod ſua virtute poteſt infligere malum. 12ª.q.42.1.c./ q.43.1.1^{m}./ 22ª.q.19.1.c.9.2^{m}./ 3ª.q.7.6.o / Rom.8.lec.3.prin° I.

19 Deus timetur nō quidem vt malum, ſed quia infligit malum pœnæ. 12ª.q.42.1.c./ 22ª.q.19.1.o./ 9.2^{m}./ 3.diſt.34.q.2.artic.2.q.1.3^{m}.
*Agonia 1. Correctio 16. Debitum 15. Diffidentia. Dolor 44. Erubeſcentia. Fortitudo 4.10. &c. Humilitas 2.15.22.

20 Deus eſt obiectum timoris, ratione iuſtitiæ, ſpei vero ratione miſericordiæ. 22ª.q.19.1.2^{m}./ 3.d.26.q.2.1.4^{m}.

21 Timor eſt de malo naturæ, non autem proprie de malo culpæ, niſi ratione exterioris cauſæ. ſ. ſubiectionis, & huiuſmodi. 12ª.q.42.2.3.o./ 22ª.q.144.c.
*Magnanimitas 16. Meritum 36. Nomen 84. Ordo 107. Perſeuerantia 4.

22 Malum naturæ dupliciter non timetur. ſ. quando eſt multum diſtans, vel quando eſt ineuitabile. 12ª.q.42.2.o./ 6.2^{m}.
*Princeps 11.

23 Inſolita, & repentina maxime timentur, quia videntur eſſe maiora mala, & minus remediabilia. 12ª.quæſt.42.3.o./ quæſtio.48.3.3^{m}.
*Sacrilegium 8. Segnities. Spes 60.61.62.63.65. Verecundia 3.4.12. Virtus 114. Voluntas 42.

24 Quæ non habent remedium quando ſunt in præſenti, maxime timentur de futuro, non autem ſi carent remedio, dum ſunt futura. 12ª.q.42.6.o.

25 Malum quod timetur, ſemper eſt a cauſa extrinſeca. 12ª.q.42.3.c./ 3^{m}./ 4.c.
*Votum 52. Vſura 140.200.214.215.216.

Cauſa. 26 Timor vt eſt cauſa extrinſeca, ideſt vt eſt paſſio conſequens phantaſiam mali imminentis, poteſt timeri, non autem ſecundum quod ſubeſt voluntati. 12ª.q.42.4.o.
*Amor 165. Angelus 453. Apprehenſio 2. Confeſſio 73. Debitum 15. Dolor 9.44. Fides 2.101.102.

27 Timor oritur ex fuga mali, quę oritur ex deſiderio boni, ideo timor dicitur deſiderium. 12ª.q.41.2 3^{m}.

28 Timor per ſe naſcitur ex amore, ſed per accidens cauſat amorem. 12ª.q.43.1.1^{m}./ 22ª.q.123.4.2^{m}./ q.125.2.c./ q.126.1.c./ q.173.2.3^{m}.
*Humilitas 15. Lex 105. Liberalitas 4. Miſeria 29.43.

29 Amor eſt cauſa timoris, diſpoſitiue, & materialiter, ſed illatiuum mali eſt cauſa timoris effectiue. 12ª.q.43.1.o./ 2.c./ 22ª.q.19.9 3^{m}./ Pſal.18.fi.F.

30 Defectus eſt cauſa timoris diſpoſitiue, & materialiter ex parte timentis, ſed ex parte eius qui timetur, virtus & robur eſt cauſa per ſe, per accidens autem defectus. ſ. ignorantia, iniuſtitia, læſio, vel timor læſionis. 12ª.quæſt.43.2.o./ Pſalm.26.prin°.2.D.
*Mors 18. Præceptum 106.115. Reuelatio 4. Saluari 7. Sapientia 32.41 42. Superbia 34. Virtus 114.

31 Senſus non apprehendit futurum, ſed ex apprehenſione præſentis, animal mouetur inſtinctu naturali ad timendum, vel ſperandum futura. 12ª.q.41.2.3^{m}.

32 Timor conſequitur deſperationem vincendi. 12ª.q.25.3.c.
*Deſperatio 8. Vſus 14.

33 Mites, & aſtuti occultant iram, & nocent improuiſos. Ideo magis timentur, quàm acuti iræ. 12ª.q.48.5.2^{m}.

Effectus. 34 Timor cauſat contractionem caloris, & ſpiritus ab exterioribus ad interiora. Sed propter frigus cauſatum ex imaginatione refugium a corde, & a ſuperioribus ad inferiora. Sed ira facit econuerſo propter calorem, & ſubtilitatem ſpirituum. Ideo timor ſupra fugam, & abhominationem addit quandam depreſſionem animi propter difficultatem mali. Sed ira facit promptos, & audaces ad inuadendum. 12ª.q.25.1.c./ q.44.1.3.o./ q.45.4.1^{m}./ 3^{m}.
*Anonriatio 8. Appetitus 75. Audacia 15.

35 Timor impedit operationem exteriorem ex parte membrorum propter defectum caloris, ſed confert ei ex parte animæ per ſolicitudinem, niſi perturbet rationem propter exceſſum. 12ª.q.44.4.o.
*Baptiſmus 136. Coactio 1. Confeſſio 18. Conſilium 7. Deſperatio 10.

36 Timor facit tacere, quia contrariatur formationi vocis. 12ª.q.44.1.2^{m}.
*Dolor 9. Exceſſus 2. Experientia 12.13.

37 Timor facit pallere, ſed verecundia rubere, quia obiectum primi opponitur naturæ, & appetitui animali, obiectum autem ſecundi opponitur ſecundo tantum. 12ª.q.44.1.3^{m}./ 3ª.q.72.9.c./ 4.diſt.7.q.3.art.3.q.2.c./ Pſalm.44.me° h./ Eth 4.le.17.princ° c.

38 Timor cauſat ſitim, ſolutionem ventris, emiſſionem vrinæ, & ſeminis propter contractionem ventris, & teſticulorum. 12ª.q.44.3.1^{m}.
*Iuſtificatio 33.34. Liquefactio. Meritum 36. Paſſio 95. Pauor. Peccatum 279. Pœna 90. Pœnitentia 50. &c. Pietas 20. Princeps 11. Puſillanimitas 1. Radix 3. Reuerentia 2.4. Saluari 7. Seruitus 17.18. Spes 44. Temperantia 21. Tentare 5. Tremor o. Triſtitia 22.

39 Timor Dei operatur ad vitationem omnis peccati etiam negligentiæ. 22ª.q.54.2.4^{m}. Rom.11.lect.5.fi.K.

40 Timor qui eſt ſecundum rationem, excuſat totaliter a peccato, non autem timor inordinatus, ſed diminuit peccatum, inquantum eſt inuoluntarius. 22ª.q.123.4.o.

41 Timor duplex. ſ. naturalis, ideſt de malo corruptiuo, & non naturalis, ideſt de malo contriſtatiuo non repugnante naturæ. 12ª.q.41.3.o.

42 Species timoris ſunt ſex, ſcilicet ſegnities, erubeſcentia, verecundia, admiratio, ſtupor, & agonia. 12ª.quæſtio.41.4.o./ 22ª.q.19.2.1^{m}./ 3.diſt.26.q.1.3.c.fi./ diſt.34.q.2.ar.1.q.2.6^{m}./ Verit.q.26.4.7^{m}.
*Admiratio 4.

43 Quilibet timor habet duos actus. ſ. actum principalem quem elicit, ideſt refugere malum, & actum imperatum. ſ. facere, vel dimittere aliquid. 3.diſt.34.q.2.ar.3.q.2.3.c.
*Defectus 16. Solicitudo o.

44 Timor duplex. ſ. filialis, & ſeruilis. 12ª.q.67.4.2^{m}./ 22ª.q.7.1.c./ q.22.2.o./ Virt.q.4.4.2^{m}.

45 Timor quadruplex. ſ. humanus, vel mundanus, ſeruilis, initialis, & filialis, ſiue ſanctus, ſeu caſtus. 22ª.q.19.2.c./ 3.diſt.34.q.2.ar.1.q.2.o./ Virt.q.2. 10.13^{m}./ Pſal.18.fi.f./ Pſal.21.fi.1./ Rom.8.lec.3.me° I.&c.

46 Timor, & pauor differunt ſecundum magis, & minus. Timor enim facit motum cordis, ſecūdum Syſtolem, ſed pauor quaſi immobilitat. Cor. Iſa.8.me° c.I.

47 Timor, & triſtitia habent conuenientiam in malo. Sed differunt, quia primum eſt de futuro, & arduo, ſecundum autem de præſenti, & abſolute. 12ª.q.42.3.2^{m}./ 3ª.q.15.7.c. Comparatio.
*Amor 178. Audacia 6.13.&c. Concupiſcentia 4.

48 Timor magis reſpicit rationem difficilis, quàm ſpes. 12ª.quæſtio.44.2.3^{m}. *Diffidentia.

49 Ea quæ augent ſpem, diminuunt timorem, vt experientia, & omne augens poteſtatem. 12ª.q.42.5.1^{m}.

50 Timor vt inordinatus mortis tantum, ideſt timiditas, opponitur fortitudini, non autem timor qui eſt ſecundum rationem, nec timor inordinatus aliarum rerum, quia includitur in quolibet peccato. 22ª.q.125.2.o./ Fortitudo.
*Dolor 9. Erubeſcentia. Fides 202. Fiducia 5.6.12. Fortitudo 10.&c.24.36.42. Fundamentum 3. Honor 32. Impauiditas.

51 Timor initialis, & filialis differunt ſecundum ſtatus, ſicut imperfectum & perfectum, non autem eſſentialiter 22ª.quæſt.19.8.o./ 3.diſt.34.q.2.art.1.q.2.3^{m}./ art.3.q.2.o./ Roman.8.lect.3.me[o] G.
*Longanimitas 2. Miſericordia 32. Negligentia 10.

52 Timor mundanus, & humanus pro eodem computantur, quia conueniunt in vna ratione auertendi a Deo. 22ª.quæſtio.19.2.5^{m}.

53 Timor mundanus, & humanus differunt ſecundum ſpeciem naturæ, ſed ſunt in eodem gradu ſecundum meritum, & demeritum. 3.diſt.34.q.2.art.1.q.2.4^{m}.
*Pauor. Pœnitentia 24.51.52. Pietas 20. Præſumptio 70. Reuerentia 1. Securitas 3.4. Solicitudo. Spes 16. Triſtitia 1.

Timor

Seruilis. 54 Timor mundanus, vel humanus reſpiciunt pœnam auertentem a Deo, ſed timor ſeruilis, & initialis pœnā trahentem ad eum, ſeruilis principaliter, alius ſecundario. 22ſ.q.19.2.4^{m}.

55 Timor ſeruilis, & filialis non ſunt idē ſecundum ſubſtantiam, ſed differunt eſſentialiter, & ſpecifice. 22ſ.q.19.2.3^{m}./5.o./3.diſt.34.q.2.ar.3.q.1.n./Rom.8.lec.3.me^{o} K.

56 Timor filialis non contrariatur virtuti ſpei, ſed ſibi mutuo cohærent, & ſe inuicem perficiunt. 22ſ.q.19.9.1^{m}./3.diſt.26.quæſt.2.t.4^{m}.

57 Timor ſeruilis ex amore ſui cauſatur. 22ſ.q.19.6.c.prin^{o}.
*Charitas 157.157. Datm 16. Defectus 16. Fides 101.102.

58 Timor ſeruilis manet cum charitate quo ad ſubſtantiam eius, non quo ad ſeruilitatem. 22ſ.q.19.6.o./8.2^{m}./10.c./3.d.23.q.3.ar.4.q.1.2^{m}./diſt.34.q.2.ar.8.q.1.c./q.3.o./Verit.q.14.7.2^{m}./q.28.4.3^{m}.
*Finis 138. Fortitudo 24.

59 Timor ſeruilis ſecundum ſuam ſubſtantiam eſt bonus, ſed ſeruilitas eius eſt mala. 22ſ.q.19.4.o./3.d.34.q.2.ar.2.q.1.c./q.2.o./Rom.8.lec.3.me^{o} K.
*Iuſtificatio 34. Meritum 36. Pœnitentia 18.24.50.&c. Perſeuerantia 2.4.

60 Vſus, & actus timoris ſeruilis poteſt eſſe bonus, & malus. 3.d.34.q.2.art.2.q.2.o.
*Præceptum 104.

61 Timor non eſt peccatum ſecundum ſe, ſed vt eſt inordinatus. Et tunc eſt peccatum mortale, & quandoque veniale. 22ſ.q.125.3.o./4.c./q.126.1.o.
*Princeps 11. Radix 3. Sapientia 41. Seruitus 17.18. Spes 16.

62 Timor ſeruilis ſemper cum peccato mortali habetur. 2.diſt.28.4.5^{m}.

63 Timor mundanus ſemper eſt malus, quia cauſatur ab amore ſemper malo. ſ. ab amore mundano. 22ſ.q.19.3.o./9.c./3.diſtin.34.q.2.art.1.q.3.c./L.princ^{o}./Pſal.18.fi.f.K./Roman.8.lect.3.me^{o} k.

64 Timor mundanus eſt tantum in hoc mundo. Pſalmus 18.fin.f.k.

Filialis. 65 Timor filialis, & timor caſtus ſunt idem. 22ſ.q.19.2.3^{m}./3.d.34.q.2 ar.1.q.2.c./ar.3.q.1.c.
*Charitas 128.156.157. Defectus 16. Experientia 12.13. Ioſeph 3. Iuſtificatio 33.34. Lex 104. Peccatum 140.276.279.

66 Timor filialis habet duos actus. ſ. reuereri Deum, & timere ſeparationem. 12ſ.q.67.4.2^{m}./3.diſt.34.q.2.ar.3.q.3.c./Virt.q.4.4 2^{m}./Pſal.18.fi.f.
*Pœnitentia 50.&c. Præceptum 53 60.64.104. Reuerentia 1.4. Sacramentum 129. Saluari 7. Sapientia 41.42. Seruitus 17.18. Teſtamentum 12.

67 Timor filialis augetur, aucta charitate. Seruilis vero diminuitur ſecundum actum eius, non autem ſecundum ſubſtantiam. 22ſ.q.19.10.o./3.d.34.q.2.ar.3.q.3.n./Pſal 18.fi.f.

Donum. 68 Timor filialis, ſiue caſtus eſt primum donū inter ſeptem dona Spiritus ſancti, nō autem timor mundanus, vel humanus, nec ſeruilis, licet ſit à Spiritu ſancto. 22ſ q.19.9.o./.22.1^{m}./3.d.34.q.2.ar.1.q.3.o./ar.2.q.1.o./Ro.8.lec.3.prin^{o} I.

69 Donum timoris ſonat in magnam excellentiam, ſecundum quod importat reuerentiam ad Deum, 3.diſt.34.q.1.2.7^{m}./q.2.art.1.q.3.2^{m}.
*Beatitudo 169. Donum 21.28. Experientia 12.13. Pietas 2n.

70 Actus doni timoris in beatis eſt habere reuerentiam ad Deū. 12ſ.q.67.4.2^{m}/3.diſt.34.q.1.3.6^{m}.fi./Virt.q.4.4.2^{m}.

71 Ad donum timoris pertinet omnia temporalia ex reuerētia diuinæ maieſtatis deſpicere. 3.d.34.q.1.2.c./3.6 fi./4.c.
*Præſumptio 14. Sapientia 41.43.

72 Timor, qui eſt ſpeciale donum, poteſt inueniri in omnibus actibus virtutum, ſicut & ſuperbia in omni peccato. Malo, q.8 2.5^{m}.

73 Donum timoris eminentius retrahit a malis propter reuerentiam Dei, quàm virtus moralis. 12ſ.q.68.4.4^{m}.

74 Donum timoris datur contra ſuperbiam, nec tamen eſt humilitas, ſed eſt principium eius. 22ſ.q.19.9.4^{m}.

75 Donum timoris correſpondet ſpei. 22ſ. q.17.princ^{o}./quæſtio.19.princ^{o}.
*Spes 44.

76 Donum timoris principaliter correſpondet ſpei, ſecundario autem temperantiæ. 22ſ.q.141.1.3^{m}.
*Item fortitudo 10. Pietas 20.

¶Lingere. Porphyrio.

¶Typus. Miniſter 3.

¶Tyrannicus. Lumbardia. Princeps M. Principatus 2.&c. Tyrannis. Tyrannus o.

¶Tyrannus. Princeps M. Principatus 2.&c. Roma 1.2. Tyrannicus. Tyrannus o.

Vituperatur. 1 TYRANNVS multipliciter vituperatur, quia eſt peſſimus principatus eius. Opuſ.20.c^{o} 3. Antichriſtus 5. Corſica.

2 Regnum faciliter degenerat in tyrannidem propter magnam potentiam eius ex crudelitate, & auaritia, niſi regis ſit perfecta virtus. 12ſ.q.105.1.2^{m}.
*Euſtratius 1. Lumbardia. Lupus. Peccatum 296.

3 Tyranni ciuitates deſolantes, ſacra prædantes, idest magna per vim auferentes, ſunt iniuſti, non autem illiberales, quia illiberalitas eſt circa mediocres pecunias. 22ſ.quæſtione 118.8.5^{m}.
*Præſumptio o.

4 Deus permittit tyrannos regnare in damnum eorum, & ad punitionem malorum. 2.diſtinctione 44.quæſtione 1.1.2^{m}./3^{m}./5^{m}./Opuſcul.20.libro 3. capitulo 7./8^{m}. Princeps 1.3^{m}.
*Tyrannicus. Tyrannis. Tirus.

5 Multa remedia dantur contra tyrannos. Opuſc.20.c^{o} 6./8^{m}. Vſura 97.

6 Promittit Deus exaltationem populi ſui contra tyrannicam oppreſſionem tripliciter, ſcilicet primo proſperitatem in temporalibus quantum ad honorem hominum, quantum ad abundantiam fructuum, & quātum ad lætitiam cordium. Secundo ſanctitatem in ſpiritualibus, ponendo ſanctitatis diuulgatum nomen, quod magis alliciebat cupidus gloriæ, ponendo ſanctificatorum ſignum, & ponendo ſanctificationis modum. Tertio ſecuritatem ab hoſtibus, ponendo diuinam protectionem ſub ſimilitudine nubis, & tabernaculi, quod protegit nos contra ſolis æſtum per vmbram, contra tempeſtatis impetum præbens ſecuritatem, & contra pluuiarum ſtillicidium protegens per abſconſionem. Iſa.4.princ^{o} b. princ^{o}.

7 Tyranni onerant præceptis, affligunt pœnis, & ſpoliant rebus. Iſa.9.prio^{o} a.D.

8 Multæ pœnæ tyrannorum in hac vita declarantur. Opuſc.20.c^{o} 11./12./13.

9 Perturbatio regiminis tyrannici non habet rationem ſeditionis, niſi ſic inordinate fiat, quòd maius detrimentum ſequatur. ſed tyrannus eſt magis ſeditioſus. 22ſ. quæſtio 42.2.3^{m}.

10 Non licet occidere, vel inuadere tyrannos, niſi per publicam poteſtatem, licet principatus eorum ſit iniuſtus. 12ſ.q.79.4.3^{m}./22ſ.quæſt.42.2.3^{m}/2.diſtin.44.quæſt.2.2.5^{m}./Opuſc.20.cap^{o} 6.

11 Qui ad liberationem patriæ occidit tyrannum, laudatur, & præmiatur, quando vi vſurpat dominium, nolentibus ſubditis, vel in conſenſum coactis, quando non eſt recurſus ad ſuperiorem, ſecundum Tullium. 2.diſtinctione 44. quæſtio.2.2.5^{m}.

¶Tirocinium. Religio 12.

¶Tirus. Galilæa 2.

In nube. ¶Titiones habent duplicem cauſam ſuæ generationis, ſcilicet fumum aſcendentem, & contra reſiſtentiam in nube. Pſal.17.med^{o} h. K.
*Fumus.

Diuiſio. ¶Titulus triplex conſueuit ſcribi. ſ. in ſepulchro, in domo, & pro triumpho, ſicut in cruce Chriſti. Pſal.15.prin^{o}.
*Dominium 16. Intitulari. Pſal.5.6. Vſura 15.

Imperat. ¶Titus, & pater eius, ſcilicet Veſpaſianus, fuerunt modeſtiſſimi Imperatores, ſed frater eius fuit tyrannus. Opuſ.20.cap^{o} 6.

¶Tolerare. Comportare. Conceptio 41.42. Fides 136. Fortitudo 34. Hæreſis 25.27. Infidelis 1.13. Martyrium 14. Meretrix 3.&c. Patientia o. Paulus 11.13. Perfectio 89. Promiſſio o. Ritus. Scandalum 15.&c. Sufferre. Suſtinere.

¶Tollere. Agens 34 Alienum 8. Auferre. Baptiſmus E. Beatitudo 123.170. Bonitas 148 &c. Cauſa 97. Circunciſio E. Clauis 20.21. Cognitio 12. Contēplatio 11. Contrarium 15. Damnatio 28 Defectus 6. Deſiderium 1. Deus 250. Difficile 4.&c. Dimenſio 6.&c. Dolor 25. Ebrietas 1.9.12. Fortitudo 5. Gratia 115.133. Habilitas 2. Ieiunium 47. Ignorantia 22.24.30. Impedimentum n. Incarnat 9. Infirmitas 1.4. Ingratitudo 12.&c. Iudæi 44 Ius 13. Iuſtitia 13. Laus 21. Lex 50. Liberalitas 9. Maleficium 1. Matrimonium 70. Miſſa 4. Mutuum 3. Neceſſitas 9. Paſſio 52.72.76.105.115. Peccatum L. Pœnitentia E. Perfectio 55. Præceptum 6.56. Priuatio 7.17. Prudentia 84. Rebellio 2. Reſurrectio 36. Sacramentum 38. Sacrificium 30. Separatio o. Seruitus 16. Simonia 29.&c. Vagatio. Virginitas 12.28.&c. Virtus 161.162. Vita 49.50. Vitioſitas. Votum 31. Vſura o. Vnoi 4.

¶Tondere. Attondere. Radi. Raſura. Tonſura. Vſura 4.

Quid. ¶Tonitruum non eſt extinctio ignis in nube, ſed fit ex percuſſione vaporum infra nubem. Pſalm.17.me^{o} h.g.
*Cœlum 214. Sonus.

Ton-

To

In religione. ¶ Tonſura fit monialibus, quia ſumunt dignitatem uirilem, & lamentum pœnitentiæ. 1^a.Cor.11. lec.2.me^o. H. Abijcere. Attendere. Clericus, Corona 3.3. Equus 2. Tondere. Votum 62. Vſura 4.

Diuiſio. ¶ Tonus diuiditur in duo ſemitona inæqualia, quorum minus eſt dieſis, menſura ſonorum. Meta.3.lc.8. me^o.c.F./lib^o. 10.lec.2.me^o.ſ.principio./Poſter^m. lectio.36. fin.h. E. Muſica 1.

Figura. 1 ¶ T o r c v l a r ſignificat eccleſiam, & martyrium, propter ſeparationem bonorum a malis, & animæ a corpore. Pſalm. 8.prio^o.2.G.

2 De torculari, id eſt, de cruce Chriſti, fluxerunt quinque. ſ.ſanguis ad redimendum, aqua ad emundandum, oleum ad ſanandum, mel ad conſolidandum, & uinum ad confortandum, Iſa.63.fi.H.

In iuditio. Tormentum iudex iuſte infligit innocenti accuſato, ad inquirendum ueritatem. Iob 10. lectio. 2, me^o. C. Cruciatus, Martyrium 56. 17. Sebaſtianus. Torqueri. Vindicatio 6. Iudex 1.

Pœna. ¶ Torneamentum, id eſt, inordinata & periculoſa exercitia, prohibentur priuatione ſepulturæ eccleſiaſticæ, non autem aſtiludia. 2 e^a.q.40.1.4^m. Duellum.

¶ Torpor. Accidia 8. Negligentia 1. Somnolentia.

¶ Torqueri. Damnatio 31.43. Euchariſtia 215. Peccatum 276. Purgatorium 6.7. Tormentum.

¶ Torques. Pallium 2.

¶ Torreus. Inebriari.

¶ Tortor. Peccatum 266. Torqueri.

¶ Tot. Affinitas 7. Angelus 56.192. Anima 313. Dolor 50. Mulier 3. Numerus 0. Oppoſitio 19. Ordo 20. Paulus 14. Simonia 24. Statutum 1. Vſura 194.216.

¶ Totalitas. Anima 63. Locus 20. Perfectio 12. Spirituale 8. Stultitia e.3. Totaliter 15.13.

¶ Totaliter. Abſoluere e8. Affectio 1. Amor 38.193. Angelus 84.466. Anima 323. Animal 68. Baptiſmus 32. Bonitas 109. Cibus 2. Cognitio 69. Comedere 4. Conceptio 42. Concupiſcentia 24.25. Confeſſio 31.52. Conſilium 20. Contritio 23. Corona 3. Corpus 38. Credere 29. Deus 189.206. Definitio. 2. Ebrietas 8.9. Euchariſtia 55. Exorciſmus 10. Forma 23.103. Generalis e9. Ignorantia 22. Incontinentia 9. 10. Infantum, 32. Ira 33.60. Iris 3. Iuſtitia 13. Lex 50. Locus 20. Maria 13. Miſtio 3. Naturale 20. Obedientia 38. Omnino. Paſſio 76. Peccatum e75. Pœna 69 Pœnitentia 120.127.&c. Perfectio 21. Po^a.10.11.20. Prælatio 5. Priuatio 7.17. Religio 39.42. Sacramentum 72. Satisfactio 15. Senſus 33. Simpliciter 1 Solennitas. Subiectio 2. Timor 40. Totalitas. Totum 0. Ventus 4. Vſus 7. Chriſtus 24.

¶ Toties. Indulgentia 23.

1 Totum triplex, ſcilicet quantitatiuum, rationis uel eſſentiæ, & totum potentiale uel uirtutis. Secundum & tertium conuenit formis per ſe, primum uero per accidens tantum. 1^a.q. 75.8.c./ Con.2.c^o.72./ Spiritu 4.c./ Anima 10.c. Actus 24. Adam 79.94. Adoptio 13. Adoratio 11. Agens 10.29. 88. 107. Agere 19. Amor 112. e66. Analogia 9. Angelus 28.81. 127.128.132.146.147.162.213.230.311.315.449.377.601. Anima 16.52. 65.72.132.224. e31. 259. 348. Animal 24. Aqua 7.23. Artificiale 5. Aſſumere 44. 51.55. Auerrois 12. Augmentum 23. Baptiſmus 185. Beatitudo 4. Benedictus 1. Beneficium 23. Bonitas 148. Caput 6.7. Character 31. Charitas 86. Cau. 33. Cælum 63. Certitudo 4. Cete. 13. Cinis 3. Claus 3. Clauſio.

2 Totum duplex. ſ.ante partes, & ex partibus. Dionyſ.2.lect.1. Cognitio 69. Columba 2. Communicatio 6.7. Conceptio 19. Concluſio 4. Confeſſio 27.31.82. Confirmatio 32. Conſanguinitas 7. Contemplatiuus 2. Cor.10. Corpus 4. Corruptibile. Creatio 32. Creatura 2e. Damnatio 15. Damnum 3. Dæmon 115. Deus 71. Dicit. Differentia 10. Definitio 50.51. Diſpoſitio 3.4. Domus 2. Dos 2. Ebrietas 8.9. Eccleſia 12. Effectus 3. Elementum 24.26. Eleemoſina 33.

3 Nomen totius, non ſignificat partes, niſi materialiter. 3.d.2. q.1.ſ./L.princ^o./.d.6.L. Ens 6. Eſſe 5. Eſſentia 9. Aeternitas 1.20. Euangelium 2. Euchariſtia 91.93.103.107.116.119.122 279. Exorciſmus 5. Fides 12. Finis 63.74.75. Forma 28.41. 43.68.111. Fortitudo 1. Fruitio 13. Futurum 1. Genealogia 2. Generatio 6.11. Genus 29.

4 Totum integrale ſenſibile, eſt nobis notius ſuis partibus, ſecundum ſenſum. Phy.lc.1.fin.c. Geometra 3. Gloria 17. Gratia 83. Gratiarum actio 4. Habitus 47. Hæreſis 20. Homo 16.31. Honor 23. Humanitas 2. Humidum 1. Idea 4. Idolatria 4. Ieiunium 36. Ignorantia 32. Imaginatio 3. Imago 9. Imperare 35. Indiuiduum 2. Inſtans 4. Inſtrumentum 4. Intellectus 298. Interdictum. Ioannes 5. Iudæi 8. Iudicium 41. Iuſtitia 82.

To Tre

5 Totum definibile eſt nobis notius ſuis partibus definientibus, Phy.lect.1.fi.d. Iuſtificatio e Laus 58. Lex 18. Libertas 4. Liberum 6. Locus 20. Lux 8. Malum 37. Mare 3. Maria 61. Materia 49. Medium 23. Membrum 1.2. Menſtruus 5. Meritum 87. Metaphyſica 5. Metaphora 2. Miniſter 8. Miraculum 15.

6 Totum ſenſibile magis commune, eſt nobis notius ſecundum ſenſum, quam minus commune. Phy.lec.1.fi.e. Miſſio 9 Miſtio 5 Modus 2. Mors 17. Motus 18.33. Mundus 4. Mutatio. Natura 4. Naturale 7. Neceſſitas 8.

7 Totum intelligibile magis commune, id eſt magis uniuerſale, eſt nobis magis notum, ſecundum intellectum. Phy.lec.1.fi.e. Nihil 2. Nomen 57. Numerus 23. Obiectum 10. Holocauſtum 2.3. Omnis 1. Operatio 16. Oratio 10. Ordinatio 4. Ordo 70. Pars 0. Paſſio 61. Paulus 24. Pax 22. Peccatum 106. Pœna 99. Pœnitentia 66 79.&c. Perſona 4.5. Petrus 4. Phyſica 4. Planetæ 3. Poſſibile 1. Poſſibilitas 1. Poteſtas 18.

8 Totum homogeneum nihil includit, quod non includat quælibet pars eius, nec differt ſecundum identitatem earum, & totum, nec per conſequens a ſuis partibus. 1^a.q.11.e.2^m./ 4.d. 44.q.1.ar.1.q.3.c./ Cont.4.c^o 67. Præceptum 77 &c.

9 Immo quodlibet totum eſſentiale, vel integrale differt realiter ab omnibus ſuis partibus etiam ſimul ſumptis. Metaph.5. lec.21.me^o.lib.7.lec.2.me^o b. Reſp^o Du^o 1137. Prædeſtinatio 32.37. Prædicare 17.22.

10 Totum ſubſtantiale eſt in qualibet parte totum, ſicut tota natura, & ſpecies aquæ eſt in qualibet parte aquæ, non autem totum quantitatiuum, ſed pars in parte, ſicut locatum in loco, 1^a.q.8.2.3^m./ Cont.4.c^o 69.fi. Prædicari 11.&c.

11 In ſubſtantiis incorporeis non eſt totalitas per ſe, nec per accidens, niſi ſecundum perfectam rationem ſuæ eſſentiæ. 1^a.q. 8.2.3^m./ q.76.8.c. Prælatio 27. Primitiæ 4. Proceſſio 18. Prouidentia 47. Prudentia 10. Purgatio 5. Quieſcere 1 Quo eſt. Radix 1. Redemptio 2e. Relatio 73.74. Religio 92. Reſtitutio 15. Reſurrectio 58.22. Sacerdos 1u Sacramentum 65.

12 Omne totum eſt maius ſua parte, in quantitate dimenſiue, & numerali, non autem in quantitate virtuali. 5.diſtinctione 3.L.2.6. Sacrificium 29. Sanctificatio 1, Sanguis 2.3. Sanitas 7.8. Satisfactio 32.30.37. Scientia 26.32. Semen 2.14. Separatio 1. September. Sepultura 10. Seraphin 4. Significatio 7.&c. Symbolum 3. Simonia 34.

13 Totalitas quantitatis dimenſiuæ eſt reſpectu partium, non autem totalitas quantitatis virtualis, ſed eſt reſpectu obiectorum, vt in potentiis animæ. 1.diſt 3.L.2.ſi. Simplex 3. Syndereſis 2. Socrates 2. Sol 2. Spirituale 8.

14 Virtus totius potentialis eſt in vna parte eius complete, in aliis autem diminute. 1^a.q.77.2.1^m./ 12f.q.57.2.2^m./ 4.d.15. q.2.ar.2 q.2.c./d.24.q.2.ar.1.q.1 2^m./ diſt.38.q.1.ar.2.q.2.c./ diſt.44.q.3.art.3.q.1.4^m.

15 Id ſolum ſe toto agit, quod ſecundum ſe totum eſt in actu, quod nõ eſt, niſi actus infiniti, & primi. ſ. Dei. 1^a.q.8.4.c./2^m / Po^a.q.1.1.c.prin^o./.4.c.ſi. Succeſſio 3. Tabernaculum 4.5. Tactus 6. Tempus 21. Terræ 1.3.7. Terræmotus 1.2.

16 Immo etiam angelus ſe toto agit, id eſt mouetur ſecundũ totam virtutem ſuam in id quod agit. 1^a.q.61.6.c./q.63.8.3^m / 2.d.17.q.2.5.4^m./ 4.diſt.4.q.2.ar.3.q.3.1^m./ Verit.q.24.10.c./ Matth.25.prin^o b.C. Reſp^o ſicut Dub^o 125. Du^m.1558^m. Traductio. Item forma 42.&c. Materia 16.

¶ Triduo. Vicarius. Vitus 27. Vnctio 19. Vnitas 40. Vniuerſum 0. Votum 15. Vox 1. Vſura 28. Chriſtus 8.14.53.84. 505.160.193.195.213.

¶ Trabs. Serpens 2.

1 T r a c t a r e de dimenſionibus ſecundum ſe, & probare eas eſſe tantum tres, pertinet ad mathematicum, a quo id accipit Phyſicus. Cœ.lec.2.me^o e.A. Ad quem. Accuſatio 24. Cognitio 23. Conſideratio 0. Euchariſtia 28, &c. Humilitas 4. Matrimonium 143.

2 In libro de Cœlo tractatur tantum de partibus vniuerſi, quæ primo & per ſe habent ſitum in eo. Cæ.prolo.ſi. Memoria 8 Metaphyſica 8.10.25.37. Negotia. Ordo 42. Pœnitentia 4. Phyſica 3.&c. Religio 87. Senator 2. Subdiaconus 3. Thales 1. Theologia 18.

¶ Tractio. Iudæi 31. Pulſio. Trahere 0.

¶ Tractus. Alleluia. Animal 38.

¶ Tradere. Adoratio 19. Amicitia 42. Apoſtoli 24.25. Character 1. Charitas 130. Caro. Cultus 2. Deuotio 2. Diaconus 5. Doctor 3. Euangelium 7. Excommunicatio 7. Fides 19. Hæreſis 23.31. Illuminatio 8. Iuramentum 16.36.37. Lex 12.

Loth

Loth 1. Natura 35. Oratio 45. Ordo 41. 49. 59. Paſſio 95. Præceptum 36. Scriptura 16. Senſus 49. Theologia 18. Virtus 185. Votum 18.

¶ Tradi. Præceptum 74. 110.

Quid. 1 TRADVCTIO dicit duo, ſcilicet originem, & diuiſionem. Et dicitur proprie in generatione animatorum. 2. diſtin. 18. quæſt. 1. 1. c.

2 Natura humana traducitur non ſecundum ſe totam, ſed ſecundum aliquam eius partem, ſcilicet ſecundum carnem, nõ autem ſecundum animam. Malo, quæſtio. 4. 1. c./ 2m./ 3. c./ 1m./ 2m.

ª Adam 76. &c. 82. 84. Anima 80. &c. 338. Anima 81.

3 Animam rationalem non eſſe ex traduce, non erat per eccleſiam determinatum tempore Auguſtini. Ro. 14. lec. 3. meº G.

ª Deriuatio 1. Deus 187. Generatio 38. 41. 42. Peccatum 305. &c. Semen 7. Chriſtus. Anima 80.

4 Lepra, podagra, & ſimiles infirmitates traducuntur cum ſemine, quia ſunt in eo ſecundum diſpoſitionem virtutum, non autem in actu. 2. d. 30. q. 1. 2. 3m./ 4m./ Potª q. 3. 12. 7m.

Quid. 1 TRAGOEDIA dicitur aliquando aliquid in quadam tragedia, id eſt cum quadam magnificatione verborũ ad admirationem mouendam. Phy. le. 11. fi.

2 Verus tragędus eſt falſus Hector, ſecundum Auguſtinum. 1ª. q. 17. 1. 1m.

Quid. 1 TRAHERE eſt mouere aliquid ſe triplicitér. ſ. ſicut finis. vt locus locatum, vel alterando, vt generans, vel motu locali tantum. Phy. 7. lec. 3. meº g. prinº.

ª Accidentaliter 4. Admiſtio. Aduentus 8. Affinitas 8. Aleator 12. Allicere. Amicitia 5. 18. Amor 19. 277. Angelus 60. Anima 12. 255. Animal 38. Approbatio. Aſſumere 2. Attrahere. Charitas 58. Cauſa 71. Circuncifio 27. Circunſtantia 26. 27. Concluſio 4. Corpus 13. Fatum 10. Ignis 20. Imperator 1. Inimicus. Ira 55. Iudæi 31. Iudicium 65. Lex 105. Magnes 0. Motus 70. Negligentia 8. Nouum. Paſſio 73. Paulinus. Peccatum 24. 241. Pulſio. Radix 1. Relatio 63. Scriptura 10. Semen 12.

2 Multi trahentes vnam nauim, faciunt vnam actionem ex parte operati; ſed multas ex parte agentium. 1ª. q. 76. 2. c./ 3. di. 18. 1. 5m./ Cont. 2. cº 56. 2m.

ª Significatio 4. Timor 54. Tractio. Virtus 2. 71. Vituperatio 1.

Imperator. 3 Te tua fata trahunt, vt poeta dixit. 1ª. q. 116. 2. 3m.

¶ Traianus poſt trecentos annos ſuſcitatur de inferno, precibus Gregorij, quia nõ erat finaliter damnatus. Vel pęna eius fuit ſuſpenſa vſque ad diẽ iudicij. 1. d. 43. q. 2. 2. 5m./ 4. d. 45. q. 2. ar. 2. q. 1. 5m./ Verit. q. 6. 6. 8m.

¶ Traicere. Deglutire. Euchariſtia 197.

¶ Tranquillitas. Lex 149. Pax 1. Poteſtas 18. Serenitas.

Diuiſio. ¶ Tranſactio. Simonia 19.

¶ Tranſcendentia ſunt ſex. ſ. ens, res, vnum, aliquid, bonum, & verum, quæ ſunt idem re, & differunt ratione. 1. di. 8. q. 1. 3. c./ Verit. q. 1. 1. c./ Potª q. 9. 7. 6m./ 13m./ Opuſ. 42. cº 2.

ª Abſtractum 1. 8. Addere 11. &c. Angelus 194. 211. 216. Anima 203. Aſcendere 8. Attingere 2. Beſtialitas 1. Bonitas 90. Capacitas 2. 3. Cõtingens 2. Corpus 58. Denominatio 5. Difficile 1. Ens 22. 23. Excedere. Fides 122. Logica 9. Numerus 1. 21. Res 4. Senſus 18. Separatio 2. Vnitas 25. 26. Addere 7. vſque 14. Bonitas 90. Vnitas 6. Ens 29.

Conuerſio. 1 TRANSFERRE plantas, vel animalia ad aliam regionem, conuertit ea in naturam eius. Opuſ. 20. liº 4. cº 8.

ª Adam 87. Alienatio. Altare 4. Amen 3. Amor 18. 171. Circunſtantia 14. Deus 390. &c. Diſtantia 1. Dominium 16. 17. Fructus 13. Honeſtum 3. Imperator 7. Imperium. Metaphora 1. 3. 7. Modeſtia 4. Mutuum 3. Oratio 94. Peccatum 144. Proceſſio 4. Proportio 1. Reſtitutio 4. Traductio. Tranſlatio. Vendere 10.

2 In his, quæ liberaliter transferuntur, nihil reprehenſibile naturaliter inuenitur. Opuſc. 73. cº 3.

ª Vſura 35. 113. &c. Vſus 8. &c.

Conueniens. ¶ Tranſigere. Amor 262.

1 TRANSFIGVRATIO Chriſti cõuenienter facta eſt, oſtenſione gloriæ, non autem mutatione formę, vel naturæ. 3ª. q. 45. 1. 0. Claritas 14. &c.

2 Teſtes eius fuerunt conuenientes. ſ. Moyſes, Helias, Petrus, Ioannes, Iacobus, & Deus pater. 3ª. q. 45. 3. 4. 0.

3 Moyſes tunc non reſumpſit proprium corpus, ſed aliud ſicut angeli. Helias autem habuit proprium corpus, & venit illuc de paradiſo terreſtri, non autem de cælo empyreo. 3ª. q. 45. 3. 2m./ 3. diſt. 16. q. 2. 1. 5m.

ª Miſſio 42. Visio 1. Helias 4.

¶ Transformatio. Adam 27. Amor 277. 215. Dæmon 102. Euchariſtia 252. Sapientia 28. Tranſubſtantiatio.

¶ Trãſfundere. Agens 33. Dæmon 98. 109. Generatio 38. 41. 42. Maleficium 1. &c. Maria 50. 54. Miraculum 25.

Quid. 1 TRANSGRESSIO proprie eſt agere contra præceptum negatiuum. Et eſt commune omni peccato materialiter. Sed formaliter eſt ſpeciale peccatum dupliciter, ſcilicet vt dicit contemptũ præcepti, & vt differt ab omiſſione. 22ª. q. 79. 2. 0./ 3. 3m./ 4. 3m.

ª Cyrographum. Contemptus 1. Damnatio 3. Decretum. Defectus 17. Euchariſtia 193. Ieiunium 29. 36. 37. Lex 36. 40. 173. Malum 38. Matrimonium 5. Omiſſio 0. Peccatum 24. 241. Præceptum 149. Præterire. Prætermiſſio. Religio 77. Superbia 29.

2 Tranſgreſſio, & omiſſio proprie ſunt peccata mortalia, ſed large, id eſt præter præcepta, ſunt venialia. 22ª. q. 79. 4. 3m.

3 Tranſgreſſio ſimpliciter, & abſolute, grauior eſt omiſſione, licet aliquando ſit econuerſo. 22ª. q. 79. 4. 0.

ª Votum 30. 44.

4 Tranſgreſſio contrariatur actui virtutis, cuius omiſſio dicit ſimplicem negationem. 22ª. q. 79. 4. c./ 2m.

1 TRANSITVS de vno termino ad aliũ contingit dupliciter. ſ. de inſtanti ad inſtans, & de tempore. Quol. 9. 9. c. Diuiſio.

ª Accidens 38. Actio 18. 22. 23. &c. 105. Actus 25. Addere 5. Apoſtolus 8. 9. Agens 53. Anima 209. 210. Apoſtoli 81. Attritio 2. Baptiſmus 248. Beatitudo 46. 50. Camphora 9. Canonicum. Circumciſio 1. Corpus 44. Creatio 21. Delectatio 95. Deuotio 11. Diſtantia 1. 3. Egredi. Ætas 2. Euchariſtia 38. 87. &c. Excommunicatio 29. Feudum. Fomes 8. Galilæa 1. 3. Gloria 5. Homicidium 3. Inſtans 24. Intelligibile 2. Legitimatio 1. Lumen 1. 2. Macula 25. Medium 4. Miraculum 20. Motus 63. Mutatio 6. Neceſſitas 28. Obliqui 2. Operatio 1. 52. Peccatum 287. 355. Pelagia. Phaſe. Præpoſitio. Prophetia 2. Propoſitio 8. 9. Proſperitas 2. Qualitas 7. Quantitas 18. Religio 106. Sanctificatio 8.

2 Omnis tranſitus eſt de determinato ad determinatum. 2ª. q. 46. 2. 6m./ 2. diſt. 2. q. 1. 9. 17m./ Cont. 2. cº 38. 5m.

ª Succeſſio 7. Vita 50. Vſura 207. 285. Chriſtus 214.

¶ Tranſitiue. Obliquus. Præpoſitio.

¶ Trãſlatio, vel editio vulgata dicitur, quia vulgus ea vtitur, vel quia perſonæ certæ non aſcribitur. Pſal. 12. Quid.

ª Adam 87. Amor 18. Dionyſius 2. Diſtantia 1. Dominium 16. 17. Metaphora 0. Paulus 29. Pſalterium 2. Transferre. Transferre. Tranſlatiua. Vita 2. Vſura 35. 113. &c.

¶ Tranſlatiua. Tranſlatio. Vſura 50. 51.

¶ Tranſmigratio. Galilæa 1.

¶ Tranſmiſſio. Miſſa 1. Prædeſtinatio 2.

¶ Tranſmutatio organi ſenſus duplex. ſ. intentionalis, ſeu ſpiritualis, & naturalis. Prima requiritur per ſe ad actum potentiæ ſenſitiuæ apprehenſiuæ, ſecunda vero per accidens. Sed requiritur per ſe ad actũ appetitus ſenſitiui. 12ª. q. 22. 2. 3m./ 3. c./ 4. d. 44. q. 2. ar. 1. q. 3. c. fi./ q. 4. 1m./ Anima 3. c./ Anima 2. lec. 14. meº h. E. Diuiſio.

ª Accidens 53. Actio 34. Agens 4. Amor 214. Angelus 148. 149. 349. 630. Anima 72. 220. Appetitus 74. Augmentum 16. Cerebrum 2. Delectatio 110. Deus 390. &c. Æternitas 14. Forma 111. Immutatio. Intellectus 164. Materia 42. Motus 0. Mutatio 0. Paſſio 4. 26. Qualitas 7. 10. Reſurrectio 23. Tempus 34. 35. Visio 2. Vſura 186.

¶ Tranſponere. Baptiſmus 52. &c. Interpretatio. Sacramentum 39.

¶ Tranſubſtantiatio non eſt cum motu, vel mutatione, vel ſucceſſione. 4. diſt. 8. q. 2. ar. 1. q. 3. 1m. Quid.

ª Conuerſio 0. Corpus 68. Euchariſtia 95. 96. 100. 120. Transformatio.

¶ Tranſumptio metaphorica dicitur de Deo quadruplici ratione, ſcilicet propter materiæ altitudinem, quæ noſtri intellectus capacitatem excedit. Et cũ in nobis ſit duplex pars cognoſcitiua, ſcilicet intellectiua, & ſenſitiua, prouidit diuina ſapientia, vt vtraque, ſecundum quod poſſibile eſſet, in diuina reduceretur. Et quia de Deo verius cognoſcimus quid non eſt, quam quid eſt. Et propter occultationem diuinæ veritatis, quia profunda fidei occulta ſunt, & infidelibus ne irrideant, & ſimplicibus, ne erroris occaſionem ſumant. 1. diſt. 34. q. 3. 1. 0. De Deo.

ª Abuti. Angelus 442. Bonitas 113. Dolus 1. Fictio 1. 3. Latro 2. Metaphora 0. Nomen 62. 61. Prædicari 10. &c. Perfectio 1. &c.

¶ Tranſuerſalis. Conſanguinitas 1. 4. 5. 9.

¶ Trapellatio. Cohors 1.

¶ Trapellum. Cohors 1.

¶ Tremor. Amor 50. Tremor.

1 TREMOR eſt effectus timoris propter debilitatem virtutis ex defectu caloris. 12ª quæſtione 44. 1. 2m./ 3. 0./ Pſalm. 17. princº. ſ. B. Quid.

ª Amor 50.

Tre

3 Cor timentibus maxime tremit, & quæ connectuntur pectori, vt vox, labium inferius, mandibula inferior, brachia, manus, quia calor deſerit cor, & deſcendit ad inferiora, vel quia membra ſunt mobiliora, ſicut & genua. 12ſ.q.44.3.3m.
*Audacia 15. Ira 50. Terremotus 1. Tremere. Trepidatio.

Quid, ¶Trepidatio vel dubitatio, eſt idem quod agonia, quæ eſt timor infortunij, & cauſatur ex certitudine, ſicut ſtupor ex inſuetudine, & admiratio ex magnitudine rei. 3.diſt. 26. q.1. 3. c. fin.
*Agonia 0. Metus, Timor 0. Tremor.

Di, ¶Tres eſſe Deos, inæquales & principales, Platonici & Origenes dicunt. Trin. 12.c.
*Accidens 84. Actus 26. Adam 81. Agilitas 4 Amalechitæ. Amor 2. Angelus 217.218. Aſſumere 18.&c. Auxilium 5. Beneficium 10. Conſilium 14.&c. Contemplatio 8. Conuiuium. Cura 5. Dauid 3. Decimæ 15. Deus 246 Dies 37. Diſpoſitio 82. Diuitiæ 4. Docere 8. Doctrina 15. Damnatio 1. Dominiũ 76. Aeſtimatio 2. Euchariſtia 191. Exaltatio 2. Exordium 2. Fatum 20. Fides 64.65. Filiatio 31 Finis 66. Fornax. Fructus 2.4. Fruitio 3. Generatio 28. Gloria 23. Gratitudo 4. Habitus 21.32.33. Helias 1. Humilitas 6. Idoneus 2. Ieiunium 10. Ignis 2. Imago 6 Incorporari 2. Infernus 1. Infidelitas 3. Ioannes 7. Ira 19 Iudæi 19.32. Iudicium 23. Iuramentum 7. Labor 3. Legitimatio 3. Lex 84. Littera 4. Logica 5. Locus 7. Ludus 7 Lumen 25. Lupus. Luxuria 31. Malum 46. Mandocatio. Manifeſtatio 1. Maria 52.56. Matrimonium 3 Memoria 7. Meritum 4. Miraculum 5. Miſericordia 15.31. Miſſa 21. Miſſio 4.5. Modeſtia 6 Monarchia 2. Moiſes 71. Mundana. Natiuitas 28. Noctua 2. Notio 5.6.7.9. Nuptiæ 7. Obiectum 4. Operatio 7.17. Oratio 10.20.&c. Ordo 1.47.72. Paruipenſio 3. Paſſio 117. Pater 3 Pax 5.18.19.20. Peccatum 46. Pœna 28. Pœnitentia 80. Perfectio 15. &c. Perſona 21. Præceptũ 55.57. Prædeſtinatio 4.9. Prælatio 18.&c. Princeps 21. Quaternarius. Senarius 4 Symbolum 11. Spes 38. Status 10. Subſiſtentia 12 Ternarius. Tractare 1. Triangulus 0. Trinitas 0, Virtus 23. Chriſtus 9.
¶Treceris. Biculus.

Quid, 1 ¶TRIANGVLVS primo habet tres angulos, æquales duobus rectis. Poſter m. le 12 fi.
2 Et hoc demonſtratur. Metaphyſ. 9. lectio. 10.0. Numerus 9. Pyramis.
¶Tribuere. Arrogantia 1. Iuſtitia 7. Tributum 0. Vſura 21.

Diuiſio, 1 ¶TRIBVLATIO duplex, ſ. propria. i. in corpore, & remota. i. in rebus exterioribus. pſ.21. me°.1.
2 Tribulatio dicitur neceſſitas triplex, ſ. quia eſt vtiliſ, ex penuria, & per vim. pſal.24 fi.m.
*Affectio 5. Afflictio. Aqua 14.
3 Deus quincupliciter dat flagella tribulationum, ſcilicet quia iſti quinque modi, diſtinguuntur penes bona, quæ ex pœnis à Deo inflictis in præſenti, homines conſequuntur, quæ ſunt à Deo intenta. Hoc autem bonum, aut eſt in altero, & ſic eſt quartus modus. Aut in eo qui punitur. Et ſic vel eſt ordo iuſtitiæ, qui ſemper diuino flagello adiunctus eſt. Et hoc cum præciſione aliorum, eſt in quinto modo. Aut eſt vtilitas quã ipſe flagellatus conſequitur. Quæ quidem poteſt eſſe vel quantum ad receſſum a malo, & ſic eſt modus tertius. Vel in ordine ad bonum aut conſeruandum, & ſic eſt ſecundus modus, aut augendum, & ſic eſt primus modus. 2.d.36.4.2.1 / 4.d.15. L.2m / M2.q.5.4.c.fi./ Io.9. lec.1. me°.c.E.
Bonitas 26.&c.249 Exemplum 1.
4 Cauſa patientiæ in tribulatione triplex, ſcilicet vindicta Dei, pacatio hoſtis, & purgatio vitæ. Iob 1.fi./ c° 7.fi./ pſal. 39.fi.2./ pſal. 37 fi. 1./ Eſa.21.fi.
*Flagellum. Ioſias Iudæi 12.
5 Deficere in tribulationibus, contingit tripliciter. ſ. corpore, impatientia, & emendatione. pſ.38.fi.g.C.
6 Deus dat homini tribulationes, vt fortior ſit ad operandum. Io.15. lec.1. prin°.2.fi. *Ieiunium 18.&c.
7 Homo in tribulatione, conſeruatur quincuplici virtute. ſ. reuerentia Dei, firmitate animi, ratione patientiæ, amore honeſti, & odio turpis. Iob 4.lc.1.fi.B. *Iudicium 54. Laus 9. Liberare 0. Matrimonium 73. Peccatum 278.
8 In tribulatione commouetur, ratio voluntas, & ſenſualitas. Et aufertur omne bonum vitæ præſentis. pſ.30. prin°.ſ.
9 Tribulationes præuiſæ, minus pungunt, quia bona vel mala temporalia cognita, minora videntur, quam ignota. Io.16.le. 1.fi.d.B.
*Pœna 0. Reprobatio 5.
10 Tribulatio ſuperans irreparabiliter, dicitur mors. Quæ vero ſuperatur, dicitur dormitio. pſal. 3.fi.e.D.
11 Tribulatio dat ſpem veniæ, per experimentum propriæ virtutis, & purgationem a pœna. 4. d. 17.q.3.ar.5.q.4.2m.

Tri

12 Tribulationes amantur, nõ propter ſe, ſed propter ſpiritualia. Heb.10. lec.4. prin° H.
13 Sancti ſuſtinent tribulationem propter terrorem malorum, & propter augmentum meriti 2ſ.Theſſ. lec.1.fi.
14 Sapiẽti grauiſſimum eſt tribulari cum irriſione, & tribulationes non debent amari, niſi propter aliud. Iob 1.fi./ Hebr. 10, lec.4. prin° H./ c° 11. lec.5.fi.
15 Miſericordes quãdoque tribulantur, ad eorum correctionem vel humiliationem, vel probationem. 22ſ.q.108.c.fi./ Iob 7. fi./ Pſal.40. prin°.c. princ°.
16 Tribulatio debet patiẽter ſuſtineri propter experientiam beneficiorum Dei, & propter ſpem futurorum. Pſalm.31. fin.1./ 2ſ.Cor.4. lect.3.0.
*Ieiunium 19.20.22.26.35.39. Ignis 21. Ioſias. Patientia 3. Paulus 14. Pœna 74. Sagittar. Thales 2.
17 Mundani in tribulatione anguſtiantur, nõ autem iuſti. 2ſ.Corin.4. lec.3. me° F. Mundani.
18 Iuſtus dupliciter tribulatur a malis. ſ. temporali perſecutione, & malis moribus. Pſal. prol. fi./ Pſal.3. prin°.2. H./ Pſal.33. fi.1./ Rom.8. lec. 7. me°. F.
19 Mali per tribulationem iuſtorum intendunt offenſionẽ corporalem, Deus autem purgationem ab omni carnalitate. Pſal. 26. prin°.2. fin.
20 In tribulatione cõfunduntur mali, quia perdunt ſperata. ſ. temporalia, non autem iuſti. Pſal.36. me° p. prin°.
*Nox 3. Sterilitas 1.
21 Tribulatio impij grauior eſt, quàm tribulatio iuſti. Iob 21. lectio 1. fi. A.
*Temporale 3. Tribulus, Vmbra 3.
22 Tribulationes quibus Deus punit peccatores, ſunt meritoriæ, & ſatisfactoriæ, ſi patienter acceptentur, non autem aliter. 12ſ.q.87.6.c.fi./ 4.diſt.15.q.1, art, 4.q 2.0.
23 Nullus eſt ſic crudelis, qui tribulatis, & humilitatis noceat, ſed parcit, quia canis etiam non mordet hominem iacentem. 12ſ.q.47.4.2.1./ Pſal.37.fi.K. prin°.
¶Tribulus eſt herba pungitiua, a qua dicitur tribulatio, quia pungit. Pſal.7. princ°.2.I./ Pſal.24.fi. m. prin°./ Rom.8.lc.7. me°.K./ 2ſ.Theſſ. lec.1 fi. Quid.
*Spina.
¶Tribunal. Tribuni. Thronus 1. Qui.
¶Tribuni plebis iudicabant exceſſus conſulum, & ſenatorum. Ideo loca eorum vocabantur tribunalia. 2ſ.Cor.5. lect. n. fi.
*Cohors 3.
¶Tribus Iuda plus cæteris tribubus multiplicatur, ſed tribus Leui, cæteris minus Matth.1. princ°.b.k. Comparatio.
*Aaron 2. Galilea 2. Iudæi 7.9. Maria 3. Samuel 2.
1 TRIBVTVM eſt, quod principi tribuitur, pro generali regimine vectigal vero, quod tribuitur pro reparatione, & cuſtodia de mercimoniis. Rom. 13. lec.1. fi. Quid.
*Decimæ 29. Honor 32. Pedagia. Princeps 24. Theloneus.
2 Tributum ſoluitur de agris, & vineis, cenſus vero de capite in ſignum ſubiectionis. Matth.17 fi.b.A.
3 Domini recipiunt tributa, & vectigalia ad ſeruandũ iuſtitiam. Opuſ. 20 li° 3.c° 5./ c° 11./ li° 4.c° 20 / Ro 13. le.1.fi.K &c.
4 Tributa, & vectigalia poni, vel mutari poſſunt per Imperatorem tantum, vel Regem. Opuſc. 20. li° 3.c° 20.
5 Clerici, & vacantes diuinis liberi ſunt a debito tributorum, & vectigalium, priuilegio principium, & æquitate naturali, ſicut & apud gentiles. Rom.13. le.1.fi.P.
6 Tributum ſoluere domnus, non tenentur ſequentes vitã apoſtolicam, nihil poſſidendo, niſi ſint ſerui. 2.diſt.44.q.2.2.1m./ Matth.17.·.b.C.
¶Triduo Chriſtus fuit totus in ſepulchro, non autem totum. 3ſ.q.52.3.0./ Opuſc.3.c° 236 Chriſtus.
*Corpus 66. Dies 24. Euchariſtia 238.&c. Immerſio. Sacerdos 9 Sepultura 14. Chriſtus 2.3.7.
¶Triennium. Amalechitæ. Matrimonium 90.
¶Trinarius. Quaternarius. Ternarius. Tres.
1 TRINITAS. Trinitatem non eſſe in diuinis, eſt impoſſibile. 1a.q.31.1.0./ 2.diſt.1.q.1.5.c./ Opuſc.3.c° 30. In diuinis.
*Abraham 23.
2 Nomen trinitatis ſignificat vnitatẽ eſſentiæ in recto, & numerum perſonarũ in obliquo quo ad etymologiam, ſed quo ad ſignificationem, eſt econuerſo 1a.q.31.1.1m./ 1.di.24.q 2.2.0.
*Adoptio 15.26. Adoratio 31. Apoſtoli 25. Aſſumere 1.
3 Nomen trinitatis includit omnia propria perſonarum, implicite tantum. 1. diſt.22.4.1m./ diſt.24.q.2.2.1m.
*Attributa 22.
4 Nomẽ collectiuum ſignificat multitudinem ſimpliciter, id eſt diuiſorum per eſſentiam, & vnitatem minimam. ſ. vnitatem ordinis, ſed Trinitas econuerſo. 1a.q.31.1.2m./ q.39.5.6m./ 1.diſt.24. q. 2. 2.3m.
*Baptiſmus 27.45.109. Character 29.32.

Per

5 Per rationem naturalem non poteſt veniri in cognitionem Trinitatis perſonarum. 1ª.q.32.1.c./ q.39.7.c./ q.93.6.4^{m}/ 1.diſt.3.q.1.4.c./ Cont.1.c° 14./ Verit.q.10.13.c./ Pot.ª q.9.5.c./ Trin. 4.c./ Rom.lec.6.fi. Attributa 12.
*Cœlum 64.65. Columba 2. Conceptio 19.
6 Bonitas Dei per effectus poteſt intelligi ſine Trinitate perſonarum, non autem in viſione beata. 2.2ª.q.2.8.3^{m}./ Potentia q.7.4.8^{m}.
7 In fide Trinitatis includitur fides vnitatis, & non econuerſo. 4.diſt.3.art.4.q.1.2^{m}.
*Creatio 32. Credere 20. Deus 228.
8 Trinitas non eſt trina, quia eſſent tres Trinitates. 1ª.q.31.1.1^{m}.
*Dici 1. Dos 2. Effectus 3. Gratia 83.152.
9 Trinitas eſt in vnitate, & econuerſo, id eſt tres perſonæ ſunt in vna eſſentia, & econuerſo. 1ª.q.31.1.4^{m}.
*Imago 34. Iudicium 41.
10 Deus eſt Trinitas, contra Porretanos. 1ª.q.36.6 1^{m}.
*Miſſio 7.18. Nomen 57 &c.63. Origenes 5.
11 Pater non eſt Trinitas. 1ª.q.31.1.1^{m}./ q.39.6.1^{m}./ 1.diſtin.4.q.2.2.5^{m}./ diſt.24.q.2.2^{m}.
*Perſona 39.
12 Pater non eſt aliquid Trinitatis, ſed aliquis. 1.diſtinctione 19. quæſt.4.1.3^{m}.
*Redemptio 3. Solus 5. Spiritus 7.8. Sponſa 8.
13 Trinitas creata configuratur trinitati creanti, & recreanti ſecundum imaginem, & diſtinguitur a non configuratis ſecundum ſtatum fidei. 4.diſt.4.q.1.ar.1.q.2 0.
*Veſtigium 0. Viſio 12. Vox 1. Chriſtus 121.123.
14 Anima noſtra repræſentat trinitatem perſonarum, in ſuprema ſui portione tripliciter. ſ.memoria, intelligentia, & voluntate. ſ.trinitatem perſonarum in vnitate eſſentiæ, trinitatem potentiarum in vna mẽte, & originem, ſeu ordinem, in origine, ſeu ordine potentiarum. Opuſc.61.c° 47.
15 Similitudo trinitatis eſt in anima noſtra, ſecundum quandam cognitionem, etiam ſecundum ſenſum. Sed imago tantum in cognitione Dei, vel ſui, vt eſt imago Dei. Veri.q.10.7.c./ 1^{m}./ q.25.3.4^{m}.
¶Trinus. Amicitia 25. Amor 167. Baptiſmus 74.75. Notio 7. Trinitas 8.
Quid. ¶Triplicitas non conuenit Deo, quia non ſignificat abſolute numerum, ſicut trinitas, ſed ſignificat comparationem inæqualitatis, quia eſt ſpecies proportionis inæqualis. 1ª.q.31.1.3^{m}./ 1.diſt.19.q.2.fi./ L.fi.
¶Triſtabile. Animus 2. Infirmitas 6. Lachrymæ. Perſeuerantia 2. Triſtitia 0.
¶Triſtare. Animus 2.
¶Triſte. Delectatio 29.45.
Quid. 1 TRISTITIA eſt paſſio animalis, media inter duas paſſiones iraſcibiles, quia ſequitur timorem, & prior eſt ira, quam etiam cauſat. 12ª.quæſt.25.1.c./ quæſt.42.3.1^{m}./ 3.diſt.15.q.2.ar.3.quæſt.2.c. Ira 13.
*Acedia 1.5.6. Concupiſcentia 3. Dolor 0. Gaudium 3.
2 Triſtitia eſt dupliciter mala, ſcilicet ſecundum ſe, quæ eſt de malo apparenti, & vero bono, & ſecundum effectum, ſcilicet de vero malo, ſed immoderata impediens bonam operationem. 12ª q.35 1.c.
*Iocunditas 1.3.13. Nomen 78. Paſſio 39. Præceptum 67. Timor 1.4.47.
3 Species eius, ſecundum applicationem ad extraneum, ſunt quatuor. ſ.miſericordia, inuidia, anxietas, vel anguſtia, & acedia. 12ª.q.35.8.c./ q.41.4.1^{m}./ 2.2ª.q.35.4.3^{m}./ 3.di.26.q.1.3.c.fi./ Verit.q.26.4.6^{m}.
*Turbatio 1. Vpupa. Zelus 4.
Obiectum. 4 Obiectum triſtitiæ eſt malum proprium præſens. 12ª.q.35.8.c./ q.36.1.c./ 1^{m}./ Ma.q.11.1.c.
*Longanimitas 2.
5 Triſtitia eſt de bono alterius, inquãtum eſt malum ſibi quadrupliciter. ſ.nocendo, carendo, excedendo, & quia eſt indignus. 2.2ª.q.36.1.2.c.
*Liberalitas 7. Odium 15. Pœnitere 0. Perſeuerantia 2.5. Proſperitas 2. Timor 1.4.47.
Obiectum. 6 Dolor eſt de repugnante ad naturam corporis, apprehẽſo per tactum, incipiens in læſione corporis, & terminatus in apprehenſione: ideo eſt in ſenſu ſubiectiue, & eſt paſſio corporalis: ſed triſtitia eſt de repugnãte appetitui, apprehenſo interius, incipiens in apprehenſione, & terminatur in affectione, & eſt in appetitu ſenſitiuo, & eſt paſſio animalis. 12ª.q.41.3.2^{m}/ 3ª.q.15.6.c./ q.46.6.c./ 3.diſt.15.q.2.ar.3.q.2.c./ Veri.q.26.3.9^{m}./ 4.4^{m}.
7 Triſtitia eſt ſubiectiue in concupiſcibili, 12ª q.23.1.c./ 1^{m}./ 2.c./ 3.diſt.26.q.1.2.c.fi. Subiectiue.
*Damnatio 7.&c. Difficile 11. Dolor 0.

8 Triſtitia cadit in virtuoſum, ſecundum peripateticos, non autem ſecundũ ſtoicos. Ethi.lec.16.me°.c.F./ li°.3.lec.18 me°.d./ Io.12.le.5.prin°.a.G./ c° 13.lec.4.prio°.a.H.
*Gregorius.
9 Nulla triſtitia ſecundum ſtoicos eſt vtilis ad aliquid. Ideo quælibet triſtitia, ſecundum eos eſt vitanda. 3ª.q.46.6.2^{m}./ Ro.9 lec.1.prin°.D.
*Liberalitas 7. Magnanimitas 14. Mors 14.&c. Nomen 28. Paſſio 39. Senectus 4.
10 Triſtitia dicitur eſſe in Deo, inquantum accidunt aliqua contraria, amatis & approbatis ab eo contra 1 c° 91.fi.
11 Vera triſtitia fuit in Chriſto. 3ª.q.15.6.c./ 7.1./ 2^{m}./ 9.c./ q.46.6.c./ 3.d.15.q.2.ar.1.q.1 c./ Veri.q.26 8.c.fi./ 7^{m}./ 8^{m}./ Ma.q.8.3.6^{m}./ q.11.1.6^{m}./ Opuſ.3.c° 239./ Mat.26.me°.e.I./ Io.12.lectio.5.prin°./ c°.13.lectio.4.prin°./ Rom.9. lectio 1.prin°. E.
12 Triſtitia fuit in ratione inferiori Chriſti, non autem in ratione ſuperiori, niſi ſecundum quod radicatur in eſſentia animæ 3ª.q.46.8.c./ 3.d.15.q.2.ar.3.quæſt.2.c./ 5^{m}./ Opuſc.3.cap° 239.
Cauſa. 13 Omnis defectus corporalis, diſponit ad triſtitiam. 12ª.q.35.1.2^{m}.
*Amor 258.261.268. Beatus 52. Charitas 149.150. Damnatio 7.&c. Deuotio 8. Gaudium 3. Infirmitas. Inuidia 1.3.13. Inuoluntarium 2. Mollities 2. Mors 23.
14 Ex ſpe & memoria malorum, cauſatur triſtitia, ſed non tanta, quanta a ſenſu præſentium. 12ª.q.30.1.3^{m}.
*Paſſio 39. Veſpere.
Effectus. 15 Triſtitia inter omnes animæ paſſiones, maxime corpori nocet. 12ª.q.37 4.c./ q.41.1.c./ 4.d.15.q.2.ar.3.q.2.c.
*Addiſcere 2. Affectio 2. Aggrauatio. Amor 226.210. Anima 140. Cæcitas. Delectatio 41.&c. Deſperatio 7. Difficile 11. Ira 12.13.28.35 38.39.48.68. 74. Lachrymæ. Odium 15. Rogitus.
16 Triſtitia impedit omnem operationem, de qua eſt, ſed auget eam operationem, cuius eſt principium. 12ª.q.37.2.3.c./ q.39.3.3^{m}/ q.59 3 2^{m}. Delectatio 62.
Mitigat. 17 Contemplatio veritatis, mitigat triſtitiam & dolorem, etiam in cruciatu, ratione delectationis. 12ª.q.38 4.c. Delectatio 53.
*Continentia 12.13.
18 Virtus moralis, directe mitigat triſtitiam interiorem, conſtituendo medium in ea, non autem dolorem exteriorem, quia non obedit rationi, ſed ſequitur naturam corporis, ſed mitigat indirecte, per redundantiam. 3ª.q.46.6.2^{m}. Vel delectatio 61.
*Fortitudo 24.26.29 49.
19 Amici condolentes, mitigant triſtitiam, quia videntur comportare, & amor percipitur. 12ª.q.38.3.c./ Iob 2.fin./ c°.16.le.1.prin°.D/ Ro.12.lec.3.me°.C.
*Gemitus 0. Ira 35. Oratio 41. Patientia 2.4 Perſeuerantia 5. Præceptum 67. Temperantia 17.&1. Veſtis 6. Virtus 221.
20 Somnus, balneum, & omnia recreantia, mitigant triſtitiam. 12ª.q.38.5.c./ pſ.19 me°.d.C.
21 Omne animal naturaliter fugit triſtitiam. 2.2ª.q.34.6.c.
22 Triſtitia eſt media inter duas paſſiones iraſcibiles, quia ſequitur timorem, & prior eſt ira, quam etiam cauſat. 12ª.quæſtione 25.1.c.
¶Triticeum. Euchariſtia 63.66.67.
¶Triticum. Euchariſtia 62.&c. Frumentum. Menſura 16. Vſura 185.191.
¶Triturator. Prædicator 1.
Diuiſio. ¶Triumphus duplex, ſcilicet maior, dictus laureatus, quia fiebat in curru, & victor coronabatur lauro, & minor, id eſt, ouatio, ſcilicet in equis. Et dicitur a triplici ſono. ſ.populi obuiantis, captiuorum & ſerui. pſ.19.fi.e.H.
*Baptiſmus 157. Cœtus 1. Domus 3. Eccleſia 1. Fornicatio 2. Hieruſalem 2. Regnum 1.3 5. Scutum. Tabernaculum 1. Titulus. Vxor 10.
Quid. 1 ¶THRONVS, eſt ſedes regis, cathedra magiſtri, & tribunal iudicis. Heb.le.4.prin°.
2 Throni dicuntur angeli, reſpectu quotidiani iudicij Dei, cuius ſunt executores, & promulgatores, ſed homines reſpectu vltimi, erunt aſſeſſores cum Chriſto. 4.d.47.q.1.ar.2 q.3.2^{m}.
*Dæmon 5. Fruitio 2.3. Sedere 9.10.
3 Tertius & infimus ordo primæ hierarchiæ angelorum, eſt thronorum, quia in ſeſſione importatur vero, ſecundum contactum ſolum. 2.d.9.3.c./ Opuſcu.3. capit° 126 / Col. lect.4.fin. B.
4 Throni dicuntur, propter quatuor conuenientias ad ſedes materiales, quia eleuantur ſuper terram, firmantur, ſedentem ſuſcipiunt, & apertæ ſunt deſuper. 1ª.q.108.5.6^{m}.
5 Deus ſedet ſuper cherubin, & ſuper thronos, quia etiam ſedet ſuper Seraphin, qui ſunt ſuper eos. Nam ſecundũ Dionyſium,

ſum, nihil poſſidetur ibi ſingulariter, ſed quod eſt inferiorũ, attribuitur etiam ſuperioribus eminenter. Vnde proprietaté thronorum, eminentius habent Cherubin. Vel ſedet Deus ſuper thronos, ſicut ſuper ſedem iudicij, ſuper Cherubin autem ſicut ſuper cathedram magiſterij, quia Cherubin interpretatur plenitudo ſcientiæ, & congrue inde dicebantur dari reſponſa. Iſa. 37. prin^{o} F.

Diuiſio. ¶Tropicus duplex, ſcilicet æſtiualis, & hiemalis. Meta. lect. 3. ſ. g. H.

¶Tropologicus. Senſus 37. &c.

Tuba. 1 ¶TVBA in veteri teſtamento, diuerſimode congregabat ad conſilium ad pugnam, & mouendum caſtra. 4. d. 43. ar. 2. q. 2. c. ſ. / 1^{a}. Cor. 15. le. 8. ſin. k. / 1^{a}. Theſſ. 4. lectio. 2. med^{o}. D. *Feſtum 5.

2 Prædicator dicitur tuba, quia inuitat ad vitam, bellum, conſilium, feſtum, & indicat inceſſum viri. Iſa. 58. ſ.

3 Tuba generalis iudicij, eſt vox Chriſti, & apparitio eius. Et erit inſtrumentalis cauſa reſurrectionis. 4. d. 43. ar. 2. q. 2. o. / 1^{a}. Cor. 15. lec. 8. ſ. k / 1^{a}. Theſſ. 4. lec. 2. me^{o}. D.

¶Tueri. Bellum 7. Cuſtos Defendere. Hæreſis 31.

¶Tullius. Cicero. Inſinuatio 2. Iuſtitia 22. Modeſtia 7. 8. Tirannus 11.

Quid. ¶Tumor mentis, obſtaculum eſt veritatis. Iſa. 9. me^{o}. b. prin^{o}. *Inflatio. Ira 10.

Quid. ¶Tumultus eſt loquutio confuſa, & præcipue multorum ſimul. Iſa. 17. ſ. A. *Inquietudo. Pax 23. Rumor.

¶Tunſio pectoris. Pater 16.

Figura. ¶Tunica epiſcopi, ſignificat perſeuerantiam, ſicut & tunica talaris. Iſoph 4 d. 27. q. 3. 3. c. * Epiſcopus 13. 14. Manipulus 2.

¶Turba. Populus. Prædicare 18. Sepultura 13.

Quid. 1 ¶TVRBATIO. Aliquid dicitur turbari, quando commouetur. Ideo omnis paſſio ſenſitiua, dicitur turbatio, & maxime triſtitia. 3. d. 15. q. 2. ar. 2. q. 1. 4^{m}. *Apoſtoli 19. Deus 250. Fletus. Maria 49.

2 Turbatio non cadit in ſapientem, triplici de cauſa, ſecundum Senecam, ſcilicet quia fortius non perturbatur a debiliori, ſed virtus eſt fortior malitia. Et nullus perturbatur niſi de hoc quòd bonum ſuum perdit, vel bonum ſuum diminuitur, ſed ſapiens non perdit bona ſua, nec ei poſſunt auferri, quæ ſunt bona animæ, quia bona corporis non reputat ſua. Et fortuna nihil eripit, niſi quod dedit, ſed non dedit virtuté. Ergo ipſam auferre non poteſt. 3. d. 15. q. 2. ar. 2. q. 1. ar. 2. / q. 2. 1^{m}. / 4^{m}.

3 Chriſtus voluit turbari, ad inſtructionem fidei, & ad exemplũ vitæ. 3. d. 15. q. 2. ar. 2. q. 1. 2^{m}. / Io. 11. lec. 5. priu^{o}. a. H. / c^{o}. 13. le. 4. prin^{o}. a. I. *Melancolia. Pœnitentia 98.

4 Turbatio fuit in appetitu ſenſitiuo Chriſti. ſecundum iudicium rationis tantum. 3. q. 15 q. 2. ar. 2. q. 1. 2^{m}. / Io. 12. lect. 5, prin^{o}. a. G. / c^{o}. 13. le. 4. prin^{o}. a. I.

¶Turonenſis. Vſura 216.

Quid. 1 ¶TVRPILVCRVM dicitur, ratione finis, quia tales contractus non fiunt vt in pluribus, propter vitæ neceſſitatem ſeu vtilitatem, ſed propter diuitiarum augmentationem, quam cupiditas facit, quæ non habet finem. Et ideo rationem vitij habent. Opuſ. 73. c^{o} 8. *Auaritia 13. Decimæ 27. &c. Eleemoſyna 14. 15. Furtum 3. 12. Temperantia 11. Vſura 153. 173. 195. 205.

Quid. 2 Turpelucrum eſt ſpecies auaritiæ. 2 2^{a} q. 118. 8. 4^{m}.

¶Turpiloquium eſt filia luxuriæ, quia luxurioſi quorum eſt cor, turpibus delectationibus plenum & concupiſcentijs, de facili ad turpia verba prorumpunt. 2 2^{a}. q. 153. 5 4^{m}. *Luxuria 18.

Diuiſio. 1 ¶TVRPITVDO duplex, ſcilicet voluntaria, & inuoluntaria. Prima eſt vitioſa, non autem ardua, ſed ſecunda eſt pœnalis & ardua, ſcilicet vituperium. 2 2^{a}. q. 144. 2. c. *Actus 142. Adulatio 4. Concupiſcentia 21. Concupiſcibilis 23. Corripere. Doctrina 1. 5. Dolor 38. Error 2. Erubeſcentia. Fucatió. Furtum 3. 12. Honor 24. Ignominia. Incontinentia 1. Inteſtina. Ira 39. Labor 3. Latere. Ludus 6. Luxoria 18. Materia 14. Matrimonium 70. Meretrix 2. Negociatio 1. Peccatum 241. Pœnitentia 18. Spectacula 1. 2. Tribulatio 7. Turpelucrum 10.

2 Turpitudo duplex. ſ. inhoneſtatis, & exterioris defectus. Secũda eſt in humilitate & mendicitate, non autem prima. 2 2^{a}. q. 187. 5. 4^{m}. / pſ. 43. me^{o}. H. prin^{o}. *Verecundia 0. Viſio 25. Vſura 55. 217.

Comparatio. 1 ¶TVRTVR eſt melior pullis eius, in columbis autem, eſt econuerſo. 1 2^{a}. q. 102. 3. 4^{m}. *Animal 81. &c.

2 Turtur & columba, erant ſacrificia pauperum in holocauſtis, propter volatus altitudinem, & in hoſtijs pro peccato, non autem in pacificis, quia non erant neceſſitatis. 1 2^{a}. q. 102. 3. 9^{m}. / 3^{a}. q. 37. 3. c. / 4^{m}.

3 Turtur, & columba ſunt in copia in Iudæa. Et ſignificant coniunctionem duarum naturarum in Chriſto, caſtitatem & charitatem. 1 2^{a}. q. 102. 3 2^{m}. / 3^{a}. q. 37. 3. 4^{m}.

4 Turtur ſolinaga ſignificat contemplationem, & ſecretas orationum lachrymas, Sed columba gregalis vitam actiuam, & orationes eccleſiæ publicas. 3^{a}. q. 37. 3. 4^{m}. Figura.

5 Turtur ſignificat prædicationem, & confeſſionem fidei per ſuam loquacitatem, Sed columba ſignificat ſimplicitatem, & manſuetudinem. 3^{a}. q. 37. 3. 4^{m}.

¶Tuſcia. Vſura 158.

¶Tuſcus. Cohors 1.

¶Tuſſis. Baptiſmus 53.

¶Tutela. Occidere 20. Vſura 223.

¶Tutor. Votum 35. Vſura 227.

¶Tutum. Sacramentum 77. Securitas 0. Vſura 115.

¶Tuum. Amicitia 15. Amor 162. Mutuum 4.

V

VACARE Deo contingit tripliciter, ſ. lectione, oratione, & meditatione, 4. diſtinct. 15. quæſt. 4. artic. 1. quæſt. 2. 1^{m}. Diuiſio.
*Amor 62 Epiſcopus 8. Hæreſis 157. Mulier 2. Princeps 13. Sabbathum 2. &c. Sacratim 1. 2. Tributum 5. Virginitas 37.

1 VACVVM non fuit ante creationem, nec poſt, quia vacuum non eſt tantum negatio, ſed priuatio, ideſt ſpatium capax corporis ſine corpore. Nec fuit poſſibile, niſi potentia creantis. 1^{a}. q. 46. 1. 4^{m}. / 2. diſt. 1. q. 1. 5 4^{m}. Poſſibile.
*Acolitus 1, Cete 11. Euchariſtia 133. Lex 123. Subdiaconus 2. Terra 15.

2 Si motus eſſet in vacuo, non eſſet in inſtanti, propter reſiſtentiam mobilis ad motorem, & proportionem vtriuſque. 4. diſtin. 44. q. 2. art. 3. q. 3. 2^{m}. / Phyſ. 4. lec. 12. n.

¶Vadés. Hæreſis 107. Indulgetia 23. Iuſtus 11. Prædicare 9.

¶Vadiani. Tertullianus.

1 VAGATIO mentis in oratione tollit fructum eius. Et eſt peccatum, ex propoſito tantum. 2 2^{a}. q. 83. 13. 3^{m}. Peccatum.
*Accidia 8. Coitus 7. Confeſſio 74. Euagatio.

2 Et eſt filia accidiæ. 2 2^{a}. q 35. 4. 2^{m}. / 3^{m}. / Ma. q. 11. 4. c.
*Religio 61. 159. 209.

¶Vagum. Bacnius 1. Indiuiduum 18. Turtur 4.

¶Valentinus. Aſſumere 41. 42. Hæreſis 82. 84. Marcion. Proceſſio 49.

¶Vale. Excommunicatio 24.

¶Valere. Abſoluere 5. Accuſatio 3 12. Agricultura 3. Animal 82. Beatitudo 68. Communicatio 6. Conſequentia 3. Eleemoſyna. Euchariſtia 254. &c. Exẽplum 2. Exorciſmus 13. Imperfectio 2. Incipere 1. Indulgentia 15. Lex 108. Martyrium 3. Medicus 8. Mundus 23. Operatio 56. Oratio 41. Peccatum 280. Pignus 1. Valitudo.

¶Valerius. Vinum 6.

¶Validum. Leo 1. Potentatus.

¶Valitudo corporis accipitur in duplici ſtatu, ſ. ſecundum ſufficientiam, habito reſpectu ad ea, quæ incumbunt, vel ex officio, vel ex ſocietate eorũ ad quos conuiuit, neceſſario agenda, & ſecundum optimam corporis diſpoſitionem. Primo modo neceſſarium ad valitudinem corporis ſubtrahi non debet. Sed ſecundo laudabiliter ſubtrahi poteſt, 4. diſt. 15. q. 3. ar. 1. q. 2. 3^{m}. Laudabile.
*Abſtinentia 3. &c. Ieiunium 7.

¶Vallari. Iudicium 36.

¶Vallis. Grando. Iudicium 77.

¶Valor. Ambra. Auguſtinus 2. Baptiſmus. Cete. Creatura 7. Dionyſius Docilitas 2 Doctor 5. Eleemoſyna 30. Indulgentia 0. Iuſtus. Oratio 12. &c. 42. Periculum. Prodeſſe. Pſalmus 11. Religio 80. 96. Reſtitutio 23. Satisfactio 33. 34. 46. Scurrilitas 1. Solertia 7 Suffragia 0. Vendere 0. Vſus 8. &c.

¶Vanagloria. Gloria 5.

¶Vanum dicitur tripliciter, ſcilicet non ſubſiſtens, ſed falſum, non ſolidum, vel firmum, ſed mutabile, & non conſequens finem. Malo, quæſt. 9. 1. c. / Pſalm. 11. me^{o} b. k. / Pſal. 38, med^{o} d. Diuiſio.
*Addere 19. Baptiſmus 250. Beatus 54. Capitale 8. &c. Collum. Cogitatio 2. 5. 11. &c. Dæmon 80. Diuitiæ 9. Fruſtra. Gloria 5. &c. Iactantia 4. Inane. Incantatio. Iuſtus 11. Liberare 1. Maledicere 4. Otioſum 0. Ornatus 3. 6. Peccatum 44. Puer 0. Somnium 1. Sors 5. Superſtitio 3. Verbum 22. 23. Vitium 8. Votum 77.

1 VAPOR duplex. ſ. calidus, & humidus, reſolutus à terra humida, per calorem Solis, ſimilis aeri, alius calidus, & ſiccus, reſolutus à terra ſicca, ſimilis igni, plus quàm primus aſcendens, & dicitur fumus, vel hypercauma. Pſal. 17. princ^{o}. ſ. C. &c. Diuiſio.

u Vapor ſiccus triplex.ſ.ſubtilis,groſſor,& medius,primus aſcendit ſuperius,& cauſat aſcenſionem, ſecundus cauſat terræmotum,ſed tertius eſt ventus. Pſal.17.prin°.ſ.E.
uGeneratio 55.Iris 4.Pluuia 1.3.
3 Vapor, vel exhalatio ſicca, & calefacta,ſed non ſit ſubtiliata, quod poſſit aſcendere,ad ſupremum locum,eſt materia venti.Pſal 27.princ°.h.D.
4 Vapor ſiccus incluſus in vapore humido denſato ſuperius per ſtrepitus inflammatus,faciliter cauſat fulgura, & coruſcationes. Pſal.17.me° h H.
uSerpens 1.Sol 5.Terremotus 1.3.5.
5 Vapor humidus eſt materia nebulæ, roris, caliginis, pluuiæ, grandinis, & niuis.2.diſtinctione 6.3.3m./ Pſalmus 17. medio h.G.
6 Vapor non aſcendit ad cacumina quorundam montium. 1a. q.68 2 c ſi.
¶Varietas. Accidens 43.124. Addere 3.6.15. Ambiguum. Angelus 52. Cœlum 17.104.Circonſtantia 16.&c. Cognitio 30.70. Commutabile. Corpus 48.Creatura 15.16.Damnatio 47.Deus 88 135. Diuerſitas. Doctrina 18.Eſſentia 7. Forma 34 Idea 18.Idem 7.Intentio 20.21.Ius 14.Lex 147. Lona 4. Multiplicatio o.Mutabile o.Mutatio o.Peccatum 159.Pœnitentia 90.Proceſſio 49. Prodentia 67.Scientia 46. Sermo 1. Significatio 6. Status 15. Tempus 14.Teſtis. Transmutatio. Venus 3. Virginitas 28.
¶Varro, ſecundum Auguſtinum, dixit, quod Deus eſt anima mundi,motu,& ratione mundum gubernans.1a.q.3.8.c./Ro. lec.7.fin.A.
*Deus 48. Idolatria 4.

Quid. 1 V a s quandoque dicitur inſtrumentum operandi aliquid. 3a.quæſt.62 3.1m.
uAnnexum o. Apoſtoli 44. Benedictio 6.Conſecratio 4.Delectatio 89.
u Vas dicitur aliquid quadrupliciter, ſ. ratione conſtitutionis, repletionis,vſus,& fructus. Rom.prol.o.
*Epiſcopus 14 Matrimonium 58.
3 Vaſa ſacra in neceſſitate eccleſiæ quo ad materiam tantum, poſſunt vendi integra ad vſum eccleſiæ. Si autem vendantur ad alium vſum, frangantur, præmiſſa oratione. Non autem vendi poſſunt,ratione conſecrationis, vt ſ. pro ea aliquid plus exigatur,quia ſimonia eſſet.22ª.q.100.4.c./ 2m./3m./ 4.diſt. 25.q.3.art.2.q.3.1m./2m.
* Sacrilegium 1. 2. 3. 4. 5. Sanctificatio 4. Sepultura 4. Simonia 3. Spirituale 2. Subdiaconus u. 5. &c. Vnctio 29. Vſura 17.
¶Vaſtus. Beſtia.
¶Vates a vi mentis dicitur.22ª q.171.1.c.
*Vbertas. Abundantia.Maria 70.Pax 19. Verbum 70.
1 V b i denominatur ab extrinſeco.ſ.a loco, & quando denominatur a tempore.Cont.2.c° 13.2m.
*Accidens 93. Angelus 438. Anima 3.205.
2 Vbi conſiſtit in relatione rei ad locum,& quando in relatione ad tempus: ſed poſitio ordinem partium importat,habitus vero relationem habentis ad habitum. Meta.5.le.9.me° c.H.
*Aſcendere 10.Beatitudo 138.Capus 7.Cœlū 11.16. Circunſtantia 4. Cognitio 55.&c.Contrarium 2.Corruptio 4. Decimæ 23.Difficile 17.Eccleſia 16.17.Electio 31.Error 5.Euchariſtia 128.132.135.Fornicatio 1.Fortitudo 42.Generatio 70. Gratiarum actio 1. Incipere 3. Ingratitudo 6. Iudicium 77. Locus 5.11. Matrimonium 124.
Quid. 3 Vbi eſt proportio locati ad locum.4.diſt.16.q.3.art.1.q.1.c./ Met.5.lec.9 me° c.H.
*Meritum 69.Miſſio 17.Motus 10 30 37.&c.Mutatio 5.Mutuum 4.Ordo 9.Peccatum 311.Potentia 59.Situs 1.Tempus 4.Venus 1.Vſura 113.
¶Vbicunque.Indiuiduum 35.Lex 88.Materia 35.36.Pars 16, 29.40. Vbique o. Virtus 17.73. Vſura 113.
Deo. 1 V b i q v e eſſe conuenit ſoli Deo.1a.q.8.2.4.0./ q.16.7.2m./ q.52.2.c./ q.112.1.c./ 1.diſtio.37.q.2.o./ q.3.2.c./ q.4.1.2m./ Com.3.capu ſi./ Lib° 4.cap°.17.16m./ Quolib.11.1.0./Dionyſ.3.lec.1.
*Altare 1. Aqua 1. Bonitas 186.Dionyſius 5. Euchariſtia 132. Ius 7.Iuſtitia 28.Locus 24.25.26.Medium 15. Holocauſtum 4.Siniſtrum 3.Spiritus 15.
2 Eſſe vbique non conuenit Deo ab æterno.1.diſt.37.q.2.3.0.
*Vniuerſale. Chriſtus 6.7.14.
¶Vectes. Deſcendere 9.
¶Vectigal.Militia 3.Pedagium, Princeps 9.10.13.14. Publicanus. Theloneus. Tributum o.
¶Vegetius. Cohors o.
¶Vegetabile. Amor 52.
¶Vegetatiuum. Abſtractio 21. Anima 23.350.&c.Forma 25. Imperare 18. Peccatum 104.107. Chriſtus 160.

¶Vehemens. Amor 193. Anima 245.285. Audacia 9. Cauſa 70. Coitus 2.4.5. Contemplatio 11.26. Debitum 19.20. Delectatio 75.89. Difficile 21. Feruor 2. Fides 24. Fortitudo o.Impetus.Incontinentia 4.&c. Malum 20. Maria 38.Rugitus.Seruire 4.Spes 69.Studium 1.Temperantia 5.
¶Velatum.Angelus 399.Velum o.
¶Velle.Actio 22. Amor 191.192.197.
¶Velleitas quæ ſecundum quoſdam eſt voluntas incompleta,eſt de impoſſibili, quia ſcilicet aliquis vellet illud, ſi eſſet poſſibile. Voluntas autem completa non eſt niſi de poſſibili, quod eſt bonum volenti. 12ª.q.13.5.1m./ 3a.q.u1.4.c./ 2.d. 30.q.1.1.6m./ d.33.q.2.2.2m./4.d.14.q.1.ar.1.q.6.3m./ d.17. q.2.ar.1.q.1.3m./ d.43.ar.4 q.1.2m. / Ma.q.16.3.9m. Quid.
*Libertas 3.4.Origenes 4.Voluntas 9.
1 ¶V e l o x. Terra & quodlibet graue,quanto magis deſcendit, tanto velocius mouetur, quia tanto magis grauitas eius confortatur, propter propinquitatem eius ad proprium locum. Cœ.le.17.ſi. In motu.
*Amor 193. Animus 221. Apoſtoli 35.37. Aquila 1.Aurora. Cælum 90.94.Concupiſcibilis 5. Doctrina 8.Excandeſcentia.
2 Motus naturalis eſt velocior in fine, & tardior in principio, motus autem violentus eſt econuerſo.12ª.q.35.6.c./ um./contra 1.c° 42.4m./ Li°.3.c° 82.ſi./ He.10. lec.2.ſi./ Cæ.lec.17. ſi./ Li°.2.lec.8.o.
uGeneratio 4. Herodius 2.Incontinentia 4.5.Intellectus 240. Ira 1. Luna 3. Nuncius.Planetæ 1. Sapientia 7. Schiſmos. Solertia 4.
3 Motus animalis & motus cuiuſcumque proiecti,velocior eſt in medio loci & temporis,quàm in principio vel fine. Cæ.2. lec.8.me°.c.D.
*Solicitudo 2.Structio 1.Tarditas o.Chriſtus 213.
1 ¶V e l v m templi duplex,ſcilicet interius ante ſanctaſanctorū, & exterius.Secundum ſciſſum eſt in paſſione Chriſti,non au primum.12ª q.102.4.4m./ Matth.27.ſi. b.H. Diuiſio.
u Velum templi habebat quatuor colores, per quos quatuor elementa deſignantur,quæ nos impediunt a diuinis.ſ.biſſum per quod deſignatur terra, quia biſſus, ideſt, linum de terra naſcitur,purpuram, per quam ſignificatur aqua. Fiebat enim purpureus color ex quibuſdam conchis, quæ inueniuntur in mari.Hyacinctum, per quem ſignificatur aer, quia habet aereum colorem, & coccum bis tinctum per quem deſignatur ignis. Vel per colores eius quatuor, deſignantur quatuor virtutes, ſcilicet quia velum erat ornatum biſſo, ad deſignandū carnis puritatem, purpura autem ad figurandum paſſiones, quas ſancti ſuſtinuerunt pro Deo, cocco bis tincto ad ſignificandum charitatem geminam Dei & proximi. Hiacinto autem ſignificatur cœleſtis meditatio.22ª.q.102.4.4m./ 8m.
uConſecratio 12.16.Nuptiæ 1. Virginitas 26.27.28.
¶Vena. Argentum 5.Euchariſtia 102.
¶Venale.Hæreſis 104.Precium.Symonia 1.2.3.&c.Vendere o.Vſura 67.148.
¶Venatio. Aucupium,& piſcatio ſunt a natura. Ideo ſunt ſecundum ſe licita.1a.q.96.1.c./ 22ª.q.64.1.0. / Con.3.c°.22. ſi./ Opuſ.20.li° 2.c°.6./ Li°.3.c° 9. Natura.
uProditor. Spectacula 1.
1 ¶V e n d e r e. Emptio vel venditio, non ſolum conſiſtit in datione,& acceptione pecuniæ, ſed omnium quorum precium poteſt numiſmate menſurari. 4.d.25.q.3.3.c.
*Abraham 16.17. Alchimia 3. Annexum 1. Artha 0.Ars 43. &c. Campſoria 2.Criminilis.Cimiterium. Commutatio 1.2. Datio 16.Deceptio.Decimæ 22.Eccleſia 16.17.Feudum.
2 Ad emptionem & venditionem requiruntur duo, ſcilicet, quantitas precij,& deputatio eius. Quol.2.2.c./ Opuſc.3.c° 242.ſin. Quid.
3 Precium rerum venalium, conſideratur ſecundum vſum hominis,non autem ſecundum gradum naturæ rerum. 22ª.q. 77.2.3m.
4 In illis eſt peccatum, quæ bis venduntur. 22ª.q.78.1.u./ 3. d.37 6.o./ Ma.quæſt.13.4.o./ Quolib.3.19.o. / Opuſcul.4. c° 24.ſi.
5 In domo autem ſunt duo, ſcilicet ſubſtantia & vſus. Sed aliud eſt habere domum, & aliud vti domo. Vnde ſeparatim poſſum vſum vendere, ſine domus venditione, & ita in omnibus alijs huiuſmodi. Vnde ſi aliqua alia ſunt, quæ conſiſtant in ipſo vſu tantum, & vſus eorum eſt diſtractio, non poteſt fieri id quod de domo. 22ª.q.78.1.o./ Opuſcu.4. c° 24.ſi.
6 Denarijs vero vtimur diſtrahendo, & frumento conſumendo, & ideo ſi vſum vendis, bis vendis. 22ª.quæſt.78.1.o./ Opuſ.4.c° 24.
7 Vendere ad terminum, ſecundum iuſti precij quantitatem, non eſt vſura. Si autem ceteris paribus, fiat vltra iuſti precij quantitatem propter temporis expectationem, eſt peccatum vſuræ.

Ve

22ª.q.78.1.0./ 2.7m./ Opuſc.4.c°.24.ſi./.Opoſ.21.o./. Opuſ. 67.o./ Opuſ.73.c°.8./.10.prin°.Cicdentia.
ᵘ Hæreſis 104.Iacob 1.Ioſeph 1.

8 Vendens ſcienter rem quæ deficit in ſpecie ſubſtãtię, quantitate,uel qualitate,peccat;non autem uendens ignoráter, ſed cum ſciuerit,tenetur recompenſare. 22ª.q.77.2.o.

9 Contractus emptionis & uenditionis impeditur, ſi una res vendatur pro alia;non autem ſi una pecunia detur pro alia æquiualens. 4.d.30.q.1.2.7m.
ᵘ Matrimonium 115.

10 Vendere carius q̃ emit,eſt licitum, meliorando rem, uel ſi mutetur pretium ratione loci,vel temporis, vel propter periculum transferendi,uel faciendi fieri. 22ª.q.77.4.1m./.2m.
ᵘ Negotiatio 3.Paulo01.Peccatum 200.Poſſeſſio 7.8.

11 Illa ſuperabundantia quæ ex iuſta permutatione ſeu uenditione accidit, non habet vitium iniquitatis: alias non fuiſſet uenditio uel permutatio iuſta.22ª.q.77.4.1m. / Opuſ.73.c°. 3. ᵘ Sepultura 4.Seruitus 10.Simonia o.

12 Vendere rem plus notabiliter, quam valeat ſimpliciter ſibi, vel ipſi vendenti, non licet quamuis lex humana permittat citra dimidium.22ª.q.77.1.o./.4.d.25.q.3.ar.1.q. 1.c./Quol. 2.2.c./.10.o.
ᵘ Spirituale 1.Vas 3.

13 Vendens non tenetur dicere publice vitium rei,nec in particulari,niſi propter damnum, uel periculum. 22ª.q.77.3.o./ Quol 2.10.o. ᵘ Venditor.

14 Venditor non tenetur dicere ementibus abundantiam venalium futuram per aduentum aliorum mercatorum, nec minuere precium.22ª.q.77 3.4m.

15 Beneficia eccleſiaſtica vendi non poſſunt.4.d.25.L.prio°.A./. Opuſ.4 c°.24.ſi. ᵘ Vſus 8.&c.

16 Vendere officia ſæcularia licet dummodo talibus uendãtur de quibus poſſit præſumi quòd ſint utiles ad talia officia exercenda,& non tantu uendantur precio officia,q̃ recuperari non poſſint ſine grauamine ſubditorum,ſed tamen non expedit ea vendere, uel quia contingit frequenter, q̃ illi qui eſſent magis idonei,ad huiuſmodi officia exercenda ſint pauperes,ita ut ea emere non poſſint,uel quia & ſi etiam ſint diuites,illi qui meliores ſunt,talia officia non ambiunt,nec intendunt ad lucra ex officio acquirenda. Vnde ſequitur quòd ut plurimum,illi officia ſuſcipiant,qui ſunt peiores,ambitioſi,& pecuniæ amatores,quos etiam probabile eſt, ſubditos opprimere,& etiam communitatis commoda non ſic fideliter procurare. Quare magis uidetur expediens, ut bonos homines & idoneos ad ſuſcipiendum officia principes eligant, quos etiam inuitos ſi neceſſe fuerit compellant: quia per eorum bonitatem & induſtriam maiora bona accreſcent communitati,quàm de prædicta officiorum uenditione acquirere ualeant. Opuſ.4.c°.24.ſi./ Opuſ.21.c°.5.

17 Peccator ſe uendit in ſeruum peccati, precio proprie uoluntatis implendæ. Ro.7.lec.3.prin°.I.

18 Menſuras uenalium,oportet eſſe diuerſas, in diuerſis locis, & eas inſtitui, publica auctoritate,uel conſuetudine. 22ª.q. 77 2.2m.

¶ Vendicare. Appropriatio o. Virginitas 19. Virtus 40.
¶ Venenum. Hypoſtaſis 2. Iuſtus 11. Terræmotus 5.
¶ Veneratio. Amor 50. Honor o. Honorabile. Miſſa 27. Numẽ 84. Reuerentia o. Chriſtus 103.
¶ Venerea. Animal 63. Bonitas 226. Carnalis. Caſtitas 6.&c. Continentia 1.&c. Delectatio 37.55. &c. Impudicitia. Lex 23. Luxuria 1.&c. Plato 2. Pudicitia. Reſurrectio 37. Temperantia 23. Venus o. Verecundia 5. Virginitas 4. &c. Virtus 40.
¶ Venetiæ. Auaritia 9. Lumbardia. Maritima.

Diuiſio. 1 ¶ VENIA debitæ pęnæ remiſſio eſt.22ª.q.157.2.2m.

2 Venia debetur alicui dupliciter,ſ. vel ei quod indulgetur.ſ. peccatori tantum,uel ei quod eſt indulgendi ratio,vt infirmitas & huiuſmodi:non autem peccatum. 2.d.42. q.1.3.2m. Adam 58. Angelus 487. Apoſtoli 20. Charitas 98.&c.128. Confeſſio 56.&c. Contritio 36. Euchariſtia 212.&c. Ira 40. Miſericordia 14. Paulus 24. Peccatum 258. Pœnitentia 33. Præſumptio 12. Pſalm. 12.
¶ Veniale. Peccatum V.358.

Deus. 1 ¶ VENIRE Deus dr̃,quando dona largitur: recedere uero,qñ ſubtrahit ea. Iob 9.lec.3.prin°.H /.c°.lec.1.ſi. Aduena 1. Aduentus o. Angelus 371. Animal 44. Auſter. Baptiſmus 14.64. Cælum 157. Cognitio 31.76. Corpus 64. Coſta 7.

2 Deus dicitur uenire ad nos tripliciter.ſ. implendo nos ſuis effectibus,illuminando, & adiuuando. Io.14.lec.6.prin°.c.B. Debitum 26. Dæmon 80.&c. Deus 182.183.188. Elementum 3. Finis 4 Helias 6. Hæreſis 109. Ignis 3.

3 Nos venimus ad Deum tripliciter.ſ.capiendo dona eius,contemplando, & obediendo. Ioan. 14.lec.6.prin°.c.B. Incarnatio 1. Intellectus 36. Ioannes 7. Iudicium 66. Legiſlator 4. Luxuria 15. Magi 3.4. Manens. Menſura 16. Natiuitas 15. Numerus 10. Plato 3. Pſalmus 10. Ratio 36. Religio 67.108. Sabbathũ 4. Sacrificiũ 34. Saluari 4. Scrutatio. Sexus 7. Transfiguratio 3. Trinitas 5. Veſtigium 1.3. Votum 17.82. Vſura 19.

¶ Venter adulteræ,potatis aquam uelutipiæ,ſemper intumeſcebat. 22ª.q.105.4.9m./ 2. d.18.q.1.3.c. ᵘ Angelus 591.592. 599 Baptiſmus 140.141.142. Maria 7.10. Nubes 3. Onocrotalus. Sanctificatio 11. Solicitudo 5. Tactus 13. Timor 38. Vterus. Pœna.

¶ Venturus. Baptiſmus 14. Futurum o. Sacramentũ. Venire o.

1 ¶ VENTVS quilibet poteſt ſciri in generali vnde incipit, & ubi finitur,ut auſter a meridie in aquilonem,& boreas econuerſo,non autem in ſpeciali. Io.3.lec.2.prin°.a.F. Notitia.
ᵘ Dæmon 113. Fœmina 3. Hæreſis 86. Mare 4. Odor 4. Puluis.

2 Venti orientales,flant mane,deinde meridionales,ſed verſus veſpere, uenti occidentales. Iob 37.lec.1.ſi.I.

3 Aduenta nube ex uento auſtrali, quandoque propter nimium calorem fructus vitis deſtruuntur. Iſa.25.me°.D.

4 Ventus mouetur oblique, quia in nunc aſcendere,ſed percutitur a frigore,nec redit directe inferius,quia non uincitur totaliter. pſal.17.prin°.g. Spiritus 4. Terræmotus 1.4. Vapor 1.3.

5 Venti meridionales cauſant pluuias & tempeſtates, ſeptemtrionales autem cauſant frigus. Iob 37.lec.1.me°.E.

1 VENVS oriens ante ſolem, dicitur lucifer, occidens autẽ poſt eum,dicitur veſperus. Iob 38.lec.2 ſi.I. ᵘ Caſtitas 1.&c. Cœlum 25. &c. Circuncifio 12. Continentia 1. Delectatio 84. Iupiter. Planetæ 1. Plato 2. Religio 22. Reſur° 36. Tẽperan° 23. Planeta.

2 Venus agit cũ inſidijs, & furatur intellectum multorum ſapientis. 22ª.q.55.8.1m. ᵘ Virginitas 4.&c. Vulpis.

3 Venus dicitur ab Ariſtotele doloſa, & corrigia eius varia,ſecundum quandam ſimilitudinem,inquantum.ſ. hominem ſubito ſurripit, ſicut & in dolis agitur, non tamen per aſtutias, ſed magis per uiolentiam concupiſcentiæ & delectationis. 22ª.q.55.8.1m.

¶ Venuſtas. Decor. Indoles. Iſaias 2.
¶ Ver. Vſus 10.
¶ Verax. Veritas 48.

¶ Verberare hominẽ,nulli licet, niſi habenti ptãtẽ ſupra eum, vt pater ſupra filiũ,& dñs ſupra ſeruũ.22ª.q.65.2.o./ q.72.2. 2m. ᵘ Bonitas 194. Conſtantia 9. Excõicatio 31. Incarcerare. Percuſſio. Verbum 17. Vindicatio 6. Violentia 4. Vſura 295. Non licet.

¶ Verboſitas,curioſitas,importunitas,inquietudo,& inſtabilitas loci vel propoſiti, pertinent ad euagationem mentis,idest oriuntur ex accidia.22ª.q.35.4.3m. Cauſa.
ᵘ Luxuria 18. Multiloquium. Scurrilitas. Stultiloquium.

¶ Verbotenus. Dæmon 79. Diuinatio 7.

1 ¶ VERBVM mentis nihil aliud eſt,quam conceptio intellectus quæ eſt operatio. i. ipſum intelligere, vel ſpecies intellecta. 1.d.27.q 2.2.3.c. Quid.

2 Oppoſitum videtur dicere. Con.1.c° 53./ Li°. 4.c° 11./ Po° q.8.1.c / q.9.5.c./ Spiritu 9.6m./ Quol.5.9.o./ Opuſ.53. Reſpondẽo Dubio 751°. Dum.1159m.
ᵘ Angelus 441. Dicere 2.5. Dici 1. Intellectus 30.

3 Verbum poteſt dici forma, vel ſpecies intelligibilis,ſicut conſtituta per intellectum,ſicut forma artis inuenta per intellectum. Quol.5.9.c.ſi.

4 Verbum proprie,importat rationem formæ exemplaris,quia eſt ars. 1ª.q.3.8.2m./ 2.d.12.5.5m.

5 Verbum nihil aliud dicit, quam emanationem quandam ad intellectum, per modum manifeſtantis. 1.diſt.27. quæſt.2.1. c.ſi./ 3m.

6 Verbum nihil aliud eſt, quàm acceptio quædam actualis notitiæ noſtræ. Quol.5.9.c.

7 Verbum cordis,importat aliquid procedens ab intellecto, vt conſtitutum per operationem eius. 1ª. q 27.1.c.ſin./ q.28.4. 1m./ q.34.1.c./ Spiritu 9 6m. / Quol.5.9.c.

8 Verbum interius eſt id,quod intellectum eſt, & qđ ex re intellecta concipit intellectus. 1ª.q.22.1.c./q.28.4 1m./ q.34.1.c./ Cont.4.c° 11./ Veri.q.4.1.c./ 1m. / 9m. / 2.c. / Po° q.8.1.c./ q.9.5.c./ Opuſ.3.c° 37./ 38 / Io.lec.1.prin°.a.D.

9 Quicumque intelligit, ex hoc q̃ intelligit, procedit aliquid intra ipſum, ſcilicet verbum. 1ª.q.27.1.c./ Potentiæ q.8.1.c./ quæſt.9.5.9 c.

10 De ratione eius, non tantum eſt manifeſtatio, ſed etiam proceſſus realis. Cont.4.c° 11./ Veri.q.4.1.c.

11 ſumma videtur ſufficere proceſſus ſecũdum rationem. 1.d.27. o.2.2.o. Reſpondeo Dubio 1160m. Dum.1160m.

12 Notitia eſt de eſſentia eius, non autem amor, ſed eſt quaſi comitans illud. Veri.q.4.3.3m.

13 Verbum in anima,ſine actuali cognitione eſſe non poteſt. 1ª. q.93.7.c./ 3m. Veri.q.10.3.c.

14 Eſſe uerbi interius concepti,eſt ipſum intelligi. Con.4.c° 11.

15 Verbum cordis, ſignificatum verbo oris, eſt conceptio rei intellectæ, ea vi intellectiua proueniens, vel ex notitia procedens. 1^{a}.q.27.1.1.c./q.28.4.1^{m}./q.34.1.0./q.107.1.c./ 12^{ſ}.q.93.1.2^{m}./Cõt.4.c°.11./ 3./ Po^{a}.q.8.1.c./ q.9.3.9.c./ Quol.4.6.c./ Opuſ.53.

16 Nihil implicans contradictionem, poteſt dici uerbum. 1^{a}.q.25.3.c.fi./ 1.d.42.q.2.2.c./ Quol.5.9.1^{m}./ Quol.9.1.1^{m}.

Vocale, 17 Verbum vocale in noſtra lingua, impoſitum eſt a corporali motu ſcilicet a uerberatione aeris, ſed ad ſignificandum omne quod dicitur interius vel exterius. 1.d 27.q.2.1.1^{m}. ° Abſoluere 21. 25.30.36. Accuſatio 15. Actus 142. Adulatio 1. 2. Alleluia.

18 Verba tenent præcipuum locum inter ſigna, quibus homo aliquid ſignificat alteri. 22^{ſ}.q.55.4.2^{m}./q.72.1.c./q.110.1.2^{m}./ 3^{a}. q.60.6.c./ 1^{m}./ 2^{m}.

19 Multa verba ad idem pertinentia, dicunt unum uerbum. Ma.q.3.14.c.

20 Verbis utimur ad hominem, ut ei manifeſtemus noſtros conceptus, ad deum aũt, ut nos uel alios excitemus. 22^{ſ}.q.91.1.c.

21 Verba ut ſigna, inferunt multa damna, & in uerbo homo facile delinquit, ſed ſecundũ ſuam eſſentiã id eſt ut ſoni, non nocent niſi auditui. ſ. clamando. 22^{ſ}.q.72.1.3^{m}./q.89.2.c.fi. ^{u} Amicitia 2. Angelus 441. Anima 213.

22 Verba dicuntur uana tripliciter. ſ. ratione falſitatis, ſuperfluitatis, & inſtabilitatis. 1. de temporalibus. Pſal.15.me°.b K. Artificiale 7. Attentio n. Baptiſmus 35. Character 39.42. Confeſſio 9. Cõtumelia 1. Credere 31. Doctrina 17. Dolus o. Ænigma. Epieiceia 6. Eructatio 2. Euchariſtia 74.80.82.112.166. Exemplum 2. Fides 99. Hæreſis 15.94. Honor 14. Interpretatio 1.2. Iocoſum. Ironia o. Iſtrionatus. Iubilus 1. Iudith. Leo 1. Litigium o. Loquacitas. Loqui o. Matrimonium 15.&c. Mendacium 12.&c. Miniſter 7. Modeſtia 4.6. Obligari 3. Otioſum o. Paulus 4. Peccatum 135. Pœnitentia 56.77. Præceptum 143 Promulgatio 3,5. Prorumpere 1. Rixa 1,1. Scurrilitas 2. Sedere 1. Sponſalia 2. Sponſus. Stultiloquium. Subſannatio. Superbia 9. Tragedia u. Turpiloquium. Veritas 8.31. Votum 1.3.&c. Vſura 144. Vanr 3.

23 Verbum otioſum eſt, quod caret intentione piæ utilitatis, aut iuſtæ neceſſitatis, & eſt grauius peccatum, quando fit ex certa malitia. 2.d.40.5.8^{m}./ 4.d.9.21.4.q.2.3^{m}./ Heb.4.lec.2.prin°.B.

Mentale, 24 Verbum mentale, ſecundum q; diſtinguitur in intellectu, dicitur concipi, ſed uerbum uocale. ſ. ſecundum quod pronunciatur extra, poteſt per quandam ſimilitudinem dici naſci. 3.d.8.1.6^{m}. Angelus 441. Idea 14.15.19.

25 Verbum mentis, eſt cauſa efficiens uerbi uocalis, & finis eius. Veri.q.4.1.c.

26 Verbum noſtræ mentis manet, nõ autem verbum vocale, ſed neutrum ſubſiſtit, verbum vero diuinum manet & ſubſiſtit. 1^{a}.q.37 1.2^{m}./ 1.d.27.q.2.1.2^{m}./ Po^{a}.q.10.1.5^{m}.

27 Verbum Dei eſt tantum vnum perfectum, & idem quod eſſentia, ideo eſt filius, non autem verbum noſtrum, niſi metaphorice, quia eſt multiplex, imperfectum, & accidẽs. 1^{a}.q.27.2.2^{m}./ q.33.2.3^{m}./ q.34.3.1^{m}./ 3.c. / contra 4.c° 11./ Veri.q.4.4.c./ Po^{a}.q.2.1.c.fi./ q.8.1.c.fi./ q.9.3.9.c./ Quol.4.6.c./ Opuſ.2.c^{u} 3./ Opuſ.3.c° 41./ 52./ 56. ^{u}Intellectus 13.30.41.62.83.105.

Differentia. 28 Verbum importat relationem originis a dicente, ſcientia vero importat relationem ad ſcibile. 1.d.27.q.2.2.c.

29 Verbum mentale principiorum ſcientiæ, eſt naturale, & naturaliter procedit ab intellectu, non autem verbum mentale concluſionum. Cont.4.c° 11.

30 Verbum dicit emanationem intellectus ad exitum, in manifeſtationem ſui, ſed notitia & ſapientia ſignificant aliquid per modum manentis & quieſcentis in eo cuius ſunt. 1.d.27.q.2.2.1^{m}./ Cont.4.c° 12. ^{p}Relatio 40.81.

31 Verbum poteſt dici abſolute, non autem ars, quia dicit reſpectum ad artificiata. 1.d.27.q.2.3.0. ^{p}Similitudo 15.

32 Diuerſitas obiectorum, diuerſificat ſpeciem verbi, & amoris. 1^{a}.q.93.8.c. Veritas 8.51.

Diuiſio. 33 Verbum duplex. ſ. verbum vocale, & verbum mentale, primo reſpondet ſpiritus corporalis, ſecundo vero ſpiritus intimi amoris. 1^{a}.q.17.1.c./ 1.d.31.1.4^{m}./ Po^{a}.q.1.3.9^{m}. / Quol.9.1.1^{m}./ Math.1.fi.d.E./ In.lec.1.prin°.2.E.

34 Verbum triplex. ſ. verbum cordis, oris, & operis, & ſimiliter triplex dicere. Ma.q.3.14.c./1^{m}./ Opuſ.53.

35 Verbum triplex. ſ. verbum cordis, vocis, & habens imaginem vocis. 1^{a}.q.27.1.c./ 1.d.27.q.2.1.c./ Veri.q.4.1.c.

36 Verbum proprie dicitur tripliciter. ſ. conceptus mentis, uox ſignificatiua eius, & imaginatio uocis, improprie uero, dicitur verbum, res ſignificata uel effecta uerbo. 1^{a}. q.34.1.c./ Cont.4.c° 13. / Veri.quæſt.4.1.c.

37 Verbum cordis duplex. ſ. verbum conſtitutum per primam operationẽ intellectus, & verbum conſtitutum per ſecũdam, primũ ſignificatur per terminum, ſecundum vero per orationẽ. Veri.q.4.2.4.c./ Po^{a}.q.9.5.c./Spiritu.9.6^{m}./Quo.5.11.c.

38 Verbum duplex. ſ. rei quæ placet, & rei quæ diſplicet, primum eſt perfectum, & ſpirat amorem, non autem ſecundum. 1.d.27.q 2.1.c.fi.

39 Verbum eſt alicuius dupliciter. ſ. ut dicentis, & vt manifeſtati, & ſic procedit a primo, non autem a ſecundo, niſi ſcientia ſit a re. Cont.4.c° 13./ Veri.q.4.4.7^{m}.

40 A Verbum habet reſpectum duplicem. ſ. ad dicentem, & ad dictum, & hoc dupliciter. ſ. principaliter, & conſequenter. Veri.q.4.5.c.fi./ 7^{m}.

40 B Verbum triplex. ſ. humanum, angelicum, & diuinum. Io.lec.1.prin°.2 E.

41 In Deo oportet ponere verbum. Opuſcu.3.c° 37. ^{u}Adoratio 15. Angelus 296.317.&c.339.357.&c.504. In Deo,

42 Verbum Dei reſpectu creaturarum eſt exemplar, ſed reſpectu Dei eſt imago. Cont.4.c° 11.

43 Verbum Dei dicitur dupliciter. ſ. conceptus intellectus eius, & explicatio diuini conceptus per opera exteriora. Cont.4.c° 13./ Opuſ.3.c° 38.

44 Verbum vt ſignificat conceptum mentis, eſt in Deo proprie, ſecundum alias vero ſignificationes eius, eſt in Deo metaphorice tantum. 1^{a}.q.34.1.c. / 1^{m}. /q 36.2.5^{m}, / 1.d.27.q.2.1.0./ Cont.4.c° 51./ Veri.q.4.1.0./ Po^{a}.q.8.1.c.fi. / He.lec.2.m°. K. Apollinaris 1.&c. Apoſtoli 9. Appropriatio 23. Aſſimilatio 6.7. Aſſumere 54. Cogitatio 5.

45 Res ſignificata p nomẽ verbi, conuenit proprie Deo, non autẽ interpretatio eius. i. illud a quo imponit. 1.d.27.q.2.1.1^{m}.

46 In diuinis eſt tantum vnum verbum. 1^{a}.q 27.5.3^{m}./ q.34.3.c./ 1^{a}.q.41.6.0./ 1.d.27.q.2.2.6^{m}. / Cont. 4.c^{u}.13.16^{m}./ Veri.q.2.1.c.fi. / q.4.4.c./ 5^{m}. / Po^{a}.q.8.1.c.fi./ q.9.5.c. / 9.c. / 1^{m}./ Quolib.4.6.c. / Opuſ.2.c° 3./ In.lec.1.prin°.2.H./ He.lec.2.me°.k.

47 Verbum in diuinis proprie, dicitur perſonaliter tantum, non autem eſſentialiter. 1^{a}.q.34.1.0./ 12^{ſ}.q.93.1.2^{m}. / Veri.q.4.2.0./ 4.4^{m}./ Po^{a}.q.9.9 7^{m}./ Quol.4.6.0./Opuſ.1.c^{u} 11.

48 Immo dicitur etiam eſſentialiter. 1.d.27.q.2.2.0. / Veri.q.4.2 9^{m}./ 10^{m}./ 11^{m}./ Opuſ 3.c° 41. Reſpondeo Dubio 1161^{m}. Du^{m}.1161^{m}.

48 Verbum ut dicit relationem rationis, dicitur eſſentialiter, ſed ut dicit relationem realem ſicut eſt in vſu, dicitur perſonaliter tantum. 1.d.27.q.2.2.0./ Veri.q.4.2.9^{m}./ 10^{m}./ 12^{m}./ Opuſ.3.c° 41. ^{a}Conceptio 20. Debitum 13. Deſcendere 32. Deus 100.239.

50 In Deo verbum eſt eiuſdem eſſentiæ cum patre, & æquale, & eiuſdem naturæ. Opuſ.3.c^{u} 41. Dicere 1.3.

51 In Deo verbum non differt a patre, ſecundum tempus, nec ſecundum ſpeciem. Opuſ 3.c° 43. ^{u}Eſſe 6. Fides 70.99. Filiatio 15.&c.

52 In Deo verbum Dei comparatur ad Deum, ſicut filius ad patrem. Opuſ.3.c^{u} 39. Forma 139. Furtum 1.

53 Verbum eſt in diuinis ab æterno, & non tantum ratione incarnationis eius. 1^{a}.q.34.3.2^{m}./ 1.d.27.q.2.3.5^{m}./ contra 4.c° 11./ Opuſ.3.c° 42. Generatio 67. Hæreſis 89.

54 Verbum & imago ſecundum græcos, indifferenter conuenit filio & ſpirituiſancto, non autem ſecundum latinos, ſed tantũ conuenit filio. Veri.q.4.3.c./ 1^{m}./ 2^{m}./ He.lec.1.me^{u}.I.

55 Verbum in diuinis proprie, conuenit ſoli filio, figuratiue autem conuenit ſpirituiſancto, inquantum manifeſtat filium. 1^{a}.q.34.2.c./ 5^{m}.q.37.1.c./ 1.d.27 q.2.ar.2.q.2.0./ d.31.q.1.1.c./ Veri.q.4.2.4^{m}./ 3.0./ Po^{a}.q 9.9.7^{m}./8^{m} / q.10.4.4^{m}./ Opuſ.3.c° 11./ 13. °Idea 24.25.29. Laus 13.&c. Lutum. Miraculum 51. Oratio 79. Origenes 3.

56 Deus eodem modo, dicit ſe, & omnia alia, etiam creaturas. 1^{a}.q.34.2.5^{m}. / 3.c./ q.37.2.c./ 3^{m}./ 12^{ſ}.q.93.5.2^{m}./ 1.d.27.q.2.ar.2.q.2.3^{m}./ 3.3^{m}./ d.32.q.1.0./q.3.1.c./Cont.4.c° 13./ Veri.q.4.2.3^{m}./ 4.0./ Po^{a}.q.9.9.13^{m}. / Quol.4.q.4.1.c / Opuſ.2.c° 3./ Io.lec.1.prin°.2.H. Ratio 11.&c. Salus. Sapientia 54. Scientia 105.

57 Verbum Dei reſpectu non entium, eſt expreſſiuum tantum, ſed reſpectu entium, eſt etiam factiuum. 1^{a}.q.34.3.5^{m}./ Veri.q.2.8.4^{m}. °Sponſa 8. Subſtantia 36. Viſio 10. Vnio 14 &c.

58 Verbũ Dei reſpectu creaturarũ, eſt expreſſiuũ, & operatiuũ, ſed reſpectu eorũ q̃ ſunt in Deo, ẽ expreſſiuũ tm̃. 1^{a}.q.34.3.c.

59 Creatura proprie, non poteſt dici uerbum Dei, ſed uox uerbi. 1.d.27.q 2 ar.2.q.2.3^{m}.

60 Verbũ in diuinis, ſiue eſſentialiter dicaẽ, ſiue pſonaliter, aliqñ dicit reſpectũ ad creaturas, non aũt ſemper. 1.d.27.q.2.3.0.

61 Verbum in diuinis dicit reſpectum ad creaturam in aptitudine, non autem in actu. 1.d.27.q.2.3.5^{m}.

Verbum

Ve

62 Verbum principaliter refertur ad patrem, & quaſi per ſe, ſed ad creaturas refertur conſequenter, & quaſi per accidens. 1^{a} q.34.3.o./ 1.d.27.q.2.2.o./ Veri.q.4.5.o / Quol.4.6.1^{m}.

63 Verbum eſt medium inter patrem & creaturam, non autem inter Deum & creaturam. Veri.q.4.1.2^{m}.

64 Verbum Dei ſecundum generationem æternam, aſſimilatur verbo mentali, ſed ſecundum generationem temporalem .i. ſecundum incarnationem aſſimilatur verbo vocali reſpectu ſpiritusſancti. 1.d.12.1.4^{m}./Cont 4.c^{o} 46.1^{m}./Veri.q.4.1.12^{m}./ Opuſ.1.c^{o} 18./ Opuſ.3.1^{o} 228./ Matth.1.ſi.d.E.

65 Verbum incarnatum, eſt ſimile verbo vocali, quo ad manifeſtationem, ſed eſt diſſimile, quia caro non dicitur verbum ſicut vox. Veri.q.4.1.6^{m}./ 12. Item forma 139.

Sacr. 66 Verba Dei ſunt vtilia ſextupliciter. ſ. ad illuminationem intellectus, ad dulcedinem affectus, ad aſcenſionem amoris, ad rectitudinem operis, ad adeptionem gloriæ, & ad inſtructionem aliorum. Iſa.49.me^{o}. D. Abſoluere 22.22.

67 Verbum abbreuiatum, intelligitur dupliciter. ſ. vel illud verbum Euāgelij, de dilectione Dei & proximi, in qua vniuerſa lex pēdet & prophetæ, vel verbum incarnatum. Iſa. 10. fin. D.

68 Verba ſignificantia aliquid deuotionis, excitant mentes, & præcipue minus deuotas, ſed verba pertinentia ad alta diſtrahunt mentem, & impediunt deuotionem. 2 2^{æ}.q.83.12.2^{m}, *Adam 10. Admonitio, Alleluia. Apoſtoli 9.&c.24.&c.

69 Verba Dei, faciunt emarcere concupiſcentiam carnis. pſal.37. prin^{o}.b.G. *Attentio 11. Aureola 4.20.

70 Verbum Dei eſt panis vberrimus, arctus, & pinguis. Iſa.30. me^{o}.E. *Baptiſmus 240. Character 39.42.

71 Verba Dei ſunt ſine ſuperfluitate, firma, veriſſima, ſicut argētum ſine macula, ſimulatione, & infectione. pſal.11.ſi.

72 Verba Dei præferuntur omnibus rebus mundi. ſ. diuitijs, & voluptatibus. pſal.18.me^{o}.g.
*Charitas 91 144. Confirmatio 49. Credere 32.101. Doctrina 2.&c. Eccleſia 14. Enigma 1. Euangelium o. Euchariſtia 74.80.82.112.166. Experientia 12. Fructus 2. Helias 3. Hieremias 1. Iſaias 2. Laus 1.13.&c. Lex 104. Miniſter 7. Oculus. Oratio 64. Organum 5. Porta 2. Prædicare o. Prælatio 20. Prophetia 34. Reliquiæ. Reuelatio 14.3.5.

73 Gradus triplex malorum hominum, in audiendo verba Dei, .ſ. gradus non audientium, non acceptantium, & recidiuantium. Io.8.lec.7.me^{o}.d.H.
*Sacramentum 32. Sagitta 1. Samuel 3. Satietas o.

74 Verba Chriſti mundant quadrupliciter. ſ. inſtruendo contra errores, inflammando contra terrenos affectus, p baptiſmum, & per fidem. Io.15.lec.1.me^{o}.b.B. *Signum 14. Vſura 314.

75 Verba Chriſti, erant virtuoſa ad commouendum, ſapida ad delectandum, & vtilia ad retinendum. 1^{a}.q.43.5.2^{m}./ Io.7. lec.4.ſi.f.A.

76 Verba Euangelij, ſaluant omnes tripliciter. ſ. remittendo peccata, cauſando gratiam, & dando gloriam. Et hoc tripliciter, .ſ. per fidem, confeſſionem, & ſcripturam. Ro.lec.6.prin^{o}.

Grāmaticæ. 77 Omne verbum reſoluitur in hoc uerbum, ſum, es, eſt, & in ſuum participium. Meta.5.lec.7. *Abſoluere 36.

78 Verbum ſignificat actionem .i. per modum actionis, de cuius ratione eſt, q̄ inhæreat. Periher.lec.5.prin^{o}.c.prin^{o}.
*Aduerbium.

79 Proprium uerbi eſt ſignificare actionem, ſicut proprium nominis eſt ſignificare rem aliquam, quaſi per ſe exiſtentem. Periher.lec.5.prin^{o}.a.A.
*Amur 199. Artificiale 7. Baptiſmus F. Cohoci 1. Imperſonale. Nouellæ. Ordo 63.

80 Actio poteſt ſignificari tripliciter. ſ. per nomen, ut res, per verba, vt actus egrediens a ſubſtantia & inhærens ei, & per verba infinitiui modi, ſecundum quòd inhærentia eſt res quædam. Periher.lec.5.prin^{o}.a.A. *Poſſe 6.

81 Nulla enunciatio fit ſine uerbo, uel ſine caſu uerbi, licet aliqua enunciatio ſit ſine nomine expreſſo. Periher.lec.8.prin^{o}. b.C./ lib.2.lec.1.me^{o}.d.prin^{o}.

82 Enuntiatio cathegorica, dicitur affirmatiua vel negatiua, ratione verbi tantum. Periher.lec.8.prin^{o}.^{o}.b.D. *Prædicari 36

83 Verbum ſemper ponitur ex parte prædicati, niſi ſumatur in ui nominis. Periher.lec.5.prin^{o}.c.prin^{o}. Præteritum 3.

84 Omnis prędicatio eſſentialis uel accidentalis, fit per uerbum, ratione compoſitionis importatæ per ipſum. Periher.lect.5. me^{o}.c.ſi.
*Tempus 40.&c.

85 Verba infinitiui modi in ſubiecto habent uim nominis, ideo ſumunt articulos in græco, & in uulgari latino. Periher.le.5. prin^{o}.a.A.

86 Verba infinitiui modi poſſunt accipi ut uerba, ratione concretionis, ſed ut nomina ſecundum q̄ ſignificant quaſi res quaſdam. Periher.lec.5.prin^{o}.a.ſi.

87 Verbum infinitum non poteſt poni in enunciatione, quia facit eam negatiuam. Periherm.li^{o}.2.lec.1.me^{o}.d.

88 Verba & participia dicuntur de Deo, ratione æternitatis, quę continet omne tempus. 1^{a}.q.13.1.3^{m}.
¶Vere. Amen 2. Veritas o. Verum o.

1 ¶Verecundia non eſt virtus proprie, ſed large, inquantū eſt paſſio laudabilis. 2 2^{æ}.q.144.1.o./3.d.23.q.1.ar.3.q.2.2^{m}./ 4.d.14.q.1.ar.1.q.2.5^{m}. / d.15.q.2.ar.1.q.1.4^{m}. / d.50.q.2. ar.4.q.3.3^{m} / Veri.q.26.6.16^{m}. *Adulatio 4. Quid.

2 Verecundia eſt paſſio laudabilis in ijs, qui facile ſolent declinare in actus turpes, vt iuuenes & mulieres. 1^{æ}.Tim.2.lec.2. me^{o}.D. *Confeſſio 53. Erubeſcentia. Infirmitas 6.8. Nicolaus 2. Occultatio. Paſſio 69. Pœnitentia 18. Pudicitia o.

3 Verecundia eſt timor turpitudinis exprobabilis, & principaliter reſpicit vituperiū ſed reſpicit culpā conſequēter, & hoc dupliciter. ſ. ceſſando, & celando. 2 2^{æ}.q.116.2.3^{m}./ q.144.1.c./ 2^{m}./ 2.o./ 4.c./ 4.d.14.q.1.ar.1.q.2 5^{m}. / d.17.q.2.ar.1.q.1. 4^{m}./ ar.4.q.1.1^{m}./ Veri.q.26.4.7^{m}./ 6.16^{m}./ pſal.43.me^{o}.h.
*Pudor.

4 Verecundia non eſt timor de ipſo actu peccati, ſed de turpitudine, vel ignominia, vel conuitio, vel opprobrio. 2 2^{æ}.q.41. 4.2./ 2^{m}./ 3^{m}./ q.42.3.4^{m}.

5 Homines maxime verecundantur de actibus venereis, etiam in matrimonio, & de ſignis eorum. 2 2^{æ}.q.151.4.c.ſi.

6 Verecundia non eſt de operibus virtutum, niſi per accidens, ratione falſæ opinionis, uel propter notam pręſumptionis, uel ſimulationis. 2 2^{æ}.q.144.2.3^{m}. *Reſurrectio 9. Tabula. Temperantia 9.10.11. Timor 37.42. Vituperatio 3.

7 Verecundia eſt de tribus. ſ. cū aliquis opprimitur ab hoſte, vel fruſtratur ſpe, vel recogitat peccata quæ fecit. pſ.24. prin^{o}.a.

8 Verecundia eſt ab ijs, quorum teſtimonium eſt maioris ponderis, propter certitudinem ex rectitudine iudicij. ſ. a ſapientibus & virtuoſis, vel ex cognitione. ſ. a notis, & coniunctis, uel propter effectum nocentis uel iuuantis. 2 2^{æ}.q.144.3.

9 Aliqua peccata grauiora, ſunt minus uerecundabilia, quæ tamen ſunt minus turpia, uel quia ſe habent in exceſſu temporalis boni. 2 2^{æ}.q.116.1.3^{m}./ q.144.2.4^{m}.

10 Verecundia eſt principium emendationis, quia in principio erubeſcimus oculos hominum, in fine uero, oculos rationis & Dei. 2 2^{æ}.q.144.4.4^{m}./ pſal.6 ſi.g.

11 Verecundia eſt de turpi actu, erubeſcentia uero eſt de conuitio, ideo prima eſt de turpi in ſe, ſecunda uero eſt de turpi in opinione, uel prima eſt de culpa, ſecunda uero de pœna. 3.d. 26.q.1.3.c.ſi./ Veri.q.26.4.7^{m}. uel erubeſcentia.inf.

12 Verecundia celat turpē actum, ſed erubeſcentia ceſſat a turpi actu, uel vtraque propter timorē uituperij. 2 2^{æ}.q.144.2.c.ſi.

13 Verecundia facit prima temperantiæ fundamenta, ſecundum Ambroſium, inquantum. ſ. incutit horrorem turpitudinis. 2 2^{æ}. q.144.4.4^{m}./ pſal.6.ſi.g.

14 Ex ſępius verecundari, cauſatur virtus, qua vitantur turpia, non autem virtus qua quis verecunderetur, tamen ſic diſponit, quod verecundaretur, ſi turpia ageret. 2 2^{æ}.q.144.1.5^{m}.

15 Verecundia non eſt in peſſimis, quia peccatum non reputant vt turpe, nec eſt in virtuoſis, & ſenibus, quia non apprehendunt illud poſſibile ſibi, nec eſt difficile eis, ad vitandum. 2 2^{æ}. q.144.4.o /pſal.41.me^{o}.h.E. / 1^{æ}.Tim.2.lec.2.me^{o}.D.

16 Verecundia conuenit ſenibus & uirtuoſis conditionaliter tantum. ſ. quia verecundarentur, ſi aliquid turpe agerent. 1^{a}.q. 95.3.c.ſi./ 2 2^{æ}.q.144.1.5^{m}./ 4 c.

17 Carent uerecundia homines, in peccatis profundati, quibus ſua peccata non diſplicent, ſed magis de eis gloriantur. 2 2^{æ}. q.144.4.c.

¶Vereri. Quidam ſunt, qui non verentur alios contriſtare. 2 2^{æ}.q.116.1.c. *Amicitia 33. Animus 2. Litigium 1. Reuerentia o. Timor o. Conditio mala.

¶Vergere. Accuſatio 7. Iuramentum 22 Religio 76.78. Reuelatio 4. Votum 38.

¶Veridicus. Magnanimitas 20.21. Veritas 48.

¶Verificari. Affirmatio 1. Fieri 20.21.

¶Veriſimile. Iudicium 82. Probabile Vſura 146.

1 ¶Veritas octupliciter definitur. 1^{a}.q.16.1.c.ſi./1.d.19.q.5. 1.c.ſi./ Veri.q.1.1.c.ſi./ 1^{m}. *Addere 8.&c. Aduocatus 7. Quid.

2 Ratio ueritatis conſiſtit in adæquatione rei & intellectus. 1^{a}. q.21.2.c./ 1.d.19.q.5.1.c./ Veri.q.1.1.c./ 3.5.8.10.c./ Virt.q. 2.9.1^{m}. *Alimentum 1. Angelus 99. Articulus 1. Aſſentire 3. 4.5.7 Beatitudo 17. Blaſphemia 22. Chimera o. Cibus 8.

3 Rō ueritatis, prius eſt in intellectu, quàm in rebus. 1^{a}.q.16.1. o./1.d.19.q.5.1.c./ Veri.q.1.2.o. Bonitas 99. Cogitatio 1.&c.

4 Veritas fundatur in re, ſed ratio eius completur p actionem animæ. 1.d.19.q.5.1.1./ 5^{m} / 2.3.c./ Veri.q.1 1 c./ 5.21^{m}.

5 Veritas magis fundatur in eſſe rei, quam in eſſentia rei. 2 2^{æ}. q.109.1.c./ 1.d.19.q.5.1.c./ 7^{m}./ Veri.q 1.5.18^{m}./ 19^{m}.

6 Immo etiam res dicitur uera uel falſa, ſicut dicitur aurū uerū uel falſum. Periher.lec.3.me^{o}.b.E.Reſp^{o}.Da^{o} 1362°.

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7 Dicuntur tamen res aliquæ veræ vel falſæ, per comparationē ad intellectum noſtrum, non quidem eſſentialiter vel formaliter, ſed effectiue, inquantum. ſ. natæ ſunt facere de ſe verā vel falſam æſtimationem. Periherm. lec. 3. meº. b. H.

8 Nomine veritatis, non exprimitur ratio conceptionis, ſicut nomine verbi mentis, licet veritas ſit concepta. Veri. q. 1. 7. 3m

9 Veritas dicit relationem, qua eſſe ordinatur ad intellectum, ſicut bonitas ad appetitum. 1ª. q. 16. 1. 3. c. / 1. d. 8. q. 1. 3. c. / d. 19. q. 5. 1. 2m. / Veri. q. 1. 1. c. Amor 212. Bonitas 99. 61. Conditionalis o. Conſideratio 1. Contemplatio 14. &c. Dæmon 75. 76. 100. Ens 6. Enuntiatio 7. 8.

10 Veritas non eſt menſura, ſed eſt commenſuratio & adæquatio. 1. d. 19. q. 5. 3. 2m. Epieiceia 8,

11 Ad veritatem cuiuslibet rei pertinet, quod eſt cōpletiuum eius per formam, & per ſe pertinet ad cōpletionem eius. Quol. 8, 5. c. Eſſe 1. Eſſentia 10. Euchariſtia 83. Fallere 3. Falſitas 1. 3. Fides 130. Finis 75. Fractio 1. Helias 7. Hæreſis 1. 84. 138.

12 Veritas prædicatur analogice, de omnibus veris. 1. d. 19. q. 5. 1. c. / 2. 1m. Humilitas 31.

13 Vnum verum, non contingit eſſe magis vel minus verum, quàm aliud, quo ad æqualitatem, quæ non recipit magis & minus, ſed quo ad eſſe, ſicut magis entia, ſunt magis vera. Virt. q. 2. 9. 1m. Idea 7. Immobile 1. Imperare 11.

14 Veritas dicitur primo de intellectu, de enuntiatione vero, inquantum eſt ſignum eius, de re autem, vt de cauſa eius. 1ª. q. 16. 7. 8. c. / 1. d. 2. 3. c. / d. 19. q. 5. 1, c. / Periherm. lec. 7. prinº. Impugnare 1. 3. Indiuiduum. Intellectus 19. 102.

15 Veritas non entium, vt chimeræ, vel aliorum huiuſmodi, eſt tantum in intellectu, & ab eo cauſatur. 1ª. q. 16. 3. 2m. / 5. 3m. / 7. 4m. / 1. d. 2. 3. c. / d. 19. q. 5. 1. c. / 5m. / d. 30. 3. c. / Veri q. 1. 5. 2m. / 8. o. / q. 2. 8. 5m. / q. 3. 4. 2. 6. / 6m. / Poª. q. 7. 6. c. / Met. 12. lec. 2. fi. Iudicium 26. 32. Iudith. Laus 18. Lex 96. Lumen 17.

16 Nulla creatura eſt ſua veritas. Cont. 3. cº 51. / Veri. q. 1. 4. 4m. Magnanimitas 20. 21. Manſuetudo 4. Martyrium 7. 9.

17 Ad veritatem loquutionum, requiritur res ſignificata, & modus ſignificandi. 1ª. q. 39. 4. 5. c. Metaphyſica 21. Miſſio 14.

18 In dubijs quorum veritas agnita ſalutaris eſt, vt incognita periculum ingerit humanæ ſaluti, admodum vtile eſt veritatem inueſtigare. Opuſ. 73. prolo. prinº.
Mors 46. Nomen 25. Notum 7. Peccatum 279. Prædicator 9.

19 Veritas enuntiabilium, non eſt aliud quàm veritas intellectus, quia enuntiabile vt eſt in intellectu, habet per ſe veritatem, ſed in voce eſt verum, quia ſignificat veritatem intellectus; non autem per veritatem in enuntiabili exiſtentem. 1ª. quæſtio. 16. 7. c.

20 Veritas enuntiationum reducitur in ipſa principia per ſe nota, ſicut in primas cauſas, & præcipue in primo principio. 1. d. 19. q. 5. 1. c.

21 Veritas propoſitionis, ſecundum neceſſitatem & contingentiam, non variatur ex poſito materialiter, ſed ex principali compoſitione, in qua fundatur veritas propoſitionis. Veri. q. 2. 12. 7m.

22 Oppoſitum videtur dicere a ſimili. Poſter. lec. 9. prinº. Reſpondeo Dubio 1163º. Duᵐ. 1163.

23 Veritas dicitur primo de compoſitione & diuiſione intellectus, ſecundo de definitionibus, tertio de rebus, quarto de nomine, de vocibus autem, ſicut de intellectu. Veri. q. 1. 3. c.

24 Veritas propoſitionis negatiuæ, conſiſtit in diuiſione, non autem in compoſitione, tamen fundatur ſupra veritatem affirmatiuæ, quia nulla negatiua probatur, niſi per affirmatiuam. 1. d. 19. q. 5. 1. 1m

25 Veritas rerum exiſtentium, includit in ratione eius entitatē earum, & reſpectum ad intellectum, veritas autem negationum, dicit ſecundum tantum. Veri. q. 1. 8. c. Prophetia 4. Propoſitio 4. 5. Rectitudo 3. Sanguis 2. &c. Seducere. Signum 14. Spes 52. Temporale 4. Tempus 41. Teſtamentum 4. Teſtis o. Theologia 17. Virginitas 23. Vita 78. &c. Viura 1.

26 Eadem eſt veritas, & rectitudo communium principiorum apud omnes, & æqualiter nota: ſed in ratione ſpeculatiua, eadem eſt, non autem æqualiter nota in concluſionibus, in practica uero ratione, nec eſt eadem, nec æqualiter nota. 12e. q. 94. 4. c. Chriſtus 17.

27 Stips & fructus, pertinēt ad veritatē naturæ arboris, non aūt folia principaliter, vt vr, ſed ad cōſeruationē eius. Quo. 8. 5. c.

28 Res denominātur veræ, triplici veritate. ſ. veritate intellectus Dei, & veritate hominis extrinſece, & veritate inhærente rei, quæ nihil aliud eſt, quā entitas rei adæquata intellectui, vel adæquans ſibi intellectum. Veri. q. 1. 4. c. fi. / 5. 6. c. Diuiſio.
Bapiiſmus 239.

29 Veritas triplex. ſ. cognitionis naturalis, infuſæ, & acquiſitæ. 1ª. q. 60. 1. 3m. Cibus 8. Cogitatio 1. &c. Cognitio 26. &c.

30 Veritas in intellectu, diuerſificatur dupliciter ſcilicet. ſ. diuerſitate cognitorum, & modo cognoſcendi diuerſo. Veri. q. 1. 5. c.

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31 Homo pertingit ad cognitionem veritatis tripliciter. ſ. capiēdo a Deo, ab homine, & per ſtudium: primo eſt neceſſaria oratio: ſecundo auditus: tertio meditatio. 22e. q. 180. 3 4m. Intellectus 19. 20. 102. &c. Lumen 17. &c. Propoſitio. Scientia 76. Tempus 42.

32 Iudicare aliquo de veritate, dicitur dupliciter. ſ. ut medio, & vt potentia. Spiritu. 10. 8m. / 10m. Tragedia 2.

33 Veritas quadruplex. ſ. vitæ, doctrinæ, iuſtitiæ, & loquutionis. 3ª. q. 16. 4. 3m. / q. 21. 2. 2m. / 22e. q. 109. 3. 3m. / 4. d. 38. q. 2. ar. 4. q. 1. c. / d. 46. q. 1. ar. 1. q. 3. o. / Pſ. 11. prinº. 2. H. / Pſal. 30. fi. u.

34 Veritas triplex. ſ. doctrinæ, gratiæ, & æternitatis: prima liberat ab errore: ſecunda a peccato: tertia a corruptione. Io. 8. lec. 4. prinº. 2. A.

35 Veritas duplex. ſ. oris, & operis. Io. 8. lec. 6. prinº. d. prinº.

36 Veritas eſt in intellectu dei proprie & primo, ſed in intellectu noſtro eſt proprie & ſecundario: in rebus autem eſt ſecūdario, & improprie. 1ª. q. 16. 7. 8. c. / Ver. q. 1. 4. o. Virtus.

37 Deus eſt ueritas. 1ª. q. 16. 5. o. / 12e. q. 3. 7. c. / q. 93. 1. 3m. / 22e. q. 27. 4. c. / Cont. 1. cº. 1. / 60. / 61. 3m. / Liº. 3. cu. 51. / Opuſ. 3. cº. 105. / Ioan. 14. lec. 2. prinº. c. B. Angelus 408. 411. Anima 194. &c. Appropriatio 19. Argumentum 4. Ars 34.

38 Deus eſt ſumma, maxima, & prima ueritas. 1ª. q. 16. 5. c. / 1. d. 19. q. 5. 1. c. fi. / Cont. 1. cº. 62. Articulus 1. Attributa 6.

39 Veritas in diuinis, ſumitur dupliciter. ſ. proprie, i. æqualitas intellectus dei, ad eſſentiam eius principaliter, & ad creaturas conſequenter, & metaphorice. i. ſumma imitatio principij: primo modo dicitur tantum eſſentialiter: ſecundo autem perſonaliter, & conuenit ſoli filio. 1ª. q. 16. 5. 2m. / q. 39. 8. c. / Veri. q. 1. 7. o. Beatitudo 17. 26. Credere 3. Deus 177. &c. Aeternitas 40. Falſitas 4. 12. 18. 20. 34.

40 Veritas triū perſonarū in diuinis, eſt tātū una numero ex parte rei, ſed ſunt multæ, in intellectu noſtro. 1. d. 19. q. 5. 3. 1m / Ver. q. 1. 5. 18m. / 19m. Fides 29. 31. 113. 146. Gratia 169. Hæreſis 84. 138. Intellectus 299. &c. Iuramentum 7. 8. 9.

41 Veritas prima, eſt in genere animæ large. i. ſecundum quod omnia intelligibilia & incorporalia, dicuntur eſſe unius generis, Ver. q. 1. 4. 15m. Iuſtitia 74. Iuſtus 225. Miſericordia 44. Prædeſtinatio 55. 56. Prophetia 4. Pulchritudo 13. 14.

42 Anima non iudicat de omnibus rebus, ſecundum quacunque ueritatem, ſed ſecundum primam ueritatem, inquantum reſultat in anima, ſicut in ſpeculo, ſecundum prima intelligibilia. 1ª. q. 12. 11. 2m. / q 16. 6. 1m. / q. 84. 5. c. / q. 88. 3. 1m. / 12e. q. 93. 2. c. / 22e. q. 173. 1. 2m. / 4. d. 49. q. 2. 7. 8m. / Cont. 3. capº. 47. / Veri. q. 1. 4. 5m. / q. 8. 7. 6m. / q. 10. 6. 6m. / 8. c. fi. / 11. 12m. / Spiritu 10. 8m. / 9m. / 10m. Quol. 10 7. o.

43 Omnis ueritas eſt a deo. 1. q. 16. 5 3m. / 1. d. 19. q. 5. 1. c. fi. / 2. d. 28. 5. 1m. / d. 37. q. 1. 2 1m. / Veri. q. 1. 8. o.

44 Veritas prima eſt finis omnium deſideriorum, & actionum noſtrarum. 22e. q. 4. 2. 3m. / Cont. 1. cu. 1. fi. Sapientia 40.

45 Omnes res ſunt veræ una ueritate. ſ. dei, ſicut principio effectiuo, & exemplari; ſed multis formaliter. 1ª. q. 16. 6. o. / 12e. quæſt. 93. 1. 3m. / 1. d. 19. q. 5. 2. o. / Veri. q. 1. 4. 5. 8. o. / q. 21. 4. 5m. / q. 27. 1. 7m. / Anima 3. 1m. / Quol. 10. 7. o. / Pſalm. 11. prinº. 2. H.

46 Sine lumine dei, nemo ualet lumen ueritatis vſquequaque pertingere. Opuſ. 73. prolo. Sedere 3. 5.

47 Quælibet veritas, præter primam, eſt aliquo modo mutabilis 1ª. q. 16. 8. o. / d. 19. q. 5. 3. o. / Veri. q. 1. 4 3m. / 6m. / 6. o. / Quol. 10. 4. c. Subditus. Tranſumptio. Vere. Verum o. Chriſtus 74.

48 Veritas qua quis dicit verum, & qua verax dicitur, eſt uirtus: non autem qua uerum dicitur, ſed eſt obiectum & finis uirtutum. 1ª. q. 16. 4. 3m. / q. 17. 1. c. / 22e. q. 109. 1. o. / 3. d. 34. q. 1. 2. c. / 4. d. 16. q. 4. ar. 1. q. 2. c. / d. 17. q. 3. ar. 2. q. 3. c. / Ver. q. 1 3. 12m. Anaxagoras. Apoſtoli 7. Apparere 9. Ars 45. Blaſphemia 21 Confeſſio 3. 14. Contentio 1. In diuinis

49 Hæc uirtus non eſt uirtus theologica, nec uirtus intellectualis, ſed eſt uirtus moralis, & medium eius eſt inter ſuperfluū & diminutum. Et hoc dupliciter. ſ. ex parte actus, & ex parte obiecti. 22e. q. 109. 1. 3m. / 2. d. 44. q. 2. 1. 1m.

50 Et eſt ſpālis virtus. 22e. q. 109. 2. o. / 4 d. 16. q. 4. ar. 1. q. 2. b. / c.

51 Ad uirtutem ueritatis pertinet, talem ſe exhibere exterius per ſigna exteriora. ſ. per uerba & facta, qualis eſt. 22e. q. 109. 1. c. / 3m. / 2. c. / 3. 3m. / q. 110. 1. c. / q. 111. 1. 3. c. / q. 168. 1. 3m. / q. 169. 1. 3m.

52 Loquens ueritatem non poteſt uinci: quia ueritas non uariatur ex differentia perſonarum. Iob. 13. lec. 2. meº. C.

53 Hæc uirtus eſt pars annexa iuſtitiæ: quia utraque eſt ad alterum, & utraque æqualitatem conſtituit: ſed iuſtitia ſecundum debitum legale; veritas autem ſecundum debitum morale. 22e. q. 109. 3. o. / Veri. q. 1 5. 12m.
Doctrina 14.

54 Et declinat plus in minus quàm in maius, non quidem uegando

Verum,

Ve

verum, ſed affirmando. 22ª. q. 109 4. 11 / q. 129. 3. 5m.

55 Veritas, deſpectos facit claros & fortes, ſed mendacium facit oppoſita iſtorum. Io. 9. lec. 3. meº. d. ſi.

*Epieicia 8 E a litus. Fabula o. Fallere 1. Falſitas 9. 21. 23. Fides 130. 146. Gloria 12. Hæreſis 1. Iactantia 6. Impugnare 2. 3. Hypocriſis 4. Iuſtitia 22. Magnanimitas 20. 21. Manſuetudo 4. Martirium 7. 9. Mendacium 11. &c. Ornatus 1. Præco. Prædicator 9. Princeps 21. Simplicitas 1. Tormentum. Virtus 225.

Iu cõmuni. 56 Veritas vitæ, eſt communia ad quamlibet virtutem. 22ª. q. 109. 2. 3m.

57 Omnis homo a natura non degenerans, veritatem amat, & eam ſcire ſuper omnia deſiderat. Opuſ. 73. prolo prinº.

*Accuſatio 9. Aduentus 8. 10. Aduocatus 7. Affirmatio 1. Alchimia o. Alimentum 1. Amen 2. Anima 3. Argumentum 4. Aſſentire 2. Credere 3. Dæmon 11. 76. Dies 18. Doctor 2. 3. Eſſe 1. Falſitas o. Fides 15. 20. 31. 52. 146. Fieri 20. 21. Iuramentum 7. &c. Locus 6. Lucia. Officium 1. Plato 2. Prophetia 39. &c. Ratio 34. 50.

58 Veritas amatur per ſe, ſed oditur per accidens. 12ª. q. 29. 5. o. / 22ª. q. 15. 2. 3m. / 1. prolo. L meº. I.

*Reſurrectio 24 46. Scandalum 15. &c. Scientia 33. 102. 127. Scriptura 9. Senſus 37. &c. Symbolum 10. Socrates 2. Stultitia 7. Triſtitia 17. Verum o.

59 Veritas creata eſt maior anima, ſecundum quid, vt perfectio eius: non autem ſimpliciter. 1ª. q. 16. 6. 1m. Veritas 6.

Figura. 1 ¶Vermis generatur ſine coitu, ex terra, per actionem ſolis, & ſignificat Chriſtum. pſal. 21 prinº n I. *Damnatio 29.

2 Vermis damnatorum non erit materialis, ſed ſpiritualis i. remorſus conſcientiæ, naſcens de putredine peccati. 2. d 39. q. 3. 1. 5m. / 4. d 50 q. 2. ar. 3. q. 2. o. / Cont. 4. cº 89. ſi / Poª. q 5. 9. 13m. / Quol. 3. 23. c. / Quol. 7. 14. o. / Opuſ. 3. cº 179. / Opuſcu. 10. ar. 41.

*Euchariſtia 88 Flagellum. Generatio 34. 37. Reptile.

¶Vernaculus. Seruitus 10.

¶Verſari. Beatitudo 18. Forma 94. Grammatica.

¶Verſio. Conuerſio o. Eutropelia Imprimere 3. Luna 6.

¶Verſus metricus. Carmen. Conceptio 2. Conſilium 53. Damnum 3. Excommunicatio 24. 32. Gula 8. Liber 1. Miſericordia 21. Paſſio 83. Pſalmus 9. 11. 13.

Quid. ¶Vertex corporis, eſt ſuprema pars eius, & vertex animæ, eſt ſuprema pars eius, & hoc dupliciter. ſ. vel tota pars intellectiua, vel ſynderesis. Veri. q. 16. 2. 3m.

*Baptiſmus 144. Vnctio 34.

¶Vertibile. Angelus 61. Vertibilitas. Volubile.

¶Vertibilitas. Duplicitas. Vertibile. Volubile.

Quid. 1 ¶Vertigo. Spiritus vertiginis eſt quædam infirmitas ex permiſſione Dei, ſed metaphorice, eſt ſpiritus erroris, admodum eius qui patitur vertiginem. Iſa. 19. meº. D.

* Miſſa 4.

2 Huiuſmodi infirmitates & defectus peccati, proueniunt hominibus, ex quibuſdam particularibus cauſis. Opuſ 3 cº 216.

Diuiſio. 1 ¶Verum dicitur dupliciter, ſcilicet verum veritate eſſentiæ, & verum veritate proprietatum. 1ª. q. 68 4. c. / 22ª. q. 77. 2. 1m.

*Abraham 5. Accidens 23. Addere 8. &c 12. Agens 113. Agere 25. Agnus 5. Alchimia o. Alienum 4. 7. Amen 2. Amicitia 5. 27. 29. 31. Analogia 21. Anima. Animal 7. 8. 9. 81. Antequam Antiochus Apollinaris 4. Appetitus 18. Aqua 15. Argumentum 4. Aſſentire 3. Aſſumere 42. Aſtutia 1. Balaam. Baptiſmus 37 Beatitudo 65. Bonitas 5. Charitas 45. Cauſa 46. Ciuitas 1. Claritas 15. Cognitio 12. Columba 3. 4. Comedere 2. Conceptio 15. 16.

2 Verum dicitur dupliciter. ſ. verum veritate ſigni, & verum veritate naturalis ſpeciei. Quol. 3. 5. c.

*Concluſio 3. Conditionalis. Congregatio 2. Corpus 70. &c. Coſta 6. Credenda. Credere 3. Delectatio 81. Dæmon 75. 76. 78 107. Demonſtratio 14. Deus 274. Dialectica 2. Dies 18. Differentia 24. Diuinatio 16. Diuitiæ 1. Doctor 2. 3. Doctrina 18. Dolor 28. Dominatio 1. Dominium 12. Dubitatio 5. Eccleſia 2. 5. Effectus 5. 6. Enuntiabile 2 Enuntiatio 7. 8 Ens 22. 29. Epiſcopus 16 Eraclitus. Aeternitas 27. Euchariſtia 24. 110. 120. 142. 172. &c. 246. Fabula o. Fictio 1. Fides 25. 31. 35. &c. 52. 133 156. Filiatio 21. 28. Fruitio 11.

3 Verum dicitur tripliciter. ſ. vt diuiditur contra falſum, contra figuram, & contra participans. Io. lect. 5. prinº. a. H / cº. 6. lec 4. prinº.

*Gaudium 2. Generatio 30. 87. &c. Gratia 169. Homo 10. Honeſtum 8. Humilitas 15. Iacob 10. Ieiunium 15. Imago 24. Imperſonale. Impugnare 2. 3. In 21. Infamia 2. Intellectus 19. 20.

4 Ens eſt de ratione veri, non autem econuerſo ideo verum non poteſt intelligi, non intellecto ente, ſed bene econuerſo, non autem vero non exiſtente. 1ª. quæſtio. 16. 3. 3m. / 1. d. 19. quæſt. 5. 1. 2m / 3. 4m. / Veri. quæſt. 1. 1. 3m. / 5. 5m.

Vn

*Intentio 26 Ioachim. Ioannes 17. Hypotethica. Ira 83. Irreligioſitas 2. Iuſtitia 19. Latria 1. Lex 164. 166. Locus 6. Loqui 6. Lucia. Maleficium 3. Maria 33. 42. Matrimonium 118. Mendum 22. Mendicium 10. Mentiri. Metaphora 8. Miraculum 344 . 45 &c. Motio 5. Mos 5. Neceſſitas 25. Numen 38. 81. Nubes 1. Odium 8. Opinio 4 5. 6. 7. Ordo 21. 27. Paulus 17. Pax 13. 22. 27. 28. Peccatum 170. Pœnitentia 44. Periurium 6. Perſona 43. Phiton 5. Pluuia 2. Poteſtas 9. Præceptum 86. Prædeſtinatio 55. 56. Præpoſitinus 1. Præuaricator 2. Proceſſio 6. Prophetia 4. 25. 49. Propoſitio 4 Proprium 3. Prudentia 25. 26. 32. Reduplicatio 4. Sacerdos 25. 26. Sacramentum 33. 37. Sacrificium 20. Saluari 2 Scientia 23. Scriptura 9. Sepultura 13. Seruitus 9. 11. 13. Syllogiſmus 4. Simonia 13. Sion 1. Solus 8. Sochiſta. Spes 13. 14. Tacere 3. Tempus 39. Tragedia 2. Tranſcendentia. Tranſumptio. Triſtitia 2. Verbum 71. Veritas o. Virtus 225. Viſio 15. Vnitas 4. 5. Votum 61. Vſura 113. Vſus 13.

¶Veſicula. Generatio 44.

¶Veſpaſianus. Ioannes 17. Titus.

¶Veſpere cauſat triſtitiam, quia eſt hora melancoliæ & tenebrarum, quæ contriſtant, ſed mane lætificat, quia eſt hora ſanguinis & lucis. pſal. 29. meº. d B. Differentia.

* Agnus 1. Angelus 324. &c. Cognitio 47. Dæmon 20. Dies 1. 6. &c. Ieiunium 18. 25. Iuge. Luna 1. Sero. Venius 2. Venus 1.

¶Veſpertilio circa terram uolat ideo ſignificat præditos ſcientia ſæculari, qui ſola terrena ſapiunt. 22ª. q. 102. 6. 2. ſi. Figura.

¶Veſta. Luxuria 19.

1 ¶Veſtigium trinitatis, eſt ſimilitudo creatoris, reperta in creatura, ducens confuſe in cognitionem eius. 1. d. 3. q. 2. 1. o. / q. 3. c. Quid.

2 Immo nullo modo Deus eſt ſimilis creaturis. 1ª. q. 4. 3. 4m. / 1. d. 19. q. 1. 2. c. / d. 35. 4. 6m. / d. 48. 1. 4m / Cont. 1. cº 29. / Veri. q. 2. 11. 1m. / q. 23. 7. 11m. / Poª. q. 7. 7. 10m. Reſpondeo ſi. eui Dubio 47.

3 In ratione eius ſunt tria. ſ. ſimilitudo, imperfectio, & quod per illud uenitur confuſe in cognitione eius cuius eſt, ideo magis proprie dicitur reſpectu perſonarum, quàm reſpectu eſſentiæ Dei. 1. d 3. q. 2. 1. c. / 3m.

4 Et attenditur ſecundum appropriata, per quæ veniri poteſt in trinitatem perſonarum. 1ª. quæſtio. 45. 7. 2m. / 1. diſt. 3. quæſtio. 2. 1. 4m.

5 Tres partes eius, diuerſimode aſſignantur a diuerſis; quæ tamen reducuntur ad principium, medium, & finem. 1ª. quæſtio. 5. 5. o. / quæſtio. 45. 7. o. / 1. diſt. 3. q. 2. 2. o. / Poª. quæſt. 9. 9. c. ſi.

6 Et repræſentat cauſam ut cauſam tantum, imago autem repræſentat etiam quo ad formam cauſæ. 1ª. quæſtio. 45. 7. c. / quæſtio. 93. 6. c. / 1. diſt 3. quæſt. 3. c. / Cont. 4. cº. 25 ſi.

*Filiatio 38. inueſtigatio 1.

7 Imago ſequitur animam, ſecundum quod eſt intellectualis, veſtigium autem, vt eſt natura creata, ſicut etiam gratia, licet gratia dicatur ſimilitudo perfecta, reſpectu aliarum. 1. d. 3. q. 2. 3. 1m. / 2m.

8 Veſtigium trinitatis eſt in creatura, ſecundum quod imitatur perfectionem Dei, ſeu conſequitur eſſe perfectum. 1ª. q. 5. 5. o. / q. 45. 7. o. / 1. d. 3. q. 2. 2. 3. c.

9 Veſtigium trinitatis eſt in qualibet creatura, inquantum eſt creata, habens formam & ordinem, licet proprie ſit tantum in indiuiduis ſubſtantiæ. 1ª. quæſtione 45. 7. o. / quæſtione 93. 6 c. / 1. diſtinctione 3. quæſtione 2 3. o. / contra 4. cº. 25. ſi. / Poª. q. 9. 9. c. ſi.

10 In corpore hominis, non tantum eſt ſimilitudo veſtigij, ſed etiam imaginis, inquantum habet animam rationalem. 3. d. 2. q. 1. ar. 3. q. 1. 2m.

11 Veſtigia Dei, dicuntur etiam opera bonitatis eius, in myſterio incarnationis oſtenſa, inquantum per ea aperitur nobis via ad Deum 3 d. 3. q. 1. 8. 4m.

1 Veſtis Chriſti duplex ſ. corpus eius, & omnes ſancti. pſal. 44. meº. ſ. prinº. / pſal. 50. meº. d. ſi. Chriſti.

2 Veſtes ſanctorum, ſunt ad protegendum calefaciendum, & ornandum, & ſunt alba, monda, & odorifera. Iſa. 12. meº. B.

*Adoratio 24. Ambitio 3. Amictus. Baptiſmus 243. Benedictio 6. Caligæ Character 42.

3 Veſtis eccleſiæ duplex. ſ. doctrina vtriuſque teſtamenti, & opera uirtuoſa. pſal 44. ſi g. i.

*Caſula. Chirothecæ Claritas 29. Conſecratio 1. Continentia 18. Dalmatica 1 Diſpenſatio 17. Aegyptus. Aegritudo 4. Epiſcopus 13. 14. Indoere. Indumentum. Lepra 2. Lilium. Manipulus. Mitra. Ornatus n. Religio 90. Reuerentia 8.

4 Character non imprimuntur in datione alicuius veſtis, quia veſtis non ſignificat poteſtatem, ſed idoneitatem actus

eius.4.d.14.q.2.3.4^{m}./q.3.3.c.
*Saccus. Sandalia. Sebaſtianus. Stola o.
5 Quædam veſtes ſunt communes, omnibus miniſtris eccleſiæ, vt amictus, alba, & cingulum: quædam vero ſunt propriæ aliquorum.4.d.24.q.3.3.c.
*Succinctorium. Chriſtus 205. Succingi.
6 In vſu vilium veſtium, poteſt eſſe peccatum inanis gloriæ & auaritiæ, & virtus humilitatis, ſignum contemptus mundi, pœnitentiæ, & triſtitiæ.22^{æ}.q.169.1.c.2^{m}./q.187.6.o.
*Auaritia 13.
7 Vitioſum eſt, q. vir veſtiatur veſte mulierum, vel econuerſo, ad laſciuiam: ſed poteſt eſſe ſine peccato, propter aliquam neceſſitatem, ſed prohibetur in lege veteri, propter idolatriã, 12^{æ}.q.102.6.6^{m}./22^{æ}.q.169.2.3^{m}.
¶Vitare. Lex 26. Peccatum 14. Prohibitio o. Vetitum.
¶Vetitum. Ieiunium 21. Prohibitio o. Vetare.
¶Vetula. Thales 2.
¶Vetus. Adoratio 20. Agnus 1. Angelus 447.568.620. Animal 81. Antiquus. Lex V. Peccatum 190. Sacerdos 14.
Diuiſio. 1 ¶VETVSTAS duplex. ſ. culpæ, & pœnæ.3.d.19.L.prin^{a}.E.
2 Vetuſtas quadruplex. ſ. erroris, figuræ, culpæ, & pœnæ./Gal. Gal.prin^{o}.
¶Vetuſtum. Conſecratio 12. Vetus.
Licet. ¶Vexatio. Redimere ſuam vexationem, licet iuris ordine uõ prætermiſſo.22^{æ}.q.66.5.3^{m}./q.100.4.3^{m}./4.d.25.q.3.ar.2.q.3.2^{m}./Opuſ.63.c.4./c.10.
*Abraham 17. Dæmon 53. Furtum 8. Vſura 200.
Doctor. ¶Vgo de ſancto Victore non eſt auctoritatis. 22^{æ}.q.5.1.2^{m}./3^{a}.q.45.2.c./q.50.4.c.
*Anima 66.77. Coſta 6. Inſinuatio 1.
Differentia. 1 ¶VIA eſt publica & communis. Semita vero eſt abreuiatio eius, ſtricta, & non communis: ideo præcepta Dei ſunt viæ, conſilia vero ſunt ſemitæ. pſal.24.prin^{o}.d.E./Matth.5.
*Adam 70. Adoptio 21. Agens 35. Agreſta. Amor 35.45.47.49.220.275. Angelus 257.487.506.522.547. Anima 200.262. Ars 14. Aſtutia 1.3.
2 Via Dei ad nos, eſt iuſtitia, charitas, Chriſtus, & mater eius. pſal.17.fi.r.E.
*Augmentum 13. Beatitudo 28.67.&c.117.&c. Beatus 32.39.40.47. Campſoria 9. Character 12.19. Charitas 38.103.117. Certitudo 23.24. Cogitatio 9.
3 Status viæ in qualibet creatura rationali, eſt quo deficit a beatitudine.2.d.11.q.2.1.c./4.d.49.q.2.7.c.prin^{o}.
4 In via eſt triplex impedimentum. ſ. obſcuritas, lubricitas, & impellens.pſ.34.prin^{o}.d.
*Cognitio 13. Compaſſio. Commune 10. Comprehenſor o. Conſilium 12. Contritio 31. Crimen. Cura 5. Damnatio 45.46.52. Delectatio 102.103. Dæmõ 74. Deſperatio 13.14. Deus 159.&c. Diſpoſitio 18. Dominium 16. Donum 32.
5 Exiſtens in uia, dupliciter impedit uiatorem. ſ. per pedis læſionem, & per occaſionem. Et ſimiliter Chriſtus fuit incredulis & iudæis occaſio læſionis, & occaſio caſus, non ex culpa ſua, ſed ex culpa illorum. Iſa.8.fi.c.H.
6 Homo in hoc mundo, eſt ſicut in uia non ſecura ab hoſtibus, & ignota. Ideo indiget protectore & tutore. pſal.5.me^{o}.c.
*Dos 3. Eccleſia 1.5. Euchariſtia 5.149.248.&c. Finis 123. Forma 200. Gratia 11.57.49.141. Habitus 75. Hæreſis 31. Homo 27. Humidum 1. Intellectus 218. Inueſtigare 1. Iuſtificatio 15. Lex 325.
7 Homo in via, indiget tribus. ſ. adminiculo, cibo, & ſolatio. pſ.22.me^{o}.b.L.&c. Libertas 6. Liberum 15.16. Lumbardia. Maria 58. Matrimonium 13. Meritum 4.101.107.&c. Motus 1.19. Mundus 20. Obedientia 12.
8 Viator indiget tribus ſemper. ſ. ductore propter uiam, procuratore propter vitam, & defenſore propter ſalutem. pſal.30.prin^{o}.c.E. Obſtinatio o. Optalmia. Oratio 85. Ordo 27. Origo o. Patientia 10. Pax 26.
9 A uiatore poteſt remoueri habitus: non autem ſi ſit in termino uiæ.2.d.7.q.1.2.c.fi./1^{m}. Peccatum 113.&c.
10 Non oportet q. qui uadit per viam, in quolibet paſſu cogitet de fine uiæ.12^{æ}.q.1.6.3^{m}.
*Pedagia.
11 Nullus in termino uiæ, poteſt deflecti a fine bono uel malo, cui adhæſit.2.d.7.q.1.2.c.fi./d.53.4.4^{m}.
*Pœnitentia 119. Perfectio 63.65. Petrus 1. Præceptum 58. Præcingi. Prius 1.7.12. Proceſſio 6.14.
12 Terminus uiæ hominis, eſt mors, angeli uero terminus eſt terminus electionis, qua bono uel malo adhæſit. 2.d.7.q.1.2.c.fi./d.11.q.2.1.c./d.43.4.4^{m}./3.d.1.q.1.2.2^{m}.fi./4.d.15.q.2.ar.2.q.1.c./Opuſ.3.c^{o} 189.
13 Homini datur longior uia quàm angelo, quia magis diſtat a Deo per cognitionem. 2.d.7.q.1.2.c.fi./diſt.23.q.1.1.1^{m}./d.39.4.4^{m}./d.43.4.4^{m}. Prophetia 76.77. Prudentia 51.&c. Purgatorium 9. Quies 3.4. Raptus 6.&c. Reprobatio 6. Scandalum 1. Signum 12. Spes 8.9.52. Stabilis. Statutum 1. Suffragia 4.5. Theologia 43.44. Teſtamentum 1. Veſtigium 11. Virtus 193. Vniuerſale 2. Viſus 145. Vtile 1. Chriſtus 85.122.129.137.
¶ Viator. Via 5.&c. Chriſtus 85.122.129.137.
¶ Vibratio. Chriſtus 220.
¶ Vicarius non poteſt totam poteſtatem ſuam committere; quia intentio committentis ſibi eſt, quod faciat quod poteſt. Sed quandoque non poteſt totum. Quol.11.32.o. Confeſſio 65. Ioannes 14. Pœnitentia 39. Reſtitutio 14.20. Sacerdos 54. Simonia 23.&c. Vicem. Quæ poteſt.
¶ Vicem dei gerunt homines, in commiſſis hominum iuriſdictioni: non autem quo ad omnia, ut in inſtitutis a ſolo deo, ſicut in matrimonio & huiuſmodi. 12^{æ}. quæſt.100.8.3^{m}.fin. Alexander 1. Balduus. Baptiſmus 112. Gerere. Honor 31. Imperator 7. Indulgentia 3. Lex 161. Vicarius. Vnctio 32. Chriſtus 54. In quibus.
¶ Vicinus. Accidens 77. Dolor 12. Fides 43. Futurum 5. Indulgentia 24. Paradiſus 4. Præceptum 132.136. Prophetia 77. Stella 7.
¶ Viciſſim. Inuicem. Politia 4. Viciſſitudo.
¶ Viciſſitudo. Angelus 329. Politia 4. Succeſſio.
¶ Victima. Hoſtia. Sacramentum 124.&c. Sacrificium 14.23.&c.
¶ Victima dicitur dupliciter. ſ. vel quia animal uinctum ducebatur ad ſacerdotem, uel quia pro uictoria habita, vel habenda offerebatur. Iſa.1.me^{o}.c.B. Diuiſio.
¶ Victor. Ricardus. Scipio. Triumphus. Vgo. Victoria. Vincere.
¶ Victoria. Animal 80 Audacia 21. Aureola 1.6.25. Corona 6. Corruptio 2.3. Delectatio 21.40. Dæmon 68.&c. Fortitudo 51. Iepthe. Imago 43. Militaris Pertinacia. Theodoſius 1. Vincere. Chriſtus 87.
¶ Victus. Cibor o. Ieiunium 28. Iudæi 44. Labor 2. Miſſa 10.11. Officium 19 Operatio 22. Præceptum 65.66. Religio 48. Spectacula 1. Vſura 253.&c.261.
¶ Videre. Non videns poteſt dici tam chimera, quàm lapis, quàm etiam homo, ſed diuerſimode. Meta.4.le.3.prin^{o}.2.K. Abſtractio 16.17.&c. Adam 1.&c. Aduentus 69. Affectio 5.6. Agens 128. Amicitia 29.31. Angelus 172.273.357.&c.450.500.551.570. Apoſtoli 21. Apparere 8. Aſcendere 8.15.&c. Aſſiſtere 5. Balneum. Beatus 17. Benedictus 1. Charitas 6. Cognitio o. Contemplatio o. Fides 112. Frui 1. Fruitio 2. Iacob 3.4. Iacobus 2. Miraculum 33. Nomen 37. Ordo 11. Paulus 6. Prophetia o. Thomas 3. Velamen. Videri. Viſio o. Viſus o. Vnio 20. Vſura 29.
¶Videri. Accuſatio 1. Adam 86. Admiratio 1. Adulatio 4. Aduocatus 5. Amor 219.281. Apparere o. Area 2. Ars 3. Augmentum 16. Auſteritas 2. Campſoria 9. Epicedi o. Euchariſtia 291.&c. Euſtratius 2. Excandeſcentia. Experientia 2. Facies 2. Fides 112. Finis 128. Flumen 2. Fruitio 1. Hæreſis 119. Humilitas 3.15.22. Importabile. Miraculum 55. Oculus. Odium 12. Palpabile 5. Paupertas 7. Viſibile o. Viſio o. Viſus o. Vſura 124.
¶ Vidua. Aureola 25. Caſtitas 4. Fructus 4.16.17. Miſericordia 19 Nuptiæ 3.5. Presbytera. Raptus 2. Religio 8. Virginitas 20.27.28.
¶ Vigere. Caput 5.6. Caro 3. Conſeruatio 4. Cor. o. Corpus 6 o. Dæmon 7. Homo 31.32. Rex 9. Sobrietas 5. Tactus 5. Vigor.
¶ Vigilantia eſt idem quod ſolicitudo, & pertinet ad prudentiam.22^{æ}.q.47.9.o. Quid.
*Solicitudo o.
¶ Vigilantius. Hæreſis 106.110.
¶ Vigilare. Cum aliquis uult diu uigilare de ſero, ex quo ſequitur, quòd non uadat hora matutinali ad eccleſiam, tunc actus iſte interior uel exterior, per accidens ſe habet ad peccatum omiſſionis.12^{æ}.q.71.5.c. Ieiunium 7.35. Maria 69. Oratio 24.26. Religio 77. Solicitudo o. Somnus 5. Valitudo. Vigilantia. Vſura 112. Nimis.
¶ Vigiles & curſores, & alij huiuſmodi, de ſuo labore uiuentes, intelliguntur de labore manuum ſuarum uiuere. 22^{æ}.q.187.3.c. Pro uictu.
*Ieiunium 7. Officium 3.
¶ Vigilia. Apparere 11. Caſtitas 12. Cognitio 40. Epiſcopus 23. Ieiunium 7.35. Miſſa 17. Nocturna. Oratio 24.26. Ordo 88. Pollutio 3. Prophetia 57.58.65. Puſillanimitas 1. Religio 77. Somnus 2. Vigilare. Voluntas 75.
¶ Viginti. Vſura 166.176.
¶ Viginti quinque. Adoptio 6.
¶ Vigor. Conſeruatio 4. Fortitudo 7. Incarnati 16. Legiſlator 2. Lex 158. Vigere. Vir.

¶ Vilielmus. Hæreſis 122.
¶ Vilificatio. Paruiſicentia. Paruipenſio o. Vilis. Vſura 73.
¶ Vilitas. Abſcondere 3. Vilis.
Lædit. ¶ Vilis non debet aſſumi uel eligi ad principatum vel regimen: quia ut plurimum lædit politiam. Opuſc. 20. li°. 4. cap°. 15./ 19.
* Animal 83. Creatura 10. Deus 118. Diuitiæ 9. 11. Impuritas. Matrimonium 50. Metaphora 7. Mulier 21. Propter 2. &c. Religio 6. Vilificatio. Vſura 157. Chriſtus 20e.
¶ Villa. Capharnaum. Ruſticitas.
¶ Vincentius. Laurentius 3. Martyrium 5. 16.
Requiſita. ¶ Vincere requirit tria, ſ. fortitudinem, agilitatem, & inſtructionem. Quæ tria habuit Dauid ſupernaturaliter. Pſal. 17. f. &c. Alexander 2. Animal 80. Audacia 11. 20. 21. Aureola 1. Conſuetudo 5. Continentia 8. Corona 6. Delectatio 21. 40. Dæmon 68. &c. Imago 43. Impugnatio. Incontinentia 4. Iraſcibilis 3. Luxuria 25. 26. Miles 2. Militaris. Paſſio 10. 52. 53. 76. 77. 110. Poteſtas 9. Reſiſtere 1. Superare. Temperantia 4. 14. 25. Tentare 9. Timor 34. Tribulatio 15. &c. Ventus 4. Veritas 52. 55. Victima. Victor. Victoria.
Non ſoluit. 1 ¶ Vinculum maius, non abſoluit a vinculo minori, niſi quando ſecum non compatitur uinculum minus. 4. d. 44. q. 2. a. 3^{m}. Abſoluere 23. 24. 25. Affinitas 1. Ciuitas 1. Cognatio 2. Conſanguinitas 1. Excommunicatio 34. Incarcerare. Ligare. Matrimonium 1. &c. 14. 51. 78. 136. 139. Nexus. Pax 6. Peccatum 44. Spiritus 20. Vindicatio 6.
2 Vinculum malum quadruplex. ſ. mundanæ ſolicitudinis, concupiſcentiæ carnis, peruerſæ actionis, & prauæ conſuetudinis, & vinculum bonum triplex. ſ. charitatis, legis dei, & inſtructionis eius. Iſa. 52. fi. C. Votum 18. &c.
Quid. 1 ¶ Vindicatio eſt virtus ſpecialis: quia ad hoc natura inclinat. 22ª. q. 108. 2. o. Audacia 17. Helias 6. Fornicatio 13. Heliſæus.
2 Vindicatio conſiſtit in medio duorum uitiorum. ſ. crudelitatis, & ſæuitiæ: ſecundum exceſſum, & remiſſionis, ſecundum defectum. 22ª. q. 108. 2. 3^{m}. Ira 1. 14. 26. 53. &c. Iuſtitia 22. Oratio 39. Pœnitentia 12. 21.
3 Naturalius eſt homini, appetere uindictam iniuriarum illatarum, quàm ab hoc deficere: quia vix alicui nimix paruæ videntur iniuriæ ſibi illatæ, ſecundum Saluſtium. 22ª. quæſt. 157. 2. 2^{m}.
4 Vindicatio & inflictio pœnæ peccanti, eſt licita, ſi ſit propter bonum. ſ. uel emendationis, uel cohibitionis, vel quietis aliorum cum alijs debitis circunſtantijs: non autem ſi ſit ex odio, vel principaliter intendatur malum peccantis. 22ª. q. 108. 1. o./ c./ q. 158. 1. c./ 3^{m}./ 2. c./ 3. o./ 3^{a}. q. 15. 9. c./ 3. d. 38. q. 3. ar. 4. q. 1. 4^{m}./ 4. d. 14. q. 1. ar. 3. q. 1. 3^{m}./ Ma. q. 12. 1. c./ 8^{m}./ 14^{m}/ 3. 5^{m}./ Ro. 12. lec. 3. me°. G. &c./ c°. 13. lec. 1. me°. G./ 1ª. Theſ. 5. lec. 2. prin°. E./ He. 10. lec. 3. fi. A.
* Perfectio 90. &c. Præceptum 139.
5 Fortitudo diſponit ad vindictam, remouendo prohibens: Zelus autem importat primam radicem eius: quia actus cuiuſlibet virtutis, procedit ex radice charitatis. 12ª. q. 105. 2. 10^{m}./ 22ª. q. 108. 2. 2^{m}.
* Punitio 1. Satisfactio 1. Scandalum 15. &c. Rixe 3.
6 Vindicatio debet fieri per priuationem eorũ quæ peccans diligit. ſ. per mortem, verbera, talionẽ, vincula, carcerẽ, ſeruitutẽ, dãnũ, exilium, ignominiam, & huiuſmodi. 22ª. q. 108. 3. o.
* Silueſter 1. Thomas 4. Tormentũ. Tribulatio 4. Vindicatiua.
7 Deum decet ſe vindicare; quia ex hoc eſt aliquid malum, quod eſt contra Deum. Sed homo non debet punire, quaſi ſe vindicans, ſed Deum, ſi habet hoc ex officio. 2. d. 1. q. 2. 2. 4^{m}./ Ma. q. 12. 1. c./ 8^{m}./ 14./ 3. 5^{m}. * Adam 75. Vxor 8. &c.
8 Vindicta dei, dicitur gladius durus, magnus, fortis, acutus, & lucens. Iſa. 27. fi.
¶ Vindicatiua. Iuſtitia 22. Pœnitentia 12. 21. Vindicatio o.
¶ Vinea. Tributum 2. Vinitor.
¶ Vinitor. Prædicator 1.
...di. 1 Vinum uitis eſt proprie uinum: alia vero per ſimilitudinem eius. 3^{a}. q. 74. 5. c./ 1^{m}./ 4. d. 11. q. 2. ar. 3. q. 1. o./ Con. 4. c° 69.
2 Vinũ eſt calidũ, ſed acetũ eſt frigidum. 4. d. 11. q. 2. ar. 3. q. 2. c.
* Accidens 69 &c. Acetum o. Acolytus 2. Admiſtio. Agreſta.
3 Vinum calefacit, & lætificat. 12ª. q. 147. 8. 1^{m}./ 3^{a}. q. 74. 5. c./ 4. d. 11. q. 2. ar. 3. q. 1. c. * Aqua 13. Audacia 20. Baptiſmus 56.
4 Vinũ lætificat, quia generat multos ſpiritus, claros, tẽperatos, & mediocres in ſpiſſitudine, & renuitate. 4. d. 49. q. 3. 2. c. fi.
* Conuerſio 12. Doctrina 6. Ebrietas o. Euchariſtia 45. 51. &c. 101. &c. 123. 164. 183. 197. Generatio 36. Ieiunium 41. 45.
5 Viſus uini eſt illicitus per accidens tantum. ſ. uel propter conditionem eius, quos facilitet læditur ex eo, uel propter exceſſum, uel uotum, uel ſcandalum. 22ª. q. 149. 3. o.
6 Vinũ antiquitus mulieres apud Romanos nõ bibebant, ſecundum Valeriũ. 22ª. q. 149. 4. c./ 1ª. Tim. 2. le. 2. fi. E. * Inebriari.

7 Vinum datur debilibus, vt confortentur, non autem infirmis, qui ſubiacent morbo febrili. 4. d. 11. q. 2. ar. 1. q. 2. 3^{m}.
* Menſura 20. Ordinatio 6. Potus. Sacrificium 34. Senectus 5. Sobrietas o. Spes 37. &c. Subdiaconus 1. Torcular 2. Vnctio 4.
8 Sicut vinum cui ſemper additur aqua, tandem fit aquoſum, ſic & in corpore humano, ex hoc quod cibus ſumptus non ſemper reſtauret deperditum in perfectione in qua prius erat, tandem fit conſumptio, ſecundum philoſophum. 2. d. 19. 4. c./ Opuſ. 3. c° 161. Vſura 185.
¶ Viola. Muſica.
¶ Violatio. Quæcumque violari non licebat, dicebantur antiquitus ſancta, uel ſacroſancta, vt muri ciuitatis, & perſonæ in dignitate conſtitutæ. 3^{a}. q. 60. 1. 2^{m}. Non licet.
* Bigamia 5. Conſecratio 9. Deflorare. Fractio 2. Inquinatio. Lucia. Luxuria 11. Mulier 20. Peccatum 188. Raptus M. Sacrilegium 1. Templum 15. Virginitas 4. &c.
1 ¶ Violentia eſt a principio extrinſeco, quo ad finem & modum. ſ. velocius. 22ª. q. 175. 1. c. / Veri. q. 13. 1. 5^{m}. / Meta. 7. le. 8. prin°. b. D. * Aer 11. Afferre. Amor 178. Aſcendere 7. Auaritia 15. Cœlũ 82. &c. Coactio o. Cogere. Contrarium 34. Corruptio 8. Delectatio 13. A quo.
2 Id quod fit e natura ſuperiori in inferiorem, nõ eſt uiolentũ, nec contra naturam. Po°. q. 4. 1. 20^{m}./ q. 6. 1. 17^{m}. * Detinere.
3 Oppoſitum videtur dicere. 3. d. 13. q. 1. ar. 2. q. 2. 2^{m}./ 3^{m}. Reſpondeo ſicut Dubiu 301°. * Dominium 12. &c. Elemẽtum 1. Euchariſtia 216. Fornicatio 6. Furtum 3. 4. 6. Incarcerare. Inuoluntarium o. Iaſtitia 50. Liberalitas 9. Malum 45. 48. 50. Du°. 1165°.
4 Violentia nemini conuenit, niſi per publicam poteſtatẽ. 22ª. q. 66. 8. c. * Mors 9. 30. 32. 38. Mulier 20. Neceſſitas 9. 10. Præmium 8. Rapacitas. Raptus M. Religio 44. &c. Sponſa 4. Suſpitio 3. Tarditas 2. Velox 2. Venus 3.
5 Violentia potuit inferri Chriſto, quo ad corpus tantum, non autem ratione perſonæ, licet quantum in iudæis erat, intulerint eam. 3. d. 11. L. * Verberare. Violatio. Virginitas 9. 28. Virtus 1. Voluntariũ 4. Vſura 83. 99. 124. 164. 153. &c. 187. 191. &c.
6 In Deo nihil poteſt eſſe violentum, nec cõtra naturam. Cont. 1. c° 19./ 39. fi. Item furtum 3. Chriſtus 213.
1 ¶ Vipera, pulchra eſt exterius, intus autem venenum habet: Matth. 3. me°. 2. B.
2 Vipera, cum mordet aliquem, mox ad aquam recurrit, qua inuenta, non moritur, aliàs moritur. Matth. 3. me°. 2. B.
3 Vipera naſcendo, occidit parentes. Matth. 3. me°. 2. B.
* Vir eſt perfectior muliere, quo ad corpus, & quo ad vigorẽ animæ. 1ª. Cor. 11. lec. 2. fi. C.
* Accuſatio 23. 24. Adam o. Adoratio 6. 17. Adulteriũ 4. Amazones 3. Amor 56. 125. Andragathia. Anna. Baptiſmus 169. &c. Cãpſoria 11. Cognatio 8. Coma. Conceptio 2. 33. 38. Coniunctio 5. &c. Debitum 14. &c. Damno 98. Deus 199. Diſpenſatio 19. Diuortium o. Eleemoſyna 21. Femina 3. Fornicatio 5. &c. Hæliſeus. Hæreditas 3. Hæreſis 87. Homo o. Ieiunium 7. Imago 22. 30. Incubus. Inuidia 4. Lex 112. Maria 43. Matrimonium o. Menſtruus 7. Mulier o. Ordo 97. 102. &c. Ornatus 6. 7. Oſſa. Papa 10. Peccatum 293. Pœnitentia 39. 98. Perfectio 62. 75. 80. Pollutio 1. Princeps 6. Reſtitutio 14. Reſurrectio 21. 30. Seruitus 8. 9. Subiectio 4. Templum 14. Theologia 7. Tonſura. Taba 1. Veſtis 7. Virginitas 14. Virile. Votum 34. &c. 47. &c. Vxor o. Comparatio
¶ Vireſcere. Arbor 2.
1 ¶ Virga duplex. ſ. correctionis, & directionis. Et eſt neceſſaria regi, ad coercendum hoſtes, & ad gubernandum ſubditos. pſal. 2. fi. g./ pſal. 22. me°. b. I / pſal. 44. me°. e. I./ He. lec. 4. prin°. B. * Maria 69. Scipio. Chriſtus 2. 3. Diuiſio.
2 Cum deberet dicere Iſaias de virga, dixit de radice, ad excludendam duas hereſes. ſ. quarum una dixit, quòd Chriſtus non habuit ueram carnem. Et alia dixit, quòd Chriſtus habuit veram carnem, ſed illa non fuit propagata ab Adam & a parentibus alijs, ſed in Beata Virgine fuit creata, aut quod caro eius venit a primis parentibus, diſtincta ſicut lux quædam nunquàm infecta contagione peccati originalis. Quod totũ excludit propheta in hoc, quòd Chriſtus e parẽtibus virginis aſcendere dicitur, ſicut flos ex radice. Iſa. 11.
3 Iudæi dicunt; quod flos & virga refertur ad Chriſtum. Et dicitur virga propter poteſtatem, & propter flagellationem malorum, & dicitur flos, propter honeſtatem, & propter conſolationem bonorum. Iſa. 11. prin°. G.
¶ Virginale. Abraham 5. Affinitas 5. Clauſtrum. Fractio 2. Puritas 3. Virginitas o. Chriſtus 198.
1 ¶ Virginitas eſt ſpecialis virtus. 12ª. q. 64. 1. 3^{m}./ 22ª. q. 152. 3. o./ q. 155. 1. c./ 3^{m}. * Annuntiatio 1. Apoſtoli 5. 21. Quid.
2 Immo virginitas non eſt uirtus, ſed nominat ſtatum uirtutis, & aliquid uirtuti accidens. 3. d. 33. q. 3. ar. 2. q. 1. 3^{m}. / d. 36. 2. 5^{m}./ Vir. q. 5. 2. 7^{m}. Reſpondeo Du° 1166°. * Clauſtrum Fractio 2. Innocentia 2. 14. 15. Maria 2. 32. 38. 39 40. 62. D2^{m}. 1166^{m}

VI

3 Virginitas eſt ſpecialis virtus, ſecundum quòd importat propoſitum voto firmatum integritatis mentis, & corporis perpetuo ſeruandæ. 12ſ.q.64.1.3^{m}./ 22ſ.q.152.3.c.1^{m}./ q.155. 1.c./ 5^{m}. / 4.d.33.q.3.2.0. /d.49.q.5.ar.3.q.1.c./ Ma.q.15.1. 9^{m}./ Vir.q.1.13.6^{m}. / q.5.a.7^{m}. /Ethi.2.lec.2.fi. d. G. Raptus 1. &c.

4 Virginitas dicitur a virore: quia importat immunitatem a concupiſcentiæ aduſtione, circa delectationes venereas. 22ſ. q.152.1.c. Virginale.

5 Virginitas ſecundum Auguſtinum, eſt in carne corruptibili, incorruptionis perpetua meditatio. 22ſ.q.152.1.1^{m}./3.d.33. q.3.1.0.

6 Virginitas quo ad ſuum materiale. i. pro corruptione ſignaculi, vel reſolutione ſeminis propter delectationem, eſt a natura, ſed quo ad ſuum formale. i. pro habitu quo quis proponit ſeu eligit perpetuo ſeruare integritatem mentis & corporis, vel ſine voto, vel præcipue cum voto, eſt ex gratia Dei. 22ſ.q.152 3.1^{m}./ 4.d. 49.q.5.ar.3.q.1.5^{m}.

7 Virginitas non habet actum exteriorem, niſi ex conſequenti, in hoc. ſ. q aliquos actus exteriores adhibet, ad cohibendum a delectationibus, quos magis imperat quàm eliciat, ſicut recedendo ab aſpectibus concupiſcibilium, ſed omnino vſum exteriorem concupiſcentiæ cohibet. 4.d.33.q.3.2.2^{m}.

Diuiſio. 8 Ad perfectionem virginitatis, concurrunt duo. ſ. integritas mentis, & integritas corporis: quorum primum eſt honorabilius, ſecundum vero eſt eſſentialius. 2.d.20.q.1.2.1^{m}.

9 In delectatione venerea ſunt tria. ſ. violatio ſignaculi virginalis, reſolutio ſeminis, delectationem cauſans, & propoſitum huius: remotio primi, ſe habet ad virginitatem per accidens: remotio ſecundi ſe habet ad eam materialiter: remotio tertij ſe habet ad eã formaliter & completiue. 22ſ.q.152.1.c./3^{m}./ 3.0./4.d.33.q.3.0./Quol.6.18.c. Deus 386.&c.

10 Virginitas perdita non poteſt reparari, ratione præteriti: ſed bene quo ad omnem integritatem. 1^{a}.q.25.4.3^{m}. / 21ſ.q.132. 3. 3^{m}.

11 Corruptio triplex. ſ. corporalis tantum. i. fractio ſignaculi virginalis, vel reſolutio ſeminis, quocumque modo, & corruptio mentis tantum. i. conſenſus in rem veneream ſine opere, & vtraque ſimul: in tertia amittitur virginitas irreparabiliter: in ſecunda reparabiliter: in prima vero nullo modo. 22ſ.q. 152.1.0./ 3.3^{m}./ 4.d.33.q.3.1.0./ d.49.q.5.ar.3.q.1.c./ 4^{m}./ Quol.5.24.2^{m}./ Quol.6.18.0. Innocentia 14. &c. Lucia. Præmium 9.10.11.28.

Subiectum. 12 Virginitas & pudicitia, ſunt in anima eſſentialiter, in carne vero materialiter. 22ſ q.152.1.2^{m}.

*Annuntiatio 1.2. Dæmon 89. Virtus 63.

13 Vir poteſt eſſe pater & virgo mentaliter per naturam, non autem corporaliter, etiam per miraculum: mulier autem poteſt ſalua virginitate mentali & corporali, concipere naturaliter: non autem parere, niſi miraculoſe. Quod non congrueret patri, quia eſt agens, & agit per ſemen. Deo autem conuenit agere: non autem pati. Quol.6.18.0.

*Deſponſatio. Fructus 15.17. Helias 2.

14 Virginitas non conſecratur in viris, ſed tantum in mulieribus, per velum, vel per aliquid aliud; quia viri nõ ſignificant ſponſam Chriſti. ſ. eccleſiam. 4.d.38.q.1.5.1^{m}.

*Ioannes 13.&c. Ioſeph 2. Maria 2.32.38.39 40.50.62.

Du^{m}.1167^{m} 15 Oppoſitum videtur dicere. 4.d.38.q.1.5.c. Reſpondeo Dubio 1167°. Matrimonium 65. Natiuitas 19.&c.

16 Virginitas non requiritur in ordinandis, quia conſecrantur in miniſtros, non autem in ſponſos. 4.d.27.q.3.ar.1.q.3.c./d.38. q.1.5.3^{m}.

17 In ſanctis poſt reſurrectionem poterit eſſe virginitas, non autem in angelis, licet virginitas angelis cœli aſſimilet. 4.d.33. q.3.1.1^{m}./ 1ſ.Cor.7.lec.5.fi. Nuptiæ 5. Chriſtus 19.38.

Comparatio. 18 Virginitas ſe habet ad caſtitatem, ſicut magnificentia ad liberalitatẽ. 22ſ.q.152.3.c.fi./ 5^{m}./q.155.4.c./ 4.d.33.q.3.2.c.

19 Virginitas eſt illuſtrior portio gregis Chriſti ſecundum Cyprianum, & decorem ſibi vendicat ſecundum Ambroſium; quia eſt ſupremus gradus temperantiæ, & eſt virginum ſublimior gloria, per comparationem ad viduas & coniugatis. 22ſ. q.152.5.c. /1^{m}. / 4.d.30.q.2.3.6^{m}. / d.33.q.3.2.5^{m}./ 3. 1^{m}./ 1ſ.Cor.7.lec.5.fi.

*Abraham 3. 4. 5. Adiurare 8. Caſtitas 7. Fortitudo 52. Gloria 22.

20 Virginitas eſt maxima, non quidem ſimpliciter, ſed in genere caſtitatis, ſcilicet caſtitatis virginalis, coniugalis, & vidualis, non autem eſt maxima virtutum ſimpliciter, quia eſt minor virtutibus theologicis & religione, quarum actus eſt ipſa occupatio circa res diuinas. Et ideo præferuntur virginitati. 22ſ.q.152.3.c. / 5^{m}. / 4.3.0./q.153.2.1^{m}./ q.165.1.0./ 4.c./ 1^{m}./q.185.4.0./ 4.d.33.q.3.3.0./ d.49.q.5.ar.3.q.1.3^{m}./Cõ. 3.c^{o} 136./137.

*Hæreſis 3675.87.88.143. Humilitas 18. Luxuria 25. Magdalena 1.4. Matrimonium 65.144. Perfectio 61.68.&c. Pythagoras 6.

21 Si Adam non peccaſſet, virginitas non eſſet perfectior continentia coniugali. 2.d.20.l./ 4.d.49.q.5.ar.3.q.1.3^{m}. Continentia 10.

22 Coniugatus poteſt eſſe melior virgine dupliciter. ſ. ſi habeat animum magis paratum ad virginitatem ſi oporteret, licet non eam habeat in opere, ſed in ſolo habitu, & propter aliquam aliam excellentiorem virtutem. 22ſ.q.152.4. 1^{m}./2^{m}./ Cont.3.c^{o} 137. Abraham 5.

23 Virginibus concupiſcentiam inflammat, & experiendi deſiderium, quod ex quadam quaſi curioſitate procedit, & etiam quandoque in eis concupiſcentiam auget, æſtimati maioris delectationis, quam ſit ſecundum veritatem, & inconſideratio eorum incommodorum, quæ delectationibus adiunguntur. Et quantum ad hoc viduæ minorem ſuſtinent pugnam; maiorem autem propter delectationis memoriam. 4.d. 49.q. 5.ar.3.q.1.1^{m}. *Pſalmus 11. Religio 22.

24 Virginitas non opponitur luxuriæ ſicut extremum, ſed ſicut medium. 22ſ.q.132.2.2^{m}./Ma.q.14.1.4^{m}./ q.15.1.9^{m}./Vir. q.1.13.6^{m}.

25 Virgines & non viduæ vel coniugatæ, gerunt figuram eccleſiæ, Chriſto deſponſatæ, cuius cura principaliter committitur epiſcopo, qui virgines velando deſponſat, non ſibi, ſed Chriſto, quaſi paranymphus & amicus Chriſti. 4. d.23.q.1. 1.c./ d. 38.q.1.3.c.fi.

26 Conſecratio virginum conuenit ſoli epiſcopo, ſed benedictio nuptiarum, vel benedictio viduarum, conuenit ſacerdotibus. 4.d.20.l.fi./ d.24.q.3.3.c./ d.23.q.1.1.c. / d.18.3.2^{m}./ d.38. q.1.5.c.fi.

27 Viduis datur aliquod velum, ſed non cum illa ſolennitate, qua datur virginibus. 4.d.38.q.1.5.c.fi.

28 Corruptæ quocumque modo, etiam violenter & occulte, nõ debent velari inter virgines duplici ratione: primo quia valde difficile eſt, q in tali delectatione, aliquis placentiæ motor non inſurgat. Ideo eccleſia quæ de interioribus iudicare non poteſt, cum exterius aliqua corrupta ſit, eam inter virgines non velat. Vnde Leo Papa dicit. Illæ famulæ Dei, quæ integritatem pudoris, oppreſſione barbarica perdiderunt, laudabiliores erunt in humilitate & verecundia, ſi ſe incontaminatis non audeant copulare virginibus. ſecundo quia propter ſcandalum, non debent variari ſacramenta, nec ſacramentalia, niſi ſicut quidam dicunt, quo ad ea quæ non ſunt de ſubſtantia virginalis veli, vt accenſio candelarum, mutato nomine virginitatis, in nomen caſtitatis. 4.d.14.q.1.ar.3.q.1,3^{m}./ d.38.q.1.5.4^{m}./ 5^{m}. In cõmuni.

*Annũtiatio 1.2. Apoſtoli 5.21. Aureola 10.12. Baptiſm^{9} 212.

29 Virginitas vt virtus, non poteſt amitti ſine peccato, quia firmata eſt per votum. 22ſ.q.152.3.4^{m}.

*Conceptio 2.33.38.

30 Immo poteſt amitti ſine peccato. 4.d.33.q.3.2.2^{m}./ 4^{m}./ d. 49.q.5. ar.3.q.1.c. Reſpondeo Dubio 1168°. Du^{m}.1168^{m}.

31 Reſolutio ſeminis ex propoſito, quocumque modo, etiam ſine coitu, tollit virginitatem irreparabilem, non autem ſine conſenſu. 22ſ.q.152.1.4^{m}.

*Conſecratio 16. Deus 386 &c. Epiſcopus 14. Lucia 1.2.

32 Virginitas quo ad ſuum formale, poteſt reparari per pœnitentiam, & ſemper eſt cum cæteris virtutibus: non autem quo ad materiales eius. 22ſ.q.152.3.2^{m}./ 3^{m}. / 3^{a}.q.89.3.c./ 1^{m}./ 3.d.31.q.1.ar.4.q.1.1^{m}. /4.d.14.ar.5.q.1.3^{m}. / d.33.43.1. 4^{m}./ Quol.5.14.2^{m}.

33 Oppoſitum videtur dicere, etiam quo ad omnem integritatem. 1^{a}.q.25.4.3^{m}./ 22ſ.q 152.3.3^{m}./ Quol.5.3.0. Reſpondeo ſicut Dubio 219°./ 499°. Du^{m}.1169^{m}

34 Fractio ſignaculi virginalis quocumque modo, ſine propoſito delectationis, non magis præiudicat virginitati, quam fractio manus vel pedis. 22ſ.q.152.1.3^{m}.

35 Virginitas fuit ſemper licita, poſt ſufficientem multitudinem hominum, etiam in lege Moyſi & naturæ integræ: non autẽ ante: 4.diſtin.33.quæſt.3.2.1^{m}.fi./ 2^{m}. / diſt. 49.quæſt.5.ar.3. quæſt.1.3^{m}.

36 Oppoſitum videtur dicere. 3^{a}.q.28.4.c. Reſpondeo Dubio 1170°. Du^{m}.1170^{m}.

37 Virginitas ad vacandum liberius Deo, & cõtemplationi eius non eſt vitioſa, ſed eſt licita & laudabilis. 22ſ.q.152.2.0./ 3.5. c./ 4.d.33.q.3.2.2^{m}./ Cont.3.c^{o} 136. / Ma.q.13.2.13^{m}./ Vir. q.1.13.6^{m}./ Ethi.2.lec.2.fi.

*Vtile 5.

38 Virginitas laudatur octupliciter. ſ. quia carnis munditiam conſeruat. Animam decorat & ornat. Angelis cœli aſſimilat, Chriſto deſponſat. Deo iungit & approximat. Cæteris ſtatibus præponderat. Odorem bonæ famæ ſpirat. Ad nuptias æternas

Vi.

æternas inuitat: ſed heu, quia ad conſeruandum eſt difficilis triplicitcr. Et hoc quia diabolus ſuggerit contrarium, corruptio inclinat ad actum, & pulchritudo allicit ad conſenſum. 4. diſt. 53. q. 5. 1. 4m./ 1ª. Cor. 7. lect. 5. fi.

¶ Virile. Conceptio 33. 38. Dubitatio 6a. Fortitudo 52. Reſurrectio 30. Vir.

Quid. ¶ Vtilitas eſt idem quod fiducia. Ideo eſt pars potentialis fortitudinis. 2 2ª. diſt. 128. 6m. Fiducia 4.

* Delectatio 60.

¶ Viror. Virginitas 4.

¶ Virtuale. Quantitas 15. 16. Virtus o.

¶ Virtuoſus. Amicitia 27. 42. Amor 243. Cœlum 41. Cinis 3. Euſtratius 1. Feruor 1. Gloria 6. Honor 27. Lex 27. 45. 149. 171. Magnanimitas 19. Miſericordia 33. Mors 23. Nazareth. Nomen 84. Operatio 14. Peccatum 421. Præceptũ 107. Princeps 3. &c. Triſtitia 8. Verbum 75. Verecundia 8. Veſtis 2. Chriſtianus.

Effectus. 1 Virtvs videtur ſonare quandam violentiam, quæ eſt potentia perfecta. Ideo nomen eius trahitur ad ſignificandum potentiam perfectam. 3. diſt. 23. q. 1. art. 3. q. 1. c.

* Abſtractio 6. Abſtinentia o. Accidens 36. 37. 75. 84. Actio 4. 57. 68. 77. 80. 85. 101. 106. 113. 123. 124. Actus 30. Adam 18. 64. Adiuuari. Admiſſio. Agens 11. 25. 26. 31. 32. 43. 49. 55. 58. 60. 61. 62. 65. 66. 86. 89. 96. 97. 98. 110. 111. 112. 115. Agere 19. &c. Amor 63.

2 Virtus nominat perfectionem potentiæ, quia de ratione virtutis eſt, quod ponat potentiam in vltimo quo ad actum, quo ad obedientiam, & quo ad modum agẽdi. 12ª. q. 55. 1. 2. 3. c./ q. 56. 1. c./ q. 66. 3. c./ 22ª. q. 51. 1. 2m./ q. 129. 2. c./ 3. d. 23. q. 1. art. 3. q. 1. 2. c./ q. 2. ar. 3. q. 3. o./ Vir. q. 1. 1. c. prin°./ 4. 5. c.

* Angelus 98. Anima 18. Animal 17. 23. 42.

3 Virtus ex impoſitione ſui nominis ſignificat complementum potentiæ actiuæ. Verit. q. 14. 3. c. princ°./ Virt. q. 1. 1. c./ Quolib. 4. 2. c.

* Antropoſpatos. Appropriatio 12. &c. 17. Ars 38. 41. 42. Aſcendere 3. Aſſimilatio 5. 15. 17. 18. 22. Attingere 1. Augmẽtum 3. Baptiſmus 37. 153. &c. Beatitudo 47. 127. 128. Bonitas 196. Calor 119.

4 Virtus quandoque ſumitur pro omni, quod poteſt eſſe principium operationis, vel motus. 12ª. q. 26. 2. 1m./ q. 42. 1. 1m./ 3. diſt. 27. q. 1. 1m.

* Caput 1. 5. &c. Character 6. Charitas 141. Cauſa 9. Cœlum 5. Certitudo 13. &c. Cete 2.

5 Virtus ſemper nominat principium actionis, & præcipue virtus cauſæ. 4. diſt. 1. q. 1. ar. 4. q. 2. c.

* Ciuitas 1. Cognitio 23. 59. 63. Concluſio 2. Conſcientia 19. Conſeruatio 11. Conſideratio 4. Conſtantia 5. Dæmon 22.

6 Virtus dicitur quandoque, inquantum pertinet ad perfectionem potentiæ, vel vt media inter eſſentiam rei, & eius operationem, vel vt facit bonum opus, & operantem, & quo ad beneficium. 1. diſt. 14. L. fin./ diſt. 34. 2. 1m./ 1ª. Corint. lectio 3. fin.

7 Virtus dicitur, ſecundum quod eſt principium actionis, & tenet ſe ex parte cauſæ efficientis. Bonitas vero magis reſpicit rationem finis. 4. diſt. 46. q. 1. art. 1. q. 2. 1m.

* Deſcendere 9. Deus 78. 137. 439. Differentia 20. Difficile 7. &c. Diligentia. Donum 22. 34. Dos. Elementum 19. 24. Eleemoſina 33. Ens 14. 15. Epiſcopus 11. Error 1. Eſſe 90. Euangelium 10. Euchariſtia 40. 49. 60. 112. 257. Exorciſmus 14. Falſitas 2.

8 Virtus importat directe diſpoſitionẽ habentis ſe conuenienter, ſecundum modum ſuæ naturæ, ſed conſequenter importat bonitatem. 12ª. q. 71. 1. o.

* Phantaſma 6. Fides 10. 106. 156. Fiducia 4. Forma 58. 70. Formatiua. Fortuna 8. Gaudium 1. Generatio 26. 83. Gloria 22. Gratia 5. 8. 99. &c. 141. Gutta. Habitus 13. 28. Helias 3. Hæreſis 1.

9 Virtus eſt diſpoſitio perfecti ad optimum, inquantum dicit operationem, per quam res finem ſuum conſequitur. 12ª. q. 110. 3. c./ 22ª. q. 23. 7. c./ 2. diſt. 26. 4. 2m./ diſt. 27. 2. 9m./ 3. diſtin. 23. q. 1. art. 3. q. 1. c.

* Homo 27. Honeſtũ 2. Idea 31. Ignis 15. Imperare 6. &c. In 8. Incarnari 18. Inſtrumentum 11. &c. Intentio 22. Iuſtitia 1. 4. 12. Lex 121. Liberum 3. 4. Lignum 2. 3.

10 Omnis virtus humana potentiæ rationalis eſt habitus: ſed potentia naturalis eſt ſua virtus. 12ª. q. 55. 1. o./ q. 56. 3. c./ 2. diſtin. 27. 1. o./ 3. diſt. 23. q. 1. art. 1. q. 3. o./ art. 4. q. 3. c./ Virtute, q. 1. 1. o.

* Locus 23. Lumen 11. Luminare 3. Lux 10. 18.

11 Quandoque virtus dicitur id, ad quod eſt virtus. ſ. vel obiectum virtutis, vel actus eius, ſicut fides dicitur quandoque id, quod creditur, quandoque vero ipſum credere, quandoque autem ipſe habitus quo creditur. 22ª. q. 55. 1m.

Vi

12 De ratione uirtutis humanæ, eſt habitus operatiuus, & bonus. 12ª. q. 55. 2. 3. o./ q. 76. 1. 2m./ 22ª. q. 58. 1. c./ 3. diſtinct. 26. quæſt. 2. 1.

* Memoria 7. Mens 3. Miniſter 4. Miraculum 5. Miſericordia 7. Miſſio 36. Mors 4.

13 Omnis habitus qui facit rectam electionem, poteſt dici uirtus, proprie loquendo. 4. d. 14. q. 1. ar. 1. q. 2. c. * Motus 59. Natura 28. Nihil 3. Nobilitas 8. Obiectum 9. Operatio 7. 16. 17. 40. Opus 1. Oratio 15. Pars 32. Particulare.

14 Principale in uirtute, eſt electio. 22ª. q. 134. 3. 4m./ 2. d. 24. q. 3. 2. 3m./ 5. c./ 3. d. 35. q. 5. ar. 3. q. 2. c./ 4. d. 14. q. 1. ar. 1. q. 2. c./ d. 15. q. 1. ar. 1. q. 1. 3m./ Vir. q. 1. 4. 2m./ q. 5. 4. 13m. fi./ Ethi. 3. lect. 5. prio°.

* Paulus 19. Paupertas 7. Pœnitentia 129. Perfectio 26. Politica 3. Prophetia 1. Propoſitio 7. Propoſitum 6.

15 Ad perfectionem uirtutis moralis, tria ſunt neceſſaria, ſcilicet præſtitutio finis, inclinatio in finem, & electio eorum quæ ſunt ad finem 3. d. 53. q. 2. 3. o.

* Quantitas 13. 14. 15. 16. Ratio 1. 3. Recipere 5. Rectitudo 1. Regere. 14. Reſurrectio 7.

16 Nullus habitus eſt uirtus ſecundũ theologos, niſi ut eſt principium actus meritorij. Ver. q. 14. 3. 5. c. fi./ 6. 5m.

* Sacerdos 11. Sacramentum 71. Satisfactio 16. Saturnus. Sciẽtia 22. Simplex 2. Spes 51. Spiritnale 1. Studioſitas 3.

17 Vbi eſt ſpeciale impedimentum rationis, ibi oportet eſſe ſpecialem virtutem. 22ª. q. 149. 1. 2. c.

* Subtilitas 1. Suffraganeus. Tactus 10. Tempus 15. Totum 1. Traductio 4. Tremor 2. Tribulatio 5. 7. Verecundia 1.

18 Virtus eſt bona ſeipſa, & non per aliam uirtutem. 12ª. qu. 55. 4. 1m./ Vir. q. 1. 2. 1m./ 7m.

* Verit. 48. &c. Virtuale.

19 Immo eſt bona alio, ſcilicet ordine rationis, vel menſura rationis. 2. d. 27. 2. 1m. Reſpon. Dub°. 1171°. Dum. 1191.

* Vis. Viſibile 4.

20 Virtus duplex, ſ. virtus vera, & virtus falſa vel ſimulata. 22ª. 22ª. q. 25. 7. 2m.

* Votum 20.

21 Virtus dicitur dupliciter, ſcilicet uirtus uera, & uirtus ficta. 22ª. q. 23. 1. c./ Opuſc. 20. Lib°. 4. c°. 18./ 23.

* Chriſtus 83. &c.

22 Virtus duplex, ſcilicet uirtus propria, & virtus aliena. 3ª. qu. 43. 4. o./ 3. d. 15. quæſtio. 1. 3. c./ Matth. 9./ Ioan. 15. lectio. 5. me°. d. B.

23 Habitus moralis habet rationem uirtutis, inquantum rationi conformatur. 12ª. q. 58. 2. c. fi.

24 Virtus ſimpliciter dicta, dicitur amor ſecundum Auguſtinũ, Definitio. quia dependet a uoluntate, cuius prima affectio eſt amor. 12ª. quæſtio. 56. 3. 1m./ quæſtio. 62. 2. 3m./ 3. d. 33. quæſt. 1. ar. 1. q. 1. 1m./ Ver. q. 14. 4. 1m./ Ma. q. 11. 2. 1m./

* Amicitia 8.

25 Virtus ſecundum Auguſtinum eſt ordo uel ordinatio amoris, quia per eam amor in nobis ordinatur. 12ª. q. 55. 1. 4m./ q. 62. 2. 1m./ 3. d. 27. q. 2. art. 4. quæſt. 2 1m./. Virt. quæſt. 1. 12. 9m./. q. 5. 1. 8m.

* Appetitus 73. Conſtantia 1.

26 Virtus ſecundum Auguſtinum, eſt bonus uſus liberi arbitrij, quia uirtus ordinatur ad eum ſicut ad proprium actum. 12ª. q. 55. 1. 2m.

27 Virtus ſecundum Auguſtinum, eſt bona qualitas mentis, qua recte uiuitur, qua nullus male utitur, quam Deus in nobis ſine nobis operatur. Quæ definitio, totam uirtutis rationem complectitur. Et conuenit cuilibet uirtuti, præter ultimam partem, quæ conuenit uirtuti infuſæ tantum. 12ª. q. 55. 4. o./ 2. d. 27. 2. o./ 3. d. 23. q. 1. art. 2. q. 3. o./ Vir. q. 1. 2. n./ 9. 1m./ 10. 11m.

* Fructus 2. 18. Gratia 5. 8. 9. Heroes 2.

28 Virtus ut eſt in concupiſcibili, uel in iraſcibili, nihil aliud eſt, quam quædam habitualis conformitas earum ad rationem. 12ª. q. 56. 4. c. fi./ q. 92. 1. c.

* Honeſtum 2. Iuſtitia 1. 8. &c. Liberalitas 1.

29 Virtus uniuerſaliter eſt, quæ bonum facit habentem, & opus eius reddit bonum. Et hoc dupliciter. Vel materialiter tantum, ut uirtutes intellectuales. Vel formaliter, ut uirtutes morales. 22ª. quæſtio. 17. 1. c./ quæſt. 47. 4. c./ q. 58. 1. c./ 3. d. 23. q. 1. artic. 3. quæſt. 1. c./ art. 4. quæſt. 1. o./ d. 36. q. 2. 1. c./ Virt. q. 1. 7. 12. c.

30 Virtus dicitur ultimum potentiæ, quia ad illud potentia ordinatur, ſ. ad obiectum, quia ibi uirtus ſumitur pro obiecto. 12ª. quæſt. 55. 1. 1m./ 3. c./ 22ª. quæſt. 23. 3. 2m./ 2. d. 27. 1. 1m./ 3. d. 23. q. 1. ar. 3. q. 1. c./ q. 3. 2m / 4. d. 8. q. 1. art. 1. quæſt. 4. 1m./ Veri. quæſt. 14. 5. c./ Virtut. quæſt. 1. 1. 6m./ 9. 15m./ 12. 15m./ 13. 1m./ Quolib. 4. 2. 1m./ Poſteriorum lectio. 37. principio c. A

Immo

31 Immo uirtus eſt ultimum potentiæ, per reſpectum ad actũ, quia ultimum in quod potentia eleuari poteſt, eſt actus quē uirtus elicit, ſed non eſt aliquid potentiæ.2.d.17.1.1^{m}.

32 Immo uirtus dicitur ultimum potentiæ, quia perfectio potẽtiæ, menſuratur ultimo, & maximo quod quis poteſt.3.d.23.q.1.ar.3.q.4.c./.Poſter^{m}.le.37.prin^{o}.c.A.

33 Et actus eſt ultimum potentiæ, ſicut aliquid extra genus potentiæ, virtus autem ſicut in eodem genere potentiæ, ſcilicet ſicut in genere principij.3.diſtinct.23.quæſt.1.artic.3.q.3.2^{m}.

34 Vel dicitur virtus eſſe ultimum potentiæ, ideſt difficillimum quia uirtus eſt in medio, quod eſt difficillimum. Vir.quæſtio.1.13.1^{m}.

35 Vel dicitur uirtus ultimum potentiæ in ſpecie, non autem ſimpliciter. Vir.q.1 9.15^{m}.

36 Vel uirtus dicitur ultimum potentiæ, non quidem ut ultimũ importat ordinem effectus, ſed magis ordinem exceſſus.22^{æ}.q.23.3.2^{m}.Reſp^{o}.Du^{o}.1172°. Du^{m} 1172.

Materia vel Obiectum.

37 Ad rationem uirtutis requiritur, q̃ potentia per actum ponatur in ultimo reſpectu obiecti, & reſpectu modi agendi, ideſt ut bonum bene fiat.3.d.23.q.1.ar.3.q.3.0.

* Appetitus 24. Donum 11.

38 Quælibet uirtus extenditur ad aliqua, ſecundum quòd communicatur in una ratione obiecti, ſecundum quam, uirtus proportionatur obiecto. Phyſicorum 2. lectio 6. principio. a. E.

39 De ratione uirtutis eſt, quòd ſe habeat tantum ad bonum. 22^{æ}. quæſt. 1.3. 1^{m} /.q.4.5.c./.q.23.7.c./.quæſt.51. 2.2 c./.q.81.4.c./.quæſt.117.6.c /.2^{m}./.3°.quæſt.7.6.1^{m}./ Vir quæſt.1.2.c. * Fortitudo 3. Galilæa 3. Honor 2. &cæt. Humilitas 1.&cæt.

40 Obiectum cuiuslibet uirtutis, eſt bonum circa propriam materiam: ſed uirtutes, nominatæ ab aliqua generali conditione virtutum illam ſibi materiam ſpecialiter uendicant, in qua difficillimum, & optimum eſt, conditionem huiuſmodi obſeruare, ſicut fortitudo pericula mortis, temperantia delectationes tactus, & ſobrietas menſuram circa delectationes cibi, & potus.12^{æ}.q.63.4.c /.22^{æ}.q.149.1.c. prin^{o}. Difficile 8.&c.

* Iuſtitia 53.54. Lex 45.

41 Virtus uera, & ſimpliciter, ordinat ad principale bonum: ſed virtus vera, & ſecundum quid & imperfecta, ordinat ad particulare bonum. Falſa vero virtus, abducit a principali bono: ſicut non eſt vera virtus auarorum prudentia, qua excogitant diuerſa genera locellorum; & auarorum iuſtitia qua grauiũ damnorum metu contemnunt aliena, & auarorum temperantia, qua luxuriæ quæ ſumptuoſa eſt, cohibent appetitum, & auarorum fortitudo, qua ut ait Oratius, per mare pauperiem fugiunt, per ſaxa, per ignes.22^{æ}.q.23.7.c.

*Opprobrium 4.

42 Obiectum unius uirtutis, eſt finis alterius.1^{æ}. Ti.le.2.me^{o}.C.

*.Prudentia 25.&c.

43 Virtutes, & vitia ſortiuntur ſpeciem ex eo quod eſt per ſe intentum, non autem ab eo quod eſt intentum per accidens, & præter intentionem. 22^{æ}.quæſt.109.2.2^{m}./.quæſtio.110.1.c./.1^{m}.

44 Species virtutum diſtinguuntur ſecundum obiecta. 12^{æ}.qu.96.3.c./. 22^{æ}.q. 18.2.c./.q 19.3.4.3.c./ q.31.4.c./.q.47.5.c./.Ma.q.2.7.c.

45 Obiectum virtutum duplex, ſcilicet finis proprius, & materia circa quam, quæ magis eſt ſicut terminus a quo, quàm ſicut terminus ad quem, qui dat ſpeciem. Vir.q.5.4.5^{m}.

* Veritas 48.&c.

46 Materia virtutum moralium duplex, ſ. materia propinqua, ideſt paſſiones vt plurimum, & materia remota, ideſt obiecta paſſionum.12^{æ}q.60.5.c./. 22^{æ}.q.31.1.2^{m}./.q.32.1.4^{m}./.q.117.2.q,6./6.c./.Ethi.4.lec.1.me^{o}.b.A.

47 Obiecta paſſionum diuerſarum potentiarum, comparata ad appetitum ſenſitiuum, cauſant diuerſitatem paſſionum ad rationem vero comparata, cauſant diuerſitatem uirtutum.12^{æ}.q.60.5.c.

48 Obiecta paſſionum diuerſarum potentiarum, ſemper cauſant diuerſas ſpecies virtutum moralium.12^{æ}.q. 60.5.c. Anima 316.

Subiectum.

49 Nihil poteſt eſſe ſubiectum virtutis ſimpliciter dictæ, niſi voluntas, vel potentiæ vt motæ ab ea.12^{æ}. q.55.3.c./.4.3^{m}./.q.56.3.0./.q6. 57. 1.c./.3.d.27. q.1.ar.4.q.3.c.fi.Anima 320.

* Adam 37.&c.Apoſtoli 35.Appetitus 24. Augmentum.3.9.10.Caro 2.Cornelius 3.Defectus. Donum 18.&c. Epicurus. Fuſtratius 1.

50 Virtus, & vitium, ſunt tantum in voluntate, vt in cauſa habitus, vel actus, ſed ſunt in diuerſis alijs potentiis, vt in ſubiecto.2.diſt.14.q.1.2.5^{m}./Ma.q.2.2.3^{m}. Anima 320.& infra virtus 56.

*Habitus 42.43. Honor 26. Maria 23. Mendacium 10.Miniſter 5.6. Peccatum 112.

51 Nulla virtus eſt in voluntate, reſpectu boni ſibi proportionati, ſed tantum reſpectu Dei, vel proximi. 12^{æ}.q 52.3.c./ 1^{m}./q.56.6.0./ 3.diſt.23.q.1.art. 4.q.1.c./ 2^{m}./ 3^{m}./ diſt.26.q.2.1.1^{m}./ diſt.27.q.2.3.5^{m}./ art.4.q. 3.3^{m}. / diſt.43.q. 2.art.4.q.2.4.c./ Veri.q.14.3.9^{m} /q.23. 4 8^{m}./ Virt.q.1. 5.0./ 12.6^{m}./ quæſt.2.2.c. Ob.

*Pœnitentia 37.Princeps 3.&c.Puer 6.&c.

52 Virtutes perficientes ad actus elicitos a voluntate, ſunt ſubiectiue in ea, non autem virtutes perficientes ad actus imperatos ab ea, ſed ſunt in potentiis elicientibus eos.3.diſtin.27.q.2.3.4^{m}. Anima 319.320,

*Pulchritudo 10. Quantitas 13.16. Ratio 1.3.

53 Ratio eſt radix omnium virtutũ. Virt. q.1. 4.3^{m}. Anima 315.

* Senſualitas 1

54 Intellectus non poteſt eſſe ſubiectum virtutis, niſi vel ſecundum quid, ideſt virtutũ intellectualium, vel ſimpliciter, ideſt inquantum mouetur a voluntate. 12^{æ}.q.56.3.0.

55 Virtutes perficientes intellectum, excludunt totaliter falſum, non autem virtutes perficientes appetitum.22^{æ}.q.1.3.1^{m}.

56 Omnis virtus, & vitium eſt habitus voluntaris, & mẽtis cauſaliter, non autem ſubiectiue.12^{æ}.q.56.3.0./ Ma.q.2.2.3^{m}.

*Anima 319.320. Virtus 50.

57 Nulla virtus acquiſita, vel infuſa eſt in ratione, ſecundum q̃ virtus eſt de fine, ſed tantum habitus naturalis.ſ.ſynderesis.3.diſt.33.q.2.art.4.q.4.c.

58 Virtutes perficiunt nos ad proſequendum debite inclinationes naturales. Ideo ad quamlibet inclinationem naturalem determinatam ordinatur aliqua ſpecialis virtus.22^{æ}.quæſtione 108.2.c.

*Vituperatio 3.

59 Virtuoſus delectabiliter ſecum conuerſatur, conſiderando in ſe memoriam, & propoſitum, & ſpem bonorum.3.diſtin.29.5.6^{m}. Ob.

60 Alia eſt virtus hominis, inquantum bonus homo, & alia inquantum bonus ciuis. Virt.q.1.10 c./ q.2.2.c.

61 Vna, & eadem virtus poteſt eſſe in diuerſis potentiis. 12^{æ}.q.56.2.c./ q.6.5.c./ Verit.q.27.5.28^{m}.

*Anima 317.vel 304.

62 Oppoſitum videtur dicere.1^{a}.q.79.5.c.fi./ 4.diſt.14.q.1.ar.3.q.1.c./ Verit.q.14.4.7^{m}. Reſp^{o} Dub^{o} 1173°. Du^{m} 1173^{m}.

*Chriſtus 5.

63 Nulla virtus proprie eſt in corpore, ſed tantum in anima. 22^{æ}.quæſt.55.2.c./quæſt.56. 4.3^{m}./ Virtute, quæſtio.1.4.c. vt Virginitas 12.

64 Omnis virtus circa paſſiones eſt in appetitu ſenſitiuo. 12^{æ}.q.56.4 4^{m}./ Ma.q.4.5.4^{m}./ Virt.q.1. 4.5.c./ 6.c./ 4^{m}./ Ethic.3.lect.19.princ^{o}. Ob.

65 Virtus moralis non eſt in brutis. Virt.q. 1.4.12^{m}.

66 In Deo eſt potiſſime virtus. Cont. 1.c^{o} 92./ Quol.4.2.0.

*Amor 343. Appropriatio 1 2.&c.

67 Virtus Dei eſt infinita. Cont.4.cap^{o} 45./ Pot^{a} q.6.3.c./ q.7.7 c./ Virt.q.5. 4.c./ Quolib.4.2. 1^{m}.fi./ Quol.11.1.c./ Opuſcul.3.cap^{o} 19.

68 Virtus Dei non poteſt attendi ſecundum vnum opus eius, quia opus non adæquat eam, ſed ſecundum totum, quod poteſt, quod eſt infinitum, ſicut & virtus eius. Quolibet.4.2.1^{m}.fin.

*Ars 24.Caſtitas 1.2.3.4. Corpus 15.

69 Bonitas Dei continet omnes uirtutes ſuo modo.ſ. non ſecundum habitum, ſed ut ſunt eſſentia eius. Cont. 1.c^{o} 92.

* Accidens 111.

70 Bonitas Dei ſe habet ad eum, ſicut uirtus moralis ad nos. Verit.q.5.1.12^{m}.

*Deus 174.430.&c.

71 Virtus increata non eſt in aliquo genere. 4.diſt.2.q.1.artic.4.quæſt.2.1^{m}.

72 Oppoſitum videtur dicere. 1^{a}.quæſt.3.5.2^{m}./ 1.diſt.8.q.4.2.3^{m}./ Pot^{a} q.7.3.7^{m}./ q.9.3.3^{m}./ Trinita. 2.4^{m}. Reſpondeo ſicut Dubio 474. Du^{m}.1174^{m}.

73 Vbicunque eſt uirtus Dei, ibi eſt eſſentia Dei: & Deus eſt ſua virtus: ſed neutrum continent cœlis. Potentia, quæſtio. 3.7.c.fin.

74 Virtutes exemplares in Deo nõ ſunt idem in ſpecie cum uirtutibus politicis, ſed ſunt ſuper eas.3.diſtinctione 34.quæſtione 1.1.6^{m}.

75 Virtus, & perfectio Dei tripliciter conſideratur. ſ. ſecundum operationem, ſecundum eſſe, & ſecundũ naturam. Primo modo dicitur potentia, uel omnipotentia, fundans omnes potentias, operatiuas, & in eis operans. Secundo modo dicitur

gter-

Vi

æternitas,inſtituens, & fima ſ om .em durationem. Tertio modo dicitur magnitudo implens,& cõtinens omnia.1.d.19. q.3.1.c.
* Donum 11.&c.

76 Virtutes circa actiones,& virtutes in voluntate, vel virtutes in intellectu practico,vel ſpeculatiuo,ſine imperfectione,ſunt propriæ in Deo. Non autem virtutes circa paſſiones in bonũ ſpirituale, niſi metaphorice. Sed virtutes circa paſſiones in bonum corporale,nullo modo, Nec virtutes vitæ actiuæ, vt eam perficiunt. 1a.q.21.1.1m./ 12f.q.61.5.c./ 1m./ 3.diſt.32. 1.5m./ 4.diſt.46.q.1.art.1.q.1.1m./2m./ Cont.1.c° 92./ 93./ 94./ li° 3.c° 34. 4m./ Virt.q.5.4.c.
*Incarnari 28. Iuſtitia 93.45.&c.Natura 48.Obedientia 23. Pœnitentia 22.34. Temperantia 2. Vita 38.41.

77 Virtutes infuſæ tripliciter ſe habent ad Deum. Primo ſ.vt ad obiectum,& finem,ſicut virtutes theologicæ. Secundo, vt ad finem tantum,ſed finem proximum, vt latria,& pœnitentia, proximæ virtutibus theologicis. Tertio, vt ad finem remotũ, vt temperantia.4.diſt.14.q.1.art.1.q.4.2m.

Cauſa. 78 Omnis virtus rei fluit ab eſſentia rei,vel eſſentiam præſuppo nit. Pot^a q.6.7.4m.
*Actus 117.

79 Vna virtus poteſt oriri ex alia dupliciter.ſ.vel per modũ finis, vel effectiuæ per modum actus cauſando, vel conſeruando eam,vel diſponendo ad eam.2.diſt.44.q.2.1 6m.
*Baptiſm^9 169.&c.Bonitas 243.&c.Corneli^9 3.Deus 430.&c.

80 Nulla virtus recipit ſpeciem per hoc, quod imperatur ab alia virtute.4.diſt.14.q.1.art.2.q.3.c.
*Diuitiæ 6.

Ob. 81 Virtus ordinata ad bonum, ſecundum regulam rationis humanæ poteſt cauſari in nobis, ex actibus noſtris, non autem quæ ſecundum regulam diuinam.12f.q.51.2.3.4.0./ q.55.4. c./ 6m./q.63.2.3.0./ q.65. 2.c./ q.92.1.1m / 2.diſt.44.q.2.1. 6m./ 2.0./4.c./ 3.diſt.33.q.1.ar.2.q. 2.3.0./ 4.diſt.17.q.1.ar.3. q.1.c./ Virt.q.3.8.9.10.0.
*Aedificare 0.

82 Virtutes inſunt nobis a natura ſecundum aptitudinem,& inchoationem,non autem ſecundum perfectionem,præter virtutes theologicas, quæ ſunt totaliter ab extrinſeco. ſ. a Deo. 12f.q.51. 1.0./ q.63.1.0./ 2.3m./ 3.c./ q.71.2.1m./ q.85.1.c./ q.95.1.c./ 22f.q.47.15.0./ q.108.2.c./ q.123.1.3m./ q.141.1. 2m./1.diſt.17.q.1.3.c./ 2.d.39.q.2.1.b./ c./ 3.diſt.33.q.1.ar.2. q.1.0./ d.36.1.c./ 4.d.26.q.1.1.c./ Verit.q.11.1. c./ Ma.q.5.5.c. fi./ Virt.q.1.8.n./ Iob 10.lec.1.fi./ Mat.4.fi.c.1./ Gal.5. lect.6, me° H. Ariſt.Ethic.2.lec.1.
*Fimbria. Finis 83.&c. Firmitas. Habitus 76.

83 Virtus infuſa nõ cauſatur ex actibus noſtris, ſed ad eam actus noſtri diſponunt. Ideo per eos poteſt corrumpi. Virt.quæſt,1. 10.17m.

84 Solus Deus eſt per ſe cauſa gratiæ, & virtutum infuſarum, ſed per accidens actus noſtri ſunt cauſa.ſ.remouendo prohibens.4. diſt.14 q.2. 2.1m.
*Magnanimitas 125. Pœnitentia 134.&c. Suffragia 4. Verecundia 1.6.14.

85 Virtutes quædam, præter theologicas, cauſantur in nobis a Deo immediate ad finem ſupernaturalem 12f.quæſt.51.4.0./ q.63.3.0./ 3.diſt.33.q. 1.ar.2.q. 3.0./ 4 diſt.17.q.1.ar.3.q.1.c./ Virt.q.1.9.10.0.

86 Virtutes infuſæ cauſantur in nobis a Deo ſine nobis agentibus, non autem ſine nobis conſentientibus. 12f.q.55.4.6m./ Verit.q.28.3.17m.

Actus. 87 Virtus eſt virtus ex actu interiori, ſed eſt determinata virtus ex actu exteriori.3.diſt.9.q.1.art.1.q.1.2m.27./ 4.diſt.15.q.2. art.1.q.1.3m.
*Accidia 5. Actio 1.57.123. Actus 12.&c. 41.171.172.174. Affabilitas 1.2.Amicitia 42.Amor 95. Angelus 40.520.Beatitudo 127.128. Bonitas 230. Charitas 3.9.11.&c.46. Confeſſio 6.15. Contritio 4.7.28.

Ob. 88 Determinatio actus virtuoſi ad proprium,& per ſe obiectum virtutis, eſt ſub neceſſitate præcepti, ſicut etiam actus virtutis: non autem ad ea, quæ accidentaliter, & ſecundario ſe habent ad proprium,& per ſe virtutis obiectum. 22f.quæſtio.2.5.c.
*Deus 174. Difficile 9.&c.

89 Actus virtutis,& virtus eodem nomine quandoque nominatur.22f.q.137.1.2m.
*Euchariſtia 271.Facilitas 0.Falſitas 21.Fides 108.130.

Ob. 90 Ex hoc actus eſt virtuoſus, quod per rationem ordinatur ad aliquid bonum honeſtum.22f.q.147.1.c.
*Finis 91.95. Gaudium 1.

91 Virtus propriæ non poteſt dici actus, niſi ſicut habitus nominantur per actus,quia virtus ſemper includit reſpectum ad illud,cuius eſt principium. 12f.quæſt.70. 1.3m./ 2.diſt.27.1.0./ 3.diſt.33.q.1.ar.3.q.3.0./ 4.diſt.45.q.1.ar.2.q.2.c.
* Gloria 6.

92 Ad eſſe actum virtutis ſufficit, quod in ſui ratione implicat aliquid virtutis,licet non omnia.4.diſt.15.q.2.art.1.q.2.c./q.3. ar.1.q.2.c./q.4.art.1.q.2.c./ diſt.17.q.3.ar.2.q.2.c.
*Gratia 5.118.&c.Habitus 67.71.76.Honor 21.Ieiunium 4. Incontinentia 1.Laus 5.7.Lex 27.45.149.&c. Liberalitas 16. Magnanimitas 20.22.&c. Martyrium 1.&c.

93 Actus ab illa virtute dicitur, quia ſecum conuenit in propria ratione obiecti. 4 diſt.15.q.3.ar.1.q.3.c. Ob.
*Medium 16.&c. Membrum 6.

94 Ad actus virtutis,vel vitij ſufficit, quod poſſit imperari a virtute,vel vitio. Verit.q.14.3.2m.
*Meritum 3.&c. Miſericordia 2. Modus 5. Mondities 1.Mutuum 3. Natura 29.48.Negligentia 5.Obedientia 13.15.16. 19.23. Operatio 16.17.40.

95 In quolibet actu virtutis oportet eſſe modum.ſ.ſecundũ commenſurationem potentiæ ad obiectum.3.d.29.1.1.c. Ob.
*Oratio 2.57. Pars 31.50. Paſſio 17. Pax 2. Peccatum 172. Pœnitentia 2. &c.101. Perfectio 14. 52. &c. Plantæ 4. Politica 3. 4.

96 In actibus virtutum non poteſt eſſe aliquid ſuperfluum, nec diminutum, ſed bene in paſſionibus. 4.diſt.17.quæſt.2.art.4. quæſt.2.c.

97 Aliqui actus ſunt aliquibus virtuoſi tanquam eis proportionati,& cõuenientes,qui tamen aliis ſunt vitioſi,tanquam eis non proportionati.12f.q.94.3.3m.
*Præceptũ 74.&c.102.&c.Prudentia 33.Ratio 45.Regula 5. Religio 38. Sacramentum 71.

98 De ratione actus virtuoſi ſunt quatuor.ſ.quod operans ſciat, quod eligat propter bonum,& immobiliter.12f.q.100.9.c./22f.q. 58.1.c./ 2.diſt.28.5.5m./ 3.diſt.40.1.c./ 4.diſt.17.q.3.ar.4.c./ diſt.33.q.3.1.2m./ Virt.q.5.1.c./ Eth.2.lec.4 me° c. Ob.

99 Actus virtutis duplex.ſ.qui eſt a virtute,vel qui eſt ad virtutem diſponens,ſeu cauſans.2.diſt.44.quæſt.2.16m./ Virt.q.1. 9.13m.
*Sacrificium 11.15. Saluari 25. Sanctitas 4. Sanctus 1.9.Sanguis 15. Satisfactio 1. Securitas 1.

100 Actus virtutum duplex.ſ.primus, ideſt perficere animam, & potentias eius,& ſecundus, ideſt operari cum electione. Primus eſt in pueris,nõ autem ſecundus,quia pueri electionem non habent ſemper, quia eorum operationes ſunt voluntariæ,& voluntas nõ habet neceſſe ſemper agere etiam in adultis.2.d.27. 1.3m./ 4.diſt.4.q. 2.ar.2.q.1.3m.

101 Actus virtutis tripliciter informatur. ſ.per debitas conditiones in ordine ad vltimum finem,& quo ad efficaciam merendi. Primo modo prudentia eſt forma moralium virtutum. Secundo charitas omnium. Tertio gratia. Verit.q.27.5.5m. Ob.

102 Actus virtutis dupliciter dicitur.ſ.quilibet actus non habens malitiam, vel defectum debitæ circunſtantiæ, & formaliter, ideſt implicans rationem,& formam virtutis.ſ.medium.4.diſtin.15.q.1.ar.1.q.1.c./ Ma.q.2.19m./4.11m.

103 Actus virtutis dicitur dupliciter.ſ.materialiter, & formaliter. Primus poteſt eſſe ſine virtute,non autem ſecundus.12f.q.94. 3.c./ 22f.q.32.1.1m./ 2.diſt.3.q.3.1m./diſt.38.1.5m./ diſt.44. q 2.1.6m./ 4.diſt.33.q.3.2.4m / Quolib.4.19.c.

104 Virtus non poteſt eſſe niſi in actibus ex electione, & imperio voluntatis procedentibus.2.diſt.24.q.3. 2. 3m./ 4.c./ 4.diſt.4. q. 2.art.2.q.1.3m.
*Seruire 1. Syllogiſmus 7. Spes 4. Timor 72.

105 Omnis actus,qui rationem medij importat,eſt actus virtutis formaliter.4.diſt.15.q.1.art.1.q.1.c.

106 Adiunctio actuum virtutum ſecundariarum,ad actus,& virtutes principales,magis eſt ſecundum conuenientiam in modo, qui eſt quaſi forma earum, quam ſecundum materiam. 22f.q.157.3.2m./ q.161.4.0. Ob.
*Tranſgreſſio 4.

107 Actus interior, & exterior non requirunt diuerſas virtutes. 22f.q.31.4.b.

108 Quælibet virtus principaliter eſt interius in anima,ſed actus exteriores debent moderari, ſecundum debitas circunſtantias.22f.q.161.3.3m.

109 Actus interiores maxime pertinent ad virtutes. 12f. quæſtio.54.2.3m.
*Verecundia 6.

110 Actus exteriores ſunt propriæ actus illarum virtutum,ad quarum fines,ſecundum ſpeciem ſuam ordinantur.22f.q.3.1.c. Ob.

111 Illud quod pertinet ad corporalem mutationem,non poteſt eſſe eſſentialis actus virtutis,ſed poteſt pertinere ad virtutẽ, ſicut materiale,circa quod operatur virtus. 4.diſt.14.q.1.ar.1. q.6.2m. *Veritas 49. Ob.

112 Omnes actus virtutum pro loco, & tempore ſunt neceſſarij ad ſalutem.Rom. 10.lec.2.prin° G.

Quilibet

Ob. 113 Quilibet actus virtutis, habet ordinem ad finem charitatis, & quodlibet peccatum habet ordinem ad contrarium finem, etiam ſi actu non ordinetur ad hoc, quia ſicut actus uirtutis habet aptitudinem, vt imperetur a charitate, ita quodlibet peccatum quantum eſt de ſe, habet ordinem ad contrarium finem, etiam ſi ille finis, actu non intendatur ab agente. 4.d. 38.q.2.ar.2.q.2.c.ſi. ᵘVindicatio 5,

114 Quælibet virtus moderans amorem aliquorum bonorum, moderatur etiam ex conſequenti timorem contrariorum malorum. 22ſ.q.123. 4.2m.

115 Actus exteriores ſunt illius virtutis, cuius eſt mouere ad eos. 22ſ.quæſt.32. 1.c.

116 Diuerſi actus eiuſdem bonitatis, pertinent ad eandem virtutem, ſi autem ſint diuerſæ bonitatis, pertinent ad diuerſas. 22ſ.q.51.2.c.

117 Diuerſitas virtutum eſt ex diuerſitate actuum, quorum eſt diuerſa ratio bonitatis. 22ſ.q.51.2.3.1./ q.161.2.3m.

118 Actus vnius uirtutis ut elicientis, poteſt attribuere alteri virtuti vt imperanti. 12ſ.q.114.4.1m./ 22ſ.q.32.1.2m./ q.85.3.c./ q.88.6.c./ q.147.2.2m./ 2.d.24.q.1.2.1m./ d.25.3.c./ 3.d.12.q.2.2.c./ d.27.q.2.3.4m / ar.4.q.2.2m./ q.3.c./ 4.d.15 q.2.ar.3.q.2.4m./ q.3.ar.1.q.3.c./ q.4.ar.7.q.1.2m./ Cont.3.c° 138. ᵘVita 37.48. Vti 11.

119 Oppoſitum videtur dicere a ſimili. 4.diſt. 14.q.1.art.3.q.1.c./
Du^m 1175^m. Verit.q.14.4.7m. Reſp°, ſicut Du° 1153ᵘ.

Comparatio. 120 Virtutes non ſunt æquales, ſed una uirtus eſt maior alia, & in diuerſis ſpeciebus virtutum, & in eadem ſpecie, non quidam ſecundum ſe, ſed ex parte eiuſdem hominis in diuerſo tempore, uel ex parte diuerſorum hominū propter maiorem aſſuefactionem, uel meliorem diſpoſitionem naturæ, uel rationis, uel propter maius donum gratiæ Dei. 12ſ.q.66.1.0./ 2.c./ q.73.2.3m./ q.112.4.c./ 22ſ.q.5.4.0./ 2.d.42.q.1.5.6m./ 3.diſtin.36.4.0./ Ma.q.2.9.8m./ Virt.q.5.3.0.

121 Virtutes ſunt maxima bona. 1.diſt.1.L.princ°.F./. ᵘAffabilitas 0. Charitas 13.&c.

Du^m 1176^m. 122 Oppoſitum videtur dicere. 1ᵃ.q.6.1.2m./ 1.0./ q.26.3.1m. Reſp° ſicut Du° 287ᵘ.

Ob. 123 Virtutes ſunt maxima bona noſtra, reſpectu rectitudinis vitæ. 1.diſt.1.L.prin°.F./ 2.diſt.27.L./ Verit.q.22.1.15m.

Ob. 124 Virtutes, quæ ſimpliciter ordinant nos in bonum, ſunt ſimpliciter digniores virtutibus retrahētibus nos a malo. 22ſ.quæſtio.157.4.c. ᵘCertitudo 1.11.13.&c. Clementia 7.8.

125 Seminaria uirtutum in ſuprema parte animæ, ſunt digniora uirtutibus, quæ ſunt in partibus inferioribus animæ. 3.di.33.q.1.art.2.q.2.3m.

Ob. 126 Quælibet virtus tanto excellentior eſt, quanto ad altius bonum ordinatur. 12ſ.q.111.5.c./ q.112.4.c./ 22ſ.q.117.6.c./ q.136.2.c. ᵘConſtantia 5. Diſcretio. Donum 14.67. Fides 5.7.158.&c. Fiducia 4 8. Fructus 2.10.

127 Omnes uirtutes in eodem ſunt æquales ſecūdum proportionem, quia æqualiter creſcunt. 12ſ.q.66.2.1m./ q.73.2.3m./ 2.d.42.q.2.5.6m./ 3.d.36.4.0./ Ma.q.2.9.8m./ Virt.q.5.3.0. ᵘFundamentum 3. Gratia 5.90. Heroes 2. Honeſtum 2. Honor 17.&c. Humilitas 21.30. Intellectus 198. Iuſtitia 1.8.22.31.42.&c. Latria 0. Laus 1.

Ob. 128 Vna uirtus quo ad actum poteſt dici excellentior alia dupliciter. ſ. per ſe, ideſt ex obiecto nobiliori, & per accidens infinitis modis. 4.d.33.q.3.3.c. ᵘLex 149. Liberalitas 16. Magnanimitas 20.22.&c. Manſuetudo 1. Medium 16.&c.

129 Virtutes theologicæ ſunt cæteris uirtutibus nobiliores. 12ſ.q.68.8.0./ 22ſ.q.9.1.3m./ q.19.9.4m./ q.23.6.c./ q.104.3.c./ q.117.6.c./ q.141.8.c./ q.161.5.c./ 3.d.33.q.1.4.1m./ 4.diſt.33.q.3.3.c./ Virt.q.5.3.c./ 4.10m.

130 Virtutes theologicæ ſunt priores cæteris uirtutibus. 22ſ.q.4.7.c./ q.10.1.3m. ᵘMeritum 53.&c. Miſericordia 2.3 6.7.

131 Virtutes theologicæ ſunt cauſæ cæterarum virtutum. 12ſ.q.63.3.c./ 22ſ.q.161.4.1m./ 3.diſt.26.q 2.2.2m.

132 Omnes virtutes reſpiciunt theologicas, ſicut finem. 1ſ.Tim. lect.2.prin° C. ᵘObedientia 3.&c.7.15.16.17.23. Patientia 5.&c.

Ob. 133 Virtutes theologicæ habent ultimum finem pro obiecto, aliæ autem uirtutes ſunt circa ea, quæ ſunt ad finē. 22ſ.q.4.7.c./ q.81.5.c./ 3.d.26. q.2.2.2m./ Verit.q.14.3.9m./ Virt.q.1.12.24m./ 1ſ.Tim.lec.2.prin°.C./ c° 4.lec.2.circ° E. ᵘPœnitentia 3.4.9.&c. Perfectio 14.20.21.34.57.87.

134 Omni uirtuti theologicæ conuenit, quod ſuper eam aliæ uirtutes firmentur, ſicut ſuper aliquid immobile. Virtu.q.1.12.24m./ q.5.1.2m.

Ob. 135 Virtutes habentes pro obiecto bonum ſpirituale, ſ. uirtutes theologicæ, & virtutes intellectuales, ſunt ſimpliciter nobiliores uirtutibus habentibus pro obiecto bonum corporale, vel aliquid ei adiunctum. 22ſ.q.136.2.c./ 4.diſt.33.q.3.3.c. ᵘPolitica 3.4.

136 Virtutes theologicæ non ſunt uirtutes humanæ, ſed ſuperhumanæ, uel diuinæ. Et conueniunt homini, prout per gratiam participat naturam diuinā. 12ſ.q.58.3.3m./ q.61.1.2m./ q.62.1.c./ 1m./ 1.3.0. ᵘPrinceps 5.6. Propter 2. Prudentia 52.&c.

137 Nulla virtus po eſt denominari a paſſione ſimpliciter, niſi virtus theologica: nec uirtus theologica poteſt denominari a paſſione ſimpliciter, niſi uel a ſpe, uel ab amore. 3.diſt.26.q.2.1.1m./ Virt.q.4.1 6m. ᵘRatio 19.62 Rectitudo 1.4.

138 Vna uirtus eſt prior alia ſecundū actus, licet ſimul infundantur omnes a Deo ſecundum habitus. 12ſ.q.72.4.c./ 3ᵃ.q.85.6.c./ 3.diſt.23 q.2.5.c./ 4.diſt.17.q.1.ar.4.q.3.3m. ᵘReligio 7.12.

139 Oppoſitum videtur dicere. 12ſ.q 65.1.3m./ Virtu.q.5.2.4m./ 6m./ 8m./ 11m. Reſpᵘ ſicut Dubᵘ 1177. Du^m 1177^m.

140 Virtutes naturales ſunt nobiliores virtutibus acquiſitis, ſed ſunt minus nobiles uirtutibus infuſis. 12ſ.q.63.2.3m./ 3.d.33.q.1.ar.2.q.2.3m / q.2.ar.4.q.1.3m.

141 Virtutes intellectuales ſunt ſimpliciter nobiliores uirtutibus moralibus, propter nobilius obiectū, ſed eſt econuerſo ſecundum quid. ſ. vt uirtutes, & reſpectu actuum. 12ſ.q.61.1.3m./ q.66.3.0./ q.68.7.8.c./ 22ſ.q.23. 6.1m./ q.161.5.c./ 4.di.33.q.3.3.c./ Virt.q 1.12.c. ᵘSapientia 26. Temperantia 11.

142 Virtutes intellectuales, & morales perficiunt intellectum, & Ob. appetitum in ordine ad regulam, & menſuram creatam: virtutes uero theologicæ ad regulam, & menſuram increatam. 12ſ.q.62.2.1m./ q.64.4.2m.

143 Virtutes morales ſunt permanētiores uirtutibus intellectualibus propter exercitium, ſed econuerſo propter obiectum. 12ſ.q.53.2.3m./ q.66.3.1m./ Ethic.lec.16.princ° b. ᵘVirginitas 32.

144 Virtutes morales ſunt neceſſariores ad uitam humanam virtutibus intellectualibus. 12ſ.q.66.3.1m.

145 Vna uirtus alteri uirtuti non contrariatur, aut repugnat, ſed Vitium. uitio, quia ſecundum Philoſophum, bonū non eſt bono contrarium. 22ſ.q.101.4.c.

146 Diſpoſitio ad uirtutē opponitur uitio. 3.d.23.q.3.ar.1.q.2.3m ᵘAccidia 5. Actus 12. Contritio 31. Culpa 3.

147 Vitium non tantum opponitur uirtuti perfectæ, ſed etiam imperfectæ in genere uirtutis. ſ. habilitati naturali ad bonum, & diſpoſitioni ad uirtutem. 12ſ.q.63.2.2m./ q.73.1.2m./ 3.diſtin.23.q 3.ar.1.q.2.3m./ Veri.q.14.6.2m./ Virt.q.1.1m./ 5m./ quæſt.2.23.c.

148 Oppoſitū vr dicere. Virt.q.1.20.16m. Reſpᵘ ſicut Duᵘ 292. Du^m 1178^m ᵘGula 10. Habitus 19. Inuidia 14.

149 Omne uitium, quod magis opponitur uirtuti, nominatur ex defectu uirtutis. 22ſ.q.107.2.c. ᵘIuſtificatio 35.

150 Cum uirtus magis opponitur uni extremo uitiorum, quam alteri, illud uitium magis oppoſitum nominatur nomine paſſionum, ad quam refrænandam, uirtus principaliter ordinatur. 12ſ.q.21.3.c./ q.53.princᵘ./ 2.diſt.36.2.2m./ 3.d.15.ar.2.q.2.c./ Ma.q.12.1.9m./ Virt.q.1.13.13m.

151 Vitia, inquantum ſunt contra bonum rationis, contrariantur Ob. uirtuti. Inquantum autem ſunt contra inſtinctum diuinum, contrariantur donis. 12ſ.q.68.1.2m.

152 Multa uitia opponuntur uni uirtuti dupliciter. ſ. ſecundum diuerſam habitudinē ad uirtutem, & ſecundum diuerſas circumſtantiarum corruptiones. 12ſ.q.12. 5.c./ q.92.1.c./ 2.1m. ᵘLex 171.

153 Non oportet, quod principale vitium opponatur principali uirtuti. 12ſ.q.84.4.1m./ 22ſ.q.34.5.1m./ q.118.7.1m./ q.142.3.1m./ q.162.6.2m./ 7.3m./ 2.di.5.q.1.3.5m./ 3.diſt.33.q.2.art.1.q.3.4m./ 4.diſt.13.q.2.2.2m./ Ma. quæſt.8.1.3m./ 2.2m./ q.13.3.1m.

154 Oppoſitum uidetur dicere. 12ſ.q.73.4 c./ 22ſ.quæſt.34.1.b. Reſp° Dub° 1179ᵘ. Du^m 1179^m.

155 Multa uitia opponuntur ſecundum diuerſos actus eidem uirtuti. 22ſ.q.29.4.3m./ 2.diſt.42.q.2.3.6m.

156 Virtuti ut ſic opponitur uitium, ſed ut bonitati, opponitur malitia. Peccatum autem opponitur ei, ut operatiuæ boni. 12ſ.q.71.1.0.

157 Actus uitij poteſt eſſe cum habitu uirtutis, & econuerſo, niſi actus excludat cauſam habitus. 12ſ.q.63. 2.2m./ q.71.4.0./ q.73.1.2m./ q.77.2.3m./ 22ſ.q.24.12.0. ᵘPeccatum 232.

158 Vitium directe opponitur uirtuti, non autem peccatum, niſi ſecūdum actum, ſed opponitur actui uirtuoſo. 12ſ.q.71.4.0./ Ma.q.1.9.13m./ Virt.q.1.2.5m.

Directa

Vi

159 Directa oppoſitio vitiorum ad uirtutes non attenditur ſecundum cauſas, quia contingit vnum vitium oriri ex diuerſis cauſis: ſed attenditur ſecundum ſpeciem actus. 22ſ.q.136.4.2m./ q.127.2.1m./ 2m./ q.133.2.c./ q.138.2.2m.

160 Nec etiam attenditur ſecundum effectus. 22ſ.q.127.2.2m./ q.132.2.3m./ q.133.2.c.

161 Habitus virtutis, & vitij corrumpitur per iudicium rationis, vel in contrarium mouentis, vel ex ignorantia, vel paſſione, vel electione. 12ſ.q.53.1.c.fi.

162 Habitus vitij contrariatur uirtuti acquiſitæ; non autem directe virtuti infuſæ, ideo per eam non tollitur totaliter, ſed impeditur, & diminuitur. 4 diſt.14.q.2.2.4m.

Differentia, 163 Diuerſitas finium diuerſificat virtutes. 12ſ.q.54.2.3m.
*Actus 12. Amicitia 11.13. Donum 14.&c. Gratia 9.

164 Virtutes theologicæ differunt ſpecie a virtutibus moralibus, & intellectualibus. 12ſ.q.62.2.0.

165 Virtus infuſa differunt ſpecie a virtute acquiſita dupliciter. ſ. ratione diuerſæ regulæ, & ratione diuerſi finis. 12ſ.q.63.4.0./ 3.diſt.33.q.1.ar.2.q.4.0./ 4 diſt.14. q.2.2.4m./ diſt.50.q.1.2.4m./ Virt.q.1.10.7m./ 8m./ 9m./ q.5.4.c.
*Heroes 2.3.

Dum 1180m, 166 Oppm vſ dicere a ſimili. 1a.q.94.3.1m. Reſpo ſicut Duo 181.
*Princeps 11.

167 Virtutes morales differunt ſubiecto a virtutibus intellectualibus: ſed virtutes theologicæ differunt obiecto ab vtriſque. 12ſ.q.58.2.0./ q.62.2.0./ 3.diſt.23.q.1.art.4.q.3.4m./ Verit. q.14.3.9m./ Virt.q.1.12.c.
*Religio 3.

168 Obiectum virtutum moralium, & intellectualium eſt proportionatum naturæ hominis, non autem obiectum virtutũ theologicarum, ſed eſt ſupra rationem, & ſupra naturam. 12ſ.q.18. 3.3m./ q.62.1.c./ 2.3.0./ q.63.3.0./ 3.d.23.q.1.ar.4.q.3.4m./ art.1.2m./ Verit.q.14.3.9m.

169 Homo ſecundum virtutes morales dicitur ſimpliciter bonus, non autem ſecundum virtutes intellectuales. 12ſ.q.56.3.c./ q.68.3.2m./ 22ſ.q.23.7.3m./ Virt.q.1.7.2m.
*Vnio 9.

170 Virtutes vitæ cõtemplatiuæ indigent diuitiis ad ſuſtentationem naturæ tantum. Virtutes vero actiuæ vitæ indigent eis etiam ad ſubueniendum aliis, cum quibus conuiuendum eſt. Cont.3.co 133.

Diuiſio, 171 Virtus ſumit tripliciter. ſ. pro habitu, pro obiecto, & pro actu eius. 12ſ.q.55.1.1m.

172 Virtus pro habitu diuiditur in diuerſa genera virtutum analogice, quia bonum rationis non eſt in omnibus ſecundũ eundem ordinem. 12ſ.q.61.1.1m./ 3.diſt.33.q.1.ar.1.q.2.1m./ q.2.ar.1.q.1.3m./ Verit.q.14.3.9m./ Virt.q.1.12.c.

172 Genus virtutum triplex. ſ. genus virtutum theologicarum, intellectualium, & moralium. 12ſ.q.68.8.c./ 3.diſt.23.q.1.4.0./ diſt.34.q.1.2 c.prino./ Virt.q.1.5.12m./ 12.c.fi.
*Cœlum 64. Eſſe 19.

173 Virtus humana ſufficienter diuiditur per virtutes intellectuales, & morales. 12ſ.q.58.3.0.

174 Virtus dicitur dupliciter. ſ. ſimpliciter. i. quæ facit recte operari, vt virtutes morales, & ſecundum quid, ideſt quæ facit facultatẽ recte operandi, vt virtutes intellectuales. 12ſ.q.56.3.0./ q.57.1.0./ 3.4.c./ q.61.1.c./ q.66.3.c./ Virt.q.1.7.c.

175 Partes quæ ſingulis virtutibus aſſignantur, non ſunt partes integrales, ſed partes ſubiectiuæ, vel potentiales. 12ſ.q.54.4.2m./ Virt.q.1.12.27m./ q.5.2.5m.

176 Virtus cõſideratur tripliciter. ſ. ſecundum operationem, ſecundum eſſe, & ſecundum quidditatem. 1.diſt.19.q.3.1.c.

177 Virtus dicitur eſſe aliquorum dupliciter. ſ. vt obiectiuorum, & vt actuum. 12ſ.q.57.1.2m.

178 Virtus aliqua dicitur uirtus generalis quadrupliciter. ſ. generalis per prædicationem, per cauſam, per obiectum, vel materiam, & per concurſum. 2.diſt.44.q.2.1.c./ 3.diſt.9.q.1.ar.1. quæſt.1.c.

179 Principale in virtute ſumitur dupliciter. ſ. vt virtus. ſ. ea, quæ pertinet ad rationem, vel propinqua ei, vt electio, ſecundo vt eſt talis virtus. ſcilicet actus extrinſeci quandoque. 4.diſt.15. q.1.art.1.q.1.3m.
*Perfectio 20.52.

180 Aliquid poteſt procedere ex radice virtutum dupliciter. ſ. directe, ideſt actus eius, & indirecte, ideſt occaſionaliter. ſ. peccatum. 12ſ.q.20.1.2m.

181 Aliquid dicitur virtus in corpore tripliciter. ſ. forma dans eſſe corpori, & per illud operans tantum, vt potentiæ ſenſitiuæ, & inferiores. Secundo dans eſſe corpori, & eo indigens vt obiecto, non autem vt organo, vt intellectus noſter. Tertio dans eſſe corpori, ſed non operans per illud, nec indigens eo, vt animæ cœlorum, ſecundum philoſophos. 3.diſt.1.q.1.1.5m.

182 Habitibus virtutũ indigemus ad tria. ſ. ad firmitatẽ, promptitudinem, & delectationem operationis. Virt.q.1.1.c.fi.

183 Aliquid impedit virtutẽ dupliciter. ſ. vel quo ad communem ſtatum eius. ſ. tantum peccatum, vel quo ad perfectum ſtatum. ſ. aliquid minus bonum. 22ſ.q.153.2.1m.

184 Virtutes aliquas oportet eſſe theologicas ad acquirendũ beatitudinem ſupernaturalem. 12ſ.q.62.1.0./ 2.3.c./ 3.d.23.q.1.ar.4.q.3.0./ d.26.q.2.ar.3.q.1.c./ Virt q.1.5./ 12m / 12.c fi. Theologicæ.
*Accidia 5. Auerſio 23. Charitas 13 &c. Donum 17.&c.

185 Virtutes theologicæ dicuntur, quia habent Deum pro obiecto tantum a Deo infunduntur, & tantum per reuelationem Dei in ſacra ſcriptura traduntur. 12ſ.q.63.1.c./ 22ſ.q.17.5.6. c./ 3.diſt.23.q.1.art.4.q.3.c./ Virt.q.1.12.c.fi./ 1a.Cor.13.lectio 2.fi./ lect.4.fi.

186 Virtutes theologicæ ſunt, quibus mens humana Deo coniungitur. 12ſ.q.68.8.c./ 22ſ.q.104.3.c./ q.151.2.c.

187 Idem ſecundum rem eſt obiectum omnium virtutum theologicarum, ſed differt ſecundum rationem. 3. diſt.26.q.2.art.3. quæſt.1.1m.
*Dos 6.

188 Virtutes theologicæ habent idẽ pro obiecto, & fine. ſ. Deum. 12ſ.q.62.1.2.c./ q.107.1.1m./ 22ſ.q.4.1.7.c./ q.17.5.6.c./ q.19.9.2m./ q.20.3.c./ q.23.6.c / q.81.5.0./ q.161.4.1m./ 5.c./ 3.diſt.9.q.1.ar.1.q.3.c./ d.23.q.2.1.c / 4.diſt.14.q.1.ar.1.q.4.c./ Verit.q.14.3.9m./ Virt.q.1.12.c.fi./ Heb.11.prino.
*Fides 5.6.10.77. Fiducia 8. Fortitudo 3.

189 Nulla virtus theologica habet actum circa rem creatam proprie. 3.diſt.9.q.1.art.1.q.3.c.
*Fundamentum 3.4. Gaudium 1.

190 Virtutes theologicæ habent duplicem regulam, ſeu menſurã, ſ. Deum, & capacitatem noſtram. 12ſ.q.64.4.c.
*Gratia 4.6 122.185.

191 Virtutes theologicæ non ſunt virtutes exemplares, quia non dicuntur theologicæ, quod Deus eis ſit virtuoſus, ſed nos ad Deum, & à Deo. 12ſ.q.62.1.2m.
*Habitus 13. Humilitas 20.21. Infidelitas 3. Latria 4. Liberalitas 16. Magnanimitas 3.

192 Virtutes theologicæ ſunt tantum tres. ſ. fides, ſpes, & charitas. 12ſ.q.62.3.0./ 22ſ.prolo./ q.17.6.0./ 3.d.23.q.1 5.0./ di.26. q.2.ar.3.q.1.0./ Vir.q.1.5.12m./ 12.c.fi./ 10m./ 1a.Cor.13.lec.2.fi./ lec.4.fi.
*Charitas 7. Fides 6. Matrimonium 72. Medium 20.

193 Virtutes theologicæ ſecundum habitus ſunt ſimul, ſed ſecundum actus, via generationis, fides eſt prima, ſpes ſecunda, & charitas tertia. Sed ordine perfectionis eſt econuerſo. 12ſ.q.62.4.0./ 12ſ.q.17.7.0./ 3.diſt.26.q.2.ar.3.q.2.0.
*Obedientia 1.15.17.

194 Sapientia non eſt virtus theologica, quia non eſt de Deo immediate, & ſecundum q in ſe eſt, ſicut fides, ſed eſt de Deo p effectus eius. 12ſ.q.62.2.2m./ 3 d.23.q.1 5.2m./ Vir.q.1.12.11m. *Patientia 5. *Peccatum.232. Pœnitentia.3. Ratio 10.62. Spes.4.&c. Timor.6.18.&c. Veritas.49. Virginitas.20. Vitium 10. Chriſtus.55.92.&c 171.

195 Philoſophi non cognouerunt virtutes theologicas. 3. d.23.q.1.ar.4.q.3.c.fi / q.2.ar.4.q.1.c./ 1m.

196 Non omnis habitus, habens pro ſubiecto intellectum, eſt virtus intellectus, niſi perficiat intellectum quo ad obiectum, quo ad modum actus. 3. d. 23. q. 1. ar. 3.q.3.0./ ar.4. q.1.c./ 4m. *Abſtractio.10. Actus.12. Ars.1.&c. Beatitudo.47. Intellectuale

197 Virtutes intellectuales ſunt eorum per quæ homo fit beatus, vel ſicut virtus actuum, & hoc dupliciter, ſ. meritorie, & inchoatiue, vel ſicut virtus obiectorum, non autem ſicut virtus ſubiectorum, niſi forte effectiue. 12ſ.q.57.1.2m.

198 Virtutes intellectuales ſunt tantum tres ſpeculatiuæ, ſcilicet ſapientia, intellectus, & ſcientia, & duæ practicæ, ſ. prudentia, & ars. 12ſ. q. 57.2.0./ q.68.7.c./ 22ſ.q.4.8.c./ q.47.5.c / 1.prolo.3.c./ Con.3.co.44.fi./ Vir.q.1.12.c./ 13.c./ Anima.16. c./ Meta.le.1.fi.m.K.

199 Omnis virtus intellectualis ſpeculatiua, eſt tantum circa neceſſaria, practica vero eſt tãtum circa contingentia. 12ſ.q.57.5 3m./ q.66.3. 1m./ 22ſ.q.4.8.c./ q.47.5.c./ Vir.q.1.12. 13.c. *Certito.4.13.&c. Difficile.14. Donum. 7.&c. Fides.6.

200 Bonum virtutis intellectualis, eſt verum, ſpeculatiue quidem abſolute, practice vero ſecundum conformitatem ad appetitum rectum. 12ſ.q 57.2.3m./ q.84 3.c./ Bonitas.108. *Humilitas.21. Intellectus 298.

201 Virtutes intellectuales non ſunt connexæ ad inuicem. 12ſ.q. 65.1.3m./ Vir.q.5.2.4m./ 6m./ 8m/ 11m.

202 Immo ſimul omnes infunduntur a Deo. 4.d.14.q.1.art.2.q.2.c / 3.d.23.q.2.5.c. Reſpo. Duo.1181o. Dum 1181m.

203 Virtutes intellectuales pertinent ad ſcientiam moralem, inquantum actus earum ſubduntur imperio rationis. 3.d.23.q.1.ar. 4.q.2.2m./ Vir.q.1.12.15m. *Medium. 21. Meritum. 32. 50. Opinio.6. Perfectio.77. Præceptum.103.

Vir-

VI

204 Virtutes intellectuales ſpeculatiuæ præferũtur virtutibus intellectualibus actiuis 12ª.q.68.7.c.
* Principium 24.25.

205 Virtutes ſpeculatiuæ nõ ex æquo diſtinguuntur ad inuicem, ſed ordine quodam, ſicut in totis potentialibus, quorum vna pars eſt perfectior altera. 12ª.q.57.2.2^{m}.
*Prudentia 4.5. Ratio 11. Sapientia 18.&c.

206 Virtutes morales poſſunt eſſe ſine virtutibus intellectualibus præter prudentiam, & intellectum, & econuerſo præter prudentiam.12ª.q.58.4.5.o.
*Scientia 122.123. Veritas 49.

Moralis. 207 Virtus moralis nihil aliud eſt, niſi participatio quædam rationis rectæ in parte appetitiua. Virt.q.1.12.16^{m}.

208 Virtus moralis nihil aliud eſt, quàm diſpoſitio quædam, ſiue forma ſigillata, & impreſſa in vi appetitiua a ratione. Virtu. quæſt.1.9.c.6.
*Actio 77.&c.Act⁹ 99.Affectio 3.Amicitia 8 9.22.27.39.&c. Amor 217. Andragathia.

209 Sigillatio rationis in viribus inferioribus formaliter, perficit virtutes morales.Verit.q.14.4.8^{m}.
*Angelus 519. Animal 71.

210 Formale cuiuſlibet virtutis moralis eſt ratio medij.4.diſ.15. q.1.ar.1.q.1.c.
*Aquila 1. Ars 1.9.15.&c.49.

211 Nulla virtus moralis eſt paſſio, quia paſſio eſt motus, & eſt indifferens ad bonum, & ad malum, habens principium in appetitu, & terminum in ratione. Sed virtus eſt econuerſo 12ª. q.59.1.o./ 3.diſt.23.q.1.ar.3.q.2.o.
*Artificiale 1.Auſteritas.

212 Non omnis virtus dicitur moralis, ſed tantum illa, quæ eſt in vi appetitiua 12ª.q.58.1.o./q.68.8.c./ 3.di.23.q.1.ar.4.q.2.c./
*Beatitudo 48.102. Beneficentia 2. Beneficium 3.&c. Bonitas 75. Charitas 9.&c.16.Ciuitas 1 Clementia 1.2.Cohors 1. Concupiſcentia 13.Cõſilium 27.Contemplatio 18.19.Continentia 1.2. Difficile V.

213 Virtus moralis eſt vna tantũ, ſed multæ ſecundum ſpeciem. 12ª.q.60.1.o./ 3.diſt.23.q.1.ar.1.q.1.o.
*Diligentia. Diſcretio. Diſpenſatio 11. Diuitiæ 6. Donum 17.&c Electio 9. Epicurus. Eubulia 1. Euchariſtia 252.271. Exemplum 1.

214 Multæ ſunt virtutes morales circa operationes humanas, ſecundum diuerſas rationes debiti, quæ tamen omnes habent rationem iuſtitiæ.12ª.q.60.3.o.
*Fides 158. Fimbria. Finis 81.&c.86.95. Galilæa 3. Gratia 108.Gratitudo 1.Gula 10.Habitus 13. Heroes 2.3.Honeſtũ 2. Honor 1.2. Honeſtum 2. Honor 1.2.3.19.20.21.26.27.

215 Virtutes morales ſunt connexæ. 12ª.q.65.1.o./2.1./q.66.2.c./ q.68.5.3^{m}./q.71.1.o./22ª.q.129.3.2^{m}/q.134.1.1^{m}./q.146. 4.o/q.147.2.1^{m}./q.152.3.2^{m}./q.171.4.c./ 3ª.q.85.6.c./ 3. diſt.36.1.2.o./ 5.c./ L./ 4.diſt.33.q.3.2.6^{m}./ Virt.q.5.2.c./ 3.c.h./ Quol.12.23.o./ Ethic.6.lec.fi.fi.g.F.
*Humilitas 1.&c 20.30. Imago 38. Incontinentia 1.

216 Finis cuiuſlibet virtutis moralis eſt attingere mediũ in propria materia, quod determinatur ſecundum rectam intentionem prudentiæ.12ª.q.66.3.3^{m}.
*Infirmitas 1. Iudicium 19. Iuſtitia 12.51.&c. Latria 3.&c. Laus 1.7. Lex 27.

217 Aliæ virtutes morales requiruntur præter prudentiam ad faciendum appetitum rectum in his, in quibus appetitus rectus non eſt.3.diſt.33.q.1.ar.1.q.2.o.
*Liberalitas 1.Longanimitas 1. Magnanimitas 2 &c.Magnificentia 1. Manſuetudo 1. Martyrium 1. Matrimonium 72. Medium 21. Mendacium 20. Miniſter 5. Miſeratio.

218 Virtutes poſteriores participãt aliquid a virtutibus prioribus, ſicut omnes virtutes morales a prudentia.3.diſt.26.q.2.2.3^{m}.
*Miſericordia 2.3.7. Modus 5. Mors 23. Naturale 15.Obedientia 1.7.17. Obſeruantia 1. Ornatus 1.3.Oſſa. Paſſio 60. Patientia 1.&c. Paupertas 8. Peccatum 435. Pœna 47. Pœnitentia 82. Perfectio 77. Perſeuerantia 2.&c.

219 Habitus virtutum moralium cauſantur in potentiis appetitiuis, ſecundum quod mouentur a ratione. 12ª.q.51.2.c./ 3^{m}./ 3.c./q.53.1.c.fi.
*Pœna 47. Pœnitentia 82. Philotimia.

220 Finis virtutum moralium eſt bonum humanum. ſ. eſſe ſecundum rationem. Ideo oportet fines earum in ratione præexiſtere. 22ª.q.47.6.c./q.123.11.2^{m}./ q.136.1.2 c.
*Pietas 2. Poetica 2. Præceptum 74.101.&c.

221 Omnis virtus moralis eſt circa delectationes, & triſtitias conſequutiue, non autem obiectiue. 12ª.q.59.4.1^{m}./ q.60.2.c./ 22ª.q.58.9.1^{m}./ 3.diſt.33.q.2.ar.2.q.2.3^{m}./4.diſt.14.q.1.ar.1. q.2.3^{m}./ Ethic.2.lec.3.prin⁰.
*Prædicator 5.6.7. Princeps 3.&c. Principium 25. Prohibitio 2. Prophetia 1.2. Propter 2. Prouidentia 46.

VI

222 Omnis virtus moralis producit operationes, & paſſiones, tamen oportet alias virtutes eſſe circa operationes, & alias circa paſſiones.12ª.q.60.2.o./ Virt.q.1.13.c.
*Prudentia 1.&c. 33. &c. Pudicitia o. Puer 6.&c. Pulchritudo 10.

223 Virtus moralis poteſt eſſe cum paſſione, & triſtitia, & ſine paſſione, nec quælibet eſt circa paſſiones. 1ª.q.95.2.3^{m}./ 12ª.q. 59.o./ 22ª.q.58.9.o./ 4.diſt.14.q.1.art.1.q.3.3^{m}.
*Ratio 19.62. Religio 4.8.9.

224 Multæ virtutes morales ſunt circa paſſiones: tamen eadem virtus poteſt eſſe circa multas paſſiones, propter contrarietatem, vel propter eandem rationem repugnandi rationi. 12ª. q.60.4.o./ 5.c.
*Retributio 1.

225 Virtutes morales circa paſſiones ſunt vndecim, ſecundũ Ariſtotelem. ſ. fortitudo, temperantia, liberalitas, magnificentia, magnanimitas, philotimia, manſuetudo, amicitia, veritas, eutropelia, & iuſtitia. Sed ſunt duodecim cum iuſtitia, quæ eſt circa operationes. 12ª.q.60.5.c.fi.
*Reuerentia 7. Sacramentum 88.89. Sanctitas 4.

226 Eadem virtus moralis. ſ. temperãtia eſt circa omnes paſſiones cõcupiſcibilis, quia ſe conſequuntur, & ordinantur ad idem. Non autem paſſiones iraſcibilis. 12ª.q.60.4.o.
*Sanctus 9. Scientia 90.122.123.

227 Eadem eſt virtus moralis circa contrarias paſſiones.12ª.q.60. 4.c./ 2^{m}.
*Securitas 1. Seueritas.

228 Actus exteriores requiruntur ad perfectionẽ ſecundam virtutum moralium, partes vero integrales ſunt de perfectione prima.4.diſt.16.q.1.art.1.q.4.1^{m}.
*Simplicitas 2. Sobrietas 2. Socrates 1.

229 Vbi in actibus hominis eſt ſpecialis ratio bonitatis, oportet eſſe ſpecialem virtutem.22ª.q.109.2.c./ q.114.1.c./ q.137.1. c./q.140.2.c.prin⁰./ 3ª q.85.2 c.
*Solertia 1. Spes 74.&c. Studioſitas 1.&c. Studium 7.

230 Vbicunque eſt aliquis actus hominis bonus, oportet, quod reſpondeat alicui virtuti humanæ. 22ª.q.17.1.c./q.81.2.c./ q.124.2.c./q.109.1.c / 3ª.q.85.2.c.
*Superbia 2.26 &c. Terra 4. Timor 38. Tirannus 2. Triſtitia 8.

231 Inter virtutes morales tanto aliqua virtus eſt potior, quanto maius aliquid contemnit, vt Deo inhæreat.22ª.q.104.3.c.

232 Quælibet virtus moralis habet duos actus, ſ. circa propriam materiam, & circa proprium finem iam adeptum. Secundus actus manet in beatis, non autem primus. 3.diſt.33.q.1.4.o./ 4.diſt.14.q.1.art.3.q.3.c.

233 Virtutes morales manent poſt hanc vitam in beatis quo ad ſuum formalem. ſ. quo ad ordinem rationis, nõ autem quo ad ſuum materiale. ſ. quo ad inclinationem appetitus ad paſſiones, vel ad operationes huius vitæ.12ª.q.67.1.o./ 2.c./ 3^{m}./4. 1^{m}./ q.68.6.c./ 22ª.q.52.3.2^{m}./q.136.1.1^{m}./ q.181.4.1^{m}./3. d.33.q.1.4.4.o./ d.14.q.1.ar.3.q.2.o./ Virt q.5.2.16^{m}./ 4.o.
* Verecundia 1. Veritas 48.&c. Vindicatio 1.&c. Virginitas 12.33. Vita 46. Vnio 9.

234 Omnes virtutes morales reducũtur ad quatuor virtutes cardinales.22ª.prolog.fi.
*Votum 2. Chriſtus 85.

235 Virtutes cardinales dicuntur, in quibus tota vita moralis firmatur, ſicut oſtium firmatur in cardine 3 diſtinct.33.quæſt.2. artic.1.quæſt.1.c./ 4^{m}./ quæſt.2.c./ Virt.quæſtio.1.12.24^{m}./ quæſt.5.1.o. Cardinales.
*Abſtinentia 1.2.5. Affabilitas o. Andragathia. Angelus 522.

236 Et dicuntur uirtutes principales, quia ſunt circa potiſſimum in materia uirtutum. Cardinales uero dicuntur, quia ſunt fundamenta aliarum uirtutum. Et ſunt uirtutes generales uirtualiter. 22ª.quæſt.129.5.c./ quæſt.134.4.c/ quæſt.137. 2.c./ quæſt.141.7.c./ quæſt.143.c./ quæſt.160.1.c./ 3.di.33. q.2.ar.1.q.1.o.
*Auſteritas o. Caſtitas 1.&c. Confeſſio 5.

237 Solæ uirtutes morales, & prudentia dicuntur uirtutes cardinales, & principales, nõ autem intellectuales, nec theologicæ. 12ª.quæſt.61.1.o./ quæſt.66.4.c./ diſtinct.33.quæſt.2.artic.1. quæſt.2.o./ Virtu.quæſtio.1.12.24^{m}./ quæſtio.5.1.2^{m}/ 4^{m}./ 12^{m}.

238 Et ſunt tantum quatuor. ſ. prudentia, iuſtitia, fortitudo, & temperantia. 12ª.q.61.2.3.o./ quæſt.66.1.1.4.c./ 22ª. quæſt.123. 11.o./ q.141.7.o./ 3.diſt.33.q.2.art.1.q.3.4.o./ Virt.q.1.12. 25^{m}./ 26^{m}./ q.5.1.o.

239 Et capiuntur dupliciter. ſ. vt quatuor conditiones cuiuslibet uirtutis. ſ. diſcretio, rectitudo, firmitas, & modus, & vt determinantur ad principales materias. Primo modo ſunt uirtutes generales, ſecundo uero modo ſunt uirtutes ſpeciales, & realiter diſtinctæ. 12ª.quæſt.61.2 3.4.o./ q.65.1.c./ q.66.3 c./ 22ª q.58.

12^{a}.q.58.8.3^{m}./ q.123.2.11.c./q.149.1. c./princ^{o}./ 3.di.33. q.1.art.1.q.3.o./ d.36.1.c./ Virt.q.1.12.23^{m}./ 26^{m}./q 5.1.c./ 1^{m}./ 5^{m}./ 2.3.c.fi./ Eth.2.lec.8.prin^{o} b.

*Contēplatio 10.18.Continentia 1.&c. Diſcretio.Diuitiæ 6. Donum 34. 38. Dos 6. Epieiceia o. Eubulia 1. Eupſichia o. Eutropelia. Fiducia 4. Finis 95. Fortitudo 10. Habitus 13. Ira 9.32.Iuſtitia o.Latria 3.4.5.Liberalitas 16.&c.Maria 38. Modeſtia 1. Patientia 5. Præceptum 111.112.114. Temperantia 1.&c.

240 Et ſunt quadruplices.ſ.exēplares,politicæ purgatoriæ, & purgati animi.12^{a}.q.61.5.o./ 3.diſt.33.q.1.4.2^{m}./ diſtin.34.q.1.ar.6./ Veri.q.26.8.2^{m}./ Virt.q.5.4.7^{m}.
*Velum 2. Virginitas 1.2.3.29.31. Vitium 10.&c.

241 Virtutes purgati animi habētes ſunt immunes a paſſionibus inclinantibus in contrarium virtuti, & ab inducentibus uoluntatem,non autem a conſequentibus eam. Veri.quæſt.26. 7.6^{m}./ 8.2^{m}.

242 Actus uirtutum cardinalium in beatis erunt circa finem proprium, quem ex actibus earum meritoriis conſequuti ſunt, 3.diſt.34.q.1.3.6^{m}.fi.

243 Non eſt accipere aliquid, in quod ordinetur humanus actus, quod non ſit victus ſecundum virtutem politicam,vel rectitudini eius aduerſum.2.diſt.40 5.c.

Politica, 244 Actus virtutis politicæ nō eſt indifferens, ſed eſt de ſe bonus, Et ſi ſit gratia informatus,eſt meritorius.2.diſt.40.5.c.

245 Virtus ciuilis dirigit in omnibus, quæ ſunt corporis, & quæ propter corpus quæruntur,2.diſt.40.5.c.

Infuſæ, 246 Virtus infuſa eſt maximū bonum ſimpliciter. Virt.q.1.9.7^{m}.
*Actus 112 Apoſtoli 35. Aptitudo. Aſſumere 34.

247 Oppoſitum videtur dicere.1^{a}.q 6.1.2^{m}./ 2 o./ q.26.3.1^{m}.
Du^{m} 318 2^{m}, Reſp^{o} ſicut Du^{o} 287.
*Aureola 15. Bonitas 175.

248 Virtus infuſa eſt maximum bonum ſimpliciter, inquantum per eam ordinatur homo ad ſummum bonum.ſ.ad Deū. Non autem virtus acquiſita, ſed eſt maximum bonum in genere humanorum.Virt.q.1.9.7^{m}.
*Charitas 23. Cognitio 38.39.53. Concluſio 2.4. Conſcientia 8. Conſeruatio 4.10. Conſideratio 4. Contritio 4. Cooperati 4.

249 Solæ virtutes infuſæ ſunt perfectæ,& ſimpliciter virtutes.12^{a}. q.65.2.c./ 22^{a}.q.23.7.c.
*Corpus 15.Corruptio 8.Creatio 29.30.Creatura 18.Dæmō 82.83. Deus 332. Differentia 20.Difficile 8.&c. Diuiſio 5.

250 Sola virtus infuſa eſt principium actus meritorij.Verit.q.24. 14.6^{m}.
*Donum o. Dos 6.7. Duratio 4.Effectus 20.Electio 4.Eleemoſyna 4. &c. Aequalitas 10. Error 1. Eſſe 19. Euangelium 10. Euchariſtia 84.121.257.

251 Quanto virtus infuſa eſt ſufficientior, tanto magis in ipſa,& cum ipſa,Spiritus ſanctus procedit in nobis.4 d.14.q.2.1.4^{m},
*Exorciſmus 14.Facilitas 2.Falſitas 2.Phantaſma 7.8. Femina 3. Fides 106. Forma 58.70. Generatio 11.39. Gloria 22, Gratia 4.5.6.8.108.&c.122, Habitus 13.28. Helias 3.Humidum o. Imaginatio 9.Imago 36.Imperare 6.7.Io 24. Inſtans 30. Intellectus 243.244. Indicium 7.

252 Habitus virtutum infuſarum reſpicientes voluntatem, non poſſunt eſſe informes,quia charitatem conſequuntur. 4.d.17, q.2.ar.1.q.3.c.
*Liberum 3. Lignum 3. Locus 23. Lumen 11. Luminare 3. Lua 9 10. Memoria 9. Meritum 5.

253 Virtus infuſa eſt multo ſufficientior, quàm virtus acquiſita. Ideo maxime Deo nos coniungit, & aſſimilat.1.diſtinct.24. q.2.1.4^{m}.
*Miraculum 5. Pœnitentia 136 Perſeuerantia 2.&c, Pietas 10.

254 Virtus acquiſita diſponit ad naturam humanam,ſed virtutes infuſæ diſponunt hominem altiori modo ad altiorem finem, & altiorem naturam.ſ.ad naturam diuinā participatam. 12^{a}. q.110.3 c./ 22^{a}.q.23.7.c.

255 Virtutes infuſæ augentur per actionem Dei, acquiſitæ vero per actus noſtros, qui etiam diſponunt ad augmentum infuſarum.12^{a}.q.92.1.1^{m}./1.diſt.17.q.2.5.c./ Virt.q.1.11.o.

256 Virtutes acquiſitæ ſicut perficiunt hominem ad ambulandū, ſecundum quod congruit lumini naturalis rationis,ſic virtutes Infuſæ perficiunt hominem,ſecundum quod congruit lumini gratiæ.12^{a}.q.110.5.c.

257 Virtutes infuſæ non auferunt contrarias diſpoſitiones, ſicut virtutes acquiſitæ, ideo patiuntur difficultatem in operando, non autem virtutes acquiſitæ.12^{a}.q.65.3.2^{m}./ 3^{m}./ 3^{a}.q.89. 1.c./ 4.d.14.q.2.2.4^{m}./ 5^{m}./ Virt.q 1.10.14^{m}./ 15^{m}.

258 Virtutes infuſæ auferuntur per quodlibet vnum ſolum peccatum mortale,non autem virtutes acquiſitæ.12^{a}.q.63.2.2^{m}./q. 63.3.c./q.71.4.c./q.73.1.2^{m}./ 22^{a}.q.24.9.10.c./q.133.1.2^{m}./ 3.d.31.q. 1.1.fin./ d.36.5.4^{m}./ Vir.q.1.1.5^{m}./ 9.5^{m}./.quæſt. 2.6.3^{m}./ 13.o.

259 Virtus acquiſita,facit declinare, a peccato,ut in pluribus, nō autem ſemper.Virt.q.1.9.5^{m}./ 10.14^{m}.

260 Per uirtutes acquiſitas,peruenitur ad felicitatem humanam Acquiſitæ.
præſentis uitæ,non autem ad felicitatem cæleſtem. 3.d.33. q.1.ar.2.q.4.c./ 2^{m}./ 4.c./ 5^{m}./ Vir. q.1.9. 6^{m}./ q.5.4.c.fin./ 3^{m}. *Actus 118.

261 Quilibet actus diſponit ad generationem uirtutis acquiſitæ, ſed non complet eam,niſi ultimus actus perfectior aliis, agens in uirtute omnium actuum præcedentium. 22^{a}.q.24. 6.2^{m}./ 1.d.17.q.2.3.c./ 3.d.33.q.1.ar.2.q.2.4^{m}./ 4.d.23.q.1. ar.2.q.1.3^{m}./ Vir.q.1.9.15^{m}.
*Anima 15.24.

262 Actus uirtutis acquiſitæ,non poteſt eſſe meritorius, niſi mediante uirtute infuſa ut ſuperiori. Vir.q.1.10.4^{m}.
*Augmentum 10.Difficile 8.&c.Exemplum 1. Gratia 4.6. 7.Habitus 13.67.75.77.Scientia 90.

263 Finis uirtutis acquiſitæ,eſt bonum ciuile, ad quod dirigit,finis uero uirtutis infuſæ,eſt beatitudo cæleſtis. 12^{a}.q. 63.4.c, 3.d.33.q. 1.ar.2.q.4.c./ 2^{m}./ ar.4.c./ 5^{m}.

264 Virtus acquiſita diminui poteſt per ceſſationem actus eius: non autem uirtus infuſa, quia uirtus acquiſita dependet ab actu ſuo,non autem uirtus infuſa. 22^{a}. quæſt.24.10.o./ 2.d. 17.q.2.5.c.

265 Paſſiones inclinantes ad malum, non tolluntur totaliter per uirtutes,niſi miraculoſe, ſed modificantur plus per uirtutes acquiſitas,ut minus ſentiantur, ſed plus per uirtutes infuſas, ne dominentur,& infallibiliter ſi maneant. Virt. q.1. 4.7^{m}./ 10.14^{m}./ 15^{m}.
*Vſura an 1.&c.

266 Virtutes morales acquiſitæ, non manent poſt hanc uitam, nec uirtutes infuſæ, quo ad actus circa propriam materiam: ſed tantum quo ad actus circa finem. 22^{a}. q.181.4.1^{m}./.3.d. 33.q.1.4.o./ 4.d.14.q.1.ar.3.q.3.o./ diſt.50. quæſt.2. artic.1. q.1.3^{m}.

267 Virtus naturalis,eſt determinata ad unum, uirtus autem rationalis,ſe habet ad multa.12^{a}.q.49.4.2^{m}./ q.50 1.c./. q.55. Natura.
1.c./ 5^{m}./ 2.d.32.o.2.2.1^{m}./ 3^{m}./ 5^{m}./ 3.d.23.q.1.1.c./ 1^{m}./ Virt.q.1.6.c./ 8.c.fi.
*Abiectus.Actio 101.106.113.124.Adam 37. Agens 11.31. 49.55.66.89.&c.Agere 29.33.Animal 17.23.71. Ars 32. 41. 49 Aſcēdere 3.Aſſimilatio 17.22.Baptiſmus 230.Bonitas 75.

268 Virtutes naturales,agunt ex neceſſitate naturæ. Ideo peccatū non poteſt eſſe in actibus earū,ſi ſint uirtutes integræ. Nō autem uirtutes animæ agunt ex neceſſitate.12^{a}. q.71.4.c./ 3^{m}. *Calor 3.&c. Caput 1. &c. Character 14. Cęlum 41. 66. &c. Cognitio 39. 53. Concluſio 2.4. Conſcientia 8.19. Conſeruatio 4.10. Conſideratio 4.Cooperari 4. Corpus 15. &c.Corruptio 8. Creatio 29.30. Creatura 18. Dæmon 82. 83.116.Deus 333.

269 Virtus & potentia rei,poteſt ſe extendere ad præſens & ad futurum,non autem ad præteritum, niſi tunc uirtus fuerit. Contra 2.c^{o}.84 / 4^{m}.
*Differentia 20.Difficile 8.&c.Diſpoſitio 32.&c. Diuiſio 5. Dolabrum.Dos 6.7.

270 Virtus creata præſupponit materiam in qua operetur dupliciter,ſ.uel ut ſubiectum mutationis, ſicut in conuerſionibus naturalibus,uel ut ſubſit terminus a quo, non autem mutationi, ſicut in conuerſione Euchariſtiæ.4.diſtinct.8.quæſt.2. 3. 2^{m}.
*Duratio 4. Effectus 20.Electio 4.Elementum 5 6.7. 19.20. 24. Eleemoſyna 4. &c. Aequalitas 10.Error 1. Eſſe 19.Euangelium 10.Euchariſtia 84.121.257.Exorciſmus 14. Falſitas 2. Phantaſma.2.4.6.7.8.Femina 3.Fides 106.Forma 58.70.Generatio 11.39.Gloria 22.Homo 27.

271 Quælibet uirtus completa,uel uirtus inſtrumētalis,eſt complete in omnibus, ſimul concurrentibus ad unam actionem, ſed eſt in ſingulis incomplete. 1^{a}.q.76. 2.c./ 3.d.18. 1.5^{m}./. 4.d.1.quæſt.1.art.4.q.2.5^{m}./d. 84.2 3. 9^{m}. / Contra 2.ca^{o}. 56. 2^{m}.
*Humidum o.Ieiunium 7. Imaginatio 9. Imperare 6. 7.In 25.Infinitum V. Inſtans 30.Inſtrumentum 11.&c.Intellectus 243.Intentio 22.Iudicium 7. Liberum 3. Lignum 2.Locus 23.Lumen 9.11.Luminare 3.Lux 9.10.Memoria 9. Officiū 2.Operatio 40.Peccatum 193.372. Perfectio 26. Plantæ 4. Puer. &c. Ratio 62. Semen 6.&c.17. Senſus 2.30. Seruitus 23. Sexus 2.

272 Ad uirtutem animæ ſufficit bene ſe habere ad proprium actum,non autem ad uirtutem corporis, ſed requiritur ordo ad uirtutem animæ.3.diſt.33.q.2.ar.2.quæſt.3. 3^{m}./ Ethico, lect.18.prin^{o}.c.
*Spirituale 6.Spiritus 4. Viso.

VI

Quid. 1 Vis eſt omne, quod eſt principium operationis, ſed virtus importat principium operationis perfectæ. 3. diſt. 23. q. 1. artic. 3. q. 1. 3^{m}.

*Ablatiuus 1. Aborſus 2. Abraham 25. Accidens 96. 122. Actus 132. Adulatio 4. Agens 63. Amor 64. 176. 248. 260. Angelus 131. 132. Anima 105. 220. 268. 184. 285. 354. 360. Animus. Appetitus 13. 56. 59. Artificiale 7. Aurum 1. Baptiſmus 158. Bigamia 5. Bonitas 63. Ciminalis. Coactio 9. Cogere. Confeſſio 30. Conſcientia 19. &c. Conſuetudo 41. Contemplatio 26. Continentia 15. 16. Contrapaſſum. Cor 2. Difficile 7. &c. Ducere 8. Dominium 12. Donum 17. Duo 3. Eleemoſina 10. Elephas 3. Enunciatio 5. Aeſtimatiua 1. Euchariſtia 121. 237. Phantaſma 2. 8. Fomes 6. Fornicatio 9. Fortitudo 55. Furtum 5. 7. Gloria 6. Habitus 41. 42. 43. 47. Honor 8. Humilitas 2. 11. Imaginatiua 3. Imperare 6. &c. Infidelis 3. Iuramentum 26. Iuſtitia 32. 58. Lex 4. Liber 16. 29. Machometus. Materia 51. Matrimonium 38. Medicina 11. Militia 3. Motus 51. Neceſſitas 30. Nonneſſe. Pars 49. Paſſio 131. Peccatum 193. Pœna 35. &c. Pœnitentia 123. Perſona 42. 45. Pietas 15. Pluuia 1. Poſſe 6. Præceptum 125. 142. &c. Percipere 2. Præſumptio 1. &c. Princeps 9. &c. Proceſſio 4. 6. 7. Promiſſio 3. Promulgatio 3. 5. Quieſcere 3. Rapina 1. &c. Ratio 54. 56. Reduplicatio 6. Religio 44. Reptile 1. Requiſita. Sacramentum 65. Saphirus 1. Satisfactio 4. 9. &c. Spiritus 1. 7. Sponſa 4. Stuprum 0. Tirannus 0. Tribulatio 2. Verbum 45. Virtus 212. Unctio 14. Voluntarium 1. Vis 7. Vultus.

2 Vis duplex in homine, ſcilicet cognitiua, & affectiua. 1^{a}. quæſtio. 5. 4. 1^{m}. / quæſt. 20. 1. 1^{m}. / quæſt. 80. 1. c. 1^{m}. / 2a^{e}. quæſt. 26. 1. 2^{m}. / 3^{m}.

3 Secundum iura. Vim vi repellere licet cum moderamine inculpatæ tutelæ. 2a^{e}. quæſtio. 64. 7. c. / 4. diſtinctio. 31. quæſtio. 2. 1. 3^{m}.

Quid. 1 Visibile continet duo. ſ. colorem, & ea quæ videntur in tenebris. Anima 2. lec. 14. princ^{o}. / lec. 15. princ^{u} b. Angelus 141. 555. 568. 570.

* Anima 5. 6. Animal 62. Apoſtoli 8. 10. Apparere 1. Cœlum 43.

2 Viſibile cõuenit colori, in ſecundo modo dicendi per ſe, ſicut propria paſſio eius. Anima 4. 4^{m}. / Anima 2. lec. 14. prin^{u}. / ſi. / lib. 3. lec. 10. prin^{a}. a.

*Color 2. 3. 4.

3 Lux eſt plus viſibilis, quam color, qui eſt efficatior ad mouendum diaphanum. Anima 3. lect. 15. me^{u} b. ſi.

*Dæmon 108. Facies 2. Forma 92. Habitus 42. Hæreſis 53. Inſtans 16. 17. Intentio 22. 23. Lucidita 1. Lux 12. &c. Miſſio 3. 4. 5. 6. 21. 37. 38. 30. 40. 41. 42. 44. 45. Mundus 1. Paſſio 24. Poteſtas 19. Senſibile 6. 7. Senſualitas. Timor 9. Transfiguratio 4. Viſio 5. 8. &c. Vnio 20.

4 Omne ſacramentum eſt viſibile. Non autem quicquid eſt in eo eſt viſibile, ſicut virtus ſpiritualis eius, & corpus Chriſti in ſacramento. Vel eſt viſibile, non quidem in ſe, ſed in ſpeciebus, quæ tegunt ipſum, ſicut ſubſtantia aliorum corporum, videtur mediante colore. 4. diſt. 8. quæſtio. 1. artic. 1. quæſt. 1. 3^{m}.

1 Visio. Nomen viſionis extenditur ad ſignificandum omnem cognitionem ſenſuum, & intellectus, propter dignitatem viſus, & certitudinem eius. 1^{a}. q. 67. 1. c. / 1a^{e}. q. 77. 5. 3^{m}. / 2a^{e}. q. 167. 2. 1^{m}. / 3. diſt. 14. ar. 2. q. 1. c. / diſt. 38. 1. 2^{m}. / 4. di. 1. q. 1. ar. 1. q. 3. 2^{m}. / Cont. 3. c^{o} 53. / Quol. 7. 17. c. fi.

2 Viſio eſt actio videntis immanens. 1. di. 40. q. 1. 1. 1^{m}. / Cont. 1. c^{o}. 100. 2^{m}. / Cont. 2. c^{o} 23. 4^{m}.

3 Videri dicuntur, quæ per ſe mouent intellectum, vel viſum ad ſui cognitionem. 2a^{e} q. 1. 4. 5. c.

4 Videre dicitur dupliciter, ſcilicet habere viſum, & vti viſu. 3. diſt. 28. 2. 1^{m}.

5 Viſio triplex, ſcilicet corporalis, imaginaria, & intellectualis, quarum quælibet poteſt eſſe ſupernaturalis. 1^{a}. quæſt. 93. 6. 4^{m}. / 2a^{e}. quæſt. 174. 1. 3^{m}. / quæſt. 175. 3. 4^{m}. / Verit. q. 8. 7. fin. / quæſt. 10. 4. 1^{m}. / & 18^{m}. / quæſt. 12. 7. c. / quæſt. 13. 2. 5^{m}. / Iſa. 1. princ^{u} a. E. / 1^{a}. Cor. 13. lec. 4. princ^{o}. / 2^{a}. Cor. 12. lect. 1. me^{u} D. / Heb. lect. 1. me^{u} A.

*Abſtractio 16. 17. &c. Adam 1. &c. Aduentus 6. 9. Agiographe 0. Amicitia 27. 32. 37. Amor 49. 281. Angelus 200. 201. 205. 271. 449. 559. 610.

6 Viſio corporalis, & intellectualis triplex, ſcilicet per eſſentiam, per ſimilitudinem acceptã a re immediate, & per ſpeculum. 1^{a}. quæſt. 56. 3. c. / 2. diſt. 4. 2. c. / diſt. 23. quæſt. 2. 1. c. / Verit. q. 8. 3. 17^{m}.

7 Viſio quintuplex, ſcilicet extrinſeca, imaginaria ſimplex, imaginaria, compoſita, intellectualis, & experimentalis. 3. diſtinctio 23. L.

8 Principium viſionis intellectualis triplex. ſ. lumen naturale,

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lumen habituale, & primum intelligibile, per quod homo intelligit alia. 2a^{e}. q. 15. 1. c.

*Anima 132. 152.

9 Modus triplex in qualibet viſione. ſ. modus videntis, viſi, & viſionis. Verit. q. 8. 2. 2^{m}.

10 Videre in aliquo dicitur dupliciter. ſ. accipere cognitionem in eo, & rem cognitam intueri repreſentatam in eo. Et ſic patet videre omnia in verbo, non autem primo modo. 1. diſtinct. 32. q. 2. 3^{m}. / 4^{m}.

*Annunciatio 5.

11 Deus videt ſe in creaturis ſecundo modo, non autem primo modo. 1. diſtinct. 32. quæſt. 2. 1. 4^{m}. / 4. diſtinctio. 11. quæſt. 3. 1. 4^{m}.

*Arca 2. Aſcendere 15. 17. Aſſentire 3. Balneum. Beatitudo 4. 22. &c. 37. 72. 82. Beatus 42. 49. 50. 59. Benedictus 1. Charitas 77. Cæcitas 4. 5. 6. Cœli 64. 65. Cherubin 1. Claritas 13. Cogitatio 5. Cognitio 0.

12 In viſione corporali, & imaginaria eſt quædam Trinitas, ſed imperfecta, ſicut & in viſione intellectuali, quia deficit conſubſtantialitas, & coæternitas. 1^{a}. q. 93. 5. 4^{m}.

13 Ad viſionem ſenſibilem, & intellectualem duo requiruntur, ſcilicet viſus, & vnio eius cum viſibili. 1^{a}. q. 12. 2. c.

14 Viſio corporalis quadrupliciter impeditur, ſcilicet per defectum viſus, luminis, obiecti, & per excellentiam obiecti. 4. diſtin. 49. q. 2. 6. 4^{m}.

*Comprehendere 1. 2. Cornus. Damnatio 11. Aenigma 2. Excæcatio 2. Fides 70. 98. 99. Hoſtiarius. Iacobus 2. Inſtans 16. 17. 25. Intellectus 40. 42. Mendacium 18. Mercurius 2. Paradiſus 1.

15 Viſio Chriſti quadruplex, ſcilicet viſio corporalis in hoc mundo, ſpiritualis in animo, æternalis in cœlo, & momentanea in iudicio. Prima dat exemplum viuendi in paupertate, humilitate, & patientia. Secunda dat adiutorium perficiendi in pœnitentia, ſpe, & lætitia. Tertia dat deſiderium perueniendi propter veram iocunditatis puritatem, & puritatis multiplicitatem. Quarta cauſat odium peccati, propter propalationem, viſionem, & præmium iuſtorum. 1^{a}. Corin. 9. lect. 1. medio B.

16 Quilibet beatus poterit oculo corporali videre intima corporis alterius beati, & oculo ſpirituali charitatem, & menſuram eius in alio beato. Verit. q. 9. 4. 1^{m}.

17 Viſio albi, & viſio nigri nõ differunt ſpecie. 3. diſt. 27. q. 2. ar. 4. q. 1. 3^{m}. / diſt. 33. q. 1. art. 1. q. 1. c. Comparatio.

*Actus 39. Amicitia 29. 31. 37. Angelus 201. 204. 205. Damnatio 7. &c. Deus 108. &c. 140. 159. &c.

18 Quanto res videtur a diſtanti, tanto videtur minor, quia videtur ſub minori angulo. 4. diſtinct. 44. quæſt. 2. art. 2. quæſt. 4. 6^{m}. / Verit quæſt. 8. 1. 11^{m}. / Anima 2. lect. 15. med^{o} d. A. / lectio 20 princ^{o}.

*Dies 21. Dionyſius 1. Dos 4. 5.

19 Eadem eſt ſpecies ſpeculi in vidente, & rei viſæ in ſpeculo. 3. diſt. 14. art. 1. q. 4. 1^{m}.

*Euchariſtia 141.

20 Exiſtens in tenebris videt res in loco illuminato, non autem econuerſo, quia multum luminis requiritur ad medium, & parum ad viſum. Anima 4. 4^{m}. / Anima 2. lectio 14. fi. h. D. /

*Faſtidium. Fides 25. 51. 80. 99. &c. 112. 129. 145.

21 Viſio intellectualis eſt excellentior viſione corporali, & imaginaria ſola, non autem cum viſione intellectuali. 3^{a}. q. 30. 3. 1^{m}. / 3. diſt. 3. art. 1. q. 2. 1^{m}. / Verit. q. 12. 7. 1^{m}.

*Frui 1. Fruitio 2.

22 Occupatio exterior facit minus videre in ſpeculabilibus, & clarius in agibilibus propter experientiam, & attentionem. 2a^{e}. quæſtione 40. 5. 1^{m}. / 2a^{e}. quæſtione 181. 2. 2^{m}. / Cont. 1. cap^{o} 4.

*Guſtus 1. Hæreſis 40. 119. Iacob 3. 4. Inſtans 17. Lumen 8. Macharius Martyrium 16. Miſſio 45. Munditia 1. Peccatum 341. Pœna 1. 3. 40. Reuelatio 1. Stella 9. Temeritas 6. Vita 9.

*Chriſtus 117. 132.

23 Videns aliquid, videt omnia, quæ ſunt in eo diuiſim, non autem vnire, niſi comprehendat. Verit. q. 20. 4. 5. c. In communi.

*Adam 1. &c. Agiographæ 0. Amor 281. Apoſtoli 21. Apparere 1. 2. Aſcendere 15. 16. Delectatio 104. 113.

24 Vt viſio corporalis ſit ſupernaturalis, oportet ſemper, quod formentur nouæ ſpecies, non autem in viſione intellectuali, vel imaginaria. Verit. q. 12. 9. c. / 11^{m}.

*Dionyſius 1. Dos 4. 5. Limbus 4. Lux 13. &c. no. Maria 49. Pollutio 3. Prophetia 5. &c. Puer 5. Reuelatio 1. Salomon 2. Scientia 7. &c. Speculatio. Superbia 97. Thomas 3. Videre. Videri. Viſus 2. &c. Chriſtus 117. &c.

25 Viſio ſomnij non eſt in parte intellectiua, ſed in parte ſenſitiua. Verit. q. 18. 6. 14^{m}.

Visi-

Bipliſ. 1 VISITATIO Dei triplex, ſcilicet condemnationis, correctionis, & conſolationis, Iſa. 24. fin / He. 2. lec. 2. me°. K. Angelus 458.

Deus viſitat nos, inquantum ſit nobis præſens, per amorem vel cognitionem. Pſalmus 8. fin. d. fin. Capharnaum. Legatus 1. Manifeſtatio 1. Probatio 2. Simonia 15. 23. 51.

¶ Viſum. Abſtractio 16. Angelus 430. Aoreſis. Aſſentire 3. Aſſiſtere 5. Comprehendere 3. Fides 25. 26. 41. Hæreſis 40. Inſtans 16. Intellectus 39. Lumen 11. 12. 22. Mendacium 28. Opinio 2. Reuelatio 1. Viſibile n. Viſio n.

Quid. 1 VISVS non eſt forma oculi, ſed animæ, ſecundum quod ab ea fluit viſus. Anima 19. 15^m.

2 Viſus non videt extra mittendo, ſed intus recipiendo 4. diſt. 44. quæſt. 2. art. 1. q. 1. c. / Spiritu 9. 12^m. / Cæ. 2. lec. 12. me°. P. / Anima 1. lec. 15 fi. d. B. / Lec 20. prin°. 2. Amor 49. 241. Baſiliſcus. Cœlum 38.

3 Viſus & auditus exterius differunt, non autem interius in mente. Similiter videre & audire. Veri. q. 9. 4. 12^m.

4 Vbi res videatur moueri, nihil differt, an res, vel viſus moueatur. Cæ. 2. lec. 12. me°. E.

* Certitudo 10. 12. Claritas 5. 14. Comparatio 3. Delectatio 73. &c. Excæcatio 2. Fides 79 80. Guſtus 1. Homo 32. Lumen 2. &c.

5 Viſus habitus per generationem naturalem, & viſus cæci, illuminati per miraculum, ſunt eiuſdem ſpeciei. Ideo non poſſent eſſe ſimul in eodem oculo, ſicut nec duo accidentia, vel duæ formæ eiuſdem rationis, non poſſunt eſſe ſimul in eodem ſubiecto 1^a. quæſtio. 94. 5. 1^m. / 12^æ. quæſtio. 63. 4. 3^m. / 2. diſtin. 30. quæſtio. 2. c. 7^m. / Vir. quæſtio. 1. 10. 2^m. Cæcitas 4.

Du^m. 1183. 6 Oppoſitum videtur dicere a ſimile 1^a. q. 1. c. 2^m. / 3^a. quæſtio. 9. 4. 1^m. Reſpondeo ſicut Dubio 1111°.

7 Sicut in viſu eſt duplex actiuum, ſcilicet lux vt primum mouens, & color vt mouens motum, ſic in intellectu eſt quaſi primum mouens, lumen intellectus agentis, & quaſi mouens motum, ſpecies per ipſum facta intelligibilis in actu. 3. diſt. 14, art. 1. q. 2. c. fin. Nicticorax 1. Nocturnus. Orizon 1. Palpebræ. Præſtigium 1.

8 Vtimur pertinentibus ad viſum in intellectualibus, quia viſus ſpiritualior, & ſubtilior eſt ceteris ſenſibus, ratione obiecti, & ratione immutationis 1^a. quæſtio. 67. 1. c / 3. diſtinctio. 24. artic. 2. quæſt. 1. c. / Contra 3. c°. 53. fin. / Anima 13. c. / Meta. lec. 1. prin° a. I. &c. / Anima 2. lect. me°. h. D. A. / Lec. 20. prin°. a.

9 Soli ſenſus viſus & auditus, ſunt diſciplinabiles. Anima 2. lec. c4. fin. h. A. / Senſu lec. 2. fin. h. A.

10 Senſibilia communia percipiuntur præcipue per tactum, & plus per viſum. 3^a. quæſtio. 55. 6. 4^m / Meta. lec. 1. prin°. 2. fin. Prophetia. Pulchritudo 5 Senſibile 6. 7. Senſus 18. Talpa. Videre. Videri Viſibile n. Viſio n. Viſum.

11 Viſus corporis glorioſi erit perfectiſſimus. Ideo ex minima immutatione poterit videre. Et multo magis a remotis, quia videbit ſub angulo multo minori. 4. diſtin. 44. q. 2. artic. 1. q. 4. 6^m. / art. 3. q. 2. c.

Quid. 1 ¶ VITA. Hoc nomē vita, ſumitur ab apparenti exterius, ſcilicet a mouere ſe, ſed imponitur ad ſignificandum naturam cui hoc conuenit. 1^a. q. 18. 2. c. Actio. 88. Angelus. 24. 77. Anima. 216. 293. 335. 349. 353. 357.

2 Vitæ nomen, prius conuenit operationibus, a quibus translatum eſt ad eſſe. 3. d. 35. q. 1. 1. 1^m.

3 Vita quandoque pro eſſentia rei ponitur, vt Auguſtinus dicit. 1^a. q. 54. 1. 2^m.

4 Propria ratio vitæ, eſt hoc, quòd aliquid eſt natum moueri per ſeipſum, large accipiendo motum, prout etiam intellectualis operatio, motus quidam dicitur. Anima. 2. lec. 1. fin. me°. c. fi.

5 VITA primo manifeſtatur per hoc, quod aliquid mouet ſe. Ideo omne mouens ſe quocunque motu, viuit proprie, & nihil aliud, niſi metaphorice. 1^a. quæſt. 18. 1. o. /. 2. 3. c. /. 22^æ. quæſt. 179. 1. c. /. 3. diſtin. 35. quæſt. 1. 1. c. /. 4. diſtin. 14. quæſt. 1. art 3. quæſt. 3. c. /. diſtin. 49. quæſt. 1. art. 2. quæſt. 3. c. /. Con. 1. c°. 97. /. Verit. quæſt. 4. 8 c. /. Potentia. quæſt. 10. 1. c. /. Io. 14. lec. 2. prin°. c. C. /. c. 17. le. 1. me°. c. C. /. Anima. 1. fin. /. Lib°. 2. lect. 1. me°. c. fi. Animal. 38. Aqua. 2. Calcaneus. Character. 45. Cauſa. 17. Cælum. 190 Cibus 2. 3. Circunciſio. 35. &c. Cor. 2. &c. Corpus. 26. Embrio. 4. Eno. Aeternitas. c. Falſitas. 21. Innocentia. 10. Inſenſibilitas.

6 Vita manifeſtatur duplici opere, ſcilicet cognitione & motu 1^a. q. 75. 1. c / Anima le. 3. prin°. 2. k.

7 Vita non ſe habet ad viuere, ſicut eſſentia ad eſſe, ſed ſicut curſus ad currere, quorum vnum ſignificat actum in abſtracto, & aliud in concreto. Vnde non ſequitur, ſi viuere ſit eſſe, quod vita ſit eſſentia, licet quandoque vita pro eſſentia ponatur, ſecundum quod Auguſtinus dicit, quod memoria & intelligentia & voluntas ſunt vna vita. Et ſic non accipitur a Philoſopho cum dicit, quód actio intellectus eſt vita. 1^a. quæſt. 18. 2. c. / quæſt 54. 1. 2^m. / 22^æ quæſt. 179. 1. 1^m. / Con. 1. c°. 98. 1^m. / Opuſc. 42 prin°. Intellectus 63 Leo. 2. Solidum. Studium 9. Veritas 35. 55. Vitale. Viuens. Viuere o. Viuificare o. Viuum.

8 Cauſa longitudinis vitæ animalium, eſt humidum non facile deſiccabile vel congelabile, & calidum non facile extinguibile, quia vita in calido, & humido conſiſtit. Anima 8. 11^m.

Aeterna. 9 Vita æterna. Quilibet intellectus creatus, videns eſſentiam dei, ex hoc fit particeps vitæ æternæ. Con. 3. cap°. 61. Amor 27. 28. Angelus 24 Beatitudo 3. Bonitas 119. Conſilium 24. Fides 91. 155. Gloria 23. 25. Gratia 36. 38. 140. 142. 144. Hymnus. Lex 106 128. Liber 15. &c. Meritum 45. 61. 62. Odium 10. 12 Operatio 53. Oratio 49. 51. 53. 55 57. 60. Paradiſus 1. 8. Paſſio tot. 130. Pax 7. Peccatum 19. 21. 13. 165. 405. Pœna 78. &c. Prædeſtinatio 2. 22. 49. Princeps 1. 1. Pſalterium 1. Quies 5. 6. 7. Sacramentum 141. Saluari o. Sanctus 4. Scientia 132. Spes 10. 21. &c. 54 Suffragia 5. 8 11. Temporale 4. Theologia 24. Veritas 34. Vocatio 1. Viura 10.

Diuiſio. 10 Vita duplex, ſcilicet in actu, & in potentia Ephe. 3. lectio. 4. me°. G.

11 Vita ſiue viuere, poteſt accipi tripliciter, ſcilicet pro eſſe viuentis, pro operatione vitali, & pro principio directiuo actiuum ſeu operationum vitalium. 1^a. qo. 18. 2. c. / 1^m / 4. 4^m. / quæſt. 54. 1. 2^m. / 12^æ. quæſt. 3. 2. 1^m / quæſt. 56. 1. 1^m. / quæſt. 31. 5. 1^m. / 22^æ. quæſt. 19. 7. c. / Meta. lect. 1. me°. / Anima 2. fi / Li°. 2. lec 7. fi. d.

12 Vita cuius actor eſt Deus, eſt triplex, ſcilicet naturæ, gratiæ, & gloriæ. 12^æ. quæſtio. c 12. 4. 3^m. / 3. diſtinct. 28. L. / Pſal. 41. fin. C. I.

13 Vita tertia permanentior eſt, quam prima, ſed per accidens eſt econuerſo. Ver. q. 7. 6. 7^m.

14 Gradus vitæ quintuplex, ſ. plantarum, animalium, hominū, angelorum, & Dei Con. 4. c°. 1c.

15 In angelis eſt perfectior intellectualis vita, quam in hominibus. Con. 4. c°. 13.

16 Vita attribuitur nutritiuæ, quia prior eſt inter principia vitæ, in corruptibilibus. 4. d. 17. q. 1. ar. 3. q. 3. c. / Verit. quæſtio. 14. 5 12^m.

In Deo. 17 In Deo eſt perfectiſſime & maxime vita. 1^a. q. 18. 3. c. / Con. 1. c°. 97 / Li°. 4. c°. 11. / Io. 14. lec. 2. princ°. c. C. Meta. 12. le. 8. me°. d.

* Aeternitas 1. Fons 1. Hæreſis 84. In 25. 27. Liber 16. &c. Lignum o Malum 66.

18 Vita dei, eſt eſſentia eius. 1^a. quæſt. 18. 4. 1^m. / Cont. 2, c°. 98. / Li° 4. c°. 13. fin.

19 Deus eſt ſuum viuere, ideo non habet principium viuendi. 1^a. q. 18. 3. 2^m. / Con. 1. c°. 98. / 99. 2^m. / In. 14 lec. 2. prin°. c. C. / Meta 12. le. 8. me°. d.

20 Viuere dei, eſt ſuum intelligere. 1^a. q. 18. 3. c. / 2^m. / 4. c. / Cō. 1 c°. 98 / 99. 2^m.

21 Vita dei, eſt ſempiterna, & ſine ſucceſſione. Con. 1. c°. 99.

22 Omnia creata ſunt vita in deo, quia quicquid eſt in deo vt intellectum, eſt ipſum viuere dei, & vita eius. 1^a. quæſt. 18. 4. c. /. Con. 4. c°. 13. fi. / Verit. q. 4. 8. o.

23 Deus eſt vita animæ effectiue, & mediante gratia, ſed anima eſt vita corporis formaliter & immediate. 12^æ qu. 110. 1. 2^m. /. 22^æ. q. 23. 2 2^m. /. 3. d 6. q. 3. 1. 4^m.

24 Quæ ſecundum nullum tempus ſunt, poſſunt dici eſſe vita in Deo, ſecundum quod viuere nominat intelligere tantum, non autem vt nominat principium operationis. 1^a. quæſt. 18. 4. 4^m.

25 Mala non ſunt vita in Deo, quia non ſunt ab eo creata, nec conſeruata, nec habent rationem propriam in Deo. Cognoſcuntur enim a Deo per rationem bonorum. 1^a. quæſt. 18. 4. 4^m. Peccatum 169.

26 Vita rerum attribuitur ſpiritui ſancto, inquantum res mouētur a deo. Sed vita rerum appropriatur verbo, inquantū ſunt in deo, ut cognitæ ab eo. 1^a. q. 18. 4. b. /. 3. d. 31. q. 1. ar. 2. q. 1. 5^m. /. Ver. q. 4 8. 3^m. / Io. 14. lec. 2. me°. c.

Chriſti. 27 In Chriſto fuit duplex vita, ſ. vita diuina, & vita humana. Quol. 9 3. 1^m.

* Agnus 4.

28 Chriſtus non vixit conuerſando cum hominibus uſque ad finem mundi, quia derogaret reuerentiæ eius, & ſpiritualitati noſtræ. Con. 4. c° 55. fin^m.

29 Chriſtus non debuit eligere vitam ſolitariam, ſed conuer-

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ſtri familiariter cum hominibus, ut doceret publice, liberaret, & attraheret eos. 22ſ.q.25.5^{m}./ 3^{a}.q.40.3.0./ 2.c./ 3^{m}. Lex 118 119 Paupertas 7.

30 Chriſtus non vixit ſemper in publico, ſed quandoque ſolitarius, propter exemplum, quietem, orationem, & ut vitaret fauorem & oſtentationem. 3^{a}.quæſtio.40.1.3^{m}. Prædicare 21. Chriſtus 90.

31 Chriſtus elegit vitam actiuam, non quidem corporalem, ſed ſpiritualem, ſcilicet doctrinæ, & prædicationis, quia eſt optima. 3^{a}.q.40.1.2^{m}./ 2.3^{m}.

Hominis. 32 Chriſtus non debuit ducere vitam auſteram, ſed conformem aliis in cibo & potu. 3^{a}. quæſtio, 40. 2. 0. / quæſtio. 41. 3. 1^{m}.

33 Vita naturalis, pertinet ad ſubſtantiam hominis. Ideo non ſuſcipit magis & minus. 22ſ. q.112. 4 3^{m}.

34 Vita vniuſcuiuſque hominis, eſt id in quo maxime homo delectatur, & cui maxime intendit. 1^{a} q.18.2. 2^{m}./ 22ſ. q.81. 1.5^{m}./ quæſt.179. 1.c./ 3.diſt.35.q.1.1.c./ art.2.quæſt.1.2.c./ 4.diſtin.49.quæſt.1.art.2 quæſt.3.c./ Opuſc 8,c^{o}.165. Abſtinentia 7. Abſtract o 28 &c. Achademici. Adam 70. Agnus 4. Amicitia 42. Amictus. Amor 35.45.47.49 Apertio 2. Apoſtaſia 9. Apparere 9. Artificiale 5. Beatitudo 3. Beatus 2. Bellum 2. Beneuiuere. Bonitas 179. 208. Calcaneus. Charitas 128. Cœlum 102. Cibus 2 3. Cythara. Cognatio 5. Contemplatio 18.

35 Vita hominis duplex, ſcilicet corporalis, & mentalis: Secundum vitam ſecundam, eſt nobis communicatio cum Deo & angelis, hic quidem imperfecte, ſed in patria perfecte, non autem ſecundum primam. 1^{a}.quæſtio.95.1.1^{m}./22ſ. quæſtio. 23.1.1^{m}. Debitum 21. Diuitiæ 5. Diuortium 3. Dos 1. Eleemoſyna. 31. Embrio 3. 4. Euangelium 6. Euchariſtia 245. 251.

36 Vita hominis triplex, ſcilicet practica, ſpeculatiua, & voluptuoſa. Prima proprie eſt humana, ſecunda angelica, ſed tertia beſtialis. 12ſ.quæſtio.3.2.1^{m}./ 22ſ.quæſtio. 179.2.1^{m}./ 3^{m}./ 3.diſtin 35.quæſtio.1.1.c./ Virt. quæſtio.5. 1.c./ Ethic. lec.5.prin^{o}.c. Experientia 11. Falſitas 21. Fœlicitas 6. Fides 91. &c. Finis 35 Fons 1. Fortitudo 44. Gloria 2. 23. Gratia 86. Honor 11. Humilitas 4. Ieiunium 3. Infidelis 2. Inſenſibilitas 1. Intellectus 23. Io.5. Iuuetus 2. Lex 106. Liber 14.16.&c.

37 Recte viuere contingit dupliciter, ſcilicet virtute, & libero arbitrio 2.diſt 27.2.6^{m}. Lignum o. Mane. Matrimonium 3. Membrum 12. Meritum 61. Miraculum 42. Modeſtia 4 Mora 7. 15.29. Mutuum 5. Obedientia 37. Obſtinatio 1. 2. Operatio 53. Ordo 94. Peccatum 269.&c. Pœna 66.69. Pœnitentia 46. Perfectio 10. Perſeuerantia 9. Prædicare 16. Principa 3. Prophetia 11. Prudentia 10.39. Pſalmus 10. Radix.3. Rectitudo o. Religio 28.41.44.73.74 94.B. Reſpiratio o. Reſurrectio 55.

38 Deus reddit vitam ſanctorum conſpicuam, ad exemplum bonorum, & ad damnationem malorum. Iob.lec.1.ſi.H. Renouatio 11. Res 9. Sapientia 21. Senſualitas 16. Septimus. Spectacula 1 Status 9.12. Tabernaculum 3. Talus.

39 Vita abſtinentium in ſolitudine, & vita communis in communi conuerſatione, approbantur exemplo Chriſti, & Ioannis Baptiſtæ. 3^{a}.quæſt.40.1.1^{m}.3^{m}./ 22^{m}. Temperantia 7. Theologia 12. Tyrannus 8. Tribulatio 4.8. Turbatio 3. Veritas 33. 56 Via 8.

40 Viles doctores, & rectores Eccleſiæ, raro parum viuunt, quia conſeruantur a Deo, propter vtilitatem. Matth.25. m^{o}.b.1./ Io.2. lec.4. me^{o} 2. k. Virtus 144.233.235.16..266. Viſera 31. 32.38.48.49. 50. 53. 76. 80.94.127 135.154.173.176.177. 181.183. 184.185.303 Chriſtus 214.

41 Homines diutius viuebant, ante diluuium, quàm poſt, virtute diuina tantum, ad multiplicandum genus humanum 2. diſt.32.q.1.3.4^{m} / Ma.q.4.8.11^{m}.

Actiua. 42 Vita in vniuerſali non diuiditur per vitam actiuam & contemplatiuam, ſed tantum vita hominis, 22ſ. quæſtio. 179.1. 2^{m}./ 2.c./ 3.d 35.q.1.1.4^{m}.

43 Vita igitur hominis ſufficienter diuiditur per vitam actiuam & contemplatiuam. 22ſ.quæſtio. 179.0./ 3.diſt.35. q.1.1.0./ Cont.1.c^{o}.9: 4^{m}.

44 Vita actiua, eſt tantum in hac vita. 1^{a}.q.20 4.3^{m}./ 12ſ.q.67. 5.2^{m}./ quæſt 68.6 3^{m}./ 22ſ.quæſt.81.4.0./ 3.diſtin.35. quæſtio.1.4.c / quæſt.3.artic.1 quæſt.3.2^{m}./ diſtin.35. quæſtio.1. artic.4 q.3.0./ Cont.3.c^{o}.63.fin. Verit.quæſt.31.4.1^{m}. Baptiſmus 174.175.203.

45 Vita actiua conſiſtit in omnibus agibilibus, ſed principaliter in his quæ ad alterum ſunt, ſicut in optimo agibili, ſcilicet in actibus iuſtitiæ. 22ſ. quæſtio. 181. 1. 1^{m} / 3. diſtinctio. 35. quæſtio. 1.articulo 3. quæſtio. 1. o. Beatitudo 3. 18. 15.20. 28. 35. 68. 76. 117. 129.130.135. 136. Beatus 2.

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46 Omnes actus virtutum moralium, pertinent eſſentialiter ad vitam actiuam, etiam actus prouidentiæ. 22ſ.quæſtio.180.2.c./ quæſtio.181.1.2.0./ Opuſc.17.c^{o}. 7.7^{m}. Bonitas 170. Circunciſio 35.36. Delectatio 101. Deus. 170. &c. Docere 1.

47 Cognitio practica agibilium, pertinet eſſentialiter ad vitam practicam, non autem cognitio factibilium. Sed cognitio ſpeculatiua æternorum, præexigitur ad vitam practicam, tantum vt cauſa, non autem eſſentialiter. 22ſ. quæſtio.181.2. o / 3. diſtinctio. 35. quæſtio. 1. artic.3. quæſtio. 2. o. Lia. Maria 24 Obedientia 11. 37. Turtur 4. 5. Virtus 76.

48 Vita actiua duplex, ſcilicet interior, & exterior. Prima adiuuat vitam contemplatiuam, non autem ſecunda, ſed impedit eam. 22ſ.quæſtio 182.3.0. Angelus 24.625. Artificiale 5. Beatitudo 53.&c.68.117.135. Reſpectu contemplatiuæ.

49 Vita actiua diſponit ad vitam contemplatiuam, quam nullus poteſt aſſequi perfecte, niſi prius ſit perfectus in vita actiua. 22ſ.quæſtio.181.1.3^{m}./ q.182.1.2^{m}./ 4.c./ 3. diſtin.35.q.1. art 3 q 3 c./ 3^{m}.

50 Virtutes perficientes in vita actiua, etiam virtutes acquiſitæ, non oportet quòd tollantur, quando tranſitur ad vitam contemplatiuam 3.diſt.33. q. 1.4.2^{m}.

51 Sicut intellectus eſt rationis cauſa & principium, ita & vita contemplatiua reſpectu vitæ actiuæ 3.diſtinct.35. quæſtio.1. artic.3.quæſt.2.c.

52 Vita contemplatiua, eſt finis vitæ actiuæ.3. diſtinctio.35. quæſtio. 1 artic.4. quæſtio.1.c./ Opuſc.17.c^{o}. 7.7^{m}. Bonitas 170. 179.

53 Immo vita actiua & contẽplatiua, fine & materia diſtinguuntur, quia materia primæ ſunt bona temporalia, materia vero ſecundæ, ſunt bona æterna. Veri. q.11.4.c. Reſpondeo Dubio 1184°. Differentia 25. Du^{m} 1184.

54 Dilectio Dei, eſt principium eorum quæ ad vtramque vitam pertinent. 3.d.30.4.2^{m}. Donum 18.33.35.

55 Dilectio Dei & dilectio proximi, quo ad actum interiorem, pertinent ad vitam contemplatiuam, quo autem ad actus exteriores, pertinent ad vitam actiuam. 3.diſtinct.30.3. 2^{m}./ Virt.q.2.4.8^{m}.

56 Præcepta Dei pertinent ad vitam actiuam, & contemplatiuam, ſed conſilia ſunt inſtrumenta vitæ contemplatiuæ. Quol.4 24.5^{m}. Fides 93. Gratia 144.

57 Vita contemplatiua directius & immediatius eſt ad dilectionem Dei, quam proximi, ſed vita actiua eſt econuerſo. 22ſ.q.182.2.0.

58 In vita contemplatiua, homo conuenit cum Deo & angelis, ſed in vita actiua cum animalibus, licet imperfectæ. 12ſ. q.3. 5.c. Intellectus 263. Lia. Obedientia 11. Prædicare 16. Profeſſio 2. Pulchritudo 10.

59 Vita contemplatiua habet Deum familiariorem, ſed vita actiua eſt fructuoſior. Ideo prima ſignificatur per Ioannem, propter hoc prædilectum à Chriſto, ſecunda vero per Petrum. 1^{a}. quæſt.o.20. 4. 3^{m} / diſtin.31.quæſtio.2.artic.3. quæſt.3.c.

60 Vita contemplatiua ſecundum ſuum genus, eſt ſimpliciter nobilior, & maioris meriti, & prior quam vita actiua. 12ſ.q.57. 1.c./ 22ſ.q.152.2.4.c./ q.153.2.1^{m}./ q 182.2.0./ q.188.5.0./ 3^{a}.q.40.1.2^{m}./ 3.d.30./ 2^{m}./ d.33 q.1.4.2^{m}./ d.35.q.1.4 0./ Cont.3.c^{o}. 63.fin./ 133 Verit.q 11.4 0 / Verit.q.1.21.24^{m}./ Quol.3.17.6^{m}./ Opuſc.17.7.7^{m}.

61 Immo eſt econuerſo.3.d.35.quæſt.1.4.0. Reſpondeo Dubio 1185°. Quaternarius. Du^{m} 1185.

62 Vita actiua ordinata ad ſalutem proximorum, eſt vtilior vita contemplatiua. Non autem eſt ad ſe tantum. Sed contemplatiua eſt dignior vtraque. 3.diſtinct.35.quæſtio.1. artic.4. quæſtio.1.0. Religio 18.41. 92.93. Reſurrectio 38. Satisfactio 19.

63 Vita actiua quæ profectui aliorum inuigilat, eſt intenſioris meriti, & fortioris charitatis ſecundum genus ſuum quam vita contemplatiua. Sed eſt econuerſo, reſpectu ſui tantum. 3.d.35.q 1.art.4 q.2.0. Summum.3.

64 Oppoſitum videtur dicere. 22ſ.q. 182. 2.0. Reſpondeo ſicut Dubio 1185°. Du^{m} 1186

65 Vita actiua eſt maioris meriti, quàm vita contemplatiua, quo ad dimiſſionem culpæ, & quo ad ſatisfactionem, quia eſt laborioſior. Sed eſt econuerſo, quo ad conſequutionem gloriæ, quia contemplatiua eſt purior. 3 diſt.35.q.1.art.4. q.2.0. Virtus 170. Voluntas 10.82.

66 Oppoſitum videtur dicere. 22ſ.quæſtio.182.2.0. Reſpondeo ſicut Dubio 1185°. Du^{m} 1187.

67 Opus actiuæ vitæ duplex. ſ. ſpirituale, ut prædicare & docere, & opus corporale, ut recipere hoſpites, & ſeruire infirmis. Primum eſt melius quàm ſint opera vitæ contemplatiuæ, nõ aũt

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ſecundum.22æ.4.188.6.c./ 3.quæſt.40. 1.2m./ Veri.quæſtio. 11.2m.

68 Oppoſitum videtur dicere 22æ. q.182.2.o. Reſpondeo ſicut Dubio 1185º.

69 Vita actiua in præſenti, durabilior eſt, quàm vita contemplatiua. ex defectu noſtro, non autem ſecundum ſe. 22æ.q.181. 4. 3m.

70 Ambę poſſunt eſſe ſimul in eodem. 22æ.q.182.1. 1m./ 3m./ 3. d 35.q.1.art.3.q.3.o.

71 Quidam ſunt aptiores ad vitam actiuam, quàm ad vitam contemplatiuam, quidam autem econuerſo. 22æ. q. 181. 4. 3m./ Cont.3. cº. 133.fi.

72 Prædicatores & prælati, debent eſſe perfecti in vita actiua & contemplatiua 22æ.q.182.1.1m./ 3.d.35.quæſt.1.ar.3.q.3.o./ Virt.q.2.11.6m.

Contempla-tiua. 73 Vita ſpeculatiua eſt ſupra hominem. 22æ. q.52. 1.c./ q.188. 8. 5m.

* Angelus 625. Baptiſmus 174.175.203.244.

74 Nihil eſt ita ſimile, perfectæ, & vltimæ fœlicitati, ſicut vita contemplatiua. Cont.3.cº. 63 fi.

75 Vita contemplatiua eſt tantum in intellectu. 22æ.quæſt.180. 1.o./ 2.1m./ 7.1m./ 3.diſtin.35.q.1.arti.3.q.1.c./ Verit.q.22. 11.11m.

Dem.1189. 76 Immo eſt etiam in inquiſitione rationis, & in affectu. 22æ. q.180.1.o./ 2.1m./ 7.1m./ 3.d.35.q.1.art.2.q 2.o. Reſpondeo Dubio 1189º. Bonitas 119. Character 6.45. Circunciſio 35. 36. Confeſſio 18. Contemplatio o. Delectatio 91.101.

77 Vita contemplatiua, eſt tantum in intellectu eſſentialiter, & principaliter in actu eius, ſed vtitur inquiſitione rationis vt medio, & eſt cauſaliter, antecedenter, & concomitanter in affectu. 22æ.q.180.1.o./ 2.1m./ 7.1m./ 3.diſt. 35. q.1. artic.2. q.1.2.o./ ar.3. q.1.c./ Verit.q.22. 11.11m. Docere 1. Euchariſtia 250. Fœlicitas 1. Finis 81.

78 Vita contemplatiua principaliter conſiſtit, in cōtemplatione diuinæ veritatis, ſed diſpoſitiue conſiſtit in contemplatione cuiuſlibet veritatis. 22æ. q.180. 4.o./ 7.c./ q.181. 4. 2m./ q. 182.2.c./ 3.diſt.35.q.1.art.2.q.3.o.

79 Vita contemplatiua habet vnum actum principalem, ſcilicet contemplationem veritatis, in quo maxime perficitur veritatis contemplatio, & habet multos actus ſecundarios. 22æ.q. 180.3.4.o./ 3.d.35.q.1.3.o. Gloria 6.

80 Ad eam quatuor pertinent, ſcilicet virtutes morales, aliqui actus, contemplatio effectuum Dei, & Dei contemplatio. 22æ. q.180.4.c. Gratia.40.42.49. Intellectus 300. Maria 24. Obedientia 11. Prædeſtinatio 2.

81 Actus immediate directi ad Deum, etiam exteriores, pertinent ad vitam contemplatiuam. 4.d.15.q.4. art.2. q.1.2m.

82 Et eſt diuturna duplicitet, ſcilicet ſecundum ſe, id eſt ratione obiecti, ſcilicet Dei, & quia caret contrario, & quo ad nos q. a eſt in intellectu, & ſine labore. 1ª.q.20.4.3m./ 22æ.quæſt.180. 8.o./ 3.d.35.q 1.art.4. q.3. o.

83 Vita contemplatiua hic incipit, ſed conſumatur in patria. Con.3.cº.63.fi. Religio 93. Sacramentum 141. Scriptura 20. Spes 23. Status 9. Suffragia 5. 11. Tabernaculum 3. Tribunum 6. Tuba 2. Tutor 4.

84 Quilibet tenetur participare de vita contemplatiua. 3. diſt. 36.3.5m.

85 Vita contemplatiua non ordinatur ad aliud, in eo in quo eſt. 3.d.35.q.1.art.4.q.1.c. Item ſides 91. &c.

¶ Vitale. Anima 128. Cor.2.5.8.&c. Semen 6. Vita 12. Vnū o.

¶ Vitare. Aaron 3. Abominatio. Abhorrere. Accidēs 69. Adā 60.61. Adoratio 7.8. Alienum 8. Amicitia 33.41. Baptiſmus 37. Bonitas 228. Campſoria 8. Cauere. Caute. Cautela. Cognitio 78. Contumelia 6. Correctio 17. Culpa 5. 7. Dæmon. 52.60.&c. Derelinquere. Deſerere. Deſponſaº. Difficile 21. Dimittere. Diuitię 4. Dubitatio 4. Euchaª.131. Euitare. Excommunicatio 24.&c. Familiaritas 1. Fornicatio 13. Gratia 166.167.168 178. 179.180. 181.182.183.185.186. Hæreſis 60. Incarcerare. Infidelis 1. Innocentia 21. Inſipientia 2. Iuſtus 21. Labor 2. Lex 38. Ludus 3. 6. Luxuria 25. Malum 22. 63. Maria 57. Matrimonium 48. 55. Medicus 5. Mendacium 14. Meretrix 5. Metaphora 7. Mors 20. Nicolaus 2. Omiſſio 15. Peccatum 155.156. 276.385.396. Perfectio 66. Præceptum 60.80 Princeps 11. Refugere. Reſiſtere 2. Rus. Scriptura 11. Spectacula 2.3. Timor 39. Triſtitia 9. Verecundia 14.15. Vita 30. Vſura 71.73.74.76.87.217. Vxor 19.20. Chriſtus 29.

¶ Vitiari. Deprauari. Vitium o. Vſura 73.

Excuſatio. ¶ Vitioſitas. Regula eſt generalis apud omnes doctores, & forma eſſe debet, quòd nulla conditio ſiue circunſtantia poteſt excuſare aliquem actum vitioſum ſiue habitum, niſi ſecundū quòd poteſt tollere rationem, vitioſitatis ab eo. Opuſcu.73. cº.6. Amicitia 23. Cultus 6. Delectatio 84. Epieicea 8.

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Innocentia 14. Inquirere 2. Negociatio 1. Neſcire 4. Peccatum 143. 148. Periculum 1. Scientia 91. Sodomia 2. Suſcipio 1. Turpitudo 1. Veſtis 7. Virginitas 37. Vitiari. Vitium o. Vſura 91.92.136.209.

¶ Vitis. Euchariſtia 71. Venter 3. Vinum o.

1 ¶ VITIVM vniuſcuiuſque rei videtur eſſe, quòd non ſit diſpoſita, ſecundum quòd conuenit ſuæ naturæ. 12æ. q.71.1 2.c. Quid.

2 Vitium eſt habitus aut affectio animi, in tota vita inconſtās, & a ſeipſa diſſentiens, ſecundum Tullium. 12æ. q.71. 1.5m. Accidia 5.7. Accuſatio Actus 12.174. Adulterium 8. Amor 192.194.217. Angelus 487. Appetitus 14 73.

3 Vitium intantum eſt contra naturam hominis, inquantum eſt contra ordinem rationis. 12æ.q 71.2.c fi.

4 In plus ſe habet vitium, quàm ægrotatio vel morbus, tam in anima quàm in corpore, ſicut etiam virtus in plus ſe habet quàm ſanitas. Et ideo virtuti conuenientius opponitur vitium, quàm egrotatio vel moribus, & vitium poteſt eſſe ſine eis & non econuerſo. 12æ quæſt.71.1.3m fin./ a c.prinº. Aſtutia 1. Auaritia 15.16.26. Banauſia. Beneficium 9.

5 A vitio nomen vituperationis detractum creditur, ſecundum Auguſtinum. 12æ. quæſt.71. 2. c. Capitale o. Caro 1. Cognitio 23. Contritio 31. Crudelitas. Curioſitas 1. Datio 13.17. Ebrietas 2. 13. Aeſtimatiua 2. Fornicatio 19 Fortitudo 36. Galilæa 3. Generatio 50. Gloria 10. Gratitudo 4. Gula 2, 3.5.10. Habitus. 67.

6 Vitia ſumunt ſpeciem a fine proximo, genus autem & cauſam, a fine remoto. 22æ.q 11.1.2m./ q. 111.3.3m Hæreſis 2. Imprudentia 4. Inſenſibilitas. 1. 3. Inuidia 5. Hipocriſis 1. Ira. 1. 2. 16.18.80.84.

7 Aliquis actus pertinet ad aliquod vitium tripliciter, ſcilicet directe ſeu eſſentialiter, antecedenter, & conſequenter. Ma. quæſtio. 8.3. 7m. Iracundia 1. Ironia 1. Iuſtitia 45. Lepra 4. Lex 171.

8 Non eſt contra rationem vitij capitalis, quòd vnum capitale oriatur ex altero, quia inuidia manifeſte oritur ex vanagloria. 22æ.quæſt.36 4.1m./ quæſt.118.7.3m./ quæſt.132.4. 1m./ quæſt.153.4.2m./ Ma.quæſt.8 5m./ 2.1m. quæſt. 13. 3.3m./ q. 15.4.2m.

9 Non oportet filias alicuius vitii capitalis, eſſe eiuſdem generis cum eo. 22æ q.118.8.1m./ quæſt. 153.5. 1m. Luxuria 6.7. 9.13.15.19.26. Maceratio 1. Malitia 2. Malum 64 Medium. 26. Mollities 3 Negociatio 1 2.

10 Vitia oppoſita virtutibus theologicis, non reducuntur ad vitia capitalia, ſicut nec virtutes Theologicæ ad virtutes Cardinales. 22æ.quæſt.10.1.3m. Obedientia 2. Odium 2. Paruificentia. Paſſio 59. 60. Pax 25. Peccatum 143.148.155. 166. 306. Phalæ. Præceptum 208.213. Proceſſio 7. Prudentia 35. Rationale 7.

11 Vitia carnalia intantum magis extinguunt iudicium, quantum longius abducunt a ratione. 22æ. quæſt.53.6.3m. Remiſſio. Scolaris. Syllogiſmus 7. Studium 7. Superbia 2.20. Superſtitio 2 Suſpicio 1. Timor 13. Vendere 8.11.13. Vindicatio 2. Vitiari. Vitioſitas. Virtus 145. Vituperatio 1. Viura 12. 29 30. 39. 40.43.51.88.91.&c.97.&c.107.146.209.&c. Vter. Vulpis.

12 Gloria virtutum, ſeptupliciter amittitur, per ſeptem vitia, ſcilicet quia per gulam euacuatur gloria ſobrietatis, per luxuriam maculatur gloria caſtitatis, per ſuperbiam captiuatur gloria humilitatis, per iracundiam intermittitur gloria manſuetudinis, per inuidiam excluditur gloria charitatis, per auaritiam annihilatur gloria liberalitatis, & per accidentiam culpatur gloria ſtrenuitatis. 1ª Cor.9.lec.3 prinº. A.

¶ Vitulus. Aaron 3. Animal 82.83. Feſtum 6. Vſura 299.

¶ Vituperabile eſt, omne peccatum mortale, & veniale. 3. diſtin.36.2.6m. * Vitioſitas. Vitium. o. Vſura 221. Quid.

1 ¶ VITVPERATIO creditur trahere nomen a vitio ſecundum Auguſtinum, quia de hoc, qualibet res vituperatur. 12æ. quæſt.71.2 c. * Actus 176. Amor 248. Confuſio 4. Gloria 8. Honor 17. Quid.

2 Vituperium debetur ſoli culpæ, ſed reſpicit quemcunque defectum, ſecundum opinionem humanam. 22æ.quæſtio.44. 2.o./ 3.c./ 2.diſtin.35.1.c.

* Ingratitudo 10. Inhonorare. Intemperātia 1. Iudicium 49. Laus 6. Opprobrium 2. Paſſio 70. Publicatio 1. Tirannus 1. Turpitudo 1. Verecundia 5.12. Vxora.

3 Virtuoſi contemnunt vituperium, ſed imperfecti verecundantur. 22æ.q.144.2.1m./ 4.3m.

¶ Viuere. Accidens 84 Actio 32. Anima 159. &c. 252.335. 357. Animal.27. Apparere 11. Aqua.7. Augmentum 12.14. Baptiſmus 140.&c. Barbarus 2. Cœlum 100. 125. Diſpenſatio 19. Embrio 3. Filiatio 2. Generatio 3. Intellectus 63. Natura 21. Neceſſitas 4. Pater 2. Petrus 6. 7. Potentia 9. Semen 15. Sepultura 2. &c. Suffragia 2. 5. Vita o,

Vitalr., Votum 61.

1 ¶ Vivere ſumitur dupliciter. ſ. pro eſſe viuentis, & pro operatione eius. 1a q. 18 2. c./ 1m./ q. 54 1. 2m./ 12ſ. q. 3. 2. 1m./ q. 56. 1. 1m/. 22ſ. q. 19. 7. c./ 1. d. 8. q. 5. 3. 3m./ 2. diſt. 17. 2. 8m./ d. 38 2, 3m./ 3. d. 33. q. 2. ar. 4. q. 1. 2m./ d 35. q. 1. 1. 1m./ 4. diſt. 49. q. 1. ar. 2 q. 3. c./ 2m./ Ver. q. 4. 8. c./ q. 13, 4. 2m./ Meta. lec. 1. me°. c./ Anima 1. fi./ L1°. 2. lec. 4. fi.

* Abſtinentia 3. 8. Accedens 84. Amicitia 32, Amor 61. Anima 64. 335. 349. 353 Animal 27. 38 67.

2 Anima immediatè facit viuere primo modo quamlibet partem corporis, inquantum eſt forma corporis, non autem ſecundo modo, ſed mediante corde. 1. d. 8. q. 5. 5. 3m.

3 Viuere dicitur eſſe viuentis, quia per hoc q; habet eſſe per ſuam formam, tali modo operatur. 22ſ. q. 179. 1. 1m.

* Aqua 3. Beneficium 10. 21. Bonitas 208. Deſcendere 8. Diuitiæ 5. Diuortium 4. Embrio 3. Enoch. Eſſe 36. 37. 61. Fœmina 4 Fides 307. Finis 63 117. Innocentia 11. Leo 2. Lex 87. Malum 66 Martinus. Matrimonium 139. Mors 7. Occidere 2. Patronus 6. 7. Præceptum 66. Prædicare 7. 21. Princeps 3. Profeſſio 2. Prudentia 65. Purgatorium 2. Ratio 60. Regula 6 Religio 31. 51. 52. 54. 73. 79 88. Res 6. Virtus 27. Viſio 15. Viura 179. 181. 186. 188. Chriſtus 90.

Cui. 1 ¶ Viuificare effectiuè, eſt perfectionis ſimpliciter, ideo conuenit Deo. Non autem viuificare formaliter. 1a. q. 51. 1. 3m./ 3a. q. 2. 5. 2m./ q. 5. 3. 2m./ q. 50. 2. 2m./ 2. diſt. 8. 1. 4m./ d. 26. 1. 5m./ Ver. quæſt. 27. 1. 1m./. Poa. quæſt. 6. 6. 8m./ Spiritu 5. 6m.

Appropriatio 19. Ignis 17. Operatio 57. 60. Scriptura 2. Chriſtus 51. &c. 200. 218.

2 Viuificare quo anima viuificat corpus, non eſt in genere actionis, quia anima eſt actus primus. Poa. q. 2. 1. 6m.

Superius. 1 ¶ Vivum ſiue animatum, eſt ſuperius ad hominem & ad animal. 3a. q. 50. 4. b

* Anima 136. Aqua 2. Baptiſmus 141. Beatus 47. Cœlum 830. 149. Corpus 26. &c. 66. Eleemoſyna 31. Miſſa 23. 26. Operatio 48. &c. Paſſio 121. Præceptum 122. Proceſſio 32. Rationale 7. Suffragia 2.

2 Viuum non eſt prædicatum accidentale, ſed eſſentiale. 1a. q. 18. 2. c./ 3a. quæſt. 50. 5. c./ 3. diſtin. 22. quæſt. 1. 1. b. 3./ Con. 2. c°. 57.

¶ Vlciſci. Nocere 8. Vindicatio o.

¶ Vlterior. Lymbus 7. Miſſio 34. Scientia 131. Similitudo 25. Viura 199 242.

Diuiſio. 1 ¶ Vltimum rei duplex, ſ. in re, & extra rem. 12ſ. q. 2. 7. 3m./ 2. d. 27. 1. 1m./ 4. d. 8. q. 1. ar. 1, q. 1. 1m.

* Actio 77. Actus 148. Agens 69. 97. Agere 10. 11. 24. &c. Alteratio 6. Ambroſius 2. Amor 188. Angelus 245. 575. 576. 510. Anima 3. 44. 45. 312. 326. Apoſtoli 29. Ars 6. Baptiſmus 22. Beatitudo 10. 34. 98. Bonitas 66. 85. Charitas 87. Cauſa 11. Cœlum 47. 63. Circunſtantia 6. Concupiſcentia 22. Defectus 25. Diſpoſitio 34. 35. Embrio 4. Eſſe 33. Euchariſtia 116. 153. Extremum. Fœlicitas 2. 4. 5. 6. Fimbria. Finis 5. Forma 35, 38. Fructus 2. 6. 7. Generatio 88. Gradus 2. 4. Gratia 146. Curra. Homo. 19. 24. Idea 41. Illuminatio 3. Indiuiduum 34. Infidelitas 6. Inſtans 13. 30. Intellectus 162. Iraſcibilis 3. Marcus 2. Maturatio. Medium 4. 7. &c. Menſtruus 4. Nomen 13. 30. Odium 2. 3. Officium 2. Obſuicatio. Operatio 6. Pœna 5. Pœnitentia 30. 88.

2 Vltimum dicitur tripliciter, ſ. ſimpliciter, in genere, & in ſpecie. 12ſ. q 1. 1. 2m. fin./ q. 2. 7. 3m. / q. 3. 5. 3m./ q. 5. 8. c / Virt, q. 1. 11. 15m.

* Poa. 49. 56. 58. 60. Quies 8. Quieſcere 2. Raphael. Raritas 2. Sacramentum 81. 83. Senectus 1. Senſus 30. Significatio 21. Solertia 6. Subalternum. Theologia 39. Virtus 27. 30. &c. 37. 261. Vniuerſum 5. Viura 104. 275. 276. Chriſtus 87.

¶ Vltio. Vindicatio o.

¶ Vltra. Actio 78. 79. Agere 30. &c. Beatus 13. 14. Bonitas 209. Crucefignatus 2. Aeternitas 42. Gratia 80. Imaginatio 6. 7. Iuſtitia 85. Lymbus 7. Miſericordia 25. Natura 15. Pax 9. Præceptum 143. Præſumptio 2. 13. Votum 44. Viura 99 100, 104. &c.

Cuius. ¶ Vlulare eſt luporum. Iſa. 13. fi. F.

Quid. ¶ Vlulæ ſunt aues quantitatis coruinæ, maculis conſperſæ, ex hoc dictæ Vlulæ q; vocem habeant, ad modum vlulantium luporum. Iſa. 13. fi. F.

Differentia. 1 ¶ Vmbra repræſentat in communi, ſed imago in particulari, & quo ad naturam indiuidui. Heb. 10. prin°.

* Elephas 4 Lex 133. Luna 8 Ratio 3. Chriſtus 75.

2 Vmbræ, & picturæ, & ſomnia, dicuntur eſſe falſæ, inquantum non ſubſunt res, quarum habent ſimilitudinem. 1a. qu. 17. 2. 1m. fin.

3 Vmbra mortis dicitur tribulatio; vita præſens: doctrina mala, vel opera mala. Pſalmus 22 me°. b. prin°./ Pſalmo 43. fin. k. D.

¶ Vmbroſitas. Damnatio 9.

1 ¶ Vnctio olei in exorciſmo, ſignificat expeditionem hominis, in pugna quam ſuſcipit contra diabolum, à cuius poteſtate ereptus eſt. 4. d. 6. q. 2. ar. 3. q. 1. c. fi. — In communi.

* Baptiſmus 244. Chriſma 3.

2 Vnctio extrema eſt ſacramentum ordine vnum, inſtitutum immediatè à Chriſto, ſed promulgatum ab Apoſtolis. 4. d. 2. q. 1. ar. 4 q 4. 1m./ d. 23. q. 1. 1. o./ Cont. 4. c°. 73. — Eſſentia.

3 Res & ſacramentum extremæ vnctionis, eſt interior deuotio, quæ eſt ſpiritualis vnctio. 4. d. 23. q. 1. ar. 2. q. 3. 3m.

4 Oleum tantum oliuæ, eſt materia huius ſacramẽti, quia oleũ oliuæ eſt lenitiuum, penetratiuum, diffuſiuum, & nitidum. Non autem, balſamum, quia balſamum ſignificat famam, qua non indigent morientes propter ſe. Nec etiam vinum, quia vinum mordet. 4. diſtin. 23. quæſt. 1. artic. 3. quæſt. 1. o./ Cont. 4. c°. 73.

5 Oportet quòd materia huius ſacramenti ſit conſecrata, triplici ratione, ſcilicet quia efficacia ſacramentorum à Chriſto deſcendit, propter plenitudinem gratiæ quæ confertur, & ex hoc quòd effectus eius corporalis, ſcilicet ſanatio corporalis, non cauſatur ex materiæ naturali proprietate. Et hæc conſecratio fit ab Epiſcopo tantum. 3a. q. 72. 3. c./ 4. diſtin. 2. quæſt. 1. artic. 1. 4. 2. 2m./ diſtin. 23. q. 1. art. 3. quæſtio. 2. 3. o./ artic 4 q. 1. 3m.

6 Si ſacerdos deprehenderit ſe erraſſe, & ex errore de alio oleo vnxiſſe, debet adhuc de alio oleo debito vngere & ſupplere quod omiſit. Opuſc. 65. c°. 7.

7 Hoc ſacramentum habet determinatam formam, ſcilicet orationem deprecatiuam, ſcilicet, Per iſtam ſanctam vnctionem, & ſuam piiſſimam miſericordiam, indulgeat tibi Deus, quicquid deliquiſti per viſum &c. 4. d. 23. q. 1. 4. o / art. 2. q. 2. 3m./ q. 2. art. 1. q. 5. c./ Opuſ. 22. c°. 1. — Forma.

8 Verba illa indicatiui modi, quæ ſecundum morem quorundam præmittuntur orationi, ſcilicet, Vngo hos oculos, oleo ſanctificato, in nomine Patris, & Filij, & Spiritus ſancti, Amen: non ſunt forma huius Sacramenti, ſed ſunt, quædam diſpoſitio ad formam, inquantum intentio miniſtri, determinatur ad actum illum per illa verba. 4. diſtin. 23. quæſt. 1. art. 4. quæſt. 2. 3m.

9 In hoc Sacramento non imprimitur character, quia datur tantum in remedium. Nec per illud homo deputatur ad aliquod ſacrum. 4. d. 23. q. 1. art. 2. q. 3. o./ q. 2. artic. 1. q. 3. 1m./ ar. 4. q. 2. 1m / Cont. 4 c°. 75. — Effectus.

10 Effectus principaliter intentus in hoc Sacramento & in cæteris, eſt curatio morbi peccati. 4. d. 23. q. 1. art. 1. q. 1. c./ q. 2. c./ 2m./ q. 2 art. 2. q. 1. o.

11 Effectus principalis eius, eſt remiſſio peccatorum, quo ad reliquias, ſed conſequenter quo ad culpam mortalem vel venialem ſi inueniat, nec recipiens ponat obicem. 3a. q. 65. 2. c./. 4. diſt. 23. q. 1. art. 2. q. 1. o./ q. 2. c./ artic. 3. q. 2. c./ art. 4. q 3. 3m./ q. 2. art. 2. q. 1. 1m./ q. 2. 2m./ q. 3. 1m./ d. 24. q. 2. 2. 1m./ Cont. 4. c°. 75./ Ma. q. 7. 2. 14m.

12 Hoc ſacramentum datur contra reliquias peccati actualis, non autem peccati originalis. 4. d. 2. q. 1. art. 1. q. 3. 4. o./ artic. 2. c./ d. 7. q. 1. art. 1. q. 3. c. fi / d. 8. q. 1. art. 2. q. 1. 2m./ d. 23. q. 2. art. 2. q. 3. 2m./ q. 4. 1m./ 2m.

13 In vltima vnctione infunditur gratia, quæ effectum Sacramento præbet. 3a. quæſt. 87. 3. c./ 4. diſtin. 23. quæſt. 2. artic. 2. quæſt. 1. 3m.

14 Hoc ſacramentum cauſat gratiam, & remiſſionem peccatorum. Ideo habet vim illuminatiuam & pugnatiuam, licet non ita plenam ſicut Baptiſmus. 4. d. 23. q. 1. artic. 1. q. 1. 3m./ q. 2. art. 1. q. 2. c./ 1m./ Cont. 4. c°. 73.

15 Et remittit peccatum quo ad maculam, per gratiam quam infundit. Et quo ad reatum pœnæ, fortificando ſubiectum, & quo ad reliquias, id eſt quo ad debilitatem mentis, non autem diſpoſitiones & habitus cauſatos ex actibus peccatorum. 3a. quæſt. 65. 1. c./ d. 23. quæſt, 1. art. 2. quæſt. 1. 2m./ Con. 4. c° 73.

16 In extrema vnctione cõfertur perfecta ſanitas ſpiritualis. 3a. q. 84. 1. 1m. * Character 37. Epiſcopus 12.

17 Et ſanat corporaliter, non quidem principaliter nec ſemper, ſed quando expedit animæ. 4. d. 23. q. 1. arti. 2. q. 2. o./ artic. 3. q. 2. c./ art. 4. q. 3. 3m./ Cont. 4. c°. 73.

* Euchariſtia. 47. 48. Matrimonium 143. Peccatum 374.

18 Effectus huius ſacramẽti impeditur per fictionem, ſicut etiã effectus aliorum ſacramentorum. Cont. 4. c°. 72. fi.

19 Deuotio ſuſcipientis hoc ſacramentum, meritum perſonale conferentis, & meritum totius Eccleſiæ, plurimum valent ad effectum eius. 4. d. 23. q. 2. art. 3. q. 5. c.

* Sacramentum 25. 41. &c. 87. 100. 153.

20 Hoc

Vn Vni

20 Hoc ſacramentum immediate diſponit hominem ad gloriã. Ideo non debuit figurari, per aliquod ſacramentum veteris legis, niſi remote, per omnes curationes eius. 12ſ. quæſtio. 102 5.3^{m}./ 3^{a}.quæſt.65.1.4^{m}./ 4.diſt.2 quæſt.1.2.5^{m}./ diſt. 8.quæſt.1.ar.2.q.1.c./2^{m}./ diſt.23.q.1.ar.1.2^{m}./ q.3.c./ q.2. ar.2.q.2.c./ 2^{m}.

Miniſtri. 21 Hoc ſacramentum poteſt conferri per ſacerdotem. Non autem per laicum, nec per diaconum etiam in neceſſitate, nec per Epiſcopum tantum. 4.diſtin.23.q.2.1.o./ diſt.24.quæſt.2. 2.1^{m}./ Con.4.c°.73.fi.
* Sacerdos 21.

22 Et debent intereſſe multi ſacerdotes, propter copiam gratiæ. Tamen etiam ſolus perficit id in perſona Eccleſiæ, cuius perſonam gerit. Con.4. c°.72.fi.

23 Si ſacerdos deficiat ante finem vnctionis, alius debet proſequi. Non autem debet incipere. Sed in Euchariſtia poteſt proſequi, & incipere ſuper aliam materiam. 4.diſt.23.q.1.ar. 3.q.2.3^{m}.
* Sacramentum 64.111.

24 Chriſtus non accepit, nec dedit per ſeipſum hoc ſacramentũ. 4.diſt.23.q.1.ar.1.q.3. 3^{m}./ ar.3.quæſt.2.c.

Subiectum. 25 Hoc ſacramentum non debet dari ſanis, ſed infirmis ad mortem tantum. Non autem furioſis, nec amentibus, nec pueris. 4.diſt.23.quæſt.2.2.o./ ar.4.q.1.2^{m}./ q.2.c./ diſt.25.quæſt.2. ar.1.q.1.c./ Con.4.c°.73.

26 Et debet dari tantum in organis quinque ſenſuum, in quibus eſt radix ſpiritualis infirmitatis, & in pedibus, & ſecundum aliquos in renibus, ſed prope in muſculis. 4.diſt.23.q.2.3.o./ Con.4.c°.73.fi./ Opuſ.65.c°.7.

27 Hoc ſacramentum, poteſt iterari in eadem infirmitate diuturna, iterato periculo mortis, & in diuerſis infirmitatibus nõ diuturnis. 4.diſt.23. quæſt.2.ar.3.q.2. 4^{m}./ diſt.23.q.2. 4.o./ Con.4.c°.73.

28 Hoc ſacramentum requirit deuotionem in ſuſcipiente. 4.diſtin.23.q.2.art.2.quæſtio.4.c.

Chriſti. 29 In veteri lege vngebãtur quatuor, ſ. reges, ſacerdotes, prophetæ, & vaſa templi. Quę omnia ſunt in Chriſto. Pſalm.44.m°. c.A.Matt.2.prin°.2.H./ Ro.lec.1.me°.E./ He.lec.4 fi.G.

30 A Dauid ter vnctus fuit in regem, in figuram triplicis vnctionis Chriſti & Chriſtianorum, ſcilicet per gratiam, per gloriam animæ, & per gloriam corporis. Pſalm.26.prin°.

30 B Deus pater quadrupliciter vnxit Chriſtum, ſcilicet in ſacerdotem, regem pugilem, & iucũdum liberalem. Iſa.61.me°.D.

31 Vnctio conuenit Chriſto ſecundum humanitatem tantum, non autem ſecundum diuinitatem. Pſal.44. me°. c.C. He./ lec.4.fi.

32 Deuotus ungit Chriſtum quadrupliciter, ſcilicet lachrimis, deuotione, pura intentione, & laudis gratiarumque actione. Iſa.61.me°.E

In communi. 33 Vnctio olei cathecuminorum non eſt ſacramentum, ſed ſacramentale, quia diſponit ad baptiſmum aliquo modo, ſed non perducit ad remiſſionem peccatorum. 4.diſt.23.q.1.ar.1. q.2.1^{m}. * Baptiſmus.237.Character.37.

34 A Vnctio baptizatorum in vertice, ſignificat eminentiam dignitatis tripliciter, ſcilicet regalis, ſacerdotalis, & collatæ. 3^{a}.q. 72.11.3^{m}./ 4.diſtin.7.quæſt.3.art.3.q.2.1^{m}.
* Chriſma 3.Confirmatio 4.49. Conſecratio 15.16. Epiſcopus 12. Magnes 3.

34 B Non propter digniorem partem capitis, ſed propter potiorem effectum vnctio in fronte reſeruatur Epiſcopis. 3^{a}. quæſtio. 72.11.3^{m}.

35 Vnctio olei in exorciſmo, ſignificat expeditionem hominis in pugna, quam ſuſcepit contra diabolum, a cuius poteſtate ereptus eſt 4.diſt.6.q.2. ar.3.q.1.c.fi.
* Matrimonium 143.Rex 10.Samuel 2.

36 Vnctiones patrum in Aegypto, & ſanctæ Genouephæ, non erant ſacramentales. 4.diſt.23.q.2.ar.1. q.1.2^{m}.

37 Vnctio regum non eſt ſacramentum. Ideo poteſt fieri diuerſimode, ſecundum diuerſas conſuetudines, ſcilicet vel oleo in ſcapulis, vel chriſmate in capite. 4.diſt.23.L.me°.I.le.4.fi.H./ diſt.24.quæſt.1.ar.1.q.3.3^{m}.

38 Orientales vngebantur, propter celebritatem feſti, vel perſonæ, vel quia erant in regione calida. He.lec.4.fi.H.

¶ Vndecim. Vinea 181.182.

¶ Vndique. Euchariſtia. 103.

Ad quid. ¶ Vngues & capilli ſunt ad cõſeruationem aliarum partium, & de perfectione hominis. Ideo reſurgent. 4.diſt.44.q.1.ar.2. q.3.o. Capilli.

Animal. ¶ Vnicornis eſt animal quadrupes, valde forte, & ferum, habens vnum cornu in media fronte, & eſt ſtatũ ſuperbiæ quid non patitur ſubiectionem. Ideo captus, ſtatim moritur. Et ſignificat Iudæos. Iob.39.prin°.H./ Pſalm.21. me°.I./ Pſal. 18.me°.c.

Vni

¶ Vnibile. Angelus 61.65.&c.

¶ Vnicus. Angelus.547. Charitas 88.Deus 110. Fornicatio 18.Hæreſis 37.Motus 61. Nomen 70.

¶ Vniforme. Cœlũ 57.59.90. Cõformitas.Deus 135.327.&c. Motus 57.Multiforme 1.Perfectio 42.

Quis. ¶ Vnigenitus eſt Chriſtus, quia ſolus eſt naturalis filius. Sed dicitur primogenitus, quia ſunt alij filij Dei, ſed adoptiui. 1^{a}. q.33.3.c./ 2^{m}./ q.41.3.c./ 3.diſt.11.L.fi./ Con.4.c°.8.fi./36. 1^{m}./ Io.lec.16.

¶ Vnire. Actio 27.

Diuiſio. 1 ¶ Vnio triplex, ſcilicet vel aliquo vno ſecundum numerum, ſpeciem, genus ſeu analogiam, vel inter ſe, ex quibus reſultat vnum, neutraliter. 3.d.1.1.c. * Actio 103.Amicitia 19.Amor 111.152.153.173.179.199.&c. 246.&c. Angelus 61. 65.&c. 227.259.Anima 310.Antichriſtus 1.Aſſimilatio 12.Aſſumere 6.&c.34.&c. Attributa 5.8.

2 Vnio triplex, ſcilicet ex integris & perfectis, ex tranſmutatis, & ex imperfectis. 3^{a}.q.2. 1.c.
* Charitas 61.130.137. Ciuitas 1.3. Cognitio 46. Coniunctio 0, Corpus 25.58.68.Deus 239.Dimenſio 10.15.

3 Ens completum non poteſt vniri alteri, niſi tripliciter, & ſecundum quid, ſcilicet accidentaliter, per aggregationem, & in aliquo accidente. 3.diſt.6.q.1.2.c. Accidens 29.
* Eccleſia 4. Euangelium 1.

4 Impoſſibile eſt, quòd alicui ſpeciei conſtitutæ iam in ſua integritate, vniatur in natura aliquid extraneum, niſi ſpecies ſoluatur. Con.4.c°.41.prin°. * Euchariſtia 114 242. Fides 18.

5 Illa vniuntur in natura, ex quibus conſtituitur integritas alicuius ſpeciei. Con.4.c°.41 prin°. * Finis 81. Forma 86.142. 148.Generatio 13. Incorporatio.Intellectualis 1.Intellectus, 53.95.183.293. Matrimonium 19.51. Membrum. 8. Miſericordia 16.Miſtio 1.Mundus 24.Natiuitas 28 Oratio 1.62.

6 Vnio animæ & corporis, eſt de ratione hominis. 3^{a}.q.50.4.c./ Con.4.c°.37.

7 Prima vnio hominis ad Deum, eſt per fidem, ſpem, & charitatem 12ſ.q.68.4.3^{m} / 3^{m}. Charitas 137.

8 Duplex vnio eſt neceſſaria Eccleſiæ, ſcilicet interior per fidẽ & charitatem, & exterior, ſcilicet pax. 2ſ. Cor.fi.
* Pax 3.8.9. Peccatum 305.306. Prædeſtinatio 46. Pulchritudo 14. Sapientia 28. Scientia 9. Sedere 6.

9 Charitas vnit Deo perfectiſſimè, ſed aliæ virtutes diſpoſitiuè & meritoriè 1.diſt.1.q.1 1 fi.Charitas 49.

10 Vnio neceſſaria ſanctis triplex, ſcilicet amoris, concordiæ, & cooperationis. Phyl.4.m°.E Sanctus 6.
* Separa°.3.Seraphin 5.Similitudo 21.Spes 27.Subiectio 7. Viſio 23.Vnum 1. Vox 2.Chriſtus 56.219.

In diuinis. 11 Vnio quæ de Deo prædicatur, non eſt creator, nec creatura. 3.diſt.5.q.1.ar.1.q.1.3^{m}.
* Adoratio 15.

12 Immo vnio hæc eſt aliquid creatum. 3^{a}.q.2.7.o./ 8 c.Reſpondeo Dubio 119°. Du^{m} 119°.

13 Vnio hæc eſt aliquid creatum, ſcilicet relatio exiſtens in natura humana realiter, in Deo autem ſecũdum rationem tantũ; quia prius eſt in Deo non eſt aliquid ſecundũ rem, ſed ſecundum rationem tantum. 3^{a} q.2.7.o./ 8.1./ 1.diſt.39.2.4^{m}./ 3. d.2.q.2.ar.2.q.3.2^{m}./ d.5.q.1.ar.1.q.1.o./ d.7.q.2.1.c./d.13. q.2.1.c./ 5^{m}./ d.21.q.1.ar.1.quæſt 2.5^{m}./ Con.4.c°.39./ 41./ Quol.1.2.2^{m} * Angelus 504. Apollinaris 2 &c. Appropriatio 26.Aſſumere 6 &c.45 &c. Attingere 3. Attributa 5.8.

14 Vnio verbi Dei, facta eſt in perſona diuina, & non in natura, contra Euticetem 3^{a}.q.2.1.2.o./ 6.c./ 12. 1^{m}./ q.3.1. c./ q.9.2.1^{m}./ q.13.1.c./ q.18.1.c./ q.46 12.c./ q.50.2.o./ q.53. 1.2^{m}./ 1.d.17.q.1.ar.1.c./ d 37.q.1.2.c./q.3. 1.c./ 3.d.1.q.2. 1.o./ d 2.q.1.ar.3 q 3. 1^{m} / d.5.q.1.2 3.o./ d.6. prin°./ q.1. ar.3.q 1.c./ d.11.4 c./ d 18.1.c./ d.21.q.1.3. 3^{m}./ Con. 4.c°. 35./37 / 41./ Ver.q.20. 1.c./ Pot^{a}. q.6.6.17^{m}./ Vnio 1 o./ 2.13^{m}./ 3.10^{m}./ 5.7^{m}./ 12^{m}./ Quolib.2.1.c./ Quol.3.4.1^{m}./ Opuſc.3.c°.211./ 212./ 225./ Ro. lec.2.fi.I./ Phyl.2.lec.2.fi. D. Eutices 1.

15 Hæc unio facta eſt ſuppoſito, ſeu in hipoſtaſi 3^{a}. q.2. 3.o./ 6.c./ q.26.1.c.

16 Natura humana non eſt vnita verbo accidentaliter. 3.q.2. 6.c./ 6.o./ q.17.2.c./ 3.d.1. q.2.1.c./ 4^{m}./ d.6.quæſt.3. 2.o./ d.7.q.1.6.1 / Con.4.c°.37./ 41./ 49./ Vnio 1.c./ 13^{m}./ Opuſ. 3.c°.215 / Phyl.2.lec.2.fi.C.

17 Verbũ Dei unitur naturæ humanæ in Chriſto, ut inſtrumento, non autẽ ut materiæ. Con.4.c°.41./ Pot^{a}.q.6. 17^{m}./ Ma. q.4.3.3^{m}./ Vnio 1.c.fi./ 1.13^{m}./ Quol.3.4.1^{m}.Opuſ.3.c°.212.

18 Anima & corpus in Chriſto uniuntur. 3^{a}.q.2.15.o./ q.16.1.c./ 3.d.6.q.3.1.o./ Con.4.c°.37./ 41./ Opuſc.3.c°.215. * Corpus 68. Debitũ 13. Deus 239 Dioſcorus. Eucha^{a}.112 242.

19 Natura diuina unita eſt non ſolum animæ, ſed etiam corpori Chriſti. 3^{a}. q.2.10.1^{m}.

*Hæreſis 44. In 11.15. Incarnatio. Matrimonium 19. Membrum 8. Miraculum 48.51. Spiritus 20.21.

20 Vnio verbi ad animam in perſona, & vnio viſibilis ad videns, non ſunt eadem. 3. diſt. 14. q. 1. ar. 1. q. 3. 1^{m}. / Veri. q. 26. 10. 8^{m}.

21 Hæc unio eſt maxima ex parte eius, in quo facta eſt, non autem ex parte vnitorum. 3^{a}. q. 2. 9. o. / 3. diſt. 5. q. 1, art. 1. q. 2. o. / Cont. 4. cap^{o} 41.

*Chriſtus 34.36.58.&c.75.148.205.

22 In Chriſto eſt triplex vnio. ſ. conſentanea, id eſt amoris, dignatiua, id eſt perſonalis, & ad eccleſiam. 4. diſt. 49. q. 4. 3. o.

Quid. 1 VNITAS cuiuslibet rei eſt eſſentia eius, ſecundum quod eſt indiuiſa in ſe, & diuiſa a quolibet alio. 1. diſtin. 19. q. 4. 1. 2^{m}. / Pot^{a} q. 9. 7. c.

*Abſtractum 4. Apoſtoli 19.

2 Quælibet res eſt vna per eſſentiam ſuam. 1^{a}. q. 6. 3. 1^{m}. / q. 11. 4. 3^{m}. / q. 76. 7. c. / Verita. q. 25. 5. 8^{m}. / Pot^{a} q. 9. 7. o. / Meta. 3. lec. 12. fi. / lib. 4. lec. 2. princ^{o} b. c. / lib. 10. lec. 3. fi. d. A.

3 Subſtantia habet per ſe vnitatē, vel multitudinē, ſicut & eſſe, non autem accidentia, ſed habent a ſubiecto. 1^{a}. q. 39. 3. c.

*Aſſimilatio 6. Baptiſmus 102.130 &c.149.247.248.

4 Ens quod nō diuiditur, eſt vera definitio vnius, licet Auicenna conetur eam improbare. 1. diſt. 24. q. 1. 3. 3^{m}. / Opuſ. 42. c^{o} 2.

5 Immo vnum importat rationem indiuiſionis tantum. 1^{a}. q. 6. 3. 1^{m}. Reſp^{o} Dub^{o} 1191.

Du^{m} 1191^{m}.

6 Omne ens eſt ens, & vnū per ſuā formam. Ideo ens & vnum conuertuntur. Quolib. 6. 1. c. / Metaph. 4. lec. 2. princ^{o} 2. &c.

*Bonitas 61.92.93. Bos. Collectiuum. Conſideratio 4. Contingens 3.7. Dauid 2.4. Delectatio 42. Deus 57. Tranſcendentia.

7 Vnitas quantum ad illud, quod dicit poſitiue, habet rationem principij numeri. Sed inquantum ratio eius conſiſtit in negatione, negat diuiſionem, compoſitionem, & rationē principij. 1. diſt. 31. q. 3. 1. c.

8 Eſſe menſuram eſt propria ratio vnius, quod eſt principium numeri, & conuenit ei primo. Aliis autem generibus conuenit ſecundum ſimilitudinem, & conſequitur rationem indiuiſionis. Metaph. 5. lec. 8. me^{o} c. fi.

*Diuiſio 1. Dolor 25. Eſſe 68.69.82.83. Eſſentia 7.10. Aeternitas 19. Exorciſmus 5. Forma 111.

9 Vbicunque non eſt vnitas ſpeciei, ibi non eſt vnitas numeralis, niſi idem ſuppoſitū ſubſiſtat in duabus naturis. ſ. in Chriſto. 3^{a}. q. 50. 5. 2^{m}.

*Indiuiduum 1.9. Inſtans 2. Liber 22.

10 Ex ſubiecto, & accidens non fit aliquid vnū, niſi per accidens. 3. diſt. 14. q. 1. 1. c. Ente 7. prin^{o}. 2. fi. / me^{o} h.

*Accidens 29.

11 Immo ex ſubiecto, & proprio accidente fit vnum per ſe, per naturalem reſultationem. 1^{a}. q. 77. 6. 3^{m}. / 4. diſt. 9. ar. 1. q. 3. 3^{m}. Reſpondeo Dubio 1192. Accidens 53.

Du^{m} 1192^{m}.

*Mathematica 22. Menſura 22.

12 Ex multis fit vnū tripliciter. ſ. ordine tantum, ordine, & compoſitione, & per commiſtionem. 3^{a}. q. 2. 1. c. / Cont. 4. c^{o} 35.

13 Vbi vnum propter vnum, ibi tantum vnum, tenet in inſeparabilibus tantum. 4. diſt. 9. art. 1. q. 3. 3^{m}.

14 Punctus addit ſupra vnitatem, poſitionem, quia abſtrahit a materia ſenſibili. Vnitas autem abſtrahit etiam a materia intelligibili. Meta. lect. 2. me^{o} 1. / lib. 5. lec. 8. me^{o} c. l. / Anima lec. 12. o. / Poſter. lec. 41. prin^{o} 2. H &c.

*Metaphyſica 5.&c. Natura 10. Nomen 31. Numerus 2.6. Perſona 16. Plato 5. Tranſcendentia. Vnio 1.

Diuiſio. 15 Vnum dicitur dupliciter. ſ. vnum, quod eſt principium numeri, & vnum quod cōuertitur cum ente. 1^{a}. q. 11. 1. o. / 2. c. / q. 30. 3. o. / 1. diſt. 24. q. 1. 1^{m}. / 3. o. / 2. diſt. 3. q. 1. 3. 1^{m}. / Pot^{a} q. 3. 16. 3^{m}. / q. 9. 7. c. / Quolib. 10. 1. o. / Meta. 3. le. 12. 13. fi. / lib. 5. le. 2. medio c. D. &c. / lib. 5. lec. 8. me^{o} c. fi. / lec. 10. me^{o} c. fi. / lib. 10. lec. 3. fi. / lec. 8. fi. h. princ^{o}.

*Abſoluere 32. Allegoria. Analogia 1.2.5.9.11.12. Angelus 49.51.&c.112.145.179.193.216.232.236.240.241.269.319.379.402.435.458.522.523.547.582.&c.617.618. Anima 108.112.167.168.169.191.290.317.345.346.347. Aſſumere 17.&c. Cœlum 58.136. Ciuitas 3. Definitio 14.15. Diſpoſitio 54. Diuiſio 8.

16 Vnū & multa dicitur dupliciter. ſ. ſimpliciter, id eſt ſecundum ſubſtantiam, & ſecundum quid, id eſt ſecundum accidens. Vnio 3. c.

17 Vnum dicitur dupliciter. ſ. vnum per accidēs, & vnum per ſe, & hoc dupliciter. ſ. ſimpliciter, id eſt vnū numero, & ſecundum quid, id eſt vnum reſpectu alicuius. ſ. ſpeciei, vel generis, vel proportionis. 1. diſt. 24. q. 1. 1. c. / Vnio 3. c. fi.

*Ens 31.32. Aequalitas 1.2.4.

18 Vnum numero dicitur dupliciter. ſ. vnum vnitate naturæ, & vnum vnitate perſonæ. 3^{a}. q. 3. 6. 2^{m}. / 7. 2^{m}. / 3. diſtin. 1. quæſtio. 2. 4. c 6^{m}.

19 Vnitas, ſiue vnum numero vnitate naturæ vniuerſalis duplex, ſcilicet vnitas realis, & vnitas intentionis. Opuſcu. 41. cap^{o} 7. o.

20 Vnum numero dicitur quadrupliciter. ſ. vel ſecundum naturas diuerſas, uel ſecundum unam naturam diuerſarum rationum conuertibiliter, uel ſecundum unam naturam diuerſarum rationum non conuertibiliter, uel ſecundum unam naturam, & ſecundum eandem rationem diuerſorum nominū. Metaph. 4. lec. 2. prin^{o}.

*Generatio 20.57.65.66. Habitus 42.&c.53.54.

21 Vnum numero dicitur tripliciter. ſ. primo indiuiſibile in potentia, vel ſecundum quantitatem, vel ſecundum eſſentiam, uel ſecundum vtrunque. Secundo indiuiſibile in actu, & potentia, cum ſitu, vt punctus. Tertio nihil importans, niſi indiuiſionem, ſcilicet vnitas, quæ eſt principium numeri, quæ tamen inhæret alij, ſcilicet ſuo ſubiecto. 1^{a}. q. 11. 1. 2^{m}. / 1. diſtin. 24. q. 1. 1. c.

*Intellectus 17.34.118.119.120.144.261. Maria 53. Materia 18. Matrimonium 1.6.

22 Vnum numero dicitur tripliciter. ſ. vel indiuiſibile actu, & potentia, uel actu tantum, uel unum perfectione. 3^{a}. q. 73. 2. c. / 4. d. 8. q. 1. ar. 1. q. 2 c. / d. 23. q. 1. ar. 1. q. 2. c.

*Motus 20.21 36 68.

23 Vnum numero dicitur tripliciter. ſ. unum indiuiſibile, unum continuum, & unum ſecundum rationem. Cont. 2. cap^{o} 95. / Pot^{a} q. 6. 7. 8. / Virt. q. 2. 4. 9^{m}.

*Operatio 15. Pars 29.32.33. Sanctus 6.

24 Vnitas, multitudo, & eſſe dependent ex eodē. Cont. 2. c^{o} 79. / Quolib. 6. 1. c. Multitudo.

*Abſoluere 24.25.31.32.33. Abſtractum 4. Accidens 29.39.&c. Actio 4.5.6.7.44.48.49.50.65.66.82.&c.108.117. Actus 17.18.20.65.66.67.181.196. Addere 11.&c. Adoratio 12.13. Agens 14.66.113.114. Agere 10. Allegoria. Altare 2. Alteratio 10. Amor 4.33.108.111.138.153.229. Analogia 2.&c. Angelus 45.49.51.&c.81.112.146.179.216.232.236.240.269.319.326.352.362.379.388.389.402.&c.435.458.487.512.536 547.558.578.582.&c.615.&c.

25 Multitudo tranſcēdens addit ſupra ens duas negationes. ſ. negationem indiuiſionis in ſe, & negationem diuiſionis ab alio. Sed unum ſupra ens addit tantum primam negationem. Veris. q. 9. 7. c. fi. / Pot^{a} q. 9. 7. c. fi.

*Anima 98.108.112.169.191.242.245.259.264.290.337.341.347. Apprehenſio 4. Aſſumere 37.&c. Attributa 1.6. Baptiſmus 52.13.75.120.&c.130.&c.149.247.248. Beatitudo 15.18.137. Beneficium 32.

26 Vnum tranſcendens priuat multitudinem intrinſecam, non autem extrinſecam, ſed conſtituit eam ut pars eius, ſed multitudo tranſcendens, id eſt numerus eſt priuatio unius totius, non autem partium. Pot^{a} q. 3. 16. 3^{m}.

*Bonitas 78.168.181.182.192. Capitale 3. Caput 5. Charitas 54. Cauſa 22.23. Cœlum 58.71.136.

27 In ratione unius eſt duplex negatio. ſ. negatio negationis, & negatio rei. Sed in ratione multitudinis eſt ſecunda negatio tantum. Quolib. 10. 1. 3^{m}.

*Certitudo 2. Cibus 11. Circuncifio 12. Circunſcribere 8. Circunſtantia 23. Ciuitas 1.3. Cognitio 38.51.65.70. Collectiuum o. Compoſitio 4.10 15. Communicatio 6 7. Confeſſio 53.54. Conſideratio 4. Conſilium 27. Contingens 3.7. Contrarium 10.18.14.43. Contritio 20.21.22.32. Copulatiua.

28 Quod conuenit multis, non conuenit eis ſecundum unam naturam communem, niſi ſit uniuocum, & poſitiuum. 2^{a}. q. 65. 2. c. / Ma. q. 1. 2. 4^{m}.

*Cor 12. Corporeitas 3. Corpus 14.15. Corruptio 24 25. Creatio 33.34.52.53. Creatura 18.22. Credere 2. Dauid 1. Debitum 28. Deitas 2. Delectatio 14. Dæmon 40. Demonſtratio 13. Denominatio 10. Deus 45.65.80.86.261.307.331.347.359.375. Dialectica 1. Diameter. Dici 2. Dies 12.24. Differre 5. Difficile 18. Diſpoſitio 9.27.35.54. Diſtinctio 11.16.&c. Diuiſio 8.12. Diuortium 1. Dolor 25. Domus 2. Donum 23.24.19.32. Duo o. Duratio 5. Eccleſia 4.6.7. Effectus 27.28. Electio 1.

29 Vnum quantum ad illud, quod ponit, conſtituit multitudinem, ſed quantum ad negationem quam addit ſupra ens, opponitur ei priuatiue. 1^{a}. q. 11. 2. 2^{m}. / 1. diſt. 24. q. 1. 3. 4^{m}. / Potentia. q. 3. 16. 33. / q. 9. 7. 10^{m}. / 14^{m}. / Metaph. 10. lect. 4. principio. c. l.

* Ens 20.26.27.29.32. Enunciatio 3.4. Aequalitas 1.&c. Eſſe 43.44.45.68.69.82.83.93. Eſſentia 6.10. Aeternitas 21. Euchariſtia 4.38.40.132.182.183. Exiſtratum 2. Aeuum 4. Exceptiua. Exemplar 6. Exorciſmus 5. Ferrum 1. Feſtum 4. Fides 17.18. Fieri 20.18.&c. Finis 52.53.54.61.64.66.120.122.

Vni

30 Multum abſolute ſumptum, opponitur vni, ſed ut importat exceſſum, opponitur pauco. 1^{a}.q.11.2.3^{m}. / Po^{a}. q.9.7. 7^{m}./ Meta.10.lec.8.o.

* Forma 9.10.23.33.39.44.48.49.52.53.59.68.75.76.80.111. 112.116.120.133.148.163. Fructus 22. Fruitio 5.6. Generatio 20.57.65. Genus 40 Gratia 37 45.106.156. Habitus 42.43. 44 50.53.54. Hæreſis 33.49.85.91. Hierarchia 1.5. Homo 14.33.34.40. Iacob 7. Idea 22.24. Idem 1.3.7. Ieiunium 40. Ignorantia 23. Imperare 3. Indiuiduum 17.43. Infamia 2. Infinitum 6.12. 34. Inſtrumentum 13. Intellectus 17. 34 53.55. 56.99.131. 144.146.142 143.161.189.

31 Vnum ponitur in diffinitione multitudinis, non autem econuerſo. 1^{a}.q.11.2.4^{m}./ q.85.8.2^{m}./ 1.d.24.quæ.1.3.2^{m}./ 3^{m}./ Po^{a}. q.9.7. 1^{m}./ Meta.4.lec.3.me^{o}.2.A.

* Ipothetica. Ira 63. Iudicium 4. Iuramentum 6. Iuſtitia 58. 84 88. Iuſtificatio 12 23.29. Legatus 1. Legiſlator 5. Lex 18. 38.43.126. Liberum 3. Lingua 1.8. Lumen 13 25. Luna 5. Magi 1. Maria 53. Mathematica 2. Materia 18.19.20. 35. Matrimonium 1.6.22.76.78.81.98.99.

32 Vnum non remouet multitudinem, ſed diuiſionem Nec multitudo remouet unitatem, ſed indiuiſionem eorum ex quibus conſtat. 1^{a}.q.30.3.3^{m}./ Po^{a}.quæſtio.9.7.15^{m}./ Meta.4.lec.3. me^{o}.2.fi.

* Medium 4. Membrum 11. Menſura 1.20. Meritum 18 63. Miſericordia 24.28. Miſſa 15.23.24. Miſſio 2.21. Motus 6.10. 20.21.22.26.32.35.67.68.74. Mundus 2.6.19.24. Natura 10. 12. Naturale 20.24. Nicolaus 1. Nomen 2.31.82.83. Non uelle. Numerus 3.5.6. Obiectum 16 Obligari 1. Officium 16. 17.18. Operatio 13.14.15.16.17.19. Opinio 1.7.

33 Vnum eſt magis poſitiuum ſecundum rem, quàm multitudo, licet ſecundum nomen ſit econuerſo. 1.d.24.q.1.3.2^{m}./Po^{a}. q.9.7.15^{m}.

* Oppoſitio 14 Oratio 50.51. Ordinatio 1. Ordo 32.36.70. 90.92. Papa 8. Pars 10.18.19 32.33.49. Paſſio 106. Patrens. Peccatum 50. 52.64.83.152.153.154.156.300.336.373.378 380.399.410. Pęna 12.29. $Pœn^{a}$.61. Perfe... 24.33.46. Perſona 16.40.41.42. Philippus o. Pietas 16. Piſcina 2.

34 Negatio quæ eſt de ratione vnius, eſt negatio rationis tantũ, quæ autem eſt de ratione multitudinis, eſt negatio realis. 1. d.24.q.1.3.1^{m}./ 2^{m}./ Quol.10.1.3^{m} / Meta. 4.lec. 3. medio & fi.

* Pliades. Pluralitas o. Porphirio. Po^{a}.15.47.49. Pręceptum 37.71.82. Prædeſtinatio 36. Prædicamentum 4. Prædicari 32. Principatus 5.9. Principium 7. proceſſio 24.41. Relatio 23.27. Relatiuum 8.9.13. Requirere 2. Res 4. Sacramentum 81.90. Scientia 3.74.96.&c. Significatio 10. Signum 5. Similitudo c. 8.13.15.

35 Multitudo poteſt immediate procedere ab vno ſimplici. 1^{a}. q.77.6.1^{m}./ 1.d.2.1.1^{m}./ 2.d.3.q.1.3.2^{m}./ Po^{a}. q.3.16.o./. q 7.1.1^{m}./ Quol.3.6.fi./ Diony.2.lec.2.o.

* Spiratio 4.5.

36 Multitudo tripliciter poteſt procedere ab uno, ſcilicet vel propter materiæ neceſſitatem, ſeu potentiæ limitationem, uel propter bonitatis obligationem, vel propter ſapientiæ ordinem. 1.d.2.1. 1^{m}./2.d.3.q.1.3.2^{m}./ Po^{a}.q.3.6.o./. Dionyſ. 2.lec.6.o.

* Spiritus 22.23. Subſiſtentia 3.5.10. Subſtantia 33. Suffragia 5.6. Summum o. Suppoſitum 13. Tactus 4. Templum 7.8. Tempus 2.9.13.14. Terra 4. Theſauros 1.

37 Multitudo eſt ſecundum ſenſum prius uno, ſed eſt econuerſo ſecundum naturam & ſecundum rationem. 1.diſt.24. q.1.3. 2^{m} / Po^{a}.q.9.7. 15^{m}./. Meta. 10 lec. 4.$prio^{u}$.c.

* Trahere 2. Verbum 19.27.46. Ver.13.40. 41.45.

38 Aliqua poſſunt eſſe vnum & multa diuerſimode, non autem eodem modo, quia opponuntur. 1^{a}.q.11. 1. 2^{m}. / 2. 1^{m}./ 12^{a}. q.17.4.o./2.d.40.4.c. * Virtus 61.62.68. 79.145.155.159. 213.258.267. Vita 79. Vnctio 2.

39 Vnum quod eſt principium numeri, opponitur multitudini relatiue, vt menſura menſurato, non autem unum quod conuertitur cum ente, ſed opponitur priuatiue. 1^{a}.q. 11 2.c./ 1. diſtinct 24. quæſt. 1.3. 4^{m}./ Potentia quæſt.9.7.17^{m}./Meta. 10.le.4.me^{u}.c.

40 Vnum quod eſt principium numeri, ſecundum illud quod eſt præciſe, opponitur numeris ſecundum diſparatam oppoſitionem menſuræ, quæ reducitur ad contrarietatem, ſicut ad principium, ratione differentiarum contrariarum. Sine præciſione vero, non opponitur eis, ſed conſtituit eos. Sed quantũ ad illud quod conſequitur intellectum eius opponitur multitudini numerali relatiue, ſicut principium principiato, & ſicut pars toti, ſed magis proprie, ut menſura menſurato. 1.diſ. 24.q.1.3.4^{m}./ Meta.10.le.4.me^{u}.c.

* Vniuerſum 1. Vniuerſum 1. Voluntas 80.81. Votum 81. Vox 11. Vnum 31. 50.118.147.151. 192. 196. 201.274.281. 281.283.287.295. Viter. Vii.13. Vxor 10. Chriſtus 7.13.152. 153.160.162.181.&c.178.182 184.1.. .86.187.

41 Deus eſt vnus. 1^{a}.q. 11.3.o./ q.103.3.o./ 1.d.2.1.o./ d.24.q. 1.1.o./ 2.d.1.q.1.1.o./ Con.1.c^{o}.42./ Lib^{u}.4.c^{u} 8. 1^{m}./ Po^{a}. q.3.6.o./ 16.1^{m} / Opuſ.3.c^{u}. 15./. Meta.12.fi. In diuinis.

* Amor 4.33.153. Apoſtoli 19.

42 Deus eſt maxime unus. 1^{a}.q.11.4 o./ q.28.3.c./ q.30.1.3^{m}./ q.39.3.c./ 1.d.24.q.1.1.c./ 1^{m}./ Cauſis lec.21.o.

43 Deum eſſe vnum, poteſt ratione demonſtrari, & poteſt fide teneri. 1^{a}.q.2.2.o./ Opuſ.72.q.9.

* Appropriatio 25.26.

44 Immo fides eſt de apparentibus, ſecundum Apoſtolũ. Opuſ. 71.q.9./ He.11.lec.1.$Reſp^{o}$.Du^{n} 1193. Du^{m}.1193.

45 Hoc primum dictum eſt, ſcilicet Deum eſſe unum, poteſt ratione demonſtrari, quia ratio naturalis ſubſeruit fidei Vnde dictum eſt per fidem eſſe acceptum hoc, ſecundum quod fides ſupponit Deum eſſe unum, tanquam ratione oſtenſum. Vel hoc ideo dici poteſt, vt fiat reſolutio ad diuerſos homines, quoniam de hoc fieri poteſt demonſtratio, alteri vero non, quem per fidem neceſſe eſt ad hoc accedere. 1^{a}.q.2.2.1^{m}./ Opuſ. 72.q.9.

* Aſſimilatio 6.7. Aſſumere 18.&c.

46 Vnum in diuinis, ſe habet communiter ad eſſentiam, & ad relationem. Po^{a}.q.9.4.14^{m}. * Beatitudo 17.

47 Deus eſt vnus per ſuam eſſentiam, & eſt ſua vnitas. 1^{a}.q.103. 3.o./ 1.d.24.q.1.1.1^{m}.

48 In Deo omnia ſunt unum, & vnum ibi eſt aliud. ſcilicet bonitas ibi eſt ſapientia vt diuina, non autem in eo quod bonitas, vel vt ſapientia. Opuſ.9.q.1.

* Bonitas 78.91.92.93.168.181.182. 197. Charitas 54.86.

49 Deus eſt unus, ſecundum quod unum conuertitur cum ente, nõ autem ſecundum quod unum eſt principium numeri. 1^{a}.q.11. 3.2^{m}./ q.30.3.2^{m}./ 1.d.24.q.1.1.1^{m} / Po^{a}.q.9.7.c.

* Confeſſio 65. Contritio 26. Creatio 33.34.

50 Vnitas Dei eſt principium omnis vnitatis, & menſura omnis rei. 1 d.24.q.1.1.c. * Deitas 2.

51 Vnitas diuinæ eſſentiæ ponit in numerum, cum unitate perſonæ ſecundum rationem, & ſecundum modum intelligendi, & ſecundum ſignificationem, non autem ſecundum diſtinctionem realem. Quol.6.1.o.

52 Vnitas diuinæ perſonæ eſt maior unitate quæ eſt principiũ numeri, quia eſt per ſe ſubſiſtens, completa, & habens in ſe quicquid pertinet ad rationem vnitatis. 1^{a}.q.11.4.2^{m}./ 3^{a}.q. 2.9.2^{m}./ 1.d.24.q.1.1.c.fi.

53 Vnitas diuinæ perſonæ, eſt maior unitate naturæ & perſonæ in nobis, & vnitate animæ & corporis. 3^{a}.q.2.9.3^{m}./

* Deus 110 239.307.347.359.360.362.364.365.366. Excellentia. Fides 27.28. Filiatio 16.25. Hæreſis 39.77.

54 Pater & filius in diuinis ſunt vnum, non autem unus. 1^{a}.q. 31.2.4^{m}./ Quol.6.1.fi. * Idea 22.&c. Idem 10.

55 In patre & filio, non eſt diſcrepans, ſed una diuinitas, vt dicit Ambroſius. 1^{a}.q.31.2.c.

* Trinitas 2 4.7.&c.

56 Omnia entia ſunt unum propter patrem tripliciter. ſcilicet quia in patre primo unitas inuenitur, & ratio principij quaſi primi, & ab eius unitate eſt, quod una natura in omnibus propagetur. Et omnia entia ſunt æqualia propter filium tripliciter. ſcilicet quia æqualitas eſt in filio inquantum filius, inquantum uerbum, & inquantum eſt imago. Et omnia entia ſunt connexa propter ſpiritum ſanctum tripliciter. ſcilicet quia procedit ut amor, amor autem eſt connexio duorum, quæ connexio requirit tria, ſcilicet duo connexa, & vnum connectens. 1^{a}.q.39.8 c./ 1.d.31. 5 o. * Chriſtus 178.&c.

¶ Vnitiuum. Amor 179.

1 ¶VNIVERSALE triplex. ſcilicet vniuerſale in re. i. natura in particularibus, vniuerſale poſt rem. i. abſtractum ab eis, & uniuerſale ante rem. i. formæ uniuerſales rerum in mentibus angelorum. 2.d.3.q.2.3.1^{m}. Diuiſio.

* Abrenuntiatio. Accidens 92. Accidentaliter 5.

2 Vniuerſale ſumitur dupliciter, ſcilicet pro natura rei, cum intentione vniuerſalitatis, & pro natura vt eſt in particularibus. Primo modo vniuerſale eſt poſterius, ſed ſecundo modo uniuerſalius eſt prius minus uniuerſali, via generationis & temporis, ſed eſt econuerſo ordine perfectionis, & intentionis naturæ. 1^{a}.q 85.3 1^{m}./ 12^{a}.q.29.6 c./ Ver.q.8.9. 6^{m}./ Opuſc.55. me^{o}.c./ Opuſ.56.o./ Anima.2.le.1.fi.d fi./ L^{u}.2.lec.12. me^{o}. b.B. Agēr 10.49 97.103. Angelus 234.262.264. 285.344.&c. 374.408.431. Appetitus 59.81.91.

* Bonitas.28.29.45.64.88. Canonizatio. Cauſa 54. &c.82. Cęlum 7. Cognitio 22.36.44.48.&c. Commune o.

3 Vniuerſale ſecundo modo prędicatur in quid, & ſignificat ſubſtãtias rerũ, nõ autẽ primo modo. Opuſ.56.pri^{o}. Meta.7. le.13.$prin^{o}$ b.G. * $Confec^{o}$.3. Creatio 20.31. Creatura 24.

4 Idem poteſt eſſe uniuerſale, & particulare. Po^{a}.q.6.1.1^{m}.

5 Immo ſingularia opponantur vniuerſalibus. Poſter. lec 4. fin. Reſp° Dub° 1194°. Du^m 1194^m.

6 Idem reſpectu inferioris eſt vniuerſale, & reſpectu ſuperioris eſt particulare in cauſando, & prædicando. Pot^a q.6.2.4^m.

7 Vniuerſale quo ad naturam eſt in ſingularibus, ſed quo ad intentionem vniuerſalitatis eſt in intellectu. 1^a.q.85.2.2^m./12^a. q.29.6.c./3^m./2.diſt.19.q.1.1.c.princ°./diſt.35.1.3^m./3.d.5. q.2.1.1^m./Cont.1.c° 65.1^m./Po^a quæſt.7.9.c./Spiritu 9.6^m./ Opuſc.Ente.4.prin° d.&c./ Meta.11.le.2.princ°./ Anima 2. lec.12.me° b.B./Senſu lec 15.princ° d.

*Deus 132.133.Dier 2.3. Differentia 15. Ens 6. Enunciatio 3.5 7.8. Aeſtimatio 1. 1. Excellentia. Excluſio 5. Exilium. Phantaſma 3. Fatum 5.6. Fœmina 3.

8 Vniuerſale pro natura eſt principium formale eſſendi, & cognoſcendi ſingularia, ſed vniuerſale pro intentione vniuerſalitatis eſt principium cognoſcēdi tantum. 1^a.q.85.3.4^m./Metaph 1°1.lec.1.fi.

*Fides 117.550. Forma 21.169.170.

9 Cognitio vniuerſalis duplex. ex parte obiecti, & ex parte medii. 1^a.q.55.3 2^m./Ve.q.8 3.2^m./Ma.q.16.6.16^m./Opuſ.53.fi.

*Fortuna 8. Generale o. Gratiarum actio 5. Hæreſis 11.122. Ieſus 4. Ignorantia 22.30. Incommunicabilis. Inductio. Infinitum 28. Intellectus 15.16.38.79.82.107.150.153.565. &c. Ipoſthaſis 4. I 2 70.

10 Difficilia ſunt hominibus ad cognoſcendum, quæ ſunt maxime vniuerſalia. Opuſ.53.fi.

11 Immo confuſa magis qualia ſunt vniuerſalia, ſunt magis nota quo ad nos Phyſ.lec.1.me° b. Reſp° ſicut Du° 1106°. Du^m 1195^m.

12 Natura vniuerſalis tripliciter poteſt cōſiderari. ſ. primo, ſecundum ſe, & abſolute, ſecundo vt eſt in ſingularibus, tertio vt eſt in natura. Po^a q.5.9.16^m./Quol.8.2.c./Ente 4.prin°.d.&c. Opuſc.42.c° 7.prin°.

*Iudicium 17.54.&c.83.88. Iuſtitia 12. Lex 5.53. Libera 4. 25. Malum 10. Mineralia. Miraculum 15. Miſericordia 33. Motus 78.

13 Natura vniuerſalis habet duplex eſſe. ſ. eſſe materiale in particularibus, & eſſe ſpirituale in intellectu, ſecundum quod conuenit ei intentio vniuerſalitatis, non ſecundum primum eſſe. Ente 4 prin° d &c./Anima 2.lec.12.me° b.B.&c.

14 Vniuerſale non accipitur a Philoſopho in primo Poſteriorū, prout eſt illud, quod prædicatur de pluribus, ſed dicitur ibi vniuerſale prædicatum, ſecundum quandam adaptationem, vel adæquationem prædicati ad ſubiectum, cum ſ. neque prædicatum inuenitur extra ſubiectum, neque ſubiectū ſine prędicato. Poſter.lec.11.prin°.a.

*Mutuum 3. Natura 44. Nomen 40.45. Notum 3.4.

15 Particulare non habet rationem, & naturam uniuerſalis, niſi ut eſt in eo. Ideo impoſſibile eſt, quod natura uniuerſalis plus ſit in eo, quam in uniuerſali. 3.d.27.q.1.4.1^m.

*Obedientia 9. Obiectū 10. Odium 8. Omnis o. Oratio 63. Ordo 70. Pars 5.35. Participare 11. Paſſio 108. Peccatum 117. 129.137.146.416. Potentia 43.

16 Vniuerſale, & ſingulare ſunt differentiæ, vel per ſe paſſiones entis. Cont.1.c° 65.3^m.

*Poteſtas 23. Prædeſtinatio 20.36. Prædicari 10.&c.17.19.31. 32. Priuatio 23. Prophetia 23. 38. Prouidentia 54 53. Prudentia 30.32.82. Puer 13. Ratio 14. Redemptio 2. Relatio 73. Reſolutio. Res 1.5. Satiſfactio 32.

17 Singularia opponuntur vniuerſalibus, ſiue oppoſitione prioris, & poſterioris, ſiue oppoſitione propinqui, & remoti. Poſterio.lc.4.fi.o.I. Scientia 34. &c.30.55.113.114.128.149. Scriptura 14. Senſualitas 7.8.

18 Vniuerſale non generatur, nec mouetur, niſi per accidens. i. ratione ſingularis, cui hoc conuenit per ſe. Met.lec. 1.me° g.K.

*Senſus 15. Sillogiſmus 6 Syndereſis 8. Status 12. Subſtantia 3.18.23.27.31. Totum 5.7.14.

19 Vniuerſale eſt perpetuum, & incorruptibile. Veri.q.1.5.13^m.

*Virtus 1.&c.29. Vita 42. Vanitas 39.40.

20 Immo vniuerſale in particularibus exiſtens, dicitur ſimpliciter corruptibile in hoc, vel in illo. Et ſic de vniuerſali non eſt ſcientia. Veri.q.1.5.14^m. Reſp° Dub° 1196°. Du^m.1196^m

*Voluntas 26.32.80. Viſa.

21 Vniuerſale eſt perpetuū, & incorruptibile per ſe, non quidem per aliquam formam incorruptionis, ſed quia non habet ſecundum ſe cauſam corruptionis. Verit.q.1.5.13^m./14^m.

*Vſura 79.

22 Vniuerſale dicitur eſſe ſemper, & vbique, vel ſecundū diuerſa eſſe, vel negatiue, quia non determinat ſibi locum, nec tempus. 1^a.q.8.4.1^m./2^m./q.16.7.2^m./ Verita.q.1.5.13^m./14^m./ Pot^a q.5.9.fi./ Quol.11.1.2^m./ Poſter.lc.42.me° b.k.

23 Vniuerſalius continet plura in potentia, & pauciora in actu, quàm minus vniuerſale. 1^a.q.85.3.2^m./3.d.30.2.c./ Meta.lc. 2.fi.i.F./ lib.12.lec.2.fi. *Chriſtus 81.108.169.

24 Vniuerſale eſt ſemper natum eſſe in multis, licet non ſemper inſit multis propter aliquod impedimentū. 3.d.2 L./ Meta.7. lec.13.me° b.fi./ Periherm.lec.10.prin° a.C.

25 Vniuerſale eſt commune multis ſecundum rem. 1^a.q.13.9.c°

26 Oppoſitum videtur dicere. 3 d.1.L./Meta.7.lc.13.me° b.fi./ Periherm.le.10.prin° a.C. Reſp° Du° 1197.A. Du^m 1197^m.

*Vniuerſitas. Excommunicatio 18.19.

1 VNIVERSVM poteſt capi dupliciter. ſ. ratione partis, & ratione totius. Primo modo poteſt aſſumi a Deo, nō autem ſecundo modo. 3.d. 2.q.1.ar.7.q.3.0. Diuiſio.

*Angelus 18. Auctoritas 2 Bonitas 7.40.45 54.37.58.161.

2 Totum uniuerſum eſt unum unitate ordinis, ſecundum quod inferiora reguntur per ſuperiora. 1^a.q.103. 3.0./ Quolib.6. 19.c.princ°.

*Cœlum 63.118.152. Creatura 22.29. Deus 136. &c.244. 246.308.411.415.416. Diſtinctio 8. Elementum 8.

3 Partes principales vniuerſi ſunt, in quibus integritas eius ſpecifica cōſiſtit, vt corpora ſimplicia, partes vero ſecūdarię ſunt, quæ ſunt ad bene eſſe, vt corpora miſta. Pot^a q.5.9.c./ Opuſ. 3.c° 170.fi./ Cę.lec.3.princ° a.fi.

*Elicere 2. Fatum 5.&c. Fęmina 3. Finis 75.76. Gratia 45. Intellectualis 8. Iuſtitia 82. Iuſtus 3. Malum 10.12.13.

4 Subſtantiæ incorporales, & immateriales ſunt de vltima perfectione vniuerſi. Opuſc.3.c° 75.

*Mundus o. Ordo 10.15.25. Peccatum 176. Perfectio 9.10. 12.13.23.26.57. Producere 3. Prouidentia 46.50.

5 Multitudo animarū rationabilium pertinet ad perfectionem eſſentialem uniuerſi, non quidem ad primā, ſed ad vltimam. Pot^a q.3.10.4^m.

*Senarius 2. Situs 4. Tractare 2.

6 Deus ſe habet ad totū uniuerſum, regendo ipſum, ſicut anima ad corpus. 2.d.17.q.1.1.1^m./ 3.d.2.q.1.ar.1.0./ q.2.1^m.

1 VNIVOCVM. Omne uniuocum eſt unum de quinque prædicabilibus. Cont.1.c° 32.1.3^m. Quid.

*Accidens 16. Accipere 5. Adoratio 3. Agens 1.12.29.30 48. 88.90.100. Analogia 10.13. &c. Cauſa 19.&c.30. Commune 5. Conſeruatio 1.

2 Omne vniuocum eſt ſimplicius ſuis vniuocatis, ſaltem ſecundum rationem. Cont.1.c° 32.4^m.

*Deus 58.129.188.362. Diuiſio 13.14. Effectus 10. Ens 32. Enunciatio 3. Aequiuoca 3.4.5.6. Aeternitas 38. Generatio 29.30. Genus 3.4. Habitus 80. Latria 1. Magis 1. Menſura 8. 9.10.18. Mutua 5.6.7. Nomen 38. Pater 5.

3 Omne vniuocum conuenit tantum ſecundum participationem cuilibet ſuo vniuocato. Con.1.c° 32.3^m.

*Peccatum 20.33. Prædeſtinatio 47. Prædicari 12.26.27.28. Raritas 2. Recipere 5. Scientia 106.&c.111.136.155. Similitudo 13. Vnitas 28. Chriſtus 10.206.

1 ¶ VNVM dicitur abſolute, ſed vnio dicit relationem plurium, ſecundum ꝙ conueniunt in aliquo vno. 1.d.31.4.1^m. Differentia.

*Addere 11.&c. Angelus 216. Bonitas 91.92.93. Conceptio 34. Diuiſio 8. Ens 26.29 35. Liber 22.

2 Vnum non dicitur omnino æquiuoce, de vno quod eſt principium numeri, & de vno quod conuertitur cum ente. Meta. 5.lec.7.me°.c.fi. *Metaphyſica 5. Vniuerſum 5.

¶ Vocale. Cantus o. Iudicium 82. Laus o. Officium 11.&c. Oratio 12.13.31.49.52.&c. Verbum 15.17.&c.24.&c.64.65. Vox o.

1 ¶ VOCATIO Dei eſt ſemper temporalis, quia ponit adductionem alicuius vel ad eſſe per creationem, vel ad gratiam. Sed electio temporalis & electio æterna, reſpondent ſecundæ vocationi, & non primæ. 1.d.41.2.3^m. Differentia.

*Actus 27. Angelus 564. Apoſtoli 17.31. Cœlum 17. Credere 11. Dæmon 82.83.89. Dolus 4. Dos 3. Fornicatio 14. Gratia 12. Iacobus 1. Inuocare. Iuramentum 2.

2 Vocantur fideles ad tria. ſ. ad fidei euidentiam per conſenſum ad doctrinam per præcepta, & ad obedientiam per conſilia. Iſa. 2.prin°. a.I. *Iuſtitia 9. Iuſtificatio 13.14.15.

3 Vocatio interior, reſpicit terminum ad quem, & electio temporalis reſpicit terminum a quo. Ideo ſunt ſemper ſimul ſed differunt ratione. 1.d.41. 2. 3^m.

4 Irrationabilia & inſenſibilia ſextupliciter vocantur a Deo. ſ. in teſtem in iudicio peccati, ad oſtendendam diuinam potentiam, ad facti euidentiam, ad exaggerandam malitiam, ad magnificandam lætitiam, & ad ſtupendam triſtitiam. Iſa. 1. prin. b.G. *Maleficium 1. Matthæus 1. Oratio 12. Papa 2. Paulus 2.2.18. Saluari 11. Tributū. Vſura 6.13.49.54 63.135.152. 183.186.231. Vtile 3.

5 Cœlum & terra quæ ſunt inſenſibiles creaturæ, uocantur ad audiendum, quia vocantur ad ea quæ ſunt rationalis creaturæ vel naturæ, ad oſtendendam diuinam potentiam. Iſa. prin°. b.G.

¶ Volare. Animal 48. Baptiſmus 159. Conuolare. Liberum 9.

10. Motus

Vo

10.Motus 34.35.Scriptura 2.Sidera. Struthio 1. Turtur.Veſpertilio. Viura 209.

Volatile. Auis. Motus 34.35.

¶Volatio. Motus 34.

Differentia. 1 ¶VOLATIVVM. Ambulatiuum & volatiuum, ſiue greſſibile & volatile,faciunt differre ſpecie animalia, ſed albedo & nigredo non.Ethi.10.lec.5.meº.e./ Meta.10.lec.12.prinº.

Duᵐ.1197ᵐ. 2 Oppoſitum videtur dicere.Phy.7.lec.8.prinº.e. Reſpondeo ſicut Dubio 908.

¶Volatus.Aquila 1.Turtur 2.

¶Volitiuum.Appetitiuum.Voluntas 24.

¶Volitum.Amicitia 4.Amor 28.187.198. Angelus 411.433. Appetibile.Appetitus 27.&c. 87.&c. Bonitas 23. Deus 261. 291.305.&c. 327. &c. Finis 121 Ignorantia 3.4.Iuſtitia 88. Lex 65. Meritum 40. Miſericordia 17. Nolo. Paſſio 96.111. 123.Pœna 20.Viura 89.90 Chriſtus 160.

¶Volo. Præceptum 64.

¶Volubile.Cogitatio 5.Vertibilitas.

Quid. 1 ¶VOLVNTARIVM importat, quod motus & actus ſit a propria inclinatione,ideſt quòd agere ſit a principio intrinſeco,& propter finem.1ª.q.105.4.c./ 12ª.q.6.1.o. /2.c. /q.71.5.2m. /2.d.25.1.6m./d.35.3.c./ d.41.q.2.1.1m./ Ma.q.3.3.e / 11.3m.
*Actio 39.&c.43.44. Actus 198. Agens 3.13.14.Amor 52. 166.Aſſumere 58.Beatitudo 68. Cauſa 3.e9. Cæcitas 1.Cœlum 83.Commutatio 2.Contrapaſſum 2. Culpa 1.Datio 16. 19. Debitum 7.

2 Ad rationem eius requiritur aliqua cognitio finis.12ª.q.6.2.c./ 3.3m./5.c./7 3m./ 8.c.
*Defectus 19.20. Deus 102.258. Difficile 4.Ebrietas 5.8.9. 12.Electio 38.Eſſe 8.Eugnomoſina 1.

3 Voluntarium dicitur,quod procedit a voluntate vel directe, ſcilicet a voluntate agēte,vel indirecte,ſ.a voluntate non agēte.12ª.q.6.3.o./ 7.3m / q.77.7.c./ 2.d.35.3.c./ 5m.
*Hebetudo 1,Hereſis 110.Homo 58.Iacob 5.Ignorātia 2.&c. Impugnare 2.Infirmus 4.7. Iniuſtitia 7.

4 Voluntarium dicitur, per remotionem cauſarum inuoluntarij,ſ.violentiæ,& ignorantiæ,licet videtur econuerſo.Ethic. 3.lec.4.prinº.
*Inuoluntarium o.Iudicium 34.56.60.

5 Voluntarium dicitur,quod eſt ſecundum inclinationem voluntatis.Et hoc dupliciter,ſcilicet ad agendum,& patiendum.1ª. q.82.1.c./ 12ª.q.6.5.2m.

6 Aliquid eſt voluntarium dupliciter, ſcilicet ſecundum ſe, & ſecundum cauſam ſuam.12ª.q.77.7.c./ 22ª.q.46.2.2m./ q.64. 8.c./q.79.3.3m./ Ma.q.3.8.c.
Duᵐ.120 *Iuſtitia 26.Malitia 8.Malum 39.42.43.44.Mendicitas. Meritum 30.Moralis 2.Motus 5.9.42.Natura 17.Oblatio 4.Omiſſio 5.7.Paſſio 76.97.123.Paulus 7.Paupertas 1.&c.

7 Voluntariæ actionis, triplex eſt radix, ſcilicet vel natura, vel virtus,vel libido.Opuſ.58.cº 1.
*Peccatum 15.294.295.356.359. Pœna 17.&c. Pœnitentia 19.,Perfectio 61.68.73.&c. Præceptum 36.37. Primitiæ 2. Purgatio 10.Sacrificium 24.40.41.Speculum 3.

8 Principium intrinſecum actus voluntarij, ſcilicet vis cognoſcitiua & appetitiua,eſt principium primum,non quidem primum ſimpliciter, ſed primum in genere motus appetitiui, licet moueatur appetitus hominis ab aliquo exteriori,ſecundum alias ſpecies motus.1ª.q.106.4.2m./3m./ 12ª.q.6.1.1m./ 2m./q.9.4.1m.

9 Voluntarium poteſt eſſe ſine actu exteriori & interiori, & aliquando eſt cum actu interiori, ſine actu exteriori. 12ª.q. 6.3.o./q.71.5.2m./ 2.d.35.3.c./ 5m./Ma.q.2.1.2m.
*Turpitudo 2.Votum 8.

10 Quanto actus bonus eſt magis voluntarius, tanto eſt magis meritorius & laudabilis.2.diſtin.29.4.c./ Ma.quæſtione 3.13. c.princip.

11 In non habentibus vſum rationis, non eſt voluntarium, nec inuoluntarium.12ª.q.6.7.3m./q.10.3.c.

12 Voluntarium conuenit pueris & brutis.Ethi.3.lec.4.meº.c./ lec.5.prinº.b.
*Viura 84.89. Vſus 7.

Duᵐ.1198ᵐ 13 Oppoſitum videtur dicere. Veri.quæſt.24.2.1m. Reſpondeo Dubio 1198.

14 Voluntarium ſecundum rationem perfectam, ſoli naturæ rationali conuenit, bruta autem conuenit ſecundum rationem imperfectam.12ª.q.6.2.o./ 2.d.25.1.6m. / 3.d.27.q.1.4.3m./ Veri.q.24.2.1m.

15 Voluntarium eſt maxime in actibus hominis, quia maxime cognoſcit finem ſui operis,& mouet ſe.12ª.q.6.1.o.

16 Voluntarium tollitur per violentum. Eſt autem duplex violentum,ſcilicet ſimplex, & mixtum. Simplex quando abſolute quis cogitur ad aliquid contra voluntatem ſuam faciendum. Violentum mixtum eſt,cum non abſolute cogitur quis ad faciendum aliquid contra voluntatem ſuam,ſed ſecundum quid,ſcilicet quòd niſi faciat,incurrit maius damnum, ſicut ſi non projiciuntur merces in mare nauis ſubmergitur, & ideo aliquo modo fit ſponte,& aliquo modo violēte,inquantum, ſcilicet coguntur timore maioris damni.12ª q.6.4.5.6.o./1ª. Cor 9.lec.1.ſi.H.

Quid. 1 ¶VOLVNTAS eſt appetitus rationalis.1ª.q.78.1 3m./q.80.2. o./q 81.1.c./ q.87.4.c. /22ª.q.6.prinº. / 2.1m./ q.8.1.c./ q. 26.1.c./ q.46.4.1m. /q.56.5.1m./ q.59.4.c./ 22ª.q.84.1.c./ q. 27.1.c./ q.58 2 1m./ Opuſ.43.cº 6.
*Affectio o.Amor 208.Animal 51.Appetitus 88. Ars 39.49. Aureola 13.Charitas 54.67.104.Habere 2.

2 Voluntas eſt media inter rationem & concupiſcibilem, & mouetur ab vtraque ſcilicet a ratione in continente, & a concupiſcibili,in incontinente.22ª.q.155.3.2m.
*Habitus 2.Honeſtum 4. Infinitum 20. Intellectus 191.&c. Intelligentia 2. Iraſcibilis 1. Iuſtitia 37.38.66.69. Liberum 4.&c.Pœnitentia 1.18.&c.37.Prædeſtinatio 17.

3 Voluntas eſt rationalis per participationem.12ª q.56.6.2m./ q.59.4.2m./ q.61.2.c.fi./ 2m. / 22ª.q.58.4.3m. / 3.d.17.ar.1. q.2.c./d.33.q.2.ar.4.q.3.1m.

4 Immo voluntas eſt rationalis per eſſentiam. 3.d.23.q.1.ar.3. q.1.c./d.27.q 2.ar.3.q.1.1m. Reſpondeo Dubio 1199. Duᵐ.1199ᵐ

5 Forma voluntatis,eſt obiectum eius. Ver.q.2.3.c. Ob.
*Proceſſio 55.

6 Volitum principale,eſt cauſa finalis voluntatis diſtincte realiter ab eo,& non aliter, niſi ſecundum modum ſignificandi, non autem volitum ſecundarium. Veri.q.23.1.3m. Ob.
*Ratio 16.

7 Tendere in finem accidit voluntati, ſecundum quòd eſt diſtans a fine.Sed operationem habere circa finem, eſt ei eſſentiale.1.d.45.1.2m.

8 Voluntas humana poteſt aliquid velle ex iudicio rationis,nō ſequendo paſſionem appetitus ſenſitiui. 2ª.q.111.2.3m./q. 115.4.c.fi./ 12ª q.10.3.o. Ob.

9 Voluntas antecedens & ſecundum quid, potius eſt velleitas, quam abſoluta voluntas.1ª.q.19.6.1m.fi. /3.diſt.31.q.2.ar.3. quæſt. 2. 3m.

10 Voluntas non excluditur a vita contemplatiua, nec amor,ſicut nec intellectus a vita actiua.3.d.27.quæſt.1.4.4m./ Veri. q.22.11.12m.

11 Voluntas dicitur tripliciter,ſcilicet potentia,actus,& obiectū. 2.d.39.q.1.1.c./ diſt.41.L.ſi./ d.44.L.priº./ q.1.1.3m /3.diſt. 17.ar.1.q.2.3m. Diuiſio.

12 Voluntas duplex, ſcilicet voluntas vt natura, & voluntas vt voluntas,ideſt voluntas deliberata.1º.q.83.3.4.o./ 3.d.17.ar. 1.q.3.c / 1m.
*Character 16.17. Datio 16. Defectus 12. Delectatio 105. Deus 157. Difficile 4.5.

13 Voluntas vt natura,& voluntas deliberata,non differunt eſſentialiter ſecundum potentias,ſed vt conſequuntur cognitionē naturalem,& cognitionem per inquiſitionem. 1ª. quæſtione 83.4 o./ 3ª.quæſt.18.3.c./ 1m./ 2.d.39.q.2. 2.2m./3.d.17.ar. 1.q.1.c./ 1m.
*Imago 9.27.28.29. Legiſlator 2.

14 Voluntas vt voluntas,eſt ad vtrumlibet,ſed voluntas vt natura,vult aliquid naturaliter & determinate. 1ª.q.41.2.c./ 12ª. q.10.1.o./ Veri.q.25.5.6.o./ Ma.q.16.4.5m. Ob.
*Libertas 4.&c.

15 Voluntas duplex.ſ.voluntas rationis,& voluntas ſenſualitatis. 2.d.39.q.2.2.1m./ 3.d.17.ar.1.q.2.o.

16 Alia eſt voluntas rationis, naturaliter tendens in bonum,& alia voluntas ſenſualitatis,naturaliter tendens in malum hominis,inquantum homo. 2.diſtin.39. quæſt.2.2.1m./ 3.d.17. ar.1.quæſt.2.o.
*Liberum o.

17 Voluntas hominis duplex. ſ. voluntas naturalis qua appetit bonum ſecundum ſe homini inquantum eſt bonum,& voluntas deliberata. ſ.de bono propter aliud. 1ª.q.41. 2.3m./ 3º.q. 18.1.3m./ 3.o./ 4.5.c./ q.21.3.c./ 1.d.48.4.c./ 2.d.24.q.3.1. c./ d.39.q.2.1.c./ 3.d.17.ar.2.q.3.o.
*Meritum 7.

18 Voluntas triplex.ſ.antecedens, concomitans, & antecedens. 12ª.q.5.7.c./ 1.d.6.2.c.

19 Regula voluntatis humanæ duplex.ſ.vna propinqua & homogenea,ideſt ipſa humana ratio, alia vero remota & æterogenea,ideſt prima regula,ſcilicet lex æterna,quæ eſt quaſi ratio Dei.12ª q.21.1.c./q.71.6.c.
*Meritum 36.38.26.

20 Voluntas poteſt comparari ad aliquid tripliciter. ſ.vt poª ad obiectum,vt principium ad rationem principiandi, & vt principium ad principiatum.1.d 6.2.c. / d.13.1.4m. Ob.
*Neceſſitas 31.

Aliquid

23 Aliquid eſſe, vel aliquid fieri voluntate, contingit dupliciter, ſcilicet vel voluntate concomitante, vel voluntate vt principio. 1a. q. 41. 2. c.

32 Aliquis vult aliquid tripliciter, ſ. appetitu naturali, voluntate electionis, & vt in cauſa. 22æ. q. 30. 1. c.

Ob. 33 Aliquid poteſt eſſe volitum nunc & non prius dupliciter, ſcilicet vel quia incipit eſſe bonum, vel quia incipit eſſe cognitum. 1a. q. 19. 7. c.

Ob. 24 Id quo aliquis vult bonum vel malum, poteſt dici tripliciter, ſcilicet ſenſualitas inclinans in malum & ratio in bonum potentia volitiua, & actus eius. Primo & tertio modo differunt id quo aliquis vult bonum, & quo vult malum, ſed ſecundo modo ſunt idem. 2. d. 39. q. 2. 2. o.

Obiectum. 25 Obiectum voluntatis eſt bonum. 1a. q. 48. 5. c. / q. 59. 2. c. / 2m. / 3m. / q. 105. 4. c. / q. 106. 2. c. / 12æ. q. 1. 6. c. / q. 5. 8. c. / q. 8. 1. o. / 2. c. / q. 9. 2. c. / q. 10. 2. c. / q. 20. 1. c. / q. 60. 1. 1m. / 1. d. 48. 2. c. / 1m. / 2. d. 3. q. 3. 1m. / d. 21. q. 1. 3. c. / d. 24. q. 1. 3. 3m. / d. 25. 1. 2m. / 2. c. / d. 38. L. men. D. / d. 39. q. 1. 2. c. / 3. d. 4. q. 1. ar. 2. q. 2. 1m. / d. 17. ar. 1. q. 3. c. / 3m. / 4m. / d. 27. q. 1. 4. c. / d. 33. q. 2. 2. 2. q. 1. 3m. / 4. d. 49. q. 1. ar. 3. q. 1. 1m. / 3. 1. 2. . 2. m. / 6m. / Lio. 2. co. 23. fi. / 24. 1m. / Lio. 3. cn. 3. 5m. / 6m. / 16. fi. / 26. 1m. / Poa. q. 3. 15. 5m. / Ma. q. 6. c. / 6m. / Vir. q. 1. 5. c. / Quol. 5. 10. c. / Amor 122. inf.

26 Obiectum voluntatis eſt bonum vniuerſale. 1a. q. 59. 4. c. / q. 80. 2. 1m. / q. 82. 4. c. / 4m. / 12æ. q. 105. 4. c. / 12æ. q. 1. 2. 3m. / q. 2. 9. 8. c. / q. 9. 1. c. / 3m. / 3. 6. c. / q. 10. 1. c. / 3m. / 22æ. q. 24. 1. c. / q. 25. 2. c. / 3a. q. 19. 3. c. / contra 3. cn. 83. 9m. / Veri. q. 24. 7. c. / q. 25. 1. c. / 3. c. / 1m. / Ma. q. 8. 3. c. / q. 16. 8. c. fi. / Vir. quæſtio. 4. 2. c. / 1m.

*Accidens 68. Actus 149. Amor 88. 89. 107. 163. 187. 198. 209. 210. 283. Appetitus 69. Artifex 4. Amor 222. inf.

27 Obiectum voluntatis eſt bonum apprehenſum. 1a. q. 80. 2. c. / 1m. / q. 82. 3. 2m. / 4. c. / 12æ. q. 8. 1. o. / q. 13. 5. 2m. / q. 19. 1. 3m. / 3. o. / 5. 10. c. / q. 20. 1. 1m. / q. 27. 2. o. / q. 76. 1. 3m. / 22æ. q. 4. 7. c. / q. 7. 1. c. / 2. 1m. / q. 8. 4. c. / q. 82. 3. c. / 1. d. 48. 4. c. / 2. d. 39. q. 3. 3. c. / contra 1. co. 71. / 74. prin. / 81. 2m. / 95. 2. / Lio. 2. co. 24. 1m. / 27. 1m. / Lio. 3. c. 26. fi. / 85. 1m. / 2m. / 88. 1m. / 107. 6m. / 7m. / Veri. q. 22. 9. 6m. / Poa. q. 2. 3. 3m. / q. 10. 2. c. fi. / Ma. q. 3. 3. c. prin. / Vir. q. 1. 5. 2m. / 6. c. / 8. 13m. / q. 2. 3. 12m. / Quol. 3. 27. c.

*Beatitudo 104. 105.

28 Voluntas naturaliter fertur in bonum ſecundum rationem. Vir. q. 1. 5. c. / 1m. / 2m. Bonitas 180.

*Coactio 4 &c. Cognitio 54. Continentia 14. 15. 17. Damnatio 16. Dolus 31. Euchariſtia 284.

29 Bonum & finis eſt obiectum voluntatis. 12æ. q. 1. 1. c. / 2. 3m. / 3. c. / q. 5. 4. 2m. / q. 11. 1. c. / 22æ. q. 4. 1. 3. c. / 1. d. 3. q. 4. 1. 6m. / 2. d. 40. 1. c. / contra 1. cn. 72. 5m. / Lin. 3. prin. / co. 9. 1m. / 109. / Lin. 4. cn. 19. 1m. / Vir. q. 2. 3. c. prin. / Quol. 8. 19. c. prin. Appetitus 26. inf.

*Finis 40. Futurum 10.

30 Voluntas poteſt velle aliquid in ordine ad aliud, quia fertur in ſuum obiectum conſequenter, ad apprehenſionem rationis. 22æ. q. 58. 4. 2m.

*Gratia 51.

31 Finis eſt obiectum voluntatis. 1a. q. 48. 1. 2m. / 12æ. q. 1. 1. 2m. / q. 7. 4. c. / q. 9. 3. c. / q. 18. 6. 7. c. / q. 19. 2. 1m. / q. 20. 1. c. / q. 72. 1. 1m. / 3. c. fi. / q. 73. 6. c. / 22æ. q. 8. 8. c. / q. 23. 8. c. / q. 110. 1. c. / q. 132. 2. c. / q. 180. 1. c. / 1. d. 45. 2. 1m. / 3. c. fi. / 3. 1. cn. 72. 5m.

*Ignorantia 3. 4. 15. &c. Implere.

32 Bonum in communi, vltimus finis, & omne naturale volenti, eſt volitum naturaliter. 12æ. q. 10. 1. o. / 22æ. q. 34. 1. c. / Con. 3. co. 109. / Veri. q. 22. 5. 6. c. / q. 24. 8. 8. c. / Ma. q. 2. 3. 2m. / q. 6. c. fi. / q. 16. 4. 5m.

*Iniuſtitia 7. Intentio 16. Mendacium 1. 2. 4. Miſeria 4. Pœna 17. &c. 33. &c. Poſſeſſio 9. Prælatio 22.

33 Cuiuslibet voluntatis volitum eſt duplex. ſ. principale. i. finale, & ſecundarium, id eſt ea quæ ſunt ad finem. Sed volitum principale eſt cauſa finalis voluntatis diſtinctæ realiter ab eo, nõ aliter niſi ſecundum modum ſignificandi, non autem volitũ ſecundarium. 12æ. q. 8. 2. 3. o. / 1. d. 45. 2. 1m. / 2. d. 24. q. 1. 3. 3m. / Veri. q. 22. 13. 9m. / q. 23. 1. 3m. / 4. c.

34 Bonum & malum, ſunt obiectum voluntatis. Primum quidem ad proſequendum, ſecundum autem ad fugiendum. 1a. q. 20. 1. c. / 12æ. q. 8. 1. 1m. / q. 74. 2. 2m. / Con. 3. cn. 10. / Ma. q. 1. 1. 4m. / q. 10. 1. c. / Virt. q. 1. 2. 5m. Voluntas 60.

35 Mala fieri, non eſt volitum per ſe, ſed per accidens tantum, inquantum æſtimatur bonum ratione boni annexi. 1. d. 46. 2. 2m. / Ma. q. 3. 12. c. *Relatio 44. 45. Sacrificium 15.

36 Qui vult bonum propter indebitum finem; vult bonum ſub ratione mali. 12æ. q. 19. 7. 2m. / 3m. / 2. d. 38. 5. c. / d. 40. 2. o. Immo voluntas nihil vult, niſi ſub ratione boni. 1a. q. 19. 9. c. / q. 48. 1. 2m. / 4m. / 12æ. q. 8. 1. o. / q. 73. 8. 2m. fi. / q. 78. 1. 1m. / 1. d. 46. L. fi. / 2. d. 1. q. 1. 1. 2m. / d. 5. q. 1. 2. 5m. / d. 34. 3. c. / d. 35. 5. 9m. / L. prin. / d. 37. q. 3. 1. 3m. / Cont. 2. co. 40. 7m. / Lib. 3. co. 4. / 5. / 107. / Veri q. 22. 6. c. 5m. / Ma. q. 1. 3. c. / q. 3. 12. o. / Ethi. lect. 1. me. b. / Phy. 2. lect. 5. fin. Reſpondeo Dun 1200. Dum. 1200m.

37 Finem vltimum reſpicit voluntas intendens, ſed finem proximum reſpicit voluntas eligens a quo & accipit bonitatem. 2. d. 40. 2. c. / 3m. / 4. d. 16. q. 3. ar. 1. q. 2. 3m. / Ma. q. 2. 2. 3.

38 Homo voluntate habituata ad finem indebitum, non poteſt ſemper actualiter omnia conſideranda præcogitare. Veri. q. 24. 12. c. *Saluari 4. 8. &c. Sermo 4.

39 Coniunctum principali volito & cognitum, eſt volitum ex conſequenti, non autem per accidens. Sed improuiſum tantũ per accidens. Ma. q. 3. 12. 4m. *Timor 5. 26.

40 Voluntas eſt flexibilis ad malum, non quidem ſecundum quod eſt a Deo, ſed ſecundum quòd eſt ex nihilo. Veri. q. 22. 6. 3m.

41 Deformitas peccati, eſt volita, tãtum propter aliud, id eſt propter aliquod bonum, cui eſt annexa. Ma. q. 3. 12. o.

42 Voluntas adhæret alicui dupliciter. ſ. per timorem, & per amorem. Secundum eſt principalius, quia eſt per ſe, ſed primum eſt per aliud. Con. 3. cn. 116. prin.

*Votum 9. 10. 11. 22. 43. &c.

43 Voluntas tendit tantum in bonum exiſtens, vel in bonum apparens, & ſic tendit in bonum ſub ratione boni. 1a. q. 19. 9. c. / q. 82. 2. 1m. / 12æ. q. 6. 4. 3m. / q. 8. 1. o. / q. 18. 4. 1m. / q. 19. 1. 1m. / q. 27. 1. 1m. / q. 29. 4. c. / 3m. / q. 74. 1. 1m. / q. 77. 2. c. / q. 80. 1. c. / 1. d. 46. 2. 2m. / 2. d. 3. q. 3. 2m. / d. 7. q. 1. 1m. / d. 25. 1. 2m. / 3. 5m. / d. 38. 1. 3m. / d. 39. q. 2. 1. c. fi. / 3m. / d. 41. q. 2. 1. 1m. / d. 43. 1. 1m. / 4. d. 49. q. 1. ar. 3. q. 1. c. / d. 50. q. 2. ar. 1. q. 2. 2m. / Con. 1. co. 95. 2m. / Veri. q. 14. 2. c. / q. 22. 6. c. / 5m. / 6m. / q. 24. 8. c. / Ma. q. 1. 1. 12m. / q. 3. 9. 4m. / q. 6. 6m.

44 Voluntas ſecundum ſuam naturam eſt bona, ideo actus eius naturalis ſemper eſt bonus. Sed moraliter ſe habet ad bonũ, & ad malum indifferenter. Ma. q. 2. 3. 2m.

*Chriſtus 56. 149. &c.

45 Operatio voluntatis. ſ. velle, nihil aliud eſt, niſi inclinatio volentis in obiectum voluntatis. 1a. q. 82. 2. c. / q. 87. 4. c. / q. 105. 4. c. / q. 106. 2. c. / q. 111. 2. c. / 12æ. q. 6. 4. c. / Con. 4. co. 19. / Ma. q. 3. 3. c. fi. Actus.

*Abdicatio. Abraham 5. 13. Accuſatio 17. Actio 18. Actus 125. &c. 137. &c. Adoptio 9. Aduocatus 5.

46 Velle eſt actio manens in voluntate, ideo non cogit intelligi eſſe aliquid exiſtens in actu. contra 1. co. 79. fi.

*Agens 53. &c. 95. 103. Agere 12. 14. Alienum 4. &c. Amicitia 4. 19. 32. Amor 28. 71. 191. 192.

47 A voluntate procedit aliquid per modum operationis, non autem per modum operati. Veri. q. 4. 2. 7m. / q. 10. 9. 7m. / Poa. q. 10. 2. 11m. / Vir. q. 1. 8. 13m.

48 Immo aliquid procedit a voluntate vtroque modo. 1a. q. 37. 2. c. / Con. 4. co. 19. 3m. / 4m. Reſpondeo Dubio 1201. Dum. 1201m

*Anima 122. 124. &c. 275. Animal 51. Apparere 9. Appetitus 25. &c. 63.

49 A Non eſt perfecta voluntas, niſi ſit talis, quæ opportunitate data operetur. 12æ. q. 20. 4. c.

49 B Voluntas non dependet ex aliquo corporali quoad actum, nec quoad obiectum, quia capit obiectum ab intellectu, ſecũdum quòd apprehendit aliquid ſub ratione boni. 2. d. 8. 5. c. Intellectus 218.

*Apprehenſio 2. 3. Ars 35. 39. 40. 49. Artifex 2. &c. Aſſentire 1. 2. 3. 7. Aſſimilatio 5. &c. in. Auditor 1. 2. Aureola 13. 22. 23. 25. Baptiſmus 19. 50. &cætera 125. 128. &cætera 155. 213. &c. Bartholomeus. Beatitudo 23. 34. 52. 72. &c. 92. &c.

50 Voluntas ſemel ad aliquid fixa, ab illo numquam diuelli poteſt, quin vel actu vel habitu in illo maneat, niſi per actualem diſſenſum ad aliud in ſpeciali, vel in genere. 4. d. 16. q. 3. ar. 2. q. 1. c. / ar. 2. q. 1. 3m.

*Beatus 30. 31. 36. &c. Bene volentia 1. Blaſphemia 23. Bonitas 163. &c. 196. 230. &c. Campſoria 5. 9. 11.

51 Voluntas pro facto reputatur. 1a. q. 64. 2. 3m. / 12æ. q. 20. 4. c. / 3a. q. 68. 2. c. / 2m. / 3m. / 4. d. 17. L. prin.

*Charitas 62. &c.

52 Oppoſitum videtur dicere 2. d. 43. 3. 3m. / L. fi. / 4. d. 25. q. 3. ar. 1. q. 2. 1m. Reſpondeo Dubio 1202. Dum. 1202m

53 Voluntas pro facto reputatur tam in bonis quàm in malis, in iis quæ ſunt omnino ab homine, & quo ad præmium eſſentiale, non autem in ſacramentis, & quo ad præmium accidentale, ut in remiſſione pœnæ. 12æ. quæſt. 20. 4. c. / 22æ. quæſt. 83. 6. 1m. / 3m. fi. / quæſt. 107. 1. 2m. / 3a. quæſt. 68. 2. c. / 2m. / 3m. / 4. diſt. 4. quæſt. 3. ar. 3. quæſt. 2. c. fi. / d. 15. q. 2. ar. 1. quæſt. 2. 4m. / d. 17. L. prin. / q. 3. ar. 5. q. 2. 2m. / d. 20. q. 1. 1. 5m. / q. 3. 2m. / Veri. q. 24. 1. 1m.

*Certitudo 1. 9. 15. Circunciſio 28. Coactio 4. &cætera. Cogitatio 6. 11. 12.

54 Sufficit bona voluntas, vbi deficit facultas, quum laus virtutis, in voluntate conſiſtat, non autem in poteſtate. Et ideo

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deſitere ab æqualitate quæ eſt medium iuſtitiæ, propter defectum poteſtatis, non diminuit laudem virtutis, ſi non fuerit defectus ex parte voluntatis. Et etiam in baptiſmo, apud Deum voluntas pro facto reputatur et qui non habet tempus operandi. 12^{2}.q.82 6.1^{m}./ q.106.3.5^{m}./ q.107.1.2^{m}. / 3^{a}.q.68 2.3^{m}.fi./ 4.d. 4.q.3.ar.3.q.2.c.fi./ Veri q.14.1.1^{m}.

55 Omnes actus voluntatis reducuntur ſicut in primam radicē, in id quod naturaliter vult. Vir.q.2.1.c.
*Comparatio 1. Comprehendere 8. Communicatio 1.3.5.6. Concluſio 1. Concupiſcentia 3.12. Conſenſus 0. Contemptus 1. Contentio 1.2. Contritio 5.12.13. Corpus 44. Credere 1.3.5. Damnatio 16.&c.24. Datio 16.17.

56 Actus voluntatis præcedit actionem naturæ in diuerſis, ſed in eodem eſt econuerſo. Po^{a}.q.2 3.6^{m}.

Ob. 57 Voluntas magis fertur in repræſentatum, ſecundum vnam conditionem, quàm ſecundum aliam tripliciter. ſ. quia præponderat, præoccurrit cogitationi, & magis conuenit diſpoſitioni hominis. Ma.q.6.c.fi.
*Defectus 12.13.19. Deuotio 2.13. Deus 363.266.305.&c.409.410.421. Difficile 4.5.19.20. Diſcordia 1.2. Dolor 24.31. Dominium 4.&c.15. Electio 1.2.3.8.25 Eleemoſyna 11.15.18.36.37. Aequalitas 8. Euchariſtia 172.&c.189.213.&c.228. Experientia 1.9.31. Phātaſma 8. Feruor 1 &c. Fides 1.24.57.80.86.89.99.143. Finis 40. Fomes 6.&c. Fornicatio 17 Fortitudo 5. Gratia 13.39.&c.51.87.116.117. Habere 2. Habitus 2. Hæreſis 1.4.9.23.27.33. Homo 36.&c. Honeſtum 4. Ignorantia 0.

58 Voluntas non poteſt eodem modo ſe habere ad paſſiones corporales præſentes, ſicut ad abſentes, propter acerbitatem. Veri.q.16 6.3^{m}./ q.29.3.5^{m}.
*Imago 9.25.&c.39. Imperare 5.&c.8.&c. Imperator 7. Incōtinentia 8. Infidelitas 1.2.8. Infinitum 20.23. Iniuſtitia 7. Inſtans 18.19. Intellectualis 6.&c. Intellectus 191.&c. Intelligētia 2. Intelligibile 2. Intentio 2.&c. Inuoluntarium 1.2.3.5. Ioannes 4.9.

59 Omne illud cuius principium eſt voluntas, quantum in ſe eſt, poteſt eſſe & non eſſe, & poteſt eſſe tale vel tale, & poteſt eſſe tunc vel nunc, 1^{a}.q.41.2.c./ Po^{a}.q.2.3.c./ q.3.13.c.
*Ioſeph 3. Ira. Irregularitas 2.3. Iudex 9. Iudicium 30.19.34.56. Iuramentum 21.24. Ius 32. Iuſtitia 7.14.36.&c.64.&c. Latro 3. Laus 2. Legiſlator 2. Liberalitas 10. Libertas 3.&c. Liberum 33. Magnificentia 4.5. Malitia 7. Malum 53.54.55. Maria 57. Martinus.

Ob. 60 Actus voluntatis & cuiuſlibet appetitus tendit in bonum, & malum, ſicut in propria obiecta, ſed in bonum tendit prius & per ſe, in malum vero ſecundario & per aliud, inquantum opponitur bono. 1^{a}.q.20.1.c./ Ma.q.3.12.2^{m}. Voluntas 34. Appetitus 28.&c.
*Matrimonium 59 87.124.130. Melius 3. Mendacium 1.&c. Mendicitas. Meritum 8.28.29.30.31.32.36.57.58.62.76. Miſeria 4. Miſericordia 17. Mors 29.30.31. Mos 2. Natura 3.5. Naturale 21.24. Neceſſitas 32. Negligentia 3. Nicolaus 2. Nocere 7. Nolo. Nonuelle. Obedientia 4.5.6.13.29. Omiſſio 5.

Ob. 61 Malum eſt in actu voluntatis ex obiecto. Non autem eſt in actu intellectus, quia intelligere mala, non eſt malum, ſicut velle mala. 2.d.39.q.1.2.c.
*Oratio 1.92.94. Ordo 19.39. Ornatus 7. Paruipenſio 0. Paſſio 34.68.69.96.98. Paulus 6. Pax 1. Peccare. Peccatum 87. Pœna 7.17.&c.33.34.42. Pœnale. Pœnitentia 1.21.31.37.83.101. Perfectio 74. Perplexus 2. Petrus 11. Poſſeſſio 9. Præceptū 64. Prædeſtinatio 17. Prælatio 12. Proceſſio 31.55. Profeſſio 3. Propoſitū 0. Prouidentia 6.36. Prudentia 37. Ratio 46.&c.

Ob. 62 Actus voluntatis eſt ad bonum, proſequendo illud, ſed eſt ad malum fugiendo tantum. Primus dicitur voluntas, ſecundus vero dicitur nolumtas. 12^{a}.q.8.1.1^{m}./ 2^{m}.
*Reclamare. Religio 13. Reprobatio 2. Reſiſtere 3. Sapientia 43. Satisfactio 13. Seruitus 8. Simonia 1.9.28. Somnus 3. Spes 30. Subiectū 3.5. Superbia 24. Temeritas 1. Tentare 1.2. Tribulatio 8. Vēdere 17. Virtus 23.24.52.54.56.94.&c.163.&c.207.&c. Voluntarium 3.5. Votum 0. Vſura 2.37 62.89.90.211.248.160.161.175.177.191.194.205.216.226.236.246.248.251.255.257.258.284.287.303.305. Vti 0.

Ob. 63 Bonitas & malitia actus voluntatis, dependet ex obiecto tantum, ex ratione, & ex lege æterna. 12^{a}.q.19.0./ q.21.1.0.

64 Actus voluntatis diſcordans a ratione recta, vel a ratione errante, vel concordans cum ratione errante, eſt malus. 12^{a}.q.19.5.6.0.
*Chriſtus 136.149.&c. Zacheus.

Motus. 65 Voluntas nihil facit, niſi ſecundum quod eſt mota per ſuum obiectum. Veri.q.14.2.c.
*Accidens 68 Adam 46.79.

Ob. 66 Voluntas non mouetur niſi a fine. 12^{a}.q.8.2.0./ Ma.q.6.c.
*Affectio 0. Agens 3.13.&c.53. Agere 12.14. Amor 46. Angelus 0. Anima 122.127. Ardere. Aſcenſio 2.2.3. Aſſimilatio 10. Aſſumere 59. Beatus 32. Bonitas 163.&c.169.230.&c. Charitas 25.&c.62.&c.82.&c.109.110. Cœlum 158. Circulus 3.4. Conſuetudo 2.

67 Voluntas poteſt moueri dupliciter, ſcilicet ab exteriori, i. ab obiecto, vel a repræſentante illud, & ab intrinſeco, id eſt vel a ſe, vel a cauſante eam. 1^{a}.q.105.4.0./ q.106.2.c. / q.111.2.c./ 12^{a}.q.9.4.0./ q.80.1.c. /Con.3.c^{o} 88./ 89. /Veri. q.22.9.c./ Ma.q.3.3.c./ q.6 c./ 4^{m}./ 10^{m}. Ob.
*Credere 3. Delectatio 105. Dæmon 91. Deus 115.&c. Dolor 24.29.30. Fides 151. Fortitudo 5.

68 Aliquid mouet voluntatem ex parte obiecti tripliciter, ſcilicet ipſum obiectum, proponens vel offerens obiectum voluntati, & perſuadens rationi. 12^{a}.q.80.1.c. Ob.
*Gratia 13.52.87.117. Homo 40. Inclinatio 2. Incontinentia 8. Ingratitudo 6. Intellectus 216.228.211.222.&c.228. Intentio 3.&c. Ira 21.38. Iraſcibilis 1. Libido. Malitia 7.8. Meritum 8.80. Obedientia 4 9.29.31.

69 Voluntas mouetur ab appetitu ſenſitiuo ex parte obiecti, quod videtur conuenire vel diſconuenire ſecundum diſpoſitionem hominis per paſſiones. 12^{a} q 9.2.0./ 5.c.fi./ q.10.3.0./ q.75.2.c./ q.77.1.0./ Veri.q.5.10.c./ q.22.9.3^{m}./ 6^{m}. Ob.
*Origenes 4. Paſſio 24.31.53.68. Peccatum 87.&c. Pollutio 2.&c. Præcipitatio 1. Primi 2. Proceſſio 34.43.55. Propoſitū 1. Purgatio 3. Quies 5. Ratio 56.

70 Oportet quod voluntas moueatur ab aliquo exteriori dupliciter, ſcilicet ab obiecto, & quo ad exercitium primi actus eius. 12^{a}.q.9.4.0. / q.17.5.2^{m}./ q.103.1.1^{m}. / Ma.quæſt.6.c./ Quol.1.7.c. Ob.

71 A Voluntas non poteſt cogi. 1^{a}.q.82.1.c. / 12^{a}. q.6.4 5.c./ 2.d.25.q.1.ar.2.c.3^{m}. / Veri.q.22.5.6.c.

71 B Nec mouetur neceſſario ab aliquo obiecto, quo ad exercitiū actus, ſed quo ad determinationem actus, mouetur ab aliquo obiecto, nō autem ab omni obiecto, nec a paſſione, nec a Deo, ſed tantum ab ultimo fine. 1^{a}.q.82.1.2.0./ 12^{a}.q.10.0./ q.80.1.c./ Veri.q.22.6.0./ Ma.q.6.c./ 7^{m}.
*Scurrilitas 3. Spiritus 4.5.18. Virtus 241.

72 Voluntas mouetur a ſe, quia inquantum vult finē, eſt in actu, ſed reſpectu eorum quæ ſunt ad finem, eſt in potentia. 12^{a}.q.9 3.0./ 4.c./ q.17.6 1^{m}./ q.74.1.3^{m}./ 22^{a}.q.82.1.1^{m}./ Ma.q.6.c./ 20^{m}./ Vir.q.2.5.c. *Votum 1.9.

73 Motus voluntatis in contraria, ſunt contrarij. Virt. quæſt.2.3.8^{m}.

74 Motus corporales hominis, non pertinent ad meritum vel demeritum, niſi ſecundum quòd a voluntate quaſi a principio cauſantur. Nec poteſt eſſe in natura, quòd voluntas ad aliquid fortiter moueatur, quin ſequatur aliqua paſſio in parte inferiori. 4 d.9.ar.4.quæſt.1.5^{m}./ Veri.quæſt.26.7.c./ Ma.quæſt.2.2.3^{m}.

75 Motus carnis excitatus in dormiente, non ſubiacet voluntati vigilantis. Nec reputatur quis euigilaſſe, quouſque perfecte viam liberi arbitrij recuperauerit. 4.d.9.ar.4.q.1.5^{m}.

76 Voluntas diſtinguitur contra naturam, ſicut una cauſa contra aliam, licet habeat modum naturæ, inquantum fundatur in natura. 12^{a}.q.10.1.1^{m}./ q.51.1.2^{m} / Veri.q.22.5.c. Natura.
*Angelus 459.&cetera Animal 51. Appetitus 62.&cetera. Bonitas 171.

77 Voluntas hominis, nec a natura, nec ex neceſſitate, mouetur ab appetitu inferiori. 12^{a}.q.10.3.b.
*Coactio 8.

78 Voluntas non eſt determinata ad vnum, ſicut natura. Po^{a}.q.3.13.c. *Cogitatio 6. Dæmon 14.&c. Infidelitas 8.

79 Immo voluntas determinatur ad vnum. Ma.q.3.3.5^{m}. Reſpōdeo Dubio 1203. Du^{m}.1203^{m}

80 Voluntas non eſt determinata ad vnum ſicut natura, quia uolontas ſequitur formam vniuerſalem, natura uero ſequitur formam particularem. 1^{a}.q.41.2 c./ 12^{a}.q.10.1.3^{m}./ q.13.1.c./ q.50.5.3^{m}./ Po^{a}.q.3.13.c./ Ma.q.6.c. / Opuſcu.3.c^{o}.56. Actio 44.
*Intellectus 165.166. Meritum 29.

81 Voluntas autem determinatur ad vnum, per conſilium rationis, non autem neceſſario per aliquod agens extrinſecum. Ma.q.3.3.5^{m}.
*Natura 7.

82 Voluntas eſt in ſuprema parte animæ, & pertinet ad uitam actiuam, & ad uitam contemplatiuam. 3.d.3.q.1.6^{m}./ 4.diſt.49.q.3.ar.5.q.3.1^{m}./ 2^{m}. Subiectum.
*Anima 320. Ars 39 49. Charitas 15.54.67 86.142. Cognitio 52.53.54.55.B.56. Deus 257. Intellectualis 6. Prædeſtinatio 17. Ratio 16. Sacrificium 40. Superbia 28. Chriſtus 149.&c.

83 Volūtas dicta per eſſentiam, eſt in ratione dicta per eſſentiā, ſed voluntas participatiue ſumpta, eſt in ratione per participationem. 3^{a}.q.18.2.c./ 1^{m}./ 3.d.17.ar.1.q.2.3^{m}.
*Finis 84.132. Imperare 8.&c. Intelligentia 2. Iuſtitia 66, 79.82.

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vb.8 1. Beatitudo 94. &c. Intentio 3.
¶ Voluptas Aqua 5. Beatitudo 45.117.135. Coruus 2. Delectatio 77. Dæmon 68. Dolor 8. Epicurus. Felicitas 2. Liberare 3. Libido. Luxuria 1. Mahumetus. Mel o. Princeps 24. Prodigalitas 3. Saracen. Tabeſcere. Verbum 72. Vita 36.

Quando, peccatum. 1 ¶ VOMITVS poteſt ſine culpa procurari, de conſilio medicinæ, in remedium languoris. 22æ. quæſtio. 148. 6. 2m. / quæſtione 150. 2. 3m.

2 Multum comedere vel bibere propter vomitum, ſecundum conſilium medicinæ, non eſt peccatum, licet ebrietas non excuſaretur a peccato. 22æ. q. 150. 2. 3m.
*Euchariſtia 162. 196. 210.

3 Vomitus per ebrietatem vel voracitatem, eſt vitioſus, non autem ſi contingat infirmitatis cauſa. 3a. q. 83. 6. 7m.
¶ Voracitas. Comeſſatio. Ebrietas 6. Vomitus 2. 3.

Quid. 1 ¶ VOTVM dicitur a voluntate, quaſi a primo mouente rationem, ad promittendum. 22æ. q. 88. 1. 2m. / 4. d. 32. 4. c. / d. 38. q. 1. ar. 1. q. 1. c.
*Baptiſmus 90. 93. 102. 133. 155. 179. 188. 213. &c.

2 Vouere eſt actus latriæ, ſeu actus religionis, licet actus aliarum virtutum ſint materia eius. 22æ. q. 88. 5. o. / 6. c. / 2m. / q. 189. 2. c. / Con. 3. cu 138 cum mc°. / Quol. 3. 12. c. / 3m. / Opuſc. 17. c° 12. / Opuſ. 18. cm 11.

3 Votum eſt promiſſio Deo facta. 22æ. q. 88. 1. o. / 2. 4. c. / 5. c. / 1m / 7. 12. c. / q. 189. 3. c.

4 Votum eſt teſtificatio quædam promiſſionis ſpontaneæ, quæ debet fieri Deo, de ijs quæ Dei ſunt. 22æ q. 88. 1. c. ſi. / q. 189. 3. c. / 4. d. 38. q. 1. ar. 1 q. 1. o.
*Confirmatio 38.

5 Ad votum tria de neceſſitate requiruntur, ſcilicet deliberatio, propoſitum, & promiſſio, in qua promiſſione perficitur ratio voti. Sed quandoque ſuperadditur pronunciatio oris, & teſtimonium aliorum, ad quandam cōfirmationem voti. 22æ. q. 88. 1. o. / 4. d. 38. q. 1. ar. 1. q. 1. c.
*Contritio 1. 2. 3. 24. Cornelius o.

6 Votum fit ſoli Deo, licet fit de eo quod aliquando fit ſanctis. 22æ q. 88. 5. 3m. / 4 d. 38. q. 1. ar 1. q. 1. c. / 4m.
*Euchariſtia 272. 277. Fructus 19. Iephte. Obligari 3. Paſſio 31. Propoſitum o.

7 Votum nihil habens neceſſitatis, per prius dicitur votum, quaſi habens complete rationem voti; non autem votum habens aliquid neceſſitatis. 4 d. 38. q. 1. ar. 3. q. 1. c.
*Sacramentum 105. Sanctificatio 37.

8 Sub voto non cadunt peccata, nec indifferentia, nec neceſſaria abſolute, nec propter finem, niſi vt voluntaria. Sed votum debet ſemper fieri de meliori bono. 22æ. q. 88. 2. o. / 10. c. / 4. d. 38. q. 1. ar. 1 q. 2. c. / ar. 2. q. 1. c. / 3m.

In communi. 9 Expedit vouere, quia votum firmat voluntatem in bono. Nec tamen libertatem diminuit. Nec eſt periculoſum de ſe, ſed ex culpa mutantis voluntatem. Sed aſſimilat beatis. 22æ. q. 88. 4. o. / Cont. 3. c° 138. / Quol. 3. 11. 2m.
*Apoſtoli 8. Auricola 226.

10 Homo eſt ſic liber, quod poteſt aliquid vouere & facere, etiam contra præceptum Papæ 22æ. q. 88. 12. 2m. / 4. d. 38. q. 1. ar. 4. q. 1. c.
*Iacob 5. 6. Iacobus 1. Maria 30. Prælatio 5. Sanctificatio 77.

11 Vouere numquam conuenit Chriſto, quia Deus erat. Et habebat voluntatem firmatam, vt comprehenſor. 22æ. quæſtio. 88. 4. 3m.

Diuiſio. 12 Votum duplex, ſcilicet ſingulare, idest de ijs ad quæ non tenemur, & votum commune, idest de ijs ad quæ omnes tenentur. Et tale votum fit in baptiſmo. 4. d. 38. q. 1. artic. 2. quæſt. 1. o.

13 Hæc diuiſio, eſt diuiſio analogi, quia ratio voti prius & complete conuenit voto ſingulari, ſed incomplete voto communi. 4. d. 38. q. 1 ar. 2. q. 1. c. / 1m.

14 Votum ſingulare duplex, ſcilicet votum ſimplex, & votum ſolemne. Primum eſt promiſſio ſola, ſecundum vero eſt promiſſio, & datio. 22æ. quæſt. 189. 2. 1m. / 5 c. / 4. diſtin. 38. q. 1. ar. 2. q. 2. o. / q. 3. c. / 1m. / ar. 3. q. 2. 5. o. / Quol. 3. 18. o. / Quol. 8. 10. o. / Quol. 10. 11. 1m.

15 Hæc diuiſio, eſt diuiſio totius poteſtatiui, quia ratio eius eſt complete in voto ſolenni, ſed eſt incomplete in voto ſimplici. 4. d. 38. q. 1 ar. 2. q. 2. c.

16 Votum ſolennizatur dupliciter tantum, ſcilicet per ſuſceptionem ordinis ſacri, & per profeſſionem certæ regulæ. 22æ q. 88. 7. o. / 9. c. / 4. d. 38. q 1 ar. 2. q. 3. c. / Quol. 3. 18. c. / Quol. 8. 10. 1m.

17 Votum publicum dicitur dupliciter, ſcilicet publicum per ſe, idest habens aliquid annexum, quo venire debet in publicum, & publicum per accidens, idest quod quandoque fit publicum. 4 d. 38. q 1. ar. 2. q. 2. 1m. / q. 3. 4m.

Comparatio. 18 Votum ſimplex eſt fortius vinculum matrimonio, ratione eius cui fit, ſcilicet Deo, & ad quod ligat, ſcilicet ad continentiam, ſed econuerſo eſt quo ad modum, ſcilicet tradendo; quia per matrimonium traditur actualiter vir in poteſtatem vxoris, non autem per votum ſimplex. 4. diſt. 38. quæſtio. 1. ar. 3. quæſt. 2. 1m.

19 Votum ſimplex impedit matrimonium contrahendum, ſed non dirimit contractum. Non tamen poteſt petere debitum ſine diſpenſatione eccleſiæ authoritate apoſtolica. Votum vero ſolenne facit vtrumque 22æ. q. 88. 7. o. / q. 189. 8. 3m. / 4. d. 30. q. 2. ar. 1. q. 2. 1m. / d. 38. q. 1. ar. 3. q. 2. 3. o. / Quol. 3. 18. o. / Quol. 8. 10. o. / Quol. 10. 11. o / Opuſ. 17. c° 12.
*Cibus 7. Hæreſis 156. 157. Iuramentum 16. 17.

20 Matrimonium & alia ſacramenta, non diuiduntur per ſimplex & ſolenne, quia ſine ſolemnitate habent plene ſuum effectum virtute Dei. Non autem votum, quia efficaciam habet ex opere hominis. 4. d. 38. q. 1. ar. 1. q. 2. 4m.

21 Opus ex voto, eſt laudabilius, & magis meritorium, quam opus ſine voto. 22æ. q. 88. 6. o. / q. 189. 2. c. / 3a. q. 28. 4. c. / Con. 3 cu 138. / Quol. 3. q. 5. 2. 3m. / Opuſ. 17. cu 12. /
*Matrimonium 132. Vinculum 1.

22 Opus ex voto diſplicens, cum voluntate implendi illud, eſt magis meritorium, quam opus placens ſine voto, cæteris paribus. 22æ. quæſt. 88. 6. 2m. / Quolib. 3. 11. 3m. / Quol. 8. 11. ſi.
*Virginitas 2. 3.

23 Virtus voti, eſt obligatio eius, quæ eſt maior in voto ſolemni, quam in voto ſimplici, & quo ad Deum, & quo ad homines. 22æ. q. 88. 7. 1m. / 4. d. 38. q. 1. ar. 2. q. 2. c. / 2m. / 4m. / q. 3. c. / ar. 3. q. 3. c. Obligatio.
*Cibus 7.

24 Oppoſitum videtur dicere. Quol. 10. 11. 1m. Reſpondeo Dubio 1204. Dum. 1204m

25 Votum ſimplex obligat. 4. d. 38. q. 1. ar. 3. q. 2. 1m.
*Epiſcopus 22. Fructus 17. Habitus 22.

26 Immo non dirimit matrimonium contractum, & ſic non obligat. 4 d. 30. q. 2. ar. 1. q. 2. 1m. / Quol. 10. 11 1m. Reſpondeo Dubio 1205. Dum. 1205m

27 Votum obligat ſecundum intentionem vouentis, ſcilicet ad reddendum ſtatim, vel ad certum tempus, vel cum conditione. 22æ. q. 88. 3. 3m. / q 189. 3. 2m. / 4. c. / 4. d. 38. q. 1. ar. 3. q. 1, 4m. / 6m. / 7m.
*Hæreſis 156. 157.

28 Quando aliquis timet rationabiliter perpetuum impedimentum implendi votum ſuum, tenetur non differre illud. 4. d. 38. q. 1. ar. 3. q. 1 7m.
*Iacob 5 6. Iuramentum 16. 17. Matrimonium 109. 113. 132.

29 Obſeruare votum, eſt de lege naturali, dut ante obligatione eius. Quæ ceſſat vel ex ſe, vel authoritate ſuperioris, à quo in dubium vertuntur diſpenſantis vel commutantis. 22æ. q. 88. 10. 2m. / 12. 2m. / 4. d. 38. q. 1. ar. 4. q. 1. 2m.
*Mendatium 17. Oblatio 6. Holocauſtum 4. Ordo 102. 107. Peccatum 249. Perfectio 85. Profeſſio 2. 3. 4. 5.

30 Omne votum rite factum, obligat. Ideo tranſgrediens illud, peccat mortaliter. 22æ. q. 88. 3. o. / q. 189. 3. c. / 4. d. 38. q. 1. ar. 3. q. 1 o. / q. 3. 1m. / Quol. 3. 11. 3m. / 18. c. / Quol. 10. 11. c. / 1m. / Opuſ. 17. c° 12.

31 Votum non poteſt eſſe de impoſſibili. Ideo ſi promiſſum fiat impoſſibile, tollitur obligatio ad illud. 4. diſtin. 38. q. 1. ar. 3. q. 1. 1m.
*Puer 4. 5. Reniti. Vſus 6. 7.

32 Perdens virginitatem quam vouerat, tenetur facere quod poteſt, ſcilicet tenetur continere, & pœnitere ſi perdidit ex culpa ſua. Et ſimiliter in alijs. 22æ. q. 79. 3. 2m. / q. 88. 3. 2m. / 4. d. 38. q. 1. ar. 3. q. 1. 1m.

33 Nullus poteſt ſe ex voto firmiter obligare, ad id quod eſt in poteſtate alterius tantum. 22æ. q. 88. 8. o. / 9. c. / 2m. / quæſt. 189. 5. o. / 4. diſtin. 32. 4. o. / diſt. 38. quæſt. 1. ar. 1. q. 3. o. / Opuſcu. 17. cu 12.

34 Non habentes vſum rationis, vt amentes, & pueri ante annos pubertatis, non poſſunt vouere. 22æ. quæſtio. 88. 9. c. / quæſtio. 189. 5. c. / 4. diſtinct. 38. quæſtio. 1. ar. 1. q. 3. c. / ar. 2. quæſt. 1. 4m.

35 Puer ante vſum rationis, non poteſt ſe obligare ad aliquid ex voto. Quo vſu rationis habito, poteſt ſe obligare. Sed omne votum eius etiam votum religionis ante annos pubertatis, idest ante annos quatuordecim in puero, vel ante annos duodecim in puella, poteſt irritari a parentibus, & a tutoribus, non autem poſt annos pubertatis. 22æ. quæſtione 88. 8. 2m. / quæſtione 189. 5. c. / 4. diſtinctione 27. quæſtione 2. 3. c. / diſt. 38. q. 1. ar. 1. q. 3. o. / Opuſcu. 17. c° 12. / c°. 13. 10m.

36 Filius etiam poſt annos pubertatis non poteſt aliquid vouere, quo ad res domeſticas, ſine conſenſu patris. 22æ. q. 88. 8. 2m. / 4. d. 38. q. 1. ar. 1. q. 3. 2m.

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37 Vouens illud quod non eſt in poteſtate ſua, non peccat, quia in eius voto intelligitur debita conditio, ſcilicet ſi ſuis ſuperioribus placuerit, vel ſi non contradicant. Qua conditione extante, tenetur implere votum. 22^{f}.q.88.8.1^{m}./ 4^{m}./ 9.b./ 2^{m}./ 12.2^{m}./ q.189.5.4^{m}.

38 Fractio voti eſt quædam infidelitatis ſpecies. Et ad fidelitatẽ pertinet ſeruare promiſſa. 22^{f}.q.88.3.c.

39 Votum pro operatione iudicatur, tam in bonis quàm in malis. 4.d.17.L.prin^{o}./ Quol.2.16.c.fi.

Du^{m}.1206^{m} 40 Oppoſitum videtur dicere. 4.d.25.q.3.ar.1.q.1.1^{m}. Reſpondeo ſicut Dubio 1202.

Religionis. 41 Omne votum temporale factum in ſæculo, etiam votum crucis in ſubſidium terræ ſanctæ, ſoluitur per ingreſſum religionis, ſine alia diſpenſatione, quia votum religionis includit omnia vota, ratione perpetuitatis & obedientiæ. Nec ſingularitas conuenit ei, & onus religionis ſufficit, & eſt quodammodo magis ampliatio voti, quam voti commutatio. 22^{f}.q6.88.12.1^{m}./ q.185.8.2^{m}./ q.189.3.3^{m}./ 7.c./ 4.d.38.q.1.ar.4.q.4.o./ d.39.4.c./ Quol.3.18.2^{m}.
*Epiſcopus 22.&c.Eremitæ. Hæreſis 157. Obedientia 37. Peccatum 257. Perfectio 85. Profeſſio o.

42 Qui vouit religionem, vel qui vouit ire ad terram ſanctam, non poteſt ponere alium pro ſe. Secus autem in alijs. 4.d.38.q.1.ar.4.q.3.1^{m}.
*Religio 4.&c.35.&c.40.45.62.72.77.

43 Si quis vouendo, prius cogitauit de religione communiter & poſt eligit vnam, tenetur ſimpliciter ad religionem. Ideo ſi non poteſt recipi in religione a ſe electa, tenetur aliam quærere. Si autem econuerſo, intelligitur ſi velint. 22^{f}.quæſtio.88.3.2^{m}./ quæſtione 189.3.2^{m}./ 4.diſtinctio.38. quæſtio.1.artic.3.q.2.6^{m}.

44 Votum interpretatiuum religionis, ſcilicet portantis habitũ religionis vltra annum, ſi poſt tempus probationis remanſerit in monaſterio, obligat ſicut votum religionis expreſſum ore, quo ad tria vota religionis principalia, ſcilicet obedientiæ, paupertatis, & continentiæ, non autem quo ad alia, quorum tranſgreſſio diſſimulatur a prælatis. 4.diſt.38.quæſtio.1.ar.3.q.1.5^{m}.
*Sponſalia 4.

45 Nullum votum religioſi eſt firmum, niſi de conſenſu prælati, quia nullum tempus eſt, in quo prælatus non poſſit eum in alijs occupare. 22^{f}.quæſt.88.8.3^{m}./ 4.d.38.q.1.ar.1.q.3.3^{m}./ ar.4.q 4.3^{m}.

46 Oppoſitum videtur dicere. 22^{f}.q.88.12.2^{m}./ Quol.10.10.3^{m}.
Du^{m}.1207^{m} Reſpondeo Dubio 1107.

Coniugum. 47 In diſpenſatione domus, & in regimine vitæ, vxor eſt ſubiecta viro, & non econuerſo, ideo vir poteſt in talibus vouere ſine conſenſu vxoris, & non econuerſo. 4.diſtin.38.quæſt.1.ar.1.quæſt.3.4^{m}.

48 Vir poteſt vouere peregrinationem, & aſſumere crucem in ſubſidium terræ ſanctæ, ſine conſenſu uxoris, non autẽ econuerſo, quia ſatis probabile eſt, quòd uxor debeat velle continere ad tempus ſubueniendo neceſſitati generalis eccleſiæ. 4.d.32.4.5^{m}./ Quol.4.11.o.

49 In fauorem negocij, pro quo crux datur, inſtitutum eſt, quòd vir poſſit abſque cõſenſu uxoris crucem accipere, ſicut etiam poſſet domino ſuo terreno a quo feudum tenet, abſque vxoris conſenſu militare. 4.d.32.4.1^{m}.

50 Nec tamen in hoc omnino ſubtrahitur vxori ius ſuum, quia vxor poteſt eum ſequi. 4.d.32.4.1^{m}.

51 Nec eſt ſimile de uxore ad uirum, quia cum uir debeat regere uxorem &, non econuerſo, magis debet uxor ſequi uirum, quàm econuerſo. 4.d.32.4.1^{m}.

52 Si uxor nolit, uel non poſſit ſequi maritum, propter aliquod legitimum impedimentum, & timeatur de incontinentia eius, non eſt conſulendum viro, quòd accipiat crucem, & dimittat uxorem. Quol.4.11.o.

53 Vxor cum maiori periculo caſtitatis diſcurreret per terras, quàm uir, & cum minori eccleſiæ utilitate, & ideo uxor non poteſt huiuſmodi uota facere, ſine viri conſenſu. 4.diſtinctione 32.4.1^{m}.

54 Votum ſimplex continentiæ, dirimit ſponſalia. 4.d.38.q.1.ar.3.q.2.1^{m}.

55 Poſt uotum uirginitatis, non poteſt aliquis matrimonio conſentire, ſine peccato, ſiue uotum ſimplex, ſiue ſolenne ſit. 4.d.30.q.2.ar.2.q.2.1^{m}.

56 Qui contrahit matrimonium poſt uotum ſimplex, conſummando peccat mortaliter. Quo conſumato, tenetur reddere debitum uxori, ſed non poteſt debitum petere. Et ſi coniux moriatur, tenetur continere. 4. diſtinctione 38. quæſtione 1. artic.3.quæſtione 2.3^{m}./ 4^{m}./ Quolibe.3.18.o./ Quolib.10.11.o.
*Debitum 27.28,29.

57 Habens uotum ſimplex continentiæ, non peccat reddendo debitum uxori, & etiam petendo debitum, ſi eccleſia diſpenſet cum eo, auctoritate apoſtolica. Quol.3.q.7.1.1^{m}.

58 Alteruter coniugum, ante copulam carnalem, poteſt altero inuito uouere religionem, & poteſt eam ingredi, non autem poſt copulam carnalem. 4.d.27.q.1.ar.3.q.1.2.o./ d.39.4.5^{m}./ 1^{a}.Cor.7.lec.5.me^{o}.K.

59 Et poſt uotum profeſſionis, poteſt alter contrahere matrimonium cum alio, non autem prius. 4.diſtinctio.27.quæſt.1, ar 3.q.3.o.

60 Quando uterque coniugum ante copulam carnalem, pariter vouet continentiam, manet vinculum coniugij, quia neuter abrenunttat, non autem quando alter coniugum tantum uouet eam. 4.d.27.q.1.ar.3.q.3.1^{m}.

61 Votum profitentis in religione, reclamante eius vxore, non eſt uotum uerum. Non reclamante autem eius uxore, ſed remanente in ſæculo, eſt uotum uerum, ſed ſuſpenditur uotum ad tempus, uiuente vxore. 4.d.27.L.

62 Profeſſus in præiudicium coniugis, compellitur redire ad eam. Nec tenetur interim deferre tonſuram, nec habitum religionis, tum propter uituperium uxoris, tum propter ſcandalum uitandum. Qua uxore mortua, tenetur redire ad religionem. 4.d.27.L.

63 Si eccleſia decepta eſt per falſos teſtes, in ſententia diuortij, etiam poſt uotum profeſſionis, vir reſtitueretur coniugi. Et tenetur debitum reddere, ſed non licet debitum exigere. 4.d.35.5.3^{m}./ d.41.L.fi.

64 Vota occulta coniugum de caſtitate, non ſunt approbanda propter periculum, quia in iudicio eccleſiæ, non poſſunt probari. 4.d.32.L.
*Fornicatio 14.16.

65 Vnus coniugum non poteſt uouere continentiam, ſine conſenſu alterius, ſed peccaret, nec ſeruare deberet. 4.d.32.4.o./ d.38.q.1.ar.1.q.3.3^{m}.
*Maria 39.

66 Si vir expreſſe conſenſit in uotum vxoris de caſtitate, non poteſt reuocare uotum. Si uero diſſimulauit, poteſt reuocare. 4.d.32.L.

67 Alter coniugum diſſentiens uoto continentiæ alterius, non peccat, nec præiudicet ſibi. 4.d.32.4.2^{m}.

68 In votis poteſt diſpenſari, inquantum in aliquo caſu, illud qđ cadit ſub uoto, eſt ſimpliciter malum, uel inutile, uel impeditiuum maioris boni, non autem inquantum illud eſt de iure naturali vel diuino. 22^{f}.q.88.10.o./ 4.d.38.q.1.artic.4.q.1.c./ 2^{m}./ q.2.o. Iuramentum 16.17.22. Religio 45. Diſpenſatio.

69 Ea quæ cadunt ſub uoto, obligant etiam ex lege naturali, & ex lege diuina, ideo non poſſunt diſpenſari. 4.d.38.q.1.arti.4.quæſt.1.1^{m}.

70 Diſpenſatio non eſt, cum abſolute determinatur non eſſe ſeruandum. Commutatio autem uoti eſt, cum pro eo aliquid aliud imponitur. 22^{f}.quæſtione 88.10.c./ 4.diſt.38. quæſt.1, ar.4.quæſt.3.c.

71 Votum poteſt ex cauſa rationabili commutari in aliud melius, uel in aliud minus periculoſum, ſicut & diſpenſari. 22^{f}.q.88.10.c.fi./ 1^{m}./ 4.d.38.q.1.ar.4.q.3.o.

72 In utroque autem requiritur auctoritas eccleſiæ, in perſona Dei. 22^{f}.q.88.2.3^{m}./ 12.o./ 4.d.38 q.1.ar.1.q.1.4^{m}. / quæſt.1.c./ 2^{m}./ q.4.o.

73 Votum vergens in periculum perſonæ, debet frangi ſecure, ſi diſpenſatio non poſſit haberi. 22^{f}. quæſt.88. 2. 3^{m}. / 12.2^{m}./ 4.diſtinct,38.quæſt.1.ar.1.quæſt.2.4^{m}./ ar.3.quæſt.1.3^{m}./ ar.4.quæſt.1.o.1./ 2^{m}.
*Vtile 7.

74 Vota de rebus vanis & inutilibus, non debent diſpenſari, nec ſeruari, ſed debent derideri, ſicut uota de non pectinare caput in tali uel tali die, quia talia uota mulierum, ſunt magis ſortilegia quàm uota, & ſunt reliquiæ quædam idolatriæ, ſecundum quam ſeruabantur dies & menſes. Et peccant talia uouentes, quia cum infidelibus etiam nec nomina debemus habere communia, ſecũdum Hieronymum. 22^{f}.q.88.2,3^{m}./ 4.d.38.q.1.ar.1.q.2.2^{m}.

75 Papa habet plenariam poteſtatem diſpenſandi in omnibus votis diſpenſabilibus, alij uero participatiue, ſecundum quòd Papa concedit eis. 22^{f}.q.88.12.3^{m}. Papa;
*Diſpenſatio 20.

76 Solus Papa põt diſpenſare in uotis perpetuis, ut in uoto cõtinentiæ & religionis, & in uoto crucis in ſubſidiũ terræ ſanctæ, & in voto peregrinationis ad tranſfretandũ ad terrã ſanctam. Alij uero prælati poſſunt diſpẽſare in alijs uotis, niſi Papa diſpenſationem ſibi reſeruet, ſicut in uoto terræ ſanctæ & ſimilibus. 22^{f}.quæſt.88.12.3^{m}./ quæſt.184. 6.c.fi./ q.185.4.c.fi./ quæſt.189.7.c.
*Eleemoſyna 13.

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77 Si prælatus diſpenſat ſine apparenti cauſa in votis, diſpenſatio prælati non excuſat voventem in manifeſtis a culpa, ſicut ſi prælatus diſpenſaret cum aliquo, ſuper voto de ingreſſu religionis, nulla apparenti cauſa obſtante. 2a2æ. quæſtio.88. 12.2m.

78 Si cauſa diſpenſandi in voto, ſit apparens, vel dubia, poteſt ſtari iudicio prælati diſpenſantis vel commutantis votum. Nó autem iudicio proprio, quia ipſe vovens non gerit vicem Dei, niſi forte in caſu, in quo id quod vovit, eſſet manifeſte illicitum, vel non poſſet opportune ad ſuperiorem recurrere. 2a2æ.q.88.12.2m.

79 In voto continentiæ, non eſt diſpenſandum propter periculum mortis corporalis, quia bonum continentiæ etiam ſine voto eſt multo melius, quam ſalus corporis. Et per alia remedia provideri poteſt. 2a2æ.quæſt.88.11. 3m./ 4.d.38.q.1.ar. 4.quæſt.1.4m.

80 In voto continentiæ & religionis, per profeſſionem ſolennizato, etiam Papa non poteſt diſpenſare, licet quidam iuriſtæ ignoranter contrarium dicant, quia periculũ humanis obuiandum eſt per humana, & non per divina. 2a2æ.quæſt.88.11.o./ q.186.8.3m.

81 Immo in voto continentiæ & religionis quantumcumque ſolennizato, vt alij dicunt probabilius, poteſt diſpenſari per Papam, ſi communis vtilitas totius eccleſiæ, vel vnius regni, vel provinciæ, hoc requirat. 4.d.38.q.1.ar.4.q.1.3m. Reſpondeo Dubio.1208.

Du^m 1208. * Eremitæ.

82 In voto ſolenni continentiæ, ratione ſolennitatis cui annexa eſt eſſentialiter continentia, ideſt profeſſioni, non poteſt diſpenſari etiam per Papam, ſicut etiam non poteſt facere Papa, quod ille qui profeſſus eſt religionem, non ſit religioſus, non autem ratione continentiæ & perpetuitatis. Poteſt tamen diſpenſari per Papam, ſi ſit annexa accidentaliter, ſicut non eſt eſſentialiter annexum debitum continentiæ ordini ſacro, ſed ex ſtatuto eccleſiæ. Vnde videtur quòd per eccleſiam poſſit diſpenſari in voto continentiæ ſolennizato per ſuſceptionem ſacri ordinis, non autem in voto continentiæ per profeſſionem ſolennizato. 2a2æ.quæſtio.88.11.o./ quæſt. 186.8.3m.

1 ¶ Vox ſuper Chriſtum in baptiſmo, transfiguratione, & oratione, fuit effectiue a tota trinitate, ſed repræſentatiue appropriatur patri. 3a. quæſtio. 39.8.2m./ Ioann. 12. lectio 5. medio c.

* Angelus 61.440. Baptiſmus 27.52.53 Bonitas 140. Cantus 1.2. Damnatio 18. Fides 36. Iubilus 1. Iudicium 82. Litera 0. Logica 13. Magnanimitas 18.

2 Anima poteſt formare voces corporales, quia unitur corpori, non autem angelus, ſed angeli formant aliquid ſimile locutioni, inquantum formant ſonos in aere ſimiles vocibus humanis. 1a.q.51.3.4m./ 2.d.2.q.2.2.5m./ d.3.q 1.6.c.fin./ d.8. 4.c.fin.

* Materia 50.51.

3 Ad formationem vocis, non eſt neceſſaria exſpiratio, nec inſpiratio, quia dum ſiunt, non poteſt vox formari. 2.d.2.q.2. 2.5m./ Anima 2.lec.18 fi.

* Mendacium 13. Nomen 31.83. Oratio 12.13.

4 Ad vocem non ſufficit aer interior, ſed requiritur aer exterior, cuius conſtrictione & motu, ſonus deferatur. 2.d.2.q 2. 2.5m./ Anima 2.lec.18.fi.

* Organum 5. Prophetia 57. Senſus 37. Status 13. Timor 36.

5 Animalia non reſpirantia, & inſtrumenta muſicalia, non habent vocem, niſi ſecundum ſimilitudinem. Anima 2.lec.18. prinᵒ.

6 Nomen non convenit voci, niſi ſecundum quod facit notitiam de re, quia dicitur nomen, quaſi notamen. 4.diſt.3.ar.2. q 1.9m.

7 Ipſæ voces a Phyloſophicis auctoribus magis referuntur ad deſignandum res aliquas determinate, ſibas vel illas; in aliquo genere rerum. Opuſ.73.cᵘ.1.

* Tremor 1. Tuba 3.

8 Aliquando ipſam vocem, quæ ex vocis ſuæ proprietate aliquid generaliter & vniverſaliter ſignificat, ad aliquam rem ſpecialem ipſe phyſicus deſignandam determinat. Et hoc eſt aliquando per ſimilitudinem aliquam, & aliquando per contrarium. Opuſ 73.cᵒ.1.

* Verbum 17.&c.33.&c.64.&c. Verit.19.25. Vocale.

9 Voces non ſignificant ſpecies intelligibiles, ſed ſignificant ea quæ ſibi format intellectus ad iudicandum de rebus exterioribus 1a.quæſtio.85.2.3m./ Opuſcul.9. quæſtio.14./ Opuſcu.53.

10 Cum frequenter a phyſico vel logico non inſtituantur voces ſignificantes ſecundum numerum rerum, contingit q; phyſicus & logicus, una voce, res plures deſignat, & ſic fit æquivocatio vocum. Opuſ.73.cᵒ.1./ Ethi.lect.7.fin.

Vo Vp Vr Vſ

11 Vnitas vel diverſitas vocis ſignificativæ complexæ vel incõplexæ, non dependet ex unitate vel diverſitate rei ſignificatæ, ſed ex unitate vel diverſitate vocis & intellectus. Quol. 4.17.c.

12 Secundum quòd Deus laudatur mente & voce, eſt morale. Pſal. 23.prinᵘ a fi.

ᵘ Oratio 12.&c.

¶ Vpupa nidificat in ſtercore fetenti, paſcitur fimo. Gemitũ pro cantu ſimulat. Et ſignificat triſtitiam ſæculi. 1a2æ.qu.102. 6.1m.fin. Animal.

¶ Vrbanus. Poſſeſſio 7.

¶ Vrbs. Antonomaſia 0. Ciuis 0. Princeps 4. Rex 9. Roma.

¶ Vrceolus. Acolitus 1.2.3. Character 42. Subdiaconus 1.

¶ Vrere. Actio 22.

¶ Vrgere. Coactio 0, Cogere. Compelli. Euchariſtia 222. 223.224.

¶ Vrias ſacerdos dicitur teſtis fidelis, vel propter auctoritatẽ ſacerdotij, & non propter bonitatem vitæ, vel quia fide dignus habebatur a rege. Iſa. 8.prinᵒ.2.B. Quid.

¶ Vrina. Medicus 12. Reſurrectio 23. Sanitas 6. Timor 38.

¶ Vrſa. Arcturus.

¶ Vrſus, & Leo, ſunt animalia fæva. 1ᵒ.quæſt.72. 2m. Beſtia. Rugitus.

1 ¶ Vsia poteſt dici omne quod eſt in genere, ſiue univerſale, ſiue particulare. 1.d.23.1.1m. Quid.

* Aſſumere 26.

2 Hæc propoſitio, Filius Dei in ſua vſia, ideſt eſſentia, naturã noſtram a nobis aſſumpſit, eſt loquutio impropria. Sed ſic eſt exponenda, Aſſumpſit naturam noſtram in ſua uſia, ideſt ut eſſet vnita ſuæ uſiæ in una perſona. Opuſc.1.cᵒ.19.

ᵘ Ipoſthaſis 5.

¶ Vſioſis. Ipoſthaſis 5.

¶ Vſtio. Panis 1.

¶ Vſualis. Sepultura 14.

1 ¶ Vsvra. Circa materiam vſuræ, veritatem declarare, & dubia elucidare, quantum Deus donaverit, & noſter labor, conamine pauperis inveſtigationis noſtræ, attingere poterit, hoc opere propoſitum noſtrum eſt. Opuſcul. 73. prolo. principio. Quid.

2 De vſura veritatem ſcire volentes, neceſſe habent prius intelligere, quid nomine vſuræ ſignificetur apud auctores. Opuſ. 73.cᵒ.1.prinᵒ.

3 In primis inquirendum eſt, quid nomine vſuræ ſignificetur, & quot modis accipiatur apud doctores. Opuſ.73.prolo.

4 Vſuræ nomen ſecundum grammaticos, ab uſu dicitur. Et ſignificat primo ſuo intellectu, rem quæ per uſum alicuius acquiritur, ſicut raſura ab actu radendi, & tonſura ab actu tondendi eſt dicta. Opuſ.73.cᵒ.1.prinᵒ.

5 Nomen vſuræ accipitur a naturalibus vel moralibus philoſophis, & ab auctoribus divinis, ad deſignandum rem determinatam, ex uſu rerum provenientem, ſecundum quandam ſingularem vſus rei rationem. M2.q.13.4.c./ Opuſc. 71.cᵒ. 1./ cᵒ.2.prinᵘ.

6 Vocant doctores vſuram, omnem ſuperabundantiam cuiuslibet rei, quam parit vſus ſimilis ei a quo primo dicitur vſura. M2.q.13.4.c./ Opuſ.73.cᵒ.1.

7 Quia talia ſuperabundantia, aliquando oritur ex uſu contra legem, aliquando vero ex uſu legaliter, ideo & nomen vſuræ in ſcripturis ſacris, multipliciter accipitur, ſcilicet aliquando in malo, ſicut quando ſit ex vſu contra legem, aliquando vero in bono, ſicut quando ſit ex uſu legaliter. Opuſcul. 73.cᵒ.1.

8 Vſura in evangelio metaphorice accipitur, ſcilicet pro ſuperexcellentia bonorum ſpiritualium, quam exigit Deus, volens ut in bonis acceptis ab eo ſemper proficiamus. Quod eſt ad utilitatem noſtram, & non eius. 2a2æ.quæſtio.78.1.1m./ M2.q.13 4.16m.

9 In bono invenitur nomen vſuræ acceptũ tripliciter, ſcilicet quando eſt ſecundum legem divinæ charitatis, quando eſt ſecundum legem fraternæ charitatis, & quando eſt ſecundũ legem iuſtitiæ & æquitatis. Opuſ.73.cᵒ.1.fi.

10 Primo modo, vſuræ nomine deſignatur ſuperabundãtia præmiorum in futura vita, reſpectu meritorum vitæ præſentis. Secundo modo ſuperabundantia meritorum præſentis vitæ, reſpectu gratiæ datæ. Tertio modo ſuperabundantia pœnarum iuxte debitarum, reſpectu culpæ præſentis. Opuſcul. 73.cᵒ.1.fi.

11 His tribus modis, dicitur vſura ſpiritualis, magis quam corporalis. Opuſc.73.cᵒ.1.fi.

12 Alio modo dicitur vſura ſuperabundantia rerum corporalium

Vſ

lium & temporalium, ſecundum quam nomen vſuræ ſignificat vitium quoddam de genere auaritiæ, quod gignit cupiditas, quæ radix eſt omnium malorum. Et ſecundum iſtum modum accipiendi nomen vſuræ, condemnatur vſura a doctoribus communiter. Opuſc. 73 c° 1. fi.

13 Cum ſuperabundantia ſit extremum, reſpectu alicuius æqui & recti, dictum in moribus, oportet quod æquum & iuſtum in moribus ſunt determinata in rebus, ex quibus ſuperabundantia innaſcitur quæ vocatur vſura. Opuſcu. 73. capit° 2. prin°.

14 Nomen vſuræ, ſecundum quòd ipſa vtuntur doctores ſacræ doctrinæ in condemnationem, ſignificat ſuperabundantiam ſiue incrementum ex vſu alicuius rei prouenient. Ma. q. 13. 4. c. / Opuſ. 73. c° 2. prin°.

15 Vſura eſt quicquid præter ſortem accidit, ſiue iuſto titulo, ſiue ſit in mutuis, ſiue in contractibus alijs. Ma. q. 13. 4. c. / Opuſcu. 73. c° 8 prin°.
*Alienum 4. &c.

16 Vſura eſt precium pecuniæ mutuatæ, vel cuiuſcunque rei, cuius vſus eſt conſumptio, vel diſtractio eius. 22ª. q. 78. 1. c. / Ma. q. 13. 4. c. / Quol. 3. 19. c. / Opuſc. 73. c°. 1. o.
*Auaritia 13.

17 Accipere precium pro principali vſu pecuniæ, qui eſt diſtractio eius, eſt vſura. Non autem pro ſecundario vſu eius, ſcilicet ad oſtentationem, vel in pignus. Sed in vſu vaſorum eſt econuerſo. 22ª q. 78. 1. 6m. / Ma. q. 13. 4. 15m.
*Iudæi 15. 28, 30. 46. Præceptum 139.

18 Vſura ſecundum ſe eſt iniuſta, contra legem naturæ, & peccatum mortale, quia idem bis venditur, vel venditur id quod non eſt. 22ª. q. 78. 1. o. / 3. d. 37. 6. o. / Ma. q. 13. 4 o. / Quol. 3. 19. o. / Opuſ. 73. c° 4.

Materia. 19 Cum iure naturali, omnis res quæ in vſum hominis venit, ex natura vſus minuatur magis quam incrementum pariat, & maxime in materia æris hoc appareat, ideo & vſura ſecundum rationem propriam dicta, eſt res quæ ex vi æris acquiritur. Opuſ. 73. c° 1.
*Auaritia 13.

20 Dicunt phyloſophi, vſuram dictam, quaſi vſu æris acquiſitã. Dicitur enim vſura ab vſu, eo ſcilicet quod pro vſu pecuniæ, precium quoddam accipitur, quaſi ipſe vſus pecuniæ mutuatæ vendatur. Ma. q. 13. 4. 1 prin°. / Opuſ. 73. c° 1.

21 Theologi conſiderantes iuſti & iniuſti rationes, ſubtilius exponentes nomina, hęc deſignantia, large extendunt huius nominis ſignificationem, ad incrementa quæ proueniunt ex vſu omnium rerum, per ſimilem vſum & rationem, & non tantũ pecuniæ. 22ª. q. 78 1. 2. o. / Ma. q. 13. 4 c. / Quol. 3. 19. c. / Opuſ. 73. c° 1.

22 Significat primo nomen vſuræ incrementum quod parit pecunia ex vſu ſuo, ſecundario autem etiam ſignificat ſuperabũdantiam, quam parit quælibet res ex vſu ſuo ſimili cum vſu pecuniæ. 22ª. q. 78. 1. c. / Ma. q. 13. 4. c. / Quol. 3. 19. c. / Opuſ. 73. c° 1. o.

23 Materiam vſuræ propriam ſecundum auctores, inuenimus determinatam tribus conditionibus, ſcilicet numero, pondere, & menſura. Opuſ. 73. c° 2. prin°.

24 Omne quod in vſum hominis venit, determinabile, numero, pondere, & menſura, eſt proprie & per ſe materia vſuræ. Opuſ. 73. c° 2. prin°.

25 Non tantum pecuniæ, ſiue numiſmata, dicunt materiam vſuræ, ſed etiam omnes res quæ numero, pondere, & menſura determinari poſſint, & in vſum hominis, veniunt. Opuſc. 73. c° 2. prin°.

26 Si ipſæ res ex quarum vſu dicitur innaſci ſuperabundantia damnabilis, determinatæ non eſſent, in ratione iuſti & æqui, nec ipſa ſuperabundantia determinari poſſet, in ratione iniuſti & inæqui. Opuſ. 73. c° 2.

Species vſuræ. 27 Sunt autem ſpecies vſuræ corporalis ſecundum leges, communiter duæ, ſcilicet vna quæ dicitur communiter vſura ſortis, quæ eſt quando incrementum ex ſorte mutuata tantum quæritur, alia quæ dicitur vſura vſurarum quæ proprie dicitur reprobum fœnus, quæ etiam homines reddit infames. Et hæc dicitur vſura vſurarum, quia etiam ipſæ vſuræ quæ ſorti accidunt, alias vſuras pariunt ſecundum proportionem ad primum ſortem. Opuſ. 73. c° 2.

28 Sunt etiam duo modi vſurarum alij à prædictis a iure condemnati, ſcilicet vſura quę dicebatur centeſima, quæ per annum æquabatur ſorti tantum, alia vero dicebatur emiola, ab emi, quod eſt medium, & olon, quod eſt per totum annum, quia per annum pariebat medietatem ſortis tantum. Opuſ. 73. c° 2. fi.

...e contracti- ...n in com- ...ui. 29 Cum videamus ſuperabundantias particulares ex multis rebus, quæ nec nomen, nec vitium tenent vſuræ, vt ea quæ multiplicantur ex ſeminibus, & etiam quæ aliqui lucrantur humanis laboribus licitis, & iuſtis contractibus, declarandi ſunt actus, per quos & in quibus ſuperabundantia rerum, nomen & vitium vſuræ ſibi acquirat. Opuſculo 73. capitulo 3. princip°.

30 Quod autem principaliter, ex actu & per actum commutatiuæ iuſtitiæ, qui dicitur mutuo rem dare vel accipere, ſuperabundantia nomen & vitium habeat vſuræ, probatur per doctores ſacræ ſcripturæ. Opuſ. 73. c° 3. prin°.

31 Cum de vſura ſit ſermo, ſecundum quòd dicit incrementum ex vſu alicuius rei elicitum, attendendum eſt, quòd vniuſcuiuſque rei poſſeſſæ ab homine, duplex poteſt eſſe vſus, ſecundum Philoſophum 1. ſ. vnus & proprius eſt ipſius rei vſus, quo ipſa res refertur ad neceſſitatem humanæ vitæ, vt calciamenti calciatio, alius eſt vſus non proprius rei, licet per ſe inſit, ſed quo per ipſam rem, commutatiuæ acquiritur alia, vt calciamenti commutatio per venditionem, vel per permutationem, vt cum pecunia vel alia res per ipſam acquiritur. Opuſc. 73. c°. 3.

32 Cum vſus primo modo dictus, per finem ſibi conuenientem determinetur, eo quòd omnia quæ poſſideri poſſunt propter hominis vtilitatem & vitam, facta ſunt & creata, conſequitur quod omnis excreſcentia rerum, ex vſu huiuſmodi rerum genita, boni rationem habet, & non mali de ſe. Propter quod ex tali vſu, vſura quę eſt excreſcentia habens rationem mali per ſe, non innaſcitur. Opuſcul. 73. cap°. 3.

33 Eſt ergo conſequens, quòd ex vſu rei, ſecundo modo dictæ, qui eſt ex commutatione rei ad alterum, aliquando eſt vſura. Opuſc. 73. c°. 3.

34 Hic autem modus, adhuc dupliciter contingit, ſcilicet quia aut ad finem conuenientem, aut præter finem conuenientem. Opuſc. 73. c°. 3.

35 Si primo modo, hoc contingit dupliciter, ſcilicet vel per modum liberalitatis ſolum, vt in datione gratuita, eo quod liberaliter transfertur ad alterum poſſeſſio rei & vſus eius, vel per modum æquitatis & iuſtitiæ, vt quando aliqua res & vſus eius, commutatur & transfertur per adæquationem iuſtam alterius rei, vel vſus eius, ſiue ſit pro numiſmate, ſiue pro alia re, ſiue pro labore corporali. Et iſti duo modi, de ſe nullam pariunt excreſcentiam, & omnis ſuperabundantia, ex vſu rerum per modos prædictos innata in relatione ad finem conuenientem, caret ratione vſuræ. Opuſcul. 73. cap°. 3.

36 Si autem ſit præter finem conuenientem, vel præter modum debitum, eſt vſura. Opuſ. 73. c°. 3.

37 Oportet quod ratio vſuræ inueniatur primo & per ſe in actu aliquo prædictorum, inquantum caret modo debito, vel fine conueniente, vel vtroque. Opuſcu. 73. c°. 3.

38 Specialis igitur ratio vſuræ, ſecundum quòd condemnatur vt vitium, non erit ſemper ex relatione ad finem, quia poteſt quis vſuras quærere, ſicut & furari, vt habeat neceſſaria vitæ humanæ, ſed non propter hoc excuſatur a vitio vſuræ vel furti, ſed ex modo indebito circa aliquem vſum rerum accidit aliquando ratio vſuræ. Opuſ. 73. c°. 3.

39 Illa ſuperabundantia quæ ex collatione gratuita accidit, non habet vitium, nec corrumpit liberalitatem, alias non fuiſſet collatio gratuita. Opuſ. 73. c°. 3.

40 Illa etiam ſuperabundantia, quæ ex iuſta permutatione, ſeu venditione accidit, non habet vitium inæqualitatis, alias non fuiſſet permutatio vel venditio iuſta. Opuſcu. 73. ca°. 3.

41 Illa vero ſola ſuperabundantia, quæ ex mutuo ratione mutui procedit, liberalitatem ſimul & iuſtitiam corrumpit: liberalitatem quidem, quia mutuum gratuitum fieri debet, de natura mutui, quia mutuum datur, quando meum vel tuum mihi vel tibi datur, iuſtitiam vero corrumpit, quia dati redditio deſignatur, & vbi plus redditur, inęqualitas patitur. Opuſ 73 c°. 3. fi. / c°. 7.

42 In ſolo actu mutui, circa commutationem rerum, primo & per ſe ineſt ratio vſurę, ſecundum quod a doctoribus proprie accipitur vt ſuperabundantia ex vſu rerum condemnabilis. Opuſ. 73. c°. 3. fi. / c°. 7.

43 Inuenitur vero ſimilitudo vitii huius, & in aliis contractibus, per quandam aſſimilationem ſuperabundantiarum ad hoc vitium. Opuſ. 73. c°. 3. fi.

44 In omni enim actu hominis, malum accidit, aut natura, aut lege. Natura, quando præter naturam actus factus, ad finem conuenientem naturæ non refertur. Lege vero, quando contrarium fit legi ſcriptæ, vel infuſæ. ¶Ex vtroque prædictorum modorum inuenitur malum in vſura. Opuſcu. 73. c°. 4. princ°.

VS

45 Si proprius vſus rerum ad finem conuenientem determinetur per naturam ipſarum, etiam commutatio ipſarum, quæ inuenta eſt propter vſum proprium ipſarum, ad eundem finem referri debet de natura ipſius. Sed ſi fiat præter finem conuenientem, & non referatur ad finem propter quem eſt, erit de natura ſua habens rationem mali, vel vſuræ. Opuſ. 73. cap° 4. princ°.

46 Vbicunque fit permutatio rerum propter augmentationem ipſarum, vel multiplicationem eam fit præter finem conuenientem, vt in vſura. Opuſ. 73. c° 4. princ°.

47 In vſura in infinitum augmentatio rerum intenditur, quia quanto magis acquiritur, tanto magis intenditur, & magis rationem infiniti habet, ſecundum Philoſophum. Opuſc. 73. cap° 4. princ°.

48 Cum vſura dicat ſuperabundantiam, & incrementum ex vſu rei productum, neceſſario dicit id, quod eſt præter finem commutationis naturalis, quæ tantum eſt propter neceſſitatem vitæ humanæ, quæ de ſe finita eſt in ſuis indigentiis. Opuſ. 73. cap° 4.

49 Hanc rationem ponit Philoſophus, non tantum in vſura proprie dicta quam vocat tokon, id eſt partum numiſmatis, ſed etiam in omni commutatiua, in qua tantum lucrum, & multiplicatio rerum intenditur propter ſe, & non propter neceſſitatem vitæ. Opuſ 73. c° 4.

50 Tranſlatiuam dicit Philoſophus, alteram commutatiuam, per quam res transfertur de vno ad alium, non propter proprium vſum rerum, & neceſſarium vitæ, ſed ſolum gratia lucri, vt ſemper multiplicentur diuitiæ, vt in vſura. Opuſc. 73. cap° 4.

51 Quia tranſlationis huius gratia, factum eſt numiſma, ideo huiuſmodi vitium magis apparet in tranſlatione numiſmatum pro multiplicatione ipſorum. Et inde ſequitur, quod non eſt ſecundum naturam tranſlatio huiuſmodi, quæ eſt ad congregandum pecuniam, per tranſlationem pecuniæ, vt in vſura. Opuſcul. 73. capit° 4./ cap° 14.

52 Talis commutatio dicitur oboletica, id eſt vbi datur obolus, id eſt paruum pondus, & determinatum pro alio eiuſdem generis ad augmentum. Opuſc. 73. c° 4.

53 Et hæc commutatio odio habetur, quia ab ipſa fit poſſeſſio numiſmatis, & vſus eius, ad aliud ad quod non eſt factum per naturam, quia factum eſt tranſlationis gratia, id eſt vt per ipſum fieret tranſlatio aliarum rerum, ſecundum quod ad vitam neceſſariæ ſunt, & non ſecundum quod ad congregationem, & ad affectum ſunt auaritiæ. Opuſcul. 73. cap° 4.

54 Philoſophus deſcendit ad huiuſmodi lucra, ſecundum quod ſpecialiter fiunt per vſuram proprie dictam, quam vocant tokon græce, id eſt partum latine, eo quod numiſma ſeipſum parit in vſura, id eſt quia per tranſlationem ſuipſius multiplicatur, & augmentatur. Opuſc 73. cap° 4.

55 Maxime præter naturam, & rationem, iſta pecuniarum acquiſitio eſt, ſcilicet quæ eſt per tokos, id eſt in mutuo pecuniæ pro augmento pecuniæ, ſecundum Philoſophum. Et dicit maxime, reſpectu illius acquiſitionis, quæ fit in contractibus aliis cauſa cupiditatis tantum, quæ mala eſt, & contra naturam. Sed adhuc prior eſt, quæ fit per exercitium turpitudinum corporalium. Sed iſta eſt maxime contra naturam, quia obligat reum ad reſtitutionem acceptorum, quod nō faciunt alij duo primi modi. Opuſ 73. c° 4.

56 In vſura etiam malum incidit ſpecialiter propter naturam actus proprij ex quo incidit, qui eſt dare mutuo, qui eſt actus liberalitatis, & gratiæ. Opuſ. 73. c° 4.

57 In vſura acquiritur, & poſſidetur, quod iuſte poſſideri non valet, & ſic peccatū generat in acquirente, vel poſſidente. Opuſ. 73. cap° 4.

Immo accipere vſuram in præmium a Deo promittitur. 22ª. q. 78. 1. 1m. Reſp° Dub° 1209. A.

D° 1209. A.

58 Quod autem ab extraneis Iudæi vſuram acciperent, non fuit eis conceſſum quaſi licitum, ſed permiſſum ad maius malum vitandum. 22ª. quæſtio. 78. 1. 2m./ 4. diſt. 33. quæſtio. 2. artic. 2. quæſt. 2. c.

59 In vſura eſt res facta ſua de non ſua, ſine iuſto titulo, & per fraudem rei non ſuæ. Opuſ. 73. c° 4.

60 Quando res per ius naturæ deuoluitur à patribus, vel parentibus in filios, vel hæredes per mortem, hic modus non eſt in tranſlatione vſuræ. Opuſc. 73. c° 4.

61 Quando per ius gratiæ, & liberalitatis dominus rei dat gratis alteri quod ſuum eſt, hoc non valet excuſare ab vſura, eo quod vſurarium vocamus eum, qui non mutuat gratis, ſed pro ſpe alicuius incrementi, quod tunc accipit, vel ſperat accipere. Opuſc. 73. c° 4./ c° 7.

VS

62 Licet accipiens mutuo, libenter det mutuanti aliquod incrementum, vel dare velit, tamen ex parte accipientis, vel ſperantis huiuſmodi incrementum, tollitur ratio gratiæ & liberalitatis, quantum ad ipſum a quo eſt actus huiuſmodi. Et ideo non fit ſuum, iure liberalitatis quod accipit, quantum eſt ex parte ipſius accipientis. Opuſcul. 73. capitulo 4./ 7./ 15m.

63 Mutuans poteſt exigere recompenſationem eorum tantum, quæ pecunia non menſurantur, puta beneuolentiam, & amorem eius cui mutuauit, vel aliquid huiuſmodi. 22ª. quæſtio. 78. 2. c.

64 Et poteſt deducere in pactum recompenſationem damni per quod ſubtrahitur ſibi aliquid quod debet habere. Hoc enim non eſt vendere vſum pecuniæ, ſed damnum vitare. Et poteſt eſſe, quod accipiens mutuum, maius damnum euitet, quam dans incurrat. Vnde accipiens mutuum, cum ſua vtilitate damnum alterius recōpenſat. 22ª. q. 78. 2. 1m. 3. c./ Opuſ. 73. c° 7./ c° 14.

65 Recompenſationem vero damni quod conſideratur in hoc quod de pecunia non lucratur, non poteſt in pactum deducere, quia non debet vendere id quod nondum habet, & poteſt impediri multipliciter in habendo. 22ª. quæſtione 78. 2. 1m.

66 Nec quicquid de pecunia vſuraria aliquis lucratus fuerit, quia id quod de tali re eſt acquiſitum, non eſt fructus huiuſmodi rei, ſed humanæ induſtriæ, niſi forte per detentionem talis rei, alter ſit damnificatus amittendo aliquid de bonis ſuis; Tunc enim lucrans tenetur ad recompenſationem nocumenti. 22ª. q. 78. 3. c.

67 Et tenetur mutuans computare in ſortem, vſum venalem pignoris. 22ª. q. 78. 1. 6m.

68 Sed non poteſt deducere in pactum, vt ſibi remuneretur, ſed poteſt recipere mutuum ſine obligatione. 22ª. quæſtione 78. 2. 4m.

69 Et poteſt ſperare munus gratuitum, non ex pacto tacito vel expreſſo, quia dat de ſuo, non autem ſimoniacus. Ma. q. 13. 4. 13m./ Opuſ. 21. q. 4.

70 Et poteſt accipere munera gratis oblata, non autem cum pacto tacito vel expreſſo. 22ª. quæſtione 78. 2. c./ Ma. quæſtione 13. 4. 10m./ Opuſculo 21. quæſtione 3./ quæſtione 4./ Opuſ. 73. c° 3./ 7.

71 Quicumque ergo ex mutuo ratione mutui, ſperat lucrum peccat vſuræ vitio, ſecundum auctoritatem Euangelij, ſed non ſic qui ex mutuo vitat damnum, vt ſi forte per detentionem talis rei mutuatæ alter ſit damnificatus, amittendo aliquid de bonis ſuis. Tunc enim tenetur ad recompenſationem nocumenti, ſicut & tenens pecuniam vltra terminum, tenetur reſtituere, non quidem totum lucrum poſſibile, ſed ſecundum æſtimationem, penſatis periculis, laboribus, & expenſis. 22ª. quæſtione 62. 4. 1m./ 2m./ quæſtione 78. 1. 3m./ 2. 1m./ 3. c./ 4. diſtinctione 15. quæſtione 1. articu. 5. quæſtione 2. 4m./ Ma. quæſtione 13. 4. 3m./ Opuſc. 73. c° 7./ c° 14.

72 Item primum non poteſt fieri ſine iniuria Dei, qui hoc prohibuit fieri, nec ſine iniuria proximi, cui gratis debuit fieri illud, ex quo lucrum ſperatur, quod eſt contra gratiam, & ſic non poteſt fieri ſine vſuræ vitio Opuſ. 73 c° 14.

73 Sed ſecundum, ſcilicet vitare damnum, poteſt iuſte fieri, ſine vſuræ vitio, eo quod per hoc non fit Deo iniuria, eo quod non prohibetur aliqua lege, nec etiam fit iniuria proximo, quia nihil minus accipit pro tempore mutuationis, quam reddere tenetur, eo quod tempore quo ei mutuatur, tantum valebat, quantum reddere tenetur. Nec etiam vitiaretur, ſi tempus a mutuante determinetur, in quo veriſimile eſt, pecuniam vel rē mutuatam minus valituram, quam valeret tempore mutuationis, quia ex ſola dilatione temporis, non accidit vitiatio, ſed magis vel ex voluntate legiſpoſitoris, vel ex natura rei vel pecuniæ. Nec in hoc damnificatus, qui mutuum accipit, quia non ad hoc accipit, vt ipſam vſque ad tempus illud ſeruet in quo veriſimiliter minus valitura eſſet, ſed vt ipſa pecunia vteretur pro tempore illo, pro quo valorem ſuum reſeruaret quem habebat cum eam in mutuo acceperat. Opuſ. 73. c° 14.

74 De eo vero qui dat mutuo bladum, vel vinum, vel oleum, ad certas menſuras, & hoc in tempore quo minus valent, vt ſibi reddatur in æqualibus menſuris, & ponderibus, & ſpeciebus, in alio tempore, quo veriſimile eſt, res prædictas plus valituras, quia videtur primo ex eo quod ſupra diximus quod licitum ſit, ſic mutuum dare, quia nihil plus accipitur quam datur, eo quod huiuſmodi res, numero, pondere, & menſura realiter redduntur. Item quia in hoc, dans mutuo videtur tantum vitare damnum, & non ſperare lucrum, quia ſi res huiuſmodi venderentur in tēpore quo minus valēt, ex

hoc

hoc damnificaretur dominus ipſarum: vnde etiam & licite poteſt eas uendere pro tempore illo, in quo plus ſunt ualituræ veriſimiliter, nec eſt uſura, ſecundum decretalem. Quare uidetur ſimiliter, quòd licite poſſit eas res mutuo dare, reddendas ſibi in tempore, quo ueriſimiliter plus ſunt valituræ. Et in hoc caſu, conſcientia aut excuſat, aut accuſat. Opuſ.73. cap.14.

75 In hoc caſu, cōſcientia aut excuſat, aut accuſat: quia uero mutuum debet fieri gratis, & ſine ſpe lucri, quandocumque in mutuo, vel ex mutuo, intenditur ſpes lucri, tunc non caret vitio vſuræ. Sed ſic non eſt in emptione & ueuditione, niſi habeat rationem mutui. Si enim aliquis carius velit vēdere res ſuas, quàm ſit iuſtum pretium, vt de pecunia ſoluenda, emptorem expectet, manifeſte vſura committitur, quia huiuſmodi expectatio precij ſoluendi, habet rationem mutui: vnde quicquid vltra iuſtum precium, pro huiuſmodi expectatione exigitur, eſt quaſi precium mutui, quod pertinet ad rationē vſuræ. Similiter etiam ſi aliquis emptor velit rem emere vilius quam ſit iuſtum precium, eo quod pecuniam ante ſoluit, quam poſſit ei res tradi, eſt peccatum vſuræ, quia etiam iſta anticipatio ſolutionis pecuniæ, habet mutui rationem cuius quoddam precium eſt, quod diminuitur de iuſto precio rei emptæ. Si vero aliquis de iuſto precio velit diminuere, vt pecuniam prius habeat, non peccat peccato vſuræ. 22ſ. q.78.a. 7m./Op.73.c°.14.

76 Poteſt autem excludi ſpes lucri ab intentione dantis mutuo, modo prædictu dupliciter. ſi vel quis dans mutuo, paratus eſt omni tempore accipere rē mutuatam, etiam ante illud tēpus determinatum, quo res veriſimiliter deberent eſſe chariores. Et hoc modo ſpes lucri, & ſi per accidens intendatur, non tamen per ſe, quia non tollit rationem gratuiti a mutuo. Vel quando dans mutuo, etiam tēpus illud determinauit, in quo ueriſimiliter, res plus valituræ erant, propter ſuā damni vitationem. Tunc enim damnum vitat, quādo neceſſitati propriæ conſulens, intendit conſeruare res ſuas ſibi magis neceſſarias ad vſum vitæ, quas ſi tunc non haberet, oporteret eas alibi emere, & ſic reportaret damnum de gratia mutui facta proximo. Et ſic intendens, in mutuando excuſatur ab omni vitio vſuræ 22ſ.q.62.4.1m./2m./Opu.73.c°.7./14.

77 Ex his poteſt patere, quod non tantum ex dilatione temporis, ſed ex natura rei, relata ad temporis vel loci conditionē, pōt accidere vſura, ſcilicet quando aliquæ res ſiue pecuniæ dantur mutuo, æquales reddendæ in ſpecie, & numero, & pondere, & menſura, & tamen quia mutuans ſperat eandem rem numero plus valituram in tempore determinato quo debet reddi, vel in loco, & propter hoc ipſe mutuat reddendam ad tale tempus vel ad talem locum, vt in tempore vel loco determinato ſibi reddatur, dico quod ibi manifeſte eſt vitium vſuræ, quia plus ſperatur ex mutuo vel cauſa mutui, quam detur. Opuſ.73.c°.8.

Prohibitio. 78.

78 In ſcriptura ſacra quantum ad legem veterem, non damnantur dantes pecuniam ad vſuram. Et ideo contra legē diuinam accipiuntur vſuræ. Vnde accipere vſuras ab alienis, non erat ſecundum intentionem legis, ſed ex quadā permiſſione, propter pronitatem iudæorum ad auaritiam, & vt magis pacifice ſe haberent ad extraneos, a quibus lucrabantur. 2ª.q.105.a. 3m./22ª.q.78.1.0./3.d.37.6.a./4.d.33.q.2. ar.2.q.2.c./Ma. q.13.4.0./Quo.3.19.0./Opuſ.73.c°.15.

79 Lex autem noua, prohibet ſperare aliquid ex mutuo: quare magis accipere erit contra legem euangelicam. Sed quod eſt contra legem diuinam, ſecundum nullam aliam legem, poteſt eſſe verum aut iuſtum, eo quod lex diuina ſit prima & vniuerſalis origo omnium legum iuſtarum, ſicut Deus eſt origo omnium entium. Opuſ.73.c°.15.

80 Eſt etiam vſura contra legem naturæ, quia in hoc finis conueniens ſecundum naturam actus humanæ vitæ, corrumpitur. Huic enim actui, qui eſt mutuum dare, conueniens finis aſſignatur naturaliter. ſ. finis communis ſocietatis, & fraternæ charitatis, in ſubueniendo proximorum neceſſitatibus, & ideo gratis fieri debet naturaliter. Quare quandocunque huiuſmodi actus fit propter ſpem alicuius commodi vel lucri, tunc ab eo tollitur finis, qui naturaliter competit ei, & fit contra naturam. Quare iuri naturali repugnat. Ideo non tantum ſit iniuſtum contra legem diuinam, ſed etiam contra ius naturale. 22ª.q.78.1.0./Opuſ.73.c°.15./Quo.3.19.0.

81 Secundum theologiam vſura condemnatur tanquam peccatum mortale, & graue, & æterna morte dignum. 22ª. q. 78. 1. o./4 d.33.q.2.ar.2. q.2.c./Ma.q.13.4.o./Quol.3.19.o./Opuſ. 73.c°.4./15.

82 Quædam vſuræ in ſacra ſcriptura, & etiā in legibus humanis cōceſſæ ſunt, tanquā licite, ſicut quādo nō pōt quis aliter rem ſuam quam per vſuram reacquirere. Opuſ.73.c°.4./7.

83 Quandocumque vſura poteſt accipi vt ſua res, aliquo iuſto titulo, erit ſine ſcrupulo inculpabilis acceptio. Et hoc eſt quando res violenter detinentur, & ſunt aliorum ſecundum veritatem, & per vſuram acquiruntur vel detinentur. Opuſc.73. c° 4./7.

84 Culpa ſecundum quòd eſt contra charitatem Dei, coactione non tollitur nec expiatur, ſed ſolum pœnitentia voluntaria valet emendari. Sed culpa quæ contra charitatem proximi directe committitur, etiam legibus tam diuinis, quam humanis coercenda eſt. Quia ergo vitium vſuræ directe eſt contra charitatem Dei qui ipſum in lege ſua prohibet & condēnat, & contra charitatem proximi, pœna eſt coercendum. Opuſ. 73.c° 21.priu°.

85 Generaliter pœnæ publicæ, ſolum vitijs publicis ſunt infligendæ. Et ideo vſurarij publici, pœna iuris coercendi ſunt, & aliquando propter contumaciam continentem, eſt etiam pœna iudicis adiungenda. Opuſ.73.c° 20.

86 Leges vero humanæ, aliquando conſiderant iuſtitiam, prout eſt conſeruatiua pacis exterioris inter homines, & ideo leges tales non puniunt niſi quod hanc pacem deſtruit. Aliquando etiam prout magis illuſtrantur lumine fidei, & iuris diuini, cōſiderant etiam iuſtitiam veram & interiorem, & ſic etiam leges canonicæ prohibent & puniunt vſura. Opuſc. 73. cap° 15.

87 Ius poſitiuum tamen permittit vſuras, non quidem vt iuſtas, ſed ne communitas patiatur multas incommoditates. Per vſuram enim retinentur multæ hæreditates, & vitantur dāna quàm plurima, propter quod etiam leges humanæ eam permittunt, & non puniunt, ſicut puniunt & prohibent furta & rapinam. Inſtitutiones tamen Imperatoris, ſanctas ſanctiones ſiue leges, ſubiecit eccleſiaſticis inſtitutis, ſed præcipue in vſuris & matrimonio, in quibus tota vita ciuilis verſatur. 12ſ. quæſtione 96. 6. c. / 22ſ. quæſtione 78. 1. 3m / Ma. quæſtione 13. 4. 6m./ Opuſc. 20. libro 3. capitu° 18. principio./ Opuſ.73.c°.4.ſi.

88 Quædam verba iuris etiam inueniuntur, quibus ratio dubij, & pericula euentuum, videntur omnino excuſare, vſuræ vitium in quibuſdam permutationibus, & contractibus. Opu. 73.c° 6.prin°.

89 Quòd autem ſit deſtitutio rei in vſura, contra iuſtitiam humanam, licet videatur præcipue facta voluntarie, & etiā quia leges humanæ non puniunt, quæ tamen iniurias punire debent, aduertendum eſt, quod voluntas hominis, aliquando reſpicit volitum propter ſe, & aliquando propter aliud. Quando autem propter ſe, tunc ſi illud volitum ſit ſimpliciter iuſtum & bonum, tunc voluntas eſt bona, & opus ex eā procedens, eſt bonum & iuſtum. Si autem ſit iniuſtum & malum, tunc ſimpliciter voluntas eſt mala: ſi uero reſpiciat volitum non propter ſe, ſed propter aliud, ſicut cum aliquis vult proiicere merces in mare, vt ſic euadat periculum, tunc eſt diſtinguendum. 12ſ. q.6 6.c./ Opuſ.73.c° 15.

90 Illud enim iterum propter quod, volitum dicitur aliquid, aut habet rationem iuſti, aut iniuſti, aut indifferenter, & hoc primo modo iudicatur adhuc voluntas iuſta & bona comparatiue, ſed tamen poteſt eſſe iniuſta ſimpliciter, vt ſi aliquis vult furari, vt pauperibus tribuat. Sed ſecundo modo poteſt iudicari iuſta & libera abſolute, quando illud volitum, eſt ex natura ſua iuſtum & bonum, ſed comparatiue eſt voluntas iniuſta & non libera, quando illud volitum habet malum finem. Vnde cum aliquis vult dare ſuperabundantiam de ſuo, de ſe non eſt malum nec iniuſtum, vnde ſecundum hoc, voluntas eſt abſoluta & libera. Sed quando hoc vult dare propter rationem mutui, quod non aliter poteſt habere, tunc huiuſmodi voluntas comparata ad finem qui de ſe eſt iniuſtus, contrahit rationem iniuſtitiæ, & eadem ratione liberalitatis. Et quia huiuſmodi iniuſtitia, patiendo magis quàm agendo incurritur, ideo in ipſo ſtante eſt pœna, & non culpa. Opuſcu. 73.c°.4./7./15.

In mutuis.

91 Quia in mutuis vitium vſuræ annexum eſt, ex eo quod fiant ſpe lucri, quod eſt contra naturam mutui, ideo quia dubium & periculum de ſua natura non tollunt hanc vitioſitatem a mutuo quando fit ſpe lucri, nec dubium nec periculum excuſare poſſunt vitium vſuræ, ſecundum decretalem. Opuſ.73.cap.6. principio.

92 Circa illos uero contractus, vel permutationes rerum, in quibus aliquid plus accipitur quàm datur, ſi cauſa temporis permutatio hæc fiat, iam ſpeciem vſuræ vitioſè committit, eo quod huiuſmodi ſuperabundantia, nec ex labore, nec ex uſu rei proprie, nec per recompenſationem alterius ſubſtantiæ, valet reduci ad æqualitatem iuſtitiæ. Si vero non cauſa temporis hæc ſuperabundantia accipiatur vel intendatur, ſaltem ratio dubij ſiue periculi, poteſt ſupplere æqualitatem iuſtitiæ. Opuſ. 73.cap° 6.

Ratione dubij uel periculi, in mutuis.

93 Sicut autem dictum eſt de ratione dubij in mutuo & in con-

tractibus alijs, ita dicendum eſt de ratione periculi, quia ratio periculi etiam circa ſortem, non tollit rationem vſuræ in mutuo ſecundum decretalem. In contractibus vero alijs, in quibus videtur ſuperabundare acceptum ſuper datum, poteſt excuſare, ſcilicet quando ipſa ratio periculi, poteſt recompenſare huiuſmodi ſuperabundantiam. Res enim quæ extra periculum poſſidentur eiuſdẽ ſpeciei, plus æſtimantur, quàm eædem exiſtentes in periculo. Et ideo ad naturam rei conuenit recompenſatio, quæ propter periculum æſtimatur plus vel minus valere. Opuſ. 73. c° 6. fi.

94 Cum dicitur quod huiuſmodi contractus non poteſt excuſari a vitio vſuræ, per rationem dubij, vel periculi, intelligendum eſt, quia duplex eſt dubium, ſcilicet dubium excuſans, & dubium non excuſans. Dubium tunc excuſat, quando tollit inæqualitatem, & iuſtam æſtimationem dati, & accepti facit, quantum ad rerum commutatarum naturam & vſum, ſicut quando aliquis emit decem annuatim pro centum quos ſtatim ſoluit, ad uitam ſuam uel alterius accipiendos, & conſiderata vtilitate cuiuſlibet reſpectu poſſidentis dubitatur veriſimiliter, quæ ſit maior, minorue, propter indeterminationem temporis, & ideo fit æſtimatio æquiualens propter dubium. Et ſic ratio dubij facit iuſtitiam æſtimationis. Ideo quicquid plus vltra datur, vel accipitur, ſiue ab emente, ſiue a vendente, tanquàm de propria ſorte recipitur. Opuſcu. 73. c° 9.

95 Dubium uero quod tantum reſpectu lucri vel damni poteſt incidere, ex determinato tempore, illud non poteſt excuſare a vitio vſuræ, quia ex eius dubio non naſcitur aliqua iuſta æſtimatio, quia ſperatur aliquid plus prouenturum, gratia tẽporis determinati tantum, quod non valet facere iuſtam æſtimationem. Opuſ. 67. 1m. / Opuſ. 73. c° 9.

96 Conditio autem perſonæ per quam eſt in diſpari cultu, excuſat ab vſura, ſi fiat vt oſtendatur, ſolus Deus eſſe dominus omnium rerum, & omnia eſſe data, ad cultum Dei promouendum. Et ideo virtute fidei, tollitur in illo caſo malitia vſuræ, quia tunc non fit ſpe lucri. Opuſ. 73. c° 7. prin°.

97 Conditio quæ facit hoſtem dignum morte, excuſat a vitio vſuræ, quia fit zelo iuſtitiæ & charitatis, quæ quàtum poteſt, inimicos fidei, ſ. tyrannos & hæreticos conatur deſtruere, etiã eodem iure quando non poteſt aliter res ipſorum quam per vſuram requirere. Opuſ. 73. c° 7.

98 Conditio quæ ſumitur atque reperitur in iure ratione dotis vel paternæ promiſſionis, excuſat a vitio vſuræ, ſicut cum aliquis accipit cum vxore in dotem aliquam hæreditatem, uel fundum, vel redditus annuos pro aliqua certa ſumma pecuniæ in pignore, tunc poteſt huiuſmodi fructus percipere, ſine diminutione dotis, quàmdiu ratio impignorationis manet. / Opuſ. 73. c° 7.

99 Conditio quæ poteſt accipi ex natura rei, excuſat a vitio vſuræ. ſ. quando res quæ accipitur in pignore, eſt illius qui accipitur pignore de iure, ſed de facto detinetur violenter ab alijs, tunc poteſt ille percipere fructus pignoris, vltra ſortem, eo quod ut ſuum recipit, & non ut alienum. / Opuſcu. 73. cap° 7.

100 Conditio quæ dicitur intereſſe, ſiue damni recompẽſatio, & non ſpes lucri, poteſt excuſare a uitio vſuræ, vt ſi quis mutuo dederit gratis, vſque ad terminum aliquem determinatum, in quo indiget ſua pecunia pro aliqua neceſſitate, & mutuũ non fuerit redditum ad prædictum terminum, poteſt mutuans repetere vltra ſortem, quicquid damni incurrit propter defectum ſolutionis. Et hoc modo poteſt etiam fideiuſſor repetere vſuras a debitore, quas perſoluit creditori propter defectũ debitoris, quia ibi patet ratio iuſtitiæ, quia non ſpe lucri accipitur, ſed pro recompenſatione damni. a 2æ. q. 78. a. 1m. / 3. c. / Opuſ. 67. / Opuſ. 73. c° 7. 14.

101 Si dubium uel periculum excuſare valeant conditiones ſiue circumſtantiæ, hoc non erit, niſi habeant virtutem tollendi rationem vſuræ veræ dictæ. Opuſ. 73. c° 6. prin°.

102 Conditio quæ ſumitur tantum ex ſpontanea oblatione, excuſat a uitio vſuræ, ſ. quando ex parte tàm dantis quam accipiẽtis, gratis aliquod offertur. 2 2æ. q. 78. a. 0. / Ma. q. 13. 4. 10m. / Opuſ. 21. q. 3. / q. 4. / Op. 73. c° 4. / 7.

103 Cauſa propter quam huiuſmodi conditiones excuſant a vitio vſuræ, eſt, quia ſcilicet nulla circumſtantia poteſt tranſmutare in moribus de bono in malum uel econuerſo, niſi quæ tollit de natura ſui rationem bonitatis vel malitiæ. Opuſc. 73. cap° 7.

104 Vſura igitur in mutuo vitium eſt dupliciter, ſcilicet primo quia corrumpit liberalitatem, cuius eſt mutuum dare. Et hãc rationem vitij tollit ultima conditio, ſcilicet quando gratis aliquid ultra ſortem datur uel accipitur. Corrumpit etiam debitum finem, ſcilicet quando aliquid accipitur ſpe lucri, & ſine recompenſatione iuſta. Et hanc malitiam tollit prima conditio, & ſecunda, & quinta. Op. 73. c° 7.

105 Contingit etiam aliquando uſuram accipere in alijs contractibus, in quibus aliquid petitur plus quam detur, ſine cauſa. Et hoc etiam excuſari poteſt omnibus modis prædictis, & duobus etiam alijs. Op. 73. c° 7.

106 Et hoc poteſt contingere, quando illud quod ultra ſortem recipitur, fit ſuum iure naturæ, ſicut fructus pignorum pro dote natis, vel pro prouiſione filiorum, vel poteſt fieri ſuum iure æquitatis, ſicut res ipſa quæ impignoratur, quando ſecundum æquitatem erat illius qui fructus percipit. a 2æ. q. 78. a. 6m. / Op. 73. c° 7.

107 In vſura vero eſt vitium ſiue malum, per uiam fictæ æquitatis, quia fœnerator rem uel pecuniam transferens, vt per translationem aliquid plus recipiat quàm dederit, ſemper aliquã æquitatem, in acceptione ſuperabundantiæ prætendit, quæ non poteſt eſſe, niſi tempus illud, in quo huiuſmodi gratiam facit, & in quo expectat receptionem ſortis. Op. 67. o. / Opu. 73. c° 4.

108 Fœnerator de re non ſua, & quæ eſt æqualiter accipientis & dantis, & quæ gratis a Deo omnibus datur, intendens æquare & recompenſare rem acceptam, fraudem facit proximo, cuius eſt tempus quod ſibi uendit & fraudem Deo, cuius rem gratis datam, ſub precio ponit. Op. 73. c° 4.

109 Fœnerator de tempore quod commune eſt, recompenſare intendit illud, quod plus accipit quàm dederat. Opuſc. 73. c° 4.

110 Secundum prolongationem temporis uel abbreuiationem, augmentatur ſuperabundantia vſuræ, vel minuitur. Opuſc. 73. c° 4.

111 Superabundantia vſuræ, nullo iure vel iuſto titulo acquiritur vel poſſidetur. Quare & malum eſt de ſui natura & uituperabile, quia voluntate fit humana. Op. 73. c° 4.

112 Conſtat quòd nec labore aliquo, fit recompenſatio in contractu vel acquiſitione vſuræ, quia tantum lucratur fœnerator dormiens, ſicut vigilans, & in diebus ſolemnibus, ſicut in ferijs communibus. Op. 73. c° 4 / 8.

113 Non immerito quæritur a peritis, vtrum vſura ſit vera res aliena, & non ſit uera poſſeſſio accipientis. Opuſ. 73. c° 5. prin. Nõ trãſfertur dominium

114 In vſuris non transfertur dominiũ. 2a 2æ. q. 78. 8. c. / 3m. / Quol. 3. q. 7. a. c. / Op. 73. c° 5.

Immo in vſuris tramſfertur dominium, ſecundum aliquos. 4. d. 15. q. 2 ar. 4. q. 2. c. / Opuſ. 73. c°. 19. Reſp. Du°. 1009.

115 Fœnerator etiam ſecundum leges humanas, rem alienã transferre in dominium alterius, ſecundum id quod aliena ſibi iudicatur, non poteſt, ſed ſecundum quòd ſua eſt. Op. 73. c° 5. Dum. 1209. B

116 Quidã doctorum qui theologice magis procedunt, ſimpliciter affirmant, in vſura nõ transferri dominium. Alij uero qui iura ſcripta, & humanas leges attendunt, ſimpliciter transferri dominium dicunt. Op. 73. c° 5. prio°. * Dominium 17.

117 Non eſt reſtituendum niſi quod eſt alienum & non ſuum, quare vſuræ non ſunt in dominio poſſidentis. 2 2æ. q. 78. 3. o. / Op. 73. c° 5. prin°.

118 Cum vna res ſimul habere duos dominos non valeat, a ſe inuicem diuerſos & æquales, & omnis vſura reſtituenda ſit ſecundum legem diuinam ei a quo accepta eſt, ſicut vero domino, ſequitur quòd reſtituens non habet verum eius dominiũ & ſic non erat tranſlatum in accipientem vſuram. 2 2æ. q. 78. 3. c. fi. / 3m. Opuſ 73. c° 5.

119 Credimus in vſura non transferri dominium, ſed tantum lege humana tranſlatum iudicamus. Op. 73. c° 5.

120 Quæ mouere poſſunt theologos, aſſerentes in vſura nõ trãſferri dominium, ſunt quædam auctoritates, & ex his rationes conſequentes. Op. 73. c° 5.

121 Econtrario mouet quoſdam legiſtas & iuriſperitos, quòd in vſuris transfertur dominium, quia ſecundum omnem legem, res aliena cuius dominium non transfertur, ſemper eſt reſtituenda vero domino, eadem numero. In vſura autem etiam ſecundum legem diuinam hoc non iudicatur. Op. 73. c° 5.

122 Sicut furta & rapinæ male poſſidentur, ſic & vſuræ, ſecundũ Auguſtinũ. Et malignam ſpeciem excogitationem, ſi quis appellaret furtum, aut homicidium, non peccabit, ſecundum Gregorium Niſſenum. Ma. q. 13. 4. b. 2 / Op. 73. c° 5. prin.

123 Fœnerator non eſt verus dominus vſurarum, ſicut nec raptor rapinarum, quia vterque male poſſidet, & ideo alienum poſſidet, & non ſuum. Op. 73. c° 5.

124 Licet vſura ſit quædam ſpecies ſiue modus de genere rapinæ & furti, differt tamẽ in duobus a furto & rapina. Primo quia furtum & rapina nullam habent ſpeciem æquitatis, eo quod per violentiã occultam & apertam committuntur. Vſura uero aliquam ſpeciem æquitatis prætendit, quia vt æquũ & iuſtum, vt beneficio exhibito, reddatur aliquod emolumentũ, quamuis ſecundum rei ueritatem, non debeatur tali beneficio aliquid

quid ex iuſtitia, niſi tantum ex gratia, quod eſt beniuolentia & gratiarum actio. Secundo quia in vſura, aliqua vtilitas videtur prætendi reipublicæ, non autem in furto vel rapina. Opuſ. 73. c. 4. fi.

125 Vſura non poteſt habere rationem furti, vel rapinæ, niſi propter detentionem alicuius rei alienæ inuito domino. 22ſ. q. 66. 3. c. / Opuſ. 73. c° 5. prin°.

De contractibus in ſpeciali, ſcilicet in venditione ad terminum.

126 Quoniam antiqui hoſtis ſuperſeminata humanæ naturæ zizania cupiditatis & auaritiæ, vſuræ vitium prodeuit, non tantum in mutuis, quæ luce diuinæ veritatis, in ſcriptura ſacra manifeſte condemnata eradicatur, ſed etiam in alijs contractibus diffudit, in quibus ſub ſpecie æquitatis & iuſtitiæ humanæ, quaſi abſcondita fœneratur, idcirco in hac parte querentes detegere hanc malitiam, de his contractibus in quibus latet dicemus. Op. 73. c° 8. prin°.

127 In eodem contractu ſecundum ſpeciem, poteſt incidere vitium vſuræ, ex intentione corrupta, & uitium auaritiæ ſine vitio vſuræ, ex turpitudine lucri, & alias etiam poteſt fieri ſine omni vitio, quando fit propter neceſſitatem vitæ. Opuſ. 73. c° 8.

128 Suppoſito q in venditione ad terminum, conſuetudo de dilatione ſolutionis vſque ad ſpacium trium menſium vel huiuſmodi, ſit ad commune bonum mercatorum ſcilicet pro expediendis mercantijs ſiue mercationibus ſuis, & non in fraudem vſurariam introducta, videtur eſſe diſtinguendũ. Op. 67. 1m.

129 Aut enim uendit uenditor, mercationes ad terminum prædictum, ultra quantitatem iuſti precij, propter expectationem, aut ſecundum iuſti precij quantitatem. Op. 67. 1m.

130 Si primo modo, non eſt dubium, uſurarium eſſe contractum cum ibi expectatio temporis ſub precio cadat. Opu. 67. 1m. / Op. 73. c° 10. prin°.

131 Nec poteſt eſſe excuſatio, ſi ſecundus uenditor ſit primi miniſter, cum ad nullam cauſam liceat, pro tempore expectationis pecuniæ precium augeri. Op. 67. 1m.

132 Si autem uendat ſecundo modo. ſ. ſecundum iuſti precij quantitatem, non eſt uſura. Op. 67. 1m.

133 Eſt generaliter tenendum, quòd in omnibus contractibus, in quibus accipitur plus a uendente uel emente quam dederit, & non fuerit ratio huiuſmodi augmenti in uſu rei, ſiue in natura ipſius rei, nec producta fuerit ex temporis aliqua conditione exiſtente in ipſis rebus, ſed accidit incrementum ex dilatione temporis conceſſa a uendente uel emẽte, ut per hoc plus accipiat, tunc talis ſuperabundantia accepta ſuper datum, uſura dicitur, & uſuræ tenet uitium, quia ſine iuſta ratione generatur in talibus contractibus & mutuis. Et hoc uocatur apud iuriſperitos, & etiam uulgariter uendere, uel emere ad credentiam. Opuſ. 21. o. / Opuſ. 67. o. / Opuſ. 73. c° 8.
• Credentia. Vendere 7. in.

Prohibitio.

134 Credentia precij perſoluendi in tempore futuro, poſt aliquẽ contractum, poteſt incidere in contractibus ſine uitio uſuræ, tribus de cauſis. ſ. uel per gratiam & liberalitatẽ uenditoris, ideſt, quando res uenditur ſecundum æſtimationem iuſtam pro tempore uenditionis & commutationis ipſius rei, & ipſe uenditor, expectat ſolutionẽ in prolixo tempore liberaliter, & per gratiam quam habet ad emptorem. Opuſ. 73. c° 10.

135 Vel ſecundum meritum & iuſtitiam ipſius contractus, & per gratiam uenditoris, ut ſi qua res uẽdatur in aliquo tempore in quo habet tantam neceſſitatem & utilitatem humanæ uitæ, ſicut in futuro aliquo tempore habitura eſt ſecundum naturam temporis, & uenditor rem ſuam intendat uendere pro illo tempore, in quo habet maiorem neceſſitatem & utilitatem, & in quo plus ualitura ſit, quàm ualeat in tempore quo uenditur, iuſtum eſt ex natura contractus, quod uenditor ſaltem expectet tempus illud, pro quo facit maiorẽ æſtimationem precij. Opuſ. 73. c° 10.

136 Vel poteſt incidere credentia per accidens, ſcilicet ex malitia uel paupertate emptoris. Et hoc modo uendere carius rem ſuam, quam ualeat tempore uenditionis uel etiam quàm ualitura ſit probabiliter in futuro tempore, quo ſolutio determinatur poteſt excuſari a uitio uſuræ, per intentionem uenditoris, licet ipſe contractus de ſe ſit uitioſus. Opuſ. 73. c° 10.

137 Non obſtat ſi uenditor pro minori peccato precio daret, ſi ſtatim ſibi pecunia ſolueretur. Quod etiam per ſimile poteſt in alijs debitis uideri. Opuſ. 67. 1m.

138 Si enim alicui debeatur aliquid ad certum terminũ, quãdocunque de eo quod eſt ſibi debitum dimitteret, ſi ſibi citius ſoluatur, talis immunis eſſet a peccato uſuræ. Opuſ. 67. 1m.

139 Licet enim plus debito accipere, propter temporis dilationẽ, uſuram ſapiat, minus tamen accipere, ut ſibi citius ſoluatur uſuram non ſapit, maxime ex parte eius qui minus recipit, quamuis ex parte eius qui minus dat, ubi citius ſoluat, uideatur eſſe aliquis modus uſuræ, cum ſpacium temporis uendat. Opuſ. 67. 1m.

140 Vnde etiam in caſu propoſito, plus eſſet de vſura timendum emptori, qui ei ante tres menſes minus ſoluat, iuſta æſtimatione pannos emit, quam uenditori qui minus accipit, vt citius ſibi ſoluatur. Op. 67. 1m.

141 Per anticipationem ergo temporis, aliquando generari poteſt vitium vſuræ. ſicut per dilationem vel prolongationem. 22ſ. q. 68. 1. 7m. / Op. 67. 1m. / Op. 73. c° 8.

142 Ille qui ad certum terminum debet, ſi ante terminum ſoluit vt ei aliquid de debito dimittatur, vſuram committere videtur, quia manifeſte tempus ſolutionis pecuniæ vendit. Vnde ad reſtitutionem tenetur. Opuſ. 67. 4m.

143 Nec excuſatur per hoc, quòd ſoluendo ante terminum grauius, vel q ab alio inducitur, quia eadem ratione poſſent omnes vſurarij excuſari. Opuſ. 67. 4m.

Differentia.

144 Contractus vſuræ, non habet rationem venditionis & emptionis, nec rationem permutationis, ſicut apparet ex forma verborum, & ex tranſlatione pecuniæ, vel rei datæ mutuo, propter quod ſi vltra exigitur quàm datur, iniuſta eſt commenſoratio. Opuſ. 73. c° 4.

145 Quando ſecundum æquitatem iuris ſit recompenſatio rei, ſicut in venditionibus & emptionibus rerum, vel recompenſatio laboris ſicut quando laborantibus redditur merces laboris, conſtat q in hac uia, non poteſt inueniri vſura, ratione iuſtæ poſſeſſionis & acquiſitionis. Opuſ. 73. c° 4.

146 Si quis rem aliquam emat pro pretio minori quàm valeat tẽpore emptionis, vel pro pretio æquali, rem tamen percepturus in tempore quo ſperat eam plus valituram, vel etiam ſi quis vendat rem pro precio maiori quam valeat tempore venditionis, ſperans tamen quòd tantum ualitura erit tempore ſolutionis, ſi uerisimiliter dubitatur, utrum plus uel minus poſſit ualere pro tempore illo, pro quo uenditur uel emitur res, in talibus ratio dubij excuſare poteſt a uitio uſuræ, & facere æquitatem iuſtitiæ, licet plus accipiatur quam detur, eo q ratio huius dubij, ponit æſtimationem ualoris in rebus, in ipſa natura rerum, quæ in tali tempore plus uel minus poſſunt valere. Opuſ. 73. c° 6.

147 Non cauſa temporis tantum ibidem plus expectatur, ſed propter ipſam naturam rei, quæ plus ualet aliquando in vno tempore quàm in alio, & aliquando minus. Et hoc modo ratio dubij, & periculi etiam localis poſſunt excuſare contractus aliquos, qui alias iudicarentur vſurarij ſecundum decretalem. 22ſ. quæſtione 62. 4. 2m. fin. / Opuſculo 73. capitulo 6.

148 Si aliquis poſt auguſtum, multum de blado, uel de uino habeat uenale, & pro illo tempore menſura bladi, tres ſolidos tantum valebat, & modius uini tantum decem, & vendit bladum pro quatuor ſolidis, & vinum pro duodecim, recepturus tamen pecunias, in feſto Ioannis, quia nec volebat dare pro minori precio, etiam ſi ſtatim reciperet, eo quòd rem ſuam æſtimabat tantum valituram probabiliter in prædicto tempore ſolutionis, dico quòd non committit uſuram, quia illud non accipit cauſa temporis, ſed pro natura rei, quam probabiliter & uerisimiliter dubitare poteſt tantum ualituram, in tempore pro quo uendidit, etiam ſi non ualuit tantum, in tempore pro quo uendidit. Opuſ. 73. c° 6.

149 Et hæc ratio poteſt applicari, ad aliquos alios contractus, etiam quando res minus emitur, quam ualeat tempore emptionis, recipienda tamen in alio tempore in quo veriſimiliter poteſt dubitari, utrum plus uel minus ſit ualitura, quàm empta ſit, quia ſic b. non committitur uſura. Opuſ. 73. c° 6.

150 Quod autem cauſa temporis accidit in contractibus, ſicut in mutuis quando aliquid ſuis accidit, ſine iuſto titulo, quod ipſe facit ſuum per fraudem ſcilicet uendendo tempus quod Dei eſt, & datum communiter omnibus, & non poteſt habere titulum ſucceſſionis naturalis, ſeu gratuitæ donationis, ſeu iuſti lucri, per meritum proprij laboris, uel per recompenſationem rei propriæ uel uſus propriæ rei, eſt uſura. Opuſ. 73. cap° 8.

151 Omnis contractus in quo aliquid plus accipitur quam datur, ſiue in ſpe, ſiue in re, & hoc tantum propter cauſam temporis, uocatur contractus uſurarius. Opuſ. 73. c° 8.

152 Si autem accipiatur plus quam detur, ſimpliciter propter æſtimationem uendentis uel ementis ampliorem in uno tempore quam in alio, propter aliquam trium cauſarum prædictarũ uel etiam propter dilationem rei in uno tempore quàm in alio, tunc poteſt fieri ſine uitio uſuræ, quia ſuperabundantia huiuſmodi, recompenſatur ex ampliori ualore rei in ſe pro tẽpore, pro quo accipitur huiuſmodi ſuperabundantia, & non accipitur pro temporis dilatione. Opuſ. 73. c° 8.

153 Licet hi contractus excuſati poſſint a uitio uſuræ, ſecundum rationem dictam, non tamen excuſantur omnino a uitio cupiditatis, quæ hic dicitur turpelucrum, quia ratione tempo-

ris accidit ſicut & vſura,licet differenter. Opuſ.73.c° 8.

154 Si autem huiuſmodi contractus ordinentur ad vſum vitæ humanæ,excuſantur ab omni turpitudine,& oſtenditur,ꝙ in huiuſmodi non ſit vſura, quia vſura non excuſatur quantumcũque ordinetur ad vitæ neceſſitatem. Opuſ.73.c° 8.

155 Ea quæ vſurarij per vſuras ab alijs extorſerunt, non poſſunt per dominos temporales licite retineri,niſi forſitan eſſent ea,quæ ab ipſis dominis temporalibus,hactenus extorſiſſent, vnde ſi inueniuntur certæ perſonæ, a quibus extorſerunt vſuras,debent eis reſtitui. Opuſc.21.c° 1.

156 Licet accipere mutuo ſub vſuris ad bonum ſui vel alterius, non autem licet inducere,ad faciẽdum vſuras. 22ſ.q.78.4.o./ 3.d.37.6.6m./ Ma.q.13.4.17m./ 18m./ 19m./ Opuſ.21.q.5.ſi. Vt 16.&c.

157 Vendere autem carius iuſto, propter dilationem ſolutionis, vel emere uilius propter anticipationem, eſt vſura,non autẽ econuerſo.22ſ.q.77 1.1m.ſi./ q.78.2.7m.

158 Si.n.mercatores uinciæ,portitet pãnor de nũdinis Licinati,vt vſq; ad pp̃x reſurrectionis expectẽt pretiũ, plus vẽdãt pãnos q̃ debeãt ſm cõem forum,nõ eſt dubiũ eſſe vſurã.Op.67.2m

159 Si aũt vendãt ſm cõem forum, & non plus q̃ valẽt,plus tñ q̃ acciperent,ſi eis ſtatim ſolueretur,non eſt vſura. Opuſ.67.2m

160 Si illi qui pecuniam mutuo accipiunt ſub vſuris, illam vſurã recuperare nolunt,plus vẽdendo pannos quam valent, ꝓpter expectationem vſque ad certum tempus,non eſt dubium eſſe vſuram,cuius tempus manifeſte vendatur Op.67.3m.

161 Nec excuſantur propter hoc,ꝙ volunt ſe conſeruare indemnes,quia nullus debet ſeruare indemnitatem,mortaliter peccando. Opuſ 67.3m./ Opuſ.73.c° 7.

162 Et licet alias expenſas licite factas,puta,in portatione pannorum,poſſint licite recuperare de eorum venditione,non tamẽ poſſunt recuperare vſuras quas alijs dederant, cũ hæc fuerit inulta datio, & præſertim ẽt cũ dando vſuras peccauerint ſi induxerint, tanq̃ occaſionẽ peccandi vſurarijs ꝓbentes,cum ẽt neceſſitas q̃ ponit ab eis, vt. ſ.mercatores honorabilius uiuãt,& maiores mercationes faciant, non ſit talis neceſſitas,q̃ ſufficiat ad excuſandum pctm̃ ꝓdictũ. 22ſ.q.78.4.o./ 3.d.37.6.6m./ Ma.q.13.4.17m./19m./Opuſ.21.q.5.ſi./ Opo.67.3m.

163 Patet.n.a ſimili, quia non poſſet quis in venditione pannorũ recuperare expenſas, quas incaute & imprudenter feciſſet. Ma.q.13.4.14m.ſi /Opuſ.67.3m ſi.

164 Si quis vero bladum vel vinum vendiderit vel emerit,in aliquo tpe vel loco,vt plus accipiat in alio,quã dederit, tñ rõne tpis vel loci,licet ẽt res ꝓ tpe illo tñ valeat, iã pp intentionẽ vſurariã,fit vitiũ vſuræ,qđ tñ bene poterat fieri,ſi tantum rei natura attenderetur,& non temporis vel loci cauſa,quæ nullo modo ſunt aliquid de re, nec vtilitatem,nec caritatem faciunt in rebus per ſe. Op.73.c° 8.

165 Aliquis debet alteri centum ſolidos, perſoluendum poſt aliquos annos, vel annuatim, ad duos vel tres terminos, & vult remittere debitori tertiam,vel quartam,vel quintam partem ſi ſoluat ei in principio anni, ſiue ante terminos poſito qñ petierit. Conſtat autem ꝙ in hoc caſu, plus accipitur quam datur,ratione temporis Ideo ſi ſiat cauſa lucri, poteſt ibi eſſe vitium vſuræ,quoniam huiuſmodi lucrum quæritur tantum ex tẽpore, & periculũ tollitur, vel veriſimiliter non poteſt dubitari de periculo, vtrum magis minuſue, res poſſint valere. Opuſ.67.o./ Op 73.c° 8.

166 Debitor iuſte debebat centum ſolidos,& propter anticipationem temporis,tantum ſoluit octuaginta. Accipit ergo vltra id quod dat.ſ.vltra octuaginta, viginti, quia creditoris erant illi viginti ſolidi,& ſunt facti debitoris ratione temporis anticipati. Ratione ergo regulæ datæ de cauſa vitij in vſura,quæ eſt, quando plus accipitur quam datur, cauſa temporis,poteſt eſſe huiuſmodi contractus vſurarius, ſi fiet tantum cauſa lucri,vt prædictum eſt Opuſ.73.c° 8.

167 Sed hic poteſt cadere excuſatio vſuræ dupliciter. ſ.quãdo gratis & liberaliter creditor huiuſmodi ſuperabũdantiam tribuit debitori, & debitor non cauſa temporis accipit, vel quando creditor per dãnum propriæ rei,recompenſat huiuſmodi ſuperabundantiam,vt qñ non poteſt hẽre pecuniam,ſine alicuius rei propriæ alienatione, & damno ex qua ſoluat creditori qđ petit ante terminum ſolutionis. Alias eſt caſus vſurarius.22ſ. q 78.3.c./ Opuſ.67.1m./ 2m./ Opuſ.73.c° 8.

168 Si locans accipit aliquid, vltra rem locatam,hoc habet rationem æquitatis, quia illud plus, recompenſatur per vſum rei locatæ,qui eſt proprietas locantis, & pertinet ad eius ſortem, id eſt ad rem locatã,cuius proprietas ſimpliciter manet apud locantem, & ideo periculum etiam ipſius rei, remanet apud locantem, & ſic ibi non eſt vſura, ſed aliquando in venditione. Opuſ.73.c° 8.

169 Sed qñ quis vendit rem aliquã,non quidem uſum tñ ipſius, ſed & proprietatem eius, conſtat ꝙ transfertur de iure periculum rei in ementem. Et quando ſic vendens res huiuſmodi, tenet periculum penes ſe, iam ſic non transfertur dominiũ, & ideo non eſt permutatio venditionis iuſtæ. Sed conſtat ꝙ emens eam,tranſtulit dominiũ pecuniæ quam dedit. Quare magis habet rationem mutui. Et ſi plus ſperat propter tempus futurum determinatum,quàm ſit datum, ſequitur quod ſit vitium vſuræ Opuſ 73.c° 8.

170 Specialis difficultas videtur in contractibus illis,in quibus res emuntur vel venduntur,quæ ex temporis proceſſu recipiunt incrementum valoris vel vtilitatis, ſicut ſunt ſata,fœtus animalium,fructus arborum,& ſpolia ſyluarum,an ibi ſit vitium vſuræ. Opuſc.73.c° 8. — *Sata, fœtus, fructus & ſpolia ſyluarum.*

171 Quia igitur huiuſmodi res venduntur & emuntur vt frequenter ante tempus ſuæ vtilitatis vel vſus,& minus emuntur quàm ſint valituræ in tẽpore ſuæ receptionis & vſus, qđ eſt non immerito, vtrum plus recipere pro eis, vel ſperare,pro tempore ſuæ receptionis,faciat vſurarium contractum. Opuſ.73.c° 9.

172 Sine præiudicio, aliter mihi videtur eſſe diſtinguendum in prædictis contractibus,& præcipue quia videmus,non de facili imminere periculum rei in venditione ſpoliorum ſiue nemorum,ſicut in alijs. Opuſ.73.c° 8.

173 Poſſunt ergo huiuſmodi res emi,tanquam neceſſariæ ad vſum vitæ ementium,vel cauſa lucri tantũ. Si primo modo, nullũ eſt,ibi vitiũ vſuræ, quàmuis plus valituræ ſint probabiliter, tẽpore ſuæ receptionis, dũtamẽ æſtimatio iuſta ſit facta tẽpore contractus,quæ eſt ſm legem naturæ,& ẽt ſecundũ conſuetudinẽ humanã, in hoc ꝙ tantũ põt æſtimari res neceſſaria vitæ humanæ,quantum neceſſarius eſt vſus eius,& hoc vel ſimpliciter,vel pro tempore aliquo determinato. Opuſ.73. c° 8.

174 Et quia ſimpliciter apud ſapientes plus æſtimatur res perfecta,quàm imperfecta,& pro determinato, æſtimatur res quantum vendi poteſt inter homines,& ideo licet tales res,minus vendantur imperfectæ,quam ſint valituræ perfectæ,non videtur mihi quod aliquis præter ſortem amplius accipiat, quia ſors vendita eſt ipſius ementis,cum incremento ſuæ valitudinis atque vtilitatis. Opuſ.73.c° 8.

175 Si autem ſecundo modo.ideſt, cauſa lucri tantum, fiant huiuſmodi contractus,poteſt adhuc in eis tantum turpelucrum iudicari cauſa cupiditatis,quæ oritur ex conditione temporis. Et poteſt iterum in eis incidere vitium vſuræ, & hoc quando huiuſmodi lucrum quæritur tantum ex tempore & periculum tollitur, vel veriſimiliter dubitari non poteſt de periculo, vtrum magis menſuræ ratione temporis res poſſint valere, quia in vſura accipitur ſors pro re iuſte poſſeſſa, vel debita alicui perſonæ. Illud autem dicitur ſortis accidere: quod non pertinet ad proprietatem ſortis. Opuſcu. 73.c° 8.

176 Emere autem aliqua bona, vt redditus vel poſſeſſiones ſ.ad vitam,quæ eſt tempus indeterminatum, vel emere vel aliqua prædictorum ad tempus determinatum, ſcilicet ad decẽ annos, vel ad viginti, quæ duo frequenter fiunt inter homines noſtri temporis,in hac conſideratione non tantũ in emptione ad vitam alicuius,poteſt aliquãdo incidere vitium vſuræ, ſed etiam in emptione ad omne tempus. Opuſ.73.c° 9. — *Redditurus poſſeſſionum ad uitam.*

177 Dare certam pecuniam ſiue ſummam pecuniæ alicui eccleſiæ, pro aliqualibus poſſeſſionibus eius tenendis ad vitam dantis pecuniam, & poſt mortem tenẽtis,redituris ad ipſam Eccleſiam, ſecundum Goffredum eſt vſurarius contractus. Sed hoc exemplum eius,tunc veritatem habere dicitur quando eccleſia, aliqua neceſſitate impulſa, cogitur impignorare poſſeſſiones ſuas, quas non poteſt nec vult ſimpliciter alienare. Tunc enim non eſt venditio proprie, ſed impignoratio, quia qui non poteſt rem vel poſſeſſionem aliquam vendere ſimpliciter, non poteſt vendere eo iure ad tempus. Opuſ.73.c° 9.

178 Conſtat quòd licet quædam eccleſiæ multa poſſident,tamen alienare ius poſſidendi non poſſunt, ſiue auctoritate & conſenſu ſuperioris prælati, nec ſimpliciter, nec ad tempus. Et ideo huiuſmodi venditiones eccleſiarum, ſunt impignorationes,propter quod ſecundum hanc viam,vſurarius eſt huiuſmodi contractus, quia fructus pignorum nõ licet recipere vltra ſortem, eo quòd non ſunt de natura ſortis. Opuſcu. 73.c° 9.

179 Si dans pecuniam,in huiuſmodi contractu habet ſpem viuendi vltra id tempus,quo receperit de prouentibus totam ſortẽ quam dederat,& vltra huiuſmodi ſpes vel receptio amplior, non facit vitium vſuræ, niſi quando illud quod ſperatur vel recipitur amplius,ſortis accidit & non eſt de natura ſortis. Aliter omnis emens agros vel animalia, vt plus recipiat in prouentibus proceſſu temporis,vel in ipſis rebus venditis in alio tempore, eſſet vſurarius, quod eſt abſurdum dicere, quia ſic omnis mercator,eſſet vſurarius. 22ſ.quæſtio.58.1.o./ 2.7m./ Opuſc.67.o./ Opuſc.73.c° 9.

In

180 In venditionibus iuſtis, quando aliquis dominus transfert dominium ſuæ rei, cum vſu eius,& fructu ſimpliciter, ſiue ad tempus, conſtat, quòd omnis prouentus rei venditæ eſt de natura ſortis & non accidens ſorti. Quare talis ſpes, vel amplior acceptio,non facit contractum vſurarium. Opuſ.73. capº 9.

181 Cõtractus emptionis alicuius poſſeſſionis ad vitam alicuius, & contractus,in quo aliquis dat centum libras,vt annuatim recipiat decem, quàmdiu vixerit, & ſperet ſe victurum ad vndecim annos, & vltra, vel vt in decimo anno recipiat ſimul centum,& decem libras,addita etiam cõditione,quòd ſi ante moriatur, quod nihil accipiat de tota ſumma, non ſunt eiuſdem rationis, & tantum in ſecundo eſt vitium vſuræ.Opuſc.73.cº 9.

182 In eo qui ſperat centum, & decem libras ſe accepturum in vndecimo anno, iam gratia temporis determinati tantum, fit recompenſatio inæqualitatis,& ſic facit vſurarium cõtractum. Sed in alio,qui non ſperat ſe plus accepturum, niſi in tempore indeterminato, & ex re empta iuſte ſecundum naturam, tunc nihil accipitur vltra ſortem, ſed totum ſperatur vt ſuum,& de ſorte ſua,non factum ſuum propter rationem temporis,ſed propter naturam contractus. Opuſc.73.cº 9.

183 Cum dicitur, quod quando fit numiſmatis translatio ad alterum,vt ſeipſum augeat, & multiplicet,fit tochos,ideſt vitium vſuræ,ſecundum Philoſophum,verum eſt: quare cum in emptione reddituum ad vitam,fiat tranſlatio pecuniæ ad hoc, vt ſeipſum multiplicet, videtur ſemper, & naturaliter eſſe vitium vſuræ,diſſoluendum eſt,quòd intentio philoſophi,vt apparet ex dictis ſuis,eſt, quòd numiſma inuentum eſt cauſa tranſlationis aliarum rerum,quarum vſus vitæ humanæ eſt neceſſarius. Et ideo quandocunque aliquis vtitur tranſlatione numiſmatis,vt per numiſmata,alia eiuſdem generis multiplicentur, fit abuſus numiſmatis, & inhoneſtus contractus,& vocatur tochos,ideſt parens Dei. Et hoc conſtat mihi,quod huiuſmodi contractus,de quo eſt ſermo,non eſt tochos. Opuſc.73.cº 9.

184 Et ſi redditus pecunia emantur ad vitam, tamen ex natura contractus non habetur, quòd ad hoc emanatur,vt pecunia pecuniæ addatur, ſed vt de ipſa pecunia empta res neceſſariæ vitæ humanæ emantur. Et hic finis contradicit fini,propter quem fit tochos. Opuſc.73.cº 9.

185 Vt in pluribus in hoc contractu, non pecunia numerata, ſed ipſæ res emuntur, quæ vel per fructus ſuos referuntur ad hominis vſum, vt ager & poſſeſſiones aliæ, vel per ſeipſas, vt triticum, vinum, oleum, & huiuſmodi. Tochos autem eſt, vt dicit Philoſophus, Numiſma numiſmatis. Opuſcul.73. capº 9.

186 Tunc ſecundum Philoſophum tochos eſt, quãdo acquiritur pecunia per pecuniam, ad ſimilitudinẽ generantium ſimilia ſibi. Conſtat autem, ꝙ quando ſimilia ex ſimilibus generantur ad multiplicationem,ꝙ generantia ſaluantur,& non corrumpuntur in generationibus ſuis. Opuſc.73.cº 9.

187 Sed qui dat centum libras,vt habeat decem annuatim quandiu vixerit, conſtat, quòd non eſt ibi ratio generationis, eo quod nõ manent centum libræ,vel in poteſtate,vel dominio dantis cum ſua genitura, ſed penitus ſunt tranſlatæ ab ipſo, nec manent etiã in iure repetendi,ſicut fit in tochos. Quare magis debet vocari huiuſmodi contractus tranſmutatio rei pro re, quàm generatio alicuius rei ex re. Et ſic apparet, ꝙ ratio de tochos nihil eſt ad propoſitum in huiuſmodi cõtractibus. Opuſc.73.cº 9.

188 Cum dicitur,quod ex lege diuina habetur, ꝙ quando quis emit poſſeſſiones proximi ſui,percepta ſorte ex prouentibus fructuum, non liceat ementi aliquid vltra recipere,& quòd omnis emens ad vitam poſſeſſiones,vel redditus, ſperat vltra ſortem datam aliquid accipere, & recipit, ſi viuat vltra, ſecundum quod ſperat, dicendum, quòd lex illa ſecundum literam intellecta,eſt diuina,ſed tamen eſt temporalis, ſicut & aliæ leges multæ,quæ tantũ ſecundum literalem ſenſum in figura datæ ſunt illi populo. Et ideo ſicut obſeruantia Iobilei non manet in populo Chriſtiano,ita & leges, quæ propter Iubileum datæ erant,quarum vna erat lex adducta, ſicut apparet in textu. Opuſc.73.cº 9.

189 Et iterum ſi conſideretur id, quod morale eſt in lege iſta, quam exponit gloſſa inducta, inuenitur nihil facere contra naturam horum contractuum, ſed tantummodo contra peruerſas intentiones diuitum ementium, qui ſecundum quòd dicit gloſſa, moleſtis de pauperum neceſſitatibus negociantur, & ſtudent poſſeſſiones aliorum acquirere, quando tenentur ex fraterna charitate eis indigentibus accommodare, & accommodata paulatim de fructibus agrorum recipere. Et ſic euidenter apparet, ꝙ hoc accidit in huiuſmodi contractibus,& nõ eſt de natura contractus,in quo ſequuntes ſiue indigentes non vendunt, ſed emunt. Opuſculo 73. capitulo 9.

190 Et nec lex, nec gloſſa de ſe inficit vitio vſuræ huiuſmodi contractum per naturam,ſed tantum per accidens. Opuſcu. 73.capº.9.

191 Cum dicitur quòd in talibus contractibus, ſemper aliquid ſperatur,vel accipitur vltra quàm detur,cauſa ſolius temporis,& quòd hæc cauſa,facit contractum vſurarium, dicendũ quòd tempus poteſt referri ad aliquas rerum permutationes,vt conferens aliquid iuſti valoris, vel auferens. Et hoc modo ſi cauſa temporis plus vendatur vel minus, non erit huiuſmodi contractus vſurarius. Pluris enim æſtimatur & iuſte menſura tritici in æſtate,quàm in autumno cęteris paribus,hoc eſt quantum eſt de natura temporis. Et ideo ſi quis accipiat plus de blado vendito pro tempore æſtatis, quàm dederit in autumno quando bladum emit, non iudicatur vſurarius,dum tamen pro illo tempore ſolo,velit bladum vẽdere,& non pro alio.22ſ.q.62.a.4.2m./ſi / Opuſ.73 cº 9.

192 Plus & iuſte apretiantur decem libræ ad omne tempus annuatim,quàm ad aliquod tempus particulare,vel plus & iuſte eadem ratione ad tempus iuuenis, quàm ſenis, & hoc ex natura temporis, & tamen non iudicatur vſura,ſi quis emit decem libras ad omne tempus,id quod plus recipit,vel ſperat recipere quàm dederit, licet ex tempore illud plus ſibi accidat,& certitudinaliter. Quare nec ſimiliter is qui plus recipit de eo quod ad tempus aliquod particulare emit debet iudicari vſurarius. Et hæc eſt vna cauſa,quia per naturã temporis,facta eſt res ſua,cum ſuis prouentibus. Et ideo totum eſt de ſorte propria.Opuſ.73.cº 9.

193 Poteſt etiam in contractibus tempus conſiderari vt nihil cõferens,vel auferens de natura rei ex natura temporis,ſed tãtum conſideratur vt menſura durationis extrinſeca,vt quando ratione temporis ſic accepti, aliquid plus accipitur uel ſperatur quam detur, tam patet vitium uſuræ uel iniuſtitiæ, quia illud plus quod ultra datum accipitur, nec ex natura rei recompenſatur, nec gratis datur uel accipitur. Et ideo nullo iuſto titulo poteſt fieri proprium, ſed ſemper eſt alienum.Opuſc.73.cº 9.

194 In contractibus in quibus certi redditus uel poſſeſſiones emuntur ad tempus determinatum, ſicut cum aliquis habet redditus certos,ut parochia, uel præbenda, uel ex patrimonio,uel aliunde,& huiuſmodi redditus vult uendere ad ſex annos uel ad aliquod tempus determinatum, ut ſimul habeat paratam pecuniam, an licite & abſque uitio uſuræ poſſit emi pro minori precio,quàm ualeant in annis tot acceptis,mihi uidetur etiam ex parte ementis,iuſtum poſſe fieri contractum,& iuſtum eſſe,quantum eſt de natura contractus.Opuſ.73.cº.9.

195 Poteſt autem fieri iniuſtus per accidẽs dupliciter. ſ.uno modo quando corrumpit charitatem debitam fratri. i.quando emens uidet fratrem in neceſſitate corporis uel animæ,propter quam oportet eum uendere redditus, uel poſſeſſiones ſuas, tunc emens ſi diues fuerit,potens ſine damno proximo ſubuenire,dico ſine præiudicio,quòd tenetur ei mutuo dare,& loco pignorum, prædictos redditus uel poſſeſſiones accipere,donec acceperit quod accomodauerat, Alio modo poteſt fieri iniuſtus contractus ex parte ementis propter corruptionem finis debiti,qui eſt ad utilitatem uitæ humanæ. Vnde quando cauſa lucri tãtum,& augmentationis diuitiarum fit,tunc eſt turpe lucrum. Sed primo modo,reducitur ad uitium uſuræ. Opuſ.73.cº 9.

196 Natura huiuſmodi contractus,habet in ſe tria,quæ ipſum iuſtum oſtendunt. Vnum eſt,ipſa uendentis liberalitas,qua poteſt rem ſuam dare gratis,uel permutare pro re minoris pretij,quàm ſit ſua res. Et ſecundum hoc,nullum incidit uſuræ uitium in emente, quia id quod accipitur, totum eſt de uoluntate libera domini. Aliud eſt ipſa æquitas permutationis rerum,quia quando res uenditur pro tanto,quanto æſtimatur iuſte,ſiue a uenditore,& emẽte, ſiue ab ijs qui ſunt legis poſitiuæ,tunc eſt iuſtitia in permutatione. Sed conſtat ꝙ uẽdens non poteſt plus habere pro tempore pro quo uendidit, & etiam res futuræ per tempora,nõ ſunt tantæ æſtimationis ſicut eædem collectæ in inſtanti, nec tantam utilitatem inferunt poſſidentibus,propter quod oportet quòd ſint minoris æſtimationis. Tertium ẽ ipſa ratio ſortis, quia quod plus accipitur,quam datur,eſt de ratione ſortis, eo ꝙ emens totum emit,quod euenturum erat tempore determinato. Et ideo non ultra ſortem propriam accipit,ſicut nec ille qui emit redditus ad omne tempus.Opuſ.73.cº 9 ſi.

197 Hæc ſunt rationes,huiuſmodi contractus iuſtitiam oſtendentes,per quas etiam diſſoluitur ratio contraria,quę uidebatur oſtendere uſurarium contractum, quia etſi plus accipitur quàm detur,hoc ſit de natura rei permutatæ. Et illud plus

non eſt accidens ſorti, ſed eſt de ſorte ementis, ſicut etiam plus accipitur quàm detur in his poſſeſſionibus, quæ emuntur hæreditarie, ad omne tempus. Opuſ.73.c^{o} 9.ſi.

298 Quando res carius venduntur propter temporis dilationem tantũ quàm æſtimentur in tempore venditionis, quia videmus hanc rationem ferè in omnibus venditionibus faſcellorum lignorum, qui per centenarios & millenarios generaliter venduntur, an iuſtitia poſſit inueniri, in huiuſmodi contractibus, an ſimpliciter ſint vſurarij, credo ſine præiudicio aliorum, poſſe excuſari huiuſmodi contractus a vitio vſuræ, & maxime quando veriſimiliter eſt dubium, res huiuſmodi plus minuſve valituras tempore ſolutionis. Opuſc.67.1^{m}./ Opuſ.73.c^{o} 10.prin^{o}. *Credentia.

299 Inuenitur etiam huiuſmodi contractus in dominis principalibus, qui ſyluas, & nemora vendunt perſoluenda in tempore quo eſt ipſorum vſus conuenientior, quàm ſit in tempore venditionis, inuenitur etiam in mercatoribus, qui ab ipſis dominis emunt ſyluas & nemora, per menſuras terræ & ex ipſis faſcellos faciant, quos vlterius vendunt per numerum. Vtrique ergo propter credentiam, quam faciunt vſque ad tempus vendunt carius ligna, quam valeant tempore vẽditionis. An ſit ibi contractus vſurarius, dico, ꝙ non propter dilationem ſolutionis in prolixo tempore, huiuſmodi res carius venduntur, ſed propter iuſtam æſtimationem rerum, quæ in tempore futuro, quo determinata eſt ſolutio, ſunt plus valituræ probabiliter, quàm in tempore venditionis. Et ſic non plus accipitur quàm datur ratione temporis tantum, ſed ſeruatur æquitas iuſtitiæ inter datum & acceptum pro tempore pro quo ſit venditio. Opuſ.73.c^{o} 10.

300 Si venditor rem ſuam intendat vendere carius, non propter tempus tantum, ſed tantum propter damnum, quod ſibi videt imminere ex dilatione perſolutionis recuperandæ, ſeu propter vexationem ſuam redimendam, quam probabiliter timet futuram ſibi in repetitione debiti ſui, propter malitiã vel impotentiam debitoris, tunc excuſatur a vitio vſuræ, & ſit æquitas æſtimationis in huiuſmodi contractibus, per recompenſationem damni, vel quando, probabiliter timentur hæc in credentia accidere. Et tunc rectitudo huiuſmodi intentionis apparet, quando venditor optaret potius non vendere talibus, quàm vendere ad credentiam & quando libẽter daret alijs pro minori precio incontinenti perſoluendo, quàm vendere ad credẽtiam talibus pro precio maiori niſi venditio habeat rationem mutui. 22^{æ}.q.78.a.1^{m}./ 7^{m}./ Opuſc.67.3^{m}./ 4^{m}./ Opuſ.73 c^{o} 10./ 11.ſi.

301 Vno autem modo, credentia facit contractum vſurarium.ſ. quando propter ipſam credentiam, res venditur carius, quã valeat ſimpliciter, vel quàm eſſet valitura probabiliter, tempore ſolutionis, vel etiam ſi tantum ſit valitura veriſimiliter, tamen ipſe vẽditor, alias res ſuas non venderet, niſi plus acciperet, propter ipſam credentiam, & tunc venditio habet rationem mutui. 22^{æ}.q.78.a.7^{m}./ Opuſc.67.3^{m}. / Opuſ. 73.c^{o} 10./ 11.

302 An autem liciti ſint contractus & abſque vitio vſuræ, quando pro minori precio incontinenti perſoluendo, aliquæ res emuntur, vt bladum in terra, tempore hiemis, & ſyluæ, & nemora, adhuc per tres annos uel amplius creſcituræ, ante aptum tempus inciſionis, quàm ualituræ ſint iuſte, in tempore ſuæ collectionis, & receptionis, vt bladum in terra in tempore hiemis, pro minori precio quàm valiturum ſit iuſte, tempore auguſti quando colligitur, credimus ſine præiudicio melioris ſententiæ, tales contractus poſſe fieri, abſq; vitio vſuræ. Opuſc.67.4^{m}./ Opuſc.73.c^{o} 10.

303 Vnaquæque enim rei æſtimatio iuſta, dependet ab vtilitate vel neceſſitate ipſius rei. Conſtat autem ꝙ non eſt tanta utilitas uel neceſſitas alicuius rei imperfectæ, ſicut eſt eiuſdem perfectæ. Quare nec recte tanti pretij æſtimanda eſt, cum adhuc eſt imperfecta, & longe a perfectione ſua, ſicut cum iã eſt perfecta. Sed huiuſmodi res, ſcilicet bladum in terra, & ſyluæ, & nemora ante tempus inciſionis, emuntur in tempore ſuæ imperfectionis. Quare abſque vitio uſuræ debent æſtimari minoris pretij, quam ſint ualituræ in tempore ſuæ perfectionis. Opuſ.73.c^{o} 10.

304 Illud quod per naturam temporis accreſcit alicui rei, iuſte eſt illius, cuius eſt ipſa res, ut ſi quis emit terras fructiferas, uel arbores, uel animalia fructifera, quicquid emit per naturam temporis, non tantum per exercitium laboris, iuſte ſit illius, cuius ſunt huiuſmodi terræ, arbores, uel animalia. Quare cum per naturam temporis, ſegetes in terra ſatæ, ueniant ad maiorem ualorem, & ſimiliter ſyluæ & nemora, ſequitur ꝙ quicquid prouenit ultra pretium datum, iuſte, & abſque uitio uſuræ ſit illius qui emit ipſa, & cedit in propriam ſortem. Quare nihil accipit vltra ſortem, licet plus accipiat emens, quàm dederit. Opuſ.73.c^{o} 10.

305 Hoc autem dicimus quantum ad naturam contractus, licet tamen per accidens per intentionem ementis, poſſet eſſe turpe lucrum, quando ſ. tantum intenditur augmentatio lucri, & diuitiarum, proueniens ex natura temporis, ſine exercitio laboris, & ſine dubio periculi, probabiliter poſſibilis euenire. Et alio modo etiam poteſt eſſe contractus vſurarius, qñ ſ. aliquis cogitur talia vendere ante tempus congruum, ea neceſſitate, propter quam emptor fraterna charitate tenetur venditori mutuum dare ſi voluerit. Sed ſi attenditur natura contractus ſecundum ſe, non pro dilatione temporis plus accipitur ab emente, ſed pro natura, & vtilitate rei, facta, vel ducta ex natura temporis. 22^{æ}.q.118.8.4^{m}./ Opuſc.73.c^{o} 10.

306 Dare decem modios in hieme, vt recipiat quindecim in meſſe æquiualentes, habita ratione pecuniæ, non eſt vſura.3.diſtin.37.L.ſi.

307 De his autem, quæ committuntur bonæ fidei aliorum ad lucrum, mihi videtur dicendum, ꝙ aut commiſſio ſit pecuniæ, vel alterius rei, ita ꝙ transfertur in toto, vel in parte rei commiſſæ in poteſtatem eius, cui committitur, aut ita ſit commiſſio, ꝙ non tranſeat dominium, ſed remanet tota res commiſſa in dominio committentis. Primo modo eſt vitium vſuræ, eo quod ſperat lucrũ iam de re non ſua, quia iam erat tranſlata per commiſſionem in dominium alterius. Et in hoc commiſſio aſſimilatur mutuo. Sed ſecundo modo poteſt ſperari lucrum ſine vitio vſuræ, quia tunc commiſſa eſt pecunia, vel res alia, ſicut ſeruo, vel miniſtro, qui de re domini negociatur ad vtilitatem domini ſui. Et ideo committens poteſt ſperare lucrum, ſicut ex re ſua. Et ſic lucrum non accidit ſorti, nec poſſidetur ſine iuſto titulo, quia ſicut rei propriæ partum recipit, non tñ partum numiſmatis ex numiſmate immediate, ſed partum ipſarũ rerum, quæ per numiſmata ſua ſunt acquiſitæ iuſta commutatione. 22^{æ}.q.78.a.5^{m}./ Opuſc.73.c^{o} 11. Commiſſio.

308 In toto, vel in parte ideo dictum eſt, quia ſi aliquis committit centum alicui, ita ꝙ medietatem ei mutuet, & aliam medietatem ſuo retineat dominio, ita tñ, ꝙ de illis centum debeat negociari ad lucrum ille cui committitur, dico, ꝙ hoc lucrũ iam habet vitium vſuræ propter hoc, ꝙ non tantũ ex re commiſſa ſperatur lucrum, ſed etiam pariter ex re mutuata, & commiſſa. 22^{æ}.q.78.a.1^{m}./ 5^{m}./ Opuſc.73.c^{o} 11.

309 Et ſicut in logica loquutio falſa iudicatur propter falſi ſubiectionem, licet veritatem directe ſignificet, ſicut ſi dicatur, homo volans eſt animal, ita in moralibus actio vitioſa iudicatur, quando vitio permiſcetur, vt eſt in propoſito caſu vſuræ. Opuſc.73.c^{o} 11.

310 Dare autem pecuniam mercatori, vel artifici per modum ſocietatis, cum pacto, vel ſpe lucri, ita quod cum periculo ipſius committentis mercator de ea negociatur, vel artifex operatur, licitum eſt, non autem in mutuo. 22^{æ}.q.78.a.5^{m}./ Opuſcu.73.cap^{o} 11.

311 Dans vero pecuniam vſurario, vt vſuras exerceat, vel vt copioſius exerceat, peccat, non autem ſi det pecuniam, vt tutius ſeruetur. 22^{æ}.quæſtione 78.4.3^{m}./ Malo, quæſtio.13.4. 18^{m} / 19^{m}.

312 Si quis autem pecuniam alicui nauiganti commiſerit mutuo propter ſpem alicuius lucri, licet periculum etiam ſortis ſuper ſe receperit, nihilominus iudicatur vſurarius, etiam ſi totum amiſerit, ſecundum decretalem. Opuſc.73.c^{o} 6.prin^{o}./ 14.prin^{o}.

313 Quòd liceat alicui mercatori committere pecuniam, nam alteri eunti ad nundinas ad lucrum, ſine vitio vſuræ, poteſt intelligi dupliciter, ſcilicet quia aut eſt ſimpliciter commiſſio, quæ ſit propriæ rei bonæ ſidei alterius. Et ſic non incideret vſuræ vitium. Aut eſt commiſſio ſecundum quid, ſed eſt ſimpliciter tranſlatio, ſicut eſt in mutuo. Commiſſionem vero ſecundum quid dico, in qua totum committens non retinet periculum ſuper ſe rei commiſſæ. Et hoc modo propter rationem tranſlationis, quæ debuit fieri gratia ſine ſpe lucri, incidit uitium vſuræ. Et in hoc caſu loquitur decretalis. Opuſcu.73.c^{o} 14.prin^{o}.

314 Date pecuniam aliquam determinatam mutuo aliis mercatoribus tali pacto, quòd ſimilem, & æqualem in numero, & pondere perſoluerent creditoribus illorum, a quibus acciperunt in nundinis aliquibus determinatis ſecundum locum, & tempus, (verbi gratia, Balduinus a Gualtero accipit centum libras ſterlingorum mutuo in Francia, in menſe Auguſti, ita quòd centum libras ſterlingorum ſoluet Balduinus pro Gualtero in Ianuario ſequenti, in quibus tenebatur Gualterus ſuis creditoribus, vel ſi non creditoribus tenebatur ipſi mutuanti in tali loco, & in tali tempore) poteſt contingere tripliciter, ſcilicet quia aut mutuans, tempore tranſlationis æſtimat dictam monetam plus valituram in loco, vel in tempore, quibus eſt perſoluenda: verbi gratia, Sterlingi plus valent in Anglia, quàm in Francia,

&

Et tunc nihil eſt ibi culpabile. Aut timet probabiliter minorationem pretij. Et tunc dicendum, quòd mutuans committit vſuram, quia lucrum ſperat ex mutuo. Aut mutuans, nihil lucri in mutuando intendit, ſiue ex tempore, ſiue ex loco, ſed tantum ob fauorem & gratiam proximi hoc mutuat. Et tunc nihil culpabile ex hoc incurrit. Opuſc.73.c° 14.

215 Aliquis habens pecuniam aliquam ſpecialem, quam timet in tempore futuro minorandam in ſuo pretio, ſecundum ſtatuta legis poſitiuæ, & propter hoc, huiuſmodi pecuniam dat mutuo, ſibi reddendam in æquali pretio quod erat tempore mutui, reſpectu pecuniæ terræ, cõmunis æſtimationis, cum huiuſmodi mutuum uideatur factum ſpe lucri, ao fit in eo vitium vſuræ. Opuſc.73.c° 14.

216 Vel aliquis habens ſterlingos, ualentes quatuor turonenſes, timet ne in futuro tempore, per auctoritatem legis poſitiuæ tantum ſint ualituri tres turonenſes, propter quam cauſam, dat mutuo ſterlingos, & poſt diminutionem pretij ipſorum, non tot penitus vult recipere ſterlingos in numero & pondere, quot dederat mutuo, ſed ſecundum pretium in turonibus, cuius pretij erant tempore mutui, ao in tali mutuo fit uitium uſuræ. Opuſc.73 c° 14.

217 Ad hæc dicendum, quòd in huiuſmodi, aliud eſt uitare damnum, & aliud eſt ſperare lucrum, quia primum licet, non autem ſecundum. Opuſc.73.c° 14.

Animalia. 218 Quando autem res fructuoſæ ad lucrum committuntur, ut ſunt agri, animalia, & orti, patet ueritas ex prædicto caſu vſuræ, quando res transfertur, & committitur uel in toto uel in parte. Opuſc.73.c° 11.

219 In his tamen rebus commiſſis ad lucrum, magis & minus liquet iuſtitia permutatiua, quia quando ager, uel terræ cõmittuntur excolendæ ad lucrum, ſatis apparet iuſtitia, eo ꝙ non transfertur dominium, & nihil ultra percipitur de fructu propriæ rei. In animalibus vero, ut quando oues, uel bonus, uel porci, committuntur nutriendi propter lucrum, non ita liquet iuſtitia, quia aliquando ſolet in huiuſmodi commiſſionibus, fraus uſuraria commiſceri, ut quando excluditur periculum principalis commiſſi a committente. Opuſ.73.c° 11.

220 Aliquis dat centum oues, ad nutriendũ ad lucrum, ita tamẽ quòd centum oues ſibi ſemper ſaluæ maneant, quicquid cõtingat, in hoc caſu poteſt incidere fraus vſuræ, & hoc quando vltra iuſtam æſtimationem, taxat ipſe committens, ſibi portionem lucri, propter quam non recompenſatur labor & ſollicitudo nutrientis, ſecundum iuſtam æſtimationem. Opuſcu.71.c° 11.

221 Solet etiam & alia fraus in talibus fieri, ſcilicet quando diues alicui pauperi mutuat centum libras, vt ex eis oues vel boues nutriendos emat, ad lucrum illius qui mutuum dedit, & ad lucrum illius alumni. Dico ibi fraudem vſuræ permiſtam eſſe, eo quòd iam radix huiuſmodi lucri, ex mutuo oritur. Et ideo vitio vſuræ inculpatur huiuſmodi commiſſio. Opuſ.73.c° 11.

222 Tunc ergo huiuſmodi commiſſiones, licet fieri poſſunt & ſine vitio vſuræ, quando mutuum vel ſimilitudo mutui, non permiſcetur in talibus, ſed dominium retinetur, cũ periculo quod communiter accidere poteſt, vel quando etiam dominium rei commiſſæ communicatur ei qui eam ſuſcipit ad nutriendum ad lucrum, & ſimiliter periculum communicatur vtrique, & quando ſecundum iuſtam æſtimationem taxatur lucrum, per quod iuſte recompenſatur labor & ſollicitudo alumni. Opuſ.73.c° 11.fi.

223 Quædam in conſuetudinem deducta, habentur pro iuſtis legibus, quæ magis deberent dici corruptelæ permiſſæ, quã conſuetudines approbatæ. Et hoc videmus in hac materia vſurarum, ſecundum regiones & ciuitates diuerſas, quantũ ad pupillorum & orphanorum tutelam. Vnde dico, quòd non poſſunt pupilli, quando ſciunt veritatem, retinere ſuperabundantias ſuarum rerum per vſuram acquiſitas. 12ª.q.108 3.2ᵐ./ Opuſ.73.c° 12.prin°.

224 Diſtinguendũ eſt tñ primo, de cauſa & origine hmõi ſuperabũdãciæ. ſ. quia aut acquirũt p fructus ipſarum rerum quæ ſunt pupillorũ, vt ſunt agri, animalia & hmõi aut p ſolã trãſlationẽ rerum, & pp ipſam tranſlationem. Et quia pecunia, ſola trãſlationis cauſa inſtituta eſt, ut dicit philoſophus, ideo huiuſmodi cauſa ꝓcipue apparet in vſus pecuniæ, cuius vſus eſt in tranſlationem rerum, fructum habentium. Et ſic ibi aliquando eſt vitium vſuræ, & aliquando non. Opo.73.c.12.

225 Si enim primo modo aliquæ ſuperabundantiæ acquirantur pupillis, nullum de ſe habent vitium vſuræ, tum quia in hoc inuenitur lucrum ex mutuo ſperatum vel acceptum, tũ quia nihil accidit ſorti, eo quod fructus, ex talibus rebus partus, naturaliter ipſas res comitatur, & eſt de natura ſortis, & non accidit ſorti. Opuſ.73.c° 12.

226 Secundo autem modo adhuc diſtinguendum eſt, quia ſuperabundantia huiuſmodi, quæ eſt ex tranſlatione rerum, vel pecuniæ, aut datur vel oritur pupillis, vt lucrum, ex retentione rerum ſuarum ortum habens. Et hoc modo eſt ibi vitiũ vſuræ, & non licet eis lucrum retinere, quia detentio rerum non paris rationem alicuius lucri, inquantum detinentur, niſi ſecundum ꝙ vtilitatem habent, & fructum afferunt. Aut non datur huiuſmodi ſuperabundantia vt lucrum, ſed vt gratia, vel donum. Et tũc licet retinere eis. Et per iſtam rationem excuſat conſuetudo vſurarium vitium in multis ciuitatibus. Et huius ſignum, ꝙ gratis fit datum, accipitur ex eo, ꝙ præter voluntatem pupillorum determinant ſibi ſuperabundantiam, quam dant eis, & quod nunquam repetunt, nec repetũ faciunt a pupillis aliquid. Opuſ.73.c° 12.fi.

227 Ex his liquet, quod ſi tutores pupillorum ſcienter pecuniam pupillorum dederint ad vſuram per ſe, vel per alios, quòd huiuſmodi ſuperabundantia rei eſt aliena, & iniuſte poſſidetur etiam a pupillis quandocunque ſciuerint, quia ſi pupilli nolunt reſtituere, tutores ad id faciendum compellendi ſunt, Opuſc.73.c° 12.fi.

228 Vſurarius tenetur reſtituere quicquid accepit de vſuris, & fructus, & intereſſe, non autem quæ lucratus eſt cũ eis etiam emendo poſſeſſiones. 22ª.quæſt.78.3.o./ Quolib.3. q.7.2.o./ Opuſc.67.o. Reſtitutio.

229 Quia autem ad reſtitutionem vſurarum lex diuina, lex naturæ, & iura obligent, ſatis liquet ex præmiſſis, & ex natura ipſarum vſurarum. Quia enim ſuperabundantia vſurarum, nullo iuſto titulo poſſidetur, ideo iuſte retineri non poteſt, & iniuſte poſſidetur. Opuſc.73.c° 15.prin°. *Decimæ 26.

230 Quid iniuſte poſſidetur, alienum eſt, & alicui alteri proprium eſſe debet, ſecundum Auguſtinum. Quare cum omnis ſuperabundantia vſurarum, ſit tanquam res aliena ipſi vſurario iniuſte poſſidenti, ſequitur, quod ſit propria alterius, qui ipſa deſtitutus eſt. Sed hoc eſt iuſtum ſecundum omnia iura, quòd omnis res deſtituta contra iuſtitiam reſtituatur. Reſtitutio enim ſemper reſpicit deſtitutionem. Quare ſecundũ omnem iuſtitiam naturalem vſuræ reſtituendæ ſunt. Opuſc.73.c° 15. princ°.

231 Lex diuina iubet reſtitutionem vſurarũ fieri, ſicut & rapinarum. Et voco legem diuinam, quæ in canone ſacræ ſcripturæ, & in decretis ſanctorum patrum, & concilijs continetur, quia ius diuinum eſt, quod diuinitus promulgatur. 22ª.q.57.2.art.3./ 3ᵐ./ Opuſc.73 c° 5./ 25.princ°.
*Eleemoſyna 1.14. Oblatio 8,

232 Lex vero humana vſuras non iudicat res alienas. Opuſc.73. cap° 5.

233 Quantum eſt ex lege diuina, debet cõpelli fœnerator ad eandem in numero reſtitutionem, ſi manet ipſa res in poteſtate fœneratoris eadem, niſi per aſſenſum repetentis liberetur. Alias tenetur pro ipſa valorem reſtituere. Opuſc.73.c° 5,

234 Si res non manet in poteſtate fœneratoris eadem, ſed cõſumpta eſt, vel tranſlata in alterius dominium, qui eſt veræ fidei poſſeſſor, tunc compelli debet fœnerator ad reſtitutionem æquiualentis. Opuſc.73.c° 5./ c° 2.

235 Verum quia lege diuina vſura iudicatur res aliena, debet eadem lege iudicari nõ poſſe per fœneratorem iuſte transferri in alium ſine conſenſu domini veri. Opuſc.73.c° 5,

236 Quia res per vſurã acquiſitæ corrumpunt dominium iuſtum tantum in perſona acquirente, & detinente, non autem proprie corrumpunt bonũ ciuile humanum, ideſt pacem, quia nõ contra voluntatem dantis ſimpliciter, ſunt acceptæ, ideo ſufficit iudici, qui ſecundum legem Dei iudicat, ꝙ fœnerator tantum ſatisfaciat quantum ad Deum. ſ. vt tantum reſtituat quantum accepit contra legem Dei. Opuſc.73.c° 5.

237 Quia res accepta per vſurã non eſt facieus iniuſtum ex parte dantis in lege humana, ſed neque etiam in lege Dei, niſi per rationem ſolam ex parte fœneratoris, ideo eandem rem non compellit iudex per legem aliquam reſtituere, nec eſt neceſſe propter cauſam dictam. Opuſc.21.prin°. Opuſ.73.c° 5 fi.

238 Si aliquis accepit equum, vel pecuniam, vel rem aliam quamcunque in vſuram ab alio, non tenetur eandem rem numero reſtituere ſecundum leges, ſed tantum ſufficit, ſi valorem rei reſtituat, ſicut ſi fœnerator equum acceptum in vſuram, vendiderit alteri, vel dederit, conſtat per leges, quod transfertur dominium, & ꝙ nõ competit repetitio eiuſdem equi ſui, qui fœneratori equum dederat pro vſura. Opuſ.73.c° 5.

239 Si quis alicui aliquã pecuniam dederit mutuo. ſ. cẽtum libras ad decẽ annos, ita ꝙ ſi infra hoc tempus mortuus fuerit alter ipſorum, liberatus ſit a debito, & a mutuo, qui ipſum acceperit, ſi vero ſuperuixerint ambo, dabit poſt decem annos, qui mutuum accepit ducentas quinquaginta libras, ei qui mutuũ dederat, non excuſatur propter dubium, & periculum ab vſura, ſecundum decretalem. Opuſc.73.c° 6 prin°.

Cui. 240 Vſuræ non ſolum ſunt reſtituendæ, ſed etiam illi ſoli aliqua res eſt reſtituenda, qui ipſa re vel æquivalenti deſtitutus iniuſte. Sicut enim reſtitutio facienda non eſt, niſi eius rei quæ iniuſte poſſeſſa eſt, ſic nec alicui vel aliquibus reſtituenda eſt, niſi illi vel illis, qui ea iniuſte deſtituti ſunt. Opuſc. 73. c° 16. prin°.

241 Ex hoc concluditur primo, quod illis ſolis facienda eſt reſtitutio vſurarum, qui iuſte illarum rerum domini erant quæ reſtituendæ ſunt ante deſtitutionem iniuſtam. Opuſ. 73. c° 16.

242 Vlterius concluditur, quod defunctis illis qui expoliati fuerant, iam reſtitutio vſurarum facienda eſt eorum filijs & ſucceſſoribus, qui iuſte ſuccedunt bonis defuncti expoliati. Opuſc. 73. c° 16.

243 Si forte defunctus legauit omnia bona ſua pauperibus, vel eccleſijs, vel perſonis alijs, tunc ſicut per virtutem teſtamenti acquiritur ius in bonis præſentibus & paratis ipſius defuncti pauperibus, vel alijs quibus legata ſunt, ſic & eis eſt ius acquiſitum in his quæ iure debentur ei quocunque iure. Et ideo in hoc caſu, ab executoribus illius defuncti, ſiue illis locis, vel perſonis, quibus omnia bona ſua legauit, debet fieri vſurarum reſtitutio, quæ ſibi viuenti facienda erat. Opuſ. 73. c° 16.

244 Quia ſi forte ignorentur ſucceſſores, & veriſimiliter quibus facienda ſit vſurarum reſtitutio neſcitur, vel forte noſcuntur eſſe in locis, & regionibus longinquis & ſine ſpe reuerſionis, & ſine facultate mittendi vel accedendi ad eos, tunc in primo caſu, eccleſiæ conſilium & auctoritas requiri debent, quia iam ratione iuris diuini, pertinet reſtitutio quæ debebatur homini qui erat membrum, & filius eccleſiæ, ad ipſam eccleſiam. Vnicuique vero, ſue eccleſia dicitur ſuus epiſcopus Opu. 73. c° 16.

*Reſtitutio 23.

245 In ſecundo caſu, etiam facienda eſt de conſilio eccleſiæ, hoc tamen ſuperaddito, quod debet executor eidem eccleſiæ promittere, reſtitutionem vſurarum faciendam, ſi neceſſe fuerit aliquando in futuro tempore, per inopinatam reuerſionem ipſorum quibus de iure erat facienda. Opuſ. 73. c° 16.

246 Quia ſi a ſeruo vel ancilla, vel a filio vel a filia, ſiue a raptore vel fure, ſiue ab alio vſurario, ſiue chriſtiano vel iudæo, acceptæ fuerint vſuræ talium bonorum, de quibus conſtat ei qui vult reſtituere, quod non erant veri domini illarum rerum, tunc reſtitutio talium non eſt facienda eis a quibus acceptæ ſunt, ſed ipſis veris dominis, & ſucceſſoribus eorum ſi haberi poſſunt. Opuſ. 73 c° 16. ſ.

247. Debet tamen fieri huiuſmodi reſtitutio vſurarum caute, ne cum ſcandalo fiat perſonarum prædictarum. 2 2[æ]. q. 62. 6. 3[m] / Opuſc 73. c° 16. ſ.

248 Si autem credatur probabiliter, quod prædicti, ſcilicet filius de conſcientia patris, & ſeruus de voluntate domini ſui, & monachus etiam de voluntate abbatis ſui, & raptor, & vſurarius, de bonis iuſte poſſeſſis hæc fecerunt, tunc etiam pot[eſt] fieri reſtitutio vſurarum ipſis perſonis iniuriatis. Et ſimiliter dicendum eſt de vxore, viuente marito. Op. 73. c° 16 ſ.

Quam rem. 249 Quia autem dominus omnis, qui rem ab alio iniuſte deſtitutam detinet aliquando, tam in vſuris quam in alijs, ipſam rem vel æquivalentem reſtituere teneatur, manifeſtum eſt ex vi eque iure, tam diuino quam naturali. Opuſc. 73. c°. 17. prin°.

250 Primo quia non dimittitur peccatum iure diuino, niſi reſtituatur ablatum, ſi reſtitui poſſit. Ergo ab eo cui peccatum huiuſmodi vſuræ imputatur, debet fieri ablati reſtitutio. Sed non imputatur peccatum vſuræ niſi ei qui abſtulit, vel detinet rem alterius, quæ non eſt ſua aliquo iuſto titulo. Ergo ab illo facienda eſt reſtitutio. Opuſc. 73. c° 17.

251 Ex præcepto etiam iuris naturalis habemus, quod quæcunque vultis vt faciant vobis homines, & vos illis eadem facite. Sed iuſta voluntate vult ſpoliatus re propria per vſuram, vt ſpoliator ei reſtituat. Quare ſimiliter ſpoliator debet iuſte reſtituere ſpoliato. 1 2[æ]. q. 99. 2. 3[m]. / 4. d. 33. q. 1. 1. 7[m] / Opuſcu. 73. c° 17. prin°.

Quis. 252 Quis etiam poſſit dici ſpoliator rei alienæ, ſiue detentor in materia vſuræ, ita quod teneatur ad reſtitutionem, in quibuſdam caſibus non eſt ita clarum. Opuſ. 73. c° 17. prin°.

253 Primo vxor vſurarij tenetur ad reſtitutionem pro marito vſurario defuncto, ſecundum quod ad eam bona male acquiſita deuoluta ſunt, vel quantum ipſa, viuente marito, talibus bonis vſa eſt, quæ cedunt in vſum vitæ ſuæ, in domo mariti. Opuſc. 73. c° 17.

254 Quia ſi nihil de talibus bonis ad eam deuoluitur, vel ſi forte de bonis, quæ in matrimonio attulerat, fructus erant ſufficientes ipſius neceſſitatibus, & pro omnibus quæ expendit in vita mariti, tunc non tenetur ad reſtitutionem aliquam faciendam, niſi fuerit vſa rebus mariti ipſo viuente, in ſpe recompenſandi in aliquo futuro tempore, quando ſperabat ſe probabiliter facultatem habituram, quamquam tunc non haberet, quando rebus talibus mariti vtebatur, vel niſi aliquid alienum poſt mortem mariti ſibi retinuit. Nihil autem eſt reſtituendum, niſi alienum. Opuſc. 73. c° 17.

255 Vxor etiam non poteſt licite reſtituere vſuras, nolente marito, & adhuc viuente, cum vxor non ſit domina rerum, ſed tantum vir. Eſt tamen ad generationem coniuncta viro in adiutorium, & in vſum rerum. Quare ſicut non poteſt alienare res viri, ipſo non volente ita nec aliena viri, poteſt reſtituere ipſo nolente. 1[a]. q. 92. 1. c. prin°. / q. 98. 2. b 2. / Opu. 73. c° 17.

256 Sicut in adiutorium vxor eſt viro data ad generationem, ita & ad rerum conſeruationem, & multiplicationem honeſtam & vtilem, & ſuper hoc, etiam ad ſalutis promotionem ſecundum Apoſtolum. Quare ſicut de rebus proprijs viri vſurarij, poteſt facere eleemoſynas moderatas, viro ignorante & non prohibente, quia ſic agit cauſam viri, & id ad quod tenetur, ad ſalutem ſuam promouendam, & etiam ad bonorum ſuorum conſeruationem & multiplicationem, ſic puto ſine præiudicio, quod poſſit facere reſtitutiones de rebus alienis, viro ignorante & non prohibente, quia ſic agit cauſam viri. Opuſc. 73. c° 17.

257 Quod ſi viro ſciente, ſed diſſimulante fecerit, tanto ſecurius agere poteſt, quia iam eſt argumentum, quod vir approbat, ex quo non reprobat. Opuſ. 73. c° 17.

258 Si vero prohibente, vel prius aut poſtmodum puniente, ita mulier fecerit, vel facere voluerit, iam non licet ei, quia ſicut res ſunt ſub poteſtate viri, ita & vxor. Quare oportet eam ſic ſubditam viro obedire per omnia ſecundum Apoſtolum etſi non in faciendo malum, tamen obedire debet in omittendo bonum, quia non eſt neceſſarium ad propriam ſalutem. Vnde ſi vxor non faciat quod ſibi videtur bonum, non imputatur ei ad peccatum, ſed ei qui hoc ei prohibet. Opu. 73. c. 17.

259 Sicut autem ſocij furum, & hi qui dicuntur currere cum fure, furti iudicio condemnantur in ſacra ſcriptura, ita filij & filiæ, & ſerui, & mercenarij vſurariorum, inquantum agunt aliquid ad vitium vſuræ perpetrandæ, vel vt motores, vel vt auctores, vel vt participes lucri, vel vt fautores & defenſores talium, vſuræ vitio condemnandi ſunt. Et ſicut non ſatisfit Deo de iniuria ſibi illata, niſi per pœnitentiam, ita nec proximo de re ſua iniuſte ſpoliato, niſi per iuſtam reſtitutionem. Quia nullus debet obedire alicui, ad communicandum in in facto illicito. 2 2[æ], quæſtione 100. 6. 2[m]. Opuſculo 73. cap° 17.

260 Vnicuique vero ſecundum gradum ſui delicti, competit reſtitutio ablati. Verbi gratia. Alius peccat in hoc vitio vſuræ, tantum vt motor, quare & ipſe tenetur mouere actorem, ad faciendam reſtitutionem. Qui ſi non ſufficit ad hoc inducendum, debet inuocare ſuperioris auxilium. Quod ſi non ſufficit, vel forte motor negligit hoc facere, puto ſine præiudicio, quod in hoc caſu tenetur is qui promotor fuit per ipſius motionem, ad reſtitutionem ablatorum. Et ſi fuit actor, vel vt principalis, vel vt adiutor, vterque tenetur ad reſtitutionem ablatorum in ſolidum, ita tamen quod altero reſtituente, alter abſolutus eſt, quantum ad iuſtitiam proximi. Opuſ. 73. c° 17. / c° 20.

261 Si vero vt particeps fuit tantum lucri, aut fuit ſcienter, aut ignoranter. Si ſcienter, tunc iterum poteſt fieri iuſte dupliciter, ſcilicet aut pro neceſſitate corporali, id eſt, quando alias comode non poteſt inuenire remedium vitæ, ſicut accidit pauperibus mendicantibus. Et ſic aliquando etiam per hoc poſſent excuſari filij, & filiæ, in domo parentum vſurariorum, qui aliàs nequeunt victum ſibi neceſſarium inuenire. Et ſimiliter vxor eadem neceſſitate poteſt excuſari. 2 2[æ]. q. 32. 7. 3[m]. / Opuſc. 73. c° 17.

262 Aut hoc fit pro vtilitate ſpirituali, ſicut & dominus cum publicanis manducabat pro conuerſione ipſorum. Et hoc fit iterum iuſte. Opuſ. 73. c° 17.

263 Et primo modo, ſcilicet pro neceſſitate corporali, artifices & laborantes, & ſeruientes, poſſunt iuſte aliquando percipere de bonis vſurariorum, quæ acquirunt ab vſurarijs, quia quantum accipiunt ab vſurarijs, tantundem reddunt ipſis, per recompenſationem operis, vel laboris, vel artificij, ita quod per hoc non ſunt vſurarij impotentes effecti, ad reſtitutionem faciendam. Opuſ. 73. c° 17.

264 Huiuſmodi tamen artifices, ſi credant vſurarios nihil habere de bonis proprijs, & eadem facilitate poſſunt ab alijs lucrari, peccat, ſcienter vſurarijs communicando opere ſua, pro lucro quod ſciunt eſſe rem alienam, & maxime propter ſcandalum. Opuſ. 73. c° 17.

265 Sed ſecundo modo, etiam poſſunt participare filij, & filiæ & vxor, in ſpe recompenſandi in aliquo futuro tempore, quando ſperant ſe probabiliter facultatem habituros, quamquam tunc non habent,

VS

beant, quando participant. Opuſ. 73. c° 17.

266 Quicumque vero participes fuerint ſcienter, extra aliquam trium cauſarum dictarum, ſiue etiam ignoranter, & aliquando huius notitiam habuerint, tales ad reſtitutionem tenentur pro parte illa, in qua participes exiſtunt rei alienæ. Opuſcu. 73. c° 17.

267 De accipientibus eleemoſynas, & oblationes, & munera ab vſurarijs, dicendum, quòd tales qui ab eis recipiunt, aut ſciũt eos eſſe vſurarios, aut neſciunt, nec tunc quando accipiunt, nec poſt. Et ſic ſi neſciunt, non peccant accipiendo, nec tenẽtur ad reſtitutionem. Opuſ. 73. c° 17. *Prædicare 8.

268 Si vero ſciuerint uel tunc uel poſt, aut neceſſitate compellũtur ad accipiendum, aut non. Si neceſſitate non peccant, nec tenentur ad reſtitutionem. Opuſc. 73. c° 17.

269 Si vero neceſſitas non fuerit, adhuc aut ſunt vſurarij notorij, aut non notorij. Si notorij, tunc omnis accipiẽs ab eis peccat, propter ſcandalum, & quia ipſo iure ſunt excommunicati. Et ideo ſemper reſtituendum eſt, ſed non eis ſemper. Opuſc. 73. c° 17.

270 Si uero non ſunt notorij, aut ergo aliquid creduntur habere de bono proprio præter uſuras, aut nihil. Si nihil, tunc reſtitutio facienda eſt ab his qui aliquid acceperunt. Si vero aliquid, tunc & accipi poſſunt ſine peccato ab eis munera & huiuſmodi, & ad reſtitutionẽ nõ obligatur. Opuſc. 73. c° 17.

271 Ille ſolus tenetur ad reſtitutionem, qui accipit vel detinet rem alienam iniuſte. Vnde & vſurarius qui ſola ſpe lucri dat mutuum, & nihil vltra accipit, licet ſperauerit, etſi ſit reus vitio vſuræ, tamen non tenetur ad aliquam reſtitutionem. Opuſ. 73. c° 17.

272 Fautores & defenſores, qui fouent vſurarios & defendunt in exercitio fœnerandi, ſicut aliquæ ciuitates, & aliqui principes fouent & defendunt huiuſmodi, qui dicuntur Caurſini, qui alias non auderent exercere huiuſmodi actum fœnerandi, tales fautores & defenſores vſurariorum inquantum huiuſmodi ſunt tantum, non tenentur ad reſtitutionẽ alicuius, niſi inquantum ſunt participes lucri, ſ. quia propter hoc ſunt fautores vel defenſores, vt ab vſurarijs aliquam portionem recipiant. Tamen in hoc etiam peccant contra Deum & quãtumcunq; vtilitatem religionis, vel ciuitatis intendant, quia fouent peccatores in peccatis ſuis 22ª. q. 78. 4. 3m. / Ma. q. 13. 4. 18m. / 19m. / Opuſ. 21. c° 1. 2. / Opuſc. 73. c° 18.

273 Nec eſt ſimile de illis quorum auctoritate circa vſurarios ſit aliquid, & ijs qui fouent & defendunt, & accipiũt vt actores, quia illi ſunt cauſa per ſe actus mali, illi vero non ſunt cauſa ipſius actus mali, ſed accidentium ipſi actui ad eius conſeruationẽ, & fructũ ampliorẽ. 22ª. q. 78. 4. o. / 3. diſt. 37. 6. 6m. / Ma. q. 13. 4. 17m. / 19m. / Opuſc. 67. q. 5. ſi. / Opuſc. 73. c° 17.

274 Aliud neceſſarium eſt loquendo de neceſſitate reſtitutionis vſurarij, & aliud loquendo de perfectione ipſius reſtitutionis. Ad neceſſitatem. n. ſatisfactionis, duo ſufficiunt. Vnum quantum ad Deum. ſ. humilitas veræ pœnitentiæ contra contẽptũ Dei, & aliud quo ad proximum. ſ. reſtitutio plena ablati iniuſte, contra iniuriam proximi. Opuſ. 73. c° 18. prin°.

275 Sed de perfectione ſatisfactionis vltima, exiguntur ſigna. ſ. teſtimonia prædictorum, in quibus eſt meritum perfectæ humilitatis quantum ad Deum, & reſtitutio famæ perſonalis contra ſcandalum ex peccato innatum quantum ad eccleſiã. Et quantum ad hoc, etiam vſurario notorio, non tantum hoc eſt perfectionis, ſed etiam neceſſitatis, ſaltem publicę. & in manu eccleſiæ reſtitutiones faciendas promittere & firmare, quia alias priuaretur de iure ſacramentis, & chriſtiana ſepultura. Opuſ. 73. c° 18.

Quo ordine. 276 Conſuetudo fere in omnibus apud nos habet, quòd prius perſoluuntur debita quæ clara ſunt, & poſtea fiunt vſurarum reſtitutiones, & vltimo legata ſoluantur. Et huius conſuetudinis poteſt eſſe ratio, quoniam legata ſunt ſecundum quid donata, & non ſimpliciter donata. Ratio enim legati, duo importat. ſ. quòd nõ eſt res data ſimpliciter, niſi per mortem legatoris, vnde ſemper viuente legatore, poteſt reuocari & quòd ſiũt legata propter vtilitatem aliquam legantis poſt mortẽ. Et ex ijs poteſt patere, quòd legata inquãtum huiuſmodi ſunt, non obligant ſecundum neceſſitatem iuſtitiæ, ſed ſecũdum deuotionem & vtilitatem legantis. Opuſ. 73. c° 18.

277 Cum autem neceſſaria ad ſalutem, præcedant ea quæ ſunt deuotionis & ſupererogationis, iuſte ſoluuntur debita vſurarij ante legata. Opuſ. 73. c° 18. *Reſtitutio 8.

278 Sed maiori iuſtitia reſtituenda ſunt ablata, quàm debita ſint ſoluenda, cum in hoc impleatur iuſtitia, tollens iniuriam factam Deo a proximo. Sed in ſolutione debitorum nulla tollitur iniuria, ſed tantum ſoluitur iuſtitiæ. Quare ſecundũ hoc videntur prius reſtituenda ablata, quàm ſoluenda debita. Reſtitutio enim præfertur etiam ſubuentioni parentum, niſi in extrema neceſſitate. 22ª. q. 31. 3. 3m. / q. 32. 7. 3m. / q. 62. 5. 2m. / Opuſ. 73. c° 18. Reſtitutio 8.

279 Sed contrarium ſit vt in pluribus. Quod tamen poteſt habere rationẽ ex duobus. ſ. vno modo quando debita ſunt clara, & manifeſta, ſed reſtitutiones non ſic, ſed inquiſitæ ſunt, & clarũ ſemper præcedit obſcurũ, in iure humano. Alio mõ quando res quæ debetur, eſt determinata ſ. centũ vel decem, ſed res reſtituenda nõ ſic. Sed terminatum iure præcedit indeterminatum, inquantum huiuſmodi. Opuſ. 73. c° 18. Quid.

280 Quando reſtituenda ſunt clara & aperta, & determinata, per apertã confeſſionẽ reſtituentis vſuras, debet de iure reſtitutio præcedere oĩa debita, quod tamen raro obſeruatur, quia quod iuris eſt, a paucis aduertitur. Opuſ. 73. c° 8.

281 Et ſecundum dicta patet, quòd prius debet feſt [illegible] vſurarum fieri vni perſonæ quàm alteri, ſcilicet quando reſtitutio vnius eſt clara & determinata, & alterius non ſic, cęteris paribus. Opuſ. 73. c° 18.

282 Si vnus ſit diues, & alter pauper, & plus indigens ijs de quibus reſtitutio facienda eſt, & æqualiter ſit clarum in vtroq;, adhuc prius pauperi poteſt reſtitutio vſurarum tutte fieri quàm diuiti, eo quòd plus læſus eſt in ablatione ſuorũ, & quia plus indiget. 22ª. q. 31. 3. 3m. / q. 32. 7. 3m. / q. 62. 5. 2m. / Opuſ. 73. c° 18.

283 Tñ ſi vterque ſit æqualis conditionis. ſ. in paupertate vel diuitijs, & æqualiter cla ſi ſit de vtroque, ſi vni prius facta ſit iniuria quã alteri, adhuc illi prius eſt reſtituendũ ordine iuris naturalis, cui prius facta fuit iniuria. Opuſ. 73. c° 18.

284 Si per partes facienda eſt reſtitutio vſurarũ, vnicuique proportionabiliter reſtituendum eſt, ſm quantitatẽ ablati, vt quòd ſi tũ tertia pars eſt ablatorum, vel media, vel alia quælibet pars, cęteris paribus facienda eſt omnibus reſtitutio tertiæ partis omnium reſtituendorũ. Cuius ratio eſt, ut cũ ius oſtẽdatur bona voluntas reſtituendi oĩa, ſi adeſſet facultas, & ſic ſit promior quilibet ad condonãdũ iniuriã ſibi factã, quando videt voluntatẽ ad emendandum paratam. Opuſ. 73. c° 18.

285 De materia autem & quantitate reſtituendorum, an. ſ. ſi quis equũ vel bouẽ vel aliquã quãlibet rẽ acceperit per vſurã vltra ſortẽ, teneatur eandẽ rẽ reſtituere, aut ſufficiat precium rei reſtituere, dicendum eſt quòd aliter iudicãdũ eſt de furto & rapina, & aliter de vſura, quia in vſura aliqualiter transfertur dominium iure fori, licet nõ iure poli, ſed nullo modo in alijs. Vnde equus furto ablatus, in cuiuſcunque manũ tranſierit, ſemper eſt reſtituẽdus, etiam in iure fori. Sed non ſic equus per vſuram acceptus. Opuſ. 73. c° 19. prin°. Materia.

286 Aliter iudicandum eſt in vſura & furto, & dicendum quòd ſufficit, ſi fiat in vſura reſtitutio precij, cui° ratio eſt duplex. Opuſc. 73. c° 19.

287 Vna ratio eſt, quia quod accipitur in vſura vltra ſortẽ, nõ aufertur inuito, vel per violẽtiã aliquã illatã domino, ſicut eſt in furto uel rapina. Et ideo proprie in vſura, nõ dicitur ablatum, ſed potius acceptum contra iuſtitiam naturalem & diuinam de voluntate dantis. Sed quod ablatum eſt, idem numero reſtituendum eſt, etiam ſi melioratur. Opuſ. 73. c° 19.

288 Alia cauſa & ratio, eſt ex natura permutationis, in quia vltra ſortẽ accipitur, quæ eſt natura mutui. Sicut enim in mutuis non eſt neceſſe quòd idẽ numero reddatur, ſed ſiũ æquale in pretio, ita nec in ſuperabundantia accepta ratione mutui, eſt neceſſe idem reſtituere, ſed ſufficit æquiualens in pretio. Opuſc. 73. c° 19.

289 Quòd autem in lege ſcriptum eſt de duplo, quadruplo, & quintuplo, non habet locum in vſuris, ſed tantum in furtis uel rapinis, eo quòd huiuſmodi vſuræ, nõ deſtruunt bonum reipublicæ de ſua ratione, ſicut faciunt furta & rapinæ, ſed tantum corrumpunt bonum perſonale, ſiue fraternum bonum, & hoc non inferendo malum, ſed tantum non faciendo bene fratri debitũ. Et de ijs alias ſcripſimus in ſeptimo præcepto decalogi diffuſius. 22ª. q. 62. 3. 2m. / 4. d. 15. q. 1. ar. 5. q. 2. 6m. / Opuſ. 4. c° 24 ſi. / Opuſ. 73. c° 19.

290 Aliter iudicandum eſt de reſtitutionibus vſurarum, etiam quo ad prouentus, & omnia alia lucra ex ijs prouenientia, & aliter de reſtitutionibus furti & rapinæ. Illud enim eſt reſtituendum, quod nullo iure ſit ſuum, nec diuino, nec humano. Et ideo iniuria ſit non tantum apud Deum, retinere res ſic ablatas, & rerum fructus, & vſus, ſed etiam apud homines ſit iuſtum, tam iure fori communi, quam iure conſcientiæ perſonalis. Sed non ſic eſt in uſuria, quia licet ſint contra ius diuinum, & contra ius naturale naturæ ſpiritualis, quod reſpicit ſolum debitum gratiæ & charitatis, tamen non eſt directe contra ius humanum, quod reſpicit generaliter reipublicæ utilitatem & iuſtitiam. Et ideo quo ad hoc transferunt in eis dominium nec habent rationem ablatorum. Opuſ. 73. c° 20.

291 Cõſtat autem quod iura allegata quibus dicitur, quia quod ex alieno conuenit alicui, rationem de iure accipit alieni, vt

videntur iura expreſſa per decretalem, vbi videtur, quod oportet reddi res cum fructibus perceptis, & quæ percepiſſent ſpoliati, ſi ipſa poſſediſſent, & hoc etiam expreſſe habet lex per decretalem, vbi dicitur, quod raptor tenetur ad omnia lucra percepta, & percipienda: dicendum quod conſtat quòd talia iura allegata, de rebus per violentiam ablatis loquuntur, in quibus nulla radix iuſtæ poſſeſſionis inuenitur, ſed non loquuntur in vſuris triplici ratione. Opuſ. 73. c° 20.

292 Primo quia ſimpliciter ibi non eſt ratio ſpoliationis violentæ vel furtiuæ de qua loquuntur prædicta iura. Secundo quia in vſuris ipſa ſuperabundantia primo & per ſe eſt in pecunia, quæ non habet fructum, quantum eſt de natura ſua, eo quod cauſa tantum tranſlationis aliarum rerum facta eſt. Tertio etiam generaliter in ipſa reſtitutione facienda, tantum reſtituendum eſt damnum, quod illatum eſt. Sed tantũ non eſt illatum damnum vt in pluribus, quantum prouenit commodum furi, de re furtiuã & ſpoliata, eo quòd fur labore proprio & ſolertia, rem furtiuam multiplicauit, quod nõ feciſſet poſſeſſor verus. Opuſ. 73. c°. 20.

293 Hoc tamen eſt generaliter aduertendum, quòd in omni reſtitutione facienda, omnes fructus, & omnia lucra, ex eo quòd proueniunt ex re reſtituenda, ſecundum quod iniuſte poſſidentur huiuſmodi fructus & lucra, & ex eo quod proueniunt ex re male detenta ſecundum iuſtitiam diuinam, habent rationẽ alieni, ſecundum rationem beati Auguſtini. Quare ſecundũ Deum vſuræ vel huiuſmodi fructus retineri non poſſunt, niſi auctoritate diuina Opuſ. 73. c° 20.

294 Hoc ſolum reſtituendum eſt homini, in quo facta eſt ei iniuria de re ſua, ſiue in vſuris ſiue in alijs. Sunt autem quædã res, quæ de natura ſua habent in poſſidendo fructum, & vtilitatem, aut quia multiplicantur & augentur ex natura temporis, aut quia excoluntur ſolertia humani ingenij & laboris, vt terræ, & agri. Et huiuſmodi res reſtituendæ ſunt homini, cum ſuis prouentibus, quia in hoc homo cui facta eſt iniuria de re ſua ablata damnificatur, non ſolum quantum ad rei ſubſtantiam, ſed etiam quantum ad rei vſum, & fructum ex vſu prouenientem. Et ſic poſſunt & debent intelligi iura allegata, & non in vſuris. Opuſc. 73. c° 20.

295 Illi etiam ſemper facienda eſt reſtitutio, qui paſſus eſt iniuriam & damnum. Si ergo aliquis paſſus ſit iniuriam, & non damnum, illi non eſt facienda de iure reſtitutio realis, ſed tantummodo, ſecundum genus iniuriæ, facienda eſt emendatio per ſimilem ſatisfactionem. Vnde qui proximum verberat, in nullo eum damnificando, non tenetur ad aliquam reſtitutionem realem, quia omnis reſtitutio realis facienda alicui, commenſurari debet ſecundum quantitatem damni illati. Hinc eſt quòd lex Moyſi generaliter omnem furem cuiuſcumque rei quæ vſum habet & vtilitatem, condẽnabat ad reſtitutionem dupli, vnum ſcilicet propter rei ſubſtantiã & aliud propter rei ablatæ vſum, quod non contingit in vſura de ſe. Ex quo concluditur, quòd in omni reſtitutione facienda homini, debet conſiderari damnum, tam rei, quàm vſus qui ex ea prouenit ex natura rei. Opuſculo 73. capitulo 20.

296 Si ergo aliquod lucrum prouenit vſurario, vltra rem, & rei vſum naturalem, ex propria operatione & ſolertia eius, in quo non eſt alius damnificatus, dico ſine præiudicio, quod non tenetur reſtituere homini huiuſmodi lucrum. 2a2ᵉ, quæſtione 78. 3. o./ Quolibeto 3. quæſtione 7. 1. o./ Opuſc. 73. capitulo 20.

297 Si homo vſurarius centum marchas argenti habuit ex vſuris, ex quibus formauit imaginem, quam vendidit centum & decem marchas, credo ſine præiudicio, quòd illas decem marchas ſupercreſcentes, non tenetur reſtituere ei, a quo prædictas centum marchas habuit. Tamen non poteſt eas retinere ſecundum Deum, quia contra Deum de re aliena ſibi acquiſiuit. Et ideo ſola auctoritas eccleſiæ ad reſtituendum vel diſtribuendum requirenda eſt. Opuſc. 73. c° 19.

298 Si quis quamcumque rem furtiuam ſtatim vendat poſt furtum, aut conuertat in vſum proprium, ipſam ſtatim totam conſumendo, & non ſtatim reſtituat ſed poſt tempus velit eam reſtituere, an teneatur ad omnes fructus vſuum, quos percepiſſet verus dominus rei, in tempore illius moræ, quod videtur ſecundum iura allegata. Opuſ. 73. c° 20.

299 Aliquis furatus eſt pullum equinum, aut vitulum, quem verus dominus vſque ad annos perfectæ valuit cuſtodiuturus erat, ſed fur ſtatim vendidit, & liberauit ſe a furto, an fur teneatur reſtituere pulli valorem tantum, vel etiam equi valorem, quod videtur ſecundum iura allegata, & tenetur reſtituere lucra ſecundum legem, ergo multo magis damna illata. Opuſ. 73. c° 20.

300 De pecunia etiam ablata, aut etiam iniuſte poſſeſſa, quia poteſt contingere, quod ille a quo eſt ablata, ſiue iniuſte accepta, mercando ex ea euxiſſet eam, aut fortaſſe propter eius defectum, vendidit poſſeſſionem ſuam, & ex hoc damnum multum accepit, an detinens & accipiens huiuſmodi pecuniam ſine iuſto titulo, teneatur ad omnia lucra, quæ verus poſſeſſor ex ea feciſſet, ſiue ad omnia damna, quæ exinde accidunt vero domino ad plenam reſtitutionem. Opuſc. 73. cap°. 20.

301 Ad hæc dicimus ſine præiudicio, quòd ad reſtitutionem alicuius rei faciendam, duo principaliter conſideranda ſunt, ſcilicet valor rei quæ principaliter ablata eſt, vel accepta iniuſte, & damnum quod illatum eſt iniuriam paſſo. Propter primum dico, quòd eadem res quæ ablata fuerat, reſtituenda eſt aut æquiualens, & ſimilis in ſpecie & valore. Opuſcu. 73. cap° eo.

302 Sed quantum ad ſecundum, notandum eſt, quod aliquando dicitur damnũ illatum proprie & per ſe, & aliquando per accidens tantum & non per ſe. Et ſi ſit primo modo, tunc tenetur reus ad reſtitutionem damni cuiuſcumque ſit. Secundo modo, non tenetur ipſi paſſo damnum. Opuſ. 73. c° 20.

303 Si quis damnum paſſus pro pecunia ſibi ablata, in hoc quòd ex ea volebat emere neceſſaria ſibi ad vitam, ſiue ſoluere empta, ſiue debita, pro cuius expoliatione, incurrit damnũ, quia propter eius defectum, oportuit eum vendere poſſeſſiones ſuas ſibi vtiles, aut accipere pecuniam mutuo ad vſuram, aut ſi aliud incommodum incurriſſet, dico quod huiuſmodi damnum, per ſe incidit ex furto uel rapina. Et ideo reſtituendum eſt ipſi qui paſſus eſt. Opuſ. 73. c° 20.

304 Poteſt autem incidere ibi damnum per accidens, quando ſcilicet ex pecunia ablata, lucrum quod intendebat, non acquiſiuit, & nullum aliud paſſus eſt damnum. Et tunc dico ſine præiudicio, quòd lucrum tale, non eſt reſtituẽdum ei qui paſſus eſſe dicitur huiuſmodi damnum Opuſ. 73. c° 20.

305 Si vero ſint res ablatæ, quæ ex ſui natura, poſſunt ſecundum naturam temporis augeri, & creſcere in precio, tunc tenetur ſpoliator reſtituere precium ipſarum rerum, quod valituræ erant, ſecundum naturam rei & temporis, in tempore quo vult reſtituere eas. Et illud etiam in vſuris eſt aduertendum, quantum ad res quæ accipiuntur pro vſuris. Opuſ. 73. c°. 19. fin.

306 Quibus pœnis vitium vſuræ coercẽdum ſit, videamus. Opuſcu. 73. c° 21. prīo°. Iudæi 46. Pœna.

307 Vſurarij triplici pœna iuris coercentur. ſ. quod prohibentur ad ſanctam communionem recipi, & ne ſimiliter recipiantur eorum oblationes in altari, & ne recipiantur in chriſtianorum ſepultura. Et hæc tria habentur in diuerſis decretalibus de vſuris. Opuſ. 73. c° 21.

308 Inſuper additur pœna his qui contrafecerint, ſcilicet pœna ſuſpenſionis, niſi per arbitrium epiſcopi ſui prius ſatisfecerint. Opuſ. 73. c°. 21.

309 Inſuper etiam per accidens conſequitur talis notã infamiæ. Vnde & vſurarij publici, quando propter vſuras, pecunias ab aliquo quas dederant repetunt, repelli poſſunt per exceptionem, donec prius ipſi de vſuris ſatisfecerint ſecundum decretalem. Opuſ. 73. c° 21.

310 Specialiter autem ſuper his pœnis, poſſunt clerici vete ab officio ſuſpendi ſi fuerint vſurarij, ſecundum decretalem. Opuſ. 73. c° 21.

311 Contumaces vero, qui nec propter pœnas prædictas, nec propter pœnas iudicis corriguntur, debet & poteſt iudex, per ſuſpenſionis & depoſitionis ſententiam clericos coercere, Laicos vero per excommunicationis ſententiam cohibere, ſecundum decretalem. Opuſ. 73. c° 21. Cogi.

312 Si non ſufficit iuſtitia eccleſiaſtica, debet iuſtitia laicalis in auxilium euocari, ſecundum decretalem. Opuſ. 73. c° 20.

313 In foro autem pœnitentiali, vbi de correctione peccati agitur maxime inquantum vſura eſt contra legem Dei, ſic compellendi ſunt vſurarij ad reſtitutionem, vt beneficium abſolutionis eis denegetur, niſi reſtitutionem faciant plenam quãtum potuerint, aut dilationem petierint ab his quibus tenẽtur reſtituere, aut ſi pauperes & impotentes ſunt ad reſtitutionem faciendam, promittant Deo & confeſſori ſuo, quòd ſi aliquando ad ſtugem proſperitatis venerint, ſe reſtituturos pro ſua facultate, aut certe remiſſionem poſtulabunt ab his quibus reſtituere tenentur. Alias non debent abſolui in foro pœnitentiæ. Opuſ. 73. c° 21. In confeſſione.

314 Sicut ergo confeſſor oſtendit vſurarium abſolutum a Deo, quem abſoluit verbo, ita non debet abſoluere uerbo, niſi cũ videt ſigna reſtitutionis fiendæ in confitente, quæ ſigna determinata ſunt in his quæ prædiximus, ſecundum diuerſos ſtatus reſtituentium. Opuſ. 73. c° 20. ſi.

¶ Vſuraria. Fœnus. Vſura 248.

¶ Vſurarius. Fœnerator. Vide 61. 107. 108. 109. 112. 115. 211. 238. & c. 314.

Vſ

¶Vſurpatio. Dominatio 3.10. Furtum 8. Iudicium 23.39. Prælatus 1.17. Tyrannus 11.

Quid. 1 Vtor ſignificat actum cuiuſlibet potentiæ. Vnde hoc nomen vſus ita ſignificat actum, quòd nullo modo potentiam, vel habitum. Verit. q. 17. 1. c.

*Abſtinentia 6. Abuti. Accidens 69.71. Actus 16. Adam 56. Agens 34. Altare 1. Ambitio 2.

2 Vſus rei dicitur, ad quem res principaliter ordinatur, potẽtia autem qua in peccatum poſſumus, non ordinatur ad malum, ſed ad bonũ, & ita peccare non eſt vſus eius. 4. d. 44. q. 1. 1. 5m.

*Anathema. Angelus 382. Animal 36.58. Annexum 0. Appropriatio 14. Aqua 17. Ars 1.9. Baptiſmus 64.85.87.93.104. 132.246. Bonitas 194.203.207.217. Campſoria 8. Cibus 5. 7.9. Clauis 4.14. &c. Coitus 4.5.

3 Cuius vſus bonus eſt, ſ. per ſe, ipſum quoque bonum eſt, non autem per accidens. 1ª. Cor. 7. fi.

4 Proprius vſus rei, & per ſe eſt in relatione ad finem conuenientem. Opuſc. 73. c° 3.

*Conceptio 27. Confirmatio 30.47. Conſecratio 11. Corpus 46. Dalmatica 1. Delectatio 54.84.

5 Cum in relatione ad finem conuenientem, omnis vſus ſortiatur rationem boni ſimpliciter, conſequens erit, q̃ in abſtractione a fine conuenienti ſortiatur rationem mali communiter, non autem huius, vel illius ſpecialiter. Opuſ. 73. c° 3.

*Dæmon 65.92. Dialectica 2.3. Diſtinctio 19. Diuitiæ 3. Eccleſia 15. Electio 20. Energumenus 2.

6 Triplex gradus in vſu rationis. ſ. non intelligentis per ſe, nec ab alio, intelligentis tantum, & vtroque modo. Primus conuenit homini ante primum ſeptennium, in quo nulli contractui aptus eſt. Secundus in fine primi ſeptennij quo ad propriam perſonam. Tertius incipit in fine ſecundi ſeptennij quo ad extrinſeca. 4. diſt. 27. q. 2. 1. c.

*Euchariſtia 18.39.50.208.209. Excommunicatio 6. Fides 60. Finis 26. Fortuna 5. Genus 3. Gratia 56.97.98.99.154. Habitus 67. &c. Idea 20. Ignis 3. Imperare 4. Indiuiduum 41. Innocentia 4.

7 Vſus rationis quãdoque totaliter auſertur, ex nimia paſſione ſicut ex amore, vel ira inſaniens. Et tunc talis paſſio, ſi a principio fuit voluntaria, & nõ naturalis, imputatur actus ad peccatum. Quandoque vero paſſio non totaliter intercipit vſum rationis. Et tunc ratio poteſt paſſionem excludere, diuertendo ad alias cogitationes, vel dolendo, vel impediendo. Vnde talis paſſio non totaliter excuſat a peccato, ſi ratio eam non prohibeat. 12ſ. q. 77. 1. 2. 7. c. / q. 78. 2. 3m. / 22ª. q. 53. 2. 1m. / Ma. q. 3. 9. 10. c fi.

*Inſania. Ira 54. Iudicium 19. Iuſtitia 45. Iuſtificatio 27.32. Lex 13.139.140. Liberalitas 1.5. Liberum 28. Lingua 8. Lumen 16. Magi 10. &c.

8 Res quandoque ſimul cum vſu transfertur iuſte, vt in venditione, emptione, & permutatione. Aliquando vero ſolus vſus rei, & non poſſeſſio rei, ſicut in accommodatis rebus, & locatis Opuſc. 73. c° 3.

*Maria 7.27. Matrimonium 107. Meretrix 2. Miſeratio. Miſſa 4. Mors 16.53. Mulier 7. Nemo. Nomẽ 11. Oblatio 15. Officium 9. Operatio 30. Ordo 63.97.102.103. Organum 2. &c.

9 In his quæ liberaliter transferuntur iuſte, ſi ad finem conuenientem res, & earum vſus trãſferantur, nihil reprehenſibile naturaliter inuenitur Opuſ. 73. c° 3.

*Ornatus 3. Paſſio 76.77. Peccatũ 223.368. Pœnitentia 67. Periculum 7. Poſſeſſio 1.9. Poteſtas 13.14. Præceptum 103. Præcipere 2. Primitiæ 3.

10 Fructus, & vſus rerũ poſſunt augeri, & minui in precio ſecundum diuerſitatem temporum tripliciter ſine eo, q̃ tempus ſit cauſa per ſe. ſ. vel propter ipſarum rerum paucitatem, & abundantiam, quia res, quæ per vſum ſuum minuuntur, ſecũdum tempus naturaliter conſumuntur, & ſunt pauciores, quoniam magis elongantur a ſua origine, ſicut bladum naturaliter magis abundat in autumno, quàm in vere. Vel ex ipſarum rerũ natura, quæ ſecundum tempus recipiunt incrementum valoris, vt apparet in ſatis, filiis, & animalibus. Vel ex natura rei relatæ ad loci conditionem. Opuſc. 73. c° 8.

*Prudentia 36.51. Puer 3.9.12. &c. Raptus 8. Reſurrectio 37. Reuelatio 3. Sacerdos 25. Sacramentum 16.19.24.27.106. 179.140. Sacrificium 25.34. Sanctus 1.2. Scientia 89.90. Schiſmatici 2.

11 Qui dominus eſt alicuius rei, dominus eſt, & vſus einſdẽ rei. Opuſc. 73. c° 9. Meta. 5. lec. 2. princ° b. F.

12 Dominus rei poteſt transferre vſum, & fructum propriæ rei. Opuſc. 73. c° 9.

*Seruitus 3. Sexus 5. Simonia 16. Spiritus 8. Sponſa 2. Sponſalia 7. Subſiſtentia 8. Temperantia 7.16.22. Timor 60.

13 Dominus verus rei, ſicut poteſt dare, vel vẽdere proprietatem rei, vel vſum, ſeu fructus alicuius poſſeſſionis ſimpliciter quantum ad omne tempus, ſic poteſt dare, vel vendere quantum ad tempus determinatum, vel particulare, vt probatur per veram rationem dominij. Opuſc. 73. c° 9.

*Vas 1.3. Vendere 3.

14 In contractu venditionis, & emptionis penſatur non tantum ſubſtantia rei, ſed etiam eius fructus, & vſus. Sed ex fructu rerum, & vſu ipſarum accidit, q̃ valor ipſarum naturaliter inter homines augetur, & minuitur. Quare de natura huiuſmodi contractus poteſt quis ſperare vltra id, quod datur, vel etiã timere, ne minus accipiat, quàm dederit. Et ideo mercatores ſperare poſſunt lucrum ex mercatione, quod non poſſunt dantes mutuo. Opuſc. 73. c° 9.

*Verbum 49. Veſtis 6. Vinum 5. Virginitas 7. Virtus 26.27. Voluntarium 11.

15 Vſus pecuniæ duplex. ſ. ad ſe, & ad alios. Primus pertinet ad expenſas, ſeu ſumptus, ſecundus vero ad dationes. 22ª. q. 117. 3. 3m. *Voluntas 75. Votum 34.35.36.

16 Vſus pecuniæ pertinens ad dationes duplex. ſ. principalis, qui eſt diſtractio eius, pro quo nihil vltra poteſt accipi, & ſecundarius. ſ. vel ad oſtentationem, vel in pignus, pro quo aliquid vltra poteſt accipi. 22ª q. 78. 1. 6m. / Ma. q. 13. 4. 15m.

*Vſura 16.17.67.183.290.294. Vti 0. Vtile 4.

17 In mutuo penſari debet tantum rei ſubſtantia, & valor eius, ſecundum rationem ſubſtantiæ, & non ſecundum rationem vſus rei, vel fructus, eo q̃ gratis fieri debet ſecundum rationem mutui. Opuſc. 73. c° 9.

*Chriſtus 60.85.86.136.

18 Nihil vltra valorem rei ſperare debet mutuans ex vſu rei mutuatæ, quia ratione ſubſtantiæ transfertur mutuum, & non ratione vſus, ſed aliter eſt in accõmodatis, & locatis ad vſum. 22ª. q. 78. 1. 6m. / Ma. q. 13. 4. 15m. / Opuſ. 73. c° 9.

¶Vt dupliciter ſumitur. ſ. cauſaliter, & conſequutiue, ſicut & nec. 12ª. q. 98. 1. 2m. / Quol. 3. 11. 3m. / Pſ. 26. prin° a. k. / Eſa. 9. fi. b. C. / Matt. 1. b. fi. / c° 26. fi. b. E. / c° 27. fi. b. H. / Io. 9. le. 1. me° c. D. / lec. 4. fi. e. C. / c° 11. lec. 1. fi. c. C. / c° 12. lec. 7. prin° b. B. / fi. d. F. / c° 17. lec. 5. me° b. fi. / Ro. 3. lec. 1. fi. H. / c° 5. lectio 6. prin° K. / me° E. / c° 15. le. 2. fi. F. / Gal. 3. lec. 7. me° F.

*Agere 12.23. Amor 3.8.10.20.34.50.

¶Vter ſignificat eccleſiam propter vnitatem, & mortificationem vitiorum, & corporum, quia fit de vna pelle animalis mortui. Pſal. 32. me° f. K. Figura.

¶Vterus. Angelus 591.592.599. Baptiſm⁹ 140.141.142.235. Corpus 61. Ioannes 4. Maria 7.10. &c. 61. Natiuitas 2. Sanctificatio 9. &c. Venter. Chriſtus 108.

1 Vti large comprehendit ſub de ſe frui 1ª. q. 39. 8. c. Quid.

*Ablatiuus 2. Abſoluere 22. Anima 165. Apoſtolus 4. Aſtutia 1.

2 Vti dicitur tripliciter. ſ. quælibet operatio, frequentia eius, & vt eſt eorum tantum, quæ ſunt ad finem. Idem tripliciter diffinitur. 1. diſt. 1. q. 1. 2. c. / diſt. 31. q. 2. 5m. Diuiſio.

*Canis 2. Cete 3. Habere 2.

3 Vti & frui tripliciter diffiniuntur, id eſt per comparationem ad tria. ſ. ad obiecta, ad potentias, & ad proprietates. 1ª. q. 1. 2. c / L. me° A. *Habitus 2.16.67. &c. Præcipere 2.

4 Vti importat applicationem rei ad aliquam operationẽ, quæ etiam dicitur vſus eius. 12ª. q. 16. 1. 2. 3. c.

5 Vti eſt actus voluntatis. 12ª. q. 16. 1. c. / q. 17. 1. c. / 1. d. 1. q. 1. 2. c. Actus.

6 Immo vti, & eius eſſentia magis conſiſtit in exequutione eius, quod eſt ad finem, quam in imperio voluntatis. 1. d. 1. q. 1. 2. c. Resp^m Dub° 1210. Du^m 1210^m.

7 Sed hoc dictũ eſt ideo. ſ. q̃ vti eſt actus voluntatis, quia voluntas non ſolum eſt imperans, ſed etiam exequens, vt patet in actionibus, quas per ſeipſam facit, & ſic vti eſt actus eius. Vel hoc ideo dictum eſt, quia coniungitur cuilibet virium inferiorum, ſicut motor coniungitur mobili. Opuſc. 72. q. 3.

8 Vti eſt actus voluntatis vt primi mouentis, ipſius intellectus autem vt dirigentis, aliarum vero potentiarum vt exequentium 12ª. q. 16. 1. c. / q. 17. 2. c. / 1. d. 1. q. 1. 2. c.

9 Vti proprie eſt actus voluntatis vt principalis, non autẽ aliarum potentiarum, niſi inſtrumentaliter. 12ª. q. 16. 1. 0 / 1. d. 1. q. 1. 2. 0.

10 Vti nominat exequutionem eius, quod eſt ad finem, non quidem ſecundum proprium actum aliquarum virium, ſed communiter, præſuppoſita ordinatione in finem. 1. d. 1. q. 1. 2. c.

11 Vti aliquo dr̃ dupliciter. ſ. vt forma, quæ eſt principium vſus, & vt obiecto. Et ſic aliquis male vtitur gratia, & virtutibus, non autem primo modo. 12ª. q. 55. 4. 1m. / 22ª. q. 20. 1. 2m. / 3ª. q. 83. 4. 3m. / 2. d. 27. 2. 5m. / 6m. / L. prin°. / 4. d. 9. art. 1. q. 3. c. / Verit. q. 12. 13. 15m / 5. 3m. / q. 14. 4. 7m. / Virt. q. 1. 3. 16m. Obiectum.

*Ablatiuus 5. Abſtinentia 6. Actio 26.72. Adam 34. Aduocatus 5.7. Agatha. Agens 112.112. Agilitas 1. Amen 3. Ars 50. Aſtutia 1.

12 Vti eſt ſemper eorum, quæ ſunt ad finem, nõ autem ipſius finis, niſi inquantum refertur in fruitionem alius. 12ª. q. 16. 3. 0.

*Auxi-

*Auxilium 3. Baptiſmus 39. Campſoria 8. Canis o. Carnis 2. Cete 3. Cibus 5.7.9. Confirmatio 8. Dici 2.

13 Vti contingit vno termino, vt duobus. Phy. 8. le. 16. fi. / lec. 17. prin^{o} b. / Poſter. lec. 12. me^{o} c. prin^{o}.
*Definitio 11.12. Donum 10. Eſſe 84. Exemplum 3. Fœminalia. Generatio 91. Hebræi o.

14 Vtimur poſterioribus, vt prioribus in demonſtratione, quia. Poſter. lec. 8. prin^{a} 2. / le 41. me^{o} c. I.
*Habitus 4.16.67.&c. Humilitas 22. Indulgentiæ 18. Inſidiæ. Hypocriſis 4. Indicium 40.48.

15 In cultu Dei oportet nos vti quibuſdam corporalibus actibus vt adoratione corporali, & huiuſmodi, non quidem propter Deum, ſed propter nos, vt ſ. eis tanquam quibuſdam ſignis exterioribus, excitemur ad ſpirituales actus interiores. 22^{æ}. q. 81. 7. c. / 1^{m}.
*Iuramentum 3.5.6.24.35. Iuſtitia 31. Iuſtificatio 37. Latria 3. Lex 88. Liberalitas 1.5.6. Magi 9.&c. Magnanimitas 7.131 18. Malum 60.61. Medicina 4. Metaphora 9. Miraculum 30. Mors 16. Nomen 25. Occultatio. Officium 9. Oratio 101. Organum 2.&c. Origo 5. Ornatus 9. Pax 11.

16 Peccato non eſt vtendū, ſed omnibus, quæ ſunt a Deo. ſ. pœna ad meritum, ad cognitionem propriæ fragilitatis, & ad purgationem peccatorum. Rebus mundi ad cognitionem Dei, & ad ſubſidium vitæ præſentis. Sed operibus noſtris bonis propter Deum actu, vel habitu. 1. d. 1. q. 3. o. / Cont. 3. c^{a}. 22. fi.
*Peccatum 9.416.

Du^{m} 1211^{m}. 17 Immo vti peccato alterius eſt licitum. 22^{æ}. q. 78. 4. c. / Ma. q. 13. 4. 17^{m}. / 18^{m}. / 19^{m}. Reſp^{o} Dub^{o} 1211.
*Pœnitentia 16.54. Poenæ 5. Præcipere 2. Principium 13. 22. Prudentia 35.36.51. Religio 90.

18 Vti peccato alterius ad bonum eſt licitum, quia Deus vtitur omnibus peccatis ad aliquod bonum, ſed non licet inducere aliquem ad peccatū. 22^{æ}. q. 78. 4. c. / Ma. q. 13. 4. 7^{m}. / 18^{m}. / 19^{m}.
*Sapientia 13. Scientia 22. 27. 89. 90. 150. 151. 154. Temperantia 7. Thurificatio 2. Verbum 20. Virtus 27. Viſio 4. Viſus 8. Vita 77. Vitia 14. 183. 190. 294. Vſus o.

In quibus. 19 Beati vtuntur iis, quæ ſtant cum fine. ſ. perfectionibus naturalibus, & gratuitis, non autem iis, quæ repugnant fini. ſ. pœnis. 1. d. 1. q. 4. 2. o. Beatus 52.
*Ablatiuus 2. Agens 111. Amen 2. Apoſtoli 24. Apprehenſio 5. Beatitudo 102. Damnatio 7. Dominium 8. Finis 123. Gratia 82. Humilitas 2c. Miraculum 30. Proceſſio 15.

20 Deus vtitur ad bonitatem ſuam propter vtilitatem noſtram, nos autem vtimur ad bonitatem eius propter vtilitatem noſtram. 1. diſt. 1. L. fi. C.
*Scripturæ 12. Senſualitas 7. Sponſalia 7. Subdiaconus 1. Superhumerale. Temperantia 7. Theologia 23.30.33. Vinum 5. Chriſtus 14e.

21 Vti non conuenit brutis, ſed tantum rationalibus. 12^{æ}. q. 11. 2. 4^{m}. / q. 16. 2. o.

22 Vtens re ſua peccat, niſi vtatur ea, ſecundum omnes debitas circunſtantias 4. diſt. 31. q. 2. 2. 3^{m}. / diſt. 33. q. 1. ar. 3. q. 1. 4^{m}. / Quolib. 6. q. 7. 1. c. / 4^{m}.

Comparatio. 23 Vti nobilius eſt, quam frui, quo ad vim apprehenſiuam præcedentem, ſed eſt e conuerſo quo ad obiecta, quia frui importat motum appetitus in appetibile abſolute, vti vero in ordine ad alterum. 12^{æ}. q. 16. 2. 1^{m}.

24 Vti eius, quod eſt ad finem, ſecundum quod eſt in conſideratione rationis referentis illud in finem, eſt prius electione. Sed eſt e conuerſo, ſecundum quod voluntas potentias executiuas mouet. 12^{æ}. q. 16. 4. o.
*Delectatio 84. Dialectica 2.3. Peccatum 10. Pœnitentia 26. 54. Præceptum 103. Virtus 27.
¶ Vtibile. Finis 123.

Diuiſio. 1 Vtile dicitur dupliciter. ſ. ſicut via ad finem, vt meritum ad beatitudinem, & ſicut pars ad totū, ut miniſteria angelorū ad beatitudinem eorum. 1^{a}. q. 62. 9. 2^{m}. Angelus 533.
*Abſtinētia 4. Amicitia 5.11.14.15.25.34.35. Amor 53.167. 193. Anima 138. Baptiſmus 263. Beneficiū 5.6. Bonitas 21. 51.52.53.54.56.133.

2 Vtilitas rei ex forma ſua conſequitur. 4. d. 2. q. 2. ar. 1. q. 2. o.
*Bos. Campſoria 5.8.9. Commendatio. Confeſſio 8. Correctio 21. Creatura 7.8. Datio 16. Debitum 1.5. Delectatio 97. Dæmon 78. Depoſitum 1.

3 Bonitas in ordine ad finem vtilitas nocatur. 12^{æ}. q. 7. 1. 1^{m}. / 2. d. e1. q. 1. 3. c. / 3. d. 35. q. 1. ar. 4. q. 1. c. *Diſpenſatio 4. Dolor 16. Donum 42. Electio 36. Exactio 1. Excommunicatio 32. Fabula 1. Finis 34.68.136. Flagellum 3. Fortitudo 22.e3.

4 Vtilia dicuntur, quæ ſunt accommoda ad aliquem finem, & vtilitas quandoque vſus nominatur. 12^{æ}. q. 16. 3. c.

5 Perſonæ uidentur eſſe utiles dupliciter, ſcilicet uel ad defenſionem, uel ad diuinæ miſericordiæ prouocationē, & hoc tripliciter, ſcilicet uel propter carnis integritatem, uel propter

ætatem, vel propter infirmitatem. Iſa. 9. lec. 2.

6 Facere aliquid ad vtilitatem communem quod nulli nocet, eſt licitum cuilibet perſonæ priuatæ, non autem ſi nocet, niſi ex auctoritate publica. 22^{æ}. q. 64. 3. 3^{m}.
* Gloria 2.3.8.14. Gratia 126. Gratioſus. Hæreſis 29. Homo 22.23. Honeſtum 6.&c. Honor 8. Ieiunium 22.23. Indulgentia 4. Infirmitas 1. Inquirere 2. Ira 73. Iuramentum 27. 30. Iuſtus 3. Labor 3. Laus 9. Lex 154.164. 179. Liberalitas 16. Maceratio. Maledicere 1. Martyrium 6. Matrimonium 84. Meritum 101. Miles 9. Miraculum 41. Miſericordie 14. Mors 5. Occidere 3.

7 Diſpenſationes ſpiritualium, principalius ordinantur ad vtilitatem communem. 22^{æ}. q. 63. 1. c. * Operatio 23. Oratio 97. Ouis 1. Paſſio 132. Paulus 27. Peccatum 172.174.176. Populus. Præceptum 2.151.153. Prędicare 5.7.&c. 16. Prælatio 24.27. Princeps 14. Prodeſſe. Proficuum. Proficua ee. Propter 2.&c. Prouidentia 59. Prudentia 80. Religio 81.89. 106.&c. Reſtitutio 9. Sanctus 9. Scientia 60. Schaſtianus.

8 Nulla vtilitas poteſt eſſe, pro qua ſit faciendum contra Deū. 2. d. 7. q. 3. 2. 4^{m}. / Ma. q. 13. 4. 17. / 18^{m}. / 19^{m}. / q. 15. 1. 5^{m}.
* Seruitus 6. Simonia 17.19. Spectacula 1. Tholoneus. Tribulatio 2. Triſtitia 9. Verbum 23.66.75. Vita 40.62. Votum 81. Viſura 8.32.44.&c.124.155.&c. Vſus o. Vti 16.&c.

9 Exhibitio eorum quæ dantur alicui propter vtilitatem eius, tanto eſt laudabilior, quanto magis indiget. Sed Deo nihil exhibetur propter vtilitatem eius, ſed propter gloriam eius & propter vtilitatem noſtram. 22^{æ}. q. 81. 6. 2^{m}. / 7. c.
¶ Vt in pluribus. Accidentaliter 3. Ieiunium 26. Malum 36. 37. Naturale 21. Sæpe. Viſura 185.
¶ Vt dicam. Proprietas 2.
¶ Vt plurimum. Argentum 1. Ars 50. Augmentum 22. Euentus. Ieiunium 26. Inuidia 2.12. Ironia 1. Malum 36.37. Pœnitentia 90. Virtus 46.259.
¶ Vt ſic. Appropriatio 5.15.22.

1 ¶ Vtrumlibet. Eſſe ad vtrumlibet, conuenit alicui virtuti dupliciter, ſcilicet ex parte eius ad quod dicitur, & ratione ſui. Primum conuenit Deo, quia eſt perfectionis, non autem ſecundum, quia eſt imperfectionis & potentialitatis. Con. 1. c^{o}. 82. princ^{o}. * Aſtrologia 4. Cauſa 12.70. Contingens o. Deus 267. Voluntas 14.59. Diuiſio.
¶ Vua. Euchariſtia 72. Vinum o.
Vulgare. Hieronymus 1. Popularis. Prouerbium. Verbum 85. Viſura 133.
¶ Vulgus. Eleemoſyna 5. Honeſtum. 3. Honor 19. Idolatria 5. Ordo 47. Pietas 1. Tranſlatio.
¶ Vulnus. Amor 262. Dolor 31. Gratia 114. Lex 101. Martyrium 12. Peccatum 192. Plaga. Pſalmus 8.

1 ¶ Vulpis eſt naturaliter doloſa, ſed hoc non eſt ei malum. 1^{a}. q. 63. 4. 3^{m}. * Venus. Qualis.

1 ¶ Vultur ſignificat eos, qui mortes & ſeditiones hominum affectent, vt inde lucrentur. 12^{æ}. q. 102 6. 1^{m}. * Odor 1. Figura.

¶ Vultus eſt prope vim imaginatiuam, ideo apparent in eo indicia affectuum. Veri. q. 26. 4. 5^{m}. * Claritas 5. Facies.

2 In vultu legitur, hominis ſecreta voluntas. 2. diſt. 8. q. 1. 5. 5^{m}.
* Facies o. Claritas. Manipulus.
¶ Vulua. Genitalia.

1 ¶ Vxor. nulla lege vel conſuetudine permiſſa eſt habere ſimul plures maritos, quia eſt contra prima præcepta legis naturæ & contra omnem finem matrimonij. 4. diſt. 33. q. 1. 1. 7^{m}. / 8^{m}. / q 2. art. 2. q. 3. 1^{m}. / contra 3. c^{o}. 124. / Iſa. 4. princ^{o}. / 1^{a}. Cor. 7. lec. 3. fin. E. / Titum lec. 2. med^{o} B. * Adoptio 13. Adulterium 1. Affinitas 2.4.6.13.&c. Pluralitati s.

2 Communitas vxorum, quoad coitum vituperatur, ſed quoad amorem laudatur, ſecundum Platonem & Socratem. Opuſc. eo. lib. 4. c^{o}. 4. * Amor 56.115.123.124.125. Beneficium 19. Bigamia 3.&c.

3 Lex de vnitate vxoris, eſt data diuinitus, non humanitus. Nec data eſt verbo, nec literis, ſed eſt cordi impreſſa, ſicut & diſpenſatio eius. 4. d. 33. q. 1. 2. c. / 3^{m}. * Cōcubinatus. 1.2.3.4.

4 Pluralitas vxorum, eſt contra legem naturæ, non quidem quo ad principalem eius finem, ſcilicet prolem, ſed quo ad ſecundum ſcilicet pacem, quam aliqualiter pluralitas vxorū impedit, & quo ad tertium, quem omnino tollit, ſcilicet ſignificationem. 4. diſt. 33. q. 1. 1. o. / d. 39. 3. 4^{m}. / contra 3. c^{o}. 124. / Iſa. 4. prin^{o}. * Coniunctio 5.6.9.

5 Pluralitas vxorum, eſt contra ius naturale dupliciter, ſcilicet quia prohibetur iure diuino, & quia eſt contra dictamen rationis naturalis, nō quidem quo ad omnia animalia, ſed quo ad ſpeciem hominis. 4. diſt. 33. q. 1. 1. 4^{m}. * Conſcientia 17. Debitum 15. &c.

6 Pluralitas vxorum, eſt contra legem naturæ, quo ad ſecunda eius præcepta, non autem quo ad prima. 4. diſtin. 33. q. 1. 1. o. / 2. c. / art. 1. c. / art. 3. q. 3. 1^{m}.

*Eccleſia 2. Eleemoſina 18. 21. Iacob 9.10.11. Iſaac 5. Iudæi 9.24.

7 In ſtatu innocentiæ non fuiſſet pluralitas vxorum, quia natura hominis inſtituta fuit ſine omni defectu.2.diſt.20.q.2.2. 3[m]./ 4.d.33.q.1.1.5[m] / Quolib.5.25.2./ Quol.5.8.c.

8 Habere multas vxores ſimul non licebat ſecundum leges Romanas, etiam ante fidem Chriſti. Tit.lec.2.me° B.

9 Ante aduentum Chriſti licebat habere plures vxores, ſolius Dei diſpenſatione, propter multiplicationẽ generis humani, non autem poſt eius aduentum.4.diſt.33.q.1.2.o./ art.3.q.3. 2[m]./ q.2.ar.2.q.3.1[m]./Cont.3.c° 124.fi./ 125.fi./ h° 4.c° 78./ Iſa.4.princ°.

*Miles 10. Nuptiæ 3.&c. Ordo 102.&c. Seruitus 8. 9. Votum 47.&c.

10 In pluralitate vxorum eſt proles, fides ſ.ad eas, & ſacramentũ, id eſt ſignificatio coniunctionis Chriſti ad eccleſiam, non quidem quo ad vnitatem, ſed quo ad diſtinctionem graduum, in eccleſia militãte, & triumphante.4.diſt.33.q.1.2.5[m].

*Vſura 98.106.248.153.&c. Vxoricidium. Vxorius.

Repudium. 11 Dimittere vxorem eſt contra ſecunda præcepta legis naturę, non autem contra prima: ideo potuit cadere communiter ſub diſpenſatione.4.diſt.33.q.2.art.2.q.1.o.

*Accuſatio 13.&c.

12 In lege Moyſi licebat ex diſpenſatione Dei dimittere vxorem, licet communius teneatur, quod non, ſed quod permittebatur vt minus malum, quàm vxoricidium, ad quod proni erant Iudæi, nec puniebantur temporaliter.1 2.q.105.4.8[m]./ 3.diſt.37 6 1[m]./ 4 diſt.33.q.1.artic.1.q.3.3[m]./ q.2.art.2.q.2. 3.o./ diſt.35.4.2[m]./ diſt 39. 3.5[m]./Cont.3.c° 123./ 125.fi./ Quolib.2.10.1[m]./ 1.Cor.7.lec.1.me° E.

*Diſpenſatio 18.19 20. Diuortium o.

13 Vxori non licebat repudiare virũ in veteri lege, quia non ita periculũ mortis viri imminebat, ſicut econuerſo 4 d.35.4.1[m].

*Eccleſia 2. Fornicatio 6.&c. Ieiunium 7. Ordo 102.&c.

14 Vxori repudiatæ licebat accipere alium virum, ſicut econuerſo, licet alij dicant, quod non.4.diſt.33.q.2.artic.2.q.3.o./ 1. Cor.7.lec.3.fi.D.

*Pœnitentia 39.

15 In lege de libello repudij erant duo permiſſa.ſ.dimiſſio vxoris, & eã poſſe nubere alteri, & duo præcepta.ſ.ſcriptura libelli, & ne vir recipiat eam quã repudiauit 4.d.33.q.2.ar.2.q.4.c.

16 Repudians non poterat rehabere repudiatam in pœnam viri, licet alij dicant in pœnam vxoris.4.d.33.q.2.ar.2.q.4.o.

17 Repudiata nunquam poterat primo viro reconciliari, licet ſecundum alios, poſſet antequam nuberet alteri.4.diſtin.33. q.2.art.2.q 4.3[m].

18 Repudiata poteſt reconciliari viro in lege noua, nõ autem in lege veteri.1.Cor.7.lec.3.fi.D.

19 Cauſæ repudij ſcribebantur in libello, in generali tantũ, non quidem vt iuſtum appareat, ſed vt habeat licentiam nubẽdi alteri, ſecundum Ioſephum, vel vt ex mora, & ex conſilio ſcribarum, impediretur, ſecũdum Auguſtinum.1 2.q.107.2.2[m]./ 4. diſt.33.q.2.art.3.q.2.o. *Solicitudo 5.

Mors. 20 Cauſa permiſſionis repudij erat vitatio vxoricidij, ſed cauſa proxima repudij, erat odium ad vxorem: cauſa remota vero erat multiplex.ſ.fœditas, infirmitas, macula corporis, vel animæ, ante, vel poſt matrimonium, vel iterum poſt ſecundum aliquos, vel tantum animæ, ſecundum alios. 4.diſt.33.q.2.artic.3.q.1.ti. *Dæmon 100.101.

21 Dimittens ſecundum legem vxorem, facit quatuor iniquitates.ſ.homicidium, iniuriam, adulterium vxoris, & ſecundi viri.4.diſt.33.q.2.ar.2 q.3.4[m].

*Euſtatius 1.Legitimatio 2.Lex 180. Matrimoniũ 116.118.

22 Vir licite accuſat vxorem adulteram, petendo mortem eius, in iudicio ſeculari tantum, & zelo iuſtitiæ, nõ autem ex vindicta, vel odio, ſed occidens eam vt perſona priuata, propria auctoritate, peccat mortaliter, licet hoc permittat lex ciuilis non puniendo, ſi reperiatur in actu adulterij, propter maximum incitamentum, quod habet vir in tali facto ad occiſionem vxoris, ſed eccleſia non eſt in hoc aſtricta legibus humanis.4.diſt.37.q.2.1.o. *Accuſatio 19.

23 Occidere matrem, eſt ſimpliciter grauius peccatum, & magis contra naturam, quàm vxoricidium, licet ſecundum magis puniatur ſecundum leges, quia vir eſt pronior ad ſecundum, quam ad primum.4.diſt.37.q.2.2.2[m]. *Votum 47.&c.

24 Fœlix, cuius vitium eſt vxorem fugere, cuius ſolicitudo eſt domino ſeruire, cuius intentio eſt Deo placere 1.Corint.7. lect.7.prin° H.

¶Vxorium. Beneficium 19. Matrimonium o.

¶Vxoricida. Lex 180. Vxor 20.&c.

¶Vxoricidiũ. Lex 180 Matrimonium 116.118. Vxor 12.20.

Affectus. ¶Vxurius. Antiqui patres ea diſpenſatione, qua plures vxores habebant, ad ancillas accedebant vxorio affectu, erant enim vxores.4.d.33.q.1.artic.3.q.3.2[m]. Abraham 11. *Concubinatus.1.2.3.4. Debitum 20. Iacob 11.

X

XPIANVS dicitur qui Chriſti eſt, id eſt qui fidem Chriſti habet, qui ſpiritu Chriſti, virtuoſe operatur, & ad imitationem Chriſti peccatis moritur. 2 2. q. 124.5. 1[m]. Quis.

*Adoratio 8.Amor 116.Andreas. Apoſtoli 13. Confirmatio 32. Credere 20.Decimæ 6.Deus 203.Dies 18.Doctor 3. Epiſcopus 15.Eua 3.Eucha[a].13.&c.150.176.129.Fidelis o.Fornicatio 17.18.Hæreſis 109.Ieiunium 18. Imperator 8. Infidelis o.Inſtructio.Iudæi 6.16.46.Matrimonium 120.&c. Miraculũ 43.44. Obedientia 41. Papa 4. 6. Paſſio 128. Perfectio 77. Religio 28.92.Rex 10.Seruitus 10.Templum 13. Vnctio 39. Vſura 188.246 075.307. Chriſtus 5.6.

1 ¶ Xps non fuit homo ab æterno, ſed iſte homo fuit ſemper & ab æterno. 3.d.12.q.1.2.5[m]./ Ro.lec.3.fi.3. *Aduentus 1.&c. Cœlum 33.34. Claritas 14.&c. Communicatio 8.Conceptio 18.&c. Propoſitio.

2 Xps in triduo mortis ſuæ, non fuit vere homo. 3[a].q.50.4.o./ 3.d.22 q.1.1.o./ Quol.2.1.o./Quol.3.4.c.fin./ Opuſc.3.c°. 236.Corpus 55.&c.Datio 34. Dies 14.Euchariſtia 20.89.&c. 118.&c.175. 176.177.

3 Xps tunc poterat magis dici filius hominis, quàm homo. Quol.2.1.1[m]. *Facies 3. Genealogia 2.

4 Xps non eſt tantum homo: quia excluderetur quælibet alia natura.3.d.6.q.1.3.3[m]./ q.2.1.7[m]. Gloria 15.&c.Gratia 85. 88 Ieiunium 15.Ieſus 1.&c. In 17. Iuge. Iuſtificatio 36.&c. Maria 7.33.34.

5 In illo triduo mortis, corpus Chriſti, non fuit viuum, nec animatum. 3[a].q.50.4.b./c./ 1[m].

6 Xps non eſt vbique homo, quia natura humana non eſt vbique, ſed iſte homo eſt vbique: quia ſuppoſitum diuinum eſt vbique. 3.d.22.q.1.2 o. *Mediator o. Paſſio 95.

7 Xps ſecundum quòd homo eſt vbique, ſi ly homo importet vnitatem ſuppoſiti; non autem ſi importet conditionem humanæ naturæ.3.d.22.q.1.2.c.

8 Totus Chriſtus eſt vbique, non autem totum; quia maſculinum genus pertinet ad perſonam, ſed neutrum genus pertinet ad naturam. 3[a].q.52.3.o./ 3.d.6. q.2.1.6[m]./ d.22.q.1.1. 6[m]./ Opuſc.3.c[u].216.

9 Ly homo de Xpo ſignificat tres ſubſtantias, ſed duas ratione ſignificati, ſcilicet animam & corpus: aliam vero.ſ.diuinam, ratione ſuppoſiti.3.d.6.q.1.3 o / Quol 2 1.c. *Reuerentia 6.

10 Ly homo prædicatur vniuoce & non æquiuoce de Chriſto, & de Petro, & de ceteris hominibus, 3.diſtin.6.quæſtio.1.3.1[m]/ diſt.7.q.1.1.3[m]./ Cont.4.c[u].37.2[m]./ 3[m]./ Vnio 2 x[m]./4[m]./ Opuſcu.3.c°.217.

11 Xps non eſt homo creatus, nec homo increatus, ſi participiũ determinet prædicatum abſolute: ſi vero determinet compoſitionem, eſt homo creatus.3.d.11.2.3[m].

12 Natura diuina conſtituit perſonam Chriſti ſimpliciter, non autem natura humana eius, ſed ſecundum quid, vt ab ea denominatur homo.3[a].q.3.1.3[m]./ Vnio 4 c. Perſona.

13 Chriſtus eſt vnus ſine pari, octupliciter, ſcilicet vnus Deus, propter vnam naturam diuinitatis: vnus creator, propter infinitatem poteſtatis: vnus homo, propter ſingularem eminentiam ſanctitatis; vnus dominus, propter generalem rationem prælationis: vnus magiſter, propter infuſionem cognitionis; vnus pater, propter productionem vniuerſitatis; vnus paſtor, propter generalem refectionem populi fidelis: vna hoſtia, propter ſingulare pretium noſtræ redemptionis.1.Cor.8.fi.

14 Perſona Chriſti, eſt tota in quolibet loco, ſed non totaliter. 3[a].q.52.3.3[m]. *Filiatio 25.&c.

15 Omnis perfectio ſpiritualis, poſſibilis animæ Chriſti, debet ei attribui.3.d.18.3.c. *Perſona 25.

16 Idem iudicium eſt, de iſtis propoſitionibus, Chriſtus ſecundũ quod homo, eſt perſona, ſuppoſitum, hypoſtaſis, & res naturæ.3[a].q.16.12.3[m]. Adoptio 22.23. Angelus 597.598. Propoſitio.

17 Immo vltima magis accedit ad veritatem.3.d.10.q.1.art.2.q. 3.c.Reſpondeo Dubio 1 x12°. Du[m] 12 a[m].

18 Hæc eſt vera: Chriſtus ſecundum q homo, eſt ſuppoſitum, vel hypoſtaſis, vel perſona, ſi ly homo ſtet pro per una, ſi autẽ ſtet pro natura, eſt falſa in hoc ſenſu, quod natura humana in Chriſto, cauſat propriam perſonalitatem, ſed vera ſub hoc ſenſu, q naturæ humanæ in Chriſto, conuenit eſſe in aliqua perſona.3[a].q.16 12.o / d.10.q.1.2.o./ Ro. lec.3. fi.H.

19 Hæc eſt vera & propria: Deus eſt homo, & econuerſo.3[a].q. 16.12.o./ 3.d.7 q.1.1.o.

20 Hæc eſt per ſe, & in materia naturali; Deus eſt homo: non autem per accidens, nec in materia remota, nec in materia contingenti, & ratione ſuppoſiti, non ratione formæ. 3[a]. q. 16.1.1[m].

38.1.1m./3.d.7.quæſt.1.1.c./5m./6m./7m./8m./ Vnio 4.c.ſ.
* Deificatus. Dæmon 21.22.

31 Hęc eſt falſa. Deus factus eſt homo, & econuerſo, ſi ly factus, determinet ſubiectum vel prædicatum abſolute: ſi vero determinet compoſitionem eſt vera: ſi autem determinet ſubiectum reſpectu prædicati eſt vera, ſed conuerſa eius eſt falſa proprie: improprie vero eſt vera, ideſt ſi ly homo in ſubiecto ſupponat ſimpliciter, & non perſonaliter. 3ª. q. 16.6.7.0./q. 33.3.c./3.diſt.5.q.5.3.c./d.7.q.3.0./Opuſc.2.cº.27./Opuſc. 3.cº.6/Ro.lec.2.ſi.H.

32 Hæc eſt vera, Chriſtus ſecundum quód iſte homo, eſt Deus, & iſta eſt per ſe: iſte homo eſt Deus. 3.d.10.q.1.art.1.q.1.0.

33 Hæc proprie eſt falſa, & improprie vera. Chriſtus ſecundum quód homo, eſt Deus, eadem ratione, ſcilicet quia reduplicatio magis proprie facit ſtare pro natura, niſi per aliquid limitetur ad ſuppoſitum. 3ª. quæſt.16.11.0./3.diſt.10.q.1.arti.1.q. 1.0./q.3.c.
* Dominicus 2. Filiatio 27.28. Hęreſis 89. Iuſtificatio 39.40.

34 Hæc eſt falſa. Chriſtus eſt tantum homo, ſed hæc eſt vera. Xp̄s eſt tantum id, quod eſt homo. 3ª.q.17.1.3m.

35 Hæc eſt vera. Iſte homo fuit ab æterno, ſed iſta eſt falſa. Xp̄s fuit homo ab æterno. 3.d.12.q.1.a.5m.

36 Hæc eſt falſa de Chriſto. Iſte homo incœpit, niſi addatur aliquid creatum. 3ª.q.16.7.c.ſi./9.0./3.d.12.q.1.0.

37 Hæc eſt vera. Chriſtus eſt creatura, ſecundum naturam humanam, & eſt minor patre; non autem ſimpliciter. 1ª.qu.41.3.c./4m./3ª.q.16.8.0./q.20.1.1m./3.d.4.q.2.2.4m./d.11.1.2.0./d.21.q.1.3.2m./Cont.cº.48./Veri.q.29.1.1m./1ª. Cor.15. lec.2.prinº.A.* Miſſio 12.

38 Non eſt dicendum. Chriſtus eſt creatura, niſi addendo, ſecundum naturam humanam, vt caueatur hæreſis Arrij.q.16.8.0./q.20.1.1m. * Natiuitas 12. &c. Prædeſtinatio 45. &c.

Du^m. 1213. 39 Immo non tantum ad vitandum errorem, ſed quia eſt locutio falſa, 3.d.11.q.2.0./d.21.q.1.3.2m./Cont.4.cº.48./Veri. q.29.1.1m. Reſpº. Dubº. 1213º.

40 Hæc proprie eſt vera. Chriſtus ſecundum q. homo, eſt creatura; quia reduplicatio magis proprie facit ſtare pro natura, niſi per aliquid limitetur ad ſuppoſitum: ideo hæc eſt falſa. Xp̄s ſecundum quód hic homo, eſt creatura. 3ª.q.16.10.0./3. d.4.q.1.art.2.q.1.c./q.4.1m./d.10.q.1.art.1.q.2.0./d.11.3.0.

41 Hæc propoſitio. Chriſtus ſecundum quód homo, eſt perſona, non eſt vera, niſi reduplicet ſuppoſitum hominis, vt dicatur, Xp̄s ſecundū q. iſte homo, eſt perſona.3ª.d.10.q.2.ar.2.q.1.c.

Du^m. 1214. 42 Immo eſt vera, ratione naturæ. 3ª.q.16.12.0. Reſpondeo Dubio 1214º.

Humanitas, 43 In Chriſto eſt humana natura perfecta. Opuſc.3. cº.216.
* Abraham 95. Accidens 83.84. Accipere 5. Adam 8. Addere 20. Additus. Adoratio 13.&2.29. Aduentus 0. Agens 112. Angelus. Anima 134.212. Animal 81.

44 Natura humana in Chriſto, eſt nobilior, quàm in aliis, ratione vnionis ad verbum: non autem eſſentialiter. 3ª.q.2.2. 2m./5.1m./2.d.16.3.4m./ Vnio 2.12m. * Annunciatio 1.&c. Apollinaris 2.&c.

45 Humanitas Chriſti, fuit inſtrumentum diuinitatis eius. 1ª. q.112.1.1m./3ª.q.7.1.3m./q.8.1.1m./q.13.2.c./2m./3.4.c./q. 18.1.2m./q.19.1.c./q.34.1.2m./q.43.2.c./q.48.6.c./q.49.1. c./1m./2m./q.50.6.3m./q.56.1.3m./q.62.5.c./q.64.3.c./3. d.5.q.1.2.6m./d.12.q.2.1.c./d.18.1.4m./ar.6 q.1.c./4 d.43. ar.2.q.1.c.ſi./d.48.q.1.1.5m./L.prinº./Cont.4.cº.41./Veri. q.27.3.7m./4.c./q.29.1.9m./4.c./2m./5.c./2m./Vnio 1.c.ſi./ Opuſc.3.cº.211.ſi./Ro.4.ſi./1ª.Cor.15.lec.2.prinº.A./1ª. Theſ.4.lec.2.prinº.D.* Apoſtoli 31. Apparere 7.&c. Aqua. 33.16.17. Arrius. Aſcendere 0. Aſſimilatio 5.&c. Aſſumere 2. Aureola 9. Auctoritas 2. Baptiſmus 292. Beatitudo 35.36. 37.112.126. Beatus 4.5.6. Charitas 41. Cœlum 33.34. Circumciſio 27.128. Claritas 14.&c. Comprehenſor 2. Conceptio 18.&c. Confirmatio 13.14.27.19. Coniunctio 1.3.

46 Natura humana non comprehendit totum eſſe Chriſti; ideo in Xp̄o non habet rationem ſpeciei. 3.diſt.5. quæſt.1.3.5m.
* Corpus 55.&c. Credere 19.&c.25.&c. Damnatio 11. &c. Debitum 13. Dæmon 21.22. Deſcendere 1.&c. Deuotio 7.

47 Humanitas Chriſti, ſi a diuinitate ſepararetur; tunc haberet aliud eſſe, ab eſſe diuino, Quol.9.3.c.
*Deus 419. Diaconus 2.3. Dioſcorus. Dos 9.10. Euchariſtia 0. Exaltatio 0. Facies 3. Fides 43.64.65.66.

48 Si humanitas Chriſti ſepararetur a verbo, ipſa haberet propriam hypoſtaſim. 3.diſt.5.q.3.3.3m./d.6.q.1.2.5m./Vnio 2, 1m. Filiatio 25. Finis 58. Flos 0 Frater 2.3. Genealogia 2. Gratia 71.85.88 Hæreſis 91. Humilitas 17. Iacobus 1.2. Ieſus 1.&c. Io 12.15. Incarnatio 0. Indiuiduum 6.7. Iudæi 15.&c. Iudicium 49. Lex 66.

49 Humanitas Chriſti fuit ſimilis accidenti, præcipue habitui triplicites, ſ. quia aduenit perſonæ diuinæ poſt eius eſſe completum, ſecundum ſe eſt ſubſtantia, & melioratur, nec mutat verbum, ſicut formatur veſtis ſecundum formam veſtientis, & non mutat veſtientem. 3.d.6.q.3.2.1m. Accidens 19.
* Ether 14. Magi 1.&c. Maria 6.7.13.16.&c.29.&c.57.&c. Matrimonium 51. Miraculum 48 &c. Miſſa 5.21.26. Miſſio 17. &c.42.43.44 Mors 25. Natiuitas 8. Nazareth. Nubes 3. Oratio 90. Paſſio 79.

50 Humanitas Chriſti poteſt dici indiuiduū, particulare, & ſingulare: non autem ſuppoſitū, hypoſtaſis, res naturæ, vel perſona, quia perſona filij Dei eſt ſuppoſitum naturæ humanæ. 3ª.q.29.1.2m./3ª.q.2.2.3m./5.c./q.4.4.c./3m./q.16.12.2m./ 3m./2.d.16.3.4m./3.d.6.q.1.ar.1.q.1.c./q.3.c./3m./d.10.q.1. 2.0./d.21.q.1.ar.1.q.2.6m./Poª q.9.2.23m./Vnio 2.&.ſi./3m./ 14m./4.0./Quol.9.2.c./Opuſ.3.cº 6./Opuſ.3.cº 217./218, *Pāſlm 8.11.12.18. Peccatum 31. Perſona 15 Poteſtas 1.&c. Præceptū 137. Prædeſtinatio 5. Præſentia 3 Primogenitus 1. Pſalmus 8.9.11. Quieſcere 3. Reſurrectio 6.35.40.&c. Sacrificium 20.&c. Sanguis 6.&c. Scriptura 3.18. Sedere 3.4. Symbolum 11. Sponſa 49. Sponſalia 12. Status 16. Subiectio 5.&c. Subſiſtentia 9.

41 In Chriſto non ſunt duæ res naturæ, ſed vna res duarum naturarum. Opuſ.42.cº 13,
*Subſtantia 6,36. Suppoſitum 12,13. Tabernaculum 2. Tenebræ 5. Thomas 1.2.3. Transfiguratio 0. Toba 3. Turtur 3. Verſus 1. Via 2. Vita 27.&c. Veſtio 29.&c. Vnio 14.&c. Varitas 9. Vox 1. Vxor 8.9.

42 Anima Chriſti eſt ſuper omnes creaturas. 3ª.q.6.5.2m./q.59. 6.3m./4.diſt.48.q.1.1.c./1m. Anima.
*Angelus 495. Aſſumere 26.&c.

42 Anima Chriſti eſt inſtrumentum diuinitatis. 3ª.q.13.1.2m.
*Charitas 41. Circumciſio 29. Claritas 16.18. Conceptio 24. 25. Contemplatio 27. Deſcendere 0. Deus 419. Doctrina 9. Euchariſtia 100.122.138.139.140. Fides 133. Finis 35. Fruitio 12.13. Gratia 114.118.127. Hæreſis 44. Iudicium 49.&c. Matrimonium 51 Membrum 9.12. Miraculum 48.&c. Mors 41.43. Mutatio 11. Omnipotentia 4. Paſſio 79.&c.100.

42 Ante incarnationem filius Dei non dicebatur Chriſtus. Cont. 4.cº 34.20m, Prædicari.
* Accipere 5.

43 In Chriſto ea quæ ſunt hominis, prædicantur de Deo, & econuerſo. 1ª Cor.2.lec.2, prinº G.
* Angelus 447.

44 Ea quæ ſunt humanæ naturæ, non prædicantur in abſtracto de deitate, nec econuerſo. 3ª.q.16.5.0./q.50.3.3m./3.d.5.L. ſi./q.1.2.4m/q.2.2.4m./d.6.q.1.ar.1.q.1.c./d.11.4.0./d.21. q.1.3.3m./Opuſ.2.cº 6.

45 Natura humana non prædicatur de Chriſto in abſtracto, nec partes eius. 3ª q.2.8.c./q.3 7.3m./q.16.1.0./q.17.1.c./q.50. 2.3m./3.d.6.q.1.ar.1.q.1.c/q.2.1.0./d.10.q.1.ar.2.q.2.3m./ d.11.3.4m./4.c/d.21.q.1.ar.1.q.2.3m./4m./6m.
*Communicatio 8. Deificatus. Dominicus 2. Filiatio 7.20. Sacerdos 1.

46 Natura diuina, & proprietates eius prædicantur de Chriſto in recto, tam in abſtracto, quàm in concreto: humanæ vero tantum in concreto. 3ª.q.3.7.3m./q.17.1.0./3.diſt.6.q.2.1.3m./ diſt.7.L./d.11.4.0./Cont.4.cº 39./Vnio 2.2m./7m./Opuſcu.2 capº 6.

47 Ea quæ poſſunt conuenire perſonæ ratione ſui, ſi habent repugnantiam ad proprietates perſonæ diuinæ, non prædicantur de Chriſto: quę autem conueniunt perſonæ ratione naturæ, vel ratione partis, dicantur de Chriſto, licet repugnent perſonæ diuinæ: quod enim eſt perſonę proprium de Chriſto non enunciatur ratione humanæ naturæ, niſi cū aliqua additione, vel expreſſa, vel ſubintellecta. 3ª.q.16.8.0./q.20.2.0./3.d.7. q.2.2.3m./q.3.ar.2.q.2.1m./2m./d.21.q.1.3.c./2m./Cont.4. cº 48./Veri.q.29.1.1m./Opuſ.12.ar.4.

48 Deus eſt caput Chriſti. 3ª.q.8.1.3m./8.2m./3.d.13.q.2.2.4m./ Caput.
1ª.Cor.11.lec.1.ſi D. *Adiuuare 10. Andreas.

49 Xp̄s eſſet caput eccleſiæ ſecundum diuinitatem tantū, ſi nunquā incarnatus fuiſſet, homine nō peccatore. Veri.q.29.4.3m.

50 Xp̄s ante incarnationem erat caput eccleſiæ, ſecundum humanitatem, per operationem hominum in eum, & non econuerſo, ſed poſt vtroque modo: ſecundum diuinitatem vero, ante & poſt, & per vtranque operationē. ſ. eius in nos, & econuerſo. 3ª.q 6.3.3m./q.68.1.8m./3.diſt.13.q.2.art.2.q.2 4./ q.3.art.2.q.3.4m./diſt.19.art.1.q.2.2m./4.d.7.q.1.art.3.q.2. 1m./Verit.q.29.4.9m.
*Angelus 496. Anima 134. Anulus. Apoſtoli 1.10. Aureola 0. Beneficium 15.

51 Xp̄s ſecundum naturam diuinam, & humanam eſt caput eccleſiæ, ratione trium proprietatum, ſcilicet perfectionis, influxus, & gubernationis: ſed quo ad quartā, ſcilicet quo ad connaturalitatem, eſt caput eccleſiæ ſecundum naturam humanam

Xꝑ

nam tantum.3.d.13.q.2.1.c./Veri.q.29.4.c.ſic. * Character 30.Circunciſio 4.Diſpenſatio 4.Eccleſia 2.3.6.Epiſcopus 10. Eua 2.

52 Xꝑs ſecundum quòd homo, eſt caput Eccleſiæ triplici ratione, ſcilicet ſecundum tria quæ conſiderantur in capite, ſcilicet ſecundum ordinem, perfectionem, & virtutem; primo ſpiritualiter Chriſtus habuit ordinem; quia ſecundum propinquitatem ad Deum, gratia eius eſt altior & prior: ſecundo perfectionem habuit, quantum ad plenitudinem omnium gratiarum: tertio virtutem habuit influendi in omnia membra Eccleſiæ.3ª.q.8.1.0./q.48.1.c./q.49.1.c./q.59.2.c./d.13.q.2.1.c.o./Veri.q.29.3.c.ſi./4.0./Opuſc.3.cº.223./Opuſc.60.cº.3./1ª.Cor.12.lec.1.meº.B.&c./Eph.lec.8.meº.K.&c./Col.lec.5.prinº.

53 Tota humanitas Chriſti, ſecundum animam & ſecundũ corpus, influit principaliter in animas, & ſecundario in corpora; ideo ſecundum vtrunque eſt caput hominum, quo ad vtrunque.3ª.q.8.2.0./4.1m./3.d.13.q.2.art.2.q.3.0./Veri.q.20.4.1m./Opuſc.60.cº.3.

* Eucharistia 6.138.140.Exaltatio 0.Fides 107.Finis 35.Fundamentum 2.Oſtium.Imperator 7.I.1.12.15.Incorporari 0.Innocentia 3.Ioannes 9.&c.Iudicium 57.Iuſtificatio 36.&c.Iuſtus 1.Lex 111.115.Liber 5.19.20.24.Liberalitas 12.15.Martyrium 6.7.Matrimonium 47.51.65.121.

54 Proprium eſt Chriſti, eſſe caput Eccleſiæ, quo ad influxum interiorem, ſed quo ad influxum exteriorem, conuenit aliis participatiue, particulariter, & vice Chriſti, Chriſto autem ſecundum omnem locum, tempus, & ſtatum omnium pertinentium ad Eccleſiam, & propria authoritate.3ª.q.8.6.0./7.c./Veri.q.29.4.2m.

55 Xꝑs ſecundum quòd homo, pre aliis miniſtris caput Eccleſiæ dicitur: quia per fidem eius iuſtificamur, per inuocationem nominis eius ſacramẽtis imbuimur, & virtute paſſionis eius, tota natura humana a peccato originali purgatur. Veri.q.27.3.6m.

* Mediator 0.Membrum 8.&c. Miſericordia.30.Miſſa 5.21.26.Mulier 1.Noa 2. Papa 4.6.7. Paſtor. Pœnitentia 59.60.Petrus 1.2.3.4.6.7.Prælatio 25.Religio 27.98.Sanctificatio 5.0.Scientia 64.Subiectio 5.&c.

56 Xꝑs eſt caput omnium hominum: ſed primo beatorum: ſecundo habentium charitatem viæ: tertio fidelium: quarto vniendorum; quinto vnibilium; ſed nullo modo damnatorum, quia penitus deſinunt eſſe membra Chriſti.3ª.q.8.3.0./q.19.4.c./1m./3.d.13.q.2.art.2.q.2.3.c.

Gratia. 57 Gratia Chriſti triplex, ſcilicet gratia vnionis, gratia habitualis, & gratia capitis, Opuſc.60.cº.3.

58 Eadem eſſentialiter eſt habitualis gratia Chriſti, quæ dicitur gratia vnionis, capitis, & ſingularis perſonæ.3ª.q.8.5.0./3.d.13.q.3.art.2.q.1.2.0./4.d.5.q.1.art.3.q.2.3m./Veri.q.29.2.c./5.c.ſi./6m./Opuſc.3.cº.214./Io.3.lec.6 medº.d.G.Adoptio 22.23. Adoratio 13.Amor 30.66.&c.Angelus 492.495.&c.Aſſumere 51.60.

59 Gratia vnionis, ſingularis, & capitis, ſunt ſimul tempore, ſed ordine naturæ & intellectus, prima præcedit ſecundam, & ſecunda tertiam: quia prima conuenit Chriſto inquantum Deus: ſecunda inquantum homo in ſe: tertia quo ad alios.3ª.q.7.13.0./3.d.13.q.3.art.2.q.3.0./Opuſc.3.cº.214.

60 In Xꝑo fuit triplex plenitudo gratiæ, ſcilicet vnionis perſonalis, capitis, & ſingularis; prima eſt eius vt cauſæ finalis: ſecunda vt efficientis: tertia vt formalis omnem effectum, & ad omnem vſum gratiæ.3ª.q.7.art.7.9.10.12.0/3.diſt.13.q.1.art.2.q.1.c.

* Beatitudo 35.36.37.112.116. Conceptio 28.29. Dos 8.9.10.

61 Gratia perſonalis, & gratia capitis in Chriſto, ordinantur ad actum; non autem gratia vnionis, ſed ad eſſe perſonale; ideo prima & ſecunda conueniunt in eſſentia habitus: non autem tertia, licet etiam prima dicatur gratia vnionis, inquantum facit congruitatem ad vnionem.3ª.q.8.5.3m.

Eccleſia 2.6.Eua 2.Eucharistia 57.59.69.70.98.

62 Gratia habitualis fuit in Chriſto.3ª.q.7.1.0./3.d.13.q.1.1.0./Veri.q.29.1.0./Opuſc.3.cº.215./Io.3.lec.6.meº.d.G.

63 Gratia habitualis requiritur in Chriſto ad hoc, quod ſit caput Eccleſiæ.Veri.q.29.5.0.

64 Requieuit ſuper Chriſtum ſpiritus domini, qui quidem in homine dicitur eſſe per gratiam habitualem.3ª.q.7.4.b./c.

65 Gratia Chriſti habitualis vt ens eſt finita, ſed ſecundum rationem gratiæ, poteſt dici infinita, eo quòd non limitatur: quia ſcilicet habet quicquid poteſt pertinere ad rationem gratiæ. Opuſc.3.cº.213./Opuſc.60.cº.3.

* Frater 2.3.Gratia 85.88.Gratioſus. Helias 3. Hæreſis 98.In 12.15.Incorporari 0.Iudicium 57.Lex 16.102.

66 Gratia vnionis, eſt eſſe perſonale, quod a Deo datur gratis humanæ naturæ, in perſona verbi, & eſt terminus aſſumptionis eius.3ª.q.6.6.c./Ver.q.29.2.ſi./Quol.9.2.3m.

* Lingua 8.Manens.

67 Gratia vnionis in Chriſto, dupliciter dicitur.ſ. voluntas Dei dans gratis, & donum eius.i.vnio, vel aliquis habitus: primo modo loquuntur ſancti communiter, & eſt quid increatum: nõ autem ſecundo modo.3ª.q.2.10.c./q.6.6.c./q.7.11.c./3.d.13.q.3.1.0./Quol.9.2.3m.

* Maria 16.&c.68.Matrimonium 51.

68 Vnio Chriſti facta eſt per gratiam primo modo: non autem ſecundo modo.3ª.q.2.10.0./q.6.6.0./Ver.q.29.2.0.

69 Gratia Chriſti, ſiue vnionis ſiue habitualis, dicitur naturalis Chriſto: quia habuit eam a natiuitate; & quia cauſatur a natura eius diuina, non autem a natura humana.3ª.q.2.12.0./q.7.13.2m./q.34.3.2m./3.d.4.q.3.ar.2.q.1.0.

* Miraculum 23.32.33.40.48.&c. Miſſio 38. Prædeſtinatio 45.&c.Prædicare 16.&c.Prophetia 84.

70 Gratia vnionis, fuit ſimpliciter infinita in Chriſto, ſed gratia habitualis eius, fuit infinita ſecundum rationem gratiæ; finita vero ſecundum rationem entis.3ª.q.7.11.0./1.d.17.q.2.4.3m./d.44.3.2m./3.d.13.q.1.ar.2.q.2.0./d.19.21.1.q.1.c./Ver.q.29.3.0./Opuſ.3.cº.214./215./Opuſ.60.cº.3./Io.3.lec.6.meº.c.H.&c. * Sacerdos 1.&c. Sacramentũ 57.&c.107.

71 Habere gratiam conuenit Chriſto ſecundum naturã humanam: non aũt ſecundum naturam diuinam, ſed eſſe largitorẽ gratiæ.3ª.q.7.7.2m.

72 Xꝑs habuit plenitudinem omnis gratiæ dupliciter.ſ.in ſummo, & quo ad omnes effectus gratiæ.3ª.q.7.7.1m./9.0./10.12./q.15.2.3.c./q.22.1.c./1m./3m./q.27.5.1m./q.28.4.2m./q.38.2.2m./3.diſt.13.q.1.ar.3.q.1.0./d.15.q.1.a.5m./Opuſ.3.cº.21./Opuſ.60.cº.3./Iſa.1.prinº.F.meº.I./Io.lec.8.ſi.c./cº.2.lec.6.meº.d.ſi.&c./1ª Cor.11.lec.1.meº.B./cº.12.lec.1.ſi.H./Col.lec.5.prinº.G.&c.

* Sacrificium 34.Sanctificatio 5. Thurificatio 2.

73 Plenitudo gratiæ duplex.ſ.vna ex parte gratiæ, & alia ex parte ſubiecti: prima eſt propria Chriſto: ſecũda vero conuenit etiam aliis per Chriſtũ.3ª.q.7.10.0./3.d.13.q.1.ar.2.q.2.0.

74 Plenitudo duplex fuit in Chriſto.ſ.prima diuinitatis: ſecunda gratiæ & veritatis, & ſecunda deriuatur a prima.3ª.q.15.2.3.c./q.19.4.2m./q.34.1.c/Ver.q.29.5.1m.

75 Plenitudo gratiæ & diuinitatis habitat in Chriſto corporaliter tripliciter.ſ.per vnionẽ perſonalẽ ad corpus, contra vmbram, & triplici vnione.i.carnis, mentis, & ſenſus.3ª.q.2.10.2m./3.d.4.q.3.ar.2.q.2.0./Col.2.lec.2.ſi.C.&c.

76 Omnes gratiæ gratis datæ, fuerunt in Chriſto excellentiſſime.3ª.q.7.7.0.

77 Xꝑs prioritas gratiæ ſuſcepit diuinitus, & eius gratia, eſt cauſa noſtræ gratiæ.4.d.43.ar.2.q.1.c.

78 Gratię in Chriſto non diuiduntur, ſed diuiduntur in aliis hominibus, qui recipiunt particulariter efficaciam ad aliquos actus. Chriſtus autem recipit gratiam pleniſſime ad omnes actus.3ª.q.7.7.1m.

79 Gratia Chriſti nullo modo potuit augeri, ſicut nec gratia beatorum, ſed gratia cuiuſcunque viatoris puri, poteſt augeri ex parte gratiæ, & ex parte ſubiecti.3ª.q.7.12.0./1.d.15.q.5.ar.1.q.4.0./d.17.q.2.4.3m./3.d.13.q.1.art.2.q.3.0./d.18.5.c./Iſa.11.prinº.k.

80 Eminentia gratię Chriſti ſumitur ex quinque.ſ.quantum ad ſapientię plenitudinem, quantum ad virtutũ operationem, quantũ ad cœli aſcenſionem, quantum ad ſeſſionẽ ad dexteram patris, & quantum ad paſſionis ignominiam. Iſa.52.ſi.

81 Gratia cuiuſcunque alterius hominis quantũcunque creſcat, non poteſt adæquari gratię Chriſti; quia comparatur ei ſicut particulare ad vniuerſale: ideo non ſunt eiuſdem rationis.3ª.q.7.11.1m./q.10.4.2m./3m./3.d.13.q.1.ar.2.q.2.3m./Ver.q.19.3.5m./Col.lec.5.meº.H.&c.

82 Gratia Chriſti non fuit interrupta per peccatum, nec turbata per fomitem, ſicut in nobis. Iſa.11 priũ k. Fomes 15.

83 Xꝑs habuit omnes virtutes, ad perficiendas potentias ſingulas ad omnes actus animæ.3ª.q.7.2.0./3.1m./q.15.2.c./3.d.13.q.1.1.c. Virtus.

* Accidens 84. Adeps 2.Agens 3.112.Ala.Amen 3.

84 Quicquid perfectionis ſpiritualis & virtutis eſt poſſibile alicui creaturæ, totum creditur eſſe collatum Chriſto, in primo inſtanti ſuæ conceptionis. Ver.q.29.8.c.

* Angelus 530 Bacilla.Conſilium 8.

85 Xꝑs habuit virtutes morales, quo ad vſum patriæ & viæ, non derogantes perfectioni eius; non autem ad domandas paſſiones.3ª.q.7.2.2m./3m./3.d.13.q.1.ar.2.q.1.2m.

* Credere 31.&c.Eucharistia 242.247.

86 Virtutes circa paſſiones illatas, habuerunt eundem vſum in Chriſto & in nobis, propter paſſibilitatem corporis eius, & vſum patriæ propter perfectionem animæ; non autem

virtutes

a

Virtutes circa paſſiones innatas,quæ non erant in Chriſto, vt oporteret eas cohibere per virtutes, 3.d.33.q.1.artic.2. q.1. 2m./ diſt.33.L.
* Exemplum 1. Galilæa 3. Humilitas 17. 18.19. Ieiunium 11,&c. Ioannes 5.&c. 10. &c. Ira 25. Iudas 1.2.3. Iuſtus 1, Lex 118 119.
87 Xρs habuit ſummum gradum fortitudinis, ſuſtinens impugnationem,non quidem interiorem a fomite,ſed exteriorem a diabolo & a mundo , quos ſuperando , victoriæ coronam promeruit.3ª q.15.2. 3m.Fomes 15.
88 Xρs habuit temperantiam; non autem continentiam,3ª.q.7. 2. 3m.
* Liberalitas 15, Lingua 7.&c.
89 Xρs virtute ſuæ diuinitatis,poterat in ſe,& in ſuis diſcipulis, ſine abſtinentia habere virtutem continentiæ. 3ª. quæſt.40. a. 2m. * Magnificentia 6. Maria 20. Matrimonium 121. Mors 33.
90 Xρs non vixit in delitiis; quia decuit eum abijcere terrena bona,vt nobis daret exemplum ea contemnendi.3.d.20.ar.4. q.2.4m. Bonitas 228. * Paulus 11. 12. Paupertas 7. Pax 13. 22. Prædicare 20.
91 Fides non fuit in Chriſto.12ª.q.65.5.3m./ 3ª.q.7.3.0.4.c./ 8. 2m./ 9 1m./3.d.13.q.1.ar.2.q 1.1m./d.36.1.3m./4.d.33.q.3.2. 6m./Veri.q.29.4.5m./Virt.q.4.1.12m. * Prædicator 7.Pigritia 25. Prudentia 18.
92 Xρs habuit quicquid eſt perfectionis & virtutis in fide & ſpe.3ª.q.7.9.1m./4.d.33.q.3.2.6m./ Veri.q.29.4,15m./ Virt. q.4.1.10m.
93 Xρs habuit meritum fidei;quia fides conſiſtit in aſſenſu , ex obedientia Dei,quam Chriſtus pleniſſime habuit. 3ª.q.7 3. 2m./3.d.36.2.3m.
94 Xρs eſt auctor fidei dupliciter,ſcilicet prædicando,& infundendo , & eſt conſeruator eius dupliciter , ſcilicet confirmando eam per miracula,& præmiando He.12 lec.1.meº.F.
* Religio 27.58 Seducere.Subditus.Timor 13.
95 Xρs non habuit ſpei virtutem , licet ſperauerit aliqua ſibi & aliis.12ª.q.65.5.,m./ 22ª.q.18.2 1m / 3ª.q.7.4.0./ 6.1m./ 8. 2m /9 1m./ 3.d.13.q.1.ar.2.q.1.1m /d.26 q.2.art.5. q.1.0./d. 36.2.3m./Veri.q.29.4.15m / Virt.q 4.1.12m./ 4 10m./ Pſal. 15 prinº.a A./Pſal.30.prinº.a.ſi./He.2 lec.3.ſi.E.
96 Voluntas animæ Chriſti,informabatur charitate,& aliis virtutibus.3ª.q.49.6 2m.
97 Xρs habuit pleniſſime, ſeptem dona Spiritusſancti. 3ª. q.7.5. o /Iſa.11.meº.I.
98 Xρs dat dona, inquantum Deus,& recipit ea, inquantum homo.3ª.q.7.5.2m. Datio 32.34.

Meritum. 99 Xρus meruit ſecundum humanitatem , non autem ſecundũ diuinitatem 3ª.q.53.4.2m./ 3.d.18.a.6m./ Veri.q.29.6.0.
100 Xρs meruit ante mortem, non autem nunc,quia non eſt viator.3ª.d.18 2.5m./Veri.q.29.6.c. * Adiutus. Al1.
101 Xρs meruit quolibet actu ſuo. 3.d.18.2. 5.0./ Veri. q.29.7. 6m./Opuſc.3.cº.236. * Angelus 506. 530.
102 Xρs ſecundum illos actus quibus meruit,etiam in alios influxit;quia merendo pro aliis ſatisfecit,& aliis gratiam meruit, ſecundum quod caput noſtrum dicitur.3.d.13.q.3.art.2.q.2. 5m./Opuſ.3.cº 239. * Antichriſtus 5.
103 Xρus meruit ſibi gloriam corporis.ſ.immortalitatem, impaſſibilitatem, & huiuſmodi, & ea quæ pertinent ad excellentiam eius exteriorem , ſicut eſt aſcenſio , & veneratio eius ; non autem gloriam animæ, nec ſcientiam, nec gratiam, nec deitatem,nec virtutes.3ª.q.19.3.0 /q.22.4.2m./q.34.4.1m / q 45.1.c./ q.46.1.c./ q.48.1 0./q.49.2.3m./ 6.0./ q.54 1.c.q. 59.3.d 18.2./4.5.0 /Veri.q.26.6.21m./q.29.6.0 /Quol.9 8. c./Opuſc.3.cº.238. Aſcendere 0 Aureola 9.16. Baptiſmus 161.167.174.180.187.189.191.192.&c. 209.211.247.
104 Meritum Chriſti fuit infinitum,ex circunſtantia perſonæ;nõ autem ſecundum extenſionem actus.2.d.9.8. 2m / 4.diſt.14. q.2.art.1.q 1 4m /1.15. q.1.2.1m./Veri.q.29.3.4m./ 8m./ 5. 4m / Quol.3.3 3m / Opuſ.3.cº.238.
105 Meritum Chriſti ſe extendit ad totam naturam humanam ; non autem meritum alicuius puræ creaturæ. 2. d. 20. q.2.3. 3m./3.d.1.q.1.2.7m./9m./d.4.q.3.1.b 1./c.d.18.art.6. q.1.0. q.2.c./ L.meº.E./d.15.ar.1 q.1.c./ Veri.q.29.7.0. Beatitudo 124. Benedictio 1. 4. Circunciſio 12. Claues 21. Conceptio 30.31. Contrario 13.
106 Xρus meruit aliis.ſ. omnibus membris eius .i. ſolis generatis ſpiritualiter,ideſt per baptiſmum. 1ª.q.19.4.0 /q. 48.1.c./ 6. 0./q.49.1.c./2.d.20 q 2.3.3m./Veri.q.26.6.21m./ q.29.7 0.
* Damnatio 4.1.2. Euchariſtia 0.Exaltatio 0.Feſtum 10. Gratia 71.85.Hæreſis 88.93.94.136.&c. Incarnari 5. 14. Indulgentia 8. Iudæi 18,19 20. Iudicium 57.&c Iuſtificatio 40.&c. Latro 0 Limbus 6 Maria 61.
107 Xρus meruit aliis præmium eſſentiale , quod nullus alius poteſt.12ª.q.114.6.c./3ª.q.19.4.0./ q.46.3.c./ q.48.1.0./ 6. 3m./q.61.1.2m./2.d.20.q.2.3.3m /d.27.6.0./3.d.18.6.0./L./ d.19.1.c./ 4.d.19.q.1.artic.2.q.1.c./ Veri.q.26.6. 21m./ q.29. 7.0. * Mors 36. Oratio 57. Paſſio 100.&c. Peccatum 259. 353.
108 Meritum Chriſti operatur ſufficienter ſalutem hominum, vt cauſa vniuerſalis : tamen requiruntur alia merita , vt cauſæ particulares.2.diſt.27.6.2m./ 3.d.18.art.6.q.3.3m./Veri.q. 29 7.4m./8m./ 11m.
109 Meritum Chriſti operatur in omnibus ſacramentis,& in omnibus meritis noſtris.4.diſtin.14.quæſt.1.art.4.q.1.1m./d.20. art.3.q.1.c.
* Pœna 63.Pœnitentia 126. Redemptio 0.Sacerdos 36.
110 Meritum Chriſti eſt radix omnium meritorum noſtrorum, a quo efficaciam habent 4.d.27.6.2m./3.d 4.q.3.1.c.
111 Xρus nihil ad meritum pertinens docuit, quod ipſe excellentius non impleret.3ª.q.7.3.2m.
* Sacramentum 16.56.57.59.101. &c.106.107.120. Sacrificium X.Saluari 3 4. Sanctificatio 8.11. Sanguis 7.&c.Sanitas 9.Satisfactio 32.&c. Seruitus 16.
112 In Chriſto fuit aliqua ſcientia creata,præter ſcientiam increatam.3ª.q.9.1.0./ 3.diſt.14.art.1.quæſt.1.0./ Veri.q.20.1.0./ Opuſ.3.cº.216. Sciẽtia in cõmuni.
* Adinuentio. Angelus 497.&c. Apoſtoli 13. Conſilium 10. Decimæ 7.&c.Doctor 1.1.Doctrina 1.3.18.Dubitatio 3.
113 Scientia diuina Chriſti,non offuſcabat ſcientiam humanam, ſed magis claram reddebat.3ª.quæſt.9.1.2m./ 3.diſt.14.art.1. q.1. 2m.
114 Scientia animæ Chriſti,eſt nobilior ſecundum quid, quam anima eius ; non autem ſimpliciter.3ª.q.11.5.3m./ 3.diſt.14. ar.1.q.1.3m /q.3.3m / Veri.q.10.1.1m / q.29.1.11m.
* Fides 14.54.64 85.105. Fructus 1.Galilæa 3.Hæreſis 16. Ieiunium 18 Ioannes 7.Lex 16.118.Liber 15.19.20.24.Matrimonium 44. Prædicare 17. &c. Prædicator 7. Prophetia 76.77.Reſiſtere 6.Sacrificium 34.Viſio 15.
115 Anima Chriſti poterat intelligere per ſcientiam inditam , conuertendo ſe ad phantaſmata,& etiam ſine eis.3ª.q 11.2. 0 /4.ſi./q.34.2.3m./ d.1.q.1.2.2m / diſt.14.art.3.q.2.3.c./Veri.q.10 3.1m.
116 Xρus habuit omnium rerum ſcientiam ſpeculatiuam & practicam, non quidem practice;ideſt non quia ipſe faceret res, ſed quia ſciret, qualiter res factæ ſunt a Deo.3ª.q.13. 1.3m./ 3.d.14.4 2m.
117 Anima Chriſti ad viſionem beatam indigebat habitu luminis gloriæ ; non autem indigebat ſpeciebus , quibus tamen indigebat ad viſionem omnium creaturarum in propriis natura.Veri.q.20 2.0.
118 In Chriſto fuit plenitudo gratiæ & omnis virtutis , & omnis ſcientiæ.3ª.q.15.2.1./3.c./1m./ Opuſc. 3.cº.226.
119 In ſexta ſynodo , damnata eſt poſitio negantium in Chriſto duas ſcientias vel ſapientias,ſcilicet creatam ſcientiam,& increatam.3ª.q.9.1.c.ſi./ Opuſc.3.c.213.
120 Scientia beatorum fuit in Chriſto.3ª q.9.2.0./ 3 4.c./ Opuſ. 3.cº 216 * Abſtractio 20. Angelus 500. Beata.
121 Anima Chriſti in Trinitate nouit omnia,quæ Trinitas in ſe cognoſcit; non autẽ aliqua alia creatura.3.d.14.ar.2.q.1.1m.
122 Aĩa Chriſti in verbo nõ cõprehendit verbũ,ſeu diuinã eſſentiã.3ª.q 10.1.0./2 c./ 3.1m / 2m./ 3 d.14.art 1.q.2 0 / Veri.q. 20 4.0./5.c./Quol.3.3.c /Opuſ.3.cº.226 /1.Ti.6.le 3.ſi.D.
123 Aĩa Chriſti in verbo cognoſcit omnia quæ quãque ſunt,& cogitatur;non autẽ oĩa quæ ſunt in potẽtia Dei. 3ª.q 10. 2.0./ q.59.2.3m /3.d.14.ar.2.q 2.c./ut.4.3m / 4m./ Veri.q.8.4.c./ q.20.4 c./1m./5.0 /Quol 3.3.c /Opuſ.3 cº.215.* Attingere 3.Beatitudo 112.Comprehendere 4.5 Comprehenſor 2.
124 Anima Chriſti in verbo cognoſcit omnia , quæ Deus nouit ſcientia viſionis; non autem omnia quæ Deus nouit ſimplici intelligentia.3.q.10.2.2m./q.13.1.2m./3.d.14.ar.2. q.2.0./ q. 4.1m./4.d.49.q.2.5.c./ Veri.q.8.4 c./ q.20 4.0./Quol.3.3.c. ſi. * Conceptio 28.30.Gloria 15 &c.18. Natura 35.
125 Scia aĩæ Xρi in verbo,parificatur ſciæ viſiõis Dei,quo ad nomẽ ſcibiliũ;nõ aũt quo ad claritatẽ.3ª.q 10.2 3m /q.13.1.2m./ 3.d.14.ar.2.q.2.2m /3m./q.3.0./ar 4 3m./4m./Ver.q.20.4.5m
126 Anima Xρi in verbo ſcit infinita in potentia , quaſi ſcientia ſimplicis intelligentiæ;nõ aũt ſcit infinita in actu.i.ſciẽtia viſionis,quia entia in actu ſcdm omne tẽpus nõ ſunt infinita, quia generatio nõ eſt æterna.3ª q. 10.3.0./3.d.14.ar.2.q.2.2m./q. 4.2m./Veri.q.20.4.1m./ 2m./5m./Quol.3.3.0./ Opuſ.9.q.81.
127 Oppoſitũ eſt dicere 1ª.q.14.12.0.ver.q. 20.4.c.Reſp ad Du 1815.
128 Anima Chriſti in verbo cognoſcit quicquid eſt in potentia creaturæ.3ª.q.10.2.3.c./3.d.14.ar.2.q.2.c./1m./ 3m./Veri.q. 20.4.1m./Quol.3.3.c.ſi./ Opuſ.3.cº.215./ Opuſ.9 q.81. Du 1815.
129 Aĩa Xρi in verbo,cõprehẽdit oẽs creaturæ eſſentiã, & pcõſequens comprehendit eius potentiam,& virtutem,& omnia

quæ

Xp̃

quæ ſunt in potentia creaturæ. 3ª.c.iu.2.c./ Quol.3.3 c.fi.

130 Scientia beata animæ Chriſti eſt perfectiſſima ſimpliciter, nõ autem eius ſcientia indita, ſed eſt perfectiſſima in genere humanæ cognitionis. 3ª.q 9.2.c./ q.11.5.1m.

131 Scientia indita animæ Chriſti fuit habitualis, non autẽ ſcientia ei⁹ beata. 3ª.q.11.5.0./ 3.d.14.ar.1.q.2.3.0./ Ver.q.10.2.0.

132 Xp̃s quo ad intellectum habuit plenam, & apertam Dei viſionem. Sed in imaginatiua habuit quaſdam ſimilitudines in quibus poterat diuina ſpeculari. 3ª.q.7.8.1m.

Infuſa. 133 In Xp̃o fuit ſcientia infuſa a verbo per ſpecies omnium rerũ. ad quas intellectus poſſibilis eſt in potentia. 3ª.q.9.3.0./ 4.c./ 2m./ q.12.1.c./ 3.diſt.14.ar.1.q.5.c./ Verit.q.20.2.c.fi./3.0. Opuſc.3.cᵒ 216./ Opuſc.9.q.81.

134 Scientia Chriſti infuſa fuit diſtincta in multos habitus. 3ª. q.11.6.0. Amen 3. Angelus 497.498.

Duᵐ 1216m. 135 Oppoſitum vr̃ dicere. 3.d.14.ar.3.q.4.0. Reſpᵒ Duᵒ 1216.

136 Scientia Chriſti infuſa erat diſcurſiua, ſeu collatiua quo ad vſum, ſicut volebat, nõ autem quo ad acquiſitionem. 1ª.q.11. 3.0./ 4.fi./ 3.diſt.14.art.3.q.3.0 / Veri.q.20.3.1m.
*Prophetia 26.76.77.84.

137 Anima Chriſti per ſcientiã infuſam cognoſcebat oẽ cognoſcibile ab hoĩe per virtutẽ intellectus agentis.i.oẽ pertinens ad ſcientias humanas, & oẽ notũ homini per reuelationẽ, & oẽ pertinens ad prophetiam, vel ad quodcunque donũ Spiritus ſancti, non autẽ eſſentiam Dei. 3ª.q.11.1.0./q.12.1.c / 3.d.14. ar.3.q.1.0./q.4.c./q.5.2m./ Veri.q.20.6.0./ Opuſ.3.cᵒ 226.

138 Et per eã poteſt cognoſcere ſubſtantias ſeparatas, ſicut poteſt anima ſeparata. 3ª.q.11.1.2m./q.12.1.3m. / Ver.q.20.6.c.

139 Et per eã cognoſcebat plura, & plenius, q̃ Adã in ſtatu innocentiæ, & q̃ angeli ſm̃ cognitionẽ naturalem. Ver.q.20.3.6.c.

140 Et per eam cognoſcebat omnia ſingularia, præſentia, præterita, & futura. 3ª.q.11.1.3m./ q.12.1.3m.

141 Immo per eam non cognoſcebat futura contingentia, nec cogitationes cordium. 3.d.14.ar.3.q.1.c./q.5.1m./ Ve.q.10.6.c. Reſpᵒ Duᵒ 1217.

Duᵐ 1217m. 142 Xp̃s cognouit cum cõtinuo & tempore, phantaſmatibus quaſi obiectis intellectus vtens, nõ quidem accipiens ſpecies ab eis, ſed ponens eas circa. 3.diſt.14.ar.3.q.2.c.

Acquiſita. 143 In Chriſto fuit ſciẽtia acquiſita, ſeu experimentalis, per ſpecies acquiſitas per operationem intellectus agentis eius. 3ª. q.9.4.0./q.12.0./ q.15.8.n./ Opuſ.3.cᵒ 226. Conſiliũ 10.&c. Contemplatio 27.

144 Oppoſitum videtur dicere. 3.diſt.14.ar.3.q.5.3m./ diſt.18.3. 5m./ Verit.q.20.3.1m. Reſpⁿ Dubᵒ 1218.

Duᵐ 1218m. 145 Anima Chriſti per ſcientiam acquiſitam ſciuit omne quod ſciri poteſt per actionem intellectus agentis, nõ autem eſſentiae ſubſtantiarum ſeparatarum, nec ſingularia præterita, vel futura. 3ª.q.12.1.0. *Fructus 1.

146 Xp̃s profecit in ſcientia acquiſita, quia ſciẽtia illa augebatur eſſentialiter, non autem aliæ ſcientiæ eius, ſed tantum ſm̃ effectus, & ſm̃ experientiam, & ſm̃ apparẽtiam. 3ª.q.7.12.3m./ q.12.1.0./ 3.3m./ q.15.8.0./ 3.d.13.L.fi./ d.14.art.3. q.5.0./ Verit.q.20 6.3m./ Opuſ.3.cᵒ 227./ Ioan.4.lect.1.prinᵒ.a.C./. Heb.5.lec.2.prinᵒ C. *Sapientia 9. Scientia 24.75.

147 Xp̃s nihil didicit ab homine, quia non conuenit dignitati Chriſti doceri a quocunque homine. 3ª.q.12.3.0.

148 Anima Chriſti, inquantum vnita Deo, etiam quo ad naturalia non recepit lumen ab angelis, ſed immediate a Deo. 3.diſtin.23.q.2.art.2.q.1.3m.

Voluntas. 149 Voluntas duplex eſt in Chriſto. ſ. voluntas diuina, & voluntas humana, contra hæreſim Macharij Patriarchæ Antiocheni, Cipri Alexandrini, & Sergij Conſtantinopolitani. 3ª.q.18. 1.0./ 3.diſt.14.ar.1.q.1.c./ di.17.ar.1.q.1.0./ Cont.4.cⁿ 36./ Poiª q.10.2.13m./ Opuſc.3.cᵒ 212./ Io.6.le.4.1.B.
*Aſſumere 58.59.

150 Voluntas humana in Chriſto dicitur tripliciter. ſ. potentia naturalis, motus naturalis, & motus rationalis. 3ª.q.18.5.3m.
ⁿConceptio 27.

151 In Chriſto eſt duplex voluntas humana. ſ. voluntas rationis, & voluntas ſenſualitatis, id eſt appetitus ſenſitiuus. 3ª.q.18. 2.0./ 5.c./ 3.d.17.ar.1.q.2.0./ Opuſc.3.cⁿ 212.
ⁿDeliberatio 1. Electio 15. Euchariſtia 176. Fruitio 12 13.

152 Immo in Chriſto fuit tantum vna voluntas humana. 3ª.q.18. 2.2m./ 3.0./ 4.5.c. Reſpᵒ Dubᵒ 1219. *Gloria 18.

Duᵐ 1219m. 153 In Chriſto fuit tantum vna voluntas humana rationalis per eſſentiam in potentia, ſed duplex actus. ſ. vt natura, & vt ratio. Vel theleſis, id eſt ſimplex voluntas, & bulſis, id eſt conſiliatiua, ſecundum Damaſcenum. 3ª.q 18.2.2m./ 3.0./ 4.5.c./ 3.diſt.17.ar.1.q.3.0./ Opuſc.3.cᵒ 212.
*Iudicium 56. Latro 2. Maria 7. Mors 30.&c. Natiuitas 17.18.

154 In Chriſto fuit aliquis motus ſenſualitatis non præuiſus, ſed ſubitus reſpectu ſenſus, non autem reſpectu rationis, & deitatis. 3.diſt.17.ar.1.q.2.5m.

Xp̃

155 Immo Chriſtus voluit aliud, quàm Deus, voluntate ſenſualitatis. 3ª.q.21.3.4.0. Reſpⁿ Dubᵒ 1220. Duᵐ 1220m
*Nazareth. Omnipotentia 4. Oratio 92.94.95. Paſſio 97. 100.111. Paulus 12. Peccatum 115.117.

156 Xp̃s voluit aliud, quàm Deus, voluntate ſenſualitatis, & vt natura, non autem vt ratio. Sed ſemper voluit idem, & ſemper fuit conformis ei. 3ª.q.18.5.0./ 6.c./ 1m./ q.21.3.4.0./ 3.diſtin.17.ar.2.q.1.0.

157 Voluntas pietatis in Chriſto eſt voluntas vt natura, inquantũ abſolute refugit nociua ſibi, & aliis. 3ª.q.18.3.3m./ 3.diſt.17. art.1.3.6m./ ar.3.q.4.2m./ Opuſ.3.cᵒ 232.

158 Nulla repugnantia, ſeu contrarietas fuit in Chriſto inter voluntatem eius vt ratio, & voluntatem eius vt natura. vel voluntatem ſenſualitatis 3ª.q.18.7.0./ 3.diſt. 17.ar.2.q.2.3.0./ Opuſc.3.cᵒ 232.fi.

159 Voluntas, & quicquid aliud fuit naturæ humanæ in Chriſto, ſemper mouebatur ſecundum naturam voluntatis diuinæ. 3ª.q.18.1.1m./ 4m./ 3.diſt.17.ar.1.q.1.0./ Cont.4.cᵒ 36.fi.
ⁿPœna 63. Tentare 17.&c. Votum 11.

160 Operationes ſenſitiuæ, & vegetatiuæ, & naturales in Chriſto aliqualiter pertinebant ad voluntatem eius humanam. Ideo erant magis humanæ, quàm in aliis hominibus, & magis vna operatio, quia omnes ſenſitiuæ ordinabantur a ratione eius, aliæ vero ſunt volitæ. 3ª.q.19.2.c.fi./ 1m.

161 In Chriſto eſt liberum arbitrium. 3ª.q.18.4 0./ diſt.17.art.1. q.3.5m./ diſt.18.2.5m.

162 In Chriſto ſunt duo libera arbitria. ſ. diuinum, & humanum, ſed vna immenſitas, & vna anima. 3.d.14 at.1.q.1.c.

Potentia. 163 Omnis potentia communicabilis cuicunque creaturæ, multo abundãtius communicata fuit animæ Chriſti. ſ. vt materia elementalis magis obediat ei ad motum, quàm qualitatibus actiuis, & virtuti cœleſti. Et magis potuiſſet mouere cœlum, quàm angelus quicunque. 3ª.q.13.2.0./ 3.d.14.4.0.
*Anima 134. Aſcendere 3. Auctoritas 2.

164 Immo aliquid in creaturis fuit potentius anima Chriſti. 3.diſtin.16.q.1.2.5m. Reſpᵒ Dubⁿ 1211. Duᵐ 1211m.

165 Aliquid fuit ſecundum quid potentius anima Chriſti, ſecundum propriam naturam, & uirtutem, ut claui in paſſione ad perforandum, nihil autem fuit potentius ea ſimpliciter. 3ª.q. 14.2.3m./ diſt.16.q.1.2.5m. ⁿClauis 8.

166 Xp̃s vt homo poterat conferre effectum ſacramentorum ſine ſacramentis, ut inſtitutor eorum, & non alius homo. 3ª.q.64. 3.c./ q.72.2.1m./ q.84.5.3m./ 4.d.4.q.2.ar.3.q.5.c./ d.5.q.2. 1.c./ ar.3.q.1.c./ 2m./ d.7.q.1.ar.3.q.1.1m./ diſ.27.q.3.art.1. q.1.2m./ d.22.q.2.ar.3.q.3.3m./ Cont.4.cᵒ 71./ Veri.q.29.4. 2m./ 1ª. Cor.le.2.meᵒ C./cᵒ 11.le.5.prinᵒ G.
*Confeſſio 20.23. Confirmatio 13.14. Conſilium 10.&c. Conuerſio 12. Crux 0. Defectus 21. Dæmon 119.&c. Fides 14.43. 54 Fractio 1. Gloria 15.16.17. Helias 3. Oſtiũ. Imperator 6.7.8

167 Xp̃s ſecundum diuinitatem habet poteſtatem dimittẽdi peccata per auctoritatem, ſed inſtrumentaliter, & per miniſteriũ ſecũdum humanitatem. 3ª.q.16.11.2m./ 5.d.10 q.1.ar.1.q.1. 3m./ 4.d.5.q.1.1.0./ Veri.q.29.4.1m. ⁿAuctoritas 2.

168 Ad inuocationẽ nominis Chriſti dabatur remiſſio peccatorũ, in primitiua eccleſia, & nõ alterius hoĩs. 3ª.q.7.1.2m./ q.64. 3.c./ 4.d.5.q.1.1.c./ 4m./ar.3.q.2.b.2 / 1ª.Cor.le.2. meᵒ D.

169 Xp̃s fuit uerus monarcha, excellens omnes alios tripliciter, ſ. duratione perpetua, utilitate totius mundi, & totius hominis. ſ. animæ, & corporis, & dignitate deitatis. Opuſ.20.liᵒ 3. cᵒ 12.fi / 13./ 14 / 15.

170 Monarchia Chriſti incœpit in natiuitate eius. Sed occultauit eam ad humilitatem regum, & ſubditorum. Opuſ.20.libᵒ 3. cᵒ 12.fi./ 13./ 14./ 15.
*Ioannes 9.14. Iuſtus 9. Lex 118.119. Limbus 6.7. Maledicere 4. Minister 4. Miraculum X. Miſſio 12. Mutatio 11. Natiuitas 20. Omnipotentia 0. Papa 6.7. Peccatum 115. 116. 250.260.344.353. Pœna 63. Pœnitentia 54.59.60.126.129. Poteſtas 2.3.4.5. Prædicare 18.&c. Reſurrectio 40.&c. Sabbathum 11.12. Sacramentum 51.57.&c.

171 Xp̃s in ſua infantia plus oſtẽdit excellentiam dñij ſui, in virtute & potentia, q̃ in adulta ætate, vt oſtẽderetur, q̃ infirmitas, & humilitas eius erat volũtaria. Opuſ.20.li.3.cᵒ 14.prioᵒ. Sedere 3.4. Spiritus 21.&c. Tenebræ 5. Violentia 5. Vnctio 2.

172 Xp̃s in ſua infantia, & pueritia in nullo differebat ab aliis pueris quo ad exteriorem conuerſationem. 3ª.q.29.1.3m./ 3.diſ. 15.L.prinᵒ.F./ 4.d.1.q.1.ar.2.q.3.1m.

Defectus. 173 Cõueniẽs fuit, q̃ corpus Chriſti ſubiaceret defectibus, & infirmitatibus noſtris ad ſatisfactionẽ, exemplũ, & fidem. 3ª.q.14. 1.0 / 3.1m./4.c./2m./ 3.d.15.q.1.5.0./ diſt.22.q.2.art.1.q.1.c./. Cont.4.cᵒ 55.11m./ Opuſ.3.cⁿ 42.&c./ Opuſ.60.cⁿ 4.&c.
ⁿAbraham 18 20.21. Accidens 83. Adiurare 10. Admiratio 8. Adoratio 7. Agonia 2. Aqua 15.16.17. Arrius. Aſſumere 55. &c. Baptiſmus 18.&c. Cœna. Cilicium. Circumciſio 28.29. Clamor

mor 1.3. Comedere 2. Confirmatio 24. Crux o. Damnatio 4. Decimæ 13. Deliberatio 1. Deſcendere o.

174 Xꝑs nullum defectum habuit in bonis rationis. 2.d.36.4.2m.
°Dies 14 Dici 1. Dolor 27.&c.31.35 Dubitatio 1.3. Fomes 13. Hæreſis 92.116. Ieiuniū 13.&c. Ignorantia 17. Imago 40. Ira 25. Iudicium 56. Latro 2.3. Laurentius 2.3. Lex 24.60.102. Maria 13.&c.61.62. Mendicitas. Miraculum 19 Mois 25.&c. Natiuitas 12.&c. Occidere 18.19. Oratio 90.&c. Paſſio 28. 79.&c.97. Paulus 5.18. Paupertas 7.

175 Xꝑs fuit particeps miſeriæ noſtræ. ſ. pœnalitatis, & præcipue mortis. Opuſ.3.c° 42./ Pſal.40.fi.ſ.prin°.
°Peccatū 214.&c.311.314. Pœnitentia 35. Perturbatio. Propaſſio. Pſalmus 9. Sabbathum 7.11.12. Senſualitas 12.&c. Sepultura 11.&c. Subiectio 1 &c. Sudor. Tabernaculum 5.

176 Xꝑs nullam pœnam habuit, quæ eſſet hominis inquantum homo. 2. diſt. 36.4.1m.

177 Xꝑ habuit pœnam a materia quo ad naturam communem. 2. diſt. 36.4.1m.
°Timor 13. Triſtitia 7.11.12. Turbatio o. Vita 29.&c.39.

Duæ naturæ. 178 In Chriſto ſunt duæ naturæ integræ, ſcilicet diuina, & humana, quarum vna non eſt pars alterius, ex quibus perſona eius immediate componitur. Sed natura humana diuiditur in multas naturas partiales. 3 diſt. 2. quæſt. 1 art. 3. quæſt. 3. 2m./ diſt 5.q.2.1.o./ diſt.14 art.1.q.1.c./ diſt.17.art.1.q.2.1m./ diſtin.18.1.e./ Cont. 4.c° 39.

Dum 1222m. 179 Immo perſona Chriſti eſt perſona ſimplex. 4. diſt. 10. L. prin°. Reſpū Dub° 1222.

180 Perſona Chriſti ſecundum ſe eſt ſimplex. Sed vt in duabus naturis ſubſiſtit, poteſt dici compoſita, licet improprie. 3a.q.2. 4.o./ 3.d.6.q.2.3 o./ diſt.11.2.c./ d.22.q.1.2.5m./ 4. diſt.10 L. prin°./ Vnio 1.13m./ 2.18m.

181 Omne quod pertinet ad rationē perſonæ, vel tantum ad vnā naturam in ipſo Chriſto, eſt vnum tātum. Si vero pertinet ad vtranque naturam, eſt multa. 3a.q.17.2.c./ q.35.5.b./ 3.d.14. ar.1.q.1.c. / Opuſ.3.c° 212./ 215 prin°.
°Accidens 83. 84. Exaltatio o. Hæreſis 77.81.132.133. 134. 136. Indiuiduum 6.7 8. Mediator o.

182 In Chriſto eſt tantum vna perſona. 3a.q.16. 2.c./ q.17. 1.c./ q.25.1.c./ 3.d.ſt.5.q.1.3.o./ diſt.6 q.1.2.o. diſt.10.q.1.2.o./ diſt.14.ar.1.q.1 c./ Cont.4.c° 34./ 37./ 38./ 48./ Vnio 1 2.o./ 3.c./ 5.11m./ Quolib.1.2.c.finem./ Quolib.9.2.c./ Opuſc.3. capū 211./ Matth. 1.me° d.H./ Rom.lec.2.meū G./ 1ſ. Cor.2. lec.2.priū G.

183 Hæreſis Neſtorij, quòd in Chriſto ſunt duæ perſonæ. Ideo non ponit communicationem idiomatum. 3a.q.2.6.c /q.17. 1.c.fi / q.20.2.c./ q.35.5 c / 1.diſt.26./ L. fi./ 3.diſt.4.q 1.ertic.2.q 1.c./ q.2.2.c./ 1m./ diſt.6.prin°./ diſt.10 L.fi./ Cont. 4.c° 34 / 37./ 1m / 9m./ 38./ 41./ Vnio 1. c / 2.c. princip°./ Quolib.9.2 c./ Opuſc.3.c° 209./ 216 / 217 / Matth 1.med° d.G./ Ro.lec.3.me° G./ lec.3.meū C./ c° 9.le.1.fi./ 1ſ.Cor.2. lec.2.prin° G.

184 In Chriſto eſt tantum vnum ſuppoſitum, ſeu vna hypoſtaſis. 3a.q.2.3.o./ 6.11.c./ q.4.3.c./ q.16.2.3.4.5.9.c./ q.17.1.2.c./ q.20.1.c./ 1m./ q.23.4 c./ q.25.1.c./ q 50.3.4m / 3.diſtin.6. prin°./ q.2.1.o./ d.7.q.1.1.c./ d.10.q.1.ar.2.q.3.o./ d.14.ar.1. q.1.c./ Cont.4.c° 34./ 38 / 39./ Verit. q 20. 1.2m./ Vnio 1. 2.o / 3.4m./ 5.9m./ Quolib 1.2.c /1m./ Quolib.4 8.o./ Quolib.9.2.o / 4 c./ Opuſc.1. c° 21./ 22./ Opuſ.3. c° 216./ Rom. lec.2.fi.H./ lec.3.fi.H./ Phil.2.lec.2.me° k./ fi.C.

185 Xꝑs eſt vnum, & vnus, ſed non duo. 3a.q.17.1.o./ 3.di.6.q.2. 1.o./ d.21.q.1.ar.1.q.2./ 6m./ Cont.4.c° 38.fi / Vnio 2.2m./ 9m / 3.4.o./ 5.14m.

186 In Chriſto eſt tantum vna vnitas perſonalis, & duplex vnitas naturalis, non tamen eſt vnum, & vnum. 3.diſt 6.q.2.1.2m./ Opuſc.3.c° 217.

187 In Chriſto non ſunt duæ res naturæ, ſed vna res duarum naturarum. Opuſc.42.c° 13.

188 Xꝑs non eſt aliud & aliud, nec alius & alius, ſed alterius, & alterius naturæ. 3.diſt.6.q.2.1.o.

189 In Chriſto eſt tantū vnum eſſe ſimpliciter, & duo eſſe ſecundum quid. 3a.q.17.2.o./ 3.diſt.4.q.1.ar.1.q 1.c.fi /d.6 q.2.2.o./ d.8.ar.4.q.1.2m./ diſ.14.art.1.q.1.c./ d.18.1.3m./ Vnio 4.o./ Quolib.9.3.o./ Opuſ.3.c° 216.

190 In Chriſto ſunt duæ operationes contra Machariū. 3a.q.19. c o./ q.25.c.2m./ 3.diſt.10.q.1.ar.2.q.1 3m./ diſtin.18.1.o./ Cont.4.cap° 36./ Verit.q.20.1.2m./ 6m./ Pota q.10.4.13m./ Vnio 1.16m./ 5.o./ Opuſc.3.c° 116./ Dion.2.le.3.fi.

191 Oppoſitum eius ſicut hæreticum, eſt damnatum ab eccleſia, in ſexta ſynodo. Vnio 5.c.fi.

192 In Chriſto eſt vna tātum operatio humana ratione principij, ſed multæ ratione obiectorum, & potentiarum, & multæ non humanæ, ſicut etiam in alijs. 3a.q.19.2.o.

193 Actio Chriſti tota fuit inſtructio noſtra. Opuſ.60.c° 13./ 1m.

149 Xꝑs ea quæ ab alijs obſeruanda inſtituit, primo ipſe obſeruauit. 3a.q.81.1.c.

195 Xꝑs eſt totum bonum eccleſiæ. Nec eſt aliquid maius ipſe cum alijs, quam ipſe ſolus. 4.d.49.q.4.3.4m.

196 Xꝑs in veteri teſtamento, erat longe tripliciter ſcilicet exceſſus, occultos, & dilatos. Sed in nouo teſtamento eſt prope tripliciter. ſ. triplici modo oppoſito. Iſa. prol. 1. fi. D. Accidens 84. Adeps 1. Adoratio 7 Agnus 3. &c. Ala. Altare 1.5.6. Amē 3. Animal 82. Antichriſtus 5. Aqua 17. Baptiſmus 186. Cilicium. Circumciſio 4.12.

197 Xꝑs figurabatur, per propitiatorium, arcam, candelabrum, menſam, & per duplex altare. 12ſ.q.102.4. 6m.

198 Xꝑs erat ſicut in ſpica, in fide patrum legis naturæ. Sicut in farina, doctrina legis & prophetarum. Sicut panis, in incarnatione, coctus igne, id eſt, formatus ſpiritu ſancto, in clibano vteri virginis, in ſartagine per labores in mundo, in craticula, i. in cruce. 12ſ.q.102.3.12m.
° Charitas 21. Columba 2. Conſecratio 2. Credere 19.21.25. Doctor 1.2. Doctrina 1.2. Dolor 38. 39. Epiſcopus 1.10. Eua 2 Euchariſtia 11.&c.168 Feſtum 10. Figura 12.13.

199 Xꝑs eſt cibus electorum ſpiritualis, non quidem in alios conuerſus, ſed ad ſe conuertens eos quos reficit. 4. diſt.9. art.1. q.1.2m /.art.2.q.4.c./ d.11.q.2.ar.1.q.2.c./ 3m. ° Filiatio 32. Flos o. Frater 2. 3. Oſtium. Ieremias 1. Imago 40. &c. Immolari. Ie. 13. Induere. Ioannes 5. Iris 1. Iudæi 1.18. 19.20.

200 Manducare Chriſtum ſpiritualiter, eſt Chriſto incorporari, quod per fidem & charitatem contingit. 4.d.9.ar.2.q.4.5.c./ ar.3.q.6.c.
° Ingu. Ioſtus 1.9. Lex 111. 116. 117.134. Lilium. Manens. Maria 68.

201 Xꝑs datus eſt nobis nonupliciter. ſ. vt frater, doctor, paſtor, propugnator, ſpeculator, exemplum, cibus, & precium, & præmium. Iſa.9.me°. 2. k. Paſtor.
°Miniſter 3. Mulier 1. Natiuitas 29. Nox 2.

202 Xꝑs eſt paruulus quadrupliciter. ſ. ætate, paupertate, humilitate, & vili morte. Iſa.9.me°.a.l. Paupertas 7.

203 Deus poſuit quatuor ſuper humeros Chriſti. ſ. peccata, clauem ſacerdotij, principatum, & gloriam. Iſa.9.me°.2.fi.
° Nubes 3. Oblatio 27. Paſcha 3. Pax 12. Præceptum 120. &c.137. 140.

204 Xꝑs ſplendet quadruplici ſplendore. ſ. patris imagine, ſanctorum lumine, gloriæ pulchritudine, & doctrinæ rectitudine. Iſ.62 fi.
° Pupilla. Pſalmus 3.9. 11. Qui eſt 3. Regnum 5. Reuelatio 9. Rudoam.

205 Xꝑs eſt formoſus quadrupliciter. ſ. ſplendore deitatis, figura vnionis, colore virtutum, & ornatu conuerſationis. Pſa. 44. prin° b.C./ Iſa.63.prin°.A.
° Sabbathum 2. Sacramentum 116.118.121.250.

206 Xꝑs dicitur primogenitus creaturæ, vel primogenitus in multis fratribus analogice, & non vniuoce 3.d.4.quæſt.1.ar.2.q. 2 2m./ Veri.q.20.4.c.fi./ Poa.q.2.5.6m.
° Sacrificium 21.24.&c.34.38.

207 Xꝑs inquantum homo, eſt proximus noſter. Non autē deus, quia ad eſſe proximum noſtrum, requiritur communicatio in aliquo. Virt.q.2.7.18m.
°Sanctificatio.c1. Sanguis.7.

208 Xꝑs eſt nobiſcum tripliciter. ſ. per carnis aſſumptionem & per familiarē conuerſationem, & per gratiæ inhabitationem. Opuſ.60.1./ Pſal 45.fi.ſ.
° Scriptura 3. Senſus.40. Sextus 4.

209 Xꝑs eſt nobiſcum quadrupliciter. ſ. per naturę aſſumptionem, per conformitatem, per conuerſationem corporalem, & per conuerſationem ſpiritualem. Matth.1.fi.e.C.

210 Xꝑs eſt nobiſcum quadrupliciter. ſ. vt frater, vt ſponſus, vt paſtor, vt doctor, & vt dux. Iſa.6.fi./ He.2.le.3.fi.B. Sibilla. Siniſtrum 5. Splēdere. Sponſa 5.&c. Sponſalia 11. Tabernaculum. 2.5. Templum 5.c1.14. Paſtor.

211 Xꝑs eſt in medio noſtrum tripliciter. ſ. ſicut lux, ſicut pax, & ſicut miniſter. Iſa.11.fi.

212 Xꝑs aſſimilatur aquæ quintuplici ratione. ſ. quia leuat, rigat, fructificat, totaliter effunditur, & lubricat, id eſt, eſt in ſcandalum. Pſal. 21. me° l.prin°. Teſtamentum 11. Thurificatio 2. Tunica. Verbum 74.

213 Xꝑs dicitur fluuius violentus quadruplici ratione. ſ. propter aquarum multitudinem. i. gratiarum propter amoris feruorem, propter curſum velocitatem, & propter originis altitudinem Iſa.59.fi.

214 Xꝑs dicitur ceruus duplici ratione. ſ. quia ſpinas vitæ præſentis tranſiuit illeſus. i. mundus, & quia ſaliit de morte ad gloriam. pſal.21.prin° 2.B.
°Vermis 1. Veſtis 1. Via 2. Virginitas 14.25. Vnor 10.

Xp̃

215 Xp̃s eſt radix triplici ratione.ſ.propter occultationẽ, propter nutritionem,& propter ſuſtẽtationem totius arboris. Iſa.53. medio H.

216 Xp̃s eſt virga triplex.ſ.percutiens,ſuſtentans,& dirigens. Iſa. 53.medio H.

217 Xp̃s dicitur petra,ſecundum Bernardum, & in ipſum eſt intrandum per deuotionis affectum.Iſa.2.me° c.D.

218 Xp̃s eſt brachium Dei tripliciter.ſ.flagellando dæmones, ſuſtentando debiles, & defendendo fideles. Opuſc.1. cap° 63./ Iſa.53.me° G.

219 Xp̃s eſt dextera patris,quia per ipſum pater operatur. Sed ſedet ad dexteram eius, quia eſt ei ęqualis ſecundum diuinitatem. Et humanitas Chriſti vnitur filio Dei in perſona, & cor regnat ei. Et eſt in ſinu patris per generationem ęternam, quia ſinus patris ſignificat potentiam, & filij generationem.3.diſt.22.q.3.ar.3 q.2.o.

220 Gladius Dei eſt Chriſtus, ſed vibratio eius eſt comminatio damnationis ęternæ.Pſal.7.fi.g.F.

In communi. 221 Xp̃s non eſt filius eſſentiæ patris. Opuſ.1.c° 6./ Col.le.3.fi.I. *Adoptio 22.23. Alexius. Alienus 9.Alius 4. Amor 66. Angelus 495. Antichriſtus 5.&c. Apoſtoli 9.&c. 14.&c. 24.&c. Apparitio o.Aureola 6.9. Bucella. Capharnaum. Character 13.22.23.30.31.32. Cœlum 33.34. Cœna. Centurio. Chiliaſtæ. Chriſma 1. Cibus 1. Claritas 14.&c. Comedere 2. Conceptio 26. Confirmatio 13.21.23.24. Correctio 15.Credere 19.21.25. Dos 8.9.10. Fides 24. Filiatio 15.&c. Frater 2.3. Fundamentum 2.

222 Spiritus ſanctus non poteſt dici pater Chriſti ſecundum humanitatẽ,quia non produxit eum de ſua ſubſtantia. 1ª.q.32. 3.o./ 3.diſt.4.q.1.art.2.q.1.o./q.2.1.4^{m}./L.2^{m}./ Cont 4. c° 47. / Opuſc.3.c° 223.

223 Nec tota Trinitas poteſt dici pater Chriſti ſecundum humanitatem,nec ſecundum diuinitatem,quia Chriſtus non habet eſſe ab aliqua perſona diuina,niſi à patre.3ª.q.32.3.2./3.d.4. q.1.ar.2.q.1.c./q.2.o./ d.10.q.2.ar.2.q.3.b.1./ d.11.2.b.3. *Imago 42. Innocentia 3. Ioannes 5.&c. Iudas o. Iudicium 50.&c. Liber 15.19.&c. Magi 1.4. Maledicere 4. Manducatio 2. Matrimonium 44. Oratio 90. &c. Peccatum 31. Petrus 1 &c. Præceptum 140.

224 Xp̃s eſt aliquid,quod eſt pater,& aliquid,quod eſt mater. 3ª. q.17.1.4^{m}./ 3.diſt.6.q.2.1.4^{m}. *Prædicator 7. Prælatio 25. Præſentia 3. Primogenitus 1. Prophetia 26. 44. 76. 77. Pulchritudo 1.14. Redemptio o. Sabbathum 2.7.11.12. Sacramentum 57.&c.101.&c. Saluari 3.4.8.12.19. Status 16. Subiectio 8 &c. Verbum 41. Viſio 13. Vita 18.&c.59. Vnctio 2.24.29.&c. Vſura 262.

225 Xp̃s dicitur filius hominis./ Heb.2.lect.2. me° K.Opuſcu.3. cap° 241.242.

226 Xp̃s dicitur naturalis filius Virginis,quia naturalẽ materiam beata Virgo ad eius conceptum præparauit. Et hoc conſonat ei, quod dicit Damaſcenus,ſ.quod ex ſanguinibus puriſſimis Virginis formatum eſt corpus Chriſti.3.diſt.3.q.2.2.c.fi./d.4. quæſt.2.1.c. *Conceptio 22.

227 Caro Chriſti actu non fuit in eo,ſed in matre. Et in patribus fuit materialiter. Sed in matre fuit eſſentialiter. In patribus vero fuit originaliter tantum.3.d.3.L.2.prin°.

228 Chriſtum Deus Pater plus omnibus dilexit,quia Deus ſemper diligit meliora, & quia ei maius bonum voluit, & fecit: voluntas enim Dei eſt cauſa bonitatis in rebus.1ª.q.20.4 c.

229 Deus Chriſtum diligit non ſolum pluſquã genus humanum, ſed etiam magis, quàm vniuerſitatem creaturarum, ei enim maius bonum voluit, quia dedit illi nomen, quod eſt ſuper omne nomen,vt verus eſſet Deus.1ª.q.20.4.1^{m}.

230 Non deperit quicquam excellentiæ Chriſti, q; Deus dedit eum in morte pro ſalute humani generis, quinimmo ex hoc factus eſt victor glorioſus, factus eſt enim principatus ſuper humerum eius,vt dicitur Iſaiæ 9.1ª.q.20.4.1^{m}.

Xp̃ Za Ze Zi Zo

231 Deus plus amat naturam humanam aſſumptam a Dei verbo in perſona Chriſti,quam omnes angelos, & melior eſt maxime ratione vnionis.1ª.q.20.4.c. *Ira 25.Iudicium 49. Iuſtificatio 39.&c. Ioſtus 1.9. Lex 24. 118.&c. Liber 24. Liberalitas 25. Lymbus 6.7. Linguæ 8. Matrimonium 47. Mediator o.Membrũ 10. Miraculum 23. 48.&c. Miſſio 38 42. &c. Mors 25.&c. Mutatio 11. Natiuitas 9.&c. Nomen 35. Occidere 18 Oratio 90.&c.Paruuli 2. Paſſio 79.&c. Pax 13.14.22. Peccatum 113. &c. 344. 353. Pœnitentia 35.54.59.60. Poteſtas 2.3.

Z

1 Zabulon. Bethleem. Galilea 1.

¶Zacharias,de quo Iſaias loquitur, neuter aliorũ fuit. Conſuetum enim erat apud Hebræos, ſicut & modo apud multos, quód pueris imponantur nomina de cognatione illa. Et ſic iſte Zacharias potuit eſſe de progenie illius Zachariæ,qui prius interfectus fuerat. Vel etiam conſuetudo eſt apud Hebræos, vt dicit Hieronymus, quod frequenter vtuntur propriis nominibus pro communibus, ſicut boſra, quæ eſt ciuitas munita. Et ſic quia ille Zacharias fuit fidelis propheta, & in magna fama populi vocatur iſte ſimiliter Zacharias,quia erat fide dignus populo loci illius.Iſa 8.prin° 2.B.

2 Zacharias petens ſignum ab angelo,peccauit per incredulitatem,propter quam punitus fuit.22ª.q.97.3.3^{m}. Perfectio.

*Gedeon 2. Ioannes 1.&c. Sera.

¶Zacchæus nõ tenebatur reddere quadruplũ. Sed hoc dixit, volens ſupererogare.22ª.q.62.3.2^{m}./4.d.15.q.1.ar.5.q.2.6^{m}. Cauſa.

*Centurio 2. Religio 20.

¶Zamri. Finees.

¶Zelothupia oritur ex amore, non patiente conſortium in re amata.12ª.q.28.4.c./ 1.prol.L./3.d.27.q.1.1.3^{m}. Quid.

*Thus 2. Venter. Zelus o.

1 Zelus eſt amor intenſus, non patiens conſortium in re amata.12ª q.28.4.o./ 3.diſt.26.q 1.3.c./ Verit.q. 26.4.c.fi./ 8^{m}./ 2ª.Cor.14.lec.1.prin°.F./ 2ª.Cor.11.lect.1. med° I./ Galat.4. lect.5.fi.C.

2 Zelus triplex.ſ.coniugis,inuidiæ, & amicitiæ.ſ.Dei,& proximi.22ª.q.28.4.o. *Amor 267.

3 Zelus mariti ad fœminam eſt maior in hominibus, & in brutis,quàm econuerſo communiter.4.d.33.q.1.1.8^{m}.

4 Zelus,nemeſis,inuidia, & miſericordia pertinent ad idem genus paſſionum.ſ.ad triſtitiam de bonis,vel malis proximi,ſed diuerſimode.12ª.q 36.3.c./ 3.di.26.q.1.3.c.fi./ Pſal.36.prin°. *Concupiſcentia 3.

5 Zelus circa bona honeſta eſt laudabilis. Sed zelus circa temporalia eſt cum peccato,licet aliquando ſit ſine peccato.12ª. q.36.2.o / 2ª.Cor.11.lec.1.me° K. *Aemulatio.Finees.Eliſeus.Inuidia 3.Ira 2.25. Odium 14.

6 Inuidia ſumitur aliquando pro zelo. 22ª.q.36. 2.1^{m}./ Malo, q.10.1.12^{m}. *Perſequutio. Religio 106. Roma 3.

7 Aemulatio,ſeu zelus ſumitur aliquãdo pro feruenti dilectione,& quandoque pro inuidia,non ęquiuoce,quia ſecundum procedit a primo.1ª.Cor.14.lec.1.prin°.k. *Silueſter 1.Thomas 4.Vſura 97.Vxor 22.

8 Zelus,ideſt inuidia eſt materia contentionis,ſicut charitas eſt materia pacis.1ª.Cor.3.le.1.me° G.

9 Contentio, & zelus ſunt tantum in carnalibus hominibus, & tantum circa bona corporalia.1ª.Cor.3.lec.1.me° G./. c° 14. le.1.prin°.F.

¶Zizania. Vſura 126.

¶Zodiacus. Cœlum 92.93. Dies 2. Stella 5.

¶Zona. Corrigia. Aequinoctialis 1.

¶Zorobabel interpretatur magus cõfuſionis. Et fuerunt duo, ſcilicet Zorobabel filius Salathiel, & Zorobabel filius fratris Salathiel.Matth.1.me° d.C. Quit.

Finis Concluſionum huius Tabulæ, in libros Diui Thomæ de Aquino.

[illegible]

Prædicatores [illegible] Præfecturis [illegible]

Prophetæ [illegible]

Salomon [illegible]

[illegible] Virginem [illegible]

[illegible] quod [illegible]

[illegible] tempus Chri[illegible]

[illegible]

CONCORDANTIAE DICTORVM ET CONCLVSIONVM, DIVI THOMAE DE AQVINO, SACRI ORDINIS, FRATRVM PRÆDICATORVM.

PROOEMIVM.

INcipiunt Ethimologiæ, ideſt concordantiæ dictorum atque concluſionum: in quibus D. Thomas Aquinas, ſacri Ordinis Fratrum Prædicatorum, ac totius Eccleſiæ Catholicæ lumen & gloria, videtur aliquando nedum ſecundum ſuperficialem apparentiam, ſed & vere, prout ſibi a nonnullis imponitur, ſibimet contradicere, licet ſubtilius conſiderantibus, omnis inuidiæ liuore depoſito, luce clarius notum exiſtat, omnē eiuſdē Diui Thomæ doctrinam, fuiſſe lucidam & claram, ac fidei Catholicę conſanam, utpote non tam humano repertam ſtudio, quam diuino ſibi inſpiratam lumine atque influxu, necnon & tamquam veridicam, catholicam, atque ſalutiferam, Apoſtolicæ ſedis reſcripta præpalatam, eiuſdemque Apoſtolicæ ſedis ſacro munimine confirmatam, nullam contradictionē vel diſſona uiam continere, ſed mirabilis concordiæ præfulgere gloria. Ponentur autem præfatę concordantiæ per ordinem alphabeti, ſecundum numerum concluſionum, ac dictiauum hic in margine poſitarum, ut detur uia Lectoribus atque Prędicatoribus, diuerſas difficultandi materias, prout in pręmiſſa tabula atque in his concordantis concluſionum eiuſdem Diui Thomę euidentius continetur.

Concordantiæ Abraham.

Dubiū primū Abraham 3. DVbium primum. ¶Quod Abraham æqualiter meruit in matrimonio, ſicut Ioannes in uirginitate. 22æ.q.152.ar.4.1^{m}./q.186.4.2^{m}./.4.diſt.33.q.3.3.5^{m}./.Opuſ.18.c°.9./.Matt.12.a med.B./. Io.8.lec.5. circa med.1ª.Cor.7.lec.6.prin.

¶Oppoſitum uidetur dicere.22æ q.152 4.1^{m}/.5.c.

¶Reſpondeo dicendum. Nam uerum eſt, ꝙ Abrahā æqualiter meruit reſpectu præmii eſſentialis, non autē reſpectu præmii accidentalis, quia meritum non ſolum penſat ex genere actus, ſed magis ex animo operantis. Habuit aūt Abraham animum ſic diſpoſitum, ut paratus eſſet virginitatē ſeruare, ſi eſſet tēpus congruum, ex quo meritū continentiæ coniugalis in ipſo, æquatur merito continentiæ virginalis in Ioanne, reſpectu præmii accidentalis. Sed continentiam Ioannes in opere, Abrahā vero in ſolo habitu habebat.22æ.q.152 q.4.1^{m}./. 5.c.

braham 9. 2 ¶Quòd Abraham non fuit mendax, dicendo Saram ſororem ſuam.22æ.q.110.3.3^{m}./q.111.2.1^{m}./.3.d.38.3.1^{m}/ 4^{m}./.Quolib.8.14 fi.

¶Immo hoc quod dixit Abraham, uidetur fuiſſe mendacium. 22æ.q 110.3.3^{m}./.Quol.8 q.6.4 1^{m}.

¶Reſpondeo dicendum, ꝙ in ſacra ſcriptura deducuntur aliquorum geſta, quaſi exempla perfectę uirtutis, de quibus non eſt æſtimandum eos fuiſſe mentitos. Siqua tamen in eorum dictis appareant, quæ mendacia uidentur, intelligendum eſt ea figuraliter & prophetice dicta eſſe. Abraham tamen ſecundū Auguſtinum, dicens Saram eſſe ſororem ſuam, veritatē voluit celari, & non mendacium dici. Soror enim dicitur, quia filia patris erat. Vnde & ipſe Abraham dicit. Vere ſoror mea eſt, filia patris mei, & non filia matris meę, quia ſcilicet ex parte patris ei attinebat.22æ.q.110.3. m./.Quol.8.q.6 ar.4.2^{m}.

braham 11. 3 ¶Quòd Abraham accedens ad ancillā ſuam, non peccauit.22æ.q.154.2.3^{m}./.4.d.33.q.1.ar.3.q.3.o /.Gal.4.lec.7.a med.F.

¶Oppoſitum videtur dicere.4 d.33.q.1.ar.3 q 3.o.

¶Reſpondeo ſicut infra Dubio 371.

braham 13. 4 ¶Quod Abraham volens occidere Iſaac non peccauit, quia debuit obedire præcepto Dei.12æ q.94.5.2^{m}./22æ.q.64.6.1^{m}./q.104.4.2^{m}./.q.154.2.2^{m}./.1.d.47.4.o./.Poª.q.1.6.4^{m}./.Heb.11.lec.4.poſt med.

¶Oppoſitum videtur dicere, quia præceptum de non occidendo hominem, & alia præcepta decalogi, ſunt omnino indiſpenſabilia etiam a Deo, vt patet. 12æ.q.100.8.o./.3.d.37.4.o.

¶Reſpondeo ſicut Dubio 518

braham 15. 5 ¶Quod Abraham emendo ſpeluncam in ſepulturam, nō peccauit. 22æ.q.100.4.3^{m}./.4.d.25.q.3.ar.2 q.3.2^{m}.

Oppoſitum videtur dicere, quia ſepultura eſt annexa rei ſpirituali. Ideo emere eam vel vēdere eſt peccatum ſimoniæ.22æ.q.110.1.o./.4.1^{m}./.2^{m}./.3^{m}./.4.d 25.q 3.ar.2.q.1.o./.ar.3.c.

¶Reſpondeo dicendum, ꝙ Abraham emendo ſpeluncam duplicem, non intendebat emere niſi terram communem. Sed quia apud gentiles loca ſepulturæ deputata, religioſa reputabantur, ſi Ephron pro iure ſepulturæ precium intendit accipere, peccauit vendens, licet Abraham non peccauerit emens.

¶Vel excuſaretur Abraham, quia in hoc redemit ſuam vexationem. Quamuis enim Ephron gratis ei ſepulturam offerret, perpendit tamen Abraham ꝙ gratis recipere ſine eius offenſa non poſſet.22æ.q.110.4.3^{m}./.4.d.25.q.3.ar.2.q.3.2^{m}.

6 ¶Quòd nullus poteſt abſolui ab vna culpa, quin abſoluatur ab omnibus. Quol.6.16.4^{m}. Abſoluere 24

¶Immo non ſemper oportet, vt qui facit quod maius eſt, facit & id quod minus eſt.4.d.27.q.3.2.2^{m}./.1^{m}.

¶Reſpondeo dicendū, ꝙ ibidem in ſecundo loco adiungit S. Thomas dicens. Niſi ſit ad illud ordinatum. Abſolutio autem de ſe ad omnia peccata tollenda ordinatur, niſi reſeruentur.4.d.18.q.2.ar.5.q.1.c./.d.19.q.1.ar.3.q.2.c./.d 27.q.3.2.2^{m}.

7 ¶Quòd Character ſeu poteſtas conficiendi eucharistiam, & poteſtas clauium, i. poteſtas ligandi & abſoluendi, ſunt idem 4.d.18.q.1.ar.1.q.2.1^{m}. Abſoluere 31.

¶Immo non ſunt idem, eo ꝙ poteſtas conficiendi, non connumeratur clauibus, nec multiplicatur ſicut ille, quia eſt tantum ad vnum actum, ille uero ad duos.4.d.18.q.1.ar.1.q 3.3^{m}.

¶Reſpondeo dicendum, ꝙ ſunt idem per eſſentiam, nec differunt niſi ratione 4.d.18.q 1.ar.1.q.2.1^{m}.

8 ¶Quòd Abſolute dictum, intelligitur de dicto ſimpliciter, ſicut ens de ſubſtantia.1.d.9.q.1.1.2^{m}. Abſolute 1.

¶Oppoſitum videtur dicere. Veri.q.7.5.3^{m}.

¶Reſpondeo dicendum, ꝙ etiam aliquando intelligitur de eo de quo dicitur per poſterius ratione adiuncti, ſicut ens in alio intelligitur de accidente. Veri.q.7.5.3^{m}.

9 ¶Quòd neceſſe eſt, ut intellectus noſter abſtrahat a fantaſmatibus. 1ª.q.85.1.o./.q.86.1.2^{m}./.q.101.2.o. Abſtractio 7.

¶Immo in ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiā ex ſenſibus.3ª.q.68 2 o /.4.d.1.q.1.ar.2.q.2.o.

¶Reſpondeo ſicut Dubio 1107.

10 ¶Quod homo in hac uita non poteſt uidere eſſentiam Dei, niſi abſtrahat a ſenſib⁹. 1ª.q.12.11.2^{m}./.12æ.q.98.3.2^{m}./.22æ.q.175.4.o / 5.c./.q.180.5.c /.2.d.15 q.2.ar.3.q.1 3^{m}./.4 d.49 q.2.7.4^{m}./.Veri.q 10.11.c./3^{m}./.q 13.3.o./.4 c./.6^{m}./.q.26.10.3^{m}./.Quolib.1.6.o./ Matt.5.lec.2.fi./.2ª.Cor.12.lec.5.a med. Abſtractio 18.

¶Immo Moyſes & S. Paulus, viderunt in hac uita eſſentiā Dei ſine lumine gloriæ. Veri.q.10.11.c.

¶Reſpondeo ſicut Dubio 486.

11 ¶Quod accidentis eſſe, eſt ineſſe. i. dependere & compoſitionē facere cum ſubiecto.1.d.8.q.4.3.c./.Meth.5.lec 7.prin. Accidens 2.

¶Oppoſitum videtur dicere.4.d.12.q.1.ar.1.q.1.1^{m}.

¶Reſpondeo dicendum, ꝙ ineſſe non dicit accidentis eſſe abſolute, ſed magis modum eſſendi in ordine ad cauſam proximam.4.d.12.q.1.ar.1.q.2.1^{m}.

12 ¶Quòd non omne adueniens rei poſt eſſe completū, eſt accidens.3ª.q.2.6.2^{m}./.1.d.17.q.1.2.c./.2.d.1.q.2.4. 2^{m}./.d.26.2.c./.3.d.6.q.3.2.c./.2^{m}./.d.7.q.2.1.4^{m}./.Spū 2.2^{m}./. Aīa 1.1^{m}. Accidens 19.

¶Immo omne ſine quo res intellecta ſecundum ſuam ſubſtantiam poteſt intelligi, habet rationem accidentis. 3.d. 6.q.3.2.1^{m}./.Poª.q.7.4.8^{m}.

¶Reſpondeo dicendum, ꝙ illud quod aduenit rei poſt eſſe cōpletum, accidentaliter aduenit, niſi trahatur in communionē illius eſſe completi, ſicut in reſurrectione corpus adueniet animæ præexiſtenti, non tamen accidentaliter, quia ad idem eſſe aſſumetur, ut ſ. corpus habeat eſſe uitale per animam, non autē ſic de albedine, quia aliud eſt eſſe albi, & aliud eſſe hominis cui aduenit albedo.3ª.q.2.6.2^{m}.

13 ¶Quod accidentia non oportet menſurari primo accidente, ſed ſubſtantia. Poª.q.7 4.7^{m}. Accidens 27.

¶Immo menſura debet eſſe omogenea, ideſt eiuſdem generis cum menſurato. 1^{a}.q.3.5.2^{m}./.1a2.q.19.4.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 870.

Accidens 30. 14 ¶Quod oē accidens eſt p ſe, reſpectu alicuius ſubiecti, cū nē per accidens reducat per ſe. 2.d.26.2.ar.2./. Meth.7.lec.1.b.
¶Oppoſitum videtur dicere, quia non omne quod dicitur de omni, eſt per ſe. Poſter.1.lec.9.med.b.
¶Reſpondeo ſicut Dubio 551.

Accidens 36. 15 ¶Quod accidens pōt eſſe ſine ſubiecto, virtute Dei. 3^{a}.q.77.1.c./.1.d.47 4.c./.4 d.13.q 1.ar.1.q.1.c./. d.44.q.2.ar.2.q.3.c./.contra 4 c^{o}.65./.Quol.1.2.c./.Quol.3.1.d./.Quol.7.vel 11.q 4 3.c./.Quol.8.vel 9.q.3.c.
¶Oppoſitum videtur dicere. Phy.8.lec.21.med. c.d.
¶Reſpondeo ſicut Dubio 500.

Accidens 39. 16 ¶Quod accidens idem numero, non poteſt eſſe in diuerſis ſubiectis 4 d.4.q.2.ar.3.q.2.c./.d.14.q 1 ar.3.q.1.c.
¶Opp^{m}. videtur dicere a ſimili. 3^{a}.q.77.8.1^{m}. Ver.q.14.4.7^{m}.
¶Reſpondeo dicendum, q idem accidens numero, non poteſt eſſe in diuerſis ſubiectis æqualiter, ſed bene vnius ſubiecti ordine ad aliud ſubm. 4.d.14.q.1.ar.3.q.1.c./.Veri.q.14.4.7^{m}.

Accidens 42. 17 ¶Quod accidens induiduatur, numeratur, & diſtinguitur, ſm ſuum ſubiectum. 1^{a}.q.29.1.c./.q.39.3.c./.1.d.9.q.1.2.c./.2.d.3.q.1.2.c./ 4.d.4.q.1.ar.3 q.2.c./. Veri.q.1.21.c./.12.3^{m}./.Vnio.5.c./.Opuſ.29.ſi /.Opuſ.36.c.1.
¶Immo accidentium varietas, poteſt eſſe cauſa pluralitatis, ſecundum numerum ſubiectorum. Trin.q.4.2.c.
¶Reſpondeo dicendum, q nullum accidens hēt in ſe propriā rationem diuiſionis, niſi quantitas. Vnde dimenſiones ex ſeipſis habent quandam rationem indiuiduationis ſm determinatum ſitum, prout ſitus eſt dfia quantitatis, & ſic hēt duplicem rationem indiuiduationis. Vnam ex ſubiecto, ſicut & quodlibet aliud a.c. denſ alīam ex ſeipſa, inquantum hēt ſitum, rōne cuius in abſtrahendo a materia ſenſibili, imaginamur hanc lineā, & hunc circulum. Et ideo recte materiæ cōuenit indiuiduare oēs alias formas, ex hoc q ſubdit illi formæ, q̄ ex ſeipſa hēt indiuiduationis rationem, ita q ēt ipſæ dimenſiones terminatæ quæ fundantur in ſubiecto iam completo, indiuiduantur quodāmodo ex materia indiuiduata per dimenſiones interminatas præintellectas a materia. Trin.q.4.2.2^{m}.

Accidens 44. 18 ¶Quod accidentia numerentur ſecundum ſuppoſita. 1^{a}.q.36.4.7^{m}./.q.39.3.c./.Po^{a}.q.9.6.c.
¶Oppoſitum videtur dicere a ſimili. 1.d.9.q.1.2.c.
¶Reſpondeo dicendum, q accidentia ſumpta proprie & adiectiue, numerantur ſecundum diuerſa ſuppoſita, non autē ſi ſumantur improprie & ſubſtantiue, vt ſperatos in diuinis, ſicut habetur 1^{a} q.36 7^{m}.ſi./.Po^{a}.q.8.2.6^{m}.

Accidens 46. 19 ¶Quod duo accidentia numero eiuſdem rōnis vel generationis non poſſunt eſſe ſimul in eodem ſubiecto. 1^{a}.q.94.3.1^{m}./.a2.q.63 4.3^{m}./.2.d.30.q.2.1.7^{m}./.Veri.q.1.10.2^{m}.
¶Oppoſitum videtur dicere. 1^{a}.q.12.10.c./.q.54.2.2^{m}./.q.85.4 c./.1^{m}./.Veri.q.8.14.c./.7^{m}.
¶Reſpondeo dicendum, q aliqñ duo accidētia eiuſdem rōnis poſſunt eſſe ſimul in eodē ſubiecto in actu incompleto, non tñ ut in actu completo & perfecto, ſicut albedo dum eſt in fieri, & nigredo in corrumpi, vt habetur Veri.q.8.14.9^{m}.

Accidens 48. 20 ¶Quod vnum accidens eſt primum & proprium, & per ſe ſubiectum, alterius accidentis, ſicut ſuperficies reſpectu caloris. Meth.5.lec.19.d./.Poſter.1.lec.10.prin.
¶Immo vnum accidens, non poteſt eſſe ſubiectum alterius accidentis 1.d.3 q.4.11.3.4^{m}./.Veri.q.2.3.1^{m}./.Anima 13.8^{m}./.Meth.4.lec.7.K./.Poſter.lec.34.prin.
¶Reſpondeo dicendum, q ſicut dr Veri.q.1.3.c. ſubiectum tripliciter comparatur ad accidens, ſ.vt præbens ei ſuſtentamentum, vt Potentia ad actum, & vt cauſa eius. Primo modo accidens, non eſt ſubiectum alterius accidentis, ſed bene ſecundo & tertio modo.
¶Vel ſuperficies eſt ſubiectum quo, non tamen ſubiectum qd, quia ut habetur 3.d.23 q.2.ar.4.q.1.c./ Poſter.1.lec.2. vnum accidens non poteſt eſſe ſubiectum alterius accidentis in virtute propria, ſed bene in virtute ſubſtantiæ. Accidens autem dicitur ſubiectum accidentis per ſe, inquantum ponitur in diffinitione alterius accidentis, & dicitur non per ſe, i.non ex ſe, quia eſt in virtute ſubſtantiæ.

Accidens 52. 21 ¶Quod ſubiectum eſt cauſa proprii accidentis in triplici genere cauſæ, ſ.cauſa materialis, efficiens, & finalis. Aliorum autem accidentium eſt tantum cauſa materialis. 1^{a}.q.77.6.c./.1.diſt.17.q 1.2.2^{m}./.Ma.q.4.2.9^{m}./.Trin.20 4.4^{m}.
¶Immo accidens per ſe & proprium vel non oē, cauſatur, a principiis ſubiecti in genere cauſæ efficientis. Ma.q6.4.2.5^{m}.
¶Reſpondeo dicendum, q accidens proprium non cauſatur a ſubiecto p viam mutationis, ſed emanatio propriorum accidentium eſt per naturalem reſultationem, ſicut ex vno naturaliter reſultat aliud, ſicut ex luce color. 1^{a}.q 77.6.3^{m}.
¶Vel q ſubiectū ſimul producitur cum proprio accidēte. Primo, & per ſe, proprium vero ſecunda. io, & per aliud.

22 ¶Quod hęc accidētia Euchar pñt miſceri cū aliis liquoribus. Accidens 82.
3^{a} q.77.c./.4.d.11.q.1.ar.2.q.6.c./. Quol.9.vel 10.q.1.ar.3.C.
¶Oppoſitum videtur dicere. 3^{a}.q.77.8 c./.1^{m}./.3^{m}.
¶Reſpondeo dicendum, q hic diſtinguendum eſt, quando vno ſit tota permixtio vini, vel liquoris extranei, tūc ſanguis Chriſti deſinat eſſe ſub toto. Tunc enim dr vndique diffundi, nō quia tangat ſanguinē Chriſti ſecundum proprias eius dimenſiones ſacramentales, ſub quibus continetur. 3^{a}.q.77.8.c./.3^{m}.4^{m}.

23 ¶Quod iſta corruptio ſpecierum non eſt miraculoſa, ſed miraculum præſupponit. 3^{a}.q.77.4 3^{m}./.5.c.ſi./ Cont.4.c.66.ſi. Accidens 86.
¶Oppoſitū vr dicere. 4.d.12.q.1.ar.2.q.4.4^{m}./.Opuſ.11.ar.35.
¶Reſp^{o} dicēdū, q ſpecies ſic remanere miraculoſum eſt. Sed q ſic remanentes corrumpanī, eſt naturale, ſicut miraculoſum eſt, q cæcus viſum recipiat. Sed q iam viſo accepto videat, eſt naturale. Remanet.n.quidam cōpoſitionis, & diuiſionis modus in accidentibus iſtis, dum quantitas retinet rationē materiæ, & qualitas rationē formæ.4 d.12.q.2.2^{m}./.q.3 3^{m}./ q.4.4^{m}.

24 ¶Quod nihil ſit eē mediū inter ſubāſ, & accidēs. 1^{a}.q.77.1.5^{m} Accidens 90.
¶Oppoſitum videtur dicere à ſimili. 4.d.12 q.1.ar.2.q 3.c.
¶Reſpondeo dicendum, q inter ſubſtantiam, & accidēs quintum prædicabile datur medium, non autem vt diuiditur contra ſubſtantiam. 1^{a} q.76.4.4^{m} /.q.77.1.5^{m}./. Quol.2.6.3^{m}./. Spirit 12.c.1° 2./.4^{m}./.5^{m}./.Opuſc.23./.Met.11.lec.2 B.

25 ¶Quod triplex eſt genus accidentiū. ſ.accidēs ꝓpriū inſeparabile, & ſeparabile. Primū cauſat ex principiis ſpeciei, ſm aūt, & tertiū ex principiis indiuidui. Spirit 11.c.ſi./.Anima 12 7^{m}. Accidens 94.
¶Immo accidens proprium cauſatur ex principiis indiuidui. 4.diſt.10.ar.2.q 3.3^{m}.
¶Reſpondeo dicendum, q accidens dr proprium dupliciter, ſ.indiuiduale, ideſt quod cōuenit ſoli particulari, ſed non ſemper, & ſpecificum, ideſt quod fluit ex propriis principiis ſpeciei, & conuenit omni & ſoli, & ſemper. Primum cauſatur ex principiis indiuidui. Secundum autem ex principijs ſpeciei. Po^{a}.q.9.9.2^{m}./.Poſter.1.lec.1.princ^{o}.

26 ¶Quod non omne per accidens eſt raro, ſed aliqua ſunt ut ſemper, & aliqua vt frequenter. Ma.q.1.3.15^{m}./.17^{m}. Accidēs 103.
¶Oppoſitum videtur dicere. Meth.5.ſi./ L.6.lec.2.G.
¶Reſpondeo dicēdum, q aliqd p accidens eſt raro dupliciter. Vno mō quantū ad tps īm, q2.i.non io oī tpe euenit, ſed tamē ſemper euenit p reſpectū ad ſuam cauſam. Alio mō p reſpectū ad ſuā cām & ad tps ſimul, ita.ſ. q poſita cā raro ponit talis effectus. Sicut q homo naſcat cū ſex digitis, raro accidit. Et tale dr proprie p accidēs vel contingens raro. Solem aūt eclipſari, non dicitur proprie per accidens vel contingens raro.

27 ¶Quod accidens aliquod miraculoſe productum in aliquo ſubiecto efficitur rei naturale, ſicut cæcus miraculoſe illuminatus naturaliter videt 3^{a}.q.77.4.3^{m}. Accidēs 105.
¶Oppoſitum videtur dicere a ſimili. 4.d.12.q.1.ar.2.q.4.4^{m}./.Opuſ.11.ar.35.
¶Reſpondeo ſicut Dubio 23.

28 ¶Quod aliquid prædicatur de Deo per accidens. 1.d.30.1.2^{m}./.4^{m}./.Po^{a}.q.7.8.6./.q.8.2.6^{m}. Accidēs 112.
¶Immo nihil prædicatur de Deo per accidens. 1^{a}.q.3.6.c.ſi./.1 d.4.q.2.2.3^{m}./.Po^{a}.q.10.4.c.
¶Reſpondeo ſicut Dubio 29.

29 ¶Quod iſta eſt per ſe, & nullo modo per accidens. Pater eſt Deus & econuerſo. 1^{a}.q.39.6.2^{m}. Accidēs 114.
¶Oppoſitum videtur dicere. Po^{a}.q.8.2 9^{m}.
¶Reſpondeo dicendū, q licet in Deo nullum ſit accidens, eſt tamen quædā ſimilitudo accidentis, inquantū ea quæ de inuicem dicunī prædicantur ſecundum accidēs & differunt rōne, & ſunt vnum ſubiecto. 1^{a}.q.16.4.7^{m} ſi./.Po^{a}.8.2.6^{m}.

30 ¶Quod acolitatus eſt ſupremus ordo inter quatuor minores ordines. 4.d.24.q.2 2.7^{m}./.8^{m}. Acollitus 6.
¶Oppoſitum videtur dicere 4.d.6.q.2.ar.3.q.3.2^{m}.
¶Reſpondeo ſicut Dubio 807.

31 ¶Quod eadem eſt actio eſſentiæ, & proprietatis patris. 1d.2.2.2^{m}./.d.17.q.2.2.2^{m}. Actio 5.
¶Oppoſitum videtur dicere. Po^{a}.q.7.1.7^{m}.
¶Reſpondeo dicendum, q dictum eſt, eandē eſſe actionē eſſentiæ & proprietatis patris, ibi nomine proprietatis non eſt intelligenda forma particularis, ſed magis hoc eſt dictum ad ſimilitudinem proprietatis ſpeciei. Talis enim proprietas magis cōuenit cum eſſentialibus rei, q̄ proprietas indiuidui. Paternitas autem in Deo, ſimilitudinem hēt cum forma particulari rei, & inquantum talis eſt, non eſt de intellectu eſſentiæ rei, ſicut hæc anima non eſt de intellectu hominis. Hēt ēt cōuenientiā cum proprietate ſpeciei, q̄ concomitatur eſſentiam ſemper. Et hoc modo vltimo, pōt eſſe eadem actio eſſentiæ & proprietatis patris. Sed eſſentia cōicitur, proprietas vero non quod eſt pp oppoſitionem quam habet in ſe, cum ſit relatio. Diligēter igitur ubi talia inueniuntur hoc modo diſtinguantur, & nihil dubietatis erit deinceps. Opuſ.72.q.29.

¶Quod

Actio 29. 32 ¶Quòd actio recta differt ab actione reflexa. 1^{a}.quæſtio.28. 4.2^{m}./.quæſt.87.3.2^{m}./.3.d.23.q6.1.2.3^{m}./. Anima.2 lec.6. fi./ Lª.3.lect.9.

¶Oppoſitum videtur dicere.1.d.1.q.2.1.2^{m}./. d.10. 5. 2^{m}./. d.17.q.1.5.4^{m}.

¶Reſpondeo ſicut Dubio.41.

Actio 24. 33 ¶Quòd vtrunque genus actionis attribuimus Deo. Potenª quæſt.101.c.

¶Immo nulla actio tranſiens, conuenit Deo.1^{a}.q.23.2.1^{m}.

¶Reſpondeo dicendum, q̃ huiuſmodi duplex operationis genus Deo attribuimus. Genus quidē operationis in aliud extrinſecum tranſeuntis, inquantū diximus, q̃ creat, cōſeruat, & gubernat oia. Ex quo operationis genere, nulla perfectio Deo aduenire ſignificatur: ſed magis q̃ proueniat in creatura pfectio ex perfectione diuina. Aliud vero operationis genus Deo attribuimus, inquantum ipſum intelligentem & volentē dicimus, in quo ipſius perfectio ſignificatur. Poª.q 10.1.c.fi.

Actio 49. 34 ¶Quod actio & paſſio conueniunt in vna ſubſtantia motus, & differunt tantum ſecundum diuerſas habitudines. 1^{a}.q.28. 3.1^{m} /.q.41.1.2^{m} /.q.45.2.2^{m}./.3.c /.125.q.90.3. c./.2.c.40. 3.1^{m}./.Meth.11 lec.9.fi /. Phi.3.lec.4./.Anima.3. lec.2.

¶Immo non poteſt eſſe idem accidens numero, actio & paſſio, ſed eorum differentiæ ſunt tantum penes terminos.ſ.agens & patiens.2.d.40.4.1^{m}./.con.2.c.56.3^{m}.

¶Reſpondeo dicendum dupliciter. ſ.primo q̃ actio & paſſio, poſſūt ſumi dupliciter.ſ.pro habitudinib. agentis ad patiens, & ecōuerſo, & pro motu in quo iſtæ habitudines fundātur. quia remoto per intellectū motu, nihil remanet de actione & paſſione, niſi prædictæ habitudines, vt habetur. 1^{a}.q 41.1.2^{m}.q. 45.2^{m}. Si primo modo, ſic differunt realiter, quia alia eſt habitudo agentis ad paſſum, & alia econuerſo. Si aūt ſecundo modo, ſic ſunt idem realiter, quia idē motus numero, ut eſt ab agente eſt actio, & vt eſt in patiente eſt paſſio.

¶Vel actio & paſſio poſſūt ſumi dupliciter. ſ. prout forma paſſi inquantū eſt ab alio, dicitur paſſio, vel pro ipſo fluxu formæ. Primo modo differunt realiter, ſecūdo aūt ſunt idē realiter.

¶Secūdo dicendū q̃ cū dicit Sanctus Doctor. 1^{a}. q.45.2.2^{m}.q̃ cū actio & paſſio cōueniāt in una ſubſtantia motus, & differant ſolū ſ.n diuerſas habitudines, oportet q̃ ſubtracto motu, nō remaneāt niſi diuerſæ habitudines in cauſante & cauſato, reſpondendū eſt q̃ ibi loquitur de actione accepta pro re acta.ſ.pro eo qđ per actionē incipitur in patiente, quia.ſ. dicitur actio, inquantū procedit ab agente, & paſſio, inquantū ſuſcipitur. Manifeſtum eſt enim q̃ creatio actiua de qua loquitur ibi S.Doctor eſt realiter diſtincta, cū ſit diuina eſſentia creatione paſſiua. Vnde per hoc non datur intelligi, quòd actio ſit idē quod motus realiter: ſed magis oppoſitū. ſ. q̃ ab eo differat, quia ab actione pōt ſubtrahi motus. Quòd autē ibi ſolum remanent diuerſæ habitudines: tunc hoc eſt quātū ad actualē exiſtentiā. Actio enim tranſiens, quando iā facta eſt, amplius non eſt. Et quando fit eſt. Vnde nō remanet poſtquam facta eſt, ſecūdum completam rationem eius, cuius actionis ratio completur per hoc q̃ eſt in aliud tendens.

Actio 59. 35 Quòd actio eſt in agente ſubiectiue.1. d.32.q.1.1.c./.diſ.40. q.1.1.1^{m}. /. 2. diſt.40.4.1^{m}./.3.d.18.1.4^{m}. /. Poª. q.7.5.7^{m}. 10.1^{m}.q.8.2.c.

¶Immo actio eſt tantum in patiente ſubiectiue.Meth.11.lec. 9.fi./.Phi.3.lec.4./.Anima.3.lec.2.

¶Reſpondeo dicendū, q̃ ſicut habetur ex uerbis S.Tho.1^{a}.q. 54.1.1^{m}./.125.q.3.3.c./.q.6.8.0./.q.19.6.c./.q.76.3.4.0./.Verit.q.25.1.1^{m}./.Verit.q.2.5.8^{m}./. Opuſ.2.c.11. aliquid eſt in alio tripliciter.ſ.eſſētialiter, antecedēter, & cōſequntiuū, ſiue cōcomitāter. Actio igitur trāſiens, accepta cōcomitanter.ſ. p eo qđ per actionē in patiente relinquitur, ſeu pro motu uel forma fluēte, ut calefactio accepta pro calore producto i aqua ab igne p calefactionē, ſic manifeſtū eſt, q̃ actio trāſiēs, eſt in patiēte ſubiectiue. Et illo mō actio eſt pfectio patiētis. Vnde cū dr, q̃ actio eſt perfectio patiētis eſt prædicatio per cōcomitantiā, quia.ſ.per actionē tranſeuntē, ſequitur pfectio in patiente. Sicut ēt quādo dicimus a ſimili, q̃ intellectus agēs, eſt ſuus actus, ibi eſt prædicatio per cōcomitantiā, ſiue cauſalis, quia.ſ.ad ipſum cōcomitatur actus, non aūt prædicatio eſſentialis. Sed actio accepta antecedēter, ſ.pro forma agētis, i.pro principio proximo actionis, ut calefactio, actio accepta pro calore qui eſt immediatū principium calefactionis, ſic manifeſtum eſt, q̃ actio eſt ſubiectiue in agente, ſicut calor ignis eſt in igne ſubiectiue. Actio aūt eſſentialiter accepta, ſ.pro habitudine agentis ad paſſum, ideſt pro ipſa emanatione, qua introducitur forma in patiente, ſecundum eius primum gradū vt calefactio accepta pro ipſa introductione actiua caloris ab agente in aqua, ſic actio pōt dupliciter conſiderari, ſ.uno modo ſecundum modum ſignificandi & ſic actio non eſt ſubiectiue in agente, ideſt non deſignatur, ut eſt in agente tanquā in ſubiecto, licet realiter ſit in agēte. Alio modo pōt cōſiderari quantum ad rem ſignificatam. Et ſic actio tranſiens eſt ſubiectiue in agente, quia nihil prohibet aliquid eſſe inhærens, quòd non ſignificatur vt inhærens, ſicut & actio non ſignificatur vt in agente: ſed vt ab agente. Et tamen conſtat actionem eſſe in agente, vt habetur. Poª.q.8.2.c.

¶Et ſi dicat, q̃ conſtat actionem eſſe in agente ſicut in cauſa, non autem ſicut in ſubiecto. Dicendum eſt, q̃ ſanctus Doct. dicit ibidē, q̃ aliquid eſt inhærens, licet nō ſignificetur vt inhærens, vt actio. Sed illud qđ inhæret alicui, eſt ſubiectiue in illo ſi ſit accidēs. Si ergo actio inhæreat agēti ſecūn rem, ſequitur q̃ eſt in eo ſubiectiue. Idē habetur.1.d.32.q.1.1.c. vbi ſic ait. Sciendū q̃ ſecūn diuerſam naturā agentis, diuerſus eſt modus denominationis. Quædam enim gña ſecundum rōnem ſuam ſignificant aliquid vt inhærens, ſicut qualitas & quantitas, & hmōi. Et in talibus non fit denominatio, niſi per formam inhærentem, quæ eſt principium ſecūn aliquod eſſe vel ſubſtantiale vel accidentale. Quædā vero ſunt quæ ſignificant ſecūn rationē ſuam, vt ab alio ens, & non vt inhærens, ſicut præcipue patet in actione. Actio.n.ſecundum quod actio, ſignificat vt ab agente. Et q̃ ſit in agente, hoc accidit ſibi, inquantum eſt accidens. Et ſi per impoſſibile poneretur aliquam eſſe actionē, quæ non eſſet accidens: non eſſet inhærens, & tñ denominaret agentem. Et tunc agens denominaretū ſecundū illud qđ ab eo eſt, & in eo non inhærens. Idem & vult expreſſius quā ſupra.2.d.40.q.1.4.1^{m}. vbi ſic ait. Ad primum dicēdum, quòd cum actio ſit in agente, & paſſio in patiente, non poteſt eſſe idē numero accidens quod eſt actio, & accidens quod eſt paſſio, cum vnum accidens non poſſit eſſe in diuerſis ſubiectis. Vnde Auicenna etiam dicit, quod non eſt una numero æqualitas, in duobus æqualibus ſecundū ſpeciē. Ecce quō expreſſe ſanctus Doctor dicit, q̃ actio eſt in agente ſicut in ſubiecto, & paſſio in patiente. Et loquitur ibi de actione tranſeunte, ſ. de actione Iudæorum, qua crucifixerunt Chriſtum, & de paſſione Chriſti, quia dicit ibidem, argumento primo ſic. Vnde dicitur. Actio diſplicuit: paſſio grata fuit, ſcilicet Chriſti. Idem adhuc vult.1. d.40.q.1.1.1^{m}. vbi clare oſtendit, q̃ in actionibus tranſeuntibus, eſt inuenire actionem in re agente & paſſionem in re patiente per modū paſſionis, ſicut motus in moto vt in ſubiecto. Dicit enim ibidem ſic. Quædam ſunt actiones, quæ tranſeunt in materiam exteriorem. Et in talibus actio eſt recepta in eo quod fit, per modum paſſionis, ſecundū quod motus eſt in moto. vt in ſubiecto. Et in talibus eſt inuenire actionem in re agente, & paſſionem in re patiente.

¶Et cum dicitur quòd vult ſanctus Doctor, quòd actio ſit recepta in re patiente per modum paſſionis, illud autem quod recipitur in aliquo, eſt in eo ſubiectiue, ſi forma accidentalis, dicendum, quod quia actio phyſica ſit cum motu, & illud q̃ tranſit ab agente in patiens, ſ.forma producta, recipitur in patiente per modum paſſionis, paſſio enim dicitur a pati in communi quod eſt recipere, recipitur autem forma ab agente in paſſum cum abiectione formæ contrariæ, ideo dicitur, quòd actio ſuſcipitur in patiente, per modum paſſionis, ideſt concomitanter, quia ſcilicet ipſa forma conſequens actionem, & per ipſam actionem in paſſum producta. eſt in patiente, non autem actio eſſentialiter cōſiderata. Vnde dicitur ibidem, quod actio eſt in agente.

¶Actio etiam immanens eſt in agente. Et vocatur immanēs, non quia ipſa ſola ſit, ut dictum eſt in agente, cum ēt actio tranſiens ſit in agente, ſed quia illud quod per talem operationē cauſatur, manet in agente, vt patet in intellectiuis & huiuſmodi. Similiter actio vocatur tranſiens, non quia actio eſſentialiter tranſeat in rem exteriorem, ſed quia illud quod p talem actionem producitur, recipitur in re exteriori, ſicut patet in calefactione. Idem habetur. Vnio.5.c.vbi ſic ait. Vnitas & pluralitas actionis, poteſt ex duobus conſiderari. Vno modo ex parte ſubiecti agentis. Et ex hoc cauſatur unitas uel pluralitas actionis ſecūdum numerum, ſicut & quilibet alius actus, habet numerum, unitatem, vel pluralitatem ex parte ſubiecti. Alio modo poteſt conſiderari unitas actionis ex parte principii quo agens operatur. Et ex hoc actio dicitur una uel plures ſecundum ſpeciem. Idem vult. 3^{a}.q.19.1.3^{m}. ubi ſic ait. Operari eſt hypoſtaſis ſubſiſtentis ſecundum formam & naturam, a qua operatio ſpeciem recipit. Et ideo a diuerſitate formarum ſeu naturarum, eſt diuerſa ſpecies operationum. Sed ab unitate hypoſtaſis, eſt unitas ſecundum numerū, ſicut ignis habet duas operationes, ſpecie differētes, ſcilicet illuminare & calefacere, ſecundum differētiam lucis & caloris, & tamen eſt vna numero illuminatio ignis ſemel illuminantis, & calefactio eius ſemel calefacientis. Et ſimiliter in Chriſto, oportet quod ſint duæ operationes ſpecie differentes, ſecundum eius duas naturas. Quælibet tamē operatio, eſt una ſanctro. Idem innuit. Potentia.q.7.10.1^{m}.vbi ſic ait. Agens inquantum eſt agens, non eſt extraneum a genere patientis, inquantum eſt patiens. Vnde vtriuſque ordo, eſt realis unius ad

alterum & precipue cum ipſa actio media ſit quædã propria perfectio agentis. Idẽ innuit. 1^{a}.q.77.5.c./.2.d.40.q.1.4.1^{m}./ Ver.q.4.2.7^{m}.

Actio 61. 36 ¶Quod actiones quæ ſunt in agente, ſunt quaſi perfectio ipſius. Huiuſmodi autem non ſunt niſi actiones cognoſcentis & appetentis. con.2.c^{o}.23.4^{m}.

¶Immo non ſolum actiones immanentes, ſed etiam actiones tranſeuntes ſunt in agente ut in ſubiecto. & ſunt perfectiones ipſius. Po^{a}. q.7.9.7^{m}./.10.1^{m}./.q.8.2.c.

¶Reſpondeo ſicut Dubio 350.

Actio 78. 37 ¶Quod actio inſtrumenti ſemper attingit ad aliquid vltra ſuam ſpeciem, non autem ſemper ad ultimam perfectionẽ intentam, a principali agente. 4.d.1.q.1.ar.4.q.1.c./.d.18.q.1.3.5^{m}./con.2.c^{o}.87.3^{m}./.Po^{a}.q.3.9.21^{m}.

¶Oppoſitum videtur dicere. 2.d.1.q.1.3.0./.4.d.8.q.2.3.4^{m}.

¶Reſpondeo ſicut Dubio 301.

Actio 95. 38 ¶Quod actiones ſunt circa ſingularia, & ſingularium ſunt omnes generationes. 1.d.5.q.1.1.c./.

Immo actiones ſunt ipſius naturæ. Opuſ. 37.c^{o}.4.

¶Reſpondeo ſicut Dubio 65.

Actio 111. 39 ¶Quod actio ſecundum primam impoſitionem nominis, importat originem motus, quo remoto nihil aliud quàm ordinẽ originis importat. 1^{a}.q.41.1.2^{m}./q.45 3.c.

¶Oppoſitum vr̃ dicere. 2.d 40.q.1.4.1^{m}./.Ꝫ 2.c^{o}.56.3^{m}.

¶Reſpondeo dicendum quod ſicut ſupra Dubio 35. dictũ eſt actio eſſentialiter accepta, ſ. pro reſpectu agentis ad paſſum. i. pro ipſa emanatione qua introducitur forma in patiente, ſecundum eius primum gradum. poteſt dupliciter conſiderari. ſ. vno modo ſecundum modum ſignificandi. & ſic importat originem motus. Alio modo quantum ad rem ſignificatam: & ſic importat ipſam emanationem in ſe conſideratã. Po^{a}.q.8.2.c.

Actor. 1. 40 ¶Quòd actos in diuinis conuenit tantum patri, quia ſupra rationem principii addit, non eſſe ab alio. 1.d.29.1.c ſi.

Immo ſpirituſſanctus a patre & filio auctoribus confitendus eſt ſecundum Hilarium. 1.q 36.4.7^{m}.

¶Reſpondeo ſicut Dubio 1133.

Actus 5. 41 ¶Quod actus rectus & reflexus ſunt idem. 1.d.2.q.2.1.2^{m}./.d.10 5.2^{m}/.d.17.q.1.5.4^{m}.

¶Oppoſitum videtur dicere. 1.0.28 4.2^{m}./.q.87 3 2^{m}.

¶Reſpondeo dicendum, quod ſicut habetur. 1.d.17.q.1.5.4^{m}. actus rectus poteſt conſiderari dupliciter, ſ. vt ratio. qua po^{n}. fertur in ſuum obiectum. & ſic actus rectus quo potentia reſpicit obiectum. & actus reflexus quo potentia fertur ſuper actum ſuum, ſunt idem numero. Alio modo vt natura quædam. vel ſecundum quod actus rectus accipitur vt quoddam obiectum eiuſdem potentiæ, & ſic non ſunt idem numero.

Actus 12. 42 ¶Quod actus dupliciter dicitur eſſe actus virtutis uel uitii, ſ. uel quia eſt a tali habitu, vel quia eſt ei ſimilis. Ma. quæſtio. 2. 4. 11.

¶Immo actus virtutis aliquando eſt ei diſſimilis. Ver. quæſt. 20.3.3^{m}.

¶Reſpondeo dicendum, quod actus dupliciter eſt ſimilis actui, ſ. vel quo ad ſpeciem. vel quo ad modum. Ver. q. 20.3.3^{m}.

Actus 26. 43 ¶Quòd actus rationis ſunt tres, ſ. intelligentia indiuiſibilium, compoſitio & diuiſio, & diſcurſus. Poſt. 1. lec. 1./. Periet. prin^{o}.

¶Immo operationes intellectus, ſunt tantum duæ ſecundum Philoſophum. ſ. vna quæ vocatur indiuiſibilium intelligentia. alia autem operatio eſt intellectus componentis & diuidẽtis. cum etiam intellectus ſit idem quod ratio. 1. d. 19.q.5. 1.c./. Spiritu. 12.17. Quol. 5.q.5.2.c.

Reſpondeo dicendũ quod ſunt duo in genere, ſed tres in ſpecie ſecundum proprias rationes.

¶Vel dicendum. quòd licet intellectus & ratio ſint idem ſecundum rem: differunt tamen ſecundum rationem. Nam ipſius intellectus. ſecundum proprium ſuum actum conſiderati qui eſt intelligere. eſt ipſam ueritatem intelligibilem ſimpliciter apprehendere. Sed ipſius rationis eſt ſecundum ſuum actum procedere de vno intellecto ad aliud, ad veritatem intelligendam. Et inde eſt, quod angeli qui ſine diſcurſu intelligunt, dicuntur ſubſtantiæ intellectuales. Homo vero qui diſcurrit in actu intelligendi, dicitur ſubſtantia rationalis. Sic ergo tantum ponuntur duæ operationes intellectus, ſecundũ quod intellectus diſtinguitur contra rationem. Tamen accipiẽdo intellectum ſecundum quod conuenit realiter cum ratione & econuerſo, ſic ponuntur tres operationes rationis & intellectus. Et hoc eſt quod ſanctus Doctor voluit innuere primo Poſt. lec. 1. cum dicit, quod duo primi actus, ſunt ipſius rationis. ſecundum quod ratio eſt intellectus quidam. Idem dicit. 22^{æ}.q.49.5.3^{m}. vbi ſic ait. Et ſi intellectus & ratio non ſint diuerſæ potentiæ, tamen denominantur a diuerſis actibus. Intellectus enim nomen, ſumitur ab intima penetratione veritatis. nomen autem rationis ab inquiſitione & diſcurſu. 1. d. 3.q.4.2.4^{m}./.d.33.1.3^{m}./. Meth.2.lec.5.

Actus 28. 44 ¶Quod actus vnus non poteſt terminari ad duo obiecta. Quol. 9.q.4.2.c./.3^{m}.

¶Oppoſitum uidetur dicere. 1.d.1.q 2 1.2^{m}./.d.10.5.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 103.

45 ¶Quod actus in ratione obiecti, & actus in obiectum, ſub tali ratione ſunt eiuſdem ſpeciei, vt viſio luminis, & viſio coloris. 22^{æ}.q.25.1.c. Actus 39.

¶Oppoſitum videtur dicere. 1.q.87 3.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 41.

46 ¶Quod omnis virtus & potentia, eodẽ actu fertur in obiectũ, & in rationẽ formalem obiecti. 22^{æ}.q.25.1.c./.Ꝫ.1.c^{o}.76.1^{m}. Actus 41.

¶Oppoſitum uidetur dicere. 1^{a}.q.87.3.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 41.

47 ¶Quod eſſe in actu & in potentia non poſſunt ſimul eſſe in eodem & reſpectu eiuſdem. 1.d.8.q.3.1.3^{m}. Actus 55.

¶Immo idem reſpectu eiuſdem non ſecundum idem, poteſt eſſe in actu & in potentia. Spiritu 10.4./. Anima 5.c./.3^{m}.

¶Reſpondeo dicendum, ꝙ ſicut dicitur in ſecundis locis, nihil prohibet aliqua duo ad inuicem cõparata ſic ſe habere, quòd vtrumque ſit vt potentia, & vt actus reſpectu alterius ſecũdum diuerſa, ſicut ignis eſt potentia frigidus & actu calidus, aqua vero econuerſo.

48 ¶Quòd actus diuerſarum potentiarum, differunt genere. 12^{æ}. q.23.1.c./.q.54.1.1^{m}./.Veri.q.15.2.13^{m}. Actus 60.

¶Oppoſitum videtur dicere. Phi. 7. lec. 8. prin.

¶Reſpondeo dicendũ, ꝙ actus dupliciter comparantur ad ea per quæ ſiunt. ſ. vt ad principia actiua, & ut ad ſubiecta. Primo modo differunt genere uel ſpecie, non autem ſecundo modo. Veri q.22.10.2^{m}.

49 Quòd idem actus poteſt pertinere ad diuerſas potentias. 12^{æ}. q.56.2.1^{m}./. Veri. q.14 4 1./ q.22.13.8^{m}./.q.24.5.c. Actus 62.

¶Oppoſitũ uidetur dicere. 4.d.14.q.2.ar.2. q.1.c./. Veri. q.14. 4.7^{m}.

¶Reſpondeo dicendum, ꝙ idẽ actus poteſt pertinere ad diuerſas potentias, ſecundum diuerſas rationes, & diuerſo ordine, nõ autem æqualiter & eodem ordine. 12^{æ}.q.56.2.1^{m}./. Veri.q 14 4 c./.7^{m}/.q.22.13.8^{m}./ q.24.5.c.

50 ¶Quod vnius po^{æ}. nõ põt eſſe ſimul plures actus. 1.q.58.7.2^{m}./.q 62.7.3^{m}./ 12^{æ}.q.54.1.3^{m}./.22^{æ}.q 18.1.3^{m}/. 4.d.4.q.1.ar. 3.q.2.0./.Ꝫ.2.c^{o}.76.3^{m}/.L.^{o}.2.c^{o}.59.ſi./. Veri.q.15.1.5^{m}. Actus 65.

¶Oppoſitum videtur dicere. Veri q.28.9.1^{m}./ 6^{m}.

¶Reſpondeo dicendũ, ꝙ vnius potentiæ, nõ poſſunt eſſe ſimul plures actus niſi ſint ſubordinati. 1.q.58.7 2^{m}./ q.62.7.3^{m}./. 12^{æ}.q.54 1 3^{m}./.22^{æ}.q.18.1.3^{m}./. 4.d.4.q.1.ar.3. q.2.0./.Ꝫ.2. c^{o}.76.3^{m}./. Lib.2.c.59.ſi./. Veri.q.15.1.c.

51 ¶Quòd actus & potentia non ſunt ſemper in eodem genere. 1.d 7.q.2.2.2^{m}. Actus 68.

¶Oppoſitum videtur dicere. 1.q.77.1.c.ſi./.1.d 3.q 4.2.c./. Veri.q 8.3.9.c./.Po^{a} q 7.10.1^{m}./.Spiritu 11.c./. Anima 12./.20. e./.Phi.^{o} lec.15 ſi.

¶Reſpondeo dicendũ dupliciter. ſ. primo ꝙ licet actus & potentia, ſint eiuſdem generis entis, non tñ oportet, ꝙ ſint ſemper eiuſdẽ generis prædicamentalis, in ſpeciali. Ens enim per ſe. reale creatum, diuiditur immediate in ſubſtantiam & accidens. Quod quidem accidens poſtea ſubdiuiditur in nouẽ genera accidentium. Subſtantia igitur & accidens, dicantur duo genera entis tranſcendentis. Vnde ſi po^{a} ſit in genere accidentis, bene oportet, ꝙ actus ſibi correſpondens, ſit in genere accidentis. Sed non oportet, ſi po^{a}. ſit in hoc genere accidentis. ſ. qualitatis, ꝙ actus ſibi correſpondens, ſit in eodem genere.

¶Secundo dicendum, ꝙ actus & potẽtia qui differunt ſecũdũ eſſentiam, nõ ſunt ſemper in eodem genere, ſed bene actus & potentia eiuſdem eſſentiæ, ut habetur 1^{a}. q. 25. 2^{m}. Nam ut ipſe dicit Anima 13. c. de Potentia paſſiua manifeſtum eſt, ꝙ potentia paſſiua quæ eſt ad actum ſubſtantialem, eſt in genere ſubſtantiæ. Et quæ eſt ad actum accidentalem, eſt in genere accidentis, per reductionem ſicut principium, & non ſicut ſpecies completa, quia vnumquodque genus diuiditur per potentiam & actum. Vnde potentia homo eſt in genere ſubſtãtiæ, & potentia album, eſt in genere qualitatis. Et ipſe ſubdit ibidem, ad vndecimum dicens, ꝙ ipſa anima, eſt in potentia ad formas intelligibiles. Sed iſta potentia non eſt eſſentia animæ, ſicut nec potentia ad ſtatuam quæ eſt in ære, eſt eſſentia æris. Eſſe enim actu & potentia non eſt de eſſentia rei, quando actus nõ eſt eſſentialis. Materia vero prima, eſt in po^{a}. ad actũ ſubſtantialem qui eſt forma. Et ideo ipſa po^{a} materiæ, eſt ipſa eſſentia eius. Et idem adducit Phi. 1. lec. 15. Et licet anima ſit in po^{a}. etiam ad ſuas potentias, non tamen eſt in po^{a}. ad illas, per potentiam diſtinctam ab eſſentia eius.

52 ¶Quòd actus eſt prior potentia. 1^{a}.q.82.3.2^{m}./. Meth. 9. lec. 8. Lib. 11. lec. 5. Actus 75.

¶Immo actus eſt poſterior potentia 1^{a}.q.77.3.1^{m}.

¶Reſpõdeo dicendum, ꝙ actus in diuerſis eſt prior po^{a}. ſed in eodẽ eſt poſterior ſm tempus. 1^{a}.q.3.1.c./ 8 c.ſi./.q.77.3.1^{m}. /.q.8.3 2^{m}./.q.85.3.2^{m}./. q.94.3.c./.22^{æ}.q6.90.2.3^{m}./.1.d.7.

q.1.

q.1.1.1m.2.d.1.q.1.1.c./.d.4.3.1m.contra. 1.c°.16.prin°./.Li. 2.c°.16.10m./.c°.77./.Veri.q.13.1.10m./. Po^a. q.6.6.c./.q.7. 1.c.prior./.Ma.q.4 3.c.6./.Veri.q6.4.3.c./.Spũ. 1. c./. 10.c. 3m.Quol.5.19.c./.Opuſ.31./ Meth.Lib.3. lec.15. C./. Lib.7. lec.2.G.Lib.9.lec.8.per totam Lib.12. lec. 5. /. Anima lib.3. lec.10.D.11.fi.

Actus 77. 53 Quòd actus ſemper ſuperat potentiam in bono & malo. 12ſ. q.71.3.c./.2.d.19.4.3m./.d.44.q.1.1.2m./. Poten^a.q.7.2.9m./. Meth.9. lec.12.

¶Oppoſitum videtur dicere.1^a.q.25.1.2m.

¶Reſpondeo dicendũ, ꝙ ſicut ipſe dicit ibi, eſt verũ ꝙ actus qui differt ſecundum eſſentiam a potentia, ſuperat potentiã: non autem in Deo in quo ſunt idem.1^a.q.25.1. 2m.

Actus 80. 54 ¶Quod potentia naturalis eſt imperfecta, niſi reducatur ad actum,non autem obedientialis.Veri.q.8. 4.13m.

¶Oppoſitum videtur dicere.2.d.14.q.2.2. 1m.

¶Reſpõdeo dicendum, ꝙ ſecundum commentatorem, eſt fruſtra,ſi non reſpondeat ei potentia actiua, quæ ipſam poſſit reducere ad actum,non autem ſi correſpondeat. Ʒ.2.c°.22.4. /.Veri.q.18.1.c./.Po^a.q.12.ar.1./.1m.

¶Vel ſi nõ reducatur ad actum in genere ſiue in ſpecie,ſm aliquid indiuiduum eius,non autem ſi non ſecundum quodlibet indiuiduum eius. 1^a.q.19.6.1m./.q.23.4.3m./.1.d.46.1.0./.3. d. 17.ar.2.q.1.2m./.d.31.1.c./.4m./.Veri.q.23.2.0.

¶Vel ſi res per eam ſuum conſequatur complementum,nõ autem ſi non conſequatur.Po^a.q.5.5.7m.

¶Vel ſi non reducatur ad actum primum,non autem ſi non ad ſecundum 2.d.27.1.3m./.3.d.12.q.2.ar.1.q.1.c./.4.d.4.q.2.ar. 2.q 1.3m./.d.44.q.2.ar.2 q.1.1m./.Quo.10.q.4.1.2m.fi.

¶Vel ſi non reducatur ad actum ſm accidentalem,non autem ſi non ad primum,qui eſt pp ſecundum,quia potentia paſſiua perfectibilis multis perfectionibus ordinatis,perfecta per vltimam non dicitur imperfecta,licet aliæ perfectiones nõ inſint. 4.d.49.q.2.5.5m./.Veri.q.8.4.13m.

Actus 87. 55 ¶Quòd potentia actiua,non diſtinguitur contra actum,ſed in eo fundatur.1^a q.25.1.1m./.Ver.q.22.6.1m.

¶Oppoſitũ uidetur dicere.Spiritu 12.c.

¶Reſpondeo dicendũ, ꝙ cũ in nulla creatura ſuum operari ſit ſuum eſſe,ſed hoc ſit proprium ſolius Dei,ſequitur ꝙ nullius creaturæ operatiua po^s ſit eius eſſentia.Spiritu 11.c.prin°.

Actus 102. 66 ¶Quòd actus vel habitus non habens rationem radicis,ſed rationem rami.2.d.5.q.1.3.c./.1m./. d.22 q.1.1.7m./. d.42.q.2. 2.c./.2m /.3.1m.

¶Oppoſitum uidetur dicere.1 1ſ.q.84.1.c./.2m./.2.c./. 2aſ.q. 119.2.1m./.Ma.q.8.1.1m./.16m./.17m /. 2.c.fi. 14m./ q.14.4. 2m.q.15.4.2m./.Iob 4./ Ro.7.le.2.poſt prin./.1ſ.Cor.12.le.4./ 2ſ.Thi.6 le.3.

¶Reſpondeo dicendum,ſicut Dubio 144.

Actus 104. 57 ¶Quòd diuerſi actus,quorũ vnus eſt ratio alterius,non diuerſificant habitũ.2aſ.q.48.4 c./.3^a.q.8.5.2m./.Veri.q.5.4.c /.6m.

¶Oppoſitum videtur dicere a ſimili 4.d.38.q.2.ar.2.q.2.c.

¶Reſpondeo dicendum, ꝙ non diuerſificant habitum, ſi ſint ſubordinati,ſed bene ſi non ſint ſubordinati.

Actus 106. 58 ¶Quod vnius habitus eſt tantum unus actus.Veri.q.14.4.c.

¶Oppoſitum videtur dicere.Veri.q.17.5.18m.

¶Reſpondeo dicendum,ſicut Dubio 1173.

Actus 106. 58 ¶Quòd duos actus, non poteſt unus habitus cauſare ſimul & ſemel.Veri.q.27.5.18m.

¶Oppoſitum uidetur dicere a ſimili.Veri q.14.4.7m.

¶ Reſpondeo dicendũ.ꝙ duos actus qui ſunt operationes diſtinctæ,& ad inuicem non ordinatæ,non põt unus habitus cauſare ſimul & ſemel.Sed duos actus quorum unus eſt operatio, & alius ſubiecti informatio, uel duas operationes quarũ una ſit cauſa alterius,ſicut actus interior eſt cauſa exterioris,unus habitus cauſare poteſt.Veri.q.17.5.18m.

Actus 108. 59 ¶Quòd habitus acquiſitus,ſemper reddit actum ſimilem actui a quo generatus eſt,ſecundum ſpeciem,non autem ſecundum modum.1^a.q.89.6.3m./.12ſ.q.78.2.2m./. Veri.q6.a.3.3m./. Veri.q.1.9.13m.

¶Oppoſitum uidetur dicere a ſimili.1 2ſ.q.51.4.3m./. Veri.q. 1.10.19m.

¶Reſpondeo dicendum,ꝙ habitus infuſus non cauſat ſemper actum nouum ſimilem habitui, ſed confirmat habitum præexiſtentem cum ſuo actu,ſicut medicinalia remedia adhibita homini ſano per naturam,non cauſant aliquam ſanitatem aliam,ſed ſanitatem prius habitam corroborant, acquiſitus autem reddit ſimilem.12ſ.q.51. 4.3m.

Actus 122. 60 ¶Quòd actus ſimpliciter excedit habitum,in bono & in malo. 12ſ.q.71.3.0.

¶Oppoſitum uidetur dicere.1^a.q.25.1.2m.

¶Reſpondeo dicendum,ſicut Dubio 53.

Actus 134. 61 ¶Quod idem actus numero moralis ſiue humanus,eſt actio & paſſio.12ſ.q.1.3.c./.Ma.q.2.11.4m./.6m./.Vnio.5.c.

¶Oppoſitum uidetur dicere.4.d.40.4.1m.fi./ Ʒ.2.c°.56.3m.

¶Reſpondeo dicendum ,ſicut Dubio 34.

62 Quòd actus dicitur bonus uel malus dupliciter, ſ.formaliter.i. Actus 154. ex obiecto.i.ſolus actus appetitus,& materialiter.3.d.23.q.1. ar.4.q.1.c./.q.2.ar.4.q.1.c./.4.d.38.q.2 ar.2.q.2.c.

¶Oppoſitum videtur dicere,quia actus videtur bonus ſeipſo. 12ſ.q.55.4.1m./.5m./.Ver.q.1.2.1m./ 7m.

¶Reſpondeo dicendum, quod actus dicitur bonus ſeipſo,bonitate naturæ,non autem bonitate moris.12ſ.q.18.3.3m.

63 ¶Quòd idem numero actus in genere naturæ,poteſt eſſe bonus & malus moraliter, non autem vnus numero in genere moris.12ſ.q.20.6.0./.q.88.4 c. Actus 166.

¶Oppoſitum videtur dicere.2.d.27.2.1m.

¶Reſpondeo dicendum, quòd vnus actus numero in genere moris,non poteſt eſſe bonus & malus ſecundum,ſe ſed per accidens.12ſ.q.56.2.fi./.12ſ.q.20.1.1m./.q.38.2.3m.

64 ¶Quod actus attribuitur ſuppoſito.1.d.5.q.1.1.c./.d.7 q.1. 1. Actus 182. 1m /.Veri.q.20.1.2m.

¶Oppoſitum videtur dicere.1.d.13.1.0./ d.26.q.1.1.4m.

Reſpondeo dicendum ſicut Dubio 65.

65 ¶Quòd actus ſunt ſuppoſitorum 1.d.5.q.2.2.c./.d 7.q.2.2m./ Actus 185. Ver.q.30.1 2m /.Meth.9.lec.1.

¶Immo iſta propoſitio,actus ſunt ſuppoſitorum , non tenet in actibus animæ,quæ intelligit & vult,& tamen ipſa nõ eſt ſuppoſitum,licet ſit ſubſiſtens extra corpus.1.d.8.q.5.2.6m./. diſ. 2.31.0./.d.26.q.1.2.4m.

¶Deſic t etiam in ſpeciebus in ſacramento altaris, quæ omnẽ actionem quam poterant agere , ſubſtantia panis & vini exiſtente,poſſunt etiam agere,ſubſtantia panis & vini tranſeunte in corpus & ſanguinem Chriſti.3.q.77.3.c.fi.

¶Reſpondeo dicendum,ꝙ ipſe actus,& eſſe quod eſt actus entis attribuitur dupliciter alicui.ſ.proprie & improprie . Primum attribuitur ſuppoſito ſiue ſubſiſtenti tantum,ſecundum vero aliis,vt habetur.3.d.6.q.2.2.c./.Veri.q.1.2.2m./. Quol. 8.vel 9.q.2.2.c.

¶Sed anima rationalis eſt hoc aliquid vt ſubſiſtens,non autẽ ut completum in ſpecie,ut habetur.1^a.q.75.2.1m./. Anima 1. 0.Hinc eſt quod ſolum anima ſeparata operatur inquantum potentiæ immateriales manent actu in anima,non autem potentiæ organicæ,ſed vt in radice,vt habetur.1^a.q.77.8.0./. q. 89.3.c./. Anima.2.1m. 19.0.

¶Species autem in ſacramento altaris,non operantur virtute naturali propria,ſed aliqua virtute ſubſtantiæ, & aliqua miraculoſe,& uirtute diuina,vt habetur.3.q.75.2 0.

66 ¶Quod non inconuenit Adam vidiſſe diuinam eſſentiam ſu- Adam 2. pernaturaliter.1.q.94.1.2.c./.Verit. q. 18.1.13m./.14m./.5.c. fi /.2m.

¶Oppoſitum vr̃ dicere.Ʒ.3.c°.7.prin°./.Ver.q.10.11.c.

¶Reſpondeo dicendũ ſicut Dubio 486.

67 ¶Quod Adam præſciuit incarnationem dei , non autem ſuũ Adam 8. peccatum.1 2ſ.q.2 7.c / 3^a.q.1.3 5m./ 4.d.26.

¶Oppoſitum videtur dicere.3.6.21.q 2.ar.2.q.2.c.

¶Reſpondeo dicendum.ſicut Dubio 605.

68 ¶Quod Adam cognoſcebat naturaliter deum & angelos.Ver. Adam 12. q.12.1.0./.5.10m.

¶Opp^m videtur dicere.1.q 95 3.c./.2ſ q.5.1.c./.2.d.29.3.c.

¶Reſpondeo dicendum,ſicut Dubio 479.

69 ¶Quod ſcientia Adæ erat eiuſdem rationis,cum naturali,licet Adam 21. eſſet per ſpecies infuſas.1.q 94 3.1m.

¶Opp^m vr̃ dicere.1.q.1.1.1m./.2.d 89.5.3m./.3^a.q.9.4.3m.

¶Reſpondeo dicendum,ſicut Dubio 1111.

70 ¶Quod Adam indigebat fantaſmate in conſiderando,non autem in acquirendo ſcientiam.1.q.94.2.c./.2.d.23.q.2.2.3m./ Ver.q 18.5.c./.5m. Adam 25.

¶Oppoſitum videtur dicere.1 q.101.1.0./.2.d.20.q.2.2.0.

¶Reſpondeo dicendum ſicut Dubio 107.

71 ¶Quod Adã i pº ſtatu,nõ acquirebat cognitionẽ ex ſenſibilibus, Adam 17. per mediũ argumentationis.1.q.94.1.3m./.2.d.23.q.2.1.1m.

¶Immo erat ratiocinatiuus,& acceptiuus cognitionis, ex ſenſibilibus.2.23.q.2.2.3m./.Ver.q.18.2.0.

¶Reſpondeo dicendum,ſicut Dubio 1107.

72 ¶Quod Adam non cognouit cogitationes cordium,nec quæli- Adam 34. bet ſingularia.1.q.94.3.c.

¶Oppoſitum videtur dicere.Ver.q.18.4. c.fi /.14.

¶Reſpondeo dicendum tripliciter. Primo ꝙ non cognouit cogitationes cordiũ ſcdm ſe,ſed eas cognouit, ſcdm ꝙ per aliquos corporis motus manifeſtantur,ſicut medici.2.d.7.q.2.1. b.1.Opuſ.10.c°.38./ Opuſ.11.ar.36.0.

¶Vel dicendum.ꝙ in primo loco,loquitur de cognitione naturali,uel per habitus gratuitos , in ſecundo autem de cognitione quæ habetur per diuinam reuelationem.

¶Vel dicendũ.ꝙ qa loquitur indeffinite, ideo nõ opponitur.

73 ¶Quòd Adam habuit fidem.1^a.q.95.3.c./.22^e.q.5.1.c./.2.d. Adam 39. 29.3.c./.Ver.q 18.3.0.

Oppoſitum videtur dicere.3.d.25.q.2.ar.2.q.2.c.

¶Reſpondeo dicendum, ſicut Dubio 605.

Adam. 41. 74 ¶Quòd Adam in primo ſtatu, poterat mereri non tamẽ ſine gratia. 1^{a}.q.94.3.3^{m}./ q.95.4 1^{m}./ 12ᵉ.q.108.t.5.o /.q.114.2.o./.5ᵃ.q.61.2.1^{m}./.2.d.24.q.1.4.2^{m}./.d.29.1.o./.Ver.q.26.6.12^{m}./ Ma.q.3.1.9^{m}./.q.5.5.11^{m}.

¶Oppoſitum videtur dicere a ſimili.2.d.2.q.2.t.o.

¶Reſpondeo dicendum, ſicut Dubio 679.

Adam. 58. 75 ¶Quod Adam non potuit primo peccare venialiter.12ᵉ.q.89.3./.2.d.21.q.2.3.o./.3.d.38.4.4^{m}./.Ma.q.2.8.1^{m}./.q.7.3.13 /.7. o.

¶Immo in hominibus cõtingit eſſe peccatũ veniale, ſine mortali.12ᵉ.q.72.5.c./.4.d.16 q.t.ar.1.q.3.2^{m} /. Ma.q.7.9.c.ſi.

¶Reſpondeo dicendum, quòd quia peccatũ mortale intantũ opponitur integritati primi ſtatus, q corrumpit ipſum, quòd peccatum veniale facere non poteſt, & nõ põt ſimul eſſe quæcunq; inordinatio cum integritate primi ſtatus, conſequens eſt q primus homo non potuerit peccare venialiter antequã peccaret mortaliter, licet in nobis ſit aliquõ veniale ſine mortali. Nam impoſſibile eſt, q etiam in nobis peccatum veniale ſit in aliquo, cum originali peccato, abſque mortali. Cuius ratio eſt, quia antequam homo ad annos diſcretionis perueniat, defectus ætatis prohibens vſum rationis, excuſat eum a peccato mortali. Vnde multo magis excuſat eum a peccato veniali, ſi committat aliquid, quod ſit ex genere ſuo tale. Cum vero vſum rationis habere inceperit, non oĩno excuſatur a culpa venialis vel mortalis peccati. Sed primum quod tunc homini cogitandum occurrit, eſt deliberare de ſeipſo. Et ſi quidem ſeipſum ordinauerit ad debitum finem, per gratiam conſequetur remiſſionem originalis peccati. Si vero non ordinet ſeipſum ad debitum finem, ſecundum quod in illa ætate eſt capax diſcretionis, peccabit mortaliter, non faciens quod in ſe eſt. Et ex tunc non erit in eo peccatum veniale ſine mortali, niſi poſtquam totum fuerit ſibi per gratiam remiſſum. Ab alijs autem peccatis mortalibus, poteſt puer incipiens habere vſum rationis, per aliquod tempus abſtinere, ſed a peccato omiſſionis prædictæ, non liberatur, niſi quam cito poteſt, ſe conuertat ad deum. Primum enim quod occurrit homini diſcretionem habenti eſt, q de ſeipſo cogitet, ad quẽ alia ordinet, ſicut ad finem. Finis enim eſt prior intentione. Et ideo hoc eſt tempus, pro quo obligatur, ex dei præcepto affirmatiuo, vt habetur.12ᵉ.q.89.3.3^{m}./.6 o.

Adam. 60. 76 ¶Quòd Adam per liberum arbitrium ſine gratia poterat uitare peccatum.12ᵉ.q.109.8.c./.2.d.44.q.1.4.o./.cõ.3.c°.159./160.prin./.Ver.q.16.6.12.

¶Oppoſitũ videtur dicere.2 d.20.q.2.3.5^{m}./.d.23.2.o.

¶Reſpondeo dicendum, ſicut Dubio 689.

Adam. 69. 77 ¶Quòd ſi Adam primo non peccaſſet, etiam non ſtatim confirmatus fuiſſet in gratia, neq; filij nati in eadem iuſtitia originali, fuiſſent ſtatim confirmati. 1^{a}.q.100.2.o./.2.d.20.q.2 3.4^{m}./ Ma.q.5.4 8^{m}./.Quol.5.q.5.1.c.

¶Immo nec aliquis purus viator in præſenti vita, poteſt confirmari ſimpliciter in gratia. Ver.q.24.9.o.

¶Reſpondeo dicendum, dupliciter.ſ.primo q iuſtitia originalis, in qua primus homo conditus fuit, de ſe eſt accidens naturæ ſpeciei. Vnde ſtatim quamdiu generaſſet, non fuiſſet Adam confirmatus in gratia, quia confirmatio gratiæ contingit ſini, cui vnito, non poteſt confirmatus non inhærere.

¶Secundo dicendum, ſicut Dubio 383.

Adam. 74. 78 ¶Quod ſi Eua peccaſſet & non Adam, filij eorum non habuiſſent defectus ſequentes peccatum, ſ.paſſibilitatem & mortalitatem.1^{a}.q.98.1.o./.12ᵉ q.81.5.2^{m}./.Ma.q.4 7.5^{m}.

¶Oppoſitum uidetur dicere.2.d.31.q.1.2.4^{m}./.4. d.1.q.2.ar.2.q.2 o.

¶Reſpondeo dicendum, quòd in ſedis locis loquitur de ipſis defectibus filiorum, non quidẽ ex parte aiæ, ſed ex parte corporis, quod eſt ex matre, idem quantum eſt ex corpore, ſequuti fuiſſent illi defectus niſi obſtitiſſet originalis iuſtitia quæ fuiſſet in eis, ut dicit in eiſdem primis locis.

Addere. 11. 79 ¶Quòd vnum tranſcendens, addit ſupra ens indiuiſionem tñ. 1^{a}.q.11.1.o /.2.c./.q.30.3 o./.1.d.8.q.t.3 c./.d.19.q.5.1.8^{m}./.d.24.q 1.3.o /.2.d.3.q 1.3.1^{m}./.Ve.q.1 1.c./.4^{m} /.q.21.1.c./.5.7^{m}./ Poᵃ.q.3 16.9^{m}./.q.9.7.o./.Quol.10.q.1.1 o./.Op.42.c°.ſi./.Meth.3.lect 12.ſi /.Li°.4.lec.2.ſi./.Lib.5.lec.6./.Li°.10.lect.4.ſi./.Lib.9.lc.9.

¶Immo vnum tranſcendens dicit ens indiuiſum, quia ens qđ non diuiditur, eſt vera diffinitio eius.1.d.24.q.1.3.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1191.

Adæquati. 1. 80 ¶Quod adæquari & aſſimilari important motum ad æqualitatem & ſimilitudinem, non autẽ æquale & ſimile, ideo filius dei eſt ſimilis & æqualis patri, & conuerſo, & adæquatur & aſſimilatur ei, ſed non econuerſo.1^{a}.q.42.1.3^{m}.1.d.19.q.1.2.o /.d.31.Li°.2^{m} / con.1.c°.29.ſi./.Opul.9.q.44./ 45.

¶Oppoſitum videtur dicere. Veri.q.44.1^{m}.

¶Reſpondeo dicendũ, qđ ſicut ipſe dicit ſecundo loco, Anſel. accipit ſtricte nomen ſimilitudinis, ſicut & Dionſius nono capitulo de diuinis Nominib. vbi dicit, q in æque ordinatis ad inuicem, recipimus ſimilitudinis reciprocationẽ, ut ſ. vnum dicatur alteri ſimile, & econuerſo. Sed in his quæ ſe habent per modum cauſæ & cauſati, non inuenitur propriè loquendo reciprocatio ſimilitudinis. Dicimus enim q imago Herculis ſimilatur Herculi, ſed non econuerſo. Vnde quia uerbum diuinum non eſt factum ad imitationem creaturæ ut uerbũ noſtrum, ſed potius econuerſo, ideo Anſelmus vult, q verbũ nõ ſit ſimilitudo creaturæ, ſed econuerſo. Si autem largo modo ſimilitudinem accipiamus, ſic poſſumus dicere, q uerbũ eſt ſimilitudo creaturæ, non quaſi imago eius, ſed quaſi exemplar, ſicut etiam Aug. dicit, ideas eſſe rerum ſimilitudines. Nec tñ ſequitur, q in uerbo non ſit ſumma ueritas, quia eſt immutabile, creaturis exiſtentibus mutabilibus, quia non exigitur ad ueritatem uerbi ſimilitudo ad rem, quæ per uerbum dr, ſecundum conformitatem naturæ, ſed ſecundũ repreſentationem ut in q̃ne de Eſſentia Dei dictum eſt. Veri.q.4.4.2^{m}.

81 ¶Quòd adiectiuũ duo facit circa ſuum ſubſtantiuum.ſ.quia reſtringit & informat.1.d.25.1.7^{m}. Adiectiuũ. 1.

¶Immo adiectiua reſtringuntur ſecundum ſuppoſita.1.d.9.q.1.1.c./.1.o.

Reſpondeo dicendum, ſicut Dubio.18.

82 ¶Quod adiurare licet creaturas irrationales, ne per eas dæmõ nobis noceat.2 2ᵉ.q.90.3.o. Adiurare. 6.

¶Immo periculis humanis obuiandum eſt per humana, & nõ per diuina.2 2ᵉ.q.88.11.c.

¶Reſpondeo dicendum, quòd non eſt obuiandum per diuina, abutendo eis, & modis illicitis, ſed ne dæmones per creaturas irrationales nobis noceãt, ut habetur 2 2ᵉ.q.38.2.3^{m}./. q.16 8.1.3^{m} /.q 30.3 o.

83 ¶Quòd crux propria Chriſti, ut repreſentans Chriſtum. & ut tetigit Chriſtum, & perfuſa Chriſti ſanguine, debet eadẽ adoratione latriæ cum Chriſto adorari. Sed imago crucis eius in alia materia debet adorari latria, ut imago Chriſti tantum. 2 2ᵉ.q 103.4.3^{m} /.3^{a}.q.25.4.4.o. Adoratio. 21.

¶Oppoſitum videtur dicere.3.d.9.q.1.ar.2.q.4.o.

¶Reſpondeo dicendum q crux Chriſti ut res quædam, non poteſt adorari latria, niſi ut repræſentans Chriſtum, ſed ut eſt quædam res Chriſti. debet adorari hyperdulia, & non latria, quia non eſt pars Chriſti, ut habetur 3.d.9 q.1 ar.2.q.4.o.

84 ¶Quòd adulterium eſt ſpecies determinata luxuriæ.2 2ᵉ.q6.1 4.1.c./ 8.o /.4.d.41 ar.4 q.2.c./.Ma.q.15.3.c. Adulteriũ. 1.

¶Immo adulterium, non ſolũ pertinet ad luxuriã, ſed ad iniuſtitiam & auaritiam. Ideo eſt grauius furto, quanto uxor eſt carior re exteriori.12ᵉ.q.72.2 4^{m}./ q.73.5.1^{m}./.7.c./.q.88.5.c./.q.100.6.c.ſi./.2 2ᵉ. .65.4.3^{m}./.q.70.3.t./. q.118.5.c./. q.154.1.2^{m} /.Ma.q.15.3.1^{m} / Eph.5.lec.2.Med.E.

¶Reſpondeo dicendũ, q nihil prohibet in eodẽ actu diuerſorum uitiorũ deformitates concurrere. Et hoc modo adulteriũ continetur ſub luxuria, & ſub iniuſtitia. Nec tamen deformitas iniuſtitiæ omnino per accidens ſe habet ad luxuriam. Oſtẽditur enim luxuria grauior quæ intantum concupiſcentiam ſequitur, quod etiam in iniuſtitiam ducat.2 2ᵉ.q.154.1.2^{m}.

85 ¶Quod ardentior in propria coniuge, eſt aliquãliter magis adulter, quam cum alia 2 2ᵉ.q.154.8.2^{m}. Adulteriũ. 5.

¶Immo concubitus cum propria uxore qui fit ex libidine, eſt minus peccatum, quàm fornicatio.2 2ᵉ.q.154.2.6^{m}.ſi.

¶Reſpondeo dicendũ, quòd eſt magis adulter, ſi cũ propria uxore nõ ſiſtit cõcupiſcẽtia eius intra limites matrimonij. 2 2ᵉ.q.57.5.c./.4 d.16.q.2 a .2 q.2.o./ q.4.ar.2.q.2.o./. d.30.L.ſi.

86 ¶Quod ſpecies colorum eſt in aere, & in alio medio intentional iter.& incomplete.4.d.1.q.1.ar.1.q.2.4.c./. Ver.q6.27.3.4^{m}./ Quol.8.uel 11.2 5^{m}. Aer. 8.

¶Oppoſitum videtur dicere. 1^{a}.q.67.3.c /.d.13.3.c./. Anima 2.lec.14.a med.e.

¶Reſpondeo dicendum, ſicut Dubio 826.

87 ¶Quod affabilitas non eſt ſpecialis uirtus diſtincta ab alijs, ſed eſt aliquid cõſequens omnes uirtutes. 2 2ᵉ.q.23.3.1^{m}./.q.114.1.1^{m}./.3.d.27.q.2.a 1^{m}./.Veri.q.1.5.5^{m}./.q.1.2.8^{m}. Affabilitas. 1.

¶Immo eſt ſpecialis uirtus, & ſpeciali obiecti ſ.decentia conuerſationis.2 2ᵉ.q.114.1.o./.3.d.34.q.1.2.c.

¶Reſpondeo dicendum, ſicut Dubio.95.

88 ¶Quòd affirmatio naturaliter eſt prior negatione, quia ſimplicior, & ſignificat compoſitionem priorem diuiſione, & ſignificat eſſe, quod eſt prius quàm non eſſe.2 2ᵉ.q.122.2.1^{m}./.Perihet.lec.8.prin. Affirmatio 3.

¶Oppoſitũ uidetur dicere a ſimili, quia non eſſe rei eſt prius quàm eſſe eius, ſicut & eſſe in potentia & in actu. 1^{a}.q6.77.3.1^{m} /. Meth.9 lec.8.9 o./.Li.12.lec.5.

¶Reſpondeo dicendum, ſicut Dubio.52.

89 Quòd agens & patiens oportet eſſe eiuſdem generis. Veri.q. 8.9.c. Agens. 38.

¶Oppoſitum uidetur dicere.1.d.7.q.1.2.2^{m}.

¶Reſpondeo

¶Reſpondeo dicendum, ſicut Dubio 58.

Agens.60. 90 ¶Quod illud quod eſt in effectu, vt forma dans eſſe, eſt in agē te inquantū huiuſmodi, vt virtus actiua. 4.d.8.q.1.ar.4.q.4.c.
¶Oppoſitum uidetur dicere. Po^{a}.q.7.9.7^{m}./.q.8.a.c.
¶Reſpondeo dicendum, ſicut Dubio 96.

Agens.30. 91 ¶Quod in agentibus ordinatis, ſecundum poteſt duplicites agere vel moueri. ſ. ſecundum propriam naturam, vel ſecundū naturam ſuperioris. 2.a^{f}.q.2.3.c./.Ver.q.22.13.c./.Qno.5.2.c.
¶Oppoſitum videtur dicere a ſimili. 3.d.13.ar.2.q.2.2^{m}./.3^{m}./.Veri.q.27 3.22^{m}.
¶Reſpondeo dicendum ſicut Dubio 301.

Agere.33. 92 ¶Quod aliquid agere poteſt vltra ſpeciem ſuam in virtute agentis ſuperioris, non autem in uirtute propria. 12^{f}.q.109.1.c./.3 2^{m}./q.112.1.c./q.114.3.c./.3^{a}.q.77.3.3^{m}./. 2.d.18.q.2.3.2^{m}./.4.d.12.q.1.ar.2.q.1.2^{m}./.3.c^{o}.69./.Po^{a}.q.3.7.c.
¶Oppoſitum videtur dicere. 3.d 13.ar.2.q.2.2^{m}./. Veri.q.27.3.22^{m}.
¶Reſpondeo dicendum ſicut Dubio 301.

Albedo.2. 93 ¶Quod hæc propoſitio eſt per ſe. Superficies eſt alba, vel numerus eſt par. contra. 2 c^{o}.57.1^{m}.
¶Oppoſitum videtur dicere. Poſt. 1.lec. 9.prin. quia non omne, quod dicitur de omni, eſt per ſe.
¶Reſpondeo dicendum ſicut Dubio 551.

Alchimia.1. 94 ¶Quod alchimia non facit verum aurum. 2.d.7.q.3.1 5^{m}./.4.d.11.q.1.ar.1.q.3.3^{m}.Po^{a}.q.6.1.18^{m}.
¶Oppoſitum uidetur dicere. 22^{a}.q.77.2.1^{m}.
¶Reſpondeo dicendū, q̄ ſicut poteſt colligi. 1^{a}.q.68.4.c./ 22^{f}.q.77.2.1^{m}. aliquid poteſt dici verū dupliciter. ſ. veritate eſſentiæ, & ueritate omnium proprietatum eius, in 22^{f}. loquitur primo modo, in aliis autem locis, ſecundo modo.
¶Vel in 22. loquitur de arte alchimiæ agente in virtute naturæ per applicationem agentium naturalium, in aliis autem locis, loquitur de arte agente in virtute propria.
¶Vel in 22^{f}. loquitur de hītib. perfectā artē alchimiæ, in aliis uero locis, de ſophiſtice agentibus ex ignorantia ueræ artis.

Amicitia.8. 95 ¶Quod amicitia non eſt uirtus ſpecialis, diſtincta ab aliis, ſed eſt aliquid conſequens omnes virtutes. 22^{f} q. ... 3.1^{m} / q.114.1.1^{m}./.3.d.27.q.22.1^{m}./.Veri.q.1.5.9^{m} / 2.9 8^{m}.
¶Immo amicitia eſt ſpecialis uirtus, & ſpecialis obiecti. ſ. decentis conuerſationis. 22^{f}.q 114.1.0./.3.d.34.q.1.2.c.
¶Reſpondeo dicēdum, q̄ amicitia dupliciter ſumitur. ſ. ut eſt in affectu. Et ſic non eſt uirtus, quia ut ſic non habet rationē laudabilis, vt patet in amicitia utilis uel delectabilis, amicitia uero honeſti præſupponit omnes uirtutes, & conſequitur eas. Secundo uero modo, ut eſt in exterioribus factis. Et ſic eſt ſpecialis uirtus, quæ etiam nominatur affabilitas. 12^{f}.q.60.5.c /.22^{f}.q.114.1.1^{m}.

Amor.25. 96 ¶Quod Deus diligit peccatores & damnatos. 1^{a}.q.20.2.4^{m}./.q.23.3.2^{m}./.2^{m}.
¶Immo deus odit peccatores & dānatos. 3.d.31.q.2.ar.2.q.2.o.
¶Reſpondeo dicendum, q̄ Deus diligit peccatores & dānatos quo ad naturam, ſecundū eos inquantum ſunt mali, & inquātū non vult eis bonū ... niſi uoluntate antecedente. 1.q.20.2.4^{m} /.q.23.3^{m}./ 22^{f}.q.113.16.c./. 1^{a}.q.49.4.1^{m}./.3.d.19.ar.5.q.2.o./.d.28.9.9^{m}./.d.32.2.4^{m}./. 9^{m}./. Ꝗ.3.c^{o}.5.2^{m}.fi./.Veri.q.20.2.c./.Veri.q 3.8.2.7.P(al.5 / Ro 5 lec.2.

Amor.40. 97 ¶Quod homo in ſtatu naturæ integræ & angelus in puris naturalibus, ſine gratia poteſt amare Deum ſuper omnia. 1.q.60.5.c./.12^{f}.q.109.3.o /.2.d.2 q.4.3 d.29.3.6./. Veri.q.2.2.16^{m}.q.4 1.9^{m}./ Quol.1 q 4 3 ...
¶Oppoſitum uidetur dicere 12^{e} q.109.4.o./ Ꝗ.3.c^{o}.60./.2^{f}.Cor.13.lec.4/:Heb.10.le.1 ...
¶Reſpondeo dicendum, q̄ poſſunt amare Deum amore naturali, quantum ad ſubſtantiam operis, ſed non quantum ad modum amandi. ſ. ex charitate diligit Deum, ſed indigent auxilio dei. Nam implere mandata legis, contingit dupliciter. Vno modo quantum ad ſubſtantiam operum, prout. ſ. homo operatur iuſta & fortia, & alia virtutum opera. Et hoc modo, homo in ſtatu naturæ integræ, potuit omnia mandata legis implere. Alioquin homo non potuiſſet in ſtatu illo non peccare, cum nihil aliud ſit peccare, q̄ tranſgredi diuina mandata. Sed in ſtatu naturæ corruptæ, non poteſt homo implere oīa mandata diuina, ſine gratia ſanante. Alio modo poſſunt impleri mandata legis, non ſolum quantum ad ſubſtantiam operis, ſed et quantū ad modum agendi, ut. ſ. ex charitate fiant. Et ſic neque in ſtatu naturæ integræ, neque in ſtatu naturæ corruptæ, poteſt homo implere abſque gratia, legis mandata. Indiget inſuper in utroque ſtatu auxilio Dei mouentis, ad mandata implenda, ut habetur, 12^{f}.q.109.4.c.

Amor.43. 98 ¶Quod deus diligit propter aliud, nō finaliter, nec effectiue nec ut finis, ſed diſpoſitiue uel materialiter. 22^{e}.q.27.3.o.
¶Oppoſitum uidetur dicere a ſimili. 3.d.27.1.q.1.1^{m}.
¶Reſpondeo dicendum, ſicut Dubio 514.

Amor.90. 99 Quod inimici debent amari ex charitate. 3.d.30.1.o.
¶Immo diligere inimicos, hoc eſt peruerſū & vituperabile, & charitati repugnans, quia hoc eſt diligere malum alterius. 22^{f}.q.25.8.c. /.3^{m}.
¶Reſpondeo dicendum, quod inimici dēnt amari ex charitate quo ad naturam, non aūt quo ad culpā. Amare aūe inimicū vt ſic, eſt peruerſum, ſed quo ad naturā & in cōi eſt de præcepto cuiliber, non autē in particulari, niſi in præparatione animi, ſed eſt de perfectione. 22.q.25.8.o /.9.c./.q.34.3.3^{m}./. q.83.8.c./.q.108.1.c./.Ver.q.2.8.c./ 21.4^{m}.

100 ¶Quod in patria nullus eſt ordo dilectionis, niſi ſecundū propinquitatem ad deum. 22^{f}.q.26.13.c./.Ver.q.2.9.12^{m}. Amor. 103.
¶Immo quilibet beatus in patria plus diligit ſe quam proximum & plus diliget propinquiorem ſibi æque bonū, ſed plus diliget meliorem extraneum quām propinquiorem minus bonum. 3.d 31.q.2.ar.3.q.2.o.
¶Reſpondeo dicendum, quod gradus dilectionis ſumi poteſt dupliciter, ſ. primo ſecundum differentiam boni optati ſibi vel alii, ſecundo modo ſecundum intenſionem actus. Primo modo beatus plus diliget meliorem quam ſe, ſecūdo vero modo erit econuerſo. Sed comparando unum proximum alteri, vtroque modo plus diligit meliorem. Sed inter æque bonos diliget propinquiorem ſibi. ſicut dicitur. 22^{f}.q.26.13.c.

101 ¶Quod in patria quilibet plus amat ſe poſt deum quam aliū. 22^{f}.q.26.13.o./.3.d.31.q.2.ar.3.q.2.o. Amor. 105.
¶Oppoſitum videtur dicere. Veri.q.2.9.12^{m}.
¶Reſpondeo dicendum, quod beati voluntate conſequēte volunt maius bonum alteri meliori quam ſibi, ſed intenſius ſibi. Antecedente uero etiam maius bonum volunt ſibi. 22^{f}. q.26.13.c./.3.d.31.q.2.ar.3.q.2.3^{m}.

102 ¶Quod amor naturalis nō ē paſſio, ſed cōnaturalitas rei. 12^{f}. q.35.1.2.o. Amor. 132.
¶Oppoſitum videtur dicere. 12^{f}.q.23.4.o./.q.25.3 4.c./.Eth. 2.lec.5.me^{n}.
¶Reſpondeo dicendum, quod amor pro inclinatione rei ſeu aptitudine vel cōnaturalitate ad bonū, largo & nō proprio mō eſt paſſio, ſed pro cōſequutione boni, opponitur proprie aliis paſſionibus, ſed diuerſimode, quia in motibus appetitiuæ partis, bonum hēt quaſi virtutem attractiuam, malum autem uirtutem repulſiuam. Bonum ergo primo modo in potentia appetitiua, cauſat quandā inclinationē, ſeu aptitudinem, ſeu cōnaturalitatem ad bonū, quod pertinet ad paſſionē amoris, cui per contrarium reſpondet odium, ſed bonum nondum habitum ad paſſionem deſiderii, cui opponitur fuga mali uel abhominatio, ſed bonum adeptum dat quietationē in ipſo bono adepto, & hoc pertinet ad delectationē & gaudium, cui opponitur ex parte mali, dolor & triſtitia, ut habetur. 12^{f}.q.23.4.c.

103 ¶Quod eodem actu numero amatur ratio dilectionis, & obiectum eius. 1.d.19.q.1.3.c. Amor. 183.
¶Oppoſitum videtur dicere a ſimili. 1^{a}.q.87.3.2^{m}.
¶Reſpondeo dicendum, q̄ ratio dilectionis in ſe conſiderata vertēs in rationē obiecti, alio actu amatur, ſed in ordine ad obiectum aliud, eodem actu amatur. 1.d.17.q.1.5.c.

104 ¶Quod eodem actu numero, amatur obiectum, actus & amās. 1.d.17.q.1.5.c./.4^{m}. Amor. 185.
¶Oppoſitum videtur dicere a ſimili. 1^{a}.q.87.3.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 103.

105 ¶Quod amor eſt vnio amantis, ad amātum 1^{a}.q.20.1.c./.3^{m}./.12^{f}.q.25.2.2 /.q.28.1.o./.3.d.27.q.1.1.c./.2^{m}./ Dio.4.le.9.& 12. Amor. 200.
¶Immo amor non eſt unio, ſed ſequitur eam. 12^{f}.q.26.2.2^{m}./.q.28.1.3^{m}.
¶Reſpondeo dicendum, quōd amor non eſt vnio ſecundum rē, ſed ſecūdum affectum. 12^{f}.q.25.2.2^{m}./.q.28.1.c./.2^{m}./.d.27.q.1.2.2^{m}./.d.29.3.2^{m} / d.32.3.3^{m}./.Ver.q.26.4.c.

106 ¶Quōd cognitio eſt cauſa amoris. 12^{f}.q.27.2.o./. 22^{f}.q.26.2.2^{m}./ 1.d.15.q.4.1.3^{m}. Amor. 272.
¶Oppoſitum videtur dicere 4 d.50.q.2.ar.2.q 2.2^{m}.
¶Reſpondeo dicendū dupliciter, ſ. primo q̄ amor eſt in vi appetitiua, quę reſpicit rē, ſecūdum q̄ in ſe eſt. Vn̄ ad perfectionē amoris ſufficit q̄ res prout in ſe apprehēditur, ametur. Ob hoc ergo contingit, q̄ aliquid plus amatur, q̄ cognoſcatur, quia poteſt perfecte amari, etiam ſi nō perfecte cognoſcatur, ſicut maxime patet in ſcientiis quas aliqui amant, propter aliquā ſummariam cognitionem, quam de eis habent.
¶Secundo dicendum, ſicut Dubio 424.

107 ¶Quōd in analogis prius dicitur dupliciter, ſ. ſecūdum rē, & ſecūdum impoſitionem nominis. 1^{a}.q.13.6.o./.q 33 3.4^{m}./.1.d.25.2.1^{m}./.contra c^{o}.34./.Ver q.4 1.c.8^{m} / Ma.q 1.5.19^{m}./. Opuſ.3.c^{o}.27./.Eph.3 lec.4 fi.1./.Meth.5.lec.4 fi. Analogia.7.
¶Oppoſitum uidetur dicere. Ver.q.2.11.8^{m}./ Anima 2.lec.2.
¶Rn̄deo dicendum, q̄ nō eodē modo dr, nec reſpectu eiuſdē. 1.prolo.1.2^{m}./.d.35.4.c./.con. 1.c^{o}.34.Po^{a}.q.7.7.c fi.

108 ¶Quōd analogum eſt tantum in vno analogato, ſecundū propriam rationem, vniuocum autem eſt in quolibet. 1^{a}.q.16.6.c./.12^{f}.q.20.3.c./ 3^{m}. Analogia.15.
¶Oppoſitum videtur dicere. 12^{f}.q.21.3 c./.2.d.19.q.1.2.1^{m}.

¶Reſpondeo dicendum dupliciter, quod ratio propria analogi ſumitur dupliciter, ſ. pro ſignificatione principali, qua verificatur de ſolo primo analogato. Et ſic intendit in duobus locis, primo recitatis. Alio modo pro conceptu communi ad omnia ſua analogata. Et ſic verum eſt quod dicitur in alijs duobus locis.

¶Vel dicendum, quòd analogum eſt triplex. ſ. ſecundum intentionem tantum, vt ſanitas: ſecundum eſſe tantum, ut commune ad corruptibile & incorruptibile, & ſecundum utrunq;, ut transcendentia. In primis igitur locis, loquitur de analogo primo modo dicto, in aliis autem, ſecundo & tertio modo, ut elicitur. 3.d.19.q.5.a.2^{m}.

Analogia. 18. 809 ¶Quod omne analogum ſimpliciter & per ſe dictum, intelligitur de eo de quo per prius dicitur. 1.d.9.q.2.t.2^{m}./. Periermenias lec.5.prin^{o}.

Analogia. 20. 810 ¶Quòd intelligitur de eo, de quo dicitur poſterius. Ver.q.7.5.3^{m}.

¶Reſpondeo dicendum ſicut Dubio 8.

¶Quod primum in analogia, oportet poni in diffinitione aliorũ. 1^{a}.q.13.6.c./.10.c./.3.d.33.q.1.ar.1.u.2.1^{m}./.3.1.c^{o}.32.5^{m}.

¶Immo hoc verum eſt tantum in analogia, ſecundum determinatam habitudinem. 1^{a}.q.13.5.c./.1.diſ.8 q.4.3.1^{m}./.d.35.4 u./ Veri.q.2.11.o.

¶Reſpondeo dicendum, q analogia eſt duplex, ſ. prima determinatæ habitudinis, ſicut inter ſubſtantiam & accidens. Et de hac loquitur in locis primo allegatis. Ideo non dicit in uibna ſed indefinite. Secunda eſt analogia proportionalitatis eorũ quæ in infinitum diſtant, ſicut inter deum & creaturas. Et in his primum in analogia non ponitur in diffinitione aliorum, ut elicitur. 1.prolo.a.2^{m}./.Veri.q.2.11 c./.6^{m}.

Angelus.3. 811 ¶Quòd angeli non fuerunt ante mundum. i. ante corpora. 1.q.61.a.3.o./.q 102.a.1./.4.c /.2.d.2.q.1.3.o./.Po^{a}.q.3.18.o.

¶Immo angeli dicuntur ſemper fuiſſe. Po^{a}.q.3.18.20^{m}.

¶Reſpõdeo dicendũ, q angeli dñr ſemper fuiſſe, non quia ab æterno fuerunt, ſed quia omni tempore fuerunt: quia quandocunq; fuit tempus, fuerũt angeli. Et per hunc ẽt modum creaturæ corporales ſemper fuerunt. Po^{a}.q.3.18.20^{m}.

Angelus.7. 812 ¶Quòd eſſe angeli, non eſt infinitum, licet angeli ſint penitus a materia ſeparati ſecundum eſſe. c.d.20.q.1.t.6^{m} /.Quo.10.4.2^{m}./.3^{m}./.Opuſ.53 ſin.

¶Immo eſſe angeli eſt infinitum. 1^{a}.q.7.2.o./. q.50.c.4^{m}./.q.52.2 e./.2. d.18.q.2.2^{m}.

¶Reſpondeo dicendum, quòd eſſe angeli non eſt infinitum priuatiue, modo quanti, ſed negatiue, non ſimpliciter, ſed reſpectu termini durationis, quo caret. 2.d. e.q.1.1.6^{m}./. Quol. 10 4.2^{m}./.3^{m}./.Opuſ.53.27^{m}.

Angelus.11. 813 ¶Quod eſſe angeli eſt accidens. 1.q.50.a.3^{m}./. q.61.1.c.Opuſ. 7c.q 14.

¶Oppoſitum videtur dicere. 1^{a}.q 77.1.o.

¶Reſpõdeo dicendũ, q talia frequẽter inueniuntur eſſe dicta in diuerſis locis quæ ſic intelligi debent. Eſſe enim hẽt cõparationẽ ad principium eſſendi, & ad ipſum quod eſt, ſi non ſit ſuum eſſe, qđ ſolum in deo hẽt locũ. Et hoc patet, quia eſſe albũ, ipſum album non eſt accidẽs, ſed habito reſpectu ad albedinẽ, eſt principiũ eſſe albi, in quo ſolũ eſſentialiter eſt albedo. Ad ipſum vero ſubiectum comparatũ eſſe albũ eſt accidẽs per quẽ modum eſſe rei aĩatæ, habito reſpectu ad principium ut eſt principiũ talis eſſe, ipſum eſſe nõ eſt accidens, quia natura eius, vt principium eſt in hoĩe ſaluatur. ſ. eſſe hominis. Primũ enim principium formale eſſendi, eſt ipſum eſſe, per quod quælibet forma dicitur cauſare eſſe. Vnde forma nõ dat eſſe ſuæ materiæ, quæ dr̃ actus, niſi per ipſum eſſe q eſt etiã actus ipſius formæ, quod tñ dr̃ ſequi ſuam formam. Sic igit̃ ſi fiat reſpectus ad ipſum principium eſſendi incõpoſitu, eſſe non eſt accidens. Si vero fiat reſpectus ad ipſum quod eſt, vt ad angelum, vel ad quodcunque aliud, illud eſſe eſt accidens, quia ipſum q eſt, intelligi põt & diffiniri per propoſitionem indicantem quòd quid eſt, etiam ſi non ſit, nec per aliquẽ dici poſſet ipſum eſſe, cum ſuum eſſe, non ſit ipſum ens. Vnde in angelo, licet idem ſit id quod eſt, & ſuppoſitum, ſ. & ipſum principiũ eſſendi, non tamen pp hoc quod accidentaliter ſe habet reſpectu vnius, eſt accidens reſpectu alterius. Differunt enim in angelo, eſſe & ſuppoſitum ſecundum rationem. Et hoc ſufficit ad propoſitum, vt habetur Opuſ.72.q.14.

Angelus.32. 814 ¶Quod in ſubſtantijs ſeparatis a materia. i. in angelis, idẽ eſt ſuppoſitũ & natura ſcđm eſſe, licet differãt ſcđm rõnẽ. 1.qu.3.3.c./.2.d.25.1.3^{m}./.3.d.5.q.1.3.c /.3. 4.1^{o}.35.4^{m} /. Po^{a}.q.7.4.c./.q.9.1.c./.3.4^{m}./.Spiritu.4 9^{m}./.Anima 17.10^{m}./.Opuſ.30.lec.5./.Opuſ.32.lec.6./.Opuſ.37.c^{o}.4./.Meth.7.lec.11.ſi./ L.1°.1 lec.3.L.1°.9.lec.ſi./.Anima 9.lec.8.

¶Oppo^{m} vr̃ dicere. 3^{a}.q.17.1.c./.1.d.5.1.2./.d.34.q.1.1.c./.1^{m}. Vnio.1.c.pri^{o}./ 3.14^{m}./.Quol.2.q.2.2.o./.Poſter.2.lc.6.ſin.

¶Reſpondeo dicendum tripliciter. ſ. primo q ſuppoſitum & natura poſſunt conſiderari dupliciter. Vno modo quo ad cõſtitutiua vtriuſque tantum. Et ſic quia in rebus materialibus ſuppoſitum conſtituitur & indiuiduatur per materiam ſignatam, quæ non pertinet ad diffinitionem quæ ſignificat quidditatem ſeu naturam ſiue eſſentiam, ideo ſemper dicit Doctor ſanctus, quod in talibus ſuppoſitum & natura differunt realiter. Sed in angelis ſuppoſitum non conſtituitur per aliquid aliud, immo ipſa eſſentia & natura eorum per ſeipſam indiuiduantur. Et ſic intelligit in omnibus locis primo allegatis, quod in angelis ſuppoſitum & natura ſunt idem. Alio modo natura poteſt conſiderari pro eo ſolo quod ſignificatur per diffinitionem, ſuppoſitum autem pro omni eo quod eſt in re, eo modo quo dicit. 3.d.5.q.1.3.c. ſ. quod de ratione perſonæ eſt, quod comprehendat omnia quæ ſunt in re. Et quia in omni creatura ſunt aliqua, quæ non ſunt de diffinitione rei, vt accidentia & eſſe, ideo in omni creatura, differt ſuppoſitum a natura, & in ſolo Deo in quo nullum eſt accidens & cuius eſſe & eius eſſentia, ſunt idem ſuppoſitum & natura. Cum enim nomine naturæ intelligatur id quod per diffinitionem proprie ſignificatur, nomine autem ſuppoſiti, intelligatur indiuiduum habens illam quidditatem, ſecundum triplicem gradum ſubſtantiarum in vniuerſo, triplex inuenitur differentia ſuppoſiti a natura, in ſubſtantiis ſi quidem materialibus ſuppoſitum differt a natura dupliciter, ſcilicet ſecundum rem, & vltra hoc ſecundum rationem. Differt etiam primo modo dupliciter, ſcilicet intrinſece, & extrinſece. Intrinſece quidem, quia aliquid eſſentiale, ſuppoſitum ſibi intrinſecum includit: quod non includit natura, ſcilicet principia indiuiduationis. Si enim Sortes diffiniretur, in diffinitione eius poneretur hæc materia ſignata: quæ non ponitur vt ſignata in diffinitione naturæ humanæ. Differt ſecundo extrinſece, quia aliquid reale extrinſecum ſibi, includit ſuppoſitum, ſcilicet eſſe actualis exiſtẽtiæ, quod non includit natura. Eſſe enim actualis exiſtentiæ, primo eſt actus ſuppoſiti, cuius eſt fieri, quod tamen non caderet in diffinitione Sortis, ſi diffiniretur. Differt inſuper ſecundum rationem, vt patet. In ſubſtantiis autem ſeparatis alia a prima, ſuppoſitum differt a natura, duobus modis tãtum, ſcilicet primo extrinſece ſecundum rem, & ſecundum rationem. Nihil enim reale intrinſecum ſibi includit ſuppoſitum in eis, quod non includat natura: quia non indiuiduatur ſuppoſitum per aliquid poſitiuum, contrahens naturam ſpecificam, quod ſit velut differẽtia indiuidualis, ſuppoſito intrinſeca, ſicut eſt in ſubſtantiis materialibus. Sed quia in eis, eſſe actualis exiſtentiæ differt a natura, quod primo eſt actus ſuppoſiti, ideo ſuppoſitũ in eis differt extrinſece a natura. Addit extrinſece realitatem actualis exiſtentiæ. Differt ſecundo ſecundum rationem, vt patet. In Deo vero, ſuppoſitum vno tantum modo differt, ſcilicet ſecundum rationem: quia nec natura diuina indiuiduatur per aliquid additum, nec eſſe ſuæ actualis exiſtentiæ, diſtinctum eſt realiter ab eius eſſentia. Hanc ſolutionem innuit ipſe Doctor ſanctus. Quol. 2.q.2.2.1^{m}.

¶Secundo eſt dicendum, quod natura poteſt ſumi dupliciter ſcilicet in concreto & in abſtracto, vt habetur. prima quæſtio. 3.3.c./.1.diſtinctio.23.1.c / diſtinctione 25.1.c./.Quolibe.2. quæſtio.2.2.c./.Quol.8.quæſt.2.1. 2^{m}./. Opuſc. 30. lectio 5. o./.Meth.7.lect.2./.Lec.5.ſi. Primo modo ſignificatur vt totũ, & prædicatur de ſuppoſito. Ideo eſt idem quod ſuppoſitum. Vnde 7.Meth.lec.5.ſi.dicitur, quòd ipſum quod quid eſt, non eſt ipſa natura in abſtracto, vt humanitas, ſed animal rationale. Sed ſecundo modo ſignificatur natura vt pars. Ideo non prædicatur de ſuppoſito. Hæc elicitur in locis præallegatis in hac ſecunda reſponſione.

¶Tertio dicendum, quod ſuppoſitum & natura, poſſunt iterũ conſiderari tripliciter, ſcilicet Logice, Phiſice, & Methaphiſice. Primo modo ſunt idem, in omni ente per ſe, ſiue compoſito, ſiue ſimplici. Sed in ſolo ente per accidens, differunt, vt habetur 7.Meth.lectio quarta./.Lec.quinta o. quia logicus eſt artifex rationis, conſiderans naturam & ſuppoſitum abſtracte, vt in intellectu, habent eſſe ſiue ſic quæ in re ſunt, ſecundum quod natura ſumitur pro ſecunda ſubſtantia, & ſuppoſitum pro prima. Et ſic ſunt idem, vt dicitur in prædicamentis. Secundo autem modo in omni ſimplici ſunt idem, ſiue creata, ſiue increata. Et tantum in rebus materialibus differunt, quia Phiſicus, ſiue Metaphiſicus eſt artifex realis conſiderans res, vt ſunt extra intellectum in rerum natura. Et quia in re materiali eſt aliquid conſtituens ſuppoſitũ, quod non conſtituit naturam ſpeciei, non autem in re immateriali, ideo ſecundum Phiſicum, ſiue Methaphiſicum, natura, & ſuppoſitum in angelis ſunt idem, ſed in compoſitis differunt. Tertio autem modo in omnibus creaturis differunt, & in ſolo Deo ſunt idem, quia Metaphiſicus eſt maxime abſtractiuus, quia abſtrahit ab omni materia, non ſolum ſecundum rationem, ſed etiam ſecundum eſſe. Ideo ſumit naturam pro ipſa forma totius in abſtracto, ſuppoſitum autem pro re ſubſiſtẽte cũ oĩ eo q eſt in re, Et quia in omni re præterq̃ in Deo ſunt

aliqua

A aliqua præter formam totius, ideo ſecundum metaphyſicum ſuppoſitum & natura, ſunt idem in Deo, & in creaturis differunt. Hæc ſolutio tangitur. 7. Meth. lec. 12./ Phi. prolo. prin^{o}.

Angelus. 51. 115 ¶ Quod impoſſibile eſt, eſſe duos angelos vnius ſpeciei, quia omnes angeli differunt ſpecie ſecundum diuerſos gradus naturæ intellectus. 1^{a}.q.50.4 c./ 4^{m}.

¶ Immo Deus poteſt facere alium angelum, perfectiorem primo angelo, qui nunc primus eſt, & eſſet alterius ſpeciei a primo. Ergo & alium eiuſdem ſpeciei cum magis & minus in diuerſis angelis inueniatur, vt habetur. Anima 7.6^{m}. Et ēt quia ſimpliciter loquendo, qualibet re a ſe facta, poteſt Deus facere meliorem 1^{a}.q.25.6.c.fi.

¶ Reſpondeo dicendum dupliciter, primo ſicut dubio 502.

¶ Secundo dicendum, ꝙ magis & minus dicitur dupliciter. Vno modo ſecundum ꝙ materia eandem formam diuerſimode participat, vt homo & lignum albedinem. Et ſecundū hoc magis & minus non diuerſificant ſpeciem. Alio modo ſecundum gradus perfectionis formarum. Et hoc diuerſificat ſpeciem. Diuerſi enim colores ſpecie ſunt, ſecundum quod magis & minus propinque ſe habent ad lucem. Et ſic magis & minus in diuerſis angelis inueniuntur, & non in eadem ſpecie, vt habetur. Anima 7.6^{m}.

Angelus. 55. 116 ¶ Quod differentiæ angelorum, ut multi tenent, ſumuntur ſecundum diuerſos gradus potentialitatis. 1^{a}.q.50.2.1^{m}./.4.0./.q.56.2.5^{m}./.1 2^{a}.q.50.1.c./.2.d.3.q.1.3.c./. diſt.9.5.c./.Ʒ.2.c^{n}.93./. Veri.q.8.7.c.fi./ Spiritu 8 c./. Anima 7.c. Quol.8 vel 9.q.4.1.3^{m}./. Opuſ.1.1^{o}.16./.Opuſ.7.c^{o}.47 /.Opuſ.30.^{1}c.7.fi./. Lec 9./.Opuſ.41.c.5./.Opuſ.72.q.8./.Cauſis lec.5.

¶ Immo multiplicatio indiuiduorū eiuſdē ſpeciei, innuit fieri poſſe per aliquā potentiā, quæ non ſit potentia materiæ, quæ quãtitas poſſit reperiri ſine materia, vt in angelis, cū ſecundū eam nō ſit multiplicatio indiuiduorū in ea ſe ſpecie, cum tot ſint ſpecies, quot indiuidua in eis, differentia exiſtente tantū ſecundum diuerſos gradus perfectionis. 1^{a}.q.55.2.1^{m} fi.

¶ Reſpondeo dicendum, ꝙ hoc dictum eſt, quia nondum inuentum erat aliquid, ad oſtendendum potentiam non multiplicare indiuidua in eadem ſpecie. Quod tamen multi tenebant. Opuſ.72.q.8.

Angelus. 68. 117 ¶ Quod angelus aſſumit corpus, propria uirtute. 2. diſt. 8. q. 1.2.2^{m}.

¶ Immo angelus aſſumit corpus uirtute diuina. 1^{a}.q.51.2.1^{m}./.3^{m}.

¶ Reſpondeo dicendum, ꝙ uerum eſt utrumq;, quia ibi virtus Dei principaliter, ſed uirtus angeli inſtrumētaliter concurrit.

¶ Vel dicendū, ꝙ in ſecundo Sententiarū loquitur quo ad ſimplicem motum corporis aſſumpti, ſed in prima parte, quo ad condenſationē aeris, & figurationem eius talem, ꝙ congruat ad repræſentādū intelligibiles uirtutes, & myſteria, ac effectus gratiæ Dei ad ſalutem hominum, ut habetur. 1^{a}.q.52.2.1^{m}.

Angelus. 123. 118 ¶ Quod motus angeli, poteſt eſſe continuus & diſcontinuus, ſicut vult. 1^{a}.q.53.1.0./.2.3.c./. Quol.1.q.3.1.1^{m}./.3^{m}.

¶ Immo motus angeli, non poteſt eſſe continuus, ſed tantum diſcõtinuus. 1a^{e}.q.113.7.5^{m}./. 1.d.8.q.3.3.0./. d.37.q.4.1.c./.3^{m}./.1.2^{m}./.3.6^{m}./.2.d.2 q.1.1.4^{m}./.d.3.q.2.5^{m}./. Quol. 8. vel 9.q.4 4.c.fi./. Quol. 11.4.c.fi.

¶ Reſpondeo dicendum, ꝙ ut habetur quinto & ſexto Phiſicorum, motus habet continuitatem a mobili, & a magnitudine ſuper quam fit, & a tempore. Motus ergo angeli, poteſt cōtinuari ex parte uiæ ſeu magnitudinis, & temporis, ideſt ſine intermiſſione per quietem mediam, non autem ex parte mobilis, quia angelus non eſt continuus.

Angelus. 125. 119 ¶ Quod angelus dum mouetur, partim eſt in utroq; termino. 1^{a}.q.53.2.1^{m}./.3.3^{m}.

¶ Oppoſitum uidetur dicere. 1.d.37.q.4.1.3^{m}.

¶ Reſpondeo dicendum, ꝙ in Prima parte loquitur de motu continuo, ſed in primo ſententiarum, de motu diſcreto.

Angels. 127. 120 ¶ Quod angelus dum mouetur motu continuo, in principio eſt in toto loco diuiſibili, a quo incipit moueri. Sed dum eſt in ipſo moueri, eſt in parte loci quem deſinit, & in parte loci quē occupat. 1^{a}.q.53.2.1^{m}./.3.3^{m}.

¶ Oppoſitum uidetur dicere. 1.d.37.q.4.1.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 119.

Angelus. 132. 121 ¶ Quod angelus mouetur, ſecūdum totam uim ſuam, in id qđ agit. 1^{a} q.62.6.0./.q.63.8 3^{m}./. 1.d.17.q.1.3.4^{m}./ 4.d 4.q6.1.ar.3.q.2^{m}./.Veri.q.24.10.c./ Matth.25.

¶ Oppoſitum uidetur dicere. 2.diſt.7.q.1.c.ratione ſecunda./. Mal.q.16.6.17^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 125.

Angelus. 135. 122 ¶ Quod angeli ſunt immutabiles, & incorruptibiles. 1^{a}.q.9.2.c./.q.10.5.c.fi./.q.50.5.0./.q.61.2.3^{m}./.q.75.6.c.fi./.q.97.1.c./.1.d.3.q.1.1.c./.d.7.q 1.c./.d.23.q.1.12^{m}./.d.38.4.c./.Ʒ.2.c^{o}.94./.91.3^{m}./.Po^{a}.q.5.3.4.c./.Anima 14.c./.3^{m}./.Trin.20.4^{m}./.Opuſ.3.c^{o}.74./.Opuſ.9.q.47.

¶ Oppoſitum uidetur dicere. 1^{a}.q.9.2.c./.q.10.5.c.fi./.q.44.2.0./.q.45.2.1^{m}./ 1.d.7.q.3.1^{m}./.2^{m}.

¶ Reſpondeo dicendū, ꝙ licet ſint immutabiles & incorruptibiles, quia in eis non eſt potentia ad non eſſe, ſunt tamē mutabiles ſecundū potentiā creantis, ut habetur. Po^{a}.q.5.4.c.fin.

123 ¶ Quod angelus poſſit immutare uoluntatem noſtram, eſt omnino hæreticum. 1^{a}.q.106.2.c./.1 2^{e}.q 80.3.2^{m}./.Ver.q.22.9.c. Angelus. 152.

¶ Oppoſitum uidetur dicere. Quol. 3.q.3.2.0.

¶ Reſpondeo dicendum, ꝙ angelus poteſt immutare voluntatem hominis perſuadendo ſolum, uel cogitando paſſiones, nō autem de neceſſitate, ut habetur 1^{a}.q.111.2.0.

124 ¶ Quod angeli agunt in inferiora per imperium tantum. Ma.q 16.1.14^{m}./.15^{m}./.Spiritu 6.8^{m}./.Quol.6.q.2.1.0./. Opuſc. 53.10^{m}. Angelus. 159.

¶ Oppoſitum videtur dicere. Quol.8.vel 9.q.4.5.0./. Opuſc. 11.art.3.13^{m}.

¶ Reſpondeo dicendum, ꝙ angeli agunt per imperium tantū, inquantum nullam actionem habent, ad quam non concurrat uoluntas eorum. Sed non agunt per imperium tantum, ita ꝙ excludantur eorum eſſentia, intellectus, & uirtus & agentia naturalia, per quæ agunt angeli, tranſmutando materiam ad formam.

125 ¶ Quod non oportet operationem angeli procedere ab eo, ſecundum totam virtutem ſuam, cum ſit dominus ſui actus. 2.d.7.q.1.2.c. ratione ſecunda./.Ma.q.16.6.17^{m}. Angelus. 162.

¶ Oppoſitū videtur dicere. 1^{a}.q.62.6.0./. q.63.8.3^{m} /.1.d.17.q.1.3.4^{m} /.4.d.4.q.2.ar.3 q.3.1^{m}./ Ver.q.14.10.c./.Matt.25.

¶ Reſpondeo dicendum, ꝙ in primis locis loquitur de operationibus angelorum ſecundum ꝙ dependent ex libero arbitrio ipſorum. Sed in alijs locis loquitur de eis, ſecundum ꝙ voluntati eorum nihil reſiſtit ex parte corporis, nec ex parte ſenſualitatis, ſicut in nobis.

126 ¶ Quod angeli dupliciter poſſunt agere in animas noſtras. ſ. confortando intellectum, & illuſtrando fantaſmata. 1^{a}.q.111.1.c./.Quol.8.vel 9.q.4 5.c. Angelus. 169.

¶ Oppoſitum uidetur dicere. 1^{a}.q.54.4.2^{m}./.Ʒ.2.c^{n}.94.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 137 fi.

127 ¶ Quod ſubſtantiæ ſeparatæ, ideſt angeli, non ſunt principia intellectus humani, cum creatio intellectus humani ſit immediate a Deo. 1^{a}.q.65.3.c. Angelus. 175.

¶ Immo ſubſtantiæ ſeparatæ ſunt principia intellectus humani. Meth. 1. lec. vlt. fi.

¶ Reſpondeo dicendum, ꝙ ſubſtantiæ ſeparatæ quocunq; modo accipiantur, ſunt principia intellectus humani, vel per creationem, ſicut Deus eſt principium eius, vel illuminando, dirigendo, & confortando ipſum, ſicut angeli, aut etiam per motionem obiectiualem, ſicut tranſcendentia. 1^{a}.q.113.1.0.

128 ¶ Quod tempus angeli, poteſt eſſe continuum & diſcretum, ſicut & motus eius. 1^{a}.q.53.3.0. Angelus. 188.

¶ Immo tempus angeli eſt tantum diſcretum. 1 2^{a} q6.113.7.5^{m}./.1.d.8.q 3.3.c./ d.37.q.4.3.0./.2.d.2.q.1.1.4^{m}./. d.3.q.2.5^{m}./. Quolib.2.5.c./.Quol. 11.4.c.fi./.Opuſ.36.c^{o}.1.

¶ Reſpondeo dicendum, ꝙ quia tota ratio continuitatis in tēpore, eſt ex continuitate motus, ut dicitur in 4°. Phiſico. ideo huic dubio applicetur ſolutio, poſita ſuperius ad dubium 118.

129 ¶ Quod operatio angeli ſucceſſiua, ideſt motus. ſ. intellectio & affectio, menſuratur tempore, non autem æuo. 1^{a} q.10.5.1^{m}.q.12 10.2^{m} /.2.d.2.q.1.1.4^{m} /.Veri.q.8.4.15^{m}./. Ma.q.16.4.19^{m}. Spiritu 5.4^{m}./.Quol.10.q.1.0. Angelus. 197.

¶ Immo propria operatio angeli, menſuratur æuo. 2. d.2.q.1.1.4^{m}. Quol.5.7.c.

¶ Immo nulla operatio angeli, menſurat̄ æuo. Opuſc. 36.c^{o}.4.

¶ Reſpondeo dicendum tripliciter. ſ. primo, ꝙ operatio angeli ſucceſſiua, poteſt menſurari tempore, tamquam menſura propria, & æuo tamquam menſura diſtanti, & æternitate tamquā menſura prima, & ſeparata, ut habetur. 1^{a}.q.10.6.c./. 2.diſt.2. quæſtio.1.2.c.

¶ Secundo dicendum, ꝙ operatio propria & connaturalis angeli, ſ. qua intelligit & amat ſe, eſt ſine ſucceſſione, & menſuratur æuo. Sed operatio eius circa alias naturas, eſt variabilis, & menſuratur tempore.

¶ Tertio dicendū, quia ſicut hr 4. Phiſic. tps eſt numerus motus, ſcdm prius & poſterius, & p conſequens eſt menſura rei ſucceſſiuæ, & habentis viciſſitudinē, vt dr. 2.d.2.q.1.1.c./.4^{m}. Sed operatio angeli, pōt ſumi dupliciter. ſ. vel vna numero. Et ſic mēſurat̄ æuo, ut probat̄ Quol. 5. q.4.c.fi. & nō mēſurat̄ tpe, quia ſic non eſt ſucceſſiua, nec hēt prius & poſterius, nec viciſſitudinem. Vel multæ numero, ſecundum quod una intellectio ſuccedit alteri per alium ſpeciem, & una affectio, alteri affectioni. Et ſic menſuratur tempore, ut probatur in locis, ſecundo, & tertio loco allegatis. & applicatio eorū continua, mēſuratur continuo, & diſcreta diſcreto, quod eſt numerus actū continuarum. 1^{a}.q.53.3.c./.1 2^{e}.q.113.7.5^{m}.

130 ¶ Quod eē angeli & ſub̄a eius mēſurat̄ æuo. 1^{a}.q.10.5.2^{m}./.2.d.2.q.1.1.0./.Ma.q.16 4.19^{m}./.Spū.5.4^{m}./. Quol.5.q.4.c.fi./. Quol.9. Angelus. 202.

Quolib.9. vel 10.q.1.a./.Quol.10.vel 11.q.4.a./. Opuſc.36. c°.4.fi./.c°.5.fi.

¶Immo eſſe angeli menſuratur æuo, ſed ſubſtantia eius menſuratur per nunc æui.1.d.19.q.2.a.c.

¶Reſpondeo dicendum, ſicut Dubio 586.

Angelus. 204. 131 ¶Quod viſio beata angeli, menſuratur æuo.1ª.q.10.5.1m./2.d.2.q.1.a.4m./.Quol.5.7.c./.Quol.9.vel 10.q.2.c.

¶Immo viſio beata angeli, menſuratur æternitate.1.qõ.10.5.1m./2.d.2.L./.Opuſ.36.c°.4.

¶Reſpondeo dicendũ tripliciter, ſ. primo, quod vt dicitur. Quol. 5.q.4.c.prin°.ex ignorantia linguæ Græcæ, diſtinguitur inter æternitatem & æuum, ſicut ſi quis diſtingueret inter hominẽ & antropon quæ non differunt niſi ſecundum vocem.

¶Secundo dicendum, quod ſicut habetur ibidem, æuũ nihil aliud eſt, niſi participatio æternitatis. Ideo idẽ eſt dicere, participat æternitate, vt dicitur in locis ſecundo allegatis, & dicere, menſuratur æuo, ſicut allegatur in primis locis.

¶Nec obſtat, quod 1ª.q.10.5.2m./2.d.2.L. diſtinguere vſ æuum a participatione æternitatis, cũ dicit quod eſſe angelorum mẽſuratur æuo, & viſio beata participat æternitate, quia alia participatio æternitatis eſt, quo ad eſſe naturæ, & alia quo ad eſſe gloriæ, quia angelus beatus, magis eſt in participatione æternitatis, quàm dæmon, vt dicitur 2.d.2.q.1.a.5m./. Quol.5.q.4 fi. Tamen vtraque participatio poteſt dici æuum.

¶Tertio dicendum, quod ſicut dicitur Quolib.5.q.4.c. viſio beata menſuratur æternitate, vt prima menſura & ſeparata, æuo autem menſura homogenea.

Angelus. 150. 132 ¶Quòd inferiores angeli, exercent officia ſuperiorum.2.d.10.2.2m./.3m./.4m./.d.11.q.1.a.2m.

¶Immo ſi tranſcẽderet limites ſuos.3.d.13.ar.2.q.2. 2m./ 3m. Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio 401.

¶Secundo dicendum, quod inferiores angeli exercent officia ſuperiorum, in virtute ſuperiorũ. Ideo angeli infimi poſſunt arcere dæmones, & facere miracula, vt hẽ 1ª.q.112.a.2m./.q.113.3.3m./2.d.10.a.2m./.3m./4m./.d.11 q.1.a.2m./.3̃.3.c°.80.fi./ Ver.q.9.a.2m./.Opuſ.3.c°.126 fi./. He.1.lec.3.h.b.

Angelus. 202. 133 ¶Quòd formæ ſuperiorũ angelorũ, ſunt vniuerſaliores formis inferiorum.1ª.q.55.3.o./ q.89.1.c./.q.110.1.c./.q.116.1.c./.2.d.3.q.3.2.c./.d 9.3.c./.d.10.1.c./.d.14.2.c./.3̃.2.c°.96./.L.°.3.c°.79.1m./.80.1m /.Ver.q 8.10.o./.15.c.fi./.q 9.5.c./. Ma.q.16.4.c.fi./.8.c./. Quol.8.vel 9.vel 11.q.1.3.c./. Anima 7.5m./.38.c./.Opuſ.3.c°.78./.81./.126./. Cauſis lec.4./.lec.10.

¶Oppoſitum uidetur dicere.1ª.q.18.7.c.

¶Reſpondeo dicendum tripliciter, ſ.primo ſicut Dubio 476.

¶Secundo dicendum, quod ſcientia ſuperiorum angelorum, dicit eſſe uniuerſalior, quo ad eminentiorem modum intelligendi, & non quo ad modũ prædicandi, vt habetur 1ª.q.104.4.1m.

Angelus. 252. 134 ¶Quòd intellectus angeli, eſt ſemper in actu, & nunquam in potentia.1ª.q.50.1.2m./ q.14.4.c./3̃.2.c°.95./.96./. Ver.q.8.5.o./.Ma.q.16.2.6m./.5.6 c.

¶Oppoſitum videtur dicere.2 d.3.q.3.1.5m./.d.9.2.6m.

¶Reſpondeo dicendũ, quod intellectus angeli eſt ſemper in actu, reſpectu ſibi naturaliter cognitorum, & ſic ſemper eſt in actu ſecundo, & in nulla potentia, reſpectu uerbi Dei, non autem in actu ſemper reſpectu reuelandorum, ut habetur 1ª.q.58.1.o./.2.2æ.q.180.6.2m.

Angelus. 294. 135 ¶Quod intellectus angeli, eſt in potentia eſſentiali & accidentali, reſpectu reuelandorũ, ſed reſpectu naturaliter cognitorũ, eſt tantum in po.ª accidentali.1ª.q.58.1.o./. q.62.1.c./.2ª.q.56.5.c./.2.d.3.q.3.1.5m./.d 9 2.6m /. Ma.q.16.5.c./.6.c./.4m.

¶Oppoſitum uidetur dicere a ſimili.1ª.q.26.6.4m./.1.d.44.o./.Poª.q.3.16.c /.17m.

¶Reſpondeo dicendum, dupliciter. ſ.primo, ſicut Dubio 134.

¶Secundo, ſicut Dubio 502 quia ille qui nũc eſt, tranſcenderet.

Angelus. 300. 136 ¶Quod in angelis ſunt tantum duæ potentiæ. ſ.intellectus & voluntas 1ª.q 54.5.c./ q.79.1.3m / Ma.q.16.1 14m.

¶Oppoſitũ uidetur dicere.1ª.q.54.5.c. / Opuſ.11.c°.3.23m.

¶Reſpondeo dicendum, quod aliæ potentiæ dicuntur eſſe in angelis ſecundum quandam ſimilitudinem, ſed non propriè, ut habetur 1ª.q.54.5.c.

Angelus. 303. 137 ¶Quòd in angelis non eſt intellectus agens, nec intellectus poſſibilis.1ª.q.54 4.o./3̃.2.c°.96.7m.

¶Oppoſitum uidetur dicere.2.d.3 q.3.4 4m.

¶Reſpondeo dicendũ, quod intellectus agens & poſſibilis poſſunt ſumi dupliciter, ſ.primo prout intellectus poſſibilis eſt in potentia ad ea quæ naturaliter poteſt cognoſcere, & ut intellectus agens, habeat ea facere in actu, per abſtractionem ſpecierum a materia, illuſtrando fantaſmata, ſicut ſentit Ariſtoteles in Tertio de anima. Secundo prout intellectus eſt aliquando in potentia reſpectu ſupernaturalium, & vt vnus intellectus dicitur illuminare alium intellectum inferiorem, confortando eum. Primo igitur modo, in angelis propriè non eſt intellectus agens neque poſſibilis, ſed tantum ſecundo modo. Ideo dicit 1ª.q.54.4 c.fi. quod non eſt in eis, niſi æquiuoce.

138 ¶Quòd angelus uno & eodem actu, ſimul intelligit ſe intelligere, & eſſentiam ſuam, non autem homo.1ª.q.87.3.c. Angelus. 319.

¶Oppoſitum uidetur dicere a ſimili. 1ª.q.87.3.2m.

¶Reſpondeo dicendum dupliciter. ſ. primo, ſicut Dubio 303.

¶Secundo dicendũ, quod angelus ſimul vtrumque intelligit, quia hoc quod eſt intelligere ſuã eſſentiã, eſt propria perfectio ſuæ eſſentiæ, quæ eſt proprium obiectum ſui intelligere. Simul autẽ & uno actu intelligit res cũ ſua pfectione. In homine uero ſui intelligere obiectũ primũ, non eſt ipſa eius eſſentia, ſed aliquid extrinſecũ, ſ. natura rei materialis. Vnde alius eſt actus quo intellectus intelligit lapidem, & alius actus quo intelligit ſe intelligere lapidem, ut habetur 1ª.q.87.3.c.fi./.2m.

139 ¶Quòd angelus indiget lumine, in cognitione ſupernaturali, non autem in cognitione naturali. Sed homo indiget in utraque.3.d 14 ar.1.q.2.1m. Angelus. 321.

¶Oppoſitum uidetur dicere.2.d.9.2.4m./.6.3m /.d.11.q.2.3.3m.

¶Reſpondeo dicendum, ſicut Dubio 145.153.

140 ¶Quod angelus habet triplicem de rebus cognitionem. ſ.in uerbo, in mente eius, & in propria natura. 1ª.q.12.10.2m./.q. 58.6.o./.q 60 a.n./. 2.d.12.3.5m./ Quol.8.q.4 2.o. Angelus. 332.

¶Oppoſitum uidetur dicere, quo ad cognitionem rerũ in propria natura, quia in angelis eſt cognitio uniuerſalis.

¶Reſpondeo dicendum, ſicut Dubio 141.

141 ¶Quod cognitio angelorum eſt uniuerſalis. Et quanto ſunt ſuperiores, tanto eſt magis uniuerſalis. 2.d.3.q.2.2.o./. Ma.q. 16.6.16m./.7.5m./.Anima 7.5m. Angelus. 344.

¶Immo angelus cognoſcit res in propria natura. 1ª.q.8.7.c./.q 12.9.c./.q.5 .6.7.o./.q.62.7.1m./.3m.

¶Reſpondeo dicendum dupliciter. ſ.primo, ſicut Dubio 475.

¶Secundo dicẽdum, quod cognitio uniuerſalis dicitur eſſe in angelis, non quia cognoſcant naturam uniuerſalem rerum, per quẽ modum, uniuerſalis cognitio eſt in nobis cauſa deceptionis, ſed dicitur cognitio eorum eſſe uniuerſalis, inquantũ uniuerſaliter ad multa cognoſcenda ſe extendit, de quibus propriam & completam cognitionem habent. Ma. q.16.6.16m.7.5m./.Anima 7.5m.

142 ¶Quod cognitio angeli non eſt diſcurſiua, ſed tantum cognitio noſtra. Et tamen angeli ſillogizare poſſunt. Et in ſubſtãtiis ſeparatis a materia, ſemper res cognoſcibilis poteſt cognoſci per certiſſimã demonſtrationẽ, cum illa non ſint ſubiecta tranſmutationi.1ª.q.58.3.o./ 4.c./.q.62.1.c.5.c./. q.63.5.c /.q.69.4.c./.q 85.5 c./ 1.2æ.q.89.4.c /.2.2æ.q.49.5.1m./.q.180.6.2m./.3.q.11.3.3m./ 2.d.3.qõ.1.2.c./.3̃.3.c° 44./.ct.108.4m./. Lrª.4.cª.55.4m./ 01.fi./.Ver.q 8.15.o./.q.15.1.c./. q.16.1.c./.q.24.3.o./.10.c./.Poª.q.9 2.1m./. Ma.q.7.9.c./.1m./. q.16.4.5.c./.6.c./Spiritu 2.12m./.Anima 7.1m./.5m./. Eth.lec.11.prin°. Angelus. 349.

¶Immo ſubſtantiæ ſeparatæ non poſſunt cognoſcere, nec cognoſci, per certiſſimam demonſtrationem.3̃.3.c°.38./. Meth. a.prin°.

¶Reſpondeo dicendum, quod ſillogizare poſſunt, tamquam ſillogiſmum cognoſcentes, & in cauſis effectus uidentes, & in effectibus cauſas, non tamen ita quod cognitionem ueritatis ignotæ acquirant, ſillogizando ex cauſis in cauſata, & ex cauſatis in cauſas, ut habetur 1ª.q.58.3 2m.

¶Similiter dicendum, quod cognoſcunt ſe per eſſentiam ſuam, ut habetur 1ª.q.56.1.o. Sed nos cognoſcimus eos quantum ad quia ſunt, non autem quantum ad quid ſunt, ut habetur 3̃.3. cap°.38.

143 ¶Quod angeli non poſſunt per ſua naturalia uidere eſſentiã Dei, nec aliqua alia creatura. 1ª.q.12.4.o./.q.64.1.2m./.4.d.49.q 2.6.7.o /.3̃.3.c°.52./ 89.1m./.Ro.1.lec.6.fi. Angelus. 367.

¶Oppoſitum uidetur dicere. Ver.q.10.11.c./.1m.

¶Reſpondeo dicendum, ſicut Dubio 486.

144 ¶Quod angeli non cognoſcunt naturaliter de Deo, quid eſt. 3̃.1.c°.3./.L.1°.3.c°.49./.50. Angelus, 369.

¶Oppoſitum uidetur dicere.2.d.11.q.2.2.5m.

¶Reſpondeo dicendum, ſicut Dubio 486.

145 ¶Quod in angelis eſt duplex lumen intellectus, ſcilicet naturale & grãtuitum.2.d 9.6.3m./.Ver.q.9.1.2m. Angelus. 400.

¶Oppoſitum uidetur dicere.3.d 14.ar 1.q.1.1m.

¶Reſpondeo dicendum, quod angeli in cognitione naturali non indigent habitu, ſecundũ quod ad habitũ requiritur lumẽ, exigitur autem, ſecundum quod requiritur ſpecies rerum, propter hoc quod habent eſſe limitatum, ut habetur 3.d.14.ar.1.q.2.1m.

¶Vel ut habetur.1.q.54.4.c. in angelis non eſt intellectus agens, quod in nobis eſt lumen naturale. Tamen intellectus eorum eſt lumen naturale, quo unus illuminat alium.

¶Vel ut dicitur 2.d.3.q.3.4.4m. lumen intelligibile in angelis ſufficit ad diſtinctam cognitionem rerum. Ideo non requiritur in eis lumen quo abſtrahant ſpecies a fantaſmatibus, ſicut in nobis.

146 ¶Quòd ex lumine intellectus agentis in angelis, multiplicantur ſpecies intelligibiles in eis.2.d.3.q.3.4.4m. Angelus. 404.

¶Oppoſitum uidetur dicere a ſimili.1ª.q.54.4.o./3̃.2.c°.96.7m.

¶Reſpondeo

¶Reſpondeo dicendum, ſicut Dubio 137.

Angelus. 406. 147 ¶Quód vnus angelus illuminat alium angelum. 1ª.q.106.1.c./.2.d.9.2.o./.d.11.q.2.2.o./.1ª.Cor.13.
¶Oppoſitũ uidetur dicere a ſimili. 12ª.q.54.4.o./.3.c.94.7^{m}.
¶Reſpondeo dicendum, ſicut Dubio 137.141.

Angelus. 464. 148 ¶Quod actus voluntatis angelorum, non ſequitur cognitionẽ, niſi ordine naturæ. 2.d.3.q.2.c./.Quol.6.q.2.1.1^{m}.
¶Immo quilibet appetitus, ſequitur cognitionem, etiam ordine temporis. 1.d.1.q.4.1.1^{m}./.Veri.q.15.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1.4^{m} Meth.7 lec.13.
¶Reſpondeo dicendum tripliciter. Primo, ſicut Dubio 221.
¶Secundo dicendum, ꝙ ſequitur cognitionẽ et ordine tpis & generationis, non accipiendo tpſ proprie, prout diffinitur. 4°. Phyſicorum, ſed accipiendo cõiter, vt prius tpe, dicit prioritatem cuiuſcunque durationis, vt habetur Meth.7.lec.13.
¶Tertio dicendum, ꝙ non ſequitur cognitionem, quaſi obediẽdo vel imitando, ſed ſecundum ordinem naturæ.

Angelus. 470. 149 ¶Quod angeli potuerunt peccare. 1^{a}.q.63.1.o./.12ª.q.89.4.o./.2.d.5.q.1.1.o./.3.3.c°.108./.109./.110./. Opuſc.15.c°.19./.20.Io 4.
¶Immo ſtatim a principio fuerunt angeli creati in gratia gratum faciente, per quã non fit auerſio à Deo. 1^{a}.q.62.3.ar.s.c.
¶Reſpondeo dicendum, ꝙ angelus ſi in ſola ſua natura conſideretur, potuit peccare. Et ſic naturale eſt angelo, ꝙ conuertatur motu dilectionis in Deum, ſecundum ꝙ Deus eſt principium naturalis eſſe. Sed ꝙ conuertatur in ipſum ſecundũ ꝙ eſt obiectum beatitudinis ſupernaturalis, hoc eſt amore gratuito, a quo auerti potuit peccando. 1^{a}.q.63.1.c.pr n°./.3^{m}.

Angelus. 482. 150 ¶Quód ad primum actum peccati in angelo, cõſequutæ ſunt multæ deformitates, vt inuidia & odium. 2.d.43.6.6^{m}.
¶Immo in angelis ſunt proprie tantum duo peccata. ſ. ſuperbia, & inuidia. 1^{a}.q.63.2.o./.In.8.lec.6.
¶Reſpondeo dicendum, ſicut Dubio 444.

Angelus. 487. 151 ¶Quod peccatum angeli eſt irremediabile ſextuplici ratione. ſ. primo, quia angelus, malo quod appetiit, immobiliter adhæret. Secundo, quia angelorum natura non propagatur ex vno, ex quo uitium contrahat. Tertio quia potentia appetiit, nec de venia cogitauit, nec alio ſuggerẽte peccauit. Quarto quia proprio arbitrio peccauit. Quinto quia non in vno primo parẽte peccauit, ſicut homo. Sexto, quia peccauit in termino viæ, non autẽ homo. 1^{a}.q.64.2.o./.12ª q.80.4.3^{m}./.3ª q.4.1.c./.3^{m}./.q.6.2 2^{m}./q.46.1.4^{m}./q.86.1.c./.2.d.4.2.1^{m}./.d.6.2.3^{m}./.d.7.q.1.2.o./.d.43.4.4^{m}./.o.5^{m}./.3.d.1.q.1.2.2^{m}./.d.1.q.1.ar.1.q.1.c./.q.2.c./.2^{m}./.d.3.q.1.ar.1.q.1.c./.d.20 ar.1.q.1.c./.4.d.14.q.1.ar.3.q.4.c./.3.4.c°.55.4^{m}.Ver.q.24.10.o./.11.10^{m}./.Ma.q.16.5.o./.Spiritu 8.1^{m}./.Opuſc.2.c°.5.
¶Immo omnes illæ rationes, præter ſextam reprobantur. 2.d.7.q.1.2.c.
¶Reſpondeo dicendum ꝙ in 3°. Sententiarum recitat illas rationes vt probabiles, & datas ab aliis Sed in 2° Sententiarum reprobat eas tamquam non omnino neceſſarias. Tamẽ prima ratio, quæ ẽt ponitur 1^{a}.q.64.2.c./.3 4.c°.55.4^{m}./.Veri.q.24.10.c./.Ma.q.16.5.6.c./Opuſc.2.c°.5. eſt optima ad probandũ irremediabilitatem peccati angelorum, non autem obſtinationem eorum, quia eſt idem quod immobilitas voluntatis eorũ vt arguitur in 2° Sententiarum Et eadem ratio eſt de defunctis, vt dicit in 2°. & 3°. Sententiarum, ratione ſexta.

Angelus. 498. 152 ¶Quod anima Chriſti, põt per propriam virtutem & naturã illuminare omnem creaturam rationalem, & etiam ſummum angelum dando ei gratiam & ſcientiam. 3ª.q.13.2.o.
¶Opp^{m}. uidetur dicere. 1.d.24.q.2.1.c./.q.3.c./.2.d.9.1.3^{m}.
¶Reſpondeo dicendum, ꝙ anima Chriſti põt ꝑdicta, ſecundũ ꝙ eſt inſtrm verbi, non aũt ſecundũ propriam naturam & virtutem, quia quædã hmõdi immutationum non pertinent ad animã, neq; quantum ad ordinem naturæ, neq; quantum ad ordinem gratiæ, ut habetur 3ª.q.13.2.2^{m}./.1.d.14.q.3.c.

Angelus. 508. 153 ¶Quod angeli indigebãt gratia, ad hoc ꝙ cõuerterẽt in Deũ, prout eſt obiectum beatitudinis. 1.q.62.2.3^{m}./.q.63.1.3^{m}.
¶Oppoſitum uidetur dicere. 2.d.5.q.2.1.o.
¶Reſpondeo dicendum, ꝙ ſicut dr 1^{a}.q.62.2.3^{m}. conuerſio in Deum eſt triplex. ſ. beatifica, meritoria, & præparatoria ad gratiam. In prima igitur requiritur gratia conſumata. In ſecunda gratia habitualis uiatorum. Non autem in tertia, ſed tantum requiritur operatio Dei, conuertentis uo uniatem creaturæ ad ſe. In prima igitur parte, loquitur de conuerſione prima & ſecunda. Sed in ſecundo Sententiarum, loquitur de tertia, ut patet inſpicienti diligenter utrobique, ſicut etiam adducetur infra. Dubio 679.

Angelus. 512. 154 ¶Quód unus & idem actus angeli, fuit præparatiuus ad gratiam ex libero arbitrio, & meritorius ex gratia, & fruitiuus ex habitu gloriæ. 2.d.5.q.2.1.2.c./.Quol.8.vel 9.q.4.c.
¶Immo non poteſt eſſe idem actus numero meritorius, & fruitionis beatæ. 1^{a}.q.62.4.c./.5.2^{m}.
¶Reſpondeo dicendũ dupliciter. Primo quia ſuppoſito ꝙ in angelis gratia non præceſſerit duratione ſuam gloriam, ſecundum opinionem quorundam quam tamen ipſe S.Tho. non tenet, dicit in 2. Sententiarum, ꝙ idem actus poteſt eſſe a libero arbitrio, a gratia, & a gloria, & per conſequens præparatorius, meritorius, & fruitiorius, non quidem accipiendo gratiam imperfectam, quæ communiter eſt in ſtatu meriti, ſed gratiam ꝑfectam, quæ põt eſſe principium meriti, ut patet de Chriſto. Ideo non poteſt eſſe ſimul cum beatitudine. Sed in prima parte accipit gratiam imperfectam, quæ non poteſt eſſe ſimul cũ fruitione beata, quæ requirit gratiam conſummatam.
¶Secundo dicendum ꝙ in 2°. Sententiarum loquitur de gratia i. de auxilio Dei præuenientis operationem cuiuſlibet intellectualis creaturæ, quod eſt operatio Dei, nõ ponens in numerum cum operatione creaturæ, ſed utraq; ſumitur ut una operatio completa Sed in prima parte loquitur de gratia habituali, gratificante nos Deo, & qua operantes, meremur gloriam. Ideo non eſt unus actus, ut elicitur 1^{a} q.62.2.3^{m}.

155 ¶Quod angeli meruerunt in primo inſtanti ſuæ creationis. 1^{a}.q.63.5.3^{m}./.4^{m}./.6^{m}.c./.3ª.q.34.3.1^{m}./.3.d.18.3.4^{m}./.4.3^{m}./.Veri q.24.8.2^{m}./.Quol.9.8.c. Angelus. 527.
¶Oppoſitum uidetur dicere a ſimili. 1^{a}.q.62.4.c./.7.2^{m}./.3.d.18.2.c fi./.Veri.q.2.1.2^{m}.
¶Reſpondeo dicendum dupliciter, primo ſicut Dubio 154. reſponſione ſecunda.
¶Secundo dicendum, ꝙ omnes angeli in primo inſtanti quo creati ſunt in gratia, meruerunt, ſed quidam eorum ſtatim impedimentum præſtiterunt ſuæ beatitudinis, mortificantes præcedens meritum. Et tunc beatitudine quam meruerant priuati ſunt. 1^{a}.q.63.6.4^{m}./.6.c./.3^{m}./.4^{m}.

156 ¶Meritum hominis, eſt efficacius merito angeli, quia eſt difficilius longius, & eſt virtute Chriſti. 2.d.9.8.2^{m}./.d.29.4.4^{m}. Angelus. 530.
¶Immo homo poteſt mereri etiam maius præmium, quam angelus. 2.d.5.q.2.2.4^{m}./.d.29.4.c.
¶Reſpondeo ſicut ſecundo loco.

157 ¶Quód angeli per miſteria nunc nobis exhibita, merentur ſibi præmium accidentale. 2.d.5.q.2.2.c./.2^{m}./.4^{m}./.4.d.50.q.2.ar.1.q.6.o. Angelus. 533.
¶Oppoſitum videtur dicere 1^{a}.q.62.9.3^{m}.
¶Reſpondeo dicendũ dupliciter. ſ. primo ꝙ meritum ſumitur dupliciter, ut habetur 2.d.28.2.c./.Veri.q.1.1.2^{m}. ſ. proprie, id eſt actio cui iuſte debetur merces, ad quod requiruntur tria. ſ. ſtatus viæ, dominium operis, & charitas. Et ſic angeli, nec alii beati meruerunt, niſi ſolus Chriſtus, qui ſolus fuit ſimul comprehenſor & viator. Alio modo improprie. i. quælibet cõditio qua aliquis eſt dignus aliquo, ſicut dicitur, ꝙ ſpecies Priami, digna erat imperio. Et ſic angeli per miniſteria nunc nobis exhibita, dicuntur mereri gaudium accidentale.
¶Secundo dicendum, quod meritum pro augmento præmii accidentalis, poteſt eſſe in angelis & in cęteris beatis, vſque ad diem iudicii, non autem poſt, ut dicitur 1^{a}.q.62.9.2^{m}./.21ª.q.13.3.2^{m}./.4.d.12.q.2.ar.1.q.2.c./.d.49.L.fi./.d.50.q.2.ar.1.q.6.o./.1ª.Cor.6.

158 ¶Quod angeli beati, non ſũt in ſtatu merendi. 2.d.11.q.2.2.c. Angelus. 537.
¶Oppoſitum uidetur dicere. 2.d.5.q.2.1.c.
¶Reſpondeo dicendum, ſicut Dubio 157.

159 ¶Quod angeli beati, non poſſunt proficere in beatitudine. 1^{a}. Angelus.
q.62.9.o./.2.d.11.q.2.1.o. 539.
¶Oppoſitum uidetur dicere 4 d.49.1.4.q.1.o.
¶Reſpondeo dicendum, ſicut Dubio 157 271.

160 ¶Quod angeli beati, ſtatim poſt primum actum meritorium, fuerunt beati. 1^{a}.q.62.5.o./.q.63.5.4^{m}./.6.c./.3^{m}./.4^{m}./.7.c./.12ª.q.5.1.1^{m}./.2.2^{m}./.2.d.23.q.1.1.1^{m}./.Ma.q.16.4.c.fi./.11^{m}./.Opuſc.3.c° 183. Angelus. 543.
¶Immo angeli in eodem inſtanti primo, meruerunt & fuerunt beati. 2.d.5.q.2.2.c./.1^{m}./.Quol.8.vel 9.q.4.3.o.
¶Reſp^{m}. dicẽdũ, ꝙ in primis locis loquitur de merito & de gratia habituali, gratificante nos Deo, & qua operãtes proprie meremur, non autem in ſecundis locis, ut dictum eſt Dubio 154.

161 ¶Quod angeli non mittuntur ad aliquod miniſterium, niſi inferiores, ſecundum Dionyſium, nõ autem ſuperiores. 1^{a}.q.112.2.c./.1.diſt.15.q.1.1.4^{m}./.2.d.1.q.1.4.2^{m}./.d.10.2.o./.3.3.c°.80./.Iſa.6.lec.ult.fi./.1ª.Cor.15./.Heb.1.fi. Angelus. 577.
¶Immo purgationis miniſter, miſſus eſt unus de Seraphin. 1ª.q.112.2.2^{m}./.Iſa.6.lec.ult.fi.
¶Reſpondeo dicendum, ꝙ Gregorius dicit expreſſe & vult, ꝙ tm̃ inferiores angeli mittantur ad nos. Et hoc dicit eſſe propter ordinẽ diuinæ legis, ut inferiora reducantur ad Deũ ꝑ media. Quod aũt dr̃ de Seraphin miſſo, dupliciter ſoluit. ſ. vno modo, ꝙ ille angelus purgans, dicatur Seraphin æquiuoce. ſ. non ordine, ſed ab actu quem tunc exercuit, quia igne purgauit, & Seraphin dicitur incendium. Alio modo ſoluit, ꝙ dicatur proprie Seraphin, ille qui eſt de ordine illo. Et dicitur purgare, nõ quia ipſe immediate purget, ſed quia eius authoritate, vel quia accepta ab ipſo illuminatione, inferior angelus purgauit.

Et ponit exẽplum Sicut dr̃ Papa, uel epiſcopus abſoluere,qñ an. toritate ipſius aliquis abſoluit. Et ideo pp̃ reuerentiã angelus inferior,qui u ſionẽ formauit, reducit in Deũ primo,& in Seraphin ſecundo. Ac ſi diceret Ego purgo te p̃ lumẽ receptum a Deo,mediante Seraphin.1.q.112.2.2^m./ Iſa.6.6.

Angelus. 577. 162 ¶ Quod angeli cuſtodiunt particulares homines: archangeli prouincias,principatus totam naturam humanam. virtutes corpora. poteſtates ſupra dæmones. ſed dominationes ſupra bonos ſpiritus habent cuſtodiam.1^a.q.113.3.c.

¶Immo principes limitant ad unã prouinciã,archãgeli ad unũ hominẽ, ad utilitatẽ cõitatis,angeli uero ad propria hois.1^a.q.108.5.6.o./.2.d.9.c.fi./.d.11.q.2 2.3^m /.4^m./.3.d.3.q.3.ar.2 q.2 c./.3̃.3.c^o.80./.Opuſ.3.c.126.fi./.Eph.3.lec.8 fi./.

¶Reſpondeo dicendum,ꝙ archangeli, vt dicitur 1^a.qõ 108.5.4^m.ſunt medii inter angelos & principatus. Ideo conueniunt cum vtriſque & differunt ab vtriſque quia cuſtodiunt ſingulos homines, quo ad utilitatem multitudinis,& non perſonæ tantum,vt habetur 1.q.108.5.4^m.

Angelus. 582. 163 ¶Quod quilibet homo habet tantum unum angelum cuſtodem.1^a.q.113.2.o./.2.d.11 q 1.3.o.

¶Immo aliquando unus homo habet plures angelos cuſtodes. 1^a.q.113.2.1^m./.2.d.11.q.1.3.4^m.

¶Reſpondeo dicendum, ꝙ ſingulis hominibus vt ſunt ſingulares perſonæ,dantur ſinguli angeli.Sed ut partes collegii habent unum in communi, ut habetur 1^a.q.113.2.1^m./.3.c.

Angelus. 589. 164 ¶Quod angeli dantur ad cuſtodiã ſtatim a conceptione hoĩs, poſt infuſionem animæ rationalis.2.d.11.q.1.3.c./.3^m.

¶Immo angeli danť ad cuſtodiã a natiuitate hoĩs.1.q.113.5.o.

¶Reſpondeo dicendum ꝙ ille angelus qui cuſtodit matrẽ.deputatur ad cuſtodiã infantis, quamdiu eſt in utero eius. Sed in natiuitate extra uterum , deputat angelus proprius cuſtos eius ſecundum Hieronymum, ut habetur 1^a.q.113.5.3^m.

Angelus. 592. 165 ¶Quod idem angelus cuſtodit matrem & infantem,quamdiu eſt in utero eius.1^a.q.113.5.3^m.

¶Oppoſitum uidetur dicere.2.d.11.q.1.3.3^m.

¶Reſpondeo dicendum , ſicut in præcedenti Dubio, quia ibi dicit ꝙ cuſtodiuit ſtatim poſt infuſionem animæ rationalis.

Angelus. 597. 166 ¶Quod Chriſtus nõ habuit angelum cuſtodem, ſed miniſtrũ, & hoc quo ad paſſibilitatem corporis tantum. 1^a.q.113.4.1^m./.2.d.11.q.1.3.6^m / 7^m.

¶Oppoſitum uidetur dicere.2.d.11.q 1.3.6^m.

¶ Reſpondeo dicendũ, ꝙ nulla pœnitus eſt contradictio,quia in 2°.Sententiarum loquitur quo ad Ioſeph & matrẽ Chriſti, ſed in prima parte loquitur de Chriſto, ſecundum ſeipſum.

Angelus. 524. 164 ¶Quòd in angelis ſunt habitus.12æ.q.50 6 o./.q.51.1 c.

¶Immo habitus vel diſpoſitio non eſt in angelis . 12æ.q.49.4.c./.3.d.23.q.1.1.c.

¶ Reſpondeo dicendum,ꝙ in angelis ſunt habitus,ſed alterius rationis,quam in hominibus,vt habetur in primis locis.

Anima 1. 168 ¶Quòd anima rationalis,non eſt ſuum eſſe.1^a.q.77.1.o.

¶Oppoſitũ videtur dicere a ſimili . 1^a.q.50.2.3^m./ q.61.1.c.

¶Reſpondeo dicendum,ſicut Dubio 113.

Anima 5. 169 ¶Quod anima rationalis habet eſſe abſolutum,nõ quidem vt forma , ſed ut propinqua ſimilitudini Dei. 1.d 8. q.5.2.1^m /. 5^m./.2.d.19 1.o./.Spiritu 2.c.fi.

¶Oppoſitum uidetur dicere , quia dicitur, ꝙ Deus eſt anima mundi,motu & ratione gubernans.1^a.q.90.1.c.

¶Reſpondeo dicendũ,ꝙ licet habeat eſſe abſolutam , quia nõ educitur de potentia materiæ,dependet tamen a Deo per creationem.Et dicitur propinqua ſimilitudini Dei , nõ quia Deus ſit anima ſm̃ veritatem,ſed ſolum ſecundum opinionem . Eſt tamen propinqua ſimilitudini Dei, pp̃ multas perfectiones ſibi a Deo communicatas, non quidem quantum ad ſimilitudinem adæquationis,ſed quantum ad ſimilitudinem proportionis,ut dicitur 1^a.q.14.3.2^m. Et anima attribuitur Deo,ſecundum ſimilitudinem actus,ut habetur 1^a.q.3 2.1^m.

Anima 16. 170 ¶Quòd anima rationalis eſt tota in toto , & tota in qualibet parte corporis ſui.1^a.q.8.2.3^m./ q.76.8 o /.q.93.3 c /.3.q 46.7.c./.1.d.8.q.5.3.o./.4.d.23.q.2.ar.3.q.1.1^m./.3̃.2.1^o.72 /.Libro 4.c^o.67.fi /.Spiritu 4.o./. Anima 10.o. Opuſ.61. c^o.47./. Opuſ 72.q.22.

¶Immo potentiæ animæ & non anima, ſunt perfectiones proportionatæ partibus animalis. 1^a.q.76.8 2^m.

¶Reſpondeo dicendum , ꝙ ideo ſunt partes in animali perfecto diſtinctæ, propter diſtinctionem potentiarum animæ perfectæ,quaſi potentiæ illæ eſſent perfectiones talium partium. Quod quidem uerum eſt,loquendo de perfectione accidentali, per quam partes immediate ſe habent ad operandum, non autem de perfectione ſubſtantiali, quia illæ potentiæ non ſunt formæ ſubſtãtiales . Immo quælibet talis pars,habet eſſe ab ipſa eſſentia animæ. Vnde licet unum ſit eſſe ſubſtantiale ipſius totius,& cuiuſlibet partis,quia una tantum eſt forma ſubſtantialis,diuerſæ tamen ſunt pfectiones in diuerſis partibus,quæ ſunt principia immediata operationũ determinatarum. Vnde viſiua potentia non eſt forma ſubſtantialis oculi , dans ei eſſe ſubſtantiale.licet perficiat eum ad uidendum,ſed ipſa eſſentia animæ,propter ſui perfectionem. Vnde una forma eſt conſtituens animal omnibus modis,quibus conſtitui poteſt,ut habetur 1^a.q.76 2.o./.Opuſ.72.q.22.

171 ¶Quod anima rationalis eſt propria forma ſui corporis. 1^a.q.76.1.7.7.o./.q.90 4.c./.q.91.4.3./ 4.d.43.ar.1.q.1.3^m./.d.44.q 1.ar.1.q.1.c./.3̃.2.c^o.56./.58./.67./.6 ./.69./. Ver.q.26.1.3.c./.Quol.3.4.c /.Quol.7 uel 9.q 3.2.o./.Quol.10.q.3.2.4^m./. Spiritu 2.o / Anima 2.fi./.2.fi./.10.c./.19.o./. Opuſ.3.c^o.80./. 239./.Iob 4.lec.5.fi. Anima 33.

¶Immo anima non eſt forma neque natura,cum moueat ad cõtraria.Anima 2.lec.3.

¶Reſp^o d^m.ꝙ aĩa rõnalis mouet ad cõtria, nõ quidẽ vt natura, ſed ut rõnalis p̃ intellm̃ & uoluntatem, ut hr̃ Veri.q.26.3.c.

172 ¶Quòd anima non eſt de eſſentia Dei . 1^a.q.90.1.o./.2.d.17.q.1.1.o./.contra 2 c^o.83./.Opuſ.3.c^o.94./.211 / Pſal.32.6. Anima 35.

¶ Oppoſitum uidetur dicere 1.d.8.q.5.2.1^m./.5^m.

¶Reſpondeo dicendum , ꝙ anima per quandam ſimilitudinẽ perfectionis,dicitur propinqua ſimilitudini Dei,& non de eſſentia Dei,ut etiam ad Dubium 169.dictum eſt.

173 ¶Quòd anima rationalis eſt in genere ſubſtantiæ,ut principiũ, & ut ſpecies.2.d.3.q.1.b./ c. Anima 37.

¶Oppoſitum uidetur dicere.1^a.q.75.4.2^m /.7.3^m.

¶Reſpondeo dicendum ꝙ aliquid dr̃ eſſe ſpecies dupliciter.ſ. logice loquendo.i.ſignificans aliquid prædicabile de pluribus differentibus numero,ſiue ſit completum in natura, ſiue non,ſicut quælibet pars.Et methaphyſice. i. completum in natura, ita ꝙ nullo modo ſit pars alterius . Anima ergo rationalis eſt ſpecies,primo modo,non autem ſecundo modo.

174 ¶Quod anima rationalis per ſe non hẽt ſpeciem completam, ſed ẽ pars ſpecies humanæ. 1^a.q.75.2.1^m./ 4.o./.7 3^m./.q.90.4.o./.12æ.q.4.5.2^m./ 3̃.2.c^o.92.3^m / Li^o 4.c^o.35.4^m /.10^a.q.3.10.o./.c./.Spiritu 2.5^m./.16^m./.3.10^m./ 9.3^m./.Anima 1.o./.2.5^m / 11^m./.3.c fi.6.15^m./ 7.c.fi./ 15^m./.14.2^m./.21^m. Anima 53.

¶ Oppoſitum uidetur dicere.2. d. .q 1.6.c.

¶ Reſpondeo dicendum,ſicut Dubio 173.

175 ¶Quòd diuerſitas in nobilitate animarum, ſequitur nobilitatem corporum,in ſtatu innocentiæ,& peccati,non autẽ in ſtatu gloriæ. 1^a.q.6 .7 ./.3.q 55.1.3^m./.1.d.8.q.5.2.6^m./.2.diſ. 21.q.2.1.2^m./ d.32 q.2.3.c /.4.d. 44.q.1.ar 3.q.3.2^m. Anima 73.

¶ Oppoſitum uidetur dicere.Ver.q 12.6 4^m /.q.24.8.6^m.

¶Reſpondeo dicendum dupliciter,ſcilicet primo ꝙ uia generationis,perfectio animæ eſt propter corpus melius diſpoſitũ. Sed uia intentionis naturæ, bona diſpoſitio corporis,eſt propter perfectionem & nobilitatem animæ.

¶Secundo dicendum ꝙ forma recepta,ſequit̃ modũ recipiẽtis quantũ ad aliquid,prout hẽt eſſe in ſubiecto.Eſt n.in eo materialiter,uel immaterialiter,multipliciter, uel uniformiter,ſm̃ exigentiam ſubiecti recipientis .Sed quantũ ad aliquid forma recepta, trahit ſubiectũ recipiens ad modũ ſuum prout.ſ.nobilitates quæ ſunt de ratione formæ, cõicantur ſubiecto recipiẽti.Sic.n.ſubiectum per formã receptam nobilitatur. Et hoc modo per gloriam immortalitatis,corpus corruptibile immortale efficitur,& ſimiliter per irradiationem, ab immobili ueritate eleuatus mens prophetæ ad hoc ꝙ mens mobilia immobiliter uideat,ut habetur Veri.q 12 6.4^m.

176 ¶Quòd aĩa rõnalis eſt hoc aliqd,ut ſubſiſtẽs,nõ aũt ut cõpletũ in ſpẽ.1^a.q 75 2.1^m./ 1.d.8.q.5.2.6^m./.2 d.17.q.1.2 1^m. /.diſ. 19.1.4^m./.3.d.5 q.3.2 3^m./.d.21.q.1.ar.1.q.2.6^m /. 4 d.44.q. 1.ar.1.q.2.1^m./.Spũ.2.16^m. Anima 1.o./. Anima 2.lec.ult.fin. Anima 73.

¶Immo anima rationalis.eſt ut ſpecies.2.d.3.q.1.6.c.

¶Reſpondeo dicendum,ſicut Dubio 173.

177 ¶Quòd aiæ rõnales multiplicantur ſm̃ numerũ in eadẽ ſpecie.1^a.q 76.2.c./.q.79.5.c./ 2 d.32.q.2.3 .c./.Anima 3.lec.8. Anima 38.

¶Immo anima eſt forma immaterialis, & ſubſtantiæ immateriales non multiplicantur ſecundum numerum in eadem ſpecie.1^a.q.75.5.c./.q.76.1.1^m /.2.d.17.q 2.2.5^m. Spiritu 8.c.

¶Reſpondeo dicendum dupliciter. ſ primo,ꝙ animæ rationales dicuntur immateriales, quia non ſunt dependentes a materia,ut habetur 1.q.75.6.1^m./.2.d.17.q.1.2.5^m.

¶Secundo dicendum,ſicut Dubio 115.

178 ¶Quod anima rationalis non educitur de potentia materiæ, ſed creatur a ſolo Deo. 1^a.q.75.6.1^m./.q.79.4.c.fi./ 5^m./ qõ.90.2 o /.3.c./.q.98.1.c.fi./.q.118.2.o./. 12æ.q.3.7.2^m./.q 9.6.c /.22æ q 85.2.c./.1.d.14.q.3.c./ 2^m./.2.d.1.qõ.1.4.c /.d.17.q.1.2.4^m./.d.18.q.2.1 2.o./.3.c./ d.25.2.5^m./. d.32.q. 2.3.4^m./.4.d.1.q.1.ar.1.q 1.c.fi /.ar.4.q.1.c.fi./ d.5 q.1.2.c.fi./. d.43.ar.2.q.3.c./.3̃. 2.c^o.86 4^m./.85.Veri.q.27.3.9^m./.4.7^m./. 8 7^m./.11.c /.15^m /.12.2^m./.Po^a.q.3.9.o./ Quol.3.q.3.1.c./. Quol.9.q.2.1.o /.Quol.15.5.1^m./.4^m./.Quol.12.11.o / Spiritu 2.8^m./ 10.c./.Anima 2.12^m./.18.13^m./. Opuſc.3.c^o.93./.131./.229./.230./.Opuſ.18.c^o.5./. Opuſ.34.c^o.2./. Opuſc.37.c^o.4./. Ro.5.lec.3.Heb.12.lec.2. Anima 81.

Oppoſitum

¶Oppoſitũ videtur dicere, quia agens agit ſibi ſimile in ſpecie.2.d.18.q.2.1.4m./.Poa.q.3.9.5m./.6m./ 20m.

¶Reſpondeo dicendum, ꝗ licet anima rõnalis dicatur non educi de potentia materiæ ſimpliciter, quia non ab hoie per actionẽ eius de potẽtia in actum educitur, ſed a Deo ſolo creatur, dicitur tamen educi ſm quid, quia per actionem hominis diſponitur materia, vt ſit neceſſitata ad receptionem animæ. Agens aũt agit ſibi ſimile in ſpecie, quando forma ſecundum quam ſimilitudo attenditur, ſimpliciter per actionem eius de potentia in actum educitur, vt habetur.2.d.18.q.2.2.4m.

Anima.89. 179 ¶Quòd anima rationalis immediate vnitur corpori, & nõ mediantibus quibuſdam diſpoſitionibus. 1a.q.76.6.7.o./.2.d.1.q.2.3.3m./.d.2.q.2.3.4m./. d.26.1.5m./.d.31.qõ.2.1.c./. 1m./. contra.2.co.70./.Veri.q.13 4.c./.Ma.q.4.4.c./. qõ.16.1.8m./. Spiritu.3.o./.Anima.9.n.c./.Anima.2.lec.1.ſi.

¶Immo diſpoſitiones dicuntur non ſolum præcedere, ſed etiã manere cum forma ſubſtantiali.4.d.44.q.1.… 3m.

¶Reſpondeo dicendum dupliciter, ſ. primo ꝗ diſpoſitiones ſunt mediæ in ipſa alteratione …, ſed non in introductione animæ. Vnde poteſt dici aliquid eſſe medium inter animã & corpus & ſi non in eſſendo, tamen in mouendo, & via generationis, vt habetur.contra.2.co.71.ſi.

¶Secundo dicendum, ſicut Dubio.517.

Anima.101. 180 ¶Quòd anima rõnalis immediate vnitur materiæ primæ vt forma.1a.q.76.4.3m./.6.7.o./.2.d.1.q.2.4.3m./. d.18.q.1.1.c./.d.26.1.5m./.d.31.q.2.1.c./.4.d.43.ar.1.q.1.c.ſi./.3m./. contra.2.co.70./.Li.m 4 co.78./.Veri.q.27.1.1m./.Poa. qõ.3.9.c./. Quol.1 qõ.4.1.o./.Spiritu.1.c./. Anima. 1.c./. 11m.12m./ 2.13m./.6.c./.9.o.

¶Immo multæ formæ ſunt inter materiam primam, & formã animalis.contra.2.co 87./ Meta 5.lec.17.

¶Reſpondeo dicendũ tripliciter, ſ. primo, ꝗ dicuntur eſſe multæ ſucceſſiue, ante introductionem animæ, non aũt ſimul cum anima, niſi virtualiter, ſicut & eadem eſt forma, qua ignis eſt ignis, & corpus, & ſubſtantia, vt habetur.3a.qõ.75.6.2m./. 2.d.12.4.c./ d 18.q 1.2.c / contra.4.co.80 2m. Spiritu.1.9m.Aia.9 11.c./.Quol.11.1.c./.Opuſ.42.c.85.ſi./.Anima.2.lec.3.ſi.

¶Secondo dicendũ, ꝗ anima rõnalis immediate vnitur materiæ primæ, vt forma, & per eſſentiam ſuã eſt ſpiritus & forma corporis, quia in ea non ſunt duæ formæ, ſicut nec in corpore eius ſunt duæ formæ. Sed anima eſt forma corporis, dans ei totum ordinem eſſe perfecti, ſcilicet dans ei eſſe ſubſtantiale, eſſe corporeum, & eſſe animatum, & ſic de aliis, vt habetur.1a.q.76.3.con./.3.q 75.6.2m /.Veri.q.16.1.13m./.q.26. 3.c./. Anima.8.c./.1ſ.Theſ.cap.ult.ſi.

¶Tertio dicendum, ſicut Dubio.179.reſponſione pa.

Anima.134. 181 ¶Quòd animæ ſanctæ ante aſcenſionem, & poſt reſurrectionem Chriſti.erant cum Chriſto in paradiſo terreſtri.3.d.22.q.3.ar.2.q.3.3m.

¶Oppoſitum videtur dicere.3a q.55.3. 2m.

¶Reſpondeo dicẽdum, ꝗ ſicut ipſe dicit.22ſ.q.122.5.c.tripliciter põt intelligi, ꝗ aliquid ſciatur, uel cognoſcatur.ſ.per reuelationem, uel per ſeipſum, & hoc certitudinaliter, vel coniecturaliter per aliqua ſigna. Primo igitur loco, loquitur primo modo. Sed ſecundo loco, loquitur ſecundo modo.

Anima.140. 182 ¶Quòd anima ſeparata cruciatur igne inferni, per triſtitiã, nõ autem per alterationem.1a.q.64.4.1m /.2. d.6.2.6m./.4.diſt.31.ar.1.q.3.c./.d.44.q.3.ar.3.q.3.o./.d.43. q.1. ar.1. q.1.3m./. contra.4.co.90./. Ver.qu.…26.1.o./. Quol.2.vel 9.q 7.1.o /. Quol.3.q.10.1.o./.Spiritu.1.20m./.Anima.6.7m./.21 o./.Opuſcu.3.co.183./.184.

¶Immo animæ ſeparatæ a corpore, ante reſurrectionẽ præmiantur & puniuntur, etiam pœnis corporalibus. Opuſ 3.cº.179.

¶Reſpondeo dicendũ, ꝗ puniuntur pœnis corporalib. per hoc ꝗ cognoſcunt, ꝗ rebus corporalibus ſubduntur. non autẽ per alterationem corporalem, vt habetur.Opuſ.3 co.179.

Anima.142. 183 ¶Quod operationes ſenſitiuæ non manent in anima ſeparata, 1a.q.77.8.o./.1.d.8./.4.d.44.q.3.ar.3.q.2.o./.contra.2. co.79.5m./.Ver.q.19.1.o./.q.25.3.7m./.Quol.10.q. 4.2.o.

¶Oppoſitum videtur dicere.1a.q.77.8.4m.

¶Reſpondeo dicendũ, ꝗ manent virtualiter, ſicut & potentiæ ſenſitiuæ virtute tantum in anima, ſicut in princo, vel radice, non autem in actu, vt habetur.1a.q.77.8.c./. 4m.

Anima.144. 184 ¶Quod potẽtiæ immateriales manent actu in anima ſeparata, non aũt potẽtiæ organicæ, ſed ut in prinº, vel radice.1a.q.77.8.o./.q.89.7.c./.12ſ.q.167.1.3m./.2.d.24 qõ.3.2.6m./.3.d.33 q.1.4 4m./.4.d.44.q.1.art.1.q.2.3m./.qõ. 3. ar.3.q.1.o./.d.50.q.1.1.c./.contra.2.co.79.5m./.Lio.4.co.85. 2m./. Veri.q.19.1.o /.q.25.3.3m./. Vir.q.1.4.3m./.q.5.4.13m /. Quol.10.q.4.2 3m./.Anima.2.1m./.19.o /.1ſ.Cor.13.lec.3.

¶Oppoſitum videtur dicere.1a.q.77.8./. 4m.

¶Reſpondeo dicendum. ſicut Dubio.183.

Anima.149. 185 ¶Quod anima ſeparata intelligit per ſpecies tunc infuſas, & per acquiſitas hic, non autem per ſpecies innatas, nec tunc abſtractas, nec conuertendo ſe ad fantaſmata, ſed ad ſuperiora.1a.q.75 6.3m./.q.89.1.o./.2.3.6.7.c./.12ſ.q.5.1.2m./.q.67.2.c./.1m./.3m./.3a.q.11.2.o./.3.d.31.q.2.4.o./. 4.d.50.q.1.1.2 o./.3.4.c./.contra.2.co.79.5m.Veri.q.19.1.2.o./.Anima 15.17.18.o./.1ſ.Cor.13.lec.3.

¶Oppoſitum videtur dicere.4 d.50.q.1.2.1m.

¶Reſpm. dicendum, ꝗ quamuis ſpecies intelligibiles per ſe loquendo ſint eiuſdem rationis, dum ſunt in anima coniuncta corpori, & dũ ſunt in anima ſeparata, tamen per accidens ſunt rationis diuerſæ inquantum anima in qua ſunt, diuerſimode ſe habet in cõiunctione ad materiam, vel in ſeparatione ab ea. Et ideo per ſpecies illas, anima coniuncta non intelligit, niſi conuertendo ſe ad fantaſmata. Sed cum fuerit ſeparata, intelliget per eas, etiam ſine tali conuerſione, ut habetur 3.d.31.q.2.4.c./.4.d.50.q.1.2.1m.

186 ¶Quòd vti collatione & diſcurſu, eſt connaturale animabus beatorum.3a.q 11.3.3m. Anima 165.

¶Immo diſcurſus eſt in anima damnata, non autem neceſſario in anima beata.3.d.31.q.2.4.o.

¶Reſpondeo dicendũ dupliciter.ſ.primo, quia in tertia parte loquitur de ſciẽtia infuſa, ſed in 3m.ſentẽtiarũ de ſciẽtia acquſita.

¶Secundo dicendum, ꝗ in tertio ſententiarum intelligit quo ad neceſſitatem, ſed in tertia parte quo ad poſſibilitatem, uel certitudinem, vt habetur 3.d.31.q.2.4.c.

187 ¶Quòd intelligere animæ ſeparatæ per ſpecies infuſas, & per ſpecies acquiſitas, eſt eiuſdem ſpeciei.4.d.50.q.1.2.2m./.Anima 15.6m./.8m./.16m. Anima 167.

¶Oppoſitum videtur dicere a ſimili.1a.q.1.1.2m.

¶Reſpondeo dicẽdum tripliciter.ſ.primo ꝗ intelligere animæ coniunctæ & ſeparatæ eſt unius rationis, quo ad illuſtrationẽ, non autem quo ad fantaſmata, ut patet in primis locis.

¶Secundo dicendum, ſicut Dubio 185.

¶Tertio dicendum, ſicut Dubio 1110.

188 ¶Quòd cuiuſlibet potentiæ ſenſitiuæ ubiectum eſt forma, prout eſt in materia corporali. Ideo eſt cognoſcitiua particularium tantum.1a.q.85.1.c. Anima 176.

¶Oppoſitum uidetur dicere a ſimili, quia videtur cognoſcitiua uniuerſalium, cum potentia ſenſitiua communicet in actibus intellectiuæ partis.Quol.7.11.3m.

¶Reſpondeo dicendũ, ꝗ quamuis in actibus intellectiuæ partis communicet, ſicut repræſentãs obiectum, quia obiectũ intellectus eſt fantaſma, tamen non communicat ſicut inſtrumentum actus eius, vt habetur ſecundo loco.

189 ¶Quòd ois poa. organica eſt tñ cognoſcitiua corporeorũ, ſed quælibet non organica, ſe extẽdit ad omne ens. Veri.q.15.2.c. Anima 179.

¶Oppoſitum uidetur dicere.Quol.7.11.3m.

¶Reſpondeo dicendum, ſicut Dubio 188.

190 ¶Quòd aĩa hic nihil intelligit, ſine fantaſmate.1a.q.84.7.o./.q.85.1.3m./.5.2m./.q.86.1.c./.q.88.1.c./.q.89.1.2.o./.q.111.2.3m./ q.118.3.c./.12ſ.q.5.1.2m./. 22ſ. q.174.2.4m./.q.175.4.c./.q.180.5.2m./.3.q.11.1.2m./. 2.o./. 1.d.3.q.1.1.5./.2.d.18.1.6m./.d.19.1.6m./.3.d.27.q 3.1.c./.d.31.q.2.4.c./. 4.d.50.q.1.2.c.ſi./.6m /.contra.2.c.59./. 72./.79.5m./.Li.4.c.11.ſi./Ver.q.10.2.7m /.8 1m./.11.c /.q.18.2.c / Quol.10.q 3.2.1m./. 1ſ.Cor.13.lec.3. Anima 184.

¶Oppoſitum videt dicere. 1a.q.61.2.o./.4. d.1.q.1.ar.2.q.2.o.

¶Reſpondeo dicendum, ſicut Dubio 1107.

191 ¶Quòd anima rationalis cognoſcit omnia, quæ cognoſcit in prima ætate.1a.q.16.6.1m. Anima 194.

¶Oppoſitum uidetur dicere.1a.q.12.11.3m.

¶Secundo dicendum, ſicut Dubio 752.

192 ¶Quòd Deus eſt primum obiectũ intellectus animæ rationalis, quia ratio & cauſa veritatis alicuius obiecti, primo apprehenditur a poa.22ſ.q.1.1.c./.contra.2.co.81./ Quol.7.q.2 1.c. Anima 198.

¶Oppoſitum uidetur dicere.1a.q.12.11.3m./.q.84.5.o./.q.88.3.1m./.Veri.q.8.7.6m./.q.10.6.6m./.8.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 752.

193 ¶Quòd anima cognoſcit omnia, in rationibus æternis.1.q.12.11.2m./.q.84.5.o. Anima 200.

¶Oppoſitum videt dicere.Ver.q.8 7.6m./.q.10.6.6m./.8.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 752.

194 ¶Quod operationes animæ ſe habent actiue, ad perfectiones acquiſitas, ſed diſpoſitiue tantum ad infuſas.2.d.17.q.1.3.c. Anima 211.

¶Oppoſitum videtur dicere a ſimili.contra.2.cº.56.2m./. Veri.q.8.1.13m./.Quol.8.3.c.

¶Reſpondeo dicendum dupliciter. ſ.primo, ſicut Dubio 694.

¶Secundo dicendum, quòd anima operatur aliquo dupliciter, ſcilicet aliquo influente.ſ.Deo, & ſua naturali potentia, ut habetur 2.d.17.q.1.2.6m. Primo modo ſe habet ad operationẽ, uel perfectionem diſpoſitiue tantum, ſed ſecundo modo ſe habet actiue.

195 Quòd anima tripliciter patitur. ſ.a Deo, a læſione corporis, & a propria operatione. 3a.q.15.4.c./.3.d.18 ar.4.q.2.o./. 4.diſt.15.q.3.ar.1.q.5.3m./.Veri q.26.2.o./.3.c./. Opuſ.3.co.239. Anima 217.

¶Oppoſitum uidetur dicere.Veri.q.1.9.10.c.

¶Reſpondeo dicendum, ſicut Dubio 794.

Anima.138. 196 Quòd omnis motus cognitiuæ & appetitiuæ virtutis, reducitur in naturam, ſicut in primum principium. 12ſ. q.10.1.c./. q.17.9.2^{m}./.q.41.3.c.

¶Immo motus cognitiuæ virtutis, reducitur in verum, & motus appetitiuæ in bonum. 12ſ.q.10.1.1^{m}.

¶Reſpondeo dicẽdum dupliciter. ſ. primo ꝙ reducitur in naturam ſicut in principium actiuum, ſed reducitur in uerum vel bonum, ſicut in ſuum obiectum.

¶Secundo dicendum, ꝙ reducit in naturã, & ad vnũ in cõi ſed non ſemp in particulari determinate, vt hr 12ſ.q.10.r.2^{m}.

Anima.140. 197 ¶Quòd aĩa differt realiter a ſuis potẽtiis. 1^{a}.q 77.1.o./.12ſ.q.110.4.c./1.d.3.q.4.2.o./.2.d.17.q.1.2.6^{m}.d.16.4.ſi./.4.d.1.q.1.2.4.q.5./.Quol.9.vel 10.q.3.1.o./.Spũ.11.o./ Aia 12.o./.19.ª.prin.

¶Oppoſitum uidetur dicere. Spiritu 11.7^{m}.

¶Reſpondeo dicendum, ꝙ quandoq; dr, ꝙ anima eſt ſuæ po^{t}. & econuerſo, ſed non proprie, ſed denominatiue, quaſi a principaliori ſua virtute, vt hr 1^{a}.q.79.1.1^{m}./.Spiritu 12.7^{m}.ſi.

Anima.143. 198 ¶Quòd in potentijs vnius animæ, non poteſt eſſe niſi una intentio. 12ſ.q.37.1.o./.q.77.1.

¶Immo homo ſimul plura intendit. 12ſ.q 12.ar.4 c.ſi.

¶Reſpondeo dicendum, ꝙ ſimul plura intendit, ſicut & contingit ſimul plura intelligere, inquantũ ſunt aliquo modo vnũ non autem diſtinctæ, vt habetur 12ſ.q.12.3.c.3^{m}./.4.o.

Anima.145. 199 ¶Quod oẽs po^{t}.animæ, red. ũtur in una eſſentia animæ. Ideo oportet, ꝙ qñ intentio animæ vehementer trahit ad vnã operationẽ vnius po^{t}, retrahat ab operatione alterius, quia vnius animæ, non põt eſſe niſi una intentio. 12ſ.q.37.1.o.q.77.1.c./.3^{a}.q.46 7.c./.Veri.q.13.3.c./.q.26.3.9.c./.Ma.q.3 9.c./.q.15.4.c./.Veri.q.8.4.3^{m}./.Quol.11.5.c.ſi./ Anima 4.1^{m}.11.c.ſi.

¶Oppoſitum uidetur dicere. 12ſ.q.32 3.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 198.

Anima.149. 200 ¶Quòd omnis proprietas naturaliter conſequens animam, dicitur potentia. 1.d.3.q.4 2.c.

¶Oppoſitum uidetur dicere. 1^{a}.q.41.5.1^{m}./. 1.d.7.q.1.ar.2.c./.Po^{a}.q.2.1.3^{m}./.q.2.2.c.

¶Reſpondeo dicendum, ſicut Dubio 866.

Anima.153. 201 ¶Quòd potentiæ animæ, ſunt accidentia eius per ſe, & ſunt in ſecũda ſpecie qualitatis. 1^{a}.q.77.1.5^{m}./.12ſ.q.83.2.3^{m}.q.110.4.3^{m}./.4^{m}./.1.d.3.q.4.c./.Ma.4.4.c./.3^{m}./. Quol.10.5.c.ſin./. Spiritu 11.c./.Anima 12.7^{m}./.19.c ſ.1^{m}./.Opuſ.3.c^{o}.158.ſi.

¶Immo potentiæ animæ ſunt in genere actionis, cum potẽtia & actus dicantur ad idem genus pertinere. 1^{a}.q.77.1.c.

¶Reſpondeo dicendũ tripliciter. ſ. primo ꝙ potentiæ animæ ſm ſuam eſſentiã ſunt in ſecũda ſpecie qualitatis, ſed ut fluũt ab eſſentia animæ, ſic po^{a}. ad actum eſt in genere actionis. Dicuntur enim potentiæ animæ eſſe in genere actionis, non quidem per ſe, ſed reductiue, ut principia ſuarum actionum.

¶Secundo dicendum, ꝙ potẽtia per ſe ad actum ordinata, eſt in eodem genere cum actu. Subiectũ autẽ, non niſi p accidẽs, ad accidens ordinatur. Sed ſubſtantia per ſe ordinatur ad actũ qui eſt eſſe, ut habetur. Anima 13.c./.Phi.lec.5.ſi.

¶Tertio dicendum, ſicut Dubio 51.

Anima.256. 202 Quòd capacitas aĩæ, nõ eſt, nec põt eẽ infinita in actu, ſed põt ampliari in infinitũ. 22ſ.q.14.7.c./.2^{m}./. 1.d.77.q.2.4.c./.1^{m}.

¶Oppoſitum videtur dicere. 1^{a}.q.25.6.o./.1.d.44.o.

¶Reſpondeo dicendum, ſicut Dubio 736.

Anima 283. 203 ¶Quòd omnis animæ potentia, poſſibilis eleuari ad aliquid ſupra ſe, habet ſubitum motum in id quod ei conuenit ſecundũ ſe. 2.d.24.q.3.5.c.

¶Oppoſitum videtur dicere. 3.d.13.ar.1.q.2.2^{m}./.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 302.

Anima 291. 204 ¶Quòd omnes potentiæ animæ, ſunt paſſiuæ, præter intellectum agentem, & potentias vegetatiuas, quæ ſolæ ſunt actiuæ. 1^{a}.q 79.3.1^{m} /.2.d.36.2.c./.Veri.q.16.1.13^{m}./. q.26.3.c./.Veri.q.8.3 5^{m}./.Ethi.2.lec.5.ſi.

¶Oppoſitum uidetur dicere. Veri q.1.10.c./.q.2.1.b.3.

¶Reſpondeo dicendum, ſicut Dubio 794.

Anima 204. 205 ¶Quòd multi habitus poſſunt ſimul eſſe in eadem po^{a}. 12ſ.q.54.1.o /.22ſ.q.47.5.c./. 3.d.33.q.1.ar.1.q 1.c./.d.35.q.2.ar.3.q.2.3^{m}./.Veri.q.15.2.11^{m}./.Veri.q.1.12.4^{m}.

¶Oppoſitum uidetur dicere a ſimili. 1^{a}.q.94.3.1^{m}./.12ſ.q.63.4.3^{m}./.2.d.30.q 2.1.7^{m}.Veri.q.1.10.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1111.

Anima 319. 206 ¶Quòd uirtus eſt neceſſaria potentiæ ſenſitiuæ appetitiuæ. ſ. concupiſcibili & iraſcibili, in quibus eſt ſubiectiue, non quidẽ ſecundum ſe, ſed vt ſunt rationales participatiue. 12ſ. q.56.4.o./.5.1^{m}/.2.d.14.q.2.2.2^{m}./.Veri.q.1.4.o./.10.5^{m}.

¶Immo etiam voluntati, quæ eſt rationalis per participationem. 12ſ.q.56.6.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1199.

Anima 322. 207 ¶Quòd anima & angelus non conueniunt in ultima differentia. 1^{a}.q.75.7.2^{m}./.2.d.3.q.1.6.1^{m}.

¶Immo Gregorius nominat angelũ rõnale aĩal. 1^{a}.q.51.1.2^{m}

¶Rñdeo dicendũ, ꝙ ratio ſumit duplicitet. ſ. vno modo ſtrictu & proprie, ſm ꝙ nomen rõnis ſumit ab inquiſitione & diſcurſu, ſiue ſm ꝙ ratio dicit quandã obumbrationem intellectualis naturæ, vt dicit Iſaac, ꝙ ratio orit in vmbra intelligentiæ. Et ſic rationale eſt dña animalis, & Deo nõ conuenit, nec Angelis. Alio mõ ſumitur ratio cõiter. ſ. pro qualibet cognitiua virtute non impreſſæ in materia. Et ſic rationale cõiter conuenit Deo, & Angelis, & hominibus, vt hr 22ſ.q.49.5.3^{m}./.1.diſt.25.q.1.1.4^{m}./.diſt.33.1.3^{m}./.2.diſt.5.q.1.2.4^{m}./.6.2^{m}.

208 ¶Quòd anima ſenſitiua in animalibus diuerſarum ſpecierum eſt diuerſa ſecundum ſpeciem. 2.diſt.18.q.2.3.4^{m}./.Con.2.c^{o} 87.1^{m}./.Veri.q.3.11.1^{m}./. Po^{a}.q.3.11.1^{m}./.Quol.10.vel 11.q.5.4^{m}./ Metaph.10.lect.11.ſi. Anima 3.

¶Oppoſitum videtur dicere à ſimili. 2.di.15.q.2.1.2^{m}./.Metaph.7.lect 6./.lect.8.

¶Rñdeo dicendũ, ꝙ aliqñ animal producitur ex animalibus, quæ ſunt eiuſdem ſpeciei ſubalternæ, & generis proximi, vt mulus ex equo & aſina, licet differant ſpecie ſpecialiſſima, vt habetur Veri.q.3.8.4^{m}./ Po^{a}.q.3.8.16^{m}./.Meta.7.lect.7.ſi.

209 ¶Quòd corpus in animalibus imperfectis eſt quaſi vnius formæ ſubſtantialis. 2.diſt.18.q.5.3.2^{m}. Anima 34.

¶Immo ſunt ibi plures formæ ſubſtantiales. Anima 10.

¶Reſpondeo dicendum, ſicut Dubio 180.

210 ¶Quòd anima vegetatiua nõ agit niſi in corpus ſibi vnitum. 1^{a}.q.78.1.c./.q.79.2.3^{m}. Anima 355.

¶Oppoſitum videtur dicere. 1^{a}.q.78 2.c.

¶Rñdeo dicendũ, ꝙ vis nutritiua, & augmentatiua hñt ſuum effectũ in eo in quo ſunt, ſed vis generatiua habet ſuum effectum, non in eodem corpore, ſed in alio, vt hr 1^{a}.q.78.2.c.ſin.

211 ¶Quod animal & bipes ſunt plures cauſæ formales hominis. Metaph.5.lect.17. Animal 7.

¶Oppoſitum videtur dicere. 1^{a}.q.76.3.4.o.

¶Reſpondeo dicendum, ſicut Dubio 182 /.650.

212 ¶Quod animal prædicatur pure æquiuoce, de animali vero, & picto. Veri.q.2.11.9^{m}./.Anima 2. lec.1.ſi. Animal 7.

¶Immo animal prædicatur de eis analogice 1^{a}.q.13.10.4^{m}.

¶Reſpondeo dicendum, ꝙ in prima parte loquitur quo ad rationem quid nominis, quia pictura dr animal, quia imitatur animal uerum, & aſſimilatur ei, quantum ad figuram exteriorem. Ideo dicit ꝙ animal prædicat de eis analogice, quia prædicari analogice, eſt dici de uno, per aſſimilationem ad alterũ, vt hr 1.q.13.5.6.c./.1.Prol.2.2^{m}.d.35.4 c./.Z.1.c^{o}.34./.Po^{a}.q.7.7.c.ſin. Sed in quæſtione 2^{a}.de Veritate, & in ſecundo de Anima, loquitur de ratione quid rei, quia dicit ibi, ꝙ hoc nomen animal imponitur ad ſignificandum naturam animalis veri, non autem figuram exteriorem, cui aſſimilatur pictura.

213 ¶Quòd animalia quælibet præter perfecta, poſſunt generari ex ſemine, & ſine ſemine per putrefactionem. 1^{a}.q.91.2.2^{m}./.2.d.15.q.1.1.2^{m}./.Meth.7.lec.6./ Lec.8. Animal 21.

¶Oppoſitum uidetur dicere. 1^{a}.q.61.1^{m}.

¶Reſpondeo dicendum, ꝙ licet poſſint ſic generari differunt tamen ſpecie, ſaltem quo ad modos originis, quamuis non quo ad ſubſtantiam.

214 Quòd animalia generata ex putrefactione, & aĩalia generata p coitum, non ſunt eiuſdẽ ſpeciei. 1^{a}.q.71.1^{m}./.2.d.10.5.c.ſi./.d.13.2.ar.2./.2.d.30.q.2.1.7^{m}./. 3.d.33.q.4.1. ar.2.q.2.1^{m}./.4.d.43.ar.1.q.3.b.2./.Veri.q.12.2.4^{m}./.Po^{a}.q.3.13.1^{m}. Animal 24.

¶Oppoſitum uidetur dicere. 2.d.15.q.1.2.2^{m}./. Meth.7.lect.6./.lect.8.

¶Reſpondeo dicendum tripliciter. ſ. primo, ꝙ utraque aĩalia ſunt eiuſdem ſpeciei, ſecundũ ſñiam eius. Non autẽ ſecundum opinionem Auerroys Commentatoris, quam aliquando ponit vt famoſam & probabilem, non autem vt veram.

¶Secundo di^{m}. ꝙ aĩalia pfecta quæ generant tñ ex ſemine, & aĩalia imperfecta quæ generant tñ ex putrefactione, differũt ſpecie, non autem media, quæ generantur utroque modo.

¶Tertio dicendum, ꝙ animalia generata ex ſemine, & generata ex putrefactione, differunt ſpecie, quo ad modos originis non autem quo ad ſubſtantiam.

215 ¶Quod in generatione animaliũ, præcipue hominis, ſunt neceſſariæ multæ generationes, non continuæ, ſicut etiam multæ formæ. 1^{a}.q.118.2.2^{m}./.Z.2.c.87./.Po^{a}.q.3.9.9^{m}.ſi./.Spiritu 3.12^{m}./.13^{m}./.Anima 11.1^{m}.

¶Oppoſitum uidetur dicere. 1^{a}.q.76.3.c.ſi./.2.d.18.q.2.3.1^{m}

¶Reſpondeo dicendum, ſicut Dubio 180./.650.

216 ¶Quod aĩal prius quieſcens, non incipit mouere ſe, niſi prius moueatur ab alio contra. t.c.13.L.1°.2.c.31.1^{m}.Phil.8.lec.4.ſi.

¶Immo aĩal p ſe mouetur ſm partem a ſeipſo. Phi.7.lect.1. Animal.

¶Reſpondeo dicendum, ꝙ per ſe qñq; ſumit ſecundũ ꝙ opponitur ei tñ quod eſt p accidens. Et ſic qđ mouet ſm partẽ, mouetur per ſe. Quandoque uero ſumitur ſecundum quòd opponitur ſimul ei quod eſt per accidens, & ei quod eſt ſecundum partem. Et hoc dicitur non ſolum per ſe, ſed etiam primo. Et ſic accipit Ariſtoteles, ut habetur./.Phi.7.lec.1.

¶Quod

Animal 4. 217 ¶Quod etiã animalia ab homine, cerent intellectu. 3. 2.ca^{o} 6. 1^{m}./.66.1^{m}./.80.1^{m}./. Li^{o}.3.c.34.ſi./.81.princ^{o}./. Meth.12. lect.9 ſi. Anima.2.lec.7./.Li^{o}.3.lec.17.
¶Oppoſitum videtur dicere.3.d.27.q.1.4.3^{m}.
¶Reſpondeo dicendum, ꝙ intellectu aliquo modo alia etiã participant, per quandam obſcuram reſonantiam, inquantum ſentiunt, ſicut & voluntate participant, inquantum habent appetitum ſenſualem, non ꝙ ſimpliciter intellectum & voluntatem habeant, ut habetur.3.d.27.q.1.4.3^{m}.

Annihilatio 1. 218 ¶Quod annihilatio non eſt motus, nec mutatio, quia nihil ei ſubiicitur 2.d.8.0.3.2.c./.Po^{a}.q.5.2.18^{m}.
¶Immo annihilatio quendã motũ importat. Quol.5.21.c.
¶Rñdeo dicendum, ꝙ annihilatio quendam motum importat, ſed improprie. Oĩs.n.motus denñat a termino ad quem. Vñ terminus annihilationis eſt nihil, ut hř. Quol 5.11.c.

Annihilatio 10. 219 ¶Quod Deus poteſt annihilatum reparare idem numero. Quol.4.q.3.2.0./.Opuſ.9.q.82.
¶Oppoſitum videtur dicere.3^{a}.q.13.2.c./.Opuſ.9.q.82.ſi.
¶Reſpondeo dicendũ dupliciter.ſ.primo, quod quãuis Deus faceret, id quod in nihilum cedit, iterum eſſe, non tamen faceret, quod in nihilum non ceſſiſſet.
¶Secundo dicendum, ſicut Dubio 499.

Apoſtoli 9. 220 ¶Quod verba apoſtolorum, ſunt ex familiari reuelatione ſpiritus ſancti, & Chri. Ideo ſeruanda ſunt. 1^{a}.Cor.14.lec.vlt.ſi./.
¶Immo in eis Papa diſpenſare poteſt.4.d.27.q.3.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 519.

Appetitus 5. 221 ¶Quod appetitus quilibet, ſequitur cognitionẽ. 12^{a}. q.40.3. c./1.d.1.q.4.1.1^{m}./.d.35.1.c./.Ve.q.14.2.c.q.23.1.c.q.25.1.c.
¶Oppoſitum uidetur dicere.12^{a} q.17.8.c/q.26.1.c.
¶Reſpondeo dicendum dupliciter. Primo quod ſequitur cognitionem alterius. i. Dei ordinantis naturam, non uũt propriam cognitionem habentis appetitum.
¶Secundo dicendum, ſicut Dubio 225. reſponſione ſecunda.

Appetitus 7. 222 ¶Quod appetitus eſt ad res, ſed cognitio eſt a rebus. 1^{a}.q.16. 1.c./q.19.3.6^{m}./.6.2^{m}./.q.80.ar.2./.q.82.3.c./.12^{a}.qu 22.2. c./.q.42.2.c./.q.66.6.1^{m}./.22^{a}.q.26.1.2^{m}./.q.27.4.c./.2.d.26. q.1.3.4^{m}.5.4^{m} /.d.24.q.1.4.c.10^{m}./.Ma.q.8.3.c./.Eth.2.lc.5.e
¶Immo cognitio noſtra, eſt cauſa rerum.2.d.14.4.2^{m}.
¶Reſpondeo dicendum, ꝙ cognitio noſtra ſpeculatiua eſt a rebus, ſed cognitio practica, eſt cauſe rerum, ut habetur.4.di. 8.q.2.ar.1.q.4.1^{m} /.Perier.lec.3.d.

Appetitus 233 33. 223 ¶Quod appetibile non mouet appetitũ ſenſitiuum, nec rationalem, niſi apprehendatur. 2^{a}.q.80.2.1^{m}./.1.d.48.4.c./.3.diſ. 26.q.1.1.c./.Ve.q.15.3.c./.q.25.1.c./.Ver.q.1.6.c.prin^{o}.
¶Oppo^{m} uidetur dicere.1^{a}.q.59.6.c./.q.60 1.c./.q.80.1.c.
¶Reſpondeo dicendum, ſicut Dubio 221./.225.

Appetitus 36. 224 ¶Quod in Deo non eſt appetitus, tamen pertinet ad genus appetitus.1.d.45.1.1^{m}./.Ver.q.22.1.11^{m}./.q.23.1.7^{m}.
¶Oppoſitum videtur dicere.3.d.27.q.1.1.1^{m}.
¶Reſpondeo dicendum, ꝙ in Deo non eſt appetitus naturalis, ſed tantum voluntarius, quia determinat omnia, & a nullo determinatur, ut habetur.3.d.27.q.1.2.1^{m}.

Appetitus 44 225 ¶Quod appetitus naturalis, ſemper ſequitur formã in re exiſtentem, & non ad aliquam apprehenſionem, aliã autem formam apprehenſam. 1^{a}.q.35.1.c./.q.60.1.c./.q.80.1.c./.12^{a}. qu.8.1. o./.q.17.8.o./.q.26.1.c./.2.d.38.3.c./.3.d.27.q.1.2.o./.4.diſ. 49.q.2.ar.1.q.1.c./.con.3.c^{o}.26.5^{m} /. Phi.1.lec.vlt.ſi.
¶Immo quilibet appetitus ſequitur cognitionem. 1.d.1.q.4. 1.1^{m}./. Ver.q.15.3.c./.q.23.1.c./. Ma.q.14.1.4^{m}.
¶Rñdeo dicendũ dupliciter.ſ.primo, quia ut dicitur.12^{a}.q. 26.1.c./.1.d.1.q.1.1^{m}./.d.49.q.3.ar.1.q.1.c./. Perther.le.14. appetitus naturalis ſequitur cognitionẽ alterius, ſ. Dei ordinãtis naturam illum, ſecundum ꝙ ẽt Deus a quibuſdam dr̃ natura naturans, vt habetur.12^{a}.q.85.6.in princ^{o}. Non autem ſequitur propriam cognitionem habentis appetitum naturalẽ.
¶Secundo dicendũ, ꝙ aliquid appetitus põt dici intellectualis dupliciter. Vno mõ q̃ a ſequitur cognitionẽ intellectualem ipſius deſiderantis, inquantũ ſequit̃ formã apprehẽſam. Et ſic diſtinguitur contra appetitũ naturale. Alio mõ quia ſequitur naturam vel formã intellectiua ipſius apetẽtis. Et ſic quilibet appetitus intellectualis in hoĩe, dicitur naturalis, prout naturale diſtinguitur cõtra violentũ. Nã natura q̃nq; diuidit̃ cõtra rõnẽ & uoluntatẽ, cum tñ ipſa rõ & uoluntas, ad naturã hoĩs pertineãt, ut hř. 12^{a}.q.51.1.1^{m}. Primo igitur mõ appetitus intellectualis præſupponit cognitionem aliquam. Sed ſecundo modo non præſupponit in ipſo appetente aliquam cognitionẽ, immo ſine tali cognitione, naturale deſideriũ hominis ad ſcire, dicitur intellectuale, ante oẽm cognitionẽ in appetẽte ipſius deſiderati actualẽ. Secus eſt de cognitione potẽtiali. Ex quibus patet, ꝙ homo ante oẽm cognitionẽ ſenſitiuã deſiderat ſcire naturaliter appetitu naturali, poſt uero cognitionẽ imperfectã, deſiderat ſcire perfecte appetitu intellectuali proprie, prout diſtinguitur contra appetitũ naturalem.

Appetitus 71. 226 ¶Quod nullus appetitus mouet ad ſuũ obiectũ, niſi apprehẽdatur ſub rõne boni vel mali, cõuenientis vel nociui. 12^{a}.q.9. 1.2^{m} /2.d.24.q.1.2.c /3.d.17.ar.1.q.2.2^{m}./.Veri.q.25.4 4^{m}.
¶Oppoſitum videtur dicere.2.d.24 q 2.1 2.c./.3. diſt.17.art. 1.q.2.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 1300.

227 ¶Quod appetitus ſenſitiuus, & appetitus rationalis.i. uoluntas, ſunt duæ potentiæ. 1^{a}.q.80.2.o./ Veri.q.22 4.o./. q.25.1. c. Anima. 3.lec.14.F. Appetitus 76.
Imo appetitus ſẽſitiuus, eſt uolũtas in hoĩb. 3.d.17. 2.1.q.2.c.
¶Reſpondeo dicendum, ꝙ appetitus ſenſibilis põt in hoĩe dici uoluntas, non quidẽ ſcdm eſſentiam, ſed inquantũ eſt obediens rõni, ſcdm Philoſophum, ut habetur 3.d.17.ar.1.q.2.c.

228 ¶Quod appetitus ſẽſitiuus, & appetitus intellectiuus, i. uoluntas, nõ differunt per differentias appetibilis, inquantũ appetibile, ſed per modos appetendi. Veri.q.22 4.4^{m}. Appetitus 76.
¶Oppoſitum videtur dicere.1^{a}.q.59.4.c./.q.80.2.c./. 1^{m}./. 12^{a}.q.24.1.c./.22^{a}.q.24.1.c./.q.80.2.2^{m}./.Ve.q.25.1.c.6^{m}./. Ma.q.8.3.c./.Anima.3 lec.14 D.
¶Reſpõdeo dicẽdum tripliciter.ſ.primo ꝙ dñæ apprehenſiuarum, ſunt per ſe differentiæ appetibilis, ſed poſteriores. Nã Veri.q.22.4.1^{m}. ponit per ſe differentias appetibilis, ſed priores, ſicut rõnale & irrationale, ſunt differentiæ per ſe priores inter hominem & aſinum. Sed eſſe liberi arbitrii, uel nõ eſſe, ſunt differentiæ per ſe eorundem, ſed poſteriores.
¶Scdo dicẽdum, ꝙ in primo loco intẽdit de appetibili & obiecto materiali, q̃ dicit, ꝙ uterq; appetitus fertur in idẽ bonum, cum tamẽ conſtet, ꝙ non ſub eadem rõne formali, quia potẽtiæ paſſiuæ diſtinguuntur per ſua actiua, ut dicitur. 1^{a}.q. 80 2.c. In cęteris autem locis, loquitur de obiecto formali.
¶Tertio dicẽdum, quód in primo loco loquitur de diſtinctione abſoluta & intrinſeca, quia ibi in corpore articuli dicit, ꝙ diuerſus modus appetendi, ſecundum quẽ ponit differentiam vtriuſque appetitus, ſumitur ex eo quod unus eſt organicus & materialis, alter autem immaterialis. In reliquis uero locis, loquitur de diſtinctione reſpectiua, & extrinſeca.

229 ¶Quód appetitus ſenſitiuus, & appetitus intellectiuus. i. uoluntas, nõ differunt per uniuerſale & particulare principaliter, ſed ſecundario. 3.d.26.q.2.4.c./. Verit. q.22.4.2^{m}. Appetitus 81.
¶Oppo^{m} uidetur dicere.1^{a}.q.80 2.2^{m} /12^{a}. q.13 3.c./ q.19 3.c / q.29.6 c./22^{a}.q.24.1.c./ 3.d.19.q.1.2.c./Veri.q.25.1. c./.6^{m} / Ma.q.8.3.c.
¶Reſpondeo dicendum, ſicut Dubio 766.

230 ¶Quod appetitus ſenſitiuus, & intellectiuus, i. voluntas, non differunt per hoc, ꝙ ſequuntur diuerſas cognitiones, ſ. ſenſitiuam & intellectiuam. Ver.q 22.4.c./.1^{m}./ 2^{m}. Appetitus 83
¶Oppoſitum uidetur dicere.1^{a}.q.8 2.2.c./.1^{m}./ 22^{a}. q 24.1. c./.3.d.26.q 2.c./. Ver.q.25.1.c./.6^{m}./.M.q.8.3.c./. Anima. 3 lec.14.
¶Reſpondeo dicendum, ſicut Dubio 228 /.766. Appetitus 87

231 ¶Quod appetitus ſenſitiuus & uolũtas, ſunt rõnales participatiue. 12^{a}.q 24.1.2^{m}./.q.56.6.2^{m}./.q.19.4 2^{m}./.q.61 2.c.ſi. / 2^{m}./.22^{a}.q.58.4.3^{m}./.3^{a}.q.18.2.c./.3.d.17.ar.1.q.2.c./.diſ. 23.q.1.ar.3.q.1.1^{m}./ d.27.q.2 3.5^{m}./.d.33.q.2.ar.4.q. 3.1^{m}.
¶Immo uoluntas eſt rationalis per eſſentiam.3.d.23.q.1.ar. 3.q.1.c./.d.27.q.1.ar. 3.1^{m}./.5^{m}./.Ver. qu. 22.3.6^{m}./.5.o./. Ver.qu.5.12^{m} 10.11^{m}.
¶Reſpondeo dicendum, ſicut Dubio 1299.

232 ¶Quod appetitus rationis, non ſequitur quemlibet apprehenſionem, ſed tantum appræhenſionem boni: nec ſenſitiuus niſi appræhenſionem conuenientis, per æſtimationem tantum.2. d.24.q.2.1.c./.3.d.17 ar.1.q.2.2^{m}. Appetitus 93
¶Oppoſitum u detur dicere. 12^{a}.q.19.7.2^{m}./.3^{m}./.2.d.38. 5.c / d.40.2.o.
¶Reſpondeo dicendum, ſicut Dubio 1300.

233 ¶Quod uirtus appropriatur patri in diuinis 2.d.14.ſi. Appropriatio 12.
¶Immo uirtus appropriat̃ filio. Op.9.q.23./.1^{a}. Cor.lec.3.ſi.
¶Immo uirt⁹ appropriat̃ ſpũi ſctõ. 1^{a}.q.39.8.c./.1.d.34.q.10.
¶Reſpondeo dicendũ dupliciter, ſ. primo ꝙ uirtus ut noiat perfectionẽ potentiæ, ſcdm ꝙ in potentia iudicatur ſic patri põt appropriari ſicut & potentia. Sed inquantũ eſt id per qđ potentia in actu, ſic filio appropriatur, quem pater operari dicitur. Inquantum autem circa opus bonitatem imponit, ſic appropriatur ſpiritui ſancto, ut habetur. 1 d.34.q.2.1^{m}.
¶Secundo dicendum, quia cũ dr̃, ꝙ filius procedit ut uerbum & ut ars qua põt pater omnia producere, & ꝙ ſpiritus ſanctus procedit ut amor, quo amore, pater uult ea producere, duplicem habet intellectum, ſ. quia poteſt intelligi, quod pater filio põt, & ꝙ ſpiritu ſancto uelit. Et ſic falſum eſt. Poteſt etiã intelligi quód pater poſſit producere filio, & uelit producere ſpiritu ſancto. Et ſic uerum eſt, quia omnia producit per filium & ſpiritum ſanctum, vt habetur. Opuſ.9.q.23.

234 ¶Quod approximatio in ſpiritualibus dupliciter, ſ. ſecundũ ſimilitudinem naturæ, & ſecundum affectum, & utraque eſt Dei ad hominem & econuerſo.4.d.17.q.1.ar.2.q.2.c. Approximatio 1.

Oppoſi-

¶Oppoſitum videtur dicere 1ª.q.4 3.4m.
¶Reſpondeo dicendum, ſicut Dubio 1126.

Aqua 15. 235 ¶Quod vera aqua exiuit de latere Chriſti in cruce.3ª.q.66.4.3m.q.74.7.3m./.4.d.3.ar.3 q.2.6m.
¶Immo fuit humor phlegmaticus, vt quidam dixerunt.3ªq.66.4.3m.prin°.
¶Reſpondeo dicẽdum, ꝙ fuit pura aqua, ſed miraculoſe egrediens a corpore mortuo, ſicut & ſanguis eius, vt habetur.3ª.q.66.4.3m.fi.

Ariſtoteles 6. 236 ¶Quod Ariſtoteles poſuit rationes omnium rerum in Deo, in quo erat idem eſſe intelligens & intellectum, & poſuit mundum coæternum ei.Io. 1.lec.6.fi.
¶Immo Ariſtoteles non intendit demonſtrare æternitatem mundi, ſed diſputatiue tantum procedere.1ª q.46.1.c./.2.di.1.q.1.5.c./ Poª.q.3.17.c fi./.Cæ.1.lec.1.prin°.
¶Reſpondeo dicendum, ſicut Dubio.915.

Ars 2. 237 ¶Quod ars eſt recta ratio factibilium, & habitus operatiuus. 1ª.q.22.2.c./ 12ª.q.57.3.4.o./.q 93.1.c./.22ª q.47.5.c./.Veri.q.5.1.c./.Veri.q.1.12.17m./.23.1./ Eth 6 c°.3.fi.
¶Immo nihil aliud ars eſſe videtur, quam quædam rectitudo rationis, vt per determinata media ad determinatum finẽ actus humani perueniant. Poſter.1.prin°.
¶Reſpondeo dicendum, ꝙ ratio accepta pro potentia rationali diſcurſiua, ſic ars non dicitur ratio, ſed rationis rectitudo. Sed ratio accepta pro habitu directiuo rationis, ſic ars eſt ratio, dũ dicitur quod ars eſt recta ratio rerum factibilium, i.habitus directiuus rationis.

Ars 13. 238 ¶Quòd artes quæ ordinantur ad opus rationis dicuntur liberales, quæ vero ordinantur ad opus corporis, dicuntur ſeruiles. 12ª.q.57.3.3m./. Trin.17.3m./.Meth.1.le.3.C.
¶Immo artes quæ ordinantur ad opus rationis, dicuntur ſeruiles & practicæ, cum ratio ſit potentia diſcurſiua. 1.d. 33.1.3m.
Reſpondeo dicendum, ꝙ artes liberales ſunt ſpeculatiuę. Sed dicuntur artes, quia habent aliquid per modum operis, vt habetur.12ª.q.57.3.3m./.22ª.q.47.2.3m./.Poſter.1.prin°.

Ars 27. 239 ¶Quòd opus artis, non poteſt eſſe ſimile operi naturæ. 3.diſ.11.q.2 ar.4.q 2.4m.
¶Oppoſitum videtur dicere.22ª.q.77.2.1m.
¶Reſpondeo dicendum, ſicut Dubio 94.

Ars 36. 240 ¶Quòd ars non poteſt conferre formam ſubſtantialem.2.d.7.q.3.1.5m./ Poª.q.6.1.18m./.Opuſc.34.fi.
¶Oppoſitum vr dicere.22ª.q.77.2.1m./.3ª.q.66.4.c./.qu.75.6.1m./.4.d.11.q.1.ar.1 q.3.3m./.Poª.q.3.8.13m.fi./.Li.4.c°.72.
¶Reſpondeo dicendum, ſicut Dubio 94.

Ars 41. 241 ¶Quod in aliqua materia eſt virtus agens, ad productionẽ formę artis. In aliqua vero nõ 1ª.q.117.1.c.Ȝ.2.c.74.fi./.Li.4.c.72
¶Immo in materia nulla eſt potẽtia actiua.3ª.q.3 a.4.c./.3m.1.d.18.q.1.2.c.fi./ Phi.2 lec.12.fi.
¶Reſpondeo dicendum, ſicut Dubio 644.

Ars 43. 242 ¶Quod vendere artes liberales, eſt peccatum ſimoniæ.4.diſ.25.q.3.ar.2.q.2.c./ 8m.
¶Oppoſitum videtur dicere.21ª q.100 3.c./.3m.
¶Reſpondeo dicendum, ꝙ vendere artes liberales, quo ad veritatem earum, eſt peccatum ſimoniæ, non autem locare operas ſuas, ſ.docendo eas, quia hoc licitum eſt, vt habetur in prędictis locis./.Quol.7.vel 8.q.6.1.c.

Aſcendere 4. 243 ¶Quòd Chriſtus aſcendit ſuper omnes cælos, & ſuper omnẽ creaturam.3.q.57.4.5.o / q.58.3.c./.3.d.22. q.2.ar.1.q.2.2m.q.3.ar.3.q 1.o /.con 4. c°.87./. Pſal.8.fi./.Pſal.17./. Pſal.18./.E, he.ca°.4. lect 3.fi.
¶Oppoſitum videtur dicere.3.d.22.q.3.ar.3.q.1.1m.
¶Reſpondeo dicendum, ſicut Dubio 330.

Aſcẽdere 10. 244 ¶Quod neſcitur vbi Chriſtus corporaliter ante aſcenſionem manſerit, cum hoc ſcriptura non tradat.3ª q.55.3.2m.
¶Oppoſitum videtur dicere.3.di.22.q.3.ar.2.q.3.3m.
¶Reſpondeo dicendum, quod tripliciter poteſt intelligi, quod aliquid ſciatur. ſ.per reuelationem, per ſeipſum, & hoc certitudinaliter, & coniecturaliter per aliqua ſigna, vt habetur 12ª.q.112.5.c Primo igitur loco loquitur primo, & ſecundo modo. Sed ſecundo loquitur tertio modo.

Aſſentire 7. 245 ¶Quòd fidelis magis aſſentit, & firmius iis, quę ſunt fidei, quã primis principiis rationis.1.prolo.3.5./.Veri.q.10.12.15m.
¶Oppoſitum videtur dicere.3.d.23.q.2.ar.4.q.3.3m./.di.24.art.3.q.2. 2m 4.diſt.10.7m.
¶Rñdeo dicendũ, ꝙ illa, quæ ſunt fidei, certiſſime cognoſcuntur, ſm ꝙ certitudo importat firmitatem adhæſionis. Nulli enim credẽs firmius adhæret, quàm iis, quæ per fidem tenet. Non autem cognoſcuntur certiſſime, ſecundum ꝙ certitudo quietationem intellectus in re cognita importat. Quòd enim credens aſſentiat iis, quæ credit, nõ prouenit ex hoc, ꝙ intellectus eius ſit terminatus ad credibilia virtute aliquorũ principiorum, ſed ex voluntate, quæ inclinat intellectũ ad hoc, ꝙ illis creditis aſſentiat. Et inde eſt, ꝙ in iis, quæ ſunt fidei, poteſt motus dubitationis inſurgere in credente, vt habetur. Veri.q.10.12.15m.

246 ¶Quòd omnia res naturaliter intendit aſſimilari Deo, in hoc quod eſt cauſa.contra.3.c°.21./.22.70.fi. Aſſimilatio. 8.
¶Oppoſitum videtur dicere. 1ª.q.4.3.4m.
¶Reſpondeo dicendum, ſicut Dubio.471./.1116.

247 ¶Quod Sathan dicitur aſſuiſſe, non autem aſtitiſſe Deo. 1ª.q.112.3.3m./.2.d.10.1.4m. Aſſiſtere 3.
¶Oppoſitum videtur dicere.4.d.49.q.2.6.2m.
¶Reſpondeo dicendum, ꝙ diabolus non dicitur Deo aſtitiſſe, quaſi ipſum Deũ per eſſentiã viderit, ſed dicitur aſtitiſſe, q2 a Deo viſus eſt, & ad eum Dei prouidentia ſe extendit, per modum quo dicimus illa nobis præſto eſſe, quę noſtræ prouidẽtiæ ſubiacent, vt habetur.4.d.49.q.2.6. 2m.

248 ¶Quòd Deus poſuit aſſumere naturam angelicam, ſine corruptione perſonalitatis angelicæ.3ª.q.4.1.3m. Aſſumere 14.
¶Oppoſitum videtur dicere.3.d.2.q.7.ar.1.q.2.c.
¶Reſpondeo dicendum dupliciter. Primo, ꝙ in tertio ſententiarum loquitur de Angelo iam creato, ſed in tertia parte loquitur de Angelo quem Deus de nouo poſſet creare, vt habetur a ſimili.1ª.q.15.6.o.
¶Scdo dicendũ, ꝙ quælibet natura poſſet de potẽtia Dei abſoluta aſſumi, ſed tantũ natura humana, ſecũdũ congruẽtiam, vt habetur.3ª.q 4 1.o /.3.d.2.q.1.1.o./ Ȝ.4.c°.55. 3m.4m.

249 ¶Quòd ſi pſona diuina aſſumeret duas naturas humanas, tunc illa perſona eſſet tantũ vnus homo, & non plures. 3.q 3.7.2m. Aſſumere 21.
¶Oppm vr dicere.3.d. 1.q.2.5.2m./3m./4m./5m./d 2.3.4.5.o.
¶Reſpondeo dicendum dupliciter. ſ.primo, ꝙ ſicut ipſe dicit, 3.d.6.q 3.2 1m.natura humana aſſumpta, hẽt modũ accidentis, & aſſimilatur habitui, qui eſt vltimum prædicamentũ. Et accidentia numerant̃ ſcdm ſuppoſita, vt habet̃.1ª.q.36.4.7m./ q.39 3.c./Potẽtia.q.9.6.c. Et ſic accipit naturã humanã in tertia parte. Iõ exẽplificat de veſte, & formis corũ, quæ ſũt apud nos, in quib. formæ, ſeu naturæ non plurificantur, non plurificato ſuppoſito, etſi ſint accidentia, vel ſe habeant per modũ accidentium. Sed in tertio ſententiarũ conſiderauit, ꝙ natura humana ſecundũ ſe eſt ſubſtantia, & ſignificatur noĩe ſubſtãtiuo, quæ plurificatur rõne ſuæ formæ, & non ratione ſuppoſiti.
¶Secundo dicendum, ꝙ in tertio attendit, in præmiſſa propoſitione ꝙ hõ prædicatur, prædicata vero tenentur formaliter. Iõ ſunt plures homines, propter plures naturas. Sed in tertia parte conſiderauit, quòd ly homo in prędicato reſtringitur ad ſtandum pro ſuppoſito, ratione adiectiui ſibi adiuncti.

250 ¶Quod hæreticum eſt, Deum eſſe vnitum homini accidentaliter.3°.q.2.6.c./3ª.d.6.q 3.2 o./.d.7.q.1.1.c./contra.4. c°.37.o.41.fi Vnio.1.3./13m.Opuſ.3.c°.215./Phil.2.lec.2.poſt prin. Heb.2.lec.4.prin. Aſſumere 46.
¶Oppoſitum videtur dicere.1ª.quæſtio.36 4.7m. /.q 39.3.c. Poª.q 9.6.c.
¶Reſpondeo dicendum, ſicut Dubio.249.

251 ¶Quòd Aſtrologia & perſpectiua ſunt magis naturales, quàm mathematicæ materialiter, ſed formaliter & principaliter, ſũt econuerſo.22ª.q.9.2.3m./. Trin 19.6m. Aſtrologia 2.
¶Oppoſitum videtur dicere. Phi.2.lec.3.fi./.lec.11.a med. D
¶Reſpondeo dicendum, ꝙ iſtæ ſcientiæ dupliciter poſſunt cõſiderari. ſ.vel vt ſunt habitus cognoſcitiui, & ſic formaliter & principaliter ſunt magis mathematicæ, quàm Phyſicæ, quia demõſtrant per principia & media mathematica, vt dicitur in omnib. locis allegatis pro vtraque parte. Vnde.22ª.q.9.2.3m. dicit, ꝙ quilibet habitus cognoſcitiuus formaliter reſpicit medium, & illud eſt potius. Et Poſter.1.lec.41 dicit, ꝙ formaliter ſcibilis, ſumitur ſecundum principia. Et ibidem lec.25. dicit, quòd quædam ſcientiæ dicuntur mathematicæ ſimpliciter, quia ſunt de ſubiecto abſtracto a materia. Quædam vero non ſimpliciter, ſed per applicationem principiorum mathematicorum ad res materiales, ſicut Aſtrologia. Vel ſecundum ꝙ quælibet ſcientia eſt quaſi quidam motus rõnis, vt ipſe dicit. 1ª.q.73.ar.2.c. vbi ſic ait. Omnis operatio, motus quidã dicitur. Et Anima.2.lec.1. ſic ait, propria ratio vitæ eſt ex hoc, ꝙ aliquid natum mouere per ſeipſum, largè accipiendo motum, prout etiã intellectualis operatio motus quidã dicitur. Et hoc idẽ dicit. Poſter. 1.lec.41. Et quia motus ſpecificatur & denominatur ex termino ad quem, vt habetur 5. Phyſic. ideo cum ſcientiæ mediæ per applicationem rerum mathematicarum ad materiam ſenſibilem, terminentur ad res Phyſicas, ideo vt ſic, ſunt magis naturales, quàm mathematicæ.

252 ¶Quod attingere naturam ſuperiorem, contingit dupliciter. ſcilicet obiectiuè, & ſecundum exiſtentem.12ª.q.3 9.3m. Attingere 1.
¶Immo tunc tranſcenderet limitem naturæ inferioris.3.d.13.art.2 q.2.2m./.3m.
¶Reſpondeo dicendum, ſicut Dubio.908.

253 ¶Quod attributa Dei differunt tantum ratione.2.d.2.3 o./.d.22.3.c./.4m./ Poª.q.7.3.6.c./ Opuſ.4.prinª./ q.1.o. Attributa 3.
¶Immo diuerſitas rõnum quæ eſt in attributis, non tantũ eſt

ex parte noſtra, ſed etiam quia origo earũ in Deo eſt, & quia attributa realiter ſunt in Deo. Pot^{a}.q.8.1.7^{m}./.2.3^{m}./. Opuſ. 3.c^{o} 24./.Opuſc.9.prin^{o}.

¶Reſpondeo dicendum, ꝙ eſt dictum eſt, ꝙ diuerſitas rationũ reperitur ex parte Dei, accipiendum eſt; ſecundum ꝙ poteſt aliquid vnum correſpondere conceptionibus diuerſis, non ꝙ in re ſit diuerſitas aliqua naturarũ: ſed vna natura ſimplex, nulli conceptioni proportionata, ſed excedens omnem conceptionem in attributis. Vnde ſi eſſentiam Dei in ſeipſa videremus non requireretur rationum, & nominum multitudo, ſed eſſet ſimplex notitia eius, ſicut eſt ſimplex eſſentia eius, vt habetur Verit.q.21.4.8^{m}./.9^{m}./.Opuſc.3.c^{o} 24.ſi./.Opuſc.27.q.5.

Auaritia 17. 254 ¶Quod auaritia etiam tertio modo.ſ.vt eſt tantum inordinatus appetitus diuitiarum radix eſt omnium peccatorum.12^{æ}.q.84.1.0./.1.c.ſi./.3.2^{m}./.4.4^{m}./.22^{æ}.q.119.2.1^{m}./.Ma.q.8.1.2^{m}./.q.13.1.5^{m}./.Rom.7.lec.2.

¶Oppoſitum videtur dicere à ſimili.2.diſt.5.q.1.3.c./.1^{m}.diſtin.20.q.2.1.7^{m}./.diſt.42.q.2.1.c./.2^{m}./.3.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1144.

Audacia 4. 255 ¶Quod audacia eſt peccatum contrarium fortitudini. 22^{æ}.q.126.2.3^{m}./.q.127.2.0.

¶Immo audacia eſt materia fortitudinis.12^{æ}.q.23.2 1^{m}./.q.45.3.1^{m}./.22^{æ}.q.123.3.0./.q.141.3.c./.2^{m}./.3.di.26.q.2.2.4^{m}./.diſt.33.q.2.art.2.q.2.0.

¶Reſpondeo dicendum, quod vt habetur 22^{æ}.q.127.1.0./.3.diſtin.26.q.1.3.5^{m}. Audacia quandoque eſt inordinata, & contrariatur fortitudini. Aliquando vero ſumitur ſine inordinatione, & ſic eſt materia fortitudinis.

¶Secundo dicendum, quod vt dicitur 12^{æ}.q 45.1.1^{m}. nomina paſſionum poſſunt ſumi dupliciter.ſ.abſolute, & ſic ſignificant paſſiones. Et vt recedunt à ratione, & ſic ſunt nomina vitiorum. Primo ergo modo audacia eſt materia fortitudinis. Secundo autem modo contraria eſt fortitudini.

Audacia 7. 256 ¶Quod ſicut ſpes eſt prior, quàm audacia, ita timor eſt prior, quam deſperatio.12^{æ}.q.45.2.2^{m}./.Eth.3.lec.14.

¶Immo deſperatio eſt prior timore.12^{æ}.q.25.3.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 455.

Audacia 9. 257 ¶Quod ſicut ex timore non ſemper ſequit deſperatio, niſi ſit intēſus, ſic nec ex ſpe audacia, niſi ſit vehemēs.12^{æ}.q.45.2.2^{m}.

¶Immo primum eſt econuerſo.12^{æ}.q.24.3.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 455.

Audacia 16. 258 ¶Quod audacia ſi cauſat ex ira, niſi mediãte ſpe.12^{æ}.45.4.3^{m}.

¶Immo ira cõſequitur audaciã, quia nullus iraſcitur, niſi intẽdat vindicare.12^{æ}.q.25.3.c.ſi./.4.2^{m}./.3^{m}./. Ve.q.26.5.3^{m}.

¶Reſpondeo dicendum, quod ex ira non cauſatur proprie audacia, ſed augetur, quia ira eſt quid abuſiuum, ſecundum Philoſophum. Vnde irati redduntur prompti, & audaces ad inuadendum, vt habetur.12^{æ} q 45.q.4.art.3./.3^{m}.ſi.

Auerſio 3. 259 ¶Quòd conuerſio poteſt eſſe ſine auerſione à Deo, vt in peccato veniali.12^{æ}.q.72.5.c./.3^{a}.q.86.4.5.c./.4.diſt 16.q.2.ar.2.q.1.c./.q.2.c./ q.3.1^{m}./.Ma.q.7.1.3^{m}./.2.c.ſi./.10^{m}.

Oppoſitum videtur dicere.4.diſt.15.q.1.2.2^{m}.

¶Reſpondeo dicendum, ꝙ ſicut ipſe dicit. 12^{æ}.q.89.3.0. Hoc poteſt intelligi dupliciter.ſ.vel in ſtatu innocentiæ, vel in nobis. Si primo modo, ſic non potuit eſſe conuerſio ſine auerſione, vt ibidem probatur. Si autem in nobis hoc eſt dupliciter, vt habetur ibidem 6.0.ſ.vel quãdo homo incipit habere vſum rationis, vel poſt. Si primo modo ſic etiam non poteſt. Si autem poſt, hoc eſt dupliciter, vt ipſe dicit 2.diſtin.42.q.1.3.5^{m}. quia auerſio à bono incommutabili contingit dupliciter, vel actu tantum, vt in quolibet veniali, vel actu, & habitu. Et ſic eſt in omni peccato mortali tantum.

Auerſio 20. 260 ¶Quòd in peccato originali non eſt conuerſio, ſed tantũ auerſio à Deo, vel aliquid loco eius.ſ.priuatio originalis iuſtitiæ. Verit.q.24.12.2^{m}./.Ma.q.5. 2.c.

¶Oppoſitum vr dicere, quia in oĩ auerſione à Deo eſt aliqua cõuerſio ad bonũ cõmutabile.4.d.14.q.2.5.3^{m}./. Ma.q.4.2.0.

¶Reſpondeo dicendum, ꝙ in 4.Sentent.loquitur de peccato actuali tantum, & de conuerſione, & auerſione per proprium actum voluntatis, quæ non poſſet auerti a Deo, niſi appetẽdo aliquod creatum. Sed in alijs primis locis loquitur de peccato originali. Ideo dicit Ma q.5 2.0. Quod in eo non eſt conuerſio.ſ.per proprium actum volũtatis, ſed auerſio à Deo, vel aliquid loco eius.ſ.priuatio iuſtitiæ originalis. Sed Ma. q.4.2.c. ſumit conuerſionem pro habituali concupiſcentia, id eſt pro pronitate virium interiorum ad inferiora.

Augmentum 20. 261 ¶Quòd corpus hominis dicitur augeri per additionem materiæ.1^{a}.q.119.1.c./.2.diſt.30.q.2.1.c./.4.diſt 44 q.1.2.1 q.4.0.

¶Oppoſitum videtur dicere, quia ſecundum aliquos, corpus hominis per ſeipſum multiplicatur, & ad perfectam perueniet quantitatem per augmentum. 4.diſt.44 q.1.ar.2.q.4.c.prin^{o}.

¶Reſpondeo dicendũ, ꝙ ſecundo loco dicit, ſecundũ aliquos, ſed in primis locis loquitur ſecundum ſententiam propriam.

Aureola 17. 262 ¶Quòd aureola non debetur confeſſori. Veri.q.26.6.3^{m}.

¶Oppoſitum videtur dicere à ſimili.22^{æ}.q.152.5.b./.c./.4.diſtin.49.q.5.art.5.q.2.0.

¶Reſpondeo dicendum dupliciter.ſ.primo, quòd aureola debetur illis, qui ſunt in monaſterij ſtatu.ſ. Doctoribus, & Prædicatoribus tantum docentibus, vel ex officio, vel ex commiſſione, vt habetur 22^{æ}.q.152.5.b./.c./.4.diſt.49.q.5.c./.ar.5.q.1.c./.q.5.ar.3.q.1.0./.Quol.5.q.12.1.2^{m}./.Opuſc.19.c^{o} 21.

¶Secundo dicendum, ꝙ materia non debetur confeſſori, quia voluntas patiendi pro Chriſto, non poteſt eodem modo ſe habere ad paſſiones corporales, dum homo eas non patitur, ſicut quando eas patitur propter earum acerbitatem. Et ideo corporalis paſſio actualiter perpeſſa, eſt ſignum volũtatis ſuæ conſtantiæ, & eſt eius exequutiua, ſecundum quòd homo eis ea difficilia conatur, vt habetur Verit.q.26.6.3^{m}.

263 ¶Quod baptiſmus Ioannis erat ſacramentũ per ſe, mediũ inter ſacramenta veteris legis, & nouæ legis.4.d.2.q.2.ar.1.q.1.0. Baptiſmus 3.

¶Immo non erat per ſe ſacrm, ſed quaſi quoddam ſacramentale diſponens ad baptiſmũ Chriſti. Ideo aliqualiter pertinebat ad legem Chriſti, non aũt ad legem Moyſi. 3^{a}.q.38.1.1^{m}.

¶Reſpondeo dicendũ dupliciter.ſ.primo, ꝙ ſicut dicit dominus Petrus de Tarãtaſia, qui fuit dominus Innocentius Papa Quartus ex ſacro ordine fratrũ Prædicatorum, ſacrm dicitur dupliciter.ſ. vel large.i.omne ſignum rei ſacræ. Et ſic loquitur Diuus Thomas in quarto Sententiarum. Vel proprie.i.ſignum rei ſacræ, & cauſa eius. Et ſic loquitur in tertia parte.

¶Secundo dicendum, quod ſacramentale etiam dicitur dupliciter.ſ.vel diſpoſitio propinqua ad aliquod ſacramentum nouæ legis. Et ſic accipit in tertia parte. Vel diſpoſitio præuia exequutione, ſed poſterior ordinatione, & manens cum ſacramento. Et ſic baptiſmus Ioannis non eſt ſacramentale.

264 ¶Quod ſi fiat interruptio verborum in forma baptiſmi, non erit baptiſmus.4.diſt.3.art.2.q.4.1^{m}. Baptiſmus 58.

¶Immo interrumpens formam ſacramentorum, perficit ſacramentum.4. diſt.3.art.2.q.2.3.4.0.

¶Reſpondeo dicendum, ꝙ ſi fiat tanta interruptiõ verborum, vel interpoſitio, ꝙ intercipiat intentionem baptizantis, tunc non erit vna forma, & vtraque per ſe accepta erit imperfecta, nec ſufficiet ad baptiſmũ, ſicut ſi dicatur; In nomine Patris, & interponat baptizans longam fabulam, & poſtea dicat, & filij, non erit baptiſmus. Si autem fiat ita parua interruptio, vel fiat interpoſitio verbi non corrumpentis formam, nec principalem ſententiam mutantis, vt ſi dicat baptizans. In nomine Patris omnipotentis, aut ſi fiat interpoſitio ſilentij, aut interruptio tuſſis, vel alicuius huiuſmodi, quod intentionem baptizantis non diſcontinuet, tunc erit eum vnitate intentionis vnitas formæ. Conſtat enim, quòd continuatio formæ ex vocibus vnitatem habere non poteſt, cum oratio ſit quantitas diſcreta, vt habetur 3^{a}.q 60 8.0./.4.diſt.3.art.2.q.4 1^{m}.

265 ¶Quòd ſi dubitatur de aliquo, an ſit baptizatus, debet baptizari ſub hac forma. Si non es baptizatus, ego te baptizo. In nomine Patris, &c.3^{a}.q.66.9.4^{m}./.q.68.7.3^{m}./.ii.4^{m}./.4.d.6.q.1.ar.1.q.1.4^{m}./.q.2.art.1.q.1.c. Baptiſmus 54.

¶Immo iniuria fit baptiſmo, ſi baptizatus rebaptizetur. Vnde Athanaſius puer ludo ſimulans ſe eſſe epiſcopum, baptizauit aliquos, quos Alexander epiſcopus eius iudicauit non eſſe rebaptizandos. 4.diſt.6.q.2.ar.1.q.1.1^{m}./.L.4^{m}.Con.4 c^{o} 59 ſi.

¶Reſpondeo dicendum, ꝙ aut rebaptizat quis ſciẽter, aut dubitatiue, aut ignoranter. Si primo modo ſic fit iniuria ſacramento. Si vero dubitatiue.ſ.dubitando probabiliter, ꝙ ſit baptizatus, & nõ conſcientia ſcrupuloſa.i.leui ſcrupulo, vel ſuſpitione, idem videtur, quia potuit, & debuit certificari, vel conſulere peritiores ſe. Si autem ignorat, & nõ eſt cauſa ignorantia, ſed quaſi inuincibilis, an ſit baptizatus, vel nõ, tunc debet baptizari ſub prædicta forma, vt habetur in locis primo allegatis. Vnde Alexander epiſcopus prædictos iudicauit nõ eſſe rebaptizandos, quia Athanaſius puer eos baptizauerat cum debita forma, & intentione, vt habetur 4.diſt.6.L.4^{m}.

266 ¶Quòd ſpes, vel fides ipſius baptizandi nihil facit ad ſacramentum, licet poſſit facere ad rem ſacramenti impediendam, vel promouendam.4.diſt.2.q.2.4.c. Baptiſmus 99.

2 ¶Oppoſitum videtur dicere. 4.diſt.4.q.2.ar.3.q.3.c./.3^{m}.

¶Reſpondeo dicendum, ꝙ in pueris proprium motum liberi arbitrij non habentibus, non requiritur fides propria, ſed in adultis. Quamuis enim puerorum ętas ſit magis miſerabilis, tamen oportet, ſi ſaluari debeant, quod in eis aliqua ſalutis cauſa ſit. Et quia per proprium motum liberi arbitrij ſaluari non poſſunt, oportet, quod per ſacramẽtum baptiſmi ſaluentur. Plus autem valet adulto fides propria, quam paruulo fides aliena. Quòd autem aliquando fides aliena etiam pueros ad ſalutem ſufficiebat cum aliqua proteſtatione, hoc erat, inquantum illa proteſtatio habebat vim ſacramenti, quam non habet baptiſmus aquæ, vt habetur 4.diſt.4.q.2.art.3.q.2 3^{m}.

267 ¶Quod ſacerdos malus baptizãs peccat mortaliter, niſi in neceſſitate, & ſine ſolẽnitate.3^{a}.q.64.6.3^{m}./.4.d.5.q.2.1 2.q 4.0 Baptiſmus 113.

¶Oppoſitum videtur dicere.2a2e.q.3.5.c.ſi./q.60.a.3m.
¶Reſpondeo dicendum,ſicut Dubio 4.5.

Baptiſmus 130. 268 ¶Quòd vnus non poteſt pro alio baptizari.1.Cor.15.lec.4.
¶Oppoſitum videtur dicere.4.diſt.30.q.1.1.3m.
¶Reſpondeo dicendum dupliciter.ſ.primo,quod ſi quis baptizet vnum pro alio ex errore, erit baptizatus, quia character non cauſatur ex intentione baptizantis,ſed ex cultu. Non autem ſi ſcienter, vt habetur 4.diſt.30.q.1.1.3m.
¶Secundo dicendum,ſicut Dubio 265.

Baptiſmus 152. 269 ¶Quòd puer moriens ſtatim poſt baptiſmum,ſtatim volat ad cœlum.3a.q.65.4 2m./q.68 2.2m/.4.d.4.q.2.ar.1.q.3.4m.
¶Immo pueris baptizatis moriétibus debitur propria merces, nec habét actum liberi arbitrij.2a2e.q.5.7.2m.ſi./q.127.4.1m.
¶Reſpondeo dicendum,quod pueris baptizatis ſufficiunt meritum Chriſti ad beatitudinem cóſequendam,licet de fine ex merita propria, & vſum liberi arbitrij non habeant, eo quod per baptiſmum ſunt Chriſti membra effecti, vt habetur 2a2e. q.5.7.2m.ſi./q.13.3.1m./4.d.4.q.3.ar.3.q.3.1m.ſi.

Beatitudo 2. 270 ¶Quòd beatitudo eſt operatio,& vltima perfectio.1a2e.q.3.2 o.ſ. ſ.c./q.55.2 3m/1.d.1.q.1.1.o./3.d.34.q.2.5.c./.4.d.49.q.1. 2.1.q.1.o./q.4.1.o.Quol.8.19.c./.Ethi.ale.1.o./.Met.9.l.9.ſi.
¶Oppoſitum videtur dicere.1.diſt.2.q.2.1.2m.
¶Reſpondeo dicendum,ſicut Dubio 618.

Beatitudo 24. 271 Quod eſſentia beatitudinis cóſiſtit in actu intellectus,ſed delectatio eius in voluntate.1a.q.26.2.o./.3.c./12e.q.3.4.o./.q.11.1. 2m./1.d.1.q.1.1.c./.1m/.3 3.c° 25./.26./.27.2m/. Ma.q.16.6. 6m./Veri.q.1.5.8m./Quol.7.vel 8.q.9.1.o./. Opuſc.3.c° 107. Oppoſitú vr dicere.12.q.11.4.2m/.4.c./.2m./.4.d.1.q.1.1.c./.1m.
¶Reſpondeo dicendum.quod eſſentialiter beatitudo conſiſtit in actu intellectus,ſed conſequenter, ſeu concomitanter conſiſtit in actu voluntatis, vt habetur in primis locis.

Beatitudo 35. 272 ¶Quod beatitudo non conſiſtit in viſione humanitatis Chriſti.1.d.1.q.1.1.3m/.3.d.1.q.3.6m./.Opuſ.58.c° 10.
¶Oppoſitú videtur dicere,3a.q.15.10.c./.2m./.Opuſ.3.c° 182.
¶Reſpondeo dicendum,quod in viſione humanitatis Chriſti non eſt propriè vltima beatitudo,ſeu fruitio, ſed per redúdantiam eſt quoddam gaudium accidentale,& non ſubſtantialis beatitudo intellectus,vt habetur 1.diſt.1.q.1.1.3m./.3.di.1.q.3.6m.

Beatitudo 56. 273 ¶Quòd beatitudo nó conſiſtit in conſideratione ſcientiarum ſpeculatiuarum.12e.q.3.6.o./.22e.q.167.1.2m./.Opuſ.3.cap° 204./.261./.264.
¶Oppoſitum videtur dicere.22e.q.190.4.c.
¶Reſpondeo dicendum,quòd conſideratio ſcientiarum ſpeculatiuarum eſt quædam participatio veræ,& perfectæ beatitudinis, non autem ſubſtantialis beatitudo, vt habetur 12e.q.3. 6.c.ſi./.q.66.3.1m./.5.2m./.22e.q 180.4.c.

Beatitudo 59. 274 ¶Quòd beatitudo non conſiſtit in contemplatione angelorú. 1a.q.64.1.1m./.q.89.2 3m/.12e q.3.7.c./.22e q.167.1.1m./. 2.diſt.18 q 2.2.c.ſi.Cont.3.c° 44./.Veri.q.20.3.5m./.Spiritu 10 1°.3m/.Opuſc.3.c° 108./.264.
¶Oppoſitum videtur dicere , cum angeli ſint principia intellectus human.Quol.3.q.3.2.o./.Met.2 lec.2.
¶Reſpondeo dicédum,quod angeli ſunt principia intellectus humani,non quidem producendo ipſum in eſſe, vt Deus ad quem eſt naturalis appetitus hominis, ſed illuminando, diſponendo,& confortando,vt habetur 1a q.111.1.o.

Beatitudo 86. 275 ¶Quòd poſt reſurrectionem beatitudo ſanctorum augebitur extenſiue,& intenſiue.4.diſt.49.q.1.art.4.q 1.o.
¶Immo beatitudo augebitur tantú extenſiue. 12e q 4.5.5m.
¶Reſpondeo dicendú,quod intenſio perfectionis põt ſumi dupliciter.ſ.vel ex parte ſubiecti melius diſpoſiti, vel ex parte gradus ipſius perfectionis ſecundum ſe. Primo modo beatitudo ſanctorú augebitur intenſiue,ſine ratione vnius animæ ſeparatæ, quę virtus aliqualiter retardantur ea naturali inclinatione animæ ad corpus,ſine quo habet imperfectú eſſe,ideo imperfectè operatur.Sed poſt reſurrectionem aſſumptis corporibus habent eſſe perfectú,ideo perfectè,ſine retardatione operantur,contemplando diuinam eſſentiam, nó autè ſecundum ſe, ideſt reſpectu gratiæ conſumatæ, & reſpectu charitatis,& luminis, & Dei, vt habetur in locis pro vtraque parte adductis.

Beatitudo 107. 276 ¶ Quòd homo appetendo beatitudinem poteſt mereri.3.diſtin 18.3.2m./.4m./.d.49.q.2.ar.3.q.3.o./.Veri.q.2.7 o.
¶Immo homo appetendo beatitudinem,poteſt peccare.Veri. q.24.7.6m.
¶Reſpondeo dicendú dupliciter.ſ.primo, quod appetendo beatitudinem cum Dei adiutorio,homo poteſt mereri,vt dicitur in primis locis. Sed appetendo eam non debitis modis,vt Lucifer fecit,poteſt peccare,vt habetur ſecundo loco.
¶Secúdo dicendú,quod appetendo põt quis peccare,ſi quæſit felicitaté vbi quærere nó debet,ſicut qui quærit in voluptatibus felicitaté,ſed non ſi quærat vbi debet, vt hr Veri.q.24.7 6m.

Beatus 5. 277 ¶Quòd beati in patria omnes rationes rerum,quæ in Chriſto ſunt,non cognoſcunt,& ſi ipſum comprehendant.1a.q.12. 8.c./.22e.q.173.2.c/.Veri.q.12.6.c./.10m.
¶Immo ſunt beati omnia opera diuina cognoſcent. 1a.q.12. 8 4m./.2.diſt.21.L.ſi.
¶Reſpondeo dicendum,ſicut Dubio 366.

278 ¶Quod beati poſt diem iudicij videbunt omnia, quæ Deus ſcit ſcientia viſionis.4.diſt.49.q.2.5.c./.1m/.12m. Beatus 11.
¶Oppoſitum videtur dicere.Veri.q.8.4.c.
¶Reſpondeo dicendum dupliciter.ſ.primo,ſicut dubio 487.
¶Secundo dicédum,quod nihil prohibet dicere,quod poſt diem iudicij,quando gloria hominum,& angelorum erit conſumata, omnes beati ſcient omnia, quæ Deus ſcientia viſionis nouit, ita tamen,quod non omnes omnia videant in eſſentia.Sed anima Chriſti ibi plene videbit omnia,ſicut & nũc videt. Alij autem videbunt ibi plura,vel pauciora,ſecundum gradum quo Deum cognoſcent. Et ſic anima Chriſti de his, quæ præ alijs videt in verbo,omnes alias animas illuminabit.

279 ¶Quod ſcientia Angelorú, & animarú poteſt augeri vſque ad diem iudicij,ſicut & alia,quæ ad præmiú accidétale pertinent, ſed nõ vltra.4.d.43 q.2.5.c.ſi./.L.penu°./.d.50.q.2.ar.1.q.6.o. Beatus 23.
¶Oppoſitum videtur dicere.4.diſt.49.q.1.ar.4.q.1.o.
¶Reſpondeo dicendum,ſicut Dubio 275.

280 ¶ Quòd beati ſunt in ſtatu impetrandi, non autem merendi. 2a.q.62.9.o./.22e.q.83.11.o./.1m./.3.diſt.18.2 2m./.4.diſt.15. q.4.ar.6.q.2.3m./.diſt.45.q.3.3.4m. Beatus 32.
¶Oppoſitum videtur dicere.2.diſt.5.q.2.c.
¶Reſpondeo dicendum,ſicut Dubio 257./.275.

281 ¶Quòd gaudium beatorum de Deo creſcere non poteſt, ſed accreſcet eis gaudium de gloria corporis.3.d.15.q.2.ar.3.q.2. c./4.d.12.q 2 ar.1.q.2 c./.d.45.q.2.ar.2.q.4.3m. Beatus 43.
¶Immo gaudium beatorú poteſt augeri vſque ad dié iudicij. 1a.q.62.9.3m/4.d.12.q.1.ar.2.q.2.c./.d.50.q.2.ar.1.q.6.o.
¶Reſpondeo dicendum, ſicut Dubio 257./.275.

282 ¶Quod beati nó intereſſunt rebus viuorum ſecundum legem communem.1a.q.108.8.2m. Beatus 47.
¶Oppoſitum vr dicere. 4.d.50 q 2.3.o./.Quol.12.q.1.3.o.
¶Reſpondeo dicendum,ſicut Dubio 753.

283 ¶Quòd gloria beatorum, & pœna damnatorum erit maior poſt diem iudicij,quam ante.4 d.47.q.2.ar.3.q.4.c./.q.3.art. 3.q.3.3m./.d.49.q.1.ar.4 q.1.o./.q.4 ar.5.q.2.1m./.L.ſi. Beatus 50.
¶Oppoſitum videtur dicere.1a.q 62.9.3m.
¶Reſpondeo dicendum,ſicut Dubio 257./ 275.

284 ¶Quod omnia ſunt bona bonitate Dei.1a.q.6.4.o./12e.q.23. 2.1m/q.27.3.c./.1.d.1.L.20m./.d.19.q.5.4.3m./.Cont.1.c° 40./.Veri.q.1.4.o./q.27.1.7m./.Opuſc.72.q.6. Bonitas 20.
¶Immo omnia ſunt bona ſeipſis, & non per aliam bonitatem. 12e.q.55.4.1m/Veri.q.2.2.1m./.7m.
¶Rñdeo dicendú dupliciter.ſ.primo, quod oĩa ſunt bona bonitate Dei,vt principio effectiuo,exemplari,& finali, ſed ſunt bona ſeipſis bonitate eſſentiali ,quæ tamen eſt à Deo,vt habetur 1a.q.6.4.o./.12e.q.23.2.1m/.q.27.3.c./.1.d.1.L.10m./.di.19. q.5.4.3m./.Cont.2.c° 40./.Veri.q.21.4 o./.q.27.1.7m.
¶Secundo dicendum,ſicut Dubio 1171.

285 ¶Quòd quodlibet bonum creatum eſt bonú particulare, ſed ſolus Deus eſt bonum vniuerſale.1a.q.65.1 2m/.q.103.3.c./. q.105.4.c./.q.106. 2 c./.12e q.2.7.8.c/q.9.ar 6.c./. Cont.3. c° 17.5m./.Veri.q 24 7 c. Bonitas 28.
¶Immo in Deo non eſt vniuerſale, nec particulare.1a.q.14.1. 3m./.1.diſt.35.5.o./diſt.36.q.1.1.1m/Cont.1.c° 56.
¶Reſpondeo dicendum,ſicut Dubio 475.

286 ¶Quòd bonitas,& ſapientia,& huiuſmodi in Deo ſunt,ſecundum veriſſimam ſui rationem,& ratio bonitatis,non eſt ibi ratio ſapientiæ ſecundum quod huiuſmodi. Vnde concludebatur, quod abſolute ſunt in Deo ſecúdum diuerſam rationem. Quæ diuerſitas nó eſt tantum apud ratiocinantem,ſed apud proprietatem rei 1 d.2.3.o./Opuſc.71.q.2. Bonitas 32.
¶Oppoſitum videtur dicere.1a.q.13.4.o./.2 c.
¶Reſpondeo dicendum dupliciter.ſ.primo , ſicut Dubio 255.
¶Secundo dicendum, quod nec ſuit intentum ibidem ponere in Deo aliquá diuerſitatem rationum abſolutarú, ſed hoc inueniri in ipſa proprietate rerum. &c. Et ideo ibi poſitum eſt, ſecundum quod huiuſmodi,vt hr Opuſc.9.art.2./Opuſc.72.q.6.

287 ¶Quòd Deus eſt ſummum bonum. 1a.q.6.2.o./. 2.diſt 1.q.2. 2.4m./.Cont.1.capitu° 41./.74/.95.3m./.102 ſi/.lib.2.capn 15. 9m./.41.2m./.lib.3.c° 27./.Pot.a.q.7.1.c./.Ma.q.3.1.c./.Ethic. 10.lec.1.prauc. Bonitas 35.
¶Oppoſitum vr dicere, quia beatitudo eſt ſummum bonum 1a q.26 3.1m./12e.q. 3.1.2m./.4.diſtin 49.q.1. ar.1.q.1.2m./ Cont.3.c° 14.1m./Opuſc.20.c° 8./.Veri.q.1.9.7m.
Immo virtus infuſa eſt maximú bonú ſimpliciter.Ve.q.1.9.7m
¶Rñdeo dicendú tripliciter.ſ.primo,quod ordo bonorú põt ſumi dupliciter.ſ.vel reſpectu rectitudinis vitæ. Et ſic virtutes ſunt maxima bona,potentiæ ſunt media, exteriora vero minima. Vel reſpectu beatitudinis. Et ſic beatificans Deus eſt maximú, beatus medium,virtus autem maximum bonum. Hæc ſolutio habetur 2.diſt.1.L.4m./.2.diſt.27.L./. Veri.q.12 3.25m.

¶Secun-

¶Secundo dicendum, quod bonū eſt duplex. ſ. vel ſubſiſtens. Et ſic Deus eſt ſummum bonū. Vel bonū inhærens. Et ſic beatitudo eſt ſummū bonum in patria, & virtus in via. Hæc ſolutio ſumitur 12æ. q. 18. 4 c. /. 2. diſt. 1. q. 2. 3. c. /. Dio. 4. lec. 9. 10.

¶Tertio dicēdum, quod maximum bonum dicitur dupliciter, ſ. vel ſimpliciter. Et ſic Deus eſt maximum bonum. Vel in genere boni creati. Et ſic beatitudo eſt maximum bonum. Virtus autem infuſa dicitur maximum bonum, inquantum per eam homo vt in via, ordinatur ad ſummum bonum ſimpliciter. ſ. ad Deum. Sed virtus acquiſita dicitur maximū bonum ſecundum quid, inquantū per eam homo ordinatur ad ſummum bonum in genere bonorum humanorum. Hæc ſolutio colligitur Verit. q. 1. 8. 3m. /. 9. 7m.

Bonitas 59. 288 ¶Quod ordo bonorum eſt duplex. ſ. vel reſpectu rectitudinis vitæ, vel reſpectu beatitudinis. Primo modo virtutes ſunt maxima bona, ſed potentiæ media, exteriora bona minima. Secundo autem modo Deus beatificans eſt maximum bonū, beatus medium, virtus vero minimum bonum. 1. d. 1. L. 4m.

¶Oppoſitum videtur dicere. Verit. q. 1. 9. 7m.

¶Reſpondeo dicendum, ſicut Dubio 287.

Bonitas 106. 289 ¶Quod omnia poſſunt appetere bonū, non autem cognoſcere verum. Verit. q. 21. 3. c. /. 1m. /. q. 22. 2. 1m. /. 2m. /. q. 23. 1. c.

¶Immo quilibet appetitus ſequitur cognitionē. 1. diſt. 1. q. 4. 2. 1m. /. Verit. q. 25. 3. c. /. q. 23. 2. c. /. q. 25. 1. c. /. Ma. q. 14. 1. 4m.

Bonitas 121. 290 ¶Quod carentia, ſeu priuatio boni eſt quid malum. Ma. q. 1. 1. o. /. 2. c. /. 2m. /. 3m. /. 4m.

¶Reſpondeo dicendum, ſicut Dubio 221.

¶Oppoſitum videtur dicere. Ma. q. 1. 3. c. /. 4. 10m. /. 11. 1m. /. q. 2. 3. 1m. /. 2m. /. q. 16. 2. c.

¶Reſpondeo dicendū, quod non omnis carentia boni eſt malum, ſed tātum debiti, vt hr̄ 1a q. 48. 2. 1m. /. 3. c. /. 2m. /. 5. 1m. /. q. 49. 1. c /. 2. di. 34. 4. c. /. Cont. 3. c° 6. /. Potª. q. 5. 3. 7m. /. 16m. /. Ma. q. 1. 1. 1m. /. 3. c. /. 4. 10m. /. q. 2. 5. 1m. /. 2m. /. q. 16. 2. c.

Bonitas 164. 291 ¶Quod ſubiectum cuiuſlibet mali eſt bonum deficiens, ideſt impotentia. 1ª. q. 11. 2. 1m. /. q. 17. 4. 2m. /. q. 48. 3. o. /. q. 49. 1. c. /. 3. c. /. q. 103. 7. 1m. /. 2. diſt. 34. 4. o. /. Cont. 3. capº 11. /. 13. 1m. /. 15. 1m. /. Ma. q. 1. 1. c. /. 2. o. /. Opuſc. 3. cº. 118.

¶Oppoſitum videtur dicere. Opuſc. 3. cº 118.

¶Reſpondeo dicendū, quod nec tamen contraria ſunt ſimul, quia malum non eſt in bono ſibi contrario, vt hr̄ 1ª. q. 11. 2. 1m.

Bonitas 141. 292 ¶Quod ſummum malum non contrariatur ſummo bono ſecundum rem, ſed ſecundum vocem. 1ª. q. 39. 3. 2m. /. 1. d. 36. q. 1. 2. c. /. 2. diſt. 1. q. 1. 1. 1m. /. Veri. q. 2. 15. 4m /. Quol. 11. 2. 3m.

¶Oppoſitum videtur dicere. 12æ. q. 73. 4. o. /. Ma. q. 2. 10. o.

¶Reſpondeo dicendum, quod nullū malum opponitur ſummo bono contrarie, nec priuatiue, niſi indirecte, ideſt ſecundum rationem communem boni, vt habetur 1ª. q. 17. 4. 3m. /. q. 49. 3. 2m. /. 1. d. 36. q. 1. 2. c. /. 2. d. 1. q. 1. 1. 1m. /. Verit. q. 2. 15. 4m.

Bonitas 156. 293 ¶Quòd nulla creatura eſt bona per eſſentiam. 1ª. q. 6. 3. o. /. q. 103. 2. c. /. 12æ. q. 2. 8. c. /. q. 9. 6. c /. 4. di. 49. q. 1. a. 3. q. 1. 1m. /. Cō. 1. cº 38. ſi /. 40 /. 41. 2m. /. li. 3. cº 20. /. Veri. q. 21. 1. 1m. /. 5. o. /. Ma. q. 5. 1. 4m. /. Quol. 2. 3. c. /. Opuſc. 3. cº 109 /. 124. /. Dio. 4. /.

¶Immo oīs creatura eſt bona per eſſentiam. Veri. q. 21. 1. 1m.

¶Reſpondeo dicendum, quod omnis creatura eſt bona per eſſentiam, inquantum eſſentia eius non inuenitur ſine habitudine ad bonitatem Dei, vt habetur Verit. q. 21. 1. 1m. ſi.

Bonitas 159. 294 ¶Quòd qualibet re creata poteſt eſſe alia res creata melior bonitate eſſentiali, & accidentali. 1ª. q. 25. 6. o. /. 1. d. 44. 1. 3. c.

¶Oppoſitum videtur dicere. Verit. q. 29. 3. 6m.

¶Reſpondeo dicendum, ſicut Dubio 303.

Bonitas 169. 295 ¶Quod homo naturaliter in bonum tendit. 1. d. 39. q. 2. 1. o. /. 2. 1m. /. 5m. /. diſt. 44. q. 1. 1. c. /. 5m.

Immo mala. ſ. vitia, & peccata ſecundū totam ſpeciē humanā in pluribus hominibus proueniunt, quàm bona 1ª. q. 49 3. 5m. /. q. 63. 9. 1m. /. q. 115. 4. c. /. 12æ. q. 71. 2. 3m. /. Cont. 3. cº 26. 18m.

¶Reſpondeo dicendum dupliciter, ſcilicet primo, quod quia per operationes ſenſus homo peruenit ad actum rationis, ideo plures ſequuntur inclinationes naturæ ſenſitiuæ, quàm ordinē rationis. Plures enim ſunt, qui aſſequuntur principium rei, quàm qui ad conſummationem perueniunt. Ex hoc autem vitia, & peccata in hominibus proueniunt, quòd ſequuntur inclinationem naturæ ſenſitiuæ contra ordinem rationis, vt habetur in locis ſecundo allegatis.

¶Secundo dicendum ſicut Dubio 296.

Bonitas 171. 296 ¶Quòd homo naturaliter in bonū tendit, & naturaliter vult bonum, ſed poteſt velle malum, non vt malum, ſed vt æſtimatur bonum ex indeterminatione voluntatis. 2. d. 39. q. 2. 1. o. /. 2. 1m /. 5m. /. diſt. 44. q. 1. 1. c. /. 5m.

¶Oppoſitum videtur dicere. 12æ. q. 19. 7. 2m. /. 3m. /. q. 78. 1. 6m.

¶Reſpondeo dicendum, ſicut Dubio 295. /. 1200. /. 1203.

Bonitas 172. 297 ¶Quod bonum hominis eſt quintuplex. Primum & ſummum eſt beatitudo. Secundum virtus. Tertium debita diſpoſitio potentiarum animæ. Quartum ſanitas corporis. Et quintum bona exteriora. Cont. 3. capº 141.

¶Immo virtus infuſa eſt maximum bonum hominis ſimpliciter. Verit. q. 1. 9. 7m.

¶Reſpondeo dicendum, ſicut Dubio 287.

298 ¶Quod virtutes ſunt maxima bona in genere, non autem ſimpliciter. Verit. q. 1. 1. 3m. Bonitas 239.

¶Oppoſitum videtur dicere. Verit. q. 1. 9. 7m.

¶Reſpondeo dicendum, ſicut Dubio 287.

299 ¶Quod virtus eſt bona ſeipſa, non per aliam bonitatem. 12æ. q. 55. 4. 1m. /. 2. diſt. 39. q. 2. 2. 5m. /. 4. diſt. 46. q. 1. art. 2. q. 3. c. /. q. 2. art. 2. q. 2. 6m. /. Verit. q. 1. 2. 1m. /. 7m. /. Eph. 6. Bonitas 239.

¶Oppoſitum videtur dicere. 2. diſt. 27. 2. 1m.

¶Reſpondeo dicendum, ſicut Dubio 1171.

300 ¶Quod bonum, quod ponitur in diffinitione virtutis, non eſt bonum tranſcendens, ſed bonum rationis. 12æ. q. 54. 3. 2m. /. q. 55. 4. 2m. / 2. diſt. 27. 2. 2m. /. Verit. q. 1. 2. d. Bonitas 241.

¶Oppoſitum videtur dicere. 12æ. q. 55 4. 1m. /. q. 94. 2. c. /. 2. di. 27 2. 1m. /. Verit. q. 1. 2. 8m.

¶Reſpondeo dicēdum, quod in locis primo allegatis loquitur de eo, quod ponitur in diffinitione, vel formaliter, vel explicite, vel in actu, vel immediate, quia diffinitio quorumcunque ſpecialium nō datur per tranſcendentia, ſed per primū genus, & per vltimā differentiam, vt hr̄ Met. 7. lec. 12. prinº. /. Poſt. 2. Sed in locis ſecundo allegatis intelligit vel in virtute, vel in potētia, vel implicite, vel immediate, eo modo quo dr̄ 12æ. q. 94. 2. c. /. Quol. 2. q. 2. 1. c. /. Met. 4. lec. 1. quod ens eſt de ratione omnis entis. Et ſimiliter de bono reſpectu cuiuslibet boni.

301 ¶Quod eſt aliqua capacitas creaturæ, qua nō pōt dari maior, quia iā trāſcēderet limitē creaturæ. 3. d. 13. a. 1. q. 2. 2m. /. 3m. Capacitas 1.

¶Oppoſitum videtur dicere. Veri. q. 29. 3. 6m.

¶Reſpondeo dicendum, quod ſicut habetur 3ª. q. 1. 3. 3m. /. 1. diſt. 8. q. 3. 2. c. /. 2. diſt. 1. q. 2. 3. 2m. /. 3. diſt. 1. q. 1. 3. 4m. /. Verit. q. 29. 3. 3m. Capacitas creaturæ eſt duplex. ſ. vel potentiæ naturalis, vel potentiæ obedientialis. De prima loquitur in tertio Sententiarum. De ſecunda vero in alio loco.

302 ¶Quod capitale vitium dicitur à capite membro, vel quia pœna capitis punitur, vel quia eſt cauſa finalis per ſe multorum peccatorum. 12æ. q. 84 3. 4. o. /. 22æ. q. 36 4. c. /. q. 35. 4. c. /. q. 118. 7 8. c. /. q. 148 5. c /. q. 153 4. o. /. q. 158. 6. c. /. 6m. /. 2. diſt. 42. q. 2. 3. o. /. Ma. q. 8. 1. c. /. 2. 4m. /. q. 9. 2. 5m. /. q. 10. 3. c. /. q. 11. 4. c. /. q. 12. 5. o. /. q. 13. 3. c. /. q. 14. 4. c. Capitale 1.

¶Immo capitalia vitia nō ſunt cauſa finalis per ſe multorum peccatorum, quæ ex bono oriuntur. 2. diſt. 5. q. 1. 3. c. /. 2m. /. diſt. 22. q. 1. 1. 7m. /. diſt. 42 q. 2. 1. c /. 2m /. 3. 1m.

¶Reſpondeo dicendum, quod capitalia dicuntur, quia vt in pluribus alia peccata oriuntur ex eis, licet quādoque aliquod vitium ex bono oriatur per abuſum, vt habetur Ma. q. 8. 1. 8m.

303 ¶Quod capitale peccatum eſt peccatum quoddam, nō autem eſt radix peccati. 2. d. 42. q. 2. 1. c. /. 2m. /. 3. c. princº. Capitale 4.

¶Oppoſitum videtur dicere. Ma. q. 8. 1. 1m. /. 16m. /. 17m.

¶Reſpondeo dicendum, ſicut Dubio 1144.

304 ¶Quod ſuperbia, ſecundum Iſidorū, eſt vitium capitale, non autem ſecundum Gregorium, ſed eſt regina omnium vitiorum, & loco eius ponit inanem gloriam. 2. d. 42. ar. 2. L. /. Ma. q. 8. 1. 16m. /. 2. 14m. /. q. 9. 3. 1m. /. q. 10. 3. 1m. Capitale 9.

¶Oppoſitum videtur dicere. 2. diſt. 5. q. 2. 3. c. 1m.

¶Reſpondeo dicendum, ſicut Dubio 1144.

305 ¶Quod charitas poteſt dici virtus generalis. 22æ. q. 58. 6. c. /. 3ª. q. 85. 2. 1m. Charitas 4.

¶Immo charitas eſt virtus ſpecialis, & iuſſio generalis. 22æ. q. 23. 4. ſ. o. /. q. 58. 6. o /. 3. diſt. 27. q. 2. ar. 4. q. 2. 3. o. /. Ma. q. 8. 2. c. ſi. /. q. 11. 2. c. /. Verit. q. 2. 2. c. /. 5. o.

¶Reſpōdeo dicendum, quod charitas poteſt dici virtus generalis, inquantū ordinat actus omnium virtutū ad bonum diuinum. Sed vt reſpicit bonum diuinum vt proprium obiectum, ſic eſt virtus ſpecialis, vt habetur 22æ. q. 58. 6. c. /. 3ª. q. 85. 2. 1m.

306 ¶Quòd charitas eſt radix omnium virtutum. 12æ. q. 62. 4. c. /. q. 65. 5. 2m. /. q. 71. 4. c /. q. 84. 1. 1m. /. 22æ. q. 23. 8. 2m. /. q. 119. 2. 6m. /. Verit. q. 1. 12. 2m. /. q. 2. 3. c. /. 11. 5m. /. Pſal. 51. /. Io. 15. lec. 2. /. 2æ. Cor. 12. lec. 3. a medio. Charitas 9.

¶Immo actus, vel habitus non habet rationem radicis, ſed rationem rami. 2. diſt. 5. q. 1. 3. c. /. 1m. /. diſt. 22. q. 1. 1. 7m. /. diſt. 42. q. 2. 1. c. /. 2m. /. 3. 1m.

¶Reſpondeo dicendum, ſicut Dubio 1144.

307 ¶Quod charitas eſt forma omnium virtutum. 12æ. q. 62. 4. c. /. 22æ. q. 4. 3. o. /. q. 23. 8. o. /. q. 24. 12. 4m. /. 2. d. 26. 4. 5m /. 3. di. 23. q. 2. ar. 3. q. 1. 1m. /. q. 3. ar. 1. q. 1. o. /. d. 27. q. 2. ar. 4. q. 3. o. /. q. 4. c. /. Verit. q. 14. 5. o. /. Ma. q. 8. 2. c. ſi. /. Verit. q. 2. 3. o. /. 16m. Charitas 13.

¶Oppoſitum videtur dicere. Verit. q. 2. 3. 4m. /. 16m /. 18m.

¶Reſpondeo dicendum, quod charitas eſt forma virtutum effectiue, quia imponit eis formam, non autem exemplariter, vel eſſentialiter, vt habetur 12æ. q. 23. 8. c. /. 1m. /. Verit. q. 2. 3. 4m. /. 16m. /. 18m.

308 ¶Quod charitas pertinet ad præmium eſſentiale beatitudinis. 4. diſt. 49. q. 1. art. 1. q. 3. c. Charitas 26.

¶Oppoſitum videtur dicere.1ª.q.26.2.0./.3.c./.12æ.q.3.4.0./.q.118.1.1^{m}./.2æ.q.24.2.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 271.

Charitas 30. 309 ¶Quòd motus mentis humanæ in fruitione Dei, in qua conſiſtit vita æterna, eſt actus charitatis. 12æ.q.114.4.c.

¶Immo vita æterna cõſiſtit in viſione Dei.12æ.q.3.4.c./.Io.14.

¶Reſpondeo dicendum, ſicut Dubio 271.

Charitas 38. 310 ¶Quòd charitas viæ non poteſt æquari charitati patriæ.1ª.q.117.2.3^{m}./.12æ.q.67.6.3^{m}./.22æ.q.24.7.3^{m}./.3.diſt.13.q.1.articu.2.q.2.3^{m}./.diſt.31.q.2.2.5^{m}.

¶Oppoſitum videtur dicere.1ª.q.117.2.5^{m}.ſi.

¶Reſpondeo dicendũ, quod non eſt eadẽ ratio quãtitatis charitatis viæ, quæ ſequitur cognitionẽ fidei, & charitatis patriæ, quæ ſequitur cognitionem apertã, vt hẽ 22æ.q.24.7.3^{m}. Sed aliqui homines etiã in ſtatu viæ ſunt maiores aliquibus angelis, non quidem actu, ſed virtute, inquantum habẽt charitatem tantæ virtutis, vt poſſint mereri maiorem beatitudinis gradũ quem quidam angeli habent, vt habetur 1ª.q.117.2.3^{m}.ſi.

Charitas 49. 311 ¶Quòd charitas non eſt in nobis naturaliter, nec cauſatur ex actibus noſtris, ſed infunditur à Deo.22æ.q.24.2.0./.13.c./.q.17.2.2.1^{m}./.1.diſt.17.q.2.1.3.0./.Cont.3.cº 152./.lib.4.cº 21.3^{m}./.Opuſc.4.cº 3./.Rom.8.lec.5.ſin.D.

¶Oppoſitum videtur dicere à ſimili.2.d.5.q.2.1.0./.d.28.4.0.

¶Reſpondeo dicendum, ſicut Dubio 679.

Charitas 77. 312 ¶Quod viſio beata, charitas, & huiuſmodi, quæ pertinent ad præmium eſſentiale, non augentur in beatis, ex quo iam ſunt perfecte beati. 22æ.q.24.2.3^{m}./.1.diſt.15.q.5.art.1.q.3.c./.3.diſt.31.q.2.ar.1.q.2.0./.4.diſt.12.q.2.art.1.q.2.c.

¶Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.0.

¶Reſpondeo dicendum, ſicut Dubio 157./271.

Charitas 79. 313 ¶Quod charitas poteſt augeri in infinitum.22æ.q.24.7.0./.1.diſt.17.q.2.4.

¶Oppoſitum videtur dicere. Veri.q.1.11.17^{m}./.q.2.2.10^{m}.

¶Reſpondeo dicendum, quod eſt infinita ex parte Dei, vel finita non autem ſecundum ſe, vt hẽ Verit.3.1.11.17^{m}./.q.2.2.10^{m}.

Charitas 83. 314 ¶Quod actus noſtri ſunt cauſa gratiæ, & charitatis, & augmẽti earum diſpoſitiuæ tantum, ſed cauſa efficiẽs eſt tantũ Deus. 1.diſt.17.q.2.2.3.0.

¶Oppoſitum videtur dicere à ſimili.3ª.q.13.2.0.

¶Reſpondeo dicendum, ſicut Dubio 690.

Charitas 92. 315 ¶Quod charitas non dr̃ augeri, quia ſit ſubiectum augmenti, ſed quia ſecundum eam ſit augmentum. 1.d.17.q.2.1.c./.3^{m}.

¶Immo charitas augetur, vt ſubiectũ, cũ augeatur eſſentialiter. 12æ.q.52.1.0./.q.66.1.0./.22æ.q.24.4.0./. Quol.8.vel 9.q.6.0.

¶Reſpondeo dicendũ dupliciter.ſ.primo, quod vt ipſe dicit Poſter.1.lec.2.poſt medium./.3.diſt.33.q.2.ar.4.q.1.c.aliquid dr̃ ſubiectum accidentis dupliciter.ſ.in virtute propria. Et ſic tantum ſubſtantia eſt ſubiectum. Vel in virtute ſubſtantiæ. Et ſic vnum accidens eſt ſubiectum alterius accidentis. Et ſic charitas eſt ſubiectum augmenti, non autem primo modo.

¶Secundo dicendum, quod charitas augetur eſſentialiter, non ita quod eſſe incipiat, vel eſſe deſinat in ſubiecto, ſed ita quod magis in ſubiecto eſſe incipiat, vt habetur 22æ.q.24.4.3^{m}.

Charitas 109. 316 ¶Quod charitas datur ſecundum menſurã ſubiecti.ſ.ſecundũ capacitatẽ naturæ, & conatum. 1ª.q.62.6.0./.22æ q.24.3.0./.3ª.q.69.8.3^{m}./.1.d.117.q.1.3.0./.2.d.7.lec.1.L.ſi./.d.29.3.c.ſi./.3.d.31.q.1.4.10^{m}./.Ma q.7.2.c./.2^{m}./.7.9^{m}./.Matth.25.

¶Immo charitas viæ non datur ſecundum capacitatem naturalium, ſed ſecundum voluntatem ſpiritus.22æ.q.24.3.b.

¶Rñdeo dicendũ, quod nõ oportet, quod homo feratur in charitate totaliter in id quod fertur. Sed eius qui habet meliora naturalia, poteſt eſſe minor conatus, & econuerſo. Et ideo non eſt ſimile de angelis, qui ſunt iã perfecti, & de hominibus in via.

Charitas 122. 317 ¶Quòd in ſe charitas manebit in patria. 22æ.q.26.13.0./.3.diſt.31.q.2.art.3.q.1.1.0.

¶Oppoſitum videtur dicere.Verit.q.2.9.12^{m}.

¶Reſpondeo dicendum, ſicut Dubio 100./.314.

Charitas 133. 318 ¶Quod operatio ſine charitate facta valet ei pro quo fit, virtute charitatis eius, & non ex parte operantis.2.d.40.4.5^{m}.

¶Immo operatio ſine charitate facta etiam valet ex parte operantis.4.diſt.45.q.2.art.2.q.3.0.

¶Reſpondeo dicendum, quod in ſecundo Sententiarũ loquitur de operante exiſtente in peccato mortali. In quarto vero de exiſtente in gratia, & mandante fieri aliqua ſuffragia pro ſe, vel pro alio per miniſtros eccleſiæ, vel etiam per filium, vel per alium, quos contingit aliquando eſſe in peccato mortali, quæ tamen valent ex parte mãdantis, non autem ex parte exequentis, niſi in perſona eccleſiæ, vel ex opere operato.

Caſtitas 8. 319 ¶Quod caſtitas eſt ſubiectiue in anima.22æ.q.151.1.1^{m}./.Ethi cor.3.lect.22.

¶Immo caſtitas eſt ſubiectiue in concupiſcibili. Veri.q.1.q.c.ſi.

¶Rñdeo dicendũ, quod caſtitas conſiſtit quidẽ, ſicut in ſubiecto in anima, ſed materiã habet in corpore. Pertinet.n.ad caſtitatẽ, vt ſm iudiciũ rationis, & electionẽ voluntatis, aliquis moderate vtatur corporalibus membris, vt habetur 22æ q.151.1^{m}.

320 ¶Quod cathaciſmus pertinet tñ ad ſacerdotes.3ª.q.67.3.1^{m} Cathecismus 5.

¶Immo cathecimus pertinet ad lectorem.3ª.q.71.4.0.

¶Reſpondeo dicẽdum, quod cathecismus pertinet ad ſacerdotes principaliter, ſed ad lectorem ſecundario, quo ad inſtructionẽ credendorum, & diaconum. Sed ad inſtructionem conuerſiuã pertinet ad epiſcopos, & prædicatores, & ad quemlibet fidelem. Sed ad inſtructionem morum pertinet ad ſuſceptorem, id eſt patrinum, vt habetur 3ª.q.61.4.0./.4.d.6.q.2.ar.2.q.2.0./.ar.3.q.3.2^{m}./.diſt.24.q.2.ar.1.q.2.c.ſi./.Cont.4.cº 74.

321 ¶Quod in cauſa per ſe præexiſtit ſimilitudo effectus, non autem in cauſa per accidens. Ma.q.1.3.2^{m}./.Meta.7.lec.8. Cauſa 24.

¶Immo nullo modo cauſa eſt ſimilis ſui cauſatis. 1ª. q.4.3.4^{m}./.1.d.19.q.1.2.c./.d.35.4.6^{m}./.d.47.1.4^{m}./. Cõt.1.cº 29./.Veri.q.2.11.1^{m}./.q.23.7.11^{m}./. Potª.q.7.7.4^{m}./.10^{m}.

¶Reſpondeo dicendum, ſicut Dubio 471.

322 ¶Quod cauſa finalis, & cauſa efficiens coincidunt 2.d.1.lec.1.L./.4.diſt.1.q.1.art.1.q.1.1^{m}./.Cont.3.capº 17.7^{m}./.Ma.q.1.2.c./.Phil.2.lect.10.ſin. Cauſa 50.

¶Immo cauſa finalis opponitur cauſæ efficiẽti.22æ.q.27.3.c./.3ª.q.62.6.c./.Meta.4.lec.4./.lec.9.lib.5.lec.2.

¶Reſpõdeo dicẽdum, quod in cauſis vniuocis coincidunt in idem ſpecie, nõ autem in cauſis æquiuocis, vt habetur Phi.2.lec.10.

323 ¶Quod ſcire aliquid per cauſas intrinſecas rei eſt perfectius ſcire, quã per cauſam extrinſecam.1 d.45.3.5^{m}./.Meta.7.lec.15. Cauſa 56.

¶Immo demonſtratio per cauſam finalem maxime facit ſcire, quia in naturalibus ſiunt demonſtrationes vt plurimum per effectus, qui ſunt notiores quo ad nos. Poſter.1.lec.4.

¶Reſpondeo dicendũ, quod Metaphyſice realiter loquẽdo cauſæ extrinſecæ, cũ non ponantur in diffinitione quidditatiua rei, quæ eſt medium demonſtrationis, non maxime faciunt ſcire, ſed ſolum intrinſecæ. Sed logice loquendo, ſic inter omnes cauſas cauſa finalis maxime facit ſcire, vt habetur Met.7.lect.13.

324 ¶Quod effectus nõ trahit neceſſitatẽ vel contingẽtiã à cauſa remota & prima, ſed à proxima. 1ª.q.14.13.1^{m}./.q.19.8.1^{m}.1.2^{m}./.q.103.7.3^{m}./.1.d.38.5.c./.2^{m}./.d.39.q.2.2.2^{m}./.d.40.q.3.c.ſi./.d.42.q.2.3.c./.d.47.2.2^{m}./.Cont.1.cº 67.5^{m}./.85.3^{m}./.lib.2.cº 29./.li.3.cº 69.prinº./.86.2^{m}./.Veri.q.2.13.7^{m}./.q.5.4.5^{m}./.9.10^{m}./.12^{m}./.q.12.12.c./.q.24.1.4^{m}./.Potª.q.3.4.3^{m}./.6^{m}./.Ma.q.16.7.15^{m}./.Opuſc.3.cº 139./.141./.Meta.6.lect.6. Cauſa 78.

¶Oppoſitum videtur dicere. 1ª.q.19.8.c./. Verit.q.23.5.0./.Ma.q.16.7.15^{m}./. Quol.11.3.c./.Quol.12.4.1^{m}.

¶Reſpondeo dicendũ dupliciter.ſ.primo, quod in locis primo adductis loquitur quo ad aſſimilationem, & denominationem, qua effectus aſſimulatur cauſæ proximæ, & denominatur ab ea, non autẽ à cauſa remota, & prima. Sed in locis ſecundo adductis loquitur quantum ad cauſalitatem, quia contingentia & neceſſitas omnium rerum eſt principaliter à Deo, quia omnis cauſa primaria plus influit in cauſatũ cauſæ ſecũdæ, quam cauſa ſecunda, vt dr̃ in prima Propoſitione libri de cauſis.

¶Secundo dicendum, quod in locis primo allegatis intelligit de cauſa prima in genere. Sed in locis ſecundo allegatis loquitur de cauſa prima ſimpliciter.ſ.de Deo.

325 ¶Quòd cã prima plus attingit ad intima rei, quã cauſa ſecũda. 2.d.1.q.1.4.c./.Veri.q.5.9.10^{m}./.Potª.q.3.7./.Methe.4.lec.2. Cauſa 75.

¶Oppoſitum videtur dicere.Opuſ.9.ar.74.

¶Reſpondeo dicendum, quòd cauſa prima eſt intimior, ſeu proximior effectu, ſecundum efficaciam, nõ autem ſecundum emanationem, vt habetur Opuſc.9.art.74.

326 ¶Quòd omnia nobiliori modo ſunt in cauſa ſua, quàm in ſuo cauſato.1ª.q.4.2.c. Cauſa 91.

¶Immo non oportet, quod illud, quod eſt de nobilitate cauſati ſit de nobilitate cauſæ.1ª.q.4.2.c./.3.0.

¶Reſpondeo dicendum, quod primum dictum eſt verum cauſaliter, ſecundum vero formaliter, vt habetur Opuſ.7.q.16.

327 ¶Quod corpꝰ diuiſibile, & ſpaciũ ẽ inter cęlos.1.d.37.1.2.5^{m}. Cœlum 20.

¶Oppoſitũ vr̃ dicere Met.12.le.7./.Phi.4.le.12./.Ce.2.le.5.ſi.

¶Rñdeo dicendũ, quod in primo loco loquitur ſecundũ opinionẽ Aſtrologorũ, quos ibi allegat. Ideo in fine ſubiungit, Quòd autẽ de his verum ſit, incertum eſt, quia nec fide determinat, nec rõne probatur. In aliis autẽ locis loquitur ſecũdũ opĩ Ariſt.

328 ¶Quod ſupremum cœlum non eſt in loco, niſi per accidens. 2.diſt.2.q.2.1.5^{m}./.3.1^{m}./.Quol 6.q.2.2.c. Cœlum 29.

¶Immo ſupremũ cęlũ eſt i loco p ſe, q3 p partes. Phi.4.le.7.0.

¶Reſpondeo dicendum dupliciter.ſ.primo, quod ſicut ipſe dicit Phi.7.lec.1.prinº. Per accidens dicitur dupliciter.ſ.vt oppoñ primo, & vt diſtinguitur contra omne per ſe. Ideo illud, quod eſt in loco per partes, dicitur eſſe in loco per accidens primo modo, non autem ſecundo modo.

¶Secundo dicendum, quod in ſecundo Sententiarum loquitur ſecundum opinionem aliorum, in aliis autem ſecundum opinionem propriam. Cœlum 31.

329 ¶Quod corpora beatorum erunt ſuper omnes cœlos.3ª.q.57.4.c./.2^{m}./.Cont.4.cº 87./.89.ſi./.Quol.d.3.0.

¶Oppo-

¶Oppoſitum videtur dicere à ſimili.3.d.22.q.3.art.3.q.1.1^{m}.

¶Reſpondeo dicendum,ſicut Dubio 330.

Cœlum 35. 330 ¶Quòd non oportet aliquam partem cœli eſſe ſuperiorem Chriſto, ſed ipſum eſſe ſuper omnem circumferentiam cęli empirei.3^{a}.q.57.4.c./1^{m}.

¶Oppoſitum videtur dicere. 3.diſt.22.q.3.art.3.q.1.1^{m}.

¶Reſpondeo dicendũ, iſta duo ſtant ſimul.ſ. non oportet aliquã partem cœli eſſe ſuperiorẽ Chriſto, ſed Chriſtum eſſe ſuper oẽm circumferentiã cœli empirei,vt dicit in tertia parte,& Chriſtus non eſt extra cęlum empireum, ſed aſcendit in vltimã partem eius. Tamen ſi in tertia parte diceret, ſicut habent aliqui libri, corpus Chriſti eſt extra cœlum, debet intelligi quo ad neceſſitatem,quia nõ eſt de neceſſitate corporis beati eſſe in loco. Sed in tertio Sententiarum loquitur quo ad decentiam,quia decet ipſum eſſe in nobiliſſima parte cęli.

Cœlum 36. 331 ¶Quòd cœlum empireum eſt naturale,& habet materiam.2.diſt.2.q.2.2.4^{m}.

¶Immo dicitur eſſe quid intellectuale.1.diſt.2.q.2.1.o.

¶Reſpondeo dicendum,quòd cęlum empireum eſt corpus naturale. Sed dicitur intellectuale, quia non ſubiacet viſui noſtro, vt habetur 2.diſt.2.q.2.1.o.

Cœlum 48. 332 ¶Quod nõ eſt neceſſarium, finis ſupremi cęli ſit ſuprema ſubſtãtia immaterialis, quæ eſt ſummus Deus. Opuſ.15.c^{o} 2.

¶Oppoſitum videtur dicere.2.d.1.q.2.1.o./.3.1.c^{o} 17./.a71ſi.

¶Reſpondeo dicendum,quod dicitur eſſe Deus,non per eſſentiam,ſed per aſſimilationem,vt habetur Quol.6.19.c.ſi.

Cœlum 50. 333 ¶Quòd cęlum empireum habet influentiam in inferioribus.1^{a}.q.66.3.2^{m}.Quol.6.q.11.o./.Phy.4.lec.7.o./lec.8.ſi.

¶Oppoſitum videtur dicere.2.d.2.q.2,3.o./.d.13 4.1^{m}.

¶Reſpondeo dicendum, ſicut hſ à ſimili.12ſ.q.113.5.3^{m} ſi. Influentia eſt duplex. ſ.vel cognita per viam naturalis rationis,ideſt per numerum ſpherarum cœleſtium, qui non ſcitur niſi per motum. Et ſic accipit in ſecundo Sententiarum. Ideo dicit ibi,quod ſecundum Philoſophos,corpus nõ agit,niſi moueatur. Et cont.1.c^{o} 85.dicit,quod corpora non mouent, niſi mota. Vel influentia occulta,qua totum vniuerſum eſt vnum ſecundum ordinem partiã,quod eſt ſecundum virtutem,ideſt ſola continuatio influxus diuini,qua inferiora gubernantur à Deo per ſuperiora. Et ſic accipit in prima parte. Ideo dicit ibi,quod ſicut corpora gubernantur per angelos, non tantum per inferiores,ſed etiã per medios,& per primos, ita corpora inferiora per cœlos, & omnia corpora per ſupremum cœlum. Et Quol.6.19.c.ſi.dicit,quod proprium eſt cœlo empireo,inquantum eſt ſupremum corpus,attingens quodammodo ordinem ſubſtantiarum ſeparatarum influere ſine motu.

Cœlum 79. 334 ¶Quòd motus cęli eſt naturalis.1^{a}.q.70 3.4^{m}./.5^{m}./.Cę.lc.3.

¶Immo motus cęli eſt voluntarius.2.d.14.3.1^{m}./.Met.12.lc.6.

¶Rñdeo dicendũ motus cęli eſt naturalis,ratione materiæ tñ,ſed eſt voluntarius ex parte motoris,vt hſ 1^{a}.q.70 3.4^{m}./.5^{m}./.12ſ.q 6 5 2^{m} / 2.d.14 3.1^{m} /.3.d.22.q.2.ar.2.q.1.c./.4.d.48.q.2.2.10^{m}./.Cont.2.c^{o} 29./.lib.3.c^{o} 23.2.5^{m}./.Ibi.5.c^{o} 99.ſi /.Ve.q.5.9 11^{m} /.Po^{a}.q.5.5.c./.Spiritu 6.7^{m} /. Anima 8.18^{m}./.Opuſc 3.c^{o} 72./.Meta.5.lec.5./.Phil.2./.Cę.1.lec.3.

Cœlum 85. 335 ¶Quòd cœlo non conuenit generatio, quia non habet contrarium,& omnis generatio eſt ex contrario.2.diſt.1.q.2.4.c./.Cę.1.lec.6.o./.lib.2.lec.10.

¶Immo in cœlis eſt aliqua contrarietas Cę.lec.8.

¶Reſpondeo dicendum, quod in cęlis eſt aliqua contrarietas communiter dicta, vt par, & impar, non autem contrarietas corruptiua,& proprie dicta,vt habetur Cę.1.lec.8.

Cœlum 102. 336 ¶Quòd cœlum nihil influit,niſi per motum.2.di 2.q.32.o./.Cont.1.cap^{o} 85.

¶Oppoſitum videtur dicere.1^{a}.q.66.3.2^{m} /.Quol.6.q.11.o./.Phy.4.lec.8.ſi.

¶Reſpondeo dicendum,ſicut Dubio 333.

Cœlum 112. 337 ¶Quòd motus cęli non cauſat ſonum.Iob 38./.Dio.4.lec.2./.Cę.2.lec.14.o./.Anima 2,lec.14.

¶Oppoſitum videtur dicere.Anima 2.lec.14.

¶Reſpondeo dicendum,ſicut Dubio 327.

Cœlum 128. 338 ¶Quòd ceſſante motu cœli, nunc faber conſeruatus à Deo, poſſet mouere manus,& inſtrumenta.Opuſ.10.ar.8./.9.Opuſ.11.ar.10./.Opuſc.53.9^{m}.

¶Oppoſitum videtur dicere.4.diſt.43.ar.4.q.1.c.ſi.

¶Rñdeo dicendũ, ceſſante motu cęli non poteſt aliquid viuũ remanere,vita conſeruata ex influentia illius motus cęli, niſi à Deo cõſeruetur,& moueatur, vt hſ 4.d.43.ar.4.q.1.c.ſi.

Cœlum 140. 339 ¶Quòd motor cęli coniungitur orbi,ſecundum totum,ſecundum Philoſophos. Ideo motor non mouetur per accidens ad motum cęli.1^{a}.q.51.3.3^{m}./.2.diſt.8 ar.4.q.4.c.

¶Oppoſitum videtur dicere.2.di.7 q.1.2 c./.Ma.q.16.6.17^{m}.

¶Reſpondeo dicendũ,ſicut Dubio 119./.120./.121./.125.

Certitudo 6. 340 ¶Quod certitudo eſt tantum in cognitione. 12ſ.q.4.2.3^{m}./.22ſ.q.18.4.c./.3.diſt.26.q.2.4.1^{m}.

Immo certitudo eſt ĩ appetitu naturali,& ſ ar c. 12ſ.q.4 2.3^{m}.

¶Reſpondeo dicendum, certitudo eſt in appetitu naturali, inquantum infallibiliter inchoatur à Deo,dirigente ipſum in finem, & non quia appetitus naturalis cognoſcat finem. 12ſ.q.4.2.3^{m}./.22ſ q.18,4 c./.3.diſt.26.q.2.4.c.

341 ¶Quòd certitudo ſpei eſt in affectu defectibilis de incomplexo,& opponitur diffidentiæ. Sed certitudo fidei eſt in intellectu, indefectibilis de complexo, & opponitur dubitationi. 3.d ſt 26.q.2.4.5^{m}. Certitudo 21.

¶Immo obiectũ fidei bene,& vere põt dici cõplexũ,& incõplexum.12ſ q.1.2.o./.diſt.44.L./. Verit.q.14.8.5^{m}./.12./.12^{m}.c.

¶Reſpondeo dicendum,ſicut Dubio 602.

342 ¶Quòd circuncíſio cõferebat gratiam quo ad omnes effectus poſitiuos,& priuatiuos.3^{a}.q.62.6.3^{m}./.q.70.4.o./.Verit.q.18.2.12^{m}./ Rom.4 lect.2.à medio. Circuncíſio. 34.

¶Immo circuncíſio conferebat gratiã tantum quo ad effectus priuatiuos,& ad meritum vitæ æternæ.4.diſt.1.q.2.ar.4.q.3.o.

¶Reſpondeo dicẽdum tripliciter.ſ.primo, in quarto loquitur de circunciſione primo,& per ſe. Sed in alijs locis ex conſequenti,vt dicit dominus Petrus de Tharãſio in quarto Sententiarum, quia legalia iuſtificabant diſpoſitiue,& à remotis, non autẽ completiue,niſi per modum ſigni,& nõ per modum cauſæ,ſicut in prima reſponſione dubij 140.dictum eſt,quia, vt dicit etiam Sanctus Doctor 4 diſt.1 q.2.ar 2 q.1.1^{m}. Pęna circunciſionis non eſt ſatiſfactoria,ſed eſt ſignum eius.

¶Secundo dicendum,quòd ſecundum eundem dominum Petrum,circuncíſio confert gratiã quo ad omnes effectus etiam priuatiuos,ſed non ita copioſe,ſicut baptiſmus.

¶Tertio dicendum, quod in quarto Sententiarum loquitur, ſecundum opinionem Magiſtri Sententiarum. Sed in alijs locis ſecundum ſententiã propriam, vt patet ex modo loquẽdi.

343 ¶Quòd circũciſio cõferebat gratiã,& erat meritoria ex opere operante tñ,inquantũ erat fidei ſignũ de paſſione Chriſti futura,non aũt ex opere operato.i.non ex virtute circunciſionis. 3^{a}.q.62.6.3^{m}./.q.70.4.o./.Verit.q.28 2.12^{m}./. Rom.4.lect.2. Circuncíſio 37.

¶Immo operabatur,& erat meritoria etiam ex opere operato.4 diſt.1.q.2.art.4.q.2.c.

¶Reſpondeo dicendũ dupliciter.ſ.primo, ſicut dicit dominus Petrus de Palude in quarto Sententiarũ diſt.eadem,aliquid dſ cõferre gratiam ex opere operato dupliciter,ſ.vel cauſando effectum,& diſpoſitionem ad gratiam.ſ.caracterem,vel ornatum,vel nihil cauſando, ſine quo tamen Deus non daret gratiam,quod ſiſ ſufficit ſine opere operante in paruulis. Secundo modo circuncíſio conferebat gratiam ex opere operato,non autẽ primo modo,ſed tantum ſacramenta nouæ legis.

¶Secundo dicendum, ſicut in tertia reſponſione dubij 342.

344 ¶Quòd pęna circunciſionis nõ eſt ſatiſfactoria, ſed eſt ſignum eius.4.diſt.1.q.2.art.1.q.3.2^{m}. Circuncíſio 48.

¶Oppoſitum videtur dicere.3^{a}.q.62.6.3^{m}./.q.70.4.o./.Veri.q.28.2.12^{m}./.Ro.4.lect.2.

¶Reſpondeo dicendum,ſicut Dubio 342./.343.

345 ¶Quòd tempus ſacrum eſt circunſtantia peccati, quod ſit in eo.22ſ.q.122.4.3^{m}. Circunſtantia 7.

¶Immo eſt differentia peccati,cum aliquando ſit,vt obiectum contemptus. Ma.q.2 6.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 148.

346 ¶Quòd nulla circunſtantia aggrauat peccatum in infinitum. 22ſ.q.110.4.5^{m} / 2.diſt.7.q.1.2.c. Circunſtantia 11.

¶Oppoſitum videtur dicere.4.diſt.16.q.3.art.2.q.4.5.o./.Ma.q.2.8.o. Opuſc.12.art.6.

¶Reſpondeo dicendum,ſicut dubio 993.

347 ¶Quòd nulla circunſtantia præter intẽtionem peccantis dat ſpeciem peccato.12ſ.q.72.1.8.c. Circunſtantia 19.

¶Oppoſitum vſ dicere.4.d.16.q 3.art.2.q.3.c. Ma.q.2.6.6^{m}.

¶Reſpondeo dicendum, quod in prima ſecundæ loquitur de inordinatione, quæ non poteſt eſſe intenta, cum ſit pura priuatio,nulli rei dans ſpeciem. Sed in alijs locis loquitur de circunſtantijs poſitiuis. Tamen etiam iſtę,ſi eſſent omnino ignotæ,& inuoluntariæ, nullo modo variarent ſpeciem.

348 ¶Quòd circunſtantia tpis feſtiui nõ trahit ad aliã ſpeciẽ peccati.Ideo nõ põt aggrauare in infinitum.4 d.32.2.5.q.2.b./.c. Circunſtantia 26.

¶Oppoſitum vſ dicere.22ſ.q.122.4.3^{m}./.4.d.32.ar.5.q.2.1^{m}.

¶Reſpondeo dicendum dupliciter.ſ.primo,quòd ſi quis facit aliquid indecens in tempore ſacro,tempus ſacrum,quod conſideratur vt circunſtantia & per accidẽs, reſpectu actus indecentis, qui in eo ſit, poteſt conſiderari vt obiectum, reſpectu alterius actus, actum circunſtantis,qui eſt contemnere tempus ſacrum,vt habetur Ma.q.2 6.2^{m}.

¶Secundo dicẽdum, præceptum & tertiũ de ſanctificatione ſabbathi, miſtice.i.quo ad ceſſationem à peccatis, & quo ad quietẽ mentis in Deũ,eſt præceptũ generale. Sed vt per ipſum prohibentur ad literã opera ſeruorum.i.opera mechanica eſt præceptum ſpeciale. Sub opere autem manuali intelliguntur omnia humana officia, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedibus, ſiue lingua fiant,

vt habetur 22ſ.q.122.q.1.2m./.q.187.3.c./. 3.d.37.ar.5.q.2.3m./.Quol.7.27.c.fi.

Claritas.6. 349 ¶Quod claritas corporis glorioſi erit à gloria animæ.3ª q.45.2.c./ q.54.2.1m./.2m./.4 diſt.44.q.2.ar.4.q.1.o. cont.4.cª 86.
¶Oppoſitum vr dicere à ſimili.3ª.di.16 q.2.1.3m./.2.c./.3m.
¶Reſpondeo dicendum, ſicut Dubio 350.

350 ¶Quod claritas Chriſti transfigurati non erat à corpore eius, ſed tantum à Deo.3 diſt.16.q.1.1.1m./.2.c./.3m. Claritas.17.
¶Immo claritas corporis Chriſti in transfiguratione deriuata eſt à gloria animæ eius.3ª.q.45.2.o.
¶Reſpondeo dicendum, quod nulla eſt penitus repugnantia, quia illa claritas cauſata eſt immediatè à gloria animæ Chriſti, vt dicit in tertia parte, ſed mediatè à Deo, vt aſſerit in 3.Sentent.

351 ¶Quòd ſacerdos malus habet vſum clauium, ſed peccat vtendo.4.diſt.19.q.1.art.2 q.3.o. Clauis.15.
¶Immo talis non peccat vtendo.22ſ.q.33 5.c.fi./.q.60.2.3m./.Matth.7./.Io.8./.Rom.2.lec.2 fi.
¶Reſpondeo dicendum, ſicut Dubio 405.

Clementia 7. 352 ¶Quod clementia, & manſuetudo non ſunt maximæ virtutes, niſi ſecundum quid.22ſ.q 157 4.o.
¶Oppoſitum videtur dicere.Verit.q 1.9.7m.
¶Reſpondeo dicendum, ſicut Dubio 187.

Coactio 5. 353 ¶Quod voluntas nõ põt cogi.1ª.q.80 1.c./.1m./.q.165.4.1m./.12ſ q.6.4.o./.q.9.4 2m /.1.diſt.48.3.1m./.1.d 27.q.2.1.2m./.diſt.8.5.7m /.diſt.24.q.1.4.c./ diſt.25.2.4.5.c./.diſt.39.q.1.2.c./.3.diſt.4.q.3.art.2.q.1.2m./ diſt.27 q.1 4.12m /.4.diſt.17.q.1.art.2.q.1 c./.art.3.q.1.c /.2m./.diſt.29.1.o./.Verit.q.11.3.2m./.10m./.q.17 3.c./.q 22.5.8.n / 9.c./.q 24.1.18m./.40./.q.28.3.6m./.16m./.20m./.Rom 6.lect 4.
¶Oppoſitum videtur dicere.12ſ.q.6.4.o./.5.2m.
¶Reſponden dicendum, quòd voluntas poteſt cogi reſpectu actus imperati, non autem reſpectu actus eliciti, vt habetur 12ſ.q.6.4.o./.5.1m./.2 diſt.15.q.1.3.3m./.diſt.25.3.1m /.4.diſtin.38.q.1.art.1.q.1.2m.

Cogitatiua 3. 354 ¶Quòd obiectum cogitatiuæ potentiæ eſt quidditas rei materialis, & particularis. Opuſc.29.
¶Immo quidditas rei materialis eſt obiectum intellectus hominis in præſenti vita.1ª.q.12.11.c.
¶Reſpondeo dicendum, ſicut Dubio 652.

Cognitio 33. 355 ¶Quod nos cognitionem intellectualem à rebus exterioribus accipimus, & per voluntatem noſtram in aliquid exterius tendimus tanquam in finem. Et ideo intelligere noſtrum eſt ſecundum motum à rebus ad animam, velle autem ſecundum motum ab anima ad res.1.diſt.19.q.5.2.2m./.Opuſ.53.prin°.
¶Immo cognitio noſtra intellectualis eſt propria operis regula, & menſura Verit.q.1.2 c./.q.14 4 c.
¶Reſpondeo dicendum, ſicut dubio 222.

Cognitio 48. 356 ¶Quòd cognoſcere aliquid in vniuerſali eſt imperfectius, quàm cognoſcere in ſpeciali.1ª.q.15.3.2m./ Ve.q.8.10.1m./.Phi.1.le.2.
¶Oppoſitũ vr dicere.2.d.3.q 3.2.3 /.Cõ.2.cu 92./. Ve.q.19.c.
¶Reſpondeo dicendum, quod cognitio vniuerſalis in prædicãdo ex parte obiecti eſt imperfectior particulari, ſed ex parte medij, vel etiam cognitio vniuerſalis in cauſando eſt econuerſo, vt habetur 1ª.q.55.3.2m./.Veri.q.8.10.1m./.Ma.q.16.6.16m.

Coitus 4. 357 ¶Quòd in coitu abſorbetur vſus rationis propter vehementiam delectationis. 12ſ.q.34.ar.1./.1m./.q.37.1.2m./. q.72.2.4m /.2.diſt 20.q.1.2.1m./.4 diſt.9.art.3.q.5.c./.diſt.26.q.1.3.2m./.diſt.31.q.1.1.c./.2m./ q.2.1.2m./.3m./. diſt.33.q.3 1.c./.4m./ 3.c./.diſt.49.q.5.ar.2.q.2.c.Cont.3.cu 27.9m.Ma.q.15.2.10m./.1ª.Cor.6.lec.3./.Eth.7.lect.11.
¶Oppoſitum videtur dicere.22ſ.q.150.4 3m./.q.156.4.2m.
¶Reſpondeo dicendum, ſicut Dubio 372.

Collectiuũ 1. 358 ¶Quod collectiuũ nomen ſignificat duo.ſ multitudinẽ ſuppoſitorũ, & vnitatem ordinis.1ª.q.31.1.2m./.1.di.24.q.2.2 3m.
¶Oppoſitum videtur dicere à ſimili.3ª q.3.7.2m.
¶Reſpondeo dicendum, ſicut Dubio 926.

Color 3. 359 ¶Quod color eſt obiectum materiale viſus, formale verò eſt lumen.22ſ.q.1.3.c /.q.25.1.c./.1.d.ſt.45.2.1m./.diſt.48 2.c./.1m./.2.diſt.2n.q.2.2.2m./.diſt.38.4 1m /.3.diſt.24 q 1.ar.1.q.1.o./.ar.2.q.1 5m./.Cont.1.c° 76.1m./.Verit.q.8.14.6m./.q.22.7.c fin./.Ma.q.2.2.5m./.11m /.Poſter.1.lec.41.
¶Immo color eſt obiectum formale viſus.1ª.q.19.3.c./.q.45.4 1m./.12ſ.q.1.1.2m /.q.8.1.c./.q.10.2.c./. Veri.q.14.8.4m./.Verit.q.2 4 c / Quol.3.27.c.
¶Reſpondeo dicendum tripliciter.ſ.primo, quod ſicut innuitur Verit.q.14.8.4m. Obiectum formale eſt duplex.ſ.quo, & quod. Primo modo color eſt obiectum materiale, ſed lumen eſt obiectum formale. Sed ſecundo modo eſt econuerſo. Vnde vnius potentiæ poſſunt eſſe plura obiecta ſubordinata, ſcilicet obiectum quod, & obiectum quo.
¶Secundo dicendum quod vt hi Phi.2.lec.5.fi.vnũ & idem reſpectu diuerſorũ eſt materiale, & formale, ſicut partes diffinitionis reſpectu diffiniti ſe habent vt formale, ſed reſpectu diffinitionis, vt materiale, & pars vna reſpectu alterius, ſicut genus reſpectu differentiæ. Ideo color reſpectu corporum eſt obiectum formale viſus, ſed reſpectu luminis eſt materiale.
¶Tertio dicendum, quod vt habetur 1.diſt.17.q.1.1.c./. Ma.q.2.2.5m./.11m. Color eſt lux incorporata. Vnde duplex eſt lumen.ſ.lumen extrinſecum in medio inter colorem, & viſum & lumen intrinſecum, quod includitur in colore. Lumen igitur extrinſecum non eſt ratio formalis coloris, ſed lumen intrinſecum eſt ratio formalis coloris. Et Verit.q.2.4.4m.habetur, quod lux in colore eſt quaſi formale, & terminatio diaphani eſt quaſi materiale. Et Metaph.10.lect.4.habetur, quod nigro eſt minimum de luce, quæ facit colores actu, vt patet in lib.de Senſu, & ſenſato.

360 ¶Quòd color non eſt coloratus, ſed clarus. Similiter albedo non eſt alba.12ſ.q.55.ar 4 /.2m./ 2.diſt.27.3.1m. Color 6.
¶Oppoſitum videtur dicere à ſimili.2.diſt.27.2.1m.
¶Reſpondeo dicendum, ſicut Dubio 1171.

361 ¶Quod lumen facit, quod color, qui eſt viſibilis in potentia, Color 8.
fiat viſibilis in actu.1ª.q.67.3.3m./. q.79.3.2m./.1.diſt.45.2.2m./.2.diſt.13.3.c /.diſt.20.q.2.2.2m./.Quol.7.q.2.1.c.
¶Oppoſitum videtur dicere. 1ª q.18 4.1m./. Anima 4 4m./.Anima 2 lec.14.fi./.lib.3.lec 10.medu.
¶Reſpondeo dicendum dupliciter.ſ.primo, quod ſicut habetur 1ª.q.79 3.2m./. Anima 4.4m. de hoc ſunt duæ opiniones oppoſitæ, & recitat quandoque vnum, & quandoque aliam, dum diſputat in theologia, licet quando determinat hoc in phyſicis magis adhæret ſecundæ opinioni.
¶Secundo dicendũ, quòd vt dicitur Quolib.7.q.2.1.c./.Anima 2.lect 14 fin.agens eſt duplex.ſ.vel perfectum, quod perfecte poteſt imprimere ſuam formam: vel imperfectum, quod hoc tamen poteſt, niſi confortetur à fortiori agente. Et ſic color eſt viſibilis in actu imperfecto, tamen eſt viſibilis in potentia ad actum perfectum, ad quem reducitur per lumen.

362 ¶Quod columba, quæ apparuit ſuper Chriſtum baptizatum, fuit verum animal.3ª.q.39.7.o./. Ioan.1.lec.10. Columba 3.
¶Oppoſitum videtur dicere.1.diſt.16.3.3m.
¶Reſponden dicendum, quod fuit verum animal, veritate eſſentiæ, ſed non veritate omnium proprietatum columbæ, vt à ſimili poteſt colligi.1ª.q.68.4.c./.22ſ.q.77.2 1m.

363 ¶Quod commaternitas, & compaternitas ſunt idem quod cognatio ſpiritualis.4.diſt.42.q.1.o. Commaternitas 1.
¶Oppoſitum videtur dicere.4.d.42 q.1.ar.3.q.3.c./.q.2.3.c.
¶Reſpondeo dicendum, quòd ſunt idem, ſed diuerſis reſpectibus, vt habetur ſecundo loco.

364 ¶Quòd omne compoſitum eſt aliquid, quod non conuenit alicui partium eius, & in eo eſt aliquid, quod non eſt ipſum. 1ª q 3.7.c./.Cont.1.c° 18. Cõpoſitio 12.
¶Oppoſitum videtur dicere.Metaph.7.lec.14.
¶Reſpondeo dicendum, ſicut Dubio 1157.

365 ¶Quod in omni compoſitione reſultat eſſentia compoſiti, altera ab vtroque componentium.Opuſc.42.cu 15.fin. Cõpoſitio 13.
¶Immo non niſi in compoſitione ex elementis.Verit.q.16.1.16m./.Quol.2 q.2.1.1m.
¶Reſpondeo dicendum, quòd in opuſculo intelligit de compoſitione eſſentiali ex duabus rebus ſimplicibus, quia in talibus ſemper reſultat eſſentia altera, nõ omnino, ſed ſicut totum eſt alterum à partibus, niſi in compoſitione ex elementis, ex quibus reſultat eſſentia mixti omnino diuerſa ab elementis. Similiter ex coniunctione accidentis, & ſubiecti non fit vnum ſimpliciter, ſed per accidens.

366 ¶Quod nullus intellectus comprehẽdere poteſt eſſentiã Dei. Comprehendere 6.
1ª.q.12.1.1m./.7 o./.8.c./.q.56.3.1m./.2m./ q.57.5.2m./.q.62.9.c./.q.86.2.1m./.q 107.3.c./. 12ſ.q.4.3.1m./. q.93 2.2m./.q.102.4.6m./.3ª.q.10.1.o /.3.1m./.1.diſt.3.q 2.L. q.1.1.c.1m./.4m./.diſt.21.L./ diſt.22.1.c./.2m./.5.c./.2m./ 2.d. 11.q.2.2.o./.3.diſt.14.art.2.q.1.o./.diſt.27.q.3.2.c.fi./.4 diſt.45.q.3.1.c./.d.49.q 2.1.1m./.6m./.3.9./.5.c./.2m./.Cõt.3.c° 35./.56.1m./.2m.fi./.58.2m./.59 fi./.61.8m./. Verit.q.2.2.5m./. q.8.2.o./.4.c./.q.20.4.5.o./. Pot.q.7.1.2m./.Quol.10.q 8.1m./.Opuſc.3.c° 106 /.223./.264 /.Opuſ.18.c° 6 /.Dio./.lec.2.fi./. lec.3.o./.Iſa.6.fi./.Ioan.1.lec.16.cu 6.lec.5.fi./.cu 7.lec.3./.c° 8.le.8.fi./.cu 10.lec.4.princu./ Eph.3.lec.5.fi./.lec.6./. Phil.3.lec.2./.1ſ.Timot.6.lec 3.fi./.Heb.1.lec.2.
¶Immo beati in patria comprehendunt naturam Dei.1ª.q.12.7.1m./.Opuſc.72.q.26.
¶Reſpondeo dicendum, quòd comprehendere, vt habetur 1ª.q.12.1.1m./.7.o. Vno modo accipitur pro termino.ſ.inſequutionis, quando ſ.aliquid tenetur. Et ſic beati in patria habent meritum ſpei, & noſcunt illam ineffabilem generationem. Et ſic Philoſophi non comprehenderunt diuinam naturam. Vnde non attigerunt ad illam generationem. Alio modo accipitur comprehendere propriè, quod eſt concludere aliquid in terminis continentis, Et ideo illo modo nihil comprehendit Deum, quia ipſe excedit omnem intellectum, vt etiam habetur Opuſc.72.q.26.

¶Quòd

Commune 1. 367 ¶Quod commune eſt duplex.ſ.ſecundum rem, & ſecundum rationem. Primum eſt in diuinis tantum, ſecundum vero in omni natura.1a.q.39.4 3m./1.di.25.3.c./diſt.34.q.1.1.4m./3.diſt.1.q.2.4.4m/4.diſt.49.q.1.art.2.q.1.3m./Verit.q.7.6 7m./Opuſc.42.cº 1 fin.

¶Immo primum eſt etiam in creaturis, quia natura humana eſt etiam communis multis ſecundum rem.1a.q.13.9.c.

¶Reſpondeo dicendum, quod commune poteſt ſumi dupliciter, ſcilicet vel materialiter, idest pro re, quæ ſubſtat communitati, vel formaliter, idest pro ipſa cõmunitate, quæ eſt quædam vnitas multorum, ſicut etiam diſtinguitur de vniuerſali.1a.q.85.c.2m./3.1m./4m./1.d.19.q.5.1.c./diſt 33.4.3m./3.diſt.5.q.2.1.1m/Metaph.7.lec.13.princº./ Anima. lib.2, lec.2.fi./Senſu.lec.15./Opuſ.30.5.0. Primo igitur modo intelligitur. 1a.q 13.9.c. Sed ſecundo modo in cæteris locis, vt etiam patet Dubio 918.

Communicatio 6. 368 ¶Quod ſi fiat communicatio ſic, Facio te participem meritorium totius eccleſiæ, vel vnius congregationis, vel vnius perſonæ, poſſet valere ad merendum ei, qui eſt in peccato mortali 4.diſt 20.art.5.q.1.c./1m.

¶Oppoſitum videtur dicere à ſimili.4 diſt.15.q.1, art.3.q.4.0./q 4.art.7.q.2.0.

¶Reſpondeo dicendum, ſicut dubio 689.

Cõceptio 15. 369 ¶Quod conceptiones, & affirmationes noſtræ de Deo ſunt veræ, quia habent proximum fundamentum in re extra.ſ.Deũ. 1.diſt 2.3.c./Verit.q.2,1.2./Pot.a.q.7.5.c.

¶Immo dicuntur incompactę, & inconuenientes.1a q.13.1.2. 2m./1.diſt.4.q.2.1.1m./Pot.a.q.7 5./2m.

¶Reſpondeo dicendum, quod affirmatio de Deo incompacta dicitur, non quia ſit falſa, ſed quaſi non omnino conuenienter coniuncta propter diuerſum, & limitatum modum ſignificandi, vt habetur Pot.a.q.7.5.2m.

Cõceptio 29. 370 ¶Quod Virgo Maria mater Chriſti fuit concepta in peccato originali.1a q.81.4.0./1a.q.14.3.1m./q.17.1 3m./.2 c./2m./4m/q.32.1 3m/6.cm.7.7.2m./8.c./ 2m/2.diſt 31.q.1.2.0 /3.diſt.3.q.1.1 0 /a.2.a q.2.0./ q 2.c /3m./4.di.43. ar.4.q.1.3m Cont.4.cº 50./81 /Ma.q.4.6.c /Quol.6.q.5.1.c./Opuſ.3.cº 131.Opuſc.8.cº 1./Pſal.13.

¶Immo fuit immunis à peccato originali, & actuali.1.d.14 3.5m.

¶Reſpondeo dicendum, quod nulla eſt omnino repugnantia, ſeu contradictio etiam quo ad apparentiam. Primo, quia in primo Sententiarum nullam mentionem facit de conceptione eius, ſed ſolum loquitur de ea, & de eius immunitate poſt ſanctificationem eius, vt patet per auctoritatem ſancti Anſelmi, quam ibi exponit, ſicut etiam poſſet dici de quolibet ſanctificato, vel in vtero, vel per baptiſmum, quia tunc fuit immunis ab omni peccato originali, & actuali.

¶Secundo, quia licet dicat, quod fuit immunis, tamen non dicit, quod ſemper fuerit immunis, ſed ſine ſigno vniuerſali, ſicut etiam dicit de aliis hominibus, quod aliquando fuit ſine peccato etiam veniali in hac vita, ſed non ſemper, nec diu, vt patet 3a.q 79 4 2m./3.di[illegible] /4.d.12.q.2.art.2.q.1.2m./diſt.21.q.2.1.4m/Ma.q 7.12.4m.

¶Tertio, quia ſi quis velit pertinaciter aſſerere quod Sanctus Doctor intendit loqui de Cõceptione B.Virginis, ſcire debet, quod non eſt ad propoſitũ materiæ, de qua ibi tractabat aliquid inſerere de cõceptione paſſiua matris Chriſti, qua cõcepta fuit, ſed potius de cõceptione paſſiua Chriſti, de qua & alibi dicit, quod fuiſſet aliquid in Adam, non infectum peccato originali, ex quo in ipſa aſſumptione formatus ſit Chriſtus, eſt hæreticus, ſed carnis eius emundatio præcedens infectione, ſaltem intellectu præceſſit aſſumptionem, vt habetur 3.d.3.q.4.ar.1.0./art.2.c./ 2m./L princº./ Io.3.lec.5. Sed ſolum occurrebat in primo Sententiarũ ad cõceptionem paſſiuam Chriſti, aliquid de conceptione actiua, qua Virgo beata concepit Chriſtũ propter auctoritatem S.Anſelmi inductam ibidem, in qua dicitur, quod Deus præparauit ipſam vnigenito ſuo in matrem.

¶Quarto, quia S.Thomas ibidem dicit, ſicut & aſſerit S.Anſelmus, quod puritas matris Chriſti fuit ſub Deo, inquantum fuit in ea potentia ad peccandum. Sed hoc non per peccatum actuale, vt ipſe dicit Verit.q.24.9.1m. niſi forte beata Virgo in ſite materia conſideretur, vt etiam ipſe adducit de omnibus angelis, & hominibus.Cont.3.cº 109 Ergo per peccatũ originale.

¶Quinto, quia ibi exponit auctoritatẽ S.Anſelmi, qui vbique tenuit expreſſe, ſicut oẽs ſancti communiter affirmãt beatam Dei matrem cõceptam fuiſſe omnino cum peccato originali.

Concubinatus 1. 371 ¶Quod concubinatus nunquam licuit etiam per diſpenſationem Dei.4.diſt.33.q.1.art.3.q 3.0.

¶Immo concubinatus licuit Iudæis diſpenſatione Dei. 4. diſt. 33 q 2.art.2.q.1.2m./Cont 3.cº 125.fi.

¶Rñdeo dicendũ, quod ſicut dr 4.d.33.q.2.ar 3.q.3.c. concubinæ patriarcharũ erant vxores eorũ quo ad principalẽ finẽ matrimonij.ſ.prolẽ, non aũt quo ad finem ſecundũ.ſ.regimen familię. Ideo dicebãtur cõcubinę, & hoc licuit ex diſpẽſatione Dei.

372 ¶Quod cõcupiſcẽtia non ligat totaliter rõnẽ. 22a q.150.4.3m. Concupiſcentia 1.

¶Immo in concupiſcentia abſorbetur vſus rationis propter vehementiam delectationis 12a q.34.1.1m./q.37.1.2m./ q.72.2.4m /2.diſt 20.q.1.cm /4.diſt 9.art.3.q.5.c.

¶Reſpondeo dicendum, quod concupiſcentia dicitur eſſe ſine ratione, non quidem quia totaliter auferat iudicium rationis, ſed quia tunc in nullo procedit ſecundum iudicium rationis, niſi ſit tanta vt faciat inſanire. Tunc enim ligat totaliter rationem.22a.q.150.4.3m./q.156 4 cm.

373 ¶Quod concupiſcentia non reprimitur ſatisfaciendo ei, ſed magis augetur ſecundum ſe ſed vt ordinatur ratione, reprimitur quo ad corruptelas eius.4 diſt. 2 q.1.art.1 q.2.c /diſt.26, q.c.2.4m /Cont.3.cº 136.5m./ Eth 3.lec.vlt.fi. Concupiſcentia 17.

¶Immo cõcupiſcẽtia reprimit ſatiſfaciẽdo ei.4.d.26.q.2.3.4m

¶Reſpondeo dicendum, ſicut Dubio 860.

374 ¶Quod omnia mala pertinent ad concupiſcibilem, ſicut ad primam radicem, non autem ſicut ad proximum principium. Concupiſcibilis 8.
22a.q.82 3.3m./Verit.q 2 4.13m

¶Oppoſitum videtur dicere.2 diſt 5.q.1.3 c./ 1m.

¶Reſpondeo dicendum, ſicut Dubio 1144.

375 ¶Quod oẽs mot9 cõcupiſcibilis cauſat9 ex apprehẽſione, ſemper eſt peccatũ, nõ aũt ſi ſit ex qualitate organi. 12a.q 17.7.0./. Concupiſcibilis 10.
2.d.21.q.1.2.5m / 3.d.16.q.1.3 2m./Ma.q 3.3.8m./q.7 6.8m

¶Immo primi motus naturales ſenſualitatis nullo modo ſunt peccata.2.diſt.24.q.3.2.0./diſt.41.q.2.1.5m /3.diſt 39.q.1.2.4m /Quolib.4.11.0.

¶Rñdeo dicendũ, quod primi motus dñr dupliciter.ſ.primo primi naturales ſine imaginatione. Et ſecũdo primi.ſ.primi motus ſenſualitatis ex imaginatione. Secundi ſunt peccata, ſed leuiſſima, primi vero nullo modo, vt habetur in primis locis.

376 ¶Quod confeſſio facta ſoli Deo, quæ ſit per recognitionẽ peccati, eſt de iure naturali, nõ autem confeſſio ſacramẽtalis, quæ ſit homini ſponte ad remiſſionem peccatorum cõſequendam à Deo, ſed tantum eſt de iure diuino.4.diſt. 17.q.3.art.1.q.2.5.0./ art.2.q.2.cm./diſt.21.q.3.ar.1.q.1.cm. Cõfeſſio 24.

¶Immo obligatio ad confeſſionem ſacramentalem eſt de iure poſitiuo.4.diſt. 17 L.9m.

¶Rñdeo dicendũ dupliciter.ſ.primo. quod dr obligatio ad cõfeſſionẽ peccatorũ eſſe de iure naturali, ſecũdum quod cuilibet rei illud eſt naturale, quod ei à ſuo creatore imponitur, & nõ proprie.

¶Secundo dicendum, quod & dicere, quod nunc obligatio ad confeſſionẽ peccatorum, quæ ſit homini, non eſt de neceſſitate, nec de iure poſitiuo eccleſiæ, eſſet hæreticũ, quia implicite aliqd contrarium fidei continet, licet tempore Magiſtri Sententiarum, & Gratiani, hoc non eſſet hæreſis, vt hr 4.di.17.L.9m.

377 ¶Quod omnes tenentur confiteri ex ſtatuto eccleſiæ, ſed ex vi ſacramenti, tantum tenetur exiſtens in peccato mortali.4.diſt. 17.q.3.art.1.q.3.0. Confeſſio 31.

¶Oppoſitum videtur dicere.4.diſt. 16.q.2.art.1.q.3.3m./ diſt. 17.q.3.art.1.q.3.3m./art.3 q.5.4m.L.9m.

¶Reſpondeo dicendum, ſicut Dubio 376 /397.

378 ¶Quod reuelat confeſſionem, qui pœnitentiam publicã, pro peccato occulto imponit.4.diſt. 9.art.5.q.1.c. Confeſſio 85.

¶Oppoſitum videtur dicere.4.d.14.q.1,ar.5.q.1.cm./2m.

¶Reſpondeo dicendum, quod loquitur in diſtinctione quartadecima de pœnitentia impoſita de voluntate pœnitentis. In nona vero de priuatione Euchariſtiæ propter peccatum occultum, & contra voluntatem peccatoris.

379 ¶Quod de quolibet cõfeſſo dicit, Nõ eſt inuẽtus ſimilis illi. 22a.q.66.2.2m /3.d.37.c.1m./4.5m /Ve.q.5.3.c.Iob ie.1.prº. Confeſſo 5.

Oppoſitum videtur dicere. 4.diſt.49.q.5.art.3.q.2.3m.art.5.q.3.c./Verit.q.26.6 8m./ Heb.11./12.

¶Reſpõdeo dicendum, quod vnus ſanctus præcipue laudetur de vna virtute, & alius de alia propter excellentiorem promptitudinem ad actum vnius virtutis, quàm alius, vel ad actum vnius virtutis, quam ad actum alterius. Et ſimiliter ſanctus quilibet habet aliquam præeminẽtiam ſecundum ſpecialem vſum alicuius virtutis, vt habetur Iob pr a.cº.

380 ¶Quod confirmans, & confirmandus debent eſſe in gratia, & debent eſſe confeſſi, & ieiuni de conſilio, non autem de præcepto.3a.q.72.7.1m./12./cm./4.diſt.7.L. Confirmatio 18.

¶Oppoſitum videtur eſſe à ſimili. Ioan.8. Rom 2 ſi.

¶Reſpondeo dicendum, ſicut dubio 796.

381 ¶Quod indiſpoſitio impedit recipientem, & ſacramentum confirmationis, nõ autem ſacramentum Euchariſtiæ, ſed tantum tem.4.diſt 7.q 2.ar.1.q.3.2m. Confirmatio 30.

¶Oppoſitum videtur dicere.4.diſt.21.q.2.art,2 q.3.c.

¶Reſpondeo dicendum, quod indiſpoſitio impedit non ſolum in confirmatione, ſed etiam in receptione Euchariſtiæ, etſi non quantum ad hoc, quod ſit ibi verum corpus Chriſti, impedit tamen quantum ad effectum ſacramenti, vt habetur in primo loco.

382 ¶Quod confirmatio non fuit figurata per ſacramenta veteris legis, quia tunc data non erat plenitudo Spiritus ſancti, quæ datur per hoc ſacramentum.4.diſt.2.q.1.2 5m. Confirmatio 45.

¶Immo cõfirmatio figurata fuit in veteri lege per vnctionem pontificis.4.diſt.7.q.1.art.1.q.1.3^{m}.

¶Reſpondeo dicendum, quod quia ſtatus legis veteris erat ſtatus imperfectionis, ideo nõ fuit perfecte figurata, licet aliquo modo fuerit figurata per vnctionẽ ſacerdotis, vt hi ſecundo loco.

Confirmatio. 50. 383 ¶Quòd beata Virgo per ſecundam ſanctificationem fuit ſimpliciter confirmata in bono per gratiam habitualem, ita quod non poſſet per liberum arbitrium flecti in cõtrarium. 3.q.27. 5.1^{m}./.3.diſt.3.q.1.art.2.q.3.c./.1^{m}./2^{m}.

¶Immo nullus purus viator, nec etiam beata Virgo in præſenti vita poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiam habitualem. Con.3.cap^{o} 162. fin./.Verit.q.24.9.0.

¶Reſpondeo dicendũ dupliciter. ſ.primo, quod gratia nõ immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecte. ſ.coniungens fini, vt habetur 1^{a}.q.62.3.1^{m}./.12^{f}.q.1 nõ 2.2^{m}./.2.di.4. 3.5^{m}./.d.20.q.3.5^{m}./ Cont.3.c^{o} 155./.162.fi./.lib.4.c^{o} 69.

¶Secundo dicẽdum, quòd vltra gratiam habitualem quilibet vlterius indiget cuſtodia diuinæ prouidentiæ in præſenti vita, vt habetur Cont.3.c.162.fi.

Conſcientia. 13. 384 ¶Quòd conſcientia errans ligat.12^{a} q 19.5.0./.2.diſt.39.q.3. 2.1^{m}./.3.11./.4.diſt.9.art.3.q.2 2^{m}./.diſt.21.q.2.3.3^{m}./.Verit. q.17.3.4^{m}./.4.0./.Ma q.2.2 8^{m} /.Quol.3.q.12.1.0./.Quol.7. vel 8.q.6.3.5.0./.Quol.9.15.c./.Ro.14.lec.2. Gal.5.lect.1.D.

¶Immo error conſcientiæ habet vim abſoluendi, vel excuſandi, Quol.7.vel 8.q.6.5.0 fi.

¶Reſpondeo dicendum, quòd error conſcientiæ quandoque habet vim abſoluendi, quando ſ.procedit ex ignorantia eius, quod quis ſcire non poteſt, vel ſcire non tenetur. Et in tali caſu, quamuis factum de ſe ſit mortale, tamen intendens peccare venialiter, peccaret venialiter, ſicut ſi aliquis intenderet accedere ad vxorem ſuam cauſa delectationis tantum, & ita intenderet peccare venialiter, ſic ſi alia ei ſupponeretur, eo neſciente, nihilominus venialiter peccaret. Quandoque vero error conſcientiæ nõ habet vim abſoluendi, vel excuſandi, quando ſ.ipſe error peccatum eſt, vt cũ procedit ex ignorantia eius, quod quis ſcire tenetur & poteſt, ſicut ſi crederet fornicationem ſimplicem eſſe peccatum veniale. Et tunc quamuis crederet peccare venialiter, non tamen peccaret venialiter, ſed mortaliter, vt habetur Quol.7.vel 8.q.6.5.c.fin.

Conſenſus. 2. 385 ¶Quòd conſenſus poteſt attribui voluntati, & rationi. 12^{a}.q. 74.9.1^{m}.

¶Immo cõſenſus eſt actus voluntatis. ſ.complacentia, & applicatio eius ad aliquid exiſtens in poteſtate eius. 12^{a}. q.15.../. q.74.5.1^{m}./.4.diſt.29.1.c.

¶Reſpondeo dicendum, quòd conſenſus in actum pertinet ad rationem ſuperiorem, ſecundum quòd in ratione voluntas includitur ſecundum Philoſophum, vt etiam habetur 12^{a}.q. 10.2.b./.q.15.4.0./.q 74.7.1^{m}.

Cõſeruatio. 4. 386 ¶Quod qualitates contrariæ in mixtis cõſeruantur, ne ſe corrumpant per formam ſubſtantialem, vt eſt ſuppellex a cœlis, quandiu conſeruant vigorem cœlorum, à quibus etiam conſeruantur elementa contraria, quia nihil in inferioribus agit ad ſpeciem, niſi in virtute cœlorum. Ma.q.5.5.6^{m}.

¶Oppoſitũ videtur dicere à ſimili, quia omnis forma inquantum huiuſmodi, eſt principiũ agendi ſimile. Anima 2.le.14.fi.

¶Reſpondeo dicẽdum, quòd forma agit ad ſpeciem, vt confortatur, & iuuatur à fortiori agente, vt habetur Quol.7.q.2.1. c./.Anima 2.lect.14.fin.

Conſtantia. 1. 387 ¶Quod cõſtantia pertinet ad continentiam. 22^{a}.q.153.5.2^{m}.

¶Immo continentia eſt ſpecies conſtantiæ. 22^{a}.q.53.5.3^{m}.

¶Immo conſtantia eſt pars potentialis fortitudinis. 22^{a}.quæſtio.128.6^{m}.

¶Immo conſtantia comprehendi poteſt ſub magnificẽtia. 22^{a}. q.128.6^{m}. Et poteſt etiam pertinere ad perſeuerantiam. 22^{a}. q.128.6^{m}. quia perſeuerantia diuiditur in firmitatem, & conſtantiam. 3.diſt.33.q.3.art.3.q.1.c./.3^{m}.

¶Reſpondeo dicendum, quod conſtantia in rebus arduis, & terribilibus eſt pars fortitudinis. In delectabilibus vero eſt pars continentiæ. Sed continentia eſt ſpecies conſtantiæ, ſecundum quod conſtantia importat ſtabilitatem in quacunque materia. Et ſic poteſt comprehendi ſub magnificentia, nõ quidem vt pars eius potentialis, vel ſubiectiua, ſed vt aliquid requiſitum ad eam per modum partis integralis. Et ſimiliter poteſt pertinere ad perſeuerantiam, vt habetur 22^{a}.q.153.5.2^{m}.

Cõſuetudo. 2. 388 ¶Quod conſuetudo facit neceſſitatem in repentinis, non autem in deliberatis. Ma.q.6.2.4^{m}.

¶Oppoſitum videtur dicere, quia facit neceſſitatem etiam in deliberatis. 12^{a}.q 6.4.0./.5.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 353.

Continẽtia. 1. 389 ¶Quod cõtinentia vt eſt abſtinentia ab omni delectatione venerea eſt virtus, non autem quæ eſt cum prauis cõcupiſcentiis, quibus reſiſtit. 12^{a}.q.58.3.2^{m}./.22^{a}.q.14.3.1^{m}./.q.145.2.0./.4. c./.3^{a}.q.7.2.3^{m}.fi./.3.diſt.33.q.3.ar.2.q.1.1^{m}./. Ve.q.14.4.c.fi.

¶Immo continẽtia non eſt virtus, ſed aliquid minus virtute. 12^{a}.q.58.2 2^{m}./.22^{a}.q.14.3 1^{m}.

¶Reſpondeo dicendum dupliciter. ſ.primo, quod continentia ſumitur tripliciter. ſ.primo, ſecũdum quod aliquis habet rectam rationem, cum prauis concupiſcentiis, quibus reſiſtit. Secundo prout homo abſtinet ab omni delectatione venerea & licita. Tertio, qua quis abſtinet ab omni actu illicito. Prima igitur nõ eſt virtus, quia non operatur bonũ faciliter, & delectabiliter. Sed reducitur ad temperantiam, vt imperfectum ad perfectũ. Secunda vero, & tertia eſt virtus. Sed ſecunda reducitur ad temperantiam, vt pars ſubiectiua. Tertia verò, vt pars potentialis, vt 22^{a}.q.155.1.0./.4.0./.3.diſt.33.q.3.ar.2.q.1.1^{m}

¶Secundo dicendum, quod continentia etiam prima eſt virtus large ſumendo virtutem, ſcilicet pro omni principio actus laudabilis, vt habetur 22^{a}.q.153.2.c.fi.

390 ¶Quod continentia, & perſeuerantia ſunt partes conſtantiæ firmiter perſiſtentes. Prima contra concupiſcentias. Secunda vero contra triſtitias. 12^{a}.q.58.3.2^{m}./.22^{a}.q.53.5.3^{m}. Continentia 12.

¶Oppoſitum videtur dicere. 22^{a}.q 53.5.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 387.

391 ¶Quod continentia eſt tantum in voluntate ſubiectiue. 22^{a}. q.155.3.0. Ethic.7.lect.10. Continentia. 14.

¶Immo nõ eſt in vi appetitiua, ſed in ratione. 12^{a}.quæſt.158. 3.2^{m}./.22^{a}.q.53.5.3^{m}./.3.diſt.33.q.2.ar.4.q.2.c.

¶Immo eſt in concupiſcibili. 3.diſt.33.q.2.ar 4.q 2.0.

¶Reſpondeo dicendum, quod continentia poteſt attribui rationi, ſicut primo mouenti, & incontinentia concupiſcibili, licet vtraque immediate ſit in voluntate, vt in proprio ſubiecto. 22^{a} q.151.3.1.fi.

392 ¶Quod contingens vt cõtingens cognoſcitur directe à ſenſu, ſed indirecte ab intellectu. 1^{a}.q.89.3.c./.Eth.6.lec.2.fi. Contingẽs. 8.

¶Oppoſitum vr̃ dicere. 4.diſt.50.q.1.3.0./.Quol.11.q 1.3.0.

¶Reſpondeo dicendum, ſicut Dubio 551.

393 ¶Quod continuum dupliciter diffinitur, ſcilicet formaliter à logico per vnitatem termini, ad quem partes copulantur, & materialiter a phyſico per diuiſibilitatem in infinitum. le.5./. Cæ.lec.2.princ^{a}. Cõtinuum. 1.

¶Immo continuum diffinitur per motum. Meta.5.lec.6.

¶Reſpondeo dicendum, quod diffinitur per motũ non principaliter, ſed ex conſequenti, vt habetur Quol.9.9.c.fi. Met.5.le.6.

394 ¶Quòd contractus obligans ad impoſſibile, non tenet. 4.d.34 2.a./.4 ./.diſt.36.1.c. Contractus. 1

¶Oppoſitum videtur dicere à ſimili. 12^{a}.q.13 ar.3.3^{m}.

¶Reſpondeo dicendum, quod impoſſibile dicitur aliquid dupliciter, ſcilicet vel ſimpliciter. Et ſic ad impoſſibile nemo de neceſſitate tenetur, vt habetur 22^{a}.q.79.3.1^{m}./.q.88.3.2^{m}./. q.105.1.3^{m} licet quo ad bene eſſe aliquando tentandum ſit, vt dicit Sanctus Benedictus in regula, ſcilicet quod ſi prælatus aliquid impoſſibile præceperit, tentãdum eſt. Quod iden dicitur, quia an aliquid ſit poſſibile, vel impoſſibile, ſubditus non debet ſuo iudicio diffinire, ſed in vnoquoque iudicio ſuperioris ſtare, vt habetur 22^{a}.q.13 5.3^{m}. Vel accipitur impoſſibile pro difficili, vt habetur 3^{a}.q.86.2.2^{m}.fi./.Opuſc.1.c^{o} 18. Et ſic contractus tenet.

395 ¶Quod nõ contingit plura vni eſſe contraria. Meta.10.lect.8. Contrariũ 11

¶Immo idem eſt contrarium diuerſis, & econuerſo. Phil.6.lectio 10./.Cæ.1.lec.4.

¶Reſpondeo dicendum, quod nõ contingit eadem ratione, & modo, ſed diuerſis, vt habetur in locis ſecundo allegatis.

396 ¶Quod contritio debet eſſe de quolibet peccato actuali proprio, non autem de alienis, nec de futuris. 4.d.17.q.2.ar.2.q.3. 4.5.0./.q.3.ar.4.q 2.2^{m}./.Ma.q.7.11.3^{m}. Cõtritio. 10.

¶Oppoſitum videtur dicere a ſimili. Pſ.18.fi.

¶Reſpondeo dicendum, quòd peccatũ alterius etiam ſit proprium quadrupliciter. ſ.imitando, conſulendo, conſentiendo, & diſſimulando, vt habetur Pſal.18.fi.

397 ¶Quod ad contritionem de venialibus non requiritur propoſitum non peccandi, ſicut de mortali, ſed ſufficit diſplicentia eius, & ſuæ cauſæ. 3^{a}.quæſt.87 2.1^{m}./.4.diſt.16.q.2. artic.2. quæſt.2.2^{m}. Cõtritio. 14.

¶Oppoſitum videtur dicere à ſimili, de pœna eius qui ad venialia ſuit magis immerſus. 4.diſt.21.q.2.ar.3.q.3.0./.diſt.46. q.1.3.c./.Opuſc.12.art.6.

¶Reſpondeo dicendum, quòd non requiritur de neceſſitate, ſed eſt laudabile, vt habetur in locis primo allegatis.

398 Quod vnus actus contritionis ex virtute gratiæ corrumpit habitum vitij, qui non manet vt habitus, ſed in via corruptionis, vt diſpoſitio. Ideo non opponitur virtuti infuſæ. Veritate, q.1.10.16^{m}. Cõtritio. 91.

¶Immo vitium non tantum opponitur virtuti perfectæ, ſed etiam imperfectæ in genere virtutis, id eſt habilitati naturali ad bonum, & diſpoſitioni ad virtutem. 3.diſt.13.q.3.ar.1.q.2. 3^{m}./.Verit.q.14.6.2^{m}.

¶Reſpondeo dicendum, ſicut dubio 1178.

¶Quòd

Conuerſio.1. 399 ¶ Quòd conuerſio in Deum eſt triplex, ſcilicet per gloriam meritum, & præparationem, quæ requirit triplicem gratiam, ſcilicet conſummatam, habitualem, & operationem Dei. 1^{a}.q6. 62.2.3^{m}./.Veri.q.28.2.c.
¶ Oppoſitum videtur dicere a ſimili.2.d.5.q.2.1.o./.d.28.4.o.
¶ Reſpondeo dicendum, ſicut Dubio 153./.699.

Conuerſio.8. 400 ¶ Quòd mens noſtra, non poteſt debite conuerti ad Deum, ſine caritate & gratia.3.4.c^{o}.70.
¶ Immo ex ſolo libero arbitrio, hoc poteſt.2.d.5.q.u.1.o./.d. 28.4.o.
¶ Reſpondeo dicendum, ſicut Dubio 679.

Cor.8. 401 ¶ Quòd cor non eſt ſuſceptiuum infirmitatis, nec in homine infirmo & curabili, eſt pars corruptibilius ſubiecta.3.d.3.q.4.1. 1^{m}./.Meth.7.lec.9.
¶ Immo cor eſt ſuſceptiuum infirmitatis. 12ſ.q.74.9.c^{m}.
¶ Reſpondeo dicendum, quod cordis eſt duplex infirmitas, ſcilicet in ſubſtantia eius mutãs naturalem complexionem eius, & inordinatio motus eius, vel alicuius eorum quæ circunſtãt cor, prima eſt mortalis, non autem ſemper ſecunda.12ſ.q.74. 9.1^{m}.Ma.q.7.5.18^{m}.

Cornelius.8. 402 ¶ Quod Cornelius centurio, ante baptiſmum, habebat fidem explicitam de miſterio incarnationis, licet non diſtinctam de tempore eius.3.d.25.L.3.
¶ Immo habebat fidem implicitam. Ideo Petrus mittitur ad eum, vt inſtrueret eum de fide.2eſ.q.10.4.3^{m}.
¶ Reſpondeo dicendum, quod Cornelius infidelis non erat. Habebat autem fidem implicitam nondum manifeſtata euangelii veritate.

Corpus.1. 403 ¶ Quòd corpus motum motu recto & corruptibile, indiget loco, non autem ſi moueatur circulariter. & ſit incorruptibile.2. d.2.q.2.3.1^{m}./.4.d.44.q.2.ar.2.q.3.3^{m}./.Quol.6.2.o.
¶ Oppoſitum videtur dicere.1^{a}.q 66.3.2^{m}./. Quol.6.q.2.2.c. /.Phi.4.lec.8.ſi.
¶ Reſpondeo dicẽdum dupliciter, ſcilicet primo quòd corpus motum recte, mutat locum ſubiecto & ratione, ſed motum circulariter, ratione tantum, vt habetur Anima 8.18^{m}./.Anima 3. lec.15.ſi.
¶ Secundo dicendum, ſicut Dubio 308.

Corpus.28. 404 ¶ Quòd corpus prius viuum, & poſtea mortuum, non eſt idem corpus numero.3^{a}.q.25.6.3^{m}./.q.50.5.c./.1^{m}.
¶ Oppoſitum videtur dicere.3^{a}.q.50 5.o./.Quol.2.q 1.1.o./. Quol.3.4.1^{m}./.Quol.4.q.5.o./.Opuſ.3.c^{o}.155./.157.
¶ Reſpondeo dicendum, ſicut Dubio 1191.

Correctio.6. 405 ¶ Quòd exiſtens in peccato mortali, etiam occulto, corrigens ex officio, peccat, non autem corrigens vt frater, niſi propter ſcandalum.22^{e}.q.33.5.o./4 d.19.q.2.ar.2.q.1.o.
¶ Oppoſitum videtur dicere.22ſ.q.60 2.3^{m}./. Matth.7.Re.1.
¶ Reſpondeo dicendum, ſicut Dubio 796.

Coſta.8. 406 ¶ Quòd coſta præciſa ab Adam, reſurget in Eua, non autem in Adam.2.d.18.q.1.1.3^{m}./4 d.44.q.2.ar.2.q.4.2^{m}/. Lib.cõtra. 4.c^{o}.80.ſi.
¶ Immo reſurget in eo in quo prius fuit. 2.d 30.q.1 1.7^{m}./.2. 6^{m}./.4.d.44 q 1.ar.2.q.4.o./.L 3^{m}./.3.4 c^{o}.81 5^{m}./.Opuſ.3.c. 163./.164.
¶ Reſpondeo dicendum, quòd coſta hæc, licet prius fuerit animata anima Adæ, reſurget tamen in Eua, quia in ea principaliter fuit, ut ſcilicet pertinens ad perfectionẽ indiuidui, & non ſolum ad perfectionem ſpeciei, ſicut fuerat in Adam, vt habetur.4.d.44.L.5^{m}.

Creatio.6. 407 ¶ Quòd Philoſophi concedunt creationem eſſe, ſed ab æterno.1^{a}.q.46.2.1^{m}./.2^{m}./2.d.1.q.1.2.c./.5.16^{m}./. 4.d. 11.q6.1. ar.3.q.3.ar.1./.Po^{a}.q.3.14.16^{m}./. Opuſ.15 c^{o}.9./.Opuſ.37.c^{o}. 4.pri o./. Phi.8.lec.3.ſi.
¶ Immo voluerit motum incepiſſe per viam naturæ, ideſt per generationem. Meth.12.lec.5.prin./.Lec.7.prin.
¶ Reſpondeo dicendum, ſicut Dubio 911.

Creatio.24. 408 ¶ Quòd potentia creandi, non eſt communicabilis creaturæ. 2.d.1.q.1.3.1 /.4^{m}./. 4.c /.4 d.5.q 1.ar.3.q.3.c./. Veri.q 27.3. 17^{m} /.Po^{a}.q.3.4.o.
¶ Oppoſitum videtur dicere.2.d.1.q 1. 3 o./. 4.d.5.q.1.art.3. quæſt.3.5^{m}.
¶ Reſpondeo dicendum, quod in ſecundis locis, loquitur ſecundum opinionem Magiſtri ſententiarum. Quod tripliciter patet, ſcilicet primo, quia in ſecundo & quarto Sententiarum dicit, q̃ communiter tenetur, q̃ potentia creandi non ſit communicabilis. Secundo, quia ibi recitat oppoſitum ſenſiſſe magiſtrum. Tertio quia dicit. Si quis tamen vellet tenere opinionem Magiſtri, poſſet dicere &c. In ceteris autem locis, loquitur ſecundum ſuam ſententiam propriam.

Creatio.26. 409 ¶ Quod creare, requirit potentiam agentis infinitam. 1^{a}.q.32. 2.2^{m}./.q.45.5.3^{m}./.q.65.3.3^{m}./.4.d.5.q.1.ar.3.q.3.c./.1^{m}/. 3.2.c^{o}.20.4^{m}./.Po^{a}.q.4.4.c./.16.20^{m}.
¶ Oppoſitum videtur dicere a ſimili. 2.d.1. q.1.3.o./.4.d.5.q. 1.ar.3.q.3.5^{m} /.d.8.q 2.3.4^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 301.

410 ¶ Quod Deus non poteſt communicare creaturæ potentiam creandi aliquid virtute propria, & principaliter, nec inſtrumentaliter.1^{e}.q.45.5.c./.3^{m}./.2.d.1.q.1.4.c./.4.d.5.q.1.ar.3.qu.3. c./3.2.c^{o}.21.15^{m}./.6^{m}./.Po^{a}.q.3.4.o./.q.5.2.1^{m}. Creatio.29.
¶ Immo poteſt inſtrumentaliter.2.d.1.q.1.3.o./.4.d.5.q.1.ar. 3.q 3.5^{m}.
¶ Reſpondeo dicendum ſicut Dubio 409./.418.

411 ¶ Quod pater & filius, ſunt vnus creator, & non plures, licet ſint plures creantes, & non vnus.1 d.11.4.2^{m}./.d.29.4.2^{m}. Creatio.33.
¶ Oppoſitum videtur dicere a ſimili. 1^{e}. q.36.4.7^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 1133.

412 ¶ Quòd creatio paſſiua creatur, non quidem alia creatione, ſed ipſa.1^{a}.q.45.5.2^{m}./.2.d.1.q.1.2.5^{m}./.cont. 2. ca^{o}. 18./. Po^{a}.q.3.3.2^{m}. Creatio.44.
¶ Oppoſitum videtur dicere a ſimili.2.d.27.2.1^{m}.
¶ Reſpondeo dicendum, quòd creatur ipſa, non vt terminus creationis, ſed vt quo aliud creatur, vt habetur.1^{a}. q.44.o.

413 ¶ Quod creatio eſt in inſtanti.1^{a}.q.63.5.c./.q.74.1.1^{m}./.2.d.1. q 1.2.3^{m}./.cont.2. c^{o}.19.
¶ Immo principium temporis, non eſt menſura creationis.1^{e}. q.46 3.2^{m}. Creatura.3.
¶ Reſpondeo dicendum, ſicut Dubio 129.
¶ Immo creatio menſuratur æuo, vel tempore large ſumpto, ſ. pro numero cuiuſcumque ſucceſſionis.2.d.1.q.1.6.3^{m}./.Veri q.8. 4.15^{m}.

414 ¶ Quod creatura poteſt conſiderari, ſine reſpectu ad Deum.3. d.11.1.7^{m}. Creatio.48.
¶ Oppoſitum videtur dicere a ſimili.1.d.1.q.4. 1.6^{m}./. Quol. 9.vel 11.q.4.3.4^{m}.
¶ Reſpondeo dicendum, quòd ex hoc ipſo, quòd ſubſtãtia creata comparatur ad Deum, conſequitur ipſam, aliquod accidens ſicut ipſa relatio creationis. Vnde ſicut Deus non poteſt facere quod creatura non dependeat ab ipſo, ita non poſſet facere, quod eſſet abſque huiuſmodi accidente, ſine quo tamẽ creatura in ſe poteſt conſiderari, vt habetur.3.d.11.1.7^{m}.

415 ¶ Quòd conſideratio creaturarum, vtilis eſt, ad inſtructionẽ fidei, de ſapientia, potentia, bonitate, pulchritudine, & ſimilitudine Dei.3.e.c^{o}.2. Creatura.8.
¶ Immo nullo modo Deus eſt ſimilis creaturis.1^{a}.q.4.3.4^{m}./. 1.d.19.q.1.2.c./.cont.1.c^{o}.29.
¶ Reſpondeo dicendum, ſicut Dubio 471.

416 ¶ Quod creaturæ corporales, ſemper fuerunt. Po^{a}.quæſt.3.18. 20^{m}.ſi. Creatura.11.
¶ Immo nullæ creaturæ fuerunt ante mundum.1^{e}.qu.61.2.3. o./.q.102.2.1^{m} 4.1^{m}/.2.d.2.q.1.3.o./.Po^{a}.q.3.18.o.
¶ Reſpondeo dicendum, quod ſicut Dubio 111.

417 ¶ Quod in omnibus creaturis, differunt ſuppoſitum & natura. 3^{a}.q.17.2.c./.1.d.5.1.c./.d.34.q.1.1.c./.Vnio.1.c.prin^{o}./.Op. 53.o./. Poſter.2.lec.6. Creatura.13.
¶ Oppoſitum videtur dicere 1^{a}.q.3.3.c./.1.d.15.2.3^{m}./.3.d.5 q.1.3.o /.3 4 c^{o}.51.4^{m}./.Po^{a}.q 7.4.c./ q.9.1.c./.Spũ 5.9^{m}./. Anima 17.10^{m}./.Opuſ 32.le.6.o./.Opuſ.37.ca^{o}.4./. Meth.7. le.11.ſi./.Lib. 8.lec.3./ Lib.9.lect.vlt.
¶ Reſpondeo dicendum, ſicut Dubio 114.

418 ¶ Quod creatura poteſt agere ſupra naturã.4.d.8.q.2.3.4^{m}./. Veri q.19.3.6^{m}. Creatura.19.
¶ Oppoſitum videtur dicere. 1^{e}.q.45.5.c./.3.d.13. art. 2.qu.2. 2^{m}./. 3^{m}.
¶ Reſpondeo dicendum dupliciter, ſcilicet primo creatura poteſt agere ſupra naturam & cooperari creatori per virtutem diuinam, vt agens inſtrumentale, non autem vt agens principale, ſ. non quidem quantum ad illos effectus qui ſunt immediate a Deo, ut creatio, & ſanctificatio, ſed quãtum ad aliquos effectus, qui fiunt mediante creatura uirtute diuina. Non enim poteſt dici cooperari creatori virtute propria creaturæ, vt habetur.4.d 8.q.2.3.4^{m}./. Ma.q.16.9.3^{m}./ Opuſ.1.c^{o}.23.
¶ Secundo dicendum, ſicut Dubio 302./.409.

419 ¶ Quod quilibet tenetur explicite credere articulos fidei, alia vero implicite.12ſ.q.76.2.c./.22ſ.q.2.5.o./.1.d.33.3.c. Credere.17.
¶ Immo nõ tenetur explicite credere oẽs articulos fidei, ſed tantum quantum ſufficit ad dirigẽdum in ultimũ finem. 3.d. 25.q.2.ar.1.q.1.o./.q.3.c./.ar.2.q.3.o./.L.Ver.q.14.11.o.
¶ Reſpondeo dicendum, quod iſta non repugnant, niſi quis dicat, quod primum dictum intelligitur de omnibus articulis fidei, cũ tamen ſanctus Doctor loquatur de articulis indefinite, ſine ſigno uniuerſali. Vel ſi intelligatur vniuerſaliter, tunc debet reſtringi ad articulos generales, de quibus eccleſia ſolennizat, vt habetur.22ſ.q.2.7.o./.Ver.q.14.11.c.ſi. In ſecũdo uero dicto, accipit articulos large, ſ. pro omni dicto, de quo eſt fides.

420 ¶ Quod dãnati cognoſcũt, & diligũt Deum. Opuſ.3.c^{o}. 176. Conuerſio.1
¶ Immo Deus odiĩ a damnatis, & malis. 4.d. 50.q.2.ar.1.q.5.c.
¶ Reſpondeo dicendũ, quod dãmnati cognoſcunt & diligunt Deum naturaliter, ideſt inquantum eſt principium naturaliũ.

Non

Non autem ſecundum ſe, nec ut eſt principium beatificans; nec ut principium gratuitorum, ut habetur. Opuſ 3.c°.176.

Dñatio. 18. 421 ¶Quòd damnati blaſphemant Deum mente & voce, & in hoc peccant. 22ª.q.13.4.0.
¶Oppoſitum uidetur dicere. 1ª.q.63.2.0./.Io.8.le.6.
¶Reſpondeo dicendum, ſicut Dubio 444.

Dñatio. 20. 422 ¶Quòd damnati tenentur conformare voluntatem ſuam voluntati Dei, & peccant non conformando. 1.d.48.3.2m./. Veri. q.23.7.6m.
¶Oppoſitū videtur dicere. 12ª.q.19.10.0./. q.29.2.3m./. 22ª. q.104.4.3m./.3.d.17.ar.2.q 2.1m./.d.20.5.3m./. Veri.q.23.8 et / Ma.q.1.5.7m.
¶Reſpondeo dicendum, ſicut Dubio 492.

Dñatio. 22. 423 ¶Quod ſi Deus abſolute reuelaret alicui damnationem ſuam ille tenetur velle iuſtitiam Dei. Veri.q.23.8.2m.
¶Oppoſitum videtur dicere.1.d.48.4.0.
¶Reſpondeo dicendum, quòd Deus poteſt de potentia abſoluta, non autem ordinata reuelare alicui damnationem ſuam, & tunc intelligeretur comminatoria tantum. Si autem abſolute tunc teneretur velle iuſtitiam Dei, non autem damnationem ſuam ſecundum ſe, ut habetur.1.d.48. 4.2m. Ver.q.23.8 2m.

Dñatio. 33. 424 ¶Quòd damnati non amant eos, quos prius inordinate dilexerunt.4.d.50. q.2.ar.1.q.4.2m.
¶Oppoſitum videtur dicere a ſimili.12ª.q.26.1.1m.
¶Reſpondeo dicendum, quod damnati non amant eos, quos prius inordinate dilexerunt ſecundum ſe, ſed cauſam dilectionis, vt habetur.4 d.50.q.2.ar.1.q.4.2m.

Dñatio. 45. 425 ¶Quod obſtinatio in damnatis, ſit perpetue culpæ & pœnæ. Sed non demerentur, quia non ſunt in via, ſed ad terminos peruenerunt.2 2ª q.13.4 2m /.1.d.43.3 1m./.2.d.7.q.1.2 5m /. 4.d.50.q 2.ar.1.q.6.0./L.primo.
¶Oppoſitum videtur dicere.4.d.21.q.1.2.3m./q.3.c./2m.
¶Reſpondeo dicendum, ſicut Dubio 147.

Dñatio. 48. 426 ¶Quòd bona quæ damnati fecerunt hic, proſunt eis in inferno. 1ª.q.89.6.3m./.4.d.15 q.1.ar.3.q 5.n./ d.45. q.1.3.m.
¶Immo ex bonis damnatorum quæ fecerunt, non minuetur dolor eorum, ſed magis augebitur.4.d.43.ar.5.q.1.4m./.d.50.q. 2 ar.2 q.1 c.
¶Reſpondeo dicendū, quòd proſunt eis in inferno ad mitigationem pœnæ, in prohibendo ne incurratur, non autem ſubtrahendo pœnam, nec fortificando ſubiectum, nec minuendo remorſum conſcientiæ, vt habetur in locis primo adductis.

Dñatio. 35. 427 ¶Quod pœna damnatorum pro culpa remiſſa, eſt temporalis, & diminuitur vſq; in diem iudicii 4.d 22.4.1.2.5m.
¶Oppoſitum videtur dicere.22ª.q 13.4.2m./.4.d.21.q.1.ar.2. q 3.c./.2m./.d.50.q.2.ar 1 q.6.c./ L.primo.
¶Reſpondeo dicendum, ſicut Dubio 157.

Dñatio. 59. 428 ¶Quod pœna damnatorum augetur vſque ad diem iudicii.4. d.49.L
¶Oppoſitum videtur dicere a ſimili.22ª. q.13.4.1m./ 4.d 21. q.1.ar.2 q 3.c /.2m /.d.50 q.2.ar.1.q.6.c.L.primo.
¶Reſpondeo dicendum, ſicut Dubio 157.

Dñatio. 64. 429 ¶Quod corpora damnatorum affligentur pœna ſenſibili, a contrarietate ignis, & aliorum ſenſibilium. cont.4. c°.89./.90.
¶Immo corpora damnatorum affligentur paſſione ſpirituali, quia ſecundum Gregorium, etiam videndo ignem patiuntur. Opoſ 3 c°.180.
¶Reſpondeo dicendum dupliciter, ſcilicet primo, quod videndo ignem patiuntur paſſione ſpirituali, quo ad modum inmutandi viſum, ſed paſſione corporali ſentiendo calorem.
¶Secundo dicendum, quod dicuntur pati paſſione ſpūali, inquantū cognoſcunt ſe detineri & ſubdi igni vili loco & elemēto.

Dñatio. 31. 430 ¶Quod nulla creatura, poteſt dare Spiritumſanctum. 1ª.qu. 43.8.c.ſi.
¶Immo homines, & Chriſtus ſecundum quòd homo, dicuntur dare Spiritumſanctum. 3ª.q.8.1.1m./.3.d.41.q 2.1.1m.
¶Reſpondeo dicendum, quod dare Spiritū ſanctum eſt dupliciter, ſ. authoritate, & ſic eſt tantum Deus. Et miniſterio, & ſic homines & Chriſtus ſecundum quod homo, dicuntur eum dare, ut habetur.3ª.q.8.1.1m./.3.d.13.q.2.1.1m./.Gal.3.lect.1./.

Debitum. 8. 431 ¶Quòd Deus nulli eſt debitor.1ª.q.21.1.3m./ 12ª.q.99.5.c./. q 111.1.2m./.q.114.1.3m /.2.d.17.3.4m./.4.d.19. q.1.ar.3.q. 4.1m./.d.46.q.1.ar.1 q.1 4m /.3̄.2.1° 28./ 29 / 43 ſi.
¶Immo Deus eſt debitor homini, ratione promiſſi.2. d.27.2. 3m./.3 4m./ cont.2.c°.29.
¶Reſpondeo dicendū quadrupliciter, ſcilicet primo quòd debitum vt dicitur Quol.5.q.10.1.c. ſumitur dupliciter, ſcilicet ſecundum ſe, ut finis, & propter aliud, vt ea quæ ſunt ad finē. Secundo modo Deus nulli debitor eſt, quia vt dicitur. 1ª.q.21. 1.3m. debitum ſic importat ordinem exigentiæ vel neceſſitatē alicuius ad quod ordinatur. Sed Deus non ordinatur ad aliud, ſed omnia ad ipſum, nec obligatur alteri. 12ª q.111.1. 2m. Sed primo modo eſt debitor homini, non ut obligatus ei, ſed vt homo ei ſubijciatur, ut recipiat promiſſum.

¶Secundò dicendum, quòd debitum eſt duplex, ſcilicet neceſſitatis, & congruitatis, uel utilitatis, ut habetur 12ª.q.99.5.c /. 4.d.5.q.2.ar.2.q.1.2m. Secundo modo Deus eſt debitor, non autem primo modo.
¶Tertio dicendum, quod debitum eſt duplex, ſ. morale, & legale, ut habetur 12ª.q.99.5.n./.22ª.q.81.3.3m./.q.80.1.c./ q.117. 5.1m./.q.118.3.2m./. Opuſc.19.c°.9./.19. Primum conuenit Deo, non autem ſecundum.
¶Quarto dicendum, quod Deus eſt debitor, non ut obligatus ei, ſed quia reddit debitum ſuo ordine ad ſuam ſapientiā, & ſuam voluntatem principaliter. Secundario autem ſecundum ordinem unius creaturæ ad aliam, ut habetur 1ª.q.21.1.3m./.4.c. /12ª.q.114.1.3m /.3̄.2.c°.28./.29./.Veri.q.6.2.c./.q.23.3.1m. / 6 3m./ 6m / Po°.q.3.16.17.c.

432 ¶Quòd coniuges poſſ, ſ. redditionem debiti, poſſunt ſine peccato ſumere eucharistiam.4.d. 32.1.2m. Debitum. 24.
¶Oppoſitum videtur dicere.4.d.32.ar.5.q.2.1m.
¶Reſpondeo dicēdum, quod mulier illa de qua dicit Gregorius, quod in tempore ſacro fuit cognita in nocte a uiro ſuo, & mane ad proceſſionem ueniens, a Diabolo eſt arrepta, non fuit punita propter hoc, quod debitum reddidit, ſed quia poſtmodum ſe temere ad diuina ingeſſit contra conſcientiam, ut habetur in prædicto ſecundo loco.

433 ¶Quod unus coniugum non poteſt uouere ſine conſenſu alterius, quod non reddet debitum, & etiam ut probabilius tenetur, quod non petat debitum.4.d.32.4.3m. Debitum. 28.
¶Oppoſitum videtur dicere, quo ad petitionē debiti. 4. d.38. q.1 ar.3.q.1.4m.
¶Reſpondeo dicendum quod in primo loco non dicit, quod neceſſario teneatur ſed ut probabilius tenetur.

434 ¶Quod Decretiſtæ ſiue multi magiſtri decretorum & magni dicunt, quod aliquis loquendo, comedendo, ſeu ſtando cum excōmunicato, peccat mortaliter. Quol.11.q.9.ar.1. Decretiſtę. 1.
¶Immo ſi indirecte cōicet quis cum excōicatis, non peccat mortaliter, niſi faciat ex contemptu. Quol.11.9.c./ 1m.
¶Reſpondeo dicēdum dupliciter, ſcilicet primo quòd hæc opinio Decretiſtarum, non eſt vera. quia plus plus aſſentiunt in hoc, & ſequentur in hoc magiſtri, quæm diuinam, cum tamen plus ſit aſſentiendum diuinis quam humanis. Et ideo melior eſt opinio aliorum dicentium, quando indirecte communicat quis excōicatis in his quæ ſunt hominum, ſicut in verbo in cibo, & in his quæ ſunt ſimpliciter humanæ conuerſationis. Et ſecundum hoc non peccat mortaliter, ſed uenialiter, niſi faciat ex contemptu, ut habetur in prædicto ſecundo loco.
¶Secundo dicendum, quod decretalis illa, ubi conſulebatur ſummus Pontifex, utrum poſſet quis participare excommunicatis, dicens, quod hoc etiam pro uitando diſpendio mortis, non debet quis facere, quia eſt peccatum mortale, intelligitur de illis, qui directe communicant excommunicatis, in his quæ ſunt fidelium. Et hoc tripliciter, ſcilicet uel in diuinis, uel ex contemptu mandati eccleſiæ, vel in crimine & in cauſa, ut habetur Quo.11 9.c./.3m.

435 ¶Quòd nullus defectus reducitur in Deū, ſicut in cauſam.22ª. q.14 10.c./.1.d.17 q 2.5.c./.2.d.37.q.2.1 2.c./.Ma q.3.2.c. Defectus. 24.
¶Oppoſitum videtur dicere. Quol.4.4.c.ſi.
¶Reſpondeo dicendum dupliciter, ſ. primo. quòd cauſa defectus contingit dupliciter, ſ. ex propria intentione, & præter intentionem. Et ſic ſemper oportet cauſam eſſe defectiuam, non autem primo modo. Ideo primo modo conuenit Deo, non autem ſecundo modo, ut habetur Quol.4.4.c.ſi.
¶Secundo dicendum, ſicut Dubio 503.

436 ¶Quod deitas, non poteſt ſupponere pro perſona. 1ª.q.39.5. o./.3.d.4.q.2 2.2m. Deitas. 3.
¶Oppoſitum videtur dicere.3.d.8.3.c.
¶Reſpondeo dicendum, quod deitas in ſe accepta. ſ. pro eſſentia, licet non ſupponat pro perſona, tamen aliquando proprie trahitur ad ſupponendum pro perſona, eo modo quo Magiſter exponit, ut habetur 1.d.8.3.1.

437 ¶Quòd nulla delectatio eſt quod optimum. 12ª.q.2.6.0./.4. d 49.q.3.ar 4.q.3.c./ 3̄.3.1°.16 4m /.Ethi.10.lec.4. Delectatio. 8.
¶Immo aliqua delectatio poteſt eſſe ſummum bonum hominis.12ª.q.34.3.0./. q 39.4 1m./.3.d.38.1.c./.6m./.4.d.49.q.3. ar 4 q.3.c.
¶Reſpondeo dicendum dupliciter. ſ. primo quod aliquid poteſt dici ſummum bonum vel optimum dupliciter, ſcilicet vel per ſe vel per aliud. Nulla ergo delectatio eſt quid optimum per ſe. cum ſit propter aliud, ſcilicet propter operationem. Sed tamen eſt propter aliud ſummum bonum hominis, inquantum accidit beatitudini, quæ eſt huiuſmodi.
¶Secundo dicendum, ſicut Dubio 187.

438 ¶Quod delectatio maxima corrumpit æſtimationem prudentiæ, & præcipue in venereis, quia totam animam abſorbet. 12ª q.53.6.1./.q.53.8.1m /.q.153.5.1m. Delectº. 44.

ſi Immo

¶Immo non ligat totaliter rationem.22^{ſ}.q.150.4.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 373.

Delibera- 439 ¶Quod deliberatio poteſt eſſe in inſtanti, & fuit in Chriſto. Ver.q.29.8.1^{m}./.Ma.q.16.4.c.
tio.
¶Immo quod eſt deliberatum,non poteſt eſſe momentaneũ, Ma.q.16.4.b. 2.
¶Reſpondeo dicendum quòd oportet quod deliberans conſilietur de duobus,quorum vtrumque poteſt facere, vt alterũ eorum eligat in futuro. Et ſic deliberatio, ſecũdum hoc quod æſtimatur, quod motus liberi arbitrij procedat ex deliberatione conſilij,non eſt momentanea. Sed quando deliberatio non præcedit electionem, tunc non requiritur, quod antequam aliquis eligat,habeat poteſtatem eligendi,vel non eligẽdi. Sed in ipſo inſtanti,libere fertur in hoc,uel in aliud,ut habetur Ma.q.16.4.c./.7^{m}.

Dæmon. 7. 440 ¶Quòd Dæmones vigent acumine ſcientiæ,& lumen intellectuale in eis eſt perſpicuum.1^{a}.q.64.1.o./.2.d.7.q.2 1.o. Ma.qo.16.o.
¶Immo error eſt in intellectu Dæmonum.1^{a} q.58.5.o./.2.d.7 q.5.1.1^{m}./.Ma.q.16.6.o.
¶Reſpondeo dicendum, quod error eſt in intellectu Dæmonum,ſolum reſpectu ſupernaturalium,& non reſpectu, ut habetur in ſecundis locis.

Dæmon.15. 441 ¶Quod Dæmones cognoſcunt futura contingentia. 1^{a}.qu.14.13.o./.q.86.3.4.o./.2.d.38.5.o /.con.1.2^{n}.67./ Veri.q.2.12.o.
¶Reſpõdeo dicendũ, ꝙ cognoſcunt non quidem futura contingentia in ſe,ſed in ſuis cauſis,vel per aliqua ſigna, ſicut & cogitationes cordium cognoſcere poſſunt,quæ per aliquos corporis motus manifeſtantur ſecundum Auguſtinum. ſicut & medici cognoſcunt.2.d.7.q.2.1.b.1./.Opuſ. 10.c^{n}.38./. Opuſ. 11.ar 36.o.

Dæmon.18. 442 ¶Quod Dæmones proficiunt in cognitione,propter experientiam 2.d 7.q.2.1.c./.4^{m} /.Ver q 6.15.7^{m} /. Ma.q.16.1. 2^{n}./.7.12^{m}./.Opuſ.10.c^{n}.38./.Opuſ.11.ar.36.
¶Immo experientia pertinet ad ſenſum tantum. 1^{a}. qu.54.5.2^{m} /.q.58.3.3^{m}.
¶Reſpondeo dicendum, quòd experientia proprie pertinet ad ſenſum,ſed large etiam ad intellectum, vt in Dæmonibus.

Dæmon.24. 443 ¶Quod liberum arbitrium Dæmonum, non poteſt reuerti ad bonum.2.d.7.q.1.2.o. Ver.q.24.10.o./ Ma.q.16.5.o.
¶Oppoſitum videtur dicere.Ma.q.16.5.13^{m}.
Reſpondeo dicendum,ſicut Dubio 111.

Dæmon.50. 444 ¶Quòd in Dæmonibus non ſunt proprie niſi duo peccata, ſ. ſuperbia,& inuidia.1^{a}.q.63.2.o./.3̄.3.c^{o}. 100./.Io.8.lect.6.
¶Immo in Dæmonibus eſt odium, & peccatum in Spiritumſanctum,& multæ aliæ deformitates peccatorum.2.diſt.43.6.6^{m}./.cont.3 c^{n}. 109.
¶Reſpondeo dicendum, quòd ſub ſuperbia & inuidia, prout ſunt in Demonibus, comprehenduntur omnia peccata quę ab illis oriuntur,inter quæ eſt odium,vt habetur. 1^{a}. q. 63.2.3^{m} /.22^{ſ}.q 36.4.o./.Ma.q.10.2.o./.Io.8.lect.6.

Dæmon 60. 445 ¶Quod tentatio Dæmonum,non ſemper eſt peccatum, quia vitari non poteſt,ſicut vitari poteſt tentatio carnis. Ideo tentatio carnis ſine peccato eſſe non poteſt, vt patet per gloſam. 12^{ſ}.q 80.3.3^{m} /.3^{a} q.41.1.3^{m}./.2.d.21.q 1.2.o./.4.d.49. q.5.ar.3.q.1 2^{m} /.Or.q.7.6.8^{m}./.q.11.1.2^{m}./ Quol.4 q.11.1.o./. He.4 lec 3 ſi.
¶Immo tentatio carnis, ſiue primus motus eius non ſemper eſt peccatum.2.d.24.q.3.2.o. .d.41.q.2.1.5^{m} /.3 d.39.q.2.1.4^{m}./ Quol.23.o.
¶Reſpondeo dicendum, ſicut Dubio 375.

Dæmon.99. 446 ¶Quod dæmones non permittuntur facere omnia quæ poſſunt naturaliter,nec datur eis poteſtas faciendi aliquid ſuper naturaliter.3.q.29.1.3^{m}./.q 71.4.c./.3^{m}./.2.d.21 .quæ.2.1.c./. Po^{a}.q.6.5.c./ Ma.q.16.9.o./.11.10^{m}./.Iob.lect.2.
¶Immo vxor Loth ſecundum aliquos, mutata eſt in ſtatuam ſalis, mediantibus dæmonibus. Ma.q 16.9.3^{m}.
¶Reſpondeo dicendum, quòd ſi vxor Loth,mutata eſt in ſtatuam ſalis mediantibus dæmonibus,hoc tamẽ fuit virtute Dei, vt habetur Ma.q 16.9.3^{m}.

Dæmon. 125. 447 ¶Quod pęna accidentalis dæmonum,creſcit vſq; ad diem iudicii tantum,non autem pœna eſſentialis.2.d.7.q.1.2.5^{m}./. 4.d.49.L.prin^{n}./ d.50.q.2.ar.1.q.6.o.
¶Immo pœna dęmonum,& aliorum damnatorum,ſecundum Origenem terminabitur.1^{a}.q.64.2.c.
¶Reſpondeo dicendũ, quod illi dicit ſecundum Origenem, & non ſecundum ueritatem. Ideo poſitio Origenis in hoc eſt hæretica.

Demonſtra- 448 ¶Quòd ex quolibet effectu notiori, põt demonſtrari,propriã
tio.6.
eius cauſam eſſe 1^{a}.q.2 2.c./.3^{m}./.Poſter.lec.41 prin^{o}.
¶Oppoſitum videtur dicere.Trin.23.c /.Poſter. 1.lec.2.
¶Reſpondeo dicendum,ſicut Dubio 323.

Demonſtra- 449 ¶Quod demõſtratio potiſſima ſumitur a fine, in his in quibus
tio.8.
agitur propter finem, ſiue naturalibus, moralibus, & artificialibus Meth.5.lec.1./.med.Phi.2.lec.4.prin.lec.15.
¶Immo demonſtratio quæ facit ſcientiam de re, eſt per cauſam intrinſecam rei.1.diſt.45. 3.5^{m}.
¶Reſpondeo dicendum,quod demonſtratio potiſſima Logice loquendo ſumitur a fine. Sed Metaphyſice loquendo,ſumitur per cauſam intrinſecam rei,prout etiam ſuperius adductũ eſt.Dubio 323.

450 Quod in reſpectiuis ſit denominatio ab extrinſeco,non autẽ in abſolutis.1^{a}.q.6.4.c./.q.37.2.c./.12^{ſ}.q.7.2.1^{m}./.1.d.32.q.1.1.c./.d.40.q.1.1.2^{m}./.3.d.12.5.2^{m}./.Veri.q.1 4.c.ſi. Denoiatio 7.
¶Immo in relatiuis poteſt aliquid diſponi & denominari ꝑ aliquid ſui generis,nõ autẽ i abſolutis.4.d.8.q.1. ar.2.q.1.1^{m}.
Immo nihil denominatur a relatione, quaſi ab extrinſeco, ſed quaſi inhærente.contra.2.c^{n}.13.
¶Reſpondeo dicendum ꝙ aliquid denominatur reſpectu alterius dupliciter,ſcilicet quando reſpectus eſt ratio denominationis,& quando non,ſed tantũ cauſa. Et ſic denominatur ab aliqua forma,et inhærente, non autem primo modo, ſed ab extrinſeco tantum,vt habetur Verit.q 1.4.2^{m}.

451 ¶Quòd ſcientia noſtra dependet a ſcibili, & nõ econuerſo,ſed in Deo eſt econuerſo.1.d.39 q.1. 2 2^{m}. Depẽdere 1.
¶Oppoſitum videtur dicere, quia intellectus noſter eſt cauſa rerum.4.d.4 q.2.ar.1.q.4.3^{m}.Perie.lec. 3.
¶Reſpondeo dicendum,ſicut Dubio.222.

452 ¶Quod omne deſiderium conſequitur aliquam cognitionem. 1.d.1.q.1.1.1^{m}./.q.4.1.1^{m}./.d.26.q.2.ar.3.q.2 c. Deſideriũ.6.
¶Oppoſitum videtur dicere.2.d. 3.q 4.1.1^{m}.Verit.q.15.3.c./.q 23.1.c./.q.25.1.c./.Ma.q.14.1.4^{m}.
¶Reſpondeo dicendum,ſicut Dubio.221.

453 ¶Quod deſiderium naturale rõnalis creaturæ, eſt ad cognoſcendum genera,ſpecies. & rationem omniũ rerum, non autẽ omnia indiuidua, vel futura contingentia, quæ ſolum Deus in ſua æternitate cognouit.1^{a}.q.12.8.4^{m}./ q.14.13.o./. Deſideriũ 13.
¶Oppoſitum videtur dicere quo ad cognoſcendũ omnia indiuidua,& futura contingentia,quia homo habet naturalem inclinationem ad cognoſcendum futura.1^{a} q.86.1.o./.12^{ſ}.q.47.3.1^{m}./.q.65.1.3^{m}./.2 d.7.q.3.3.1^{m} /.4. d.50.qõ. 1,3.o./. Veri.q.2.5.6.o./.q.10.5.o./. Quol.8.vel 11.q.1.3.o./. Opuſ.29./.Anima.3.lec.8.
¶Reſpondeo dicendum,ſicut Dubio.441.

454 ¶Quod deſiderium animæ beatæ quieſcit ex parte appetibilis,non autem ex parte appetentis.12^{ſ}.q.4.5.5^{m}. Deſideriũ 18.
¶Oppoſitum videtur dicere.4.d. 49.q.1.ar. 4.q.1.o.
¶Reſpondeo dicendum,ſicut Dubio.275.

455 Quod deſperatio eſt prior timore,ſicut nõ & cauſa eius. Ideo timor conſequitur deſperationem vincendi.12^{ſ}. q.25.3.c. Deſperatio.8.
¶Oppoſitum videtur dicere.12^{ſ}.q.45.2.2^{m}.
¶Reſpondeo dicendũ,ꝙ ex timore non ſemper ſequitur deſperatio,niſi quando fuerit intenſus, vt habetur ſecũdo l. co.

456 ¶Quod deſperatio oritur occaſionaliter ex timore Dei,& ex horrore peccatorum,non autem directe.22^{ſ}.q.20. 1. 2^{m}. Deſperatio.10
Oppoſitum videtur dicere.12^{ſ}.q 25.3 c.
¶Reſpondeo dicendum,ꝙ oritur ex timore Dei per abuſum eius,non autẽ ſiquis bene vtatur eo,vt habetur in primo loco.

457 ¶Quod Dei non eſt demonſtratio,niſi per effectum.1^{a}.q.3.5.contra.1.c^{n} 25./.Po^{a}.q.7.3.c ſi /.Poſter.1. lec.41. Deus.8.
¶Oppoſitũ videtur dicere a ſimili,Trin.23.c./.Poſter.1.le.2.
¶Reſpondeo dicendum,ſicut Dubio.448.

458 ¶Quòd Deum eſſe,non eſt per ſe notum, ſed eſt primũ inter omnia credibilia.1^{a}.q.1.8.2^{m}./.22^{ſ}.q.16.1.c. Deus. 10.
¶Immo Deum eſſe,eſt per ſe notum,& Deum eſſe,& alia huiuſmodi,quæ per rationem naturalem poſſunt eſſe nota,non ſunt articuli fidei,ſed præambula.1^{a}.q.2.1.c./.2.1^{m}.
¶Reſpondeo dicendum quòd Deum eſſe, eſt per ſe notũ ſimpliciter,non autem quo ad nos,ut habetur.1^{a}.q.2.1.o./.1.d.3.q.1.2.o./.contra.1.c^{n}.10./.11 Lib.3.c^{n}.18.1^{m}./. Veri. q.10.12.o /.Po^{a} q 7 2.11^{m}./.Trin.3.6^{m}.

459 ¶Quòd Deum eſſe,non eſt nobis naturaliter notum ſecundũ ſe,ſed ſecundum ſimilitudinem & participationem eius. 1^{a}.q.2.1.1^{m}./.1.d.3.q.1.2.c./ 1^{m}./.contra.1.c^{o}.11 ſi /. Pſal.8. Deus. 13.
¶Oppoſitum videtur dicere.1^{a}.q.4.2.4^{m}.
Reſpondeo dicendum,ſicut Dubio.458.

460 ¶Quòd eſſe Dei,differt ab eſſe creaturæ tripliciter. Primo, quia ſubſiſtit.Sc̃do,quia nõ fit,nec mutatur. Tertio,q nõ differt ab eſſentia ſua.1.d.8.q.1.L.ſi./.d. 2.q.1.2.c./.Po^{a}.q.2.1.c. Deus. 19.
¶Immo fieri conuenit Deo.1.d.30. 1.1^{m}./.3.d.7.q.2.1.1^{m}.
¶Reſpondeo dicendum,ſicut Dubio.612.

461 ¶Quod in ſolo Deo eſſe & eſſentia ſunt idẽ realiter.1^{a}.q.2.1.c./.quæſt.3.4.o./.q.5.6.c./.q.6.3.c./.quæſt.12.2.c./ 3^{m}./.4.c./. quæſt.13.13.c /.quæſt.14.4.c./.14 2^{m}./.q.25.1.2^{m} /.qũ.44.1.c./.quæſt.45.11.5^{m}./.quæſt.50.2.3^{m}./. quæſt.54 1.b./.c./.3.c./.q.61.2.o./.q.75.5.4^{m}./.q 104.1.c ſi./.12^{ſ}. q.3. 7.c./.3^{a}.q.13.1.c./.1.diſtin.2.4.1^{m} /.d.4.quæſt.1. 1.2^{m}./.d.8.q.61 1.o./. q.4.2.3.c./.q.5.2.c./ 3^{m}./.d.12.3.5^{m} /.d.19.q 2 1.c qõ.5.3.4^{m}./. Deus. 28.

4^{m}./.d.33.1.c./.d.34.q.1.1.c./.d.35.1.5^{m}./.4.c./. di.42.q.1.1. 4^{m}./.2.d.1.q 1.1.2.c./.d.3.q.1.1.c./.d.16.1.3^{m}./.b./.c.ſi./ 3.d. 6.q.2.2.2^{m}./.3.1.c^{o}.21./.25 /.Li.2.c^{o}.91./.85.2^{m}. /. Li.3.c^{o}. 20./.49.5^{m}./.65.4^{m}./.6^{m}./.66.ſi./.Li.4.c^{o}.11./.Veri.q.10.12. c.ſi /.q.21.4.7^{m}./.5.c./.q.27.1.8^{m}./.Po^{a}.q.2.1.c./.q.5.3 8.c./. q.7.2.0./.3.4.c./ Ma.q 3.2.c./.q.16.3 8.c./.Spũ.1.1.c./. Aĩa.6. c.ſi./.1^{m}./ 2^{m} / 17.1^{m}./ Quol.2.q.2.1 2.c.Quol.3.quæſt.8.0. Quol.7.1.1^{m}.Quol.9.b./.c./ 15^{m}./ Opuſ.3 c^{o}.11./. 109.qu. 274./.Opuſ 30.lec.7 /.Opuſ 37.c^{o}.4./. Poſter. 2 lec.6.prin.

¶Oppoſitum uidetur dicere.1^{a}.q.3.3.c./.1. d.25.1.3^{m}./. 3.d. 5.q.1.3.0./ Po^{a}.q.9.1.c.

¶Reſponden dicendum,ſicut Dubio.114.

Deus 49. 462 ¶Quòd anima attribuitur Deo ſecundum ſimilitudinẽ actus. 1^{a}.q.3.2.1^{m}./.q.19.11.c

¶Oppoſitum videtur dicere. 1^{a}.q 4 3.4^{m}.

¶Reſpondeo dicendum ,ſicut Dubio.471.

Deus 53. 463 ¶Quòd Deus non eſt genus,nec ſpecies.1^{a}.q.3.5.c./. 1.d.19. q 2.prin./.contra.1.c^{o} 25 / 32.3^{m} /. Lib.2.c^{o}.95./. Po^{a}.q.7. 3.0./.Opuſ.3.c^{o}.13./.14 /.Opuſ.30 ſi.

¶Oppoſitum uidetur dicere.1. d 3.q.2.c ſi.

¶Reſpondeo dicendum,quòd diuinum eſſe , eſt proprium & determinatum,non per additionem alicuius contrahentis,ſed per negationem omnis adhibiti,vt habetur. 2 d.3.q 2.2.c ſi.

Deus 56. 464 ¶Quòd Deus nõ eſt in genere,nec in prædicamento p ſe . nec reductiue, vt principiũ.1^{a}.q.3.5.0 / q.4.3 1^{m} /.q.6.2 2^{m} /.q. 88.2.4^{m}./ 1.d.8.q.4.2.0./.d 19.q.4 2.0./.2.d.3.q.1.1.1^{m}./ cõtra.1.c^{o}.25.32.3^{m}./.Lib.4.c^{o}.31.3^{m} / Veri.q.8 8. 2^{m}./ Po^{a}. q 6.3.c./.q 7.3.0./ q 8.2 1^{m}./.qu.9.4.11^{m}./ Ma q.16. 9.5^{m}./. Spiritu.1.c /.Opuſ.3.c^{o}.12 /.Opuſ.30.lec.8 /.Opuſ.42. c^{o}.3. /.5.Poſt.2.le.6.

¶Immo Deus eſt in genere ſubſtantiæ reductiue,vt menſura & principium omnium rerum,& ſicut punctus & vnitas. 1^{a}.q. 3.5.c.ſi./ 2^{m}./.2.d.8.q.4.2.3^{m}./.Po^{a}.q.1.7.1^{m}./.q.7.3 7^{m}./.8. 2^{m}.q.9.3.3^{m}./.Trin.2 4^{m}.

¶Reſpondeo dicendum tripliciter.ſ.Primo,quòd aliquid eſt in genere reductiue dupliciter,ſ.uel tanquam limitatũ , determinatum,& reſtrictum ad illud genus. Vel ſine limitatione,determinatione,& reſtrictione. Et ſic ſecũdo modo Deus eſt in genere,& non primo modo,ut habetur.1^{a}.q.3.5.c.ſi.

¶Secundo dicendum, quòd principium eſt duplex, ſ. uel intrinſecum,ideſt de eſſentia generis , tanquam contentũ ſub genere. Vel extrinſecum,ideſt efficiens,vel exemplare. Deus ergo eſt in genere reductiue , vt principium ſecundo modo, non autem primo modo.

¶Tertio dicendum,q licet dicatur.Po^{a}.q.7.3.7^{m} q Deus eſt in genere.vt principium,ſicut punctus & vnitas,cũ vtrũque ſit principiũ limitatũ & intrinſecũ,tñ ibi comparatio ſit, quo ad rõnem eorum principii, non quo ad rõnem principii limitati, vel intrinſeci,vt habetur.Math.5.lec. 1. ſecundum Philoſ.

Deus 61. 465 ¶Quòd in diuinis non eſt indiuiduum.Po^{a}.q.7.3.c.ſi.

¶Oppoſitum videtur dicere 1^{a} q.13.5.0 /.q.39.4.1^{m}./.1.d.4. q.1.2.3^{m} /.d.21.q.2.1 4^{m} /.Po^{a} q 7.3.1^{m}.

¶Reſpondeo dicendum,ſicut Dubio. 463.

Deus 66. 466 ¶Quod in ſolo Deo ſunt idẽ ſuppoſitũ & natura , & in oibus creaturis differũt 3^{a}.q.17.1.c /.1.d 5.1. c./.d 33. qu.1.1.c./. Vnio.1.c prin./.Quol.2.q.2 2.0./.Opu.53.0./ Poſter.2.lec.6.

¶Oppoſitũ videtur dicere.1^{a} q.3.3 c./.1.d.25. 1.3^{m} /. 3.d.5. q.1.3.0./ contra.4.c^{o}.55.4^{m} /.Po^{a}.q 9 1. c./. Spiritu.5.9^{m}./. Anima.17.10^{m}./ Opuſ.32.lec 6.0./.Opuſ.37.c^{o}.4./.Meth.7. lec.11.ſi./.Lib.8 lec.3 /.Lib.9 lec 11./ Anima.3.lec.8 .

¶Reſpondeo dicendum, ſicut Dubio 114.

Deus 68. 467 Quòd in Deo nõ eſt materia,nec po^{a}. ſed eſt purus actus.1^{a}. q 3.1.2.c./.q.7 1.c / q 9.1.c /.q.12.1.c /.q 14 2 3^{m}./.3.c./ 2^{m}./ q.25.1.c./.q 49.3 1^{m} /.q.50.2.3^{m}./.q. 4.1. c./.q.71.1 4^{m} /. q.87.1.c./ q.89.2.3^{m}./.q 94 1.c./.q.115.1.2^{m}./. 12æ. q.49.4. c./ q.50 5.c./ 1.d.8.q.3.1 2.c / d.19 q 2 1.c./ d.22.1. 2^{m} /.d. 23.1.c.prin./ d.35.1 5 c /.d.36.q.1.1.1^{m}./.3^{m} /. d.42 q.1.1. c./.1^{m}./ 2.d.1.q.1.1.c./.d.3.q.3.3.2^{m}./.d 7 q.1.1. c./. d.19 1. c./.contra.1.c^{o}.16./.17./ Lib.2.c^{o}.16 1^{m} /. 85.3^{m}./. 6^{m}./.Li. 4 c^{o}.11./.35.5^{m}./ Veri.q.14.7.c./.Po^{a}.q.3.3.c./.;q.7 1.3.c./. Ma.q.16.9.5^{m} /.Opuſ.3.c^{o}.10./.11./.12./.15./.19./.28 / 29. /74.Meth.12./.lec 5./ Lec.6.ſin.

¶Oppoſitum videtur dicere.1^{a}.q.4 4.0.

¶Reſpondeo dicendum,quòd in Deo non eſt potentia paſſiua ſed potentia actiua,vt adducitur Dubio.494.

Deus 72. 468 ¶Quòd quicquid entitatis,bonitatis, & pfectionis eſt in creatura quacũque,totũ eſt eminẽtius in Deo.1.q.4.2.0./ q.6.1.2^{m}. /.2.3.4.c./.q.9.1.c./ q.11.3.c./.q.12.2.c./ q.13.2.3.4.5.c./.q. 14.6.11 c./.q.25.1.c / 3^{m}./ 3.c./.q 16.1.c./.1^{m}./.4 0./.q.28.2. 3^{m}./.q.29 3.c /q.49.3 c./q.75.1.5^{m}./q.91.1.c./1.d.2.2.3.0./. d.4.q.1.1.c./.d.8.q.4 3 c./d.22.2.c./d.27.2.3^{m}./d.36.q.2.2.c./ 2.d.25.1 1^{m} /.3 d.14.q.2.ar.1.c./4.d.24.q.3.ar.2.q.1.3^{m}./3.1. c^{o}.28./.31./92.1^{m} /Li.2 c^{o} 2 /15.6^{m}./22 3^{m} /.Li.3.prin.21./ 49.3^{m}./.Lib.4.c^{o}.14.2^{m}./.Veri.q6.2.1.c.ſi./. q.8.8.2^{m}.Po^{a}. q.7.3.c.ſi./.q 9 4.11^{m}./.5.c./.Sp^{u}.1 c./ 8.c.ſio. /. Aĩa. 7.c.ſi./. 2^{m}./.Opuſ.3.c^{o}.21./.22./.18 / 33./.Opuſ.9.prin^{o}./.1^{m}./. Op. 30.lec.8./.Cauſis lect.3. Meth.5.lec.17.

¶Immo non oportet, quod illud quod eſt de nobilitate creaturæ,ſit de nobilitate creatoris.1^{a}.q 4.2 c /.3.0.

¶Reſpondeo dicendum,ſicut Dubio 326.

469 ¶Quod in Deo nullus defectus eſſe poteſt. Opuſ.3.c^{o}.110. Deus 73.

¶Immo poteſt Deus,& ſtudioſus praua agere,ſecundum Philoſophum,quod eſt deficere in agendo.1^{a}.q.25.3.2^{m}.

Reſpondeo dicendum dupliciter, ſ.primo . quòd poſſet praua agere ſi vellet,vt etiam adducetur.Dubio 503.

¶Reſponden dicendum,ſicut Dubio 435.

470 ¶Quòd in Deo non eſt quantitas.1^{a}.q. 28.4.c./. Ephe.3.lec.3. Deus 80.

¶Oppoſitum videtur dicere.1^{a}.q.42 1.1^{m}.

¶Reſponden dicendum,quòd magnum dicitur dupliciter, ſcilicet vel abſolute , ideſt habens quantitatem continuam quæ dicitur magnitudo . Vel comparatiue, ideſt excedens minus. Et ſic prædicatur de Deo,non autem primo modo,vt habetur. Po^{a}.q 8.7.7^{m}.

471 ¶Quod in Deo eſt ſimilitudo omnium rerum, ſecundum formam,& ſecundum materiam,1^{a}.q.57.2.2^{m}./.1. d.3.q.2.1.0./. q.3.c./ con.2.c^{o}.1 /.Po^{a}.7.7.4^{m}./.10^{m}. Deus 84.

¶Immo nullo modo Deus eſt ſimilis creaturis. 1^{a}.q.4.3. 4^{m}./. 1.d.19.q.1.2.c./.d.35.4 6^{m}./ d.18.1.4^{m} /.con.1.c^{o}. 29./. Ver. q.2.11.1^{m}./.q 23.7.11^{m}.

¶Reſpondeo dicendum, quòd Deus eſt ſimilis creaturis,non quidem ſimilitudine proprie dicta,ſed large, vt etiam adducetur.Dubio 1146.

472 ¶Quod Deus cognoſcit omnia ſingularia diſtinctiſſime 1^{a}.q. 14.6.11.0./.12.c.ſi./.q.22.2.3.c./.q.55.1.3^{m}./. q.57.2.c.ſi./.q. 89.3.c./.1.Prolo.2.c./ d.35.3.0./.5.2^{m}./.d.36.q.1.1.0./ d 38. 3.5.c./ d 39.q 2.2.c / 2 d.3.q.3.3.c./.con.1.c^{o}.50./ 63.vſque. 72./.Li^{o}.3.c^{o}.75./ 76 /.Veri q.2.4.5 0./.Po^{a}.q.6.1.c./. Anima. 20.c./.Quol.8.vel 11.3.c./.Opuſ.3.c^{o}.134./.135./. Cauſis.lect. 10./. Perier.lect.14. Deus 112.

¶Oppoſitũ videtur dicere 3.d.14.q.2.ar.2.2^{m}./.3. 1.c^{o}.69.ſi.

¶Reſpondeo dicendum , ſicut Dubio 477.

473 ¶Quòd Deus cognoſcit infinita.con.1.c^{o}.69./. Li^{o}.2. ca^{o}.26. 2^{m}./ 3^{m} /.Opuſ.3. c^{o}.135. Deus 115.

¶Oppoſitum vr dicere. 3.d.14.ar.1.q 2.1^{m}. /.con.1. ca^{o}.69.ſi.

¶Reſpondeo dicendum, ſicut Dubio 476.

474 ¶Quòd ſcientia dr analogice de ſcientia Dei,& creaturæ.1^{a}. q.13.5.c./.1.d.8.q.4.3.1^{m} / d.35 4.0.Ver.q 2.11.0. Deus 129.

¶Oppoſitum videtur dicere.1^{a}.q.4 4.0./.1.d.35.1.3^{m}./.3. d.23.q.1.1 c./ 1.c^{o}.56./.92./ Ver.q.1.1.c.

¶Reſponden dicendum,quòd analogia eſt duplex,ſcilicet vel determinatæ habitudinis,vel analogia proportionalitatis , vt habetur.1.Prolo.2.2^{m}./. Ver.q. 2.11.c.Secundo modo ſcientia dicitur analogice de ſcientia Dei & de ſcientia creaturæ,non autem primo modo.

475 ¶Quòd ſcientia Dei nõ eſt habitus,nec qualitas, nec effectus demonſtrationis,vel principiorum , vel habens cauſalitatẽ. 1^{a}. q.14 1.1^{m} /.q.19.1.c./.22^{a}.q.9.1.1^{m}./.1.d.4. q.1.2.c./. d 35.4. 7^{m}./.5.c./.4^{m}./ d.38.1.c./.con.1.c^{o}.56 /.Lib.4.c^{o}.12./.Ver.q. 2.1.7^{m}./.12^{m}. Deus 131.

¶Immo ſcientia Dei eſt effectus diuinæ artis,& habet cauſalitatem.1.d.38.1.c.

¶Reſpõdeo dicendum, quòd ſcientia Dei habet cauſalitatem reſpectu ſcitorum tantum , ſecundum quod conſequitur formam diuinæ artis & finem,vt habetur 1.d.38.1.c.

476 ¶Quòd ſcientia Dei,non eſt vniuerſalis, nec particularis, nec potentia,vel habitu,ſed ſemper in actu. 1^{a}.q.14.1 .3^{m}./.1. d. 35.5 0./.d.36. q.1 1.1^{m}./.con.1. c^{o}.56. Deus 132.

¶Immo ſcientia Dei,eſt vniuerſaliſſima.2.d.3.q. 3.2.c.ſi.

¶Reſpondeo dicendum,quòd in ſecundo Sententiarum,accipit vniuerſale largo modo,ſ.pro eo quod ſe extendit ad multa.Sed in aliis locis,accipit uniuerſale proprie , ſcilicet pro eo quod in diuerſis habet diuerſa eſſe,ut habetur. 1.d.4.2.2^{m}./. d.21.q.2.1.4^{m}./ Ma.q.16.6.16^{m}./. 7.5^{m}.

477 ¶Quod Deus ſcit infinita,etiam ſcientia viſionis,1^{a}.q.14.12. u./ 1^{a}.q.10.3.0./.Ver.q.2.9.0./.q.20.4.1^{m}./.Quo.3.q.2.2.0. Deus 140.

¶Oppoſitum videtur dicere.1.d.39.q 1.1.3.0./.3.d.14.ar.2 q. 2^{m}./.q.4.2^{m}./ Con.1.c^{o}.69.ſi.

¶Reſpondeo dicendum,quod quia ſcientia viſionis dei,eſt de oibus rebus quæ aliquando ſunt,ideo accipiendo oia entia,tã de genere ſubſtantiæ,quã de generibus accidentiũ,de quibus conſtat q erunt infinita,pp infinitas cogitationes,affectiones & loquutiones, q multiplicabuntur infinitũ in btis & in dãnatis,in perpetuũ duraturis,etiã remota æternitate gñationis ante & poſt,id ſcia viſiõis,Deus ſcit ĩfinita, ſicut intelligit ĩ locis priu allegatis.Si vero accipiãt ẽtia cõpleta & ſubſiſtẽtia,ſ.ſuppoſita,ſicut accipiũtur in locis ſcđo adductis,patet q ſunt finita,ſi generatio incœpit, nec ſemper durare dẽat,vt fide tenet.

478 ¶Quod Deus ſcivit aliqua quæ neſcit,& econuerſo. 1^{a}.q 14. 15.3^{m}. Deus 144.

25.3m./.1.d.39.q.1.1.o./.d.41.5.o./.Ver.q.2.13.1m.

¶Oppm. vr dicere, q̃a ſcitū ē i ſciēte, ve ipſe dicit.1.d.35.5.3m

¶Reſpondeo dicendum, q̃ Deus poteſt ſcire quod neſcit diuiſim, non autem coniunctum. Sed nullo modo poteſt plura ſcire, quam ſcit, vt habetur in locis primo allegatis.

Deus 149. 478 ¶Quod mala ptinēt ad ſcientiā Dei practicā. 1a.q.14.16.c.ſi.

¶Immo ptinēt tm̄ ad ſciētiā eius ſpeculatiuam. Veri q.3.3.c.

¶Reſpondeo dicendum, quod ſciētia Dei eſt duplex.ſ. vel ſimplicis noticiæ uel approbationis. Secunda eſt tm̄ bonorū. Sed prima eſt etiam malorum, ut habetur Veri.q.7.8.c.

Deus 162. 480 ¶Quòd Iſaias vidit Dominum. Iſaiæ 6.

¶Immo homo in hac mortali carne viuens, non poteſt videre Deum. 1a.q.5.3.c./.q.93.2.o. Iſaiæ 6.

¶Reſpondeo dicendum, ſicut Dubio 486.

Deus 343. 482 ¶Quod viſionem imaginariam, immediate Prophetæ a Deo percipiebant, & non mediantibus angelis. Iſaiæ 1. prin°. c°.6.

¶Oppoſitum videtur dicere. 12.q.98.3.c./.6.b./.Gal.3.lec.7.

¶Reſp°. dicendū dupliciter.ſ. primū a ſimili, q̃ quo ad principalē & pfectū actū, pcipiebāt a Deo, ſed diſpoſitiue, vt p miniſtros, pcipiebāt per angelos, vt habetur a ſimili. 12.q.98.3.c.

¶Secundo dicendum, q̃ talē viſionem percipiebant a Deo, etiā mediantibus angelis. Et huius rō pōt eſſe, & ex parte finis viſionis, & ex parte principii. Ex parte finis quidē, quia angelus reuelans intendit ducere hominē in cognitionē Dei, & non in cognitionē ſui. Et ideo format viſionem de Deo, vt ex his q̃ figuraliter vīr, homo aliquid de Deo cognoſcat. Ex parte aūt principij, q̃a tota uirtus angelici luminis ad manifeſtandum, eſt ex Deo autore, qui eſt fons luminis, ut habetur Iſaia 6.

Deus 170. 482 ¶Quod Deus nō pōt uideri p eſſentiā in hac uita mortali. 1a.q.12.11.o./.q.13.1.c./.2.3m./.12.q.5.3.c./.q.93.2.o./.22.q.180.5.o./.3.d.27.q.3.1.c./.d.35.q.u.ar.2.q.2.o./.4.d.49.q.2.2m./.7.o./.3.c°.47./.48.1m./ Li.4.c°.91.1m /.Veri.q.10.11.o./.Quol.1.q.1.1.o./.Iob 19.ſi./.Io.lec.18./.2a Cor.12.

¶Immo Paulus & Moyſes, uiderunt Deum per eſſentiā. 1a.q.12.11.2m./.22.q.174.4.c./.5.1m./.q.175.3.o./.q.180.5.c./.4.d.49.q.2.7.4m./.5m./.Veri.8.5.5m./.6m./.q.10.11.c./.1m./.2m./.q.12.6.12m./.7.c./.9.1m./.14.c./.q.13.2.o./.q.18.1.13m./.Iſa.1./.Io.1.lec.11.A./.2a.Cor.12./.Lec.1.2.per totum.

¶Reſpondeo dicendum, quintupliciter.ſ. primo, q̃a q̃ aliq̃ dr̄ uidiſſe Deum, dēt intelligi per imaginariam, uel corporalē uiſionem, per ſpecies interius, uel exterius apparentes, ut habet. 3.3.c° 47.prin./ Veri q.10.11.c./.4m./.Iſa 1.prin./ c°.6.

¶Secundo dicendum, q̃ poteſt miraculoſe fieri, q̃ diuina uirtute, aliquis intellectus creatus, non habens niſi diſpōnes viæ, eleuetur ad uidendum Deum per eſſentiam. Nec tamē ex tali uiſione, pōt dici beatus ſimpliciter, ſed ſecundū quid tantum, inquantum. ſ. cōſtat in actu beati, ut habetur 4.d.49.q.1.2.c.

¶Tertio dicendum, q̃ dicitur Dn̄s loqui ad Moyſen, facie ad faciem propter eminentiſſimum modum claræ uiſionis, quo Moyſes ſuper alios prophetas uidit, ut habetur 12.q.98.3.2m.

¶Quarto dicendū, q̃ hi q̃ q̃dā uidēt in ſpeculo æternitatiſ, non qdē q̃a ipſe Deus dicat ſpeculū æternitatis, ſed ipſæ ſpēs q̃ ſunt in aio prophetæ. Et dr̄ ſpeculum æternitatis, inquātū reſultat in eis diſpoſitio ſapientiæ æternæ, ut habetur Iſaiæ 6.

¶Quinto dicendum, ſicut Dubio 486.

Deus 190. 483 Quod Deus non eſt primum cognitum ab intellectu noſtro. 1a.q.88.3.o./.Trin.3.o.

¶Immo Deus eſt primum obiectum intellectus, quia ratio & cauſa ueritatis alicuius obiecti, primo apprehēdit u po°.12.5.q.1.1.c./.Quol.7.q.2.2.c.

¶Reſpondeo dicendum, ſicut Dubio 752.

Deus 211. 484 ¶Quòd uidere Deum facie ad faciem, eſt uidere eum per eſſentiam immediate 1a.q.12.11.1m./.4.d.49.q.2.1.16m./.3.3.c°.51./.15.Cor.13.lec.4.

¶Oppm. uidetur dicere. 1a.q.12.11.1m.ſi./ 12.q.98.3.2m./.

¶Reſpondeo dicendum, ſicut Dubio 481./ 486.

Deus 215. 485 ¶Quod eſſentiā Dei p nullā ſpēm creatā repſentari pōe. 1a.q.12.2.o./.6.11.c./.q.56.3.c./.22.q.175.4.o./.3a.q.9.3.3m./.3.d.14.2.1.q.3.c./.ar.2.q.1.c./.4.d.49.q.2.1.c./.3m./.7.c./.3.3.c.49./.51.1m /.Li°.4.c°.7./.12m./.Ver.q.8.1.o./.q.10.11.c./.q.18.1.1m /.Trin.2.c./.Quol.7.1.6./.Opu.3.c°.105./.164./.Io.lec.16./.c°.14.lec.2./.15.Cor.13.lec.4./.2.Cor.12.le.1.2.per totum.

¶Immo Deus & angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas. 1a.q.12.2.c./.13.c.

¶Immo anima rationalis repreſentat Deum. 1a.q.12.2.c.

¶Reſpondeo dicendum dupliciter, ſ. primo, q̃ hoc non oſtēdit q̃ Deus uideatur in patria per ſpeciem ſuam. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in uia cognoſcitur quādoq; Deus non quidem per ſpeciem a creaturis acceptam, ſed interius a Deo formatam. Vnde ibidem dicebatur, quod non quærebat de uiſione Dei per eſſentiam, ut habetur Opuſ.72.q.7.

¶Secundo dicendum, quòd anima rationalis repreſentat Deū, ſecundum q̃ Deus refertur ad creaturas ut cauſa, & conſeruās, ut habetur Opuſ.61.c°.49.

486 ¶Quod eſſentia Dei nō pt uideri ab aliquo intellectu creato, ſine lumine naturali, idest gloriæ. 1a.q.12.2.c./.5m./.5.o./.22.q.174.5.1m./.q.175.2m./.3a.q.10.4.c./.q.45.2.c./.2.di.38.q.2.1.5m./.3.d.24.ar.1.q.2.1m./.q.3.c./.ar.u.q.1.c./.4d.49.q.2.1.15m./.6.c./.con.3.c°.53./.54./.Ver q.8.3.6.u.q.10.11.c./.11m./.q.13.3.c./.q.18.1.1m./.q.20.2.c./ Quol.7.vel 1.1.q.1.1.o./.Quol.10.q.8.c./.Opuſ.4.c°.105./.2a.Cor.12.Lec.1.2.per totum.

¶Oppoſitum videtur dicere. Verit.q.10.11.c.1m /.11m.

¶Reſpondeo dicendum, quòd lux uel lumen gloriæ, poteſt accipi dupliciter, ſcilicet vel per modum qualitatis permanētis, ſicut lux in igne, aut carbunculo, aut in ſtellis. Vel per modū paſſionis trāſeūtis, ſicut lux in aere, ut habetur. 22.qu.174.3.1m./.Ver.q.13.2.c. Paulus ergo i raptu, & Moyſes, uiderunt eſſentiā Dei ſide lumine gloriæ, primo mō, nō aūt ſecūdo modo.

487 ¶Quòd omnes beati, poſt diem iudicii, uidebunt omnia quæ Deus ſcit ſcientia viſionis.4.d.49.q.2.5.c./.1m./.12m. Deus 236.

¶Oppoſitum videtur dicere. Ver.q.8.4.c.

¶Reſpondeo dicendū dupliciter, ſcilicet primo quòd in quarto Sententiarum loquitur poſt reſurrectionem beatorum. Sed in queſtioīe de Veritate, loquitur de angelis & de animabus ante reſurrectionem.

¶Secundo dicendum, ſicut Dubio.278.

488 ¶Quòd per cognitionē ſpecierū naturaliū, indiuidua ſub eis contenta, cognoſcunt abintellectu Deū vidēte. 3.3.c°.50.5m. Deus 240.

¶Oppoſitum vr̄ dicere.1a.q.12.8.5m./.3.3.c°.59./.60.1m./.4m

¶Reſpondeo dicendum, quòd quilibet videns eſſentiam Dei, videt omnia quæ aliquando ſunt in rerum natura, non autem omnia quæ poſſunt eſſe, vt habetur. con.3.c°.50.2m.

489 ¶Quod ratio aliqua eſt volontatis Dei. 1a.q.19.5.o. Deus 281.

¶Immo nulla eſt ratio voluntatis Dei. Ver.q.23.1.3m.

¶Reſpondeo dicendum, q̃ ratio aliqua eſt voluntatis Dei, nō quidem ex parte eius, ſed ex parte voliti p p aliud, vt hr̄. 1a.q.19.5.o./.q.23.5.c./.1.d.41.3.c./.3.1.c° 86./.Li°.2 c°.28./.29./.Lib.3.c.97./.Ver.q.6.2.c./.q.23.9.6m. Eph.1.lec.1.ſi.

490 ¶Quòd voluntas Dei, eſt omnino immutabilis, licet effectus eius mutentur. 1a.q.19.3.7.o./.q.23.8.c./.3a.q.46.2.c./.1.diſ.38.5.4m./.d.39.q.1.1.c./.3m /.4m./.d.45.3.3m /.d.47.1.1m./.2m./.4.48.2.1.2m./.con.1.c°.82./. Li°.2.cap°.35.ſi./. Lib.3.c°.91./.98 ſin./.Po°.q.3.15.7m. Deus 286.

¶Immo Deus mutat ſententiam. 1a.q.19.7.2m.

¶Reſpondeo dicendum, quòd Deus mutat ſententiam, idest ordinem cauſarum ſecundarum, non autem conſiliū voluntatis ſuæ, ut habet. 1a.q.19.7.2m./.4.d.45.q.2.ar.2.q.2.1m / 3.3.c°.96.ſi./.Ver.q.6.4.1m./.q.12.11.3m./ He 6.lec.4.pulſ Med.

491 Quòd Deus mouet voluntatem hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inferendo ei neceſſitatem. Ma.q.6.1.c./.3m. Deus 318.

¶Oppoſitum videtur dicere. 12.q.112.2.2m./.q.113.10.c.

Reſpondeo dicendum, q̃ libere etiam ex parte creaturæ, ſed aliqñ mouet miraculoſe, vt habetur in locis ſecūdo allegatis.

492 ¶Quòd quilibet homo tenetur conformare voluntatem ſuam voluntati diuinæ in volito, etiam materialiter. 1.d.48.4.o. Deus 336.

¶Oppoſitū videtur dicere. 12.q.19.10.o./. q.39.2.3m./. 22.q.104.4.3m./.1.d.48.q.4.o./.3.d.17.ar.2.q.1.1m./. d.20.ar.5.3m./.Ver.q.23.o./ Ma q.2.5.7m./.Opus.9.q.87.

¶Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd in primo Sententiarum loquitur de volito, ut apprehenditur ſub ordine uoluntatis, in aliis autem ſecundum ſe, vt habetur. 1.d.48.4.2m.

¶Secundo dicendum, quòd in primo Sententiarum loquitur de uoluntate deliberata, in aliis autem de uoluntate naturali, vel de ſenſualitate.

¶Tertio dicendum, quòd quilibet homo tenetur conformare voluntatem ſuam voluntati diuinæ in uolito formaliter, i. ſecundum communem rationem boni, & in modo ſcilicet ex charitate, & effectiue, i. quòd velit id quod Deus vult eum velle, non autem materialiter, i. in quolibet particulari, ut habetur in locis primo allegatis.

¶Quarto dicendum, ſicut Dubio 413.

493 ¶Quod potentia ſecundum propriam rationem principii operationis conuenit Deo, reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarum. 1a.q.41.4.3m./.con.2.c°.10. Deus 341.

¶Immo principium dicitur ſignificare proprietatem, & non eſſentiam vel potentiam. 1a.q.36.4.c.

¶Reſpondeo dicendum, quod potentia proprie accipitur pro principio operationis, & ſic conuenit Deo. Sed large accipitur p proprietate cōſequēte naturā rei, vt habetur. 1.d.3.q.4.2.o.

494 ¶Quòd potentia actiua, proprie conuenit Deo, nō autē paſſiua. 1°.q.25.1.o./.3.1m./.q.41.4.2m./.1.d.35.5.c./.d.42.q.1.1.o./.2.c./.3.1.c°.16./.Lib.2.ca°.7./.25.1m./.Veric. q.22.6.3m./.Po°.q.1.1.c./.4m./.6m./.7m./.9m./.q.2.1.1m./.q.7.1.c. Deus 343.

¶Immo potentia Dei non eſt actiua nec paſſiua, ſed eſt ſuper actiua.

actiua.1.d.7.q.1.1.3^{m}./. Poª.q.2.1^{m}.
Rñdeo dicẽdũ,dupliciter,ſ.primo,ꝙ nullum nomen proprie cõuenit Deo,quo ad modũ ſignificandi,quia ſumitur a modo eſſendi in creaturis,q in infinitũ diſtat a mõ quo Deus eſt.Ideo dicit,ꝙ potentia Dei nõ eſt actiua,ſed ſuperactiua,i.excellentiori modo ſe habens,quã poª.actiua in creaturis. Tñ quo ad rẽ ſignificatam poª.actiuã proprie conuenit Deo, quia oẽ quod dicit perfectionẽ ab oĩate,conuenit Deo,ut habetur.1ª.q.13.3.o./.1.d.8.q.2.3.1^{m}./.d.22.3.o./.d.35.1.2^{m}./.ꝯ.g.2.c^{o}.30.
Secundo dicendum, quod in primo Sententiarum loquitur de potentia generatiua in diuinis,cui proprie nõ cõuenit nõ poª.actiuæ, ꝙ habetur.5.& 9.Meth. ſ.ꝙ poª.eſt principium tranſmutandi aliud,quia in diuinis non dicitur aliud.Nec generatio ibi eſt tranſmutatio,ſed ſimplex emanatio.

Deus 359. 495 ¶Quod potentia generandi,& potentia creandi, ut radicantur in eſſentia Dei,ſunt vna numero potentia.1.d.7.q.1.3.o./.Poª.q.2.6.o./.q.3.16.9^{m}./.Opuſ.9.q.14.
¶Oppoſitum vr dicere.1.d.7.q.1.3.o./ Opuſ.9 q.14 /.q.15.
¶Rñdeo dicẽdũ,ꝙ poª.nõ dr uniuoce in diuinis de potẽtia generãdi & potẽtia creãdi,licet ſint una potẽtia numero,vt radicant in eſſentia Dei,qa potẽtia gñandi eſt prior ſecundum rationem,q̃ potẽtia creandi,ut habetur,1.d.7.q.1.3.o./.Poª.q.1.5.6^{m}./.6.3^{m}./.4^{m}./.Opuſ.9.q.14./.q.15.

Deus 364. 496 ¶ Quòd cũ pater ſit principium gñationis,& pater & filius ſint principium ſpirationis,in patre erit potentia gñandi,& in patre & in filio potentia ſpirandi. 1ª.q.41.4.3^{m}.
¶Immo ſicut pr & filius ſunt unus Deus,pp vnitatẽ formæ ſignificatæ p hoc nomẽ Deus,ita ſunt vnũ principiũ pp vnitatẽ formæ ſignificatæ per hoc nomẽ principiũ.1ª.q.36.4.c.fi.
¶Reſpondeo dicendum dupliciter,ſ.primo ꝙ potentia ſpirandi in utroq;,non eſt alia & alia,ſed una & eadem numero,ſicut eſt unum eſſe numero,ut habetur.1ª.q.36.4.7^{m}.
¶Scdo dicendũ,ꝙ potẽtia dr principiũ,nõ quia ſit ipſa relatio principij,ſed qa eſt ide qđ principiũ,ut habeť. Poª. q.2.1.3^{m}.

Deus 367. 497 ¶Quòd potentia generandi in diuinis,eſt eſſentia Dei,ſub rõne relationis,i.paternitatis.1.d.7.q.1.2.c./.3^{m}./.d.11.3.o./.d.13.1.3^{m}./.Opuſ.72.q.18.
¶Oppoſitũ uidetur dicere.1ª.q.41.5.o./.Poª.q.2.2.o.
¶Rñdeo dicẽdũ dupliciter.ſ.pº ꝙ potẽtia eſt dupla,ſ.propinqua,ſeu immediata,ſiue diſpoſita,& remota ſeu mediata,& indiſpoſita,vt habeť.1.d.7.q.1.2.3^{m}. Et licet in diuinis hoc non proprie dicať,qa ibi nõ eſt diſpoſitio,nec aliqd cõtrahẽs,eo ꝙ qcq̃d ẽ ibi,eſt ipſa eẽntia,eñ pt ſignificari p modũ eius dicendo eẽntia ut in pre.Ideo eſſentia Dei ut eſſentia, eſt potentia gñandi ſecundo modo.Sed eſſentia ut in patre,ſeu ſub ratione paternitatis,eſt potentia generandi primo modo.
Secundo dicendũ,ꝙ potentia gñandi,eſt principiũ quo gñans generat. Sed ut dr.1.d.11.3.c./ Poª.q.2.2.5^{m}.principiũ eſt duplex.ſ.principale.i.quo generans,aſſimilat ſibi genitũ & principiũ cointellectũ.i.quo illud principale efficit ut propriũ generantis. Primo ergo modo,eſſentia vt eſſentia,eſt principiũ & potentia generandi. Sed paternitas ſecundo modo.

Deus 375. 498 ¶Quòd Deus diſpẽſare nõ pt,vt hoĩ liceat nõ ſubdi ordini,eius et i his,ſcdm q̃ hoĩes ad inuicẽ ordinanť.1aſ.q.100.8.2^{m}.
Oppoſitum videtur dicere.1. d.47.4.c.
Reſpondeo dicendũ,dupliciter,ſ.primo,ꝙ Deus põt diſpẽſare agẽdo pter ordinẽ ſuæ prouidẽtiæ,quo ad res ſubiectas ordini,non autem quo ad rationem ordinis,quæ eſt in Deo,ut habetur.1ª.q.105.6.c./.ꝯ.3.c^{o}.98.Poª.q.6.1.3^{m}.
Secundo dicendum,ſicut Dubio 501.

Deus 386. 499 ¶Quod Deus põt reparare virginitatẽ perditã.1ª.q.25.4.3^{m}.
Immo præteritũ non fuiſſe,nõ poteſt fieri etiã ex parte Dei, vt ꝙ mulier corrupta, non fuerit corrupta. 1ª.q.10.5.3^{m}./.q.25.4.o./.12ſ.q.151.3.3^{m}./.2.d.41.q.2.2.c./.3^{m}./.2.d.2.q.1.1.7^{m}./.ꝯ.2.1^{a}.25./.Qu.5.2.3.c./.Q.9.vel.10.q.2.1^{m}./.Op.9.q.82.
¶Reſpondeo dicendum,ꝙ Deus poteſt reparare virginitatẽ perditam,quo ad omnem integritatem,non autem ratione præteriti,quia cõtradiceret,ut habeť 1ª.q.25.4.3^{m}./.2aſ. q.152.3.3^{m}./.3^{a}.q.89.3.1^{m}./.3.d.31.q.1.ar.4.q.1.1^{m}./.Qu.5.q.2.1.o.

Deus 396. 500 ¶Quòd Deus poteſt facere ſubiectum eſſe ſine proprijs accidentibus.4.d.10.ar.2.q.3.3^{m}./.Quol.8.5.c./.1^{m}.
¶Oppoſitum uidetur dicere.Phi.8.lec.21.circa Med.
¶Reſpondeo dicendum, ꝙ ſicut ipſe dicit.1aſ.q.51.2.c./.Poª.q.9.9.2^{m}./.Poſter.lec.13 accidẽs dicitur proprium dupliciter.ſ.indiuiduale,ideſt quod conuenit ſoli particulari,ſed nõ ſemper:& ſpecificum, ideſt quod fluit ex principijs proprius ſpeciei,& conuenit oi,& ſoli,& ſemper.Loquitur ergo in quarto Sententiarum, de proprio primo modo,ſ.de propria quantitate corporis Chriſti.Ideo addit,ad minus in aliquibus.Sed in octauo Phyſicorũ accipit proprium ſecundo mõ, quia in hoc eſſet cõtradictio,ut habetur.12ſ.q.110.4.4^{m}.ubi dicit,ꝙ cum potentiæ animæ ſint naturales proprietates, aiam conſequentes,anima non poteſt ſine ijs eſſe. Dato autem quòd ſine ijs eſſet,adhuc tamen anima diceretur ſecundum ſpeciem ſuã intellectualis,vel rationalis, non quia actu haberet has potentias,ſed propter ſpeciem talis eſſentiæ,ex qua natæ ſunt huiuſmodi potentiæ effluere.

501 ¶Quod nihil prohibet eſſe aliquid in potentia diuina, quod vult, & quod non continetur ſub ordine quem ſtatuit rebus. 1ª.q.25.5.1^{m}. Deus 419.
¶Oppoſitum videtur dicere. 1ª.q.47.4.c.
¶Reſpondeo dicendum,quadrupliciter. ſ. primo ꝙ Deus põt diſpenſare, agendo præter ordinem ſuæ prouidentiæ, quo ad res ſubiectas ordini Dei,non autẽ quo ad rationem ordinis,q eſt in Deo vt hr 1ª.q.105.6.c./.ꝯ.3.c.98./.Poª.q.6.1.3^{m}.
¶Secundo dicendum, ꝙ Deus poteſt agere & diſpenſare,præter ordinem ſuæ iuſtitiæ, ſecundum ꝙ in aliquo opere creato determinatur , non autem ſecundum ꝙ iuſtitia Dei,eſt ordinatio voluntatis eius in eo,ut habetur 1.d.43.q.2.2.1^{m}.
¶Tertio dicendum,ꝙ diuina potentia non eſt ita ordini eius alligata,quin poſſit quandoq; præter ordinẽ cauſarũ ſecundarum aliquid agere,cum ſibi placuerit,ut patet in operibus miraculoſis,ut hr 1ª.q.25.5.c./.Poª.q.1.5.c./.Opuſ.20.ar.1./.17.
¶Quarto dicendum,ſicut Dubio 498.

502 Quod Deus poteſt facere uniuerſum, & quamlibet creaturã, meliorem quàm fecerit.1ª.q.25.6.o. Deus 415.
¶Immo vniuerſum non poteſt eſſe melius. 1ª.q.25.6.3^{m}.
¶Reſpondeo dicendum dupliciter,ſ.primo, ꝙ Deus poteſt facere vniuerſum,& quamlibet creaturam,meliorem quàm fecerit,bonitate accidentali,& nõ eſſentiali, quia tranſcenderet limites ſuæ ſpeciei,ut habetur 1ª.q.25. 6.o./.1.d.44.1.o./.3.d.13.ar.2.q.2.2^{m}./.3^{m}./.Poª.q.3.16.c./.17^{m}.
¶Secundo dicendum, ꝙ licet Deus non poſſit facere quamlibet creaturam meliorem bonitate eſſentiali, poteſt tamen facere in qualibet re creata,aliam meliorem,bonitate eſſentiali & accidentali,ut habetur 1ª.q.25.6 o./.1.d.44.1.3.c.

503 ¶Quod Deus eſt cauſa peccati.12ſ.q.79.1.o./.q.80.1.c.
¶Immo mali culpæ,nullo modo Deus eſt cauſa. 1ª.q.48.6.c./.q.49.2.o./.q.63.5.c.fi. Deus 423.
¶Reſpondeo dicendum dupliciter.ſ.primo, ꝙ Deus eſt cauſa peccati,quo ad ſubſtantiam actus,non autem quo ad deformitatẽ,ut habetur 12ſ q.79.1.o /.q.80.1.c./.12ſ.q.6.2.2^{m}./.1.d.40.q.4.2.c./.d.41.q.1.1.o./ 2.d.34.3.c./.d.37.2.o./. q.3.2.3^{m}./.3.d.13.q.3.2.6^{m} /.ꝯ.3.c^{o}.162./. Ver.q.3.4.3^{m}./.Poª.q.1.6.5^{m}./.q.3.6 2.1^{m}./ Ma.q 3.2.1.o./ Ro.18.lec.5.circa fi.
¶Secundo dicendum,ſicut Dubio 435.

504 ¶Quod Deus eſt cauſa operationum naturaliũ , immediatior omni agente naturali.1.d.12.3.4^{m}. Deus 438.
¶Immo quodlibet agens naturale particulare , eſt immediatũ ad ſuum effectum.Poª.q.3.7 c.
¶Reſpondeo dicendum,quòd Deus eſt cauſa operationum naturalium immediatior ſecundum virtutem differentem rõne ab eſſentia.in ordine ad actiones ad extra, ſed mediatior ſecũdum ſuppoſita,omni agente naturali,ut habetur 1.d.12.3.4^{m}./.Poª.q.3.7.c.fi./.4^{m}.

505 ¶Quòd dici de omni,per ſe,& primo,quod ſignificat uniuerſale,ſe habent ex additione adinuicem, quia omne quod per ſe prædicatur vniuerſaliter prædicatur,ſed non econuerſo,& qđ primo prædicatur,prædicatur per ſe,ſed non conuertitur.Poſte.1.lec.9.prin. Dici 2.
¶Oppoſitum uidetur dicere.Poſter.1.lec.11.prin.
¶Reſpondeo dicendum,ꝙ iſta prædicta ſunt idem ſecundum rem,ſed differunt ſecundum rationem, ſicut ſuperius & inferius loquendo Prioriſtice , non autem Poſterioriſtice. Dici enim de omni Prioriſticum , eſt quando nihil eſt ſumere ſub ſubiecto, de quo non dicatur prædicatum. Et ad ipſum ſufficit & requiritur neceſſario uniuerſalitas ſuppoſitorum ſecundum modum enunciandi tantum , & non ſecundum rem ſignificatam,neque uniuerſalitas temporum. Sed dici de omni Poſterioriſticum eſt illud ad quod ſufficit & requiritur neceſſario uniuerſalitas ſuppoſitorum ſecundum rem ſignificatam, & vniuerſalitas temporum , ut habetur Poſterior. 1. lec.11.prin.

506 ¶Quòd differentia prædicatur de genere.Meth.8.lec.2. Differentia 2
¶Oppoſitum uidetur dicere.Meth.3.lec.8.
¶Reſpondeo dicendum , ꝙ differentia conſtitutiua generis, prædicatur per ſe de genere.Sed differentia diuiſiua generis, non prædicatur per ſe & prædicatione directa de genere , ſed prædicatione indirecta,ut habetur Meth.8.lec.2.

507 ¶Quòd differentia complet eſſentiam generis.1aſ.q.67.5.c./.2.d.3.q.1.5.c.Poª.q.8.4.5^{m}. Differentia 4
¶Immo genus per ſe ſumptum,non poteſt prædicari de differentia,prædicatione per ſe,nec econuerſo Meth.3.lec.8.
¶Reſpondeo dicendum,quod complet eſſentiam generis Phyſici,uel determinando genus logicum ad ſpeciem , non autem in ſe conſiderata.

508 ¶Quòd differre proprie eſt ſemper per aliud,& eſt relatiuum. Sed diuerſum eſt abſolutũ,& ſeipſo uel alio.Ideo omne diffe- Differre 1.

rens

rens eſt diuerſum, & non econuerſo. 1a.q.3.8.3m./.q.90.1.3m./.1.d.8.q.1.a.3m./.d.17 q.1.a.1.5m./.con.1.cu.17./. Po2.q.7.5.1m./.Meth.5.lec.10.per totum./.Lib.10.lec.5.fi.

¶Immo qualiſcumque formarum multitudo, facit differentiā. Sed diuerſitas fit ſolum per formas ſubſtātiales. Po2.q.9.8.2m.

¶Reſpondeo dicendum, quòd diuerſitas proprie, fit ſolum per differētias ſubſtantiales, i. eſſentiales, ſed improprie fit p alias.

Differre 6. 509 ¶Quòd differre ſpecie, contingit dupliciter, ſ. vel in diuerſis ſpeciebus completis, vel ſecundum diuerſos gradus, in generatione eiuſdem ſpeciei. 1a2æ.q.72.7.c.

¶Oppoſitum uidetur dicere. 2.d.15.q.1.1.2m./. Meth.7. lect. 6./.lect.8.

¶Reſpondeo dicendum, quòd quando de ratione imperfecti eſt gradus imperfectus, facit differre ſpecie, non autem quando non eſt de ratione eius.

Difficile 9. 510 ¶Quòd opera virtutum ſunt difficilia. 12æ.q.107.4 c.

¶Immo opera uirtutum, ſunt facilia. 4.d.14.q.2.2.5m.

¶Reſpondeo dicendum, quòd opera virtutum dicuntur difficilia, quia ſunt ſupra uires non habentium virtutes, non autem propter laborem, vel triſtitiam. Et etiam quia quidam abundant ſenſu, & deficiunt intellectu, & plures ſequuntur operationem ſenſus vt dē. 12æ.q.71.1.c./.q.107.4.c./.3.d.27.q.2.2.6m./.d.30.4.6m./.con.3.cu.26./.Pſal.19.circa Med.

Diffinitio 21. 511 ¶Quòd cum demonſtratur cauſa per effectum, neceſſe eſt vti effectu, loco diffinitionis cauſæ. 1a.q.2.7.1m./.q.2.2.2m.

¶Oppoſitum videtur dicere. Trin. 25.c.

¶Reſpondeo dicendum, ſicut Dubio 448.

Diffinitio 26. 512 Quòd diffinitio per cauſam formalem, eſt formalior aliis. 2.d.9.1.1m.

¶Oppoſitum videtur dicere, quia diffinitio, finem & cauſam agentem, cum ſint quædam extrinſeca, non comprehendit. Meth.7.lec.13 & lec.15.

¶Reſpondeo dicendum dupliciter, ſcilicet primo, q diffinitio formalis, non ſolum dicitur, quę datur per cauſam formalem, ſed etiam quælibet quæ datur per cauſam ſuperiorem.

¶Secundo dicendum, quòd finis & cauſa agens dicuntur quædam extrinſeca rei, Phyſice uel Metaphyſice loquendo, non autem logice loquendo, ut habetur. Meth.7.lec.13.

Diffinitio 28. 513 ¶Quòd eſſe non pōt poni in diffinitione alicuius generis, nec ſpeciei. Qu.1.q.5.1.c./.Qu.8.vel 9.q.3 2m./.Meth.8.lec.vlt.fi.

¶Immo unumquodque diffinitur, ſecundum quòd habet eſſe. 2.d.35.2.1m.

¶Reſpondeo dicendum, ſicut Dubio.300.

Diffinitio 47. 514 ¶Quòd partes materiales ſunt priores diffinito, quia materia eſt pars eſſentiæ rei. 3.d.2.q.2.ar.2.q.3.c./.Meth.7.lec.9.

¶Immo principia materialia, in quæ reſoluitur diffinitio & diffinitum per ea ſunt poſteria diffinito. Phy.2.lec.5.

¶Reſpondeo dicendum, quod vnum & idem, reſpectu diuerſorum, eſt materiale & formale, ſicut partes diffinitionis ſe habent vt formale, ſed reſpectu diffinitionis, ut materiale, & vna pars, reſpectu alterius, ſicut genus reſpectu differentiæ, ut habetur. Phyſica.2.lec.5.

¶Secundo dicendum, quòd principia materialia, ſunt poſteriora diffinito, via reſolutionis, non autem uia compoſitionis, quia principia materialia, licet ordine perfectionis ſint poſteriora diffinito, tamen ſunt priora ordine generationis, & hoc loquendo de materia communi, & de partibus materialibus ſecundum quod ſunt partes ſpeciei, ut ſpecies, & non ut talis ſpecies eſt in hoc, uel in illo indiuiduo.

Dimenſio 6. 515 ¶Quod dimenſio corrumpitur tripliciter, ſcilicet per additionem, diuiſionem, & diminutionem. 3a.q.77.4.c./.4.d.12.q.1.ar.2.q.4.c.

¶Immo magnum per additionem vel diminutionem uel diuiſionem non tollunt eſſentiam dimenſionis. 3a.q.77.8.4m.

¶Immo nec per diuiſionem fit aliquid de nouo in dimenſione. 3.d.21.q.1.ar.1.q.2.5m.

¶Reſpondeo dicendum dupliciter, ſ. primo, quod dimenſio, ſeu quantitas dupliciter poteſt conſiderari, ſcilicet quo ad eſſe, ideſt quo ad rationem diuiſibilitatis eius, ſeu quo ad eſſentiam eius, ideſt quantum ad dimenſiones interminatas. Scdo quo ad certam rationem menſuræ, ſeu quo ad determinationem eius. Secundo modo corrumpitur tripliciter, non autem primo modo, ut habetur. Meth.5.lec.14.fi.

¶Secundo dicendum, quòd ſi fuerit diminutio ſufficiens, tunc dimenſio corrumpitur, non autem ſi fuerit inſufficiens, ut habetur in primis locis adductis.

Dimenſio 13. 516 ¶Quod dimenſiones interminatæ, præintelliguntur in materia ante formam ſubſtantialem. Et ſine eis poſſet intelligi diuiſio materiæ, ad diuerſas formas. 4.d.11.q.1.ar.1.q.3.4m./.diſ.12.q.1.ar.2.q.4.6.0./.11.3.q.1.3m./.d.44.q.1.ar.1.q.1.3m./.ar.2 q 5.3m./.con.4.c°.65.fi /.Ver.q.5.9 6m.

¶Oppoſitū uidetur dicere. Spiritu.3.17m./.Opuſ.37. aſque fi.

¶Reſpondeo dicendum tripliciter. ſ. primo, quod in primis locis vult quod præexiſtunt ſcdm rōnem tantum. In ſecundis autem, quod non præexiſtunt ſecundum rem.

¶Secundo dicendum, quod in primis locis uult, quod dimenſiones præintellectæ ſint illæmet quę per formam terminantur. In ſecundis vero negat dimenſiones interminatas, eſſe diuerſas realiter a terminatis, ut habetur. Anima.9.c 1m.

¶Tertio dicendum, q ſi dimenſiones interminatæ conſiderentur ſecundum q interminatæ ſunt, ſic non præexiſtunt in materia, niſi ſecundum conſiderationem noſtram Mathematicā, intelligendo ſcilicet illud quod eſt in re terminatum, abſq; eius terminatione. Sed ſi conſiderentur illæ dimenſiones, naturaliter & Phiſice, ſic ponendæ ſunt dimenſiones interminatæ ſecundum rem in materia, ut habetur. Trin.1.c.fi.

517 ¶Quod dimenſiones interminatæ, manent eædem numero in generato & corrupto. 4.d.11.q.1.ar.2.q.4 c./.1m./.4m./.d.44.q 1.ar.1.q.1.3m./.con.4.c°.fi. 2m.8. Dimenſio 15.

Oppoſitum videtur dicere. 2.d.30.q.1.1.c./.4.d.12.qu.1.ar.1.q.3.4m./.Opuſ.31.c°.7.

¶Reſpondeo dicendum, quod dimenſiones eaſdem remanere in materia ſub forma corrupti & geniti poteſt intelligi dupliciter. Vno mō ſecundum eſſentiam ſpecificā. Et ſic bene remanent in utroq;. Alio modo ſecundum numerum. Et hoc dupliciter, ſcilicet vel numero eædem, numeroſitate eſſentiæ. Et ſic etiā bene remanēt in utroq;. Vel numero numeroſitate ſubiecti. Et hoc itē dupliciter. Vel actu. Et ſic nō remanēt eædē numero, quia nullum accidens numero, etiam ſucceſſiue pōt eſſe in diuerſis ſubiectis. Vel in potentia; Et hoc dupliciter, uel in potētia naturali. Et ſic non poſſunt remanere eædē numero, quia per agens naturale non pōt idē numero iterato reparari. Vel in potētia obediētiali. Videlicet in potētia in ordine ad agens diuinū. Et ſic eædē dimenſiones etiam eędem numero numeroſitate ſubiecti, remanēt in materia poſt corruptionē rei quæ poſtea per agens diuinū recuperans idē numero ſubiectū efficiuntur in actu, vt patet in reſurrectione hoīs.

518 ¶Quòd omnia præcepta decalogi, ſunt omnino indiſpenſabilia etiam a Deo. 12æ.q.99.5.c.q.100.8.2m./.d.37.4.0. Diſpēſatio 9.

¶Immo in præceptis primæ tabulæ decalogi, nec Deus, nec homo pōt diſpēſare, ſed in pceptis ſcdæ Tabulæ ſolus Deus diſpenſat. 12æ.q.100.8.0./.22æ.q.104.4.2m./.1.d.47.4.c./.3.d.37.4.0./.Ma.q 3.1.17m /q.15.1.8m./.Quol.1.q.9.ar.2.1m.

¶Reſpondeo dicendum quadrupliciter, ſ. primo, quòd præcepta in communi continentia intentionem legiſlatoris, ſ. conſeruationem boni communis, vel ordinem iuſtitiæ & virtutis, vt etiam præcepta decalogi, ſunt omnino indiſpenſabilia, non autem alia, ut habetur. 12æ.q.100.8.0.

¶Secundo dicendum, quòd præcepta ſecundæ Tabulæ, ſcdm quod pertinēt ad uirtutem, ſunt omnino indiſpenſabilia etiā a Deo. Sed quorum ad ſolitum modum virtutis, poſſunt a ſolo Deo diſpenſari, vt habetur. 22æ.q.104.4.2m.

¶Tertio dicendum, quòd Deus poteſt diſpenſare in aliquo cōtra præcepta ſecundæ Tabulæ, remouendo diſpoſitionem contrariam præceptis illis, non autem remanente illa, ut habetur. 3.d.37.4.3m.

¶Quarto dicendum, quòd Deus poteſt diſpenſare in eis, remouendo ab actu rationem indebiti, non autem remanente ea, ut habetur. 12æ.q.100.8.3m.

519 ¶Quod circa ea quæ ſunt iuris diuini, uel iuris naturalis, Papa diſpenſare non poteſt. Quol.4.13.c. Diſpēſatio 13.

¶Immo Papa poteſt diſpenſare in iure diuino. 4.d.27.quæſt.3.3.2m.

¶Reſpondeo dicendum, q Papa pōt diſpenſare in iure diuino quo ad ſtatuta apoſtolorum, nō aūt quo ad alia, nec quo ad ea quæ ſunt vel de iure naturali, uel de neceſſitate ſacramētorū, vel de neceſſitate fidei, ut hr. 4.d.27.q.3.3.2m./. Quo 4.13.0.

520 ¶Quod diſpoſitio nihil aliud eſt, niſi habitus imperfectus. 4.d.4.q.1.ar.1.q.1.c. Diſpoſitio 1.

¶Immo diſpoſitio eſt aliquid, contra habitum diuiſum. 12æ.q.49.2.3m.

Reſpondeo dicendum, quod diſpoſitio dupliciter accipitur, ſ. uel ſecundum quod eſt genus habitus, uel ſecundum quod eſt aliquid contra habitum diuiſum, quæ proprie dicitur diſpoſitio. Et hoc dupliciter, quia vel diuiditur contra habitum, ſicut imperfectum contra perfectū in eadem ſpecie, uel ſicut in diuerſas ſpecies vnius generis ſubalterni. Secūdo modo diuiditur contra habitum, vt quid diuerſum ſpecie, non autem primo modo, ut habetur. 12æ.q.49.2.3m.

521 ¶Quod diuerſorum ex oppoſito ſecundum rationem perfecti & imperfecti, unum diſponit ad alterum, non autem oppoſita ſecundum eſſentiam. Diſpoſitio 9.

¶Oppoſitum videtur dicere. Ver.q.2.10 16m.

¶Reſpondeo dicendum, ſicut Dubio. 1178.

522 ¶Quod habitus uel diſpoſitio non ſunt in Deo, nec in angelis, nec in cœlis, nec in elementis. 12æ.q.49.4.c./.3.d.23.qu.1.1.c./.Po2.q.7.17m. Diſpoſitio 24.

¶Oppoſitum videtur dicere. 12æ.q.50.6.0./.q 52.1.1m.

¶Reſpon-

¶Reſpondeo dicendum, ſicut Dubio 167.

Diſpoſitio 37. 523 ¶Quòd diſpoſitiones præcedentes, in aduentu formæ ſubſtantialis corrompuntur. 2.d.20.q.1.1.c./.4.d.11.q.1.ar.1.q.3.4^{m}./. Opuſ.32.c^{o}.7.

¶Immo dicuntur manere, a ſimili. 4.d.12.q.1.ar.2.q.4.c./.1^{m}./.4^{m}/.d.44.q.1.ar.1.q.1.5^{m}./.con.4.c^{o}.80.2^{m}./.81.

¶Reſpondeo dicendum, ſicut Dubio 537.

Diſpoſitio 41. 524 ¶Quòd diſpoſitio materiæ reducitur ad formam, ad quam diſponit. 4.d.2.q.1.ar.1.q.1.2^{m}.

¶Immo diſpoſitio materialis, reducitur ad materiam. 22^{e}.q.27.3.c./.4.d.17.q.1.ar.4.q.1.c./.Ver.q.28.7.8.c.

Reſpondeo dicendum, q cum diſpoſitio ſit medium, inter formam & materiam, & medium comparatum vni extremorū, habeat rationē alterius extremi, ideo diſpoſitio reducitur ad formam, vt imperfectum ad perfectum. Reducitur autem ad materiam, inquantum præparat eam ad formam, ut habetur. 22^{e}.q.27.3 c.prio./.3.d.13.q.3.1.c./.Phy.3.lec.1.prin^{o}.

Diſpoſitio 52. 525 ¶Quòd diſpoſitio cui annectitur aliqua imperfectio, non manet ſimul in ſubiecto, cum eo ad quod diſponit, ſicut aliæ. 3.d.35.q.2.ar.3.q.3.3^{m}.

¶Oppoſitum videtur dicere. 3^{a}.q.9.3.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 517.

Diſſenſio 2. 526 ¶Quòd diſſenſio eſt primum, inter peccata hominū. 1^{e}.Cor. 11.lect.4 prin^{o}.

¶Immo ſuperbia & cupiditas, ſunt prima, inter peccata hominum. 22^{e}.q.163.7.0.

¶Reſpondeo dicendum, q diſſenſio eſt primum, inter peccata multitudinis. Sed ſupbia & cupiditas ſunt prima, inter peccata ſingularium hoium, vt habetur 1^{e}.Cor.11.le.4. circa prin.

Diſtinctio 17 527 ¶Quod eorum quæ ex oppoſito diſtinguuntur, unum diffinitur per reliquum. 3.d.33.q.1.ar.1.q.2.1^{m}.

¶Immo vnum ex oppoſitis diſtinctorum, deſtruit reliquum. 1.d.26.q.2.1.3^{m}./.4.d 4.q.1.ar.1.q.2.c./.Po^{a}.q.7.9.9^{m}.

¶Reſpondeo dicendum, quod diffinitur per reliquum, nō per perfectionem alterius, ſed per remotionem ſeu negationem ſuarum perfectionum a diffinito.

Diuerſitas 7. 528 ¶Quod duplex diuerſitas generis, ſumitur a materia, ſ. ex diuerſa analogia ad formam, ut in generaliſſimis, & ut perficitur a forma Tain.14.c.

¶Immo diuerſitas generis, ſumitur a forma, & includitur in diuerſitate ſpeciei. Ver.q.5.2.9^{m}.Meth.5.lec.6.

¶Reſpondeo dicendum, ſicut Dubio 359.

Docere 9. 529 ¶Quòd ſacra doctrina docetur dupliciter, ſ. legendo, & prædicando. Et vtroq; modo, docens in peccato mortali, peccat mortaliter. 4.d.19.q.2.ar.2.q.2.4^{m}./.Pſal.49./.Pſal.50.

¶Reſpondeo dicendum, ſicut Dubio 796.

¶Oppoſitum videtur dicere a ſimili. 22^{e}.q.33.5.c.ſi./.q. 60.2. 3^{m}./.Math.7.Io.8 /. Ro n.le 4.2.Med.

Dolor 1. 530 ¶Quod dolor eſt paſſio animæ, in appetitu ſenſitiuo, uel intellectiuo. 12^{e}.q.35.1.0./.3^{a}.q.84.8.9.0./.q 85.1.c.

¶Oppoſitum videtur dicere. Ver.q.26.4.4^{m}.

¶Reſpondeo dicendum, quòd dolor eſt in appetitu ſenſitiuo, vel intellectiuo improprie. Nam proprie dolor non eſt paſſio animæ, quia nihil habet ex parte animæ, niſi apprehenſionē, ut habetur. Ver.q.26.4.4^{m}.

Dolor 27. 531 ¶Quòd impoſſibile eſt aliquam triſtitiam, vel dolorem, eſſe ſummum malum. 12^{e}.q 39.4.0.

¶Oppoſitū uī dicere a ſimili. 12^{e}.q.37.4 0./ Ma.q.2.10.0.

¶Reſpondeo dicendum, ſicut Dubio 837.

Dolor 29. 532 ¶Quòd ſenſualitas & ratio Chriſti, dolebant de uulneribus eius. Ideo ſolet dici quòd mortem ratio Chriſti refugiebat. 3.d.15.L.7^{m}./.Opuſ.3.c^{o}.239.

¶Immo Chriſtus ſecundum rationem ſuperiorem gaudebat de paſſione, & de morte ſua. Opuſ.3.c^{o}.29.

¶Reſpondeo dicendū, quod ſenſualitas & ratio ſuperior Chriſti vt natura, dolebant de vulneribus eius, non autem vt ratio propter bonum ſequens, ut habetur in locis primo adductis.

Ebrietas 2. 533 ¶Quòd ebrietas eſt principium vitiorum. Ma.qu.14.4.2^{m}./.Tit.2.lect.1.ſi.

¶Immo ſuperbia ponitur initium ois peccati. 22^{e}.q.84.2.c.

¶Reſpondeo dicendum, ſicut Dubio 1144.

Ebrietas 9. 534 ¶Quòd ebrietas ſine peccato, tollit culpam actus ſequentis, ſicut forte accidit de Loth, & Noe. 22^{e}.q.150.1.4.c./.4.d.33.L.Mal.q.15.2 9^{m}.

¶Immo Loth culpādus eſt ſcd̄m Auguſtinū. 22^{e}.q.150.4.c.ſi.

¶Reſpondeo dicendum, quòd Loth culpandus eſt, non quantum ille inceſtus, ſed quantum ebrietas meruit, ut habetur. 22^{e}.q 150.4.c ſi.

Eccleſia 16. 535 ¶Quod in caſu neceſſitatis, licet vendere, aut emere terram, ubi quondam fuit eccleſia. 22^{e}.q.100.4.1^{m}./.2^{m}./.3^{m}.

¶Immo annexum ſpirituali, non poteſt uendi vel emi, quia eſt ſimonia 22^{e}.q.100.4.3^{m}./.4.d.25.q.3.3.3^{m}.

¶Reſpondeo dicendum ſicut Dubio 1.

Effectus 1. 536 ¶Quod effectus Dei, dupliciter limitatur, ſ. ex ordine ſapientiæ Dei, & ex capacitate recipientis. 2.d.18.q.2.2^{m}.

¶Immo capacitas recipiētis, ex ſe limitatur 3 d.13.art.2 q.2. 2^{m}. 3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 301.

537 ¶Quod effectus naturalis, uerius exiſtit in ſua cauſa, quàm in ſeipſo. Ver.q.4.6.c. Effectus 5

¶Immo nulla propoſitio verior eſt, quàm quando idem prædicatur de ſeipſo, ſecundum Boetium. Met.5.lect.7.ſi.

¶Reſpondeo dicendum quod uerius habet eſſe quo ad continentiam uirtualem, non autem quo ad exiſtentiam in actu & in proprio eſſe, ut habetur a ſimili. 1.d.15. q.5. 3.2^{m}. quia etiam anima verius habet eſſe vbi amat, q̄ vbi eſt, non quidē ſecundū eſſe ſubſtantiale, ſed ſecundum ſuum eſſe notole, ſ. ſecundum perfectionem vltimam, quæ in Deo eſt, vt habetur 1.d 15.q.5.3.2^{m}.

538 ¶Quod nullus effectus, eſt de ſpecie ſuæ cauſæ. 22^{e}.q.110.1.c. ſi./ 3^{m}. Effectus 8

¶Oppoſitum videtur dicere a ſimili, quia ignis cauſat ignē eū dē in ſpecie, & homo hoiem. 2.d.20 q.2 3.c./.Po^{a} q 7 2.c.n.

¶Reſpondeo dicendum dupliciter, ſ. primo q effectus nō differēs ab eſſentia ſuæ cauſæ vt ignis in ordine ad ignē a quo immediate cauſaē, eſt de ſpē ſuæ cauſę. Sed pōt eſſe de perfectione accidētali ſpēi, ſicut & in rebus naturalibus, aliquid ipſum ſortitur formā hēat, & ſi deſit formæ effectus ſicut patet in graui, quod violenter ſurſum detinetur, nec deſcendat, ſecundū exigentiam ſuæ formæ, ut habetur. 22^{e}.q.110.1.c.ſi.

¶Secundo dicendum, quòd pertinens ad ſpeciem ſuæ cauſę, nō conſequit̄ prędicationem vniuocam noīs ſuę cauſę, niſi recipiat formam eandem ſpecie, ſecundum eundem modum eſſendi, ut habetur. cont. 1.c^{o}.32.2^{m}./.Po^{a}.q.7.7.c.prin^{o}./.n.^{m}.

539 ¶Quòd ois effectus proprius & immediatus, proportionatur ſuæ cauſæ, & ſunt eiuſdem generis. 1.d.3.q.4.2.c. Effectus 13.

Oppoſitum videtur dicere. 2.d.21.q.1.3.c.

¶Reſpondeo dicendum dupliciter, ſ. primo, q ſunt eiuſdē generis eotis, non tamen ſemper eiuſdē generis prædicamētalis.

¶Secundo dicendū ſicut Dubio 538. reſponſione ſecunda.

540 ¶Quòd egere, ideſt dependere ab alio, cōuenit cuilibet creaturæ. Sed ut ſignificat carentiam, non conuenit beatis. 1.d.1. q.4.1.6^{m}. Egere 1.

¶Immo a ſimili beati indigent purgatione, a diſſimilitudine confuſione, ſ. a neſcientia. 1^{a}.q.106.2 1^{m}./ 12^{e}.q.112.2.3^{m}./. 2.d.9.2.1^{m}./.2^{m}./.Ver.q.9 3.0./.q.22.2.5^{m}./.Opuſ.3. c^{o}.127.

¶Reſpondeo dicendum, ſicut Dubio 145.

541 ¶Quòd electio pertinet determinate ad unam potentiam, ſ. ad voluntatem. 1^{a} q.83.3.c./.12^{e}.q.85.1.2^{m}./.4 c. Electio 1.

¶Immo electio pertinet ad intellectum. 12^{e}. q.13.1.2.0.

¶Reſpondeo dicendum, quòd electio pertinet determinate ad unam potentiam, ſ. ad voluntatem, ſed in ordine ad intellectum, ut habetur. 1^{a} q.83.3.c./.12^{e}.q 13.1.2,0./.q.17.1.c./.q.58.1.2^{m}./.4.c./.22^{e}.q.155.3.c./.3^{a}.q.18.7.c./.1.d. 41.2.1^{m}./.2.d.24 q.1.2 0./.d.38.3 5^{m}./.d.40.2.c./.3. d.33. q.2.ar.4.q.2. 1^{m} / 4.d.4 q.1.ar.3.q.2.c./.Ver.q.22.13.16^{m}./. 15.0./.q.26. c./.Eth.3.lec 6.9.0./.Lib.6.lec.2.ſi.

542 Quod nulla forma eſt media inter formam elementi, & materiam primam. Sed multæ ſunt, inter materiam primam, & formam animalis. 2.d 12.4.c./.con.2.c^{o}.89. Elementū 10.

¶Immo forma aīalis, immediate unit̄ corpori. 1^{a}. q.76.6.7.0.

¶Reſpondeo dicendum ſicut Dubio 180.

543 ¶Quòd eleemoſinæ non ſunt recipiendæ a peccatoribus. 22^{e}. q.154.4.c.prin^{o} / 2^{e}.Cor.8. Eleemoſina 13.

¶Immo eleemoſyna pōt fieri de turpilucro, ſ. de meretricio, lenocinio, & hiſtrionatu, non autem obnoxijs reſtitutioni. 22^{e}.q. 31.3.3^{m}./.q.32.7.0./.8.2^{m}./.q.62 5.2^{m}./.q.87.2 2^{m}./. q.110 3.4^{m}./.4 d.15.q 2.ar.4.q.2.3.0./.Quol.30 c./.Opuſ.37.c^{o}.17.

¶Reſpondeo dicendum, quod ille qui dat eleemoſinā, quādo vt foueatur in peccatis, uel quādo dat, ut aliquem inducat ad hæreſim, mortaliter peccat propter intentionem corruptam, vel quia eſt obnoxium reſtitutioni, nec habet alia unde reſtituat. Et tales eleemoſinæ non ſunt recipiendæ, vt habetur in locis pro vtraque parte allegatis.

544 ¶Quòd elephas intelligit, & doceā adorare reges. Iob.40.le.2. Elephas 1.

¶Immo nulla creatura poteſt intelligere, niſi per intellectum, qui eſt potentia paſſiua. 3.d. 14.ar.1.q.2.c.

¶Reſpondeo dicendum, quod Elephas eſt animal maxime domeſticabile, ad multa eruditur, & intelligit & docetur adorare reges, non quidem per intellectum, ſed per vim æſtimatiuam, vt habetur Iob.40.lec.2 2 Med.

545 ¶Quòd Adam videbat Deum in enigmate, ideſt obſcure, ſcilicet per effectus, non autem obſcure, ſ. propter occupationem ſenſuum & ſenſibilium cauſatam ex peccato, ſicut nos. 3^{a}.qu. 94.1.3^{m}. Enigma 2.

¶Oppoſitum videtur dicere. 1^{a}.q.94 3.1^{m}.

¶Reſpondeo dicendum dupliciter, ſcilicet primo quòd ſimul in effectibus, præcipue intelligibilibus Deū ſuo modo ſine medio

dio demonſtrationis cognoſcebat in enigmate, ideſt obſcure,
Secundo dicendum, ſicut Dubio 485./.1111.

Ens 18. 546 ¶ Quòd priuationes, negationes, & nō entia, ſunt entia rōnis tm̄. 1^{a}.q.16.3.2^{m}./.q.48.1.2^{m}./ 12^{f}.q.8 1.3^{m}./.q.16 1.c./.1.d.46.1.1^{m}./.2.d.34 1.c./.d 35.2.1^{m}./.d.37.q.1.1.c./.2.3^{m}./.Ꝫ 1 c^{o}.9.fi./.L.2.3.c^{o}.9.fi./.Ver q 1.1.7^{m}./.q.3.4.3^{m}./ q 21.1.c./ 1.7^{m}./.4.5^{m}./.M2.q.1 7.19^{m}./.26^{m}./.Opuſ.32./.Opu.42.prin^{o}./.c^{o}.3./.Meth.4.le.vl.fi./.L.1.5.le.7.fi./ L.2.12./.Perier.2.
¶ Immo in multitudine importatur realis relatio. 1.d.24.q.1.3.5^{m}.
¶ Reſpondeo dicendum ꝙ multitudo ſimpliciter, ſiue tranſcē dens, addit ſupra ens, duplicem negationem, ſ. vnam realem, & aliam per intellectum aggregantem, quæ non eſt in diuinis, vt habetur.1.d.24.q.1 3.1^{m}./.4^{m}./.5^{m}.

Ens 22. 547 ¶ Quòd ens & alia tranſcendentia, quæ dicūtur analogice de Deo & creaturis, de ſubſtātia & accidētibus, ſunt in utriſque, ſecundum propriam rationem per prius & poſterius, & habēt aliqd eſſe in vnoquoq; de quibus dicunt.1.d.16.q.5.2.1^{m}.
Oppoſitum videtur dicere.1^{a} q.16.6.c./.12^{f}.q.20 3.c./.3^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 108./.2128.B.

Ens 24. 548 ¶ Quod ens includitur in quolibet apprehenſio.12^{f}.q.94.2.c./Meth.4.lect.1./.Lect.5.
¶ Oppoſitum videtur dicere.3.d.11.2.2^{m}./.4.d.15.q.1.art.1.2^{m}./.Po^{a}.q 7.3.c.prin.
¶ Reſpondeo dicendum, ſicut Dubio 300.

Ens 34. 549 ¶ Quòd ens prædicatur analogice, de ſubſtātia & accidēte.1^{a}.q.13.10.4^{m}./.12^{f}.q.120.2.c./.1.Prol.2.1^{m}./.d.19.q.5.2.1^{m}./.d.22.3.2^{m}./.2.d.42.q.1.3.c./.4.d.38.q.1.ar.2.q.1.c./.Ꝫ 1.c^{o}.32 6^{m}./ 34.pri./.Po^{a}.q.7.7.c./.M2.q.7.1.1^{m}./.Qu 2 3 c.fi./.Op.42.c^{o}.1./.Met.4.le.1./.L.1.11.le.3 / Perier.1.lec.5./. Le.8.pri.
¶ Immo ens & vnū, æqualiter prædicant de oībus, Met.10. le.4.
¶ Reſpondeo dicendum dupliciter, ſ. primo, ꝙ duplex eſt analogia. Quædam eſt ipſorum conceptuum ad ipſum nomē tantum, quod ſcilicet nomen, ſignificat unum conceptum ex impoſitione, & ſignificat alterum per quandam ſimilitudinē, non tamen ex impoſitione, ſicut ridere ſignificat riſum hominis ex impoſitione, ſed tamen ex quadam proportione ſignificat floriditatem prati. Et talis analogia cauſat fallaciā. Alia eſt analogia ipſorum rerum ad unum conceptum, ſeu ipſorum cōceptuum ad unum nomen, quod impoſitum eſt ad ſignificandū illos cōceptus, ordine tamē quodam. Et talis analogiæ triplex eſt gradus, ſecundum Philoſophum Ethicorum primo, & Metaphyſicæ quarto. Nam quædā eſt analogia aliquorū, ad vnū principium effectiuum. Alia eſt analogia aliquorum ad vnū finem. Tertia vero eſt aliquorum ad vnum ſubiectum. Exemplum primi, ſecundum Phyloſophum, eſt de medicatiui. Exēplum ſecūdi, eſt de ſanatiuo. Exemplum tertii, eſt de entibus. Ens igitur cum dicatur de aliquibus ordine quodā, per reſpectum ad aliquod vnum prædicatur de ſubſtantia & accidēte, nō quidem pure æquiuoce, nec omnino vniuoce, ſed analogice, cum accidens non habeat eſſe, niſi a ſubſtantia, quia accidēs eſt magis entis, quam ens, vt dicitur ſeptimo Metaphyſicę. Analogica.n. prædicatio eſt media inter puram æquiuocationē, & ſimplicem vniuocationem. Neq; enim in his quæ analogice dicuntur, eſt vna ratio ſicut in vniuocis, neque totaliter diuerſa ſicut in æquiuocis, ſed nomen quod ſic multipliciter dicitur, ſignificat proportiones ad vnum, ſicut ſanum de vrina dictum, ſignificat ſignū ſanitatis, de medicina vero dictū, ſignificat cauſam eiuſdē ſanitatis, ut a ſimili habetur.1^{a}.q 13.5.c.fi. In analogica autem prædicatione, ordo attenditur idē quandoque ſecundum nomen & rationem, quandoque vero, non idem. Nam ordo nominis, ſequitur ordinem cognitionis, quia eſt ſignum intelligibilis conceptionis. Quando igitur illud qđ eſt prius ſecundum rem, inuenitur etiam prius cognitione, idem inuenitur etiam prius, & ſecundum nominis rationem, & ſecundum rei naturam, ſicut ſubſtantia eſt prior accidente natura, inquantum ſubſtantia eſt accidentis cauſa. & prior cognitione, inquantum ſubſtantia in diffinitione accidentis ponitur. Et ideo per prius dicitur de ſubſtantia, quam de accidēte, & ſecundum naturam. & ſecundum nōis rationem. Quando vero id quod eſt prius ſm naturā, eſt poſterius ſm cognitionē, tunc in analogis non eſt idem ordo ſm rem, & ſm nominis rationem, ſicut virtus ſanādi, quę eſt in ſanatiuis, prior eſt naturaliter ſanitate, quæ eſt in animali, ſicut cauſa eſt prior effectu. Sed quia hanc virtutē per effectum cognoſcimus, ideo etiam per effectum nominamus. Et inde eſt ꝙ ſanatiuum eſt prius ordine rei, ſed animal per prius ſanum dicitur, ſm nōis rationem, vt habetur cont.1.c^{o}.34. Nec eſt neceſſarium, ꝙ ad verum analogum, ſequatur diuerſitas rationum immediate ſignificatarum per terminum analogum, aliàs non poſſet dari analogia aliquorum, ad vnum conceptum tertium, quod eſt contra id quod habetur cont.3.c^{o}.43./.Po^{a} q.7.7.c. Sed ſufficit ꝙ per terminum analogum ſignificetur vna ratio, quæ tamen diuerſimode participetur ab analogatis.
¶ Secundo dicendum, ꝙ iſta propoſitio. ſ. ens & vnum æqualiter prædicantur de oībus, eſt triplex. Nā cōiunctio, &, uno modo poteſt coniungere inter propoſitiones, ut ſit ſenſus. Ens ꝓdicatur æqualiter de omnibus, & unum prædicatur æqualiter de omnibus. Et ſic quia ambæ illæ propoſitiones ſunt falſæ, ideo tota copulatiua eſt falſa. Alio modo pōt coniungere inter terminos, ut ſit ſenſus Ens & unum prædicātur æqualiter de omnibus. Et ſic eſt uera. Eſt enim ſenſus. ꝙ ens & vnum prædicātur ęqualiter. i. eodem modo prædicantur de omnibus, ita ꝙ ſi vnum prædicatur analogice, & alterum, ſi unum uniuoce, & alterum, ſi vnum æquiuoce, & alterum. Alio modo poteſt determinare æqualiter illam particulā de omnibus, vt ſit ſenſus. Ens & vnum prædicantē de omnibus æqualiter, quia vnum eorum non prædicetur per prius de vno, quam de altero. Et ſic eſt falſa. Vnde ibi committitur fallacia diuiſionis.

550 ¶ Quòd ens participaliter & adiectiue prædicatur pluraliter de tribus perſonis diuinis, ſubſtantiue vero, ſingulariter tantū. 1^{a}.q 30.3.3^{m}./.1.d.25 4.c. Ens 37.
¶ Opp^{m} videtur dicere e ſimili 1.d.21.4.c./.d.29 4.2^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 733 /.1135.

551 ¶ Quod omnis enunciatio affirmatiua in materia naturali eſt uera, & negatiua falſa. Sed in materia remota eſt econuerſo. In cōtingenti aūt quælibet vl̄is eſt falſa, & particularis & indefinita eſt uera.1^{e} q.51.1.c./ Meth.5.lec.9./.Perier.1.lect.13. Enunciatio 7
¶ Oppoſitum videtur dicere. Poſter.lect.9.prin.
¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ propoſitio vniuerſalis in materia contingenti, pōt accipi dupliciter. ſ. vel in omni tpe, & in caſu poſſibili, uel in aliquo tpe, & aliquo caſu. Primo modo eſt falſa. Non autem ſecundo modo.
¶ Secundo dicēdum, ꝙ aliquæ propoſitiones ſunt, quæ ſimpl'r ſunt in materia cōtingenti, ut omnis homo currit. Et quædam quæ reſpectu ſui ſubiecti expreſſi, ſunt in materia cōtingenti. Sed reſpectu ſubiecti impliciti, ſunt in materia naturali, ut omnis homo eſt coloratus, primæ ſunt falſæ, non autem ſecūdæ.

552 ¶ Quòd epiſcopus poteſt iudicare eos ſolum, qui ſunt de ſua diœceſi.22^{f}.q.60.1.c./.6.c./.q 67.1.b. Epiſcopus 18
¶ Immo epiſcopus poteſt condemnare etiam eos qui ſunt alterius diœceſis.22^{f}.q.67 1.3^{m}.
¶ Reſpondeo dicendum, ꝙ epiſcopus in cuius diœceſi aliquis alterius diœceſis delinquit in re non exempta, ſit ei ſuperior, ratione delicti, etiam ſi ſit exemptus, niſi forte delinquat in re aliqua exēpta, puta in adminiſtratione bonorum alicuius monaſterii exempti. Sed ſi aliquis exemptus committat furtū, uel homicidium, uel aliquid huiuſmodi, poteſt per ordinarium cōdemnari, ut habetur 22^{f} q.67 1.3^{m}.

553 ¶ Quòd æqualis, & æquatus dicitur formaliter, æqualitate, ſed quantitate, vt æqualitatis cauſa.4 d.19 q.1.a.1.q.1.3^{m}. Aequalitas 16.
¶ Oppoſitum videtur dicere e ſimili.1.d.27.2.1^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 1171.

554 ¶ Quod natura fecit omnes homines æquales in libertate, nō autem in perfectionibus naturalibus.1.d.44.3.1^{m}. Aequalitas 19.
¶ Oppoſitum uidetur dicere.3.d 17.q.1.4 c.
¶ Reſpondeo dicendum, ꝙ nō fecit æquales in pfectionibus indiuidualibus, ſed in perfectionib. ſpeciei, ut hr 2.d.44.3.1^{m}.

555 ¶ Quòd ratio quarundam ſpecierum quantitatis eſt in diuinis. Ideo ibi eſt proprie æqualitas 1.d.19.q.1.1.c /.1^{m}./.4^{m} / q.3.3.1^{m}./.d.24 q.1.1.1^{m}./ 4^{m}. Aequalitas 19.
¶ Oppoſitum uidetur dicere.1^{a}.q.28.4.c./.q.42.1.1^{m}./.Po^{a}.q.8 1 c / q.9 7.c.
¶ Reſpondeo dicendum, ꝙ æqualitas conſequitur rōnē quantitatis in cōi, quæ conſiſtit in quadam diuiſibilitate. Vnde ratio quantitatis inuenitur proprie in illis quæ ſecundum ſe diuidūtur. Et ſic Deo non conuenit. Inuenit ēt quodāmodo in illis, in quibus diuiſio attenditur ſm ea quæ extrinſecus ſunt, ſicut virtus dr̄ diuiſibilis, & quātitatis rōne hītis, ex diuiſione actuū, & obiectorū. Et talis ratio quantitatis. ſ. virtualis Deo cōuenit, & per conſequens æqualitas, ut habetur 1.d.19.q.1.1.1^{m}.

556 ¶ Quòd æquitas eſt pars iuſtitiæ, & continetur ſub epikia. 22^{f}.q.80.3^{m}. Aequitas 2.
¶ Immo eſt eadem ei.22^{f}.q 120.1.c.
¶ Reſpondeo dicendum, ꝙ eſt eadē ei, ut ſæpe determinat, ſed eſt pars eius ut accipit iuſtitia in cōi, ut hr 22^{f}.q 80.120.1.1^{m}.

557 ¶ Quòd in pure æquiuocis, non attenditur ordo, nec reſpectus nec ſimilitudo.1.d.31.3.2^{m} / Ꝫ.1.c^{o}.33./.Phy.7.lect.fi. Aequiuoca 9
¶ Oppoſitum uidetur dicere.1^{a}.q.13.10.4^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 471.

558 ¶ Quod nihil præter Deū, eſt cauſa ipſius eſſe. Ꝫ.2.c^{o}.21 4^{m}. Eſſe 17.
¶ Opp^{m}. vr̄ dicere eſſe.1^{a}.q.32.1.2^{m}./.q.45.5.c./q.65.3.3^{m}./4.d.5.q 1.2.3.q.3.c./1^{m}./Ꝫ.1.c^{o}.20.4^{m}./Po^{a}.q.3.4.c /16.co^{m}./
¶ Reſpondeo dicendum, ſicut Dubio 504. (M2.q.10.9.3.

559 ¶ Quòd eſſe eſt prius omni alia participatione, & omni alio nomine Dei.1^{a}.q.5.c.2./.1.d.8.q.1.1.3.c./.Poten^{a}.q.3.4 c./.8.15^{m}./.Opuſ.37 /.Cauſis lect.4.c. Eſſe 35.
¶ Et eſt nobilius.1^{a} q 4.2.3^{m}./2.3^{m}./12^{f}.q.2.5.2^{m}./.1.d.19 q.3.4.3^{m}./.

1.2.3^{m}/.q.3 2.b.2./.Ver.q.20,2.3^{m}./.q6.22.6.1^{m}./.11.16^{m}./. Po^{a} q.7.ar.2.9^{m}./ Diu.5.lect.3.

¶Immo illud quod eſt communius prædicatione, eſt imperfectius minus communi. Ver.q.7.6./.7^{m}.

¶Rn^{o}. d^{m}, q eſſe pôt accipi dupliciter, ſ.vel ſine aliis in rebus inanimatis,& alia includunt ipſum. Et ſic eſſe eſt imperfectius aliis, ſicut omne magis commune minus eſt. Vel poteſt ſumi eſſe,& alia ſeorſum,ſine incluſione. Et ſic eſt perfectius aliis.

Eſſe 44. 560 ¶Quòd eſſe capitatum,& eſſe corporeum, & eſſe animatum, pertinent ad perſonam Sortis. Sed ex iis non ſit niſi unum eſſe in Sorte,3^{a}.q.17.2,c.

¶Oppoſitum uidetur dicere, quia in generatione animalis & hominis,in quibus eſt forma perfectiſſima,ſunt plures formæ, & generationes intermediæ,& per conſequens plura eſſe.ꝯ.2.c^{o}.89./.Meth.5.lec.20.

¶Reſpondeo dicendũ,q in illis generationibus ſucceſſiue ſunt plura eſſe,ſed in introductione vltimæ formæ,eſt ſm vnum eſſe,continens virtualiter oia pcedentia eſſe,vt hr ꝯ.2.cap^{o}.65.

Eſſe 54. 561 ¶Quod po^{a},ad eſſe,accipitur ex parte materiæ. Po^{a}.q.5.4.1^{m}.

¶Oppoſitum videtur dicere.4.d.2.q.2.ar.1.q.1.2^{m}.

¶Reſpondeo dicendum,q accipit ex parte materiæ, vt præparatur ad formam,ſed ſumit ex parte formæ, vt eſt productiua & cõpletiua ipſius eſſe rei,prout etiam Du^{o}.524 adductum eſt.

Eſſe 60. 562 ¶Quòd nec eſſe comparatur ad alia, ſicut recipiens ad acceptum,ſed econuerſo,quia eſt actualitas omnium.1^{a}.q6.3.4.c./.q.4.1.3^{m}./.q.5.1.c./.Po^{a}.q.7.2.9^{m}.

¶Immo ſemper illud quod ſubſternitur in rebus, eſt cõius,q̃ id qđ informat & reſtrigit ipſũ,ſicut eſſe q̃ viuere.1^{a}.q.65.3.c.

¶Reſpondeo dicendum, q prædicari de aliquo, contingit dupliciter. ſ.eſſentialiter, & participatiue. Ideo eſſe qđ informat ab his,de quibus pdicaĩ eſſentialiter,ẽt ſubſternit eis ſm rõnẽ vt indeterminatum determinanti, non quidem ſecundum rẽ, quia ſunt idem realiter, vt eſſe & viuere, ſed informat ſecundum rem omnia de quibus prædicatur participatiue, quia differunt realiter,ut habetur Quol.2.q.2.1.c.

Eſſe 66. 563 ¶Quod ipſum quod quid eſt,eſt principium demonſtrandi,an ſimpliciter,& quia hoc eſt 3.d.24.ar.1.q.2.2^{m}.

¶Immo quod quid eſt,ſequitur quæſtionẽ an eſt.1^{a}.q.2.2.2^{m}/.Poſt^{m}.2.lec.2.

¶Reſpondeo dicendum,ſicut Dubio 323.

Eſſe 76. 564 ¶Quod eſſe non eſt genus, nec eſt de ſignificatione alicuius generis.3.d.13.2.2^{m}.

¶Immo ens,eſt de ratione omnis entis. 12^{a}.q.94.2.c./.Quol.2.q.2.1.c./ Meth 4.lect.1./ Lect 5.

¶Reſpondeo dicendum,ſicut Dubio 300.

Eſſe 78. 565 ¶Quòd eſſe non poteſt eſſe commune per modum generis,cũ ſingula contenta in genere differant ſecundum eſſe.4.d.12.q.2.ar.1.q.1.2^{m}./.Po^{a}.q.7.1.c.prin.

¶Oppoſitũ videtur dicere.12^{a}.q.94.2.c./.Meth.4.lec.1.Lec.5.

¶Reſpondeo dicendum,ſicut Dubio 300.

Eſſe 84. 566 ¶Quod ad probandum aliquid eſſe oportet vti pro medio q̃d nominis,non aũt quid rei, quia q̃d rei ſequitur q̃õnem an eſt. 1^{a}.q.2.2.2^{m}./.3.d.24 ar.1.q.2.2^{m}./ Trin. 23.c./.Poſt.2.lect.2.

¶Immo oportet ſcire quid rei. Trin.23.c.

¶Reſpondeo dicendum,ſicut Dubio 323.

Eſſe 86. 567 ¶Quòd eſſe rei,eſt accidens,& pfectio eius,& non eſt eius eſſentia.2.d.3.q.1.1.c /.6^{m}./.Po^{a}.q.7.2.9^{m} /. Opuſ.42.c^{o}.5.fin.

¶Immo eſſe rei non eſt accidens eius. Potentia q6.5.4.3^{m}./. Phy.2.lec 3.prin.

¶Reſpondeo dicendum,q eſſe rei non dr accidens,quaſi ſit in genere accidentis,ſi loquamur de eſſe ſubſtantiæ. Eſt.n.actus eſſentiæ.Sed eſt accidẽs per quandam ſimilitudinem, quia nõ eſt pars eſſentiæ, nec eſt de ratione rei, ſicut nec accidens eſt de ratione rei,ut habetur Po^{a}.q.5.4.3^{m}./.Opuſ.42.c^{o}.5.

Eſſe 90. 568 ¶Quòd in qualibet creatura,differũt eſſe & eſſentia,operatio & po^{a},vel virtus operatiua.1^{a}.q.54.1.2.3.c./.q.77.1.c./.q.79.1.c.

¶Oppoſitum uidetur dicere.1^{a}.q.3.3.c./.3.d.5.q.1,3.0.

¶Reſpondeo dicendum,ſicut Dubio 214.

Aeternitas 3. 569 ¶Quod æternitas inueſtigari debet, per naturam interminabilitatis.1.d.8,q.2.1.0.

¶Immo æternitas inueſtigari debet,per naturam mutabilitatis & temporis. 1^{a}.q.10.6.c./ 1.d.14.q,1.2,3^{m}.

¶Immo æternitas inueſtigari debet,ex immutabilitate Dei.ꝯ.1.cap.15.

¶Reſpondeo dicendum, q oẽs iſti modi ſunt conuenientes. Sed non oſtendunt æternitatẽ eodem modo. Primus.n.procedit,per æthimologiã nominis ipſius æternitatis, ſecundus per naturam interminabilitatis,tertius uero,per naturam immutabilitatis Dei,ut habetur Opuſ.72.q.30.

Aeternitas 9. 570 ¶Quod æternitas excludit prin^{m} durationis. 1^{a}.q.42.2.2^{m}.

¶Oppoſitum uidetur dicere.Po^{a}.q.3.13.14.0.

¶Reſpondeo dicendum, q æternitas excludit prin^{m} durationis,non aũt prin^{m} originis. Ideo aliquid quod eſt ab alio,põt eſſe æternum, ut habetur 1^{a}.q.42.2.2.2^{m}./. 1.d.9.q.2.1.2^{m}./. Po^{a}.q.3.13.0./.14.12^{m}./.q.10.1.16^{m}.

571 ¶Quod poſſibile fuit mũdũ.i. creaturas eſſe ab æterno abſolute & po^{a} Dei,nõ aũt po^{a} paſſiua creaturarũ. Po^{a}.q.3.13.14.0.

¶Immo fuit poſſibile, etiam potentia paſſiua creaturarum. Meth.12.lect 7.prin^{o} /.Phy.8.lec.2.

¶Reſpondeo dicendum, ſicut Dubio 912.

572 ¶Quod æternitas ſignificat pluraliter.1^{a}.q.10.3.1^{m}. Aeternitas

¶Immo æternitas ſignificatur ſingulariter, cum non habeat 15.

partes.1^{a}.q.10.2.3^{m}.

¶Reſpondeo dicendum,q æternitas ſignificatur pluraliter,vel quia participatur in multis, vel propter menſuram inferiorẽ, ſcilicet propter tempus,vt habetur.1^{a}.q.10.3.1^{m}./.1.d.19.q.3 1.2.2^{m}./ 2.d.2.L./.5.d.26./.L.1^{m}./.Ro.10.ſ./.c^{o}.16.le.2.h./ Eph 2.lect.1.prin^{o}.

573 ¶Quod æternitas quadrupliciter differt ab æuo,quia menſurat ſubſtantiam æterni,cum omnibus quæ ei attribuuntur, & Aeternitas 30.

eſt per ſe ſtans,& eſt idem cum ſubſtantia æterni,& eſt interminabilis,ex parte principii & finis,nõ autem æuum.Quol.9.vel 10.q.4 c./.4^{m}.

¶Immo æternitas menſurat eſſe ipſius æterni,ſed nunc æternitatis,menſurat ipſum æternum.1 d.19.q.2.2.0.

¶Rñdeo dicẽdũ dupliciter.ſ primo,q magis proprie proceſſio durationis vĩ attendi ſm operationem, quam ſm eſſe. Vnde & tempus eſt numerus motus,vt habetur. 1^{a}.q.10.1.2^{m}.

¶Secundo dicendum,q æternitas, & eius nunc,ſunt idẽ re, & differũt ratione,ſicut ipſum æternum & eſſe eius,vt dicit. 1.d.19.q.2.2.0. Ideo in Quolibeto prædicto loquitur de eis, quo ad identitatem eorum realem, in primo autem Sententiarum,quo ad diſtinctionem rationis.

574 ¶Quòd ab omnibus prius tractatur de baptiſmo,quàm de eucharistia.4.d.2.q.1.3.0./.d.8.L.q.2.2^{m}. Euchariſtia 26.

¶Oppo^{m} uidetur dicere.3^{a}.q.65.2.0.

¶Reſpondeo dicendum, q ab omnibus prius tractatur de baptiſmo,quã de euchariſtia, non quidem pp ordinem rerum ſed vt ſunt in vſu fidelium,vt habetur primo loco.

575 ¶Quòd forma euchariſtiæ conuenienter ſignificatur. ſ.in facto eſſe,nõ autem in fieri.3^{a}.q.78.2.0./. 4.d. 8.q. 2.ar.2.q.3.0./ Euchariſtia 77.

2^{a}.Cor.11.lec.5.

¶Oppoſitum uidetur dicere a ſimili,quia illud quod fit,eſt.2.d.1.q.1.2.3^{m}./.3.d.3.q.5.2.5^{m}.

Rñdeo dicendũ,quod illud quod fit,non eſt eo modo quo fit, vt habetur.4 d.10.ar.2.q.2.2^{m}./.ꝯ.2.c^{o}.17.ſ.Quol.7.9.4^{m}.

Sed dr q illud quod fit,eſt improprie. Nulla.n.res permanẽs, põt ſimul fieri,& facta eſſe,ſi fieri,proprie ſumatur. Sed quædam ſunt,quæ ſignificant ipſum factum eſſe,per modũ fieri,ſicut cum dicitur motus terminari. Simul.n.terminatur,& terminatus eſt. Et ſimiliter ſimul illuminatur, & illuminatum eſt,eo q illuminatio eſt terminus motus. Et ſimiliter etiã forma ſubſtantialis,ſimul recipitur,& recepta eſt. Et ſimiliter aliquid ſimul creatur,& creatũ eſt,ut habetur.2.d.1.q.2.2.3^{m}.

576 ¶Quod hæc cõuerſio panis in corpus Chriſti, iportat ordinẽ ſubſtãtiarũ.Ideo eſt ſicut in ſubiecto in vtraq;.3^{a}.q.75. 4.1^{m}. Euchariſtia 93.

¶Immo hæc conuerſio,non habet ſubiectum.3.qu.75.4.2^{m}./. 5.4^{m}./ 7.c./.8.c./.2^{m}./.4^{m}.

¶Reſpondeo dicendum,q hæc conuerſio dicitur habere ſubiectum,ſed non proprium,vt habetur. 3^{a}.q.75.5.4^{m}.

577 ¶Quod forma ſubſtantialis panis,& uini,conuertitur in aĩam Chriſti.3^{a}.q.75,6.2^{m}./.4.d.11.q.1.ar.2.q.2.c.ſ. Euchariſtia 98.

¶Opp^{m} vr dicere.4.d.11.q.1.ar.1.q.3,2^{m}./.Quo.5. q.6.1.1^{m}.

¶Reſpondeo dicendũ, q verum eſt q forma ſubſtantialis panis & vini,conuertitur in aĩam Chriſti, vt dat eſſe corporeũ, non autem vt dat eſſe animatum tali anima.vt habetur.3^{a}.q.75.6.2^{m}./.5.d.11.q.1.ar.3,q.1.c.ſ.

578 ¶Quod hæc tranſubſtantiatio, eſt quidam motus, vel mutatio.4.d.1.q.1.ar.4,q.1.6^{m}./. d.12.q.1.ar.3.q.1.c.ſ /.2^{m}./. 3^{m}. Euchariſtia 108.

¶Immo in hac trãſubſtãtiatione,nõ eſt motus aliquis,cum ibi nõ ſit ſubiectũ cõe,nec etiã mutatio,quia terminus trãſubſtantiationis eſt pexiſtẽs actu.4.d.8.q.2.ar.1.q.3.1^{m}./.ꝯ.5.c^{o}.63.ſ.

¶Reſpondeo dicendum,ſicut Dubio 579.

579 ¶Quod licet ſumere euchariſtiam ab alio quàm a proprio ſacerdote.4.d.17.q.3.ar.3. q.4.c./.2^{m}. Euchariſtia 157.

¶Oppoſitum uidetur dicere.Opuſ.19.c^{o}.4.

¶Reſpondeo dicendum, q in ſecundo loco adiungit,vel habẽte ſuper eum iuriſdictionem, ſcilicet ex commiſſione.

580 ¶Quod ad digne ſumendum euchariſtiã, etia requiruntur.ſ. munditia conſcientiæ,deuotio actualis,ſ.vt in actu mẽs ſumẽtis feratur ad diuina. Vnde & ſacerdos monet populũ,corda ad Deum habere. Et munditia corporalis.4. d.9.ar.3. q.5.c./. ar.4.q.2.c./ d.12.q.2.ar.3.0/.q.3.ar.1.q.2.c. Euchariſtia 191.

¶Oppoſitum videtur dicere a ſimili,quo ad deuotionẽ actualẽ,ex parte ſumẽtis euchariſtiã,ſicut ex parte adorãtis hoſtiã, cũ nemo carnẽ Chriſti manducare debeat, niſi prius adoret, ſm Auguſtinum. Sed hoſtia dẽt adorari latria,ſub conditione in habitu.3^{a}.q.80.6.3^{m}./.4.d.9.q.1.ar.2.q.6.2^{m}.

¶Reſpon-

¶Reſponden dicendum, quòd intelligendum eſt de habitu de quo procedit actus,& non de habitu,de quo non procedit actus. Qui.n.eſt in habitu, & non in actu,ſimilis eſt dormienti. Oportet autem quod actus ille qui in adoratione latriæ conſiſtit,ab habitu aliquo progrediatur, vt habetur a ſimili. Ver.q.5.9.4m.q.10.2.2m. Non autem adorantes,vel ſumētes hoſtiam,ſunt rei idolatriæ,cum hoſtia debeat adorari latria, ſub conditione in habitu,& adorantes, uel ſumantes eam,æſtiment probabiliter hoſtiam eſſe conſecratam. Fides enim credentis non fertur ad has ſpecies panis, uel ad illas, ſed ad hoc,quod verum corpus Chriſti ſit ſub ſpeciebus panis ſenſibilis quando recte fuerit conſecratum. Vnde ſi non ſit recte conſecratum,fidei non propter hoc ſuberit falſum.22ſ.q.1.3.4m./.3a.q.80.6.2m./.3.d.9.q.1.ar.2.q 6.2m.

A. Euchariſtia.214. 581 ¶Quod euchariſtia ſumitur indigne, ſ.indeuote cum uoluntate peccandi,& celebrando contra ritum eccleſiæ.1ª.Cor.11. lect 7.prin.

¶Oppoſitum videtur dicere.3a.q.83.2.5m./.4.d.12.q.3.ar.1.q.4.1m.

¶Reſpondeo dicendum,ſicut Dubio 796.

B. Euchariſtia 218. 581 ¶Quod aliquis arcetur ab euchariſtia ſine culpa, ſ.ſuſpenſi, interdicti,& excommunicati,etiam excommunicatione minori.4.d.18.q.2.ar.4.q.3.3m.

¶Oppoſitum videtur dicere 4.d.9.ar.1.q.1.c.

¶Reſpondeo dicendum,ſicut Dubio 378.

Euchariſtia 222. 582 ¶Quod ante confeſſionem de peccato mortali,nullus debet ſumere euchariſtiam,ſi habet copiam cōfeſſoris,& neceſſitas non vrget,ſicut vrgentur ſacerdotes parochiales 4.d.16.5m./.d.17.q.2.ar.5.q.1.3m./.q.3.ar.1.q.4.c./.1ſ. Cor.11.lec.7.ſi.

¶Immo quilibet qui in peccato mortali exhibet ſe miniſtrū eccleſiæ in aliquo ſpirituali,peccat mortaliter.22. .33.5.0./.4.d.19.q.2.ar.2.q.2.0.

¶Reſpondeo dicendum, ſicut Dubio 796.

Euchariſtia 226. 583 ¶Quod iniuria ſit euchariſtiæ,ſi hoſtia conſecrata,conſecretur iterū.4.d.6.q.1.ar.1.q.1.1m./.d.12 q.3.a.1.q.1.1m /.3.4.c°.59.ſi.

¶Oppm videtur dicere a ſimili. 3a.q.66.9 4m /. q 68.7.3m./.11.4m /.4.d.6.q.1 ar.1.q.1.4m./.q.2.ar 1.q.1.c.

¶Reſpondeo dicendum,ſicut Dubio 265.

Euchariſtia 249. 584 ¶Quod quicquid eſt effectus paſſionis Chriſti,eſt effectus euchariſtiæ.3a.q.79.1.c./.q.83.1.c./.Io.6.lect.6.ſi.

Oppoſitum videtur dicere 4 d.2.q.1.2.1m.

¶Reſpondeo dicendum,q euchariſtia ordinatur ad vltimum effectum paſſionis Chriſti,quaſi completiſſime ab ea efficaciam habens. Vnde per baptiſmū datur primus actus vitæ ſpiritualis,ſed per euchariſtiam datur complementum eius, vt habetur.3a.q.79.1.&c./.2m./.6.2m./ 6.2m./.4.d.2.q.1.2.1m.

Aeuum 1. 585 ¶Quòd æuū nō eſt niſi quędā æternitas participata.1.d.8.q.2.2.c.ſi./.d.19.q.2.1m./.2.d.2.q.1.1.2.c.ſi./.3.5m./.Qu.5.7.c.

¶Oppoſitum uidetur dicere.1a.q.10.5.1m./.2.d.2.

¶Reſpondeo dicendum,ſicut Dubio 129./.131.586

Aeuum 6. 586 ¶Quòd nunc æui,differt realiter ab æuo.1.d.19.q.2.1 c.

¶Immo nunc æui,eſt ipſum æuum.Opuſ.36.cª 3.

¶Rñdeo dicendū,q in primo ſententiarum, accipit nunc æui,pro menſura adæquata ipſius æuiterni,ſed æuum pro menſura adæquata ſui eſſe.Ideo ſicut æuiternum & eſſe eius, differunt realiter,ita & nunc æui,& æuum.Sed in Opuſculo dicit,q nunc æui,eſt ipſum æuū,quia æuū eſt indiuiſibile,& immobile,ſicut & nunc eius.Et menſurat rem,vt eſt immobilis.

Ex.2. 587 ¶Quod Ex,quandoq; denotat ordinem temporis tantū,quandoque ordinem principij agentis, & quandoq; principium materiale.1.d.3.q.2.1.c.

¶Oppoſitum videtur dicere, quia etiam importat habitudinem cauſæ formalis. Ver.q.2.7.17m.

¶Reſpondeo dicendum.q ex,importare poteſt,habitudinem cauſæ formalis,efficientis,& finalis,in amando ex charitate, ut habetur.Ver.q.2.7.17m.

Excluſio 7. 588 ¶Quod dictio excluſiua, addita vni relatiuorum,excludit aliud,& omne quod eſt in alio ſuppoſito.1a. q.31.4.3m./.1.d.21.q.1.2.c.

¶Oppoſitum videtur dicere.1a.q 13 7 6m.

¶Rñdeo dicendum, q in diuinis dictio excluſiua,addita vni perſonæ,in prædicatis perſonalibus excludit aliam, non autē in prædicatis eſſentialibus,vt hſ.1.q 31 4 0.q.36.2.1m./. con. 4.c°.25./.Poª.q.10.4.12m./.Matt.11./. Ro.cn.11.Lec.2.ſi.

Exemptus 1. 589 ¶Quòd exemptus peccans re non exempta,poteſt ab ordinario iudicari.22ſ.q.67.1.3m.

¶Oppoſitum videtur dicere.22ſ.q.60 2.c./ 6.0./. q.8.5.3m.

¶Reſpondeo dicendum,ſicut Dubio 552.

Exequutio 1 590 ¶Quod exequutio operis,non ſemper eſt in poteſtate hominis.Veri.q.24.1.1m.

¶Oppoſitum videtur dicere a ſimili.4.d.17.1.2m.

¶Reſpondeo dicendum,ſicut Dubio 1202.

Exorciſmus 3. 591 ¶Quòd exorcizare pertinet ad ſacerdotem,& ad exorciſtā. 3a.q.71.4.c./.1m./.2m.

¶Immo pertinet tantum ad ſacerdotem, ſicut & benedicere aquam baptiſmalem.3a.q.67.3.2m.

¶Reſpo.dm, q exorcizare eſt propriū officiū exorciſtæ inſtaliter.Sed ſm conſuetudinē,totum ſit a ſacerdote,propter vnitatem.3a.q.71.4.c./.1m./ 2m./.4.d.6.q.2.ar.3.q.3.c.

592 ¶Quòd aliquis dr experiri aliquid dupliciter. ſ. vel acquirēdo habitum cognitionis ex ſenſibilibus,quorum propria eſt experientia,vel applicando habitum rebus. Secundū cōuenit Adę, non autem primum, Sed vtrumq; conuenit nobis.2.d.23.q.2.2.2m./.4.diſt 1.q.1.ar.2.q.1.c /.1m. Experiētia 3.

¶Immo ēt pm. cōueniebat Adę.1a.q.101.1.0./. 2.d.20.q.2.2.0.

¶Reſpondeo dicendum,ſicut Dubio 1107.

593 ¶Quòd experientia in operabilibus non eſt poª,& non ſolum cauſat ſcientiā,ſed ēt habitū, qui facit operationē virtutis vel vitij faciliorem,p conſuetudinē quæ eſt quaſi altera natura, ſecundum Philoſophum.12c q.40.5.1m. Ver.q.24.10.c. Experiētia.7.

¶Immo experimentum, eſt experimentalis poª. Meth.lect.1.

¶Reſpondeo dicendum,q eſt experimētalis pon. i.aptitudo ad faciliter operandum, non autem potentia proprie dicta.

594 ¶Quod res dr ſimplr vera vel falſa,tm ab intellectu, a quo dependet,vt res naturalis,ab intellectu diuino,& artificialis a noſtro.1a.q.16.1.c./.q.17 1.0./.Ver.q.1.4.c /.10.0.Perier.le.3.0. Falſitas 12.

¶Immo res dr vera vel falſa,a ſeipſa.1a.q.17.1.c./.Perier.le.5.

¶Reſpondeo dicendum,q res naturales dnr falſæ,nō quidē p ſe,ſed p accidens,& ſm quid,reſpectu intellis noſtri dupliciter.ſ.ratione ſignificati,& ſm rationem cauſæ, ut ht 1a.q.17.1.c /.1.d.19 q.5.1.c./.Ver.q.1.4./.Meth.5.lect.ſi. dicuntur aūt res aliquæ veræ vel falſæ,per cōparationem ad intellectū noſtrū,nō quidē eſſentialiter vel formaliter,ſed effectiue,inquantū ſnotæ ſunt facere de ſe, veram vel falſam æſtimationem. Et ſm hoc dicitur aū ū verum vel falſum, ut habetur Perier.lect.3.

595 ¶Quòd fama bona eſt nobis neceſſaria propter nos, quia eſt præcipuum bonum inter exteriora bona, quia facit idoneū ad officia humana,& præſeruat a peccatis. Et eſt neceſſaria propter alios,ne ſcandalizentur,& malum exemplum ſumant ad peccandum.12ſ.q.73.2.3.c /.Ver.q.3.1.c. Fama.1.

¶Immo appetere famam pp ſe, pertinet ad inanē gloriā, ſed appetere eam propter alios, pertinet ad charitatem. quia non eſt neceſſaria propter nos,ſed propter alios. Quol.9.vel 10.q.6.2.c./.1ſ.Cor.4.lec.1.a med./.1ª.Cor.6.lect.2.a med.

¶Reſpn.dm,q illi quibus incūbit,uel ex officio,vel ex ſtatu pfectionis,aliorū ſaluti prouidere,peccāt,niſi infamiā propriam iuxta poſſe repellant, & famam ſeruēt. Alij uero quibus magis cuſtodia ſuæ ſalutis imminet,pñt ſuæ humilitati puidētes,famam uel infamiam cōtemnere, ut habetur Quol.11.q.6.2.c.

596 ¶Quòd fantaſma ante receptionē ſpeciei comparatur ad intellectum poſſibile n ut obiectum,ſed poſt receptionem comparatur ut inſtrumentum,uel fundamentum ſpeciei.3. 2. .m.72. Fantaſma. 4.

¶Oppoſitum uidetur dicere.3.d.31.q.2.4.5m.

¶Reſpondeo dicendum,ſicut Dubio 752.

597 ¶Quòd fatū nō eſt cauſa.ſed ſimilitudo cauſę diuerſi ordinis, nec eſt effectus,niſi ut diſpōis generantis. Opuſ.28.ar.2.ſi /.5. Fatum.6.

¶Immo inquantum fatum eſt cauſa, inquantum & ipſæ cauſæ ſecundæ. 1a.q.116.2.2m.

¶Reſpondeo dicendum,q fatum eſt aliquid cauſæ, licet non ſit vera cauſa,vt habetur Opuſc.28.ar 2.ſi.

598 ¶Quod fęmininum genus, adaptatur eſſentiæ diuinæ & proprietatibus, maſculinum perſonis,& neutrum eſſentiæ. 1a q. 31.2.4m / 3°.q.17.1.c./.q.52.3.c./.1.d.9.q.11.c./. 4.d.6. q.1. 1.c./.Vnio.3.c. Fęmininū. 1.

¶Immo per maſculinū,& fęmininū,ſignificatur aliquod ſuppoſitum determinatum, in natura communi. 1a.q 31.2.4m.ſi.

¶Reſpondeo dicendum,q in diuinis etiam per eā ſignificatur aliquod ſuppoſitum determinatum, ſed ſub eodem eſſe, in natura communi,ut habetur.1.q.36.4.7m.

599 ¶Quod peccans in feſto, magis facit myſtice contra tertium præceptum decalogi,quàm ad literam aliquod opus corporale licitum, facit in eo.22ſ.122.4.3m./.3.d.37.ar.5.q.2.2m./. Ma.q.2.6.2m./ Quol.7.17.c.ſi. Feſtum 15.

¶Oppoſitum uidetur dicere.4.d.31.ar.5.q.2.q.3.1m.

¶Reſpondeo dicendum, ſicut Dubio.348.

600 ¶Quod fides eſt habitus infuſus.4.d. 4.q.2.ar.2.q.3.1m. Fides.3.

¶Immo fides acquiritur per ſcientiam theologiæ.1. Prolo.5. c 3.d.23.q.3.2.1m.

¶Reſpondeo dicendum, dupliciter.ſ.primo, q fides acquirit per ſcientiam theologiæ, quo ad determinationem articulorum,non autem quo ad habitum,ſed infunditur a Deo, vt habetur in locis ſecundo adductis.

¶Secundo dicendum,q intellectus circa ea, quæ ſunt fidei, mouet ſe, quia per hoc q cognoſcit principium,ideſt articulum fidei, reducit ſe de potentia ad actum,quo ad cognitionem concluſionum, vt habetur 12ſ. q.9.8 c./.q.51.2.c./. Ma. q.6.c / 21m / Anima 4.6m.dicitur ergo quòd fides catholica acquirit per ſcientiā theologiæ,quia theologia eſt ſciētia pro-

credens ex principiis per ſe notis in ſcientia ſuperiori, ſ. Dei & beatorũ, nobis autẽ creditur, per quã in theologia in cognitionem concluſionum deuenimus, vt hĩ 1ª.q.1.2.o./.6.1^{m}./.e^{m}./.22ª.q.1.q.2^{m}./.1.prolo.3.o./.Ver.q.14.9.3^{m}./.Trin.6.o.

Fides 12. 601 ¶Quod fides eſt ſubſtãtia, i. fundamentũ totius ſpiritualis ædificij.3ª.q.23.3.3^{m}./.3.d.23.q.2.1.1^{m}./.Ver.q.14.2.6./.1^{m}.

¶Oppoſitum uidetur dicere, quia humilitas eſt fundamentũ totius ſpiritualis ædificij.22ª.q.47.o./.q.161.5.2^{m}.

¶Reſpondeo dicendum, quòd humilitas eſt fundamentum per modum remouentis prohibens, ſed fides eſt fundamentũ per modum acceſſus ad Deum, vt habetur 22ª.q.161.5.e^{m}.

Fides 35. 602 Quòd obiectũ fidei, bene & vere põt dici cõplexũ & incõplexum. 22ª.q.1.2.o./.1.d.41.L./.Ver.q.14.8.5^{m}./.12^{m}./.12.c.

¶Immo qui dixerunt, obiectum fidei eſſe incomplexum, propriam uocem ignorauerunt.3.d.24.ar.1.q.2.c.

¶Reſpondeo dicẽdum, quòd ratio formalis obiecti, dupliciter accipi põt. ſ. ex parte rei creditæ, & ex parte credẽtis. Primo modo obiectũ fidei eſt aliquid incomplexũ. Secũdo aũt modo, eſt cõplexum, vt habetur 22ª.q.1.2.o./.6.2^{m}./.1.d.41.L./.3.d.24.ar.1.q.2.o./.3.1.c^{o}.7./.Ver.q.14.8.c./.5^{m}./.1e^{m}./.12.c.

Fides 47. 603 ¶Quod ex uno articulo fidei, probatur alius, licet Paulus argumentatur ad reſurrectionem, ex reſurrectione Chriſti. 1ª.q.1.8.c.prin./.Ver.q.2.9.1^{m}./.1ª.Cor.15.lect.2.a med.

¶Immo theologia non argumentatur ad principia ſua probãda quæ ſunt articuli fidei.1ª.q.1.5.2^{m}./7.8.c./.Opuſ.72.q.16.

¶Reſpondeo dicendum, quòd non ita intelligiẽ, quin reſurrectio cõmunis ſit articulus fidei, cũ in ſymbolo Apoſtolorũ ponatur inter articulos fidei. Vnde reſurrectio probari non põt, licet per unũ articulũ, alios defendi poſſit apud illũ, qui vnũ concedit, alium negaret, vt hĩ Opuſ.72.q.16. Inde eſt, quòd articuli fidei, & ſi non poſſint demonſtratiue probari, poſſunt tamen per rationẽ declarari, non eſſe impoſſibiles, ut habetur Opuſ.59.c^{o}.1.

Fides 52. 604 ¶Quod errans in aliquo articulo fidei, non hẽt verã fidem de aliis.22ª.q.5.3.o./.4.1^{m}./.3.d.23.q.3.ar.3.q.2.o./.d.27.q.2.ar.4.q.4.1^{m}./.Ver.q.14.10.10^{m}./.Ver.q.2.13.6^{m}./.Qu.6.q.4.1.o.

¶Oppoſitum uidetur dicere.3ª.q.68.8.3^{m}.

¶Reſpondeo dicendum, quòd ille qui pertinaciter diſcredit vnũ articulum, non eſt paratus ſequi in omnibus doctrinã eccleſiæ. Si autem non pertinaciter diſcredit, iam non eſt hæreticus, ſed ſolum errans. Vnde manifeſtum eſt, quòd talis hæreticus circa unum articulum, fidem non habet de aliis articulis, ſed opinionem quamdam, ſecundum propriam uoluntatem, hoc eſt quòd non habet habitum fidei, quem tamen habet ille qui nõ explicite omnia credit, ſed paratus eſt omnia credere, ut habetur 22ª.q.5.3.c./.4.1^{m}.

Fides 65. 605 ¶Quod homo in ſtatu innocentiæ, habuiſſet fidem de incarnatione Chriſti.22ª.q.2.7.c./.3ª.q.1.3.5^{m}.

¶Immo non oportebat tunc ab aliquo homine haberi fidem de redemptore, quia nondum ſeruitus erat inducta. 2.d.25.q.2.ar.2.q.2.c.

¶Reſpondeo dicendum, quòd Adam tunc habuit fidem explicitam de incarnatione, ſecundum quòd incarnatio Chriſti ordinabatur ad conſummationem gloriæ, non autem ſecundum quòd ordinabatur ad paſſionem & mortem Chriſti propter peccatũ hominis, quia non fuit præſcius caſus ſui. Et ſic intelligit in tertio, quia ibi dicit, quia nondum ſeruitus erat inducta, vt ipſe diſtinguit 22ª.q.2.7.c.

Fides 68. 606 ¶Quòd fides nõ eſt in beatis.12ª.q.67.3.5.o./.22ª.q.4.4.1^{m}./.q.16.2.a./.q.18.2.c./.3.q.7.3.3^{m}./.3.d.26.q.2.ar.5.q.3.c./.d.31.q.2.ar.1.q.1.3.o./.d.33.q.1.4.1^{m}./.Veri.q.27.5.6^{m}.fi./.Veri.q.5.4.10^{m}.

¶Immo fides per quam beati erimus, põt dici ſemper manere in beatis. 12ª.q.1.6.1^{m}./.q.2.5.7.c./.q.5.5.7.c./.q.89.9.c.

¶Reſpondeo dicendum, quòd licet fides nõ remaneat quo ad habitum, remanet tamen quo ad effectum. Ideo dicit per quam beati erimus, vt habetur in locis ſecundo adductis.

Fides 72. 607 ¶Quòd fides eſt in dæmonib. coacta, nõ laudabilis, nec donũ gratiæ.1ª.q.64.2.5^{m}./.22ª.q.5.2.o./.q.18.3.2^{m}./.3ª.q.76.7.c./.3.d.23.q.3.ar.3.q.1.o./d.26.q.2.ar.5.q.4.e^{m}./Veri.quæſtio.14.9.4^{m}.

¶Immo coactio non poteſt eſſe in conſenſu.4.d.29.1.a.

¶Reſpondeo dicendum, quòd fides quæ eſt in dæmonibus non eſt donum gratiæ, nec coguntur credere ſimpliciter, ſed magis coguntur ad credendũ ex perſpicacitate naturalis intellectus, ut habetur 22ª.q.5.2.e^{m}.

Fides 82. 608 ¶Quod charitas eſt forma fidei. Veri.q.14.5.o.

¶Immo fides formatur a gratia.3.d.23.q.3.ar.1.q.1.3^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, quòd fides formatur gratia, mediante charitate, ut habetur 3.d.23.q.3.ar.1.q.1.3^{m}./.Veri.q.14.5.c./.6^{m}.

¶Secundo dicendum, ſicut Dubio 307.

Fides 122. 609 ¶Quòd fides non eſt prædicabilis, ſecundum Chriſoſtomum. Opuſ.1.c^{o}.29.

¶Immo formalis ratio obiecti fidei, eſt ueritas prima, per doctrinam eccleſiæ manifeſtata. Verit.q.e.13.6^{m}.

¶Reſpõdeo dicendum quòd fides non eſt prædicabilis ſecundũ Chriſoſtomum, i. non eſt per prædicationem perfecte explicabilis, vt habetur. Opuſc.1.c^{o}.29.

610 ¶Quod fides eſt cognitio, & ſcientia, & viſio. Verit.q.14 2.15^{m}./.4.c.

¶Immo eſt differentia inter fidem & ſcientiam. 12ª. q.67.3.c./.22ª.q.1.4.c./.5^{m}./.q.2.1.c. Fides.144.

¶Reſpondeo dicendum, quòd fides eſt cognitio, & ſcientia, & viſio, quo ad certitudinem, non autem quo ad euidentiam, vt habetur. Ver.q.14.2.15^{m}./.4.c.prin.

611 ¶Quod fides formata, eſt fundamentum ſpiritualis ædificii, non autem fides informis. 12ª. q.89.2.2^{m}./. 22ª.q.4.7.4^{m}./. Fides.153.
3ª.q.68.4.3^{m}./.Io.3.lect.3./.1ª.Cor.3.lect.2.a med.

¶Oppoſitum videtur dicere.22ª.q.4.7.o./.q.161.5.2^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, quòd fides informis de ſe non eſt fundamentum ſpiritualis ædificii, ſed vt cedit fidei formatæ.

¶Secundo dicendam, ſicut Dubio. 601.

912 ¶Quòd fieri conuenit Deo.1.d.30.1.1^{m}./.3.d.7.q.2.1.1^{m}. Fieri.6.

¶Oppoſitum videtur dicere.1ª.q.41.3.c./.1. d.19.1.3^{m}./.3.d.21.1.3^{m}.

¶Reſpondeo dicendum, dupliciter. ſ. primo, quòd fieri dicitur per adeptionem, mutari vero per remotionem. Ideo fieri cõuenit Deo, non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationem, vt habetur.1.d.30.1.1^{m}./.3.d.7.q.2.1.1^{m}.

¶Secundo dicendum, ſicut Dubio.616.

613 ¶Quod figura eſt forma quanti.1ª.q.7.1.2^{m}./. 3.c./.4.d.10.art.3.q.1.c. Figura.3.

¶Opp^{m}. vĩ dicere a ſimili. 12ª. q.96.2.2^{m}./.3.3.c^{o}.105.5^{m}.

¶Reſpondeo dicendũ, quòd figura eſt forma quanti, inquantum huiuſmodi, quia eſt qualitas a.us & non aliter, vt habetur in locis primo allegatis.

614 ¶Quod alia ſpecies filiationis eſt in equo, & alia in homine. Po^{a}.q.9.9.12^{m}. Filiatio.8.

¶Oppoſitum videtur dicere a ſimili. Phy.7.lect.8.prin.

¶Reſpondeo dicendum, ſicut Dubio.908.

615 ¶Quòd filius amittit hæreditatem, propter peccatum parentis, in crimine læſæ maieſtatis 12ª.q.108.4.2^{m}.

Immo nullus punitur niſi pro culpa propria. 12ª.q.87.8.o./.22ª.q.108.4.c./.1^{m}./.4.d.46.q.1.ar.2.q.3.c./.q.1.ar.2.q.2.3^{m}. Filiatio. 13.

¶Reſpondeo dicendum, quòd filius punitur pœna corporali, pro culpa parentum, & ſerui pro dñis, inquantũ ſunt aliquid eorũ, non autẽ pœna ſpirituali, niſi culpa aliorũ fiet eis propria vel ratione conſenſus, vel imitationis, vt habetur.12ª.q.87.7.1^{m}./.2.1^{m}./.q.87.8.o./.22ª.q.108.4.1^{m}./.3^{m}.Ro.q.164.1.4^{m}./.e.d.30.q.1.2.6^{m}./.d.33.q.1.2.o./.Ma.q.2.19^{m}./.6.6^{m}./.7.8^{m}./.9^{m}./.12^{m}./.15^{m}./.q.5.4.c./.5 ſal.18.ſi./.Iſa.34.fi.Io.9.p to.ſi.

616 ¶Quod filius Dei nõ eſt factus, nec operatus.1ª.q.41.3.c./.1.d.29.1.3^{m}./.3.d.11.1.3^{m}. Filiatio.13.

¶Oppoſitum videtur dicere.1.d.30.1.2^{m}./3.d.9 q.2.1.1^{m}.

¶Reſpõdeo dicẽdum, dupliciter.ſ. primo, quòd filius Dei verus, non eſt factus, ſed tñ genitus. Si qui autem ex nihilo a Deo facti, filii Dei dicuntur, hoc metaphorice dicitur, per aſſimilationẽ ad verũ filiũ Dei, vt habetur in locis primo adductis.

¶Secundo dicendum, ſicut Dubio.612.

617 ¶Quod pater in diuinis, eſt maior filio ratione dationis, quæ authoritatem dicit, non autem ratione dati, ſed filius nullo modo eſt minor patre.1ª.q.33.1.2^{m}./.q.42.4.1^{m}./.1.d.16.L./.d.19.q.1.2.3^{m}./.3.d.11.1.2^{m}. Filiatio. 27.

¶Immo hæc eſt vera, Chriſtus eſt minor patre. 1ª q.42.3.c./.4^{m}./.3.q.16.8.o./.q.20.2.1^{m}./.3.d.4.q.2.2.4^{m}./.d.11.1.o./.d.21.q.1.9.e^{m}.contra.4.c^{o}.48./.Veri.q.29.1.1^{m}./.Opuſc.3.c^{o}.223./.1ª.Cor.15.lect.2.ſi.

¶Reſpondeo dicendum, dupliciter, ſcilicet primo, quòd ſecundum Hilarium, pater eſt maior filio, propter authoritatem originis, filius tamen non eſt minor patre, propter ſubſtantiæ vnitatem vt habetur Opuſc.1.c^{o}.2.ſi.

¶Secundo dicendum, quòd Chriſtus dicitur minor patre, ſecundum humanitatem, non autem ſecundum diuinitatem.

618 ¶Quòd cuiuslibet rei finis, eſt ſua perfectiſſima operatio.4.d.49.q.3.ar.4.q.3.4^{m}./.contra 3.c^{o}.25.2^{m}./.26.25^{m}. Finis.2.

¶Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis.4.d.49.q.1.ar.1.q.e.c./.ar.2.q.1.c.

¶Reſpondeo dicendum, ſicut Dubio.621.

619 ¶Quod cum ſactura habeat rationem finis & boni, materia & diſpoſitio eius habent rationem finis & boni, & ad eam terminatur actio creantis. M.q.1.2.9^{m}. Finis.18.

¶Immo ad formam ſiue ad ſuppoſita, terminatur actio creantis.4.d.2.q.1.ar.1.q.1.2^{m}.

¶Reſpõdeo dicẽdũ, quòd materia, ſm quòd facta eſt ab arte diuina, hac ratione habet rationem boni & finis, & ſic non eſt proprie terminus creationis, vt habetur in primo loco.

¶Quod

Finis 21. 620 ¶Quód finis coincidit cum forma exemplari, & efficiente, in idem numero vt Deus. 3.d.27.q.2.21.4.q 3.4m./.4.d.8.q.1.1. 1m /.Ver.q.2.3.18m.
¶Immo materia coincidit cum fine.12æ.q.55 4.c./.2. diſ.36. 5.4m.
¶Reſpódeo dicendum dupliciter, ſ.primo, q finis eſt duplex. ſ.finis generationis, & finis rei generatæ, primus coincidit cũ forma in idem numero, non autem ſecundus, vt habetur.4. d 8.q.1.ar.1.q.1.1m / Ver.q.2.3.18m.
¶Secundo dicendum, ſicut Dubio 853.

Finis 41. 621 ¶ Quód impoſſibile eſt, quod aliqua operatio voluntatis, hẽat rationem vltimi finis.1a.q.28.2. 2m./.12æ.q.1.1. 1m /. q.3 4. 2m./ q.19.1.2m./.1.d.1 q 2 1.2m /.2 d.29.3 2m./.4.d.49. q.1. ar.1.q.3.c./.con.3.c0.22./. Quol.7.vel 8.q.9.1.c.
¶Oppoſitum videtur dicere.12æ q.3.2.0./ 4.c./.q.25.2.3m./. 2.d.1.q.1.2.0./.3.d.34 q.1.5.1m /.4.d.49.q.1.ar.2.q 2.0./q. 4.3.0./ Quolib 8. 9 c./.Opuſ.3 c0.104./.107 /.Ethic.10. lect. 1.9.med.Meth.9.lect 1.ſi.
¶Reſponden dicendum dupliciter.ſ.primo, q operatio voluntatis, non habet rationem vltimi finis ſimpliciter, ſicut eſt res poſſeſſa, eſt finis quo ad aliquem.ſ.poſſeſſio, uel adeptio, uel fruitio rei, ut habetur 12æ.q.2.7.c./.q.16.3.c.
¶Secundo dicendum, ſicut Dubio 271.

Finis 45. 622 ¶Quód res naturales diriguntur a Deo, ad finem boni, & creaturæ rationales ad vltimum finem.1a.q.103.1.c./.12æ q. 5.9.2m.
¶Immo ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam.ſ.homo in ipſo actu rationis, ordinate & faciliter, & ſine errore procedat. Poſter 2.lec.1.prin0.
¶Reſpondeo dicendum, q creaturæ rationales in ordine ad vltimum finem diriguntur a Deo, Sed in ordine ad directionem ipſius actus rationis tamquam a principio quo, & requiſito ad bene eſſe, diriguntur per artem quæ logica dicitur, vt habetur Poſterm.2.lect.1.prin0.

Finis 48. 623 ¶Quód uoluntas eſt ipſius finis tantum.12æ.q.8.2.c./.Verit. q.21. 13.9m.
¶Immo voluntas eſt etiam eorum quę ſunt ad finem.1.d.45. 2.1m./.2.d.24.q.1.3.3m.
¶Reſpondeo dicendum, quod idem actus voluntatis, eſt eorũ quæ ſunt ad finem, & ipſius finis vt ratio, non autem abſolute, ut habetur.12æ.q.8.3.0./.q.12.4.c./.3.d.14.21.1.q.4.c./.Verit.q.2.14.c./.3m.

Finis 52. 624 ¶Quód volũtas nõ poteſt ſimul ferri in plores vltimos fines. 12æ.q.1 5.0 /.q.12.3.1m /.q.13.3.3m./.2.d.24.3.c/. 3. di.31. q.1.c./ Ma.q 14.2.c ſi.
¶Oppoſitum videtur dicere.1.d.17.q 1.5.c.
¶Reſpondeo dicendum ſicut Dubio 198.

Finis 56. 625 ¶Quod impoſſibile eſt, q anima, vel al quid eius ſit vltimus finis, niſi ſecundo modo.ſ.vt poſſeſſio vel adeptio, vel fruitio re.12æ q.2.7.c.
¶Oppoſitum videtur dicere.12æ.q.3.4.c./.Io.14.
Reſponden dicendum, ſicut Dubio 621.

Finis 79. 626 ¶Quod deficiens a fine proximo, non eſt omnino fruſtra, ſi re [illegible] vltimum. Ver.q.14 [illegible]
¶O[illegible] videtur dicere.2.[illegible]m.
¶Reſpondeo dicendum, q non eſt omnino fruſtra, ſi finis pro [illegible]

Finis 85. 627 ¶Quod charitas eſt finis omnium uirtutum. 12æ.q.3.2.1m /. q.23.8.[illegible]m./ 3.d.1 7.q [illegible] /.q.2.ar.4.q.3.[illegible] Ve[illegible] 2 3.c /.Quol.4. 24.q.[illegible]/.Opuſ.7.c0.[illegible]/.Io.13.lec.2./.Col. 3./ 1æ.Thi lect 2.
¶Oppoſitum videtur dicere.3.d 27.q.2. 2.2m.
¶Reſponden dicendum q charitas non dicitur eſſe finis pręcepti, quaſi ſit vltimus finis virtutũ, ſed ſicut id quo nés aliæ virtutes in finem vltimum ordinantũ, vt hi.3. d.27.q.2.2.2m.

Fluxus 2. 628 ¶Quod fluxus maris, eſt per impreſſionem lunæ, non at per aliquã formã aquę 1a.q.105.6 1m./.q.1.10. 3.1m./.22æ q.2.3. c /.3.3.c0.100.3m./.Ver.q.22.14.c./.Op.34./. Ro.11.lec.3 ſi.
¶Oppoſitum videtur dicere.3.d.13.ar.2.q.2. 2m./.3m.
¶Reſpondeo dicendum, ſicut Dubio 301.

Fomes 9. 629 ¶Quod fomes peccati, non eſt cauſa proxima, ſed prima cuiuſlibet peccati, & radix eius, quia quandoque peccatum eligitur, ſine incentiuo.2 d.43.1.2m.
¶Oppoſitum videtur dicere.12æ q 84.1.c./.2m./.2.c./.22æ. q.119.2.1m.
¶Reſpondeo dicendum, ſicut Dubio 1144.

Forma 1. 630 ¶Quód omnis forma dicitur actus, etiam ipſæ formæ ſeparatæ & ipſe Deus 1.d.24 q.1.1.1m./.Spiritu.1.1m.
¶Oppoſitum videtur dicere.1a.q.3.8.0./.1. d.26.q 2.2.1m.
¶Reſpódeo dicendũ q Deitas dr̃ eſſe forma omnium effectiue & exẽplariter nõ .ſ. p eſſentiã, ut habetur.1a.q.3.8.1m.

Forma 9. 631 ¶Quod in ſimplicibus & immaterialibus, idem eſt forma, & id cuius eſt forma.1a.q.39.5 2m / Phy.2.lect.2.
¶Immo nihil eſt forma ſui pſius.Ver.q.[illegible].8.16m.
¶Reſpondeo dicẽdum, q licet nihil ſit forma ſuipſius, poteſt aliquando ſe hẽre per modũ formæ reſpectu ſuipſius, inquantũ ad ſe ſua actio terminatur, qua.ſ.anima ſeipſam cognoſcit. Vnde nõ oportet, q ſit ſeipſa ſimplicior, niſi ſm modũ intelligendi, inquantũ id qđ intelligit, accipitur vt ſimplicius, ipſo intellectu intelligente, ſicut accipitur vt perfectio eius.

632 ¶Quód omnis forma quãtum eſt de ſe, eſt vniuerſalis. 4.d.50. q.1.3.c./.Ver.q.2 5.c /.q.8.11.c./.q.10.5.c. Forma 12.
¶Oppoſitum videtur dicere a ſimili.1a.q.14.1.3m./.1.d.35.5. 0./.d.36.q.1.1.1m./.3.1.c0.56.
¶Reſpondeo dicendum, ſicut Dubio 476.

633 ¶Quod formæ non locantur in genere, nec in ſpecie, ſed com poſita.1a.q.76.3 2m. Forma 15.
¶Oppoſitum videtur dicere. 2.d.3.q 1.6.c.prin.
¶Reſpondeo dicendum, ſicut Dubio 173.

634 Quod omnis forma de ſe eſt communicabilis. 1a.q 3.2 3m./. q.7.1.c.ſi./.1.d.4 q.1.1.c./.d.19.q.4.2.c./ 2.d.3.q.1.2.1m./. 2m. /.3.d.2.1. /.Ver.q.2.c.c.ſi / 6.c./. Quolib.7.vel 8 vel 11.3.c. prin./.Opuſ 29./.Meth.7.lec.13 ſi./.Lec.14 ſi. Forma 19.
¶Oppoſitum videtur dicere. 1a.q.13.9.c./.1.d.25.3.c./.d.34. q.1.1 4m.
¶Reſpondeo dicendum, ſicut Dubio 367.

635 ¶Quod omnis forma exiſtẽs in ſuppoſito, per quod indiuiduatur, eſt communis multis ſecundum rem, vel ſecundum rationem, non autem formæ ſubſiſtentes.1a.q.13.9.c. Forma 21.
¶Oppoſitum videtur dicere.1.d.25.3.c./.d.34.q.1.1.4m.
¶Reſpondeo dicendum, ſicut Dubio 367.

636 ¶Quod formæ diſtinguuntur ſecundum diuerſa principia actiua.12æ.q 54.2.c. Forma 30.
¶Oppoſitum videtur dicere a ſimil. Phy.7.lec.8.prin.n
¶Reſpondeo dicendum ſicut Dubio 908.

637 Quod forma effectus, eſt in inſtrumento incomplete. 4.d.1.q. 1.ar.4 q.4.c. Forma 36.
¶Oppoſitum videtur dicere a ſimili. 4.d.1 q.1 ar.4.q.2.3m /. d.7.q 1.ar.2.q.3.3m.
¶ Reſpondeo dicendum, q forma effectus eſt in inſtrumento incomplete quadrupliciter.ſ.ſecundum rationem ſpeciei, ſecundum eſſe, ſecundum duplicem fluxum.ſ.de potentia ad actũ, & ab agente in paſſum & in hoc q non attingit directe vltimã formam, vt habetur in locis primo allegatis, ſed in natura principalis agentis.

638 ¶Quód plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul in eodem ſubiecto.3a.q.35.5.c./.3.d.23.q.3.ar.4.q.3.c./.Veri. q.1.11.c.ſi / Meth.5.lect.10.ſi. Forma 55.
¶Oppoſm. vr dicere.1a.q.12.10.c./.q.58.2.2m.q 85.4.c./ 2m.
¶Reſpondeo dicendum, ſicut Dubio 1111.

639 ¶Quod materia multiplicatur per aduentum formæ.1a.q 29. 2.5m / Opuſ.72.7.19. Forma 82.
¶Immo oppoſitum eſt frequenter, formas multiplicari per materiam.1a.q.3.3.c /.q.54 4.2m /.3a.q.3.3.c./.Meth.7 lec.10. ſi.12.lect.14.ſi.
¶Reſpondeo dicendum, q hoc primum dictum uerum eſt de multiplicatione ſpecierum, quarum principia ſunt formæ. Secundum uero, de ea quæ eſt multiplicatio indiuiduorum in eadem ſpecie, ut habetur Opuſ.72.q.11.

640 ¶Quod forma ordinatur ad materiam, & econuerſo.4.d.17.q. q.1.ar.4.q.1.2./.Ver.q.9.2.6m./.q.28 7.6. Forma 84.
¶Immo forma eſt finis, propter quem materia fit uel ſic diſponitur. Spiritu 1.2m./.Opuſ.2.c0.18.
¶Reſpondeo dicendum, quód forma ordinatur ad materiam, vt perfectiua eius, ſed eſt finis eius, vt imperfectum reducitur ad perfectum, ut habetur in locis primo allegatis.

641 ¶Quod oẽ illud p qđ materia efficit propria huius formæ, ſe tenet ex parte materiæ, ut diſpõnes, & remotiones impedimẽtorum.1a q.86.2.1m./.q.87.1.2./.12æ.q.2.5.c./.22æ.q.27.3 c. prin./.4.d.17.q.1.ar.4.q.1.c./.Ver.q.28.7.8.c./. Ala 2 lec.24. Forma 89.
¶Immo diſpoſitio reducitur ad formam, ad quam diſponit.3. d.13.q.3.1.c./.4.d.2.q.2.ar.1.q.1 2m./ Po.3.lec.1.prin.
¶Reſpondeo dicendum, ſicut Dubio 524.

642 ¶Quod forma non latuit, p̃ Anaxagoram, nec eſt totaliter ab idea, contra Platonẽ, nec ab intelligẽtia ꝯ̃ Auicennã. Sed educit de poa. materie, ab agente naturali, ſm Ariſtotelem.1a.q. 45.8.c / q.65.4.c./.q 91.2.c./. q.118.2.c./.12æ.q 63.1.c /.2 d. 1.q.1.4 4m./.d 18 q.2.3.c /.3 d 33 q 1.ar.2.q.1.[illegible] 3. c0.69 /.Veri.q.1 1.1.c./.Po.q.3.8.11.c./.Spiritu 2.8m./ Veri. q. 1.8.11 c./.Opuſ.34./.Meth.7.lect.7./.Lect 8.lect.9. Forma 103.
¶Oppoſitum videtur dicere.1a q 65.4.c./.1m / 1.d.36.q.2.2.c./.contra 3.cn.24./ Po2.q.3.8.18m.
¶Reſpondeo dicendum dupliciter. ſ. primo, q quia dicitur in 2o. Poſterm. q differentiæ eſſentiales rerum ſunt nobis incognitæ, ideo dicuntur formæ rerum latitare nos.
¶Secundo dicendum, q formæ rerum quæ ſunt in materia ueniunt ab intelligentiis, non quidem per fluxum, ſed per motũ, ut habetur 2a.q.85 4.1m.

¶Oppoſitum videtur dicere.1a.q.26.2.o./.3.c./22æ.q.3.4.o./.q.11.1.1m./22æ.q.24.2.3m.

¶Reſpondeo dicendum, ſicut Dubio 272.

Charitas 30. 309 ¶Quòd motus mentis humanæ in fruitione Dei, in qua conſiſtit vita æterna, eſt actus charitatis.12æ.q.114.4.c.

¶Immo vita æterna cõſiſtit in viſione Dei.12æ.q.3.4.c./.Io.14.

¶Reſpondeo dicendum, ſicut Dubio 271.

Charitas 38. 310 ¶Quòd charitas viæ non poteſt æquari charitati patriæ.1a.q.112.2.3m./.12æ.q.67.6.3m./.22æ.q.24.7.3m./.3.diſt.13.q.1.articu.2.q.2.3m./.diſt.31.q.2.a.5m.

¶Oppoſitum videtur dicere.1a.q.117.2.3m.ſi.

¶Reſpondeo dicendũ, q non eſt eadẽ ratio quãtitatis charitatis viæ, quæ ſequitur cognitionẽ fidei, & charitatis patriæ, quæ ſequitur cognitionem apertã, vt hr 22æ.q.247.3m. Sed aliqui homines etiã in ſtatu viæ ſunt maiores aliquibus angelis, non quidem actu, ſed virtute, inquantum habẽt charitatem tantæ virtutis, vt poſſint mereri maiorem beatitudinis gradũ quem quidam angeli habent, vt habetur 1a.q.117.2.3m.ſi.

Charitas 69. 311 ¶Quòd charitas non eſt in nobis naturaliter, nec cauſatur ex actibus noſtris, ſed infunditur à Deo.22æ.q.24.2.o./.13.c./.q.17.2.2.1m./.1.diſt.17.q.2.2.3.o./.Cont.3.c° 151./.lib.4.c° 21.2m./.Opuſc.4.c° 3./.Rom.8.lec.5.fin.D.

¶Oppoſitum videtur dicere à ſimili.2.d.5.q.2.1.o./.d.28.4.o.

¶Reſpondeo dicendum, ſicut Dubio 679.

Charitas 77. 312 ¶Quod viſio beata, charitas, & huiuſmodi, quæ pertinent ad præmium eſſentiale, non augentur in beatis, ex quo iam ſunt perfecte beati. 12æ.q.24.2.3m./.1.diſt.19.q.5.art.1.q.3.c./.3.diſt.31.q.2.ar.1.q.2.o./.4.diſt.11.q.2.art.1.q.2.c.

¶Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.o.

¶Reſpondeo dicendum, ſicut Dubio 157./275.

Charitas 79. 313 ¶Quòd charitas poteſt augeri in infinitum.22æ.q.24.7.o./.1.diſt.17.q.2.4.

¶Oppoſitum videtur dicere. Veri.q.2.12.17m./.q.2.2.10m.

¶Reſpondeo dicendum, q eſt infinita ex parte Dei, vel finis, non autem ſecundum ſe, vt hr Verit.3.1.21.17m./q.2.2.10m.

Charitas 83. 314 ¶Quod actus noſtri ſunt cauſa gratiæ, & charitatis, & augmẽti earum diſpoſitiuæ tantum, ſed cauſa efficiẽs eſt tantũ Deus.1.diſt.17.q.2.2.3.o.

¶Oppoſitum videtur dicere à ſimili.3a.q.13.2.o.

¶Reſpondeo dicendum, ſicut Dubio 680.

Charitas 92 315 ¶Quod charitas non dr augeri, quia ſit ſubiectum augmenti, ſed quia ſecundum eam ſit augmentum. 1.d.17.q.2.1.c./.3m.

¶Immo charitas augetur, vt ſubiectũ, tñ augeatur eſſentialiter.12æ.q.52.1.o./.q.66.1.o./.22æ.q.24.4.o./. Quol.8.vel 9.q.6.o.

¶Reſpondeo dicendũ dupliciter. ſ. primo, q vt ipſe dicit Poſter.1.lec.2.poſt mediam./.3.diſt.33.q.2.ar.4.q.1.c.aliquid dr ſubiectum accidentis dupliciter. ſ. in virtute propria. Et ſic tantum ſubſtantia eſt ſubiectum. Vel in virtute ſubſtantiæ. Et ſic vnum accidens eſt ſubiectum alterius accidentis. Et ſic charitas eſt ſubiectum augmenti, non autem primo modo.

¶Secundo dicendum, q charitas augetur eſſentialiter, non ita quod eſſe incipiat, vel eſſe deſinat in ſubiecto, ſed ita quod magis in ſubiecto eſſe incipiat, vt habetur 22æ.q.24.4.3m.

Charitas 109. 316 ¶Quod charitas datur ſecundum menſurã ſubiecti. ſ. ſecundũ capacitatẽ naturæ, & conatum. 1a.q.62.6.o./. 22æ q.24.3.o./.3a.q.69.8.3m./.2.d.117.q 1.3.o./.4 d.2.lec.1.L.ſi./.d.29.3.c.ſi./.3.d.31 q.1.4.10m./.Ma.q 7.2.c./.2m./.7.9m./.Matth.25.

¶Immo charitas viæ non datur ſecundum capacitatem naturalium, ſed ſecundum voluntatem ſpiritus.22æ.q 24.3.o.

¶Rñdeo dicendũ, q nõ oportet, q homo feratur in charitate totaliter in id quod fertur. Sed eius qui habet meliora naturalia, poteſt eſſe minor conatus, & econuerſo. Et ideo non eſt ſimile de angelis, qui ſunt iã perfecti, & de hominibus in via.

Charitas 122. 317 ¶Quòd ordo charitatis manebit in patria. 22æ.q.26.13.o./.3.diſt.29.q.2.art.3.q.1.2.o.

¶Oppoſitum videtur dicere. Verit.q.2.9 12m.

¶Reſpondeo dicendum, ſicut Dubio 100./.314.

Charitas 133. 318 ¶Quod operatio ſine charitate facta valet ei pro quo fit, virtute charitatis eius, & non ex parte operantis.2 d.40.4.5m.

¶Immo operatio ſine charitate facta etiam valet ex parte operantis.4 diſt 45.q.2.art.2.q.3.o.

¶Reſpondeo dicendum, quod in ſecundo Sententiarũ loquitur de operante exiſtente in peccato mortali. In quarto vero de exiſtente in gratia, & mandante fieri aliqua ſuffragia pro ſe, vel pro alio per miniſtros eccleſiæ, vel etiam per filium, vel per alium, quos contingit aliquando eſſe in peccato mortali, quæ tamen valent ex parte mãdantis, non autem ex parte exequentis, niſi in perſona eccleſiæ, vel ex opere operato.

Caſtitas 8. 319 ¶Quod caſtitas eſt ſubiectiue in anima.22æ.q.151.1.1m./.Ethicorũ Joſt.2.

¶Immo caſtitas eſt ſubiectiue in cõcupiſcibili. Veri.q.1.4.c.ſi.

¶Rñdeo dicendũ, q caſtitas conſiſtit quidẽ, ſicut in ſubiecto in anima, ſed materiã habet in corpore. Pertinet.n.ad caſtitatẽ, vt ſm iudiciũ rationis, & electionẽ voluntatis, aliquis moderate vtatur corporalibus membris, vt habetur 22æ q.151.1m.

320 ¶Quod cathecismus pertinet tñ ad ſacerdotes.3a.q.67.3.2m Cathecismus 5.

¶Immo cathecismus pertinet ad lectorem.3a.q.71.4 o.

¶Reſpondeo dicẽdum, q cathecismus pertinet ad ſacerdotẽs principaliter, ſed ad lectorem ſecundario, quo ad inſtructionẽ credendorum, & itaconum. Sed ad inſtructionem conuerſiuã pertinet ad epiſcopos, & prædicatores, & ad quemlibet fidelem. Sed ad inſtructionem morum pertinet ad anadocum, id eſt patrinum, vt habetur 3a.q.61.4.o./.4.d.6.q.2.ar.2.q.2.o./.ar.3.q.3.2m./.diſt.24.q.2.ar.1.q.3.c.ſi./.Cont.4.c° 74.

321 ¶Quod in cauſa per ſe præexiſtit ſimilitudo effectus, non autem in cauſa per accidens. Ma.q.1.3.2m./.Meta.7.lec.8. Cauſa 24.

¶Immo nullo modo cauſa eſt ſimilis ſuis cauſatis. 1a. q.4.3.4m./.1.d.19.q.1.2.c./.d.35.4.6m./.d.47.1.4m./. Cõt.1.c° 29./.Veri.q.2.11.1m./.q.23.7.11m./.Pot.q.7.7.4m./.10m.

¶Reſpondeo dicendum, ſicut Dubio 471.

322 ¶Quod cauſa finalis, & cauſa efficiens coincidunt 2.d.1.lec.1.L./.4.diſt.1.q.1.art.1.q.1.1m./.Cont.3.cap° 17.7m./.Ma.q.1.1.c./.Phil.2.lect.10.fin. Cauſa 50.

¶Immo cauſa finalis opponitur cauſæ efficienti.12æ.q.27.3.c./.3a.q.62.6.c./.Meta.4.lec.4./.lec.9.lib.5.lec.2.

¶Reſpõdeo dicẽdum, q in cauſis vniuocis coincidunt in idem ſpecie, nõ autem in cauſis æquiuocis, vt habetur Phi.2.lec.10.

323 ¶Quòd ſcire aliquid per cauſas intrinſecas rei eſt perfectius ſcire, q per cauſas extrinſecas.1 d.45.3.5m./.Meta.7.lec.15. Cauſa 56.

¶Immo demonſtratio per cauſam finalem maxime facit ſcire, quia in naturalibus fiunt demonſtrationes vt plurimum per effectus, qui ſunt notiores quo ad nos. Poſter.1.lec 4.

¶Reſpondeo dicendũ, q Metaphyſice realiter loquẽdo cauſæ extrinſecæ, eũ non ponantur in diffinitione quidditatiua rei, quæ eſt medium demonſtrationis, non maxime faciũt ſcire, ſed ſolum intrinſecæ. Sed logice loquendo, ſic inter omnes cauſas cauſa finalis maxime facit ſcire, vt habetur Met.7.lect.17.

324 ¶Quod effectus nõ trahit neceſſitatẽ vel contingẽtiã à cauſa remota & prima, vel à prima. 1a.q.14.13 1m./.q.25.5.6m.12m./.q.103.7.3m./ 1.d.38.5.c./.1m./.d.39.q.2.2.2m./.d.40.q.3.c.ſi./.d.42.q 2.3.c./.d 47.2.2m./.Cõt.1.c° 67.5m./.85.3m./.li.2 c° 29./.li 3.c° 69.primo./.26.2m./.Veri.q.2.13 7m./ rnc./.3m./.q.5.4.7m./.9.10m./.12m./q.11.11.1./q 24.1.4m/.Pot.q.1.4.3m./.6m./.Ma.q.16.7.15m./.Opuſ.3.cõ 139./.141./.Meta.6.lect.6. Cauſa 71.

¶Oppoſitum videtur dicere. 1a.q.19.8.c./. Verit.q.23.5.o./.Ma.q.16.7.15m./.Quol.11.3.c./.Quol.12.4.1m.

¶Reſpondeo dicendũ dupliciter. ſ. primo, q in locis primo adductis loquitur quo ad aſſimilationem, & denominationem, quia effectus aſſimilatur cauſæ proximæ, & denominatur ab ea, non autẽ à cauſa remota, & prima. Sed in locis ſecundo adductis loquitur quantum ad cauſalitatem, quia contingentia, & neceſſitas omnium rerum eſt principaliter a Deo, quia omnis cauſa primaria plus influit in cauſatũ cauſa ſecũda, quàm cauſa ſecunda, vt dr in prima Propoſitione libri de cauſis.

¶Secundo dicendum, quod in locis primo allegatis intelligit de cauſa prima in genere. Sed in locis ſecundo allegatis loquitur de cauſa prima ſimpliciter. ſ. de Deo.

325 ¶Quòd cã prima plus attingit ad intima rei, q cauſa ſecũda.2.d.1.q.1.4.c./.Veri.q.5.9.10m./.Pot.q.3.7.c./.Heb.4.lec.2. Cauſa 75.

¶Oppoſitum videtur dicere. Opuſ.9.ar.74.

¶Reſpondeo dicendum, quòd cauſa prima eſt intimior, ſeu proximior effectu, ſecundum efficaciam, nõ autem ſecundum emanationem, vt habetur Opuſc.9.art.74.

326 ¶Quòd omnia nobiliori modo ſunt in cauſa ſua, quàm in ſuo cauſato.1a.q.4 2.c. Cauſa 91.

¶Immo non oportet, quod illud, quod eſt de nobilitate cauſati ſit de nobilitate cauſæ.1a.q 4.2.c./.3.m.

¶Reſpondeo dicendum, q primum dictum eſt verum cauſaliter, ſecundum vero formaliter, vt habetur Opuſc.2.q.10.

327 ¶Quod corpus diuiſibile, & ſpaciũ ẽ iter celos.2.d.14.q.1.2.5m. Cœlum 20.

¶Oppoſitũ vr dicere Met.12.le.7./.Phi.4.le.1./.Ce.2.le.5.ſi.

¶Rñdeo dicendũ, q in primo loco ſequitur ſecundũ opinionẽ Aſtrologorũ, quos ibi allegat. Ideo in fine ſubiungit. Quid aũt de his verum ſit, incertum eſt, quia nec fide determinatum eſt, nec rõne probatur. In aliis aũt locis loquitur ſecũdum opinionem Ariſt.

328 ¶Quod ſupremum cœlum non eſt in loco, niſi per accidens.2.diſt.2.q.2.1.5m./.3.1m./. Quol 6.q.2.2.c. Cœlum 29.

¶Immo ſupremũ cęlũ eſt i loco p ſe, q. a p partes. Phi.4.le 7.o.

¶Reſpondeo dicendum dupliciter. ſ. primo, q ſicut ipſe dicit, Phil.7.lec.1.prin°. Per accidens dicitur dupliciter. ſ. vt oppoſitum primo, & vt diſtinguitur contra omne per ſe. Ideo illud, quod eſt in loco per partes, dicitur eſſe in loco per accidens primo modo, non autem ſecundo modo.

¶Secundo dicendum, quod in ſecundo Sententiarum loquitur ſecundum opinionem aliorum, in aliis autem ſecundum opinionem propriam. Cœlum 31.

329 ¶Quod corpora beatorum erunt ſuper omnes cœlos.3a.q.57.4.c./.6m./.Cont.4.c° 87./.89./.Quol.6.3.o.

¶Oppo-

¶Oppoſitum videtur dicere à ſimili.3.d.22.q.3.art.3.q.3.1^{m}.
¶Reſpondeo dicendum, ſicut Dubio 330.

Cœlum 33. 330 ¶Quòd non oportet aliquam partem cœli eſſe ſuperiorem Chriſto, ſed ipſum eſſe ſuper omnem circunferẽtiam cęli empirei. 3^{a}.q.57.4.c / 1^{m}.
¶Oppoſitum videtur dicere.3.diſt.22.q.3.art.3.q.1.1^{m}.
¶Reſpondeo dicendũ, q̃ iſta duo ſtant ſimul.ſ.q̃ non oportet aliquã partem cœli eſſe ſuperiorẽ Chriſto, ſed Chriſtum eſſe ſuper oẽm circumferentiã cœli empirei, vt dicit in tertia parte, & q̃ Chriſtus non eſt extra cęlum empireum, ſed aſcendit in vltimã partem eius. Tamen ſi in tertia parte diceret, ſicut habent aliqui libri, q̃ corpus Chriſti eſt extra cœlum, debet intelligi quo ad neceſſitatem, quia nõ eſt de neceſſitate corporis beati eſſe in loco. Sed in tertio Scõtẽtiarum loquitur quo ad decentiam, quia decet ipſum eſſe in nobiliſſima parte cęli.

Cœlum 36. 331 ¶Quòd cœlum empireum eſt naturale, & habet materiam.2.diſt.2.q.2.2.4^{m}.
¶Immo dicitur eſſe quid intellectuale.2.diſt.2.q.2.1.c.
¶Reſpondeo dicendum, quòd cęlum empireum eſt corpus naturale. Sed dicitur intellectuale, quia non ſubiacet viſui noſtro, vt habetur 2.diſt.2.q.2.1.c.

Cœlum 48. 332 ¶Quòd nõ eſt neceſſarium, q̃ finis ſupremi cęli ſit ſuprema ſubſtãtia immaterialis, quæ eſt ſummus Deus. Opuſ.15.c^{o} 2.
¶Oppoſitum videtur dicere.2.d.1.q.2.3.c./3.1.c^{o} 17./.27.ſi.
¶Reſpondeo dicendum, quod dicitur eſſe Deus, non per eſſentiam, ſed per aſſimilationem, vt habetur Quol.6.19.c.ſi.

Cœlum 50. 333 ¶Quòd cęlum empireum habet influentiam in inferioribus. 1^{a}.q.66.3.2^{m}.Quol.6.q.11.c./.Phy.4.lec.7.c./.lec.8.ſi.
¶Oppoſitum videtur dicere.2.d.2.q.2,3.c./.d.13 4.1^{m}.
¶Reſpondeo dicendum, q̃ ſicut hr̃ à ſimili.12ſ.q.113.5.3^{m} ſi. Influentia eſt duplex. ſ.vel cognita per viam naturalis rationis, ideſt per numerum ſpherarum cœleſtium, qui non ſcitur niſi per motum. Et ſic accipit in ſecundo Sententiarum. Ideo dicit ibi, quod ſecundum Philoſophos, corpus nõ agit, niſi moueatur. Et cont.1.c^{o} 85.dicit, quod corpora non mouent, niſi mota. Vel influentia occulta, qua totum vniuerſum eſt vnum ſecundum ordinem partiũ, quod eſt ſecundum virtutem, ideſt ſola continuatio influxus diuini, qua inferiora gubernantur à Deo per ſuperiora. Et ſic accipit in prima parte. Ideo dicit ibi, quod ſicut corpora gubernantur per angelos, non tantum per inferiores, ſed etiã per medios, & per primos, ita corpora inferiora per cœlos, & omnia corpora per ſupremum cœlum. Et Quol.6.19.c.ſi.dicit, quod proprium eſt cœlo empireo, inquantum eſt ſupremum corpus, attingens quodammodo ordinem ſubſtantiarum ſeparatarum influere ſine motu.

Cœlum 79. 334 ¶Quòd motus cęli eſt naturalis.1^{a}.q.70 3.4^{m}./.5^{m}./.Cę.le.3.
¶Immo motus cęli eſt voluntarius.2.d.14.3.1^{m}/.Met.12.lc.6.
¶Rñdeo dicendũ q̃ motus cęli eſt naturalis, ratione materiæ tñ, ſed eſt voluntarius ex parte motoris, vt hr̃ 1^{a}.q.70 3.4^{m}./.5^{m}./.12ſ.q 6.5.2^{m} / 2.d.14 3.1^{m} /.3.d.22.q.2.ar.2.q.1.c./.4.d.48.q.2.2.10^{m}./.Cont.2.c^{o} 89./.lib.3.c^{o} 23.2.5^{m}./.ibi.5.c^{o} 99.ſi./.Ve.q.5.9 11^{m}/.Pot^{a}.q.5.5.c./.Spiritu 6.7^{m}/. Anima 8.18^{m}./.Opuſc.3.c^{o} 72./.Meta.5.lec.5./.Phil.2./.Cę.1.lec.3.

Cœlum 85. 335 ¶Quòd cœlo non conuenit generatio, quia non habet contrarium, & omnis generatio eſt ex contrario.2.diſt.1.q.2.4.c /.Cę.1.lec.6.o./.lib.2.lec.10.
¶Immo in cœlis eſt aliqua contrarietas Cę.lec.8.
¶Reſpondeo dicendum, quod in cęlis eſt aliqua contrarietas communiter dicta, vt par, & impar, non autem contrarietas corruptiua, & proprie dicta, vt habetur Cę.1.lec.8.

Cœlum 102. 336 ¶Quòd cœlum nihil influit, niſi per motum.2.di 2.q.2.2.c./.Cont.1.cap^{o} 85.
¶Oppoſitum videtur dicere.1^{a}.q.66.3.2^{m}/.Quol.6.q.11.c./.Phy.4.lec.8.ſi.
¶Reſpondeo dicendum, ſicut Dubio 333.

Cœlum 112. 337 ¶Quòd motus cęli non cauſat ſonum. Iob 38./.Dio.4.lec.2./.Cę.2.lec.14.c./.Anima 2.lec.14.
¶Oppoſitum videtur dicere. Anima 2.lec.14.
¶Reſpondeo dicendum, ſicut Dubio 327.

Cœlum 128. 338 ¶Quòd ceſſante motu cœli, nunc faber conſeruatus à Deo, poſſet mouere manus, & inſtrumenta. Opuſ.10.ar.8./.9.Opuſ.11.ar.10./.Opuſc.53.9^{m}.
¶Oppoſitum videtur dicere.4.diſt.43.ar.4.q.1.c.ſi.
¶Rñdeo dicendũ, q̃ ceſſante motu cęli non poteſt aliquid viuũ remanere, vita conſeruata ex influentia illius motus cęli, niſi à Deo cõſeruetur, & moueatur, vt hr̃ 4.d.43.ar.4.q.1.c.ſi.

Cœlum 140. 339 ¶Quòd motor cęli coniungitur orbi, ſecundum totum, ſecundum Philoſophos. Ideo motor non mouetur per accidens ad motum cęli.1^{a}.q.51.3.3^{m}./.2.diſt.8 ar.4.q.4.c.
¶Oppoſitum videtur dicere.2.di.7.q.1.2 c./.Ma.q.16.6.17^{m}.
¶Reſpondeo dicendũ, ſicut Dubio 119./.120./.122./.125.

Certitudo 6. 340 ¶Quod certitudo eſt tantum in cognitione. 22ſ.q.4.2.3^{m}./.22ſ.q.18.4.c./.3.diſt.26.q.2.4.1^{m}.
Immo certitudo eſt ĩ appetitu naturali, & ĩ arte. 12ſ.q.4.2.3^{m}.
¶Reſpondeo dicendum, q̃ certitudo eſt in appetitu naturali, inquantum infallibiliter inclinatur à Deo, dirigente ipſum in finem, & non quia appetitus naturalis cognoſcat finem. 12ſ.q.4.2.3^{m}./.22ſ q.18.4 c./.3.diſt.26.q.2.4.c.

341 ¶Quod certitudo ſpei eſt in affectu defectibilis de incomplexo, & opponitur diffidentiæ. Sed certitudo fidei eſt in intellectu, indefectibilis de complexo, & opponitur dubitationi. 3.d ſt 26.q.2.4.5^{m}. Certitudo 22.
¶Immo obiectũ fidei bene, & vere põt dici cõplexũ, & incõplexum.12ſ q.1.2.c./.diſt.44.L./. Veri.q.14.8.5^{m}./.12./.12^{m}.c.
¶Reſpondeo dicendum, ſicut Dubio 602.

342 ¶Quòd circuncitio cõferebat gratiam quo ad omnes effectus poſitiuos, & priuatiuos.3^{a}.q.62.6.3^{m}./.q.70.4.c./.Veri.q.18. a.12^{m}./ Rom.4 lect.2.à medio. Circuncíſio. 34.
¶Immo circuncitio conferebat gratiã tantum quo ad effectus priuatiuos, & ad meritum vitæ æternæ, 4.diſt.1.q.2.ar.4.q.3.c.
¶Reſpondeo dicẽdum tripliciter.ſ.primo, q̃ in quarto loquitur de circuncitione primo, & per ſe. Sed in alijs locis ex conſequenti, vt dicit dominus Petrus de Tarãtaſio in quarto Scotentiarum, quia legalia iuſtificabant diſpoſitiue, & à remotis, non autẽ completiue, niſi per modum ſigni, & nõ per modum cauſæ, ſicut in prima reſponſione dubij 140.dictum eſt, quia, vt dicit etiam Sanctus Doctor 4.diſt.1 q.2.ar 2 q.1.2^{m}. Pęna circuncitionis non eſt ſatisfactoria, ſed eſt ſignum eius.
¶Secundo dicendum. quòd ſecundum eundem dominum Petrum, circuncitio confert gratiã quo ad omnes effectus etiam priuatiuos, ſed non ita copioſe, ſicut baptiſmus.
¶Tertio dicendum, quòd in quarto Sententiarum loquitur, ſecundum opinionem Magiſtri Sententiarum. Sed in alijs locis ſecundum ſententiã propriam, vt patet ex modo loquẽdi.

343 ¶Quòd circuncitio cõferebat gratiã, & erat meritoria ex opere operante tñ.ſ.inquantũ erat fidei ſignũ de paſſione Chriſti futura, non aũt ex opere operato.i.non ex virtute circuncitionis. 3^{a}.q.61.6.3^{m}./.q.70.4.c./.Veri.q.18 a.12^{m}./. Rom.4.lect.2. Circuncíſio 37.
¶Immo operabatur, & erat meritoria etiam ex opere operato.4.diſt.1.q.2.art.4.q.3 c.
¶Reſpondeo dicẽdũ dupliciter.ſ.primo, q̃ ſicut dicit dominus Petrus de Palude in quarto Sententiarũ diſt.eadem, aliquid dr̃ cõferre gratiam ex opere operato dupliciter, ſ.vel cauſando effectum, & diſpoſitionem ad gratiam.i.caracterem, vel ornatum, vel nihil cauſando, ſine quo tamen Deus non daret gratiam, quod ſiñ ſufficit ſine opere operante in paruulis. Secundo modo circuncitio conferebat gratiam ex opere operato, non autẽ primo modo, ſed tantum ſacramenta nouæ legis.
¶Secundo dicendum, ſicut in tertia reſponſione dubij 342.

344 ¶Quòd pęna circuncitionis nõ eſt ſatisfactoria, ſed eſt ſignum eius.4.diſt.1.q.2.art.1.q.1.2^{m}. Circuncíſio 48.
¶Oppoſitum videtur dicere.3^{a}.q.62.6.3^{m}./.q.70.4.c./.Veri.q.28.2.12^{m}./.Ro.4.lect.2.
¶Reſpondeo dicendum, ſicut Dubio 342./.343.

345 ¶Quòd tempus ſacrum eſt circunſtantia peccati, quod fit in eo.22ſ.q.22.4.3^{m}. Circunſtantia 7.
¶Immo eſt differentia peccati, cum aliquando ſit, vt obiectum contemptus. Ma.q.2.6.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 148.

346 ¶Quod nulla circunſtantia aggrauat peccatum in infinitum. 22ſ.q.110.4.5^{m}/ 1.diſt.7.q.1.2.c. Circunſtantia 11.
¶Oppoſitum videtur dicere.4.diſt.16.q.3.art.2.q.4.5.c./.Ma.q.2.8.c. Opuſc.12.art.6.
¶Reſpondeo dicendum, ſicut dubio 993.

347 ¶Quod nulla circunſtantia præter intẽtionem peccantis dat ſpeciem peccato.12ſ.q.72.1.8.c. Circunſtantia 19.
¶Oppoſitum vr̃ dicere.4.d.16 q 3.art.2.q.3.c. Ma.q.2.6.6^{m}.
¶Reſpondeo dicendum, quod in prima ſecundæ loquitur de inordinatione, quæ non poteſt eſſe intenta, cum ſit pura priuatio, nulli rei dans ſpeciem. Sed in alijs locis loquitur de circunſtantijs poſitiuis. Tamen etiam iſtę, ſi eſſent omnino ignotæ, & inuoluntariæ, nullo modo variarent ſpeciem.

348 ¶Quod circunſtantia tpis feſtiui nõ trahit ad aliã ſpeciẽ peccati. Ideo nõ põt aggrauari in infinitum.4 d.32.2.5.q.2.b./.c. Circunſtantia 26.
¶Oppoſitum vr̃ dicere.22ſ.q.122.4.3^{m}./.4.d.32.ar.5.q.2.2^{m}.
¶Reſpondeo dicendum dupliciter.ſ.primo, quòd ſi quis facit aliquid indecens in tempore ſacro, tempus ſacrum, quod conſideratur vt circunſtantia & per accidẽs, reſpectu actus indecentis, qui in eo fit, poteſt conſiderari vt obiectum, reſpectu alterius actus, actum circunſtantis, qui eſt contemnere tempus ſacrum, vt habetur Ma.q.2.6.2^{m}.
¶Secundo dicẽdum, q̃ præceptum ẽi tertiũ de ſanctificatione ſabbathi, miſtice.i.quo ad ceſſationem à peccatis, & quo ad quietẽ mentis in Deũ, eſt præceptũ generale. Sed vt per ipſum prohibẽtur ad literã opera ſeruorum.i.opera mechanica eſt præceptum ſpeciale. Sub opere autem manuali intelliguntur omnia humana officia, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedibus, ſiue lingua fiant,

vt habetur 12ſ.q.182.q.1.2m./q.187.3.c./.3.d.37.ar.5.q.2.3m./.Quol.7.27.c.fi.

Claritas.6. 349 ¶Quòd claritas corporis glorioſi erit à glo animæ.3ª q.45.2.c./q.54.2.1m./.2m./.4 diſt.44.q.2.ar.4.q.1.o. cont.4.c° 86.
¶Oppoſitum vř dicere à ſimili.3ª.di.16 q.2.1.3m./.2.c./.9m.
¶Reſpondeo dicendum,ſicut Dubio 350.

350 Claritas.17. ¶Quod claritas Chriſti transfigurati non erat à corpore eius, ſed tantum à Deo.3 diſt.16.q.1.1.1m./.2.c./.3m.
¶Immo claritas corporis Chriſti in transfiguratione deriuata eſt à gloria animæ eius.3ª.q.45.2.o.
¶Reſpondeo dicendum ꝙ nulla eſt penitus repugnantia,quia illa claritas cauſata eſt immediatè à gloria animæ Chriſti,vt dicit in tertia parte,ſed mediatè à Deo,vt aſſerit in 3.Sentent.

351 Clauis.15. ¶Quòd ſacerdos nullus habet vſum clauium,ſed peccat atendo.4.diſt.19.q.1.art.2 q.2.o.
¶Immo talis non peccat vtendo.22ſ.q.335.c.fi./.q.60.2.3m./.Matth.7 / Io.8./.Rom.2.lec.2 fi.
¶Reſpondeo dicendum,ſicut Dubio 405.

Clementia 7. 352 ¶Quod clementia , & manſuetudo non ſunt maximæ virtutes,niſi ſecundum quid.22ſ.q 157 4.o.
¶Oppoſitum videtur dicere.Veri.q 1.9.7m.
¶Reſpondeo dicendum,ſicut Dubio 287.

Coactio 5. 353 ¶Quod voluntas nõ põt cogi.1ª.q.80 1.c./.1m./.q 165.4.1m./.22ſ q.6.4.o./.q.9.4 2m /.1.diſt.48.3.1m./.2.d 27.q.2.1.2m./.diſt.8.5.7m /.diſt.24.q.1.4.r./ diſt.25.2.4.5.c./.diſt.39.q.1.2.c./.3.diſt.4 q.3.art.2 q.1.2m./ diſt.27 q.1 4.12m /.4.diſt.17.q.1.art.2.q.1.c./.art.3.q.1.2 /.2m./.diſt.29.1.o./.Veri.q 11.3.2m./.10m./.q.17 3.c./.q 22.5.8.o / 9.c./.q.24.1.18m./.40.ſ.q.28.3.6m./.16m./.20m./.Rom 6.lect.4.
¶Oppoſitum videtur dicere.12ſ.q.6.4.o./.5.2m.
¶Reſpondeo dicendum ,quòd voluntas poteſt cogi reſpectu actus imperati, non autem reſpectu actus eliciti, vt habetur 12ſ.q.6.4.o./.5.1m./.2 diſt.15.q.2.3.3m./.diſt.25.3.1m /.4.diſtin.38.q.1.art.1.q.1.2m.

Cogitatiua 3. 354 ¶Quòd obiectum cogitatiuæ potentiæ eſt quidditas rei materialis,& particularis.Opuſc.29.
¶Immo quidditas rei materialis eſt obiectum intellectus hominis in præſenti ſtatu.1ª.q.12.11.c.
¶Reſpondeo dicendum,ſicut Dubio 652.

Cognitio 33. 355 ¶Quod nos cognitionem intellectualem a rebus exterioribus accipimus,& per voluntatem noſtram in aliquid exterius tendimus tanquam in finem . Et ideo intelligere noſtrum eſt ſecundum motum a rebus ad animam, vel.a autem ſecundum motum ab anima ad res.1.diſt.19.q.5 2.2m./.Opuſ.53.prin°.
¶Immo cognitio noſtra intellectualis eſt propria operia regula,& menſura.Veri.q.1.2 2./.q.14 4.c.
¶Reſpondeo dicendum,ſicut dubio 222.

Cognitio 48. 356 ¶Quòd cognoſcere aliquid in vniuerſali eſt imperfectius,q̃ cognoſcere i ſpeciali.1ª.q.15.3 2m./ Ve.q.8.10.1m./.Phi.1.la.2.
¶Oppoſitũ vř dicere.2.d.3.q.3.2.3 /.Cõ.2.c° 92./. Ve.q.19.c.
¶Reſpondeo dicendum, ꝙ cognitio vniuerſalis in prædicãdo ex parte obiecti eſt imperfectior particulari,ſed ex parte medij,valet etiam cognitio vniuerſalis in cauſando eſt ecõuerſo,vt habetur 1ª.q.15.3.2m./.Veri.q.8.10.1m /.Ma.q.16.6.16m.

Coitus 4. 357 ¶Quòd in coitu abſorbetur vſus rationis propter vehementiam delectationis. 12ſ.q.34.ar.1./.1m./.q.37.1.2m./. q.72.2.4m /.2.diſt 20.q.1.2.1m./.4 diſt.9.art.3.q.5.c./.diſt.26.q.1.3.2m./.diſt.31.q.1.1.c./.2m./ q.2.1.2m./.3m./. diſt.33.q.3 1.c./.4m./ 3.c./.diſt.49.q.5.ar.2.q.2.c.Cont.3.c° 27.9m.Ma.q.15.2.10m./.1.Cor 6.lec.3./.Eth.7.lect.11.
¶Oppoſitum videtur dicere.22ſ.q.150.4 3m./.q.156.4.2m.
¶Reſpondeo dicendum,ſicut Dubio 372.

Collectiuũ 1. 358 ¶Quod collectiuũ nomen ſignificat duo.ſ multitudinẽ ſuppoſitorũ,& vnitatem ordinis.1ª.q.31.1.2m./.1.di.24.q.2.2 3m.
¶Oppoſitum videtur dicere à ſimili.3ª q.3.7.2m.
¶Reſpondeo dicendum,ſicut Dubio 916.

Color 3. 359 ¶Quòd color eſt obiectum materiale viſus, formale verò eſt lumen.22ſ.q.1.3.c /.q.25.1.c./.1.diſt.45.2.1m./.diſt.48 2.c./.1m./.2.diſt.20.q.2.2.2m./ diſt.38.4 1m /.3.diſt.24.q 1.ar.1.q.1.c /.ar.2.q.1 5m./.Cont.1.c° 76.1m./.Veri.q.8.14.6m./.q.22.7.c fin./.Ma.q.2.2.5m./.11m /.Poſter.1.lec.41.
¶Immo color eſt obiectum formale viſus. 1ª.q.19.3.c./.q.45.4 1m./.12ſ.q.1.1.2m /.q.8.2.c./.q.10.2.c./. Veri.q.24.8.4m./.Veri.q.2 4 c / Quol.3.27.2.
¶Reſpondeo dicendum tripliciter.ſ.primo, quòd ſicut innuitur Veri.q.14.8.4m. Obiectum formale eſt duplex.ſ.quo, & quod. Primo modo color eſt obiectum materiale, ſed lumen eſt obiectum formale. Sed ſecundo modo eſt econuerſo. Vnde vnius potentiæ poſſunt eſſe plura obiecta ſubordinata,ſcilicet obiectum quod,& obiectum quo.
¶Secundo dicendum ꝙ vt hř Phi.2.lec.5.fi.vnũ & idem reſpectu diuerſorũ eſt materiale,& formale, ſicut partes diffinitionis reſpectu diffiniti ſe habent vt formale,ſed reſpectu diffinitionis,vt materiale, & pars vna reſpectu alterius, ſicut genus reſpectu differentiæ . Ideo color reſpectu corporum eſt obiectum formale viſus,ſed reſpectu luminis eſt materiale.
¶Tertio dicendum, quòd vt habetur 1.diſt.27.q.1.1.c./. Ma.q.2.2.5m./.11m. Color eſt lux incorporata . Vnde duplex eſt lumen.ſ.lumen extrinſecum in medio inter colorem,& viſum & lumen intrinſecum,quod includitur in colore. Lumen igitur extrinſecum non eſt ratio formalis coloris,ſed lumen intrinſecum eſt ratio formalis coloris. Et Veri.q.2.4.4m.habetur,quod lux in colore eſt quaſi formale,& terminatio diaphani eſt quaſi materiale. Et Metaph.10.lect.4.habetur,quod in nigro eſt minimum de luce,quæ facit colores actu,vt patet in lib.de Senſu,& ſenſato.

360 ¶Quòd color non eſt coloratus,ſed clarus . Similiter albedo non eſt alba.12ſ.q.55.ar 4 / 1m./ 2.diſt.27.3.1m. Color 6.
¶Oppoſitum videtur dicere à ſimili.2.diſt.27.2.1m.
¶Reſpondeo dicendum,ſicut Dubio 1171.

361 ¶Quod lumen facit, quod color, qui eſt viſibilis in potentia, Color 8.
fiat viſibilis in actu.1ª.q.67.3.3m./. q.79.3.2m./.1.diſt.45.2.2m./.2.diſt.13.3.c /.diſt.20.q.2.1.2m./.Quol.7.q.2.1.c.
¶Oppoſitum videtur dicere. 1ª q.12 5.1m./. Anima 4 4m./. Anima 2 lec.14 fi./.lib.3.lec 10.med°.
¶Reſpondeo dicendum dupliciter.ſ.primo,quod ſicut habetur 1ª.q.79 3.2m./. Anima 4.4m. de hoc ſunt duæ opiniones oppoſitæ, & recitat quandoque vnum, & quandoque alium, dum diſputat in theologia , licet quando determinat hoc in phyſicis, magis adhæret ſecundæ opinioni .
¶Secundo dicendũ, quòd vt dicitur Quolib.7.q.2.1.c./.Anima 2.lect 14 fin.agens eſt duplex.ſ.aliud perfectum, quod perfecte poteſt imprimere ſuam formam:vel imperfectum,quod hoc tamen poteſt , niſi confortetur à fortiori agente . Et ſic color eſt viſibilis in actu imperfecto, tamen eſt viſibilis in potentia ad actum perfectum,ad quem reducitur per lumen.

362 ¶Quod columba, quæ apparuit ſuper Chriſtum baptizatum, Columba 3.
fuit verum animal.3ª.q.39.7.o./. Ioan.2.lec.10.
¶Oppoſitum videtur dicere.1.diſt.16.3.3m.
¶Reſpondeo dicendum,quod fuit verum animal,veritate eſſentiæ,ſed non veritate omnium proprietatum columbæ , at a ſimili poteſt colligi.1ª.q.68.4.c./.12ſ.q.77.2 1m.

363 ¶Quod commaternitas , & compaternitas ſunt idem quod Commaternitas 1.
cognatio ſpiritualis.4.diſt.42.q.1.o.
¶Oppoſitum videtur dicere.4.d.42.q.1.ar.3.q.3 c./.q.2.3.c.
¶Reſpondeo dicendum,quòd ſunt idem,ſed diuerſis reſpectibus,vt habetur ſecundo loco.

364 ¶Quòd omne compoſitum eſt aliquid , quod non conuenit Cõpoſitio 12.
alicui partium eius, & in eo eſt aliquid,quod non eſt ipſum. 1ª q 3.7.c./.Cont.1.c° 18.
¶Oppoſitum videtur dicere.Metaph.7.lec.14.
¶Reſpondeo dicendum,ſicut Dubio 1157.

365 ¶Quod in omni compoſitione reſultat eſſentia compoſiti,altera ab vtroque componentium.Opuſc.42.c° 15.fin. Cõpoſitio 13.
¶Immo non niſi in compoſitione ex elementis.Veri.q.16.1.16m./.Quol.2 q.2.1.1m.
¶Reſpondeo dicendum,quod in opuſculo intelligit de compoſitione eſſentiali ex duabus rebus ſimplicibus,quia in talibus ſemper reſultat eſſentia altera,nõ omnino, ſed ſicut totum eſt alterum à partibus,niſi in compoſitione ex elementis,ex quibus reſultat eſſentia mixti omnino diuerſa ab elementis . Similiter ex coniunctione accidentis , & ſubiecti non fit vnum ſimpliciter , ſed per accidens.

366 ¶Quod nullus intellectus comprehẽdere poteſt eſſentiã Dei. Comprehendere 6.
1ª.q.12.1.1m./.7 o./.8.c./.q.56.3.1m./.2m./ q.57.5.2m./.q.62.9.c./.q.86.2.1m./.q 107.3.c./. 12ſ.q.4.3.1m./. q.93 2.2m./.q.102.4.6m./.3ª.q.10.1.o /.3.1m./.1.diſt.3.q 2.L. q.1.1.c.1m./.4m./.diſt.21.L./ diſt.22.1.c./.1m./.5.c./.2m./ 2.d.11.q.2.2.o./.3.diſt.14.art.2.q.1.o./.diſt.27.q.3.2.c.fi./.4 diſt.45.q.3.1.c./.d.49.q 2.1.1m./.6m./.3.9./.5.2./.2m./.Cõt.3.c° 35./.56.1m./.2m.fi./.58.2m./.59 fi./.61.8m./. Vari.q.2.2.5m./. q.8.2.o./.4.c./.q.20.4.5.o./. Potª.q.7.1.2m./.Quol.10.q 8.1m./.Opuſc.3.c° 106 /.123./.264 /.Opuſ.18.c° 6 / Dio./.lec.2.fi./. lec.3.o./.Iſa.6.fi./.Ioan.1.lec.16.c° 6.lec.5.fi./.1° 7.lec.3./.c° 8.le.8.fi./.c° 10.lec.4.prioc°./ Eph.3.lec.5.fi./.lec.6./. Phil.3.lec.2./.1.Timot.6.lec 3.fi./.Heb.1.lec.2.
¶Immo beati in patria comprehendunt naturam Dei.1ª.q.12.7.1m./.Opuſc.72.q.26.
¶Reſpondeo dicendum, quòd comprehendere,vt habetur 1ª.q 12.1.1m./.7.o.Vno modo accipitur pro termino.ſ.inſequutionis,quando ſ.aliquid tenetur. Et ſic beati in patria habent meritum ſpei,& noſcunt illam ineffabilem generationem. Et ſic Philoſophi non comprehenderunt diuinam naturam. Vnde non attigerunt ad illam generationem . Alio modo accipitur comprehendere propriè , quod eſt concludere aliquid in terminis continentia , Et ideo illo modo nihil comprehendit Deum,quia ipſa excedit omnem intellectum,at etiam habetur Opuſc.72.q.26.

¶Quòd

Commune 1. 367 ¶Quòd commune eſt duplex.ſ.ſecundum rem, & ſecundum rationem. Primum eſt in diuinis tantum, ſecundum vero in omni natura. 1ª.q.39.4 3^{m}./1.di.25.3.c./.diſt.34.q.1.t.4^{m}./3.diſt.1.q.2.4.4^{m}/.4.diſt 49.q.1.art.1.q.1.3^{m}./. Verit.q.7.6 7^{m}./.Opuſc.42.cº 9 fin.

¶Immo primum eſt etiam in creaturis, quia natura humana eſt etiam communis multis ſecundum rem. 1ª.q.13.9.c.

¶Reſpondeo dicendum, quod commune poteſt ſumi dupliciter, ſcilicet vel materialiter, ideſt pro re, quæ ſubſtat communitati, vel formaliter, ideſt pro ipſa cõmunitate, quæ eſt quædam vnitas multorum, ſicut etiam diſtinguitur de vniuerſali.1ª.q.85.2.2^{m}./3.1^{m}./4^{m}./1.d.19.q.5.1.1./.diſt 33.4.3^{m}/.3.diſt.5.q.2.1.1^{m}/.Metaph.7.lec.13.princº./ Anima. lib.2. lec.2.fi./.Senſu.lec.15./.Opuſ.30.5.0. Primo igitur modo intelligitur. 1ª q 13.9.c. Sed ſecundo modo in cæteris locis, vt etiam patet Dubio 918.

Communicatio 6. 368 ¶Quod ſi fiat communicatio ſic, Facio te participem meritorium totius eccleſiæ, vel vnius congregationis, vel vnius perſonæ, poſſet valere ad merendum ei, qui eſt in peccato mortali.4.diſt 20.art.5.q.1.c./.1^{m}.

¶Oppoſitum videtur dicere à ſimili.4.diſt.25.q.1, art.3.q.4.0./.q 4.art.7.q.2.0.

¶Reſpondeo dicendum, ſicut dubio 689.

Cõceptio 15. 369 ¶Quòd conceptiones, & affirmationes noſtræ de Deo ſunt veræ, quia habent proximum fundamentum in re extra.ſ.Deū.1.diſt 2.3.c./.Verit.q.2.1.2./ Potª.q.7.6.c.

¶Immo dicuntur incompactæ, & inconuenientes.1ª q.13.1.2.3^{m}./.1.diſt.4.q.2.1.2^{m}./.Potª.q.7 5./.2^{m}.

¶Reſpondeo dicendum, quod affirmatio de Deo incompacta dicitur, non quia ſit falſa, ſed quaſi non omnino conuenienter coniuncta propter diuerſum, & ſimiliter modum ſignificandi, vt habetur Potª.q.7.5.2^{m}.

Cõceptio 29. 370 ¶Quod Virgo Maria mater Chriſti fuit concepta in peccato originali.1 2ª q.81 4.0./.3ª.q.14 3.1^{m}./ q.27.1 3^{m}./.2 c./.2^{m}./.4^{m}/.q.32.1 3^{m}/.6.2^{m}./7.2^{m}./.8.c./ 2^{m}/.2.diſt 31.q.1.2.0/.3.diſt.3.q.1.1 0/.art.2 q.2.0./ q 2.c/.3^{m}./.4.di.43. ar.4.q.1.3^{m} Cont.4.cº 50./.81/.Ma.q.4.6.c/.Quol.6 q.5.a.c./.Opuſ.3.cº 231.Opuſc.8.cº 1./.Pſal.13.

¶Immo fuit immunis à peccato originali, & actuali.1.d 14.3.3^{m}.

¶Reſpondeo dicendum, quod nulla eſt omnino repugnantia, ſeu contradictio etiam quo ad apparentiam. Primo, quia in primo Sententiarum nullam mentionem facit de conceptione eius, ſed ſolum loquitur de ea, & de eius immunitate poſt ſanctificationem eius, vt patet per auctoritatem ſancti Anſelmi, quam ibi exponit, ſicut etiam poſſet dici de quolibet ſanctificato, vel in vtero, vel per baptiſmum, quia tunc fuit immunis ab omni peccato originali, & actuali.

¶Secundo, quia licet dicat, quod fuit immunis, tamen non dicit, quod ſemper fuerit immunis, ſed ſine ſigno vniuerſali, ſicut etiam dicit de aliis hominibus, quod aliquando fuit ſine peccato etiam veniali in hac vita, ſed non ſemper, nec diu, vt patet 3ª.q 79 4 2^{m}./.3.diſt.3 q.3.A.1.q.1^{m} /.4.d.12.q.2.art.2.q.1.2^{m}./.diſt.21.q.3.a.4^{m} /.Ma.q 7.12.4^{m}.

¶Tertio, quia ſi quis vellit pertinaciter aſſerere q Sanctus Doctor intendit loqui de Cõceptione B.Virginis, ſcire debet, q non eſt ad propoſitū materiæ, de qua ibi tractabat aliquid inferere de cõceptione paſſiua matris Chriſti, qua cõcepta fuit, ſed potius de cõceptione paſſiua Chriſti, de qua & alibi dicit, q ſuffecit aliquid in Adam, non infectum peccato originali, ex quo in ipſa aſſumptione formatum ſit Chriſtus, eſt hæreticus, ſed carnis eius emundatio à præcedenti infectione, ſaltem intellectu præceſſit aſſumptionem, vt habetur 3.d.3.q.4.ar.1.0./.art.2.c./ 2^{m}./.L.princº./ Io.3.lec.5. Sed ſolum occurrebat in primo Sententiarū ad cõceptionem paſſiuam Chriſti, aliquid de conceptione actiua, qua Virgo beata concepit Chriſtū propter auctoritatem S.Anſelmi introductam ibidem, in qua dicitur, quòd Deus præparauit ipſam vnigenito ſuo in matrem.

¶Quarto, quia S.Thomas ibidem dicit, ſicut & aſſerit S.Anſelmus, q puritas matris Chriſti fuit ſub Deo, inquãtum fuit in ea potentia ad peccandum. Sed hoc non per peccatum actuale, vt ipſe dicit Verit.q.24.9.2^{m}. niſi forte beata Virgo in ſua materia conſideretur, vt etiam ipſe adducit de omnibus angelis, & hominibus.Cont.3 cº 109 Ergo per peccatū originale.

¶Quinto, quia ibi exponit auctoritatē S Anſelmi, qui vbique tenuit expreſſe, ſicut oēs ſancti communiter affirmãt beatam Dei matrem cõceptam fuiſſe omnino cum peccato originali.

Concubinatus 1. 371 ¶Quod concubinatus nunquam licuit etiam per diſpenſationem Dei.4.diſt.33.q.1.art.3.q 3.0.

¶Immo concubinatus licuit Iudæis diſpenſatione Dei. 4.diſt.33 q 2.art.2.q.1.2^{m}./.Cont 3.cº 125.fi.

¶Rñdeo dicendū, q ſicut dr 4.d.33.q.1.ar 3.q.3.c. concubinæ patriarcharū erant vxores eorū quo ad principalē finē matrimonij.ſ.prolē, non aūt quo ad finem ſecundū.ſ.regimen familię. Ideo dicebãtur cõcubinę, & hoc licuit ex diſpēſatione Dei.

Concupiſcentia 8. 372 ¶Quòd cõcupiſcētia non ligat totaliter rōnē. 12ª q.150.4.3^{m}.

¶Immo in concupiſcentia abſorbetur vſus rationis propter vehementiam delectationis. 12ª q.34.1.1^{m}./.q.37.1.2^{m}./. q.72.1.4^{m} / 2.diſt 20.q. 1. 2^{m} /.4.diſt 9.art.3.q.5.c.

¶Reſpondeo dicendum, q concupiſcentia dicitur eſſe ſine ratione, non quidem quia totaliter auferat iudicium rationis, ſed quia nihil in nullo procedit ſecundum iudicium rationis, niſi ſit tanta vt faciat inſanire. Tunc enim ligat totaliter rationem.12ª.q.50.4.3^{m}./.q.56 4 2^{m}.

Concupiſcentia 17. 373 ¶Quòd concupiſcentia non reprimitur ſatisfaciendo ei, ſed magis augetur ſecundum ſe, ſed vt ordinatur ratione, reprimitur quo ad corruptelas eius.4 diſt. 2.q.1.art.1 q.2.c /.diſt.26.q.2.2.4^{m} /.Cont.3.cº 136.3^{m}./.Eth 3.lec.vlt.fi.

¶Immo cõcupiſcētia reprimij ſatiſfaciēdo ei.4.d.26.q.2.3.4^{m}

¶Reſpondeo dicendum, ſicut Dubio 860.

Concupiſcibilis 8. 374 ¶Quod omnia mala pertinent ad concupiſcibilem, ſicut ad primam radicem, non autem ſicut ad proximum principium. 12ª.q.82.3.3^{m}./.Verit.q 1.4.13^{m}

¶Oppoſitum videtur dicere.3 diſt 5.q.1.3 c./ 1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1144.

Concupiſcibilis 10. 375 ¶Quòd oīs mot⁹ cõcupiſcibilis cauſat⁹ ex apprehēſione, ſemper eſt peccatū, nō aūt ſi ſit ex qualitate organi. 12ª.q 17.7.0./.2.d.21.q.1.2.3^{m} / 3.d.16.q.1.3.2^{m}./.Ma.q 3.3.8^{m}./.q.7 6.8^{m}

¶Immo primi motus naturales ſenſualitatis nullo modo ſunt peccata.2.diſt.24.q.3.2.0./.diſt.41.q.2.1.5^{m} /.3.diſt.39.q.2.1.4^{m} /.Quolib.4.21.0.

¶Rñdeo dicendū, q primi motus dīr dupliciter.ſ.primo primi.ſ.naturales ſine imaginatione. Et ſecūdo primi.ſ.primi motus ſenſualitatis ex imaginatione. Secundi ſunt peccata, ſed leuiſſima, primi vero nullo modo, vt habetur in primis locis.

Cõfeſſio 24. 376 ¶Quod confeſſio facta ſoli Deo, quæ fit per recognitionē peccati, eſt de iure naturali, nō autem confeſſio ſacramētalis, quæ fit homini ſponte ad remiſſionem peccatorum cõſequendam à Deo, ſed tantum eſt de iure diuino 4.diſt. 17.q.3.art.1.q.2.5.0./ art.1.q.2.1^{m}./.diſt.21.q.3.ar.1.q 1.2^{m}.

¶Immo obligatio ad confeſſionem ſacramentalem eſt de iure poſitiuo 4.diſt.17 L.9^{m}.

¶Rōdeo dicendū dupliciter.ſ.primo. q dī obligatio ad cõfeſſionē peccatorū eſſe de iure naturali, ſecūdum q cuilibet rei illud eſt naturale, qđ ei à ſuo creatore imponit, & nō proprie.

¶Secundo dicendum, q ēt dicere, q nunc obligatio ad confeſſionē peccatorum, quæ fit homini, non eſt de neceſſitate, nec de iure poſitiuo eccleſiæ, eſſet hæreticū, quia implicite aliqđ contrarium fidei continet, licet tempore Magiſtri Sententiarum, & Gratiani, hoc non eſſet hæreſis, vt hr 4.di.17.L.9^{m}.

Confeſſio 31. 377 ¶Quòd omnes tenentur confiteri ex ſtatuto eccleſiæ, ſed ex vi ſacramenti, tantum tenetur exiſtens in peccato mortali.4.diſtin 17.q.3.art.1.q.3.0.

¶Oppoſitum videtur dicere.4.diſt.16.q.2.art.2.q.3.3^{m}./.diſt.17 q.3.art.1.q.3.3^{m}./.art.3 q.5.4^{m}.L.9^{m}.

¶Reſpondeo dicendum, ſicut Dubio 376 /.397.

Confeſſio 85. 378 ¶Quod reuelat confeſſionem, qui pœnitentiam publicā, pro peccato occulto imponit.4.diſt. 9.2 1.5.q.1.c.

¶Oppoſitum videtur dicere.4.d.14.q.1.a1.5.q.1.1^{m}./.2^{m}.

¶Reſpondeo dicendum, quod loquitur in diſtinctione quartadecima de pœnitentia impoſita de voluntate pœnitentis. In nona vero de priuatione Eucharistiæ propter peccatum occultum, & contra voluntatem peccatoris.

Confeſſio 5. 379 ¶Quod de quolibet cõfeſſore dicit, Nō eſt inuētus ſimilis illi. 12ª.q.66.2.2^{m} /.3.d.37.2.1^{m}./.4.5^{m} /.Ve.q.5.3.c.Iob le.2.prº.

Oppoſitum videtur dicere. 4.diſt.49.q.5.art.3.q.2.3^{m}.art.5.q.3.c./.Verit.q.26.6 8^{m}./ Heb.11./.12.

¶Reſpōdeo dicendum, q vnus ſanctus præcipue laudatur de vna virtute, & alius de alia propter excellentiorem promptitudinem ad actum vnius virtutis, quàm alius, vel ad actum vnius virtutis, quam ad actum alterius. Et ſimiliter ſanctus quilibet habet aliquam præeminētiam ſecundum ſpecialem vſum alicuius virtutis, vt habetur Iob prīcº.

Confirmatio 22. 380 ¶Quod confirmans, & confirmandus debent eſſe in gratia, & debent eſſe confeſſi, & ieiuni de conſilio, non autem de præcepto.3ª.q.72.7.1^{m}./.12./.2^{m}./.4.diſt.7.L.

¶Oppoſitum videtur eſſe à ſimili. Ioan.8.Rom 2.ſi.

¶Reſpondeo dicendum, ſicut dubio 796.

Confirmatio 30. 381 ¶Quod indiſpoſitio impedit recipi rem, & ſacramentum confirmationis, nō autem ſacramentum Eucharistiæ, ſed tantum rem.4.diſt 7.q 2.ar.1.q.3.2^{m}.

¶Oppoſitum videtur dicere.4.diſt.22.q.2.art.2 q.3.c.

¶Reſpondeo dicendum, q indiſpoſitio impedit non ſolum in confirmatione, ſed etiam in receptione Eucharistiæ, etſi non quantū ad hoc, q ſit ibi verum corpus Chriſti, impedit tamen quantum ad effectum ſacramenti, vt habetur in primo loco.

Confirmatio 45. 382 ¶Quod confirmatio non fuit figurata per ſacramenta veteris legis, quia tunc data non erat plenitudo Spiritus ſancti, quæ datur per hoc ſacramentum.4.diſt.2.q.1.2 5^{m}.

¶Immo cõfirmatio figurata fuit in veteri lege per vnctionem pontificis.4.diſt.7.q.1.art.1.q.1.3m.

¶Reſpondeo dicendum, quod quia ſtatus legis veteris erat ſtatus imperfectionis, ideo nõ fuit perfecte figurata, licet aliquo modo fuerit figurata per vnctionẽ ſacerdotis, vt hĩ ſecundo loco.

Confirmatio. 50. 383 ¶Quod beata Virgo per ſecundam ſanctificationem fuit ſimpliciter confirmata in bono per gratiam habitualem, ita quod non poſſet per liberum arbitrium flecti in cõtrarium. 3.q.27.5.2m./.3.diſt.3.q.1.art.2.q.3.c./.1m./ 2m.

¶Immo nullus puro viator, nec etiam beata Virgo in præſenti vita poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiam habitualem. Con.3.capº 162. fin./.Verit.q.24.9.0.

¶Reſpondeo dicendũ dupliciter. ſ.primo, quod gratia nõ immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecte. ſ.coniuncta fini, vt habetur 1ª.q.62.3.2m./.12ª.q.106 2.2m./.2.di.4.3.5m./.d.20.q.3.5m./ Cont.3.cº 155./.162.fi./.lib 4.cº 69.

¶Secundo dicẽdum, quòd vltra gratiam habitualem quilibet vlterius indiget cuſtodia diuinæ prouidentiæ in præſenti vita, vt habetur Cont.3.c.162.fi.

Conſcientia. 15. 384 ¶Quòd conſcientia errans ligat.12ª q 19.5.0./.2.diſt.39.q.3.2.1m./.3.0./.4.diſt.9.art.3.q.2 2m./.diſt.21.q.2.3.3m./.Verit.q.17.3.4m./.4.0./.Ma q.2.2.8m /.Quol.3.q.12.2.0./.Quol.7.vel 8.q.6.3.5.0./.Quol.9.15.c./.Ro.14.lec.2. Gal.5.lect.2.D.

¶Immo error conſcientiæ habet vim abſoluendi, vel excuſandi. Quol.7.vel 8.q.6.5.0 fi.

¶Reſpondeo dicendum, quòd error conſcientiæ quandoque habet vim abſoluendi, quando ſ.procedit ex ignorantia eius, quod quis ſcire non poteſt, vel ſcire non tenetur. Et in tali caſu, quamuis factum de ſe ſit mortale, tamen intendens peccare venialiter, peccaret venialiter, ſicut ſi aliquis intenderet accedere ad vxorem ſuam cauſa delectationis tantum, & ita intenderet peccare venialiter, ſic ſi alia ei ſupponeretur, eo neſciente, nihilominus venialiter peccaret. Quandoque vero error conſcientiæ nõ habet vim abſoluendi, vel excuſandi, quando ſ.ipſe error peccatum eſt, vt cũ procedit ex ignorantia eius, quod quis ſcire tenetur & poteſt, ſicut ſi crederet fornicationem ſimplicem eſſe peccatum veniale. Et tunc quamuis crederet peccare venialiter, non tamen peccaret venialiter, ſed mortaliter, vt habetur Quol.7.vel 8.q.6.5.c.fin.

Conſenſus. 2. 385 ¶Quòd conſenſus poteſt attribui voluntati, & rationi. 12ª.q.74 9.1m.

¶Immo cõſenſus eſt actus voluntatis. ſ.complacentia, & applicatio eius ad aliquid exiſtens in poteſtate eius. 12ª. q.15./.q.74.5.1m./.4.diſt.29.1.c.

¶Reſpondeo dicendum, quòd conſenſus in actum pertinet ad rationem ſuperiorem, ſecundum quòd in ratione voluntas includitur ſecundum Philoſophum, et etiam habetur 12ª.q.10.2.b./.q.15.4.0./.q 74.7.2m.

Cõſeruatio. 4. 386 ¶Quod qualitates contrariæ in mixtis cõſeruantur, ne ſe corrumpant per formam ſubſtantialem, vt eſt ſuprema à cœlis, quandiu conſeruant vigorem cœlorum, à quibus etiam conſeruantur elementa contraria, quia nihil in inferioribus agit ad ſpeciem, niſi in virtute cœlorum. Ma.q.5.5.6m.

¶Oppoſitũ videtur dicere à ſimili, quia omnis forma inquantum huiuſmodi, eſt principiũ agendi ſimile. Anima 2.le.14.fi.

¶Reſpondeo dicẽndum, quòd forma agit ad ſpeciem, vt confortatur, & iuuatur a fortiori agente, vt habetur Quol.7.q.2.1.c./.Anima 2.lect. 14.fin.

Conſtantia. 1. 387 ¶Quod cõſtantia pertinet ad continentiam. 22ª.q.153.5.2m.

¶Immo continentia eſt ſpecies conſtantiæ. 22ª.q.53.5.3m.

¶Immo conſtantia eſt pars potentialis fortitudinis. 22ª.quæſtio.128.6m.

¶Immo conſtantia comprehendi poteſt ſub magnificẽtia. 22ª. q.128.6m. Et poteſt etiam pertinere ad perſeuerantiam. 22ª. q.128.6m. quæ perſeuerantia diuiditur in firmitatem, & conſtantiam. 3.diſt.33.q.3.art.3.q.1.c /.3m.

¶Reſpondeo dicendum, quod conſtantia in rebus arduis, & terribilibus eſt pars fortitudinis. In delectabilibus vero eſt pars continentiæ. Sed continentia eſt ſpecies conſtantiæ, ſecundam quod conſtantia importat ſtabilitatem in quacunque materia. Et ſic poteſt comprehendi ſub magnificentia, nõ quidem vt pars eius potentialis, vel ſubiectiua, ſed vt aliquid requiſitum ad eam per modum partis integralis. Et ſimiliter poteſt pertinere ad perſeuerantiam, vt habetur 22ª.q.153.5.2m.

Cõſuetudo. 2. 388 ¶Quod conſuetudo facit neceſſitatem in repentinis, non autem in deliberatis. Ma.q.6.2.4m.

¶Oppoſitum videtur dicere, quia facit neceſſitatem etiam in deliberatis. 12ª.q 6.4.n./.5.1m.

¶Reſpondeo dicendum, ſicut Dubio 353.

Continẽtia. 2. 389 ¶Quod cõtinentia vt eſt abſtinentia ab omni delectatione venerea eſt virtus, non autem quæ eſt cum prauis cõcupiſcentiis, quibus reſiſtit. 12ª.q.58.3.2m./.22ª.q.14.3.1m./.q.145.1.0./.4.c./.3ª.q.7.2.3m.fi./.3.diſt.33.q.3.ar.2.q.1.1m./. Ve.q.14.4.c.fi.

¶Immo continẽtia non eſt virtus, ſed aliquid minus virtute. 22ª.q.58.a 2m./.22ª.q.143 1m.

¶Reſpondeo dicendum dupliciter. ſ.primo, quod continentia ſumitur tripliciter. ſ.primo, ſecũdum quod aliquis habet rectam rationem, cum prauis concupiſcentiis, quibus reſiſtit. Secundo prout homo abſtinet ab omni delectatione venerea & licita. Tertio, quo quis abſtinet ab omni actu illicito. Prima igitur nõ eſt virtus, quia non operatur bonũ faciliter, & delectabiliter. Sed reducitur ad temperantiam, vt imperfectum ad perfectũ. Secunda vero, & tertia eſt virtus. Sed ſecunda reducitur ad temperantiam, vt pars ſubiectiua. Tertia verò, vt pars potentialis, vt hic 22ª.q 155.1.0./ 4.0./ 3.diſt.33.q.3.ar.2.q.1.1m.

¶Secundo dicendum, quod continentia etiam prima eſt virtus large ſumendo virtutem, ſcilicet pro omni principio actus laudabilis, vt habetur 22ª q.153.1.c.fi.

390 ¶Quòd continentia, & perſeuerantia ſunt partes conſtantiæ firmiter perſiſtentes. Prima contra concupiſcentias. Secunda vero contra triſtitias. 12ª.q.58.3.2m./.22ª.q.53.5.3m. Continentia. 12.

¶Oppoſitum videtur dicere. 22ª.q 53.5.2m.

¶Reſpondeo dicendum, ſicut Dubio 387.

391 ¶Quod continentia eſt tantum in voluntate ſubiectiue. 22ª. q.155.3.0. Ethic.7.lect.10. Continentia. 14.

¶Immo nõ eſt in vi appetitiua, ſed in ratione. 12ª.quæſt.158.3.2m./.22ª.q.53.5.3m./.3.diſt.33.q.2.ar.4.q.2.c.

¶Immo eſt in concupiſcibili. 3.diſt.33.q.2.ar 4 q 2.n.

¶Reſpondeo dicendum, quod continentia poteſt attribui rationi, ſicut primo mouenti, & incontinentia concupiſcibili, licet vtraque immediate ſit in voluntate, vt in proprio ſubiecto. 22ª.q.151.3.c.fi.

392 ¶Quod contingens vt cõtingens cognoſcitur directe à ſenſu, ſed non recte ab intellectu. 1ª q.86.3.c./.Eth.6.lec.1.fi. Contingẽs. 8.

¶Oppoſitum vĩ dicere. 4.diſt.10.q.1.3.0./.Quol.11.q 1.3.0.

¶Reſpondeo dicendum, ſicut Dubio 551.

393 ¶Quòd continuum dupliciter diffinitur, ſcilicet formaliter à logico per vnitatem termini, ad quem partes copulantur, & materialiter à phyſico per diuiſibilitatem in infinitum. le.5./.Cœ.le.1.1.princ. Cõtinuum. 1.

¶Immo continuum diffinitur per motum. Meta.5.lec.6.

¶Reſpondeo dicendum, quod diffinitur per motũ non principaliter, ſed ex conſequenti, vt habetur Quol.9.9.c.fi. Met.5.le.6.

394 ¶Quod contractus obligans ad impoſſibile, non tenet. 4.d.34.2.c./.4.0./.diſt.36.1.c. Contractus. 1

¶Oppoſitum videtur dicere à ſimili. 12ª.q.13 ar.3.3m.

¶Reſpondeo dicendum, quod impoſſibile dicitur aliquid dupliciter, ſcilicet vel ſimpliciter. Et ſic ad impoſſibile nemo de neceſſitate tenetur, vt habetur 22ª.q.79.3.1m./.q.88.3.2m./.q.105.1.3m. Licet quo ad bene eſſe aliquando tentandum ſit, vt dicit Sanctus Benedictus in regula, ſcilicet quod ſi prælatus aliquid impoſſibile præceperit, tentãdum eſt. Quod ideo dicitur, quia an aliquid ſit poſſibile, vel impoſſibile, ſubditus non debet ſuo iudicio diffinire, ſed in vnoquoque iudicio ſuperioris ſtare, vt habetur 12ª.q.13 5.3m. Vel accipitur impoſſibile pro difficili, vt habetur 3ª.q.86.1.2m.fi./.Opuſc.1.cº 18. Et ſic contractus tenet.

395 ¶Quòd nõ contingit plura vni eſſe contraria. Mete.10.lect.8. Contrariũ 11

¶Immo idem eſt contrarium diuerſis, & econuerſo. Phil.6.lectio 10./.Cœ.1.lec.4.

¶Reſpondeo dicendum, quod nõ contingit eadem ratione, & modo, ſed diuerſis, vt habetur in locis ſecundo allegatis.

396 ¶Quod contritio debet eſſe de quolibet peccato actuali proprio, non autem de alienis, nec de futuris. 4.d.17.q.2.ar.2.q.3.4.5.0./.q.3.ar.4.q 2.2m./.Ma.q.7.11.3m Cõtritio. 20.

¶Oppoſitum videtur dicere è ſimili. Pſ.18.fi.

¶Reſpondeo dicendum, quòd peccatũ alienum etiam ſit proprium quadrupliciter. ſ.imitando, conſulendo, conſentiendo, & diſſimulando, vt habetur Pſal.18.fi.

397 ¶Quod ad contritionem de venialibus non requiritur propoſitum non peccandi, ſicut de mortalis, ſed ſufficit diſplicentia eius, & ſuæ cauſæ. 3ª.quæſt.87 2.1m./. 4.diſt.16.q.2. artic.2. quæſt.2.2m. Cõtritio. 24.

¶Oppoſitum videtur dicere à ſimili, de pœna eius qui ad venialia ſunt magis immerſus. 4.diſt.21.q.1.ar.3.q.3.0./.diſt.46.q.1.3.c./.Opuſc.12.art.6.

¶Reſpondeo dicendum, quòd non requiritur de neceſſitate, ſed eſt laudabile, vt habetur in locis primo allegatis.

398 Quod vous actus contritionis ex virtute gratiæ corrumpit habitum vitij, qui non manet vt habitus, ſed in via corruptionis, vt diſpoſitio. Ideo non opponitur virtuti infuſæ. Veritate, q.1.10.16m. Cõtritio. 91.

¶Immo vitium non tantum opponitur virtuti perfectæ, ſed etiam imperfectæ in genere virtutis, ideſt habilitati naturali ad bonum, & diſpoſitioni ad virtutem. 3.diſt.13.q.3.ar.1.q.2.3m./.Veri.q.14.6.2m.

¶Reſpondeo dicendum, ſicut dubio 1178.

¶Quòd

Conuerſio.1. 399 ¶ Quòd conuerſio in Deum eſt triplex, ſcilicet per gloriam meritam,& præparationem,quæ requirit triplicem gratiam, ſcilicet conſumatam,habitualem,& operationem Dei. 1^{a}.q6.62.c.3^{m}./.Veri.q.28.2.c.
¶Oppoſitum videtur dicere a ſimili.2.d.5.q.2.1.o./.d.28.4.o.
¶Reſpondeo dicendum, ſicut Dubio 158./.699.

Conuerſio.8. 400 ¶Quòd mens noſtra,non poteſt debite conuerti ad Deum,ſine caritate & gratia 3.4.c^{o}.72.
¶Immo ex ſolo libero arbitrio, hoc poteſt.2.d.5.q.1.2.o./.d.28.4.o.
¶ Reſpondeo dicendum, ſicut Dubio 679.

Cor.8. 401 ¶ Quòd cor non eſt ſuſceptiuum infirmitatis, nec in homine infirmo & curabili,eſt pars corruptioni ſubiecta.3.d.3.q.4.1.1^{m}./.Meth.7.lec.9.
¶Immo cor eſt ſuſceptiuum infirmitatis. 1eſ.q.74.9.2^{m}.
¶ Reſpondeo dicendum.quòd cordis eſt duplex infirmitas,ſcilicet in ſubſtantia eius metẽs naturalem complexionem eius, & inordinatio motus eius,vel alicuius eorum quæ circuũſtãt cor,prima eſt mortalis, non autem ſemper ſecunda.12ſ.q.74.9.2^{m}.Ma.q.7.5.12^{m}.

Cornelius.3. 402 ¶Quod Cornelius centurio, ante baptiſmum, habebat fidem explicitam de miſterio incarnationis, licet non diſtinctam de tempore eius.3.d.25.L.3.
¶Immo habebat fidem implicitam. Ideo Petrus mittitur ad eum,vt inſtrueret eum de fide.2eſ.q.10.4.3^{m}.
¶ Reſpondeo dicendum, quod Cornelius infidelis non erat. Habebat autem fidem implicitam nondum manifeſtata euangelii veritate.

Corpus.1. 403 ¶ Quòd corpus motum motu recto & corruptibile,indiget loco,non autem ſi mouetur circulariter, & ſit incorruptibile.2.d.2.q.2.3.1^{m}./.4.d.44.q.2.ar.2.q.3.3^{m}./.Quol.6.2.o.
¶ Oppoſitum videtur dicere.1^{a}.q 66.3.2^{m}./. Quol.6.q.2.2.c./.Phi.4.lec.8.ſi.
¶Reſpondeo dicẽdum dupliciter, ſcilicet primo quòd corpus motum recte, mutat locum ſubiecto & ratione, ſed motum circulariter,ratione tantum, vt habetur Anima 8.18^{m}./.Anima 3. lec.15.ſi.
¶ Secundo dicendum,ſicut Dubio 328.

Corpus.e8. 404 ¶Quòd corpus prius viuum,& poſtea mortuum,non eſt idem corpus numero.9^{a}.q.25.6.3^{m}./.q.50.5.c./.1^{m}.
¶Oppoſitum videtur dicere.3^{a}.q.50.5.o./.Quol.2.q.1.1.o./.Quol.3.4.1^{m}./.Quol.4.q.5.o./.Opuſ.3.c^{o}.155./.157.
¶Reſpondeo dicendum,ſicut Dubio 1191.

Correctio.6. 405 ¶Quòd exiſtens in peccato mortali,etiam occulto, corrigens ex officio, peccat, non autem corrigens vt frater,niſi propter ſcandalum.22ſ.q.33.5.o./4 d.19.q.2.ar.2.q.2.o.
¶Oppoſitum videtur dicere.22ſ.q.60 2.3^{m}./. Matth.7.Ro.2.
¶ Reſpondeo dicendum, ſicut Dubio 796.

Coſta.8. 406 ¶Quòd coſta præciſa ab Adam,reſurget in Eua,non autem in Adam.2.d.18.q.1.1.3^{m}./ 4 d.44.q.2.ar.2.q.4.2^{m} /. Lib.cõtra.4.c^{o}.80.ſi.
¶Immo reſurget in eo in quo prius fuit. e.d 30.q.e 2.7^{m}./.2.6^{m}./.4.d.44 q.1.er.2.q.4.o./.L 3^{m}./.3.4 c^{o}.81 5^{m}./.Opuſ.3.c.163./.164.
¶Reſpondeo dicendum,quod coſta hæc,licet prius fuerit animata anima Adæ,reſurget tamen in Eua,quia in ea principaliter fuit,ut ſcilicet pertinens ad perfectionẽ indiuidui,& non ſolum ad perfectionem ſpeciei,ſicut fuerat in Adam,ut habetur.4.d.44.L.5^{m}.

Creatio.6. 407 ¶Quòd Philoſophi conceduot creationem eſſe, ſed ab æterno.1^{a}.q.46.2.1^{m}./.2^{m}./ 2.d.1.q.1.2.t./.5.16^{m}./. 4 d. 11.q6.1.ar.3.q.3.ar.1./.Po^{a}.q.3.14.16^{m}./. Opuſ.15 c^{o}.9./.Opuſ.37.c^{o}.4.prin./. Phi.8.lec.3.ſi.
¶Immo noluerũt motum incœpiſſe per viam naturæ, ideſt per generationem. Meth.12.lec.5.prin./.Lec.7.prin.
¶Reſpondeo dicendum,ſicut Dubio 912.

Creatio.24. 408 ¶Quod potentia creandi, non eſt communicabilis creaturæ.2.d.1.q.1.3.c./.4^{m}./. 4.c /.4 d.5.q.1.ar.3.q.3.c./. Veri.q 27.3.17^{m} /.Po^{a}.q.3.4.o.
¶ Oppoſitum videtur dicere.2.d.1.q 2.3.o./.4.d.5.q.1.art.3.quæſt.3.5^{m}.
¶Reſpondeo dicendum,quod in ſecundis locis, loquitur ſecundum opinionem Magiſtri ſententiarum. Quod tripliciter patet, ſcilicet primo, quia in ſecundo & quarto Sententiarum dicit,ꝙ communiter tenetur, ꝙ potentia creandi non ſit communicabilis.Secundo,quia ibi recitat oppoſitum ſenſiſſe magiſtrum.Tertio quia dicit.Si quis tamen vellet tenere opinionem Magiſtri,poſſet dicere &c.In cæteris autem locis,loquitur ſecundum ſuam ſententiam propriam.

Creatio.26. 409 ¶Quòd creare,requirit potentiam agentis infinitam. 1^{a}.q.32.2.2^{m}./.q.45.5.3^{m}./.q.65.3.3^{m}./.4.d.5.q.1.ar.3.q.3.c./.1^{m}./.3.2.c^{o}.20.4^{m}./.Po^{a}.q.4.4.c./.16.20^{m}.
¶Oppoſitum videtur dicere a ſimili. 2.d.1. q.1.3.o./.4.d.5.q.1.ar.3.q.3.5^{m} /.d.8.q 2.3.4^{m}.
¶Reſpondeo dicendum,ſicut Dubio 308.

410 ¶Quòd Deus non poteſt communicare creaturæ potentiam creandi aliquid virtute propria,& principaliter,nec inſtrumentaliter.1^{a}.q.45.5.c./.3^{m}./.2.d.1.q.1.4.c./. 4.d.5.q.1.ar.3.qu.3.c./ 3.2.c^{o}.ut.15^{m} /.6^{m}./.Po^{a}.q.3.4.o./.q.5.21^{m}. Creatio.29.
¶Immo poteſt inſtrumentaliter.2.d.1.q.1.3.o./.4.d.5.q.1.ar.3.q.3.5^{m}.
¶Reſpondeo dicendum ſicut Dubio 409./.418.

411 ¶Quòd pater & filius,ſunt vnus creator,& non plures, licet ſint plures creantes,& non vnus.1 d.11.4.c^{m}./.d.29.q.2^{m}. Creatio.33.
¶Oppoſitum videtur dicere a ſimili. 1^{a}. q.36.4.7^{m}.
¶Reſpondeo dicendum,ſicut Dubio 1113.

412 ¶Quòd creatio paſſiua creatur, non quidem alia creatione, ſed ſeipſa.1^{a}.q.45.5.2^{m}./.2.d.1.q.1.2.5^{m}./.cont. 2. cap^{o}. 18./.Po^{a}.q.3.3.2^{m}. Creatio.44.
¶Oppoſitum videtur dicere a ſimili.2.d.27.2.1^{m}.
¶Reſpondeo dicendum, quòd creatur ipſa, non vt terminus creationis,ſed vt quo aliud creatur,vt habetur.1^{a}. q.44.o.

413 ¶Quod creatio eſt in inſtanti.1^{a}.q.63.5.c./.q.74.1.2^{m}./.2.d.1.q 1.2.3^{m}./.cont.2. c^{o}.19.
¶Immo principium temporis,non eſt menſura creationis.1^{c}.q.46 3.2^{m}. Creatura.3.
¶Reſpondeo dicendum. ſicut Dubio 125.
¶Immo creatio menſuratur æuo,vel tempore large ſumpto, ſ. pro numero cuiuſcumque ſucceſſionis.2.d.1.q.1.6.3^{m}./.Veris q.8. 4.15^{m}.

414 ¶Quòd creatura poteſt conſiderari,ſine reſpectu ad Deum.3.d.11.1.7^{m}. Creatio.48.
¶Oppoſitum videtur dicere a ſimili.1.d.1.q.4. 2.6^{m}./. Quol.7.vel 11.q.4.3.4^{m}.
¶Reſpondeo dicendum,quòd ex hoc ipſo,quòd ſubſtãtia creata comparatur ad Deum,conſequitur ipſam,aliquod accidens ſicut ipſa relatio creationis.Vnde ſicut Deus non poteſt facere quod creatura non dependeat ab ipſo, ita non poſſet facere, quod eſſet abſque huiuſmodi accidente, ſine quo tamẽ creatura in ſe poteſt conſiderari, vt habetur.3.d.11.1. 7^{m}.

415 ¶ Quòd conſideratio creaturarum, vtilis eſt, ad inſtructionẽ fidei, de ſapientia,potentia,bonitate,pulchritudine, & ſimilitudine Dei.3.c.c^{o}.2. Creatura.8.
¶Immo nullo modo Deus eſt ſimilis creaturis.1^{a}.q.4.3.4^{m}./.1.d.19.q.1.2.c./.cont.1.c^{o}.29.
¶Reſpondeo dicendum,ſicut Dubio 471.

416 ¶Quod creaturæ corporales,ſemper fuerunt.Po^{a}.quæſt.3.18.20^{m}.ſi. Creatura.11.
¶Immo nullæ creaturæ fuerunt ante mundem. 1^{a}.qu.61.2.3.o./.q.102.1.1^{m} 4.1^{m} /.2.d.e.q.1.3.n./.Po^{a}.q.3.18.o.
¶Reſpondeo dicendum,quod ſicut Dubio 311.

417 ¶Quod in omnibus creaturis,differunt ſuppoſitum & natura.3^{a}.q.17.1.c./.1.d.5.1.c./. d.34.q.1.1.c./.Vnio.1.c.prio^{o}./.Op.53.o./. Poſter.c.lec.6. Creatura.13.
¶Oppoſitum videtur dicere.1^{a}.q.3.3.c./.2.d.25.c.3^{m}./.3.d.5 q.1.3.o /.3 4.c^{o}.55.4^{m}./.Po^{a}.q.7.4.c./ q.9.1.c./.Spũ 5.9^{m}./.Anima 17.10^{m}./.Opuſ 32.le.6.o./.Opuſ.37.ca^{u}.4./. Meth.7.le.11.ſi./.Lib 8.lec.3./ Lib.9.lect.vlt.
¶Reſpondeo dicendum, ſicut Dubio 214.

418 ¶Quod creatura poteſt agere ſupra naturã.4.d.8.q.2.3.4^{m}./.Ve.11.q.29.3.6^{m}. Creatura.19.
¶Oppoſitum videtur dicere.1^{c}.q.45.5.c./.3.d.13. art.2.qu.2.2^{m}./.3^{m}.
¶Reſpondeo dicendum dupliciter,ſcilicet primo:creatura poteſt agere ſupra naturam & cooperari creatori per virtutem diuinam,ut agens inſtrumentale,non autem vt agens principale, ſ.non quidem quantum ad illos effectus qui ſunt immediate a Deo,ut creatio,& ſanctificatio,ſed quãtum ad aliquos effectus,qui fiunt mediante creatura virtute diuina.Non enĩ poteſt dici cooperari creatori virtute propria creaturæ,vt habetur.4.d 8.q.2.3.4^{m}./.Ma.q. 16.9.3^{m}./ Opuſ.1.c^{o}.23.
¶Secundo dicendum, ſicut Dubio 302./.409.

419 ¶Quod quilibet tenetur explicite credere articulos fidei, alia vero implicite.12ſ.q.76.2.c./.22ſ.q.2.5.o./.1.d.33.5.c. Credere.17.
¶Immo nõ tenetur explicite credere oẽs articulos fidei, ſed tantum quantum ſufficit ad dirigẽdum in vltimũ finem. 3.d.25.q.2.ar.1.q.c.o./.q.3.c./.ar.2.q.3.o /.L.Ver.q.14.11.o.
¶Reſpondeo dicendum,quod iſta non repugnaet,niſi quis dicat,quod primum dictum intelligitur de oĩbus articulis fidei, cũ tamen ſanctus Doctor loquatur de articulis indefinite,ſine ſigno uniuerſali.Vel ſi intelligatur vniuerſaliter,tunc debet reſtringi ad articulos generales,de quibus eccleſia ſolennizat,vt habetur.2eſ.q.2.7.o./. Ver.q.14. 11.c.ſi In ſecũdo uero dicto, accipit articulos large,ſ.pro omni dicto,de quo eſt fides.

420 ¶Quod dãnati cognoſcũt,& diligũt Deum.Opuſ.3.c^{o}. 176. Conuerſio.1
¶Immo Deus odit a damnatis,& malis, 4.d. 50.q.2.ar.1.q.5.c.
¶Reſpondeo dicẽdũ, quod dãnati cognoſcunt & diligunt Deum naturaliter, ideſt inquantum eſt principium naturalẽ.

Non

Non autem ſecundum ſe, nec ut eſt principium beatificans, nec vt principium gratorum, ut habetur. Opuſ 3.c°.176.

Dãnatio. 18. 421 ¶Quòd damnati blaſphemant Deum mente & voce, & in hoc peccant. 22ª.q.13.4.o.
¶Oppoſitum uidetur dicere. 1ª.q 63.2.o./. Io.8.le.6.
¶Reſpondeo dicendum, ſicut Dubio 444.

Dãnatio. 20. 422 ¶Quod damnati tenentur conformare voluntatem ſuam voluntati Dei, & peccant non conformando. 1.d.48.3.2^{m}./. Veri. q.23.7.6^{m}.
¶Oppoſitũ videtur dicere. 12ª.q.19.10.o./. q.39.2.3^{m}./. 22ª. q.104.4.3^{m}./3.d.17.ar.2.q 2.1^{m}./d.20.5.3^{m}./. Veri q.23.8 et / Ma.q.1.5.7^{m}.
¶Reſpondeo dicendum, ſicut Dubio 492.

Dãnatio. 22. 423 ¶Quod ſi Deus abſolute reuelaret alicui damnationem ſuam ille tenetur velle iuſtitiam Dei. Veri.q.23.8.2^{m}.
¶Oppoſitum videtur dicere. 1.d.48.4.o.
¶Reſpondeo dicendum, quòd Deus poteſt de potentia abſoluta, non autem ordinata reuelare alicui damnationem ſuam, & tunc intelligeret ut comminatoria tantum. Si autem abſolute tunc teneretur velle iuſtitiam Dei, non autem damnationem ſuam ſecundum ſe, ut habetur. 1.d.48. 4.2^{m}. Ver.q.23.8 1^{m}.

Dãnatio. 33. 424 ¶Quòd damnati non amant eos, quos prius inordinate dilexerunt. 4.d.50. q.2.ar.1.q.4.1^{m}.
¶Oppoſitum videtur dicere a ſimili. 22ª.q.26.1.2^{m}.
¶Reſpondeo dicendum, quod damnati non amant eos, quos prius inordinate dilexerunt ſecundum ſe, ſed cauſam dilectionis, vt habetur. 4 d 50.q.2.ar.1.q.4.c^{m}.

Dãnatio. 45. 425 ¶Quod obſtinatio in damnatis, ſit perpetue culpæ & pęnæ. Sed non demerentur, quia non ſunt in via, ſed ad terminum peruenerunt. 1ª q.12.4 2^{m} /.1.d.49.3 2^{m}./ 2 d.7.q.1.2 5^{m} /. 4.d.50.q 2 ar.1.q.6.o./L.pe.n°.
¶Oppoſitum videtur dicere. 4.d.21.q.1.2.3^{m}./.q.3.c./2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 147.

Dãnatio. 48. 426 ¶Quòd bona quæ damnati fecerunt hic, proſunt eis in inferno. 2ª.q.89.6.3^{m}./.4.d.15 q.1.ar.3.q 5.o./ d.45. q.2.3.1^{m}.
¶Immo ex bonis damnatorum quæ fecerunt, non minuetur dolor eum, ſed magis augebitur. 4.d.43.ar.5.q.1.4^{m}./.d.50.q. 2 ar.2.q.1 c.
¶Reſpondeo dicendũ, quòd proſunt eis in inferno ad mitigationem pęnæ, impediendo ne incurratur, non autem ſubtrahendo pœnam, nec fortificando ſubiectum, nec minuendo remorſum conſcientiæ, vt habetur in locis primo adductis.

Dãnatio. 35. 427 ¶Quod pœna damnatorum pro culpa remiſſa, eſt temporalis, & diminuitur vſq; in diem iudicii 4.d 21.4.1.2.5^{m}.
¶Oppoſitum videtur dicere. 22ª.q 13.4.2^{m}./.4.d.21.q.2.ar.2. q 3.c./.1^{m}./.d.50.q.2.ar 1.q.o.c./ L.pen°.
¶Reſpondeo dicendum, ſicut Dubio 157.

Dãnatio. 59. 428 ¶Quod pęna damnatorum augetur vſque ad diem iudicii. 4. d.47.1.
¶Oppoſitum videtur dicere a ſimili. 22ª. q.13.4.1^{m}./.4.d 21. q.1.ar.2 q 3.c /.2^{m} /.d.50 q.2.ar.1.q.6.c.L.pen°.
¶Reſpondeo dicendum, ſicut Dubio 157.

Dãnatio. 64. 429 ¶Quod corpora damnatorum affligentur pęna ſenſibili, a contrarietate ignis, & aliorum ſenſibilium. cont.4. c°.89./.90.
¶Immo corpora damnatorum affligentur paſſione ſpirituali, quia ſecundum Gregorium, etiam videndo ignem patiuntur. Opuſ 3 c°.180.
¶Reſpondeo dicendum dupliciter, ſcilicet primo, quod videndo ignem patiuntur paſſione ſpirituali, quo ad modum immutandi viſum, ſed paſſione corporali ſentiendo calorem.
¶Secundo dicendum, quod dicuntur pati paſſione ſpũali, inquantũ cognoſcũt ſe detineri & ſubditã vili loco & elemẽto.

Dãnatio. 31. 430 ¶Quod nulla creatura, poteſt dare Spiritumſanctum. 1ª.qu. 43.8.c.ſi.
¶Immo homines, & Chriſtus ſecundum quòd homo, dicuntur dare Spiritumſanctum. 3ª.q.8.1.1^{m}./.3.d.41.q 2.1.1^{m}.
¶Reſpondeo dicendum, quod dare Spiritũ ſanctum eſt dupliciter, ſ. authoritate, & ſic eſt tantum Dei. Et miniſterio, & ſic homines & Chriſtus ſecundum q homo, dicuntur eum dare, ut habetur. 3ª.q.8.1.1^{m}./.3.d.13.q.2.1.1^{m}./.Gal.3.lect.2./.

Debitum. 8. 431 ¶Quòd Deus nulli eſt debitor. 1ª.q.21.1.3^{m} / 12ª.q.99.5.c./. q 111.1.2^{m}./q.114.1.3^{m}./.2.d.17.3 4^{m}./.4.d.19. q.1.21.3.q. 4.1^{m}./.d.40.q.1.2.2 q.2 4^{m} / 3.2.c° 18./ 29./ 43 ſi.
¶Immo Deus eſt debitor homini, ratione promiſſi. 2. d.17.2. 3^{m}./.3 4^{m}./ cont.2.c°.291
¶Reſpondeo dicendũ quadrupliciter, ſcilicet primo quòd debitum vt dicitur Quol.5.q.10.2.c. ſumitur dupliciter, ſcilicet ſecundum ſe, ut finis, & propter aliud, vt ea quæ ſunt ad finẽ. Secundo modo Deus nulli debitor eſt, quia vt dicitur. 1ª.q.21. 1.3^{m}. debitum ſic importat ordinem exigentiæ vel neceſſitatẽ alicuius ad quod ordinatur. Sed Deus non ordinatur ad aliud, ſed omnia ad ipſum, nec obligatur alteri. 12ª q.111.1. 2^{m}. Sed primo modo eſt debitor homini, non ut obligatus ei, ſed vt homo ei ſubijciatur, ut recipiat promiſſum.

¶Secundò dicendum, quòd debitum eſt duplex, ſcilicet neceſſitatis, & congruitatis, uel utilitatis, ut habetur 12ª.q.99.5.c./. 4.d.5.q.2.ar.2.q.1.1^{m}. Secundo modo Deus eſt debitor, non autem primo modo.
¶Tertio dicendum, q debitum eſt duplex, ſ. morale, & legale, ut habetur 12ª.q.99.5.o./.22ª.q.31.3.3^{m}./.q.80.1.c./ q.117. 5.1^{m}./.q.118.3.2^{m}./. Opuſc.19.c°.9./.19. Primum conuenit Deo, non autem ſecundum.
¶Quarto dicendum, q Deus eſt debitor, non ut obligatus ei, ſed quia reddit debitum in ordine ad ſuam ſapientiã, & ſuam voluntatem principaliter. Secundario autem ſecundum ordinem unius creaturæ ad aliam, ut habetur 1ª.q.21.1.3^{m}./.4.c. /12ª.q.114.1.3^{m} /.3.2.c°.28./.29./. Veri.q.6.2.c./.q.23.6.1^{m}. / 6 3^{m}./ 6^{m} / Io°.q.3.16.17.c.

432 ¶Quòd coniuges poſt redditionem debiti, poſſunt ſine peccato ſumere euchariſtiam. 4.d.32.1.2^{m}. Debitum. 24.
¶Oppoſitum videtur dicere. 4 d.32.ar.5.q.2.1^{m}.
¶Reſpondeo dicẽdum, q mulier illa de qua dicit Gregorius, q in tempore facto fuit cognita in nocte a uiro ſuo, & mane ad proceſſionem ueniens, a Diabolo eſt arrepta, non fuit punita propter hoc, q debitum reddidit, ſed quia poſtmodum ſe temere ad diuina ingeſſit contra conſcientiam, ut habetur in prædicto ſecundo loco.

433 ¶Quod unus coniugum non poteſt uouere ſine conſenſu alterius, q non reddet debitum, & etiam ut probabilius tenetur, quod non petat debitum. 4.d.32.4.3^{m}. Debitum.28.
¶Oppoſitum videtur dicere, quo ad petitionẽ debiti. 4. d.38. q.1.ar.3.q.2.4^{m}.
¶Reſpondeo dicendum, q in primo loco non dicit, q neceſſario tenetur, ſed ut probabilius tenetur.

434 ¶Quod Decretiſtæ ſiue multi magiſtri decretorum & magni dicunt, q aliquis loquendo, comedendo, ſeu ſtando cum excõmunicato, peccat mortaliter. Quol.11.q.9.ar.1. Decretiſtę.1.
¶Immo ſi indirecte ſcienter quis cum excõicato, non peccat mortaliter, niſi faciat ex contemptu. Quol.11.9.c./ 1^{m}.
¶Reſpondeo dicẽdum dupliciter, ſcilicet primo quod hæc opinio Decretiſtarum, non eſt uera, quia pſi plus aſſentiunt in his, & ſententiis humanis, quam diuinis, cum tamen plus ſit aſſentiendum diuinis, quam humanis. Et ideo melior eſt opinio aliorum, qui dicunt contrarium, quando indirecte communicat quis excõicato in his quæ ſunt hominum, ſicut in uerbo in cibo, & in his quæ ſunt ſimplicis humanæ conuerſationis. Et ſecundum hoc non peccat mortaliter, ſed uenialiter, niſi faciat ex contemptu, ut habetur in prædicto ſecundo loco.
¶Secundo dicendum, q decretalis illa, ubi conſulebatur ſummus Pontifex, utrum poſſet quis participare excommunicatis, dicens, q hoc etiam pro uitando diſpendio mortis, non debet quis facere, quia eſt peccatum mortale, intelligitur de illis, qui directe communicant excommunicatis, in his quæ ſunt fidelium. Et hoc tripliciter, ſcilicet uel in diuinis, uel ex contemptu mandati eccleſiæ, vel in crimine & in cauſa, ut habetur Quo.11 9 c./.3^{m}.

435 ¶Quod nullus defectus reducitur in Deũ, ſicut in cauſam. 12ª. q.14 10.c./.1.d.17 q 2.5.c./.2 d.37.q.2.1 2.c./.Ma q.3.2 c. Defectus.14.
¶Oppoſitum uidetur dicere. Quol.4.4.c ſi.
¶Reſpondeo dicendum dupliciter, ſ. primo, quòd cauſa defectus contingit dupliciter, ſ. ex propria intentione, & præter intentionem. Et ſic ſemper oportet cauſam eſſe defectiuam, non autem primo modo. Ideo primo modo conuenit Deo, non autem ſecundo modo, ut habetur Quol.4.4.c.ſi.
¶Secundo dicendum, ſicut Dubio 503.

436 ¶Quòd deitas, non poteſt ſupponere pro perſona. 1ª.q.39.5. o./.3.d.4.q.1 2.2^{m}. Deitas.3.
¶Oppoſitum videtur dicere. 3.d.8.3.c.
¶Reſpondeo dicendum, q deitas in ſe accepta. ſ. pro eſſentia, licet non ſupponat pro perſona, tamen aliquando proprie trahitur ad ſupponendum pro perſona, eo modo quo Magiſter exponit, ut habetur 1 d. 8.5.c.

437 ¶Quòd nulla delectatio eſt quod optimum. 12ª. q.2.6.o./.4. d 49.q.3.ar 4.q.3.c./ 3.3.c°.26 4^{m} /.Ethi.10.lec.4. Delectatio.8.
¶Immo aliqua delectatio poteſt eſſe ſummum bonum hominis. 12ª.q.34.3.o./. q 39.4 1^{m}./.3.d.38.2.c./.6^{m}./.4.d.49.q.3. ar 4 q.3.c.
¶Reſpondeo dicendum dupliciter. ſ. primo q aliquid poteſt dici ſummum bonum vel optimum dupliciter, ſcilicet vel per ſe vel per aliud. Nulla ergo delectatio eſt quid optimum per ſe. cum ſit propter aliud, ſcilicet propter operationem. Sed tamen eſt propter aliud ſummum bonum hominis, inquantum accidit beatitudini, quæ eſt huiuſmodi.
¶Secundo dicendum, ſicut Dubio 287.

438 ¶Quod delectatio maxime corrumpit æſtimationem prudentiæ, & præcipue in venereis, quia totam animam abſorbet. 12ª q.53.6.c./.q.53. 8.2^{m}./.q.153.5.1^{m}. Delectª 44.

¶Immo

¶Immo non ligat totaliter rationem.1^{a}2^{ae}.q.150.4.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 373.

Delibera-tio.1. 439 ¶Quòd deliberatio poteſt eſſe in inſtanti, & fuit in Chriſto. Ver.q.29.8.1^{m}./.Ma.q.16.4.c.
¶Immo quod eſt deliberatum,non poteſt eſſe momentaneū. Ma.q.16.4.b.2.
¶Reſpondeo dicendum quòd oportet quod deliberans conſilietur de duobus,quorum vtrumque poteſt facere, ut alterū eorum eligat in futuro.Et ſic deliberatio, ſecūdum hoc quod æſtimatur, quod motus liberi arbitrij procedat ex deliberatione conſilij,non eſt momentanea. Sed quando deliberatio non præcedit electionem, tunc non requiritur, quod antequam aliquis eligat,habeat poteſtatem eligendi,vel non eligē di.Sed in ipſo inſtanti,libere fertur in hoc,vel in aliud,ut habetur Ma q.16.4.c./.7^{m}.

Dæmon. 7. 440 ¶Quòd Dæmones uigent acumine ſcientiæ,& lumen intellectuale in eis eſt perſpicuum.1^{a}.q.64.1.o./.2.d.7.q.2.1.o. Ma. qo.16.o.
¶Immo error eſt in intellectu Dæmonum.1^{a} q.58.5.o./.2.d. 7 q.5.1.1^{m}./.Ma.q.16.6.o.
¶Reſpondeo dicendum, quod error eſt in intellectu Dæmonum, ſolum reſpectu ſupernaturalium,& non reſpectu, ut habetur in ſecundis locis.

Dæmon.15. 441 ¶Quod Dæmones cognoſcunt futura contingentia. 1^{a}.qu.14. 13.o./.q.86.3.4.o./.2.d.38.5.o./.con.1.c^{o}.67./ Veri.q.8.12.o.
¶Reſpōdeo dicendū, q̄ cognoſcunt non quidem futura contingentia in ſe,ſed in ſuis cauſis,vel per aliqua ſigna, ſicut & cogitationes cordium cognoſcere poſſunt,quæ per aliquos corporis motus manifeſtantur ſecundum Auguſtinum, ſicut & medici cognoſcunt.2.d.7.q.2.2.b.1./.Opuſ. 10.c^{o}.38./. Opuſ. 11.ar 36.o.

Dæmon,18. 442 ¶Quod Dæmones proficiunt in cognitione,propter experientiam. 2.d 7.q.2.1.c./.4^{m} /.Ver.q.6.15.7^{m} /. Ma.q.16.1. 2^{m},/. 7.12^{m}./ Opuſ.10.c^{o}.38./.Opuſ.11.ar.36.
¶Immo experientia pertinet ad ſenſum tantum. 1^{a}. qu.54.5. 2^{m}./.q.58.3.3^{m}.
¶Reſpondeo dicendum, quòd experientia proprie pertinet ad ſenſum,ſed large etiam ad intellectum, vt in Dæmonibus.

Dæmon.24. 443 ¶Quod liberum arbitrium Dæmonum, non poteſt reuerti ad bonum.2.d.7.q.1.2.o. Ver.q.24.10.o / Ma.q.16.5.o.
¶Oppoſitum videtur dicere.Ma.q.16.5.13^{m}.
Reſpondeo dicendum,ſicut Dubio 151.

Dæmon.50. 444 ¶Quòd in Dæmonibus non ſunt proprie niſi duo peccata, ſ. ſuperbia,& inuidia.1^{a}.q.63.2.o./.3.c^{o}.100./.Io.8.lect.6.
¶Immo in Dæmonibus eſt odium, & peccatum in Spiritumſanctum,& multæ aliæ deformitates peccatorum.2.diſt.43.6. 6^{m}./.cont.3 c^{o}. 109.
¶Reſpondeo dicendum, quòd ſub ſuperbia & inuidia, prout ſunt in Dæmonibus, comprehenduntur omnia peccata quæ ab illis oriuntur, inter quæ eſt odium,ut habetur. 1^{a}. q. 63.2. 3^{m}./.2^{a}2^{ae}.q 36.4.o./.Ma.q.10.2.o./.Io.8.lect.6.

Dæmon 60. 445 ¶Quod tentatio Dæmonum,non ſemper eſt peccatum, quia vitari non poteſt,ſicut vitari poteſt tentatio carnis. Ideo tentatio carnis ſine peccato eſſe non poteſt, vt patet per gloſam. 1^{a}2^{ae}.q.80.3.3^{m} /.3^{a} q.41.1.3^{m}./.2.d.21.q 1.2.o./.4.d.49. q.5. a1.3.q.1 2^{m} /.Or.q.7.6.8^{m}./.q.11.1.2^{m}./ Quol.4 q.11.1. o./. He.4 lec 3 6.
¶Immo tentatio carnis, ſiue primus motus eius non ſemper eſt peccatum.2.d.24.q.3.2.o. .d.41.q.2.1.5^{m} /.3 d.39.q. 2.1. 4^{m}./.Quol.21.o.
¶Reſpondeo dicendum, ſicut Dubio 375.

Dæmon.99. 446 ¶Quod dæmones non permittuntur facere omnia quæ poſſunt naturaliter,nec datur eis poteſtas faciendi aliquid ſuper naturaliter.3.q.29.1.3^{m}./.q.75.4.c./.3^{m}./.2.d.21.quæ.2.1.c./. Po^{a}.q.6.5.c./ Ma.q.16.9.o./.11.10^{m}./.Iob.lect.2.
¶Immo vxor Loth ſecundum aliquos, mutata eſt in ſtatuam ſalis,mediantibus dæmonibus.Ma.q 16.9.3^{m}.
¶Reſpondeo dicendum, quòd ſi vxor Loth,mutata eſt in ſtatuam ſalis mediantibus dæmonibus,hoc tamē fuit virtute Dei, vt habetur Ma.q 16.9.3^{m}.

Dæmon. 125. 447 ¶Quod pœna accidentalis dæmonum,creſcit vſq; ad diem iudicii tantum,non autem pœna eſſentialis.2.d.7.q.1.2.5^{m}./. 4. d.49.L.prin^{o}./ d.50.q.2.ar.1.q 6 o.
¶Immo pœna dæmonum,& aliorum damnatorum,ſecundum Origenem terminabitur,1^{a}.q.64.2.c.
¶Reſpondeo dicendū, quod ibi dicit ſecundum Origenem, & non ſecundum ueritatem.Ideo poſitio Origenis in hoc eſt hæretica.

Demonſtra-tio.6. 448 ¶Quòd ex quolibet effectu notiori, pōt demonſtrari,propriā eius cauſam eſſe 1^{a}.q.2 2.c./.3^{m}./.Poſter.lec.41 prin^{o}.
¶Oppoſitum uidetur dicere.Trin.13.c /.Poſter. 1.lec.2.
¶Reſpondeo dicendum,ſicut Dubio 313.

Demonſtra-tio.8. 449 ¶Quod demōſtratio potiſſima ſumitur a fine, in his in quibus agitur propter finem, ſiue in naturalibus, moralibus, & artificialibus.Meth.5.lec.1./.med.Phi.2.lec.4.prin.lec.15.
¶Immo demonſtratio quæ facit ſcientiam de re, eſt per cauſam intrinſecam rei.1.diſt.45. 3.5^{m}.
¶Reſpondeo dicendum,quod demonſtratio potiſſima Logicè loquendo ſumitur a fine.Sed Metaphiſice loquendo,ſumitur per cauſam intrinſecam rei,prout etiam ſuperius adductū eſt.Dubio 313.

450 Quod in reſpectiuis fit denominatio ab extrinſeco,non autē in abſolutis. 1^{a}.q.6.4.c./.q.37.2.c./.1 2^{a}.q.7.2.1^{m}./.1.d.32.q. 1.1.c./.d.40.q.1.1.2^{m}./.2.d.12.5.2^{m}./.Verit.q.1 4.c.ſi. Denoīatio 7.
¶Immo in relatiuis poteſt aliquid diſponi & denominari p̄ aliquid ſui generis,nō aūt i abſolutis.4.d.8.q.1.ar.2.q.1.1^{m}.
Immo nihil denominatur a relatione, quaſi ab extrinſeco, ſed quaſi inhærente.contra.2.c^{o}.13.
¶Reſpondeo dicendum q̄ aliquid denominatur reſpectu alterius dupliciter,ſcilicet quando reſpectus eſt ratio denominationis,& quando non,ſed tantū cauſa. Et ſic denominatur ab aliqua forma,et inhærente, non autem primo modo, ſed ab extrinſeco tantum,vt habetur Verit.q 1.4.2^{m}.

451 ¶Quòd ſcientia noſtra dependet a ſcibili, & nō econuerſo,ſed in Deo eſt econuerſo.1.d.39.q.1.2 2^{m}. Depēdere 1.
¶Oppoſitum videtur dicere, quia intellectus noſter eſt cauſa rerum.4.d.4 q.2.ar.1.q.4.1^{m}. Perie.lec. 3.
¶Reſpondeo dicendum,ſicut Dubio.222.

452 ¶Quod omne deſiderium conſequitur aliquam cognitionem. 1.d.1.q.1.1.1^{m}./.q.4 1.1^{m}./.d.26.q.2.ar.3.q.2 c. Deſideriū.6.
¶Oppoſitum videtur dicere.2.d.1.q 4.1.1^{m}.Verit.q.15.3.c./. q 23.1.c./.q.25.1.c./.Ma.q.14.1.4^{m}.
¶Reſpondeo dicendum, ſicut Dubio.121.

453 ¶Quod deſiderium naturale rōnalis creaturæ, eſt ad cognoſcendum genera,ſpecies, & rationem omniū rerum, non aūt omnia indiuidua, vel futura contingentia, quæ ſolum Deus in ſua æternitate cognouit.1^{a}.q.12.8.4^{m}./ q.14.13.o./. Deſideriū 13.
¶Oppoſitum videtur dicere quo ad cognoſcendū omnia indiuidua,& futura contingentia,quia homo habet naturalem inclinationem ad cognoſcendum futura.1^{a}.q.86.1.o./.1 2^{a}.q. 47.3.1^{m}./.q.65.1.3^{m}./.2 d.7.q.3.3.1^{m}./.4. d.50.qō.1.3.o./. Verit.q.2.5.6.o./.q.10.5.o./. Quol.8.vel 11.q.1.3.o./. Opuſ. 29./.Anima.3.lec.8.
¶Reſpondeo dicendum,ſicut Dubio.441.

454 ¶Quod deſiderium animæ beatæ quieſcit ex parte appetibilis,non autem ex parte appetentis.1 2^{a}.q.4.5.5^{m}. Deſideriū 18.
¶Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.o.
¶Reſpondeo dicendum,ſicut Dubio.275.

455 Quod deſperatio eſt prior timore,ſicut iō & cauſa eius. Ideo timor conſequitur deſperationem vincendi.1 2^{a}. q.25.3.c. Deſperatio.8.
¶Oppoſitum uidetur dicere.1 2^{a}.q.45.2.2^{m}.
¶Reſpondeo dicendū,q̄ ex timore non ſemper ſequitur deſperatio,niſi quando fuerit intenſus, vt habetur ſecūdo l. co.

456 ¶Quod deſperatio oritur occaſionaliter ex timore Dei,& ex horrore peccatorum,non autem directe. 2 2^{a}.q.20. 1. 2^{m}. Deſperatio.10
Oppoſitum videtur dicere.1 2^{a}.q 15.3.c.
¶Reſpondeo dicendum,q̄ oritur ex timore Dei per abuſum eius,non aūt ſiquis bene vtatur eo,vt habetur in primo loco.

457 ¶Quod Dei non eſt demonſtratio,niſi per effectum.1^{a}.q.3.5. c.contra.1.c^{o} 25./.Po^{a}.q.7.3.c ſi /.Poſter.1. lec.41. Deus.8.
¶Oppoſitū uidetur dicere a ſimili.Trin.23.c./.Poſter.1.le.2.
¶Reſpondeo dicendum,ſicut Dubio.448.

458 ¶Quòd Deum eſſe,non eſt per ſe notum, ſed eſt primū inter omnia credibilia.1^{a}.q.1.1.2^{m}./.2 2^{a}.q.16.1.1. Deus. 10.
¶Immo Deum eſſe,eſt per ſe notum,& Deum eſſe,& alia huiuſmodi,quæ per rationem naturalem poſſunt eſſe nota,non ſunt articuli fidei,ſed præambula.1^{a}.q.2.1.c./.2.1^{m}.
¶Reſpondeo dicendum quòd Deum eſſe, eſt per ſe notū ſimpliciter,non autem quo ad nos,ut habetur.1^{a}.q.2.1.o./.1.d. 3.q.1.1.o./.contra.1.c^{o}.10./.11 Lib.3.c^{o}.18.1^{m}./. Veri. q.10. 12.o /.Po^{a} q 7 2.11^{m}./.Trin.3.6^{m}.

459 ¶Quòd Deum eſſe,non eſt nobis naturaliter notum ſecundū ſe,ſed ſecundum ſimilitudinem & participationem eius. 1^{a}. q.2.1.1^{m}./.1.d.3.q.1.2.c./ 1^{m}./.contra.1.c^{o}.11.ſi./. Pſal.8. Deus. 13.
¶Oppoſitum uidetur dicere.1^{a}.q.4.2.4^{m}.
Reſpondeo dicendum,ſicut Dubio.458.

460 ¶Quòd eſſe Dei,differt ab eſſe creaturæ tripliciter. Primo, quia ſubſiſtit.Secū,quia nō fit,nec mutatur.Tertio,qa nō differt ab eſſentia ſua.1.d.8.q.1.L.ſi./.d. 2.q.1.2.c./.Po^{a}.q.2.1.c. Deus. 19.
¶Immo fieri conuenit Deo.1.d.30. 1.1^{m}./.3.d.7.q.2.1.1^{m}.
¶Reſpondeo dicendum,ſicut Dubio.612.

461 ¶Quod in ſolo Deo eſſe & eſſentia ſunt idē realiter.1^{a}.q 2.1. c./.quæſt.3.4.o./.q.5.6.c./.q.6.3.c./.quæſt.12.2.c./ 3^{m}./.4.c./. quæſt.13.11.c /.quæſt.14.4.c./.14 2^{m}./.q.25.1.2^{m} /.qō.44.1. c./.quæſt.45.11.5^{m}./.quæſt.50.2.3^{m}./. quæſt.54 1.b./.c./.3. c./.q.61.1.o./.q.75.5.4^{m}./.q 104.1.c ſi./.1 2^{a}. q.3. 7.c./.3^{a}.q. 13.1.c./.1.diſtin.2.4.1^{m} /.d.4.quæſt.1.1.2^{m}./.d.8.q.61 1.o./. q.4.2.3.c./.q.5.2 c./ 3^{m}./.d.12.3.5^{m} /. d.19.q.2 1.c qō.5.3. 4^{m}./. Deus. 18.

4^{m}./.d.33.1.c./.d.34.q.1.1.c./.d.35.1.5^{m}./.4.c./.di.42.q.1.1.
4^{m}./.2.d.1.q.1.1.2.c./.d.3.q.1.1.c./.d.16.1.3^{m}./.b./.c.fi./ 3.d.
6.q.2.2.2^{m}./.3.1.c^{o} 22./.25 /.Li.2.c^{o}.91./.85.2^{m}. /.Li.3.c^{o}.
20./.49.3^{m}./.65.4^{m}./.6^{m}./.66.fi./.Li.4.c^{o}.11./.Veri.q.10.12.
c.fi./.q.21.4.7^{m}./.5.c./.q.27.1.8^{m}./.Po^{a}.q.2.1.c./.q.3.3.8.c./.
q.7.2.o./.3.4.c./.Ma.q 3.2.c./.q.16.3 8.c./.Spũ.1.1.c./.Ai.2.6.
c.fi./.1^{m}./ 2^{m} / 17.1^{m}./ Quol.2.q.2.1 2.c.Quol.3.quæſt.8.o.
Quol.7.1.1^{m}.Quol.9.b./.c./ 15^{m}./ Opuſ.3 c^{o}.11./. 109.qu.
274./.Opuſ 30.lec.7 /.Opuſ 37.c^{o}.4./. Poſter. 2 lec.6.prin.
¶Oppoſitum videtur dicere.1^{a}.q.3.3.c./.1.d 25.1.3^{m}./. 3.d.
5.q.1.3.o./ Po^{a}.q.9.1.c.
¶Reſpondeo dicendum,ſicut Dubio.114.

Deus 49. 462 ¶Quòd anima attribuitur Deo ſecundum ſimilitudinē actus.
1^{a}.q.3.2.1^{m}./.q.19.1 1.c
¶Oppoſitum videtur dicere. 1^{a}.q 4 3.4^{m}.
¶Reſpondeo dicendum,ſicut Dubio.471.

Deus 53. 463 ¶Quòd Deus non eſt genus,nec ſpecies.1^{a}.q.3.5.c./. 1.d.19.
q 2.prin /.contra.1.c^{o} 25 / 32.3^{m} /. Lib.2.c^{o}.93./. Po^{a}.q.7.
3.o./.Opuſ.3.c^{o}.13./.14 /.Opuſ.30 fi.
¶Oppoſitum videtur dicere.2. d 3.q.2.c fi.
¶Reſpondeo dicendum,quòd diuinum eſſe , eſt proprium &
determinatum,non per additionem alicuius contrahentis,ſed
per negationem omnis adhibiti,vt habetur. 2 d.3.q 2.2.c fi.

Deus 36. 464 ¶Quod Deus nō eſt in genere,nec in prædicamēto p ſe , nec
reductiue,vt principiū.1^{a}.q.3.5.o / q.4.3 1^{m} /.q.6.2 3^{m} /.q.
88.2. 4^{m}./ 1.d.8.q.4.2.o./.d 19.q.4 2.o./.2.d.3.q.1.1.1^{m}./ cō
tra.1.c^{o}.25.32.3^{m}./.Lib.4.c^{o}.31.3^{m}./ Veri.q.8 8. 2^{m}./ Po^{a}.
q 6.3.c./.q 7.3.o./ q 8.2 1^{m}./.qo.9.4.11^{m}./ Ma q.16. 9.5^{m}./.
Spiritu.1.c /.Opuſ.3.c^{o}.12./.Opuſ.30.lec.8 /.Opuſ.42. c^{o}.3.
/.5.Poſt.2.le.6.
¶Immo Deus eſt in genere ſubſtantiæ reductiue,vt menſura
& principium omnium rerum,& ſicut punctus & vnitas.1^{a}.q.
3.5.c.fi./ 2^{m}./.2.d.8.q.4.2.3^{m}./.Po^{a}.q.1.7.1^{m}./.q.7.3 7^{m}./.8.
2^{m}.q.9.3.3^{m}./.Trin.2 4^{m}.
¶Reſpondeo dicendum tripliciter.ſ.Primo,quòd aliquid eſt
in genere reductiue dupliciter,ſ.uel tanquam limitatū , de-
terminatum,& reſtrictum ad illud genus. Vel ſine limitatio-
ne,determinatione,& reſtrictione. Et ſic ſecūdo modo Deus
eſt in genere,& non primo modo,ut habetur.1^{a}.q.3.5.c.fi.
¶Secundo dicendum, quod principium eſt duplex, ſ. uel in-
trinſecum,ideſt de eſſentia generis , tanquam contentū ſub
genere. Vel extrinſecum,ideſt efficiens,vel exemplare. Deus
ergo eſt in genere reductiue , vt principium ſecundo modo,
non autem primo modo.
¶Tertio dicendum, ꝙ licet dicatur.Po^{a}.q.7.3.7^{m} ꝙ Deus eſt
in genere,vt principium,ſicut pūctus & vnitas,cū vtrūque ſit
principiū limitatū & intrinſecū,tñ ibi comparatio fit, quo ad
rōnem eōdem principii, non quo ad rōnem principii limitati,
vel intrinſeci,vt habetur.Math.5.lec. 1. ſecundum Philoſ.

Deus 61. 465 ¶Quòd in diuinis non eſt indiuiduum.Po^{a}.q.7.3.c.fi.
¶Oppoſitum videtur dicere 1^{a} q.13.9.o /.q.39.4.1^{m}./.1.d.4.
q.1.2.3^{m} /.d.21.q.2.1 4^{m} /.Po^{a} q 7.3.1^{m}.
¶Reſpondeo dicendum,ſicut Dubio. 463.

Deus 66. 466 ¶Quod in ſolo Deo ſunt idē ſuppoſitū & natura , & in oībus
creaturis differūt 3^{a}.q.17.1.c /.1.d 3.1. c./.d.33. qu.1.1.c./.
Voto,1.c prin./.Quol.2.q.2.2.o./.Opu.53.o./ Poſter.2.lec.6.
¶Oppoſitū videtur dicere.1^{a} q.3.3.c /.1.d.25. 1.3^{m} /. 3.d.5.
q.1.3.o./ contra.4.c^{o}.55.4^{m} /.Po^{a}.q 9 1. c./. Spiritu.5.9^{m}./.
Anima.17.10^{m}./ Opuſ.32.lec 6.o./.Opuſ.37.c^{o}.4./.Meth.7.
lec.11.fi./.Lib.8 lec.3 /.Lib.9 lec 11./ Anima.3.lec.8 .
¶Reſpondeo dicendum, ſicut Dubio 114.

Deus 68. 467 Quòd in Deo nō eſt materia,nec pot^{a}, ſed eſt purus actus.1^{a}.
q 3.1.2.c./.q.7 1.c./ q 9.1.c /.q.12.1.c /.q 14.2.3^{m}./.3.c./ 2^{m}./
q.25 1.c./.q 49.3 3^{m} /.q.50.2.3^{m}./.q. 4.1. c./.q.75.5 4^{m}./.
q.87.1.c./ q.89.2.3^{m}./.q 94 1.c./.q.115.1.2^{m}./. 118. q.49 4.
c./ q.50 5.c./ 1.d.8.q.3.1 2.c / d.19 q 2 1.c./ d.11.1. 2^{m} /.d.
33.1.c.prin./ d.35.1.5 c /.d.36.q.1.1.1^{m}./.3^{m} /. d.42 q.1.1.
c./.1^{m}./ 2.d.1.q 1.1.c./.d.3.q.1.2.2^{m}./.d 7 q.1.1. c./. d.19 1.
c./.contra.1.c^{o}.16./.17./ Lib.2.c^{o}.16 1^{m} /. 85.3^{m}./. 6^{m}./.Li.
4 c^{o}.11./.25.5^{m}./.Veri.q 14.7.c./.Po^{a}.q.3.3.c./.q.7 1.3.c./.
Ma.q.16.9.5^{m} /.Opuſ.3.c^{o}.10./.11./.12./.18./.19./.28 / 29.
/ 74.Math.12./.lec.5./ Lec.6.fin.
¶Oppoſitum videtur dicere.1^{a}.q.4 4.o.
¶Reſpondeo dicendum,quòd in Deo non eſt potentia paſſi-
ua,ſed potentia actiua,vt adducitur Dubio.494.

Deus 71. 468 ¶Quòd quicquid entitatis,bonitatis, & pfectionis eſt in creatu
ra quacūque,totū eſt eminētius in Deo.1.q.4.2.o./ q.6.1.2^{m}.
/.2.3.4.c./.q.9.1.c./ q.11.3.c./.q.12.2.c./ q.13.2.3.4.5.c./.q.
14.6.11.c./.q. 25.1.c / 3^{m}./ 3.c./.q 26.1.c./.1^{m}./.4 o./.q.28.2.
3^{m}./.q.29 3.c /q.49.3 c./q.75.1.5^{m}./q.91.1.c./1.d.2.2.3 o./.
d.4.q.1.1.c./.d.8.q.4 3 c./d.22.3.c./.d.27.2.3^{m}./d.36.q.2.2.c./
2.d.15.1 1^{m} /.3 d.14.q.2.ar.1.c./4.d.24.q.3.ar.2.q.1.3^{m}./cō.1.
c^{o}.28./.31./92.1^{m} /Li.2 c^{o} 2 /15.6^{m}./22.3^{m} /.Li.3.prin.21./
49.3^{m}./.Lib.4.c^{o}.14.2^{m}./.Veri.q6.2.1.c.fi./. q.8.8.2^{m}.Po^{a}.
q.7.3.c.fi./.q 9 4.11^{m}./.5.c./.Sp8.1 c / 8.c.fin. /. Aia. 7.c.fi./.
1^{m}./.Opuſ.3.c^{o}.21./.21./.28 / 33./.Opuſ.9.$prin^{o}$./.1^{m}./. Op.
30.lec.8./.Cauſis lect.3.Meth.5.lec.17.
¶Immo non oportet, quod illud quod eſt de nobilitate creatu
ræ,ſit de nobilitate creatoris.1^{a}.q 4.2 c /.3.o.
¶Reſpondeo dicendum,ſicut Dubio 326.

469 ¶Quod in Deo nullus defectus eſſe poteſt.Opuſ.3.c^{o}.110. Deus 73.
¶Immo poteſt Deus,& ſtudioſus praua agere,ſecundum Phi-
loſophum,quod eſt deficere in agendo.1^{a}.q.15.3.2^{m}.
Reſpondeo dicendum dupliciter, ſ.primo, quòd poſſet praua
ua agere ſi vellet,vt etiam adducetur.Dubio 503.
¶Reſpondeo dicendum,ſicut Dubio 435.

470 ¶Quòd in Deo non eſt quantitas.1^{a}.q.28.4.c./.Ephe.3.lec.3. Deus 80.
¶Oppoſitum videtur dicere.1^{a}.q.42 1.1^{m}.
¶Reſpondeo dicendum,quòd magnum dicitur dupliciter, ſci
licet vel abſolute , ideſt habens quantitatem continuam quæ
dicitur magnitudo . Vel comparatiue, ideſt excedens minus.
Et ſic prædicatur de Deo,non autem primo modo,vt habetur.
Po^{a}.q 8.7.7^{m}.

471 ¶Quod in Deo eſt ſimilitudo omnium rerum, ſecundum for- Deus 84.
mam,& ſecundum materiam.1^{a}.q.57.2.2^{m}./.1. d.3.q.2.1.o./.
q.3.c./ con.2.c^{o}.1./.Po^{a}.7.7.4^{m}./.10^{m}.
¶Immo nullo modo Deus eſt ſimilis creaturis.1^{a}.q.4.3.4^{m}./.
1.d.19.q 1.2.c./.d.35.4 6^{m}./ d.58.1.4^{m} /.con.1.c^{o}.29./. Ver.
q.2.11.1^{m}./.q.23.7.11^{m}.
¶Reſpondeo dicendum, quòd Deus eſt ſimilis creaturis,non
quidem ſimilitudine proprie dicta,ſed large, vt etiam addu-
cetur.Dubio 1146.

472 ¶Quod Deus cognoſcit omnia ſingularia diſtinctiſſime 1^{a}.q. Deus 112.
14.6.11.o./.12.c.fi./.q.12.2.3.c./.q.55 1.3^{m}./. q.57.2.c.fi./.q.
89.3.c./.1.Prolo.2.c./ d.35.3.o./.5.2^{m}./.d.36.q.1.1.o./ d 38.
3.5.c./ d 39.q 2.1.c./ 2 d.3.q.3.3.c./.con.1.c^{o}.50./ 63.vſque.
72./.Li^{o}.3.c^{o}.75./ 76 /.Veri q.2.4.5 o./.Po^{a}.q.6.1.c./.Anima.
20.c./.Quol.8.vel 11.3.c./.Opuſ.3.c^{o}.134./.135./. Cauſis.lect.
10./ Perier.lect.14.
¶Oppoſitū videtur dicere 3.d.14.q.2.ar.2.2^{m}./.3. 1.c^{o}.69.fi.
¶Reſpondeo dicendum , ſicut Dubio 477.

473 ¶Quod Deus cognoſcit infinita.con.1.c^{o}.69./. Li^{o}.2. ca^{o}.26. Deus 115.
2^{m}./ 3^{m}./.Opuſ.3. c^{o}.135.
¶Oppoſitum vř dicere. 3.d.14.ar.2.q 2.2^{m}./.con.1. ca^{o}.69.fi.
¶Reſpondeo dicendum, ſicut Dubio 476.

474 ¶Quod ſcientia dř analogice de ſcientia Dei,& creaturæ.1^{a}. Deus 129.
q.13.5.c./.1.d.8.q.4.3.1^{m} / d.35 4.o.Ver.q 2.11.o.
¶Oppoſitum videtur dicere.1.2^{a}.q.49 4.o. /.1.d.35.1.3^{m}./.3.
d.23.q.1.1 c./.1.c^{o}.56./.92./ Ver.q.1.1.c.
¶Reſpondeo dicendum,quòd analogia eſt duplex,ſcilicet vel
determinatę habitudinis,vel analogia proportionalitatis, vt
habetur.1.Prolo.2.2^{m}./. Ver.q.2.11.c.Secundo modo ſcientia
dicitur analogice de ſcientia Dei & de ſcientia creaturæ,non
autem primo modo.

475 ¶Quòd ſcientia Dei nō eſt habitus,nec qualitas, nec effectus Deus 131.
demonſtrationis,vel principiorum , vel habens cauſalitatē. 1^{a}.
q.14 1.1^{m} /.q.19.1.c./ 22.q.9.1.1^{m}./.1.d.4. q.1.1.c./. d.35.4.
7^{m}./.1.c./.4^{m} / d.38.1.c./.con.1.c^{o}.56 /.Lib.4.c^{o}.12./.Ver.q.
2.1.7^{m}./.12^{m}.
¶Immo ſcientia Dei eſt effectus diuinæ artis,& habet cauſa-
litatem.1.d.38.1 c.
¶Reſpōdeo dicendum, quòd ſcientia Dei habet cauſalitatem
reſpectu ſcitorum tantum , ſecundum quod conſequitur for-
mam diuinæ artis & finem,vt habetur 1.d.38.1.c.

476 ¶Quòd ſcientia Dei,non eſt vniuerſalis, nec particularis, nec Deus 138.
potentia,vel habitu,ſed ſemper in actu.1^{a}.q.14.1..3^{m}./.1. d.
35.5 o./ d.36. q.1 1.1^{m}./.con.1. c^{o} 50.
¶Immo ſcientia Dei,eſt vniuerſaliſſima.2.d.3.q.3.2.c.fi.
¶Reſpondeo dicendum,quòd in ſecundo Sententiarum,acci-
pit vniuerſale largo modo,ſ.pro eo quod ſe extendit ad mul-
ta.Sed in aliis locis,accipit uniuerſale proprie , ſcilicet pro eo
quod in diuerſis habet diuerſa eſſe,ut habetur. 1.d.4.2.2^{m}./.
d.21.q.2.1.4^{m}./ Ma.q.16.6.16^{m}./. 7.5^{m}.

477 ¶Quod Deus ſcit infinita,etiam ſcientia uiſionis.1^{a}.q.14.12. Deus 140.
o./ 3^{a}.q.10.3.o /.Ver.q.1.9.o./.q.20.4.1^{m}./.Quo.3 q.2.2.o.
¶Oppoſitum videtur dicere.1.d.39.q 1.1.3.o./.3.d.14.ar.2 q.
2^{m}./.q.4.2^{m}./ Con.1.c^{o}.69.fi.
¶Reſpondeo dicendum,quod quia ſcientia viſionis dei,eſt de
oībus rebus quæ aliquando ſunt,ideo accipiendo oīa entia,tā
de genere ſubſtantiæ,quā de generibus accidentiū,de quibus
conſtat ꝙ erunt infinita,pp infinitas cogitationes,affectiones
& loquutiones,q̄ multiplicabuntur infinitū in btis & in dāna-
tis,in perpetuū duraturis,etiā remota ęternitate generationis an
te & poſt,iō ſcīa viſiōis,Deus ſcit īfinita, ſicut intelligit ī locis
prio allegatis.Si vero accipiāt ētia cōpleta & ſubſiſtētia,ſ.ſup
poſita,ſicut accipiunt in locis ſcdo adductis,patet ꝙ ſunt fini-
ta,ſi generatio incepit, nec ſemper durare dēat,ut fide tenet.

478 ¶Quod Deus ſciuit aliqua quæ neſcit,& econuerſo. 1^{a}.q 14. Deus 144.
15.3^{m}.

15.3m./.5.d.39.q.1.1.o./.d.41.5.o./.Ver.q.2.a.13.1m.
¶Opp m. vr̃ dicere, qa ſciẽtũ ẽ i ſciẽte, vt ipſe dicit.1.d.35.5.3m
¶Reſpondeo dicendum, q̃ Deus poteſt ſcire quod neſcit diuiſim, non autem coniunctim. Sed nullo modo poteſt plura ſcire, quam ſcit, vt habetur in locis primo allegatis.

Deus 149. 478 ¶Quòd mala ptinẽt ad ſcientiã Dei practicã. 1a.q.14.16.c.ſi.
¶Immo ptinẽt tm̃ ad ſciẽtiã eius ſpeculatiuam. Veri q.3.3.c.
¶Reſpondeo dicendum, quòd ſciẽtia Dei eſt duplex.ſ. vel ſimplicis noticiæ uel approbationis. Secunda eſt tm̃ bonorũ. Sed prima eſt etiam malorum, ut habetur Veri.q.7.8.c.

Deus 162. 480 ¶Quòd Iſaias vidit Dominum. Iſaiæ 6.
¶Immo homo in hac mortali carne viuens, non poteſt videre Deum. 1a.q.5.3.c./.q.93.2.o. Iſaiæ 6.
¶Reſpondeo dicendum, ſicut Dubio 486.

Deus 343. 481 ¶Quod viſionem imaginariam, immediate Prophetæ a Deo percipiebant, & non mediantibus angelis. Iſaiæ 1. prin o. c o. 6.
¶Oppoſitum videtur dicere. 1a2.q.98.3.c./.6.b./. Gal.3. lec.4.
¶Reſp o. dicendũ dupliciter. ſ. primo a ſimili, q̃a quo ad principalẽ & pfectũ actũ, pcipiebãt a Deo, ſed diſpoſitiue, vi p miniſtros, pcipiebãt per angelos, vt habetur a ſimili. 12.q.98.3.c.
¶Secundo dicendum, q̃ talẽ viſionem percipiebant a Deo, etiã mediantibus angelis. Et huius rõ põt eſſe, & ex parte finis viſionis, & ex parte principii. Ex parte finis quidẽ, quia angelus reuelans intendit ducere hominẽ in cognitionẽ Dei, & non in cognitionẽ ſui. Et ideo format viſionem de Deo, vt ex his q̃ figuraliter vĩr, homo aliquid de Deo cognoſcat. Ex parte aũt principij, q̃ virtus virtus angelici luminis ad manifeſtandum, eſt ex Deo autore, qui eſt fons luminis, ut habetur Iſaiæ 6.

Deus 170. 482 ¶Quod Deus nõ põt uideri p eſſentiã in hac uita mortali. 1a.q.12.11.o./.q.13.1.c./.2.3m./.12.q.5.3.c./ q.93 2.o./. 22.q.180.5.o./.3.d.27.q.3.1.c./.d.35.q.2.ar.2.q.2.o./.4.d.49.q.2.a.1m./.7.o./. ℥.3.c o.47./.48.1m./ Li.4.c o.91.1m /.Veri q.10.11.o /.Quol.1.q.1.1.c./. Iob 19.ſi./. Io.lec.18./.2a Cor.12.
¶Immo Paulus & Moyſes, uiderunt Deum per eſſentiã. 1a.q.12.11.2m./.22.q.174.4.c./.5.1m./ q.175.3.o./.q.180 5.c./.4.d.49.q.2.7.4m./.5m./.Veri.8.5.5m./.6m./.q.10.11.c./ 1m./.2m./.q.13.2.6.11m./.7.c./.9.1m./.14.c./.q.13.2.o./.q 18.1.13m./.Iſa.1./.Io.1.lec.11.A./ 2a.Cor.12./.l.ec.1.2.per totum.
¶Reſpondeo dicendum, quintupliciter. ſ. primo, q̃a q̃ aliq̃ dicuntur uidiſſe Deum, dẽt intelligi per imaginariam, uel corporalẽ uiſionem, per ſpecies interius, uel exterius apparentes, ut habet. ℥ 3.c o.47. prio./ Veri q.10.11.c./.4m./. Iſa 1. prin /.c o.6.
¶Secundo dicendum, q̃ poteſt miraculoſe fieri, q̃ diuina uirtute, aliquis intellectus creatus, non habens niſi diſpõnes viæ, eleuetur ad uidendum Deum per eſſentiam. Nec tamẽ ex tali uiſione, põt dici beatus ſimpliciter, ſed ſecundũ quid tantum, inquantum. ſ. cõicat in actu beati, ut habetur 4.d.49.q.2.1.ſ.
¶Tertio dicendum, q̃ dicitur Dñs loqui ad Moyſen, facie ad faciem propter eminentiſſimum modum claræ uiſionis, quo Moyſes ſuper alios prophetas uidit, ut habetur 12.q.98.3.2m.
¶Quarto dicendũ, q̃ hi q̃ q̃dã uidẽt in ſpeculo æternitatis, non q̃dẽ q̃a ipſe Deus dicat ſpeculũ æternitatis, ſed ipſæ ſpẽs q̃ ſunt in aĩo prophetæ. Et dñr ſpeculum æternitatis, inquãtũ reſultat in eis diſpoſitio ſapientiæ æternæ, ut habetur Iſaiæ 6.
¶Quinto dicendum, ſicut Dubio 486.

Deus 290. 483 Quod Deus non eſt primum cognitum ab intellectu noſtro. 1a.q.88.3.o /.Trin.3.o.
¶Immo Deus eſt primum obiectum intellectus, quia ratio & cauſa ueritatis alicuius obiecti, primo apprehẽditur a po a. 12.q.1.1.c./. Quol.7.q.1.1.c.
¶Reſpondeo dicendum, ſicut Dubio 751.

Deus 211. 484 ¶Quòd uidere Deum facie ad faciem, eſt uidere eum per eſſentiam immediate. 1a.q.12.11.1m./.4.d.49.q.2.1.10m./.℥.3.c o.51./.1a.Cor.13.lec.4.
¶Opp m. uidetur dicere. 1a.q.12.11.1m.ſi./ 12.q.98. 3. 2m./.
¶Reſpondeo dicendum, ſicut Dubio 481./ 486.

Deus 275. 485 ¶Quod eſſentiã Dei p nullã ſpẽm creatã repſentari põt. 1a.q.12.2.o./.6.11.c./.q.56.3.c./.22.q.175.4.o./.3a.q 9.3.3m./.3.d.14.2.1.q.3.c./.ar.2.q.1.c./.4 d.49.q.2.1.c /.3m./.7.c./℥.3.c.49./.51.1m /.Li o.4.c o.7./.12m./.Ver.q.8.1.o./.q.10.11.c /.q.18.1.1m /.Trin.2.c./.Quol.7.1.c./.Opu.3.c o.105./.164./.Io.lec.16./.c o.14.lec.2./.1a.Cor.13.lec.4./.2. Cor.12.le.1.2.per totum.
¶Immo Deus & angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas. 1a.q.12.2.c./.13.c.
¶Immo anima rationalis repreſentat Deum. 1a.q.12.1.c.
¶Reſpondeo dicendum dupliciter, ſ. primo, q̃ hoc non oſtẽdit q̃ Deus uideatur in patria per ſpeciem ſuam. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in uia cognoſcitur quãdoq; Deus non quidem per ſpeciem a creatoris acceptam, ſed interius a Deo formatam. Vnde ibidem dicebatur, quòd non quærebat de uiſione Dei per eſſentiam, ut habetur Opuſ.72.q.7.
¶Secundo dicendum, quòd anima rationalis repreſentat Deũ, ſecundum q̃ Deus refertur ad creaturas ut cauſa, & conſeruãs, ut habetur Opuſ.61.c o.49.

486 ¶Quod eſſentia Dei nõ põt uideri ab aliquo intellectu create, ſine lumine naturali, ſed gloriæ. 1a.quæ 12.5 r./ 1m./.5.o./.22.q.174 5.3m./.q.175.2m./.3a.q.10.4.c./.q.45.2.c./ 1. di.38.q.2.1.3m./.3.d.14.ar.1.q.2.c m./.q.3.c./.ar.2.q.1.c./ 4d.49.q.2.1.13m./.6.c./.con.3.c o.53./.54./.Ver q.8.3.6.o.q.10.11.c./.11m./.q.13.2.c./.q.18.1.1m./.q.20.2.c./ Quol.7.vel 1 1.q.1.1.o./.Quol.10.q.8.c./.Opuſ.4.c o.105./.1a. Cor.12.Lec.1.2. per totum.
¶Oppoſitum videtur dicere. Verit.q.10.11.c.1m /.11m.
¶Reſpondeo dicendum, quòd lux uel lumen gloriæ, poteſt accipi dupliciter, ſcilicet vel per modum qualitatis permanẽtis, ſicut lux in igne, aut carbunculo, aut in ſtellis. Vel per modũ paſſionis trãſeũtis, ſicut lux in aere, ut habetur. 22.qu 174.3.2m./.Ver.q.13.2.c. Paulus ergo & raptu, & Moyſes, uiderunt eſſentiã Dei ſine lumine gloriæ, primo mõ, nõ aũt ſecũdo modo.

487 ¶Quòd omnes beati, poſt diem iudicij, uidebunt omnia quæ Deus ſcit ſcientia viſionis. 4.d.49.q.2 5.c /.1m./.11m. Deus 238.
¶Oppoſitum videtur dicere. Ver.q.8.4.c.
¶Reſpondeo dicendũ dupliciter, ſcilicet primo quòd in quarto Sententiarum loquitur poſt reſurrectionem beatorum. Sed in queſtione de Veritate, loquitur de angelis & de animabus ante reſurrectionem.
¶Secundo dicendum, ſicut Dubio 278.

488 ¶Quòd per cognitionẽ ſpecierũ naturaliũ, indiuidua ſub eis exiſtẽtia, cognoſcunt ab intellectu Deũ videntes. ℥ 3.c o.59.5m. Deus 240.
¶Oppoſitum vr̃ dicere. 1a.q.12.8.5m./.℥.3.c o.59 /.60.1m./.4m
¶Reſpondeo dicendum, quòd quilibet videns eſſentiam Dei, videt omnia quæ aliquando ſunt in rerum natura, non autem omnia quæ poſſunt eſſe, vt habetur. con.3.c o.50.2m.

489 ¶Quod ratio aliqua eſt voluntatis Dei. 1a.q.19.5.o. Deus 281.
¶Immo nulla eſt ratio voluntatis Dei. Ver.q.23.1.3m.
¶Reſpondeo dicendum, q̃ ratio aliqua eſt voluntatis Dei, nõ quidem ex parte eius, ſed ex parte voliti pp aliud, vt hr̃ 1a.q.19.5.o./.q.23 5.c /.1.d.41.3.c./.℥ 2.c o 86./.Li o.2 c o.28./.29./.Lib.3.c.98 /.Ver.q.6.2 c./.q.23.9.6m. Eph.1.lec.1.ſi.

490 ¶Quòd voluntas Dei, eſt omnino immobilis, licet effectus Deus 286.
eius mutentur. 1a.q.19.7.o./.q.23.8.c./.3a.q.46 2.ſ./.1.diſ.38.1.4m./.d.39.q.1.1.c./ 3m / 4m./ d.45.3.3m./.d.47.1.1m./.2m./.4.48.2.1.2m./.con.1.c o.82./. Li o.2.cap o. 25.ſi./. Lib.3.c o.91./.98 ſin./.Po a.q.3.15.7m.
¶Immo Deus mutat ſententiam. 1a.q.19.7.1m.
Reſpondeo dicendum, quòd Deus mutat ſententiam, id eſt ordinem cauſarum ſecundarum, non autem conſiliũ voluntatis ſuæ, ut habet. 1a.q.19.7.2m./.4.d.45.q.2.ar.2.q.2.1m / ℥.3.c o.96.ſi./.Ver.q.6.4.1m./.q.12 11.3m./ He 6.lec.4. poſt Med.

491 Quòd Deus mouet voluntatem hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inferendo ei neceſſitatem. Ma.q.6.1.c./.3m. Deus 318.
¶Oppoſitum videtur dicere. 12.q.112.2.2m./.q.113 10.c.
Reſpondeo dicendum, q̃ libere etiam ex parte creaturæ, ſed aliquñ mouet miraculoſe, vt habetur in locis ſecũdo allegatis.

492 ¶Quòd quilibet homo tenetur conformare voluntatem ſuam Deus 336.
voluntati diuinæ in uolito, etiam materialiter. 1.d.48 4.o.
¶Oppoſitũ uidetur dicere. 12.q.19.10.o./. q.39.2.3m./. 22.q.104.4.3m./.1.d.48.4.o./.3.d 17 ar.2.q.1 1m./. d.20.art.5.3m./.Ver.q.23.o./ Ma q.2.5.7m./.Opuſ.9.q.87.
¶Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd in primo Sententiarum loquitur de volito, ut apprehenditur ſub ordine uoluntatis, in aliis autem ſecundum ſe, vt habetur. 1.d.48.4.1m.
¶Secundo dicendum, quòd in primo Sententiarum loquitur de uoluntate deliberata, in aliis autem de uoluntate naturali, vel de ſenſualitate.
¶Tertio dicendum, quòd quilibet homo tenetur conformare voluntatem ſuam voluntati diuinæ in uolito formaliter, i. ſecundum communem rationem boni, & in modo ſcilicet ex caritate, & effectiue, i. quòd velit id quod Deus vult eum velle, non autem materialiter, i. in quolibet particulari, ut habetur in locis primo allegatis.
¶Quarto dicendum, ſicut Dubio 413.

493 ¶Quod potentia ſecundum propriam rationem principii operationis conuenit Deo, reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarum. 1a.q.41.4.3m./.con.2.c o.10. Deus 341.
¶Immo principium dicitur ſignificare proprietatem, & non eſſentiam vel potentiam. 1a.q.36.4.c.
¶Reſpondeo dicendum, quod potentia proprie accipitur pro principio operationis, & ſic conuenit Deo. Sed large accipitur p proprietate cõſequẽte naturã rei, vt habetur. 1.d.2.q.4 1.o.

494 ¶Quòd potentia actiua, proprie conuenit Deo, non autẽ paſſiua. 1a.q.25.1.o./.5.2m./.q.41 4.2m./.1.d.35.5.c./.d.42.q.1.1.o./.2.c /.℥.2.c o.16./.Lib.2.ca o.7./.25.1m./ Verit. q.22.6.3m./.Po a.q.1.1.c./.4m./.6m./.7m./.9m./.q.2.1.1m./.q.7.1.c. Deus 343.
¶Immo potentia Dei non eſt actiua nec paſſiua, ſed eſt ſuper actiua.

actiua.1.d.7.q.1.1.3m./. Poª.q.2.1m.
Reſpondeo dicendũ, dupliciter, ſ. primo, ꝙ nullum nomen proprie cõuenit Deo, quo ad modũ ſignificandi, quia ſumitur a modo eſſendi in creaturis, q̃ in infinitũ diſtat a mõ quo Deus eſt. Ideo dicit, ꝙ potentia Dei nõ eſt actiua, ſed ſuperactiua, i. excellentiori modo ſe habens, quã poª. actiua in creaturis. Tñ quo ad rẽ ſignificatam poª. actiua proprie conuenit Deo, quia oẽ qđ dicit perfectionẽ abſolute, conuenit Deo, ut habetur. 1ª.q.13.3.o./.1.d.8.q.2.3.2m./.d.22.3.o./.d.35.1.2m./.Ꝯ.1.cª.30.
Secundo dicendum, quod in primo Sententiarum loquitur de potentia generatiua in diuinis, cui proprie nõ cõuenit rõ poª. actiuæ, q̃ habetur. 5. & 9. Meth. ſ. ꝙ poª. eſt principium tranſmutandi aliud, quia in diuinis non dicitur aliud. Nec generatio ibi eſt tranſmutatio, ſed ſimplex emanatio.

Deus 359. 495 ¶Quod potentia generandi, & potentia creandi, ut radicantur in eſſentia Dei, ſunt una numero potentia. 1.d.7.q.1.3.o./. Poª.q.2.6.o./.q.3.16.9m./. Opuſ.9.q.14.
¶Oppoſitum vr̃ dicere. 1.d.7.q.1.3.o./ Opuſ.9.q.14./.q.15.
¶Reſpondeo dicẽdũ, ꝙ poª. nõ dr̃ uniuoce in diuinis de potẽtia generãdi & potẽtia creãdi, licet ſint una potẽtia numero, ut radicanẽ in eſſentia Dei, q̃a potẽtia gñandi eſt prior ſecundum rationem, q̃ potẽtia creandi, ut habetur, 1.d.7.q.1.3.o./. Poª.q.2.5.6m./.6.3m./.4m./. Opuſ.9.q.14./.q.15.

Deus 364. 496 ¶Quòd cũ pater ſit principium gñationis, & pater & filius ſint principium ſpirationis, in patre erit potentia gñandi, & in patre & in filio potentia ſpirandi. 1ª.q.41.4.3m.
¶Immo ſicut pr̃ & filius ſunt unus Deus, pp unitatẽ formæ ſignificatæ p hoc nomẽ Deus, ita ſunt unũ principiũ pp unitatẽ formæ ſignificatæ per hoc nomẽ principiũ. 1ª.q.36.4.c.fi.
¶Reſpondeo dicendum dupliciter, ſ. primo ꝙ potẽtia ſpirandi in utroq;, non eſt alia & alia, ſed una & eadem numero, ſicut eſt unum eſſe numero, ut habetur. 1ª.q.36.4.3m.
¶Scđo dicendũ, ꝙ potẽtia dr̃ principiũ, nõ quia ſit ipſa relatio principij, ſed q̃a eſt idẽ qđ principiũ, ut habeẽ. Poª.q.2.1.3m.

Deus 367. 497 ¶Quòd potentia generandi in diuinis, eſt eſſentia Dei, ſub rõne relationis, i. paternitatis. 1.d.7.q.1.2.c./.3m./.d.11.3.o./.d.13.2.3m./. Opuſ.72.q.28.
¶Oppoſitũ uidetur dicere. 1ª.q.41.5.o./. Poª.q.2.2.o.
¶Rñdeo dicẽdũ dupliciter, ſ. pº ꝙ potẽtia eſt duplex, ſ. ꝓpinqua, ſeu immediata, ſiue diſpoſita, & remota ſeu mediata, & indiſpoſita, ut habeẽ. 1.d.7.q.1.2.3m. Et licet in diuinis hoc improprie dicaẽ, q̃a ibi nõ eſt diſpoſitio, nec aliqđ cõtrahẽs, eo ꝙ quicqđ ẽ ibi, eſt ipſa eẽntia, tñ pt̃ ſignificari p modũ eius dicendo eẽntia ut in pr̃e. Ideo eſſentia Dei ut eſſentia, eſt potentia gñandi ſecundo modo. Sed eſſentia ut in patre, ſeu ſub ratione paternitatis, eſt potentia generandi primo modo.
Secundo dicendũ, ꝙ potentia gñandi, eſt principiũ quo gñans generat. Sed ut dr̃. 1.d.11.3.c./ Poª.q.2.2.5m. principiũ eſt duplex. ſ. principale, i. quo generans, aſſimilat ſibi genitũ & principiũ cointellectũ, i. quo illud principale efficiẽ ut propriũ generantis. Primo ergo modo, eſſentia ut eſſentia, eſt principiũ & potentia generandi. Sed paternitas ſecundo modo.

Deus 375. 498 ¶Quòd Deus diſpẽſare nõ pt̃, ut hoi liceat nõ ſubdi ordini eius ẽt in his, ſcđm q̃ hoies ad inuicẽ ordinanẽ. 1aſ.q.100.8.2m.
Oppoſitum videtur dicere. 1. d.47.4.c.
Reſpondeo dicendũ, dupliciter, ſ. primo, ꝙ Deus põt diſpẽſare agẽdo pter ordinẽ ſuæ puidẽtiæ, quo ad res ſubiectas ordini, non autem quo ad rationem ordinis, quæ eſt in Deo, ut habetur. 1ª.q.105.6.c./.Ꝯ.3.cº.98. Poª.q.6.1.3m.
Secundo dicendum, ſicut Dubio 501.

Deus 386. 499 ¶Quòd Deus põt reparare virginitatẽ perditã. 1ª.q.25.4.3m.
Immo præteritũ non fuiſſe, nõ poteſt fieri etiã ex parte Dei, ut ꝙ mulier corrupta, non fuerit corrupta. 1ª.q.10.5.3m./.q.25.4.o./.2aſ.q.152.3.3m./.2.d.42.q.2.2.c./.3m./ 1.d.42.q.2.1.7m./.Ꝯ.2.cª.25./.Qu.5.2.3.c./.Q.9.vel.10.q.2.1m./.Op.9.q.82.
¶Reſpondeo dicendum, ꝙ Deus poteſt reparare virginitatẽ ꝑditam, quo ad omnem integritatem, non autem ratione præteriti, quia cõtradiceret, ut habeẽ. 1ª.q.25.4.3m./.2aſ.q.152.3.3m./.3ª.q.89.3.1m./.3.d.31.q.1.ar.4.q.1.1m./.Qu.5.q.2.1.o.

Deus 396. 500 ¶Quòd Deus poteſt facere ſubiectum eſſe ſine proprijs accidentibus. 4.d.10.ar.2.q.3.3m./.Quol.8.5.c./.1m.
¶Oppoſitum uidetur dicere. Phi.8.lec.21. circa Med.
¶Reſpondeo dicendum, ꝙ ſicut ipſe dicit. 1aſ.q.51.1.c./.Poª.q.9.9.2m./.Poſter.lec.13 accidẽs dicitur proprium dupliciter, ſ. indiuiduale, idẽſt quod conuenit ſoli particulari, ſed nõ ſemper: & ſpecificum, idẽſt quod fluit ex principijs proprijs ſpeciei, & conuenit omni, & ſoli, & ſemper. Loquitur ergo in quarto Sententiarum, de proprio primo modo, ſ. de propria quantitate corporis Chriſti. Ideo addit, ad minus in aliquibus. Sed in octauo Phyſicorũ accipit proprium ſecundo mõ, quia in hoc eſſet cõtradictio, ut habetur. 1aſ.q.110.4.4m. ubi dicit, ꝙ cum potentiæ animæ ſint naturales proprietates, aĩam conſequentes, anima non poteſt ſine ipſis eſſe. Dato autem quòd ſine ipſis eſſet, adhuc tamen anima diceretur ſecundum ſpeciem ſuã intellectualis, vel rationalis, non quia actu haberet has potentias, ſed propter ſpeciem talis eſſentiæ, ex qua natæ ſunt huiuſmodi potentiæ effluere.

501 ¶Quod nihil prohibet eſſe aliquid in potentia diuina, quod Deus non vult, & quod non continetur ſub ordine quem ſtatuit rebus. 1ª.q.25.5.1m. Deus 4[illegible].
¶Oppoſitum videtur dicere. 1ª.q.47.4.c.
¶Reſpondeo dicendum, quadrupliciter. ſ. primo ꝙ Deus põt diſpenſare, agendo præter ordinem ſuæ prouidentiæ, quo ad res ſubiectas ordini Dei, non autẽ quo ad rationem ordinis, q̃ eſt in Deo ut hr̃ 1ª.q.105.6.c./.Ꝯ.3.c.98./.Poª.q.6.1.3m.
¶Secundo dicendum, ꝙ Deus poteſt agere & diſpenſare, pter ordinem ſuæ iuſtitiæ, ſecundum ꝙ in aliquo opere creato determinatur, non autem ſecundum ꝙ iuſtitia Dei, eſt ordinatio voluntatis eius in eo, ut habetur 1.d.43.q.2.2.3m.
¶Tertio dicendum, ꝙ diuina potentia non eſt ita ordini eius alligata, quin poſſit quandoq; præter ordinẽ cauſarũ ſecundarum aliquid agere, cum ſibi placuerit, ut patet in operibus miraculoſis, ut hr̃ 1ª.q.25.5.c./.Poª.q.1.5.c./.Opuſ.30.ar.1./.17.
¶Quarto dicendum, ſicut Dubio 498.

502 Quod Deus poteſt facere uniuerſum, & quamlibet creaturã, meliorem quàm fecerit. 1ª.q.25.6.o. Deus 415.
¶Immo uniuerſum non poteſt eſſe melius. 1ª.q.25.6.3m.
¶Reſpondeo dicendum dupliciter, ſ. primo, ꝙ Deus poteſt facere uniuerſum, & quamlibet creaturam, meliorem quàm fecerit, bonitate accidentali, & nõ eſſentiali, quia tranſcenderet limites ſuæ ſpeciei, ut habetur 1ª.q.25.6.o./.1.d.44.1.o./.3.d.13.ar.2.q.2.2m./.3m./.Poª.q.3.16.c./.17m.
¶Secundo dicendum, ꝙ licet Deus non poſſit facere quamlibet creaturam meliorem bonitate eſſentiali, poteſt tamen facere qualibet re creata, aliam meliorem, bonitate eſſentiali & accidentali, ut habetur 1ª.q.25.6.o./.1.d.44.1.3.c.

503 ¶Quod Deus eſt cauſa peccati. 1aſ.q.79.1.o./.q.80.1.c.
¶Immo mali culpæ, nullo modo Deus eſt cauſa. 1ª.q.48.6.c. Deus 423.
/.q.49.2.o./.q.63.5.c.fi.
¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ Deus eſt cauſa peccati, quo ad ſubſtantiam actus, non autem quo ad deformitatẽ, ut habetur 1aſ.q.79.2.o./.q.80.1.c./.2aſ.q.6.2.2m./.1.d.40.q.4.1.c./.d.42.q.2.1.o./ 2.d.34.3.c./.d.37.2.o./.q.3.1.3m./.3.d.23.q.3.2.6m./.Ꝯ.3.cº.161./.Ver.q.3.4.5m./.Poª.q.1.6.5m./.q.3.6.21m./ Ma.q.3.1.2.o./ Ro.11.lec.5.circa fi.
¶Secundo dicendum, ſicut Dubio 435.

504 ¶Quod Deus eſt cauſa operationum naturaliũ, immediatior omni agente naturali. 1.d.12.3.4m. Deus 437.
¶Immo quodlibet agens naturale particulare, eſt immediatũ ad ſuum effectum. Poª.q.3.7.c.
¶Reſpondeo dicendum, quòd Deus eſt cauſa operationum naturalium immediatior ſecundum virtutem differentem rõne ab eſſentia, in ordine ad actiones ad extra, ſed mediatior ſecũdum ſuppoſita, omni agente naturali, ut habetur 1.d.12.3.4m./.Poª.q.3.7.c.fi./.4m.

505 ¶Quòd dici de omni, per ſe, & primo, quod ſignificat uniuerſale, ſe habent ex additione adinuicem, quia omne quod per ſe prædicatur vniuerſaliter prædicatur, ſed non econuerſo, & quod primo prædicatur, prædicatur per ſe, ſed non conuertitur. Poſte.1.lec.9.prin. Dici 2.
¶Oppoſitum uidetur dicere. Poſter.1.lec.11.prin.
¶Reſpondeo dicendum, ꝙ iſta prædicta ſunt idem ſecundum rem, ſed differunt ſecundum rationem, ſi. ut ſuperius & inferius loquendo Prioriſtice, non autem Poſterioriſtice. Dici enim de omni Prioriſticum, eſt quando nihil eſt ſumere ſub ſubiecto, de quo non dicatur prædicatum. Et ad ipſum ſufficit & requiritur neceſſario uniuerſalitas ſuppoſitorum ſecundum modum enonciandi tantum, & non ſecundum rem ſignificatam, neque uniuerſalitas temporum. Sed dici de omni Poſterioriſticum eſt illud ad quod ſufficit & requiritur neceſſario uniuerſalitas ſuppoſitorum ſecundum rem ſignificatam, & vniuerſalitas temporum, ut habetur Poſterior. 1. lec.11.prin.

506 ¶Quod differentia prædicatur de genere. Meth.8.lec.2. Differentia 2
¶Oppoſitum uidetur dicere. Meth. 3.lec.8.
¶Reſpondeo dicendum, ꝙ differentia conſtitutiua generis, prædicatur per ſe de genere. Sed differentia diuiſiua generis, non prædicatur per ſe & prædicatione directa de genere, ſed prædicatione indirecta, ut habetur Meth.8.lec.2.

507 ¶Quòd differentia complet eſſentiam generis. 1aſ.q.67.5.c./. Differentia 4
2.d.3.q.1.5.c. Poª.q.8.4.5m.
¶Immo genus per ſe ſumptum, non poteſt prædicari de differentia, prædicatione per ſe, nec econuerſo Meth.3.lec.8.
¶Reſpondeo dicendum, quod complet eſſentiam generis Phyſici, uel determinando genus logicum ad ſpeciem, non autem in ſe conſideratum.

508 ¶Quòd differre proprie eſt ſemper per aliud, & eſt relatiuum. Differre 1.
Sed diuerſum eſt abſolutũ, & ſeipſo uel alio. Ideo omne differens

rens

rens eſt diuerſum, & non econuerſo. 1ª.q.3.a.3^{m}./.q.90.a.3^{m}./.1.d.8.q.1.a.3^{m}./.d.17 q.1.a.5^{m}./.con.1.c°.17./. Poª.q.7.a.1^{m}./.Meth.5.lec.10.per totum./.Lib.10.lec.5.fi.

¶Immo qualiſcumque formarum multitudo,facit differentiã Sed diuerſitas fit ſolum per formas ſubſtãtiales.Poª.q.9.a.2^{m}.

¶Reſpondeo dicendum,quòd diuerſitas proprie, fit ſolum per differẽtias ſubſtantiales,i.eſſentiales,ſed improprie fit p alia.

Differre 6. 509 ¶Quod differre ſpeciei , contingit dupliciter,ſ.vel in diuerſis ſpeciebus completis,vel ſecundum diuerſos gradus, in generatione eiuſdem ſpeciei.12ª.q.72.a.7.c.

¶Oppoſitum uidetur dicere. 2.d.15.q.1.a.2^{m}./. Meth.7. lect. 6./.lect.8.

¶Reſpondeo dicendum,quòd quando de ratione imperfecti eſt gradus imperfectus,facit differre ſpecie,non autem quando non eſt de ratione eius.

Difficile 9. 510 ¶Quod opera uirtutum ſunt difficilia. 12ª.q.107.4 c.

¶Immo opera uirtutum,ſunt facilia.4.d.14.q.2.a.5^{m}.

¶Reſpondeo dicendum,quòd opera uirtutum dicuntur difficilia,quia ſunt ſupra uires non habentium virtutes, non autem propter laborem,vel triſtitiam.Et etiam quia quidam abundant ſenſu,& deficiunt intellectu, & plures ſequuntur operationem ſenſus vt hẽ.12ª.q.71.a.c./.q.107.4.c./.3.d.27.q.a.a.6^{m}./.d.30.4.6^{m}./.con.3.c°.26./.Pſal.19.circa Med.

Diffinitio 11. 511 ¶Quod cum demonſtratur cauſa per effectum,neceſſe eſt vti effectu,loco diffinitionis cauſæ.1ª.q.2.7.1^{m}./.q.2.a.2^{m}.

¶Oppoſitum videtur dicere.Trin.29.c.

¶Reſpondeo dicendum , ſicut Dubio 448.

Diffinitio 16. 512 Quòd diffinitio per cauſam formalem,eſt formalior aliis.2.d. 9 1.1^{m}.

¶Oppoſitum videtur dicere,quia diffinitio , finem & cauſam agentem , cum ſint quædam extrinſeca , non comprehendit. Meth.7.lec.23.lec.15.

¶Reſpondeo dicendum dupliciter,ſcilicet primo,ꝙ diffinitio formalis,non ſolum dicitur,quę datur per cauſam formalem, ſed etiam quælibet quæ datur per cauſam ſuperiorem.

¶Secundo dicendum,quod finis & cauſa agens dicuntur quædam extrinſeca rei, Phyſice uel Metaphyſice loquendo, non autem logice loquendo,ut habetur.Meth.7.lec.13.

Diffinitio 28. 513 ¶Quòd eſſe non põt poni in diffinitione alicuius generis,nec ſpeciei.Qu.1.q.2.1.c./.Qu.8.vel 9.q.3 2^{m}./.Meth.8.lec.vl.fi.

¶Immo unumquodque diffinitur,ſecundum quòd habet eſſe. 2.d.35.2.1^{m}.

¶Reſpondeo dicendum,ſicut Dubio.300.

Diffinitio 47. 514 ¶Quòd partes materiales ſunt priores diffinito,quia materia eſt pars eſſentiæ rei.3.d.2.q.2.ar.1.q.3.c./.Meth.7.lec.9.

¶Immo principia materialia , in quæ reſoluitur diffinitio & diffinitum per ea ſunt poſteria diffinito.Phy.2.lec.5.

¶Reſpondeo dicendum,quod vnum & idem,reſpectu diuerſorum,eſt materiale & formale, ſicut partes diffinitionis ſe habent vt formale,ſed reſpectu diffinitionis,ut materiale,& vna pars,reſpectu alterius,ſicut genus reſpectu differentiæ,ut habetur.Phyſico.2.le.5.

¶Secundo dicendum , quòd principia materialia,ſunt poſteriora diffinito,via reſolutionis,non autem uia compoſitionis, quia principia materialia,licet ordine perfectionis ſint poſteriora diffinito,tamen ſunt priora ordine generationis, & hoc loquendo de materia communi , & de partibus materialibus ſecundum quod ſunt partes ſpeciei, ut ſpecies, & non ut talis ſpecies eſt in hoc,uel in illo indiuiduo.

Dimenſio 6. 515 ¶Quod dimenſio corrumpitur tripliciter, ſcilicet per additionem,diuiſionem , & diminutionem.3ª.q.77.4.c./.4.d.12.q.1.ar.2.q.4.c.

¶Immo magnum per additionem vel diminutionem uel diuiſionem non tollunt eſſentiam dimenſionis.3ª.q.77.a.4^{m}.

¶Immo nec per diuiſionem fit aliquid de nouo in dimenſione.3.d.21.q.1.ar.1.q.2.5^{m}.

¶Reſpondeo dicendum dupliciter,ſ.primo , quod dimenſio, ſeu quantitas dupliciter poteſt conſiderari,ſcilicet quo ad eſſe,ideſt quo ad rationem diuiſibilitatis eius,ſeu quo ad eſſentiam eius,ideſt quantum ad dimenſiones interminatas.Scđo quo ad certam rationem menſuræ,ſeu quo ad determinationem eius.Secundo modo corrumpitur tripliciter,non autem primo modo,ut habetur. Meth.5.lec.14 fi.

¶Secundo dicendum,quod ſi fuerit diminutio ſufficiens,tunc dimenſio corrumpitur,non autem ſi fuerit inſufficiens,ut habetur in primis locis adductis.

Dimenſio 13. 516 ¶Quod dimenſiones interminatæ, præintelliguntur in materia ante formam ſubſtantialem. Et ſine eis poſſet intelligi diuiſio materiæ,ad diuerſas formas.4.d.11.q.1.ar.1.q.3.4^{m}./.diſ.12.q.1.ar.2.q.4.6.0./.11.3.q.1.3^{m}./.d.44.q.1.ar.1.q.2.3^{m}./.ar.2 q 5.3^{m}./.con.4.c°.65 fi /.Ver.q.5.9 6^{m}.

¶Oppoſitũ uidetur dicere.Spiritu.3.27^{m}./.Opuſ.37. uſque fi.

¶Reſpondeo dicendum tripliciter.ſ.primo, quod in primis locis vult quod præexiſtunt ſ.dm rõnem tantum. In ſecundis autem,quod non præexiſtant ſecundum rem.

¶Secundo dicendum,quod in primis locis uult,quod dimenſiones præintellectæ ſint illæmet quę per formam terminantur.In ſecundis vero negat dimenſiones interminatas, eſſe diuerſas realiter a terminatis,ut habetur.Anima.9.11^{m}.

¶Tertio dicendum,ꝙ ſi dimenſiones interminatæ conſiderentur ſecundum ꝙ interminatæ ſunt,ſic non præexiſtunt in materia,niſi ſecundum conſiderationem noſtram Mathematicã, intelligendo ſcilicet illud quod eſt in re terminatum, abſq; eius terminatione.Sed ſi conſideremus illæ dimenſiones, naturaliter & Phiſice , ſic ponendæ ſunt dimenſiones interminatæ ſecundum rem in materia,ut habetur.Trin.18.c.fi.

517 ¶Quod dimenſiones interminatæ,manent eædem numero in generato & corrupto.4.d.12.q.1.ar.2.q.4.c./.1^{m}./.4^{m}./.d.44.q.1.ar.1.q.1.3^{m} /.con.4.c°.80 2^{m}.&c. Dimenſio 15.

Oppoſitum videtur dicere.2.d.30.q.1.1.c./.4.d.18.qu.1.ar.1.q.3.4^{m}./.Opuſ.31.c°.7.

¶Reſpondeo dicendum,quod dimenſiones eaſdem remanere in materia ſub forma corrupti & geniti poteſt intelligi dupliciter.Vno mõ ſecundum eſſentiam ſpecifica.Et ſic bene remanent in utroq;.Alio modo ſecundum numerum.Et hoc dupliciter,ſcilicet vel numero eædem,numeroſitate aſſerentæ . Et ſic etiã bene remanẽt in utroq;.Vel numero numeroſitate ſubiecti.Et hoc itẽ dupliciter.Vel actu.Et ſic nõ remanẽt eædẽ numero,quia nullum accidens numero, etiam ſucceſſiue põt eſſe in diuerſis ſubiectis.Vel in potentia ; Et hoc dupliciter, uel in potẽtia naturali.Et ſic non poſſunt remanere eædẽ numero,quia per agens naturale non põt idẽ numero iterato reparari.Vel in potẽtia obediẽtiali.Videlicet in potẽtia in ordine ad agens diuinũ.Et ſic eædẽ dimenſiones etiam eędem numero numeroſitate ſubiecti , remanẽt in materia poſt corruptionẽ rei quæ poſtea per agens diuinũ recuperans idẽ numero ſubiectũ efficiantur in actu,vt patet in reſurrectione hois.

518 ¶Quòd omnia præcepta decalogi,ſunt omnino indiſpenſabilia etiam a Deo.12ª.q.9.4.c.q.100.a.2^{m}./.d.37.4 o. Diſpẽſatio 9.

¶Immo in præceptis primæ tabulæ decalogi , nec Deus,nec homo põt diſpẽſare,ſed in pceptis ſcdæ.Tabulæ ſolus Deus diſpenſat.12ª.q.100.8.0./.22ª.q.104.4.2^{m}./.1.d.47.4.c./.3.d.37.4.0./.Ma.q 3.1.17^{m} / q.15.1.8^{m}./.Qual.1.q.9.ar.2.1^{m}.

¶Reſpondeo dicendum quadrupliciter,ſ.primo,quòd præcepta in communi continentia intentionem legiſlatoris,ſ.obſeruationem boni communis,vel ordinem iuſtitiæ & virtutis,vt omnia præcepta decalogi , ſunt omnino indiſpenſabilia , non autem alia,ut habetur.12ª.q.100 8.0.

¶Secundo dicendum,quòd præcepta ſecundæ Tabulæ , ſcđm quòd pertinẽt ad iuſtitiam,ſunt omnino indiſpenſabilia etiã a Deo.Sed quantum ad ſolitum modum virtutis,poſſunt a ſolo Deo diſpenſari,vt habetur.22ª.q.104.4.2^{m}.

¶Tertio dicendum,quòd Deus poteſt diſpenſare in aliquo iſtorum præcepta ſecundæ Tabulæ,remouendo diſpoſitionem contrariam præceptis illis,non autem remanente illa,ut habetur. 3.d.37.4.3^{m}.

¶Quarto dicendum , quòd Deus poteſt diſpenſare in eis,remouendo ab actu rationem indebiti , non autem remanente ea,ut habetur.12ª.q.100.8.3^{m}.

519 ¶Quod circa ea quæ ſunt iuris diuini,uel iuris naturalis,Papa diſpenſare non poteſt.Quol.4.13.c. Diſpẽſatio 13

¶Immo Papa poteſt diſpenſare in iure diuino. 4.d.27.queſt. 3.3.2^{m}.

¶Reſpondeo dicendum,ꝙ Papa põt diſpenſare in iure diuino quo ad ſtatuta apoſtolorum,nõ aũt quo ad alia,nec quo ad ea quæ ſunt vel de iure naturali,uel de neceſſitate ſacramẽtorũ, vel de neceſſitate fidei,ut hẽ.4.d.27.q.3.3.2^{m}./. Quo 4.13.0.

520 ¶Quod diſpoſitio nihil aliud eſt , niſi habitus imperfectus. 4.d.4.q.1.ar.1.q.1.c. Diſpoſitio 1.

¶Immo diſpoſitio eſt aliquid , contra habitum diuiſum.12ª.q.49 a.3^{m}.

Reſpondeo dicendum,quod diſpoſitio dupliciter accipitur,ſ. uel ſecundum quod eſt genus habitus , uel ſecundum quod eſt aliquid contra habitum diuiſum, quæ proprie dicitur diſpoſitio.Et hoc dupliciter,quia vel diuiditur contra habitum, ſicut imperfectum contra perfectũ in eadem ſpeciei,uel ſicut in diuerſas ſpecies vnius generis ſubalterni.Secũdo modo diuiditur contra habitum,vt quid diuerſum ſpecie, non autem primo modo,ut habetur.12ª. q.49.a.3^{m}.

521 ¶Quod diuerſorum ex oppoſito ſecundum rationem perfecti & imperfecti,unum diſponit ad alterum,non autem oppoſita ſecundum eſſentiam. Diſpoſitio 9.

¶Oppoſitum videtur dicere. Ver.q.1.10 26^{m}.

¶Reſpondeo dicendum,ſicut Dubio. 1178.

522 ¶Quod habitus uel diſpoſitio non ſunt in Deo,nec in angelis,nec in cœlis,nec in elementis.12ª.q.49.4.c./.3.d.23.qu.1.1.c./.Poª.q.7.17^{m}. Diſpoſitio 24

¶Oppoſitum videtur dicere.12ª.q.50.6.0./.q 51.1.1^{m}.

¶Reſpon-

¶Reſpondeo dicendum,ſicut Dubio 167.

Diſpoſitio 37. 513 ¶Quòd diſpoſitiones præcedentes, in aduentu formæ ſubſtantialis corrumpuntur.2.d.20.q.1.1.c./.4.d.11.q.2.ar.1.q.3.4^{m}./. Opuſ.32.c^{o}.7.
¶Immo dicuntur manere,a ſimili.4.d.22.q.1.ar.2.q.4.c./.1^{m}./.4^{m}/.d.44.q.1.ar.1.q.1.3^{m}./.con.4.c^{o}.80 2^{m}./.81.
¶Reſpondeo dicendum , ſicut Dubio 517.

Diſpoſitio 41. 524 ¶Quod diſpoſitio materiæ reducitur ad formam,ad quam diſponit.4.d.2.q.2.ar.1.q.1.2^{m}.
¶Immo diſpoſitio materialis,reducitur ad materiam. 22^{e}.q.27.3.c./.4.d.17.q.1.ar.4.q.1.c./.Ver.q.28.7.8.c.
Reſpondeo dicendum,q̀ cum diſpoſitio ſit medium, inter formam & materiam , & medium comparatum vni extremorũ, habeat rationẽ alterius extremi, ideo diſpoſitio reducitur ad formam,vt imperfectum ad perfectum . Reducitur autem ad materiam,inquantum præparat eam ad formam, ut habetur. 22^{e}.q.17.3 c.prin./.3.d.13 q.3.1.c./.Phy.3.lec.1.prin^{o}.

Diſpoſitio 52. 525 ¶Quòd diſpoſitio cui annectitur aliqua imperfectio,non manet ſimul in ſubiecto,cum eo ad quod diſponit, ſicut aliæ.3.d.35.q.1.ar.3.q.3.3^{m}.
¶Oppoſitum videtur dicere. 3^{a}.q.9.3.2^{m}.
¶Reſpondeo dicendum,ſicut Dubio 517.

Diſſenſio 2. 526 ¶Quòd diſſenſio eſt primum,inter peccata hominũ. 1^{e}.Cor.11.lect.4 prin^{o}.
¶Immo ſuperbia & cupiditas,ſunt prima,inter peccata hominum.22^{e}.q.163.7.o.
¶Reſpondeo dicendum,q̀ diſſenſio eſt primum, inter peccata multitudinis,ſed ſupbia & cupiditas ſunt prima,inter peccata ſingularium hoium,vt habetur 1^{e}.Cor.11.le.4 circa prine.

Diſtinctio 17 527 ¶Quod eorum quæ ex oppoſito diſtinguuntur, unum diffinitur per reliquum.3.d.33.q.1.ar.1.q.2.1^{m}.
¶Immo vnum ex oppoſito diſtinctorum,deſtruit reliquum.1.d.26.q.2.1.3^{m}./.4.d.4.q.1.ar.1.q.2.c./.Po^{a}.q.7.9.9^{m}.
¶Reſpondeo dicendum,quod diffinitur per reliquum,nõ per perfectionem alterius , ſed per remotionem ſeu negationem ſuarum perfectionum in a diffinito.

Diuerſitas 7. 528 ¶Quod duplex diuerſitas generis,ſumitur a materia,ſ.ex diuerſa analogia ad formam,ut in generabilibus,& ut perficitur a forma Trio.14.c.
¶Immo diuerſitas generis , ſumitur a forma, & includitur in diuerſitate ſpeciei.Ver.q.5.1.9^{m}.Meth.5.lec.6.
¶Reſpondeo dicendum,ſicut Dubio 359.

Docere 9. 529 ¶Quod ſacra doctrina docetur dupliciter,ſ.legendo,& prædicando.Et vtroq; modo,docens in peccato mortali,peccat mortaliter.4.d.19.q.2.ar.2.q.2.4^{m}./.Pſal.49./.Pſal.50.
¶Reſpondeo dicendum,ſicut Dubio 795.
¶Oppoſitum videtur dicere a ſimili.22^{e}.q.33.5.c.ſi./.q. 60.2.3^{m}./.Math.7.Io.8 /. Ro 2 in 4.2.Med.

Dolor 1. 530 ¶Quòd dolor eſt paſſio animæ,in appetitu ſenſitiuo,uel intellectiuo. 12^{e}.q.35.1.o./.3^{a}.q.84.8.9.o./.q 85.1.c.
¶Oppoſitum videtur dicere.Ver.q.26.4.4^{m}.
¶Reſpondeo dicendum, quòd dolor eſt in appetitu ſenſitiuo, vel intellectiuo improprie . Nam proprie dolor non eſt paſſio animæ,quia nihil habet ex parte animæ, niſi apprehenſionẽ, ut habetur.Ver.q.26.4.4^{m}.

Dolor 27. 531 ¶Quòd impoſſibile eſt aliquam triſtitiam., vel dolorem,eſſe ſummum malum.12^{e}.q 39.4.o.
¶Oppoſitũ uĩ dicere a ſimili.12^{e}.q.37.4.o./ Ma.q.2.10.o.
¶Reſpondeo dicendum,ſicut Dubio 837.

Dolor 29. 532 ¶Quòd ſenſualitas & ratio Chriſti,dolebant de uulneribus eius. Ideo ſolet dici quòd mortem ratio Chriſti refugiebat.3.d.15.L.7^{m}./.Opuſ.3.c^{o}.239.
¶Immo Chriſtus ſecundum rationem ſuperiorem gaudebat de paſſione,& de morte ſua.Opuſ.3.c^{o}.29.
¶Reſpondeo dicendũ,quòd ſenſualitas & ratio ſuperior Chriſti vt natura,dolebant de vulneribus eius,non autem vt ratio propter bonum ſequens , ut habetur in locis primo adductis.

Ebrietas 2. 533 ¶Quòd ebrietas eſt principium vitiorum. Ma.qu.14.4.2^{m}./. Tit.2.lect.1.ſi.
¶Immo ſuperbia ponitur initium ois peccati.22^{e}.q.84.2.c.
¶Reſpondeo dicendum,ſicut Dubio 1142.

Ebrietas 9. 534 ¶Quòd ebrietas ſine peccato,tollit culpam actus ſequentis, ſi cut forte accidit de Loth,& Noe.22^{e}.q.150.1.4.c./.4.d.33.L. Mal.q.15.2 9^{m}.
¶Immo Loth culpãdus eſt ſcd͂m Auguſtinũ.22^{e}.q.150.4.c.ſi.
¶Reſpondeo dicendum , quod Loth culpandus eſt,non quantum ille inceſtus, ſed quantum ebrietas meruit, ut habetur. 22^{e}.q.150.4.c ſi.

Eccleſia 16. 535 ¶Quod in caſu neceſſitatis,licet vendere,aut emere terram, ubi quondam fuit eccleſia.22^{e}.q.100.4.1^{m}./.2^{m}./.3^{m}.
¶Immo annexum ſpirituali,non poteſt uendi vel emi,quia eſt ſimonia 22^{e}.q.100.4.3^{m}./.4.d.25.q.3.3.3^{m}.
¶Reſpondeo dicendum ſicut Dubio 1.

Effectus 1. 536 ¶Quod effectus Dei,dupliciter limitatur,ſ.ex ordine ſapientiæ Dei,& ex capacitate recipientis.2.d.18.q.2.2^{m}.
¶Immo capacitas recipiẽtis,ex ſe limitatur 3.d.13.art.2 q.2.2^{m}./.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 301.

537 ¶Quod effectus naturalis,verius exiſtit in ſua cauſa, quàm in ſeipſo.Ver.q.4.6.c. Effectus 5
¶Immo nulla propoſitio verior eſt,quàm quando idem prædicatur de ſeipſo,ſecundum Boetium.Met.5.lect.7.6.
¶Reſpondeo dicendum quod uerius habet eſſe quo ad continentiam uirtualem , non autem quo ad exiſtentiam in actu & in proprio eſſe,ut habetur a ſimili.1.d.15. q.5.3.2^{m}. quia etiam anima verius habet eſſe vbi amat,q̃ vbi eſt, non quidẽ ſecundũ eſſe ſubſtantiale, ſed ſecundum ſuum eſſe nobile , ſ. ſecundum perfectionem vltimam,quæ in Deo eſt,vt habetur 1.d 15.q.5.3.2^{m}.

538 ¶Quod nullus effectus,eſt de ſpecie ſuæ cauſæ.22^{e}.q.110.1.c. ſi./ 3^{m}. Effectus 8
¶Oppoſitum videtur dicere a ſimili,quia ignis cauſat ignẽ eũdẽ in ſpecie,& homo hoiem.2.d.20 q.2 3.c./.Po^{a} q 7 2.c.ſi.
¶Reſpondeo dicendum dupliciter,ſ.primo q̀ effectus nõ differẽs ab eſſentia ſuæ cauſæ vt ignis in ordine ad ignẽ a quo immediate cauſat,eſt de ſpẽ ſuæ cauſę.Sed põt eſſe de perfectione accidẽtali ſpẽi,ſicut & in rebus naturalibus, aliquid ſpẽm ſortitur formá hẽat,et ſi deſit formæ effectus ſicut patet in graui,quod violenter ſurſum detinetur , nec deſcendat,ſecundũ exigentiam ſuæ formæ,ut habetur.22^{e}.q.110.1.c.ſi.
¶Secundo dicendum , quòd pertinens ad ſpeciem ſuæ cauſę, nõ conſequiť prędicationem vniuocam nois ſuę cauſę.niſi recipiat formam eandem ſpecie, ſecundum eundem modum eſſendi,ut habetur.cont.1.c^{o}.32.2^{m}./.Po^{a}.q.7.7.c.prin^{o}./.11^{m}.

539 ¶Quòd ois effectus proprius & immediatus , proportionatur ſuæ cauſæ,& ſunt eiuſdem generis.1.d.3.q.4.2.c. Effectus 13.
Oppoſitum videtur dicere.2.d.21.q.1.3.c.
¶Reſpondeo dicendum dupliciter,ſ.primo,q̀ ſunt eiuſdẽ generis entis,non tamen ſemper eiuſdẽ generis prædicamẽtalis.
¶Secundo dicendũ ſicut Dubio 538. reſponſione ſecunda.

540 ¶Quod egere,ideſt dependere ab alio,cõuenit cuilibet creaturæ. Sed ut ſignificat carentiam, non conuenit beatis.1.d.1.q.4.1.6^{m}. Egere 1.
¶Immo a ſimili beati indigent purgatione ,a diſſimilitudinis confuſione,1.a neſcientia.1^{a}.q.106.2 1^{m}./ 12^{e}.q.112.1.3^{m}./.2.d.9.2.1^{m}./.2^{m}./.Ver.q.9 3.o./.q.22.3.5^{m}./.Opuſ.3. c^{o}.127.
¶Reſpondeo dicendum,ſicut Dubio 145.

541 ¶Quòd electio pertinet determinate ad unam potentiam, ſ. ad voluntatem. 1^{a}.q.83.3.c./.12^{e}.q.83.1.2^{m}./.4 c. Electio 1.
¶Immo electio pertinet ad intellectum.12^{e}. q.13.1.2.o.
¶Reſpondeo dicendum , quòd electio pertinet determinate ad unam potentiam,ſ.ad voluntatem,ſed in ordine ad intellectum,ut habetur.1^{a} q.83.3.c./.12^{e}.q 13.1.2.o./.q.17.1.c./.qu.58.1.1^{m}./.4.c./.22^{e}.q.155.3.c./.3^{a}.q.18.7.c./.1.d. 41.2.1^{m}./.2.d.24 q.2.2 o./.d.38.3 5^{m}./.d.40.2.c./.3. d.33.q.2.ar.4.q.2.1^{m} / 4.d.4 q 1.ar.3.q.2.c./.Ver.q.22.13.16^{m}./. 15.o./.q.26.c./.Eth.3.lec 6.9.o./.Lib.6.lec.2.ſi.

542 Quod nulla forma eſt media inter formam elementi,& materiam primam.Sed multæ ſunt,inter materiam primam,& formam animalis.2.d 12 4.c./.con.2.c^{o}.89. Elementũ 10.
¶Immo forma alalis,immediate unit corpori.1^{a}. q.76.6.7.o.
¶Reſpondeo dicendum ſicut Dubio 180.

43 ¶Quòd eleemoſinæ non ſunt recipiendæ a peccatoribus. 22^{e}. q.154.4.c.prin^{o} / 2^{e}.Cor.8. Eleemoſina 13.
¶Immo eleemoſyna põt fieri de turpilucro.ſ.da meretricio,in noctuino,& iſtrionatu, non autem obnoxijs reſtitutioni. 22^{e}.q.31.3.3^{m}./.q.32.7.o./.8.2^{m}./.q.62 5.2^{m}./.q.87.2 2^{m}./. q.1 101 3.4^{m}./.4 d.15.q 2.ar.4.q.2.3.o./.Quol.3n c./.Opuſ.37.c^{o}.17.
¶Reſpondeo dicendum,quod ille qui dat eleemoſinã,quãdo vt foueatur in peccatis,uel quãdo dat,ut aliquem inducat ad hæreſim, mortaliter peccat propter intentionem corruptam, vel quia eſt obnoxium reſtitutioni, nec habet alia unde reſtituat.Et tales eleemoſinæ non ſunt recipiendæ , vt habetur in locis pro vtraque parte allegatis.

544 ¶Quod elephas intelligit,& docetur adorare reges.Iob.40.le.e. Elephas 8.
¶Immo nulla creatura poteſt intelligere,niſi per intellectum, qui eſt potentia paſſiua.3.d. 14.ar.1.q.2.c.
¶Reſpondeo dicendum,quod Elephas eſt animal maxime domeſticabile,ad multa erudiẗur,& intelligit & docetur adorare reges,non quidem per intellectum,ſed per vim æſtimatiuam, vt habetur Iob.40.lec.2.2 Med.

545 ¶Quòd Adam videbat Deum in enigmate,ideſt obſcure, ſcilicet per effectus,non autem obſcure,i.propter occupationem ſenſuum & ſenſibilium cauſatam ex peccato,ſicut nos. 3^{a}.qu.94.1.3^{m}. Enigma 2.
¶Oppoſitum videtur dicere.1^{a}.q.94.3.1^{m}.
¶Reſpondeo dicendum dupliciter,ſcilicet primo quòd ſimul in effectibus,præcipue intelligibilibus Deũ ſuo modo ſine me

dio

dio demonſt. ationis cognoſcebas iu anigmate, ideſt obſcure, Secundo dicendum, ſicut Dubio 48c./.1211.

Ens 18. 546 ¶Quod priuationes, negationes, & nõ entia, ſunt entia rõnis tm. 1a. q. 26. 3. 2m. /. q. 48. 2. 2m. /. 22. q. 8. 1. 3m. /. q. 26. 1. c /. 1. d. 46. 2. 1m. /. 2. d. 34. 1. c /. d. 35. 2. 1m. /. d. 37. q. 1. 1. c /. 2. 3m. /. 3. c. 9. fi. /. L. 1. 3. c. 9. fi. /. Ver. q. 1. 1. 7m. /. q. 3. 4. 3m. / q. 21. 1. c. / 2. 7m. /. 4. 5m. /. Ma. q. 1. 7. 19m. /. 26m. /. Opuſ. 3m. /. Opu. 42. prin. /. c. 3. /. Meth. 4. le. vl. fi. /. Li. 5. le. 7. fi. / Li. 12. /. Perier. 2.

¶Immo in multitudine importatur realis relatio. 1. d. 24. q. 1. 3. 2m.

¶Reſpondeo dicendum ꝙ multitudo ſimpliciter, ſiue tranſcẽdens, addit ſupra ens, duplicem negationem, ſ. vnum realem, & aliam per intellectum aggregantam, quæ non eſt in diuinis, vt habetur. 1. d. 24. q. 1. 3. 1m. /. 4m. /. 5m.

Ens 12. 547 ¶Quòd ens & alia tranſcendentia, quæ dicuntur analogice de Deo & creaturis, de ſubſtãtia & accidẽtibus, ſunt in utriſque, ſecundum propriam rationem per prius & poſterius, & habẽt aliqđ eſſe in vnoquoq; de quibus dicunt. 1. d. 26. q. 5. 2. 1m.

Oppoſitum videtur dicere. 1a q. 16. 6. c. /. 12. q. 20. 3. c. /. 3m.

¶Reſpondeo dicendum, ſicut Dubio 108. /. 2128. B.

Ens 24. 548 ¶Quod ens includitur in quolibet apprahenſo. 12. q. 94. 2. c. / Meth. 4. lect. 2. /. Lect. 5.

¶Oppoſitum videtur dicere. 3. d. 21. 2. 2m. /. 4. d. 12. q. 1. art. 1. 2m. /. Poa. q. 7. 3. c. prin.

¶Reſpondeo dicendum, ſicut Dubio 300.

Ens 34. 549 ¶Quòd ens prædicatur analogice, de ſubſtãtia & accidẽte. 1a. q. 13. 10. 4m. /. 22. q. 120. 2. c. /. 1. Prol. 2. 2m. /. d. 19. q. 5. 2. 2m. /. d. 22. 3. 2m /. 2. d. 42. q. 1. 3. c /. 4. d. 38. q. 1. ar. 2. q. 2. c. /. 3. c. 32. 6m. / 34. pri. /. 2. q. 7. 7. c. /. Ma. q. 7. 11m. /. Qu. 2. 3. c. fi. /. Op. 42. c. 1. /. Met. 4. le. 1. /. Li. 11. le. 3. / Perier. 1. lec. 5. /. Le. 8. pri.

¶Immo ens & vnũ æqualiter pdicant de oibus. Met. 10. le. 4.

¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ duplex eſt analogia. Quædam eſt ipſorum conceptuum ad ipſum nomẽ tantum, quod ſcilicet nomen, ſignificat unum conceptum ex impoſitione, & ſignificat alterum per quandam ſimilitudinẽ, non tamen ex impoſitione, ſicut ridere ſignificat riſum hominis ex impoſitione, ſed tamen ex quadam proportione ſignificat floriditatem prati. Et talis analogia cauſat fallatiã. Alia eſt analogia ipſarum rerum ad unum conceptum, ſeu ipſorum cõceptuum ad unum nomen, quod impoſitum eſt ad ſignificandũ illos cõceptus, ordine tamẽ quodam. Et talis analogiæ triplex eſt gradus, ſecundum Philoſophum Ethicorum primo, & Metaphyſicæ quarto. Nam quædã eſt analogia aliquorũ, ad vnũ principium affectiuum. Alia eſt analogia aliquorum ad vnũ finem. Tertia vero eſt aliquorum ad vnum ſubiectum. Exemplum primi, ſecundum Phyloſophum, eſt de medicatiuis. Exẽplum ſecũdi, eſt de ſanatiuis. Exemplum tertii, eſt de entibus. Ens igitur cum dicatur de aliquibus ordine quodã, per reſpectum ad aliquod vnum prædicatur de ſubſtantia & accidẽte, nõ quidem pure æquiuoce, nec omnino vniuoce, ſed analogice, cum accidens non habeat eſſe, niſi a ſubſtantia, quia accidẽs eſt magis entis, quam ens, vt dicitur ſeptimo Metaphyſicę. Analogica. n. prædicatio eſt media inter puram ęquiuocationẽ, & ſimplicem vniuocationem. Neq; enim in his quæ analogice dicuntur, eſt vna ratio ſicut in vniuocis, neque totaliter diuerſa ſicut in æquiuocis, ſed nomen quod ſic multipliciter dicitur, ſignificat proportiones ad vnum, ſicut ſanum de vrina dictum, ſignificat ſignũ ſanitatis, de medicina vero dictũ, ſignificat cauſam eiuſdẽ ſanitatis, ut a ſimili habetur. 1a. q. 13. 5. c. fi. In analogica autem prædicatione, ordo attenditur idẽ quãdoque ſecundum nomen & rationem, quandoque vero, non idem. Nam ordo nominis, ſequitur ordinem cognitionis, quia eſt ſignum intelligibilis conceptionis. Quando igitur illud qđ eſt prius ſecundum rem, inuenitur etiam prius cognitione, ĩdem inuenitur etiam prius, & ſecundum nominis rationem, & ſecundum eet naturam, ſicut ſubſtantia eſt prior accidente natura, inquantum ſubſtantia eſt accidentis cauſa. & prior cognitione, inquantum ſubſtantia in diffinitione accidentis ponitur. Et ideo per prius dicitur de ſubſtantia, quam de accidẽte, & ſecundum naturam. & ſecundum nõis rationem. Quando vero id quod eſt prius ſm naturã, eſt poſterius ſm cognitionẽ, tunc in analogis non eſt idem ordo ſm rem, & ſm nominis rationem, ſicut virtus ſanãdi, quę eſt in ſanatiuis, prior eſt naturaliter ſanitate, quæ eſt in aiali, ſicut cauſa eſt prior effectu. Sed quia hanc virtutẽ per effectum cognoſcimus, ideo etiam per effectum nominamus. Et inde eſt ꝙ ſanatiuum eſt prius ordine rei, ſed animal per prius ſanum dicitur, ſm nõis rationem, vt habetur cont. 1. c. 34. Nec eſt neceſſarium, ꝙ ad verum analogum, requiratur diuerſitas rationum immediate ſignificatarum per terminum analogum. aliàs non poſſet dari analogia aliquorum, ad vnum conceptum tertium, quod eſt contra id quod habetur cont. 3. c. 43. /. Poa. q. 7. 7. c. Sed ſufficit ꝙ per terminum analogum ſignificetur vna ratio, quæ tamen diuerſimode participetur ab analogatis.

¶Secundo dicendum, ꝙ iſta propoſitio. ſ. ens & vnum æqualiter prædicantur de oibus, eſt triplex. Nõ obiãctio, &, uno modo poteſt coniungere inter propoſitiones, ut ſit ſenſus. Ens pdicatur æqualiter de omnibus, & unum prædicatur æqualiter de omnibus. Et ſic quia umbæ illæ propoſitiones ſunt falſæ, ideo tota copulatiua eſt falſa. Alio modo põt coniungere inter terminos, ut ſit ſenſus Ens & unum prædicãtur æqualiter de omnibus. Et ſic eſt uera. Eſt enim ſenſus ꝙ ens & vnum prædicãtur ęqualiter. i. eodem modo prædicantur de omnibus, ita ꝙ ſi vnum prædicatur analogice, & alterum, ſi unum uniuoce, & alterum, ſi vnum æquiuoce, & alterum Alio modo poteſt determinare æqualiter illam particulã de omnibus, vt ſit ſenſus. Ens & vnum prædicant de omnibus æqualiter, quia vnum eorum non prædicatur per prius de vno, quam de altero. Et ſic eſt falſa Vnde ibi committitur fallacia diuiſionis.

550 ¶Quòd ens participaliter & adiectiue prædicatur pluraliter de tribus perſonis diuinis, ſubſtantiue vero, ſingulariter tantũ. 1a. q. 39. 3. 3m. / 1. d. 25. 4. 0. Ens 37.

¶Oppm videtur dicere a ſimili 1. d. 11. 4. 0. /. d. 29. 4. 2m.

¶Reſpondeo dicendum, ſicut Dubio 733. /. 2135.

551 ¶Quòd omnis enunciatio affirmatiua in materia naturali eſt uera, & negatiua falſa. Sed in materia remota eſt econuerſo. In cõtingenti aũt quælibet vlis eſt falſa, & particularis & indefinita eſt uera. 1a q. 51. 1. c. / Meth. 5. lec. 9. /. Perier. 1. lect. 13. Enunciatio 7

¶Oppoſitum videtur dicere. Poſter. lect. 9. prin.

¶Reſpondeo dicendum dupliciter. ſ. primo ꝙ propoſitio vniuerſalis in materia contingenti, põt accipi dupliciter. ſ. vel in omni tpe, & in caſu poſſibili, uel in aliquo tpe, & aliquo caſu. Primo modo eſt falſa. Non autem ſecundo modo.

¶Secundo dicẽdum, ꝙ aliquæ propoſitiones ſunt, quæ ſimpl͡r ſunt in materia cõtingenti, ut omnis homo currit. Et quædam quæ reſpectu ſui ſubiecti expreſſi, ſunt in materia cõtingenti. Sed reſpectu ſubiecti impliciti, ſunt in materia naturali, ut omnis homo eſt coloratus, primæ ſunt falſæ, non autem ſecũdæ.

552 ¶Quod epiſcopus poteſt iudicare eos ſolum, qui ſunt de ſua dioceſi. 22. q. 60. 1. c. /. 6. 0. /. q. 67. 1. b. Epiſcopus 18

¶Immo epiſcopus poteſt condemnare etiam eos qui ſunt alterius dioceſis. 22. q. 67. 1. 3m.

¶Reſpondeo dicendum, ꝙ epiſcopus in cuius dioceſi aliquis alterius dioceſis delinquit in re non exempta, fit ei ſuperior, ratione delicti, etiam ſi ſit exemptus, niſi forte delinquat in re aliqua exẽpta, puta in adminiſtratione bonorum alicuius monaſterii exempti. Sed ſi aliquis exemptus committat furtũ, uel homicidium, uel aliquid huiuſmodi, poteſt per ordinarium cõdemnari, ut habetur 22. q. 67. 1. 3m.

553 ¶Quòd æqualis, & æquatus dicitur formaliter, æqualitate, ſed quantitate, ut æqualitatis cauſa. 4. d. 19. q. 1. a. 1. q. 1. 3m. Aequalitas 16.

¶Oppoſitum videtur dicere a ſimili. 2. d. 27. 2. 1m.

¶Reſpondeo dicendum, ſicut Dubio 2171.

554 ¶Quod natura fecit omnes homines æquales in libertate, nõ autem in perfectionibus naturalibus. 2. d. 44. 3. 1m. Aequalitas 19.

¶Oppoſitum uidetur dicere. 3. d. 27. q. 1. 4. c.

¶Reſpondeo dicendum, ꝙ nõ fecit æquales in pfectionibus indiuidualibus, ſed in perfectionib. ſpeciei, ut ht 2. d. 44. 3. 1m.

555 ¶Quòd ratio quarundam ſpecierum quantitatis eſt in diuinis. Ideo ibi eſt proprie æqualitas 1. d. 19. q. 1. 1. c / 1m. /. 4m. / q. 3. 3. 1m. /. d. 14. q. 1. 1. 1m. / 4m. Aequalitas 19.

¶Oppoſitum uidetur dicere. 1a. q. 28. 4. c. /. q. 42. 1. 1m. /. Poa. q. 8. c. / q. 9. 7. c.

¶Reſpondeo dicendum, ꝙ æqualitas conſequitur rõnẽ quantitatis in eo, quæ conſiſtit in quadam diuiſibilitate. Vnde ratio quantitatis inuenitur proprie in illis quæ ſecundum ſe diuidũtur. Et ſic Deo non conuenit. Inuenit ẽt quodãmodo in illis, in quibus diuiſio attenditur ſm ea quæ extrinſecus ſunt, ſicut virtus dr̃ diuiſibilis, & quãtitatis rõne hñs, ex diuiſione actuũ, & obiectorum. Et talis ratio quantitatis. ſ. virtualis Deo cõuenit, & per conſequens æqualitas, ut habetur 1. d. 19. q. 1. 1. 1m.

556 ¶Quòd æquitas eſt pars iuſtitiæ, & continetur ſub epikia. 22. q. 80. 3m. Aequitas 2.

¶Immo eſt eadem ei. 22. q. 120. 2. c.

¶Reſpondeo dicendum, ꝙ eſt eadẽ ei, ut lege determinatũ, ſed eſt pars eius ut accepta iuſtitia in cõi, ut hr 22. q. 120. 2. 1m.

557 ¶Quòd in pure æquiuocis, non attenditur ordo, nec reſpectus nec ſimilitudo. 1. d. 33. 3. 2m / 3. 1. 1m. 33. /. Phy. 7. lect. fi. Aequiuoca 9

¶Oppoſitum uidetur dicere. 1a. q. 13. 10. 4m.

¶Reſpondeo dicendum, ſicut Dubio 471.

558 ¶Quod nihil præter Deũ, eſt cauſa ipſius eſſe. 3. 2. c. 31. 4m. Eſſe 17.

¶Oppm. vr̃ dicere a ſiꝫ. 1a. q. 35. 2. 2m. /. q. 45. 5. c. /. q. 65. 3. 3m. / 4. d. 5. q. 1. a. 3. q. 3. c. / 1m. / 3. 2. c. 20. 4m. / Poa. q. 3. 4. c / 16. 20m. / (Ma. q. 10. 9. 3.

¶Reſpondeo dicendum, ſicut Dubio 504.

559 ¶Quòd eſſe eſt prius omni alia participatione, & omni alio omine Dei. 1a. q. c. 2. 1. / 1. d. 8. q. 1. 1. 3. c. /. Poten. q. 3. 4. c. / 8. 15m. /. Opuſ. 37. /. Cauſis lect. 4. 0. Eſſe 35.

¶Et eſt nobilius. 1a q. 4. 1. 3m. / 2. 3m. / 12. q. 2. 5. 2m. /. 1. d. 9. q. 1. 2. 3m. /.

1.2.3m /.q.8 a.h.2./.Ver.q.20,a.3m./.q6.22.6.1m./.11.16m./. Po^a q.7.ar.a.9m./ D·o.5.lect.3.

¶Immo illud quod eſt communius prædicatione, eſt imperfectius minus communi. Ver.q.7.6./.7m.

¶Rn^u. d^m, q̃ eſſe põt accipi dupliciter, ſ.vel ſine aliis in rebus inanimatis,& alia includunt ipſum. Et ſic eſſe eſt imperfectius aliis, ſicut omne magis commune minus cõi. Vel poteſt ſumi eſſe,& alia ſeorſum, ſine incluſione. Et ſic eſt perfectius aliis.

Eſſe 44. 560 ¶Quòd eſſe capitatum,& eſſe corporeum, & eſſe animatum, pertinent ad perſonam Sortis. Sed ex iis non ſit niſi unum eſſe in Sorte, 3^a.q.17.2.c.

¶Oppoſitum uidetur dicere, quia in generatione animalis & hominis, in quibus eſt forma perfectiſſima, ſunt plures formæ, & generationes intermediæ, & per conſequens plura eſſe. 3̃. 2. c^o. 89./.Meth.5.lec.20.

¶Reſpondeo dicendũ, q̃ in illis generationibus ſucceſſiue ſunt plura eſſe, ſed in introductione ultimæ formæ, eſt tñ unum eſſe, continens uirtualiter oĩa pcedentia eſſe, ut hẽ 3̃. 2.cap^m.65.

Eſſe 54. 561 ¶Quod po^a, id eſſe, accipitur ex parte materiæ. Po^a.q.5.4 1m.

¶Oppoſitum uidetur dicere 4 d.2.q.1.ar.1.q.1.2m.

¶Reſpondeo dicendum, q̃ accipit ex parte materiæ, ut præparat ad formam, ſed ſumit ex parte formæ, ut eſt productiua & cõpletiua ipſius eſſe rei, prout etiam Du^o.524 adductum eſt.

Eſſe 60. 562 ¶Quòd nec eſſe comparatur ad alia, ſicut recipiens ad receptum, ſed econuerſo, quia eſt actualitas omnium. 1^a.q6.3.4.c./. q.4.1.3m./.q.5.1.c./.Po^a,q.7.2.9m.

¶Immo ſemper illud quod ſubſternitur in rebus, eſt cõius, q̃ id qđ informat & reſtrigit ipſũ, ſicut eſſe q̃ uiuere. 1^a.q.65.3.c.

¶Reſpondeo dicendum, q̃ prædicari de aliquo, contingit dupliciter. ſ.eſſentialiter, & participatiue. Ideo eſſe qđ informat ab his, de quibus pdicat eſſentialiter, & ſubſternit eis ſm rõnẽ ut indeterminatum determinanti, non quidem ſecundum rẽ, quia ſunt idem realiter, ut eſſe & uiuere, ſed informat ſecundum rem omnia de quibus prædicatur participatiue, quia differunt realiter, ut habetur Quol.2.q.2.1.c.

Eſſe 66. 563 ¶Quòd ipſum quod quid eſt, eſt principium demonſtrandi, an ſimpliciter, & quia hoc eſt 3.d.24.ar.1.q.2.2m.

¶Immo quod quid eſt, ſequitur quæſtionẽ an eſt. 1^a.q.2.2.2m /.Poſt^m.1.lec.2.

¶Reſpondeo dicendum, ſicut Dubio 323.

Eſſe 76. 564 ¶Quod eſſe non eſt genus, nec eſt de ſignificatione alicuius generis. 3.d.23.2.2m.

¶Immo ens, eſt de ratione omnis entis. 12^a.q.94.2.c./.Quol. 2.q.2.1.c./ Meth 4.lect.1./ Lect 5.

¶Reſpondeo dicendum, ſicut Dubio 300.

Eſſe 78. 565 ¶Quòd eſſe non poteſt eſſe commune per modum generis, cũ ſingula contenta in genere differant ſecundum eſſe. 4.d.12.q. 1.ar.1.q.1,2m./.Po^a.q.7.1.c.prin.

¶Oppoſitũ uidetur dicere.12^a.q.94.2.c./.Meth.4.lec.1.Lec.5.

¶Reſpondeo dicendum, ſicut Dubio 300.

Eſſe 84. 566 ¶Quòd ad probandum aliquid eſſe oportet uti pro medio qd nominis, non aũt quid rei, quia qd rei ſequitur qõnem an eſt. 1^a.q.2.2.2m./.3.d.24.ar.1,q.2.2m./.Trin.23.c./.Poſt.1.lect.1.

¶Immo oportet ſcire quid rei. Trin.23.c.

¶Reſpondeo dicendum, ſicut Dubio 323.

Eſſe 86. 567 ¶Quòd eſſe rei, eſt accidens, & pfectio eius, & non eſt eius eſſentia. 1.d.3.q.1.1.c /.6m./.Po^a.q.7.2.9m /. Opuſ.42.c^o.5.fin.

¶Immo eſſe rei non eſt accidens eius. Potentia q6.5.4.3m./. Phy.2.lec 5.prin.

¶Reſpondeo dicendum, q̃ eſſe rei non dr̃ accidens, quaſi ſit in genere accidentis, ſi loquamur de eſſe ſubſtantiæ. Eſt.n.actus eſſentiæ. Sed eſt accidẽs per quandam ſimilitudinem, quia nõ eſt pars eſſentiæ, nec eſt de ratione rei, ſicut nec accidens eſt de ratione rei, ut habetur Po^a.q.5.4.3m./.Opuſ.42.c^o.5.

Eſſe 90. 568 ¶Quòd in qualibet creatura, differũt eſſe & eſſentia, operatio & po^a, uel uirtus operatiua. 1^a.q.14.1.2.3.c./.q.77.1.c./.q.79.1.c.

¶Oppoſitum uidetur dicere. 1^a.q.3.3.c./.3.d.5.q.1.3.o.

¶Reſpondeo dicendum, ſicut Dubio 114.

Aeternitas 3. 569 ¶Quod æternitas inueſtigari debet, per naturam interminabilitatis. 1.d.8.q.2.1.o.

¶Immo æternitas inueſtigari debet, per naturam mutabilitatis & temporis. 1^a.q.10.6.c./ 1.d.14.q.1.2.3m.

¶Immo æternitas inueſtigari debet, ex immutabilitate Dei. 3̃. 1.cap.15.

¶Reſpondeo dicendum, q̃ oẽs iſti modi ſunt conuenientes. Sed non oſtendunt æternitatẽ eodem modo. Primus.n. procedit, per æthimologiã nominis ipſius æternitatis, ſecundus per naturam interminabilitatis, tertius uero, per naturam immutabilitatis Dei, ut habetur Opuſ.72.q.30.

Aeternitas 9. 570 ¶Quod æternitas excludit prin^m durationis. 1^a.q.42.2.2m.

¶Oppoſitum uidetur dicere. Po^a.q.3.13.14.0.

¶Reſpondeo dicendum, q̃ æternitas excludit prin^m durationis, non aũt prin^m originis. Ideo aliquid quod eſt ab alio, põt eſſe æternum, ut habetur 1^a.q.42.2.2m./. 1.d.9.q.2.1.2m./. Po^a.q.3.13.0./.14.13m./.q.10.1.16m.

571 ¶Quod poſſibile fuit mũdũ.i. creaturas eſſe ab æterno abſolute & po^a Dei, nõ aũt po^a paſſiua creaturarũ. Po^a.q.3.13.14.0.

¶Immo fuit poſſibile, etiam potentia paſſiua creaturarum. Meth.12.lect 7.prin^m./.Phy.8.lec.2.

¶Reſpondeo dicendum, ſicut Dubio 912.

572 ¶Quod æternitas ſignificat pluraliter. 1^a.q.10.3.1m. Aeternitas 15.

¶Immo æternitas ſignificatur ſingulariter, cum non habeat partes. 1^a.q.10.1.3m.

¶Reſpondeo dicendum, q̃ æternitas ſignificatur pluraliter, uel quia participatur in multis, uel propter menſuram ſoſertiuẽ, ſcilicet propter tempus, ut habetur. 1^a.q.10.3.1m./.1.d.19.q. 1 1.2.2m./ 2.d.2.L./.5.d.26./.L.1m./.Ro.10.b./.c^u.16.le.2.h./ Eph 2.lect.1.prin^m.

573 ¶Quod æternitas quadrupliciter differt ab æuo, quia menſurat ſubſtantiam æterni, cum omnibus quæ ei attribuuntur, & eſt per ſe ſtans, & eſt idem cum ſubſtantia æterni, & eſt interminabilis, ex parte principii & finis, nõ autem æuum. Quol.9. uel 10.q.4 c./.4m. Aeternitas 30.

¶Immo æternitas menſurat eſſe ipſius æterni, ſed nunc æternitatis, menſurat ipſum æternum. 1.d.19.q.2.2.0.

¶Rñdeo dicẽdũ dupliciter. ſ primo, q̃ magis proprie proceſſio durationis uẽ attendi ſm operationem, quàm ſm eſſe. Vnde & tempus eſt numerus motus, ut habetur. 1^a.q.10.1.2m.

¶Secundo dicendum, q̃ æternitas, & eius nunc, ſunt idẽ re, & differũt ratione, ſicut ipſum æternum & eſſe eius, ut dicit. 1.d.19.q.2.2.0. Ideo in Quolibeto prædicto loquitur de eis, quo ad identitatem eorum realem, in primo autem Sententiarum, quo ad diſtinctionem rationis.

574 ¶Quòd ab omnibus prius tractatur de baptiſmo, quàm de eucariſtia. 4.d.2 q.1.3.0./.d.8.L.q.1.1m. Euchariſtia 26.

¶Oppo^m uidetur dicere. 3^a.q.65.2.0.

¶Reſpondeo dicendum, q̃ ab omnibus prius tractatur de baptiſmo, quã de euchariſtia, non quidem pp ordinem rerum ſed ut ſunt in uſu fidelium, ut habetur primo loco.

575 ¶Quòd forma euchariſtiæ conuenienter ſignificatur. ſ.in facto eſſe, nõ autem in fieri. 3^a.q.78.2.0./. 4.d.8.q 2.ar.1.q.3.0./ 1^a.Cor.11.lec.5. Euchariſtia 77.

¶Oppoſitum uidetur dicere a ſimili, quia illud quod fit, eſt. 2. d.1.q.1.2.3m./.3.d.3.q.5.2.5m.

Rñdeo dicendũ, quod illud quod fit, non eſt eo modo quo fit, ut habetur.4.d.10.ar.2.q.2.2m./.3̃.2.c^o.17.fi.Quol.7.9.4m. Sed dr̃ q̃ illud quod fit, eſt impropie. Nulla.n.res permanẽs, põt ſimul fieri, & facta eſſe, ſi fieri, proprie ſumatur. Sed quædam ſunt, quæ ſignificant ipſum factum eſſe, per modũ fieri, ſicut cum dicitur motum terminari. Simul.n. terminatur, & terminatus eſt. Et ſimiliter ſimul illuminatur, & illuminatum eſt, eo q̃ illuminatio eſt terminus motus. Et ſimiliter etiã forma ſubſtantialis, ſimul recipitur, & recepta eſt. Et ſimiliter aliquid ſimul creatur, & creatũ eſt, ut habetur. 2.d.1.q.1.2.3m.

576 ¶Quod hæc cõuerſio panis in corpus Chriſti, importat ordinẽ ſobſtãtiarũ. Ideo eſt ſicut in ſubiecto in utraq;. 3^a.q.75.4.1m. Euchariſtia 93.

¶Immo hæc conuerſio, non habet ſubiectum. 3.qu.75.4.2m./. 5.4m./ 7.c./.8.c./.2m./.4m.

¶Reſpondeo dicendum, q̃ hæc conuerſio dicitur habere ſubiectum, ſed non proprie, ut habetur. 3^a.q.75.5.4m.

577 ¶Quod forma ſubſtantialis panis, & uini, conuertitur in aĩam Chriſti. 3^a.q.75.6.2m./.4.d.11.q.1.ar.2.q.1.c.fi. Euchariſtia 98.

¶Opp^m uĩ dicere. 4 d.11.q.1.ar.1.q.3.2m./.Quo.5.q.6.1.1m.

¶Reſpondeo dicendũ, q̃ uerum eſt q̃ forma ſubſtantialis panis & uini, conuertitur in aĩam Chriſti, ut dat eſſe corporeũ, non autem ut dat eſſe animatum tali anima. ut habetur. 3^a.q. 75.6.2m./.5.d.11.q.1.ar.3.q.1.c.fi.

578 ¶Quod hæc tranſubſtantiatio, eſt quidam motus, uel mutatio. 4.d.1.q.1.ar.4.q.1.6m./.d.11.q.1.ar.3.q.1.c.fi /.2m./. 3m. Euchariſtia 108.

¶Immo in hac trãſubſtãtiatione, nõ eſt motus aliquis, cum ibi nõ ſit ſubiectũ cõe, nec etiã mutatio, quia terminus trãſubſtantiationis eſt pexiſtẽs actu. 4.d.8.q.2.ar.1.q.3.1m./.3̃.5.c^o.63.fi.

¶Reſpondeo dicendum, ſicut Dubio 579.

579 ¶Quod licet ſumere euchariſtiam ab alio quàm a proprio ſacerdote. 4.d.17.q.3.ar.3.q.4.c./.2m. Euchariſtia 157.

¶Oppoſitum uidetur dicere. Opuſ.19.c^o.4.

¶Reſpondeo dicendum, q̃ in ſecundo loco adiungit, uel habẽte ſuper eum iuriſdictionem, ſcilicet ex commiſſione.

580 ¶Quod ad digne ſumendum euchariſtiã, tria requiruntur. ſ. mundicia conſcientiæ, deuotio actualis, ſ. ut in actu mẽs ſumẽtis feratur ad diuina. Vnde & ſacerdos monet populũ, corda ad Deum habere. Et mundicia corporalis. 4. d.9.ar.3. q.5.c./. ar.4.q 2.c./ d.12.q.2.ar.3.0/.q.3.ar.1.q.2.c. Euchariſtia 191.

¶Oppoſitum uidetur dicere a ſimili, quo ad deuotionẽ actualẽ, ex parte ſumẽtis euchariſtiã, ſicut ex parte adorãtis hoſtiã, cũ nemo carnẽ Chriſti manducare debeat, niſi prius adoret, ſm Auguſtinum. Sed hoſtia dẽt adorari latria; ſub conditione in habitu. 3^a.q.80.6.3m./.4.d.9.q.1.ar.2.q.6.2m.

¶Reſpon-

¶Reſpondeo dicendum, quòd intelligendum eſt de habitu de quo procedit actus, & non de habitu, de quo non procedit actus. Qui n. eſt in habitu, & non in actu, ſimilis eſt dormienti. Oportet autem quod actus illa qui in adoratione latriæ conſiſtit, ab habitu aliquo progrediatur, vt habetur a ſimili. Ver.q.5.9.4m.q.20.1.2m. Non autem adorantes, vel ſumẽtes hoſtiam, ſunt rei idolatriæ, cum hoſtia debeat adorari latria, ſub conditione in habitu, & adorantes, uel ſumentes eam, æſtiment probabiliter hoſtiam eſſe conſecratam. Fides enim credentis non fertur ad has ſpecies panis, nel ad illas, ſed ad hoc, quod verum corpus Chriſti ſit ſub ſpeciebus panis ſenſibilis quando recte fuerit conſecratum. Vnde ſi non ſit recte conſecratum, fides non propter hoc ſuberit falſum. 22æ.q.1.3.4m./.3a.q.80.6.2m./.3.d.9.q.1.ar.2.q 6.2m.

A. Euchariſtia.214. 581 ¶Quod euchariſtia ſumitur indigna, ſ. ſudauore cum uoluntate peccandi, & celebrando contra ritum eccleſiæ. 1æ.Cor.11. lect 7.prin°.

¶Oppoſitum videtur dicere. 3a.q.83.2.5m./.4.d.12.q.3.ar.1.q.4.1m.

¶Reſpondeo dicendum, ſicut Dubio 796.

B. Euchariſtia ar 8. 581 ¶Quod aliquis arcetur ab euchariſtia ſine culpa, ſ. ſuſpenſi, interdicti, & excommunicati, etiam excommunicatione minori. 4.d.18.q.2.ar.4.q.3.3m.

¶Oppoſitum videtur dicere 4.d.9.ar.1.q.1.c.

¶Reſpondeo dicendum, ſicut Dubio 378.

Euchariſtia 222. 582 ¶Quòd ante confeſſionem de peccato mortali, nullus debet ſumere euchariſtiam, ſi habet copiam cõfeſſoris, & neceſſitas non vrget, ſicut vrgentur ſacerdotes parochiales. 4.d. 16.1m./.d.17.q.2.ar.5.q.1.3m./.q.3.ar.1.q.4.c./.1æ. Cor.11.lec.7.fi.

¶Immo quilibet qui in peccato mortali exhibet ſe miniſtrũ eccleſiæ in aliquo ſpirituali, peccat mortaliter. 2a 2æ.q.33.5.0./.4.d.19.q 2.ar.2.q.2.0.

¶Reſpondeo dicendum, ſicut Dubio 796.

Euchariſtia 226. 583 ¶Quòd iniuria fit euchariſtiæ, ſi hoſtia conſecrata, conſecret iterũ. 4.d.6.q.2.ar.1.q.1.1m./.d.12 q.3.2.1.q.1.2m /.3a.4.c°.59.fi.

¶Oppm videtur dicere a ſimili. 3a.q.66.9.4m /. q.68.7.3m./. 11.4m /.4.d.6.q. 1 ar.1.q.1.4m./.q.2.ar 1.q.1.c.

¶Reſpondeo dicendum, ſicut Dubio 265.

Euchariſtia 249. 584 ¶Quòd quicquid eſt effectus paſſionis Chriſti, eſt effectus euchariſtiæ. 3a.q.79.1.c./.q.83.1.c./. Io.6.lect.6.fi.

Oppoſitum videtur dicere 4 d.2.q.1.a.1m.

¶Reſpondeo dicendum, q euchariſtia ordinatur ad vltimum effectum paſſionis Chriſti, quaſi completiſſime ab ea efficaciam habens. Vnde per baptiſmũ datur primus actus vitæ ſpiritualis, ſed per euchariſtiam datur complementum eius, vt habetur. 3a.q.79.1.8.c./.2m./.6.em./ 6.2m./.4.d.2.q.1.a.1m.

Aeuum 1. 585 ¶Quòd æuũ nõ eſt niſi quędã æternitas participata. 1.d.8.q.2.2.c.fi./.d.19.q.2.1.1m./.2.d.2.q.1.1.2.c.fi./.2.5m./.Qu.5.7.c.

¶Oppoſitum videtur dicere. 1a.q.10.5.1m./.2.d.2.

¶Reſpondeo dicendum, ſicut Dubio 129./.131.586.

Aeuum 6. 586 ¶Quòd nunc æui, differt realiter ab æuo. 1.d.19.q.2.2 c.

¶Immo nunc æui, eſt ipſum æuum. Opuſ.36.c° 3.

¶Rñdeo dicendũ, q in primo ſententiarum, accipit nunc æui, pro menſura adæquata ipſius coæterni, ſed æuum pro menſura adæquate ſui eſſe. Ideo ſicut æuiternum & eſſe eius, differunt realiter, ita & nunc æui. & æuum. Sed in Opuſculo dicit, q nunc æui, eſt ipſum æuũ, quia æuũ eſt indiuiſibile, & immobile, ſicut & nunc eius. Et menſurat rem, vt eſt immobilis.

Ex.2. 587 ¶Quod Ex, quandoq; denotat, ordinem temporis tantũ, quãdoque ordinem principij agentis, & quandoq; principium materiale. 1.d.5.q.2.1.c.

¶Oppoſitum videtur dicere, quia etiam importat habitudinem cauſæ formalis. Ver.q.2.7.17m.

¶Reſpondeo dicendum. q ex, importare poteſt, habitudinem cauſæ formalis, efficientis, & finalis, in emanando ex charitate, ut habetur. Ver.q.c.7.17m.

Excluſio 7. 588 ¶Quod dictio excluſiua, addita vni relatiuorum, excludit aliud, & omne quod eſt in alio ſuppoſito. 1a. q.31.4.3m./. 1.d.21.q.1.2.c.

¶Oppoſitum videtur dicere. 1a.q 13 7 6m.

¶Rñdeo dicendum, q in diuinis dictio excluſiua, addita vni perſonæ, in prædicatis perſonalibus excludit alium, non autẽ in prædicatis eſſentialibus, vt hr. 1.q 31 4 0.q.36.2.1m./. con. 4.c°.25./.Poa.q.12.4.12m./.Mat.11./. Ro.c°.11.Lec.2.fi.

Exemptus 1. 589 ¶Quòd exemptus peccans ra non exemptis, poteſt ab ordinario iudicari. 22æ.q.67. 1.3m.

¶Oppoſitum videtur dicere. 22æ.q.60 2.c / 6.0./. q.8.5.3m.

¶Reſpondeo dicendum, ſicut Dubio 552.

Exequutio 1 590 ¶Quod exequutio operis, non ſemper eſt in poteſtate hominis. Ver.q.c4.1.1m.

¶Oppoſitum videtur dicere a ſimili. 4.d.17.L.2m.

¶Reſpondeo dicendum, ſicut Dubio 1212.

Exorciſm° 3. 591 ¶Quòd exorcizare pertinet ad ſacerdotem, & ad exorciſtã. 3a.q.71.4.c./.1m./.2m.

¶Immo pertinet tantum ad ſacerdotem, ſicut & benedicere aquam baptiſmalem. 3a.q.67.3.1m.

¶Reſpa.dm, q exorcizare eſt proprij officij exorciſtæ iuſtitialiter. Sed ſm conſuetudinẽ, totum ſit a ſacerdote, propter vtilitatem. 3a.q.71.4.c./.1m./ 2m./.4.d.6.q.c.ar.3.q.3.0.

592 ¶Quòd aliquis dr experiri aliquid dupliciter, ſ. vel acquirẽdo habitum cognitionis ex ſenſibilibus, quorum proprie eſt experientia, vel applicando habitum rebus. Secundũ cõuenit Adæ, non autem primum, Sed vtrumq; conuenit nobis. 2.d.23.q.2.2.2m./.4.diſt 1.q.1.ar.2.q.2.c /.1m. Experiẽtia 3.

¶Immo & pm. cõueniebat Adæ. 1a.q.101.1.0./. 2.d.20.q.2.2.0.

¶Reſpondeo dicendum, ſicut Dubio 1407.

593 ¶Quòd experientia in operabilibus non eſt poa, & non ſolum cauſat ſcientiã, ſed & habitũ, qui facit operationẽ virtutis vel vitij faciliorem, q̃p conſuetudinẽ quæ eſt quaſi altera natura, ſecundum Philoſophum. 1 ec q.40.5.1m. Ver.q.24.10.c. Experiẽtia.7.

¶Immo experimentum, eſt experimentalis poa. Meth.lect.1.

¶Reſpondeo dicendum, q eſt experimẽtalis poa. ſ. aptitudo ad faciliter operandum, non autem potentia proprie dicta.

594 ¶Quod res dr ſimplr vera vel falſa, ſm ab intellectu, a quo dependet, vt res naturalis, ab intellectu diuino, & artificialis a noſtro. 1a.q.16.1.c./.q.17 1.0./.Ver.q.1.4.c /.10.n. Perier.le.3.0. Falſitas 12.

¶Immo res dr vera vel falſa, a ſe ipſa. 1a.q.17.1.c./. Perier.le.3.

¶Reſpondeo dicendum, q res naturales dñr falſæ, nõ quidẽ per ſe, ſed p accidens, & ſm quid, reſpectu intellꝰ noſtri dupl̃r. ſ. ratione ſignificati, & ſm rationem cauſæ, vt hr 1a.q.17.1.c /.1.d.19 q.5.1.c./.Ver.q.1.4./.Meth.5.lect fi. dicuntur aũt res aliquæ veræ vel falſæ, per cõparationem ad intellectũ noſtrũ, nõ quidẽ eſſentialiter vel formaliter, ſed effectiue, inquantũ ſ. natæ ſunt facere de ſe, veram vel falſam æſtimationem. Et ſic hoc dicitur an ſi verum vel falſum, ut habetur Perier.lect.3.

595 ¶Quòd fama bona eſt nobis neceſſaria propter nos, quia eſt præcipuum bonum inter exteriora bona, quia facit idoneũ ad officia humana, & præſeruat a peccatis. Et eſt neceſſaria propter alios, ne ſcandalizentur, & malum exemplum ſumant ad peccandum. 22æ.q.73.2.3.c /.Ver.q.3.2.c. Fama.1.

¶Immo appetere famam p̃p ſe, pertinet ad inanẽ gloriã, ſed appetere eam propter alios, pertinet ad charitatem, quia non eſt neceſſaria propter nos, ſed propter alios. Quol.9.vel 10.q.6.2.c./. 1æ.Cor.4.lec.1.a med./.1æ Cor.6.lect.1.a med.

¶Reſpn.dm, q illi quibus incũbit, vel ex officio, vel ex ſtatu perfectionis, aliorũ ſaluti prouidere, peccãt, niſi infamiã propriam iuxta poſſe repellant, & famam ſeruẽt. Alij uero quibꝰ magis cuſtodia ſuæ ſalutis imminet, pͥſit ſuæ humilitati, puidẽtes, famam uel infamiam cõtemnere, ut habetur Quol.2.a.q.6.2.c.

596 ¶Quòd fantaſma ante receptionẽ ſpeciei comparatur ad intellectum poſſibilem ut obiectum, ſed poſt receptionem comparatur ut inſtrumentum, uel fundamentum ſpeciei. 5. 2..m.72. Fantaſma. 4.

¶Oppoſitum uidetur dicere. 3.d.31.q.2.4 5m.

¶Reſpondeo dicendum, ſicut Dubio 752.

597 ¶Quòd fatũ nõ eſt cauſa, ſed ſimilitudo cauſę diuerſi ordinis, nec eſt effectus, niſi ut diſpoſitum generatis. Opuſ.28.ar.2.fi /.5. Fatum.6.

¶Immo inquantum fatum eſt cauſa, inquantum & ipſæ cauſæ ſecundæ. 1c.q.116.2.2m.

¶Reſpondeo dicendum, q fatum eſt aliquid cauſæ, licet non ſit vera cauſa, vt habetur Opuſc.28.ar 2.fi.

598 ¶Quod fęmininum genus, adaptatur eſſentiæ diuinæ & proprietatibus, maſculinum perſonis, & neutrum eſſentiæ. 1a q.31.2.4m / 3a.q.17.1.c./.q.52.3.c./.1.d.9.q.11.c./. 4.d.6. q.2.1.c./.Vnu.3.c. Fęmininũ. 1.

¶Immo per maſculinũ, & fęmininũ, ſignificatur aliquod ſuppoſitum determinatum, in natura communi. 1a.q 31.2.4m.fi.

¶Reſpondeo dicendum, q in diuinis etiam per eã ſignificatur aliquod ſuppoſitum determinatum, ſed ſub eodem eſſe, in natura communi, ut habetur. 1.q.36.4.5m.

599 ¶Quod peccans in feſto, magis facit myſtice contra tertium præceptum decalogi, quàm ad literam aliquod opus corporale licitum, facit in eo. 22æ.122.4.3m./.3.d.37.ar.5.q.2.nm./. Ma.q.n.6.2m./ Quol.7.17.c.fi. Feſtum 1 c.

¶Oppoſitum uidetur dicere. 4.d.31.ar.5.q.2.q.3.1m.

¶Reſpondeo dicendum, ſicut Dubio 348.

600 ¶Quod fides eſt habitus infuſus. 4.d.4.q.2.ar.2.q.3.1m. Fides.3.

¶Immo fides acquiritur per ſcientiam theologiæ. 1. Prolo.5.c 3.d.23.q.3.2.1m.

¶Reſpondeo dicendum, dupliciter. ſ. primo, q fides acquiritur per ſcientiam theologiæ, quo ad determinationem articulorum, non autem quo ad habitum, ſed infunditur a Deo, vt habetur in locis ſecundo eductis.

¶Secundo dicendum, q intellectus circa ea, quæ ſunt fidei, mouet ſe, quia per hoc q cognoſcit principium, idest articulum fidei, reducit ſe de potentia ad actum, quo ad cognitionem concluſionum, vt habetur 22æ q.9.8 c./.q.51.2.c./. Ma.q.6.c / 20m./ Anima 4.6m. dicitur ergo quod fides catholica acquirit per ſcientiã theologiæ, quia theologia eſt ſciẽtia p̃cedens

redeunt ex principiis per ſe notis in ſcientia ſuperiori. ſ. Dei & beatorũ, nobis aũt creditis, per que in theologia in cognitionem concluſionum deuenimus, vt hr 1^{a}.q.1.2.o./6.1^{m}./.2^{m}./.22^{e}.q.1.5.2^{m}/.1.prolo.3.o./.Ver.q.14.9.3^{m}./.Trin.6.o.

Fides 22. 601 ¶Quod fides eſt ſubſtãtia.i.fundamentũ totius ſpiritualis ædificij.3^{a}.q.23.3.3^{m}./.3.d.23.q.2.1.1^{m}./.Ver.q.14.2.c./.1^{m}.

¶Oppoſitum uidetur dicere, quia humilitas eſt fundamentũ totius ſpiritualis ædificij.22^{e}.q.4.7.o./.q.161.5.2^{m}.

¶Reſpondeo dicendum, quod humilitas eſt fundamentum per modum remouentis prohibens, ſed fides eſt fundamentũ per modum acceſſus ad Deum, vt habetur 22^{e}.q.161.5.2^{m}.

Fides 35. 602 Quòd obiectũ fidei, bene & vere põt dici cõplexũ & incõplexum.22^{e}.q.1.2.o./.1.d.41.L./.Veri.q.14.8.1^{m}./.12^{m}./.12.c.

¶Immo qui dixerunt, obiectum fidei eſſe incomplexum, propriam vocem ignorauerunt.3.d.24.ar.1.q.2.c.

¶Reſpondeo dicẽdum, quod ratio formalis obiecti, dupliciter accipi põt.ſ.ex parte rei creditæ, & ex parte credẽtis. Primo modo obiectũ fidei eſt aliquid incomplexũ. Secũdo aũt modo, eſt cõplexum, vt habetur 22^{e}.q.1.2.o./6 2^{m}/.1.d.41.L./.3.d.24.ar.1.q.2.o./.3.c^{a}.7./.Ver.q.14.8.c./.5^{m}./.12^{m}./.12.c.

Fides 47. 603 ¶Quod ex vno articulo fidei, probatur alius, ſicut Paulus argumentatur ad reſurrectionem, ex reſurrectione Chriſti. 1^{a}.q.1.8.c.prin./.Ver.q.2.9.1^{m}./.1^{e}.Cor.15.lect.2.a med.

¶Immo theologia non argumentatur ad principia ſua probãdo quæ ſunt articuli fidei.1^{a}.q.1.5.2^{m}./ 7.8.c./.Opuſ.72.q.16.

¶Reſpondeo dicendum, quod non ita intelligit, quin reſurrectio cõiuſ ſit articulus fidei, cũ in ſymbolo Apoſtolorũ ponatur inter articulos fidei. Vnde reſurrectio probari non põt, licet per unũ articulũ, alius defendi poſſit apud illũ, qui vnũ concedit, alium negato, vt hr Opuſ.72.q.16. Inde eſt, quod articuli fidei, & ſi non poſſint demonſtratiue probari, poſſunt tamen per rationẽ declarari, non eſſe impoſſibiles, ut habetur Opuſ.59.c^{o}.1.

Fides 52. 604 ¶Quod errans in aliquo articulo fidei, non hẽt vnã fidem de alijs.22^{e}.q.5.3.o./.4.1^{m}/.3.d.23.q.3.ar.3.q.2.o./.d.27.q.2.ar.4.q.4.2^{m}./.Ver.q.14.10.10^{m}./.Ver.q.2.13.6^{m}./.Qu.6.q.4.1.o.

¶Oppoſitum uidetur dicere.3^{a}.q.68.8.3^{m}.

¶Reſpondeo dicendum, quod ille qui pertinaciter diſcredit vnũ articulum, non eſt paratus ſequi in omnibus doctrinã eccleſiæ. Si.n.non pertinaciter diſcredit, iam non eſt hæreticus, ſed ſolum errans. Vnde manifeſtum eſt, quod talis hæreticus errãs circa vnum articulum, fidem non habet de alijs articulis, ſed opinionem quamdam, ſecundum proprium uoluntatem, hinc eſt quòd non habet habitum fidei, quem tamen habet ille qui nõ explicite omnia credit, ſed paratus eſt omnia credere, ut habetur 22^{e}.q.5.3.c./.4.1^{m}.

Fides 65. 605 ¶Quod homo in ſtatu innocentiæ, habuiſſet fidem de Incarnatione Chriſti.22^{e}.q.2.7.c./.3^{a}.q.1.3.4^{m}.

¶Immo non oportebat tunc ab aliquo homine haberi fidem de redemptore, quia nondum ſeruitus erat inducta. 2.d.25.q.2.ar.2.q.2.c.

¶Reſpondeo dicendum, quod Adam tunc habuit fidem explicitam de incarnatione, ſecundum quod incarnatio Chriſti ordinabatur ad conſummationem gloriæ, non autem ſecundum quod ordinabatur ad paſſionem & mortem Chriſti propter peccatũ hominis, quia non fuit præſcius caſus ſui. Et ſic intelligit in tertio, quia ibi dicit, quia nondum ſeruitus erat inducta, vt ipſe diſtinguit.22^{e}.q.2.7.c.

Fides 68. 606 ¶Quòd fides nõ eſt in beatis.12^{e}.q.67.3.5.o./.22^{e}.q.4.4 2^{m}./.q.18.2.n/.q.18.2.c./.3.q.7.3.3^{m}/.3.d.26.q.2.ar.5.q.3.c./.d.31.q.2.ar.1.q.1.3.o./.d.33.q.1.4.1^{m}/.Veri.q.27.5.6^{m}.ſi./.Veri.q.5.4.10^{m}.

¶Immo fides per quam beati erimus, põt dici ſemper manere in beatis.12^{e}.q.1.6.1^{m}./.q.2.5.7.c./.q.5.5.7.c./.q.89.9.c.

¶Reſpondeo dicendum, quod licet fides nõ remaneat quo ad habitum, remanet tamen quo ad effectum. Ideo dicit per quam beati erimus, ut habetur in locis ſecundo adductis.

Fides 72. 607 ¶Quod fides eſt in dæmonib. coacta, nõ laudabilis, nec donũ a gratia.1^{a}.q.64.2.5^{m}./22^{e}.q.5.2.o./.q.18.3.2^{m}./.3^{a}.q.76.7.c./.5.d.23.q.3.ar.3.q.1.o./d.26.q.2.ar.5.q.4.2^{m}./Veri.quæſtio.14 9.4^{m}.

¶Immo coactio non poteſt eſſe in conſenſu.4.d.29.1.o.

¶Reſpondeo dicendum, quod fides quæ eſt in dæmonibus non eſt donum gratiæ, nec coguntur credere ſimpliciter, ſed magis coguntur ad credendũ ex perſpicacitate naturalis intellectus, ut habetur 22^{e}.q.5.2.2^{m}.

Fides 82. 608 ¶Quod charitas eſt forma fidei. Veri.q.14.5.o.

¶Immo fides formatur a gratia.3.d.23.q.3.ar.1.q.1.3^{m}.

¶Reſpondeo dicendum dupliciter. ſ.primo, quod fides formatur gratia, mediante charitate, ut habetur 3.d.23.q.3.ar.1.q.1.3^{m}./.Veri.q 14.5.c./.6^{m}.

¶Secundo dicendum, ſicut Dubio 307.

Fides 122. 609 ¶Quod fides non eſt prædicabilis, ſecundum Chriſoſtomum. Opuſ.2.c^{o}.29.

¶Immo formalis ratio obiecti fidei, eſt ueritas prima, per doctrinam eccleſiæ manifeſtata. Verit.q.2.13.6^{m}.

¶Reſpõdeo dicendum quod fides non eſt prædicabilis ſecundũ Chriſoſtomum .i. non eſt per prædicationem perfecte explicabilis, vt habetur. Opuſc.2.c^{o}.29.

610 ¶Quod fides eſt cognitio, & ſcientia, & viſio. Veri.q.14 2.15^{m}./.4.c.

¶Immo eſt differentia inter fidem & ſcientiam. 12^{e}. q.67.3.c./.22^{e}.q.1.4.c./.5^{m}./.q.2.2.c. Fides.144.

¶Reſpondeo dicendum, quod fides eſt cognitio, & ſcientia, & viſio, quo ad certitudinem, non autem quo ad euidentiam, vt habetur. Ver.q.14.2.15^{m}./.4.c.prin.

611 ¶Quòd fides formata, eſt fundamentum ſpiritualis ædificij, non autem fides informis. 12^{e}. q.89.2.1^{m}./. 22^{e}.q.4. 7.4^{m}./.2^{a}.q.68.4.3^{m}./.Io.3.lect.3./.1^{e}.Cor.3.lect.2.a med. Fides.153.

¶Oppoſitum videtur dicere.22^{e}.q.4.7.o./.q.161.5.2^{m}.

¶Reſpondeo dicendum dupliciter. ſ.primo, quod fides informis de ſe non eſt fundamentum ſpiritualis ædificij, ſed vt cedit fidei formatæ.

¶Secundo dicendum, ſicut Dubio. 601.

612 ¶Quod fieri conuenit Deo.1.d.30.1.1^{m}./.3.d.7.q.2.1.1^{m}. Fieri. 6.

¶Oppoſitum videtur dicere.1^{a}.q.42.3.c./.1.d.29.1.3^{m}./.3.d.11.1.3^{m}.

¶Reſpondeo dicendum, dupliciter. ſ.primo, quod fieri dicitur per adeptionem, mutari vero per remotionem. Ideo fieri cõuenit Deo, non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationem, vt habetur.1.d.30.1.1^{m}./.3.d.7.q.2.1.2^{m}.

¶Secundo dicendum, ſicut Dubio.616.

613 ¶Quod figura eſt forma quanti.2^{a}.q.7.1.2^{m}./. 3.c./.4.d.10.art.3.q.1.c. Figura.3.

¶Opp^{m}.vĩ dicere a ſimili. 22^{e}. q.96.2.2^{m}./.3.3.c^{o}.107.5^{m}.

¶Reſpondeo dicendũ, quod figura eſt forma quanti, inquantum huiuſmodi, quia eſt qualitas eius & non alter, vt habetur in locis primo allegatis.

614 ¶Quod alia ſpecies filiationis eſt in equo, & alia in homine. Po^{a}.q.9.9.12^{m}. Filiatio.3.

¶Oppoſitum videtur dicere a ſimili. Phy.7.lect.8.prin.

¶Reſpondeo dicendum, ſicut Dubio.908.

615 ¶Quòd filius amittit hæreditatem, propter peccatum parentis, in crimine læſæ maieſtatis 22^{e}.q.108.4.2^{m}.

Immo nullus punitur niſi pro culpa propria. 12^{e}./q.87.8.o./.22^{e} q.108.4.c./.1^{m}./.4.d.46.q.1.ar.2.q.3.c./.q.1.ar.2.q.2 3^{m}. Filiatio. 13.

¶Reſpondeo dicendum, quod filius punitur pœna corporali, pro culpa parentum, & ſeruus pro dño, inquantũ ſunt aliquid eorũ, non autẽ pęna ſpirituali, niſi culpa aliorũ hat eis propria vel ratione conſenſus, vel imitationis, vt habetur.12^{e}.q.81.1.3^{m}./.2.1^{m}./.q.87.8.o./.22^{e}.q.108.4.1^{m}./.3^{m}./.q.164.1.4^{m}./.2.d.30.q.1.2.6^{m}./.d.33.q.1.2.o./.M.2.q.2.19^{m}./.2.6^{m}./.8^{m}./.9^{m}./.12^{m}./.15^{m}./.q.5.4.c./.Fal.12.ſi./.Mat.4.ſi.Io.9.p to.ſi.

616 ¶Quod filius Dei nõ eſt factus, nec operatus.1^{a}.q.41.3.c./.1.d.29.1.3^{m}./.3.d.11.1.3^{m}. Filiatio.13.

¶Oppoſitum videtur dicere.1.d.30.1.1^{m}./.3.d.7 q.2.1.1^{m}.

¶Reſpõdeo dicẽdum, dupliciter. ſ.primo, quod filius Dei verus, non eſt factus, ſed tñ genitus. Si qui autem ex nihilo a Deo facti, filii Dei dicuntur, hoc metaphorice dicitur, per aſſimilationẽ ad verũ filiũ Dei, vt habetur in locis primo adductis.

¶Secundo dicendum, ſicut Dubio.612.

617 ¶Quod pater in diuinis, eſt maior filio ratione dationis, quæ authoritatem dicit, non autem ratione dati, ſed filius nullo modo eſt minor patre.1^{a}.q.33.1.2^{m}./.q.42.4.1^{m}./.1.d.16.2./.d.19.q.1.2.3^{m}./.3.d.11.1.2^{m}. Filiatio. 27.

¶Immo hæc eſt vera, Chriſtus eſt minor patre. 1^{a}.q.42.3.c./.4^{m}./.3.q.16.8.o./.q.20.2.1^{m}./.3.d.4.q.2.2 4^{m}./.d.11.1.o./.d.21.q.1.9.2^{m}.contra g.4.c^{a}.48./.Veri.q.29.1.1^{m}./.Opuſc.3.c^{a}.223./.1^{e}.Cor.15.lect.2.ſi.

¶Reſpondeo dicendum, dupliciter, ſcilicet primo, quod ſecundum Hilarium, pater eſt maior filio, propter authoritatem originis, filius tamen non eſt minor patre, propter ſubſtantiæ vnitatem vt habetur Opuſc.1.c^{a}.2.ſi.

¶Secundo dicendum, quod Chriſtus dicitur minor patre, ſecundum humanitatem, non autem ſecundum diuinitatem.

618 ¶Quòd cuiuslibet rei finis, eſt ſua perfectiſſima operatio.4.d.49.q.3.ar.4.q.3.4^{m}./.contra g.c^{a}.25.3^{m}./.26.15^{m}. Finis.2.

¶Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis.4.d.49.q.1.ar.1.q.2.c./ar.2.q.1.c.

¶Reſpondeo dicendum, ſicut Dubio.621.

619 ¶Quòd cum factum habeat rationem finis & boni, materia & diſpoſitio eius habent rationem finis & boni, & ad eam terminatur actio creantis. M.2.q.1.2 9^{m}. Finis.11.

¶Immo ad formam ſiue ad ſuppoſita, terminatur actio creantis.4.d 2.q.2.ar.1.q.1.2^{m}.

¶Reſpõdeo dicendũ, quod materia, ſiue quod factũ eſt ab arte diuina, hæc tamen habet rationem boni & finis, & ſic non eſt proprie terminus creationis, vt habetur in primo loco.

¶Quòd

Finis 21. 610 ¶Quòd finis coincidit cum forma exemplari, & efficiente, in idem numero vt Deus. 3.d.27.q.2.ar.4.q.3.4^{m}./.4.d.8.q.2.1.1^{m} /.Ver.q.2.3.18^{m}.
¶Immo materia coincidit cum fine. 12^{a}.q.55 4.c./.2. diſ.36.5.4^{m}.
¶Reſpōdeo dicendum dupliciter, ſ. primo, q finis eſt duplex. ſ. finis generationis, & finis rei generatæ, primo coincidit cū forma in idem numero, non autem ſecundus, vt habetur. 4.d.8.q.2.ar.1.q.1.1^{m} / Ver.q.2.3.18^{m}.
¶Secundo dicendum, ſicut Dubio 853.

Finis 41. 621 ¶Quod impoſſibile eſt, quod aliqua operatio voluntatis, hēat rationem vltimi finis. 1^{a}.q.26.2.2^{m}./.12^{a}.q.1.1.1^{m}/. q.3 4.2^{m}./ q.19.1.2^{m}./.1.d.1 q 2 1.2^{m} /.2 d 25.3.2^{m}./.4.d.49. q.1.ar.1.q.3.c./.con.3.c^{o}.22./. Quolib.7.vel 8.q.9.1.c.
¶Oppoſitum videtur dicere. 12^{a} q.3.2.o./ 4.c./.q.25.2 3^{m}./.1 d.1.q.1.1.o./.3.d.34 q.1 5.1^{m} /.4.d.49.q.1.ar.2.q 2.o./.q.4.2.o./ Quolib 8. 9 c./.Opuſ.3 c^{o}.104./.107 /.Ethic.10. lect.1.1.mec.Meth.9.lect 1.fi.
¶Reſpondeo dicendum dupliciter. ſ. primo, q operatio voluntatis, non habet rationem vltimi finis ſimpliciter, i. ut eſt res poſſeſſa, ſed finis a quo ad aliquem. i. poſſeſſio, uel adeptio, uel ſ vtitur ea, ut habetur 12^{a}.q.2.7.c./.q.16.3.c.
¶Secundo dicendum, ſicut Dubio 271.

Finis 45. 612 ¶Quod oēs naturales diriguntur a Deo, ad finem boni, & creaturæ rationales ad vltimum finem. 1^{a}.q.103.1.c./.12^{a} q.5.5.2^{m}.
¶Immo ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam. ſ. homo in ipſo actu rationis, ordinate & faciliter, & ſine errore procedat. Poſter.2.lec.1.prin^{o}.
¶Reſpondeo dicendum, q creaturæ rationales in ordine ad vltimum finem diriguntur a Deo, Sed in ordine ad directionem ipſius actus rationis tanquam a principio quo, & ſequitur ad bene eſſe, dirigimur per artem quæ logica dicitur, vt habetur Poſter^{m}.1.lect.1.prin^{o}.

Finis 48. 623 ¶Quòd uoluntas eſt ipſius finis tantom. 12^{a}.q.8.2.c./.Verit.q.22.13.9^{m}.
¶Immo voluntas eſt etiam eorum quę ſunt ad finem. 1.d.45.2.1^{m}./.2.d.24.q.1.3.3^{m}.
¶Reſpondeo dicendum, quod idem actus voluntatis, eſt eorū quæ ſunt ad finem, & ipſius finis vt ratio, non autem abſolute, ut habetur. 12^{a}.q.8.3.o./.q.12.4.c./.3.d.14.ar.1.q.4.c./.Verit.q.2.14.c. /.3^{m}.

Finis 52. 624 ¶Quòd volūtas nō poteſt ſimul ferri in plures vltimos fines. 12^{a}.q.1 5.o /.q.10.3.2^{m} /.q.13.3.3^{m}./.2.d.24.3.c./. 3. di. 31.q.1.c./ Ma. q 14 2.c fi.
¶Oppoſitum videtur dicere. 1.d.17.q.1.5.c.
¶Reſpondeo dicendum ſicut Dubio 198.

Finis 56. 625 ¶Quod impoſſibile eſt, q anima, vel aliquid eius ſit vltimus finis, niſi ſecundo modo. i. vt poſſeſſio vel adeptio, vel fruitione. 12^{a} q.2.7.c.
¶Oppoſitum videtur dicere. 12^{a}.q.3.4.c./.Io.14.
Reſpondeo dicendum, ſicut Dubio 621.

Finis 79. 626 ¶Quod deficiens a fine proximo, non eſt omnino fruſtra, ſi re [illegible] vltimum. Ver.q.14 10.14^{m}.
¶Oppoſitum videtur dicere. 2.d.i 40 2.c. ^{m}.
¶Reſpondeo dicendum, q non eſt omnino fruſtra, ſi finis proximus virtualiter [illegible] mo.

Finis 85. 627 ¶Quod charitas eſt finis omnium virtutum. 22^{a}.q.3.2.1^{m} /.q.23.8.2^{m}./ 3.d.23.q [illegible] q.2 ar.4.q.3.9./.Ver. 2 3.c /.Quol.4. 24.q./.Opuſ.17.c^{o}.c./.10.15.le.2./.Col.3./ 1^{a}.Th. lect 2.
¶Oppoſitum videtur dicere. 3.d 27.q.2.1.2^{m}.
¶Reſpondeo dicendum q charitas dicitur eſſe finis præcepti, quaſi ſit vltimus finis virtutum, ſed ſicut id quo oēs aliæ virtutes in finem vltimum ordinant, vt hī. 3. d.27.q.2.2.2^{m}.

Fluxus 1. 628 ¶Quod fluxus maris, eſt per impreſſionem lunæ, non a per aliquā formā aquę 1^{a}.q.105.6 1^{m}./.q.1.10.3.1^{m}./.22^{a}.q.2.3.c /.Ʒ.3.c^{o}.100.3^{m}./.Ver.q.22.13.c./.Op.34./. Ro.11.le.3.fi.
¶Oppoſitum videtur dicere. 3.d.13.ar.2.q.2.2^{m}./.3^{m}.
¶Reſpondeo dicendum, ſicut Dubio 301.

Fomes 9. 629 ¶Quod fomes peccati, non eſt cauſa proxima, ſed prima cuiuslibet peccati, & radix eius, quia quandoque peccatum eligitur, ſine incentiuo. 2.d.43.1.2^{m}.
¶Oppoſitum videtur dicere. 12^{a} q 84.1.c./.2^{m}./.2.c./.22^{a}.q.119.2.1^{m}.
¶Reſpondeo dicendum, ſicut Dubio 1144.

Forma 1. 630 ¶Quòd omnis forma dicitur actus, etiam ipſæ formæ ſeparatæ & ipſe Deus 1.d.24 q.1.1.1^{m}./.Spiritu.1.1^{m}.
¶Oppoſitum videtur dicere. 1^{a}.q.3.8.o./.1. d.16.q.2.2.1^{m}.
¶Reſpōdeo dicendū q Deitas dē eſſe forma omnium effectiue & exēplariter nō [illegible] p eſſentiā, ut habetur. 1^{a}.q.3.8.1^{m}.

Forma 9. 631 ¶Quod in ſimplicibus & immaterialibus, idem eſt forma, & id cuius eſt forma. 1^{a}.q.39.5 2^{m}./ Phy.2.lect.2.
¶Immo nihil eſt forma ſui ipſius. Ver.q. .o.8.16^{m}.
¶Reſpondeo dicēdum, q licet nihil ſit forma ſuiipſius, poteſt aliquando ſe hēre per modū formæ reſpectu ſuiipſius, inquantū ad ſe ſua actio terminatur, qua. ſ. anima ſeipſam cognoſcit. Vnde nō oportet, q ſit ſeipſa ſimplicior, niſi ſm modū intelligendi, inquantū id qđ intelligit, accipitur vt ſimplicius, ipſo intellectu intelligente, ſicut accipitur vt perfectio eius.

632 ¶Quod omnis forma quātum eſt de ſe, eſt vniuerſalis. 4.d.50. q.1.3.c./.Ver.q.2 5.c /.q.8.11.c./.q.10.5.c. Forma 12.
¶Oppoſitum uidetur dicere a ſimili. 1^{a}.q.14.1.3^{m}./.1.d.35.5.o./.d.36.q.1.1.1^{m}./.Ʒ.1.c^{o}.56.
¶Reſpondeo dicendum, ſicut Dubio 476.

633 ¶Quod formæ non locantur in genere, nec in ſpecie, ſed compoſita. 1^{a}.q.76.3.2^{m}. Forma 15.
¶Oppoſitum uidetur dicere. 2.d.3.q 1.6.c.prin.
¶Reſpondeo dicendum, ſicut Dubio 173.

634 Quod omnis forma de ſe eſt communicabilis. 1^{a}.q.3.2.3^{m}./. q.7.1.c.fi./ 1.d.4 q.1.1.c./.d.19.q.4.2.c./ 2.d.3.q.1.2.1^{m}./. 2^{m}./.3.d.2.L /.Ver.q.2.5.c.fi / 6 c./. Quolib.7.vel 8.vel 11.3.c.prin./.Opuſ 29./.Meth.7.lec.13 fi./.Lec.14 fi. Forma 19.
¶Oppoſitum uidetur dicere. 1^{a}.q.13.9.c./.1.d.25.3.c./.d.34.q.1.1 4^{m}.
¶Reſpondeo dicendum, ſicut Dubio 367.

635 ¶Quòd omnis forma exiſtēs in ſuppoſito, per quod indiniduatur, eſt communis multis ſecundum rem, vel ſecundum rationem, non autem formæ ſubſiſtentes. 1^{a}.q.13.9.c. Forma 21.
¶Oppoſitum videtur dicere. 1.d.25.3.c./.d.34.q.1.1.4^{m}.
¶Reſpondeo dicendum, ſicut Dubio 307.

636 ¶Quod formæ diſtinguuntur ſecundum diuerſa principia actiua. 12^{a}.q 54.2.c. Forma 30.
¶Oppoſitum uidetur dicere a ſimili. Phy.7.lec.8.prin^{o}.
¶Reſpondeo dicendum ſicut Dubio 908.

637 Quòd forma effectus, eſt in inſtrumento incomplete. 4.d.1.q.1.ar.4 q.4.c. Forma 36.
¶Oppoſitum uidetur dicere a ſimili. 4.d.1 q.1 ar.4.q.2.2^{m} /.d.7.q 1.ar.2.q.3.5^{m}.
¶Reſpondeo dicendum, q forma effectus eſt in inſtrumento incomplete quadrupliciter. ſ. ſecundum rationem ſpeciei, ſecundum eſſe, ſecundum duplicem fluxum. ſ. de potentia ad actū, & ab agente in paſſum & in hoc q non attingit directe vltimā formam, vt habetur in locis primo allegatis, ſed in virtute principalis agentis.

638 ¶Quòd plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul in eodem ſubiecto. 3^{a}.q.35.9.c./.3.d.23.q.3.ar.4.q.3.c./.Veri.q.1.ar.c.fi / Meth.5.lect.10.fi. Forma 55.
¶Oppoſi^{m}.vr dicere. 1^{a}.q.12.10.c./.q.58.2.2^{m}.q 85.4.c./ 2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 1111.

639 ¶Quod materia multiplicatur per aduentum formæ. 1^{a}.q 29.2.5^{m} / Opuſ.72.q.19. Forma 82.
¶Immo notum eſt frequenter, formas multiplicari per materiam. 1^{a}.q.3 3.3.c /.q.54 4.2^{m} /.3^{a}.q.3.3.c./.Meth.7 lec.10.fi. lect.14.fi.
¶Reſpondeo dicendum, q hoc primum dictum uerum eſt de multiplicatione ſpecierum, quarum principia ſunt formæ. Secundum uero, de ea quæ eſt multiplicatio indiuiduorum in eadem ſpecie, ut habetur Opuſ.72.q.11.

640 ¶Quod forma ordinatur ad materiam, & econuerſo. 4.d.17.q.1.ar.4.q.2.2./.Ver.q.9.2.6^{m}./.q.28 7.c. Forma 84.
¶Immo forma eſt finis, propter quem materia ſic uel ſic diſponitur. Spiritu 1.2^{m}./.Opuſ.2.c^{o}.18.
¶Reſpondeo dicendum, quòd forma ordinatur ad materiam, vt perfectiua eius, ſed eſt finis eius, vt imperfectum reducitur ad perfectum, ut habetur in locis primo allegatis.

641 ¶Quod oē illud q ad naturam efficit propria bonis formæ, ſe tenet ex parte materiæ, ut diſpōnes, & remotiones impedimētorum. 1^{a} q.86.2.1^{m}./.q.87.1.4./.12^{a}.q 2.5.c /.22^{a}.q.27.3 c.prin./.4.d.17.q.1.ar.4.q.1.c./.Ver.q.28.7.8.c./. Ani 2.lec.24. Forma 89.
¶Immo diſpoſitio educitur ad formam, ad quam diſponit 3.d.13.q.3.1.c./.4.d.2.q.1.ar.1.q.1.2^{m}./ Par.3.lec.1.prin.
¶Reſpondeo dicendum, ſicut Dubio 124.

642 ¶Quod forma non latitat, ʒ Anaxagoram, nec eſt totaliter ab ideis, contra Platonē, nec ab intelligētia ʒ Auicennā. Sed educit de po^{a} materiæ, ab agente naturali, ſm Ariſtotelem. 1^{a}.q.45.8.c / q 65.4.c./.q 91.2.c./. q.110.2.c./. 12^{a}.q 63.1.c./.2 d.1.q.1.4 4^{m}./.d 18 q.2.3.c./.3 d 31 q 1.ar.2.q.1 2^{m}./ [illegible] 3.c^{o}.69 /.Veri.q.11.1.c./.Po^{a}.q.3.8.11.c./.Spiritu 2.8^{m}./.Veri.q. 1.8.11 c./.Opuſ.34./.Meth 7.lect.7./.Lect.8./.Lect.9.
¶Oppoſitum videtur dicere. 1^{a} q 65.4.c./.1^{m} /. 1.d. 36.q 2.1.c./.contra 3.c^{o}.24./ Po^{a}.q.1.8.18^{m}.
¶Reſpondeo dicendum dupliciter. ſ. primo, q quia dicitur in 2°. Poſter^{m}. q differentiæ eſſentiales rerum ſunt nobis incognitæ, ideo dicuntur formæ rerum latitare nos.
¶Secundo dicendum, q formæ rerum quæ ſunt in materia veniunt ab intelligentiis, non quidem per fluxum, ſed per motū, ut habetur 1^{a}.q.85 4.1^{m}.

ma 105. 643 ¶Quòd nulla creatura, poteſt producere formam ſubſtātialē, niſi educendo eam de potentia materiæ. 2.d.14.q.3.c./.4.d.5.q.1.ar.3.q.3.3^{m}/ Po.^{a} q.5.1.c/5^{m}.
¶Oppoſitum uidetur dicere.2.d.1.q.1.3.0./.4.d.5.q.1.arti.3.quæſt.3.5^{m}.
¶Reſpondeo dicendum, ſicut Dubio 410.

Forma 107. 644 ¶Quòd inchoatio formarum in probatur.3^{a}.q 32.4.c./.3^{m}./.2.d.18.q.1.2.c./3.d.3.q.2.1.c./.6^{m}./ Meth.7.lect.8. Phy.2.lectio 12./.Li^{n}.2.ſi.
¶Immo in ipſa potentia, eſt quodammodo actus, ideſt forma. 12^{æ}.q.27.3.c./.2.d.18 q.1.ar.2.c.ſi.
¶Reſpondeo dicendum, quòd ille potentia non eſt potentia actiua, ſed aptitudo naturalis & eſſentialis ipſius materiæ ad formam, vt habetur 1^{a}.q.Iu.1.c.

Forma 109. 645 ¶Quòd quamlibet formā ſequitur aliqua inclinatio, quæ eſt appetitus rei habenti, illam formam.1.q.80.1.c.
¶Oppoſitum videtur dicere.Phy.1.lect.12.prin.Li^{n}.2.ſi.
¶Reſpondeo dicendum, ſicut Dubio 1172.

Forma 111. 646 ¶Quòd formæ ſubſiſtentes, non habent cauſam aliam formalem ſui eſſe, & ſuæ unitatis, nec cauſam agentem per tranſmutationem materiæ, de potentia ad actum, ſed producentem totam ſubſtantiam.1^{a}.q.61.1.2^{m}.
¶Oppoſitum uidetur dicere a ſimili. 12^{æ}.q.55.4.1^{m}./. Verit. 0.1.2.1^{m}./.7^{m}.
¶Reſpondeo dicendum, ſicut Dubio 121.

Forma 123. 647 ¶Quòd forma ſubſtantialis non incipit eſſe in materia, niſi in vltimo inſtanti alterationis. Quol.2.q.4.1.c./. Quol.7.q.4.2.c./.Meth.12.lect.3.
¶Immo non datur vltimum inſtans, in quo prior forma ſubiecto ineſt. 12^{æ}.q.113.7.5^{m}./. Ver.q 27.2.10^{m}.
¶Reſpondeo dicendum, ſicut Dubio 744.

Forma 125. 648 ¶Quòd intenſio & remiſſio formarum nunquam cauſat diuerſitatem ſpeciei, ſed quandoque conſequitur eam. 12^{æ}.q.72.8.1^{m}./.2.d.32.q.1.1.4^{m}./ 4 d.9.q.2.1.4^{m}.
¶Oppoſitum uidetur dicere.1^{a}.q.50.4.2^{m}./.12^{æ}.q.18.11.1^{m}./.q.60.5.3^{m}./.q.72.8.1^{m}.
¶Reſpondeo dicendū, q magis & minus ex formis diuerſorū graduum, diuerſificant ſpeciem, non autem ſecundum intenſionem graduum eiuſdem formæ, ut habetur in primis locis.

Forma 130. 649 ¶Quòd quantitas formæ, eſt duplex, ſcilicet per accidens, ſecundum ſubiectum, & per ſe triplicites, ſcilicet ab agente a diſpoſitione ſubiecti, & ab ubiecto, inquantum eſt habitus. Ma. q.7.2.c.
¶Immo quantitas formæ, ex parte diſpoſitionis reducitur ad formam.4.d.17.q.8.ar.4.q.1.c.
¶Reſpondeo dicendum, ſicut Dubio 524.

Forma 146. 650 ¶Quod non eſt poſſibile plures formas ſubſtantiales ſimul eſſe in eodem corpore 1^{a}.q.76.3.c./.4.0./.2 d.12.4.c./ d.18 q.1.2.c./.4.d.44.q.1 ar.1.q.1 4^{m}./.5 2.c^{o}.57./ L.^{n} 4.c^{o} 80./ Ver.q.15.2.12^{m}.Po^{a}.q 3.9.9^{m}./ q 8.4.2^{m}./. Spiritu 1.^{m}/.3.c./.10^{m} / Animæ 9.11.1 /.18.15^{m}./.Quolib.1.q.4.1.c./ Quol.8.vel 9.q.5.1.c./.Quol.10.uel 11 5.c / Quol.12.10.0./.Opuſ.3.c^{o}.90./.Opuſ.29 /.Opuſ 33 prin^{o}./ Opuſ.42.c^{o}.15./ 16./.17./.Meth.2.lect.3.ſi./ L.^{p}.7.lect 12.ſi /.Anima 2.Lect.2.prin.
¶Oppoſitum uidetur dicere.Meth.5.lect.17.
¶Reſpondeo dicendum, quod in hoc concordet ſanctus Doctor dicens. Non hoc dicimus, quaſi in uno, & eodem indiuiduo, multiplicentur formæ ſecundum numerum generum, & differentiarum, ut ſcilicet in homine ſit aliqua forma a qua eſt homo, & aliqua e qua eſt animal, & huiuſmodi, ſed quia neceſſe eſt, quòd in rerum natura tot gradus formarum inueniātur, quot inueniuntur genera ordinata, & differentiæ. Eſt enim in rebus inuenire aliquam formam, quæ eſt ſubſtantia, & non eſt forma corporis, & aliquam quæ eſt forma corporis, ſed non eſt forma corporis animati, & ſic de aliis, ut habetur Meth.2.lect.5.

Forma 157. 651 ¶Quòd accidentalis forma non habet potentiam actiuam, ſed eſt potentia compoſiti, ut calor ignis. 1^{a}.q 77.1.3^{m}.
¶Oppoſitum uidetur dicere a ſimili.Animæ 2.lec.2.prin.
¶Reſpondeo dicendum, q non habet potentiam actiuam qua agat effectiue, ſed qua agat formaliter.

Fortitudo 10. 652 ¶Quod propria materia fortitudinis, ſunt timores & audaciæ, in maximis terribilibus. 1^{a}.q.59.4.3^{m}./. 22^{æ}.q.186.1.c./.3.d.33.q.2.ar.2.q.2.0.
¶Oppoſitum uidetur dicere.22^{æ}.q.127.2.0.
¶Reſpondeo dicendum, ſicut Dubio 255.

Fortitudo 12. 653 ¶Quod fortitudo eſt circa difficiliora, non autem circa meliora quam iuſtitia, quæ in bello & in pace utilis eſt, non autē fortitudo, ſed tantum in bello.22^{æ}.q.58.12.c./.3^{m}.
¶Immo fortitudo eſt utilis, etiam in pace.22^{æ}.quæſt.123.ar.2.2^{m}./.5^{m}.
¶Reſpondeo dicendum. q fortitudo eſt utilis in pace, ſed non principaliter, immo principaliter in bello, ut habetur in locis primo allegatis.

654 ¶Quod fortitudo eſt principalior magnanimitate. 22^{æ}.qu.129 5.c /.3^{m}. Fortitudo 39
¶Opp^{m} vr dicere a ſimili.22^{æ} q.161.5.2^{m}./. Veri.q.1.12.4^{m}.
¶Reſpondeo dicendum. q fortitudo eſt principalior, quia magis repugnet firmitati animi arduum in malis circa quod eſt fortitudo, quàm arduum in bonis, licet enim bonum ſit ſimpliciter principalius quàm malum, malum tamen eſt principalius quantum ad hoc quòd arduum in malis magis repugnet firmitati animi, ut habetur. 22^{æ}.q.120.5.3^{m}.

655 ¶Quod ſancti in patria habent fortitudinem mouendi totā terram. Ver.q.4.4.12^{m}. Fortitudo 41
¶Immo terra eſt immobilis. Ma.q.16.9.8^{m}./. Cæ.2.lec.22.ſi.
¶Reſpondeo dicendū dupliciter. ſ. primo q dicuntur habere virtutem mouendi totam terram & habere virtutē infinitam reſpectu inferiorum, inquantū non pōt ab inferiorib. cōprehendi, ſed ſuperexcedit ea. Non aūt ita q indifferenter oēm effectum producere poſſit, ut habetur. Ma.q.16.9.5^{m}.
¶Secūdo dicendū, quòd terra dicitur immobilis quo ad virtutes naturales, dicitur tamen tota poſſe moueri virtute diuina per fortitudinem & virtutem ſanctis in patria cōmunicatā.

656 ¶Quòd frui eſt actus voluntatis.12^{æ}.q.11.1.1^{m}./.4.c./.2^{m}. Frui 4.
¶Opp^{m} vr̄ dicere.1^{a}.q.26.2.0./.12^{æ}. q.3.4.0.Opuſ.3.c.107.
¶Reſpondeo dicendū dupliciter. ſ. primo, quod frui eſt actus in ordine ad intellectū, vt habetur.12^{æ}.q.11.1.1^{m} /. 4.c./ 2^{m}.
¶Secundo dicendū, quòd addendū fuiſſet, quòd frui nō eſt ille actus abſolute, in quo conſiſtit beatitudo, ſed ſupra ipſum addit, frui enim complectitur actus intellectus, in quo eſt eſſentia beatitudinis, & omnem actum qui ſequitur, quaſi perfectionem aliam addens ſupra actum intellectus, vtputa delectationē & huiuſmodi, quæ perficit operationē intellectus beati, ſicut pulchritudo iuuentutem, vt habetur. Opu.51.c^{o}.3./.Opuſ 71.q.2.

657 ¶Quòd fides eſt fundamentum aliarum virtutum, quia eſt prior eis, & ſuſtentat eas. Fortitudo autem firmat contra aduerſa, humilitas contra proſpera. Timor contra culpam futuram. Pœnitentia contra præteritam.22^{æ}.q6.161.5.2^{m}./ 3^{a}.q.84.6.5^{m}./. 3.d.23.q.2.5.2^{m}./.4.d.14.q.1.ar.2.q.3.0./. Verit. q.1.1.2.24^{m}. Fundamentum 3.
¶Oppoſitum videtur dicere.22^{æ}.q.4.7.0.
¶Reſpondeo dicendum, quòd fides dicitur fundamentū uirtutum, eo quòd ſuper eam aliæ uirtutes firmētur, ſicut ſupra aliquid immobile, ſed fortitudo dicitur fundamentum, quia eſt virtus Cardinalis quaſi principalis, eo quod per eam quaſi per hoſtium verſum in cardine intratur in domum Dei, vt habetur. Verit.q.1.12.24^{m}.

658 ¶Quòd peccatum non habet fundamētum ex auerſione, quia nihil eſt, ſed eſt cōuerſione, qua aliquid eſt.2.d.42.q.2.1.1^{m}. Fundamentum 5.
¶Oppoſitum videtur dicere 4.d.15.q.1.2.^{m}.
¶Reſpondeo dicendum, q peccatum non hēt fundamentū ex auerſione, ſecundum ueritatem, ſed ſecundum apparētiā.

659 ¶Quòd materia ſimpliciter prima & nuda, eſt immediatum ſubiectum primum generationis & corruptionis, aliorum autem motuum, ſecundum prius & poſterius.2.d.1.q.1.2.c./.di.12.1.4^{m}./.3.d.21. q.1.3 5^{m}. Generatio 7.
¶Immo in generatione ſimpliciter, nihil manet, quia totum mutatur in totum. Gen.1.lect.9.ſi.
¶Reſpondeo dicēdum, q in generatione nihil manet vt quid determinatum, vt etiam habetur Dubio 516.

660 ¶Quod ad generationem naturalem, non requiritur aliqua potentia actiua in mare ia. 3^{a}.q 32 4.c./ 3^{m}./. 2.d.18.q.1.2.c./.3.d.3.q 2.1.c./.6^{m}.Met.7.le.8.Phy.6.lect.3.prin^{o}.Lec.2.ſi. Generatio 9.
¶Oppoſitum videtur dicere.12^{æ}.q.27 3.c.
¶Reſpondeo dicendum, ſicut Dubio 644.

661 ¶Quod in generatione tota virt^{s} actiua, eſt ex parte matris, & paſſio ex parte fœminæ.3^{a}.q.32 4c./.q.67.4 3^{m}. Generatio 11.
¶Immo in generatione, fœmina ſe hēt actiue.3^{a}.q.31.7.3^{m}./.q.35.3.3^{m}./.cont.4.c^{n}.44.ſi./.Meth.7. lect 8.ſi.
¶Reſpondeo dicendum, quod in generatione, fœmina ſe hēt actiue ſolum quoad præparationem materiæ, non autē quo ad actum generationis in conceptione prolis, vt habetur. 3^{a}.q.32.4.c./.q.67.4.3^{m}.

662 ¶Quod diuerſus modos generationis, & emanationis rerū, & ſecundum diuerſitatem naturarum.cont.4.c^{n}.11. Gñatio 34.
¶Oppoſitum videtur dicere a ſimili.Phy.7.lect.8.prin^{n}.
¶Reſpondeo dicendum, ſicut Dubio 908.

663 ¶Quòd accidētia ſpēi & indiuidui ſcd̄m corpus, pñt trāſfundi a gñante in genitū, non accidētie ſecundū aīam. 2.d.20 q.2.3.c./.d.33.q.1.1.1^{m}./.3.d.3 q.1 ar.1.q 1 0./ Ma.q.4 8.c. Gñatio 41.
¶Opp^{m}.vr dicere, quo ad accidetia ſcd̄m aīam. Ve.q.23.5.c.
¶Reſpondeo dicendum, quòd non dicit in olbus, ſed q filius aſſimilatur patri non ſolum in natura ſpeciei, ſed in multis alijs accidentibus, ut habetur. Ver.q.23.5.c.

664 ¶Quòd in ſtatu innocentiæ fuiſſet generatio per coitum. 1^{a}. q.98.0./.2.d.20.q.1.0. Gñatio 45.

¶Oppo-

¶Oppoſitum uidetur dicere a ſimili.1^{a}.q.98.a 4^{m}.
¶Reſpondeo dicendum,ſicut Dubio 738.

Gener^{a}.75. 665 ¶Quod ſpiritusſanctus non poteſt communicare patri in generatione filij, quia generatio eſt tantum ab vno,& nihil põe eſſe principium ſui principij.1.d.11.1.8^{m}.
¶Oppoſitum uidetur dicere a ſimili.1.d.6.2.0./.d.10.1.c./.3^{m}./.d.13.3.4^{m}.
¶Reſpondeo dicẽdum,ꝙ in hoc eſt ſimile, ꝙ ſicut ſpiritus ſanctus per uoluntatem, eſt ſicut ratio cuiuſlibet operis voluntatis, ſic etiam filius producitur ut ars omnium eorum quæ per intellectum diuinum conſtituta ſunt, non autem ꝙ ſpiritusſanctus communicet patri in generatione filij, vt habetur in locis primo allegatis.

Gener^{a}.76. 666 ¶Quòd eſſentia,ideſt paternitas,eſt principium quo pater generat.1.d.5.q.1.1.2.0.
¶Immo potentia generandi,eſt eſſentia principaliter, & paternitas non eſt quo pater generat, cum ſit quaſi quædam forma indiuidualis.1^{a}.q.39.5.5^{m}.
¶Reſpondeo dicendum, ꝙ non eſt contradictio ſi dicatur, ꝙ eſſentia eſt res generans,& res non generans, quia primo modo res in diuinis,tenetur pro perſona. Secũdo vero modo pro eſſentia,ut habetur 1^{a}.q.39.5.5^{m}.ſi.

Gener^{a}.78. 667 ¶Quòd philoſophi non cognouerunt diuinam generationem, licet cognoſcerent diuinam naturam,quia non comprehenderunt eam.1.d.3.q.1.0 /.Io.prolo.prin^{o}.
¶Immo philoſophi non cognouerunt diuinam naturam.1^{a}.q.12.11.0.
¶Reſpondeo dicendum tripliciter. ſ.primo,ꝙ philoſophi non cognouerunt diuinam naturam, vel generationem a priori, ſed per effectus.
¶Secundo dicendum,ſicut Dubio 366.

Gener^{a}.80. 668 ¶Quod nec beati illam ineffabilem generationem ſciunt. quia non comprehendunt naturam Dei.1^{a}.q.12.7.0.
¶Immo beati in patria habent meritum ſpei,& noſcunt illam ineffabilem generationem.1^{a}.q.12.7.1^{m}./.Opuſ.3.c^{o}.164.
¶Reſpondeo dicendum, ſicut Dubio 366.

Gentiles 2. 669 ¶Quòd gentiles poſſunt cognoſcere Deum vnum ſimplicem, & æternum.Opuſ.3.c^{o} 36.
¶Immo gentiles non habuerunt fidem Dei.Pſal.13.
¶Reſpondeo dicendum,ꝙ gentiles poſſunt cognoſcere prædicta,ſed incomplete. Sunt enim & alia nobis de Deo tradita in doctrina Chriſtianæ religionis,ad quam peruenire non potuerunt, circa quæ ſecundum Chriſtianam fidem vltra humanũ ſenſum inſtruimur,ut habetur Opuſ.3.c^{o}.36.ſi.

Genus 2. 670 ¶Quod genus reſpectu ſingularium, eſt vt formale, ſed reſpectu ſpeciei,eſt vt materiale.1^{a}.q.85.3.4^{m}.
¶Oppoſitum uidetur dicere a ſimili.Phy.2.lec.5.ſi.
¶Reſpondeo dicendum, ſicut Dubio 359./.514.

Genus 5. 671 ¶Quòd proprius modus prædicandi,debetur cuilibet generi, non autem ſpeciei.1^{m}.d.8.q.4.3.c.ſi./.d.22.3.2^{m}.
¶Oppoſitum uidetur dicere a ſimili.12^{æ}.q.18.2.c.ſi /.2.d.34.2.1^{m}./.Ma.q.1.1.11^{m}.
¶Reſpondeo dicendum,ꝙ genus accipitur duobus modis. Vno modo vt diſtinguitur contra ſpeciem, & ſic ſe habet proprium prædicandi, magis quàm ſpecies. Alio modo accipitur pro ſpecie,eo modo loquendi, quo dicimus,humanum genus totam humanam ſpeciem, & ſic non habet proprium modum prædicandi diſtinctum a modo ſpeciei, ut habetur 12^{æ}.q.18.2.c.ſi.

Genus 12. 672 ¶Quod genus eſt de ſubſtantia participantis ipſum. Quolib.2.q.5.1.c.
¶Immo genus non prædicatur per participationem de ſpeciebus,ſed per eſſentiam.Meth 7.lec.3.ſi.
¶Reſpondeo dicẽdum, ꝙ licet genus prædicetur per eſſentiã de ſuis ſpeciebus,& non ꝑ participationẽ, tamquam omnino extraneum ab eis, participatur tamen a ſpeciebus tamquam ſuperius a ſuis inferioribus.

Genus 24. 673 ¶Quòd aliquid eſt in aliquo genere dupliciter.ſ.vel per ſe & directe vt ſpecies eius, & ea de quibus prædicatur genus,vel reductiue & indirecte,vt principia generis, negationes,& priuationes. 1^{a}.q.3.5.c./.12^{æ}.q.72.6.3^{m}./.1.d.28.q.1.1.3^{m}./.2.d.3.q.1.1.1^{m}./.d.35.3.1^{m}./.2^{m}./.Opuſ.42.c^{o}.10./.13.
¶Immo nulla priuatio eſt de eſſentia alicuius entis in genere collocati.2.d.40.1.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 464.

Genus 29. 674 ¶Quod pars non habet proprie genus,nec ſpeciem.3.d.6.q.1.ar.1.q.2.3^{m}./.Anima 1.c.
¶Oppoſitum uidetur dicere a ſimili.1^{a}.q.75.2.1^{m}.
¶Reſpondeo dicendum ſicut Dubio 173./ 673.

Genus 35. 675 ¶Quod in omni re quę eſt in genere, differt eſſe ab eſſentia. 1^{a}.quæſtio.3.5.c./.1.diſtinct.8. quæſt.4.2.c./.2.diſtinctio.3.q.1.1.1^{m}./.Potentia q.7.3.c./.Opuſ.30.lect.8./.Opuſc.42.c^{o}.1.vſque c^{o}.6.
¶Oppoſitum uidetur dicere a ſimili,Meth.4.lec.2.
¶Reſpondeo dicendum,ſicut Dubio 114.

676 ¶Quod geometer modico ſtudio acquirit ſcientiam concluſionis numquam conſideratæ.12^{æ}.q.65.1.1^{m}. Geometra 1.
¶Oppoſitum uidetur dicere.12^{æ}.q.51.4.3^{m}./.q.54.4.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 1108.

677 ¶Quod gratia differt eſſentialiter a qualibet alia virtute.12^{æ} Gratia 9.
q.110.3.0./.4.c./.3^{a}.q.7.1.c./.q.62.2.c./.q.89.1 c./ 2. d.26.4.6.n /.3.d.27.q.2.ar 4.q.3.2^{m}./.q.2.c./ 4.d.1.qu.1.ar.4.qu.5.n./.d.7.q.2.ar.2.q.3.c./.d.17.q.1.ar.1.q.1 3^{m}./.Ver.qu.14.5.c./.q.27.2.0.
¶Oppoſitum videtur dicere.12^{æ}. q.60.3.c./.22^{æ}. q.106.1.0./.q.107.1.c.
¶Reſpondeo dicendũ,quod gratia accipitur dupliciter,ſcilicet primo pro eo quo redditur debitum benefactoribus,vt habetur.12^{æ}. q.60.3.c.ſi. Et ſic differt eſſentialiter a qualibet alia virtute. Vel pro dono Dei gratuito,& ſic nõ eſt uirtus, ſed eſt auxilium Dei & forma,non quidem intrinſeca virtutum,ſed quaſi principium a quo virtutes formaliter oriuntur, vt habetur.12^{æ}.q.110.3.c.

678 ¶Quod ad habitũ gratiæ requirit̃ præparatio ſubiecti, quæ Gratia 55.
principaliter eſt a Deo,mouẽte liberũ arbitrium,ſecũdario ãt a nobis.12^{æ}.q.112.2.0./.3.c 2^{m}./.4.c./.q.113.3.c./.7.c./. 22^{æ}. q.24.10.3^{m}./.4 d.4.q.1.ar.3.q.4.1^{m}./.d.17.q.1.ar.1.q.1.2.0./.ar.3 q.1.0./.d.20.21.1.q.1.c./.Pſal.2 /.He.12.le.3.a med.
¶Immo in ijs qui non per propriam voluntatem culpam incurrunt & vſum voluntatis non habent,non exigitur ex parte eorum aliqua præparatio,ſicut in pueris patet in baptiſmo. 4.d. 7 q.1.ar.2.q 1.c.ſi.
¶Reſpondeo dicendum,ſicut Dubio 169.

679 ¶Quod homo in gr̃a exiſtẽs,indiget auxilio Dei, mouente Gratia 64.
ad recte agendũ,non ãt alia gratia habituali. 12^{æ} q.109.9.0.
¶Immo homo magnanimus,nullo indiget.22^{æ}.q.129.6.1^{m}.
Reſpondeo dicendũ, ꝙ nullo indiget ad recte agendum,modo humano, & quo ad auxilium hominum,ſed bene indiget auxilio Dei mouẽte ad recte agendũ,vt habet̃ in primo loco.

680 ¶Quòd nulla creatura põt cauſare gr̃am,ſed ſolus Deus infundit eã immediate. 12^{æ}.q.76.2.2^{m}./.q.109.7.c./.q.112.1.0./.3.2^{m}./.3^{a}.q.62.3.c./.3^{m}./ 5.c./.q 64.1.c./.1.d.14.q.2.1.c./.q 3.c./.2^{m} /.d.15.q.1.1.4^{m}./.q.3.1.1^{m}./.d.16.4 0./.d.40 q.4 1.3^{m}./.2.d.26.q.1 1.2^{m}./.d.26.2.c./.3.d.13.q.2.1.c./.1^{m}./ 3^{m}./.d.19.ar.1.q.1.c./.4.d.1.q.1.ar.4 q.6c /.1^{m}./.q.3.1^{m}./ d.5. q.1.art.3.q.1.c /.d.14.q.2.2.0./.4.c./.d.18.q.1.ar.1.q.1.3^{m}./.ar.3.q.1.c./.d.19.q.1.ar.1.q.1.c./.Ver.q.27.1.3^{m}.3.0./.4.c.ſi./.Ro.5.lec.4.ſi./.Eph.1.lec.3. Gratia 66.
¶Oppoſitum videtur dicere.3^{a}.q.13.2.0.
¶Reſpondeo dicendũ,ꝙ creatura non cauſat gratiam authoritatiue,ſed miniſtrando ſacramẽta in quibus cõfertur gratia, vt habetur.3.d.19.ar.1.q.1.c./.4.d.18. q.1.ar.3.q.1.1^{m}.

681 ¶Quod ſacramenta & ſacerdos veteris legis,oſtendebant gratiam Dei vt futuram, & nihil ad eam operabantur. Sed in lege noua oſtendunt eam vt præſentem, & ad eam operantur diſpoſitiue,& inſtrumentaliter tantum.4.diſtin.18. q.1.art.3.q.1 1^{m}. Gratia 90.
Oppoſitum uidetur dicere a ſimili.4.d.1 q.1.ar. 4.q.2.c.
¶Reſpondeo dicendum, ſicut Dubio 353./ 343./.344./.280.

682 ¶Quod carentia gratiæ imputatur homini, quia per liberum arbitrium poteſt præſtare,& non præſtare impedimentũ gratiæ.cont.3.c^{o} 159./.160. Gratia 94.
¶Oppoſitum uidetur dicere.12^{æ}.q.2.9.1^{m}./.3.d.30.3.5^{m}./.4.1^{m} /.Ver.q.29.6.c.
¶Reſpondeo dicẽdum,quod ex parte liberi arbitrii poteſt homo præſtare impedimentũ,vel non præſtare. Sed ex parte gratiæ mouentis ad merendum gloriam,cum præmiũ beatitudinis facultatẽ humanæ naturæ excedat ꝑ naturalia pura,ad illud merendum homo non põt ſufficere. Et ideo requiritur gratia,per quam mereri poſſit,ut habetur. Ver.q.29.6.c.ſi.

683 ¶Quod ſacramenta ex ſecunda ſanctificatione, ideſt ex vſu eorum,habent quòd cauſant gratiam, non autem ex prima. 3^{a}.q.62.4.3^{m}./.4.d.7.q.1.ar.3.q.3.1^{m}. Gratia 97.
¶Immo hoc habent ex prima.i.ex inſtitutione.3^{a}. q.66.2.c.
¶Reſpondeo dicendum, quòd hoc habent ex prima inchoatiue,ſed completiue ex ſecunda inſtitutione. Vnde tunc videtur aliquod ſacramentum inſtitui, quando accipit uirtutem producendi ſuum effectum, ſicut baptiſmus tunc vere inſtitutus fuit, quantum ad ipſum ſacramentum, quando Chriſtus eſt baptizatus,& tunc uirtutem inchoatiue accepit,& in vſu compleuit.

684 ¶Quòd minima gratia poteſt reſiſtere cuilibet concupiſcentiæ,& mereri vitam æternam.3^{a}.q.62.6.5^{m}./.q.20.4.c./.3. d.35.q.1.3.0./. Ver.q.2.10.4^{m}. Gratia 141.
¶Oppoſitum uidetur dicere a ſimili.3.d.31.q.1.3.2^{m}.
¶Reſpondeo dicendum, quòd poteſt mereri reſpectu præmij accidentalis,non autem reſpectu præmij ſubſtantialis,ut habetur 3.d.31.q.3.3.1^{m}.

Gratia 134. 685 ¶Quòd homo ſine auxilio Dei gratuito, non poteſt ſe ad gratiam præparare. 1ª.q.62.c.o./.12ſ.q.109.6.o./ ʒ.4.cª.72./. Veri.q.24.15.o./.Quol.1.q.4.2.o.
¶Oppoſitum videtur dicere. 2.d.5.q.21.1.o./.d.28.4.o.
¶Reſpondeo dicendum, ſicut Dubio 689.

Gratia 178. 686 ¶Quod homo in ſtatu naturæ integræ, poterat ſine gratia habituali, vitare omnia & ſingula peccata mortalia, & venialia, non autẽ ſine auxilio Dei. 12ſ.q.109.8.c./ ſVeri.q.27.5.3m.
¶Immo ex ſolo libero arbitrio hoc poterat. 2. d.5.q.2.1.o./.d.28.4.o.
¶Reſpondeo dicendum, ſicut Dubio 689.1048.

Gratia 181. 687 ¶Quod homo exiſtens ſine gratia, & in peccato mortali, nõ poteſt diu perſiſtere, quin ruat in aliud peccatum mortale. 12ſ.q.109.8.o. /ʒ 3.cº.160./.157./.1ª.Co.12.le.2./.He.10.circa med.B.
¶Immo exiſtens in peccato mortali, poteſt per liberũ arbitriũ ſine gratia habituali vitare omnia & ſingula peccata mortalia, non autem ſine auxilio Dei. 2.d.20.q.2.3.1m./.d.28.2.o.
¶Reſpondeo dicendum, quod circa hoc fuit duplex opinio doctorum. Et loquitur S. Th. aliquando ſm unam, & aliquando ſm aliam opinionẽ, cum nõ ſint oppoſitæ, ut habetur Veri.q.22.5.7m./.q.24.1.10m./.12m. Nam vt dicit Veri.q.24.12.o. Prima opinio verificatur quantum ad hoc, quod ſi homo velit ſe conari ad reſiſtendum, poteſt ex libero arbitrio vitare ſingula peccata mortalia. Secunda vero opinio verificatur quantum ad hoc, quod voluntate habituata in malo per adhæſionem ad finẽ indebitum, non poteſt homo ſemper actualiter omnia conſideranda præcogitare. Et in repentinis neceſſe eſt, quod homo agat ſm habitum, ſecundum Ariſtotelem in 2º. Ethicorum, ſicut econverſo facilitas ad opera virtutum, poteſt eſſe ex duobus. ſ. ex conſuetudine, & ex forti inhæſione ad obiectum. Secundum facilitatem, etiam facit virtus infuſa ſtatim a principio, non autem primam, ut habetur 4.d.14.q.1.2.5m.

Gratia 183. 688 ¶Quòd homo ſine gratia, poteſt vitare ſingula peccata mortalia, non autem omnia. 12ſ.q.63.2.2m./.q.109.8.o./.ʒ.3.cº.160. /.Veri.q.22.5.7m./.q.24.1.10m./.12m./.12.o./.1ª. Corin.12./. lec.2.a med.b.He.10.lec.3.prin.
¶Immo per peccatum homo incurrit neceſſitatem peccandi venialiter, & non mortaliter. 2.d.20.q.2.3.4m./.d.28.2.o.
¶Reſpondeo dicendum dupliciter. ſ. primo, ſicut Dubio 687.
¶Secundo dicendum, quod quædam ſunt peccata mortalia, quæ homo ſine gratia nullo modo vitare poteſt, ſcilicet quæ directe opponuntur virtutibus theologicis, ut habetur 12ſ quæſt. 63.3.2m.

Gratia 185. 689 ¶Quòd quædam ſunt peccata mortalia, quæ homo ſine gratia nullo modo vitare poteſt ſ. quæ directe opponuntur virtutibus theologicis. 12ſ.q.63.2.2m.
¶Immo ex ſolo libero arbitrio, ea vitare poteſt. 2.d.5.q.2.1.o /.d.28.4 o.
¶Reſpondeo dicendum dupliciter, ſcilicet primo a ſimili, quod ad eliciendum actum converſionis in Deum ſufficit liberum arbitrium quod ſe ad habendam gratiam per hũc actum præparet & diſponit. Sed efficacia vitandi peccatum & converſionis ad meritum, non poteſt eſſe niſi per gratiam, ut habetur 2.d.5.q.2.1.o.

Grave 1. 690 ¶Quòd grave & leve, habent in ſe principium activum, & formale ſui motus. 12ſ.q.36.2.c./. 2.d.18.1.c./. 3.d.3.q.2.1 6m./.d.22.q.3.ar.2.q.1.c./.4.d.43.ar.1.q.3.c./.ʒ.34.4m./.5m./.7m./. L1º.4.cº.96.prinº./.Poª.q.5.5.8./. Opoſ.32.
¶Immo non habent in ſe principium activum ſui motus, ſed tantum paſſivum. 3ª.q.32.4 c./.Meth.5.lec.22.prin./.Phi.2./. Cæ.1.lec.3./.L1º.2.lec.6.
¶Reſpondeo dicendum, quod principium activum motus, poteſt ſumi dupliciter. ſ. ut principium quod, & ut principium quo. Primo modo forma naturalis, ideſt gravitas vel levitas, non eſt principium activum, ideſt motor gravium vel levium. ut habetur 2.d.14.3.c. Sed ſecundo modo reſpectu motoris, ideſt generantis a quo eſt, ſic eſt principiũ activum, quo generans dr̃ movere gravia & levia, inquantum generando ipſa, dat eis formam, qua movetur. Sed prout ſe tenet ex parte mobilis, ſic eſt principium paſſivum, ut etiam dicetur Dubio 691.

Grave 3. 691 ¶Quod forma naturalis non eſt motor gravium & levium, licet ſit principium motus eorum. 2.d.14.3.c./. cõtra 3.cº.23.4m./.Veri.q.22.3.c./.q.24.1.c./.Cæ.3.lec.6.
¶Oppoſitum videtur dicere. 3ª.q.32.4.c./. Cæ.1.lec.3./.L1º.2.lec.2./.L1º.7.lec.6.
¶Reſpondeo dicendum, quòd forma naturalis, non eſt motor gravium & levium, ut principium activum. ideſt effectivum, ſed ut principium activum. i. formale. Nam ſicut poteſt colligi. 2.d.14.3.c. principium activum eſt duplex ſ. principiũ quod. i. ipſe motor, & principiũ quo. i. forma qua aliquid movetur. Gravia igitur & levia, habens in ſe principium activum ſui motus, ſecundo modo. ſ. formam naturalem, ſeu ſubſtantialẽ, ut principium activũ motus mediatũ, ſed gravitatem & levitatẽ, ut principium activũ motus immediatũ, ut hr̃ 2.diſt.14.3.2m.

Sed utraque inquantum eſt forma, dicitur principium activũ formale. Sed ut motor ſeu generans non movet niſi per formam, i. dando formam naturalem, & dãdo gravitatem, vel levitatem, ſicut forma naturalis, dicitur principium activum. Inquantum autem forma naturalis ſe tenet ex parte mobilis, ſic dicitur principium paſſivum. Primo autem modo, forma naturalis non eſt motor, nec eſt principium activum. ſ. principiũ quod, quia gravia & levia effective moventur per ſe a motore, ſive a generante, ſed per accidens a removente prohibens, ut habetur. 1ª.q.18.1.2m./.q.105.2.c./.12ſ.q.25.1.1m./. 2.d.14.3.c./.con.1.caº.46.3m./. 9m./. L1º.3.cº.23.3m./. Phil. 8. lect.21.

692 ¶Quòd idem habitus non ſe habet, quandoque ad bonum, & quandoq; ad malum, ſed bene eadem potentia. 1ª. q.49.4.3m./.q.54.3.o. Habitus. 6.
¶Immo aliquis habitus ſe habet ad utrumque, ſicut & opinio ad verum & ad falſum. 12ſ.q.55.4.c./.Ver.q.1.2.c.
¶Reſpondeo dicendũ, quòd idem habitus ſe habet ad utrumque, non quidem per ſe directe ſemper, ſed per abuſum, ut habetur. 2 æ.q.162.2.3m./.Ma q.8.2.c./.1m.

693 ¶Quod habitus diſtinguuntur ſpecie, ſecundum principia activa eorum, ſecundum naturam, & ſecundum obiecta ſpecie differentia. 12ſ.q.54.2.o./.3.c./.q.60.1.c./.q.63.4.c. Habitus 11.
¶Oppoſitũ videtur dicere a ſimili. Phi.7.lec.8.prinº.
¶Reſpondeo dicendum, ſicut Dubio 908.

964 ¶Quod portans habitum religionis profitentis ſolenniter ex voto, ultra annum, obligatur ad religionem. 4.d.38.q.1.art.3.q.1.5m. Habitus 21
Oppoſitũ vr̃ dicere a ſimili. Quol.10.1.21m.
¶Reſpondeo dicendũ, quod utriuſq; voti tranſgreſſio, ſ. voti ſimplicis, & voti ſolẽnis, inducit reatum peccati mortalis, ex hoc quod vtrumque æqualiter obligat apud Deum. Sed quantum impedimentum matrimonij, non habet ad utrumq; actum æqualem efficaciam. Nam per votum ſolenne, tranſfert ſe vovẽs quaſi in corporale obſequium ipſius Dei, per ſuſceptionem ordinis, vel per introitum religionis. Quod autem aliquis ſemel vni dedit, non poteſt poſtmodum alteri dare.

695 ¶Quod vnus habitus non poteſt eſſe duarum potentiarum. 4.d.14.q.1.ar.3.q.1.c./.Ver.q.14.4.7m. Habitus 42.
¶Oppoſitum videtur dicere a ſimili. 12ſ.q.56.1.c./.qu.60.4.c./.Ver.q.27.5.18m.
¶Reſpondeo dicendum, quod vnus habitus non poteſt eſſe duarum potentiarum æqualiter, ſed bene vnius potentiæ in ordine ad aliam, ut habetur in primis locis, ſicut etiam Dubio 58. adductum eſt.

696 ¶Quod habitus omnes qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpecie, propter differentiam obiectorum formalium. 12ſ.q 54.1.1m. Habitus 45.
¶Oppoſitum videtur dicere. 1ª.q.1.1.1m.
¶Reſpondeo dicendum, ſicut Dubio 1110.

697 ¶Quod ex actibus habitus infuſi, non generatur aliquis habitus acquiſitus, ſed præexiſtens augetur, ſeu confirmatur. 12ſ.q.51.4 3m./.Veri.q 1.10.19m. Habitus 48.
¶Immo ex actibus infuſæ charitatis, generatur habitus dilectionis acquiſitus Ver.q.17.1.13m.
¶Reſpondeo dicendum, quod ſicut declarabitur Dubio 1110. habitus infuſi & acquiſiti, quandoque ſunt eiuſdem rationis, & eiuſdem ſpeciei, & ſic ex actibus habitus infuſi non generatur aliquis habitus, ſed præexiſtens augetur, vel confirmatur, quia duo accidentia ſpeciei non poſſunt ſimul eſſe in eodem ſubiecto, vt ibi probatur, quandoque ſunt diverſarum ſpecierum & rationum, ideo poſſunt eſſe ſimul, & tunc ex actibus habitus infuſi, generetur aliquis habitus acquiſitus.

698 ¶Quòd habitus non eſt in memoria intellectiva, quia non habet operationem. Ideo idem habitus, ſcilicet notitia reducit memoriam & intelligentiam in vnam operationem. 1.d.3.q.5.5m. Habitus 50.
¶Immo natura & ratio potentiæ eſt, quòd ſit principium ſui actus. 12ſ.q.48.3.o./.4.c.
¶Reſpondeo dicendum, ſicut Dubio 866.

699 ¶Quòd nullus habitus operativus, conſtituitur ex multis, quia eſt qualitas ſimplex, relata ad multa ſecundum vnum. 12ſ.q.53.2.1m./.q.54.4.o. Habitus 53.
¶Oppoſitum videtur dicere. 12ſ.q.49.4.c./.q.52.a.o.
¶Reſpondeo dicendum, ſicut Dubio 1099.

700 ¶Quòd nullus habitus corrumpit omnes potentias animæ. Ver q 24.10.c./.11.c. Habitus 55.
¶Oppoſitum videtur dicere. 12ſ.q.53.1.3.c.
¶Reſpondeo dicendum, quod habitus malus non ſemper tollit vſum rationis, ſed intercipitur iudicium rationis, ne actu iudicet in particulari, quod in vniverſali habitu tenet, ſed ſequitur paſſionis inclinationem, vt conſentiat in illud, in quod paſſio tendit, vt habetur. Ver.q.24.10.c.

¶Quòd

Habitus 61. 701 ¶Quòd in membris corporis, & in potétijs naturalibus, ſicut non ſunt aliqui habitus operatiui, ita etiam nec in potentijs ſenſitiuis, 12ª.q.50.3.3m.

¶Immo poſſunt in eis eſſe aliqui habitus, quibus bene, aut male ad aliquid diſponuntur. 12ª.q.50.3.c ſi.

¶Reſpondeo dicendũ dupliciter. ſ. primo, q̃ in mébris corporis, & in eodé corpore ſunt multi habitus, ſecundum diuerſos modos partium, ſed nõ operatiui, quia ſecũdum humores eſt ſanitas, ſecundum partes ſimiles eſt ſortitudo, vel macies, ſecundum mébra vero eſt pulchritudo, vt habetur 12ª.q.54.1.0

¶Secũdo dicendũ, q̃ in ipſis & interioribus viribus animę ſenſitiuis apprehenſiuis, poſſunt poni aliqui habitus, ſecundum quos homo fit bene memoratiuus, vel cogitatiuus, vel imaginatiuus, non autem in exterioribus, vt hr 12ª.q.50.3.3m.

Habitus 71. 702 ¶Quòd non eſt alius habitus principiorum, & concluſionum quæ ex eis eliciuntur, & præcipue circa ſingularia. 12ª.q.57.2.2m./.2.diſt.24.q.2.4.6m.

¶Immo intellectus eſt habitus principiorũ, & ſcientia eſt habitus concluſionũ. Poſter.1.lec.5.prin./.lec.6.meº./.lect.44.ſi.

¶Reſpondeo dicendum, quòd ſi accipiantur, vt vnum eſt ratio alterius, ſic vnus eſt habitus eorum. Sed ſi accipiantur ſecundum ſe, ſic habitus ſunt diuerſi.

Hæreſis 39. 702 ¶Quòd eccleſia contra Arrium confitetur vnitatem, ſimplicitatem, ſimilitudinem, & ęqualitatem, & negat diuerſitatem, differentiam, ſeparationem, diuiſionem, alienitatem, diſcrepationem, & diſparitatem. 2ª.q.31.2.c./.1.diſt.2.L.ſi./.diſt.24.q.2.1.o./.Potª.q.9.8.o.

¶Oppoſitum videtur dicere à ſimili quo ad ſimilitudinem, & ęqualitatem. Verit.q.4.4.2m.

¶Reſpondeo dicendum, ſicut Dubio 82.

Hæreſis 66. 703 ¶Quòd hæreſis Manichei eſt grauior ſecundum genus, quàm idolatria. 22ª.q.10.6.c./.q.94.3.4m.

¶Immo idolatria eſt grauiſſimum peccatorum. 12ª.q.102.3.11m./.22ª.q.92.3.o./.Ma.q.2.10.c./.1ª.Cor.12.

¶Reſpondeo dicendum, ſicut Dubio 716.

Hæreſis 122. 704 ¶Quòd materiam primam, vel ens vniuerſale eſſe Deum, eſt hæreticum.1.diſt.37.q.2.2.1m.

¶Oppoſitum videtur dicere.2.diſt.3.q.2.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 476.

Hæreſis 124. 705 ¶Quòd angelos, vel aliquid aliud præter Deũ fuiſſe ab ęterno, eſt hæreticum.1ª.q.61.1.c./.Potª.q.8.2.c.

¶Oppoſitum vr dicere. Metaph.12.lec.7.princº. Phil.8.lect.2.

¶Reſpondeo dicendum, ſicut Dubio 111 912.

Hæreſis 132. 706 ¶Quòd prima opinio Neſtorij, & Dioſcor. quam recitat Magiſter in tertio Sent. diſt.6. ſcilicet quòd in Chriſto ſunt duę hypoſtaſes, ſeu duo ſuppoſita, eſt hæretica. 3ª.q.2.3.c./.6.c./.q.4.3.c./.Vnio.2 c./.Quol.9.q.2.1.c.ſi./.Io.14.lec.1.prin.

¶Immo non eſt hæretica.3.diſt.6.q.1.2.c.

¶Reſpondeo dicendum, quod illa poſitio eſt ſimpliciter hæretica. Sed in tertio Sententiarum dicit ipſam non eſſe hæreticam quãtum ad ſpeciales modos vnionis, quos ponebãt Dioſcorus, & Neſtorius hæretici.

¶Secundo dicendũ, q̃ illa poſitio eſt hæretica quo ad proprietatem verborum, non autem quo ad intentionem ipſorũ, quia accipiebãt ſuppoſita, & hypoſtaſes impropriè. ſ. pro particulari ſubſtantia ſubſiſtente per ſe, ſiue aſſumpta ab alio.

Homo 34. 707 ¶Quòd ſicut bonũ multitudinis eſt maius, quã bonum vnius hominis qui eſt de multitudine, ita etiam bonum multitudinis, ad quod ille vnus ordinatur, eſt minus, quam bonum extrinſecum, ad quod multitudo ordinatur: ſicut bonum ordinis exercitus eſt minus, quàm bonum Ducis. 22ª.q.1.8.o./.q.3.8.2m./ 22ª.q.39.2.2m./.2.diſt.38.q.1.1.2.c.

¶Oppoſitum videtur dicere.4.diſt.38.q.1.ar.4.q.1.3m.

¶Reſpondeo dicendum, ſicut Dubio 1208.

Homo 40. 708 ¶Quòd omnes actiones vnius hominis ſunt vna actio, inquantum ſunt ab vna voluntate. Sed ſunt plures ſecundum ſpeciem, inquantum ſunt diuerſarum potentiarum, & habituum. Vnio 5.c./.3m/.Ethic.10.lec.5.

¶Oppoſitum videtur dicere à ſimili Phil.7.lec.8.princº.

¶Reſpondeo dicendum, ſicut Dubio 908.

Homo 42. 709 ¶Quòd iſta ꝓpoſitio eſt prius vera, Homo eſt ens, quàm iſta, Homo eſt rationalis, quia omnium perfectiones pertinent ad perfectionem eſſendi.1ª.q 4.2.c.

¶Immo iſta prius eſt vera. Anima rationalis ineſt homini, quam iſta, Homo eſt ens, cum in homine non ſit alia forma, à qua ſit homo, & alia à qua ſit animal, vel ens. Met.2.lect.4.

¶Rñdeo dicendũ, q̃ prima prius eſt vera via generationis, ſed ſecunda via gradus perfectionis, vt habetur 1ª.q.77.6.1m.

Honor 4. 710 ¶Quòd honor eſt maximum bonum inter bona exteriora.12ª.q.2.2.1m./.22ª.q.103.1.2m./.q.129.1.c./.q.131.1.2m./.Ethicor.4.lect.9.

¶Oppoſitum videtur dicere.1ª.q.26.4.c Cont.1.cap.vlt.ſi.

¶Reſpondeo dicendum, ſicut Dubio 287.

Humilitas 28. 711 ¶Quod ſimpliciter loquẽdo, humilitas excedit virginitatẽ, & eſt potior cæteris virtutib.22ª.q.161.5.c.ſi./.4.d.33.q.3.3.7m

¶Immo humilitas acquiſita eſt maximum bonum ſecundum quid. Verit.q.1.1.3m./ 9.7m.

¶Reſpondeo dicendũ, q̃ humilitas poſt virtutes theologicas, & intellectuales eſt potior cæteris virtutibus, ſecundum q̃ facit hominem bene ſubiectũ in vniuerſali quantum ad omnia, quælibet autem alia virtus quantum ad aliquam materiam ſpecialem ordinando hominem, vt habetur in primis locis.

712 ¶Quòd Iacob nõ vidit Deũ per eſſentiã.1.q.12.11.1m./.22ª.q.180.5.1m./.4.d.49.q.2.7.2m./.Verit.q.10.11.11m./.14m. Iacob 3.

¶Immo Iacob vidit dominum facie ad faciem. Cont.3.cª 42. princº./.1ª.Cor.13.lec.4.

¶Reſpondeo dicendum, ſicut Dubio 481.482.

712 ¶Quod idea nominat formam exemplarem abſolutè, verbum autem creaturæ in Deo, nominat formam exemplarem deductam ab alio. Verit.q.4 4.4m. Idea 25.

¶Immo verbum eſt ſimilitudo creaturæ, ſicut etiam Auguſt. dicit, ideas in Deo eſſe rerum ſimilitudines. Verit.q.4.4.2m.

¶Reſpondeo dicendum, ſicut Dubio 80./.471.

713 ¶Quod malum nõ habet ideam in Deo. 1ª.quæſt.15.3.1m./.q.18.4.4m. Idea 32.

¶Oppoſitum videtur dicere.1ª.q.14.16.c.ſi.

¶Reſpondeo dicendum, q̃ mala non habent ideam in Deo vt operabilia ab eo. Nam mala licet ab eo non ſint operabilia, tamen ſub cognitione practica ipſius cadunt, ſicut & bona, inquantum permittit, vel impedit, vel ordinat ea, ſicut & ęgritudines cadunt ſub practica ſcientiæ medici, inquantum per artem ſuam curat eas, vt habetur 1ª.q 14.16.c.ſi.

714 ¶Quòd multiplicato vno eorum, quæ ſunt eadem re, & differunt ratione, non oportet multiplicari alterum, ſicut perſona & proprietas in diuinis.1ª.q.40 1.1m. Idem 3.

¶Oppoſitum videtur dicere à ſimili.12ª.q.92.2.1m.

¶Reſpondeo dicẽdum dupliciter. ſ. primo, q̃ etiam in diuinis proprietates non perſonales ſunt idem cũ perſonis ſecundum aliam rationem identitatis, qua omne illud, quod attribuitur Deo eſt eius eſſentia, vt habetur 1ª.q.40.1.1m.ſi.

¶Secundo dicendum, ſicut Dubio 958.

715 ¶Quod idẽ eſt homo niger, & homo nõ albus. Opuſ.37 cº 2. Idem 5.

¶Immo eſſe album non eſt idem, quòd non eſſe nigrum, ſed realiter differunt. Veri.q.1.8 6 c.

¶Reſpondeo dicendum, quod ſunt idem ſecundum eſſe rei, ſed non ſecundum rationem, vt habetur Opuſ 37.cº 2.

716 ¶Quòd idolatria eſt grauiſſimum peccatorum.12ª.q.102.3.11m./.22ª.q.94.3.o. Idolatria 6.

¶Oppoſitum videtur dicere. 22ª.q.10.6.c./.q.94.3.4m./.4.diſtin.13.q.2 2.o.

¶Reſpondeo dicendum, quòd idolatria eſt grauiſſimum peccatorum ſecundum ſe. ſed ex parte peccãtis, hæreſis, & aliqua alia peccata poſſunt eſſe grauiora.12ª.q.102.3 11m/.22ª quæſtio.94.3.o./.Ma.q.2.10.c /.1ª.Cor.12.lec.1 princº.E.

717 ¶Quòd dans hoſtiam non conſecratã pro Euchariſtia, eſt reus idolatriæ, non autem adorantes, vel ſumẽtes eam ſe neſciant, cum hoſtia debeat adorari latria ſub conditione tu habita, vt habetur 3ª.q.80.6.2./ 3.diſt.9.1.ar.2.6.2m./. 4.diſt.9.ar.5.q.1 4m./.Quol.5.q.6.2.o. Idolatria 21.

¶Oppoſitũ vr dicere à ſimili quo ad adorantes, vel ſumentes eam, quia ad digne ſumendum Euchariſtiam requiritur deuotio actualis, cũ nemo carnem Chriſti debeat manducare, niſi prius adoret, ſecundum Auguſtinum. 3ª.q.86 6.2m./.4.diſ.9.ar.3.q.5.c./.ar.4.q.2.c./.d.12.q.2.ar.1.q.3.o./.q.3.art.1.q.2.c.

¶Reſpondeo dicendum, ſicut Dubio 582.

718 ¶Quod ignorantia electionis nec excuſat, nec minuit, nec cauſat peccatum, ſed ſequitur omne peccatum.12ª.q.76.4.1m./.q.78.4.1m./.2.diſt.22.q.2.2.4m./.Ma.q.2.3.9m./.q.3.8.c./.8m./.Verit.q.1.6.3m./.1ª.Tim.2.lec.4 ſi. Ignorãtia 28.

¶Immo peccatum contingit in actu liberi arbitrij, eligendo malum ex ignorantia.1ª.q.63.1.4m.

¶Reſpondeo dicendum, quod ignorantia, inquantum tollit ſcientiam impedientem peccatũ eſt cauſa peccati, ſed inquantum tollit, vel minuit voluntarium, excuſat à peccato. Vnde ignorantia oppoſita ſcientiæ practicæ etiam excuſat, vel minuit peccatum, non autem ignorantia electionis, ſed conſtituit peccatum, vt habetur.12ª.q.47.2.c./.q.88.2.c./.Ma.q.3.6.6m. Verit.q.1.6.3m.

719 ¶Quòd illuminatio non eſt motus.2ª.q.53.3.c. Illuminatio 1.

¶Reſpondeo dicendum, quod illuminatio fit in inſtanti, quia non eſt motus, ſed eſt terminus motus localis, & eſt alteratio, vt habetur 1ª.q.53.3.2m./.3.diſt.15.q.2.art.2.q.1.2m./.diſ.22.q.3.art.2.q.2.1m.

720 ¶Quòd idem eſt motus in rem ipſam, & in imaginem eius. 22ª.q.81.3.3m./.q.103.3.3m./.3ª q.8.3.3m./.q.25.3.c./.1m./.1.diſt.27.q.2.3.c./.2.diſt.4 1.4m./.diſt.12.3.5m./.3.diſt.9 q.1.art.2.q.2.c./.q.2.1m./.diſt.28.4.c./.4.diſt.49.q.2.7.8m./.Verit.q.8.3.18m./.q.22.14.c./.Memoria lec.3. Imago 18.

¶Oppo-

¶Oppoſitum vr dicere à ſimili.1ª.q.28.4.2ᵐ./.q.82.3.cᵐ.
¶Reſpondeo dicendũ dupliciter.ſ.primo, quod idem eſt motus in rem ipſam,& in imaginem eius, inquantum huiuſmodi, non autem vt imago eſt res quædam alia,vt habetur in locis primo allegatis.
¶Secundo dicendum, ſicut Dubio 103.

Imago 18. 721 ¶Quòd prima aſſignatio imaginis.ſ.memoria, intelligentia, & voluntas eſt ſecundum potentias.1ᵉ.q.93.7.o./.1.diſt.3.q.4.1.o./.q.5.o./.Verit.q.10.3.o.
¶Immo memoria ſumitur hic pro habituali retentione animæ,intelligentia vero pro actu intellectus,voluntas autem pro actu voluntatis.1ª.q.79.7.1ᵐ./.q.93.7.c.3ᵐ.
¶Reſpondeo dicendum quadrupliciter.ſ.primo, ꝙ aſſignatio imaginis prima poteſt accipi dupliciter.ſ.ſecũdum perfectam imitationem diuinarũ perſonarum, & ſecundum imperfectã.
¶Primo modo ſumitur ſecundum actus.
¶Secundo autem modo ſumitur ſecundum potentias, vt habetur Verit.q.10.3.c.
¶Secundo dicendum, ꝙ imago attenditur quo ad quinque, ſ.quo ad ſubſtantialitatẽ,diſtinctionem,æqualitatẽ,ordinem, & actualem repræſentationem. Quo ad ſecundum, & quintũ principalius ſumitur ſecundum actus quàm ſecundum potentias,econuerſo autem quo ad primum. Sed quo ad tertium,& quartum ſumitur vtroque modo, vt habetur 1.diſt.3.q.4 4.c.
¶Tertio dicendum,quòd in primo Sententiarum loquitur de imagine inchoatiue. Sed in primæ parte de imagine complete, quia potentiæ ſpecificantur, & diſtinguuntur per actus, & actus per obiecta, ideo imago Dei eſt in potentiis animæ inchoatiue, in actibus vero generaliter perfectius, ſed reſpectu Dei complete.
¶Quarto dicendum, quòd in primo Sententiarum loquitur ſecundum opinionem Magiſtri, in prima vero parte ſecũdum ſententiam propriam.

Imago 31. 722 ¶Quòd imago Dei eſt principaliter ſecundum actus, ſed conſequenter ſecundum potentias, & præcipue ſecundum habitus.12ᵃ.q.63.7.o./.Veri.q.10.3.o.
¶Oppoſitum videtur dicere 1.diſt.3.q.5.o.
¶Reſpondeo dicendum tripliciter.ſ.primo, ꝙ iſta non opponuntur. Stat enim,quod altera aſſignatio ſit prima,ſed altera ſit principalis.
¶Secundo dicendum, quod in primo Sententiarum non dicit principaliter, ſed tantum,quod prima aſſignatio imaginis eſt ſecundum potentias, cuius oppoſitum non dicit in prima parte,nec in quæſtionibus de Veritate, ſed quod principaliter eſt ſecundum actus.
¶Tertio dicendum, ꝙ quia anima non ſemper eſt actu intelligens,vt patet in dormiente,ideo oportet dicere,ꝙ actus etſi non ſemper maneant in ſeipſis,manent tñ ſemper in ſuis principiis,ſ.habitibus,& potentiis,vt habetur 1ª.q.93.7.4ᵐ.ſi.

Impeccabilis 3. 723 ¶Quòd impeccabilis per naturã non poteſt fieri aliqua creatura e Deo.ſed tantum per gratiam. 1ª.q.63.1.c./. 12ᵉ.q.64.1.c.princ°./.2.diſt.39.q.2.1.c./.4ᵐ /.2.diſt.23.q.1.1.c. Con.3.c° 109./ Verit.q.24.1.16ᵐ./.7.8.o./.Iob 4.ſi.
¶Immo nec ipſa gratia immobilitat creaturam in bono, ne poſſit peccare.1ª.q.62.3.2ᵐ./.12ᵉ q.106.2.2ᵐ./.diſt.4.3.5ᵐ./.diſt.20.q 2.3.5ᵐ.Cont.3.cc 156 /.lib.4.c° 70.
¶Reſpondeo dicendum dupliciter.ſ.primo, ꝙ gratie non immobilitat in bono,ne quis poſſit peccare,niſi ſit perfecta, ſcilicet coniungens fini, vt habetur in locis primo allegatis.
¶Secundo dicendũ ꝙ nullus pure viator,nec & beata Virgo, in præſenti poteſt confirmari ſimpliciter,nec ab omni immunitate peccati cõſeruari per gratiam habitualem, ſed vlterius indiget cuſtodia diuinæ prouidentiæ,vt hr Cõt.3.c° 162.ſi./.Verit.q 24.1.16ᵐ./Sicut etiam Dubio 383.adductum eſt.

Imperare 5. 724 ¶Quòd imperare non conuenit brutis.12ᵉ.q.17.2.o.
¶Immo virtutes appetitiuæ brutorum ſunt imperantes.12ᵉ.q.11.2.c.
¶Reſpondeo dicendum,ꝙ virtutes appetitiuæ brutorum non ſunt imperantes libere,ſed ſecundum naturalem inſtinctum, bruta mouentur ad apprehenſa,vt habetur 12ᵉ.q.11.2.c.

Imperare 12. 725 ¶Quòd actus voluntatis poteſt imperari.12ᵉ q.17.5.o.
¶Immo actus voluntatis à nullo imperatur.1.d.14.q.1.1.c.
¶Reſpondeo dicendum dupliciter.ſ.primo,ꝙ actus voluntatis non poteſt cogi,ſed poteſt imperari, quia poteſt ordinari à ratione,vt habetur 12ᵉ.q.17.5.o./.Ma.q.3.3.5ᵐ.
¶Secundo dicendum,ſicut Dubio 353.

Incontinentia 9. 726 ¶Quod incontinens iræ audit rationem, ſed imperfecte. Incontinens autem concupiſcentiæ realiter eam non audit.22ᵉ.q.53.6.1ᵐ./.q 156 4.c./ 2ᵐ.
¶Oppoſitum videtur dicere.22ᵉ q 159 4.3ᵐ.
¶Reſpondeo dicendum dupliciter.ſ.primo,ꝙ motus iræ participat aliqualiter ratione, ideo incontinens iræ audit rationem, ſed imperfecte. Sed motus concupiſcentiæ totaliter eſt ſecundum ſenſum, & nullo modo ſecundum rationem, ideo eam non audit, vt habetur 22ᵉ.q.158 4.c./.diſt.26.q.1.2.c./.Verit.q.25.2.b./.c.ſi./.2ᵐ./.Ma.q.12.4.c.ſi.
¶Secundo dicendum,ſicut Dubio 370.

727 ¶Quòd incorporalia in loco nõ eſſe,eſt communis animi conceptio Cont.2 c° 65.3ᵐ./. Ebdo.lec.1.ſi. Incorporalia 1.
¶Oppoſitum videtur dicere.1ª.q.2.1.c./.q.52.1.1ᵐ.
¶Reſpondeo dicendum,quod incorporalia in loco nõ eſſe,eſt communis animi conceptio,apud ſapientes tantum,nõ autem apud alios,vt habetur 1ª.q.2.1.c./. q.52.1.1ᵐ./. 1.diſt.37.q.2.1.c./.q.3.1.1ᵐ./.4.diſt.45.q. 1.ar.1.q.1.c./.2ᵐ./.Veri.q. 10.12.c./.Ebdo.lec.1.ſi./.Poſter.lec.5.ſi.

728 ¶Quòd pars in toto eſt indiuiduum, vt manus. 1ᵉ.q.29.1.2.c./.3ª.q.16.12.2ᵐ./.3.diſt.6.q.1.art.1.q.1.c./.Quolib.8. vel 9.q.2.1.c. Indiuiduũ 3.
¶Immo de ratione indiuidui eſt eſſe diuiſum à quolibet alio.1ª.q.29.4.c./.4.diſt.12.q.1.ar.1.q.3.3ᵐ./.Trin.14.3ᵐ.
¶Immo indiuiſio alicuius in ſe eſt de ratione indiuidui. Sed diuiſio ab alio eſt de conſequentibus ad rationem eius.
¶Reſpondeo dicendum dupliciter.ſ.primo, ꝙ manus in toto compoſito,vt ſic nõ eſt proprie indiuiduum, ſed in ordine ad alias partes,poteſt dici indiuiduum, vt habetur in locis primo adductis.
¶Secundo dicendum, ſicut in locis tertio adductis.

729 ¶Quòd hæc nomina indiuiduum,particulare, & ſingulare dicuntur de partibus,vt de manu. Ideo in Chriſto poſſunt dici multa eſſe indiuidua ſecundum numerum partium eius.1ª.q.29.1.2.c./.3 diſt.6.q.1.art.1.q.1.c./.Quol.8.vel 9.q.2.1.c. Indiuiduũ 6.
¶Immo cum manus ſit quædam ſubſtãtia in alio exiſtens indiuiduum,vel ſingulare dici non poteſt.3ª.q.16.12.2ᵐ.
¶Reſpondeo dicendum, ꝙ manus proprie vt in alio exiſtens non poteſt dici vere indiuiduum, ſed ſecundum ꝙ importat ſubſtantiam completam per ſe ſubſiſtẽtem ſeparatam ab aliis, vt habetur 3ᵉ.q 16.12 2ᵐ.

730 ¶Quòd compoſitum ex materia,& forma determinata eſt indiuiduum.1ª.q.30.4 c. Indiuiduum 13.
¶Immo cõpoſitum ex materia,& forma determinata eſt ſpecies,& compoſitum ex materia,& forma communi eſt genus. Metaph.2.lec.4 fin.
¶Reſpondeo dicendum, quod ſpecies ſpecialiſſimæ dicuntur indiuidua per carentiam diuiſionis formalis,quia nõ vlterius diuiduntur diuiſione formali eſſentiali, ſiue per differentias formaliter oppoſitas,particularia vero dicuntur indiuidua inquantum neque formaliter,neque materialiter diuiduntur,vt habetur Metaph.10.lec.11./.lec.12.

731 ¶Quòd materia eſt principium indiuiduationis.1ᵉ.q.3.3.c./.q.39.1.3ᵐ./.c.c./.q.54.3.2ᵐ./.q.56.1.2ᵐ./.q.75.4.5.c./.q 85.1.c./.3 4ᵐ /.q.86.1.3.c./.12ᵉ q.63 1.c./.1.diſt.35.5.c./.2.diſt.3.q.1.c c./.diſt.42.q.1.1.c./.3.1.cᵘ 21.3ᵐ./.li° 3.c° 65.3ᵐ./.li°4.c° 63./.Potᵃ.q.2.4.c.ſi./.q.9.1.c./.3.5ᵐ./.Spiritu 5.8ᵐ./.Quol.7.3.c./.Quol 8 2.c./.Meta.5.le.8.ſi./.li° 7.lec.10.ſi./.lec.14.ſi. Indiuiduum 21.
¶Immo aliqua forma indiuiduatur per ſeipſam. 1ª.q.3.2.3ᵐ.
¶Reſpondeo dicendũ, ꝙ formæ receptibiles in materia indiuiduantur per materiam,quæ autem non eſt receptibilis in materia,indiuiduatur per ſeipſam,vt habetur 1ª.q.3.2.3ᵐ./.3.c./.q.13.9.c./.3ª.q.77 2 c./.4.d.12.q.1.ar.1. q.9.3ᵐ./. Potᵃ.q.9.3.5ᵐ /.Spiritu 5.8ᵐ./.8. 4ᵐ./.13ᵐ.

732 ¶Quòd ſpecies & partes eius,ſunt aliquid formale,reſpectu indiuidui ſui.Phi.2.lec.5. Indiuiduum 30.
Immo partes habent rationem materiæ. 1ª.q.7.3.3ᵐ./.q.65.2.c Meth.5 lec.2./ Phi.3.lec.12.prin.Li 4.lec.4.prin.
¶Reſpondeo dicendum, ſicut Dubio 359.

733 ¶Quòd quantitates ſiue dimenſiones interminatæ,ſunt principium indiuiduationis.Trin.14.3ᵐ. Indiuiduum 33.
¶Immo quantitas terminata, eſt principium indiuiduationis. Opuſ.32.o.
¶Reſpondeo dicendum,quòd tria conſideranda ſunt in qualibet indiuiduatione formæ materialis quæ cum aliis conuenientiam habet in eadem ſpecie ſecundum S.Thomam,ſi dicta eius efficaciter conſiderentur. ſ.ꝙ forma ſit determinata ad hic & nunc,& ꝙ ſit incõicabilis,& ꝙ ſuſcipiatur in determinata parte materiæ,& nõ in alia. Primũ habet a dimẽſionibus terminatis,quæ ſimul introducuntur cum forma ſubſtantiali, ſimultate temporis,licet non ſimultate naturæ. Secũdum accipit ex hoc ꝙ recipitur forma in materia ſignata. Tertium vero habet a dimenſionibus interminatis,præcedentibus introductionẽ formæ ſubſtantialis, quæ corrumpuntur aduenientе ipſa forma. Quæ dicuntur interminatæ per reſpectum ad formam introducendam, licet realiter dicantur terminatæ per formam abiiciendam. Verbi gratia. Adhoc ꝙ ex ſemine ab aſino generante debeat generari indiuiduum de generatione ſubſtantiæ,& ad hoc ꝙ forma branelli gubernande vel introducende ſit indiuidua, oportet ꝙ talis materia ſeminis ſit indiuiſa a materia alia, in qua introducenda eſt forma griſelli. Alias indifferenter forma cuiuſlibet introduceretur in materia.

via. Iſta autem diuiſio fit per dimenſiones interminatas, quæ ſunt ſub forma ſeminis, per reſpectum tamen quem habent ad formam vltimam introducendam. Deinde oportet, q̃ illa forma aſini generãdi introducatur in tali materia ſic diuiſa. Qua forma aduenіente corrumpuntur prædictæ dimẽſiones interminatæ, & ſequuntur dimenſiones terminatæ, quæ habent determinare illam formam ad hic & nunc, vt ſub ſenſu exteriori cadat. Sic ergo quantitates dimenſiuæ interminatæ antecedenter concurrunt ad indiuiduationem formę, & quantitates dimenſiuæ terminatæ concomitanter concurrunt. Materia vero concurrit materialiter, & intrinſece, ipſa autem forma formaliter, & etiam intrinſece.

¶ Si dicatur eadem quantitas eſt principium diſtinctionis, & determinationis. Ergo concordantia nulla. Dicendum, quod licet ipſæ dimenſiones materię ſint determinationes eiuſdem materiæ ad hic & nunc, non tamen ſunt principia determinationis ad hic, & nunc eiuſdem formæ introducendæ, niſi diſpoſitiue. Vnde aliud eſt aſſignare principium determinationis formæ introductæ, & aliud ipſius materię, in qua forma debet introduci. Et ſic de indiuiduatione formæ loqui poſſumus dupliciter. Vno modo quantum ad ipſam indiuiduari. Alio modo quantum ad ipſum indiuiduatum eſſe. Si primo modo, ſic quantitates dimenſiuæ interminatæ cõcurrunt ad eius indiuiduationẽ. Si ſecundo modo, ſic quantitates ſequẽtes formam, quæ dicuntur terminatæ, concurrunt ad eius indiuiduationem, ſicut quoddam inſeparabiliter concomitans.

Indulgẽtia 1. 734 ¶ Quod indulgentię non valent exiſtenti in peccato mortali. 4/diſt. 20 ar. 3. q. 2. c./. ar. 5. q. 1. o./. Quol. 2. q. 8. 2. c.

¶ Oppoſitum videtur dicere à ſimili. 2. d. 40. 4. 5^{m}./. Ioan. 8.

¶ Reſpondeo dicendum, ſicut Dubio 318.

Infernus 4. 735 ¶ Quod infernus eſt in centro, ideſt in medio terræ. 2 diſt. 6. 3. 2^{m}./ 4. diſt. 44 q. 3. art. 2. q. 3. b. 3./. diſt. 48. q. 1. 3. 4^{m}./. L. ſi. /. diſt. 59. q. 2. art 3. q. 4. c.

¶ Oppoſitum vr̃ dicere. Opuſc. 10. ar. 31./. Opuſ. 11. ar. 14./. 25.

¶ Reſpondeo dicendum, quod infernus probabiliter ponitur ſub terra, licet non poſſit ſciri certitudinaliter, niſi per reuelationem. 4 diſt. 44 q. 3. art. 2 q. 3. o.

Infinitum 1. 736 ¶ Quòd nihil præter Deum eſt infinitum actu, nec poteſt eſſe etiam per potẽtiam Dei, nec ſecundum eſſentiam, nec ſecundum eſſe, nec ſecundum naturam, ſeu potentiam, nec ſecundũ magnitudinem, nec ſecũdum multitudinem. 1^{a}. q. 7. 2. 3. 4. o./. q. 45. 5. 3^{m}./. q. 50. 2 4^{m}./. q. 86 2 c./. 1. di. 43. q. 1. 1. 5^{m}./. 2. c./. 2. diſt. 1. q. 1. 5 17^{m} /. Veri. q. 2. 2. 5^{m}./. 10. o./. q. 29. 3. c./. Pot^{a}. q. 1. 3. 1^{m} /. q. 3. 14. 6^{m}./. Quol. 3. 2. o./. Quol. 5. 1. c./. Quol. 9. 1. o./. Quol. 9. vel 10. q. 2. 2^{m} / Quol. 12. 2. o./. Met. 11. lect. 10. o.

¶ Oppoſitum videtur dicere. 1^{a}. q. 10. 5. 4^{m}.

¶ Reſpondeo dicendum dupliciter. ſ. primo, quòd datur infinitum in actu negatiue, non autem priuatiue, vt habetur Quolib. 9. vel 10. q. 2. 2^{m}.

¶ Secundo dicendum, quòd non inconuenit aliquod creatum ſic eſſe infinitum, quod non finiatur ab alio, vt habetur 1^{a}. q. 7. 2. 4^{m}./. q. 50. 2 4^{m}./. Quolib. 9. vel 10. q. 2. 2^{m}.

Influere 1. 737 ¶ Quod influere poteſt vna ſubſtantia ſpiritualis in aliam. Quolib. 3. q. 3. 2. o.

¶ Oppoſitum videtur dicere. Verit. q. 22. 9. c.

¶ Reſpondeo dicendum, quod vna ſubſtantia ſpiritualis poteſt influere in aliam, non quidem per medium corporale, vel locale, quia huiuſmodi actiones ſunt ſupra locum, & tempus, quæ ſunt in corporalibus, ſed per ſeipſam, ſicut & id quod eſt in actu, agit in id quod eſt in potentia, & huiuſmodi actio dicitur influens, vt habetur Quolib. 3. q. 3. 2. o.

Innocẽtia 14. 738 ¶ Quòd actus matrimonij in ſtatu innocentiæ ſoluiſſet integritatem carnis, non autem mentis, nunc autem ſoluit vtroque modo, non autem ſecundum habitum, ſicut in coitu vitioſo. 1 2æ. q. 34. 1. 1^{m}./. 2. diſt. 20. q. 1. 2. 1^{m}.

¶ Immo tunc non ſoluiſſet integritatẽ carnis, ſeu ſignaculum virginitatis, quia quamuis matrix poſt impregnationem claudatur, tamen ex delectatione, vt Auicen. dicit, mouetur & aperitur 1^{a} q. 98. 2. 4^{m}./ 1 2æ. q. 34. 1. 1^{m}./. 4 diſt. 31. L.

¶ R̃ndeo dicendũ dupliciter. ſ. primo, q̃ ſignaculũ virginitatis, ſeu integritas carnis põt ſumi dupliciter. ſ. vel pro integritate membri genitalis tñ, vel cum priuatione, ſeu negatione deciſionis ſeminis, ſeu commiſtione ſeminum, & ſpirituũ. Secundo modo fuiſſet violatũ, ſeu ſolutum, nõ autem primo modo.

¶ Secundo dicendũ, q̃ ſm Aug. ſicut ad pariẽdum tunc maturitatis impulſus feminea viſcera relaxaret, ſic ad cõcipiendum ex delectatione fuiſſet ſignaculũ virginitatis apertũ. Vnde violatio ſignaculi virginalis põt intelligi fieri dupliciter. ſ. per fractionem, & apertionem. Secundo modo fuiſſet violatum, ſeu ſolutum, non autem primo modo, vt habetur 1 2æ. q. 34. 1. 1^{m}.

Innocẽtia 16. 739 ¶ Quod tunc fuiſſet partus ſine dolore. 2 2æ. q. 164 2. c./. 1^{m}.

¶ Oppoſitũ vr̃ dicere à ſimili. 1 2æ. q. 34. 1 2^{m}./. 2. d. 20. q. 1. 2. 1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 738.

Innocẽtia 18. 740 ¶ Quòd tunc ſacramenta non fuiſſent neceſſaria, quia non accepiſſent homines cognitionem ex ſenſibilibus. 3^{a}. q. 61. 2. o./. 2. diſt. 23 q. 2. 1. 1^{m}./ 4. diſt. 1. lec. 1. L./. q. 1. ar. 1. q. 2. o.

¶ Immo accepiſſent cognitionem a ſenſibilibus. 1^{a}. q. 101. 1. o./. 2. diſt. 20. q. 2. 2. o.

¶ Reſpondeo dicendum, ſicut Dubio 1107.

741 ¶ Quòd inter quælibet duo inſtantia qualitercunque ſignentur, ſemper eſt accipere tempus mediũ 1^{a}. q 53. 3. 3^{m}./. q. 63. 6. 4^{m}./. 3^{a}. q. 75. 7. 1^{m}./ 4. d. 11. q 1. ar. 3. q. 2. 2^{m} /. di. 17. q. 1. ar. 5. q. 1. 3^{m}./. Verit. q. 28. 2 10^{m}./. Quol. 7. 9. c./. Quol. 11. q. 4. c. Inſtans 3.

¶ Oppoſitum videtur dicere. 1^{a}. q. 53. 3. 3^{m}./. q. 63. 6. 4^{m}./. 3^{a}. q. 75. 7. 1^{m}./ 1. diſt. 37. q. 4. 2. o./. 3. 5^{m}./. 6^{m}./. 7^{m}./. 2. di. 3. q. 2. 5^{m} /. 4. diſt. 11. q. 1. art. 3. q. 2. 2^{m}. ſi./. diſt. 17. q. 1. ar. 5. q. 1. 3^{m}./. Quolib. 9. 9. c./. Quolib. 11. 4. c ſi./. 1^{m}.

¶ Reſpondeo dicendum, quod inter inſtantia temporis, & motus diſcreti, non cadit tempus medium, nec motus medius, vt habetur in locis ſecundo adductis.

742 ¶ Quòd ęternitas, ęuum, & tempus menſurant actũ rei. ſ. eſſe, & motum, ſed inſtans eorum, menſurat item 1. diſt. 19. q. 2. 2. c. Inſtans 7.

¶ Immo proteſſio durationis videtur attendi ſecundum operationem magis, quàm ſecundum eſſe. Vnde & tempus eſt menſura motus. 1^{a}. q. 10. 1. 2^{m}.

¶ Reſpondeo dicẽdum, quòd attenditur ſecundum vtrunque, ſed magis ſecundum operationem, vt habetur 1^{a}. q 10. 1. 2^{m}.

743 ¶ Quòd nunc ęui differt realiter ab ęuo. 1. diſt. 19. q 2. 2. c. Inſtans 9.

¶ Oppoſitum videtur dicere. Opuſc. 36 c^{n} 3.

¶ Reſpondeo dicendum, quòd nunc ęui in ratione principij differt realiter ab æuo, non autem contentum ſub æuo, vt habetur 1. diſt. 19. q. 2. 2. c.

744 ¶ Quod primum inſtans, in quo res habet eſſe, datur, non autem vltimum. 1^{a}. q. 53. 3. c./ 1 2æ. q. 113. 7. 5^{m}./. 3^{a}. q. 33. 1. 3^{m} /. q. 75. 7. 1^{m} /. 3 diſt. 3 q. 5. 2. 4^{m}./. di. 31. q. 1. 2. 5^{m}./. 4. d. 11. q. 1. art. 3. q. 2 2^{m}./. diſt. 14. q. 2 1. 6^{m} /. diſt. 17. q. 1. art. 5. q. 1. 3^{m}./. Verit q. 28. 2. 10 /. 9. 14^{m}./. Verit. q. 2. 12. 14^{m}./. Quol. 7. vel 8. vel 11. q. 4. 2. c./. Quolib. 9 9. c./. Quolib. 11. 4. c. Inſtans 13.

¶ Immo eſt aſſignare vltimum inſtans, in quo angelus fuit bonus, & primum in quo fuit malus. 2. diſt. 3. q. 2. 5^{m}.

¶ Immo non eſt dare primũ inſtans eſſe huius rei, puta primũ inſtans, in quo Deus potuit facere mundum. Quol. 5. 1. c. ſi.

¶ R̃ndeo dicendũ tripliciter. ſ. primo, q̃ primum inſtãs, in quo res habet eſſe datur, quia forma ſubſtantialis, cũ non ſuſcipiat magis & minus, introducetur in materia in inſtanti. Sit ergo illud inſtans vt b. Aut ergo b. eſt primũ inſtans formæ introducendæ, aut ante b. eſt aliud. Si primũ, hr̃ intentũ. Si ſecundum, ſit illud aliud inſtans a. Aut ergo in a. introducetur illa forma ſubſtantialis, aut non. Si ſic, cũ forma ſubſtantialis ſimul introducatur, & ſit introducta, vt hr̃ 2. d. 1. q. 1. 2. c. ſequitur, q̃ illa forma nõ introducetur in b. q̃ eſt contra hipoteſim. Si vero nõ in a. ſequitur, q̃ b. erit primũ inſtans eſſe formæ introducendæ. Quòd quidem inſtans eſt primum inſtans non eſſe formæ corrumpendæ, vt hr̃ Quol 7. q 4 2. c. Quòd aũt non ſit dabile vltimũ inſtans formæ, aut quantitatis corrumpendæ ſic patet. Nam aut illud vltimũ inſtans. ſ. a. eſt vltimum inſtans nõ eſſe ipſius formæ corrumpendæ, aut eſſe eius. Non primũ, quia ſic poſt illud inſtãs forma nõ poſſet non eſſe, cum eſſet vltimum inſtans non eſſe eius. Si vero ſit vltimũ inſtans eſſe ipſius formæ corrumpendæ, tunc in illo inſtanti illa forma corrumpẽda habebit eſſe, quia ſi nõ eſſet in alio inſtanti, & ſic illud inſtans non eſſet inſtãs eſſe ipſius formæ, q̃ eſt contra hipoteſim. Aut ergo in illo eodẽ inſtanti. ſ. a. erit forma introducẽda, aut non. Si ſic, ſequitur q̃ in eodẽ inſtanti ſimul erãt duæ formæ ſubſtantiales, quod eſt cõtra Doct. S. Th. Si aũt in illo inſtanti a. non ſit forma introducenda, introducetur in alio inſtanti. ſ. b. Et cum inter illa duo inſtantia. ſ. a. & b. cadat tempus mediũ, ſm Philoſophum, ſequitur q̃ materia in aliquo tp̃e erit ſine forma, quia cũ illud tempus medium ſit poſt vltimum inſtãs formæ aduenіendæ illa forma corrumpenda nõ erit in illo tp̃e. Alias inſtans. a. non eſſet vltimũ inſtans eſſe eius, quod eſt contra hipoteſim, vt dicitur 1 2æ. q. 113. 7. 5^{m}./. Ve. q. 27. 2. 10^{m}./. Quol. 2 q. 4. 1. c./. Quol. 7. q. 4. 2. c./. Phi. 5. le. 6./. li. 6. le. 8. Vbi Verit. q 27. ar. 2. 16^{m}./ ſic ait. Et ideo aliter dicendum eſt. ſ. q̃ non eſt dare vltimũ inſtans, in quo peccator habuit culpam, ſed vltimũ tempus. Cõtingit aũt dare primum inſtans in quo habuit gratiam. Quod quidem inſtãs eſt terminus illius tp̃is, in quo culpã habuit. Inter tempus aũt & terminum tp̃is nõ cadit medium. Vnde nec oportet dare tempus aliquod, vel inſtans, in quo aliquis nec culpam, nec gratiam habeat. Hoc aũt patet. Nam infuſio gratiæ, cum ſit in inſtãti, eſt terminus alicuius motus cõtinui, vt puta alicuius meditationis, per quam affectus diſponitur ad gratiæ ſuſceptionẽ. Et eiuſdem motus terminus eſt remiſſio culpæ q̃a ex hoc ipſa culpa remittitur, quo gratia infunditur. In illo ergo inſtanti eſt primo terminus remiſſionis culpæ, & non hr̃e culpam, & terminus infuſionis gratiæ. ſ. hr̃e gratiam. In toto aũt tp̃e p̃cedenti, q̃ terminat ad hoc inſtans, in quo tp̃e menſurabatur motus p̃dictæ meditationis,

tationis, fuit peccator habens culpã, & nõ habens gratiam, niſi ſtatim in vltimo inſtanti, vt dictũ eſt, ſed ante vltimũ inſtans huius tpis, nõ eſt accipere aliud immediate proximum, quia quodcunque inſtans accipi. ſ. aliud ab vltimo inter ipſum, & vltimũ erãt infinita inſtantia media. Et ſic patet, q nõ eſt accipere vltimũ inſtans, in quo iuſtificatus ſit hñs culpã, & nõ habens gratiam. Eſt autem accipere primum inſtans in quo habet gratiam, & non culpam. Idem dicit 12ª.q.113.7.5m. Vbi ſic ait. In his autem, quæ ſubiacẽt tpi, non eſt dare vltimum inſtans, in quo prior forma ſubiecto ineſt. Eſt autem dare vltimum tempus, & primum inſtans, in quo forma ſequẽs ineſt materiæ, vel ſubiectum. Cuius ratio eſt, quia in tpe nõ poteſt accipi ante vnũ inſtans, aliud inſtans præcedẽs immediate, eo q inſtantia cõnenienter ſe haberent, ſicut nec puncta in linea vt probatur in 6. Phy. Sed tps terminatur ad inſtãs, & ideo in toto tpe pcedenti, quo aliqd mouetur ad vnã formã, ſubeſt formæ oppoſitæ. Et in vltimo inſtanti huius tpis, quod eſt primum inſtans ſequẽtis formæ, habet formã, quæ eſt terminus motus.

¶ Secundo dicendũ, q aliqui dicũt, q in toto tpe pcedenti angelus fuit bonus, ſed in vltimo tpis vltimo inſtanti eſt malus. Et ſicut non eſt aſſignare immediatũ inſtans ante aliud inſtans, ita nec vltimũ inſtans in quo fuit bonus. Sed iſta ratio bona eſt, prout inducitur à Philoſopho in 8. Phy. qñ ipſum nũc continuat tps quietis, & motus, qui ſemper ſe tenet cum paſſione, quæ eſt in ſubiecto mobili pe quietis, ſiue præcedat, ſiue ſequatur. Sed ſi ponatur inſtãs inter duas quietes, vel inter duas partes motus continui, non magis ſe tenet cum vno, quàm cũ alio. Non autem dicimus hic, q angelus per aliquem motum continuum factus ſit malus. Et ideo primũ inſtans malitiæ ſuæ non eſt medium inter quietem, & motũ, ſed inter duas quietes. Vnde ratio illa non eſt ad propoſitum. Ideo aliter eſt dicendum, ſ. q eſt aſſignare vltimum inſtãs, in quo angelus fuit bonus, & primum inſtans in quo fuit malus. Nec inter hæc inſtantia fuit tpis medium, quia tempus formaliter eſt numerus, nec ſequitur ipſum continuitas, niſi ex parte motus. Vnde cum viciſſitudo affectionum in angelo, per quas eſt bonus, & malus, non ſit continua, nec ordinata ad aliquem motum continuum, numerus eaũ dicetur tempus, quia ſm prius, & poſterius ſe habent. Sed non erit continuum. Vnde inter eius inſtantia non neceſſario accipietur tempus medium, ſicut nec inter duas vnitates numerus medius, vt hř 2. diſt. 3. q. 2. 5m. ſi.

¶ Tertio dicendum, quod licet non ſit dare primum inſtans, in quo Deus potuit facere mundum, eſt tamen dare primum inſtans in quo fecerit, ſicut etiam eſt dare ſupremum vbi, vſque quo Deus mundum fecerit, non tamen eſt dare ſupremum, vltra quod facere non potuerit, vt habetur Quol. 5. 1. c. ſi.

Inſtans 16. 745 ¶ Quòd in eodem inſtanti eſt illuminatio aeris, viſio coloris, & diſcretio rei viſæ, licet primum ſit cauſa ſecundi, & ſecundum tertij. 1ª q. 63. 5. c. / 2. diſt. 6. 2. ſi. / Verit. q. 2. 8. 3m.

¶ Oppoſitũ videtur dicere à ſimili. 12ª q. 8. 3. 2m. / q. 12. 4. c. / 1. di. 17. q. 1. 5. c. / Cont. 1. c° 76. 1m.

¶ Reſpondeo dicendũ q licet aliqñ fiat ſimul, nõ pñt tñ aliqñ videri lumen ſine hoc, q videatur color, vt hř 12ª. q. 8. 3. 2m.

Inſtans 18. 746 ¶ Quòd operatio intellectus, & voluntatis poteſt eſſe in inſtanti. 1ª. q. 63. 5. c. / 12ª. q. 113. 7. c. / 3ª. q. 34. 2. c. / 4. d. 17. q. 4. art. 5. q. 3. 1m. / ... 3. 1. q. 3. 3m. / Veri. q. 29. 8. c.

¶ Oppoſitum videtur dicere. Ma. q. 16. 4. 2. 4m.

¶ Reſpondeo dicendum, ſicut Dubio 439.

Inſtans 21. 747 ¶ Quod Deus non tñ primũ inſtans, in quo potuit creare mundum. Quolib. 5. q. 1. c. ſi.

¶ Immo Deus habet etiam nõ entium ſcientiam. 1ª. q. 14. 9. c.

¶ Reſpondeo dicendum, ſicut Dubio 744.

A. Inſtrumentum 8. 748 ¶ Quod forma effectus eſt in inſtrumento intentionaliter tantum. 4. d. 1. q. 1. ar. 4. q. 4. c.

¶ Oppoſitum videtur dicere. 2. d. 18. q. 2. 3. 2m.

¶ Reſpondeo dicendum, ſicut Dubio 637 / 787 / 826.

B. Intellectualia 7. 748 ¶ Quòd in natura intellectuali ſunt duæ ſolum operationes, ſ. intelligere, & velle. Opuſc. 3.

¶ Oppoſitũ vř dicere. 1ª. q. 54. 3. ar. / 1. d. 3. q. 1. a. / Ve. q. 73. 3m.

¶ Reſpondeo dicendum, ſicut Dubio 866.

Intellectus 2. 749 ¶ Quòd intellectus eſt potentia realiter diſtincta ab eſſentia animæ. 1ª. q. 79. 1. c.

¶ Oppoſitum videtur dicere. Spiritu. 11. 7m. ſi.

¶ Reſpondeo dicendum, ſicut Dubio 197.

Intellectus 4. 750 ¶ Quod intellectus eſt potentia paſſiua. 1ª. q. 79. 2. c. / 3. di. 14. ar. 1. q. 2. c. / 2m. / Cont. 2. c° 50. / Veri. q. 16. 1. 13m.

¶ Oppoſitum videtur dicere Veri. q. 1. 9. c.

¶ Reſpondeo dicendum, ſicut Dubio 794.

Intellect° 13. 751 ¶ Quod in intellectu ſunt quatuor realiter diſtincta. ſ. ſpecies, actus, res intellecta, & verbũ. Cõt. 1. c° 53 / li° 4. c° 11. / Po°. q. 8. 1. c. / q. 9. 5. c. / Spiritu 9. 6m. / Quol. 5. q. 2. c. / Opuſc. 53. c.

¶ Immo verbum eſt operatio. ſ. intelligere, vel eſt ſpecies intellecta 1. diſt. 27. q. 2. 2. 3. c.

¶ Reſpondeo dicẽdum, q ſpecies, ſeu ſimilitudo in intellectu eſt duplex. ſ. ſpecies impreſſa in eo per modũ formæ quieſcentis, & manẽtis, quæ eſt principiũ intellectionis: alia eſt ſpecies expreſſa, ſeu conceptio, & formata ab intellectu, & in eo per modum emanationis, & eſt terminus intellectionis. Et ſic verbũ eſt ſpecies, nõ aũt primo mõ, vt ipſe innuit 1. d. 27. q. 2. 2. 3. c.

752 ¶ Quòd ens eſt commune eſt obiectum proprium intellectus. 1ª. q. 5. art. 2. c. / q. 55. 1. c. / q. 89. 7. c. / 11. 1m. / 82. 4. 1m. / q. 87. 3. 1m. / q. 105. 4. c. / 12ª q. 9. 1. c. / q. 10. 1. 3m. / 2. diſt. 3. 3. c. / 3. diſt. 23. q. 2. ar. 3. q. 2. 2. / diſt. 31. q. 2. 4. 5m. / Cont. 2. c° 96. 2m. / Verit. q. 8. 7. c. ſi. / Ma. q. 6. c. / Opuſ. 42. princ.° Intellect° 18.

¶ Immo verum eſt obiectum intellectus. 1ª. q. 54. 2. c. / q. 55. 1. c / q. 82. 4. 1m / q. 87. 3. c / 1m / 12ª. q. 2. 8. c. / q. 3. 7m. / q. 9. 1. c. / 3m. / q. 10. 1. 3m. / q. 60. 1. 1m. / 22ª. q. 4. 1. c. / q. 25. 2. c. / 2. d. 25. 2. c. / d. 39. q. 1. 2. c. / 3. d. 14. ar. 1. q. 2. c. / diſt. 17. ar. 1. q. 3. 3m. / d. 23. q. 1. 2. 3m. / d. 27. q. 1. 4. c. / diſt. 33. q. 1. art. 2. q. 1. 3m. / Contra 3. c° 26. 1m. / 107. 8m. / Verit. q. 24. 7. c / q. 27. 1. 7m. / Ma. q. 6. c. / Opuſc. 73 prolo.

¶ Immo verũ relatum ad opus eſt obiectũ intellectus practici. 1ª. q. 55. 1. c / q. 79. 7. c. / 11. 2m / q. 87. 3. 1m. / q. 105. 4. c. / 12ª. q. 10. 1. 3m. / 3. d. 27. q. 2. ar. 3. q. 2. q. 2. c. / Veri. q. 12. 10. 4m.

¶ Immo q eſt qd, eſt obiectũ intellectus. 1ª. q. 17. 3. 1m. / q. 18. 2. c / q. 57. 1. 2m. / q. 58. 5. c. / q. 67. 3. c. / q. 85. 5. 6. c. / 12ª. q. 3. 8. c. / q. 10. 1. 3m. / q. 31. 5. c. / 22ª. q. 8. 1. c. / 3ª. q. 10. 3. 2m. / q. 76. 7. c. / 2. d. 13. 3. c. ſi. / 3. d. 23. q. 1. 2. c. / d. 15. q. 2. ar. 1. q. 1. c. / 4. d. 12. q. 1. ar. 1. q. 2. 2m. / Cõ. 1. c° 58. 4m. / li° 3. c° 41. 1m. / 56. 4m. / 108. 3m. / Verit. q. 1. 12. c. / q. 2. 7. c. ſi / q. 10. 4. 1m / q. 14. 1. c. / q. 15. 2. c. / 3m. / 3. 1m / q. 25. 3. c. / Tri. 18. 2m. / Opuſ. 3. c° 85. / Ethic. 6. lec. 1. ſi / Anima 3. lec. 8. / lec. 11. ſi. / Senſu. lec. 10. ſi / Perihermen. lec. 10. / 2ª. Cor. 12. ſi. / 1ª. Tim. 6. lec. 3. princ°.

¶ Immo ſubſtantia eſt obiectũ intellectus. 12ª. q. 9. 1. c. / 3ª. q. 75. 5. 2m. / 2. d. 3. c. / 3. d. 31. q. 2. 4. 5m. / Veri. q. 8. 7. ſi.

¶ Immo quidditas ſeu natura rei materialis eſt obiectum intellectus hominis, ſm pñtis vitæ ſtatum. 1ª. q. 12. 11. c. q. 84. 7. 8. c. / q. 85. 1. c. / 5. 3m. / 8. c. / q. 86. 2. c. / q. 87. 2. 2m. / 3. c. / 1m. / q. 88. 3. c. / Opuſ. 29. / Anima 2. lec. 8. ſi.

¶ Immo quidditas rei materialis, eſt obiectum cogitatiuæ potentiæ. Opuſ. 29.

¶ Immo vle, eſt obiectũ intellectus. Nam natura rationalis excedit ſenſitiuã, quantum ad cognitionis obiectum, quia nullo modo põt cognoſcere vle, cuius rõ eſt cognoſcitiua. 1ª. q. 12. 4. c. / q. 85. 1. c. / 3. 4m. / 12ª. q. 5. 1. 1m. prin. / 22ª. q. 58. 5. 2m.

¶ Immo fantaſma eſt obiectũ intellectus poſſibilis. 12ª. q. 50. 4. 1m. / 2. d. 8. 5. c / d. 20. q. 2. 2. c. / d. 23. q. 2. 2. 3m. / d. 24. q. 2. 2. 2m. / 3. d. 14. ar. 3. q. 2. c. / d. 27. q. 3. 1. c. / d. 31. q. 2. 4. c. / Cõ. 2. c°. 72. / 75. 5m. / 94. 2m. / Veri. q. 10. 2. 7m / Po°. q. 3. 9. 22m. / Anima 1. 10m. / 15. 2m / 6m. / 16m. / Quol. 7. 1. 3m.

¶ Immo fantaſma non eſt proprium & propinquum obiectum intellectus. 3ª. q. 11. 2. 1m. / 3. d. 31. q. 2. 4. 5m / Veri. q. 10. 6. c. ſi.

Immo ſpecies intelligibilis eſt proprium & propinquum obiectum intellectus. 3ª. q. 11. 2. 1m. / 2. d. 20. q. 2. 2. 2m. / 3. d. 31. q. 2. 4. 5m. / Anima 15. 16m.

¶ Oppoſitum videtur dicere. cõtra 2. c°. 74. 2m. / Spiritu 9. 6m. / Opuſ. 3. c°. 85. / Anima 3. lec. 8. ſi.

¶ Immo verbum mentis eſt obiectum intellectus. Con. 1. cap° 53 / li° 2. c° 84. 2m. / Po°. q. 9. 5. c.

¶ Immo Deus eſt proprium obiectum intellectus. Nam optimum obiectum intellectus non practici, ſed ſpeculatiui eſt bonum diuinum. 12ª. q. 3. 5. c.

¶ Reſpondeo dicendum tripliciter. ſ. primo, q vt hř 1ª. q. 14. 5. 2m. / 3m. / 1. d. 35. 2. c. / 1m. / ſicut eſt duplex viſum. ſ. primũ. ſ. ſpecies viſibilis in oculo, & ſecũdum. ſ. res colorata, cuius eſt illa ſpecies, ſic eſt duplex intellectum, ſeu obiectũ intellectus, ſ. intellectũ primum. ſ. verbum, ſpecies intelligibilis, fantaſma, ſed diuerſimode, vt poſtea diſtinguetur, & intellectum ſecundum. ſ. res, cuius ſimilitudo eſt verbum, ſpecies, & fantaſma. Et ſic illud, q primo intelligitur eſt res, cuius ſimilitudo eſt ſpecies in intellectu, quæ nõ intelligitur primo & directe, ſed ſecundario & reflexiue, vt hř 1ª. q. 85. 2. c. Cõ. 2. c° 74. 2m. Sed intellectum primum eſt duplex, vt hř 1. d. 5. q. 3. c. ſ. intellectum quod, & intellectum quo. Primo igitur modo verbum eſt primum intellectũ. ſ. primũ obiectũ, q ipſius intellectus, quia illud, q cõcipitur de re. ſ. verbum, eſt primo & per ſe intellectũ, non aũt ipſa res, vel ſimilitudo eius, vt hř Cõ. 1. c° 53. / li° 2. c° 34. 2m. / Po°. q. 9. 5. c. ſicut etiã ſupra Du° 751 adductum eſt. Si autem accipiatur ſecundo modo. ſ. intellectum quo homo eſt duplex. vt hř 3. d. 31. q. 2. 4. 5m ſ. vel ſicut obiectum remotum, & improprium. Et ſic fantaſma eſt primũ intellectum quo ipſius intellectus. Vel ſicut obiectum proprium, & propinquũ. Et ſic ſpecies intelligibilis eſt obiectum ipſius intellectus. Vel ſicut hř Quol. 5. q. 5. 2. 1m. aliud q intelligitur, poteſt accipi dupliciter. ſ. vel formaliter. Et ſic eſt ſpecies intelligibilis, vel inſtrumentaliter. Et ſic eſt verbum, intellectum, aũt ſecundum, i. rei, quæ intelligitur, põt accipi dupliciter. ſ. vel reſpectu alicuius intellectus in ſpeciali. Et ſic reſpectu intellectus hominis

viatoris,

viatoris, obiectū eſt quidditas, ſeu natura rei materialis, vt hr̄ in locis ſexto loco adductis. Et reſpectu intellectus angelorū obiectū eſſe eſſentia angeli, vt hr̄ 1ª.q.84.7.c./.q.85.1.c./.q.87.3.c. Sed reſpectu intellectus diuini, obiectum eſt eius natura, vt hr̄ 1ª.q.14.2.5.o./.1.d.35.a.1./.3.1.cº 48./.Cauſis.le.13.fi./.Met. 12.le.8. Vel pōt accipi obiectum reſpectu intellectus in cōi. Et hoc dupliciter. ſ. vel ex parte termini, & cōplementi intellectionis, vel ex parte principij, & inchoationis. Si primo modo, ſic quidditas, ſeu qđ quid eſt, ſiue natura, eſſentia, & ſubſtantia rei eſt obiectum intellectus, quia intellectus dr̄ quaſi intus legēs, quia nō perſiſtit in exterioribus, ſed pertingit vſque ad quidditatem rei, vt hr̄ 2.2ª.q.8.1.c./.Veri.q.1.12.c./.q.15.1.c. Si autē obiectū accipiatur ſecūdo modo. ſ. ex parte principij, & inchoationis, hoc eſt dupliciter, vt hr̄ Met.5.le.6.primº. ſ. vel vt obiectum principale. Et ſic ſubſtantia eſt obiectū intellectus, quia licet intellectus cōſideret de ōibus rebus, tñ principaliter conſiderat de ſubſtantia, vt hr̄ Met.7.le.2.8. Vel vt obiectum cōe. Et hoc dupliciter. ſ. vel per ſe primo. Et hoc iterū dupliciter. ſ. vno modo. Primo primitate perfectionis, & cauſalitatis. Et ſic Deus eſt primū princ^{m} cognitionis ipſius intellectus, quia pp Deum tāquam pp primā virtutis cognoſcitiue cauſam, oia alia cognoſcimus, vt hr̄ 1ª.q.84.5.c./.q.88.3.c./.2^{m}. Et ipſum cognoſcimus non quidem perfecte, ſed per participationem, nō tñ quidditatiue, vel q̄ ſit ratio obiectiualis, ſed quia eſt ratio & cauſa veritatis obiecti noſtri, q̄ primo apprehenditur à potentia intellectiua, vt hr̄ 1ª.q.2.1.1^{m}./.2.2ª.q.2.2.c./.Quol.7.q.1.1.c./. Alio modo primo primitate cōitatis. Et ſic ens eſt obiectū intellectus, quia ens ſm rationē formalem eſt primū, q̄ cadit in intellectu, vt hr̄ 1ª.q.5.2.c./.q.11.3.4^{m}./.1.diſ.8.q.1.3.c./.d.19.q.5.1.2^{m}./.8^{m}./.d.24.q.1.3.2^{m}./.Verit.q.1.1.c./.q.21.1.c./.4.4^{m}./.Potª q.9.7.6^{m}./.15^{m}./.Opuſ.42.primº./.Met.le.1.fi./.liº 4.lec.3.liº 10.lec.5. Vel accipitur obiectū non per ſe primo, ſed conſequutiue, vt ꝓpria paſſio obiecti ipſius intellectus. Et ſic verū eſt obiectū intellectus, quia intellectus licet poſſit conſiderare naturas rerū, non conſiderando rationē veri, tñ nihil pōt cognoſcere, niſi cōſequutiue concurrat ratio veri, quæ conſiſtit in aſſimilatione rei, & intellectus per ſpeciē rei, vt habetur 1ª.q.16.3.3^{m}./.q.85.1.1^{m}./.1.diſt.19.q.5.1.2^{m}./.Verit.q.1.1.3^{m}.

¶Secundo dicendū, q̄ ens eſt obiectū formale quod, ſed verum eſt obiectum formale quo, vt hr̄ e ſimili Quol.5.q.5.2.1^{m}.

¶Tertio dicendum, q̄ aliquid dr̄ obiectum alicuius potentiæ dupliciter. ſ. vel excluſiue. i. quod tm̄ ad illam potentiam pertinet, eo modo quo Boetius dicit, q̄ ſingulare eſt, quod ſentitur, & vle quod intelligitur. Et in fine primi Phyſ. dr̄, q̄ ſenſus eſt ſingularium, & ratio vniuerſaliū. Et hoc dupliciter. ſ. vel quantum ad modum, ſiue rationē repræſentandi conſequentem intellectum, ſeu actum rationis, ſiue modum intelligendi in præſenti vita, qui quidem modus intelligendi eſt per abſtractionē à conditionibus indiuidualibus lumine intellectus agentis. Et ſic vle eſt obiectum intellectus, ꝙ noue intentio vniuerſalitatis, conſequitur modum intelligendi, vt hr̄ Potª.q.7.9.c./.Meta.4.lec.4./.Poſter.lec.20.primº. Vel quantū ad rem intellectam. Et ſic quidditas eſt obiectum intellectus, quia ſolus intellectus cognoſcit quidditates rerum, vt hr̄ 1ª.q.57.1.2^{m}./.2.2ª.q.8.1.c./.3.d.19.q.5.1.6^{m}./.3.d.23.q.1.2.o./.d.35.q.2.ar.2.q.1.c./.Verit.q.12.12.11^{m}./.Quol.7.q.2.2.c. Alio modo dr̄ obiectū alicuius potentiæ collectiue. i. quod continet omnia, quæ pertinent ad illam potentiam. Et ſic ens eſt obiectum intellectus, quia nihil intelligitur, niſi ſit ens, vt hr̄ Verit.q.2.3.12^{m}./.q.18.4.12^{m}.

753 ¶Quod intellectus noſter non cognoſcit ſingularia. 1ª.q.14.1.1^{m}./.Veri.q.2.4.1^{m}./.5.c.fi./.1^{m}./.2^{m}./.3^{m}./.6.o./.q.10.5.2^{m}./.3^{m}./.5^{m}./.Ethic.6.lec.1.fi./.Anima 2.le.12.fi./.Poſter.le.30.fi./.lec.38.fi./.Periherm.lec.14. Intellectus 49.

¶Oppoſitum videtur dicere. 1ª.q.86.1.in.f. 2.2ª.q.47.3.1^{m}./.2.d.3.q.3.3.1^{m}./.4.diſt.50.q.1.3.o./.Veri.q.2.5.6.o./.q.10.5.o./.Quol.8.vel 11.q.1.3.o./.Opuſc.19./.Anima 3.lec.8.

¶Reſpondeo dicendum dupliciter. ſ. primo, q̄ ſicut hr̄ 1ª.q.86.1.c. intellectus noſter in ſtatu viæ non cognoſcit ſingularia per ſe & directe, tñ cognoſcit ea reflexiue. Sed poſt mortē cognoſcit per ſe & directe, per ſpecies influxas, ſicut & Deus per eſſentiam ſuam, & angeli per ſpecies concreatas cognoſcunt ſingularia, vt habetur 4.diſt.50.q.1.3.o./.Quol.11.lec.1.3.o.

¶Secundo dicendum, q̄ cum obiicitur, q̄ proprium ipſius intellectus noſtri eſt intelligere formam in materia indiuiduali, vt hr̄ Poſter.le.33.fi. vbi ſic dr̄, Nos enim intendimus de his rebus, de quibus in nobis ſcientia per demonſtrationem acquiritur, & huiuſmodi ſunt res in materia exiſtentes nobis notæ, de quibus fiunt demonſtrationes. Et hoc idem dicit 1ª.q.12.art.4. vbi dicitur, quód per intellectum connaturale eſt nobis cognoſcere naturas, quæ quidem non habent eſſe, niſi in materia indiuiduali. Et idem dicit 1ª.q.75.3.c. Sed intelligere formam exiſtentem in materia indiuiduali, eſt intelligere ſingulare; ergo, &c. Dicendum eſt, q̄ vt dicit 1ª.q.12.4.c. proprium eſt intellectus noſtri intelligere formā in materia indiuiduali exiſtentem, non tamen ſecundum quód eſt in tali materia indiuiduali, ſed ſecundum quód abſtrahitur ab ea per conſiderationem intellectus. Intelligere autem formam in materia exiſtentem, nō prout in materia indiuiduali exiſtit, eſt intelligere vniuerſale, & nō ſingulare, vt habetur in locis vltimo adductis.

754 ¶Quód eodem actu ſimul intelligitur obiectum materiale, & formale. Verit.q.8.14.6^{m}. Intellectus 58.

¶Oppoſitum videtur dicere à ſimili. 1.2ª.q.8.3.2^{m}./.q.12.4.c./.1.diſt.17.q.2.5.c./.Cont.1.capº 76.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio 103.

755 ¶Quod intelligere noſtrum eſt quoddam pati. 1ª.q.79.2.c. Intellectus 66.

¶Immo paſſio eſt cum abiectione alicuius. 1ª.q.14.2.2^{m}./.Anima 21.1^{m}.fi.

¶Reſpondeo dicendum, q̄ vt hr̄ 1ª.q.79.2.c. pati tripliciter dr̄. ſ. primo propriiſſime, quando ſ. aliquid remouetur ab aliquo, quod conuenit ſibi, aut per naturam, aut ſecundum propriam inclinationem. Secundo modo minus proprie dicitur aliquis pati. ſ. ex eo, quod aliquid ab ipſo abiicitur, ſiue ſit ei conueniēs ſiue non conueniens. Tertio modo dicitur aliquis pati communiter. ſ. ex hoc ſolo, quod id, quod eſt in potentia ad aliquid, recipit illud ad quod erat in potentia abſque hoc, quod abiiciatur aliquid. Secundum quem modum omne quod exit de potentia ad actum, poteſt dici pati etiam cum perficitur. Et ſic intelligere noſtrum eſt pati, & non aliis duobus modis.

756 ¶Quod de ratione eius, quod eſt intelligere, eſt, quod ſit intelligens, & intellectum. Opuſc.53.princº. Intellectus 68.

¶Immo aliud eſt intelligere, & aliud intellectum. 1ª.q.54.1.3.c./.Cont.1.cº 45.2^{m}./.Potª.q.8.1.c./.Opuſ.53.

¶Reſpondeo dicendum, quod licet intelligere ſit aliud, quàm intellectum ſecundum ſe, conſtat tamen vnum cum eo in ſpecie intelligibili qua intellectum intelligitur.

757 ¶Quód intellectus mouet ſe. 1.2ª.q.9.3.c. Intellectus 72.

¶Oppoſitum videtur dicere. Cont.1.capº 72.5^{m}./.liº 2.cº 23.3^{m}./.Quol.6.q.2.2.c.

¶Reſpondeo dicendum, q̄ intellectus mouet ſe, quia per hoc, quod cognoſcit principium, reducit ſe de potentia ad actum quo ad cognitionem concluſionum, vt habetur 1.2ª.q.9.3.c./.q.41.2.2./.Ma.q.6.3.c./.2^{m}./.Anima 4.6^{m}.

758 ¶Quod operatio intellectus eſt duplex. ſ. ſimplex apprehenſio, & cōpoſitio, & diuiſio 1ª.q.85.2.3^{m}./.2.2ª.q.83.1.ar.3./.1.d.19.q.5.1.7^{m}./.diſt.38.3.c./.3.d.23.q.2.ar.2.q.1.c./.d.24.ar.2.q.1.1./.Verit.q.14.1.c./.Spiritu 6.6^{m}./.15.7^{m}./.Quol.5.q.5.2.c./.Meta.4.lec.5./.liº 6.lec.4.fi./.Anima 3.lec.11.o./.Poſter.primº./.Periherm.primº./.lec.3.princº./.lec.5.fi. Intellectus 77.

¶Immo operatio intellectus eſt triplex. ſ. intelligentia indiuiſibiliū, cōpoſitio, & diuiſio, & diſcurſus. 1.d.33.1.3^{m}. Poſter.prin

¶Reſpondeo dicendum, ſicut Dubio 43.

759 ¶Quod iudicium intellectus de particulari actu duplex. ſ. conſcientiæ in pura cognitione, & liberi arbitrij in applicatione ad affectionem. Ideo ſecūdum iudicium poteſt peruerti, & eſſe cum errore ſine primo. Verit.q.17.1.4^{m}. Intellectus 88.

¶Oppoſitum videtur dicere. 1.2ª.q.73.1.8.c.

¶Reſpondeo dicendum, ſicut Dubio 760.

760 ¶Quód intellectꝰ intelligit aliquā rem aliter, q̄ ſit. 1ª.q.85.1.1^{m}. Intellectus 100.

¶Immo intellectus non errat. 2.diſt.39.q.3.1.c.fi.

¶Reſpondeo dicendum, q̄ intelligere rem aliter quàm ſit, contingit dupliciter. ſ. ex parte obiecti, & ex parte intellectus, primum eſt falſum, non autem ſecundum. Vel verum eſt, q̄ intellectus, qui intelligit rem aliter quam ſit, eſt falſus, ſi ly aliter referatur ad rem intellectam. Tūc enim intellectus eſt falſus, qñ intelligit rem eſſe aliter, quàm ſit. Nō eſt aūt verum, ſi ly aliter accipiat ex parte intelligētis. Eſt enim abſque falſitate, vt alius ſit modus in intelligendo, q̄ modus rei in eſſendo, quia intellectū eſt in intelligente immaterialiter per modū intellectus, nō autem materialiter per modum rei materialis. 1ª.q.11.6.1^{m}./.2^{m}./.q.13.12.3^{m}./.q.84.1.1^{m}./.1.d.38.2.1^{m}./.4.d.49.q.2.1.14^{m}./.4.4^{m}./.Veri.q.2.2.11^{m}./.5.6^{m}./.7^{m}./.q.3.1.11^{m}./.q.8.1.1^{m}.

761 ¶Quod nihil poteſt intelligi, niſi ſecundum q̄ eſt ens actu. 1ª.q.12.1.c./.Opuſ.42.princº./.Cauſa lec.6./.Anima 3.lec.9.fi. Intellectus 108.

¶Immo res intellecta quandoque eſt in potentia tantum, cum res ſint quaſi quædam intelligibilia in potentia, ſicut & anima humana, quandoque eſt intelligens in potentia tantū. 1ª.q.90.1.c.princº./.Quol.8.q.2.1.c./.Opuſc.53.princº.

¶Rñdeo dicendū, q̄ licet res intellecta ſecundum ſe nō ſemper ſit in actu, eſt tamen in ſuis principiis per quæ poteſt intelligi.

762 ¶Quod intellectus in actu, & intellectum ſunt idem. 1ª.q.14.2.c./.q.55.1.2^{m}./.q.85.2.1^{m}./.q.87.1.3^{m}. Intellectus 118.

¶Immo res intellecta eſt realr̄ diſtincta ab intellectu. Potª.q.8.1.c.

¶Reſpondeo dicendū dupliciter. ſ. primo, q̄ intellectus in actu, & intellectum per vnionem ſunt idem ſecundum ſpeciem intelligibilem, vt habetur 1ª.q.14.2.c./.q.55.1.2^{m}./.q.85.2.1^{m}./.q.87.1.3^{m}./.1.d.35.1.3^{m}./.2.d.3.q.3.1.c./.4.d.49.q.2.1.10^{m}./.Verit.q.26.c./.Spiritu 8.14^{m}./.Quolib.8.vel 11.2.c.

¶Secundo dicendum, ſicut Dubio 756.

¶Quód

Intellectus 333. 763 ¶Quod ſpecies in intellectu differt genere à ſpecie in ſenſu, & imaginatione. Ideo non poteſt imprimi ab eis, ſicut ſpecies, quæ eſt in ſenſu, imprimit eam, quæ eſt in imaginatione, quia ſunt eiuſdem generis, id eſt ſunt indiuiduæ, & materiales. Spiritu 10. 17m./. Anima 4. 1m./. 3m./. 5m.

¶Immo actio ipſius ſenſibilis attingit omnes ſpecies intellectus noſt. 1. Quolib. 7. vel 8. q. 2. 1. c.

¶Reſpondeo dicendum, quod attingit ſpecies intellectus noſtri, mouendo intellectum poſſibilem, non autem ex hoc, quod ea ſeipſa ſit ſufficiens. ſed requiritur lumen intellectus agentis, vt habetur Quolib. 8. q. 2. 1. c.

A. Intellectus 334. 764 ¶Quod ſpecies intelligibiles acquiſitæ, & infuſæ ſunt diuerſarum rationum. 4. d. 50. q. 1. 2. 4m./. 3. 5m./. Anima 18. 2m.

¶Oppoſitum videtur dicere. 1a. q. 94. 3. 1m.

¶Reſpondeo dicendum, ſicut Dubio 1111.

B. Intellectus 338. 764 ¶Quod ad eſſe habitus intellectus concurrunt duo. ſ. ſpecies intelligibilis, & lumen intellectus agentis. 2. diſt. 3. q. 5. 1m./. 3. diſtin. 14. art. 1. q. 2. c. fi./. q. 3. c. princ./. 2m.

¶Oppoſitum videtur dicere. 12. q. 44. 4. 0.

¶Reſpondeo dicendum, ſicut Dubio 1099.

Intellectus 356. 765 ¶Quod plures ſpecies poſſunt ſimul eſſe in intellectu. 1a. q. 12. 10. c./. q. 58. 2. 2m./. q. 85. 4. c./. 2m.

¶Immo impoſſibile eſt, quod idem intellectus ſimul perficiatur diuerſis ſpeciebus intelligibilibus, ad intelligendum diuerſa in actu. 1a. q. 85. 4. c. fi.

¶Reſpondeo dicendum, quod plures ſpecies poſſunt ſimul eſſe in intellectu ſecundum actum imperfectum, non autem ſecundum actum perfectum. Similiter in ſenſu, vt habetur 1a. q. 12. 10. c./. q. 58. 2. 2m./. q. 85. 4. c./. 2m./. 1. diſt. 3. q. 3. 4. c./. diſt. 1. 4. 3m./. 3. diſt. 14. art. 1. q. 4. c./. Cont. 1. c. 55./. Verit. q. 8. 14. c./. 7m./. Ma. q. 16. 4. c./. Anima 18. 5m./. Quolib. 8. vel 11. 2. 0.

Intellectus 365. 766 ¶Quod ſenſus, & intellectus differunt realiter per vniuerſale, & particulare. Et ſimiliter appetitus ſenſitiuus, & intellectiuus, id eſt voluntas. 1a. q. 50. 1. c./. q. 80. 2. 2m./. q. 84. 6. c./. q. 115. 4. c./. 2. d. 15. q. 1. 3. c./. 3. d. 26. q. 1. 2. c./. 4. d. 44. q. 1. ar. 1. q. 1. c./ Cont. 2. c. 65./. lib. 3. c. 84./. Verit. q. 25. 1. c. 6m./ Ma. q. 8. 3. c./. Quolib. 5. q. 9. 1. c./. Anima 3. lec. 4. 0./. Poſter. 1. lec. 42.

¶Immo intellectus quoque ſenſus dicitur. 1a. q. 54. 5. 1m./. 4. d. 44. L. fi.

¶Immo etiam vniuerſale, & particulare non diuerſificant potentiam, nec habitum. 3. diſt. 26. q. 2. 4. c.

¶Immo nec appetitus ſenſitiuus, & intellectiuus. ſ. voluntas diſtinguuntur per vniuerſale, & particulare. Veri. q. 22. 4. 2m.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod potentiæ, & habitus diſtinguuntur per obiecta. Sed obiectum poteſt accipi dupliciter. ſ. quo ad rationem adæquatam, ſub qua continetur quicquid pertinet ad illam potentiam, vel habitum. Et ſic obiectum cuiuſlibet potentiæ, vel habitus eſt vniuerſale, ſicut color reſpectu viſus. Ideo dicitur in fine 2. Poſter. quod ſenſus eſt vniuerſalium, ſentire autem particularium. Et ſic vniuerſale, & particulare non diuerſificant habitus, nec potentias. Vel quo ad illud, ad quod fertur potentia, vel habitus per vnum actum. Et ſic ratio eſt vniuerſalium, ſenſus autem ſingularium, vt habetur in 1. Phyſ. in fine, ſicut etiam Boetius dicit, quod ſingulare eſt, quia ſentitur, vniuerſale vero, quia intelligitur.

¶Secundo dicendum, quod differentiæ apprehenſiuorum ſunt per ſe differentiæ appetibilis, ſed poſteriores. Nam Verit. q. 22. 4. 1m. ponit per ſe differentias appetibilis, ſed priores, ſicut rationale, & irrationale ſunt differentiæ per ſe priores, inter hominem, & aſinum. Sed eſſe liberi arbitrij, vel non eſſe ſunt differentiæ per ſe eorundem, ſed poſteriores. Vnde in 3. Sent. loquitur de diſtinctione principali, in alijs autem locis de ſecundarijs. Ideo dicitur Veri. q. 22. 4. 2m. quod non diſtinguuntur principaliter per ea, ſed conſequenter.

Intellectus 371. 767 ¶Quod intellectus abſtrahit ab omni differentia temporis, ſicut & ab alijs conditionibus materialibus, quas ſenſus concernit. 1a. q. 107. 4. c./. 4. d. 17. q. 2. ar. 2. q. 1. 1m./. Cont. 3. c. 84. 6m.

¶Oppoſitum videtur dicere. Ma. q. 16. 4. 6. 9m.

¶Reſpondeo dicendum, ſicut Dubio 439.

Intellectus 389. 768 ¶Quod intellectus eſt melior ratione. 1. d. 3. q. 4. 1. 4m.

¶Immo idem eſt intellectus quidam. 1a. q. 79. 8. c./. 9. 3m./ Poſt. 1. le. 1.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod licet intellectus, & ratio ſint idem ſecundum rem, differunt tamen ſecundum rationem. Nam ipſius intellectus ſecundum proprium ſuum actum conſiderati, qui eſt intelligere, eſt ipſam veritatem intelligibilem ſimpliciter apprehendere. Sed ipſius rationis eſt ſecundum ſuum actum procedere de vno intellecto ad aliud ad veritatem intelligendam. Nam & ſi intellectus, & ratio non ſint diuerſæ potentiæ, tamen denominantur ex diuerſis actibus. Intellectus enim nomen ſumitur ab intima penetratione veritatis, nomen autem rationis ab inquiſitione, & diſcurſu, vt habetur 22. q. 49. 5. 3m.

¶Secundo dicendum, ſicut Dubio 43.

Intellectus 195. 769 ¶Quod in omni creatura differunt realiter, intellectus, voluntas, & eſſentia. 1a. q. 19. 3. c./. Veri. q. 22. 10. 0./. q. 23. 6. c./. Opuſ. 53.

¶Oppoſitum videtur dicere. Spiritu 11. 7m. fi.

¶Reſpondeo dicendum, ſicut Dubio 197.

Intellectus 216. 770 ¶Quod intellectus eſt ſimpliciter prior voluntate, ſicut motiuũ mobili, & actiuum paſſiuo. 1a. q. 82. 3. 2m./. 12. q. 13. 1. c./. Veri. q. 19. 10. c./. q. 21. 1. b. 3./. q. 22. 13. c./. Virt. q. 2. 3. 12m.

¶Oppoſitum videtur dicere. Cont. 3. c. 56. 2m./. Veri. q. 8. 1. 13m.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod intellectus eſt prior voluntate in via receptionis, ſed econtrario in mouendo & agendo, vt habetur 12. q. 83. 3. 3m./. Verit. q. 14. 5. 5m./. q. 22. 11. 14m./. Verit. q. 2. 3. 12m.

¶Secundo dicendum, ſicut Dubio 771./. 794.

771 ¶Quod intellectus prior eſt voluntate in via receptionis, ſed econtrario in mouendo, & agendo. 12. q. 83. 3. 3m./. Veri. q. 14. 5. 5m./. q. 22. 11. 14./. Verit. q. 2. 3. 12m./. Heb. 11. Intellectus 218.

¶Immo intellectus in mouendo, & agendo regit voluntatem. 22. q. 17. 5. 0./. Verit. q. 22. 11. 5m.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod intellectus regit voluntatem non inclinando, ſed oſtendendo, & ordinando, vt habetur 12. q. 17. 5. 0./. Verit. q. 22. 11. 5m./. Met. 12. lec. 2. 0.

¶Secundo dicendum, ſicut Dubio 772.

772 ¶Quod intellectus non agit niſi mediante voluntate, quia motus voluntatis eſt inclinatio ſequens formam intellectam, & mouens intellectum. 3. 1. c. 72. 5m./ 1. 2. c. 23. 3m./. Quol. 8. q. 2. 1. c. Intellectus 216.

¶Immo omnem actum voluntatis præcedit, & ſequitur aliquis actus intellectus, & non econtrario. 1a. q. 82. 4. 3m./. 12. q. 4. 4. 2m./. 1. d. 6. L./ 4. d. 25. q. 4. ar. 1. q. 1. c./. 3. c. 26. 5m / Pot. q. 2. 3. 3m. Ma. q. 6. c.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod intellectus agit, & eſt primum motiuum omnium potentiarum animæ quo ad determinationem actus, voluntas vero quo ad exercitium actus, vt habetur 12. q. 17. 1. c. Ma. q. 6. c.

¶Secundo dicendum, ſicut Dubio 771.

773 ¶Quod ab intellectu procedit aliquid dupliciter. ſ. aliquid per modum operationis, & aliquid per modum operati, à voluntate autem primo modo tantum. 1a. q. 27. 4. c./. Veri. q. 1. 8. 7m./. q. 10. 9. 7m./. Veri. q. 1. 8. 13m. Intellectus 231.

¶Immo ab vtroque procedit aliquid vtroque modo. 1a. q. 27. 3. c./. 3m./. 3a. q. 37. 1. c./. Cont. 4. c. 19. 3m./. Pot. q. 4. 2. 7m./. q. 9. 9. c./. q. 19. 2. 11m./. Opuſc. 3. c. 45./. 46. 52.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod ſicut diſtinguit Pot. q. 10. 2. 11m. aliquid procedens per modum operati, contingit dupliciter. ſ. vel ſecundum rationem ſimilitudinis, vel per modum cuiuſcunque impreſſionis. Secundo igitur modo procedit aliquid à voluntate, non autem primo modo.

¶Secundo dicendum, quod vt dicitur 1. diſt. 18. 4. c. aliquid procedit à voluntate, nomine tantum tamen nomine operationis, non autem nomine proprio ipſius operati.

774 ¶Quod voluntas poteſt aliquod tempus concernere, non autem intellectus, licet poſſit eſſe de quolibet tempore. 3. d. 26. q. 2. 5. 4m. Intellectus 238.

¶Oppoſitum videtur dicere Ma. q. 16. 4. 0. 4.

¶Reſpondeo dicendum, ſicut Dubio 439.

775 ¶Quod ſi intellectus agens ſit aliquid animæ, vt quædam virtus ipſius, neceſſe eſt dicere, quod ſint plures intellectus agentes ſecundum pluralitatem animarum, quæ multiplicantur ſecundum multiplicationem hominum. Non enim poteſt eſſe, quod vna & eadem virtus ſit diuerſorum ſubiectorum. 1a. q. 79. 5. c. fi. Intellectus 243.

¶Oppoſitum videtur dicere. 12. q. 56. 2. c./. q. 60. 5. c.

¶Reſpondeo dicendum, ſicut Dubio 1171.

776 ¶Quod nihil intelligitur niſi illuſtratum lumine intellectus agentis, & receptum in intellectu poſſibili. 2. d. 3. q. 4. 5. c. fi./. Anima 4. 7m. Intellectus 249.

¶Oppoſitum videtur dicere à ſimili. 4. d. 14. q. 1. ar. 3. q. 2. c./. Ve. q. 14. 4. 7m.

¶Reſpondeo dicendum dupliciter. ſ. primo, vel loquendo ante acquiſitionem notitiæ, & ſic intellectus poſſibilis indiget illuſtrari. Vel per applicationem ad indiuiduum. Et tunc non indiget eodem modo, vt habetur 1a. q. 54. 4. 0./. q. 79. 3. 0.

¶Secundo dicendum, ſicut Dubio 1173.

777 ¶Quod intellectus agens non eſt actiuus reſpectu intellectus poſſibilis, ſed reſpectu phantaſmatum. Anima 18. 11m. Intellectus 255.

¶Oppoſitum videtur dicere. 2. diſt. 14. q. 2. 2. 1m./. Verit. q. 10. 8. c. fi.

¶Reſpondeo dicendum, ſicut Dubio 1218.

778 ¶Quod intellectus poſſibilis non poteſt reduci in actum cognitionis omnium naturalium per ſolum lumen intellectus agentis, ſed per ſuperiorem ſubſtantiam. Anima 18. 11m. Intellectus 257.

¶Oppoſitum videtur dicere à ſimili. 3. diſt. 13. ar. 2. q. 2. 2m./. 3m.

¶Reſpondeo dicendum, ſicut Dubio 301.

779 ¶Quod intellectus poſſibilis eſt principium actiuum ſui actus. Verit. q. 1. 9. 10. c. Intellectus 267.

¶Oppoſitum videtur dicere. Verit. q. 8. 1. 3m.

¶Reſpondeo dicendum, ſicut Dubio 794.

780 ¶Quod intellectus practicus eſt motiuus voluntatis, non quaſi exequens motum, ſed quaſi dirigens ad motum. 1a. q. 79. 11. 1m. Intellectus 276.

¶Oppoſitum videtur dicere quo ad exequationem motus Verit. q. 6. 10m.

¶Reſpondeo dicendum, ſicut Dubio 772.

781 ¶Quod intellectus practicus eſt prima operis regula. Ve. q. 14. 4. c. Intellectus 279.

¶Oppoſitum videtur dicere. 1. diſt. 39. q. 1. 2. 2m.

¶Reſpondeo dicendum, ſicut Dubio 222.

782 ¶Quod non eſſe nunquam eſt per ſe intentum ab aliquo agente. 4. diſt. 46. L. fi./. Cont. 2. c. 81. prin./. 4m. Intendere 1.

¶Oppoſitum videtur dicere à ſimili. 1a. q. 104. 3. 2m./. 12. q. 19. 7. 2m./. 3m./ 2. diſt. 38. 5. c./. diſt. 40. 2. 0.

¶Reſpondeo dicendum, ſicut Dubio 226./. 1002.

¶Quod

Intentio 13. 783 ¶Quòd natura intendit remotionẽ formæ,& creatura tendit in nihilum. Et hoc habet creatura ex ſeipſa.1ª.q.104.3.2^{m}.
¶Immo quælibet res intendit cõſeruationem ſui eſſe, quod eſt per formam, quæ eſt finis generationis, & conſeruationis cuiuſcunque 1ª.q.15.1.c./.22.q.64.5.7.c.
¶Reſpondeo dicendum,ꝙ creatura ſibi derelicta ex ſeipſa tendit in nihilum,non autem cõſiderata ſub prouidentia diuina.

Intentio 17. 784 ¶Quòd nullum malũ poteſt per ſe intendi.1^{a}.q.19.9.c./.q.48.1.c./4^{m}./.12ª.q.72.1.c./.q.78.1.2^{m}./.1.d.30.q.2 in c.fi./.d.46.2.2^{m}/.L.6^{m}./.2.d.1.q.1.2^{m}./.d.5.q.1.2.5^{m}./.d.34.3.c./.d.35.5.4^{m}./.L.1^{m}./.d.37.q.3.1.2^{m}./.d.41.q.2.1.2^{m}./.d.42.q.1.1.7^{m}./.Cont.2.c° 40 7^{m}./ L.° 3.c° 4./.5./.d./.107.1^{m}./.2^{m}/. Ma.q.1.3.c./.q.2.1.c.fi./.q.3.8.1^{m}./.12.o.
¶Oppoſitum videtur dicere à ſimili.12ª.q.19.7.2^{m}./.3^{m}./.2.diſtin.38.5.c./.diſt.40.2.o.
¶Reſpondeo dicendum,ſicut Dubio 226./.1002.

Intentio 20. 785 ¶Quòd peccatum recipit ſpeciem ex intentione peccantis.12ª.q.72.1.8.c./.3ª.q.88.4.1^{m}.
¶Immo aliquando variatur ſpecies peccati ſine eo,quòd intentio feratur ad ipſam circunſtantiam.4.d.16.q.3.ar.2.q.3.c.
¶Reſpondeo dicendum,ſicut Dubio 347.

Intentio 23. 786 ¶Quòd prima intentio eſt ſimilitudo rei exiſtentis extra animam, non autem ſecunda intentio, ſed eſt aliquid conſequens actum,& modum intelligendi rem.1.d.2.3.c./.Pc^{a}.q.7.9.c.
¶Oppoſitum videtur dicere à ſimili.1^{a}.q.85.1.c./.3.4^{m}./.11ª.q.5.1.1^{m}.princ^{a}./.Opuſc.49.o.
¶Reſpondeo dicendum,quòd licet ſecunda intẽtio,vel eius nomen ſignificat aliquid ſecũdum eſſe, quod ſignificat veritatem propoſitionis,non tamen eſt ſimilitudo rei extra animam exiſtentis,vt habetur in locis prællegatis.

Intẽtionale 2. 787 ¶Quòd nullum intentionale denominat ſuum effectum, nec cauſat effectum naturalem.1ª.q.67.3.c./.2.di.13.3.c./. Pot^{a}.q.5.1.6^{m}./.Anima 2.lec.14.
¶Immo lumen ſecundum eſſe intentionale in aere,denominat ſubiectum,& cauſat effectus naturales. 2.d.13.3.c.
¶Reſpondeo dicendum dupliciter.ſ.primo, ꝙ intẽtionale quieſcens in anima vt ſpecies,vel genus nõ denominat ſubiectum, ſed intentionale fluens ab agente in paſſum,& ab agente ad actũ,vt virtus inſtr.,vel vt lux Solis in aere,bene denominat ſubiectũ,& cauſat effectũ naturalem,vt hr̃ 4.diſ.1.q.1.ar 4.q.4.c.
¶Secundo dicendum,ſicut Dubio 826.

Interpretatio 2. 788 ¶Quòd interpretatio eſt in dubiis,in quib.nõ licet abſq; determinatione principis,à verbis legis recedere. Sed in manifeſtis nõ opus eſt interpretatione,ſed executione. 22ª.q.120.1.3^{m}.
¶Immo legislator non põt aliquid præceptũ ponere, quod nõ oporteat in aliquo caſu prætermitti, & interpretari. 12ª.q.96.4 6.c./.q.97.4.c./.22ª.q.120.1.2^{m}./.4.d.25.q.3.a.2.q.1.c./.1^{m}.
¶Reſpondeo dicẽdum,ꝙ poteſt prætermitti,& interpretari ex aliqua cauſa rationabili,& neceſſaria,ut quando periculum eſt in mora, vt habetur in locis ſecundo allegatis.

Ira 20. 789 ¶Quòd ira,& inuidia cauſant inconſtantiam,pertrahendo rationem ad aliud, ſed luxuria totaliter,extinguendo lumen rationis.12ª.q.77.7.c./.22ª.q.53.6.1^{m}.
¶Oppoſitũ videtur dicere quo ad luxuriam. 22ª.q.156.4.2^{m}.
¶Reſpondeo dicendum,ſicut Dubio 372.

Ira 24. 790 ¶Quod vtrunque obiectum amoris eſt bonũ,obiectum autem odij eſt malum. Sed ira reſpicit vindictam ſub ratione boni,& nocentem ſub ratione mali.12ª q.46.2.3.6.c.
¶Oppoſitum videtur dicere. Ma.q.12.3./.q.3.12.c./.Ethi.1.le.8.
¶Reſpondeo dicendum,ſicut Dubio 102.

Irregularitas 2. 791 ¶Quod per peccatum in ſola voluntate non incurritur irregularitas,nec excommunicatio,nec alia pœna in foro humano,ſed tantum in foro Dei.4 diſt.25.q.3.ar.2.q.1.1^{m}.
¶Immo voluntas pro facto reputatur.12ª.q.20.4.c.
¶Reſpondeo dicendum,ſicut Dubio 1002.

Iudex 1. 792 ¶Quòd iudex iuſte infligendo pœnas, non peccat.22ª.q.64.2.3.o./.q.108 1.3.o./.Com.3.c° 146./.Rom.13.lec.3.
¶Opp^{m} vr̃ dicere à ſimili.22ª.q.33.5.o./.4 d.19.q.2.ar.2.q.2.o.
¶Reſpondeo dicendum,ſicut Dubio 796.

Iudex 10. 793 ¶Quod nullus eſt iudex ſui, ſed poteſt ſe committere iudicio aliorum.22ª.q.64.5.2^{m}.
¶Oppoſitum videtur dicere.22ª q.67 4.o.
¶Reſpondeo dicendum dupliciter.ſ.primo,ꝙ etiam ſi ſit iudex ſupremus in præſenti vita poteſt ſe committere,non coactione aliqua,ſed ſponte,ſicut Leo Papa propria ſponte ſe ſubdidit iudicio Imperatoris,& Chriſtus hominibus,vt habetur 22ª.q.64.5.2^{m}./.q.67.1.2^{m}.
¶Secundo dicẽdum,ꝙ homo poteſt eſſe iudex ſui,quãdo iniuria ſui eſt iniuria communitatis,vel eccleſiæ,vel in contemptũ Dei,vt habetur 22ª.q.67.4.o./.3ª.q.46.2.3^{m}./.1.diſt.43.q.2.2.5^{m}./.4.diſt.46.q.1.art.2.q.2.o./.q.2.ar.1.q.3.1^{m}.

Iudicium 21. 794 ¶Quòd anima inquantum iudicat de re, non patitur, ſed quodammodo agit. Verit.q.1.9.10.c./.q.2.1.d.3^{m}.
¶Immo ſenſibile,& intelligibile, de quibus anima iudicat, non comparantur ad animam vt paſſum,ſed vt agens.cont.2.c° 56.2^{m}./.Verit.q.8.1.13^{m}.
¶Reſpondeo dicendum tripliciter.ſ.primo, ꝙ vt habetur 22ª.q.45 2.3^{m}. Intellectus habet duos actus.ſ.percipere,& iudicare. Vnde quoad p^{m} aïa patiẽ, quia ſentire,& intelligere conſiſtit in quodã pati,ſm Ariſ.in 2.de Ani.vt ẽt dubio 755.adductũ eſt.Sed quo ad ſecundũ eſt econtrario,quia intellectus poſſibilis eſt principium actionis ſui actus,vt habetur Ve.q.1.9.c.
¶Secũdo dicendũ,ꝙ in iudicãdo agit actione immanẽte,nõ aũt actione trãſeunte,& trãſmutãte illũ,in quo agit, ſed econuerſo.
¶Tertio dicendum,ꝙ anima agit ſecundum modum ſignificãdi non autem ſecundum rem, vt habetur Verit.q.8.1.13^{m}.

795 ¶Quòd quilibet debet ſe iudicare iudicio diſcuſſionis,& cõdẽnationis,nõ aũt iudicio abſolutionis. 1ª.Cor.4.lec.1.c° 11.lec.7. Iudicium 22.
¶Oppoſitum videtur dicere à ſimili.22ª.q.67.4.o.
¶Reſpondeo dicendum,ſicut Dubio 793.

796 ¶Quod exiſtens in peccato mortali ẽt occulto ex officio corrigens,vel iudicans,alios peccat.Non autem hoc vt agens frater, niſi propter ſcandalum.22ª.q.33.5.o./.4.di.19.q.2.ar.2.q 2 o. Iudicium 29.
¶Immo exiſtens in graui peccato poteſt ex officio,& debet cũ humilitate,& timore redarguere,& iudicare cõſimiles,vel etiã exiſtentes in minori peccato,non autem ſi ſuum ſit publicum.22ª.q.33.5.fi./ q.60 2.3^{m}./ Matth.7./.Io.8./.Rom.2.fi.
¶Rñdeo dicendũ quadrupliciter.ſ.primo,ꝙ ſicut diſtinguit Ioan.8. Primũ eſt verum de iudice perſeuerante in propoſito peccãdi. Secundum autem de conante ad reſurgendum,ſ.pœnitente.
¶Secundo dicendum,ꝙ primum verificatur de iudicante motu proprio. Secundum vero de agente hoc,vt miniſter legis.
¶Tertio dicẽdum,quod in primis locis intelligit de iudice, qui peccat ex malitia. In aliis autem, quando iudex peccat ex fragilitate,vt ipſe diſtinguit Matth.7.
¶Quarto dicẽdum,ꝙ in multis locis loquitur de iudice laico, ſed in primo loquitur de iudice eccleſiaſtico,quia dicit,ꝙ quilibet,qui in peccato mortali,manente peccato,exhibet ſe miniſtrum eccleſiæ in aliquo ſpirituali,peccat mortaliter. Secus eſt ſi immineat neceſſitas,& habeat propoſitũ confitendi, vt puta quia ante confeſſionẽ de mortali,nullus debet ſumere ſacrã eucharistiam,ſi habeat copiã cõfeſſoris,& neceſſitas nõ vrgeat,ſicut eſt parochialis, qui tenẽ ex officio exhibere ſe miniſtrum eccleſiæ in ſpiritualibus ad ipſum pertinentibus,vt hr̃ 4.d.16.L.6^{m}./ d.17.q.2.art.5.q.1.3^{m}/.q.3.ar.1.q.4.c./.1ª Cor.11.lec.7.

797 ¶Quod videat legẽ,dicẽs eã nõ eſſe bene poſitã,nõ aũt dicẽs eã non eſſe ſeruandã,ſed de illo caſu particulari.22ª.q.120.1.2^{m}. Iudicium 31.
¶Oppoſitum uidetur dicere,12ª.q.96.4.d.c.
¶Reſpondeo dicendum, ꝙ dicere hoc ex præſumptione eſſet iudicium temerarium,non autem dicens hoc in caſu neceſſitatis,vt etiam in dubio 788.adductum eſt.

798 ¶Quod iudiciũ eccleſiæ debet eſſe cõforme iudicio Dei,& nõ aſtringi legibus humanis.22ª.q 10.11.c./.q.108.4.2^{m}./ 4.d.18.q.1.ar.3.q.3.o./.q.1.ar.1.q.2.c./.ar.3.q.2.c./.d.37.q.2.1.c.fi. Iudicium 37.
¶Oppoſitum videtur dicere.12ª.q.93.3.3^{m}./.q.96.2.c./.2^{m}.
¶Rñdeo dicendũ,ꝙ humanũ regimen deriuatẽ a diuino regimine,& ipſum debet imitari. Deus aũt,quis ſit oĩpotẽs,& ſummum bonum,pmittit tñ aliqua mala fieri in vniuerſo,quæ prohibere poſſet,ne eis ſublatis maiora bona tollerent,vel ẽt peiora mala ſequerent.Sic ergo & in regimine humano illi qui pſunt,recte aliqua mala tolerãt,ne aliqua bona impediantur,vel ex aliqua mala peiora incurrantẽ. Sicut Aug.dicit in lib. de ordine. Aufer meretrices de rebus humanis,turbaueris oĩa libidinibus. Sic ergo quãuis infideles ĩ ſuis ritibus peccẽt,tolerari pñt,vel pp aliquod bonũ,quod in eis pueñit, vel pp aliquod malũ,quod vitatẽ. Ex hoc aũt,ꝙ Iudæi ritus ſuos obſeruant,in quib.olim pfigurabatẽ veritas fidei quã tenemus,hoc bonũ pueñit,ꝙ teſtimonium fidei noſtræ habemus ab hoſtibus, & quaſi in figura nobis repñtari quod credimus, & ideo in ſuis ritib.tolerantẽ. Aliorum aũt infideliũ ritus,qui nihil veritatis,aut vtilitatis afferunt,non ſunt aliqualiter tolerandi, niſi forte ad aliquod malũ vitandũ.ſ.ad vitandũ ſcãdalũ,vel diſcidiũ,quod ex hoc poſſet pueñire, vel impedimentũ ſalutis eorũ, qui paulatim ſic tolerati cõuertuntẽ ad fidẽ. Propter hoc.n.ẽt hæreticorũ, & paganorum ritus aliqñ eccñ tolerauit,qñ erat magna infideliũ multitudo,vt hr̃ 22ª.q.10.11.c.Lex aũt humana dr̃ aliqua permittere,non quaſi approbans,ſed quaſi ea dirigere nõ potens. Multa aũt diriguntẽ lege diuina,q̃ dirigi nõ pñt lege humana. Plura.n.ſubduntẽ ſuperiori cauſæ,q̃ inferiori. Vnde hoc ipſum,ꝙ lex humana non ſe intromittit de his,q̃ dirigere nõ põt,ea ordine legis æternæ prouenit. Secus aũt eſſet, ſi approbaret ea, q̃ lex æterna reprobat. Vnde ex hoc non hr̃, ꝙ lex humana non deriuetur à lege æterna,ſed ꝙ nõ perfecte eã aſſequi poſſit,vt hr̃ 12ª.q.93.3.3^{m}.

799 ¶Quod ſi dubium eſt,an ſit licitum,vel proficuũ,quod iuratum eſt,poteſt à quolibet epiſcopo diſpenſari. Si autem ſit licitum Iuramentum 30.
manifeſte,non videtur diſpenſabile,nec commutabile, niſi occurrat aliquid melius ad communem vtilitatem, quod ad Papam maxime pertinet.22ª.q 89.9.3^{m}/ q.98.3.2^{m}.

¶Oppo-

¶Oppoſitum vĩ dicere à ſimili.2.2^{æ}.q.88.11.o./.q.186.8.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 1208.

Iuramentum 36. 800 ¶Quòd cogens iurare quem ſcit peierare, peccat mortaliter, niſi ſit perſona publica, vt iudex, q requiſitus tenetur ad hoc. 2.2^{æ}.q.98.4.o./.3.diſt.39.art.5.q.2 o.
¶Oppoſitum videtur dicere à ſimili etiam quo ad perſonam publicam 2.2^{æ}.q.33.5.o./.4.diſt.19.q.2.art.2.q.2.o.
¶Reſpondeo dicendum,ſicut Dubio 796.

Iuriſtæ 1. 801 ¶Quòd iuriſtæ,ſeu decretiſtę magis ſequuntur ius humanum, quàm diuinum,cum tamen ſit plus aſſentiendum diuino iudicio,quàm humano. Ideo errant.Quol.11.9.1^{m}.
¶Oppoſitum videtur dicere.2.2^{æ}.q.88.11.c.
¶Reſpondeo dicendum, quod inconueniens,& deriſibile videtur, quod ſacræ doctrinæ profeſſores Iuriſtarum gloſulas, in auctoritatem inducãt, vel de eis diſceptent, cum ſit plus aſſentiendum diuino iudicio,quàm humano, vt habetur Quolib.11.9.1^{m}./.Opuſc.17.c^{o} 13./.Opuſc.70.prin.

Iuſtitia 75. 802 ¶Quòd iuſtitia Dei eſt duplex.ſ.condecentia bonitatis eius,& retributio pro meritis. 1^{a}.q.21.1.3^{m}./.1.d.43.q.2.1.4^{m}./.4.di.35.q.1.ar.3.q.4.c./.d.46.q.1.ar.1.q.5.o./.q.2.ar.8.q.2.1^{m}.
¶Oppoſitum videtur dicere.1.2^{æ}.q.100.8.2^{m}./.2.2^{æ}.q.104.4.2^{m}
¶Reſpondeo dicendum,ſicut Dubio 498.

Iuſtitia 90. 803 ¶Quòd hominis ad Deum,ſerui ad dominum,patris ad filium, non eſt iuſtitia niſi ſecundum ſimilitudinem. 1.2^{æ}.q.114.1.c./.2.2^{æ}.q.57.4.c./.q.58.7.3^{m}./.3^{a}.q.85.3.1./.2^{m}./.2.d.44.q.2.1.c./.3.d.9.q.1.ar.1.q.4 n./.d.28.4.c./.4.d.14.q.1.ar.1.q.5.c./.1^{m}./.d.15.q.1.ar.3.q.4.c./.d.46.q.1.ar.1.q.1.c./.4^{m}./.Eth.5.lec.11.
¶Oppoſitum videtur dicere.1^{a}.q.4.3.4^{m}./.Cont.1.c^{o} 26.
¶Reſpondeo dicendum,ſicut Dubio 471.

Iuſtificatio 45. 804 ¶Quòd iuſtificari dr̃ tripliciter.ſ.quo ad reputationẽ,executionem,& cauſam. Sed opera legis iuſtificabat primo modo,& ſecundo,non tertio modo.1.2^{æ}.q.100.11.c./.3.di.40.3.o./.Ro.2.lec.3./.c^{o} 3.lec.2.fi./.Gal.2.c^{o} 4.6./.c^{o} 3.lec.4.o.
¶Opp^{m} vĩ dicere quo ad opera legis.3^{a}.q.62.6.3^{m}./.q.70.4.o
¶Reſpondeo dicendum,ſicut Dubio 342./.343.

Iuſtus 3. 805 ¶Quòd iuſti ſunt nobiliſſimæ partes vniuerſi.Ideo oĩa bona,& peccata ſua,& aliorũ proſunt eis.1^{a}.q.23.7.c.fi./.Ro.8.lec.6.prin.
¶Oppoſitum videtur dicere quo ad peccata ſua,& aliorum.1^{a}.q.63.1^{m}./.4.diſt.17.q.2.ar.4.q.1.4^{m}.
¶Reſpondeo dicendum,ſicut Dubio 717.

A. Labor 5. 806 ¶Quòd nihil laborat, niſi differt à perfectione ſuæ naturæ.2.diſt.15.q.3.2.c.
¶Oppoſitum videtur dicere.4.diſt.45.q.2.ar.3.q.1.2^{m}.
¶Reſpondeo dicendum,q etiam ſi differt à perfectione ſuæ naturæ,& habeat ex exercitio corpus magis habilitatum ad obediendum ſpiritui mouenti, motus laborat in motu,& non ſolum ex perfectione naturæ,vt habetur in ſecundo loco.

B. Laus 13. 806 ¶Quòd laus,vt communis eſt laudi,& honori, conuenit Deo, vel quia Deus in ſe omnia ordinat. 4.d.15.q.4.art.3.q.2.1^{m}./.Verit.q.23.1.4^{m}./.Rom.9.lec.3.
¶Immo maior eſt omni laude, nec omnia Deus in ſe ordinat. 1^{a}.q.8.6.c./.q.49.2.o./.q.63.5.c.fi./.2.2^{æ}.q.91.1.1^{m}.Ma.q.3.2.c
¶Rñdeo dicendum dupliciter.ſ.primo, q Deus ſm eſſentiam ſuam maior eſt omni laude.Ideo debet ei reuerentia,& honor latriæ,laus autem effectibus eius,vt habetur 2.2^{æ}.q.91.1.1^{m}.
¶Secundo dicendum,ſicut Dubio 435./.503.

Lectoratus 1. 807 ¶Quòd lectoratus eſt primus ordo inter quatuor minores ordines,qui ẽt habet actum cathecizandi.4.d.6.q.2.ar.3.q.3.2^{m}.
¶Oppoſitum videtur dicere.4.diſt.24.q.2.2.7^{m}./.8^{m}.
¶Reſpondeo dicẽdum,q Acolitatus inter quatuor minores ordines eſt primus ordine dignitatis.Lectoratus aũt eſt prim^{9} via gnationis,nõ quidẽ ſimplr̃,quia prior eſt ordo hoſtiarij,ſed eſt primus,quia habet actum cathecizandi, vt hr̃ in primo loco

Lex 31. 808 ¶Quòd lex naturalis eſt participatio legis ęternæ,& impreſſio diuini luminis in creatura rõnali,qua inclinat̃ ad debitũ actũ, & finẽ.1.2^{æ}.q.91.2.o./.q.96.2.3^{m}./.q.97.1.1^{m}./.4.d.33.q.1.2.c.
¶Oppoſitum videtur dicere à ſimili.3.d.13.art.1.q.2.2^{m}./.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio 301.

Lex 39. 809 ¶Quòd pcepta ſecunda legis naturæ,q̃ quaſi cõcluſiones a primis pceptis deriuantur,non hñt efficaciã ſemper,ſed frequenter,ſicut & tota materia moralis, ideo qñ deficit lex, põt licite prætermitti,ſed cum diſpenſatione ſolius Dei.4.d.33.q.1.2.c.
¶Oppoſitũ videtur dicere à ſimili.1.2^{æ}.q.100.8.o./.3.d.37.4.o.
¶Reſpondeo dicendum,ſicut Dubio 328.

Lex 102. 810 ¶Quòd lex vetus nõ conferebat gratiam,quia hoc x^{o} reſeruabat.1.2^{æ}.q.98.1.o./.q.99.2.3^{m}./.q.100.12.o./.3.d.37.1.4^{m}./.di.40.4.o./.Rom.3.lec.2.fi./.lec.3./.Gala.3.lec.7./.lec.8.princ^{o}./.Heb.2.fi./.c^{o} 8.fi./.c^{o} 9.fi./.c^{o} 12.lec.3.fi.
¶Oppoſitũ videtur dicere à ſimili.4.d.1.q.1.ar.4.q.2.c.
¶Reſpondeo dicendum,ſicut Dubio 342./.343.

Lex 154. 811 ¶Quòd lex humana ẽ mẽſura mẽſurata à lege diuina,& à lege naturali,cuius finis eſt vtilitas hoĩum.2.2^{æ}.q.19.4.c./.q.95.3.o.
¶Oppoſitum videtur dicere. 1.2^{æ}.q.90. 1.o./.3.c./.q.96.5.c./.Cont.3.c^{o} 114.3^{m}.5^{m}./.c^{o} 115.2^{m}.

¶Reſpondeo dicendum,quod licet ratio humana nõ poſſit participare ad plenam menſuram, vel dictamen rationis diuinæ, participat tñ ſuo modo,& imperfecte ad vtilitatem humanam.

812 ¶Quòd in legibus propter conſuetudinem magis valent fabulariter dicta,quam cognitio veritatis.Met.2.lec.5. Lex 164.
¶Immo omnis falſitas legi repugnat, cũ lex ordinet hominem ad veram fœlicitatem.1.2^{æ}.q.99.3.c.
¶Reſpondeo dicendũ, q quia ſimilitudines magis mouent ſenſum,& fabularia ſunt delectabilia,quæ vt in pluribus homines ſequuntur,ideo magis valent,licet cognitio veritatis ſecundũ ſe debeat præualere, vt habetur 1.2^{æ}.q.71.2.3^{m}./.q.99.3.3^{m}./.Cont.3.c^{o} 26.18^{m}./.Ma.q.1.3.17^{m}./.Pſal.18.

813 ¶Quòd liber de mirabilibus ſacræ ſcripturæ,non eſt Auguſtini,nec eſt authenticus.3^{a}.q.45.3.2^{m}. Liber 5.
¶Oppoſitum videtur dicere Quol.9.6.1^{m}.
¶Reſpondeo dicendum,q Quol.9.2.c. dicit librum illum eſſe Auguſtini,prout Magiſter Sent.eum allegat,ſed in tertia parte dicit eum non eſſe Auguſtini ſecundum ſententiam propriam.

814 ¶Quòd liber de eccleſiaſticis Dogmatibus non eſt Auguſtini, ſed Gennadij.Quolib.12.11.c. Liber 7.
¶Oppoſitum videtur dicere.2.diſt.4.2.1^{m}./.4.diſt 12.q.3.ar.1.c q.2.b./.diſt.14.q.1.ar.1.q.6.5^{m}./.Opuſc.19.c^{o} 8.
¶Reſpondeo dicendum,ſicut Dubio 813. Liberalitas 10.

815 ¶Quòd liberalitas eſt ſubiectiue in voluntate. 1^{a}.q.21.1.1^{m}./.3.d.33.q.1.ar.4.q.3.c./.Cont.1.c^{o} 93./.Virt.q.5.1.c.fi.
¶Immo eſt ſubiectiue in concupiſcibili. 1.2^{æ}.q.60.5 c./.2.2^{æ}.q.134.4.1^{m}.
¶Reſpondeo dicendum,q materia liberalitatis, ſeu obiectum eius eſt duplex.ſ.mediatum,videlicet pecunia.i.res poſſeſſa.vel immediatum.ſ.aliqua paſſio circa pecuniam.i.amor,vel concupiſcentia, vt hr̃ 1.2^{æ}.q.6.artic.5.c.Liberalitas igitur poteſt ſumi dupliciter.ſ.vel reſpectu materiæ mediate, eo mõ quo dr̃ 2.2^{æ}.q.117.3.4.o.Cont.q proprius actus liberalitatis eſt bene vti pecunia in ſe, & in aliis. Et ſic liberalitas eſt in voluntate ſubiectiue,quia vti eſt actus voluntatis, vt hr̃ 1.2^{æ}.q.16.1.o./.2.di.1.q.1.art.2.o.Vel reſpectu materiæ immediate.ſ.reprimedo amorem inordinatum,& cupiditatem pecunię,inquantũ impediunt bonum vſum eius. Et ſic liberalitas eſt in concupiſcibili,quia quælibet virtus,cuius obiectum eſt aliqua paſſio,eſt in eodem ſubiecto,in quo eſt illa paſſio, vt hr̃ in locis ſecundo allegatis.

816 ¶Quòd libertas opponitur neceſſitati coactionis, non autem neceſſitati finis.1^{a}.q.82.1.c./.1^{m}.Cont.
¶Immo libertas opponitur neceſſitati finis,cũ libertas cuiuſlibet rei ſit dñium,& poteſtas ſui actus ad oppoſita.1^{a}.q.83 3.4.o Libertas 2.
¶Reſpondeo dicẽdum,quod ſicut naturalibus cauſis Deus mouendo eas,non aufert quin actus earum ſint naturales, ita mouendo cauſas voluntarias non aufert libertatem,quia actiones earũ ſunt voluntariæ,& liberæ,ſed potius hoc in eis facit.Operatur enim in vnoquoque ſecundũ eius generis proprietatem, vt habetur 1^{a}.q.83.1.3^{m}.

817 ¶Quòd aliquid non eſſe in poteſtate liberi arbitrij, contingit dupliciter.ſ.ſi excedat facultatem potentiæ exequentis,vt volare, vel facultatem rationis imperantis, vt repentina. Verit.q.24.12.c. Liberum 8
¶Oppoſitum videtur dicere à ſimili.Verit.q.29.3.6^{m}.
¶Reſpondeo dicendum,ſicut Dubio 686.

818 ¶Quòd liberum arbitrium eſt per ſe ordinatum in bonum,nec tendit in malum,niſi ſub ratione boni.1^{a}.q.63.1.4^{m}. Cont. Liberum 1
¶Oppoſitum videtur dicere à ſimili.1.2^{æ}.q.19.7.2./.3^{m}./.2.diſtin.38.5.c./.diſt.40.2.o.
¶Reſpondeo dicendum,ſicut Dubio 1109.

819 ¶Quòd nullius creaturæ liberum arbitrium poteſt naturaliter eſſe confirmatum in bonum,ſed tantum ex gratia. 1^{a}.q.63.1.c. Liberum 13.
¶Immo gratia non immobilitat liberum arbitrium in bonum. 1^{a}.q.62.3.2^{m}./.1.2^{æ}.q.106.2.2^{m}./.2.diſt.4.3.3^{m}./.diſt.20.q.2.3.5^{m}./.Cont.3.c^{o} 155./.lib^{o} 4.cap^{o} 70.
¶Reſpondeo dicendum, q liberum arbitrium viatoris poteſt per gratiam confirmari in bonum aliquo modo,nõ autem ſimpliciter,ut habetur 3^{a}.q.52.3^{m}./.q.79.6.1^{m}./.2^{m}./.Cõt.4.c^{o} 70.2^{m}./.Verit.q.24.9.o./.11.9^{m}.

820 ¶Quòd locus eſt idem per eſſentiam,quod ſuperficies corporis locantis.2.diſt.12.3.1^{m}./.2^{m}./.Quolib.6.q.2.2.c./.Cæ lec.8. Locus 2.
¶Immo locus,& ſuperficies diuerſæ ſunt ſpecies quãtitatis continuæ conſtitutæ per diuerſas formales rationes. Opuſc.42.c^{o} 19./.Opuſc.52.c^{o} 2.fi./.Metaph.5.lec.14.fi.
¶Reſpondeo dicendum,q logice loquẽdo,ponuntur eſſe diuerſæ ſpecies,nõ autem metaphyſice loquendo,niſi materialiter.

821 ¶Quòd quælibet duo loca ſunt infinita loca tam diuiſibilia, quam indiuiſibilia.1^{a}.q.53.2.c. Locus 8.
¶Oppoſitum videtur dicere.1.d.36.q.4.2.5^{m}./.6^{m}.
¶Rñdeo dicendũ,q in primo Sẽt.loquitur de infinitis in actu, & de locis diſtinctis,quorum vnum non eſt aliquid alterius. Sed in prima parte loquitur de infinitis in potentia,& de locis indiſtinctis,quorum vnus eſt participans aliquid de extremis.

¶Quòd

Locu 25. 822 ¶Quòd incorporalia ſunt in loco.1ª.q.8.a.2^{m}./.a^{m}.
¶Oppoſitum uidetur dicere.1ª.q.2.a.c.
¶Reſpondeo dicendum, quòd incorporalia ſunt in loco per contactum ſuę uirtutis, non autem per contactum quantitatis dimenſiuę, vt habetur 1.q.8.2.1^{m}./.2^{m}./.q.51.53.0./Quol.1.q.3.1.c./2.c./3^{m}.

Logica 1. 823 ¶Quòd logica eſt ſcientia rationalis. Poſter.1.prin.
¶Immo logica eſt ens reale, cum ſcientia ſit aſſimilatio intellectus ad rem ſcitam.1ᵉ.q.84.2.2^{m}./1.d.1.9.c./Po2 q.7.5.c.
¶Reſpondeo dicẽdum, ꝙ aliqua ſcientia poteſt dici realis dupliciter, ſ. vno modo improprie, & hoc tripliciter, ſcilicet quia ipſa eſt ens reale. Et ſic quælibet ſcientia eſt realis cum quælibet earum ſit in prædicamento qualitatis. Vel quia eſt in ſubiecto reali. Et ſic ẽt q̃libet ſcientia eſt realis, quia quælibet earum eſt in anima ſubiectiue, q̃ eſt ens reale. vel quia eſt ab aliqua cauſa reali. Et ſic ẽt quælibet ſcientia eſt realis, quia anima eſt cauſa efficiens, & finalis, & ẽt materialis, ſicut materia in qua cuiuſlibet ſcientiæ. Alio modo aliqua ſcientia põt dici realis proprie, cuius. ſ. cauſa obiectiualis eſt realis, ſiue cuius obiectum eſt ens reale extra animam exiſtẽs. Et iſto modo non quælibet ſcientia eſt realis, ſed aliqua eſt realis & aliqua rõnalis. Logica igitur, hẽt obiectum quod eſt ens rationis, & ideo dicitur ſcientia rõnalis proprie, & non realis. Aliud eſt enim eſſe ens reale, & aliud eſt ſcientiam eſſe ſcientiã realẽ. Sicut aliud eſt identitatem eſſe realem, & aliud eſt identitatẽ eſſe relationem realem, vt habetur Poᵃ.q.7.12.c.

Lumen 3. 824 ¶Quod lumen in aere, & lumen in Sole, eſt idem lumẽ ſpecie, & ratione. Veri.q.9.1 7^{m}./17^{m}./Cæ.1.lec.14.
¶Oppoſitũ videtur dicere. 4.d.44.q.2.ar.1.q.3.2^{m}./q.4.5^{m}./Po2.q.5.1.6^{m}./q.6.4.c.fi.
¶Reſpondeo dicendum, ſicut Dubio 826.

Lumen 6. 825 Quod lumen ſit continue in aere, ſine innouatione.2.d.15.q.3.1.4^{m}./Quol.4.q.6.c.
¶Opp^{m} videtur dicere.2a d.17.q.2.1.c./Ma.q.2.a.5^{m}./51^{m}.
¶Reſpondeo dicendum, ꝙ lumen in principio ſuæ emanationis fit cum innouatione, ſecũdum quod de nouo acquiſitum fuit in aere ſubiecto, licet continuatio ſuæ emanationis, ſicut nullum habet motum adiunctum, ſed ſimplicem influxũ ſiue communicationem, ita etiam nullam habet innouationem, vt habetur Quol.4 q.6.c.

Lumen 9. 826 ¶Quod lumen eſt in aere intentionaliter, ſeu per modũ intẽtionis, ſicut colores in aere, & imago in ſpeculo.4.d.44.q.2.ar.2.q.3.2^{m}./q.4.5^{m}./Poᵃ.q.5.1.6^{m}./q.6.4.fi.
¶Immo lumen eſt in aere realiter. 1ª.q.67.3.c./2.d.13.3.c./Anima 2.lec.14.
¶Reſpõdeo dicendum dupliciter, ſ. primo, ꝙ ſicut hr 2.d.13.3.c. lumen in aere inquantum eſt a luce, quæ eſt qualitas primi alterantis, ideſt cœli, hẽt vtrumque. ſ. modum naturalem, & modum realem. Ideo denominat ſubiectum, & cauſat effectus naturales, ideſt omnes mutationes in iſtis inferioribus. Habet etiam ex hoc eſſe ſpirituale, ideſt intẽtionale. Ideo dat eſſe ſpirituale coloribus, & poſitum ſuper organum viſus ſentitur, non autem ſenſibilia pñte naturalia, vt habetur Anima 2 lect.14.
¶Secundo dicendum, ꝙ lumen dicitur eſſe in aere intentionaliter, non quidem ſecundum quod intentio dicit aliquid quieſcens in anima, vt intentio ſpeciei vel generis, vel huiuſmodi, ſed ſecundum ꝙ intentio dicit eſſe intentionale, ideſt ſpirituale, & ſic lumen dat eſſe intentionale coloribus, & non primo modo, vt habetur 2 d.13.3.c.fi./7^{m}.

Lumen 13 827 ¶Quòd ex duobus luminibus, fit vnum lumen intenſiuè.2.d.13.3.2^{m}./Dion.2.lec.2.
¶Immo maius lumen, offuſcat minus lumen, ſecundum Philoſophum.3ª.q.9.1.2^{m}./3.d.14.ar.1.q 1.2^{m}.
¶Reſpondeo dicendum, ꝙ maius lumen offuſcat minus lumẽ, ſcilicet alterius illuminantis, non autem minus lumen illuminati, ſed perficit ipſum, vt habetur 3a.q.5.4 2^{m}./q.9.1.2^{m}./3.d.13.q.1 1 3^{m}./d.14.ar.1.q.1.2^{m}.

A. Lux 13. 828 ¶Quod lux non videtur per aliquam ſimilitudinem, ſed qui eſſentiam ſuam informat oculum 1a.q.56.3.c.
¶Oppoſitum videtur dicere Veri.q 10.8.10^{m}.
¶Reſpondeo dicendum, ꝙ lux corporalis non uidetur per eſſentiam niſi quatenus ſit ratio viſibilitatis viſibiliũ, & forma quædã dans eis eſſe actu uiſibile. Ipſa uero lux quæ eſt in Sole, nõ vř a nobis, niſi per ſimilitudinem eius in viſu noſtro exiſtentem. Sicut enim ſpecies lapidis non eſt in oculo, ſed ſimilitudo eius, ita non poteſt eſſe, quòd forma lucis quæ eſt in Sole, ſit ipſa eadem in oculo, ut habetur Veri.q.10 8.10^{m}.

B. Lux 13. 828 ¶Quòd lux facit, ꝙ color, qui eſt viſibilis in potentia, fiat viſibilis actu.1a.q.67 3.3^{m}.
¶Oppoſitum videtur dicere.1ª.q6.12.5.1^{m}./contra 1.cᵒ 75.1^{m}./Lib.2.cᵘ 77.3^{m}./Anima 4.4^{m}./Anima 2. lec.14.fin./Lib.3.lec.10.
¶Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ ut habetur 1ª.q.79.3.c^{m}./.Anima.4.4^{m}./.de hoc ſunt duæ opiniones oppoſitæ, & recitat Sanctus Thomas quandoque unam, & quandoq; aliam, dum diſputat in theologia, licet quando determinat hoc in phyſicis, magis adhereat ſecundæ opinioni.
¶Secundo dicendum, quod ut habetur. Quol.7.q.2.1.c./. Anima.2.lec.14.fi. Agẽs eſt duplex, ſ. perfectum quod perfecte poteſt imprimere ſuam formam, & imperfectum, quod hoc non poteſt niſi confortetur a fortiori agente. Et ſic color eſt uiſibilis in actu imperfecto, tamen eſt viſibilis in potentia ad actum perfectum, ad quem reducitur per lumen.

229 ¶Quod eodem actu videtur color & lux.12ᶠ.q.8.3.c^{m}./.qu.12.4.c./.1.d.17.q.1.5.c./.con.2.cᵘ 76.1^{m}./.Ver.q.8.14.6^{m}. Lux 15.
¶Oppoſitum uidetur dicere a ſimili.1ᵉ.q.87.3.2^{m}.
¶Reſpondeo dicendum, quod eodẽ actu videtur color & lux prout lux eſt ratio videndi colorem, non autem vt eſt obiectũ viſus, ut habetur in locis primo allegatis, ſicut etiam Dubio 203. adductum eſt a ſimili.

830 ¶Quòd lux cœli nõ agit in hæc inferiora, niſi mediante motu 2.d.2.q.2.3.2^{m}./.cont.1.caᵒ.85./.Poᵃ.q.5.7.19^{m}./.Iob.38./.Cœ.2.lec.10.0. Lux 23.
¶Oppoſitum uidetur dicere.1ª.q.66.3.2^{m}./.Quol.6.q.11.0./.Phy.4.lec.8.fi.
¶Reſpondeo dicendum, ſicut Dubio 333.

231 ¶Quod ceſſante macula peccati, remanet reatus.12ᶠ.q.87.6.0.
¶Oppoſitum uidetur dicere.1eᶠ.q.87.6.c.fi.
¶Reſpondeo dicendum, quod remanet non quidẽ vt reatus pœnæ, ſed vt pœnæ ſatisfactoriæ, ut habetur in primo loco.

832 ¶Quòd Magdalena ſcđm Hiero. Chriſoſt^{m}, & Originem non fuit Maria peccatrix. Sed ſecundum Aug. & Greg. fuit Maria peccatrix. Scđm vero Ambro. fuit Maria peccatrix corporaliter, non autem ſpiritualiter, Math.26./Io.11.prin.cᵒ.12. Magdalena 1.
¶Immo ſi fuit Maria peccatrix corporaliter, fuit ẽt ſpũaliter, quia corpus non inquinatur, niſi de conſenſu mẽtis, vt Lucia dixit. 22ᶠ.q.64.5.1^{m}./.4.d.23.q.3.2.0./L./.Veri.q.15.4 2^{m}./.5.c.
¶Reſpõdeo dicendum, quòd communius tenetur, quòd fuerit Maria peccatrix & corporaliter & ſpiritualiter, ſed poſtquã ad pedes Ieſu venit, & ab ea eiecta ſunt ſeptem dæmonia, nõ fuit peccatrix amplius corporaliter nec ſpũaliter, ſed fuit data nobis in exemplum pœnitentiæ. Vnde Ambro. ait. Põt quæſtio, meriti & tẽporis diuerſitate diſſolui, vt adhuc illa peccatrix, ſit iam iſta perfectior, ut habetur Math.26.

833 ¶Quòd magnificentia eſt in voluntate ſubiectiue.1ᵉ.qu.21.1.1^{m}./.3.d.33.q.2.ar.4.q.3.c./.3^{m}./.con.1.cᵒ.93. Magnificẽtia
¶Immo magnificẽtia eſt in iraſcibili ſubiectiue.1eᶠ.q.6.5.c./.22ᶠ.q.134.4.c./.1^{m}./.3.d.26.q 2.2 4^{m}.
¶Reſpondeo dicendum, ſicut Dubio 815.

834 ¶Quod malitia ex qua dr aliq̃s peccare, eſt triplex. ſ. habitus Malitia 2.
cuiuſq; vitii, electio mali, & pctm præcedẽs.12ᶠ.q.78.1.3^{m}./2.d.7.q.1.2.c.fi./.Ma.q.2 8.4^{m}./.q.3.12.8^{m}./.15.7^{m}./.8^{m}.
¶Op^{m} vř dicere, quo ad peccatũ præcedẽs. Ma.q.3.12.16^{m}.
¶Reſpondeo dicendũ, ꝙ non oẽ pctm qđ ex alio pctõ cauſat põt dici ex malitia eſſe cõmiſſum, quia põt eſſe ꝙ illud primũ pctm, qđ eſt cã alterius, eſt cõmiſſum ex infirmitate, vel paſſione. Ad hoc aũt ꝙ aliquis ex malitia peccet, oportet ꝙ malitia ſit primum peccandi principium, ut habetur in ſecundo loco.

835 ¶Quòd mala eſſe, ratio & experientia docent.1ª.q.48.2.5^{m}./ Malum 7.
e.c./.1^{m}./.2.d.34.1.0./.Ver.q.1 10.c.
¶Oppoſitum videtur dicere 2.d.1.q.1.1.2^{m}.
¶Reſpondeo dicendum, ꝙ malum eſſe, cognoſcitur non ex ſe, ſed vt priuatio per habitum, vt habetur in ſecundo loco.

836 ¶Quòd ſi vniuerſaliter malum non eſſet, uniuerſum eſſet im Malum 10.
perfectius.1ª.q.2 2 2.2^{m}./.q.48 e c.
¶Immo malum non pertinet ad perfectionem vniuerſi.1ª.q.19.9.2^{m}./.q 38.1.5^{m}.
¶Reſpondeo dicendum, quòd malũ nõ ptinet ad perfectionẽ uniuerſi, neq; ſub ordine eius cõcludiť, niſi rõne boni & p accidens, ut habetur.1ª.q.19 9.1^{m}./.q.48.1.5^{m}./.1.d.16.1.0.

837 ¶Quòd impoſſibile eſt eſſe ſummum malum.1ª.q.49.3.0./. Malum 15.
q.103.7.1^{m}./.22ᶠ.q.172.6.c./.2.d.1.q.1.1.1^{m}./.d.34.1. 4^{m}./.2.c./.4.d.44.q.3.ar.1.q.1.2^{m}/con.3.cᵒ.13./.15./Po2 q.3.6.0./.Opuſc.15.cᵘ 16.
¶Immo aliquid eſt ſumme malum.1 2.d.17.q.2.2.c./4.diſ.14.L.12^{m}.
¶Reſpondeo dicendum dupliciter, ſ. primo ꝙ aliquid eſt ſumme malum, quo nihil eſt peius, non autem ſummue malũ, quo non poſſit eſſe peius, ut habetur in locis primo allegatis.
¶Secundo dicendum, ſicut Dubio 292.

838 ¶Quòd omne malum habet cauſam efficientem & materialẽ Malum 18.
non autem formalem & finalem.1a q.49.1.c.
¶Immo malum non habet cauſam efficientem, nec poteſt eſſe intentum.2.d.39.q.2 2.c.
¶Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ malum non habet cauſam efficientem per ſe, ſed per accidens & agentem præter intentionem.

¶Secundo dicendum, ſicut Dubio 212./.841.

Malum 35. 839 ¶Quod malum eſt duplex.ſ. malum naturæ, & malum culpæ. Et utrumque eſt vt in paucioribus. 1a.q.63.9.o./ 1.d 39.qu.2. 1.4m.

¶Immo utrumq; eſt, vt in pluribus. 1a.q.49.3.5m./. qu.63.9. 1m./.12æ.q.71.2.3m.

¶Reſpondeo dicendum dupliciter.ſ. primo q malum culpæ, ſecundum totam ſpeciem humanam eſt vt in pluribus, in aliis autem eſt vt in paucioribus, ſicut etiam malum naturæ, vt habetur primo & ſecundo loco allegatis.

¶Secundo dicendum, ſicut Dubio 295.

Malum 40. 840 ¶Quod malum pœnæ, opponitur bono creaturæ, malum vero culpæ, bono increato. 1a.q 48.6 c./.12æ q 79.1.4m.

¶Immo illud idem bonum.ſ. increatum, quod per culpã actiue priuatur, eius priuatio paſſiua, pœna eſt. 2.d.37 q.3.2 c.

¶Reſpondeo dicendum, quod non oportet q malũ pœnæ, per quod bonum ſubſtantiale priuatur, ſit magis malum ſimpliciter vel per prius quam malum culpæ, quod eſt in actione, vt habetur. 2.d 37.q.3.2.cm.

Malum 49. 841 ¶Quod omne malum eſt violentum, & contra naturam. con. ti cº.39./. Meth.5.lec.5.fin.

¶Immo aliquid eſt naturaliter malum. Ma.q.16.2.c.

¶Reſpondeo dicendum, q cum dicimus aliqd naturaliter eſſe malum, dupliciter intelligi põt. Vno modo vt malũ ſit natura ipſius, vel aliquid de natura eius, ſiue proprium accidẽs cõſequens naturam. Alio modo quia eſt ei naturalis inclinatio ad malũ, ſicut quidam hoies ſunt naturaliter iracundi, vel cõcupiſcentes pp complexionem. Primo igitur mõ nihil prohibet aliquid eſſe naturaliter malum in his quibus naturaliter cõtrarietas ineſt. Ignis quidẽ in ſe bonus eſt, ſed naturaliter eſt malus aquæ, quia eam corrumpit. Sed ſecundo modo nihil eſt naturaliter malum, vt habetur. Ma.q.16.2.c.prin.

Malum 53. 842 ¶Quod malum moris, ſ. culpa, eſt præter intentionem voluntatis. 2.d.1.q.1.1.2m / d.25.3.5m./.d.34.3.c.

¶Immo malũ moris, eſt ex uoluntate. 12æ.q.71.2.c./.3m./.6.c.

¶Reſpondeo dicendum, quòd malum moris ex voluntate cõtingit per hoc q voluntas deficit ab ordine rationis, & proprii finis, nõ aũt ex uoluntate recta, ut habetur. 12æ.q.71.2 c./. 3m / 6 c./.cont.3.cº.10./.108./.109./.110./.Opuſ.3. cº. c19.

Maria 10. 843 ¶Quod beata uirgo Maria fuit ſanctificata, priuſquam nata ex utero. 3a.q 27.1.o./.1.2m /.3 d.3.q.1.ar.1.q 3.o./.Quol.6. q.5 1.Opuſ.3.cº.231./.Pſal 45.

¶Oppoſitum videtur dicere 3a.q.27.6.c./.1.d.44.3 3m.

¶Reſpondeo dicendum, ſicut Dubio 370.

Maria 30. 844 ¶Quod Maria non potuit dici mater deitatis, uel diuinitatis. 1.d.4.q 2.1.2m.

¶Immo Maria eſt uere mater Dei. 3a.q.25.5.c./.q.35.4.o./.3 d.4.q.2.2.o./.3.4 cº 34./.43.45.6./.Opuſ.3.cº 219.

¶Reſpondeo dicendum dupliciter, ſ. primo quod eſt uere mater Dei, ut aſſumentis humanitatem, non aũt ipſius diuinitatis ſecundum ſe, ut habetur in locis ſecundo allegatis.

¶Secundo dicendum, q licet Deus ſignificet habentem deitatem, tamen eſt alius modus ſignificandi. Nam Deus dicitũ ſubſtantiue, ſed habens deitatẽ, dicitur adiectiue. Vnde licet ſint tres habentes deitatem, non tamen ſequitur, quòd ſint tres dii, ut habetur. 1a. q.39.3.1m.

Maria 59. 845 ¶Quod poteſt aliquid creatũ inueniri, quo nihil purius eſſe poteſt in rebus creatis, ſi nulla contagione pcti inquinatum ſit. Et talis fuit puritas beatæ uirginis Mariæ, quæ a peccato originali, & actuali immunis fuit, tamen ſub Deo, inquantum erat in ea potentia ad peccandum. 1e.d 44.3.3m./.con.3.caº.109.

¶Oppoſitum uidetur dicere. 3a.q.27.1.o/.2.2m.

¶Reſpondeo dicendum, ſicut Dubio 370.

Martyriũ 8. 846 ¶Quod martyriũ Ioãnis Baptiſtæ celebratur, licet mortuus ſit, nõ quidẽ pro fide, ſed ꝓ reprehẽſione adulterii. 22æ.q.124.5.c.

¶Immo cauſa cuiuſcumq; martyrii, eſt ueritas fidei. 22æ.qu. 124.5.c /.2m.

¶Reſpondeo dicendum, quòd moriens pro quocumq; opere bono, propter Deum, eſt martyr Dei, quia cauſa cuiuſcumque martyrii, non ſolum eſt ueritas fidei, ſed ueritas fidei ut eſt operata, ut habetur. 22æ.q.124 5.o./ 4.d.49.q.5.ar.3. qu.2.c./. 9m / 11m./.12m./.Ro.8.lec.7.

Martyriũ 16. 847 ¶Quod martyres in tormentis percipiebant aliquid de gloria Dei, ſed non uidebant eſſentiam Dei. Ver.q.13.3.9m.

¶Oppoſitum uidetur dicere. Veri.q.10.11.c.

¶Reſpondeo dicendum, ſicut Dubio 486.

Maſculinũ 1. 848 ¶Quod maſculinum genus & fœmininum abſolute prædicantur tantum de ſuppoſito. 1a.q.31.2.4m./.3.d.6.q.2.1.c.

¶Oppoſitum uidetur dicere a ſimili. 1.d 4.q.1 3 2m.

¶Reſpondeo dicendum, quod in diuinis prædicatur propriè de ſuppoſito, licet per quandam adaptationem etiam prædicentur de eſſentia, ut habetur in ſecundo loco.

Materia 3. 849 ¶Quòd materia prima ſecundum ſe conſiderata, eſſe nõ poſſit, quia implicat cõditionẽ, põt tñ ſm ſe cõſiderari. Ve.q.3.5.1m.

¶Immo materia non eſt ſeparabilis a forma ſecũdum rationẽ & intellectum. Meth.8.lec.1.

¶Reſpondeo dicendum, q materia intelligatur abſq; forma, põt accipi dupliciter. Vno mõ abſq; hoc q forma intelligatur pfecte & determinate. Et ſic materia aliquo mõ põt intelligi abſque hoc q forma illo mõ intelligatur. Alio mõ, q materia intelligatur abſque hoc, q forma intelligatur confuſe. Et ſic materia nullo modo poteſt intelligi niſi intelligatur aliquo modo forma quantum ad quid rei ſaltem cõfuſe, ut habetur Trin.q.3.c.

850 ¶Quod materia inquantum habet eſſe ſaltem in potentia, eſt ſimilis Deo. 1a.q.14.11.3m./.1.11.c.6 /Veri.q.3.5.o. Materia 5.

¶Oppoſitum uidetur dicere. 1a.q.4.3.4m./.1.d.19.q.1.2.c./.d. 31.4.o.m./ d 48.1.4m./.contra 1.cº.29./.Veri.q.2.11.2m./.qõ. a3 [illegible]m /.ſenteñ q.7.7.20m.

¶Reſpondeo dicendum, ſicut Dubio 471.

851 ¶Quod in materia nulla eſt potentia actiua. 3e.q.32.4.c /.3m. /.2.d.18.q.1.a.4.6./.d.30.q.2.2.c./. 3.d 3.q.2.2.c./. 3m./. d.14. 4.c./.Meth.7.lec 8./ lec.14 /.Phy.1.lec.12. Materia 12.

¶Immo in naturalibus rebus, aliquid præexiſtit ſm potentiã & actiuam & paſſiuam ſimul. Veri.q.1c.1.c./.Vir.q.1.8.c.

¶Reſpondeo dicendum, ſicut Dubio 644.

852 ¶Quod partes habent rõnem materiæ, totum vero rationem formæ. 1a.q.7.3.3m./.q 65.2.c./.3a.q.90.1.c./. Meth.5.lec.2./. Phy.2.lec.5./.Lib.3.lec.12.prin./.Lib.4.lec.4. Materia 116.

¶Immo partes ſe habent vt formale. Phy.2.lec.5.

¶Reſpondeo dicendum, ſicut Dubio 359.

853 ¶Quòd materia coincidit cum fine. 2.d.36.5.4m.

Oppoſitum uidetur dicere. 12æ.q.55.4.c.

¶Reſpondeo dicendum dupliciter, ſcilicet primo, quòd materiæ eſt triplex, ſcilicet materia ex qua, in qua & circa quam. Et tantum tertio modo quo coincidit cum fine, ut habetur 12æ.q.54.4 c./.2.d.38.5.4m. Materia 23.

¶Secundo dicendum, ſicut Dubio 610.

854 ¶Quòd materia prima ſm potentiam non eſt infinita ſimplr, quia ſe extendit ſolum ad formas materiales. 1a.q.7.2.3m. Materia 29.

Oppm vr dicere, qa materia eſt i oibꝰ creatis. Quol.3.q.8.1.c.

¶Reſpondeo dicendũ dupliciter.ſ.pº, q ſi materia dicatur oẽ illud quod eſt in potentia quocumq; mõ, & forma dicatur ois actus, neceſſe eſt ponere, q anima humana, & quælibet ſubſtãtia creata ſit compoſita ex materia & forma. Omnis enim ſubſtantia creata eſt compoſita ex potentia & actu. Non autem ſi dicatur materia propriè, ut habetur Quol.3.q.8.1.c.prin.

¶Secundo dicendum, q etiam quo ad formas materiales materia prima non eſt in potentia ad quamcumque quantitatẽ imaginabilem. Sed tantum ad quantitatem conuenientẽ formæ naturalis. qua & materia eſſe poteſt, vt habetur 2.d. 30.q. 2.1.c./ [illegible] 16 7m./.Phy.3.lec.10.

855 ¶Quod matrimonium eſt naturale. 4.d.36.q.1.1.o. Matrimoniũ 7.

Oppoſitum uidetur dicere. 4.d.37.L.ſ.

¶Reſpondeo dicendum. q matrimonium eſt naturale, nõ quidem vt cauſatum ex neceſſitate naturæ, ſed vt id ad quod natura inclinat, mediante libero arbitrio, ut habetur 4.d.26.q.1. 1.o./.contra 3.cº 122./ 1.Cor.7.lec.1.med.

856 ¶Quod conſenſus per uerba de præſenti inter perſonas legitimas licet in occulto, facit matrimonium, quia tantum hæc duo ſunt de eſſentia eius. 4.d.28.3.o./.L./.Quol.5.15.o. Matrimoniũ 31.

¶Immo matrimonium in occulto, ſiue clandeſtinum prohibetur 4 d.28.3.1.

¶Reſpondeo dicẽdum, quod matrimonium clandeſtinum prohibetur, non quia ſit contra eſſentiam matrimonii, ſed quia cauſat multa mala, ut habetur 4.diſt.28.3.c./.3m /.4m./. Opuſcu. 65.cº 9.

857 ¶Quod conſenſus poteſt cogi per metum. Non autẽ per vim. Et vterque tollit matrimonium, ſi metus cadat in cõſtantem virum. & non aliter. 3.d 39.ar.3.q 1.c./.2m. Matrimoniũ 28.

¶Immo nec per metum 4 d.29.4.o.

¶Reſpondeo dicendum, ſicut primo loco, ſcilicet ſi cadat.

858 ¶Quòd actus matrimonii põt eſſe ſine peccato, & meritorius. 12æ.q.34.1.1m./22æ.q.153.c.o./2.d.31.q.1 1.3m./q 2 2.2m./ 3.d.12.q.3.ar.2.q.1.2m./4.d.26.q.2.3.4.o./ d.31.q.2.1.o./3.3. cº 126./127.prin./. Ma.q.4.1.17m /q.15.1.2.o./ 1.Cor.7.lec.1. med./ 1. Theſ 4.lec.1.med /. He.13.lec.1.poſt prin. Matrimoniũ 52.

¶Immo actus matrimonii, ſemper eſt peccatum. 4. diſtin.31. quæſt.2.ſic ſi.

¶Reſpondeo dicendum, q actus matrimonii, ſemper eſt peccatum, ſaltem ueniale, quia difficile eſt, q in tali delectatione aliquis placentiæ motus, non ſubrepat, ut habetur 4.d.38.q.1. 5.4m. niſi excuſetur propter bonum prolis, uel fidei inteſtatum actu, uel habitu, ut habetur 4 d.31.q. 2.2.o.

859 ¶Quod ſponſus cognoſcens ſponſam, & poſt contrahens matrimonium cum alia, non poteſt redire ad primam. Nec tenetur eam dotare ſecundum aliquos, ſi ſponſus ſit melioris conditionis, vel ſigna fraudis ſint euidentia, quia non uidetur decepta, ſed ſingit ſe deceptam. 4.d.28.2.4m. Matrimoniũ 60.

¶Immo

¶Immo compellitur ab eccleſia redire ad primam. 4.d. 27.q. 1.ar.2.q.4.3^{m}.

¶Reſpondeo dicendum, ꝙ compellitur ab eccleſia redire ad primam, ſi ſit contrahens per verba de præſenti ſine conſenſu & poſt cum conſenſu cum alia. Sed ipſe potius debet pati excommunicationem, vel fugere, vt habetur ſecundo loco.

Matrimoniũ 68. 860 ¶Quòd matrimonium dat tria remedia contra concupiſcentias. ſ. reprimendo eas per gratiam, honeſtando eas per bona eius, & explendo actum eius. 4.d.26.q.2.3.c./.4^{m}.

¶Immo remanet memoria delectationis, & inclinatio, iterum experiendi. 4.d.2.q.1.ar.1.q.2.c./.d.49.q.5.ar.2.q.1.1^{m}./.3.3. c^{o}.135.5^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ pro tunc in tali actu coniugali, dum concupiſcentiæ ſatisfit, ad alias corruptelas non ita incitat, ſed tamen remanet ex memoria illius delectationis adhuc inclinatio iterum experiendi.

¶Secundo dicendum, ꝙ adhuc non ſatisfit appetitui abſolute, quia remanet turpitudo pœnæ, & ſic non reprimitur ſatisfaciendo ei, ſed magis augetur ſm ſe. Sed vt ordinatur ratione, reprimitur quo ad corruptelas eius, vt habetur 4.d.2.q.1.ar.1. q.3.c./.d.26.q.2.3.4^{m}./.3.3 c^{o}.136.5^{m}./.Ethi.3.lec.vl.ſi.

Matrimoniũ 76. 861 ¶Quod quicquid impedit matrimoniũ in vno, impedit & in alio, quia matrimonium nõ põt claudicare. 4.d.29.ar.3.q.2.o.

¶Immo matrimonium claudicare poteſt. 4.d.39.5.3^{m}.

¶Reſpondeo dicendum, ꝙ matrimonium claudicare poteſt, quo ad effectum, non autem quo ad vinculum, quia ſoluto vtraque matrimonio, quandoque vni licet contrahere, & nõ alteri, vt habetur 4.d.39.5.3^{m}.

Matrimoniũ 90. 862 ¶Quod maleficium eſt tantum ad vnam perſonam, frigiditas vero ad omnes, ideo frigiditas in viro impedit contrahi matrimonium cum alia, non autem maleficium. Quol.11.11.c.

¶Immo etiam maleficium eſt reſpectu omnium. 4.d.34.3.o. /.L.6^{m}.

¶Reſpondeo dicẽdum, ꝙ maleficium eſt aliquando reſpectu vnius perſonæ tantum, aliquando autem reſpectu omnium. Et ſic maleficium perpetuum dirimit matrimonium, non autem maleficium temporale, vt habetur 4.d.34.3.o./.L.6^{m}./.Quol. 11.10.o./.11.c.

Matutinæ 1. 863 ¶Quòd matutinæ licite dicantur de ſero, propter honeſtas cauſas, ſicut & alia officia eccleſiæ præueniri poſſunt, non autem propter ſomnolentiam. Quol.5.28.o.

¶Immo non eſt ſimile de præueniẽdo præceptum, differẽdo, quia præceptum nullo modo quis tranſgredi dẽt, vt præuenit: ſed ſi tranſgreſſus fuerit differendo, debet illud quantum põt implere in quocumque tempore. 4.d.2.q.1.ar.3.4^{m}.

¶Reſpondeo dicendum, ꝙ non eſt ſimile de præueniendo præceptum, qñ eſt tps & hora determinata, ut in præcepto ieiunij hora nona vel circa horam nonã, quod præueniri non dẽt, licet poſſit tardari, ut habetur 22^{æ}.q.147.7.2^{m}./.4.d.15.qõ.3. ar.4.q.3.c. Sed quando tps & hora non eſt determinata de neceſſitate, vt in votis, & horis canonicis eiuſdem diei ſub vno præcepto, cum quolibet die ſit vnum eccleſiæ præceptũ de horis canonicis dicendis, tunc cõſideranda eſt intentio eius qui præuenit, vel tardat tps in matutinis dicendis, vel in quibuſcũque horis canonicis. Si enim hoc facit propter laſciuiam, ut. ſ. quietius ſomnolentiæ & voluptati uacet, non eſt abſque peccato. Si vero hoc facit pp neceſſitatem licitarum & honeſtarum occupationum, puta ſi clericus aut magiſter dẽt videre lectiones ſuas de nocte, vel pp aliquid aliud huiuſmodi, licite põt de ſero dicere matutinas, & in aliis horis canonicis tps præuenire vel tardare, quia melius eſt Deo utrumque reddere. ſ. & debitas laudes, & alia honeſta officia, quàm ꝙ per vnum aliud impediatur. Et quantum ad eccleſiaſticum officium & ſolennitatum celebritates, incipit dies a veſperis. Vnde ſi aliquis poſt dictas veſperas & completorium, ex cauſa licita & honeſta dicat matutinas, iam hoc pertinet ad diẽ ſequentem, ut hř Quol.5.28.c /.1^{m}. Vnde etiam licet tardare horas canonicas.

Mediator 1. 864 ¶Quod mediator Dei, & hominum, eſt ſolus Chriſtus principaliter, inſtrumentaliter autem ſunt prophetæ, & ſacerdotes vtriuſque teſtamenti & angeli. Nõ autem Spiritusſanctus nec dæmonium. 3^{a}.q.26.1.o./.3.d.19.ar.3.q.3.o./. Opoſ.3.c^{o}.22. /.Opuſ.60.c^{o}.18./.Gal.3 lec 7.ſi.

¶Immo Chriſtus cum ſit Deus, non eſt mediator Dei & hominum. 3.d.19.ar.5.q.2.o./.L.ſi

¶Reſpondeo dicendum, ꝙ Chriſtus ſecũdum ꝙ homo eſt mediator Dei, & hominum, & ſm ꝙ eſt perſona compoſita. Non autem ſm ꝙ Deus, ut habetur 3^{a}.q.26.2.o /. 3.d.19.ar.3.q.2. c./.L.ſi./.4.d.43.ar.2.q.1.c./.d.48.q.1.2.c. /. Veri. q.29.4.9^{m}. /.5.5^{m}./.1^{æ}.Thi.2.lec.1.ſi./.1^{æ}.Thi.1.lec.1.

Memoria 3. 865 ¶Quòd memoria quæ eſt altera pars imaginis Dei, non eſt præteritorum, quia abſtrahit ab omni tempore, cum ſit in intellectu & nõ in parte ſenſitiua. 1^{a}.q.79.6.2^{m}./.Opu.72.q.13.

¶Immo memoria intellectiua reſpicit præterita. Veri.q.10.2. o /.Opuſ.72.q.13.

¶Reſpondeo dicẽdum dupliciter, ſcilicet primo, ꝙ hoc dictũ eſt per ſimilitudinẽ quãdam, quia recipere quod eſt talis memoriæ, præſupponitur intuitioni intellectus ordine quodam, ſicut inter præteritum & futurum præſens ordo inuenitur, vt habetur Opuſ.72.q.13. in reſponſioua prima.

¶Secundo dicendũ eſt, ꝙ nõ hoc dictum intellig põt, quia intellectus poſſibilis, ſpẽs retinet per tẽpora, cũ ſit locus ſpecierum, ſm Philoſophum. Sed ad eas non redit niſi p̃ fantaſmata quæ ſunt in parte ſenſitiua, vbi ẽt illa memoria ſenſitiua ponitur, vt habetur Opuſ.72.q.13. in reſponſione ſecunda.

866 ¶Quod memoria intellectiua nõ differt realiter ab intellectu poſſibili, ſed eſt habitualis retẽtio eius, cuius actus eſt intelligẽtia quæ oritur ex memoria, ſicut actus ex habitu. 1^{a}. q.79. 7.o./.q.93.7.3^{m}./cõtra.2.c^{o}.74.ſi. Veri.q.7.3.3^{m}./.q.10.3.o. Memoria 6.

¶Immo memoria, intelligentia, & voluntas ſunt tres potẽtię diſtinctæ ab inuicem, quia memoria eſt virtus retentiua ſpecierum. 1.d.3.q.4.1.o./.Veri.7.3.3^{m}.

¶Rñdeo dicendũ dupliciter, ſ. primo, ꝙ in primo Sniarũ dicit hoc ſuſtentando opinionem Magiſtri, vt patet ex verbis eius ibi, ſed in primis locis loquitur ſecundum ſententiã propriã.

¶Scdõ dicendum, ꝙ ſicut ipſe ibi diſtinguit, hoc nomẽ potentia ſumitur dupliciter, ſ. vel ſecundum quòd Philoſophi cõiter accipiunt, i. pro principio operationis. Et ſic quia memoria non hẽt operationem diſtinctam ab operatione ipſius intellectus, ideo Philoſophi ſecundum eſſentiam potentiæ, ſiue vt eſt potentia cognitiua non poſuerunt eam diſtinctam ab eo, vel ſumitur pro qualibet proprietate animæ continente naturam eius. Siue ordinetur ad actũ, ſiue non, ſiue vt eſt principiũ intelligentiæ. Et ſic quia receptibilitas, ſiue retentio habitualis eſt quædam proprietas animæ continens naturã eius, in quantum eſt poſſibilis, ſicut oẽ quod habet eſſe ab alio, ideo ponitur quædam potentia animæ. Et dicitur memoria quæ nõ habet actum, ſed eſſe principium intelligentiæ uel recipere, uel habitualiter retinere ſpecies intelligibiles eſt ſibi loco actus. Et ſic ponitur in primo Sententiarum eſſe potentia diſtincta ab intellectu poſſibili, non autem primo modo.

867 ¶Quod dicens verum ſed credens ſe dicere falſum, dicit mendacium per ſe & formaliter, non autem econuerſo niſi per accidens, & materialiter. 22^{æ}.q.110.1.o./.d.38.1.4^{m}./. 4.d.21.q.2, 3.4^{m} /.Quol.6.17.c. Mendaciũ 10.

¶Immo mentitur, ſed tamen dicit mendacium. 3.d.38.1.1^{m}.

¶Reſpondeo dicendum ꝙ in vltimo loco loquitur de mendacio, quo ad genus naturæ, in aliis autem quo ad genus moris, quia in moralibus forma & ſpecies ſumitur ex fine.

868 ¶Quòd menſtruus ſanguis eſt in fœminis loco feminis, & eſt propria materia corporis Chri & aliorũ, nõ aũt ſanẽ fœmine. 3^{a}.q.31.5.o./.6.3^{m}./.q.32.4.c./.q.35.3.3^{m}./.2.d.18.q.1.1.2^{m}./ d.30.L.3^{m}./.3.d.3.q.5.1.o./.d.4.q.2.1.c./.2^{m}./. Meth.5.lc.2. Menſtruus 1.

¶Immo ex ſanguine menſtruo non formatur conceptus. 3^{a}.q. 31.5.3^{m}.

¶Rñdeo dicendũ, ꝙ in tertia parte ad tertiũ per menſtruũ intelligit ſanguinẽ corruptũ quẽ natura abiicit ſingulis mẽſibus in mulieribus, unde dicit ibidẽ ꝙ non eſt materia fœtus, ſed purgamentum eius. Sed in aliis locis loquitur de ſanguine puro, & mundo, quem natura adminiſtrat ad fœtum.

869 ¶Quòd omnis menſura in ſuo genere ſeipſa menſuratur, ſcilicet linea per lineam, & tempus per tempus. Po^{a} q 3.17.14^{m}. Menſura 6.

¶Opp^{m} vr dic. 1^{a}.q.66.4.5^{m}./.2.d.3.L.priu./.1 d.1.q.2.6.4^{m}.

¶Reſpondeo dicendum, quod ſeipſa menſuratur, non eadem numero cum menſura, ſed eadem ſpecie.

870 ¶Quod menſura debet eſſe omogenea, ideſt eiuſdem generis cum menſurato. 1^{a}.q.3.5.2^{m}./.12^{æ}.q.19 4 2^{m}. Menſura 8.

¶Oppoſitum uidetur dicere Po^{a}.q.7.4.7^{m}.

¶Reſpondeo dicendum, ꝙ menſura proxima proportionata menſurato debet eſſe omogenea, i. eiuſdem generis, non autẽ in aliis, ut habetur in locis primo allegatis.

871 ¶Quòd corporalia & ſpũalia inquãtũ cõueniũt in permanẽtia eſſendi, pñt hřa eãdẽ mẽſurã. ſ. æuũ. 2.d.2.q.1.2.2^{m}./.q.2.2.c. Menſura 12.

¶Oppoſitum videtur dicere. 1^{a}.q.10.5.2^{m}./.2.d.2.q.1.1.o./. Ma.q.16.4.19^{m}./.Quol.5.q.4.c.ſi.

¶Reſpondeo dicendum, ſicut Dubio 586.

872 ¶Quod rõ naturalis & principia ei naturaliter indita, ſunt regulæ generales & menſuræ oĩum agendorum ab hoĩe, non autem naturalium. 12^{æ}.q.91.3.2^{m}./.Veri.q.1.2 c./.q.14 4 c. Menſura 14.

¶Immo res ordinatur ad rationem naturalem, vt menſura ad menſuratum. 12^{æ} q 64.3.c.

¶Reſpondeo dicendum, ſicut Dubio 222.

873 ¶Quòd intellectus Dei eſt mẽſura prima oium rerũ nõ menſurata, res eſt mẽſura ſecũda menſurata. Sed intellectus noſter eſt menſuratus a rebus nõ menſurans. 1^{a}.q.21.2.c / 12^{æ}.q 93. 1.3^{m} /.1.d.19.q.5.2.2^{m}./.con.2.c^{o}.12.2^{m} /. Veri q.1.2.8.10. c./.Po^{a}.q.7.10.5^{m}./ Ro.3./.Pe.iar.1.lec 3./.Lec.7.o. Menſura 22.

¶Immo intellectus noſter eſt proxima operis regula, & menſura. Veri.q.1.2.c./.q.4.4.c.

¶Reſpondeo dicendum, ſicut Dubio 221.

874 Mentiri 1. ¶Quòd mentiri eſt concretum & mẽdacium eſt abſtractum. Ideo dicens vero contra opinionem ſuam mentitur, ſed quod dicit non eſt mendacium. 3.d.38.1.1^{m}.

¶Oppoſitum videtur dicere 22ª.q.110.1.0./3.d.38.1.4^{m}.

¶Reſpondeo dicendum, ſicut Dubio 867.

875 Meretrix 3. ¶Quòd meretrix debet permitti in ciuitate, quia ſecundum ius poſitiuum ciuile, ſimplex fornicatio non prohibebatur. Sed potius in pœnam ſecundum antiquas leges, mulieres lupanaribus tradendæ condemnabantur. 4.d.33.q.1.ar.3.q.1.ar.2.

¶Immo præualente Chriſtiana religione, lex illa exſtirpata eſt. 4.d.33.q.1.ar.3.q.1.2^{m}.

¶Reſpondeo dicendum, quòd meretrix etiam nunc debet permitti, idest tolerari in ciuitate, non quod fornicatio licita ſit, ſed vt vitetur peius malum, ſcilicet ſodomia, inceſtus, adulterium, & huiuſmodi, quia ſapientis legislatoris eſt, minores tranſgreſſiones permittere, vt maiores caueãtur. Et in regimine humano, illi qui præſunt, recte aliqua mala tolerant, ne aliqua mala maiora incurrantur, quia Aug. dicit. Aufer meretrices de rebus humanis, turbaueris omnia libidinibus, ut habetur 12ª.q.101.4.2^{m}./q.103.4.3^{m}./22ª.q.10.11.c./q.154.2.1^{m}./4 d.1.q.2.ar.3.q.4 c./d 33.q.1.ar.3.q.1.1^{m}./Ma. qu.15.2.1^{m}./Opuſ.20.Lib.4.c^{o}.14 /.1ª.Cor.5.prin.

876 Meritum 4. ¶Quod ad meritum tria requiruntur, ſ. ſtatus viæ, dominium operis, & charitas. 3.d.18.2.c./d.30.5.c. Verit. Ver.q.29.6.c.

¶Immo ad meritum requiruntur tãtum duo, ſ. gratia & virtus. 2.d.26.6.c.ſi.

¶Reſpondeo dicendũ, quòd in ſecundo loco loquitur de principio formali, immediate elicitiuo, ſ. de habitu, ſed in aliis locis, & de principio mãdato, ſ. de potẽtia & de ſtatu operãtis.

877 Meritum 18. ¶Quòd poſſe peccare, non facit ad meritum, ſed ad manifeſtationem eius. Vet.q.24.9.5^{m}.

¶Oppoſitum videtur dicere. 4.d.17.q.1.ar.2.q.1.0.

¶Reſpondeo dicendum, quòd ſi opus acceptabile Deo dicatur opus meritorium, tunc planum eſt quòd poſſe peccare de ſe non facit ad meritũ, nec aliquis in pctõ mortali exiſtẽs põt facere opus Deo acceptum. Si autem oẽ opus quod eſt bonum ex genere & bona intentione factũ, dicatur opus acceptabile Deo tunc diſpoſitiua facit ad meritum. ſed dicitur aliquis nõ potuiſſe facere bonũ, non quia oĩno non potuerit, ſed ꝓpter fixionem obſtinatæ voluntatis ad malum, in qua incidit diuina gratia deſertus, vt habetur. 4.d.17.q.1.ar.2.q.2.1^{m}.

878 Meritum 23. ¶Quòd naturalibus meremur. 4.d.17.q.1.ar.2.q.1.0./diſ.20.ar.1.q.1.c.

¶Immo natura ſibi relicta poteſt demereri, non autem mereri. Quol.5.2.c./.Quol 6.6^{m}.

¶Reſpondeo dicendum, quod naturalibus meremur & demeremur, vt principio, non autem formaliter, vt habetur in locis pro utraque parte allegatis.

879 Meritum 26. ¶Quòd habitibus non meremur nec demeremur, ſed actibus. 2.d.27.1.4^{m}./.Ma.q.2.1.21^{m}./2.9^{m}/.5.8^{m}./.Ver.q.1.1.2^{m}.

¶Oppoſitum videtur dicere. 12ª.q.55.1.3^{m}.

¶Reſpondeo dicendum, ꝙ aliquo dicimur mereri dupliciter, ſcilicet uno modo ſicut ipſo merito, eo mõ quo dicimur currere curſu. Et hoc modo meremur actibus. Alio mõ dicimur mereri aliquo, ſicut principio merẽdi dupliciter. ſ. uel quo ad eſſe ipſius actus, ſicut dicimus currere potentia motiua, uel quo ad facilitatẽ, ſicut arte faciliter operamur, & ſic dicimur mereri uirtutibus & habitibus, ut habet. 12ª.q.55.3^{m}./.Poſtar.1.le.1.

880 Meritum 34. ¶Quòd non poteſt eſſe idem actus numero meritorius & fruitionis beatæ 1ª.q.62.4.c./.5.1^{m}.

Oppoſitũ uĩ dicere. 2.d.5.q.1.1.1.c./.Quol.8 uel 9.q.4 3.o.

¶Reſpondeo dicendum, ſicut Dubio 154.

881 Meritum 46. ¶Quod homo quolibet actu meritorio meretur augmentum gratiæ, ſed non ſtatim augetur. 12ª.q.114.8.o./.2.d.27.5.o.

¶Oppoſitum uidetur dicere. 2.d.27.4.2^{m}.

¶Rñdeo dicendum, ꝙ qñ actus meritorius ſe habet ad præmium ſolũ in rõne meriti, tunc ſicut quis per unum actum eiuſdem rationis meretur præmiũ, ita & per alium. Sed qñ ſe habet non ſolũ vt meritum, ſed quodãmodo ut cã, tunc ſe habet actus meritorius ad augmentum gratiæ, ut quolibet actu poſſit mereri augmentum gratiæ, ut habetur 2.d.27.5.2^{m}.

882 Meritum 57. ¶Quòd nullius virtutis actus eſt meritorius, niſi ſit informatus charitate. 12ª.q.114.4.3^{m}./22ª.q.2.5.1^{m}./q.83.3.15.c./q.124.2.2^{m}/.2.d.24.q.1.4.3^{m}./.4^{m}./.d.40.5 c./.2^{m}./.3.d.18.2.c./.d.30 5.3^{m}./.4 d.15.p.1.ar.3.q.4.o./.q.4 ar.7.2^{o}./.Veri.q.26 6.c./.Ver.q.1.10.4^{m}./.q.2.3.2^{m}./.3^{m}./.9^{m}./.1ª Cor.2.le.2./.1ª.Thi.4.Heb.6.

¶Immo nec oĩs actus informatus charitate. 22ª.q.132.3.1^{m}.

¶Reſpondeo dicendum, quod actus humanus, ſ. ut amor humanæ gloriæ, quamuis ſit inanis, nõ tamen ſemper repugnat charitati, neque quantum ad id de quo eſt gloria, neque quã tum ad intentionẽ gloriam quærentis, unde non excludit meritum, neque eſt peccatum mortale ſed ueniale, ſed tunc amittit vim merendi vitam æternam, ſi propter inanem gloriam fiat, etiam ſi illa inanis gloria non ſit peccatum mortale, ut habetur 22ª.q.132.3.c.ſi./.1^{m}.

883 Quòd meritum eſt æquale præmio vitæ æternæ, æqualitate quantitatis. 12ª.q.114.3.o /.Ro.8.Lec.4. Meritum 73

¶Immo eſt æquale æqualitate proportionis tantum. 2.d.27.3.o./.3.d.18.2.c.

¶Reſpondeo dicendum, quòd eſt æquale æqualitate quantitatis inquantum eſt ex gratia Dei & virtute Spiritusſancti. Nã gratia Spiritusſancti quam in præſenti habemus, & ſi non ſit æqualis gloriæ in actu, eſt tamen æqualis gloriæ in virtute, ut habetur 12ª.q.114.3.3^{m}. Sed ex parte noſtra eſt æquale æqualitate proportionis ut acceptatum a Deo.

884 ¶Quòd idem poteſt eſſe meritum & præmium, ſed non ſecundum idem, & reſpectu eiuſdem. 3.d.18.2.2^{m}. Meritum 86.

¶Oppoſitum videtur dicere. 1ª.q.62.4.2./.5.2^{m}.

¶Reſpondeo dicendum, ꝙ poteſt eſſe idem, ſi loquamur de gratia non accipiendo gratiam imperfectam, quæ communiter eſt in ſtatu meriti. Sed gratiam perfectam quæ poteſt eſſe principium meriti, vt patet de Chriſto. Ideo poteſt eſſe ſimul cum præmio, idest cum beatitudine, vt habetur 1ª.q.62 4 c./.5.2^{m}. Sed in tertio Sententiarum loquitur quo ad gratiam imperfectam.

885 ¶Quòd meritum eſt cauſa efficiens præmii. Veri.q.29.6.c. Meritum 88.

¶Oppoſitum videtur dicere à ſimili. 3.d.19.3.2^{m}./.4^{m}./d.49.q.1.ar.3.q.3.o./.Veri.q.22.7.o.

¶Reſpondeo dicendum, quòd meritum eſt cauſa præmii vt cauſa efficiens, ſed eſt ecõuerſo in genere cauſæ finalis, ut habetur Veri.q.29.6.1.

886 ¶Quod præmium ſine merito eſſe non poteſt, nec pœna ſine culpa. 2.d.5 q.2.2.c. Meritum 91.

¶Immo & elementa dicuntur remunerari. Poª.q.5.9.9^{m}.

¶Reſpondeo dicendum, quod elementa non dicuntur remunerari ſecundum ſe, quia nec ſecundum ſe aliquid meruerũt, ſed dicuntur remunerari, inquantum homines in eis remunerabuntur, prout ſcilicet elementorum claritas in gloriam ſanctorum cedet, vt habetur Poª.q.5.9.9^{m}.

887 Quod præmium poteſt eſſe ſimul tempore cum merito, non autem ſimul natura. 2.d.5.q.2.2.o. Meritum 95.

¶Immo nec ſimul tempore. 1ª.q.62.4.c./.5.2^{m}/.3ª.q.19.3.2./.3.d.18.4.1./.Veri.q.29.6.c.

¶Reſpondeo dicendum, ſicut Dubio 884.

888 ¶Quòd nullus poteſt ſibi mereri ex condigno, nec ex congruo, reparationẽ poſt lapſum. 12ª.q.114.7.o./.2.d.27.4.3^{m}./.6.c /.He.6. Meritũ 105.

¶Oppoſitum videtur dicere à ſimili. 2.d.5.q.2.1.o./.d.28.4.o.

¶Reſpondeo dicendum, ſicut Dubio 689.

889 ¶Quod homo poteſt aliquid mereri a Deo, ſecundum quid præſuppoſita Dei ordinatione, non autem ſimpliciter. 12ª.q.21.4.o./q.114.1.o. A. Meritum 109.

¶Immo ex ſolo libero arbitrio. 2.d.5.q.2.1.o./.d.28.4.o.

¶Reſpondeo dicendum, ſicut Dubio 689.

889 ¶Quòd nullus meretur viator, & pro uiatore tantum. 1ª.q.64.9.o./.22ª.q.83.4.2^{m}./.q.182.2.2^{m}./.3ª.q.19.3.1^{m}./.3.d.11.q.2.1.c./.3.d.18.2.c./.d.30.5.1./.4.d.15.q.4.ar.6.q.2.3^{m}./.d.50.q.2.ar.1.q.6.o./.Veri.q.29.7.5^{m}./.1ª.Cor.17.lec.2. B Meritum 109.

¶Immo etiam illi qui ſunt in purgatorio merentur. 4.d.21.q.1.ar.3.q.1.4^{m}.

¶Reſpondeo dicendum, quòd poſt hanc uitam non poteſt eſſe meritum reſpectu præmii eſſentialis. Sed reſpectu alicuius præmii accidentalis poteſt eſſe, quandiu manet homo in ſtatu uiæ aliquo modo. Et ideo in purgatorio poteſt eſſe actus meritorius, quantum ad remiſſionem culpæ venialis, vt habetur 4.d.21.q.1.ar.3.q.1.4^{m}.

890 ¶Quòd ſubiectum Methaphiſicę eſt ens, inquantum huiuſmodi. Meth.6.prin./.Lib.8.prin./.Lib.11.lec.7.ſi. Methaphiſica 3.

¶Immo ſubſtantia eſt ſubiectum Methaphiſicæ. Meth.5.lec.6.prin./.Poſter.1.lec.2.

¶Reſpondeo dicendum, ꝙ ſubiectum Methaphiſicæ eſt duplex, ſcilicet vt communiter conſideratum in tota ſcientia, & ſic eſt ens & vnum, & vt principaliter intentum, quia eſt principaliter ens, ſcilicet ſubſtantia, ut habetur Meth.5.lec.6.prin./.Lib.7.lec.1.o./.Lec.2.prin./.Lec.12.13.prin./.Lib.8.prin./.Lib.11./.Lib.12.lec.4 o.

891 ¶Quòd aliæ ſcientiæ, non ſunt partes Methaphiſicæ, nec ſubiecta earum ſunt propria partes ſubiecti methaphiſicæ, licet ſint partes entis. Trin.17.6^{m}. Methaphiſica 23.

¶Oppoſitum videtur dicere. Opuſc.42.c^{o}.14.prin./.Meth.4.lec.1.ſi./.Lec.2.ſi /.Lec.5 /.Lib.11.lec.4.ſi.

¶Reſpondeo dicendum, ꝙ ſpecies propriæ dictæ, conſtituuntur per differentias per ſe, ſed improprie, per applicationẽ ad materiam extraneam, ut hr 12ª q.35.8.c./.Poſter 1.lec.16. Et ideo in primo loco loquitur de partibus. i. de ſpeciebus primo modo ſumptis, in aliis autem ſecundo modo.

¶Quod

Miniſtr. 9. 892 ¶Quòd quicunque exiſtens in aliquo peccato mortali, exhibet ſe miniſtrum eccleſiæ in aliquo ſpirituali, peccat mortaliter. 3ª.q.64 6.n./.4.d.5.q.2.ar.2.q.4.c./.di.19.q.2.art.2.q.2.c./.d.24.q.1.ar.2.q.1.n./.ar.3.q.1.5.n./.Quol.7.q.4.1.c./.Math.7.

¶Oppoſitum videtur dicere.4.diſt.16.L.6m./.diſt.17.q.2.ar.5.q.1.3m./.q.3.art.1.q.4.o./.1ª.Cor.17.lec.7.

¶Reſpondeo dicendum, ſicut Dubio 796.

Miraculũ 10. 893 ¶Quòd prima inſtitutio rerũ fuit miraculoſa quo ad modum fiendi, quia per virtutẽ ſupernaturalem oportuit inſtitui principia rerum, non autem quo ad proprietates conſequentes naturas rerum. 2.diſt.18 q.1.2.5m.

¶Oppoſitum videtur dicere.1.diſt.16.q.1.3.3m.

¶Reſpondeo dicendum, quòd communiter loquendo non eſt miraculoſa quo ad propriatates obſequentes naturas rerum, ſed aliquando eſt miraculoſa ad manifeſtandas proprietatem inuiſibilis miſſionis, vt habetur 1.diſt.16 q.1.3.3m.

Miraculũ 24. 894 ¶Quòd operatio miraculorũ attribuitur gratiæ gratis datæ, vt principio proximo. Fidei vero, vt virtuti diſponẽti ad hanc gratiam conſequendã. 22ª.q.178.1.o./.Cont.3.cª 154./.Potª.q.6.4.c.fi./.9 1m./.Opuſ.3.cº 222.

¶Immo attribuitur principaliter fidei.22ª.q.178.1 5m.

¶Reſpondeo dicendum, q operatio miraculorum attribuitur fidei propter duo ſ. primo quidem, quia ordinatur diſpoſitiue ad fidei confirmationem. Secundo, quia procedit ex Dei omnipotẽtia, cui fides innititur. Et ſic ſicut præter gratiam fidei, neceſſaria eſt gratia ſermonis ad fidei inſtructionẽ, ita etiam neceſſaria operatio miraculorũ ad fidei confirmationem. Vnde fides non eſt ſufficiens cauſa ad miracula facienda, ſed eſt diſpoſitio quædam, vt hẽ 22ª.q.178.1.5m./.Potª.q.6.19m.

Miraculũ 28. 895 ¶Quòd in reliquiis ſanctorũ, & verbis diuinis non eſt aliqua virtus, vel forma, qua fiũt miracula.22ª.q.178.1.5m./.Opu.34.

¶Oppoſitum videtur dicere.22ª.q.96.4.3m./.Quolib.12.14.o./.Rom.lect.6./.1ª.Cor.1 o.fi.

¶Reſpondeo dicendum, quod reliquiæ ſanctorum, & verba diuina, ſi portentur ex fiducia Dei, & ſanctorum, quorum ſunt reliquiæ, tunc ex virtute diuina poſſunt fieri miracula, nõ autem ex virtute reliquiarum de ſe, vt habetur à ſimili in locis ſecundo allegatis.

Miraculũ 51. 896 ¶Quòd anima Chriſti vt inſtrumentum verbi ſibi vniti, habuit inſtrumentalem virtutem ad omnes mutationes miraculoſas ordinabiles ad inſtaurationes rerum, nõ autem ad annihilationem rerum.3ª.q.13.2.c./.3m.

¶Immo poteſt annihilare oẽm creaturam. 1ª.q.9.2.c./.q.104.3.4.o./.Veri.q.5.2.6m./.Potª.q.5.3.4 o./.Quol.4.q.3.1.o.

¶Reſpondeo dicendũ, q poteſt annihilare, ſicut & facere miracula virtute diuina, & non anima ſecundum ſe, vt habetur à ſimili.1ª.q.9.2.c./.3ª.q.13.2.c./.3m.

Miſeria 4. 897 ¶Quod nullus poteſt velle miſeriam, ſed quilibet naturaliter eam fugit.1ª.q.94.1.c./.2.diſt.7.q.1.1 1m./.diſt.25.2.c./.4.di.49.q.1.art.3.q.2.o./.Cont.1.cª 80.2m./.lib.3.cº 109./. Verit.q.23.4.c./.q.24.12.3.3m./. Potª.q.1.9.c./.6.c./.q.2.3.c./.q.5.2.c.fi./.q.16.5.c./.Ma.q.3.3.c./.q.6.c./.7m./. Opuſ.3.cº 177.

¶Oppoſitum videtur dicere à ſimili. 12ª.q.19.7.2m./.3m./.2.diſt.38.5.c./.diſt.40.2m.

¶Reſpondeo dicendum, ſicut Dubio 1200.

Miſericordia, 898 4. ¶Quod miſericordia ſm ſe eſt maxima virtutũ.22ª.q.30.4.o.

¶Oppoſitum videtur dicere à ſimili. 22ª q.162.5.c.fi.

¶Reſpondeo dicendum, ſicut Dubio 911.

Miſericordia 899 33. ¶Quod miſericordia magna eſt ſeptupliciter. ſ. quia eſt incõprehenſibilis, implens omnia in omnibus, eſt ſublimis, æterna, virtuoſa, & vtilis. Pſalm.50.

¶Oppoſitum videtur dicere à ſimili.q 14.3m./.1.di.35.5.o./.diſt.36.q.1.1.2m./.Cont.1 cª 56.

¶Reſpondeo dicendum, ſicut Dubio 475.

Miſſa 8. 900 ¶Quod celebrans miſſam in peccato mortali, vel inducens talem ſcienter, vel audiens miſſam præciſi per ſententiam eccleſiæ, vel notorij fornicarij, licet ſuſtineatur à prælatis, peccat mortaliter.3ª.q.82.9.o./.4.d.5.q.2.ar.2.q 4 o./.d.13.q.1.a.3.q.3.o./.d.24.q.1.ar.3.q.5.c./.Quol.10.vel 11.q 8.o.

¶Oppoſitum videtur dicere à ſimili.4.d.16.L.6m./.d.17.q.1.ar.5.q.1.3m./.q.3.ar.1.q.4.c./.1ª.Cor.11.lect.7.

¶Reſpondeo dicendum, ſicut Dubio 796.

Miſſio 7. 901 ¶Quod mittere Filium, & Spiritum ſanctum conuenit cuilibet perſonæ diuinæ, & toti Trinitati.1ª.q.43.8.o./.1.diſt.15.q.3.o./.Potª.q.10.4.14m.

¶Immo mittere non conuenit, niſi perſonæ producenti, ſecundum Athanaſium, non autem ſecundum Auguſtinum. Potentia.q.10.4.14m.

¶Reſpondeo dicendum, q cum dr, q Spiritus ſanctus mittit filium, ſi in miſſione diuinæ perſonæ conſideratur auctoritas mittẽtis ad perſonã miſſam, ſic ſola perſona poteſt aliam perſonam mittere, à qua eſt perſona miſſa. Et ſi a hoc Pater mittit Filium, & Filius Spiritumſanctum, non autem Spiritusſanctus mittit Filium. Et ſic loquitur Athanaſius. Si autẽ in miſſione perſonæ diuinæ, conſideretur effectus, ratione cuius perſona diuina mittitur, dicitur q cum effectus ſit communis toti trinitati, (nam tota trinitas operata eſt carnem Chriſti, & operatur ſapientiam & charitatem in ſanctis,) tunc poteſt dici, quòd perſona mittitur a tota trinitate. Et ſic intelligit Auguſtinus, vt habetur. Opuſ.1.cª.14.

902 ¶Quod miſſio inuiſibilis fit ad ſanctos, in omni augmẽto gratiæ, ſecundum extenſionem ad nouum effectum, non autem ſecundum intenſionẽ.1ª.q.43.6.2m./.1.d.15. q.5.21.1.q.2.o. Miſſio 31.

¶Oppoſitum videtur dicere a ſimili.4.d.49.q.1.ar.4.q.1.o.

¶Reſpondeo dicendum, quod ſecundum illud augmentũ gratiæ præcipue miſſio inuiſibilis attenditur, quãdo aliquis proficit in aliquem nouum actum vel nouum ſtatum gratiæ extenſiue, licet ex conſequenti etiam intenſiue poſſit attendi.

903 ¶Quòd modeſtia eſt circa actiones interiores & exteriores. Modeſtia 2. 22ª.q 160.2.c./.1m./.q.168.1.o.

¶Immo modeſtia eſt tantum in exterioribus geſtibus.3.diſt.33.q.3.ar.2.q 1.3m.

¶Reſpondeo dicendum, quod modeſtia, non dicitur ex hoc q imponat modum in qualiber materia, ſecundum q hic accipitur, ſed tantum in exterioribus geſtibus, vt ſ. in eis maturitas debita obſeruetur, vt habetur in ſecundo loco. Sed modeſtia communiter accepta circa actiones interiores & exteriores accipitur, vt habetur in alijs locis.

904 ¶Quòd decens fuit Chriſtum mori.3ª.q.50.1.o./.q.52.1.c./. Mors 25. cont.4.cº.55.21m / Quol.2.2.c./.Opuſ.2.cº.7./.Opuſ.3.capº.234./.238.fi.Opuſ.60.cª.19.o.

¶Immo neceſſarium fuit Chriſtum mori.3ª.q.14 2.o.

¶Reſpondeo dicendum, quod neceſſarium fuit Chriſtum mori, non neceſſitate coactiuus, ſed neceſſitate naturali, quæ nõ repugnat voluntati, vt habetur a ſimili.3ª.q.14.2.c.

905 Quòd mors Chriſti dicitur dormitio, quia nõ per violentiã, Mors 30. ſed per propriã voluntatẽ mortuus eſt.3ª. q.14.1.2m./. Pſal.

¶Immo mors Chriſti fuit violenta.3.d.21.L.

¶Reſpondeo dicendum, quod mors Chri fuit violenta ex parte naturæ humanæ eius, licet perſonæ eius non potuerit inferri violentia. Sed quantum in occidentibus fuit, intulerũt mortem, vt habetur.3ª.q.14.2.o./.q.46.3.2m./.q.47.1.o./.3. d.21.L./.Quol.1.3.fi./.Opuſ.3.cº.237.

906 ¶Quod Chriſtus fuit ſimpliciter mortuus.3ª.q.50.4.c./.5.c./. Mors 309. 3m./.3.diſt.21.q.1.3.o./.Quol.1.q 2.2.o./. Quol.1.2.c./.2m./.Quol.3.4.c./.2m./.Opuſ.3.cº.236.

¶Immo cũ Chriſtus ſit Deus, erat Immortalis.Opu.2.cº.5./.7.

¶Reſpondeo dicendum dupliciter, ſ. primo quod licet Deus ſit immortalis, tamen conuenienter confitemur, vnigenitum Dei verbũ fuiſſe paſſum & mortuũ, quia non hæc ei attribuimus ſecundum naturam diuinam, ſed ſecundum naturam humanam, quam pro noſtra ſalute in vnitatem perſonæ aſſumpſit, vt habetur. Opuſ.2.cª.5./.7.

¶Reſpondeo dicendum, ſi ut Dubio 844.

907 ¶Quod mortale ut dicit naturã, cui conuenit mori, eſt dña eſſentialis hois.2.d.19.3.5m./.d.32.q.1.3.5m./.Opu.3.cº.157. Mortale 1.

¶Oppoſitum uidetur dicere.4. d.44.q.2.ar.1.q.1.1m.

¶Reſpondeo dicendum, quod in quarto Sentẽtiarum, accipit mortale, pro habilitate ad corruptionem, & non pro natura, vt accipit in primis locis.

908 ¶Quòd motus qui fiũt p diuerſa organa, differunt ſpẽ, vt ambu latio & uolatio.Eth.10.lec.5./.Meth.10.lec.11.prin. Motus 34.

¶Oppm videtur dicere.Phy.7.lec.8.

¶Reſpondeo dicendum, quòd motus dupliciter comparantur ad inſtrumenta per quæ fiunt.ſ. uel ad principia actiue, uel ut ad ſubiecta. Primo modo differunt ſpecie, non autem ſecundo modo, vt habetur.Ver.q.22.10.2m.

909 ¶Quod non oẽ quod mouetur, eſt corpus.1.d.17.q.2.1.3m. Motus 82.

¶Oppoſitum uidetur dicere, ſecundum quod antiqui naturales poſuerunt.1ª.q.75 1.1m.fi.

¶Rñdeo dicendũ, q non oẽ quod moueť, eſt corpus niſi per ſe in motu naturali, ut habetur.1ª.q.75.1.1m./.1.d.17.q.2.1.3m.

910 ¶Quod moyſes ſecundum D.oniſium, propter multam ſuam manſuetudinem, fuit dignus apparitione diuina Ideo manſuetudo debet maxime appeti.22ª.q.157.4.ar.1m./.Pſal.24. Moyſes 1.

¶Immo diuina eſſentia nõ põt apparere alicui intellectui creato, ſine lumine ſupernaturali, ſ. gloriæ. 1ª.q.12.2.c./.1m./.5.o.

¶Reſpondeo dicendum dupliciter, ſ. primo, quod Moyſes oſtenditur Deum per eſſentiam uidiſſe, in quodam raptu, ſicut & de Paulo dicitur, ut in hoc iudeorum legiſ.ex. & doctor gentium æquarentur, ſm Auguſtinum, ut habet. Ve.q.10.11. 1m.

¶Secundo dicendum, ſicut Dubio 486.

911 ¶Quod mundus factus eſt pp hoiem.4.d.47.q.3. ar.2.q.1.c. Mundus 9.

¶Oppoſitum uidetur dicere.2.d.1.q.2.3.o.

¶Reſpondeo dicendũ, q mũdus factus eſt pp hoiem aliquo modo, nõ quidẽ ut principaliter intentũ, ſed ut oia ſint ei ordinata, ut hr.2.d.1.q.2.3.o./ 4.d.47.q 2.ar.1.q.1.c./.d.48.q.2.1.c./.3 3m./.6m./.Cõ.3.cº.12 fi /.L.4.cº 55.3m./.cº.ult.1m./.4m.

Mundus 27. 912 ¶Quòd Ariſtotelis non intendit demonſtrare æternitatē mūdi, ſed diſputatiue tātum procedere. 1^{a}.q.46.1.c./d.1.q.1.5.c.

¶Oppoſitum uidetur dicere, Io,1.lec.6. fi./. Meth.12.lec.7./. Phy.8.lec.2.

¶Reſpondeo dicendum, quòd ut habetur. Meth.4.le.5.fi. duplex eſt demonſtratio, ſ. demonſtratio ſimpliciter dicta, qua uerum ſimpliciter oſtenditur, & demonſtratio ad hominem, qua non ex ueris ſimpliciter, ſed ex datis, demōſtratur falſitas alicuius opinionis. Dicit ergo, quòd Ariſtotelis nō intendit demonſtrare primo modo, ſed ſecundo modo. Ideo Meth. 12.le.5. dicit Ariſtoteles rationes non ſunt demonſtrationes ſimpliciter, niſi fortè contra poſitiones Philoſophorum antiquorum, qui voluerunt motum incepiſſe per uiam naturæ, ſcilicet per generationem.

Nabucdonoſor 6. 913 ¶Quod Nabuchodnnoſor mutatus eſt in beſtiam, ſecundum imaginatiuam ſuam. Opuſ.20.Lib.2.c^{o}.fi.

¶Oppoſitum uidetur dicere a ſimili. Ma q.16.9.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 446.

Natura 12. 914 ¶Quod ex duabus naturis manentibus, numquam fit vna natura, contra.4.c^{o}.35.4^{m}.

¶Opp^{m} videtur dicere. Veri.q.26.1.16^{m}./.Quol.2.q.2.1.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 365.

Natura 15. 915 ¶Quòd non poteſt eſſe, quòd natura ſit principium alicuius actionis uel motus, & non terminus eius quia, principia naturalia ſunt ad determinatos effectus, vltra quos ſe extendere non poſſunt. 4 d.43.ar.1.q.3.c./ Veri.q.24.10.8^{m}.

¶Oppoſitum uidetur dicere a ſimili. Veri.q.29.3.6^{m}.

¶Reſpondeo dicendum, ſicut Dubio 301.

Natura 29. 916 ¶Quod nulla natura poteſt ſupra ſe, ideſt in actum excedentē proportionem uirtutis ſuæ, ſed poteſt in obiectum ſupra ſe. 1^{a} q.84.1.2^{m}.fi./.12^{ſ}.q.109.3.2^{m}.

¶Oppoſitum uidetur dicere a ſimili. Veri.q.29.ar.3.6^{m}.

¶Reſpondeo dicendum, ſicut Dubio 301.

Natura 41. 917 Quod Deus non facit contra naturam. 3^{a}.q.44 2. 1^{m}./. 4 d. 35.q.1.a 2^{m}./.d.46.q.1.ar 2.q.2.3^{m}./. contra.3.c^{o}.100./ Po^{a}. q.1.3.1^{m} / q 4.1.20^{m} /q.5.2.c /q 6.a 3^{m}./. Anima a1.10^{m}./. Cœ.1.lec.4 /Ro.11.lec 5 fi./ He.2.lec.1.fi.

¶Immo Deus agit miraculoſe, tripliciter ſcilicet ſupra naturam, præter naturam, & contra naturam. 2.d.18.queſt.1.3.c./. P.ª q 6.2 3^{m} / He.2 lec.1.fi.

¶Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd Deus agit contra naturam particularem, non autē contra naturā uniuerſalem, vt habetur. Veri.q 13. 1.2^{m}./.3^{m}./Po^{a}.q.6. 1.1^{m}. quia ut habetur. 12^{ſ}.q. 6 4 c. ſi poteſtas maior in tantū inualeſcat, quòd mutet contrariam inclinationem, in inclinationem propriam, tam non erit aliqua repugnantia uel uiolentia ſicut quàndo agens fortius, corrumpendo corpus graue, aufert ei inclinationem qua tendit deorſum. Et ſic ferri ſurſum, non eſt ei violentum, ſed naturale.

¶Secundo dicendum, quòd Deus agit contra naturam, i. contra ſolitum curſum naturæ, non autem deſtruendo naturam, ut habetur. 22^{ſ}.q.104.4 2^{m}./.P.^{a}.q.1.3.1^{m}.

¶Tertio dicendum, quod Deus agit contra naturam, i. in oppoſitum illius, ad quod potentia naturalis inclinat, manente ipſa inclinatione, ſed ligata, non autem contra potentiam obedientialem, ut habetur .Po^{a} q.1.3.1^{m}.

¶Quarto dicendum, ſicut Dubio 498.

Naturale 21. 918 ¶Quod in naturalibus & moralibus, non quæritur quid ſemper fiat, ſed quid fiat ut in pluribus. 12^{ſ}.q.84.1.3^{m}./. q1.9.1. 3^{m}./.6.c /.3^{m} /.q.102.6.5^{m}./ 22^{ſ}.q.88.9.10.c./.q.ian.1.c./q. 147.4.c./.152.2.3^{m}./ q.154.2.c.fi./.q.160.5.c./.4. d.15.q.3.ar. 2.q.1.c./ ar.3.q.3.1^{m}./.Ver.q.8.1.4^{m}./.Ma.q.8.1.4^{m}./.Veri. q.1.10 14^{m}./.Quol.3.1 1.14.c.

¶Immo naturale ineſt ſemper. 12^{ſ}.q.57.2.1^{m}.

¶Reſpondeo dicendum, quòd illud quod eſt naturale habēti naturam immutabilem, oportet quòd inſit ſemper, non autē habenti naturam mutabilem, ut habetur. 12^{ſ}.q.57.2.1^{m}.

Neceſsitas 6. 919 ¶Quod neceſſitas abſoluta, ſumitur eſt principijs eſſentialib^{9} quia conuenit rei ſm id quod eſt ei intimū. Cōtra.2.ca^{n}.29.

¶Immo neceſſitas eſt etiā in cauſis efficiētibus & mobilibus, ſicut cū aliqa cogit ab aliquo agēte. 1^{a}.q.82.1.c./ Met.5. le.5.

¶Reſpondeo dicendum quod neceſſitas abſoluta & ſimpliciter conuenit rei ſecundum id quod eſt ei intimum. Sed neceſſitas ſecundum quod dependet ex cauſa extrinſeca rei, ut habetur. Meth.5.lec.5.

Neceſsitas 16 920 ¶Quòd in creaturis ſunt aliqua, quæ ſimpliciter & abſolute neceſſe eſt eſſe. cōt 2.c^{n}.29.

¶Oppoſitum vr dicere. Veri.q.23.1.2^{m}./ Po^{a}.q.5.3.8^{m}.

¶Reſpondeo dicendum, quod ideo neceſſe eſt ea eſſe, quia in eis non eſt po^{a} ad non eſſe, ſ. materia, licet Deus poſſit ea facere non eſſe, ut habetur. cont.2.c^{n}.26./.Po^{a}.q.5.3.c./ ta^{m}.

Neceſsitas 20 921 ¶Quod neceſſitas quæ prouenit ex principio intrinſeco, ut omne compoſitum ex contrarijs, neceſſario eſt corruptibile, eſt neceſſitas naturalis & abſoluta. 1^{a}.q.82.1.c.

¶Immo neceſſitas naturalis ſumitur a fine. Phy.2. lec.10.fi./. Lec. 13.prin.

¶Reſpondeo dicendum, q neceſſitas naturalis ſumitur a fine rei genitæ, ſcilicet a forma ſubſtantiali rei, non autem a fine generationis ipſius rei, ut habetur in locis ſecundo adductis.

922 ¶Quòd non omnia de neceſſitate eueniunt. Meth.6.lec.3.fi. Neceſſitas 22.

¶Oppoſitum uidetur dicere, cum omnia pertineant ad certitudinem diuinæ prouidētiæ, quæ falli non pōt. 1^{a}.q.22.4.3^{m}.

¶Reſpondeo dicendum, q licet pertineant ad certitudinem diuinæ prouidentiæ, quæ nō deficit a ſuo effectu, neque a modo eueniendi, quem prouidit, non tamen pertinent ad neceſſitatem ipſorum effectuum particularium, qui cōtingenter euenire poſſunt, vt habetur 1^{a}.q.22.4.3^{m}.

923 ¶Quod neceſſarium & contingens, ſunt differentiæ veri. Nō autem boni. Ideo magis poſſunt diuerſificare intellectum, quàm voluntatem. 3.d.17.ar.1.q.3.3^{m}. Neceſſitas 25.

¶Oppoſitum videtur dicere. 1^{a}.q 79 9.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1115.

924 Quòd negligentia eſt generale peccatum. 22^{ſ}.q.54.1.0.

¶Immo negligentia importat defectum ſolicitudinis, quæ eſt ſpecialis actus rationis, & actus ſpālis uirtutis. 22^{ſ}. q.54.1.0. Negligētia 4.

¶Reſpondeo dicendum, q negligentia eſt generale peccatum, ratione materiæ, ideſt ratione boni agendi, ſpeciale uero, inquantum priuat actum rationis, ſcilicet ſolicitudinem, ut habetur 22^{ſ}.q.45.1.0.

925 ¶Quod neſcire conuenit Deo. 1.d.36.q.1.2 c /.d.39.q.1.1.2. A. Neſcire 1.

¶Oppoſitum uidetur dicere. 1^{a}.q.14.15.2^{m}.

¶Reſpondeo dicendum, q neſcire dicitur dupliciter, ſ. neſcire methaphorice, i. reprobare, & proprie, i. carere notitia. Primū igit cōuenit Deo, reſpectu aliquorum, non autem ſm, ut habetur 1.d 36.q.1.2.c./.d.39.q.1.2.0./.2.d.22.q.2.1.b.1.

925 ¶Quòd omnis nobilitas cuiuſcumque rei, tuetſ ſibi ſecundū ſuum eſſe. 3.1.c^{n}.28.1^{m}. B. Nobilitas 2.

¶Immo non ab eodem aliquid dicitur ſimpliciter, & nobile ſeu perfectum ſimpliciter. 1^{a}.q.5.1.1^{m}.

¶Reſpondeo dicendum, q nobilitas rei ſimpliciter dicta, ſicut & bonitas eius, ſumitur ſecundum vltimum bonum ſimpliciter, ſed ſecundum alia ſumitur bonitas rei ſecundum quid, ut habetur 1^{a}.q.5.1.1^{m}.

926 ¶Quod ratio nominis magis & principalius ſe tenet ex parte eius ad quod nomen imponitur, quam ex parte eius a quo nomen imponitur. 2.^{ſ}.q.92.1.2^{m}./.1.d.23.2.2^{m}./. 2.d.13.2.c./. Po^{a}.q.9.3.1^{m}./.q.10.1.10^{m}./.Peter.1.lec.4. Nomen 10.

¶Immo magis & principalius ſe tenet ex parte eius a quo nomen imponitur. 1.d.22.3.c./.d.4.q.1.1.c./.Veri.q.4.1 8^{m}.

¶Reſpondeo dicendum, q quia nomen imponitur ab eo per quod res cognoſcitur, ſcilicet a proprietate, uel ab operatione, ſi humanitus imponatur, ideo magis ſe tenet ex parte eius a quo nomen imponitur, quo ad nos, licet ex parte rei ſignificatæ ſit econuerſo, ut habetur in ſecundis locis.

927 ¶Quòd in his quæ apud nos ſunt, numquam nomen ab aliquā forma impoſitum, pluraliter dicitur, niſi propter pluralitatem ſuppoſitorum. 3^{a} q.4.7.3^{m}. Nomen 21.

¶Immo nomina ſubſtantiua dicitur pluraliter, propter pluralitatem formæ ſignificatæ. 1^{a}.q.36.4.7^{m}./. q.39.3. c./. 1.d 9. q.1.2.0 /.d.2; 4.4^{m}./.d.25.4.c./. d.29.4.c./. 3.d.1.q 2. 4.6^{m}./. Po^{a}.q.9.6.c.

¶Reſpondeo dicendum, q in Tertia parte loquitur de puris creaturis, in quibus numquam pluraficatur natura, niſi pluraficetur ſuppoſitum, nec econuerſo. In alijs autem locis loquitur de nominibus, uel ſecundum ſe, vel in diuinis & in Chriſto, vbi vnum poteſt pluraficari ſine alio.

928 ¶Quòd hoc nomen Deus per ſe ſupponit pro natura communi, ſed ex adiuncto ſupponit pro perſona, homo autem ecō uerſo. 4^{a}.q.39 4.3^{m}./.6.1^{m}. Nomen 45.

¶Immo de ſe ſupponit pro perſona, non autem pro eſſentia, niſi ratione diuinæ ſimplicitatis. 1^{a}.q.39 4.5.0./. 3^{a}.q.16.1.c. ſi A.1.d.4.q.1.2.0./.Opuſ.1.c^{o}.5.Io.8.lec.3 prin.

¶Reſpondeo dicendum quadrupliciter. ſ. primo, q perſona pōt ſumi dupliciter. ſ. primo, vt dicit ſuppoſitum indiſtinctū, i. vt dicit habens illam naturam ſeu formam. Et ſic hoc nomen Deus, ſicut & quodlibet aliud nomen concretum, ſupponit pro perſona, & non pro natura communi, niſi ratione diuinæ ſimplicitatis. Secūdo vt dicit ſuppoſitum diſtinctum, tamē indiſtincte. i. non limitando ad hoc vel ad illud. Et ſi hoc nomen Deus, per ſe ſupponit pro natura communi, ſed ex adiuncto, ſupponit pro perſona, quia ut habetur. 1^{a}.q6.39.4.3^{m}./.6a 1^{m}. natura diuina eſt una & communis ſecundum rem in tribus perſonis. Sed hoc nomē homo ſecundum ſe ſupponit pro perſona, nō autem pro eſſentia, niſi ex adiuncto, quia natura humana eſt diſtincta ſecundum eſſe in diuerſis. Et non eſt vna nec communis ſecundum rem, ſed tantum ſm rationem.

¶Sec^{o} d^{m} eſt, q ut hr 1^{a}.q.3.3.2./.1 d.23.1.c./.diſt 21.1.3^{m}./. Quo.2.q.2.2.c./Qu.8.q.2.1.1^{m}./Met.7.lec.5.fi./ois ſeu cē u^{a}.

quandoque

quandoque accipitur in abſtracto, & quãdoque in cõcreto. Et adeo quando dicit ſanctus Doctor, quod hoc nomen Deus ſuppo nit pro natura cõi, accipit naturã in concreto. Sed quãdo dicit quod non ſupponit pro natura cõi, accipit naturam in abſtracto.
¶Tercio dicendum, quod duplex eſt ſuppoſitio. ſ. naturalis quam habet nomen ſecundum ſe, & accidentalis, quæ accidit nomini ex adiunctio, ſcilicet in propoſitione. Loquendo ergo de ſuppoſitione naturali ſupponit hoc nomen Deus pro natura communi, ſuppoſitione vero accidentali, ſupponit pro pſona.
¶Quarto dicendum, quod ſicut Dubio 367.

Notitia 2. 929 ¶Quod omnis notitia eſt bona. 1ª.q.22.3.3^{m}./.22ª.q.157.1.0.
¶Immo notitia circa ſciẽtias magicas, ẽ mala. Quol.4.q 9.1.c.
¶Reſpondeo dicendum, quod omnis notitia de ſe eſt bona, ſed aliqua ẽ mala uel p accidens, uel p abuſum, ut hr 1ª.q6.22.3.3^{m}./.22ª.q.167.1.0./.1.d.19.q.5.2.5^{m}./. 3.d.35.q2.ar.3.q.3.0./.ℨ.1.c^{li}.70.5^{m}./.71.8^{m}./.Veri.q.2.5.4^{m}./.q.26.3.6^{m}./.Quolq.4.16.0./.Ethi.7.lec.13.prin./.Meth.12.lec.8.

Notitia 5. 930 ¶Quòd notitia qua anima nouit ſe per eſſentiam habitualiter, non eſt accidens, ſed eſt eſſentia animæ. Veri.q.10.8.14^{m}./.q 24.4 13^{m}./.Quol.7.4.0.
¶Oppoſitũ videtur dicere a ſimili. Aia 1.lec.6.ſi./.Li.3.lec.8.
¶Reſpondeo dicendum, quod notitia quatuor modis accipi põt, primo pro ipſa natura cognoſcitiua, ſecundo pro potentia cognitiua, tertio pro habitu cognitiuo, quarto pro ipſo cognitionis actu loquendo ergo de notitia primo accepta, cõſtat quod non eſt in anima ſicut accidens in ſubiecto, ſed ſubſtantialiter & eſſentialiter. Si autẽ loquamur de notitia tribus aliis modis accepta, ſic poteſt dici quod eſt in anima aliquando ſicut accidens in ſubiecto, licet non ſecũdum quemlibet illorum triũ modorum, ut habetur Quol.7.4.c.

Notio 11. 931 ¶Quod filius & Spiritusſanctus, non conueniunt in eadẽ notione, quia non conueniunt in aliquo ſpeciali, ſicut pater & filius. 1ª.q.32.3.5^{m}./.q.35.2.0./.1.d.26.q.2.3 c./.5^{m}.
¶Oppoſitum videtur dicere.1.d.15.q.1.2.4^{m}.
¶Reſpondeo dicendum, quod de ratione notionis propriæ, ſunt tria. ſ. origo, dignitas, & ſpecificatio, ut habetur 1ª.q.32.3.4^{m}./.5^{m}./.1.d.26.q.2.3.c. Et ſic eſſe ab alio & mitti, in quibus conueniunt filius & Spiritusſanctus, non habent rationẽ notionis, quia deficit dignitas & ſpecificatio. Tamen vtrumque dicitur notio communium, ad quam ſufficit prima conditio. Et ſic loquitur in primo Sententiarum.

Notum 4. 932 ¶Quòd ſingulare eſt prius & notius vniuerſali. Poſter. le.4.ſi.
¶Oppoſitum uidetur dicere. Phy.lib.1.lec.1.
¶Reſpondeo dicendum, quod ſingulare eſt prius, & eſt notius vniuerſali quo ad nos cognitione ſenſitiua, quia eſt magis propinquum ſenſui, non autem cognitione intellectiua, qua etiã vniuerſale eſt notius minus vniuerſali, ut habetur.1ª.q.85.3.0./.Meth.1.lec.2./.Lib.5.lec.21./.Phy.1.lec.1 Poſter.loc.4 /.lec.8 prin.

Notum 7. 933 ¶Quod veritatẽ eſſe in cõi eſt per ſe notum, etiã quo ad nos, non autẽ veritatem primã.1ª.q.2.1 3^{m}./.Veri.q.10.12.3^{m}.
¶Oppoſitum videtur dicere, quia cognitio primæ veritatis, eſt omnibus naturaliter inſerta.1ª.q.2.1.1^{m}.
¶Reſpondeo dicendum, quod cognoſcere primam veritatem, põt intelligi dupliciter. Vno modo in aliquo cõi ſub quadam confuſione, & ſic eſt nobis naturaliter inſerta, inquantum. ſ. prima veritas, id eſt Deus eſt hominis beatitudo. Homo enim naturaliter deſiderat beatitudinem. Et quod naturaliter deſiderat ab homine naturaliter cognoſcitur ab eodem. Sed hoc nõ eſt cognoſcere ſimpliciter primam veritatem. Alio modo cognitione ſpeciali & propria, & talis non eſt nobis naturaliter inſerta, ut habetur 1ª.q.2.1.1^{m}./.2ª.q.2.7.c.

Numerus 3. 934 ¶Quod numerus eſt vnus ſpecie per ſeipſum. Meth.8.lec 3.
¶Immo quilibet numerus ſortitur ſpeciem a differẽtia ſua, quæ importat diſtinctionem formæ.1ª.q 31.2 2^{m}./.q.76.1.c.
¶Reſpondeo dicendum, quod numerus eſt unus ſpecie p ſeipſũ, inquantum vltima vnitas eius quaſi forma conſtituens & diſtinguens dat numero ſpeciem & vnitatẽ, ut hr Meth.8.lec.3.

Nuptiæ 3. 935 Quòd uxor prima benedicitur in nuptiis, non autem ſecunda.1ª.Thi.3.lec.3.prin.
¶Immo etiam nuptiæ ſecundæ benedicuntur. 4 d.28.L./.d 42.q.3.2.1^{m}.
¶Reſpondeo dicendum, quod nuptiæ ſecundæ benedicuntur, quando mulier eſt virgo, aliter autem non, propter defectum ſignificationis.4.d.28.L./.d.42.q 3.2.2^{m}.

Obedientia 7. 936 ¶Quòd obedientia eſt maior omni alia virtute morali, ſed eſt minor virtutibus theologicis.22ª.q.104.3 0./.Phi.2.lec.3.
¶Oppoſitum videtur dicere a ſimili. Veri.q.1.9.7^{m}.
¶Reſpondeo dicendum, ſicut Dubio 287.

Oblatio 9. 937 ¶Quod oblatio de mercede proſtibuli, prohibetur in lege veteri, pp immũditiã. In nouo uero lege pp ſcandalũ. 12ª.q.102.3.7^{m}./ 22ª.q.32.7.2^{m}./.q.86.3.1^{m} /.4.diſt.15.q.2.ar 4.q.3.1^{m}.
¶Immo a peccatoribus quantumcumque obſtinatis in hac uita, licet accipere bñficia, & ecõuerſo eis dare. 2.d.7.q.3.2.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio 543.

938 ¶Quòd non dantes oblationes debitas, poſſunt puniri per ſubtractionẽ ſacramentorum, ſi tamen a ſacerdote cui debentur, ne ſacerdotes videãtur per ſacramentorũ exhibitionem aliquid exigere, & ſic ſimoniam committere, ſed puniri poſſunt per ſuperiorem aliquem.22ª.q.86.1.3^{m}. Oblatio 11.
¶Oppoſitum uidetur dicere a ſimili.4 d 9.ar.5.q.1.c.
¶Reſpondeo dicendum, ſicut Dubio 1.

939 ¶Quod quodlibet peccatum mortale, reddit indignum, ad quodcumque officium ſpirituale, & ad executionem ei, manẽte peccato.4.d.24.q.1.ar.3 q.1.c /.Quol.7.vel 8.q.4.1.c. Officium 7.
¶Oppoſitum videtur dicere, ſ. ſi immineat neceſſitas.4. di.6.L.6^{m}./.d.17.q.2.art.5.q.3.3^{m}./ q.3.ar.1.q.4.0./.1ª. Corin.11.lect.7.3^{m}.

940 ¶Quòd quicumque indigne vtitur officio, peccat mortaliter quolibet actu, etiam tangendo ex officio aliquod ſacrum.4.d.19.q.2.ar.2.q.2.c./.d.24. q.1.ar.3 q.5.0. Officium 9.
¶Oppoſitum videtur dicere.22ª. qu.33.5.c.ſi./. q.60.2.3^{m}./.Math.7.In.8.
¶Reſpondeo dicendum, ſicut Dubio 796.

941 ¶Quod omittentibus diuinũ officium, non debet iniungi pro penitencia, quod illud idem dicat, quod omiſit, pp incongruitatẽ horæ vel temporis, Sed debet iniungi alia pœnitẽtia pro negligentia, puta vt dicat ſeptem pſalmos, vel vnũ pſalteriũ, vel aliud amplius, ſm quãtitatẽ delicti. Quol.3.q.13.2.0. Officium 17.
Oppoſitum uidetur dicere a ſimili 4.d.2.q.1.ar.3.4^{m}.
Reſpondeo dicendum, ſicut Dubio 803.

942 ¶Quod peccatum ommiſſionis eſt pura priuatio, non autem peccatum tranſgreſſionis. Ma.q.2.1.4^{m}./.9 c. Omiſſio 13.
¶Oppoſitum uidetur dicere.12ª.q.71.5.c.
¶Rñdeo dicẽdũ, quod ſi intelligatur in peccato ommiſſionis illud ſolum, quod per ſe pertinet ad rõnẽ peccati, ſic quãq; ommiſſionis pctm eſt cũ actu interiori, quãq; vero abſq; oĩ actu, vel interiori, vel exteriori. Si uero in pctõ ommiſſionis intelligantur & cauſæ vel occaſiones ommitẽdi, ſic neceſſe eſt in peccato ommiſſionis aliquẽ actũ eſſe, ut habetur.12ª.q.71.5.c.

943 ¶Quod ommiſſio qua ommittitur aliqua circũſtantia neceſſaria actui, fuit in primo peccato angeli & Adæ, & Euæ, uel nõ tenebantur eam conferre, quia poterant aliter uitare peccatum.2.d.5 q.1.3.4^{m}./.d.22.q.1.1.6^{m}. Omiſſio 15.
¶Oppoſitũ vr dicere a ſimili.2.d.20.q.2.3.5^{m}./.d.28. a. 0.
¶Reſpondeo dicendum, ſicut Dubio 779.

944 ¶Quòd omnipotẽtia non poteſt communicari creaturæ. 21ª.q.178.2.1^{m}./.3ª.q.13.1.c./.1.d.43.q.1.2.0./.3.d.1.q.1.2.2^{m}./.d.14.4.0./.Poª.q.3.4 0. Omnipotentia 1.
Oppoſitum uidetur dicere a ſimili.2.d.1.q.1.3.0./. 4.d.5.q.1.ar.3.q.3.5^{m}.
¶Reſpondeo dicendum, ſicut Dubio 409./.418.

945 ¶Quod omnis non deſignat totum integrale, ſed totum in quantitate.1.d.3u.q 2.1.1^{m}. Omnis 1.
¶Oppoſitum videtur dicere a ſimili. 1ª.q.8.2 3 /.3ª. q.90.2.c./.4.d.16.q.1.ar.1.q.3.c./.con.2.cº.71.
¶Reſpondeo dicendũ, quod deſignat totũ in quãtitate p modum vniuerſalitatis, nõ aũt ipſum vniuerſale, ut hr. Perier. lect.10.

946 ¶Quod operatio dicitur quilibet actus rei, etſi non exterius tranſeat.1.d.12.L.ſi. A. Opatio 1.
¶Oppoſitum vr dicere.22ª.q.134 2.c./.1^{m} /.2^{m}./.3.d.4.L.ſi.
¶Reſpondeo dicendum, quod operatio vel facere dupliciter põt accipi, ſ. vel proprie, & ſic facere dicitur operari aliquid in exteriori materia ſolum. Vel communiter, & ſic operari uel facere accipitur pro quacumq; actione, ſiue tranſeat in exteriorem materiam, ſiue maneat in ipſo agente, ſicut intelligere, & uelle. Secundo modo accipitur in primo loco. Primo autẽ modo in aliis locis, ut habetur.22ª.q.134.2 c.prin.
¶Quod operatio nõ recipit ſpeciem ab operante, ſed a principio operationis 3ª.q.19.1.3^{m}./.Ver.q.20.1.2^{m}./.Ai.2.7^{m}.
¶Oppoſitum uidetur dicere. Eth.10.lec.5.
¶Reſpondeo dicendum, ſicut Dubio 908.

947 Quod opus acceptabile Deo duplex, ſ. opus meritorium, & opus morale ex genere, & ex bona intentione. Secundum poteſt facere exiſtens in peccato mortali, non autem primum 4.d.17.q.1.ar.2.q.2.1^{m}. B. Opatio.3.
¶Oppoſitum uidetur dicere a ſimili.4.d.45.q.2.ar.1.q.3.0.
¶Reſpondeo dicendum, ſicut Dubio 796.

948 ¶Quod nihil poteſt eleuari ad altiorem operationem, niſi per formationem virtutis. Et hoc dupliciter, ſ. uel per intenſionem eiuſdem virtutis, uel per additionem virtutis alterius ſpeciei.con.3.c^{li}.53.4^{m}. Opatio 35.
¶Oppoſitum uidetur dicere a ſimili. Veri.q.26.3.6^{m}.
¶Reſpondeo dicendum, ſicut Dubio 301.

949 ¶Quod cuiuslibet rei naturalis uel artificialis, totius uel partis eſt aliqua propria operatio, quæ eſt proprium bonũ eius. 4.d 4.q.1.ar.2.q.1.c./.con.4.cº.36.1^{m}./.Eth.1.lec.10.per totũ. Opatio 41.
¶Oppoſitum uidetur dicere a ſimili.12ª.q.111.2.c.

¶Reſpondeo dicendum, q eſt proprium bonum eius cum eſt ex virtute propria, non autem cum ex virtute aliena, niſi cum res naturalis eſt cooperans, ut habetur a ſimili. 12a.q.111.2.c.ſi.

Oratio 57. 951 ¶Quód opera mortua ſunt meritoria, non quidé proprie, i. ex condigno, ſed quaſi ſimilitudinarie, i. ex congruo. Et hoc reſpectu triplicis boni, ſ. conſequutionis bonorum temporalium diſpoſitionis ad gratiam, & aſſuetudinis bonorum operum. 3.q.89.6.3m./.4.d.15.q.1.ar.3.q.4.o./.Ma.q.2.5.7m.

¶Oppoſitum videtur dicere, quia habent pulchritudinem. 2.d.27.4.c.

¶Reſpondeo dicendum, quód opera mortua valent ad homilitaté gratiæ, & ad abundantiam bonorum temporalium, ſed principaliter habent ſu honeſtatem, iocunditatem, & pulchritudinem, ut habetur, 2.d.27.4.c.

Oratio 61. 952 ¶Quód opera mortificata reuiuiſcunt per pœnitentiam, non autem opera mortua. 3a.q.89.5.6.o./ 4.d.14.q.2.3.o./.d.15.q.2.ar.5.q.1.3.o./.d.17.q.2.ar.1.q.3.o./.d.22.q.1.1.6m./. Quol. 5.q.11.1.o./ 1.Theſ.3./.He.6./.

¶Immo etiam opera mortua, cum ſiot meritoria. Ma. quæſt. 2.5.7m.

¶Reſpondeo dicendum, ſicut Dubio 950.

Oratio 63. 953 ¶Quód opera ſatiſfactionis pœnitentiæ ſacramentalis mortua, i. facta in peccato mortali, ſicut eſt de oratione & ſimilibus, oportet quód iterentur. 4.d.15.q.1.ar.3.q.4.3m.

¶Immo oratio uocalis uel mentalis eſt ſatiſfactoria, quia vtraque pœnam habet. 4.d.15.q.1.ar.4.q.3.1m./ q.4.ar.7.q.1.o.

¶Reſpondeo dicendum, quod oratio mentalis & vocalis ſatiſfactoria eſt, ſi in charitate fiat. Vocalis quidé, quia hét exteriorē laborem, & ſic pœnam quandam habet. Et inquantum in ea manet uirtus præcedentis intentionis, habet etiam rationem boni meritorij, quæ duo ad opus ſatiſfactorium requiruntur. Sed in oratione uocali ſine charitate, ſonus uocis non reconciliat Deo, inquantum huiuſmodi. Sed inquantum manet in ipſa, pure intentionis efficacia, ſic oratio facta in charitate ſolũ reconciliat Deo. Similiter etiam oratio mentalis tantum eſt ſatiſfactoria, quia quamuis habeat iocunditatem, habet tamé & pœnam admixtam, quia vt dicit Gregorius, orare eſt amarus gemitus in compunctione reſonare, vel pro peccatis, vel pro dilatione patriæ. Et ipſa mẽtis eleuatio, eſt carnis afflictio. Et afflictio carnis redundat in mentẽ, inquantũ ei vnita eſt. Et in ſuperbienti ſpiritu, cuius vultus oratio ſunat, ſine pœna oratio humilis eſſe non põt, vt hr. 4.d.15.q.4.ar.9 q.1.1m.

Oppoſitio 4. 954 ¶Quod opera ſatiſfactionis pœnitentiæ ſacramẽtalis mortua, quæ non relinquunt aliquem effectum in ſatiſfaciente, poſtq̃ actus tranſiit, oportet quod iterentur. Quæ auté relinquunt poſt ſe effectum in ſatiſfaciẽtibus, poſtquam actus ſatiſfactionis trãſiit, ſicut ex ieiunijs, manet carnis debilitatio, & ex eleemoſynis largitis, manet diminutio ſubſtantiæ, non oportet q iterentur, quia quantum ad id quod de eis manet per pœnitẽtiam, Deo acceptæ ſunt. 4.d.15.q.1.ar.3.q.3.3m.

¶Oppoſitum videtur dicere u ſimili, quia Deus eſt quaſi per prius acceptans offerentem, quàm ea quæ offeruntur. 2.d.26. 3.c pein./.Ver.q.17.5.6.c./.2a.Cor.8.prin.He.11.

¶Rñdeo dicendum dupliciter ſcilicet, primo quod Deus eſt per prius acceptans offerentem, rationem præcedentis puræ intentionis, non autem ſi operatur ſine charitate.

¶Secundo dicendum, ſicut Dubio 952.

Oppoſitio 8. 955 ¶Quòd oppoſitio contradictionis, non cauſat diſtinctionem, ſequitur eam. Po a.q.10.5.c.

¶Oppoſitum videtur dicere. 1a.q.28.3.c.

¶Reſpondeo dicendum, quod quia oppoſitio in ſui ratione includit diſtinctionem, ideo adinuicem ſe conſequuntur, ſed diuerſimode, ut habetur in locis pro vtraque parte adductis.

Oppoſitio 11. 956 ¶Quod oppoſitio priuatiua eſt oppoſitio maxima. Opuſc.37. cap°.1.

¶Immo oppoſitio cõtradictionis eſt maxima. 1.d.3.q.1.1.1m.

¶Reſpondeo dicendum, quod oppoſitio priuatiua eſt maxima non quidem ſimpliciter, ſed poſt contradictionem, vt habetur. Opuſ.37.c°.1.

¶Oppoſitum videtur dicere a ſimili. 2.d.24.q.1 4.c.

¶Rñdeo dicendũ q eſt maxima in ſu, ſed non virtute contradictionis incluſæ, ut habetur. 1.d.5.q.1.2.1m.

Oppoſitio 12. 957 ¶Quód in relatiuis oppoſitis, includit cõtradictio. 1 d.5.1.1.1m.

¶Oppoſitum videtur dicere. Po a.q.7.8.14m.

Reſpondeo dicendum, quód licet in diuinis in ipſis relatiue oppoſitis non includatur contradictio cum ibi nulla ſit remotio, in alijs tamen includitur contradictio, vt habetur in locis pro vtraque partes adductis.

Oppoſitio 19 958 ¶Quód quot modis dicitur vnum oppoſitorum, tot modis dicitur & reliquum. 22æ.q.92.2.1m.

¶Oppoſitum videtur dicere a ſimili. 1a.q.40.1.1m.

¶Reſpondeo dicendũ, q regula illa tenet tantum in oppoſitis, in quibus eſt eadẽ rõ multiplicationis, vt hr. 22æ. q.21.2.4m.

Oratio 37. 959 ¶Quod oratio mali exauditur, & fructuoſa eſt, uel propter deuotionem eorum pro quibus fit, vel inquantum fit in perſona eccleſiæ. 3a.q.82.6.c./.7.3m./.2.d.40.4.5m./.4. d.5.q.2.ar. 2.q.2.2m./.d.15.q.4.ar.2.q.2.2m./.d.19.ar.2.q.2.4m.

¶Immo fructuoſa eſt, etiam ex parte mali orantium. 4.diſ. 45.q.1.ar.1.q.3.o.

¶Reſpondeo dicendum, quód oratio peccatoris, inquantũ ex bono deſiderio naturæ fit, exauditur ex miſericordia Dei, & non ex merito peccatoris non autem inquantum peccator, niſi forte ad uindictã, ut habetur. 22æ.q.83.16.o./.q.178.2.1m./. Po a.q.6.9.5m./.Io.4.lec.3.per totum.

960 ¶Quod oratio uocalis, uel mentalis, eſt ſatisfactoria, ſi fiat in charitate, quia utraque pœnam habet, & utraque eſt medicina 4.d.15.q.1.ar.4.q.3.1m./.q.4.ar.7.q.1.o. Oratio 52.

¶Oppoſitum uidetur dicere u ſimili. 4.d.15.q.1.ar.3.q.3.3m.

¶Reſpondeo dicendum, ſicut Dubio 952.

961 ¶Quod ordo rerum, eſt ex diuerſitate formarum, quæ eſt propter multitudinem rerum cont.3.c°.97. Ordo 12.

¶Oppoſitum uidetur dicere u ſimili. Opuſ.30.lec 7.

¶Reſpondeo dicendum, q licet ſit propter multitudinem rerum, eſt tñ finaliter in ordine ad Deũ, ut habetur. co.3.c°.97.

962 ¶Quod ordo pœnæ ad culpam, eſt a Deo, non autem ordo culpæ ad naturam. 2.d.3.q.2.2m. Ordo 16.

¶Oppoſitum uidetur dicere a ſimili. 22æ.q.88.2.2m./.4.d.38. q.1.ar.1.q.3.3m.

¶Reſpondeo dicendum, ſicut Dubio 717.

963 ¶Quod ea quæ ſunt ordinis eccleſiæ, non poſſunt committi, niſi habenti ordinem. 22æ q.187.1.c. Ordo 54.

¶Oppoſitum uidetur dicere. 4 d.24.q.2.a 9m.

¶Rñdeo dicẽdũ, q ea quæ ſunt minorũ ordinũ, poſſunt licite per alios non ordinatos fieri, quãuis illi non habeãt ad hoc officiũ, non uſi in alijs ordinibus, ut habetur. 4.d.24.q.2.2.9m.

964 ¶Quòd ordines minores, nullũ actũ hẽnt ſuper corpus Chri uerũ, nec ſup myſticũ, p quẽ cõferat gfa. 4.d.7.q.3.ar.1.q.3.c. Ordo 77.

¶Oppoſitum uidetur dicere. 22æ.q.40.2.c./.con.4.c°.74.ſi.

¶Reſpondeo dicendum, quod non habent actum per quem conferatur gratia effectiue & principaliter ſed inſtrumentaliter, ut etiam Dubio 650 adductum eſt.

965 ¶Quod ſuſcipiẽs eccleſiæ ordines in pctõ mortali, peccat mortaliter, q a ſanctitas uitæ reqrĩ de neceſſitate ſcœpti eccleſiæ, nõ ẽt de neceſſitate ſacri. 4.d.24.q.1.ar.2.q.1.c./.ar 3.q.1.o. Ordo 94.

¶Oppoſitũ ui dicere a ſimili. 22æ.q.53. 5.c.ſi./.q.60.2.3m.

¶Reſpondeo dicendum, ſicut Dubio 796.

966 ¶Quod organis vel inſtrumẽtis muſicis, nõ eſt utẽdũ i eccleſia, q a huiuſmõi muſica, magis animũ mouẽt ad corporalẽ delectationẽ, q̃ p ea formetur interius bona diſpoſitio. Et ideo ſubtrahuntur in eccleſia inſtrumẽta muſica ut a corporalibus retrahantur diuinis laudibus mancipati. 22æ.q.91.2.4m./ Pſ.32./ Organum 2.

¶Immo in ueteri teſtã, uſus erat taliũ iſtrorũ, 22æ.q.91.2.4m.

¶Rñdeo dicẽdũ dupliciter. ſ. primo q in ueteri teſtamẽto uſus erat talium inſtrumentorum, tum quia populus erat magis durus & carnalis, unde erat per huiuſmodi inſtrumenta prouocandus, ſicut & per promiſſiones terrenas, tum etiam quia huiuſmodi inſtrumenta corporalia, aliquid figurabant.

¶Sc̃do dicendũ, q duplex rõ ad hoc aſſignat. ſ. prima illa inſtrumenta, vt dictũ eſt, erant figuralia ſcd̃m aũt q Deus laudatur mẽte & voce, eſt morale. Alia rõ habetur ex verbis Philoſophi, qui dicit, quod contra ſapientiam eſt, quód hoĩes inſtruantur in lyris & muſicis, quia occupat animũ in ſoi operatione, ſed ſimplici debent eſſe muſica contenti. Et iõ ſubtrahuntur in eccleſia inſtrumenta muſica, vt a corporalibus retrahantur, diuinis laudibus mancipati, vt habetur Pſal.32.

967 Quód Oſea propheta excuſatur a fornicatione, quia debuit obedire præcepto Dei. 12æ.q.94.5.2m./.q.100.8.3m./. 22æ.q. 1 4.4.3m./.q.154.2.2m./.3.d.37.4.5m./.Po a.queſt.1.6.4m./. Ma.q 3.1.17m./.q.15.1.8m. Oſeæ 1.

¶Oppoſitum videtur dicere. 12æ.q.100.8.0./.3. d.37.4.0.

Reſpondeo dicendum, ſicut Dubio. 518.

968 ¶Quód conuerſio panũ, & multiplicatio eorũ, facta p Chrm, fuit per additionẽ materiæ noviter creatæ. 1a.q.92.3.1m./.3a. q.44.4.4m./.1.d.18.q.1.1.c./.d.30.q.2.1.c./.Mat.14. Panis 2.

¶Immo fuit per conuerſionem materiæ præiacentis, ſicut & multiplicatio coſtæ in Eua. 2.d.18.q.1.1.c./.L.ſi.

¶Rñdeo dicendũ, quod cõiter tenet q multiplicatio panũ nõ eſt facta p modũ creationis, ſed p additionẽ extraneæ materiæ i panes cõuerſæ, ſecundũ Aug. ut habetur. 3a. q.44.4.4m.

969 ¶Quod totũ non eſt ſuæ partes, ſed ex ſuis partibus, 3.d.2.q. 1.ar.3.q.3.3m./.L.prin./.4 d.16.q.1.ar.1.q.3 2m. Pars 2.

¶Oppoſitum videtur dicere. 1a.q.85.3.2m.

¶Reſpondeo dicendum, quód totum non eſt ſuæ partes ſub ratione partis, ſed eſt ex partibus, licet ſecundum rem ſit idẽ quod partes, ut habetur in primis locis.

970 ¶Quòd partes ſubiectiuæ, nõ ſũt de perfectione totius uniuerſalis, ſed eſt perfecte in qualibet ſuis parte, perfecta rõ eius ſimul & æqualiter. 3a.q.90.3.c./.4.d.26.q.1.ar.1.q.3.b.1. Pars 5.

¶Oppoſitum

¶Oppoſitum uidetur dicere a ſimili.12ᵉ.q.54.3.2^{m}./.q.55.4.2^{m}./.2.d.27.2.2^{m}./.Veri.q.1.2.d.
¶Reſpondeo dicendum, ſicut Dubio 973./.1157.

Pars 22. 971 ¶Quod una pars eſt in potentia ad aliā, ſicut materia ad formam vel omnes partes ſunt in potentia reſpectu totius.1ª.q.5.7.c./.Phy.2.lec.5.
¶Immo omnes partes dicuntur in potentia eſſe in toto, nō reſpectu totius, ſed ut per ſe ſint actu, Meth 7.lec.14.a med.
¶Reſpondeo dicendū, ꝙ via generationis partes ſunt in potentia reſpectu totius, ſed uia reſolutionis ſunt in potentia in toto, vt per ſe ſint actu.

Pars 35. 972 ¶Quòd vniuerſalius eſt totum & pars, reſpectu minus vniuerſalis. 1ª.q.85.3.2^{m}.
¶Oppoſitum videtur dicere a ſimili.Phy.2.lec.5.
¶Reſpondeo dicendum, ſicut Dubio 359.

Pars 42. 973 ¶Quod eſſe totius, nō eſt eē alicuius partis eius.12ᵉ q.4.5.2^{m}
¶Immo eſſe totius, eſt eſſe omniū partiū eius. 3.d.6.q6.2 3.c.
¶Reſpondeo dicendum, ꝙ loquendo de eſſe ſecundum ꝙ eſt actus entis, tunc eſt vnum eſſe totius, & partis in toto ſed ſi ſeparetur, eſt aliud & aliud, ſed eſſe ſubſtantiale, eſt idem in eis ſecundum ſpeciem.

Pars 46. 974 ¶Quòd in diuinis eſt ratio totius & partis, ſecundum rationem tantum. 1ª.q.30.1.4^{m}./.1.d.19.q.4.0./.d.25.1.2^{m}.ſi./.3.d.6.q 2.3.4^{m}./.Dio.2, prin^{o}.
¶Oppoſitum videtur dicere a ſimili.2.d.3.q.3.2.c.ſi.
¶Reſpondeo dicendum, ſicut Dubio 475.

Participare 3. 975 ¶Quod participari aliquid, dicitur dupliciter, ſcilicet vel illud quod eſt de ſubſtantia participantis, vt genus, uel non eſt de eſſentia eius, vt ens. Quol.2.q.2.1.c.
¶Immo ens de ratione participantis, & omnis entis.12ᵉ.q.94.12.c./.d.19.q.5.2.1^{m}./ Meth.4.lec.1.
¶Reſpondeo dicendum, ſicut Dubio 913.

Participare 7. 976 ¶Quod omne participatum a ſuperioribus in inferiora, & omne ſuperius, eſt vt formale reſpectu inferioris. 1ª.q6.75.5.4^{m}./.3.d.27.q.2.ar.4.q.3.2^{m}./.Poſter.1.lec.16./.Lib.2.lec.7./.Lec.8.prin^{o}.
¶Oppoſitum videtur dicere a ſimili. Phi.2.lec.5.
¶Reſpondeo dicendum, ſicut Dubio 359.

Paruus 3. 977 ¶Quòd omne paruum eſt magnum relatiue, & nō econuerſo. Et omne minus eſt maius, & non econuerſo. 2.d.19.q.3.1.2^{m}.
¶Oppoſitum videtur dicere, quia etiam magnum dicitur ad aliquid, quod eſt eſſe maius. Cœ.3.lec.3.
¶Reſpondeo dicendum, ꝙ magnum dicitur ad aliquid abuſiue non autem proprie.

Paſſio 31. 978 ¶Quòd nomina paſſionum animæ quandoque ſumuntur pro ſimplici operatione uoluntatis. 1ª q.20.1.1^{m}/.q.59.4.2^{m}./.q.64.3.c./.q.82.5.1^{m}./.12ᵉ.q.22.3.3^{m}/. 22ᵉ.q.18.1.c./.1.d.8.q.3.ar.1./.d.34.q.2.ar.1.q.1.c./.3.d.15.L.2^{m}./. d.20.q.1.5 0/.d.27.q.2.4.c./.4.d.14 q.1.ar.3.q 4.c./.d.15.q.2.ar.1.q 1.4^{m}./ d.27.q.2.ar 1.q.2.1^{m}./ d.44.q 3.ar.3.q.2.5^{m}./.contra 2 c^{o}.79 ſi./.Veri.q.25.5.c.ſi./.7^{m}./.q.26.3.3^{m}./.6 1 5^{m}./.15^{m}./ 16^{m}/.9.5^{m}/ 7^{m}./ Ma.queſ.10 2.2^{m}/.q.12.1.5^{m}./.2.1^{m}./.3^{m}./.4^{m}./.Quol.12. 8.1^{m}./.Anima 2.lec.10.
¶Oppoſitum videtur dicere.4 d.25.q.3.ar.1.q.1 1^{m}.
¶Reſpondeo dicendum, ꝙ quandoque ſumuntur pro ſimplici operatione uoluntatis ſecundum apparentiam, ſed non ſecundum eſſentiam.

Paſſio 32. 979 ¶Quòd omnes paſſiones animæ reducuntur ad vndecim ſpecies, ſcilicet ſex in concupiſcibili, idest amor, odium, deſiderium ſeu concupiſcentia, fuga vel abhominatio, delectatio vel gaudium, dolor vel triſtitia. Sed aliæ quinque ſunt in iraſcibili, ſ. ſpes, deſperatio, timor, audacia, & ira 12ᵉ q.23.4.0./. q6.25.3. 4.c./ Ethi.2.lect 5.
¶Oppoſitum uidetur dicere, quo ad amorem, cum paſſio ſit motus quidam.12ᵉ.q.26.1.2.0.
¶Reſpondeo dicendum, ꝙ amor etſi non nominat motum appetitus tendentem, in appetibile, nominat tamen motum appetitus, quo immutatur ab appetibili, vt ei appetibile cōplaceat, ut habetur 12ᵉ.q.26.2 3^{m}.

Paſſio 56. 980 ¶Quod in paſſionibus animæ, eſt duplex contrarietas, ſcilicet ſecundum diuerſitatem obiectorum, idest boni, & mali, & ſecundum acceſſum, & receſſum ab eodem termino. Prima tantum eſt in paſſionibus concupiſcibilis. Sed utraque eſt in paſſionibus iraſcibilis.12ᵉ.q 23.2.0./.q 40 4 0./. q 45.1.2^{m}./.3.d.26.q.1.c./.Veri.q.26.4.0.
¶Immo contrarietas boni, & mali, eſt propria paſſionibus concupiſcibili. Sed contrarietas poſſibilis, & impoſſibilis eſt propria paſſionibus iraſcibilis, 3.d. 26.q.1. 3.c./.5^{m}.
¶Reſpondeo dicendum, ꝙ contrarietas boni, & mali eſt principaliter in paſſionibus concupiſcibilis, ſed eſt in paſſionibus iraſcibilis, ſecūdum ꝙ oriuntur a paſſionibus concupiſcibilis, vt habetur 3.d.26.q.1.3.c.

Paſſio 77. 981 ¶Quod nulla inclinatio paſſionis, uel habitus, ita vehemens eſt ꝙ ei ratio non poſſit reſiſtere, ſi remaneat uſus rationis, 12ᵉ.q.10.3.0./.q.77 7.8.c./.q.8.3.0./.12ᵉ.q.155.3.3^{m}/.q.156 1.c./.q.175.2.2^{m}/.Ma q.3 10.0./.Ethi.3.lec.7.ſi.
¶Immo in repentinis, neceſſe eſt ꝙ homo agat ſecundum habitum, ſecundum Ariſtotelem. Veri.q 24 12.c.
¶Reſpondeo dicendum, ſicut Dubio 371.

982 ¶Quòd paſſio Chriſti eſt cauſa vniuerſalis in remiſſione peccatorum, quam oportet ſingulis applicari per baptiſmum, pœnitentiam, & alia ſacramenta. 3ª.q.49.1.4^{m}./ q.52.1.2^{m}./.8.2^{m}./ q.61.1.2^{m}/.q 62.5.6.c./. q.69.1.3^{m}./. contra 4.cap^{o}.26.55 /.56.2^{m}. Paſſio 108.
¶Immo paſſio Chriſti eſt cauſa propria remiſſionis peccati, 3ª.q.49.1.0.
¶Reſpondeo dicendum, ꝙ paſſio Chriſti eſt propria cauſa remiſſionis peccati tripliciter, ſcilicet prouocando ad charitatē, redimendo, & inſtrumentaliter operando, ſed eſt et cauſa quodam uniuerſalis quo ad ſufficientiam, propria vero per applicationē ad ſingula peccata per ſacramenta, ut habetur 1ª.qū.56.2.3^{m}./.q.79.2.c./.3ª.q.49.1.0./.2.3.c./.4.c./.2^{m}./. 5.c./.q.52.5.c./.q.56.2 4^{m}./.q.62.5.c./.q.69.1.2^{m}./. 3^{m}./.q.79.3.c./.3.d 19.1.0./.L.prin^{o}.

983 ¶Quòd paternitas in diuinis, inquantum eſt conſtitutiua perſonæ patris, ſic eſt prior ſecundum intellectum, quam generatio. Po^{a} q.10.3.c. Pater 9.
¶Immo pater in diuinis, nullo modo eſt prior filio, nec duratione, nec natura, nec dignitate, nec intellectu, neque ſecundum id quod abſolutum eſt, neque ſecundum id quod eſt ad aliquid.1.d 9.q.2.1.c.
¶Reſpondeo dicendum, ꝙ eſt prior ſecundum intellectum ꝙ generatio quo ad modum noſtrum intelligendi, ſed non ex parte rei intellectæ, ut habetur Po^{a}.q 10 3.c.

984 ¶Quòd potentia generandi in diuinis, eſt eſſentia Dei, ſub ratione relationis, ſcilicet paternitatis.1.d.7.q.1.2.c.3^{m}./.d.21.2.0./.d.13.2.3^{m}./. Opuſ.72 q 28. Pater 21.
¶Oppoſitum uidetur dicere.1ª.q.41.5.0./.Po^{a}.q.2.2.0.
¶Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ ut habetur 1.d.7.q.1.2.3^{m}.Po^{a} eſt duplex, ſcilicet po^{a}.propinqua, ſeu immediata, ſiue diſpoſita, & po^{a} remota ſeu mediata ſiue indiſpoſita, & licet in diuinis homo improprie dicatur, ſcilicet quia ibi non eſt diſpoſitio, nec aliquid contrahens, quia quicquid eſt ibi, eſt ipſa eſſentia Dei, tamen poteſt ſignificari per modū contrahentis, dicendo, eſſentia vt in patre. Ideo eſſentia Dei, vt eſſentia, eſt potentia generandi ſecundo modo. Sed eſſentia vt in patre, ſeu ſub ratione paternitatis, eſt potentia generandi primo modo.
¶Secundo dicendum, ꝙ potentia generandi eſt principium quo generans generat. Sed ut habetur 1ª.d.1 .3.c./. Po^{a}.q 2.2.5^{m} principium eſt duplex, ſcilicet principium principale.i. quo generans aſſimilat ſibi genitum, & princip ū coniunctū eſt, .i. quo illud principale, efficitur vt principium proprium generantis. Primo igitur modo eſſentia vt eſſentia, eſt principiū & potentia generandi, ſed paternitas ſecundo modo.

985 ¶Quod Paulus in ſua conuerſione, habuit uoluntatem actualē contrariā gratiæ. Ideo conuerſio eius celebratur vt miraculoſa.12ᵉ.q.113.2 2^{m}./.q 113.10.c./.2 d.18.q.1.3.2^{m}./. 4.d.4.q.3 ar.2.q.1.3^{m}./.d.17.q.1.ar.2.q.1.3^{m}./.Veri.q.28.3.19. Paulus 6.
¶Oppoſitum uidetur dicere, Ma.q.6.c./ 3^{m}.
¶Reſpondeo dicendum, ſicut Dubio 372.

986 ¶Paulus in rapto uidit eſſentiam Dei, ſine lumine gloriæ. Veri q 10 11.c./ 1^{m}.
¶Oppoſitum uidetur dicere.1ª.q 12.2.c./.1^{m}./ q 5.0./ 22ᵉ.q.174 1.1^{m}./.q.175.3.2^{m}./.3ª.q 45.2.c.
¶Reſpondeo dicendum, ſicut Dubio 486.

987 ¶Quòd peccatum non eſt pura priuatio. 12ᵉ.q.72.1.2^{m}/.q.75.1.c./.1^{m}/ q 85.5.3^{m}/.Veri.q.28.6.c /.Ma.q.2.1.4^{m}./.9.c.2^{m}./ 6^{m}/.14^{m}/ 11.13^{m}/.12.2^{m}./.q.4.2 10^{m}. Paulus 9.
¶Oppoſitum uidetur dicere.Ma.q.2.9.2^{m}./.6^{m}.
¶Reſpondeo dicendum, ꝙ peccatū eſt mors animæ, idest priuatio gratiæ effectiue, & non eſſentialiter, ut habetur Ma.q.2.9.2^{m}./.6^{m}/ 11.13^{m}/.12.2^{m}./.q.4 2.10^{m}./.20^{m}.

988 ¶Quod peccatum eſt duplex, ſcilicet peccatum occultum, & peccatum publicum. Secundum eſt corrigendum publice, non autem primum. 3ª.quæſtio.55.1.1^{m}./.Mo.quæſt.3.2.1^{m}./.Quol.11.12.0./.Matth.18./.Gal.2.lec.3./.1ᵉ.Thim.5.lec.3.prin^{o}./.Titum 4.c. Peccatum 4.
¶Immo denunciatio ſemper debet fieri in peccatis occultis. 22ᵉ.q 33 7.0.
¶Reſpondeo dicendum, ꝙ ille qui occulte peccat, ſi nō ſolum in te peccat, ſed etiam in alios, oportet ſtatim ad denunciationem procedere, vt huiuſmodi nocumentum impediatur, niſi forte aliquis firmiter æſtimaret, ꝙ ſtatim per ſecretam admonitionem, poſſit huiuſmodi mala impedire. Si autem ſolum in te peccat, ſeruandus eſt ordo euangelij.

989 ¶Quòd motus carnis eſt duplex, ſcilicet uel ex qualitate organi iſti, uel ex imaginatione. Secundus eſt peccatum, nō autem primus. Peccatū 25.

primus 2. d.11.q.1.2.5m./.d.24.q.3.2.c./.d.41.q 2 1.5m./.3.d. 39 q.2. 2.4m./.Quol.4.21.o.

¶Immo primus motus ſenſualitatis,non hẽt q̃ ſit peccatum, niſi inquãtũ iudicio rationis reprimi põt.22ſ.q.154.5.c.prin.

¶Reſpondeo dicendum,ſicut Dubio 372.

Peccatũ 41. 990 ¶Quòd illud peccatum dicitur generale quod priuat condĩnem requiſitam in qualibet virtute. Sed peccatum in Spiritũ ſanctum eſt ſpirituale,ratione ſpiritualis contemptus. 22ſ.q. 14.2.3m./.4.d.16.q.4.ar.1.q.2.c.

¶Oppoſitum videtur dicere a ſimili. 12ſ.q.84.1.c./.2m./.2.c.

¶Reſpondeo dicendum,ſicut Dubio 1144.

Peccatũ 61. 992 ¶Quod peccata differunt ſpecie,ſecundum fines, non autem ſecundum cauſas agentes. 12ſ.q.72.3.o./. 22ſ.prin°./.2.d.22. q.1.2.c.

¶Immo differunt ſpecie ſm diuerſa motiua.12ſ.q.72.8.9.c.

¶Reſpondeo dicendum, q̃ motiuum peccati poteſt accipi dupliciter. Vno modo pro agente. Et ſic peccata non differũt ſpecie. Alio modo accipitur motiuum ad peccandum,ut finis & obiectum. Et ſic ſecundum diuerſa motiua peccata differunt ſpecie,ut habetur 12ſ.q.72.9.c.prin°.

Peccatũ 65. 992 ¶Quod nullum quod eſt præter intentionem peccantis, dat ſpeciem peccato. 12ſ.q. 72.1.8.c./ 3a.q.88.4.1m.

¶Immo aliquando variatur ſpecies peccati, ſine eo q̃ intẽtio feratur ad ipſam circumſtantiam. 4.d.16.q.3.ar.2.q.3.c.

¶Reſpondeo dicendum,ſicut Dubio 347.

Peccatũ 67. 993 ¶Quòd circumſtantiæ non poſſunt aggrauare peccatum in infinitum. 12ſ.q.110.4.5m /.2.d.7.q.1.2.c.

¶Oppoſitum videtur dicere.4.d.16.q.3.ar.2.q.4.5.o./. Ma.q. 2.8.o./.Opuſ.12.ar.6.

¶Reſpondeo dicendum, q̃ vt habetur 12ſ.q.18.10.c./.q 88.5. c.eadem conditio actus reſpectu unius ſpeciei,eſt circumſtantia & reſpectu alterius ſpeciei,eſt de ſubſtantia actus, & differentia conſtitutiua. Et ſic poteſt aggrauare peccatum in infinitum,non autem ut circumſtantia.

Peccatũ 70. 994 ¶Quòd peccata cordis,oris, & operis,non differunt ſecũdum ſpecies completas,ſed ſecundum gradus einſdem ſpeciei. 12ſ. q.72.7.o./.q.100.5.6.c./.22ſ.prin°./.2.d.42.q.2.ar.2.q.1.o.

¶Immo ſunt tres ſpecies,3a.q.90.3.1m.

¶Reſpondeo dicẽdum,q̃ peccatum cordis, & peccatum oris, non diſtinguuntur a peccato operis quando ſunt ſimul,ut habetur 12ſ.q.72.7.3m.

Peccatũ 77. 995 ¶Quòd omne peccatum eſt in voluntate , ut in ſubiecto.12ſ. q.74.1.o./.4.d.18.q.1.ar.2.q.1.2m./.3.3.cn.109.6./.Ma.q.7.1. 16m./.Matth.15.

¶Immo non omne peccatum eſt in voluntate,ut in ſubiecto, ſed ut in cauſa per ſe uel per accidens.2.d.22.q.2.1.1m./.d.24. q.3.2.2m./.d.31.q.2.1.4m./.d.44.q.1.2.2m./.Veri.q.15.3.3m. /.Ma.q.2.2.2m./.Veri.q.1.15m.

¶Reſpondeo dicendum,q̃ ſubiectum peccati eſt duplex,ſcilicet ſubiectum primum ſiue remotum,& ſubiectum proximũ. Volũtas eſt ſubiectum primum ſiue remotum omnis peccati, ſubiectum uero proximum,ſunt diuerſæ potentiæ,ut habetur 22ſ.q.10.2.c./.2.d.14.q.2.2.o./.d 42.q.1.1.5m./. Veri.q.25.2. c./.1m./.Veri.q.1.5.2m.

Peccatũ 110. 996 ¶Quòd omnis voluntas ſub Deo ſibi relicta, poteſt ſecundum ſe habere peccatum. 1a.q.63.1.c./.3 3.c°.109.

¶Immo impeccabilis poteſt fieri aliqua creatura a Deo. 1a.q. 63.2.c./.1.d.39.q.2.2.c./.4m./.2.d.23.q.1.2.o.

¶Reſpondeo dicendum,ſicut Dubio 723.

Peccatũ 119. 997 ¶Quòd nullus peccat, ſecundum q̃ patitur, ſed ſolum ſecundum,quod agit.4.d.38.q.2.ar.2.q.2.4m.

¶Oppoſitum videtur dicere.4 d.16.q.3.ar.2.q.3.c.

¶Reſpondeo dicendum,q̃ vel patiens cõſentiendo.Et ſic peccat,ut habetur Ma.q.7.3.17m./.Ro.8.fi. Vel patiens violentiã tolerando ſimpliciter.Et ſic non peccat.

Peccatũ 242. 998 ¶Quod propria & per ſe cauſa peccati,eſt ex parte conuerſionis,ad commutabile bonum. 12ſ.q.75.1.c./.q.77.4.1./.6.2m. /.8 2m./.q.84.1.1m./. 4.d.14.q.2.5.3m.

¶Immo eſt ex parte auerſionis , ab incommutabili bono.4.d. 15.q.1.2m./.Ma.q.5.2.c.

¶Reſpondeo dicendum,ſicut Dubio 259.

Peccatũ 249. 999 ¶Quod origo peccati , contingit ex duplici defectu rationis, ſcilicet ex errore circa bonum in particulari, & ex paſſione ſenſualitatis impediente iudicium rationis. Veri.quæſt.o.24. 8.9.10.c.

¶Oppoſitum videtur dicere.2.d.20.q.2 3.1m./.d.28.2.o.

¶Reſpondeo dicendum,ſicut Dubio 687.

Peccatũ 261. 1000 ¶Quòd cauſæ proximæ peccati ſunt tres,ſcilicet libido ex cõſuetudine, vel actu peccati relicta, reliquiæ præteriti peccati, & exteriores occaſiones,ut locus,& mala ſocietas. Quæ tolluntur per ſatiſfactionem,qua debilitatur fomes, qui eſt cauſa remota peccati.4.d.15.q.1.ar.1.q.3.1m.

¶Immo fomes eſt proprie,& prime,radix omnium peccatorũ. 2.d.43.1.2m.

¶Reſpondeo dicendum,ſicut Dubio 1144.

1001 ¶Quod peccata hominum ſunt impedimenta humani boni. Peccatũ 171. 1a.q 63.2.1m.fi /.4.diſt.17.q.2.ar.4.q.2.4m.

¶Immo peccata hominũ aliquando aliquod bonum figurant. 22ſ.q.88.2.2m./.4.diſt.38.q.1.ar.1.q.3.3m.

¶Reſpondeo dicendum,ſicut Dubio 717.

1002 ¶Quod nemo debet gaudere de peccatis, quia ex eis proueniant bona,quia bonorum non ſunt cauſa,ſed impedimenta.4.diſt.17.q.2.art.4.q.1.4m. Peccatũ 173.

¶Immo peccatum cedit in bonum hominis.12ſ.q.87.2.1m.

¶Reſpondeo dicendum , q̃ peccatum cedit in bonum hominis, non quidem ſecundum ſe, ſed quia homo fit humilior, & cautior ex peccato ſuo,& aliorum,vt hr 12ſ.q.87.2.1m./.2m.

1003 ¶Quod maximum peccatũ opponitur maximæ virtuti principaliter & directe, ſed minimum extenſiue. 12ſ.q.73.4.o./. Ma.q.2.10.o. Peccatũ 234.

¶Immo principale vitium non opponitur principali virtuti. 12ſ.q.89.4.1m./.q.84.4.1m./.22ſ.q.118.7.1m./.q.142 3.1m./. q.162.6.2m./.7.3m./.4m./.2.diſt.22.q.1.1.2m./.3.diſt.53.q.2. art.1.q.3.4m./ Ma.q.8.2.3m./.22m./.q.13.3.2m.

¶Reſpondeo dicendum,ſicut Dubio 292.

1004 ¶Quod peccata ſolus Deus remittere poteſt. Opuſ.3.c° 146. Peccatũ 261.

¶Immo homo ea remittere poteſt.3a.q.8.3.3m.

¶Reſpondeo dicẽdum, quod ſolus Deus remittit peccata per authoritatem ,homines autem per miniſterium ſacramentorum, vt habetur 1a.q.84.3.3m./.1.diſt.14 q.3.1m./.3.diſt.10. q.2.ar.1.q.1.3m./.4.diſt.5.q.1.o./.diſt.14.q.2.4.c./ diſt.18.q.1. art.1.q.1.c /.L.2m./.Verit.q.27.3.1m./.5m./.Quol.2.16.1m./. Opuſc 3.c° 147./.Opuſc.22.o.

1005 ¶Quod omnia peccata in hac vita ſunt remiſſibilia.1a.q.69. 2.c./.Opuſc.3.c° 148./.149. Peccatũ 269.

¶Oppoſitum videtur dicere. 22ſ.q.14.3.o./.q.318.5.3m./.3a. q.86 1.2m./.3m./.2.diſt.43.4.o./.L.3m./. Verit.q.24.12.7m./. Ma.q.3.14.15.6./.Quol.2.q 8.1.o./.Matth.12./.Rom.2.

¶Reſpondeo dicendum,ſicut Dubio 252.

1006 ¶Quod peccatum originale eſt peccatum naturæ,ſed peccatũ actuale eſt peccatum perſonæ.1a.q.100.1.c./.12ſ.q.80.1.c./.q. 81.1.o./.q 82.1.2m./. 3a.q.8.5.1m./.2.diſt.20.q.2.3.1m./.diſt. 30.q.1.3.c.h./1m./.d.31.q.2.2.b./.5m./.4.diſt.1.q 2.ar.6.q.1. c./.diſt.15.q.1.2.3m /.Cont.4.ca° 52./.Pot.q.3 9.3m./ 4m./. Ma.q.4.1.o./.q 5.2.c./.Rom.5.lec.3. A.Peccatum 287.

¶Immo peccatum originale, ſicut & alia vitia eſt contra naturam.12ſ q.81.2.c.

¶Reſpondeo dicendum , q̃ peccatum originale dr peccatum naturæ,nõ quia ex principiis naturæ humanæ de ſe procedat, ſed quia eſt in nobis ex diſſolutione armoniæ originalis iuſtitiæ,vt hr 12ſ.q.82.1.o./.2.diſt.30.q.1.3 2m./.Ma.q.4.2.4m.

1006 ¶Quòd peccatum originale eſt uoluntarium,per voluntatẽ Adæ tantum. 12ſ.q.80.1.c./.q.82.1.2m./ 22ſ.q.108.4.c./.3a.q. 84.2.5m./.2.d.30 q.1.2.c./.d.31.q.1.1.c./.2.c./.3m./.q.2.1.4m. /.d 31.q.2.1.c./.2.5m./.d.33.q.1.1 2m./.q.2.1.2m./.d.35.2.2m. /.3.c./.d.41.q 2.2.6m./ 4.d.4.q.3.ar.2.q.1.1m./. d.17.q.2.ar. 2.q 2.o./ contra 4.c°.52./.Pot.q.3.9.3m./.Ma.q.4.1.c./.1m./. /.2.4m./. 5m./.6.12./.Ro.5.lec.3. B. Peccatum 294.

¶Immo eſt uoluntarium etiam in aliis ab Adam,quia qui puniuntur pro peccato originali, non puniuntur pro peccato alterius,ſed pro ſuo quod quiſque incurrit. Ma.q.4.1.19m./.q. 3.1.2m./.11m.

¶Reſpondeo dicendum,q̃ peccatum originale,vt pſonale ipſi Adæ eſt uoluntarium per uoluntatẽ Adæ tm̃.Sed ut eſt quodammodo cõe toti humanæ naturæ per infectionẽ ſic eſt voluntarium & uoluntate aliorum. Et ideo cum aliquis punitur pro peccato primi parentis,non punitur pro peccato alterius, ſed pro peccato ſuo,ut habetur Ma.q.4.1.19m.

1007 ¶Quod peccatum originale eſt multiplex in uirtute,quia uirtualiter continet omnia peccata. 12ſ.q.82.2.1m./.2.d.33.q.1. 3.1m./.4.d 22.2.c.prin°./. L.2m./. Ma.q6.4.8.1m./.Pſal.39./. Ro.4.lec.3. Peccatũ 298.

¶Oppoſitum videtur dicere.12ſ.q.80.1.c./.2m./.2 c.

¶Reſpondeo dicendũ dupliciter.ſ.primo q̃ peccatum originale eſt multiplex non ſolum in uirtute, ſed etiam quia eſt maximum communitate,ut habetur Opuſ.10.c°.28.

¶Reſpondeo dicendum,ſicut Dubio 1144.

1008 ¶Quod peccatum ueniale,& mortale, differunt genere.12ſ. q.88 2.c./.2.d.24.q.3.6.6m./.d.42.q.1.4.c./.Ma.q.2.8.c. Peccatũ 386.

¶Immo ſunt quandoque eiuſdem ſpeciei.12ſ.q.72.5.1m.

¶Reſpondeo dicẽdum, q̃ nihil prohibet in diuerſis rebus,ſpecie,vel genere differentibus inuenire unam formalem rõnem obiecti a qua peccatum ſpeciem recipit,vnde peccatũ ueniale poteſt ex ſe differre genere a peccato mortali . Sed propter imperfectionem actus,poteſt eſſe eiuſdem ſpeciei cum peccato mortali,ut habetur 12ſ.q.74.8.1m./.9.c / 3m.

1009 ¶Quod peccatum ueniale ex genere,põt fieri mortale ex intẽtione,non tñ numero,nec multa ſimul.12ſ.q.88.2.c./.4.o./. 6.c./. Peccatũ 389.

6.c./ 1^{m} / 2.d.24.q.3.5.2^{m}./.6.o./.d.42.q.1.4.c./.2^{m}./.4.d.21. L.,3^{m} /.Ma.q.7.1.c./.5^{m}./.1.o./.q.14.2.c./.Pſal.39.

¶Oppoſitum videtur dicere.4.d.19.q.3.ar.2.q.3.c.

¶Reſpondeo dicēdum dupliciter. ſ. primo ꝙ conſenſus in veniale ex genere,eſt ex ſe veniale.Sed conſenſus in veniale,ꝑꝑ affectionem actus facit ex intētione mortale, ut habetur 12ª. q.74.8 2^{m}./.9 c./.3^{m}./ q.88.5.1^{m}./.2.d.24.q.3.4.5.o./.d.41.q. 1.4.c./.Ver.q.15.4.2^{m}./Ma.q.7.3.4.c./.5.c./.8./.q.15.2.16^{m}, /.Quol.7.q.6.7^{m}./.Quol.10.q.8.2.3^{m}.

¶Secundo dicendum, ſicut Dubio 347.

Peccatū 339. 1010 ¶Quod peccatum veniale & mortale,differunt ſicut reparabile & irreparabile.12ª.q.72.5.c./.Ma.q.7.1.o.

¶Oppoſitum videtur dicere.1ª.q.62.2.c./Opu.3.c^{o}.148./.149.

¶Reſpondeo dicendum dupliciter,ſ.primo ꝙ peccatū veniale & mortale differunt ſicut reparabile & irreparabile,ꝑ principium interius, quia veniale dicit defectum circa ea quæ ſunt ad finem,ſed mortale dicit defectum ab ultimo fine,ut habetur.12ª.q.72.5.c./.q.87.2.5.o./.q.88.1.o.5.c./. 22ª.q.24 10.c. fi./.Ꝯ.3 c^{o}.139.fi.143./Ma.q.7.1.o./.3.c.fi./.7.c.fi./.9.c./.Opuſcu.3.c^{o}.178.

¶Secundo dicendum,ſicut Dubio 1008.

Peccatū 408. 1011 ¶Quod in ratione ſuperiori, dupliciter poteſt eſſe peccatum veniale,ſ.quando conſentit in veniale ex genere,vel quando habet ſubitum motum infidelitatis ſine conſenſu.12ª.q 74.10.o./.2.d.24 q.3.5.o.

¶Immo ſuprema pars rationis practicæ non poteſt eſſe deordinata,niſi per peccatum mortale,non autem per veniale.2.d. 21.q.2.3.6^{m}.

¶Reſpondeo dicendum,ꝙ motus rōnis ſuperioris,in illud qđ eſt veniale ex genere, eſt peccatum veniale. Similiter ſi ſit mortale ex genere, circa propriū obiectum ante deliberationē.ſ.infidelitas ex ſurreptione,quæ cum deliberatione eſt peccatum mortale, ut habetur 12ª.q.74.10.o./.2.d.24.q.3.5.o./. Ver.q 15.5.o./.Ma.q.7.8.c.fi /.12^{m}./.3.17^{m}./.o.

A.Peccatum 414. 1012 ¶Quod actus procedens ab habitu peccati mortalis, non eſt peccatum mortale.Ma.q.7.3. 17^{m}./.Ro.8,lec.1.

¶Oppoſitum videtur dicere.4.d.16.q.3.ar.2.q.3.c.

¶Reſpondeo dicendum dupliciter. ſ.primo,ꝙ non eſt peccatū mortale, niſi ſit actus perfectus per conſenſum rationis,ut habetur in locis primo allegatis.

¶Secundo dicendum,ſicut Dubio 111./.977.

B. Peccatum 426. 1012 ¶Quod omne peccatum mortale,eſt contra præceptum Dei. 22ª.q.98.5.b /.4.d.16.L.fi./. Ma.q.7.7.c./.q.22.3.c./.q.14.8. 14^{m} /.1ª.Cor.12.

¶Oppoſitum videtur dicere.22ª.q.148.2.1^{m}.

¶Reſpondeo dicendum,ꝙ non omne peccatum mortale, directe contrariatur præceptis decalogi,ſed tantum iniuſtitiā continens,vt habetur 22ª.q.69 1.c./.q.70.4.c./.q.148.2.1^{m}.

Peccatū 433. 1013 ¶Quòd nullum peccatum mortale poteſt remitti ſine alio, q2 oīa peccata mortalia ſunt connexa in auerſione, non autē in cōuerſione. 12ª.q.73.1.o./.3ª.q 86.3.o./.3.d.36.1.o./. 4.d. 15.q.1.ar.3.q.1.c./.d,16.q.2.ar.1.q.1.c./.d.18.q.2.a.5.q.2.1^{m}

¶Immo peccata mortalia,non ſunt cōnexa. 12ª.q.73 1.1^{m}.fi.

¶Reſpondeo dicendum,ꝙ ſunt connexa,quo ad reatum pœnæ ex auerſione propter contemptū, non ex conuerſione,ſm quod peccata diſtinguuntur,ut habetur 12ª.q.73.8.1^{m}.

Peccatū 441. 1014 ¶Quòd quæſtio dubia de peccato mortali periculoſiſſime determinatur. Quol,9.q.7.2.c.prin^{o}.

¶Oppoſitum videtur dicere a ſimili.22ª.q.10.7.o./.2ª.Thi.2. lect.2,fin.

¶Reſpondeo dicēdū dupliciter.ſ.primo ꝙ vbi veritas eſt ambigua, præcipue periculoſum eſt determinare quæſtionem de peccato mortali, quia error quo non creditur eſſe peccatum mortale,quod peccatum mortale eſt, conſcientiam non excuſat a toto,licet forte a tanto;error vero quo creditur eſſe mortale, quod mortale non eſt , conſcientiam ligat ad peccatum mortale.Vbi autem veritas expreſſe habetur,non eſt periculoſum determinare quæſtionem de peccato mortali,ut habetur Quol.9.q.6.2.c.prin^{o}.

¶Secundo dicendum a ſimili, ꝙ ſicut diſputatio eſt infideli, intentione confutandi errores, uel cauſa exercitii apud peritos,non eſt periculoſa,immo laudabilis,ſed abſint iudex,niſi tētentur,& ſicut etiam diſputatio in ſcholis de ſacramentis, vel de articulis fidei non eſt periculoſa,nec eſt peccatum, niſi ꝑꝑ ſcandalū,vel prauā intentionē,ita & determinatio quæſtionis peccato mortali, vbi veritas expreſſe hr apud peritus, non eſt periculoſa,ut habetur 22ª.q.10.7 o./.4.d.10.L./.d.12.L./.Opuſcu.10.ar.32 /.Opuſ.12.c^{o}.22./.1ª.Thi.2.lec.2.fi.

Pœna 48. 1015 ¶Quod maxima pœna eſt impediri ab euchariſtia. 4.diſt.9. ar 4.q.3.c.

¶Oppoſitum videtur dicere.4.d.14.q.1.ar.5.q.2. 1^{m}./.2^{m}.

¶Reſpondeo dicendum,ſicut Dubio 378.

Pœna 91. 1016 ¶Quod pœna inferni, quo ad aliquid augetur & minuitur, vſque ad diem iudicii.4.d.22.q.1.2.3^{m}.

¶Oppoſitum videtur dicere a ſimili. 22ª.q.13.4.2^{m}./.4.d.21. q.1,ar.2.q.3.c./.2^{m}./.d.50,q.1.ar,1.q.6.o./.L.prin^{o}.

¶Reſpondeo dicendum,ſicut Dubio 275.

1017 ¶Quòd pœnitentia eſt ſpecies iuſtitiæ commutatiuæ, licet continet aliquid de qualibet virtute.3ª.q.85.3.o./.4.c. Pœnitētia 6.

¶Immo pœnitentia non eſt ſpecies ſeu pars ſubiectiua iuſtitiæ,ſed pars eius potentialis.4.d.14.q.1.ar. 2.q.4.4^{m}./.q.5.o./ ar.3.q.3.c./.d.17.q.2.ar.2.q.4.c./.ar.3.q.2.b.

¶Reſpondeo dicendum, ꝙ quia iuſtitia æqualitas quædā eſt, ideo nō poteſt eſſe vera adæquatio, niſi ubi eſt perfecta ratio iuſtitiæ,ſed aliquis iuſtitiæ modus. Sicut ergo religio ponitur pars iuſtitiæ,non quidem quaſi ſpecies,ſed quaſi pars potentia in inquantum aliquem modum iuſtitiæ participat,ita etiam pœnitentia pars potentialis iuſtitiæ debet poni , ſed proprie debet dici ſpecies iuſtitiæ commutatiuæ, ut habetur in locis pro vtraque parte allegatis.

1018 ¶Quòd pœnitentiam ordine naturæ , ſimpliciter præcedunt virtutes theologicæ.3ª.q.85.6.o. Pœnitētia 16.

¶Immo pœnitentia eſt prior charitate. 4.d.14.q.1.ar.2.q.2.o.

¶Reſpondeo dicēdum,ꝙ pœnitentia eſt prior charitate,& ſequentibus ipſam,& poſterior fide,& ſpe, quia fides & ſpes nō habent rationem perfectæ virtutis, niſi ſecundum ꝙ ſunt informatæ charitate. Et ſ.n hoc pœnitentiā ſequuntur. Et ſic aliquo modo verum eſt ꝙ pœnitentiā eſt prima inter omnes virtutes , Sed ut fides,& ſpes ſunt informatæ charitate,ſic pœnitentia eſt poſterior, ut habetur 4.d.14.q.1.ar,1.q.2.c.fi./.1^{m}.

1019 ¶Quod peccatum uiatoris,deleri poteſt per pœnitentiā,non autem peccata damnatorū.3ª.q.86.1.o./.q.87.1.o./. 4 d.14.q. 2.ar,1.q,1.o./.d.16.q.1,ar.2.q.3.o. /.Ꝯ.3. c^{o}.156./. Opuſcu.3. cap^{o}.146. Pœnit.ª 119.

¶Immo aliquod peccatum uiatoris,eſt irremiſſibile.22ª q.14. 3.o./.q.118.5.3^{m}./.1.d.43.4.o./.L.3^{m}.

¶Reſpondeo dicendum,ſicut Dubio 151.

1020 ¶Quod perfectio unius rei,ſecundum vnam rationem,poteſt perfici ab alio,ſecundum aliam rationem.2.d.27.2.1^{m}. Perfectio 33.

¶Immo uirtus eſt bona,& perfecta ſeipſa,& non per aliam bonitatem.12ª.q.55.4.1^{m}.

¶Reſpondeo dicendum,ſicut Dubio 1171.

1021 ¶Quod perfectū eſt prius imperfecto, ordine naturæ,& perfectionis,ſed econuerſo ordine tpis & generat.unit.1ª.q6.85.3. 1^{m}./.3ª.q.1.5.3^{m}./.6.c / 2.d.1.q.1.1.c /.d.4.3.1^{m}./,3.d.1.q.4. ,4.5^{m}./.d.27.q.1.4.2^{m}./.Ma.q.4.3.c fi./.Ver.q.4.3.c./.Quol. 5.q.m.1.c./.Meth.5.lec.12,fi./ ꝗ.1 lec.4. Perfectio 41.

¶Immo eſt aliquod principium multiforme, & tamē cum ſit compoſitū,eſt poſterius principio uniformi,ordine naturæ,cū tamen oē principium ſit perfectius principiato. Ver.q.5.2.1^{m}.

¶Reſpondeo dicendum, ꝙ principium in ratione principiādi eſt perfectius principiato, & prius eo ordine naturæ generationis,non autem ſecundum perfectionem rei,& ordine naturæ perfectionis,ut habetur Ver.q 5.2.2^{m}.

1022 ¶Quòd impedimentum perfectionis eſt triplex. ſ. peccatum mortale,occupatio,infirmitas,& grauitas corporis. Primum & ſecundum poſſunt vitari nunc,non autem tertium,ſed tantum a beatis.Ver.q 2.10.c./.Opuſ 19.c^{o}.2. Perfectio 66,

¶Immo primum non ſemper poteſt nec uitari nunc,12ª.q.109. 8.o./.Ꝯ.3.c^{o}.60./.1ª Cor.12 / He.10.

¶Reſpondeo dicendum,ſicut Dubio 639.

1023 ¶Quod exponere ſe periculis corporalibus,propter bona ſpiritualia,eſt laudabile Sed econuerſo,eſt uitioſum. Quol.3.9.6. /.12.4^{m} /.17.1^{m}./.2^{m}./ 3^{m}./. Quol.8.13.c. Periculum 5.

¶Immo non ſemper eſt uitioſum,ſed aliquando licitum, & diſpenſabile in aliquo ſpirituali,propter bonum temporale,ſecūdum iuriſtas.22ª q.88.13.o.

¶Reſpondeo dicendum,ſicut Dubio 1208.

1024 ¶Quòd omne quod ineſt non per ſe, reducitur ad aliquid, quod ineſt per ſe.12ª.q.1.11.2.c./.4.d.8.q.2.ar.1.q.1.c./.Periermen.1,lec.13. Per ſe 4.

¶Immo omne per accidens reducitur ad cauſam per accidens, quia oportet effectum proportionabiliter referri ad cauſam ſuam.Perier.1.lec.13.

¶Reſpondeo dicendum,ꝙ licet reducatur ad cauſam per accidens naturalem,contingit tamen reduci per ſe in aliquem intellectum præordinantem,ut habetur Perier.1.lec.13.

1025 ¶Quod perſeuerātia eſt uirtus ſpecialis,habens ſpeciale obiectum . ſ.opus laborioſum, ut triſtabile, ratione diuturnitatis. 22ª.q 137.1.o./.2.../.1^{m}./.2^{m}./.q.138.1.c./.3.d.33.q6.3.ar.3. q 1.4^{m}./q.4.1^{m}. A.Perſeuerātia 2.

¶Immo perſeuerantia non eſt uirtus.12ª.q.58.3.2^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo,ꝙ perſeuerantia dicitur tripliciter ,ſcilicet habitus mentis quo firmiter ſtatur contra triſtitias,habitus de propoſito perſeuerandi , & continuatio boni vſq; ad finē uitæ. Primo modo nō eſt uirtus,quia non operatur bonū faciliter & delectabiliter, tamē reducitur ad uirtutem perſeuerantiæ,ſicut imperfectum ad perfectum.

Secundo

Secundo modo eſt virtus infuſa, non autem Tertio modo. 1a. q.95.3.4m./.12a.q.109.10.c./.22a.q.128.5m./.qõ.137.1.o./ a. 2m./.4.c./.2.d.29.3.2m./.d.43.3.3m./.3.d.33.q.3.ar.4.q.1.4m. /.d.36.2 4m./.Veri.q.24.13.3m.

¶Secundo dicendum, ſicut Dubio 389. in reſponſione ſecunda./.1015.

B.Perſeuerantia 10, 1025 ¶Quòd perſeuerantia non eſt in appetitu ſenſitiuo ſed in ratione.12a.q.58.3.2m./ 22a.q.53.5.3m.

¶Immo perſeuerantia eſt in iraſcibili.22a.q.137 2.2m.

¶Reſpondeo dicendum, q̃ ſicut ipſe diſtinguit frequenter, & præſertim.12a.q.109.10.o. Perſeuerantia dicitur tripliciter .ſ. habitus mentis quo firmiter contra triſtitias ſtatur, habitus moderatiuus triſtitiæ, & habitus de propoſito perſeuerandi. Primo & tertio modo eſt in ratione, ideſt in voluntate quæ eſt in ratione. Sed ſecundo modo eſt in iraſcibili.

Perſona 7, 1026 Quòd ſubſtantia in diffinitione perſonæ accipitur in cõi, ſm quod diuiditur in ſubſtantiam primam, & ſecundam. 1a.qõ. 209.1.3m /.1.d.25.1.7m./.Po a.q 9.2.7m./.8m.

¶Immo ſubſtantia ibi ſumitur pro ſuppoſito, non autem pro eſſentia.1a q.30.1.1m.

¶Reſpondeo dicendum, q̃ ſubſtantia poſita in diffinitione perſonæ põt accipi dupliciter.ſ.uel ſine aliis particulis, & ſic ſumitur pro ſubſtantia in cõi ad primam & ſecundam ſubſtãtiam. Vel cum illa particula indiuidua, & ſic ſumitur pro ſuppoſito vniuerſali. Ideo dicitur Po a.q.9.2.7m. q̃ dicere indiuidua ſubſtantia, idem eſt ac ſi dicatur hypoſtaſis, quæ idem ſignificat in græco, quod ſuppoſitum in latino.

Perſona 30. 1027 ¶Quod in perſonis diuinis non eſt debitum proprie, quia debitum importat obligationem. Sed Ricardus de S. Victore accipit debitum pro eſſe ab alio.Po a.q.10.4.8m.

¶Immo Deus eſt debitor, ratione promiſſi.2.d.27.a.3m.

¶Reſpondeo dicendum, ſicut Dubio 431.

Peſſimum 1, 1028 ¶Quòd peſſimum nõ oportet q̃ opponatur optimo.12a.qõ. 39.4.1m./.q 84.4.1m./.22a.q.118.7.1m./.q.162 6.2m./.7 3m /.3.d.33.q 2.ar.1.q.3.4m./.Ma.q.8.1.2m./.3m./.q.13.3.1m.

¶Oppoſitum videtur dicere.12a.q.73.4.o./.Ma.q.2.10.o.

¶Reſpondeo dicendum, ſicut Dubio 291.

Petrus 6. 1029 ¶Quod Petrus Apoſtolus poſt mortem Chriſti, vixit annis fere triginta ſeptem.Io.21.lec.4 prin o.

¶Immo vixit poſt mortẽ Chriſti, annis 40. Gal.2.lec.1.prin.

¶Reſpondeo dicendum dupliciter.ſ. primo q̃ aliqui codices ſuper Iohannem habent triginta nouem, quia computando annos quatuordecim, de quibus habetur ad Galathas 2o.capo. a morte Chriſti, ſicut quidam computant, & addendo annos viginti quinque, quibus Petrus ſedit Romæ, fiunt anni triginta nouem. Si uero computentur quatuordecim anni a conuerſione S.Pauli, tunc addetur vnus annus, qui fuit inter mortem Chriſti, & conuerſionem Sancti Pauli.

¶Secundo dicendum, q̃ ſi tamen dicatur ſuper Iohannem, q̃ vixit triginta ſeptem, tunc non computantur duo alii imperfecti, ideſt primus, & vltimus, ſcilicet in prin o. & fine.

Philippus 1. 1030 ¶Quòd Philippus qui prædicauit Samariæ, non fuit vnus de duodecim Apoſtolis. Sed fuit vnus de ſeptem diaconis. 4.d.2. q.2.4.1m./.Quol.10.7.c.

¶Oppoſitum videtur dicere. Io.12.lec.3.

¶Reſpondeo dicendum dupliciter, ſcilicet primo q̃ potuit eſſe q̃ uterque prædicauerit ibi diuerſis temporibus.

¶Secundo dicendum, q̃ ſicut dicit Gregorius de Iohanne Baptiſta, q̃ fuit Helias figuraliter, & ſpiritualiter, non autẽ corporaliter, ſic & Philippus qui Samariæ prædicauit, fuit Philippus Apoſtolus ſimilitudine nominis, & ſanctitatis, & etiam officio prædicandi, non autem corporaliter, & perſonaliter, ſicut etiam ſupra Dubio 832.adductum eſt.

Phyſica 6, 1031 ¶Quòd ens mobile eſt ſubiectum Phyſicæ. Opuſ.15.co,17. fi./.Opuſ.42.co.14.prin o./.Meth.1 lec.2./.Li.6./.Li 11.lec.4. 6./.Lib.12.lec.2.prin o./.Phi.1.prin o./.Cæl.1.lec.1.prin o.

¶Immo corpus mobile, eſt ſubiectum eius. Ver.q.14.8.16m./. Meth.1./.Poſter.1.lec.2.prin o./.Lec.25.prin o./.Lec.41.

¶Immo motus, vel res mobilis, eſt ſubiectum eius. Ethi.prin.

¶Reſpondeo dicẽdum dupliciter, ſ.primo quòd ſicut dicitur. Meth.5.lec.6.prin o. ſubiectum ſcientiæ poteſt dupliciter dici, ſcilicet ſubiectum commune toti ſcientiæ, ideſt ſubiectũ adæquatum, & ſubiectum principale contentum ſub eo. Ens igitur mobile eſt ſubiectum eius primo modo, corpus vero mobile ſecundo modo. Res autem mobilis accipitur pro ente mobili.

¶Secundo dicendum, quòd ens mobile conſideratum quantum ad omnem modum eſſendi eius, ſcilicet quem habet in ſe in communi, & in ſuis partibus, & in iis quæ ad ipſum habent attributionem, eſt ſubiectum in tota Philoſophia naturali. Sed ens mobile ſimpliciter, ideſt in communi, & non vt contractum ad vnum modum eſſendi eius ſpecialem, eſt ſubiectum in Libro Phy. Vt contractum uero ad aliquem vnum modum eſſendi eius ſpecialem, ſcilicet ut mobile uel ad ubi, uel ad formam, vel ad aliquid huiuſmodi, eſt ſubiectũ in ſpecialibus libris Philoſophiæ naturalis.

1032 ¶Quod in Phyſica iudicandum eſt ſecundum ſenſum. In mathematica uero ſecundum imaginationem. Sed in Methaphyſica, & in diuinis ſecundum intellectum. Trin.21.o./.Meth.6. Phyſica 14.

¶Immo in Phyſica iudicandum eſt, ſecundum rationem. Diſcurrere enim a cauſis in cauſata, uel econtrario, non eſt ſenſus, ſed ſolum intellectus. Meth.6.

¶Reſpondeo dicendum, q̃ in Phyſica quia conſiderat ea quorum diffinitiones ſunt cum materia ſenſibili, ideo dicitur iudicare ſecundum ſenſum, non q̃ ſenſu demonſtret, ſed intellectu. Et ſimiliter Mathematica, vt habetur Meth.6.

1033 ¶Quòd opera pietatis non debent prætermitti propter religionem, niſi impediant eam, quia tam non eſſent opera pietatis.22a.q.101.4.o. Pietas 6.

¶Immo tractare negocia ſecularia pie, ideſt in auxilium indigentium, & miſerorum, eſt religioſum.22a.q.18.5.2m./ q.187. 2.o./.q.188 2.2m./.Opuſ.19.co.11./.Ro.16./.2a.Thi.2.

¶Reſpondeo dicẽdum, q̃ licet religioſis tractare negocia ſecularia, & opera pietatis pro pauperibus, & viduis, non propter aliquod mundanũ, ſed moderate, cum licentia & charitate, nõ autem ex cupiditate, ut hr 22a. q.18.3.2m./.q.71.2.o./.q.187. 2.o./.q.188.2.2m./.3.2m./.Opuſ.19.co.11./.Ro.16.

1034 ¶Quòd in perpetuis non differunt poſſe, & eſſe, ſcilicet potẽtia paſſiua.Po a.q.1.1.6m./.q.3.14.14m. Poſſe 1.

¶Immo eſſe eſt ipſa actualitas omnium, & non potentia paſſiua.1a.q.3.4.c./.q.4.1.3m./.Po a.q.7.2.9m.

¶Reſpondeo dicendum, q̃ cum dr q̃ in eis non differt eſſe & poſſe, hoc ideo dictum eſt, quia potentia paſſiua actui non coniuncta, corruptionis principium eſt, & ideo ſempiternitati repugnat. eſſe autem dicitur actualitas omnium actuum, non q̃ aliquid addatur quod ſit ei formaliter ipſum determinans, ſed quia determinatur ſicut actus per potentiam, ut habetur Potentia q.3.14 14m./.q.7.1.9m.

1035 ¶Quod libere Spiritusſanctus procedit a patre, non poſſibiliter, ſed ex neceſſitate.Po a.q.10.2.9m. Poſſibile 7.

¶Immo nihil prohibet generationem filii, & proceſſionẽ Spiritusſancti, computari inter poſſibilia diuinæ potentiæ. Po a. q.2.5.3m.

¶Reſpondeo dicendum, q̃ poſſibile ad quod omnipotentia ſe extendit, non eſt accipiendum ſolum pro contingenti, quia & neceſſaria ſunt per diuinam potentiam ad eſſe producta, ut habetur.Po a.q.2.5.3m.

1036 ¶Quòd ratio potentiæ conſiſtit in hoc, q̃ ſit proprium principium operationis, & non primum.1.d.45.3.1m. Potentia 3.

¶Immo potentia aliquando accipitur pro qualibet proprietate rei, continente naturam eius.1.d.3.q.4.1.5m.

¶Reſpondeo dicendum, q̃ potentia proprie accepta eſt principium operationis, ut communiter Philoſophi accipiunt, nõ autem communiter accepta, ut habetur 1.d.3.q 4.1.o./.Veri. q.7.3.9m.

1037 ¶Quòd potentia creaturæ eſt duplex, ſcilicet potẽtia ad eſſe, & potentia ad agere. Prima ſe tenet ex parte materiæ. Secunda vero ex parte formæ 12a.q.55.2.c./.Õ.2.co.25.1m. Potentia 9.

¶Oppoſitum videtur dicere a ſimili.22a.q.27.3.c./.4.d.17.q. 1.ar.4.q.1.c./.Veri.q.28.7.8.c.

¶Reſpondeo dicendum, ſicut Dubio 359./.524.

1038 ¶Quòd oppoſitorum eadem eſt potentia.12a.q.8.1.1m. Potentia 18.

¶Oppoſitum videtur dicere a ſimili.1a.q.94.3.1m./.12a.q.63. 4.3m./.2.d.30.q.2.1.7m./.Veri.q.2.10.2m.

¶Reſpõdeo dicendum dupliciter. ſ.primo quòd oppoſitorum eadem eſt potentia, non tamen æqualiter, ut habetur 12a.q. 8.1.1m.

¶Secundo dicendum, ſicut Dubio 19.

1039 ¶Quod in creatura poteſt eſſe potentia paſſiua infinita, nõ autem potentia actiua infinita. Opuſ.9.q.81. Potentia 24.

¶Oppoſitum videtur dicere.1.d.17.q.2 4.c.

¶Reſpondeo dicendum, quòd poteſt eſſe potentia paſſiua infinita quæ poteſt reduci in actum non ex ſe, ſed ſecũdũ quod unitur agenti infinito, ut habetur Opuſ.9.q.81.

1040 ¶Quòd impoſſibile eſt alicuius creaturæ eſſentiam, eſſe ſuam potentiam operatiuam. Spiritu 11.c. Potentia 38.

¶Immo aliqua potentia creaturæ dicitur ſua eſſentia, & econuerſo, Spiritu 11.7m.fi.

¶Reſpondeo dicendum, ſicut Dubio 157.

1041 ¶Quod ad ea quæ ſunt diuerſi generis, ex æquo ſe habẽtia, ordinant diuerſæ potentiæ animæ, non ſic aliter. 12a.q.8.2.2m. Potentia 62.

¶Oppoſitum videtur dicere.12a.q.46.2.c./.q.[illegible].c.

¶Reſpondeo dicendum, ſicut Dubio [illegible]

1042 ¶Quòd poteſtas auctoritatis in remiſſione peccatorum, nulli creaturæ poteſt communicari. 4.d.5.q.1.ar.3.q.1.o./.1a.Cor. lec.2. Poteſtas 6.

¶Oppoſitum uidetur dicere, quia tunc claues eccleſiæ non eſſent neceſſariæ ad ſalutem, quod eſt hæreticum 2.d.1.qõ.1.3. o./.4.d.8.q.2.3.4m./.d.17.1.9m.

¶Reſpon-

¶Reſpondeo dicendum, ſicut Dubio 41o.

A. Præceptū. 49. 1043 ¶Quod omnia præcepta decalogi, præter tertium, & quartū ſunt negatiua, quia negatio eſt communior affirmatione. 12ſ.q.100.7.1^{m}./3.d.37.ar.2 q.1.c./Ro.13.lec.2./Eph.6.le.1.prin^{o}.
¶Oppoſitum videtur dicere, quia quælibet affirmatio habet negationē adiūctam. 22ſ.q.44.3.3^{m}./4.d.15.q.2.ar.1.q.4.3^{m}.
¶Reſpondeo dicendum, ꝙ negatio communiter accepta eſt communior affirmatione, cum ſe extendat ad res reales, & rationis, vnde omnis negatio fundatur in aliqua affirmatione intellecta vel imaginaria, non autem ſemper in aliqua affirmatione reali, vt habetur. Ma.q.2.2.9^{m}.

B. Præceptū. 13. 1043 ¶Quod intellectus, & ſcientia fidelium, ſunt in præceptis legis Dei. Ideo non dantur de eis præcepta in decalogo, ſed in ſequentibus. 22ſ.q.16.2.1^{m}.
Oppoſitum videtur dicere. 22ſ.q.16.2.c./q.46.2.3^{m}.
¶Reſpondeo dicendum, ꝙ non dantur de eis in decalogo explicite, ſed uirtualiter, & implicite. Vnde 22. q.16.2.1^{m}. ſubiungit. Sed in ſequentibus, ſcilicet explicite.

Præceptū.67. 1044 ¶Quod operari ſine triſtitia, & delectabiliter, rōne finis, cadit ſub pcepto legis Dei, nō tamē ex habitu. 12ſ.q.100.9.3^{m}.
¶Immo etiam ex habitu. 12ſ.q.109.2.5.0.
¶Reſpondeo dicendum, ſicut Dubio. 1045.

Præceptū.72. 1045 ¶Quod modus virtutis eſt triplex, ſcilicet ſcienter, voluntarie, & ex habitu. Primus eſt de præcepto legis diuinæ, & humanæ. Secundus diuinæ tantum. Tertius nullius. 12ſ.q.96.3.2^{m}./q.100.9.0./22ſ.q.44 1 0 /contra.3.c^{n}.26./27.
¶Reſpondeo dicendum. ꝙ actus eſt bonus dupliciter, ſcilicet vel in genere moris, & ſic intelligitur, primum dictum Sancti Thomæ. Vel vt eſt meritorius. Et ſic intelligitur ſecundum dictum eius, ut habetur 12ſ.q.109.2 5.0.

Præceptū.78. 1046 ¶Quod præceptum de dilectione Dei, perfecte impletur in patria tantum, ſed imperfecte in eis. 22ſ. q.44.6.0./3.d.27.q.9 4.0./ Veri. q.2.10.c.1^{m}./ Quol.4.q.12.a.1^{m}./ Opuſc.18.c^{o}.5.6./7./15.
¶Immo etiā pfecte impletur in via. Opuſ.4./ Opuſ.15.c^{o}.15.
¶Reſpondeo dicēdum dupliciter. ſ. primo ꝙ charitas dicitur perfecta, quando aliquis ſecundum totum poſſe ſuum diligit. Quod quidem contingit tripliciter. Vno modo ſic, ꝙ totum cor hominis actualiter ſemper feratur in Deū. Et hæc eſt perfectio charitatis patriæ, quæ non eſt poſſibilis in hac vita, in qua impoſſibile eſt propter humanæ vitæ infirmitatē, ſemper actu cogitare de Deo, & moueri dilectione ad ipſum. Alio modo, vt homo ſtudium ſuum deponat ad vacandū Deo, & rebus diuinis, prætermiſſis alijs, niſi quantum neceſſitas præſentis vitæ requirit. Et illa eſt perfectio charitatis, quæ eſt poſſibilis in via. Tertio modo ita ꝙ habitualiter aliquis totū cor ſuum ponat in Deo, ita ſcilicet ꝙ nihil cogitet vel velit quod diuinæ dilectioni ſit contrarium, vt habetur. 22ſ.q.24.8.c.ſi.
¶Secundo dicendū, ꝙ etiam tunc impletur, ſi nihil nobis deſit, qđ actu vel habitu in Deū referamus, vt hr̄ Opuſ 18.c^{n}.5.

Præceptū.90. 1047 ¶Quod modus virtutis, ſ. operari ex charitate, eſt de pcepto ſpeciali, non autē modus de alijs præceptis nec modus aliarū virtutū. 12ſ.q.100.9.10.0./22ſ.q.44.1.1^{m}./4.1^{m}./8.c./3.d.27.q.3.4.0./d.29.2.4^{m}./d.37.6.u. Veri.q.23.7.8^{m}./q.24.12.16^{m}.
¶Immo ipſa dilectio Dei & proximi, eſt ſub pcepto legis, quo ad ſubſtātiā operis, nō aūt ſm ꝙ elicitur ab habitu charitatis. 12ſ.q.96.3.2^{m}.2.d.28.3.0./3.d.37.6.c./2^{m}./4.d.15.q.3.ar.4.q.1.3^{m}./Ver.q.24.12.15^{m}.16^{m}.14.2^{m}./3^{m}.7^{m}./ Ma.q 2.5.7^{m}.
¶Reſpondeo dicēdum dupliciter, ſ. primo ꝙ cadere quid ſub præcepto contingit dupliciter, ſcilicet ꝙ ſine eo non pertingat homo ad uitam æternam. Et ſic primum dictum Sancti Thomæ eſt uerum. Alio modo ꝙ ſine illo non euadat culpam, & pœnam. Et ſic ſecundum dictum eius eſt verum, ut ipſe diſtinguit. 2.d.28.3.1^{m}./Vari.q.24.12.15^{m}.
¶Secundo dicendum, quod actus eſt bonus dupliciter, ſcilicet vel in genere moris: & ſic intelligitur primum dictum. Vel vt eſt meritorius, & ſic intelligitur ſecundum dictum eius, vt habetur. 12ſ.q.109.2.5.0.

Præceptū.93. 1048 ¶Quod homo in ſtatu innocentiæ, poterat ſine gr̄a ſeruare, & implere oia præcepta legis Dei, quo ad ſubſtātiā actus, non autē quo ad modū eius, ſ. ꝙ aliquid fiat ex charitate. Sed poſt peccatū neutro modo. 12ſ.q.109.4.0./5.3^{m} / Vari.q.24.14.0.
¶Immo homo etiā poſt peccatū, poteſt ſine gratia ſeruare oia præcepta Dei, quo ad ſubſtātiā actus. 2.d.28.3.0./d.41.L.5^{m}.
¶Reſpondeo dicendum tripliciter, ſ. primo ꝙ homo ſine gratia poteſt implere oia præcepta legis Dei, & imperfecte, non autem oia & perfecte, ut hr̄. 12ſ.q.109.2.c./Veri.q.24.14.7^{m}.
¶Secundo dicendum, ꝙ in primis locis, loquitur Sāctus Thomas de homine in natura corrupta per peccatum. In ſecūdis vero locis de hoie in natura integra, ut hr̄ Veri.q.24.14.7^{m}.
¶Tertio dicendum, ſicut Dubio 689.

Prouidentia. 13. 1049 ¶Quod aliquid poteſt exire ab ordine diuinæ prouidentiæ, quantum ad id quod intentum is eſt, non autem ab ordine prædeſtinationis. 1.d.40.q.1.2 c.ſi.d.47.4.c.

¶Oppoſitum videtur dicere. 12ſ.q.100.8.2^{m}.
¶Reſpondeo dicendum, ſicut Dubio.498.

1050 ¶Quod in creaturis, vnum prædicamentum accidit alteri. Ideo ex duobus prædicamentis non poteſt fieri vnū, niſi per accidens. Non autem in diuinis. Po^{a}.q.2.2.2.2^{m}. — Prædicamentum. 4.
¶Immo ex rebus duorum prædicamentorum, fit vnum p ſe, vt ex ſubiecto & proprio accidente. Veri.q.21.11^{m}.
¶Reſpondeo dicendum, ꝙ ex ſubiecto & proprio accidente fit vnum per ſe, ſed conſequutiue. Non autem ſm eſſentiam.

1051 ¶Quod nihil prædicatur eſſentialiter cum magis & minus, in accidentibus. Veri.q.1.11.c. — A Prædicari 2.
¶Oppoſitum videtur dicere a ſimili, quia charitas augetur eſſentialiter. 12ſ.q.52.1.0./q.66.1.0./22ſ.q.24.4.0./1.d.17.q.2.1.0./. Veri. q.1.11.0./q.5.2.c./.Quol.9.q.6.0.
¶Reſpondeo dicendum, ſicut Dubio.315.

1051 ¶Quod illud quod prædicatur ſecundum prius & poſterius, non prædicatur vniuoce. cont.1.c^{n}.31.ſi. — B Prædicari 26.
¶Immo cum aliquando etiam æqualiter prædicentur aliqua talia de omnib^{9}, vt ens & unū pdicant̄ vniuoce. Met.10.lc.4.
¶Reſpondeo dicendum, ſicut Dubio.549.

1052 ¶Quod terminus in ſubiecto poſitus, tenetur materialiter, ſ. pro ſuppoſito. Sed in prædicato poſitus, tenetur formaliter, ſ. pro natura. 1^{a}.q.13.12.c./q 31.3.2^{m}./ 3^{a}. q.16.7.4^{m}./.9.c./.3^{m}./.10.c./.2^{m}./.q.17.1.3^{m}./.1.d 4.q.2.2.c./.3.d.1.q.2.5.5^{m}./.d.5.L.ſi./.d.6.q.1.3.5^{m}./.q.2.1.7^{m}./.d.11.2.3^{m}./. d.22.q.1.2.c./.Perier.1.lec.8./.Lec.10. — Prædicari 35
¶Immo terminus a parte prædicati poſitus, ad quem terminatur actus verbi, non tenetur formaliter ſed materialiter. 3.d.1.q 2.5.2^{m}./.3^{m}./.4^{m} /.5^{m}.
¶Reſp^{o}. dicendum, ꝙ idem reſpectu diuerſorum eſt materiale, & formale, vt hr̄ Phi.2. lec.5. vt ēt adductū eſt Du^{o}. 359.

1053 ¶Quod hæc prædicatio, Deus eſt pater, & econuerſo eſt per ſe, & nullo modo per accidens. Nec ſicut ſuperioris de inferiori, nec econuerſo. Sed per idemptitatem. 1^{a}.q.39.6.2^{m}. — Prædicari 42
¶Immo eſſentia prædicatur per accidens de perſona & econuerſo. Po^{a} q.8.2.6^{m}.
¶Immo nihil prædicatur de Deo per accidens. 1^{a}.q 3.6.c.ſi./.1.d.4.q.2.1.3^{m}.
¶Immo præfata propoſitio, eſt per accidens, & non per ſe. Po^{a}.q.8.2 6^{m}.
¶Immo, & relationes tēporales Dei ad creaturas, dr̄ de Deo p accidens, & non per ſe. 1.d.30.1.2^{m}./.4^{m}./.Po^{a}.q.7.8.6^{m}.
¶Imo & iſta nō ē p ſe licet ſit vera. Da^{o} ē paſſ^{o}.3.d.11.4.6^{m}.
¶Reſpondeo dicendum dupliciter, ſ. primo ꝙ prædicari per accidens, dr̄ quadrupliciter, ſ. accidentaliter inhærens, vel denominans ab extrinſeco, ſine quo res poteſt eſſe, per aliud, & qđ non eſt de ratione ſubiecti. Primo modo non prædicatur de Deo per accidens, ut hr̄. 1^{a}.q.3.6.c.ſi./.1.d 4.q.2.2 3^{m}. Secūdo vero modo, relationes temporales prædicatur de Deo per accidens, vt habetur. Po^{a}.q.7.8.6^{m}. Et etiam tertio modo, ut hr̄ 1.d.30.1.2^{m}. quia relationes temporales prædicātur de Deo per accidens, id eſt per aliud, quia per relationes reales, quæ ſunt in creaturis, ut dr̄ ibidem. Sed quarto modo eſſentia Dei prædicatur per accidens de perſonis, & econuerſo, vt habet̄ Po^{a}.q.8 2.6^{m}.
¶Secundo dicendum, ꝙ prædicari per ſe, accipitur dupliciter .ſ. ſcđm propriam rōnem, i. ꝙ prædicatū ſit de propria ratione ſubiecti, vt hr̄ Po^{a}.q.8.2.6^{m}. Et ſic quia perſona non eſt de propria rōne eſſentiæ, nec econuerſo, nec relationes temporales ſunt de ratione Dei, ideo quandoque dicit Sanctus Thomas, ꝙ non prædicantur per ſe, ſed per accidēs. Alio modo dr̄ prædicari per ſe, qñ prædicatum & ſubiectū ſunt idem vt hr̄ Met.5.lec.18. Et ſic dicit, ꝙ eſſentia in diuinis prædicat̄ per ſe per identitatē, quia ſm Boetium nulla verior eſt prædicatio q̄ qñ idem de ipſo prædicatur, ut habetur 1^{a}.q.39.6.2^{m}.

1054 ¶Quod præſeruatus ab aliquo, dr̄ purgatus, vel liberatus. 3^{a}.q.31.4.1^{m}.q.52.2.2^{m}./.4.d.15.q.2.ar.2.q.1.1^{m}. — Præſeruatus 1.
¶Oppoſitum vr̄ dicere, quia Chriſtus fuit præſeruatus a peccato originali, & tamen non fuit purgatus, neque liberatus, ut habetur. 4.d.43.ar 4.q.1.3^{m}.
¶Reſpondeo dicēdum dupliciter, ſ. primo ꝙ licet ſolus Chriſtus non fuerit purgatus, neq; liberatus a peccato originali, hoc tamen de nulla alia perſona humana dici poteſt.
¶Secūdo dicendū, ꝙ licet Chriſtus pcc̄m originale non contraxerit, caro tamen eius emūdata a pcedēti infectione, ſaltē intellectu pceſſit aſſūptionē, vt hēt. 3.d.3.q.4.ar.2.c./.2^{m}./. L.2^{m}.

1055 ¶Quod principium eſt cōius cauſa & cauſa elemento. 1^{a}.q.33.1.1^{m}./1.d.29.1.c./.2^{m}./.3.d.11.1.5^{m}./. Po^{a}.q 10.1.9^{m}./. Opu.1.c^{o}.2.ſi·/ Opu.32./.Meth.5.lec.1./.Phi. 1.prin^{o}. — Principiū 3.
¶Immo quædam ſunt, quæ ſe conſequuntur ad inuicem conuertibiliter, ſicut principium, & cauſa. Meth.4 lec.2. prin^{o}.
¶Reſpondeo dicendum dupliciter. ſ. primo ꝙ cauſa & principium ſunt idem re conuertibiliter. Sed differunt ratione, ut habetur Meth.4.lec.2.prin^{o}./.Lib.5.lec.1.prin^{o}.

¶Secunda

¶Secundo dicendum, ꝙ cauſa dupliciter accipitur, vno modo proprie. ſ. pro cauſa quæ aliquo modo influit in effectum. Et ſic principium in plus ſe habet quàm cauſa, quia principium a quo incipit motus, eſt principium, non tamen eſt cauſa, hoc modo accepta. Alio modo accipitur communiter, ſcilicet vt ſe extendit ad cauſam per ſe & ad cauſam per accidens quocunq; modo accedentis. Et ſic principium, & cauſa conuertuntur.

Principiũ 19. 1056 ¶Quod primum principium omnium ſcientiarum eſt circa quod non contingit errare, nec ſupponitur, nec demonſtratur, ſed naturaliter cognoſcitur. Meth. 4. lec. 5. / Lib. 11. lec. 5.

¶Immo cognitio eius fit in nobis ex præexiſtente cognitione. Poſter. 1. lec. 1. prin^{o}.

¶Reſpondeo dicẽdum, ꝙ duplex eſt cognitio. Quædã eſt ſenſitiua. Et hæc eſt duplex. ſ. exterior qua aliquid cognoſcitur per ſenſus exteriores, vt ꝑ viſum, &c. Et interior qua aliquid cognoſcit̃ ꝑ ſenſus interiores, vt per ſenſum cõem &c. Alia eſt cognitio intellectiua. Et talis etiam eſt duplex. Quædam eſt cognitio terminorum. Alia ẽ cognitio propoſitionum. Et iſta eſt duplex. Quædam eſt cognitio ꝓmiſſarum ſiue principiorũ. Alia eſt cognitio concluſionũ. Vnde inter has cognitiones talis eſt ordo. Nã omnis cognitio intellectiua concluſionum, fit ex præexiſtenti cognitione ꝓmiſſarum ſiue principiorum. Cognitio aũt intellectiua præmiſſarum fit ex ꝓexiſtenti cognitione intellectiua terminorũ. Sed cognitio intellectiua terminorum fit ex ꝓexiſtenti cognitione ſenſitiua interiori. Et cognitio ſenſitiua interior fit ex ꝓexiſtenti cognitione ſenſitiua exteriori. Et ibi eſt ſtatus. Cognitio igit̃ primi principii fit ex ꝓexiſtẽti cognitione intellectiua terminorũ, cuius cognitio ẽ nobis nãlis, quia. ſ. non acquirit̃ per deductionem ſillogiſticam.

Priuatio 5. 1057 ¶Quod a priuatione prima. ſ. ordinata ad ſubiectũ immediate, fit natura cõuerſio ad habitũ, non autem a ſecunda. ſ. ab ordinata ad ſubiectũ mediante forma. Meth. 8. lec. 5. fi. / Li. 10. le. 7.

¶Oppoſitum videtur dicere. Ma. q. 2. 12. 1^{m}.

¶Reſpondeo dicendum, ꝙ priuatio tollẽs potentiã, tollit totaliter habilitatẽ ad habitũ, non aũt priuatio tollẽs actum. & ſic poteſt fieri natura conuerſio, vt habetur Ma. qõ 2. 11. 1^{m}.

Priuatio 10. 1058 ¶Quòd priuatio non ſemper eſt nata fieri circa ſubiectum ꝗ habitus. Veri. q. 21. 2. 1^{m}.

¶Oppoſitum videtur dicere. 1ª. q. 48. 3. c. / 2. d. 34. 4. c.

¶Reſpondeo dicendum, ꝙ bonũ cui nihil bonitatis deeſt, non põt eſſe bonũ priuationis, nec priuatio ẽ nata fieri in ipſo ſed ẽ nata fieri i bono, qđ a ſummo bono deficit, ut hr̃ 3. d. 34. 4. c.

Priuatio 12. 1059 ¶Quòd priuatio eſt carentia eius qđ eſt aptum natũ haberi. Et hoc tripliciter. ſ. vel ab eo, vel ab alio eiuſdem ſpeciei, vel a quocumque. Et tertia tantum eſt in diuinis. 1ª. q. 33. 4. 1^{m}. / 1. d. 13. 4. c. / d. 28. q. 1. 1. 2^{m}. / L. prin^{o}. / Po^{a}. q. 9. 7. 11^{m}.

¶Immo nulla priuatio eſt in diuinis. 1ª. q. 49. 3. 2^{m}. / 1. d. 43. q. 1. 1. c. / 2. d. 34. 1. 3^{m}. / 4. c.

¶Reſpondeo dicendum ꝙ in ſecundis locis accipit priuationẽ proprie. ſ. pro carentia formæ debitæ eidem ſubiecto. Sed in primis locis accipit priuationem large. ſ. pro negatione entis determinati generis, aptitudinem rei in alio denotantis, ſicut ipſe ibidem ſe exponit.

Priuatio 18. 1060 ¶Quod nulla priuatio eſt de eſſentia alicuius entis, in genere collocati. 4. d. 40. 1. 3^{m}.

¶Immo priuatio eſt principium per ſe entis, & eſt in genere. 12ª. q. 72. 6. 2^{m}. / 2. d. 1. L. u^{m}. / Po^{a}. q. 3. 1. 16^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo ꝙ priuatio eſt principiũ per ſe fiendi, non autem eſſendi, ut habetur. 2. d. 1. L. 2^{m}. / Po^{a}. q. 3. 1. 16^{m}.

¶Secundo dicendum, ꝙ licet priuatio ſit in genere reductiue, non tñ per ſe & directe, vt hr̃ 12ª. q. 72. 6. 2^{m}. / 2. d. 3. q. 1. 1. 1^{m}

Priuatio 21. 1061 ¶Quod nulla priuatio eſt intenta ab aliquo agente. 1ª. q. 19. 9. c. / q. 48. 1. c. / 2. d. 1. q. 1. 1. 2^{m}. / d. 35. 5. 4^{m}. / L. prin^{o}. / d. 37. q. 1. 1. 2^{m} / 3. 3. c^{o}. 4 / 5. / Meth. 8. lec. 5.

¶Oppoſitum videtur dicere. Po^{a}. q. 3. 6. 13^{m}.

¶Reſpondeo dicẽdum dupliciter. ſ. primo ꝙ priuatio eſt præter intentionem naturæ particularis, ſed eſt de intentione naturæ vniuerſalis, ut habetur Po^{a}. q. 3. 6. 13^{m}.

¶Secundo dicendum, ſicut Dubio 1200.

Proceſſio 36. 1062 ¶Quod Spiritusſanctus procedit a patre & filio inquantum ſunt plures agẽtes, & inquãtũ ſunt vnũ in vi ſpirãdi. 1ª. q. 36. 4. 1^{m}. / 1. d. 11. 2. 3. c. / d. 12. 2. c. / 3. c. / 3. 4. c^{o}. 24. / Po^{a}. q. 10. 2. 15^{m}. / Opuſ. 1. c^{o}. 11. 6. / Opuſ. 3. c^{o}. 48. / Opuſ. 9. q. 25. / 2. c.

¶Oppoſitum vr̃ dicere. 1. d. 19. 4. 1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1133.

Proceſſio 43. 1063 ¶Quòd Spiritusſanctus procedit per modum voluntatis, ſed filius per modum naturæ & intellectus. 1. d. 27. q. 2. ar. 2. q. 2. c. / 1^{m}. / Opuſ. 9. q. 12.

¶Immo ſicut Deus pater filium non voluntate, ſed natura ꝓducit, ſic & de Spiritu ſancto ſentiendum eſt. Opuſ. 9. q. 12.

¶Reſpõdeo dicẽdum, ꝙ Spiritusſanctus procedit per modum voluntatis, quia procedit vt amor, ſicut & filius procedit ꝑ modũ intellectus, inquantũ procedit vt verbũ. Sicut tamen verbũ procedit naturaliter a Deo dicente, ita & amor ſimiliter a Deo amante, vt habetur Opuſ. 9. q. 12. fi.

1064 ¶Quod proceſſio Spiritusſancti aſſimilatur proceſſioni cauſati a cauſa, vt perſona. Sed vt amor, aſſimilatur motui locali, quia tendit in alterum, vt in obiectum. Sed proceſſio filii, eſt tantum primo modo. 1. d. 13. 3. 2^{m}. / d. 14. q. 1. 1. c. / 1^{m}. Proceſſio 46.

¶Oppoſitum videtur dicere Po^{a}. q. 7. 7. 10^{m}.

¶Reſpondeo dicendum, ꝙ in diuinis non eſt proprie ſimilitudo, ſed improprie. Et ſm̃ Dioniſium in cauſa & cauſatis non recipimus ſimilitudinis conuerſionem, ſed ſolum in coordinatis. Et ideo Deum creaturis ſimilem non dicimus, ſed econuerſo, ut habetur Po^{a}. q. 7. 7. 10^{m}.

1065. ¶Quod in productione rerum a Deo, eſt triplex debitum. ſcilicet reſpectu vniuerſi, ideſt vnius creaturæ ad aliam & partium, vel proprietatum. 3. 2. c^{o}. 29. Producere 5.

¶Oppoſitum videtur dicere. 1ª. q. 21. 1. 4^{m}. / 4. d. 15. q. 1. ar. 3. q. 4. 1^{m}. / d. 46. q. 1. ar. 2. q. 1. 4^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo verum eſſe, ꝙ loquẽdo de debito vniuerſi in ordine ad Deũ ſic eſt debitũ ꝗlibet creaturæ ad Deum, vt habetur a ſimili. Veri. q. 29. 4. 4^{m}. Sed ſi loquamur de debito Dei in ordine ad creaturas, ſic De^{s} nulli eſt debitor, vt habetur in locis ſecundo allegatis.

¶Secundo dicendum, ſicut Dubio 431.

1066 ¶Quod de ratione prophetiæ, non eſt enigmatica cognitio, quia Moyſes fuit propheta, & tamen Deum palam, & nõ per enigmata vidit. 3ª. q. 7. 8. 1^{m}. A. Prophetia 10.

¶Oppoſitum videtur dicere. Veri q. 12. 13. c.

¶Reſpondeo dicendum, ſicut Dubio. 486.

1066 ¶Quod magni laboris eſt ſm̃ Hieronymum prophetias intelligere. Nec facile eſt quẽpiam poſſe iudicare de interpretatione, niſi intellexerit, antequam legerit Iſa. prolo. lec. 2. B. Prophetia 35.

¶Immo ſecundum Hieronymum dicitur Iſaias ad liquidũ dicere vniuerſa Chriſti & eccleſiæ miſteria. Iſa. prolo. lec. 2.

¶Reſpõdeo dicendum, ꝙ verum eſt ꝙ Iſaias dicit ad liquidũ, quantum ad quædam miſteria principaliora, ſed non quantũ ad multa alia, vt habetur Iſa. prolo. lec. 2.

1067 ¶Quod omnis prophetia de quacumq; re, eſt eiuſdẽ ſpeciei, quia eſt per vnũ formale. ſ. per lumen diuinũ. 22ª. q. 171. 3. 3^{m} Prophetia 66

¶Oppoſitum videtur dicere. 1ª. q. 1. 1. 1^{m}. / Veri. q. 12. 3. c. fi.

¶Reſpondeo dicendum, ſicut Dubio 1112.

1068 ¶Quod prophetia fuit in Chriſto, inquãtum fuit viator. 22ª. q. 174. 5. 3^{m} / 3ª. q. 7. 8. c. / q. 31. 2. 2. / Pſal. 44. / Io. 4. le. 6. / c^{o}. 6. lec. 1 prin^{o}. / c^{o}. 9. lec. 6. / Prophetia 84

¶Oppoſitum videtur dicere. Veri. q. 20. 6. c.

¶Reſpondeo dicendum, ꝙ etſi Chriſtus habuit plenã & apertam notitiam quãtum ad partem intellectiuam de diuinis, habuit tamen in parte imaginatiua quaſdam ſimilitudines, in quibus poterat ſpeculari diuina, inquantum non ſolum erat comprehenſor, ſed etiam viator. Et hoc modo prophetia fuit in Chriſto, vt habetur 3ª. q. 7. 8. 1^{m}.

1069 ¶Quòd Dauid habuit prophetiam, quo ad intuitum mentis, ſine imaginaria viſione. 22ª. q. 174. 4. 1^{m}. Prophetia 89

¶Oppoſitũ vr̃ dicere. 22ª. q. 174. 2. 3^{m}. / Ver. q. 12. 12. c. / 10^{m}.

¶Reſpondeo dicẽdum, ꝙ Dauid non habuit prophetiã quo ad intuitũ mẽtis ſine imaginaria viſione ꝑfectiorẽ aliis ſimpliciter, quia viſio Moyſi fuit excellentior quantũ ad cognitionẽ diuinitatis, ſed ſm̃ quid, quia Dauid plenius cognouit & expreſſit miſteria incarnationis Chriſti, ut habetur 22ª. q. 174. 4. 1^{m}.

1070 ¶Quod propoſitio actiua ſemper vertitur in paſſiuã in actionibus immanẽtib^{9}, nõ aũt in trãſeuntibus, niſi grãmaticale, ꝓpter impedimẽtũ, vel libertatem patientis. 4. d. 36. q. 2. ar. 5. q. 1. u^{m} Propoſitio 8.

¶Immo in propoſitionibus de actionibus immanẽtibus, non põt fieri conuerſio paſſionis in actionem vel econuerſo, acceptæ exteriori ſecundum ꝙ in ſe eſt. 1. d. 4. q. 1. 1. 1^{m}.

Rñ^{o} d^{m}, ꝙ cõſiderãdo ſubſtãtiã actionis, aliq̃ñ actio egredit̃ ab agẽte, & pertingit vſq; ad patiẽ. qđ hẽt in ſua ꝑtate recipe effectũ agẽtis, & nõ recipere. Et i talib^{9} nõ ſemꝑ actiua cõuertit̃ in paſſiuã. Sed loquẽdo in actionib. interioribus animæ ſemꝑ conuertuntur in paſſiuam, ut habetur 4. d. 38. q. 2. ar. 3. q. 1. 2^{m}.

1071 ¶Quod hæc propoſitio, Deus eſt paſſus, non eſt per ſe, licet ſit vera. 1. d. 21. 4. 6^{m}. Propoſitio 16.

¶Oppoſitum videtur dicere. 1ª. q. 3. 6. c. fi.

¶Rñ^{o} d^{m}, ꝙ quia relationes tꝑales non ſunt de ratione Dei, ideo quiq; dicit ꝙ non prædicantur de Deo per ſe, ſed per accidens, ut etiam ſuperius adductum eſt plenius. Dubio 1053.

1072 ¶Quod propoſitum pro facto reputatur. 4. d. 20. ar. 1. q. 1. 3^{m}. Propoſitũ 3.

¶Oppoſitum videtur dicere. 4. d. 15. q. 3. ar. 1. q. 1. 2^{m}.

¶Reſpondeo dicendum, ſicut Dubio. 1202.

1073 ¶Quòd in omni re, proprium accidens eſt aliud ab eſſentia eius. Et eſt poſterius ea ordine generationis & perfectionis. 12ª. q. 2. 6. c. / q. 83. 2. 3^{m}. / Veri. q. 21. 1. 11^{m}. Proprium 4.

¶Oppoſitum videtur dicere. Spiritu 11. 7^{m}. fi.

¶Reſpondeo dicendum, ſicut Dubio 197.

1074 ¶Quod ſubiectũ ꝑt intelligi ſine ꝓprio accñte ꝑ primã operationem Proprium 7.

nem intellectus, non autem per ſecundam. Sed vtramque poteſt intelligi ſine communi accidente, etiam inſeparabili. 1.d. 36.L.Spiritu 11.7^{m}./.Anima 12.7^{m}.

¶Oppoſitum videtur dicere. 4.d.10.ar.2.q.3.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 760.

Prouidentia 43. 1075 Quod prouidẽtia diuina gubernat corpora inferiora, per corpora ſuperiora. 1^{a}.q.113.1.c./q.115.3.o. /4.d.43.ar.2.q.3.c./ar 3.q.1.c./3.3.c^{o} 81./82./83./Veri.q.8.5.c./9.o./.Po^{a}.q.3.6.c.fi./Quol.6.19.c./Opuſ.3.c^{o} 128./.Opuſ.20.

¶Oppoſitum videtur dicere.2.d.2.q.2.3.o./d.13.1.4^{m}.

¶Reſponden dicendum, ſicut Dubio 333.

Prouidẽtia 5. 1076 ¶Quod Deus põt facere contra ordinẽ prouidẽtiæ ſuæ. 3.3.c^{o} 95.

¶Oppoſitum videtur dicere. contra 3.c^{o} 100.

¶Reſpondeo dicendum tripliciter. ſ. primo, quod Deus põt facere contra ordinem prouidentiæ ſuæ, ex parte rerum, non autẽ vt a Deo, vt habetur contra 3.c^{o} 95.

¶Secundo dicendum, quod nihil poteſt contingere præter ordinẽ gubernationis prouidentiæ Dei vniuerſaliter, ſed tantum reſpectu alicuius cauſæ particularis, vt habetur 1^{a}.q.22.2.1^{m}./.q.103 7.8.o./.2.d.6.1.3^{m}./.contra 3.c^{o}.94.

¶Tertio dicendum, ſicut Dubio.498.

Prudẽtia 23. 1077 ¶Quod prudentia non conuenit brutis.1^{a}.q.22.1.c./.4^{m}./.q.55.3 4^{m}./ q.96.1.c./4^{m}./12ſ.q.3.6.c./q.13.2.3^{m}./.22^{a}.q.47.15.3^{m}./4.d.15.q.4 1.3^{m}./4.d.49.q.1.ar.1.q.46./cont.3.c^{o} 35. fi./Veri.q.15.1.c./ q.24.2.c./ Ethi.6.lec.6./ Lec.7.fi./ Meth./.Senſu./Memoria prin^{o}.

¶Immo prudentia eſt in brutis, etiam in brutis imperfectis, & memoriam non habentibus, cũ prudentia ſit naturalis æſtimatio de conuenientibus proſequendis & nociuis fugiendis, & animalia etiam imperfecta percipiant naturaliter id quod nociuum eſt & conueniens. Meth.lec.2./Anima 3.lec.5.

¶Reſpõdeo dicendum, quod prudentia non conuenit brutis, niſi Methaphorice. ſ. inquantum inſtinctu naturali aguntur ſagaciter, vt habetur in locis primo alleg.

Qualitas 3. 1078 ¶Quod qualitatis non eſt qualitas per ſe, nec per accidens. 4.1.d.q 1.ar.2.q.1.1^{m}./ Vir.q 1.3 7^{m}.

¶Oppoſitum videtur dicere.2.d.17.2.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1171.

Quãtitas 23. 1079 ¶Quod numerus eſt prior quantitate continua. Trin.14.6^{m}.

¶Immo numerus cauſatur ex diuiſione quantitatis continuæ, & ſequitur eam.1^{a}.q.30.3.c./.Po^{a}.q.9.7.c.

¶Reſpondeo dicendum, quod numerus eſt prior formaliter quantitate continua, ſed materialiter econuerſo, vt hẽ Tri.14.6^{m}.

Quãtitas 30. 1080 ¶Quod quantitas dimenſiua, non eſt in Deo, ſed tantũ quantitas virtualis.1^{a}.q 28.4.c./.q.42.1.1^{m}.

¶Immo quædam ſpecies quantitatis dimenſiuæ quæ ad rationem differentiæ, ſunt in Deo, & per conſequens æqualitas ſimiliter.1.d.19 q.1.1 4^{m}./ d.24.q.1.1.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 525.

Quo eſt 1. 1081 ¶Quod quo eſt, & quod eſt, in ſolo Deo non differũt 1^{a}.q.29.4.1^{m}./ 3^{a}.q.3.2.3^{m}./.3.1^{m}./q.17 1.c./ 1.d.8.q.4.1.2^{m}./q.5.1.2.c./d.19.q 4.1.4^{m} /d.33.1.c./2^{m}./ d.34.q.1.1.c./2.d.2.q.1.1 c fi./ Po^{a}.q.9.4 c.fi /17^{m}.

¶ Oppoſitum videtur dicere.1^{a}.q.3.3.c.

¶Reſpondeo dicendum, ſicut Dubio 114.

Raptus 11. 1082 ¶Quod raptus mentis ad diuina eſt triplex. ſ. per ſimilitudines imaginarias, per effectus intelligibiles, & per eſſentiam Dei. Primus conuenit Petro, & Iohanni euangeliſtæ in apocalipſi. Secundus Adæ, & Dauid. Tertius vero Paulo, & Moyſi.22ſ.q͞ő. 175.3.1^{m}./Veri.q 13.2.9^{m}./ 2ſ.Cor.12.

¶Opp^{m} vr̃ dicere, quo ad tertiũ modũ.1^{a}.q 12.2.c./.1^{m}./5.o.

¶Reſpondeo dicendum, ſicut Dubio 486.

Ratio 23. 1083 ¶Quod ratio & intellectus non ſunt idẽ, quia rõ quandoq; eſt recta, & quandoq; non recta, tã in ſpeculatiuis, quã in practicis, ſed intellectus ſemper eſt rectus.1.d.2.q.1.1.4^{m}./.2.d.24.q.3.3.2^{m}.

¶Immo ratio dicitur eſſe ſemper recta. Ma.q.7.5.6^{m}.

¶Reſpondeo dicẽdum, quod ratio etiam dicitur eſſe ſemper recta dupliciter. ſ. vel reſpectu principiorum. Vel quia non errat ex proprietate ſui, ſicut phantaſia, ſed tantum ex defectu ſui vt habetur Ma.q.7.5.6^{m}.

Ratio 26. 1084 ¶Quod rõ & intellectus ſunt realiter eadẽ po^{a}.1^{a}.q.79.8.o./ q.83 4.c /2^{m}./22ſ.q 49.5.3^{m}./q 83.10.2^{m}./3^{a}.q.18.3.2^{m}./.2.d.24 q.3.3.2^{m}./Ver.q.15.1.o./q.16.1.c.fin./.Anima 3.le.14 fi.

Oppoſitum videtur dicere. Poſter. prin^{o}.

¶Reſpondeo dicendum, ſicut Dubio 43./ 1083.

A. Regularis 1. 1085 ¶Quod canonici regulares, & monachi, ad paria cenſentur. Opuſ.19.c^{o} 2.

¶Oppoſitum videtur dicere.22ſ.q.189.8.2^{m}.

¶Reſpondeo dicendum, quod intelligendũ eſt, quod canonici regulares, & monachi, ad paria cenſentur in illis, quæ ſunt cõtra omni religioni, ſicut viuere ſine proprio, abſtinere a negociationibus. & ab officio aduocandi in cauſis, & hmõi, non aũt in proprijs ſtatutis eorũ. Alias poſſent aliq ſimiliter dicere, quod canonici regulares tenerent abſtinere a lineis & a comeſtione carnium, quod monachi ad hoc tenentur, quorũ ordo eſt arctior, vt hẽ in locis prædictis.

1085 ¶Quod omnis relatio eſt dependentia. contra 2.c^{m}.12 fi./ Ve B. 12.q 21.1.c./.Po^{a}.q.7.1.9^{m}. Relatio 2.

¶Oppoſitum videtur dicere, contra 4.c^{m} 14 /.Po^{a}.q.9.4.10^{m}.

¶Reſpondeo dicendum, quod relatio ſm eſſe eius eſt aliquid, non aũt ſm rõnẽ eius, quia eo ſm eſt aliquid abſolutum, ſed eſt ad aliquid. Alia vero prædicamenta, ſunt aliquid vtroque mõ, vt hẽ 1^{a}.q.28.1.2.c./1.d 20 1.c./d.26 q.2.1.c /d.30.1.c./2.d.8.5.c./ Veri.q.1.7.15^{m}./Po^{a}.q.2.5.c./ q.7. 8.c./ Quol.2.q.2.1.c./.Quol.7.4.c.fi./ Quol 8. vel 9.q.2.3.c.

1086 ¶Quod relatio ſecundum rationem eius nihil ponit in ſubiecto. 1^{a} q.28.1.2.c./1.d.8.q.4.3.c./.d.20.1.c./ d. 26.q.2.1.c./.2.3^{m}./.d.30.1.c./ d.33.1.c./.Veri.q.1.5.15^{m}./.Po^{a}. q.2 5.c /q 7.8.c./q.8.2.c./ Quol.7.4.c.fi. Relatio 8.

¶Oppoſitum videtur dicere, contra 2.c^{o} 13.

¶ Reſpondeo dicendum, quod relatio ſm eſſe eius inhæret ſubiecto, ſecundum vero rationem eius, tantum aſſiſtit, quia nõ ponit in eo aliquid abſolutum, ſed tantum per reſpectũ ad aliud, vt habetur 1^{a}.q.28.1.2^{m}./2.c./q 39.1 c /q.40.1.c /1.d.8 q.4.3.4^{m}./d.33.1.c./Po^{a}.q.7.8.c./9.c.prin^{o}./ 7^{m} /.q.8.1.4^{m}./2.c./ q.9.5.2^{m} /14^{m}.

1087 ¶Quod vnitas & pluralitas ſpecifica relationum, ſumitur ex cauſa, numeralis aũt ex ſubiecto nulla vero ex terminis. 3^{a}.q.35.5.c /Quol.1.2.c./Quol.9.4.c /Opuſ.3.c^{o} 220. Relatio 27.

¶ Immo relationes multiplicantur ſecundum rem, & ſecundum fundamenta.3.d.8 5.o./d.21.q.1.ar.1 q.2.5^{m}.

¶ Reſpondeo dicendum dupliciter. ſ. primo, quod illud quod in 3^{a}.parte dicitur cauſa in 3°. Sententiarum dicitur fundamentum, vt patet per exempla, in vtroq; libro poſita. Et quælibet diſtinctio relationũ realis, eſt ex fundamentis, quæ ſi diſtinguũtur ſpecifice, ſiue in eodẽ ſubiecto, ſiue in diuerſis, cauſant diſtinctionem ſpecificã relationũ. Si vero fundamenta diſtinguant ſolo numero, quod eſt ex diſtinctione numerali ſubiectorũ, tunc relationes diſtinguuntur realiter ſolo num^{o}, vt dicit vtrobique.

¶Secundo dicendum, quod quamuis ex terminis multiplicentur reſpectus relationis, non tamen oportet quod multiplicent relationes ſecundum rem. Et quia ex eo res habet vnitatem & multitudinem, ex quo hẽt eſſe, ideo ſecundum id in quo relatio fundatur, iudicandum eſt de ea, verum ſit ſecundum rem vna vel plures, vt habetur 3.d.8.5.c.prin^{o}./ 4^{m}.

1088 ¶Quod relatio in diuinis non eſt totum vniuerſale, nec omnes ſimul, ſunt aliquid maius, quam vna tãtum. 1^{a}.q 42.4.3^{m} Relatio 73.

¶Oppoſitum videtur dicere in ſimili.1.d 3.q.3.2.c.fi.

¶Reſpondeo dicendum, ſicut Dubio 475.

1089 ¶Quod relationes Dei ad creaturas non ſunt realiter in Deo, nec extra Deum, nec ipſe Deus.1^{a}.q.13.7.c.fi./2^{m}./4^{m}./q.28.1.3^{m} /4.o./1.d.2.3.c./.d.9.1.q.2.2^{m}./.d.26.q.2 3.1^{m}./.d.30.1.1^{m}./2^{m}./e 1^{m}./3.o./L./d.31.5.2^{m}./d.33.1.c./ 4^{m}./d.35.L.fi./3.d.2.q.2.ar.2.q.3.2^{m}./d.5.q.1.ar.1.q.1.3^{m}./ contra 2.c^{o} 12./13./Veri.q.3.2.8^{m}./Pot.q.7.10.o /Opuſ.3.c^{o} 219. Relatio 91.

¶Immo ſunt realiter in creatura.1^{a}.q.6.2.1^{m}./q.13 7.o./q 28 1.3^{m} /4 c./q.45.3.1^{m}./3^{a}.q.2.7.o./ 1.d.8.q.4.1.3^{m}./ d 9 1.q.2.2^{m}./d.14.q.1.1.1^{m}.2.c./3^{m}./q.2.1.c./1^{m} /d.21.3.c./q.3^{m}./.d.26.q.2.1.c./d.30.2 4^{m}./d.33.1.c./4^{m}./d.36.q.2.2.2^{m}./ 2.d.1.q.1.2.5^{m}./3.d.1.q.1.ar.1.q.1.1^{m}./ d.2.q e ar.2.q.3.2^{m} /d.3.q.1.ar.1.q.1.c./3^{m} /d.7.q.2 1.c./d.8.5.c.fi./ d.32.3.c./ Veri.q.4.5 c./$Poten^{a}$.q 3.3.c /q.7.1.5^{m}./9.10.11.o./. Quol.1.e.o./Quol.8. vel 9.4.o./Opuſ.3.c^{o}.219.

¶Reſpondeo dicendum, quod relationes Dei ad creaturas quæ ſunt realiter in creaturis, ſunt & in Deo, ſm rationem, & intellectum noſtrũ & angelicum. & diuinum, vt hẽ 1^{a}.q.6.2.1^{m}./ q͞ő.13 7.2^{m}./4^{m} /3.d.32.3.c./d.36.q.2.2.1^{m}./d.32.q.1.2.1^{m}.

1090 ¶Quod profeſſi religionem mortui ſunt mundo, & viuunt Deo. Vnde non ſunt reuocandi ad vitam humanam, occaſione cuiuſcumque euentus.22ſ.q.88.11.1^{m}. Religio 75.

¶Oppoſitum videtur dicere. 4.d.38.q.1 ar.4.q.1.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1208.

1091 ¶Quod eadem materia, & eiſdem dimenſionibus numero cũ eadem anima, erit idem homo numero qui reſurget, & non alius. Opuſ.3.c^{o} 155./156. Reſurrectio.

¶Immo accidens idem numero, non poteſt tranſire de ſubiecto in ſubiectum.3^{a}.q.3.5.

¶Immo corpus prius viuum & poſtea mortuum, nõ eſt idem numero, propter diuerſitatem formæ, ſed eſt idem identitate materiæ.3^{a} q.25.6.3^{m}./q.50.5.c./1^{m}.

¶Reſpondeo dicendum, quod eiſdem dimenſionibus numero numeroſitate eſſentiæ reſurget homo idem numero, non autem numeroſitate ſuppoſiti mortui.

1092 ¶Quod ſicut nullus poteſt liberari a morte ſpirituali, niſi per gratiam Dei, ita nec a morte corporali, niſi per reſurrectionẽ diuina virtute factam.4 d 43.ar.2.q.1.c. Reſurrectio 30.

¶Immo ex ſuo libero arbitrio poteſt quis liberari a morte ſpirituali, ideſt a peccato mortali, 2. diſt.5, quæſt.2.1.o./.d.28.2.c./ 4.o.

¶Reſpondeo

¶Reſpondeo dicendum,ſicut Dubio 679.

Rhetorica 1. 1093 ¶Quod rhetorica eſt ex coniecturis ad ſuſpitioné,quia quãdoq; non fit complecte fides vel opinio, ſed ſuſpicio quędã, quia non totaliter declinatur ad vnam partẽ contradictionis, licet magis declinetur in hanc quam in illam. Sed Dialectica eſt ex probabilibus ad opinionem.2a2.q.48.c.ſi./.Poſter 1.

¶Imò rhetorica eſt ſciã,ad rõnalẽ Philoſophiã ptinẽs.Poſt.1.

¶Rñdeo dicendũ,q rhetorica p reſpectũ ad ſuas cãs & paſſiones,ſ.ſcdm q eſt docens eſt ſciã. Et formant in ea naturales propõnes & neceſſariæ. Sed quantũ ad vſum,ſiue quantũ ad modũ procedendi,ſic nõ vtitur propõnibus vniuerſalibus,ſed coniecturis. Sic aũt non eſt ſcientia,ſed magis modus ſciẽdi.

A.Sacerdos 14. 1094 ¶Quòd Chriſtus noluit naſci de ſacerdotibus, quia uideretur idem ſacerdotium eius,& ſacerdotium vetus. Sed uetus eſſet figura ſacerdotii eius.3ª.q.31.2.2^{m}.

¶Oppoſitum videtur dicere.3ª.q.31.a.2^{m}.

¶Rñdeo dicendum, q noluit naſci de ſacerdotib. ſecundum rectam genealogiam,ſed ſecundum ſtirpẽ ex partu mris ſuæ.

B Sacfm 94. 1094 ¶Quod ſignificatio in ſacris,eſt ex parte maiª, ſed efficacia aũt ea parte formę.4.d.2.q.2.ar.1.q.2.c./d.22.q.2.ar.2.q.2 o

¶Immo vtrunqoe habet a forma.4.d.3.ar.1. q.1.3^{m}.

¶Reſpondeo dicendum,quòd vtrunq; habet a forma ſimpliciter,ſed à materia ſecundum quid ,

Sacramentum 127. 1095 ¶Quod ſacramenta veteris legis nihil interius efficiebant in anima.Ideo dicuntur iuſtitia carnis.3ª.q.72.5.3^{m}.

¶Oppoſitum videtur dicere.4.d.1.q.1.ar.4.q.2.c.

¶Reſpondeo dicendum,ſicut Dubio.342./.343./.344.

Sacramentum 132. 1096 ¶Quod ſacramenta veteris legis nihil gratiæ conferebãt,ex opere operato.4.d.4.q.1.ar.4.q.1.u^{m}.

¶Oppoſitum videtur dicere 4 d.1.q.1.ar.4.q.2.c.

¶Reſpondeo dicendum,ſicut Dubio. 343.

Saluari 15. 1097 ¶Quòd ex diuina prouidẽtia,procurantur multæ occaſiones ſalutis hoĩbus,ut prædicationes,exempla,actus virtutum pro loco & tempore,ægritudines, flagella , & etiam peccata.1a2. q.87.2.2^{m}./.2^{m}./.Quol.1.9.c./.3^{m}./.Ro.10 lec.2.

¶Op^{m} videt dicere,quo ad peccata.4.d.17. q.1.ar.4 q.1.4^{m}.

¶Reſpondeo dicendum,ſicut Dubio.1002.

Sanitas 3. 1098 ¶Quod ſanitas ẽ tm̃ in aĩali.1ª.q.16.6.c./.1.d.19. q.5.2.1^{m}.

¶Oppoſitum videtur dicere a ſimili.4.d.14.q.1.ar. 3. q.1.c./. Veri.q.1 4 4 7^{m}.

¶Reſpondeo dicendum dupliciter,ſ.primo quod eadẽ numero ſanitas eſt in animali & in alijs,nec alia ſanitas eſt medicinæ & urinæ quàm ſanitas animalis, quam medicina facit,& vrina ſignificat,vt habetur.1a2.q.20.3.3^{m}.

¶Secundo dicendum,ſicut Dubio.1173.

Scientia 1. 1099 ¶Quòd ſcientia ſignificat qualitatem,quam cõſequitur quidam reſpectus.1a.q.13.7.1^{m}./.1a2.q6.54.4.o./. 1.d.30.1.c./. Veri.q.4.5.c./.q.21.6.c.

¶Immo ſcientia eſt collectio ſpecierum ordinatarũ ad cognoſcendũ.3a.q.12.1.c./.3.d.14.ar.3.q.4.c./. 3^{m}./.$\bar{3}$ 1.c^{o}.56.5^{m}./. Veri.q.10.2.c.ſi./.q.20.2.c.ſi./.q.24.4.8^{m}./. Opuſ.9.q.81.

¶Rñdeo dicendum,quod de ſciã duplex fuit opinio.ſ.opinio Auicẽnæ dicentis,q ſciã nihil aliud eſt,quam habilitas quędã intellectus ad recipiendã illuminationẽ,& ſpẽs intelligibiles ab intelligẽtia,ut hr.Veri.q.10.1.c. Alij aũt dicunt quod non,ſed q ſciã eſt collectio ſpecierũ. Iõ ſanctus Doctor qñq; ponit hoc ſub dubio,ut habetur cõtra.1.c^{o}.56.ubi dicit, q habitus ſciæ,vel eſt habilitas quædã ad recipiendas ſpẽs intelligibiles,vel eſt congregatio ſpecierum,&c. Qñq; vero declinat ad primã opinionem. Et ſic dicit q ſciã eſt qualitas ſimplex. Et ſæpius declinat ad ſecundam,ideo dicit,q ſcientia eſt collectio ſpecierum,vt etiam dicetur infra. Dubio 1108.

Scientia 9. 1100 ¶Quod ad ſcientiam requiruntur tantum tria,ſ.potẽtia actiua cognoſcentis,qua de rebus iudicat,res cognita,& vnio vtriuſque.Veri.q.1.9.10.c./.q.2.1.b. 3.

¶Op^{m} videtur dicere.contra.2.c^{o}.56.2^{m}./. Veri.q.8.1.13^{m}.

¶Reſpondeo dicendum,ſicut Dubio 794.

Scientia 11. 1101 ¶Quòd quantitas intenſiua,eſt eſſentialis ſciæ, non aũt quantitas extenſiua,ſed per accidens. Veri.q. 20.4. 10^{m}./.14^{m}.

¶Immo ſciã augetũ ſm ſe,p additionẽ.1a2.q.49.4.c./.q.52.2.c

¶Reſpondeo dicendum,ſicut Dubio.1099./.1108.

Scientia 16. 1102 Quòd nulla ſciã probat ſua principia , ſed probat alia ex eis. Nec diſputat contra negantes ea,præter primã Philoſophiã. 1ª.q.1.8./.Meth.3.lec.5.o./.Lib.4.lec.1./.Phi.1.lec.2./.Poſter. 1.lec.20.h.

¶Immo in Phyſica Philoſophus diſputat contra negãtes ſua principia.Phy.1.lec.2.

¶Reſpondeo dicendum , q Philoſophus in Phyſica diſputat contra negantes ſua principia,non vt Phyſicus,ſed ut indoẽs habitum Metaphyſici,vt habetur Phi.1.lec.2.

Scientia 20. 1103 ¶Quod ſcientia acquiſita eſt in cognitione primorum principiorum,ſicut in principijs actiuis.1.d 17. q.1.3. c./. 2.d.24.q. 2.4.3^{m}./. Veri.q.16.2.c./.q.17.1.1^{m}./.Quol.3,26.ſi./.Quol.8. 4.c./.Phi.2.lec.5.ſi./.Poſter.1.lec.3.$prin^{o}$.

¶Immo eſt in eis ſicut in principijs materialibus. Phi.2.lec.5.

¶Reſpondeo dicendum, q cognitio ſcientiæ eſt ſicut in principijs actiuis in inſerendo,ſed eſt ſicut in principijs materialibus,prout ea eis componitur demonſtratio.

1104 ¶Quod ſcientia eſt tantum de vniuerſalibus,quia de indiuiduis , & ſingularibus, non eſt ſcientia obiectiue.2.d.24.q.2.4. 6^{m}./Veri.q.2.13.8^{m}./Meth.2.lec.3./Lib.7.lec.14./Li.11.lec. 8.o./ Anima 2.lec.12./Poſter.1.lec.16 ſi. Scientia 48.

¶Immo Methaphyſica conſiderat etiam de ſingulis entibus. Tri.17.6^{m}./20.5^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo q ſcientia eſt de vniuerſalibus per ſe & directe. Sed de ſingularibus indirecte, & reflexiue,vt habetur 1a.q.86.1.c.

¶Secundo dicendum,q Methaphyſica conſiderat de ſingulis entibus ſub ratione entis in communi, nõ autem ſub proprijs rationibus ſingulorum entium,ut habetur Trin.20.5^{m}.

1105 ¶Quòd ſciẽtia acquiſita eſt habitus naturalis, quia ineſt vnicuique homini quoddam principium ſcientiæ.ſ.lumen intellectus agentis, per quod cognoſcuntur ſtatim a principio naturaliter , quædam vniuerſalia principia omnium ſcientiarum. 1a.q. 117.1.c./ 1^{m}./ 1a2.q.51.4.c./ q.113.10.3^{m}. Scientia 71.

¶Immo ſcientia ſit in nobis per proprium ingenium & ſtudium.1a.q.117.1.o./ Poſter.1.

¶Reſpondeo dicendum, q ſcientia acquiſita eſt habitus naturalis inchoatiue quo ad principia. Sed completiue per proprium ingenium & ſtudium,vt habetur Poſter.1.

1106 ¶Quòd in generatione ſcientiæ noſtræ , prius eſt cognoſcere magis commune,quàm minus commune. Poſter.1.lec.4 Scientia 77.

¶Oppoſitum videtur dicere,quia difficilia ſunt hominibus ad cognoſcendum quæ ſunt maxime vniuerſalia . Et etiam quia prius ſunt nobis nota minus communia,Opuſ.53.ſi.

¶Reſpondeo dicendum dupliciter.ſ.primo,q ea quę ſunt maxima vniuerſalia in cauſando, ſunt poſterius nota quo ad nos, licet ſint prius nota ſecundũ naturam, ut habetur Opu.53.ſi.

¶Secundo dicendum, q prius eſt cognoſcere magis cõmune cognitione confuſa q̃ minus cõe,ſed econuerſo cognitione diſtincta.Et quamuis vniuerſalia per prædicationem ſint aliquo modo prius nota quo ad nos,q̃ minus vniuerſalia,non tñ ſunt prius nota q̃ ſingularia.Nam cognitio ſenſus quæ eſt ſingularium,in nobis præcedit cognitionem intellectiuam , quæ eſt vniuerſalium,ut habetur Opuſ.53.ſi./ Dubio 356.

1107 ¶Quòd in ſtatu innocentiæ,homo non acquiſiuiſſet ſcientiã ex ſenſibus.2ª.q 63.2.o./4.d.1.q.1.ar.2.q.2.o. A.Sciẽtia 82.

¶Oppoſitum videtur dicere.1ª.q.1.101.1.o./ 2.d.20.q.2.2 o.

¶Reſpondeo dicendum tripliciter,ſ.primo,q vt colligi poteſt 2.diſt.20.q.2.2.2^{m}. Potentiæ ſenſitiuæ dupliciter conſiderari poſſunt.ſ.vel ſecundum ſe, vel vt illuſtratæ lumine intellectus agentis.Primo modo potentiæ ſenſitiuæ ſunt inferiores intellectu poſſibili . Ideo non erat conueniens in illo ſtatu recto,q intellectus acquireret ſcientiam ex ſenſibus , quia tunc inferiora dependebant & perficiebantur a ſuperioribus, & non a contrario . Secundo autem modo ratione intellectus agentis qui eſt ſuperior intellectu poſſibili , poterat intellectus poſſibilis accipere ſcientiam ex ſenſibus.

¶Secundo dicẽdum,q tunc accepiſſet ſcientiam, ex ſenſibus, quo ad vſum , applicando habitus infuſos ad fantaſmata, non autem acquirendo habitum ſcientiæ de nouo,ut habetur 2.d. 20.q.2.2 3^{m}./.d.23.q.2.2.3^{m}.

¶Tertio dicendum, ſicut Dubio 1118.

1107 ¶Quod diſciplina quæ eſt receptio cognitionis ab alio,requiritur ad ſcientiã.1 ar q.4.1.c./Meth.4 lec.5./Poſter.1.lec.1. S.Sciẽtia 85.

¶Oppoſitum videtur dicere.1ª.q.117.1.c./ Veri. q6.11.1.c./ Quol.8.4.c.

¶Reſpondeo dicendum , q ad ſcientiam ab alio acquiſitam, requiritur diſciplina,non autem ad ſcientiam per inuentionẽ propriam,ut habetur 1ª.q.117.1.c./3^{m}./ 4^{m}.

1108 ¶Quod ille qui in aliqua ſcientia acquirit per primam demonſtrationem, ſcientia concluſionis vnius,habet quidem habitum ſciẽtię,ſed imperfecte.Cum autem acquirit per aliquã aliam demonſtrationem,ſcientiam concluſionis alterius, non aggeneratur in eo alius habitus ſciẽtiæ,ſed habitus qui prius inerat ſit perfectior,vtpote ad plura ſe extendens. 1a2.q.51.4. 3^{m}./ q.54 4.3^{m}./ q 65.1.1^{m}. Scientia 85.

¶Immo geometer modico ſtudio acquirit habitum ſcientiæ de concluſione,quam numquam conſiderauit. 1a2.q.65.1.1^{m}

¶Immo & tota una ſcientia,cõtinet diuerſas particulares ſciẽtias,reſpectu diuerſarum concluſionum. Veri.q.8.16.4^{m}.

¶Reſpondeo dicendum, q in duobus primis ſucit loquutus de ſcientia,ſecundum q eſt ſimplex qualitas . In alijs autem ſecundum q eſt quoddam aggregatum,ut ſuperius declaratum eſt.Dubio 1099.

1109 ¶Quòd diuerſitas ſcientiarum ſequitur ad diuerſitatem primorum principiorum in genere , & generis ſubiecti formalis. Poſter.1.lec.41. Sciẽt a 103.

¶Oppoſitum

¶Oppoſitum videtur dicere à ſimili.3ª.q.9.4.3m./.An:.18.2m
¶Reſpondeo dicendum,ſicut Dubio 1110.

Scientia 106. 1110 ¶Quod ſcientia,quæ habetur per reuelationem diuinam. Et ſcientiæ humanitus inuentæ differunt ſecundum genus. Vnde theologia,quæ ad ſacram doctrinam pertinet,differt ſm genus ab illa theologia,quæ pars philoſophiæ ponit.1ª.q.1.1.2m.
¶Immo omnes habitus,qui ſunt in eadem potẽtia, ſunt eiuſdem generis,licet differant ſpecie, propter differentiam obiectorum formaliter.12ª.q.54.2.1m.
¶Reſpondeo dicendum dupliciter.ſ.primo, q in prima Parte loquitur de genere propinquo nobis innominato, Sed in Prima Secundæ loquitur de genere remoto.
¶Secundo dicendum,q in prima parte loquitur de genere logico. Sed in Prima Secundæ loquitur de genere phiſico.

Scientia 108. 1111 ¶Quod ſcientia infuſa, & ſcientia acquiſita ſunt diuerſarum rationum, & diuerſarum ſpecierum. Vnde nihil prohibet de eiſdem rebus,de quibus phiſicæ diſciplinæ tractant,ſecundum quod ſunt cognoſcibiles lumine naturalis rationis, & aliam ſcientiam tractare,ſecundum quod cognoſcuntur lumine diuinæ reuelationis.1ª.q.1.1.2m./22ª.q.63.4.0./.3ª.q.9.4.3m.
¶Immo ſcientia Adæ,quæ fuit per ſpecies à Deo infuſas, fuit eiuſdem rationis cum ſciencia noſtra, quæ eſt per ſpecies acquiſitas.1ª.q.94.3.1m.
¶Reſpondeo dicẽdum tripliciter.ſ.primo,q 1ª.q.1.1.2m. vult, quod ſint diuerſarum rationum propter diuerſum lumen.Sed q.94.3.1m.dicit,quod ſunt eiuſdem rationis,quia ſunt per idẽ lumen naturale,licet per diuerſas ſpecies.ſ.in Adam per infuſas,in nobis autem per acquiſitas, quæ non diuerſificant ſcientias,ſine rationem ſcientiæ in eodem ſubiecto.
¶Secundo igitur dicendũ,q 3ª.q.9.4.3m loquitur de ſciẽtia infuſa,& acquiſita in eodẽ ſubiecto,vt probatur 1ª q.85.4.c./.3ª.q.35.5.c./.3.dist.23 q.2.ar.4.q.3.c. Sed 1ª.q.94.3.1m.loquitur in diuerſis ſubiectis.ſ.in Adam,& in nobis. Ideo dicit, q potentia viſiua,quæ hr per naturam, & quæ hr per miraculũ, ſunt eiuſdem rationis. Ideo non poſſent eſſe ſimiliter in eodem oculo.
¶Tertio dicendum,q quia habitus diſtinguuntur ſpecie ſecundum diſtinctionem formalem obiectorum,& ſecundum ordinem ad diuerſa,vt probatur de virtutibus infuſis,& acquiſitis.12ª.q.63.4.0. & in anima Chriſti ſcientia infuſa, & acquiſita ſunt diuerſorum obiectorum formalium pp diuerſum lumen, & ordinantur ad diuerſa,vt dr 3.q.9.4.0 Ideo concluditur ubi ad tertium, q ſunt diuerſarum rationum. Scientia vero Adæ infuſa,& ſcientia noſtra acquiſita ſunt eiuſdem rationis, quia ſunt eiuſdem obiecti,& ordinantur ad idem. Vnde licet 12ª.q.63.4.o.probetur, q virtus infuſa differt ſpecie à virtute acquiſita, tñ ibi ad tertium dr, q ſi Deus infunderet tales virtutes, quales per actus acquiruntur,eſſent eiuſdẽ rationis,& eiuſdẽ ſpeciei, ſicut & oculus productus per naturã, & productus per miraculum,ſicut ẽt Adam,Eua, Chriſtus, & cæteri ſunt eiuſdem ſpeciei, licet cæteri producti ſint per naturam & Adam, Eua,& Chriſtus immediatè formati ſint à Deo.

Scientia 113. 1112 ¶Quod ſcire in vniuerſali, & in particulari non diuerſificat ſcientia quo ad rem ſcitam, à qua habitus habet ſpeciem, & vnitatem,ſed quo ad modum ſciendi. Verit.q.14.12.1m.
¶Oppoſitum videtur dicere.1ª q.85.2.2m./.Ver.q.25.1.c./.6m.
¶Reſpondeo dicendum,ſicut Dubio 766.

Scientia 124. 1113 ¶Quod illa ſciẽtia eſt aliarum rectrix,& gubernatrix,ſub cuius fine aliarũ fines continẽtur.1.prolo.q.1.1.c./. Met.,plo.prin.
¶Immo omnium rerum eſt vnus vltimus finis, in quẽ omnia conueniunt.12ª.q.1.8.c.
¶Reſpondeo dicendum, quod in Prima Secundæ loquitur de fine vltimo in ordine rerum totius vniuerſi. In aliis autem locis de fine conſiderationis ſcientiarum.

Scientia 151. 1113 ¶Quod aliqua ſcientia imperat aliis tanquam ancillis eis vtendo.1ª.q.1.5.b./.2m./.1.prolo.q.1.1.c./.Cont.3.cº 50.ſi./. Met. prin.1ª.Cot.4.
¶Immo imperare eſt actus rõnis, & nõ ſcientiæ.12ª.q.17.1.o.
¶Reſpondeo dicendum,quod imperare eſt actus rationis, vt principij directiui quo ad eſſe rei imperatæ,ſed eſt actus ſcientiæ quo ad bene eſſe rei ſcitæ,vt iam eſt.

Scientia 159. 1114 ¶Quod donum ſcientiæ eſt principaliter ſpeculatiuum,& ſecundario practicum,ſicut & fides.22ª.q.8.6.c./.q.9.3.o./.quæſtio 52.2.1m.
¶Immo donum ſcientiæ eſt tantum practicum.3.diſt.35. q.2. art.3.q.2.o.
¶Reſpondeo dicendum,quòd vt habetur 1ª.q.14.16.c.Scientia dicitur ſpeculatiua, vel practica tripliciter. ſ. vel ratione obiecti,vel ratione finis,vel ratione modi procedendi. Vnde donum ſcientiæ ratione obiecti eſt practicum tantum,quia eſt tantum de humanis, quorum cognitio non eſt neceſſaria ad ſalutem,niſi practica, vt habetur 22ª. q.9.2.o./.diſt.35.q.2.artic.3.q.1.o. Sed ratione finis donum ſcientiæ eſt principaliter ſpeculatiuum, & ſecundario practicum, ſicut & fides ad quam ordinatur,vt habetur 12ª.q.5.3.c.

1115 ¶Quòd ſcientificum, & ratiocinatiuum, ſeu opinatiuum ſunt duæ ſæ potentiæ animæ.ſ.ratio vniuerſalis, ideſt intellectus poſſibilis,& ratio particularis,ideſt cogitatiua.1.diſt.24.q.1.2.2m./.3.d.17.art.1.q.3.3m./.Veri q.15.2.3m / Anima 12.c.ſi /. Ethic.6.lect.1 ſi./.lect.2./.Anima 3.lect.15./.lect.16. Scientificũ 2.
¶Immo ſunt vna,& eadem potentia animæ.ſ.intellectus poſſibilis.1ª.q.79.9.3m.
¶Reſpondeo dicendum,quod vt habetur 1ª.q.86.3.c./.Eth.6.lect.1. ſi. Contingens poteſt ſumi dupliciter.ſ. vt contingens, ideſt in particulari. Et ſic ſcientificum,quod eſt circa neceſſaria,ideſt intellectus poſſibilis,qui non cognoſcit particulare directe,ſed reflexiue, ideſt mediante potentia ſenſitiua, eſt alia potentia,quàm ratiocinatiuum, ſeu opinatiuum, ideſt quam cogitatiua,quæ eſt immediate, ſeu directe de contingenti, vt ſic,ideſt de ſingulari. Alio modo ſumitur contingens in vniuerſali,ſecundum quod in eo inuenitur ratio neceſſarij, vt patet in ſcientia naturali,& in ſcientia morali. Et ſic eadẽ potentia, ſ.intellectus poſſibilis dr ſcientificum,ſm q eſt de neceſſariis, & ratiocinatiuum,ſeu opinatiuum,inquantũ eſt de contingentibus in cõi. Et ideo non ſolum ſapientia, ſcientia, & intellectus,quæ ſunt circa neceſſaria,ſunt in ſciẽtifico ſecundũ Ariſt. ſed etiam ars,& prudentia,quæ ſunt de contingenti,& ſunt in ratiocinatiuo,ſeu opinatiuo.ſ.in intellectu poſſibili ſubiectiue.

1116 ¶Quòd ſecundum quod ipſum,& prædicari per ſe,& vniuerſaliter ſe habent ex additione,Poſter.1.lect 9.princ. Sẽdm quod ipſum.
¶Immo per ſe, & ſecundum quod ipſum ſunt idem. Cont.2. cº 15.1m./.Poſter.1.lect.11.
¶Reſpondeo dicendum, quod ſunt idem ſecundum rem, ſed differunt ratione,vt habetur primo loco.

1117 ¶Quòd ſemen mulieris nihil facit ad generationem prolis. Ideo aliquæ concipiunt ſine eo. 3ª.q.31.5.3m./. q.35.3.3m./. 3.diſt.3.q.5.1.c./.diſt.4.q.2,1.c./.2m. Semen 10.
¶Immo ſemen fœminæ ſe habet actiue.3ª.q.31.5.3m./.q.32.4.c./ q 35.3.3m./.Cont.4.cº 44 ſi.Matth.ſi.
¶Reſpondeo dicendum dupliciter.ſ.primo,quod ſemen fœminæ eſt imperfectum in genere ſeminis, propter imperfectionem virtutis fœminæ. Vnde fœmina ſe habet actiue in præparatione materiæ,non autem in conceptione prolis,vt habetur in ſecundis locis.
¶Secundo dicendum,ſicut Dubio 661.

1118 ¶Quòd virtus,quæ prius fuit in ſemine, vt formatiua corporis,manet poſt aduentum animæ rationalis,vt regitiua corporis, ſicut etiam ſpiritus, in quo tota fere ſubſtantia ſpermatis conuertitur.Cont.2.cº 87.ſi./.Potª.p.3.9.16m / 11.8m. Semen 18.
¶Immo virtus illa deſinit eſſe,diſſoluto ſemine,& euaneſcente ſpiritu qui inerat.1ª.q.118.1.4m.
¶Reſpondeo dicendum,q deſinit eſſe ſecundum ſubſtantiam, & vt formatiua corporis, manet tamen ſecundum efficaciam, vt regitiua eiuſdem corporis, vt habetur in primis locis.

1119 ¶Quod ſenſibilium aliqua immutant ſenſum ſpiritualiter tantum,vt color,quædam autem materialiter,vt guſtabile,& tangibile. Aliis vero vtroque modo.1ª.q.67.2.c./.q.78.2.c./.2.diſt.24.art.2.q.1.c./.Metaph.4. Senſibile 7.
¶Immo omne ſenſibile immutat ſenſum realiter, & naturaliter.2 diſt.13.3.c.
¶Reſpondeo dicendum,ſicut Dubio 787.

1120 ¶Quod ſinguli motus ſenſualitatis ſunt in poteſtate noſtra, non autem omnes ſimul. 12ª.quæſt.74 3.2m./ 2.diſt.24.q.3.2.c.ſi.&c. Sẽſualitas 10
¶Immo etiam omnes ſimul,vt videtur dicere à ſimili.2.diſ.5.q.2.1.o./.diſt.28 3 4 o.
¶Reſpondeo dicendum, ſicut Dubio 689.

1121 ¶Quòd ſenſus eſt quædam deficiens participatio intellectus. 1ª.q.77.7.c. Senſus 4.
¶Immo ſenſus, & intellectus differunt realiter. 1ª.q.84 6.c./. Anima 3.lect.4.0.
¶Reſpondeo dicendum,ſicut Dubio 746.

1122 ¶Quod ſentire, & intelligere ſunt actiones immanentes. 1ª. quæſtio.14.2.1m./.quæſtio.54.1.c./ 12ª.quæſtio.31.5.c./.1.diſtinctione 40. quæſtione 1.1.1m./. Contra 1. capº 100.2m./. lib.2.capº 1./.lib.3.capº 20.2m./.Veritas,quæſtio.8.6.c./.Potª. q 10.1.c. Senſus 32.
¶Immo ſentire non eſt totaliter remotum à genere actionum ad extra.1ª.q 27.5.c./.Metaph.5.lect.16.ſi.
¶Reſpondeo dicendum,quod ſentire,quod eſt operatio in ſentiente, eſt extra naturam intellectualem. Sed dicitur non eſſe remotum à genere actionum, quæ ſunt ad extra, quia ſentire perficitur per actionem ſenſibilis in ſenſum,vt habetur 1ª. q.27.5.c.

1123 ¶Quod ſenſus iudicat,& cognoſcit ſe ſentire. Verit.q.1.9.c./. q.10.9.c./.Potª.q 3.7 c. Senſus 34.
¶Oppoſitum videtur dicere.1ª.q.14.2.1m./.q.76 4 2m./ q.87 3.3m./.2.diſt.19.1.c.ſi / 3.diſt.23.q.1.2.3m./ Cont.2.capº 65. 4m./.Anima lect.8.

¶Reſpondeo dicendum, ꝙ actus ſenſus proprii, non ſentitur a proprio ſenſu, ſed percipitur per ſenſum communem, vt habetur. Anima lec. 8.

1124 ¶Quòd ſignum quandoque dicitur cauſa. ſ. quando eſt notior effecto. Sed ſæpius dicitur de effectu, & diuiditur contra cauſam. Tamen ideo ſcriptura potius dicit vt luminaria cœli ſint in ſigna quam in cauſas, ut occaſione idolatriæ tolleret. 3ª. q6. 70. a 2m./.2.d.25.q.1.a.1m /.3m./ 2.d.1.q.1.ar.1.q.1.5m./.diſt. 47.q.1.a.1.q.1.c./.d.48.q.2.t.c /.2.3m./.3.3m./. 3.3.cº.12. ſi./. L.1.4.cº.55.3m./.97.1m./ 4m./.Veri.q.9 4.5m./Poª.q.5.9.c.

¶Oppoſitum videtur dicere. Poª.q.7.7.10m.

¶Reſpondeo dicendum, ſicut Dubio 471./.1146.

Sillogiſmus 1. 1125 ¶Quòd ſillogiſmus dialecticus, ē ex probabilibus, Poſt.1.lec.1.

¶Immo eſt ex neceſſariis, cum dialectica ſit ſcientia, & non opinio. Meth.4.lec.4.

¶Reſpondeo dicendum, ꝙ dialectica per reſpectū ad ſuas cauſas, & paſſiones, & principia. ſ. ſecundum ꝙ eſt docens, eſt ſcia, & formantur in ea vniuerſales propoſitiones & neceſſariæ. Sed quantum ad vſum, ſiue quantum ad modum procedendi, ſic nō vtitur propoſitionibus vniuerſalibus & neceſſariis, ſed probabilibus in ſillogiſmo dialectico, vt etiam ſuperius de Rethorica dictum eſt. Dubio 1093.

Similitudo 17. 1126 ¶Quod ſimilitudo in diuinis, aliter pertinet ad uerbum, & aliter ad amorem. 1ª.q.27.4.2m.

¶Immo ipſe amor, non eſt ſimilitudo, 1ª. q. 27.4 3m./. contra 4.cº.23.fin.

¶Reſpondeo dicendum, ꝙ ſimilitudo ad verbum pertinet inquantum ipſum eſt quędam ſimilitudo rei intellectæ, ſicut genitum eſt ſimilitudo generantis. Sed ad amorem pertinet, nō quod ipſe amor ſit ſimilitudo, ſed inquantum eſt principium amandi, vt habetur 1ª.q.27.4.2m.

Simonia 1. 1127 ¶Quòd ſimonia eſt ſtudioſa voluntas emendi vel vendendi aliquid ſpirituale, vel annexum ei. 22ª.q.100.1.0./.4.d.25.q 2. ar.1.q.1.0./.3.6.

¶Immo annexum ſpirituali, licet vendere aliquo modo tempore neceſſitatis, 22ª.q.100.1.6m./. 4.0./.4.d. 25.q.3. ar.3.q.3.o.

¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ annexum ſpirituali eſt duplex. ſ. vel dependens ex re ſpirituali, ut beneficia eccleſiaſtica, vel ordinatum ad aliquid ſpirituale, vt vaſa ſacra & iuſpatronatus. Secundum licet vendere aliquo modo ratione materiæ, in neceſſitate eccleſię, non autem primum, quia ſic eſſet ſimonia, ut habetur in locis ſecundo allegatis.

¶Secundo dicendum, ſicut Dubio 5.

A Simonia 38. 1128 ¶Quòd ſciens epiſcopum eſſe ſimoniacum, non manifeſtū iuridice, debet ei obedire, ſumendo ordines ab eo, ſi non poteſt ſubterfugere, non autem ab eo manifeſto iuridice, quia tunc ſuſpenſus eſt, etiam quo ad alios, occultus vero, quo ad ſeipſum tantum primo modo. 4.d.25.q.3 ar.1.q.3.1m.

¶Immo nullus debet ſibi obedire, recipiendo ordines ab eo, quacunque ex cauſa, 22ª.q.100.6.2m.

¶Reſpondeo dicendum, ꝙ ſi ei conſtat ꝙ ſit manifeſte & iuridice ſimoniacus, non debet ei obedire, nec communicare. Si autem ei non conſtat, poteſt obedire, ut habetur ſecundo loco.

B Simpliciter 3. 1128 ¶Quòd ſimpliciter & per ſe dictum, intelligitur de eo quod per prius dicitur. Perier. 1 lec. 5.

¶Oppoſitum uidetur dicere. Veri.q.7.5.3m.

¶Reſpondeo dicēdum, ꝙ intelligitur de eo quod per prius dr, ſecundum ſe acceptum. Sed quandoque intelligitur de eo qđ per poſterius dicitur, ratione adiuncti, ſicut ens in alio, intelligitur de accidente, vt habetur Veri.q.7.5.3m.

Sindereſis 6. 1129 ¶Quod ſindereſis ſemper remurmurat ꝗ peccante, ſed nō percipit, propter inclinationem habitus, vel impetum paſſionis. 2. d.39.q.3.1.4m./.Veri.q.16.3.c./.1m./ 3m.

¶Oppoſitum videtur dicere, 2.d.20 q.2.3.5m./.d.28.2.0.

¶Reſpondeo dicendum, ꝙ ſi animus exterius contrarium conſcientiæ proferat, non tamen mens ſua interius ſta tenet, propter impetum paſſionis, vt habetur 2 d.39.q.3.1.4m.

Sobrietas 1. 1130 ¶Quod ſobrietas eſt circa potum ebriatiuum, 22ª.q6.143.c. prin /.q.149.1.0.

¶Immo ſobrietas eſt circa cibos.4.d.44.q.1.2.3m.

¶Reſpondeo dicendum, ꝙ ſobrietas proprie, eſt circa potum ebriatiuum, large vero eſt circa cibos & omnem materiam, quia ſobrius dicitur, quaſi briam. i. menſuram ſeruans, vt habetur in primis locis.

Socrates 4. 1131 ¶Quòd medicus ſanat per ſe Socratem, cui accidit eſſe hominem. Meth.1.lec.1.

¶Immo iſta eſt per ſe. Socrates eſt homo. Et quod conuenit alicui per ſe, tamen poteſt ſeparari ab eo. 1ª.q.50.5.c./.contra 2. cº.54.1m./.Anima 14.c.prin.

¶Reſpondeo dicendum, ꝙ Socrati conuenit eſſe hominē per ſe, ſm ſe acceptū, ſed non vt ſanatur, ut habetur in primo loco.

Solus 6. 1132 ¶Quòd hæc proprie non conceditur. Pater vel trinitas eſt ſolus Deus, niſi ex parte prædicati intelligatur aliqua implicatio. 1.q.31.3.2m.

¶Oppoſitum videtur dicere. 1.diſt.21.q.2.0.

¶Reſpondeo dicēdum, quod Sanctus Doctor vtrobique vult, quod ly ſolus ſit conditio ſuppoſiti. Sed quia in prima parte attendit modum ſignificandi, & prædicatum ſtat formaliter, & ſignificat per modum formæ, non autem per modum ſuppoſiti, ideo dicitur, quod ly ſolus non proprie ponitur ex parte prædicati. Sed in primo Sententiarum attendit rem ſignificatam. Et eſſentia diuina ſubſiſtit, & habet rationem ſuppoſiti etiam non intellecta diſtinctione perſonarum. Ideo dicit, quod poteſt poni ly ſolus in prædicato tali.

1133 ¶Quod pater, & filius in diuinis ſunt duo ſpirantes, ſed vnus ſpirator. 1ª q.36.4 7m. Spiratio 4.

¶Immo ſunt etiam duo ſpiratores. 1.diſt.11.4.0./.diſt.12.3.c./. diſt.19.4.2m.

¶Reſpondeo dicēdum dupliciter, ſ. primo, ꝙ ſpirator poteſt ſumi dupliciter ſ. ſubſtatiue, & adiectiue, quia eſt nomen verbale. Et ſm Grammaticos, nomina verbalia ſunt ſubſtantiua voce, & adiectiua ſignificatione. Ideo auctoritatem S. Hilarij. 3. de Trin. exponens. 1ª.q 36.4.7m. ſ. ꝙ Spiritus ſanctus à Patre, & filio autoribus confitendus eſt, dicit, ꝙ Hilarius accepit ſubſtantiuum pro adiectiuo. Si ergo ſpirator ſumatur ſubſtantiue, ſunt vnus ſpirator. Si vero adiectiue ſunt duo ſpiratores, quia adiectiua numerantur ſm numerum ſuppoſitorum quibus adiunguntur. Subſtātiua vero ſecundū numerū formæ ſui ſignificati, vt hr 1ª.q.36.4.7m./.q.39.3.c./.1.d.9.q.1.2.0./.d.23. 4.4m./.d.25 4.c./.d.29.4.c./.3.d.1.q.2.4.6m./.Po².q.9.6.c.

¶Secundo dicendum, ꝙ in primo Sent. attendit ſignificationē nominis: in prima vero parte attendit modum ſignificandi. Et quia nomina verbalia ſignificant actum, & actus numerantur ſecundum ſuppoſita, quia actus ſunt ſuppoſitorum, vt habetur 1. Metaph. ideo dicit in primo Sent. quod ſunt duo ſpiratores. Sed quia nomina verbalia non ſignificant per modum actus, ſicut verba & participia, ſed per modum ſubſtātiæ, & præcipue ſubſtantiua, ideo in prima parte dicit, ꝙ ſunt vnus ſpirator.

1134 ¶Quòd Pater, & Filius ſunt vnum principium Spiritusſancti vnitate notionis communis. 1ª.q.35.2.c./.q.36.4.0./.1.diſt.11. 4 3m./.diſt.12.2.c /.1m /.3m./. diſt.29 4 0./ Cont.4.cº 25.ſi./. Opuſ.1.cº 11.ſi / Opuſ.9.q.25./.Io.8.lect.3.cº 15.lect.3.ſi. Spiritus 22.

¶Immo Pater, & Filius nō conceduntur communiter eſſe idem principium Spiritus ſancti, quia ratione articulationis includitur vnitas ſuppoſiti, licet quidam concedunt, quia nō ponit vnitatem abſolutā, ſed reſpectu eius cui additur, quia eſt adiectiuum. 1ª.q 36.4.6m./.1.diſt 29.4.3m./ Opuſc.9.q.56.

¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ hoc non videtur multum cogere, quin poſſit concedi, quòd Pater, & Filius ſunt idem principium, ſicut & vnum. Vtimur enim pronominibus communiter, & pro eſſentia, & pro perſona.

¶Secundo dicendum, ſicut Dubio 1133.

1135 ¶Quòd filia ſacerdotis ēt non nupta depræhenſa in ſtupro, lapidabatur in veteri teſtamento, ſecundum Hieron. Io aliis antem tantum nuptæ 3ª.q.29.1.4m./.4.d.30.q.2.ar.1.q.3.4m. Stuprum 3.

¶Immo filia ſacerdotis comburebatur, aliæ vero lapidabātur. 3ª.q 29.1 4m.ſi.

¶Reſpondeo dicendum, ꝙ filia ſacerdotis, ſi deprehenſa fuerat in ſtupro, & violauerit nomen patris ſui, flammis exurebatur. Sed quidam referunt verbum Hieronymi ad lapidationem infamiæ vt habetur 3ª.q.29.1.4m.ſi.

1136 ¶Quod ſubiectum eſt cauſa effectiua propriæ paſſionis, quia proprium fluit à ſubiecto, 1ª.q.77.6.3m./ Poſter.1.lect.10. Subiectum 8.

¶Immo ſubiectum eſt cauſa materialis eius, 1ª.q.77.1.5m.

¶Immo propriæ paſſiones ſunt accidentia ſubiecti per ſe, & ſimiliter producuntur à ſimili. 1ª.q.77.1.5m.

¶Reſpondeo dicendum, ꝙ ſubiectum eſt cauſa materialis propriæ paſſionis, vt materia in qua, ſed eſt cauſa effectiua, non quidem per aliquam tranſmutationem, ſed per naturalem reſultationem, vt habetur 1ª.q.77.6.3m.

1137 ¶Quod nomen ſubſtantiæ prius conuenit generibus, & ſpeciebus de prædicamento ſubſtantiæ, quàm indiuiduis. 1.d.23. q.1.1.1m./.diſt.26.q.1.1.4m. Subſiſtētia 4.

¶Immo genera, & ſpecies dicuntur ſubſiſtere ratione indiuiduorum. ſ. inquantum ſubſiſtere conuenit indiuiduis, ex hoc, quod ſunt ſub eis, 1ª.q.29.2.4m./.Poª.q.9.1 5m.

¶Reſpondeo dicendum dupliciter. ſ. primo, ꝙ dicuntur ſubſiſtere ratione indiuiduorum quantum ad actum ſubſiſtendi, non autem inquantum ſunt ratio, & cauſa ſubſiſtentiæ, vt habetur in primis locis.

¶Secundo dicendū, ſicut Dubio 1133. in reſponſione ſecunda.

1138 ¶Quod ſubſtantia eſt prior accidente tempore, idest generatione. Metaph.7.lect.13 ſi. Subſtātia 21.

¶Immo ſubſtantia, & accidentia propria ſimul producuntur. 1ª.q.77.1.5m.

¶Rndeo dicendū, ꝙ ſimul pducunt non per aliquā tranſmutationē, ſed per naturalē reſultationē, ꝗ vnum ex alio naturaliter exoritur, ſicut ex luce calor, vt ex Dubio 1136. adductum eſt.

¶Quod

Subſtãtia 25. 1139 ¶ Quòd nihil eſt directè in genere ſubſtantiæ, niſi habens complete aliquam naturam. 3.d.6.q.1.ar.1.q.1.1^{m}./.Opuſ.42.c^{o} 4.
¶ Oppoſitum vr dicere. 1.^{a}q.110.4.3^{m}./.4^{m}./.2.d.3.q.1,6.c.
¶ Reſpondeo dicendum, ſicut Dubio 173.

Subſtãtia 31. 1140 ¶ Quod ſubſtantia prius conuenit indiuiduis ſubſtantiis, quàm generibus, & ſpeciebus eius. 1 diſt. 23.q.1.2.c.
¶ Oppoſitum videtur dicere. 1.d.23.q.1.1.o./.d.26.q.1.1.4^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 1137.

Suffragia 9. 1141 ¶ Quod ſuffragia peccatoris proſunt mortuis, nõ ſolũ ex opere operato in perſona eius, ſed ẽt ex opere operante in perſona eccleſiæ, vel ẽt ex opere imperantis, licet magis proſint ſuffragia bonorum. 3^{a}.q.82.6.c./.2.diſt 40.4.5^{m}./. 4.diſt.5.q.2.art.2.q.2.2^{m}./.d.19 q.1.ar.2.q.2.4^{m}./.d.45.q.2.ar.5.q.3.o.
¶ Oppoſitum videtur dicere à ſimili. 2 diſt.40.4.5^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 959.

Suffragia 12. 1142 ¶ Quod damnatis ſuffragia nihil proſunt. 3. Præpoſitinum, Porretanum, & Altiſiodorenſem. Nec pueris in limbo, nec beatis, ſed tantum exiſtentibus in Purgatorio. 2.diſ.43.L.2^{m}./.3^{m}./. 4.d.45.q.2.2.o./. Ma.q.3.15.3^{m}./.1^{a}.Cor.15.lec.4.ſi.
¶ Immo bona, quæ damnati hic fecerunt, proſunt eis in inferno. 3^{a}.q.89.6.3^{m}./.4.d.25.q.1.ar.3.q.3.o./.d.45.q.1.3.9^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 426.

Summum 8. 1143 ¶ Quod ſummũ malum non datur. 1^{a}.q.49.3.o./.q.103.7.1^{m}./. $2^{a}2^{æ}$.q.172.6.c./.2.d.1.q.1.2^{m}./.d.34.1.o./ 2.c./ 4.d.44.q.3.ar.2.q.1.2^{m}./.Cont.3.c^{o} 3./.15./.Po^{a}.q.3.6.o./.Opuſ.15.c^{o} 16.
¶ Immo aliquid eſt ſummè malũ. 1.d.17.q.2.2.c./.4.d.14.L.1.
¶ Reſpondeo dicendum, ſicut Dubio 857.

Superbia 16. 1144 ¶ Quod ſuperbia, & auaritia, inquantum ſunt ſpiritualia peccata, ſunt radices omnium peccatorum. $2^{a}2^{æ}$.q.84.1.c./.2^{m}./ 2.c./.$2^{a}2^{æ}$ q.119.2^{m}/. Mal.q.8.1.1^{m}./.16^{m}./.17./.2.c.ſi 14^{m}./. q.14 4.2^{m}./.q 15.4 2^{m}./.Iob 4./.Ro.7.lec.2./.1^{a}.Cor.11.le.4.ſi./.2^{a}.Cor.12.ſi./.1^{a}.Tim 6.ſi.
¶ Oppoſitum videtur dicere, quia actus, vel habitus nõ habet rationem radicis, ſed rami. 2.diſt.5.q.1.3.c./.2^{m}./.diſt.22.q.1.a.1.7^{m}./.diſt.42.q.2.1.c./.2^{m}./.3.1^{m}.
¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ peccatum dicitur ſpirituale peccatum dupliciter, ideſt vel quia eſt circa ſpiritualem materiam, vel propter ſpecialitatem actus extendentis ſe ad omnẽ materiam, vt omnia vitia circa actum rationis, vt habetur $2^{a}2^{æ}$.q.54.1.c./.q.99.2.o. Superbia igitur dicitur ſpirituale peccatum primo modo magis, quàm ſecundo.
¶ Secundo dicendum, ꝙ radix dupliciter poteſt cõſiderari. ſ. vel vt eſt prima, & vniuerſalis cauſa, & per ſe, omnium quæ procedunt ex arbore. Et ſic dicit in ſecundo Sentent. ꝙ ſpeciale peccatum auaritiæ, & ſuperbiæ in actu, vel in habitu, vt eſt paſſio habitualis conſequens peccatum originale habet rationem radicis, quia oritur ex fomite peccati originalis, qui propriè eſt radix omnium peccatorũ, vt dicit 3.diſt.43.1.2^{m}. Sed in aliis locis conſiderat radices quãtum ad hoc, ꝙ ex ea oritur, & nutritur arbor. Ideo dicit auaritiam, & ſuperbiam, inquãtum ſunt ſpecialia peccata, habere rationem radicis, quia nõ eſt aliquod genus peccati, quod frequenter nõ oriatur, & nutriatur ex eis, licet non ſemper. Et etiam, iuxta Salomon dicens ſuperbiam eſſe initium omnis peccati, & Paulus dicens, cupiditatem eſſe radicem omnium malorum, loquuntur de eis, vt ſunt peccata ſpecialia. Sed vt auaritia, & ſuperbia eſt inordinatus appetitus vniuſcuiuſque rei, ſic etiam non eſt radix, ſed genus omnis peccati, vt habetur in ſecundis locis.

Superficies 2. 1145 ¶ Quòd ſuperficies eſt proprium, & per ſe ſubiectum colorum. $1^{a}2^{æ}$ q.56.2.3^{m} /.3^{a}.q.74.2 c./ 1.d.12.q.1.ar.2.q 1 1^{m}./.4 d.12.ar.4 q.1.c./.Virt.q.25.5.1^{m}./.Met.5.lec.18 /.Poſter.1.lec.10.
¶ Oppoſitum videtur dicere. Veri.q.2.3.2^{m}./. Anima 13.8./. Met.4.lect.7./.Poſter.1.lec.34.princ°.
¶ Reſpondeo dicendum, ſicut Dubio 20.

Superius 5. 1146 ¶ Quod ſuperius habet ſimilitudinem cũ inferiori, vt Sol cum igne. Et ideo eſt ſimilitudo omnium rerum ſecundũ formam, & ſecundum materiam. Et ſecundum accidens poteſt eſſe aliquid ſimile ſubſtantiæ, ſimilitudine quæ eſt inter cauſatum, & cauſam. 1^{a}.q.57.2.2^{m}./.1.diſtin.3.q.2.1.c./.q.3.1./. Cont.2.c^{o} 2./.Po^{a}.q.7 7.4^{m}.
¶ Immo nullo modo Deus eſt ſimilis creaturis, nec cauſa ſuis cauſatis. 1^{a}.q.4 3.4^{m}./.1.diſt.19.q.1.u.c./ diſt 35.4.6^{m}./.diſt.48.1.4^{m}./.Cont.1.c^{o} 2./ 29./. Veri.q.2.11.1^{m}./. q.4.4.2^{m}./.q.23.7.11^{m}./.Po^{a}.q.7.7.10^{m}.
¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ vt habetur Veri.q.4.4.2^{m}.Po^{a}.q.7.7.4^{m}. Similitudo dicitur dupliciter. ſ. vel propriè, ideſt quando forma æqualiter, & eadem ratione eſt in vtroque extremorum, vel inuenitur large in exemplari, licet non ſit ad imitationem alterius. Et ſic ſecundo modo Deus, Idea, Verbum, Subſtantia, & Cauſa, quandoque dicuntur habere ſimilitudinem ad ſuos effectus, quia ſecundum Ariſtotelem in quarto, & quinto Metaphyſicæ ſimilia dicuntur, quæcunque conueniunt in qualitate, ſeu forma, non autem primo modo, vt eſt ſupra Dub.o 471. adductum eſt.

¶ Secundo dicendum, quod etiam ſimilitudo creatoris reperta in creatura, eſt docens nos, ſed confuſe in cognitionem eius, vt habetur 1.diſt.3.q.2.1.o./.q.3.c.

1147 ¶ Quòd in compoſitis dicuntur ſuppoſitum, & natura. 1^{a}.q.3.3.c./.q.29.2.3^{m}./.3^{a}.q.16.5.1^{m}./.1.di.5.q.1.1.c./.d.25.1.3^{m}./.2.diſt.3.q.1.1.c./.3.diſt.5.q.1.3.c./.Cont.4.c^{o} 55.4^{m}./.Po^{a}.q.2.1.c./.q.7.4.c./.q.9.1.c./.Vnio 1.c.princ°./.3.14^{m}./. Anima 17.10^{m}./.Metaph.7.lec.11.ſi./.lib.8.lec.3./.Anima 3.lec.8. Suppoſitũ 5.
¶ Oppoſitum uidetur dicere. 1^{a}.q.3.3.c.
¶ Reſpondeo dicendum, ſicut Dubio 114.

1148 ¶ Quod in creaturis nõ poſſunt eſſe multa ſuppoſita in eadẽ numero natura, quia in eis natura communicatur, ſecundum rationem ſuiiuum, non autem ſecundum eſſe. 1.diſt.2.4.1^{m}./.d.4.q.1.1.2^{m}./.3.d.7.q.1.1.5^{m}./.Po^{a}.q.2.1.c./.8^{m}./.q.7.3.4^{m}.q.9.5.13^{m}./.19./.22^{m}./.Voio 3.c./.Quolib.3.9.27^{m}. Suppoſitũ 8.
¶ Immo in eis natura cõmunicatur ſecundum rem. 1^{a}.q.13.9.c.
¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ in eis non poſſunt eſſe multa ſuppoſita in eadem numero natura, numeroſitate ſuppoſiti, ſed numeroſitate eſſentiæ.
¶ Secundo dicendum, ſicut Dubio 367.

1149 ¶ Quòd tempus habet eſſe perfectũ extra animam, quod debetur ei ſecundum rationem propriæ ſpeciei. Opuſc.44.c^{o} 2. Tempus 5.
¶ Immo temporis ratio cõpletur ex actione animæ numerantis. 2.diſt.12.5.2^{m}./.Opuſc 44.o./.Phy.4.lect.22.
¶ Reſpondeo dicendum, quod tempus quo ad ſuum quaſi materiale fundatur in motu. ſ. ſecundum prius, & poſterius, ſed formale eius completur per actum animæ numerantis. Ideo non eſſet tempus, ſi non eſſet anima, vt habetur 1.diſt.19.q.2.2.c./.q.5.1.c.princ°./.diſt.37.q.4.3.c./.2.diſt.12.5.2^{m}./.Opuſ.45.o./.Phil.4 lect.22.

1150 ¶ Quod tempus non menſuratur alio tempore, nec fieri eius, quia totum eſſe eius eſt in fieri. Ideo incipit in principio temporis, vt in principio, non autem vt in menſurante. 2^{a}.q.66.4.5^{m}./.2.diſt.3.L.prin°./ Po^{a}.q.3.17.24^{m}./.25^{m}. Tempus 21.
¶ Oppoſitum videtur dicere. Po^{a}.q.3.17.24^{m}.
¶ Reſpondeo dicendũ dupliciter. ſ. primo, quod pro tanto oportet illud, quod incipit habere menſuram durationis, quia incipit per motum. Sic autem tempus non incipit.
¶ Secundo dicendum, quod omnis menſura in ſuo genere ſeipſa menſuratur, ſicut linea per lineam, & ſimiliter tempus per tempus, vt habetur Po^{a}.q.3.17.24^{m}.

1151 ¶ Quod tempus eſt per ſe menſura motus primi. Ideo nõ menſurat eſſe, niſi ſecundum ꝙ ſubiacet variationi ex motu cœli. 1^{a}.q.10.4 3^{m}./.$2^{a}2^{æ}$.q.31.2.c./.1.diſt.19.q 2.1.4^{m}./.4.d.17.q.1.ar.5.q.3.3^{m}./.q.2.ar.1 q.3.3^{m}./.diſt.49.q.3.o /.Po^{a}.q.5.1.2^{m}./.4.1^{m}./.Quolib.4.5.c./.Phi.8 lec.20. Tempus 24.
¶ Immo accidit tempori eſſe menſuram motus firmamenti. 1^{a}.q.66.4.3^{m}.
¶ Reſpondeo dicendum, ꝙ homo accidit tempori, quia ſi alius eſſet motus primus, illius motus eſſet tempus menſura, vt habetur 1^{a}.q.66.4 3^{m}.

1152 ¶ Quòd ſcriptura diuina creationem rerum, in indiuiſibili factam pronunciat, dicens: In principio creauit Deus cœlum, & terram. Quod quidem principium, Baſilius principium temporis exponit, quod quidem eſſe indiuiſibile, vt ſecundum Philoſophum probatur. 1^{a}.q.46.3.1./.Cont.2.c^{o} 19.ſi. Tempus 29.
¶ Oppoſitum videtur dicere 1^{a}.q.46.3 1^{m}.
¶ Reſpondeo dicendum, ſicut Dubio 129.

1153 ¶ Quod theologia eſt ſcientia nobis diuinitus reuelata. 1^{a}.q.1.2.2^{m}./.1.prolo.3 q.1.1^{m}. Theologia 6.
¶ Immo theologia eſt ſcientia acquiſita per ſtudium, laborem, & motum intellectus. ſ. propter incipientium eruditionẽ, proſectorum inſtructionem, & impedimentorum euitationem. 1^{a}.prolo.o./.1.prol.q.1.3.c.
¶ Reſpondeo dicendum dupliciter. ſ. primo, quod theologia humanitus inuenta ſ. philoſophia prima, eſt ſcientia acquiſita per ſtudium. Sed theologia, cuius ſubiectum eſt Deus, eſt nobis diuinitus reuelata.
¶ Secundo dicendum, quod etiam theologia diuinitus reuelata patribus, acquiritur nobis per ſtudium quo ad eius concluſiones, non autem quo ad eius principia, quæ ſunt articuli fidei, & quæ ſunt omnibus diuinitus reuelata.

1154 ¶ Quod Deus eſt ſubiectũ theologiæ. 1^{a}.q.1.7.o./.1.prol.4.1^{m}. Theologia 15.
¶ Immo ens diuinum reuelabile eſt ſubiectum theologiæ. 1^{a}.q.1.1.2^{m}./.3.c./.2^{m}./.4.1./.1 prolo.4.o.
¶ Reſpondeo dicendum ſextuplicìter. ſ. primo, quòd duplex eſt ſubiectum in ſcientia, vt habetur Metaph.5.lect.6 prin°. ſ. vel ſubiectum adæquatum, quod ſcilicet prædicatur de omnibus conſideratis per ſe in illa ſcientia: vel ſubiectum principale, ſeu ſubiectum attributionis. ſ. quod principaliter conſideratur, & ad quod referuntur omnia, quæ in illa ſcientia conſiderantur, & ad illud ordinantur. In primo igitur Sententiarum loquitur de ſubiecto primo modo. In prima vero parte de ſubiecto ſcientiæ ſecundo modo.

¶Secundo dicendum, quod vt ipſe dicit Deum eſſe ſubiectum theologiæ: verum eſt, cum formalis ratio obiecti in theologia ſit à Deo. Et tale eſt verum ſubiectum eius. Aliud vero dictum de his, quæ materialia ſunt in ſubiecto, intelligi poteſt, & non id ſubiectum eſſe dicimus, niſi forte per accidens. Sed diximus alibi id eſſe ſubiectum theologiæ, quia reuerentiæ Doctorum, qui talia dixerunt, in aliquo derogare oderimus, vt hr Opuſc. 72. q. 1.

¶Tertio dicendum, quod ratio formalis obiecti eſt duplex, ut habetur 2a 2æ. q. 1. a. c. ſ. vel ex parte rei, vel ex parte noſtra. In primo igitur ſententiarum, ſumit rationem formalem primo modo. In prima vero parte, ſecundo modo.

¶Quarto dicendum, quod in primo Sent. loquitur de ſubiecto materiali. In Prima autem parte, de ſubiecto ſcientiæ formali, quia in hac ſcientia non conſideratur aliquid quo ad rationem entis, vel diuini, vel mobilis, ſed ſub ratione Dei, vel de Deo, vel in ordine ad Deum, vt ad principium vel finem.

¶Quinto dicendum, quod in primo Senten. loquitur de theologia vt eſt ſcientia ſubalternata, quia incipit a reuelatis, nec ſeruat ordinem doctrinæ. ſ. procedendo a facilioribus, ſed in Prima parte loquitur de theologia ſecundum ſe, & ut ſubalternans eſt, quia incipit a magis notis nobis.

¶Sexto dicendum, quod in primo Sententiarum loquitur vt bachalarius, ſecundum opinionem aliorum, ideo dicit, poteſt dici, & de quibus dicit, quod reuerentiæ Doctorum, qui talia dixerunt, in aliquo derogare oderimus, vt habetur Opuſc. 72. quæſtio. 1. Sed in prima parte loquitur ſecundum ſententiam propriam, vt theologiæ Doctor. Ideo dicit dicendum eſt, quia quando ſcripſit ſupra libros Sententiarum, erat bachalarius, quando vero compoſuit ſummam theologiæ, erat ſacræ theologiæ Doctor, & Magiſter.

Theologia 31. 1155 ¶Quòd theologia eſt dignior cæteris ſcientiis. 1a. q. 1. 5. o./ Cont 2. cap^o 4. fi.

¶Immo metaphyſica eſt dignior cæteris ſcientiis, cum ſit ordinatiua aliarum ſcientiarum. 2. diſt. 3. q. 3. a. c./ diſtin. 24. q. 2. a. 4^{m}./ Cont. 3. c^o 25. 8^{m}./ Eth. 6. lec. 6. prin./ Meta. 1. lec. 1. med.

¶Immo logica eſt dignior cæteris ſcientiis, cum ſit ars artium. Poſter. 1. princ^o.

¶Reſpondeo dicendum, quòd ſacra theologia eſt dignior aliis ſcientiis, & propter nobilitatem materiæ, & certitudinem, & altiorem finem, vt hr in primis locis. Sed metaphyſica dicitur dignior aliis ſcientiis humanitus inuentis; quia ordinat eas. Logica autem, quia eſt adminiculum aliarum, vt hr Trin. 17. 2^{m}.

Theologia 40. 1156 ¶Quod theologia ſacra differt ſecundum genus a theologia naturali, ideſt à metaphyſica. 1a. q. 1. 1. 2^{m}.

¶Oppoſitum videtur dicere. 1a 2æ. q. 54. 2. 3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1110.

Totum 8. 1157 ¶Quod totum homogeneum nihil includit, quod non includit quælibet pars eius, nec differt ſecundum identitatem earum, & totius, nec per conſequens à ſuis partibus. 1a. q. 11. 2. 2^{m}/. 4. diſt. 44. q. 1. art. 1. q. 3. c./ Cont. 4. c^o 66. fin.

¶Immo quodlibet totum eſſentiale, vel integrale differt realiter ab omnibus ſuis partibus etiam ſimul ſumptis. Meta. 7. lec. 10./ lec. 14. fi.

¶Reſpondeo dicendum, quod differt etiam totum omogeneum à ſuis non ſecundum rem, ſaltem ratione.

Totum 15. 1158 ¶Quòd id ſolum ſe toto agit, quod ſecundum ſe totum eſt in actu, quod non eſt, niſi actus infinitus, & purus. ſ. Dei. Pot^a. q. 3. 1. c. prin^o./ 4 c. fi.

¶Immo etiam angelus ſe toto agit, ideſt mouetur, ſecundum totam virtutem ſuam in id quod agit. 1a q. 62. 6. o./ quæſt. 63. 8. 3^{m}./ 2. diſt. 17. q. 1. 3. 4^{m}./ 4. diſt. 4. q. 2. art. 3. q. 3. 1^{m}./ Verit. q. 24. 10. c./ Matth. 25.

¶Reſpondeo dicendum, ſicut Dubio 125.

Verbum 1. 1159 ¶Quod verbum mentis nihil aliud eſt, quàm conceptio intellectus, quæ eſt operatio, ideſt ipſum intelligere, vel ſpecies intellecta. 1. diſt. 27 q. 2. 2. 3. c.

¶Oppoſitum videtur dicere Cont. 1. c^o 53./ li. 4. c^o 11./ Pot^a. q. 8. 1. c./ Spiritu 9. 6^{m}./ Quolib 5. q. 5. 2. o./ Opuſ. 53.

¶Reſpondeo dicendum, ſicut Dubio 951.

Verbum 10. 1160 ¶Quod de ratione verbi in diuinis non tantum eſt manifeſtatio, ſed etiam proceſſus realis. Cont. 4 c^o 11./ Veri. q. 4. 2. c.

¶Immo vr ſufficere proceſſus ſm rationem. 1. d. 27. q. 2. 2. o.

¶Reſpondeo dicendum, quod verbum dicit quandam emanationem intellectus, & exitum in manifeſtationem ſui. Et ideo quia exitus ille poteſt intelligi, vel ſecundum rem diſtinctam, prout in diuinis filius exit à patre, vel ſecundum rationem tantum, prout intelligere eſt ab intellectu diuino, ideo & verbum quandoque eſſentialiter, & quandoque perſonaliter dicitur, ſicut & amor, vt habetur 1. diſt. 27. q. 1. 2. 1^{m}. vt etiam addocetur infra Dubio 1161.

Verbum 47. 1161 ¶Quòd verbum in diuinis proprie dicitur perſonaliter tantum, non autem eſſentialiter. 1a. q. 34. 1. o./ 2a 2æ. q. 93. 1. 2^{m}./ Verit. q. 4. 2. o./ 4. 4^{m}./ Pot^a. q. 9. 9. 7^{m}./ Quol. 4. q. 1. o./ Opuſcu. 1. cap^o 11.

¶Immo dicitur etiam eſſentialiter. 1. di. 27. q. 2. 2. o./ Ver. q. 4. a. 9^{m}./ 10^{m}./ 11^{m}./ Opuſc. 3. c^o 41.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod verbum, vt dicit relationem rationis, dicitur eſſentialiter. Sed vt dicit relationem realem, ſicut eſt in viu, dicitur perſonaliter tantum, vt habetur in ſecundis locis.

¶Secundo dicendum, ſicut Dubio 1160.

1162 ¶Quod veritas magis fundatur in eſſe rei, quàm in eſſentia rei. 2a 2æ. q. 109. 1. c./ 1. d. 19. q. 5. ar. 1. c./ 7^{m}./ Ve. q. 1. 5. 18^{m}./ 19./ — Veritas 5.

¶Immo etiam res dicitur vera, vel falſa, ſicut dicitur aurum verum, vel falſum, Periherm. 1. lec. 3.

¶Reſpondeo dicendum, quod dicuntur res aliquæ veræ, vel falſæ per comparationem earum ad intellectum noſtrum, non quidem eſſentialiter, vel formaliter, ſed effectiue, inquantum ſ. natæ ſunt facere de ſe veram, vel falſam æſtimationem, vt hr Perther. le. 3.

1163 ¶Quòd veritas propoſitionis ſecundum neceſſitatem, & contingentiam non variatur, expoſito in ea materialiter, ſed ex principali compoſitione, in qua fundatur veritas propoſitionis. Verit. q. 2. 12. 7^{m}. — Veritas 21.

¶Oppoſitum videtur dicere a ſimili. Poſter. 1. lec. 9. princ^o.

¶Reſpondeo dicendum, quod veritas propoſitionis fundatur in compoſitione intellectus, ſicut in ſubiecto, ſed in re ſicut in cauſa.

1164 ¶Quòd veſtigium Trinitatis eſt ſimilitudo creatoris, reperta in creatura, ducens confuſe in cognitionem eius. 1. diſt. 3. q. 2. 2. o./ q. 3. c. — Veſtigium 1.

¶Immo nullo modo Deus eſt ſimilis creaturis. 1a. q. 4. 3. 4^{m}./ 1. diſt. 19. q. 1. 2. c./ diſt. 35. 4. 6^{m}./ diſt. 48. 1. 4^{m}./ Con. 1. c^o 29./ Verit. q. 2. 11. 1^{m}./ q. 23. 7. 13^{m}./ Pot^a. q. 7. 7. 10^{m}.

¶Reſpondeo dicendum, ſicut Dubio 471./ 1146.

1165 ¶Quod in id, quod fit a natura ſuperiori in inferiorem, nõ eſt violentum, nec contra naturam. Pot^a. q. 4. 2. 21^{m}./ q. 6. 1. 17^{m}. — Violentia 2.

¶Oppoſitum videtur dicere. 3 diſt. 13. ar. 2. q. 2. 2^{m}./ 3^{m}.

¶Reſpondeo dicendum, ſicut Dubio 301.

1166 ¶Quod virginitas eſt ſpecialis virtus. 1a 2æ. q. 64. 1. 3^{m}./ 2a 2æ. q. 152. 1. 1^{m}./ 3. o./ q. 155. 1. 1./ 3^{m}. — Virginitas 2.

¶Immo virginitas non eſt virtus, ſed nominat ſtatum virtutis, & aliquid virtuti accidens. 3. diſt. 33. q. 3 ar. 2. q. 2. 3^{m}./ diſt. 36. a. 5^{m}./ Verit. q. 5. 2. 7^{m}.

¶Reſpondeo dicendum, quod ſicut habetur 2a 2æ. q. 152. 3. o./ 4. diſtin. 33. q. 3. 2. 4^{m}./ Virginitas poteſt ſumi tripliciter. ſ. vel materialiter, ideſt pro incorruptione ſignaculi, ſeu irreſolutione ſeminis propter delectationem. Vel formaliter, ideſt pro habitu, quo quis proponit, ſeu eligit perpetuo ſeruare integritatem mentis, & corporis. Et hoc dupliciter. ſ. vel ſine voto, vel cum voto. Primum accidit virtuti. Secundum autem nominat ſtatum virtutis, vt habetur 4. diſt. 33. q. 3. ar. 2. 3^{m}./ 4^{m}./ 6^{m}./ Sed tertium eſt virtus, & poteſt remanere, deficiente primo, & ſecundo, vt habetur in locis primo allegatis.

1167 ¶Quod virginitas non conſecratur in viris, ſed tantum in mulieribus per velum, vel per aliquid aliud, quia viri non ſignificant ſponſam Chriſti. ſ. eccleſiam. 4. diſt. 38. q. 1. 5. 5^{m}. — Virginitas 14.

¶Oppoſitum videtur dicere. 4. diſt. 38. q. 1. 5. c.

¶Reſpondeo dicendum, quod licet viri non ſignificent ſponſam, ideſt eccleſiam, per matrimonium tamen carnale repreſentatur matrimonium ſpirituale quantum ad fœcunditatem, vt habetur 4. diſt. 38. q. 1. 5. c.

1168 ¶Quòd virginitas, vt virtus, non poteſt amitti ſine peccato, quia firmata eſt per votum 2a 2æ. q. 152. 3. 4^{m}. — Virginitas 29.

¶Immo poteſt amitti ſine peccato. 4. diſt. 33. q. 3. 2. 2^{m}./ 4^{m}./ diſt. 49. q. 5. ar. 3. q. 1. c.

¶Reſpondeo dicendum, quod in Secunda Secundæ loquitur de virginitate quo ad ſuum formale. ſ. quo ad propoſitum voto firmatum, integritatis perpetuo ſeruandæ. Sed in quarto Sententiarum loquitur de ea quo ad ſuum materiale. ſ. quo ad integritatem carnis, quæ nominat materiam, & ſtatum virtutis, & non virtutis ſine voto, vel cum voto.

1169 ¶Quod virginitas quo ad ſuum formale poteſt reparari per pœnitentiam, & ſemper eſt cum ceteris virtutibus, non autem quo ad materiale eius. 2a 2æ. q. 152. 3. 2^{m}./ 3^{m}./ 3a. q. 89. 3. 1^{m}./ 3. diſt. 31. q. 1. ar. 4. q. 1. 1^{m}./ 4. diſt. 14. art. 5. q. 2. 3^{m}./ Quol. 5. 2^{m}. — Virginitas 32.

¶Oppoſitum videtur dicere etiam quo ad omnem integritatem. 1a. q. 25. 4. 3^{m}./ 2a 2æ. q. 152. 3. 3^{m}./ Quol. 5. q. 2. 1. o.

¶Reſpondeo dicendum, quod etiam quo ad omnem integritatem carnis virtute diuina poteſt reparari, non autem præteriti, quia hoc implicaret contradictionem ſ. quod mulier corrupta non fuerit corrupta, vt etiam ſuperius Dubio 499. adductum eſt.

1170 ¶Quod virginitas fuit ſemper licita poſt ſufficientem multitudinem hominum etiam in lege Moyſi, & naturæ integræ, non autem ante. 3. diſt. 33. q. 3. 2. 1^{m}. fi./ diſt. 49. q. 5. ar. 3. q. 2. 3^{m}. — Virginitas 35.

¶Oppoſitum videtur dicere. 3a. q. 28. 4. c.

¶Reſpondeo dicendum, quod ſuperfluum eſſet, ſi aliquis ſeruare vellet virginitatem, vel qui non deberet, ſicut tempore legis Moyſi, vel propter quod non debetur, ſicut virgines Veſtales, & ſimiliter ſecundum alias circumſtantias, nunc autem eſt licitum.

¶Quod

Virtus 28. 1171 ¶Quód virtus eſt bona ſeipſa, & non per aliam virtutem. 12æ. q. 55. 3. 2m. /. Virt. q. 1. 2. 1m. /. 7m.
Immo é bona alio. i. ordine rõnis, vel mẽſura rõnis. 2. d. 27. 2. 2.
¶Rñdeo dicẽdũ dupliciter. ſ. primo, ꝙ in primo dicto loquitur de alietate reali. Sed in ſecũdo dicto de alietate rõnis, q. ſic ẽt lux eſt pfectio coloris, cũ tñ color ſit eſſentialiter lux, ſm Ariſ. in lib. de Senſu, & Senſato. i. ꝙ lux eſt tota hypoſtaſis colorum. Et S. Doctor dicit. 1. d. 17. q. 1. ar. 4. c. ꝙ color eſt lux incorporata.
¶Secundo dicendum, ꝙ primo intelligit, ꝙ virtus non eſt bona alia bonitate formaliter, & intrinſece. Secundo autem, ꝙ eſt bona originaliter, & extrinſece ordine rationis.

Virtus 30. 1172 ¶Quod virtus dicitur vltimum potentiæ, quia ad illud potentia ordinatur. ſ. ad obiectum, quia ibi virtus ſumitur pro obiecto. 1a. q. 55. a. 1m. /. 3. c. /. 22æ. q. 23. 3. 2m. /. 2. diſt. 27. 1. 1m. /. 3. diſt. 23. q. 1. art. 3. q. 1. c. /. q. 2. 2m. /. 4. diſt. 8. q. 1. art. 1. q. 1. 1m. /. Veri. q. 14. 3. c. /. Virtu. q. 1. 1. 6m. /. 9. 15m. /. 11. 15m. /. 13. 1m. /. Quol. 4. q. 2. 1. 1m. /. Poſter. 1. lec. 37.
¶Immo eſt vltimum potentiæ per reſpectum ad actum, quia altiſſimũ, & vltimum in quod potentiæ eleuare poteſt, eſt actus quem virtus elicit, ſed non eſt aliquid potentiæ. 2. d. 27. 1. 1m.
¶Immo virtus dicitur vltimũ potentiæ, quia perfectio potentiæ menſuratur ex vltimo, & maximo, quod quis poteſt. 3. diſt. 23. q. 1. art. 3. q. 1. c. /. Poſter. 1. lec. 37.
¶Immo & actus eſt vltimũ potẽ. ſicut extra genus potẽ. virtus aũt ſicut in eodem genere. 1. princip. 3. d. 23. q. 1. ar. 3. q. 3. 2m.
¶Immo vel dicitur eſſe vltimum, id eſt difficillimum, quia eſt in medio, quod eſt difficillimum. Vir. 1. q. 1. 13. 1m.
¶Immo vel virtus dicitur eſſe vltimum in ſpecie, non autem ſimpliciter. Virt. q. 1. 9. 15m.
¶Immo vel virtus dicitur vltimum potentiæ, non vt importat ordinem effectus, ſed ordinem exceſſus. 12æ. q. 13. 3. 2m.
¶Reſpõdeo dicendũ tripliciter. ſ. primo, ꝙ vt hř 4. d. 8. q. 1. ar. 1. q. 1. 1m. duplex eſt vltimum. ſ. vel in re, ſicut ſuperficies locati, eſt vltimũ eius, vel extra rem, ſicut locus. Habitus igitur virtutis eſt vltimum potentiæ primo modo, actus autem, & obiectum ſecundo modo, primum immediate, ſecundum vero mediate.
¶Secundo dicendum, ꝙ vt hř Virtu. q. 1. 1. 6m. aliquid dř vltimũ potentiæ dupliciter. ſ. vel materialiter, id eſt illud, ad quod potentia ordinatur. Et hoc eſt duplex. ſ. propinque actus, & remote obiectum. Vel eſſentialiter, id eſt complemẽtum, & perfectio potentiæ, ſiue ſit aliud à potentia. i. habitus, ſiue non.
¶Tertio dicendum, ꝙ ſicut probatur Veri. q. 14. 3. c. duplex eſt potentia. ſ. vel cuius actus tranſit in exteriorem materiam, & perficit eam. Et vltimum talis potentiæ eſt actus eius principaliter, ſecundario autem obiectum eius. Vel cuius actus non tranſit ad extra, ſed ipſam potentiam perficit. Et vltimum talis potentiæ, vt ſtabile eſt habitus, ſed vt fluens eſt actus eius.

Virtus 61. 1173 ¶Quód & eadem virtus poteſt eſſe in diuerſis potentiis. 1a. q. 56. 2. c. /. q. 60. 5. c. /. Veri. q. 27. 6. 18m.
¶Oppoſitum videtur dicere. 2a. q. 79. 5. c. ſi. / 4. diſt. 14. q. 1. ar. 3. q. 1. c. /. Veri. q. 14. 4. 7m.
¶Reſpondeo dicendum dupliciter. ſ. ꝙ in Prima Secundæ loquitur de potentia ordine quodam, ſicut ibi ſubiungit, ꝙ vna virtus poteſt eſſe in diuerſis potentiis, non æqualiter, vt intelligit in quarto Sententiarũ, ſed ordine quodam. ſ. in vna principaliter, in alia vero per modum diffuſionis, vel diſpoſitionis, vel directionis, vel ſecundum ꝙ vna potentia mouetur ab alia.
¶Secundo dicendum, ꝙ in quarto Sententiarum loquitur de eſſe in potentia, vt in ſubiecto, & ſecundum idem, ſed in Prima Secundæ ſecundum diuerſa, & vt in cauſa, vel vt in effectu, vel vt in ſubiecto, & quocunque alio modo.

Virtus 71. 1174 ¶Quód virtus increata non eſt in aliquo genere. 4. diſt. 1. q. 1. art. 4. q. 2. 1m.
¶Oppoſitum videtur dicere. 1a. q. 3. 4. 2m. /. 1. diſt. 8. q. 4. 2. 3m. /. Pot. q. 7. 3. 7m. /. q. 9. 3. 3m. /. Trin. 2. 4m.
¶Reſpondeo dicendum, ſicut Dubio 264.

Virtus 118. 1175 ¶Quód actus vnius virtutis vt elicitus, põt attribui alteri virtuti vt imperanti. 12æ. q. 114. 4. 1m. /. 22æ. q. 32. 1. 2m. /. q. 81. 3. c. /. q. 88. 6. c. / q. 147. 2. 2m. /. 2. d. 24. q. 1. 2. 2m. /. d. 25. 3. c. /. 3. diſt. 23. q. 2. 2. c. /. d. 27. q. 2. 3. 4m. /. ar. 4. q. 2. 2m. /. q. 3. c. /. 4. diſt. 15. q. 2. ar. 3. q. 2. 4m. /. q. 3. ar. 1. q. 3. c. /. q. 4. ar. 7. q. 1. 2m. /. Cont. 3. cº 138.
¶Oppoſitum videtur dicere à ſimili. 4. diſt. 14. q. 1. ar. 3. q. 1. c. /. Verit. q. 14. 4. 7m.
¶Reſpondeo dicendum, ſicut Dubio 1173.

Virtus 121. 1176 ¶Quod virtutes ſunt maxima bona. 1. diſt. 1. L. 4m.
¶Oppoſitum videtur dicere 1a. q. 6. 1. 2m. /. 2. 0. /. q. 16. 3. 1m.
¶Reſpondeo dicendum, ſicut Dubio 287.

Virtus 138. 1177 ¶Quód vna virtus eſt prior alia ſecũdum actus, licet ſimul infundantur omnes à Deo ſecundum habitus. 12æ. q. 62. 4. c. /. 3a. q. 85. 6. c. /. 3. diſt. 23. q. 2. 5. c. /. 4. diſt. 17. q. 1. ar. 4. q. 3. 3m.
¶Oppoſitum videtur dicere. 12æ. q. 65. 1. 3m /. Vir. q. 5. 2. 4m. /. 6m. /. 8m. /. 11m.
¶Reſpondeo dicendum, quod virtutes ſimul infunduntur, ſed ordine quodam, prout actus vnius ordinatur ad alium, vt etiam ſupra Dubio 1173. adductum eſt.

1178 ¶Quód vitium non tantum opponitur virtuti imperfectæ, ſed etiam imperfectæ, in genere virtutis, ſcilicet habilitati naturali ad bonum, & diſpoſitioni ad virtutem. 12æ q. 63. 2. 1m. /. q. 73. 1. 2m. /. 3. diſt. 23. q. 3. ertic. 1. q. 2. 3m. /. Verit. q. 14. 6. 2m. /. Virtu. q. 1. 1. 1m /. 5m. /. q. 2. 13. c. Virtus 147
¶Oppoſitum videtur dicere. Virt. q. 1. 10. 16m.
¶Rñdeo dicendũ dupl. ſ. primo, ꝙ in vltimo loco loquitur de virtutibus moralibus infuſis, quæ ſimul ſtant cũ vitiis, vt tendunt ad non eſſe. Sed in alio loco loquitur de fide informi, & infidelitate, quæ opponuntur ſm verum, & falſum circa idem.
¶Secundo dicendum, quod in quæſtionibus de Virtutibus in communi, loquitur de oppoſitione imperfecti, quæ eſt, vel medij ad medium, vel medij ad extremum: in aliis autem locis de oppoſitione perfecta, id eſt de contrarietate, quæ eſt inter maxime diſtãtia, ſicut etiam ſupra Dubio 692. adductum eſt, & adducetur infra Dubio 1181.

1179 ¶Quód non oportet, ꝙ principale vitiũ opponatur principali virtuti. 12æ. q. 84. 4. 1m. /. 22æ. q. 34. 5. 1m. /. q. 118. 7. 1m. /. q. 142. 3. 1m. /. q. 162. 6. 2m. /. 7. 3m. / 2. d. 5. q. 1. 3. 5m /. 3. d. 33. q. 2 ar. 1. q. 3. 4m. /. 4. d. 13. q. 2. 2. 1m. /. Ma. q. 8. 1. 3m. /. 12m. /. q. 13. 3. 1m. Virtus 153.
¶Oppm vř dicere. 1a. q. 73. 4. c. /. 22. q. 33. 2. b. /. Ma. q. 2. 10. c.
¶Reſpondeo dicendum dupliciter. ſ. primo, quia vt hř 1. d. 27. q. 1. 2. c. /. 4. d. 14 L. 12m. malum maximũ, ſeu ſummũ, vel peſſimum, poteſt ſumi dupliciter. ſ. vel per remotionẽ omnis boni, vel per acceſſum ad extera mala. Primo modo non datur, niſi in apprehenſione. Ideo nõ opponitur optimo, niſi ſecundum rationem. Secundo aũt modo põt tripliciter conſiderari. ſ. vel ſecundum ſpeciem ſuã, prout peccata, & vitia ſpecificantur ex obiecto ſuo, ſicut & virtutes. i. per conuerſionem ad bonũ commutabile. Vel ſecundum auerſionẽ, vel ſecundũ circũſtantias, vel ſecundum extenſionẽ ad effectus. Primo modo opponitur optimo peſſimũ, non autẽ ſecundo, vel tertio modo, ſed potius optima virtus opponitur & minimis peccatis, excludendo ea.
¶Secundo dicendum, ſicut Dubio 192. /. 1178.

1180 ¶Quod virtus infuſa differt ſpecie à virtute acquiſita dupliciter. i. vel ratione diuerſæ regulæ, vel ratione diuerſi finis. 12æ. q. 63. 4. c. /. 3. diſt. 33. q. 1. ar. 2. q. 4. c. / 4. d. 14 q. 2. 2. 4m. /. diſ. 50. q. 1. 2. 4m. /. Virt. q. 1. 10. 7m. /. 8m. /. 9m. q. 5. 4. c. Virtus 165.
Oppoſitum videtur dicer à ſimili. 1a. q. 94. 3. 1m.
¶Reſpondeo dicendum, ſicut Dubio 1111.

1181 ¶Quod virtutes intellectuales nõ ſunt connexæ ad inuicem. 12æ. q. 65. 1. 3m. /. Verit. q. 5. 1. 4m. /. 6m /. 8m. 11m. Virtus 201.
¶Immo ſimul omnes infunduntur à Deo. 3. diſt. 23. q. 2. 5. c. /. 4. diſt. 14. q. 1. art. 2. q. 2. c.
¶Reſpondeo dicendum, quod virtutes omnes ſimul infunduntur quantum ad habitus. Sed quod vna dicatur prior altera, eſt quantum ad ordinem cõſideratum in earum actibus, vt habetur 4. diſt. 14. q. 1. art. 2. q. 2. c. princº. vt etiam ſupra Dubio 1173. /. Dubio 1177. adductum eſt.

1182 ¶Quod virtus infuſa eſt maximum bonum ſimpliciter. Virt. q. 1. 5. 7m. Virtus 246.
¶Oppoſitum videtur dicere. 1a. q. 6. 1. 2m. /. 2. 0. /. q. 16. 3. 1m.
¶Reſpondeo dicendum, ſicut Dubio 287.

1183 ¶Quod viſus habitus per generationem naturalem, & viſus cæci illuminati per miraculum ſunt eiuſdem ſpeciei: ideo non poſſunt eſſe ſimul in eodem oculo, ſicut nec duo accidẽtia, vel duæ formæ eiuſdem rationis, non poſſunt eſſe ſimul in eodem ſubiecto. 1a. q. 94. 3. 1m. / 12æ q. 63. 4. 3m. /. 2. d. 30. q. 2. 1. 7m. /. Virt. q. 1. 10. 2m. Viſus 5.
¶Oppoſitum videtur dicere à ſimili. 1a. q. 1. 1. 2m. /. 3a. q. 9. 4. 5m.
¶Reſpondeo dicendum, ſicut Dubio 1111.

1184 ¶Quód vita contemplatiua eſt ſinis vitæ actiuæ. 3. diſ. 35. q. 1. art. 4. q. 4. 1. c. /. Opuſc. 17 cº 7. 7m. Vita 52.
¶Immo vita actiua, & contemplatiua, ſine, & materia diſtinguuntur, quia materia primæ vitæ ſunt bona temporalia, materia vero ſecundæ ſunt bona æterna. Verit. q. 11 4. c.
¶Reſpondeo dicendũ, ꝙ diſtinguuntur ſine ſecundum ſe conſideratæ, ſed non vt conſiderantur in ordine vnius ad alteram.

1185 ¶Quód vita contemplatiua ſecundum ſuum genus eſt ſimpliciter nobilior, & maioris meriti, & prior, quàm vita actiua. 12æ. q. 57. 1. c. /. 22æ. q. 152. 2. 4. c. /. q. 153. 2. 1m. /. q. 181. 2. 0. /. q. 188. 5. 0. /. 3a. q. 40. 1. 2m. /. 3. diſt. 30. 1. 2m. /. diſt. 33. q. 1. 4. 2m. /. diſt. 35. q. 1. 4. 0. / Cont. 3. cº 63. ſi. /. 133. /. Verit. q. 11. 4. 0. /. Virtu. q. 1. in 14m /. Quolib. 3 q. 63. 6m. /. Opuſc. 17. 7. 7m. Vita 60.
¶Immo eſt econuerſo. 3. diſt. 35. q. 1. 4. 0.
¶Reſpondeo dicendum, quod vita actiua ex hoc, quod eſt vtilior, non eſt nobilior ſimpliciter, ſed ſecundum quid, ſed contemplatiua eſt dignior, quia quæritur propter ſe, & propter aliud, vt habetur 3. diſt. 35. q. 1. art. 4. q. 1. c.

1186 ¶Quod vita actiua, quæ profectui aliorum inuigilat, eſt intenſioris meriti, & fortioris charitatis ſecundum genus ſuum, quàm vita contemplatiua, ſed eſt econuerſo reſpectu ſui tantum. 3. diſt. 35. q. 1. art. 4. q. 2. 0. Vita 63.

¶Oppoſitum videtur dicere.22ſ.q.182.2.o.
¶Reſpondeo dicendum,ſicut Dubio 1185./.Dubio 1187.propoſitione prima.

Vita 65. 1187 ¶Quod vita actiua eſt maioris meriti,quam vita contemplatiua quo ad dimiſſionem culpæ,& quo ad ſatiſfactionem, quia eſt laborioſior,ſed eſt econuerſo quo ad conſequutionem gloriæ,quia vita contemplatiua eſt purior.3.di.35.q.1.art.4.q.2o.
¶Oppoſitum videtur dicere.22ſ q.182.2.o.
¶Reſpondeo dicendum,ſicut Dubio 1187.

Vita 67. 1188 ¶Quod opus actiuæ vitæ eſt duplex,ſcilicet opus ſpirituale, vt prædicare & docere,& opus corporale, vt recipere hoſpites,& ſeruire infirmis. Primum eſt melius, quam ſint opera contemplatiua,non autem ſecundum.22ſ.q.188.6.c./.2a.q 40.1.2m./.Verit.q.11.4.2m.
¶Oppoſitum videtur dicere. 22ſ.q.281.2.o.
¶Reſpondeo dicendum,ſicut Dubio 118e.

Vita 75. 1189 ¶Quòd vita contẽplatiua eſt tm̃ in intellectu.22ſ.q.180.1.o./.2.1m./7.1m./.3.diſt.35.q.1.art.2.q.1.c./.Verit.q 22.11.11m.
¶Immo eſt etiam in inquiſitione rationis, & in affectu.22ſ.q.180.1.o./.1.1m./.7.1m./.3.diſt.35.q 1.a.2.q.2.o.
¶Reſpondeo dicendum, quod vita contemplatiua eſt tantum in intellectu eſſentialiter,& principaliter in actu eius. Sed vtitur inquiſitione rationis vt medio,& eſt cauſaliter, antecedenter, & concomitanter in affectu, vt habetur in primis locis.

Vnio 22. 1190 ¶Quòd vnio, quæ de Deo prædicatur, non eſt creator, nec creatura.3.diſt.5.q.1.ar.1.q.1.3m.
¶Immo vnio hæc eſt aliquid creatum 3a.q 2.7 o./.8.c.
¶Reſpondeo dicendum,quod vnio hæc eſt aliquid creatum.ſ.relatio exiſtens in natura humana realiter. In Deo autem ſm rationem tantum,quia prout eſt in Deo,non eſt aliquid ſecundum rem,ſed ſecundum rationem tantum, vt habetur 3.q.2.7.o./.8.c./.1.d.30.2.4m./ 3.d.2.q.2.ar.1.q.3.2m./.d.5.q.1.ar.1.q.1.o./.d.7.q 2.1.c./.d.13.q.3.1.c./.5m./.d.21.q.1.ar.1.q.2 5m/.contra 4.co.39./ 41./.Quol.1.a 3m.

Vnitas 4. 1191 ¶Quòd ens quod non diuidit, eſt vera diffinitio vnius,licet Auicenna conetur eam improbare.1.d.24.q.1.3.3m./.Opuſ.42.co 2.
¶Immo vnũ importat rationem indiuiſionis tm̃ 1a.q.6.3.1m.
¶Reſpondeo dicendum, quod vnum ſecundum rõnẽ propriã quæ diſtinguitur ab aliis tranſcendentibus, importat rationẽ indiuiſionis tantum. Sed ratio eius totalis completa conſiſtit in hoc,quod eſt eſſe ens indiuiſibile, aut non eſſe ens diuiſum.

Vnitas 10. 1192 ¶Quod ex ſubiecto & accidente, nõ fit aliquid vnum,niſi per accidens,3.d.14.q.1.1.c./.Opuſ.30.lec.10.ſi. Lec.11.prin.
¶Immo ex ſubiecto & proprio accidẽte,fit vnum per ſe,per naturalem reſultationem.1a.q.77 6.3m./.4.d.9.ar.1.q 3.3m.
¶Reſpondeo dicendum, quod ex ſubiecto & proprio accidente, bene fit vnum per ſe.ſ.vnum ſubiectũ,ſed non vna eſſentia.

Vnitas 43. 1193 ¶Quod deum eſſe vnum,poteſt ratione demõſtrari, & poteſt fide teneri.1a q.2.2.o./.Opuſ.72.q.9.
¶Immo fides eſt de non apparentibus, ſecundum Apoſtolum. Opuſ.72 q.9 /.He.11.lec.1.
¶Reſpondeo dicendum,quod hoc primum dictum eſt.ſ.quod Deum eſſe vnum,poteſt ratione demõſtrari,quia ratio naturalis ſubſeruit fidei Vnde dictum eſt per fidem eſſe acceptum hoc,ſecundum quod fides ſupponit Deum eſſe vnum,tanquam ratione oſtẽſum. Vel hoc ideo dici poteſt,vt fiat reſolutio ad diuerſos homines,quia vni de hoc fieri poteſt demonſtratio, alteri vero non, quem per fidem neceſſe eſt ad Deum accredere,ut habetur 2a.q.2.2.1m./.Opuſ.72.q.9.

Vniuerſale 4. 1194 ¶Quod idem põt eſſe vniuerſale & particulare. Poa.q.6.1.1m.
¶Immo ſingularia opponuntur vniuerſalibus, Poſt.1.le.4.ſi.
¶Reſpondeo dicendum,quod idem non reſpectu eiuſdem,ſed reſpectu inferioris eſt vniuerſale,& reſpectu ſuperioris eſt particulare in cauſando,& prædicando,vt habetur Poa.q.6.1.1m.

Vniuerſale 10. 1195 ¶Quod difficilia ſunt hominibus ad cognoſcendum,quę ſunt maxime vniuerſalia.Opuſc.53.ſi.
¶Immo confuſa magis qualia ſunt vniuerſalia,ſunt magis nota quo ad nos.Phil.1.lec.1.a med.b.
¶Reſpondeo dicendum,ſicut Dubio 1106.

Vniuerſale 19. 1196 ¶Quòd vniuerſale eſt perpetuum, & incorruptibile. Verita.q.1.5.13m.
¶Immo vniuerſale in particularibus exiſtens dicitur ſimpliciter corruptibile in hoc, vel in illo. Et ſic de vniuerſali nulla eſt ſcientia.Verit.q 1.5.14m.
¶Reſpondeo dicendum,quod vniuerſale eſt perpetuum,& incorruptibile per ſe,nõ quidem per aliquam formam incorruptionis. Sed quia non habet ſecundum ſe cauſam corruptionis, vt habetur Verit.q.1.5.13m./.14m.

A. Vniuerſale 25. 1197 ¶Quod vniuerſale eſt commune multis ſecundum rem.1a.q.139 c.
¶Oppoſitum videtur dicere.3.diſt.2.L./.Metaph.7.le.13.ſi./.Periherm.lect.10.
¶Reſpondeo dicendum,quòd vniuerſale eſt ſemper aptum natum eſſe in multis,ſecundum rem,licet non ſemper inſit multis propter aliquod impedimentum, vt habetur in locis ſecundo adductis.

1197 ¶Quod ambulatiuum,& volatiuum,ſiue greſſibile,& volatile,faciunt differre ſpecie animalia.Sed albedo,& nigredo non. Ethic.10.lec.5./.Metaph.10.lec.11.princ. B.Volatiuũ 1.
¶Oppoſitum videtur dicere.Phil.7.lec.8.princo.
¶Reſpondeo dicendum,ſicut Dubio 908.

1198 ¶Quòd voluntarium conuenit pueris,& brutis. Eth.3 lec.4.med./.lect.5. Voluntarium 12.
¶Oppoſitum videtur dicere. Verit.q.24.2.1m.
¶Reſpondeo dicendũ,quod voluntarium ſecundum rationem perfectã, ſoli naturæ rationali conuenit. Brutis autem conuenit ſecundum rationem imperfectam, vt habetur 12ſ.q.6.1.2.o./.2.diſt.25.1.6m /.3.diſt.27.q.1.4 3m./.Verit.q.14.2.1m.

1199 ¶Quòd voluntas eſt rationalis per participationem.12ſ.q.56.6.2m./.quæſt.59.4.2m./.quæſt.61.2 c.fin./.2m./.12ſ.quæſt.58.4.3m./.3.diſt.17.art.1.q.2.c./.diſt.23.q.1.art.3.q.1.1m./.diſt.33.q.2.art.4 q.3.1m. Voluntas 3.
¶Immo voluntas eſt rationalis per eſſentiam.3.diſt.23.q.1.artic.3.q.1.c./.diſt.27.q.2.art.3.q.1.1m.
¶Reſpondeo dicendum,quod ſicut ipſe diſtinguit.1a.q.82.3.c.ſi./.3.diſtin.27.q.2.ar.3.q.1.5m. Voluntas, inquantum eſt in parte intellectiua,& inquantum eſt immaterialis, eſt rationalis per eſſentiam,vt potentia. Sed dicitur rationalis per participationem quo ad ſimilitudinem actus cum concupiſcibili, & iraſcibili,quia fertur ad aliquid extra, & etiam quia dirigitur à ratione,vt habetur Verit.q.1.19.11m./.Opuſc.53.

1200 ¶Quod qui vult bonum pp indebitũ finem, vult bonum ſub ratione mali.12ſ.q.19.7.1m./.3m./.2.d.38.5.c./.d.40.2.o. Voluntas 36.
¶Immo voluntas nihil vult niſi ſub ratione boni.1a.q.19.9.c./.q.48.1.2m./.4m./.22ſ.q.8.1.o./.q.78.1.1m./.1.diſt.46.1.6m./.2.d.1.q.1.1.2m./ d.5.q.1.2.5m./.d.34.3.c./.d.35.5.4m./.L..m./.diſt.37.q.3.1.3m./.Cont.2.co 40.7m./.lib 3.co 4./.5m./.107./.Ma.q.1.3.c./.q.3.1 2.o /.Eth.3./.Phil.2.lec.5.
¶Reſpondeo dicẽdum dupliciter.ſ.primo, quod velle aliquid ſub ratione mali poteſt intelligi dupliciter.ſ.vel quod ipſa malitia,id eſt priuatio boni moueat ad volendum. Et ſic nullus vult aliquid ſub ratione mali.Vel quod aliquis velit aliquid propter aliquid,quod in ſe eſt malum,tamen apprehenſum eſt ſub ratione boni. Et ſic aliquis vult aliquid ſub ratione mali.
¶Secundo dicendum, quod velle aliquid ſub ratione mali, poteſt accipi dupliciter.ſ.vel vniuerſaliter.i.vt apprehenſum ſub priuatione omnis boni,vel ſpecialiter.i.ſub priuatione boni moralis,tamen ſub ratione boni vtilis, ſeu delectabilis. Et ſic aliquis vult aliquid ſub ratione mali, non autem primo modo.ſ.ſicut quãdo aliquis facit aliquid vt furetur,ſciens furtum eſſe malum moraliter, tamen ſub ratione boni vtilis.

1201 ¶Quod à volũtate procedit aliquid per modum operationis, non autem per modum operati,Verit.q.4.2.7m./.q.10.9.7m./.Poa.q.10.22.13m./.Verit.q.1.1.13m. Voluntas 47.
¶Immo aliquid procedit à voluntate vtroque modo.1a.q.37.1.1./.Cont.4.co 19.3m./.4m.
¶Reſpondeo dicendum dupliciter,ſcilicet primo, quod vt habetur Poa.q.10.2.11m. Procedere ab aliquo per modũ operati,contingit dupliciter,ſcilicet vel ſecundum ſimilitudinem ad operans. Et ſic aliquid procedit ab intellectu ab intra.ſ.verbum,& ab extra.ſ.res artificialis,nõ autem à voluntate,quia nec ab intra amor eſt ſimilis rei, vel voluntati, nec ab extra. Vel ſicut impreſſio relicta ex vno in alio, ſeu ſicut vnio vnius ad alterum. Et ſic procedit amor à voluntate per modum operati,ſicut verbum ab intellectu.
¶Secundo dicendum,quod vt habetur 1a.q.37.1.c. Proceſſio intellectus eſt notior nobis, quàm proceſſio voluntatis. Iden alio nomine ſignificatur operatio ſimplex intellectus, ſcilicet intelligere,& alio nomine emanatio interior,ſcilicet dicere,& alio id,quod emanat intra, ſcilicet verbum. Sed in voluntate idem nomen, ſcilicet amor, ſeu dilectio correſpondet his tribus. Ideo ſumitur tripliciter,ſcilicet eſſentialiter,ſicut intelligere,rationaliter ſicut dicere,& perſonaliter ſicut verbũ. Procedit ergo aliquid à voluntate per modum operati.ſ.amor notionalis quo ad rem, nõ autem quo ad nomen diſtinctum,ſeu quo ad modũ ſignificandi,quia amor potius ſignificat per modum operationis, quàm per modum operati.

1202 ¶Quod voluntas pro facto reputatur. 12ſ.q.20.4.c./.3a.q.69.2.2m.ſi./.4.diſt.17.L.2m. Voluntas 51.
¶Oppoſitum videtur dicere.2.diſt.43.3.3m./.L.ſi./.4.diſt.25.q.3.art.1.q.1.1m.
¶Reſpondeo dicendum,quod voluntas pro facto reputatur tam in bonis, quàm in malis: in his, quæ ſunt à nimio ab homine, & quo ad premium eſſentiale,non autẽ in ſacramentis,& quo ad peccatũ accidentale, vt in remiſſione pœnæ,vt habetur 12ſ.q.20.4.c./.22ſ.q.81.6.1m./.3a.q.68.2.2m.ſi./.4.diſt.4.q 3.ar.3.q.2.c.ſi./.diſt.17.q.3.art.5.q.2.2m./ L.2m./.diſt.20.q.1.1.3m./.q.3.2m./.Verit.q.24.1.1m.

¶Quòd

Voluntas 78. 1203 ¶Quòd voluntas non eſt determinata ad vnum, ſicut natura, Pot^{a}.q.3.13.c.

¶Immo voluntas determinatur ad vnum, Ma.q.3.3.5^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, q voluntas non eſt determinata ad vnum, ſicut natura, quia voluntas ſequitur formam vniuerſalem, natura vero ſequitur formam particularem. vt habetur 1^{a}.q.41.2 c./.12^{æ}.q.10.1.3^{m}/.q.13.1.c./.q.50.5.3^{m}./.Pot^{a}.q.3.13.c./.Ma.q.6.c.ſi./.Opuſ.3.c^{o} 96.

¶Secundo dicendum, q voluntas determinatur ad vnum per conſilium rationis, non autem neceſſario per aliquod agens extrinſecum, vt habetur Ma.q.3.3.5^{m}.

Votum 23. 1204 ¶Quòd virtus voti eſt obligatio eius, quæ eſt maior in voto ſolemni, quàm in voto ſimplici, & quo ad Deum, & quo ad homines, 2 2^{æ}.q.88.7.1^{m}./.4.diſt.38.q.1.ar.2.q.2.c./.2^{m}./.4^{m}./.q.3.c./.art.3.q.3.c.

¶Oppoſitum videtur dicere. Quol.10.11.1^{m}.

¶Reſpondeo dicendum, q licet vtrunque votum quātum ad reatum peccati mortalis, æqualiter obliget apud Deum, non tamen quantum ad alia, ſicut quantum ad impedimentum matrimonij, & huiuſmodi, vt habetur Quol.10.11.1^{m}.

Votum 25. 1205 Quod votum ſimplex obligat. 4.diſt.38.q.1.ar.3.q.1.1^{m}.

¶Immo non dirimit matrimonium contractum. Et ſic non obligat. 4 d.30.q.1.ar.3.q.2.1^{m}./.Quol.10.11.1^{m}.

¶Reſpondeo dicendum, quod licet votum ſimplex nō dirimat matrimonium contractum, obligat tamen & quantum ad non exigere debitum, niſi cum eo diſpenſetur auctoritate Papæ, & etiam ſi vxor eius moriatur, adhuc tenetur ſeruare votum, vt habetur in locis ſecundo adductis.

Votum 39. 1206 ¶Quod votum pro operatione iudicatur tam in bonis, quam in malis. 4.diſt.17.L.2^{m}./.Quol.2 16.c.ſi.

¶Oppoſitum videtur dicere. 4.d.25.q.3 ar.1.q.1.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio 1202.

Votum 45. 1207 ¶Quod nullum votum religioſi eſt firmum, niſi de conſenſu prælati, quia nullum tempus eſt, in quo prælatus nō poſſit eum in aliis occupare. 2 2^{æ}.q.88.8.3^{m}./.4.diſt.38.q.1.ar.1.q.3.3^{m}./.art.4.q.4.3^{m}.

¶Oppoſitum videtur dicere. 2 2^{æ}.q.88.12.2^{m}./.Quol.10.10.3^{m}.

¶Reſpondeo dicendum, quod per votum obedientiæ ſupponitur religioſus prælato ſuo quantum ad generalem diſpoſitionem vitæ ſuæ, licet non quātum ad omnes actus particulares, vt habetur Quolib.10.10.3^{m}.

Votum 80. 1208 ¶Quòd in voto cōtinentiæ, & religionis per profeſſionem ſolemnizato etiā Papa non poteſt diſpenſare, licet quidam Iuriſtæ ignoranter contrariū dicant, quia periculis humanis obuiandū eſt per humana, & non per diuina. 2 2^{æ}.q.88.1.c./.q.186.8.3^{m}.

¶Immo in voto continentiæ, & religionis quantumcunque ſolemnizato, vt alij dicunt. probabilius poteſt diſpenſari per Papam, ſi communis vtilitas totius eccleſiæ, vel vnius regni, vel vnius prouinciæ, hoc requirat. 4.diſt.38 q.1.ar.4.q.1.3^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, q in Secunda Secundæ loquitur de voto ratione conſecrationis indelebilis. In quarto vero Sententiarum ratione boni promiſſi, quo poteſt eſſe aliquid melius. ſ. bonum commune.

¶Secundo dicendum, q in quarto Sentē. loquitur ſm opinionem aliorum, ideo dicit, q alij dicūt probabilius, vnde ibi reſpondet argumentis ad vtranque partem. In Secunda Secundæ vero loquitur ſecundum propriam ſententiam.

A. Vſura 56. 1209 ¶Quòd in vſura etiam malum incidit ſpiritualiter propter naturam actus proprij, ex quo incidit, qui eſt dare mutuo, qui eſt actus liberalitatis, & gratiæ. Opuſc.73.c^{o} 4.

¶Immo accipere vſuram in præmium a Deo promittitur. 2 2^{æ}.q.72.1.2^{m}.

¶Reſpondeo dicēdum, quod licet ab extraneis Iudæi vſuram acciperent, nō tamen fuit eis conceſſum quaſi licitum, ſed permiſſum, ad maius malum vitandum, vt habetur 1 2^{æ}.q 108.1.2^{m}/.2 2^{æ}.q.78.1.2^{m}.

B. Vſura 114. 1209 ¶Quod in vſura non transfertur dominium. 2 2^{æ} q.78.3.c./.3^{m}./.Quol.3.q.3.2 c./.Opuſ.73.1^{o} 5.

¶Immo in vſuris tranſfertur dominium ſecundum aliquos. 4.diſt.15.q.2.ar.4.q.2.c./.Opuſ.73.c^{o} 19.

¶Reſpondeo dicendum dupliciter, ſ. primo, q in quarto Sententiarum loquitur ſecundum opinionem aliorum, ideo prǣmittit ſecundum aliquos. In aliis autem locis loquitur ſecundum ſententiam propriam.

¶Secundo dicendum, quod in quarto Sententiarum intelligit de pignoribus amiſſis à non ſoluentibus, infra terminum poſitum in contractu mutui. In aliis autem locis de eo, quod exigitur vltra veram ſortem, licet alij dicant e conuerſo.

Vti 5. 1210 ¶Quod vti eſt actus voluntatis. 1 2^{æ}.q.16.1.c./.quæſt.17.1.c./.1.diſt.1.q.1.2.c.

¶Immo vti, vt eſt de eius eſſentia, magis conſiſtit in executione eius, quod eſt ad finem, quàm in imperio voluntatis. 1.diſtin.1.q.1.2.c.

¶Reſpondeo dicendum dupliciter. ſ. primo, q hoc dictum eſt, ideo ſcilicet, quod vti eſt actus voluntatis, quia voluntas non ſolum eſt imperans, ſed etiā exequens, vt patet in actionibus, quas per ſeipſam facit. Et ſic vti eſt actus eius.

¶Secundo dicendum, quod hoc ideo dictum eſt, quia coniungitur voluntas cuilibet virtuum inferiorum, ſicut motor coniungitur mobili, vt habetur Opuſc.72 q.3.

1211 ¶Quod peccato non eſt vtendū, ſed omnibus, quæ ſunt à Deo, Vti 6.
ſcilicet pœna ad meritum ad cognitionem propriæ fragilitatis, & ad purgationem peccatorum, rebus mundi ad cognitionem Dei, & ad ſubſidiū vitæ præſentis, Sed operibus noſtris bonis propter Deum actu, vel habitu, 1.diſt.1.q.3.o./.Ƀ.3.c^{o} 22.ſi.

¶Immo licet vti peccato alterius. 2 2^{æ}.q.78.4 c./.Ma.q.13.4.17/.18./.19./.

¶Reſpondeo dicendum, quod vti peccato alterius ad bonum eſt licitū, quia etiam Deus vtitur omnibus peccatis ad aliquod bonum. Sed non licet inducere aliquem ad peccatum, vt habetur in ſecundis locis.

1212 ¶Quod idem iudicium eſt de iſtis propoſitionibus. Chriſtus Chriſtus 16.
ſecundum quod homo eſt perſona, ſuppoſitum, hypoſtaſis, & res naturæ. 3^{a}.q.16.12.3^{m}.

¶Immo vltima magis accedit ad veritatem. 3.diſ.10.q.1.ar.2.q.3.c.

¶Reſpondeo dicendum, q in tertia parte cōſiderauit prædicta nomina quantum ad illud, ad quod nomina imponuntur. Sed in tertio Sententiarum quo ad illud à quo imponuntur.

1213 ¶Quod non eſt dicendum, Chriſtus eſt creatura, niſi addendo Chriſtus 28.
ſecundum naturam humanam, vt caueatur hæreſis Arrij. 3^{a}.q.16.8.o./.q.20 1.1^{m}.

¶Immo nō tantum ad vitandū errorem, ſed quia eſt locutio falſa. 3.d.11.1.o./.d.21.q.1.3.2^{m}./.Ƀ.4.c^{o} 48./.Veri.q.29.1.1^{m}.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod vt habetur 1^{a}.q.45.4.o. Creari proprie, & ſimpliciter eſt tantum ſuppoſitorum. Sed improprie & ſecūdum quod eſt etiam formarum, & partium, licet magis concreentur. Ideo creatura improprie poteſt dici natura aſſumpta. Et ſic loquitur in tertia parte. Sed in aliis locis loquitur de creatura proprie.

¶Secundo dicendum, quod vt habetur Opuſ.37.cap^{u} 4. Creatio primo determinatur ad eſſe, ſed ex conſequenti ad naturā. Dupliciter igitur poteſt dici aliquid creatura. ſ. vel ratione naturæ creatæ. Et ſic loquitur in tertia parte. Vel ratione ipſius eſſe ſuppoſitalis. Et ſic loquitur in aliis locis.

1214 ¶Quod hæc propoſitio, Chriſtus ſecundum q homo eſt perſona, nō eſt vera, niſi reduplicet ſuppoſitū hominis, vt dicatur, Chriſtus ſm q iſte homo eſt perſona. 3.di.10.q.1.ar.2.q.1.c. Chriſtus 31.

¶Immo eſt vera ratione naturæ. 3^{a}.q.16.12.o.

¶Reſpondeo dicendum, q vt habetur 3.diſt.10.q.1.ar.1.q.1.c. quod reduplicatur, eſt per quod prædicatum conuenit ſubiecto. Et quia natura humana non eſt illud, per quod Chriſtus eſt perſona, ideo verum eſt, quod dicit in tertio Sententiarum. Sed in tertia parte ſe exponit dicens, q Chriſtus, inquantum homo, ratione naturæ eſt perſona, quia conuenit naturæ humanæ eſſe in aliqua perſona, non autem quod ei conueniat propria perſonalitas cau[ſa]ta ex princ[ipi]is eius.

1215 Quod anima Chriſti in verbo ſcit infinita potentia quaſi ſcientia ſimplicis intelligentiæ. Non autem ſcit infinita in actu, id eſt ſcientia viſionis, quia entia in actu ſecundum omne tempus non ſunt infinita, quia generatio non eſt æterna. 3^{a}.q.10.3.o./.3.diſt.14 ar.2.q.2.2^{m}/.q 4.2^{m}./.Veri q.20.4.1^{m}./.2^{m}./.5^{m}./.Quol.3.q.2.1.o./.Opuſc.4.q 81. Chriſtus 126.

¶Oppoſitum videtur dicere 1^{a}.q.14 12 o./.Verit.q.20.4.c.

¶Reſpondeo dicendum dupliciter. ſ. primo, q quia non dantur infinita in actu, ideo dicitur neſcire infinita. Sed quia dantur ſecundum ſucceſſionem, ideo dicitur ſcire infinita in potentia.

¶Secundo dicendum, ſicut Dubio 477.

1216 ¶Quod ſcientia Chriſti infuſa fuit diſtincta in multos habitus. 3^{a}.q 11.6.o. Chriſtus 134.

¶Oppoſitum videtur dicere 2.diſt.14.art.3.q.4.o.

¶Reſpondeo dicendum tripliciter. ſ. primo, q vt habetur 2.diſtin.3.q.5.1^{m}./ 3.d.14.ar.1.q.2.c.ſi /.q.3.c.princ^{o}./.2^{m}./.ad eſſe habitus intellectiui duo concurrunt. ſ. ſpecies intelligibilis, & lumen. In tertia igitur parte loquitur de ſcientia quo ad primum, ſed in tertio Sententiarum quo ad ſecundum.

¶Secundo dicendum. quod in tertia parte loquitur de ſcientia reſpectu obiecti, id eſt quo ad ſcibilium genera. Sed in tertio Sententiarum quo ad modos.

¶Tertio dicendum, quod ſcientia Chriſti infuſa fuit diſtincta in multos habitus, quia fuit diſcurſiua, ſeu collatiua quo ad vſum, ſicut volebat, non autem quo ad acquiſitionem, vt habetur 3^{a}.q 11.3.o.4.ſi./.3 diſt.14.ar 3.q.3.o./.Verit.q.20.3.1^{m}.

1217 ¶Quod Chriſtus per ſciētiam infuſam cognoſcebat omnia ſingularia præſentia, præterita, & futura. 3^{a}.q.11.1.3^{m}./.q.12.1.3^{m}. Chriſtus 142.

¶Immo per eā non cognoſcebat futura contingentia, nec cogitationes cordium 3^{a}.d.14.ar.3.q.1.c./.q.5.2^{m}./.Verit.q.20.6.c.

¶Reſpondeo dicendum dupliciter. ſ. primo, quod in tertia par-

te loquitur de cognitione practica. In alijs autem de cognitione ſpeculatiua.

¶Secundo dicendum, quod in tertio Sententiarum loquitur de Chriſto, & ſcientia eius infuſa ſimpliciter, & ſecundum ſe. In tertia vero parte loquitur de Chriſto, vt eſt caput eccleſiæ, & paſtor omnium.

Chriſtus 143. 1218 ¶Quòd in Chriſto fuit ſcientia acquiſita, ſeu experimentalis per ſpecies acquiſitas per operationem intellectus agẽtis eius. 3ª.q.9.4.0./.q.12.0./.q.15.8.0./.Opuſc.3.c° 225.

¶Oppoſitum videtur dicere.3.d.14.ar.3.q.5.3^{m}./.d.18.3.5^{m}./. Veri.q.20.3.1^{m}.

¶Reſpondeo dicendum, q in tertia parte loquitur de ſciẽtia, præſuppoſita opinione Ariſtotelis.ſ.quod intellectus agens ſit naturalis potentia animæ rationalis, cuius propria & adæquata operatio ſit abſtrahere ſpecies à ſantaſmatibus, quia Ariſtoteles nullam aliam operationem ei aſſignat. Sed in tertio Sententiarum præſupponit, quod intellectus agens poſſit eſſe ſine hac operatione. Nec tamen eſt fruſtra, vt patet in intellectu completo per omnes ſpecies, ſicut nunc eſt intellectus Chriſti, quia habet alias operationes, ſcilicet cauſare notitia principiorum, & fortificare operationem intellectus poſſibilis, aſſiſtendo ei, vt educat in actum, ea quæ virtualiter continentur in primis principiis. Et ideo intellectus agens concurrit in omni intellectione, cooperando intellectui poſſibili, vt habetur 2.diſt.24.q.2.2.1^{m}./. Veri.q.10.8.t.ſi. In quæſtionibus de veritate loquitur ſecundum opinionem quam præmittit, quam tamen dicit ſe non credere veram eſſe. Vel melius dicit, ſicut in tertia parte.

Chriſtus 150. 1219 ¶Quòd in Chriſto eſt duplex voluntas humana.ſ.voluntas rationis, & voluntas ſenſualitatis, ideſt appetitus ſenſitiuus.3ª. q.18.2.0./.5.c./.3.diſt.17.ar.1.q.2.0./. Opuſ.3.c° 239.

¶Immo in Chriſto fuit tãtum vna voluntas humana.3ª.q.18. 2.2^{m}./ 3.0./.4.5.c.

¶Reſpondeo dicendum, q in Chriſto fuit tantum vna voluntas humana rationalis per eſſentiam, vt potentia. Sed duplex actus.ſ.vt natura, & ratio Theleſis, ideſt ſimplex voluntas. Et bulyſis, ideſt conſiliatiua, ſecundum Damaſcenum, vt habetur in locis primo adductis. Sed appetitus ſenſitiuus dicitur voluntas non per eſſentiam, ſed per participationem.

1220 ¶Quòd in Chriſto fuit aliquis motus ſenſualitatis non præuiſus, ſed ſubitus reſpectu ſenſus, non autem reſpectu rationis, & deitatis.3ª.diſt.17.art.1.q.2.5^{m}. Chriſtus 154.

¶Immo Chriſtus voluit aliud, quàm Deus, voluntate ſenſualitatis.3ª.q.21.3.4.0.

¶Reſpondeo dicendum, q Chriſtus voluit aliud, quàm Deus voluntate ſenſualitatis, vt natura, non autem vt ratio. Sed ſemper voluit idem, & ſemper fuit conſectionis ei, vt habetur in locis pro vtraque parte adductis.

1221 ¶Quod omnis potẽtia communicabilis cuicunque creaturæ, multo abundantius communicata fuit animæ Chriſti.ſ.vt materia elementalis magis obediat ei ad motum, quàm qualitatibus actiuis, & virtuti cœleſti, & magis potuiſſet mouere cœlum, quam angelus quicunque.1ª.q.13.2.2^{m}./.3.d.14.4.0. Chriſtus 163.

¶Immo aliquid in creaturis fuit potẽtius anima Chriſti.3.diſt. 16.q.1.2.5^{m}.

¶Reſpondeo dicendum, q aliquid fuit ſecundum quid potentius anima Chriſti ſecundum propriam naturam, & virtutem, vt claui in paſſione ad perforandum, nihil autem fuit potentius ea ſimpliciter, vt habetur 3ª.q.14.3.3^{m}./.3.d.16.q.1.2.5^{m}

1222 ¶Quod in Chriſto ſunt duæ naturæ integræ. ſ. natura diuina, & humana. Quarum vna non eſt pars alterius, ex quibus perſona eius immediate componitur. Sed natura humana diuiditur in multas naturas partiales. 3.di.2.q.1.art.3.q.3.2^{m}./. diſt.5.q.2.2.0./.diſt.14.ar.1.q.1.c./.diſt.17.ar.1.q.2.1^{m}./.d.18. 1.c./.Cont.4.c° 39. Chriſtus 178.

¶Immo perſona Chriſti eſt perſona ſimplex.4.d.10.L.3^{m}.

¶Reſpondeo dicendum, quòd perſona Chriſti ſecundum ſe eſt ſimplex. Sed vt in duabus naturis ſubſiſtit, poteſt dici compoſita, licet impropriè, vt habetur 3ª.q.2.4.0./.3.d.6 q.2.3.0./. diſt.11.2.6./.diſt.22.q.1.2.5^{m}./.4.diſt.10.L.3.

F I N I S.

Explicitunt Ethimologiæ, ideſt concordantiæ dictorum atque concluſionum Diui Thomæ de Aquino, Sacri ordinis Fratrum Prædicatorum, in quibus ſaltem ſecundum ſuperficialem apparentiam, videtur ſibi aliquando contradicere, licet non contradicat ſecundum rei veritatem.

INDEX AVTHORITATVM SACRAE SCRIPTVRAE.

QVOS DIVVS THOMAS DE AQVINO,

Sacri Ordinis Fratrum Prædicatorum, in ſacra Theologia, atque in diuerſis ſuis libris, ad profectum animarum diligentiſſime expoſuit. Ordo igitur authoritatum, ponetur ſecundum ordinem Librorum Bibiæ.

AVTHORITATES ex libro Geneſeos.

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21 Fecitque Deus duo magna luminaria &c. vſque nocti.1ª.qu.70.1.5m./.q.68.1.c.fi./.2.d.15.q.1.1.3m./.4m.

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24 Creauitque Deus cæte grãdia &c.vſq; genus ſuũ.1.q.61.4m.

25 Producat terra aiam viuentẽ &c.vſque ſpecies ſuas.1.q.72.o.

26 Faciamus hominem ad imaginem & ſimilitudinem noſtram.1ª.q.3.1.2m./.q.4.3.o./.q.91.4.1m./2m./.q.93.o/.1.d.2.L.fi./.con.3.c°.29.

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33 Et ſubiicite eam & dominamini piſcibus maris,& volatilibus cęli,& vniuerſis &c.ſupra 31.32.33.

34 Ecce dedi uobis omnem herbam &c.uſque ad veſcendum.1ª.q.96.1.2m.

35 Vidit Deus cũcta q̃ fecerat,& erant ualde bona.1ª.q.2.22.4.c./.q.25.6.3m./.q.47.2.c./.1m./.q.49.2.c./.q.50.3.c.fi./.q.74.3.3m./.cõ.1.c°.85.2m./.3̃.2.c°.38.6m./.41.2m./3m./.43.1m./.44.fi/.con.3.c°.64.8m/.9m.69./.1.d.29.3.c./.d.44.1.1m./.2m./.2.d.23.q.1.2.c./.d.32.q.2.2.1m./.Poª.q.3.16.c.fi./.17./.q.5.1.14m./.Ro.8.lec.6.princ.

CAPVT II.

1 Igiť perfecti ſũt cæli & terra,& oĩs ornatus eorũ.1ª.qu.70.1.c. Cam.2m.

2 Compleuitque Deus die ſeptimo opus ſuum quod fecerat.1ª.q.73.1.o./.2.d.15.q.3.1.o.

3 Et requieuit die ſeptimo ab omni opere quod patrarat.1ª.q.73.2.o/.1.3m./.3.c./.q.74.1.6m.2.3m/.q.118.1.1m./.2.d.15.3.2.o./.3̃.2.c°.82.3m./He.b.4.

4 Et benedixit diei ſeptimo,& ſanctificauit eum.1ª.q.73.3.o.

5 Iſtæ ſunt generationes cæli & terræ &c.vſq; in terram.1ª.q.69.2.c./.q.74.2.1m.

6 Non enim pluerat dominus Deus ſuper terram.1ª.q.33.3.c./.3ª.q.23.3.1m.

7 Sed fons aſcendebat de terra, irrigans vniuerſam ſuperficiem terræ.1ª.q.102.1.2m/2.d.17.q.3.2.c./.4m./.5m.

8 Nomen vni Phiſon.1ª.qu.102.1.2m./.2.d.17.q.3.2.c./.4m./.5m./.1ª.Cor.12.

9 Formauit igitur dominus Deus hominem de limo terræ.1ª.q.91.1.o./.Anima 9.8m.

10 Et inſpirauit faciem eius ſpiraculum vitæ.1ª.q.90.1.1m./.qu.91.4.3m./.4m./.2.d.17.q.1.1.1m.con.2.c°.83/.Quolib.1.q.4.1.1m.

11 Et factus eſt homo in animam uiuẽtem.1ª.q.91.3.3m./.q.94.2.c./.q.95.1.1m./.q.97.3.c./.1ª.Cor.15.le.7.

12 Plantauerat autẽ dominus Deus paradiſum voluptatis a principio.1ª.q.102.o./.2.d.17.q.2.3.o./.d.29.5.o./.3.d.49.q.1.ar.3.q.3.3m./2a2.q.84.3.3m/.q.175.3.4m./.3ª.q.52.4.3m./.4.d.20.L.5m/.Ver.q.18.1.15m.

13 In quo poſuit hominem quem formauerat.1ª.q.102.4.o.

14 Produxitque dominus Deus de humo omne lignum pulchrũ viſu.& ad veſcendum ſuaue.1ª.q.102.1.5m.

15 Lignum etiam uitæ in medio paradiſi.1ª.q.102.1.4m./.2.diſ.17.q.2.3.6m.

16 Lignũq; ſciẽtiæ boni & mali.1ª.q.102.1.4m./.2.d.17.q.2.3.6m.

17 Et fluuius egrediebatur de loco uoluptatis.1.q.102.1.2m./.2.d.17.q.3.2.c./.4m./.5m./.1ª.Cor.12.

18 Tulit ergo dominus Deus hominem,& poſuit eum in paradiſo uoluptatis.1ª.q.102.4.o.

19 Vt operaretũ & cuſtodiret illũ.1ª.q.102.3.o./.2.d.17.q.3.2.8m.

20 Præcepitq; ei dicens.Ex omni ligno paradiſi comede.2.d.19.2.3m./.L.fi./.1ª.q.97.2.3m./Ver.q.18.6.6m.

21 De ligno autem ſcientiæ boni & mali, ne comedas.1.q.102.1.2m./.Opuſ.3.c.194.

22 In quacunque.n.die comederis ex eo,morte morieris.2a2.q.164.1.o/.3̃.4.c.50/.4.d.22.q.2.ar.3.q.2.2m./.Ve.q.7.7.14m.

23 Non eſt bonum eſſe hominem ſolum.2a2.q.183.8.o.

24 Faciamus ei adiutorium ſimile ſibi.1ª.q.92.1.o./.q.98.2.b.2.

25 Adduxit ea ad Adã,vt videret quid uocaret ea.1ª.q.96.1.3m.

26 Immiſit ergo dominus Deus ſoporem in Adam.2a2.q.175.3.1m./.Veri.q.13.1.9m./.1.Cor.11.

27 Cũq; obdormiſſet,tulit unam de coſtis eius, & repleuit carnẽ pro ea.1ª.q.92.3.2m./.q.97.2.3m./.3ª.q.52.5.2m./.2.d.18.q.2.1.3m/4m./.4.d.44.q.1.ar.2.q.4.2m./.

28 Et ædificauit dominus Deus coſtam quam tulerat de Adam in mulierem.1ª.q.62.2.3.o./.2.d.18.q.1.1.o./.d.3.q.2.1.1m./.3.d.2.q.2.ar.2.q.3.3m./4.d.11.q.1.ar.3.q.3.ar.3.

29 Dixitque Adam.hoc nunc os de oſſibus meis, & caro de carne mea,Eph.5.lec.9 fi.

30 Quoniam de uiro ſumpta eſt.1ª.q.92.2.o./.con.3.c°.123.

Quam-

31 Quamobrem relinquet homo patrem ſuum & matrem,& ad hærebit vxori ſuæ,22ª.q.26.11.1^{m}./.1ª.Cor.6.lec.3. Ephe.5. lect 10.u.

32 Et erunt duo in carne vna.1ª.q.92.1.c./.4 d.36.q.2.4.1^{m}./.1ª. Cor.–,lect.3.ſi./ Ephe.5.lec 10.

33 Erat autem vterque nudus. Adam,ſ.& vxor ejus,& non erubeſcebant.1ª.q.96.1.3^{m}.

CAPVT III.

Ca^{m}.3^{m}. 1 Serpens erat callidior cunctis animantibus terræ.22ª q.165. 2.3^{m}./.4^{m}./.2.d.21 L.

2 Qui dixit ad mulierem.22ª.q.165.2 o.

3 Cur præcepit vobis Deus,vt non comederetis de omni ligno paradiſi.3ª.q.41.4.c.

4 Aperientur oculi veſtri q.41.4 c.

5 Eritis ſicut dij,ſcientes bonum & malum.1ª.q.61 4. 3^{m}./ q. 63.3.o./.22ª.q.163.2.o./.3ª. q.41.4 c./.2.d.5.q.1.2.o./.d.22. q.1.2.o./.cont.3.c^{o}.109./.Ma.q.16.3.u./.Iſa.7.lec.2./. Io.8 le. 2 /.2ª.Cor.11.lec.1.ſi.

6 ¶ Vidit igitur mulier,quod bonum eſſet lignum &c. vſque delectabile.14.15.16./.Opuſ.8.cap.2.

7 Deditq; viro ſuo.22ª.q.165.2.n.

8 Et aperti ſunt oculi amborum.22ª.q.164.2.c.ſi./.9^{m}.

9 Cumque cognouiſſent ſe eſſe nudos.12ª.q.41.4 c./. 22ª.q.75 1.1^{m} /.q.167.2.c / 4.d.14.q.1.ar.5.q.1.c.

10 Conſuerunt folia ficuum Quolib.4 q.12.1.22^{m}.

11 Et fecerunt ſibi perizomata 22ª. q.164.2.c.ſi./.8^{m}./. quæſt. 187.6.o.

12 Abſcondit ſe Adam.3ª.q 84.6.1^{m}.

13 Cum audiſſent vocem Dei deambulãtis.1ª. q.9 1.2.o./.q.10. 1.2.c./.q.14.14.o./.q.19.7.8.o./.q.30.1.3^{m}./.q 63.6.1^{m}./. qu. 65.1.1^{m}./.3ª.q.2.1.c./.q.57.1.1^{m}./.2^{m}./.1.d.19.q.5.3.o / d.8. q 3.1.o.2.d.7.q 1.1.c./.con.3.c^{o}.13.14^{m}./. con.4.c^{o}.23. ſi./.20. 2^{m} /.Poª.q.8.1.9^{m}./.Ma.q.16.2.6^{m} /.Opuſ.3.c^{o}.16.17.222./. Trin.20.2^{m}./.Iob.4 /.1ª.Cor.6.

14 A facie domini Dei.1ª.q.1.10.3^{m}./.q.3.1.3^{m}./.1. di.34.qu.2. 1^{m}./.Pſal.32./.Pſal.33./.Pſal.30./.Pſal.44./.Pſal.16./.2.prolo./ Quol.7.18.c.ſi.

15 Adã vbi es.4.d.22.q.2.2.3.q.3.2^{m}./.22ª.q.164.2.c.7^{m}./.Iob 9.

16 Mulier quam dediſti mihi ſociam dedit mihi de ligno. & comedi.ſupra. 7ª.

17 Serpens decepit me,& comedi.1ª.q.94.4.1^{m}./.1^{m}./.12ª.q.89. 3 2^{m}./.22ª.q.163.1 4^{m}./.4.1^{m}./.Ver.q 18.6.3^{m}./.2.d.22. q. 1.2.c./.d.23.q.2.3.1^{m}./.2^{m}./.1ª.Thi.2 ſi.

18 Et ait dominus Deus ad ſerpentem, quia feciſti hoc,maledictus eris &c.vſq; calcaneo eius.22ª.q.165.2.4^{m} /.Pſal.48.

19 Mulieri quoque dixit. Multiplicabo erumnas tuas,& conceptus tuos.In dolore paries.22ª.q.164.2.o.

20 Eris ſub viri poteſtate,& ipſe dominabitur tui.1ª.q.92.1.2^{m}./ 22ª q.164 2.c./.1^{m}./.1ª.Cor.14 lec.7 Eph.5.lect. 8./.Col.3. lect.4.prin^{o}.

21 Maledicta terra in opere tuo.12ª q.25.6.1^{m}./.3^{m}./.q.76.1.2. o./ 4 1^{m}.q 85 8.1^{m}./ 2^{m} /.q.164.2.o./.4.d.18.q.2.ar.1.q.1. 2^{m}./.Ver.q.2.8.10^{m}./.15^{m}./.Pſal.9 /.Pſal.27./.Pſal.30./.Pſ. 5./.Mat.21.Ro.11 /.c^{o}.12.lc.3./.Gal.3.lc.4.ſi.

22 In laboribꝰ comedes ea cũctis diebꝰ vitę tuę.22ª.q.164.2.c.ſi.

23 Spinas & tribulos germinabit tibi.1ª.q.69.2.2^{m}./.22ª.q.164.2. c./.1^{m}.

24 In ſudore vultus tui veſceris pane tuo.22ª.q.164.2.2.c.3^{m}./. (Quol.7.ar.17 4^{m}.

25 Donec reuertaris in terrã,de qua ſumptus es.22ª.q.164 2.c.

26 Puluis es,& in puluerem reuerteris.22ª.q 164.2.c.

27 Fecitq; deus Adæ & vxori eius tunicas pelliceas, & induit eos.22ª.q.164 2.c.ſi./.8^{m}.

27 Ecce Adã factus eſt quaſi vnus ex nobis.22ª.164.2.c.ſi./. 6^{m}.

29 Ne forte mittat manum ſuam,& ſumat de ligno vitæ, & viuat in æternũ.1ª.q.97 4.o./.22ª.q 164.2.c.ſi./.6^{m} /.2.d.29.5.4^{m}.

30 Et emiſit eum dominus Deus de paradiſo voluptatis. 22ª. q. 164.2.c.

32 Et collocauit ante paradiſum voluptatis cherubin, & flãmeũ gladium atque uerſatilem,ad cuſtodiendam uiam ligni uitæ. 22ª.q.164.2.c./.5^{m}./.2.d.29.5.3^{m} /.3.d.18.L.prin^{o}.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Adam cognouit Euam uxorem ſuam.1ª.q.51.3.6^{m} /.3ª. 98. 2 2^{m}./.2.d.8.ar.4.q.2.c./ 1^{m}.

2 Reſpexit dominus ad Abel,& ad munera eius.2. diſt.26.3.c. prin^{o} /.Ver.q.27.5.6.c./.2ª.Cor.8.prin^{o} / He.11.

3 Sub te erit appetitus tuus,& tu dominaberis illius.12ª qu.10. 3.c./.q.77.7.8.c./.q.80.3.o /.22ª.q.155.3.3^{m}./.q.156.1. c./.q. 175.2.2^{m} / Ma.q.3.10.o.

4 Vox ſanguinis fratris tui,clamat ad me de terra. 22ª.q.83.8. 2^{m} /.Io.9.lec.3./.Iſa.42.ſi./.Pſal.16.Pſal.29./.Pſal.33./.Ro.8. lec.3./.Pſal.30.ſi.

5 Maledictus eris ſuper terram,ſupra 3.21ª.

¶ A facie tua abſcondar.ſupra 3.14ª.

6 Lamech accepit vxores duas.He.11.

7 Occidi virum in vulnus meum, & adoleſcentulum in liuorẽ meum.22ª.q.64.8.1^{m}.

8 Maior eſt iniquitas mea,quàm vt veniã merear.3ª.q.84.10.c.

9 Omnis qui occiderit Caim,ſeptuplum punietur.12ª.q.105.2. 9^{m}.

10 Iſte cœpit inuocare nomen domini. Opuſc.73.prolo./.Ro.10. lect.2.

CAPVT V.

1 Ad ſimilitudinem ſuam fecit illum.ſupra 1.26. Ca^{m}.5^{m}.

¶ Maſculum & fœminam creauit eos,ſupra 1.29.

¶ Et benedixit illis.ſupra 1.31.

2 Et factum eſt omne tempus, quod vixit Adam nongentiſtriginta anni.2.d.32.q.1.3.4^{m} /.q.2.q.4.8.12^{m}.

3 Enoch cum Deo ambulauit, & non apparuit, quia tulit eum Deus.Heb.11,lec.2.prin.

CAPVT VI.

1 Videntes filij Dei filias hominum.1ª.q.41.3.6^{m}./. 2.d.8.ar.4. q.2.c./.1^{m} /.Poª.q.6.3.c.ſi./ 8.7^{m}./.20^{m}. Ca^{m}.6^{m}.

2 Non permanebit ſpiritus meus in homine in æternum. 4. d. 46.q 2.ar.3.q.3.1^{m}.

3 Eruntque dies eius,centum viginti annorum. ſupra 5.2ª.

4 Gigantes autem erant ſuper terram in diebus illis. 1ª.q.51.3. 6^{m}./.2.d.8.ar.4.q.2.c./.1^{m}./.Poª.q.6.3.c. ſi./.8. 7^{m}.

5 Poſtquàm enim ingreſſi ſunt filij Dei ad filias hominũ &c. vſque famoſi. ſupra 1ª.

6 Pœnituit eum,quòd hominem feciſſet in terra.1ª.q.19.7.1^{m}. /.q.102.2.3^{m}./.3ª.q.49.5.2^{m}./.3.d.18.ar.6.q.2.1^{m}./.cõ.1.c^{o}.91. ſi./.Ro.11.lec.4.

7 Et tactus dolore cordis intrinſecus.ſup.3.14. 1ª.q.21.1.2^{m}./. 3.d.32.1.1^{m}./.cõ.1 c^{o} 89.6^{m}./.L.2.c 25.

8 Fac tibi arcam de lignis leuigatis.1ª.Theſ.prin.prolo.

9 Vſque ad volucres cœli.ſup.1.28ª.

¶ Delebo ab homine &c.22ª.q.105.2.11^{m}./.22ª.q.108.4.3^{m}. /.Ver q.24.2.6^{m}.

10 Omnis quippe caro,corruperat viam ſuam. 12ª.q.71.2.3^{m}./. q.72.2.o./.1ª.Cor.6.lec.3.ſi./.2ª.Cor.7./.Gal.5.lec.5.

CAPVT VII.

1 Et de volatilibus cœli.ſupra 1.28. Ca^{m}.7^{m}.

2 Rupti ſunt omnes fontes abyſſi magnæ, & cataractæ cœli apertæ ſunt.Pſal.41.

3 Omne animal ſecundum genus ſuum &c. ingreſſa ſunt in arcam 3.d.17.ar.2.q.2.b.2.

4 Conſumptaque eſt omnis caro.ſupra 6.10ª.

¶ Volucrum,animantium,beſtiarum, omniumque reptilium, &c. Ibidem 9ª.

5 Multiplicatæ ſunt aquæ,& leuauerunt arcam, Theſ.prolo.

CAPVT VIII.

1 Recordatus eſt autem Dominus Noe.cõ.3.c^{o}.113.ſi./. Pſal.8. /.Heb 2.lec.2. Ca^{m}.8^{m}.

2 Et clauſi ſunt fontes abyſſi,& cataractæ cœli.ſupra 7.2ª.

3 Noe dimiſit coruum, qui egrediebatur & non reuertebatur. 12ª.q.102.6.1^{m}.ſi.

4 Donec ſiccarentur aquæ ſuper terram. 3ª. q.28.3.3^{m}./.d.30. q.2.3.1^{m}./ Opuſ.3.c^{o}.232./.Matth.1.ſi /.c^{o}.22.ſi./.1ª.Cor.15. lec.3./.Heb.1.ſi.

5 Columba reuerſa eſt ad Noe in arcam.Ro.prolo.poſt med.

6 Creſcite & multiplicamini ſuper terram,ſup.1.32.

7 Odoratus eſt dominus odorem ſuauitatis, 22ª.q.186.3.6^{m}./. 1^{m}./.6.c./.3^{m}.7.8.c./.Opuſ.3.c^{o}.19.ſi./. Pſal.19.ſi./.Pſal.39./. Ephe.5.

8 Nequaquam ultra maledicam terræ propter hominem. ſupra 3.21ª.

9 Senſus enim & cogitatio humani cordis in malum prona ſunt ab adoleſcentia ſua.12ª.q.71.2.3^{m}./.Ma q.16 2.c.

10 Cunctis diebus terræ ſementis & meſſis, frigus,& æſtus,æſtas & hiems,nox & dies non requieſcet.4.d.48.q.2.2.1^{m}./.Poª. q.5.5.1^{m}.

CAPVT IX.

1 Benedixitque dominus Noe & filiis eius. ſup.1.31ª. Creſcite & multiplicamini & replete terram. Ibidem 32. Ca^{m}.9^{m}.

2 Terror veſter ac tremor, ſit ſuper cuncta animalia terræ.1ª. q.96.1.2.c./.2.d.15.q.1.3.o./.q 2.2.6^{m}.

3 Et ſuper omnes uolucres cœli.ſup.1.28.

4 Omne quod mouetur, & viuit, erit vobis in cibum &c.vſque omnia.12ª.q.102.6.2^{m}.
5 Carnem cum ſanguine non comedetis.Leui.3.8ª.
¶Quicumque effuderit humanum ſanguinem, fundetur ſanguis eius,Mat.26.20ª.
6 Ad imaginem quippe Dei factus eſt homo.ſupra 1.26.
¶Et nequaquam vltra interficietur omnis caro. Io.1.20.22.
7 Arcum meum ponã in nubibus,& erit ſignum fœderis.Quolib.3.q 14.1.o.
8 Cumque obduxero nubibus cęlum.4.d.48.q.1.ar.4.q.4.3^{m}./. Iob 37./.Iſa.19 prin^{o}.
9 Apparebit arcus meus in nubibus. 22ſ.q6.95.5.c. .Quolib.3.q.14.1.o.
10 Et recordabor fœderis mei.ſupra 8.1ª.
21 Noe bibens vinum,inebriatus eſt, & nudatus in tabernaculo ſuo.22ª.q.150.1.4.c./.4.d.13.L./.Mal.q.15.2.9^{m}.
12 Maledictus Canaam.ſupra 3.21.
13 Sit Canaam ſeruus eius.22ſ.q.57.3.2^{m}./. q.104.5.c./.2^{m}./.6.3^{m}./.q 122.4.3^{m}.

CAPVT X.

Ca^{m}.10^{m}. 1 Ab his diuiſæ ſunt gentes in terra, poſt diluuium. 22ſ.q.176.1.o./.1ª.Cor.14.fi./.1ª.Thi.5.lec.3.

CAPVT XI.

Ca^{m}.11^{m}. 5 Deſcendit autem Dominus,ſupra 3.13.
¶Venite igitur deſcendamus, Ibidem.

CAPVT XII.

Ca^{m}.12^{m}. 1 Egredere de terra tua,& de cognatione tua.Heb.11.lec.3.
2 Et benedicam tibi,ſupra 1.31.
¶Et maledicam maledicentibus tibi,ſupra 3.21.
3 Atque in te benedicentur vniuerſæ cognationes terræ.Gal.3.lec.3.fin.
¶Semini tuo dabo terram hanc, infra 13.4ª.
4 Dixit Abraham vxori ſuæ. Dic obſecro,quòd ſoror mea ſis.22ª.q.110.3.3^{m}./.q.111.1.1^{m}./.3.d.38.3.1^{m}./.4^{m}./. Quolib.8.14.fin.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Facta eſt rixa inter paſtores. 22ſ.q.37.2.5^{m}./.q.41.1.2.c./.q.42.1.c.
2 Ne quæſo ſit iurgium,inter me & te.22ſ.q.41.2.2^{m}.
3 Fratres enim ſumus,3ª.q.28.1.5^{m}./.Mat.12.fi.Gal.1.fi.
4 Omnem terram quam conſpicis,dabo tibi,& ſemini tuo,vſq; in ſempiternum.Gal.3.lec.6.
5 Faciamque ſemen tuum, ſicut puluerem terræ &c.vſque poterit,infra 15.2ª.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Amraphel rex Senaar &c.cum toto c^{o}.Heb.7.
2 Quòd cum audiſſet Abraham captum Loth fratrem ſuum, ſupra 13.3ª.
3 At vero Melchiſedech rex Salem, offerens panem & vinum. Heb.7.prin^{o}.
4 Et dedit ei decimas ex omnibus.22ª.q.87.1.3^{m}./.3.d.3.L.2^{m}.
5 Et benedixit ei,ſupra 1.31./.Heb.7.

CAPVT XV.

Ca^{m}.15^{m}. 1 Ego protector tuus,& merces tua magna nimis. Quol.7.18.c.fi./.Iſa.4.fi.
2 Suſpice cœlum,& numera ſtellas,ſi potes.Rom 4.lec.3./.c^{o}.9.lec.5./.Heb.6.lec.4.fi./.c^{o}.12.lec.3.fi.
3 Credidit Abraham Deo,& reputatum eſt ei ad iuſtitiam. Ro.4./.Gal.5.lec.3.
4 Dixit Abraham Deo, Domine Deus, vnde ſcire poſſum,q; poſſeſſurus ſim eam? 22ª.q.97.2.3^{m}.
5 Nec dum enim completæ ſunt iniquitates Amor reorũ.12ſ.q.87.8.1^{m}./.1ª.Theſ.2
6 Semini tuo dabo terram hanc,ſupra 13.4ª.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Ingredere ad ancillam meam &c.vſque ad eam 12ſ.q.154.2.3^{m}./.4 d.33.q.1.ar.3.q.3.o./.Gal.4.
2 Profectò hic vidi poſteriora videntis me. 1ª.q.12.2.c./.1^{m}./.5.o.2ſ.Cor.12.

CAPVT XVII.

Ca^{m}.17^{m}. 1 Ego Dominus Deus omnipotens.1ª.q.25.3.o./3ª.q.13.1.c./1.d.42.q.2.1.o./.d.44.o./.con.2.c^{o}.21./.Po^{a}.q.1.7.o.
2 Ambula coram me.12ª.q.91.5.c./.q.99.6.o./.q.110.3.c./.4.d.24 q.3.art.1.q.1.b 2./.Mat.3.fi./ Ro.10.
3 Et eſto perfectus.22ſ.q.186.2.3^{m}./.3.d.29.art.8.q.1.2.o./.2ª.Cor.13.lec./.Col.1.fi./.Heb.6.ult.
4 Eris pater multarum gentium.Ro.4.lec.3.
5 Vt ſim Deus tuus,& ſeminis tui.1.d 17.L.2^{m}./.d.18.5.6^{m}./.2.d.11.o.1.4.c./.Opuſ.3.c^{o}.261.fi./.Ro.4.lect.5./.He. 8. lect.3.prin./.c.11.lec.4.
6 Dabo tibi,& ſemini tuo,ſupra 13.4ª.
7 Circuncidetur ex vobis omne maſculinum 3ª.qu.70.2.4^{m}./.4.d.1.q.2.ar.2.q.2.o./. ar.3.q.1.o.
8 Et circuncidetis carnem præputij veſtri.12ª.q.102.5.1^{m}./.3ª.q.66.7.3^{m}./.q.70.3.1^{m}./.4 d.1.q.2.ar 2.q.1.c./.1^{m} /.art.3.q 2.o./.Io.7.lec.2.
9 Vt ſit ſignum fœderis inter me & vos. 12ª.q.102.5.1^{m}./.3ª.qu.70.1.o./.4.d.1.q.2.ar.1.q.1.o./.ar.3.q.2.c./.Io.7.lec.2./.Ro.4.lectio.2.
10 Infans octo dierum circuncidetur.12ſ.q.102.5.1^{m}./.3ª.q.70.3.3^{m}./.4.d.1.q.2.ar.3.q.1.o.
11 Eritque pactum meum in carne veſtra,in fœdus æternũ.12ª.q.102.5.1^{m}./.q.103 3.1^{m}./ 4.d.1.q.2.ar.5.q.1.1^{m}./.con.4.c^{o}.57./.Heb.7.le.1./.lec.3.
12 Delebitur anima illa de populo ſuo.inf.46.1ª. ¶Et benedicam ei.ſupra 1.31. ¶Cui benedicturus ſum.Ibidem
13 Abraham riſit &c. vſque pariet.Heb.11.lec.3. ¶Pactũ meum irritum fecit.Heb.10.lec.3. prin^{o}.

CAPVT XVIII.

1 Apparuerunt ei tres viri.22ª.q.84.1.1^{m}./.3^{m}./ con.4.c^{o}.29. Ca^{m}.18^{m}.
2 Quos adorauit in terra.1ª.q.51.3.5^{m}./.22ª.q.84.1.1^{m}./.q.94 1.2^{m}./.3ª.q.25.6.o./.3.d.9.q.1.ar.2 q.5.1^{m}./.He.13.lec.3.
3 Domine ſi inueni gratiam in oculis tuis &c.vſque tranſibitis.1ª.q.51.3.5^{m}./.2.di.8.4.1^{m}.
4 Cumq; comediſſent. 1ª.q.51.3.5^{m}./.3ª.q.55.6.1^{m} /. 2. d.8.4.1^{m}./.5.d.21.q.2.ar.4.q.2.4./.Po^{a}.q 6.8.c./.1^{m}.
5 Sara riſit.He.13.lec 3.
6 Nunquid Deo eſt aliquid difficile,ſupra.17.1ª.
7 Num celare potero Abrahã,quæ geſturus ſum. 3ª.q 43.2.1^{m}.
8 Et benedicendæ ſint in eo omnes nationes terræ.ſupra 1.31./.12.3ª.
9 Clamor ſodomorum & gomoreorum multiplicatus eſt, ſupra 4. 4ª.
10 Deſcendam & videbo,vtrum clamorem opere compleuerint, 3ª.q.46.7.3^{m}./.ſupra 3.13ª.
¶Qui iudicas omnem terram.Pſal 9.
12 Ne quæſo inquit indigneris domine. Exo.32.2ª.
¶Obſecro inquit,ne iraſcaris domine.Ibidem.

CAPVT XIX.

1 Loth cũ vidiſſet angelos,adorauit pronus in terrã.ſup.19.2ª. Ca^{m}.19^{m}.
2 Cõpulit illos opido,vt diuerterent ad eum.1ª.q.51.4.c./ 22ª.q.30.1.c./ 4.d.46.q.2.ar.1.q.2.c./.Pſal.24.
3 Fecit conuiuiũ,coxit azima,& comederũt.ſ.angeli, ſup.18.4ª.
¶Nolite fratres mei,ſupra 13.3ª.
¶Nolite malum hoc facere.ſ.contra naturam.Leui 18.11.
4 Habeo duas filias &c.vſq; culminis mei.Ma.q.1.5.14^{m}.
5 Eos qui erant foris, percuſſerunt cæcitate.3.d.31. q.1.2.ar.4.q.1.5^{m}.
6 Increuit clamor eorum coram domino.ſupra.18.9ª.
7 Miſit nos dominus,Pſal.90.3ª.
¶Vt perdamus illos.12ª.q.87.2.o./.Opuſ.20.lib. 3. prin^{o}.
¶Noli reſpicere poſt tergum,Ma.q.16.9.3^{m}.
8 Nec ſtes in omni circa regionem.3ª.q.41.2.2^{m}./.4 d.16.q.3.ar.2.q.5.1^{m}.
9 Nõ potero facere quicquã donec ingrediaris illuc. ſup.18. 7ª.
10 Deus ſubuertit ciuitates,& omnem circa regionem,vniuerſos habitatores vrbium,& cuncta terræ viuentia.ſupra 6.9ª.
11 Reſpiciensq; vxor Loth poſt ſe,verſa eſt in ſtatuam ſalis.Ma.q.16.3.3^{m} /.9.3^{m}.
12 Recordatus eſt dominus Abrahæ.ſup.8.1ª.
¶Inebriemus eum vino. ſup.9.21ª.
13 Conceperunt ergo duæ filię Loth de patre ſuo.4.d.33.L.4^{m}.

CAPVT XX.

1 Abraham dixit de Sara vxore ſua,Soror mea eſt. ſup.12.4ª. Ca^{m}.20^{m}.
2 Venit autem Deus ad Abimelech per ſomnium nocte.22ſ.q.80.2.c./.q.95.6.o./.q.154.5.c /.q 172.1.2^{m}.
3 Abraham propheta eſt,& orabit pro te.22ª.q.174.6.c./.3ª.q.31.2.c./ 8.3^{m}./. ¶Circuncidit eum die octauo,ſicut præceperat ei Deus,ſupra 17.10ª.

CAPVT

CAPVT XXI.

Cam.21m. 1 Viſitauit autem dominus Saram ſicut promiſerat.He.2.lec.2.
2 Cumque vidiſſet Sara filium Agar ægyptiæ ludentem eum Iſaac.Gal.4.priuº.
3 Eiice ancillam hanc & filium eius.4.d.33.q.1.ar.3.q.3.3m./.Gal.4.
4 Non enim erit hæres filius ancillæ cum filio meo Iſaac. 4.di.33.q.3.ar.3.q.3.3m./.Ro.8.lec.3 /.Gal.4.
5 In Iſaac vocabitur tibi ſemen.Ro.9.lect.2.
6 Filium ancillæ faciam in gentem magnam.4.d.33.q.1.ar.3.q.3.3m./.Iſa.21 /.Gal.4.

CAPVT XXII.

Cam.22m. 1 Tentauit Deus Abraham.1ª.q.114 2.o./.22ª.q.97.2.c./.2. diſ 21.q.1.1.o./. Opuſ.7. c.2º.7./.Pſal.25./.1.Theſ.3./.Heb.11./lec.4.
2 Tolle filium tuum &c.vſque mõſtrauero tibi.12ª.q 94.5.2m./.q.100.8.3m./.22ª.q.104.4.2m./.q.154 2 2m./ Poª.q.1.6.4m.
3 Poſtquam adorauerimus reuertemur ad vos.22ª.q.111.1.1m.
4 Extenditque manum,vt immolaret filium ſuum.12ª.q 94.5.2m /.q.100.8.3m./.22ª.q 64.6.o./.q.104.4.2m./.q.154.2.2m./.3ª.q.47.6.3m./.1.d.47.4.o./.Poª.q.1.6 4m./.Opuſ.9.q.86./.He.11.lect.4.
5 Nunc cognoui,quod timeas Deum.22ª.q.142.5.5m./ 3ª.q.10.2.1m./.con.4.cº.8 /.cº.25./.Ro.8.lect.5.
6 Leuauit Abraham oculos,viditq; poſt tergum arietem &c.vſque pro filio.Heb.11.lec 4.
7 Appellauitque nomen loci illius dominus uidet.12ª.q.102.4.2m.
8 Per metipſum iuraui.22ª.q.89.11.4m./.Ro.14.lec.1.fi./.He.6.lect.4./.cº.3.lec.2.
9 Benedicam tibi, ſupra 1.21. ¶ Et multiplicabo ſemen tuum ſicut ſtellas &c.vſque maris.ſupra 15.2ª.
10 Poſſidebit ſemen tuum portas inimicorum ſuorum.ſu.13.4ª. ¶Et benedicentur in ſemine tuo omnes gentes.Ibidem.

CAPVT XXIII.

Cam.23m. 1 Adorauit Abraham populum terræ filios Heth.ſupra.18.2ª. ¶Adorauit Abraham coram domino & populo.Ibid./.12.3ª.
2 Dabo pecuniam pro agro, & ſic ſepeliam mortuum meum.22ª qu.100.4.3m./.4.d.25.q.3.ar.2.q.3.2m.

CAPVT XXIIII.

Cam.24m. 1 Dominus in cunctis benedixerat ei.ſ.Abrahæ.ſup.1.21ª.
2 Vt adiurem te.22ª.q.83.17.1m./.q 90.o./.4. d.15. q.4.artic.3.q.1.1m.
3 Dominus iurauit mihi.ſupra.22.8ª.
¶Semini tuo dabo terram hanc.ſup.13.4ª.
4 Ipſe mittet angelum ſuum.Pſal.90.3ª. ¶Filium meum ne reducas illuc.22ª.q.104.5.c./ 4.d.29.4.o./.Pſal.23.
5 Poſuit ergo ſeruus manum ſub ſemore Abraham domini ſui, & iurauit illi.22ª q.89.7.c./.3m./.3.d.39.2.3.q.1.c./.ſu.22.8ª.
6 Puella cui dixero inclina hidriam &c.vſq; cum domino meo.22ª.q.95.7.3m.
7 Benedicens domino Deo.Pſal.33.1ª. ¶Vocemus puellam, & quæramus eius voluntatem.22ª.q.104 5.c./.4.d.29. 4.3m.
8 Poſſideat ſemen tuum portas inimicorũ ſuorum.ſup.13.4ª.
9 Rebecca tollens cito pallium,operuit ſe.4.d 27.q.1.ar.1.q.2.c.

CAPVT XXV.

1 Deditque Abraham cuncta quæ poſſederat, filijs autem concubinarum &c vſque orientalem.4.diſt.33.q.1.ar.3.q.3.3m./.Ro.8. lect.3. Cam.25m.
2 Abraham ſepultus eſt in agro quem emerat a filijs Heth.ſup.23.3ª. ¶Benedixit Deus Iſaach.ſup. 1.21ª.
3 Deprecatus eſt Iſaach dominum pro vxore ſua &c.vſque conceptum Rebeccæ.1ª.q 23.8.o /.1.d.41.4 o./.Ver.q 6.6.o.
4 Maior ſeruiet minori.Ro.9.le.2./.Heb.11.le.5.prinº.
5 Dixit Iacob fratri,vẽde mihi primogenita tua.22ª. qu.108.4.3m /.4.d.25.q.3.ar.2.q.3.8m./.Ma.q.18.2.1m./.Heb.12.

CAPVT XXVI.

Cam.26m. 1 Benedicam tibi.ſu.1.22 ¶Tibi enim & ſemini tuo dabo.ſup.13.4ª. ¶Complens iuramentum.ſup. 22.8ª.
2 Et multiplicabo ſemen tuum ſicut ſtellas.ſup.15.2ª.
¶Et benedicentur in ſemine tuo omnes gentes.ſup.12.3ª.
3 Super vxore ſua reſpondit Iſaac,Soror mea eſt.ſup.12.4ª.
¶Ibi fuit iurgium.ſup.13.2ª.

GENESEOS

4 Rixati ſunt,ſupra 13.1ª.
¶Ego ſum Deus Abraham,ſupra 17.5ª.

CAPVT XXVII.

1 Dixit Iacob,Ego ſum primogenitus tuus Eſau.22ª.q6.110.3.3m./.3.d.38.3.1m. Cam.27m.
2 Da mihi uitulum fili mi. Acceſſit & oſculatus eſt eum. Ro.16.lec.1.fi./ 2ª.Cor.fi./.1ª.Theſ.fi.
3 Ecce odor filij mei,ſicut odor agri pleni. 4.d.44.q.2.articu.1.q.4.3m.
4 Cui benedixit Deus,ſupra 1.21.
¶Et adorent te tribus,ſup.18.
5 Veniẽt dies luctus patris mei,& occidam Iacob fratrem meũ.3ª.q.86.1.1m.

CAPVT XXVIII.

1 Iſaac præcepit filio ſuo Iacob, Noli accipere coniugem &c. vſque auunculi tui.22ª.q.104.5.c./.4.d.29.4.o. Cam.28m.
2 Deus autem omnipotens,ſup.17.1ª.
¶Benedicat tibi,ſupra 1.21ª.
3 Iacob vidit in ſomnis ſcalam &c.vſque per eam.22ª.q.181.4.7m./.Veri.q.2.11.6m.
4 Et dominum innixum ſcale,ſinfra cº.32.2ª.
¶Ego ſum dominus Deus Abrahã patris tui, & Deus Iſaach, ſupra 17.5ª.
5 Terram in qua dormis tibi dabo & ſemini tuo,ſupra 13.4ª.
¶Eritque ſemen tuum quaſi puluis terræ,ſupra 15.2ª.
6 Et benedicentur in te & ſemine tuo cunctæ tribus terræ, ſupra 12.3ª.
¶Et ero cuſtos tuus.1ª.q.113.1.2m./.2.d.11.q.1.1.1m. .2m.
7 Vere dominus eſt in loco iſto.1ª.q.8.2.c./.q.52.2.c.fi./.3ª.q.52.3.3m./.1.d.37.q.2.1.c./.q.3.2.c./. q.4.1.4m /.2.d.8.ar.4.q.4 c./.4.d.10.ar.3.q.2.c.
8 Votum vouit Deo dicens,ſi Deus fuerit mecum &c. vſque dominus Dei.22ª.q.88 2 1m./ 4.d.38.q.1.ar.1.q.2.1m.
9 Cunctorumque quæ dederis mihi, decimas offeram tibi.22ª.q.87.1.3m.

CAPVT XXIX.

1 Indicauit ei,quod frater patris ſui eſſet, ſup.13.3ª. Cam.29m.
¶Oſculatus eſt eam,ſup.27.2ª.
2 Os meum & caro mea es.4.d.40.1.4m.
3 Habebat duas filias, nomen maioris Lia,minor appellebatur Rachel.Quol.4.q.12.1.16m./.Math.2.
4 Sed Lia lippis erat oculis. Rachel decora facie, & venuſto aſpectu.22ª.q.179.2.h.prinº./.3.d.35.q.1.ar.3.q.1.3m.
5 Quam diligens Iacob, ait: ſeruiam tibi pro Rachel ſeptem annis.4.d.30.L.fi./.d.16.q.4.ar.2.q.2.c.prinº.
6 Et veſpere Liam filiam ſuam introduxit ad eum. 4.d.30.q.1.2.4m./.Ma.q.2.6.11m.

CAPVT XXX.

1 Rachel dedit Balam ancillam ſuam in coniugium Iacob, ſupra 16.1ª. Cam.30m.
¶Lia Zelpham ancillam ſuam marito tradidit. Ibidem.
2 Recordatus quoque dominus Rachelis, ſup.8.1ª.
¶Benedixit dominus mihi,ſup.1.21ª.
3 Factumque eſt, ut in ipſo calore coitus oues intuerentur virgas,& parerent maculoſa. 2.d.2[illegible].q.2.1.3m./.Ma q.4.13m.

CAPVT XXXI.

1 Dei autem patris mei,ſupra 17.5ª. Cam.31m.
¶Timensque Iacob 22ª.q.158.7.c./.3m./.Ma.q.13.5.c.
2 Fecit iurgium,ſup.13.2ª.
¶Pone hic coram fratribus meis, & fratribus tuis, ſup.13.3ª.
3 Die noctuque æſtu vrebar & gelu,fugiebatque ſomnus ab oculis meis.2ª.Thi.priuº.

CAPVT XXXII.

1 Deus patris mei &c.vſque Iſaac,ſup.17.5ª. Cam.32m.
¶Sicut arenam maris,ſup.15.2ª.
2 Et benedixit eum.ſup.1.21.
¶Vidi Deum facie ad faciem. 1ª.q.12 11.1m./.22ª.q6.180.5.1m./.4.d.49.q.2.7.2m./.Ꝫ.3.1º.47.primº./. Veri.q.10.11.14m./.Cor.13 lec.4
3 Tetigit neruum ſemoris eius,& ſtatim emarcuit.4.d.15.q.1.ar.4 q.3 2m./.q.2.ar.2.q 2 c./.q.4.ar.7.q.1.2m.
4 Ipſe uero claudicabat pede.22ª.q.108.7.4m.

CAPVT XXXIII.

1 Iacob adorauit pronus in terram, ſimiliter ancillæ, & uxores & filij eius,ſup.18.2ª. Cam.33m.
¶Quaſi uiderem vultum Dei,ſup.3.14ª.
2 Ob ſtuprum ſororis.22ª.q.154.1.c./.6.o./.4.d.41.ar.4.q.1.2.c./.Mal.q.15.3.c.
3 Audacter Iacob dixit ad Simeon & Leui,Turbaſtis me &c.4.d.19.q.2.1.o.

G A-

CAPVT XXXVI.

Cam.36m. 1 Apparuit Deus Iacob ſup.32.2a.
¶Benedixitque ei ſup.1.31a.
2 Ego ſum Deus omnipotens.ſup.17.1a.
¶Creſcere & multiplicare ſupra 1.32a.
3 Terram quã dedi Abraham & Iſaac, dabo tibi & ſemini tuo, ſup.13.4a.
4 Et receſſit.ſ.Deus ab eo.ſ.Iacob,Iob.9.cm.2a.

CAPVT XXXVII.

Cam.37m. 1 Accuſauitq; Ioſeph fratres ſuos crimine peſſimo. 22æ.qu.33.7.2m.q.154.12.4m.
2 Putabam ligare nos manipulos &c.vſque reſponderunt. 2.d.42.2m.
3 Non interficiamus animam eius.inſ.46.1a.
4 Caro noſtra eſt.ſup.29.2a.
5 Deſcendam ad filium meum lugens in infernum. 4.d.35.q.1,ar.1.q.2.3m.

CAPVT XXXVIII.

Cam.38m. 1 Ingredere ad vxorem fratris tui,& ſociare illi,vt ſuſcites ſemen fratri tuo.Deut.25.4a.
2 Nontiatum eſt Thamar,quod Iudas ſocer eius &c. vſque fin. 22æ.q.154.2.3m./.4.d.33.q.1.art.3.q.2.1m./.q.3.c./. Ma.qu.15.1.6m.
3 Certe mendacij arguere nos non poterit.4.d.33.quæ.1.artic.3.q.2.1m.
4 Iuſtior me eſt,quia non tradidi eam Sela filio meo. Ma.q.15.1.6m.

CAPVT XXXIX.

Cam.39m. 1 Benedixitque dominus domui Aegyptij propter Ioſeph. ſup.12.31a.
2 Et ille.ſ.Ioſeph recuſabat ſtuprum.22æ.q.154.6.2m.

CAPVT XL.

Cam.40m. 1 Videbam vitem coram me,in qua tres propagines erant. Ioan.15.prin0.
2 Vt coniectoris veritas comprobaretur.Mat.1.26a.

CAPVT XLI.

Cam.41m. 1 Poſt duos annos vidit Pharao ſomnium.22æ.q.172.2.c./.Ver.q.12.7.c./.1m./.10.14m/.12.c./.1æ.Cor.14.
2 Vterque vidimus ſomnium præſagium futurorum.22æ.q.95.6.c./.2.d.7.q.2.2.6m.
3 Erat ibi puer Hæbreus &c.vſque euentus.22æ.q.173.7.c./.Ver.q.12.7.c.
4 Tanta fuit multitudo tritici,vt arenæ maris coæquaretur.ſit.15.2a. ¶Dedit illi,ſcilicet Ioſeph uxorem Aſenem filiam Phutipharis ſacerdotis Elyopoleos.inſr.34.11a.Exo.

CAPVT XLII.

Cam.42m. 1 Cumque adoraſſent eum.ſ.Ioſeph fratres ſui.ſup.18.2a.
2 Per ſalutem Pharaonis. 22æ.q.89.6.b./.3.d.39.1.2m./. Heb.6.lect.4.
3 Deducetis canos meos,cum dolore ad inferos ſup.37.5a.

CAPVT XLIII.

Cam.43m. 1 Deus autem meus omnipotens.ſupra 17.1a.
¶Deus veſter,& Deus patris veſtri.ſup.17.5a.
2 Et adorauerunt proni in terra.ſupra 18.2a.

CAPVT XLIIII.

Cam.44m. 1 Sciphus quem furati eſtis &c. uſque in quo augurari ſolet. 22æ.q.94.7.1m.
2 An ignoratis,quod non ſit ſimilis mei in augurandi ſcientia. Ibidem.
5 Et ducent ſamuli tui canos eius, cum dolore ad inferos. ſup.37.5a.

CAPVT XLV.

Cam.45m. 1 Nec poterant reſpondere fratres,nimio timore perterriti. 22æ.q.44.1.2m.
2 Miſit me Deus.Iere.7.8a.
¶Oſculatus eſt Ioſeph omnes fratres ſuos.ſup.27.2a.

CAPVT XLVI.

1 Deo patris ſui.ſup.17.5a. Cam.46m.
¶Ego deſcendam tecum.ſup.3.13a.
2 Cunctæ animæ,quæ egreſſæ ſunt de femore Iacob.1a.qu.118.2.1m./.2.d.18.1.1m./.3.d.2.q.1.ar.3. qu.2.1m./.Jo.4.c0.33.fi./.Po a.q.3.9.1m./.Ro.13.
3 Deteſtantur Aegyptij omnes paſtores ouium.12. qu.102.3.2m.

CAPVT XLVII.

1 Qui benedicens ei,ſup.1.31a. Cam.47m.
2 Præter terram Sacerdotum,quæ a Rege tradita fuerat eis.2.d.44.q.2.2.1m./. Matth.22./.Rom.13.
3 Quibus & cibaria ex horreis publicis præbebantur,Opuſc.20.Li0.2.c0.15./.16.
4 Adorauit faſtigium virgæ eius.ſup.18.2a.
5 Pone manum ſub femore meo.ſup.24.5a.

CAPVT XLVIII.

1 Deus omnipotens.ſup.17.1a. Cam.48m.
¶Apparuit mihi ſupra.32.2a.
¶Benedixit mihi ſupra.1.31a.
2 Dabo tibi terram hanc,& ſemini tuo.ſup.13 4a.
¶Applicitosq; ad ſe deoſculatus eſt ſupra 27. 2a.
3 Adorauit pronus in terra ſup.18.2a.

CAPVT XLIX.

1 Congregamini ut annunciem,quæ uentura ſunt uobis diebus nouiſsimis.2æ. Theſ.prolo. Cam.49m.
2 Beniamin lupus rapax.Ro.11.prin0.
3 Deus patris tui.ſupra 17.5a.
¶Et omnipotens.Ibidem,1a. ¶Benedicet tibi.ſup.1.31a.
4 Donec ueniret deſiderium collium æternorum. Deut.e.31.6a.
5 Quam ſcilicet ſpeluncam emit Abraham &c. uſque ſepulchri. ſup.23.2a.
7 Sepelite me cum patribus meis,in ſpelunca duplici.&c.4.d.45.q.2.ar.3. q.3.2m.
8 Finitisque mandatis,quibus filios inſtruebat.12æ.q.100.5.4m./22æ.q.101.1.c./.q.102.1.c./.q.106.1.c./.6m./.4.d.6.q.2.ar.2.q.3.0./.d.42.q.1.ar.3.q.1.4m.

CAPVT L.

1 Præcepitque ſeruis ſuis medicis,vt aromatibus condirent patrem.3a.q.51.2.2m. Cam.50m.
2 Pater meus adiurauerit me,ſup.24.2a.
3 Sepelierunt eum in ſpelunca duplici, quam emerat Abraham &c.uſq; mambre.ſup.23.2a.
4 Veneruntque ad eum.ſ.Ioſeph fratres ſui,& proni in terram adorauerunt.ſup.18.2a.
5 Nũ dei poſſumus reſiſtere uolũtati.1a.q.19.6.0./ q.22 2.1m./.q.103.7 8.0./.1.d 47.1 2.3.0 /.2 d.6.1.3m./.3. d.31 q 2.ar.3.q.1.1m./.4.d.45 q.3.3.c./.Jo.3.c0.94./. Ver.q.23.2.0./. Mal.qu.6,5m / Quol.11.3.c./.Quol.12.4.c./.Pſal.6./.Iſa.50.6.
6 Quam iurauit Deus,Abrahæ.ſup.22 6a.
¶Aſportate oſſa mea uobiſcum de loco iſto. ſup.49.7a.

AVTHORITATES ex libro Exodi.

CAPVT PRIMVS.

1 IGitur omnes animæ eorum,qui egreſſi ſunt de femore Iacob ſeptuaginta quinque. Gen.46.2a. Cam.1m.
3 Et quia timuerũt obſtetrices Deum ædificauit illis domus.22æ.q 114.10.2m./.22æ q.110.3.2m./.4.3m./.3.d.38.3.2m./.4m./ 4.3m./.Quol.7.uel 8.q.6.4.2m.
¶De Hebræis fratribus ſuis.Gen.13.3a.

CAPVT II.

1 Moyſes percuſſum Aegyptium abſcondit ſabulo. 22æ.quæ.60.6.2m. Cam.2m.
2 Moyſes uidit duos Hebræos rixante.Gen.13.1a.
3 Deus patris mei. Gen.17.5a.
¶Aſcẽditq; clamor eorum ad Deum ab operibus. Gen.4.4a.
4 Deus audiuit gemitum eorum Gen.4 4a.inſ.6a.
5 Et recordatus eſt fœderis. Gen.8.1a. ¶Accepitq; Sephoram filiam eius,quæ peperit ei filium.inſ.34.11a.
6 Et reſpexit dominus filios Iſrael,& cognouit eos.1.d.36.q.1.2.c./.2.d.22 q.2.1.b.1./.Ro.8.lec.5 ĩ./ 1æ.Co..6./. Phil.1.le.1.

CAPVT III.

Ca.3m. 1 Apparuitq; ei dominus.Gen.32.2ª. ¶In flamma ignis.1.d.34.
q.3.1.2m./.d.35 4.c./.2.d.6.3.2m./.d.16.L./.2.5m.Poª.q.7.5,
c./.Iſa.10.h./.cº.33./.Heb.12.fi.
2 Ego ſum Deus pa e.1 tui.Gen.17.5ª.
¶Vidi afflictionem populi mei.ſu.2.6ª.
¶Et clamorem eius audiui.Gen.4.4ª.
3 Deſcendi vt liberem eum.Gen.3.13ª.
4 Terram quæ fluit lacte & melle.12ª.q.102.3.2m./.3ª.q.73.6.
0./.q.74.6.1m./.4.d.8.q.1.ar 2.q.2.c./ 4m./.6m./.Io.6.lec.4./.
Gal.3.lec.6.
5 Miſi me te.Iere.7.8ª.
6 Quis ego ſum,vt vadam ad Pharaonem &c.22ª.q.185.3.0./.3.
d.39.1.3m./.4.d.29.4.4m./.Quol.5.q.11.a.
7 Ego ſum qui ſum,& qui eſt.1ª.q.13.11.0./.1.d.8.q.1.1.3.0./.d.
10 1.3m./.Poª.q.2.1.c./.q.7.5.c.fi./.1m./.Diony.5.lec.3.prinº.
8 Dominus Deus vocauit nos.12ª.q.112.1.3m./.1.d.41.2.3m./.4.
d.17.q.1.ar.1.q.2 o./.Ro.1.le 4.prinº./.cº.8.le.6./.Gal.1.lec.4.
9 Ibimus viam trium dierum in ſolitudine.22ª. q 88.8.0.
10 Extendam manum meam.Gen.3 14ª.
11 Poſtulabit mulier a vicina &c.vſque fi.12ª.q.54.5.2m./.q.100.
8.3m./.22ª.q.66.5.1m./.q.104.4.2m./.3.d.37.4.3m./.6.1m./.
Ma.q.13.4.20m./.q.15.1.8m.

CAPVT IIII.

Ca.4m. 1 Proiecit virgam,& verſa eſt in colubrum,& econuerſo.Poª.q.
6.5.7m.
2 Vt credant,quod apparuerit tibi dominus Deus.Gen.32.2ª.
¶Deus Abraham,& Deus Iſaac,& Deus Iacob. Gen.17.5ª.
3 Ex quo locutus es ad ſeruum tuum impeditioris, & tardioris
linguæ ſum.2ª.Cor.11.
4 Obſecro inquit domine, mitte quem miſſurus es. Iere.7.8ª./.
Heb.3.
5 Iratus eſt dñs in Moyſen.1ª.q.3.2.2m./.q.19.11.c./.q.20.1.2m.
/.q.59.4.1m./.12ª.q.47.1.1m./.22ª.q.162.3.c./.1.d.45.4.c./.
2m./.3.d.15.q.2.ar.2.q.2.c./.d.32.1.1m./.3.2.cº.89.fi./.91.fi./.
cont.3.cº.56.fi./.con.4.cº.23./.Ver.q.23.3.c./.Poª. q.7.5 c./.
Pſal 17./.Pſal.37./.Rom.1.le 6./.cº.4.lec.3./.cº.9.lec.3./.lec.
4./.cº.11.le.4./.Heb.3.lect.2.
¶Reuertar ad fratres meos.Gen.13.3ª.
6 Mortui ſunt omnes,qui quærebant animam tuam. Matthæ.2.
13ª.
7 Portans virgam Dei in manu ſua.Pſal.22.2ª.
8 Vide vt omnia oſtenta, quæ poſui in manu tua, facias coram
Pharaone.Iſa.8.lec.2.
9 Et indurabo cor eius.1ª.q.23.3.2m./.q.48.6.c./.q.49 2.0./.q.63.
5.c.fi./.12ª.q.79.1.1m./.3.0./.q.87.1.1m./.22ª.q.15.1.0./ q.
19.1.3m./.q.24.10.c./.1.d.40.q 4.2.n./.2.d.32.q.2.1.0./.d.34.
3 c./.3m./.d.36.3.1m.4./.d.37.q.2 1.1m./.q.3.1.0./.L.5m./.d.
44.q.1.2.c./.3.d.30.1.5m./.4.d.18.q 1.ar.1.q.2.4m./.ar.3.q.3.
c./.con 2.cº.40./.con.3.cº.71.162.fi./.Ver.q.22.8 fi./.q.24.10.
c./.Poª.q.1.6.c./.4m./.6m./.11m./.q.3.16.3m./.q.5.3.13m./.q.
61.8m./.Ma.q.1.1.8m./.3.10m.5.c./.q.3.1.0./. Quol.1.7.3m.
/.q.16.5.3m./ Quol.4.4.fi./.Quol.3.2.c./.Iob.7.lec.2./.Io.9./.
cº.12.le.6./.Ro.8.lec.7./.cº.9.lec.3.cº.10.le.3./.cº.11.2ª.Cor.
4./.Heb 3.lec.2.
10 Filius primogenitus meus Iſrael.4.d.8.q.1.ar.3.q.2.2m.
11 Tulit illico Sephora acutiſſimam petram,& circuncidit præpu-
tiũ filij ſui.3ª.q.70.3.2m./.4.d.1.q.2.ar.3.q.3.0./.Lec.1.2m./.
Ro.4.lec.2.
12 Et oſculatus eſt eum.Gen.27 2ª.
13 Miſerat eum.Iere.7.8ª.
¶Viſitaſſet dñs filios Iſrael.Pſal.8./.Iſa.24.fi./.Heb.2.lec.2.
¶Et quod reſpexiſſet ad afflictionem eorum.ſu.2.6ª.

CAPVT V.

Ca.5m. 1 Dominus Deus Iſrael.& Deus hebræorum.Gen.17.5ª.
2 Vocauit nos.ſupra 3.8ª.
¶Eamus viam trium dierum.ſup.3.9ª.

CAPVT VI.

C.m.6m. 1 Dixit dominus ad Moyſen.1ª.q.43.7.5m./ 12ª. q.98.3.1m./.2.
d.8 6.c./.4.d.49.q.2.7.1m./.Poª.q.6.7.3m./.Iſa.6.
2 Ego Dominus,qui apparui Abraham &c.Gen.32.2ª.
¶In Deo omnipotente.Gen.17.1ª.
3 Et nomen meum Adonay,non indicaui eis.22ª.q.17.4.6.b.
4 Ego audiui gemitum eorum.ſup.2.4.6ª.
¶Et recordatus ſum.Gen.8.1ª.
5 In brachio excelſo.Gen.3.14ª.
¶Lauaui manum meam.Ibidem.
6 Cum incircumciſus ſim labiis.3ª.q.70.4.3m./. 2ª. Cor.11. Ie-
rem.4.3ª.

CAPVT VII.

1 Ecce conſtitui te deum Pharaonis.1ª.q.13.9.10.0./.con.4.cº. 7 Ca.7m.
4./.Pſal.40.fi./.Pſal.49.prinº./.Ioan.10.lect.6./.1ª.Corin.8.fi.
/.Hebræ.prinº.
2 Sed ego indurabo eum.ſup.4.9ª.
¶Immittamq; manum meam.Gen.3.14ª.
3 Virgæ vertuntur in colubros vel dracones.ſup.4.1ª.
¶Dominus Deus Hebræorum.Gen.17.5ª.
¶Miſit me.Iere.7.8ª.
4 Feceruntque ſimiliter malefici, per incantationes.1ª. q. 110.4.
2m./.quæſt.114.4.0./.22ª.qu.178.2.c./.3m./. 2. d.7. quæſt.3.
1.2m./.d.34.3.c./.1m./.cont.3.cº.104.&c.vſq; 108./.154./.Ve.
q.27 3.c.prinº./.Poª.q.6.5.8m./.Ma.q.16.9.10m./.11m. Mat.
24./.Io.10.

CAPVT VIII.

1 Dixit dominus ad Moyſen.ſup.6.1ª.
¶Fecerunt autem & malefici per incantationes ſuas ſimiliter. Caᵐ.8m.
ſupra 7.4ª.
2 Non eſt ſicut dominus Deus noſter.Pſal.82.1ª.
¶Clamauit Moyſes ad dominum.Gen.4.4ª.
3 Malefici non potuerunt educere ciniſes.ideo dixerunt.Digitus
Dei eſt hic.1ª. q.32.1.1m.
4 Abhominationes enim Aegyptiorum, immolabimus domino
Deo noſtro.Gen.46.3ª.
5 Viam trium dierum.ibimus in ſolitudine ſup.3.9ª.

CAPVT IX.

1 Dixit dominus ad Moyſen,ſupra 6.1ª. Ca.9m.
¶Deus Hebræorum.Gen.17.5ª.
¶Ecce manus mea ſup.3.14ª.
2 Spargat in cœlum.Gen.32ª.
¶Indurauitq; dominus cor Pharaonis,ſup.4.9ª.
¶Non ſit ſimilis mei.Pſal.82.1ª.
3 Idcirco autem poſui te,vt oſtendam in te fortitudinem meam
Rom.9.lec.3.

CAPVT X.

1 Ego enim indurabi cor Pharaonis, & ſeruorum eius. ſupra. Ca.10m.
4.9ª.
2 Dixit dominus ad Moyſen.ſup.6.1ª.
¶Dominus Deus Hebræorum.Gen.17.5ª.
3 Extende manum tuam in cœlum.Gen.3.2ª.

CAPVT XI.

1 Et dixit dominus ad Moyſen.ſup.6.1ª. ¶Dices ergo omni ple- Ca.11m.
bi vt poſtulet &c. vſque Aegyptiis.ſup.3.11ª.
2 Et adorabunt me.Gen.18.2ª.
¶Et indurauit dominus cor Pharaonis.ſup.4.9ª.
3 Ingrediar in Aegyptum.Gen.3.13ª.

CAPVT XII.

1 Dixit quoq; dominus ad Moyſen. ſup.6.1ª. Et ſument de ſan- Ca.12m.
guine,& ponent ſuper vtrumque poſtem.Heb.11.le.6.
2 Decima die menſis huius tollat vnuſquiſque agnum &c. vſq;
fi.12ª.q.102.5.2m./.Io.13.prinº./.1ª. Cor.5.lec.2.
3 Erit autem agnus abſq; macula.Leui.3.3ª.¶In cunctis diis Æ-
gypti.ſup. 7.1ª. ¶Et tranſibo vos.Gen.3.13ª.
4 Eſt enim phaſe.i.tranſitus domini.Io.13.prinº.
5 Habebitis hanc diem in monimentum & celebrabitis eam ſo-
lennem domino.12ª.q.100.5.2m./.q.102.4.10m./.5.2m./.Io.
13.prinº./.1ª.Cor.5.lec.2./.Col.2.lec.4.
6 Cultu ſempiterno,& vſque in æternum.Gen.17.11ª.
7 Azima comedetis ſeptem diebus.3ª.q.74.4.c./. 3m./.4.di.11.
q.2.artic.2.qu.3.art.8./.b.3./.7m./.8m./.9m. cont.4.capº.68./.
Opuſc.1.cº.61.fi.
8 Septem diebus fermentatum non inuenietur in domibus ve-
ſtris.12ª.quæſtio.102.3.14m./.3ª.quæſt.74.4.c.fin./.3m./.1ª.
Cor.5.lec.2 n.
9 Peribit anima illa de Iſrael.Gen.46.2ª. ¶Et petierunt ab Aegy
ptiis vaſa &c. vſque profecti.ſup.3.11ª.
10 Omnis alienigena non comedet ex eo,ſ.phaſe &c.12ª.qu.102.
5.c./.3ª.q.37.prinº./.q.40.4.c./.q.70.4.fi./.Rom.2. lectio.4./.
Col.2.lec.3 4.prinª.
11 Circumcidetur prius omne maſculinum eius.Gen.17.7ª.

13 Si quis circumciſus non fuerit, non veſcetur ex eo, ſcilicet phaſe. ſupra 10ª.

13 Eadē lex erit indigenæ, & colono, qui peregrinantur apud vos, 12ª.q.105.3.o.

CAPVT XIII.

Cam.13m. 1 Locutus eſt Dominus ad Moyſen dicens. ſupra 6.1ª.

2 Sanctifica mihi oē primogenitum. 3ª.q.28.2.2m./.q.37.3.1m.

3 In manu forti eduxit nos Dominus. Gen.3.14ª.

¶Vt non comedatis fermentatum. ſupra 12.8ª.

4 Quam Dominus iurauit. Gen.22.8ª.

¶Terram fluentem lacte & melle. ſupra 3.4ª.

5 Septem diebus veſceris azimis. ſupra 12.7ª.

6 Eo quod adiuraſſet filios Iſrael. Gen.24.2ª.

¶Viſitabit vos Deus. ſupra 2.6ª.

CAPVT XIIII.

Cam.14m. 1 Locutus eſt Dominus ad Moyſen dicens. ſupra 6.1ª.

¶Indurabo cor Pharaonis, &c. ſupra 4.9ª.

2 In manu excelſa. Gen.3.14ª.

¶Clamauerunt ad Dominum. Gen.4.4ª.

CAPVT XV.

Cam.15m. 1 Omnipotens nomen eius. Gen.17.1ª.

¶Dextera tua Domine. Gen.3.14ª.

2 Miſiſti iram tuam. ſupra 4.1ª.

¶In ſpiritu furoris tui. Ibidem.

¶Quis ſimilis tui Domine. Pſal.82.1ª.

3 Extendiſti manum tuam. Gen.3.14ª.

¶In brachio virtutis tuæ. Ibidem.

4 Dominus regnabit in æternum, & vltra. 1ª.q.10.2.2m./.2.diſt.2.q.1.2.1m./.Potª.q.3.17.25m./.Cauſis lect.2.o.

5 Dominus factus eſt mihi in ſalutem. Pſal.89.1ª.

¶Magnificus in ſanctitate. 22ª.q.134.2.3m.

6 Iſte Deus meus, & Deus patris mei. Gen.17.5ª.

¶At ille clamauit ad Dominum. Gen.4.4ª.

7 Et ibi tentauit eum. Gen.22.1ª.

CAPVT XVI.

Cam.16m. 1 Per manum Domini. Gen.3.1ª.

¶Vt tentem eum. Gen.22.1ª.

¶Dixit Dominus ad Moyſen ſupra 6.1ª.

2 Ecce ego pluam vobis panem de cœlo. Gen.3.2ª.

¶Videbitis gloriam Domini. Gen.32.2ª./.1ª.Cor.11.lec.2.

3 Accedite coram Domino. Pſal.33.5ª.

¶Requies ſabbathi ſanctificata eſt Domino. infra 20.13ª.

4 Filii autem veſtri comederunt manna quadraginta annis, donec &c. vſque Canaham. 12ª.q.102.3.2m./.3ª.q.73.6.o./.q.74.6.1m./.4.diſt.8.q.1.ar.2.q.2.c./.4m./.6m./.Io.6.lect.4.

CAPVT XVII.

Cam.17m. 1 Qui iurgatus contra Moyſen. Gen.13.2ª.

¶Cur tentatis Dominum. Deuter.6.5ª.

2 Clamauit autem ad Dominum Moyſes. Gen.4.4ª.

¶Manus ſolius Dei. Gen.3.14ª.

3 Et bellum Dei erit contra Amalech à generatione in generationem. 12ª.q.105.3.c.1m.

CAPVT XVIII.

Cam.18m. 1 Deus patris mei. Gen.17.5ª.

¶Deus adiutor meus. 1.Paral.12.5ª.

2 Moyſes egreſſus in occurſum cognati ſui, adorauit. Gen.18.2ª.

¶Et oſculatus eſt eum. Gen.27.2ª.

3 Magnus Dominus. Pſal.146.1ª.

¶Super omnes Deos. ſupra 7.1ª.

4 Prouide tibi viros ſapientes, ac timentes Deum, &c. vſque iudicent. Quolib.3.q.6.1.5m./.Matth.19.

CAPVT XIX.

Cam.19m. 1 Vocauitque Moyſen Dominus. ſupra 3.8ª.

2 Portauerim vos ſuper alas aquilarum. 22ª.q.123.6.1m./.2m./.4.diſt.24.q.3.3.c.fi.

3 Eritis mihi in peculium, de cunctis populis. 12ª.q.105.1.1m./.4.d.8.q.1.art.3.q.2.2m./.2ª.Cor.6./.Heb.8.lec.3.prin°.

4 Et vos eritis mihi in regnum ſacerdotale, & gens ſancta. 4.diſt.49.q.1.art.2.q.5.3m./.Heb.1.lect.4.

5 Reſponditque vniuerſus populus ſimul. Cuncta quæ locutus eſt Dominus, Faciemus. Roman.5.lectio 6.

6 Veniam ad te. 1ª.q.3.2.5m./.q.9.1.3m./.4.diſt.17.q.1.ar.2.q.2.c./.Opuſ.3.c° 261.fi./.Iob 9.c° 10./.Io.14.le.7./.Phi.4./.He.3.

7 Deus in caligine nubis. 1.d.8.q.1.1.4m./.3.di.35.q.2.art.2.q.2.c./.1ª.Tim.6.lect.3.fi./.Heb.12.lect.4.

8 Audiat me populus loquentem ad te. ſupra 6.1ª.

¶Deſcendet Dominus. Gen.3.13ª.

9 Omnis qui tetigerit montem, &c. vſque non viuet. 22ª.q.33.4.c./.Heb.12.lect.4.

10 Ne appropinquetis vxoribus veſtris. 4.d.32.ar.5.q.2.2m.

11 Totus autem mons fumabat, &c. vſque fornace. 2.di.34.q.3.1.2m./.diſt.45.4.c./.2.diſt.6.3.3m./.di.16.2.5m./.Potª.q.7.5.c./.Iſa.33./.c° 10.fi./.Heb.12.fi.

CAPVT XX.

1 Locutus eſt Dominus cunctos ſermones hos. ſupra 6.1ª. Ego Cam.20m. ſum Dominus Deus tuus. Gen.17.5ª.

2 Non habebis Deos alienos. ſupra 7.1ª./.22ª.q.122.2.2m.

3 Non facies tibi ſculptile, neque omnem ſimilitudinem. 12ª.q.100.7.2m./.3m./.4m./.22ª.q.122.2.2m./.3ª.q.25.3.1m./.2m./.3m./.3.diſt.9.q.1.ar.2.q.2.1m./.2m.

4 Non adorabis ea, neque coles. 22ª.q.84.1.1m./.q.94.2.3.o./.q.122.2.o./.q.161.3.1m./.3ª.q.25.5.6.7.o./.3.d.9.q.1.2.o./.Ʒ.3.c° 120./.Ʒ.4.c° 7.18m./.7.2m./.Pſal.40.fi./.Ro.1.lec.7.med°.

5 Deus fortis. Gen.17.1ª. Cont.1.c° 92.

6 Deus zelotes. 12ª.q.28.4.o. 1.prolo.L./.3.d.26.q.1.1.c./.Veri.q.26.4.c.fi./.8m./.1ª.Cor.14./.2ª.Cor.11./.Gal.4.lect.4.fi.

7 Viſitans iniquitates patrū in filiis. 12ª.q.81.1.1m./.2.1m./.q.87.7.o./.22ª.q.108.4.o./.q.164.1.4m./.3ª.q.14.1.3m./.2.d.5.q.2.2.c./.diſt.30.q.1.2.o./.diſt.33.q.1.2.o./.diſt.35.1.c./.d.36.4.o./.4.diſt.14.L.fi./.diſt.15.q.1.ar.4.q.2.3m./.diſt.20.art.2.q.3.o./.diſt.46.q.1.art.2.q.3.o./.q.2.art.2.q.2.3m./.Cont.3.c° 141./.Quol.12.24.1m./.Pſal.18.fi./.Iſa.14./.Io.9.

¶In tertiam, & quartam generationem. 12ª.q.87.8.1m./.22ª.q.108.4.1m.

8 Qui oderunt te. 1ª.q.60.5.5m./.22ª.q.13.4.o./.6.2m./.q.34.1.o./.2.diſt.5.q.1.3.2m./.L./.4.diſt.48.q.1.3.2m./.diſt.50.q.2.art.1.q.5.o./.artic.2.q.2.1m./.Verit.q.22.2.3m./.q.28.5.2m./.Opuſ.19.prolo./.Matth.13./.Io.5.lec.8./.c° 15.lect.5./.Roman.8.lect.2.prin°.

9 Et faciens miſericordias in millia, &c. vſque præcepta mea. 12ª.q.100.7.2m./.3m./.4m./.3ª.q.84.10.c.fi./.3.diſt.37.art.2.q.1.3m./.5m./.Ephes.6.

10 Non aſſumes nomen Domini Dei tui in vanum. 12ª.q.100.7.4m./.5.c./.11.c./.3m./.22ª.q.122.3.o./.diſt.37.artic.2.q.2.o./.L.3m.

11 Qui aſſumpſerit nomen Dei ſui. 12ª.q.100.7.2m./.22ª.q.89.1.4.o./.q.98.2.c./.3.d.37.art.2.q.1.3m./.ar.2.q.2.o./.ar.3.2m./.diſt.37.1.o./.Rom.1.lec.5./.Heb.6.lect.4.med°.

12 Neque enim habebit inſontem Dominus eum, &c. vſque fruſtra. 12ª.q.100.7.2m./.3.d.37.ar.2.q.1.3m./.3.2m.

13 Memento vt diē ſabbathi ſanctifices. 12ª.q.100.5.2m./.7.2m./.5m./.11.c./.q.102.3.4m./.4.10m./.q.105.2.c.fi./.22ª.q.38.3.1m./.q.122.4.o./.2.diſt.2.q.1.3.2m./.diſt.15.q.3.3.c./.3.d.37.5.o./.art.2.q.1.3m./.Quol.2.q.4.3.c./.Iob 3.Iſa.56.Mat.23./.Coloſſ.2.lect.4.

14 Sex diebus operaberis, & facies omnia opera tua, &c. vſque portas tuas. 12ª.q.100.8.4m./.q.107.2.4m./.22ª.q.40.4.o./.q.122.4.3m./.3.q.40.4.3m./.4m./.3.d.37.ar.5.q.2.2m./.4.d.1.q.2.art.3.q.1.2m./.4.d.11.q.2.ar.2.q.3.4m./.Matth.12.

15 Sex enim diebus fecit Deus cœlum, & terram, &c. vſque in eis ſunt. Gen.1ª./.12ª.q.100.7.2m./.3.d.37.ar.2.q.1.3m.

16 Et requieuit die ſeptimo Gen.2.3ª.

¶Idcirco benedixit Dominus diei ſabbathi, & ſanctificauit eū. Ibidem 4ª.

17 Honora patrem tuum, & matrem tuam. 12ª.q.100.5.c./.4m./.11.c./.22ª.q.33.2.2m./.q.101.2.o./.q.104.5.1m./.q.106.3.c./.3m./.q.122.5.o./.q.189.6.c./.1m./.3.d.37.ar.3.q.1.2m./.4.diſt.15.q.2.ar.1.q.4.3m./.Verit.q.3.12m./.Coloſſ.3.le.4.Epheſ.6.2./.1ª.Tim.4.lect.2.med°.c.& c°.5.lect.1.prin°.

18 Vt ſis longæuus ſuper terram. 12ª.q.100.7.3m./.4m./.22ª.q.122.5.4m./.3.d.37.ar.2.q.1.5m./.Eph.6.2ª.Tim.4.

19 Nō occides. 12ª.q.100.4.c./.6.3m./.11.c./.22ª.q.64.3.o./.5.2m./.3m./.7.c./.q.65.1.c./.4m./.q.122.6.2m./.3.d.37.ar.2.q.1.2m./.q.2.3.c./.4.d.37.q.2.1.o./.Cont.3.c° 73./.Rom.12.lec.2.

20 Non mœchaberis. 12ª.q.100.11.c./.3.d.37.ar.1.2.q.1.2m./.q.2.3.c./.22ª.q.122.6.2m./.Malo.q.14.2.14m./.q.15.2.2m./.3m./.Quol.3.12.c./.Rom.13.lec.2.

21 Non furtum facies. 12ª.q.100.11.c./.22ª.q.122.6.2m./.3.d.37.ar.2.q.1.2m./.q.2.3.c./.Rom.13.lect.2.

22 Non falſum teſtimonium dices. 12ª.quæſt.100.11.c./.22ª.quæſt.o.70.4.o./.quæſt.122.6.2m./.3.diſt.37.art.2.q.1.2m./.q.2.3.c./.Rom.13.lec.2.

Non

23 Non cõcupiſcẽtia.12^{a}.q.100.5.c./.5^{m}./.6^{m}./4.3^{m}.11.c./.22^{a}.q.122.9./.3^{m}.4^{m}./.2.d.24.q.3.4.4^{m}./.3.d.37.ar.1.q.2.c./.3^{m}./.4^{m}./.q.3.c./.d.40.t.2.o.

24 Venit Deus.ſup.19.9^{a}./.Gen.3 13^{a}.

¶Moyſes acceſſit ad caligiñe in qua erat Deus.ſupra.19.7^{a}.

25 Non facietis deos argenteos,& deos aureos non facietis vobis.ſup.7.1^{a}./.20.3^{a}.

26 Altare da terra facietis mihi &c.vſq; polluetur.12^{a}.103.q.7^{m}./.3^{a}.q.83.9.5^{m}./.4.d.13 q.1.art.2.q.5.2^{m}.

27 Non aſcendes per gradus ad altare meum, ne reueletur turpitudo tua.12^{a}.q.102.4.7^{m}./.d.13.L.5^{m}./3^{a}.q.83.4 9^{m}.

CAPVT XXI.

Ca^{m}.21^{m}. 1 Si emeris ſeruum Hebræum ſex annis ſeruiet tibi in ſeptimo egredietur liber gratis 12^{a}.q.105.4.1^{m}.

2 Offerat eum dominus diis.ſup.7.1^{a}.

¶Si dixerit ſeruus,diligo &c.erit ei ſeruus in ſæculum.12^{a}.q.105.2.10^{m}.

3 Si quis vendiderit filiam ſuam in famulam, non egredietur ſicut ancillæ &c.12^{a} q.105.4 4^{m}

4 Qui percuſſerit hominem volens occidere eum, morte moriatur.ſupra.20.19^{a}.

5 Qui autem non eſt inſidiatus,ſed Deus tradidit eum &c.vſque debeat.Numeri 35.4^{a}.

6 Si rixati fuerint viri.Gen.13.1^{a}.

¶Qui furatus fuerit hominem & vendiderit &c. moriatur.12^{a}.q.105.2.10^{m}.

7 Et percuſſerit alter proximũ &c. vſq; reſtituat.12^{a} q.105.4.2^{m}.

8 Qui percuſſerit ſeruum ſuũ &c. vſq; illius eſt.12^{a}.q.105 4.5^{m}.

9 Si percuſſerit quis mulierem prægnantem &c.vſq; liuore.22^{a}.q.64.8.2^{m}.

10 Si bos cornu petierit &c.vſque opprimetur. 12^{a} q.105.2.11^{m}.

11 Si quis aperuerit ciſternam &c.vſque erit.Quol.4.13.3^{m}.

CAPVT XXII.

Ca^{m}.22^{m}. 1 Si quis furatus fuerit ouem aut bouem &c.vſque pro vna oue 12^{a}.q.105.2.9^{m}./.22^{a} q 62.3.1^{m}./.q.66.6.2^{m}./.3^{a}.q.49.6.c./.4.d.15.q.1.ar.5.q.2.5^{m}.

2 Applicabitur ad eos.ſup.7.1^{a}.

3 Si quis amico comendauerit pecuniam &c.vſque non reſtituet 12^{a}.q.105.2.4^{m}./.5^{m}.22^{a}.q.62.6.c.

4 Qui a proximo ſuo quicquam horum mutuo poſtulauerit &c. vſque operis ſui. Ibidem.

5 Si ſeduxerit quis virginẽ &c.vſq; conſueuerunt.Deut.22.13^{a}.

6 Maleficos non patieris viuere.4.d.34.3.c./. Quol.11.q.10.1.c.

7 Qui coierit cum iumento morte moriatur. 12^{a}. q.105.2.11^{m}.

8 Qui immolat diis occidetur præter domino ſoli.12^{a}.q.102.3.c./.22^{a}.q.84.1.1^{m}./q.85 2.o /. q.94.1.c./.3^{a}.q 48.3.c /.cont.120./.Pſal.28./.Ro.1.lec.2.ſi.

9 Vociferabuntur,& ego exaudiam clamorem eorum.Gen.4.4^{a}.

¶Indignabitur furor meus.ſup.4.5^{a}.

10 Si pignus aproximo tuo acceperis veſtimentum &c. vſque dormiat.12^{a}.q.99.5.2.4^{m}.

11 Quia miſericors ſum.1^{a}.q.21.3.o./.12^{a}.q.30.1.1^{m}./.q. 84.10.c./.4.d.46.q.2.art.1.q.1.o./.cont.1.c^{o} 91.ſi./. pſal.24.

12 Decimas tuas non tardabis offerre.22^{a}.q. 87.1.o./.3^{a}.q.32.8.c./3.d.3.q.4.art 3 q.1.c./.4.d.1.q 2.art 2 q q 3.1^{m}./ d.2.o.1.2.4^{m}./.Quol.2.q 4 3.o./.Mat.13./.Heb.7.le.2.pri./.Quo.9.10.c.

13 Epiſ miſſas.22^{a}.q.83.3^{m}./.q.86 4.o,

14 Primogenita filiorum tuorum dabis mihi, de bobus quoq; & ouibus ſimiliter facies.ſup.13.1^{a}.

15 Septem diebus ſit cum matre ſua, die octaua reddes illam mihi.12^{a}.q.103.3.7^{m}./.5.1^{m}./.3^{a}.q.70.3.3^{m}./.4 d.1.q 2.artic.3.q.1.c./.3^{m}.

16 Si pecuniam mutuum dederis populo meo &c.nec vſuris opprimes.Leui.25.6^{a}.

17 Pupillo & uiduæ non nocebitis.22^{a} q.65.4.1^{m}.

CAPVT XXIII.

Ca^{m}.23^{m}. 1 Non ſuſcipies uocem mendacii.22^{a}.q.110.3.4.o./q.111.1.c./.q.69.1.2.o./.q.70.4 c./.q.124.5.2^{m}./.3.d. 38.3. 4.o./.4.d.16.q.4.2.1.q.3.c./.Qu.7.vel.8.q.6.4.o./.Qu.9.14.1./.Tr.5.c.Pſ.5.

2 Nec iungas manum tuam,ut pro impio falſum dicas teſtimonium.ſup.20.12^{a}.

3 Pauperis quoq; non miſereberis in iudicio.22^{a}. q.63. 4. 3^{m}.

4 Si occurreris boui inimici &c.uſque reduc eum. Ver.q.2.8 4^{m}.

5 Et inſontem & iuſtum nõ occides.ſup. 20.19^{a}. Gene.12. 2^{a} 4^{a}

6 Sex annis operaberis terram tuam &c. uſque in oliueto tuo. pſal. prolo.

7 Sex diebus operaberis,ſeptima die ceſſabis.ſup 20.13.14^{a}.

¶ Per nomen externorum Deorum non iurabit.ſup.7. 1^{a}./.20.4^{a}.

q.89.6 o./.3.d.39.1.o /.L.Heb.9.

9 Solennitatem azimorum cuſtodies.ſup.12.5^{a}.

¶Azima comedetis ſeptem diebus. Ibidem 7^{a}.

10 Non immolabis ſuper fermentum.Ibidem 8^{a}.

¶Primitias frugum terræ tuæ deferes in domum Domini Dei tui.ſupra 22 13^{a}.

11 Non coques edum in lacte matris ſuæ. 12^{a}.q.102.6.4^{m}./.8^{m}.

12 Ecce ego mittam angelum meum. Pſal.90.4^{a}.

¶Et cuſtodiat in via.Ibidem.

13 Et eſt nomen meum in illo.ſ.angelo,ſup.6.1^{a}.

¶Non adorabis Deos eorum,neque coles,ſupra 20.4^{a}./.7.1^{a}.

14 Benedicam panibus tuis,& aquis.Gen.35^{a}.

CAPVT XXIIII.

1 Moyſi quoque dixit Deus.ſupra 6.1^{a}. Ca^{m}.24^{m}.

¶Omnia quæ locutus eſt dominus,faciemus.ſup.19.5^{a}.

2 Et viderunt Deum Iſrael.Gen.32.2^{a}.

¶Sub pedibus eius,ſcilicet Dei. Gen.3.14^{a}.

¶Miſit manum ſuam.Ibidem.

3 Operuit nubes montem &c.vſque caliginis.ſup.19.7^{a}.

¶Et vocauit eum.ſ.Moyſen dominus,ſup.3.8^{a}.

4 Erat autem gloria domini quaſi ignis ardens. ſup.19.11^{a}.

¶Daboque tibi duas tabulas lapideas,infra 31.6^{a}.

5 Moyſes fuit ibi.ſ.in monte .quadraginta diebus,& quadraginta noctibus.3.d.16.q.1.3.6^{m}./.22^{a}.q.147.5.c./.3^{a}.q.40.2.3^{m}./.d.16.q.1.3.6^{m}./.4.d.15.q.3.ar.3.q.1.3^{m}./.4^{m}./. Veri.q.26.10.5^{m}.

6 Quæ ſcripſi.infra 31.7^{a}.

CAPVT XXV.

1 Locutus eſt Dominus ad Moyſen.ſup.6.1^{a}. Ca^{m}.25^{m}.

¶Tollant mihi primitias ab omni homine.ſup.22.13^{a}.

2 Et habitabo in medio eorum.Ro.8.10^{a}./. Numeri 11.5^{a}.

3 Archam de lignis ſethim compingite,cuius longitudo &c.vſque ſi 12^{a}.q.102.4 6^{m}./.4.d.9.ar.3.q.6.1^{m}.

4 Qui.ſ.vectes ſemper erunt in circulis.12^{a}.q.65.2.3.5.o./.22^{a}.q 83.7.o./.q.108.2.2^{m}./.Veri.q.1.10.4^{m}.

5 Duos quoque cherubin aureos & productiles facies &c. vſq; inde.12^{a}.q.102.4 6^{m}.ſi./.Heb.9.lec.1.

6 Facies & propitiatorium de auro mundiſſimo &c. Ibidem.

¶Facies & menſam &c. Ibidem.

7 Facies & candelabrum ductile de auro mundiſſimo &c. Ibid.

CAPVT XXVI.

1 Tabernaculũ ita fiet &c.vſq; ſi.12^{a}.q.102.4.o./. Heb.9.le.1.o. Ca^{m}.26^{m}.

2 Inſpice & fac ſecundum exemplar quod tibi in monte monſtratum eſt. Veri.q.8.8.1^{m}.

3 Facies & velum de Iacintho &c. vſq; ſi. 12^{a}. quæſt.102.4.4^{m}.Mat.17.

CAPVT XXVII.

1 Facies & altare de lignis Sethim &c.vſque ſi.ſup.20.26^{a}. Ca^{m}.27^{m}.

2 Sicut tibi in monte monſtratum eſt,ſup 25.2^{a}.

3 Facies & atrium tabernaculi &c.vſque ſi. 12^{a}.q.102.4.c.

4 Cuncta vaſa tabernaculi in omnes vſus &c.ex ære facies.22^{a}.q.100 6^{m}./ 4.o./ 4 d.25.q.3.a.2.q.3.o.

5 Perpetuus erit cultus per ſucceſſiones ſuas.Gen.17.11^{a}.

CAPVT XXVIII.

1 Loqueris cunctis ſapientibus corde,quos repleui ſpiritu prudentiæ,&c.infra 31.2^{a}. Ca^{m}.28^{m}.

2 Hæc autem erunt veſtimenta,quæ facies,&c. vſque ſi.12^{a} q.102.5.9^{m}.

3 Legitimum ſempiternum erit.Gen.17.11^{a}.

4 Carbunculus. Pſal.17.

5 Saphirus Spiritu 2.c./ Opuſ.34.

6 Iaſpis.3.d.16.q 2.1.4^{m}./.1.c./.4.d.44.q.2 ar.4.q.2.2^{m}.

7 Sacrificium eſt Domino.22^{a}.q.81.4.1^{m}./.3^{a}.q.22 2.c./.q.48.3.c./.Pſal.19.

CAPVT XXIX.

1 Sed & hoc facies,ut mihi in ſacerdotio conſecrentur,&c.vſq; ſi.12^{a}.q.102 5.8^{m}./.q.103.2.1^{m}. Ca^{m}.29^{m}.

2 Et duos arietes immaculatos.Leui.3.3^{a}.

¶Paneſque azimos,ſup.12 7^{a}.

¶Abſque fermento.Ibidem 4^{a}.

3 Oleũ vnctionis fundes ſup caput eius.Mat.26./. Heb.1.prin.

4 Religione perpetua.Gen.17.11^{a}.

¶Oblatio eſt Domino odor ſuauiſſimus.Gen.8.7^{a}.

5 Agnos

5 agnos anniculos duos per ſingulos dies iugiter,&c. 12^{e}.q.101.4 10^{m}./3ª.q.22.3.3^{m}./Io 21.
6 Et habitabo in medio filiorum Iſrael.Ro.8.13ª.
7 Ero eis Deus. Gen.17.5ª.
8 Santificabitur altare in gloria mea.1.d.15. q.5.ar.1.q.1.1^{m}./.d.15.q.3.3.c.
9 Vt ſacerdotio fungantur mihi. 3ª.q.22.6.2^{m}.
10 Vt manerem inter illos. Iſa.33.Ro.5.8ª.

CAPVT XXX.

Caᵐ.30ᵐ.
1 Facieſque altare ad adolendum timiama, &c.vſque tegitur. ſup.20.26ª.
2 Timiama ſempiternum Gene 17.11ª.
¶Loquutus eſt dominus ad Moyſen.ſup.6.1ª.
3 Legitimum ſempiternum.Gen.17.11ª.
4 Sanctificabiſque omnia.22^{e}.q.81.8.c./.3ª.q.62.6.2^{m}./.q.63.6.2^{m}./.1.d.15.q.5.ar.1.q.1.1^{m}./.2.d.15.q.3.3.c./.4.d.1.q.1.art.5.q.1.1^{m}./.d.4.q.1.ar.4.q.2.c./.d.7.q.2.ar.2.q.1.1^{m}.

CAPVT XXXI.

Caᵐ.31ᵐ.
1 Loquutus eſt dominus ad Moyſen,ſup.6.1ª.
¶Ecce vocaui ex nomine,ſup 3.1ª.
2 Et impleui eum ſpiritu Dei ſapientia,intelligentia, & ſcientia, in omni opere,&c.infra.35.6ª.
3 Videte,vt ſabbatum meum cuſtodiatis,ſup.20.13ª.
¶Qui fecit opus in eo.Ibidem.14ª.
4 Peribit anima illius.Gen.46.2ª.
¶Pactum eſt ſempiternum.Gen.17.11ª.
¶Signumque perpetuum.Gen.17.11ª.
5 Sex enim diebus fecit dominus cælum & terram.Gen.1a.
¶Et in ſeptimo ab opere ceſſauit. Ibidem.2.3ª.
6 Dedit dominus Moyſi duas tabulas lapideas. 12^{e}.q.98.2.3.0./.q.106.2.3^{m}/.4.3^{m}./.q.107.1.c fi./.3ª.q.42.4.2^{m}./.3.d.37.1.2^{m}./4.d.2.q.1.ar 4.q.1.2^{m}./.Iſa.prinª.
7 Scriptas digito Dei.Gen.3.14ª./.3.d.37.1.a./. Iſa.prinª.

CAPVT XXXII.

Caᵐ.32ᵐ.
1 Fac nobis Deos,ſup.7.1ª.
2 Sedit populus manducare,& bibere, & ſurrexerunt ludere.1^{e}.Cor.10.
3 Vt iraſcatur furor meus, ſup.4.5ª.
¶Et in manu robuſta.Gen.3.14ª.
4 Recordare Abrahã,&c.Gen.8.1ª. ¶Quibus iuraſti.Ge.22.8a.
5 Multiplicabo ſemen veſtrum,ſicut ſtellas cæli. Gen.15.2a.
¶Terram hanc dabo ſemini veſtro.Gen.13.4a.
6 Placatus eſt dominus ne faceret malum quod loquutus fuerat.Iere.13.22.
7 Portans duas tabulas, ſup.31.7ª.
¶Scriptas ex vtraque parte. Ibidem.7ª.
8 Inducens ſuper eum peccatum maximum.12^{e}.q.102.3.11^{m}./.22^{e}.q.10.8.0./.q.13.3.c./.q.39.2.0./.94.3.0./.3ª.q.80.5.c./4.d.9.ar.3.q.4.c./.1^{m}./.Ma.q.2.10.c./.2^{m}./.q.3.8.1^{m}./.Ro.2.lec.2./.1^{e}.Cor.12./.He.10.lec.3.
9 Occidat vnuſquiſque fratrem & amicum,ac proximum ſuum, &c.vſque vigintitria millia hominum.Gen.22.4ª.
10 Conſecraſtis manus veſtras hodie domino, &c. vſque benedictio.12^{e}.q.102.5.8^{m}
11 De libro tuo quem ſcripſiſti.1ª.q.24.0./.q.19.8 fi./.1. d.40.q.1.2.5^{m}./.3.d.31.q.1.2.0./.Veri.q.7.0./ Pſal.39.Phi.4./.He.10./.cª.12.lec.4.
12 Qui peccauerit mihi delebo eũ de li.meo. 1ª. q.24.3.0./.1.d.40.q.1.2.5^{m}./.q.3.3^{m}./.3.d.31 q.1.ar.2.q.3.0./.Phil.4./.Heb.12.lect.4.
13 Moyſes dixit domino. Aut dimitte eis hanc noxam,aut ſi non facis,dele me. &c.ſup.11ª.
14 Angelus meus præcedet te.12^{e}.q.113.1.0./.2.d.11 q.1.1.0.
15 Ego aũt in die vitionis viſitabo & hoc pctm eorũ.Pſal.9.3ª.

CAPVT XXXIII.

Caᵐ.33ᵐ.
1 Quam iuraui. Gen.22.8ª. ¶Semini tuo dabo eam.Gen.13.4ª.
¶Terram fluentem lacte & melle,ſup.3.4ª.
2 Et mittam præcurſorem tui angelum. 1a.q.112.0./.1. d.15.q.1.1.4^{m}./.2.d.1.q.1.4.2^{m}./.d.10.0./.cont.3.cº.8.prinª./.Iſa.6./.1^{e}.Cor.15./.He.1.fi.lec.6.fi.
3 Non enim aſcendam tecum.Gen.3.13ª.
¶Vt ſciam quid faciam tibi.Gen.22.5ª.
4 Loquebatur autem dominus ad Moyſen,facie ad faciem, &c. 12^{e}.q.98.3.2^{m}./.4.d.49.q.2.6.4^{m}./.5^{m}.
5 Noui te ex nomine.1ª. d.36.q.1.2.c./.2.d.22.q.2.1.b.1./.1^{e}.Cor.8./.Ro.8.lec.5.fi.
6 Præcipis vt educam populum iſtum.12^{e}.q.90.2.1^{m}.
7 Et non indicas mihi,quem miſſurus ſis mecum.Io.1.lec.15.
8 Oſtende mihi viam tuam,& gloriam tuã.1ª.q.12.11.2^{m}./.22^{e}.q.174.4.c./.5 1^{m}./.q.175.3.0./.q.180.5.c./.4.d.49.q.2.7.4^{m}./5^{m}./.Veri q.8.1.5^{m}./.6^{m}./.q.12.6.12^{m}/.7.c./.9.1^{m}./.14.c./.q.13.2.0./.q.18.1.13^{m}./.q.10.11.1^{m}./.2^{m}./.Iſa./.Io. lec.18./.2^{e}.Cor.12.
9 Reſpice populum tuum gentem hanc,ſup.2.6ª.
¶Facies mea præcedet te.Gen.14ª.
10 Et requiem meã dabo tibi.1ª.q.73.2.3.c./.12^{e}.q.3.4.1^{m}./.8.c./.22^{e} q.18.3.c./.1 d.1.q 4 1.5^{m}/.2.d.13.q.3.1.0./.con.3.cº.39.5^{m}./.40.fi./.48./59.1^{m}./.62.2^{m}./.63.fi./.con.4.cº.78.fi./.Opuſc.3 cª 104./.106/150./.231./.264.
11 Niſi ambulaueris nobiſcum.Gen.3.13ª.
12 Ego oſtendam omne bonum tibi.con.3.cª.56.fi.
13 Et miſerebor cui voluero,& clemens ero in quem mihi placuerit.Ro.9.lec.3.
14 Nõ videbit me homo & viuet.1ª.q.12.11.0./.q.13.1.c./.2.3^{m}./12^{e}.q.5.c./.3.c./.q.93.2.0./.22^{e}.q.180.5.0./q.175.4.0./.5.c./3.d.15.q.2.ar.2.q.2.3^{m}./.d.27.q.3.1.c./.d.35.q.1.et 2.q.2.0./.4.d.49.q.2.1.2^{m}./.7.0./.cõ.3.cº.47/.48.1^{m}./.cõ.4.cº.91.1^{m}./Ver.q.10.11.0./.q.13.3.0./.4 c./.6^{m}./.q.26.10.3^{m}./. Quol.1.q.1.1.0./.Iob.19 fi./.Math.5./.Io.lec.18./.2^{e}. Cor.12.
15 Non poteris videre faciem meam.1ª.q.12.4.0./.q.23.1.c./.q.56.3.c./.2^{m}./.q.62.2.2.4.9.c./.q.64.1.2^{m}./.q.94.2.c.fi./.q.08.4.c./.12^{e}.q.5.5.7.c./.3ª.q.10.4.2^{m}./.1.d.4.2.c./.d.23.q.2.1.c./d.27.4.c/.d.28.1.c.fi./ d.29.1.c./.3^{m}./4^{m}./.3.3^{m}./.30.q.1.1.c./.d.33.q.2.2.c./.3 d.10.q.2.ar.2.q.2.0./.d.27.q.2.c./.d.35.q.2.ar.2.q 2.0./.4.d.49.q 1 ar.2.q.3.c./q.1.6.0./.cõ.1.cº.3./.cõ.3.cª.49 1^{m}./.52./.57 1^{m}/.cõ.4.cº.91.5^{m}./.Ver.q.8.3.0/.q.10.11.0./.q.18.1.1^{m}/.q.19.1.c.fi./.q.20.2.c./.q.29.1.c./. Ma.q.4.1.14^{m}./.q.5.5.5^{m}/.Anima.7.4^{m}./.17.10^{m}./.Opuſ.3.cª.105./.Ro.lec.6 fin./.Col.lec.4.prinº./.1^{e}.Thim.6.lec.3.
16 Stabis ſupra petram.1ª.q.102.1.4^{m}.
17 Cumque tranſibit gloria mea.22^{e}.q.171.2.c.
18 Et protegam dextera mea.Gen.3.14ª.
¶Tollamque manum meam Ibidem.
19 Et videbis poſteriora mea.1ª.q.12.2.c./.1^{m}./.50./.2^{e}.Cor.12.

CAPVT XXXIIII.

Caᵐ.34ᵐ.
1 Præcide tibi duas tabulas lapideas,ſup.31.6ª.
¶Et ſcribam ſuper eas verba,&c.vſque fi Ibidem 7ª.
2 Cumq; deſcendiſſet dominus.Gen.3.13ª.
¶Qua tranſeunte Ibidem. ¶Per nubem.ſup.19.7ª.
3 Deus miſericors,& multæ miſerationis,ſup.22.11ª.
¶Et clemens.22^{e}.q.157.1.2.0/.3.c./.4.3^{m}./.q.169.2.c./.4.c./.3^{m}./3.d.26.q.2.4^{m}./.d 33 q.3.ar.2.q.1.1^{m}.
4 Patiens 22^{e}.q.123.3.1^{m}./2^{m}.
5 Et verax 1ª.q.16.5.0./.12^{e}.q.3.7.c./.q 91.1.3^{m}./.21^{e} q.27.4.c./.1.d.10 q 5 1 c.fi /.cõ.1.cª.1 /.60. .61.1^{m}./.62./.cõ.3.cº.51./.Opuſ.3.cº.105./.Io.14.lec.2.
6 Qui cuſtodis miſericordiam in millia,ſup.20.9ª.
¶Qui aufers iniquitatem,& ſcelera,atque peccata.Mat.2.5ª./.16.1ª.
7 Nullusque apud te per ſe innocens eſt.Ro.3.lec 2.
8 Qui reddes iniquitates patrum in filiis ac nepotibus,in tertiam & quartam progeniem ſup.20.7ª.
9 Vt gradiaris nobiſcum.Gen.3.13ª.
¶Noli adorare Deum alienum,ſup.20.4ª.
¶Dominus zelotes.Ibidem 6ª.
10 Deus emulator.Ibidem.
¶Cum fornicati fuerint cum diis ſuis.22^{e}.q.151.2.c./.3^{m}./.4.d.35.1.3^{m}./.d.39 6 2^{m}/.1^{e}.Cor.6.le.3.
11 Nec vxorem de filiabus eorum accipies filiis tuis. 12^{e}. q.105.4.c^{m}./4.d.39.1.1^{m}./.2^{m}./1^{e}.Cor.7.lec.2./.
12 Deos conflatiles non facies tibi,ſup.20.2ª.3ª.
¶Solemnitatem azimorum cuſtodies,ſup.12.5ª.
13 Septem diebus veſceris azimis.Ibidem.7ª.
¶Omne quod aperit vuluam,&c.vſque redimes,ſup.13.2ª.
14 Ne ineas pactum cum hominibus illarum regionum. 22^{e}.q.10.9.0./.4.d.13.q.2.3.c./.d.38.q.2.ar.1.q.1.0./.Quol.19. vel 10.q.7.1 0./.Opuſ 18.cª.5.6./.1^{e}.Cor.5.fi.
15 Ne cum fornicati fuerint,ſup.10ª.
16 Sex diebus operaberis,in die ſeptimo ceſſabis arare & metere, ſup.20.14ª. ¶Omnipotentis Dei.Gen.17.1ª.
17 Non immolabis ſuper fermento,ſup.12 8ª.
¶Primitias frugum terræ tuæ offeres,ſup.23.13ª.
18 Non coques ædum in lacte matris ſuæ,ſup.23.11ª.
¶Scribe tibi verba hæc, & ſup.31.7a.
19 Fecit ergo ibi cum Deo quadraginta dies, & quadraginta noctes &c.ſup.24.5ª.
20 Videntes autem Aaron, & filii Iſrael cornutam Moyſi faciem. 2^{e}.Cor.3.lec.2.

21 Poſuit velamen ſuper faciem ſuam, quod ingreſſus ad dominum & loquens cum eo auferebatur. Ibidem.

CAPVT XXXV.

Cam.35m. 1 Sex diebus facietis opus, ſeptimus dies erit vobis ſanctus, ſup. 2 1.12.14a.
¶Sabbatum requies domini. Gen. 2.3a.
2 Separate apud vos primitias domino, ſup. 22.13a. Quiſquis veſtrum eſt ſapiens, &c. ſup. 31.2a.
3 Faciat tabernaculum ſuum, &c. ſup. 26.1a.
¶Ecce uocauit dominus ex nomine, &c. ſup. 3.8a.
4 Omnes viri ac mulieres mente promptiſſima atque deuota obtulere donaria. Gen. 4 2a./.22f.q.85.3.3m/.q.88 4.c.
5 Ecce vocauit dominus ex nomine Beſeleel. ſup. 33.5a.
6 Et impleuit eum ſpiritu Dei ſapientia, intelligentia, & ſcientia, & omni doctrina, ad cogitandum & faciendum opus, &c. ſup. 31.2a.

CAPVT XXXVI.

Cam.36m. 1 Omnis ſapiens quibus dominus dedit ſapientiam & intellectum, &c. Ibidem.

CAPVT XXXVII.

Cam.37m. 1 Fecit autem Beſeleel & arcam. &c ſup. 25.3a.
¶Fecit & propiciatorium, &c. Ibidem. 6a.
¶Duos etiam cherubim, &c. Ibidem. 5.
2 Fecit & menſam de lignis ſethim, &c. Ibidem. 6a.
¶Fecit & candelabrum ductile, &c. Ibidem. 7a.
3 Fecit & altare timiamatis de lignis, &c. ſup. 20.26a.

CAPVT XXXVIII.

Cam.38m. 1 Facit & altare holocauſti, &c. Ibidem.

CAPVT XXXIX.

Cam.39m. 1 De iacintho & purpura vermiculo ac biſſo fecit veſtes, &c. vſq; fi. ſup 28.2a. ¶Altare aureum, & altare eneum, ſup. 20.26a.

CAPVT XXXX.

Cam.40m. 1 Loquutus eſt dominus ad Moyſen. ſup. 6 1a. Menſe primo prima die menſis eriges tabernaculum, &c. vſque fi. ſup. 26.12.
2 Et aſſumpto vnctionis oleo, vnges tabernaculū cum vaſis ſuis 12f.q.102.4.9m.
3 Vt ſanctificentur, &c. ſup. 30.42. ¶Applicabiſque Aaron & filius eius &c. vſque fi. & fecit. ſup. 19.1a.
4 Et vnctio eorum in ſacerdotium proficiat, in ſempiternum. Gene. 17.11a.
5 Altare aureum & altare holocauſtum, ſup. 20.26a.
¶Poſuit & menſam propoſitionis, &c. ſup. 25.62.
6 Poſuit & candelabrum cum lucernis, &c. ſup. 25.7a.
¶Operuit nubes tabernaculum, ſup. 16.7a.

AVTHORITATES
ex libro Leuitici.

CAPVT PRIMVM.

Cam.1m. 1 VOcauit dominus Moyſen Exo. 3.8a.
¶Et loquutus eſt ei dominus Exo. 6 1a.
2 Si holocauſtum fuerit eius oblatio ac de armēto maſculū immaculatum offeret. 12f.q.102.3.8m./.9m.
3 Sanguinem eius fundētes per altaris circuitū 12f.q.102.3.8m.
4 Holocauſtum ſuauem odorem domino. Gen. 8.7a.
5 De turturibus & pullis columbæ offeret. 12f.q.102.3 2m./ 4m./. 6m./.9m./.3a.q.37.3.4m.
9 Retorto ad colli capite ac rupto vulneris loco. 12f.q.102.3.6m.

CAPVT II.

Cam.2m. 1 Anima cum obtulerit, &c. Gen. 36 2a.
2 Simila erit eius oblatio, funderq; ſuper eam oleū & thus, &c. vſque fi. 12f.q.102.3.12m./.13m./.14m/.
3 In odorem ſuauiſſimo domino. Gen. 8.7a.
4 Omnis oblatio quæ offertur dño, abſq; fermēto erit. Exo. 12.8a
5 Nec quicq̄ mellis adolebit in ſacrificio dñi 12f.q.102.3.13m.
6 In oblatione offeres ſal. 12f.q.102.3.3m./.14m./.Ro. 12.lec.1. 2 med. K
7 Offeres primitias tuas domino. Exo 22.13a.

CAPVT III.

Cam.3m. 1 Si hoſtia pacificorum fuerit eius oblatio, &c. vſq; fi. 12f. q.102. 3.8m./.9m.
2 Siue marem ſiue fœminam. 12f.q.102 3 9m.
3 Immaculata offeret. 12f.q.102 3.7m./.22f.q.86.3.3m.
4 Fundent ſanguinem per circuitum altaris, ſup. 1.3a.
5 Adolebuntque ea ſuper altare. 4.d.44 q.2.ar.1.q.4.c./.3m./.Gen.4.2a.
6 In holocauſtum ſuauiſſimi odoris domino. Gen. 9.7a.
¶Iure perpetuo. Gen. 17 11a.
7 Omnis adeps erit domini. 12f.q.102.3.8m./.6.1m./.Pſal.16.
8 Nec adipem nec ſanguinem omnino comedetis. Ibidem.
9 Offeret domino caudam totam. 22f.q.137.1.3m./.q.138.1.3m.

CAPVT IIII.

Cam.4m. 1 Loquutus eſt dominus ad Moyſen. Exo. 6.1a.
¶Anima quæ peccauerit. Gen. 46.2a.
2 Qui peccauerit per ignorantiam, & de vniuerſis mandatis domini, &c. uſq; fi. 12f.q.102.3.8m./. q.105.2.9m.
3 Timiamatis gratiſſimi domino. Gen. 8.7a. Immaculatum offeret domino. ſup. 3.3a. ¶Sanguinem fundet. ſup. 1.3a.
4 Omnem adipem offert domino, ſup. 3.7a.
¶Rogabitque pro eo ſacerdos & pro peccato eius, & dimittetur ei. 22f.q.103.2.c.fi.
5 Hauriet quoque de ſanguine vituli inferens illum in tabernaculum teſtimonii. 12f.q.102.5.6m.
6 Cumque intinxerit digitum in ſanguine, aſperget eum ſepties coram dño contra velum ſanctuarii. 12f.q.102.5.5m.
7 Ponetq; de ſanguine eius ſup cornua altaris timiamatis, ſu. 4a.
8 Ponetque manum ſuper caput hoſtiæ pro peccato ſuo. 12f.q. q.102.5.1m.

CAPVT V.

Cam.5m. 1 Si peccauerit anima. Gen. 46.22. ¶Qui audierit vocem iurantis, &c. vſque, anima. 22f.q.98.4.3m.
2 Anima quæ tetigerit aliquid immūdum, &c. vſq; deliquit. 12f. q 102.5 4m./.3a q.40 4.2m.
3 Offerat agnam de gregibus ſiue capram, ſup. 3.22.
¶Orabit pro eo ſacerdos & pro peccato eius, ſup. 4.4a.
4 Offerat duos turtures, aut duos pullos columbarum, ſup. 1.5a.
¶Retorquebit caput eius ad pennulas, &c. Ibidem. 6a.
5 Quicquid autem reliquum fuerat eius, faciet diſtillare ſuper fundamentum eius. ſup. 3.4a.
6 Non mittet in eam oleum, nec thuris aliquid imponet, quia pro peccato eſt. 12f q.102.3.c.
7 Offeret arietem immaculatum, ſup. 3.1a.
¶Loquutus eſt dominus ad Moyſen. Exo. 6.1a.

CAPVT VI.

Cam.6m. 8 Loquutus eſt dominus ad Moyſen. Ibidem.
¶Offeret arietem immaculatum, ſup. 3.3a.
¶Anima quæ peccauerit. Gen. 46.22.
2 Reddet omnia quę per fraudem voluit obtinere integra. 22f q 62.2.0./.q.79.3.2m./.4.d.15.q.1.ar.5.q.2.0./. Quol. 12.26 0.
3 Et quintam inſuper partem domino, cui damnum intulit. 12f. q.105.2.9m./.22f.q.62.3.0./.4.c./.d.15.q.1.ar.5.q.2.5m.
4 Si rem perditam inuenerit. 22f.q.66 5.2m.
5 Qui rogabit pro eo, & dimittetur ei, ſup. 4.4a.
¶Ignis in altari ſemper ardebit. Exo. 3.1a.
6 Odoris ſuauiſſimi domino. Gen. 8.7a.
¶Abſq; fermento comedet. Exo. 12.8a.
¶Legitimum ſempiternum. Gen. 17.11a.
7 Omne ſacrificium ſacerdotum igne cremabitur, nec quiſquam comedet ex eo. 12f.q.102.3.8m.

CAPVT VII.

Cam.7m. 1 Sanguis eius per girum, fundetur altaris ſup. 3.4a.
2 Sicut pro peccato offertur hoſtia, ita & pro delicto. 22f.q 99.4. 1m/.2.d 42.q.2.ar.2.q.3.0./. Ioh. 13./.Pſ. 34./.Gal. 6 le. 1. pri.
3 Offerentes ex ea caudam, ſup. 3.9a.
4 Offerent panes abſque fermento, & fermentatos. Exo. 12.4a.
¶Et lagana azima. Ibidem. 7a.
¶Irrita fiet eius oblatio. Gene. 17.13a.
5 Cuius carnes eadem comedentur die, &c. vſque, rea erit. 12f.q. 102.3.10m.
6 Anima peribit &c. Gen. 46.2a.
¶Loquutus eſt dominus ad Moyſen. Exo. 6.1a.
¶Adipem non comedetis nec ſanguinem, ſup. 3.7a. 8a.
7 Pectuſculum & armus dexter erit ſacerdotis offerētis hoſtiam pacificorum. 12f.q.102 3 8m.
8 Lege perpetua. Gen. 17.11a.
¶Quæ tetigerit immundum, &c. ſup. 5.2a.

CAPVT VIII.

Cam.8m. 1 Loquutus eſt dominus ad Moyſen. Exo. 6.1a.
¶Tolle Aaron cum filiis ſui, &c. vſque fi. Exo. 29.1a.
¶Veſtiuit pontificem, &c. Exo. 28.2a.
2 Cumque ſanctificans aſperſiſſet altare, &c. Exo. 30.4a.
¶Fudit reliquum ſanguinem ad fundamenta eius. ſup. 3.4a.
3 Poſuerunt ſuper caput hoſtiæ Aaron & filii eius, ſup. 4.8a.
¶Holocauſtum ſuauiſſimi odoris domino. Gen. 8.2a.
4 De canistro azimorum. Exo. 12.7a. ¶Panes abſque fermento. Ibidem. 9a. ¶Et caudam, ſup. 3.9a.
5 De oſtio tabernaculi non exibitis ſeptem diebus, quibus completur tempus conſecrationis veſtræ. Exo. 6.1a.

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CAPVT IX.

Ca^{m}.9^{m}. 1 Vtrumque immaculatum,ſup.3.3ª.
¶Hodie.n.dñs apparebit vobis,& gloria eius.Gen.32.2ª.
¶Reliquum fudit ad baſim eius,ſup.3.4ª.
2 Et caudam, ſup 3.9ª.
¶Pectora & armos dextros ſeparauit Aaron,ſup.9.7ª.
3 Et ecce ignis egreſſus a domino.Exo.19.11ª.
4 Laudauerunt dominũ, ruentes in facies ſuas.Pſal.33.2ª./.22^{æ}.q.81.5.1^{m}./.q.82.2.1^{m}./.q.85.3.o./.q.88.5.1^{m}./.3.d.9.qu.1.ar.2.q.2.c./.1^{m}./.4.d.14.q.1.ar.1.q 4.2^{m}.

CAPVT X.

Ca^{m}.10^{m}. 1 Capita veſtra nolite nudare,& veſtimenta veſtra nolite ſcindere.4.d.35.3.4^{m}.
2 Vinum & omne quod inebriare poteſt non bibetis , &c. vſque Moyſis.Iſa.28.
3 Præceptum eſt ſempiternum. Gene.17.11ª.
¶Comedite illud abſq; fermento.Exo.12.8ª.
¶Pectuſculum quod oblatum eſt,& armum,&c.ſup.7.7ª.
4 Quomodo potui placere domino in cærimoniis,mente lugubri Pſal.24.

CAPVT XI.

Ca^{m}.11^{m}. 1 Hæc ſunt animalia quæ comedere debetis,&c.vſque fi.12^{æ}.q.102.6.1^{m}/.2^{m}.
2 Qui tetigerit morticina eorum,immundus erit, ſup.5.2ª. ¶Vſque ad veſperam.12^{æ}.q.102.5.5^{m}./.4.d.1.q.1.ar.5.q.3.2^{m}.
3 Sancti eſtote,qñ ego ſanctus ſum.12^{æ}.q.99.2.c.

CAPVT XII.

Ca^{m}.12^{m}.1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª.
¶Mulier ſi ſuſcepto ſemine peperit maſculum,immunda erit ſeptem diebus,&c. vſque fi.12^{æ}.q.102.5.4^{m}./.3ª.q.37.3.c./.1^{m}./.4.2^{m}.
2 Die octaua circuncidetur infantulus.Gene.17.10ª.
¶Pullum columbæ ſiue turturem,ſup.1.5ª.
¶Orabitque pro ea ſacerdos & ſic mundabitur,ſup.4.4ª.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª.
2 Homo in cuius carne & cute fuerit diuerſus color, &c.vſq; fi.12^{æ}.q.102.5.4^{m}./.q.107.2.4^{m}.
3 Sacerdos contaminabit eum ſepties,& mundabit eum. 4.diſ.1.L.2^{m}.
4 Leproſus habebit veſtimenta ſua diſſuta,caput nudum, os veſte contectum,&c.uſq; caſtra 4.d.35. 3 4^{m}.
5 Veſtis lanea ſiue linea q̃ leprã hãberit,&c.vſq; fi 12^{æ}.q.102.5.4^{m}.

CAPVT XIIII.

Ca^{m}.14^{m}.1 Loquutus eſt dominus ad Moyſen.Exo 6.1ª.
2 Hic eſt ritus leproſi,quando mundandus eſt,&c.vſq; fi. 12^{æ}.qu.102.5.7^{m}./ q.103.2.3^{m}.
3 Et duos pullos columbæ,ſup.1.5ª.
¶Rogabit pro eo coram domino,ſup 4.4ª
4 Offeret agnum immaculatum,ſup.3.3ª. ¶Sicut enim pro peccato,ita & pro delicto ad ſacerdotẽ pertinet hoſtia, ſup.7.2ª.
5 Si fuerit plaga lepræ in ædibus,&c.vſque fi 12^{æ}.q.102. 5.4^{m}.

CAPVT XV.

Ca^{m}.15^{m}.1 Vir qui patitur fluxum ſeminis, immundus erit,&c. vſque fin. 12^{æ}.q.102.5.4^{m}.
2 Qui tetigerit,&c,immundus erit,ſup.5.2ª.
¶Vſque ad veſperam ſup. 11.2ª.
¶Sumet duos turtures,aut duos pullos columbarum,ſu.1.5ª.
3 Mulier quæ redeunte menſe patitur fluxum ſanguinis,&c.vſq; fi.12^{æ} q.102.5.4^{m}.
4 Rogabitque pro eo coram domino,ſup.4.4ª.
¶Loquutus eſt dominus ad Moyſen. Exo.6.1ª.

CAPVT XVI.

Ca^{m}.16^{m}.1 Loquere ad Aaron fratrem tuum,ne omni tempore ipſe ingrediatur ſanctuarium,&c.vſque fi. Exo.6.1ª.
2 Duos hyrcos ſtare faciet coram domino in hoſtio tabernaculi teſtimonii,&c.vſque.fi.12^{æ}.q.102.5 5^{m}.
3 In nube apparebo ſuper oraculum. Exo.19.7ª./.Gene.32.2ª.
¶Tunica linea veſtietur,&c.vſque capitu.Exo.28.2ª.
4 Hæc enim veſtimenta ſunt ſancta.Exo.3 4ª.¶Orabit pro ſe & pro domo ſua,ſup.4.4ª. ¶Legitimũ ſempiternũ. Gen.17.11ª.
5 Menſe ſeptimo decima menſis,&c. erit expiatio veſtri,atq; mũdatio ab omnibus peccatis veſtris. 12^{æ}.q.102.4.10^{m}./ 5.6^{m}./ q.103.2.1^{m}./ 3.4^{m}./ 3ª.q.73.6.c.
6 Sabbatum enim requietionis eſt. Pſal.prolo./

CAPVT XVII.

1 Homo quilibet qui occiderit bouem,&c. & nõ obtulerit oblationem domino ſanguinis reus erit, &c.ſup.4.4ª. Ca^{m}.17^{m}.
2 Fundet ſacerdos ſanguinẽ ſup altare dñi, ſup.1.3ª. ¶Et adolebit adipem,ſup.4.7ª. ¶In odorem ſuauitatis domino.Gen 8.2ª.
3 Et non immolabunt hoſtias ſuas dæmonibus. Exo.22 8ª. ¶Cũ quibus fornicati ſunt.Exo.34.10ª. ¶Legitimum ſempiternũ. Gene.17.11ª.
4 Qui obtulerit holocauſtum vel victimam, & non adduxerit eã ad hoſtium tabernaculi,&c.Exo.20.8ª.
5 Si comederit ſanguinẽ,ſup.3.8ª ¶Obfirmabo faciem meã contra animam illius.Gen.3.14ª ¶Et diſperdam eam.Gen.46.2ª
6 Anima omnis carnis in ſanguine eſt. 12^{æ}.q.102 3.8^{m}./ 4.d.11.L.4^{m}. /.contra 2.c^{o} 80./ Po^{a}.q.3.9.2^{m}.
7 Contaminatus erit vſque ad veſperum,ſup.11.2ª.

CAPVT XVIII.

1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª. ¶Ego ſum dominus Deus veſter.Gen.17.5ª. Ca^{m}.18^{m}.
2 Facietis præcepta mea,atque iudicia mea ſeruabitis, & ambulabitis in eis 12^{æ}.q.99.4.2^{m}.
3 Quæ faciens homo,viuet in eis. 12^{æ}.q.100. 12.2^{m}. / Ro.10.lec.1.princ.
4 Omnis homo ad proximã ſanguinis ſui non accedet , ut reuelet turpitudinẽ eius,&c.vſque viuerit.4.d.40.3.c./ 1^{æ}.Cor.5.
5 Talis coitus inceſtus eſt.1 2^{æ}.q.154 1.c./ 9.o./ 4.d.41.ar.4.q.1.2.c./ Ma.q.15.3.c.
6 Sororem vxoris tuæ,in pellicatum non accipies. 12^{æ}.q6.101.3.2^{m}./ Opuſ.20.lib.4.c^{o}.14.
7 Ad mulierem quæ patitur menſtruum,non accedet. 12^{æ}.q.102.5.4^{m}.
8 Caro patris tui eſt,& matris,& illius.Gen 20. 2ª.
9 Cum uxore proximi tui non coibis,&c.Exo.20 20ª. ¶Nec polluas nomen Dei tui.Ibidem 10ª.
10 De ſemine tuo non dabis,vt conſecretur idolo Moloch . 22^{æ}.q.81.5.1^{m}.
11 Cum maſculo non commiſceberis,&c.22^{æ}.q.142.4.3^{m} / q.154.12.12.o./3ª.q.70.2.4^{m}./3.d.37.1.4^{m} /4.d.1.q.2.ar.1.q 3.o./d.41.ar.4.q.2.4^{m}./q.3.o./Ma.q.15.1 7^{m}./3.c./ Ro.1.lec.8.prin.
12 Cum omni pecore non coibis,&c. vſque ſcelus eſt. 22^{æ}.q.154.11.2^{m}./12.4^{m}./4.d.13.q.1.2 1^{m}./ Ethi.7.lec.5.med.
13 Omnis anima,&c. peribit,&c.Gen 46.2ª.

CAPVT XIX.

1 Loquutus eſt dñs ad Moyſen . Exo.6.1ª. ¶Sancti eſtote,quia ego ſanctus ſum,ſup.11.3ª.¶Ego dñs Deus veſter.Gen.17.5ª Ca^{m}.19^{m}.
2 Vnuſquiſque patrem ſuum & matrem ſuã timeat.Exo.20.17ª
¶Sabbata mea cuſtodite.Ibidem 13ª.
3 Nolite ad idola conuerti.Ibidem 4ª. ¶Nec Deos conflatiles faciatis vobis.Ibidem 3ª.Exo.7.12.
4 Si immolaueritis hoſtiam pacificorum domino , ut ſit placabilis,ſup.3.1ª.
5 Eo die quo fuiſſet immolata,comedetis eam,& die altero, &c. vſq; pollutus,ſup.7.5ª. ¶Peribit anima illius.Gen.46.2ª.
6 Cum meſſueris ſegetes terræ tuæ , non tondebis vſque ad ſolũ &c.vſque dimittes.22^{æ}.q.101.1.7^{m}.
7 Non facietis furtũ Exo.20.21ª. ¶Non mentiemini. Exo. 23.1ª.
8 Nec decipiet vnuſquiſq; proximũ ſuũ.22^{æ}.q.55.8.o./q.56.2.o./q.118.8.o / 2.d.42.q.2.3.o./ Ma.q.81.c./ q.13,3.o./
9 Non periurabis in nomine meo , nec pollues nomen Dei tui. Exo 20.10ª.
10 Non facies calumniam.22^{æ}.q.68.3.c./ 1^{m}./ q.69.1.3 c.
11 Nec vi opprimes eum. 22^{æ}.q.68.8.c./ q.118.8.o./ 2.d.42.q.2.3.o./ Ma.q.13.3.o.
12 Non morabitur merces mercenarii tui apud te , uſque mane. 22^{æ}.q.105.2 6^{m}.
13 Non maledices ſurdo.22^{æ}.q.76.1.3.o.
14 Timebis dominum Deum tuum. 12^{æ}.q.67.4. 2^{m}./22^{æ}.q.7.2.c./.q.19.2.o./.q. 22.1.o./3.diſt.34.q.2.arti.1.q.2.o./ Ve.q.2.10.13^{m}./ q.4.4.2^{m}./ Ro.2.lec.3.
15 Non iniuſte iudicabis.22^{æ}.q.60.2.3.6 o. / q.67.1.o / 3ª.q.59.1.c./ 4.d.48.q.1.1.c.prin^{o}./ Pſal.37./ Ro.2.lec.1.prin. / c^{o} 141 / 1^{æ} Cor.4.
16 Non conſideres perſonam pauperis, nec honores vultum potentis . Ro. 13.lec.1.fi.
17 Nõ eris criminator.12^{æ}.q.62.1.2^{m}./q.73.1.2^{m}./q.74.1.3^{m}./2.o.
18 Nec ſuſurro in populis.22^{æ}.q.74.o./ q.75.1. c. / Ro.1.lec 8.

19 Non ſtabis contra ſanguinẽ proximi tui, Exo.20.19ª. ¶Non oderis fratrem tuum. 22ſ.q.25.6.o./q.34.3.4.o./ Pſal.14.

20 Sed publice argue eum. 22ſ.q.33.7.o /3ª.q.55.1.1m./4.d.19.q.2.ar.3.q.1.s.o./ Vir.q.3.2.o./ Quol.10.vel 11.12.o./ Ma.q.3.2.1m./ Math.18./Gal.2.lec.3./1ª.Tim.5.lec.3.prin°.

21 Non quæras vltionem,&c.Deu.32.17ª. ¶Diliges amicum tuũ ſicut teipſum. Math.19.17ª.

22 Iumenta tua non facies coire cum alterius generis animantibus. 12ª.q.102.6.8m.

23 Agrum tuum non ſeres diuerſo ſemine.12ª.q.102.6.3m.

24 Veſte quæ ex duobus texta eſt,non indueris,12ª.q.102.6.6m.

25 Homo ſi dormierit cum muliere coitu ſeminis quæ ſit ancilla,&c.vſque non morientur,ibidem.

26 Orabitq; pro eo ſacerdos &c. vſq; & dimittet̃ pctm. ſup.4.42.

27 Cũ ingreſſi fueritis terrã,& plantaueritis ligna pomifera, auferetis præputia eorum,&c.vſque profetiunt.12ª.q.102.6.5m.

28 Non comedetis carnem cum ſanguine,ſup.4.8ª.

29 Non augurabimini.12ª.q.100.11.c./22ª.q.95.3.c./7.o./3.3.c° 154 / Opuſ.25.c° 4.o./ c°.fi./ Iſa.2.lec.2.

30 Non obſeruabitis ſomnia.12ª.q.100.11.c./22ª.q.95.6.u./ contra 3.c° 154.

31 Neque in rotundam attondebitis comam,nec radetis barbam, 4.d.24.q.3.ar.2.q.1.1m.

32 Super mortuo non incidetis carnes veſtras,22ſ.q.92.1.2.o.

33 Neque figuras aliquas,aut ſtigmata,facietis vobis. 22ſ.q.94.2.1m./.3.d.9.q.1.ar.2.q.2.1m / Ro.1.lec.6.

34 Non declinetis ad magos, nec ab ariolis aliquid ſciſcitemini. 22ſ.q.100.11.c./22ſ.q.95.2 d 39.q.1.2.5m./3.3.c° 104.vſque 108 /Po°.q.6.10.c./Ma.q.16.9.11m./Quol.4.q.9.1.o.

35 Coram cano capite conſurge,& honora perſonam ſenis.12ª.q.100 11.c.fi./ 22ſ.q.63.3.b.c.

36 Si habitauerit aduena in terra veſtra,&c.vſque Ægipti.12ª.q6.104.4.o./ q.105.3.o.

37 Cuſtodite omnia præcepta mea & vniuerſa iudicia,& facito ea, ſup.18.2ª.

CAPVT XX.

Caᵐ.20ᵐ. 1 Loquutus eſt dominus ad Moyſen Exo.6.1ª. ¶Si quis dederit de ſemine ſuo Moloch.&c.ſup.18.10ª.

2 Ponam faciem meam contra illum.Gen.3.14ª.¶Vt fornicaretur cum Moloch.Exo.34.10ª.

3 Anima quæ declinauerit ad magos, & ariolos, &c. ſup.19.34ª. ¶Interficiam illam.Gen.46.2ª.

4 Sanctificamini,& eſtote ſancti,quia & ego ſanctus ſum,ſup.11.3ª. ¶Cuſtodite præcepta mea,&c.ſup.18.5ª.

5 Ego dominus,qui ſanctifico vos.contra 4.c° 17.3m / Ro.1.lc.3.

6 Qui maledixerit patri ſuo aut matri,morte morietur. Exo 20.17ª. ¶Si mœchatus quis fuiſſet,&c. Ibidem 20ª.

7 Qui dormierit cum nouerca, &c.vſque fi.ſup.18.4ª. ¶Qui dormierit cum maſculo,&c.Ibidem 11ª.

8 Qui cum iumento & pecore coierit,&c.Ibidem 12ª. ¶Pecus quoque occidere Gen.6.9ª.

9 Qui coierit cum muliere in fluxu menſtruo,&c.ſup.15.3ª. ¶Terram fluentem lacte & melle.Exo.3.4ª.

10 Ego dominus Deus veſter.Gene.17.5ª. ¶Qui ſeparaui vos a cæteris populis.12ª.q.36.3.2m./ 3m.

11 Separate ergo & vos iumentum mundum ab immundo, &c. ſup.11.1ª.

12 Vir ſiue mulier in quibus phitonicus vel diuinationis fuerit ſpiritus,morte morietur,&c.1.Reg.28.3ª.

CAPVT XXI.

Caᵐ.21ᵐ. 1 Ne contaminetur ſacerdos in mortibus,&c.uſque fi.12ª.q.102.6.11m.

2 Sancti erunt Deo ſuo,ſup.11.3ª.

3 Filia ſacerdotis,ſi deprehenſa fuiſſet in ſtupro, &c. 3ª.q6.29.1.4m./ 4.d.30.q.2.ar.1.q.3.4m.

4 Pontifex,id eſt ſacerdos maximus,&c,vſque qui ſanctifico eum 12ª.q.102.6.11m.

5 Loquutus eſt Dominus ad Moyſen.Exo.6.1ª.

6 Homo de ſemine tuo per familias, qui habuerit maculam,&c. uſque fi.12ª.q.102.5.9m.

CAPVT XXII.

Caᵐ.22ᵐ. 1 Homo de ſemine Aaron qui fuit leproſus, aut patiens fluxum ſeminis &c.vſque cibus illius eſt. Ibidem.

2 Qui tetigerit immundum,&c,ſup.5.2ª. ¶Vſque ad veſperum, ſup.11.2ª.

3 Morticinum & captum a beſtia non comedent. 12ª.q6.102.6.1m./ 8m.

4 Addet quintam partem cum eo quod comedit,& dabit ſacerdoti,ſup.6.3ª.¶Ego dominus qui ſanctifico eos,ſup.20.3ª.

5 Loquutus eſt dominus ad Moyſen.Exo.6.1ª.¶Quicumque obtulerit in holocauſtum,illud erit maſculum.ſup.1.2ª.

6 Sine macula cuncta offerent, ſup.3.3ª. ¶Erunt ſeptem diebus ſub vbere matris ſuæ,&c.Exo 22.15ª.

7 Non immolabuntur vna die mater cum fœtibus ſuis.12ª.q.102.6.1m./.8m.

8 Si immolaueritis hoſtiam pro gratiarum actione,&c.vſque alterius diei,ſup.7.5ª. ¶Cuſtodite mandata,&c.ſup.18.2ª.

CAPVT XXIII.

1 Hæc ſunt feriæ domini,quas vocabitis ſanctas,&c.uſq; fi.12ª. Caᵐ.23ᵐ. q.102.4 10m./.q.103.3.4m.

2 Sex diebus facietis opus,Exo.20.14ª.¶Dies ſeptimus,quia ſabbati requies eſt,vocabitur ſanctus.Ibidem 13ª.

3 Menſe primo 15.die menſis ad veſperũ phaſe dñi eſt. Exo.12.2ª. ¶Et quintadecima die ſolennitas dñi eſt.Ibidem 5ª.

4 Septem diebus azima comedetis,Ibidem.7ª.¶Dies autem ſeptimus erit celebrior & ſanctior.4.d.11.q.2.ar.2.q 3.3m.

5 Loquutus eſt dominus ad Moyſen.Exo.6.1ª. ¶Feretis primitias,&c.Exo.22.13ª.

6 Et ſanctificabis illum,Exo.30.4ª. ¶Cedetur agnus immaculatus,ſup.3.3ª. ¶In odorem ſuauiſſimum.Gen.8.7ª.

7 Præceptum eſt ſempiternum.Gen.17.11ª. ¶Ego dominus Deus veſter.Gen.17. ¶Non ſecabitis eam vſque ad ſolum,&c.ſup.19.6ª.

8 Et vocabitis hunc diem celeberrimũ,atque ſanctiſſimũ,ſup.1ª. ¶Menſe ſeptimo prima die menſis erit vobis ſabbatum memoriale,clangentibus tubis,ſup.1ª.

9 Die decimo menſis ſeptimi dies expiationũ erit celeberrimus, &c.ſup.16.5ª.

10 Omnis anima,&c.peribit,&c.Gen.46.2ª.

11 Sabbatum requietionis eſt.Gen.2.3ª. ¶A d veſpera uſq; ad veſperum celebrabitis ſabbata veſtra.4.d.11.q.2.ar 2.q.3.2m./.c6.4.c°.68.fi./.Opuſ.3.c°.147./.Io.13

12 A quintodecimo die menſis huius ſeptimi, erunt feriæ tabernaculorum,ſeptem diebus domino,&c.12ſ.4.102.4.10m./.q.103 3.4m / Io.7.lec.2./..Lec.5.prin°.

13 Dies primus vocabitur celeberrimus,atq; ſanctiſſimus,ſup.1ª. Dies octauus erit celeberrimus,atq; ſanctiſſimus.12ª q.102.5 1m./.3ª.q.70.3.3m /.Pſal.prolo./.Pſal.6.prin°./. Ro.4 lec.2.

14 Sumetis die primo fructus arboris pulcherrimæ ſpatulaſque palmarum,& ramos ligni denſarum frondium,&c.12ª.q.102.4.10m.6.

CAPVT XXIIII.

1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª. Caᵐ.24ᵐ. ¶Cultu rituque perpetuo.Gen.17.11.

2 Qui blaſphemauerit nomẽ dñi morte morietur.12ª.q.100.11.c./.22ſ.q.13.o./.3ª.q.80.3.c./.4.d.9.ar.3.q.3.c./.d.14. L.9m./. Ma.q.2.10.c./.Io.10.le.5.prin./ 1ª.Cor.15.le.2./.Col.3.le.2.

3 Qui percuſſerit & occiderit hoĩem morte moriet̃.Exo.20.19ª.

4 Qui irrogauerit maculam ſicut fecit fiet ei, fracturam pro fractura,&c.vſque cogetur.12ª.q.105.2.10m.

5 Aequum iudicium ſit inter vos,&c.ſup.19.15ª. ¶Ego ſum dominus Deus veſter.Gen.17.5ª.

CAPVT XXV.

1 Sabbatizetis ſabbatum dño.Exo.13ª. ¶Sex annis ſeres agrum Caᵐ.25ᵐ. tuum,ſeptimo autem anno erit ſabbatum, &c. Exo.23.6ª.

2 Anno iubilei redient omnes ad poſſeſſiones ſuas,&c.vſque fin. 12ſ.q.105.1.3m.

3 Timeat vnuſquiſq; Deũ ſuũ,&c.19.14ª.¶Ego dñs Deus veſter. Gen.17.5ª.¶Facite præcepta mea,& iudicia cuſtodite,ſup.18.2ª.

4 Dabo benedictionem meam vobis anno ſexto. Gen. 2.35ª

5 Terra non vendetur in perpetuum, &c. vſque vendetur.12ª.q.105.2.c./.3m./.22ſ.q.66.2.c.

6 Pecuniam tuam nõ dabis ei ad vſuram. 12ª.q.105.3.3m./.22ª.q 78.1.o / 3.d.37.6.o./.4.d.33.q.2.ar.2.q.2.c./.Ma.q.13.4.o./.Quol.3.q.7.2.o.

7 Computabunt fructus ex eo tempore quo vendidit,& quod reliquum eſt reddet emptori,ſicque recipiet poſſeſſionem ſuã 22ª.q 78.2.6m.

8 Si paupertate compulſus vendiderit ſe tibi frater tuus,non eũ opprimes ſeruitute famulorum,&c.12ª.q.105.4.1m./.4m.

CAPVT XXVI.

1 Ego dñs Deus veſter,Gen.17.5ª.¶Non facietis vobis idolũ,& Caᵐ.26ᵐ. ſculptile,&c,Exo.20.3ª,Cuſtodite ſabbata mea. Ibidem.13ª.

2 Si in præceptis meis ambulaueritis,&c.vſque.fi.12ª.q 91.5.c./. q.99.6.o./ q.104.10 1m./.q.107.1. 5m./.3.d. 40. ar.3.q.1.c./. 3m./.Mat.3 /.Ro.10.lec.2.med.

3 Comedetis vetuſtiſſima veterum,& vetera nouis ſuperuenientibus proiicietis. Gal.prin°.Eph.2.lec.5.

4 Non abiiciet vos anima mea.1ª.q.3.2.1m./.q.19.11.c.

5 Reſpiciam vos,Exo.2.6ª. ¶Ambulabo inter vos.Gen.3.13ª./.2ª.Cor.6.fi.

Ponam

6 Ponam tabernaculum meum in medio veſtri,&c.vſque meum. 2ª.Cor.6.fin.
7 Vos eritis populus meus.Exo.19.3ª. ¶Viſitabo vos.Exo.4.13ª. ¶Ponam faciem meam contra vos.Gen.3.14ª.
8 Adam correctiones veſtras ſeptoplam, propter peccata veſtra. Gene.3.21ª./.Exo.20.7ª.
9 Ego quoque contra vos aduerſus incedum.Gene.3.13ª. ¶In fu rore contrario.Exo.4.5ª. ¶Abhominabitur vos.Ibidem.
10 Donec erubeſcat incircuncisa mens eorum.Iere.4.3ª. ¶Recordabor federis mei.Gene.8.1ª.
11 Propter peccata patrū ſuorum & ſua affligentur.Exo. 20.7ª. ¶Donec confiteant iniquitates ſuas,& maiorum ſuorum.4.di. 17.q.3.ar.1.q.2.5.o./.art.2.q.2.1m./.d.21.q.2.3.o./.d.22.q.2. ar.3.q.2.3m.

CAPVT XXVII.

Caᵐ.17m. 1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª.
2 Anima quod immolari poteſt domino,ſi quis vouerit, mutari non poteſt.22ſ.q.88.10.1m./.4.d.38.q.1.ar.4.q.1.2m.
3 Sanctū erit & conſecratum dño. Exo.3.4ª. ¶Primogenita dñi ſunt.Exo.13.2ª.Omnes decimæ dñi ſunt,&c.Exo.22.22ª.

AVTHORITATES ex libro Numeri.

CAPVT PRIMVM.

Cam.1m. 1 LOquutus eſt dominus ad Moyſen. Exo.6.1ª.
2 Tollite ſummam vniuerſæ congregationis filiorū Iſrael &c.vſque fi.22ſ.q.108.4.1m./.2 diſ.33.q.4.4. 5m./ 4 d.14 L.fi.d.46.q.2.ar.2.q.2.3m.
3 Meum eſt omne primogenitum.Exo.13.2ª. ¶Loquutus eſt dominus ad Moyſen.Exo.6.1ª.

CAPVT II.

Cam.2m. 1 Ad orientem.22ſ.q.84.3.3m.

CAPVT III.

Cam.3m. 1 Applica tibi tribum Leui.Math.9.

CAPVT IIII.

Cam.4m. 1 Pollutuſque eſt.Leui.5.2ª.

CAPVT V.

Cam.5m. 1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª. ¶Eiiciant de caſtris omnem leproſum,& qui ſemine fluit,pollutuſque eſt ſuper mortuo.Leui.5.1ª.
2 Confitebuntur peccatum ſuum.Leui.26.11ª. ¶Reddent ipſum caput.Leui.6.2ª ¶Et quintam partem deſuper ei quem peccauerit.Ibidem.3ª.
3 Sin autem non fuiſſet qui recipiat,dabunt domino & erit ſacerdotis.22ſ.q.62.5.3m / 4.d 15.q.1.ar.5.q.4.1m./.2m.
4 Omnes primitiæ quas offerunt filii Iſrael ad ſacerdotem pertinebunt.Exo.22.13ª.
5 Vir cuius vxor errauerit, maritumque contemnens dormierit cum alieno viro,&c.uſque fi.12ſ.q.105.4.9m./.22ſ.q.154.6. 2m./.2 d.18.q.1.3.c.
6 Non fundat ſuper eam oleum nec imponet thus, quia ſacrificium zelotipiæ eſt,& oblatio inueſtigans adulterium.12ª.q. 105 4.9m / q.102.3.14m.
7 Det te dominus in maledictionem &c. Gen.3.11ª.
8 Putreſcat femur tuum & tumens vterus tuus diumpatur.2. d.18.q.1.3.c./.12ª.q.103.2.1m.

CAPVT VI.

Cam.6m. 1 Vir ſiue mulier,cum fecerit votum vt ſanctificetur,& voluerit ſe domino conſecrare,&c.uſque fi.4. d.24.qu.3.art 1. q.1. 2m./.22ª.q.186.b.
2 Offeret duos turtures uel duos pullos columbæ.Leui.5ª. ¶Deprecabitur pro ea quia peccauit.Leui.4.4ª. ¶Sanctificabit & conſecrabitur.Exo.30.4ª.
3 Dies priores irriti fient.Gen.17.13ª ¶Qm̄ polluta eſt ſanctificatio eius.Ezech.18.6ª. ¶Agnum immaculatum. Leui.3.3ª.
4 Panum azimorum.Exo.12.7ª. ¶Et abſque fermento. Ibidem. 8a. ¶Sic benedíceris filiis.Iſrael.Gen.5 5a.
5 Deus cuſtodiat te.1e.q.113.2.2m./.2.d.1ª.q.1.1.1m./.1m.
6 Oſtēdat dñs faciē ſuā tibi.Gē.3.14a./.Exo.33.4ª.8ª. ¶Conuertat dñs uultū ſuū ad te Ibidē. Et miſereatur tui.Exo.22.14a.
7 Deus det tibi pacem.He.13.le.3 2ª.Cor.fi.

CAPVT VII.

1 Moyſes unxit & ſanctificauit tabernaculum cum omnibus uaſis ſuis altare,& omnia vaſa eius.Exo.30.4ª. Cam.7m.
2 Capita familiarium.12ſ.q.84.3.4.0./.3ª.q.8.a.8.c./.3.d.13.q.2. 1.c./.Ver.q.29.4.c./.Ma.q.8.1.c./.1ª.Cor.lec.5.prin°.
3 De propitiatorio quod erat ſuper archam teſtimonii. Exo. 25. 3ª.6a. ¶Inter duos cherubin. Ibidem.

CAPVT VIII.

1 Cum poſueris ſeptem lucernas, candelabrum in auſtrali parte erigatur &c.vſq; in ſeebantur.Exo.25.7ª. ¶Iuxta exemplum quod oſtēdit dominus Moyſi.Exo.26.2ª. Cam.8m.
2 Tolle leuitas de medio filiorum Iſrael & purificabis eos,&cet. uſque fi.Exo.25.1ª. ¶Vt depreceris pro eis.Leui 4.4ª.
3 Mea ſunt omnia primogenita.Exo.13.2ª.

CAPVT IX.

1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª. ¶Faciant filii Iſrael phaſe &c.uſq; indigenæ. Exo.12. 2ª.&c. Cam.9m.
2 Operuit illud nubes.Exo.19.5a. ¶A ueſpere autem ſuper tentorium erat quaſi ſpecies ignis uſq; mane. Exo.3.1ª.

CAPVT X.

1 Facit ibi duas tubas argenteas ductiles,&c.uſq; fi.4.d.43.ar.2. q.2.c.fi./.Iſa.58.fi./.1ª.Theſ.4. Cam.10m.
2 Capita multitudinis,ſup.7.2ª. ¶Legitimum ſempiternum.Gene.19.12a. ¶Erit recordatio ueſtri coram domino Deo ueſtro.Gene.8 1a. ¶Ego dominus Deus veſter. Gen.17.5ª.
3 Nubes domini erat ſuper eo.Exo.19.7a. ¶Surge domine Gen.3.13a. ¶Reuertere domine.Ibidem. ¶Qui oderunt te.Exo.20.2a. ¶A facie tua.Gen.3.14a.

CAPVT XI.

1 Cum audiſſet Deus.Exo.2.4a. ¶Iratus eſt Exo.4.5a. ¶Accenſus eſt ignis domini.Exo.3.1a. ¶Aīa noſtra arida ē. Ge.46.2a. Cam.11m.
2 Erat autē manna quaſi ſemē coriandri,&c.vſq; pariter,& man. Exo.16.4a. ¶Pro qua iuraſti,Gen.22.8a. ¶Deſcendam. Gene.3.13a.
3 Congrega mihi ſeptuaginta viros de ſenioribus Iſrael,quos tu noſti quòd ſenes, populi ſint ac magiſtri.Exo.18. 4a.
4 Auferam de ſpiritu tuo & tradam eis.1a.qu.36.1.3m./.1.d.10. L.fi./.2.d.26.2.1m./.con.4.c°.21.
5 Qui in medio veſtri eſt. Pſal.45.
6 Nunquid manus domini inualida.Gen.3.14a /.17.1a. ¶Cumque requieuiſſet in eis ſpiritus.4. Reg.2.4a. ¶Deſcēdit dominus.Gen.3.13a. ¶Per nubem.Exo.19.7a.

CAPVT XII.

1 Quod cum audiſſet dñs.Exo.4.4a. ¶Iratus eſt. Exo.4.5a ¶Deſcendit dñs Gen.3.13a ¶In columna nubis.Exo. 19.7a. Cam.12m.
2 Si quis fuerit inter vos propheta dñi, in uiſione apparebo ei, vel per ſomniū loquar ad eum,1a.q.12 12.1m./.22ª.q.174.1. 3m./ 3 o./.4.d.49.q.2.7.2m./.Pſal.73./.veri.q.12.7.14.c./.13. o./.1ſ.Cor.13 lec.4.
3 At non talis ſeruus meus.Moyſes.22ª.q.174.4.o./.3.q.7.8.1m./ veri.q 12.9.2m./.14.6./.Iſa.6.
4 Qui in omni domo fideliſſimus eſt.He.3.lec.1.o.
5 Ore ad os loquar ei.Gen.3.14a./.Exo.6.2a./.33.4a.
6 Palam & non per enigmata & figuras,Deum videt.Exo.33.8a. ¶Deus ubſis.Gen.3.13a.
7 Erat enim Moyſes uir mitiſſimus, ſuper omnes homines qui morabantur in terra.22ª.q.157.4.ar.1./.Pſal.24.
8 Clamauitque Moyſes ad dom.Gen.4.4a.

CAPVT XIII.

1 Loquutus eſt dominus ad Moyſen.Exo.6.1a. Cam.13m.
2 Reuera fluit lacte & melle.Exo.3 4a.

CAPVT XIIII.

1 Dñs nobiſcum eſt.Pſal.34./.Iſa.7.fi./.1.Mach.16./.4.d. 8.L. Cam.14m.
2 Apparuit gloria domini ſuper tecta federis cunctis uidentibus filiis Iſrael.Gen.32.2a.
3 Et facie uidearis ad faciem Gen.3.14a /.Exo.33.4a. ¶Pro qua iurauerat.Gen.22.8a.
4 Magnificetur fortitudo domini.Exo.10.5a ¶Dominus patiens. Exo.34.4a ¶Et multæ miſericordiæ.Exo.12.11a.

5 Auferens iniquitates & ſcelera Mat.2.5^{a}.
¶Viſitans peccata patrum in filios, in tertiam, & quartam generationem. Exo.22.5^{a}.
6 Tentauerunt me iam per decem vices. Deu.6.
¶Caleph, qui plenus alio ſpiritu. Actuum 6.
¶Quarto iam audiui. Exo.3.4^{a}.
7 Leuaui manum meam. Gen.3.14^{a}. ¶Fini veſtri portabunt fornicationem veſtram. Exo.22.5^{a}./.34.16^{a}.

CAPVT XV.

$Ca^{m}.15^{m}$. 1 Odorem ſuauitatis domino, Gene.8.7^{a}. ¶Separabitis primitias domino. Exo.22.13^{a}. ¶Anima peribit. Gen.46.2^{a}.
2 Si per ignorantiam praeterierit quicquam &c. vſque ignotanter. Leui.4.2^{a}. ¶Rogabit pro eis ſacerdos, &c. Ibidem.4^{a}.
3 Colligentem ligna in ſabbato, obruerunt lapidibus, ex praecepto Dei.1 2ſ.q.105.2.9^{m}.
4 Faciant ſibi fimbrias per angulos quatuor palliorum, &c. vſque fi.12ſ.q.102.6.7^{m}./. Pſal.44.
5 Oculos per res varias fornicantes. Exo.34.10^{a}. ¶Sitq; ſancti. Leui.12.3^{a}. ¶Ego dominus Deus veſter. Gen.17.5^{a}.

CAPVT XVI.

$Ca^{m}.16^{m}$. 1 Apparuit cunctis gloria domini. Gen.32.2^{a}.
¶Fortiſſime Deus. Exo.20.5^{a}. ¶Status deſeuiet.4.1^{a}.
2 Dirupta eſt terra ſub pedibus eorum, &c.22ſ.q.2.0./.4.diſ.13.q.2.2.4^{m}./.M.2.q.2.10 4^{m}.
3 Terra deuorauit eos cum tabernaculis ſuis & vniuerſa ſubſtantia eorum. Gene.6.9^{a}.
4 Thurribula ſanctificata ſunt in mortibus peccatorũ. Exo.30.4^{a}.
5 Cumque oriretur ſeditio.2 2ſ.q.42.0.

CAPVT XVII.

$Ca^{m}.17^{m}$. 1 Dixit dominus ad Moyſen. Exo.6.1^{a}.
2 Inuenit germinaſſe virgam Aaron.1^{a}.q.69.3.0.

CAPVT XVIII.

$Ca^{m}.18^{m}$. 1 Tu & filii tui, & domus patris tui tecum portabitis iniquitatem ſanctuarii, &c.12ſ.q.86.1.2^{m}.
2 Ne oriatur indignatio. Exo.4.5^{a}.
¶Ecce dedi tibi cuſtodiã primitiarum mearum. Exo.30.15^{a}.
3 Omnia quae ſanctificantur filiis Iſrael. Exo.30.4^{a}. ¶Quicquid primum erumpet e vulua, &c. vſque, ſanguinem. Exo.13.2^{a}.
4 Legitima ſempiterna. Gen.17.12^{a}. ¶Sanguinem eorum fundes ſuper altare. Leu.3^{a}. ¶Et adipes adolebat. Ibidem.3.7^{a}.
5 In ſuauiſſimum odorem domino. Gen.8.7.
¶Pactum ſalis eſt ſempiternum, &c. Leui.2.6^{a}.
5 Pectusculum conſecratum, & armus dexter tua erũt. Leui.7.7^{a}.
¶Filiis leui dedi omnes decimas &c. Exo.22.12^{a}.
7 Nihil aliud poſſidebunt leuitae decimarum oblatione contenti. 4.d.24.q.3.ar.3. q.3.2^{m}.
8 Cum acceperitis a filiis Iſrael decimas quas dedi vobis primitias eorũ offerte dño, id eſt, decimã partẽ decimae. 22ſ.q.87.2.4^{m}.

CAPVT XIX.

$Ca^{m}.19^{m}$. 1 Praecipe filiis Iſrael vt adducant ad te vaccam rufam, &c. vſque fi.12ſ.q.102.5.5^{m}.
2 Immaculataque erit vſque ad veſperum. Leui.11.2^{a}.
¶Iure perpetuo. Gene.17.11^{m}.
3 Qui tetigerit cadauer, &c. Leui.4.2^{a}. ¶Vas quod non habuerit operculũ nec ligaturã deſuper immũdũ erit. 12ſ. q.102.5.4^{m}.
4 Peribit anima illius. Gene.46.2^{a}.

CAPVT XX.

$Ca^{m}.20^{m}$. 1 Vſi in ſeditionem, ſup.16.5^{a}. ¶Clamauerunt ad dominum. Gene.4.4^{a}. ¶Apparuit gloria domini. Gen.32.2^{a}.
2 Loquimini ad petram coram eis & illa dabit aquas.1^{a}.qu.102.1.4^{m}./.1^{a}.Cor.10.lec.4.
3 Iurgati ſunt filii Iſrael contra dominum. Gen.13.21.
¶Miſit angelum ſuum. Lucae.1.6^{a}.
4 Egreſſus eſt obuius cum infinita multitudine, ſup.7.2^{a}.
5 Incredulus fuit ori meo. Gene.3.14^{a}.

CAPVT XXI.

$Ca^{m}.21^{m}$. 1 Fac ſerpentem aeneũ & pone eũ pro ſigno, &c. vſq; ſanabantur, 4.d.1 q.1.2r,1.q.1 3^{m}./.Qool.4.q.12.1.13^{m}./. 1^{a}.Cor.10.
2 Vocatum eſt nomen loci illius orma, id eſt anathema. Ro.9./ 2ſ. Cor.12./. Gal.1.lec.2.me^{o}.

3 Taedere coepit populum itineri, ac laboris. Mat.26.3^{a}.

CAPVT XXII.

1 Venit Deus. Gen.3.13^{a}./.Exo.19.6^{a}. $Ca^{m}.22^{m}$.
¶Dixit Deus ad Balaam.2 2ſ.q.172.6.b.3^{m}./.1^{a}. Cor. 12.
2 Et iratus eſt Deus. Exo.4.5^{a}.
3 Aperuitque dominus os aſinae, & loquuta eſt, &c.22ſ. q.165.2.4^{m}./. Po^{a}. q.6.5.3^{m}.

CAPVT XXIII.

1 Occurrit illi Deus. Gen.3.13^{a}. $Ca^{m}.23^{m}$.
¶Et poſuit verbum in ore eius, ſup.22.5^{a}.
2 Non eſt Deus quaſi homo, ut mentiatur. Po^{a}.q.4.1.c./.Quo.lo.27.1^{m}./.Titum 3./ M th.2.lec.5.
3 Nec vt filius hominis, ut mutetur. Gen.3.13^{a}./.1^{a}.q.19.7.2^{m}./ 4.d.45.q.2.ar.2,q.2.1^{m}.

CAPVT XXIIII.

1 Et irruente in ſe ſpiritu Dei, ſup.22.1^{a}. $Ca^{m}.24^{m}$.
¶Qui viſionem omnipotentis intuitus eſt. Gene.17.1^{a}.
2 Qui cadit, & ſic aperiuntur oculi eius. Ver.q.11.3.1^{m}.
3 Quam pulchra tabernacula tua Iacob, & tentoria Iſrael.2 2ſ.q.105.1.b.

CAPVT XXV.

1 Et iratus eſt dominus. Exo.4.5^{a}. $Ca^{m}.26^{m}$.
¶Vt auertatur furor meus. Ibidem.
¶Occidat unuſquiſque proximum ſuum. Gen.22.1.4^{a}.
2 Phinees perfodit ambos, ſcilicet virum & mulierem in locis genitalibus.22ſ. q.60.9.2^{m}.
3 Quia zelo meo commotus eſt. Exo.20.6^{a}.
¶Pactum ſacerdotii ſempiternum. Gen.17.11^{a}.

CAPVT XXVI.

1 Dixit dominus ad Moyſen. Exo.6.1^{a}. ¶Numerate omnẽ ſummam filiorum Iſrael, &c. vſque fi, ſup.1.2^{a}. $Ca^{m}.26^{m}$.
2 In ſeditione Chore, ſup.16.5^{a}.

CAPVT XXVII.

1 Homo cum mortuus fuiſſet abſque filio, ad filiã eius transibit haereditas, &c. vſque ficus.12ſ.q.105.2.3^{m}. $Ca^{m}.27^{m}$.
2 Lege perpetua. Gen.17.11^{a}. ¶Dixit dñs ad Moyſen. Exo.6.1^{a}.

CAPVT XXVIII.

1 Odoris ſuauiſſimi domino. Gen.8.7^{a}. $Ca^{m}.28^{m}$.
¶Omnia immaculata offeretis domino. Leui.3.3^{a}.
2 Haec ſunt ſacrificia quae offerre debetis, &c. vſq; fi.cap.29. Leui.23.1^{a}.
3 Agnos duos quotidie in holocauſtum ſempiternum, vnum offeretis mane, & alterum ad veſperũ, &c. uſ. oc. die.12ſ q.101.4.10^{m}./ 3.q.23.2.3^{m} /.He.10.lec.1 prim^{o}.
4 In holocauſtum ſempiternum. Gẽ.17.11^{a}. ¶Menſe primo quarta decima die menſis phaſe domini erit. Exo.12.2^{a}.
5 Et quintadecima die ſolennitatis ibidem.5^{a}.
¶Septem dies veſcentur azimis. Ibidem.7^{a}.
¶Omne opus ſeruile non facietis in eo. Exo.20.14^{a}.
6 Dies ſeptimus celeberrimus & ſanctus erit vobis. Leui.23.4^{a}.
Dies etiam primitiuorum &c. uſque fi. Ibidem.6^{a}.

CAPVT XXIX.

1 Menſes etiam ſeptimi prima dies venerabilis & ſancta erit vobis. Ibide.1^{a}. ¶Quia dies clangoris eſt & tubarum. Ibidem. $Ca^{m}.29^{m}$.
2 Decima dies menſis huius ſeptimi erit vobis ſancta atque venerabilis, &c. Leui.16.5^{a}. ¶Quintadecima dies menſis ſeptimi, &c. uſque fi. Leui.23.12^{a}.
3 Die octauo qui eſt celeberrimus, &c. uſque fi. Leui.23.13^{a}.

CAPVT XXX.

1 Si quis virorum votũ domino vouerit &c. uſque implebit.22ſ. q.88.3.0./.q.189.3.c./.4.d.38.q.1.21.3.q.1.0./.q.3.1^{m}./.Quo.3.q.5.2.c./.q.7.1.c./.Quol.9.uel 10.q.3.3.a./.1^{m}./. Opuſc.17.c^{o}.12./.Opuſ.18.c^{o}.13.6 $Ca^{m}.30^{m}$.
2 Mulier ſi quippiã vouerit, &c. uſq; fi.22ſ.q.88.8.0./.9.c./.2^{m}./.q.89.9.3^{m} /.q.189.5.0 / 4.d.32.4.0./.diſt.38. q.1.21.1.q.3.0./ Opuſ.17.c^{o}.12./.c^{o}.13.ro^{m}. ¶Obligauit aiam ſuã. Gen.46.2^{a}.

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CAPVT XXXI.

2 Vlciſcere prius filios Iſrael de madianitis.2.2ª.q.108.1.c./.3.c./q.198.a.c./.3^{m}./12.c./.3.b./.3ª.q.25.9.c./.3.d.33.q.3.ar.4.q.6.4^{m}/4.d.14.q.1.ar.3.q.1.3^{m}./.Ma.q.12.1.c./.8^{m}./.34^{m}./.3.5^{m}./.Ro.12.lec.3./.c°.13./.He.10.1.
2 Vaſa quoque ſancta.Exo.30.4ª.
¶Et tubas ad clangendum,ſup.10.1ª.
3 Ergo cunctos interficite,quicquid generis maſculini etiam in paruulis.Gen.6.9ª.
4 Qui hominem occiderit,vel occiſum tetigerit,&c.vſque,intrabitis,ſup.19.3ª./.Leui.5.2ª.
5 Quia primitiæ domino ſunt.Exo.21.23ª. ¶Vnam animam ex quingentis.Gen.46.2ª. ¶Et quinquageſimum caput.Ibidem.

CAPVT XXXII.

Ca^{m}.32^{m}. 1 Erat illis in iumentis infinita ſubſtantia,ſup.20.4ª. ¶Iratus dñs,&c.Exo.4.5. ¶Angeretis furorem domini.Ibidem.
2 Iurauit dominus.Gen.22.8ª. ¶Ipſi impleuerunt uoluntatem meam.3ª.q.18.5.c./.2^{m}/.1.d.48.2.3^{m}.

CAPVT XXXIII.

Ca^{m}.33^{m}. 1 In manu excelſa.Gen.13.14ª. ¶In diis eorum.Exo.7.1ª.

CAPVT XXXIIII.

Ca^{m}.34^{m}. 1 Et in poſſeſſionem vobis ſorte ceciderit.Actuum.1.9ª.

CAPVT XXXV.

Ca^{m}.35^{m}. 1 Loquutus eſt dominus ad Moyſen.Exo.6.1ª.
2 Si quis ferro percuſſerit,& mortuus fuerit,& vſque, reus erit. Exo.20.19ª.
3 Cognatus occiſi ſtatim vt inuenerit homicidã interficiet.41.1ª
4 Homicida a caſu maneat in ciuitate coſugij,vſq; quo ſacerdos magnus qui oleo ſancto unctus eſt moriatur. 3ª.q.49.5.c.ſi./.1.2ª.q.105.2.10^{m}.
5 Hæc ſempiterna erunt.Gen.17.11ª.
¶Ad unius teſtimonium nullus condemnabitur. Deu.19.5ª.
6 Me commorante uobiſcum,ſup.14.1ª.
¶Ego ſum dominus qui habito inter filios Iſrael.Ro.8.50ª.

CAPVT XXXVI.

Ca^{m}.36^{m}. 1 Vt filiabus Salphaat dares poſſeſſionem debitam patri.1ª.q.21.1.3^{m}/Leui.26.1ª.
2 Omnes viri ducent vxores de tribu & cognatione ſua,& cunctæ fœminæ &c.vſque ſeparatæ ſunt.1.2ª.q.105.2.2^{m}./.4.d.30.q.2.ar.1.q.3.3^{m}./.3ª.q.31.2.2^{m}./.He.7.lec.3.

AVTHORITATES ex libro Deuteronomij.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 Dominus Deus noſter Gen.7.5ª. ¶Loquutus.Exo.6.1ª.Iurauit dominus.Gen.23.8ª.
2 Et ſeminis eorum.Gen.13.4ª ¶Eſtis hodie ſicut ſtellæ cœli plurimi.Gen.15.2ª.
3 Deus addat ad hunc numerum multa millia.1ª.q.25.7.1^{m}./.4.d.14.L./.Veri.q.6.4.c^{m}.
4 Et benedicat uobis.Gen.35ª. ¶Date ex vobis viros ſapientes & gnaros quorum conuerſatio ſit probata,&c.Exo.19.4ª.
5 Quod iuſtum eſt iudicate.Leui.19.15ª.
6 Nec accipietis cuiuſquam perſonam.1ª q.23.5.3^{m}./.1.2ª.q.97.4.2^{m}./.q.98.4.2^{m}./q.109.3.1^{m}./.2.2ª.q.63.0./.Quol.4.q.8.4.c./.Quol.9.9.c./.Quol.8.6.c.ſi./.Quol.9.uel 10.q.6.2.0./. Io.7 lec.2.ſi./.Ro 2.lec.2./.c°.9.lec.3./.Gal.2.
7 Portauit te Deus ut ſolet homo geſtare paruulum filium ſuũ in omni uia per quam ambulaſtis.Exo.19.2ª.
8 Iratus eſt Deus.Exo.4.5ª.
¶Non enim ſum uobiſcum. Numeri.14.1ª.

CAPVT II.

Ca^{m}.2^{m}. 1 Dominus Deus tuus,uel noſter.Gen.17 5ª.
¶Benedixit tibi.Gen.35ª.
¶Nouit iter tuum. Exo.33.5ª.
¶Deus habitans tecum.Ro.8.50ª./.Numeri.14.ª.
2 Dominus iurauerat. Gen.22.8ª. ¶Cuius natus fuit adhuc ſinem.Gen.3.14ª. ¶Deus indurauerat ſpiritum eius,& obſtinauerat cor eius.Exo.4.9ª.
3 Interfectis habitatoribus virisque ac mulieribus & paruulis. Gen.6.9ª.

CAPVT III.

1 Dominus Deus noſter. Gen.17.8ª. ¶Domine Deus tu cepiſti oſtendere ſeruo tuo magnitudinem tuam.Pſal.47.1ª. ¶Et manum tuam.Gen.3.14. Ca^{m}.3^{m}.
2 Fortiſſimam.Exo.20.5ª. ¶Neque eſt alius Deus in cœlo vel in terra infra 6.3ª. ¶Qui poſſit facere opera tua.Poª.q.3.4.0.
3 Et comparari tibi.Veri.q.2.3.18^{m}.

CAPVT IIII.

1 Et nunc Iſrael audi præcepta & iudicia,quæ doceo te.Leui.18.2ª. ¶Et faciens ea,viuas.Ibidem 5ª. ¶Vt ingrediens poſſideas &c.Leui.26.2ª. Ca^{m}.4^{m}.
2 Dñs Deus patrum noſtrorũ,noſter, tuus vel meus.Gen 17.8ª.
3 Non addetis ad uerbũ qđ loquor vobis,nec auferetis ex eo.3ª.q.60.8.1^{m}./.1.Prol.L.4^{m}./d.3.ar.2.q.3.1^{m}./.Gal.1.lec.2./lec.3.ſi.
4 Hæc eſt enim veſtra ſapientia,& intellectus, &c.1ª.q.c.6.0./.1.2ª.q.100 7.b.c.
5 Quæ habeat Deo. Exo.7.1ª. ¶Quando Dominus loquutus eſt mihi.Exo.6.2ª.
6 Quæ eſt alia gens ſic inclita quæ habeat cerimonias,atque iudicia & uniuerſam legem. 1.2ª.q.98.4.0./.5.c.
7 Et diſcant timere me.Leui.19.14ª. ¶Eratque in eo tenebræ, nubes & caligo.Exo.19.7ª.
8 De medio ignis.Exo.3.1ª.Et decem verba quæ ſcripſit.Exo.31.7ª. ¶In duabus tabulis lapideis.Ibidem 6ª.
9 Ne faciatis aliquam imaginem &c.Exo.20.3ª. ¶Ne forte eleuatis oculis ad cœlum &c.vſque colas.Ibidem 4ª.
10 Quæ creauit Deus in miniſteriũ cunctis gentibus.Gen.23.24ª.
¶Vt haberet populum hæreditarium.Exo.19.3ª.
¶Iratus eſt mihi.Exo.4.5ª.
11 Iurauit mihi.Gen.22.8ª. ¶Deus æmulator.Exo.20.6ª. ¶Deus miſericors eſt.Exo 22.12ª.
12 Si genueris filios &c.vſque,interroga.Leui.16.3ª.
¶Per robuſtam manum & brachium extentum.Gen.3.14ª.
13 Non eſt alius præter vnum,infra 6.3ª. ¶Dilexit patres tuos,infra 7.3ª. ¶Elegit ſemen eorum poſt eos.Gen.13.4.
14 Deus in uirtute ſua magna 1ª q.21.c.2^{m}./1.2.q.61 5.0./.1.d.19.q.2.1.c./d.34.q.1.1.6^{m}./3.d.32.1.5^{m}./4.d.46.q.1.2c.1.q.1.1^{m}./2^{m}./2.1.c°.91.93./3.3.cª 34.4^{m}./4.c° 44./Poª.q.3.7.c.ſi./q.6.3.c./q.7.7.c./Veri.q.5.4.c./Quol.4.q.2.1.u./.Opuſ.3.cap^{u}.19.

CAPVT V.

1 Audi Iſrael cerimonias atq; iudicia ſup.4.6ª. ¶Dñs Deus noſter.Gen.17.5ª. ¶Facie ad faciẽ loquutus eſt nobis.Exo.33.4ª Ca^{m}.5^{m}.
2 De medio ignis.Exo.3 1ª. ¶Ego ſequeſter & medius fui inter Deum & vos.3ª.q.22.1.c./.1^{m}./.4.c./.q.26.1.0./.q.81.3.c./3.d.19 ar.5.q.2.0./.d.25.q.1.ar.1.q.4.c./.Gal.3.lec.7.ſi.
3 Non habebis Deos alienos.Exo 20.2ª. Non facies tibi ſculptile,&c.Ibidem 3ª ¶Non adorabis ea & non coles. Ibidem 4ª.
¶Deus æmulator. Ibidem 6ª.
4 Reddens iniquitatẽ patrũ ſuper filios in tertium, & quartam generationẽ.Ibidem 7ª. ¶His qui oderunt me,Ibidem 8ª. ¶Et faciens miſericordiã in multa millia,&c.vſq; mea.Ibidem 9ª.
5 Non vſurpabis nomen Dei fruſtra.Ibidẽ 10ª ¶Quia nõ erit impunitus,&c.vſq; aſſumpſerit.Ibidem 12ª. ¶Obſerua diẽ ſabbati &c.Ibidẽ 13ª. ¶Sex diebus operaberis,&c. Ibidem 14ª.
6 Septimª dies ſabbati eſt.i.requies dñi.Gen.2.3ª. ¶In manu forti. Gen.3.14ª./Exo.10.5ª. ¶Et brachio extento. Gen.3.14ª.
7 Honora patrem tuum,& matrem tuam,&c. Exo.20.17ª. ¶Vt longo uiuas tempore,&c Ibidem 18ª. ¶Non occides.Ibidem 19ª. ¶Neque mœchaberis. Ibidem 20ª.
8 Furtumq; non facies.Ibidem 21ª. ¶Nec loqueris contra proximum tuum falſum teſtimonium.Ibidem 22ª. ¶Non concupiſces &c. Ibidem 23ª. ¶Hæc verba loquutus eſt dominus ad omnem multitudinem,&c.Exo 31.7ª.
9 Et nubis & caliginis.Exo.19.7ª. ¶Et ſcripſit ea. Exo.31.7ª. ¶In duabus tabulis lapideis . Ibidem 6ª. ¶Ecce oſtendit dominus maieſtatem ſuam.Gen.32.2ª.
10 Et magnitudinem. Pſal.47.1ª. ¶Quid eſt omnis caro.Gene.6.2ª. ¶Vt timeat me.Leui.19.14ª ¶Cuſtodiant vniuerſa mandata mea,&c.vſque ſi.Leui.26.2ª.
11 Non declinabitis ad dexteram neque ad ſiniſtram , ſed per uiã quam præcepit dominus.1.2ª.q.102.4.c.

CAPVT VI.

1 Hæc ſunt præcepta & ceremoniæ atq; iudicia quæ mandauit dominus. ¶Dominus Deus tuus vel veſter , uel patrum veſtrorum.Gene.17.5ª. ¶Timeas dominum.Leui.19.14ª. Ca^{m}.6^{m}.

2 Cuſtodias omnia mandata,&c.vt prolongentur dies tui.ſup.4. 6ª./.Leui.26.2.a. ¶Terram lacte & melle manantẽ. Exo.3.4ª.
3 Deus vnus eſt.1ª.q.11.3.4.o./.q.103.3.o /.q.38 3.c./.q.30.1. 3m./.q.39.3.c./.1.d.2 1.o./ d.24 q.1.1.o / 2.d.1.1.o./.contra. 2.cº.42./.contra.4. cº.8.1m /.9.fi./. Poª. q.3. 6m./.16.1m./.3 Opuſ.3.cº.15 /.Cauſis.lec.20.o./.
4 Diliges dominum Deum tuum ex toto corde tuo,& ex tota anima tua,& ex tota fortitudine tua. 2ª.q 44.4. 5.o./ 3.diſt. 27.L.2m./.d.36.6.o./ Virt.q.2.10.1m.
5 Eruntq; verba hæc,&c.in corde tuo,&c. ſedens,&c. ambulans,&c.dormiens atque cõſurgens ligabis ea,&c.12ª. q.102.6.7m. /.22ª.q.16 3.c./.4m.
6 Iurauit dominus Gen.22.8ª. ¶Et illi ſoli ſeruies.Exo.20.4ª. ¶Ac per nomen illius iurabis.2ª.q.107 2.c./. 2m./.q.108.3. 1m./.22ª.q.89.5.6.o / 3.c./ 3.d.39.1.o./ ar.2.q6.1.2.c./ Io.14. fi./.Ro.lec.5./ He.6.
7 Non ibitis poſt Deos alienos,&c.Exo.20.2ª.3ª.4ª. ¶Deus eſt æmulator.Ibidem.6ª.¶In me⁹ tui.Numeri 11.5ª. ¶Ne quando iraſcatur furor domini.Exo.4 5ª.
8 Non tentabis dominum Deum tuum.1ª.q.112.4 2.c./ 22ª.q.97. 3 4.1m./ 3.3m./ q.97.2.2.o./ 3ª.q 41. 4 1m / 2ª.Cor.11.fi./ He.3./cº.11.
9 In manu forti.Gen.3.14ª./ Exo. 20.5ª. ¶Eritque noſtri miſericors.Exo.22.11ª.

CAPVT VII.

Caᵐ. 7ᵐ. 1 Dominus Deus tuus. Gen.17. 5ª. ¶Non inibis cum ei fœdus. Exo.34 14 ¶Neq; ſociabis cum eis coniugia,&c. Ibidem.11. ¶Seruiat diis alienis. Exo.7.1ª.
2 Iraſcaturq; furor domini.Exo.4.5ª. ¶Populus ſanctus es dño. Leui.11.3ª.¶Te elegit dominus Deus tuus.3ª.q.18.4.1m./2m. 1.d.41.1.2.c./ 2.d.25.1. 1m./contra.3.fi./ Veri. q.6.1.c./q.24. 3.4m./.Ro.9.lec.2.fi./ Lec.4 / Ephe.
3 Vt ſis ei populus peculiaris,&c.Exo.19.3ª. ¶Dilexit vos dominus.1ª. q.23.4.o./q.24.1.c./ Veri.q.6.1.c / 2m./ Io.15. le.3./ Ro.9.lec.2.fi./
4 Iuramentum quod iurauit &c.Gen.22.8ª. ¶Ipſe eſt Deus fortis.Exo.20.5ª.¶Et fidelis.Deu 32 4ª. ¶Cuſtodiens pactum,& miſericordiam,&c.Ibidem.9ª.
5 Et reddent odientibus ſe ſtatim,&c.Exo.20.7ª.8ª.¶Cuſtodite ergo præcepta,& cerimonias atque iudicia,&c.ſup.4.6ª.
6 Si poſtquam audieris hæc iudicia cuſtodieris ea & feceris,cuſtodiet dominus,&c.vſque fi.Leui, 26.2ª. ¶Benedicetq; fructus ventris tui,&c.Gen. 1.31.
7 Manumq; robuſtam.Gen.3.14ª./ Exo.20. 5ª. ¶Et extentum brachium.Ibidem. ¶Dominus in medio tui.Numeri 11.5ª. ¶Deus magnus.Pſal.49.¶Terribile. Pſal.46.
8 Non concupiſces argentum & aurum de quib. facta ſunt,&c. vſque tuam,12ª.q.102.6.10m.
9 Ne fias anathema.ſicut illud eſt.Numeri 21.2ª.

CAPVT VIII.

Caᵐ. 8ᵐ. 1 Omne mandatum qđ ego præcipio,&c.vt poſſitis viuere,&c. vſque fi.Leui.26.2ª.¶Iurauit dominus.Gen.22.8ª. ¶Dominus Deus tuus.Gen.17.5ª.
2 Non in ſolo pane viuit homo.
3 Vt tẽtaret te.Gen.22.1ª.¶Dedit tibi cibũ manna.Exo.16 4ª. ¶Et timeas eũ.Leui.19.14ª.¶Benedicat dño. Pſal.33.1ª.
4 Ne negligas mãdata eius atq; iudicia & cerimonias,&c. ſup. 4.6ª.¶Sequutus fueris deos alienos.&c.Exo.20. 2ª.4ª.

CAPVT IX.

Caᵐ. 9ᵐ. 1 Dñs Deus tuus.Gen.17.5ª.¶Tranſibit ante te. Gen.3.13. ¶Ignis deuorãs.Exo.3.1ª.¶Loquutus eſt dominus.Exo.6.1ª.
2 Sub iuramento pollicitus eſt dominus. Gen.22.8ª. ¶Ad iracundiam prouocaueris dominum. Exo.4.5ª.¶Acciperem tabulas lapideas.Exo.31.6ª.
3 Perſeueraui in monte 40.diebus ac noctibus, panem non comedens,& aquã non bibens. Exo.24.5ª. ¶Scriptas digito Dei. Exo.31.7ª./ Gen.3 14.
4 Ne deleret vos vt fuerat cõminatus.Iere.19.2ª.¶In magnitudine tua.Pſ.47.1ª.¶In manu forti.Gen.3.14./ Exo.20.5ª.
5 Recordare dñe.Gen.8.1ª.¶Qui ſunt populus tuus,& hereditas tua.Numeri 18.7ª. ¶In fortitudine magª. Exo.20.5ª.
6 Et brachiu extento.Gen.3.14.

CAPVT X.

Caᵐ. 10ᵐ. 1 Dixit dominus.Exo.6.1ª. ¶Dola tibi duas tabulas lapideas. Exo.31.6ª.¶Et ſcribam in tabula.&c Ibidem 7ª.
2 Facieſq; arcam lignẽã.Exo.25.3ª.¶De me ignis.Exo.3.1ª.

¶Dominus Deus tuus,vel veſter.Gen.17.5ª.
3 Nõ habuit leui partem neque poſſeſſionem cum fratribus ſuis, quia ipſe dominus eſt poſſeſſio eius.Numeri 18.7ª.
4 Ego autem ſteti in monte ſicut prius.40. diebus ac noctibus. Exo.24.4ª. ¶Iurauit dominus Gen. 22.8ª.
5 Timeas dominum Leui.19.14ª.
¶Et diligas eum.&c.ſup 6 4ª.
¶Cuſtodias mandata domini,&c.ſup. 4 6ª.
6 Patribus tuis conglutinatus eſt dñs.1ª.q.20.1 3m./.q.90.3.2m. /.12ª.q.25.2.2m /.q.27.2.c./.2m./.q.28.1.2.o./.q.66.6.c./.3. d.27 q.1.1.o./.Ver.q.26.4.c./.Dio.4 le.10./.Pſal.17./.Pſa.25.
7 Et timuit eos,ſup.7.3ª.
¶Elegitq; ſemen eorum,&c.ſup.7 2ª./.Gen.17 4ª.
¶Circumcidite præputia cordis veſtri.Iere.4.3ª.
8 Ipſe eſt Deus Deorum.Exo.7.1ª.
Et dñs dñantium.1ª.q.13.7.4m./.3ª.q.5.c./3.d.30.3.o./.3. d.2.q.2.ar.2.q.1.2m./ Poª.q 3.17.21m./.q.7.10.4m./.11.3m./. Quol.1.2.c.fi./.Quol.9.4.1m./.Opuſ.3.cº.220.
9 Deus magnus.Pſal.47.1ª.
¶Et potens.Gen.17.1ª. ¶Et terribilis.Pſal.46.2ª.
10 Qui perſonã nõ accipit.1ª.q.23.5.3m./.q.65.2.1m./.12ª.q.98. 4 2m./.q 106.3.1m./.22ª.q 63.1.3m./.4 d.21.q.1.ar.2.q.3.2m. /.d.46.q.2.ar.2.q.2.5m./.con.3.cº.43.fi./.Poª.q.3.16. 19m./. Ro.2 le 2./.cº.9 lec.3./.Gal.2.lec.2.prin.
11 Et ei ſoli ſeruies.Exo.20.4ª. ¶Ipſi adhærebis.12ª.q.98.5.2m./ 22ª.q.27.6.2m./.q.30.4 o./.q.186.1.c./.3.3.cº.115.116.fi./.128 2m./ 130.1m./ 4m.fi./.Ro.prol.6./ Eph.5.lec.1./.He.3. lec.3.
12 Iurabis in nomine ipſius.ſup.6 6ª. ¶In ſeptuaginta animabus deſcenderunt,&c. Gen.46.2ª. ¶Sicut aſtra cœli.Gen.15.4ª.

CAPVT XI.

1 Ama dñm Deum tuum, ſup.6.4ª. ¶Et obſerua præcepta eius & cerimonias,iudicia atq; mandata omni tempore. ſu.4.6ª. Caᵐ. 11ᵐ.
2 Robuſtam manũ extentumq; brachiũ.Gen.3. 14ª / Exo.20.5ª. ¶Quam ſub iuramento. Gen.22.8ª.
3 Omnia ſunt mea ſunt.Gen.3.14ª.
¶Si ergo obedieritis,&c.dabis pluuiã,&c.vſque fi. Leui.26. 2ª.
4 Dominus Deus tuus vel videt.Gen.17.5ª.¶Seruiatis ei, &c. Exo.20.4ª.¶Ne recederis a domino.Ioſu.22.2ª.
5 Ne ſeruiatis diis alienis, &c. Exo.7. 1ª./ 20.2ª.4ª. ¶Ponite hæc verba mea in cordibus, &c.vſq; domus veſtræ.ſup.6.5ª.
6 Adhæreatis ei,ſup.10.12ª. ¶En propono benedictionem.Gen. 35ª. ¶Et maledictionem.Gen.3.21ª.

CAPVT XII.

1 Hæc ſunt præcepta atque iudicia,&c.Leui.18.2ª. Caᵐ. 12ᵐ.
¶Dñs Deus patrum tuorum,vel tuus,vel veſter. Gen.17.5ª.
2 Coluerunt Deos ſuos, Exo.7.1ª. ¶Vt eſſet nomen meum ibi. 12ª.q.102 4.1m.¶Benedixerit vobis dominus. Gen.1.33ª.
3 Leuites nõ habet aliam partem & poſſeſſionem inter vos.Numeri.18.7ª. ¶Comedes abſque eſu ſanguinis.Leui.3.8ª.
4 Mundũ,ideſt integrũ & ſine macula qđ offerri licet.Leui.3.3ª. ¶Quem ſuper terram quaſi aquam,effundes.Ibidem.1.2ª.
5 Iuxta benedictionẽ quam dedit tibi dominus,Gen.1.33ª.
¶Non poteris comedere in oppidis tuis decimas, &c.primogenita,&c.& omnia quæ voueris,& ſponte offerre volueris, & primitias,&c.22ª.q.87.1.4m.
6 Caue ne derelinquas leuitem in omni tẽpore. 22ª.q.31.3. 4m.
7 Deſiderat anima tua. Gen 46.1ª. ¶Sanguis eorum pro anima eſt,ideo non debes animam comedere.Leui.17. 6ª.
8 Non facies ſimiliter dño Deo tuo.22ª.q.84.3.o.
9 Nec addas quicquam,nec minuas, ſup.4.3ª.

CAPVT XIII.

1 Si ſurrexerit in medio tui Propheta,&c.uſque fi.12ª.q.100.5. 3m./.11.c./ Ro.10.lec.2. Caᵐ. 13ᵐ.
2 Sequamur Deos alienos.Exo.7.1ª. ¶Tẽtat vos dominus.Gen. 22.1ª. ¶Diligatis eum in toto,&c.ſup.6.4ª.
3 Ipſi ſeruietis.Exo.20.4ª. ¶Et ipſi adhærebitis.ſup.10.6ª. ¶Ieſum timere.Leui.19.14ª. ¶Dñs Deus veſter.Gen. 17.5ª.
4 Non adhærebit de illo anathemate,&c.Numeri.21.2ª.
5 Auertatur dominus ab ira furoris ſui.Exo.1.5ª.
¶Iurauit dominus.Gen.22.8ª.

CAPVT XIIII.

1 Domini Dei veſtri,vel tui.Gen.17.5ª. ¶Populus ſanctus es domino Deo tuo. Leui.11 3ª. ¶Te elegit.ſup.7.2ª. Caᵐ. 14ᵐ.
2 Vt ſis ei in populum peculiarem.Exo. 19.3ª. ¶Hoc eſt animal quod comedere debetis,&c.vſque peregrino.Leui.11.1ª.
3 Non coques hædum in lacte matris ſuæ.Exo.23.22ª. ¶Decimam

mam partem ſeparabis.&c.Exo.22.12ª.
4 Et comedes eam in conſpectu domini Dei tui, &c. ſup. 12.5ª. ¶Vt in eo nomen domini inuocetur,ſup.12.2ª. ¶Tibique benedixerit.Gen.35ª.
5 Vt diſcas timere Deũ &c. Leui.19.14ª. ¶Deſiderat anima tua. Gen.46.2ª. ¶Ne derelinquas leuitem.ſupra.12.6ª.
6 Qui non habet aliam partem in poſſeſſione tua.Numeri.18.7ª. ¶Anno tertio ſeparabis aliam decimam &c. vſque fi.22ª.q.87.1.4m.

CAPVT XV.

Cam.15m. 1 Septimo anno facies remiſſionem &c.vſque poteſtatem.12ª.q.105.2.4m./Pſal.pro'o./Coloſ.2 lec.4.
2 Et omnino indigens & mendicus non erit inter vos. 22ª.queſt.187.5.2m.
3 Vt benedicat tibi.Gen.35. ¶Dominus Deus tuus.Gen.17.5ª.
4 Fenerabis gentibus multis,22ª.q.78.1 2m / Ma.q.13.4.2m.
5 Si audieris vocem Domini &c. Leui.26.2ª. ¶Si unus de fratribus tuis &c.ad paupertatem deuenit &c 12ª.q 105.2.4m.
6 Cum tibi venditus fuit frater tuus &c. Ibidem. ¶Septimo anno dimittes eum liberum.Exo.21.1c.
7 De primogenitis &c.ſanctificabis domino. Exo.13.2c. ¶In conſpectu domini comedes ea &c. ſupra.12.5ª.
8 Si autem habuerit maculam &c. non immolabitur domino. Leui.3.3ª. ¶Sanguinem non comedes.Ibidem.8ª.
9 Sed effundes in terram. Ibidem,13ª.

CAPVT XVI.

Cam.16m. 1 Obſerua menſem nouarum frugum &c.vſque fi.Leui.23.o. ¶Et veni primum temporis ut facies phaſe. Exo.12 2ª.
2 Dominus Deus tuus.Gen,17.5ª. ¶Vt inhabitet nomẽ eius ibi, ſup.12.2ª. ¶Non comedes in eo panẽ fermentatũ.Exo.12.8ª.
3 Septem diebus comedes azima.Ibidem.7ª. ¶Septem ebdomadas numerabis tibi &c. Leui.23.8ª.
¶Solemnitatem tabernaculorum &c Ibidem.12ª.
4 Benedicet tibi dominus. Gen,1.31. ¶Vt iudicet populũ iuſto iudicio. Leui.19.15ª. ¶Non accipies perſonam ſupra.1.6ª.
5 Iuſte quod iuſtum eſt exequeris.22ª.q.100,9.1m.
6 Non plãtabis lucũ & oẽm arborẽ iuxta altare.12ª.q.102.4.7m.
7 Non facies tibi neque conſtitues ſtatuam. Exo.20.3ª.
8 Nõ immolabis &c.in quo eſt macula aut qppiã uitij.Leu.3.3ª.

CAPVT XVII.

Cam.17m. 1 Seruiunt dijs alienis.Exo.7.1n. ¶Et adorent eos.Ibidem.20.4ª. ¶Rem ſceleratiſſimam perpetrarunt.Ibidem.32.8ª.
2 In ore duorũ vel triũ teſtiũ peribit qui interficietur. inf.19.5n.
3 Si difficile & ambiguũ apud te iudicium eſſe perſpexeris &c. venieſq; ad ſacerdotes &c.12ª q.105.2.7m./ 22ª.q.67.2.1m.
4 Non declinabis ad dexteram neque ad ſiniſtram ſup.5 12ª.
5 Conſtitues regem quem dominus elegerit de numero fratrum tuorum.12ª.q.105.1.o.
6 Rex non multiplicabit ſibi equos &c.12ª.q.105.1.o /Opuſ.20.lib.2.co.9. Lib.3.co.11.
7 Non habebit uxores plurimas,quæ alliciant animum eius.12ª.q.105.1.2m.
8 Non argenti & aurẽ immenſa pondera. 12ª. q. 105.1.c./2m./ Opuſ.20.lib.2.co.7.fi.

CAPVT XVIII.

Cam.18m. 1 Non habebunt ſacerdotes & leuitæ &c.partem & hæreditatem cum reliquo Iſrael. Numeri.18.7ª.
2 Qui offerunt victimas dabunt ſacerdoti armum ac ventriculum.Leui,7.7ª. ¶Primitias &c. Exo, 22,13ª.
3 Nec inueniatur in te qui luſtret filium ſuum,aut filiam ducens per ignem 12ª.q.100.11.c.
4 Aut qui ariolos ſciſcitetur.Leui.19.34. ¶Aut obſeruet ſomnia, Ibidem.30. ¶Aut auguria. Ibidem,31.
5 Nec ſit maleficus aut incantator, neque phytones conſulat,nec diuinos. Ibidem.34.
6 Prophetam de gente tua & de fratribus tuis, ſicut me ſuſcitabit tibi dominus, ipſum audies. Matth.3.12.
7 Quod in nomine domini Propheta ille prædixerit, & nõ euenerit,hoc dominus non eſt loquutus. Ro.10.lec.2.

CAPVT XIX.

Cam.19m. 1 Tres ciuitates ſeparabit tibi in medio terræ &c.quo poſſit euadere Nume.31.4ª.
2 Et percutiat animam eius,Gen.46.2ª. ¶Qui non eſt reus mortis.22ª.q.64.8.o./4.d.25.q.2.ar.4.q.2.3m.
3 Iurauit dominus.Gen.22 8ª.
¶Si cuſtodieris mandata eius &c.Leui.26.2ª.
¶Diligas dominum Deum tuum.ſup.6.4ª.
4 Non miſereberis eius.Heb.10.lec.3.
5 In ore duorum vel trium teſtium,ſtabit omne verbum.12ª.q.105.2.8m./.22ª.q.70.2 o./.Io.8.lec.2./.Heb.10. lec.3.
6 Si ſteterit teſtis mendax contra hominem &c.reddent ei ſicut fratri ſuo facere cogitauit &c.vſque fi.Exo.20.22ª./.23ª.q.64.4.o./.4.d.41.ar.5.q.2.1m./.Quol.10. vel.11.q.13.c.

CAPVT XX.

1 In medio veſtri eſt.Numeri.31.5ª. Cam.20m.
¶Qui ædificat domum,vadat & reuertatur &c.12ª.q.105.3.5m./.6m.
2 Si quando acceſſeris ad expugnandam ciuitatem,offeres ei primum pacem &c. 12ª q.105.3.4m.
3 De his ciuitatibus quæ dabuntur tibi,nullum omnino permittes viuere &c.Gen.6 9.
4 Non ſuccides arbores,de quibus veſci poteſt &c.vſque fi.12ª.q.105.3.4m.
5 Inſtrue machinas.22ª.q.40.1.o./. q.41.1.3m./.q.42.2.1m./.q.56.8.1m.

CAPVT XXI.

1 Quando inuentum fuerit cadauer occiſi, & ignorabitur cædis Cam.21m. reus egredientur maiores &c. vſque fi.12ª.q.105.2.12m.
2 Si videris in medio captiuorum mulierem pulchram &c.radet cæſariem &c.vſque humiliaſti eam.12ª.q.105.4.6m./.4.d.39.1.2m.Gal.3.lec.6.prin /.Titum.lec.3.fi
3 Si generauerit homo filium proteruum contumacem &c. vſq; pertimeſcat.12ª.q.105.2.9m./ 4.5m.
4 Non permanebit cadauer in ligno, ſed eadem die ſepelietur. 4.d.15.q.2.ar.1.q.1.1m./.d.45.q.2.ar.3.q.3.o.
5 Maledictus a Deo eſt qui pendet in ligno.3ª.q.40.4.3m./.Gal.3.lec.5.
6 Dabit primogenito de his q̃ habuerit cũcta duplicia.12ª.q.105.1.3m./.22ª.q.87.1.3m./.4.d.2.q.1.2.4m./. Heb.7./.cn.12.lec.3.

CAPVT XXII.

1 Non videbis bouem fratris tui,aut ouem errantem & præteribis &c.vſque cum eo.Exo.23 4ª. Cam.22m.
2 Non induetur mulier veſte virili,nec econuerſo. 12ª.q.102.6.6m./.22ª.q.169.2 3m.
3 Si nidum auis inueneris,& matrem pullis vel ouis deſuper incubantem &c.12ª.q.102.6.8m,cont.7.co. 112 fi.
4 Non ſeres vineam tuam altero ſemine Leui.19.43. ¶Non indueris veſtimento qđ ex lana lino q; contextũ eſt,ibidem,24.
5 Non arabis in boue ſimul & aſino.12ª.q.102. 6.9m.
6 Funiculos facies in fimbriis per quatuor angulos pallij tui quo operiris.Nume.15.4ª.
7 Si duxerit vir vxorem &c.Expandent veſtimentum &c.4.d.35.3 5m./.Math,5.27.
8 Si non eſt inuenta in puella virginitas &c.lapidibus obruẽt &c. 3ª.q.29 1,4m /.d.30.q.2.ar.1.q.3.4m.
9 Vt fornicaretur in domo patris ſui.4.d.41.ar.4 q.1.2m./. Ma.q.15.3.c./.Ro.lec 8.
10 Diffamauit nomen peſſimũ ſuper virginẽ.22ª.q.151.4.5m.
11 Si dormierit vir cum vxore alterius,vterq; morietur &c. Exo.20.20ª. ¶Et occidis animam eius,Gen.46.2ª
12 Si in agro repererit vir puellam &c.& nullus affuit qui liberaret eam.12ª.q.105.2.9m.
13 Si inueneris vir puellam virginẽ quæ non habet ſponſum &c. dabit patri quinquaginta ſiclos &c.22ª.q.154.6.3m.
14 Non accipiet homo vxorem patris ſui,nec reuelabit operimentum eius,Leui.18.4ª.

CAPVT XXIII.

1 Non intrabit eunuchus,attritis vel amputatis teſticulis, & abſciſſo veretro eccleſiam domini.12ª.q.102.3.2m. Cam.23m.
2 Non ingredietur manzer,hoc eſt de ſcorto natus in eccleſiam domini,vſque ad decimam generationem. Ibidem.
3 Amonites & Maobites etiam poſt decimam generationem,nõ intrabunt eccleſiam domini in æternũ. 12ª.q.105.3.3.1m./.c.
4 Vertitq; maledictionem eius in benedictionẽ tuã. Gen.1.31ª. ¶Eo quod diligeres te ſup.7 3ª.
5 Non facies cum eis pacem,nec quæras eis bona in ſempiternũ. 22ª.q.40.1.o.
6 Nõ abominaberis idumeũ &c.nec ægiptiũ &c.q nati fuerit ex eis. In tertia generatiõe intrabũt in eccl.dñi.12ª.q.105.3 c./.1m.
7 Si fuerit inter vos homo qui nocturno pollutus ſit ſomnio,egredietur

dietur extra caſtra. Leui.25.2ª.
8 Nun reuertetur priuſquam ad veſperam lauetur, & prius ſolis occubitum reuertetur in caſtra. Leui.11.2ª.
9 Habebis locum extra caſtra ad quem egrediaris ad requiſita naturæ, gerens pauxillum in balteo &c. 12ª.q.102.6.10m.
10 Dominus Deus tuus ambulat in medio caſtrorum. Gen.3.5ª./.Nume.11.5ª.
11 Non trades ſeruum domino ſuo, qui ad te confugerit. 12ª.q.105.4.2m./.Philem.
12 Non erit meretrix de filiabus Iſrael, nec ſcortator de filiis Iſrael Exo.20.2ª.
13 Non offeres mercedē proſtibuli. 12ª.q.102.3.7./.12ª.q.32.7.2m./.q.86.3.2m./.4.d.15.q.2.ar.4.q.3.1m.
14 Nec precium canis. 12ª.q.102.3.7./.22ª.q.86.3.2m./.4.d.15.q.2.ar.4.q.3.1m.
15 Non fenerabis fratri tuo &c. ſed alieno. Leui.25.6ª. Vt benedicat tibi dominus Deus tuus. Gen.35ª.
16 Cum votum voueris domino &c. Indutus es. Nume.30.1ª.
17 Ingreſſus vineam proximi tui, comede vuas quantum tibi placitam aduenæ pupillo & viduæ. Exo.22.19ª.
18 Qui dormit cum iumento. Leui.18.22ª.

CAPVT XXVIII.

Cam.28m. 1 Si audieris vocem domini Dei tui &c. faciet te excellentiorem cunctis gentibus &c. ſi. Leui.26.2ª.
¶ Benedictus tu. Gen.2.31.
2 Suſcitabit te dominus ſibi in populum ſanctum. Exo.19.3ª. Iurauit dominus. Gen.22.8ª.
¶ Fenerabis cunctis gentibus. ſupra.15.4ª.
3 Non declinaueris ab eis ad dexteram nec ad ſiniſtrā. ſup.5.11ª.
¶ Nec ſequeris Deos alienos, neque colueris eos. Exod.20.2ª.4ª.
4 Facias omnia mandata eius & cerimonias. ſupra 4.6ª.
¶ Maledictus eris. Gen.3.21ª. ¶ Volatilibus cœli. Gene.3.2.
5 Sicut aſtra cœli. Gene.15.2ª.

CAPVT XXIX.

Cam.29m. 1 Vt ſuſcitet ſibi in populum &c. Exo.19.3ª. ¶ Iurauit dominus. Gene.22.6. ¶ Seruias diis alienis. Exo.20.2ª.4ª.
¶ In ira & furore domini. Exo.4.5ª.
2 Sedeant ſuper eum omnia maledicta. Gene.3.21ª.

CAPVT XXX.

Cam.30m. 1 Benedicens tibi Gen.1.31. ¶ Circumcidet dominus Deus tuus cor tuum Ibidem.4. ¶ Vt diligas dominum &c. ſup.6.4ª.
¶ Iurauit dominus. Gene.22.8ª.
2 Reducet te dominus &c. vſque ſi. Leui.26.2ª. Omnes maledictiones has. Gen.3.21ª. ¶ Cuſtodi præcepta & cerimonias. ſupra.4.6ª
3 Mandatum quod ego præcipio tibi hodie non ſupra te eſt, neque procul &c. ſed iuxta te &c. Rom.10.
4 Conſidera quod hodie propoſuerim in conſpectu tuo uitam, & bonum: & econuerſo mortem & malum cont.3.1m.90.ſi.
5 Adoraueris deos alienos & ſerulieris eis. E 20.2a.4ª.
¶ Teſtes inuoco hodie cælum & terram. Opuſ.37.prin.
6 Et illi adhæreas. ſupra.10.11ª.
7 Ipſe enim eſt vita tua. 12ª.q.110.1.2m./.3.d.6.q.3.1.4m./.22ª.q.22.2.2m.
8 Et longitudo dierum tuorum. cont.3.cº.89.
9 Vt habites in terra. Iſa.33.

CAPVT XXXI.

Cam.31m. 1 Dominus tranſibit. Gene.3.13ª. ¶ Deus non derelinquit te. Ioſ.1.3ª. ¶ Timeant Deum. Leui.26.14ª.
2 Dominus iurauit. Gene.22.8ª. ¶ Apparuit dñs. Gen.32.2ª.
¶ Loquutus eſt dominus ad Moyſem. Exo.6.1ª.
¶ Dominus tecum. Nume.14.1ª.
3 Iſte populus fornicabitur. Exod.34.20ª. ¶ Poſt deos alienos. Exo.7.1ª. Et irritum facient pactum meum. Gen.17.13ª.
4 Et iraſcetur furor meus. Exo.4.5. ¶ Derelinquam eū Ioſ.1.3.
¶ Abſcondam faciem meam. Gen.3.14.
5 Non eſt Deus mecum. Num.14.1ª. ¶ Lacte & melle manantē. Exo.3.4. ¶ Confortare & eſto robuſtus. Ioſ.2ª.
6 Et inuocabo contra eos cœlum & terra. ſup.30.6ª.

CAPVT XXXII.

Cam.32m. 1 Audite cœli quæ loquor. 1ª.q.68.4.c./.q.94.1.c. ſi./.2.d.14.4.o./.Ver.q.12.27.21m.q.28.1.c./.Iob.lec.4.prin./.Pſal.49.
2 Dei perfecta ſunt opera. 12ª.q.98.2.1m.

3 Omnes viæ eius eſt iudicia. Iere.19.2ª.
4 Deus fidelis. 1ª.Cor.10.lec.3./.2ª.Corin.lec.5./.1ª.Theſſ./.2ª.Theſ.3./.1ª.Thi.2.lect.2.
5 Et abſque vlla iniquitate. 1ª.q.25.3.2m./.q.63.1.c./.22ª.q.62.c./2m./2.d.42.q.2.1.o./1.c./.d.43.q.2.2.o./.2.d.7.q.1.1.1.c./.d.37.q.2.1.o./.3.d.12.q.2.1.c./.1m./.cont.2.cº.2.c./.cont.3.cº.109./Veri.q.24.7.c./.2m./.Poª.q.1.6.o./.Ma.q.1.3.9m./.q.3.1.6./.Quol.5.q.2.0.
6 Iuſtus. 2ª.q.21.1.o./.1.d.43.q.1.1.o./.4.d.46.q.1.ar.1.q.1.o./.cont.1.cº.93.
7 Et rectus. 1.d.19.q.5.1.4m.
8 Nunquid non ipſe eſt pater tuus. 1ª.q.33.3.c.
9 Pars autem domini populus eius. Exo.19.3ª.
10 Expandit alas ſuas. Gene.3.14.
¶ Atque portauit in humeris ſuis. Ibidem.
11 Non erat cum eo Deus alienus. Exo 7.1ª./.20.2ª.
¶ Vt ſugeret mel de petra. 1ª.q.102.1.4m./.cont.4.cº.62.1m.
12 Prouocauerunt eum in diis alienis. Ibidem.
¶ Et in abhominationibus ſuis &c. Exo.4.5.
13 Dereliquit Deū &c. 1ª.q.3.1.5m./.Pſal.17./.Iſa.30.ſi./.Heb.3.
14 Immolauerūt dæmoniis & non Deo. Exo.22.8ª.
¶ Noui recenteſque venerunt. 1ª.Cor.8.
15 Quos non coluerunt patres eorum. Exo.20.4ª.
¶ Vidit dñs. Ex.2.6ª. Prouocauerunt eū filij ſui & filiæ. Ex.4.5.
16 Abſcondam faciem meam ab eis Gen.3.14.
¶ Prouocabo eos in eo qui non eſt populus. Ro.10.lec.3.
17 Mea eſt vltio &c. 3.d.2.q.1.2.4./.cont.3.cº.140./.Ma.q.12.1.c./.8m./.3.5m./.Opuſ.3.cº.173./.Ro.12.lec.3./.1ª.Cor.11.lec.7./.Heb.10 lec.3.
18 Iudicabit dominus populum ſuum. Pſal.9.3ª.
¶ Videte quod ego ſim ſolus. 1ª.q.31.1.o./.1.d.21.o.
19 Et non ſit alius Deus præter me. ſup.6.3ª.
¶ Ego occidam &c. 1ª.q.49.2.c./.He.2.lec.4.
20 Non eſt qui de manu mea poſſit eruere Gen.50.5ª.
¶ Leuabo ad cælum manum meam. Gene.3.14.
21 Viuo ego in æternum, 1ª.q.10.3.o./.cont.1.cº.97.98.99./.cont.4.cº.11./.Io.14.lec.2./.Math.12.lec.7.
22 Si acuero vt fulgur gladium meum. Pſal.7. Iſa.27.ſi.
23 Qui oderunt me. Exo.20.8ª.
¶ Inebriabo ſagittas meas ſanguine. Pſal.17./.Pſal.37.
24 De capitibus nudati inimicorū captus. 4.d.14.q.3.ar.1.q.1.1m.
25 Non in caſſum præcepta ſunt vobis, ſed ut ſinguli viuerent in eis &c. Leui.18.3ª./.26.2ª.

CAPVT XXXIII.

1 Dominus de ſyna venit Gen.3.13./ Exo.19.6ª. Cam.33m.
¶ Apparuit de monte Pharan. Gen.32.2ª.
2 In dextera eius ignea lex. 12ª.q.102.4.6m./.Pſal.20./.Pſal.47.
3 Dilexit populos. ſup.7.3ª.
¶ Omnes ſancti in manu eius ſunt. Gen.3.14.
4 Et qui appropinquant pedibus. Gen.3.14.
5 Qui dixerit patri ſuo & matri ſuæ, neſcio vos &c. 22ª.q.101.4.1m.
6 De pomis collium æternorum. 1ª.q.10.3.c./.1.d.8.q.2.13m./.Dion 4.lec.4.Ro.16.lec.2.
7 Quaſi primogeniti tauri pulchritudo eius. Pſal.44./. Iſa.63.
8 Non eſt alius ut Deus &c. ſup.6.1ª.
9 Aſcenſor cœli auxiliator tuus. 3ª.q.57.2.1m.

CAPVT XXXIIII.

1 Hæc eſt terra pro qua iuraui. Gen.22.8ª. Cam.34m.
¶ Semini tuo dabo eam. Gen.13.4ª.
2 Ioſue vero filius Nun, repletus eſt ſpiritu ſapientiæ. Act.6.4ª.
¶ Quod Moyſes poſuit ſuper eum manus ſuas. 4.d.24.q.2.3.c./.d.25.q.1.1.1m.
3 Et nō ſurrexit propheta vltra in Iſrael ſicut Moyſes. Nu.12.3ª.
¶ Quem noſcet dñs facie ad faciem. Gen.3.14ª. Exod.33.4ª.
4 In omnibus ſignis atque portentis &c. Act.2.16.
¶ Et cunctam manum robuſtam. Gene.3.14.

AVTHORITATES
Ex Libro Ioſue.

CAPVT I.

3 Sicut fui cum Moyſe ſic ero tecum. Num.14.1ª. Cam.1m.
Cōfortare & eſto 10.12ª.q.100.11.3m./.22ª.q.140.1.o.
Non dimittā nec derelinquā te. 1ª q.9.1.3m./.q.113.6.o./.d.11 q.1.4.o./.Iſa.30 ſi./.Phil.4./. He.13.
4 Pro qua iuraui. Gene.22.8ª.
¶ Non declines ab ea &c. 12ª.q.102.4.6m.

5 Non

5 Non recedat volumen legis huius abore tuo &c. Deut. 6.8a.

CAPVT II.

Cam.2m. 1 Exploratores ingreſſi ſunt domum mulieris meretricis nomine, Rahab. Matt. prin. Heb.11. lec.6.
2 Eruatis animas noſtras a morte. Gene.46.2a.
3 Neſciebam vnde eſſent &c. Exo.2a.
4 Innoxij erimus a iuramento hoc, quo adiuraſti nos. Si &c. 2a ſ. q.40.3.o./.q.71.3.3m.

CAPVT III.

Cam.3m. 1 Quando videritis archam federis &c. Exo.25.3a.
2 Sitque inter vos & archam ſpacium &c. 2.Reg.6.2a.
3 Ioſue ait ad ſacerdotes &c. Opuſc.20.c°.14.
4 Sicut Moyſi fui ita & tecum ſim. Numeri.14.1a.
¶In medio veſtri eſt Deus. Numeri.11.5a.

CAPVT IIII.

Cam.4m. 1 Dixit dominus ad Ioſue, præcipe ſacerdotibus &c. ſup.3.3a.
2 Fortiſſimam Dei manum. Gene.3.14./.Exo.20.5a.
3 Timeatis Deum veſtrum omni tempore. Leui.19.14a.

CAPVT V.

Cam.5m. 1 Fac tibi cultros lapideos, & circumcide ſecundo filios Iſrael. Exo.4.21a.
2 Populus qui natus eſt in deſerto per 40. annos &c. incircuncisus fuit &c. 3a.q.70.4.3m./.4.d.1.q.2.ar.3.4.3m./.Ro.4.lec.2.
3 Quibus ante iurauerat. Gen.22.8a.
¶Vt oſtenderet eis terram lacte & melle manantē. Exo.3.4a.
4 Et fecerunt phaſe.14a die menſis ad veſperum. Exo.12.2a.
¶Comederunt azimos panes. Ibidem. 7a.
5 Defecitque manna poſtquam comederunt de frugibus terræ. Exo.16.2a.
6 Sum princeps exercitus domini.1a.q.113.3.c./.2.d.10.L./.4.d. ar.2.q.3.2m.
7 Cecidit Ioſue pronus in terram, & adorans ait &c. Gen. 18.2a.

CAPVT VI.

Cam.6m. 1 Sit ciuitas hæc anathema, & omnia quæ in ea ſunt domino. Num 21.2a.
2 Sola Rahab meretrix viuat, cum vniuerſis quæ cum ea in domo ſunt. ſup.2.1a.
3 Circuite vrbem cuncti bellatores ſemel per diem &c. Heb.11. lec.6.
4 Interfecerunt omnia a viro vſque ad mulierem, & ab infante vſque ad ſenem. Gen.6.9a.
5 Boues quoq;, & oues, & aſinos in ore gladij percuſſerunt. Ibid.
6 Quicquid auri & argenti &c. domino conſecretur. Exo.30.4a.
7 Rahab vero meretricem &c. 2a ſ. q.110.3.c.,.1m.
8 In tempore illo imprecatus eſt Ioſue dicens: Maledictus vir coram domino, qui &c. vſque ſi Gene.3.21a.
9 Fuit ergo dominus cum Ioſue. Numeri.14.1a.

CAPVT VII.

Cam.7m. 1 Filij autem Iſrael præuaricati ſunt mandatum. Mat.5.3a.
¶Et vſurpauerunt de anathemate. Num.28.2a.
2 Iratus eſt dominus contra Iſrael. Exo.4.5a.
3 Nam Achor peccauit, & totus Iſrael punitus fuit. 4.d.14.L.fi.
4 Non ero vltra vobiſcum. Num.14.1a.
¶Sanctifica populum & dices eis, ſanctificamini. Exo.30.4a.
5 Et quancunque tribum ſors inuenerit &c. Act.1.9a.
6 Ioſue & omnis Iſrael lapidauerunt Achor &c. Gene.6.9a.

CAPVT VIII.

Cam.8m. 1 Pone inſidias vrbi. 2a ſ. q.40.3.o./.q.71.3.3m.
¶Ne timeas neque formides. ſup.1.2a.
2 Prædam vero & oīa animantia diripietis vobis. 2a ſ. q.66.8.1m.
3 Ioſue & omis Iſrael ſimulantes me, & ſe. 2a ſ. q.111.1.o.
4 Regem Hay ſuſpendit in patibulo, vſque ad veſperam & Solis occaſum &c. Deute.21.4a.5a.
5 Tunc ædificauit Ioſue altare Domino &c. Exo.20.26a.
6 Poſt hæc legit omnia verba benedictionis & maledictionis. Gene.35a./.3.21a.

CAPVT IX.

Cam.9m. 1 At hi qui habitabant in Gabaon &c. vſq; fi.3.d.39.ar.3.q.1.1m.

CAPVT X.

Dixitque Ioſue &c. Sol contra Gabaon ne mouearis & luna, Cam.10m.
1 &c. 2a ſ. q.174.4.2m./. Ver.q.12 14 3m./.1ſ. Cor.13.
2 Nolite timere, nec paueatis &c. ſup.1.2a.
3 Fueruntque ſuſpenſi vſque ad veſperum &c. Deut.21.4a.5a.
4 Interfecit omnes habitatores eius &c. Gene.6.9a.
5 Percuſſit in ore gladij omnem animam. Gene.46.2a.

CAPVT XI.

1 Sicut arenam quæ eſt in littore maris. Gene.15.1a. Cam.11m.
¶Ne timeas eos. ſup.1.2a.
¶Non dimiſit vllas reliquias. Gene.6.9a.
2 Percuſſitque omnes animas. Gene.46.2a.
¶Omnemque prædam &c. ſup.8.2a.
3 Domini ſententia fuit vt indurarentur corda eorum. Exo.4.9a

CAPVT XII.

1 Quod eſt mare ſalſiſſimum. Exo.15.2a. Cam.12m.

CAPVT XIII.

1 Tribui autem leui non dedit poſſeſſionem &c. Num.18.7a. Cam.13m.

CAPVT XIIII.

1 Fratres mei qui aſcenderunt mecum. Gene.13.3a. Cam.14m.
¶Erit poſſeſſio tua in æternum. Gene.17.12a.
2 Si forte ſit dominus mecum. Num.14.1a.

CAPVT XV.

1 Dedit Caleph filiæ ſuæ Axæ viro Otoniel fratris ſui iunioris irriguum ſuperius & inferius Mat.5. Cam.15m.

CAPVT XVIII.

1 Vſquequo marcetis ignauia. 3.d.26.q.1.3.c.fi. Cam.18m.
2 Coram domino Deo veſtro mittam hic vobis ſortē. 2a ſ. q.95. 3.8.c./.Quol.12.36.o./.Opuſ.35.o./.Ephe.1.lec.5.
3 Non eſt inter vos pars leuitarum &c. Num.18.

CAPVT XIX.

1 Ingreſſa eſt ſors ſecunda. ſupra.18.2a. Cam.19m.

CAPVT XX.

1 Loquutus eſt dominus. Exo.2.1a. Cam.20m.
¶Qui animam percuſſerit. Gene.46.2a.
2 Separate vrbes fugitiuorum &c. Nume.35.4a.

CAPVT XXI.

1 Egreſſa eſt ſors. ſupra.18.2a. Cam.21m.
¶Dederunt leuitis ciuitates refugij. Nume.35.4a.
2 Dominus iurauerat Gene.22.8a.
¶Nec vnum verbum irritum fuit Gene.17.13a.

CAPVT XXII.

1 Diligatis Deum Deut.6 4a. Cam.22m.
¶Adhereatiſque ei. Ibidem.10.11a.
¶Diuidite prædam hoſtium cum fratribus veſtris. ſup.8.2a./. Gen.13.3a.
2 Infinitæ magnitudinis. Nume.24.4.
¶Hæc mandat omnis populus domini. Exo.19.3a.
¶Cur reliquiſtis dominum. 1a.q.3.1.5m./.Ita.34.
3 Ira Dei deſæuiet. Exo.4.5a.
¶Nonne Achā filius Zaræ præterijt mandatū dñi &c. ſup.7.2a.
4 Fortiſſimus dominus Deus. Exo.20.5a. ¶Nunc ſcimus q; dñs ſit nobiſcum. Num.14.1a. ¶De manu domini Gen.3.14a.
5 Extruamus nobis altare &c. 1a ſ. q.102.4.7m./.3a.q.83.3.6m./. 4.d.13.q.1.ar.2.q.5.2m./.Ro.11.

CAPVT XXIII.

1 Nec declinetis ad dexteram, nec ad ſiniſtram. Deut.5 11a. Cam.23m.
¶Nec iuretis in nomine Deorum. Deut.6.6a.

Nec

4 Nec ſeruiatis, nec adoretis eos. Exo.20.4ª.
¶Sed adhereatis domino Deo veſtro. Deut.10.11ª.
5 Et tunc auferet dominus a conſpectu veſtro &c. Leui.26.2ª
¶Diligatis dominum. Deut.6.4ª.
¶Et cum eis miſcere connubia Exo.34.11ª.
6 Furor domini &c. Exo.4.5ª.

CAPVT XXIIII.

Cam.24m.
1 Patres veſtri ſeruierunt diis alienis. Exo.7.1ª./.2.4ª.
¶Clamauerunt ad dominum. Gene.4.4ª.
¶Vt malediceret vobis. Gen 3.21ª.
2 Per illum benedixit vobis. Gen 3.5ª ¶Timete dominum. Leui.19.14ª. ¶Seruite Deo. Exo.20.4ª. ¶Abſit a nobis vt relinquamus dominum. ſup.22.2ª.
3 Cuſtodiuit nos Deus in omni via. 1ª.q.113.1.2m./.2. d. 11.q. 1.1.1m./.2m.
4 Deus ſanctus eſt. Leui.21.3ª. ¶Et fortis. Exo.20.5ª. Emulator Ibidem.6ª.

AVTHORITATES
Ex Libro Iudicum.

CAPVT I.

Cam.1m.
1 CAleph dedit Axæ filiæ ſuæ vxori Othoniel fratris ſui iunioris irriguum ſuperius & inferius. Ioſ 15.1ª.
2 Fuit dominus cum Iuda. Num.14.1ª.
¶Cum eis. Ibidem.

CAPVT II.

Cam.2m.
1 Aſcenditque angelus domini. Exo.5.1ª.
¶Iurauit dominus. Gen.22.8ª. ¶Iratus eſt dominus. Ex.4.5ª.
¶Irritum pactum. Gen.17.13ª.
2 Non facietis fedus cũ eis. Exo.34.14ª. ¶Dij eorũ ſint vobis in ruinã. Exo.7.1ª. ¶Seruierunt & adorauerunt eos. Exo.20.4ª.
3 Dimiſerunt Deum. Ioſ. 22.2ª. ¶Deum patrum ſuorum Gene. 17.5ª. ¶Manus domini ſuper eos erat. Gen.3.14ª.
¶Fornicaores cum diis. Exo.34.10ª.
4 Cumque dominus iudices ſuſcitaret. 12ª.q.105.2.1m.
¶Audiebat afflictorum gemitus. Exo.2.4ª.
5 In diebus eorum flectebat miſericordia. 12ª. q.89.6.3m.
¶Vt in ipſis experiar Iſrael. Gen.22.5ª.

CAPVT III.

Cam.3m.
1 Hæ ſunt gentes quas dominus dereliquit vt erudiret in eis Iſrael &c.3ª.q.69.3.c.
2 Vt in ipſis experiretur Iſraelem &c. Gen.22.5ª.
¶Et duxerunt vxores filias eorum, & econuerſo. Exo.34.11ª.
3 Et ſeruierunt diis eorum. Exo.7.1ª./.20.4ª. ¶Iratus eſt dominus. Exo.4.5ª. ¶Qui ſuſcitauit eis ſaluatorem &c. ſup.2.4ª.
4 Et clamauerunt ad dñm. Gen 4.4ª. ¶Vtraque manu pro dextera vtebatur. 12ª.102.q.6m./.4.d.33.q.1.2.1m./. Gal.2.le.2.ſ.

CAPVT IIII.

Cam.4m.
1 Delbora propheta iudicabat populum &c. aſcendebantque ad eam filij Iſrael in omne iudicium. 4. d.25.q.2.ar.1. q.1.2m./. 1ª. Tim.2.lec.3.
2 Quæ miſit & vocauit Barach filium Abinoem &c. He.11.le.7
3 Clamauerunt ad dominum. Gen.4.4ª.

CAPVT V.

Cam.5m.
1 Qui obtuliſtis animas veſtras Gene.49.2ª. ¶Benedicite dño Pſal.33.1ª. Dñe cum exires de Seir, & tranſires. Gen.3.13ª.
2 A facie domini. Ibidem.13ª. ¶Iuſtitiæ domini. Deut 32.6ª.
¶Et clemẽtia. Exo.34.3ª. Maledicite terræ meroz. Ge.3.21ª.
Dixit angelus domini. Exo.6.1ª.
¶Cor meum diligit principes Iſrael. Gen.3.14ª /. Deut.7.3ª.

CAPVT VI.

Cam.6m.
1 Clamauit ad dominum. Gen.4.4ª. ¶Qui miſit ad eos virũ prophetam. Iere.7.8ª. ¶Ne timeatis Deos &c. Exo.7.1ª.
2 Venit angelus domini. 1ª.q. 9.2.c./.q.10.5. c./.q.53.1.o./.1.d. 37.q.4.1.o./.2.d.10 4.1m.cont. 2.cº.89 fi./ Po. q.6.6.16m./. Ma.q.16.1.19m./. Opuſ.15.cº. 18./. Tim.20.3m./. Mat.28.
3 Et ſedit ſup quercu. 1ª.q.3.1.4m./.32.q.58.o./. He.11.lec.7.lec.fi.
4 Apparuit ei angelus domini & ait. Exo. 6.1ª. ¶Dominus tecum vel vobiſcum. Num.14.1ª.

IVDICVM.

¶Nunc autem dereliquit nos. Ioſ.3ª.
5 Scio quod miſerim, &c. Ioſue.7.8ª.
¶Da mihi ſignum. 22ª.q.97.2.3m./. Heb.11.lec.7.
¶Portans ſacrificium & offerens tibi. Exo.22.8ª.
6 Quod tu ſis. Exo.3 7ª.
Domine ne receda hic.2.d.10.4.1m./. Ioſ. 3ª.
¶Azimos panes. Exo.12.7ª.
7 Angelus autem domini euanuit ex oculis eius. 3ª.q.54.1.2m.
¶Vidi angelum domini facie ad faciem. Gene.32.2ª.
8 Dixitque ei dominus. Exo.6.1ª.
¶Pax tecum, ne timeas non morieris. Luc.1.4ª.
¶Aedificauit ibi altare domino. Ioſ.22.5ª.
9 Si ros in ſolo vellere fuerit, & ſiccitas in omni terra, ſciam &c. Heb.11.lec.7.
10 Ne quæſo iraſcatur furor tuus. Exo.4.5ª. ¶Si adhuc ſemel tentauero. Deut. 6.8ª. ¶Spiritus domini induit. ſup.2. 4ª.

CAPVT VII.

1 Dixit ei dominus. Exo.6.1ª. Cam.7m.
¶Qui formidoloſus & timidus eſt reuertatur. Deut. 20.1ª.
¶Sicut arena quæ iacet in littore maris. Gen.15.2ª.
2 Cumque audiſſet Gedeon ſomnium, & interpretationem eius &c. 22ª.q.95.7.3m.

CAPVT VIII.

1 Iurgantes fortiter. Gen.13.2ª. Date mihi inaures ex præda veſtra. Ioſue.8.1ª. Cam.8m.
2 Gedeon fecit Ephot, & poſuit in ciuitate ſua. Heb.11.lec.7.
3 Fornicatus eſt omnis Iſrael in eo. Exo.34.3ª.
4 Et factum eſt Gedeoni, & omni domui eius in ruinam. 4.d.28. q.2.ar.3.q.2.1m.
5 Mortuus eſt Gedeon in ſenectute bona. Heb.11. lec.7.
6 Concubina eius quam habebat, genuit ei filium. Gene.16.1ª.

CAPVT IX.

1 Os veſtrum & caro veſtra ſum. Gen.29.2ª. ¶Frater noſter eſt. Gen.13.3ª. ¶Eleuata voce & clamauit. Gen.4.4ª Cam.9m.
2 Audiat vos Deus. Exo.2.4ª. ¶Qua vtuntur Dij. Exo.7.1ª.
3 Miſitque dominus ſpiritum peſſimum inter Abimelech & habitatores Sichen. Exo.4 9ª
4 Reddit Deus malum quod fecerat Abimelech. Deut.32.17ª.
¶Venit ſuper eos maledictio Ioathan &c. Gen.3.21.
5 Abimelech vocauit cito armigerum ſuum, & ait illi. Euagina gladium tuum, & percute me ne &c. 1. Reg.31.1ª.
6 Qui iuſſa perficiens interfecit eum. Ibidem. 2ª.

CAPVT X.

1 Seruierunt Idolis. Exo.20.4ª. ¶Et Diis. Exo.7.1ª. Cam.10m.
¶Iratus dominus, ibidem.4.5ª.
2 Clamantes ad dominum. Gene.4.4ª.
¶Dereliquimus te. Ioſ.24.2ª.
3 Redde in nobis. Deut.32.17ª.
¶Deus doluit ſuper miſeriis eorum. Iſa.35.3.

CAPVT XI.

1 Hæres in domo patris noſtri eſſe non poteris &c.4. d.41.ar.3. q.2.o. Cam.11m.
2 Infinita multitudine. Num.20.4ª.
¶Chamos Deus tuus. Exo.7.1ª. ¶Iurgatus ſit. Gen.13.2ª.
3 Nõ ego pecco in te &c.22ª.q.40.1.o. 4.41. 1.3m./.q.42.2.1m./. q.66.8.1m./.q.83.8.3m./.3.d.30.1.2.o./. Pſal.17.
4 Iepte votum vouit domino &c. & fecit filiæ ſicut vouerat.22ª. q.88.1.2m./.4.d.38.q.1.ar.1.q.2.3m./. Heb.11.lec.7.

CAPVT XII.

1 Poſui animam meam in manibus meis. Eccl.15.3ª./.3. d.21.q. 1.21.1. q.3. 2m./. 1ª. Tim. 5.6ª. Cam.12m.
2 In Ephraim orta eſt ſeditio. Numeri.16.5ª.

CAPVT XIII.

1 Apparuit angelus domini &c. Exo.6.1ª.
2 Eris nazareus Dei ab infantia ſua &c. vſque fi.22ª.q.186.6.b./. 4.d.24.q.3.ar.1.q.1.2m. Cam.13m
3 Si me cogis, non comedam panes tuos. Gen.18.4ª.
¶Vidimus dominum. Ibidem.32.5ª.
4 Benedixit ei dominus. Gene.1.35.1ª.
¶Cœpitque ſpiritus domini eſſe cum eo. Num.14.1ª.

Caput

C A P V T X I I I I.

Ca^{m}.14^{m}. 1 Vidi mulierem in Thannata de filiabus philiſtiim &c. Exod. 34.11^{a}.
2 Irruit in eum ſpiritus domini.ſup.2.4^{a}.

C A P V T X V.

Ca^{m}.15^{m}. 1 Adhuc ex vobis expetam vltionem. Num.31.1^{a}.
2 Sicut fecerunt mihi, ſic feci eis. Ibidem.
¶Irruit ſpiritus domini in eum.ſup.2.4^{a}.
3 Clamauit ad dominum. Gen.4.4^{a}.

C A P V T X V I.

Ca^{m}.16^{m}. 1 Vidit ibi mulierem meretricem &c.12^{q}.q.103.4. 3^{m}./. Math. /.Heb.11.
2 Dormiuit Sanſon vſque ad medium noctis &c. 8.diſt.41.q.2.2.6.^{m}.
3 Per tres vices mentitus es mihi. Gen.16.4^{a}.
¶Defecit anima eius &c. Ibidem.46.1^{a}.
4 Nazareus, ideſt conſecratus domino ſum, ex vtero matris meæ. ſupra.13 2^{a}.
5 Neſciens q recesſiſſet ab eo dominus. Ioſ.3^{a}.
¶Vt immolarent Deo ſuo. Exo.7.1^{a}.
6 Domine memento mei. Gen.8.1^{a}.
¶Vt vlciſcar de hoſtibus meis Num.31.1^{a}.
7 Moriatur anima mea cum philiſtiim.23^{q}.q.59.3.2^{m}./. q.64.5.0./.164.1.6^{m}./.3^{a}.q.47.6.5^{m}./.4.d.49.q.5.01.3.q.1.6^{m}./.He. 11.lec.7.
8 Multoque plures interfecit moriens, quàm ante viuus occiderat.22^{q}q.66.6.2^{m}.q.64.2.0.
9 Deſcendentes autem fratres eius. Gen.13.3^{a}.

C A P V T X V I I.

Ca^{m}.17^{m}. 1 Vt faciat ſculptile atque conflatile. Exo.20.2^{a}.
2 Et fecit Ephot & Theraphim. Exo.28.2^{a}.

C A P V T X V I I I.

Ca^{m}.18^{m}. 1 Dominus reſpicit viam veſtram. Exo.2.6^{a}.
¶In domibus his eſt Ephot & Theraphim. Ibidem.28.2^{a}.
2 Et ſculptile & conflatile. Exo.20.2^{a}.
¶Deos meos quos mihi feci tuliſtis, Ibidem./.7.1^{a}.

C A P V T X I X.

Ca^{m}.19^{m}. 1 Leuites accepit vxorem de Bethleem Iuda. Nume.36.2^{a}.
2 Nolite fratres. Gene.13.3^{a}.
¶Nolite facere malum hoc, ſ. contra naturam. Leui.18.11^{a}.
3 Ceſſate ab hac ſtultitia.22^{q}.q.q.46.3.0./.Iob.5.priu.
4 Habeo filiam virginem, & hic homo habet concubinam.
¶Educam eas &c. Gene.19.5^{a}.

C A P V T X X.

Ca^{m}.20^{m}. 1 Qui noluerunt fratrum ſuorum filiorum Iſrael audire mandatum &c. Gene.13.3^{a}.
2 Ita ſiniſtra ut dextera præliantes, ſup.3.4^{a}.
3 Poſueruntque filij Iſrael inſidias. Ioſue.8.1^{a}.
¶Fugam arte ſimulantes. Ibidem.3^{a}.
4 Omnes reliquias ciuitatis &c. Gene.6.9^{a}.

C A P V T X X I.

Ca^{m}.21^{m}. 1 Grandi iuramento ſe conſtrinxerunt.22^{q}.q.88.1.2^{m}./.10.c./.12.2^{m}./.q.89.9.0./.4.d.38.q.1.ar.3.q.1.3^{m}./. ar.4. q.1.2^{m}.
2 Super fratre noſtro Beniamin. Gen.13.3^{a}.
¶Extruxerunt altare &c. Ioſue.22.5^{a}.
3 Omnes generis maſculini & mulieres quæ cognouerunt viros interficite. Gen.6.9^{a}. ¶Atque iurgari. Gen.13.2^{a}.

A V T H O R I T A T E S
Ex Libro Ioſue.

C A P V T I.

Ca^{m}.1^{m}. 1 ACceperunt vxores moabitidas, quarum vna vocabatur Orpha, alteraque Ruth. Exo.34.11^{a}/. Deuteron. 23.3^{a}.
2 Audierat enim q reſpexiſſet dominus populũ ſuum. Exo.2.6^{a}. ¶Et oſculata eſt eas. Gen.19.2^{a}.
3 Egreſſa eſt manus domini. Gene.3.14^{a}.
Orpha reuerſa eſt ad Deos ſuos. Exo.7.1^{a}.
¶Deus tuus Deus meus. Gen.17.5^{a}.
4 Obſtinato animo Ruth decreuiſſet.4.d.20.ar.1.q.1.c./.Quol. 10.16.c.
¶Omnipotens. Gen.17.1^{a}.

C A P V T I I.

1 Dominus uobiſcum. Num.14.1^{a}./.4.d.8.L. Ca^{m}.2^{m}.
¶Benedicat tibi dominus. Gen.1.31^{a}.
2 Quæ cadens in faciem ſuam & adorans ſuper terram, Gene. 18.3^{a}.
3 Reddat tibi dominus pro opere tuo. Pſal.56.4^{a}.
¶Et plenam mercedem recipias. Mat.20.1^{a}.
4 A domino Deo noſtro. Gen.17.5^{a}.
Ad quem veniſti. Pſal.33.3^{a}.
¶Sub cuius confugiſti alas. Gen.1.31^{a}.

C A P V T I I I.

1 Benedicta es a domino. Gen.1.31^{a}. Ca^{m}.3^{m}.
2 Scit omnis populus &c. mulierẽ te eſſe virtutis. 1^{a}. q.39.2.6./.4^{m}./.1.d.34.q.1.2.4^{m}.

C A P V T I I I I.

1 Aſcendit Booz ad portam, & ſedit ibi.3.d.22.q.3.ar.3. q. 2.c./.q.3.1^{m}./.He.lec.2. Ca^{m}.4^{m}.
2 Ruth moabitidem debes accipere. Exo.34.11^{a}./. Deut.23.3^{a}.
¶Vxorem defuncti vt ſuſcites &c. Ibidem.25.4^{a}.
3 Hic erat mos &c. ¶ſoluebat homo calciamentum ſuum, & dabat proximo ſuo. Ibidem.5^{a}.
4 Benedictus dominus. Pſal.33. 1^{a}. Conſoletur animam tuam. Gene.46.2^{a}.

A V T H O R I T A T E S
ex primo libro Regum.

C A P V T I.

Ca^{m}.1^{m}.
1 REcordatus mei fueris, nec oblitus. Gen.8.1^{a}.
2 Si reſpiciens videris afflictionem. Exo.2.6^{a}.
3 Dabo eum domino omnibus diebus vitæ eius &c. Nume.6.1^{a}.

C A P V T I I.

1 Non eſt ſanctus vt eſt dominus. Pſal.82.1^{a}. Ca^{m}.2^{m}.
¶Neque enim eſt alius extra te. Deut.6.3^{a}.
¶Et non eſt fortis ſicut Deus noſter. Exo.20.5^{a}.
2 Ipſi præparantur cogitationes. 1^{a}. q.14.13.0./.q.86.3.4.0./.1.d.38.5.0./.Veri.q.2.12.0./.Math.9.3^{a}.
3 Dominus mortificat & viuificat. Deut.32.19^{a}.
4 Donec ſterilis peperit plurimos &c. Gal.9.lec.7.
5 Dominus iudicabit fines terræ. Pſal.9.3^{a}.
¶Et dabit imperium regi ſuo. Math.28.6^{a}.
6 Sublimabit cornu Chriſti ſui. Phi.2.4^{a}. ¶Deſiderat anima tua. Gen.46.2^{a}. ¶Ante faciem domini, Gen.3.14^{a}.
7 Si peccauerit vir in virum, placari ei poteſt Deus. Si autem in Deum &c. Math.12.16^{a}.
8 Samuel placebat tam Deo quàm hominibus. Ro.15.1^{a}. ¶Nunquid nõ aperte reuelatus ſum domui pris tui &c. Gen.32.2^{a}.
9 Loquens loquutus ſum, vt domus tua &c. Abſit hoc a me Iere. 18.2^{a}. ¶Iuxta cor meum. Gene.3.14^{a}. ¶Et animam meam. Leui.26.4^{a}.

C A P V T I I I.

1 Sermo domini erat precioſus.22^{q}.q.174.6.2^{m}. Ca^{m}.3^{m}.
2 Vocauit dominus Samuel. Exo.3.8^{a}. ¶Venit dominus. Gene.3.13^{a}./.Exo.19.6^{a}. ¶Et ſtetit. Iud.6.3^{a}.
3 Iurauit. Gene.22.8^{a}. ¶In oculis ſuis. Gen.3.14^{a}.
¶Erat dominus cum eo. Nume.14.1^{a}.
4 Et addidit dominus vt appareret &c. quoniam reuelatus fuerat dominus Samueli. Gen.32.2^{a}.

C A P V T I I I I.

1 Domini ſedentis ſuper Cherubin, Iudicum.6. 1. 12^{q}. q.102. 4.6^{m}. Ca^{m}.4^{m}.
¶Vociferatus eſt omnis Iſrael clamore grandi, Geneſ. 4.4^{a}.

De

2 De manu Deorum. Gen 3.14u. Vao.7.1a.
¶Archam fœderis domini. Exo.u5.3a.

CAPVT V.

Cam.5m. 1 Aggrauata eſt manus domini. Gene.3.14a./. Pſal.31.
2 Congregauerunt omnes ſatrapas. Opuſ. 20.lib.3 cº.22. prin.

CAPVT VI.

Cam.6m. 1 Manus domini. Gene.3.14a.
¶Satrapis veſtris. ſup.5 2a.
¶A diis veſtris. Exo.7.1a.
2 Percuſſit autem dominus de viris bethſamitibus ſeptuaginta, eo, quòd vidiſſent archam domini, & de plebe quinquaginta milia.4. d.9.ar.3.q.6.1m.

CAPVT VII.

Cam.7m. 1 Eleazarum ſanctificauerunt Exo.30.4a.
¶Auferte deos alienos. Exo.7.1a./.20.2u.
¶Seruite illi ſoli. Ibidem.4a.
2 Præparare corda veſtra domino.1a.q.62. 2.3m./. 1u2. q.109.6. o./.q.112.2.o./.3.c./.2m /.4.c./.q.113.3.7.c./.22.q.24.10.3m. /.2. d.5.q.2.1.o./.d.28.4.o./.4.d.4.q.1.2.3.q.4.1m./.d.17.q.1. ar. 2.q.1.u.o./.ar. 3. 2. o./. d.19.q.2.2.3m./.d.20.ar.1.q.1.c./. Quol.1.q.4.2.b./. Ver.q.24.1 2m./.15.o./. Pſal.2./. He.12.le.3.
3 Aſcenderunt Satrapæ. ſup.5.2a. ¶Ne ceſſes clamare. Gen.4.4a.
¶Facta eſt manus domini. Pſal 89.1a./. Gen.3.14a.
4 Aedificauit etiam ibi altare domino. Ioſ.22.5a.

CAPVT VIII.

Cam.8m. 1 Dereliquerunt me. Ioſue. 22.ua.
¶Et ſeruierunt diis alienis. Exo.7.2u./.20.4a.
2 Conteſtare eos, & dic eis ius regis &c. vſque fi.12ſ.q.150.1. 5m./. Opuſ.20.lib.2.5u,9./. Lib.3.cº.21.
3 Et clamabitis. Gene.4.4a. ¶In auribus domini. Gen.3.14a.

CAPVT IX.

Cam.9m. 1 Quid feremus ad virum Dei &c. Ecce inuẽta eſt in manu mea quarta pars ſtateris &c.4.d.25.q.3.ar.2.q.2.2m.
2 Qui enim propheta dicitur hodie, vocabatur olim videns.22ſ. q.171.1.c.
3 Cras mittam virum ad te. Iere.7.8a ¶Reſpexi populum meũ. Exo.u.6a. ¶Venit clamor eorum ad me Gen 4.4a.
4 Vnges eum ducem ſuper populum meum Iſrael. Deut.17.5a./. Math.1./. Ro.1./. He.1.lec.4.ſi.

CAPVT X.

Cam.10m. 1 Et tulit lenticulam olei, & effudit ſuper caput eius, & dixit ei. Ecce vnxit te dominus ſuper hæreditatem ſuam in principem. Ibidem.
2 Et deoſculatus eſt eum. Gene.27.2u.
¶Et inſiliet in te ſpiritus domini. Iud.2.4a.
3 Num & Saul inter prophetas.1ſ. Cor.14.
4 Et mutaberis in virum alium. 2a.q. 79.4.c./. cõt. 91./.92. prin.
¶Videtis quem elegit dominus. infra.16.3a./. Deute.17.5a.
5 Dominus tecum eſt. Nume.14.1a. ¶Vos hodie proiecitis dominũ Deum veſtrum. Ioſ.2u.2a. ¶Qui ſolus ſaluauit vos &c. 3a.q.37.2.3m./. Math.1. Io.4.lec.5.ſi.
6 Et applicuit Samuel omnes tribus Iſrael, & cecidit ſors ſuper tribum Beniamin &c. vſque ad Saul filium Cis. Act.1.9a.

CAPVT XI.

Cam.11m. 1 Et inſiliit ſpiritus domini in Saul. Iud.u.4a.
2 In hoc feriam vobiſcum fœdus, vt eruam omnium veſtrum oculos dextros &c. Iud.3.4a.

CAPVT XII.

Cam.12m. 1 Clamauerunt ad dominum. Gen.4.4a.
¶Dereliquimus dominum. Ioſ.2u.2a.
¶Seruiuimus Baalim & Aſtaroth ſeruiemus Deo. Exo.20.4a.
u Si timueritis dominum. Leui.19.14a.
¶Non exaſperaueritis os domini. Exo.4.5a./. Gen.3.14a
¶Manus domini. Ibidem. ¶Atcigo domini. Ibidem.
3 Non derelinquet dominus populum ſuum. Ioſ.3a.
¶Nolite declinare poſt vana &c. quia vana ſunt. Pſal.4.1a.
u Iurauit dominus. Gen.22.8a.
4 Facere vobis ſibi populum. Exo.19.3a.

¶Abſit a me hoc peccatum vt ceſſem orare pro vobis. Lucæ. 18.1a.

CAPVT XIII.

1 Reliquum vulgus, ſicut arena &c. Gen.15.2a. Cam.13m.
u Faciem domini non placaui. Gene.3.14a.
¶Iuxta cor ſuum. Ibidem.
3 Faber ferrarius non inueniebatur in omni terra Iſrael. Cauerãt enim philiſtijm ne facerent hæbrei gladium aut lanceam &c. Ephe.6.lec.4.

CAPVT XIIII.

1 Si taliter loquuti fuerint ad nos manete &c. hoc erit nobis ſignum. Iudi.7.2a. Cam.14m.
2 Adiurauit Saul populum. Gen.24.2a.
¶Maledictus vir qui comederit &c. Gen.3.2a.
¶Donec vleiſcar &c. Nume.21.1a.
3 Comedit populus cum ſanguine. Leui.3.8a.
¶Aedificauit Saul altare domino. Ioſ.u2.5u.
¶Mittite ſortem &c. Act.1.9a.

CAPVT XV.

1 Recenſui quæ fecit Amalech &c. Vade & percute Amalech. Num.31.1a. ¶Me miſit dominus. Iere.7.8a. Cam.15m.
¶Vt vngerem te &c. ſup.9.4a.
2 Interfice a viro vſque ad mulierem, & paruulum & lactentem bouem, & ouem, & camellum, & aſinum. Gene.6.9a.
3 Tetendit inſidias. Iud.8.1u. ¶Pœnitet me. Gen.6.6a.
¶Et clamauit ad dominum tota nocte. Gen.4.4a.
4 Caput in Iſrael factus es. Num.7.2u.
¶In oculis dñi. Gen.3.14a. ¶Dereliquit me Ioſ.22.2u.
5 Melior eſt obedientia quàm victimæ. &c.22ſ. q.104.3.b./.1m.
6 Quaſi peccatum ariolandi eſt repugnare, & quaſi ſcelus idolatræ nolle acquieſcere.22ſ.q.105.22m.
7 Porro triumphator non parcet, & pœnitudine non flectetur, neque eſt vt hõ, vt agat pœnitentiã. Gen.6 6a./ 1a.q.19.2.7 o./. q.23.8.c./.4.d.48.q.2.2.2m./.46t.2.cº.82./.li.u.cº.25.ſi./. Li.3. cº.91./.98.ſi./. Ver.q.2.13.c / q.23.1.2m./. Poa.q.3.15.7m.
8 Et non vidit Samuel vltra Saul vſque in diem mortis ſuæ. Gene.8 4a.
9 Abiecit & proiecit te dominus. Ioſue.3a.

CAPVT XVI.

1 Mittam te ad Iſaiam. Iere.7.8a ¶Vnges quem dixero tibi. ſup. 9.4a. ¶Sanctificamini. Leui.30.4a. Cam.16m.
¶Sanctificauit ergo Iſai, & filios eius. Ibidem.
2 Homo videt ea quæ parent, dominus autem intuetur cor.1a.q. 57.4.o. ¶Et directus eſt ſpiritus domini in Dauid. Iud.2.4a.
¶Prouidi mihi regem in filiis eius. Deut. 17.5a.
3 Non elegit dominus ex his. Ibidem.3a.q.18.4.1m./.2m./.1.d. 41.1.2.c./.2.d.25.1.1m./. Ver.q.24.3.4m.
4 Spiritus autem domini receſſit a Saul. Ioſ.3u.
¶Et exagitabat eum ſpiritus nequam a dño. 3a.q 44.2.4m.
5 Et dominus eſt cum eo. Num.14.1a.
¶Igitur quandocumque ſpiritus Dei malus arripiebat Saul, Dauid tollebat citharam &c. vſque ſi. Pſal.32.

CAPVT XVII.

1 Eligite ex vobis virũ, & deſcendat ad ſingulare certamen. 22ſ. q 95.8.3m. Cam.17m.
u Dominus tecum ſit. Num.14.12. ¶In Diis ſuis. Exo.7.1a.
¶Volatilibus cœli. Gen.1.29a.

CAPVT XVIII.

1 Anima Ionathæ conglutinata eſt animæ Dauid, & dilexit eũ quaſi animam ſuam. Deut.20.6a. Gen.46.2a. Cam.18m.
2 Inuaſit ſpiritus Dei malus Saul. ſup.16 4a.
¶Et prophetabat in medio domus ſuæ. ſup.10.3a.
¶Dominus erat cum Dauid. Num.14.1a.
3 Et dominus receſſit a Saul. Ioſue.3a.

CAPVT XIX.

1 Poſuit animam ſuam in manu ſua. Iud.12.1a. ¶Et factus eſt ſpiritus Dei malus in Saul. ſup.16.4a. ¶Quare peccas in ſanguine innoxio &c. Gen.22.4a./. Pſal.93.13a. Cam.19m.
2 Factus eſt ſpiritus domini in illis. Pſal.89.1u. ¶Et prophetauerunt. ſup.10.3a. ¶Num & Saul inter prophetas. ibidem.

Caput

CAPVT XX.

Cam.20m. 1 Quærit animam meam Gen.46.2a.
Kalendæ ſunt craſtino.12q.q.102.4.1um.Col.2.lect.4.
2 Cadens in terra pronus adorauit tertio. Gen.18.2a.
¶Oſculantes ſe alterutrum.Gen.27 2a.
3 Filius mortis eſt.1.d.5.L.6./.3.d.4.L.3m.

CAPVT XXI.

Cam.21m. 1 Dedit ei ſacerdos ſantificatos panes.3a.q.40.4.3m.
2 A facie domini. Gen.3.14a.
3 Dauid mutauit os ſuum coram Achis, & collabebatur inter manus & impingebat in hoſtia portæ &c. 22q.q.111.1.2m.

CAPVT XXII.

Cam.22m. 1 Nobe ciuitatem ſacerdotum percuſſit Saul viros ac mulieres, paruulos & lactentes, bouem, aſinum & ouem.Gen.6.9a.
2 Ego ſum Deus omnium animarum.Gen.46.2a.

CAPVT XXIII.

Cam.23m. 1 Deſiderauit anima tua.Gen.46.2a.
2 Benedicti vos a Domino.Gen.35a.

CAPVT XXIIII.

Cam.24m. 1 Super abruptiſſimas petras, quæ ſolis ibicibus peruiæ ſunt. Iob.39.prin.
2 Dauid inclinans ſe pronus in terram, adorauit.Gen.18.2a.
3 Vleiſcatur dominus me ex te. Deut.32.17a.
4 Ne faciam hanc rem domino meo Chriſto domini &c. quia Chriſtus domini eſt.Deut.32.17a.ſup.9.4c.

CAPVT XXV.

Cam.25m. 1 Et procidit coram Dauid ſuper faciem ſuam, & adorauit ſuper terram, & cecidit ad pedes eius. Gen.18.2a.
2 Quærens animam tuam erit anima domini mei cuſtodita.Gene.46.2a.
3 Quòd effuderis ſanguinem innoxium.Pſal.93.13a.
4 Benedictus dominus Deus Iſrael. Pſal.33.1a.
¶Benedicta tu.Gene.35a.

CAPVT XXVI.

Cam.26m. 1 Quis extendet manum ſuam in Chriſtum domini, & innocens erit.Deut.32.17a.
2 Maledicti ſunt in conſpectu domini.Gen.21a.
¶Qui eiecerunt me hodie, vt non habitem in hæreditatem domini &c.12q.q 105.2.10m.
3 Serui dijs alienis. Exo.7.1a./.10.4a.
4 Dominus retribuet vnicuique ſecundum iuſtitiam ſuam & fidem.Pſal.61.6a.

CAPVT XXVII.

Cam.27m. 1 Virum & mulierem non viuificabat Dauid.Gene.6.9a.
2 Erit mihi ſeruus ſempiternus.Deut.33.6a.

CAPVT XXVIII.

Cam.28m. 1 Saul abſtulit Magos & Ariolos de terra. Leui.19.34a.
2 Saul conſuluit dominum, & non reſpondit ei, neque per ſomnia, neque per ſacerdotes, neque per prophetas. 22q.q.174.1.3m./.3.o./.Ver.q.12.3.o./.7.14 c.
3 Quærite mihi mulierem habentem Phitonem, 22q. q.95.3.c./.Iſa.8.lec.3.
4 Suſcita mihi Samuelem, 1a. q. 89. 8.2m./.22q.q.95. 4. 2m./.q.174.5.4m.
5 Inclinauit ſe Saul ſuper faciem ſuam in terram, & adorauit, Gene.18.2a.
6 Deus receſſit a me.Ioſue 3a.
7 Poſuit animam meam in manu mea.Iudi.12.1a.

CAPVT XXIX.

Cam.29m. 1 Satrapæ incedebant.ſup.5.2a
2 Rectus es. 12q.q.55.4.4m./.1.d.19.q.5.1.4m./.2 d.27.2.6m./.d.41.q. 1.1.c./.3.d.33.q.2.ar,1.q.3.6m.
3 Et bonus.1a.q.5.4.3m./.q.48.9.c./. 12q.q.56.3.c./.q.66.3.3m./.q.92.1.3m.

CAPVT XXX.

1 Amara erat anima.Gene.46.2c. Cam.30m.
2 Applica ad me Ephoth.12q.q.182.5.2.
3 Et non tradas me in manus domini mei.Deut.23.12c.

CAPVT XXXI.

1 Dixit Saul ad Armigerum ſuum. Cam.31m
¶Euagina gladium tuum & percute me.22q.q.64.5.o.
2 Et nolait Armiger eius.3a.q.47.6.3m.
3 Arripuit itaque Saul gladium ſuum, & irruit ſuper eum Iud.16.7a.

AVTHORITATES
Ex ſecundo Libro Regum.

CAPVT I.

1 STA ſuper me interfice me. ſup.31.1a Cam.1m.
¶Stanſque ſuper eum, occidi eum. ibidem. 2a.
2 Vt occideres Chriſtum domini. ſup.24.4a.
¶Vocans Dauid vnum de pueris ſuis ait. Accedens irrue in eum.22q.q.64.3.o./.5.2m./.3m./ 7.c./.q.65.1. c./.2m./.4.d.37.q 2.1.o.
3 Qui percuſſit illum & mortuus eſt.4 d.37. q.2.1.2m.
4 Montes gelboe, nec ros, nec pluuia veniant ſuper vos &c. 22q.q.76.2.o./.4.1m.

CAPVT II.

1 Vnxerunt Dauid, vt regnaret ſuper domum Iuda. ſup. 9. 4a /. Pſal.26.prin. Cam.2m.
2 Non declinauit ad dexteram, ſiue ad ſiniſtram.Deut.5.11a.
3 An ignoras, quòd periculoſa ſit diſperatio. 12q.q.40.8.3m.
4 Benedicti vos a domino.Gene.35.
5 Retribuet vobis dominus.Pſal.61.6a.
6 Feciſtis miſericordiam &c. ſepeliſtis eum. Tob.11a.

CAPVT III.

1 Super fratres eius. Gen.13.3a. Cam.3m.
2 In vltionem ſanguinis Aſahel fratris ſui. Deut.32.17a.
3 Retribuat dominus facienti malum, iuxta malitiam eius. Pſal.61.6a.

CAPVT IIII.

1 Quærebat animam tuam.Gene.46.2a. Cam.4m.
2 Quæram ſanguinem eius de manu veſtra.ſup.1.2a./. Numeri.31.12.

CAPVT V.

1 Os tuum & caro tua ſumus Gene.29.2a. Cam.5m.
2 Cæcus & claudus non intrabit in templum.12q q.102.5.9m.ſi.
3 Dominus Deus exercituum erat cum eo. Num.14.1a.
4 Et vxores.4.d.33 q.1.2.o./.ar.3 q.3.2m./.q.2.ar.2.q.3.1m./.3.c°.123.ſi./.125./.Lib.4.c°.77./.Iſa.4. prin.
5 Egredietur dominus.Gene.3.13a.

CAPVT VI.

1 Domini ſedentis in Cherubin ſuper eam.1.Reg.4.1a. Cam.6m.
2 Extendit Oza manum ad archam Dei &c. & mortuus eſt 22q.q.33.4.1m./ 4.d. 19.q.2.ar.1.q.2.ar.3./.3m.
3 Super temeritate.22q.q.8.6.1m./.q.21.3.c./.q.53.3.2m.
4 Benedixit dominus.Gene.1.3a.
¶Ante dominum qui elegit me &c. 1. Reg.16.3a.
5 Eroque humilis in oculis meis.22q.q.160.2.c./. q.161.1.o./.2.c./.4m./.3.3m./.4.c./.cont.4.c°.55.17m./.18m.

CAPVT VII.

1 Dixitque Nathan propheta ad regem.
¶Omne quod eſt in corde tuo, vade & fac &c. 22q. q.161.4.5.o./.Ver.q.12.1.5m /. 15m./.16m.3. 3.c°.154./.Ro.15.le.1. Cam.7m.
2 Dominus tecum eſt. Nume.14.1a.
¶Nunquid tu ædificabis mihi domum ad habitandum &c. 12q.q. 102.4.1m.
3 Sed ambulabam in tabernaculo &c. tranſiui &c. Gen.3.13a.
4 Stabiliam thronum regni eius, vſque in ſempiternum. 22q.q.137.2.2m.
5 Ego ero illi in patrem, & ipſe erit mihi in filium.Heb.1.lec.3.

Arguam

6 Arguam eum in virga virorum.¶Pſal.88.2ª./. Exo.4.14ª.
7 Miſericordiam autem meã non auferam ab eo.Exo.20.11ª./. Iob 31.6ª.
8 A facie mea Gen.3.14ª.
9 Populum tuum Iſrael.Exo.19.3ª.
10 Benedic domui ſerui tui. Gene.1.31ª.

CAPVT VIII.

Ca^{m}.8^{m}. 1 Humiliauit eos.22f.q.161.1.1^{m}./.Phil.fi.
2 Sanctificauit ea domino.Exo.30.4ª.

CAPVT IX.

Ca^{m}.9^{m}. 1 Miphiboſet cum veniſſet ad Dauid, corruit in faciem ſuam & adorauit.Gene.18.2ª

CAPVT X.

Ca^{m}.10^{m}. 1 Dixit Dauid. Faciam miſericordiam &c, conſolans eum &c. 22f.q.32.2.6./.4.d.15.q.2.ar.3.q.2.c.

CAPVT XI.

Ca^{m}.11^{m}. 1 Erat autem mulier pulcra oimis. Gen.29.5ª.
2 Per ſalutem tuam & per ſalutem animæ tuæ, non faciam rem hanc.Gen.42 2ª.

CAPVT XII.

Ca^{m}.12^{m}. 1 Filius mortis eſt.1.Reg.20.3ª.
¶Quem reddet in quadruplum.Exo.22.1ª.
2 Tu feciſti abſcondite, ego autem faciam verbum iſtud in conſpectu omnis Iſrael.Pſal.5.
3 Quamobrem non recedet gladius de domo tua, vſque in ſempiternum.Math.26.2ª.
4 Eo quod deſpexeris me. 3ª.q.88.4.fi./.3.diſt.31.quæſt.1.1.c./. Pſal.50.
5 Ecce ego ſuſcitabo ſuper te malum. Exo.4.9ª.
6 Blaſphemare feciſti inimicos nomen domini propter verbum hoc.Rom.2.lec.4.med.H.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Cecidit coram eo ſuper terram,& adorauit.Gene.18.2ª.
2 Omnes morimur.Pſal.88.13ª.
¶Deus non vult perire animam. Gen.46.2ª.
3 Per ſalutem animæ tuæ.Gen.42.2ª.
4 Et oſculatus eſt rex Abſalon.Gen.27.2ª.

CAPVT XV.

Ca^{m}.15^{m}. 1 In oculis Domini.Gene.3.14ª.
2 O videns, reuertere 1.Reg.9.2ª.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Vir ſanguinum tu es. Roth.3.2ª.
¶Quærit animam meam. Gene.46.2ª.
2 Dominus præcepit Semei, vt malediceret Dauid. Poª.quæſt. 1.6.4^{m}.
3 Conſilium autem Achitophel,quod dabat in diebus illis,quaſi ſiquis conſuleret Deum.Opuſ.19.cº.25.

CAPVT XVII.

Ca^{m}.17^{m}. 1 Quaſi arena maris.Gen.15.2ª.
2 Achitophel ſuſpendio interiit.Iud.16.7ª.

CAPVT XVIII.

Ca^{m}.18^{m}. 1 Si feciſſem contra animam meam.Gen.46.2ª.
¶Benedictus dominus Deus tuus.Pſal.33.1ª.
2 Adorauit Chuſi Ioab.Gen.18.2ª.
¶Dominus iudicauit pro te contra omnes &c. Deut.32.27ª.
3 Fiant ſicut puer inimici &c.3.21ª.

CAPVT XIX.

Ca^{m}.19^{m}. 1 Saluam fecerunt animam.Gen.46.2ª.
2 Fratres mei vos.Gen.13.3ª.
¶Os meum & caro mea. Gen.29.2ª.
3 Maledixit Chriſto domini.1.Reg.24.4ª.
4 Oſculatus eſt rex Berzelai.Gen 27.2ª.

CAPVT XX.

1 Dauid tulit decem mulieres concubinas.Gen.16.1ª. Ca^{m}.20^{m}.
¶Et non eſt ingreſſus ad eas.4.d.34.5.o./.d.41.ar.2.q.3.o.
2 Sed erant clauſæ,vſque ad diem mortis ſuæ. Gen. 8.4ª.

CAPVT XXI.

1 Et domum ſanguinum. Ruth. 3.1ª. Ca^{m}.21^{m}.
2 Virum qui attribuit nos, & oppreſſit inique, ita delere debemus &c.Num.31.1ª.
3 Et dedit eos in manus Gabaonitarum, qui crucifixerunt eos. &c.Exo.20.7ª.
4 Dauid oſſa Saul & Ionathæ &c.& eorum qui affixi fuerunt ſepeliuit &c.Thob.1.11ª.

CAPVT XXII.

1 Dominus petra mea,& robur meum &c.vſque fi. Pſal.17.o. Ca^{m}.22^{m}.
¶Ad Deum meum clamabo.Gen.4.4ª.
2 Iratus eſt eis.Exo.4.5ª.
¶De naribus eius,de ore eius.Gen.3.24ª.
¶Caligo ſub pedibus eius. ibidem./. Exo.19.7ª.
3 Fumus & ignis,carbones ſucceſſi ſunt ab eo. Exo.3.1ª.
¶Aſcendit ſuper Cherubin & volauit. Gen.3.13ª.
4 In Deo meo tranſiliam murum. Pſal.17.10ª.

CAPVT XXIII.

2 Spiritus domini loquutus eſt per me, & ſermo eius per linguã meam.1ª.q.1.10.c./.cont.4.cº.17.11^{m}./. Poª.q.4.1.c./.Quol. 7.vel.8.vel.11.q.6.1.5^{m}./.3.c./.Quol.12.27.o./.Prolo. Pſal./. Pſal.5./.Pſal.44.Iſa.prin.2ª.Tim.3.fi./.He.3.lect.2.prin. Ca^{m}.23^{m}.
2 Deus Iſrael.Gene.17.5ª.
¶Fortis. Exo.10.5ª.
¶Iuſtus.Deut.32.6ª.
¶Dominator hominũ dominator in timore Dei. Deut.10.8ª.
3 Sicut lux auroræ oriente Sole, mane abſque nubibus rutilat. 22ª.q.174.2.c.
4 Vt pactum æternum iniret mecum.Gen.17.21ª.

CAPVT XXIIII.

1 Addidit furor domini iraſci,contra Iſrael.Exo.4.5ª. Ca^{m}.24^{m}.
¶Commouitque Dauid &c.Ibidem.9ª.
¶Adaugeat dominus Deus tuus,ad populum tuũ &c.Deu.3ª.
2 Peccaui valde in hoc facto, ſ. numerando populum &c. quia ſtulte egi nimis. Num.2ª.
¶Ad Gad prophetam,& videntem. 1.Reg.9.2ª.
3 Melius eſt ut incidam in manus domini. 4.d.20.L.3^{m}./. Heb. 10.lect.3.fi.
4 Multæ miſericordiæ eius ſunt Exo.22.11ª.
5 Et mortui ſunt ex populo ſeptuagenta millia. 22ª.q.108.4.1^{m}. /.2.d.33.q.1.2.5^{m} /.4.d.14.L.fi./.46.q.2.ar.2.q.2.3^{m}.
6 Cumque extendiſſet manum ſuã angelus domini. Gen.3.14ª.
7 Areuna adorauit regem,prono vultu in terra.Gen.18.2ª.

AVTHORITATES
Ex tertio Libro Regum.

CAPVT I.

1 SAlua animam tuam,filijque tui Salomonis. Gene.46. 2ª./.Io.3.7ª. Ca^{m}.1^{m}.
¶Adorauit regem. Gen.18.2ª.
2 Vnget eum Sadoch ſacerdos & Nathan propheta. 1. 1.Regum 9.4ª.
¶Sicut fuit dominus cum domino meo rege, ſic ſit cum Salomone.Num.14 1ª.
3 Benedictus dominus Deus Iſrael.Pſal.33.1ª.

CAPVT II.

1 Confortare & eſto vir fortis.Ioſ.2ª Ca^{m}.2^{m}.
¶Cuſtodias cærimonias domini & præcepta eius & iudicia, & teſtimonia.Deut.4.6ª.
2 Surrexit rex in occurſum eius,& adorauit eam.Gene.18.2ª.
¶Poſitus eſt tronos matri Regis,& ſedit a dextris eius. 3. d. 22.q.3.ar.3.q.3.3^{m}./.Pſal.44.
3 Contra animam ſuam loquutus eſt.Gene.46.2ª./.Io.12.2ª.
¶Vir mortis es.1.Reg.20.3ª.
4 Miſit Rex Salomon Banaiam dicens,interfice eũ.2. Reg.1.2ª.
¶Et interfecit eum.Ibidem.3ª.
5 Reddidit dominus malitiam tuam in caput tuum.Pſal 61.6ª.

Caput

CAPVT III.

Ca^{m}.3^{m}. 1 Apparuit autem dominus Salomoni per ſomnium nocte &c. 12^{a}.q.113.3.2^{m}./22^{æ}.q.154.5.1^{m}./4.d.9.art 4. q.1.1^{m}./ Veri. q.28.3.6^{m}./7^{m}. ¶ Affinitate coniunctus eſt Pharaoni Regi Aegypti. Accepit namque filiam eius. Exo.34.11^{a}.
2 Populi quem elegiſti. Deut.7.2^{a}./Exo.19.3^{a}. ¶ Populi infiniti. Nume.20.4^{a}. ¶ Animas innumerorum. Gen.46.2^{a}./ Io.12. a^{a}.
3 Si ambulaueris in vijs meis &c. longos faciam dies tuos. Leuit. 26.2^{a}./Opuſ.20.c^{o}.10.11./Li^{o}.3.c^{o}.14.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Sicut arena maris, Gen.15.a^{a}.
2 Dedit Deus ſapientiam Salomoni & prudentiam multam nimis vſque fi. 22^{æ}.q.173.8.o./q.174.3.9./Veri.q.127.12.13.c.

CAPVT V.

Ca^{m}.5^{m}. 1 Ipſum vnxiſſent in Regem. 1.Reg.9.4^{a}. ¶ Benedictus dominus Deus. Pſal.33.1^{a}.
2 Dedit Deus ſapientiam Salomoni, ſupra 4.2^{a}.
3 Lapides grandes precioſos in fundamentis templi dolauerunt cæmentarij Salomonis, & cæmentarij Hyrã. 12^{æ}.q.102.4.2^{m}.

CAPVT VI.

Ca^{m}.6^{m}. 1 Domus quam ædificabat Rex Salomon habebat ſexaginta cubitos &c. vſque fi. Exo.26.3^{a}.
2 Malleus, & ſecuris, & omne ferramentum, non ſunt audita in domo, cum ædificaretur. 12^{æ}.q.102.4.2^{m}.
3 Si ambulabis in præceptis meis &c. firmabo &c. Leu.26.2^{a}. ¶ Habitabo in medio filiorum Iſrael. Ro.8.18^{a}./Numera 5.1.5^{a}.
4 Non derelinquam eum. Ioſ.3^{a}. ¶ Populum meum Iſrael. Exo. 19.3^{a}.
¶ Sed & altare veſtiuit cedro & auro. Exo.20.18^{a}.
5 Omnia cedrinis tabulis veſtiebantur. Exo.20.26^{a}.
6 Nihil erat in templo quod non auro tegeretur. Heb.9.a^{a}.
7 Fecit duo cherubin &c. Exo.25.5^{a}.

CAPVT VII.

Ca^{m}.7^{m}. 1 Hyram plenum ſapientia & intelligentia & doctrina, ad faciendum omne opus ex ære. Exo.31.a^{a}.
2 Sculpſit cherubim, & duodecim boues, & leones, & palmas quaſi in ſimilitudinem hominis ſtantis &c. Exo.25.5^{a}.
3 Omnia vaſa quæ fecit Hyram Regi Salomoni in domo domini, de aoricalco erant. 2. Paral.4.1^{a}.
4 Fecit altare aureum. Exo.26.8^{a}. ¶ Et menſam ſuper quam ponerentur panes propoſitionis Exo.25.6^{a}.
5 Candelabra aurea quinque a dextris, & quinque a ſiniſtris; & lucernas deſuper. ibidem 7^{a}.
6 Omnis vaſa erant aurea. ſup.6.2^{a}.

CAPVT VIII.

Ca^{m}.8^{m}. 1 Subter alas cherubin. Exo.25.5^{a}. ¶ In archa non erat aliud, niſi duæ tabulæ lapideæ &c. 12^{æ}.q. 102. 4.6^{m} / Heb.9.
2 Dominus dixit, vt habitaret in nebula. Exo.19.7^{a}.
¶ Impleuerat gloria domini domum domini Gen.32.3^{a}.
¶ Benedictus dominus Deus Iſrael. Pſal.33.1^{a}.
3 Locutus eſt Deus ore ſuo, Gen.3. ¶ Et manibus ſuis perfecit. Ibidem. ¶ Manus tua fortis, & brachium tuum extentum vbique. Ibidem.
4 Et eſſet nomen meum ibi. Deut.12.2^{a}. ¶ Elegi Dauid, vt eſſet ſuper populum meum Iſrael. Deuter.7.2^{a}./17.5^{a}.
5 Non eſt ſimilis tui Deus. Pſal.82.1^{a}.
¶ Non auferetur de te vir coram me, qui ſedeat &c. ita tamen ſi cuſtodierint &c. Leui.26.2^{a}.
6 Ergone putandum eſt, quod vere Deus habitet ſuper terram. Gen.28.7^{a}.
7 Si enim cœlum & cœli cœlorum, te capere non poſſunt. ibidẽ. ¶ Quanto magis domus hæc quam ædificaui tibi, &c. 12^{æ}.q. 102.4 1^{m}.
8 Sed reſpice ad orationem ſerui tui. Exo.2.6^{a}.
¶ Audi hymnum. ibidẽ 4^{a}. ¶ Sint oculi tui aperti. Gen.3.14^{a}.
9 Vt exaudias deprecationem ſerui tui & populi, &c. 12^{æ}.q.102. 4.1^{m}./3^{a}.q.83.3.o./4.d.13.q.1.ar.2.q.5.o./d.24.q.2. ar.1.q 2. c./2.9^{m}.
10 In loco habitaculi in cœlo. 12^{æ}.queſt.4. 7.3^{m}./3^{a}.q.57.4.1^{m}. Opuſ.3.c^{o} 261.fi /264.
11 Reddens viam ſuam &c. & retribuens ei &c. Pſal.61.6^{a}.
12 Tu ſolus noſti corda hominũ. 1^{a} q.57. 4.o./5.c./q.144.2.2^{m}./ q.117.2.c./12^{æ}.q.111.4.c./22^{æ}.q.106.5.3^{m}./2.d.8.5.5^{m}./d.11. q.2.3.o./4 d.45 q.3.1.5^{m}./li.1.c^{o} 68./li^{o}.3.c^{o} 154./ Veri.q. 8.13.o./q.9.4.c./ Mal.q.3.4.1^{m}./ q.16.8.o./ Opuſ.53.19^{m}. /.Mat.28./ Rom.2./ c^{o} 8.lec.5.fi./1. Cor.4./ c^{o} 2.lec.2.
13 Non eſt homo qui non peccet. 1^{a}.q.63.1.c./ 3.d.3.L.fin./ d. 13.q.1.1.5^{m}./ li.3 c^{o}.109. Opuſc.3.c^{o} 231./ Opuſcu 7.c^{o} 6./ Pſal.40./ Pſal.45./ Rom.3.lec.2.1^{a}. Teſ.fi./ He.9.lec.1.fi.
14 Vt timeant te. Leui.19.14a. ¶ Ciuitas quam elegiſti. Deut.7. 2a. ¶ Et iratus. Exo.4.5^{a}. ¶ Populus tuus eſt, & hæreditas tua, Exo.19.3a.
15 Sit dñs nobiſcum, ſicut fuit cum patribus noſtris. Nu.14.1^{a}.
¶ Non derelinquens nos, neque proiiciens. Ioſ.3^{a}.
¶ Sed inclinet corda noſtra ad ſe. 1^{a}.q.111.2.c.
16 Cuſtodiamus mandata eius, & ceremonias, & iudicia. Deut. 4.6a. ¶ Dominus ipſe eſt Deus, & non eſt ultra abſque eo. Deuter.6.3a.
17 Dedicauerunt templum Domini, & ſanctificauit Rex medium atrium. Exo.1a. ¶ Dominus Deus Iſrael noſter. Gen.17.5^{a}.

CAPVT IX.

1 Apparuit ei dominus ſecundo, ſicut apparuerat ei in Gabaon. ſap.3.1^{a} / Gen.32.2^{a}. ¶ Sanctificaui domum hanc. Exo.3.1a. Ca^{m}.9^{m}.
2 Vt ponerem nomen meum ibi. Deute.12.2^{a}. ¶ In ſempiternũ. Gen.17.11a. ¶ Et erunt oculi mei, & cor meum ibi. Gen.3.14^{a}
3 Tu quoque ambulaueris coram me, &c. vſque malum hoc. Leui.26.5^{a}. ¶ In ſimplicitate cordis. Iob.1^{a}. ¶ Et æquitate. 22^{æ}. q.80.7^{m} / Iob.23.4a / Pſal.26.8^{a}.
4 Nec cuſtodientes mandata mea, & cerimonias. Deut.4.6a.
¶ Colueritis deos alienos, & adoraueritis eos. Exo.7.1^{a}./20.4a
5 Auferam vos &c. & proiiciam a conſpectu meo. Ioſ.3a.
¶ Dereliquerunt dominum Deum ſuum. Ioſ.22.2^{a}.
6 Pharao Rex Aegypti aſcendit, & cœpit Gazer, &c. & dedit in dotem filiæ ſuæ vxori Salomonis. Exo.34.11^{a}.
7 De filiis Iſrael, non conſtituit Salomon ſeruire quemquam, ſed erant viri bellatores, & miniſtri eius, principes, duces, &c. Opuſ.20.c^{o} 7./ 8./ 24.

CAPVT X.

1 Venit tentare eum. Gen.22.1a. Ca^{m}.10^{m}.
¶ Benedictus dominus Deus Iſrael. Pſal.33.1a.
2 In enigmatibus. 2.d.23.q.2 1.3^{m}.
3 Dilexit dominus Iſrael. Deuter.7.3^{a}. ¶ In ſempiternum, 1a.q. 20.2.2^{m}./ 3.d.32.3.o./ li.4.c^{o} 23.fi./ Rom.9.lec.2.

CAPVT XI.

1 Rex Salomon adamauit mulieres alienigenas, &c. vſque, iratus. Exo.34.11a. Ca^{m}.11^{m}.
¶ Vt ſequamini deos earum. Exo.7.1^{a}.
¶ Iratus eſt dominus, ibidem 4 5^{a}.
2 Cumque iam eſſet ſenex, deprauatum eſt cor eius per mulieres. Opuſ.20.lib.3.c^{o} 8.
3 Auerſa eſt mens eius a domino. 12^{æ}.q.75.5.c./ q.87.4.o./ 22^{æ}. q.20.1.1^{m}./ q.24.12.4^{m} /q.162 6.c./ 3^{a}.q.86.4.c./ q.88.1.1./ 3.d.36.5.c./ 1^{m}./ 4.d 18.4.2.ar.2. q.3.c./ Ma.q.8.1.1^{m}./ 2. 12^{m}./ Quol.4.22.c./.Pſal.27.
4 Qui appareat ei. ſupra 3.1a.
¶ Dirumpens, ſcindam regnum tuum. 12^{æ}.q.105.1.3^{m}.
5 Ieruſalem quam elegi. Deuter.7.2a.
¶ Suſcitauit autem dominus aduerſarium. Exo.4.9a.
¶ Occidit omne maſculinum in Idumea. Gen.6.9a.
6 Dereliquerit me. Ioſ.22.2^{a}.
¶ Faceret iuſtitiam coram me, & præcepta mea, & iudicia. Leui.18.2a ¶ Vt eſſet nomen meum. ibi. Deuter.12.2^{a}.
7 Deſiderat anima tua, Gen 46 2a. ¶ Ero tecum. Nume.14.1a.
¶ Quem elegi. Deuter.17.5^{a}./ 7.2a.
8 Dormiuitque Salomon cum patribus ſuis, & ſepultus eſt in ciuitate Dauid patris ſui. Opuſ.20.lib 3.c^{o} 8.

CAPVT XII.

1 Hij ſunt dij tui. Exo.7.1^{a}. Ca^{m}.12^{m}.
2 Neque bellabitis contra fratres veſtros. Gen.13.3a.

CAPVT XIII.

1 Deprecare faciem domini. Gen.3.14a. Ca^{m}.13^{m}.
2 Qui non obediens fuiſti ori domini. ibidem.
3 Heu mi frater. Gen.13.3a.

CAPVT XIIII.

1 Tolle in manu tua decem panes, & cruſtulam, & vas mellis, & Ca^{m}.14^{m}.

vade ad illum. ſ. Abiam prophetam. 1. Regum 9.1a.
2 Ego miſſus ſum ad te. Ier. 7.2a ¶ Populum meum Iſrael. Exo. 16.3a. ¶ Scidi regnum domus Dauid, ſup. 11.4a.
3 Feciſti tibi Deos alienos & conflatiles. Exo. 7.1a / 20.2a. ¶ Vt me ad iracundiam prouocares. Exo. 4.5a.
4 Aues coeli. Gen. 3.2a ¶ Conſtituet ſibi dominus Regem ſuper Iſrael. Deuter. 17.5a. ¶ Quam elegit dominus. Deut. 7.2a. ¶ Vt poneret nomen ſuum ibi. Deut. 12.2a.

CAPVT XV.

Cam. 15m. 1 In oculis domini. Gen. 3.14a.
¶ Quæ ſanctificauerat. Exo. 30.1a.
2 Nec vnam animam. Gen. 46.2.
¶ Irritauerat dominum. Exo. 4.5a.
3 Poſuit te ducem. Deuter. 17.5a.

CAPVT XVI.

Cam. 16m. 1 Vt me irritares. Exo. 4.5a.
2 Achab duxit vxorem Iezabel, filiam Methaal regis Sydoniorum. Exo. 34.11a.
3 Seruiuit Baal, & adorauit eum. Exo. 20.4a.

CAPVT XVII.

Cam. 17m. 1 Coruiſque præcepi, ut paſcant te. 2a2æ. q. 83. 10.3m. / 1. d. 3. q. 1. 5.3m. / 4. d. 15. q. 4. ar. 6. q. 1. 1m. / Veri. q. 24. 2. 8m. / Po. q. 1. 6.4m. / Opuſ 3. co 145.
2 Ingreſſus es ad me, vt rememorarentur peccata mea. Rom. 1. lec. 5. medo. 6. ¶ Et clamauit ad dominum. Gen. 4.4a.

CAPVT XVIII.

Cam. 18m. 1 Abdias timebat dominum Deum valde. Leui. 19.14a.
2 Non eſt gens aut regnum, in quo non miſerit dominus meus te requirens. 2a. q. 44. 2. 2m.
3 Adiurauit regna ſingula & gentes. ibidem / Gen. 24.2a.
4 Incidebant ſe iuxta ritum ſuum cultris & lanceolis, donec perfunderentur ſanguine. 12æ. q. 102. 5. 1m.
5 Manus domini. Gen. 3.14a.

CAPVT XIX.

Cam. 19m. 1 Hæc mihi faciant dii Exo. 7.1a. ¶ Poſuero animam tuam, ſicut animam vnius ex illis. Gen. 46.2a.
2 Angelus domini tetigit eum. 1a. q. 75. 1. 3m. / q. 105. 2. 1m. / 1. d. 37. q. 3. 1. c. / 4. d. 4. q. 3. ar. 3. q. 3. 7m. / 3 a. co 55. 3m.
3 Ambulauit in fortitudine illius cibi, quadraginta diebus, & quadraginta noctibus. Exo. 24.5a. / 12æ. q. 100. 8. 4m. / 2a2æ. q. 40. 4. c. / q. 122. 4. 3m. / 3a. q. 40. 4. 1m.
4 Altaria tua deſtruxerunt, &c. Rom. 11. lec. 1. prino.
5 Et ecce dominus tranſit. Gen. 3.13a / Exo. 33.17a.
6 Vnges Aſael Regem ſuper Syriam, & Hieu ſuper Iſrael, & Heliſæum prophetam pro te. 1. Reg. 9.4a.
7 Derelinquam mihi ſeptem millia virorum, quorum genua nõ ſunt incuruata ante Baal. Ro. 11. lec. 1. prino.

CAPVT XX.

Cam. 20m. 1 Hæc faciant mihi dii. Exo. 7.1a.
2 Saluabit animas noſtras. Gen. 46.2a.
3 Per pediſequos principum prouinciarum. 1æ. Cor. 3. lectio 4. prino.

CAPVT XXI.

Cam. 21m. 1 Vnde anima tua triſtata eſt. Gen. 46.2a.
2 Et falſum teſtimonium dicant. Exo. 20.22a.
3 Quia Achab humiliatus eſt mei cauſa, non inducam malum in diebus eius. 4. d. 15. q. 1. ar. 3. q. 5. c.
4 In diebus filii ſui inferam malum in domo eius. Exo. 20.7a.

CAPVT XXII.

Cam. 22m. 1 Adiuro te. Gen. 24.2a.
¶ Vidi dominum. ibidem. 32.2a.
¶ Sedentem ſuper ſolium ſuum. Iudic. 6.3a.
2 Et omnem exercitum cœli aſſiſtentem ei. 1a q. 113. 3. c. / 2. d. 10. 1. c. / 4. d. 49. q. 1. 6. 2m / Dion. lec. 3. / Lec. 4. prino. / 1æ. Corin. 11. lec. 2. prino. / Iob prin.
3 A dextris & a ſiniſtris. Deuter. 10.11a.
4 Egrediar, & ero ſpiritus mendax in ore omnium prophetarũ eius. 1a. q. 114. 3. 1m. / Ma. q. 3. 1. 17m.

5 Egredere & fac. Ma. q. 3. 1. 17m.
6 Seruiuit Baal, & adorauit eum. Exo. 20.4a.

AVTHORITATES ex Quarto libro Regum.

CAPVT I.

1 Ite conſulite Beelzebub Deum Acharon. Exo. 5.1a. Cam. 1m.
2 Dixit Helias quinquagenario, Si homo Dei ſum, deſcendat ignis de cœlo, & deuoret te, & quinquaginta tuos. 2a2æ. q. 108. 1. 4m. Mal. q. 12. 3. 16m.
3 Noli deſpicere animam meam, & animas &c. Gen. 46.2a.

CAPVT II.

1 Dominus miſit me. Iere. 7.8a. Cam. 2m.
2 Obſecro, vt fiat in me duplex ſpiritus tuus. 1a. q. 36. 1. 3m. / 1. d. 17. q. 2. 3 / contra. 4. co. 23.
3 Aſcendit Helias per turbinem in cælum. 1a. q. 102. 2. 3m. / 3a. q. 49. 5. 2m. / 3. d. 18 ar. 6. q. 2. 1m. Heb. 11. lec. 1.
4 Requieuit ſpiritus Heliæ ſuper Heliſæum. 1a. q. 36. 1. 3m. / 1. d. 18 5. 2m. / 2. d. 26. 2. 1m.
5 Adorauerunt eum, i. Heliſeum, proni in terram. Gen. 18.2a.
6 Heliſæus maledixit pueris, & duo vrſi occiderunt quadraginta duos ex eis, ſupra. 1. 2a. Gen. 3.21a.

CAPVT III.

1 Dixit Heliſæus. Adducite mihi pſaltem. Cumque caneret pſaltes. 1. Reg. 16.5a. Cam. 3m.
2 Vniuerſum lignum fructiferum ſuccidetis. Deuter. 20.4a.
3 Rex Moab primogenitum ſuum obtulit holocauſtum ſuper murum, & facta eſt indignatio magna in Iſrael, ſtatimque receſſerunt ab eo. 12æ. q. 94. 5. 2m.

CAPVT IIII.

1 Seruus tuus fuit timens Deum. Leui. 19.14a. Cam. 4m.
2 Hodie non ſunt Kalendæ, neque ſabbatum. 1. Reg. 20.1a.
3 Et dominus celauit a me, & non indicauit mihi. ſecundo Regum. 7.1a.
4 Et aſcendit, & incubuit ſuper puerum, poſuitque os ſuum ſuper os eius, &c. 2æ. Cor. 9. lec. 4.
5 At illa venit, & corruit ad pedes eius, & adorauit ſuper terram. Gen. 18.2a.

CAPVT V.

1 Numquid ego Deus ſum, vt occidere poſſim & viuificare. Deuter. 32.19a. Cam. 5m.
2 Vere ſcio, quod non ſit alius Deus. Deuter. 6.3a.

CAPVT VI.

1 Plures ſunt nobiſcum, quàm cum illis. 1a. q. 63. 9. c. / 1. d. 19. q. 2. 2. 4m. / 2. d. 1. q. 1. 1. 3m. / Anima. 8. 4m. Cam. 6m.
2 Percuſſit eos dominus, ne viderent. Gen. 19a.

CAPVT VII.

1 Si dominus fecerit catharactas in cælo. Gen. 7.2a. Cam. 7m.
2 Animas tantum ſuas ſaluare cupientes. Gen. 46.2a.

CAPVT VIII.

1 Tolle tecum munera, & vade in occurſum viri Dei, & conſule dominum per eum. 1. Reg. 9.1a. Cam. 8m.
2 Ambulauit in vijs Regum Iſrael. 12æ. q. 94. 1. c.

CAPVT IX.

1 Vnxit te regem ſuper Iſrael. 1. Reg. 9.4a. Cam. 9m.
2 Quid tibi & paci. Iſa. 57.4a.
¶ Adhuc fornicationes Iezabel matris tuæ, & veneficia eius multa vigent. Exo. 34.10a.

CAPVT X.

1 Vide zelum meum pro domino. Exo. 20.7a. Cam. 10m.
2 Achab coluit Baal parum, ego colam eum amplius. Exo. 20.4a.
3 Anima eius erit pro anima illius. Gen. 46.2a.

4 Quia ſtudioſe egiſti quod rectum eſt,&cæt. filij tui vſque ad quartam generationem,&c. 3ª.q.89.5.3^{m}./.2.d.87.4.c./.4.d.15.q.1.ar.3 q.4.o / Ma.q 2.5.7^{m}.
5 Cœpit dominus tædere ſuper Iſrael. Gen.6.6ª.7ª./.Exo.4.5ª.

CAPVT XI.

Ca^{m}.11^{m}. 1 Et adirans eos.Gen.24.2ª.
2 Vt eſſet populus domini.Exo.19.3ª.

CAPVT XII.

Ca^{m}.12^{m}. 1 Quæ offertur pro prætio animæ.Gen.46.2ª.
2 Et tulit Ioiada pontifex Gazophilatium vnum , &c. 1.prolo. L.prin^{o}./.Io.8.lec.2.fi.
3 Pecuniam autem pro delicto , & pecuniam pro peccato. Leui 7.2ª.
4 Omnia ſanctificata, quæ conſecrauerat.Exo.30.1ª.
5 Serui eius percuſſerunt eum.ſ.Ioas Regem, & mortuus eſt.22ſ.q.42.2.3^{m}./.2.d.44.q.2.2.5^{m}./.Opuſ.20.c^{o}.6.8.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Iratus eſt furor domini. Exo.4.5ª.
2 Audiuit eum dominus. Exo.2.4ª. ¶ Vidit anguſtiam Iſrael. ibidem.6ª.
3 Miſertus eſt dominus.Exo.22.15ª.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Non morientur patres pro filiis,nec econuerſo, Exo.20.5ª.
2 Vidit dominus afflictionem Iſrael.Exo.2.6ª.

CAPVT XV.

Ca^{m}.15^{m}. 1 Verumtamen excelſa non eſt demolitus , nec abſtulit. 22ſ.q 94.1.o./ Rom.11./.Exo.20.4./.infra.18.1ª.
2 Qui peccare fecit Iſrael. 22ſ.q.94.1.o.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Filium conſecrauit, transferens per ignem.Pſal.83.10ª. /.22ſ.q 94.5.2^{m}.
2 Offeres holocauſtum matutinum , & ſacrificium veſpertinum. Numeri.28.3ª.

CAPVT XVII.

Ca^{m}.17^{m}. 1 Coluerunt Deos alienos.Exo.7 1ª./.20.4ª.
2 Reuerſi a vijs veſtris peſſimis.Exo.32.8ª.
3 Secuti ſunt vanitates, & vane egerunt. Pſal.4.2ª.
4 Diuinationi ſeruiebant.Leui.19.34ª.
¶ Et augurijs.ibidem.29ª.
5 In fortitudine magna.Exo.20.5ª./.Pſal.47.1ª.

CAPVT XVIII.

Ca^{m}.18^{m}. 1 Ezechias diſſipauit excelſa, contriuit ſtatuas & ſuccidit lucos . Rom.11.
2 Et confregit ſerpentem æneum , quem fecerat Moyſes. 4.d.1.q.1.ar.1 q.2 2^{m}./.Quol.4.q.12.1.1^{m}.
3 Sperauit in domino Deo ſuo Iſrael.22ſ.q.17.4.0./.5.c./.q.2c.1.3^{m}./.3ª.q.7.4.c./.3.d.26.q.2.1.5^{m}./.1.c./.2^{m}./ar.5.q.1.1^{m}.q.2.c./ L.q.1 3^{m}./.contra.4.c^{o}.9.1 8^{m}./.Verit.q.4.1.c.fi.
4 Adhæſit domino. Deuter.10.11ª.
5 Deus erat cum eo.Numeri.14.1ª.
6 Aſcendit Senacherib Rex Aſſyriorum,&c.Iſa.20.prio^{o}.
7 Dij gentium.Exo.7.1ª ¶In domino Deo noſtro, habemus fiduciam.12ſ.q.40.2.2^{m}./.22ſ.q.128 6^{m}./.c./.q.129.6.7.o./.3.d.26.q 1.3.5^{m}./.d.31.q.3.ar.3.q.1.1.4.c./.Heb.lec.3.
8 Ante vnum ſatrapam.1.Regum.5.2ª.

CAPVT XIX.

Ca^{m}.19^{m}. 1 Si audiat Deus.Exo.2.4ª.
2 In quo habet fiduciam.ſupra.18.7ª.
3 Tu feciſti cœlum & terram.Gen.1ª.
4 Tu es dominus Deus ſolus.Deuter.6.1ª./.32.18ª.
5 Mittet radicem deorſum,& faciet fructum ſurſum.3.q.42.1.c.fi./ q.46.2.1^{m}.

CAPVT XX.

Ca^{m}.20^{m}. 1 Diſpone domui tuæ,morieris enim tu,& non viues.Ier.18.2ª.

¶Memento domine.Gen.8.1ª.
2 Quomodo ambulauerim coram te.Gen 5.1ª.
¶In veritate.1ª.q.16.4.3^{m}. / q.21.2 2^{m} /22ſ.q.109.o./ 4.d.38.q.2.ar.4.q.1.c.fi./ d.46.q.1.ar.1.q.3.o./ Pſal.11./ Pſal.30.fi./ Io.8.lec.4 lec.6./ c^{o} 9.lec.3.
3 Et in corde perfecto.Iſa.18. ¶Quod placitum eſt coram te,fecerim.2ſ Cor.3.1ª.
4 Audiui orationem tuam.Exo.2.4ª.
5 Afferre maſſam ficorum,quam cum attuliſſent & poſuiſſent ſuper vlcus,curatus eſt,Iſa.28.fi.
6 Quod erit ſignum,quia dominus me ſanabit?&c.Iudi.6.5ª.

CAPVT XXI.

1 Adorauit omnem militiam cœli,& coluit.Exo.20.4ª. Ca^{m}.21^{m}.
2 Ponam nomen meum ibi. Deuter.12.2ª. ¶Et traduxit filium ſuum per ignem. Pſal.83.10ª./ Exo.7.2ª./ 22.8ª.
3 Et ariolatus eſt.Leui.19.34ª.
¶Obſeruabit augurja.ibidem 29ª. ¶Et fecit phitones.1.Reg.28.3ª. ¶Et aruſpices.Leui.19.34.
4 Et irritaret eum.Exo.4.5ª.
5 Dereliquit dominum Deum patrum ſuorum.Ioſ.22.9ª.Gen.17.5ª.
6 Interfecerunt Regem.ſupra 12.5ª.

CAPVT XXII.

1 Ambulauit per omnes uias Dauid patris ſui.Gen.5.3ª. Ca^{m}.22^{m}.
¶Non declinauit ad dexteram, ſiue ad ſiniſtram. Deut.5.11.
2 Magna ira domini ſuccenſa eſt.Exo.4.5ª.
3 Olda prophetes habitabat in ſecunda Iudi.4.1ª.
¶Dereliquerunt me. Ioſ. 22. 7ª. ¶Sacrificantes diis alienis. Exo.7.1ª./22.8ª.
4 Colligeris ad ſepulchrum tuum in pace,ut non uideant oculi tui mala.12.q.89.8.o./ 8^{m}./ 22ſ.q.83.4.2^{m}./ 4.d.5.q.1.4.1^{m}./.q 2.ar.2.q.3.1^{m}./ ar.4.q.4.1^{m}./ d.45.q.3.1.1^{m}. /2^{m}./ Veri.q.8.15.1 3^{m}./ q.9.6.5^{m}./ Anima 3.3^{m}.

CAPVT XXIII.

1 Vt ambularent poſt dominum.Gen.5.3ª. Ca^{m}.23^{m}.
2 In omni corde,& in tota anima, & vniuerſa virtute ſua, Deu.6.4ª.
3 Comedebant azima , Exo.12.7ª. ¶ Nemo conſecraret filium ſuum aut filiam per ignem Moloch.Exo.7.12./ 22.8ª.
4 Facite phaſe.ibi.4ª 5ª. ¶Phitones abſtulit.1 Regum 28.3ª.
5 Similis non fuit ante eum,nec poſt Ecc.44.2ª.
6 A facie mea.Gen.3.14ª ¶Auferam Iudam ſicut abſtuli Iſrael, & proiiciam.Ioſ.3ª.
7 Et vnxerunt eum,& conſtituerunt eum Regem. 1.Reg.9.4ª.

CAPVT XXIIII.

1 Propter ſanguinem innoxium, quem effudit Manaſſes, & impleuit Ieruſalem cruore innocentum. Pſal.83.10ª. Ca^{m}.24^{m}.
2 Vt auferret Iudam Ioſ.3ª.

CAPVT XXV.

1 Præualuit fames in ciuitate. Sup.14.3ª. Ca^{m}.25^{m}.

AVTHORITATES EX PRIMO libro Paralipomenon.

CAPVT V.

1 Si benedicens benedixeris mihi. Gen.1.51ª. Ca^{m}.5^{m}.
2 Et manus tua fuerit mecum. Gen.3.14ª. / Numeri 14. 1ª.

CAPVT VI.

1 Animas hominum.Gen.46.2ª. Ca^{m}.6^{m}.
2 Reliquerunt Deum patrum ſuorum Ioſ.22.2ª./Gen.19.5ª.
3 Suſcitauit Deus contra Iſrael ſpiritum Phul,Regis Aſſyriorũ, & ſpiritum Teglatphalaſar Regis Aſſur.Exo.4.9ª.

CAPVT VII.

1 Frater eius & fratres eorum.Gen.13.3ª. Ca^{m}.7^{m}.
2 Ipſis ſorte contigerant.Act.1.2ª.
3 Multas enim habuerunt vxores.2.Reg 5.4ª.
4 Concubina Manaſſe Sira , peperit Machir patrem Galaat. Gen.16.1ª.

CAPVT VIII.

Cam.8m. 1 Poſtquàm dimiſit Vſim & Bara. vxores ſuas. Deuter.24.1a./ 2 Regum 50.4a.
2 Habitauerunt ex aduerſo fratrum ſuorum in Jeruſalem, cum fratribus ſuis.Gen.13.3a.

CAPVT IX.

Cam.9m. 1 Et fratres eorum.ibidem.¶Super panes erant propoſitionis,vt ſemper nouos per ſingula ſabbata præpararent.Exo.25.6a.
2 Capita leuitarum per familias ſuas principes manſerunt in Jeruſalem.Numeri 7.2a.

CAPVT X.

Cam.10m. 1 Dixit Saul ad armigerum ſuum,Euagina gladium tuum,& interfice me.1.Reg.31.1a.
Et noluit armiger eius. ibidem.2a.
2 Arripuit ergo Saul enſem,& irruit in eum. Idem fecit armiger eius.Judic.16.7a. ¶In phano Dei ſui.Exo.7.1a.
3 Phitoniſſam conſuluit.1.Reg.28.3a.¶Nec ſperauit in domino. 4.Regum 18.3a.

CAPVT XI.

Cam.11m. 1 Os tuum ſumus,& caro tua.Gen.29.2a.
2 Vnxeruntque eum in Regem.2.Regum 2.1a.
¶Dominus erat cum eo.Nume.14.1a.
3 Proficiebatq; Dauid vadens & creſcens . 2a2.q.186.a.2m./ 3.d.29.ar.8.q.2.o / 2a.Cor.13.lec.fi./ Heb.6.

CAPVT XII.

Cam.12m. 1 De fratribus Saul.Gen.13.3a.
2 Vtraque manu fundis ſaxa iacientes. Judic.3.4a.
3 Cor meum iungatur uobis.Deuter.10.6a. ¶ Videat Deus patrum noſtrorum,& iudicet.Exo.3.6a./ Gen.17.5a.
4 Spiritus domini induit Abiſai.Exo.31.2a./ Pſal.89.1a.
5 Te adiuuet Deus tuus.1a.q.23.8.2m./Veri.q.28.8.8m./ Rom. 11.lec.5./ 1a.Cor.3.lec.2./ 1a.Cor.6. prin°.

CAPVT XIII.

Cam.13m. 1 Mittamus ad fratres noſtros.Gen.13.3a. ¶Dei ſedentis ſuper cherubin.1.Reg.4.1a.¶Iratus eſt dominus.Exo.4.5a.
2 Percuſſit Ozam dominus,eo quòd tetigiſſet archam domini, & mortuus eſt ibi coram domino.2.Regum 6.2a.
¶Et timuit Deum.Leui.19.14a.
3 Et benedixit dominus domui eius, & omnibus quæ habebat. Gen.1.31a.

CAPVT XIIII.

Cam.14m. 1 Accepit ergo Dauid alias uxores 2.Reg.5.4a
¶Vnctus eſſet Dauid in regem. 1.Regum 9.4a.
¶Dereliquerunt ibi deos ſuos.Exo.7.1a.
2 Gradientis in cacumine.Gen.3.13a.
¶Egreſſus eſt enim Deus ante te.ibidem.
3 Diuulgatum eſt nomen Dauid in vniuerſis regionibus.3.Regum 18.2a.

CAPVT XV.

Cam.15m. 1 Quos elegit dominus.Deuter.7 2a.
¶Vſq; in æternum. Gen.17.21a. Et fratres eius.Gen.13.3a.
¶Sanctificamini.Exo.30.1a.
2 Pro octaua canebant.1a2.q.102 5.1m./ 3a.q.70.3.2m./ pro lo./ Pſal.6.prin./ Rom.4.lec.2.
3 Audiuiſſet dominus leuitas.ſup.12.5a.

CAPVT XVI.

Cam.16m. 1 Laudarent dominum Deum Iſrael.Gen.17.5a./Pſal.33.2a.
¶Quærite faciem eius ſemper.Gen.3.14a.
¶ Et uirtutem eius.Deut.4.14a.
2 Et iuramenti illius . Gen.22. 6a. ¶ Nolite tangere Chriſtos meos. ¶Magnus dominus.Pſal.47.1a.
¶Et terribilis.Pſal.46.2a.
3 Super omnes deos.Exo.7.1a. ¶Lætentur cœli,& exultet terra. Pſal.18.1a. ¶Quoniam venit. Pſal.3.13a./Exo.19.6a.
4 Iudicare terram.Pſal.9.3a.

I. PARALIPOMENON.

¶In æternum miſericordia eius.Exo.22.11a.
¶Benedictus dominus. Pſal.33.1a.
¶Et fratres eius.Gen 13.3a.
5 Oris eius.Gen.3.14a. ¶Vt offerrent holocauſta iugiter, mane & veſpere.Nume.28.3a.
6 Confitemini domino.2a2.quæſt.3.1.o./.quæſt.1a. 1.2m./.4.d. 17.q.3.art.1.q.5.o./. Pſalm.9. prin°. /. Iſa. 25. fi /. Matth.11. /.Rom.10.lec.2.
7 Quoniam bonus.1a.q.6.1.o./.contra.1.c°.37.Veri.q.21.1.1m.

CAPVT XVII.

1 Dixit Nathan ad Dauid. Omnia quæ ſunt in corde tuo fac.2. Reg.7.1a.¶ Dominus tecum eſt.Numeri.14.1a. Cam.17m.
2 Neque manſi in domo,ex eo tempore quo eduxi,&c.Pſ.92.3a.
¶Sed ſemper fui mutans loca tabernaculi.Gen.3.13a.
3 Firmabo ſolium eius,vſque in æternum. 2.Reg.7.4a.
¶Ego ero illi in patrem,& ipſe erit mihi in filium.ibidem.5a.
¶Iuxta cor tuum feciſti domine. Gen.3.14a.
4 Non auferam miſericordiam meam ab eo, ſicut abſtuli &c. Exo.12.11a.Inf.3a. ¶Quia ſimilis tibi.Pſal.82.1a. ¶ Non eſt alius Deus præter te.Deuter.6.2a.
5 Poſuiſti populum tuum Iſrael in populum tuum.Exo.19.1a.
¶Et tu factus es Deus eius.Pſal.89.12./.Gen.17.5a.
6 Ad quam perrexerat.Gen.3.13a.¶Magnitudine ſua. Pſ.47.1a.
¶A facie eius.Gen.3.14a.

CAPVT XVIII.

1 Adiuuit eum Deus, ſupra.12.5a. Cam.18m.
¶Humiliauit eos.2.Regum 8.1a.
2 Omnia vaſa aurea, argentea, & ænea, conſecrauit Dauid domino.Exo.30.1a.

CAPVT XIX.

1 Dixit Dauid,Faciam miſericordiam,&c.ad conſolandum eum 2.Regum.10.1a. Cam.19m.

CAPVT XX.

1 Et humiliauit eos.2.Regum.8.1a. Cam.20m.

CAPVT XXI.

1 Conſurrexit Sathan contra Iſrael,& incitauit Dauid,vt numeraret populum . Gen.22. 1a. ¶ Augeat dominus populum ſuum &c.Deuter.3a. Cam.21m.
2 Dixit Dauid ad Deum, peccaui nimis, vt hoc facerem.ſ.numerando populum. Numeri.2a. ¶Locutus eſt dominus ad Gad prophetam videntem.1.Regum.9.1a.
3 Melius eſt mihi vt incidam in manus domini. 2.Reg.24 3a.
¶Quia multæ ſunt miſericordiæ eius.Exo.21.11a.
4 Ceciderunt de Iſrael ſeptingenta millia.ibidem.5a.
¶Miſit dominus angelum.Lucæ 1.1a. ¶Vidit dominus.Exo. 2.6a. ¶Ceſſet manus tua Gen.3.4a.
5 Ornan adorauit regem pronus in terram.Gen.18.2a.

CAPVT XXII.

1 Ipſe erit mihi in filium,& ego ero illi in patrem.2.Reg.7.5a. Cam.22m.
¶Firmaboque ſolium eius,ſuper Iſrael in æternum.ibid.4a.
2 Sit dominus tecum.Nume.14.1a. ¶ Domino Deo tuo & meo, & veſtro.Gen.17.5a. ¶Si cuſtodieris mandata & iudicia, &c. Leui.18.1a.
3 Confortare,& viriliter age,ne timeas,neque paueas.Ioſ.2a.

CAPVT XXIII.

Cam.23m.
1 Vt miniſtret ipſe,& filii eius in ſempiternum. Gen.17.11a.
2 Mortuus eſt Eleazar, & non habuit filios, ſed filias, & acceperunt eas filii Cis fratres earum.Numeri.36.2a./.Gen.13.3a.
3 Et numerum capitum ſingulorum.Numeri.7.2a.
4 Requiem dedit.Deuteron.33.10a.
¶Dominus Deus Iſrael.Gen.17.5a.
¶Populo ſuo.Exo.19.3a.
5 Sacerdotes erunt ſuper panes propoſitionis. Exo.25. 6a.
¶Et azimam.Exo.12.9a.
6 In ſabbata & Kalendis. 1.Reg.20.1a. ¶Et ſolennitatibus reliquis.Nume.23.1a.¶ Et cerimonias. Deuter.4.6a.

CAPVT XXIIII.

1 Diuiſis vtraque familia, ſortibus.Act.1.9a. Cam.24m.

a David

2 Dauid diuiſit principes ſacerdotum, ſecundum vigintiquatuor vices ſuas. Lucæ 1.3ª./. Act.1.9ª.

CAPVT XXV.

Cam.25m. 1 Qui prophetabant. 1.Reg.10.3ª. ¶ Videntes regis. Ibidem.9.2. ¶Super confitentes & laudantes dominum. Pſal.33.2ª.
2 Et fratribus eius. Gen.13.3ª. ¶ Miſeruntque ſortes. Act.1.9ª.

CAPVT XXVI.

Cam.26m. 1 Benedixit illi dominus. Gen.13.2ª. ¶Et fratres eius & eorum Gen.13.3ª. ¶Miſſæ ſunt ſortes. Act.1.9ª.
2 Quæ ſanctificauit. Exod.30.1ª. ¶ Samuel videns. 1.Regum.9.2ª.

CAPVT XXVII.

Cam.27m. 1 Multiplicaret Iſrael quaſi ſtellas cæli. Gen.15.2ª.
2 Ira Dei irruerat. Exo.4.5ª.

CAPVT XXVIII.

Cam.28m. 1 Audite fratres mei. Gen.13.3ª. ¶Scabellum pedum domini. Gen.3.14ª.
2 Elegit Deus. Deu.7.2ª. ¶Dominus Deus Iſrael, noſter & meus. Gen.17.5ª. ¶In ſempiternum. ibidem.11ª. ¶Ego ero ei in patrem. 2 Regum.7.5ª.
3 Firmabo regnum eius in æternum. ibidem.4ª. ¶Si perſeuerauerit facere præcepta mea & iudicia. Leui.18.2ª. ¶Audiente Deo noſtro. Exo.2.4ª.
4 Cuſtodite & perquirite cuncta mandata. &c. Leui.26.2ª. ¶Serui ei corde perfecto. Iſa.38.1ª.
5 Omnia corda ſcrutatus dominus, &c. 3.Reg.8.12ª. ¶Si dereliqueris eum. Ioſ.22.1ª.
6 Proijciet te. Ioſ.3ª. ¶In candelabra. Exo.25.7ª. ¶ Et lucernas. ibidem ¶Et in menſam propoſitionis. ibidem.6ª. ¶Similitudo quadrigæ cherubin. &c. Gen.13.31ª./. Exo.25.5ª.
7 Altari in quo adoleatur incenſum, aurum puriſſimum. Exod.30.16ª.
¶Omnia venerunt ad me ſcripta manu domini. Gen.3.24ª.
8 Vt intelligerem opera exemplaris. Exo.26.2ª. ¶Viriliter age & confortare, & fac ne timeas, neque paueas. Ioſ.2ª.

CAPVT XXIX.

Cam.29m. 1 Domini Dei mei, noſtri, & Iſrael. Gen.17.5ª. ¶ Benedixit domino. Pſal.33.1ª. ¶ Tibi laus. ibidem.2ª. ¶Tu dominaris omnium. Deuter.10.8ª.
2 In manu tua. Gen.3.24ª. ¶Virtus. Deuter.4.14ª.
3 Peregrini ſumus coram te & aduenæ, ſicut omnes patres noſtri. Pſal.38.6 /. Heb.11.lec.4.
4 Vomeris corde. 3.Reg.8.12ª. ¶ Et ſimplicitatem diligas, & ego in ſimplicitate cordis mei. Iob.1ª. ¶ Da cor perfectum. Iſa.38.1ª.
5 Vt cuſtodiat mandata tua &c. Deuter. 4.6ª. Adorauerunt Regem. Gen.18.2ª.
6 Vnxerunt Salomonem in principem, & Sadoch in ſacerdotem 2.Regum.9.4ª. ¶Gad videntis. ibidem.2ª.

AVTHORITATES EX SECVNDO libro Paralipomenon.

CAPVT I.

Cam.1m. 1 Dominus erat cum eo. Nume.14.1ª. ¶ Vbi erat tabernaculum fœderis domini. Exod.26.1ª. Altare æneum. Exo.20.26ª.
2 Nocte apparuit ei dominus. 3.Reg.3.1ª. ¶Innumerabilis quaſi puluis terræ. Gen.15.2ª. ¶Nec animas eorum, qui te oderant. Gen.46.2ª./ Io.12.2ª.4ª.
3 Sapientia & ſcientia data ſunt tibi. 3.Regum.4.2ª.

CAPVT II.

Cam.2m. 1 Ad propoſitionem panum. Exo.25.6ª. ¶Ad holocauſta mane & veſpere. Num.28.3ª. ¶In ſempiternum. Gen.17.11ª. ¶Neomenijs. 1.Regum.20.1ª.
2 Solennitatibus domini. Numeri.29.1ª. ¶ Magnus dominus. Pſal.47.1ª. ¶Super omnes Deos. Exo.7.1ª ¶Si enim cœlum & cœli cœlorum capere eum nequeunt, &c. Gen.28.7ª.
3 Sed ad hoc tantum, vt adoleatur incenſum. 3.Regum.8.5ª. ¶Dilexit dominus populum ſuum. Deuteron.7.3ª.

Benedictus dominus Deus Iſrael. Pſal.33.1ª.
4 Qui fecit cœlum & terram. Gen.1ª. ¶Miſi ergo tibi virum prudentem & ſcientiſſimum. Exo.31.2ª.
5 Filium mulieris de filiabus Dan, cuius pater fuerat Tirius. Exo.34.11ª. ¶Numerauit viros proſelitos, centum quinquagintatria millia ſexcentos. Nume.1.2ª.

CAPVT III.

Cam.3m. 1 Et cœpit Salomon ædificare domum Dei in Ieruſalem, in monte Moria, qui demonſtratus fuerat Dauid &c. in area Ornan iebuſæi. 1.Paſ.q.21a 4.2m.
2 Et hæc ſunt fundamenta, quæ iecit Salomon, ut ædificaret domum domini, &c. Exo.26.1ª.
¶Sculpſit in ea palmas, &c. & cherubin. Exo.25.5ª.
3 Fecit & velum ex iacintho, purpura, cocco & biſſo. Exo.26.3ª.

CAPVT IIII.

1 Fecit altare æneum, &c. Exo.20.26ª. ¶Et altare aureum. ibid. Cam.4m.
¶Similitudo boum erat ſubter illud. Exo.25.5ª.
2 Fecit & candelabra. ibidem 7ª.
¶Et menſas. ibidem. 6ª.
3 Et atrium ſacerdotum &c. ibidem.27.3ª.
¶Omnia de auro mundiſſimo facta ſunt. 3.Reg.6.6ª.

CAPVT V.

1 Capita familiarum. Nume.7.2ª. ¶ Intulerunt ſacerdotes archam fœderis domini. Exo.25.3ª. ¶ Subter alas Cherubin. ibidem.4ª. Cam.5m.
2 Nihil aliud erat in archa, niſi duæ tabulæ, &c. 3.Regum 8.1ª. ¶Sanctificati ſunt. Exo.30.1ª. Et fratres eorum. Gen.13.3ª. ¶Confitemini domino. ſup.16.6ª. ¶ Quoniam bonus. ibi.7ª.
3 Cum dominum laudare cœpiſſent. Pſal.33.2ª. ¶ Impleretur domus Dei nube &c. propter caliginem. Exo.19.7ª.
4 Compleuerat gloria domini domum domini. 1ª. Cor.11.lec.2.

CAPVT VI.

1 Dominus pollicitus eſt ut habitaret in caligine. Exo.19.7ª. Cam.6m.
¶Benedictus Dominus. Pſal.33.1ª ¶Dominus Deus Iſrael, noſter, & meus. Gen.17.5ª. ¶Populus meus Iſrael. Exo.19.3ª.
2 Deus non elegit aliam ciuitatem, neque alium uirum, ſed elegit Ieruſalem & Dauid, &c. 1.Reg.16.3ª. ¶ Vt eſſet nomen eius ibi. Deut.12.2ª ¶Vt habitaret ibi. Ro.8.12ª.
3 In perpetuum. Gen.17.11ª ¶Non eſt ſimilis tui &c. Pſal.82.1ª ¶Qui ambulant coram te. Gen.5.3ª. ¶ Ergo ne credibile eſt vt habitet Deus cum hominibus ſuper terram. Gen.28.7ª.
4 Si enim cœlum & cœli cœlorum, non te capiunt, quanto magis, &c. ibidem ¶Sed ad hoc tantum facta eſt, &c. 3.Reg.8.9ª ¶ De habitaculo tuo, i. de cœlis. ibidem.10ª.
5 Vt reſpicias &c. Exo.2.6ª ¶Et audias preces. ibidem.4ª. ¶Et obſecrationes. 1ª Tim.2. ¶Vt reddas iniquo, &c. Pſal.61.6ª. ¶Vleiſcaris iuſtum, &c. Deuter.32.17ª.
6 Aperias oculos tuos. Gen.3.14ª. ¶Propter manum tuam robuſtam, & brachium tuum extentum. ibidem. ¶Et aures tuæ. ibid. ¶Exurge domine. ibidem.13ª.
7 Tu ſolus noſti corda filiorum hominum. 3.Reg.8.12ª. ¶Neque eſt homo, qui non peccet. ibidem.13ª. ¶ Et ſi iratus fueris. Exo.4.5ª. ¶In requiem tuam. Gen.2.3ª.
8 Vt timeant te. Leui.19.14ª. ¶ In toto corde ſuo, & in tota anima ſua. Deut.6.4ª ¶Et archa fortitudinis tuæ. Exo.20.5ª.
9 Sacerdotes tui induant ſalutem. Ro.13.11ª.
10 Et ſancti tui lætentur in bonis. Pſal.15.4ª.
¶Memento domine. Gen.8.1ª.

CAPVT VII.

1 Maieſtas domini impleuit domum domini. ſup.5.4ª. Cam.7m.
¶Omnes filii Iſrael videbant deſcendentem ignem & gloriam Dei. ibidem.
2 Laudauerunt dominum. Pſal.33.2.
¶Quoniam bonus. ſup.16.7ª.
¶Quoniam in ſæculum miſericordia eius. Exo.22.71ª.
3 Dedicauit domum Dei rex, & uniuerſus populus. Exo.30.1ª.
¶Sanctificauit medium atrium ante templum Domini. ibid.
4 Apparuit dominus ei nocte. 3.Reg.3.1ª.
¶Audiui orationem tuam. Exo.2.4ª.
¶ Elegi locum. Deuter.7.2ª.
¶ Faciem meam. Gen.3.14ª.
5 Exaudiam de cœlo. 3.Regum 8.10ª.
¶Erunt oculi mei aperti, & aures meæ erectæ. Gen.3.14ª.
¶Vt ſit nomen meum ibi. Deuter.12.2ª.

CAPVT XXIIII.

Cam.14m. 1 Accepit ei, ſcilicet regi Ioas, Ioiades duas vxores. 2. Reg. 5.4a. ¶Quæ ſanctificata fuerat. Exo.30.1a.
2 Congregata eſt infinita pecunia. Numeri. 20. 4a. ¶ Infinitam multitudinem. ibidem.
3 Adorauerunt regem. Gen. 18. 2a. ¶ Seruierunt lucis & ſculptilibus. Exod. 20. 4a. Facta eſt ira domini contra Iudam. Exo.4.5a.
4 Mittebat eis prophetas. Iere.7.8a. ¶Spiritus Dei induit Zachariam. Ro.13.11a. ¶Dereliquiſtis dominum. Ioſ.24.3a ¶Vt derelinqueret vos. ibidem. 3a.
5 Videat dominus, & requirat. Exo.2.6a. ¶Non occidentur patres pro filiis, nec econuerſo. Exo.20.7a.

CAPVT XXV.

Cam.25m. 1 Non eſt dominus cum Iſrael. Numeri.14.1a.
4 Allatos Deos Seir, ſtatuit illos in Deos ſibi. Exo.7.1a. ¶Et adorauit eos Exo 20 4a.
3 Iratus dominus. Exo.4.5a. ¶Miſit illi prophetam. Ierem.7.8a. ¶ Domini eſſet voluntas, vt traderetur in manus hoſtium. ſup.10.1a.

CAPVT XXVI.

Cam.26m. 1 In oculis domini Gen.3.14a. ¶In diebus Zachariæ intelligentis, & videntis Deum, Gen.32.2a./ 1.Regum. 9.2a.
2 Adiuuit eum Deus. 1. Paral.12.5a.

CAPVT XXVII.

Cam.27m. 1 Roboratus eſt, eo quòd direxiſſet vias ſuas coram domino. Iudic.2.5a.

CAPVT XXVIII.

Cam.28m. 1 Reliquiſſent dominum. Ioſ.21.2a. ¶ De fratribus ſuis. Gen.13. 3a. ¶Et infinitam prædam. Numeri.20.4a. ¶Iratus dominus. Exo.4.5a.
2 Humiliauerat eum dominus. 1.Reg. 8. 1a. ¶Immolauit dijs. Exo.7.1a ¶Dominus adducit contra Achaz Teglatphalaſar, Regem Aſſyriorum, Iſa.20.prin°.

CAPVT XXIX.

Cam.29m. 1 Sanctificamini. Exo.30. 1a. ¶Relinquentes Deum. Ioſ.22.2a. ¶Concitatus eſt furor domini. Exo.4.5a.
2 Elegit vos Deus. Deuter.7.3a. ¶Congregauerunt fratres ſuos. Gen.13. 3a.
3 Fuderunt ſanguinem ſuper altare. Leui.1.3a. ¶Gad videntis, & Aſaph videntis. 1. Regum.9.2a.
4 Cœperunt canere laudes domino. Pſal.33.2a.
5 Incuruati genu adorauerunt. 2 2æ. q.84. 2.2m./ Ephe.3.lec.3.
6 Leuitæ quippe faciliori ritu ſanctificantur, quàm ſacerdotes. 12æ. q.102. 5.8m.

CAPVT XXX.

Cam.30m. 1 Facerent phaſe. Exo.12.3a. ¶Domino Deo Iſrael. Gen.17.5a. ¶Sanctificati non fuerant. Exo.30.1a.
2 Reuertetur Deus. Gen.3.13a. ¶ Fratres veſtri. Gen. 13.3a. ¶Receſſerunt a Deo. Ioſ.22.2a./ 3.Regum.11.3a. ¶Ira furoris Dei. Exo.4.5.
3 Pius & clemens eſt Deus. Exod.34.3a. ¶ Non auertet faciem ſuam. Gen.3.14a. ¶ Facta eſt manus domini. ibidem./Pſal./ 89.1a.
4 Illis irridentibus & ſubſannantibus eos. 22æ. quæſt. 75. 1.1m. Pſal 2.
5 Sacerdotes ſuſcipiebant effundendum ſanguinem, de manu leuitarum. Leui.3a.
6 Et orauit pro eis Ezechias. 4.d.45.q.3.3.n.
7 Dominus bonus. 1. Paral.16. 7a. ¶Propitiabitur cunctis, qui in toto corde, &c. 12æ.q.73.10.1m. /.22æ. q.186.10.1m.
8 Placatus eſt dominus populo ſuo. Exo. 4. 5a. ¶ Laudantes dominum. Pſalm.33.2a. ¶In habitaculum ſanctum cœli. 3.Regum.8.10a.

CAPVT XXXI.

Cam.31m. 1 Fregerunt ſimulacra. Exod.20. 3a. ¶Succiderunt lucos &cæt. 4.Regum.18. 1a.
2 Confiterentur. 1.Paral.16.6a. ¶Offerentur holocauſtum, mane ſemper & veſpere. Numeri 28. 3a. ¶Et Kalendis. 1.Regum.20.1a.
3 Et ſolemnitatis cæteris. Leui.23.1a. ¶Obtulere primitias. &c.

Exo.22.23 a. ¶Et decimas. ibi.12 a. ¶Benedic erſit dño. Pſ.33.1a
4 Benedixit dominus populo ſuo. Gen.1.3 a ¶Azaria pontifex. ſup.23.12. ¶Fratribus ſuis. Gen.13.3a. ¶Sanctificata fuerant. Exo.30.12.
5 Domino Deo ſuo. Gen.17.5a. ¶ Iuxta legem, & cerimonias. Deuter 4.6a.

CAPVT XXXII.

1 Venit Senacherib rex Aſſyriorum. Iſa.20.prin°. ¶Capita fontium, Neme 7.:a ¶ Viriliter agite, &c. Ioſ.2a. Cam.32m.
2 Multo.n.plures nobiſcum ſunt, quàm cũ illis. 4.Reg.6.1a. ¶Nobiſcum eſt Deus. Nume.14.1a. ¶In quo habentes fiduciam. 4. Regum 18.12.
3 Ezechias deſtruxit excelſa & altaria, &c. ibid.1a. ¶Diligẽtium Exo.7.1a. ¶Miſit dominus angelum ſuum. Exo.33.1a.
4 Facta eſt contra eum ira Dei. Exo.4.5a. ¶Humilitas eſt, &c. 3.Reg.21.3a. ¶Dominus dereliquit eum. Ioſ. 3a.
5 Vt tentaretur. Gen.22.12.

CAPVT XXXIII.

1 Inſtaurauit excelſa. 4 Reg.18.1a ¶Adorauit omnem militiam cœli. Exo.20.4a. ¶Erit nomen meum ibi. Deuter 12.2a. Cam.33m.
2 In æternum. Gen.17.11a. ¶ Tranſire fecit filios ſuos per ignẽ. Exo.7.12.
3 Obſeruabat omnia. Leui 19.30a. ¶Sectabatur auguria. ibidem 292. ¶Magicis artibus inſeruiebat 22æ q.57.3. 1m./ 22æ.q.95. 1.2m./ q.169 2.4m./ Quol.4.q.9.1.1m.
4 Habebat ſecum magos. Leui.19.34a. ¶Vt irritaret Deũ. Exod. 4.5a. ¶Sculptile & conflatile, ſignum poſuit. ibid.20.3a.
5 Quam elegit. Deuter.7.12. ¶Quæ præcepi. Deut.4.6a./ Leui. 18.12. ¶Abſtulit deos alienos. Exo.7.1a.
6 Et ſimulacrum de domo domini. Exo.20.3a. ¶ Seruient Deo. ibid.4. ¶Verba videntium 1. Reg.9.2a.
7 Non eſt reueritus faciem dñi, ſicut &c. Leui.19.14a./ Gen.3. 14a. ¶Cumq; cõiuraſſent ꝯtra eum ſerui eius &c.4.Reg.12.5a.

CAPVT XXXIIII.

1 Non declinauit ad dexteram, nec ad ſiniſtram. Deut. 5.21a. ¶Mandauit ab excelſis, &c. Exo.20.3a./ 4.Reg.18.1a. Cam.34m.
2 Magnus furor domini ſtillabit ſuper nos. Exo.4.5a. ¶ Ad Oldam propheten, vxorem Selum. Iudic 4.12.
3 Dereliquerũt me. Ioſ.22.3a. ¶Sacrificauerunt dijs alienis. Exo. 7.12./ 22 8a. ¶Quia humiliatus es, &c.3. Reg.21.32.
4 Reuerſus eſt faciem meam. Gen.3.14a. ¶Iam enim colligeris ad patres tuos, &c. 4.Reg.22 4a.
5 Cuſtodirent præcepta &c. 12æ.q.94.5.c./ Pſal.16.
6 In toto corde ſuo &c. Deut.6.42. ¶Adiurauitq; ſuper hoc omnes. Gen. 24.2a ¶ Seruire Deo. Exo.14.4a.
7 Domino Deo patrum ſuorum. Gen.17.5a. ¶Non receſſerunt a Deo. Ioſ.22.2a./ 3.11.3a.

CAPVT XXXV.

1 Fecit Ioſias phaſe domino. Exo.12.3a. ¶Sanctificabatur domino. Exo.30.12. ¶Fratres veſtros. Gen.13.32. Cam.35m.
2 Deus mecum eſt. Nume.14.1a ¶Ex ore Dei. Gen.3.14a.

CAPVT XXXVI.

1 In oculis domini. Gen.3.142. ¶Ex ore Dei. ibidem. Cam.36m.
2 Quam ſanctificauerat. Exo.30.1a. ¶Qui adiurauerat eam per Deum. Gen.24.2a.
3 Dominus Deus Iſrael, & patrum ſuorum. Gen.17.52. ¶Mittebat ad eos. Iere.7.8a. ¶De nocte conſurgens. ibidem.
4 At illi ſubſannabant nuntios Dei. ſup.30.42 ¶Donec aſcenderet furor Domini. Exo.4.5a. ¶Omnia regna terræ, dedit mihi Deus cœli. Rom. 13 2a.
5 Deus locutus fuerat per os Ieremiæ. 2.Reg.23.1a. ¶Sit Deus cũ eo. Num.14.1a. ¶Suſcitauit Deus ſpiritum Cyri. 1. Eſdræ 1a.

AVTHORITATES EX ORATIONE Manaſſe, Regis Iuda.

CAPVT I.

DOmine Deus omnipotens, &c. Gen.17.1a. Cam.1m.
Qui feciſti cœlum & terram. Gen.11a.
¶Cum omni ornatu eorum. ibid.23a. &c. Qui ſignaſti mare, verbo præcepti tui. ibidem 18a.

ESDRAE.

3 A vultu uirtutis tuæ, Gen. 3.14a. / Deuter.4.14a. ¶ Inſuſtentabilis ira, &: Exo.4.5a.
4 Immenſa vero & inueſtigabilis miſericordia promiſſionis tuæ. 32.q.84.10.c.
¶ Et pœnitens ſuper malitiam hominum, Gen. 6.6a.
5 Tu autem ſecundum bonitatem tuam, 2.Paral.16.7a. ¶ Promiſiſti pœnitentiam remiſſionis peccatorum. Ezech 18 5a.6a.
6 Non poſuiſti pœnitentiam iuſtis. Luc.5.6a. ¶ Peccaui ſuper numerum arenæ maris, Gen.15.2a.
7 Et malum coram te feci. Pſal.50.1a. ¶ Et nunc flecto genua cordis mei, 2. Paral.29.5a.
8 Et laudabo te ſemper. Pſal.33.2a.
9 Te laudat omnis uirtus cœlorum. Ibidem. ¶ Et tibi eſt gloria in ſæcula ſæculorum. 14 q.31 3.2m.

AVTHORITATES EX PRIMO libro Eſdræ Prophetæ.

CAPVT I.

Cam.1m. 1 VErbum Domini per os Ieremiæ. 2. Reg.c3.ca. ¶ Suſcitauit dominus ſpiritum Ciri, Prouer.21.ca. / 2a. 41.3.4m. / 1.d.10.4.c. / 2.d.24.q.2.4.3m / 3.d.2.q.2.er.t.q.a.c. / 5.4.co t3.prin°. / Matth.5.
2 Sit Deus cum eo. Numc.14.1a. ¶ Omnia regna terræ dedit mihi Deus cœli. Ro.13.1a. ¶ In templo Dei ſui. Exo.7.1a.
De populo Dei. Exo.19.3a.

CAPVT II.

1 Hi ſunt autem filij prouinciæ. Numeri 1.2a.

CAPVT III.

Cam.3m. 1 Namq; venerat ſeptimus menſis, Leui.16.5a. ¶ Et fratres, Gen. 13.3a. ¶ Holocauſtum domino mane & veſpere. Num.28.3a.
2 Feceruntque ſolennitatem tabernaculorum. Leui.23.12a. ¶ Et vniuerſis ſolennitatibus, Ibidem 1a. ¶ In Kalẽdis 3. Regum co.1a ¶ Vt lauderent Deum. Pſal.33.1a
3 Confeſſione domino. 1. Parel.16.6a. ¶ Quoniam bonus. Ibidẽ 7a ¶ Quoniam in æternum miſericordia eius. Exo.2.a.u.a.
¶ Omnis populus vociferabatur, clamore magno. Gen.4.4a.

CAPVT IIII.

Cam.4m. 1 Domino Deo Iſrael, vel noſtro. Gen.17.5a.
2 Non eſt nobis & uobis, vt ædificemus domum Deo noſtro &c. 3. Regum 5.3a.

CAPVT V.

1 Oculus eorem Dei eorum, factus eſt ſuper ſenes Iudæorum. Geo.3.14a. / Pſal.89.1a.
2 In nomine Dei Iſrael. Gen. 17.5a. ¶ Ad domum Dei magni. Pſal.47.1a.
3 Ad iracundiam prouocauerunt patres noſtri Deum. Exo.4.5a

CAPVT VI.

Cam.6m. 1 Deus qui fecit habitare nomen ſuum. Ibidem Deu.12.1a.
¶ Iubente Deo Iſrael Gen.17.5a.
2 Fecerunt paſca, quartadecima die menſis primi. Exo.12.1a.
¶ Et fratribus ſuis. Gen.13 3a.
3 Fecerunt ſolennitatem azimorum ſeptem diebus. Ibidem.
4 Et conuertant cor regis. Prouer.21.1a.

CAPVT VII.

Cam.7m. 1 Secundum manum Dei bona. Gen.3.14a. ¶ Eſdras parauit cor ſuum. 1. Reg.7.2a. ¶ Et ceremonijs eius. Deu.4 5a.
2 Dei ſui, uel tui, vel Iſrael, uel noſtri. Gen.17.5a.
¶ Ne iraſcatur Deus. Exo.4.5a.
3 Benedictus dominus. Pſal.33.1a. ¶ Deus patrum noſtrorũ. Gene.14.5a. ¶ Qui dedit hæc in corde regis, Prouer.21.1a.

CAPVT VIII.

Cam.8m. 1 Et fratres eius. Gen.13.3a.
¶ Per manum Dei. Gen.3.14a.
2 Furor Dei. Exo.4.5a ¶ Qui derelinquunt Deuter. Ioſ.ae.2a.
¶ Dei noſtri, &c. Gen.17.5a.
3 Satrapis qui erant de conſpectu regis. 1. Regum 5 ea.
¶ Vos ſancti domini, & vaſa ſancta. Exo.3.1a. Leui.11.3a.

NEEMIAE.

CAPVT IX.

1 Tulerunt de filiabus eorum ſibi, & filiis ſuis. Exo.34.11a. Cam.9m.
¶ Commiſcuerunt ſemen ſanctum, ibid, 30.1a. ¶ Leui.11.3a.
2 Curuaui genua mea. 2. Paral.29.5a. ¶ Deus meus vel veſter Gen.17.5a. ¶ Deus non dereliquit nos. Ioſ.3a.
3 Non quæretis pacem eorum, &c. Exo.34.14a.
¶ Vt comedatis bona terræ, &c. Leui.26.2a.
4 Et irrita faceremus mandata tua. Gen.17.13a.
¶ Nunquid iratus es nobis. Exo.4.5a.
5 Domine Deus Iſrael. Gen.17.5a.
¶ Iuſtus es tu. Deut.32.6a.

CAPVT X.

1 Duximus vxores alienigenas. Exo.34.11a. Cam.10m.
¶ Proiiciemus vniuerſas vxores, &c. ibid /.4.d.32. ar.5.q.4.0. /.d.34.1.0. /.d.30.1.0./ 3.1m / 1. Cor.7. lect.2./.
2 Deum noſtrum. Gen.17.5a. ¶ Eſdras adiurauit principes. Gen.24.2a. ¶ Date confeſſionem domino. 1. Reg.16.6a.
3 Ceſſet ira Dei. Exo.4 5a. ¶ Et fratres eius. Gen.13.3a.

AVTHORITATES Ex Libro Neemiæ.

CAPVT I.

1 VNus de fratribus meis, Gen.13.3a. Cam.1m.
¶ Deus fortis Exo.20.5a.
¶ Magn. Pſal.47.1a. ¶ Et terribilis. Pſal.46.2a.
2 Ante faciem Dei. Gen.3.14.
¶ Fiant aures tuæ, ibid./. Pſal.89.1a. ¶ Vt audias. Exo.2.4a.
3 Confiteor pro peccatis filiorum Iſrael. Leui.26.11a. ¶ Non cuſtodiuimus mandata tua, &c. Leui.18.2a./. Deut.4 6a.
4 Memento verbi Gen.8 1a. ¶ In locum, quem elegi, Deut.7.ea.
¶ Vt habitaret nomen meum. ibid./. Deut.12.2a.
5 Populus tuus, Exo.19.3a. ¶ In fortitudine tua magna. Exo.20.5./. Pſal.47.1a ¶ Et in manu tua valida. ibid./. Gen.3.14a.

CAPVT II.

1 Iuxta manum Dei mei, &c. Gen.3.14. Cam.2m.
2 Quid dominus dediſſet in corde meo. Prouer.21.1a.
¶ Et ſubſannauerunt nos 2. Paral.30.4a.

CAPVT III.

1 Et fratres eius. Gen.13 3a. Cam.3m.
2 Et ſanctificauerit eam. Exo.30.1a.

CAPVT IIII.

1 Subſannauit Iudæos, 2 Paral.30.4a. Cam.4m.
¶ Fratribus ſuis, Gen.13.3a.
2 Conuerte opprobrium ſuper caput eorum. Gen.3.21a.
3 A facie tua. ibid.14a. ¶ Domini magni. Pſal.47.1a.
4 Et terribilis. Pſal.46.1a.

CAPVT V.

1 Aduerſus fratres ſuos. Gen.13.3a. ¶ Vſuras ne ſinguli a fratribus exigatis. Leui.25.6a. ¶ Admiram eos. Gen.24.2a. Cam.5m.
2 Quare non in timore Dei ambulatis. Leui.19.14a.
¶ Sic excutiat Deus omnem virum. Gen.3.21a.
¶ Laudauerunt Deum. Pſal.33.2a.
3 Memento mei Deus. Gen.8.1a.

CAPVT VI.

1 Deus non miſiſſet eum. Iere. 7.1a. Cam.6m.
2 Memento mei Deus, Gen.8.1a.

CAPVT VII.

1 Fratri meo. Gen.13.3a. ¶ Vir verax. 4. Reg.10.2a. Cam.7m.
¶ Et timens Deum. Leui.19.14a.
2 Deus dedit in corde meo. Prouer.21.1a.

CAPVT VIII.

1 Et venerat menſis ſeptimus. Leui.16.5a. Cam.8m.
¶ Et benedixit Eſdras domino Deo. Pſal.33.1a.
¶ Et incuruati ſunt, & adorauerunt Deum. 2. Paral.29.5a

a Dies

2 Dies ſanctificatus eſt domino. Exo.30.1ª./ Leui.23.1ª.
¶Habitent filij Iſrael in tabernaculis &c.Ibidem 12ª.
3 Egredimini in montem,&c.Ibidem 14ª.
4 In die octauo collectam iuxta ritum.Ibidem 13a.

CAPVT IX.

Cam.9m. 1 Separatum eſt ſemen filiorum Iſrael ab omni filio allenigena, Exo.34.13ª. ¶ Confitebantur peccata ſua,& iniquitates patrū ſuorum.Leui.26.11ª.
2 Quater in die & quater in nocte confitebantur.1.Paral.16.6ª. ¶Clamauerunt voce magna ad dominum,Gen.4.4ª. ¶Benedicite domino.Pſal.33.1ª.
3 Tu ipſe domine ſolus. Deute.32.18ª. ¶Tu feciſti cœlum,&c. Gen.1ª.&c ¶Elegiſti Abraham.Deu.7,2ª. ¶Vt dares ſemini eius.Gen.13.4ª.
4 Iuſtus es.Deute.23.6. ¶Et vidi afflictionem,&c.Exo.2.6a.¶Clamoremque eorum.Gen.4.4ª. ¶Audiſti.Exo.2.4ª.
5 Deſcendiſti.Gen.3.13ª. ¶Loquutus es eis.Exo.6.1ª.¶Dediſti eis iudicia recta.Leui.18,2ª.¶Et cerimonias.Deu.4.6ª.
6 Sabbatum ſanctificatum tuum oſtēdiſti eis.Exo.20.13ª ¶Panē de cœlo dediſti ut.Exo.16.4ª ¶Leuaſti manū tuā Gen.3.14ª.
7 Indurauerunt ceruices ſuas. 12ſ.q.79.3 4 o./ 3.d.4.q.4.1.e.
8 Tu autem Deus propitius & clemens. Exo.14.3ª. ¶Et miſericors.Exo.22.18ª.¶Longanimis 12ſ.q.70.3.c./:2ſ.q.136.5.u./ 2ſ Cor.6.lec.2.prin. ¶Non dereliquiſti eos.Ioſ.3ª.
9 Sicut ſtellas cœli. Gen.15.2ª ¶ Humiliaſti coram eis habitatores terræ.2.Regum 8.1ª. ¶Prouocauerunt te ad iracundiā. Exo.4.5a.
10 Receſſerunt a te.Ioſ.22.2a / 3.Regum 12.3ª. ¶Quæ faciet homo, & vinet in eis.Leui.18.3ª. ¶Deus noſter.Gen.17.5ª. ¶Magnæ. Pſal.47.1ª.
11 Fortis.Exo.20.5ª. ¶Terribilis.Pſal.46.1ª. ¶Non auertas a facie tua.Gen.3,14ª. ¶Populum tuum.Exo.20.3ª.
12 Non attēderunt mandata tua,& teſtimonia tua.2.Paral.34.5ª. ¶Non ſeruierunt tibi,Exo.20.4ª.

CAPVT X.

Cam.10m. 1 Cupita populi.Nume,7.2a ¶Et fratres eorum.Gen.13.3a ¶Cuſtodirent mandata Dei,& iudicia eius, Leui.18.2a.
2 Et cerimonias eius.Deu.4.6ª. ¶Non dabimus filias noſtras populo terræ,nec econuerſo.Exo.34.11a ¶Dei ueſtri Gen.17.5.
3 Ad panes propoſitionis Exo.25.6ª. Et ad ſacrificium ſempiternum,& in holocauſtum ſempiternum.Gen.17.11ª./ Numeri 28 3ª.
4 Et Kalendis.1.Regum 20.1ª. ¶In ſolemnitatibus.Leui.23.1a. ¶Afferemus primogenita terræ. Exo.13.2ª. ¶Et primitiua. Ibidem.
5 Et primitias.Exo.20.18ª. ¶Et decimas. Ibidem 12ª. ¶Et Leuitæ offerent decimam partem decimæ,in domo domini.Numer.18.8a.

CAPVT XI.

Cam.11m. 1 Reliqua uero plebs,miſit ſortem,&c.Deu.1.5a ¶Et fratres eorum.Gen.13.3ª.
2 Ad laudandum.Pſal.33.2ª. ¶Et confitendum 1.Paral.16.6ª.
3 Et epiſcopus Leuitarum in Ieruſalem.1ſ.Tim.3 12.2ª.

CAPVT XII.

Cam.12m. 1 Et fratres eorum.Gen.13.3ª.¶Vt laudarent Deum.Pſal.33.2ª
2 Et confiterentur Deo.1.Paral 16.6ª.¶Et mondati ſunt ſacerdotes & Leuitæ,& mundauerunt populum,portas & murum.4.d 1.q.1.ar.5.q.3.2m.
3 In dedicatione muri Jeruſalem cōgregauerunt Leuitas de omnibus locis ſuis.Ioan.10.lec.5 fi.
4 Ad primitias.Exo.22.13ª. ¶Et ad decimas,Ibidem 13ª.
5 Omnis Iſrael ſanctificabat Leuitas, & Leuitæ ſanctificabant filios Aaron.12ſ.q.102.5.8m.

CAPVT XIII.

Cam.13m. 1 Non debeant intrare Amonites & Moabites eccleſiam Dei vſque in æternum.Deu.23.3ª.
2 Decimam frumenti,vini & olei. Exo.22.12a. ¶Et primitias ſacerdotales.Ibi 13ª.¶Fratrum ſuorum.Gen.13.3ª.
3 Memento mei Deus. Gen. 8.1ª. ¶ Et ne deleas miſerationes meas,quas feci in domo Dei 4 Regum 2.1ª.2ª.
4 Et io teſtimoniis eius.Deu,4.6ª. ¶ Vidi in Iuda calcantes torcularia in ſabbato.Exo.20.14a.¶Ad ſanctificandum diem ſabbati.Ibidem 13ª.

5 Et vos additis iracundiam.Exo.4.5ª.
¶Dixi Leuitis vt mundarentur Ro.14./.17.
6 Secundum multitudinem miſerationum tuarum.Exo.22.11ª. ¶Et adiuraui eos.Gen.24.2ª. ¶Vt non darent filias ſuas filiis eorum,nec econuerſo,Exo.34.11ª.
7 Dilectus erat domino,Deo.7.3ª. ¶Poſuit eum deus regem ſuper omnem Iſrael.Deu.17.5ª.

AVTHORITATES EX LIBRO Eſdræ Prophetæ.

CAPVT PRIMVM.

1 FECIT Ioſias paſcha &c.& immolauit Phaſe quartadecima luna primi menſis.Exo.12.2ª.&c. Cam.1m
¶ ſanctificarent ſe.Nec.12.2ª.
2 Fratribus ſui.Gene.13.3ª. ¶Habentes azima. Exo.12.7ª. ¶Ex ore domini.Geneſ.3,14ª. ¶Adiuratus a rege,Geneſ.24.2ª.
3 Induras ceruice & corde Nee.7ª.
¶Deus patrum ſuorum, vel Iſrael,vel ſuus.Gen.17.5ª.
¶Miſit per angelum ſuum. Luc.1.8ª.
4 Ipſi vero ſubſanabant,&c.illudentes Prophetis 2.Paral.30.4ª.
¶Deus vſque ad iracundiam concitatus eſt.Exo.4.5ª.
5 Propter irreligioſitatem ſuam.22ſ.q.92 /.57.99 prin./. q.122. 3.4.e./.q.159. 10.3m.

CAPVT II.

1 Suſcitauit dominus ſpiritum Cyri,&c.1.Eſdræ.1ª. ¶Me conſtituit regem orbi terrarum deus Iſrael Ro.13.2ª. Cam.2m.
¶Dominus aſcendat cum eo.Gen,13ª./.Num.14.1ª.
2 Dominus excelſus.Deut.10.8ª.

CAPVT III.

1 Omnem mentem conuertit in ſecuritatem & iocunditatē.22ſ. q.147.8.1m./ 3ª.q.94.5.c./.4.d.11.q.2.ar.3.q.1.e. Cam.3m.
2 Vinum omnia præcordia facit honeſta.21ſ q.145.4.ad.
3 Et omnia per talenta loqui facit.Luc.1.23ª.

CAPVT IIII.

1 Homo relinquit patrem ſuum, &c.& ad mulierem ſe coniungit.Gen.2.31ª. Cam.4m.
2 Diligit homo vxorem ſuam magis quàm patrem aut matrem. 22ſ.q.26.11.o /. 3.d.29.7 5m./.Vir,q.2.9.18m./.Eph.5 lec.10.
3 Veritas magna eſt & fortior præ omnibus.Quol.12.21.o.
¶Cælum etiam ipſam benedicit.Pſal.18.1a.
4 ¶Omnis terra veritatem inuocat.22ſ.q.83.10,3m.
¶Non eſt cum ea quicquam iniquum.Deut.32.5ª.
5 Iniqui ſunt omnes filii hominum, & iniqua ſunt illorum omnia opera.3.Regum 8.13ª.
¶Non eſt in ipſis veritas.c.in.3.cª.51./.Veri,q.1.4.4m.
6 Nec eſt apud eam accipere perſonas,neq; differentias.Deu.10.10m ¶Maieſtas omnium æuorum.1ª.q 10.6 1m.
7 Omnes benignantur in operibus eius 1.prolo.L.
¶Benedictus deus ueritatis Pſal.33.1ª.
8 Et ubi confitebor domine.1ª.Paral.16 9ª. ¶Deus patrum noſtrorum,Gen.17.5ª. ¶Fratribus meis.Gen.13.3ª.

CAPVT V.

1 Omnes fratres,Ibidem. ¶Inſtante ſeptimo menſe. Leu.23.1ª. Cam.1m.
¶Egerunt ſcenophegiam & diem ſolennem, &c.Ibidem.12ª.
¶Et neomeniarum 1.Regum,20.2ª.
2 Et diem ſolemnium.Leui.23.1ª. ¶Collaudantes dominum. Pſal.33.2ª. ¶Et benedicentes.Ibidem.1ª.
¶Cum clamore magno.Gen.4.4ª.
3 Non eſt nobis & vobis ædificare domum dei noſtri nos ſoli ædificabimus deo Iſrael 3.Regum.5.3ª.

CAPVT VI.

1 In nomine dei Iſrael 3.Regum 5.3ª. Cam.6m.
¶Patres noſtri exacerbantes erant.Exo.4.1ª.
2 Qui fecit cælum & terram.Gen.1ª.
¶Dominus cuius nomen eſt inuocatum.Ibidem.Deut.12.2ª.
¶Exterminet omnem regem & gentem,&c.Gen.3.21ª.

CAPVT VII.

1 Tunc Siſinnes ſubregulus & Satrabazanes,&c.cooperati ſunt cum ſenioribus Iudeorum,&c.3.Regum.5.3ª.

Et

9 Et egerunt phaſe decimaquarta die menſis primi. Exo. 12.2a. ¶Celebrauerunt diem feſtum azimorum ſeptem diebus. ibid. 5a. 7a. ¶Sanctificati ſunt. Exo.30.4a.
3 Fratribus tuis, Gen.13.3a.
¶Domini dei tui, vel Iſrael, vel ipſorum, Gen.17.5a.
¶Deus patrum noſtrorum Ibidem. ¶Deus noſter, Ibidem.
4 Ne forte exurgat ira dei. Exo. 4 5a.
¶Benedictus deus. Pſal.33.1a.
¶Qui dedit hanc voluntatem in cor regis. Prouer.21.1a.
5 Secundum manum dei validam Gen.3 14a.
¶Virtus dei erit cum illis, &c. Deu.4.14a./. Num.14.1a.
¶Vos eſtis ſancti domino, & vaſa ſancta, Exo.30.4a.

CAPVT VIII.

Cam.8m. 1 Filias veſtras non coniungetis filiis eorum, nec econuerſo. Exo. 34.11a ¶Et non inquiretis pacem habere cum illis omni tempore. Ibidem. 14a.
2 Vt inualeſcentes manducetis optima terræ, &c. Leuit.26.2a.
¶Dei Iſrael, uel noſter. Gen.17.5a.
3 Et ingeniculans. 2. Paral.29.5a. ¶Humi proſtratiuus. Ibid.
4 Ante faciem dei, Gen.3.14a.
¶Non ſumus derelicti a Deo. Iuſ. 1a.
¶Nonne i. aſceris nobis. Exo.4.5a. ¶Verax es Exo.34.5a.
5 In his ergo ſit ſufmandum domino expellere omnes vxores noſtras quæ ex alienigenis ſunt cum filiis earũ. 1. Eſdræ. 10.1a
6 Admirans principes ſacerdotum, &c. Gen, 24.2a.

CAPVT IX.

Cam.9m. 1 Vos ſalqua feciſti collocando vobis in matrimonium vxores alienigenas. Exo.34.11a.
¶Date confeſſionem deo. 1, Paral.16.6a.
2 Deo patrum noſtrorum. Gen.17. 5a. ¶Dei Iſrael. ibid.
3 Diſcedite a gentibus terræ, & ab vxoribus alienigenis 1 Eſdræ. 10.1a. ¶Vſquequo ſoluant iram domini. Exo.4.5a.
4 Conſederunt nouilunio menſis decimi &c. vſq; ad neomeniam primi menſis. 1 Regum. 10.1a. ¶Et fratribus eius. Gen. 13.3a.
5 Ad libandum in expiationem arietem pro ignorãtia ſua. Leu. 4.2a. ¶In nouilunio menſis ſeptimi. 1. Regum.20. 1a.
6 Eſdras pontifex 2. Paral.23.1a. ¶Et benedixit Eſdras dominũ. Pſal.33.1a. ¶Deum altiſſimum. 3.d.35.q.1.ar. 1.q. 2.c.
7 Deum ſabaoth.9.2a. ¶Omnipotentem.17.1a.
8 Procidentes in terram adorauerunt dominum. 2. Paral.29.5a.
9 Dies hic ſanctus eſt domini. Leui.29.1a.

AVTHORITATES EX TERTIO Libro Eſdræ Prophetæ.

CAPVT PRIMVM.

Cam.1m. 1 Pſi irritauerunt me. Exo.4.5a. ¶Hęc dicit dominus omnipotens. Gen.17.1a.
¶Ego dolui ſuper generationes veſtras. Gen.6.7a.
2 Et dedi vobis manna in eſcam. Exo. 16.4a.
¶Panem angelorum manducaſtis. Pſal.77.5a.
3 Quoniam vos dereliquiſti me. Ioſ.22.2a. ¶Et ego derelinquam. Ioſ.3a. ¶Vt eſſetis mihi in populum. Exo. 19.3a.
4 Et ego vobis in deum. Gen.17.5a. ¶Vos mihi in filios Luc.6. 12a. ¶Et ego vobis in patrem. He.lec.3.
5 A facie mea. Gen.3.14a.
¶Oblationem veſtram cum attuleritis, auertam. Pſal.39.5a.
6 Dies feſtos veſtros, & neomenias & circunciſiones repudiabo, Ibidem. ¶Ego miſi pueros meos ad vos. Iere.7.8a.
7 Quod malum eſt coram me fecerunt. Pſal.50.2a.

CAPVT II.

Cam.2m. 1 Irrita fecerunt conſilia mea. Gen. 17.13a.
¶Peccaſtis coram deo. Pſal.50.2a.
¶Vt det ei confuſionem, &c. vſque vh tibi. Gen 3 21a.
2 Dicit dominus omnipotens, Gen.17.1a.
¶Te elegi dicit dominus. Deut.7.2a.
¶Mittam tibi pueros meos. Iere 7.8a.
3 Viduam iuſtifica, &c. vſque dabo, Exo.22.14a ¶Mortuos vbi inueneris ſignans commenda ſepulcro. Tob.1.11a.
4 Veniet requies tua, Exo.33 10a. ¶Manus meæ tegent te. Ge. 3.14a ¶Miſericors ſum. Exod.22 11a.
5 Qui vos ad cęleſtia regna vocaui, Exo 3 8a /. Math,5.4a.
¶Accipite iucunditatem gloriæ veſtræ, Pſal 15.8a.
6 Lux perpetua lucebit vobis, Io, lec. 8. prin. ¶Vidi turbam magnam quam numerare non potui Math. 20.1a.
7 Et confeſſi ſunt nomen dei, 1. Paral.16.6a.
6 Modo coronantur, ver, q.26.6,c.

CAPVT III.

1 O dominator domine. Deuter,10,8a. ¶Manuum tuarum, Gen. 3.14a. ¶Dextera tua. Ibidem. Cam.3m.
¶Inſtitia in eum ſpiritum vitæ Gen.2.10a.
2 Induxiſti eum in paradiſo quem plantaueras. ibidem.12.13a.
¶Inſtitu ſti in eum mortem &c. ibid, 22a.
3 Elegiſti Abraham, Deut.7,3a. ¶Et dilexiſti eum. ibid.3a.
¶Nunquam derelinqueres ſemen eius. Ioſ,5a.

CAPVT IIII.

1 Angelus miſſus eſt ad me. Lucæ.1.8a. ¶Viam altiſſimi. Iob.11. 42 ¶O dominator domine, Deuteron.10 8a. Cam.4m.
¶In facie mea, Gen.3.13a.
2 Omnes pleni ſumus impietate. 3. Regum.8.13a.
¶Quem dilexiſti populum. Deu.7.5a.
¶Ante oculos tuos. Gen.3.14a.

CAPVT V.

1 Si altiſſimus dederit. Iob.11.9a. Cam.5m.
¶Anima mea laborauit, vt deficeret. Gen.46.2a.
2 O dñator dñe Deu. 10.8a. ¶Elegiſti tibi. Deu.7.2a. ¶Populum vnum tibi. Exo. 16.3a. ¶Et ſi odiens odiſti. Pſal.5.5a.
3 Tuis manibus debet caſtigari. Gen.3. 14a.
¶Miſſus eſt angelus ad me. Lucæ.1.8a.
4 Qui venerat ad me. Iud.6.2a.

CAPVT VI.

1 Fiat cælum & terra. Gen. 1a. ¶Et erat tunc ſpiritus ibid.5u. Cam.6m.
¶Et tenebræ circunferebantur. ibid.3a.
¶Tunc dixiſti proferri lumen luminoſum. ibid.6u.
2 Die ſecundo creaſti ſpiritum firmamenti. ibid.13a. ¶Vt diuideret & diuiſionem faceret inter aquas, &c. ibid.17a.
¶Die tertia imperaſti congregari aquas, &c. ibid. 18a.
3 Die quarto imperaſti fieri ſolis ſplendorem, lunæ lumen, ſtellarum diſpoſitionem. ibid.23a.
¶Vt deſeruirent futuro plaſmatore homini. ibid.24a.
4 Quinto die dixiſti, &c. vt procrearet animalia & volatilia & piſces ibid.27a. ¶Sexto die imperaſti terræ vt crearet, &c. & Adam. ibid. 29a. 30a.
5 Quem conſtituiſti ducem ſuper omnibus quæ feciſti. ibid. 33u.
¶Quem elegiſti. Deu.7.2a. ¶Propter nos creaſti ſeculum. Gene. 31a./.2.d.1.q 2.5.0./.4.d.47.q.2.ar.1.q.1.c.
6 Reſiduas gentes dixiſti nihil eſſe. &c. Iſa.40.10a.
7 Quem uocaſti primogenitum, vnigenitum emulatorem tuum. Exo.4.10a.

CAPVT VII.

1 Et dixi ſ angelo, loquere domine Deus. Exo.6.1a. ¶Introitus eius angulus. Math.7.8a. Cam.7m.
¶Super ſtellas fulgebuat facies eorum, &c. Math.12.11a.
2 Noſtræ facies ſuper tenebras nigræ. 4. lec. 4.6.
3 Deus miſericors. Exo.22. 11a. ¶Et longanimis. Nee.9.8a.

CAPVT VIII.

1 Multi creati ſunt, ſed pauci ſaluabũtur. Math.7.8a./. co.20.4a. Cam.8m.
2 Manuum tuarum. Gen.3.14a.
¶Cuius oculi eleuati ſunt. ibid. ¶Auribus percipe. ibidem.
3 Cuius thronus ineſtimabilis. Iudic.6.3a.
¶Et gloria incomprehenſibilis. Ioan. prolo. prin.
¶Cui aſtat numerus angelorum Daniel.7. 1a.
4 Nec indigneris eis. Exo.4.5a. ¶Vt ita amarus ſis. ibidem.
¶Non iraſcaris domine. ibidem.
5 Sed diligas eos. Deu.7.3a ¶Miſericors uocaberis. Exo.22.11u.
¶Dixerunt in corde ſuo, non eſſe deum. Pſal.13. 1a.
6 Nemo de genitis eſt. qui non impie geſſit. 3. Regum.8.13a.
¶Annunciabitur iuſtitia tua domine. Deut.32.6a.
¶Et bonitas. Pſal.16.7a.
7 Et memorabor. Gen.8. 1a.
¶Tu ei imago nominaris ei. 1a. q.35.1. 1m /.q.93.5.4m.
¶Quoniam ſimilatus es ei. Pon. q.3.16.5m./.17.6m.
8 Propter quem omnia plaſmaſti ſupra 6.5a.
¶Tibi approximaui 4. d.17.q.1.ar.2.q.2.c.
¶Peccatoribus autem nunquam. 1.d 40.q.4.2.4m.

CAPVT IX.

1 Omne quod factum eſt in ſeculo, initium habet, & conſummationem. Gen.17.1a. Cam.9m.
2 Plures ſunt qui pereunt quam qui ſaluabuntur. Math. 7. 8a /.cu.

8ª./.cº.20.4ª. ¶O domine te oſtendens oſtendiſti patribus. Gen.32.2ª.
3 Humiliata ſum valde.2.Reg.1. ¶Iuſti quorum eſt ſeculum,& propter quos ſeculum,ſup 6.1ª.

CAPVT X.

Cam.10m. 1 Deus fortis.Exo.20.5ª. ¶Altiſſimus.Iob.11.6ª.
2 Angelus venit ad me.Iudic.6.2ª.
3 Confortauit me.Lucæ.22.34ª.

CAPVT XI.

Cam.11m. 1 Quem fegeram regnare.Rom.13.2ª.
2 Humiliaſti muros eorum 2.Regum.8.1ª.

CAPVT XII.

Cam.12m. 1 Dominator domine.Deut.10.8ª. ¶Ante oculos tuos,Ge.3.14ª. ¶Ante faciem tuam.Ibidem.
2 Conſoleris animam meam.Gen.46.2ª. ¶Danieli fratri tuo.Gen.13.3ª.

CAPVT XIII.

Cam.13m. 1 Qui habent opera & fidem./. Iac.3.14ª. ¶Ad fortiſſimum.Exod.20.5ª.
2 Reuelabitur filius meus.22ſ.q.2.7.2m.
3 Dominator domine.Deut.10.8ª.
4 Laudans dominum. Pſal.33.22.

CAPVT XIIII.

Cam.14m. 1 Reuelans reuelatus ſum in rubo.Gen.23.2ª./ ¶Et loquutus ſum Moyſi.Exod 6.1ª. ¶Populus meus.Exod.19 32 ¶Miſi eum.Iere.7.8ª.
2 Deus iuſtus.Deut.32.6ª. ¶Iudex.Pſal.9.30. ¶Et fratres veſtri, ¶Gen.13.3ª ¶Iudicium poſt mortem veniet.Pſal.9.3ª.
3 Quomodo iterum reuiniſcemus.4.d.43.21.1.q.1.0.
4 Iuſtorum nomina parebunt, & impiorum facta oſtendentur. Deut.7.20./.12.q.20.0.

CAPVT XV.

Cam.15m. 1 Omnis incredulus incredulitate ſua morietur. Mar.16.10ª. ¶Clamant ad me,Gen.4.4ª. ¶Vindicans vindicabo eos dicit dominus.Deut.32.17ª.
2 Populus meus.Exo.19.3ª. ¶In manu potenti,& brachio excelſo.Gen.3.14ª. ¶Dextera mea.ibid.
3 Nec ceſſabit rumphea ſuper effundentem ſanguinem innocuũ. Math.27.4ª./ cº.27.12. ¶Reddam in ſinu eorum.Pſal.61.6ª.
4 Electis meis.Deut.7.20. ¶Exiit ignis ab ira eius. Exo.4.5ª.

CAPVT XVI.

Cam.16m. 1 Deus fortis.Exo.20.5ª. ¶Ne diis credatis.Exo.7.2ª.
2 A facie domini.Gen.3.14ª. ¶Et a gloria virtutis eius.Deut.4.14ª. ¶Dextera domini.Gen.3.14ª.
3 Ecce dominus cognoſcet omnia opera hominum, & adinuentiones illorum 3.Regum.8.12ª. ¶Et cogitationes,& corda.3 Regum.8 12ª.
4 Dixit,fiat terra,& facta eſt,fiat cælũ,& factũ eſt.Gen.1.5/.7ª. ¶Et verbo illius ſtellæ fundatæ ſunt.ibid.23ª.
5 ¶Et nouit numerum ſtellarum.Pſal.147.5ª. ¶Qui fecit hominem.Gen.2.9ª. ¶Et immiſit ei ſpiritum,uitam,& intellectum.ibid.
6 Dei omnipotentis.Gen.17.1ª. ¶Qui fecit omnia.Gen.1.1ª. ¶Qui fecit omnia ſupra.14.3ª.
7 Ecce deus iudex.Pſal.9.2ª,3ª. ¶Timete eum.Leu.19.14ª.
8 Erit probatio electorum meorum.Deut.7.2ª.
9 Audite dilecti mei,dicit dominus.ibid.3ª.

AVTHORITATES Ex libro Thobiæ.

CAPVT PRIMVM.

Cam.1m. 1 Viam veritatis non deſeruit.4.Regum.20.3ª. ¶Ego tribus qui erant eius genere.Geneſ 13.3ª. ¶Decimas ſuas fideliter offerens.Exo.22.12ª.
2 Et omnia primitiua ſua.ibid.13. ¶In tertio anno proſelitis.2.Pſal.2 5ª. ¶Et aduenis. Pſal.38.7ª.
3 Miniſtrauit omnem decimationem.22ſ q 87.1.4m. ¶Accepit vxorem de tribu ſua.Num.36.2ª.

4 Timere Deum docuit,Leui.19.14ª. ¶Conſolabatur eos.2.Regum 9.2.
5 Monita ſalutis dabat eis. 22ſ.q.31.3.c./ 4.d.15.q.2.ar.3.q.2.c
6 Ex his quibus honoratus fuerat a rege, habuiſſet decem talenta argenti.22ſ.q.113.2.4m
7 Mortuo Salmanaſar, cum regnaret Senacherib filius eius. Iſaiæ princ.
8 Diuidebatque vnicuique prout poterat. 22ſ.quæſt.32.6.10.0./.q.17.1.2m./ 4.d.15.q.2.ar.4.q.1.0./ 2ſ. Cor.8./ cº.9.lec. per totum 2.0.
9 De facultatibus ſuis. 4.d.15.q6.2.ar.4.q6.2.3.0./ 22ſ. q.31.3.3m./ q.32.7.0./ 8.2m./ q.62.5.2m./ q.87.2.2m./ q.110.3.4m. q.31.3.3m./ 4.d.15. q.2.ar.4.q.2.3.0./ Quol.12.30.c.
10 Eſurientes alebat, nudiſq; veſtimenta præbebat. 22ſ.q.32.2.0./ 4.d.15.q.2.ar.3.q.1.0./Math.25.
11 Mortuis atque occiſis ſepulturam ſolicitus exhibebat, 22ſ.q.32.2.c.1m./ 4.diſt.15. q.2.ar.3,q.1.c./ 1m./d.45.quæſtio.2.ar.3.q.8.0.

CAPVT II.

1 Vade,& adhuc aliquos de tribu noſtra timentes Deum,ut epuletur nobiſcum.22ſ.q.32.3 1m /9.0./. q.71.1.c./ 4.d.15.q.2.ar.6.q.3.0./ Math.25./Ro.12.lec.2.fi./ 1ſ.Cor.16. ¶Sepeliuit eum.ſupra 11ª. Cam.2m.
2 Hanc autem tentationem ideo permiſit dominus euenire illi, vt poſteris daretur exẽplum patiẽtiæ eius,ſicut & ſancti. Iob. 22ſ.q.108.4 c.fi./ Iob 7.fi./ Pſal.40./ 2ſ.Theſ.1.lec.1.fi.
3 Ab infantia ſua ſemper deũ timuerit.Leui.19.14ª./ Iob 31 6ª. ¶Sed immobilis in dei timore permãſit.12ſ.q.100.9.c./22ſ. q.58.1.c./ 2.d.38.5 5m / 3.d.40.1.c./4.d.17 q.3.ar.4.q.4.c./ d.33.q.3.1.2m./ 3m.Vit.q.5.1.c./ Ethi.2.lec.4 fi.
4 Agens gratias deo omnibus diebus vitæ ſuæ,12ſ. q6.60.3.c./ 22ſ.q.106.0./ Pſal.9.22ſ Theſ.1.lec.1.prin.
5 Non licet nobis aut edere ex furto aliquid: aut contingere, Ma.q.15.4.6m.

CAPVT III.

1 Iuſtus es domine.Deut.32.6ª. ¶Virum cum timore tuo,non cũ libidine mea conſenſi ſuſcipere.infra 6.3ª. /Leui.19.14ª. Cam.3m.
2 Omnes viæ tuæ miſericordia & veritas & iudicium. 1ª.q.21.4.0./ 4.d.46.q.1.ar.2.q.2.0./ cont.2.cº.28./ Veri. q.28.1.8m./ Poª.q.1.4.6m./ Pſal.24./ Rom.15.lec.1. poſt med.k.
3 Domine memor eſto mei.Gen.8.1ª. ¶Ne reminiſcaris delicta mea,vel parentum meorum.ibid.Exo.20 7ª.
4 Neque vindictam ſumas de peccatis meis.Deut.32.17ª.
5 Expedit mihi mori,magis quàm viuere.12ſ. q.5.3 c./3ª.q.96.6.c./ 4m.3.d.17.L.2m./d.28.L / 4 d.49. q.1.art.1. q 4.4m./ contra.3.cº.48.6m./ Vi.q.2.51.8m./Ethi.3.lec.18.fi.
6 Benedicens dominum. ¶Deus patrum noſtrorum. Gen.27. ¶Deus Iſrael.ibid. ¶Cum iratus fueris Exod.4.5ª.
7 In tẽpore tribulationis peccata dimittis. 1ª. q.21 4 3m / 12ſ. q.87.6.c.fi./ 4.d.15.q.1.ar.4.q.2 0.d.17 q.3.ar.5.q.4.2m.
8 Nunquam cum ludentibus miſcui me,22ſ.q.168.4.2m ¶Nõ eſt in hominis poteſtate conſilium tuum. Iob.12 6ª.
9 Hoc autẽ pro certo habet omnis qui colit te. Exo.20.4ª./1ª / q.1.5.1m./ 22ſ.q.4.8.0./ Prolo.3.5m./ 3.d.23.q6.2. ar.2.q.3.0./ cont.3.cº.154.fi / Veri.q.10.12.15m./ q 12.2. 3m./ q.14.1.3m./ Trinit.9 4m./Io.4.lec.5.fi.
10 Vita eius ſi in probatione fuerit,coronabitur. 4.d.24.q.3.4 3m. ¶Si in tribulatione fuerit,liberabitur.Num.14 1ª.
11 Si in corruptione fuerit.2.d.7.q.1.1.2m. ¶Ad tuam miſericordiam uenire licebit.Exo.22. 11ª.
12 Non enim delectaris in perditionibus noſtris.Ezech.18.5ª.
13 Miſſus eſt angelus domini.Exod.32.22. ¶Sanctus Raphael.2.d.10.L.
14 Orationes eorum in conſpectu domini ſunt recitatæ.2. d.11. q.1.1.3m./.4.d.45.q.3.2.4m.

CAPVT IIII.

1 Cum acceperit deus animam meam.Math.27.11ª. ¶Sepeli corpus meum,ſup.1.11ª./.Gen.49.7ª. ¶Sepelies eam circa me.ibid. Cam.4m.
2 Honorem habebis matri tuæ.Exo.20.17ª. ¶Ex ſubſtantia tua fac elemoſinam,ſepra.1.9ª.
3 Neq; a te auertatur facies domini.Geneſ.3.14ª. ¶Quomodo poteris,eſto miſericors.Math.5.6ª.
4 Si multum tibi fuerit,abundanter tribue.22ſ.q.32.10.0.
5 Elemoſina ab omni peccato liberat.22ſ.q.154.2.5m./.4.d.15.q.2.ar.2 q.1 1m./.1ſ.Thim.4.
6 Et a morte.2.d.27.4.3m./.4.d.15.q.1.ar.3. qu.4.0./.3ª.q.89.6.3m./.Ma q.2.5.7m.
7 Et nõ patietur animam ire in tenebras.22ſ. q.154.2.5m./.4.d.25.q.2.

25.q.2.ar.2.q.1.o./.d.46 q 1.ar.3.q.4.o./.Ma.q.15.a.11m./. Pſ. 40./.Math.15./.1ª.Th n.4.

8 Attende tibi fili mi ab omni fornicatione.Exo.20.20ª.23ª.
¶Et præter uxorem tuam nunquã patiaris crimen ſcire. 2aſ.q. 35.a./.qu.36 3.c./.q.153.3.o./.q.154 1.o./.4.d.33.q.1.3.o./. q.2.ar.2.q.2.1m./.d.42.ar.1.q.1.c./.cont.3.cº.122./. Ma. q.15. 1.2.o./.2.c./.Ver.q.25.5.7m./.Quol.3.q.5.2.c./.Quol.8.15.c. 1ª.Cor.6.lec.3.m./.1ª.Theſ.4.

9 Superbiam nunquam in tuo ſenſu, aut in tuo verbo dominari permittas.Ma.q.8.3.7m./.10m./.11m./.4.3m./.4m./.7m.

10 In ipſa enim ſumpſit initium omnis perditio.1aſ.qu.84.2.o./. 3.1m./ 4.4m./.12ſ.q.162.1.o./.5.1m./.7.1m./.1. d.42.qu.2.1. 7m./.4.d.17.q.2.ar.1.q.1.c./.Ma.q.8.1.4m./.6m./.Rom.7.lect. 2./.1ª.Cor.11.lec.4.

11 Quicunque tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue,& merces mercenarii tui,apud te omnino non remaneat.Leui.19.12ª.

12 Quod ab alio oderis fieri tibi,vide ne tu aliquando alteri facias.4.d.33.q.1.1.7m./.Opuſ.73.cº.17.

13 Panem tuum cum eſurientibus,& egentibus comede,& de veſtimentis tuis nudos tege,ſupra.1.10ª.

14 Et noli ex eo comedere & bibere cũ peccatoribus. 2aſ.q.25.6./ a.2m./.q.31.2.2m./.q.32 9.1m./.q.186.3.3m./.4.d.25.q.2.2. 6.q.2.o./.Opuſ.4.cº.8./.Opuſ.19.cº.9.2m./.4m./. Ro.12.lect. 2.ſ./.1ª.Cor.16.ſ./.Gal.6.lec.1.med.

15 Omni tempore benedic deum.Pſal.33.1ª.

CAPVT V.

Cam.5m. 1 Omnia quæ præcepiſti mihi faciam.2aſ.q.104.5.3m./.2.d.44. q.2 3.c./.Quol.2.15.c./.Quol 10.10.c.

2 Omnia itinera eius frequenter ambulaui.Iudic.6.2ª.
¶Et manſi apud Gabelum fratrem noſtrum.Gen.13.3ª.

3 Forti animo eſto.Ioſ.2ª.
¶Sit dominus in itinere veſtro.Numeri.14.1ª.

4 Angelus dei bonus comitetur ei.1ª.q.113.1.2.o./.2.d.11.qu.1. 1.3.o.

CAPVT VI.

Cam.6m. 1 Obſecro te.1ª.Tim.2.1ª.
¶Azaria frater.Gen.13.3ª.

2 Deponam ſenectutem illorum cũ triſtitia ad inferos.Ge.37.5ª
¶Benedictionem conſequeris.Gen.35ª.

3 Qui coniugium ita ſuſcipiunt,&c.ſuę libidini ita vacent.&c.3. d.16.q.2.4.c./.2m./.d.31.q.2.3 o./ 4.d.30.L.ſ./.cõt 4.cº.82./. Ver.q.25.5.7m./.Ma.q 15.1.2.c./.1ſ.Cor.7./.1ª.Theſ.4.

CAPVT VII.

Cam.7m. 1 Fratres noſtri,fratrem meum. Gen.13.3ª. ¶Oſculatus eſt eum. Gen.28.2ª.¶Timenti deum debetur.Leui.19.14ª.

2 Conſtringeretur cognationi ſuæ ſecundum legem Moyſi. Num. 36.2ª ¶Deus Abraham,Iſaach, & Iacob.Gen.17.5ª.

3 Vobiſcum ſit. Num.14. 1ª. ¶Impleat benedictionem ſuam in vobis.Gen.35ª.¶Benedicentes deum.Pſal.33.1ª.

4 Forti animo eſto.Ioſ. 2ª.

CAPVT VIII.

Cam.8m. 1 Hic tribus noctibus deo iungimur. Deut. 10.6.11ª. ¶Filii ſanctorum ſumus.Leu.11.,ª ¶Domine deus patrum noſtrorum. Gen.17.5ª. ¶Et Iſrael.ibidem.

2 Benedicant te cęli,&c.Pſal.16.1ª./.Pſal 33.1ª.
¶Tu feciſti Adam de limo terræ.Gen 2.9ª.
¶Dediſti ei adiutorium Euam.ibidem 24ª.

3 Non luxuriæ cauſa accipio vxorem,ſupra.6.3ª.
¶Sororem meam.Gen.13.3ª. ¶Sed ſola poſteritatis dilectione.2aſ.q.154.2 c./.3ª.q.29.2.c /.4.d.26.q.1.1.c./.d.30.q 1.3. c./.d.31.q.1.2.1m /.d.33.q.1.1.2.3.c./ q.2.o./.d.39.2.c./.diſt. 40.3.4.c./.con.3.cº 123./.Li.4 cº.78 /.1ª.Cor 7.

4. Miſerere nobis domine. Exo.22.21ª. ¶Tu es deus ſolus.Deut. 6.3ª./.31.18ª. ¶Raguel adiurauit Tobiam.Gen.24.1ª.

CAPVT IX.

Cam 9m. 1 Azaria frater.Gen.13.3ª ¶Contriſtabitur animam eius.Gen. 40.1ª.¶Adiurauit me Raguel, cuius adiuramentum ſpernere non poſſum.Gen.24.8ª.

2 Oſculati ſunt ſe inuicem.Gen.27.1ª.
¶Benedixit deum.Pſal.33.1ª,
¶Benedicat te.Gen.1.23ª.¶Deus Iſrael.Gen.17.5ª.

3 Timentes deum.Leuit.19.14ª
¶Fleuit Gabelus. 2aſ.q.82.4.3m.

CAPVT X.

1 Solicitus erat pater.Math.6.18ª. ¶Angelus domini ſanctus, ſit in itinere veſtro. Pſal.90.4ª./ Exo.d.32am. Cam.10m.
¶Oſculati ſunt eam.Gen.27.2ª.

2 Monentes eam honorare ſoceros.Exo.20,17ª.
¶Diligere maritum.Eph.5.16ª./.18ª.
¶Regere familiam,gubernare domum.4.d.49.q.1.ar. 2.q.5.6.

3 Et ſeipſam irreprehenſibilem exhibere.1ª.Thim.5.

CAPVT XI.

1 Tobia frater.Gen.13.3ª.¶Adora dominum deum tuum. Gen. 17.5ª.¶Deus Iſrael.ibidem. Cam.11m.

2 Gratia agens deo,ſup.8.4ª. ¶Oſculare eum.Gen.27.2ª.
¶Et cœperunt flere præ gaudio, ſup.9.3ª.

3 Benedico te domine.Pſal.33.1ª.

CAPVT XII.

1 Confitemini ei.Paral. 16.9ª. ¶Quia fecit nobiſcum miſericordiam ſuam.Exo.22.11ª. Cam.12m.

2 Etenim ſacramentum regis abſcondere,bonum eſt.3ª. qu. 60. 1.o./.3.d.19.L.4m./.4.d.1.q.1.ar.1.q.2.c./.1ª.Cor.princ.

3 Bona eſt oratio,cum ieiunio & eleemoſina. 1aſ. q.108.3.4m./. 4.c./.4.d.15.q.1.ar.4.q.3.o./.q.2.ar.1.q.2.3m.

4 Et eleemoſina magis.4.d.15.q.2.ar.2.q.2.o./.d.45.q.2.art.3.q. 1.o./.1ª.Tim.4.

5 Eleemoſina a morte liberat.ſup.4.6ª.
¶Et ipſa eſt,quæ purgat peccata.ibid.5ª.
¶Et facit inuenire vitam æternam.Ibid.7ª.

6 Qui autem faciunt peccatum,& iniquitatem.2aſ.q.33.1.1m./ q.110.4.4m./.Heb.8.ſ.

7 Hoſtes ſunt animæ ſuæ.Pſal.10.5ª. ¶Quando orabas cum lachrymis.4.d.15.q.4.ar.2.q.2.3m./.Pſal.38.

8 Et ſepeliebas mortuos,ſupra.1.11ª.
¶Ego obtuli orationem tuam domino ſup.3.14ª.

9 Et quia acceptus eras deo.1aſ.q.102.3.o.
¶Neceſſe fuit ut tentatio probaret te.2aſ.q.97.1.o.

10 Et nunc dominus miſit me.Exo.33.2.
¶Ego ſum Raphael angelus,ſup.3.13ª.
¶Vnus ex ſeptem.1aſ.q.112 5.5m.

11 Qui aſtamus ante dominum.Iob.1 5ª. ¶Dixit eis angelus,pax uobis,nolite timere.Luc 1. 11ª.12ª /.Iudic.6.2e.

12 Cum eſſem vobiſcum,&c. videbar manducare & bibere. &c. Gen.18.4ª ¶Tempus eſt vt reuertar ad deum.2.d.10.4.1m.

13 Ceciderunt ſuper terram.2.Paral.29.5ª.
¶Proſtrati per tres horas.Ibid.

CAPVT XIII.

1 Magnus es domine.Pſal.47.1ª.¶Tu flagellas,& ſaluas,&c.Deuter.32 19ª. ¶Confitemini domino.1.Paral.16.6ª. Cam.13m.
¶Laudate eum.Pſal.33.2ª.

2 Non eſt alius deus.Deut.6.3ª.¶Omnipotens.Gen.17.1ª.
¶Propter miſericordiam ſuam. Exod.12.11ª. ¶Ego & anima mea.Gen.46.1ª.Non eſt qui effugiat manum tuam. Geneſ.3. 14ª./.50.5ª.¶Omnes benedicentur.Gen.35.
¶Maledicti erunt,& condemnati.ibid.3.11ª.

3 Alleluia cantabitur.4.d.8.L.

CAPVT XIIII.

1 Et fratres noſtri.Gen.13.3ª ¶Timentes deum.Leui.19.14ª. Cam.14m.
¶Deum Iſrael.Gen.17.5ª. ¶Seruite domino.Exo.20.4ª.

2 In ueritate.4 Regum.20.2ª.

3 Et benedicant eum.Pſal.33.1ª.

4 In tota uirtute ſua. Deut.4.14ª./.6.4ª.

AVTHORITATES
Ex libro Iudith.

CAPVT PRIMVM.

1 ET gloriabatur quaſi potẽs in potentia exercitus ſui & in gloria quadrigarum ſuarum.2aſ. qu.132.o./. Ma.q 9.o. Cam.1m.

2 Tunc indignatus eſt.2aſ q.158.7.c./.Ma. q.12.5.c.

CAPVT II.

1 Habuit cum eis miſterium conſilii ſui.1aſ.q.14.o /.Veri.q.17. 3.2m. Cam.2m.

2 In multitudine innumerabilium.Num.20.4ª.

3 Quorum non erat numerus.ibid.

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CAPVT III.

3 Deſinat indignatio tua contra nos.ſup.1.2ª.
2 Ferocitatem pectoris eius, mitigare non potuerunt.22ª. q.157. 13m /.q.159 o./.q.159.2.1m.
3 Vt omnes deos terræ exterminaret.Exo.7.1ª.

CAPVT IIII.

Cam.4m. 1 Et clamauit ad dominum.Geneſ.4.4ª.
¶Deum Iſrael.Geneſ.17.3ª.
2 Humiliauerunt animas.3.Regum.21.3ª./.Gen.46.2ª.
3 Vt viſitaret populum ſuum Iſrael.Exo.3.6ª./.19.3ª.

CAPVT V.

Cam.5m. 1 Noluerunt ſequi deos.Exod.7.1ª.
¶Deſerentes cerimonias.Deut.4.6ª.
¶Vnum deum cæli coluerunt.Deut.6,32./.Exod.20.4ª.
2 Clamauerunt ad dominum.Geneſ.4.4ª.
¶Per quadraginta annos annonam de cęlo conſequuti ſunt. Exo.16.4ª./.Gen.32ª.
3 Quando receſſit a deo.Iuſ.22.2ª.¶Præter deum ſuum. Geneſ. 17.5ª ¶Alterum coluerunt.Exo.2.4ª.
4 Vſque dum non peccarent in conſpectu dei ſui,erant cum illis bona.12ª.q.99.6.3m.
5 Deus odit iniquitatem.Pſal.5.5ª.
6 Reuerſi ad deum.2.d.10.4.1m./.cont.3.cº.161.
7 Nabuchudonoſor deus terræ eſt.Exod.7.1ª.

CAPVT VI.

Cam.6m. 1 Deo ſuo.Gen.17.5ª.¶Deus patrum noſtrorum.ibidem.
¶Deus Iſrael, vel noſter.ibid.
¶Non reſpirabis vltra, donec extermineris.Gen.8.4ª.
2 Non concidat vultus tuus.Gen.4.5ª.
¶Et pallor qui faciem tuam obtinet,abſcedat.ibidem.
3 Omnis populus cecidit in faciem ſuam, adorãtes dominum 2. Paral.29.5ª. ¶Domine intuere,reſpice & attende. Exo.2.6ª.
4 Non derelinquis.Ioſ.3.
¶Præſumentes de te.22ª.q.21.u.1m./.1.prolo.L.
5 Præſumentes de ſe.22ª.q.21.1.4.o./.q.130. 2.o./. qu.133.1.c./. Ma.q.8 3.1m.
6 Et de ſua virtute gloriantes, ſup.1.2ª. ¶Humilitas.2.Regum.8. 1ª.¶Ad humilitatem noſtram.3.Regum.21.3ª.
¶Conſolati ſunt Athiot 2.Regum.9.1ª.
7 Deus cuius virtutem prædicaſti.Deut.4.14ª.
¶Sit deus tecum.Num.14.1ª.
8 Vt ſicut tibi placuerit, ita cum tuis omnibus conuerſeris nobiſcum.125.q.105.3.1m.

CAPVT VII.

Cam.7m. 1 Proſtrauerunt ſe ſuper terram.2.Paral.29.5ª.
¶Deus Iſrael.Gen.17.7ª.¶Deus patrum noſtrorum. ibidem.
¶Vbi eſt deus eorum.ibidem.
2 Miſericordiam ſuam oſtenderet.Exo.22.13ª.
¶Super populum ſuum.Exo.19.3ª.
¶Benedicamus dominum.Pſal.33.1ª.
3 Conteſtamur hodie cœlum & terram.23ª.q.89.1.3m.
¶Qui vleiſcitur nos,ſecundum peccata noſtra.Deuteron.32. 17ª./.Pſal.61.6ª.
4 Qui pius es.Exo.34.3ª.¶Clamauerunt ad deum.Gen.4.4ª.
¶Dabit gloriam nomini ſuo.Io.13.lec.6 priuº.
5 Confiteure te.1. Paral.16.8ª.
¶Aequo animo eſtote fratres.Gen.13.3ª.
6 Forſitan deus indignationem ſuam abſcidet.Exo.4.5ª.

CAPVT VIII.

Cam.8m. 1 Iudith ieiunabat cunctis diebus vitæ ſuæ. 22ª.q.147.5.3m./.4. d.15.q.3.ar.3.q.2.o./.Ro.14.lec.1.med.A.
2 Præter ſabbata,& neomenias feſta domus Iſrael,ibidem.1.Regum.20.1ª./.Leui.23.1ª.
3 Timebat dominum.Leu.19.14ª. ¶Qui eſtis vos,qui tentatis dominum.Deut.6.8ª.¶Non eſt hic ſermo qui miſericordiam prouocet.Exo.22.13ª.
4 Qui iram excitet,& furorem accendat. Exo.4.5ª.¶Patiẽs eſt, dominus.Exo.34.4ª.¶Lachrimis poſtulemus.Tob.12.7ª.
5 Non enim quaſi homo deus,ſic comminabitur, neq; ſicut filius hominis ad iracundiam inflammabitur.Exo.4.5ª.
6 Humiliemus ei animas noſtras.3.Regum.21.3ª./.Gene.46.2ª.
¶Dereliquerunt deum.Iuſ.22 1ª.
¶Adorauerunt deos alienos.Exo 7.1ª./.20.4ª.

7 Humiliabit omnes gentes.2.Regum.9.2ª. ¶Et nunc fratres. Gen.13.3ª. ¶In populo dei.Exo.19.3ª. ¶Ex vobis pẽdet anima eorum.Gen.46.2ª./.Io.12.1ª.
8 Tentati ſunt patres noſtri. Gene.22.1ª. ¶Abraham tentatus eſt. ibidem.¶Et per multas tribulationes probatus,amicus dei effectus eſt.12ª.q.67.6.c,fi./.22ª.q.108.4.c.fi /.2.d.36.4 o./.4.d. 15.L.2m. /.q.1.ar.4.q.2.o./.d.17.q.3.ar.5.q.4.2m./.Ma.q.5.4. c.fi./.Io.1.fi /.cº.4 fi./ 1º.7.fi./ Pſal.36./.Pſal.37./. Pſal. 40./. Iſa 31.fi./.Ioan.9.fi./.cº.15./.2ª.Cor.4./.Lec.3./.He.10.lec.4. /.2ª.Cor.12.lec.5.fi. /.2ª.Theſ.lec.1.fi.
9 Omnes qui placuerunt deo, per multas tribulationes tranſierunt fideles.ibid.¶Dominus tecum.Num.14.1ª.
¶Deus noſter.Gen.17.5ª.
10 Reſpiciat dominus populum.Exo.2.6ª.
11 In vltionẽ inimicorum noſtrorum.Gẽ.3.21ª./.Deu.32./.17ª.

CAPVT IX.

1 Proſternes ſe domino. 2.Paral.29.5ª. Cam.9m.
¶Clamauit ad dominum.Gen.4.4ª.
¶Deus patris mei.Gen.17.5ª.¶Deus meus.ibid.
2 Qui zelauerunt zelum tuum.Exo.20.6ª. ¶Reſpice caſtra aſſiriorum.Exo.2.6ª.¶Sic fiant,& iſti.&c.Gen.3.21ª.
3 Et in curribus ſuis,&c.gloriantur,ſupra.1.1ª. ¶Dominus eſt nomen tibi.Deut.10.8ª.¶Erige brachium tuum.Gen.3.14ª.
¶In virtute tua.Deut.4.14ª.
7 In iracundia tua.Exo.4.5ª.
4 De tua miſericordia præſumentem, ſup.6.4ª.
6 Memento domine.Gen.7.1ª.
7 Non eſt alius præter te.Deut.9.3ª.

CAPVT X.

1 Cum ceſſaſſet clamare ad dominum.Gene.4.4ª. ¶Proſtrata.2. Cam.10m. Paral.29.5ª.¶Deus patrum noſtrorum.Gen.17.5ª.
2 Lauit corpus ſuum, & vnxit, &c.omnibus ornamentis ornauit ſe.22ª.q.169.2.u./.q.187.6.1./.Quol.10.14.o./.Iſa.3.fi./.Mat. 11./.1ª.Corint.7.lec.7./.1ª.Tim.2.
¶In uirtute ſua.Deuter.4.14ª.
3 Fugi a facie eorum,&c.vſq; de exercitu eius.Gen.12.4ª.
¶Conſeruaſti animam tuam.Gen.46.2ª.
4 Iudith adorauit eum, ſcilicet Holofernem proſternens ſe ſuper terram.Geneſ.18 2ª.

CAPVT XI.

1 Viuit Nabuchdonoſor Rex terræ & viuit virtus eius. Gen.42. Cam.11m. 2ª.¶Omnium animarum errantium.Gen.46.2ª.
2 Non ſolum homines ſerment ei per te,ſed & beſtiæ agri. &c.vſque nunciare tibi.Gen.12.4ª.
2 Sciunt ſe offendiſſe deum.Iob.35.1ª.
4 Miſit me dominus.Iere.7.8ª.
5 Iratus eſt illis deus.Exo.4 5ª.

CAPVT XII.

1 Viuit anima tua domine.Gen.42.2ª. Cam.12m.
¶Quoniam non expendet omnia hæc,&c.Gen.12.4ª.
¶Deum ſuum.Gen.17.5ª.
¶Deum Iſrael ibidem.
2 Baptizabat ſe.Mar.4ª /.3ª.q.38.2.3m.
¶Populum ſuum Exod.19.3ª.
3 Omne quod erit ante oculos eius bonum & optimum faciam &c.uſque diebus meis.Gen.22.4ª.
4 Magnificata eſt anima mea.Gen.46.2ª.

CAPVT XIII.

1 Deus Iſrael.Gen.17.5ª.¶Deus noſter.ibid.¶Deo ſuo.ibid. Cam.13m.
2 Nobiſcum deus.Nume.14.1ª.
¶Sperauerunt eam iam non eſſe venturam. 22ª.q.21.3.1m.
3 Laudate dominum. Pſal.33. 2ª. ¶Cuſtodiuit me angelus dei. Pſal.90.4ª ¶Confitemini illi omnes.1.Paral.19.6ª.
¶Quoniam bonus.ibid.7ª.
4 Quoniam in ſęculum miſericordia eius,Exo.22.13ª.
¶Benedixit te dominus.Gen.1.41ª. ¶In uirtute ſua.Deut.4. 14ª.¶Benedictus dominus.Pſal.33.1ª.
5 Qui creauit cælum & terram.Gen.1.
Non pepercisti animæ tuæ.Gen.46.2ª.
¶Quod deus vleiſcatur ſe de inimicis ſuis.Deu.32.17ª.
6 Exaltauit anima eius.Gen.46. 2ª.
7 Procidit ad pedes eius.2. Paral.29.5ª.
8 Et adorauit eam.Gen.18 2ª.

CA-

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Audite me fratres.Gen.13.3ª ¶Tunc Achior relicto gentilitatis ritu,credidit deo.3ª.q.69.4 a^{m}.
2 Et circumcidit carnem præputii ſui.Gen.17 7ª.8ª.
3 Et appoſitus eſt ad populum Iſrael, & omnis ſucceſſio generis eius,vſque in hodiernum diem,ſup.6.8ª.

CAPVT XV.

Ca^{m}.15^{m}. 1 Manus domini confortauit te.Gen.3.14ª.
2 Eris benedicta in æternum.Gen.1.31ª.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Dominus nomen eſt illi.Deut.10.8ª.
¶Poſuit caſtra ſua in medio populi ſui.Num.11.5ª./.Exo.19.3ª.¶Dominus omnipotens.Gen.17.1ª.
2 Exuit ſe veſtimento viduitatis,&c.vſq; amputauit,a ſupra.10.1ª.¶A facie domini.Gen.3.14ª.
3 Adonay domine magnus es tu.Pſal.74.1ª.
¶Et præclaros virtute.Deut 4 14ª.
4 Quem ſuperare nemo poteſt.Gen.50.5ª.
¶Et non eſt qui reſiſtat voci tuæ.ibid.
¶Dixiſti,& facta ſunt.Gen.5ª.
5 Miſiſti ſpiritum tuum,& creata ſunt.Gen.4ª./.Pſal.103.13ª.
¶Qui timent te,magni erunt apud te per omnia.Leu.19.14ª.
6 Dominus vindicabit in eis.Deut.35.17ª.
¶In die iudicii viſitabit illos.Pſal.9.3ª.
7 Dabit ignem & vermem in carnes eorum,vt vrātur & ſentiāt, uſque in ſempiternum Iſa.66 6ª.
8 Iudith obtul.t,&c.in anathema obliuionis.Num.21.1ª.

AVTHORITATES
Ex libro Heſter.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 PEndebant autem ex omni parte tentoria aerei coloris,&c Exo 26.3ª.
2 Cunctæ exores,tam maiorum quàm minorum,deferant maritis ſuis honorem.Epheſ.5.16ª.18ª.

CAPVT II.

Ca^{m}.2^{m}. 1 Mardocheus adoptauit ſibi Heſter in filiam.3ª.q.3.5.1^{m}./.q.23 1.c./.3.d.10.q.2.ar.2.q.1.c./.4.d.41.q.2.1.0.
2 Quicquid ille præcipiebat,obſeruabat.Heſter.Tob.5.1ª.

CAPVT III.

Ca^{m}.3^{m}. 1 Solus Mardocheus non flectebat genua.2.Paral.29.5ª.
2 Nec adorabat eum.Gene.18.2ª.
¶Et cerimonias.Deut.4.6ª.
3 Ad omnes ſatrapas regni.1.Regum.5.2ª.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Voce magna clamabat.Gen.4.4ª.
2 Ne putes quod animam tuam tantum liberes.Gen.46.2ª.
3 Mardocheus fecit omnia,quæ Heſter præceperat.Tob.3.1ª.

CAPVT V.

Ca^{m}.5^{m}. 1 Heſter oſculata eſt ſummitatem virgæ eius.Gen.27.2ª.
2 Aman indignatus eſt valde.Iudit.2ª.

CAPVT VI.

Ca^{m}.6^{m}. 1 Sic honorabitur,quemcunque voluerit rex honorare.22ª.q.q.103.2.4^{m}.Feſtinā,& ſumpta ſtola.ibid.

CAPVT VII.

Ca^{m}.7^{m}. 1 Dona mihi animam meam.Ioan.12.2ª. ¶Pro qua rogo, & populum pro quo obſecro.ibidem.

CAPVT VIII.

Ca^{m}.8^{m}. 1 Starent pro animabus ſuis,ibidem.
¶Procidit ad pedes Regis.2.Paral.29.5ª.
2 Iuberet irritas fieri Gen.17.13ª.
¶Paratos eſſe iudæos ad vindictam de hoſtibus ſuis. Numer. 31.1ª.

3 Plures alterius gentis & ſectæ.22ª.q.11.1.3^{m}.
4 Eorum religioni iungerentur.12ª.q.60.3.c./.22ª.q.80 c./.q.81.0./.q.82.2.c./.q.83.3.c./.q.94.1.1^{m}./.q.97.3.c./.q.186.2.c./.3.d.33.q.3.ar.4.q.1.c./.Opuſ.18.c^{o}.12./.Opuſ.19.c^{o}.2.prin^{o}./.T.in.10.c.
5 Et cerimoniis.Deut.4.6ª.

CAPVT IX.

1 Se vlti ſunt iudei de inimicis ſuis.Numeri.31.1ª. Ca^{m}.9^{m}.
¶Irriti fierent.Gen.17 13ª.
2 Qui religioni eorum voluerunt copulari,ſupra 8.4ª.
3 His cerimoniis obligata eſt.Deu.4.6ª.

CAPVT X.

1 Fratrum ſuorum.Geneſ.13.3ª. Ca^{m}.10^{m}.
¶Populum ſuum.Exod.19.3ª.
2 Nec eorum quicquam irritum fuit.Gen.17.13ª.
¶Clamauit ad dominum.Gen.4.4ª.
3 Et recordatus eſt dominus.Gen.8.1ª.
4 Et fecit ſigna & portenta.Act.6.4ª.

CAPVT XI.

1 Clamauerunt ad Deum & illis vociferantibus fons paruus creuit.Gen.4.4ª. Ca^{m}.11^{m}.

CAPVT XII.

1 Cum intellexiſſet cogitationes eorum & curas diligentius per vidiſſet.2.d.7.1.b.1. Ca^{m}.12^{m}.

CAPVT XIII.

1 Optata cunctis mortalibus pace fruerentur.12ª q.29.°2.0./.3. d.27.q.1.3.5^{m}./.4.d.49.q.1.ar.2.q.4.0./.Verit.q.22.4.,1 u^{m}./.Dio 11.lec.1.0. Ca^{m}.13^{m}.
2 Domine rex omnipotens.Gen.17 1ª.
¶Et non eſt qui poſſit tuæ reſiſtere voluntati.Gen.50.5ª.
3 Tu feciſti cœlum & terram,&c.Gen.1ª.
¶Dominus omnium tu es.Deut.10.8ª.
4 Cuncta noſti,& ſcis.1ª.q.14 5.0./.7.11.12.c./.q.79.2.c./.q.87.2.c.1./.d.35.2.3.0./.d.36.q.1 2.0./.2.d.1.q.1.5.0./.d.3.q.3.1.4.c./.4.d.49.q.2.5.0./.con.1.c^{o}.49.&c.vſque 73./.con.4.ca^{o}.13.prin./.Veri.q.2.2.3.4.5.0./ Meth.12 lec.8.fi.
5 Et ne quemquam adorarem,excepto deo meo.Exod.20.4ª.
¶Deus Abraham Gen.17.5ª.
6 Miſerere populi tui.Exo.19.3ª./.22.11ª.
¶Laudemus nomen tuum domine.Pſal.33.2ª.
¶Clamauit ad dominum.Gen.4.4ª.
7 Deum Iſrael Gen.17 5ª.
8 Coluimus deos eorum Exo.7 1ª./.20.4ª.
9 Iuſtus es domine Deut.32 6ª.
10 Laudantium te.Pſal.33.2ª.

CAPVT XIIII.

1 Adiuua me.1. Paral.11.4ª.¶Conuerte conſilium eorum ſuper eos,&c.Gen.3.11ª ¶Memento domine.Gen.8.1ª. Ca^{m}.14^{m}.
2 Oſtende te nobis.Gene.32.2ª.¶Da mihi fiduciam.4.Regum.18.7ª ¶Transfer cor illius in odium hoſtis noſtri,&c.Prou.21.1ª.Gen.31.21ª.
3 In manu tua.Gen.3.14ª. ¶Qui habes omnium ſcientiam, ſup.13.4ª ¶Deus Abraham.Gen.17.5ª.
4 Deus fortis.Exo.20.5ª.

CAPVT XV.

1 In pallorem colore mutato.12ª.q.44.1.3^{m}. Ca^{m}.15^{m}.
2 Conuertit deus ſpiritum regis in māſuetudinem.Prou.21.1ª.

CAPVT XVI.

1 Dei cuncta cernentis,ſup.13.4ª ¶Filius altiſſimi,Luc.6.12ª./.Iob.11.6ª.¶Et maximi.Pſal.47.1ª. Ca^{m}.16^{m}.
2 Semperque uiuentis dei.Deut.31.21ª.
¶Cuius beneficio & patribus noſtris, & nobis regnum eſt traditum.Romanorum.13.2ª.
3 Et eſq; hodie cuſtoditur.Ioſ 24.3ª.
¶Sciatis eſſe irritas.Gen.17.13ª.
4 Non nobis,ſed deo ei reddente.Pſal.61.6ª.
¶Quod meruit.Iob.6.1ª.
5 Deus omnipotens.Gen.17.1ª.

AVTHORITATES EX LIBRO Iob Prophetæ.

CAPVT PRIMVM.

Cam.1m. 1 Vir erat.1ª.Cor.11.¶Simplex.22ª.q.109.2.4m./.qu. 111.3.2m.
2 Et rectus.10ª.q.55.4 4m./.1.d.19.q.5.1.4m./.2.d. 27.2.4m./d.41.q.1.1.c/.4.d.17.quæſ.1.ar.2.q.0. 3m./.4m.
3 Timens deum.Leuit.19.14.¶Et recedens à malo.Pſal.33.6ª.
¶Et benedixerint deo.3.Regum.21.2ª.
4 Cum veniſſent filii dei.Iudic.6.2ª./.Luc.6.12ª.
¶Vt aſſiſterent coram domino.3.Regum.22.2ª.
5 Affuit inter eos etiam Sathan.3.Regum.22.2ª./.1ª.q.112.3.c./ 3m./.2.d.10.1.2m./.4.d.49.q.2.6.2m.
6 Cui dixit dominus.Verit.q.12.7.11m./.q.18.3.c./.Pſal.49.
7 Vnde venis, Gen.3.15ª.Iudic.6.22.
¶Circuiui terram.1ª.q.1.1.2m./.Gen.3.13ª.
8 Nunquid conſideraſti ſeruum meum.Iob.22ª.q.53.4.c.
¶Quòd non ſit ei ſimilis in terra.Ecc.44.2ª.
9 Cui reſpondens Sathan ait.18.q.107.3.0.
10 Operibus manuum eius benedixiſti, Gen.1.31ª.
¶Sed extende paululum manum tuam.Gene.3.14.
¶A facie domini. ibidem.
11 Ecce vniuerſa quæ habet in manu tua ſunt,tantum in eum ne extendas manum tuam.3ª.q.29.1.3m./.2.d.21.q.2.1.c./.Poª. q.6.5.c/.Ma.q.16.11.10m.
12 Boues arabant & aſinæ paſcebantur iuxta eos.22ª.q.2.6.4m.
13 Ignis Dei deſcendit de cęlo. Gen. 32ª.
14 Sit nomen domini benedictum. Pſal.33.1ª.

CAPVT II.

Cam.2m. 1 Cum quadam die veniſſent filii Dei.Iudic.6.2ª./.Luc.6.12ª.
¶Et ſtarent coram domino.3.Regum.22.2ª.¶Veniſſet quoque Sathan, Iudic.6.2ª.
2 Et ſtaret in conſpectu eius,ſupra 5ª. ¶Vt diceret dominus ad Sathan. Ibidem 6ª. ¶Vnde venis? Gen.3.15ª./. Iudic 6.2ª.
¶Circuiui terram, ſupra 7ª.
3 Cui reſpondens Sathan ait, ſupra 9ª. ¶Nunquid conſideraſti ſeruum meum. Iob. ibidem, 8ª. ¶Quòd non ſit ei ſimilis in terra.Ecc.44.2ª.
4 Vir ſimplex,ſupra.1.1ª.¶Et rectus.ibidem.2ª. ¶Ac timens deū. Leui 19.14ª.¶Et recedens a malo.Pſal.33.6ª.
5 Et adhuc retinens innocentiam.22ª.q.80.1m./.3.d.33.q.3.ar.4. q.2.c./.1m.
6 Tu autem commouiſti me. Pſal.30.
7 Pro anima ſua.Geneſ.46.12.¶Mitte manum. Gen.3.14ª.
¶A facie domini.ibid.¶Benedicat tibi.3.Regum.21.2ª.
8 Adhuc tu permanes in ſimplicitate tua,ſup.1.1ª.
¶Benedic domino 3.Regum.21.2ª.
9 Vt venientes viſitarent eum,& conſolarentur.2.Regum.9.2ª.

CAPVT III.

Cam.3m. 1 Maledixit diei ſuo,&c.vſque ſi. Gen.3.213.
¶Et venit ſuper me indignatio. Exo.4.5ª.
2 Expectet lucem,& non videat, nec ortum ſurgentis auroræ.3ª. q.27.2.2m.

CAPVT IIII.

Cam.4m. 1 Flante deo periiſſe,& ſpiritu iræ eius.Exo.4.5ª.
2 Rugitus leonis,& vox leenæ. Pſal.37.
3 In angelis ſuis reperit prauitatem.1ª.q.63.0./.12ª.q.89.4.u./. 2.d.5.q.1.c./.con.3.cº.108./.109./.110./.Op.15.cº.19./.20./. Ioh.4.
4 Et quia nullus intelligit,in æternum peribunt Pſal.35.2ª.

CAPVT V.

Cam.5m. 1 Ad aliquem ſanctorum conuertere.4.diſt.15. quæſt. 4.artic.5. q.1.4m.
2 Virum ſtultum interficit iracundia.22ª.q.158.3.1m./. Ma.q.10. 2.13m./.q.12 3.12m.
3 Et paruulum occidit inuidia. Ma.q.10.2.13m.
4 Et maledixi pulchritudini eius ſtatim.Gen.3.21ª.
¶Homo naſcitur ad laborem.ibid.24ª.
5 Qui diſſipat cogitationes malignorum, ne poſſint implere manus eorum quod cœperant.Poª.q.6.5.c./.
6 Qui apprehendit ſapientes in aſtutia eorum.1ª.Cor.3.lec.3.
7 Ipſe vulnerat & medetur.Deut.32.19ª.
¶Percutit & manus eius ſanabunt.ibid./.Gen.3.14ª.
8 In ſex tribulationibus liberabit te, & in ſeptima non tanget te malum.Opuſc.7.cº.8.

CAPVT VI.

1 Iram merui.Exo.4.5ª./.32.q.49.6.c./3.d.18.2.c. Cam.6m.
2 Quaſi arena maris.Gen.15.8ª.
¶Sagittæ domini in me ſunt.Pſal.17./.18./.Pſal.37.
3 Quarum indignatio ebibit ſpiritum meum.Exo.4.5ª.¶Animę eſurienti etiam amara dulcia eſſe videntur.Gen.46.2ª.
4 Quæ prius tangere nolebat anima mea,ibidem.
5 Soluat manum ſuam.Gen.3.14ª.

CAPVT VII.

1 Memento domine.Gen.8.1ª.¶Oculi tui in me.Gene.3.14ª. Cam.7m.
2 Non reuertetur oculus meus vt videat bona,nec aſpiciet me viſus hominis.4.d.43.ar.3.q.1.c./.d.45.q.2.ar.2.q.2.1m./.d 48. q.2.2.8m./.con.4.cº.82.ſi./.1ª.Cor.15.lec.2./. Luc.5./.lect.7. lect.ſi.
3 Qui deſcendit ad inferos,non aſcendit.ibid.
¶Cum amaritudine animæ meę Gen.46.2ª.
4 Elegit ſuſpendium anima mea.ibid.
¶Quid eſt homo,quia magnificans eum.Pſal 8.2ª.
¶Aut quid apponis erga eum cor tuum.ibid./.Gen.3.14ª.
5 Cuſtos hominum.Ioſ.24.3ª.
6 Viſitas eum diluculo.Exo.4.14ª.
7 Et ſubito probas illum.Pſal.16.2ª.

CAPVT VIII.

1 Aut omnipotens, Gen.17.1ª. ¶Si mundus & rectus inceſſeris, Cam.8m. ſupra.1.2ª.¶Statim euigilabit ad te.Exo.4.5ª.
2 Spes hypocritæ peribit.22ª.q.111.4.0./. 4.d.16.quæſt.4. artic. 1.q.3.0.
3 Deus non proiiciet ſimplicem,ſupra.1.1ª.
4 Nec porriget manum malignis.Gen.3.14ª.

CAPVT IX.

1 Sapiens eſt corde.Geneſ.3.14./.Heſter.13.4ª./.12.q.37.2.1m./. Cam.9m. quæſtio.39.7.2m./.1.d.32.quæſt.2.2.0./.ʒ.4.cº.12./.Poª.qu. 9.9.6m.
2 Et fortis robore.Exo.20.5ª.¶Si fortitudo quæritur, robuſtiſſimus eſt.ibidem.¶Quis reſtitit ei.Gen.50.5ª.
3 In furore ſuo, Exo.4.5ª. ¶Deus cuius iræ nemo reſiſtere põt. ibidem./.Geneſ.50.5ª.
¶Et graditur ſuper fluctus maris.Gen.3.13ª.
4 Si venerit ad me,ibidem./.Exod.19.6ª.
¶Non videbo eum.Geneſ.32.1ª./.12ª.q.112.5.c.
¶Si abierit.Ioſ.3./.12ª.q.112.5.c.
5 Ignorabit anima mea.Gen.46.2ª.

CAPVT X.

1 Tedet animam meam. ibidem. ¶Loquar in amaritudine animæ meæ.ibid. ¶Opus manuum tuarum.Gen.3.14ª. Cam.10m.
¶Memento quæſo.Gen.8.1ª.
2 Nonne ſicut lac mulſiſti me, &c. vſq; tribuiſti mihi.1ª. q.105. 5.c.ſi./.con.3.cº.63.ſi.
¶Pelle & carnibus veſtiſti me:oſſibus & neruis cõpegiſti me. 1ª.q.105.5.c.ſi.
3 Et viſitatio tua.Exo.4.13ª ¶Cuſtodiuit.Ioſ.24.2ª.
¶Spiritum meum.1.Eſdi.2.1ª.
4 In corde tuo. Geneſ.3.14ª.
¶Vniuerſorum meminerit.Heſter.13.4ª./Geneſ.8.1ª.
¶Multiplicas iram tuam.Exod.4.5ª.
5 Vbi nullus ordo.2.d.6.4.1m./.Anima.18 9m.

CAPVT XI.

1 Vtinam deus loqueretur tecum,ſupra.1.6ª. Cam.11m.
¶Et aperiret labia ſua.Gen.3.14ª.
¶Vt oſtenderet ſecreta ſapientiæ ſuæ,ſupra 9.1ª.
2 Multiplex eſſet lex eius.22ª.q.91.0./. Ro.8.lec.1.poſt princm.
3 Multo minora exigaris ab eo, quam meretur iniquitas tua. 1ª. q.21.4.2m./.4.d.15.L.princ./.d.46.q.2.ar.2.q.1.0./.21.3.q.1. 1m./.q.2.4m./.d.50.q.2 ar.4.q.2.2m./.Pſal.47.
4 Forſitan veſtigia dei comprehendes.1ª.q.5.5.0./.q.45.7.0./. q. 93.6.c./.1.d.3.q.2.0./.q.3.c./.3.d.2.q.1.ar.3 q.1.2m./.cõ.4.cº. 25.ſi./.Poª.q.9.9.c.ſi.
5 Et vſque ad perfectum omnipotentem reperies. Geneſ.17. 1ª./.Exod.33.24ª./.15ª./.1ª.q.17.1.1m./.3m./7.0./.8.c./.qu. 56.3.1m./.2m./.q.57.5.2m./.q.62.9.c/q.86.2.1m./q.107.3.c./

12a.q.4.3.1m /.q 93.2.2m /.22ſ.q.122 4.6m./.3a.q.10.1.o./.3.1m./.1.d.3.7.1.1.c /.m / 4 a.Lec.a.L./ d.21.L./d.22.1.c /.2m./.2.d.11.q.2.2.o./.3.d.14.21.2.q.1.o./.q.2 c./.127. q.3.2.c.fi./ 4.d. 3.q.3.1.c./ d 49.q.2.1.1m./.6m./.3.o / 5.1.2m./.cõ.3.cº. 5./.56.1m /.2m.fi./.58.2m./.59.fi./ 61.3m./ Veri.qu.2.2.5m./.q 8.2.o./ 4.c./ q.20.4.5.o./.Pot.q.7 1.1m./. Quol.11.8.1m /.O.uſ.3.cº.100./.223./ 264./ Opuſ.18. cº.6./. Dio./.11./ 12 /.Lec.2.fi / Lec.3.o./ Iſa 6.f.Ma.1./.Io.1.lec. 16./.cº.6.lec.3 fi./ cº.7 lec.3.princ./.cº.8.lec.8./.cº.10.lec.4. princ./.Eph 3.lec.6./.Phil.3.lec.2/. 1a.Thim.6 /.lec.3.Heb.1.lec.2.

6 Excelſior cœlo eſt,&c.eſque mari.1a. q.3.2.1m./. qu.8.1.1m /.cont.3.caº.26.fi./.con.3.cº.58.fi./. Dio.3.lec 2./. Iob.11./. Ephe.13.lec.5.

7 Quis contradicet ei,aut quis ei dicere poteſt,cur ita facias? Geneſ.50.5a.

CAPVT XII.

Cam.12m. 1 Volatilia cæli,Gen.32a.¶Manus domini.Gen.3.14a.
¶Anima omnis euentis.Gen.46 2a./.Io.12 2a.
2 Et ſpiritus vniuerſæ carnis hominis.1.Eſdræ.12./ Gen.6.10a.
3 In antiquis eſt ſapientia.22ſ.q.47.15.2m / 4 d.44.q.1.artic.3.q.1.1m.
4 Et in multo tempore prudentia.22ſ.q.27.14.o./.q.49.3.c./.q.51.1.3m /.Tit.2.
5 Apud ipſum eſt ſapientia, ſup.9.12 ¶Et fortitudo.Exo. 20.5a.
6 Ipſe habet conſilium 1a.q.22.1.1m./.22ſ.q.14.1.2m./. 22ſ.qu.52.3.3m /.1.d.5.L.3m./.con.1.cº.93 /.Verit.q.24.3.4m./.Iob.11 /.Pſal.32.
7 Et intelligentiã.1a q.14.1.o./.q.16 1.c./.1.d.35.1.1.o./. 2.d 3.q.1.1.c /.con.1.1º.44./.L.4.cº.18./.Pot.q. 8.1. c./. q. 9.5.c./.Opuſ.3 cº.28 /.31./ Meth.12.lec.6.
8 Effundit deſpectionem ſuper principes,& eos qui oppreſſi ſuerant reuelat Ro.13.2a.
¶Qui immutat cor principum,&c. Prouer. 21.1a.
9 Qui multiplicat gentes,& perdit eas,& ſubuerſas in integrum reſtaurat.Deut.32.19a.

CAPVT XIII.

Cam.13m. 1 Sed tamen ad omnipotentem loquar.Gene.27.2a. ¶Diſputare cum deo cupio.2 aſ.q 118 4m.
¶Faciem eius accipitis.Gen.3.14a./.Deut.6a.
2 Quem celare nihil poteſt.Heſter.13.24a.
¶Animam meam porto in manibus meis.Io.12 2a.
3 Non veniet in conſpectu eius omnis Hypocrita,ſup.8.2a.
¶Enigmata percipite.3.Regum.10.2a.
¶Manum tuam longe fac a me.Gen.3.14a./.Pſal.89.a2.
4 Voca me.Exo 3.6a
5 Et reſpondebo tibi.ſupra.21.7a.

CAPVT XIIII.

Cam.14m. 1 Aperire oculos tuos,Gen.3.14a.¶Quis poteſt facere mundum de immundo conceptum ſemine,nonne tu qui ſolus es? Mar.2.2a./.Deute. 32.18a./.3.d.28.2.5m./ 3.1m./.3.d,18.ar. 6. qu.2.3.o./.4.d.1.q.2.ar. 6.q.2.c./.d.4.q.2.ar.2.q.6.o.
2 Homo cum dormierit non reſurget,ſupra 7.2a.
¶Donec atteratur cælum.Pſal.101.1a.
¶Non euigilabit nec conſurget de ſomno ſuo,ſup.7.2a./.4.d.43.ar.3.q.1.o./.q.2.c / q.4.1m./.Iob.19./.cº.14.
3 Donec pertranſeat furor tuus. Exo. 4.5a. ¶Et recorderis mei. Gen.7.1a.¶Vocabis me.Exo.3.6a./.1ſ.Theſ.4.10a.
4 Et ego reſpondebo tibi.Io.5.25a.
¶Operi manuum tuarum porriges dexteram.Gen.3.14a.
5 Siue nobiles fuerint filii eius ſiue ignobiles,non intelliget.4.Regum.12 4a.
6 Attamen caro eius dum uiuet,dolebit.Gen.6.10a.
7 Et anima illius ſuper ſemetipſo lugebit.Gen.46.2a.

CAPVT XV.

Cam.15m. 1 Nunquid conſilium dei audiſti,ſupra 12.6a.
¶Eius ſapientia,ſup.9.1a
¶Quid tumet contra deum ſpiritus tuus? 1.Eſdræ. 1a. Geneſ. 3. 1a.
2 Quid eſt homo,vt immaculatus ſit,& vt iuſtus appareat, natus de muliere? 3.Regum.8.13a./.3a.q.31.4.3m.
3 Ecce inter ſanctos eius,nemo immutabilis, 1a.q.9.2.o./.q.10.3.c./.q.16.8.o./.q.65.1.1m./.12ſ.q.109.2.2m./. 3m./.3a.q.10.4 ./.q.13. 2.c./.q 57.1.1m./.1.d.8.q.3.2.o./. d.19. q.5.3.o./.Ver.q.1.6.o.1.q.5.2.6m./.Opuſ.3.cº.124.
4 Et cæli non ſunt mundi in conſpectu eius, ſup.4.3a.
5 Et contra omnipotentem roboratus eſt.Gen.17.1a.

6 Auferetur ſpiritus oris eius.Gen.3.14a.
7 Congregatio hypocritæ ſterilis,ſup,8.2.

CAPVT XVI.

1 Vtinam eſſet anima veſtra pro anima mea.Gen.3.21a./.46.2a. Cam.16m.
2 Suſcitatur falſiloquus aduerſus faciem meam,contradicens mihi.Iob.8.2a.
3 Collegit furorem ſuum in me,1a.q.54.4.3m./.q 58.5.fi./.q.59.4.1m./.2.d.7.q.2.1 1m./.P a.q.6.6.3m./.Ma. qu.16.1.3m./.6.25m./.Anima 19.2m.

CAPVT XVII.

1 Spiritus meus attenuabitur.1.Eſdræ.1a. Cam.17m.
2 In profundiſſimum infernum deſcendent omnia mea.3a.q.52 2.3m./3.d.22.q. 2.ar.q.2.1m./.4.d.1.q.2.ar.6.q.1.c.

CAPVT XVIII.

1 Quid perdis animam tuam? Gen.46.2a. Cam.18m.
2 Et orbe transferet eum.4.d.44.q 3.ar.2.q.3.1m.

CAPVT XIX.

1 Iratus eſt contra me furor eius.Exod.4.5a. Cam.19m.
¶Manus domini tetigit me.Gen.3.14a.
¶Semitam meam circumſepſit,& tranſire non poſſum.4.di.45.q.2.ar.1.q.2.3m.
2 Scio enim q redemptor meus viuit.3a.q.35.1.c.
3 Et in nouiſſimo die de terra ſurrecturus ſum.4.d.43.ar.3. q.2.o./.q.2.c./.q.4.1m./.Iob.19.
4 Et rurſum circundabor pelle mea. 4.diſ.44.q.1.artic.2. q.5.o./.Math.10.
5 In carne mea videbo deum.12.q.12.3.2m./.4.d.46.q.2.2.2m.
6 Quem viſurus ſum ego ipſe,& non alius.4.d.44. q.1.ar.1.q.1.2.o./.ar.2.q.1.o./.q 2 2m./.3 4.cº.80./.81./.92./. Pot. q.4.10.7m./.Anima.19.5m./.13m./. Quol.10. q.1 11.qu.6.o./ Quol.7 1a.c./.Opuſc.3.caº.155.&c.vſque 161./.Iob.19./.1ſ.Corin.15.lec.5 /.Lec.9.
7 Et oculi mei conſpecturi ſunt.1a.q.12.3.o / .4.3m./ 22ſ. q.175.4.c./.2.d.8.6.c./.4.d.10.ar.4.q.1.3m./.d.4 ar.q .2.1.c./. d. 48.q.2.1.c./ d 49.q.2 1.1m./.2.0.13 /.con.3. cº.51.fi./. Iob 19.fin./.Math.1./.Io.1.lec.18.
8 Fugite a facie gladii, quoniam vltor iniquitatis eſt gladius. Mal.q.2.5.fi./.Pſal.7./ Pſal.21./. Iſa.27.f./. Romanorum prologo.princ.
9 Et ſcitote eſſe iudicium.Pſal.9.3a.

CAPVT XX.

1 Gaudium hypocritæ ad inſtar puncti,ſup.8 2a. Cam.20m.
2 Oſſa illius implebuntur vitiis adoleſcentiæ eius, & cum eo in puluere dormient.4.d 43.21.4.q.3.2m.
3 Loci quæ fecit omnia. Pſal 81.6a.
¶Iuxta multitudinem adinuentionum ſuarum, ſic & ſuſtinebit,ibid.
4 Nihil permanebit de bonis eius.Ezech.18.6a.
¶Emittet in eum iram furoris ſui.Exod.4.5a.
¶In die furoris dei.ibidem.
5 Omnis dolor irruet ſuper eum.4.diſt 50.q.2.ar.2.q.1.o./. ar.3.quæſt.1.c.
6 Vadent,& venient ſuper eum horribiles.4.d.47.q.1.articul.2.4.4.n.
7 Omnes tenebræ abſconditæ ſunt in occultis eius eius. 3. q.84.6.1m.
8 Deuorabit eum ignis,qui non ſuccenditur.Iſa.66.6a.
9 Reuelabunt cæli iniquitatem eius. & terra conſurget aduerſus eum.4.d.48.4.2m./.Ver.q.23.8.2m.

CAPVT XXI.

1 Qui eſt omnipotens.Gen.17.2a. Cam.21m.
¶Dolores diuidet furoris ſui Exod.4 5a.
2 Deus ſeruabit filiis illius dolorem patris.Exo.20.7a.
3 Qui dixerunt deo,recede a nobis.1a.q.9.1.3m./.Iſa.30.fi./.Phil.4./.Habr.3.
4 Scientiam viarum tuarum nolumus. infra. 23. 5a. /. Pſalm. 35. 2a.

CAPVT XXII.

1 Quid prodeſt deo, ſi iuſtus fueris, aut quid confert ei, ſi immaculata fuit uita tua.22ſ.q.81.6.2m./.7.c./.4.d.1.q.1.art.4.q.1. Cam.22m.

4.q.1.c.fi./Verit.q.29.4.16m./Cauſis 22.0.
2 Abſtuliſti pignus fratrum tuorum.Gene.13.3ª.
¶Deus excelſior cœlo.ſupra.11.6a.
¶Qui dicebant Deo, recede a nobis.ſupra.21.2ª.
3 Et dicis, quid nouit Deus &c. nec noſtra conſiderat. 1ª.quæſtio.8.3.c.
¶Circa cardines cœli perambulat.Gen.3.23ª.
4 Nubes latibulum eius.Exo.19.7ª.
¶Deus omnipotens.Gen.17.1a.
¶Et innocens ſubſannabit eos.2.Paralip.30.4ª.
5 Suſcipe ex ore eius, ſcilicet Dei legem.Gen.3.14a.
¶Qui humiliatus fuerit, erit in gloria.Matt.12.23ª./ Luc. 1.21ª.c°.14.2ª.
6 Et vota tua reddet.pſal.75.6ª.
¶Saluabitur innocens.ſupra.2.5ª.
7 Si reuerſus fueris ad omnipotentē ædificaberis, & longe facies iniquitatem a tabernaculo tuo.12ª.q.113.0./3ª.q.86.2.0 /6.1m./q.88.2.c./ 2.d.26.4.4m./ 3.d.30.5.3m /4.di.3.17.q.1.0./ contra.3.cª.158./Lib. 4.c°.72./Verit.q.28.n./ Epheſ.5.lect.5. fi./ Ioan.4.lect.2.

CAPVT XXIII.

Cam.23m. 1 Manus plagæ meæ aggrauata eſt ſuper gemitum meum.Gen. 3.14a./ Iob 23./ pſal.31.
2 A mandatis labiorum eius.Ibidem.
¶Verba oris eius.Ibidem.
¶A facie eius.Ibidem.
3 Nolo multa fortitudine contendat mecum. Exo.20.5a.
¶Nec magnitudinis ſuæ mole me præmat. Pſalm.50./ ſupra 11. 6ª.
4 Proponat æquitatem contra me.22ª.q.80.3m./ q.120.1.c./3 d.33.q.3.ar.4.q.6a.c.
5 Ipſe vero ſcit vias meas.1ª.q.14.6.11.0.
¶Et probabit me quaſi aurum, quod per ignem tranſit.Pſal. 16.2ª.
6 Veſtigia eius ſequutus eſt pes meus .ſupra.11.4a.
¶Viam eius cuſtodiui.pſal.17./ pſal.30./Matth.3.
7 Ipſe enim ſolus eſt.Deut.32.18a.
Et nemo poteſt auertere cogitationem eius.Gene.50.5ª./1a.quæſtio.34.1.2m./ 22ª.q.2.2.c./ q.180.3.2m./Veri.quæſtio.14.1.9m.
Et anima eius, ſcilicet Dei Leui.26 4ª.
¶Quodcunque voluit, hoc fecit.pſal.113.2ª.
9 Deus molliuit cor meum.pſal. 50.
¶Et omnipotens conturbauit me.Gen.17.1ª.
10 Timore ſollicitor.22ª.q.44.2.4.0./22ª.q.47.3.3m./ q.64.2.4m. q.129.7.c./ pſal.12.

CAPVT XXIIII.

Cam.24m. 1 Ab omnipotente non ſunt abſcondita tempora.Gene.17.1a./ Matth.24.14ª.
¶Anima vulneratorum clamauit.Gen.4.4ª.46.2a.
2 Et Deus multum abire non patitur.Deut.32.17ª.
¶Ipſi fuerunt rebelles lumini.pſal.141./Iſa.50.fi.
3 Neſcierunt vias eius, nec reuerſi ſunt per ſemitas illius . ſupra.7.2ª.
¶Maledicta ſit pars eius in terra.Gen.3 .21.n
4 Ad nimium calorem, tranſiet ab aquis niuium.1a. quæſtio. 10 3.2m / 12ª.quæſtio.67.4.2m./ 4.diſtin. 21.q.1.ar.1.quæſtio.2.2m./ d.50.q.2.art.3.q.2.0./ contra.3.c°. 145./ Anima.21.18m. Quol.7.vel 8.18.n.
5 Obliuiſcatur eius miſericordia.Gen.3.21ª./Exo. 22.11ª.
¶Non ſit in recordatione, ſed conteratur ſicut lignū infructuoſum.Ibidem./ Gene.8.1a.
6 Dulcedo illius uermes.ibid./ Iſa.66.11ª.
¶Dedit ei Deus locum pœnitentiæ, & ille abutitur eo in ſuperbia.Ro.2.22ª./ Veri.q. 12.3.15m./ 5.3m.
7 Oculi eius ſunt in uiis illius.Gen.3.14ª.
8 Humiliabuntur.2.Reg.8.1ª.

CAPVT XXV.

Cam.25m. 1 Qui facit concordiam in ſublimibus ſuis.1ª. q.108.6.c./ q6. 113.8.0./2.d.11.q.2.5.0./4.d.45.q. 3.3. 3m.
2 Nunquid eſt numerus militum eius. 1ª.q.50.3.0./ q.112.4.2m. 2.d.3 q.1.3.0./ con.1.c°.94./ Poª.q.6.6.c.fi.
3 Et ſuper quem non fulget lumen illius. 1a.q.107.2. c./ q. 109. 3.c./ 2.d.9.3.4m./ 6.3m./ d.11.q.1.3.3m./ Veri.q.9.1.2.0.
4 Aut apparere mundus, natus de muliere.ſupra 15. 2ª.
5 Ecce etiam Luna non ſplendet, & ſtellæ non ſunt mundæ in conſpectu eius.ſupra 4.5a.

CAPVT XXVI.

1 Cuius adiutor es. 1ª.q.23.8.2m./4.d.5.q.3.2.c./ Verit.q.28.8. Cam.26m. 8m./ Iob.26.princip./ Rom.18.lec.5./ 1ª.Cor.3 .lec.2. fi./ 2ª. Cor.6.princ.
2 Nunquid imbecillis, qui non eſt fortis. Exo.20.5a.
¶Et ſuſtentas brachium eius.Gen.3.14ª.
3 Cui dediſti conſilium.ſup. 12.6ª.
¶Forſitan illi, qui non habet ſapientiam.ſup.9.1ª.
4 Qui tenet vultum ſolii ſui. Gen.3.14ª./ Iudic.6.3a.
5 Et expandit ſuper nebulam ſuam.Exo. 19.7ª.
6. Terminum circundedit aquis.Gen.1.18a.
7 Vſque dum finiantur lux, & tenebræ.Heſter.13. 4ª./ 4. d.47.q. 1.ar.1.q.3.c.
8 Columnæ cęli contremiſcunt, & pauent ad nutum eius.pſal. 18.6a.
9 In fortitudine illius.Exo.20.5a.
¶Repente maria congregata ſunt.Gen.1.18a.
10 Et prudentia eius, ſ.Dei.1a.q.22.1.c./ 1m./con.1.cª.93.
11 Spiritus eius ornauit cœlos, & obſtetricante manu eius, eductus eſt coluber tortuoſus 2.Prolo.0./ Gen.3.14a.
12 Ecce hæc ex parte dicta ſunt uiarum eius, & cum uix paruam ſtillam ſermonum eius audierimus, quis poterit tonitruum magnitudinis eius intueri?con.4.cª.1.n.

CAPVT XXVII.

1 Deus omnipotens.Gene.17.1ª. Cam.27m.
¶Donec ſupereſt alitus.Gen.8.4a.
¶Spiritus Dei in naribus meis.1.Eſdræ.1a.
¶Adduxit animam meam.Gene.46.2ª.
2 Nec lingua mea meditabitur mendaciū.cō.1.c°.1.fi. /Iob.27./ pſal.34.fi./pſal.36./pſal.51.
3 Non recedam ab innocentia mea.ſup.2.5ª.
¶Quæ eſt ſpes hypocritæ, ſup.2.5ª.
¶Nunquid Deus audiet clamorem eius.Exo.2. 4ª./ Geneſ. 4. 4a.
4 Per manum Dei.Gen.3.14a.
5 Aſſumens parabolam ſuam.pſal.48.

CAPVT XXVIII.

1 Profunda fluuiorum ſcrutans eſt, & abſcondita produxit in lucem 1.Prolo. Cam.28m.
2 Perditio & mors dixerūt, auribus noſtris audiuimus famam eius.Rom.10.lec.3.
3 Ipſe fines mundi intuetur, & omnia quæ ſub cęlo ſunt reſpicit. Heſter.13.4ª./ 4.d.47.q.1.ar.1.q.3.c.
4 Ecce timor domini, ipſa eſt ſapientia, & recedere a malo, intelligentia.22ª.q.19.7.2m./q.49.1.3m.

CAPVT XXIX.

1 Aſſumens parabolam.ſup.17.4a. Cam.29m.
¶Eo quod liberaſſem pauperem vociferantem, & pupillum cui non erat adiutor &c. Exo.22.17a.
2 Deus cuſtodiebat me.Ioſue.24.3ª.
¶Et cor viduæ conſolatus ſum.ibid./ 2.Regum 9.2a.
¶Eram mœrentium conſolator.ibidem.
3 Quando erat omnipotens mecum . Geneſe. 17.1a./ Numeri. 14. 1ª.

CAPVT XXX.

1 Nunc autem in memetipſo marceſcit anima mea.Gen.46.2ª./ Cam.30m. Ioan.12.2ª.
¶Compatiebatur anima mea pauperi.ibidem.
2 Clamo ad te Gen.4.4a.
Non reſpicis ad me.Exo.2.6ª.
3 Mutatus es mihi in crudelem.pſal. 89.1ª.
¶In duritia manus tuæ.Gen.3.14ª./ ſup.23.1a.
6 Morti trades me, vbi conſtituta eſt domus omni uiuenti . pſal. 88.12ª./Heb.11.lec 8.

CAPVT XXXI.

1 Pepigi fœdus cum oculis meis, ut ne cogitarem quidem de uirgine. 25ª.q.167.2.c./ 2m./ 4 d. 16.q.4.ar.2.q.2.0./ d.30.L.fi./ Iob 31.princ. Cam.31m.
2 Deus omnipotens.Gen.17.1ª.
¶Conſiderat vias meas, & cunctos greſſus meos dinumerat. ſup.21.5a.
3 Sciat Deus ſimplicitatem meam.ſup.1.1a./ Exo. 26ª.
¶Si declinauit greſſus de via.ſup.24.7ª.

7 Quid faciam, cum ſurrexerit ad iudicandum Deus. Ge.9.3^{a}.
¶Nunquid non in vtero fecit me &c. ſupra 10 2a
5 Si negaui quod volebant pauperibus &c. vſque ex ea. Exo. 22.17^{a}.
6 Ab infantia creuit mecum miſeratio &c. 1 2^{ae}.q.5 1.1.o /.q 65. 1 o./1.3^{m} /3.c./q.71.1 1^{m}./ q.85.1.c./q 95.1.c./2 2^{ae}.q.47. 15 o./ q.108.2.c./q 113.1 2^{m} /q.141 1 1^{m}./ 3^{a}.q.27 6.3^{m} / 1.d.17.q 1.3 c./1.d 39.q.2.1.b./ c./ 3.d 33. q.1.ar.2.q.1 .o./ d.36.1.c./ 4.d.26.q.1.1.o./ Verit. q.11.1.c./Ma. q.5. 5.c.fi./ Verit.q.3.8.o / Iob 10./ c^{o} 31./ Ga.4.lec.6./Ethi.2.
7 Si deſpexi prætereuntem, eo quod non haberet indumentum &c. Tobiæ 1.10a.
¶Si leuaui ſuper pupillum manum &c. Exo.22.17^{a}.
8 Semper enim quaſi tumentes ſuper me fluctus, timui Deum. Leui.19.14^{a}.
9 Si vidi Solem cum fulgeret &c. quæ eſt iniquitas maxima. q. 9 2 3^{m}./ 1ª Cor.12.
10 Si gauiſus ſum ad ruinã eius qui me oderat &c. guttur meũ. Verit.q.28.4^{m}.
11 Maledicens animam eius. Gene. 3 01^{a}.
¶Foris non manſit peregrinus, hoſtium meum viatori patuit. Tobiæ 1.10^{a}.
12 Si abſcondi quaſi homo peccatum meum &c.4.d.17 q.3.ar.1. q.2 3^{m} / L 7^{m}.
13 Et animam agricolarum eius affixi. Gen.46 1^{a} /Io.12.2^{a}.

CAPVT XXXII.

Ca^{m}.32^{m}. 8 Indignatus eſt Iudith 1.1^{a}.
¶Spiritus eſt in hominibus 1 Eſdræ.1.
¶Coartat me ſpiritus vteri mei Ibidem.
2 Inſpiratio omnipotentis dat intelligentiam. 17.
3 Non accipiam perſonam viri. Deut.6^{a}.

CAPVT XXXIII.

Ca^{m}.33^{m}. 8 Spiritus Dei fecit me. Gen.30a.
¶Et ſpiraculum omnipotentis viuificauit me. Gene.2.10 / 17.1^{a}.
2 De eodem luto ego quoque formatus ſum. Gen.1.9^{a}.
3 Semel loquitur Deus, & ſecundo idipſum non repetit. 3^{a}.q 45.4 1^{m}.
4 Per ſomnium in viſione nocturna &c. tũc aperit aures virorũ &c.4.d.9.ar.4.q 1.2^{m}./Verit.q.12.3.2^{m} /q.28.3.6^{m}.
5 Et erudiens eos, inſtruit diſciplina.3.d.23.q.1. art. 4.q.3.c.fin. Math. 23.2^{a}.
6 Vt auertat hominem ab his quæ facit. Iere.15.fi.
7 Eruens animam eius a corruptione. Gen.46.2a /Io.12.2a.
¶Si fuerit pro eo angelus loquẽs, vnus de millib. ſup.25.2^{a}.
8 Vt annunciet hominis æquitatem. ſupra 24.4a.
9 Miſerebitur eius. Exo.22.1.a
10 Et videbit faciem eius in iubilo. Gen.3.14^{a}./ 32. 6^{a}.

CAPVT XXXIIII.

Ca^{m}.35^{m}. 1 Qui bibit ſubſannationem. 2.parali.30.4a.
¶Abſit a Deo impietas, Deut.32.5^{a}.
¶Et ab omnipotente, ibidem./ Gene.17.a
2 Opus hominis reddet ei. pſal. 61.fa.
¶Et iuxta vias ſingulorum reſtituet eis ibidem.
3 Vere enim Deus non condemnabit fruſtra, & omnipotens non ſubuertet iudicium. Rom.3.
4 Quem conſtituit alium ſuper terram, aut quem poſuit ſuper orbem quem fabricatus eſt. Verit.q.8.1^{m}./.Ro.3.
5 Si direxerit ad eum cor ſuum, ſpiritum illius & flatum ad ſe trahet. Io.14 21a.
6 Deficiet omnis caro ſimul Gene.6.10a
¶Et homo in cinerem reuertetur. Gen.3.u1a.
7 Quomodo tu eum qui iuſtus eſt. Deut.32.6a.
¶Qui non accipit perſonas principum Deut.10.10a.
¶Nec cognouit tyrannum. Exo.33.5^{a}.
8 Opus enim manuum eius ſunt uniuerſi. Gen.3 14a.
¶Oculi eius ſuper uias hominum. ibidem.
9 Et omnes greſſus eorum conſiderat. pſal.32.8a.
¶Ne ultra in hominis poteſtate eſt, ut ueniat ad Deum in iudicium. pſal.9.3a.
10 Conteret multos & innumerabiles, & ſtare faciet alios pro eis. 1a.q u3.6.1^{m}./.Veri.q.6.3.5^{m}.
21 Nouit enim opera eorum. pſal 32.8a.
¶Qui quaſi de induſtria receſſerunt ab eo. Ioſuæ.12 1a.
20 Et omnes uias eius intelligere noluerunt. ſupra 23.8^{a}.
¶Vt peruenire faceret ad eum clamorem egeni. Gene.4. 4^{a}./ Math.5.1a.

13 Et audiret vocem pauperum. Exo.c.4a.
14 Ex quo abſconderit vultum. Gen.3.14a.
t ¶Quis eſt qui contempleatur eum. Exo.33.14a./ 15^{a}.
15 Qui regnare facit hypocritam, propter peccata populi. 2.d.44.q. 1.2^{m}./3^{m}./5^{m}./Opuſ.20.lib.3.c^{a}.7./ 8.

CAPVT XXXV.

8 Si peccaueris quid ei nocebis &c. 1a^{e}.q.u1.4.1^{m}./ q.47 1.1^{m}. Ca^{m}.35^{m}.
/.q.73.8.6^{m}./ 22^{e}.q.88.2.c./ 2.d.42. q.2.arti.2.q.2.1^{m}./ 4.d. 15.q.1.21.1 q.3.4^{m}./ ar.4.q 1.c.
2 Si iuſte egeris, quid donabis ei &c. ſup.22.1a.
¶Qui dicet nos. Math.23.8.
¶Volucres cœli. Gene.32.
3 Homini qui ſimilis tui eſt, nocebit iniquitas tua. Iſa.59.fi.
4 Et filium hominis adiuuabit iuſtitia tua. 2a^{e}.q.57.1.c.
5 Clamabant. Gene.4.4^{a}.
¶Non ergo fruſtra audiet Deus Exo.2.4.
¶Nec non infert furorem ſuum.4.5^{a}.
6 Et omnipotens, cauſas ſingulorum intuebitur. Gen.17.1^{a}.
7 Nunc vlciſcitur ſcelus valde. 1^{a}.q.21.4. 1^{m}./ pſal.47./ 1^{a}. Cor. 11.lec.7.

CAPVT XXXVI.

1 Simulatores & callidi, prouocant iram Dei. Exodo 4.30 / pſalmo 48. Ca^{m}.36^{m}.
2 Non auferet a iuſto oculos ſuos. Gen.3.14^{a}.
¶Morietur in tempeſtate anima eorum. Gen.46.1^{a}.
3 Cauſa tua quaſi impij iudicata eſt, cauſam iudiciumque recipies. 3^{a}.q.49.6.c.fi./ Math.16.4a.
4 Ecce Deus excelſus. ſup.11.6a.
¶In fortitudine ſua. Exo.20.5a.
¶Et nullus ei ſimilis in legiſlatoribus. pſal.82.1^{a}
5 Qui poterit ſcrutari vias eius. ſup.11.3^{a} 5a.
¶Aut quis audet ei dicere, operatus es iniquitatem. Deuter. 30.5^{a}.
6 Omnes homines vident eum, vnuſquiſque intuetur eum procul. 1a.q.12.o./ 1a^{e}.q.93.2.o./1.d.3.q.1.o./ cõ.1.c^{a}.10.11.12. 13./ Lib.3.c^{o}.57./ Lib.4.c^{o}.1./ Veri.q.8.1.u/Quol.10.q.8.o./ Iob.36.fi./ pſal.8./ Iob.1.lec.16.
7 Ecce Deus magnus. pſal.47.1^{a}./ 11^{a}.q.112.5.c.
¶Vincens ſcientiam noſtram ſup.11.40.5^{a}.
¶Numerus annorum eius inæſtimabilis. pſal. 101.
8 In manibus abſcondit lucem. Gen.3.14^{a}.
¶Præcepit ei vt rurſus adueniat.3.Reg.17.1a.
9 Annunciat de ea amico ſuo, quòd poſſeſſio eius ſit, & ad eam poſſit aſcendere. Iſa.64.1^{a}.3a.

CAPVT XXXVII.

1 De ore eius. Gene.3.14^{a}. Ca^{m}.37^{m}.
¶Tonabit Deus in voce magnitudinis ſuæ. pſal.74.1a.
¶Qui præcepit niui, vt deſcendat &c.3. Regum 17.1a.
6 Et imbri fortitudinis ſuæ. Exo.20.5^{a}.
3 Nubes ſpargunt lumen ſuum, quæ luſtrant cuncta per circuitũ &c. Ro.1.lec.5./ Heb.13.lec.3.
4 Digne eum inuenire non poſſumus. ſup.11.4.5.
¶Magnus fortitudine. pſal.47.1^{a} / Exo.20.5a.
5 Et iuſtitia. Deuter.32.6a.

CAPVT XXXVIII.

1 Reſpondens autem dominus Iob de turbine dixit. ſup.1.6^{a}. Ca^{m}.38^{m}.
¶Cum me laudarent ſimul aſtra matutina. pſalm. 33.1a./ Quol.5.fi.
2 Et iubilarent omnes filii Dei. Lucæ.6.12^{e}.pſal.46.1^{a}.
3 Quis concluſit hoſtiis mare. 1^{a}.q 69 1.2^{m}./pſal.32.
4 Quis eſt pluuiæ pater &c. 1a.q.33.3.c / 3a.q.23.3.1^{m}.
5 Et animam catulorum eius implebis. Gene.46.2^{a}.
6 Pulli eius clamant ad Deum. pſal.46.1a.

CAPVT XXXIX.

1 Nunquid noſti tempus partus Ibicum 1.Reg.14.1^{a}./Gene.17. Ca^{m}.39^{m}.
1^{a}./ Math.24.14a.
2 Nunquid volet Rinoceros ſeruire tibi. Iob. 39. / pſalm. 21./ pſal.29.
3 Penna Struthionis, ſimilis eſt pennæ Herodii & Accipitris. 2a^{e}.q. 102.6.1^{m} / Iob.39.
4 Procul odoratur bellum, exhortationem ducum, vlulatum exercitus. 3a.q.41.4.c.
5 Nunquid per ſapientiam tuam plumeſcit Accipiter. 1a^{e}.q. 102 6.1^{m}./ Iob.39.

6 Nunquid qui contendit cum Deo, tam facile conquieſcit.22ſ. q.18.1.4m.
7 Qui leuiter loquutum ſum, reſpõdere quid poſſum? 22ſ.q.2.7.8.o./3.d.25.q.2.ar.1.q.3.c./4.d.24.q.1.art.3.q.2.o./.Verit.q.1.11.o./.Quol.3.q.4.2.c./.Heb.11.
8 Vnum loquutus ſum, quod vtinam non dixiſſem, & alterum, quibus vltra non addam.pſal.31 Iſa.62.ſi.

CAPVT XL.

Cam.40m. 1 Reſpondens autem dominus Iob de turbine, dixit.ſup.1.6ª.
2 Nunquid irritum facies iudicium meum? Gene.17.13ª.
¶Si habes brachium, ſicut Deus.Gene.3.14ª.
3 Ipſe eſt principium viarum Dei.Exech.28.8a.
4 Ecce ſpes eius fruſtrabitur.22ſ.q.18.3.1m./3.d.26.q.2.ar.5.q.4.1m.
5 Cor eius Indurabitur quaſi lapis.1.q.23.3.2m./12ſ.q.79.3.o./22ſ.q.15.2.o./1.d.40.q.4.2.o./3.d.30.1.7m./4.d.28.q.1.ar.2.q.2.4m./ar.3.q.3.c./con.2.cº.40./.Lib.3.cõ.162./.Veri q.24.10.c./Poª.q.1.6.11.c./Ma.q.3.1.2m./6m./quæ.16.5.8m./Quol.4.4.c.ſi./Quol.5.2.c./Iob.7.lec.2./Iſa.6./Io.12.lec.6./Ro.1.lec.7./cº.9.lec.3./1ª.Cor.4.ſi./Heb.3.lec.4.

CAPVT XLI.

Cam.51m. 1 Quis reſiſtere poteſt vultui meo.Gen.3.14ª./50.5ª.
2 Quis ante dedit mihi, vt reddam ei Ro.11.lec.5.
3 Eſtimabit abyſſum, quaſi ſeneſcentem.Ma.q.16.6.1m.
4 Non eſt ſuper terram poteſtas, quæ comparetur ei.Ro.13.2ª.
5 Factus eſt vt nullum timeret.1ª.q.64.3.2m.
6 Ipſe eſt rex ſuper vniuerſos filios ſuperbiæ.3ª.q.8.7.8.o./.Iſaiq.5.2ª.

CAPVT XLII.

Cam.52m. 1 Omnia potes.Gen.17.1ª.
¶Et nulla te latet cogitatio.3.Regum.8.12ª.
2 Auditu auris audiui te, nunc autem oculus meus videt te.ſup.19.7ª./1ª.q.12.5.1m./.4.d.49.q.7.3m./.2.1m.
3 Audi, & ego loquar.Exo.2.4a.
¶Interrogabo te.ſupra.1.9ª.
¶Reſponde mihi.ſup.1.6a.
4 Iratus eſt furor meus contra te.Exo.4.5ª.
5 Dominus conuerſus eſt ad pœnitentiam.Iob.4.d.15.q.1.ar.5.q.2.c./con.4.cº.72.
6 Venerunt ad eum omnes fratres ſui.Gen.13.3ª.
¶Et conſolati ſunt eum.2 Regum.9.2ª.
7 Dominus autem benedixit nouiſſimis Iob, magis quàm principio eius.Gen.32a.

AVTHORITATES
Ex libro Pſalmorum.

PSALMVS PRIMVS.

Pſal.1. 1 Beatus vir qui non abiit in conſilio impiorum. 1ª.q.62.1.c./12ſ.q.3.2.4m./3.5.6.c./q.4.4.5.6.7.8.c./q.5.3.o./4.5.2./q.62.1.c./q.69.1.3.c./2.o./22ſ.q.8.7.o./q.186.1.4m./.3.d.27.q.2.2.c./4.d.49.q.3.2.2.q.1../q.2.4m./5m./Veri.q.14.2.c./Tr.1.24.3m./Math.5./Ethic.20.lec.16.ſi.
2 Et in via peccatorum non ſtetit.22ſ.q.183.1.o.
3 Et in cathedra peſtilentiæ non ſedit.3.d.22.q.3.ar.3.q.2.c./q.3.1m/He.1.lec.2/Luc.4.prin.
4 Non reſurgunt impii in iudicio.4.d.43.ar.1.q.2.cm./.d.47.q.1.ar.3.q.1.2m./Rom.2.lec.2.ſi./15.Cor.5.ſi.
5 Nouit dominus viam iuſtorum Exo.33.5ª.

PSALMVS II.

Pſal.2. 1 Aſtiterunt reges terræ &c. aduerſus Chriſtum eius. Math.2.9ª.
Qui habitat in cœlis.3.Reg.8.10ª.
2 Irridebit eos, & dominus ſubſannabit eos.2.Paral.30.4ª.
¶Tunc loquetur ad eos in ira ſua, & in furore ſuo conturbabit eos.Exo.4.5ª.
3 Dominus dixit ad me, filius meus es tu.cõ.4.cº.2./.He.1.lec.3.
4 Ego hodie genui te.4.cº.2./11.5m./Heb.1.lec.3.
7 Seruite domino in timore.Exo.20.4a./Leui.19.14a.
¶Reges eos in virga ferrea.pſal.22.2ª.
6 Nequando iraſcatur dominus.Exo.4.5ª.
¶Cum exarſerit in breui ira eius.ibid/con.1.cº.91.ſi.
7 Beati omnes qui confidunt in eo.pſal.1.1ª./3.Reg.18.7ª.
8 Super Sion montem ſanctum eius.pſal.9.5ª.

PSALMVS III.

1 Multi dicunt animæ meæ.Gen.46.2ª. Pſal.3.
¶Gloria mea.pſal.17.1ª.
¶Voce mea ad dominum clamaui.Gen.4.4a.
2 Ego dormiui, & ſoporatus ſum pſal.3./pſal.40.
3 Exurrexi, quia dominus ſuſcepit me.3a.q.53.4.o./.cõ.4.cº.8./.pſal.3./pſal.40.. Io.2.lec.3./Ro.4.ſi./cº.8.lec.2./1ſ.Cor.6.lec.3./Eph.lec.8./He.13.lec.3.
4 Exurge domine Gen.3.13ª.
¶Domini eſt ſalus.3ª.q.37.2.2m./.q.61.3.c./2m./4.c./q.68.1.o./2.c./q.73.5.c./q.84.5.c./4.diſt.1.quæſt.2. ar.6.q.1.c./di.17.quæſt.3.art.5.quæſt.4.o./.cont.4.cº.72./.Veri.quæ.28.4.7m./Ma.q.4.8.12m./pſal.32./Io.4.lec.5.ſi./Rom.5.lect.5./Heb.11.lec.2.
5 Et ſuper populum tuum benedictio tua.Geneſeos 1.31ª./Exodo.19.3ª.

PSALMVS IIII.

1 Deus iuſtitiæ meæ.Ruth.3.2ª. Pſal.4.
¶In tribulatione.Numeri.14.1ª.
2 Miſerere mei.Exo.22.11ª.
3 Vt quid diligitis vanitatem & quæritis mendacium.1ª.q.17.1.c./Ma.q.9.1.c./pſal.4./pſal.11./pſal.38.
4 Cum clamauero ad eum.Gen.4.4ª.
5 Iraſcimini & nolite peccare.12ſ.q.158.1.2.o./3ª.q.15.9.c./2.d.36.2.2m./3.d.15.q.2.ar.2.q.2.c./Ma.qu.12.1.c./4m./2.c./Iob 17./pſal.4./Eph.1.lec.8.
6 Sacrificate ſacrificium iuſtitiæ.21ſ.q.81.4.1m./q.85.1.2.4.o./3.2m./.3ª.q.22.2.c./q.48.3.c./q.82.4.c./pſal.4./pſal.26./pſal.49./pſal.50./Ro.12.
7 Et ſperate in domino.4.Reg.18.3ª/22ſ q.17.1.2m./3.d.26.q.2.1.3m./.vir.q.4.1.2m.
8 Signatum eſt ſuper nos lumen vultus tui domine.Gen.3.14ª./12ſ.q.19.4.c./q.91.2.1m./verit.q.26.3.c./Io.1.lec.7.
9 Dormiam & requieſcam.pſal.3.2ª.3ª.

PSALMVS V.

1 Verba mea auribus percipe domine.Gen.3.14ª.Exo.2.4ª. Pſal.5.
¶Intellige clamorem meum.Gen.4.4ª./Exo.2.4ª.6ª.
2 Mane aſtabo tibi, & videbo.3.Reg.22.2ª/Iob.1.4ª.6ª.
3 Quoniam non Deus volens iniquitatem tu es.1ª.qu.19.9.o./.10.1m./1m./q.12.3.3m./.q.48 6.o./12ſ.q.39.2.3m./d 45.4.4m./d.46.4.o./.d.47.3.4m./3.d.30.2.5m./cont.1.capº.55/lib.2.cº.25 ſi./Poª.q.1.6.o./Ma. quæſt.3.2.1m./q.16.2.c.ſi./Quol.5.q.2.2.o.
4 Neque habitabit iuxta te malignus. Ioſuæ.22.2ª./3.Regum.11.3ª.
¶Neque permanebunt iniuſti ante oculos tuos.ibidem./Gen.3.24ª.
5 Odiſti omnes qui operantur iniquitatem.1ª.q.20.2 4m./.q.32 3.1m./22ſ.q.83.16.c./3ª.q.49.4.1m./3.d.19.ar.5.q.1.o./.d.28.5.3m./d 32.2.4m/.4.n./.con.1.cº.91. 96./Lib 3.cº.157.2m./cº.ſi./Veri.q.20.2.c./q.28.2.c.ſi./Virt.q.2.8.8m./pſal.5./Ro.5.lec.2./cº.9.lec.2.
6 Perdes omnes qui loquuntur mendacium.Exo.23.1a./21ſ.q.69.1.2.o./.q.70.4.c./b.100 4.1m./3.d.38.4.1m./.4.d.16.q.4.ar.1.q.3.c./Quol.9.14.c.
7 Virum ſanguinum & doloſum, abhominabitur dominus.Ruth 3.2ª./Exo.4.5ª.
8 Ego autem in multitudine miſericordiæ tuæ.8 20.22.11ª.¶Introibo in domum tuam.pſal.5./pſal.26./pſal.35./Io.14.
9 In timore tuo.Leui.19.14ª.
¶Iudica illos Deus &c. expelle eos.Gen.3.21a.
¶Quoniam irritauerunt te domine.Exo.4.5a.
10 Et lætentur omnes qui ſperant in te, in æternum exultabunt.pſal.15.4ª./4.Reg.18.3ª.
¶Gloriabuntur in te.ibidem.
11 Habitabis in eis. Ru.8.13a.
¶Qui diligunt nomen tuum.Deut.6.4ª.
¶Benedices iuſto.Gen.1.31ª.
12 Domine ut ſcuto bonæ voluntatis tuæ coronaſti nos. Exodu 34.5a.

PSALMVS VI.

1 Domine ne in furore tuo arguas me, neque in ira tua corripias me.Exo 4.5a./cõ.1.cº.91.ſi.Iſa 2.ſi. Pſal.6.
¶Miſerere mihi domine Exo.22.11ª.
2 Anima mea turbata eſt valde.Gen.46.2ª.
¶Oſſa mea conturbata ſunt pſal.6./pſal.21./pſal.31./pſal.33./pſal.41.ſi.

3 Turbatus eſt a furore oculus meus. 22ª q.103.4.5^{m} / 3.d.15 q. 2.ar.2 q.1.2^{m}./q.2 1^{m}./ 4^{m}./ pſal.6./ pſal.38./ Io.12. lect.4. prin / c°.13.lec.4.prin.
4 Conuerte domine.Iob.42.5ª.
5 In Inferno quis confitebitur tibi.4.d.45.q.2.ar.2.q.2.1^{m}.
6 Exaudiuit dominus vocem fletus mei.Tobiæ.12 7ª.
7 Dominus orationem meam ſuſcepit.pſal.19.
8 Inueteraui inter omnes inimicos meos.3. di.15.L.3^{m}./Galat. prio./ pſalmo 6.
9 Erubeſcant & conturbentur vehementer omnes inimici mei, conuertantur & erubeſcant valde velociter Gen.3.21ª./ 2aª.q. 81.4 c./ 22ª.q.75.1.1^{m}./ q.144.1.c./3.d.26.q.1.3.c.fi./.Vir.q. 26.4.7^{m}./ pſal.6.fi / pſal.24./pſal.34./pſal.39.

PSALMVS VII.

Pſal.7. 1 Domine Deus meus.Gen.17.5ª.
¶In te ſperaui.4.Regum 18.3ª.
¶Ne quando rapiat ut leo animam meam. Geneſ.46.2ª./Io. 12.2ª.
2 Si reddidi retribuentibus mihi mala.Nume.31.1ª.
3 Domine ſi feci iſtud &c.decidam merito &c.in puluerem redu cat.22ª q.89.1.3^{m}./.6 c./ 3.d.39.1.c./ Iob 4. pſal.7./ Rom.1. lec.5./Heb 6.
4 Exurge domine.Gene.3.13ª.
¶In ira tua.Exo.4.5ª.
¶Exaltare.Gen.3.13ª.
¶In altum regredere.ibidem.
5 Dominus iudicat populos.pſal.9.3ª.
¶Scrutans corda & renes Deus.3.Reg.8.11ª.
¶Qui ſaluos facit rectos corde.Iob.2ª.
6 Deus iudex.pſal.9.3ª.
¶Iuſtus.Deutero.32.6ª.¶Fortis.Exo.20.5ª.
¶Et patiens Exo.34.4ª.
7 Niſi conuerſi fueritis.Iere.15.6ª.
¶Gladium ſuum vibrauit &c.vſque.Ecce.Iob.19.8ª.
8 Arcum ſuum tetendit & parauit illum.pſal.7.pſalmo 36./ pſal mo 43.
9 Sagittas ſuas ardentibus affecit.Iob.6.2a.
10 Lacum aperuit & effodit eum.pſal.7 / pſal.29./ pſal.36.
11 Confitebor domino.1.paral.16.6ª.
12 Secundum iuſtitiam eius.Deutro.32.6ª.
13 Domini altiſſimi.Iob.11.6ª.

PSALMVS VIII.

Pſal. 8. 1 Opera digitorum tuorum.Gene.3.14ª.
¶Opera manuum tuarum.Ibidem.
¶Propter inimicos tuos.Pſal.5.5ª./. Exo.20.8ª.
2 Quid eſt homo quod memor eius Gene.8.1ª./.con.3.c°.110.fi.
¶Gloria & honore coronaſti eum domine.4.d.33.q.33.3^{m}./.
3 Omnia ſubiecisti ſub pedibus eius &c.vſque maris.Gene.31ª.
¶Volucres cœli.Ibidem.32ª.
3 Omnia ſubiecisti ſub pedibus eius &c.vſque maris.Gen.31ª.
¶Volucres cęli.Ibidem.32ª.
4 Eleuata eſt magnificentia tua ſuper cælos.pſal.56.4ª.

PSALMVS IX.

Pſal.9. 1 Confitebor tibi domine 1.Paral. 16.6ª.
¶In toto corde meo Deuter.6.4ª.
¶Pſallam nomini tuo altiſſime.Iob.11.6ª.
2 Sedisti ſuper thronum.Iudic.6.3ª.
¶Peribunt a facie tua.Gene.3.14ª.
¶Exaltetur manus tua.Ibidem.
3 Ipſe iudicabit orbem terræ.3ª.q.58.0./ q.59 2.0./.4.d.47.q.1. ar.2.q.1 0./.q.2.4^{m}./.q.3.c./.d.48.q.1.1.0./.con.4.c°.96./. Opuſ.3.c°.249./ Ro.2.lec.1./ 1ª.Cor.3.lec.4.fi./ 2ª. Cor.5. lec. 2.fi /.He.10.lec.3.
4 In æquitate/Iob.23.4ª.
¶In iuſtitia.Deutero.32.6ª.
¶Et factus eſt dominus refugium &c.pſal.89.1a.
¶Sperent in te.4.Regum.18.3ª.
5 Non dereliquiſti quærentes te domine.Ioſuæ.3ª.
¶Qui habitat in ſion.pſal.2./.pſal.9./Ro.4.
6 Recordatus eſt,non eſt oblitus.Gene.8.1ª.
¶Clamorem pauperum.Gene.4.4ª.
¶Miſerere mei domine.Exo.22.11ª.
7 ¶Vide humilitatem meam.Exo.1.6ª.
¶Vt annunciem omnes laudationes tuas.pſal.32.2ª.
¶In operibus manuum tuarum.Gen.3.14ª.
8 Conuertantur peccatores in Infernum.Gen.3.21ª./ 22ª. q.25. 6.1^{m}. 3^{m}./ q.83.8.1^{m}.
9 Exurge domine.Gene.3.13ª.

PSALMI.

¶Vt quid domine receſſiſti longe.ibidem./ Ioſue.3a.
10 Exacerbauit dominum peccator,ſecundum multitudinem iræ ſuæ non quæret.Exo.4.5ª.
¶Propter quid irritauit impius Deum.ibidem.
11 Contere brachium peccatoris & maligni.Gene.3.21ª.
12 Præparationem cordis eorum audiuit auris tua.ibidem./ Exo. 2.4ª./.1.Regum.7.2ª.

PSALMVS X.

1 In domino confido.4.Reg.18 7ª. Pſal.10.
¶Quomodo dicitis animæ meæ.Gen. 46.2ª.
¶Dominus in templo.2aª.q.85.2.3^{m}.
2 Dominus in cœlo ſedes eius.3.Regum.8.10ª.
¶Oculi eius in pauperem reſpiciunt.Gen.3.14ª./ Exo.2 6ª.
3 Palpebræ eius interrogant filios hominum.Gen.3.14ª.
4 Qui autem diligit iniquitatem.1 2ª.quæſt.27.2. 1^{m}./ 4.diſt.15. L.7^{m}.
5 Odit animam ſuã.1 2ª q.29.4.0./.2 2ª.q.25.7.0./ 4.3^{m}./.q.21 7. 1.1^{m}./.2.d.42.q.2.ar.2.q.2 2^{m}./ 3.d.27.L.prin./ 4.d.28.4.5^{m}./. 29.5.0./ Virt q.2 12.9^{m}./ pſal.10./ Eph.5.lect.9.
6 ¶Pluet ſuper peccatores laqueos,ignis,ſulphur,& ſpiritus procellarum,pars calicis eorum. 1ª.q.10.3.2^{m}./ 22ª. q.67.4.2^{m}./ 4.d.50.q.2.ar.3.q.1.0./ 16.3.c.145./Quol.8.18.0./Iſa. 66.6ª.
7 Iuſtus dominus & iuſtitias dilexit.Deut.32.6ª.
¶Aequitatem vidit vultus eius.Iob 83. 4ª./. Exo.2.6ª./ Gene ſeos.3.14ª.

PSALMVS XI.

1 Diminutæ ſunt veritates a filiis hominum.4.Regum. 20.2ª. Pſal.11.
¶Diſperdat dominus vniuerſa labia doloſa &c. Gene.3.21ª./. pſal.119.2ª.
2 Nunc exurgam dicit Dominus. Geneſ.3. 13ª./ pſalmo.3.3a./. 3a.q 57 2.1^{m}.
¶Tu domine ſeruabis nos,& cuſtodies nos.Ioſuæ.24.3a.
3 In circuitu impii ambulant.22ª.q.35.4.3^{m}.
4 Secundum altitudinem tuam.Iob.11.6ª.

PSALMVS XII.

1 Vſquequo domine obliuiſceris me in finem.Gene.8.1ª. Pſal.12.
¶Vſquequo auertis faciem tuam a me.Gen.3.14ª.
2 Reſpice.Exo.2.6ª.
¶Domine Deus meus.Gen.17.7ª.¶Ego autem in miſericordia tua ſperaui.Exo.22.11ª / 4 Reg.18.3ª.
3 Domini domini altiſſimi.Iob.11.6ª.

PSALMVS XIII.

1 Dixit inſipiens in corde ſuo,non eſt Deus.1a.q.2.0./.1.d.3.q.1. 2.0./.3 d.23 q.2.ar.2.q 2.2^{m}./.d.24.ar.2.q.1./.cõ.1.c°.10.11. 12.13./.Vir.q.10.12.0./ Poª q.7.3.0./.Opuſ.3.c°.3. Pſal.13.
2 Non eſt qui faciat bonum,non eſt uſque ad unum & vſq; nonne cognoſcent Ro.3.lec.2.
3 Dominus proſpexit ſuper filios hominum vt videat.Exo.2.6ª.
¶Non eſt timor Dei ante oculos eorum.Leui.19.14ª.
4 Dominus ſpes eius eſt.3 d.26.q.2.1.3^{m}.
5 Dominus in generatione iuſta eſt.1ª.q.8.1.4^{m}./.q.43.3.0./.qu. 112.1.c./.3ª.q.2.10.2^{m}./.1.d.37.q.1.3.c./.Col.2.lec.2.fi.

PSALMVS XIIII.

1 Timentes autem dominum glorificat.Leui.19.14ª. Pſal.14.
¶In monte ſancto tuo.pſal.9 5ª.
2 Qui pecuniam ſuam non dedit ad vſuram.Leui.25.6ª.
¶Qui non egit dolum in lingua ſua.pſal.119.2ª.

PSALMVS XV.

1 Bonorum meorum non eges.Iob.22.1ª./ 1ª.q.4.2.c./ 3.0. Pſal.15.
¶Speraui in te 4.Reg.18.3ª.
¶Benedicam dominum.Pſal.33.1ª.
2 Non derelinques animam meam in inferno.pſal.3.3a.
3 Nec dabis ſanctum tuum videre corruptionem. 3a. q.50.5.c./. Quol.3.4.c.
4 Adimplebis me lætitia.1ª.q.12.8 4^{m}./ 1aª.q.1.5.c./ q.3.4.1^{m}./ 8.c./ q.4.5.5^{m}./ q.5.3.4 c./ 1.ª./ 3^{m}./q.67 4.3^{m}./.22ª. q.18. 3.c./.2^{m} / q.28.3.c./.q.118.7.c./ 3.3.c°.39 5^{m}./ 40.fi./ 48./59. 1^{m}./62.2^{m}./63./.60.4.c°.78.fi./86./Ma.q.14.4.c./ q.10.4.5^{m}./ 5.c./Opuſ.3.c°.104./106./130./ 21./164./Io.1.lec.16.
5 Delectationes in dextera tua uſque in finem. 2aª. q.28. 3.0./. 3ª.q.46.6.3^{m}./.3.d.15.q.2.2.3.q.3.5^{m}./ pſal. 5.fi./.pſal.15.fi./. pſal.16.fi./ 2ª.Cor.12.lec.2.

Com

6 Cum vultu tuo. Gene.3.14ª. ¶In dextera tua.ſup.5ª. Geneſeos.3.14ª.

PSALMVS XVI.

Pſal.16. 1 Auribus percipe.ibidem.
¶De vultu tuo.ibidem.
¶Oculi tui.ibidem.
¶Laborum tuorum.ibidem.
¶Inclina aurem tuam.ibidem.
2 Dexteræ tuæ.ibidem.
¶Sub vmbra alarum tuarum.ibidem./4.Reg.18.3ª.
¶Manus tuæ.ibidem.
¶Probaſti cor meum.pſal.16.
3 Et viſitaſti nocte. Exo 4.13ª.
¶Igne me examinaſti pſal.16.
Non in labiis doloſis.pſal.119.2ª.
4 Perfice greſſus meos in ſemitis tuis.Iob.23.6ª.
5 Ego clamaui.Gene.4.4ª.
¶Mirifica miſericordias tuas.Exo.22.11ª.
¶Sperantes in te domine.4.Reg.18.3ª.
6 A reſiſtentibus dexteræ tuæ.Gen. 50.5ª.
¶Cuſtodi me.Ioſue.24.3ª.
¶Exurge domine.Gen.3.13ª.
7 Præueni eum,& ſupplanta eum.ibidem.21a.
¶Eripe animam meam.Gen.46.2ª./.Io.12.2a.
8 Inimici mei animam meam circundederunt.ibid.
¶Ab inimicis manus tuæ.Exo.20.8ª./pſal.5.5ª.
9 Satiabor cum apparuerit gloria tua.pſal.15.4ª.

PSALMVS XVII.

Pſal.17. 1 Diligam te domine.Deut.6.4ª.
¶Fortitudo mea, dominus firmamentum meum,& refugium meum.Gene.17.1a./ Exo.20.5a./ con.1.c°.92.
2 Sperabo in eum. 4.Reg.18.3ª.
¶Et ad Deum meum clamaui.Gen.4.4ª.
3 In aures eius.Gen.3.14ª.
¶A facie eius.ibidem.
¶In conſpectu oculorum eius.ibidem.
¶Dextera eius.ibidem.
4 Iratus eſt eis.Exo.4.5ª.
5 Inclinauit cęlos & deſcendit.Gen.3.13ª.
¶Et aſcendit ſuper cherubim & volauit,volauit ſuper pennas ventorum &c.ibidem.
6 Et caligo ſub pedibus eius.ibidem.14a./ Exo.19.7ª.
¶Poſuit tenebras latibulum ſuum tenebroſa aqua in nubibus aeris. ibidem.
7 Altiſſimus dedit vocem ſuam.Iob.21 6ª.
¶Et intonuit de cęlo dominus 3.Reg.8.10a.
8 Et miſit ſagittas ſuas. Iob.6.2a.
¶Factus eſt dominus protector meus.pſal.89.1ª.
9 Et retribuet mihi dominus ſecundū iuſtitiam meā. pſal.61.6ª.
¶Cuſtodiui vias domini. Iob.23.6a.
10 In Deo meo tranſgrediar murum.3.d.34.q.3.ar.1.q.1.c.ſi.
11 Conſtitues me in caput gentium Numeri.7.2ª.
¶Benedictus Deus.pſal.33.1ª.
¶Qui das vindictas mihi.Deut.32.17ª.
12 Et ſuper excelſa ſtatuens me.pſal.56.4ª.
13 Confitebor tibi in nationibus domine. 6. Parali.16.6ª./. Roman.15.
14 Cum Chriſto ſuo Dauid.pſal.26.prin.
15 Et ſemini eius.Gen.13.4ª.

PSALMVS XVIII.

Pſal.18. 1 Cęli enarrant gloriam Dei.1ª. q. 68.1.c./ Spiritu.5.14^{m} / Anima.8.19^{m}.
2 Opera manuum eius annunciat firmamentum.ibidem./ Geneſeos.3.14ª.
¶Et occurſus eiuſque ad ſummum eius.pſal.56.4ª.
3 In omnem terram exiuit ſonus eorum &c.Rom.14.lec.3. prin. pſalmus 18.
4 Et ipſe tanquam ſponſus procedens de talamo ſuo.4. d.42.q.3. a.2^{m}./ d.49.q.4.a.2^{m}./.3.0./ Veri.q.29.4.6^{m}./ pſal.18./ pſal. 44.prin.
5 Lex domini immaculata conuertens animas.12ª.q.91.4.c.
¶Teſtimonium domini fidele &c.pſal.118.1ª.
6 Timor domini ſanctus permanet in ſeculum ſeculi. 1 aª q.67. 4.2^{m}./ 22ª.q.19.11.0./.3.d.34.q.2.ar.3.q.2.1^{m}./q.4.0./ Veri. q.26.8.c.ſi./ Vir.q.4.4.2^{m}./ Ioh.26.ſi./ pſal.18.
7 Ab alienis parce ſeruo tuo.4.d.17.q.2.ar.2.q.5.1^{m}.
8 Iuſtitiæ domini rectę &c.Deut.32.6a.
9 Meditatio cordis mei in conſpectu tuo ſemper.3. Reg.8.12ª.

¶Domine adiutor meus.1.Parali.12.5ª.

PSALMVS XIX.

1 Memor ſit omnis ſacrificii tui.Gen.8.13. Pſal.19.
2 Exaudiat illum de cęlo ſancto ſuo.3. Regum.7.10ª.
3 Salus dexteræ eius.Gen.3.14ª./pſal.3 4ª.

PSALMVS XX.

1 Domine in uirtute tua.Deuter.4.14ª. Pſal.20.
¶Quoniam præuenisti eum in benedictionibus. Geneſ.35ª. 22ª.q.112 3.0./ 2 d.26.5.0./ Veri. q.24.5.6^{m}./ pſal. 20./ pſal. 22.ſi./ 2ª.Cor.6.
¶Letificabis eum in gaudio.pſal.15.4ª.5ª.
2 Cum vultu tuo.Gen.3.14ª.
¶Manus tua,& dextera tua.ibidem.
¶Poſuiſti domine in capite eius coronam. pſal.8.2ª.
3 Rex ſperat in domino.4. Reg.18.3ª.
¶In miſericordia altiſſimi.Exo.22.11ª./ Iob.11.6ª.
¶Omnes qui te oderunt.Exo.20.8ª.
4 Inueniatur manus tua omnibus inimicis tuis &c.ibid. 3.14ª. 21ª./ pſal.5.5ª.
5 Dominus in ira ſua.Exo.4.5ª.
Pones eos vt clibanum ignis.Iſa.ſi.
¶Deuorabit eos ignis.ibidem.
6 Cantabimus & pſallemus. 22ª.q.13.4.c./ q.91.0./ 2.d.2. q.2.2. 5^{m}./ 3.d.9.q.2.ar.3.q.3.c./ 2^{m}./ 4.d.15. q.4.art.2.q.1.c./ diſt. 44.q.2.ar.1.q.4.c./ 4^{m}./ pſal.32./ pſal.39./ Ro. 15./ 1ª. Cor. 12.lect.3.

PSALMVS XXI.

1 Deus reſpice in me Exo.2.6ª. Pſal.21.
¶Quare me dereliquiſti.Ioſue. 3ª./ 1a.q.113.6.0./ 3ª. q.47.3. c.ſi./ q.30.2.1^{m}./ 1.d.11.q.1.4.3^{m}.
2 Verba delictorum meorum.3ª.q.15.1.1^{m}.
¶Opprobrium hominum.pſal.30.8ª.
3 Clamabo per diem &c.Gen.4 4ª.
¶Et non exaudies.3ª.q.21.4.4^{m}./ 3.d.17.ar.3.q.4.1^{m}.
4 Tu autem in ſancto habitas.pſal.23 5ª./ Ro.8.13ª.
¶In te ſperauerunt patres noſtri.4.Regum 18. 3a.
¶Spes mea.pſal.13.4ª.
5 Ne diſceſſeris a me.Gen.3.13ª./ Ioſue 3ª./ Exo.19.
¶Et a cornibus vnicornium.Iob.39.2ª.
6 Narrabo nomen tuum fratribus meis,in medio eccleſię laudabo te.pſal.39.7./ He.2.lec.3.
7 Qui timetis dominum.Leui.19.14ª.
¶Laudate eum.pſal.23.2a.
¶Nec auertit faciem ſuam a me.Gen.3 .14ª.
8 Et anima mea illi viuet Gen.46.2ª.
¶In eccleſia magna.pſal.39.7ª.
9 Et annunciabunt cæli iuſtitiam eius. pſalmo 18.1ª./ Deutero. 32. 6ª.

PSALMVS XXII.

1 Animam meam conuertit.Gen.46.2ª. Pſal.22.
¶Deduxit me ſuper ſemitas iuſtitiæ.Iob 23.6ª.
¶Tu mecum es.Numeri.14.1ª.
2 Virga tua & baculus tuus ipſa me conſolata ſunt.4.d.24.q.3.3. c./ 6 / 8^{m}./ He.1. lect. 4 / pſalm.22./ pſalmo. 44./ Iſa.3. caª. 31.lec 2.ſi.
3 Calix meus inebrians quam præclarus eſt.22ª quæſtio.149.1. 1^{m} / 3ª.quæſt. 78.3.1^{m}./ 4.d.8.q.2.artic.2.q.2.c./ pſalmo 22./ 1ª.Cor.11.lec.6.
4 Et miſericordia tua ſubſequatur me . Exod. 22. 11ª. / pſalm. 20. 1ª.

PSALMVS XXIII.

1 Innocens manibus.Iob.2.5ª. Pſal.23.
¶Et mundo corde.22ª.q.8.7.0.
2 Qui non accepit in uanum animam ſuam. pſalmo. 4.1a./ Geneſeos 46 2ª
¶Nec iurauit in dolo proximo ſuo.Exo.20.10ª.11ª.12ª./ Leui.19.18ª./ pſal.119.2ª.
3 Hic accipiet benedictionem a domino.Gen.35ª.
¶Et miſericordiam a Deo.Exo.22.11ª.
4 Attollite portas principes veſtras &c. rex gloriæ.3ª. qu. 39.5. 3^{m}./ q.52.1.c.ſi.
5 Quis eſt iſte rex gloriæ. 1ª quæſt.57.5.0./ q.106. 4.2^{m}./ Eph. 3.lect.3.ſi.

6 Dominus fortis.Exo.20.5ª.
¶Et potens.Gene.17.1ª.
7 In monte ſancto eius.Pſal.9.5ª.

PSALMVS XXIIII.

Pſal.24. 1 Ad te domine leuaui animam meam.Gen.46.2ª.
¶Deus meus.Gene.17.5ª.
¶In te confido.4 Reg.18.7ª.
2 Non erubeſcam.Pſal 6 9ª.
¶Neque irrideant me.2.Parali.30.4ª.
¶Confundantur omnes &c.Gen.3.21ª./.Pſal 30.2ª.
3 Vias tuas domine demonſtra mihi &c.Iob.23.6ª.
¶Dirige me in veritate tua.Exo.34.5ª.
4 Et doce me.Math.23.2ª.¶Reminiſcere.Gen.8.1ª.
¶Ne memineris.ibidem.
¶Memento mei.ibidem.
5 Miſerationum tuarū.& miſericordiarum tuarum Exo.22.11ª.
¶Propter bonitatem tuam domine 1.Paral.16.7ª./.1ª. q 44.
4.c./.3m./.3.d.45.2.o./.2.d.1.q.2.1.c./.4.d.46.q.1.ar.1.q.2.c./
con.3.cº.96 /.Ver.q 23.1.3m./.4.c./.Poª.q.5.4...
6 Dulcis & rectus dominus.Deute.32.0ª.7ª./.pſal.24./.pſal.30./
He. 12.
7 Vniuerſæ viæ domini miſericordia & veritas.Iob.3.2ª.
¶Reſpice in me.Exo.2.6ª.Vide.ibidem.
¶Requirentibus teſtamentum eius.pſal.77.12ª.
8 Diriget manſuetos in iudicio,docebit mites vias ſuas. 22ª.qu.
157.4.c./ 1m / pſal 24./ pſal.33./ pſal 36.
9 Cuſtodi animam meam Ioſue.14.3ª./ Gen 47./ Io.12.a.
¶Innocentes & recti adhæſerunt mihi.Iob.1.2ª./.2.5ª.

PSALMVS XXV.

Pſal.25. 1 In innocentia mea ingreſſus ſum.ibid.
¶In domino ſperans.4.Reg.18.5ª
¶Proba me domine,& tenta me.Gen.22.1ª.
2 Quia miſericordia tua ante oculos meos eſt.Exo.22.1ª.
¶Et complacui in veritate tua.Exo.34.5ª
3 Ne perdas cum impiis Deus animam meam.Geneſ.46.2ª /.
Ioan.10.1.
Et cum viris ſanguinum.Ruth.3.2ª.
4 In eccleſiis benedicam te domine.pſal. 33 1ª.

PSALMVS XXVI.

Pſal.26. 1 Dominus illuminatio mea & ſalus mea &c.trepidabo. pſal.17.
1ª./con 3.cª.89.
2 Cantabo & pſalmum dicam domino.Pſal.20.6ª.
¶In petra exaltauit me.1ª.Cor.10.2ª.
3 Clamaui ad te.Gene 4.4ª
¶Miſertus eſt mei.Exo.22 3ª.
¶Faciem tuam domine.Gen 3.14ª.
4 Ne declines in ira.Exo.4 5ª.
¶Adiutor meus eſto.1.Paral.11.5ª.
¶Ne derelinquas me. Ioſue.3ª.
5 Dominus autem aſſumpſit me.pſal.64.3ª.
¶Legem pone mihi domine in via tua,&c.Iob 23.6ª.
Ne tradideris me in animas.Gen.46.1ª.
5 Expecta dominum,viriliter age &c.Ioſue.1ª.

PSALMVS XXVII.

Pſal.27. 1 Ad te domine clamabo.Gen.4 4ª.
¶Da illis ſecundum opera eorum &c. Geneſ.3.21ª./. Pſalm.
61 ...
2 Benedictus dominus.Pſal.33.1ª.
¶Dominus adiutor meus.1 Paral.12 5ª.
3 In ipſo ſperauit cor meum.1.Regum.18.3ª.
¶Confitebor ei.1 Paral.16 6ª.
4 Dominus fortitudo plebis ſuæ. pſal.17.1ª.
¶Benedic hæreditati tuæ Gen.1 31ª.

PSALMVS XXVIII.

Pſal.28. 1 Afferte domino filii Dei Luce.6.12ª.
¶Quemadmodum filius vnicornium.Iob.39.1ª
2 Et ſedebit dominus rex in æternum.Iudicum.8.3ª.
3 Dominus benedicet populo ſuo in pace.Gen.1.13ª.

PSALMVS XXIX.

Pſal.29 1 Suſcepiſti me.pſal.64.1ª.
¶Domine clamaui ad te.Gen.4.4ª.
2 Domine eduxiſti ab inferno animam meam.pſal.3.3ª.

¶Pſallite domino ſancti eius.pſal.20.6ª.
Vt cantet tibi.Ibidem.
¶Gloria mea.pſalmus 17.1ª.
3 Confitemini memoriæ ſanctitatis eius.1.Paral.16.6ª.
¶Quoniam ira in indignatione eius.Exo.4.5ª.
4 Auertiſti faciem tuam a me.Gene.3.14ª.
¶Et factus ſum conturbatus.pſal.9.3ª.
5 Quæ vtilitas in ſanguine meo,dum deſcendo in corruptionē.
3ª.q 51.3.1m./.q 53.1.c.
6 Audiuit dominus.Exo.2.4ª.
¶Et miſertus eſt mei Exo.22.11ª.
¶Dominus factus eſt adiutor meus. 1. Parali.10 .5ª./. pſalmus 89.1ª.

PSALMVS XXX.

1 In te domine ſperaui.12ª.q.65.5.3m./.20ª.q.28.0.1m./.3ª.q.7. Pſal.30.
4.0./.6.1m./.8.2m./.9.1m. /.3.d.13.q.1.ar.2.q.1.1m./.3.d.26.
q.2.ar.5.q.1.0./.d.36.2.3m./.Ver.q.29.4.15m./.Virt. qu.4.r.
10m /.4 10m./.pſal 15 /.pſal.30.
2 Non confundar in æternum.pſal.24./ pſal.30./. pſal.34./. pſal.
39./ Ro 5.
3 In iuſtitia tua.Deut.32.6ª.
¶Inclina aurem tuam.Gen.3.14ª.
In manus tuas domine commendo ſpiritum meum.ibid.
1.Eſdræ 1ª.
4 Quoniam fortitudo mea & refugium meum es tu.pſal.17.1ª.
¶Deus veritatis.Ruth.3.2ª.
5 Odiſti obſeruantes vanitates.pſal. 4.2ª./ pſal.5.5ª.
¶Lætabor in miſericordia tua.Exo.20.11ª.
6 Reſpexiſti humilitatem meam.Exo.2.6ª.
¶Conturbatus eſt in ira oculus meus.pſal.6.3ª.
7 Saluaſti de neceſſitatibus animam meam.Gen.46.2ª./.pſa.24.
pſalmus 30.
8 Factus ſum opprobrium.pſal 34 /.pſal.38. pſal.41.ſi.
9 Oſſa mea conturbata ſunt.pſal.6.2ª.
10 Accipere animam.Gene.46.2ª / Io.10. 2ª.
11 In manibus tuis ſortes meæ.Gen.3.14ª./ Act.2.9ª.
¶Illuſtra faciem tuam.ibidem.
¶Oculorum tuorum ibidem.
12 Erubeſcant & deducantur in infernum &c.Gene.3.12ª./ pſal.
6.9ª.¶Quā magna multitudo dulcedinis tuæ dñe.pſal.24.6ª.
13 Benedictus dominus.pſal.33.1ª.
¶Diligite dominum omnes ſancti eius.Deut.6.4ª.
¶Retribuet abundanter facientibus ſuperbiam. pſal.91.1ª.
14 Viriliter agite & confortetur cor veſtrum.Ioſue.1ª.
15 Dum clamarem ad te.Gen.4.4ª.

PSALMVS XXXI.

1 Beati quorum remiſſæ ſunt iniquitates &c. Ma.q.7.11.c./.Ro. Pſal.31.
4.d.43.L.2m./.3ª q.88.1.4m.¶ Beatus vir cui non imputauit
dominus peccatum Ma q.7.11.c.
2 Nec eſt in ſpiritu eius dolus.1.Eſdræ.1ª.
¶Quoniam tacui.10ª.q 27 2.c./.pſal.31.
¶Inueterauerunt omnia oſſa mea.pſal.6.2ª 8ª.
¶Dum clamarem Gene.4.4ª.
3 Grauata eſt ſuper me manus tua.Iob.23.1ª.
¶Tu es refugium meum.pſal.17.1ª.
¶Exultatio mea.ibidem.
4 Firmabo ſuper te oculos meos.Gen.3.14ª.
5 Sperantes autem in domino.4 Reg.18.3ª.
6 Miſericordia circundabit Exo.22.11ª.
7 Gloriamini omnes recti corde.Iob 2ª.

PSALMVS XXXII.

1 Rectos decet collaudatio. ibidem. Pſal.32.
2 ¶Confitemini domino.1.Parali 16.6ª.
¶Pſallite.pſal 20.6ª.
¶Cantate ei canticum nouum.ibidem./ 22ª.q.91.0.
5 Miſericordia domini plena eſt terra.Exo.12.1.ª.
Sperauimus in te.4.Reg.18.3ª.
¶Vt eruant a morte animas eorum Gen.46.2ª /.Ioan.12.2ª.
6 Verbo domini cæli firmati ſunt.3.4.cª.13 / .Gen.10.5ª.12ª.
¶Et ſpiritu oris eius.Gen 4./.14ª.
¶Cogitationes cordis eius ibidem.
8 Timeat dominum omnis terra .Leui 19.14ª.
9 ¶Quoniam ipſe dixit,& facta ſunt &c.Gene.5ª.
11 ¶Conſilium domini in æternum manet.Iob.10.6ª.
12 Beata gens.pſalmus.1.1ª
¶Cuius eſt dominus Deus eius.Gene.17.5ª.
¶Populus quem elegit dominus in hæreditatem ſibi. Exod.
19 3ª./.Deuter.7. 2ª.

De

7 De cœlo reſpexit dominus &c.terram. Exo.2. 6ª./.3. Reg.8ª. 10ª.

8 Qui intelligit ōia opera eorum. 1ª.q.22.2.3.o./.q.103.5.o./q.113.2.6.c./.q.116.1.c./.12ª.q.91.2.c./.22ª.q.93.2.c./.1.d.39.q.1.2.c./q.2.2.o./.d.40.q.4.1.c./.2.d.11.q.1.1.4.c./.d.37.q.3.1.c./.3.3.c°.1./ 64./ 90./ 94./ 112./ 113./ 114./ 140./ Ver.q.5.2.3.4.5.9.o./ Opuſ.3.c.122.&c./ Cauſis.lec.20.o./.Iob Prolo.c°.11./ pſal.23./ pſal.32./ Matth.7./ Io.1./ Meth.6.lec.3.

9 Qui finxit ſingillatim corda eorum.1ª.q.14.11.6.11.22.o./.q.15.3.4m./.q.22.2.3.o./.q.55.2.3m./ q.57.2.c.fi./.q.89.4.c./.1. di.35.3.o./.d.36.q.1.1.o./ d.38.3.5.c./ d.39.q.2.2.c./ 2.d.3.q.3.3.c./ con.1.c°.50./ 63.&c.vſque 71./ con.3.c°.75./ 76./ Veri.q.2.4.5.o./.q.5.2.4.5.6.7.8.9.o./ Poª.q.6.1.c./ Anima 18.c./ Quol.7.2.c./ Quol.8.vel 11.3.c./.Opuſ.3.c°.134./ 135./ pſal.32./ Cauſis.lec.10.

10 Non ſaluatur rex per multam virtutem &c.vſque non ſaluabitur.pſal.3.4ª.¶Ecce oculi domini.Gen.3.14ª.

11 Adiutor noſter eſt. 1.Paral.12.5ª.

PSALMVS XXXIII.

Pſal.33. 1 Benedicam dominum in omni tempore.pſal.27./.pſalm.40.fi./ Ro.1.lect.7 fi./.2ª.Cor.lec.2.prin.

2 Semper laus eius in ore meo.22ª.q.91.1.o./.1.o./.4.d.15.q.4.ar.3.q.2.1m./.Verit.q.23.1.4m./ pſal.9./ pſal.29./ pſal.32./ pſal.33./ pſalmus 49.

3 Accedite ad eum.1ª.q.3.2.5m./.pſalmus 33./ Iſaiæ.34./. Ioan.14 lect.7.

4 Guſtate & videte quoniam ſuauis eſt dominus.22ª.q.67.2.1m.

5 Iſte pauper clamauit.Gen.4.4ª.

¶Beatus vir qui ſperat in eo.4 Reg.18.3ª.pſal.1.1ª.

6 Timete dominum. Leui.19.14ª.

¶Diuerte a malo & fac bonum.Iſa.1.4ª

7 Oculi domini ſuper iuſtos.Gen.3.14ª./.1ª.q.3.1.3m./.q.22.2./4m./.q.23.7.c./.Veri.q.5.8.o.

8 Et aures eius in preces eorum. ibidem./ 22ª.q.83.16.o./.3ª.q.43.2.1m./ q.82.6.c./ 7.3m / 2.d.40 4.5m./ 4.d.5.ar.2.q.2.2m./.d.15.q.4 ar.2.q.2.2m./.d.19.ar.3.q.2.4m./. Poª.q.6.9.5m./.Io.4.lec.3.

9 Vultus autem domini ſuper facientes mala.ibid.

10 Iuxta eſt dominus his qui tribulato ſunt corde. pſal.4.1ª./ Iudith.8.8ª

¶Multæ tribulationes iuſtorum, & de omnibus iis liberauit eos dominus.Iudith 8.8ª / 1 Parali.12.5ª.

11 Et humiles ſpiritu ſaluabit.pſal.3.4ª./.Iſa.49.1ª.

12 Cuſtodit dominus omnia oſſa eorum.pſal.6.2ª./ Ioſue.24 3ª.

PSALMVS XXXIIII.

Pſal.34. 1 Iudica domine nocentes me &c Gen.3.21ª.

¶Exurge.ibidem 13ª.

¶In adiutorium mihi.1.Paral.12.5ª.

2 Dic animæ meæ. Iob.6ª./ Gen.46.14.

¶Salus tua ego ſum.pſal.3.4ª.

¶Confundantur.pſal.30.2ª.

3 Cogitantes mihi mala.12ª.q.47.2.c./.8ª.q.88.2.o.

4 Et angelos domini,coarctans eos.Ma.q.16.9.3m.

5 Anima autem mea exultabit in domino, & delectabitur ſuper ſalutari ſuo.pſal.15.4.5ª.

6 Omnia oſſa mea dicent. pſal.6.2ª.

¶Domine quis ſimilis tibi.pſal.82. 1ª.

7 Induebar cilicio.pſal.29.fi./.pſal.34.

8 Humiliabam in ieiunio animam meam. 22ª. quæſtio,147.1.3.5.7.c.

9 Oratio mea in ſinu meo conuertetur.4.d.45.q.2. ar.1.q.1.c./.ar 4 q.3.2m./.Quol 7.uel 8.q.5.1.o.

10 Tentauerunt me.Gen.22.1ª.

¶Subſannauerunt me ſubſannatione.1.Parali.30.4ª.

¶Domine quando reſpicies.Exo.2.6ª.

11 Confitebor tibi domine in eccleſia magna. 1. Parali. 16.6ª./ pſal.39.7ª.

¶In populo graui laudabo te.pſal.32.2ª.

12 Domine ne diſcedas a me.Ioſue.3ª./ Gene.3.23ª./.Exo.29.9ª.

Exurge domine,ibidem.

13 Erubeſcant & reuereantur &c.uſque ſuper me. Gene. 3.21ª./ pſalmus 69ª.

14 Et lingua mea meditabitur.Iob 27.3ª.

15 Iuſtitiam tuam.Deuter.33.6ª.

16 Tota die laudem tuam. pſal.33.2.

PSALMVS XXXV.

Pſal.35. 1. Non eſt timor Dei,ante oculos eius.Leui.19.14ª.

¶Vt inueniatur iniquitas eius ad odium.pſal.5.5ª.

2 Noluit intelligere,ut bene ageret. 2.d.22.q.1.2.c./ 22ª.q.6.8.o./ q.19.6.c./.q.76.3.4.c./.3ª.q.47.5.2m./ 2.d.22. qu.2.3.c./ Ma.q.3.8.o./ Iob.21.fi./ pſal.24./ pſal.35.

3 Malitiam autem non odiuit.pſal.10.4ª.

¶Domine in cœlo miſericordia tua.Exo.32.11ª.

¶Doloſe egit.pſal.119.2ª.

4 Et ueritas tua vſque ad nubes.Exo.34.5ª.

¶Iuſtitia tua ſicut montes Dei.Deut.32.6ª.

5 Iudicia tua,abiſſus multa.4.d.46 L.

6 Homines & iumenta ſaluabis domine.1ª.q.64.2.c.

7 In tegmine alarum tuarum ſperabunt. Geneſeos 3.14ª.27ª./ 15.1ª.

8 Inebriabuntur ab ubertate domus tuæ.pſalm.15. 4ª.5ª./ 1ª.q.51.1.3m./ 12ª.q.110.1.2m./.22ª.q.23.2.2m./ 3ª.q.25.3m./ q.5.3.2m./ q.50.2.3m./ 1.Prolo.fi./ 2.d.8.1.4m./ di.26.1.5m./ 3.d.6.q.3.1.4m./ Veri.q.27.1.1m./ Poª.q.6.6.8m./ Spirit.5.6m.pſal.15.4ª.5ª.

9 Apud te eſt fons vitæ.Io 41ª.

10 Et lumine tuo uidebimus lumen.1ª.q.12.2.c./ 5.u./ 22ª.q.174.5.1m./ q.175.3.2m./ 3ª.q.10.4.c./ q.45.2.c./ 2.d.31. qu.2.1.5m./ 3.d.14.ar.1.q.2.1m / q.3.c./ arti.2. q.1.c./ 4.d.49.q.2.1.15m./ 2.c./ c6.3.c°.50./ 53./ 54./ Veri.q.10.11.c./ 11m./ q.13.2.c./ qu.18.1.1m./ q.20.2.c./ Quol.7. uel 8. uel 11.qu.1.1.c./ Quol.10.q.8.c./ pſal.35.fi./ 2ª Cor.12.lec.1.

11 Qui recto ſunt corde.Iob.2ª1

¶Non ueniat mihi pes ſuperbiæ. Tob.4.9ª.

12 Ibi ceciderunt qui operantur iniquitatem.ibid.10ª.

PSALMVS XXXVI.

1 Noli emulari in malignantibus &c. pſal.5.4ª./ 12ª. qu. 28.4.o./ 22ª.q.36.2.c./ qu 30.3.2m./ 4m / 3.diſt 26. quæſtio.1.3. c.fi./ pſalm.36.princ°./ Roman.11.lectio.2./ 1ª. Cor.3. lec.2./ ca°.14.lect.1. Pſal.36.

2 Spera in domino 4.Regum.18.3ª.

¶Deſine ab ira.12ª.q.48.3.o./ 4.c./22ª.q 41.2.3m./ q.157.4.c. Ma.q.12.1.o./ pſal 36.

¶Manſueti autem hæreditabunt terram &c.Math.5 3ª.

¶Veniat dies eius.Gen.29.5ª.

3 Reuela domino uiam tuam.4.d.17.L.1m.

4 Subditus eſto domino.Iacob.4 7ª.

¶Vt trucident rectos corde.Iob.2ª.

¶Gladius eorum intret in corda ipſorum &c.Gen.3 21ª.

5 Nouit dominus dies immaculatorum Exo.33.5ª.

¶Et hæreditas eorum in æternum erit.pſal.32./ pſal. 39./ Ro.4.lec.2./ lec 3.

¶Non confundentur in tempore malo. pſal.30.2ª./ Epheſ.5.15ª.

6 Inimici domini Exo.20,8ª./ pſal 5.5ª.

¶Dominus ſupponit manum ſuam.Gen.3.14ª.

¶Non derelinquet ſanctos ſuos.Ioſue 3ª.

7 Os iuſti meditabitur ſapientiam.Iob 27.2ª.

¶Cuſtodi uiam eius.Iob.23.6ª.

¶Cuſtodi innocentiam. Iob 2.5ª.

8 Vide æquitatem.Iob 23.4ª.

¶Salus autem iuſtorum a domino.pſal.3.4ª.

¶Adiuuabit eos 1.paral.12.5ª.

9 Declina a malo & fac bonum.Iſa.1.4ª.

PSALMVS XXXVII.

1 Domine ne in furore tuo arguas me.Exo.4.5ª. Pſal.37.

¶Quoniam ſagittæ tuæ infixæ ſunt mihi.Iob 6.2ª.

2 A facie iræ tuæ.ibidem,Gene.3.14ª.

¶Confirmaſti ſuper me manum tuam,ibid.

3 Non eſt pax oſſibus meis,a facie peccatorum meorū. pſal.6.2ª.

4 Humiliatus ſum nimis 2.Regum 8.1ª.

¶Domine ante te omne deſiderium meum.3.Reg.8.12ª.

¶Et gemitus meus a te non eſt abſconditus.pſal.32.8ª.

5 In te domine ſperaui.5.Reg.18.3ª./ pſal.30.1ª.

¶Ne derelinquas me domine.Ioſue.3ª.

6 Ne diſceſſeris a me.ibidem.

7 Domine Deus ſalutis meæ pſal.3.4ª.

PSALMVS XXXVIII.

1 Humiliatus ſum.2.Reg.8.1ª.

¶In meditatione mea,exardeſcet ignis.1ª. q.21.4.1m.fi./ 22ª. q.180.3.4m./ 4.3m./ 4.d.15.q.4.ar.1.q.2.1m./ Iſa 26.fi. Pſal.38.

¶Subſtantia mea tanquam nihil ante te.Poª.q.5.1.16m.

2 Veruntamen uniuerſa uanitas, omnis homo viuens.Eccleſiaſtici.1ª.

3 Veruntamen in imagine pertranſit homo. 1.di.3. q.2.L./.2.d.39.q.1.1.1m./ Veri.q.22.6.2m.

25.q.2.ar.2.q.1.o./.d.46 q.2.ar.3.q.4.o./.Ma.q.15.a.11m./. Pſ. 40./.Math.25./.1ſ.Th.m.4.

8 Attende tibi fili mi ab omni fornicatione.Exo.20.20a.23a.
¶Et p̄ter vxorem tuam nunquã patiaris crimen ſcire. 22ſ.q. 35.c./.q.2.56 3.c./.q.153.3.o./.q.154 1.o./.4.d.33.q.1.3.o./. q.2.ar.2.q.1.2m./.d.41.ar.5.q.1.c./.cont.3.co.122./. Ma. q.15. 1.2.o./.2.c./.Ver.q.25.5.7m./.Quol.3.q.5.2.c./.Quol.8.15.c. 1ſ.Cor.6.lec.3.o./.1ſ.Theſ.4.

9 Superbiam nunquam in tuo ſenſu, aut in tuo verbo dominari permittas.Ma.q.8.3.7m./.10m./.11m./.4.3m./.4m./.7m.

10 In ipſa enim ſumpſit initium omnis perditio.12ſ.q.84.2.o./. 3.3m./.4.4m./.22ſ.q.162.2.o./.5.1m./.7.1m./.2. d.42.q2.2.1. 7m./.4.d.17.q.2.ar.1.q.1.c./.Ma.q.8.1.4m./.6m./.Rom.7.lect. 2./.1ſ.Cor.10.11.lec.4.

11 Quicunque tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue,& merces mercenarii tui,apud te omnino non remaneat.Leui.19.13a.

12 Quod ab alio oderis fieri tibi,vide ne tu aliquando alteri ſeceris.4.d.33.q.1.c.7m./.Opuſ.73.co.17.

13 Panem tuum cum eſurientibus,& egenis tuis comede.& de veſtimentis tuis nudos tege,ſupra.1.10a.

14 Et noli ex eo comedere & bibere cũ peccatoribus. 22ſ.q.25.6. c./.2m./.q.31.2.2m./.q.33 9.1m./.q.186.3.3m./.4.d.25.q.2.2. 6.q.2.o./.Opuſ.4.co.8./.Opuſ.19.co.9.2m./.4m./. Ro.12.lect. 2.fi./.1ſ.Cor.16.fi./.Gal.6.lec.2.med.

15 Omni tempore benedic deum.Pſal.33.1a.

CAPVT V.

Cam.5m. 1 Omnia quæ præcepiſti mihi faciam.22ſ.q.104.5.3m./.2.d.44. q.2 3.c./.Quol.1.15.c./.Quol.10.10.c.

2 Omnia itinera eius frequenter ambulaui,Iudic.6.2a.
¶Et manſi apud Gabelum fratrem noſtrum. Gen.13.3a.

3 Forti animo eſto.Joſ.2a.
¶Sit dominus in itinere veſtro.Numeri.14.1a.

4 Angelus dei bonus comitetur eũ. 1a.q.113.1.2.o./.2.d.11.qu.1. 1.3.o.

CAPVT VI.

Cam.6m. 1 Obſecro te.1ſ.Tim.2.1a.
¶Azaria frater.Gen.13.3a.

2 Deponam ſenectutem illorum cũ triſtitia ad inferos.Ge.37.5a
¶Benedictionem conſequeris.Gen.31a.

3 Qui coniugium ita ſuſcipiunt,&c.ſuę libidini ita vacent.&c.3. d.26.q.2.4.c./.3m./.d.31.q.2.3 o./ 4.d.30.L.fi./.cõt 4.co.82./. Ver.q.25.5.7m./.Ma.q.15.a.2.c./.1ſ.Cor.7./.1ſ.Theſ.4.

CAPVT VII.

Cam.7m. 1 Fratres noſtri,fratrem meum. Gen.13.3a. ¶Oſculatus eſt eum. Gen.28.2a.¶Timeatis deum debetur.Leui.19 14a.

2 Coniūgeretur cognationi ſuæ ſecundum legem Moyſi. Num. 36.2a ¶Deus Abraham,Iſaach, & Iacob.Gen.17.5a.

3 Vobiſcum ſit. Num.14.1a. ¶Impleat benedictionem ſuam in vobis.Gen.35a.¶Benedicentes deum.Pſal 33.1a.

4 Forti animo eſto.Ioſ.2a.

CAPVT VIII.

Cam.8m. 1 His tribus noctibus deo iungimur. Deut. 10.6.11a. ¶Filii ſanctorum ſumus.Leu.11.2a ¶Domine deus patrum noſtrorum. Gen.17.5a. ¶Et Iſrael.ibidem.

2 Benedicant te cœli,&c.Pſal.16.1a./.Pſal 33.1a.
¶Tu feciſti Adam de limo terræ.Gen. 2.9a.
¶Dediſti ei adiutorium Euam.ibidem 24a.

3 Non luxuriæ cauſa accipio vxorem,ſupra.6.3a.
¶ vxorem meam.Gen.13.3a. ¶Sed ſola poſteritatis dilectione.22ſ.q.154.2 c./.3a.q.29.2.c./.4.d.26.q.1.1.c./ d.30.q 1.3. c./.d.31.q.1.2.1m./.d.33.q.1.1 a.3.c./ q.2.o./.d.39.2.c./.diſt. 40.3.4.c./.con.3.co 123./.Li.4 co.78./.1ſ.Cor 7.

4 Miſerere nobis domine. Exo.22.11a. ¶Tu es deus ſolus.Deut. 6.3a./.32.18a. ¶Raguel adiurauit Tobiam.Gen.14.2a.

CAPVT IX.

Cam.9m. 1 Azaria frater.Gen.13.3a ¶Contriſtabitur animam eius.Gen. 40.5a.¶Adiurauit me Raguel, cuius adiuramentum ſpernere non poſſum.Gen.24.2a.

2 Oſculati ſunt ſe inuicem.Gen.27.1a.
¶Benedixit deum.Pſal.33.1a.
¶Benedicat te.Gen.1.13a.¶Deus Iſrael.Gen.17.5a.

3 Timentis deum.Leuit.19.14a
¶Flenit Gabelus. 22ſ.q.82.4.3m.

CAPVT X.

1 Solicitus erat pater.Math.6.18a.¶Angelus domini ſanctus ſit Cam.10m. in itinere veſtro.Pſal.90.4a./ Exod.32a.
¶Oſculati ſunt eam.Gen.27.2a.

2 Monentes eam honorare ſoceros.Exo.20.17a.
¶Diligere maritum.Eph.5.16a./.13a.
¶Regere familiam,gubernare domum.4.d.49.q.1.ar.2.q.5.c.

3 Et ſeipſam irreprehenſibilem exhibere.1ſ.Thim.3.

CAPVT XI.

1 Tobia frater.Gen.13.3a.¶Adora dominum deum tuum. Gen, Cam.11m. 17.5a.¶Deus Iſrael.ibidem.

2 Gratias agens deo,ſup.5.4a. ¶Oſculare eum.Gen.27.2a.
¶Et cœperunt flere præ gaudio, ſup.9.3a.

3 Benedico te domine.Pſal.33.1a.

CAPVT XII.

1 Confitemini ei.Paral. 16.9a.¶Quia fecit nobiſcum miſericordiam ſuam.Exo.22.11a. Cam.12m.

2 Etenim ſacramentum regis abſcondere,bonum eſt.3a. qu. 60. 1.o./.3.d.19.L.4m./.4.d.1.q.1.ar.1.q.1.c./.1ſ.Cor.princ.

3 Bona eſt oratio,cum ieiunio & eleemoſina. 12ſ. q.108.3.4m./. 4.c./.4.d.15.q.1.ar.4.q.3.o./.q.2.ar.1.q.2.3m.

4 Et eleemoſina magis.4.d.15.q.2.ar.2.q.2.o./.d.45. q.2.art.3.q. 2.o./.1ſ.Tim.4.

5 Eleemoſina a morte liberat.ſup.4.6a.
¶Et ipſa eſt,quæ purgat peccata.ibid.5a.
¶Et facit inuenire vitam æternam.Ibid.7a.

6 Qui autem faciunt peccatum,& iniquitatem 22ſ.q.33.1.1m./ q.110.4.4m./.Heb.8.fi.

7 Hoſtes ſunt animæ ſuæ Pſal.10.5a. ¶Quando orabas cum lachrimis.4.d.15.q.4.ar.2.q.2.3m./.Pſal.38.

8 Et ſepeliebas mortuos,ſupra.1.11a.
¶Ego obtuli orationem tuam domino ſup.3.14a.

9 Et quia acceptus eras deo.12ſ.q.102.3.o.
¶Neceſſe fuit ut tentatio probaret te.22ſ.q.97.1.o.

10 Et nunc dominus miſit me.Exo.33.2.
¶Ego ſum Raphael angelus,ſup.3.13a.
¶Vnus ex ſeptem.12ſ.q.102 5.5m.

11 Qui aſtamus ante dominum.Iob.1 5a. ¶Dixit eis angelus,pax uobis,nolite timere.Luc 1. 13a.12a /.Iudic.6.2c.

12 Cum eſſem vobiſcum ,&c. videbar manducare & bibere. &c. Gen.18.4a ¶Tempus eſt vt reuertar ad deum.2.d.10.4.1m.

13 Ceciderunt ſuper terram.2.Paral.29.5a.
¶Proſtrati per tres horas.Ibid.

CAPVT XIII.

1 Magnus es domine,Pſal.47.1a.¶Tu flagellas,& ſaluas,&c.Deu Cam.13m. te.32.19a. ¶Confitemini domino.1.Paral.16.6a.
¶Laudate eum.Pſal.33. 2a.

2 Non eſt alius deus.Deut.6.3a.¶Omnipotens.Gen.17.1a.
¶Propter miſericordiam ſuam. Exod.22.11a. ¶Ego & anima mea.Gen.46.2a.Non eſt qui effugiat manum tuam. Geneſ.3. 14a./.50.5a.¶Omnes benedicentur.Gen.35.
¶Maledicti erunt,& condemnati.ibid.3.11a.

3 Alleluia cantabitur.4.d.8.L.

CAPVT XIIII.

1 Et fratres noſtri.Gen.13.3a ¶Timentes deum.Leui.19.14a. Cam.14m.
¶Deum Iſrael.Gen.17.5a.¶Seruite domino.Exo.20.4a.

2 In ueritate.4 Regum 20.2a.

3 Et benedicant eum.Pſal.33.1a.

4 In tota uirtute ſua. Deut.4.14a./.6.4a.

AVTHORITATES
Ex libro Iudith.

CAPVT PRIMVM.

1 ET gloriabatur quaſi potẽs in potentia exercitus ſui & in glória quadrigarum ſuarum.22ſ. qu.132.o./. Ma.q 9.o. Cam.1m.

2 Tunc indignatus eſt.22ſ q.158.7.c./.Ma.q.12.5.c.

CAPVT II.

1 Habuit cum eis miſterium conſilii ſui.12ſ.q.14.o./.Veri.q.17. 3.2m. Cam.2m.

2 In multitudine innumerabilium.Num.20.4a.

3 Quorum non erat numerus.ibid.

CA-

CAPVT III.

1 Deſinat indignatio tua contra nos.ſup.1.2ª.
2 Ferocitatem pectoris eius,mitigare non potuerunt.22ª. q.157. 13^{m}/.q 159 o./.q.159.2.1^{m}.
3 Vt omnes deos terræ exterminaret.Exo.7.1ª.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Et clamauit ad dominum.Geneſ.4.4ª.
¶Deum Iſrael.Geneſ.17.3ª.
2 Humiliauerunt animas.3.Regum.21.5ª./.Gen.46.2ª.
3 Vt viſitaret populum ſuum Iſrael.Exo.3.6ª./.19.3ª.

CAPVT V.

Ca^{m}.5^{m}. 1 Noluerunt ſequi deos.Exod.7.1ª.
¶Deſerentes cerimonias.Deut.4.6ª.
¶Vnum deum cæli coluerunt.Deut.6.3a./.Exod.20.4ª.
2 Clamauerunt ad dominum.Geneſ.4.4ª.
¶Per quadraginta annos annonam de cœlo conſequuti ſunt. Exo.16.4ª./.Gen.32ª.
3 Quando receſſit a deo.Ioſ.22.2ª.¶Præter deum ſuum. Geneſ. 17.5ª ¶Alterum coluerunt.Exo.2.4ª.
4 Vſque dum non peccarent in conſpectu dei ſui,erant cum illis bona.12ª.q.99.6.3^{m}.
5 Deus odit iniquitatem.Pſal.5.5ª.
6 Reuerſi ad deum.2.d.10.4.1^{m}./.cont.3.cª.161.
7 Nabuchodonoſor deus terræ eſt.Exod.7.1ª.

CAPVT VI.

Ca^{m}.6^{m}. 1 Deo ſuo.Gen.17.5ª.¶Deus patrum noſtrorum.ibidem.
¶Deus Iſrael,vel noſter.ibid.
¶Non reſpirabis vltra,donec extermineris.Gen.8.4ª.
2 Non concidat vultus tuus.Gen.4.5ª.
¶Et pallor qui faciem tuam obtinet,abſcedat.ibidem.
3 Omnis populus cecidit in faciem ſuam, adorãtes dominum 2. Paral.29.5ª. ¶Domine intuere,reſpice & attende. Exo.2.6ª.
4 Non derelinquis.Ioſ.1.
¶Præſumentes de te.22ª.q.21.2.1^{m}./.1.prolo.L.
5 Præſumentes de ſe.22ª.q.21.1.4.o./.q.130.2.o./. qu.131.1.c./. Ma.q.8 1.1^{m}.
6 Et de ſua virtute gloriantes, ſup.1.1ª.¶Humilitas.2.Regum.8. 1ª.¶Ad humilitatem noſtram.3.Regum.21.3ª.
¶Conſolati ſunt Achior 2.Regum.9.1ª.
7 Deus cuius virtutem prædicaſti.Deut.4.14ª.
¶Sit deus tecum.Num.14.1ª.
8 Vt ſicut tibi placuarit, ita cum tuis omnibus conuerſeris nobiſcum.1a2.q.105.3.1^{m}.

CAPVT VII.

Ca^{m}.7^{m}. 1 Proſtrauerunt ſe ſuper terram.2.Paral.29.5ª.
¶Deus Iſrael.Gen.17.7ª.¶Deus patrum noſtrorum. ibidem.
¶Vbi eſt deus eorum.ibidem.
2 Miſericordiam ſuam oſtenderet.Exo.22.11ª.
¶Super populum ſuum.Exo.19.3ª.
¶Benedicamus dominum.Pſal.33.1ª.
3 Conteſtamur hodie cœlum & terram.23ª.q.89.1.3^{m}.
¶Qui vleiſcitur nos,ſecundum peccata noſtra.Deuteron.32. 27ª./.Pſal.61.6ª.
4 Qui pius es.Exo.34.3ª.¶Clamauerunt ad deum.Gen.4.4ª.
¶Dabit gloriam nomini ſuo.Io.13.lec.6 prin^{o}.
5 Confitentes te.1. Paral.16.8ª.
¶Aequo animo eſtote fratres.Gen.13.1ª.
6 Forſitan deus indignationem ſuam abſcidet.Exo.4.5ª.

CAPVT VIII.

Ca^{m}.8^{m}. 1 Iudith ieiunabat cunctis diebus vitæ ſuæ. 22ª.q.147.5.3^{m}./.4. d.15.q.3.ar.1.q.2.o./.Ro.14.lec.1.med.A.
2 Præter ſabbata,& neomenias feſta domus Iſrael.ibidem.1.Regum.20.1ª./.Leui.23.1ª.
3 Timebat dominum.Leu.19.14ª. ¶Qui eſtis vos,qui tentatis dominum.Deut.6.8ª.¶Non eſt hic ſermo qui miſericordiam prouocet.Exo.22.11ª.
4 Qui iram excitet,& furorem accendat. Exo.4.5ª.¶Patiẽs eſt, dominus.Exo.34.4ª.¶Lachrimis poſtulemus.Tob.12.7ª.
5 Non enim quaſi homo deus,ſic comminabitur, neq; ſicut filius hominis ad iracundiam inflammabitur.Exo.4.5ª.
6 Humiliemus ei animas noſtras.3.Regum.21.3ª./.Gene.46.2ª.
¶Dereliquerunt deum.Ioſ.22 1ª.
¶Adorauerunt deos alienos.Exo.7.1ª./.22.4ª.

7 Humiliabit omnes gentes.3.Regum.9.2ª. ¶Et nunc fratres. Gen.13.1ª. ¶In populo dei.Exo.19.3ª. ¶Ex vobis pẽdet anima eorum Gen.46.2ª./.Io.12.1ª.
8 Tentati ſunt patres noſtri. Gene.22.1ª. ¶Abraham tentatus eſt. ibidem.¶Et per multas tribulationes probatus,amicus dei effectus eſt 12ª.q.87.6.r,fi./.22ª.q.108.4.c.fi /.2.d.36.4 o./.4.d. 15.L.2^{m}./.q.1.ar.4.q.2.o./.d.17.q.3.ar.5.q.4.2^{m}./.Ma.q.5.4. c.fi./.Io.1.fi./.cº.4 fi./ cª.7.fi./.Pſal.36./.Pſal.37./. Pſal. 40./. Iſa 51.fi./.Ioan.9.fi./.cº.15./.2ª.Cor.4./.Lec.1./.He.10.lec.4. /.2ª.Cor.11.lec.5.fi. /.2ª.Theſ.lec.1.fi.
9 Omnes qui placuerunt deo, per multas tribulationes tranſierunt fideles.ibid.¶Dominus tecum.Num.14.1ª.
¶Deus noſter.Gen.17.5ª.
10 Reſpiciat dominus populum.Exo.2.6ª.
11 In vltionẽ inimicorum noſtrorum,Gẽ.3.21ª./.Deu.32./.17ª.

CAPVT IX.

1 Proſternes ſe domino. 2.Paral.29.5ª. Ca^{m}.9^{m}.
¶Clamauit ad dominum.Gen.4.4ª.
¶Deus patris mei.Gen.17.5ª.¶Deus meus.ibid.
2 Qui zelauerunt zelum tuum.Exo.20.6ª. ¶Reſpice caſtra aſſiriorum.Exo.2.6ª.¶Sic fiant,& iſti.&c.Gen.3.21ª.
3 Et in curribus ſuis,&c.gloriantur,ſupra.1.1ª.¶Dominus eſt nomen tibi.Deut.10.8ª.¶Erige brachium tuum.Gen.3.14ª.
¶In virtute tua.Deut.4.14ª.
7 In iracundia tua.Exo.4.5ª.
4 De tua miſericordia præſumentem, ſup.6.4ª.
6 Memento domine.Gen.7.1ª.
7 Non eſt alius præter te.Deut.9.3ª.

CAPVT X.

1 Cum ceſſaſſet clamare ad dominum.Gene.4.4ª. ¶Proſtrata.2. Paral.29.5ª.¶Deus patrum noſtrorum.Gen.17.5ª. Ca^{m}.10^{m}.
2 Lauit corpus ſuum, & vnxit, &c.omnibus ornamentis ornauit ſe.22ª.q.169.2.o./.q.187.6.c./.Quol.10.14.o./.Iſa.3.fi./.Mat. 11./.1ª.Corint.7.lec.7./.1ª.Tim.2.
¶In uirtute ſua.Deuter.4.14ª.
3 Fugi a facie eorum,&c.vſq; de exercitu eius.Gen.12.4ª.
¶Conſeruaſti turmam tuam. Gen.46.2ª.
4 Iudith adorauit eum, ſcilicet Holofernem proſternens ſe ſuper terram.Geneſ.18.2ª.

CAPVT XI.

1 Viuit Nabuchdonoſor Rex terræ & viuit virtus eius. Gen.42. 2ª.¶Omnium animarum errantium.Gen.46.2ª. Ca^{m}.11^{m}.
2 Non ſolum homines ſeruient ei per te,ſed & beſtiæ agri. &c.vſque nunciare tibi.Gen.12.4ª.
2 Sciunt ſe offendiſſe deum.Iob.35.1ª.
4 Miſit me dominus.Iere.7.8ª.
5 Iratus eſt illis deus.Exo.4 5ª.

CAPVT XII.

1 Viuit anima tua domine.Gen.42.2ª. Ca^{m}.12^{m}.
¶Quoniam non expendet omnia hæc,&c. Gen.12.4ª.
¶Deum ſuum.Gen.17.5ª.
¶Deum Iſrael ibidem.
2 Baptizabat ſe.Mar.4ª/.3ª.q.38.1.1^{m}.
¶Populum ſuum Exod.19.3ª.
3 Omne quod erit ante oculus eius bonum & optimum faciam &c.uſque diebus meis.Gen.22.4ª.
4 Magnificata eſt anima mea.Gen.46.2ª.

CAPVT XIII.

1 Deus Iſrael.Gen.17.5ª.¶Deus noſter,ibid.¶Deo tuo,ibid. Ca^{m}.13^{m}.
2 Nobiſcum deus.Nume.14.1ª.
¶Sperauerunt eam iam non eſſe venturam. 22ª.q.22.1.1^{m}.
3 Laudate dominum. Pſal.33. 2ª. ¶Cuſtodiuit me angelus dei. Pſal.90.4ª.¶Confitemini illi omnes.1.Paral.19.6ª.
¶Quoniam bonus,ibid.7ª.
4 Quoniam in ſæculum miſericordia eius,Exo.22.11ª.
¶Benedixit te dominus,Gen.1.41ª. ¶In uirtute ſua.Deut.4. 14ª.¶Benedictus dominus.Pſal.33.1ª.
5 Qui creauit cælum & terram.Gen.1.
Non pepercisti animæ tuæ.Gen.46.2ª.
¶Quòd deus vleiſcatur ſe de inimicis ſuis.Deu.32.17ª.
6 Elleuauit anima eius.Gen.46.2ª.
7 Procidit ad pedes eius.2.Paral.29 5ª.
8 Et adorauit eam.Gen.18 2ª.

CAPVT XIIII.

Cam.14m. 1 Audite me fratres. Gen. 13.3ª. ¶ Tunc Achior relicto gentilitatis ritu, credidit deo. 3ª.q.69.4 2m.
2 Et circumcidit carnem præputii ſui. Gen. 17 7ª.8ª.
3 Et appoſitus eſt ad populum Iſraeli, & omnis ſucceſſio generis eius, vſque in hodiernum diem, ſup. 6.8ª.

CAPVT XV.

Cam.15m. 1 Manus domini confortauit te. Gen. 3.14ª.
2 Eris benedicta in æternum. Gen. 1.31ª.

CAPVT XVI.

Cam.16m. 1 Dominus nomen eſt illi. Deut. 10.8ª.
¶ Poſuit caſtra ſua in medio populi ſui. Num. 11.5ª./. Exo. 19. 3ª. ¶ Dominus omnipotens. Gen. 17.1ª.
2 Exuit ſe veſtimento viduitatis, &c. vſq; amputauit, ſupra. 10. 2ª. ¶ A facie domini. Gen. 3.14ª.
3 Adonay domine magnus es tu. Pſal. 74.1ª.
¶ Et præclarus virtute. Deut 4 14ª.
4 Quem ſuperare nemo poteſt. Gen. 5a.5ª.
¶ Et non eſt qui reſiſtat voci tuæ. ibid.
¶ Dixiſti, & facta ſunt. Gen. 5ª.
5 Miſiſti ſpiritum tuum, & creata ſunt. Gen. 4ª./. Pſal. 103.13ª.
¶ Qui timent te, magni erunt apud te per omnia. Leu. 19.14ª.
6 Dominus vindicabit in eis. Deut. 32.17ª.
¶ In die iudicii viſitabit illos. Pſal. 9.3ª.
7 Dabit ignem & vermem in carnes eorum, vt vrātur & ſentiāt, uſque in ſempiternum Iſa. 66 6ª.
8 Iudith obtulit, &c. in anathema obliuionis. Num. 21.2ª.

AVTHORITATES Ex libro Heſter.

CAPVT PRIMVM.

Cam.1m. 1 Pendebant autem ex omni parte tentoria aerei coloris, &c. Exo 26.3ª.
2 Cunctæ vxores, tam maiorum quàm minorum, deferant maritis ſuis honorem. Epheſ. 5.16ª.18ª.

CAPVT II.

Cam.2m. 1 Mardocheus adoptauit ſibi Heſter in filiam. 3ª.q.3.5.2m./.q.23 1.c./ 3.d.10.q.2.ar.1.q.1.c./.4.d.42.q.2.1.o.
2 Quicquid ille præcipiebat, obſeruabat. Heſter. Tob. 5.1ª.

CAPVT III.

Cam.3m. 1 Solus Mardocheus non flectebat genua. 2. Paral. 29.5ª.
2 Nec adorabat eum Gene. 18.2ª.
¶ Et cerimoniis. Deut. 4.6ª.
3 Ad omnes ſatrapas regis. 1. Regum. 5.2ª.

CAPVT IIII.

Cam.4m. 1 Voce magna clamabat. Gen. 4.4ª.
2 Ne putes quòd animam tuam tantum liberes. Gen. 46.2ª.
3 Mardocheus fecit omnia, quæ Heſter præceperat. Tob. 5.1ª.

CAPVT V.

Cam.5m. 1 Heſter oſculata eſt ſummitatem virgæ eius. Gen. 37.2ª.
2 Aman indignatus eſt valde. Iodit. 2ª.

CAPVT VI.

Cam.6m. 1 Sic honorabitur, quemcunque voluerit rex honorare. 22ª. q. 103.2.4m. Feſtinā, & ſumpta ſtola. ibid.

CAPVT VII.

Cam.7m. 1 Dona mihi animam meam. Ioan. 12.2ª. ¶ Pro qua rogo, & populum pro quo obſecro. ibidem.

CAPVT VIII.

Cam.8m. 1 Starent pro animabus ſuis. ibidem.
¶ Procidit ad pedes Regis. 2. Paral. 29.5ª.
2 Iuberet irritas fieri Gen. 19.13ª.
¶ Paratos eſſe iudæos ad vindictam de hoſtibus ſuis. Numer. 31.1ª.
3 Plures alterius gentis & ſectæ. 22ª. q. 11.1.3m.
4 Eorum religioni iungerentur. 12ª. q. 60.3.c /. 22ª. q. 80 c./.q. 81. o /.q. 82.2.c./.q. 83.3.c./.q. 94.1.1m./.q. 97.3.c./.q. 186.1. c./.3. d. 33.q. 3.ar. 4.q. 1.c./. Opuſ. 18. cº. 12./. Opuſ. 19. cº. 2. penū./. T. in. 10.c.
5 Et cerimoniis. Deut. 4.6ª.

CAPVT IX.

1 Se vlti ſunt iudei de inimicis ſuis. Numeri. 31.1ª. Cam.9m.
¶ Irriti fierent. Gen. 17 13ª.
2 Qui religioni eorum voluerunt copulari, ſupra 8.4ª.
3 His cerimoniis obligata eſt. Deu. 4.6ª.

CAPVT X.

1 Fratrum ſuorum. Geneſ. 13.3ª. Cam.10m.
¶ Populum ſuum. Exod. 19.3ª.
2 Nec eorum quicquam irritum fuit. Gen. 17.13ª.
¶ Clamauit ad dominum. Gen. 4.4ª.
3 Et recordatus eſt dominus. Gen. 8.1ª.
4 Et fecit ſigna & portenta. Act. 6.4ª.

CAPVT XI.

1 Clamauerunt ad Deum & illis vociferantibus fons paruus creuit. Gen. 4.4ª. Cam.11m.

CAPVT XII.

1 Cum intellexiſſet cogitationes eorum & curas diligentius per vidiſſet. 2. d. 7. 1. b. 1. Cam.12m.

CAPVT XIII.

1 Optata cunctis mortalibus pace fruerentur. 12ª q. 29. 2. o./. 3. d. 27. q. 1. 3. 5m /. 4. d. 49. q. 1. ar. 2. q. 4. o./. Verit. q. 22. d. 12m./. Dio 11. lec. 1. o. Cam.13m.
2 Dominus rex omnipotens. Gen. 17 3ª.
¶ Et non eſt qui poſſit tuæ reſiſtere voluntati. Gen. 30.5ª.
3 Tu feciſti cœlum & terram, &c. Gen. 1ª.
¶ Dominus omnium tu es. Deut. 10.8ª.
4 Cuncta noſti, & ſcis. 1ª. q. 14 5. o./. 7. 11. 12. c./. q. 79. 2. c./. q. 87. 1. c. 1./. d. 35. 2. 3. b. 1. d. 36. q. 1 2. o./. 2. d. 1. q. 1. 5. o./. d. 3. q. 3. 1. 4. c./. 4. d. 49. q. 2. 5. o./. con. 1. cº. 49. &c. vſque 73./. con. 4. caº. 13. prin./. Vert. q. 2. 2. 3. 4. 5. o./ Meth. 12 lec. 8. fi.
5 Et ne quemquam adorarem, excepto deo meo. Exod. 20.4ª.
¶ Deus Abraham Gen. 17.5ª.
6 Miſerere populi tui. Exo. 19.3ª./. 22.11ª.
¶ Laudemus nomen tuum domine. Pſal. 33.2ª.
¶ Clamauit ad dominum. Gen. 4.4ª.
7 Deum Iſrael Gen. 17 5ª.
8 Coluimus deos eorum Exo. 7 1ª./. 20.4ª.
9 Iuſtus es domine Deut. 32 6ª.
10 Laudantium te. Pſal. 33.2ª.

CAPVT XIIII.

1 Adiuua me. 1. Paral. 11.4ª. ¶ Conuerte conſilium eorum ſuper eos, &c. Gen. 3.21ª ¶ Memento domine. Gen. 8.1ª. Cam.14m.
2 Oſtende te nobis. Gene. 32.2ª. ¶ Da mihi fiduciam. 4. Regum. 18.7ª ¶ Transfer cor illius in odium hoſtis noſtri, &c. Prou. 21. 1ª. Gen. 31.21ª.
3 In manu tua. Gen. 3.14ª. ¶ Qui habes omnium ſcientiam, ſup. 13.4ª ¶ Deus Abraham. Gen. 17.5ª.
4 Deus fortis. Exo. 20.5ª.

CAPVT XV.

1 In pallorem colore mutato. 12ª. q. 44. 1. 3m. Cam.15m.
2 Conuertit deus ſpiritum regis in māſuetudinem. Prou. 21.1ª.

CAPVT XVI.

1 Dei cuncta cernentis, ſup. 13.4ª ¶ Filios altiſſimi. Luc. 6.12ª./. Iob. 11.6ª. ¶ Et maximi. Pſal. 47.1ª. Cam.16m.
2 Semperque uiuentis dei. Deut. 31. 21ª.
¶ Cuius beneficio & patribus noſtris, & nobis regnum eſt traditum. Romanorum. 13.2ª.
3 Et vſq; hodie cuſtoditur. Ioſ. 24.3ª.
¶ Sciatis eſſe irritas. Gen. 17.13ª.
4 Non nobis, ſed deo eſt reddente. Pſal. 61.6ª.
¶ Quod metuit. Iob 6.1ª.
5 Deus omnipotens. Gen. 17.1ª.

AVTHORITATES EX LIBRO Iob Prophetæ.

CAPVT PRIMVM.

Cem.1m. 1 VIr erat. 1a.Cor.11.¶Simplex.22a.q.109.2.4m./.qu.111.3.2m.
2 Et rectus.12ſ.q.55.4 4m./.1.d.19.q.5.1.4m./.2.d.27.2.4m./.d.41.q.1.2,c/.4.d.17.quæſ.1.ar.2.q.2.3m./.4m.
3 Timens deum.Leuit.19.14.¶Et recedens à malo.Pſal.33.62.
¶Et benedixerint deo.3.Regum.e1.2a.
4 Cum veniſſent filii dei.Iudic.6.2a./.Luc.6.12a.
¶Vt aſſiſterent coram domino.3.Regum.ee.2a.
5 Affuit inter eos etiam Sathan.3.Regum.22.2a./.1a.q.112.3.c./3m./.2.d.10.1.2m./.4.d.49.q.2.6.2m.
6 Cui dixit dominus.Verit.q.12.7.11m./.q.18.3.c./.Pſal.49.
7 Vnde venis, Gen.3.15a.Iudic.6.2a.
¶Circuiui terram.1a.q.1.8.em./.Gen.3.13a.
8 Nunquid conſideraſti ſeruum meum.Iob.22a.q.53.4.c.
¶Quòd non ſit ei ſimilis in terra.Ecc.44.2a.
9 Cui reſpondens Sathan ait.12.q.107.3.o.
10 Operibus manuum eius benedixiſti, Gen.1.31a.
¶Sed extende paululum manum tuam.Gene.3.14.
¶A facie domini.ibidem.
11 Ecce vniuerſa quæ habet in manu tua ſunt,tantum in eum ne extendas manum tuam.3a.q.29.1.3m./.2.d.21.q.2.2.c./.Poc.q.6.5.c/.Ma.q.16.11.10m.
12 Boues arabant & aſinæ paſcebantur iuxta eos.ee.a.q.2.6.4m.
13 Ignis Dei deſcendit de cælo. Gen.32a.
14 Sit nomen domini benedictum. Pſal.33.2a.

CAPVT II.

Cam.2m. 1 Cum quadam die veniſſent filii Dei.Iudic.6.2a./.Luc.6.1ec.
¶Et ſtarent coram domino.3.Regum.22.2a. ¶Veniſſet quoque Sathan, Iudic.6.2a.
2 Et ſtaret in conſpectu eius,ſupra 5a. ¶ Vt diceret dominus ad Sathan. Ibidem 6a. ¶ Vnde venis? Gen.3.15a./. Iudic 6.2a.
¶ Circuiui terram, ſupra 7a.
3 Cui reſpondens Sathan ait, ſupra 9a. ¶ Nunquid conſideraſti ſeruum meum. Iob. ibidem, 8a. ¶ Quòd non ſit ei ſimilis in terra.Ecc.44.2a.
4 Vir ſimplex,ſupra.1.1a.¶Et rectus,ibidem.2e. ¶Ac timens deū.Leui 19.14c.¶Et recedens a malo.Pſal.33.6a.
5 Et adhuc retinens innocentiam.22a.q.80.2m./.3.d.33.q.3.ar.4.q.2.c./.1m.
6 Tu autem commouiſti me. Pſal.30.
7 Pro anima ſua.Geneſ.46.22.¶Mitte manum. Gen.3.14a.
¶A facie domini.ibid.¶Benedicat tibi.3.Regum.21.2a.
8 Adhuc tu permanes in ſimplicitate tua,ſup.2.1a.
¶Benedic domino 3.Regum.21,ea.
9 Vt venientes viſitarent eum,& conſolarentur.2.Regum.9.2a.

CAPVT III.

Cam.3m. 1 Maledixit diei ſuo,&c.vſque 6. Gen.3.21e.
¶Et venit ſuper me indignatio. Exo.4.5a.
2 Expectet lucem,& non videat, nec ortum ſurgentis auroræ. 3a.q.27.2.2m.

CAPVT IIII.

Cam.4m. 1 Flante deo periiſſe,& ſpiritu iræ eius.Exo.4.5a.
2 Rugitus leonis,& vox leenæ. Pſal.37.
3 In angelis ſuis reperit prauitatem.12.q.63.o./.22ſ.q.89.4.o./.e.d.5.q.2.1./.con.3.cm.108./.109./.110./.Op.15.co.19./.21./.Iob.4.
4 Et quia nullus intelligit,in æternum peribunt Pſal.35.2a.

CAPVT V.

Cam.5m. 1 Ad aliquem ſanctorum conuertere.4.diſt.15. quæſt. 4.artic.5.q.1.4m.
2 Virum ſtultum interficit iracundia.22ſ.q.158.3.1m./. Ma.q.10.2.13m./.q.123.11m.
3 Et paruulum occidit inuidia. Ma.q.10.2.13m.
4 Et maledixi pulchritudini eius ſtatim.Gen.3.21a.
¶Homo naſcitur ad laborem.ibid.24a.
5 Qui diſſipat cogitationes malignorum, ne poſſint implere manus eorum quod cœperant.Po.q.6.5.c./.
6 Qui apprehendit ſapientes in aſtutia eorum.1ſ.Cor.3,lec.3.
7 Ipſe vulnerat & medetur.Deut.32.15a.
¶Percutit & manus eius ſanabunt.ibid./.Gen.3.14a.

8 In ſex tribulationibus liberabit te, & in ſeptima non tanget te malum.Opuſc.7.co.8.

CAPVT VI.

1 Iram merui.Exo.4.5a./.3a.q.49.6.c./3.d.18.e.e. Cam.6m.
2 Quaſi arena maris. Gen.15.2a.
¶Sagittæ domini in me ſunt.Pſal.17./.18./.Pſal.37.
3 Quarum indignatio ebibit ſpiritum meum.Exo.4.5a.¶Animæ eſurienti etiam amara dulcia eſſe videntur.Gen.46.2a.
4 Quæ prius tangere nolebat anima mea,ibidem.
5 Soluat manum ſuam.Gen.3.14a.

CAPVT VII.

1 Memento domine.Gen.8.1a.¶Oculi tui in me.Gene.5.14a. Cam.7m.
2 Non reuertetur oculus meus vt videat bona,nec aſpiciet me viſus hominis.4.d.43.ar.3.q.1.c./.d.45.q.e.ar.2.q.2.1m./.d 48.q.2.2.8m./.con.4.co.82.ſi./.1ſ.Cor.15.lec.2./. Lec.5./.lect.7.lect.ſi.
3 Qui deſcendit ad inferos,non aſcendit.ibid.
¶Cum amaritudine animæ meæ Gen.46.2a.
4 Elegit ſuſpendium anima mea.ibid.
¶Quid eſt homo,quia magnificans eum.Pſal 8.2a.
¶Aut quid apponis erga eum cor tuum.ibid./.Gen.3.14a.
5 Cuſtos hominum.Ioſ.24.3a.
6 Viſitas eum diluculo.Exo.4.14a.
7 Et ſubito probas illum.Pſal.16.2a.

CAPVT VIII.

1 Aut omnipotens, Gen.17.1a. ¶ Si mundus & rectus inceſſeris, ſupra.1.2a.¶Statim euigilabit ad te.Exo.4.5a. Cam.8m.
2 Spes hypocritæ peribit.2eſ.q.111.4.o./. 4.d.16.quæſt.4. artic.1.q.3.o.
3 Deus non proiiciet ſimplicem,ſupra.2.1a.
4 Nec porriget manum malignis,Gen.3.14a.

CAPVT IX.

1 Sapiens eſt corde.Geneſ.3.14./.Heſter.13.4a./.12.q.37.2.1m./.quæſtio.39.7.2m./.1.d.32.quæſt.2.2.o./.3.4.co.12./.Pot.qu.9.9.6m. Cam.9m.
2 Et fortis robore.Exo.20.5a.¶Si fortitudo quæritur, robuſtiſſimus eſt.ibidem.¶Quis reſtitit ei.Gen.50.5a.
3 In furore ſuo. Exo.4.5a. ¶Deus cuius iræ nemo reſiſtere pôt.ibidem./.Geneſ.50.5c.
¶Et graditur ſuper fluctus maris.Gen.3.13a.
4 Si venerit ad me.ibidem./.Exod.19.6a.
¶Non videbo eum.Geneſ.32.2a./.1eſ.q.112.5.c.
¶Si abierit.Ioſ.3./.1eſ.q.112.5.c.
5 Ignorabit anima mea.Gen.46.2a.

CAPVT X.

1 Tædet animam meam. ibidem. ¶Loquar in amaritudine animæ meæ.ibid. ¶Opus manuum tuarum.Gen.3.14a. Cam.10m.
¶Memento quæſo.Gen.8.1a.
2 Nonne ſicut lac mulſiſti me, &c. vſq; tribuiſti mihi.1a. q.105.5.c.ſi./.con.3.co.63.ſi.
¶Pelle & carnibus veſtiſti me:oſſibus & neruis cõpegiſti me.1a.q.105.5.c.ſi.
3 Et viſitatio tua.Exo.4.13a.¶Cuſtodiuit.Ioſ.24.2a.
¶Spiritum meum.1.Eſdræ.1a.
4 In corde tuo.Geneſ.3.14a.
¶Vniuerſorum memineris.Heſter.13.4a./ Geneſ.8.1a.
¶Multiplicas iram tuam.Exod.4.5a.
5 Vbi nullus ordo.2.d.6.4.1m./.Anima.18 9m.

CAPVT XI.

1 Vtinam deus loqueretur tecum,ſupra.1.6a. Cam.11m.
¶Et aperiret labia ſua.Gen.3.14a.
¶Vt oſtenderet ſecreta ſapientiæ ſuæ,ſupra 9.1a.
2 Multiplex eſſet lex eius.22a.q.91.u./. Ro.8.lec.1.poſt princm.
3 Multo minora exigaris ab eo, quam meretur iniquitas tua. 1a.q.21.4.2m./.4.d.15.L.princ./.d.46.q e.ar.e.q.1.o./.ar.3.q.2.1m./.q.2.4m./.d.50.q.2.ar.4.q.e.2m./.Pſal.47.
4 Forſitan veſtigia dei comprehendes.1a.q.5.5.o./ q.45.7.o./.q.93.6.c./.1.d.3.q.2.o./.q.3.c./.3.d.2.q.1.ar.3 q.1.2m./.cõ.4.co.e5.ſi./.Poc.q.9.9.c.ſi.
5 Et vſque ad perfectum omnipotentem reperies. Geneſ.17.2a./.Exod.33.14a./.15a./.1a.q.17.1.1m./.3m./ 7.o./.8.c./.qu.56.3.1m./.2m./.q.57.5.2m./.q.62.9.c./q.86.2.1m./q.107.3.c./12a.q.

20 2a2.q.4.3.1m /.q.93.2.2m /.22.q.102 4.6m./.3a.q.10.1.o./6.3.1m./.1.d.3.q.1.1.c./..m / 4n.Lec.2.L./ d.21.L./m.32.2.c /.
um./.2.d.11 q.2.1.o./.3.d.14.21.2.q.1.o./.q.2 c./.27.q.3.2.
6.fi./ 4.d.5.q.3.1.c./ d.49.q.2.1.1m./.6m./.3.o / q.c.2m./.66.
3.c°.5./.56 1m /.2m.fi./.58.1m./.59.fi./ 61.3m./ Ver.qu.2.
2.5m./.q 8.2.o./ 4.c./ q.2.4.1.o./.Pc.q.7 1.1m./.Quol.10.
8.1m /.Op.3.c°.100./.227./ 264./.Opuſ.18.c°.6./.Dio./.
11./ 12 /.Lec.2.fi / Lec.3.o./.Iſa 6./.Ma.5./.Io.1.lec.16./.c°.
6.lec.5 fi./ c°.7 lec.3.princ./.c°.8.lec.8./.c°.10.lec.4.princ./.
Eph 3.le.6./.Phil.3.lec.2/. 1a.Thim.6 /.lec.3.Heb.1.lec.2.

6 Excelſior cœlo eſt,&c.vſque mari.12.q.3.1.1m./.qu.8.1.1m /.con.1.ca°.26.fi./.con.3.c°.58.fi./.Dio.3.lec.2./.Iob.11./.Ephe.13.lec.5.

7 Quis cõtradicet ei,aut quis ei dicere poteſt,cur ita facis? Geneſ.50.1a.

CAPVT XII.

Ca.12m. 1 Volatilia cœli,Gen.322.¶Manus domini.Gen.3.14a.
¶Anima omnis viuentis.Gen.46 2a./ Io.12.2a.
2 Et ſpiritus vniuerſæ carnis hominis.1.Eſdræ.12./ Gen.6.10a.
3 In antiquis eſt ſapientia.22.q.47.15.2m / 4 d.44.q.1.artic.3.q.1.1m.
4 Et in multo tempore prudentia.22.q.47.14.o./.q.49.3.c./.q.51.1.3m /.Tit.2.
5 Apud ipſum eſt ſapientia,ſup.9.12.¶Et fortitudo.Exo.20.5a.
6 Ipſe habet conſilium.1a.q.22.1.1m./.12.q.14.1.1m./.22.qu.52.3.3m /.1.d.5.L.3m./.con.1.c°.93./.Ver.q.24.3.4m./.Iob.11 /.Pſal.32.
7 Et intelligentiã.1a q.14.1.o./.q.16.1.c./.1.d.35.1.1.o./.2.d 3.q.1.1.c /.con.1.c°.44./.L.4.c°.18./.Po.q.8.1.c./.q.9.5.c./.Opuſ.3 c°.28 /.35./ Meth.12.lec.6.
8 Effundit deſpectionem ſuper principes,& eos qui oppreſſi fuerunt reuelat Ro.13.12.
¶Qui immutat cor principum,&c. Prouer.21.1a.
9 Qui multiplicat gentes,& perdit eas,& ſubuerſas in integrum reſtaurat.Deut.32.19a.

CAPVT XIII.

Ca.13m. 1 Sed tamen ad omnipotentem loquar.Gene.17.2a. ¶Diſputare cum deo cupio.22.q 128 4m.
¶Faciem eius accipitis.Gen.3.14a./.Deut.6a.
2 Quem celare nihil poteſt.Heſter.13.24a.
¶Animam meam porto in manibus meis.Io.12 2a
3 Non veniet in conſpectu eius omnis Hypocrita,ſup.8.2a.
¶Enigmata percipite.3.Regum.10.2a.
¶Manum tuam longe fac a me.Gen.3.14a./.Pſal.89.2a.
4 Voca me.Exo 3.6a
5 Et reſpondebo tibi.ſupra.21.7a.

CAPVT XIIII.

Ca.14m. 1 Aperire oculos tuos,Gen.3.14a.¶Quis poteſt facere mundum de immundo conceptum ſemine,nonne tu qui ſolus es? Mar.2.2a./.Deute.32.18a./.2.d.28.2.5m./ 3.5m./.3.d.18.ar.6.qu.1.3.o./.4.d.1.q.1.ar.6.q.1.c./.d.4.q.2.ar.2.q.6.o.
2 Homo cum dormierit non reſurget,ſupra 7.2a.
¶Donec atteratur cœlum.Pſal.101.1 2a.
¶Non euigilabit nec conſurget de ſomno ſuo,ſup.7.2a./.4.d.43.ar.3.q.1.o./.q.2.c./ q.4.2m./.Iob.19./.c°.14.
3 Donec pertranſeat furor tuus. Exo.4.5a. ¶Et recorderis mei. Gen.7.1a.¶Vocabis me.Exo.3 6a./.2a.Theſ.4.10a.
4 Et ego reſpondebo tibi.Io.5.25a.
¶Operi manuum tuarum porriges dexteram.Gen.3.14a.
5 Siue nobiles fuerint filii eius ſiue ignobiles,non intelliget.4.Regum.22 4a.
6 Attamen caro eius dum viuet,dolebit.Gen.6.10a.
7 Et anima illius ſuper ſemetipſo lugebit.Gen.46.1a.

CAPVT XV.

Ca.15m. 1 Nunquid conſilium dei audiſti,ſupra 12.6a.
¶Eius ſapientia,ſup.9.1a.
¶Quid tumet contra deum ſpiritus tuus? 1.Eſdræ.1a. Geneſ.3.1a.
2 Quid eſt homo,vt immaculatus ſit,& vt iuſtus appareat, natus de muliere?3.Regum.8.13a./.3a.q.31.4.3m.
3 Ecce inter ſanctos eius,nemo immutabilis.12.q.9.2.o./.q.10.3.c./.q.16.8.o./.q.65.1.1m./.12.q.109.2.2m./.3m./.3a.q.10.4.c./.q.13.2.c./.q 57.1.1m./.1.d.8.q.3.2.o./.d.19.q.5.3.o./.Ver.q.1.6.o./.q.5.2.6m./.Opuſ.3.c°.114.
4 Et cœli non ſunt mundi in conſpectu eius,ſup.4.3a.
5 Et contra omnipotentem roboratus eſt.Gen.17.1a.

6 Auferet ſpiritus oris eius.Gen.3.14a.
7 Congregatio hypocritæ ſterilis,ſup.8.2.

CAPVT XVI.

1 Vtinam eſſet anima veſtra pro anima mea.Gen.3.21a./.46.2a. Ca.16m.
2 Suſcitatur falſiloquus aduerſus faciem meam,contradicens mihi.Iob.1.2a.
3 Collegit furorem ſuum in me,12.q.54.1.3m /.q 58.5.6./.q.59.4.1m./.2.d.7.q.2.1.1m./.Po.q.6.6.3m./.Ma.qu.16.1.3m./.6.21m./.Anima 19.8m.

CAPVT XVII.

1 Spiritus meus attenuabitur.1.Eſdræ.1a. Ca.17m.
2 In profundiſſimum infernum deſcendent omnia mea.3a.q.52 2.5m./3.d.22.q.2.ar.q.2.1m./.4.d.1.q.2.ar.6.q.1.c.

CAPVT XVIII.

1 Quid perdis animam tuam?Gen.46.2a. Ca.18m.
2 Et orbe transferet eum.4.d.44.q 3.ar.2.q.3.1m.

CAPVT XIX.

1 Iratus eſt contra me furor eius.Exod.4.5a. Ca.19m.
¶Manus domini tetigit me.Gen.3.14a.
¶Semitam meam circumſepſit,& tranſire non poſſum.4.di.45.q.2.ar.1.q.2.3m.
2 Scio enim quod redemptor meus viuit.3a.q.35.1.c.
3 Et in nouiſſimo die de terra ſurrecturus ſum.4.d.43.ar.3.q.2.o./.q.2.c./.q.4.1m./.Iob.19.
4 Et rurſum circundabor pelle mea. 4.diſ.44.q.1.artic.2.q.5.o./.Math.10.
5 In carne mea videbo deum,12.q.12.3.1m./.4.d.46.q.2.2.2m.
6 Quem viſurus ſum ego ipſe,& non alius.4.d.44.q.1.ar.1.q.1.2.o./.ar.2.q.1.o./.q 2 1m./.3 4.c°.80./.81./.92./.Po.q.4.10.7m./.Anima.19.5m./.13m./.Quol.10.vel 11.qu.6.o./ Quol.7 12.c./.Opuſc.3.ca°.155.&c.vſque 161./.Iob.19.fi.Corin.15.lec.5 /.Lec.9.
7 Et oculi mei conſpecturi ſunt.1a.q.12.3.o /.4.3m./ 12.q.175.4.o./.2.d.2.6.c./.4.d.10.ar.4.q.1.3m./.d.4.q.2.1.c./.d.48.q.2.1.c./ d 49.q.2 1.1m./.2.n.13 /.con.3.c°.51.fi./.Iob 19.fin./.Math.5./.Io.1.lec.18.
8 Fugite a facie gladii, quoniam vltor iniquitatis eſt gladius.Mal.q.1.5.fi./.Pſal.7./ Pſal.21./.Iſa.27.fi./.Romanorum prologo.princ.
9 Et ſcitote eſſe iudicium.Pſal.9.3a.

CAPVT XX.

1 Gaudium hypocritæ ad inſtar puncti,ſup.8.2a. Ca.20m.
2 Oſſa illius implebuntur vitiis adoleſcentiæ eius, & cum eo in puluere dormient.4.d 43.ar.4.q.3.2m.
3 Luet quæ fecit omnia. Pſal 61.6a.
¶Iuxta multitudinem adinuentionum ſuarum, ſic & ſuſtinebit,ibid.
4 Nihil permanebit de bonis eius.Ezech.18.6a.
¶Emittet in eum iram furoris ſui.Exod.4.5a.
¶In die furoris dei.ibidem.
5 Omnis dolor irruet ſuper eum.4.diſt 50.q.2.ar.2.q.1.o./.ar.3.quæſt.1.c.
6 Vadent,& venient ſuper eum horribiles.4.d.47.q.1.articul.2.4.4.o.
7 Omnes tenebræ abſconditæ ſunt in occultis eius.3.q.84.6.1m.
8 Deuorabit eum ignis,qui non ſuccenditur.Iſa.66.6a.
9 Reuelabunt cœli iniquitatem eius, & terra conſurget aduerſus eum.4.d.48.4.2m./.Ver.q.23.8.2m.

CAPVT XXI.

1 Qui eſt omnipotens.Gen.17.1a. Ca.21m.
¶Dolores diuidet furoris ſui Exod.4.5a.
2 Deus ſeruabit filiis illius dolorem patris.Exo.20.7a.
3 Qui dixerunt deo,recede a nobis.12.q.9.1.3m./.Iſa.30.fi./.Phil.4./.Habr.3.
4 Scientiam viarum tuarum nolumus. infra.23.5a./.Pſalm.35.2a.

CAPVT XXII.

1 Quid prodeſt deo, ſi iuſtus fueris, aut quid confert ei, ſi immaculata fuit vita tua.22.q.81.6.2m./.7.c./.4.d.1.q.1.art.4.q.1. Ca.22m.

4.q.1.c.fi./Verit.q.27.4.16m./Cauſis 21.c.
2 Abſtuliſti pignus fratrum tuorum.Gene.13.3c.
¶Deus excelſior cœlo.ſupra.11.6a.
¶Qui dicebant Deo,recede a nobis.ſupra.21.2a.
3 Et dicis, quid nouit Deus &c. nec noſtra conſiderat. 1a.quæſtio.8.3.c.
¶Circa cardines cœli perambulat.Gen.3.13a.
4 Nubes latibulum eius.Exo.19.7a.
¶Deus omnipotens.Gen.17.1a.
¶Et innocens ſublenanebit eos.2.Paralip.30.4a.
5 Suſcipe ex ore eius,ſcilicet Dei legem.Gen.3.14a.
¶Qui humiliatus fuerit,erit in gloria.Matt.12.13c./ Luc.1.c1a.c°.14.2a.
6 Et vota tua reddet.pſal.75.6a.
¶Saluabitur innocens.ſupra.2.5c.
7 Si reuerſus fueris ad omnipotentē ædificaberis,& longe facies iniquitatem a tabernaculo tuo.1 ci.q.113.o./3c.q.86.2.o /6.2m./q.88.2.c./ 2.d.26.4.4m./3.d.30.3.3m /4.d.3.17.;q.1.o./ contra.3.c°.158./Lib.4.c°.72./Verit.q.18.o./ Epheſ.5.lect.5.fi./ Ioan.4.lect.2.

CAPVT XXIII.

Ca.23m. 1 Manus plagæ meæ aggrauata eſt ſuper gemitum meum.Gen.3.14a./ Iob 23./ pſal.31.
2 A mandatis labiorum eius.Ibidem.
¶Verba oris eius.Ibidem.
¶A facie eius.Ibidem.
3 Nolo multa fortitudine contendat mecum. Eco.20.5a.
¶Nec magnitudinis ſuæ mole me premat. Pſalm.5n./ ſupra 11.6a.
4 Proponat æquitatem contra me.2a2i.q.80.3m./ q.120.1.c./3 d.33.q.3.ar.4.q.6a.c.
5 Ipſe vero ſcit vias meas.1c.q.14.6.11.o.
¶Et probabit me quaſi aurum, quod per ignem tranſit.Pſal.16.2a.
6 Veſtigia eius ſequutus eſt pes meus .ſupra.11.4a.
¶Viam eius cuſtodiui.pſal.17./ pſal.30./Matth.9.
7 Ipſe enim ſolus eſt.Deut.32.18a.
Et nemo poteſt auertere cogitationem eius.Gene.50.5a./1a.quæſtio.34.1.2m./ c2i.q.2.2.c./ q.180.3.2m./Veri.quæſtio.14.2.9m.
Et anima eius,ſcilicet Dei Leui.26 4c.
¶Quodcunque voluit,hoc fecit.pſal.113.c a.
9 Deus molliuit cor meum.pſal.5n.
¶Et omnipotens conturbauit me.Gen.17.1a.
10 Timore ſolicitor.12i.q.44.2.4.o./2a2i.q.47.3.3m./ q.64.2.4m.q.109.7.c./ pſal.1e.

CAPVT XXIIII.

Ca.24m. 1 Ab omnipotente non ſunt abſcondita tempora.Gene.17.1a./ Matth.24.14a.
¶Anima vulneratorum clamauit.Geo.4.4a.46.2a.
2 Et Deus multum abire non patitur.Deut.3c 17a.
¶Ipſi fuerunt rebelles lumini.pſal.14;./Iſa.50.fi.
3 Neſcierunt vias eius, nec reuerſi ſunt per ſemitas illius. ſupra.7.2a
¶Maledicta ſit pars eius in terra.Gen.3.21.a
4 Ad nimium calorem,tranſiet ab aquis niuium.1a. quæſtio.10 3.2m /12i.quæſtio.67.4.2m./4.diſtin.21.q.1.21.1.quæſtio.c.cm./ d.50.q.2.art.3.q.2.o./ contra.3.c°.143./ Anima.21.18m.Quol.7.vel 8.18.n.
5 Obliuiſcatur eius miſericordia.Gen.3.21a./Exo.22.11a.
¶Non ſit in recordatione,ſed conteratur ſicut lignū infructuoſum.Ibidem./ Gene.8.1a.
6 Dulcedo illius vermes.ibid./Iſa.66.11a.
¶Dedit ei Deus locum pœnitentiæ,& ille abutitur eo in ſuperbia.Ro.2.21a / Veri.q.12.3.15m./ 5.5m.
7 Oculi eius ſunt in viis illius.Geo.3.14a.
8 Humiliabuntur.2.Reg.8.1a.

CAPVT XXV.

Ca.25m. 1 Qui facit concordiam in ſublimibus ſuis.1a. q.108.6.c./ q6.113.8 o./2.d.11.q.2.5.o./4.d.43.q. 3.3.3m.
2 Nunquid eſt numerus militum eius.1a.q.50.3.o./ q.112.4.2m.c.d.3 q.1.3.o./con.2.c°.94./ Po².q.6.6.c.fi.
3 Et ſuper quem non fulget lumen illius.12.q.107.2. c./ q.109.3.c./ 2.d.9.3.4m./6.3m./ d.11.q.1.3.3m./ Veri.q.9.1.2.o.
4 Aut apparere mundus,natus de muliere.ſupra 15.1a.
5 Ecce etiam Luna non ſplendet, & ſtellæ non ſunt mundæ in conſpectu eius.ſupra 4.5a.

CAPVT XXVI.

1 Cuius adiutor es.1c.q.c3.8.cm./ 4.d.5.q.3.2.c./ Verit.q.28.8.8m./ Iob.26.princip./ Rom.18.lec.5./ 1i.Cor.3 .lec.2. fi./ 2i.Cor.6.princ. Ca.26m.
2 Nunquid imbecillis,qui non eſt fortis. Exo.20.5a.
¶Et ſuſtentas brachium eius.Gen.3.14a.
3 Cui dediſti conſilium.ſup.12.6a.
¶Forſitan illi,qui non habet ſapientiam.ſup.9.1a.
4 Qui tenet vultum ſolii ſui.Gen.3.14a./ Iudic.6.3a.
5 Et expandit ſuper nebulam ſuam.Exo. 19.7a.
6 Terminum circundedit aquis.Gen.1.18a.
7 Vſque dum finiantur lux,& tenebræ.Heſter.13. 4a./ 4. d.47.q.1.ar.1.q.3.c.
8 Columnæ cœli contremiſcunt, & pauent ad nutum eius.pſal.18.6a.
9 In fortitudine illius.Exo.20.5a.
¶Repente maria congregata ſunt.Gen.1.18c.
10 Et prudentia eius,ſ.Dei.1c q.c2.1.c./ 1m./con.1.c° 93.
11 Spiritus eius ornauit cœlos,& obſtetricante manu eius, eductus eſt coluber tortuoſus c.Prolo.o./ Gen.3.14a.
22 Ecce hæc ex parte dicta ſunt viarum eius, & cum vix paruam ſtillam ſermonum eius audierimus, quis poterit tonitruum magnitudinis eius intueri?con.4.c°.1.o.

CAPVT XXVII.

1 Deus omnipotens.Gene.17.1a. Ca.27m.
¶Donec ſupereſt halitus.Gen.8.4a.
¶Spiritus Dei in naribus meis.1.Eſdræ.1a.
¶Adduxit animam meam.Gene.46.2c.
2 Nec lingua mea meditabitur mendaciū.cō.1.c°.1.fi. /Iob.27./ pſal.34.fi./pſal.36./pſal.51.
3 Non recedam ab innocentia mea.ſup.c.5a.
¶Quæ eſt ſpes hypocritæ,ſup.2.5c.
¶Nunquid Deus audiet clamorem eius.Exo.2. 4c./ Geneſ. 4. 4a.
4 Per manum Dei.Gen.3.14a.
5 Aſſumens parabolam ſuam.pſal.48.

CAPVT XXVIII.

1 Profunda fluuiorum ſcrutans eſt,& abſcondita produxit in lucem 1.Prolo. Ca.28m.
2 Perditio & mors dixerūt,auribus noſtris audiuimus famam eius.Rom.10.lec.3.
3 Ipſe fines mundi intuetur,& omnia quæ ſub cœlo ſunt reſpicit.Heſter.13.4a./ 4.d.47.q.1.ar. 1.q.3.c.
4 Ecce timor domini,ipſa eſt ſapientia,& recedere a malo,intelligentia.2a2i.q.19.7.2m./q.49.1.3m.

CAPVT XXIX.

1 Aſſumens parabolam.ſup.27.4a. Ca.29m.
¶En quod liberaſſem pauperem vociferantem, & pupillum cui non erat adiutor &c. Exo.22.17a.
2 Deus cuſtodiebat me.Ioſue.24.3a.
¶Et cor viduæ conſolatus ſum.ibid./ 2.Regum 9.2a.
¶Eram mœrentium conſolator.ibidem.
3 Quando erat omnipotens mecum . Geneſe. 17.1a./ Numeri. 14. 1a.

CAPVT XXX.

1 Nunc autem in memetipſo marceſcit anima mea.Gen.46.2a./ Ioan.12.2c. Ca.30m.
¶Compatiebatur anima mea pauperi.ibidem.
2 Clamo ad te Gen.4.4a.
Non reſpicis ad me.Exo.2.6a.
3 Mutatus es mihi in crudelem.pſal.89.1c.
¶In duritia manus tuæ.Gen.3.14a./ ſup.23.1a.
6 Morti trades me,vbi conſtituta eſt domus omni viuenti. pſal.88.1ca./Heb.11.lec 8.

CAPVT XXXI.

1 Pepigi fœdus cum oculis meis,ut ne cogitarem quidem de virgine.2a2i.q.167.2.c./ cm./ 4.d.16.q.4.ar.2.q.2.o. / d.30.L.fi./ Iob 31.princ. Ca.31m.
2 Deus omnipotens.Gen.17.1a.
¶Conſiderat vias meas, & cunctos greſſus meos dinumerat.ſup.11.5a.
3 Sciat Deus ſimplicitatem meam.ſup.1.1a./ Exo. 26a.
¶Si declinauit greſſus de via.ſup.24.7a.

7 Quid faciam, cum ſurrexerit ad iudicandum Deus. Ge.9.3ª.
¶Nunquid non in ventro fecit me &c. ſupra 10.2a
5 Si negaui quod volebant pauperibus &c. vſque ex ea. Exo. 22.17ª.
6 Ab infantia creuit mecum miſeratio &c. 12ª.q.5 1.1.0./q.63. 1 0./2.3^{m}/3.c./q.71.2 1^{m}./q.85.1.c./q.95.1.c./22ª.q.47. 15 0./q.108.2.c./q.113.1 2^{m}/q.141.1 2^{m}./3ª.q.27 6.3^{m}/ 1.d.17.q 1.3 c./2.d 39.q.2.1.b./c./3.d 33. q.1.ar.2.q.1.0./ d.36.1.c./4.d.26.q.1.8.0./Verit.q.11.1.c./Ma. q.5. 5.c.fi./ Verit.q.3.8.0/Iob 10./cº 31./G.l.4.lec.6./Ethi.2.
7 Si deſpexi prætereuntem, eo quod non haberet indumentum &c. Tobiæ 1.10ª.
¶Si leuaui ſuper pupillum manum &c. Exo.22.17ª.
8 Semper enim quaſi tumentes ſuper me fluctus, timui Deum. Leui.19.14ª.
9 Si vidi Solem cum fulgeret &c. quæ eſt iniquitas maxima. q. 9 2 3^{m}./1ª Cor.12.
10 Si gauiſus ſum ad ruinā eius qui me oderat &c. gutture meũ. Verit.q.2.8.4^{m}.
11 Maledicens animam eius, Gene. 3 21ª.
¶Foris non manſit peregrinus, hoſtium meum viatori patuit. Tobiæ 1.10ª.
12 Si abſcondi quaſi homo peccatum meum &c.4 d.17 q.3.ar.1. q.2 3^{m}/L 7^{m}.
13 Et animam agricolarum eius affixi. Gen.46 2ª/Io.12.2ª.

CAPVT XXXII.

Ca^{m}.32^{m}. 1 Indignatus eſt Iudith 1.2ª.
¶Spiritus eſt in hominibus 1 Eſdiæ.1.
¶Coartat me ſpiritus vteri mei Ibidem.
2 Inſpiratio omnipotentis dat intelligentiam. 17.
3 Non accipiam perſonam viri. Deut.6ª.

CAPVT XXXIII.

Ca^{m}.33^{m}. 1 Spiritus Dei fecit me. Gen.30a.
¶Et ſpiraculum omnipotentis viuificauit me. Gene.2.12/ 17.1ª.
2 De eodem luto ego quoque formata ſum. Gen.2.9ª.
3 Semel loquitur Deus, & ſecundo idipſum non repetit. 3ª.q 45.4 1^{m}.
4 Per ſomnium in viſione nocturna &c. tūc aperit aures virorū &c.4.d.9 ar.4.q 1.2^{m}./Verit.q.12.3.2^{m}/q.28.3.6^{m}.
5 Et erudiens eos, inſtruit diſciplina.3.d.23.q.1. art. 4.q.3.c.fin. Math. 23.2ª.
6 Vt auertat hominem ab his quæ facit. Iere.15.fi.
7 Eruens animam eius a corruptione. Gen.46.22./Io.12.2a.
¶Si fuerit pro eo angelus loquēs, vnus de millib. ſup.25.2ª.
8 Vt annunciet hominis æquitatem. ſupra 24.4a.
9 Miſerebitur eius. Exo.22.12
10 Et videbit faciem eius in iubilo. Gen.3.14ª/31.2ª.

CAPVT XXXXIIII.

Ca^{m}.35^{m}. 1 Qui bibit ſubſannationem.2.parali.30.4a.
¶Abſit a Deo impietas. Deut.32.5ª.
¶Et ab omnipotente. ibidem./Gene.17.2
2 Opus hominis reddet ei. pſal.61.62.
¶Et iuxta vias ſingulorum reſtituet eis ibidem.
3 Vere enim Deus non condemnabit fruſtra, & omnipotens non ſubuertet iudicium. Rom.3.
4 Quem conſtituit alium ſuper terram, aut quem poſuit ſuper orbem quem fabricatus eſt. Verit.q.8.1^{m}./.Ro.3.
5 Si direxerit ad eum cor ſuum, ſpiritum illius & flatum ad ſe trahet. Io.14 21a.
6 Deficiet omnis caro ſimul Gene.6.12a
¶Et homo in cinerem reuertetur. Gen.3.2 1a.
7 Quomodo tu eum qui iuſtus eſt. Deut.32.6a.
¶Qui non accipit perſonas principum Deut.10.10a.
¶Nec cognouit tyrannum. Exo.33.5ª.
8 Opus enim manuum eius ſunt vniuerſi. Gen.3 14a.
¶Oculi eius ſuper vias hominum. ibidem.
9 Et omnes greſſus eorum conſiderat. pſal.32.8a.
¶Ne vltra in hominis poteſtate eſt, ut ueniat ad Deum in iudicium. pſal.9.;a.
10 Conteret multos & innumerabiles, & ſtare faciet alios pro eis. 1a.q 23.6.1^{m}./.Veri.q.6.3.5^{m}.
11 Nouit enim opera eorum. pſal 32.8a.
¶Qui quaſi de induſtria receſſerunt ab eo. Ioſ a.x.2 2 2a.
12 Et omnes vias eius intelligere noluerunt. ſupra 23.8ª.
¶Vt peruenire faceret ad eum clamorem egeni. Gene.4. 4ª./ Math.5.2a.

13 Et audiret vocem pauperum. Exo.2.4a.
14 Ex quo abſconderit vultum. Gen.3.14a.
¶Quis eſt qui contempletur eum. Exo.33.14a./15ª.
15 Qui regnare facit ypocritam, propter peccata populi. 2.d.44.q. 1.2^{m}./3^{m}./5^{m}./Opuſ.20.lib.3.cº.7./8.

CAPVT XXXV.

1 Si peccaueris quid ei nocebis &c. 12ª.q.21.4.1^{m}./q.47 1.1^{m}./q.73.8 2^{m}./22ª.q.88.2.c./2.d.42. q.2.arti.2.q.2.1^{m}./4.d. 15.q.1.ar.1 q.1.4^{m}./ar.4.q.1.c. Ca^{m}.35^{m}.
2 Si iuſte egeris, quid donabis ei &c. ſup.22.1a.
¶Qui docet nos. Math.23.2.
¶Volucres cœli. Gene.3 2.
3 Homini qui ſimilis tui eſt, nocebit iniquitas tua. Iſa.59.fi.
4 Et filium hominis adiuuabit iuſtitia tua. 2 2ª.q.57.1.c.
5 Clamabant. Gene.4.4ª.
¶Non ergo fruſtra audiet Deus Exo.2.4.
¶Nec non infert furorem ſuum.4.5ª.
6 Et omnipotens, cauſas ſingulorum intuebitur. Gen.17.1ª.
7 Nunc vleiſcitur ſcelus valde, 1ª.q.21.4.1^{m}./pſal.47./1ª. Cor. 11.lec.7.

CAPVT XXXVI.

1 Simulatores & callidi, prouocant iram Dei. Exodo 4.32/pſalmo 48. Ca^{m}.36^{m}.
2 Non auferet a iuſto oculos ſuos. Gen.3.14ª.
¶Morietur in tempeſtate anima eorum. Gen.46.2ª.
3 Cauſa tua quaſi impij iudicata eſt, cauſam iudiciumque recipies.3ª.q.49.6.c.fi./Math.26.4a.
4 Ecce Deus excelſus. ſup.11.6a.
¶In fortitudine ſua. Exo.20.5a.
¶Et nullus ei ſimilis in legiſlatoribus. pſal.82.1ª
5 Qui poterit ſcrutari vias eius. ſup.11.3ª 5a.
¶Aut quis audet ei dicere, operatus es iniquitatem. Deuter. 32.5ª.
6 Omnes homines vident eum, vnuſquiſque intuetur eum procul.1a q.12.0./12ª.q.93.2.0./1.d.3.q.1.0./cō 1.cª.10.11.12. 13./Lib.3.cº.57./Lib.4.cº.1./Veri.q.8.1.0/Quol.10.q.8.0./ Iob.36.fi./pſal.8./Iob.1.lec.26.
7 Ecce Deus magnus. pſal.47.1ª./12ª.q.112.5.c.
¶Vincens ſcientiam noſtram ſap.11.42.5ª.
¶Numerus annorum eius inæſtimabilis. pſal.101.
8 In manibus abſcondit lucem. Gen.3.14ª.
¶Præcepit ei vt rurſus adueniat.3.Reg.17.1a.
9 Annunciat de ea amico ſuo, quód poſſeſſio eius ſit, & ad eam poſsit aſcendere. Iſa.64.1ª.3a.

CAPVT XXXVII.

1 De ore eius. Gene.3.14ª. Ca^{m}.37^{m}.
¶Tonabit Deus in voce magnitudinis ſuæ. pſal.74.1a.
¶Qui præcipis niui, vt deſcendat &c.3.Regum 17.1a.
2 Et imbri fortitudinis ſuæ. Exo.20.1ª.
3 Nubes ſpargunt lumen ſuum, quæ luſtrant cuncta per circuitū &c. Ro.1.lec.5./Heb.13.lec.3.
4 Digne eum inuenire non poſſumus. ſup.11.4.5.
¶Magnus fortitudine. pſal.47.1ª/Exo.20.5a.
5 Et iuſtitia. Deuter.32.6a.

CAPVT XXXVIII.

1 Reſpondens autem dominus Iob de turbine dixit. ſup.1.6ª. Ca^{m}.38^{m}.
¶Cum me laudarent ſimul aſtra matutina. pſalm. 33.2a./ Quol.5.fi.
2 Et iubilarent omnes filii Dei. Locx.6.12ª.pſal.46.1ª.
3 Quis concluſit hoſtiis mare.1ª.q 69 1.2^{m}./pſal.32.
4 Quis eſt pluuiæ pater &c.12.q.33.3.c/3ª.q.23.3.1^{m}.
5 Et animam catulorum eius implebis. Gene.46.2ª.
6 Pulli eius clamant ad Deum. pſal.46.1a.

CAPVT XXXIX.

1 Nunquid noſti tempus partus Ibicum 1.Reg.24.1ª./Gene.17. 1ª./Math.24.14a. Ca^{m}.39^{m}.
2 Nunquid volet Rinoceros ſeruire tibi. Iob.39./pſalm.21./ pſal.29.
3 Penna Strucionis, ſimilis eſt pennæ Herodii & Accipitris.12ª.q. 102.6.1^{m}/Iob.39.
4 Procul odoratur bellum, exhortationem ducum, vlulatum exercitus.32.q.41.4.c.
5 Nunquid per ſapientiam tuam plumeſcit Accipiter.12ª.q.102 6.1^{m}./Iob.39.

Nunquid

6 Nunquid qui contendit cum Deo, tam facile conquieſcit.22^{e} q.38.1.4^{m}.
7 Qui leuiter loquutum ſum, reſpõdere quid poſſum? 22^{e}.q.2.7.8.o./.3.d.25.q.2.ar.1.q.3.c./4.d.24.q.1.art.3.q.2.o./.Veri.q.2 .11.o./.Quol.3.q.4.2.c./.Heb.11.
8 Vnum loquutus ſum, quod vtinam non dixiſſem, & alterum, quibus vltra non addam.pſal.31.Iſa.62.ſi.

CAPVT XL.

Cū^{m}.50^{m}. 1 Reſpondens autem dominus Iob de turbine, dixit.ſup.1.6^{a}.
2 Nunquid irritum facies iudicium meum? Gene.17.13^{a}.
¶Si habes brachium, ſicut Deus.Gene.3.14^{a}.
3 Ipſe eſt principium viarum Dei.Exech.28.8a.
4 Ecce ſpes eius fruſtrabitur.22^{e}.q.18.3.1^{m}./.3.d.26.q.2.ar.5.q.4.1^{m}.
5 Cor eius Indurabitur quaſi lapis.1.q.23.3.2^{m}./ 12^{e}.q.79.3.o./.22^{e}.q.15.2.o./ 1.d.40.q.4.2.o./ 3.d.30.1.5^{m}./ 4.d.18.q.1.ar.2.q.2.4^{m}./ar.3.q.3.c./ con.2.c^{u}.40./. Lib.3.cõ. 162./. Veri.q.24.10.c./ Po^{a}.q.1.6.11.c./ Ma.q.3.1.1^{m}./ 6^{m}./ quæ.16.5.8^{m}./ Quol.4.4.c.ſi./ Quol.5.2.c./ Iob.7.lec.2./ Iſa.6./ Io.12.lec.6./ Ro.1.lec.7./ c^{o}.9.lec.3./ 2^{e}.Cor.4.ſi./Heb.3.lec.4.

CAPVT XLI.

Ca^{m}.58^{m}. 1 Quis reſiſtere poteſt vultui meo.Gen.3.14^{a}./ 50.5^{a}.
2 Quis ante dedit mihi, vt reddam ei Ro.11.lec.5.
3 Eſtimabit abyſſum, quaſi ſeneſcentem.Ma.q.16.6.1^{m}.
4 Non eſt ſuper terram poteſtas, quæ comparetur ei.Ro.13.2^{a}.
5 Factus eſt vt nullum timeret.1^{a}.q.64.3.2^{m}.
6 Ipſe eſt rex ſuper vniuerſos filios ſuperbiæ.3^{a}.q.8.7.8.o./.Iſaig.5.2^{a}.

CAPVT XLII.

Ca^{m}.52^{m}. 1 Omnia potes.Gen.17.1^{a}.
¶Et nulla te latet cogitatio.3.Regum.8.12^{a}.
2 Auditu auris audiui te, nunc autem oculus meus videt te.ſup.19.7^{a}./1^{a}.q.12.5.1^{m}./.4.d.49.q.7.3^{m}./.2.1^{m}.
3 Audi, & ego loquar.Exo.2.4a.
¶Interrogabo te.ſupra.1.9^{a}.
¶Reſponde mihi.ſup.1.6a.
4 Iratus eſt furor meus contra te.Exo.4.5^{a}.
5 Dominus conuerſus eſt ad pœnitentiam.Iob.4.d.25.q.1.ar.5.q.2.c./.con.4.c^{o}.72.
6 Venerunt ad eum omnes fratres ſui.Gen.13.3^{a}.
¶Et conſolati ſunt eum.2 Regum.9.2^{a}.
7 Dominus autem benedixit nouiſſimis Iob. magis quàm principio eius.Gen.32a.

A V T H O R I T A T E S
Ex libro Pſalmorum.

P S A L M V S P R I M V S.

Pſal.1. 1 Beatus vir qui non abiit in conſilio impiorum. 1^{a}.q.62.1.c./ 12e.q.3.2.4^{m}./ 3.5.6.c./.q. 4.4.5.6.7.8.c./ q.5.3.o./.4.5.2./.q.62.1.c./q.69.1.3.c./ 2.o./22e.q.8.7.o./q.186.1.4^{m}./.3.d.27.q.2.2.c./4.d.49.q.3.2.2.q^{la}.1../ q.2.4^{m}./ 5^{m}./ Veri.q.14.2.c./ Tr.1.24.3^{m}./ Math.5./ Ethic.20.lec.16.ſi.
2 Et in via peccatorum non ſtetit.22^{e}.q.183.1.o.
3 Et in cathedra peſtilentiæ non ſedit.3.d.22.q.3.ar.3.q.2.c./q.3.1^{m} / He.1.lec.2 / Luc.4.prin.
4 Non reſurgunt impii in iudicio.4.d.43.ar.1.q.2.c^{m}./.d.47.q.1.ar.3.q.1.2^{m}./ Rom.2.lec.2.ſi./ 1^{e}.Cor.5.ſi.
5 Nouit dominus viam iuſtorum Exo.33.5a.

P S A L M V S II.

Pſal.2. 1 Aſtiterunt reges terræ &c.aduerſus Chriſtum eius. Math.2.9^{a}.
Qui habitat in cœlis.3.Reg.8.10^{a}.
2 Irridebit eos, & dominus ſubſannabit eos.2.Paral.30.4^{a}.
¶Tunc loquetur ad eos in ira ſua, & in furore ſuo conturbabit eos.Exo.4.5^{a}.
3 Dominus dixit ad me, filius meus es tu.cõ.4.c^{o}.2./.He.1.lec.3.
4 Ego hodie genui te.4.c^{o}.2./ 11.5^{m}./ Heb.1.lec.3.
5 Seruite domino in timore.Exo.20.4a./ Leui.19.14a.
¶Reges eos in uirga ferrea.pſal.21.2^{a}.
6 Nequando iraſcatur dominus.Exo.4.5^{a}.
¶Cum exarſerit in breui ira eius.ibid /con.1.c^{u}.91.ſi.
7 Beati omnes qui confidunt in eo.pſal.1.1^{a}./ 3.Reg.18.7^{a}.
8 Super Sion montem ſanctum eius.pſal.9.5^{a}.

P S A L M V S III.

1 Multi dicunt animæ meæ.Gen.46.2^{a}. Pſal.3.
¶Gloria mea.pſal.17.1^{a}.
¶Voce mea ad dominum clamaui.Gen.4.4a.
2 Ego dormiui, & ſoporatus ſum.pſal.3./ pſal.40.
3 Exurrexi, quia dominus ſuſcepit me.3a.q.53.4.o./.cõ.4.c^{o}.8./.pſal.3./pſal.40. Io.2.lec.3./ Ro.4.ſi./ c^{o}.8.lec.2./ 1^{e}.Cor.6.lec.3./ Eph.lec.8./ He.13.lec.3.
4 Exurge domine.Gen.3.13^{a}.
¶Domini eſt ſalus.3^{a}.q.37.2.2^{m}./.q.61.3.c./2^{m}./4.c./q.68.1.o./2.c./q.73.5.c./ q.84.5.c./ 4.diſt.1.quæſt.2. ar.6.q.1.c./ di.17.quæſt.3.art.5.quæſt.4.o./.cont.4.c^{o}.72./.Veri. quæ.28.4.7^{m}./ Ma.q.4.8.12^{m}./ pſal.32./ Io.4.lec.5.ſi./ Rom.5. lect.5./.Hæb.11.lec.2.
5 Et ſuper populum tuum benedictio tua.Geneſeos 1.31^{a}./Exodo.19.3^{a}.

P S A L M V S IIII.

1 Deus iuſtitiæ meæ. Ruth.3.2^{a}. Pſal.4.
¶In tribulatione.Numeri.14.1^{a}.
2 Miſerere mei.Exo.22.11^{a}.
3 Vtquid diligitis vanitatem & quæritis mendacium.1^{a}.q.17.1.c./.Ma.q.9.1.c./ pſal.4./ pſal.11./ pſal.38.
4 Cum clamauero ad eum.Gen.4.4^{a}.
5 Iraſcimini & nolite peccare.22^{e}.q.158.1.2.o./ 3a. q.15.9.c./ 2.d.36.2.2^{m}./ 3.d.15.q.2.ar.2.q.2.c./ Ma. qu.12.1.c./ 4^{m}./ 2.c./ Iob.17./ pſal.4./ Eph.1.lec.8.
6 Sacrificate ſacrificium iuſtitiæ.22^{e}.q.81.4.1^{m}./ q.85.1.2.4.o./3.2^{m}./.3^{a}.q.22.2.c./ q.48.3.c./ q. 82.4.c./ pſal.4./pſal.26./pſal.49./ pſal.50./ Ro.12.
7 Et ſperare in domino.4.Reg.18.3^{a} / 22^{e} q.17.1.2^{m}./ 3. d.26.q.2.1.3^{m}./.vir.q.4.1.2^{m}.
8 Signatum eſt ſuper nos lumen vultus tui domine.Gen.3.14^{a}./ 12^{e}.q.19.4.c./q.91.2.1^{m}./ verit.q.26.3.c./.Io.1.lec.7.
9 Dormiam & requieſcam.pſal.3.2^{a}.3^{a}.

P S A L M V S V.

1 Verba mea auribus percipe domine.Gen.3.14^{a}.Exo.2.4^{a}. Pſal.5.
¶Intellige clamorem meum.Gen.4.4^{a}./Exo.2.4^{a}.6^{a}.
2 Mane aſtabo tibi, & videbo.3.Reg.22.4^{a} / Iob.1.4^{a}.6^{a}.
3 Quoniam non Deus volens iniquitatem tu es.1^{a}. qu.19.9.o./.10.1^{m}./ 2^{m}./ q.22.3.3^{m}./.q.48 6.o. / 12^{e}.q.39.2.3^{m}./ d 45.4.4^{m}./ d.46.4.o./.d.47.3.4^{m}./ 3.d.30.2.5^{m}./ cont. 1. cap^{o}.95 / lib.2.c^{o}.25 ſi./ Po^{a}.q.1.6.o./ Ma. quæſt.3.2.1^{m}./ q.16.2.c.ſi./ Quol.5.q.2.2.o.
4 Neque habitabit iuxta te malignus. Ioſuæ.22.2^{a}./ 3. Regum.11.3^{a}.
¶Neque permanebunt iniuſti ante oculos tuos.ibidem./Gen.3.14a.
5 Odiſti omnes qui operantur iniquitatem.1^{a}.q.20.2.4^{m}./.q.32.3.1^{m}./ 22^{e}.q.83.16.c./ 3^{a}.q.49.4.1^{m}./ 3.d.19.ar.5 q.1.o./.d.28.5.3^{m}./ d 32.2 4^{m} /.4.o./.con.1.c^{u}.91. 96./ Lib 3.c^{o}.157.2^{m}./ c^{o}.ſi./ Veri.q.20 2.c./ q.28.2.c.ſi./ Virt.q.2.8.8^{m}./pſal.5./Ro.5.lec.2./ c^{o}.9.lec.2.
6 Perdes omnes qui loquuntur mendacium.Exo.23.1a./ 22^{e}. q.69.1.2.o./.q.70.4.c./ b.100.4.1^{m}./ 3.d.38.4.1^{m}./.4.d.16. q.4.ar.1.q.3.c./ Quol.9.14.c.
7 Virum ſanguinum & doloſum, abhominabitur dominus.Ruth 3.2^{a}./ Exo.4.5^{a}.
8 Ego autem in multitudine miſericordiæ tuę.Exo.22.11^{a}.¶Introibo in domum tuam.pſal.5./ pſal.26./ pſal.35./ Io.14.
9 In timore tuo.Leui.19.14^{a}.
¶Iudica illos Deus &c.expelle eos.Gen.3.21a.
¶Quoniam irritauerunt te domine.Exo.4.5a.
10 Et lętentur omnes qui ſperant in te, in æternum exultabunt.pſal.15.4^{a}./ 4.Reg.18.3^{a}.
¶Gloriabuntur in te.ibidem.
11 Habitabis in eis. Ro.8.13a.
¶Qui diligunt nomen tuum.Deut.6.4^{a}.
¶Benedices iuſto.Gen.1.31^{a}.
12 Domine ut ſcuto bonæ voluntatis tuæ coronaſti nos, Exodo 34.5a.

P S A L M V S VI.

1 Domine ne in furore tuo arguas me, neque in ira tua corripias me.Exo.4.5a./ cõ.1.c^{o}.91.ſi.Iſa 1.ſi. Pſal.6.
¶Miſerere mihi domine.Exo.22.11^{a}.
2 Anima mea turbata eſt valde.Gen.46.2^{a}.
¶Oſſa mea conturbata ſunt. pſal 6./ pſal.11./ pſal. 31./ pſal.33./ pſal.41.ſi.

3 Turbatus eſt a furore oculus meus.22 q.102.4.5m/3.d.15 q.2.ar.2 q.1.2m./q.2 1m./4m./pſal.6./pſal.38./Io.12.lect.4.prin/c°.13.lec.4.prin.
4 Conuerte domine.Iob.42.5a.
5 In Inferno quis confitebitur tibi.4.d.45.q.2.ar.2.q.2.1m.
6 Exaudiuit dominus vocem fletus mei.Tubiæ.13 7a.
7 Dominus orationem meam ſuſcepit.pſal.19.
8 Inueteraui inter omnes inimicos meos.3.di.15.L.3m./Galat.prin./pſalmo 6.
9 Erubeſcant & conturbentur vehementer omnes inimici mei, conuertantur & erubeſcant valde velociter Gen.3.21a./12q.31.4 c./22q.75.3.1m./q.144.2.c./3.d.26.q.1.3.c.6./Vir.q.26.4 7m./pſal.6.6./pſal.24./pſal.34./pſal.39.

PSALMVS VII.

Pſal.7. 1 Domine Deus meus.Gen.17.5a.
¶In te ſperaui.4.Regum 18.3a.
¶Ne quando rapiat ut leo animam meam. Geneſ.46.2a./Io.12.2a.
2 Si reddidi retribuentibus mihi mala.Nume.31.1a.
3 Domine ſi feci iſtud &c.decidam merito &c.in puluerem reducar.22 q.89.1.3m./.6 c./3.d.39.1.c./Iob 4. pſal.7./Rom.1.lec.5./Heb 6.
4 Exurge domine.Gene.3.13a.
¶In ira tua.Exo.4.5a.
¶Exaltare.Gen.3.13a.
¶In altum regredere.ibidem.
5 Dominus iudicat populos.pſal.9.3a.
¶Scrutans corda & renes Deus.3.Reg.8.12a.
¶Qui ſaluos facit rectos corde.Iub.2a.
6 Deus iudex.pſal.9 3a.
¶Iuſtus.Deutero.32.6a.¶Fortis.Exo.20.5a.
¶Et patiens Exo.34.4a.
7 Niſi conuerſi fueritis.Iere.15.6a.
¶Gladium ſuum vibrauit &c.vſque.Ecce.Iob.19.8a.
8 Arcum ſuum tetendit & parauit illum.pſal.7.pſalmo 36./pſalmo 43.
9 Sagittas ſuas ardentibus affecit.Iob.6.2a.
10 Lacum aperuit & effodit eum.pſal.7/pſal.29./pſal.36.
11 Confitebor domino.1.paral.16.6a.
12 Secundum iuſtitiam eius.Deutro.32.6a.
13 Domini altiſſimi.Iob.11.6a.

PSALMVS VIII.

Pſal. 8. 1 Opera digitorum tuorum.Gene.3.14a.
¶Opera manuum tuarum.Ibidem.
¶Propter inimicos tuos.Pſal.5.5a./.Exo.20.8a.
2 Quid eſt homo quòd memor eius Gene.8.1a./.con.3.c°.110.fi.
¶Gloria & honore coronaſti eum domine.4.d.33.q.33.3m./.
3 Omnia ſubiecisti ſub pedibus eius &c.vſque maris.Gene.31a.
¶Volucres cœli.Ibidem.32a.
3 Omnia ſubiecisti ſub pedibus eius &c.vſque maris.Gen.31a.
¶Volucres cęli.Ibidem.32a.
4 Eleuata eſt magnificentia tua ſuper cælos.pſal.56.4a.

PSALMVS IX.

Pſal.9. 1 Confitebor tibi domine 1 Paral.16.6a.
¶In toto corde meo Deuter.6.4a.
¶Pſallam nomini tuo altiſſime.Iob.11.6a.
2 Sediſti ſuper thronum.Iudic.6.3a.
¶Peribunt a facie tua.Gene.3.14a.
¶Exaltetur manus tua.Ibidem.
3 Ipſe iudicabit orbem terræ.3a.q.58.u./q.59 2.o./.4.d.47.q.1.ar.1.q.1 o./.q.2 4m./.q.3.c./.d.48.q.1.1.o./.con.4.c°.96./.Opul.3.c°.249./Ro.2.lec.2./1a.Cor.3.lec.4.fi./2a.Cor.5.lec.2.fi./.He.10.lec.3.
4 In æquitate/Iob.23.4a.
¶In iuſtitia.Deutero.32.6a.
¶Et factus eſt dominus refugium &c.pſal.89.1a.
¶Sperent in te.4.Regum.18.3a.
5 Non dereliquiſti quærentes te domine.Ioſuæ.3a.
¶Qui habitat in ſion.pſal.2./.pſal.9./Ro.4.
6 Recordatus eſt,non eſt oblitus.Gene.8.1a.
¶Clamorem pauperum.Gene.4.4a.
¶Miſerere mei domine.Exo.22.11a.
7 ¶Vide humilitatem meam.Exo.2.6a.
¶Vt annunciem omnes laudationes tuas.pſal.32.2a.
¶In operibus manuum tuarum.Gen.3.14a.
8 Conuertantur peccatores in Infernum.Gen.3.21a./22a.q.25.6.1m.3m./q.83.8.1m.
9 Exurge domine.Gene.3.13a.

PSALMI.

¶Vt quid domine receſſiſti longe.ibidem./Ioſue.3a.
10 Exacerbauit dominum peccator,ſecundum multitudinem iræ ſuæ non quæret.Exo.4.5a.
¶Propter quid irritauit impius Deum.ibidem.
11 Contere brachium peccatoris & maligni.Gene.3.21a.
12 Præparationem cordis eorum audiuit auris tua.ibidem./Exo.2.4a./.1.Regum.7.2a.

PSALMVS X.

1 In domino confido.4.Reg.18 7a. Pſal.10.
¶Quomodo dicitis animæ meæ.Gen.46.2a.
¶Dominus in templo.2a.q.85.2.1m.
2 Dominus in cœlo ſedes eius.3.Regum.8.10a.
¶Oculi eius in pauperem reſpiciunt.Gen.3.14a./Exo.3 6a.
3 Palpebræ eius interrogant filios hominum.Gen.3.14a.
4 Qui autem diligit iniquitatem.1a.q.27.2.1m./4.diſ.15.L.7m.
5 Odit animam ſuam.12 q.29.4.0./.22a.q.25.7.0./4.3m./.q.217.1.1m./.2.d.42.q.2.ar.2.q.2 2m./3.d.27.L.prin./4.d.28.4.5m./.29.5.o./Vir.q.2 12.9m./pſal.10./Eph.5.lect.9.
6 ¶Pluet ſuper peccatores laqueos,ignis,ſulphur,& ſpiritus procellarum,pars calicis eorum.1a.q.10.3.1m./12a.q.67.4.2m./4.d.50.q.2.ar.3.q.1.o./cõ.3.c.145./Quol.8.18.o./Iſa.66.6a.
7 Iuſtus dominus & iuſtitias dilexit.Deut.32.6a.
¶Aequitatem vidit vultus eius.Iob 33.4a./.Exo.2.6a./Geneſeos.3.14a.

PSALMVS XI.

1 Diminutæ ſunt veritates a filiis hominum.4.Regum.20.3a. Pſal.11.
¶Diſperdat dominus vniuerſa labia doloſa &c.Gene.3.21a./.pſal.119.2a.
2 Nunc exurgam dicit Dominus.Geneſ.3.13a./pſalmo.3.3a./.32.q.57 2.1m.
¶Tu domine ſeruabis nos,& cuſtodies nos.Ioſuæ.14.3a.
3 In circuitu impii ambulant.22a.q.35.4.3m.
4 Secundum altitudinem tuam.Iob.11.6a.

PSALMVS XII.

1 Vſquequo domine obliuiſceris me in finem.Gene.8.1a. Pſal.12.
¶Vſquequo auertis faciem tuam a me.Gen.3.14a.
2 Reſpice.Exo.3.6a.
¶Domine Deus meus.Gen.17.7a.¶Ego autem in miſericordia tua ſperaui.Exo.23.11a/4 Reg.18.3a.
3 Domini domini altiſſimi.Iob.11.6a.

PSALMVS XIII.

1 Dixit inſipiens in corde ſuo,non eſt Deus.1a q.2.o./.1.d.3.q.1.2.o./.3 d.23 q.1.ar.2.q 2.1m./.d.24.ar.2.q.c./.cõ.1.c°.10.11.12.13./.Ver.q.10.12.o./Po2 q.7.3.o./.Opul.3.c°.3. Pſal.13.
2 Non eſt qui faciat bonum,non eſt uſque ad unum & vſq; nonne cognoſcent Ro.3 lec.2.
3 Dominus proſpexit ſuper filios hominum vt videat.Exo.2.6a.
¶Non eſt timor Dei ante oculos eorum.Leui.19.14a.
4 Dominus ſpes eius eſt.3 d.26.q.2.1.3m.
5 Dominus in generatione iuſta eſt.1a.q.8.1.4m./.q.43.3.o./.q.112.1.c./.3a q.1.10.2m./.1.d.37.q.1.3.c./.Col.2.lec.2 fi.

PSALMVS XIIII.

1 Timentes autem dominum glorificat.Leui.19.14a. Pſal.14.
¶In monte ſancto tuo.pſal.9 5a.
2 Qui pecuniam ſuam non dedit ad vſuram.Leui.25.6a.
¶Qui non egit dolum in lingua ſua.pſal.119.2a.

PSALMVS XV.

1 Bonorum meorum non eges.Iob.22.1a./1a.q.4.2.c./3.o. Pſal.15.
¶Speraui in te 4.Reg.18.3a.
¶Benedicam dominum.Pſal.33.1a.
2 Non derelinques animam meam in inferno.pſal.3.3a.
3 Nec dabis ſanctum tuum videre corruptionem.3a.q.50.5.c./.Quol.3.4.c.
4 Adimplebis me lætitia.1a.q.12.8 4m./12a.q.1.5.c./q.3.4.1m./8.c./q.4.5.5m./q.5.3.4 c./1.2./3m./q.67 4.3m./.22a.q.18.3.c./.2m/q.28.3.1./.q.118.7.c./3.3.c°.39 5m./60.fi./48./59.1m./62.2m./63./.cõ.4.c°.78.fi./86./Ma.q.14.4.c./q.16.4.5m./5.c./Opoſ.3.c°.104./106./150./211./164./Io.1.lec.16.
5 Delectationes in dextera tua uſque in finem 22a.q.28.3.o./.3a.q.46.6.3m./.3.d.15.q.2.2.3.q.3.5m./pſal.5.fi./.pſal.15.fi./.pſal.16.fi./2a.Cor.12.lec.2.

Cum

6 Cum vultu tuo. Gene.3.14ª. ¶In dextera tua.ſup.5ª. Geneſeos.3.14ª.

PSALMVS XVI.

Pſal.16. 1 Auribus percipe.ibidem.
¶De vultu tuo.ibidem.
¶Oculi tui.ibidem.
¶Laborum tuorum.ibidem.
¶Inclina aurem tuam.ibidem.
2 Dexteræ tuæ.ibidem.
¶Sub vmbra alarum tuarum.ibidem./4.Reg.18.3ª.
¶Manus tuæ.ibidem.
¶Probaſti cor meum.pſal.16.
3 Et viſitaſti nocte. Exo 4.13ª.
¶Igne me examinaſti pſal.16.
Non in labiis doloſis.pſal.119.2ª.
4 Perfice greſſus meos in ſemitis tui.Iob.23.6ª.
5 Ego clamaui.Gene.4.4a.
¶Mirifica miſericordias tuas.Exo.22.11ª.
¶Sperantes in te domine.4.Reg.18.3ª.
6 A reſiſtentibus dexteræ tuæ.Gen. 50.5ª.
¶Cuſtodi me.Ioſue.24.3ª.
¶Exurge domine.Gen.3.13ª.
7 Præueni eum,& ſupplanta eum.ibidem.11a.
¶Eripe animam meam.Gen.46.2a./.Io.12.24.
8 Inimici mei animam meam circumdederunt.ibid.
¶Ab inimicis manus tuæ.Exo.20.8ª./pſal.5.5ª.
9 Satiabor cum apparuerit gloria tua.pſal.15.4ª.

PSALMVS XVII.

Pſal.17. 1 Diligam te domine.Deut.6.4ª.
¶Fortitudo mea, dominus firmamentum meum,& refugium meum.Gene.17.1a./ Exo.20.5a./ con.1.cº.92.
2 Sperabo in eum. 4.Reg.18.3a.
¶Et ad Deum meum clamaui.Gen.4.4ª.
3 In aures eius.Gen.3.14ª.
¶A facie eius.ibidem.
¶In conſpectu oculorum eius.ibidem.
¶Dextera eius.ibidem.
4 Iratus eſt eis.Exo.4.5a.
5 Inclinauit cęlos & deſcendit.Gen.3.13a.
¶Et aſcendit ſuper cherubin & volauit,volauit ſuper pennas ventorum &c.ibidem.
6 Et caligo ſub pedibus eius.ibidem.14a./ Exo.19.7ª.
¶Poſuit tenebras latibulum ſuum tenebroſa aqua in nubibus aeris. ibidem.
7 Altiſſimus dedit vocem ſuam.Iob.21 6ª.
¶Et intonuit de cęlo dominus 3.Reg.8.10a.
8 Et miſit ſagittas ſuas. Iob.6.2a.
¶Factus eſt dominus protector meus.pſal.80.1ª.
9 Et retribuet mihi dominus ſecundũ iuſtitiam meã. pſal.61.6ª.
¶Cuſtodiui vias domini. Iob.23.6a.
10 In Deo meo tranſgrediar murum.3.d.34.q.3.ar.1.q.1.c.ſi.
11 Conſtitues me in caput gentium Nomen.7.2ª.
¶Benedictus Deus.pſal.33.1ª.
¶Qui das vindictas mihi.Deut.32.17ª.
12 Et ſuper aſcenſa ſtatuens me.pſal.56.4ª.
13 Confitebor tibi in nationibus domine. 6. Parali.16.6ª./. Roman.15.
14 Cum Chriſto ſuo Dauid.pſal.26.prin.
15 Et ſemini eius.Gen.13.4ª.

PSALMVS XVIII.

Pſal.18. 1 Cęli enarrant gloriam Dei.1ª. q. 68.1.c./ Spiritu.5.14m./ Anima.8.19m.
2 Opera manuum ejus annunciat firmamentum.ibidem./ Geneſeos.3.14ª.
¶Et occurſus eius uſque ad ſummum eius.pſal.56.4ª.
3 In omnem terram exiuit ſonus eorum &c.Rom.14.lec.3. prin. pſalmus 18.
4 Et ipſe tanquam ſponſus procedens de talamo ſuo.4. d.42.q.3.2.2m./ d.49.q.4.2.2m./.3.o./ Veri.q.29.4.6m./ pſal.18./ pſal. 44.prin.
5 Lex domini immaculata conuertens animas.12ª.q.91.4.c.
¶Teſtimonium domini fidele &c.pſal.118.1ª.
6 Timor domini ſanctus permanet in ſeculum ſeculi. 12ª q.67. 4.2m./ 22ª.q.19.11.a./.3.d.34.q.2.ar.3.q.2.1m./q.4.o./ Veri. q.26.8.c.ſi./ Vir.q.4.4 2m./ Iob.26.ſi./ pſal.18.
7 Ab alienis parce ſeruo tuo.4.d.17.q.5.ar.2.q.5.1m.
8 Iuſtitiæ domini rectę &c.Deut.32.6a.
9 Meditatio cordis mei in conſpectu tuo ſemper.3. Reg.8.12ª.

¶Domine adiutor meus.2.Parali.12.5ª.

PSALMVS XIX.

1 Memor ſit omnis ſacrificii tui.Gen.8.18. Pſal.19.
2 Exaudiat illum de cęlo ſancto ſuo. 3. Regum.7.10a.
3 Salus dexteræ eius.Gen.3.14ª./pſal.3 4ª.

PSALMVS XX.

1 Domine in uirtute tua.Deuter.4.14a. Pſal.20.
¶Quoniam præueniſti eum in benedictionibus.Geneſ.35ª. 22ª.q.111.3.o./2 d.26.5.o./Veri. q.24.5.6m./ pſal. 20./ pſal. 22.ſi./ 1ª.Cor.6.
¶Lætificabis eum in gaudio.pſal.15.4ª.5ª.
2 Cum vultu tuo.Gen.3.14ª.
¶Manus tua,& dextera tua.ibidem.
¶Poſuiſti domine in capite eius coronam. pſal.8.2ª.
3 Rex ſperat in domino.4. Reg.18.3a.
¶In miſericordia altiſſimi.Exo.22.11ª./ Iob.12.6ª.
¶Omnes qui te oderunt.Exo.20.8ª.
4 Inueniatur manus tua omnibus inimicis tuis &c.ibid. 3.14a. 21ª./ pſal.5.5ª.
5 Dominus in ira ſua.Exo.4.5ª.
Pones eos vt clibanum ignis.Iſa.ſi.
¶Deuorabit eos ignis.ibidem.
6 Cantabimus & pſallemus. 22ª.q.13.4.c./ q.91.n./ 2.d.2. q.2.2. 9m./ 3.d.9.q.2.ar.3.q.3.c./ 2m./ 4.d.15. q.4.art.2.q.1.c./ diſt. 44.q.2.ar.1.q.4.c./ 4m./ pſal.32./ pſal.39./ Ro. 15./ 1ª. Cor. 12.lect.3.

PSALMVS XXI.

1 Deus reſpice in me. Exo.2.6ª. Pſal.21.
¶Quare me dereliquiſti.Ioſue. 3ª./ 2a.q.113.6.o./ 3ª. q.47.3. c.ſi./ q.30.2.1m./ 1.d.11.q.1.4.3m.
2 Verba delictorum meorum.3ª.q.15.1.2m.
¶Opprobrium hominum.pſal.30.8a.
3 Clamabo per diem &c.Gen.4 4ª.
¶Et non exaudies.3ª.q.21.4.4m./ 3.d.17.ar.3.q.4.1m.
4 Tu autem in ſancto habitas.pſal.23 5ª./ Ro.8.13ª.
¶In te ſperauerunt patres noſtri.4.Regum 18. 3a.
¶Spes mea.pſal.13.4ª.
5 Ne diſceſſeris a me.Gen.3. 13a./ Ioſue 3ª./ Exo.19.
¶Et a cornibus unicornium.Iob.39.2ª.
6 Narrabo nomen tuum fratribus meis,in medio eccleſiæ laudabo te.pſal.39.7./ He.2.lec.3.
7 Qui timetis dominum.Leui.19.14ª.
¶Laudate eum.pſal.23.2a.
¶Nec auertit faciem ſuam a me.Gen.3 .14ª.
8 Et anima mea illi viuet Gen 46.2a.
¶In eccleſia magna.pſal.39.7a.
9 Et annunciabunt cæli iuſtitiam eius. pſalmo 18.1ª./ Deutero. 32. 6a.

PSALMVS XXII.

1 Animam meam conuertit.Gen.46.2a. Pſal.22.
¶Deduxit me ſuper ſemitas iuſtitiæ.Iob 23.6ª.
¶Tu mecum es.Numeri.14.1ª.
2 Virga tua & baculus tuus ipſa me conſolata ſunt.4.d.24.q.3.3. c./ ſi / 8m./ He.1. lect.4 / pſalm.22./ pſalmo. 44./ Iſa.3. ca°. 31.lec.1.ſi.
3 Calix meus inebrians quam præclarus eſt.22ª quæſtio.149 1. 1m / 3ª.quæſt. 78.3.1m./ 4.d.8.q.2.artic.2.q.2.c./ pſalmo 22./ 1ª.Cor.11.lec.6.
4 Et miſericordia tua ſubſequatur me . Exod. 22. 11ª. / pſalm. 20.1a.

PSALMVS XXIII.

1 Innocens manibus.Iob.2.5ª. Pſal.23.
¶Et mundo corde.22ª.q.8.7.o.
2 Qui non accepit in uanum animam ſuam. pſalmo. 4.1a./ Geneſeos 46 2a.
¶Nec iurauit in dolo proximo ſuo.Exo.20.10a.11ª.12ª./ Leui.19.8ª./ pſal.119.2ª.
3 Hic accipiet benedictionem a domino.Gen.35ª.
¶Et miſericordiam a Deo.Exo.22.11ª.
4 Attollite portas principes ueſtras &c. rex gloriæ.3ª. qu.39.5. 3m./ q.52.1.c.ſi.
5 Quis eſt iſte rex gloriæ.1ª quæſt.57.5.o./ q.106. 4.2m./ Eph. 3.lect.3.ſi.

6 Dominus fortis. Exo.20.5a.
¶Et potens. Gene.17.1a.
7 In monte ſancto eius. Pſal 9.5a.

PSALMVS XXIIII.

Pſal.24. 1 Ad te domine leuaui animam meam. Gen.46.2a.
¶Deus meus. Gene.17 5a.
¶In te confido. 4.Reg.18.7a.
2 Non erubeſcam. Pſal 6 9a.
¶Neque irrideant me. 2.Parali.30.4a.
¶Confundantur omnes &c. Gen.3.21a./. Pſal 30.2a.
3 Vias tuas domine demonſtra mihi &c. Iob.23.6a.
¶Dirige me in veritate tua. Exo.34.5a.
4 Et doce me. Math.23.2a. ¶Reminiſcere. Gen.8.1a.
¶Ne memineris. ibidem.
¶Memento mei. ibidem.
5 Miſerationum tuarũ & miſericordiarum tuarum Exo.22.11a.
¶Propter bonitatem tuam domine 1.Paral.16.7a./.1a. q 44. 4.c./.3m./.3.d.45.2.p./.2.d.1.q.2.1.c./.4.d.46.q.1.ar.1.q.2.c./ con.3.cª.96 /. Ver.q 23.1.3m./.4.c./. Poª.q.5.4...
6 Dulcis & rectus dominus. Deute.32.0a.7a./. pſal.24./. pſal.30./ He.12.
7 Vniuerſæ viæ domini miſericordia & veritas. Iob.3.1a.
¶Reſpice in me. Exo.2.6a. Vide. ibidem.
¶Requirentibus teſtamentum eius. pſal.77.1a.
8 Diriget manſuetos in iudicio, docebit mites vias ſuas. 22f.qu. 157.4.c./ 1m / pſal 24./ pſal.33./ pſal 36.
9 Cuſtodi animam meam Ioſue.24.3a./ Gen 47./ Io.12.a.
¶Innocentes & recti adheſerunt mihi. Iob.1.2a./.8.5a.

PSALMVS XXV.

Pſal.25. 1 In innocentia mea ingreſſus ſum. ibid.
¶In domino ſperans. 4.Reg.18.3a
¶Proba me domine, & tenta me. Gen.22.1a.
2 Quia miſericordia tua ante oculos meos eſt. Exo.22.1a.
¶Et complacui in veritate tua. Exo.34.5a
3 Ne perdas cum impiis Deus animam meam. Geneſ. 46. 2a /. Ioan.12.2.
Et cum viris ſanguinum. Ruth.3.2a.
4 In eccleſiis benedicam te domine. pſal. 33 1a.

PSALMVS XXVI.

Pſal.26. 1 Dominus illuminatio mea & ſalus mea &c. trepidabo. pſal. 17. 1a./ con 3.cª.89.
2 Cantabo & pſalmum dicam domino. Pſal.20.6a.
¶In petra exaltauit me. 1.Cor.10.2a.
3 Clamaui ad te, Gene 4.4a
¶Miſertus eſt mei. Exo.22.11a.
¶Faciem tuam domine. Gen 3.14a.
4 Ne declines in ira. Exo.4 5a.
¶Adiutor meus eſto. 1.Paral.12.5a.
¶Ne derelinquas me. Ioſue.3a.
5 Dominus autem aſſumpſit me. pſal.64.3a.
¶Legem pone mihi domine in via tua, & c. Iob 23.6a.
Ne tradideris me in animas. Gen 46.2a
6 Expecta dominum, viriliter age &c. Ioſue.2a.

PSALMVS XXVII.

Pſal.27. 1 Ad te domine clamabo Gen.4 4a.
¶Da illis ſecundum opera eorum &c. Geneſ.3.21a./. Pſalm. 61.6a.
2 Benedictus dominus. Pſal. 33.1a.
¶Dominus adiutor meus. 1 Paral.12 5a.
3 In ipſo ſperauit cor meum. 1.Regum.18.3a.
¶Confitebor ei. 1 Paral. 16 6a.
4 Dominus fortitudo plebis ſuæ. pſal.17.1a.
¶Benedic hæreditati tuæ Gen.1 31a.

PSALMVS XXVIII.

Pſal.28. 1 Afferte domino filii Dei Luce.6.12a.
¶Quemadmodum filius vnicornium. Iob.39.2a
2 Et ſedebit dominus rex in æternum. Iudicum.6.3a.
3 Dominus benedicet populo ſuo in pace. Gen.1.13a.

PSALMVS XXIX.

Pſal.29 1 Suſcepiſti me. pſal.64.3a.
¶Domine clamaui ad te. Gen.4.4a.
2 Domine eduxiſti ab inferno animam meam. pſal.3.3a.
¶Pſallite domino ſancti eius. pſal.10.6a.
Vt cantet tibi. Ibidem.
¶Gloria mea, pſalmus 17.1a.
3 Confitemini memoriæ ſanctitatis eius. 1.Paral.16.6a.
¶Quoniam ira in indignatione eius. Exo.4.5a.
4 Auertiſti faciem tuam a me. Gene.3.14a.
¶Et factus ſum conturbatus. pſal.9.2a.
5 Quæ vtilitas in ſanguine meo, dum deſcendo in corruptionẽ. 3a.q 51.3.1m./.q 53.1.c.
6 Audiuit dominus. Exo.2.4a.
¶Et miſertus eſt mei Exo.22.11a.
¶Dominus factus eſt adiutor meus. 1. Parali.12.5a./. pſalmus 89.1a.

PSALMVS XXX.

1 In te domine ſperaui. 22a.q.65.5.3m./.2af.q.18.2.1m./.3a.q.7. 4.c./.6.1m./.8.2m./.9.1m./.3.d.13.q.1.ar.1.q.1.1m./.3.d.26 q.2.ar.5.q 1.0./.d.36.2.3m./. Veri.q.29.4.15m./. Virt. qu.4.r. 12m /.4 16m./. pſal 15 /. pſal.30. Pſal.30.
2 Non confundar in æternum. pſal.24./. pſal.30./. pſal.34./. pſal. 39./ Ro 5.
3 In iuſtitia tua, Deut.32.6a.
¶Inclina autem tuam. Gen.3.14a.
In manus tuas domine commendo ſpiritum meum. ibid. 1.Eſdræ 1a.
4 Quoniam fortitudo mea & refugium meum es tu, pſal.17.1a.
¶Deus veritatis. Ruth.3.2a.
5 Odiſti obſeruantes vanitates. pſal. 4.2a./ pſal.5.5a.
¶Lætabor in miſericordia tua. Exo.22.11a.
6 Reſpexiſti humilitatem meam. Exo.2.6a.
¶Conturbatus eſt in ira oculus meus. pſal.6.3a.
7 Saluaſti de neceſſitatibus animam meam. Gen.46.2a./. pſal.24. pſalmus 30.
8 Factus ſum opprobrium. pſal.34./. pſal.38. pſal.41.ſi.
9 Oſſa mea conturbata ſunt. pſal.6.2a.
10 Accipere animam. Gene.46.2a / Io.12.2a.
11 In manibus tuis ſortes meæ. Gen.3.14a./ Act.2.9a.
¶Illuſtra faciem tuam. ibidem.
¶Oculorum tuorum ibidem.
12 Erubeſcant & deducantur in infernum &c. Gene.3.21a./ pſal. 6.9a. ¶Quã magna multitudo dulcedinis tuæ dñe. pſal.84.6a.
13 Benedictus dominus. pſal.33.1a.
¶Diligite dominum omnes ſancti eius. Deut.6.4a.
¶Retribuet abundanter facientibus ſuperbiam. pſal.91.1a.
14 Viriliter agite & confortetur cor veſtrum. Ioſue.2a.
15 Dum clamarem ad te. Gen.4.4a.

PSALMVS XXXI.

1 Beati quorum remiſſæ ſunt iniquitates &c. Ma.q.7.11.c./. Ro. 4.d.43.L.2m./.32 q.m.1.4m.a Beatus vir cui non imputauit dominus peccatum. Ma.q.7.11.c. Pſal.31.
2 Nec eſt in ſpiritu eius dolus. 1.Eſdræ.1a.
¶Quoniam tacui. 22f.q 27 2.c./. pſal.31.
¶Inueterauerunt omnia oſſa mea. pſal.6.2a 8a.
¶Dum clamarem Gene.4 4a.
3 Grauata eſt ſuper me manus tua. Iob 23.1a.
¶Tu es refugium meum. pſal.17.1a.
¶Exultatio mea. ibidem.
4 Firmabo ſuper te oculos meos. Gen.3.14a.
5 Sperantes autem in domino. 4 Reg.18.3a.
6 Miſericordia circundabit Exo 22.11a.
7 Gloriamini omnes recti corde. Iob 2a.

PSALMVS XXXII.

1 Rectos decet collaudatio. ibidem. Pſal.32.
¶Confitemini domino. 1.Parali 16.6a.
¶Pſallite. pſal 10.6a.
¶Cantate ei canticum nouum. ibidem./ 2af.q.91.a.
2 Miſericordia domini plena eſt terra. Exo.12.1.a.
Sperauimus in te. 4.Reg.18.3a.
¶Vt eruat a morte animas eorum. Gen.46.2a /. Ioan.18.2a.
3 Verbo domini cæli firmati ſunt. 3.4.cª.13 / .Gen.1a.5a.1a.
4 Et ſpiritu oris eius. Gen 4./.14a.
¶Cogitationes cordis eius ibidem.
5 Timeat dominum omnis terra. Leui 19.14a.
¶Quoniam ipſe dixit, & facta ſunt &c. Gene.5a.
¶Conſilium domini in æternum manet. Iob.12.6a.
6 Beata gens. pſalmus.1.1a
¶Cuius eſt dominus Deus eius. Gene.17.5a.
¶Populus quem elegit dominus in hæreditatem ſibi. Exod. 19.3a./. Deuter.7.2a.

De

5 De cœlo reſpexit dominus &c.terram. Exo.2. 6ª./.3. Reg.8ª, 10ª.
8 Qui intelligit oia opera eorum. 1ª.q.82.2.3.u./.q.103.5 o./q. 113.2.6.1 /.q.116.1.c./.12ª.q.91.2.c./.22ª.q.93.2.c./ .1.d 39. q.1.2.c./ q.2.2.o./.d.40.q.4.1.c./.2.d.11.q.1.1.4.c./.d.37.q.3. 1.c./.3.3.cº.1./ 64./ 90./ 94 / 112./ 113./ 114./ 140./ Ver.q. 5.2.3.4.5.9.o./ Opuſ.3.c.112.&c./ Cauſis.lec.20.o./.Iob Prolo.cº.11./ pſal.33./ pſal.32./ Meth.7./ Io.1. / Meth.6.lec.3.
9 Qui finxit ſingillatim corda eorum.1ª.q.14.5.6.11.12.o./.q.15 3.4m /.q.22.2.3.o./.q.55.2.3m./ q.57.2.c.fi./.q.89.4.c./.1. di. 35.3.o./.d.36.q.1.1.o./ d.38.3.5.c./.d.39.q.2.2.c./ 2.d.3.q.3. 3.c./ con.1.cº.50./ 63 &c.vſque 91./ con.3.cº.95./ 76./ Veri. q.2.4.5.o./.q.5.2.4.5.6.7.8 9.o./ Poª.q.6.1 c./ Anima 18.c./ Quol.7.2.c./ Quol.8.vel 11.3.c./.Opuſ.3.cº.134./ 135./ pſal. 32./ Cauſis.lec.10.
10 Non ſaluatur rex per multam virtutem &c.vſque non ſaluabitur.pſal.3.4ª.¶Ecce oculi domini.Gen.3.14ª.
11 Adiutor noſter eſt. 2.Paral.12.1ª.

PSALMVS XXXIII.

Pſal.33. 1 Benedicam dominum in omni tempore.pſal.07./.pſalm.40.fi./ Ro.1.lect.7 fi./.2ª.Cor.lec.2.prin.
2 Semper laus eius in ore meo.22ª.q.91.1.o./.2.o./.4.d.15.q.4.ar. 3.q.2.1m./.Veri.q.23.1.4m./ pſal.9./ pſal.29./ pſal.32./ pſal. 33./ pſalmus 49.
3 Accedite ad eum.1ª.q.3.1.5m./. pſalmo 33./ Iſaiæ.34./. Ioan. 14 lect.7.
4 Guſtate & videte quoniam ſuauis eſt dominus.22ª.q.67.2.2m.
5 Iſte pauper clamauit.Gen.4.4ª.
¶Beatus vir qui ſperat in eo.4 Reg.10.3ª.pſal.1.1ª.
6 Timete dominum. Leui.19.14ª.
¶Diuerte a malo & fac bonum.Iſa.1.4ª
7 Oculi domini ſuper iuſtos.Gen.3.14ª./.1ª.q.3.1.3m./.q.22. 2./ 4m./.q.23.7.c./.Veri.q.5.3.o.
8 Et aures eius in preces eorum. ibidem./ 22ª.q.83.16.o./.3ª.q. 43.2.1m./ q.82.6.c./ 7.3m / 2.d.40 4.5m./ 4.d.5.ar.2.q.2.2m. /.d.15.q.4 ar.2.q.2.2m./.d.19.ar.2.q.2.4m./. Poª.q.6.9.5m./. Io.4.lec.3.
9 Vultus autem domini ſuper facentes mala.ibid.
10 Iuxta eſt dominus his qui tribulato ſunt corde. pſal.4.1ª./ Iudith.8.8ª
¶Multæ tribulationes iuſtorum, & de omnibus ijs liberauit eos dominus.Iudith 8.8ª / 1 Parali.12 5ª.
11 Et humiles ſpiritu ſaluabit.pſal.3.4ª./.Iſa.49.3ª.
12 Cuſtodit dominus omnia oſſa eorum.pſal.6.2ª./ Ioſue.24 3ª.

PSALMVS XXXIIII.

Pſal.34 1 Iudica domine nocentes me &c Gen.3.21ª.
¶Exurge.ibidem 13ª.
¶In adiutorium mihi.2.Paral.12.5ª.
2 Dic animæ meæ. Iob.6ª / Gen.46.24.
¶Salus tua ego ſum.pſal.3.4ª.
¶Confundantur.pſal.30.2ª.
3 Cogitantes mihi mala.12ª.q.47.2.c./.2ª.q.88.2.o.
4 Et angelus domini coarctans eos.Ma.q.16.9.3m.
5 Anima autem mea exultabit in domino, & delectabitur ſuper ſalutari ſuo.pſal.15.4.5ª.
6 Omnia oſſa mea dicent. pſal.6.2ª.
¶Domine quis ſimilis tibi.pſal.82. 1ª.
7 Induebar cilicio.pſal.29.fi./.pſal.34.
8 Humiliabam in ieiunio animam meam. 22ª. quæſtio.147.1.3. 5.7.c.
9 Oratio mea in ſinu meo conuertetur.4.d.45.q.2. art.1.q.1.c./. ar 4 q.3.2m./.Quol 7.uel 8.q.5.1.o.
10 Tentauerunt me.Gen.22 1ª.
¶Subſannauerunt me ſubſannatione.1.Parali.30.4ª.
¶Domine quando reſpicies.Exo.2.6ª.
11 Confitebor tibi domine in eccleſia magna. 1. Parali. 16.6ª./ pſal.39.7ª.
¶In populo graui laudabo te.pſal.32.2ª.
12 Domine ne diſcedas a me.Ioſue.3ª./ Gene.3.13ª./.Exo.19.9ª.
Exurge domine,ibidem.
13 Erubeſcant & reuereantur &c.uſque ſuper me. Gene. 3.21ª./ pſalmus 6 9ª.
14 Et lingua mea meditabitur.Iob 27.3ª.
15 Iuſtitiam tuam.Deuter.33.6ª.
16 Tota die laudem tuam.pſal.33.2.

PSALMVS XXXV.

Pſal.35. 1. Non eſt timor Dei ante oculos eius.Leui.19.14ª.
¶Vt inueniatur iniquitas eius ad odium.pſal.5.3ª.

2 Noluit intelligere,ut bene ageret. 2.d.22.q.2.2.c./ 22ª. q 6.8. o./ q.19.6.c./.q.76.3.4.c./.3ª.q. 47. 5.2m./ 2.d.22. qu.2.2.c./ Ma.q 3.8.o/ Iob.21.fi./ pſal.24./ pſal.35.
3 Malitia autem non odiuit.pſal.10.4ª.
¶Domine in cœlo miſericordia tua.Exo.21.12ª.
¶Doloſe egit.pſal.119.2ª.
4 Et ueritas tua vſque ad nubes.Exo.34.5ª.
¶Iuſtitia tua ſicut montes Dei.Deut.32 6ª.
5 Iudicia tua,abiſſus multa.4.d.46 L.
6 Homines & iumenta ſaluabis domine.1ª.q.64 2.c.
7 In tegmine alarum tuarum ſperabunt. Geneſeos 3.14ª.27ª./ 15.1ª.
8 Inebriabuntur ab ubertate domus tuæ.pſalm.15. 4ª.5ª./ 1ª.q. 51.1.3m./ 12ª.q.110.1.2m./.22ª.q.23.2.2m./ 3ª.q.2 5.3m./ q. 5.3.2m./ q.50.2.3m./ 1.Prolo.fi./ 2.d.8.1.4m./ di.26. 1.5m./ 3.d.6.q.3.1.4m./ Veri.q.27.1.1m./ Poª.q.6.6. 8m./ Spiritu.5. 6m.pſal.15.4ª.5ª.
9 Apud te eſt fons vitæ.Io 41ª.
10 Et lumine tuo uidebimus lumen.1ª.q.12.2.c./ 5.o./ 22ª.q.174. 5.1m./ q.175.3.2m./ 3ª.q.10.4.c./ q.45.2.c./ 2.d.31. qu.2.1. 5m./ 3.d.14.ar.1.q.2.1m./ q.3.c./ arti.2. q.1.c./ 4.d.49.q.2.1. 15m./ 2.c./ c6.3.cº.50./ 53./ 54./ Veri.q.10.11.c./ 11m./ q.13. 2.c./ qu.18.1.1m./ q.20.2.c./ Quol.7. uel 8. uel 11.qu.1.1.c./ Quol.10.q.8.c./ pſal.35.fi./ 2ª Cor.12.lec.1.
11 Qui recto ſunt corde.Iob.2ª.
¶Non ueniat mihi pes ſuperbiæ.Tob.4.9ª.
12 Ibi ceciderunt qui operantur iniquitatem.ibid.10ª.

PSALMVS XXXVI.

1 Noli emulari in malignantibus &c. pſal.5.4ª./ 12ª. qu. 28.4.o./ 22ª.q.36.2.c./ qu 30.3.2m./ 4m / 3.diſt 26. quæſtio.1.3. c.fi./ pſalm.36.princº./ Roman.11.lectio.2./ 1ª. Cor.3. lec.1./ caº. 14.lect.1. Pſal.36.
2 Spera in domino 4.Regum.18.5ª.
¶Deſine ab ira.12ª.q.48.3.o./ 4.c./22ª.q 41.2.3m./ q.155.4.c. Ma.q.12.1.o./ pſal 36.
¶Manſueti autem hæreditabunt terram &c.Math.5 3ª.
¶Veniat dies eius.Gen.27.5ª.
3 Reuela domino uiam tuam.4.d.17.L.11m.
4 Subditus eſto domino.Iacob.4 7ª.
¶Vt trucident rectos corde.Iob.2ª.
¶Gladius eorum intret in corda ipſorum &c.Gen.3 21ª.
5 Nouit dominus dies immaculatorum Exo.33.5ª.
¶Et hæreditas eorum in æternum erit.pſal.32./ pſal.39./ Ro. 4.lec.2./ lec 3.
¶Non confundentur in tempore malo. pſal.30.2ª./ Epheſ.5. 15ª.
6 Inimici domini Exo.20.8ª./ pſal 5.5ª.
¶Dominus ſupponit manum ſuam.Gen.3.14ª.
¶Non derelinquet ſanctos ſuos.Ioſue 3ª.
7 Os iuſti meditabitur ſapientiam.Iob 27.2ª.
¶Cuſtodi uiam eius.Iob.23.6ª.
¶Cuſtodi innocentiam. Iob 2.5ª.
8 Vide æquitatem.Iob 23.4ª.
¶Salus autem iuſtorum a domino.pſal.3.4ª.
¶Adiuuabit eos 1.paral.12.5ª.
9 Declina a malo & fac bonum.Iſa.1.4ª.

PSALMVS XXXVII.

1 Domine ne in furore tuo arguas me.Exo.4.1ª. Pſal.37.
¶Quoniam ſagittæ tuæ infixæ ſunt mihi.Iob 6.2ª.
2 A facie iræ tuæ.ibidem.Gene.3.14ª.
¶Confirmaſti ſuper me manum tuam.ibid.
3 Non eſt pax oſſibus meis,a facie peccatorum meorũ. pſal.6.2ª.
4 Humiliatus ſum nimis 2.Regum 8.1ª.
¶Domine ante te omne deſiderium meum.3.Reg.8.2ª.
¶Et gemitus meus a te non eſt abſconditus.pſal.32.8ª.
5 In te domine ſperaui.5.Reg.18.3ª./ pſal.30.1ª.
¶Ne derelinquas me domine.Ioſue.3ª.
6 Ne diſceſſeris a me.ibidem.
7 Domine Deus ſalutis meæ.pſal.3 4ª.

PSALMVS XXXVII.

1 Humiliatus ſum.2.Reg.8.1ª.
¶In meditatione mea,exardeſcet ignis.1ª. q.21.4.1m.6./ 22ª. q.180.3.4m./ 4.3m./ 4.d.15.q.4.ar.1.q.2.1m./ Iſa 26.fi. Pſal.38.
¶Subſtantia mea tanquam nihil ante te.Poª.q.5.1.16m.
2 Veruntamen uniuerſa uanitas, omnis homo uiuens.Eccleſiaſtici.1ª.
3 Veruntamen in imagine pertranſit homo. 1.di.3. q.2.L./.2.d. 39.q.1.1.1m./ Veri.q.22.6 2m.

4 Fruſtra conturbatur. Pſal.6.3ª.
¶Vane conturbatur omnis homo.ibidem.
¶A fortitudine manus tuæ.Gen.3.14ª./.Exo.5ª.
5 Et tabeſcere feciſti ſicut araneam animam eius.Geneſ.46.2ª./.Pſal.38./ Ioan.12.2ª.
6 Auribus percipe lachrimas meas.Geneſeos.3.14ª.. Exod.2.4ª. Iob.1 a 7ª.
7 Aduena ego ſum,& peregrinus,ſicut omnes patres mei. Heb.11.lec.4.

PSALMVS XXXIX.

Pſal.39. 1 Expectans expectaui dominum.1 2ª.q.40.2.1m./.3.d.26.q.1.1.1m./.3m./.3.1m./.q.2.2.3m./.ar.3.q.1.3m./. Ro.8 .lec.4. poſt prin.B.
2 Et ſtatuit ſupra petram pedes meos.1ª.Cor.10 2ª.
¶Et immiſit in os meum canticum nouum, Hymnum Deo noſtro.Pſal.20.6ª.
3 Sperabunt domino.4.Reg.18.3ª.
¶Beatus vir cuius eſt nomē domini ſpes eius.ibid./.Pſal.1.1ª.
Et non reſpexit in vanitates,&c.pſal.4.1ª.
4 Et cogitationibus tuis non eſt qui ſimilis ſit tibi. Pſal.82.1ª.
5 Sacrificium & oblationem noluiſti &c.vſque venio. 1 2ª.q.102.3.o./.4.3m /.5.2m.prin /.4.d.1.q.1.ar.5.q.2.1m./.2m./.Pſalm.38./.Pſal.39./.Pſal.50./.Iſa.lec.4.fi./.He.10.1.med.D.
6 In capite libri ſcriptum eſt de me.3.d.22.q.1. arti.2.q.164m./.Ver.q.7.2.1m./.3.2./.4m./ 5.5m./.He.10.lec.1.meº.G.
7 Vt facerem voluntatem tuam.Deus meus volui.Phil.2.16ª.
¶In eccleſia magna.Pſal.21 .Pſal.34./ Pſal.39.
8 Annunciaui iuſtitiam tuam.Deutero.32.6ª.
¶Veritatem tuam.Exo.34.5ª.
¶Non abſcondi miſericordiam tuam.Exo.22.11ª.
9 Confundantur & reuereantur &c.vſque,euge.Gen.3.21ª./. Pſ.6.9ª./.Pſal.30.2ª.
¶Domine ad adiuuandum me reſpicie.Exo.2.6ª./.1. Paralip.22.5ª.
10 Qui quærunt animam meam,vt auferant eam.Gene. 46. 2ª./.Io.12.2ª.

PSALMVS XL.

Pſal.40. 1 Beatus qui intelligit ſuper egenum & pauperem. Pſalm.1.1ª./.Tob.8.9ª.10ª.
¶In die mala liberauit eum dominus &c. Ibidem.4. 7ª./. Epheſ.5.13ª.
2 In animam inimicorum.Gen.46.2ª.
¶Domine miſerere mei.Exo.22.51ª.
3 Aduerſum me ſuſurrabant.2 2ª.q.74 o./.q.75.1. c./. Ma.q. 10.3.3m./.Ro.1.lec.8.fin.
4 Nunquid qui dormit,non adiiciet vt reſurgat.Pſal.3.3ª./.Pſal.40 /.Io.11.lec.3. prin./.Ro.13.lec.3.prin.
5 Etenim homo pacis meæ in quo ſperaui.2 2ª.q.17.4. o./.65.c./.q.21.1.3m./.con.4 cº.7.18m.
6 Reſuſcita me.Pſal.3 3ª.
¶Et retribuam eis.Numeri.31.1ª.
¶Me autem propter innocentiam ſuſcepiſti. Iob.2.5ª./. Pſalmus.64.1ª.
7 Benedictus dominus.33.1ª.
8 Deus Iſrael.Gene.17.5ª.

PSALMVS XLI.

Pſal.41. 1 Deſiderat anima mea. Gene.46.2ª.
¶Ante faciem Dei.Gen.3.14ª.
¶Spera in Deo.4.Reg.18.9ª.
¶Sitiuit &c.Pſal. 62.1ª.
2 Confitebor illi.1.Parali.16.6ª.
¶Abyſſus abyſſum inuocat.Gen.7ª.
¶In voce cataractarum tuarum.Gene.7.2ª.
3 In die mandauit dominus miſericordiam ſuam.Exo.2.11ª.
4 Apud me oratio Deo vitæ meæ.Pſal.17.2ª./.Iudi.3.1ª.
5 Dicam Deo.Iob.9ª.
¶Quare oblitus es mei.Gen.8.1ª.
¶Dum confringuntur oſſa mea.Pſal.6.2ª.
6 Exprobrauerunt mihi.Pſal.43./.Ro.15.

PSALMVS XLII.

Pſal.42. 1 Tu es Deus fortitudo mea. Pſal.17.1ª.
¶Quare me repuliſti Ioſue.3ª.
2 Emitte lucem tuam,& veritatem tuam. Exo.34.5ª./.Quol.1.1. 2m.
3 Confitebor tibi.1.Parali.16.6ª.
¶Quare triſtis es anima mea.Gen.46.2ª.

4 Spera in Deo.4.Reg.18.3ª.

PSALMVS XLIII.

1 Manus tua,dextera tua,& brachium tuum, & illuminatio vultus tui.Gene.3 14ª. Pſal.43.
2 Saluaſti enim nos.Pſal.3.4ª.
¶In Deo laudabimur tota die.Pſalmos 25.
3 Et in nomine tuo confitebimur in ſeculum.1.Paral.16.6ª.
¶Repuliſti nos.Ioſue.3.
¶Confundiſti nos Pſal.30.2ª.
4 Poſuiſti nos opprobrium vicinis noſtris.pſal.34./.pſal.38./.pſalmus 41.fi./.pſal.43.
5 Subſannationem & deriſum.2.paral.30.4ª.
¶A voce exprobrantis & obloquentis.pſal.41.ca.
6 Et inique non egimus in teſtamento tuo.pſal.77.12ª.
7 Humiliaſti nos.2.Reg.8.1ª.
¶Declinaſti ſemitas noſtras a via tua.Exo.4.9ª./. Iob.23.6ª.
8 Ad Deum alienum.Exo.7.1ª.
¶Nonne Deus requiret iſta.pſal.9.3ª.
¶Ipſe nouit abſcondita cordis.3.Reg.8.12ª.
9 Quoniam propter te mortificamur tota die,æſtimati ſumus ſicut oues occiſionis.Ro.8.lec.7.
10 Exurge domine.Gene.3.13ª.
¶Quare obdormis domine.Exo.4.5ª.
11 Quare faciem tuam auertis.Gene.13.14ª.
¶Obliuiſceris inopiæ noſtræ. Gen.8.1ª.
12 Humiliata eſt in puluere anima noſtra. 2. Reg.8.1ª./. Ge.46.2ª./.Io.12.2ª.
13 Adiuua nos.1.Parali.12.5ª.

PSALMVS XLIIII.

1 Lingua mea calamus ſcribæ velociter ſcribentis. pſal.23.1ª./. pſal.34.fi./ pſal.38./ pſal.49./Lucæ.1.9a. Pſal.44.
2 Speciosus forma præ filiis hominum.pſal.44./Iſa 63.
3 Benedixit te Deus in æternum. Gen.1.31ª.
¶Sagittæ tuæ acutæ.Iob.6.2ª.
4 Sedes tua Deus in ſæculum ſeculi &c. vſque præ conſortibus tuis.He.1.lec.4.o.
5 Vnxit te Deus Deus tuus, oleo lętitiæ, præ conſortibus tuis.1 2ª.q. 102.3.13m./.3ª.7.72.2.c./.4.d.7.q.1 ar.2.q.2.o./.cont.4.cº.34./ pſal.26.prin./ pſal.44 / Iſa.61./ Math.1./ Io.8.prin./ Rom.6./He.1.lect.4.
6 Aſtitit regina a dextris tuis.3. d.22.q.3.ar.3.q.3.3m.
7 Propterea populi confitebuntur tibi.1.Paral.16.6a.

PSALMVS XLV.

1 Deus noſter refugium & virtus.pſal.14.1ª. Pſal.45.
¶Adiutor in tribulationibus.2.Paral.2.5ª.
¶Adiuuabit eam Deus.ibidem.
2 Conturbati ſunt montes in fortitudine eius.Exo.20.5ª.
¶Sanctificauit tabernaculum ſuum altiſſimus.Exo.26.1ª./ 30.4ª./ Iob 11.6a
3 Deus in medio eius.Nume.11.5ª.
¶Deus virtutum nobiſcum.Ibidem.14.1ª.
4 Fluminis impetus lætificat ciuitatem Dei.pſal.47.2ª.

PSALMVS XLVI.

1 Iubilate Deo in voce exultationis.pſal.20.6ª./.pſ.32./.pſal.46. Pſal.46.
2 Quoniam dominus excelſus.Iob.11.6ª.
¶Terribilis Leui.19.14ª /.1 2ª.q. 42.1.o./.q.43.2.1m./.2 2ª.q.19.1.o./.3.q.76.o /.3.d.26.q.2.1.4m./.d.34.qu.2.arti.2.q.1.2m /.pſal.46 /Ro.8.lec.3.med.K.
3 Rex magnus,Opuſ.20.lib.3.cº.12.fi./ cº.13.14. 15./ pſal. 46.pſalmus 47.
4 Elegit nobis hæreditatem ſuam.Deut 7.2ª.
¶Speciem Iacob quem dilexit.ibid.3ª.
5 Aſcendit Deus in iubilatione & dominus in voce tubæ. ſupra 1ª./ Gen.3.13ª./3ª.q.57.2 1m.
6 Pſallite Deo noſtro &c.pſal. 20.6ª.
¶Deus ſedet ſuper ſedem ſanctam ſuam.Iudicium.6ª.3.
7 Dij fortes terræ.Exo.7.1ª.

PSALMVS XLVII.

1 Magnus dominus.1ª.q.28.4.cº/ q.42.1.1m./ 4.2m./ 3a. q.58.3.o / 1.d.19.q.1.1.o./ q.q.3.1.o./ con.4.cº.9./ Puª.q.7.o./. Iob.11./pſal.46./ pſal 47./ Ephe.5.lec.6. Pſal.47.
2 Et laudabilis nimis.pſal.33.2ª.
¶Ciuitas regis magni.pſal.46.3ª./. Opuſ.20.lib.4.cº.58./23./pſal.45./pſal.47./ Ephe.4.lec.2.prin./.

Suſcepi-

3 Suſcepimus Deus miſericordiam tuam. Exo. 12. 11ª.
¶ Iuſtitia plena eſt dextera tua. Deut. 32. 6ª. / Gen. 3. 14ª.
4 Hic eſt Deus noſter. Gen. 17. 5ª.

PSALMVS XLVIII.

Pſal. 48. 1 Inclinabo in parabolam aurem meam. Iob 17. 4ª. ¶ Simul inſi
piens & ſtultus peribunt. 2a2ª. q. 46. 1. 1m. / Pſal. 48.
2 Homo cum in honore eſſet non intellexit, comparatus eſt iu-
mentis, &c. 2a2ª. q. 64. 2. 3m. / 2. d. 35. 5. c.

PSALMVS XLIX.

Pſal. 49. 1 Deus Deorum dominus. Exo. 7. 1ª. ¶ Loquutus eſt, ibidem 6,
1ª. / Iob 6ª.
¶ Qui ordinauit teſtamentum eius. Pſal. 77. 12ª.
2 Deus manifeſte veniet. 3ª. q. 36. 1. 1m. / 3m. / 4. d. 47. q. 1. ar. 1.
q. 1. 1m. / Pſal. 49.
3 Ignis in conſpectu eius exardeſcet &c. 4. d. 45. L. / d. 47. q. 2. o. /
3. 4. c° fi. / Po. q. 5. 6. 10m. / 1ª. Cor. 3. lec. 2. / He. 10. lec. 3.
4 Annunciabunt cœli iuſtitiam eius. Pſal. 18. 1ª. / Deuter. 32. 6ª.
¶ Deus iudex eſt. Pſal. 9. 3.
5 Audi populus meus. Exo. 19. 3ª.
¶ Deus tuus ego ſum. Gen. 17. 5ª.
6 Non in ſacrificiis tuis, &c. vſque potabo. Pſal. 39. 5ª. ¶ Immola
Deo ſacrificium laudis. Pſal. 4. 6ª. / Pſal. 33. 2ª.
7 Redde altiſſimo vota tua. Pſal. 75. 6ª. / Iob 11. 6ª.
¶ Cognoui omnia volatilia cœli. Gen. 32ª.
8 Peccatori autem dixit Deus. Iob 6ª.
9 Quare tu enarras iuſtitias meas, &c. 4. d. 19. q. 2. ar. 2. q. 2. 4m. /
Pſal. 49. / Pſal. 50.

PSALMVS L.

Pſal. 50. 1 Miſerere mei Deus, &c. Exo. 22. 11ª.
2 Tibi ſoli peccaui, &c. vſque iudicaris. 1a2ª. q. 96. 5. 3m. / 2a2ª. q. 6.
67. 4. o. / 3ª. q. 46. 2. 3m. / 1. d. 43. q. 2. 2. 5m. / 4. d. 46. q. 1. ar. 2. q. 2
o. / q. 2. ar. 1. q. 3. 1m. / Ro. 3. ¶ Et malum coram te feci. Ibidem
3 Vt iuſtificeris, &c. Matth. 26. 24ª. / Iob 36. 3ª.
¶ Ecce enim in iniquitatibus conceptus ſum &c. 1a2ª. q. 82. 2.
1m. / 2a2ª. q. 103. o. / 2. d. 32. q. 1. 1. c. / d. 31. L. fi. / d. 33. L. prin. /
Ma. q. 4. 8. 1m. / q. 15. 2. 7m. / Opuſ. 3. c° 197 / Pſal. 31. / Pſal.
50. / Ro. 4. / c°. 5. lec. 3.
¶ Auditui meo, &c. 2a2ª. q. 28. 1. o. / q. 35. 2. 2. 3. c. / Pſal. 50.
4 Auerte faciem tuam. Gen. 3. 14ª.
¶ Deus ſalutis meæ Ruth. 3. 2ª. / Pſal. 3. 4ª.
5 Exultabit lingua mea iuſtitiam tuam. Iob 27. 2ª / Deut. 32. 6ª.
6 Quoniam ſi voluiſſes, &c. vſque non delectaberis. Pſal. 19.
¶ Sacrificium Deo ſpiritus contribulatus. Pſal. 4. 6ª.
7 Tunc acceptabis, &c. ibidem.

PSALMVS LI.

Pſal. 51. 1 Tota die iniuſtitiam cogitauit lingua tua. Iob 27. 2ª.
¶ Feciſti dolum Pſal. 119. 1ª.
2 Videbunt iuſti, & timebunt, & ſuper eam ridebunt. 2a2ª. q. 6. 83.
8. 2m. / 2. d. 11. q. 1. 5. o. / 4. d. 50. q. 2. 4. o. / 4m. / Quol. 7. vel 8.
q. 7. 1. 1m. / Opuſc. 3. c° 239. / Pſalm. 33. / Pſal. 36. / Pſal. 51. /
Rom. 11.
3 Speraui in miſericordia Dei. 4. Regum. 18. 5ª. / Exo. 22. 11ª.
¶ Confitebor tibi. 1. Parali. 16. 6ª.

PSALMVS LII.

Pſal. 52. 1 Dixit inſipiens in corde ſuo, non eſt Deus. Pſal. 13. 1ª.
¶ Non eſt qui faciat bonum, vſque,
¶ Non ne ſcient. ibidem 2ª.
2 Deus diſſipauit oſſa eorum, qui hominibus placent. 2a2ª. q. 6.
115. 1. 1m / Ma. q. 9. 1. c. / 1m. / 2m. / Opuſ. 19. c° 19. / Rom. 15.
1°. 2. fect. 3. / 1ª. Cor. 4. / c°. 10. fi. / Gal. lec. 4. fi. / 2ª. Theſſ. 2. /
Titum 2.

PSALMVS LIII.

Pſal. 53. 1 Et in uirtute tua. Deut. 4. 14ª. ¶ Auribus percipe. Gen. 3. 14ª.
¶ Et fortes quæſierunt animam meam. Gen. 46. 2ª. / Iosue 2. 1ª.
2 Ecce enim Deus adiuuat me. 1. Paral. 12. 5ª.
¶ Auerte mala inimicis meis, &c. Gen. 3. 12ª.
¶ In veritate tua diſperde illos. ibidem / Exo. 34. 5ª.
3 Confitebor nomini tuo domine. 1. Paral. 16. 6ª.

PSALMVS LIIII.

Pſal. 54. 1 Contriſtatus ſum. Matth. 26. 14ª.
¶ Et conturbatus ſum. Pſal. 6. 3ª.
2 Præcipita domine, & diuide linguas eorum. Gen. 3. 21ª. ¶ Ve-
niat mors ſuper illos, & deſcendant in infernũ viuentes. Ibid.
3 Ego autem ad Deum clamaui. Gen. 4. 4ª.
¶ Et dominus ſaluauit me. Pſal. 3. 4ª.
4 Humiliauit illos 2. Reg. 8. 1ª.
¶ Non timuerunt Deum. Leui. 19. 14ª.
5 Extendit manum ſuam in retribuendo. Deut. 32. / Gen. 3. 14ª.
¶ Diuiſi ſunt ab ira vultus eius. Ibidem. / Exo. 4. 5ª.
6 Et appropinquauit cor illius. Ibidem. ¶ Iacta ſuper dominum
curam tuam & ipſe te enutriet. Matth. 7. 1ª.
7 Tu vero Deus, deduces eos in puteum interitus. Exo. 4. 4ª.
¶ Viri ſanguinum. Ruth. 3. 2ª.
8 Non dimidiabunt dies ſuos. Opuſc. 10. c°. 10. / 11. / He. lec. 2.
fi. / c°. 11. ¶ Ego autem ſperabo in te domine. 4. Reg. 18. 3ª.
/ Pſal. 30. 1ª.

PSALMVS LV.

1 Miſerere mei Deus. Exo 22. 11ª. ¶ Ego vero in te ſperabo. 4. Pſal. 55.
Reg. 18. 3ª. / Pſal. 30. 1ª. ¶ Non timebo quid faciat mihi caro.
Gen 6. 10ª / Matth. 10. 4ª. 5ª.
2 Sicut ſuſtinuerunt animam meam. Gen. 46. 2ª. / Io. 12. 2ª. In ira
populos confringes. Exo. 4. 5ª.

PSALMVS LI.

1 Miſerere mei Deus. Exo. 22. 11ª. ¶ Quoniam in te confidit ani Pſal. 56.
ma mea. 4. Reg. 18. 7ª. ¶ In vmbra alarum tuarum ſperabo.
Ibidem 3ª. / Gen. 3. 14ª.
2 Clamabo ad Deum altiſſimum. Gen. 4. 4ª. / Iob 11. 6ª.
¶ Miſit de cœlo. 3. Reg. 8. 10ª. ¶ Et veritatem ſuam. Exo. 34. 5ª.
3 Dormiui conturbatus Pſal. 6. 3ª. / Pſal. 40. 4ª.
¶ Incuruauerũt animam meam. Gen. 46. 2ª. / Io. 12. 2ª. ¶ Para-
tum cor meum Deus. 1. Reg. 7. 2ª.
4 Exaltare ſuper cœlos Deus. 3ª. q. 57. o. / q. 58. 3. 1. / 3. d. 22. q. 3. o.
/ q. 2. ar. 1. q. 2. 2m / contra. 4. c°. 37. / Opuſ. 3. c° 247. / Pſal. 8 fi.
/ Pſal. 17. / Pſal. 18 / contra. 4. c°. 87. / Ephe. lec. 8. fi. / c°. 4. le. 3. fi.
5 Cantabo & pſalmum dicam. Pſal. 20. 6ª. ¶ Confitebor tibi in po
pulis domine. 1. Paral. 16. 6ª. / Pſal. 17. 13ª.
6 Exurge gloria mea, exurge pſalterium & cithara. Pſalm. 3. 3ª.
/ Pſal. 17. 1ª.
7 Exurgam diluculo. Ibidem. / 3ª. q. 51. 4. 3m. / q. 53. 2. 3m. / q. 83. 2.
4m. / 3. d. 22. q. 2. 2. 6m. / 4. d. 43. ar. 3. q. 4. c. / Opuſ. 3. c° 243.
¶ In omnem terram gloria tua. Pſal. 18. 3ª.

PSALMVS LVII.

1 Recte iudicate filii hominum. Leui. 19. 15ª.
¶ Intendit arcum ſuum. Pſal. 7. 8ª. ¶ Sicut viuentes ſic in ira Pſal. 57.
abſorbet eos. Pſal. 61. 6ª. / Exo. 4. 5ª.
2 Supercecidit ignis, & non viderunt Solem. 2a2ª. q. 15. 1. c. fi. / Io.
lec. 14. fi. / 2ª Cor.
3 Lætabitur iuſtus cum viderit vindictam. Pſal. 13. 2ª.
4 Vtique eſt Deus, iudicans eos in terra. Pſal. 9. 3ª.

PSALMVS LVIII.

1 De viris ſanguinum. Ruth. 3. 2ª. Pſal. 58.
¶ Ceperunt animam meam. Gen. 46. 2ª.
2 Neque iniquitas mea, neque peccatum meum domine, &c. Iſa.
53 4ª. 10ª.
¶ Exurge in occurſum meum Gen. 3 13ª.
3 Et vide. Exo. 2. 6ª. ¶ Intende ad viſitandas omnes gentes. Exo.
4 13ª.
4 Non miſerearis omnibus, qui operantur iniquitatem. Gen. 3.
21ª. ¶ Diſperge illos, & depone eos. Ibidem. ¶ In virtute tua.
Deuteron. 4. 14ª.
5 Et comprehendantur in ſuperbia ſua. Ibidem.
¶ In ira conſumationis, Exo. 4. 5ª.
6 Deus meus. Gen. 17. 5ª. ¶ Deus Iſrael. Ibidem.
¶ Miſericordia eius præueniet me. Pſal. 20. 1ª.
7 Deus dominabitur Iacob. &c. Deutero. 10. 8ª.
¶ Ego autem cantabo. Pſal. 20. 6ª.
¶ Fortitudinem tuam. Exo. 20. 5ª.
8 Quia factus es ſuſceptor meus, &c. Pſal. 89. 1.
9 Deus meus miſericordia mea. Pſal. 17. 1ª. / Exo. 22. 11ª.

PSALMVS LIX.

1 Deus repuliſti nos. Ioſue 3ª. Pſal. 59.
¶ Et deſtruxiſti nos. Pſal. 26. 3ª.
2 Iratus es. Exo. 4. 5ª. ¶ Et miſertus es nobis. Exo. 22. 11ª. ¶ Vt
fugiant a facie arcus. Pſal. 7. 8ª.

3 Vt liberentur dilecti tui. Deutero.7. 3a.
¶Saluum fac dextera tua. Gen.3.14a.
4 Et non egredieris Deus in virtutibus noſtris. Gen.3.13a. ¶Dediſti metuentibus te ſignificationem, &c. 1a2.q.87.3.2m.

PSALMVS LX.

Pſal.60. 1 Ad te clamaui, Gen.4.4a. ¶In petra exaltaſti me. 1a.Cor.10.2a.
¶Quia factus es ſpes mea. Pſal.89.5a /Pſal.13.4a.
2 Protegar in velamento alarum tuarum. Gen.3.14a. / Quol. 7.18. c. ¶Dediſti hæreditatem timentibus nomen tuum. Leui.19.14a.
3 Miſericordiam & veritatem eius, quis requiret. Exo.22.11a. /34.5a. ¶Vt reddam vota mea. Pſal.75.6a.

PSALMVS LXI.

Pſal.61. 1 Nonne Deo ſubiecta erit anima mea. Gen.46. 2a. /Io.12.2a./ Iac.4. 7a.
2 Ab ipſo enim ſalutare meum. Pſal.3.4a. ¶Deus meus. Gen.17. 5a. ¶Adiutor meus. 1.Paral.12.5a.
3 Spes mea in Deo eſt. 4.Reg.18. 3a. Pſal.30.1a.
4 Semel loquutus eſt Deus. 1 q.27.5. 3m./q.34.3.o. /q.41. 6.o./1. d.27.q.2.2.6m./contra 4.cº.13.26./ Veri. q.2.1.c fi. /q 4.4.c./ 5m./Poª.q.2.1.c.fi /q.8.1.c.fi./q.9.5.9.c./8m./ Quol.4.q.4.1. 2./Opuſ.2.cº.3 /He.1. lec.2.in princ.
5 Poteſtas Dei eſt. Exo.10.5a. Ro.13.2a.
¶Et tibi domine miſericordia. Exo.22.11a.
6 Reddes vnicuiq; iuxta opera ſua. 3a. q.56.2.3m./ 4.d.43.ar.1. q.2.1m./d.45.q.2.ar.1.q.2.1m./ d.47 q.1 ar 3.q.2.3 o. / contra 3.cº 140./Opuſ.3.cº.153.152./Pſal.1. /Pſal.17./Rom.2. lect.2./ 1a.Cor.5.fi./ 2a.Cor.4. /cº.5./cº.14./ Gal.6.lec.1.fi./ Heb.10.

PSALMVS LXII.

Pſal.62. 1 Sitiuit in te anima mea. Gen.46.2a./12a.q.67.4.1m./Pſal.41.
2 Quam multipliciter tibi caro mea. Gen.6.10a.
3 Vt viderem virtutem tuam. Deutero 4.14a.
¶Et gloriam tuam. Exo.33.8a.
4 Melior eſt miſericordia tua ſuper vitas. Exo.22.11a.
5 Labia mea laudabunt te. Pſ.33. /2 2a.q.91.o.
¶Sic benedicam te in vita mea. ibidem 1a.
6 Sicut adipe & pinguedine repleatur anima mea. 1 2a.q.102.3. 8m./6.1m./22a.q.82.2.2m./3.c./Pſal.16.
7 Quia fuiſti adiutor meus. 1.Paral.12.5a.
¶In velamento alarum tuarum. Gen.3.14a.
¶In matutinis meditabor in te. Pſal.5.
8 Me ſuſcepit dextera tua. Gen.3.14a ¶Adhæſit anima mea poſt te. Deutero.10.11a.

PSALMVS LXIII.

Pſal.63. 1 A timore inimici eripe animam meã. Matth.10.7a. /Ge.46.2a.
2 Defecerunt ſcrutantes ſcrutinio 4.d.19.L.fi.
¶Exaltabitur Deus. Pſal. 56.4a.
3 Sagittæ paruulorum factæ ſunt plagæ eorum. Iob 6. 2a.
4 Lætabitur iuſtus in domino. Pſal.15.4a.5a.
¶Et ſperabit in eo. Pſal.30.1a.
5 Et laudabuntur omnes recti corde. Iob 2.

PSALMVS LXIIII.

Pſal.64. 1 Te decet hymnus Deus in ſyon. Pſal.20.6a./ Pſal.33.1a.2a.
¶Et tibi reddetur votum in Ieruſalem. Pſal.75.6a.
2 Ad te omnis caro veniet. Gen.6.10a.
3 Beatus quem elegiſti & aſſumpſiſti. Deute.7.2a./3a.q.4.3 1m./ 3.d.6.q.1.2.1m./d.7.L.2m./Opuſc.1.cº.21./ Opuſ.3.cº.215./ Quol.4.2.1m. /Ro.2.lec.1.
4 Inhabitabit in atriis tuis. Pſal.83.9.
5 Replebimur in bonis domus tuæ. Pſal.15. 4a.
¶Spes omnium finium terræ, &c. Pſal.13.4a./Pſal.17.1a.
6 In virtute tua. Deute.4.14a.
¶Accinctus potentia. Gen.17.1a./Exo.10.5a.
7 Viſitaſti terram & inebriaſti eam. Exo.4 14a.
¶Benedices coronæ anni benignitatis tuæ. Gen.1.31a.
8 Clamabunt & hymnum dicent. Gen.4.4a./Pſal.18.2a.

PSALMVS LXV.

Pſal.65. 1 Iubilate Deo omnis terra. ibidem./Pſal.46.1a.
¶Pſalmum dicite nomini eius. Pſal.20.6a.
¶Date gloriam laudi eius. Pſal.33.2a.
2 In multitudine virtutis tuæ. Deute.4.14a.
¶Mentientur tibi inimici tui. Exo.10.8a./ pſal.5.5a.
3 Omnis terra adoret te Deus, &c. pſal.18.1a./pſal.20.6a.
Dei terribilis. pſal.46.2a.
4 Qui dominatur in virtute ſua in æternum. Deu.4.14a./10.8a
¶Oculi eius ſuper gentes reſpiciunt. Gen.3./ Exo.2.6a.
5 Benedicite gentes Deum noſtrum. pſal.33.1a.
¶Et auditam facite vocem laudis eius. ibidem.2a.
6 Probaſti nos Deus. Gen.22.1a ¶Igne nos examinaſti. pſal.16. 3a ¶Reddam tibi vota mea, &c. pſal.75.6a.
7 Qui poſuit animam meam ad vitam. Gen.46.2a.
¶Ad ipſum ore meo clamaui. Gen.4.4a.
8 Et miſericordiam ſuam a me. Exo.22.11a.

PSALMVS LXVI.

1 Deus miſereatur noſtri. ibidem. ¶Et benedicat nobis. Gen.1. 31a. ¶Illuminet vultum ſuum ſuper nos. ibidem 3.14a./pſal. 4. 8a. Pſal.66.
2 Confiteantur tibi populi Deus. 1.Reg.16.6a.
3 Iudicas populos. pſal.9.3a. ¶In æquitate. Iob 23.4a.

PSALMVS LXVII.

1 Exurgat Deus. Gen.3.13a. ¶A facie Dei. ibidem.14a. Pſal.67.
¶Qui aſcendit ſuper occaſum. ibidem.14a./12a.q.102.4.5m.
2 Et diſſipentur inimici eius &c. vſque & iuſti. Gen.3.21a./Exo. 20.8a / pſal.5.5a.
3 Et iuſti epulentur & exultent in conſpectu Dei. 12a.q.4.7.1m./ 3.4.cº 83.fi./90.5m. ¶Deus in loco ſancto ſuo. Gen.28.7a.
4 Et delectentur in lætitia. pſal.15.4a.5a.
¶Cantate Deo, &c. pſal.20.6a.
5 Dominus nomen illi. Deut.10.8a. ¶In conſpectu populi tui. Exo.19.3a. ¶Dei Iſrael. ibidem. ¶Deus noſter. ibidem.
6 Deus cum egredereris. Gen.3.13a. ¶Cum pertranſires. idem. ¶Aſcendiſti in altum, ibidem./pſal.56.4a ¶Qui aſcendit ſuper cœlum cœli ad orientem. ibidem.
7 Viderunt ingreſſus tuos Deus, ingreſſus Dei, &c. ibidem.
8 Qui educit vinctos in fortitudine. Exo.20.5a.
¶Paraſti in dulcedine tua pauperi Deus pſal.24.6a.
9 Pennæ columbæ deargentatæ, & poſteriora dorſi eius in pallore auri 1a Cor.3.lec.2.medº I.
10 Mons in quo beneplacitum eſt Deo habitare in eo, etenim dominus habitabit in finem. Gen.28.7a./ pſal.9.5a.
11 Currus Dei decem millibus multiplex millia lætantium. Iob 21.2a. ¶Dominus in eis in ſynai in ſancto. Gen.28.7a. ¶Aſcẽdiſti in altum, pſal.46.5a.
12 Cepiſti captiuitatẽ, accepiſti dona in hominibus. Eph. 4.le.3.
13 Benedictus dominus, pſal.33.1a. ¶Benedicite Deo domino. ibi. ¶Regna terræ cantate Deo. &c. pſal. 20.6a.
14 Deus confringet capita inimicorum ſuorum. Exo.20.8a./pſal. 5.5a. ¶Conuertam in profundum maris. Veri.q6.24.11.b.2./ 3a.q.86.1.3m.fi.
15 Manda Deus virtuti tuæ. Deut.4.14a. ¶Vt excludant eos, qui probati ſunt argento. Ro.3.lec.1.medº E.
16 Deus ſaluos faciendi, &c. vſque in delictis ſuis. Deut.32.19a.
¶Mirabilis Deus in ſanctis ſuis. pſal. 13.5a.

PSALMVS LXVIII.

1 Deum ſpero in Deum meum. pſal.30.1a. ¶Non erubeſcant. pſal.6.9a. ¶Non confundantur ibidem. pſal.30.2a. Pſal.68.
2 Quæ non rapui, tunc exoluebam. 3a.q.47.2.1m./ Phil.2.5a.
¶Propter te ſuſtinui opprobrium. pſal.39.8a.
3 Extraneus factus ſum fratribus meis, & peregrinus. Gen.13.3a
¶Quoniam zelus domus tuæ comedit me Exo.20.6a./3a.q. 15.9.c.
4 Opprobria exprobrantium tibi, ceciderunt ſuper me. Ro.15. lec.1.princº./ pſal.30.8a. pſal.41.6a.
5 Et operui in ieiunio animam meam. Gen.46.2a./Io.12.2a.
6 Et poſui veſtimentum meum cilicium. pſal.34.7a.
¶Et factus ſum illis in parabolam. Iob 27 4a.
7 In multitudine miſericordiæ tuæ. Exo.22.11a.
¶Ne auertas faciem tuam. Gen.3.14a.
8 Fiat mẽſa eorum coram ipſis in laqueum, &c. vſque ego ſum. Gen.3.21a./ Ro.11.lec.1.fi.
9 Effunde ſuper eos iram tuam, &c. Exo.4. 5a.
¶In iuſtitiam tuam. Deuter.32.6a.
10 Deleantur de libro viuentium, &c. Exo.32.11a.12a.
11 Laudabo nomen Dei. pſal.33 2a.

PSALMVS LXIX.

1 Deus in adiutorium meum intende. 1.Paral.12.5a. Pſal.69.
¶Qui quærunt animam meam. Gen.46.2a./Io.12.2a.

Confun-

2 Confundantur & reuereantur &c. vſq; euge. Geo.3.11ª./ Pſal. 30.2ª ¶ Et erubeſcant. Pſal.6.9ª.

PSALMVS LXXII.

Pſal.72. 1 Inte domine ſperaui. Pſal.30.1ª. ¶ Non confundar. ibidem.2ª.
¶ In iuſtitia tua. Deute.32 6ª.
2 Inclina ad me aurem tuam. Gen.3.14ª.
¶ Donec annunciem brachium tuum. ibidem./ Gen.8.4ª.
3 Quoniam firmamentū meum, & refugium meum es tu. Pſal. 17.1ª. ¶ Quoniam tu es patientia mea domine. ibidem.
4 Domine ſpes mea. ibidem./ Pſal.13.4ª.
¶ In te cantatio mea ſemper. Pſal.20.6ª.
¶ Et tu adiutor fortis.2 Paral.12.5ª./ Exo.20.5ª.
5 Repleatur os meum laude. Pſal.33.2ª. ¶ Vt cantem gloriā tuā. Pſal.20.6ª ¶ Tota die magnitudinem tuam. Pſal 47.1ª.
6 Ne derelinquas me. Ioſue 3ª. ¶ Quia cuſtodiebant animam meam. Gen 46 2ª./ Io.12.3ª.
¶ Deus ne elongeris a me. Ioſue 3ª.
7 In auxilium meum reſpice, Exo.2.6ª. ¶ Confundantur & deficiant, &c. vſque ego autem. Gen.2.21ª. / Pſal.30.2ª.
8 Quoniam non cognoui literaturam, introibo in potentias domini. 2aſ.q.188.5.1m.
9 Deus docuiſti me, Matth.23.2ª.
¶ Domine quis ſimilis tibi. Pſal 82.1ª.
¶ Et conuerſus. 3.c° 161.
10 Nam & ego confitebor tibi. 1. Paral.16.6ª. ¶ Veritatem tuam Deus. Exo.34.1ª. ¶ Exultabunt labia mea. Iob 27.3ª.
11 Sed & lingua mea tota die meditabitur. ibidem.
12 Potentiam tuam. 1ª.q.25.1.o./ q°.41.4 2m./ 1.d.35.5.c./ 8. 42.q.1.1.o./ 2.c./ 3.1.c° 16./ Lib.2 c° 7./ 26.1m / Veri.q.22.6. 3m./ Po.q.1.1 o./ q.2.2.1m./ q 7.1.c.

PSALMVS LXXI.

Pſal.71. 1 Deus iudicium tuum Regi da. Io.5 9ª.
¶ Et iuſtitiam tuam filio regis. Deute.32.6ª.
¶ Iudicare populum tuum. Pſal.9 3ª.
2 Et humiliabit calumniatorem. 2. Reg.8.1ª./ 22ſ.q.68.3.c./ q. 69.2.3.c.
3 Deſcendet ſicut pluuia in vellus, &c. Iudic.6.9ª ¶ Et dominabitur a mari vſque ad mare, &c Opuſ au. lib.3.c° 12.fi./ c°. 13 14.15.
4 Donec auferatur luna. Gen.8.4ª.
5 Coram illo procident ethiopes. 2. Parali.29.5ª. ¶ Et inimici eius terra lingent. Gen.3.18ª.
6 Et ab animas pauperum ſalua faciet. Gen.46.2ª./ Pſal.3.4ª.
7 Tota die benedicent ei Pſal.33.1ª./ Luc 8.1ª. ¶ Et benedicentur in ipſo omnes tribus terræ, Geo.35ª./ 12 3ª.
8 Omnes gentes magnificabunt eum. Pſal.116.1ª.
9 Qui facit mirabilia ſolus. Deutero 32.18ª / 1ª. q.110.4.o./ q. 114 4.c./ 1ª2ª.q.111 4.c./ q.113.10.c./ 22ſ.q.178.1.1m./ 2m./ 4m./ 3ª.q.43.2.c./ 4.c./ 3m / q.78.4 2m./ 3.d 16.q.1.3.c./ 3.2. c° 3.2m./ Lib 3.c° 112./ 113./ 114./ Veri.q.27.q.3.c./ Po.q.6.3.4.o./ Ma q.16.9 o./ Quol.2.q.4.1.4m./ Opuſ.3.c° 138. / Opuſc.53.25m / Io.9.lec.3./ 6° 10.lec.5./ 1ª. Cor.15.lec.6. med° / 2ª. Theſ.2 lec.2.fin.
10 Et replebitur maieſtate eius omnis terra. He.1.lec.2.fi.

PSALMVS LXXII.

Pſal.72. 1 Quam bonus Iſrael Deus.1. Paral.16.7ª ¶ Gen 16.5ª ¶ His qui recto ſunt corde. Iob 2ª ¶ Quia zelaui ſup iniquos. Pſ.36.1ª
2 Pacem peccatorum videns. Iſa 32.fi./ 1ª Timot.2.lec.1.m°. K. In labore hominum nō ſunt &c. vſque operit. 22ſ.q.87.7.2m.
3 Poſuerunt in cœlum os ſuum. 4.d.19.q.2.ar.2.q.3.c.
4 Ecce nationem filiorum tuorum reprobaui. Luc 9 12ª.
5 Quomodo ſcit Deus, & ſi eſt ſcientia in excelſo. Heſter13.4ª. Imaginem ipſorum ad nihilum redages. Pſal.38.3ª.
6 Quid enim mihi eſt in cœlo, & a te quid uolui ſuper terram. 2ſ.q 47.o./ 22ſ.q.186.3 4m.
7 Qui elongant ſe a te peribunt. Ioſue 22.2ª
8 Perdidiſti omnes, qui fornicantur abs te Exo.34.10ª.
9 Mihi autem adhærere Deo bonum eſt, Deutei.10.11ª.
10 Ponere in domino Deo ſpem meam.4.Reg.18.3ª.

PSALMVS LXXIII.

Pſal.73. 1 Vt quid Deus repuliſti in finem. Ioſue 3ª.
¶ Iratus eſt furor tuus Exo.4.5ª.
¶ Irritat aduerſarius nomen tuum, ibidem.
2 Memor eſto. Gen.8.1ª. ¶ Ne obliuiſcaris. ibidem.
¶ Mons ſyon in quo habitaſti in eo. Gen.28.7ª. / Pſal.9.5ª.
3 Leua manus tuas in ſuperbias eorum. Gen.3.14ª.12ª.
4 Dexteram tuam de medio ſinu tuo, ibidem.
5 Qui oderunt te. Exo.20.6ª. ¶ Inimicus tuus. ibidem./ Pſal.5.5ª.
¶ Aduerſarius. ibidem.
6 Deus autem rex noſter ante ſecula. Pſal.46.3ª. ¶ Operatus eſt ſalutem in medio terræ.3ª.q.46 10.1m.
7 Tu confirmaſti in virtute tua mare. Deutero.4.14ª.
¶ Ne tradas beſtiis animas. Gen 46 2ª.
8 Confitemini tibi.1. Paral, 16.6ª ¶ Reſpice in teſtamentū tuum. Exo.2.6ª. ¶ Pauper & inops laudabunt nomē tuum. Pſ.33.2ª.
9 Exurge Deus, Gen.3.13ª.
¶ Iudica cauſam tuam. Pſal.9.3ª./ Deute.32.17ª.
10 Superbia eorum qui te oderunt, aſcendit ſuper 3. diſtinct.7. q.1.2.5m.

PSALMVS LXXIIII.

1 Confitebimur tibi Deus 1. Paral.16.6ª. ¶ Ego confirmaui columnas eius. Ephe. prolo. Pſal.74.
2 Hunc humiliat & hunc exaltat. 2 Reg.8.1ª / Deut.32.19ª.
3 Calix in manu domini. Pſal.22.3ª. ¶ Cantabo Deo Iacob, Pſal. 20.6ª.

PSALMVS LXXV.

1 Et factus eſt in pace locus eius, Gen.28.7ª. Pſal.75.
¶ Et habitatio eius in ſyon, ibidem./ Pſal.9.5ª.
2 Illuminans tu mirabiliter a montibus æternis. Deut.33.6ª.
3 Tu terribilis es. Pſ.46.2ª. ¶ Et quis reſiſtet tibi Gen.50.5. ¶ Ex tunc ira tua, Exo.4.5ª.
4 De cœlo auditum feciſti iudicium.3. Reg.8.10ª./ Pſal.9 3ª.
5 Cogitatio hominis confitebitur tibi &c. ibidem 12ª. / 1. Paral.16.6ª.
6 Vouete & reddite. 22ſ.q.88.3.4.6.o./ q.189.2 3.c. / 3ª.q 28.4. c./ 4.d.38.q.1.ar.3.q.1.o./ q.3 1m. / contra 3. c°.138 / Quol.3. q.5.2.o./ q.7 1.c./ Quol.7. vel 8.q.6.1 fi. / Quol.9. vel 10.q.5. 3.c / 1m./ Opus 17.c°.12./ Opus 18.c°.13.
7 Domino Deo veſtro. Gen.17.5ª./ 22ſ.q.88.5.3m./ 4.d.38.q.1. ar.1.q.1.c./ 4m.
8 Qui auſert ſpiritum principum.1. Eſdre.1ª.

PSALMVS LXXVI.

1 Voce mea ad dominum clamaui, Gen.4.4ª. ¶ Renuit conſolari anima mea. Gen.46.2ª. Pſal.76.
2 Turbatus ſum, Pſal.6.3ª. ¶ Et nō ſum loquutus. 12ſ.q.46.8.3m. 22ſ.q.158.5.3m / 7.c./ Ma.q.12.5.c./ Ephe.1.4.fi.
3 Et annos æternos in mente habui.1ª.q.10.3.1m. / 3.d.19.q.2. a.2m./ 3.d.26.L./ Ro.11.lec.5.fi./ 1°.16.fi./ He.1.lec.5.fi.
4 Nunquid in æternum proiiciet Deus, &c. vſque excelſi. 4.diſt. 46.q.2.ar.3.q 1.4m.
5 Aut in finem miſericordiam ſuam abſcidet. Exo.22.11ª ¶ Aut obliuiſcetur. Gen.8.1ª. Aut continebit in ira ſua. Exo 4.5ª.
6 Et dixi, nunc cœpi. He 6.prin°. ¶ Hæc mutatio dexteræ excelſi. Gen.3.14ª./ Iob 31.6ª.
7 Quis Deus magnus ſicut Deus noſter; Pſal.47 1ª. / Pſal.82.1ª.
¶ Tu es Deus, qui facis mirabilia. Pſal 71.9ª. ¶ Notam feciſti in populis virtutem tuam. Deut.4.14ª.
8 Redemiſti in brachio tuo. Gen.3.14ª. ¶ Populum tuum, &c. Exo.19.3ª ¶ Viderunt te aquæ Deus.&c. vſque terra. Pſ.18.1ª.
9 Etenim ſagittæ tuæ tranſeunt. Iob 6 2ª.
¶ In mari via tua, & ſemitæ tuæ in aquis multis. Gen 3.13ª./ Iob 23.6ª.
10 Et veſtigia tua non cognoſcentur. Iob 11.4.

PSALMVS LXXVII.

1 Attendite popule meus legem meam. Exo, 19.3ª. ¶ Aperiam in parabolis. Iob 27.4ª ¶ Os meum. Gen.3.14ª. Pſal.77.
2 Narrantes laudes domini. Pſal.33.2ª. ¶ Et virtutes eius. Deu.4. 14ª. ¶ Et mirabilia eius quæ fecit. Pſal.71 9ª.
3 Vt ponant in Deo ſpem ſuam. 4.Reg.18.3ª ¶ Et non eſt creditus cum Deo ſpiritus eius. 1. Eſdræ 1ª. ¶ Et mandauit nubibus deſuper. 3.Reg.17.1ª.
4 Interrupit petram, &c. 1ª.Cor.10. 2ª. ¶ In ira concitauerunt. Exo.4.5ª. ¶ Ad æmulationem eum prouocauerunt. ibidem./ c°.2.6ª.
5 Excelſum. Iob 11 6ª. ¶ Et tentauerunt Deum, Deut.6.8ª. ¶ Vt peterent eſcas animabus ſuis. Gen.46 2ª
6 Ianuas cœli aperuit. Gen.3 2ª ¶ Et pluit illis manna, &c. vſque homo Exo.16.4ª. ¶ A [illegible]. Exo.2 4ª.
7 Tranſtulit auſtrum de cœlo. Iob 37 / 1ª.q.92.1.1m./ q.99.2.2m. / 2.d.20.q.2.1.2m./ Io.3. lec.2.
8 Et induxit in virtute ſua affricum. Deut.4.14ª. ¶ Sicut arenam maris. Gen.15.2ª. ¶ Ipſe autem eſt miſericors. Exo.22.11ª.
9 Et recordatus eſt. Gen.8.1ª.

¶ Quia

¶Quia caro ſunt. ibidem 6. 10ª. ¶Spiritus vadens & non redien. 1. Eſdræ 1ª. ¶Deus adiutor eſt eorum. 1. Parali. 12. 5ª.
30 Immiſſiones per angelos malos. 2. d. 8. 5. 6ᵐ. ¶Non pepercit a morte animarum eorum. Gen. 46. 2ª.
31 Et induxit eos in montem ſanctificationis ſuæ. Pſ. 9. 5ª. ¶Montem quem acquiſiuit dextera eius. Gen. 3. 14. ¶Sorte diuiſit eis terram, &c. Act. 1. 9a.
32 Tabernaculum vbi habitauit in hominibus. Ro 8. 13ª. ¶Non cuſtodierunt teſtamentum Dei. 3ª. quæſt. 78. 3 3ᵐ. /4. diſt. 8. quæſt. 2. art. 2. quæſt. 3. 1ᵐ. / Pſal. 24 / Pſal. 49. / 1ª. Cor. 11. le. 6. / Gal 4.
33 Excitatus eſt tamquam dormiens dominus, &c. Exo. 4 5a.
34 Et percuſſit inimicos ſuos. Exo. 10. 8a. Pſal. 5. 5ª. ¶Opprobrium ſempiternum dedit illis. Pſal. 30. 6a.
35 Sed elegit tribum Iuda. Deute. 7. 2a ¶Montem ſyon quem dilexit. ibidem 3ª. / Pſal. 9. 5ª.
36 Et hæreditatem ſuam ſpreuit. Exo. 19 3ª.
37 Et pauit eos in innocentia cordis ſui. Iob 2. 5ª.

PSALMVS LXXVIII.

Pſal. 78.
1 Deus venerunt gentes in hæreditatem tuam. Exo. 19. 3ª. ¶Volatilibus cœli. Gen. 1. 32ª. ¶Facti ſumus opprobrium. Pſal. 30. 8ª.
2 Subſannatio & illuſio 2. Paral. 30. 4ª. ¶Vſqueequo domine iraſceris Exo 4 5ª. ¶Accendetur velut ignis zelus tuus. Ibidem 20. 6ª.
3 Effunde iram tuam in gentes, &c. vſque non inuocauerunt. ibidem / Gen. 3. 21ª. ¶Et redde vicinis noſtris, &c. vſq; nos. ibidẽ.
4 Ne memineris. Gen. 8. 1ª. ¶Cito anticipent nos miſericordiæ tuæ. Pſal. 20. 1ª. / Exo. 22. 11ª. ¶Adiuua nos Deus. 2. Parali. 12. 5ª.
5 Introeat in conſpectu tuo gemitus compeditorum. Exo. 2. 6ª. ¶Secundum magnitudinem brachii tui. Pſ. 47. 1ª. / Ge. 3. 14ª. ¶Improperium ipſorum. Pſal. 30. 6ª.
6 Exprobrauerunt tibi domine. Pſal. 41. 6ª. ¶Nos autem populus tuus. Exo 19. 3ª.
7 Confitebimur tibi. 1. Parali. 16. 6ª. ¶Annunciabimus laudem tuam. Pſal. 33. 2ª.

PSALMVS LXXIX.

Pſal. 79.
1 Qui ſedes ſuper cherubim. 1. Reg 4. 1ª. ¶Excita potentiã tuam. Gen. 3. 14ª / Pſal. 70. 11ª. ¶Et veni. ibidem. / Exo. 19. 7ª.
2 Deus conuerte nos, Prouer. 21. 1ª. ¶Oſtende faciem tuam. Gen 3 14ª. / Exo. 33. 8ª. 14ª. 15a.
3 Quouſque iraſceris. Exo. 4. 5a. ¶Et inimici noſtri ſubſannauerunt nos. 2. Parali. 30. 4a.
4 Deus virtutum. Deute. 4. 14ª. Pſal. 17. 1ª. ¶Conuertere. Gene 3. 13a.
5 Reſpice de cœlo, & vide. Exo. 2. 6ª / 3. Reg. 8. 10ª. ¶Viſita vineam iſtam. Exo 4. 13a.
6 Quam plantauit dextera tua. Ge 3. 14ª. ¶Fiat manus tua. ibidem. / Pſal. 89. 1a. ¶Incenſa igni, & ſuffoſſa. He. 2. lec. 4.
7 Ab increpatione vultus tui peribunt. ibidem.
8 Non diſcedimus a te. Ioſue 22. 2ª.

PSALMVS LXXX.

Pſal. 80.
1 Deo adiutori noſtro. 1. Parali. 12. 5ª. ¶Deo Iacob. Gen. 17. 5a. ¶Ego enim ſum dominus Deus tuus. ibidem. ¶Populus meus Exo 19. 3a.
2 Iubilate Deo. Pſal 46. 1ª. ¶Buccinate in Neomenia tuba, &c. 1. Reg. 20. 1a.
3 Probaui te. Gen. 22. 1a. ¶Non erit in te Deus recens. Exo. 7. 1ª. Nec adorabis Deum alienum. ibidem. / 10. 4a.
4 Et dimiſit eos ſecundum deſideria cordis eorum Ioſue 3ª. / 1ª. q. 22. 2. 4ᵐ. / Veri. q. 5. 7. 1ᵐ.
5 Iſrael ſi in viis meis ambulaſſet. Iob 23. 6a. ¶Inimicos eorum humiliaſſem. 2 Reg. 8. 1a.
6 Miſiſſem manum meam. Gen. 3. 14a. ¶Inimici domini mentiti ſunt ei. Exo. 20. 8ª. / Pſal. 5. 5a.
7 Erit tempus eorum in ſecula. 1ª. q. 10. 5. 2ᵐ.
8 De petra, melle ſaturauit eos. 1ª. Cor. 10. 2a.

PSALMVS LXXXI.

Pſal. 81.
1 Deus ſtetit. 1ª. q. 3. 1. 4ᵐ / 3ª. q. 58. o. / He. 1. le. 2. ſi. ¶Facies peccatorum ſumitis. Deutero. 6ª.
2 In ſinagoga Deorum. Exo. 7. 1ª. ¶In medio autem Deos diiudicat. ibid ¶Dii eſtis. ibidem. ¶Et filii excelſi omnes. Luc. 6. 11ª.
3 Iudicate egeno & pupillo &c. vſque neſcierunt. Exo. 22. 17ª.
4 Surge Deus. Gen 3. 13ª. / Pſal. 3. 3ª. / Pſal. 11. 2ª.
5 Iudica terram. Pſal. 9. 3ª.

PSALMVS LXXXII.

1 Deus quis ſimilis erit tibi. 1a. q 4. 3. o. / q. 44 3. 1ᵐ. / q 93. 2. 4ᵐ. Pſal. 80. / 22ª. q. 163. 2. o. / 1. d. 19. L. 3ᵐ. / d. 33. 1. 2ᵐ. / 3. 4ᵐ. / d. 34. q. 3. 1. 2ᵐ. / d. 35. 1. 4. 6ᵐ. / d. 48. 1. c. / 2. d. 16. 1 3ᵐ. / 3. d. 2. q 1 ar. 1. q. 1. 3ᵐ. / d. 5. q. 1. ar. 1. q. 1. 2ᵐ. / 4. d 49. q. 1. 21. 2. q. 2. c. / 3. l. cº 29. / Lib. 3. cº 97. / Lib. 4. cº 7. 11ᵐ. / Veri. q 1. 10 7ᵐ. / q. 2. 1. c. ſi. / 3 9ᵐ. / 11. o. / q. 23. 7. 10ᵐ. / Poª. q. 3. 5. 9ᵐ. / 6. 15ᵐ. / 16. 5ᵐ / 17. 6ᵐ. / q 7. 7. o. / q. 9. 9. c. ſi. / pſal. 34. / Ephe. 1. lec. 1. prin. / Heb prolo. prinº.
2 Quoniam ecce inimici tui ſonuerunt, &c. vſque vltra. Exo. 20. 8ª. / pſal. 5. 5ª. / Opuſ. 19. prolo.
3 Fac illis ſicut Madian, &c. vſque Ciſon. Gen. 3. 2 ª. ¶Pone principes eorum, &c. vſque ſi. ibid. ¶Super populũ tuũ. Exo. 19. 3ª.
4 In ira tua. Exo. 4. 5ª. ¶Erubeſcant. pſal. 6. 9ª. ¶Confundantur. pſal. 30. 1a ¶Nomen tibi dominus. Deut. 10. 8ª.
2 Tu ſolus altiſſimus. Deutero. 32. 18a. / Iob 11. 6ª.
6 Teſtamentum diſpoſuerunt. pſal. 77. 12ª.

PSALMVS LXXXIII.

Pſal. 83.
1 Deficit anima mea. Gen 46. 2ª. / Io. 12. 2ª.
2 Cor meum & caro mea, exultauerunt in Deum viuum. 12ª. q. 24. 3. c. ſi. / q. 30. 1. 1ᵐ. / 3ª. q. 21. 2. 1ᵐ.
3 Paſſer inuenit ſibi domum. Gen. 28. 7a.
4 Et turtur nidum, &c. 12ª. q. 102. 3. 2ᵐ. / 3ª. q. 37. 3. c. / 4ᵐ.
5 Rex meus & Deus meus. pſal. 46. 3ª. ¶In ſecula ſeculorum laudabunt te. pſal. 33. 2ª. / 22ª. q 91. 1. 2. o.
6 Beatus vir, &c. pſal. 1. 1a. ¶Benedictionem dabit legiſlator. Gene. 1. 31a.
7 Videbitur Deus Deorum in ſyon. Exo. 7. 1a. / Gen. 32. 2a. ¶Auribus percipe. Gen. 3. 14a / Ex. 2 4a. ¶Deus Iacob. Gen. 17. 5ª. Protector noſter. Quol. 7. 18. c. / Iſa. 4. ſi.
8 Aſpice Deus, & reſpice. Exo. 2. 6a. ¶In faciem Chriſti tui. Gen 3. 64ª. / pſal. 44. / Iſa. 63.
9 Elegi abiectus eſſe. Opuſ. 2. cº 7.
10 Non priuabit bonis eos qui ambulant in innocentia. Iob 2. 5a.

PSALMVS LXXXIIII.

1 Benedixiſti domine terram tuam. Gen. 2. 31ª. ¶Remiſiſti iniquitatem &c. vſque eorum. pſal. 31. 1a. Pſal. 84.
2 Mitigaſti omnem iram tuam. Exo. 4. 5ª. ¶Ind gnationis tuæ. ibidem ¶Conuerte nos Deus. Prouer. 21. 1a ¶Deus tu conuertens. Gen. 3. 13ª.
3 Nunquid in æternum iraſceris nobis, &c. vſque generationẽ. pſal. 76 4ª. / Exo. 4. 5ª. ¶Plebs tua lætabitur in te. pſal. 1c. 42. 5ª.
4 Oſtende nobis domine miſericordiã tuam. Exo. 22. 11ª ¶Audiam quid loquatur in me dominus Deus. 1a. q. 54. 1. c. ſi. / Veri. q 12. 7. 11ᵐ. / q 18. 3. c. / pſal 49.
5 Miſericordia & veritas obuiauerunt ſibi 1a. q. 21 2ᵐ.
6 Iuſtitia & pax oſculatæ ſunt. 22ª q 29. 3. 3ᵐ. / q. 180. 3. 2ᵐ. / Matth. 5.
7 Veritas de terra orta eſt. 22ª. q 109. 1. c. / 3ᵐ.
8 Et iuſtitia de cœlo proſpexit. 1a. q. 21. 1. c.

PSALMVS LXXXV.

1 Inclina domine aurem tuam. Gen. 3. 1. 2a / Exo. 2. 4a. ¶Cuſtodi animam meam. Ioſue 24. 5ª / Gen. 26 2a. / Io. 12. 2a Pſal. 85.
2 Quoniam ſanctus ſum. Leui. 11. 5ª ¶Saluum fac ſeruum tuum Deus meus ſperantem in te. Pſ. 18 1ª. / 4. Reg. 18. 3a.
3 Miſerere mei domine. Exo. 20. 11a. ¶Ad te clamaui tota die. Gen. 4 4a.
4 Non eſt ſimilis tui in diis domine. Pſ. 82. 1ª. / Exo. 7. 1a. / Heb. prolo. prinº. 8. ¶Magnus es tu. pſal. 47. 1a.
5 Et faciens mirabilia tua Deus ſolus. pſal. 71. 9a. / Deuter. 6. 3ª. / 32. 19ª.
6 Deduc me domine in via tua. Iob 23. 6ª ¶Et ingrediar in veritate tua. Exo 34. 5a.
7 Confitebor tibi domine. 1 Paralip. 16. 6a. ¶In toto corde meo. Deuter. 6. 4a.
8 Eruiſti animam meam ex inferno inferiori. 3. d. 22 q. 2. ar. 1. q. 2. 2ᵐ.
9 Patiens. Exo. 34. 4ª. ¶Et verax. ibidem. 5a. ¶Aſpice in me domine Exo. 2. 6a. ¶Domine adiuuiſti me. 1. Paral. 10. 5ª.
10 Fac mecum ſignum in bonum. 22ª q. 97. 2. 3ᵐ.
11 Vt videant. Matth. 5. 11a. ¶Et confundantur. pſal. 30. 2a. / Gene. 3. 21ª.

PSALMVS LXXXVI.

2 Glorioſa dicta ſunt de te, ciuitas Dei. pſal. 47. 2a. 1 Pſal. 86.

Ipſe

2 Ipſe fundauit eam altiſſimus.Iob 11.6ª.
3 Sicut lętantium omnium habitatio eſt in te.pſal.15.4ª.5ª.

PSALMVS LXXXVII.

Pſal.78. 1 Domine Deus ſalutis meæ.pſal.3.4ª. ¶In die clamaui, & nocte coram te Gen.4.4ª.
2 Inclina ad me aurem tuam.Gen.3.14ª ¶Quia repleta eſt malis anima mea.Gen.46.1ª./Io.12.2ª./ 3ª.q.46.7.c./ Veri.q.26.9.9m./ 11m.
3 Ipſi de manu tua repulſi ſunt.ibidem. ¶Auertis faciem tuam a me.ibidem.
4 Factus ſum ſicut homo ſine adiutorio.3ª.q.51.1.1m.
5 Quorum non es memor amplius.Gen.8.1ª.¶Super me confirmatus eſt furor tuus.Exo.4.1ª.¶In me tranſierūt iræ tuæ.ibi.
6 Miſericordiam tuam.Exo.23.11ª.
7 Et veritatem tuam.Exo.34.5ª.
8 Et iuſtitia tua.Deuter.32.6ª.

PSALMVS LXXXVIII.

Pſal.88. 1 Miſericordias domini.ibid.¶In æternum cantabo.pſal.20.6ª. ¶Veritatem tuam.Exo.34 5ª.¶Similis erit Deo. pſal.82.1ª. ¶In filiis Dei.Luc.6.12ª.Gen.6.1ª.
2 Deus magnus.pſal.47.1ª ¶Et terribilis.pſal.46.1ª. ¶Potens es domine.pſal.70.11ª. ¶Tu dominaris.Deuter.10.8ª.¶Tu humiliaſti.1.Reg.8.1ª.
3 In brachio virtutis tuæ.Deut.4.14ª./ Gen.3. 14ª. ¶Firmetur manus tua,& exaltetur dextera tua.ibidem. ¶Faciem tuam.ibidem.¶Vultus tui.ibidem.
4 Diſperſiſti inimicos tuos. Exo.20.8ª./ pſal.5.5ª. ¶Præparatio ſedis tuæ Iudic.6.3ª. ¶Iuraui Dauid ſeruo meo. Gen.11.7ª.
5 Beatus populus.pſal.1.1ª. ¶Qui ſcit iubilationem.pſal.46.4ª. ¶Diſpoſui teſtamentū.pſal.77.12ª.¶Electis meis.Deut.7.1ª.
6 Domine in lumine tuo ambulabunt.pſal.31.10ª ¶Confitebuntur cœli mirabilia tua domine.pſal.18.1ª./ 1.Parali.16.6ª. ¶In iuſtitia tua.Deuter.32.6ª.
7 Quoniam gloria uirtutis eorum tu es.pſal.17.1ª. ¶ Filius iniquitatis non apponet nocere ei.3ſa.5.1ª.
8 Oleo ſancto meo vnxi eum.pſal.44.1ª.
9 Ipſe inuocabit me,pater meus es tu pſal.2.3ª.
¶Et ego primogenitum ponam illum. 1ª.q.33.2.c./ 2m./ q.41.3.c./3.4.cº.8.ſi /36.1m./3.d.4.q.1 ar.2 q.2.2m./d.11.L.ſi./ Veri.q.29.4.c.ſi./ Iºoª.q.2.5.6m./ Io.1.lec.16.
10 Viſitabo in virga iniquitates eorum,&c.Exo.4.13ª. ¶Quæ procedunt de labiis meis.Gene.3.14ª.
¶Non faciam irrita.Gen.17.13ª
. Exardeſcet ſicut ignis ira tua.Exo.4.1ª.
12 Memorare quæ mea ſubſtantia, nunquid enim uane conſtituiſti omnes filios hominum.Gen.8.1ª./ Ma.q.5.1.1m.
13 Quis eſt homo qui uiuet,& non uidebit mortem. 1ªſ.q.81.3.1m./ 3ª.q.46 11.1m./2.d 31.q 1.1.2m./4.d. 43.ar.3.q.1.2.0./d 47.q.1.ar.3.q.1.3m /Ma.q.4.6.1m./ Opu.3.cº.234./252 / 1ª.Theſ.4.lec.2.ſi./Heb 11.lec.1.prinª.
14 Vbi ſunt miſericordiæ tuæ antiquæ domine. Exo.22.11ª./ Deuter.32.6ª.
15 Diſtuliſti Chriſtum tuum. Rom.1.lec.6./ He.1.lec.4./Iſa.61./ contra 4.cº.34.
16 Factus eſt opprobrium vicinis ſuis.pſal.30.8ª. ¶Perfudiſti eū confuſione.ibidem 1ª.
17 Eruet animam ſuam de manu Inferi. 3ª.q 49.2.2m./ q6.52.5.2m./16.2m.
18 Memor eſto domine.Gen.8.1ª.¶Quod exprobrauerunt.pſal.41.6ª. ¶Benedictus dominus.pſal.33.1ª.
19 Inimici tui domine.Exo.20.8ª./ pſal.5.5ª.

PSALMVS LXXXIX.

Pſal.89. 1 Domine refugium factus es nobis. 1ª.q.13.7.2m./ Ro.1.lec.2./ Gal.4 / 3.d.7.q.2.1.c.ſi.
2 Ante oculos tuos.Gen.3.16ª.¶ Vultus tui.ibidem.¶Dexteram tuam ſic notam fac.ibidem.
3 Defecimus in ira tua.Exo.4.5ª.
¶Et in furore tuo.ibidem.
4 Turbati ſumus.pſal.6.3ª.
¶Conuertere domine.Gen.3.13ª.
¶Repleti ſumus mane miſericordia tua.Exo.21.11ª.
5 Anni noſtri ſicut aranea meditabuntur. pſal.38.5ª.
6 Nos humiliaſti.2.Reg.8.1ª./1ªſ.q 79.4.c./ 2ªſ.q.162.6.3m. ¶Reſpice domine,&c.Exo.2.6ª.

PSALMVS XC.

Pſal.90. 1 Sperabo in eum.4 Reg.18.3ª./ pſalm.30.1ª. ¶Scapulis ſuis obumbrabit tibi.Gen.3.14ª.
2 Et ſub pennis eius ſperabis.ibidem. ¶Scuto circundabit te veritas eius.Exo.34 5ª.
3 Retributionem peccatorum videbis. Pſal.61. 6ª. ¶Quoniam tu es domine ſpes mea.Pſal.13 4ª.
4 Angelis ſuis mandauit de te,vt cuſto. te in omnibus viijs tuis. Exo.33.2ª /1ª.q.113.0./2.d.11.q.1.0./contra 3.cº.82.
5 In manibus portabunt te. Gen.3.14ª. ¶Clamauit ad me.Gen.4.4ª. ¶Cum ipſo ſum in tribulatione.Nume.14.1ª.

PSALMVS XCI.

1 Bonum eſt confiteri domino. 1.Parali.16.6ª. ¶Et pſallere nomini tuo altiſſime.Pſal.20.6ª.Iob 11.6ª. Pſal.91.
2 Ad annunciandum mane miſericordiam tuam. Exo.22.11ª. ¶Et veritatem tuam per noctem Exo.34 5ª.
3 In operibus manuum tuarum exultabo. Gene.3.14ª. ¶Tu autem altiſſimus in æternum domine Iob 11.6ª.
4 Inimici tui domine.Exo.20.8ª./ Pſal.5. 5ª. ¶Exaltabitur ſicut vnicornis cornu meum.Iob 39.2ª.
5 Senectus mea in miſericordia vberi. 3ª.q.1.6.1m.
6 Rectus dominus Deus noſter.Deute.32.7ª. ¶Et non eſt iniquitas in eo. ibidem 5ª. ¶ Vir inſipiens non cognoſcet, & ſtultus,&c.Pſal.48.1ª.

PSALMVS XCII.

1 Indutus &c. dominus fortitudinem. Exo.20.5ª.
2 Parata ſedes tua ex tunc. Iudic 6.3ª.
3 Domum tuam decet ſanctitudo domine. Pſal.26. / Pſal.35./ Pſal.92. Ioan.14.

PSALMVS XCIII.

1 Deus vltionum. Deute.32. 17ª. ¶Exaltare qui iu. ter. Gen.3. Pſal.93. 13ª /Pſal.9.3ª./Pſal.56 4ª.
2 Redde retributionem ſuperbis. Gen.3.21ª./Pſal.61.6ª.
3 Populum tuum domine humiliauerunt. Exo.19.3ª./ 2.Reg 8.1ª. ¶Deus Iacob. Gen.17.5ª.
4 Intelligite inſipientes in populo,& ſtulti,&c.Pſal.48.1ª.
5 Qui plantauit aurem non audiet,&cæt. Exo.2.4ª. / 1.diſtinct.35.2.c,
6 Qui docet hominem ſcientiam. Matth.23.2ª. ¶Dominus ſcit cogitationes hominum. 3.Reg 8.12ª.
7 Quoniam vanæ ſunt. 1ª. Cor.3. lec.3. medº. ¶ Beatus homo quem tu &c.Pſal.1.1ª.
8 A diebus malis.Ephe.5.13ª.
9 Non repellet dominus plebem ſuam. Ro.11 / Exo.19.3ª. ¶Et hæreditatem ſuam non derelinquet.ibidem./ Ioſ.3ª.
10 Omnes qui recto ſunt corde.Iob 1ª. ¶Dominus adiuuit me.1.Paral.12.5ª. ¶Miſericordia tua domine. Exo.21.11ª.
11 Conſolationes tuæ lætificauerunt animam meam.Gen.46.2ª.
12 Nam quid adhæret tibi ſedes iniquitatis. Deute.31. 5ª. ¶Qui fingis laborem in præcepto. 1ªſ.q.107.4 0.
13 Sanguinem innocentem condemnabunt.Gen.21.4ª.
14 Factus eſt mihi dominus in refugium,&c.Pſal.89.1ª.
15 Et reddet illis iniquitatem ipſorum.Pſal.61.6ª.

PSALMVS XCIIII.

1 Iubilemus Deo.Pſal.46.1ª. ¶In confeſſione. 1.Paral.16.6ª. Pſal.94. ¶Quoniam Deus magnus dominus.Pſal.47.1ª.¶Et rex magnus ibidem /Pſal 46.3ª./contra 3.prolo.
2 Præoccupemus fa.eius.Gen.3.14ª.¶In manu eius.ibidem.
3 Super omnes Deos Exo.7. 1ª. ¶Ipſe eſt Deus noſter.Gen.17.5ª.¶Et nos populus eius,& oues paſcuæ eius.Exo.19.3ª.
4 Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra, &c. He.3.lec.2.0.
5 Sicut in irritatione. Exo.4.5ª. ¶Offenſus fui. ibidem. ¶In ira mea.ibidem.¶ Vbi tentauerunt me patres veſtri.Deut.6.8ª.
6 Quibus iuraui. Gen.22.8ª ¶Si introibunt in requiem meam. Exo.33. 10ª.

PSALMVS XCV.

1 Cantate domino canticum nouum. Pſal. 20. 6ª. ¶ Benedicite Pſal.95. nomini eius.Pſal.33.1ª. ¶ Laudabilis nimis. ibidem 2.¶Dominus regnauit. Pſal.46 3ª.
2 Deus magnus.Pſal.47.1ª. ¶Terribilis.Pſal 46.2ª. ¶Super omnes Deos.Exo.7.1ª ¶Omnes dij gentium demonia.ibidem. ¶A facie domini.Gen.3.14ª
3 Iudicabit populos in æquitate.Pſal.9.3ª. ¶Lætentur cæli, &c. vſque terram, Pſal.18.1ª ¶Quoniam venit.Gene.3.13ª. Exo.19.6ª.

4 In veritate ſua. Exo.34 5ª.

PSALMVS XCVI.

Pſal.96. 1 Dominus regnauit. Pſal.46.3ª. ¶Exultet terra &c. Pſal.18.1ª. ¶Nubes & caligo in circuitu eius. Exo.19.7ª.
2 Ignis ante ipſum præcedet &c. Pſal.49.3ª. ¶Inimicos eius Exo. 20.8n./Pſal 5.1ª. ¶A facie domini. Gen.3.14ª.
3 Annunciauerunt cœli. Pſal.18. 1ª. ¶Iuſtitiam eius. Deute.32. 6ª. ¶Viderunt omnes populi gloriam eius. Exo.33.8ª.
4 Confundantur omnes qui adorant ſculptilia, &c. Gen.3.21ª./ Pſal.9.2ª./Exo.20 3ª.4ª.
5 Tu dominus altiſſimus. Iob 11.6ª. ¶Nimis exaltatus es. Gen.3. 23ª./ Pſal.56.4ª. ¶Super omnes Deos. Exo.7.1ª.
6 Cuſtodit dominus animas ſanctorum ſuorum. Ioſ.24.3ª./Gen. 46 2ª. ¶Adorate eum omnes angeli eius. He.1.lec.3.
7 Confitemini memoriæ ſanctitatis eius. 1. Parali.16.6ª.

PSALMVS XCVII.

Pſal.97. 1 Cantate domino canticum nouum. Pſalm. 20. 6ª. ¶ Quia mirabilia fecit. Pſal.71.9ª. ¶Saluauit ſibi dextera eius, &c. Gen.3.14ª.
2 Reuelauit iuſtitiam ſuam. Deutero.32. 6ª. ¶Recordatus, &c. Gen 8.1n. ¶ Miſericordiæ ſuæ. Exo. 22.1ª. ¶Et veritatis ſuæ. Exo.34.5ª.
3 Viderunt omnes fines terræ ſalutare Dei noſtri. Iſa. 52. 5n. ¶Iubilate Deo omnis terra. Pſal.46.1ª./Pſal.18.1ª.
4 Flumina plaudent, &c. ibidem. ¶Quoniam venit. Gen.3.13ª./ Exo.19.6ª. ¶Iudicabit orbem &c. Pſal.9.3ª. ¶In æquitate. Iob 23.4ª.

PSALMVS XCVIII.

Pſal.98. 1 Dominus regnauit. Pſal.46.3ª. ¶Iraſcantur populi. Gen.3.21n. ¶Qui ſedes ſuper Cherubin. 1.Reg.4.1ª.
2 Dominus in ſyon Pſal.9.5ª. ¶Magnus. Pſal.47.1ª. ¶Excelſus. Iob 11 6ª ¶Confiteantur nomini tuo magno. 1. Parali.16.6ª. /Pſal.47.1ª.
3 Quoniam terribile. Pſal.46. 2ª. ¶ Exaltate dominum Deum noſtrum. Gen 3.13ª./17.5ª.
4 Adorate ſcabellum pedum eius. Gen.3. 14ª. ¶Moyſes & Aaron in ſacerdotibus eius. 4.d.19.L.1m.
5 Et Samuel inter eos, qui inuocant nomen eius. Heb.7.lec.3.
6 In columna nubis loquebatur ad eos. Exo.6.1ª. ¶Cuſtodiebãt teſtimonia eius, & præcepta. Deute.4.6ª.
7 Vlciſcens in omnes, &c. Deutero.32.17ª.
8 In monte ſancto eius. Pſal.9.5n.
9 Quoniam ſanctus dominus. Leui.12.3ª./Exo.30.4ª.

PSALMVS XCIX.

Pſal.99. 1 Iubilate Deo omnis terra. Pſal.18.1ª./Pſal.46.1ª. ¶Seruite domino in lætitia. Exo.20.4ª.
2 Populus eius, & oues paſcuæ eius. Exo.19. 3ª. ¶Confitemini illi. 1. Parali.16.6ª.
3 Laudate nomen eius. Pſal.33.2ª. ¶Quoniam ſuauis eſt dominus Pſal.24.6ª.
4 In æternum miſericordia eius. Exo.22.11n.
5 Veritas eius. Exo.34.5ª.

PSALMVS C.

Pſal.100. 1 Miſericordiam, & iudicium cantabo tibi domine. Tobiſ 3.2ª./ Pſal.20.6ª. ¶Quando venies ad me. Gen.3.13ª./Exo.19.6ª.
2 Perambulabam in innocentia cordis mei. Iob 2.5ª.
3 Facientes præuaricationem odiui. Pſal.138.12ª.
4 In matutino interficiebã oẽs peccatores terræ. 22ſ.q 25.6.2m.

PSALMVS CI.

Pſal.101. 1 Clamor meus ad te veniat. Gen. 4. 4ª. ¶ Non auertas faciem tuam a me. Gen.3.14ª. ¶Inclina aurem tuam. ibidem.
2 Opera manuum tuarum ſunt cœli. ibidem./Gen.1. A facie iræ indignationis tuæ. ibidem./ Exo.4.5ª.
3 Oſſa mea ſicut cremium aruerunt. Pſal.6.2n.
4 Tota die exprobrabant, &c. Pſal.41.6ª.
5 Tu exurgens. Gene.3.13ª./ Pſal.3.3ª. ¶Miſereberis ſyon. Exo. 22.11ª.
6 Timebunt gentes nomen tuum domine. Leui.19.14ª.
7 Et videbitur in gloria ſua. Exo.33.8ª.
8 Reſpexit in orationem humilium, &c. Exo.2.6ª.
9 Et populus qui creabitur, laudabit dominum. Pſ.33.2ª. ¶Proſpexit de excelſo, &c.3.Reg.8.10ª./ Exo.2.6ª./cõt.1.cº.49.fi.
¶Vt audiret gemitus. ibidem 4ª.
10 Initio tu domine terram fundaſti, &c. vſque non deficient. Heb.1.lec.5.o.
11 In generatione, & generationem anni tui. 1.d.19.q.2.a.2m.
12 Ipſi peribunt, &c. vſque ad finem idem. 4.d.43.ar.1.q.1 1m./d. 47.q.2.ar.2.q.1.3m./2m./q.2.o./B.4.cº 96./ Po.q.5.4.1m./ 7.1m / o./ Opuſ.3.cº 3.171./Opuſ.1.ar.20 / Ro.8 lec.4./1ª. Cor.7.lec.4.6.fi. /He.1.lec.5. /cº.12.lc.5.

PSALMVS CII.

1 Benedic anima mea domino. pſal.33.1ª. / Gen.46.2ª. ¶Qui coronat te. pſal.8.2ª. ¶ In miſericordia, & miſerationibus. Exo.22.12ª. Pſal.102.
2 Qui replet in bonis deſiderium tuum. pſal.15.4ª. ¶Renouabitur vt aquilæ iuuentus tua. Ro.6.3ª.
3 Notas fecit vias ſuas Moyſi. Iob 23.6ª./ Exo.33.8ª. Filiis Iſrael voluntates ſuas. pſal.110.2ª.
4 Non in perpetuum iraſcetur, &c. pſal.76.4ª. Exo.4.5ª. ¶Non ſecundũ peccata noſtra fecit nobis, &c. 1ª.q.21.4.1m./4 d.15. L.2m./ d.46.q.2.ar.2.q.110./ ar.3.q.2.1m.q.2.4m.pſal.47.
5 Recordatus eſt. Gen.8.1ª. ¶Quoniam puluis ſumus. Gene.3. 26ª. ¶Homo ſicut fœnum. pſal.38.1ª./ 7ª./ pſal. 101. 12ª./ Poª.q.5.1.16m./ 1.Eſdræ 1ª.
6 Super timentes ſe. Leui.19.14ª. Spiritus pertranſibit in illo. 1. Eſdræ.1ª.
7 Et iuſtitia illius in filios filiorum. Deuter.32ª.6ª. ¶Qui ſeruant teſtamentum eius. pſal.77.12ª.
8 Dominus in cœlo. 3.Reg.8.10ª. ¶Parauit ſedem ſuam. Iudi.6. 3ª. ¶Et regnum ipſius. pſal.46.3ª. ¶ Omnibus dominabitur. Deuter.10.8ª.
9 Facientes verbum eius. pſal.148.4ª.
10 Qui faciunt voluntatem eius. He.10.lec.4.

PSALMVS CIII.

1 Benedic anima mea domino. pſal.33.1ª./Gen.46.2ª. ¶Confeſſionem, & decorem induiſti. 1. Parali.16.6ª. Pſal.103.
2 Amictus lumine ſicut veſtimento. Exo.19.7ª.
3 Qui tegis aquis ſuperiora eius. Gen.1 7ª. ¶Qui ponis nubem aſcenſum tuum, &c.3.13ª. /pſal.56.4ª.
4 Qui facis angelos tuos ſpiritus, &c. He.1.lec.3.med. ¶Abyſſus ſicut veſtimentum amictus eius. Exo.19.7n.
5 Rigans montes de ſuperioribus ſuis. pſal.35. ¶Producens fœnum, &c. Opuſ.19.cº.9. ¶Super ea volucres cœli. Gen.3 2ª.
6 Et vinum lætificet cor hominis. 2. Eſdræ 3.1n. ¶Et panis cor hominis confirmet. Iſa.4.
7 Vt exhilaret faciem in oleo. pſal.44.5ª. ¶Herodii domus dux eſt eorum. Iob.39.3ª.
8 Montes excelſi ceruis. pſal.21./ pſal.28./ pſal.41. ¶Petra refugium herinaciis. 1ª.Cor.10.2ª.
9 Fecit lunam in tempora. Gen.1 4ª.
10 Catuli leonum, &c. & quærant a Deo eſcam ſibi. pſal.146.4ª. ¶Omnia a te expectant &c. ibidem.
11 Omnia in ſapientia feciſti. Col.1.lec.4.medº./1. prolo. prinº.
12 Aperiente te manum tuam. Gen.3.14ª. ¶Auertente te faciem tuam. ibidem. ¶Auferes ſpiritum eorum. 1.Eſdræ. 1ª.
13 Emitte ſpiritum tuum, & creabuntur. pſal.142.8ª.
14 Et renouabis faciem terræ. Ro. 6.3ª.
15 Qui reſpicit terram. Exo.2.6ª.
16 Cantabo domino, &c. pſal.20 6ª. ¶Deficiant peccatores, &c. Gene.3.21ª.

PSALMVS CIIII.

1 Confitemini domino. 1. Parali.16.6ª. ¶Cantate ei, & pſallite ei. pſal.20.6ª. ¶Quærite faciem eius ſemper. Gene.3.14ª. ¶Oris eius. ibi. Pſal.104.
2 Memor fuit. Gen.8.1n. ¶Teſtamenti ſui. pſal.77.12ª. ¶In mille generationes. Apoc.20.4ª. ¶Iuramenti ſui. Gen.22.8ª.
3 Nolite tangere Chriſtos meos. pſal.88.15ª. ¶In prophetis meis nolite malignari. 22ª.q.174.6.c.
4 Humiliauerunt in compedibus pedes eius. 2. Reg.8.1ª. ¶Ferrum pertranſiit animam eius Gen.46.2ª. /Io.12.2ª.
5 Conuertit cor eorum, vt odirent, &c. Exo.4.9ª. ¶Populũ eius. Exo.19.3ª. ¶Miſit Moyſen. &c. Iere. 7.8ª.
6 Pane cœli ſaturauit eos. Gen.3 2ª./ Exo.16.4ª. ¶Dirupit petram. 1ª.Cor.10.2ª.
7 Et electos ſuos. Deuter.7.2ª.
8 Vt cuſtodiant iuſtificationes eius. 12ſ.q.99.5.c./ pſal.18.

PSAL-

PSALMVS CV.

Pſal.105. 1 Confitemini domino.1.Paral.16.6a.¶Quoniam bonus.ibid.7a
¶Quoniam in ſæculum miſericordia eius, Exo.22.11a.
¶Quis loquetur potentias domini. pſal.70.12a.
2 Omnes laudes eius.pſal.33.2a.¶ Benedictus dominus.ibi.1a.
¶Beati qui cuſtodiunt iudicium.pſal.1.2a.
3 Memento noſtri domine Gen.8.1a.¶Populi tui Exo.19.3a.
¶Viſita nos.Gen.4.13a.¶Electorum tuorum.Deut.7.2a.
4 Et irritauerunt.Exo.4.5a.¶Et iratus eſt furore dominus.ibidẽ
/1a.q.3.2.2m./3 1.c° 91.ſi. Lib.4 c° 23.¶ Exacerbauerunt.
Exo.4.5a.¶Et abhominatus eſt.ibidem.
5 Et tentauerunt Deum.Deut.6.4a ¶Miſit ſaturitatem in animas eorum Gen.46.2a.¶Spiritum eius.1.Eſdræ 1a ¶Et humiliati ſunt 2.Reg.8.1a.
6 Eleuauit manum ſuam Gen.3.14a ¶Adorauerunt ſculptile.
Exo.20.4a.¶Fornicati ſunt in adinuen.ſo.Exo.14.10a.
7 Et vidit cum tribularentur.Exo.2 6a. ¶ Et audiuit orationem eorum.ibidem.4a.¶Teſtamenti ſui.pſal.77.12a. ¶Pœnituit eum.Gene.6.6a.

PSALMVS CVI.

Pſal.106. 1 Confitemini domino.1.Paral.16.6a ¶Quoniam bonus.ibi.7a.
¶Quoniam in ſæculum miſericordia eius.Exo.22.11a.
¶Anima eorum in ipſis defecit.Gen.46.2a./ Io.12.2a.
2 Clamauerunt ad dominum.Gen.4.4a. ¶De neceſſitatibus eorum.pſal.24. ¶Exacerbauerunt eloquia Dei.Exo.4.5a.
3 Conſilium altiſſimi irritauerunt.ibid./ Iob.12 6a./13.6a.
¶Et humiliatum eſt.2.Reg.8.1a.
4 Eduxit eos de tenebris & vmbra mortis.3.d.22 q.2.ar.2.q.1.3m
5 Contriuit portas æreas,& vectes ferreos confregit 3a.quæſ.52.
4.2m.
6 Miſit verbum ſuum & ſanauit eos.4.prolo. ¶Et ſacrificent ſacrificium laudis.pſal.4.6a / pſal. 33.2a.
7 Exaltent eum in eccleſia plebis.Gene.3.13a. ¶ Benedixit eis.
Gen.1.31..

PSALMVS CVII.

Pſal.107. 1 Paratum cor meum Deus.2.Reg.7.2a.¶Cantabo & pſallam in gloria mea.pſal.20.6a.
2 Exurgam diluculo.pſal.56.7a.
¶Exaltare ſuper cœlos Deus,&c.ibidem 4a ¶Confitebor tibi in populis domine.1.Paral.16.6a.
3 Magna eſt ſuper cœlos miſericordia tua.Exo.22.11a.
¶Et uſque ad nubes veritas tua.Exo.34.5a.
4 Vt liberentur dilecti tui. Deuter.7.3a. ¶ Saluum fac dextera tua.Gen.3.14a. ¶Deus loquutus eſt in ſancto ſuo.Exo.6.1a.
5 Deus repuliſti nos.pſal.93.9a./ Iotue 3a. ¶ Non exibis Deus in uirtutibus noſtris.Gen.3.13a. ¶Quia uana ſalus hominis.
ibidem.¶Confundantur.ibidem./pſal.30.2a.

PSALMVS CVIII.

Pſal.108. 1 Conſtitue ſuper eum peccatorem. Gen.3.21a. ¶Et Diabolus ſtet a dextris eius.Iob 1.5a ¶Et oratio eius fiet in peccatum vſque pro eo quod.Gene.3.21a./22a.q.83.a6,o./q.178.2.1m
/.Po a.q.6.9.cm./In.4.lec.3. ¶Fiat ei ſicut veſtimentũ &c.vſq; hoc opus ibidem.¶Confundantur.ibid./ pſal.30.2a.
2 In memoriam redeat iniquitas patrum eius in conſpectu domini &c.Gen.8.1a./Exo.20.7a. ¶ Qui loquuntur aduerſus animam meam.Gen.46.2a./ Io.12.2a.
3 Suaue eſt miſericordia tua.Exo.22.11a./pſal.24.6a.
¶Cor meum conturbatum eſt intra me.pſal.6.3a.
4 Factus ſum opprobrium illis.pſ.30.8a ¶Adiuua me domine.
1.Paral 12.5a ¶Induantur qui detrahunt mihi pudore,&c.
Gene.3 21a.
5 Dilexit maledictionem,& ueniet ei,ibidem. ¶Noluit benedictionem &c Gen.35a.¶Et tu benedices. ibidem.
6 Confitebor domino.1.Paral.16.6a.
7 Laudabo eum.pſal.33.2a.

PSALMVS CIX.

Pſal.109. 1 Dixit dominus domino meo,&c.uſque uirgam. Matt.22.12a.
2 Sede a dextris meis. Mar.16.28a. ¶ Donec ponam inimicos tuos,&c.Gene.8.4a.
3 In ſplendoribus ſanctorum.Ro.8.lec.6 /1a.Cor.11.
4 Ex vtero ante luciferi genui te.pſ 24a /Ro.1.c.6 /1a Cor.11.
5 Iurauit dominus.Gen.22.8a
¶Et non pœnitebit eum.Gen.6.6a
6 Tu es ſacerdos.3a q 22.0./q.50.4.3m/ q.31.a.6./q.59.4.1m./
q.63.6 c./q.84.7.4m./3.d.22.q.1.,4m./2.4 cn 75./Opu.20.
Lib.3.cn.22 ſi./Pſal.2/Pſal.44./He. 1.lec.4.ſi.
7 In æternum.3a.quæſtio.22.5.o./6.c./ quæſt 63.5.c./ 3.diſt.2a.
q.1.1.4m.
8 Secundum ordinem Melchiſedech. 3a.q.22. 6.o./ q.61.3.3m./
4.d.8.q.1.ar.2 q.3.o./d.17.q.3.ar.1.q.5.2m.
9 Dominus a dextris tuis,Mar.16.18a. ¶Confregit in die iræ ſuæ reges.Exo.4 5a.
10 Iudicabit in nationibus.Pſ.9.3a.¶Implebit ruinas. Luc.2.16a.
11 Conquaſſabit capita in terra multorum. Numeri 7.2a.
12 De torrente in via bibit.He.1.lec.3 a med°.K.
13 Propterea exaltauit caput.Phil.2.11a./Nume.7.2a.

PSALMVS CX.

1 Confitebor tibi domine. 1.Parali.16.6a. ¶In toto corde meo, Pſal.110.
Deutero.6.4a.
2 Exquiſita in omnes voluntates eius.1a.q.19.2.4m. / 5.c./11.12.
o./q.23.5.c./q.27.5.3m./q.41.6.c./1.d.45.4.o. /d.47.2.c./Veri.q.6.2.c./q.23.3.o./Heb.10.lec.4.
3 Iuſtitia eius manet in ſæculum ſæculi. Deut.32.6a. ¶ Miſericors,& miſerator dominus.Exo.22.11a.
4 Memor erit in ſæculum.Gen.8.1a. ¶ Teſtamenti ſui. Pſal.77.
12a. ¶Populo ſuo.Exo,19.3a.
5 Opera manuum eius.Gene.3.14a. ¶ Confirmat in ſæculum ſæculi.Gene.17.11a. ¶Sanctum & terribile nomen eius. Leuit.
11.3a./Pſal.46.1a.
6 Initium ſapientiæ timor domini.2a2æ. q.19.5.o./q.45.1.3m./6.
3m /3.d.35.q.2.ar,1.q.1.3m.

PSALMVS CXI.

1 Beatus vir qui timet dominum.Pſal.1.1a./Leui,19.14a.¶Generatio rectorum benedicetur.Iob 2a./Gen.35a. Pſal.111.
2 Miſericors & miſerator & iuſtus dominus. Exo 22,11a./ Deutero.32.6a.
3 Paratũ cor eius,ſperare in domino. 2.Reg.7.2a ¶4 Reg 18.3a.
4 Diſperſit dedit pauperibus.Tob.8.10a. ¶Iuſtitia eius manet in ſæculum ſæculi.2a.Cor.9.lec.2.
5 Dentibus ſuis fremet & tabeſcet. Matth.8.6a.

PSALMVS CXII.

1 Laudate pueri dominum.Pſal.33.2a./Pſal.36./Iſa.9. / Mat.11. Pſal.112.
/He.2.le.3.ſi./c°.5.lec.2.
2 Sit nomen domini benedictum. Pſal.33.1a.
3 Excelſus ſuper omnes gentes dominus &c.Iob 11.6a.¶Et ſuper cœlos gloria eius.ibidem./Exo.16.1a./3.Reg.8.10a.
4 Quis ſicut dominus.Pſal.82.1a.¶Qui in altis habitat.Gen.28.
7a./3.Reg 8.10a / Iob 11.6a.
5 Et humilia reſpicit in cœlo & in terra. Exo.3.6a./ He.13.4a./
1a.q.22.3.3m./1.d.35.2.2m./4 d.50.q.2.ar.4.q.1.2m./ contra.
1.c°.7./70./Meth.12.lec.8.
6 Qui habitare facit ſterilem in domo,matrem,&c. 1.Reg.4.1a.

PSALMVS CXIII.

1 A facie domini. Gen.3.14a. ¶Deus Iacob. Gen. 19. 5a. ¶Qui Pſal.113.
conuertit petram,&c.1a Cor.10.2a.¶Super miſericordia tua.
Exo.22.11a.
2 Et veritate tua.Exo.34 5a.¶Deus autẽ noſter in cœlo. 3.Reg.
8.10a.¶Omnia quæcunque voluit fecit. 1a.q.19.6.o./1.d.47.
2.o./2.c./3.d.31.q 2.ar.3.q.1.c /Veri.q.23.2.c./Ma.q.6.5m./
Quol.11.3.c./Quol.12.4.c.
3 Sperauit in domino.4.Reg.18.3a.¶Qui timent dominum.Leuit.19.14a.¶Adiutor eorum. 1.Parali.12. 5a. ¶Dominus memor fuit noſtri.Gen.8.1a.
4 Benedixit nobis. Gen. 1. 31. ¶ Qui fecit cœlum & terram.
ibidem 1a.
5 Non mortui laudabunt te domine. Pſal.33.2a.
9 Nos qui viuimus benedicimus domino.ibid.1a.

PSALMVS CXIIII.

1 Inclinauit dominus aurem ſuam mihi.Gen.3.14a. Libera animam meam. Gen. 46. 2a. Pſal.114.
2 Miſericors dominus.Exo.22.11a.¶Et iuſtus,Deut.32.6a.
¶ Cuſtodiens paruulos dominus. Ioſ.24 3a. / Iſa.9./Pſal.36./
Matth.11./He.2.lec.3.ſi./ c°.5.lec.2.
3 Humiliatus ſum.2.Reg.8.1a. ¶ Conuertere anima mea in requiem tuam. Exo.33.10a.

PSALMVS CXV.

1 Credidi propter quod loquutus ſum.2a.Cor.4. ¶ Ego autem Pſal.115.
humi-

humiliatus ſum nimis.2.Reg 8.1ª.
2 Omnis homo mendax.Ro.3.lec.1.poſt prin^{m}.B. ¶Calicem ſalutaris accipiam.Pſal.22.3ª.
3 Vota mea domino reddam.Pſal.75.6ª.¶Coram omni populo eius.Exo.19.3ª.
4 Precioſa in conſpectu domini, mors ſanctorum eius.22ª.q 25.6.2^{m}/q.124.2.2^{m}./q.164.1.6^{m}./4.d.20.art.1.q.3.3^{m}./d.21.q.1.ar.3.q.2.3^{m}./Veri.q.26.6.10^{m}.
5 Tibi ſacrificabo hoſtiam laudis.Pſal.4.6ª./ Pſal.33.2ª.

PSALMVS CXVI.

Pſal.116. 1 Laudate dominum omnes gentes.Pſal.17.13ª./Pſal.33.2ª. ¶Quoniam confirmata eſt ſuper nos miſericordia eius. Exo.22.11ª.
2 Et veritas domini manet in æternum.Exo.34.5ª.

PSALMVS CXVII.

Pſal.117. 1 Confitemini domino. 1. Parali. 16.6ª. ¶Quoniam bonus. ibidem 7ª. ¶Quoniam in ſæculum miſericordia eius. Exo 22.11ª.
2 Qui timent dominum, Leui.19. 14ª. ¶Dominus mihi adiutor 1.Parali.12.5ª.¶Non timebo quid faciat mihi homo.He.13.
3 Bonum eſt confidere in domino,&c.4.Reg.18.7ª. ¶Bonum eſt ſperare in domino,&c. ibidem 3ª.
4 In nomine domini,quia vltus ſum in eos. Nume.31.1ª. ¶Fortitudo mea,& laus mea dominus. Pſal.17.1ª.
5 Et factus es mihi in ſalutem. Pſal.89.1ª. ¶Dextera domini fecit virtutem.Gen.3.14ª.
6 Lapidem quam reprobauerunt ædificantes. Matt.21.8ª./Ro.9.
7 Hic factus eſt in caput anguli.Matt.21.8ª./ Ephe.2.lec.6.

PSALMVS CXVIII.

¶Aleph.1. Pſal 118. 1 Beati immaculati in via.Pſal.1.1ª./ Iob 23.6ª. ¶Qui ſcrutantur teſtimonia eius.12ª.q 99.5.c./Pſal.18.
2 Tu mandaſti, mandata tua cuſtodiri nimis, ibidem. ¶Iuſtificationes tuas.ibidem.¶In toto corde. Deut.6.4ª.
3 Tunc non confundar. Pſal.30.2ª. ¶Confitebor tibi. 1. Parali. 16.6^{n}. ¶Non me derelinquat.Ioſue 3ª.¶Didici iudicia iuſtitiæ tuæ, infra 5ª.
4 In toto corde meo.Deute.6.4ª. ¶Benedictus es domine.Pſal. 33.1ª.¶Doce me, Matth.23.2ª.
5 In labiis meis,pronunciaui omnia iudicia oris tui. 4.diſt.46.L.2^{m}./Gen.3.14ª. ¶Teſtimoniorum tuorum ſup.1ª.
6 Conſiderabo vias tuas. Iob 23.6ª. ¶In iuſtificationibus tuis, ſup.2^{n}. ¶In mandatis tuis.ibidem.
7 Non abſcondas a me mandata tua,ſup.2ª. ¶Concupiuit anima mea deſiderare iuſtificationes tuas.ibidem./Gen.46.2ª.
8 In omni tempore. Luc.18.1ª. ¶Maledicti qui declinant,&cæt. Gen.3.11a.¶Aufer a me opprobrium.Pſal.30.8ª.¶Teſtimonia tua exquiſiui. ſup.1ª
9 In tuis iuſtificationibus, ſup.2a.
10 Adhæſit pauimento anima mea.Gen.46.2ª. ¶Doce me.Math. 23.2^{n}.¶Iuſtificationes tuas.12ª.q.99.5.c./Pſal. 18.
11 Miſerere mei.Exo.22.11ª. ¶Viam veritatis elegi.Iob 23.6ª. ¶Iudicia tua non ſum oblitus, ſup 5ª. ¶Adhæſi teſtimonijs tuis domine,ſup.1ª.
12 Noli me confundere.Pſal.30.2a. ¶Viam mandatorum tuorum cucurri, ſup. 2ª. ¶Cum dilataſti cor meum. Deuteron.6.4./ Prouer.21.1a.
13 Legem pone mihi domine,contra 3. cº. 129. ¶Viam iuſtificationum tuarum,ſup.2ª./Iob 23.6. ¶In ſemitam mandatorum tuorum ibidem. ¶In toto corde meo. Deut.6.4ª.
14 Inclina cor meum,Prouer.21.1ª.¶In teſtimonia tua,ſup.1a. ¶In timore tuo.Leui.19.14ª.¶Opprobrium meũ. Pſal.30.8ª.
15 Iudicia tua iocunda,ſup.5ª.¶Mandata tua,ſup.2ª. ¶In æquitate tua.Iob 23.4ª.
16 Et veniat ſuper me miſericordia tua domine.Exo.19.6ª./22.11^{n}./Gen,3.14ª. ¶Reſpondebo exprobrantibus. Pſal.41. 6ª. ¶In iudiciis tuis ſuper ſperaui, ſup.5ª.
17 Ambulabam in latitudine. 12ª.q.107.4.c. ¶Quia mandata tua exquiſiui,ſup.2^{n} ¶De teſtimoniis tuis, ſup.1. ¶Non confundebar.Pſal.30.2ª.
18 Exercebar in iuſtificationibus tuis, ſup.2ª.
19 Memor eſto.Gen.8.1a ¶Iudiciorum tuorum.ſup.5ª.¶Cantabiles mihi erant iuſtificationes tuæ.ibidem 1a.
20 In loco peregrinationis meæ.Heb.11.lec.4.
21 Memor fui noctu nominis tui domine. Exo. 4. 13a./ ſup.2ª, Luc.18 1a.
22 Deprecatus ſum faciem tuam. Gene.3. 14ª. ¶In toto corde meo.Deutero.6.4a. ¶Miſerere mei.Exo.22.11a.¶In teſtimonia,ſup.1a.

23 Vt cuſtodiam mandata tua.ſup.2ª.¶Iuſtificationes tuas.ibidē. ¶Doce me. Math.23.2ª.¶Ad confitendum tibi.1.paral.16.6ª
24 Particeps ego ſum omnium, &c. 4.d.20.ar.3.q.1.5^{m}./d.45.q.2.ar.1.q.1.c.
25 Timentium te. Leui.19.14ª. ¶Super iudicia iuſtificationis tuæ. ſup.5a.
26 Bonus es tu,in bonitate tua.1.Paral 16.7ª.¶Doce me.Math. 23.2ª.¶Iuſtificationes tuas.ſup.2a.¶Mandatis tuis.ibi. 9.
27 In toto corde meo. Deut.6.4ª. ¶Humiliaſti me.2.Reg.8.1a. ¶Lex oris tui.Gen.3.14ª.
28 Coagulatum eſt ſicut lac cor eorum.Exo.4.9a.
29 Manus tuæ domine.Gen.3.14a. ¶Fecerunt me.Gen.1.3ª./ 10 cº.2.11^{n}.¶Et plaſmauerunt me.ibidem.9ª.1aª.
30 Da mihi intellectum.Matth.23.2ª.¶Vt diſcam mandata tua. ſup.2.¶Qui timent te,Leui. 19.14ª.
31 Aequitas iudicia tua, ſup.5ª./ Iob.23.4ª. ¶In veritate tua.Exo.34.5a.¶Humiliaſti me.2. Reg.8.1ª.
32 Fiat miſericordia tua.pſal.89.1a./ Exo.22.11ª. ¶Veniant mihi miſerationes tuæ ibidem./Gen.3.13a./ Exo.19.6ª.
33 Confundantur.pſal.30.2ª.¶Teſtimonia tua, ſup.1a. ¶In iuſtificationibus tuis.ibi.2ª.
34 Defecit in ſalutare tuum anima mea. Gene. 46.2a./Io.12.2a. 11 ¶Iuſtificationes tuas,ſup.2ª. ¶Omnia mandata tua veritas. ibidem.
35 Adiuua me.1.Paral.12.5ª.¶Secundum miſericordiam tuam. Exo.22.11a. ¶Teſtimonia oris tui.ſup.1a./ Gen. 3.14ª.
36 Factus ſum ſicut uter in pruina.pſal.32.
37 In æternum domine,verbũ tuum permanet in cęlo.3.Reg.8. 12 10a.¶Veritas tua Exo.34.5ª.¶In humilitate mea.2.Reg.8.1ª
38 Iuſtificationes tuas.ſup.2. ¶Teſtimonia tua.ibidem.1a. ¶Latum mandatum tuum nimis.ibidem.2a./12ª.q.107.4.0./pſalmo 93.12ª.
39 Super ſenes intellexi.22ª.q 174.4.1^{m}./ Veri.q.12.14.1^{m}./2^{m} 13
40 Mandata tua quæſiui.ſup.2a.
41 Teſtimonia tua. ibidem 1a. ¶A iudiciis tuis non declinaui. ibidem 3a.
42 Lucerna pedibus meis verbum tuum,&c. pſal.17. ¶Doce me. 14 Math.23.2a.¶Iudicia iuſtitiæ tuæ,ſup.5ª./Deute.32. 6a.
43 Humiliatus ſum.2.Reg.8.1^{n}.¶De mandatis tuis,ſup.2a. ¶Teſtimonia tua.ibidem 1a
44 Anima mea in manibus meis ſemper. Prouer.21.1a./infra 45ª.
45 Inclinaui cor meum ad faciendas iuſtificationes tuas in æternum,propter retributionem, ſup.2a./ 22ª.q.32.3. 2^{m}./ 3.d.26 q.2.1.5^{m}./d.29.4.c./ 4.d.15.q.2.ar.3.q.3.7^{m}./ Io.20.lec.3./ 1ª.Cor.3.lec.2.prinª.
46 Iniquos odio habui.pſ.138.12a. Adiutor meus.1.Paral.12.5ª. 15 ¶Mandata Dei mei.ſup.2ª./Gen.17.5a. ¶Non confundas me.pſal.30.2a.
47 Meditabor in iuſtificationibus tuis ſemper,ſup.2a./Luc.18.1^{n} ¶A iudiciis tuis,Deuter.32.6ª./pſal.18.7ª. ¶Teſtimonia tua,ſup.1^{n}.
48 Confige timore tuo carnes meas.12ª q.44.1.3^{m}./pſal.43. ¶A iudiciis tuis timui.ſup.5ª.
49 Non tradas me calumniantibus me.pſal.71.2a. 16 ¶Iuſtitiæ tuæ. Deuter.32.6ª. ¶Secundum miſericordiam tuam.Exo.22.11ª.
50 Et iuſtificationes tuas,ſup.2ª. ¶Et mandata tua.ibidem. ¶Vt ſciam teſtimonia tua. ibidem. 1ª.
51 Doce me. Mat.23.2a. ¶Da mihi intellectum.ibidem.
52 Mirabilia teſtimonia tua,ſup.1a. ¶Ideo ſeruata eſt ea anima 17 mea.Gen.46.2ª. ¶Mandata tua. ibidem. 2a. ¶Iuſtificationes tuas.ibidem.
53 Aſpice in me.Exo.2.6a.¶Et miſerere mei.Exo.22.11a.¶Faciē tuam illumina ſuper ſeruum tuum. Gen.3.14ª./pſal.35.10a.
54 Et doce me.Math.23.2a.
55 Iuſtus es domine.Deut.32.6a. ¶Teſtimonia tua, ſup.1ª. ¶Et 18 veritatem tuam.Exo.34.5ª.¶Iuſtificationes tuas,ſup.2ª.
56 Tabeſcere me fecit zelus meus.Exo.20.6a./ pſal.38.
57 Ignitum eloquium tuum vehementer.He.2.lec 3.
58 Mandata tua, ſup.2a. ¶Aequitas. Iob 23 4a. ¶Intellectum da mihi.Math. 23.2ª.
59 Clamaui.Gen.4.4a. ¶In toto corde.Deutero.6.4ª. ¶Iuſtificationes tuas requiram, ſup.2n. ¶Vt cuſtodiam mandata tua. 19 ibidem.
60 Secundum miſericordiam.Exo.22.11ª.¶Omnes viæ tuæ veritas.Iob 23.6a./Exo.34.5ª.¶De teſtimoniis tuis, ſup.1a.
61 Prope es tu domine.1ª.q.3.1 5^{m}./ q.9.1.3^{m}./12ª.q.22.2.1^{m}./2.d.3.q.1.3.c./ 4.d.17.q.1.ar.1.q.2.c./ Iob 4 prin^{n}./pſalmi 45./Iſa.prolo./ capº 7.fi./cº 22.fi./cº 34. / Phil.4. / Heb.2. lec.3./c^{n} 3.
62 In æternum fundaſti ea.Gene.17.11a.
63 Vide humilitatem meam.Exo 2.6a./ 2.Reg.8.1a. 20 ¶Longe a peccatoribus ſalus. 1aª. quæſtione 98.1. 4^{m}./ pſal. 19.

Quia

64 Quia iuſtificationes tuas non exquiſierunt, ſupra 2ª. ¶ Miſericordiæ tuæ multæ domine. Exo.22. 11ª. ¶ A teſtimoniis tuis non declinaui, ſupra tª.

65 Vidi præuaricantes & tabeſcebam, ſupra 56ª. ¶ Mandata tua dilexi domine, ſupra 2ª. ¶ Principium verborum tuorum veritas. Exo.34.5ª.

66 In æternum omnia iudicia iuſtitiæ tuæ. Ge.17.11ª./ſupra 5ª./ Deuter.32.6ª.

21. 67 Septies in die laudem dixi tibi, Pſal.33.2ª./4.d.15.q.4 arti.1. q.3.o./d.18.q.1.ar.1.q.2.2m./Quol.1.q.7.1.o./Quol.3.q.13. 2.o./Quol.4 q.12.1.e fi./Quol.6 q.5.2.o/Quol.7.vel 8.q 6. o./Opoſc.3.cº.257/Pſalm.t6./ Iſa.4 fi./Rom.12.lec.2.med./ 1ª.Cor.9 lec.5.fi.

68 Super iudicia iuſtitiæ tuæ, ſupra 5ª./Deut.32.6ª.

69 Pax multa diligentibus legem tuam. 12ª.q.70 3.c./ 22ª.q.29. o./3 d.27.q.1.3.5m./4.d 49.q.2.art.2.q 4.n/Dion.11./Iſa.26. /cº.32.fi./Matth.5./ Ioan.14. lec.8./ Rom. 10.lec.2./Phil.4./ 1ª.Theſ 5 lec.2.fin.

70 Et non eſt illis ſcandalum. 22ª.q 43. o./4.d.38.q.2.o/Quol.4. 23.3m/Matth.15/Ro.9.lec.1./cº.14.lec.2.prin.

71 Seruaui mandata tua, ſupra 2ª. ¶ Et teſtimonia tua. ibid. 1ª. Omnes viæ meæ in conſpectu tuo. Pſal.32.8.9ª.

81 72 Appropinquat deprecatio mea in conſpectu tuo domine, ſupra 61ª./22ª.q.83.1 2m./Dio.3./Pſal.6./Pſal.29.

73 Intret poſtulatio mea, in conſpectu tuo. 22ª.q.83. t.o./9.c./2m./ 3ª q.21.1 2.o. /4.d.15.q.4 ar.1.q.2.c./1m.q.1.o.

74 Da mihi intellectum. Matth. 23. 2ª. ¶ Eructabunt labia mea hymnum. Pſal.44.1ª./Pſal.33.2ª. ¶ Et laudabit te. ibid.

75 Cum docueris me. ibid ¶ Iuſtificationes tuas, ſupra 2ª. ¶ Omnia mandata tua æquitas. ibid. / Iob 23.9ª.

76 Fiat manus tua, vt ſaluet me. Pſ.89.1ª./Pſal.3.4ª./Gen 3.14ª. ¶ Et iudicia tua adiuuabunt me, ſupra 5ª /1.Paral.12.5ª.

77 Viuet anima mea. Gen.46.2ª / 12ª.q.110.1.2m./ 22ª. q.23.2. 2m./3 d 6.q.3.1 4m./Pſal.31.fi.

78 Quære ſeruum tuum domine. 21ª.q.186.4.7.c.

PSALMVS CXIX.

Pſal. 119. 1 Ad dominum cum tribularer clamaui. Gen.4 4ª. ¶ Domine libera animam meam. Gen.46.2ª./Io.12.2ª.

2 A lingua doloſa 22ª.q.25.4.2m./5.c./q.111.3.2m./q.118.8.c. 2m./Pſ l 11./Pſal.16.

3 Sagittæ potentis acutæ. Iob 6.2ª. ¶ Heu me quia incolatus meus prolongatus eſt, &c.1.d.4.q.1.4m./4.d.8.L./Ver.q.15.4 c.

4 Cum his qui oderunt pacem. Heſt.13.1ª./22ª.q.29.2.2m.

5 Eram pacificus. Rom.12.21ª.

PSALMVS CXX.

Pſal. 120. 1 Qui fecit cœlum & terram. Gen 1.1ª. ¶ Dominus cuſtodit te. Ioſ.24 3ª. ¶ Dominus protectio tua. Pſal. 17.1ª.

2 Ecce non dormitabit, neque dormiet. contra 1.cº.56 fi.

3 Per diem ſol non vret te, neque luna per noctem. Gen.31.3ª.

PSALMVS CXXI.

Pſal.121. 1 Ieruſalem quæ ædificatur vt ciuitas. 2.d.17.q.3.2.6m.

2 Ad confitendum nomini domini. 1.Paral.16.6ª.

3 Propter fratres meos. Gen.13.3ª.

PSALMVS CXXII.

Pſal.122. 1 Ad te leuaui oculos meos. Gen 46.2ª ¶ Qui habitat in cœlis. 3.Reg.8.10ª. ¶ Dominum Deum noſtrum Gen.17.5ª.

2 Donec miſereatur noſtri. Gen.8.4ª./ Exo.22. 11ª. ¶ Multum repleta eſt anima noſtra. Gen.46.2ª./Io.12.2ª.

3 Opprobrium abundantibus, & deſpectio ſuperbis. Pſal.30.8./ Gen.3.21ª.

PSALMVS CXXIII.

Pſal.123. 1 Niſi quia dominus erat in nobis. Pſal.13.5ª.

2 Torrentem pertranſiuit anima noſtra, &c. Gen.46. 2ª. ¶ Benedictus dominus. Pſal.33.1ª.

3 Adiutorium noſtrum in nomine domini. 1.Paral.12.5ª.

4 Qui fecit cœlum & terram. Gen. 1ª.

PSALMVS CXXIIII.

Pſal.124. 1 Qui confidunt in domino ſicut mons ſyon. 4.Reg.18. 7ª. ¶ Non commouebitur in æternum qui habitat in Ieruſalem. Iob 4./ pſal.30.

2 Montes in circuitu eius. Opuſ.3.cº.261.f./ Pſal. 35.

3 Dominus in circuitu populi ſui. Ioſ.24.3ª./ Gen.17.5ª.

4 Pax ſuper Iſrael. pſal.118.69ª.

PSALMVS CXXV.

1 Tūc repletū eſt gaudio os noſtrum, &c. pſ.15.4a.5a./Iob 27.2ª. Pſal.125.

2 Qui ſeminant in lachrimis in exultatione metent. Mat.5.4ª.

PSALMVS CXXVI.

1 Niſi dominus cuſtodierit ciuitatem. Ioſ.24.3ª. Pſal.126.

2 Fruſtra vigilat, &c.2ª.q.25.2.2m./q.88 1.4m./32.q.11.3.2m./ 1.d.43.q.1.1 3m./ 4.d.44 q.1.21.2.q.1.1m / Ver.q.2.10.3m./ Pot.q.1.2 1m./Anima 16.9m./Meth.2./Phy.2 lec.10.

3 Vanū eſt vobis ante lucē ſurgere. Ma.q.9.1.c./pſal.11./pſa.3.

4 Cum dederit dilectis ſuis ſomnum. Deut.7.3ª. ¶ Ecce hæreditas domini. 4 d.33.q.1.ar.3.q. 3.3m./ pſal.32./ pſal.36./Ro.4.lec.2.c 8.lec.3.

5 Sicut ſagittæ in manu potentis. Iob 6.2ª.

6 Beatus vir qui impleuit deſiderium, &c. pſal.1.1a./pſal.15.4ª.

7 Non confundetur cum loquetur, &c. pſal.30.2ª.

PSALMVS CXXVII.

1 Beati omnes qui timent dominum. pſal.1.1ª. Leui.19.14ª. Pſal.127. ¶ Qui ambulant in viis eius. Iob 23. 6a.

2 Benedicat tibi dñs. Gen.35ª. ¶ Pacē ſuper Iſrael. pſal.118.69a.

PSALMVS CXXVIII.

1 Dominus iuſtus. Deut.32.6a. Pſal.128. ¶ Concidet ceruices peccatorum. Num.7.2a.

2 Confundantur, &c. vſque de quo Gen.3.21ª./pſal.30.2a.

3 Benedictio domini ſuper uos, &c. Gen. 1. 31a.

PSALMVS CXXIX.

1 De profundis clamaui ad te domine. Gen.4.4ª. Pſal.129.

2 Fiant aures tuæ intendentes. pſal.89.1ª. /Gen.3.14ª. ¶ Suſtinuit anima mea in verbo eius. Gen.46.2ª.

3 Speret Iſrael in domino. 4.Reg.18.3ª.

4 Apud dominum miſericordia. Exo.12.1 a.

PSALMVS CXXX.

1 Domine non eſt exaltatum cor meum, neque elati ſunt oculi Pſal.130. mei. 22ª.q.161.2 5m.

2 Ita retributio in anima mea. Gen.46.2a / pſal.61.6a.

3 Speret Iſrael in domino. 4.Reg.18.3ª.

PSALMVS CXXXI.

1 Memento domine Dauid. Gen.8.2a. ¶ Donec inueniat locum Pſal.131. domino. Gen 28.7a ¶ Deo Iacob. Gen.17.5ª.

2 Vbi ſteterunt pedes eius. Gen 1.14a. ¶ Surge domine in requiem tuam. ibi.13ª./Exo.33.1nª.

3 Non auertas faciem Chriſti tui. pſal 88. 15a. ¶ Iurauit dñs. Gen.22.8ª. ¶ Si cuſtod erint filii tui teſtm̄ meum. pſ.77.12ª.

4 Et teſtimonia mea hæc pſal.116.1a ¶ Quæ docebo eos. Math. 23.2a. ¶ Elegit dominus ſyon Deut.7 2a.

5 Hic habitabo. Gen.28.7ª./pſal.9 5a

6 Viduam eius benedicens benedicam. Gen.1.31a.

7 Paraui lucernam Chriſto meo. pſal.77.12a

8 Inimicos eius induam confuſione. pſal.30. 2ª.

PSALMVS CXXXII.

1 Ecce quàm bonum, & quàm iocundum, habitare fratres in vnum Gen.13.3ª. Pſal.132.

2 Quoniam illic mandauit dominus benedictionem. Gen.1.3a

PSALMVS CXXXIII.

1 Ecce nunc benedicite dominum. pſal.33.1a. Pſal.133. ¶ Qui ſtatis in domo domini, &c. pſal.92.3ª.

2 Benedicat tibi dominus. Gen.35a ¶ Qui fecit cœlum & terram. ibi. 1a.

PSALMVS CXXXIIII.

1 Laudate nomen domini. pſal.33.2a. ¶ Pſallite nomini eius. Pſal.134. pſal.20.6a. ¶ Qui ſtatis in domo domini, &c. pſal.92.3a.

2 Bonus dominus. 1 Parali.16.7a. ¶ Quoniam ſuaue. pſal.24.6a. ¶ Quoniam Iacob elegit ſibi dominus. Deut 7.2a.

3 Iſrael in poſſeſſionem ſibi. Exo.19.3a. ¶ Magnus dominus. pſal. 47.1a ¶ Deus noſter Gen.17.6ª.

4 Præ omnibus diis. Exo.7.1a. ¶ Omnia quæcunque voluit dominus fecit, &c. pſal.113.2ª. ¶ Hæreditatem Iſrael. pſal.126.4a ¶ Populo ſuo Exo.19.8a.

5 Iudicabit dominus populum ſuum.ibid.pſal.9.3ª.
¶Neque enim eſt ſpiritus in ore ipſorum.1.Eſdræ 1.
¶Similes illis fiant &c.Gen.3.21ª.
6 Domino Iſrael &c.pſal.92.3a ¶Benedicite domino.pſ.33.1ª.
¶Qui timetis dominum.Leui.16.14ª.
7 Qui habitat in Ieruſalem.Gen.28.7a

PSALMVS CXXXV.

Pſal.135. 1 Confitemini domino.1.Paral.16.6ª. ¶Quoniam bonus,ibi,7a ¶Quoniam in ſæculum miſericordia eius. Exo.22.11ª.¶Deo deorum,ibi.7.8a.
2 Domino dominorum.Deut.10.8ª. ¶Qui facit mirabilia magna ſolus. pſal.71.6a./ Deut.32.18a.
3 Qui fecit luminaria magna.Gen.13a. ¶Solem in poteſtatem diei &c.ibi.25ª.
4 In manu potenti,& brachio excelſo. Gen.3.14a./pſal.70.11ª. ¶Qui traduxit populum ſuum.Exo.16. 32.
5 Hæreditatem Iſrael.pſal.126.4ª ¶In humilitate noſtra.2.Regum 8.1a. ¶Memor fuit noſtri.Gen.8.1a.
6 Qui dat eſcam omni carni.Gen.6.10u.

PSALMVS CXXXVI.

Pſal.136. 1 Super flumina Babilonis,&c.uſq; in ſalicibus. 1af.q.89.1.2m./.4.d.21.q.1.ar.2.q.1 2m.
2 Memor eſto domine filiorum Edon,&c. Gen.8.1a. / 3 21a.
3 Beatus qui retribuet tibi &c.uſque ſi pſal.1.1a./ Num.31.1ª. ¶Et allidet paruulos ſuos ad petram.1ª.Cor.10.2a.

PSALMVS CXXXVII.

Pſal.137. 1 Confitebor tibi domine.1.Paral.16.6ª. ¶ In toto corde meo. Deut.6 4a. ¶Quoniam audiſti,&c.Exo.2.4ª.
2 In conſpectu angelorum pſallam tibi.pſal.20.6a. ¶ Et adorabo, ibid. ¶In uiis domini Iob 23.6ª.
3 Super miſericordia tua.Exo.3a 11.¶Et veritate tua.ibi.34.5a ¶Excelſus dominus.Iob 11.6ª.
4 Omnia verba oris tui.Gen.3.14a.
¶Extendiſti manum tuam,&c.ibidem.
5 Humilia reſpicit.2.Reg.8.1ª /Exo.2.6a.
¶Et alta a longe cognoſcit.Math.9.4ª.

PSALMVS CXXXVIII.

Pſal.138. 1 Domine probaſti me.pſal.16.2.¶Et cognouiſti me.Exo.33.5a
2 Tu cognouiſti ſeſſionem meam,& reſurrectionem meam. 3a.q.49.6.c./q.53.1.c.
3 Intellexiſti cogitationes meas de longe.3.Reg.8.12ª.
4 Omnes uias meas præuidiſti.pſal.32.8a.
¶Tu cognouiſti omnia. Heſter.13.4ª.
5 Nouiſſima.Iſa.41.2ª. ¶Et antiquam.ibi. / Din.iu.lec.3.prin. ¶Tu formaſti me.Gen.30ª./2.9a. / Iob 10.2ª.
6 Poſuiſti ſuper me manum tuam.Gen.3.14a ¶Quo a facie tua fugiam.ibi.¶Imperfectum meum viderunt oculi tui ibidem.
7 Quo ibo a ſpiritu tuo.1.Reg.10.2ª.4a / Iudic.2.4ª.¶Si aſcendero in cœlum tu illic es,&c.uſque & dies.Gen.28.7a./3.Regum 10a./1a.q.8.2 4 o./q.16.7.2m / q.112./1.c /q.52.2.c./1.d.37.q.2.o./q.3.2.c./q.4.1.1m./contra 3. capª 68./Diu.3./Quolibet.10.vel 11.1.o.
8 Confitebor tibi.1.Paral.16.6a ¶Suſcepiſti me de vtero matris meæ.Iob 10.2ª.¶ Anima mea cognoſcet nimis.Gen.46.2a.
9 In libro tuo omnes ſcribētur.Exo.32.11a 12a./Apoc.20.9ª.10ª. ¶Super arenam multiplicabuntur.Gen.15.2ª.
10 Exurrexi.pſal.3.3a. ¶Et adhuc ſum tecum.Io.14.8a. ¶Nonne qui oderunt te domine oderam.Exo.20.8ª.
11 Et ſuper inimicos tuos.ibid./ pſal.5.5a.
¶Tabeſcebam.pſal.118.56a
12 Perfecto odio oderā illos.12ª.q.29.1.o /22ª.q.25.6.o./q.26.2.c./7.1m./ q.34.3.1m./q.101.4 1m./3.d.30.1.6m./Ver.q.2.8.8m./9.c /Opuſ.18.cº 9./Eph.5.lec.9./cº.6 prin./Col.3.lec.4
13 Interroga me.Iob 9.

PSALMVS CXXXIX.

Pſal.139. 1 Cuſtodi me domine.Ioſ.24 3ª. ¶ Dixi domino.Iob 9a ¶Deus meus es tu.Gen.17.5a.¶Domine virtus ſalutis meæ. pſal.17.1ª./ pſal.4a.
2 Ne derelinquas me.Ioſ.;a.
¶Faciet dominus iudicium inopis, & vindictam pauperum. Exo.22.17ª./ Deuter.32.17a./pſal.9.3a.
3 Iuſti confitebuntur nomini tuo.1.Paral.16.6a.
¶Habitabunt recti.Iob 12./Iſa.33.
4 Cum vultu tuo.Gen.3.14ª.

PSALMVS CXL.

1 Domine clamaui ad te.Gen.4 4ª.¶Dirigatur oratio mea ſicut incenſum in conſpectu tuo.Pſal.118.72ª./73ª./12ª.q.102.3.14m./2ª q.83.5.2m./4.d.1.q.2.art.5.q.1.3m./ d.12.q.2.art.2.q.3.7m./3.d.37.ar.5.q.3.1m. Pſal. 140.
2 Eleuatio manuum mearum,ſacrificium veſpertinum. Pſalm.4.6ª./Nume.28.3ª.
3 Non declines cor meum,in verba malitiæ.Exo.4.9ª.
4 Ad excuſandas excuſationes in peccatis.12ª.q.13.3.3m./22ª.q.162.4.3m./ Ma.q.8 4.6m.
5 Corripiet me iuſtus in miſericordia,& increpabit me. Math.18. 8ª.
6 Oleum autem peccatoris,non impinguet caput meum. 22ª.q.115.o./Ma.q.7.2.1m.
7 Ad te domine oculi mei. Pſal.127.1ª. ¶ In te ſperaui. 4.Reg.18.3ª. ¶Non auferas animam meam.Io.12.2ª.
8 Cuſtodi me domine. Ioſ.24.3ª.
9 Diſſipata ſunt oſſa noſtra.Pſal.6.4ª.

PSALMVS CXLI.

1 Voce mea ad dominum clamaui.Gen.4.4ª.¶In deficiendo ex me ſpiritum meum. 1.Eſdræ 1ª. Pſal. 141.
2 Tu cognouiſti ſemitas meas.Exo.33.5ª./Pſal.32.8ª.9ª. ¶Non eſt qui requirat animam meam.Gen.46 2ª./Io.12.2ª.
3 Tu es ſpes mea.Pſal.13.4ª./Pſal.17.1ª. ¶Portio mea, in terra viuentium. Pſal.126.4ª.
4 Humiliatus ſum nimis. 2.Reg.8.1ª.
5 Ad confitendum nomini tuo. 1.Paral.16.6ª.

PSALMVS CXLII.

1 Auribus percipe. Gen.3.14ª. ¶In factis manuum tuarum meditabor.ibid.¶Non auertas faciem tuam a me. ibid. Pſal. 142.
2 In virtute tua. Exo.34.5ª. ¶In tua iuſtitia. Deut.32.6ª. ¶ In æquitate tua. Iob 23.4ª.
3 Perſequutus eſt inimicus animam meam.Ge.46.2ª./ Io.12.2ª. ¶Humiliauit in terra vitam meam.2.Reg.8.1ª.
4 Anxiatus eſt ſuper me ſpiritus meus. 1.Eſdræ 1ª. ¶In me turbatum eſt cor meum.Pſal.6.3ª.
5 Meditatus ſum in omnibus operibus tuis.contra 2.prolu.
6 Auditam fac mihi mane miſericordiam tuam. Exo.22.11ª. ¶Quia in te ſperaui.4.Reg.18.3ª.
7 Doce me domine.Math.23.2ª. ¶ Facere voluntatem tuam. Math.6.12ª.¶Quia Deus meus es tu.Gen.17.5ª.
8 Spiritus tuus bonus,deducet me in terram rectam.12ª.q.113.7.b./Pſal.18 /1.Regum 10.2ª.

PSALMVS CXLIII.

1 Benedictus dñs. Pſal.33.1ª. ¶Deus meus. Gen.17.5ª. ¶Cuius eſt dominus Deus eius.ibid. ¶Qui docet,&c Math.23.2ª. Pſal. 143.
2 Miſericordia mea & refugium meum. Pſalm.17.1ª. ¶ In ipſo ſperaui. 4.Reg.3ª. ¶Domine quid eſt homo,quia innotuiſti ei,&c. Pſal.8.2ª.
3 Homo vanitati ſimilis factus eſt. Pſal.4.2ª. ¶ Domine inclina cœlos tuos, & deſcende.Gen.3.13ª.
4 Emitte ſagittas tuas.Iob 6.2ª. ¶Emitte manum tuam de alto. Gen.3.14ª.
5 Deus canticum nouum cantabo tibi,&c. Pſal.20.6ª. ¶Beatum dixerunt populum, cui hæc ſunt.12ª.q 5.3.3m.
6 Beatus populus cuius dominus Deus eius.Pſal.2.1ª.
7 Libera de aquis multis.1ª.Theſ.prin.

PSALMVS CXLIIII.

1 Benedicam tibi.Pſal.33.1ª. ¶Laudabo nomen tuum.ibid.2ª. ¶Magnus dominus.Pſal.47.1ª.¶Potentiam tuam pronunciabunt,Pſal.70.11ª. Pſal. 144.
2 Et virtutem.Deut.4.14ª. ¶Memoriam abundantiæ ſuauitatis tuæ eructabunt.Pſ.24.6ª./Pſ.44.1ª. ¶Iuſtitia tua.Deu.32.6ª.
3 Miſerator & miſericors dominus. Exo.22.11ª. ¶ Patiens.Exo.34.4ª.¶Miſerationes eius, ſuper omnia opera eius.1ª.q 21.3.1m./4 c./q.25.3.3m./4.d.46.q.2.ar.2.q.3.o./ Pſal.24.
4 Et magnitudinis eius non eſt finis.1.q.7.1.o./q.12.1.2m./7.c./3m./ q.25.2.o./3.c./q.52.2.c./q.54.2.c./q.55.1.c.fi./q.75.5.4m./q 86.2.1m./3ª.q.10.3.1m./2m./ 1.d.43.q.1.1.o./4.d.49.q.2.1.12m./contra 1.cª.43./Lib.3.cº.54.fi./ Veri.q.2.2.5m./Poª.q.1.2.o./q.3.15.9m./q.7.3.c.fi./9.3m./q.9.5.9m./Quol.3.1.3 c./Opuſ.3.cº.18.19.20 /Meth.12.lec.6.fi.
5 Confiteantur tibi domine omnia opera tua.1. Parali.16. 6ª. ¶Regnum tuum regnum omnium ſæculorum.Pſal.46.3ª.
6 Et dominatio tua,&c. Deuteron.20.8ª. ¶ Fidelis dominus in omnibus

omnibus verbis ſuis.ibid.32.4a.¶Et ſanctus in omnibus operibus ſuis.Leui.11.5a.

7 Oculi omnium in te ſperant domine.4.Reg 18.3a./Pſ.146.6a.

8 Aperis tu manum tuam. Gen.3. 14a. ¶Et imples omne animal benedictione.Gen.1.31a.

9 Prope eſt dominus,omnibus inuocantibus eum, &c. Pſal.118.61a.72a. ¶Voluntatem timentium ſe faciet. 2.d.39.q.1.1.c./d.41.l.ſi./d.44.q.1.1.3m./L.3m./3.d.17.ar.1.q.1.1m./3m.

10 Cuſtodit dominus omnes diligentes ſe. Ioſ.24.3a./Deut.6.4a. ¶Omnis caro.Gen.6.10a.

PSALMVS CXLV.

Pſal. 145. 1 Lauda anima mea dominum Pſal.33.2a./Gen.46.2a. ¶Pſallam Deo meo.Pſal.10.6a./Gen.17.5a.

2 Exibit ſpiritus eius.1.Eſdræ 1a. ¶Et reuertetur in terrã ſuam. Gen.3.16.

3 Beatus cuius Deus Iacob adiutor eius.Pſal.1.1a /Gen.17.5a./2.Paral.12.9a ¶Spes eius in domino Deo ipſius. 4.Reg.18.5a.

4 Qui fecit cœlum & terram,&c.Gen.1a.c. ¶Qui cuſtodit veritatem in ſeculum.Deut.32.4a.

5 Facit iudicium,iniuriam patientibus.ibid. 19a. ¶Dominus diligit iuſtos. Deut.7.32.

6 Dominus cuſtodit aduenas.Ioſ.24.3a.

7 Regnabit dominus in ſecula.Pſal.46.3a.

8 Deus tuus ſyon. Gen.17.5a.

PSALMVS CXLVI.

Pſal. 146. 1 Laudate dominum.&c. Pſal.33.2a./¶Qui numerat multitudinem ſtellarum Rom.4.lec.3.

2 Magnus dominus noſter, Pſalm.37.1a. ¶Et magna virtus eius. Deut.4.14a. ¶Et ſapientiæ eius non eſt numerus. 1.diſtin.39.q.1.a.1m.

3 Humilians autem peccatores,&c. 2 Reg.8.1a. ¶Præcinite domino in confeſſione,&c.Pſal.20 6a./1.Paral.16.6a.

4 Pullis coruorum inuocantibus. 22ſ.q 83.10.3m./3.d.17.art.3.q.3.3m./4.d.15.q.4.ar.6.q 3.1m.

5 Beneplacitum eſt domino ſuper timentes eum. Leuit.19.14a. 4.Reg.18.3a.

6 Et in eis qui ſperant ſuper miſericordia eius.Exo.22.11a.

PSALMVS CXLVII.

Pſal.147. 1 Lauda Ieruſalem dominum,&c.Pſalm.33.1a. ¶Lauda Deum tuum ſyon.ibid./ Gen.17.5a.

2 Quoniam confortauit ſeras portarum tuarum. Ioſ.1. 2a. ¶Benedixit filiis tuis in te.Gen.1.31a.

3 Qui poſuit fines tuos pacem. Pſal.118.69/12ſ.q 3.4.1m./4.d.49.q.mar.2 q.4.0./Opuſ.3.c0.164.

4 Mittit cryſtallum ſuam ſicut bucellas.Veri.q.24 21.b.3.

4 Iuſtitias & iudicia ſua Iſrael.Deut.32.6a./Pſal.118.5a.

PSALMVS CLXVIII.

Pſal. 148. 1 Laudate dominum,&c. Pſalm.33.2a/Pſalm.18.1a. ¶Et aquæ quæ ſuper cœlos ſunt.Ge.17a. ¶Quia ipſe dixit,& facta ſunt. ibid.5a.

2 Statuit ea in æternum,&c.Gen.17.11a. ¶Præceptum poſuit,& non præteribit.12ſ.q.93.5.c./Opuſ.3.c0.145

3 Laudate dominũ de terra,&c.ignis,grando.&c. 1a.q.74.3.2m.

4 Quæ faciunt verbum eius. 1a.q.34.1.c./4m/contra 4.c0.13./Verit.q 4.1.c.

5 Confeſſio eius ſuper cœlum & terram.1.Paral.16.6a.

6 Populo appropinquanti ſibi.Pſal.33.3a./Pſal.118.61a.72a.

PSALMVS CXLIX.

Pſal. 149. 1 Cantate domino canticum nouum. Pſal.20.6a. ¶Laus eius in eccleſia ſanctorum. Pſal.33.2a.

2 Et filiæ ſyon exultent in rege ſuo. Pſal.46.3a.¶Exultabunt ſancti in gloria,&c. Pſal.15.4a.5a.

3 In populo ſuo. Exo.19.3a.

4 Exultationes Dei in gutture eorum.Pſal.20.6a.

PSALMVS CL.

Pſal. 150. 1 Laudate dominum. Pſal 33.2a. ¶In firmamento virtutis eius. Deut.4.14a.

2 In virtutibus eius. 1a.q 108.5.1m./2.d.9.4.3m./d.10.2 4m./4.d.15.q.4 ar.3.q.1.2m./d.48.q.1. ar.4.q.3.c./Opuſ.3.c0.126. ¶Secundum multitudinem magnitudinis eius. Pſal.47.1a.

3 In cimbalis iubilationis. Pſal. 46.1a. ¶Omnis ſpiritus laudet dominum.1.Eſdræ 1a./Pſal.18.1a./Pſal.33.2a.

AVTHORITATES EX LIBRO Prouerbiorum Salomonis.

CAPVT I.

1 PArabolæ Salomonis.Iob 27.4a. ¶Vt detur paruulis aſtutia. 22ſ.q.55.3.1m./4.1m.2/q.91.1.1m. Ca m.2 m.

2 Et enigmata eorum. 3. Reg.10.2a. ¶Timor domini principium ſapientiæ.pſal. 110.6a.

3 Fruſtra autem iacitur rete ante oculos pennatorũ. pſal.126.2a.

4 Ipſi autem contra ſanguinem ſuum inſidiantur.pſal.20.5a.

5 Et moliuntur fraudes,contra animas ſuas.22ſ.q.55.5.3m.

6 Sic ſemitæ omnis auari,animas poſſidentium rapiunt. Gen.46.2a./Io.12.2a.

7 In capite turbarum clamitat.Num.7.2a.

8 Extendi manum meam.Gen.3.14a.

9 Deſpexiſtis omne conſilium meum. Iob 12.6a. ¶In interitu veſtro ridebo.Exo.4.5a.

10 Et ſubſannabo.ibi./2.Paral.30.4a. ¶Timore malorum ſublato.22ſ.q.19.11.1m./pſal.18.6a.

CAPVT II.

1 Dominus dat ſapientiam.1a.q.1.6.3m./22ſ.q.45.1.c./4.1m./Ca m.2m. 2m./3 d.35.q.2.ar.1.q.1.c.

2 Ex ore eius prudentia & ſcientia.Gen.3.c0 14a.

3 Cuſtodit rectorum ſalutem.Ioſ.24 3a.

4 Qui recti ſunt,habitabunt in terra.Iob 2a.

5 Simplices permanebunt in ea.ibi.1a.

CAPVT III.

1 Deſcribe ea in tabulis cordis tui.Deut.6 5a./1a q.24.1.c. Ca m.3m.
¶Habe fiduciam in domino.4.Reg 18.7a.

2 Ex toto corde tuo. Deut.6 4a. ¶Ne innitaris prudentiæ tuæ. 22ſ.q.55.1.2.c.¶Ne ſis ſapiens apud te.22ſ.q.149 1.1m.

3 Time Deum.Leui.19.14a.¶Et recede a malo.Iſa.1.4a.¶Honora dominum de tua ſubſtantia,&c.Tob.6.9a.

4 Diſciplinam domini fili mi,ne abiicias.&c.vſque,Beatus.Hebr.12.lec.2.med./Tob.3.7a/Iudith 8.8a.

5 Et quaſi pater in filio,complaceat ſibi.Luc.6.11a. ¶Beatus homo,qui inuenit ſapientiam pſal.1.1a.

6 Melior eſt acquiſitio eius,i.ſapientiæ,&c. uſque comparari. Eccleſ.7.1a ¶Lõgitudo dierum in dextera eius,&c.Gen.3.14a.

7 Viæ eius viæ pulchræ,&c Iob 23.6a.
¶Lignum vitæ eſt his qui apprehenderint eam. Gen.2.15a.

8 Dominus ſapientia fundauit terram, ſtabiliuit cœlos prudentia,&c.2.prolo.

9 Dominus erit in latere tuo.Num.14.10. ¶Et cuſtodiet pedem tuum.Ioſ.24 3a.¶Ne æmuleris hominem iniuſtum.pſ. 36.1a

10 Cum ſimplicibus ſermocinatio eius.Iob 1a.

11 Habitacula iuſtorum,benedicentur.Gen.1.31a.

CAPVT IIII.

1 Et vnigenitus coram matre mea.3a q.37.2.1m./4 d.1.q.2.ar.3.q.1.4m. Ca m. m.

2 Et docebat me,&c.1ſ.Cor.14.2a.

3 Iuſtorum ſemita,quaſi lux ſplendens procedit,& creſcit uſque ad perfectum diem Phil.1 lec.1.prin0.

4 Ne declines ad dexteram,neque ad ſiniſtram.Deut.5.11a. ¶Vias quæ a dextris ſunt,nouit dominus.Exo.33.5a.

CAPVT V.

1 Cur deteſtatus ſum diſciplinam?&a ſupra 3.4a. Ca m.5m.

2 Bibe aquam de ciſterna tua, & fluenta putei tui. 22ſ. quæſt. 95.7.3m.

3 Reſpicit dominus uiam hominis, & omnes greſſus eius conſiderat.pſal.32.8.9a.

CAPVT VI.

1 Fili ſi ſpoponderis pro amico tuo, &c. vſque amicum tuum. Heb.13.lec.3. Ca m.6m.

2 Homo apoſtata,uir inutilis,graditur ore peruerſo,&c. uſque ſeminat.22ſ.q.12.1.2m.

3 Sex ſunt quæ odit dominus.pſal.5.5a.
¶Et ſeptimum deteſtatur anima eius ibi /Leui.26.4a.

4 Liga ea in corde tuo,&c.vſque quia.Deut.5.1a.
¶Mandatum lucerna eſt,& lex lux,&c.pſal.17.24a.

5 Qui ingreditur ad mulierem proximi ſui,&c.Exo.20.37a.
¶Non cõcupiſcat pulchritudinem eius cor tuũ.&c. ibid.23a.

6 Non grandis eſt culpa, cum quis furatus fuerit. 2 2^{a}. q. 66. 6. 1^{m}.
7 Furatur enim, vt eſurientem impleat animam. Gen. 46. 2^{a}.
¶Deprehenſus quoque reddet ſeptuplum, &c. Exo. 22. 1^{a}.
8 Opprobrium eius, non delebitur. pſal. 30. 8^{a}.
9 Quia zelus & furor viri, non parcet in die vindictæ. Exo. 20. 6^{a}. Deut. 32. 17^{a}.

CAPVT VII.

Ca^{m}. 7^{m}. 1 Fili ſerua mandata & viues. Leui. 18 3^{a} ¶Liga ea in digitis tuis. Deut. 6. 5^{a}. ¶Scribe ea in tabulis cordis tui, ſupra 3. 1^{a}.
2 Ad decipiendas animas. Gen. 46. 2^{a}.
3 Vt cuſtodiat te. Ioſ. 24. 3^{a}.

CAPVT VIII.

Ca^{m}. 8^{m}. 1 Veritatem meditabitur guttur meum, & labia mea deteſtabuntur impium. contra 1. c^{o} 1. n. / Iob 27. 2^{a}.
2 Melior eſt ſapientia cunctis opibus, &c. Eccl. 7. 2^{a}.
¶Beati qui cuſtodiunt vias meas. pſal. 1. 1^{a}. / Iob 23. 6^{a}.
3 Per me reges regnant, &c. Ro. 13. 1^{a}.
¶Ego diligentes me diligo. Deu. 6. 4^{a} / 7^{a}. 3^{a}.
4 Mecum ſunt diuitiæ & gloria, opes ſuperbæ & iuſtitia. Ma. q. 8. 2. 17^{a}.
5 Dominus poſſedit me in initio viarum ſuarum, &c. vſque terrarum. 1. d. 2. L. fi.
6 Nondum erant abyſſi, & ego iam concepta eram. 1^{a}. q. 6. 27. 2. 2^{m}. / contra 4. c^{o} 11.
7 Ante omnes colles ego parturiebar. ibid. ¶Omnes qui me oderunt. Exo. 18. 8^{a}. ¶Diligunt mortem. 4. d. 15. L. 7^{m}.
8 Quando præparabat cœlos, aderam, &c. vſque, cuncta componens. contra 4. c^{o} 11. fi.

CAPVT IX.

Ca^{m}. 9^{m}. 1 Sapientia ædificabit ſibi domum. 3^{a}. q. 32. 1. 3^{m}. / Mat. 1.
2 Miſit ancillas ſuas, vt vocarent ad arcam, & ad mœnia ciuitatis. 1^{a}. q. 1. 5. ſ. b. / 2^{m}. / 3. 3. c^{o} 50. fi. / 1^{a}. Cor. lec. 4.
3 Venite, comedite panem meum, & bibite vinum, quod miſcui vobis. contra 3. c^{o}. 51. fi.
4 Noli arguere deriſorem, ne oderit te. Veri. q. 3. 1. 1^{m}.
5 Principium ſapientiæ, timor domini. pſal. 110. 6^{a}.

CAPVT X.

Ca^{m}. 10^{m}. 1 Non affliget dominus famæ animam iuſti. Gen. 46. 2^{a}.
¶Benedictio domini ſuper caput iuſti. Gen. 1. 31^{a}.
2 Odium ſuſcitat rixas. 2 2^{a}. q. 41. 2. 4^{m}.
3 Vniuerſa delicta, operit charitas. Luc. 7. 6^{a}.
¶Via vitæ cuſtodienti diſciplinam, ſupra 3. 4^{a}.
4 Qui profert contumeliam, inſipiens eſt. 2 2^{a}. q. 72. 4. 0. / q. 73. 3. 3^{m}. / q. 158 7. c.
5 In multiloquio non deerit peccatum. 2 2^{a}. q. 72. 1. 1^{m}. / q. 69. 2. c. fi. / q. 148 6. c. / Ma q. 14. 4. c. / pſal. 11.
6 Sapientia eſt viro prudentia. 1^{a} q. 1. 6 c. / 2 2^{a}. q. 47. 2. 1^{m}. / 3. d. 35. q. 2. ar. 4. q. 2. c. / pſal. 48. / Ro. 6 lec. 2. princ. / 1^{a}. Cor. 1. le. 3. / Eph. 5.
7 Deſiderium ſuum iuſtis dabitur. pſal. 15. 4^{a}. ¶Expectatio iuſtorum lætitia. ibi. 5^{a}. ¶Spes impiorum peribit. 2 2^{a}. q. 21. 3. 1^{m}.

CAPVT XI.

Ca^{m}. 11^{m}. 1 Vbi fuerit ſuperbia, ibi erit & contumelia, ſupra 10. 4^{a}.
¶Vbi humilitas, ibi ſapientia. Ma. q. 3. 8^{m}. / 9^{m}.
2 Simplicitas iuſtorum diriget eos. Iob 1^{a}.
¶Qui fidelis eſt, celat amici commiſſum 4. d. 35. L. prin.
3 Benefacit animæ ſuæ, vir miſericors. pſal. 40.
¶Qui crudelis eſt, propinquos abiicit. 2 2^{a}. q. 159. 1. 3^{m}.
4 Fructus iuſti, lignum vitæ. Gen. 2. 15^{a}.
5 Qui ſuſcipit animas, ſapiens eſt. Gen. 46 2^{a}.

CAPVT XII.

Ca^{m}. 12^{m}. 1 Qui diligit diſciplinam, diligit ſcientiam, &c. ſupra 3. 4^{a} ¶Nouit iuſtus, iumentorum ſuorum animas. Gen. 46. 2^{a}. / Io. 12. 2^{a}
2 De fructu oris ſui, replebitur vnuſquiſque bonis, &c. pſal. 61. 6^{a}. / pſal. 15. 4^{a}.
3 Non contriſtabit iuſtum, quicquid ei acciderit. pſal. 6. 3^{a}. / 3^{a}. q. 15. 6. 1^{m}. / 2^{m}. / 3. d. 15. q. 2. ar. 2 q. 1. 1^{m}. / 2^{a}. Cor. 2. lec. 2.
4 Qui negligit damnum pp amicum, iuſtus eſt. 2 2^{a}. q. 26. 4. 2^{m}.

CAPVT XIII.

Ca^{m}. 13^{m}. 1 De fructu oris ſui, homo ſatiabitur bonis, &c. pſal. 61. 6^{a}. pſal. 15. 4^{a}. ¶Anima operantium impinguabitur. Gen. 46. 2^{a}.
2 Inter ſuperbos ſemper iurgia ſunt. 2 2^{a}. q. 37. 3. 1^{m}.
3 Spes quæ differtur, affligit animam. 1 2^{a}. q. 32. 3. 2^{m}. / q. 40. 8. 3^{m}. / 1. d. 1. L. 8^{m}. / 3. d. 26. q. 1. 2. 3^{m}. / q. 2. ar. 5. q. 3. 1^{m}. / Veri. q. 4. 1. 13^{m} / Ro. 12 lec. 1. / Phil. 7. lec. 6.
4 Lignum vitæ, deſiderium veniens. Gen. 2. 15^{a}. ¶Animæ doloſæ, errant in peccatis, infra c^{o}. 14^{a}. ¶Aſtutus oia agit cum conſilio, ſupra 1, 1^{a}.
5 Egeſtas & ignorantia, ei qui deſerit diſciplinam, ſup. 3. 4^{a}.
6 Iuſtis retribuentur bona. Pſal. 61. 6^{a}.

CAPVT XIIII.

1 Doctrina prudentium facilis. Trin. 8. 1^{m}. ¶Qui calumniatur egentem, exprobrat factori eius, &c. Pſal. 41. 6^{a}. / Pſal. 71. 2^{a}. / Matth. 25. 8^{a}. Ca^{m}. 14^{m}.
2 Extrema gaudii, luctus occupat. Ma. q 7. 3. 8^{m}.
3 Errant qui operantur malum. 1^{a}. q. 63. 1. 4^{m}. / 1 2^{a}. q. 6. 8. o. / q. 58. 2. c. / q. 77. 2. c. / 2 2^{a}. q. 20. 2. o. / q. 53. 2. 2^{m}. / q. 53. 2. o. / 3. d. 46. 2. 2^{m}. / L. 4^{m}. / 2. d. 5. q. 1. 1. c. / d. 7. q. 2. 1. 1^{m}. / d 21. q. 1. 2. 5^{m}. / d. 22. q. 1. 1. 1^{m}. / q. 2. 2. c. / d. 24. q. 3. 3. c. / 1^{m}. / d. 30. q. 1. 3. 1^{m}. / diſt. 39. q. 1. 1. 4^{m}. / L. prin. / d. 42. q. 2. 1. 7^{m}. / d. 43. 1. 3^{m}. / 3. d. 31. q. 1. 1. c. / 4. d. 18. q. 1. art. 2. q. 1. 2^{m}. / d. 38. q. 2. 1. 2^{m}. & contra 3. c^{o}. 105. prin. / 110. / contra 4. c^{o}. 69. 3^{m}. / 91. 5^{m}. / 95. 2^{m}. / Ver. q. 15. 3. 2^{m}. / 6^{m}. / q. 24. 8. 10. c. / Ma. q. 1. 3. 2. fi. / q. 3. 9. o. / q. 16. 2. 4^{m}. / 6. 11^{m}. / 13^{m}. / 24^{m}.
4 Liberat animas teſtis fidelis. Gen. 46. 2^{a}. / Io. 12. 2^{a}.
5 Timor domini, fons vitæ. Leui. 19. 14^{a}.

CAPVT XV.

1 In omni loco oculi domini contẽplantur bonos & malos. Ge. 3. 14^{a}. Pſ. 32. 8^{a}. 9^{a}. ¶Lingua placabilis, lignum vitæ Gen. 2. 15^{a}. Ca^{m}. 15^{m}.
2 Quæ autem immoderata eſt, conteret ſpiritum. 1. Eſdræ 1^{a}.
¶Stultus irridet diſciplinam patris ſui, &c. ſupra 3. 4^{a}.
3 In abundãti iuſtitia, virtus eſt plurima. 2 2^{a}. q. 66. 1. c. / 4. o. / 68. 6. 7. ¶Victimæ impiorum abhominabiles domino. Pſal. 5. 5^{a}.
4 Qui ſequitur iuſtitiam diligetur a domino. Deut. 7. 3^{a}. ¶Infernus & perditio coram domino, quanto magis corda filiorum hominum. 3. Reg. 8. 12^{a}.
5 In mœrore animi, deijcitur ſpiritus. 1. Eſdræ 1^{a}. ¶Per timorem domini, declinat omnis a malo. 2 2^{a}. q 54. 2. 4^{m}. / Pſal. 11.
6 Per miſericordiam & fidem purgantur peccata. Thob. 4. 5^{a}.
¶Longe eſt dominus ab impiis. Pſal. 118. 61^{a}.
7 Orationes iuſtorum exaudiet dominus. 4. d. 45. q. 3. 3. o.
Lux oculorum lætificat animam. Gen. 46. 2^{a}.

CAPVT XVI.

1 Hominis eſt animum præparare. 1. Reg. 7. 2^{a}. ¶Omnes viæ hominum patent oculis domini. Pſal. 32. 6^{a}. 9^{a}. / Gen. 3. 14^{a}. Ca^{m}. 16^{m}.
2 Spirituum ponderator eſt dominus. 1. Eſdræ 1^{a}. ¶Reuela domino opera tua. Pſal. 36. 3^{a}.
3 Vniuerſa propter ſemetipſum operatus eſt dominus. 1^{a}. q 44. 4. c. / q. 65. 2 o. / d. 45. 2. o. / 1. d. 1. q. 2. 1. c. / contra 3. c^{o}. 97. / Ver. q. 23. 1. 3^{m}. / Po^{a}. q. 5. 4 c.
4 Impium quoque ad diem malum. Eph 5. 13^{a}. ¶Abhominatio domini eſt omnis arrogans. 2 2^{a} q. 112 1. 2^{m} / Iob 40 / Iſa. 2. lec. 3.
5 Miſericordia & veritate redimitur iniquitas. Tob. 4. 5^{a}. ¶Et in timore domini declinatur a malo, ſupra 15. 5^{a}.
6 Domini eſt dirigere greſſus eius, ſcilicet hominis. 1^{a}. q. 23. 2. 2^{m}. / 2. d. 40. q. 2. 1. c. ¶Poſſide ſapientiam, quia auro melior eſt, &c. Eccl. 7. 2^{a}.
7 Qui ſperat in domino, beatus eſt. 4. Reg. 18. 3^{a}. / Pſal 1. 1^{a}.
Qui ſapiens eſt corde, appellabitur prudens, ſupra 10. 6^{a}.
¶Anima laborantis, laborat ſibi. Gen. 46. 2^{a}.
8 Corona dignitatis ſenectus, quæ in viis iuſtitiæ reperietur. 4. d. 34. q. 1. ar. 3. q. 1. 1^{m}.
9 Melior eſt patiens, viro forti, &c. 2 2^{a}. q. 66. 4. 2^{m}. / 2 2. q. 136. 2. o.
10 Sortes mittuntur in ſinum, ſed a domino tẽperantur. Act. 1. 9^{a}.

CAPVT XVII.

1 Sicut igne probatur argentum, &c. ita corda probat dominus. 3. Reg 8. 12^{a}. / Gen. 12. 1^{a}. 5^{a}. ¶Qui deſpicit pauperem, exprobrat factori eius. Pſal. 41. 6^{a}. / Matth. 25. 8^{a}. Ca^{m}. 17^{m}.
2 Semper iurgia quærit malus. Ge. 13. 2^{a}. ¶Angelus crudelis mittetur contra eum. 3. Reg. 11. 5^{a}.
3 Qui meditatur diſcordias, diligit rixas. Gen. 13. 1^{a}. / 2 2^{a}. quæſt. 41. 2. 5^{m}.
4 Spiritus triſtis exiccat oſſa. 1. Eſdræ 1^{a}. / 1 2^{a}. q. 37. 4. o. / q. 48. 2. c. / 4. d. 15. q. 2. ar. 3. q. 2. c.
5 Qui in ruina lætatur alterius, nõ erit impunitus. 2 2^{a}. q. 36. 2. o. / q. 158. 1. 3^{m}. / 1. d. 30. 1. 4^{m}. / Ver. q. 2. 8. 10^{m}. Ma. q. 10. 2. 1^{m}. / 7^{m}.
6 Qui iuſtificat impium, & condemnat iuſtum, abhominabilis eſt vterque apud Deum. Pſal. 5. 5^{a}. Leui. 19. 15^{a}.

CAPVT XVIII.

1 Impius cum in profundum venerit peccatorum contemnit. 22^{e}.q.186.9.3^{m}.

2 Sequitur eum ignorantia, & opprobrium. Pſal.30.8ª. ¶Accipere perſonam impii in iudicio, non eſt bonum, &c. Deut.6ª.

3 Labia ſtulti, miſcent ſe rixis. 22^{e}.q.41.2.3^{m}./ Gen.13.1ª. ¶Et os eius iurgia prouocat. ibid.2ª. ¶Labia ipſius, ruinam animæ eius. Gen.46.2ª.

4 Animæ effeminatorum eſurient. ibid./ 22e.q.154.11.2^{m}./4 d.13.q.2.1^{m}./ Ethic. 7. ¶Spiritus viri ſuſtentat imbecillitatem ſuam, &c. 1.Eſdræ 1ª.

5 Contradictiones comprimit ſors, &c. Act.1.9ª.

6 Vir amicabilis ad ſocietatem, magis amicus erit, quàm frater. 22e.q.26.8.3^{m}.

CAPVT XIX.

Ca^{m}.19^{m}. 1 Teſtis falſus, non erit impunitus. Exo.20.22ª. ¶Qui loquitur mendacia, peribit. Exo.23.1ª. / Pſal.5.6ª. ¶Anima diſſoluta, eſuriet. Gen.46.2ª.

2 Feneratur domino, qui miſeretur pauperis, &c. Deut.15.4ª. Timor domini ad vitam. Leui.19.14ª.

CAPVT XX.

Ca^{m}.20^{m}. 1 Luxurioſa res vinum. 22e.q.157.1.2^{m}. ¶Qui prouocat eum, ſ. regem, peccat in animam ſuam. Gen.46.2ª./ Io.12.2ª.

2 Fidelem quis inueniet. 1ª.q.22.1.c./ 12e.q.97.4.c. ¶Iuſtus qui ambulat in ſimplicitate ſua. Iob 1.1ª. ¶Beatos poſt ſe filios relinquet. Pſal.1.1ª.

3 Quis poteſt dicere, mundum eſt cor meum, purus ſum à peccato. 3.Reg.8.13ª. ¶No dicas, reddam malum pro malo, &c. Deut.32.17ª.

4 Abbominatio eſt apud Deû, pôdus & pôdus. Pſ.5.5ª./Exo.4.5ª. ¶A domino diriguntur greſſus viri. Pſal.16.6ª./ Pſal.32.9ª.

5 Ruina eſt homini deuorare ſanctos, & poſt vota retractare. Pſal.75.6ª.

CAPVT XXI.

Ca^{m}.21^{m}. 1 Cor regis in manu domini. Gen.3.14ª. ¶Quocunque voluerit vertet 1ª.q.83.1.5^{m}./12^{e}.q.6.1.3^{m}./q.9.4 1^{m}./6.c./ q.2.aſt.55.4.6^{m}./q.80.1.3^{m}./q.109.1.9.c./12^{e} q.104.4.c. / contra 3. c^{o}.67.4^{m}./Veri.q 22 8.c /Ma.q.3.2.c./1.c./ 11^{m}.

2 Appendit corda dominus. 3.Reg.8.12ª. ¶Anima impii deſiderat malum. Gen.46.2ª /1ª q.19 9 c./ q.82.2.1^{m}./ q.103.8.c./ 12^{e}.q.8.1.c./q.6.4.3^{m}./q.18.4.1^{m}./q.19.1.1^{m}./9.c./q.23.2.c./ q.27.1.1^{m}./q.28.4.c /q.29.4.c /q.74.1.2^{m} / q.77.2.c./q.80.1.c./1.d.46.2 2^{m}./2.d.3.q.4.2^{m}./d.7.q.11.1^{m}./diſt 21.1.2^{m} /.3.5^{m} /d.38.5.3^{m}./d.39.q.2.1.c.ſi /3^{m}./d.41.q.2.1.1^{m}./ d.43.1.1^{m}./ 4.d.49.q.1.ar.3.q 1.c./d.50.q.2.ar.1.q.1. 2^{m}./ contra 3, c^{o}.90.2^{m}./ Verit.q 14.2 c /q.22.6.1^{m}. /q.24 8.c. / Ma.q.1.8.12^{m}./q.3.9.c./4^{m} /q.6.6^{m}./q.16.2.c./Opuſ.3.c^{o}.111./Eth.1.

3 Hoſtiæ impiorum abhominabiles, quæ offeruntur ex ſcelere, Pſal.49.5ª.

4 Teſtis mendax peribit. Exo.20.22ª./23 1ª./ Pſal.5.6ª.

CAPVT XXII.

Ca^{m}.22^{m}. 1 Qui dat munera animam aufert accipientium. Io.12.2ª. ¶Eiice deriſorem, & exibit cum eo iurgium. Gen.13.2ª.

2 Oculi domini cuſtodiunt ſcientiam. Ge.3.14ª. ¶Cui iratus eſt dominus incidet in illam. Exo 4.5ª.

3 Qui calumniatur pauperem, Leu.19.10ª. ¶Sit in domino fiducia tua. 4.Reg 18.7ª. ¶Nô facias violêtiâ pauperi. Leu.19.11ª.

4 Quia iudicabit dominus cauſam eius. Deut.32.17ª /Pſ.9 3ª.

5 Configet eos, qui côfixerunt animâ eius. Gen.46.2ª./Io.12.2ª.

CAPVT XXIII.

Ca^{m}.23^{m}. 1 Habebis ſpem in nouiſſimo, & præſtolatio tua non auferetur. Pſal.13.4ª.

2 Si habes in poteſtate animam tuam. Gen.46.2ª. ¶ Prudentiæ tuæ pone modum. 22^{e}.q.47 4.3^{m}.

3 Ne attingas paruulorum terminos, nec agrum pupillorum introeas. Exo.22.15ª.

4 Propinquus enim illorum fortis eſt. Exo.20.5ª. ¶Et ipſe iudicabit contra te cauſam illorum. Deut.32.17ª./ Pſal.9.3ª.

5 Non emuletur cor tuum peccatores. Pſal.36.1ª.

6 Sed in timore domini eſto, tota die. Leui.19.14ª.

CAPVT XXIIII.

Ca^{m}.24^{m}. 1 Ne æmuleris viros malus, ibid. ¶ Erue eos qui ducuntur ad mortem, &c. 22^{e}.q.10.12.2^{m} /q.69.4.3^{m}./3ª.q.68.10./1^{m}./ Quolib.2.q.4.2.2^{m}.

2 Qui inſpector eſt cordis. 3 Reg.8.12ª ¶Reddetq; homini iuxta opera ſua. pſal.61.6ª. ¶Spes tua non peribit. pſal.13.4ª.

3 Habebis in nouiſſimis ſpem. ibid. ¶Septies in die cadit iuſtus, & reſurget. Ma.q.7.8.13^{m}.

4 Cum ceciderit inimicus tuus, ne gaudeas, &c. ſupra 17.5ª. ¶Ne forte uideat, & diſpliceat ei. Exo.2.6ª.

5 Et auferat ab eo iram ſuam. Exo.4.5ª. ¶ Non habent futurorum ſpem mali. 12^{e}.q.18.3.c./ 3.d.26.q.2.ar.5.q.3.4.c.

6 Lucerna impiorum extinguetur. pſal.17. ¶Time dominum. Leui.19.14ª.

7 Cognoſcere perſonam in iudicio, non eſt bonum. Deut.1.6ª. ¶Ne ſis teſtis fruſtra contra proximum tuum. Exo.20.5.22ª/ pſal.116.2ª

8 Ne lactes quemquam labiis tuis. pſal.140.6ª.

9 Ne dicas, quomodo fecit mihi, ſic faciam ei, &c. Deut.32.17/ Num.31.1ª.

CAPVT XXV.

1 Gloria Dei, celare verbum. 2^{e}.Cor.12.lec.2. Ca^{m}.25^{m}.

2 Quæ viderunt oculi tui, ne proferas in iurgio cito. Gen.13.2ª

3 Exprobare non ceſſet. pſal.41.6ª. ¶ Qui loquitur contra proximum ſuum teſtimonium falſum. Exo.20.22ª. ¶Triſtitia nocet cordi, ſup.17 4ª.

4 Si eſurierit inimicus tuus, ciba illum, &c. vſque ſuper caput eius. Veri.q.2.8 4^{m}./ Rom.12 ſi.

5 Et dominus reddet tibi. pſal.61.6ª. ¶ Ventus aquilo diſſipat pluuias, & facies triſtis linguam detrahentem. pſal.77.7ª./ Rom.1.lec.5

6 Qui ſcrutator eſt maieſtatis, opprimetur a gloria. 4.d.11.L.2^{m}. / Iob 9.ſi./ Veri.q.5.2.11^{m}./Trin.5.c./7.c./ pſal.136.2ª.

7 Cohibere ſpiritum ſuum. 1.Eſdræ 1ª.

CAPVT XXVI.

1 Maledictum fruſtra prolatum in quempiam, ſuperueniet. pſal.126.2ª. Ca^{m}.26^{m}.

2 Sicut qui mittit lapidem in aceruum mercurii, ita qui tribuit inſipienti honorem. 22^{e} q.63.3.c. / Quol.7.uel 8.q.4.2.c.

3 Suſurrone ſubtracto iurgia conquieſcunt. Leui.19.18ª. / Gen.138.1ª. ¶Facundus facit rixas. ibi.

4 Laudet te alienus, & non os tuum, &c. pſal.25. / 2^{e}.Cor.2.ſi./ cap^{o}.10.

5 Ira non habet miſericordiam, nec erumpens furor. 22^{e}.quæſt.46 6.1^{m}.

6 Anima ſaturata calcabit fauum. &c. Gen.46.2ª. ¶Vt poſſis exprobranti reſpondere pſal.41.6ª.

7 Diligenter agnoſce vultum pecoris tui. 4.d.17. q.3.ar.3.q.5.1. 4^{m} /q.5 2^{m}.

CAPVT XXVII.

1 Non auferetur ab eo ſtultitia eius. 22^{e}.q.114.1.3^{m}. Ca^{m}.27^{m}.

CAPVT XXVIII.

1 Iuſtus quaſi leo confidens, abſque timore erit. 3ª.q.15.7.1^{m}./ Ca^{m}.28^{m}. 1.ad. Cor.9.

2 Qui declinat aurem ſuam, ne audiat legem, oratio eius erit execrabilis. 22^{e}.q.83.10.1^{m}./ q 178.2.1^{m}.

3 Simplices poſſidebunt bona Iob 1ª

4 Qui abſcondit ſcelera ſua, non dirigetur. Iob 31.32ª. / 3ª q.84 6.1^{m}. ¶Qui confeſſus fuerit peccata, & reliquerit ea, miſericordiam conſequetur. Leui.26.11ª.

5 Beatus homo, qui ſemper eſt pauidus. pſal.1.1ª./ Leui.19.14ª. ¶Qui autem mentis eſt duræ, corruet in malum. 12^{e}.q.111.4.c./ 4.d.1.q.1.ar.5.q.2 3^{m}./Rom.5.ſi.

6 Qui calumniatur animæ, &c. Leui.19.10ª./Gen.46.1ª. ¶Qui cognoſcit in iudicio faciem, non facit bene. Deut.1.6ª.

7 Qui ſe iactat, & dilatat, ſupra 27. 12. ¶ Iurgia concitat. Gen.13.1ª. ¶Qui ſperat in domino, ſanabitur. 4 Reg.18.3ª.

8 Qui dat pauperi, non indigebit. 22^{e}.q.117.4.3^{m}.

CAPVT XXIX.

1 Viro qui corripientem, dura ceruice contemnit. Veri.q.23.7.6^{m}./q.24.11.c. / He.6.2ª. Ca^{m}.29^{m}.

2 Viri ſanguinum, oderunt principem. Ruth.3.2ª. ¶Iuſti quærunt animam eius. Gen.46.2ª./ Io.12 2ª.

3 Totum ſpiritum ſuum profert ſtultus. 1.Eſdræ 1ª.

4 Cum defecerit prophetia, diſſipabitur populus. 1.Tim.4.le.3.

5 Qui cuſtodit legem, beatus eſt pſal.1.1ª. ¶Vir iracundus prouocat rixas. Gen.13.1ª.

6 Superbum ſequitur humilitas. 2.Reg 8.1ª. ¶Humilem ſpiritu ſuſcipiet gloria. Mat.5.2ª.

7 Odit animam ſuam. pſal.10.5ª.

8 Qui ſperat in domino, ſubleuabitur 4 Reg.18.3ª.

CAPVT XXX.

1 Vir cum quo eſt Deus, &c. Num.14.1ª. ¶Stultiſſimus ſum virorum, &c. uſque quis. 22^{e}.q.113.1.1^{m}. Ca^{m}.30^{m}.

2 Qui aſcendit in cœlum, atque deſcendit. Rom. 10.
¶ Quis continuit ſpiritum in manibus ſuis. 1. Eſdræ 1ª.
3 Quod nomen eſt eius, aut quod nomen filii eius, ſi noſti. 18. q. 13. 1. 1m.
4 Omnis ſermo Dei ignitus. pſal. 118. 57ª.
¶ Clipeus eſt ſperantibus in ſe. 4 Regum. 18. 3.
5 Ne addas quicquam verbis illius, &c. Deut. 4. 3ª. ¶ Vanitaté & verba mēdacii, fac longe a me. pſ. 4. 2ª / pſal. 5. 6ª / Exo. 23. 1ª
6 Mendicitatem & diuitias ne dederis mihi. 2ª 2æ. q. 187. 5. o. / 3ª. q. 40. 3. 1m. / 3. 3. cº 133. / 134. & 135. Quolib. 7. 18. 5m. / Opuſ. 17. cº 14. 15. 16 / Opuſ. 19. cº 7. / pſal. 43.
7 Egeſtate compulſus furer, & periurem, &c. 2ª 2æ. q. 187. 5. c. / 3ª. q. 40. 3. 1m.
8 Generatio quæ maledicit patri, &c. Exo 20. 7ª. 18ª.
¶ Quius excelſi ſunt oculi, &c. pſal. 130. 1ª.
9 Oculum qui ſubſannat patrem. &c. 2. Paral. 30. 4ª.
¶ Erudiuit eum mater ſua. 1ª. Cor. 14. 2ª. 3ª.

CAPVT XXXI.

Ca.m 31m. 1 Noli regibus dare vinum, &c. 2ª 2æ. q. 149 q. 4. o / 1ª. Tim. 2. le. 2.
2 Date ſiceram mœrentibus, & vinū. &c. vſq; aperi. 2. Eſdræ. 3. 1ª.
3 Mulierem fortem quis inueniet. Opuſ. 20. lib. 4. cº 6. ſi.

AVTHORITATES EX LIBRO Eccleſiaſtes Salomonis.

CAPVT I.

Ca.m 1m. 1 VAnitas vanitatum, & omnia vanitas. pſal. 4. 2ª. / 2. ſ. q. 5. 1. 2m. / 2. d. 12. 3. c. / Veri. q. 2. 1. 11m. / 3. 16m. / 17m / 8m. / q. 87. 1m.
2 Terra in æternum ſtat. Pſal. 101. 12ª. / 12. q. 10. 3. c.
¶ Quid habet amplius homo de vniuerſo labore, &c. 1ª. q. 96. 75. o. 1m. / pſal. 12.
3 Luſtrans vniuerſa in circuitu, pergit ſpiritus. Opuſ. 35. 6m.
¶ Omnia flumina intrant mare, &c. 1ª. q. 102. 1. 2m. / 2. d. 17. q. 3. 2. c. / 4m. / 1m.
4 Ad locum vnde exeunt flumina, reuertuntur, ut iterum fluāt; 3 prolo. o. / pſal. 45. / Ro. 1. lec. 5. prin.
5 Nihil ſub ſole nouum. 1ª. q. 73. 1. 3m. / 4. d. 48. q. 2. 1. 1m. / contra 4. cº 82. ſi.
6 Peruerſi difficile corriguntur. 2ª 2æ. q. 186. 10. 3m. / He 6. 1ª.
¶ Stultorum infinitus eſt numerus. Num. 23. 4ª.
7 Eo q in multa ſapientia, multa ſit indignatio. 2ª 2æ. q. 47. 2. c. / Ethi. 6. lec. 6. ſi. ¶ Et afflictio ſpiritus. 12ª. q. 38. 4. 1m.
8 Qui addit ſcientiā, addit & laborē, vel dolorē. 12ª. q. 38. 4. 1m.

CAPVT II.

Ca.m 2m. 1 Vidi in omnibus vanitatem, ſupra 1ª.
¶ Et afflictionem animi uel ſpiritus, ſupra 7ª.
2 Cogitaui in corde meo, abſtrahere a vino carnē meā, ut animū meū transferrē ad ſapientiā. 2ª 2æ q. 149. 4. o. / 1ª. Tim 2. lec. 2.
3 Fruſtra ſodaueram. pſal. 126. 1ª ¶ Vidi nihil permanere ſub ſole. 2 d. 7. q. 1. 1. 2m / d. 29. 1. 4m. / 1ª Cor. 15. lec. ſi.
4 Vnus utriuſque. ſ. ſapientis & ſtulti eſt interitus. 1ª. q. 75. 6. 1m
5 Quid. n. prodeſt homini de vniuerſo labore, &c. ſupra 1. 2ª.
¶ Oſtendere animæ ſuæ bona. Gen. 46. 2ª.
6 Et hoc de manu Dei eſt Gen. 1. 14ª.

CAPVT III.

Ca.m 3m. 1 Omnia tempus habent, &c. Quol. 3. q. 13. 2 o. / Opuſc 73. cº. 4.
2 Quid habet amplius homo, de labore ſuo, ſupra 1. 2ª.
¶ Cuncta fecit bona in tempore ſuo. cont. 3. cº. 5.
3 Didici q oīa opera quæ fecit deus perſeuerent in æternū. 1ª. q 65. 1. 1m. / q. 103. 1. 2m. / q. 104. 4. o. / 12ª. q. 98. 2. 2m. / 1. d. 8. q. 3. 2. c. / 4. d. 16. q. 1. 2. b. 1. / Pot. q. 3. 6. 24. / q. 5. 4. o. / 9. 1m.
4 Iuſtum, & impium iudicabit Deus, pſal. 9. 3ª
¶ Vt probaret eos Deus. pſal. 16. 2ª.
¶ Et oſtenderet ſimiles eſſe beſtiis. pſal. 48. 1ª.
5 Vnus eſt interitus hominis, & iumentorum, & æque utriuſque conditio. 1ª. q. 75. 6. 1m / 2ª 2æ. q. 104. 1. 1m. / 2. d. 19. 1. 1m. / ß. 2. cº 78. ſi. / Anima 14 1m.
6 Nihil habet homo iumento amplius, ibid.
¶ Cuncta ſubiacent vanitati, ſupra 1. 1ª.
¶ Omnia pergunt ad unum locum. Quol. 6. q. 2. 2. c.
7 De terra facta ſunt, Geneſ. 2. 5ª.
¶ Et in terra pariter reuertuntur ibi. 3. 25ª.
8 Quis nouit, ſi ſpiritus filiorum Adam aſcendat ſurſum. 1. Eſdræ. 1ª.
9 Et ſpiritus iumentorum deſcendat deorſum. ibid.

CAPVT IIII.

Ca.m 4m. 1 Vidi calumnias. Leui. 19. 10ª. ¶ Et lachrimas innocentium, & conſolatorem neminem. 2. Reg. 5. 2ª.
2 Et in hoc vanitas, ſupra 1. 1ª. ¶ Et cura ſuperflua eſt. Quol. 7. 17. 7m. / Phil. 4. ¶ Et afflictio animi peſſima. ſupra 1. 7ª.
3 Et fraudo animam meam bonis. Gen. 40. 2ª.
4 Melius eſt duos eſſe ſimul, quàm vnum, &c. vſque funiculus. 2ª 2æ. q. 188. 8. 1m.
5 Infinitus numerus eſt populi. Num. 20. 4ª.
6 Melior eſt obediētia, quam ſtultorum victimæ. 1. Reg. 15. 3ª. 6ª.

CAPVT V.

1 Deus enim in cœlo. 3. Reg 8. 10ª. ¶ Si quid vouiſti Deo, ne moreris reddere, &c. vſque non reddere. Pſal. 75. 6. 7ª. Ca.m 5m.
2 Diſplicet ei infidelis & ſtulta promiſſio. 2ª 2æ. q. 88. 2. 3m. / 4. d. 38. q. 1. art. 1. q. 2. 2m.
3 Ne dicas, coram angelo non eſt prouidentia. contra 3. cº. 87. / 88. / Veri. q 5. 10. o ¶ Ne forte iratus Deus. Exo. 4. 5ª.
4 Tu autem Deum time. Leui. 19. 14ª. ¶ Vbi multa ſomnia, plurimæ vanitates. Pſal. 4. 2ª. / ſupra 1. 1ª.
5 Si videris calumnias. Leu. 19. 10ª. ¶ Et violenta iudiª. ibid. 11ª.
¶ Vniuerſæ terræ rex imperat ſeruienti. Pſal. 46. 3ª.
6 Auarus non implebitur pecunia. 12ª. q. 2. 1. 3m.

CAPVT VI.

1 Anima eius non vtatur bonis. Gen. 46. 2ª. ¶ Fruſtra venit. Pſal. 126. 1ª ¶ Hæc vanitas, ſupra 1. 1ª. Ca.m 6m.
2 Nonne ad vnum locum properant omnia. ſupra 3. 6ª.

CAPVT VII.

1 Per triſtitiam vultus, corrigitur animus delinquentis. Prouer. 25. 5ª. ¶ Cor ſapientium, vbi triſtitia eſt, & cor ſtultorum vbi lætitia. 2ª 2æ. q. 114. 1. 3m. Ca.m 7m.
2 Calumnia conturbat ſapientem. Leu. 10. 10ª. ¶ Vtilior eſt ſapientia cunctis diuitijs, &c. Opuſ. 19 cº. 8.
3 Conſidera opera altiſſimi. Iob 11. 6ª. ¶ Quis nemo poſſit corrigere, quem ille deſpexit. 1ª. q. 23. 3. 3m.
4 In die bona fruere bonis & diem malum præcaue. Eph. 5. 13ª.
¶ Sed hoc vanitas, ſupra 1. 1ª.
5 Noli eſſe iuſtus multum. 1ª. quæſt. 108. 5. 2m. ¶ Nec plus ſapias, quam neceſſe ſit Ro. 12. 4ª.
6 Qui Deum timet, nihil negligit. 2ª 2æ. q. 54. 2. 4m.
7 Non eſt enim homo iuſtus in terra, qui faciat bonum, & non peccet. 3. Reg. 8. 13ª ¶ Quærit anima mea. Gen. 46. 2ª.
8 Virū de mille vnū reperi, mulierē ex oībus nō inueni. Mat. 1. 25ª.
9 Solūmodo hoc reperi, q fecerit Deus hominem rectum. 1ª. q. 95. o / 2ª 2æ q. 5. 1. c. / 2. d. 29 o. / Ve. q. 18. 4. c. / 2m. / Ma. q. 4. 8. 17m
10 Et ipſe ſe infinitis miſcuerit quæſtionibus. Num. 20. 4ª.

CAPVT VIII.

1 Ego os Regis obſeruo. 2ª 2æ q. 152. 21ª. ¶ Et præcepta iuramenti Dei. Gen. 22. 8ª. Ca.m 8m.
2 Ne feſtines recedere a facie eius. Ge. 3. 14ª. ¶ Quia omne quod voluerit, faciet. Pſal. 113. 2ª.
3 Et ſermo eius, qui poteſtate plenus eſt. Gen. 17. 1ª. ¶ Nec dicere ei quiſquam poteſt, quare ita facies. Gen. 50. 5ª.
4 Erit bonum timentibus Deum. Leui. 19. 14ª. ¶ Non ſit bonum impio, &c. eſt & alia. Gen. 9. 21ª.
5 Et hæc vanitas, &c. ſupra 1. 1ª. ¶ Et intellexi, q omnium operum Dei, nullā poſſit homo inuenire rōnē, &c. cōtra 3. cº. 56 ſi.

CAPVT IX.

1 Opera eorum, in manu Dei, Gen. 3. 14ª.
2 Neſcit homo, vtrum amore, an odio dignus ſit. 12ª. q. 112. 5. o. / 3ª. q. 80. 4. 5m. / 1. prolo. L. / d. 15. q. 4. 1. 1m. / diſt. 16 1. 5m. / 3. 17. q. 1. 4. o. / 3. d. 23. q. 1. 2. 1m. / di. 27. q. 2. 1. 10m. / 2. 4. 7. 4. 2m. / 4. d. 4. q. 1. art. 2. q. 2. 4m. / d. 9. ar 3. q. 2. c. / d 21. q. 2. 2 2m. / Veri. q. 10. 10. o. / Quol. 7. vel 8. q. 2. 2. c. / Ro. 8. ſi / 1ª. Cor. 12. / cº 43. Ca.m 9m.
3 Vniuerſa æqua veniunt iuſto & impio, &c. vſque, vnde. 12ª. q. 114. 10. 4m. / Veri. q. 5. 5. 6m.
4 Nemo eſt qui ſemper viuat. Pſal. 88. 13ª. ¶ Melior eſt canis viuus, leone mortuo. 1ª. Cor. 6.
5 Viuentes, ſciunt ſe eſſe morituros. ibid. ¶ Mortui vero nihil nouerunt amplius. 1ª. q. 75. 6. 1m.
6 Amor quoq;, & odium, & inuidia ſimul perierunt. 1ª. q. 103. 5. 1m.
7 Nec opus nec ratio, nec ſcientia, nec ſapientia erunt apud inferos, contra 3. cº. 56. ſi.
8 Vidiq; ſub ſole, nec velocium eſſe curſum, nec fortium bellum. contra 1ª. q. 103. 5. 1m. Veri. q. 5. 5. 5m.
9 Sed tempus caſumque in omnibus. 1ª. q. 103. 5. 1m.
10 Et qui in vno peccauerit, multa bona perdet. Iacob. 2. 4ª.

12ª. q.

11ª./q.68.2 3m./q 65.3.c./q.71 4.o /q.73.1.2m./2 2ª.q.13 a. 3.2m./3ª.q.89.4.o./2.d.42.q.1.2.4m /5m./q.2.5.5m./3.d.36. 5.1m./4m /4.d.14.q.2.art.3.q.2.o /d. 21.quæſt.1. artic.1.q.1. 3m./d.22.q.1.1.6m./Ma.q.14.2.3m.

CAPVT X.

Cam.10m. 1 Cor ſapientis in dextera eius, & cor ſtulti in ſiniſtra illius. Prouer.21.1ª.

2 Si ſpiritus poteſtatem habentis, aſcenderit ſuper te, locũ tuum ne dimiſeris. 3.Eſdræ 1ª.

3 Pecuniæ obediunt omnia. 12ª.q 2 1.1m./ 4.1m./ 2 2ª.q.78.2.c./ Opuſc.73.cº.13.

CAPVT XI.

Cam.11m. 1 Lignum in quocunque loco ceciderit, ibi erit. 2 2ª.q.13.4.3m. ¶Quæ ſit via ſpiritus. 1 Eſdræ 1ª.

2 Deus fabricator eſt omnium. Opuſc.12.art.4. ¶ Vanitatis arguentur præterita, ſupra c.1ª.

3 Pro omnibus his adducet te Deus in iudicium. Pſal.9.3ª.

CAPVT XII.

Cam.12m. 1 Reuertatur puluis in terram ſuam vnde erat. Gen.3.25ª.26ª.

2 Et ſpiritus redeat ad Deum, qui dedit illum. 1 Eſdræ 1ª./Geneſ.2 10ª.

3 Vanitas vanitatum, dixit Eccl. & omnia vanitas, ſup ¶Compoſuit parabolas multas. Iob 27 4ª ¶Deum time Leui.19.14ª.

4 Cuncta quæ ſunt, adducet Deus in iudicium, &c. Pſal. 9.3ª.

AVTHORITATES EX libro Canticorum.

CAPVT I.

Cam.1m. 1 Oſculetur me, oſculo oris ſui. Geneſ.3.14ª./ 27.2ª.

2 Quem diligit anima mea. Deut.6.4ª./Gen.46.2ª.

CAPVT II.

Cam.2m. 1 Ordinauit in me charitatem. 2 2ª.q.26.1.o./q.44.8.o.

2 Amore langueo. 1 2ª.q 28.5.1m./3.d 27.q 1.3.2m.

3 Leua eius ſub capite meo, & dextera illius amplexabitur me. 3ª.q.58.4 1m /1.Heb.lec.2.

4 Adiuro vos. Gen.14.1ª.

CAPVT III.

Cam.3m. 1 Quem diligit anima mea. Deut.6.4ª./Gen.46.2ª.

2 Adiuro vos. Gen. 24.2ª.

CAPVT IIII.

Cam.4m. 1 Sicut turris Dauid collum tuum, &c. vſque fortium. 1.prolo. L.princ.

2 Tota pulchra es amica mea, & macula non eſt in te. 3ª.q.27. 4.o./6.1m./3.diſt.3.q.1.artic.2.q.1.3m./5m./q.2.3.o./ diſt.13. q.1 art.2.q.1.c.

3 Vulneraſti cor meum, &c.3.d 27.q.1.1.4m./ Eph.3.6.

4 Fauus diſtillans labia tua ſponſa. Eph.3.

5 Surge aquilo, & veni auſter, &c. Pſal.77.7ª.

CAPVT V.

Cam.5m. 1 Anima mea liquefacta eſt, vt dilectus loquutus eſt mihi. 1 2ª.q. 26.1.b./d./q 28.5.d./3.d.27.q.1.1.4m.

2 Adiuro vos. Gen.24. 2ª.

3 Amore langueo, ſupra 2.2ª.

CAPVT VI.

Cam.6m. 1 Terribilis vt caſtrorum acies ordinata. 1ª.Cor.5.lec.1.ſi.

2 Quæ eſt iſta, quæ progreditur quaſi aurora cõſurgẽs. Iob 3.4ª.

CAPVT VII.

Cam.7m. 1 Fabricata ſunt manu artificis. Opuſc.12.ar.4.

2 Odor oris tui, ſicut malorum. Gen.27 3ª.

CAPVT VIII.

Cam.8m. 1 Leua eius ſub capite meo, & dextera illius amplexabitur me. ſupra 2.3ª.

2 Adiuro vos. Gen 24 2ª.

3 Fortis eſt vt mors dilectio. 3.d.27.q.1.1.4m.

4 Lampades eius, vt lampades ignis atq; flammarũ. 1 2ª.q.28,5.c.

5 Aquæ multæ non potuerunt extinguere charitatem, &c. Rom. 8 47ª.

AVTHORITATES EX LIBRO Sapientiæ.

CAPVT I.

1 Diligite iuſtitiam qui iudicatis terram. Leui. 19.15ª. Cam.1m.
¶In ſimplicitate cordis quærite illum. Iob 1.1.

2 Inuenitur ab his qui non tentant illum. Deut.6.8ª.
¶Apparet his, qui fidem habẽt in illum. Gen.32.2ª.

3 Peruerſæ cogitationes ſeparant a Deo. 2 2ª.q.19 4 5.c / q.... 3.1m./ 4.d.16.q.3.ar.2.q.5.4m / d.19.L.ſi.

4 In maliuolam animam, non introibit ſapientia. 2 2ª.q.45.4....

5 Nec habitabit in corpore ſubdito peccatis. ibid. pſal.13.5ª.

6 Regnum illius teſtis eſt, &c.3. Reg.8.12ª.

7 In cogitationibus impii interrogatio erit, &c. ibi.

8 Auris cœli audit omnia. Gen.3.14ª / Exo.2 4ª./ Heſter 13.4ª.

9 Os quod mentitur, occidit animam. pſal.9.6ª.

10 Deus mortem non fecit. 1ª.q.49.2.c./ 2 2ª.q.19.1.3m./ q.164. 1.... / Poª.q 1 6.11m / He 9.ſi.

11 Nec delectatur in perditione impiorum. 1ª.q.19.9.o./ 10.1m./ 2m./q.21.3.3m./ q.48.6.c./ 1 2ª.q.39.2.3m /q.79 4.2m /1.d. 45.4.4m./ q.46.4.o / d.47.3.4m./ 3.d.30.2.5m. / contra 1.cº 95./L.1.2.cº.25.ſi./Poª.q.1.6.o./ Ma. q.3.2.1m. / q.16.2.c.ſi./ Quol.5.q.2.a.o.

12 Creauit, ut eſſent omnia. Prouer.16 3ª / 1ª.q 65.2.1m.

13 Iuſtitia perpetua eſt, & immortalis. 1 2ª.q.67.1.2m./ 2 2ª.q.58. 1.3m / 4m./ 4.d.3.3.q.3.1.3m./ Veri.q. 1.5.12m.

14 Iniuſtitia autem mortis acquiſitio. Ro.6.21ª.

CAPVT II.

1 Filium dei ſe nominat. pſal. 2 3ª. Cam.2m.
¶Et gloriatur patrem ſe habere Deum. ibid.

2 Morte turpiſſima condemnemus eum. Math.26.24ª.

3 Excecauit illos malitia eorum. 1 2ª.q. 79.3.o./ 2 2ª.q.15.1.c./ 2m / 1.d.40 q 4 2.c.

4 Deus creauit hominem inexterminabilem. Prouer.7 7ª /1ª.q. 76.5.1m./ q.97.1.o./ 3 1m. /q.102 2.c / 2.d.19.2.c./ 3 20.q.1. 1.2m./ d.23 q.2.3.c./ d.29.5 c./ d.31.q.c.2.1m./ 3 d.18.ar. 4. q.1.3m./ 4 d.44.q.3.ar.1.q.2.c./ contra.4. cº 80.princ./82 / Veri.q.24.9.c./ Poa.q.5.3.8m./ Ma.q.5.5.c./ Opuſ.3.cº 193. / 144.

5 Ad imaginem ſimilitudinis ſuæ fecit illum. Gen.1.29ª.

6 Inuidia autem diaboli, mors introiuit in orbem terrarum. 2.d. 21.q.2.1m./ Ma.q 3.3. 1m.

CAPVT III.

1 Iuſtorum animæ in manu Dei ſunt. Gen.3 14ª. Cam.3m.
¶Non tanget illos tormentum mortis. pſal.88.13ª.

2 Illi autem ſunt in pace. pſal.1 8 6ª.
¶Deus tentauit eos Gen.22.1ª.

3 Tamquam aurum in fornace probauit illos. pſal.16.1ª.

4 Fulgebunt iuſti. Math.13 1ª.

5 Sicut ſcintillæ in arundineto diſcurrent. Iſa.47.6ª.

6 Iudicabunt nationes. Math.19.22ª.

7 Regnabit dominus illorum in perpetuum. pſal. 46.3ª.

8 A domino receſſerunt. Ioſ.22.2ª.

9 Maledicta creatura eorum. Gen.3.14ª.

10 Nationes iniquæ, diræ ſunt conſummationis. pſal.3...

CAPVT IIII.

1 Apud deum nota eſt. Exo.33.5ª.

2 Multigena impiorũ multitudo, non erit utilis, &c. Ro.3.lec.2. Cam.4m.

CAPVT VI.

1 Gementes præ anguſtia ſpiritus. Math.25.6ª /1. Eſdræ 1ª.

2 Pœnitentiã agentes. 1 2ª.q. 13.4.c. / 3ª. q6.86.1.c./ 4 d.14.q.1. ar.3 q.4 o./d 50. q.2.ar.1.q.2.o./Opuſ.3 cº 179 /He.1ª. Cam.5m.

3 Ecce quomodo computati ſunt inter filios Dei. Luc.6.22ª.

4 Laſſati ſumus in via iniquitatis & perditionis, ambulauimus via difficiles. Iſa.46.ſi.

5 Viam autem domini ignorauimus. Iob 23.6ª.
¶Quid nobis profuit ſuperbia noſtra? Ro.6.18ª.

6 Sic & nos nati, continuo deſiuimus. 2.d 19 L 2m.

7 Iuſti in perpetuum viuent. Math.25.7ª. ¶ Et apud dominum, eſt merces eorum. Gen.15.1ª. ¶Apud altiſſimum. Iob 11.6ª.

8 Ideo accipient regnum decoris. Apoc.1.5ª.
¶ Et diadema ſpeciei. pſal.8.2ª.

9 De manu domini. Gen.3.14ª. ¶Dextera ſua reget eos, & brachio ſancto ſuo defendet illos. ibi.

20 Dei ſui Gen.17.1ª.¶ Accipiet armaturam zelus illius.Exo.20.
6ª ¶Armabit creaturam,ad vltionem inimicorum.pſal.5.ſi.
/ Exo.20.1ª./ Deut.32 17ª.
21 Induet pro torace iuſtitiam Deut.32.6ª.
¶Sumet ſcutum inexpugnabile æquitatem.Iob 23.4ª.
22 Acuet duram iram in lanceam.Exo.4.5ª.
¶Et a petroſa ira,&c.ibidem.
23 Pugnabit cum illo orbis terrarum contra inſenſatos.Matt.24.9ª
24 Contra illos ſtabit ſpiritus virtutis.1.Eſdræ.1ª./ Ruth.3.2ª.
¶Tanquam turbo venti diuidet eos.Mat.25. 2ª.3ª.
25 Et ad heremum deducet omnem terram iniquitatis illorum.
Ruth.3.1ª.
26 Malignitas euertet ſedes potentium.Prouer.21.2ª / 4.d.46.q.
2.ar.2.q.1.6^{m}.
27 Melior eſt ſapientia quàm uires.Eccleſ.7.2ª./infra 18ª.
28 Et vir prudens quam fortis. 1 2ª. qõ.61.2.1^{m}./q.66.1.c./2.o./
22ª.q.23.6.c./q.47.6.3^{m}./q.56.1.1^{m}./q.123.12.o./ q.141.8.
o./ 3ª.q 85.3.4^{m}./3.d.27.q.2.a.3^{m}./ d.33.q.2.5.o./Vir.q.5.
3.11^{m}./ 3.c.

CAPVT VI.

Ca^{m}.6^{m}.

1 Data eſt a domino poteſtas vobis.Roman.13.2ª.
¶Et uirtus ab altiſſimo.ibi./ Iob 11.6ª.
¶Qui interrogabit opera veſtra.pſal.32 8ª.
2 Et cogitationes ſcrutabitur.3.Reg.8.12ª.
¶Cum eſſetis miniſtri regni illius.Rom. 13.1ª./pſal.46.3ª.
3 Non recte iudicaſtis,&c.Leui.19.15ª.
¶Neq; ſecundum voluntatem eius ambulaſtis. pſal.110.1ª.
4 Horrende & cito apparebit vobis He.10.17ª. ¶Iudicium duriſſimum in his qui præſunt fiet.He.15.5ª /infra 5ª.
5 Potentes potenter tormenta patientur 4.d.46.q.2.ar.2.q.1.6^{m}
6 Fortioribus fortior inſtat cruciatio.ibid.
¶Exiguo conceditur miſericordia.ibid./Exo.22.11ª.
7 Non ſubtrahet perſonam cuiuſquam Deus Deute.10.10ª.
¶Clara eſt & nunquam marceſcit ſapientia,ſupra 1.13ª.
8 Aequaliter eſt illi cura de omnibus.1ª.q.20.3.1^{m}./ 12ª.q.113.
4.1^{m}./ 3.d.32.4.1^{m}./ Matth.10.
9 Concupiſcentia ſapientiæ.12.q.20.1.1^{m}. / q.56.4.2^{m}./ q.64.3.
c./q.82.5.1^{m} / 22ª.q.22.3.3^{m}./q.30.1.1^{m}./22ª q.18.1.c./ 1.
d.8.1. prin./3.d.15.1.2^{m}./d.26.q.1.5.o./d.27.q.2.1.c./ d.34.
q 2 ar.1.q.1.c./ 4.d.14.q.1.ar.3.q.4.c./d.15.q.2.ar.1.q.1.3^{m}
/.d.17.q.2.ar.1.q.2.1^{m}./d.44.q.3.ar.3.q.2.5^{m}./ 3.2.c° 79 fi./
Veri.q.25.3.c.fi./7^{m}./q.26.6.13^{m}./ 15^{m}./16^{m}./9.5^{m}./ Malo.
q.10.2.2^{m}./ q.12.2.9^{m}./ 2.1^{m}./3^{m}./ 4^{m}./ Anima 1.lec.10.
10 Deducet ad regnum perpetuum.Mat.25.7ª.
11 Non abſcondam a uobis ſacramenta Dei.3ª q.60.1.c./ 4.d.1.
q.1.ar.1.q.c./ d.19.1.4^{m}./ 1ª Cor.prolo.prinª.
¶Et non præteribo veritatem. Opoſ.53.prolo.prin.

CAPVT VII.

C.^{m}.7^{m}.

1 Sum quidem & ego mortalis homo ſimilis omnibus. 3ª.q.29.
1.3^{m}./3.d.15.L.4^{m} / 4.d.1.q.2.ar.2.q.3.1^{m}.
2 Ex genere terreno illius,qui prior factus eſt.3ª. q6.4.6.o./ q.
31.1.o./ 3.d.2.q.1.ar.2.q.2.o./Opuſ.3.cª 224
3 Decem menſium tempore coagulatus in ſanguine. 3.d.3.q.5.
2.3^{m}.
4 Et prepoſui illam regnis,&c.vſque,'& propoſui.Eccle.7.2ª.
¶Inextinguibile eſt lumen illius,ſup.1.13ª.
5 Per manus illius.Gen.3.14ª.
¶Eſt enim in illa. ſ. ſapientia ſpiritus intelligentiæ ſanctus,
vnicus,multiplex,&c. vſque ſubtilis.1ª.Cor.12.
6 Omnibus mobilibus mobilior eſt ſapientia. 1ª.q.9.1.2^{m}.q.73.
3.c./ 1 d.8.q.3.1 1^{m} /Trin.20.2^{m}./pſal.17.
7 Vapor enim uirtutis Dei eſt.Deut.3.14ª. ¶Et emanatio quædam eſt claritatis omnipotentis Dei.Gen.17.1ª.
8 Nihil inquinatum in eam incurrit.Deut.31.5ª.
¶Candor eſt enim lucis æternæ,& ſpeculum ſine macula.ibi.
9 Et cum ſit una 1ª.q.1.3.o /q.11.4.o.
¶Omnia poteſt.Gen.17 1ª.
¶Sapientia uincit malitiam.3.d.22.q 2.ar.2.q.2.3^{m}.
10 Per nationes in animas ſanctas ſe transfert,amicos Dei,& prophetas conſtituit.22ª.q 45 6.2^{m}./Veri.q 12.5.1^{m}.
11 Attingit a fine uſque ad finem fortiter, & diſponit omnia ſuauiter.12ª.q.110.2.c./22ª q.23.2.c./q.165.1.c./ 3.d.27.q.1.1.
9^{m}./ 4.d.49.q.1.ar.3 q.1.c./ 3.3.c° 82.fi./ Veri.q.22.1.c./ pſ.
9./ Rom.9.lec.5.

CAPVT VIII.

Ca^{m}.8^{m}.

1 Hanc amaui & exquiſiui a iuuentute mea. 13ª.q.26.1.1^{m}.
2 Sobrietatem docet,& ſapientiã,& iuſtitiã,& uirtutem. 12ª.q.
51.4.c./ q.63.3.o./22ª.q.143.c.princ./ q.149.1.o./ 3.diſt.33.
quæſtio.1.artic.2.quæſt.3.o /4.diſt.14 q.1.art.3.quæſt.1.c./
Virt.q.1.9.10.o.
3 Scit præterita, & de futuris æſtimat, &c. vſque ſæculorum.
Iſa.41.2ª.
4 Non habet amaritudinem conuerſatio illius, nec tedium, &c.
12ª.q.31.5.c.fi./q.32.7.2^{m}./q.35.5.o./22ª.q 94 2^{m}. /q.180.
8.c./3ª.q.46.7.4^{m} /3.d.15.q 2.ar.3.q.2.3^{m}./ d.26 q.1.5.5^{m}./
4.d.49.q 3.art.5.q.2.o./ contra 1.c°.2./Vir.q.2.6.8^{m}./q.26.3.
6^{m}.9 8^{m}./Ver.q 2.6.8^{m}.Opuſ.3.cª.168 / Phy.7.lec.6.
5 Puer autem eram ingenioſus,vtpote qui ſortitus ſum animam
bonam.1.q.85.7 c /3ª.q.55.1 3^{m}./1.d.8.q.5.2.6^{m}. /2.d.21.q.
3.1.2^{m}./d.32.q.2.3.c./1.d.44.q.1.ar.3.q.3.2^{m}.
6 Et cum eſſem magis bonus, veni ad corpus coinquinatum. 1ª.
q.90.4.o./q.91.4.3^{m} /q.118 3.o./22ª.q.164.1.4^{m}./3ª.q.6.3.4.
o./9.c./2^{m}./ 1.d.8 q 5.2.6^{m}./ 2.d.3.q.1.4.1^{m}./ d.17.q.2.2.o./
d.32.q.1 3.4^{m}./contra 2.c°.81.82.83.1^{m}./ contra 4.c°.33 fi./
34.7^{m}./Poª.q.3.10.o./Vir.q.19.1 c./Ma.q.5.4.c./ Opuſc.28.
c°.fi./Opuſ.30.lec.4.o./ Math 12.lec.3.
7 Non poſſum eſſe continens, niſi Deus det. 22ª.q.156. 2.1^{m}./
Verit.q.1.4.4^{m}.

CAPVT IX.

1 Feciſti omnia verbo tuo. Pſalm. 32. 1ª. ¶ Et ſapientia tua. Ca^{m}.9^{m}.
Pſal. 103.5ª.
2 Conſtituiſti hominem,vt dominaretur creaturæ,&c.Pſal.8.3ª.
3 Da mihi ſedium tuarum aſſiſtricem ſapientiam. Pſal.44.1ª.
4 Mitte illam de cœlis.3.Regum 8.10ª. ¶Scit enim illa omnia.
Heſter.14.fi.
5 Cogitationes enim hominum timidæ, & incertæ ſunt prouidentiæ noſtræ. Veri.q.5.5.c.
6 Corpus quod corrumpitur, aggrauat animam, &c. 1ª.Cor.10.
lec.1.fi.
7 Senſum tuum quis ſciet,niſi tu dederis ſapientiam?&c.1.prolo.

CAPVT X.

1 Eduxit illum a delicto ſuo.contra 4.c°.52.fi. / Ma.q.4.6.19^{m}./ Ca^{m}.10^{m}.
Opuſ.3.c°.204 /Ro.5.lec.3.
2 Victricem manum tuam.2.Paral.6.fi.

CAPVT XI.

1 Per quæ quis peccat,per hæc & torquetur. 4.d.44. q.3.artic.2 Ca^{m}.11^{m}.
q.3.4^{m}.
2 Non enim impoſſibilis omnipotens manus tua. Iob 42. 1ª./
2.Paral.6.fi.
3 Omnia in menſura,& numero, & pondere diſpoſuiſti.1ª.q.45.
7.o./1.d.3.q.2.2.o./contra 3.c°.97.
4 Virtuti brachii tui,quis reſiſtet.2. Paral.6.fi./20.2ª.
5 Et miſereris omnium. 4.d.46.q.2.ar.3.q.1.1^{m}.
6 Quia omnia potes.Iob 42.1ª.
7 Diligis omnia quæ ſunt. 1ª. q.20. 2.c/q.23.1^{m}./125./q.110.1.
c./3.d.31.1.2.o./contra 1.c°.91./Li.3.c°.156.princ. /Verit.q.
27.1.c./Virt.q.2.7.2^{m}./Ro.5.lec.2.Et nihil odiſti eorum quę
feciſti.Pſal.5 4ª.

CAPVT XII.

1 Quos exhorruiſti,quoniam odibilia opera tibi faciebant. ibid. Ca^{m}.12^{m}.
2 Et naturalis malitia eorum.1ª.q.63.4.2^{m}./3ª.q.2.12.c. /Verit.
q.1.8.16^{m}./Matth.10./Ro.11.lec.3.fi.
3 Quis enim dicet tibi,quid feciſti,&c.2.Paral.20.2ª.
4 Non enim eſt alius Deus,niſi tu.Deut.6.4ª.
5 Cui cura eſt de omnibus. 1ª.q.8.3.c./ q.22.2.3.o./ q.23.1.c/q.
103.5.o./q.113.6.c./12ª.q.91.2.c./q.93.1.c./4.5.6.o./1.d.40.
q.1.2.c./q.4 1.c./d.39.q.2.2.o./2.d.11.q.1.4.c./ d.37.q.3.1.c./
contra cª.1./64. / 94. / 111./ Veri.q.5.2.4.o./Quol.12.5.fi./
Opuſ.3.c°.114./ 132./ 133./ Iob prologo./ Pſal.23./Pſal.30./
Matth.10./Cauſis.lec. 20.o./Meth.6.lec.3.
6 Cum ergo ſis iuſtus,iuſte omnia diſponis.Pſal.144.3ª.
7 Virtutem enim oſtendis,qui non crederis in virtute eſſe conſummatus.1.q 21.1.1^{m}./12ª.q.61.5.c./1^{m}./1.d.19. quæſt.3.1.c./3.
diſt.32.1.5^{m}./d.34.q.1.1.6^{m}./ 4.d.46.q.1. ar.1.q.1.1^{m}./ 2^{m}./
contra 1.c°.92./93./94./Li.3.c°.34.4^{m}./ Verit.q.5.4.c./Quolib.4.q.2.1.o.
8 Quorum parentibus iuramenta & conuentiones dediſti. Exo.
32. 4ª.

CAPVT XIII.

1 Vani ſunt omnes homines, in quibus non ſubeſt ſcientia Dei. Ca^{m}.13^{m}.
Pſal.4.1ª.
2 A magnitudine. n. ſpecies & creaturæ cognoſcibiliter poterit

creator

creator horam videri.12 q.12.o./ 12ſ.q.93.2.o./ 1.d.3.q.1.o./ cont.1.c°.10.11.12.13.14./ L1°.3.c°.57./L1°.3.c°.1./ Ver.q.8.1.o./ Quol.10.q.8.o./ pſal.8./Io.1.lec.16.o.

CAPVT XIIII.

Cam.14m. 1 Tu autem pater, prouidentia ab initio cuncta gubernas.ſup.c°.12.5a.
2 Similiter odio ſunt Deo, impius & impietas eius. pſal.5.4a.
3 Creaturæ factæ ſunt in odium, & in tentationem animæ hominum, & in muſcipulam pedibus inſipientium.1a.q.65.1.3m./ 12ſ.q.79.1.2m./ 1.d.1.q.3.2m.
4 Initium enim fornicationis eſt exquiſitio idolorum, & adinuẽtio illorum corruptio vitæ eſt.Leui.17.5a.

CAPVT XV.

Cam.15m. 1 Supernacuitas enim hominum hæc adinuenit, &c.vſque impoſuerunt. 22ſ.qu.94.4.o./ 2.d.15.q.1.2.c./ con.3.c°.120./.Pot2.q.3.4.c.
2 Incommunicabile nomen lapidibus & lignis impoſuerunt.1a.q.13.9.o./ 1.d.25.3.o.
3 Infandorum enim idolorum cultura, omnis mali cauſa eſt initium & finis.21ſ.q.94.4.1m./2.d.41.q.2.3.7m./ 1ſ. Cor.12.
4 In miſericordia diſponens omnia.pſal 24.2a.
¶Scientes magnitudinem tuam.pſal.146.1a.
5 Noſcere te, conſummata iuſtitia eſt, & ſcire iuſtitiam & virtutem tuam, radix immortalitatis.Io.14.

CAPVT XVI.

Cam.16m. 1 Sed non in perpetuum ira tua permanſit.Exo.32.2a
2 Neque herba, neque malagma ſanauit eos, ſed ſermo tuus domine qui ſanat omnia.Ro.1.lec.6.prin°.
3 Sed tuam manum effugere impoſſibile eſt.2.Paral.6.fi.
¶Per fortitudinem brachii tui.con.1.c°.92.
4 Vindex eſt enim orbis iuſtorum.ſup.c°.5.3a.5a.
¶Creatura enim tibi factori deſeruiens exardeſcet in tormentum aduerſus iniuſtos.ibid.
5 Ingrati enim ſpes, tanquam hibernalis glacies tabeſcet. 22ſ.quſ.107.4.o./ q.112.5.4m.

CAPVT XVII.

Cam.17m. 1 Semper præſumit ſæua turbata conſcientia.22ſ.q.21.3.1m.
2 Nihil enim eſt timor, niſi præſumptionis adiutorium.ibid.

CAPVT XVIII.

Cam.18m. 1 Omnipotens ſermo tuus domine, exiliens de cœlo a regalibus ſedibus venit.Heb.4.lec.2.
2 Sed non diu ira tua permanſit.Exo.32.1a. Reſtitit iræ.ibidem.
3 In veſte enim poderis quam habebat, totus erat orbis terrarũ. 12ſ.q.102.5.6m./ 1ſ.Cor.9.lec.2.

CAPVT XIX.

Cam.19m. 1 Impiis autem vſque in nouiſſimum fine miſericordia ira ſuperuenit.Exo.4.5a.
2 Tegebatur tua manu.2.paral.6.fi.¶Percuſſi ſunt cæcitate, ſicut illi in foribus iuſti.Gen.19.4a / Exo.32.2a.

AVTHORITATES
Ex libro Eccleſiaſtici.

CAPVT PRIMVM.

Cam.1m. 1 OMnis ſapientia a domino Deo eſt, & cum illo fuit ſemper, & eſt ante æuum.1a.q.10.5.2.2./2m.
2 Prior omnium creata eſt ſapientia.1a.q. 41.3.4m./ con.4.c°.8.fi./Po2.q.3.18.7m.
3 Fons ſapientiæ, verbum Dei in excelſis.1.d.34.q.2.2m.
4 Vnus eſt altiſsimus creator omnium.Deut.6.4a.
¶Omnipotens.Iob.42.2a.
Sedens ſuper thronum.pſal.44.1a.
¶Ne acceſſeris ad eum, duplici corde.inf.c°.2.5a.
5 Ipſe creauit eam in Spiritu ſancto.ſup.2a.
¶Effudit illam ſuper omnia opera ſua, &c.1a.q.41.3.5m.
6 Initium ſapientiæ, timor domini.pſal.110.fi.
7 Radix ſapientiæ timor domini.ibidem.

CAPVT II.

Cam.2m. 1 Qui timetis Deum, credite illi.22ſ.q.7.2.1m.
2 Nullus ſperauit in domino, & confuſus eſt.Ro.5.lec.1.
3 Quoniam pius & miſericors eſt Deus.1a q.21.3.o./ 22ſ.q.30.2.1m./ 4.d.46.q.2.ar.1.q.1.o./.c6. 1a.91.fi /.pſal.24.
4 Et remittit in die tribulationis peccata.22ſ.q.37.6.c.fi./4.d.15.q.1.ar.4.q.2.o.
5 Væ duplici corde.22ſ.q.109.2.4m./ q.111.3.2m.
6. Incidemus in manus domini.2.Paral.6.fi.

CAPVT III.

1 Qui honorat patrem ſuum, vita viuet longiore.Exo.20.7a. Cam.3m.
2 Altiora te ne quæſieris.1a.q.1.1.1m./ 22ſ.q.161.2.2m./ 1.prolo.L./ Veri.q.5.2 6m.
3 Eleemoſina reſiſtit peccatis.22ſ.q.154.2.5m./.4.d.15.q.2.ar.2.q.1.1m.

CAPVT IIII.

1 Eſt confuſio adducens peccatum, & eſt confuſio adducens gloriam & gratiam.pſal.34./ pſal.34./ pſal.39. Cam.4m.
2 Non confundaris confiteri peccata tua.pſal.36.2a.

CAPVT V.

1 Subito veniet ira eius.Exo.32.2a. Cam.5m.

CAPVT VI.

1 Sapientia doctrinæ ſecundum nomen eius.22ſ. q.45.2.2m./ 3.d.35.q.2.ar.1.q.3.1m. Cam.6m.

CAPVT VII.

1 Agnitor cordis Deus eſt.3.Regum.8.i 1a. Cam.7m.
¶Honora patrem tuum, &c.Exo.20.7a.
2 Noli velle mentiri omne mendacium. 12ſ.q.110.3.o./ 4.c./ q.111.1.c./ q.69.1.2.o./ q.70.4.c./qu.124.9.2m./3.diſ.38.3.o./ Quol.7.vel.8.q.6.4.o./ Trin.9.c / pſal.5.
3 Memento iræ, quoniam non tardabit.Exo.32.2a.
4 Vindicta carnis impij, ignis & vermis.4.d.50.q.2.ar.3.q.2.1m.

PSALMVS VIII.

1 Omnes morimur.pſal.88.fi. Cam.8m.
2 Fuere magnatus, ſine querela.Phile.lec.2.fin.

PSALMVS IX.

1 Ne reſpicias mulierem.Iob.31.prin°. Cam.9m.
2 Non zeles gloriam, & opes peccatoris. pſal.36.1a.

CAPVT X.

1 In manu Dei.2.Paral.6.fi.¶Poteſtas terræ, & execrabilis omnis iniquitas gentium, & vtilem rectorem ſuſcitabit in tempus ſuper illam. 1ſ.Tim.prin°. Cam.10m.
2 Odibilis coram Deo eſt & hominibus ſuperbia 22ſ.qu.162.2.o./ 5.1m.
3 Auaro nihil eſt ſcæleſtius. 22ſ.q.118.5.o.
4 Nihil eſt iniquius, quàm amare pecuniam.22ſ.q.118.5.1m.
¶Initium ſuperbiæ hominis, apoſtatare a Deo.12ſ.q.84.2.2m. 22ſ.q 158.7.1m./q.162.5.c./ 7.2m./2.d.5.q.1.3.c.
5 Initium omnis peccati, ſuperbia.12ſ. q.84.2.o./ 3.1m./ 4 4m./ 22ſ.q.162.2.4m./q.162.2.o./ 5.1m./ 7.1m./2.d.42.q.2.1.7m./ L.2m./.4.d.17.q.2.ar.1.q.1.c./.Mal.q 8.1.1m./16m / 2.c.fi /14m.q.14.4.2m./ q.25.4.2m./q.8.1.16m./2.c.fi./14m./ Iob.40./Ro.7.lec.2./1ſ.Cor.11.lec.4./ 2ſ.Cor.12./ 1ſ.Tim.6.
6 In oculis eius.2.paral.6.fi./Exo.2.6a.

CAPVT XI.

1 Mirabilia opera altiſsimi ſolius.135.2a. Cam.11m.
¶Et oculus Dei reſpexit illum.Exo.2.6a./ 2.Paral.6.
2 Bona & mala, vita & mors, paupertas & honeſtas, a Deo ſunt. 22ſ.q.145.3.2m.
3 Malitia horæ vnius, obliuionem facit luxuriæ magnæ. 12ſ.q.37.1.2m.

CAPVT XII.

1 Altiſsimus odio habet peccatores.pſal.5. Cam.12m.
¶In malitia illius, amicus agnitus eſt. Ro.12.lec.3.
2 Da bono, & non receperis peccatorem. 22ſ.q.31.2.2m./ qu.33.9.1m.
3 Impiis & peccatoribus reddet vindictam.Deut.32 4a.

CAPVT XIII.

1 Qui tetigerit picem, inquinabitur ab ea.ꝑ.3. c°.135 /pſal.48./ Matth. Cam.13m.

Matth.9./.1^{a}.Cor.10.

2 Qui communicanerit ſuperbo, induet ſuperbiam.ibidem.

3 Pondus ſuper ſe tollit,qui honeſtiori ſe communicat .12^{a}.qu. 145.3.ar.2.

4 Humiliare Deo,& expecta manus eius,2.Paral.6.ſi.

5 Omne animal diligit ſimile ſibi.12^{a}.q.27.3.o.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Beatus vir qui non eſt lapſus verbo ex ore ſuo, & non eſt ſtimulatus in triſtitia delicti.12^{a}.q.72.1.1^{m}./ q.89.2.c.ſi.
¶Beatus vir qui in ſapientia morabitur.cont.1.c^{o}.2.prin^{o}.

2 Felix qui non habet animi ſui triſtitiam, & non excidit a ſpe ſua.22^{a}.q.20.1.2^{m}./ q.14.4.o.

3 Qui ſibi nequam eſt,cui alii bonus erit?12^{a}.q.33.1.1^{m}.

CAPVT XV.

Ca^{m}.15^{m}. 1 Non eſt ſpecioſa laus in ore peccatoris.prouerb.16.4^{a}.

2 Quod enim odit,ne feceris.pſal.5.4^{a}.
¶Omne execramentum erroris odit dominus.ibidem.

3 Deus ab initio conſtituit hominem, & reliquit illum in manu conſilii ſui.1^{a}.q.22.2.4^{m}./ q.83.1.c./ 22^{a}.q.104.1.1^{m}./ Veri, q.5.5.4^{m}./ Po^{a}.q.3.7.12^{m}.

4 Appoſuit tibi aquam & ignem,ad quodcumque volueris,porrige manum tuam,con.3.c^{o}.90.ſi.

5 Ante hominem vita & mors, bonum & malum, quod placuerit ei,dabo illi.12^{a}.q.109.8.3^{m}./.con.3.c^{o}.60.ſi.

6 Oculi domini ad timentes eum. 2 Paral.6.ſi.

7 Ipſe agnoſcit omnem operam hominis,Prouer.5.3^{a}.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Melior eſt vnus timens Deum, quàm mille filii impij. Ioan.9. lect.4. prin^{o}.

2 Miſericordia enim & ira eſt cum illo.Exo.22.2^{a}.

3 Omne cor intelligitur ab illo. 3.Reg.8.13a.

CAPVT XVII.

Ca^{m}.17^{m}. 1 Creauit Deus hominem de terra.Gen.20.8^{a}.

2 Et ſecundum imaginem ſuam fecit illum.Gen.1.26^{a}.

3 Et dedit illi poteſtatem eorum quæ ſunt ſuper terram, &c. Gen.1.17^{a}.

4 Creauit ex ipſo adiutorium ſimile ſibi.Gen.2.23^{a}.
¶Oculi eius. 2.Paral.6.ſi.
¶Sine intermiſſione reſpicientes in vijs eorum. Prouer.5.3^{a}.

5 Mandauit vnuſquiſque de proximo ſuo.Opuſc.10.ar.10./Roman.13.lec.2.
¶A mortuo quaſi nihil perit confeſſio.4.diſt.17.quæſt.3.ar.4.qu.1.1^{m}.

CAPVT XVIII.

Ca^{m}.18^{m}. 1 Qui viuit in æternum,creauit omnia ſimul.1^{a}.q.10.3.o./ q.74.a.2^{m}./ 2.d.2.q.1.6.6^{m}.

2 Virtutem magnitudinis eius quis enarrabit.Pſal.146.1^{a}.
¶Quis adiiciet enarrare miſericordiam eius.ſup.2.3^{a}.
¶Vidit præſumptionem cordis eorum.3.Reg.8 11^{a}.

3 Non impediaris orare ſemper.22^{a}.q.83.14.o./ 4.d.15.q.4.ar.2.q.3.o./.Ro.1.lec.5.

4 Ante orationem,præpara animam tuam.22^{a}.q.97.3.2^{m}.

5 Et noli eſſe ſicut homo qui tentat Deum.Deut.6.b.

6 Memento iræ 2.Paral.6.ſi.

CAPVT XIX.

Ca^{m}.19^{m}. 1 Qui ſpernit modica,paulatim decidit.Quol.9.14.c.ſi.

2 Qui cito credit,leuis eſt corde,22^{a}.q.2.9.3^{m}./ 3.d.24.art.3.q 2.1^{m}./con.1.c^{o}.3./ 6./Veri.q.14.10.1^{m}./Io.4.lec.5.

3 Amictus corporis,& riſus dentium,& ingreſſus hominis,enunciant de illo,22^{a}.d.120.2.3^{m}.

CAPVT XX.

Ca^{m}.20^{m}. 1 Concupiſcentia ſpadonis, deuirginauit iuuenculam. 22^{a}.qu. 154.7.o.

CAPVT XXI.

Ca^{m}.21^{m}. 1 Quaſi a facie colubri,fuge peccatum.22^{a}.q.35.1.4^{m}./ 1^{a}. Cor. 6.lec.3.

2 Dum maledicit diabolum impius, maledicit ipſe animã ſuam. 22^{a}.q.79.14^{m}.

ECCLESIASTICI.

CAPVT XXII.

1 Supra mortuum plora.1^{a}.Theſ.4.lec.2.prin^{o}. Ca^{m}.22^{m}.

PSALMVS XXIII.

1 Inrationi ana aſueſcat os tuum, multi enim caſus in illa.12^{a}. Ca^{m}.23^{m}. q.118.3.1^{m}./ q.107.2.c /1^{m}./22^{a}.q.89.2.o./3.c / 5.o./3. d.39. ar.2.q.1.o./pſal.14.ſi.Ru.1.lec.6.

2 Et ſi fruſtraueris fratrem,delictum illius ſupra ipſum erit.22^{a}. q.89.5.3^{m}.

3 Omnia videt oculus illius,Heſter.14.ſi.

4 Oculi domini.2.Paral 6.ſi.

5 Circumſpicientes omnes uias hominum.Prouer.5.3^{a}.

6 Et hominum corda intuentes.3.Regum.8.13^{a}.

CAPVT XXIIII.

1 Sapientia laudabit animam ſuam. 1^{a}.q.3.2.1^{m}.

2 Ego ex ore altiſſimi prodii,primogenita ante omnem creaturã. Ca^{m}.24^{m}. 1^{a}.q.41.3.4^{m}./.cõ.4.c^{o}.8.ſi./.Po^{a}.q.3.18.17^{m}.

3 Ego in altiſſimis habito,& thronus meus in columna nubis.cõ. 3.c^{o}.50.ſi.

4 Tunc præcepit & dixit mihi creator omnium, & qui creauit me,requieuit in tabernaculo meo.con.4.c^{o}.8.ſi.

5 Ab initio & ante ſæcula creata ſum.1^{a}.q.41.3.4^{m}./ 3.diſt.11.1. 1^{m}./con 4.c^{o}.8.ſi./Po^{a}.q 3.17.17^{m}./Trin.12.8^{m}.

6 Flores mei fructus honoris & honeſtatis.12^{a}.q.70.1.c.

7 Qui edunt me,adhuc eſurient,& qui bibunt me adhuc ſitient. 12^{a}.q.2.1.3^{m}./ q.33.2.o./ q.67.4.3^{m}./ 3.d.31.q.2.art.1.qu.2. 2^{m}./ veri.q.44.1^{m}.

8 Qui elucidant me,vitam æternam habebunt.1^{a}.q.1.9.ar.2.

9 Hæc omnia liber vitæ. 1^{a}.q.24.1.1^{m}.

10 Ego ſapientia effudi flumina, &c. aſque,& factus eſt.1 prolo.o.

11 Penetrabo omnes inferiores partes terræ.3^{a}.q.52.2.1^{m}./ 3.diſt. 22.q.2,ar.1.q.2 3^{m}.

12 Quæ in iuuentute tua non congregaſti,quomodo inuenies in ſenectute tua? Quol.4.q.23.23^{m}.

CAPVT XXV.

1 Timor Dei initium dilectionis eius.22^{a}.q.19.8.1^{m}. Ca^{m}.25^{m}.

2 Omnis plaga,triſtitia cordis eſt.12^{a}.q.35.7.b./c.ſi.

3 A muliere initium factum eſt peccati, & per illam omnes morimur,1^{a} Cor.15.

4 Ne reſpicias in mulieris ſpeciem, & non concupiſces mulierẽ in ſpecie.ſupra.9.1^{a}.

CAPVT XXVI.

1 Omnis autem ponderatio, non eſt digna continentis animæ. Ca^{m}.26^{m}. 22^{a}.q.88.11.5^{m}./ q.155.4.1^{m}./q.186.8.2^{m}.

CAPVT XXVII.

1 Si non in timore domini tenueris te, cito ſubuertetur domus Ca^{m}.27^{m}. tua.22^{a}.q.54.2.4^{m}.

2 vaſa figuli probat fornax,& homines iuſtus tentatio tribulationis.22^{a}.q.108.c.ſi./Ioh 7.ſi /pſal.40.

3 Loquela multum iurans, orpilationem capiti ſtatuet.ſup.ca^{o}. 23.1^{a}.

CAPVT XXVIII.

1 Qui vindicari vult,a domino inueniet vindictam. Deut.32.4^{a}. Ca^{m}.28^{m}.

2 Suſurro & bilinguis maledictus, multos enim turbauit pacem habentes.22^{a}.q.74.1.3^{m}.

CAPVT XXIX.

1 Multi non cauſa nequitiæ fœnerati ſunt,ſed fraudari gratis timuerant.22^{a}.q.78.1.2^{m}./ Mal.q.13.4.2^{m}. Ca^{m}.29^{m}.

2 Conclude gloriam in corde pauperis, & hæc exorabit pro te ab omni malo.2.d.15.q.2.ar.2,q.3.c.

CAPVT XXX.

1 Non eſt cenſus ſuper cenſum,ſalutis corporis.12^{a}.q.2.5.1^{m}. Ca^{m}.30^{m}.

2 Melior eſt mors,quam uita amara.5.d.17.L.2^{m}./d.28.L.

3 Triſtitiam non des animæ tuæ.4.d.17.q.2.ar.4.q.2.2^{m}./Ro.9.

4 Miſerere animæ tuæ,placens Deo.22^{a}.q.30.1.2^{m}./q.32.9.3^{m}./ q.106.3.1^{m}.

5 Multos enim occidit triſtitia.12^{a}.q.39.3.1^{m}.

CAPVT XXI.

1 Vigilia honeſtatis tabefaciet carnes.Opuſc.18.c^{o}.10./Ethicor. Ca^{m}.31^{m}. lect.22.

8 Qui potuit tranſgredi, & non eſt tranſgreſſus, facere mala & non fecit.2.d.7.q.1.1.4^{m}./ d.23.L.pen^{a}./d.12.q.2.1.2^{m}./ Veri.q.24.6.5^{m}.

CAPVT XXXII.

Ca^{m}.32^{m}. 1 Præcurre autem prior in domum tuam, & illic aduocare, & illic age corruptiones tuas. Ebdo. prolo. b.

2 Super his omnibus, benedicito dominum. pſal.33.1^{a}.
¶ Inueniet benedictionem illius. Gen.1.29^{a}.

CAPVT XXXIII.

Ca^{m}.33^{m}. 1 Quare dies diem ſuperat, & iterum lux lucem, & annus annum. 1^{a} q.47.2.b.

2 Et ex ipſis benedixit. Gen.1.3 1^{a}.
¶ Et ex ipſis maledixit. Gen.3 0.28^{a}.

3 Contra bonum malum, &c. & ſic intuere in omnia opera altiſſimi, duo contra duo, & vnum contra vnum. 1^{a}. q.48.1.3^{m}./ 2.1^{m}./2^{m}./2.d.34 2.2^{m}./Mal.q.2 1.2^{m}.

4 Multam enim malitiam docuit otioſitas.12^{a}.q.77.2.c./ Mal.q.3.9.0.

5 Si eſt tibi ſeruus fidelis, ſit tibi quaſi anima tua. Phile. prolo.

CAPVT XXXIIII.

Ca^{m}.34^{m}. 1 Diuinatio erroris, & auguria mendacia, & ſomnia maleficientium, vanitas eſt. Leui.19.19^{a}.20^{a}.

2 Oculi domini.2.paral.6.ſi.

CAPVT XXXV.

Ca^{m}.35^{m}. 1 Non accipiet dominus perſonam in paupere. Deut.10.14^{a}.

CAPVT XXXVI.

Ca^{m}.36^{m} 1 Allena manum tuam.2.Paral.6.ſi. ¶ Glorifica manum, & brachium dextrum. ibid. ¶ Non eſt Deus præter te. Deut.6.4^{a}.

2 Excita furorem, & effunde iram. Exo. 32.2^{a}. ¶ Deuoretur qui ſaluatur. Gen.3.18^{a}. ¶ Memento finis. Gen.8.12.

3 Iſrael quem coæquaſti primogenito tuo? Exo.4.3^{a}.

4 Innoua ſigna.1^{a}.q.73.1.3^{m}.

CAPVT XXXVII.

Ca^{m}.37^{m}. 1 Qui ſophiſtice loquitur, odibilis eſt.22^{a} q.55.4.2^{m}./ pſal.11./ pſal.16.

CAPVT XXXVIII.

Ca^{m}.38^{m}. 1 Fili in mortuum produc lachrimas. ſup. 1^{u}.22.1^{a}.

2 A triſtitia feſtinat mors. ſup.c^{u}.30.ſi.

3 Ne dederis in triſtitiam cor tuum. ibidem.3^{a}.

CAPVT XXXIX.

Ca^{m}.39^{m}. 1 Benedicite dominum in operibus ſuis. pſal.33.1^{a}.

2 Opera domini, vniuerſa bona valde Gen.1.36^{a}.

3 Opera omnis carnis coram illo, & non eſt abſconditum quicquã. Heſter.14.1^{a}./Prouer.5.2^{a}. ¶ Ab oculis eius.2.paral.6.ſi.

4 Benedictio illius quaſi fluuius inundabit. Gen.1.2^{a}.
¶ Ira eius in gentes. Exo.32.2^{a}

5 Omnia in tempore ſuo quærentur, & comprobabuntur, Eccleſiaſtes.3.1^{a}.

6 Hæc omnia ſanctis in bona, ſic impiis & peccatoribus in mala conuertentur. 12^{a}.q.87.7.2^{m}./q.114.10.c./ 4^{m}./ 22^{e}.q.36.2.c./1^{a}.d.39.q.1.2.5^{m} / 2.d 36 4.c./ 5^{m}./ d.11.q.1.4 c./ 4.d.46.q.2.ar.2.q 2.6^{m}./ cont.3.c^{u}.141./ Iob.17./ pſal.4./ 1^{a}. Cor.4./ Eph.6./ 1^{a}. Tim. 4.

7 Ignis, grando, fames, mors, omnia hæc in vindictam creata ſunt &c. Sap.14.3^{a}.

8 Omnia quæ de terra ſunt, in terram conuertentur, & aquæ omnes in mare conuertentur. Gen.3.26^{a}.

CAPVT XL.

Ca^{m}.40^{m}. 1 Super iniquos creata ſunt hæc omnia, &c. Sap.14.3^{a}.

2 Melius eſt mori, quam indigere. ſup.30.2^{a}.

CAPVT XLI.

Ca^{m}.41^{m}. 1 In maledictione naſcemini, & in maledictione erit pars veſtra. Gen.3.18^{a}.

2 Omnia quæ de terra ſunt, in terram conuertentur, Gen.3.26^{a}.

3 Curam habe de bono nomine, &c. 22^{a}.q.72.2.3.c./ Veri.q.3.0./ Quol.9.vel 10.q.6.2.0.

CAPVT XLII.

Ca^{m}.42^{m}. 1 Ne accipias perſonam, vt delinquas. Deut.1.ſi.

2 Melior eſt iniquitas viri, quam mulier benefaciens. Ma.q.3.15.2^{m}./ 1^{a}.Tim 5.lec.2.

3 Dominus omnipotens. Iob.42.1^{a}. ¶ Abiſſum & cor hominum inueſtigauit.3.Reg.8.21^{a}. ¶ Non præterit illum omnis cogitatus ibidem. ¶ Cognouit dominus omnem ſcientiam. Heſter.13.3^{a}.

4 Omnia obaudiunt eum. pſal.148.2^{a}.

5 Omnia duplicia, vnum contra vnum. ſup.c^{o}.33.4^{a}.

CAPVT XLIII.

1 Manus excelſi aperuerunt ibid.2.Paral.6.ſi. Ca^{m}.43^{m}.

2 Magnus dominus. pſal.47.1^{a}. ¶ Et in magnitudine ſua, ibidem.

3 Ipſe enim omnipotens. Iob.42.1^{a}.
¶ Benedicentes Deum exaltate eum. pſal.33.1^{a}.

4 Maior eſt omni laude Deus.22^{a}.q.91.1.2^{m}.

CAPVT XLIIII.

1 Abraham magnus pater multitudinis gentium. Ro.4 lec.3. Ca^{m}.44^{m}.

2 Non eſt inuentus ſimilis illi in gloria.22^{e}.q.66.2.2^{m}./ 3.d.36.2.2^{m}./ Veri.q.4.3.c./ Iob.c.6.prio^{u}.

3 In tentatione inuentus eſt fidelis. Gen.22.1^{a}.
¶ Ideo iureiurando dedit illi gloriam. Gen.32.4^{a}.

4 Creſcere illum, quaſi terræ cumulum, & vt ſtellas. Gen.15.2^{a}.
¶ Benedictionem omnium gentium dedit illi dominus. Gen.1.29^{a}.

5 Agnouit eum in benedictionibus ſuis. ibidem.

CAPVT XLV.

1 Et conſumpti ſunt in impetu iracundiæ Exo.32.2^{a}. Ca^{m}.45^{m}.

CAPVT XLVI.

1 Magnus & ſanctus Deus. pſal 146.1^{a}. Ca^{m}.46^{m}.

2 Et oſſa eorum pullulant de loco ſuo. pſal.31./ pſal.33.

3 Et vidit Deum Iacob. Gen.32.3^{a}.
¶ Et vidit Deum lucis. ibidem.
¶ Dominum omnipotentem. Iob 42.1^{a}.

4 Et poſt hæc dormiuit, & notum fecit Regi, & oſtendit illi finẽ vitæ ſuæ, & exaltauit vocem eius de terra in propheta.1.Regum.28.3^{a}.

CAPVT XLVII.

1 Inuocauit Deum omnipotentem. Iob.42 1^{a}. Ca^{m}.47^{m}.
¶ Vt laudarent nomen domini. pſal.33.2^{a}.
¶ De omni corde ſuo laudauit dominum. ibidem.

2 Inducere iracundiam. Exo 32.2^{a}.

CAPVT XLVIII.

1 Verbo domini continuit cœlum, &c.4.d.10.L.6^{m}. Ca^{m}.48^{m}.

2 Quis poteſt ſimiliter gloriari tibi. veri.q.12 14.4^{m}.

3 Qui receptus eſt in turbine ignis, in curru æquorum igneorũ. 4.Reg.2.2^{a}. ¶ Lenire iracundiam domini. Exo.32.2^{a}.

4 Et mortuum prophetauit corpus. ſ. Heliſæi.22^{a}.qu.171.2.2^{m}./ 1^{a}.Cor.14.

5 Non eſt commemoratus patrum ipſorum Gen 8.1^{a}.

6 Princeps fratrum firmamentum gentis, rector fratrum ſtabilimentum populi.1^{a}.Tim.2.prin^{u}.

CAPVT XLIX.

1 Ezechiel qui vidit conſpectum gloriæ. Gen.32 3^{a}. Ca^{m}.49^{m}.

2 Et duodecim prophetarum oſſa pullulant de loco ſuo. ſupra.c^{u}.46.2^{a}.

3 Enoch, receptus de terra.4.Reg.2.3^{a}.

4 Ioſeph qui natus eſt homo princeps fratrum, firmamentum gẽtis, rector fratrum, ſtabilimentum populi.1^{a}.Tim.prin^{u}.

5 Et oſſa ipſius viſitata ſunt, & poſt mortem prophetauerunt. ſupra.c^{o}.48.5^{a}.

CAPVT L.

1 Quaſi vas auri ſolidum, ornatum omni lapide pretioſo. Ro.1. prolo. Ca^{m}.50^{m}.

CAPVT LI.

1 Laudabit uſque ad mortem anima mea dominum. pſal.33.2^{a}. Ca^{m}.51^{m}.

ORATIO SALOMONIS.

1 LOcutus es ex ore tuo, & in manu tua impleſti.2. Paral.6.ſi.
¶ A facie mea. ibidem.

2 Si cœlum & cœli cœlorum, non ſufficiunt tibi, quanto magis domus

domus iſta,quam ædificaui.3.Reg.8.7ª.

3 Vt ſint oculi tui.2.Paral.6.fi.

4 Et audias in loco habitaculi de cęlo.3.Reg.8.9ª.

AVTHORITATES EX LIBRO Iſaiæ Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 Niſi dominus exercituum reliquiſſet nobis ſemen quaſi Sodoma fuiſſemus Ro.9.lec.5.
¶Laboraui ſuſtinens.infra.cº.59.5ª.

2 Holocauſta arietum,& adipem pinguium,& ſanguinem vitulorum & arietum,& hyrcorum nolui,&c.vſque ſuſtinens.pſal.39.2ª.
¶Odium anima mea 1ª.q.3.2.1^{m}/Heb.10 fi.

3 Auertam oculos meos a vobis.2.Paral.6.fi.
¶Ab oculis meis.ibidem.¶Os domini locutum eſt. ibidem.
¶Et conuertam manum meam.ibid.

4 Quieſcite agere peruerſe, diſcite benefacere. 2 2ª.qu.79.1.o./pſal.33./pſal.36.

5 Ad iracundiam prouocaueritis me.Exo.32.2ª.

6 Quomodo facta eſt meretrix,ciuitas fidelis.Leui.17.5ª.

7 Pupillo non iudicant, & cauſa viduæ non ingreditur ad eos. 2 2ª.q.65.4.2^{m}.

8 Et vindicabor de inimicis meis.Deuter.32.5ª.

CAPVT II.

Ca^{m}.2^{m}. 1 Ne ergo dimittas eis. Gen.3.18ª.

2 A facie timoris domini.2.paral.6.fi.

CAPVT III.

Ca^{m}.3^{m}. 1 Vt prouocarent oculos maieſtatis eius.ibidem.

2 Peccatum ſuum,quaſi Sodoma prædicauerunt.3ª.q.84.6.1^{m}./4.d.14.q.1.ar.2.q.4.3^{m}.

3 Stat ad iudicandum dominus &c.vſque, vos enim. pſal.9.18./pſal. 81.2ª.¶Et facies pauperum commoliſtis.ſupra.cº.1.7ª.

4 Auferet dominus ornamentum calciamentorum, & lunulas,& torques,& monilia,&c 1ª.Tim.2.8ª.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Omnis qui ſcriptus eſt in vita,in Ieruſalem.1ª.q.24 o./q.39.8.fi./1.d.40.q.1.2.5^{m}./3.d.31.q.1.2.n./veri.q 7.o./ phil.4.

CAPVT V.

Ca^{m}.5^{m}. 1 In cornu filio olei.1.d.5.L.fi./3.d.4.L.3^{m}./1ª.Theſ.5./He.10.

2 Auferam ſepem eius.1ª.q.113.6.c./2.d.11.q.1.4.1^{m}.¶Et nubibus mandabo,ne pluant ſuper terram imbrem.Rom.1.lec.5,

3 In auribus meis ſunt hæc,dicit dominus.2.Paral.6.fi.

4 Propterea captiuus ductus eſt populus meus, quia non habuit ſcientiam.1 2ª.q.76.2.o./2 2ª.q.53.2.2^{m}./2.d.22.q.1.c.o./d.41.q.2 1.3^{m}./d 42.q.2.ar.1.q.3.2^{m}./4.d.9.ar.3 q 2.1^{m}./d.21.q.1.a.4^{m}./Mal.q.3.7.o/Quol 2.q.9.4.o./Quol.7.vel 8.q.6.5.o./Opuſc 19.cº.21./D un.4.lec.4./Iſa.5.lec.1.

5 Væ qui dicitis bonum malum,& malum bonum.2ª. qu.48/3.4^{m}/Ma.q.2.2.12^{m}.

6 Væ qui potentes eſtis,ad bibendum vinum.1 2ª.q.55.3.1^{m}.

7 Ideo iratus eſt furor domini.Exo.32.2ª.

8 Et extendit manum ſuam.2.paral.6.fi.

CAPVT VI.

Ca^{m}.6^{m}. 1 Vidi dominum.Gen.32.3ª.
¶Sedentem ſuper ſolium.pſal 88.12/1ª.q.3.1.4^{m}.

2 Tota iſta viſio,dupliciter exponitur. 1ª.q.3.1 4^{m}./1 2ª.q.102.6^{m}/4.d.49.q.2.7.1^{m}/d.50.L.fi./Io.prolo o.

3 Et clamabat alter ad alterum.1ª.q.107.4.1^{m}./2^{m}./Veri.q.9.6.3^{m}./Iob.4/Ioan.lec.15.prinº

4 Væ mihi,quia tacui.pſal.31/Iſa.62.fi.

5 Et volauit ad me vnus de Seraphin.1ª.q.112 2.2^{m}./2.d.10.2.1^{m}./Heb.1.fi.¶Et in manu eius calculus quem forcipe tulerat de altari.3ª q 79.1.2^{m}/1.d.2 L.fi.

6 Ecce ego,mitte me.2 2ª.q.183.1 4^{m}./Iſa.6.

7 Audite audientes,& nolite intelligere,& videte viſionem, & nolite cognoſcere.Gen.3.18ª.

8 Excæca cor populi huius & aures eius aggraua,& oculos eius claude,ne &c.Exo.4.12/con.3.cº.159.o./Ro.11.prinº.

9 Si non credideritis,non permanebitis. 2 2ª.q.2.10.o.
¶Caput Syriæ Damaſcus & caput Damaſci Raſin.Nu.7.12.

CAPVT VII.

1 Pete tibi ſignum a domino Deo tuo &c.Non petam.2 2ª. q.97.2.3^{m}./Iſa.7 lec.1 prinº. Ca^{m}.7^{m}.

2 Et non tentabo dominum Deut 6 fi.

3 Et vocabitur nomen eius Emanuel 3ª.q.37.2.1^{m}.

4 Voca nomen eius accelera,ſpolia detrahe,feſtina. 3ª.queſt.37.2.1^{m}.

CAPVT VIII.

1 Prędare.3ª.q.37.2.1^{m}. Ca^{m}.8^{m}.

2 Antequam ſciat puer vocare patrem.1ª q.15.3.4^{m}.

3 Dominum exercituum,ipſum ſanctificate.pſal.33.1ª

4 Ipſe pauor veſter,& ipſe terror veſter,& erit vobis in ſanctificationem.Gen.1.35ª.

5 In lapidibus autem offenſionis,& petram ſcandali, duabus domibus Iſrael.3ª.q.42.2 o./4.d.38.q 1 1 7^{m}./Ro.9.fi.

6 Qui abſcondit faciem ſuam.2.Paral.6.fi.

7 Ecce ego & pueri mei, quos dedit mihi dominus in ſignum. Heb.1.lec.3.fi.

CAPVT IX.

1 Primo tempore alleuiata eſt terra Zabulon, & terra Nephtalim. &c.Matth 4. Ca^{m}.9^{m}.

2 Paruulus enim natus eſt nobis,& filius datus eſt nobis.1. d.18.5.4^{m}./Opuſc.20.lib.3.cº.15.

3 Et factus eſt principatus ſuper humerum eius. Opuſc.20.liº.3.caº.15.

4 Et vocabitur nomē eius admirabilis,conſiliarius, Deus fortis, pater futuri ſæculi,princeps pacis.3ª.q.17.2.1^{m}./Opuſcu.20.liº.3.cº.15./16.

5 Multiplicabitur eius imperium,& pacis non erit finis. Opuſc.20.liº.3.cº./16,fi.

6 In omnibus his,non eſt auerſus furor eius. Exo.32.2ª.

7 In ira domini.ibid. ¶Sed adhuc manus extenta.2 Paral.6 fi.

CAPVT X.

1 Vt opprimerent in iudicio pauperes &c. & pupillos diriperent. ſupra. cº.1.10ª. Ca^{m}.10^{m}.

2 Super omnibus his,non eſt auerſus furor eius.Exo.32.2ª.

3 Sed adhuc manus eius extenta.2. Paral.6.fi.

4 Si fuerit populus tuus Iſrael,quaſi arena maris, reliquiæ conuertentur ex eo,& vſque in medio omnis terræ. Ro.9.lec.4.

CAPVT XI.

1 Et egredietur virga de radice Ieſſe, & flos de radice eius aſcendet.Iſa.11.¶Erit radix Ieſſe,& qui exurget regere gentes,ipſum gentes deprecabuntur.Rom.15.
¶Et erit ſepulchrum eius glorioſum.3ª.q.51.2.b/1^{m}. Ca^{m}.11^{m}.

2 Et requieſcet ſuper eum ſpiritus domini, ſpiritus ſapientiæ & intellectus,&c.3 d.34.q.1.o./L.lec.1.2^{m}.

3 Et replebit eum ſpiritus timoris domini.3.d.34.L.2^{m}.

4 Adiiciet dominus ſecundo manum ſuam.2. Paral.6.fi.

5 Et leuabit manum ſuam.ibidem.

CAPVT XII.

1 Iratus es mihi,conuerſus eſt furor tuus.Exo.32.2ª.
¶Et factus eſt mihi in ſalutem.pſal.89.1ª.
¶Fiducialiter agam Heb.1.lec.3.fi. Ca^{m}.12^{m}.

2 Quia magnus in medio tui,ſanctus Iſrael.pſal.146.1ª.

CAPVT XIII.

1 In ira mea,&c.Furoris eius.Exo,32.2ª. Ca^{m}.13^{m}.

2 Ecce ego ſuſcitabo ſuper eos Medos &c.Exo.9.fi.

CAPVT XIIII.

1 Quomodo cecidiſti de cęlo Lucifer,qui mane oriebaris. Mal.q.16.4.c ¶Aſcendam in cęlum.1ª.q.63.4.3^{m}./q.63.4.c.fin./Mal.q.16.3.18^{m}. Ca^{m}.14^{m}.

2 Iurauit dominus. Exo.32.4ª.

3 Hæc manus domini extenta.2.Paral.6.fi.

CAPVT XV.

1 Nocte vaſtata eſt Ar. Moab conticuit. Nocte vaſtatus eſt murus.Iſa.15/Io.9./Ro.13.lec.3. Ca^{m}.15^{m}.

CAPVT XVI.

1 Emitte agnum domine,dominatorem terræ, &c.3ª.q.1.1.o. Ca^{m}.16^{m}.

2 Abſconde fugientes, & vagos ne prodas.3ª.q.84.6 1^{m}.

CAPVT XVII.

1 Ecce Damaſcus deſinet eſſe ciuitas.Opuſ.20.liº.3.prinº. Ca^{m}.17^{m}.

CAPVT XVIII.

Ca^{m}.18^{m}. 1 Væ terræ.2.d.36.q.4.a.1 /4.d.15.L.2^{m}./.Mal.q.5.4.c.ſi./ lo.9.

CAPVT XIX.

Ca^{m}.19^{m}. 1 Ecce dominus aſcendet,&c.3^{a}.q.57.2.6.o./ 3.diſt.22.q.3.1.o./ Opuſ.3.c^{o}.247.

CAPVT XX.

Ca^{m}.20m. 1 Signum & portentum erit,&c.ſup.Iſa.8.lec.3.

CAPVT XXI.

Ca^{m}.21m. 2 Viſio dura nuntiata eſt mihi.ſup.18.1^{a}.

CAPVT XXII.

Ca^{m}.22m. 1 Et vocabitur Dominus Deus exercituum in die illud ad fletũ, & ad planctum.1^{a}.q.113.7.1^{m}.

CAPVT XXIII.

Ca^{m}.23^{m}. 1 Negotiatio Sydonis.2a2^{e}.q.40.1 c/ q.77.4.3^{m}./ q.187.2.o./ 4. d.16.q.4.ar.2.q.3.o.

CAPVT XXIIII.

Ca^{m}.24^{m}. 1 Viſitabit dominus ſuper malitiam cœli,&c.vſque viſitabuntur. 3^{a}.q.52.6.1^{m}./ 3.d.22.q.2.ar.2.q.2 4^{m}./ Mal.q.2.9.3^{m}.

2 Diſſipauerunt fœdus ſempiternum.1^{e}. Cor.11.lec.3.

3 Congregabuntur congregatione vnius faſcis in lacum, & claudentur ibi in carcere.3.q.52.6.1^{m}.

CAPVT XXV.

Ca^{m}.25^{m}. 1 Quia factus es fortitudo pauperi.pſal.87.11. ¶Et faciet dominus exercituum omnibus populis in monte hoc, conuiuium pinguium,&c.vſque defecatæ.con.4.c^{o}.82.ſi.

2 Præcipitabit mortem in ſempiternum.Oſeæ.13.ſi.

3 Exultabimus,& lætabimur in ſalutari eius.pſal.15.4^{a}. ¶Quia requieſcet manus domini.2.Paral.6.ſi.

4 Ciuitatem ſublimem humiliabit, &c. & conculcabit eam pes pauperis,greſſus egenorum.3^{a}.q.35.7.3^{m}./Ro.1.lec.4.

CAPVT XXVI.

Ca^{m}.26^{m}. 1 In ſemita iudiciorum tuorum domine,ſuſtinuimus te.3.diſt.4. q.3.1.1^{m}.

2 Cum feceris iudicia tua in terra, iuſtitiam diſcent omnes habitatores orbis.1a2^{e}.q.37.1.2^{m}.

3 Domine exaltetur manus tua.2.Paral.6.ſi.

4 Vt non videant,& confundantur zelantes populi, & ignis hoſtes tuos deuoret.Gen.3.18^{a}.

5 Omnia enim opera noſtra,operatus es in nobis.con.3.c^{o}.64.o./ Ro.9.lec.3.

6 In tribulatione murmuris,doctrina tua eis.1a2^{e}.q.37.2.1^{m}.

7 A facie tua domine concepimus, & quaſi parturiuimus, & peperimus ſpiritum.1a2^{e}.q.11.2.o / 3^{m}./ Gal.5.

8 Donec pertranſeat indignatio mea.Exo.32.2^{a}.

CAPVT XXVII.

Ca^{m}.27^{m}. 1 Qui egrediuntur impetu a Iacob,florebit & germinabit Iſrael & implebunt faciem orbis ſemine.3.d.1.L.4^{m}.

2 Et iſte omnis fructus,ut auferatur peccatum eius.2a2^{e}.quæſ.70. 3.1^{m}.

CAPVT XXVIII.

Ca^{m}.28^{m}. 1 Quem docebit ſcientiam, & quem intelligere faciet auditum ablactatos ab uberibus,ablactatos a lacte.1a2^{e}.quæ.37 1.2^{m}./ 1^{e}. Cor.3.

2 In loquela labij,& in lingua altera, loquetur ad populum iſtũ. 1^{e}.Cor.14.lec.4.

3 Ecce ego mittam in fundamentum Syon, lapidem probatum, angularem, pretioſum, in fundamento fundatum.Rom.9.ſi./ c^{o}.10.lec.2.

4 Qui crediderit,non feſtinet.Ro.c^{o}.9.ſi./ c^{o}.10.

5 Coangustatum eſt ſtratum,ita vt alter decidat,& pallium breue,vtrumque operire non poteſt 2a2^{e}.q.112.3.c.

6 Deus iraſcetur.Exo.32.2^{a}.

CAPVT XXIX.

Ca^{m}.29^{m}. 1 Miſcuit dominus vobis ſpiritum ſoporis.Ro.11.

2 Peribit ſapientia a ſapientibus eius, & intellectus prudentium eius abſcondetur.1^{e}.Cor.1.lec.3.

CAPVT XXX.

1 In ſilentio & ſpe erit fortitudo veſtra.3.d.39.q.1.2.2^{m} Ca^{m}.30^{m}.

2 Erit lux lunæ, ſicut lux ſolis, & lux ſolis, &c. ſicut lux ſeptem dierum.Opuſ.5 §45^{m}.

3 Ardens furor eius.Exo.32.2^{a}.

4 Labia eius repleta ſunt indignatione,& lingua eius quaſi ignis deuorans,& ſpiritus eius.2.Paral.6.ſi. ¶Et terrorem brachij ſui.ibidem.¶Flatus domini.ibid.

5 Præparata eſt enim ab heri tophet, a rege præparata,profundata,dilatata.4.d.22.q.2.ar.3.q.2.1^{m}./.d.47.q.2.ar.3.q.3.ar.3.

CAPVT XXXI.

1 Deus inclinabit manum ſuam.2.Paral.6.ſi. Ca^{m}.31^{m}.

2 Deſcendet dominus.pſal.11.2^{a}.

3 Dixit dominus,cuius ignis eſt in ſyon,& caminus eius in Ieruſalem.1^{e}.Cor.15.lec.3.

CAPVT XXXII.

1 Sedebit populus meus,in pulchritudine pacis.2^{a}.q.113.7.2^{m}./2. d.11.q.1.1.5.1^{m}. Ca^{m}.32^{m}.

CAPVT XXXIII.

1 Angeli pacis amare flebunt.1^{a}.q.51.3.o./ q.113.7.2^{m}. Ca^{m}.33^{m}.

2 Locus fluuiorum riui latiſſimi & patentes.3.prolo. ¶Vbi eſt literatus? vbi verba legum ponderans? vbi eſt doctor paruulorum? 1^{e}.Cor.1.lec.3.

CAPVT XXXIIII.

1 Indignatio domini, ſuper omnes gentes, & furor eius. Exo. 32.2^{a}. Ca^{m}.34^{m}.

2 Et manus eius,diuiſit eam.2.Paral.6.ſi.

CAPVT XXXV.

1 Non tranſibit per eam pollutus.Deut.32.5^{a}. Ca^{m}.35^{m}.

2 Lætitia ſempiterna ſuper capita eorum.pſal.125.6^{a}.

3 Fugiet dolor & gemitus.1a2^{e}.q.59.3.1^{m}/ 3^{a}. q.84.8.c./ 4. d.43. ar.5.q.2.3^{m}.

CAPVT XXXVI.

1 Nonne ipſe eſt, cuius abſtulit Ezechias excelſa,& altaria 3. Regum 19.2^{a}. Ca^{m}.36^{m}.

CAPVT XXXVII.

1 Inclina domine aurem tuam & audi,aperi oculos tuos. 2. Paral.6.ſi. Ca^{m}.37^{m}.

2 Superbia tua aſcendit in aures meas.ibidem.

CAPVT XXXVIII.

1 Diſpone domui tuæ,quia morieris tu,& non uiues.4. Reg 20. 1^{a}./ Iere.18.2^{a}./ 12.q 49.7.2^{m}./ 2a2^{e}.q.171.6.2^{m}./ 3. 3.c^{o}.93. Ca^{m}.38^{m}.

2 Memento quæſo domine.Gen.18.1^{a}. ¶In oculis tuis feceris.2.Paral.6.ſi.

3 Et iuſsit Iſaias,ut tollerent maſſam de ficis, & cathaplaſmarent ſuper vulnus,& ſanaretur.4.Reg.20.ſi.

CAPVT XXXIX.

1 Lætatus eſt autem ſuper eis Ezechias. 2a2^{e}.q.132. 1.c./ Mal.q. 9.1.2.c. Ca^{m}.39^{m}.

CAPVT XL.

3 Suſcepit de manu domini duplicia,pro oĩbus peccatis ſuis.4 d. 46.q.2.ar.2.q.1.2^{m}. ¶Et videbit omnis caro.Io.17^{a}. Ca^{m}.40^{m}.

2 Os domini locutum eſt. 2.Paral.6.ſi. ¶Et brachium eius dominabitur.ibid.¶ Quis eſt qui pugillo aquas,& cælos palmo ponderabit.ibidem.

3 Quis appendit tribus digitis,molem terræ? pſal.23.

4 Quis adiuuit ſpiritum domini, aut quis conſiliarius eius fuit. Iob.26.14.

5 Cui ergo ſimilem feciſtis Deum,aut quam imaginem ponetis ei?1^{a}.q.4.3.4^{m}./ q.42.1.3^{m}./ q.57.2.2^{m}./ q.93 1.1^{m}./1.d.19. q.1.2.c./d.35.4.6^{m}./ d 48.1.4^{m}./3.1.c^{o}.26 / P.1^{a}.q.7 7.10^{m}./ Veri.q.2.11.1^{m}./ q 4.4.2^{m}./q.23.7^{m}. ¶Cui aſſimilaſtis me, & adæquaſtis,dicit ſanctus,ibidem.

6 Leuate in excelſum oculos veſtros,& videte quis creauit hæc. 2.d.43.q.2.1.c.ſi ¶Aſſument pennas vt aquilæ, &c.de agilitate.4.d.44.q.2.ar.3.q.1.o./ q.2.o/ d.49.q.4.ar.5.q.3.c./ 2^{m}.

CAPVT XLI.

1 Aperiam in ſupremis collibus flumina,& in medio camporum fontes.3.prolo.prin^{o}. Ca^{m}.41^{m}.

2 Annunciate quæ ventura ſunt nobis,& ſciemus, quia dij eſtis vos.2 d.7.q.1.2.1^{m}.

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CAPVT XLII.

Ca^{m}.42^{m}. 1 Dans flatum populo,qui eſt ſuper eam,& ſpiritum calcantibus
eam.Rom.2.lec.3.
2 Dedi te in fœdus populi,in lucem gentium.3ª.q.42.1.1^{m}.
3 Complacuit ſibi in illo anima mea.1ª.q.3.2.1^{m}.
4 Non erit triſtis.Prouerb.12.1ª./3ª.q.15.6.1^{m}. ¶Confundantur
confuſione.Gen.9.18ª. ¶Suſcitabit zelum.Exo.32.4ª.
¶Effudit ſuper eum indignationem,furoris tui.ibid.

CAPVT XLIII.

Ca^{m}.43^{m}. 1 Ex quo honorabilis factus es in oculis meis.2.paral.6.fi.
¶Et omnem qui inuocat nomen meum,in gloriam meam creaui eum.Eph.1.lec.2.fi.
2 Seruire me fecisti in peccatis tuis, præbuiſti mihi laborem in
iniquitatibus tuis.Exo.32.2ª. ¶Ego ſum qui deleo iniquitates
tuas,propter me.3ª.q.84.3.3^{m}./Opuſ.2.cº.146./147.
3 Et peccatorum tuorum non recordabor.Gen.8.1ª.
4 Narra ſi quid habes,vt iuſtificeris.4.d.17 q.3.ar.1.q.2.2^{m}.
5 Et contaminaui principes.12ſ.q.105.1.3^{m}. ¶Dedi ad internitionem
Iacob,& Iſrael in blaſphemiam,Exo.4.2ª.

CAPVT XLIIII.

Ca^{m}.44^{m}. 1 Abſq; me nõ eſt Deus.Deut.6.4ª.¶Quis ſimilis mei. pſ.82.1ª.
2 Laudate cæli,&c.pſal.18.1ª.

CAPVT XLV.

Ca^{m}.45^{m}. 1 Vocaui te nomine tuo.Exo. 33.3ª. ¶ Ego dominus,& non eſt
amplius,extra me non eſt Deus.Deut.6.4ª. ¶Vere tu es Deus
abſconditus,Deus Iſrael ſaluator.3ª.q.36.1.o.
2 Creans malum.1ª.q.49.2.1^{m}./2.d.3.q.2.2^{m}./Mal.q.1.1^{m}.
3 Manus meæ tetenderunt cælos.2.paral.6.fi./Opuſ.12.21.4.
¶Nunquid dicit lutum figulo ſuo,quid facis,& opus tuum abſque
manibus.Rom.9.lec.4.

CAPVT XLVI.

Ca^{m}.46^{m}. 1 Qui portamini a meo vtero,qui geſtamini a mea vulua.2.paral.6.fi.
2 Vſque ad ſenectam ego ipſe, & vſque ad ſenectam ego portabo.Exo.32.2ª.
3 Cui aſſimilaſtis me,& adæquaſtis, & comparaſtis me,& ſimilẽ
me feciſtis.ſup.cº.40.5ª.
4 Redite præuaricatores ad cor.Veri.q.2.12.19^{m}.
5 Ego ſum Deus,& non eſt vltra Deus.Deut.6.4ª.
¶Nec eſt ſimilis mei.pſal.82.1ª.
6 Conſilium meum ſtabit.Pſal.32.5ª.
7 Et omnis voluntas mea fiet.pſal.113.3ª.

CAPVT XLVII.

Ca^{m}.47^{m}. 1 Vltionem capiam.Deut.32.17ª.
¶Et non reſiſtet mihi homo.2.paral.20.2ª.
2 Iratus ſum ſuper populum meum.Exo.32.2ª.
3 Sapientia tua & ſcientia tua hæc te decepit. 22ſ.q.46.2.3^{m}./
1ſ.Cor.1.lec.3.

CAPVT XLVIII.

Ca^{m}.48^{m}. 1 Longe faciam furorem meum.Exo.32.2ª.
2 Manus mea fundauit terrã,& dextera mea.2.paral.6.fi./Opuſ.
12.21.4.¶Et brachium ſuũ.ibid.¶A facie mea.ibidem.
3 Nõ eſt pax impiis,dicit dominus.22ſ.q.19 2 3^{m}./3.1^{m}./Mat.5
4 Et nunc dominus Deus miſit me,& ſpiritus eius. 1ª.q.43.8.o./
Poª.q.10.4.14^{m}.

CAPVT XLIX.

Ca^{m}.49^{m}. 1 Dominus recordatus eſt nominis mei. Gen.8.1ª. ¶In vmbra
manus ſuæ protexit me.2.paral.6.fi./Quol.7.18.c.fi./Iſa.4.fi.
¶Et glorificatus ſum in oculis domini.ibidem.
2 Deus factus eſt fortitudo mea.pſal.89.1ª.
¶Dedi te in lucem gentium.ſup.cº.42.1ª.
3 In tempore placito exaudiui te,& in die ſalutis auxiliatus ſum
tui 2ſ.Cor.6.
4 Laudate cæli,& exulta terra, iubilate montes laudem. pſal.18.
1ª pſal.33.1ª
5 Et dominus oblitus eſt mei,&c.Iſa.38.
¶Ego non obliuiſcar tui.Gen.8.1ª.
6 Ecce in manibus meis deſcripſi te, muri tui coram oculis meis
ſemper.2.paral.6.fi.
¶Ecce leuabo ad gentes manum meam.ibidem.
7 Vultu in terram demiſſo,adorabunt te.Gen.18.2ª.

CAPVT L.

Ca^{m}.50^{m}. 1 Nunquid abbreuiata eſt manus mea.2.paral.6.fi.
2 De manu mea,factum eſt hoc.ibid.
3 Attendite ad petram,vnde excisi eſtis,& ad cauernam laci, de
qua præciſi eſtis.ibidem.

CAPVT LI.

1 Attendite ad Abraham patrem veſtrum,& ad Saram quæ peperit
vos.Ro.4 lec.3./Heb.11. Ca^{m}.51^{m}.
2 Gaudium & lætitia inuenietur in ea.pſal.25.fi.
3 Gratiarum actio,& vox laudis.22ſ.q.13.4.c./2.d.2.q.2.2.5^{m}./
4 d.34.q.2 ar.1.q.4.c./4^{m}./1ſ.Cor.13.lec.3.
4 Brachia mea populos iudicabunt.2.paral.6.fi.
¶Et brachium meum ſuſtinebunt.ibidem.
5 Leuate in cælum oculos veſtros.ſap.cº.4 1.fi.
¶Cæli ſicut fumus liqueſcent, & terra ſicut veſtimentum atteretur.pſal.101.fi.
6 Conſurge conſurge,induere fortitudinem.3ª.q.14.1.4^{m}./3.d.
16.q.2.1.1^{m}.
7 Brachium domini.2.paral.6.fi.¶Fugiet dolor & gemitus. ſup.
cº.35.fi.
8 In vmbra manus meæ protexi te.2.Paral.6.fi./ſup.39.1ª.¶Bibiſti
de manu domini.ibidem.
¶Calicem iræ eius. Exo.32.2ª.
¶Plenum indignatione domini.ibid.
9 Vt plantes cælos,& fundes terram.Heb.1.lec.3.

CAPVT LII.

1 Quam pulchri ſupra montes pedes annuntiantis,& prædicantis
pacem,&c.Ro.10.lec.2. Ca^{m}.52^{m}.
2 Parauit dominus brachium ſuum. 2.paral.6.fi.
3 Recedite recedite,exite inde, pollutum nolite tangere. 22ſ.qu.
25.6.5^{m}./2ſ.Cor.6 fi.
4 Sicut obſtupuerunt ſuper te multi , ſic inglorius erit inter viros
aſpectus eius,& forma eius,inter filios hominum.3ª.q.46.
5.2^{m}/q.49 6.c.
5 Quibus non eſt narratum de eo , viderunt , & qui non audierunt,
contemplati ſunt.Rom.15.lec.2.

CAPVT LIII.

1 Quis credidit auditui noſtro.Rom.10.lec.2. Ca^{m}.53^{m}.
2 Et brachium domini,cui reuelatum eſt.2.paral.6.fi.
3 Non eſt ei ſpecies,neque decor,Et vidimus eum,& non erat aſpectus.
ſup.cº.52 42. ¶Quaſi abſconditus vultus eius,& deſpectus.3ª.q 36.1.o.
4 Dominus poſuit in eo iniquitatem omnium noſtrum. 3ª.qu.2.
2.1^{m}./6.4^{m}./q.14.1 4^{m}./Ro.15.lec.1.medº.
5 Vere langores noſtros ipſe tulit.3ª q.12.4.3^{m}./q.14.4.o./ q.15.
1.c./q.46.4.3^{m}./3.d.1.q.1.2.1^{m}./d.15.q.1.2.o./d.22.q.2.art.
1.q.1.o./con.4.cº.55.1^{m}./Opuſ.3.cº.233./238.
6 Oblatus eſt,quia ipſe voluit.3ª.q.14.2.1^{m}./q 15.6.4^{m}./3.d.16.
q.1.2.2^{m}./Opuſc.58.cº.27.&c./Opuſ.60.cº.18 prinº.
7 Generationem eius,quis enarrabit.3ª.q.31.3.1^{m}.
8 Et dabit impios pro ſepultura.3ª.q.51.1.2^{m}.
9 Tradidit in mortem animam ſuam.3ª.q.47.3.2^{m}./4.d.1. q.ar.
4.q.3.o./ Veri.q.26.6.20^{m}./Rom.4.lec.3 fi.
10 Pro eo,quod iniquitatem non fecerit , & dolus non eſt inuentus
in ore eius.3ª.q.14.3.o./q 15.1.o./5 1^{m}./2^{m}./q.22 4.1^{m}./
q.27.3.c./q.28.1.c /q.31.7.o /q.34.1.1^{m}./q.39.1.c./2.2^{m}./q.
40.3.1^{m}./q.50.2.c./3.d.3.q.1.ar.2.q.1.c.fi./q.2.c./d.12. q.2.1.
1^{m}./d.13.q.1.ar.2.q.1.c fi./d.17.art.3.q.2.1^{m}./d.21. q.1.2.c./
4.d.24.q.1.ar.3.q.3.2^{m}./pſal.25.pſal.35./Iſa.11.prinº.
11 Et dolores noſtros ipſe portauit.3ª.q.15.5.o./q.46.6.8.o./ 3.d.
15.q 2.ar.3.q.1.o./veri.q.26 8.9.o./Opuſ.3.cº.239.
12 Ipſe autem vulneratus eſt propter iniquitates noſtras, attritus
eſt propter ſcelera noſtra.3ª.q.49.o./q.52.5.c./q.56.2.4.4^{m}./
q.62.5.o./q.69.1.2^{m}./3.79.3.c./3.d.19.1.o./ L.prinº./ Ʒ.4.cº.
55.23^{m}/34^{m}./Ro.5.lec.2 fi./cº.15.lec.1.
13 Et liuore eius ſanati ſumus.3ª.q.46.3.o./ q.48.1.o./6.3^{m}./q.49
1.c./ q.50.6.c./ q.61.1.2^{m}./q.62.5.o./3.18.5.o.
14 Omnes nos errauimus, vnuſquiſque in viam ſuam declinauit.
3.Reg.8.12ª.
15 Et cum ſceleratis reputatus eſt 4ª.q.46 61.o.
16 Et pro tranſgreſſoribus rogauit. 22ſ.q. 31.2.1^{m}./q. 83.5.3^{m}./
4.d.46.q.2.ar.3.q.2.2^{m}./veri.q.24.12.8^{m}./Mal.q.3.15.3^{m}.

CAPVT LIIII.

1 Lætare ſterilis quæ non paris,decanta laudem, &c.vſque,quæ
habebat virum.Gal.4.lec.7. Ca^{m}.54^{m}.
2 In momento indignationis.Exo.32.2ª.
¶Vt non iraſcar tibi. ibidem.
3 Abſcondi faciem meam a te.2.paral.6.fi.

4 Sicut in diebus Noe,cui iuraui,&c.vſq;,ſic iuraui.Exo.32.4a.

CAPVT LV.

Cam.55m. 1 Inuocate eum,dum prope eſt.pſal.144.ſi.
2 Sicut exaltantur cęli a terra,ſic exaltatæ,&c.1.d.48.3.1m.
3 Sic erit verbum quod egredietur de ore meo.2.Paral.6.ſi.
4 Montes & colles cantabunt coram vobis laudem , & omnia li-
gna ſyluarum plaudent manibus.pſal.18.1a.

CAPVT LVI.

Cam.56m. 1 Non dicat filius aduenæ,qui adhæret domino dicēs,ſeparatio-
ne diuidet me dominus a populo ſuo,&c.12æ. q.105.3.c./.1m
2 Et non dicat eunuchus,ecce ego lignum aridum,quia hæc di-
cit dominus eunuchis,&c. 22æ .qu.105.3.2m.
3 Domus mea,domus orationis vocabitur cunctis gentibus. 12æ.
q.102.4.1m.

CAPVT LVII.

Cam.57m. 1 Semen adulteri & fornicariæ.Leui.17.5a.
¶Suſcepiſti adulterum.ibidem.
2 Nunquid ſuper his non indignabor.Exo.32.2a.
¶Neque uſque ad finem iraſcar.ibid.
¶Iratus ſum.ibid.
¶Et indignatus ſum. ibidem.
3 Spiritus a facie mea egredietur.2.Paral.6.ſi.
¶Abſcondi faciem meam.ibidem.
4 Non eſt pax impiis,dicit dominus.ſup.co.48.5a.

CAPVT LVIII.

Cam.58m. 1 Nonne hoc eſt magis ieiunium,quod elegi,diſſolue colligatio-
nes impietatis,&c.22æ.q.147.3.1m / 4.d.15.q.3.ar.1.q.1.2m.
2 Quia miſericors ſum,dominus Deus tuus. pſal.24. ſi./ pſalm.
102 /Eccl.2.3a.
3 Animam afflictam repleuerit.Rom.13.
4 Os enim domini locutum eſt.2.Paral.6.ſi.

CAPVT LIX.

Cam.59m. 1 Ecce non eſt abbreuiata manus domini , &c. neque aggrauata
eſt auris eius.2 Paral.6.ſi.
¶Faciem eius a vobis.ibidem.¶In oculis eius.ibidem.
¶Et brachium eius.ibidem.
2 Iniquitates veſtræ diuiſerunt inter vos & Deum ueſtrū, & pec
cata ueſtra abſconderunt faciem eius a vobis. 1a.q.48.4.c.ſi.
3 Et apportatus eſt dominus.con.1.co.91.ſi.
4 Indutus eſt veſtimentis vltionis,&c.Deut.32.4a.
¶Et venerit ſyon redemptor,& eis qui redeunt ab iniquitate
in Iacob.Ro.11.lec.4.
5 Cum venerit quaſi fluuius violentus,quē ſpiritus domini co-
git.Iſa.prolo.prin°.¶Et veniet Syon redēptor eis,qui redeūt
ab iniquitate in Iacob.Hoc fędus meum cum eis.Ro.11.lc.4.
prin°.¶Qui ſunt iſti,qui vt nubes volant.Iob.37.in.

CAPVT LX.

Cam.60m. 1 In indignatione mea percuſsi te.Exo.32.2a.
2 Et adorabunt veſtigia pedum tuorum.Gen.18.2a.
3 Ponam te in ſuperbiam populorum.22æ. q.160.1 .1m./ Mal.q.
8.2.17m.
4 Erit tibi dominus in lucem ſempiternam.pſal.35.ſi.
¶Opus manuum mearum.2.Paral.6.ſi.

CAPVT LXI.

Cam.61m. 1 Spiritus domini ſuper me,eo q vnxerit me.1a.q.36.1.2.i./ 1m.
2 Ad annunciandum manſuetis miſit me.con.4.co.24.prin°./Po[a].
q.10.4.14m.
3 Miniſtri Dei veſtri,dicetur vobis.2æ.Cor.prolo.
4 Et in gloria eorum ſuperbietis,ſup.co.60.3a.
¶Lætitia ſempiterna erit eis.pſal.15 ſi.
5 Et odio habens rapinam in holocauſtum.pſal.5.
¶Iſti ſunt ſemen cui benedixit dominus.Gen.1.29a.
6 Exultabit anima mea.ſup.58.3a.

CAPVT LXII.

Cam.62m. 1 Et vocabitur tibi nomen nouum.3a.q.37.2.2m.
2 Quod os domini nominauit. 2 Paral.6 ſi.¶ In manu domini.
ibid.¶In dextera ſua , & in brachio fortitudinis ſuæ.ibidem.
¶Donec egrediatur vt ſplendor,&c.Heb.1.lec.1.prin°.

3 Iurauit dominus.Exo.32.4a.

CAPVT LXIII.

1 Quis eſt iſte,qui venit de Edom,tinctis veſtibus de Boſra.Eph. Cam.63m.
ca°.5.lect.3.ſi / 22æ.q.2 7.1m./ 2.d.11.L./ 3.d.3. q.5.artic.2.
qu.1.2m.
2 Et factus eſt eis ſaluator.pſal.89.1a.
3 Et angelus faciei eius, ſaluauit eos. 2. Paral.6.ſi. ¶Qui eduxit
ad dexteram Moyſen in brachio. ibidem.
4 Ipſi autem ad iracundiam prouocauerunt eum, & afflixerunt
ſpiritum ſancti eius.Exo.32.2a./con.4.co.23.
5 Et recordatus eſt.Gen.8.1a.¶Attende de cęlo, & vide de habi-
taculo ſancto tuo.3.Regum.8.5a.10a.
6 Tu autem pater noſter.Deut.32 2a.
7 Abraham neſciuit nos,& Iſrael ignorauit nos.1a. q.89.8.c./ 4.
d.45.q.3.1.1m./ Veri.q.9.6.5m.
8 Quare errare feciſti nos domine de viis tuis , & indurasti cor
noſtrum.Exo.4.2a./con.4.co.159.0.

CAPVT LXIIII.

1 Vtinam dirumperes cælos,& deſcenderes.2.Reg.22.7a. Cam.64m.
¶Deſcendiſti.ibidem.
2 A facie tua.2.Paral.6.ſi.¶Ecce tu iratus es.Exo.32.2a.
3 Oculus non vidit Deus abſq; te, quæ præparaſti expectanti-
bus te.22æ.q.17.2.1m./ 3a.q.57.2.2m./3 d.24. ar.5. q.3.1m./
1æ. Cor.2.
4 Quaſi pannus menſtruatæ, uniuerſæ iuſtitiæ nſæ.3a. q.89.6.c.
5 Et nunc domine pater noſter es tu. Deut.32.2a.
6 Quæſierunt me, qui ante non interrogabant , inuenerunt qui
non quæſierunt me.Rom.10.lec.3.

CAPVT LXV.

1 Expādi manus meas tota die ad populum incredulum,qui gra Cam.65m.
ditur via non bona,poſt cogitationes ſuas.Rom.10.lec.3.ſi.
2 Expandi manus meas.2.Paral.6.ſi.¶ Ante faciem meam.ibid.
¶In oculis meis.ibidem.
3 Populus qui ad iracundiam prouocat me.Exo.32.2a.
¶Fumus erunt in furore meo.ibid.
4 Reddam & retribuā in ſinum eorum iniquitates veſtras.Deu.
32.2a.¶Et iniquitates patrum veſtrorum.2 Reg 21.2a.
5 Ecce ſerui mei comedent,& vos e urietis.&c.con.4.co.82.
6 Et ſeruos ſuos vocabit nomine alio.32.q.37.2.0.
7 In quo qui benedictus eſt,benedicetur in domino. Gen.1.29a.
ſi.¶Semen benedictorum domini eſt.ibid.
8 Ecce ego creo cęlos nouos,& terram nouam.Eccl.1.9a.
9 Sed gaudebitis,& exultabitis in ſempiternum.pſal.15.ſi.
10 Puer centum annorum morietur,& peccator cētum annorum
maledictus erit.Gen.2.22a / 3.21a./ Mat.10.7a.
11 Antequam clament,ego exaudiam,adhuc loquentibus illis,ego
exaudiam. Gen.4.4a./ Eſe.2.4a.
12 Lupus & agnus paſcentur ſimul,& leo & bos comedent paleas.
Rom.11.prin°.
13 Et ſerpenti,puluis eſt panis eius.Iſa.13.
14 Non nocebunt,neque occident, in monte ſancto meo. 22æ. qu.
64.4.0.

CAPVT LXVI.

1 Cęlum mihi ſedes eſt, & terra ſcabellum pedum meorum. Cam.66m.
Heb.1.lec.6.
2 Omnia hæc manus mea facit.2.paral.6.ſi.
¶In oculis meis ibid ¶Cognoſcetur manus domini.ibidem.
¶Coram facie mea.ibidem.
3 Anima eorum delectata eſt.ſup.58.3a.
4 Nunquid qui alios parere facio, ego non pariam?ſi ego qui a-
liis generationem tribuo,ſterilis ero?1a q.27.0./ q.28.4.c./ 1.
d.4.q 1.1.0./ d.6.3.3m./.con.4.co.2./ 7.ſi./ 10. 1 1.12./ Veri.
q.4 4.0./ Po[a].q.2.1.0./ Opuſ.2.co.2./
5 Lætamini cum Ieruſalem,& exultate in ea,omnes qui diligitis
eam.Ro.15.lec.1.fin.
6 Ecce dominus in igne veniet,& in flamma ignis,quia in igne
dominus iudicabit.Exo.24.3a.
7 Reddere indignationem furoris ſui. Exo.32.2a.
8 Sicut cęli noui & terra noua, quæ ego facio ſtare coram me.
Eccleſiaſtes.1.7a
9 Et erit menſis ex menſe,& ſabbatum ex ſabbato.2.d.15.q.3.3.
c.ſi./ 3.d 37.ar.5.q.2.0.
10 Egredientur & videbunt cadauera virorum, qui præuaricati
ſunt in me.4 d 50.L.4m.
11 Vermis eorū non morietur.2.d.39.q.3 .1.5m./ 4.d.50.q.2.ar.3.
q.2.0./ꝯ.4.co.82./6o.89.ſi./Po[a].q.5.9.13m./Quol.7.uel 8 uel

22.q.5.3.o./Quol.3.23.c./Opu.3.c.179/Opuſ.10.ar.41.

12 Et ignis eorum non extinguetur 1ª.q.1..c.2m./1.d.8.q.2.2.c.4m/4.d.ſ.44.q.3.ar.2.q.1.o/4.d.10.q.2 ar.3.q.1.c.1m./q.../con.4.cº.90./Veri.q.26.1.c.5m./Quol.7.13.c./Hebr.10.lec.3.

AVTHORITATES EX LIBRO Ieremiæ Prophetæ.

CAPVT PRIMVM.

Ca.m.1m. 1 PRiuſquam te formarē in vtero noui te.3ª.q.27.2.1m./3.d.3.q.1.ar.1 q.2.1m.

2 Ecce conſtitui te hodie ſuper gētes & ſuper regna, vſque & plantes.Opuſ.20.liº.3.cº.19 ſi.

3 Et miſit manum ſuam.2.Paral.6.ſi.

4 Et dixi A.A.A.domine Deus,Ecce neſcio loqui,quia puer ego ſum.Exo.3.5ª./2ª.Cor.1c.

CAPVT II.

Ca.m.2m. 1 Recordatus ſum tui.Gen.8.1ª.

2 Elongauerunt a me.1ª.q.3.1.4m./4.d.17.q.1.artic.2.quæ.2.c./Iſa.24.

3 Filii Mempheos,& Taphnes,conſtuprauerunt te,vſq; ad verticem.Veri.q.16.2.3m.

4 Proſternebaris meretrix.Leui.17.5ª.

5 Auertatus furor tuus a me.Exo.32.2ª.

CAPVT III.

Ca.m.3m. 1 Tu autem fornicata es cum amatoribus tuis.Leui.17.5ª.

2 Non auertam faciem meam a vobis.2.paral.6.ſi.

¶Iusta cor meum.ibidem.

3 Non iraſcar in perpetuum Exo.32.2ª.

4 Ego vir veſter.4.d.41.q.3.2.2m.

5 Patrem vocabis me.Deut.32.2ª.

CAPVT IIII.

Ca.m.4m. 2 Et iurabis,viuit dñs in veritate & iudicio,& iuſtitia.2ª.q.89.3.o.7.c./q.98.1.1m/3.d.39.q.2.3.o./Quol.5 q.13.2.c.

3 Nouate vobis nouale,& nolite ſerere ſuper ſpinas.Iſa.56.

4 Circuncidimini domino,& auferte præputia cordis veſtri.12ª.q.102.5.1m./4.d.1.q.2.ar.1 q.3 c./ar.3.q.2.../Rom.2.ſi./cº.4.lec.2./Eph.2 lec.4./Phil.3/Col.2.lec.3.prinº.

4 A facie mea.2.paral.6.ſi.

5 Ne forte egrediat vt ignis indignatio mea,&c.Exo.4.5ª./32.2ª.¶Non eſt auerſa ira furoris domini.ibidem.

CAPVT V.

Ca.m.5m. 1 Domine oculi tui reſpiciunt fidem.2.paral.6.ſi.

2 Mœchati ſunt,& in domo meretricis luxuriabantur.Leui.17.5ª.

3 Non vlciſcetur anima mea.Deut.32.5ª./Iſa.42.2a.

4 Et a facie mea non dolebitis.2 paral.6.ſi.

5 Cauſam viduæ non iudicauerunt,cauſam pupilli non dixerunt & iudicium pauperum non iudicauerunt.Iſa.1.7ª.

CAPVT VI.

Ca.m.6m. 1 Ne forte recedat anima mea a te.Iſa 42.2ª.

2 Ecce inci cumciſæ aures eorum.ſup.cº.4 3ª.

3 Furore domini plenus ſum.Exo.32.2ª.

4 Extendam manum meam.2.paral.6.ſi.

5 A minore quippe vſque ad maiorem, omnes auaritiæ ſtudent.22ª q.166.1.3m./phil 2.lec.4.

6 Et quid mihi thus,de ſebba affertis,&c.non placuerunt mihi.pſa.39.2ª.

¶Crudelis eſt,& non miſerebitur.22ª.q.159.1.2m.

CAPVT VII.

Ca.m.7m. 1 Habitabo vobiſcum.Pſal.9./Iſa. 3.

2 Vbi habitare feci nomen meum a principio.3.Reg.8.5ª.

3 Proiiciam vos a facie mea.2.Paral.6 ſi.

4 Tu ergo noli orare pro populo hoc,&c.quia non exaudiam te.4 d.15.q.4 ar 4 q 3.1m./.Veri q.24.11.8m.

5 Et mulieres conſpergunt adipem, vt faciant placentas Reginæ cœli.12ª.q.1.2.4.5m.

6 Et me ad iracundiam prouocent.32.2ª.¶Ecce furor meus,& indignatio mea conflatur,& ſuccendetur.ibid.

7 Non ſum locutus cū patribus veſtris,& non præcepi eis in die qua eduxi eos de terra ægypti,de verbo holocauſtomatum & victimarum.pſal.39.2ª.

8 Et miſi ad vos omnes ſeruos meos prophetas,per diem conſurgens diluculo,& mittens.Opuſ.19.cº.12./cº.26./Ioã.1.lec.11.Rom.10.lec 2.

9 In oculis meis.Paral.6.ſi.

¶Nec cogitaui in corde meo.ibidem.

CAPVT VIII.

1 Apprehenderunt mendacium.12 q.17.4.3m. Ca.m.8m.

2 Miluus in cælo cognouit tempus ſuum,turtur & irundo & ciconia,&c.2ª.q.95.7.2m.

3 A minimo vſque ad maximum,omnes auaritiam ſequuntur.ſupra.cº.6 5ª.

4 Nunquid dominus non eſt in Syon?pſal.9.

5 Me ad iracundiam concitauerunt.Exo.32.2ª.

CAPVT IX.

1 Omnes adulteri ſunt.Leui.17.5ª. Ca.m.9m.

¶Nunquid vlciſcetur anima mea.Deut.32.5ª./Iſa.42.5ª.

2 Ad quem verbum oris domini fiat.2.paral.6 ſi.

3 Non glorietur ſapiens in ſapientia ſua, nec fortis in fortitudine ſua,&c.ſed ſcire & noſce me.22ª.q.45.4.1m./Opuſc.72.prinº./1ª.Cor.1.ſi.

4 Omnis autem domus Iſrael,incircumciſi ſunt corde.ſupra.cº.6.3ª.

CAPVT X.

1 A ſignis cæli,nolite metuere,quæ gentes timēt 12.q.115.4.3m. Ca.m.10m.

2 Non eſt ſimilis tui domine.pſal.82.1ª.

¶Magnus es domine.pſal.146.1ª.

3 Ab indignatione eius.Exo.32.2ª.¶Non in furore tuo.ibidem.

4 Præparat orbem in ſapientia ſua,& prudentia ſua extendit cœlos.pſal.103.5ª.

¶Leges populorum vanæ ſunt.Rom.7.lec.2.prinº.

5 Stultus factus eſt omnis homo,a ſcientia ſua.226 q.46.1.3m.

6 Non eſt hominis via eius,neque viri eſt ut ambulet,& dirigat greſſus ſuos.1ª.q.83.1./4m./veri.q.24.1.1m./Mal.q 6.1m.

7 Ne forte ad nihilum redigas me.12ª.q.87.4.1m./4.d.46.q.1.3.6m./q.2.ar.2.q.1.4m./Pot.q.5.4.6m.

CAPVT XI.

1 Maledictus vir,qui nō audierit verba pacti huius. Gen.3.18ª. Ca.m.11m.

¶Eritis mihi in populum,& ego ero vobis in Deū.Deu.7.5ª.

2 Vt ſuſcitem iuramentum quod iuraui.Exo 32.4ª.

¶Terram fluentem lacte & melle.Exo.3.4ª/32.2.

3 Mane conſurgens,conteſtatus ſum.Iob.1.4ª.2ª./pſal.5.2ª./3.Reg.22.1ª/

4 Tu ergo noli orare pro populo hoc,& ne aſſumat laudem pro eis & orationem,quia non exaudiam te.ſupra.cº.7.4ª.

5 Quid eſt,quod dilectus meus in domo mea fecit ſcelera multa?22ª.q.164.8 c ſi./q.186.10.o.

6 Nunquid carnes ſanctæ auferent a te malitias tuas?3ª.q.79.2.2m./4 d.9.ar 3.q.1.o.

7 Oliuam vberem,pulchram,fructiferam,ſpecioſam,vocauit dominus nomen tuum 3ª q.17.2.o.

8 Tu autem domine ſabaoth,qui iudicas iuſte.pſal.9.2ª.

¶Et probas renes & corda.3.Reg.8 10ª.

9 Videam vltionem tuam ex eis.Gen.3.18ª/Deut.32.5ª.

¶Tibi reuelaui cauſam meam.pſal.36.2ª.

10 Et ego quaſi agnus manſuetus,qui portatur ad uictimam.12ª.q.102.3 2m./3ª.q.73.5.c/Iſa.16.prinº./Io.1.lec.21.ſi.

CAPVT XII.

1 Prope es tu ori eorum,& longe a renibus eorum. pſal.144.ſi. Ca.m.12m.

¶Bene eſt omnibus,qui præuaricātur,& inique agūt.Rō.3.le.1.ſi.

2 Et tu domine noſti me,& vidiſti me Exo.33.3ª.

3 Et probaſti cor meum tecum 3.Reg.8.12ª.

4 Congrega eos quaſi gregem ad uictimam, & ſanctifica eos in die occiſionis.Gen.3.18ª.

5 Propter iram furoris domini.Exo.32.2ª.

CAPVT XIII.

1 Vt eſſet mihi in populū,& in laudē,& in gloriam. Deute.7.5ª. Ca.m.13m.

2 Antequam tenebreſcat,& antequam offendant pedes veſtri ad montes caliginoſos.Rom.9.lect.1.

3 In abſcondito plorabit anima mea.Iſa.42.2ª./.cº.58.3ª.

4 Deducet oculus meus lachrimam. 2. paral.6.ſi.¶Confiſa es in mēdatio.22ª.q.118.2m.¶Vbi eſt grex,qui datus eſt tibi,&c. uſque,nunquid non?Heb.13.lec.3.

Adulteria

5 Adulteria tua & ſcelus fornicationis tuæ. Leui.17.5a.
6 Quare quaſi colonus futurus es in terra, & quaſi viator declinans ad manendum. 3a.q.15.10.b./c.

CAPVT XIIII.

Cam.14m. 1 Noli orare pro populo iſto in bonum. ſup.co.7.4a.
2 Et ſi obtulerit holocauſtomata & victimas, non ſuſcipiam eam Pſal.39.1a.
3 Aut Sion abhominata eſt anima tua. Iſa.48.2a.
4 Solij gloriæ tuæ recordare. Gen.8.1a.

CAPVT XV.

Cam.15m. 1 Si ſteterint Moyſes & Samuel coram me, non eſt anima mea ad populum iſtum. 1a.q.3.a 1m./ 2a2æ.q.114.6.c./4.d.45.q.3.3 2m./1. Cor.1.lec.3.
2 A facie mea. 2. Paral.6.fi. ¶Extendam manum meam. ibidem. ¶Quaſi os meum. ibidem.
3 Dabo eos in furorem vniuerſis regnis terræ, per Manaſſen filium Ezechiæ regis Iuda. 2.Reg.21.1a. ¶Laboraui rogans. Gen.3.24.
4 Super arenam maris. Gen.15,2a. ¶Ignis ſuccenſus eſt in furore meo. Exod.32.2a. ¶Recordare mei. Gen.8.1a.
6 Non ſedi in concilio ludentium. 2a2æ.q.168.4 1m.
6 Conuerteris, conuertam te. 1a.q.62.2.3m./ cont.4.co.72.fi./Verit.q.28.2.c.

CAPVT XVI.

Cam.16m. 1 Abſtuli pacem a populo iſto, dicit dominus, & miſericordiam, & miſerationes. Iaco.2.6a.
2 Ecce ego mittam piſcatores multos, dicit dominus, & piſcabuntur eos. Et poſt hæc mittam eis multos venatores, & venabuntur eos, &c. ſupra 7.5a.
3 Oculi mei. 2. Paral.6.fi. ¶A facie mea ibidem. ¶Oſtendam eis manum meam. ibidem.
4 Super omnes vias eorum. Phonet.5.1a. ¶Verè mendacium poſſederunt patres noſtri, & vanitatem. ſup.co.8.2a.

CAPVT XVII.

Cam.17m. 1 Peccatum Iuda ſcriptum eſt ſtilo ferreo in vngue adamantino. Pſal.50.
2 Ignem ſuccendiſti in furore meo. Exod.32,2a.
5 Maledictus homo, qui confidit in homine. 2a2æ.q.25.1.5m. ¶Et a Deo recedit cor eius. ſup.2.1a. ¶Recedentes a te, in terra ſcribentur. ibidem./Pſal.7.
9 Prauum eſt cor hominis, & inſcrutabile, & quis cognoſcet illud? Ego dominus ſcrutans cor. & probans renes. 3.Reg.8.11a.
5 Confundantur qui me perſequuntur &c. Gen.3.18a. ¶Et duplici contritione, contere eos. ibidem./4.d.15.L.prin.o.
6 Sanctificate diem ſabbati. Exod.20.4a.

CAPVT XVIII.

Cam.18m. 1 In manu mea. 2. Paral.6.fi. ¶In oculis meis. ibidem. ¶Dorſum & non faciem oſtendam eis. ibidem.
2 Repente loquar aduerſus gentem, & aduerſus regnum, vt eradicem &c. vſque. Nunc ergo. 1a.q.19.7.2m./ 2a2æ.q.171.6.2m./q.174.1.c./2.o./4.d.46.q.2 ar.3.q.2.3m./cont.3.co.96.fi /154./Verit.q.12.12.o /Iſa.38.prin.o/Ro.3./ Heb.6.lec.4.
3 Agam & ego pœnitentiam. Gen.6 4a.
4 Recordare. Gen.8.1a. ¶Auerterem indignationem tuam ab eis. Exod.32.2a ¶Da filios eorum in famem &c. vſque fi. Gen.3.18a.

CAPVT XIX.

Cam.19m. 1 Nec aſcenderunt in cor meum. 2. Paral.6.fi.

CAPVT XX.

Cam.20m. 1 Seduxiſti me domine, & ſeductus ſum. 2a2æ.q.55.4.1m.
2 Qui vides renes & cor. 3.Reg.8.11a.
3 Tunc cecini canticum meum. Pſal.36.2a.
4 Videam vltionem tuam ex eis. Deut.32.5a.
5 Maledicta dies, in qua natus ſum &c. vſque fi. Gen.3.18a.

CAPVT XXI.

Cam.21m. 1 In manu extenta, & brachio forti. 2. Paral.6.fi. ¶Poſui enim faciem meam. ibidem.
2 In furore & in indignatione, & in ira grandi. Exod.32.2a.

CAPVT XXII.

Cam.22m. 1 Aduenam & pupillum & viduam, nolite contriſtare. Iſa.1.11a
2 In memetipſo iuraui, dicit dominus. Exo.32 4a.
3 Si fuerit anulus in manu dexteræ meæ. 2. Paral 6.fi.
4 Scribe virum iſtum ſterilem. 3a.q.31.1.1m.

CAPVT XXIII.

1 Et regnabit Rex, & ſapiens erit. 2a2æ.q.50.1.1m. Cam.23m.
2 A facie domini. 2 Paral.6.fi.
¶Non de ore domini. ibidem.
¶Vſque dum compleat cogitationem cordis ſui ibidem.
3 In Ieruſalem vidi ſimilitudinem adulterantium. Leuit.17.5a.
¶Et iter mendacii, ſupra co 8.1a.
4 Ecce turbo dominicæ indignationis. Exo.32.2a.
¶Non reuertetur furor domini. ibidem.
5 Putaſne Deus e vicino ego ſum, dicit dominus, & non Deus de longe? pſal.144.fi.
6 Nunquid non cœlum & terram ego impleo, dicit Dominus? 2a.q.8.2.c./ 1.d.37.q.2.1.c.
7 Cum ego non miſiſſem eos, nec mandaſſem eis, ſupra 9a.

CAPVT XXIIII.

1 Et ponam oculos meos ſuper eos. 2. Paral.6.fi. Cam.24m.
2 Et erunt mihi in populum, & ego ero eis in Deum. Deu.7.5a.

CAPVT XXV.

1 Et loquutus ſum ad vos, de nocte conſurgens, ſupra 7.8a./Thimo.prin. Cam.25m.
2 Et miſit dominus ad vos omnes ſeruos prophetas, conſurgens diluculo, mittenſque, ſupra 7.8a.
3 Neque me ad iracundiam prouocetis. Exo.32.2a.
4 De manu domini. 2. Paral.6.fi.

CAPVT XXVI.

1 Et pœniteat dominum. Gen.6.4a. Cam.26m.
2 Seruorum meorum prophetarum, quos miſi ad vos de nocte conſurgens, ſupra 7.8a.
3 Apprehenderunt eum. ſ. Ieremiam ſacerdotes & prophetæ, & omnis populus dicens, morte moriatur. Rom.3 lec.2.
4 Dixerunt principes, & omnis populus ad ſacerdotes, & ad prophetas, Non eſt viro huic iudicium mortis, quia in nomine domini prophetauit. Ibidem.
5 Faciem domini. 2 Paral.6.fi.

CAPVT XXVII.

1 In brachio meo extento. Ibidem. ¶In oculis meis. ibidem. Cam.27m.
2 Non miſi eos, dicit dominus, ſupra 7.5a.

CAPVT XXVIII.

1 Cum venerit verbum eius, tunc ſcietur propheta quem miſit dominus in veritate. ſupra 7.8a. Cam.28m.
2 Non miſit te dominus, ſupra 7.8a.

CAPVT XIX.

1 Miſi ad eos per ſeruos meos prophetas, de nocte conſurgens & mittens ſupra 7.8a. Cam.29m.
2 Ego ſum iudex & teſtis, dicit dominus. 2a2æ.q.67.2.1m / 3.3m./ q.89.1.3m./ pſal.9.

CAPVT XXX.

1 Et applicabo eum, & accedet ad me. pſal.38.3a. ¶Vt appropinquet mihi, dicit dominus. Ibidem. Cam.30m.
2 Eritis mihi in populum, & ego ero vobis in Deum. Deutero.7.5a.
3 Ecce turbo domini, furor egrediens, procella ruens impiorum. Exodi 32.2a.
¶Non auertet iram indignationis dominus. Ibidem.
4 Donec compleat cogitationem cordis ſui. 2. Paral.6.fi.

CAPVT XXXI.

1 Ero Deus vniuerſis cogitationibus Iſrael, & ipſi erunt mihi in populum. Deut.7 5a. Cam.31m.
2 Longe dominus apparuit mihi. pſal.144.fi.
3 In charitate perpetua dilexi te. Ibidem.

4 Facta ſum Iſraeli parens,pſa.89.1ª./ Deut.32.2ª.
¶Et Ephraim primogenitus meus eſt. Exo.4.3ª.
5 Et implebo animam eorum.Iſa.58.3ª.
6 Vox in excelſo audita eſt, lamentationis luctus & fletus Rachel plorantis filios ſuos.Math.2.
7 Et nolentis conſolari ſuper eis,quia non ſunt.ibid.
8 Quieſcat vox tua a ploratu, & oculi tui a lachrimis, quia eſt merces operi tuo,ait dominus. 3ª.q.84.9.1m.
9 Conuerte me domine,& conuertar, ſup.15.fi.
10 Poſtquam conuertiſti me,egi pœnitentiam.3ª.q.85.5.o./ 4.d.14.q.1.ar.2.q.1.o./ q.2.c.
11 Poſtquam oſtendiſti mihi,percuſſi femur meum. 4.d.15.q.1.a 4.q 3.1m.
12 Adhuc recordabor eius.Gen.1.1ª.
¶Et peccati eorum non memorabor amplius. ibid.
13 Creauit dominus nouum ſuper terram.1ª.q.73.1.3m.
14 Fœmina circundabit virum.Io.1.lec.15.
15 Ecce dies veniunt,dicit dominus, & feriam domui Iſrael, &c. vſq; ſcribam eam.He.8.lec.2 / Lec.3.o.
16 Ego ero eis in Deum,& ipſi erunt mihi in populum.Deu.7.5a.
17 Non docebit vltra vir proximum ſuum,& vir fratrẽ ſuum, &c. a q; maximũ.1ª.q.106.1.1m./Opuſ.72 prim°./ He.8.lec.3.
18 Qui dat ſolem in lumine diei,ordinem lunę,& ſtellarũ,in lumine noctis,&c,vſque cunctis diebus 4.d.48.q.2.2. 2m./Potª.q.5 5.2m.

CAPVT XXXII.

Cam.32m. 1 In brachio tuo extento.2.paral.6 fi.
¶In manu robuſta,& brachio extento.ibid.
2 Non erit tibi difficile omne verbum. Luc.1.18ª.
3 Et reddis iniquitatem patrum,in ſinum filiorum.2.Reg.21.1ª.
4 Fortiſſime.cont.1.c°.92.
5 Magnus conſilio.pſal.32.5ª.
6 Et incomprehenſibilis.1ª.q 12.1.1m./ 3m./ 7.o / 8.o./ q.56.3.1m./ 2m / q.57.5.2m./ q.62.9.c./ q.86.2.1m./ q.107.3 c./ 12ª.q.93.2.1m./q.102.4.6m./ 3ª.q.10.1.o./ 3.1m./ 1.d.3.q.1.1.c./ 1m / 4m./ d.21 L./ d.22 1.c./ 2m./ 3.d.14.ar.3.q.1.o./ q. 2.c./ d.27.q.3.2.c.fi./ 4.d.45.q.3.1.c./ d.49.qu.2.1.1m./ 3.6m./ 2.o /5.c./.on.1.c°.3./ Lib.3.c° 55.
7 Cuius oculi aperti ſunt ſuper omnes vias filiorum Adam. 2.paral.6.fi /Prouer.5.1ª.
8 Vt reddat vnicuique ſecundum vias ſuas,&c.pſal.61.6ª.
9 Iuraſti patribus eorum.Exo.32.4ª.
¶Terram fluentem lacte & melle Exo 3.4ª.
10 Ad irritandum me.Exo.32.1ª.¶In oculis meis.2 paral. 6.fin.
¶In toto corde meo.ibid ¶Et in tota anima mea Iſa.42.1ª.
11 Exacerbabant me.ibid.¶In furore meo,& in indignatione mea.ibidem.¶Ad iracundiam me prouocantes.ibidem. ¶In furore meo,& in ira mea,& in indignatione mea grandi.ibidem.
12 Et erunt mihi in populum,& ego ero eis in Deum,Deut.7.5ª.

CAPVT XXXIII.

Cam.33m. 1 In furore meo,& in indignatione mea. Exo.32. 2ª.
2 Abſcondens faciem meam.2.paral.6.fi.

CAPVT XXXIIII.

Cam.34m. 1 Cum completi fuerint ſeptem anni dimittat vnuſquiſque fratrem ſuum hebræum,qui venditus eſt ei,& ſeruiet tibi ſex annis.Exo.21.1ª.
2 In oculis meis.2.paral.6.fi.

CAPVT XXXV.

Cam.35m. 1 Ego autem loquutus ſum ad vos,de mane conſurgens,ſupra 7.8ª./ 2ª.Tim.prio.
2 Miſique ad vos omnes ſeruos meos prophetas, conſurgens diluculo,mittenſque.ſupra. 7.8a.

CAPVT XXXVI.

Cam.36m. 1 Magnus furor,& indignatio domini. Exo. 32ª.

CAPVT XXXVII.

Cam.37m. 1 Ora pro nobis dominum Deum noſtrum.4.d.45.q.3.3.o.

CAPVT XXXVIII.

Cam.38m. 1 Quicumque manſerit in ciuitate hac, morietur gladio,& fame & peſte. Gen.6 5ª.

CAPVT XXXIX.

Cam.39m. 1 Ecce ego inducam ſermones meos ſuper ciuitatem hanc in malum,& non in bonum.1ª.q.48.6.c./ Ro.lec.7.

CAPVT XL.

1 Si placet tibi,vt uenias mecum in Babilonem, veni, & ponam oculos meos ſuper te.22ª.q.22.1.o. Cam.40m.

CAPVT XLI.

1 Noli occidere nos, quia habemus theſaurum in agro.22ª.q.66.5.2m. Cam.41m.

CAPVT XLII.

1 Cadat oratio noſtra in conſpectu tuo,& ora pro nobis ad dominum Deum noſtrum.ſup.37.1ª. Cam 42m.

CAPVT XLIII.

1 Mendacium tu loqueris.22ª.q.110.1.o. Cam.43m.

CAPVT XLIIII.

1 Vt me ad iracundiam prouocarent.Exo.32.2a. Cam.44m.
¶Et conflata eſt indignatio mea, & furor meus, & ſuccenſa eſt.ibidem.
2 Et miſi ad vos omnes ſeruos meos prophetas, de nocte conſurgens,mittenſque.ſupra.7.9a.
3 Ponam faciem meam,2.paral.6.fi.
¶Et aſcendit ſuper cor eius,ibidem.
4 Vt ſacrificemus reginæ cœli.ſup.7.5a.
5 Horum recordatus eſt dominus.Gene.8 1a.
6 Et non poterat vltra portare dominus, propter malitiam ſtudiorum veſtrorum. 2.ª.q.157 5.4m.
7 Ego iuraui in nomine meo. Exo.32.4ª.

CAPVT XLV.

1 Ecce quos ædificaui,ego deſtruo.Deut.32.4a. Cam.45m.

CAPVT XLVI.

1 Dies vltionis, vt ſumant vindictã de inimicis ſuis. Deu.32.5ª. Cam.46m.

CAPVT XLVII.

1 Ingredere in vaginam tuam.Math.2.13a. Cam.47m.

CAPVT XLVIII.

1 Maledictus qui facit opus Dei fraudulenter. Alias negligẽter. Cam.48m.
Et maledictus qui prohibet gladium ſuum a ſanguine.Geneſeos.3.18ª.
2 Inebriate eum calice iræ domini.Exo.32 2ª.
3 Cor meum ad Moab.2.paral.6.fi.

CAPVT XLIX.

1 Per memetipſum iuraui,dicit dominus.Exo.32.4ª. Cam.49m.
2 Auditum audiui a domino, & legatus ad gentes miſſus ſum, ſup.7.5a
3 Quis ſimilis mei?pſal.82.1ª.
¶Quis reſiſtet vultui meo? 2.paral.6.fi./.20.1a.
4 Iram furoris mei. Exo.32.2a. ¶Audite conſilium domini.pſal.32.5a.¶Et diſpergam eos in omnem ventum,qui ſunt attonſi in comam.4.d.24.q.3.ar.1.q.1. 1m.

CAPVT L.

1 Ab ira domini.ibidem. ¶Quoniam vltio domini eſt, vltionem accipite de ea.Deut.32.5ª. Cam.50m.
¶Vltionem domini dei noſtri vltionem templi eius. ibid.
2 Protulit vaſa iræ ſuæ.ibid. ¶Quis ſimilis mei? pſal.82.1a.
3 Quis reſiſtet vultui meo.2 paral.6.fi /20.2a.
4 Audite conſilium domini.Pſal 32.5ª.

CAPVT LI.

1 Tempus vltionis domino.Deut. 32.5a. Cam.51m.
2 Curauimus babilonem,& non eſt ſanata.cont.3. c°.89./. Verit.q.5.5.2m.
3 Derelinquamus eam.1a q.113.6.c./.2.d.11.q.1.4.1m./verit.q.5 7.2m.
4 Quoniam vltio domini eſt,vltio templi ſui. Deut.32.5a. ¶Iurauit dominus.Exo.32.4ª ¶Per animam ſuam.Iſa.42.2ª.
5 Et præparauit orbem in ſapientia ſua, & prudentia ſua extendit cęlos.pſal.103.6a /Opuſ.12.ar 4.
6 Stultus factus eſt omnis homo a ſcientia ſua. ſup.10.7a.
7 Ecce ego ad te mons peſtifer, qui corrumpit vniuerſam terram.Math 9.

Et ex-

8 Et extendam manum meam ſuper te.2.paral.6.fi.
9 Ab ira furoris domini.Exo.32.2ª.

CAPVT LII.

Ca^{m}.52^{m}. 1 In oculis domini.2.paral.6.fi ¶A facie ſua.ibid.
2 Quoniam furor domini erat.Exo.32.2ª.

AVTHORITATES
Ex libro Trenorum.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 Viderunt eam hoſtes,& deriſerunt ſabbata eius.3. d.37.ar.5 q.1.1^{m}.
2 O vos omnes, qui tranſitis per viam attendite, & videte,ſi eſt dolor ſicut dolor meus. 3ª.q.46.6.o./ 3.d.15.q.2.ar.3.q.3.o./ Opuſ.3. c°.238./ 239.
3 In die iræ furoris ſui.Exo.32.2ª. ¶Os eius,ad iracundiam prouocaui.ibid / 2.paral.6.fi.
4 Ingrediatur omne malum eorum coram te,& de uindemia eos ſicut vindemiaſti me.Gen,3.18ª.

CAPVT II.

Ca^{m}.2^{m}. 1 In furore ſuo dominus.Exo.32.2ª.
¶Effudit quaſi ignem,indignationem ſuam.ibid.
2 Non eſt recordatus ſcabelli Gen.8 1ª
¶Obliuioni tradidit dominus in ſyon.ibid.
3 Pedum ſuorum.2, paral.6.fi. ¶Auertit retro dexteram ſuam. ibid.¶Non auertit manum ſuam.ibid.
4 Maledixit ſanctificationi ſuæ.Gen.3.18ª.

CAPVT III.

Ca^{m}.3^{m}. 1 In virga indignationis eius. Exo.32.2ª. ¶Ad iracundiam prouocauimus.ibid.¶Operuiſti in furore.ibid.
2 Conuertit manum ſuam.2.paral.6.fi ¶Ex corde ſuo.ibid.
¶Sub pedibus ſuis, ibid. ¶In conſpectu vultus altiſſimi,
¶Ex ore altiſſimi.ibid. ¶Aurem tuam.ibid.
3 Miſericordiæ domini quod non ſumus conſumpti. 4. d.46. q.2.ar.2.q.1 4^{m}.
4 Dixit anima mea.Iſa.58.1ª ¶Dominus ignorauit. Exo.33. 3a.
5 Oculus meus,deprædatus eſt animam meam, &c.Eccle.9.1ª.
¶Appropinquaſti.pſal.144.fi.
6 Vidiſti omnem furorem, & vniuerſas cogitationes eorum.3. Reg.8.11ª.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Compleuit dominus furorem ſuum, effudit iram indignationis ſuæ.Exo.32.2ª.
2 Facies domini diuiſit eos.2.paral.6.fi.

ORATIO IEREMIAE PROPHETAE.

1 Recordare domine.Gen.8.1ª.
¶Quare in perpetuum obliuiſceris nos.ibid.
2 Patres noſtri peccauerunt.& non ſunt, & nos iniquitates eorū portauimus 2 Reg 21.1ª.
3 Conuerte nos domine ad te,& conuertemur.Iere.15.fi.
4 Iratus es contra nos.Exo.32.2ª.

AVTHORITATES
Ex libro Baruch Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 Non eſt auerſus furor eius.Exo.32.1ª.¶Dare nobis terram fluentem lacte & melle.Exo.3.4ª./32.2ª.
2 Quos miſit ad nos Iere.7.9ª.
3 Ante oculos domini.2.paral.6 fi.

CAPVT II.

Ca^{m}.2^{m}. 1 Faciem domini. 2.paral 6.fi. ¶In manu valida,& brachio excelſo.ibidem. ¶Inclina aurem tuam.ibidem. ¶Aperi oculos tuos.ibid.
2 Auertatur ira tua.Exo.32.2ª.
¶Miſiſti iram tuam,& furorem tuum.ibid.
3 Et anima eſuriens.Iſa.58.3ª.¶Quam iuraui patribus eorum. Exo.32.4ª.

CAPVT III.

Ca^{m}.3^{m}. 1 Et nunc domine omnipotens.Iob.42.1ª.
¶Anima in anguſtiis,& ſpiritus anxius.Iſa.58 1ª.
2 Quia Deus miſericors eſt.pſal.102.4ª ¶Noli meminiſſe.Gen.8.1ª.¶Sed memento manus tuæ,ibid./ 2.paral.6.fi.

3 Qui fecit vniuerſa. Heſter.14.fi. ¶ Inueteraſti in terra aliena. Rom.6.5ª.
4 Poſt hæc in terris viſus eſt,& cum hominibus conuerſatus eſt. 3ª.q.40.1^{m}.

CAPVT IIII.

1 Hic liber mandatorum Dei,& lex quæ eſt in æternum. 12ª.q.103.3.1^{m}. Ca^{m} 4^{m}.
2 In ira domini,ad iracundiam prouocaſtis Deum.Exo.32.2ª.
3 Exacerbaſtis eum.ibid.¶Vide enim iracundiam a Deo.ibid.
¶Filij patienter ſuſtinete iram ibid.

AVTHORITATES
Ex libro Ezechielis Prophetæ.

CAPVT PRIMVM.

1 Aperti ſunt cœli.Matth.3.10ª. Ca^{m}.1^{m}.
2 Et vidi viſiones Dei.Gen.32.1ª.
3 Et facta eſt ſuper eum manus domini.2.paral. 6.fi./ Pſal.89.1ª.¶Pedes eorum,pedes recti. Ro.10.le.2.
4 Duæ pennæ tegebant corpora eorum.Iſa.6.3ª.
¶Vnumquodque duabus alis velabat corpus ſuum.ibid.
5 Quaſi ſit rota in medio rotæ. 12ª.q.107.3.c.

CAPVT II.

1 Ecce ego mitto te Iere 7.9ª. Ca^{m}.2^{m}.

CAPVT III.

1 Spiritus quoque eleuauit me, & aſſumpſit me, &c. vſque, confortans me.Rom 8 lec.5. Ca^{m}.3^{m}.
2 Manus domini.2.paral.6 fi.¶Audies de ore meo ibid.
3 Et non erunt in memoria iuſtitiæ eius,quas fecit. Exo.33.3ª./. infr.18.6ª.

CAPVT IIII.

1 Et contempſit iudicia mea.pſal.77.12ª / 4.d.9.ar.3.q.3.c. Ca^{m}.4^{m}.

CAPVT V.

1 Non parcet oculus meus. 2 paral.6.fi. Ca^{m}.5^{m}.
2 Non miſerebor.Iaco.2.6ª.7ª.
3 Complebo furorem meum.Exo.32.2ª ¶Et acquieſcere faciam indignationem meam.ibid.¶Loquutus ſum in zelo meo. ibid. ¶Increpationibus iræ. ibid.

CAPVT VI.

1 Contriui cor eorum fornicans,& oculos eorum fornicātes poſt idola ſua.Leui.17.5ª. Ca^{m}.6^{m}.
2 Et complebo indignationem meam in eis.Exo.32.2ª.
3 Extendam manum meam ſuper eos.2.paral.6.fi.

CAPVT VII.

1 Immittam furorem meum in te.Exo.32.2ª. Ca^{m}.7^{m}.
¶Effundam iram meam.ibid.
2 Non parcet oculus meus.2.paral.6.fin.
¶Et auertam faciem meam ibid.
3 Non miſerebor.Iaco.2.6ª.7ª.
4 Iudicabo te,iuxta vias tuas.pſal.9.3a.

CAPVT VIII.

1 Cecidit ibi ſuper manus domini. 2.paral. 6. fin. ¶Non parcet oculus meus,ibid.¶Ad aures meas.ibid. Ca^{m}.8^{m}.
2 Quaſi viginti quinque viri dorſa habentes contra templū domini,& facies ad orientem,& adorabant ad ortum ſolis.12ª. q 102.4.5^{m}.
3 Ad irritandum me Exo.32.2ª. ¶ In furore. Ibidem.
4 Non miſerebor. Iaco.2. 6ª. 7ª.

CAPVT IX.

1 Effundens furorem tuum.Exo.32 2ª. Ca^{m}.9^{m}.
2 Igitur & meus non parcet oculus. 2. Parali.6.fi.
3 Neque miſerebor. Iaco. 2.6ª.7ª.

CAPVT X.

1 Quaſi ſit rota in medio rotæ. ſup.1. 5ª. Ca^{m}.10^{m}.

CAPVT XI.

1 Cogitationes cordis veſtri,ego noui. 3 Reg. 8. 11ª. Ca^{m}.11^{m}.
2 In finibus Iſrael,iudicabo vos. Pſal 9.3ª.
3 Vt ſint mihi in populum, & ego ſim eis in Deum.Deu.7.5ª.

CAPVT XII.

1 Erit manus mea 2.Parali.6.fi. Ca^{m}.12^{m}.

4 In indignatione mea. Exo.32.2a.
3 In furore meo. Ibidem. ¶In ira ibidem.

CAPVT XIIII.

Cam.14m. 1 Ponam faciem meam. 2. Para.6.fio.
¶Et extendam manum meam. Ibidem.
2 Ego dominus decepi prophetam illum. 22q.q.55.4.1m.
3 Sed ſit mihi in populum, & ego ſim eis in Deum. Deut.7.5a.
4 Si fuerint tres viri iſti in medio eius. Nohe Daniel.& Iob,&c. Iob.2a.
5 Si effudero indignationem meam. Exo.32.2a.

CAPVT XV.

Cam.15m. 1 Ponam faciem meam in eos. 2. Paral.6.fi.

CAPVT XVI.

Cam.16m. 1 Non pepercit ſuper te oculus meus. ibidem. ¶Ecce ego extendam manum meam. ibidem. ¶Quando nata es tu die ortus tui non eſt præciſus vmbilicus tuus. Rom.9.lec.5.
2 Et iuraui tibi. Exo.32.4a.
3 In pulchritudine tua fornicata es, in nomine tuo. Leui.17.5a./ 22q.q.145.2.3m.
4 Ad irritandum me. Exo.32.2a. ¶Et requieſcet in te indignatio mea,&c. vſque in omnibus his. ibidem.
5 Iuſtificaſti ſorores tuas, in omnibus abominationibus tuis, quas operata es. Ro.2. lec.3.prin.
6 Et recordabor ego pacti mei. Gen.8.1a.

CAPVT XVII.

Cam.17m. 1 Et ſcient omnia ligna regionis, quia ego dominus humiliaui lignum ſublime, & ſiccaui lignum viride, & frondere feci lignum aridum. Iſa.14.1a.

CAPVT XVIII.

Cam.18m. 1 Omnes animæ, meæ ſunt, vt anima patris, ita & aia filij mea eſt. 12q.q.87.8.c.b./2.d.33.q.1.1.c.
2 Anima quæ peccauerit, ipſa morietur. Iſa.58.3a.
3 Filius non portabit iniquitatem patris, & pater non portabit iniquitatem filij. 2.Reg.21./.12q.q.81.1.1m./.2.1m.
4 Omnium iniquitatum quas operatus eſt non recordabor. Gene.8.a.
5 Nunquid voluntatis meæ eſt mors impij, dicit dominus Deus & non ut conuertatur, & viuat? Iere.15.6a.
6 Omnes iuſtitiæ eius quas fecerat, non recordabuntur. 3a.q.88.1.3m./4.d.22.q.1.a.1.3m / He 6.le.3.
7 Vnumquemque iudicabo ſecundum uias eius. Pſal.9.3a.

CAPVT XIX.

C.m.19m. 1 Ignis comedit eam. Gen.6.9a.

CAPVT XX.

Cam.20m. 1 Leuaui manum meam. 2. Paral.6.fi. ¶Pepercit oculus meus. Ibidem. ¶In manu forti,& brachio extento. ibidem.
2 Ad irritandum me. Exo.32.2a. ¶Vt effunderem indignationē meam ſuper eos & implerem iram meam. ibidem.
¶Effunderem furorem meum. ibidem.
3 Terram fluentem lacte & melle. Exo.3.4a.
4 Dedi eis præcepta mea, & iudicia mea, quæ faciēs homo viuet in eis. Leui.18.2a./12q.q.98.1.1m.
5 Apparui eis. Gen.32.3a.
6 Dedi eis præcepta non bona, & iudicia in quibus non uiuent. 12q.q.98.1.1m./4.d.1.q.1.ar.5.q.1.b.2.
7 Et pollui eos in muneribus ſuis, cum offerrent omne quod aperit vuluam, propter delicta ſua. 12q.q.98.1.1m./4.d.1.q.1.ar.5.q.1.b.2.
8 Et poſt offendicula eorum, vos fornicamini. Leui.17.3a.

CAPVT XXI.

Cam.21m. 1 Quin & ego plaudam manu ad manum. 2. Paral.6.fi.
2 Et implebo indignationem meam. Exo.32.2a.
¶In igne furoris mei ſufflabo in te. ibidem.
3 Stetit Rex Babylonis in biuio, in capite duarum viarum, diuinationem quærens, commiſcens ſagittas. 22q.q.95.1.o./.ō.3.co.154.Iſa 3.lc.4.prin.

CAPVT XXII.

C.m.22m. 1 Ecce complosi manus meas. 2. Paral.6.fi.
2 In furore meo. Exo.32.2a. ¶Et in ira mea. ibidem.
3 Indignationem meam. ibidem.

CAPVT XXIII.

Cam.23m. 1 Fornicatæ ſunt. Leui.17.3a.
2 Et ſaturata eſt anima eius. Iſa.58.3a.
3 Et receſſit anima mea. Iſa.42.2a.
4 Et ponam in te zelum meum. Exo.32.2a.

CAPVT XXIIII.

1 Indignationem meam. Exo.32.2a. Cam.24m.
2 Et vindictā vlciſcar. Deut.32.5a.
3 Iuxta vias tuas, & iuxta adinuentiones tuas, iudicabo te, dicit dominus. Pſal.9.3a.
4 Ecce ego polluam ſanctuarium meum. ſupra.20.1a.
5 Super quo pauet anima veſtra. Iſa.58.3a.
6 Super quo requieſcunt animæ eorum. ibidem.

CAPVT XXV.

1 Extendam manum meam. 2. Paral.6.fi. Cam.25m.
2 Pro eo quod fecit idumea vltionē, vt ſe vindicaret. Deu.32.5a.
3 Iuxta iram meam, & furorem meum. Exo.32.2a.
¶Arguens in furore. ibidem.
4 Tu ſignaculum ſimilitudinis. 1a.q.93.3.o./1.d.3.q.3.4m./.2.d.16.3.o./.d.29.q.1.3.1m./3.d.2.q.1.ar.1.q.1.2.c./. pſal.8.

CAPVT XXVI.

1 Ecce ego ad te eiiciam gladium meum de uagina ſua, & occidam in te iuſtum & impium. Matt.2.13a. Cam.26m.

CAPVT XXVII.

1 Pupillum & viduam contriſtauerunt apud te. 22q.q.136.1.c. Cam.27m.

CAPVT XXVIII.

1 Plenus ſapientia perfectus decore. 1a.q.55.2.n./.q.85.5.c.q.91.1.c./.q.109.3.3m./.Veri.q.9.1.9m. Anima.2.c.fi. Cam.28m.
2 In delitiis paradiſi fuiſti. Ma.q.16.4.c.
3 Omnis lapis pretioſus, operimentum tuum. 1a q.63.7.o./.9.3m./.2.d.6.1.o./.cont.3 co.109./ Ma.q.16.1. 21m./.3. 18m./.10.c.fi./.Spiritu.6.15m./. Anima.8.4m./.Quol.5.q.4 fi./. Op.15.cu.19./.Iob.40.Ephe.2.
4 Tu Cherubin extentus & protegens. 1a.q.63.7.1m./.2.d.6.1.1m.
5 Ambulaſti perfectus in viis tuis, a die conditionis tuæ. 1a. q.63.6.1m.
6 Donec inuenta eſt iniquitas in te. Iob.4.3a.
7 Et eleuatum eſt cor tuum in decore tuo, perdidiſti ſapientiam tuā in decore tuo. 1a.q.63.2 3.o./.7.c.fi./.22q.q.145.2.3m./.2.d.5.q.1.3.o./.d.22.q.1.1.c./.d.43.6.c./.6m./.cont.3.co.109./ Ma.q.16 2 4m.

CAPVT XXIX.

1 Nabuchodonoſor Rex Babylonis, ſeruire fecit exercitum ſuum ſeruitute magna aduerſus Tyrum &c. uſque laborauerit mihi. 22q.q.114.10.2m. Cam.29m.

CAPVT XXX.

1 A facie mea. 2. Paral.6.fi.
2 Effundam indignationem meam. Exo.32.2a. Cam.30m.

CAPVT XXXI.

1 Cedri non fuerunt altiores illo, in paradiſo Dei, &c. ſup. co.26.4a. Cam.31m.
2 Eleuatum eſt cor eius in altitudine ſua, ſup.co.28.fi.

CAPVT XXXII.

1 Deſcenderunt in infernum cum armis ſuis. Quol.8.17a.c. Cam.32m.

CAPVT XXXIII.

1 Sanguinem eius de manu ſpeculatoris requiram. Veri.q.27.3 14m./Gal.6.lec.1.fi./Heb.13.lec 3. Cam.33m.
2 Audiens ex ore meo ſermonem. 2. Parali.6.fi.
3 Nolo mortem impij, ſed ut conuertatur & uiuat, ſup.co.18.5a.
4 Iuſtitia iuſti, non liberabit eum, in quacunque die peccauerit. 3a.q.89.4.5.6 o./2.d.27.4.3m./4 d.14.q.2 3.o./d.21.q.ult.2.art.1.q.1.3m./Heb 6.
5 Impietas impij, non nocebit ei, in quacumque die conuerſus fuerit ab impietate ſua. 3a.q.89.2.2m./3.m./4.d.14.q.1.ar.5.q.1.3m /d.37 q.2.2.4m.
6 Oēs iuſtitiæ eius, obliuioni tradentur. Gen.8.1a./ſup.co 18.6a.
7 Omnia peccata eius quæ peccauit, nō imputabūtur ei. Pſ.31.1a.
8 Vnumquemque iuxta uias ſuas iudicabo. Pſal.9.2a.
9 Manus autem domini facta fuerat ſuper me. 2. Parali. 6. fi./ Pſal.89 1a.
10 Vnus erat Abraham, & hæreditate poſſedit terram. Heb.1.lec.4.princ.

CAPVT XXXIIII.

1 Ego requiram gregem meum de manu paſtorum, ſup.co.33.1a. Cam.34m.
2 Quod perierat requiram,&c. ibidem.
3 Ecce ego iudico inter pecus & pecus. Pſal 9.2a.

4 Et

4 Et ſcient quia ego dominus Deus eorum cum eis,& ipſi populus meus erunt. Deu.21.7.5a.

CAPVT XXXV.

Cam.35m. 1 Extendam manum meam.2.parali.6.fi.

CAPVT XXXVI.

Cam.36m. 1 In igne zeli mei,loquutus ſum.Exo.32.2a.¶Et in furore meo ibid.¶Effudi indignationem meam.ibid.
2 Ego leuaui manum meam.2.parali,6.fi.
3 Et dabo vobis cor nouum, ſpiritum nouum ponam in medio veſtri.con.4.co.20./21./22.
4 Et auferam cor lapideũ de carne veſtra, & dabo uobis cor carneum.Exo.32.2a./pſal.17.
5 Et eritis mihi in populũ,& ego ero vobis in Deum.Deu.7.5a.

CAPVT XXXVII.

Cam.37m. 1 Oſſa arida,ecce ego dabo vobis ſpiritum,& uiuetis,& dabo ſuper vos neruos & ſuccreſcere faciam ſuper vos carnem,&c.4.d.43.ar.1.q.1.o./d.44.q.1.ar.1.2.2.c./.con.4 cn.78/79./80.
2 Et acceſſerunt oſſa ad oſſa, unumquodq; ad iuncturam ſuam.4.d 43.ar.3.q.3.1m.
3 Ecce ego aperiam tumulos ueſtros,& educam uos de ſepulcris veſtris.ibid.
4 Et erunt mihi populus & ego ero eis Deus.Deuter. 6.5a.

CAPVT XXXVIII.

Cam.38m. 1 Aſcẽdet indignatio mea,in furore meo,& in zelo meo, in igne iræ meæ.Exo. 32.2a.
2 A facie mea.2.paral. 6.fi.

CAPVT XXXIX.

Cam.39m. 1 Videbunt manum meam.ibid.
¶Abſcondam faciem meam.ibid.
2 Aſſum zelum meum.Exo.32.2a.
¶Ego quod effuder in ſpiritum meum.ibid.

CAPVT XL.

Cam.40m. 1 Facta eſt ſuper me manus domini.2.paral.6.fi./pſal.89.1a.

CAPVT XLI.

Cam.41m. 1 Duas facies habebat Cherubin.Exo.25.5a./1a.q.63.7.1m./q.108.5.3m./2.d.9.3.c.

CAPVT XLII.

Cam.42m. 1 Et polluunt nomen ſanctum meum.Exo.20.10

CAPVT XLIII.

Cam.43m. 1 Et ecce gloria Dei Iſrael ingrediebatur per viam orientalem, & terra ſplendebat a maieſtate eius.3a.q.27.3.c.fi.
2 Locus veſtigii pedum meorum.2.paral.6.fi.
3 In fornicationibus ſuis.Leui.17.5a.
4 In ira mea.Exo.32.2a. ¶Animalia immaculata offerantur domino.Leui.3.4a. ¶Et mittẽt ſacerdotes ſuper eos,ſcilicet artes ſal.Leui.2.fin.

CAPVT XLIIII.

Cam.44m. 1 Porta hæc clauſa erit, & non aperietur, & uir non tranſiet per eam,quoniam dominus Deus Iſrael ingreſſus eſt per eam.3a.q.28.3.c.
2 Omnis alienigena incircumciſus corde, & incircumciſus carne non ingredietur ſanctuarium meum.Iere.4.3a.
3 Leuaui manum meam.2.parali.6.fi.
4 Caput ſuum non radent,neque comam nutrient,ſed tondẽtes attondent capita ſua.Leui.21.2a.
5 Et uinum non bibet omnis ſacerdos,quando ingreſſurus eſt atrium interius.22f.q.149.3.o.
6 Et uiduam & repudiatam,non accipient uxores, ſed uirgines.Leui.21.3a.
7 Et ad mortuum hominem,non ingredientur, ne polluantur,niſi ad patrem,&c.Leui.21.1a.
8 Non erit eis hæreditas.Ego hæreditas eorum. Poſſeſſionẽ non dabitis eis in Iſrael.Ego enim poſſeſſio eorum.Numeri.18.fi.

CAPVT XLV.

Cam.45m. 1 In primo menſe,in quartadecima die menſis erit uobis paſcæ ſolennitas,&c.Exo.12.4a.

CAPVT XLVI.

Cam.46m. 1 Immaculata animalia offerent Deo.Leui.3.4a.

4 Menſuræ vnius quatuor atriola erant. Veri.q.5.3.22m.

CAPVT XLVII.

5 Leuaui manum meam.2.Paralip.6.fi. Cam.47m.

CAPVT XLVIII.

6 Et ſuper terminum 4.d.22.q.1.ar.2.q.1.2m. Cam.48m.

AVTHORITATES EX LIBRO Danielis Prophetæ.

CAPVT PRIMVM.

1 Decoros forma.22f.q.167.1.c.fi./4.d.16.q.4.art.2.q.2.o./d.30.L.fi./Iob 31.prin. Cam.1m.
2 Si videris vultus noſtros macilentiores præcæteris adoleſcentibus coeuis veſtris,condemnabitis caput meum Regi.22f.q.88.2.3m./q.147.1.2m./q.188.6.3m./4.d.49.q.3.2.o./1f.Thim 4.
3 Tenta nos obſecro ſeruos tuos,diebus decem.3a.q.41.2.2m./2.d.28.q.1.3.o.

CAPVT II.

1 Exceptis diis quorum conuerſatio non eſt cũ hominibus.22f.q.23.1.1m. Cam.2m.
2 A facie Dei.2.Parali.6.fi.
3 Eſt Deus in excelſis,reuelans miſteria.3.Reg.8.10a.
4 Volucres cæli.pſal.8.fi ¶Vere Deus veſter,Deus Deorum eſt.Exo.21.2a.

CAPVT III.

1 Recedentes a te.Ierem.1.2a.¶Sicut ſtellas cæli, & arenam quæ eſt in littore maris Gen.15.2a. Cam.3m.
2 Sumuſque humiles.22f.q 161.1.1m./ Phil fi.
3 Quærimus faciem tuam.2.Parali.6.fin.¶Sicut in holocauſtis arietum & taurorum,&c.4.d.1.q.1.ar.5.q.1.2m.
4 Confundantur omnes, qui quærunt ſeruis tuis mala,confundantur,&c.Gen.3.18a.
5 Tu es dominus Deus ſolus.Deuter.6.5a.
6 Et non tetigit eos omnino ignis,neque contriſtauit nec quicquam moleſtiæ intulit.4.d.47.q.2.ar.3.q.2.c./2m./Veri.q.26.10.12m./Poa.q.6.1.c./20m.
7 Laudabant & benedicebant Deum,&c.vſque fin. pſ.33.1a.2a.¶Et ſedes ſuper Cherubin.2.Reg.4.1a.
8 Benedicite omnia opera domini domino,&c. vſq; fi. pſ.18.1a, pſ.33.1a. ¶Benedicite aquæ omnes quæ ſuper cælos ſunt domino.Gen.1.13a.¶Domino Deo Deorum. Exo.21.2a.
9 Omnis populus tribus, & lingua quæcunque loquuta fuerit blaſphemiam contra Deum,&c.22f.q.13.2.o.
10 Neque enim eſt alius Deus. Deutero,6,5a.

CAPVT IIII.

1 Qui habet ſpiritum Deorum ſanctorum. Exo. 21.2a. ¶Volucres cæli.pſal.8.fi. Cam.4m.
2 Conſilium meum placeat tibi, & peccata tua eleemoſinis redime,&c.22f.q.32.5.2m.4.d.15.q.1.art.3.quæſt.2.1m./d.25.q.3.ar.2.q 2 1m.
3 Nabuchodonoſor ex hominibus abiectus eſt, & fœnum ut bos comedit,&c.Opuſ.20.Lib.2.co.fi.
4 Habitatores terræ,apud eum in nihilum reputati ſunt.2.diſt 12.3.c./Veri.q.2.3.16m./17m./18m./q.8.7.5m.
5 Non eſt qui reſiſtat manui eius.2.Parali 6.fi./20.2a.
6 Iuxta ſolennitatem ſuam facit,&c.pſal.113.3a.

CAPVT V.

1 Spiritum ſanctorum Deorum habet.Exo.21.2a.¶Depoſitus eſt de ſolio,&c.corpus eius infectum eſt,ſup.co.4.4a. Cam.5m.

CAPVT VI.

1 Placuit Dario,& conſtituit ſuper regnũ Satrapas.3.Reg.20.3a. Cam.6m.

CAPVT VII.

1 Millia milliũ miniſtrabant ei, & decies millies centena millia aſſiſtebant ei.1a.q.112.4.2m./2.d.3.q.1.3.5m/d.10.3.2m. Cam.7m.
2 Antiquus dierum ſedit.3a.q.59.1.2m./4 d.48.q.1.1.4m./Dio.10.lect.2.3.
3 Fluuius igneus rapiduſq;,egrediebatur à facie eius. pſ.49.3a.
4 Libri aperti ſunt.4 d.43.ar.5.q.1.o./Opuſ.3.cn.253.
5 Et dedit ei poteſtatem,& honorem,& regnum,&c.4.d.47.q.1.ar.2.q.1.4m./diſt.48.q.1.1.o./contra.4.co.96.prino./Opuſc.3.co.249.

CAPVT VIII.

1 Et interficiet robuſtos.Exo.32.2a. Cam.8m.

CAPVT IX.

Ca^m. 9^m. 1 Obſecro dñe Deus magne.pſ.146. 1^a. ¶Quoniã receſſimus a te.Iere.2.a^a.¶Stillauit ſuper nos maledictio.Gen.3.18^a.
2 Non rogauimus faciem tuam.2.Paral.6.fi. ¶In manu forti. Ibidem.¶Inclina aurem tuam & audi, aperi oculos tuos, & vide.Ibidem.
3 Iuſtus dñs Deus noſter,in omnib.operibus ſuis. pſ.144.6^a.
4 Auertatur obſecro ira tua,& furor tuus. Exo.32.2a.
5 Septuaginta hebdomadæ abbreuiatæ ſunt.Opuſ.20. Lib.3.

CAPVT X.

C.^{m}.10^m. 1 Intelligentia enim opus eſt in viſione.22.q.8.5.2^m.
2 Princeps regni Perſarũ reſtitit mihi viginti & vno dieb^9.1^a. q.108.6.c./ q.113.8.o./ 2.d.11.q.2.5.o./4.d.45. q.3.3.3^m.
3 Michael princeps veſter.1^a.q.113.3.c./2.d.10.L./ 4.d.43 ar. 2.q.3.2^m.

CAPVT XI.

Ca^m.11^m. 1 Aduerſus omnem Deum,& aduerſus Deum Deorum loquetor.Exo.31.2^a.
2 Donec compleatur iracundia.Exo.32.2^a.

CAPVT XII.

Ca^m.12^m. 1 In tempore autem illo,conſurget Michael princeps magnus qui ſtat pro filiis populi tui,ſup.c^o.10.fi.
2 Et multi de his qui dormiunt,in puluere terræ euigilabũt. 4.d.43.ar.1.q.2.2^m.
3 Qui docti fuerint,fulgebunt quaſi ſplendor firmamẽti,& q ad iuſtitiam erudiunt multos, quaſi ſtellæ in ꝑpetuas æternitates.12 q.10.3 1^m./1.d.8.q 2 2.2^m.¶Tu aũt Daniel, claude ſermones,& ſigna librum,vſq; ad tempus ſtatutum.Opu. 72.princ^o./Col.1.12. ¶ Plurimi pertranſibunt,& multiplex erit ſcientia. Opuſc.72.princ^o.
4 Quia in tempus,& tempora,& dimidium temporis,4.d.43. art.3.q.2 2^m.
5 A tempore cum ablatum fuerit iuge ſacrificium , & poſita fuerit abhominatio in deſolationem,dies mille ducenti nonaginta.Opuſ.20.Lib.3.

CAPVT XIII.

Ca^m.13^m. 1 Si enim hoc egero,mors mihi eſt.pſal.17.
2 Melius eſt mihi abſq; opere incidere in manus hoĩum,quã peccare in conſpectu domini.12^a.q.110.3 4^m./ 4. d.15.q 2. ar.3. q.3.3^m /d.18 q.2. ar.4. q.3.1^m./ d.29.2.2^m./ Quol.10. vel 11.q.9.3^m./He.10.lec.3.fi.
3 Qui noſti omnia antequam fiant. Iud.c. 14.fi.
4 Conuicerat enim eos Daniel ex ore ſuo,falſum dixiſſe teſtimonium,2 2^a.q.67.1.1^m./ 3.3^m.

CAPVT XIIII.

Ca^m.14^m. 1 Recordatus es mei Deus.Geñ.8.1^a.
2 Magnus es domine Deus.pſal.146.1^a.

AVTHORITATES EX LIBRO Oſeæ Prophetæ.

CAPVT PRIMVM.

Ca^m. 1^m. VAde & accipe vxorem fornicariã, & fac filios fornicationum.12^a.q.94.5.2^m./. q.100.8.3^m./ 22^a.q. 104 4.2^m./q.154.2.2^m./ 3.d.37.4.3^m./Po^a.q.1. 6.4^m / Ma.q.3.1.17^m /q.15.2.8^m.
2 Quia fornicans fornicabitur terra a domino.Leui.17.5a.
3 Voca nomen eius,abſq; miſericordia, quia non addam ultra miſereri domui Iſrael. Iaco.1.6a
4 Sed obliuione obliuiſcar eorum. Gene.8.1^a. ¶ Non populus meus,& ego non ero veſter Deus Deu.7.5^a.
5 Quaſi arena maris.Gen.15.2^a.¶Filij Dei viuẽtis.Exo.21. 2^a.
6 Et erit in loco vbi dicetur,non populus meus, dicetur eis filii Dei viuentis.Luc.6.27^a./ Ro.9.lec.4.
7 Et ponent ſibimet caput vnum. Num 7.1^a.

CAPVT II.

Ca^m.2^m. 1 Auferat fornicationes ſuas a facie ſua,& adulteria.Leu.17.5^a.
2 De manu mea.2.Paral.6.fi ¶Cum uolucre cœli. pſal.8.fi.
3 Et miſerebor eius,q́ fuit abſq; miſericordia. Ro.9 le 4./le.5.
4 Et ſponſabo te mihi in fide,4 d.39.6.2^m./ Opuſc.23. princ^o.

CAPVT III.

Ca^m.3^m. 1 Dilige mulierẽ dilectam ab amico,& ad literam,ſup.c^o.1.1^a.
2 Non fornicaberis.Leui.17.5^a.

CAPVT IIII.

1 In uolucre cæli.pſal. 8.fi. Ca^m.4^m.
2 Quia tu ſcientiam repuliſti , & ego repellam te,ne ſacerdotio fungaris mihi.Iſa.5 4^a.
3 Oblita legis Dei tui,obliuiſcar filiorum tuorum. Gen.8.1^a.
4 Peccata populi mei comedẽt.3^a.q.15.1.4^m./Ro.8./2^a.Cor.5.fi.
5 Sicut populus,ſic ſacerdos.Iob.34.15^a.
6 Fornicati ſunt.Leui.17.5^a.
¶Quoniam dominum dereliquerunt.Iere.2.2^a.

CAPVT V.

1 Fornicatus eſt Ephraim.ibid. Ca^m.5^m.
2 Effundam quaſi aquam,iram meam.Exo.32.2^a.
3 Et quæratis faciem meam.2.paral.6.fi.

CAPVT VI.

1 In tribulatione ſua,mane conſurgent ad me.1^a.q.21.4.3^m./ 4. d.15.L.2.2^m. Ca^m.6^m.
2 Ipſe cepit,& ſanabit nos,percutiet & ſanabit nos. Deuter. 32. 19./ 1.Reg.2.3^a.
3 Viuificabit nos,poſt duos dies,in die tertia ſuſcitabit nos.3^a.q. 51.4.0 / q.53.2.o./3.d.21.q. 2 2.o./d.22.q.2.arti 2.c./ 4. d.43. ar.3 q.1.1^m./ Opuſc.3.c^o.243./ pſal.15./Io.2.lec.3. 2.fi.
4 Miſericordiam volui,& non ſacrificium. 22^a.q.30.4.1^m.
5 Ibi fornicationes Ephraim.Leui.17.5^a.

CAPVT VII.

1 Operati ſunt mendacium.pſal.4.1^a. Ca^m.7^m.
¶Omnem malitiam eorum,me recordatum .Gen.8.1^a.
2 Coram facie mea.2.paral.6.fi.
3 Omnes adulterantes.Leui 17.5^a.
4 Quaſi volucrem cæli.pſal.8 fi.¶Receſſerunt à me.Iere.2.2^a.

CAPVT VIII.

1 Ipſi regnauerunt & non ex me,principes extiterunt,& non cognoui.2.d.44.q.1.2.1^m./ Ro.23. Ca^m.8^m.
2 Iratus eſt furor meus in eis.Exo.32.2^a.
3 Scribam eis multiplices leges meas.12^a.q.91.5.1^m.
4 Hoſtias offerent,immolabunt carnes & comedent ; & dominus non ſuſcipiet eas.pſal.39.2^a.
5 Nunc recordabor iniquitatis eorum.Gen.8.1a.

CAPVT IX.

1 Fornicatus es a Deo tuo.Leui.17.5^a. Ca^m.9^m.
2 Scito te Iſrael ſtultum,prophetam inſanum,virum ſpiritalem. 22^a.q.171.1. 3^m
3 Recordabor iniquitatis eorum.Gen.8.1^a.
4 Facti ſunt abhominabiles,ſicut ea quæ dilexerunt. 12^a.q.7.2.c. q.81.8.c./ con.4.c^o.91./ pſal. 50.
5 Ve eis,cum receſſero ab eis.pſal.144.fi.
¶Quia ibi.Exoſos habui eos.pſal 5.4a.

CAPVT X.

1 Diuiſum eſt cor eorum nunc interibunt.1^a.Cor.7.fi. Ca^m.10^m.
2 Et dicent montibus, operite nos , & collibus cadite ſuper nos. Math.24.4a.

CAPVT XI.

1 Ex Aegypto vocaui filium meum.pſal.2.3^a. Ca^m.11^m.
2 Portabam eos in brachiis meis.2.paral.6.fi.
¶Conuerſum eſt in me cor meum.ibid.
3 Pariter conturbata eſt pœnitudo mea.Gen.6.4^a.
4 Non faciam furorem iræ meæ.Exo.32.2a.

CAPVT XII.

1 Ego viſionem multiplicaui.1^a.q.111.1.o./22^a.q.172.1.2.o. Ca^m.12^m.
2 Et in manu prophetarum aſſimilatus ſum.22^a.q.173.2.c.
3 Ad iracundiam me prouocant.Exo.32.2^a.

CAPVT XIII.

1 Perditio tua Iſrael,tantum ex me auxilium tuũ.12.q.23.3.2^m. Ca^m.13^m.
2 Dabo eis regem in furore meo,& auferã in indignatione mea. Exo.32.2^a.
3 Ero mors tua o mors,morſus tuus ero inferne.3^a.q.52.6.c./ 4. d.45.q.1.ar.2.q 2.1^m./1^a.Cor.15.lec.fi.

CAPVT XIII.

Ca^{m}.13^{m}. Pereat Samaria.Gen.3.18^{a}.
¶Paruuli eius eliduntur,& fœte eius ſcindantur.ibid.
2 Quoniam ad amaritudinem concitauit Deum ſuum.Exo.32.2^{a}
¶Auerſus eſt furor meus ab eis. ibid. ¶Scito Iſrael ſtultum, prophetam inſanum,virum ſpiritalem.Ephe.4.lec.7.
3 Ex me fructus tuus inuentus eſt.2^{a}.q.23.3.2^{m}./12^{a}.q.76,2.2^{m}. q.109,7.c.

AVTHORITATES
Ex libro Iohelis Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 IN toto iſto capitulo, exponitur præteri ti.pro futuro,Ro.4.lec.3./c^{o} 8.le.6./c^{o}.10.lec.3./ 1^{a}.Cor.17. le.fi /Eph.2.le.2 /Col.1.le 2 /Lec.5.fi / He.2.le.2.
2 Sanctificate ieiunium.22^{a}.q.147.1.3.5.7.c./4.d.15.
3 Computruerunt iumenta in ſtercore ſuo.pſal.6.2^{a}.

CAPVT II.

Ca^{m}.2^{m}. 1 Ante faciẽ eius ignis vorans,& poſt eũ eſuriẽs flãma. pſal. 49.
2 A facie eius.2.parali.6.fi.¶Terra contremuit.Gen.3.13^{a}.14^{a}.
¶Moti ſunt cœli.4.d.48.q.1.ar.4.q.3.o./ Opuſc.10.ar.18 /11.ar.4./ 53.5^{m}.
3 Sol & Luna obtenebrati ſunt.3^{a}.q.44.2.2^{m}./ 4.d.48.q.1.ar.4.q.2.o./Opuſc.10 ar.36.
4 Et facientia verbum eius.pſal.148.fi.
¶Quia benignus,& miſericors eſt.pſal.101.1^{a}.
5 Quis ſcit ſi conuertatur,& ignoſcat Deus.cõ.3.c^{o}.96.fi.
6 Sanctificate ieiunium,ſup c^{o}.12^{a}.
7 Congregate paruulos,& ſugentes vbera.22^{a}.q.147.4.2^{m} / 4.d.15.q.3.ar 2 q.3.1^{m}
8 Effundam de ſpiritu meo,ſuper omnem carnem. 1^{a}.q.36.1.art.1./con.4 c^{o}.23.fin.
9 Sol conuertetur in tenebras,& Luna in ſanguinem,ſup.3^{a}.
10 Omnis qui inuocauerit nomen domini ſaluus erit.22^{a} q.93.1.3^{m}./Ro.10.lec 2.
11 Magnus dies domini,& terribilis valde,& horribilis. 3^{a}. q.36.1.3^{m}./ 4.d.47.q.1.ar.2.q 3.1^{m}.pſal 49.

CAPVT III.

Ca^{m}.3^{m}. 1 Congregabo omnes gẽtes,& deducam eas,in vallem Ioſaphat, & diſceptabo cum eis.ibi / 4.d.48.q.1.ar.4.q.4.u./ Quol.9.vel.10.2 o /.Opuſc.3 c^{o}.253.
2 Cito velociter reddam viciſſitudinem vobis, ſuper caput veſtrum.Deut 32.5^{a}.
3 Sol & Luna obtenebrati ſunt.ſup c^{o}.2.32 9^{a}.
4 Dominus commotabitur in ſyon.pſal.2./pſal.9./Ro.1. Lec.4.
5 Dominus de ſyon rugiet.pſal 37.

AVTHORITATES
Ex libro Amos Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 DOminus de rugiet.pſal.37.

CAPVT II.

Ca^{m}.2^{m}. 2 Super tribus ſceleribus, & ſuper quatuor non cõuertam eum,eo quod vendiderit pro argento iuſtum. pſal.5. 4^{a}. Math.26.2^{a}.

CAPVT III.

Ca^{m}.3^{m}. 1 Tantummodo vos cognoui ex omnibus cognationibus terræ. Exo.33.3^{a}.
2 Nunquid rugiet leo.Iohel.fi.
3 Si erit malum in ciuitate,quod Deus non fecerit. 1^{a}. qu.49.2.1^{m}./con.3.c^{o}.40.fi./P.2.q.1.6.11^{m}./ M1.q.2.5.10^{m}.
4 Nõ faciet dominus Deus verbum,niſi reuelauerit ſecretum ad ſeruos ſuos prophetas.22^{a}.q.171.4.1^{m}.
5 Quomodo ſi eruat paſtor de ore leonis duo crura,aut extremũ auriculæ,ſic eruentur filii Iſrael.Ro.11.lec.4.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Iurauit dominus Deus,in ſancto ſuo, Exo.32.4^{a}.
2 Præparare in occurſum Dei tui Iſrael.1.Reg.7 1^{a}.
3 Formans mõtes,& creans ſpiritũ.1^{a}.q.41.3.4^{m}./ cõ.4.c^{o}.23.1^{m}.

CAPVT V.

Ca^{m}.5^{m}. 1 Pertranſibo in medio tui, dicit dominus.Gen.3.13^{a}.
2 Odi & proieci feſtiuitates veſtras.&c.vſque Auſer.pſal.32.2^{a}.
3 Nunquid hoſtias & ſacrificium obtuliſtis mihi in deſerto, quadraginta annis.ibid.

CAPVT VI.

1 Optimates capita populorum Numeri.7. 1^{a}. Ca^{m}.6^{m}.
2 Iurauit dominus Exo.32 4^{a}.¶In anima ſua.Iſa.42 2^{a}.
3 Deteſtor ego ſuperbiam Iacob,& domos eius odi.pſal.5.4^{a}.

CAPVT VII.

1 Miſertus eſt dominus ſuper hoc, ſed & iſtud nõ erit,dicit dominus Deus.Iere.18.4^{a}. Ca^{m}.7^{m}.
2 Non ſum propheta,& nõ ſum filius prophetæ.22^{a}. q.113.1.1^{m}.

CAPVT VIII.

1 Iurauit dominus.Exo.32.4^{a}. Ca^{m}.8^{m}.
¶Si oblitus fuero,vſque in finem opera eorum.Gen.8.18.
2 Occidet ſol in meridie,& tenebreſcere faciam terram in die luminis.Iohel.2.4^{a}.

CAPVT IX.

1 Percute cardinem,& commouebuntur ſuperliminaria. 1^{a}.Cor. 8.lect. 2. Ca^{m}.9^{m}.
2 In manus meas deducet eos.2.paral.6 fin.
3 Et ſi celauerit ſe ab oculis meis.ibid.¶Ponam ſuper eos oculos meos.ibidem.¶Ecce oculi domini.ibid.

AVTHORITATES
Ex libro Abdiæ Prophetæ:

CAPVT PRIMVM.

1 PAruulum dedi te in gentibus.Iſa.9 2^{a}. Ca^{m}.1^{m}.
2 Perdam ſapientes de Idumea, & prudẽtiam de mõte Eſau.1^{a}.Cor.1. lec.3.
3 Sicut feciſti,fiet tibi,& retributionem tuam conuertam in caput tuum. Deuter.32.5^{a}.

AVTHORITATES
Ex libro Ionæ Prophetæ.

CAPVT PRIMVM.

1 VT fugeret a facie domini, 2 paral.6.fi. Ca^{m}.1^{m}.
2 Sicut voluiſti, feciſti.pſal.113.3^{a}.

CAPVT II.

Ca^{m}.2^{m}.
1 Et erat Ionas in ventre piſcis,tribus diebus & tribus noctibus. 3^{a}.q.51.4.3^{m}./ 4.d.21.q.3.2.5^{m}./Quol.2.q.1.1.2^{m}.
2 In conſpectu oculorum tuorum.2 paral.6.fi.
3 Et dixit dominus piſci.3.Reg.17 1^{a}.

CAPVT III.

1 Adhuc quadraginta dies,& Niniue ſubuertetur.Iere.18.3^{a}. Ca^{m}.3^{m}.
2 Homines, & iumenta, boues, & pecora non guſtẽt quicquam, nec paſcantur.22^{a}.q.147 4 1^{m}./ 4 d 15.q.3.ar.2.q.3.2^{m}.
3 Quis ſcit ſi conuertatur,& ignoſcat Deus.Iohel.2.8^{a}.
4 Et reuertatur a furore iræ ſuæ.Exo 32.2^{a}.
5 Et vidit Deus opera eorum,quia conuerſi ſunt Exo.33.3^{a}.
6 Et miſertus eſt ſuper malitiam quam loquutus fuerat, vt faceret eis, & non fecit. Iere.18 3^{a}.

CAPVT IIII.

1 Scio enim, quia tu Deus clemens, & miſericors es, patiens, & multæ miſericordiæ Exo 22.11^{a}./33.13^{a}. Ca^{m}.4^{m}.
2 Melior eſt mihi mors quàm vita.Tob.3.2^{a}.
3 Et præcepit Deus vento calido,& vrenti.Iere.28.3^{a}.

AVTHORITATES
Ex libro Micheę prophetæ.

CAPVT PRIMVM.

1 DOminus egredietur de loco ſuo, & deſcendet, & calcabit ſuper excelſa terræ.pſal.10.1^{a}.2^{a}. Ca^{m}.1^{m}.
2 Deſcendet malum a domino.Amos.3.3^{a}.

CAPVT II.

Ca^{m}.2^{m}.
1 Ego cogito ſuper familiam malum.ibid.
2 Tempus peſſimum eſt.Ephe.5.13^{a}.
3 Quomodo recedis a me.Iere.1.22^{a}.
4 Vtinam non eſſem vir habens ſpiritum.Ioh.10.2^{a}.
5 Et mendacium potius loqueretur. 22^{a}.qu.110.3.4^{m}./ q.113.1.3^{m}./ 3.d.38 L./ M2.q.15.1.5^{m}.
6 Aſcendet enim, pandens iter ante eos.3^{a}.q.49.5.4^{m}.

CAPVT III.

Ca^{m}.3^{m}. 1 Qui odio habetis bonum,& diligitis malum.1a.q.19.9.c./ qu, 82.2.1^{m}./1a2^{ae}.q.6.4.3^{m}./q.8.1.c./ q.18.4.1^{m}./ q.19.2.1^{m}./ qu. 27.1.2^{m}./ q.29.4.c./ q.74.1.c^{m}./q.77.2.c./ q.80.1.c./1. d.46. 3.c./2.d.3.q.4.2^{m}./d.7.q.1.1.c^{m}./d.15.1.2^{m}./ 3.5^{m}.d.38./.5. 5^{m}./d.49.q.3.1.c.fi./ 3^{m}./d.41.q.2.1.1^{m}./d.43.1.1^{m}./4.d.49. q.1.ar.3.q.1.c./d.50.q.2.ar.3.q.1.2^{m}./.con 1.c^{o}.95.2^{m}./ Veri. q.14.2.c./q.22.6.5^{m}./6^{m}./q.24.8.c./Ma.q.1.1.12^{m}./ q.3.9.c./ 4^{m}.q.6.6^{m}.

2 Abſcondet faciem ſuam ab eis. 2.parali.6.fin.

CAPVT IIII.

Ca^{m}.3^{m}. 1 Os domini loquutum eſt.ibid.
2 Iudicabit popolos multos.pſal.9.2^{a}.3^{a}.
3 In æternum & vltra.Exo.15.3^{a}.

CAPVT V.

Ca^{m}.4^{m}. 1 Egreſſus eius a principio.1^{a}.q.42.5.2^{m}.
2 A diebus æternitatis.1a.q.10.1 4^{m}.
3 In furore & indignatione Exo.32.2^{a}.
¶Et faciam vltionem in omnibus gentibus.Deut.32.3^{a}.

CAPVT VI.

Ca^{m}.5^{m} 1 Nunquid offeram;et holocauſta, & vitulos anniculos? nunquid placari poteſt dominus in milibus?&c.pſal.39.2^{a}.
2 Iudicabo tibi o homo,quid ſit bonum, & quid dominus requirat a te.12^{ae}.q.19.10.1^{m}.
3 Vtique facere iudicium & diligere iuſtitiam. 22^{ae}.q.60.1.2^{m}./.
4 Et ſolicitum ambulare cum Deo ſuo,22^{ae}.q.47.9. 3^{m}./ q.55.6. c./Mat.6.

CAPVT VII.

Ca^{m}.6^{m}. 1 Præcoquas ficus deſiderauit anima mea.Iſa.58.3a
2 Perit ſanctus de terra,& rectus in hominibus nō eſt.Ro.3.le.2
3 Inimici hominis domeſtici eius 22^{ae}.q.70.3.0.
4 Cum ſedero in tenebris,domini lux mea eſt.Io.3.lec.8.
5 Iram domini portabo.Exo.32.2^{a}
¶Non immittet vltra furorem ſuum.ibid.
6 Quis Deus ſimilis tui.pſal.82.1^{a}.
¶Quæ iuraſti patribus noſtris.Exo.32.4^{a}.

AVTHORITATES
Ex libro Naum Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 DEus æmulator,& vlciſcens Dominus,& habens furorem,ulciſcens dominus in hoſtes ſuos,& iraſcens ipſe inimicis ſuis Exo.32.2^{a}./Deut.32.5^{a}.
2 Et nebulæ puluis pedum eius,Exo.24.2^{a}./2.paralit. 6.fi.¶A facie eius.ibid.
3 Indignatio eius effuſa eſt vt ignis.Exo.32.2^{a}.
4 Non conſurget duplex tribulatio, uel. Non iudicabit Deus bis in idipſum 3^{a}.q.59.5.2^{m}./ 4.d.15.L.prin^{a}.
5 Ecce ſuper montes pedes euangelizantis & annunciantis pacem.Rom.1.lec.3.

CAPVT II.

Ca^{m}.2^{m}. 1 Recordabitur fortiorum ſuorum.Gen.8.1^{a}.

CAPVT III.

Ca^{m}.3^{m}. 1 Væ ciuitas ſanguinum vniuerſa mendacii.pſal.4. 1a.
2 Propter multitudinem fornicationum meretricis ſpecioſę,&c. in fornicationibus ſuis.Leui.19. 5^{a}.
3 Et omnes optimates eius confixi ſunt in compedibus. Opuſc. 20.Lib.3.c^{o}.2 2.
4 Plures feciſti negociationes tuas, q̄ ſtellæ ſint cęli. Gen.15.2^{b}.

AVTHORITATES
Ex libro Abacuch Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 ET facies hominis quaſi piſces maris,& quaſi reptilia non habētia ducē.2.d.39.q.2.2.6^{m}./ Ver.q.5.6.2^{m}.
2 Et cōgregabit quaſi arenam captiuitatē.Gen.15.2a.
3 Mundi ſunt oculi tui ne videant malū.2.paral.6.fi.
4 Et reſpicere ad iniquitatem non poteris.pſal.8.3^{a}.

CAPVT II.

Ca^{m}.2^{m}. 1 Scribe viſum,& explana eum ſuper tabulas,vt percurrat qui legerit eum,quia adhuc viſus procul,& apparebit in finem.Iſa. prolo./ He.10.lec.4.
2 Iuſtus autem in fide ſua viuet, veri, q.14.5.1 2^{m}./ q.28.1.5^{m}./ Ro.1.lec.6./Gal,5.lec.4./He.10.fi.
3 Circundabit te calix dexteræ domini.2.paral.6.fin.
¶Quod ſi ſubtraxerit ſe non erit recta anima eius.He.10.fi.
4 Sileat a facie eius omnis terra.ibidem.

CAPVT III.

Ca^{m}.3^{m}. 1 Cum iratus fueris.Exo.32.2^{a}.
¶Nunquid in fluminibus iratus es domine,aut in fluminibus furor tuus,vel in mari indignatio tua.ibid.
2 Miſericordiæ recordaberis.Gen.8.1^{a}.
3 Deus ab auſtro veniet,Iob.9.2^{a}.
4 Corona in manibus eius.2.paral.6.fi.
¶Ante faciem eius ibit mors. ibid.
¶Egredietur diabolus ante pedes eius. ibid.
¶Altitudo manus ſuas leuauit.ibid.
5 Qui aſcendes ſuper equos tuos.2.Reg 22.6^{a}.
6 Iuramenta tribubus quæ loquutus es.Exo.32.4^{a}.
7 In fremitu conculcabis terram,in furore obſtupefacies gentes. Exo.32.2a.
8 Egreſſus es in ſalutem populi tui.pſal.67.3^{a}.
9 Maledixiſti ſceptris eius,&c.Gen.3.18^{a}.

AVTHORITATES
Ex libro Sophoniæ Prophetæ:

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 COngregans volatilia cęli.pſal.8.fi.
2 Extendam manum meam.2. paral.6.fi.
3 Silete a facie domini.ibid.
4 Scrutabor Ieruſalem in lucernis.4.d. 47.q.1.art.3. q.2.2^{m}./.2^{m}./Opuſ.3.c^{o}.253./ Ro.8.lec.fi.
5 Iuxta eſt dies domini magna,&c.Iohel.2.fi.
6 In die iræ domini. Exo.32.2a.¶In igne zeli eius.ibid.

CAPVT II.

Ca^{m}.2^{m}. 1 Antequam veniat ſuper vos ira furoris dñi, ira indignationis domini. ibidem.
¶In die furoris domini.ibid.
2 Et extendit manum ſuam.2.parali.6.fi.

CAPVT III.

Ca^{m}.3^{m}. 1 Ad Deum ſuum non appropinquauit.pſal.33. 3^{a}.
2 Mane mane iudicium ſuum dabit in lucem , & non abſcondetur.Iohel.2.fin.
3 Iudicium meum,vt congregem gētes,& colligā regna.pſ.9.2a.
4 Vt effundam indignationem meam ſuper eos,omnem iram furoris mei.Exo.32.2^{a}.¶In igne zeli mei.ibid.

AVTHORITATES
Ex libro Aggei prophetę.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 1 MIſit eum dominus.Iere.7.9^{a}.¶Et dixit Aggeus nuncius domini,de nunciis domini.ibid.
¶Adhuc modicum,&c. He.10.lec.4./12.lec.5.
2 A facie domini.2.paral.6.fin.

CAPVT II.

Ca^{m}.2^{m}. 1 Ante faciem meam,dicit dominus.ibid.

AVTHORITATES
Ex libro Zachariæ Prophetæ.

CAPVT PRIMVM.

Ca^{m}.1^{m}. 2 IRatus eſt dñs ſup patres veſtros iracūdia.Exo.32.2^{a}
¶Zelatus ſum Ieruſalem & ſyon zelo magno.ibid.
Conuertimini ad me,ait dominus, & conuertar ad uos.12^{ae}.q.109.6.1^{m}./con.3.c^{o}.49.fi.
11 Reuertar ad Ieruſalem in miſericordiis.pſal.67.3^{a}.

CAPVT II.

Ca^{m}.2^{m}. 1 Qui enim tetigerit vos,tangit pupillam oculi mei.2.paral.6.fi.
¶A facie domini.ibid.

Leuaui

2 Leuaui manum meam, Ibidem.
3 Dominus miſit me, Iere.7.9a.
4 Ecce ego venio. Iob 9.2a.
5 Et habito in medio tui.Iohel 3.5a ¶Quia conſurrexit de habitaculo ſancto ſuo,pſal,11.2a./ 3a.q.57.2.1m.

CAPVT III.

Cam.3m. 1 Increpet in te dominus Sathan.Iob 1.5a.
2 Super lapidem vnum,ſeptem oculi ſunt.2.Paral.6.fi.

CAPVT IIII.

Cam.4m. 1 Dominus miſit me ad vos.Iere,7.9a.
2 Iſti ſunt duo filii olei.Iſa.5.1a.

CAPVT V.

Cam.5m. 1 Iſti ſunt ſeptem oculi mei.2.Paral.6.fi.

CAPVT VI.

Cam.6m. 1 Ecce vir,oriens nomen illi. 3a.q.36.3.3m./q.37.2.1m.
2 Dominus miſit me.Iere.7.9a.

CAPVT VII.

Cam.7m. 1 Miſerunt ad præcandam faciem domini.2 Parali.6.fi.
2 Cum ieiunaretis &c.nunquid ieiunium ieiunaſtis mihi? Iſaiæ 58. 2a.
3 Viduam & pupillum,& aduenam,& pauperem nolite calumniari.Iſaiæ 1.12.
4 Verba quæ miſit dominus exercituum in ſpiritu ſancto ſuo, per manum prophetarum priorum.1a.q.1.10.c./ 3.4.cº 17.11m./ Pos.q.4.1.c./Quol.7.vel 8 vel 12.q.6.1.5m./ 3.c./pſ.Prolo./ pſal.5./ pſal.44./ Iſa.prin./Ro,1.lec.2./ ad.Thi.3.fi.
5 Et facta eſt indignatio magna a domino exercituũ.Exo.32.2a.

CAPVT VIII.

Cam.8m. 1 Zelatus ſum ſion zelo magno, & indignatione magna zelatus ſum eam.Exo.32 2a.
¶Cum ad iracundiam me prouocaſſent patres veſtri.Ibidem.
2 Reuerſus ſum ad ſyon.pſal. 67.3a.
¶Et habitabo in medio Ieruſalem.Iohel 3.5a.
3 Nunquid in oculis meis difficile erit? 2.Paral. 6.fi.
¶Deprecemur faciem domini.Ibidem.
4 Et erunt mihi in populum,& ego ero illis in Deum. Deuter, 7.5a.
5 Hæc ſunt quæ odi,dicit dominus.pſal.5.4a.

CAPVT IX.

Cam 9m. 1 Dominus eſt oculus hominis.2.Paral.6,fi.
¶Nunc vidi in oculis meis.Ibidem.
2 Exulta ſatis filia ſyon &c. vſque ſuper pullum filium aſinæ. Math.21 26a.
3 Tu quoque in ſanguine teſtamenti tui, emiſiſti vinctos tuos de lacu,in quo non erat aqua. 3a.q.52.4. 1m. / 5.6.7.8.0./ 3.d.22.q.2. 2.0 / Opuſ.3.cº 242.

CAPVT X.

Cam.10m. 1 Super paſtores,iratus eſt furor meus.Exo.32,2a.
2 Et filii eorum videbunt & lætabuntur,& exultabit cor eorum in domino.pſal.15.fi.

CAPVT XI.

Cam.11m. 1 Et contracta eſt anima mea.Iſa.42.2a.
¶Anima eorum variauit in me, Iſa.58.3a.
2 Et apprehenderunt mercedem meam, triginta argenteos, Math.26.2a.
3 O paſtor & idolum derelinquens gregem.Io. 10./ Lec.3.0.

CAPVT XII.

Cam.12m. 1 Aperiam oculos meos: 2.Paral.6.fi.
¶Et fingens ſpiritum hominis in eo.Amos 4.fi.
2 Et aſpicient me,quem confixerunt.pſal. 21.prin./Math 27.3a.

CAPVT XIII.

Cam.13m. 1 In die illa,erit fons patens domini Dauid,& habitatoribus Ieruſalẽ,in ablutionẽ peccatoris,& menſtruatæ. 3a.q.68.4.1m.
2 Adam exemplum meum,ab adoleſcentia mea. 1a2æ.quæſt.81. a. 1m.
3 Quid ſunt plagæ iſtæ,in manibus tuis?Et dicet,His plagatus ſum in domo eorum qui diligebant me.pſal.30.fine,
4 Percute paſtorem,& diſpergentur oues. Iſa.53.9a.
5 Et conuertam manum meam ad paruulos. 2. Parali.6. fi. ¶Et erunt in omni terra. Pſal.18.3a.
6 Et dicam populus meus es, & ipſe dicet,dominus Deus meus. Deute.7.5a.

CAPVT XIIII.

1 Et ſtabunt pedes eius in die illa, ſuper montem oliuarum,qui eſt contra Ieruſalem ad orientem.2.Parali.6.fi. Cam.14m.
2 Et veniet dominus Deus meus,& omnes ſancti eius cum eo. Iob 9.2a./ Pſal.49.1a.
3 In die illa erit dominus vnus,& nomen vnum.1.d.2,3.c.

AVTHORITATES EX libro Malachiæ Prophetæ.

CAPVT I.

1 Dilexi vos.1a.q.20.1,2.0./ q.33.3.1m./ 2a2æ.q.100.1, o /cont.1.cº.91./L.1.3.eº.150.prin./ Virt.q.2.7.2m. Cam.1m.
2 Iacob dilexi. Eſau autem odio habui, 1a.q.23.3.c. /3.d.30.1.5m /Ro.9.lec.2.
3 Iſti ædificabunt, & ego deſtruam. Deut.32.19a.
4 Populus cui iratus eſt dominus,vſque in æternum. Exo.32.3a.
5 Si ergo pater ego ſum,vbi eſt honor meus? 2a2æ.q.63.3.0,
6 Si offeratis cæcum, claudum & languidum, nonne malum eſt. 1a2æ.q 86.3.3m.
7 Deprecamini vultum Dei. 2.Parali.6 fi./ Veri.q,26.4.5m.
¶Ab ortu enim Solis, vſque ad occaſum, magnum eſt nomen meum in gentibus.3 Reg.8.5a.
8 Non eſt mihi voluntas in vobis, & munus non ſuſcipiam de manu veſtra,dicit dominus. Pſal.30.2a.
9 Et in omni loco ſacrificabitur, & offeretur nomini meo oblatio munda,1a2æ.q.102.4 5m./2a2æ.q 84.3.0./ 3.d.9.q.1.arti.3.q.3, 3m./Opuſ.3.cº.261.fi.

CAPVT II.

1 Maledicam benedictionibus veſtris.3a,quæſt.82.5,3m./4.diſt. 19.L.fi. Cam.2m.
2 Proijciam vobis brachium,2.Parali,6.fi.
¶A facie nominis mei. ibidem.
3 Miſi ad vos mandatum.Iere.7.9a.
4 Legem requirunt de ore eius.4.d,23.q.1,ar.3.q.2.1m.
5 Angelus domini exercituum eſt 3a.quæſtio.22.1.c./1m./4.c./ quæſtio.26 1.0./quæſt.82 3.c./3.d.19,art.5,q.2.0./ diſtin.25. q.2.art.1.q.4.c.

CAPVT III.

1 Laborare feciſtis dominum Iſa.39.6a.
¶Ecce ego mittam angelum meum. Iere.7.9a.
2 Et præparabit viam 3a.q.38.1.0./2.2m./3,0./ q.70.1.3m./4.d, 2.q.2.ar.1.q.1.0./q.2.c /q 3 1m. Cam,3m.
3 Ante faciem meam.2,Parali.6.fi.
4 Et ſtatim veniet.Iob 9.2a.¶Et accedam ad vos in iudicio.ibid.
5 Ipſe enim quaſi ignis conflans.Exo.24 3a.¶Et ero teſtis velox. Iere.29.2a.
6 Et quis poterit cogitare diem aduentus eius? 4.d.43.art.3.q.2. o./d.47.q.1.ar.1.q.3.0./ d.48.q 1.2 .4 q.2,2m.
7 Et quis ſtabit ad videndum eum? Exo.33.14a.15a.
8 Ego enim dominus,& non mutor.Pſal.67.3a./ Iohel 2.fi.
9 Reuertimini ad me,& reuertar ad vos.ibidem./Zach.1.5a.
10 Si affiget homo Deum,quia vos configitis me. Iſa.59.6a.
11 Inferte omnem decimationem in horreum meum, & ſit cibus in domo mea,& probate me ſuper hoc dicit dominus. 2a2æ.q. 97 2.1m.
12 Si non aperuero vobis catharactas cœli.Gen.7.1a
¶Et effudero vobis benedictionem. Gen.1.29a.35a.
13 Et ſcriptus eſt liber monimẽti coram Deo,timentibus Deum. 1a.q.24.0 /q.39.8.fi./ Opuſ.3.cº.253.
14 Et erunt mihi in peculium,Deute.7.5a.

CAPVT IIII.

1 Ecce enim dies ſuccenſa veniet quaſi caminus. Pſal. 49.3a. Cam.4m.
2 Et inflammabit eos, dies veniens.Iſa.fi.
3 Et orietur vobis timentibus Deum ſol iuſtitiæ, & ſanitas in pennis eius. 4.d.23.q.2,1.c.
4 Et calcabitis impios,cum fuerit cinis ſub planta pedum veſtrorum. Pſal.57.2a.
5 Ecce ego mittam vobis Heliam prophetam.2a2æ q.174.c.5m.
6 Antequam veniat dies domini magnus & horribilis.Iohel.2 fi.

Et

7 Et conuertet cor patrum ad filios, & cor filiorum ad patres. 12ª.q.26.10.11.
8 Ne forte veniam & percutiam terram anathemate.Ioſ.6 1ª.

AVTHORITATES EX primo libro Machabęorum.

CAPVT I.

Cam.1m. 1 ET deſtinauerunt aliqui de populo. 1ª. quæſtio. 23. 1.c/2.2m /1.diſtin.40.quæſt.2. 1.c./ Verit q.6.1.1./ Ro.1.lec.3 prin.
2 Et fecerunt ſibi præputia.4.d.1.L.3m.

CAPVT II.

Cam.2m. 1 Et cogitauerunt dicentes,Omnis homo quicumque venerit ad nos in bello in die ſabbatorum, pugnemus aduerſus eum, & moriemur omnes.12ſ.q.100.8 4m./ 2:ſ.q.40.4.0./q.122.4. 3m./.3ª.q.40.4.3m.
2 Abraham in tentatione inuentus eſt fidelis,& reputatum eſt ei ad iuſtitiam.Gen.15.3ª.
3 Phinees zelando zelum Dei, accepit teſtamentum ſacerdotij æterni,Numeri 25.1ª.
4 Helias dum zelat zelū legis,receptus eſt in cœlum.4.Reg.2.2ª.
5 Omnis qui ſperat in Deum, non infirmatur. Iob 42.1ª./2.Machab.7.3ª.

CAPVT III.

Cam.3m. 1 Iudas protegebat caſtra gladio ſuo.Col.Prolo.
2 Non eſt differentia in conſpectu Dei cœli, liberare in multis & in paucis.Deutero.4 14ª.
3 Non in multitudine exercitus victoria belli, ſed de cœlo fortitudo eſt. Deu.4.14ª.
4 Et dixit ijs qui ædificabant domos, ſponſabant vxores, & plantabant vineas.& formidoloſis, vt rediret vnuſquiſque in domum ſuam ſecundum legem.Deut.24.1ª.

CAPVT IIII.

Cam.4m. 1 Memor erit teſtamenti.Gene.8.1ª.

CAPVT V.

Cam.5m. 1 Et occidit omnem maſculum. Gene. 15. fi. ¶ Et oſtenderunt elephantis ſanguinem vuæ & mori, ad acuendos eos in prælium.2ſ.Corinth.1.

CAPVT VI.

Cam.6m. 1 Eleazarus filius Sauraunam de beſtijs loricatam loricis Regis &c.& mortuus eſt.22ſ.q.64.5.5m.

CAPVT VII.

Cam.7m. 1 Vt eſſet domus orationis.Deut.18.2ª.
2 Fac vindictam in homine iſto, & exercitu eius, & cadant gladio.Deutero.31.2ª.
2 Memento blaſphemias eorum, & ne dederis eis vt permaneant.Geneſeos 8.1ª.
4 Sic contere exercitum iſtum in conſpectu noſtro hodie &c. & iudica illum ſecundum malitiam eius.Gen.3.18ª.

CAPVT VIII.

Cam.8m. 1 Et committunt vni magiſtratum, per ſingulos annos dammari vniuerſæ terræ ſuæ, & omnes obediūt vni.1ª.q.103.3.c./12ſ.q.95.4.c./q.105.1.0 /22ſ.q.50.1.2m./contra 1.cº.42.fi.Opuſ. 20 lib.1.cº 2.vſque 8./ Lib.2.cº.9.
2 Et non eſt inuidia, neque zelus inter eos.22ſ.q.36.2.2m./ Ma.q.10.1.1m.

CAPVT IX.

Cam.9m. 1 Et peremerunt animas hominum multas.Iſa.58.3ª.
2 Et vindicauerunt vindictam ſanguinis fratris ſui.Deut.32.5ª.

CAPVT X.

Cam.10m. 1 Et omnem animam iudeorum quæ captiua eſt a terra Iuda,in omni regno meo rel·nquo liberam gratis.Iſa.58.3ª.

CAPVT XI.

Cam.11m. 1 Et Rex Egypti congregauit exercitum, ſicut arenam quæ eſt circa oram maris.Gen.15.2ª.

AVTHORITATES EX ſecundo libro Machabæorum.

CAPVT I.

1 MEminerit Deus teſtamenti ſui.Gen.8.1a. Cam.1m.
2 Domine Deus omnium creator.1a.q.44.0./q 45.2.0./ q 65 0./12ſ.q.79.2.c./ 1. d. 36.q. 1.1.c.fi./2m./3m./ 2.d.1.q.1.2.3.0./d.37.q.1.1.0./q.2.2.c./3.d.2. q.1.21.3.q.1.c./3.2.cº 6./15.16./Poª.q.3.16.c./ Opuſ.3.cº 68./ Opuſ.15.cº 9.
3 Iuſtus.pſal.144.7º.¶ Et miſericos.Ecc.2.32. ¶ Qui ſolus es bonus rex,ſolus præſtans.1ª.q.3.2.c./ q 6.0./ q.20.1 3m./q.49. 3.c./2m /q 62.8.c./ 2m./ q.100.2.c./ q.103.2.c./12ſ.q.4.4.c./22ſ.q.19.1.c./ q.23 2.1m./q.24 12.c.fi./ q.27.3.4.c./ q.34. 1.c.1m./3a q.1.1.c./ q.20.1.c./2.d.1.q.2.1.2m./ 4.d.48.q.1.3.c. /d 49.q.1.ar.2.q.1.1m./ d.50.q.2 ar.1.q.5.0./contra 1.cº 37./ 39/41.2m./ 78/ Veri.q.21.1.1m./ Ma.q.3.1.e./ q. 5 1.4m./ Opuſc.3.cº 119./ 124.fi./ 264./ Cauſis lec.9.prin / Lec.20.0. /Math.19.
4 Qui ſolus iuſtus & omnipotens.Iob 41.1ª.¶Et æternus.1ª.q6. 10.2.3.0./q.16.7.0./ q.46.u./ q 61.2.0./ 1.d.8.q.2.2.0./ d 8. 39.q 2.1.0./ q.5.3.c./ 2.1.q.1.5.23m./ d.2.q.2.1. 3.c./ 4.d. 49.q.1.ar.2.q.2.0./ contra 1.cº 15./ Lib.2. cº 31. vſque 40./ Poª.q.3.14 0./ 17.23m./ Quol.9.vel 10.q.2.4m. / Opu.3.cº 5.7./ Cauſis lec.2 / Phy.8.lec.2.
5 Affige opprimentes nos.Gen.3.18ª.

CAPVT II.

1 Apparebit maieſtas domini,& nubes erit,ſicut & Moyſi manifeſtabatur,& ſicut cum Salomon &c. Exo.24 22.32./33.2ª./ 3.Regum 3.1ª. Cam.2m.
2 Salomon octo diebus celebrauit dedicationem.3ª.q.83.3.4m.

CAPVT III.

1 Cum ſancta ciuitas habitaretur in pace, & leges optime cuſtodirentur propter Oniæ pontificis diſpoſitionem & pietatem, & animos odio habentes mala,fiebat vt & ipſi reges & principes,locum ſummo honore dignum ducerent, & templum maximis muneribus illuſtrarent.Opuſ.20 lib.2.cº fi. Cam.3m.
2 Inuocabant de cœlo eum, qui de depoſitis legem poſuit. 12ſ. q.105.2 4m./ 5m./ 22ſ.q.62.6 c.
3 Inuocabant omnipotentem Deum.Iob 42.1ª.
4 Ipſe qui habet in cœlis habitationem.3.Reg 8.10ª.
5 Viſitator & adiutor loci illius eſt 12.q.23.8.2m.
6 Et venientes ad malefaciendum percutit, ac perdit. Exo.32. 22./ Ma.q.16.9.3m.

CAPVT IIII.

1 In leges enim diuinas impie agere, impune non cedit. Exo. 32.2ª./ contra 3.cº.140./ Opuſ.3 cº 173. Cam.4m.
2 Suaſit de aſilo procedere.Opuſ.20.lib.2.fi.

CAPVT V.

1 Propter peccata habitantium in ciuitate,modicum Deus fuerat iratus.Exo.32.12. Cam.5m.
2 Non propter locum gentem, ſed propter gētem locum Deus elegit.12ſ.q.102.4 1m.
3 Derelictus eſt in ira Dei omnipotentis.Exo.32.22./Iob 42.12. ¶In magnitudine domini.pſal.146.12.

CAPVT VI.

1 Verebantur propter religionem & obſeruātiam,manu ſibimet auxilium ferre.ſupra lib.1.cº 2.12. Cam.6m.
2 Eleazarus deſtinauit non admittere illicita,propter uitæ amorem.ſupra.lib.1.1ª.
3 Reſpondit cito dicens,præmitti ſe uelle in infernum. 3ª.q.52. 2.4m./ 4.d.1.L.prin./ d.45.q.1.ar.1.q.1.0.
4 Non enim ætati noſtræ dignum inquit eſt fingere.3a.q.69.9. 3m./ 4.d.4.q.3.ar.2.q.2.1m.
5 Et ipſi propter meam ſimulationem decipiantur,& p hæc maculā & execrationē meæ ſenectuti cōquiram.22ſ.q.111.1.0.
6 Sed manum omnipotentis,nec viuus,nec defunctus effugiam. 2.Paral.6.fi./Iob 42.12.
7 Glorioſiſſimam mortem,magis quam odibilem uitam cōplectens,voluntarie præibat ad ſupplicium.pſal.115.2ª.
8 Fortiter vitam excedendo &c. Adoleſcentibus forte exemplū relinquam, ſi prompto animo ac fortiter &c.honeſta morte perfungar.22ſ.q.123.5.1m./ q. 124.2.c.

Caput

CAPVT VII.

Cam.9m. 1 Parati ſumus mori, magis quàm patrias Dei leges præuaricari. 22æ.q.100.3.4m./q.119.3.3m./q.125.4.c./4.d.15.q.2.ar.3.q.3.3m./d.18.q.2.ar.4.q.3.2m./d.29.2.c.2m./3m./Quolib.10.vel 11.q.9.3m.
2 Se hortabantur mori fortiter. ſupra c°.6.fi.
¶Rex mundi defunctos nos pro ſuis legibus, æternæ uitæ reſurrectione ſuſcitabit. Iob 19.7a.
3 Ab ipſo ma ea recepturum ſpero. 4.d.44.q.1.ar.2.q.1.o./q.2.2m./contra 4.c° 81 4m./92./Po a.q.5 12.9m./Quol.7.12.c./Opuſ 3.c° 160.
4 Neque ego ſpiritum & animam donaui uobis & uitam &c. ſed mundi creator &c. 1a.q.75 6.1m./q.90.2.o./q.98.2.c.fi./q.100.1.2/q.118.2.o./12æ q.3.7.2m./q.96.c./q.81.1.c./2m./22æ.q.85.2.c./1.d.14 q.3.c./2m/2.d.1.q.1.4.c./d.17 q.1.2.4m./d.18 q.2.1.2.o./3.c./d.25.2.5m./d.31.q.2.3.4m/4.d.1.q.1.ar.1.q.1.c fi./21.4.q.1.c.fi./1.5.q.1.3 c.fi./d.43.ar.2.q.3.c./3.2.c° 84.vſque 88./Veri q 27.3.9m./Po a q.3 4.5m./9.o./11.c./15m/21.2m/Ma.q 4.1.2m/Spiritu 2.8m./10.o./Anima 2.17m/18m/Quol.3.q.3.1.o./Quol.9 q.5.1.o./Quol.12.5.1m./4m./Quol.12.12.o./pſal 32/Ro.14.lec.3.
5 Cœlum & terra, & omnia quæ in eis ſunt, ex nihilo fecit Deus. ſupra libro 1.2a.
6 Non effugies manum Dei. 2 Paral. 6.fi.
¶Deus modicum iratus eſt Exo.32.2a.
7 Omnipotentis Dei. Iob 42 1a.
¶Et omnia inſpicientis Heſter 14 fi.
8 Teque cum tormentis & uerberibus confiteri. Gene.3.18a.
¶Ipſa eſt Deus ſolus. Deut.6.4a.

CAPVT VIII.

Cam.8m. 1 Memoreturque &c. Gene 8.1a.
2 Et indignaretur. Exo.32.2a. ¶Ira enim domini, in miſericordiam conuerſa eſt. Ibidem.
3 Non reſpiciens ad uindictam, quæ eſſet ei, ab omnipotente cõſequutura. Deut.32.5a/Iob.42.1a.
4 Nos autem in omnipotente Deo. Iob 42.1a.

CAPVT IX.

Cam.9m. 1 Vniuerſa conſpicit Deus. Heſter 14.fi.
2 Orabat hic ſceleſtus dominum, a quo non erat miſericordiam conſequuturus. 3a.q.83 1.1m./4.d.14.q.1.ar.1.q.1.2m./3m./d.20.ar.1.q.1.1m.

CAPVT X.

Cam.12m. 1 Deprecabantur Deum, ut inimicis eorum inimicus eſſet, & aduerſariis aduerſaretur, ſicut lex dicit. Gen.3.18a.
2 In hymnis & confeſſionibus benedicebant dominum. pſalmo 33.1a.

CAPVT XI.

Cam.11m. 1 Benedixerunt dominum miſericordem. ibidem./Ecc.2.3a.
2 Omnipotens Dei auxilio intentes. Iob 42.1a.

CAPVT XII.

Cam.12m. 1 Deus vniuerſa conſpicit. Heſter 14.fi.
2 Cum omnipotentem inuocaſſent. Iob 42.1a.
3 Inuenerunt autem ſub tunicis interfectorum de donariis idolorum. 4.d.45.q.2.ar.2 q.1.1m.
4 A quibus lex prohibet Iudæos. Deut.7.42. ¶Omnes itaque benedixerunt iuſtum iudicium domini. pſal.33.1a.
5 Bene & religioſe de reſurrectione cogitans. Iob 19.6a.
6 Sancta ergo & ſalubris eſt cogitatio pro defunctis exorare, ut a peccatis ſoluantur. 1a.q.82.6.c./2.d.40.4.5m./4.d.5.q.2.art.2.q.2.1m./d.15.4.2 ar.5.q.3.1m./d.19.q.1.ar.2.q.2.4m./d.43.q.2.ar.5.q.3.o.

CPAVT XIII.

Cam.13m. 1 Dans ergo poteſtatem omnium Deo, mundi creatori. Iob 24.1a./ſupra lib.1.2a.

CAPVT XIIII.

Cam.14m. 1 Razias gladio ſe petiit, eligens nobiliter mori, potius quàm ſubditus fieri peccatoribus. Iudicum 16.6a.

CAPVT XV.

Cam.15m. 1 Deus vniuerſa conſpicit. Heſter 14.6 ¶Sperarent ab omnipotente. Iob 42.1a. ¶Ne ita ferociter & barbare feceris. Rom.1.lec.5.fi.
2 Oniam qui fuerat ſummus ſacerdos, virum bonum & benignum &c. manus protendentem orare pro omni populo Iudæorum. 22æ.q.83.11.o./4.diſt.15.q.4.art.6.q.2.o./diſt.45.q.3.2.5m./3.o.
3 Hic eſt fratrum amator, & populi Iſrael. Hic eſt qui multum orat pro populo, & vniuerſa ciuitate ſancta. Ieremias Propheta Dei. Ibidem.
4 Tu domine qui miſiſti angelum tuum ſub Ezechia rege Iuda. 1a.q.112.o/1.d.15.q.1.1.4m./2.d.1.q.1 4.2m./d.10 o./contra 3.c°.80.prin./Opuſ.53.5m./Iſa.6./1æ Cor.15./Heb.1.6.
5 Et interfeciſti de caſtris Senacherib, cẽtumoctoginta quinque millia. Ma.q 16.9.3m.
6 In timore & tremore magnitudinis brachii tui. 2.Parali.6.fi./Pſal. 146.1a.
7 Omnipotentem Deum benedicebant. Iob 43.1a./Pſal.33.1a.
8 Iudas, per omnia corde & animo mori pro ciuibus, paratus erat. 1a.q.60.5.c./22æ.q.26.3.c./q.31.3.2m./Verit.q.2.2.c.fi./2m/q.15m./Quol.1 8.c.fi.
9 Magnifice gloriatus eſt. 12æ.q.132.1.1m./3m./Ma.q.9.1.o.
10 Omnes igitur cœli benedixerunt dominum. Pſal.33.1a.

AVTHORITATES EX EVANGELIO ſecundum Matthæum.

CAPVT I.

Cam.1m. 1 Liber generationis Ieſu Chriſti. 3a.q.31.3.1m./3m/4.5m.
2 Filii Dauid, filii Abraham. 3a.q.31.2.c.
3 Abraham genuit Iſaach. Iſaach autem genuit Iacob 12æ.q.65.4 6m.
4 Iacob autem genuit Iudam & fratres eius. 3a q.31.3.5m.
5 Iudas autem genuit Phares & Zarã de Thamar. 3a.q.31.3.5m.
6 Salmon autem genuit Booz de Rahab. Ruth.1.He.11.lec.1.
7 Booz autem genuit Obeth ex Ruth. 12æ.q.105 3.1m./Matth.
8 Ieſſe autem genuit Dauid regem. Pſal.26.prin.
9 Dauid autem rex, genuit Salomonem, ex ea quæ fuit Vriæ. 3a.q.31.3.5m.
10 Ioram autem genuit Oziam. 3a.q.31.3.4m.
11 Ioſias autem genuit Ieconiam & fratres eius. 3a.q.31.3.5m.
12 Et poſt tranſmigrationem Babilonis, Ieconias genuit Salathiel. 3a.q 31.3.3m.
13 Iacob autem genuit Ioſeph. 3a.q 31.3.2m./4 5m.
14 Virum Mariæ. 3a q 29.2.o/q.28.3.2m./4.d.39 q.2.o.
15 De qua natus eſt Ieſus. 3a.q.35.2.o./5.c./1.d.14.q.1.2.4m./3.d.8.q 4.1.o./Vnio.2.16m.
16 Qui vocatur Chriſtus. 3a.q.16.5.c./q.17.1.c./q.27.2 o.3.d.10.q.1.ar.1.q.1.2m./d.11.4 c./contra 4.c°.34.15m.
17 Cum eſſet deſponſata. 3.quæſtio.29.1.o./4.d.30. quæſt.2.ar.1.q.2.3.o.
18 Mater Ieſu Maria. 3a.q.25.5.c./q 35.3 4m./3.d.3.q 2.1.2.o./d.4.q.2.1.2.o./contra 4.c°.32.4m./34/43./44/45.fi/Opuſc.3.c°.129/130./
19 Antequam conuenirent. 3a q.28 3.1m/4.d 30.q.2.3.1m.
20 Inuenta eſt in vtero habens de ſpiritu ſancto. 3a.q 28 3.1m/q.32.1.2.o./q.39.8.2m./q.46.6.c./q.54.1.3m./1.d.11.1.4m./3.d.5 q.2.2.6m./d.2.q.2 ar 2.q.2.c./d.4.q.1.2.o./q.2.1.c./cõtra 4.c°.45./46/Opuſ.3.c° 216./Io.12 lec.4.
21 Ioſeph autem vir eius. ſupra 14a ¶Cum eſſet iuſtus. 3a.quæſt.28.3.5m./4.c./3m./4.diſt.39. quæſt.2.1.2m./4m./Io.2.lect.2./Gal.1.lect.1.
22 Et nollet eam traducere. 3a.q.29 2.3m.
¶Voluit occulte dimittere eam. 3a.q.28.3.2m./q.29.2.3m./4.d 30.q.2.3.5m./d.3 :.3.1/Matth.
23 Ecce angelus domini apparuit in ſomnis Ioſeph. 3a. q.30. 2.2m.3.2m./q.36.2.2m./Matth.
24 Noli timere accipere Mariam coniugem tuam. 3a.q.28.3.2m./q.29.2.o./4.d.30.q.2.2.o./Matth.
25 Quod enim in ea natum eſt. ſupra 15a.
¶De ſpiritu ſancto eſt. ſupra 20a.
¶Vocabis nomen eius Ieſum. ſupra 16a./3a.q.37./2.o./Math. Io.4.lec.5.fi.
26 Hoc autem totum factum eſt, vt adimpleretur quod dictum eſt per prophetã. 12 .q.98.2.2m./Quol.3.q.5.1.5m./Matth./c°.26./c°.27/Io.8.lec.4./c°.11./c°.12. lec.6.prin./c°.19.lec.4.prin./Ro.3.lec.1/c°.5.lec.6.
27 Et vocabitur nomen eius Emanuel. Iſa.7.6a.
¶Et accepit coniugem ſuam. ſupra 22a.
28 Et non cognoſcebat eam. 3a.q.28.3.3m./4m.
29 Donec peperit. 3a.q.28.3.3m./4.d.30.q.2.3.1m/Opuſc.3.c°.232./Matth.1.fi./c°.21.fi/1æ.Cor.15.lec.3./Heb.1.6.
30 Filium ſuum ſupra 18a. ¶Primogenitum. 3a.q.28.3.4m./4.d.30.q.2.

30 q.1.3.2m./Opuſ.3.c°.232/Matth.1.fi.
31 Et vocauit nomen eius Ieſum.ſupra 16.29ª.

CAPVT II.

Ca.m.2m.
1 Cum natus eſſet Ieſus.ſupra 15ª.¶In Bethleem Iudæ. 3ª.q.35.
7.o./q.46 10.1m/Matth 2.
2 In diebus Herodis regis.Opuſ.20.lib.3.c°.2.fi.
3 Ecce magi.3ª.q.36.3.c./2m./5.c./Matth 2.prin.
4 Ab oriente.3ª.q.36.3.3m./5.4m./6.c./3m./Matth.2.
5 Venerunt Ieroſolimam.3ª.q.36.8.3m.
6 Vbi eſt qui natus eſt,Rex Iudæorum? 3ª.q.36.8.3m.
7 Vidimus enim ſtellam eius in Oriente. 3ª.quæſtione 36.5.o./
6.3m./7.o.
8 Et venimus adorare eum.3ª.q.36.8.o.
9 Audiens autem Herodes rex, turbatus eſt, & omnis Ieroſolima cum illo.3ª.q.36.2.3m.
10 Et ecce ſtella quam viderant in Oriente, antecedebat eos, vſque dum veniens ſtaret ſupra,vbi erat puer. 3ª.quæſt.36.6.
3m./7.c./3m.
11 Obtulerunt ei munera Aurum, Thus, & Myrram. 3ª.quæſt.
36.8.4m./5m.
12 Herodes occidit omnes pueros qui erant in Bethleem, & in omnibus finibus eius, a bimatu & infra &c. 3ª.quæſtio.36 2./
3m./6.3m.
13 Defuncti ſunt enim qui quærebant animam pueri. 12ª. q.82.
2.1m./3ª.q.46.11.3m./Ma.q.4 8.1m./Heb.11.lec.7.
14 Et habitauit in ciuitate quæ vocatur Nazareth. 3ª.q.35.7.2m.

CAPVT III.

Ca.m.3m.
1 Vox clamantis in deſerto,parate viam domini.1.Reg.7.1ª./Malach.3.3ª.¶Pœnitentiam agite,appropinquabit enim regnum cœlorum.4.d.14.q.1.art.1.q.1.4m./art.4.q.1.1m.
2 Et baptizabantur ab eo in Iordane.3ª.q.38.4.o./q.39.3.1m./4.
d.2.q.2 1.o.
3 Confitentes peccata ſua.3ª.q.38.3.2m./Ro.11.lec.4.
4 Ego vos baptizo in aqua, in pœnitentiam. 3ª.q.38.3.1m.
5 Ipſe vos baptizabit in ſpiritu ſancto, & igne.3ª.q.66.3.1m.
6 Paleas autem comburet igni inextinguibili.Iſa.fi.
7 Venit Ieſus a Galilea in Iordanem, ad Ioannem vt baptizaretur ab eo.3ª.q.38.1.c./q.39.1.2.4.o./5.c./q.66.5.4m./q.67.7.
3m./q.81.1.c./q.84.7.4m./4.d.2.q.3.ar.9.q.1.o./q.3.ar.2.q.1.
c./d.7.q.3.ar.2.q.2.c./Matth.3.
8 Ego a te debeo baptizari.3ª.q.38.6.3m./Matth.3.
9 Sine modo. Sic enim decet nos implere omnem iuſtitiam. 3ª.
q.38.6.3m.
10 Et ecce aperti ſunt cœli.3ª.q.39.5.o./q.49.5.3m./3.d.18.art.6.
q.3.2m./d.22.q.3.1.4m.
11 Et vidit ſpiritum Dei aſcendentem ſicut columbam. 3ª.q.39.
6.7.o./q.46 4 2m.
12 Et ecce vox de cœlis dicens. 3ª.q.39.8.o./q.45.4.o./q.66.6.c.

CAPVT IIII.

Ca.m.4m.
1 Tunc ductus eſt Ieſus in deſertum.3ª.q.41.1.2m./2.o.
2 Vt tentaretur a diabolo.3ª.q.41.1.o.
3 Et cum ieiunaſſet quadraginta diebus, & quadraginta noctibus 3ª.q.41.3.o/Exo.34.fi.
4 Poſtea eſuriit.Et accedens tentator dixit.3ª q.41.1.3m./3.o.
5 Si filius Dei es.3ª.q.41.4.c./1.1m.
6 Dic vt lapides iſti panes fiant, 3ª.q.41.4.1m.
7 Qui reſpondens, dixit ei. Scriptum eſt 3ª.q.41.4.c.
8 Non in ſolo pane viuit homo.Deut.8.2ª.
9 Tunc aſſumpſit eum diabolus in ſanctam ciuitatem. 3ª.q.41.1.
2m./2.3m./4.7m.
10 Mitte te deorſum.3ª.q.41.4 2m.
11 Angelis ſuis mandauit te. Pſal.90.3ª.
12 Non tentabis dominum Deum tuum.Deut.6.8ª.
13 Aſſumpſit eum diabolus in montem excelſum valde. 3ª.quæſtio.41.1.2m.
14 Et oſtendit ei omnia regna mundi, & gloriam eorum.3ª.quæſtio. 41.4.7m.
15 Hæc omnia tibi dabo,ſi cadens adoraueris me.3.q.41.4.3m.
16 Vade Sathana,3.q.41.4 6m.
17 Dominum Deum tuum adorabis,& illi ſoli ſeruies Deut.4.5ª.
18 Tunc reliquit eum diabolus,1ª.q.114.5.o./3ª.q.41.3.2m./3m./
2.diſt.6.5.o.
19 Et ecce angeli acceſſerunt, & miniſtrabant ei. 3ª.q.41.3 2m.
20 Vt adimpleretur quod dictum eſt per Iſaiam Prophetam. ſupra 1.22ª.
21 Exinde cœpit Ieſus prædicare.3ª.q 42.o.
22 Pœnitentiam agite,appropinquauit enim regnum cœlorum.
ſupra c°.3.1ª.

23 At illi ſtatim relictis retibus & patre,ſecuti ſunt eum. 22ª.q.
131.2.1m./4.1m.
24 Et vocauit eos.Mat.4./Io.1.lec.2./Luc.21.fi.
25 Et obtulerunt omnes male habentes &c. & lunaticos, & paralyticos,& curauit eos.22ª.q.115.3.1m.

CAPVT V.

1 Et cum ſediſſet,acceſſerunt diſcipuli eius ad eum.Et aperiens os ſuum,docebat eos.Math.5./Io.7.lec.5 prin°. Ca.m.5m.
2 Beati pauperes ſpiritu &c.vſque gaudete &c. 12ª.q 69.o./3.
d.34 q.1.4.o./Math.5.
3 Beati mites.12ª.q.69.3.4.o./3.d.34.q.1.4.c./6.c.
4 Beati qui lugent.12ª.q.35.3.4m./q.69.3.4.o./22ª.q.28.1.2m.
/3.d.34.q.1 4.o.
5 Beati qui eſuriunt & ſitiunt iuſtitiam, quoniam ipſi ſaturabuntur.12ª.q 69.3 4 o./22ª.q.139.2.1m./3 d.34.q.1.4.o.
6 Beati miſericordes, quoniam ipſi miſericordiam conſequentur.4.d.46 q 2 ar.3.q.4.1m.
7 Beati mundo corde,quoniam ipſi Deum videbunt. 12ª.q.69.
3.4.o./22ª.q.8.7 o./q.83 9.3m./3.d.34.q.1.4.6.c.
8 Beati pacifici,quoniam filii Dei vocabuntur. 12ª.q.69.3.4.o./
22ª.q 45 6.o/q.83.9.3m.
9 Beati qui perſecutionem patiuntur propter iuſtitiam, quoniam ipſorum eſt regnum cœlorum. 12ª.quæſt.69.3.5m./4.2m./
3.d.34.q.1.4.c.
10 Merces veſtra,copioſa eſt in cœlis.1ª.quæſt.68.4.c.fi./12ª.q6.
4.8.3m.
11 Sic luceat lux veſtra coram hominibus, ut videant opera veſtra bona,& glorificent patrem ueſtrum. Ma.q6.9.1.c./1m./
2m./Ro.15.1ª.
12 Qui in cœlis eſt 3.Regum 8.10ª.
13 Nolite putare, quoniam veni ſoluere legem aut prophetas.
Non ueni ſoluere.12ª.q.107.1.4m./3ª.q.37.o/q.40.4.o./q.
47.2.1m./3.d.14.q ar.3.q.6.3m./4. d.1.q.2.ar.2.q 3.o.
14 Sed adimplere.12ª.q.107.2.o/4.3m./12ª.q.104.6.2m./3.d.
9.3.4m/d.44.q.2.2.3m./4.d.1.q.2.ar.5.q 2.1m./Rom.9.lec.
4.Epheſ.2.
15 Donec tranſeat cœlum & terra.pſal.101 fi.
16 Iota vnum,aut vnus apex, non præteribit a lege,donec omnia fiant.Po°.q. 4.1.c./Quol.12.27.1m./Meth.2.lec.5.
17 Dico autem vobis.3ª q.47.1.c./2m.
18 Niſi abundauerit iuſtitia ueſtra, pluſquam ſcribarum & phariſeorum,non intrabitis in regnum cœlorum. 4.d.33.q.2.art.
2.q.3.3m.
19 Audiſtis,quia dictum eſt antiquis.22ª. quæſt.5.1.5m./Verit.
q.8 4 12m.
20 Non occides. Exo.20.9ª./contra 3.c° 43.
21 Omnis qui iraſcitur fratri ſuo,reus erit iudicio. 22ª.q.158.3.
2m./5.3m./Ma.q.11.3.2m./3m.
22 Qui autem dixerit Racha,reus erit concilio. 22ª.q.158.5.3m.
/q.15.5 c.fi.
23 Qui autem dixerit fatue,reus erit gehennæ ignis. 12ª.q8.46.
8.3m./22ª.q.158.5.3m./q.72.2.o./1ª.Corin.15.lec.7/Gal.
3.prin°.
24 Non mœchaberis Exo.20.10ª.
¶Si oculus tuus uel manus,uel pes,ſcandalizat te, abſcide eū.
4.d.39.6.3m.
25 Quicumque dimiſerit vxorem ſuam,det ei libellum repudij.
Deut.24.1a.
26 Omnis qui dimiſerit vxorem ſuam,excepta fornicationis cauſa,facit eam mœchari.4.d.35.o./d.39.3.4.6.o./L./1ª.Cor.7.
27 Et qui dimiſſam duxerit,mæchatur. 4.d.33.q.2.ar.2. q.3.3m./
d.35.5.6.o./d.39.6.c./1m./1ª.Cor.7.
28 Non periurabis.Exo.20.4ª.
29 Reddes domino iuramenta tua.22ª.q.89.1.2m.
30 Non iurare omnino.22ª.q.89.2.1m./6.1m/3 d.39.ar.2.q6.2.
1m./Ro.1.lec.5.
31 Neque per cœlum,quia thronus Dei eſt.pſal.44.3a.
32 Neque per terrā,quia ſcabellum pedum eius eſt. 2. Paral.6.8.
33 Neq; p Ieroſolimā,quia ciuitas magni Regis eſt.pſal.146.1ª.
34 Sit ſermo veſter,eſt eſt,non non, quod autem his abūdantius eſt,a malo eſt. 22ª.q.89.1.2m./2.1m./3.d.39.ar.2,q.3.c./Ro.
1.lec 4/Gal.1.fi.
35 Nō reſiſtere malo.22ª.q.2.3.o./q.108.1.2m./4m./q.188.3.1m./
Quol.5.q.13.1.o./Quol.9.vel 10.q.o.2.o./Opu.19.c° 16.17.
36 Si quis percuſſerit te in dexteram maxillam tuam,præbe illi & alteram &c.vſque fi.12ª.q.108.3.2m./4.4m./22ª.q.40.
1.2m./q.43 8.4m/q.72.3 c/q.124.1.3m./3.1m./q.128 1.
4m./q.140./2.2m/q 152.3 2m./q.186.2.c./contra 3.cap°.
130./Vir.q.3.2.o m./Quol.4.20.o./Quol.6 q.7.1.1m./2m./
Opuſ.17.c° 6./Opuſ.18.c° 20./Opuſ.19.c° 17./Ro.12.lec.
3./1ª.Cor.6.lec.2.

37 Qui vult tecum in iudicio contendere,& tunicã tuam tollere,dimitte ei & pallium.22.q.43.8.4m./q.72.3.o./q.108.1.2m./4m /q.188.5.1m./4.d.38.q 2.ar.4 q 3.o./cõtra.3 c°.21./Verit.q.3.2.16m./Opuſ. 19.c°.17./1ſ.Cor.6. lec.2.prio.

38 Odio habebis inimicũ tuum.5.d.30 1.2m./ Veri. q.2.8.5m.

39 Diligite inimicos veſtros.22.q.25 8 9.o./q.34.3.3m./q.83.8.c./q.108.1.c./3.d.30.1.2.o/Veri.q.2.8.o.Opuſ.4.c°.8./Opuſcu.18.15.Ro.12.lec.3.

40 Benefacite his qui oderunt vos.22 q.25.6.c./2m./ 9.o. /q.31.2.o./q.52.9.1m./ q.168 3.3m./Opuſ.4.c°.8./Opuſ.19.c°.9.2m./ Rom.12.lec 2.fi. /Gal.6.lec.1.

41 Orate pro perſequentibus & calumniantibus vos.22.q.83.8.o./3.d.30.2.o./Veri.q.2 8.c.fi./pſal.37.

42 Si enim diligitis eos qui vos diligunt, quam mercedem habebitis?22.q.27.7.1m.

43 Eſtote ergo perfecti,ſicut & pater veſter cęleſtis perfectus eſt. Leui.16.1°./ 22.q.189.2.1m./ 3.d.29.ar.8.q.2.o./2ſ.Corin.13.lec.1.fi./Heb.6.lec.1.

CAPVT VI.

Cam.6m. 1 Attendite ne iuſtitiam veſtram faciatis coram hominibus, vt videamini ab eis.ſupra.5.11n.¶Qui in cęlis eſt.3.Reg.8.10a.

2 Alioquin mercedem non habebitis apud patrem veſtrũ. 22.q 132.3.1m./Ma.q.9.a 1m./2m /Quol.5.q.12.1.o.

3 Cum ergo facis elemoſinam, noli tuba canere ante te.22.q6.132.5.3m.

4 Sicut hypocritæ faciunt.22.q.111.o./4.d.16.q.4.1.o.

5 Tu autem cum oraueris,intra in cubiculũ tuum, & clauſo hoſtio &c.22.q 83.12 3m./1ſ.Tim.2.lec.2.

6 Orantes nolite multum loqui,ſicut ethnici faciunt. 22.q.83.14 1m /4 d.15.q.4.ar.2.q 2.1m.

7 Sic ergo vos orabitis.22.q.83.14.3m./4 d.15.q.4.ar.1.q.2.2m.

8 Pater noſter &c.vſque fi 22.q.83.9.o./3.c.34.q.1.6.o./Opuſ.3.c°.259 fi./Opuſ.7.o.

9 Qui es in cęlis.3.Reg.8.10a.

10 Fiat voluntas tua,1a.q.19.11. 12.c.

11 Panem noſtrum ſuperſubſtantialem da nobis hodie.22.q.83.7.1m /4.d.15.q.4.ar.3.q 3.1m.

12 Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris.22.q.83.16 3m./3a q 84.10.b./ 3.d.30.L./4.d.16.L.fi /Opuſ 7.c° 6.fi.

13 Theſaurizate vobis theſauros in cœlo , vbi neque ærugo &c. 12.q.4.7.1m /4.d. 15.q.4.ar.4.q.3.2m.

14 Vbi eſt theſaurus tuus, ibi eſt & cor tuum . ſupra.13a. /Verit. q 22.2.c.

15 Si oculus tuus fuerit ſimplex , totum corpus tuum lucidũ erit. 12.q.12.1.1m /2.d.38 3.3m /Veri.q.22.13.1m.

16 Si ergo lumen quod in te eſt tenebræ ſunt.12.q.12.1.2m.

17 Nemo poteſt duob.dominis ſeruire.12.q.1.5 c./ 1ſ.Cor.7.fi.

18 Ne ſoliciti ſitis animæ veſtræ &c.12.q.108.5.5m /22.q.47.9.c./3m./q.49.4.c./ q 55.6 o /q.83.6.2m /q.188.7.8./ 4.d.15.q.2.ar.1.q.4.4m./contra.3.c°.135.fi /Quol.7.17. 7m./ Quol.10.q.11.1.o./Matth.6 /Io.13.le.5./Phil.4.

18 Quærite ergo primum regnum Dei & iuſtitiam eius, & hæc omnia adijcientur vobis.22. q.87.6.1m.

19 Nolite ergo ſoliciti eſſe in craſtinum.22.q.55.7. o./ q.188.7.2m./contra.3.c°.134.8m./135.fi.

20 Sufficit diei malitia ſua.Ephe.5.13a

CAPVT VII.

Cam.7m. 1 Nolite iudicare,& non iudicabimini.12.q.108.3.6m./ 22.q.60.2.3.6.o./q.67.1.o./q.80.2.1m./3a.q.59.1.c./4.d.48.q.1.1.prio /Quol.11.35.o./Ro.2./c°.14 /1ſ.Cor.4.

2 In quo enim iudicio iudicaueritis,iudicabimini,& in qua menſura menſi fueritis,remetietur uobis.22.q.61.4 1m./4.d.46.q.2.ar.2.q.1 o./Ro. 2.

3 Quid dicis fratri tuo,frater,ſine , eijciam feſtucã de oculo tuo, trabem aũt quæ eſt in oculo tuo eſt,non vides?22.q.33.5.c.

4 Nolite ſanctũ dare canibus ,neq; mittatis margaritas ueſtras, ante porcos &c.4 d.8.q.1.ar.2. q.1.c.

5 Petite,& dabitur vobis 4.d.15.q.4.ar.3.q.3.4m.

6 Omnia ergo quæ vultis,vt faciant vobis holes,& vos facite illis. 12.q.99.1.3m./4.d.33.q.1.1.7m./Opuſc.73.c°.17.

7 Non poteſt arbor bona,fructus malos facere, neq; econuerſo. 1a.q.49.1.1m./12.q.20.2.1m /2 d.34 L./ d.40.2.1m./ Poa.q.3.6.17m./Ma.q.1.3.1m.

8 Sed qui facit voluntatem patris mei ſupra.5.11.¶Qui in cœlis eſt 3.Reg.8.10a.¶Pauci inueniunt eam,ſcilicet viam vitæ infra.20.4n.

9 Nunquam noui vos. Ezo.33.32. ¶Fundata erat ſupra firmam petram.1ſ.Cor.3. lec.2.

10 Erat enim docens eos ſicut poteſtatẽ habens,& nõ ſicut ſcribę eorum, & phariſęi.3a.q.42.1.2m.

11 Et extendens Ieſus manum tetigit eum.3a.q.44.3.2m.

CAPVT VIII.

1 Vide nemini dixeris.22.q.104.4.2m./3a.q.13.4.2m./q 44.3.4m Cam.8m.

2 Vade oſtende te ſacerdoti,& offer munus &c.12.q.103.2.2m.

3 Domine non ſum dignus , vt intres ſub tectum meum. 3a. q. 80.10.3m.

4 Audiens autem Ieſus,miratus eſt.3a.q.15.8.o./ cont. 4. c°.33.fi./ Matth.7.

5 Non inueni tantam fidem in Iſrael.22.q.5.4.o./3 diſt.25.q.2.art.2.q 1.o.

6 Ibi erit fletus,& ſtridor dentium.4 d.50 q.2 ar.3.q.3.o./cont. 4 c°.89.fi./Quol.7.vel 8.uel 11.q.5.3.o./Opuſ.10.40.

7 Surrexit, & miniſtrabat ei. 3a.q 44.3.2m.

8 Omnes male habentes curauit.3a.q.43.4.c.

9 Domine permitte me primum ire, & ſepelire patrem meum . 22 q.101.4.2m.

10 Dęmones rogabant eum dicentes.Si eijcis nos hinc,mitte nos in gregem porcorum.3a.q.44 1.4m.

11 Et ait illis.Ite.At illi exeuntes abierunt in porcos.3a.q.44.1.4m.

12 Et ecce magno impetu abijt totus grex per præceps in mare,& mortui ſunt in aquis.ibidem.

CAPVT IX.

1 Videns Ieſus fidem illorum, dixit paralitico. Confide fili. 22.q.114.6.1m. Cam.9m.

2 Dixit Ieſus paralitico . Remittitur tibi peccata tua. 3a. quæſt. 44.3.3m.

3 Et cum uidiſſet Ieſus cogitationes eorum. 3a.q.10.2.o./ q.59.2.3m /3.d.14 art.4 q.b.c./art.3.q 1.c./q.5.2m./ar.4.3m./4m./Verit.q.8 4.c./q.20.4.c./1m./5.o./6.c./ Quol.3.quæſt.2.1.c./Opuſ.3.c°.223.

4 Quid eſt facilius dicere,dimittuntur tibi peccata tua,an dicere, ſurge & ambula.3a.q.44.3.3m.

5 Vt autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata.3a.q.16.11.2m./2.d.1.q 1.3.o./4.d.5.q.1.1.1m./21.3.q.1 o /d.8.q.2.2.4m./d.17.L 9m./1ſ.Cor.1.lec.2.

6 Et præteriens inde Ieſus , vidit hominem ſedentem in theloneo Mattheum nomine, & ait illi . Sequere me, & ſequutus eſt eum. 3a.q.44.3.1m./ Quol.5.q 11.1.o.

7 Multi publicani & peccatores diſcumbebant cum Ieſu, & diſcipulis eius.22.q.15.6.5m./3a.q.40.1.o./ 2.c./3m.

8 Miſericordiam uolo & non ſacrificium. Oſeæ.6.4a.

9 Non enim ueni uocare iuſtos, ſed peccatores. 3a.q.1.3.4.o / 5.c.q.40.1.c /q.43.3 2m./q.44 3.c./3.diſt.1.q.1.3.o./ 2m /6m./Verit.quæſt. 29.4.3m./5m./Opuſ.10.ar.28./ Opuſ.13.ar.23./Opuſ.53.21m./1ſ.Tim.1.lec.4.

10 Numquid poſſunt filij ſponſi lugere, quamdiu eſt illis aſt ſponſus &c.& tunc ieiunabunt.22.q.147.4.5m. /4.diſtin.15.q 3.ar.2.q.2.2m./art.3.q.1.5m.

11 Nemo mittit commiſſuram panni rudis , in ueſtimentum uetus.22.q.147.4.5m./ Matth 9.

12 Sed uinum nouum,in vetes nouos mittunt,& ambo conſeruantur.12.q.96.2.c./2m.

13 Veni impone manum tuam ſuper eam,& viuet. ſup.c°.8.1n.
¶Et tetigit fimbriam ueſtimenti eius.Pſal.44.
¶Et tenuit manum eius,& dixit.ſup.8.1a.
¶Tunc tetigit oculos eorum dicens.ibidem.

14 Creditis quia hoc poſſum facere vobis &c.ſecundum fidem ueſtram,fiat uobis.22.q.178.1.o / 5m./ 1.d.43.q.1.2.3m./cont.3a.cn.154 /Poa.q.6.4.c.fi./9.o./ Opuſ.3.c°.212./ Io.9.lec.4./1ſ.Cor.13./Gal.3.lec.2.

15 Fides tua te ſaluam fecit. ibidem. ¶Et comminatus eſt eis Ieſus dicens.Videte ne quis ſciat.ſup.8. 2a.

16 Illi autem exeuntes ,diffamauerunt eum in tota terra illa.3a.quæſt.13. 4 2m. ¶In principe dęmoniorum, eijcit dęmones. 3a.q.43.2.3m.

17 Et circuibat Ieſus omnes ciuitates & caſtella , docens in ſynagogis.3a.q.7.3.2m.

18 Et curans omnem languorem & omnem infirmitatem. ſup.4.fi / 8.9a.

CAPVT X.

1 Dedit illis poteſtatem ſpirituum immundorum , ut eijcerent eos.3.q.43.2.3m./4.d.5.q.1.art.5.q.1.3m. Cam.10m.

2 Et curarent omnem languorem, & omnem infirmitatem.ſupra 4.fi./ 8.9a.

3 In uiam gentium ne abieritis &c. Nõ ſum miſſus,niſi ad oues, quæ perierunt domus Iſrael.3a.q.42 1.o./3 d.1.L.4m.

4 Appropinquabit regnum cœlorum ſup.3.2a./ Nolite poſſidere &c.nõ peram in uia,neque duas tunicas,neque calciamenta,neq; virgam.12.q.108.2.3m./4.2m./4m./ Veri.q.2.11.9m.

Nolite

5 Nolite poſſidere aurum, neque argentum, neque pecuniã &c. 12^{ę} q.108.2.3^{m}./4.4^{m}./22^{ę}./q.185.6.2^{m} / Opuſ.16 c^{o}.21.
6 Eſtote ergo prudentes ſicut ſerpentes. 22^{ę}. q.55.3.1^{m}./ 4.1^{m}./ q.92.1.1^{m}.
7 Cum autem tradent vos, nolite cogitare, quomodo aut quid loquamini.22^{ę}.q.53.4.1^{m}.
8 Et quod in aure auditis, prædicate ſuper tecta.3^{a}.q.42.3.1^{m}.
9 Quia in cœlis eſt 3.Reg. 8 10^{a}.
30 Non ueni pacem mittere, ſed gladium.Pſal.7.
31 Inimici hominis, domeſtici eius. 22^{ę}.q.99.3.0. ¶Qui perdiderit animam ſuam propter me, inueniet eam. Ro.8.lec.7.

CAPVT XI.

Ca^{m}.11^{m}. 1 Tu es qui uenturus es, an alium expectamus. 22^{ę}.q.2.7.2^{m}./3 d.25.q.2.ar.2.q.3.1^{m} /Verit q.14.ar.5^{m}.
2 Etiam dico vobis plusquam prophetam. 22^{ę} q.174.4.3^{m}./Verit.q.12.12.3^{m}. /14.5^{m} /Deuterono.vlt.5^{a}.
3 Ecce ego mitto angelum meum.Malac.3.1^{a}.
4 Qui præparabit uiam tuam ante te. Malachiæ.3.2^{a}.
5 Nõ ſurrexit maior inter natos mulierũ Ioãne Baptiſta. ſup.2^{a}.
6 Qui autem minor eſt in regno cœlorum, maior eſt illo. 1^{a}.q.108.2.3^{m}./q.117.2.6./3^{m} /2.d.9.3 4^{m}./Verit.q.9.1.14^{m}.
7 Omnes enim prophetæ & lex, uſque ad Ioannem prophetauerunt.22^{ę}.q.174.6.3^{m}./1^{ę}.Cor.12.lec.6.
8 Ipſe eſt Helias.Matth.26 /Io.11.p(in/.^{m}.12.
9 Qui habet aures audiendi audiat.Io.8.lec.7.
10 Venit Ioannes, neq; mãducans, neque bibens.3^{a}.q.40.2.0./.1^{m}.
11 Venit filius hominis mãducãs & bibẽs 3^{a}.q.40.2.0./q.41.3.1^{m}.
12 Et iuſtificata eſt ſapientia a filiis ſuis.3^{a}.q.40.2.1^{m}.
13 Abſcondiſti hæc a ſapientibus & prudentibus, & reuelaſti ea paruulis.22^{ę}.q.162.3.1^{m}.
14 Omnia mihi tradita ſunt a patre meo.cont.4.c^{o}.8.
15 Nemo nouit filium niſi pater, neque patrem quis nouit niſi filius, & cui voluerit filius reuelare. 1^{a}.q.31.4.2^{m} / 1.d.21.L./ cont.4.c^{o}.8.0./23.0./Opuſ.3.c^{o}.223.
16 Iugum enim meũ ſuaue eſt, & onus meũ leue.2^{ę}.Cor.6.lec.1.fi.

CAPVT XII.

Ca^{m}.12^{m}. 1 Diſcipuli autem eius eſurientes, ceperunt euellere ſpicas ſabbato, & manducare.12^{ę}.q.100 8 4^{m}./ 22^{ę}. q.40. 4.0./q.122.4.3^{m}./3^{a}.q.40.4.3^{m}.
2 Non legiſtis, quid fecerit Dauid, quãdo eſuriit &c.& panes propoſitionis comedit, quos non licebat edere?&c.1.Reg.21.1^{a}.
3 Sabbatis ſacerdotes in templo ſabbatum violant, & ſine crimine ſunt.22^{ę}.q.122.4.3^{m}./4 d.1 q 2.ar.3.q.1 2^{m}.
4 Miſericordiam volo & non ſacrificium.Oſeæ 6.4^{a}.
5 Dominus eſt filius hominis, etiam ſabbati. ſup.5.13^{a}.
6 Licet ſabbatis bñfacere? 12^{ę} q.100.8 4^{m}./q.107.2 4^{m}./22^{ę}.q.40.4.0 /q 122.4 3^{m}./3^{a}.q.40.4.2^{m}./3^{m}./4.d.1.q.2.ar.3.q.1.2^{m}.
7 Curauit eos omnes.ſup.4.fi./8.8^{a}.
8 Et præcepit eis, ne manifeſtum eum facerent. ſup.8.2^{a}.
9 Vt adimpleretur quod dictum eſt per Iſaiam &c.ſup.1.28^{a}. ¶In quo bene cõplacuit animæ meæ.Iſa.42.1^{a}. ¶Hic nõ eijcit dæmones, niſi in Beelzebub principe dæmoniorũ.ſu.9.16^{a}.
10 Ieſus autem ſciens cogitationes eorum.ſup.9.3^{a}./ 1.Reg 2.2^{a}.
11 Omne regnum diuiſum contra ſe, deſolabitur, & omnis ciuitas vel domus, diuiſa contra ſe, non ſtabit.22^{ę} q 37.2 3^{m}.
12 Si Sathanas ſathanam eijcit, aduerſus ſe diuiſus eſt. 1^{a}.q 109. 2.2^{m} /3^{a}.q.43.2.3^{m} /2.d 6 4.c./2^{m}.
13 Filij veſtri in quo eijciunt? 3^{a}.q 43. a. 3^{m}. ¶Si autem ego in ſpiritu Dei eijcio dæmonia. 1^{a}.q 36.1.2.1.
14 Ideo ipſi, iudices veſtri erunt.4 d.47 q 1.ar.2.q.1.0 / Opuſc.3. c^{o} 258./Pſal.49./1^{ę}.Cor 6.
15 Quomodo poteſt quiſquam intrare in domum fortis &c. diripiet.3^{a}.q.43 2.3^{m}.
16 Qui non eſt mecum, contra me eſt, & qui non congregat mecum, ſpargit. ibidem.
17 Spiritus autem blaſphemiæ non remittetur. 22^{ę}.q.14.3.0./ q.118 5.3^{m}./3^{a}.q.86 1.2^{m}./3^{m}./2.d.43.4.0./L.3^{m}./Ver.q.24.11.7^{m}. Ma.q.3.14.1 5.0./Quol.2.q.8.1.0 /Matth.12 /Ro.2.
18 Et quicumque dixerit verbũ cõtra filium hominis, remittetur ei: qui autẽ dixerit cõtra Spiritumſanctum, nõ remittetur ei, neq; in hoc ſæculo, neq; in futuro. 22^{ę}.q 14.1.0./2.d. 42.1 2.0 / 3.d.38.5.4^{m}./Ma.q.3.14.0./Quol.2.q 8.1.0./Matt.12./Ro.2.
19 Quomodo poteſtis bona loqui, cum ſitis mali?ſup.7.7^{a}.
20 Oẽ verbũ ocioſũ, qđ loquuti fuerint hoẽs, reddẽt rõnẽ de eo in die iudicii.2 d 40.5.c.prin./1^{m}./4.d.9 ar.4.q.2.3^{m}./Pſ.11.
21 Generatio mala & adultera, ſignum quærit.Leui.17.5^{a}.
22 Et ſignũ nõ dabitur ei, niſi ſignũ Ionæ prophetæ.3^{a}.q.43.1.1^{m}.
23 Sicut enim fuit Ionas in ventre Ceti, tribus diebus & tribus noctibus, ſic erit filius hominis in corde terræ, tribus diebus & tribus noctibus, Ionæ 2.1^{a}.
24 Viri Niniuitæ ſurgent in iudicio cum generatione iſta, & condemnabunt eam.ſupra 14^{a}.
25 Regina auſtri ſurget in iudicio cum generatione iſta, & condẽnabit eam.Ibidem.
26 Reuertar in domum meam vnde exiui.3^{a}.q.88.1.2^{m}.
27 Ecce mater tua.ſupra 18^{a}. ¶Et ecce fratres tui. 3^{a}.q.28.3.5^{m}./ / Opuſ.3.c^{o} 232./ Math.12 /Io.7./Gal.1.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Alia ceciderunt in terram bonam, & dabant fructum, aliud centeſimum, aliud ſexageſimum, aliud trigeſimum. 12^{ę}.q6.70.3.2^{m}./ 22^{ę}.q.152.5.2^{m}./ 3.d.34.q.1.5.4^{m}./5^{m}./ 4.d.49.q.5.2.0./ ar.3.q.1.3^{m}./q.2.0.
2 Qui habet aures audiendi, audiat.ſupra 11.9^{a}. ¶Quia uidentes non uident.Exo.4.21./ Ro.11.
3 Vis imus, & colligimus ea?12^{ę}.q.10.8.1^{m}. / q.11.3.3^{m}./ q.64.2.1^{m}./ q.108.1.3^{m}./ 3.1^{m}./ 4.diſt.13.q.2.3.3^{m}./contra 3.c^{o} 146.fi /Quol.10.15.1^{m}.
4 Alligate ea in faſciculos, ad comburendum. Ma.q.2.9.3^{m}.
5 Simile eſt regnum cœlorum fermento, quod acceptum mulier abſcondit in farinæ ſatis tribus, donec fermentatum eſt totum.3.d.4.q.1.ar.1.q.3.2^{m}./ 1^{ę}.Cor.5.lec 2.
6 Sine parabolis non loquebatur eis. 3a q.42.3.3^{m}.
7 Vt adimpleretur quod dictum eſt per prophetam. ſupra 1.18a. ¶Aperiam in parabolis os meum.Opuſ.60.c^{o} 11./pſal.48.
8 Meſſis eſt conſumatio ſæculi. 1^{a}.q.73.1.1^{m}.
9 Colligent de regno eius, oĩa ſcandala.4.d.49.q. 4. ar.2.q.5.4^{m}.
10 Ibi erit fletus, & ſtridor dentium.ſupra 8.7^{a}. ¶ Qui habet aures audiendi, audiat.ſupra 11.9a.
11 Tunc fulgebunt iuſti ſicut Sol in regno patris eorum.3a q.45.2.c./ q 54.1.1^{m}./ 2^{m}. / 4 d 44.q.2. 4.0./ d.48.q.2.3.3^{m}./ 3. 4 c^{o} 86 / Opuſ.10.ar.36 /Opuſ.11.ar.27. / Opuſ.53.25^{m}. ¶Nonne mater eius dicitur Maria?ſupra 1.18a.
12 Et fratres eius.ſupra 12.fi.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Propter iuſiurandum &c.iuſſit dari.22^{ę} q.89.7.2^{m}.
2 Miſit & decollauit Ioannem in carcere.22^{ę}.q.124.5.c.
3 Acceptis quinq; panibus, & duobus piſcib^{a}.1^{a} q.92.3.1^{m}./ 3^{a}.q.44.4.4^{m}./ 2.d.18.q.1.1.c. /d.30.q.2.1.c./ Matth.14.
4 Aſpiciẽs in cœlum, benedixit.22^{ę}.q 83.10.1^{m} /3a q.13.4.3^{m}./ q.21.1.0./2.c./ q 43.2.2^{m}./ q. 53.4 2^{m}./ 3. d.17.ar.3.q.1.0 / 4.d.15.q.4.ar.6.q.2.1^{m}./ Trin.12.3^{m} /Io.11.lec.6.
5 Aſcendit in mõtem ſolus orare. Veſpere autẽ facto, ſolus erat ibi 3^{a}.q.13.4.3^{m}./ q.40.1.3^{m}.
6 Et deſcendens Petrus de nauicula, ambulabat ſuper aquam.4.d.49 q.2 7.c.
7 Obtulerunt ei omnes male habentes.ſupra 4 fi./ 8.9^{a}.
8 Et rogabant eum, vt vel fimbriam veſtimenti eius tangerent.ſupra 9.14a.

CAPVT XV.

Ca^{m}.15^{m}. 1 Nam Deus dixit.Honora patrem tuum & matrẽ &c. Exo 20.12. ¶Quare vos tranſgredimini mandata Dei, propter traditiones veſtras?Gal.1.lec.3.fi./ Titum lec 4.
2 Non quod intrat in os, coinquinat hominem.22^{ę}. q.148.1.1^{m}. / 1^{a}.q.40.4.2^{m}.
3 Scis quia pharisei, audito hoc verbo ſcãdalizati ſunt.3^{a}.q.42.2.0./4.d.38 q.1.ar.3.q.2.1^{m}.
4 Sinite illos.Cęci ſunt, & duces cęcorum.22^{ę}.q.43.7.0./2 8 0./ 3a q.42.0./ 4.d.38.q.2.ar.4.q.2.0./ Ver.q.3.1.3^{m}./Math.15./ Ro.14.lec 3.
5 Omne quod in os intrat, in uẽtrem uadit, & in ſeceſſum emittitur.12.q.119.1.1^{m} / 2.d.30.q.2.1.1^{m}.
6 Non ſum miſſus niſi ad oues, quæ perierunt, domus Iſrael. 3^{a}.q.42.1.0./ 3.d.1.L.4^{m}.
7 Mutos, cęcos, claudos, debiles, & alios multos &cæt. & curauit eos.ſupra 4.fi / 8.9^{a}.
8 Et accipiens ſeptem panes & piſces gratias agens &cæt. ſupra 14.3a.4a.

CAPVT XVI.

Ca^{m}.16^{m}. 1 Generatio praua & adultera, ſignum quærit.Leui.27.5a.
2 Signum non dabitur ei, niſi ſignum Ionæ prophetæ. ſupra 12.24^{a}.
3 Cauetea fermento Phariſeorum & Saduceorum.3^{a}.q.74.4.c.fi./ 3^{m}./ 1^{ę}.Cor.5.lec.2.0.
4 Caro & ſanguinis non reuelauit tibi.Heb.2.lec.4.
5 Qui in cœlis eſt.3.Reg.8.10a. ¶Tu es Petrus, & ſuper hanc petram &c. vſque ſolutum & in cœlis.Opuſ.20.lib.3 c^{o} 10.0.
6 Tunc præcepit diſcipulis ſuis, vt nemini dicerent, quia ipſe eſſet Ieſus Chriſtus.ſupra 8.22.

¶Tibi

¶Tibi dabo claues regni cælorū.4.d.18.q.1.ar.1.q.3.o. ¶Oportet eum ire Ieroſolymam,& multa pati &c.3a.q.46.o./q.56.1.3m./3.d.18.ar.6.q.1.c./d.20.q.2.ar.1.q.3.o./4.o./Quol.2.2.o./Opuſ.1.c° 17. ¶Et occidi.3a.q.14 1.o./3.d.16.q.1.a.3.o./q.18.4.o./1.3m.¶Et tertia die reſurgere.infra 20.6a.

7 Et aſſumens eum Petrus, cœpit eum increpare dicens,abſit a te domine,non erit tibi hoc. 4.d.38.q.2.ar.2.q.1.2m.

8 Qui conuerſus dixit Petro.Vade poſt me Sathana.1.d.48.L.2m

9 Scandalum es mihi.2 2æ.q.43.2.2m./5.1m./4.d.38.q.2.ar.2.q.1.2m./ ar.3.q.1.1m.

CAPVT XVII.

Cam.17m. 1 Aſſumpſit Ieſus Petrum,& Iacobum,& Ioānem.3.q.45.3.4m. ¶Sunt quidam de hic ſtantibus,qui non guſtabunt mortē,donec videāt filiū hominis venientem in regno ſuo, 3. diſt. 16, quæſt.2.1.ar.1.2m.

2 Et duxit illos in montem excelſum ſeorſum.Iob 11.6a.

3 Et transfiguratus eſt ante eos.3a.q.45.1.2.o./3.d.16.q.2.o.

4 Et reſplēduit facies eius ſicut Sol.3a q.45.2.2.o./3.d.16.q.2.o.

5 Et veſtimēta eius facta ſunt alba ſicut nix.3a.q.45.1.1m./2.3m.

6 Et ecce apparuerunt illis Moyſes & Helias,cum eo loquentes.3a.q.45.3.o.

7 Ecce nubes lucida obumbrauit eos.3a.q.45.4.2m.

8 Et ecce vox de nube dicens.Hic eſt filius meus &c.3a.q.39.8.2m./q.45.4.o./Io 2.lec.4.

9 Ipſum audite.3a.q.45.4.3m.

10 Et audientes diſcipuli,ceciderunt in faciem ſuam,& timuerūt valde.3a q.45.4.3m.

11 Et acceſſit Ieſus,& tetigit eos,dixitque eis. Surgite, & nolite timere.Ibidem.

12 Et deſcendentibus illis de monte,præcepit Ieſus dicēs.Nemini dixeritis viſionem, donec filius hominis a mortuis reſurgat.3a.q.45.3.4m

13 Domine miſerere filio meo,quia lunaticus eſt.1a.q.115.5.1m./Potentia q.6.10.7m.

14 Si habueritis fidem ſicut granum ſinapis.1æ Cor.13.

15 Nihil impoſſibile eſt credenti.1.d.43 q.1.2.3m.

16 Hoc genus nō eijcitur, niſi per orationem & ieiunium.4.d.15.q.2.ar.2 q.2 1m.

17 Filius hominis tradēdus eſt in manus hominum.3a q.47.4.o.

18 Liberi ſunt filii.2.d.44.q.2.2.2m./Math.17./Ro.13.lec.1.

CAPVT XVIII.

Cam.18m. 1 Qui autem ſcandalizauerit vnū &c. expedit ei, vt ſuſpendat &c.22æ.q.43.8.o./4.d.38.q 2 ar.4 q.3.o./Ro.14 lec.2.lec.5.

2 Væ mundo a ſcandalis. 22æ.q.43.1.o./4 c./ 4.diſt.38.q.2.1 o./Quol 4.23.3m./ Math.15./Ro.14.lec.2 prin.

3 Neceſſe eſt enim vt veniant ſcandala. 22æ,q.11.3.2m./q.43.2.1m/4.d.38 q 2.ar.2 q.1.1m./1æ.Cor.11.lec 4.

4 Væ autem homini illi,per quem ſcandalum venit,22æ.q.43.4.o./4.d.38 q 2.ar.2.q.3 o./ ar.5.q.2.c.

5 Si manus tua uel pes, uel oculus ſcandalizat te,abſcide eū &c.ſupra 5.25a

6 Angeli eorum in cœlis.pſal.90.3a ¶Semper vident faciem patris mei.1a.q.64 4.3m./q.112 1.3m./22æ.q.181 4.2m./2.d.10.4.o./4.d.44 q 2.ar.3.q.2 c /q 3.ar.3 q 3.8m.Dio.4.lec 7.

7 Qui in corha eſt.3.Reg.8.10a.¶Venit enim filius hominis quærere & ſaluare quod perierat,ſupra 9 ca.

8 Si peccauerit in te frater tuus, vade & corripe eū inter te & ipſū ſolū.22æ q.11.4 am /q.33.o / q.41.7.3m./ 4.d.19.q.2.o./d.35.3.6m./Verit.q.3.o./Quol.10.vel 11.q.1 2.o.Ephe.5.le.4.fi

9 Si te non audierit,adhibe tecum vnum, vel duos.22æ.q.33.8.o./4 d.19.q.2.ar.3.q.3.o./Quol.11.q.13.o.

10 In ore duorum vel triū teſtiū,ſtet omne verbum.Deut 19.2a.

11 Si non audierit eos,dic eccleſiæ.22æ q.33.7.o./4 d.19.q.2.ar.3 q.1.2.o./Quol.11.q.12.o.

12 Quæcunque alligaueritis ſuper terram &c.ſupra 16 6a.

13 Vſque ſeptuagies ſepties.22æ q.11 4.2m

14 Si eccleſiam nō audierit, ſit tibi ſicut ethnicus & publicanus. Opuſ.19 c° 5.fi.

15 Quoadusq; redderet vniuerſum debitū. 3a.q.88.1.1m /3.2m.

CAPVT XIX.

Cam.19m. 1 Maſculum & fœminam creauit eos. Gen.1.18a. ¶Deus dixit. Ephe.5.lec.10.prin. ¶ Dimittet homo patrem & matrem,& adhærebit vxori ſuæ. Gen.2 28a.

2 Et erunt duo in carne una.Gen.2 29a.

3 Quod ergo Deus coniunxit, homo non ſeparet.12æ.q.102.5.3m /22æ.q.154.2.c./ 4.d.33 q.2.1.o. /ar.2.q.1.o. /d.38.q 1.ar.3 q.2 c./d.39 6.1m /contra 3.c° 123./lib.4.c° 77.fi.

4 Moyſes mandauit dari libellum repudii,& dimittere vxorem. Deut.24.1a./12æ.q.107.2.1m./4.d.33.q.2.ar.3.q.1.o./d.35.4.1m.

5 Moyſes ad duritiam cordis veſtri,permiſit vobis dimittere vxores veſtras.4 d.33.q 2.ar.2.q.3.4m./ar.3.q.1.o.

6 Quicumque dimiſerit vxorem ſuam, niſi ob fornicationem,& alteram duxerit, mœchatur,ſupra 5.27a.

7 Et qui dimiſſam duxerit,mœchatur. ſupra 5. 29a. ¶Non expedit nubere.12æ.q.102.4 1m.

8 Non omnes capiunt verbum iſtud, ſed quibus datum eſt. Exo.4 2a /Rom.11.

9 Et ſunt Eunuchi qui ſeipſos caſtrauerunt propter regnum cœlorum.Opuſ.20.lib.4.c° 28.

10 Qui poteſt capere, capiat.ſupra 8a.

11 Oblati ſunt ei paruuli, vt manus eis imponeret.3a.q.72.1.1m./4.d.2.q.1.ar.4.q.4.1m./d.7. q.1.art.1.q.1.1m./ art.2.q.1.1m./art.3.q.1.1m./d.27 q.1.ar.1.q.3.c.

12 Sinite paruulos, & nolite eos prohibere ad me uenire. Matth.11./Heb.2.lec.4.fi./c°.5.lec.2.

13 Vnus eſt bonus Deus, 1a.quæſt.6.2.2m./1.d.21.q.1.1.fi.Verit.q.2.3.16m.

14 Si uis ad uitam ingredi,ſerua mandata. 12æ.q.100.10.1m.

15 Non homicidium facies.Exo.20.9a./¶Non adulterabis.ibidē.10a.¶Non facies furtum.ibid.11a.

16 Non falſum teſtimonium dices. ibidem 12a. ¶Honora patrem tuum, & matrem. ibidem 8a.

17 Diliges proximum tuum ſicut teipſum. 12æ. q.73.5.c. /22æ.q.25.12.o./q.26.4 5 o./q 44 3 1m./7.o /8.1m./3.d.28 7.o /diſt.29.5.fi /6 1m./ Virt.q.2.1.4m./4.2m./7.o./11.9m./Quol.8 8.c./fi./Opuſ.4 c° 7./Opuſ.18.c°.16./ Opuſ 42 c° 14./Ioan.13.lec.7.fi /Ro.13.lec.2./Gal.1./2æ.Tim.3.

18 Hæc omnia cuſtodiui a iuuentute mea.22æ.q.189.1.1m./Quol.4 q.12.1.o./2.c./Opuſ.17.o.

19 Si uis perfectus eſſe,vade & vende omnia quæ habes,& da pauperibus,& ueni ſequere me. 22æ.q.24.3.1m./q.188.7.1m.

20 Facilius eſt camelum per foramen acus tranſire,quām diuitem intrare in regnum cœlorum.22æ.q.186.3.4m./q 188.7.c./cont.3.c°.133./141./Pſal.48.

21 Apud Deum,omnia ſunt poſſibilia.Iob 42.1a.

22 Vos qui ſecuti eſtis me &c.ſedebitis & vos ſuper ſedes duodecim,iudicantes duodecim tribus Iſrael.3a.q.56.4 3m./4.d.47.q.1.ar.1.q.2.o./1m./ar.3.q.1.1m /d.49.q.5.at.5. q 1.2m /cont.4.c°.pen.fi./Opuſ.3.c°.254./Opuſ 19.c°.8./1æ.Cor.6.lec.1.

23 Omnis qui reliquerit domum vel fratres &c. centuplum accipiet.22æ q.122.5.4m./q.182.2.1m./4.d.26.q.1.4.1m./4m.

24 Erunt nouiſſimi primi,& econuerſo. 1a.q.65.2.3m.

CAPVT XX.

1 Acceperunt ſingulos denarios,12æ.q.5.2.1m./4 d.49.q.1.art.4.q.2.1m./cont.3.c°.58. Cam.20m.

2 Portauimus pondus diei & æſtus, 1a.q.65.2.3m. /Poa.q.1.16.19m Rom.9.lec.3.

3 Erunt nouiſſimi primi,& econuerſo.ſup.19.fi.

4 Multi ſunt uocati,pauci vero electi.1.diſt.41.1.4m./2.3m./Romano.13.lec 2 princ.

5 Et tradent eum gentibus. 3a.q.47.4.o.¶Et tertia die reſurget.3a.q.53 1.4 o./q.59.2.o./ 3.diſt.21 q 2.1.o /4.d.21.q.2.7m./d.43.ar.1.q.1.1m./Opuſ.3.c° 243 /Pſal.15 /Io.2.lec.3.

6 Dic ut ſedeāt hi duo filii mei, vnus ad dexteram tuam & vnus ad ſiniſtram, in regno tuo.3a q.58.4.4m.

7 Calicem quidem meum bibetis.3a.q.76.2.1m.

8 Sedere autem ad dexteram meam, uel ad ſiniſtram, non eſt meum dare vobis. ſed quibus paratum eſt a patre meo.3a.q.58.4.4m./cont.4.c°.8.

9 Tetigit oculos eorum.ſup.8.1a.

CAPVT XXI.

1 Vt adimpleretur quod dictum eſt per Prophetam.ſup.1.26a. Cam.21m.

2 Turbæ autem quæ præcedebant, & quæ ſequebantur, clamabant dicentes,oſanna filio Dauid.3a.q.45.3 c.

3 Et eijciebat omnes vidente & ementes in templo. 3a.q.44.3.1m./Opuſ.73.c°.13.fi.

4 Scriptum eſt, Domus mea, domus orationis uocabitur.3.Reg.8 7a 9a.10a.

5 Et areſacta eſt continuo ficulnea. 3a.q.44.4.2m.

6 Si habueritis fidem, & non heſitaueritis &c. iacta te in mare, fiet.ſupra 17.14a.15a.

7 Omnia quæ petieritis credentes,accipietis.Pſal.17.

8 Agricolæ videntes filium,dixerunt.Hic eſt heres. 1æ.Cor.2.6a.

CAPVT XXII.

1 Ibi erit fletus & ſtridor dentium.ſup.8.1a.¶Multi ſunt vocati, pauci uero electi.ſup.20.4a. Cam.22m.

Reddite

2 Reddite ergo quæ ſunt Cæſaris Cæſari. 2.d.44.q.2.2.1m./Opuſc. 4.lib.3.cº.5.ſiº.11./lib.4.cº.20./Matth.17./Ro.13.lec.1.
3 Acceſſerunt ad Ieſum Saducei, qui negant reſurrectionem. 1ª. q.50.1.c./2.d.3.q.1.3.c./contra 4º.83.ſi./Matth.3./Io.3.prin.
4 Moyſes dixit. Si quis mortuus fuerit non habens filiũ, ut ducat frater eius vxorẽ illius, & ſuſcitet ſemẽ fratri ſuo. Deut.25.4ª.
5 In reſurrectione non nubent, neque nubentur, ſed erunt ſicut angeli Dei in cœlo. 1ª.q.97.3.c./4.d.44.q.1.ar.3.q.4.o./q.26 art.1.q.4.c./2m./contra 4.cº.83./27.ſi./Poª.q.3.9.c./1ª.Cor.6. lec.2.ſi./cº.15.
6 Ego ſum Deus Abraham, & Deus Iſaac, & Deus Iacob. 4.diſt. 43.art.1.q.1.2m.
7 Non eſt Deus mortuorum, ſed viuorum. ibidem.
8 Diliges dominum Deum tuum, ex toto corde tuo &c. Deut.6. 4ª./2 Parali.8ª.
9 Hoc eſt maximum & primum mandatum. 22ſ.q.44.1.o./cont. 3.cº.113.116.117.
10 Diliges proximum tuum, ſicut teipſum. ſup.19.22ª.
11 In his duobus mandatis vniuerſa lex pendet & prophetæ. 12ſ. q.99.1.2m./q.105.2.1m./Ro.13.lec.2./Gal.5.lec.1.
12 Dixit dominus domino meo, ſede a dextris meis Pſal.109.1ª. ¶Donec ponam inimicos tuos &c. 1.Reg.13.7ª.
13 Scabellum pedum tuorum. 2.Parali.6.ſi.

CAPVT XXIII.

Caᵐ.23ᵐ. 1 Nolite vocari rabi, nec vocemini magiſtri. 1ª.q.117.1.1m./Veri.q.11.1.1m./3.5m./1ſ.Tim.2.lec.2.
2 Vnus eſt enim magiſter veſter. 1ª.q.117.1.o./12ſ.q.173.2.c./3ª. q.1.2.c./q.69.5.2m./1.d.9.2.4m./d.18.1.3m./cont.2.cº.75.ſi./ Lib.4.cº.17.12m./1.m./Opuſ.19.cº 4.
3 Omnes autem vos fratres eſtis. Gen.13.2ª./Veri.q.11.1.o./ 3.c./Ma.q.16.2.3m./Spiritu.9.7m./Anima.4.6m./Quol.11. 2.1m./Ro.1.lec.6.
4 Et patrem nolite vocare vobis ſuper terram. Vnus eſt enim pater veſter. 1ª.q.33.2.4m./1.d.34.L.ſi./Ephe.3.lec.4.
5 Qui in cœlis eſt. 3.Reg.8.10ª.
6 Ve vobis ſcribæ & phariſei hypocritæ, qui circuitis mare & aridam ut faciatis vobis vnum proſelitum. Quol.3.4.6m.
7 Qui iurat in cœlo, iurat in throno Dei, & in eo qui ſedet ſuper eum. Pſal.28.1ª.
8 Ve vobis, qui decimatis mentam, & anetum, & ciminum. 3.q. 38.1.3m./Veri.q.23.8.9m.
9 Et vos implete menſuram patrum veſtrorum. 22ſ.q.87.8.1m./ Theſ.2.
10 Ecce ego mitto ad vos prophetas, & ſapiẽtes, & ſcribas. Ier.7.8ª.
11 Vt veniat ſuper vos omnis ſanguis iuſtus, qui effuſus eſt ſuper terram. 12ſ.q.87.8.1m./3m.
12 Et dabunt ſigna magna & prodigia, ita ut &c. 1ª.q.114.4.1m./ 22ſ./q.178.1.2m./2.d.7.q.3.1.1m./Poª.q.6.3.10m./Opuſc.12. art.18./Matth.24./2ª.Theſ.2.
13 Et multi pſeudoprophetæ ſurgent & ſeducent multos. 22ſ.q. 178.2.2m./Poª.q.6.5.1m.

CAPVT XXIIII.

Caᵐ.14ᵐ. 1 Et prædicabitur hoc euangelium regni, in vniuerſo orbe. 12ſ. q.106.4.4m./Pſal.17./Pſal.44./Matth.24./Ro.10.lec.3./ Col.1.lec.2.
2 Erit enim tũc tribulatio magna, qualis non fuit ab initio mundi. 4.d.47.q.1.ar.4.q.1.m.
3 Sicut enim fulgur exit ab oriente, & apparet uſque in occidentem, ita erit aduentus filii hominis. 1.Theſ.2.ſi.
4 Sol obſcurabitur, & luna non dabit lumen ſuum. Iohel 2.4.
5 Et ſtellæ cadent de cœlo. Iſa.14.
6 Et virtutes cœlorum mouebuntur. Iohel 20.2.
7 Et tunc apparebit ſignum filii hominis in cœlo. 4.d.48.q.1.2. 2m./Opuſ.3.cº.253.
8 Et tunc videbunt filium hominis veniẽtem in nubibus. 4.diſt. 47.q.1.art.1.q.2.3m./art.2.q.3.c./d.48.q.1.2.c./cont.4.cº.96. 3m./Quol.10.2.c.
9 Cum poteſtate magna, & maieſtate. 4.d.48.q.1.2.o./ar.4.q.1. c./q.4.1m./2m./Opuſ.3.cº.253.
10 Et mittet angelos ſuos cum tuba, & voce magna. 4.d.43.art.2. q.2.o./1ſ.Theſ.4. ¶Fidelis ſeruus & prudens. 1ª.q.22.1.c./12ſ. q.98.4.c.
11 Et congregabunt electos eius, a quatuor ventis. 1ª.q.91.2.1m./ q.112.4.1m./4.d.43.ar.2.q.3.c./ar.3.q.2.c./4m./Poª.q.6.4.prin.
12 Cœlum & terra tranſibunt. Pſal.101.ſi. ¶Verba autem mea non præteribunt. ſup.5.16ª.
13 De die autem illa & hora, nemo ſcit, neque angeli cœlorum niſi pater ſolus. 4.d.43.ar.3.q.2.o./d.45.q.1.ar.1.q.3.o./d.48. q.1.art.4.q.2.2m.
14 Ibi erit fletus, & ſtridor dentium. ſup.8.7ª.

CAPVT XXV.

Caᵐ.25ᵐ.

1 Neſcio vos. Exo.33.3ª ¶Neſcitis diẽ neq; horã. ſupra 24.14ª.
2 Vni dedit quinq; talenta, alij duo, alij vero vnũ. 22ſ.q.24.3.1m.
3 Vnicuique ſecũdum propriam virtutem. 22ſ.q.24.3.1m./4.d. 5.q.1.ar.3.q.2.c./1m./d.49.q.1.ar.4.q.4.1m./Vir.q.2.7.9m./ 1ſ.Cor.1.lec.3./cº.12.lec.2.prin.
4 Intra in gaudium domini tui. 22ſ.q.28.3.c.ſi./Opuſ.3.cº 264.
5 Meto vbi non ſeminaui. 22ſ.q.62.4.3m. ¶Et veniẽs ego, vtiq; recepiſſem quod meum eſt, cum viura. 22ſ.q.78.1.1m./Ma. q.13.4.16m.
6 Illic erit fletus, & ſtridor dentium. ſupra 8.7ª. ¶Cum autem venerit filius hominis in maieſtate ſua. ſuprà 24.10ª.
7 Venite benedicti patris mei, poſſidete regnum. 12ſ.q.4.7.1m. 4.d.49.q.1.ar.2.q.5.o./contra 4.cº 50.ſi./Opuſ.3.cº 264.
8 Eſuriui enim &c. 22ſ.q.32.2.o./4.d.15.q.2.ar.3.q.1.o./Matt. 25.
9 Diſcedite a me maledicti in ignem æternum. Iſa.ſi.
10 Et ibunt hi in ſupplicium æternum. Ibidem.
11 Iuſti autem in vitam æternã. 1ª.q.10.3.c./q.18.2.1m./22ſ.q. 3.2.1m./22ſ.q.18.2.2m./2.d.38.2.3m./4.d.49.q.1.ar.2.q.3. o./contra 3.cº 61./Opuſ.3.cº 251./264./272./273./264.

CAPVT XXVI.

1 Poſt biduum paſca fiet. 3ª.q.46.9.1m./q.74.4.1m./4.d.11.q. 2.ar.2.q.3.o./contra 4.cº 68./Io.13.prin./1ſ.Cor.1.lec.2. Caᵐ.26ᵐ.
2 Me autem non ſemper habebitis. 3ª.q.75.1.2m. ¶Videntes autem diſcipuli, indignati ſunt &c. ſupra 12.13ª.
3 Prima autem die azimorum, acceſſerũt diſcipuli ad Ieſum dicentes. Vbi vis paremus? 3ª.q.46.9.c./1m./q.74.4.c./1m./4.d. 11.q.2.ar.2.q.3.o./3.4.cº 68./Veri.q.22.1.17m./q.26.1.21m./ q.29.4.2m./Matth.26./1ſ.Cor.5.lec.2./cº 10.prin.
4 Bonum erat ei, ſi natus nõ fuiſſet homo ille. 1ª.q.5.2.3m./12ſ. q.8.1.3m./q.73.8.2m./3.d.28.L./4.d.44.q.1.ar.1.q.2.3m./ d.49.q.1.ar.3.q.2.3m./d.50.q.2.ar.1.q.3.o./Poª.q.5.4.8m./ Ma.q.16.3.20m./oh.3.
5 Cœnantibus autem eis, accepit Ieſus panem. 3ª.q.81.1.1m./4. d.8.q.2.ar.1.q.1.1m.
6 Accipite & comedite. 3ª.q.78.1.c./4m./4.d.8.q.2.ar.1.q.5.o.
7 Hoc eſt corpus meum. 3ª.q.60.8.c./q.78.1.o./5.c./q.83.4. 1m./q.84.3.o./4.d.8.q.2.ar.2.q.2.3.4.3.o./ar.4.q.3.o./1ſ. Cor.11.lec.5.
8 Hic eſt ſanguis meus noui teſtamenti, qui pro multis effundetur in remiſſionem peccatorum. 3ª.q.78.3.5.o./4.d.8.q.2. 2.o./1ſ.Cor.11.lec.6.
9 Non bibam amodo de hoc genimine vitis, vſque in diem illũ, cum illud bibam vobiſcum nouum in regno patris mei. 3ª q. 81.2.2m./contra 4.cº 82.ſi.
10 Poſtquam autem reſurrexero, præcedam vos in galileam. 3ª. q.55.3.4 ¶Iudas qui tradidit eum. 3ª.q.47.3.o./6.2m./3. d.20.ar.5.q.2.o./Quol.1.3.ſi./Matth.26./Ro.4.ſi./cº 8.le. 6.ſi./Gal.2.ſi.
11 Et ſi omnes ſcandalizati fuerint in te, ego numquam ſcandalizabor. 2.d.4.2.1m.
12 Et ſi oportuerit me mori tecum non te negabo. Ibidem.
13 Cœpit contriſtari, & mœſtus eſſe. 3ª.q.15.6.2m./3.diſt.15.q.2. ar.2.q.1.o.
14 Triſtis eſt anima mea, vſque ad mortem. 3ª.q.15.6.o./3.d.15. q.2.ar.2.q.2.o./contra 4.cº 8.
15 Et progreſſus puſillum, procidit in faciem ſuam orans, & dicẽs Pater mi. 22ſ.q.83.10.1m./3ª.q.13.4.3m./q.21.o./q.43.2. 2m./q.53.4.2m./3.d.13.3.o./4.d.15.q.4.ar.6.q.2.1m./Opuſ.3.cº 24./Tran.12.3m./pſal.21./Io.11.lec.6./cº 12.le. 4./He.5.
16 Si poſſibile eſt, trãſeat a me calix iſte. 3ª q.15.6.4m./q.18.o./ q.21.2.c./2m./3.c./4.1m./3.d.17.1.1.o./ar.3.q.4.2m./4.d. 8.q.2.ar.1.q.2.c./contra 4.cº 36./Opuſ.3.cº 239.
17 Veruntamen, non ſicut ego volo, ſed ſicut tu. Ibidem.
18 Pater mi, ſi non poteſt hic calix tranſire, niſi bibam illum, fiat voluntas tua. 3ª q.46.2.1m.
19 Conuerte gladium tuum in locum ſuum. 22ſ.q.40.2.o.
20 Omnes enim qui acceperint gladium, gladio peribunt. 22ſ.q. 40.1.1m.
21 Vt adimplerentur ſcripturæ prophetarum. ſupra 1.28ª.
22 Et princeps ſacerdotum ait illi. Adiuro te per Deum viuum. 22ſ.q.90.1.1m.
23 At ille ſcilicet Petrus, negauit corã omnibus. 22ſ.q.24.12.2m. /Veri.q.2.6.2m./Quol.8.vel 9.q.7.1.o./pſal.36.
24 Et tradiderunt eum pontio Pilato præſidi. Ibidem.
25 Ieſum autem flagellatum tradidit eis. Ibidem.

CAPVT XXVII.

1 Tunc videns Iudas qui tradidit eum &c. tradens ſanguinem iuſtum. ſupra 26.12ª ¶Peccaui. pſal.40. ¶Laqueo ſe ſuſpẽdit. Iudicum 10ª. Caᵐ.27ᵐ.
2 Vt crucifigeretur. 3ª q.46.4.o./3.d.20.ar.4.q.1.1.1m./contra 4.cº 55. 17m./Quo.2.q.1.1.o./Op.3.cº 235./Io.3.le.2.ſi./c.12.le.4.ſi.

3 Et

3 Et venerunt in locum, qui dicitur Golgata, quod eſt Caluariæ locus. 3ª.q.46.10.3^{m}.
4 Vt impleretur, quod dictum eſt per prophetam. ſup.1.26ª.
5 Et impoſuerunt ſuper caput eius, cauſam ipſius ſcriptam. Hic eſt Rex Iudæorum. Pſal.15.prin°.
6 Tunc crucifixi ſunt cum eo duo latrones, vnus a dextris, & vnus a ſiniſtris. 3ª.q.46.11.o.
7 Idipſum autem & latrones, qui crucifixi erant cum eo, improperabant ei. 3ª.q.46.11.3^{m}.
8 Tenebræ factæ ſunt ſuper vniuerſam terram, vſque ad horam nonam. 3ª.q.44.2.2^{m}.
9 Deus meus, Deus meus, vt quid dereliquiſti me? Pſal.21.1ª.
10 Clamans uoce magna, emiſit ſpiritum. 3ª.q.47.1.2^{m}./Quol.1.q.2.2.c./Opuſc.3.c°.237./Pſal.16./Pſal.29./Pſal.35./Iſa.42./Ioan.7 lec.3.
11 Emiſit ſpiritum. 3ª.queſt.50.4.5.c./3^{m}./3.diſt.2.quæſt.1.3.o./Quol.1.q.2.2.o./Quol.2.1.c./2^{m}./Quol.3.4.c./2^{m}./Opuſ.3.c°.236.
12 Velum templi ſciſſum eſt in duas partes, a ſummo vſque deorſum. 12ª.q.103.3.2^{m}/3ª.q.44.4.3^{m}.
13 Et terra mota eſt, & petræ ſciſſæ ſunt. 3ª.q.44.4 3^{m}.
¶Monumenta aperta ſunt ibidem.
14 Multa corpora ſanctorum qui dormierant, ſurrexerunt. 3°.q.53.3.1^{m}./4.d.43.art.3.q.1.3^{m}./1ª.Cor.15.
15 Inter quas erat Maria Magdalene, & Maria Iacobi, & Ioſeph mater, & mater filiorum Zebedæi. 3ª.q.28.3.6^{m}.
16 Ioſeph inuoluit illud. ſ. corpus Ieſu in ſyndone munda. 3ª.q.51.2.2^{m}./3^{m}./4^{m}.
17 Et poſuit illud in monumento ſuo nouo, quod exciderat in petra. 3ª.q.11 1.o./4 c./q 52.4.c./q.66.8.1^{m}./Opuſ.3.c°.241./242./1ª Cor.15.
18 Aduoluit ſaxum magnum ad oſtium monumenti. 3ª. quæſt. 51.2.4^{m}.

CAPVT XXVIII.

Ca^{m}.18^{m}.

1 Veſpere autem ſabbati, quæ luceſcit in prima ſabbati. Pſal.107.1ª.
2 Angelus enim domini deſcendit de cœlo, & reuoluit lapidem, & ſedebat ſuper eum. 3a.q.55.6.5^{m}.
3 Reſpondens autem angelus, dixit mulieribus. 3ª.quæſtio.55.1.3^{m}./2.o.
4 Erat autem aſpectus eius ſicut fulgur, & ueſtimenta eius ſicut nix. Iob 40.lec.2.prin°.
5 Præcedet uos in Galilæam, ſup.26.10ª.
¶Ecce Ieſus occurrit mulieribus. ſup.3a.
¶Illæ autem acceſſerunt, & tenuerunt pedes eius. 3ª.q.55.6.3^{m}./q.8.4.1^{m}/3.d 21.q.2 art.4 q.3.3^{m}.
6 Data eſt mihi omnis poteſtas, in cœlo & in terra 3ª q.13.2.1^{m}/3.diſtin.14.4.1^{m}./cont.4 c°.8 9./Opuſc.2.lib.3.c°.12.fi./Rom.1.lec.3.
7 Baptizantes eos, in nomine patris, & filii, & Spiritusſancti. 3ª.q.60.8.c./q.66.5.o./q.67.6.c./q.84.3.c./4.d.3.art.2.q.1.2.o./art.5.q.1.3^{m}/q.2 fi.
8 Ecce ego uobiſcum ſum, uſque ad conſummationem ſæculi. ſupra 26.2ª.

AVTHORITATES EX EVANGELIO ſecundum Marcum.

CAPVT I.

Ca^{m}.1^{m}.

1 Ecce ego mitto angelum meum, ante faciem tuam Iere.7.9a.
2 Qui præparabit uiam tuã ante te Malachiæ.3.3ª.
3 Vox clamantis in deſerto. Parate uiam domini.1.Regum.7.1ª.
4 Fuit Iohannes in deſerto baptizans, & prædicans baptiſmum pœnitentiæ, in remiſſionem peccatorum. 3a q.38 3.1^{m}/4.diſt.2.q.2.art.2.q.1.1^{m},
5 Et egrediebatur ad eum omnis Iudeæ regio, & Ieruſolymitæ uniuerſi, & baptizabant ab eo, in Iordanis flumine. Mat.3.3ª.
6 Confitentes peccata ſua. ibid.4ª. ¶Ego baptizo uos aqua, ibid.5ª. ¶Ille uero baptizabit uos Spiritusſancto. ibidem 6a.
7 Venit Ieſus Nazareth Galileæ, & baptizatus eſt a Iohanne in Iordane, ibid.8a. ¶Vidit cœlos apertos ibidem 11a.
¶Et Spiritum ſanctum tanquam columbam, &c ibid.12a.
8 Et uox de cœlis facta eſt. ibid.13a ¶Et ſtatim expulit eum ſpiritus in deſertum, ibid.41ª. ¶Et erat in deſerto quadraginta diebus, & quadraginta noctibus. 3ª.q 41.2.3^{m}./3.1^{m}./Exo.24.fi.
9 Et tentabatur a Sathana. Matth.4 4a.
¶Eratque cum beſtiis, 3a.q.41.3.2^{m},
10 Et angeli miniſtrabant ei. Matth.4.19a ¶Appropinquabit regnum Dei. Matth.3.2a
11 Venit Ieſus a Galilæa prædicans euangelium regni Dei. Mat.4 21a. ¶Et protinus relictis retibus, ſecuti ſunt eum. ibidem 13a ¶Et vocauit eos. ibidem 24a.
12 Erat enim docens eos, ſicut poteſtatem habens, & nõ ſicut ſcribæ. Matth 7 fi
13 Scio quis ſis ſanctus Dei. 1ª q.12 13.6^{m}./q.32.1.1^{m}/q.64.1.4^{m}./ ª q 29.1.3^{m}./q.44.1.1^{m}./q.47.5.c/4.d.30.q.2.ar.2.qõ 3.1^{m}./3^{m}./Matth.1./Io.15.lec.5./15.Cor.2.lec.2.
14 Obmuteſce, & exi ab eo. 3ª q.44 1.3^{m}.
15 Et diſcerpens eum ſpiritus immundus, & exclamans voce magna, exiit ab eo. 3a.q.44.1.4^{m}
16 Et continuo dimiſit eam febris, & miniſtrabat eis. Matt.8.8a.
17 Et non ſinebat ea loqui, ſupra 24ª ¶Quoniam ſciebant eum. 1a q.64.1.4^{m}./q.41.1.5^{m}/q.44.1.1^{m}/4.4.5.c./15.Corin.2 lec.2.
18 Et diluculo valde ſurgens, egreſſus abiit in deſertum locum, ibique orabat. Mat.14 5 a.
19 Ieſus autem miſertus eius, extendit manum ſuam, & tetigit eum, & ait illi. Matth.8.1a ¶Vade nemini dixeris. ibidem.2ª ¶Vade & oſtende te principi ſacerdotum, & offer. &c. ibidem 3a.
20 At ille egreſſus, cœpit prædicare, & diffamare ſermonem. Matth.9.19a.

CAPVT II.

1 Cum autem vidiſſet fidem illorum, ait paralitico. ibidem 1a. Ca^{m}.2^{m}.
¶Dimittuntur tibi peccata tua ibidem 2a.
2 Quis poteſt dimittere peccata, niſi ſolus Deus? 3ª.q.19.11.2^{m}/q.84.3.3^{m}/1.d.14 q.3.1^{m}./3.d.1.q 1.ar.1.q.4.3^{m}./diſt.19.ar.1.q.1.c./4.d.5.q.1.o./d.14.q.2.4.c./d.17 q.3.ar.5 q.1.1^{m}./d.18.q.1.ar.1.q.1.c./L.2^{m}./ar.3.q 1 c./1^{m}/Veri.qõ 27.3.1^{m}./5^{m}/Quol.21.16.2^{m}./Opuſ 3.c° 150./Opuſ.22.o.
3 Quo ſtatim cognito Ieſus ſpiritu ſuo, quia ſic cogitarẽt intra ſe. Mat.9.3ª. ¶Quid eſt facilius dicere &c. ibidem 4ª. ¶Vt autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata &c. ibidem 5ª.
4 Et cum præteriret, vidit Leui Alphæum ſedentem ad Thelonium, & ait illi, Sequere me. Et ſurgens ſecutus eſt eum. ibi.6ª. ¶Multi publicani & peccatores, ſimul diſcumbebant cum Ieſu & diſcipulis eius. ibidem 7ª.
5 Non enim veni vocare iuſtos, ſed peccatores. ibi.9a. ¶Nũquid poſſunt filii nuptiarum, quamdiu ſponſus cum illis eſt, ieiunare? &c. & tunc ieiunabunt in illis diebus. ibi.10ª.
6 Nemo aſſumentum panni rudis, aſſuit veſtimento veteri. ibidem.11a ¶Et nemo mittit vinum nouũ, in vtres veteres &c. ibidem.12a.
7 Sabbatis diſcipuli Ieſu cœperunt progredi, & euellere ſpicas. Matth.12.1a. ¶Numquam legiſtis, quid fecit Dauid &c. ſub Abiathar principe Sacerdotum &c ibidem 2ª. ¶Itaque dominus eſt filius hominis, etiam ſabbati. Mat.5.13ª.

CAPVT III.

1 Licet ſabbatis benefacere, an male? Animam ſaluam facere, an perdere? ibidem 6ª. Ca^{m}.3^{m}.
2 Et circumſpiciens eos cum ira. 3ª.quæſt.15.9.o./3.d.15.q.2.ar.2.q.2.o
¶Contriſtatus ſuper cæcitate cordis eorum. Mat.16.16a.
3 Dæmones clamabant dicentes. Tu es filius dei ſup.1.17ª.
¶Et vehementer comminabatur eis, ne manifeſtarent illum. ſup.1.24ª
4 Et dedit illis poteſtatem curandi infirmitates, & eiiciendi dæmonia Mat.10.1ª. ¶Et Iudam Scarioth, qui & tradidit illum. Matth.36.12ª
5 Et ſi regnum in ſe diuidatur, non poteſt regnum illud ſtare. Mat.12 13ª ¶Et ſi domus ſuper ſemetipſam diſpartiatur, nõ poteſt domus illa ſtare. ibidem. ¶Et ſi Sathanas inſurrexerit in ſemetipſum. ibidem 14ª.
6 Nemo poteſt vaſa fortis, ingreſſus in domũ diripere, niſi prius fortem alliget, & tunc domum eius diripiet. ibi.17a.
7 Omnia dimittentur filiis hominum peccata &c. qui autẽ blaſphemauerit in Spiritumſanctum, non habebit remiſſionem in æternum, ſed reus erit delicti æterni. ibidem 19.20ª.

CAPVT IIII.

1 Et fructificant vnum trigeſimum, & vnum ſexageſimum & vnum centeſimum. Matt.13.1ª. Ca^{m}.4^{m}.
¶Qui habet aures audiendi, audiat. Mat.11.9a.
¶In qua menſura menſi fueritis, remetietur uobis. Matth.7.2a.

2 Sine parabolis autem non loquebatur eis.Matth.13.6a.

CAPVT V.

Cam.5m. 1 Dæmones deprecabantur Ieſum.Dimitte nos in porcos.Mat. 8.11a ¶Et conceſſit eis.ibidem 12a ¶Et exeuntes ſpiritus,introierunt in porcos,& magno impetu &c.ibidem 13a.
2 Vade in domum tuam ad tuos, & annuntia illis, quanta tibi Deus fecerit.3ª q 44.3.4m.
3 Veni impone manum tuam ſuper eam, vt ſalua fiat, & viuet. Matth.8.1ª.¶Fides tua te ſaluam fecit.Matth.8.14ª. ¶Et tenens manum puellæ dixit. Matth.8.1a.
4 Et præcepit illis vehementer,vt nemo id ſciret.Matth.8.1ª.

CAPVT VI.

Cam.6m. 1 Et non poterat ibi vllam virtutem facere 3ª.q.43.2.1m.
2 Paucos infirmos,poſitis manibus curauit. Matth.8.1a.¶Et mirabatur.Matth.8.4ª ¶Propter incredulitatem eorum. Matt. 9.14a. ¶ Dabat illis poteſtatem ſpirituum immundorum. Matth 10.1ª.
3 Et præcepit eis, ne quid tollerent in via, niſi virgam tantum, non peram,non panem,neque in zona æs,ſed calciatos ſandalijs,& ne induerentur duabus tunicis.Matth.10.5ª.6ª.
4 Propter iuſiurandum, & propter ſimul diſcumbentes, noluit eam contriſtari.Matth.14.1a. ¶Miſſo ſpiculatore iuſſit afferri caput eius,&c.ibidem 2.
5 Et acceptis quinque panibus,& duobus piſcibus,ibidem 3a. ¶Intuens in cœlum,benedixit.ibidem 4ª.
6 Et cum dimiſiſſet eos,abijt in montem orare &c. & ipſe ſolus in terra.ibidem 5ª.
7 Et deprecabantur eum, vt vel fimbriam veſtimenti eius tangerent.Matth 9.14ª. ¶Et quotquot tangebant eum,ſalui fiebant.Matth.8.1ª.

CAPVT VII.

Cam.7m. 1 Tenetis traditiones hominum, baptiſmata vrceorum,& calicum.3ª.q.38.1.3m. ¶Moyſes enim dixit.Honora patrẽ tuũ, & matrem tuam.Et qui maledixerit &c.Exo.20.8a.
2 Nihil eſt extra hominem introiens in eum, quod poſſit eum coinquinare.Matth.15 2ª.
3 Omne extrinſecum introiens in hominem &c.in ventrem vadit,& in ſeceſſum exit.ibidem 5a.
4 Et ingreſſus domum,neminem voluit ſcire. Et non potuit latere.3a.q.13.4.1m./q.44.3.4m.
5 Et deprecabantur eum,vt imponat illi manum Matth.9.1a. ¶Miſit digitos in auriculas eius, & expuens tetigit linguam eius.ibidem.
6 Et ſuſpiciens in cœlum,ingemuit,& ait.Matth.14.4ª.
7 Et præcepit eis,ne cui dicerent.Matth.8.2ª.
8 Quanto autem eis præcipiebat,tanto magis plus prædicabãt. Matth.9.15a.

CAPVT VIII.

Cam.8m. 1 Et accipiens ſeptem panes &c.Mat.14.3a. ¶Gratias agens,benedixit.ibidem 4. ¶Et ingemiſcens ſpiritu ait.Matth.26.16a. ¶Si dabitur generationi iſti ſignum. Matth.12.24ª.
2 Cauete a fermento Phariſæorum, & a fermẽto Herodis.Mat. 16.3a ¶Rogabant eum,vt illum tangeret,& apprehenſa manu cæci,eduxit eum extra vicum, & expuens in oculos eius, impoſitis ſibi manibus ſuis.Mat.8. ª. ¶Et interrogauit eum, ſi quid videret,& Aſpiciens ait, Video homines velut arbores ambulantes,&c.3a.q.44 3.2m.
3 Nemini dixeris.Matth.9.15a. ¶Et comminatus eſt eis,ne cui dicerent de illo.ibidem. ¶Oportet filium hominis pati multa &c.&c.& occidi, & poſt tres dies reſurgere Matth.16.10a./20.6a.
4 Et apprehendens eum Petrus,cœpit increpare eum.Mat.16.8a ¶Qui conuerſus & videns diſcipulos ſuos, comminatus eſt Petro dicens. Vade poſt me Sathana &c.ibidem.9.10a.
5 In generatione iſta adultera.Leui.17.5a.

CAPVT IX.

Cam.9m. 1 Aſſumpſit Ieſus Petrum, & Iacobum, & Iohannem. Matth. 17.1a. ¶Et ducit illos in montem excelſum ſolos. ibidem 2ª. ¶Et transfiguratus eſt ante eos. ibidem 3a.
2 Et veſtimẽta eius facta ſunt ſplendentia & candida &c.ibid.5ª ¶Et apparuit illis Helias cum Moyſe &c.ibidem 6a.¶Et facta eſt nubes obumbrans eos.ibidem 7a.

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3 Et venit vox de nube dicens. Hic eſt filius meus chariſſimus. ibidem 8ª. ¶Audite illum. ibid.9ª. ¶Et deſcendentibus illis de monte, præcepit illis, ne cuiquam &c. ibid.12ª. ¶Erant enim timore exterriti.ibid.10ª.
4 Omnia ſunt poſſibilia credenti.ibidem 15ª. ¶Et exclamans,& multum diſcerpens,exijt ab eo.ſup.1.23ª. ¶Ieſus autem tenens manum eius, eleuauit eum. Matt.8.1ª.
5 Hoc genus, in nullo poteſt exire, niſi in oratione & ieiunio. Mat.17.16ª. ¶Filius hominis tradetur in manibus hominũ. Mat.20.5ª./26.12ª. ¶Et occident eum. Mat.16.9ª.
6 Et tertia die reſurget.Mat.20 6ª. ¶Et quiſquis ſcandalizauerit vnum.&c.Matth.18.1ª. ¶ Et ſi ſcandalizauerit te manus tua,&c. Matth.5.25ª.
7 Vbi vermis eorum, non moritur. Iſa.fi.
8 Et ignis non extinguitur.ibidem.
9 Omnis victima ſale ſalietur.Leui.2.fi.

CAPVT X.

1 Moyſes permiſit libellum repudij.Deut.24.1ª.¶Ad duritiam cordis veſtri,ſcripſit vobis præceptum iſtud. Matth.19.6ª. ¶Maſculum & fœminam fecit eos. Gen.1.28ª. Cam.10m.
2 Propter hoc relinquet homo patrem ſuum & matrẽ &c. Gen. 2.28a. ¶Et erunt duo in carne una.ibidem 29ª. ¶Quos ergo Deus coniunxit, homo non ſeparet. Mat.19.4ª.
3 Quicumque ergo dimiſerit uxorem &c.Mat.5.28ª.¶Et offerebant ei paruulos,ut tangeret eos &c.Mat.19.11ª./3ª.q.72. 1.1m./4.d.2.q.1.art.4.q.4.1m./Heb.2.lec.3.fi. ¶Et complexans eos,& imponens manus ſuper eos, benedicebat Mat.19.13ª.
4 Sinite paruulos uenire ad me &c.Mat.19.14a. ¶Nemo bonus, niſi unus Deus. ibidem 15ª. ¶Ne adulteres. Exo.20.10a ¶Ne occidas.ibid.9a. ¶ Ne fureris. ibidem 11ª.
5 Ne falſum teſtimonium dicas.ibidem.¶Honora patrem tuum & matrem.ibidem 8ª. ¶ Vade, quæcumque habes vende, & da pauperibus &c.ibidem 23a. ¶Hæc omnia obſeruaui,a iuuentute mea.ibidem 22a.
6 Facilius eſt camelum per foramen &c. ibidem 24a. ¶ Omnia enim poſſibilia ſunt apud Deum.Iob 42.1a
7 Nemo eſt,qui reliquerit domum,aut fratres,&c.Mat.19.23a.
8 Multi erunt primi nouiſſimi,& econuerſo. ibid. 24a. ¶ Filius hominis tradetur principibus ſacerdotum &c.Mat.26.12a. ¶Et tradent eum gentibus.ibid./20.5a.
9 Et interficient eum Matth.16.8ª. ¶Et tertia die reſurget. Matth.20.6a. ¶Da nobis,ut unus ad dexteram tuam, & unus ad ſiniſtram ſedeat in Regno tuo. ibidem 7a
10 Calicem quidem quem ego bibo,bibetis.ibid.8a.
11 Sedere autem ad dexteram uel ad ſiniſtram &c. ibid.5a. ¶Fides tua te ſaluam fecit.Mat.9.17a.

CAPVT XI.

1 Et qui præibant, & qui ſequebantur clamabant oſanna &c. Matt.21.2ª. ¶Iam non amplius in æternum ex te quiſquam fructum manducet. ibid. 5ª. ¶ Cœpit eijcere vendentes & ementes.ibidem 3a Cam.11m.
2 Nonne ſcriptum eſt, domus mea domus orationis vocabitur &c. ibidem 4a ¶ Viderunt ficum aridam factam a radicibus. ibidem 5a. ¶ Quicumque dixerit monti huic &c. Mat.17.14ª.15a.
3 Omnia quæcumque orantes petitis,credite &c.Mat.21.7a.
4 Et cum ſtabitis ad orandum,dimitte.&c.Matth.6.12a.
5 Qui in cœlis eſt.3.Reg.8.16a.

CAPVT XII.

1 Coloni dixerunt adinuicem. Hic eſt hæres. Matt.21.fi. ¶Reddite ergo quæ ſunt Cæſaris Cæſari,&c. Matth. 22. 2a. ¶ Et ueniunt ad eum Saducæi,qui dicunt reſurrectionem non eſſe.ibidem 3a. Cam.12m.
2 Moyſes ſcripſit nobis, ut ſi cuius frater mortuus &c. ibidem 4ª. ¶Cum enim a mortuis reſuſcitauerint, neque nubent,neque nubentur.ibidem 5a. ¶Ego ſum Deus Abraham &c.Gen.17.5a. ¶ Non eſt Deus mortuorum,ſed uiuorum.ibid.6a.
3 Audi Iſrael,dominus Deus tuus vnus eſt.Deut.6.4ª. ¶ Diliges dominum Deum tuum,ex toto corde &c.ibidem 5ª. ¶Hoc eſt primum mandatum. Matt.22.9ª ¶ Diliges proximum tuum,tanquàm teipſum.Matth.19.22ª.
4 Dixit dominus domino meo, ſede a dextris meis.Pſal.109.1ª. ¶Donec ponam inimicos.1.Reg.15.penult.ª

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5 Scabellum pedum tuorum. 2. Para li.6.fi.

CAPVT XIII.

1 Et in omnes gentes, oportet prædicari euangelium. Mat.24.2ª. ¶Et cū duxerint vos tradentes, nolite cogitare &c. Mat.10.8ª. ¶Erunt.n. dies illi tribulationis, qualis non fuit. Matt.24.3ª.
2 Exurgent.n. Pſeudo Chriſti, & Pſeudo prophetæ. Mat.24.3ª. ¶Et dabunt ſigna & portenta &c. ibidem 1ª. ¶Sol contenebrabitur &c. Iohelis 2. 4ª.
3 Et virtutes quæ in cœlis ſunt, mouebuntur. ibid.3ª. ¶Et tunc videbunt filium hominis venientem in nube. Mat.24.8a. ¶Cum virtute multa & gloria. ibidem 11ª.
4 Et mittet angelos ſuos &c. ibidem 12ª. ¶Cœlum & terra tranſibunt. Pſal. 101.fi. ¶Et congregabit electos ſuos. Matt. 24.13ª.
5 De die autem illo vel hora, nemo ſcit. &c. Matt.24.15ª. ¶Neque filius hominis, niſi pater. 1ª.q.31.4.2m./3ª.q.10.2.1m./3. d.14.art.2.quæſt 2.1m./ cont. 4.cº.8./cº.fi./Poª.q.10.4.12m./ Opuſ.3.cº.249./Trin.12 6m.
6 Quod autem vobis dico, omnibus dico. Virt.q.2.11,7m.

CAPVT XIIII.

Cam.14m. 1 Erat autē paſcha & azima poſt biduū. Mat.26.1ª. ¶Erant autē quidam indigne ferentes, &c. Matth.12.13ª. ¶Me autem non ſemper habebitis. Mat.26.3ª. Vt proderet eum illis. ibid.12ª.
2 Et primo die azimorum &c. Vbi vis paremus &c. ibid.4a. ¶Bonum erat ei ſi natus non fuiſſet homo ille. ibid.5a. ¶Et manducantibus illis, accepit Ieſus panem &c. ibid.6a. ¶Hoc eſt corpus meum &c. ibidem 7a.
3 Hic eſt ſanguis meus, &c. ibidem 8ª. ¶Non bibam de genimine vitis &c. ibidem 10ª. ¶Et ſi oportuerit me mori tecum, non te negabo. ibid. 14ª. ¶Poſteaquam &c. præcedam vos in Galilæam, ibidem 13a.
4 Cœpit pauere & tædere. ibid.15ª. ¶Triſtis eſt anima mea vſque ad mortem. ibidem 16ª. ¶Et cum proceſſiſſet paululum, procidit ſuper terram, & orabat. ibidem 17a.
5 Omnia tibi poſſibilia ſunt. Iob 42.1ª. ¶Transfer calicem hunc a me. Sed non quod ego volo, ſed quod tu. Matt.26.18ª. ¶Filius hominis tradetur. ibid.13ª.
6 Vt impleantur ſcripturæ. Matth.1.26a. ¶Videbitis filium hominis ſedentem a dextris virtutis Dei, & venientem cum nubibus cœli. Matth.24.8a.
7 At ille negauit. Matth.26.fi.

CAPVT XV.

Cam.15m. 1 Tradiderunt Ieſum Pilato. Matth.26.12ª. ¶Vt crucifigeretur. Matth.27.6ª. ¶Et perducunt in Golgata &c. Caluariæ locus. ibidem 4a.
2 Erat autem hora tertia, & crucifixerunt eum. 3ª.q.46.9.2m./ q.82.2 3m. ¶Et erat titulus cauſæ eius inſcriptus. Rex Iudæorum. ibid.6ª. ¶Et cum eo crucifigunt duos latrones &c. ibi.7a.
3 Et qui crucifixi erant cum eo conuitiabantur ei. ibidem 11. Et facta hora ſexta, factæ ſunt tenebræ &c. ibidem 12a. ¶Deus meus, vt quid dereliquiſti me? Pſal.21.1ª.
4 Ieſus autem emiſſa voce magna, expirauit. Matth.27.14ª.15ª. ¶Et velum templi ſciſſum eſt &c. ibidem 16ª. ¶Inter quas erat Maria Iacobi minoris &c. ibid.20a.
5 Pilatus autem mirabatur ſi iam obiiſſet. 3ª.q.47.1.2m.
6 Ioſeph autem mercatus ſyndonem, & deponens eum, inuoluit ſyndone. ibidem 21ª. ¶Et poſuit in monumento, quod erat exciſum de petra. ibidem 22a.
7 Et aduoluit lapidem ad hoſtium monumenti. ibidem fi.

CAPVT XVI.

Cam.16m. 1 Orto iam ſole. Pſal.107.1ª.
2 Et valde mane vna ſabbatorum. Pſal.107.1ª. Viderunt reuolutum lapidem. Erat quippe magnus valde. Mat.27.fi.
3 Viderunt iuuenem ſedentem in dextris, coopertū ſtola candida. Mat.28.2ª. ¶Qui dicit illis, nolite expaueſcere &c. ibi.3a.
4 Præcedet vos in Galilæam. Ibi eum videbitis. Matth.26.10ª. ¶Surgens autem Ieſus mane prima ſabbati. Pſ.107.1ª. ¶Apparuit primo Mariæ Magdalenæ. Matt.28.3ª.
5 De qua eiecerat ſeptem dæmonia. Matth.26. / Ioan.11. primº./cº.12.
6 Ille vadens, nunciauit his qui cum eo fuerant. Io.20.lec.3.
7 Oſtenſus eſt in alia effigie euntibus in villam. 3ª.q.54.1.3m./ q.55.4.0.
8 Euntes in mundum vniuerſum, prædicate euangelium omni creaturæ. 1ª.q.91.1.c./ 2a.q.96.2.c./ 12ª. q.17.8,2m./ 2.d.4. q.1.3.b.2.

9 Qui crediderit & baptizatus fuerit, ſaluus erit. 4.d.4. q.3.ar.1. q 1.1m./ d.6.q.1.ar.3.q.1 2m. /d.46.q.2.ar.3.q.3.1m.
10 Qui vero non crediderit, condemnabitur. 22ª q.1.6.3m./q.2. 3.0./q.16./ 1.1m./3.d.24.ar. 3.q.1.0./d.25 q.1.ar.1.q.1.3m./ / q.2.ar.1.q.2.c./ ar.2.q.3.c./ q. 4.2m. / 4.d 45.q.1.ar.2.q6.1. c./ contra 3.cº.118./ 152./ Ver.q.14.10.0./ Trin.9.c./ Io.5.
11 Signa autem eos qui crediderint, hæc ſequentur. 22ª.q6.178. 1.3m.
12 In nomine meo dæmonia eiicient. 4.d.5.q.1.ar.3.q.1.3m.
13 Linguis loquentur nouis. 22ª.q.176.1.0 / 1ª.Cor.14.
14 Serpentes tollent. 4.d.34.3.1m.
15 Et ſi mortiferum quid biberint, non eos nocebit. pſal.28.
16 Super ægros manus imponent, & bene habebunt. 3ª.q.84.4.1m
17 Aſſumptus eſt in cœlum. 3ª.q. 57.0./ q.58.1.3.c. /3.d.22.q.2. ar. 1.q.2.2m./ q.5.0./ contra 4.cº 87./ Opuſ.3. cº 247./ pſal. 8.fi./ pſal.17./pſal.18 4ª.
18 Et ſedet a dextris Dei. 3ª.q.57.2.3m./ q.58.0./ 3.d.22.q.3.ar. 3.q.2.c./ q.3.1m./ q.4.3.0. contra 4.cº 8. / Opuſc.3.cº 247./ Ro.8.lec.6.primº./ lec.7.cº 10./ Ephe.1.lec.8. /Coll.3.
19 Illi autem profecti, prædicauerunt vbique. Matth.24.2a.
20 Domino cooperante, & ſermonem confirmante, ſequentibus ſignis. Veri.q.27.5.1m.

AVTHORITATES EX EVANGELIO ſecundum Lucam.

CAPVT I.

1 SAcerdos quidam nomine Zacharias de vice Abia, in ordine vicis ſuæ 22ª.q.97.2.3m./ 3ª.q.37.2.c. Cam.1m.
2 Erant ambo iuſti ante Deum, incedentes in omnibus mandatis & iuſtificationibus domini, ſine querela. Iob 1.2ª.
3 Sorte exijt vt poneret incenſum. 22ª.q.95.8.0. / Quol.12. 36. 0./ Opuſ.25.cº 4.5./ Ephe.1.lec.5.a medio. Col.1.
4 Apparuit autem illi angelus domini. Et Zacharias turbatus eſt videns, & timor irruit ſuper eum. 3ª.q.30.3.3m./2.d.11.q.1.1. 6m./ Iob 1./ cº 4./ Mat./cº 28./ 2ª.Cor.11.
5 Et Spirituſancto replebitur, adhuc ex vtero matris ſuæ. 3ª.q. 27.2.1m./ 6.1m. ¶Ne timeas Zacharia, quoniam exaudita eſt oratio tua. ibidem / 3.d.3.q.1.1.c primº /ar.1.q.3.c./ar.2.q.1. 4m./ 4.d.6.q.1.ar.1.q.2.c./ Quol.6.q.5.11c./ Opuſ.3.cº 231.
6 Et dixit Zacharias ad angelum. Vnde hoc ſciam? &c. ¶Eris tacens, & non poteris loqui, &c. pro eo quod non credidiſti. 22ª.q.97.1.3m.
7 Dominus reſpexit auferre opprobrium meum inter homines. 4.d.33.L.primº.
8 Miſſus eſt angelus Gabriel a Deo. 3ª.q6.30.0 / 2.d.10.L.3m./ 3.d.3.q.3.ar.1.q.1.2.0./ ar.2.q.1.2.0. ¶Ad Mariam Virginē deſponſatam viro, &c. Matth.17a.
9 Et ingreſſus angelus ad eam. 3ª.q.30.3.0.
10 Aue gratia plena, Dominus tecum. Benedicta tu in mulieribus 3ª.q.7.10.1m./ q.30.4.0./ Opuſ 8.0.
11 Quæ cum audiſſet, turbata eſt, & cogitabat qualis eſſet iſta ſalutatio. ſupra 4a./ 3ª.q.30.3.3m.
12 Et ait angelus ei. Ne timeas Maria, Inueniſti enim gratiam apud Deum, ibidem.
13 Ecce concipies in vtero, & paries filium. 3ª.q.30.4.c.
14 Et vocabis nomen eius Ieſum. 3ª.q.37.2.0./ Matth.1.16a.
15 Quomodo fiet iſtud. 3a.q.30.4.2m.
16 Virtus altiſſimi obumbrabit tibi. 3ª. quæſt.32.1.1m. /3. d.3. L.1m. ¶Ideoque quod naſcetur ex te. Matth.1.5a.
17 Et ecce Heliſabet cognata tua, & ipſa concepit filium in ſenectute ſua. 3ª.q 29.1.4m./ q.30.4.1m.
18 Non erit impoſſibile apud Deum omne verbum. 1a.q 25.3.0. / Poª.q.1.3.10m./ Quol.9.1.fi./ Iob 52.12.
19 Vt veniat mater domini mei ad me? Mat.18ª.
20 Exultauit in gaudio infans in vtero meo. 22ª.q.124.1.1m./3ª. q.27.6.c./ 3.d.3.q 1.ar.1.q.2.6m./ 4.d.6.L./ d.49.q.5.ar.3.q. 2 12m.
21 Reſpexit humilitatem ancillæ ſuæ. pſal.112.5a./ 22ª.q.161.1. 1m./ Phili.fi.
22 Fecit potentiam in brachio ſuo. 2.Paral.6.fi. ¶Manus domini erat cum illo. ibidem. ¶Et factum eſt die octauo, venerunt circumcidere puerum. Gen.17 5a. ¶Et vocabant eum nomine patris ſui. 3ª.q.37.2.3m./ q.70. 3.3m.
23 Sicut locutus eſt per os ſanctorum, qui a ſæculo ſunt prophetarum eius. 1ª.q.1.10.c./ contra 4.cº 17.51m. / Poª.q.9.1.c./ Quol.7.vel 8.vel 11.q.6.1.5./ 3.c./ Quolib 12.27.0. / pſalm. prolo./pſal.5./pſal.44./ Iſa.primº./ Rom.1.lect 5./ cº 9.lec.5./ 2ª.Thim.3.fi.
24 Et memorari teſtamenti ſui ſancti. Gen.8.1ª.

¶Recordatus miſericordiæ ſuæ, ibidem / Eccle.2.3ª.
35 In iuſiurandum quod iurauit ad Abraham patrem noſtrum. Exo
di 32.4ª.
36 Præibis enim ante faciem domini, parare vias eius. Malachiæ
3. 3ª.
37 Per viſcera miſericordiæ Dei noſtri 2. Paral.6 fi / Eccl.2.3ª.
38 In quibus viſitauit nos, oriens ex alto. Zach.6.1ª.
39 Puer autem creſcebat, & confortabatur ſpiritu. 3ª.q.9.4.o./q.
12.o./ q.15.8.o./ Opuſ.3.c° 225.

CAPVT II.

Ca^{m}.2^{m}. 1 Exijt edictum a Cæſare Auguſto, vt deſcriberetur vniuerſus
orbis 3ª.q.35.8.1^{m} ¶Cum Maria deſpóſata ſibi. Matth.1 8a.
¶Vxore prægnante, ibidem 25ª. ¶Cũ eſſent ibi, impleti ſunt
dies vt pareret. Mat.2.1a ¶Et peperit filium ſuum primoge-
nitum, ibidem 33ª.34a ¶Paſtores erant in regione eadem vi
gilantes, & cuſtodientes, &c. 3a.q.36.3.o.
2 Et ecce angelus domini ſtetit iuxta illos. 3a.q.36.3.o./ 5.c./1^{m}
3 Et claritas Dei circumfulſit illos. 3ª.q.36.5.1^{m}.
4 Et timuerunt timore magno. Et dixit illis Angelus. Nolite ti
mere. ſupra 1.4a.
5 Quia natus eſt vobis hodie Saluator, qui ẽ Chriſtus dominus.
Matth.1 5a. ¶In ciuitate Dauid. Mat.2.1a.
6 Et poſtquam conſumati ſunt dies octo, vt circunciderẽt puer.
Gen.17 5ª./ 3a.q.37.1.o./ q.40.o / 3.d.14 ar.3.q.6.3^{m}./ 4.
d.1.q.2.ar.2.q.3.o./ d.2.q.2.ar.3.q.1 1^{m}.
7 Vocatum eſt nomen eius Ieſus. Matth.16ª.
8 Poſtquam impleti ſunt dies purgationis eius, ſecũdum legem
Moyſi. 3ª q.37.4.o.
9 Vt ſiſterent eum domino. 3ª. q.37.3.o.
10 Sicut ſcriptum eſt in lege domini, quia omne maſculinum
adaperiens vuluam, ſanctum domino vocabitur. Exo.13.2ª./
Leui.12 1ª.
11 Et vt darent pro eo hoſtiam. 3a.q.37.3.c.
12 Et homo iſte iuſtus, & timoratus. Iob 2ª.3a /3ª.q.36.6.1^{m}.
13 Cum inducerent puerum Ieſum parentes eius. 3ªq.28.1.1^{m}./
3.d.30.q.2.3.4^{m}.
14 Erant pater eius & mater. ibidem.
15 Mirantes ſuper his quæ dicebantur de illo. Io.3.lec.2.priu^{m}.
16 Ecce poſitus eſt hic in ruinam, & in reſurrectionem multorũ
in Iſrael. 4.d.28.q.2.ar.3.q.2.1^{m}.
17 Et tuam ipſius animam pertranſibit gladius. 3ª.q.27.4 2^{m}.
18 Et Anna prophetiſſa, filia Phanuel, &c. 3a q 36.3.c. / 5^{m}./ 6.c./
1^{m}.
19 Puer autem creſcebat, & confortabatur, ſupra 1 fi. ¶Plenus ſa-
pientia, 3ª.q.9.10.11.12.o./ q.15.2.c./ 1^{m}./ 1.d.2.q.1.2.2^{m}./
3.d.14.o./ Veri.q.20.o /Opuſ.3.c° 223.
20 Et gratia Dei erat in illo. 3ª.q.7.o./ 3.d.13.o. / Veri.q.29.o.
Opuſ.3.c° 221./ 222./ Io.3.lec.6.
21 Et ibant parentes eius, ſupra 18a.
22 Inuenerunt eum in templo ſedentem in medio doctorum, au-
dientem illos, & interrogantem. 3ª.q.12.3.1^{m}.
23 Ecce pater tuus & ego ſupra 18ª.
24 Et Ieſus proficiebat ſapientia, 3ª.q.7.12.3^{m}./q. 12.2.o./ 3.3^{m}/
q.15.8.o / 3.d.13.1.fi./ d.14 ar.3.q.5.o./ Veri. q6.20.6.1^{m}./
Opu. 3.c° 223 / Io.1.lec a 3./ Heb.5.
25 Et gratia.3ª.q.7.12.o./ 1.d.15.q.5.ar.1.q.4.o /d.17.q.2.4.6^{m}./
3.d.13.q.1.ar.2.q.3.o./ d.18 5.c / Iſa.11.lec.2.priu°.

CAPVT III.

Ca^{m}.3^{m}. 1 Prædicans baptiſmum pœnitentiæ in remiſſionem peccato-
rum. Matth.4^{m}. ¶Vox clamantis in deſerto, parate viam do-
mini. 1.Reg.7.1a ¶Et videbit omnis caro ſalutare Dei. 1ª.q.
12.1.o.
2 Qui hẽt duas tunicas, det unam non habenti. Et qui hẽt eſcas
ſimiliter. Mat.5.37ª. ¶Ego quidem aqua baptizo vos. Mat.3.
5ª. ¶Ipſe vos baptizabit in Spũ ſanſancto & igni. ibi.6ª.
3 Paleas autem comburet igni inextinguibili, Iſa.6. ¶Cum ba-
ptizaretur omnis populus. Mat.3.3ª. ¶Et Ieſu baptizato. ibi.
8ª. ¶Et orante. Mat. 26.18a.
4 Apertum eſt cœlum. Mat.3.11ª. ¶Et deſcendit Spiritusſanctus
corporali ſpecie, ſicut columba. ibi.12a ¶Et vox de cœlo fa-
cta eſt. ibi.12a ¶Vt putabatur filius Ioſeph. ſupra 2.17ª.
5 Ioſeph, qui fuit Heli Mat.13a ¶Salathiel, qui fuit Neri. ibi.12a.
¶Qui fuit Melchi. 3ª.q.31.3.2^{m}.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Ieſus autem plenus Spirituſancto. Io.1.18a.
2 Et agebatur in ſpiritu in deſerto. Mat. 4. 1a ¶Diebus quadra
ginta. Exo.24.fi. ¶Et tentabatur a diabolo. Mat. 4 2a. ¶Et cõ-
ſummatis illis, eſuriit. Dixit autem illi diabolus. ibidem 4a.
3 Si filius Dei es. ibidem 5ª. ¶Dic lapidi huic vt panis fiat. ibi-
dem 6ª. ¶Et reſpondit ad illum Ieſus. Scriptum eſt. ibidem
7ª. ¶Non in pane ſolo viuit homo, ſed in omni verbo Dei.
Deuter.8.3ª.
4 Et oſtendit illi omnia regna orbis terræ, in momento, ibidem
14ª. ¶Tu ergo procidens ſi adoraueris me, erunt tua omnia.
ibidem, 15ª. ¶Dominum Deum tuum adorabis, & illi ſoli
ſeruies. Deuter.4 5ª.
5 Et duxit illum in Ieruſalem, & ſtatuit eum ſupra pinnam tem-
pli. Matth.4.9a. ¶Mitte te deorſum, ibidem 10ª. ¶Angelis
ſuis mandauit de te. &c. Pſal.90.3ª.
6 Non tentabis dominum Deum tuum. Deuter.6.fi. ¶Et conſu
mata omni tentatione. 3a q.41.3.3^{m}./4 4^{m}. ¶Diabolus receſ
ſit ab eo vſque ad tempus. Matth.4.18a.
7 Et ipſe docebat in ſinagogis Iudæorum. Matth.4.21ª.
8 Et venit Nazareth, ubi erat nutritus. Matth.2.fi.
9 Spiritus domini ſuper me, propter quod unxit me. Iſa.61.1a.
¶Euangelizare pauperibus miſit me. ibidem 2ª. ¶Nonne hic
eſt filius Ioſeph. ſup.2.18ª.
10 Ipſe autem tranſiens, per medium illorum ibat, 3ª.quæſt.44.
3. 2^{m}.
11 Quia in poteſtate erat ſermo eius. Matth.7.fi. ¶Scio te, quis
ſis ſanctus Dei, 3ª.q.29.1.3^{m}. ¶Et increpauit illum Ieſus di-
cens, Obmuteſce & exi ab eo. ibidem 24ª.
12 Et continuo ſurgens, miniſtrabat illis. Matth.8.8ª. ¶Exibant au
tem dæmonia a multis, clamantia & dicentia, quia tu es fi-
lius Dei. Mar.23ª. ¶Quia ſciebant ipſum eſſe Chriſtum. ibid.
13 Et increpans non ſinebat ea loqui. Mar.24a.
14 At ille ſingulis manus imponens, curabat eos. Matth.4.fi./.8.
1ª.9a. ¶Facta autem die, egreſſus ibat in deſertum locum.
Matth.14.5ª.

CAPVT V.

Ca^{m}.5^{m}. 1 Exi a me domine, quia homo peccator ſum. Matth.8.4ª.
¶Relictis omnibus ſecuti ſunt eum. Matth.4.23ª.
2 Et extendens manum, tetigit eum dicens. Matt.8.1ª. ¶Et ipſe
præcepit illi, vt nemini diceret. ibidem 2a. ¶Sed uade oſten-
de te ſacerdoti, & offer &c. ibidem 3a.
3 Et orabat. Matth.26. 18a. ¶Quorum fidem ut vidit, dixit.
Matth.9.1a. ¶Homo, remittuntur tibi peccata tua. ibidem 11ª.
¶Quis poteſt dimittere peccata, niſi ſolus Deus? Matth.2.20./
Vt cognouit autem Ieſus cogitationes eorum. Matt.9.3ª.
4 Quid eſt facilius, dicere, dimittuntur tibi peccata, an dicere
ſurge & ambula? ib.d.4a. ¶Vt autem ſciatis quia filius homi-
nis habet poteſtatem in terra dimittendi peccata. ibid.5a.
5 Vidit publicanum nomine Leui, ſedentem ad thelonium, &
ait illi. Sequere me. ¶Et relictis omnibus, ſurgens ſecutus
eſt eum. ibidem 6a.
6 Et erat turba multa publicanorum, & aliorum qui cum illis
erant diſcumbentes. ibidem 7ª. ¶Non ueni uocare iuſtos, ſed
peccatores ad pœnitentiam. ibid.9a.
7 Nunquid poteſtis filios ſponſi, dum cum illis eſt ſponſus face-
re ieiunare, &c. ibidem 10ª. ¶Nemo commiſſuram a ueſti-
mento nouo, mittit in ueſtimentum uetus, &c. ibid.11a.
8 Nemo mittit vinum nouum in utres ueteres. ibid.12ª.

CAPVT VI.

Ca^{m}.6^{m}. 1 In ſabbato vellebant diſcipuli ſpicas, & manducabãt. &c. Mat.
12.1a ¶Nec hoc legiſtis, quod fecit Dauid cum eſuriret, &c.
quos non licet manducare niſi tantum ſacerdoti. ibid.2a.
2 Dominus eſt filius hominis etiam ſabbati. ibid. 5a. ¶Ipſe au-
tem ſciebat cogitationes eorum. Matth.9.3a.
3 Exiit in montem orare. Et erat pernoctans in oratione Dei.
Matth.28. 18a. ¶Vocauit diſcipulos ſuos. Matth.4.24a.
4 Stetit in loco campeſtri, & multitudo copioſa. Mat.5.1a.
¶Virtus de illo exibat, & ſanabat omnes. 3a.q 43.4.c.
5 Beati pauperes, quia ueſtrum eſt regnum Dei. Matth.5.2a.
¶Beati qui nunc eſuritis, quia ſaturabimini. ibidem 5a.
¶Beati qui nunc fletis, quia ridebitis. ibid.4a.
Beati eritis, cum oderint uos, &c. ibid.9a.
6 Ecce merces ueſtra, multa eſt in cœlo, ibid.10a.
¶Diligite inimicos ueſtros. ibid.35a.
¶Benefacite his, qui oderunt uos. ibidem 40a. ¶Benedicite
maledicentibus uobis. ibidem.
7 Orate pro calumniantibus uos, ibid. 41a. ¶Et qui percutit te
in unam maxillam, præbe ei, & alteram. ibid.36a.
¶Ab eo qui aufert tibi ueſtimentum, etiam tunicam noli
prohibere. ibid.37a.
8 Omni petenti te tribue. ibidem 38a. ¶Et qui aufert quæ tua
ſunt, ne repetas. ibidem 37a./ 4.d.38.q.2.ar 4.q.3.4^{m}.
¶Et prout vultis ut faciant uobis homines, & uos facite illis
ſimiliter. Matth.7.6a.

Etſi

9 Et ſi diligitis eos,qui uos diligunt,q̃ uobis eſt gr̃a?Mat.5.41a.
10 Peccatores peccatoribus fœnerantur,vt recipiant æqualia.Eccleſ.29.1a.¶Et erit merces veſtra multa.Mat.5.10a.
11 Mutuum date,nihil inde ſperantes.22æ.q.78.1.3m./Mal.q.13.4 3m./Opuſ.73.c.o.4./7m./15.&c.
12 Et eritis filii altiſſimi.1a.q.33.3.c./3a.q.3.4.3m./q.2m./q.2.9.o./3.diſt.10.q.2.o./cont.4.prin.o./c.17.fi./21.fi./c.24.prin.o./Pſal.28.Io.1.lec.12./Ro.8.lec.3.o./Gal.3.lec.9 fi./Ephe./c.5/Col.1./Heb.2.lec.3.
13 Eſtote,ergo miſericordes.22æ.q.30.4.o.
14 Sicut & pater veſter miſericors eſt.Eccl.2.3a.¶Nolite iudicare,& non iudicabimini.Matth.7.1a.
15 Eadem menſura qua menſi fueritis, remetietur vobis.Matt.7.2a.Quomodo potes dicere fratri tuo, frater, ſine eijciam feſtucam,&c.ibid.3a.
16 Non eſt arbor bona, quæ fructus malos facit, nec econuerſo.ibidem 7a.

CAPVT VII.

Cam.7m. 1 Non ſum dignus,vt ſub tectum meum intres.Mat.8.4a.¶Quo audito Ieſus miratus eſt. ibid. 5a. ¶Nec in Iſrael tantam fidem inueni.ibid.6a.¶Et tetigit loculum.ibidem 1a.
2 Tu es qui venturus es,an alium expectamus. 11.1a. ¶Et pluſq̃ prophetam.ibid.2a.¶Ecce ego mitto angelum meũ.Ier.7 9a.¶Qui præparabit viam ante te.Malach.3.2a.
3 Maior inter natos mulierum Ioanne Baptiſta, nemo eſt,Mat.11 2a.¶Qui autem minor eſt in regno Dei, maior eſt illo ibidem 6a.
4 Venit Ioannes Baptiſta,neque manducans panem, neque bibens vinum,&c. ibid.10a. ¶Venit filius hominis manducans & bibens.&c.ibid.11a. ¶Et iuſtificata eſt ſapientia ab omnibus filiis ſuis.ibid.12a.
5 Et ecce mulier,quæ erat in ciuitate peccatrix, &c. Mar.16.9a.¶Fides tua te ſaluam fecit. Matth.9.17a.
6 Remittuntur ei peccata multa,quoniam dilexit multum 1a.q.21.4.1m./3a.q.49.1.c./4.d.22.q.1.artic.1.2m./art.2.q.3.o./Veri.q.28.1.3m./4m.

CAPVT VIII.

Cam.8m. 1 Maria quæ uocatur Magdalene,de qua ſeptem dæmonia eiecerat.Mar.16.9a ¶Aliud cecidit in terram bonam, & ortum fecit fructum centeſimum.Matth.13.1a.
2 Qui habet aures audiendi,audiat.Matth.11.9a.
3 Quod tibi nomen eſt? At ille.Lego 22æ.q.95.4.1m.
4 Dæmones rogabant eum,vt permitteret eis in porcos ingredi.Matth.8.11a. ¶Et permiſit illis. Exierunt ergo dæmones ab homine,& intrauerunt in porcos.ibid.12a.
5 Et impetu abiit grex perpreceps in ſtagnum,& ſuffocatus eſt. ibidem 12a.¶Et rogauerunt eum omnis multitudo Geraſenorum,ut diſcederet ab ipſis.ibid.4a.
6 Redi in domum tuam,& narra quãta tibi fecit Deus. ibid.2a.¶Tetigit fimbriam veſtimenti eius. Matt.9.14a.¶Fides tua te ſaluam fecit.ibid.17a.
7 Ipſe autem tenens manum eius clamauit dicens. ibid.1a.
8 Quibus præcepit,ne alicui dicerent. Matth.8.2a.

CAPVT IX.

Cam.9m. 1 Dedit illis uirtutem & poteſtatẽ,ſuper omnia dæmonia. Mat.10.1a.¶Et vt languores curarent.ibid.1a. ¶Nihil tuleritis in uia,neque uirgam,neque peram,neque panem.ibid. 5a.
2 Ioannem ego decollaui.Matth.14 2a. ¶Acceptis autem quinque panibus,& duobus piſcibus.ibidem 3a. ¶Reſpexit in cælum, & benedixit illis. ibidem 4a. ¶Cum ſolus eſſet orans, ibidem 5a.
3 At ille increpans illos,præcepit ne cui dicerent. Matth.8.2a.¶Oportet Ieſum multa pati. Mat.18.8a. ¶Et occidi. ibid.5a.Et tertia die reſurgere Matth.20.6a.
4 ¶Vere ſunt hic aliqui ſtantes,qui non guſtabunt mortem,donec uideant regnum Dei.Matth.16.fi.¶Aſſumpſit Petrum,& Iacobum,& Ioannem. Matth.17. 1a. ¶Aſcendit in montem ut oraret.Matth.26.18a.
5 Et facta eſt ſpes vultus eius altera,dũ oraret. Matt.17.3a ¶Et ueſtitus eius albus & refulgens.ibid. 5a.¶Et ecce duo uiri loquebantur cum illo.Erant autem Moyſes & Helias. ibid.6a.
6 Et dicebant exceſſum quem completurus erat in Ieruſalem.3.q.45.3.3m. ¶Nemo mittens manum ad aratrum, &c. 22æ.q.88.1.3m.
7 Facta eſt nubes, & obumbrauit eos. Matth.17.7a. ¶Et vox facta eſt de nube dicens.Hic eſt filius meus,&c.ibid.8a.¶Ipſum audite.ibidem 9a.
8 Eliſit illum dæmoniũ,& diſſipauit.4.d.6.q.2.ar.3.q.1.c./d.34.3.1m./3m ¶Vt tradatur in manus hominum.Mat.17 17a./26.31a.¶At Ieſus videns cogitationes cordis eorum. Mat.9.4a.

CAPVT X.

1 Nolite portare ſacculum,non peram,neque calciamenta Mat.10.5a.6a. ¶Neminem per viam ſalutaueritis. 32.q.64.1.o/2.c./pſal.19./Ioan.4.lec.5 fi.
2 Appropinquabit in vos regnum Dei.Mat.3.2a. ¶Abſcondiſti hæc a ſapientibus & prudentibus, & reuelaſti ea paruulis. Matt.11.13a. ¶Omnia mihi tradita ſunt a patre meo.ibidẽ 14a.
3 Nemo ſcit quis ſit filius,niſi pater, & quis ſit pater, niſi filius, & cui,&c.ibidem 15a. ¶Diliges dominum Deum tuum ex toto &c.Deut.6.5a. ¶Diliges proximũ tuum ſicut te ipſum. Mar.19.12a.
4 Homo quidam deſcendebat ab Ieruſalem in Ierico,& incidit in latrones,&c.vſque fi.1.prolo L/2.d.30.q.1.1.3m.
5 Quodcumque ſupererogaueris,&c. 4.d.15.q.3.ar.1-q.4.2m.
6 Intrauit Ieſus in quoddam caſtellum, & mulier quædam Martha nomine excepit illum in domum ſuã. Et huic erat ſoror noĩe Maria,&c. 22æ.4.171.prin.o./3.d.35.q.1.ar.3.q.3.b.2.
7 Martha Martha ſolicita es,& turbaris erga plurima.3.d.35.q.1.ar.3.q.3.b.2.
8 Maria optimam partem elegit. 12æ.q.57.1.c./22æ.q.181.2.o./Io.20.lec.3.
9 Quæ non auferetur ab ea,contra 3.c.63.fi.

CAPVT XI.

1 Cum eſſet in quodam loco orans &c.Mat.26.18a.¶Cũ oratis, dicite.Mat 6.7a.¶Pater ſanctificetur nomen tuum.&c. vſq; fi.ibidem 8a ¶Panem noſtrum quotidianum,&c.Mat.6.11a.¶Et dimitte nobis peccata noſtra.Siquidem & nos dimittimus debenti nobis. Mat 6.13a. Cam.11m.
2 Petite & dabitur nobis. Mat.7.5a.
3 In Beelzebub principe dæmoniorũ eijcit dæmonia.Mat.9 20a
4 Ipſe autem vt vidit cogitationes eorũ. ibi.3a. ¶Omne regnũ in ſeipſum diuiſum deſolabitur, &c Mat.12.13a ¶Si autem & Sathan in ſeipſum diuiſus eſt, quomodo,&c.ibidem 14a.
5 Filij veſtri in quo eijciunt? ibidem 15a. ¶Ideo ipſi iudices veſtri erunt,ibidem 16a ¶Cum fortis armatus cuſtodit atriũ ſuum,&c.ibidem 17a.
6 Qui non eſt mecum,contra me eſt, ibidem 18a ¶Signum non dabitur ei, niſi ſignum Ionæ prophetæ,ibidem 23a.¶Regina Auſtri,ſurget in iudicio,&c.ibidem 14a. ¶Viri Niniuitæ ſurgent in iudicio,&c.ibidem.
7 Reuertar in domum meam vnde exiui.Matth.12.fi. ¶Porro ſi in digito Dei eijcio dæmonia.Math. 12.16a.
8 Lucerna corporis tui,eſt oculus tuus.Si oculus tuus fuerit ſimplex,&c.Mar.6.16a.¶Vide ergo,ne lumen quod in te eſt,tenebræ ſint,ibidem 17a.
9 Quare baptizatus non eſſet ante prandium. Mat.7.1a.
10 Qđ ſupereſt date eleemoſinã.22æ.q.32.5.6m./q.66.7.c./q.71.1.c./q.87.1.4m./q.118 4.2m/q.185.7.1m./4.d.15.q.2.ar.1.q.4.o./ar.3.q.2.1m./ar.4.q.1.o./q.3.ar.1.q.5.2m/Ma.q.3.10.4m./q.13.2.4m./Quol.6.q.7.o./Quol.7.uel 8.q.6.2.u.
11 Væ uobis phariſæis,qui decimatis mentam,& rutam,& omne olus.Mat.23. 8a. ¶Mittam ad illos Prophetas & Apoſtolos,Iere.7.5a.
12 Vt inquiratur ſanguis omnium prophetarum,qui effuſus eſt,a conſtitutione mundi,a generatione iſta,a ſanguine Abel &c,Mat.23.fi.

CAPVT XII.

1 Attendite a fermento Phariſæorum,qđ eſt hypocriſis. Iob 8.fi./1æ.Cor.5.lec.2. ¶Nihil opertum eſt,quod non reueletur. pſal.50/Mat.10.9a.¶Quod in aure locuti eſtis in cubiculis, prædicabitur in tectis.Mat.10.9a. Cam.12m.
2 Et poſt hæc non habent amplius quid faciant, 22æ.q.32.2.1m
3 Et omnis qui dicit verbum in filium hominis,remittetur illi, ei autem qui in Spiritumſanctum blaſphemauerit,non remittetur,Mat.12.20a.21a.
4 Cum autem inducent vos in Synagogas,&c.nolite ſoliciti eſſe, qualiter aut quid reſpondeatis,Mat.10.8a.
5 Quis me conſtituit iudicem,aut diuiſorem ſupra vos? 3a.q.59.4.1m.
6 Cauete ab omni auaritia.1a.q.63.2.2m./12æ q.77.5.1m./q.82.4.3m./q.84.1.o./22æ q.24.10.2m./q.118.2.o./5.2m.q.119.2.1m./2.d.5.q.1 3.1m./d.21.L.fi./d.22.q.1.1.7m./d.31.q.1.1.3m./d.42.q.2 9.1m./Ma.q.4.6.16m./q.8.1.1m.9m./q.13.1.c./Ro.7.lect.2./1æ.Cor.11.lec.4./1æ.Thim.6.
7 Nolite ſoliciti eſſe animæ veſtræ.Mat.6.19a.¶Quærite primũ regnum Dei,& iuſtitiam eius,&c.ibidem 20a.¶Facite vobis ſacculos qui non ueteraſcunt, theſaurum non deficientem in cœlis,vbi &c. ibidem 13a.
8 Vbi enim eſt theſaurus tuus,ibi eſt cor tuum.ibidem 14a.

9 Si ſciret paterfamilias qua hora fur veniret,&c.Tit.prolo.
10 Quis putas eſt fidelis diſpenſator & prudens?&c. Mat.24.10ª.

CAPVT XIII.

Cam.13m. 1 Et impoſuit ei manus,& confeſtim erecta eſt.Mat.8.10ª.
2 Hypocritæ, vnuſquiſque veſtrum ſabbato non ſoluit bouem aut aſinum?Math.12.6ª.
3 Hanc autem filiam Abrahæ, quam alligauit Sathanas,ecce decem & octo annis,&c.ibidem.
4 Regnum Dei ſimile eſt grano ſinapis,&c.Matth.17.14ª.
¶Simile eſt fermento, quod acceptum mulier abſcondit in farinæ ſata tria,donec &c Mat.13.5ª.
5 Neſcio vos vnde ſitis.Exo.33.32.¶Ibi erit fletus & ſtridor dentium.Math.8.7ª.
6 Non capit prophetam perire extra Ieruſalem.3ª.q.46.10,1m.

CAPVT XIIII.

1 Cuiusveſtrũ aſinus.aut bos in puteum cadet,&c.Matth.12.6ª.
Cam.14m. 2 Omnis qui ſe exaltat,humiliabitur,& econuerſo. 22ª.q.161.5.3m.
3 Cum facis prandium aut cœnam, noli vocare amicos,&c. ſed pauperes,&c.22ª.q.31.3.1m.
4 Et compelle intrare.Veri.q.22.9.7m.
5 Siquis venit ad me,& non odit patrem, &c. & animam ſuam, non poteſt meus eſſe diſcipulus 22ª.q.25.6.c./ q6.26.2.c./7.1m./q.34.3.1m./q.101.4.1m./Opuſ.18.cº 9./Ephe.5.lec.9./cº 6.prinº./Col.3.lec.4.
6 Qui non baiulat crucem ſuam, non poteſt meus eſſe diſcipulus.Opuſ.2.cº 7.
7 Quis enim volens turrim ædificare,nonne prius ſedens,cõputat ſumptus?&c.& non potuit conſumare. 22ª.q.189.10.3m.
8 Qui non renuntiat omnibus quæ poſſidet,non poteſt meus eſſe diſcipulus.22ª.q.184.7.1m./ 4.d.24.q.3.ar.1.q6.1.c./ 2m./q.3.c./Opuſ.65.cº 9.
9 Qui habet aures audiendi,audiat.Matth.11.9ª.

CAPVT XV.

Cam.15m. 1 Erant autem appropinquantes ei publicani & peccatores.22ª.q.25.6.5m./ 3ª.q.40.2.0 / 3m./ Matth.9.7ª.
2 Ita gaudium erit in cœlo ſuper vno peccatore pœnitentiam agente,quàm ſupra nonaginta iuſtis,qui non indigent pœnitentia.1ª.q.20.4.4m./ 3.d.32.ar.5.q.2.1m.
8 Nunne accendit lucernam,& euertit domum. &c.3.d.1.L.5m.

CAPVT XVI.

Cam.16m. 1 Filij huius ſæculi, prudentiores filijs lucis in generatione ſua ſunt.22ª.q.47.13.1m.
2 Facite vobis amicos de mamona iniquitatis. 22ª.q.32 7. 2m./q.114.6.3m./ 4 d.15 q.2.ar.4.q.2.1m.
3 Qui fidelis eſt in minimo,& in maiori fidelis eſt. 3.d. 23. L./Opuſ.23 cº 1.fi./ Opuſ.61.cº 14.
4 Qui in modico iniquus eſt, & in maiori iniquus eſt.Mal.q.2.9.9m.
5 Nemo ſeruus poteſt duobus dominis ſeruire.Mat.6.28ª.
6 Deus autem nouit corda ueſtra.3.Reg.8.11ª.
7 Lex & prophetæ vſque ad Ioannem. Math.11.9ª.
8 Facilius eſt cœlum & terram tranſire. pſal.101.fi.
¶Quàm de lege vnum apicem cadere.Matth.5.16ª.
9 Omnis qui dimittit uxorem ſuam,& adulteram ducit,mœchatur.Matht.5.28ª.
¶Et qui dimiſſam a uiro duxerit,mœchatur.Mat.5.28ª.
20 Et portaretur ab angelis.4.d.44.q.2.ar.3.q.1.1m.
¶In ſinum Abrahæ.3ª. q.52.2.4m./ 3.d.22.q.2.ar.1.q.5.c./4.d.2.lec.2.L.1m. d.45.q.1.1.0./ ar.2.q.1.c.
23 Eleuans autem oculos cum eſſet in tormentis, vidit Abraham & Lazarum in ſinu eius.4.d.50.q 2.art.2 q.3.0./ Quol.7.vel 8.q.7.1.0.
24 Crucior in hac flamma.1ª.q.64.4.1m./ 2.d.6.3.6m./ 4.d.31.ar.1.q.3.c./ d.44.q.3.ar.3.q.3.0./ d.45.q.1 ar.1.q.1.3m./ q.3.3m./ contra 4.cº 89./Veri.q. 26.1.c./ 16m./ Spiritu 1.20m./ Anima 6.7m / 21.0./Quol.2 uel 9.q.7.1.0. / Quolib.3.q.10.1.0./Opuſ. 3.cº 183./ 184.
25 Recordare &c.4.d.50.q.2.ar.2.q.1.0./ L.3m.
26 Hij qui uolunt hinc ad uos tranſire non poſſint.2.d.11.q.1.5.0./ 4.d.50.q.2.4.0./ L.4m./ Quol.7.vel 8.q.7.1.1m./Opuſ.3 c.239./ pſal.33./ pſal.36./ pſal.51.

CAPVT XVII.

Cam.17m. 1 Impoſſibile eſt vt non ueniant ſcandala. Mat.18.1ª. ¶Væ autem homini illi,per quem veniunt. ibid. 4ª. ¶Si peccauerit in te frater tuus,increpa illum.ibid.10ª.
4 Si ſepties in die peccauerit in te, & ſepties in die cõuerſus &c. dimitte illi.ibid.16ª.¶Si habueritis fidem ſicut granum ſinapis, diceretis huic arbori moro,eradicare,&c. Matth.17.14ª.
10 Cum feceritis omnia quæ præcepta ſunt vobis, dicite. Serui inutiles ſumus, quod debuimus facere fecimus. 3.d.19.art.1.q.1.c.
14 Ite oſtendite vos ſacerdotibus. Matth 8. 3ª. ¶Fides tua te ſaluum fecit.Matth.9.17ª. ¶Regnum Dei intra vos eſt. Ro.12.cº.14.lec.2.
24 Sicut fulgur coruſcans de ſub cœlo, &c. ita erit filius hominis in die ſua.Iohel 2.fi. ¶Oportet illum multa pati,&c. Matth.16.8ª.¶Vbicumque fuerit corpus,ibi congregabuntur & aquilæ.12ª.q.102.6.1m./Iob 39.fi.

CAPVT XVIII.

1 Oportet ſemper orare,& non deficere. 22ª.q.83.14.0./4.d.15. q.4 art.2.q.3.u./Ro.1.lec.5./Ephe.1.lec.7./ Col.fi./prinº.cº.4.prinº./1ª.Theſ.5.lec.2. Cam.18m.
2 Iudex quidam erat in quadam ciuitate, qui nec Deum timebat,& homines non reuerebatur. 22ª.q.19.3.1m.
3 Deſcẽdit hic iuſtificatus in domum ſuam ab illo.Rom.2.lec.3.
4 Omnis qui ſe exaltat humiliabitur,& econuerſo.ſup.14.2ª.
¶Afferebant ad eum infantes,vt eos tangeret. Matth.19.13ª.
¶Sinite pueros venire ad me.ibidem.14ª.¶Nemo bonus,niſi ſolus Deus.ibidem 15ª.
5 Non occides.Exo.20.9ª.¶Non mœchaberis.ibid.10ª.
¶Non furtum facies.ibid.12ª.¶Non falſum teſtimonium, dices.ibid.12ª.¶Honora patrem tuum & matrem.ibidem 8ª.
¶Hæc omnia cuſtodiui a iuuentute mea. Matth.19.21ª.
6 Vnum tibi deeſt.Omnia quæcumque habes,uende & da pauperibus.&c. Matth.19.22ª. ¶Et habebis theſaurum in cœlo. Matt.6.14ª. ¶Facilius eſt camelum per foramen acus tranſire,&c. Matth.19.23ª.
7 Quæ impoſſibilia ſunt apud hoies,poſſibilia ſunt apud Deum. Iob 42.1ª.¶Qui reliquerit domum,aut parentes &c.qui non recipiat plura in hoc tempore.Matth.13.26ª.
8 Tradetur gentibus.Matt.20.5ª.26.12ª. ¶Occident eum.3ª.q.47.1.0.¶Et tertia die reſurget.Matth.20.6ª. Et qui præibant, increpabant eum,vt taceret.4.d.19.q.2.1.c.
9 Ipſe uero multo magis clamabat.Io.7.lec.3. ¶Fides tua te ſaluum fecit.Matth.9.17ª.

CAPVT XIX.

1 Et ſi quid aliquem defraudaui,reddo quadruplum. 22ª.q.62.3.2m./4.d.15. q.1.ar.5. q.2.6m. ¶Dimidium bonorũ meorũ do pauperibus.3ª.q.7.2.3m./Opuſ.4.cº.24.fi /Opuſ.73.cº.19. Cam.19m.
2 Venit enim filius hominis quærere, & ſaluum facere, quod perierat.Matt.9.9ª. ¶Tollens quod non poſui, & metens quod non ſeminaui.Matt.25.6ª. ¶Veniens cum uſuris,exegiſſem illud.ibid.7ª./Opuſ.73.cº. 1.prinº.
3 Et ingreſſus in templum, cæpit eijcere uendentes & ementes. Matth.21.3ª ¶Scriptum eſt,Domus mea,domus orationis vocabitur,&c. ibidem 4ª.

CAPVT XX.

1 Coloni cogitauerunt intra ſe dicentes. Hic eſt hæres, occidamus illum,&c. Matth.21.fi. Cam.20m.
2 Reddite ergo quæ ſunt Cæſaris Cæſari. Matth.22.2ª.
3 Acceſſerunt autem quidam Saducæorum, qui negant reſurrectionem.ibidem.4ª. ¶Moyſes ſcripſit nobis, ſi frater alicuius mortuus fuerit habens uxorem, & hæc ſine liberis fuerit, &c. Deuter.25.6ª.
4 In reſurrectione ex mortuis,neque nubent,neque ducent vxores.Matt.22.6ª.¶Neque ultra mori poterunt. 2ª.q.97.3.c./4.d.43.art.2.q.1.4m./ art.3.q.1.c./ d.44.q.2.art.1.q.1.1m./q.3.artic.1 q.2.0./q.3.c./d.48.q.2.1.c./cont.4.cº.82./85./86.1m./89./Poª.q.5.10.0./Quol.7.11.0./ Opuſ.3.cº.157./167./182.Opuſc.53./12m./13m./Cauſis.lec.5.fi/Ro.8.lec.2.fi./1ª.Cor.25.lec.9.fi./Lec.18./1ª.Theſ.4.fi.
5 Aequales enim angelis ſunt. 1ª.quæſtio.63.9.3m./ q.108.8.0./22ª.q.4.5.6m./2.diſt 9.8.0./d.29.4.4m./cont.3.cº.57.fi./ Anima.20.10m.
6 Et filij ſunt Dei. ſup.6. 26ª. ¶Quia uero reſurgunt mortui & Moyſes oſtendit ſecus rubum, ſicut dicit dominum Deum Abraham,& Deum Iſaach,& Deum Iacob. Mat.22.7ª.
7 Deus autem non eſt mortuorum, ſed uiuorum. ibidem.
¶Omnia enim uiuunt ei. 12ª.q.110.1.2m./22ª.q.23.2.2m./3.d.6.q.3.1.4m.
8 Dixit dominus domino meo,ſede a dextris meis,Pſal.109.1ª.
¶Donec

¶Donec ponam inimicos tuos.1.Reg.15.penul.
9 Scabellum pedum tuorum.2.Paral.6.ſi.

CAPVT XXI.

Ca^{m}.21^{m}.
1 Vidua hæc pauper,plus quàm omnes miſit.22ª.q.32.4. 3^{m}.
2 Multi enim venient in nomine meo dicẽtes,quia ego ſum &c. Matth.24.2ª.¶Ponite ergo in cordibus veſtris,non præmeditari,&c. Matth.10.8ª.
3 In patientia veſtra, poſſidebitis animas veſtras. 22ª.q.136.2.2^{m}./Rom.2.lec.2. ¶Areſcentibus hominibus præ timore.&c. Matth.24.4ª.
4 Erit enim preſſura magna ſuper terram &c.ibid.4ª.
¶Erunt ſigna in ſole & luna.Iohelis 2.4ª.
¶Et ſtellis.Iſa.14. ¶Nam virtutes cœlorum mouebuntur.Iohelis 2.3ª.
5 Et tunc videbunt filium hominis, uenientem in nube. Matth, 24.10ª.
¶Cum poteſtate magna & maieſtate.ibidem 21ª.
6 Cœlum & terra tranſibunt.Pſal.101.ſi.
7 Verba autem mea non tranſibunt.Matth.5.16ª.

CAPVT XXII.

Ca^{m}.22^{m}.
1 Appropinquauit autem dies feſtus azimorum,qui dicitur paſcha.Matth.26.1ª.
2 Intrauit autem Sathanas in Iudam,&c.cont.4.c°.18.ſi./Quol.3.q.3.3.0.
3 Quemadmodum illum traderet eis.Matth.26.12ª.
4 Deſiderio deſideraui, hoc paſcha manducare vobiſcum,antequam patiar.3ª.q.81.1.3^{m}.
5 Et hoc non manducabo illud,donec.&c. Matth.26.10ª.
¶Non bibam de generatione vitis,donec &c. ibidem.
6 Hoc eſt corpus meum, quod pro vobis datur. ibid.8ª.
¶ Et accepto pane gratias egit & fregit .& dedit eis dicens. ibidem.6.7ª.¶Et accepto calice,gratias egit & dixit.Accipite & diuidite inter vos.ibidem.
7 Hoc facite in meam commemorationem. 4.diſt.8.quæſt.1.artic.1.q.3.c.
8 Similiter & calicem poſtquàm cenauit dicens. 3ª.q.74.1.3^{m}.
9 Facta eſt contentio inter eos , quis eorum uideretur eſſe maior.22ª.q.38.1.3^{m}.
10 Ego diſpono vobis , ſicut diſpoſuit mihi pater meus regnum.12ª.quæſtio.4.7.1^{m}./cont.3.c°.51.ſi./L1°.4.c°.82./Opuſc.3.c°.264.
11 Vt edatis & bibatis ſuper menſam meam, in regno meo. 12ª.q.4.7.1^{m}./cont.3.c°.51.ſi /L.1°.4.c°.82 / Opuſ.3.c°.264.
12 Vt ſedeatis ſuper thronos , iudicantes duodecim tribus Iſrael. Matth.19.23ª.
13 Poſitis genibus,orabat dicens. Matth.26.18ª.
¶Pater ſi vis,transfer calicem iſtum a me. ibid.19ª.
¶Verumtamen,non mea voluntas,ſed tua fiat. ibidem.
14 Apparuit autem illi angelus de cœlo, confortans eum.3ª.q.12.4.1^{m}./2.d.11.q.1.3.7^{m}./3.d.14.art.3.q.6.2^{m}./ Heb.2.lec.1.
15 Et factus in agonia.3ª.q.18.6.3^{m}./cont.4.c°.90.
16 Prolixius orabat Matth.18ª.
¶Et factus eſt ſudor eius, ſicut guttæ ſanguinis , decurrentis in terram.4.d.11.q.2.art.2.q.4.2^{m}.
17 At ille negauit eum.Matth.26 ſi. ¶Et conuerſus dominus,reſpexit Petrum. Exo.30.1ª. ¶Et recordatus eſt Petrus &c. & egreſſus foras,fleuit amare. Matth.9. Ioan.13.lec.2.
18 Ex hoc autem erit filius hominis,ſedẽs a dextris virtutis Dei. Mar.16.21ª.

CAPVT XXIII.

Ca^{m}.23^{m}.
1 Et facti ſunt amici Herodes & Pilatus in ipſa die. Nam antea inimici erant adinuicem.22ª.q.23.1.2^{m}./3^{m}./ q.25.8.3^{m}./ 3.d.27.q.2.1.8^{m}./12^{m}./ Veri.q.2.4.8.c.
2 Ieſum vero tradidit uoluntati eorum.Matth.26.15ª.
¶Venerunt in locum qui dicitur Caluariæ.Matth.27.7ª.
¶ Ibi crucifixerunt eum . ibidem 6ª. ¶ Et latrones vnum a dextris,& alterum a ſiniſtris. ibid.10ª.
3 Ieſus autem dicebat , Pater dimitte illis . Non enim ſciunt quid faciunt.3ª.q.21.4.2^{m}. / q.47.5.0./6.c.
4 Erat autem & ſuperſcriptio ſcripta ſuper eum literis Græcis & Latinis & Hebraicis. Hic eſt rex Iudæorum.ibid.9ª.
¶Vnus autem de his, qui pendebant latronibus,blaſphemabat eum, &c. ibidem 11ª.
5 Domine memento mei , cum veneris in regnum tuum. 3 . q. 46.11.3^{m}.
6 Hodie mecum eris in paradiſo.3ª.q.52.4.3^{m}./3.d.20 q.2.art.1.q.3.3^{m}./4.d 4.q.2.ar.2.q.6.2^{m} / d.20.L.5^{m}./c°1.4.c°.90.ſi.
7 Erat autem hora ſexta.Et tenebræ factæ ſunt ſuper uniuerſam terram,vſque in horam nonam.Matth.27.12ª.¶Et obſcuratus eſt ſol. Iohelis 2 4ª.¶Et velum templi ſciſſum eſt mediũ. ibidem 16ª.
8 Et clamans voce magna ait. Pater in manus tuas commendo ſpiritum meum.ibidẽ 14ª.¶Et hoc dicens expirauit,ibid.15ª
9 Et depoſitum inuoluit ſindone,ibi.21ª.¶Et poſuit eum in monumento exciſo, ibidem 21ª. ¶ In quo nondum quiſquam poſitus fuerat.3ª.q.51.2.c./ 4^{m}./ Io.7.
10 Parauerunt aromata,& vnguenta,& ſabbato quidem ſiluerũt, ſecundum mandatum.4.d.11.q.2.ar.2.q.3.4^{m}.

CAPVT XXIIII.

1 Vna autem ſabbati valde diluculo,venerunt ad monumentũ. Ca^{m}.24^{m}.
pſal.107.1ª.
2 Ecce duo viri ſteterunt ſecus illas.Matth.28.2ª. ¶In veſte fulgenti.ibidem 4ª. ¶Dixerunt ad illas. ¶Quid quæritis viuentem cum mortuis? ibidem 3ª.
3 Non eſt hic,ſed ſurrexit.3ª.q.53.1.0./2.c./ 3.1^{m}./3.d.21.q.2.1.0.
4 Erat autem Maria Magdalena , & Iohanne, & Maria Iacobi &c. Matth.27.15ª.
5 Petrus autem ſurgens,cucurrit ad monumentum.Io.7.
¶Procumbens vidit linteamina poſita.3ª.q.18.4.1^{m}./2^{m}.
6 Oculi autem eorum tenebantur, ne eum agnoſcerent. 3ª.q.55.4.3^{m}.
7 Et quomodo tradiderunt eum ſummi ſacerdotes.Mat.16.12ª
¶In condemnationem mortis.Matth.27.15ª. ¶Et crucifixerunt eum, ibidem 6ª.
8 Nonne hæc oportuit pati Chriſtum. Matth.18 9ª.
¶Et ita intrare in gloriam ſuam.3ª.q.45.1.c.
9 Et ipſe ſe finxit longius ire.22ª.q.111.1.1^{m}.
10 Et coegerunt illum.22ª.q.188.6.c./3ª.q.40.1.2^{m}. / Veri.q.11.4.2^{m}.
11 Et aperti ſunt oculi eorum.3ª.q.55.4.3^{m}.
12 Et ipſe euanuit ex oculis eorum.3ª.q.54.1.2^{m}
13 Nonne cor noſtrum ardens erat in nobis. 3.diſt.27.q.1.1.4^{m}./ pſal.22.ſi / pſal.35.
14 Dicentes,quod ſurrexit dominus vere,ſupra 5ª.
15 Cognouerunt eum in fractione panis. 3.d.21.q.2.ar.4. q.1.3^{m}.
16 Stetit Ieſus in medio.Iſa.12.ſi.
17 Palpate & videte,quia ſpiritus carnẽ & oſſa nõ hẽt,&c. 3ª.q.54.1.2^{m}./3.d.21.q.2.ar.4.q.2 1^{m} /4.d.44.q.2.ar.2.q.6.c./1^{m}.
18 Et cũ manducaſſet coram eis.1ª q.51.3.5^{m}./ 3ª.q.54.2.3^{m}./ q.55.3.c./6.c./ 1^{m}./2. d 8.4.1^{m}./ 3.d 21.q.2.ar 4.q.4.0 / 4.d 44.q.1.ar.3 q.4.1^{m}./contra 4.c° 82.ſi./ Po².q.6.8.c./8^{m}./ Quol.3.q 2.1.0 / Opuſ.3.c° 246./ Io.21.lec.2.ſi.
19 Hæc ſunt verba quæ locutus ſum vobis,cum adhuc eſſem vobiſcum.3ª.q.55.3.c.
20 Neceſſe eſt impleri omnia,quæ ſcripta ſunt. Matth.5.14ª.16ª.
¶In lege, & prophetis,& pſalmis de me.Rom.5.lec.6.
21 Tunc aperuit illis ſenſum,vt intelligerent ſcripturas.Matth.4.21ª./ 13.7ª.
22 Oportebat Chriſtum pati.Matth.16.9ª. ¶Et reſurgere a mortuis.ſupra 3ª. ¶Die tertia.Matth.20.6ª.
23 Et prædicari in nomine eius,pœnitentiam in remiſſionẽ peccatorum,in omnes gentes.Mat.4.21ª./ 24.1ª.
24 Ego mittam promiſſum patris mei in vos.Io.16.lec.2.ſi.
25 Vos autem ſedete in ciuitate, quoadusque induamini virtute ex alto.Rom.13.11ª.
26 Eleuatis manibus benedixit eis.Gen.1.31ª.
27 Et ferebatur in cœlum.3.d.22.q.3.ar.2.q.1.1^{m}.
28 Et erant ſemper in templo laudantes , & benedicentes Deũ. pſal.33.1ª.2ª.

AVTHORITATES EX EVANGELIO ſecundum Ioannem.

CAPVT I.

1 IN principio erat verbum.contra 4.c° 2./3./ 4.11. Ca^{m}.1^{m}.
2 Et erat verbũ apud Deũ . 1ª.q.33.3.3^{m}./ q.34.1.0./ 12ª.q.93.1.2^{m}./1.d.27.q.1.2.0./1 .d.22.q.3.ar.3.q 2 4^{m}./Ↄ.4.c° 11.ſi./Veri.q.4.2.0. / 4.4^{m}./ Po².q6.9.9.7^{m}./Quol.4.q.4.1.0./Opuſ.1.c° 11./Opuſ.3.c° 41.
3 Et Deus erat verbum.1ª.q.27.1.0. / q.33.1. 2^{m}./ q.41.3.0./ 3ª.q.43.4 0./ 3.d.1 1.1.0./ contra 4.cap° 3.vſque 33./Io.10.lec.6.0./ Ro.1.lec.2.lec.3.
4 Hoc erat in principio apud Deum.ſupra 2ª.
5 Oĩa ꝑ ipſum facta ſunt.1ª.q.39.8.c./Ↄ. 4 c° 13. Ro.1. lect.5.
6 Et ſine ipſo,factum eſt nihil 12ª.q.72.1.2^{m} / Veri.q°.28.6.c./ Mal.q.2.1.4^{m}./2.c./ 9.c./2^{m}./ 6^{m} / 24^{m}./ 11.13^{m}. / 12.2^{m}./ q.4 2.10^{m}. /Quol.1.q.9.1.0.
7 Quod factum eſt.in ipſo vita erat.1ª.q.18.4.0./ 1.d.36 q.1.3.3^{m}./ contra 4.c° 13.ſi./ Veri.q.4.8.0.

8 Et vita erat lux hominum.contra 4.cº 13 fi.
9 Et lux in tenebris lucet, contra 4 cº 13.fi.
10 Et tenebræ eam non comprehenderunt.contra 4.cº 13.fi.
11 Fuit homo miſſus a Deo,cui nomen erat Ioanes. Ier.7.5a.
12 Erat lux vera quæ illuminat omnem hominem, venientem in
hunc mundum.1a q.79 4.1m./2.d.13.q 2.2.c./1m.
¶In mundo erat.Heb.10.
13 Et mundus per ipſum factus eſt, ſupra 3ª. ¶Et mundus eum
non cognouit, Ephe.6.lec.3.
14 In propria venit pſal.23.5ª.
15 Quotquot autem receperunt eum,dedit eis poteſtatem, filios
Dei fieri.Luc.6.27ª.
16 Et verbum caro factum eſt,3ª.q.5.3.1m./3.d.2.q.1ar.3.q6.2c
1m./2.4.cº31,fi./33.fi./34/Ro.1 lec.2./Gal.2.lec.4,fi./He.5.
17 Et vidimus gloriam eius, gloriam quaſi vnigeniti a patre.1ª.
q 33.3.c./2m./q.41.3.c./3.d.13.L,fi./cõtra 4.cº 8.fi /36.1m.
18 Plenum gratiæ & veritatis,3ª.q.2 10.2m./q 7.7.1m./9.0./10.
12.c./q.14.4.2m./q.15.2.3.c./q.22.1.c.5m./3m./q.27.5.1m./
q.28.4.2m./q.34.1.c/q.38.2.2m./3.d.4.q.3.ar.2.q.2.0./d.
13.q.1.ar.2,q.1.2.0./d.15.q.1.2.5m./contra 4 cº 7./Ver.q.
29.2.0./5.1m./Quol.3.cº 221./Iſa.11.lec.2.prin./Io.1.lec.
15,fi.cº 3 lec.6./1ª.Cor.11./cº 12/Col.2.lec.5.
19 Qui poſt me venturus eſt,ante me factus eſt.3ª.q.16.6.2m./2.
d.1.q.1.2.1m.
20 Et de plenitudine eius,nos omnes accepimus, 3a.q.7.10.0./3.
d.13.q.1.ar.2.q.2 0.
21 Et gratiam pro gratia.Ro.1.lec.4.prinª.
22 Lex per Moyſen facta eſt, gratia autem & veritas, per Ieſum
Chriſtum facta eſt.Ro.1.lec.4.prinª.
23 Deum nemo vidit vnquam.1ª.q.12.1.1m./4.d.49.q.2.1.0m./
Matth.5.
24 Vnigenitus filius,qui eſt in ſinu patris, ipſe enarrauit. 1a.q.33.
3.2m./3.d.22.q 3 ar.3.q.2.4m./contra 4 cº 11.fi.
25 Vox clamantis in deſerto,dirigite viam domini. 1.Reg.7.1ª.
¶Ego vos baptizo in aqua.Math 3.5ª.
26 Ecce agnus Dei.1ª.q.102.3.2m./3ª. q.73.5.c./Iſa.16.prinª./
Io.1.lec 21 fi / 1ª.Cor.5.lec.2.
27 Ecce qui tollit peccata mundi.3ª.q.22.2.2m./3.c./q.46.5.3m.
/6.6m./q.48.2.2m./q.49.1.0./2.3.4.5.c.5.3m./4m.q.52.5.c.
q.56.2.4m./q.62.3.0./q.69.1.2m./3m./q.73.5.c.q.79.3.c.3.
d.18.q.5.4m./d.19.1.0./ar.5.q.1.3m/L.prinª./d.20.ar.1.q.
2.2m./ar.3.1m./4m./6m./ar.4.q.2.1m./4. d.4.q.2.ar.1.q.3.
c.d.17.q.3.ar.1.q.1.c./contra 4.cº 55.23m./24m./72./74.
Quol.2.2.0./Opuſ.3.cº 238.fi./Rom.5.lec.2.fi.
28 Et ego neſciebam.4.d.5.L./Io.1.lec.22./1ª.Cor.1.lec.2.
¶Vt manifeſtetur in Iſrael, propterea veni ego. 3ª.q.36.4.
3m./q.43.3.1m.
29 Vidi ſpiritum deſcendentem,quaſi columbam de cœlo,& man
ſit ſuper eum.Math.3.12a.
30 Sed qui miſit me baptizare.Iere.7.9ª.
¶Hic eſt qui baptizat in Spirituſancto.Math.3.6a.
31 Amen amen dico uobis. Io.2.25.fi./Ioan.3./Rom.11.fi./1ª.
Cor.14.lec.3.fi.
32 Videbitis cœlum apertum.Math.3 11a ¶Et angelos Dei aſcen
dentes,& deſcendentes,ſupra filium hominis.Gen.28.4a.

CAPVT II.

Cam.2m.

1 Et erat mater Ieſu ibi.Math.1 8a. ¶Quid mihi & tibi eſt mu-
lier.3.d.4.q.2.2.2m.
¶Nondum venit hora mea. 3ª q.46.9.0./10.c.
2 Omnis homo primum bonum vinum ponit. 3a.q.44.3.2m.
3 Hoc fecit initium ſignorum Ieſus.3a.q.36.4.3m./q.43.3.0./4.
d.44.L./Opuſ.11.art.18/Io.2.lec.1.fi./cº.15.lec.5.fi./cº.21.
4 Et crediderunt in eum diſcipuli eius.3a.q.43.3.3m.
5 Poſt hæc deſcendit Ieſus in Capharnaum, ipſe & mater eius
& fratres eius. Math.12.fi./3a.q.28.3.5m.
6 Quadraginta & ſex annis,ædificatum eſt templum hoc.3ª.q.
33.ar.1/1m.
7 Ipſe enim ſciebat,quid eſſet in homine.3ª.q.10.2.c.

CAPVT III.

Cam.3m.

1 Niſi quis renatus fuerit ex aqua & Spirituſancto, non põt in-
troire in regnũ Dei.1 2ª.q.113.3.1m./3a.q 66.2.0./q.68.1.2.
0/q.70.2.3m./4m./q.72.6.1m./q.84.5.c./4.d.3.ar.5.q6.3.0./
d.4.q.3.ar.3.q.2.c./3m.d.6.q.1.ar.1.q.1.c./d.17.q.3.ar.1.q.5.
c.1m/q.4.c./cõtra 4.cº 71./72./Quol.6.q.3.1.0./Io.6 lec.7.
2 Nemo aſcendit in cœlum, niſi qui deſcendit de cœlo,filius ho
minis qui eſt in cœlo.3ª.q.5.2.4m./q.57.2.2m./3.d.22.q.3.
1 2m./L.3m/contra 4.cº 30.
3 Ita exaltari oportet filium hominis.3ª.3.46.4.c.
¶Amen amen dico tibi.ſup.1.penultima.

4 Vt omnis qui credit in ipſum non pereat, ſed habeat vitam
æternam,Mar.16.12ª.
5 Sic Deus dilexit mundum.3ª.q.1.1.c.
6 Vt filium ſuum vnigenitum daret. ſup.1.27ª.
7 Non enim miſit Deus filium ſuum in mũdum, vt iudicet mun
dum,ſed ut ſaluetur mundus per ipſum. 3ª.q.68.1.c.2.n.
8 Qui credit in eum,non iudicatur. 4.d 47.q 1 art.3.q.2.1m.
9 Qui autem non credit,iam iudicatus eſt. 1ª.Cor.5.fi.
10 Qui autem facit veritatem,uenit ad lucem.1ª.q.17.1.c.
11 Non enim ad menſuram dat Deus ſpiritum. 3ª.q.7.11.1m./3.
d.13.q.1.art.2.q.2.1m./L.2m.¶Qui de cœlo venit ſuper om-
nes eſt.3.d.3.q.4.1.1m./cont.4.cº.3º.
12 Pater diligit filium, & omnia dedit in manu eius. 1ª.q.42.6.
2m./cont.4.cº.8./Poª.q.2.3.9m.

CAPVT IIII.

1 Omnis qui biberit ex aqua hac,ſitiet iterum. 12ª.q.2.1.3m. Cam.4m.
¶Fons aquæ ſalientis.12ª.q.2.1.3m./Pſal.41./Iſa.12.fi. ¶Vi-
deo,quia propheta es tu.infra 6.5ª.
2 Venit hora, quando neque in monte hoc, neque in Ieroſoly-
mis adorabitis patrem. 22ª.q.84.3.1m.
3 In ſpiritu & veritate oportet adorare.22ª.q.81.7.1m./q.83.13.
1m./3.d.9.q.1.art.3.q.3.2m.
4 Iam non propter loquelam tuam credimus.22ª.q.2.10.c.fi.

CAPVT V.

1 Pater meus uſque modo operatur, & ego operor. 1ª.q.69.2.c. Cam.5m.
q.73.2.1m./q.118.3.2m.
2 Non ſolum ſoluebat ſabbatum,Matth.5.21ª.
3 Sed & patrem ſuum dicebat Deum.Pſal.88.12ª.
4 Aequalẽ ſe faciẽs Deo.1ª.q.42.0./3ª.q.43 4.c./q.58.3.0./1.d.
19.q.1.0./d.31.L.2m./3.d.11.1.c./cõt.5.cº.7.11m./9.11./Poª.
q.2.3.c.fi./q.3.13.0./14.3m./15.c.q.m.1.16m./1.5m./18m./4.c.
5 Non poteſt filius a ſe facere quicquam, niſi quod viderit pa-
trem facientem.1ª.q.42.6.1m./cont.4.cº.8.
6 Quæcumque enim ille fecerit, hæc & filius ſimiliter facit. 3ª.
q 43.4.b.
7 Pater enim diligit filium, & demonſtrat ei omnia quæ ipſe fa-
cit.1ª.q.42 6.2m./cont.4.cº.8.
8 Sicut enim pater ſuſcitat mortuos & viuificat, ſic & filius quos
vult viuificat.3.q.43.4 c./2m.
9 Non enim pater iudicat quemquam,ſed omne iudicium dedit
filio.4.d.47.q.1.art.2.q.1.1m./Heb.12.lec.4.
10 Vt omnes honorificent filium, ſicut honorificant patrem. 22ª.
q.81.5.1m./q.84 1.3m./3ª.q.25.1.1m./3.d.9.q.1.ar.3.q.2.0.
11 Qui non honorificat filium,non honorificat patrem. ſup.11ª.
12 Qui miſit illum. 1ª.q.43.0./q.112.1.c.3m./3ª.q.28.1.3m./q.
39.8.1m./1.d.15.0./3.d.1.L.2m./d.25.q.1.2.2m./cont.4.cº.
8./23.24.2m./Poª.q.10.4 14m./Gal.4.lec.2.
13 Amen amen dico uobis ſup.1.penult.
14 Qui audiuit verbum meum,& credit ei qui me miſit,habet vi
tam æternam.Mar.16.12ª.
15 Et in iudicium non venit,ſed tranſiet a morte in vitã. ſup.3.7ª.
16 Venit hora in qua omnes qui in monumentis ſunt,audient uo-
cem filii Dei.4.d 43.ar.1.q.1.0/d 44.q 1.art.3.q.2.c./cont.4.
cº.78./9/80./Ro.1.lec 3.fi./1ª Cor.15.lec.1.
17 Sicut enim pater habet uitam in ſemetipſo, ſic dedit & filio vi
tam habere in ſemetipſo.3.d.31.q.1.art.2.q.1.3m./Verit.q.4.
8.3m./Ioan.14.lec.1.
18 Et poteſtatem dedit ei iudicium facere, quia filius hominis
eſt 3ª.q.59.2.c.3.c/4.d 47.q.1 art.2.q.1.1m./Heb.12.lec.4.
19 Et procedent qui bona fecerunt in reſurrectionem vitæ,qui ve
ro mala egerunt.in reſurrectionem iudicij. 4.diſt.43. art.1.q.
2.3m./art.2 q.1.4m./d.44.q.3.art.1.q.1.0./cont.4.cº.86.89./
Quol.7.12.0.
20 Non poſſum ego a me ipſo facere quicquã.ſup.5ª.
21 Sicut audio,iudico.1ª.q 42.6.2m./cont.4.cº.8.
22 Et iudicium meum verum eſt.1ª.q.16.5.0./12ª.q.3.7.c.
23 Non quæro uoluntatem meam, ſed uoluntatem eius qui me
miſit.Matth.26.18ª.19ª.20ª.
24 Ille erat lucerna ardens & lucens. Pſal. 17. ¶Opera quæ dedit
mihi pater ut perficiam ea,ipſa opera quæ ego facio teſtimo-
nium perhibent de me.3ª.q.43.1 4.0./3.d.5.q.1.1.0./d.16.
q.1.3.c./cont.4.cº.55.8m./Quol.2.6.4m./Io.15.lec.3.
25 Neque uocem eius vnquam audiſtis.3ª.q.39.8.2m.
26 Neque ſpeciem eius vidiſtis.ibidem.

CAPVT VI.

1 Erat autem proximum paſcha,dies feſtus Iudæorũ.Mat.26.1a Cam.6m.
¶Hoc autem dicebat tentans eum.Gen.22.1ª.¶Accepit ergo
Ieſus panes.Mat.14.3a.¶Et cum gratias egiſſet, ibidem.4a.

His

2 Hic eſt vere propheta, qui venturus eſt in mundum. 22ſ.q.174. 5.3m./3a.q.7 8.o./qu. 31.2.c./Ver.q.20.6.c./pſal. 44.Io.4. lec.6./cº.6.lec.2.prin./cº.9.lec.2.He.1.
3 Fugit iterum in montem ſolus. Math.14.5a.
¶Amen amen dico vobis, ſupra 1.penultima.
¶Quem miſit ille, ſupra 5.12a.
4 Non Moyſes dedit vobis panem de cœlo, ſed pater meus dat vobis de cęlo panem verum.4.d.19. L.1m.
5 Ego ſum panis vitæ.3a.quæſt.79.1 b.
6 Qui venit ad me, non eſuriet, & qui credit in me non ſitiet in æternum, 12ſ.q.2.1.3m.
7 Deſcendit de cęlo.cont.4.capº.30.
8 Non vt faciam voluntatem meam, ſed voluntatem eius qui miſit me. Math.26./18a. 19a.20ſ.
9 Et ego reſuſcitabo eum.3a.q.54.2.c./q.56.1.2.o./q.59.2.c.fi./ q.62.5.1m./3m./3.d.21.q.2.2.1m./2m./4.d.43.ar.2.q.1.o./ q.2.c./ar.3.q.1.1m/d.45.q.2.ar.3.q.3.2m./d.48.q.1.1.5m./ L./c6.4.cº.78./.Ver.q.27.3.7m./q.29.4.1m./Opu.3.cº.246. Iob.19./1ſ.Cor.15.lec.5./1ſ.Theſ.4.lec.2.
¶In nouiſſimo die.4.d.43.ar.3.q.1.o./q.2.c./q.4.1m./Iob.19
10 Omne quod dat mihi pater, ad me veniet, & non eijciam eum foras. Io.14.lec.7.prin./Quol.7.q.9.2.c./Eph.3.lec.5.prin.
11 Omne quod dedit mihi, non perdam ex eo, inf.10.12a.
12 Omnis qui videt filium, & credit in eum, habet vitam æternã. Mar.16.6a.
13 Nemo poteſt venire ad me, niſi pater qui miſit me traxerit eũ, 4.d.17.q.1.ar.3.q.2.1m./cõ.3.cº.148/Veri.q.28.4.2m.
14 Omnis qui audiuit a patre, & didicit, venit ad me, ſupra.10a, 13a.
15 Non quia patrem vidit quiſquam, niſi is qui eſt a deo, hic vidit patrem, ſup.1.23a.24a./Matth.11.5a.
¶Qui credit in me, habet vitam æternam. Mar.16.12a.
16 Panis quem ego dabo, caro mea eſt pro mundi vita.3a.q.79.1. o./8.c./q.81.1.3m./4.d.8.q.1.ar.2.q.2.4m.
17 Niſi manducaueritis carnem filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis.3a.q.65.4.2m./q.73.3. 1m./q.87.4.1m./4 d.9.ar.1.q.2.1m.
18 Qui manducat meam carnem, & bibit meum ſanguinẽ, habet vitam æternam, 3a.q.79.2.o./q.80.2.1m./Io.6.o.
19 Caro mea verè eſt cibus & ſanguis meus vere eſt potus.3a.q. 76.1.2m./4.d.10.ar.2.q.2.2m.
20 Qui manducat meam carnem, & bibit meum ſanguinem, in me manet, & ego in eo, inf.10.12a.
21 Sicut miſit me viuens pater, & ego viuo propter patrẽ, & qui manducat me, & ipſe viuet propter me.1ſ. Cor.11.lec.fin.
22 Qui manducat hunc panem, viuet in æternum. 4.d.46.q.2.ar. 3.q.3.2m.
23 Spiritus eſt qui viuificat, caro non prodeſt quicquam.3.q.75.1. 1m./4.d.10.1.2m.
24 Verba quæ ego loquutus ſum vobis, ſpiritus & vita ſunt. 3a. q. 75.1.1m./4.c./con.4.cº.68.
25 Et quis eſſet eum traditurus. Math.26.12a.
26 Nonne ego vos duodecim elegi, & vnus ex vobis diabolus eſt? 4.d.38.q.2.ar.2./q.8.2m.

CAPVT VII.

Cam.7m. 1 Erat autem in proximo dies feſtus iudæorũ ſcęnophegia. 12ſ. q.102.4.10m./q.103.3 4m./Io.7.lec.2./lec.5.princ.
2 Dixerunt autem ad eum fratres eius, &c. Math.12.fi.
¶Tempus meum nondum aduenit, tempus autem veſtrum ſemper eſt paratum.1ſ. Cor.3.lec.2.
3 Mea doctrina, non eſt mea.3a.q.9.1.o./3.d.14.ar.1.q.1.o./Veri.q.20.1.o./Opuſ.3.cº.223.
4 Qui miſit me, ſup.5. 12a.
5 Non ex Moyſe, eſt circunciſio, ſed ex partibus.12ſ.q.103.1.3m./ Veri.q.28.2.fi.
6 Circunciſionem accipit homo in ſabbato, vt non ſoluatur lex Moyſi.22ſ.q.123.4 3m./4 d.1 q.2.ar.3.q.1.2m.
7 Mihi indignamini, quia totum hominem ſanum feci in ſabbato? Math.12.6a./3a.q.44.3.3m.
¶Nolite iudicare ſecundum faciem, ſed iuſtum iudicium iudicate. Math.7.1a./2ſ.Cor.10.lec.2.princ.
8 Qui credit in me ſicut dicit ſcriptura, flumina de ventre eius fluent aquæ vitæ.12ſ.q.2.1.3m./pſal.41./Iſa.12.fi.
¶Quia nondum venerat hora eius, ſup.2.3a.
9 Nondum enim erat ſpiritus datus, quia Ieſus nondum fuerat glorificatus.3a.q.43.6.1m./Opuſ.2.cº.17./Io.16.lec.2.fi./Ro. 1.lec.3.
10 Hic eſt vere propheta, ſupra 6.5a.

CAPVT VIII.

Cam.8m. 1 In lege autem Moyſes mandauit nobis huiuſmodi lapidare.3.q.29. 1.4m./4.d.30.q.2.ar.1.q.3.4m./d.38 L.3m.
2 Ego ſum lux mundi, ſup.1.12a.
3 Ego non iudico quemquam, ſup.5.21a.22a.
4 Miſit me pater, ſup.5.12a. ¶In lege veſtra ſcriptum eſt, quia duorum hominum teſtimonium verum eſt. Deut.17.1a.
¶Necdum venerat hora eius, ſup.2.3a.
5 Si me ſciretis, forſitan & patrem meum ſciretis. 22ſ.q.2.art.8. 3m./1.d.1.q.2.2.o.
6 Hæc verba loquutus eſt Ieſus in gazophilatio, docens in templo.1.prolo.L./Io.8.lec.2.fi.
7 Amen amen dico vobis, ſup.1.penult.
8 Ego non ſum de hoc mundo.22ſ.q.188.2.3m./Io.3.lec.12.
9 Si enim non credideritis, quia ego ſum, moriemini in peccatis veſtris. Mar.16.3a ¶Et ego quæ audiui a patre meo, hæc loquor in mundo, ſup.5.21a. ¶Principium qui & loquor vobis 1a.q.1.3.1m./7.c./con.2.cº.4.
10 Cum exaltaueritis filium hominis, ſup.3.3a.
¶Sicut docuit me pater, hæc loquor, ſupra 5.7a.
¶Et a me ipſo facio nihil, ſupra 5.5a.
11 Pater mecum eſt, & non reliquit me ſolum. 1a. q.31.o./.1.d.2. L.fi./d.21.o./d.24.q.1.1.o./Poa.q.9.8.o.
12 Quæ placita ſunt ei facio ſemper. Math.18.15a./20a.
¶Vere mei diſcipuli eritis. Veri.q.2.12.18m.
13 Omnis qui facit peccatum, ſeruus eſt peccati. veri.q.24.1.7m.
14 Si vos filius liberauerit, vere liberi eritis. 3a. q.27.3. c.fi /q.49. 2.2m./q.54 7.2m./. virt. qu.23.11.1m./Quol 8 q.3.1.c./Titum 2.
15 Ego quod audiui apud patrem, loquor, ſup 5.21a.
¶veritatem loquor quam audiui a deo. ibi.
¶Nos ex fornicatione non ſumus nati. Leui.17.5a.
16 Ego enim ex deo proceſſi & veni.1a.q.27.o./1.d.13.o./con.4. cº.11 /Poa.q.10.o.
17 vos ex patre diabolo eſtis.1a.q.114.3.2m./Ma. q.3.5.c.fi.
18 Ille homicida erat ab initio. 1a. q.63 1.1m./Ma.q.15.4.2m./ 2m./q.16 4.1m.
19 Et in veritate non ſtetit, quia non eſt veritas in eo. 1a.q.64.2. 5m./22ſ.q.96.1.c.
20 Cum loquitur mendacium ex proprijs loquitur. Ma.q.16.4. 23m.
21 Quia mendax eſt, & pater eius, Ma.q.16.7.2m.
22 Propterea vos non auditis, quia ex deo non eſtis. Io.8.lec.7.
23 Abraham pater veſter exultauit, ut videret diem meum, vidit & gauiſus eſt.12ſ.q.98.4.c./3a.q.31.1.o.
24 Antequam Abraham fieret, ego ſum. Exo.1.fi.
25 Ieſus autem abſcondit ſe, & exiuit de templo.3a.q.44.3.1m.

CAPVT IX.

1 Neque hic peccauit, neque parentes eius. 12ſ.q.87.7.1m. Cam.9m.
¶Qui miſit me, ſup.5.12a.
2 Venit nox, quando nemo poteſt operari. Iſa.15.1a.
3 Lux ſum mundi, ſup.8.2a.
¶Lutum fecit ex ſputo, & liniuit ſputum ſuper oculos, & dixit.3a.q.44.3.2m./3m.
4 Non eſt hic homo a deo, qui ſabbatum non cuſtodit.3a. quæſt. 40.4.1m.
5 Propheta eſt, ſupra 6.5a. ¶Scimus quia deus peccatores non exaudit.22ſ.q.83.16.o./q.178.2.1m./4.d.45.q.2.ar.1.qu.3. 1m./Poa.q.6.9.5m./Io.4.lec.3.
6 Si cæci eſſetis, non haberetis peccatum.22ſ.q.15.3.1m.

CAPVT X.

1 Amen amen dico vobis, ſupra 1.penultima. Cam.10m.
¶Ego ſum oſtium.3a.q.8.6.3m.
2 Et ingredietur & egredietur, & paſcua inueniet. Quol.7.q.9. 2.c./Eph.3.lec.5.prin. ¶Ego veni ut vitam habeant, & abundantius habeant. Eph.2.lec.2.fi./1ſ.Tim.1.lec.2.fi.
3 Mercenarius autem & qui nõ eſt paſtor, &c. fugit.3.d.26.4.1m.
¶Animam meam pono pro ouibus meis.1ſ.Tim.2.5a.6a.
4 Ego pono animam meam, & iterum ſumo eam.3.d.21.q.1.ar.2. q.2.4m.
5 Nemo tollit eam a me, ſed ego pono eam a me ipſo. 3.q.47.1. 1m./q.50.3.1m./3.d.21.L.
6 Poteſtatem habeo ponendi eam, & poteſtatem iterum ſumendi eam.3. d.16.q.1.1.1m.
7 Hoc mandatum accepi a patre meo, 3a.q.47.2.1m. ¶Nunquid dæmonium poteſt cæcorum oculos aperire? 1a. q.91.2./3m./ q.114.4.c./2m./q.115.5.1m./q.117.3.c./3a.q.29.1.3m./2.d.7. q.3.1.o./d.8.ar.4.q.2.c./d.21.q.2.1.c./con.3.cº.103./Poa.qu. 6.5.o./Ma.q.16.9.o./11.10m./Iob 2.
8 Pater meus quod dedit mihi, maius omnibus eſt.con.4.cº.8.
9 Ego & pater vnum ſumus, infra 12a./Opuſ.5.q.56.
10 Ego dixi dij eſtis. Exod. 22. 2a. ¶Non poteſt ſolui ſcriptura.

Math.

Matth.5.16a ¶Quem pater ſanctificauit.3a.q.34.1.2m./1.d.15.q.5.ar.1.q.4.2m /3.d.3.q.5 3.o.

31 Et miſit in mundum,ſupra 5.12a.
¶Opera quæ ego facio in nomine patris mei, hæc teſtimoniũ perhibent de me,ſup.5.25a.
32 Pater in me eſt,& ego in patre.1a.q 42.5.o./5a.°q.2.9.4m / 1.d.19.q.3.2.o./con.4.c°.56./Io.10.lec.6./c°.16.lec.7.
13 Ioannes quidem fecit ſignum nullum. 3a. q.38.2, 2m./q.40,3,1m.

CAPVT XI.

Ca m. 11 m. 1 Maria autem erat quæ vnxit dominum vnguento,& exterſit capillis ſuis pedes eius,cuius frater lazarus infirmabatur.Math.16.9a.
2 Si quis ambulauerit in die non offendit.1a.Cor.4.
¶Lazarus amicus noſter dormit,pſal.3./ Io.11.lec.3.princ°./ Rom.13.lec.3.prin./1a.Cor.11.c°.15.
3 Reſurget frater tuus.Iob.19.6a. ¶ Scio quia reſurget in reſurrectione.ibi. ¶In nouiſſimo die,ſupra 6.14a.
¶Ego ſum reſurrectio & vita,ſupra 6.13a.
4 Qui credit in me,etiam ſi mortuus fuerit viuet, & omnis qui viuit,&c.Mar.16.1a.
5 Ieſus infremuit ſpiritu,infra 5a./ Mat,26.14a.
¶Et turbauit ſe ipſum.3.d.15.q.3 ar.3.q.2.ar.2./1m./2m./Io.12.lec 4 prin./c°.13.lec 4.princ.
6 Et lachrimatus eſt Ieſus.4 d.15.L.fi./d.17.q.2.2.3.q.1.c./2m.
7 Ieſus autem eleuatis ſurſum oculis dixit, Pater gratias ago tibi quoniam audiſti me.Matth.14.4a.
¶Tu me miſiſti,ſupra 5.12a.
8 Cayphas cum eſſet pōtifex anni illius,prophetauit quia Ieſus &c.4.d.19.L,2m./Quol.9.16.c./1a.Cor.12./Io.11.lec.8.
9 Proximum autem erat paſcha.Matt.26.1a.

CAPVT XII.

Ca m. 12 m. 1 Ante ſex dies paſchæ.ibi. ¶Iudas ſcariothis qui eum erat traditurus,ibid.12a.¶Me autem non ſemper habebitis, ibid.a°.
¶Amen amen dico vobis,ſupra 1.penultima. ¶Niſi granum frumenti cadens in terram mortuum fuerit, ipſum ſolum manent.3a.q.42,1,c.fi./q.46.2.1m.
2 Nunc anima mea turbata eſt,ſupra 11.9a.
¶Pater clarifica filium tuum.con 4.c°.8 / Trin.22.9m.
¶Et clarificaui,& iterum clarificabo.Heb.2.lec.2.
3 Ego autem ſi exaltatus fuero a terra,ſupra 3.3a.
¶Vt ſermo Iſaiæ impleretur,quem dixit.Matth.1.18a.
¶Domine quis credidit auditui noſtro? Iſa 53.1a
¶Et brachium domini cui reuelatum eſt? 2.paral.6.fi.
4 Excæcauit oculos eorum,& indurauit cor eorum,&c.Exo.4,1a.
¶Hæc dixit Iſaias,quando vidit gloriam eius.Gen.32.3a.
¶Qui miſit me,ſup.5.12a.
5 Qui videt me,videt eum qui miſit me.ſupra 8.7°.
¶Ego lux in mundum veni,ibid.2a.
6 Ego non iudico eum.ibid.3a.
¶Non enim veni vt iudicem mundum,ſupra 3.7a.
7 Sermo quem loquutus ſum, ille iudicabit eum in nouiſſimo die,ſupra 6.9a.¶Heb.4.lec.3.

CAPVT XIII.

Ca m. 13 m. 1 Ante diem feſtum paſcæ,&c.Matth.26.1a.4a./con.4.c°.48.
¶Cum diabolus iam miſiſſet in cor.pſal.77.fi.
¶Vt traderet eum.Matth.26.22a.
2 A deo exiuit,& ad deum vadit,1a q.42 5.2m./ 1.d.10.4.1m.
3 Amen amen dico vobis,ſupra 1 penultima.
¶Sed vt adimpleatur ſcriptura.Matth.1.18a.
4 Qui manducat mecum panem, leuabit contra me calcaneum ſuum.pſal.48.
5 Credatis quia ego ſum. Exo.3.fi. ¶Qui me miſit, ſupra 5.12a.
¶Ieſus turbatus eſt ſpiritu,ſupra 11.9a.
6 Quem diligebat Ieſus.1a q.20.4.3m./3a.q.45.1.4m./ 3. d.31.q.2.ar.3.q.3.c./d 45.3.4m./Io.13.lec.4./c°.21.lec.5.
7 Ille eſt cui intinctum panem porrexero,& cum intinxiſſet panem dedit Iudæ.3a.q.81.2.1m./q.83.5.9m./4.d.11.q.3.art.2.q.1.2.o / Io.13.lec.3./lec.4.
8 Et poſt buccellam,introiuit in eum Sathanas.Luc.22.3a.
¶Nunc clarificatus eſt filius hominis,& deus clarificatus eſt in eo,&c.ſupra 12.7a.
9 Mandatum nouum do vobis vt diligatis inuicem, ſicut dilexi vos.1a2a.q.108.3.o./2a2a.q.44.7.o./con.3.c°.114. Rom.13.lec.2./Gal.5.
10 In hoc ergo cognoſcent oēs quia diſcipuli mei eſtis,ſi dilectionem habueritis adinuicem.2a2a.q.81.1.5m./ q.101.3.1m.
11 Non cantabit gallus,donec ter me neges.Matth.26,fi,

CAPVT XIIII.

1 Creditis in deum,& in me credite.2a2a.q.2.7.c./ 3.d.25.q.2.ar.2.q.2.o./ q.3.4.c./ Heb.11. Ca m. 14 m.
2 In domo patris mei,manſiones multæ ſunt,1a2a.q.3.2.4m./ q.5.2.0./q.112.4.c./2m./1.d.44.3.5m./4.d.49.q.1.ar.4 q.3.4.o./L./con.3.c°.42./55./58./Matth.28./Io.14./1a.Cor.3.lec.2.princ./2a.Theſ.1./Heb.11 6.
3 Domine neſcimus quo vadis, & quomodo poſſumus viam ſcire? 3a.q.101.1.5m./ 1a2a.q.76.2.c./ Dio.4.lec.4.
4 Ego ſum via,veritas,& vita.3.d.31.q.1.ar.2. q.1. 5m./ Verit q.4.1.3m./Io.14 lect.2.
5 Nemo venit ad patrem niſi per me.Io.14 lect.7.
6 Si cognouiſſetis me,& patrem meum vtique cognouiſſetis,ſupra 8.7a.¶Qui videt me,videt & patrem meum,ibid.
7 Ego in patre,& pater in me eſt,ſup.10.18a./con.4.c°.9.
8 Pater in me manens,ipſe facit opera,con.4.c°.4.
9 Alioquin propter ipſa opera credite,ſupra 5.25a.
¶Amen amen dico vobis,ſupra 1.penultima.
10 Qui credit in me,opera quæ ego facio,ipſe faciet & maiora horum faciet.3a.q.43.4 2m.
11 Quodcunq; petieritis patrem in nomine meo,hoc faciam.1a2a.q.83.7.2m./ 15.2m./ 16.c./ 4.d.15.q.4.ar.7.q.1.o / cont.3.c°.96./ Opuſc.7.princ°./ Dio.3./ Matth.7./ Io. 14.lec.4.fi./ ca°.16.lec.6.
12 Si diligitis me mandata mea ſeruate. 2a2a q.44.1.o.
13 Rogabo patrem,& alium paraclitum dabit vobis,2a2a.q.83.10.1m./ 4.d.15.q.4.ar.6.q.1.2m./.con.4.c°.8.
14 Vt maneat vobiſcum in æternum.Ro.18.13a.
15 Spiritum veritatis,quem mundus non poteſt accipere,quia nō videt eum, nec ſcit eum.Eph.6.lec.3.
16 Vos autem cognoſcetis eum,quia apud vos manebit, & in vobis erit.Ro.18.13a.
17 In illo die cognoſcetis,quia ego ſum in patre meo,& vos in me & ego in vobis.1a.q.31.1. 4m. ¶Venit enim princeps mundi huius.Ephe.6.lect.3.
18 Qui diligit me diligetur a patre meo.Et ego diligam eum,& manifeſtabo ei meipſum.Io.14.lec.7.
19 Si quis diligit me,ſermonem meum ſeruabit. Et pater meus diliget eum,& ad eum veniemus, & manſionem apud eum faciemus,ſupra 14a./ Rom.18.11a.
20 Et ſermonem quem audiſtis non eſt meus, ſed eius qui miſit me patris,ſup.7.3°.
21 Paraclitus autem ſpiritusſanctus,quem mittet pater in nomine meo,ille vos docebit omnia, & ſuggeret vobis omnia, &c. con.4.c°.23./ Trin.12.10m./Rom.8.
22 Pacem relinquo vobis,pacem meam do vobis.Io.14.lec.8./2a.Cor.6./ He.13.lec.3.
23 Pater maior me eſt.1a.q.33.1.2m./q.42 4.1m./q.43.7.1m./3a.q.20.1.o./1.d.16.L./d.19.q.2.2.3./3.d.11.1.2m./d.17.q.3.2.c./con.4.c°./. Trin.12.1m.
24 Sicut mandatum dedit mihi pater,ſic facio. 1a.q.42.6.2m./q.47.2.2m./con.4.c°.8.

CAPVT XV.

1 Ego ſum vitis vera.2. d.11.2.1m. Ca m. 15 m.
2 Sine me nihil poteſtis facere.1a2a.q.6.1.1m./ 2. d.28.1.1m./ con.3.c°.64.
3 Si manſeritis in me,& verba mea in vobis manſerint,quodcunque volueritis,petetis.& fiet vobis,ſupra 14.11a.
4 Sicut dilexit me pater,& ego dilexi vos.1a.q.37.2.3m./ 1.d.33.q.1.2. 4m. ¶Si præcepta mea ſeruaueritis,manebitis in dilectione mea.con.4.c°.8.
5 Ego patris mei præcepta ſeruaui,ſupra 12a.
6 Hoc eſt præceptum meum,vt diligatis inuicem ſicut dilexi vos.con.3.c°.114.o.
7 Maiorem hac dilectionem,Quol.3.9.c./12.4m./17.1m./2m./3m./Quol.8 7.c.
8 Iam non dicam vos ſeruos.Phil.1./. Titum. 1.
9 Omnia quæcunque audiui a patre meo,ſup.5.12a.
10 Vt quodcunque petieritis patrem in nomine meo, det vobis, ſupra 14.13a.
11 Scitote,quia me priorem vobis odio habuerit.2a2a.q.13.4.o./6.2m./ q.34.1.2.o./ Io.5.lec. 8./c°. 15.lec.5.
12 Si de mundo fuiſſetis, mundus quod ſuum erat diligeret, ſupra 8.9a.
13 Si non veniſſem & loquutus eis fuiſſem, peccatum non haberent.2a2a.q.10.1.3.c.
14 Qui me odit,& patrem meum odit.pſal.20.5a.
15 Si opera non feciſſem in eis, quæ nemo alius fecit, peccatum non haberent.3a.q.43.4.c./ 1m.
16 Nunc autem & viderunt & oderunt me & patrem meum. 3a.q.47.5.c./ 2m.

Sed

17 Sed vt impleatur ſermo, qui in lege eorum ſcriptus eſt. Mat. 1. 28ª.
18 Odio habuerunt me gratis. pſal. 20. 5ª.
19 Cum autem venerit paraclitus quem ego mittam vobis a patre ſpiritum veritatis, qui a patre procedit. 1ª. q. 36. 2. 1m. / 4. 3m. / 12ſ. q. 106. 4. 2m. / con. 4. cº. 23. / 25. / Veri. quæ. 12. 12. c. / Poª. q. 10. 4. 12m.

CAPVT XVI.

Cam.16m. 1 Omnis qui interficit vos, arbitretur obſequium ſe præſtare deo 12ſ. q. 94 5. 2m. / q. 100. 8. 3m. / 22ſ. q. 6. o.
2 Qui miſit me, ſup. 5. 12ª.
3 Si enim non abiero, paraclitus non veniet ad vos. 3ª. q. 57. 6. o. 3. d. 22. q. 3. 1. 5m.
4 Si autem abiero, mittam eum ad vos. 1ª. q. 43. 8. o. / Io. 16. lec. 2.
5 Ille arguet mundum de peccato. 3ª. q. 59. 1. 3m.
6 Cum autem venerit ſpiritus ille veritatis, docebit vos omnem veritatem. 12ſ. q. 106 4. 2m. / 22ſ. q. 176. 1. 1m. / Quol. 9. 16. c.
7 Non enim loquetur a ſemetipſo, ſup. 4. cº. 23. 3m.
8 Sed quæcunque audiet loquetur, ſup. 5. 21ª.
9 Ille me clarificabit. ibid.
10 Quia de meo accipiet & annunciabit vobis, ſup. 14. 21ª.
11 Omnia quæcunque habet pater, mea ſunt. con. 4. cº. 7. / Poª. q. 10. 4. c.
12 Amen amen dico vobis, ſupra 1. penultima. ¶Si quid petieritis patrem in nomine meo, dabit vobis, ſup. 14. 13ª.
13 Vt gaudium veſtrum ſit plenum. pſal. 51. ſi.
14 A deo exiui. Exiui a patre, & veni in mundum, ſup. 13. 2ª.
15 Iterum relinquo mundum, & vado ad patrem. 3ª. q. 57. 1. 6. o. / 3. d. 22. q. 3. 1. o. / Opuſ. 3. q. 247.
16 Nunc ſcimus, quia ſcis omnia. 3ª. q. 10. 2. o. / q. 13. 1. 2m. / 3m. / q. 59. 2. 3m. / 3. d. 1. q. 1. 2. 2m. / d. 14. ar. 2. q. 1. 1m. / q. 2. c. / art. 4. 2m. / 3m. / 4m. / Veri. q. 8. 4. c. / q. 20. 4. c. / 1m. / 5. o. / Quol. 3. q. 2. 1. c. / Opuſ. 3. cº. 223.
17 Quia a deo exiſti, ſupra 13. 2ª.
18 Et non ſum ſolus, quia pater mecum eſt, ſup. 8. 15ª.

CAPVT XVII.

Cam.17m. 1 Pater clarifica filium tuum, vt filius tuus clarificet te, ſupra 12. 6ª. / con. 4. cº. 8. / 68.
2 Hæc eſt autem vita æterna, ut cognoſcant te ſolum verū deū, & quem miſiſti, Ieſum Chriſtum. 1ª. q. 10. 3. c. ſi. / q. 31. 4. 1m. / con. 4. cº. 8. prin. / Poa. q. 10. 4. 2m. / Trin. 12. 4m.
3 Ego te clarificaui ſuper terram, ſupra 12. 6ª.
¶Et nunc clarifica me tu pater apud temetipſum, claritate quam habui, priuſquam mundus fieret apud te, ibid.
¶Manifeſtaui nomen tuum hominibus, quos dediſti mihi de mundo. 22ſ. q. 2. 8. 2m.
4 Tui erant, & mihi eos dediſti. ibid.
5 Et cognouerunt, quia omnia quæ dediſti mihi, abs te ſunt. cō. 4. cº. 7.
6 Et cognouerunt vere, quia a te exiui, ſup. 13. 2ª.
¶Et crediderunt, quia tu me miſiſti, ſupra 5. 12ª.
7 Et mea omnia tua ſunt, & tua mea ſunt. con. 4. cº. 7.
8 Vt impleatur ſcriptura. Math. 28ª.
¶vt habeant gaudium meum impletum in ſeipſis. pſal. 15. ſi.
9 Et mundus eos odio habuit, quia non ſunt de mundo, ſicut & ego non ſum de mundo, ſupra 8. 18ª. / 3ª. q. 31. 2. 3m. ſi.
10 Sicut tu me miſiſti in mundum, ita & ego mitto eos in mundum. Ro. 1. lec. 4. prin.
11 vt omnes unum ſint, ſicut tu pater in me, & ego in te, ut & ipſi in nobis unum ſint, ſupra 10. 12ª. 18ª.
12 Et ego claritatem quam dediſti mihi, dedi eis. con. 4. cº. 8. ſi.
13 vt ſint unum, ſicut & nos unum ſumus, ſup 10. 12ª. / cō. 4. cº. 8.
14 Et dilexiſti eos, ſicut me dilexiſti. 1ª. q. 37. 2. o.

CAPVT XVIII.

Cam.18m. 1 Qui tradebat eum. Math. 26. 12ª.
¶vt ergo dixit, ego ſum, abierunt retrorſum, & ceciderunt in terram. 3a. q. 43. 3. 1m. / q. 44. 3. 1m.
2 vt impleretur ſermo, quem dixit. Math. 1. 18ª.
¶Mitte gladium tuum in uaginam. Math. 26. 22ª.
¶Dicit ille. ſ. Petrus, non ſum. Math. 26. ſi. / 22ſ. q. 24. 12. 2m. / virt. q. 2. 6. 2m. / Quol. 8. uel 9. q. 7. 1. o. / pſal. 36.
3 Ego palam loquutus ſum mundo. Ego ſemper docui in ſinagoga, & in templo, quo omnes conueniunt. 3ª. q. 42. 3. 2m.
4 Et in occulto loquutus ſum nihil. 3ª. q. 42. 3. c.
5 Reſpondit ei Ieſus. Si male loquutus ſum, teſtimonium perhibe de malo, ſi autem bene, cur me cædis? 22ſ. q. 65. 2. o. / 3ª. q. 46. 9. 2m. / q. 83. 2. 3m.
6 Iudei non introierunt in prætorium, ut non contaminarentur, ſed manducarent paſcha. Matth. 26. 1ª. / 3ª. q. 46. 9. 1m. / 4. d. 11. q. 2. ar. 2. q. 3. 3m. / con. 4. cº. 68.
7 Nobis non licet interficere quenquam. 3ª. q. 47. 4. 3m.
8 vt impleretur ſermo quem dixit. Math. 1. 28ª.
¶Gens tua & pontifices tui tradiderunt te mihi. Math. 16. 12ª.
¶Regnū meum, non eſt de hoc mundo. 3ª. q. 7. 2. 3m. / qu. 59. 4. 1m.
9 Vt non traderer iudæis. Math. 26. 12ª.
¶Ego in hoc natus ſum, & ad hoc veni in mundum, ut teſtimonium perhibeam ueritati. Io. 14. lec. 7.
10 Omnis qui eſt ex ueritate, audit uocē meam. 22ſ. q. 180. 3. 4m.

CAPVT XIX.

1 Non haberes poteſtatem aduerſum me ullam, niſi datum tibi eſſet deſuper. Rom. 13. 1ª. Cam.19m.
2 Propterea qui me tradidit tibi. Math. 26. 12ª.
¶Maius peccatum habet. 12ſ. q. 73. 2. o. / 3ª. q. 47. 6. o. / 4. 2m. / 2. d. 42. q. 2. 5. o. / con. 3. cº. 139. / Ma. q. 2. 9. o. / Matth. 11.
3 Tunc ergo tradidit eis illum. Math. 26. 12ª.
¶Vt crucifigeretur. Math. 26. 3ª.
4 Exiuit in eum qui dicitur caluariæ locus. Hebraice autem golgotha. ibid. 4ª.
5 Et cum eo duos, hinc & inde, medium autem Ieſum. ibid. 9a.
6 Scripſit autem & titulum Pilatus, & poſuit ſuper crucem, &c. ibid. 33ª. ¶Non ſcindamus eam. Opuſ. 19. cº. 10.
¶Sed ſortiamur de illa cuius ſit. Act. 1. 9a.
7 Vt ſcriptura impleretur. Matth 1. 28. ¶vt cōſumaretur ſcriptura. ibid. ¶Stabant autem iuxta crucem Ieſu mater eius, &c. Math. 1. 18ª. ¶Cum vidiſſet ergo Ieſus matrem. ibid.
¶Et diſcipulum ſtantem, quem diligebat, ſupra 13. 11ª.
¶Dicit matri ſuæ, Matth. 18a.
8 Poſtea ſciens Ieſus, quia omnia conſumata ſunt. 12ſ. q. 103. 3. 2m. / 3ª. q. 47. 2. 1m.
9 Conſumatum eſt, ibid. ¶Et inclinato capite, tradidit ſpiritum. Matth. 27. 15ª.
10 Iudæi ergo quoniam paraſceue erat, ut non remanerent in cruce corpora ſabbato. 3a. q. 46. 4. 3m. / quæſtio. 48. 4. c. / Opuſ. 3. cº. 233.
11 Erat enim magnus dies ille ſabbati. 3a. q. 46. 9. 1m. / 4. d. 11. q. 2. ar. 2. q. 3. 3m / con. 4. cº. 68.
12 Et continuo exiuit ſanguis & aqua. 3ª. q. 66. 4. 3m. / q. 74. 7. 3m. / 4. d. 3. at. 3. q. 1. 2m. / d. 8. q. 1. ar. 2. q. 2. 3m. / 6m.
13 Vt impleretur ſcriptura. Matth. 1. 28a.
¶venit Nichodemus, ferens mixturam mirræ, & aloes, quaſi libras centum. 3ª. q. 51. 2 2m. / 3m.
14 Acceperunt ergo corpus Ieſu, & ligauerūt eum linteis. Matth. 27. 10ª.
15 Cum aromatibus, ſicut eſt mos iudæis ſepelire. 3ª. quæſt. 51. 2 2m. / 3m.
16 Erat autem in loco, ubi crucifixus eſt ortus, & in orto monumentum nouum. 3a. q. 51. 2. 4m.
¶In quo nondum quiſquam poſitus fuerat. Luc. 23. 18ª.
17 Ibi ergo propter paraſceuem iudæorum, quia iuxta erat monumentum, poſuerunt Ieſum. Matth. 27. 21ª.
18 Et aduoluit ſaxū magnū ad oſtiū monumenti. 3ª. q. 51. 1. 2m.

CAPVT XX.

1 Maria magdalenæ, uenit mane, cum adhuc tenebræ eſſent ad monumentum. pſal. 107. 1ª. / 3a. q. 53. 2. 3m. Cam.20m.
2 Currebant autem duo ſimul. pſal. 39.
3 Et vidit linteamina poſita. 3a. q. 51. 2. 3m. / Opuſ. 38.
4 Et ſudarium. 3a q. 51. 2. 3m.
5 Tunc ergo introiuit, & ille diſcipulus, qui uenerat primus. 3a. q. 8. 3. 3m. / 4. d. 27. q. 3. ar. 1. q. 3. c. / pſal. 34.
6 Oportuit eum a mortuis reſurgere. Luc. 24 3ª.
7 Et uidit duos angelos, in albis ſedētes, vnum ad caput, & unum ad pedes, ubi poſitum erat corpus Ieſu. Math. 28. 1a.
8 Et uidit Ieſum ſtantē. ibid. 3a. ¶Et non ſciebat, quia Ieſus eſt. Mat. 16. 11ª. ¶Noli me tangere. Matth. 28. 7a. / 3a. q. 80. 4. 1m.
9 Nondum enim aſcendi ad patrem meum. 3ª. q. 55. 6. 3m. / q. 80. 4. 1m. / Eph. 1. lec. 7.
10 Aſcendo ad patrem meum & patrem ueſtrum, deum meum, & deum ueſtrum. ibid.
11 Venit Maria magdalena annuncians diſcipulis, quia uidi dnm & hæc dixit mihi, Mat. 16. 10ª.
12 Cum ergo ſero eſſet die illo una ſabbatorum, & fores eſſent clauſæ, &c. uenit Ieſus. 3a. q. 54. 1. 1m.
13 Et ſtetit in medio. Iſa. 12. ſi.
14 Et ait, Pax uobis. 3a. q. 35. 8. 1m. / pſal. 45. / 2ſ. Cor. ſi.
15 Oſtendit eis manus & latus 3ª. q. 54. 4. o. / 3. d. 21. q. 2. ar. 4. q. 3. o. / Opuſ. 3. cº. 245.
16 Gauiſi ſunt diſcipuli, uiſo domino. 1ſ. Co. 9. lec. 1.

Sicut

27 Sicut miſit me pater, & ego mitto vos, ſup. 17.14ª.
28 Hæc cum dixiſſet, inſufflauit, 1ª.q.43.7.6m. / 2.d.26.3.c.
29 Et dixit eis, Accipite ſpiritum ſanctum. ibid.
30 Quorum remiſeritis peccata, remittuntur eis. 3ª.q.84.3.3m / 4.d.18.q.1.ar.3.q.1.o / 2.3.c./d.25.q.1.2 1m./ cont 4.cº.72./ Verit.q.27.3.1m./5m./Quol.2.q.8.2.2m./4m. / Quol.4.q.7.1.o./Opuſ.22.o./Io.21.lec.6./cº.20.lec.4.fi.
31 Infer digitum tuum huc, & affer manum tuam, & mitte in loca clauorum. 3ª.q.54.4.2m./ q.55.6.3m./3.diſt.21.quæſtio.2.art.4.q.2.3m.
32 Quia vidiſti me Thoma, credidiſti. 22ª.q.2.4.1m./ 3ª.q.55.5. 3m./3.d.21.q.2.3.2m.
23 Beati qui non viderunt & crediderunt. ibid./3ª.q.55.5.3m.
24 Multa quidem & alia ſigna fecit Ieſus in conſpectu diſcipulorum ſuorum, quæ non ſunt ſcripta in libro hoc. 3ª.q.43.4.c./q.68.1.1m./Virt.q.29.4.9m.
25 Et vt credentes vitam habeatis in nomine ipſius. Mar.16.13ª.

CAPVT XXI.

Caᵐ.21ᵐ. 1 Vado piſcari. 2ª q.96 1.c./22ª.q.64.1.o./cont.3.cº.22.fi./Opuſ.20.lib.2.cº.6./Li.3.cº.9.
2 Stetit Ieſus in littore, non tamen cognouerunt diſcipuli eius, quia Ieſus eſt. Mar.16.112.
3 Dicit ergo diſcipulus ille quem diligebat Ieſus, ſup.13.21ª. ¶ Dominus eſt. 1ª.q.13.7.1m./6m.
4 Simon Ioannis, diligis me, plus his. 22ª.q.185.3.2m.
5 Paſce oues meas, vel agnos meos. ibid.
6 Domine tu ſcis quia amo te. 1ª.q.20.4.3m./3.d.31.q.2.ar.q.3.3.o./Io.21.lec.5.
7 Domine tu omnia noſti, ſup.16.16ª.
8 Amen amen dico tibi, ſupra 1.penult.
9 Et ducet, quo tu non vis. 3.d.28.L.
10 Quem diligebat Ieſus, ſup 13.12ª.
21 Et non dixit Ieſus, non moritur, ſed ſic eum volo manere, donec veniam 4 d.43 ar.3 q.1.2m./Io.21.lec.5.fi.
22 Sunt autem & alia multa quæ fecit Ieſus, quæ ſi ſcribātur per ſingula, nec ipſum arbitror mundum capere poſſe eos qui ſcribendi ſunt libros. 3ª.q.6.3.3m./ q.68.1.1m./ Ver.q.39.4.9m.

AVTHORITATES EX Epiſtola ad Romanos.

CAPVT I.

Caᵐ.1ᵐ. 1 PAulus ſeruus Ieſu Chriſti, vocatus Apoſtolus. Opuſ. 73.cº.1./ Ro.prolo./
2 Qui factus eſt ei ex ſemine Dauid ſecundum carnē. 3ª.q.16 7.1m./q.31.6.2m./3.d.3.q.5.1.2m./diſt.4.L.5m./6m.cont.4.cº.9 2m.
3 Qui prædeſtinatus eſt filius Dei, in virtute. 3ª.q.24.o. /1.d.40.q.2.c./5m./3.d.7.q.3.o /d.10.o./ cont.4.cº.9.2m./Ro.1.lec.3.
4 Ad obediendū fidei. 12ª q.4.7.3m./ q.104 3.2m./3ª.q.7.3.2m. ¶ Sine intermiſſione memoriam veſtri facio, ſemper in orationibus meis. Luc.18.1ª.
5 Græcis, ac barbaris, ſapientibus, & inſipientibus debitor ſum. 1ª.q.21.1.3m.
6 Virtus enim Dei eſt in ſalutem omni credenti. Heb.4.lec.1.
7 Iudæo primum & græco. 3ª.q.31.2 2m./He 7.lec.3.
8 Iuſtitia enim Dei, in eo reuelatur ex fide in fidem. 3.diſt.25.q.2.ar.1.q.4.o.
9 Iuſtus autem ex fide viuit. Ver.q.14.5.12m./q 28.5m./Rom.1.lec.6 /Gal.3.lec.4./Heb.10.fi.
10 Reuelatur enim ira Dei de cœlo, ſuper omnem impietatem, & iniuſtitiam hominum. Exo.32.2ª.
11 Qui veritatem Dei in iniuſtitia detinent. 22ª.q.40.3.o./q.59.3.4.o./q.71.3.3m.
12 Quod notum eſt Dei, manifeſtum eſt in illis. 1ª.q.12.12.b./c.
13 Deus enim illis manifeſtauit. 2.d.25.5.2m.
14 Inuiſibilia enim ipſius a creatura mūdi per ea quæ facta ſunt, intellecta conſpiciuntur, 1.d.3.L.
15 Sempiterna quoque virtus eius & diuinitas. Exo.25.3ª.
16 Ita ut ſint ineſcuſabiles, infra 2. 1ª.
17 Cum cognouiſſent Deum, nō ut Deum glorificauerūt aut gratias egerūt. 12ª.q.6.8.o./q.19.6.c./q.76.3.4.c./ 3ª.q.47.5.3m. 2.d.22.q.2.2.c./Ma.q.3.8.o./Iob 21.fi./ Pſal.14./Pſal.35.2ª.
18 Euanuerunt in cogitationibus ſuis & obſcuratum eſt inſipiens cor eorum. Exo 4 9ª./Pſal.4.2ª.
19 Dicentes enim ſe eſſe ſapientes, ſtulti facti ſunt. 22ª q.46.2.1m. /2.c.
20 Et mutauerunt gloriam incorruptibilis Dei in ſimilitudinem imaginis corruptibilis hominis, & volucrū & quadrupedū, & ſerpentium. 22ª.q.94.1.c./q.122.2.2m.& cōt.3.cº.120./Poª.q.6.c./Rom.1 lec.7.fi.
21 Propter quod tradidit illos Deus in deſideria cordis eorum in immunditiam. 12ª.q.87.2.c.
22 Quia commutauerunt veritatē Dei in mendaciū, ſupra 20ª.
23 Propterea tradidit illos Deus, in paſſiones ignominię. Ver.q.26.6.16m.
24 Tradidit illos Deus in reprobum ſenſum, vt faciant ea quæ non conueniunt, repletos omni iniquitate, &c. 12ª. q6.79.1.3m./ contra 3.cº 5. / Ma.q.3.1.1m.
25 Qui cū iuſtitiā Dei cognouiſſent, non intellexerūt, ſupra 17ª.
26 Quoniam qui talia agunt, digni ſunt morte. 12ª.q.85.5.o.
27 Non ſolum qui ea faciunt, ſed etiam qui conſentiunt facientibus. pſal.18.fi.

CAPVT II.

1 Propter quod ineſcuſabilis es o homo omnis qui iudicas. Math.6.1ª./ 22ª.q.33.5.o./ q.60.2.2m. Caᵐ.2ᵐ.
2 In quo enim alterum iudicas, teipſum condemnas. Math.7.1ª
3 Iudicium Dei eſt ſecundum veritatem in eos qui talia agunt. pſal.9.2ª.
4 An diuitias bonitatis eius, patientiæ, & longanimitatis contēnis? 22ª.q.186.9.3m.
5 Ignoras quoniam benignitas Dei, ad pœnitentiam te adducit? pſal.102.1ª.
6 Secundum autem duritiam tuam & impœnitens cor tuum theſaurizas tibi iram in die iræ. Exo.32.2ª.
7 Qui reddet vnicuique ſecundum opera eius. pſal.61.6ª. ¶ Iudæo primum & græco, ſupra 1.6ª. ¶ Non enim eſt acceptio perſonarum apud Deum. Deut.10.4ª.
8 Quicumque enim ſine lege peccauerunt, ſine lege peribunt. 12ª.q 90 3 1m.
9 Et qui in lege peccauerunt per legem iudicabuntur. 12ª. q6.103.3.4.o./ q.104.3.c./ 22ª.q.86.4.1m.
10 Non enim auditores legis iuſti ſunt apud Deum, ſed factores legis iuſtificabuntur. 12ª.q.100.12.1m./Gal.2.lec.4.
11 Cum enim gentes quæ legem non habent, naturaliter ea quę legis ſunt faciunt. 12ª.q.109 4.1m./ Vir.q.1.8.3m.
12 Legem non habentes, ipſi ſibi ſunt lex. 12ª.q.90.3.1m.
13 Qui oſtendunt opus legis ſcriptum in cordibus ſuis. Ibid.
14 Teſtimoniū reddente illis conſcientia ipſorū. 1ª q6.79.13.c./ 2.d.39.q.3.2.1m./ Ver.q.17.1.c/ Quol.3. 26.c. / Ro.2.lec.3.
15 Et inter ſe inuicem cogitationum accuſantium, aut etiam defendentium. 1ª.q.79.13.c./ Ver.q.17.1.c./ Rom.2.lec.3.
16 Circunciſio quidem prodeſt, ſi legem obſerues. 12ª.q.103.3.4.o./ q.104.3.c / 22ª.q.86.4.1m./q.87.1.c./ q. 93.1.o./ q.94.3.3m./ 2.d.44 q.2.2.3m./ 4.d.1.q.2.5.o. / d.2.q. 1.ar.4.q. 3.c./ Quol.2.8.c./ Quol.4.13.c./ Math./ Ro.2.lec.4. / 1ª.Cor.7.lec.3.fi./cº 14./ Gal.2./ c.5.prin.
17 Si autem prævaricator legis ſis, circunciſio tua, præputium facta eſt, ſupra 26ª.
18 Et iudicabit id quod ex natura eſt, præputium legem conſummans te qui per litteram & circunciſionem prævaricator legis es. Math.12.14ª.
19 Non enim qui in manifeſto iudæus eſt, &c.& circunciſio cordis in ſpiritu, non littera. Iere.4.2ª.
20 Quid ergo amplius Iudæo? &c. multum quidem per omnem modum. Gal.3.fi.

CAPVT III.

2 Ex operibus legis nō iuſtificabitur omnis caro coram illo. 12ª. q.98.1.o. / 4 c.fi./2m./ q.100.12.o. / q.103.2.o./ 3.d.40.3.o./ Ro. 2.lec.3./ cº 3.lec.2.fi./ lec.4./ Gal.2.lec.4. Caᵐ.3ᵐ.
2 Arbitramur iuſtificari hominem per fidem ſine operibus legis. 12ª.q.100.12.o./ 4.d.11.q.2.ar.2.q.3.7m.
3 Non faciamus mala vt veniant nobis bona. 12ª.q6.79.4.4m./ Quol.3.q.5. 1. 1m.
4 Si Abraham ex operibus legis iuſtificatus eſt, habet gloriam, ſed non apud Deum. 12ª.q. 100.12.c. ¶ Dauid dicit, beatitudinem hominis, cui Deus accepto fert iuſtitiam ſine operibus. 12ª.q.5.7.3m.

CAPVT IIII.

1 Beati quorum remiſſæ ſunt iniquitates, &c. pſal.31.1ª. Caᵐ.4ᵐ.
2 Et ſignum accepit circūciſionis ſignaculum iuſtitiæ fidei, quæ eſt in præputio. 12ª.q.102.5.1m.
3 Et vocat ea quæ non ſunt, tamquam ea quæ ſunt. 12ª.quæſtio.91.1.1m.
4 Qui contra ſpem in ſpem credidit. 12ª.quæſtio.41.articu.3./ q.102.5.1m./ 2.diſt.18.quæſt.1.3.3m./ 3.d.26.q.2.4.2m./ Potentia q.6.2.4m.

Credidit

6 Credidit Abraham deo,& reputatum eſt ei ad iuſtitiam, Geneſ. 15. 3a.
7 Sic erit ſemen tuum,ſicut ſtellæ cœli,& ſicut arena maris. Geneſ. 15. 3a.
8 Qui ſuſcitauit Ieſum Chriſtum dominum noſtrum a mortuis. pſal. 3. 2a.
9 Ieſus traditus eſt propter delicta noſtra. 3. q. 49. o.
10 Et reſurrexit propter iuſtitiam noſtram. 3. d. 16. ar. 2. q. 1. 3m.

CAPVT V.

Cam. 5m. 1 Iuſtificati ergo fide. 12æ q. 113. 6. o./ 3a. q. 86. 6. c.
2 Per quam acceſſum habemus per fidem in gratiam iſtã,in qua ſtamus. Opuſ. 23. pria°.
3 Et gloriamur in ſpe gloriæ filiorum dei. 1a. q. 33. 3. c.
4 Gloriamur in tribulationibus, ſcientes quoniam tribulatio patientiam operatur. 4. d. 20. q. 1. ar. 2. q. 3. 3m.
5 Patientia autem probationem. Iac. 1a.
6 Probatio autem ſpem. 3. d. 26. q. 2. 1. 3m.
7 Spes autem non confundit. 21æ. q. 18. 4. o./ Vir. q. 4. 2. 4m.
8 Charitas dei diffuſa eſt in cordibus noſtris,per ſpiritũſanctum qui datus eſt nobis. 22æ. q. 24. 2. o./ 3. 10. c./ q. 172. 2. 1m./ 2. d. 17. q. 2. 3. 3. o / 3. d. 27. q. 2. 2. c./ 1m./ 4m./ con. 4. c°. 21. 1m./ Li. 3. c°. 151. / Opuſ. 4. c°. 3.
9 Cum inimici eſſemus, reconciliati ſumus per mortem filii eius. 3a. q. 48 4. c./ q. 47 2. c./ 4. o./ prolo./ 3. d. 19. ar. 5. q. 1. o./ Ver. q 29. 4. c. fi Ro. 5. lec. 1.
10 Sicut per vnum hominem peccatum in hunc mundum intrauit, & per peccatum mors, in quo omnes peccauerunt, ita in omnes homines mors pertranſijt. con. 4. c°. 50./ 52. fi./ Ma. q. 4. 1. c fi.
11 Peccatum non imputabatur,cum lex non eſſet. 12æ. qu. 98. 5. 6. o./ 3a. q. 70. 1. 2m.
12 Sed regnauit mors ab Adam vſq; ad Moyſen, etiam in eos qui non peccauerunt in ſimilitudinem præuaricationis Adæ, qui eſt forma futuri. He. 2.
13 Sed non ſicut delictum,ita & donum. 2. d. 29. 3. o.
14 Si enim vnius delicto, multi mortui ſunt, multomagis gratia dei & donum in gratia vnius hominis Ieſu Chriſti, in plures abundauit. 2. d. 29. 3. o.
15 Et non ſicut delictum,ita & donum. 2. d. 29. 3. o.
16 Nam iudicium quidem ex vno in condemnationem, gratia autem ex multis delictis in iuſtificationem. 12æ. q. 113. 1. 6. o.
17 Si enim vnius delicto, mors regnauit per vnum, multo magis abundantiam gratiæ & donationis & iuſtitiæ accipientes in vita regnabunt per vnum Ieſum Chriſtum 3a. q. 53. 7. 2m.
18 Igitur ſicut per vnius delictum in omnes homines in condemnationem,ſic & per vnius iuſtitiam,in omnes homines in iuſtificationem vitæ. 1æ. Tim. 2. 6a.
19 Sicut enim per inobedientiam vnius hominis, peccatores conſtituti ſunt multi ita,& per vnius obedientiam,iuſti conſtituentur multi. 22æ q. 105. 2. 3m./ 2. d. 42. q. 1. 1. 3m.
20 Lex autem ſubintrauit,vt abundaret delictum. 12æ. q. 98. 1. 2m.
21 Vbi autem abundauit delictum,ſuperabundauit & gratia. 3a. q. 87. 2 3m / 3. d. 31. q. 1. ar. 4. q. 2. 2m.
22 Vt ſicut regnauit peccatum in mortem,ita & gratia regnet per iuſtitiam in vitam æternam, per Ieſum Chriſtum dominum noſtrum. inf. 6. 3a.

CAPVT VI.

Cam. 6m. 1 Quicunque baptizati ſumus in Chriſto Ieſu, in mortem ipſius baptizati ſumus. 22æ. q. 147. 5. c./ 3a. q. 49. 3. 2m./ q. 51. 1. c./ q. 62. 1. 2m./ q 66. 3. 9a./ 5m / q. 68. 5. 7. c./ q. 80. 10. 1m./ q. 86. 4. 3m./ 4. d. 4. q. 2. ar. 1. q. 2. c./ 5m./ d. 18. q. 1. articul. 3. qn. 2. c./ d. 39. 4. 1m.
2 Conſepulti enim ſumus cum illo per baptiſmum in mortem. ibidem.
3 Vt quomodo Chriſtus ſurrexit a mortuis per gloriam patris, ita & nos in nouitate vitæ ambulemus. Rom. 6. lec. 1. fi./ lec. 2. princ°./ 2æ. Corin. 4 / ca°. 5. lec. 4. fi./ Eph. 4. lect. 7./ Col. 3. lec. 2.
4 Si enim complantati facti ſumus ſimilitudini mortis eius, ſimul & reſurrectionis erimus. 3a. q. 54. 2. c./ q. 56. 1. 2. o./ cont. 4. cap. 78.
5 Hoc ſcientes, quia vetus homo noſter,ſimul crucifixus eſt, vt deſtruatur corpus peccati, vt vltra non ſeruiamus peccato. 3a q. 79. 1 3m.
6 Qui enim mortuus eſt, iuſtificatus eſt a peccato. 1æ. Tim. 2. 6a./ 12æ. q. 183. 1. 6. o.
7 Si enim mortui ſumus cum Chriſto, credimus quia etiam ſimul viuemus cum illo 3a. q. 54. 2. c.
8 Scientes quod Chriſtus reſurgens ex mortuis, iam nõ moritur, mors illi vltra non dominabitur. Io. 2. lec. 3.
9 Quod enim mortuus eſt peccato, mortuus eſt ſemel. Opuſcul. 3. c°. 233.
10 Quod autem viuit, viuit deo. Io. 2. lec. 3.
11 Ita & vos exiſtimate quidem vos mortuos eſſe peccato, viuentes autem deo, in Chriſto Ieſu 3a. q. 54. 2. c.
12 Non ergo regnet peccatum in veſtro mortali corpore, vt obediatis concupiſcentijs eius. 12æ. q. 74. 3. 1m./ 2. d. 24. q 3. 2. 1m / 5m / Ma. q. 7. 6. 3m.
13 Sed neque exhibeatis membra veſtra arma iniquitatis peccato, ſed exhibete vos deo, tanquam ex mortuis viuentes & membra veſtra arma iuſtitiæ deo. 3a. q. 79. 1. 3m.
14 Non enim ſub lege eſtis, ſed ſub gratia. 12æ. q. 108. 1. 2. o./ Qu. lib. 13. c.
15 Humanum dico, propter infirmitatem carnis noſtræ. Titum. 3.
16 Sicut .n. exhibuiſtis membra ueſtra ſeruire iniquitati. 3a. q. 48. 4. c / 3m.
17 Cum enim ſerui eſſetis peccati, liberi fuiſtis iuſtitiæ. 22æ. qu. 183. 4. c./ Ro. 6. lec. 4.
18 Quem ergo fructum habuiſtis tunc in illis, in quibus non erubeſcitis? 12æ. q. 70. 4. 1m./ 22æ. q. 8. 8 fi./ Gal. 5. lec. 6.
19 Nam finis illorum mors eſt. 12æ. q. 85. 5. o./ q. 87. 7. c./ 1m./ Ro. 1. lec. 8. fi.
20 Nunc autem liberati a peccato, ſerui autem facti deo, habetis fructum ueſtrum in ſanctificationem, finem uero uitam æternam. 1a. q. 23. 1. c./ 12æ. q. 3. 1. 2m.
21 Stipendia peccati, mors, ſup. 19a./ Ro. 1. lec. 8. fi. c°. 2, prin.
22 Gratia autem dei, uita æterna. 1a. q. 24 3. c./ 12æ. q. 113. 2. 2m./ 9. c./ con. 3. c°. 49./ Rom. 4 lec. 1.

CAPVT VII.

1 Lex in homine dominatur, quanto tempore uiuit. 3a. quæſ. 35. 4. 3m. Cam. 7m.
2 Nam quæ ſub uiro eſt mulier, uiuente uiro, alligata eſt legi. 4. d. 31. q. 1. 3. 5m.
3 Si autem mortuus fuerit uir eius, ſublata eſt a lege uiri, ut nõ ſit adultera, ſi fuerit cum alio uiro. 4. d. 28. L. prin° / d. 42. q. 3. 2. o./ Ro 7 / 1æ. Cor. 7. fi.
4 Cum eſſemus in carne, paſſiones peccatorum quæ per legem erant operabantur in membris noſtris. 3a, q. 35, 4. 3m.
5 Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur ſupra c° 6. 19a.
6 Seruiamus in nouitate ſpiritus, & non in uetuſtate literæ. 12æ. q. 98. 1. 2m./ q. 99. 2. 3m./ qu. 106. 2. c./ Opuſc. 1. ca°. 31./ 32./ Rom. 7. lec 2.
7 Pctm non cognoui, niſi per legẽ 12æ. q. 90. 2. o./ q. 100. 4. 3m.
8 Nam concupiſcentiam neſciebam, niſi lex diceret, non concupiſces. 12æ. q. 100. 4. 3m.
9 Occaſione autem accepta peccatum per mandatum operatum eſt in me, omnem concupiſcentiam. 4. d. 38. q. 2. 1. 9m./ Ma. q. 3. 1. 3m./ Quol. 4. q. 12. 2. 3m./ Ro. 7. lec. 2.
10 Sine lege enim, peccatum mortuum erat, ego autem uiuebam ſine lege aliquando. 12æ. q. 98. 1. 2m.
11 Sed cum ueniſſet mandatum, peccatum reuixit. Ego autem mortuus ſum. 1æ. Cor. 8. lec. 2.
12 Et inuentum eſt mihi mandatum quod erat ad uitam, hoc eſſe ad mortem. 4. d 38. q. 2. 1. 4m.
13 Nam peccatum occaſione accepta per mandatum ſeduxit me, & per illud occidit me ſup. 9a.
14 Itaque lex quidem ſancta, & mandatum iuſtum & bonum. 12æ. q 98. 1. o./ q. 99. 4. c. fi.
15 Sed peccatum ut appareat peccatum, per bonum operatum eſt in mortem, ut fiat ſupra modum peccans peccatum per mandatum, ſup. 9a.
16 Scimus .n. quia lex ſpiritualis eſt, ego autem carnalis ſum, uenundatus ſub peccato 4. d. 15. q. 1. ar. 4. q. 3. 2m.
17 Quod .n. operor, non intelligo. 12æ. q. 56 4. c. / q. 74. 3. c.
18 Non .n. quod uolo bonum, hoc ago. 1a. q. 83. 1. 1m./ 12æ q. 10. 3. 3m./ q. 17. 7. 1m./ q. 74. 3. c./ q 77. 7 1m./ Ver. q. 24. 2. 4m./ q. 25. 4. 1m./ Ma. q. 3. 10. 1m./ q. 6. 1m. 22m.
19 Sed quod odio malum, illud facio. 12æ. q. 98. 1. c.
20 Conſentio legi, quoniam bona eſt. 12æ. q. 98. 1. c.
21 Nunc autem iam non operor illud. ſ. malum, ſed quod habitat in me peccatum. 1æ. Cor. 8. lect. 2.
22 Scio enim, quod non habitat in me, hoc eſt, in carne mea, bonum, ſup. 16a.
23 Nam uelle adiacet mihi, perficere autem bonum non inuenio. 4. d. 20. ar. 1. q. 1. 3m.
24 Inuenio igitur legem uolẽti mihi facere bonum, quoniam mihi malum adiacet, ſup. 16a.
25 Condelector enim legi dei, ſecundum interiorem hominem. 12. q. 78 4. 1m./ 12æ. q. 98. 1. c./ 22æ. q. 25. 7. c./ Rom. 7. lect. 4./ 1æ. Cor. 4. lec. 5. prin.
26 Video autem aliam legem in membris meis, repugnantem legi

legi mentis meæ, & captiuantem me in lege peccati, quæ eſt in membris meis. 12ª.q.83.1.1^{m}./q.90.1.1^{m}./q.91.6.o./Veri.q.15.4.2^{m}./Virt.q.5.1.6^{m}.

27 Infęlix ego homo, quis me liberabit de corpore mortis huius. 22.quæſt.26.5.1^{m}./2.diſtin.28.7.1^{m}. Virt. quæſt.2. 7.15^{m}./Eph.5.lec.9.

28 Gratia Dei per Ieſum Chriſtum dominum noſtrum. 4.d.43.art.2.q.1.c.

29 Itaque mente ſeruio legi Dei, carne autē legi peccati, ſup.16ª.

CAPVT VIII.

Ca^{m}.8^{m}.

1 Nihil ergo nunc damnationis eſt his qui ſunt in Chriſto Ieſu, qui non ſecundum carnem ambulant. 12ª.q.89.5.1^{m}./Ma.q.7.8.2^{m}./Quol.4.22.1^{m}.

2 Lex enim ſpiritus uitæ in Chriſto Ieſu liberauit me a lege peccati & mortis, ſup.7.26ª.

3 Deus filium ſuum mittens in ſimilitudinem carnis peccati. cont.4.cº.29./Opuſ.3.cº.223.

4 De peccato damnauit peccatum in carne, Opuſ.3.cº.233./1ª.Cor.5.ſi.

5 Qui ſecundum carnem ſunt, quæ carnis ſunt ſapiunt, qui uero ſecundum ſpiritum, quæ ſunt ſpiritus ſentiunt, ſup.cº.7.16ª.

6 Prudentia carnis, mors eſt, prudentia autem ſpiritus, uita & pax, ſupra cº.9.21ª.

7 Sapientia carnis, inimica eſt Deo. 12ª.q.93.6.1^{m}./22ª.q.55.2.1^{m}./2^{m}.

8 Legi enim Dei ſubiecta non eſt, nec enim poteſt. 22ª.q.55.2.2^{m}./2^{m}.

9 Qui autem in carne ſunt, placere Deo non poſſunt. Titum 2.

10 Vos autem non eſtis in carne. 1ª.Cor 15.lec.7.ſi. ¶Sed in ſpiritu, ſi tamen ſpiritus Dei habitat in uobis, infra 13ª.

11 Si quis autem ſpiritum Chriſti non habet, hic non eſt eius. 1ª.Cor.15.lec.7.ſi.

12 Si autem Chriſtus in nobis eſt, corpus quidem mortuum eſt per peccatum, ſpiritus uero uiuit, propter iuſtificationem. 2.diſt 19.L.2^{m}./3.d.26.q.1.1./q.2.art.3./Ma.q.4.6.8^{m}./q.7.7.14^{m}./1ª Cor.3.lec.3.

13 Quod ſi ſpiritus eius, qui ſuſcitauit Ieſum a mortuis. Pſ.3.2ª. ¶Habitat in uobis 1ª.q.43.3.o./4.2^{m}./5.o./1.d.15.q.2.4^{m}./cont.3.cº.18.ſi./Veri.quæſt.27.3.3^{m}./1ª.Cor.3.le.3.prin./2ª.Cor.6./Eph.2.ſi.

14 Viuificabit & mortalia corpora veſtra. Io.6.13ª. ¶Propter inhabitantem ſpiritum eius in uobis, ſup.13ª.

15 Debitores ſumus non carni, ut ſecundum carnem uiuamus. 12ª.q.111.1.2^{m}./Opuſ.3.cº 222.

16 Si enim ſecundum carnem vixeritis, moriemini. 12ª.q.72.2.1^{m}./2^{m}.

17 Si autem ſpiritu facta carnis mortificaueritis, uiuetis 3ª.q.89.3.o./4.d.14.q.1.ar.5.q.1.3^{m}.

18 Quicunque enim ſpiritu Dei aguntur, hi ſunt filii Dei. 22ª.q.52.1.3^{m}.cont.3.cº.148./L.cº.4 cº.20./22.

19 Non enim accepiſtis ſpiritum ſeruitutis iterum in timore. 22ª.q.19.6.o./8.2^{m}./10.c.

20 Sed accepiſtis ſpiritum adoptionis. Luc.6.27ª.

21 Ipſe enim ſpiritus teſtimonium reddit ſpiritui noſtro, quòd ſumus filii Dei. Luc.6 27ª.

22 Si autem filii, & hæredes. Ro.8 lec.3.

23 Si tamen compatimur, ut conglorificemur. 12ª. q.85.5.2^{m}./3ª.quæſt.49.1.4^{m}./3.2^{m}./3^{m}./5.c./q.52.1. 2^{m}./7.8.c./q.79.2.2^{m}.7.2^{m}./3.d.19.art.1.q.1.4^{m}./q.2.o./art.3.q.2.c./1^{m}./d.22.q.2.art.2.q.4.2^{m}./cont.4 cº.55.25^{m}./cº.72./Ma.q.4.6.7^{m}./Ro.8.lec.3.ſi./Lec.4.prin.

24 Exiſtimo enim quòd non ſunt condignæ paſſiones huius temporis ad futuram gloriam quæ reuelabitur in nobis. 12ª. q.114.3.o./5.c./3ª.q.48.1.o./2.d.27.3.o./3.d.4.q.3.1.1^{m}./5^{m}./Rom.4./& 6.ſi./cº.8.lec.4./2ª.Cor.4.

25 Expectatio creaturæ reuelationem filiorum Dei expectat. 1ª.q.98.5.c./Iſa.6.

26 Vanitati enim creatura ſubiecta eſt, non volens. Pſal.4.2ª.

27 Ipſa creatura liberabitur a ſeruitute corporis. Titum. 2.

28 Scimus enim, quòd omnis creatura ingemiſcit. Pſal.6.

29 Nos ipſi primitias ſpiritus habentes, ſup.13ª.

30 Adoptionem filiorum expectantes Luc.6.27ª.

31 Spe enim ſalui facti ſumus. 22ª.q.17.6.o.

32 Spes autem quæ videtur, non eſt ſpes. 12ª.q.40.1.o./2.5.6.7.8.c./q.41.2.c./q.42.3.c./3^{m}./q.67.4.5.o./22ª.q.18.2.o./3.c./q.19.11.3^{m}./3.d.26.q.2.4 4^{m}./ar.5.q.2.o./d.31.q.2.ar.1.q.2.3.o./d.35 q.1.4.1^{m}./d.34 q.2.ar.3.q.4.2^{m}./Veri.q.27.5.6^{m}./Virt.q.4.4.o./q.5.4.10^{m}.

33 Similiter autem & ſpiritus adiuuat infirmitatem noſtram, ſupra 13ª. ¶Si autem quod non videmus ſperamus, per patientiam expectamus. 12ª.q 40.1.1^{m}.

34 Nā qd oremus ſicut oportet, neſcimus. 4.d.15.q.4.ar.4.q.1.1^{m}.

35 Ipſe ſpiritus poſtulat ꝑ nobis, gemitibus inenarrabilibus. 22ª.q.83 10.1^{m}/3ª.q.16.1.3^{m}./4.d.15.q.4.ar.6.q.1.3^{m}./contra 4.cº 23./Opuſ.53.6^{m}./Trin.12.3./1ª.Tim.2.

36 Qui autem ſcrutatur corda. 3.Regum 8.1ª. ¶Scit quid deſideret ſpiritus, quia ſecundum Deum pro peccatis poſtulat. 3ª.q.21.1.ar.4 c.

37 Scimus autem quoniam diligentibus Deum, omnia cooperantur in bonum. 3ª.q.89.2.1^{m}.

38 Nam quos præſciuit & prædeſtinauit. 1ª q.23.1.2^{m}.

39 Conformes fieri imaginis filii ſui. 1ª.q.93.4.2^{m}./22ª.q 45.6.c./1^{m}./3ª.q.3.5.2^{m}./8.c./q.39.8.3^{m}./q.45.4.c./contra 4.cº 24 prin./Ro.1.lec.3./Ephe.1.

40 Vt ſit ipſe primogenitus, in multis fratribus. 1ª.q.33.3.c./2^{m}./q.41.3.c./1.prolo./3.d.4.q.1.ar.2.q.1.2^{m}./d.11.L.ſi./Veri.q.29.4.c.ſi./Po.q.2.5.6^{m}./contra 4.cº 8.ſi./cº 36.1^{m}./Tri.12.7^{m}./Rom.8.lec.6.

41 Quos autem prędeſtinauit, hos & vocauit. 1ª.q.23.2.c./5.1^{m}./4 d.17.q.1.ar.1.q.2.c./1^{m}.

42 Et quos vocauit, hos & iuſtificauit. 12ª.q.113.1.3^{m}./1.d.41.2.3^{m}./4.d.17.q.1.ar.1.q.2.o./Rom.1.lec.4./cº 8.lec.6./Galat.3.lec.4.

43 Quos autem iuſtificauit, hos & magnificauit. 4.d.17.q.1.ar.1.q.2.c./1^{m}.

44 Qui etiam proprio filio non pepercit. Io.1.17ª./3.6ª.

45 Sed pro nobis omnibus tradit illum. Math.26.12ª.

46 Chriſtus Ieſus, qui mortuus eſt. Math.27.16ª. ¶Immo qui & reſurrexit. Luc.24.5ª. ¶Qui eſt ad dexteram Dei. Mar.16.22ª. ¶Qui etiam interpellat pro nobis. 3ª.q.21.3.o./q.22.4.1^{m}./3.d.17.ar.3.q.2.o./Io.12.lec 4./Ro.8.lec 7.

47 Quis nos ſeparabit a charitate Chriſti, &c. 3ª q.62.6.3^{m}./q6.70.4.c./3.d.31.q.1.3.o./Virt.q.2.10.4^{m}.

CAPVT IX.

1 Optabā ego ipſe anathema eſſe a Chriſto pro fratribus meis, &c. 22ª.q.27 8.1^{m}/q.182.2.c.ſi. Ca^{m}.9^{m}.

2 Quorum adoptio eſt filiorum. Luc.6.27ª. ¶Quorum patres ex quibus eſt Chriſtus ſecundum carnem. 12ª.q.98.4.c./1^{m}./5.c./3ª.q.4.6.3^{m}.

3 Non omnes qui ſunt ex Iſrael, hi ſunt Iſraelitæ. 4.d.8.q.1.ar.3.q.2.2./Io.1.lec.2.

4 Cum enim nondum nati eſſent, aut aliquid boni egiſſent aut mali, &c. dictum eſt ei, quia maior ſeruiet minori. Gen.25.3ª

5 Iacob dilexi, Eſau autem odio habui. Malachiæ.1ª.

6 Miſerebor cui miſertus ſum, & miſericordiam præſtabo, cui miſerebor. Exo.33.6ª.

7 Non volentis neque currentis, ſed miſerentis eſt Dei. 1ª.q.83.1.2^{m}./12ª.q.98.1.3^{m}./contra 3.cº 149./Ma.q.6.1^{m}./Quol.12.3.2^{m}./Eph.6.lec.3./Phil.2.lec.9.

8 In hoc ipſum excitaui te, vt oſtendam in te virtutem meam, &c. Exod.9.2ª.

¶Cuius vult miſeretur, & quem vult indurat. Exod.4.5ª.

9 Voluntati eius quis reſiſtit? 2.Paral.20.2ª.

10 An non habet poteſtatem figulus luti, ex eadem maſſa facere aliud quidem vas in honorem, aliud uero in contumeliam? 2.d.3.q.2.1^{m}.

11 Quod ſi Deus uolens oſtendere iram, & notam, &c. quæ præparauit in gloriam. 1ª.q.23.5.3^{m}.

12 Vocabo non plebem meam, plebem meam, & non dilectam meam. Et erit in loco vbi dictum eſt eis, non plebs mea vos, &c. Oſeæ 7ª.

13 Si fuerit numerus filiorum Iſrael, quaſi arena maris, Gen.1.5ª ¶Reliquiæ ſaluæ fient, &c. Iſa.10.4ª.

14 Niſi dominus ſabaoth reliquiſſet nobis ſemen, &c. Iſa.1.1ª.

15 Ecce ego ponam in ſyon lapidem offenſionis, & petram ſcandali. Iſa.8.5ª./28.3ª.

16 Omnis qui crediderit in eum, non confundetur. Mar.16.1ª.

CAPVT X.

1 Finis enim legis Chriſtus eſt, ad iuſtitiam omni credenti. ibi. Ca^{m}.10^{m}.

2 Moyſes enim ſcripſit, quoniam iuſtitiam quæ ex lege eſt, qui fecerit homo viuet in ea. Luc.18.2ª.

3 Deus illum ſuſcitauit a mortuis, pſal.3.4. ¶Corde enim creditur ad iuſtitiam, ore autem confeſſio, fit ad ſalutem. 2ª.q.3.2.o./3.d.29.ar.8.q.2.3^{m}./4.d.49.q.5.ar.3.q.2.1^{m}./Quol.9.14.c./Ro.10.lec.1./cº 14.lec.3.

4 Omnis qui credit in illum non confundetur. Mar.16.12ª. ¶Non enim eſt diſtinctio iudæi & græci, infra 12.5ª.

5 Nam idem dominus omnium. Deuter.6.4ª. ¶Diues in omnes qui inuocant illum. 22ª.q.117.8. 1^{m}./contra 4.cº 22./3./1ª.Tim.6.lec.4.prin.

Omnis

6 Omnis enim quicunque inuocauerit nomen domini ſaluus e-
rit. Ioel.2.13ª.
7 Quàm ſpecioſi pedes euangelizantis pacem, euangelizantis
bona. Iſa.52.1ª./ Naum.1.ſi.
¶Domine quis credidit auditui noſtro. Iſa.53.1ª.
8 Ergo fides ex auditu, auditus autem per verbum Chriſti. 1ª.q.
111.1.1^{m}./22ª.q.6.1.o./3.d.23.q.3.a.2^{m}./4.d.4.q.2.ar.2.q.
3.1^{m}./con.3.cº.152./154./ Veri.q.18.3.c./ q.27.3.c.
9 In omnem terram exiuit ſonus eorum, &c. pſal.18.3ª.
¶Ego ad æmulationem vos adducam in omnem gentem, in
gentem inſipientem, &c. Deut.31.2ª./ Opuſc.1.cº.31./ Rom.
10.lec.2.ſi.
10 Inuentus ſum a nõ quærentibus me, palam apparui, &c. Iſa.65.
1ª. ¶Tota die expandi manus meas ad populum non creden-
tem, ſed contradicentem mihi, ibid.2ª.

CAPVT XI.

Ca^{m}.11^{m}. 1 Non repulit deus plebem ſuam. pſal.93.4ª.
¶Domine prophetas tuos occiderunt, altaria tua ſuffoderũt,
&c.3. Regum.19.2ª.
¶Reliqui mihi ſeptem millia virorum, qui non curuauerũt ge
nua ſua, &c. ibid.ſi.
2 Dedit illis deus ſpiritum compunctionis, oculos vt non videãt,
& aures vt non audiant. Exo.4.3ª. ¶Fiat menſa eorum coram
ipſis in laqueum, &c. incurua. Gen.3.18ª.
Et radix ſancta & rami.3.d.3.q.1.ar.1.q.1.1^{m}.
4 Veniet ex ſyon, qui eripiat & auertat impietatem ab Iacob.
pſal 48.
5 Sine pœnitentia enim ſunt dona, & vocatio Dei. He.8.ſi.
6 Concluſit deus omnia in incredulitate, vt omnium miſereatur.
4.d.46.q.2.ar.3.q.1.2^{m}.
7 O altitudo diuitiarũ ſapientiæ & ſcientiæ dei. con.4.cº.12./13.
8 Quàm incomprehenſibilia ſunt iudicia eius.1.d.3.q.2.1.1^{m}./4.
d.46.L.
9 Quis enim cognouit ſenſum domini. infr.12.4ª.
10 Ex ipſo, & per ipſum, & in ipſo ſunt omnia.1ª.q.39.8.c./1.d.36.
q.1.3.5^{m}./ Ro.11.lec.5./ Eph.4.lec.2 ſi.

CAPVT XII.

Ca^{m}.12^{m}. 1 Exhibeatis corpora veſtra deo, hoſtiam viuentem, ſanctam, deo
placentem.22ª.q.85.3.2^{m}./ Opuſ.7.cº.4.
2 Nolite conformari huic ſæculo. Quol.10.q.6.1.c./ 1^{m}.
3 Vt probetis, quæ ſit voluntas dei bona, beneplacens, & perfecta.
22ª.q.97.2.2^{m}.
4 Non plus ſapere quam oportet ſapere, ſed ſapere ad ſobrietatẽ
22ª q.149.1.1^{m}.
5 Et vnicuiq; ſicut deus diuiſit menſuram fidei.12ª.q.114.5.1^{m}.
22ª.q.6.1.c.
6 Sicut enim in vno corpore multa membra habemus. 13.q.76.
5 3m.
7 Habentes donationes.1ª q.21.3.c./.12ª.5.4^{m}.
8 Siue prophetiam, ſecundũ rationem fidei.22ª q.172.1.o./3.c.
9 Qui tribuit, in ſimplicitate. Iob.1ª.
10 Qui præeſt, in ſolicitudine.22ª.quæſt.47.9.3^{m}./ quæſ. 53.6.c./
Matth 6.
11 Qui miſeretur, in hilaritate.3.d.26.q.1.3.c./Vir.q.26.4.5^{m}.
12 Dilectio ſine ſimulatione.22ª.q.111.1.o.
13 Honore inuicem præuenientes.22ª.q.103.2.3^{m}.
14 Solicitudine non pigri.1ª.Cor.6.19ª.
15 Nulli malum pro malo reddentes Deut.32.5ª.
16 Benedicite perſequentibus vos. Matth.5.39ª. 40ª. 41ª.
17 Nolite maledicere.22ª.q.76.1.2^{m}./ 4.d.18.ar.2.q.1.2^{m}.
18 Spe gaudentes.22ª.q.28.1.3^{m}.
19 Prouidentes bona, non tantum coram deo, ſed etiam coram ho
minibus. Math 5.22ª.inſ.15.1ª.
20 Si fieri poteſt, quod ex vobis eſt, cum omnibus hominibus pa-
cem habentes.22ª.q.29.1.c./ 2.3^{m}./ Math.5.
21 Non voſmetipſos defendentes chariſſimi.22ª.q.40.1.1^{m}./ qu.
64.7.5m.
22 Mihi vindictam, & ego retribuam, dicit dominus. Deu.32.5ª.
23 Si eſurierit inimicus tuus, ciba illum, ſi ſitit, potum da illi. Pro
uer.25.2ª.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Omnis anima. Gen.46.1ª. ¶Poteſtatibus ſublimioribus ſubdi-
ta ſit.22ª.q.69.1.c./ q.88.10.2^{m}./ q.104.1.o./ 5.c.princ.1^{m}./
6.o./.2.d.44.q.2.2.o./ L.7^{m}./ Quol.2.9 o./ Ro.13.
2 Non eſt poteſtas, niſi a deo.2.d.44.q.1.2.1^{m}./ Opuſ.20.li.3.cº.
1.&c. vſque 8./ Li.4.prin./ Ro.13.
3 Quæ a deo ſunt, ordinata ſunt.22ª.q.102.1.c.
4 Qui poteſtati reſiſtit, dei ordinationi reſiſtit.2.d.44.L.6^{m}..
5 Cui tributum, tributum.22ª.q.102.2.3^{m}.
6 Qui diligit proximum, legem impleuit.22ª.q.99.1.2^{m}./q.105.
2.1^{m}./22ª q.44.2.4^{m}./3.d.37.ar.2.q.2.2^{m}./con.3.cº.125.ſi.
Ro.13.lec.2./ Gal.5.
7 Non adulterabis. Exo.20.9ª./ ¶Non occides. ibid.8ª.
¶Non furaberis. ibidem.10ª.
¶Non falſum teſtimonium dices. ibid.11ª.
8 Non concupiſces. ibid.12ª.
9 Et ſi quid eſt aliud mandatum, in hoc verbo inſtauratur. 12ª.
q.59 1.2^{m}.
10 Hora eſt iam nos de ſomno ſurgere. Io.11.3ª. ¶Nox præceſ-
ſit Iſa.15.1ª. ¶Dies autem appropinquauit. ibid.
¶Abijciamus ergo opera tenebrarum. Eph.5.10ª.
¶Et induamur arma lucis. Eph.6 lec.4.
11 Induimini dominum Ieſum Chriſtum. 3ª.q.69.9.1^{m}./ 4.d.4.
L./ Ro.13.ſi./ Gal.3.lec.ſi.

CAPVT XIIII.

1 Qui infirmus eſt, olus manducet.12.q.77.3.o. Ca^{m}.14^{m}.
2 Igitur qui manducat, non manducantem non ſpernat, & qui
non manducat, manducantem non iudicet. Matth.7.1ª.
3 Siue viuimus, ſiue morimur, domini ſumus.12.q.1.8.2^{m}.
4 Ideo enim Chriſtus mortuus eſt. Matth.27.14ª.
¶Et reſurrexit. Luc.24.5ª.
¶Vt omnium dominetur. Matth.28ª.
¶Oẽs enim ſtabimus ante tribunal Chriſti, vt&c. pſal.61 6ª.
5 Viuo ego dicit dominus, quoniam mihi flectetur omne genu,
& omnis lingua confitebitur deo. Iſa.45 9ª.
6 Vnuſquiſque veſtrum pro ſe reddet rationem deo. pſal. 61.6ª.
¶Non ergo amplius inuicem iudicemus Matth.7.1ª
¶Ne ponatis offendiculum fratri veſtro, vel ſcandalum. Matt.
13.1ª.
7 Nihil commune per ipſum.12ª.q.102.6.1^{m}./ 22ª. q.149.3.o./
3ª.q.40 4.2^{m}./con.3.cº.127./ Ro.14./ Lec.2 / Luc.3./ 1ª. Co.
10.lec.6.o.
8 Si propter cibum frater tuus contriſtatur, iam non ſecundum
charitatem ambulas.22ª.q.43.8.3^{m}./4.d.38. quæſt.2.ar.4.q.
3.3^{m}.
9 Noli cibo tuo illũ perdere, pro quo Chriſtus mortuus eſt. 22ª.
q 45.3.2^{m}./ 4 d.38.q.2 ar.2.q.2.1^{m}.
10 Non eſt enim regnum dei, eſca & potus. 3ª. q. 40.2.1^{m}./ Ro-
manor.12.lec.1.
11 Bonum eſt non manducare carnem, & non bibere vinum. 22ª.
q. 43.1.5^{m}./ q. 149.3.2^{m}.
12 Omne quod non eſt ex fide, peccatum eſt. 12ª.q.19.5.c./ 22ª.
q.10.4.1^{m}.
13 Beatus qui non iudicat ſemetipſum.1ª.Cor.21.2ª.

CAPVT XV.

1 Vnuſquiſque veſtrum proximo ſuo placeat in bonum ad ædifi- Ca^{m}.15^{m}.
cationem.22ª.q.115.1.2^{m}./ Ma.q.9.1.c./ 1^{m}./ 2^{m}. Opuſc.19.
cº.19 / Rom.13.lec.3./ cª.15./ 1ª.Cor.4./ cª.10.ſi. Gal.1.lec.
2.ſi./ 1ª. Theſ 2./ Titum 2.lec.1.
2 Chriſtus non ſibi placuit. Matth.26.17ª.
3 Improperia improperantium tibi, ceciderunt ſuper me. pſal.
68.12.
4 Dico enim Chriſtum Ieſum, miniſtrũ fuiſſe circumciſionis pp
veritatẽ dei ad confirmãdas promiſſiones patrũ.3ª.q.42.1.c.
5 Gentes autem ſuper miſericordia honorare deum. 1ª.q.21.4.
2^{m}./ 4.d.46 q.2.ar.2.q.2.2^{m}.
6 Propterea confitebor tibi in gentibus, & nomini tuo cantabo.2
Regum 22.ſi. ¶Lætamini gentes, cum plebe eius. Iſa.66.8ª.
7 Laudate dominum omnes gẽtes, & magnificate eũ omnes po-
puli. pſ.116.1. ¶Erit radix Ieſſe, & qui exurget, &c. Iſa.11.2ª.
8 Quoniam quibus non eſt annunciatum de eo audient, &c. Ro.
10.lec.3. ¶Si ſpiritualium eorũ participes facti ſunt gentiles,
debet & in carnalibus miniſtrare eis.22ª.q.187.4.2^{m}./ Quo.7
18.c./ Opuſ.19.cª.9./ Rom.15.lec.3.

CAPVT XVI.

1 Si vobis primum ex parte fruitus fuero.12ª.q.11.3.1^{m}./ 1.d.1. Ca^{m}.16^{m}.
q.2.1.4^{m} / Ro.15.lec.3./ Phil.1.ſi.
2 Salutate inuicem in oſculo ſancto. Ro.16.lec.1 ſi./ 1ª. Cor.1.ſi./
2ª.Cor.1.ſi. ¶Aſſiſtatis ei in quocunque negotio veſtri indi-
guerit.2ª.Tim.2.1ª.
3 Huiuſmodi enim domino non ſeruiunt, ſed ſuo ventri. Ma. q.
14.2.12^{m}.
4 Volo vos ſapiẽtes eẽ in bono, & ſimplices in malo. Mat.10.7ª.
5 Secundum reuelationem myſterij, temporibus æternis taciti.
1ª.q.10.1.4^{m}.
6 Ad obeditionem fidei, ſup.1.3ª
¶Soli ſapienti deo. Matth.19.14ª.

AVTHO-

AVTHORITATES
Ex prima Epiſtola ad Corinthios.

CAPVT PRIMVM.

Cam.1m. 1 IN omnibus facti eſtis in illo. ¶Chriſto in omni verbo, & omni ſcientia. 22ſ.q.50,3.1m./con.3.cº.133./141.
2 Ita vt nihil vobis deſit in vlla gratia.4.d.44.q.2.ar.3,2.2m.
3 Et non ſint in vobis ſchiſmata. 22ſ.q.39.1,0./ 4.c./ 4. d.13.q.2.1.2m.
4 Nunquid Paulus crucifixus eſt pro vobis. 3ª. q. 48.5.3m./ 1ſ. Cor.1.lec.2./Col.1.fi./2ſ.Tim.1.
5 Aut in nomine Pauli,baptizati eſtis.3ª.q.64.3.c./ 4.d.5.q.1.1c /4m./ar.3.q.2.b.
6 Nō enim miſit me deus baptizare, ſed euangelizare.3ª.q.67.2.1m./ Ro.2.lec.3.fi./ 1ſ.Cor.1.lec.2.fi.
7 Non in ſapientia verbi,vt non euacuetur crux Chriſti.1ſ.Corint.12.4ª.
8 Verbum crucis pereuntibus quidem ſtultitia eſt, his aut qui ſalui ſūt,ideſt nobis,dei virtus eſt.1.d.14 L.fi./ d.34.q.2.1m.
9 Perdam ſapientiam ſapientium,& prudentiam prudentium reprobabo. Iob.5.4ª.
10 Nonne ſtultam fecit deus ſapientiam huius mundi. 22ſ. q.46.5.2m.
11 Nam quia in dei ſapientia non cognouit mundus per ſapientiam deum,placuit deo per ſtultitiam prędicationis,ſaluos facere credentes. cont.4 cº 52.
12 Iudæi ſigna petunt,& græci ſapientiam quærunt. Iob.5.4ª.
13 Nos autem prædicamus Chriſtum crucifixum,iudæis quidem ſcandalum,gentibus autem ſtultitiam,ſup.8ª.
14 Chriſtum dei virtutem,ſup.5ª.
15 Et dei ſapientiam.1ª.q.39.7,2m./ 1.prolo.princ./con.4.cº.12 / 1ſ. Cor.1 lec.3.fi.
16 Quod ſtultum eſt dei ſapientius eſt hominibus,ſup.9ª.
17 Et quod infirmum eſt dei,fortius eſt hominibus.1ª.q.48.5.1m.
18 Videte vocationem veſtram fratres, quia non multi ſapientes ſecundum carnem.1.d.41.1.4m./ 2.3m.
19 Quæ ſtulta ſunt mundi,elegit deus,vt confundat ſapientes,ſupra 9ª.
20 Vt ea quæ ſunt deſtruat,ſupra 9ª.
21 Vt non glorietur omnis caro,in conſpectu eius.22ſ.q.45.4.1m./ Opuſ.72.prin./ 1ſ.Cor.1.fi.
22 Chriſtus factus eſt nobis ſapientia,& iuſtitia,& ſanctificatio,& redemptio.3ª.q.48.6,3m / 3.d.19.ar.4.q.1.0.
23 Qui gloriatur,in domino glorietur,ſupra 21ª./ Ie.9.3ª.

CAPVT II.

Cam.2m. 1 Non enim iudicaui me ſcire aliquid,niſi Chriſtum, & hūc crucifixum,ſup.1 21ª.
2 Sapientiam loquimur inter perfectos.22ſ.q.45.5 1m.
3 Sapientiam vero non huius ſæculi,neque principum huius ſęculi qui deſtruuntur,ſup.1.21ª.
4 Sed loquimur dei ſapientiam in myſterio,quæ abſcondita eſt.1ª q.57.5.3m./ con.3.cº.5.princ / L.1º.4.cº 83.
5 Quām nemo principum huius ſeculi cognouit,Mat.23ª.
6 Si enim cognouiſſent,nūquām dominum gloriæ crucifixiſſent.3ª.q 46.12.1m./ q.47.5.0./ 6.c / 2.d.40.L fi./ 3.d.19.ar.1.q.2.1m / Mat.23ª./ 1ſ.Cor.1.lec.2.
7 Oculus non vidit,nec auris audiuit,nec in cor hominis aſcendit,quæ præparauit deus his qui diligunt illum.Iſa.64.4ª.
8 Spiritus omnia ſcrutatur,etiam profunda dei,ſup.4ª.
9 Quis enim ſcit hominum,quæ ſunt hominis, niſi ſpiritus hominis qui in eo eſt?inf.10ª.
10 Ita & quæ dei ſunt,nemo cognouit,niſi ſpiritus dei. con.3.cº.5.prin./ L.1.4.cº.83.
11 Nos autem non ſpiritum huius mundi accepimus, ſed ſpiritū qui ex deo eſt. Ro.8.13ª.
12 Vt ſciamus quæ a deo donata ſunt nobis.12ſ.q.112.5.4m.
13 Animalis autem homo non percipit quæ ſunt ſpiritus dei.2.d.49.L.prinº.
14 Spiritualis autem iudicat omnia,& ipſe à nemine iudicatur.1ª.q 1.6.3m./ 22ſ.q.60.2.2m.
15 Quis enim cognouit ſenſum domini.Ro.12.4ª.

CAPVT III.

Cam.3m. 1 Tanquam paruulis in Chriſto,lac vobis potum dedi, non eſcā.12.prolo.princ.
2 Cum.n ſit inter vos zelus & cōtentio,nonne carnales eſtis.12ſ.q.28.4.1m.¶Et ſecundum hominē ambulatis?M.2.q.12.2.8m.
3 Ego plantaui,Apollo rigauit.4.d.7.q.1.ar.1.q.1.8m.

I. CORINTHIOS.

4 Vnuſquiſque autem propriam mercedem accipiet, ſecundum ſuum laborem,pſal.61.6ª / Io.14.2ª.
5 Dei enim adiutores ſumus.Iob 26.1ª.
6 Vt ſapiens architectus,fundamentum poſui.1ª.q.1.6.c./ 4.d.7.q.1.ar.1.q.1.1m./ Ro.8.lec.2.
7 Fundamentum aliud nemo poteſt ponere,præter id quod poſitum eſt,quod eſt Chriſtus Ieſus.verit.q.1 12.24m.
8 Si quis ſuperædificat ſuper fundamentum hoc,aurum,argentū,lapides pretioſos.12ſ.q.89.2.0./ 4.d.21.q.1.ar.2.q.2.0.
9 Ligna,fœnum,ſtipulam.4.d.21.ar.2.q 1.c.c.
10 Si cuius opus manſerit,quod ſuperædificauit, mercedem accipiet.pſal. 61.6ª.
11 Si cuius opus arſerit,ipſe detrimentum patietur.4.d.46.q.2.ar.3.q.3.3m.
12 Sic tamen quaſi per ignem 4.d.21.q.1.ar.1.q.2.3m.
13 Neſcitis quia templum dei eſtis.cant.4.cª.21./ pſal. 10./pſal.17 / pſal.25./ 1ſ.Cor.3.
14 Et ſpiritus dei habitat in vobis? Ro.8.13ª.
15 Si quis templum dei violauerit, diſperdet illum deus. Iob.5.4ª.lect.3.
16 Templum dei ſanctum eſt,quod eſtis vos,ſup.13ª.
17 Si quis videtur inter vos ſapiens eſſe in hoc ſæculo,ſtultus fiat,vt ſit ſapiens.22ſ.q.46.1 2m.
18 Sapientia enim huius mundi, ſtultitia eſt apud deum, ſupra 1.2ª.
19 Comprehendam ſapientes in aſtutia eorum.Iob.5.4ª.
¶Dominus nouit cogitationes ſapientium.3. Regum. 8.10ª.
¶Quoniam vanæ ſunt.pſal.93.4ª.
20 Nemo glorietur in hominibus,ſup.1.21ª. 23ª.
21 Omnia enim veſtra ſunt.verit.q.7.7.c./ q.15.1.c.

CAPVT IIII.

1 Nolite ante tempus iudicare. Matth.7. 1ª. ¶Sic nos exiſtimet homo,vt miniſtros Chriſti.4 d.5. q.1.2.c. Cam.4m.
2 Dominus illuminabit abſcondita tenebrarum,& manifeſtabit conſilia cordium.1ª.q.24.1.2m./ 4.d.43.artic.5.q.1.0./ verit.q.17.1.c./ Opuſ.3. cº.253.
¶Sed neque me ipſum iudico inf.11.26ª.
3 Quid habes,quod non accepiſti,ſi autem accepiſti,quid gloriaris, quaſi non acceperis?ſupra 1 21ª.
4 Imitatores mei eſtote,ſicut & ego Chriſti.Gal.6.lec.2.
5 Non enim in ſermone eſt regnum dei,ſed in virtute. 22ſ. qu.177.1.2m.

CAPVT V.

1 Tradere huiuſmodi hominem Sathanæ,in interitum carnis.2.d.7.q.3.2.1m. Cam.5m.
2 Neſcitis, quia modicum fermentum, totam maſſam corrumpit.Math.16.1ª.
3 Expurgate vetus fermentum.ibid.
4 Etenim paſca noſtrum immolatus eſt Chriſtus.Math.26.1ª.
5 Cum huiuſmodi,nec cibum ſumere.4.d.13.q.2.3.c./ Gal. 1.
6 Quid enim mihi de his qui foris ſunt,iudicare? 4.d.18.q.2.art.3.q.3.1m.

CAPVT VI.

1 Audiet aliquis veſtrum, habens negocium aduerſus alterum. Rom.16. Cam.6m.
2 An neſcitis,quoniam ſancti,de hoc mundo iudicabunt. 4.d.47.q.1.ar.2.q.1.0.
3 Neſcitis,quoniam angelos iudicabimus? 4. d. 47.q.1.ar.3.qu.4.1m.
4 Iam quidem omnino delictū eſt in vobis, ꝙ iudicia habetis inter vos.22ſ.q.43 8.1m./ 4.d.38.q.1.ar.4.q.5.1m.
5 Quare non magis iniuriam accipitis? 22ſ.q.108.1.2m./ 4m.
6 Quare non magis fraudem patimini? 22ſ. q.55.5.1m.
7 Iniqui,regnum dei non poſſidebunt.3ª.q.68.4.c./ Iſa.6.
8 Omnia mihi licent.4.d.15.q.2.ar.4.q.2.c.
9 Eſca ventri,& venter eſcis 1ª.q.65.1.c./ 22ſ.q.1 9.b.
10 Corpus autem,non fornicationi. 12ſ.q.103.4.3m./ 22ſ.q.35.1.4m./ q. 154.2.1m./ 1ſ.Cor.6.lec.3.
11 Deus autem & dominus ſuſcitauit. pſal.3.2ª. ¶Et nos ſuſcitabit,per virtutem ſuam.Io.6.13ª.
12 Neſcitis,quoniam corpora veſtra membra ſunt Chriſti. 3ª. q.8.3.0.
13 Qui adheret meretrici,vnum corpus efficitur.Gen.2.32ª.
14 Erunt inquit duo in carne una. Gen 2.32ª.
15 Qui autem adheret domino, vnus ſpiritus eſt.22ſ.q.45.2.c.
16 Fugite fornicationem.22ſ.q.35.1.4m./ 1ſ.Cor.6.lec.3.
17 Omne enim peccatum quodcunque fecerit homo, extra corpus ſuum eſt.12ſ.q.74.4.0.

Qui

18 Qui autem fornicatur in corpus ſuum peccat.1a2.q.72.2.4m.
19 Membra veſtra templum ſunt Spiritusſancti.ſup.3.13a.
¶Empti eſtis precio magno.Heb.9.8a.

CAPVT VII.

Ca.m.7m. 1 Bonum eſt homini mulierem non tangere.12æ.q.14.1.2m.
2 Propter fornicationem autem, vnuſquiſq; vir vxorem habeat. 4.d.26.q.2.3.4m.
3 Vxori vir debitum reddat.4.d.27.q.2.3.3m./ d.30.1.0./ 4.4m./ d.35.o.
3 Similiter & vxor viro.22æ.q.32.8.2m.
5 Mulier ſui corporis poteſtatem non habet,ſed vir, & econuerſo.4.d.26.q.2.2.4m./5m./3.c.ſi.
6 Nolite fraudare inuicem, niſi ex conſenſu ad tempus.Ro.7.2a. 4.d.32.ar.5 q.3.0./ 1æ.Cor.7.
7 Hoc autem dico ſecundum indulgentiam, non ſecundum imperium.4.d.26.q.2.4.4m.
8 Vnuſquiſque proprium donum habet ex Deo.12æ.q.66.2.1m.
9 Dico autem non nuptis & viduis,bonum eſt illis,ſi ſic permanſerint.1a2æ.q.140.1.3m.
10 Quòd ſi ſe non continent,nubant. 4.d.26.q.2.3.4m.
¶Melius eſt enim nubere quam vri. 4.d.26.q.2.3.4m.
11 His autem qui in matrimonio ſunt,præcipio,non ego, ſed dominus vxorem a viro non diſcedere. Math.5.28a./19.4a.
¶Sanctificatus eſt vir infidelis,per mulierem fidelem. 4.d.39. 3.0./ Opuſ.73.c0.17.
12 Quod ſi diſceſſerit,manere innuptam.Matth.5.29a.
¶Aut viro ſuo reconciliari.4.d.33.q.2.ar.2.q.4.0.
13 Et vir vxorem non dimittat, Matth.5.28a./ 19.4a.
14 Si quis frater vxorem habet infidelem, & hæc conſentit habitare cum eo,non dimittat eam,& econuerſo.4.d.39.3.4.0.
15 Quod ſi infidelis diſcedit, diſcedat, non enim ſeruituti ſubiectus eſt frater vel ſoror in huiuſmodi.4.d.39.5.0.
16 Vnuſquiſque vocatione qua vocatus eſt,in ea permaneat. Ro, 8.44a.
17 Nolite fieri ſerui hominum.1a.Cor.9.ſi.
18 Conſilium autem do.12æ.q.4.2.3m.
19 Alligatus es vxori,noli quærere ſolutionē.Matt.5.28a./19.4a.
20 Tribulationem tamen carnis habebunt huiuſmodi.Rom.7.q0. 1.3.1m.
21 Qui habēt vxores,tanquam nō habentes ſint.4.d.26.q.1.3.1m.
22 Præterit enim figura huius mundi.pſal.11.1.ſi.
23 Volo autem vos ſine ſolicitudine eſſe.Matt.6.19a.
24 Qui ſine vxore eſt,ſolicitus eſt quę domini ſunt.con.3.c0.135. 5m/Quol.7.17.7m./ 1a.Cor.7./ Phil.4.
25 Qui autem cum vxore eſt,ſolicitus eſt quę ſunt mundi,quomodo placeat vxori.4.d.26 q.2.3.3m.
26 Et diuiſus eſt vir.q.2.10.c.
27 Qui matrimonio iungit virginem ſuam, bene facit, & qui non iungit,melius facit.22æ.q.152.3.5m./ q.4.5.0.
28 Mulier alligata eſt legi quanto tempore vir eius viuit.Ro.7.2a.
29 Quod ſi dormierit vir eius,liberata eſt a lege.ibid.3a.
¶Cui vult nubat.ibidem. ¶Tantum in domino.4.d.39.1.0.
30 Beatior autem erit,ſi ſic permanſerit. 12æ.q.70.3.2m.

CAPVT VIII.

Ca.m.8m. 1 Scientia inflat.22a.q.167.1.c./2.d.6.1.1m.ſi.
2 Scimus quia nihil eſt idolum in mundo.22a.q.94.1 5m.
3 Nullus Deus, niſi unus. Deut.6. 4a. ¶Nam & ſi ſint qui dicantur dij,ſiue in cęlo,ſiue in terra, ſiquidem ſunt dij multi, & domini multi.Exo.22.28 / 1a.q.11.3.1m.
4 Nobis tamen eſt unus Deus pater.Deut.6.4a. ¶Ex quo omnia. Ro.11.ſi. ¶Et nos in illo.ibid. ¶Et unus dominus Ieſus Chriſtus,per quem omnia.ibid.
5 Si eſca ſcandalizat fratrem meum, non manducabo carnem in æternum.4.d.38.q.2.ar.4.q.3.3m.

CAPVT IX.

Ca.m.9m. 1 Nōne Chriſtum Ieſum dominum noſtrum uidi.3a.q.57.6.3m.
2 Non alligabis os bouis triturantis. Deut.25.4a.
3 Nunquid de bobus cura eſt Deo.1a.q.22.2.5m./ q.103.5.2m./ 12æ.q.102.5.8m./con.3.c0.113.ſi./ Veri.q.9.6.1m.
4 Omnia ſuſtinemus , ne quod offendiculum demus euangelio. 22æ.q.43.6.5m./ 4.d.18.q.2.ar.4 q.3.1m.
5 Ita & dominus ordinauit his qui euangelium annunciant , de euangelio uiuere.Ru.15.ſi.
6 Bonum eſt mihi magis mori,quam ut gloriam meam quis euacuet.1a2æ.q.2.3.c./ 22æ.q.332.1.3m./ Ma.q.9.1.0.
7 Nam ſi euangelizauero nō eſt mihi gloria, neceſſitas enim mihi incumbit.22æ.q.81.6.3m.
8 Nā cū liber eſſem ex oibus,oium me ſeruū feci.2a.q.83.3. 4.0.
9 Omnibus omnia factus ſum, vt omnes facerem ſaluos.Veri.q. 29.4 4m.
10 Neſcitis,quòd hi qui in ſtadio currunt, omnes quidem currunt, ſed vnus accipit brauium?12æ.q.4.3.1m./ 1.d.41.2.3m.
11 Sic currite,vt comprehendatis.1a q.12.7.1m. / 12a.q.4.3.1m. /4.d.49.q.2.3.1m./ Veri.q.8.2.5m.

CAPVT X.

1 Patres noſtri omnes ſunt ſub nube fuerunt, & omnes mare tranſierunt,& omnes in Moyſe baptizati ſunt in nube,& in mari.3a q.40.1.2m. Ca.m.10m.
2 Petra autem erat Chriſtus.1a.q.102.1.4m./contra 4 c0 62.1m
3 Sedit populus manducare & bibere , & ſurrexerunt ludere. Exo.32.1a.
4 Hæc autem omnia in figura contingebant illis.12a q.107.2.0.
5 In quos,fines ſæculorum deuenerunt. 4.d.47.q 1.ar.3. qō.3.c.
6 Qui ſe exiſtimat ſtare,videat ne cadat.1a.q.95.3.0.
7 Tentatio vos non apprehendat niſi humana. 3a.qō.41.2.2m./ 2.d.21.q.1.3 .0./ 3.d.31.q.1.3.c.
8 Fidelis eſt Deus , qui non patietur vos tentari ſupra id quod poteſtis.3. d.31 q.1.3.5m./2a.Cor.lec.3./ c0.11.
9 Vnus panis,& vnum corpus,multi ſumus.ſupra 6.12a.
10 Dico,quòd immolatum eſt aliquid idolis,aut q idolum ſit aliquid.ſupra 8.2a. ¶Siquis vocat vos infidelium ad cœnam, & vultis ire.22æ.q.10.6.c.
11 Omnia mihi licent,ſed non omnia expediunt. 4.d.15.q.2.ar. 4.q.2.c.
12 Nemo quod ſuū eſt,quærat,ſed quod alterius. 22æ. q.58.12.c.
13 Domini eſt terra,& plenitudo eius.1a.q.13.7.1m./6m.
14 Omnia in gloriam Dei facite . 12a.q. 88.1.2m. /q.100.10.2m.
15 Sine offenſa eſtote iudæis & gentibus,& eccleſiæ Dei.22a.q.5. 2.3m./ 3a.q.42.2.1m.
16 Ego per omnia,omnibus placeo.Ro.15.1a.

CAPVT XI.

1 Imitatores mei eſtote,ſicut & ego Chriſti.ſupra 4.4a.
2 Omnis viri caput Chriſtus eſt 3a q.8.0./ q 48.1.c./ q. 49.1.c. Ca.m.11m.
3 Caput autem mulieris,vir.12 .q.92.4.2m./ 1a.Cor.11./ Epheſ. 5.lec.8.ſi.
4 Caput autem Chriſti Deus.3a.q.8.1.3m./ 8.2m / 3.d.13.q.2.2. 4m./ 1æ. Cor.11.lec.1.ſi.
5 Omnis vir orans aut prophetans velato capite,deturpat caput ſuum.1a Cor.11 lec.2.
6 Omnis mulier orans,aut prophetans non uelato capite,deturpat caput ſuum.4.d.14.q.1.ar.5.q.3.1m.
7 Vir imago & gloria Dei eſt,mulier autem gloria viri eſt.1a.q. 35.2.3m./q.93.4.1m./ 6.1m./2.d.16.3.c.
8 Non eſt vir ex muliere,ſed mulier ex viro eſt. Ge.2.25a.26a.
9 Etenim non creatus eſt vir propter mulierem, ſed mulier propter virum. ibid.23a.
10 Nam oportet hæreſes eſſe, ut qui probati ſunt,manifeſti fiant in nobis.22a.q.11.3.2m /4 d.13.q.2.3.2m.
11 Dominus Ieſus in qua nocte tradebatur. Matt.26.1a. ¶Accepit panem.ibid.6a. ¶Et gratias agens fregit & dixit, accipite & manducate.ibid.7a.
12 Hoc eſt corpus meum.ibidem 8a. ¶Quod pro uobis tradetur. ibid.12a. ¶Hoc facite in meam cōmemorationē.Luc.22.10a.
13 Similiter & calicem poſtquam cęnauit dicens.Luc.22.17a.
¶Hic calix nouum teſtamentum eſt in meo ſanguine.Matth. 26.9a. ¶ Hoc facite quotieſcumque bibetis in meam commemorationem.Lucæ 22.10a.
14 Quotieſcunque mādncabitis panem hunc,& calicem bibetis, mortē domini annunciabitis,donec ueniat.3a.q.66.4.5m./q. 73.4.5.0./q.74 1 c./q.76 2.2m./q.79.1.c./7.2m./q.80.10.2m./ q.83.1.c./2.c./1m./2m./3.c./q.84.7.3m./ 4.d.2.q.1.2.1m./ d. 4.q.2.ar.1.q.2.3m./d.8.q.1.ar.1.q.3.c./ ar.2.q.1.0./q.2.art.1. q.1.4m./ar.2.q.1.2m./d.12.q.1.ar.3.q.1.2m./q.2.1m.
15 Itaque quicunque manducauerit panem,vel biberit calicē dñi indigne,reus erit corporis & ſāguinis dñi.4.d.9.ar 3.q.3.1m.
16 Probet autem ſeipſum homo,& ſic de pane illo edat,& de calice bibat.3a.q.80.4.1m.
17 Qui enim manducat & bibit indigne,iudicium ſibi manducat & bibit.3a.q.80.6.2m. ¶ Non diiudicans corpus domini. 3a. q 80.5.2m.
18 Ideo inter vos multi infirmi & imbecilles , & dormiunt multi. Ioan.11.3a.
19 Quod ſi nos diiudicaremus , non utique iudicaremur. 1.Corinthio.4./c0 11.6.
20 Si quis eſurit,domi manducet.3a.q 80.8.2m./ 4.d.8.q.1.art.4. q.1 2m.
21 Cætera cum venero,diſponam. 3a.q.25.3.4m./q.64.1.1m./q. 72.4 1m q.78.3.9m./ q.83.4.2m./ 3.d.9.q.1.21.2.q.2 3m./ 4. d.2.q.1.ar.1.q.1.1m./ar.3.q.1.2m.

CAPVT XII.

Cam.12m. 1 Nemo in ſpiritu Dei loquens, dicit anathema Ieſu. 12e. q.109. 1.b./c./1m./22e.q.171.1.2m./q.176.2.2m.
2 Et nemo poteſt dicere, dominus Ieſus, niſi in ſpiritu ſancto. Ma. q.3.14.1m.
5 Diuiſiones vero gratiarum ſunt idẽ aũ ſpiritus. 22e.q.171.prin. 1.d.17.q.1.3.c./2.d.26.6.1m.
¶Et diuiſiones miniſtrationum ſunt. 22e.q.171.prin.
¶Et diuiſiones operationum ſunt, ibid.
4 Qui operatur omnia in omnibus. 1a.q.105.5.o./1.d.37.q.1.1. 2m./q.3.3.3m./d.31.3.3.c./d.36.q.1.1.c.
5 Vnicuique autem datur manifeſtatio ſpiritus ad vtilitatem. 12e.q.111.1.4.c./22e.q.176.1.1m./q.177.1.c./3m./4m./32.q. 77.c./1m./1.d.18.L.prin./2.d.29.5.c.
6 Alij quidem per ſpiritum, datur ſermo ſapientiæ. 12e.q.66.2. 1m./q.68.5.1m./q.111.4.o./22e.q.176.177.178.o.
7 Alij aũt ſermo ſcientiæ, ſecundum eundem ſpiritũ. 1a.q.105.7. 3m./12e.q.51.4.c./q.68.5.1m./q.111.4.c./4m./q.113.10.3m.
8 Alteri fides, in eodem ſpiritu. 12e.q.121.4.c./2m./22e.qu.4.5. Virt.q.5.2.6m.
9 Alij gratia ſanitatum, in vno ſpiritu. 12e.q.111.4.c./3m.
10 Alij operatio virtutum. 12e.q.111.4.c./3m./22e.q.178.1.1m./ con.3.cn.154.fi./Po2.q.6.4.c./9.1m.
11 Alij prophetia. 12e.q.68.3.3m./22e.q.171.2.o./q.174.3.2m./ q.175.2.3m./con.3.co.154.fi./Verit.q.12.1.o.
12 Alij diſcretio ſpũum. 12e.q.111.4.c./22e.q.171.prĩ./2e.Cor.11.
13 Alij genera linguarum. 12e.q.111.4.c./7m/22e.q.176.1.o./q. 179.1.o.
14 Alij interpretatio ſermonum. 12e.q.111.4.c./3m.
15 Hæc autem oĩa operatur &c. 1a.q.38.2.o./q 43.5.1m./1.d.18. 3.o./2.d.43.3.5m./3.4.co.21.22./ver.q.7.3.3m./Iſa.11.le.2.
16 Diuidens ſingulis prout vult. 1a.q.19.10.c./12e.q.66.2.1m./ q.68.5.1m.
18 Sicut vnum corpus eſt, & membra habet multa &c. Ita & Chriſtus. 1a.q.76.5.3m./22e.q.183.2.3.o./3e.q.8.1.3.c./q.48.1. c./q.49.1.c./2.d.1.q 2.5.3m./3.d.13.q.2.ar.2.q.2.c./4.d.49. 4.4.c./Anima.8.14m./9.c.fi.
18 Et ſi quid patitur vnum membrum, compatiuntur omnia mẽbra. 3.d.13.q.2.ar.3.q.2.c.
19 Vos autem eſtis corpus Chriſti, & membra de membris. ibid.
20 Et quoſdam quidem poſuit Deus in eccleſia, primũ apoſtolos. Nath./Ra.prolo.fi./L.4.prin.
21 Emulamini chariſmata meliora. Ro.1.lec.2.
22 Et adhuc excellentiorem viam vobis demonſtro. 22e.q.24.4.c.

CAPVT XIII.

Cam.13m. 1 Si linguis hominum loquar. ſup.12.12a.
Et angelorum. 1a.q.107.1.2m./2.d.11.q.2.3.c./Veri.q.9.4.1m./ 5.1m./2e.Cor.13.
3 Factus ſum velut æs ſonans, aut cimbalum tiniens. 22e. q.111. 2.o./4.d.16.q.4.ar.1.q 2.o.
4 Charitatem autem non habuero. 12e.q.65.2.o./22e.q.23.7.o./ q.108.2.2m./Verit.q.14.1.6m.
5 Nihil mihi prodeſt. 3a.q.89.6.3m.
6 Si habuero prophetiam &c. 22e.q.6 2.3m./q.172.4.c.
7 Et ſi habuero omnem fidem. 22e.q.4.4.o./7.4m./q.29.5.1m./ 3.d.23.q.3.ar.1.q.3.o./ar.4.o./d.34.q.2.2.3.q.1.1m./4.d.17. q.2.ar.1.q.3.c./veri.q.14.7.o.
8 Et ſi diſtribuero in cibos pauperum omnes facultates meas &c. 22e.q.154.2.5m/4 d.15.q.2.ar.2.q.1.o.
9 Et ſi tradidero corpus meum ita vt ardeam &c. 22e. qu.124.2. 2m./Quol.4.q.10.1.o.
10 Charitas patiens eſt &c. 22e.q.23.4.2m./vir.quæſt.1.2 14m./5. 3m.7.6m.
11 Non quærit quæ ſua ſunt. 22e.q.26.4.3m.
12 Charitas nunquam excidit. cõ.4.co.69.fi./Ma.q.3.15.2m.
13 Siue prophetiæ euacuabuntur. 22e.q.173.1.c./q.174.5.o./3a. q.7.8.c.
14 Siue linguæ ceſſabunt. 22e.q.176.1.o.
15 Siue ſcientia deſtruetur. 1a.q.89.5.1m./12e.q.72.2.1m./3.diſ. 31.q.2.4.1m ¶Ex parte enim cognoſcimus &c. cõ.1.co.3.fi.
16 Cum venerit quod perfectum eſt, euacuabitur quod ex parte eſt. 1a.q.58 7 3m./q.62.7.2m./12e.q.67.3.o./22e. q.4.4.1m./ Veri.q.20.2.1m.
17 Videmus nunc per ſpeculum in enigmate. 1a.q.56.4.c./22e.q. 1.4.2m./q.384.2.1m./2.d.4.1.c./3.d.24.ar.2.q.1.1m./cont. 3.co.51./veri. q.14.2.15m.
18 Tunc āt facie ad faciẽ. 1a.q.12.11.1m./4.d.42.q.2.1.16m./3.3.c.98
19 Nunc autem manent fides, ſpes, charitas, tria hæc. 12e q.62.3.o. 22e.prin./q.17.6.o./3.d.23.q.1.5.o./d.26.q.2.artic.3.q.1.o./ Veri.q.1.12.c.fi./5.12m.
20 Maior autem horum eſt charitas. 12e.q.66.o./12e. q. 13.6.o./

I. CORINTHIOS.

q.30.4.o./q.34.5.1m./q.157.6.3m./q.157.4.c./2m./1.d.17.L. fi./3.d.33.q.2.ar.4.q.1.3m./d.36.4.c./con.4.co.55.13m./Veri.q.2.2.6.fi./17m./5.c.fi./4m./q.5.3.c./1m.

CAPVT XIIII.

1 Qui loquitur lingua, non hominibus loquitur, ſed Deo. 22e.qu. 176.2.2m. Cam.14m.
2 Qui prophetat hoſbus, loquitur ad ædificationem & exhortationem, & conſolationem. 22e.q.171.1.1m./q.176.2.2m.
3 Qui loquitur lingua, ſeipſum ædificat. 22e.q.176.1.o. ¶Ero cui loquor barbarus, & qui mihi loquitur barbarus. Ro.1.lec.5.fi.
4 Maior eſt q̃ prophetat, quàm q̃ loquit̃ linguis. 22e. q.176. 2.o.
5 Nolite pueri eſſici ſẽſibus, ſed malitia paruuli eſtote. Matt.10.7a
6 Senſibus autem perfecti eſtote. 22e.q.184.1.1m.
7 Apocalypſim habet. 22e.q.176.2.1m.
8 Spiritus prophetarum, prophetis ſubiectus eſt. 12e.q.173.3.4m./ con.4.co.17 20m./veri.q 12.4.c./9.6m.
9 Non enim diſſenſionis eſt Deus, ſed pacis. He.13.lec.3.
10 Mulieres in eccleſia taceant. 22e.q.177.2.o./1e.Corint.14.lec.7. princ./1e.Tim.2.lec.3.prin.
11 Non enim permittitur eis loqui, ſed ſubditas eſſe. Gen.3.17a.
12 Turpe eſt enim mulieri, in eccleſia loqui. 3a.q.67.4.2m.
13 Si quis ignorat, ignorabitur 12e.q.6.8.c./1m.
14 Omnia autem honeſte, & ſecundum ordinem fiant in vobis. 12e.q.7.2.c./22e. q.145.2.2m./2.o.
15 Si orem lingua, mens mea ſine fructu eſt. 22e.q.83.13.c.

CAPVT XV.

1 Chriſtus mortuus eſt. Matth.27.72. ¶Pro peccatis noſtris. Ioſ. 28a. ¶Sepultus eſt. Matth.27.penultima. Cam.15m.
¶Reſurrexit tertia die. Matth.20.6a.
2 Nouiſſime autem omnium, tanquàm abortiuo, viſus eſt & mihi. ſup.9.1a. ¶Ex quibus quidam dormierunt. Io.11.3a.
3 Si autem reſurrectio mortuorum non eſt, neque Chriſtus reſurrexit. 3a.q.53.1.o./2.c./3.o./q6.56.1.c./4.d.43.ar.1.q.1.c./ con.4 co.78./Opuſ.3.co.243./246./Matth.17.
4 Chriſtus reſurrexit a mortuis, primitiæ dormientiũ. 3a.q.27.3. c/q.53.3.o./q.56.1.c./3m./4.d.43.ar.2.q.1.b.1./ar.3.q.1.3m. Opuſ.3.co.143 246.247.fi./Matt.27./1e.Cor.15./Col.1.lc.6.
5 Per hominem mors. Ro.5.2a.
¶Et per hominem reſurrectio mortuorum. Io.6.13a.
6 Sicut in Adam omnes moriuntur. ibid.
¶Ita in Chriſto omnes viuificabuntur. Io.5.16a.
7 Deinde finis cum tradiderit regnum Deo & patri. 1a. q.108.7. 1m./2.d.11.q.2.6.1m./con.4.co.8.
8 Cum euacuauerit omnem principatum & poteſtatem, & virtutem. 1a.q.108.7.o./2.d.6 L.fi./d.11.q.2.6.o./4.d.47.q.1.ar.2. q.4.c./Quol.2.11.6./1e.Cor.15.
9 Oportet autem illum regnare, donec ponat omnes inimicos. 1. Regum.15.penultima./Matth.31a.
¶Nouiſſime autem inimica deſtruetur mors. con.4.co.81.
10 Omnia ſubiecit ſub pedibus eius. pſal.8.3a.
11 Cũ autẽ ſubiecta fuerint ei omnia, tunc & ipſe filius ſubiectus erit illi, qui ſubiecit ſibi omnia. 1a q.42.4.1m./3a.q.20.1.3m./ 4.d.47.q.1.ar.2.q.4 1m./Trin.1 2.2m.
12 Vt ſit Deus omnia in omnibus. 1a.q.8.1.3.o./q.112.1.c.
13 Alioquin quid facient, qui baptizantur pro mortuis? 4.d.45.q. 2.ar 3.q.1.4m.
14 Quod ſeminas non viuificatur, niſi prius moriatur. 3a.q.42.2.6. fi./q.46.2.c. ¶Inſipiens tu, Gal.3.12
15 Non corpus quod futurum eſt ſeminas, ſed nudum granum. 4. d.44.q.1.ar.1.q.1.1m.
16 Seminatur in corruptione, ſurget in incorruptione. 3a.q.82.1.
17 Seminatur in ignobilitate, ſurget in gloria. con.4.co.84.
18 Seminatur in infirmitate ſurget in virtute. 3a.q.82.b./c./cont. 4.co.87.fi.
19 Seminatur corpus animale, ſurget corpus ſpirituale. 3a.q.34.1. 1m./4.d.44.q.2.ar.1.q.1.o.
20 Factus eſt primus homo in animam viuentem. Gen.2.100.
¶Nouiſſimus Adam in ſpiritũ viuificantem. 3a.q.31.1.1m./q. 34.1.1m.
21 Sed non prius quod ſpirituale eſt, ſed quod animale, deinde quod ſpirituale. 3a.q.34.1.1m.
22 Primus homo de terra terrenus, ſecundus homo de cęlo cæleſtis. 3a.q.5.2.1m./q.31.1.1m./q.54.3.1m./con.4.co.80.
23 Qualis terrenus, tales & terreni, & qualis cæleſtis, tales & cęleſtes. 3a.q.19.3 o.
24 Caro & ſanguis, regnum Dei poſſidere non poſſunt. 3a.q.5.2. 2m./q.54.3.1m./4.d.44.q.1.ar.2.q.2.3m./con.4.co.8./84.85. fi./Po2.q.5.10.1m./1e.Corinth. 15. lect. 7.fi./Epheſ.6.lec.3./ Heb.1.lec.4.
25 Oẽs quidẽ reſurgemus, ſed non oẽs immutabimur. 3.4.co.81.

In

26 In momento, in ictu oculi, in nouiſſima tuba. 4 d.43.ar.3.q.3.o./1ª.Corin 15.lec.8.
27 Canet enim tuba, & mortui reſurgēt incorrupti, & nos immutabimur. 3ª q 82.1 o.
28 Oportet enim corruptibile hoc induere incorruptionē, & mortale hoc induere immortalitatem. 3ª.q.82.1.o.
29 Tunc fiet ſermo qui ſcriptus eſt, abſorta eſt mors in victoria, vbi eſt mors victoria tua? vbi eſt mors ſtimulus tuus? Oſeæ 13. fin.
30 Stimulus mortis peccatum eſt. Ro.6.19ª.
31 Virtus vero peccati, lex. 12ª.q.55.3.1m./3.d.37.1.4.

CAPVT VI.

Cam.6m.
1 Omnia veſtra, in charitate fiant. 12ª.q.23.4.2m.
2 Salutate inuicem in oſculo ſancto. Ro.16.1ª.

AVTHORITATES EX ſecunda epiſtola ad Corinthios.

CAPVT I.

Cam.1m.
1 PAter miſericordiarum, & Deus totius conſolationis. Exo.22.1ª./22ª q 83.13.c/1ª.Cor.14.lec.3.
2 Sicut abūdant paſſiones Chriſti in nobis, ita & per Chriſtum abundat conſolatio noſtra. Ibidem.
3 Siue autem tribulamur. 12ª.q.87.6.c.ſi./4.d.15.q.1.ar.4.q.2.o.
4 Sicut Socii paſſionum fuiſtis, ſic & conſolationis. 3ª.q.49.5.o.
5 Gloria noſtra hæc eſt, teſtimonium conſcientiæ noſtræ. 22ª q. 4?.4.1m.
6 Gloria veſtra ſumus, ſicut & vos noſtra. Iere.9.32./pſal.44.
7 Sermo noſter, qui fuit apud vos, non eſt in illo, eſt & non, ſed eſt in illo, eſt. 22ª.q.109.4 o./q.129.3.5m.
8 Dei filius &c. nō fuit in illo, eſt & nō, ſed eſt in illo fuit Io.1.ta
9 Quotquot enim promiſſiones Dei ſunt, in illo eſt. Ro.4.lec.3.
21 Qui vnxit nos Deus, & qui ſignauit nos, & dedit pignus ſpiritus in cordibus noſtris. contra 4 cª 21.fi.

CAPVT II.

Cam.2m.
1 Nē forte abundantiori triſtitia abſorbeatur qui eiuſmodi eſt. 12ª.q.37.2.3m. ¶Si quis autem contriſtauit me 22ª.q.116.1.c.
2 Si quid donaui propter vos, in perſona Chriſti. 4.d.17.q.3.5.2m./Quol.4.13.o.
3 Chriſti bonus odor ſumus Deo, in his qui ſalui fiunt, & in his qui pereunt 3ª.q.78.2.3.c./4.d 6.q.2.ar.1.q 1.c.
4 Aliis quidem odor mortis in mortem, aliis autem odor vitæ in vitam. 22 q.78.4.o./q.174.1.3m./4.d.38.q.2.1 4m./ Ma. q.3.2.3m./Quol.4.q 12.1.3m./Ro.7.lec.2.
5 Non enim ſumus ſicut plurimi adulterantes verbū Dei. Pſ.49.

CAPVT III.

Cam.3m.
1 Incipimus iterum nos commendare. Opuſ.19.cª.15./ Pſ.25./1ª.Cor.2.fi.
2 Aut nunquid egemus ſicut quidam commendaticijs epiſtolis ad vos, aut ex vobis. Opuſ 19.cª.15.3m.
3 Non quòd ſufficientes ſimus cogitare aliquid a nobis, quaſi ex nobis. 2 d.28.1.1m /2m.
4 Qui & idoneos nos fecit miniſtros noui teſtamēti. 3ª.q.27.4.c.
5 Littera enim occidit, ſpiritus autem viuificat. 12ª.q.98 1.2m./ q.99.2.3m /q.106.2.c./Opuſ.1.cª.31.32.
6 Quod ſi miniſtratio mortis, litteris deformata in lapidibus fuit in gloria &c. quod manet in gloria eſt. 22ª.q.87. 1.c.ſi./ q.174.4.3m./Verit.q.12 14.5m.
7 Vbi autem ſpiritus domini, ibi libertas. 1ª.Tim.5./4.d.15.q.3. art.2.q.2.1m.
8 Nos vero omnes, reuelata facie gloriam domini contemplantes. 3.d.35.q.1.ar.2. q.1.3.c.

CAPVT IIII.

Cam.4m.
1 Neque adulterantes uerbum Dei. ſup.2.fi.
2 Deus huius ſæculi. 1ª.q.65.1.c./1.Prolo.L./d.40.q4 2 1m. ¶Charitas Chriſti vrget nos. 3ª.q.79.1.2m.
3 Excæcauit mentes infidelium. Exo.4.2ª.
4 Deus qui dixit de tenebris lumen ſplendeſcere. Pſal.4. 8ª.
5 Habemus autem theſaurum iſtum, in vaſis fictilibus. 22ª.q.28. 1.1m./Verit.q 13.4.7m./ 1ª.Cor.10.lec.1.ſi.
6 Qui ſuſcitauit Ieſum. Pſal.3.2ª. ¶Et nos cum Ieſu ſuſcitabit. Io.6.13ª. ¶Credidi propter quòd loquutus ſum. Pſ.115.1ª.
7 Sed licet is qui foris eſt, noſter homo corrumpatur, tamen is qui intus eſt. Ro.6.25ª. ¶Renouatur de die in diem. Ro.6.3ª.
8 Id enim quod in præſenti eſt momentaneum, & leue tribulationis noſtræ, ſupra modum in ſublime &c. Ro.8.26ª.
9 Quæ enim videntur, temporalia ſunt, quæ autem non videntur, æterna ſunt. 1ª.q.61.1. 1m.

CAPVT V.

1 Scimus enim, quoniam ſi terreſtris domus noſtra huius, habitationis diſſoluatur &c. con.4.cª.90./ V.r.q.2.11.8m. Cam.5m.
2 Nolumus expoliari, ſed ſuperueſtiri. vir.q.2 11.8m.
3 Vt abſorbeatur quod eſt mortale, a gloria. Prouer. 25.6ª.
4 Dum ſumus in corpore peregrinamur a Domino. 22ª.qu.28.1. 1m./ Verit.q.13.4.7m./ Vir. q.2 11.8m.
5 Omnes enim nos manifeſtari oportet, ante tribunal Chriſti, vt referat vnuſquiſq; propria corporis, prout geſſit, ſiue bonum, ſiue malum. pſ.61.6ª.
6 Siue enim mente excedimus Deo, ſiue ſobrij ſumus vobis. 22ª. q.81.6.2m./ 7.c.
7 Charitas Chriſti vrget nos. con.3.cª 148.
8 Pro omnibus mortuus eſt Chriſtus. Matth. 27.16ª. ¶Et reſurrexit. Luc.24.52. ¶Et ſi cognouimus ſecundum carnem Chriſtum, ſed nunc iam non nouimus. con.4.prolo
9 Eum qui nō nouerat peccatū. Iſa.53.14ª. ¶Pro nobis fecit peccatum. 3ª.q.15.1.4m./3.1m./q.46.4.3m./ Ro.4./ cª.6.lec.2.

CAPVT VI.

1 Adiuuantes exhortamur. 1ª.Cor.3.lec.2. Cam.6m.
2 Tempore accepto exaudiui te &c. Iſa.49.6ª.
3 Vos enim eſtis templum Dei viui. 1ª.Cor.3.24ª.
4 Inhabitabo in illis. Ro.8.42. ¶Et inābulabo iter eos. pſ.67.3ª.
5 Et ero illorum Deus, & ipſi erunt mihi populus. Deut 7.5ª.
6 Exite de medio eorum, & ſeparamini ab eis. Iſa. 52. 3ª /22ª. q.25. 6.5m.
6 Et immundum ne tetigeritis. ibid.
8 Et ero vobis ī patrē, & vos eritis mihi ī filios & filias. Lu.6.27ª.

CAPVT VII.

1 Mundemus nos ab oī iniquamēto carnis & ſpūs. 12ª.q.72.2.c. Cam.7m.
2 Quæ eſt ſecundum Deum triſtitia, pœnitentiam in ſalutem ſtabilem operatur. 4.d.14.q.1.ar.4.q 1.1m / q.2 ar.1.q.1.4m / d. 15.q 1.2.1m./ d.17.q 2.ar.1.q 2.3m./ q.3.1m./ con.4.ª.72.
3 Seculi autem triſtitia mortem operatur. 12ª.q.37.4.o./q.41.1. c./4.d.15.q.2.ar.3.q.2.c.
4 Ecce enim hoc ipſum ſecundum Deum contriſtari vos quantum in uobis operatur ſolicitudinem &c. 22ª q.37.2.1m.

CAPVT VIII.

1 Propter vos egenus factus eſt, cum eſſet diues. 3.d.40.2.2m. Cam.8m.
2 Si enim voluntas prompta eſt ſecundum id quod habet, accepta eſt. 22ª.q.20.4.c./ 3ª.q.68.2.2m.ſi./ 4.d.17 L.1m.
3 Non vt alijs ſit remiſſio uobis, aut tribulatio. 22ª.q.32.10.3m.
4 Qui multum, non abundauit, & qui modicum, non minorauit. 22ª.q.32.5.4.o./q.66.7.c./ q.71.1.c./ q.87.1.4m.
5 Prouidentes bona, non ſolum coram Deo, ſed etiam coram hominibus. Matth.5.11ª.

CAPVT IX.

1 Qui parce ſeminat, parce & metet. Tob.4.4ª./ 12ª.q.63.1.3m./ 1.d.19.3.c. Cam.9m.
2 Non ex triſtitia, aut ex neceſſitate. 12ª.q.39.2.2m.
3 Hilarem enim datorem diligit Deus 3.d.26.q.1.3 c.
4 Diſperſit dedit pauperibus, iuſtitia eius manet in ſæculum ſæculi. Thob.1.10ª./4.4ª.

CAPVT X.

1 In carne ambulantes, non ſecundū carnē militamus. 1ª. Ti.5ª. Cam.10m.
2 Arma militię nrę nō carnalia ſūt, ſed poten Deo. Quo.7.18.c.
3 Ad deſtructionem munitionum, conſilia deſtruentes. 2.Prolo. 3.5m./ Veri.q.14.10.9m.
4 Et in captiuitatem redigentes omnem intellectum in obſequiū Chriſti. 1.prolo 3.5m./ 3.d.23.q.2.ar.4.q 1.3m.
5 Qui autem gloriatur in domino glorietur. Ier.9.3ª. ¶De poteſtate quam dedit nobis dominus in ædificationem, non in deſtructionem. Opuſ.20.lib.3.cª.10.ſi.

CAPVT XI.

1 Sathanas transfigurat ſe in angelum lucis. 22ª.q.10.2 3m. Cam.11m.
2 Nō eſt ergo magnum, ſi miniſtri eius transfigurentur velut miniſtri iuſtitiæ. 3ª.q.8 7.8.o.

CAPVT XII.

Cam.12m. 1 Scio hominem in Chriſto ante annos quatuordecim, ſiue in corpore, ſiue extra corpus neſcio, Deus ſcit. 22ſ.q.175.2.6.0.
2 Raptum huiuſmodi, vſque ad tertium cœlum. 1a q.68 4.c.
3 Raptus eſt in paradiſum. Pa.0.33.2a./ Ver.q.13.5.0.
4 Et audiuit archana verba, quæ non licet homini loqui. 1a q.12. 9.2m./ 22ſ.q.75.4.3m./ 3.d.14.ar.1.q.4.3m.
5 Et ne magnitudo reuelationum extollat me, datus eſt mihi ſtimulus carnis. 12ſ q.79.4.c./ q.87.2.1m.
6 Nam virtus in infirmitate perficitur. 12ſ.q.55.3.3m.
7 Nec enim debent filii parentibus theſaurizare, ſed parentes filiis. 22ſ.q.101.2.2m.
8 Sed cum eſſem aſtutus, dolo vos cepi. 22ſ.q.55.4.1m./ 5.0./ q 69.2.c.

CAPVT XIII.

Cam.13m. 1 In ore duorum vel trium teſtiũ, ſtabit oẽ verbum. Deu.19.2a.
2 An experimentum quæritis eius, qui in me loquitur Chriſtus? 2.ſ.q.172.6.b./ 1m./ 3.d.29.3.1m./ 2ſ. Cor.12.
3 Nos autem vt reprobi ſimus. Ro.9.1a.
4 Sed poteſtatem quam dominus dedit mihi in ædificationẽ, non in deſtructionem. ſup.10.5a. ¶Pacem habete. 21ſ. q.29.2.c.
5 Et Deus pacis. 2ſ.Cor.fi./ Heb.13.lec.3.
6 Salutate inuicem in oſculo ſancto. Ro.16.2a.

AVTHORITATES
Ex Epiſtola ad Galatas.

CAPVT PRIMVM.

Cam.1m. 1 Qui ſuſcitauit eum a mortuis. pſal.3.2a.
¶Qui dedit ſemetipſum. Math.26.12a.
¶Pro peccatis noſtris. Ioan.27a.
2 Sed licet nos aut angelus de cœlo, euangelizet vobis, præter id quod euangelizauimus vobis, anathema ſit. 4.d.18.q.2.ar.3.q.1.1m.
3 Si hominibus placerem, Chriſti ſeruus non eſſem. Ro.15.1a.
¶Paternarum mearum traditionum æmulator exiſtens. 12ſ.q. 87.8.1m./ 3m./ Ro.11 lec.2.
4 Cum autem placuit ei qui me ſegregauit ex vtero matris meę. Roman.7.27a.
5 Continuo non acquieui carni & ſanguini. Epheſ.6.lec.3.

CAPVT II.

Cam.2m. 1 Deus perſonam hominis, non accipit. Deut.10.4a.
2 In faciem ei reſtiti, quia reprehenſibilis erat. 12ſ.q.103.4.2m./ 22ſ.q 33.4.2m./ q.43.6 2m./ 4.d.1.q.2.ar 5.q.3.c.
3 Priuſquam venirent quidam a Iacobo, cum gentibus edebat. Cũ autem veniſſet ſubtrahebat &c.ibid.
4 Nos natura Iudęi, & non ex gentibus peccatores. Ro.2. lec.4.
5 Ex operibus legis non iuſtificabitur omnis caro. Io.16a./ Rom. 2. 3a.
6 Ego enim per legem, legi mortuus ſum. 21ſ.q. 88.11.1m.
7 Chriſto confixus ſum cruci. Gal.9.18a./ 3a.q 49.1.3m.
8 Viuo autem iam non ego, viuit vero in me Chriſtus. 3. d. 29. 3. 1m.
9 Quod autem viuo in carne, in fide viuo filii Dei. Opu.23.prin.
10 Qui dilexit me, & tradidit ſeipſum pro me. 3a.q.1.4.3m.

CAPVT III.

Cam.3m. 1 O inſenſati Galathæ. 22ſ.q.72.2.0./ q.158.5.3m./ 2ſ.Cor.25. lec.7./ Gal.3.prin.
2 Quis vos faſcinauit. 1a.q.117.3m./ cõ.3.cu.103./ Po.q.6.9.7m./ Ma.q.16.9.13m./ Opuſ.28.co.3./ Gal.3.
3 Sic ſtulti eſtis. ſup. 1a. ¶Vt cum ſpiritu cęperitis, carne conſummamini. Opuſ.19.cu.10./ 1ſ.Tim.4.fi.
4 Credidit Abraham Deo, & reputatum eſt ei ad iuſtitiam. Geneſeos 15.3a.
5 Maledictus omnis, qui non permanſerit in omnibus, quæ ſcripta ſunt in lege, ut faciat ea Deut.27.1a.
6 In lege nemo iuſtificatur apud Deum. Ro.3.1a.
¶Iuſtus ex fide viuit. Abachuch.2.2a.
7 Lex non eſt ex fide, ſed qui fecerit ea, viuet in eis. Leui.18.2a.
8 Chriſtus redemit nos de maledicto legis, factus pro nobis maledictus. 3a. q 46.4.3m./ q.48.4.c./ Opuſ.3. co.233.
9 Maledictus omnis, qui pendet in ligno. ibid.
¶Lex propter tranſgreſſionem poſita eſt. 12ſ q 92.2.4m.
10 Ordinata per angelos. 12ſ.q.98 3.0./ 6.b./ Iſa 6.
11 In manu mediatoris. 3a.q.26.0./ 3.d.19.5.0./ L. fi./ 4.d. 43.ar. 2.q.1.c.

12 Mediator vnius nõ eſt. Ibidẽ. ¶Deus aũt vnus eſt. Deut.6.4a.
13 Concluſit ſcriptura, omnia ſub peccato. Ro.11.1a. ¶Lex pedagogus noſter fuit in Chriſto. 12ſ.q.98.2.c.
14 Oẽs enim filij Dei eſtis per fidẽ in Chriſto Ieſu. Luc.6.27a.
¶Quicunque enim in Chriſto baptizati eſtis, Chriſtum induiſtis. Ro.13.fi.

CAPVT IIII.

1 Cum eſſemus paruoli, ſub elementis mundi eramus ſeruientes. 22ſ.q.88.9.0. Cam.4m.
2 At vbi venit plenitudo temporis. 1a.q.73.1.1m.3.d.1.L.1m.
3 Miſit Deus filium ſuum. Io.5.11a. ¶Factũ ex muliere. Ro.1a./ 3.q.41.4.c./ 3.d.1.L.3m./ d 4.L.5m./ d.12.q.3.ar.3.q.2.0.
4 Factum ſub lege. 3.d.1.L.3m.
5 Vt eos qui ſub lege erant, redimeret. 3.d.1. L.4m.
6 Vt adoptionem filiorum reciperemus. Lucæ 6.27a. ¶Quoniã autem eſtis filij Dei. Ibidem.
7 Miſit Deus ſpiritum filij ſui in corda noſtra. In.5.11a.
¶Clamantem, Abba pater. Ro.8.20.37u.
8 Quòd ſi filius & hæres per Deum. Ro.8.22a.
9 Quomodo conuertimini ad infirma, & egena elementa. 12ſ. q.103.2.c./ 3a.q.61.4.2m./ q.62.7.b./ 3.d.9.q.1.ar.3.q.3.1m./ 4.d.1.q.1.ar.2.q.5.2m./ Gal.2.lec.4./ co.4.1a.
10 Abraham duos filios habuit, vnum de ancilla, & vnum de libera. Ro.9.lec.2.
11 Sed qui de ancilla, ſecundum carnem natus eſt, qui autem de libera, per repromiſſionem. Ibidem.
12 Hæc ſunt duo teſtamenta, vnum quidẽ in monte Syna in ſeruitutem generans. Ro.8.lec.3.
13 Lætare ſterilis, quæ non paris. He.2.lec.2.
14 Sed quomodo tunc is qui ſecundum carnem perſequebatur eum, qui ſecundum ſpiritum. Gal.4.
15 Eijce ancillam, & filium eius. Gen.20.3a.

CAPVT V.

1 State, & nolite iterũ iugo ſeruitutis contineri. 1a. Cor.7.18a. Cam.5m.
2 Si circuncidamini, Chriſtus nihil vobis proderit. Ro.2.17a.
3 Teſtificor enim omni circuncidenti ſe, quoniam debitor eſt vniuerſæ legis faciendæ. 2a.q.37.prin./ q.40.4.c.
4 Nam in Chriſto Ieſu neque circuncíſio aliquid valet, neque præputium. Ro.2.17a.
5 Sed fides quæ per dilectionẽ operatur. 22ſ. q.4 2.3m./ q.23.6.2m.
6 Quis vos faſcinauit. ſupra 2 2a. ¶Modicum fermentum totam maſſam corrumpit. Matth.19.22a.
7 Spiritu ambulate, & deſideria carnis nõ perficietis. Opu.18.0.
8 Caro enim concupiſcit aduerſus ſpiritum, & ſpiritus aduerſus carnem. 12ſ.q.70.4.0.
9 Hęc enim ſibi inuicem aduerſantur. 12ſ.q 70.4.c./ Gal.5.
10 Vt non quæcumque vultis, illa faciatis Ro.7.18a. ¶Si ſpiritu ducimini, non eſtis ſub lege. 1ſ.Tim.5a.
11 Manifeſta ſunt opera carnis, quæ ſunt, &c. 12ſ.q.70.4.0.
12 Qui talia agunt, regnũ Dei nõ conſequuntur. 1ſ Cor.15.24a.
13 Fructus autẽ ſpiritus, eſt charitas &c. 12ſ.q.11.3.2m./ q.70.0./ 22ſ.q.4.5.4m./ 3.d.34 q.1.5.0./ Gal.5. ¶Bonitas, benignitas. 3.d.34.q.1.5.c./ Gal.5.lec.6.
14 Qui autem ſunt Chriſti, carnem ſuam crucifixerunt cum vitiis, & concupiſcentiis. Ro.8.17a./ 3a.q.84.4.c./ 5.3m.

CAPVT VI.

1 Si ſpiritu viuimus, ſpiritu & ambulemus. Ro.8.13a. Cam.6m.
2 Non efficiamini inanis gloriæ cupidi. 22ſ. q.132.1. c./ Ma.q. 9.1.2.c.
3 Si præoccupatus fuerit homo in aliquo delicto, vos qui ſpirituales eſtis &c. 4.d.19.q.2.ar.3.q.3.0.
4 Conſiderans teipſum, ne & tu tenteris. 1a.q.05.3.0.
5 Alter alterius onera portate, & ſic adimplebitis legem Chriſti. 22ſ.q.108 1.2m./ 4m./ quæſt.188.3.1m./ Quol.5.q.13.2.0./ Opuſ.19.co.17.
6 Nam ſi quis exiſtimat ſe aliquid eſſe, cum nihil ſit, ipſe ſe ſeducit. 1a.q.45.1.0./ 2.1m.contra.2.co.16.fi./ Po. q.3.1.3m./ q.5.1.16m./ Ioan.7.lec.2.
7 Opus ſuum probet vnuſquiſque, & ſic in ſemetipſo tantũ gloriam habebit, & non in altero. pſal.44./ 1a. q.80.4.5m.
8 Vnuſquiſque onus ſuum portabit. pſal.63 6a.
9 Communicet autem is qui catechizatur ei, qui ſe catechizat in omnibus bonis. 4.d.6.q.2.ar.2.q.1.0.
10 Quæ ſeminauerit hõ, hæc & metet. 4.d.45. q.2.ar.2.q.1.3m.
11 Qui ſeminat in carne ſua, de carne ſua & metet corruptionẽ. 1a.q.22.2.2m./ 12ſ.q.42.2.c./ 3m./ q.85.6.0./ 22ſ.q.65.1.1m.
12 Qui ſeminat in ſpũ, de ſpiritu metet vitã æternã. Ro.6.22a.
13 Bonum aũt facientes, non deficiamus. Pſal.40./ 2.2ſ q.106.3.0.

Tempore

14 Tempore enim ſuo metemus, non deficientes. Luc. 9. 27ª./12ª. q.106.3,o.

15 Dum tempus habemus operemur bonum ad omnes, maxime autem ad domeſticos fidei. 22ª. q.31.a.o.

16 Mihi autem abſit gloriari, niſi in cruce domini noſtri Ieſu Chriſti. 22ª. q.132.1.2^{m}./Io.4 lec.6. c°.8.lec.7.6.

17 In Chriſto enim Ieſu, neque circunciſio aliquid ualet, neque præputium. ſupra. 5.4ª. ¶Sed noua creatura. Ro.6.3ª.

18 Ego enim ſtigmata Domini Ieſu in corpore meo porto. 22ª.q. 124.1.1^{m}./3ª.q.49.1.3^{m}./2.c./4 o./q.66.1.3.9.c./q.68.1. 2^{m}./q.87.2^{m}./.d.4.q.2.ar.2.q.6.2^{m}./q.3.ar.3.q.3.o./d.16. q.2.ar.2.q.2.3^{m}./Matth.3. He 6.

AVTHORITATES ex Epiſtola ad Epheſios.

CAPVT I.

Ca^{m}. 1^{m}. 1 Benedixit nos in omni benedictione ſpirituali, in Chriſto. Gen.1.28ª.

2 Elegit nos in ipſo ante mundi conſtitutionem, 1.d. 41.1.o./contra.3.c°.163./Io.15.lec.5.

3 Qui prædeſtinauit nos in adoptionem filiorum. Lucæ.6.28ª./ 1ª.q.23.o./1ª.q.24.o./1.d.40./o./3.d.7.o./ Veri.q.6.o.

4 In diſpenſatione plenitudinis temporum. Gal.4.2a.

5 Inſtaurare omnia in Chriſto, quæ in cœlis, & quæ in terra ſunt in ipſo. 3ª.q.48.6.3^{m}./3.d.19.ar.4./4.d.15. q.1.ar.5. q.2.c./ Roman.3.lec.3.

6 In quo etiam nos ſorte uocati ſumus. Act 1.9ª.

7 Prædeſtinati ſecundum propoſitum eius. ſupra.2.a.2a ¶ Operatur omnia ſecundum conſilium uoluntatis ſuæ. 1ª. q.22.3. 1^{m}./12ª q 14.1.2^{m}.

8 In quo & credentes, ſignati eſtis ſpiritu promiſſionis ſancto. Matth.24.42./Iſa.8.lec.2 6. ¶ Illuminatos oculos cordis ueſtri. 1ª.q.12.3.1^{m}.

9 Qui eſt pignus hæreditatis noſtræ. Ma.q.8.2.9^{m}./ Opuſc.15. c°.15./2ª. Cor.2.6./c°.5./Epheſ.6.

10 Suſcitans illum à mortuis. Pſal.3.2a. ¶Et conſtituens illum ad dexteram ſuam. Matth.16.20a.

11 Supra omnem principatum & poteſtatem, & virtutem & dominationem, 1ª.q 108.2.1^{m}./6.o./ 2.d.9.3.o./ contra.3.c°. 80./Opuſc.2.c°.126./1ª.Cor.15./ Ephe./ Col.

12 Et ſupra omne nomen quod nominatur, non ſolum in hoc ſæculo, ſed etiam in futuro. Phil.2, 13ª.14ª.

13 Et omnia ſubiecit ſub pedibus eius. Pſal.8.3ª. ¶Et ipſum dedit caput ſupra omnem eccleſiam. 1ª.Cor.11.2a./3ª q.8.1.o.

14 Quæ eſt corpus ipſius. 1ª.Cor.12.17ª. ¶Qui omnia in omnibus adimplet. 3ª.q.7.10.o./3.d.13.q.1.ar.2. q.2.o.

CAPVT II.

Ca^{m}. 2^{m}. 1 Mortui delictis & peccatis. 4.d.27.q.2.ar.3.q.2.c./q.3.o./d. 31.q.1.3.3^{m}./d.39.4.2^{m}.

2 Qui nunc operatur in filijs diffidentiæ. Iſa.5.2.

3 Facientes voluntatem carnis & cogitationum. 22ª.q.154.5.c./ q.162.3.1^{m}./4.d.15.q.1.ar.4.q.3.2^{m}.

4 Eramus natura filij iræ. 3ª.q.2.12.c./ Virt.q.1.8.15^{m}./ Roma. 11.lect 3.6.

5 Deus qui diues eſt in miſericordia propter nimiam charitatem ſuam qua dilexit nos. contra.4.c°.46.6.54.

6 Conuiuificauit nos, & conreſuſcitauit, & conſedere fecit in cœleſtibus. 3ª.q.58.4.1^{m}./ 3.d.22. q.3.ar.3. q. 3. 2^{m}./ Rom.8. lec.7.

7 Vt oſtenderet in ſæculis ſuperuenientibus abundantes diuitias gratiæ ſuæ in bonitate ſuper nos in Chriſto Ieſu. 12ª.q. 114.10.1^{m}./Ephe.6.lec 1.

8 Gratia enim eſtis ſaluati per fidem. Et hoc non ex uobis, Dei enim donum eſt, & non ex operibus. Titum.3.5ª.

9 Ipſe enim eſt pax noſtra qui fecit utraque unum. Iſa.11.6.

10 Medium parietem maceriæ, ſoluens inimicitias in carne ſua. Matth.5 23a.14ª.

11 Legem mandatorum decretis euacuans. 12ª.q.99.1.b.

12 Superædificati ſuper fundamentum Apoſtolorum & Prophetarum. 1ª.Cor.3.lect.2.

CAPVT III.

Ca^{m}. 3^{m}. 1 In miniſterio Chriſti de alijs generationibus, non eſt agnitum ſicut nunc. 1.d.3 q.2.1.4^{m}.

2 Sacramenti abſconditi à ſæculis in Deo, ibidem.

3 Qui omnia creauit. Gen 1. 10. ¶ Vt innoteſcat principibus & poteſtatibus in cœleſtibus per eccleſiam multiformis gratia Dei. 1ª.q.117.2.1^{m}./ 2.d.11.q.2.4.1^{m}. /Veri.q.8.9.2^{m}.

4 Ex quo omnis paternitas in cœlis, & in terra nominatur. 1ª. q.31.3.3^{m}./q.33.2. 4^{m} /q.45.5.1^{m}./1.d.21.q.1.2.5^{m}.

5 In interiori homine. 2ª.Cor.4.7ª ¶Chriſtum habitare per fidem in cordibus veſtris. Ro.8.13ª.14ª /c°.3.lec.5.

6 In charitate radicati & fundati. 22ª.q.23.8.3^{m}./ Vir. quæſt.1. 32. 24^{m}.

7 Vt poſſitis cõprehendere cum omnibus ſanctis, quæ ſit latitudo, longitudo, & ſublimitas, & profundũ. Iob 11.6 /1ª.Cor.9.6.

8 Scire etiã ſupereminentẽ in ſe charitatẽ Chri. Quol.5.q.3 2.o.

9 Vt impleamini in omnem plenitudinem Dei. 3ª.q.7.10.2^{m}.

CAPVT IIII.

1 Digne ambuletis vocatione qua uocati eſtis. Ro.8.44ª. Ca^{m}.4^{m}.

2 Solliciti ſeruare vnitatẽ ſpũs in vinculo pacis. 22ª.q.29.2.o./ 3.1^{m} /3.d.27.q 2.3.5^{m}./4.d.49.q.1.ar.2.q. 4.o./ Veri.q.22. 6.22^{m}./Dionyſius.11.lec.1.o.

3 Vnum corpus. 3ª.q.8.3.3^{m}./4.d.27.q.3.ar.1.q.3.c.

4 Et vnus ſpiritus. 1ª.q.30.2.o./q.37.1.o./q.41.6.o./ 1.d.2.4.o./ d.10.5.o./d.33.2.1^{m}./contra.4.c°.26./Po².q 9.9.o./Opuſ.3. c°.56./60.

5 Sicut eſtis vocati in vna ſpe vocationis veſtræ. Io.14.2ª.

6 Vnus Deus. 1ª.q.103.2.3.o./12ª.q.91.1.c./2.d.1.q.1.1.o./contra.3.c°.64./Veri.q.5.o.

7 Vna fides. 22ª.q.6.o./q.1.4.c./q.10.9.1^{m}./3^{m}./q.25.9.b./3ª. q.70.2.o./3.d.23.q.2.ar.4.q.1.o./d.24.ar.2.q.2.5^{m}./ 4.d.1. q.1.ar.2.q.5.c./d.2.q.2.ar.1.q.1.2^{m}.d.27.q.3.ar.1.q.3.c./ Ro.2.lec.6.

8 Vnũ baptiſma. 3ª.q.49.3.2^{m}./q.66.9.o./q.67.3.1^{m} / 4.3^{m}./q. 6.c /q.71.2.3^{m}./q.80.10.1^{m}.q.82.8.c /q.83.3.3^{m}./q.84.10. 2^{m}./5^{m}./4.d 2.q.1.2.2^{m}./d.4.q.2.ar.1 q.1.2^{m}./d. 6.q.2.ar.1. q.1.o./d.12 q.3.ar.1.q 2 2^{m}./d.14.q.1.ar 4.q.3.c./ contra.4. c°.59.6./70./91./Io.3./Epheſ.4.lec.2./ He.6.

9 Vnus Deus.6.42. ¶ Et pater omnium. Lucæ 6.27a. ¶Qui eſt ſuper oẽs, & per oĩa, & in omnib. vobis. 1ª.q.8.1.3.o./ q.43.3.c.

10 Vnicuiq; noſtrũ data eſt gratia, ſm menſurã donationis Chriſti. Matth.25.4ª./1ª.Cor.12.17ª. ¶Aſcendens in altũ captiuam duxit captiuitatem, dedit dona hominibus. pſal.67.6ª.

11 Quod autem aſcendit, quid eſt, niſi quia & deſcendit primũ in inferiores partes terræ? 3ª q.49 6.c./q.57.2.2^{m}.

12 Qui deſcẽdit ipſe eſt & qui aſcẽdit ſuper oẽs cęlos. 3ª.q.57. 4.5.o./q.58.3.c /4.d.22.q.2.ar.1.q.2.2^{m}.q.3.ar.3.q.1.o./contra.4 c°.87./pſal.8.6./pſal.17 /pſal.18./Ephe.4. lec.2.

13 Vt adimpleret omnia. 3ª.q.7.10.o./3.d.13.q.1.ar.2 q.2.o.

14 Et ipſe dedit quoſdã &c. ad cõſummationẽ corporis Chri. Ibid.

15 Donec occurramus omnes in vnitatem fidei &c. 4. d.44.q.1. ar.3.q.3.3^{m}.contra.4.c.88.6.

16 Qui eſt caput Chri. 1ª Cor.11ª.2a. ¶Ex quo totũ corpus cõpactum & connexum per oẽm iuncturam &c. 22ª q.183.2.1^{m}.

17 Deſperantes ſemetipſos, tradiderunt impudicitiæ in operationem immunditiæ omnis in auaritiam. Ma.q.15.4 3^{m}.

18 Deponite vos, ſecundum priſtinam conuerſationem, veterem hominem. 12ª.q.19.3.2^{m}.

19 Renouamini ſpiritu mentis veſtræ, & induite nouum hominẽ Ro.6 3ª./13.6.

20 Quoniam ſumus inuicem membra. 1ª.Cor.12.18ª.19ª. ¶Iraſcimini, & nolite peccare. pſal. 4.2ª. ¶Sol non occidat ſuper iracundiam veſtram. Ibidem/12ª. q/47.4.6.

21 Vt det gratiam audientibus. 3ª.q.8.6.2^{m}. ¶ Qui furabatur iã non furetur. Exo.20.15ª. ¶Magis autem laboret operando manibus ſuis, ut &c. 1ª. Theſ.4.5ª.

22 Et nolite contriſtare ſpiritum ſanctũ Dei. 3ª.q.63.3.1^{m} / contra.4.c°.23./Ephe.4.6.

23 In quo ſignati eſtis i die redẽptionis. Mat.24.4ª./Iſa.8.le.1.6.

CAPVT V.

1 Eſtote imitatores Dei. 12ª.q.39.9.1^{m}./1.d.48.1.o./ 2.c./Veri. q.27.c./Ma.q.6 5^{m}. Ca^{m}.5^{m}.

2 Chrs dilexit nos & tradidit ſeipſũ pro nobis. Mat.26.31ª.4ª. q.47.2.o./q.48.2.3.c./q.49.1.c./q.52.4.c./q.53.1.c.prin.cont. 4.c°.55.13^{m}./20^{m}./Opuſ.3.c°.234./Ro.5.lec.2.b./Lec.5.

3 Fornicatio autem & omnis immunditia, aut auaritia nec nominetur i uobis. 12ª.q.72.2.4^{m}./q.73.5.2^{m}./4.d.39 6.4^{m}./ d.41.ar.4.q.2.1^{m}.

4 Aut turpitudo. 22ª.q.144.2.c./q 187.5.4^{m} /pſal.43. ¶Aut ſtultiloquium. 12ª.q.148.6.c./q.153.5.4^{m}./Ma.q.14 4.c.

5 Aut ſcurrilitas. Ibidem.

6 Omnis autem fornicator, aut immundus &c. non hẽt hæreditatẽ &c 22ª.q.25.5.7^{m}./q.35.3.c./q.36.3.c./ q.153.3.o./4. d.33.q.1.ar.3.q.2.o. /contra.3.c°.122./Ma q.15.2.o./ 3.c.

7 Aut auarus, quod eſt idolorum ſeruitus. 22ª. q.118.5.4^{m}./4. d 39.6 4^{m}./Ma.q.33.2.1^{m}.

8 Propter hęc enim uenit ira Dei. Exo.31.2ª. ¶In filios diffidentiæ. ſup.2.2.2ª.

9 Eratis aliquando tenebræ. 2. d.12.L.3^{m}./d.13.3.1^{m}. contra.3. c°.150.6./Po².q.3.6.26^{m}./Dionyſius. 4.lec.4.6./ I o.13.6./ Io.8.lec.2./Ro.13.lec.3 /Epheſ.5 lec.4.prin.

30 Omnia aũt quæ arguuntur, à lumine manifeſtantur. 2a.q.117.c/
31 Oẽ quod manifeſtatur lumen eſt.22a. q.176.2.c./2.d.13.1.c.
32 Surge qui dormis, & exurge à mortuis, & illuminabit te Chriſtus.12a.q.109.7.1m.
33 Redimentes tempus. Epheſ.5.lec.6./ Col.4. ¶ Quoniam dies mali ſunt.pſal.36./pſal.40./pſal.48./Epheſ.5.lec.6.
34 Nolite inebriari vino, in quo eſt luxuria.12a.q.76.4.2m./4m./22a.q.150.4.o.
35 Subiecti inuicẽ in timore Chriſti.22a.q.19.2.3m./q.104.1.o./5.c.prin./1m./6.2m./3a.q.20.1.o./ Opuſ.23.prin.
36 Mulieres ſubditæ ſint viris ſuis, ſicut domino. Gen.3.17a.
37 Vir caput eſt mulieris.1a.Cor.11.3a. ¶ Sicut Chriſtus caput eſt eccleſiæ.Ibidem.2.
38 Viri diligite vxores veſtras.22a.q.26.11.2m./4m.
39 Sicut & Chriſtus dilexit eccleſiam, & ſeipſum tradidit pro ea. ſupra.2a. ¶ Vt illam ſanctificaret mundans eam lauacro aquæ in verbo vitæ.4.d.1.q.1.ar.2.q.1.c./Veri.q.4.8.o.
40 Vt exhiberet ſibi glorioſam eccleſiam, non habentem maculam, aut rugam.3a.q.8.3.2m.
41 Nemo vnquam carnem ſuam odio habuit.3.d.q.8.1.2m.
42 Quia membra ſumus corporis eius de carne eius, & de oſſib. eius.Gen.2.17a.
43 Propter hoc relinquet homo patrem & matrem ſuam, & adhærebit vxori ſuæ.Gen.2.18a. ¶ Et erunt duo in carne vna. Ibidem.29a.
44 Hoc ſacramentum magnum eſt, ego autem dico in Chriſto & eccleſia.3a.q.56.3.4m./q.67.2.3m./ Epheſ.5.fi.

CAPVT VI.

Ca.6m. 1 Filij obedite parentibus veſtris in domino, hoc enim iuſtũ eſt, honora patrem tuum & matrem tuam.Exo.20.8a.
2 Quod eſt mandatum primum in promiſſione. Vt bene ſit tibi & ſis longæuus ſuper terram.Ibidem.9a.
3 Et vos patres, nolite ad iracundiã prouocare filios veſtros &c. 22a.q.65.2.1m.
4 Serui obedite dominis carnalibus, cum timore & tremore, in ſimplicitate cordis veſtri, ſicut Chriſto &c.22a.q.104.5.1m.
5 Vnuſquiſque quodcunque fecerit bonum, hoc recipiet à domino.pſal.61.6a.
6 Et vos dñi eadẽ facite illis, remittẽtes minas. 22a. q.65.2.1m
7 Illorum & veſter dominus, eſt in cœlis.3. Reg.8.12a. ¶ Perſonarum acceptio non eſt apud Deum.Deut.10.4a.
8 Induite vos armaturam Dei, vt poſſitis ſtare aduerſus inſidias diaboli.Matth.4.18a./2.d.11.lect.1.L./3.d.31.q.2.3.c.
9 Non eſt nobis colluctatio aduerſus carnem & ſanguinem.22a. q.[illegible]
10 Sed aduerſus principes & poteſtates.4.d.18.q6.3.ar.1.q.2.2m./ Quol.7.18.c/Pſal.16./Iſa.4.fi./Ro.12.lec.2.
11 In die malo, ſupra.5.14a. ¶ State ergo ſuccincti lumbos veſtros in veritate.pſal.44.
12 In omnibus ſumentes ſcutum fidei.Exo.34.5a./pſal.5.fi./pſal. 46.fi./22a.q.7.1.2m.
13 Orantes omni tempore.Lucæ.18.1a.

AVTHORITATES
Ex Epiſtola ad Philipenſes.

CAPVT I.

Ca.1m. 1 IN omni memoria veſtri ſemper in cunctis orationibus meis.Lucæ 18.1a.
2 Charitas veſtra magis ac magis abundet.12a.q.52. 1.o./q.66.1.o./22a.q.24.o./1.d.17.q.2.o./ 2.d.27.4. 5.o./Virt.q.3.11.o./q.3.3.c./Quol.8.vel 9. q6.6.o./Opuſcu. 4.[illegible]
3 Quidã ex cõtentione annunciant Chriſtũ, nõ ſincere, exiſtimantes preſſurã excitare vinculis meis.22a.q.38.1.2m./q.88.2.1m.
4 Magnificabitur Chriſtus in corpore meo, ſiue per vitam, ſiue per mortem. Opuſ.23.prin.
5 Mihi enim viuere Chriſtus eſt, & mori lucrum. contra. 4.c°. 13.8./Verit.q 4.8 o /Opuſ.23.prin.
6 Coarctor autem è duobus, deſiderium habẽs diſſolui & eſſe cum Chriſto, multo magis melius eſt.12a.quæſt.5.3.c./ 22a. quæſt.183.8.c./3a.q.46.6.c./4m./3.d.15.q.2.ar.3.q.3.c./diſt. 17.L./4 8.L./4.d.49.q.2.ar.1.q 4.4m./contra.3.1°.48.6m./ Ephe.5.lec.9./Ethi.3.lec.18.fi.
7 Permanere autem in carne propter vos, neceſſe eſt. Virt. quæſtio.2.11.6m.

CAPVT II.

Ca.2m. 1 In humilitate ſuperiores ſibi inuicem arbitrantes. 22a. q6. 161.o./6.1m./4.d.21.q.2.3.2m./Phil.2.

2 Non quæ ſua ſunt ſinguli conſiderantes, ſed quæ aliorum.1a. Cor.13.14a.
3 Hoc ſentite in vobis, quod & in Chriſto Ieſu.Gal.6.lec.1.
4 Qui cum in forma Dei eſſet.Io.3a./1a.q.38.4.2m./3.d.5.L. 3m./contra.4.c°.4./.24
5 Non rapinam arbitratus eſt. contra.4.c°.4./7./.24./.34.
6 Eſſe ſe æqualem Deo. Io.5.4a. ¶ Sed ſemetipſum exinaniuit. contra.4.c°.34.19m./ Veri.1.4m.
7 Formam ſerui accipiens.22a.q.21.2.4m./3a.q.14.o./3.d.20. ar.4.q.2.4m./contra.4.c°.34.18m. ¶ In ſimilitudinem hominum factus.3a q.5.1.1m./contra.4.c°.29.
8 Et habitu inuentus vt homo.3a.q.2.6.1m./3.d.6.q.3.3.1m./ d.12.q.1.1.c./5m./ contra.4.c°.37.fi.
9 Humiliauit ſemetipſum.22a.q.161.1.4m./3a.q.49.6.c./.q.53. 1.c./q.54 1.c./q.59.3.o./6.c./3.d.2.q.1.3.2m./d.18.ar.4.q.3. o.contra.4.c°.55.17m./18m./Veri.q.29.3.4m.
10 Factus obediens vſque ad mortem. 3a.q.47. 2.o./q.48.2.3.c./ q.49.1.c /4 3m /4.51.4.c /q.53.1.c. prin./contra.1.c°.8./ Opuſ.3.c°.234./Ro 1.lec.3.fi./ Lec.5.
11 Mortem autem crucis. Matth.27.6a.
12 Propter quod & Deus exaltauit illum.3a.q.49.6.o./q.53.1.c./ q.54.2.c./q.59.3.o./6.c./3.d.18.ar.4 q.3.o./contra.4.c°.8./ 9./Opuſc.3.c°.247./249./He.1.lec.4.
13 Et dedit illi nomen, quod eſt ſuper omne nomen. 3.d.18.art.4. q.3.c./contra.4.c°.8./c° 9.
14 Vt in nomine Ieſu omne genuflectatur.3.d.18.art.4.q.3.c. ¶ Quia Dominus Ieſus, in gloria eſt Dei patris.Mat.16.30a.
15 Et omnis lingua confiteatur, Ibidem.
16 Deus eſt enim, qui operatur in vobis, & velle, & perficere pro bona voluntate.1a.q.83.1.3m / contra.3.c°.64.o.
17 Filij Dei.Lucæ.6.27a. ¶ In medio nationis prauæ, inter quos lucetis ſicut luminaria in mundo. Ma. q.9.1.c.1m./2m./ Ro. 15.1a.
18 Verbum vitæ continentes ad gloriam meam in die Chriſti.4. d.49.q.5.ar.2.q.1.c./Pſal.44
19 Quia non in vacuum cucurri, neque in vacuum laboraui, 1a. Cor.9.9a.10a.11a.

CAPVT III.

Ca.3m. 1 Propter quem omnia detrimentum feci, & arbitror vt ſtercora, vt Chriſtum lucrifaciam.22a.q.184.7.1m./4.d.14.q.3.ar. 1.q.1.c./2m./q.3.c.
2 Non quòd iam acceperim, aut perfectus ſim.22a.q.24.8.1m.
3 Sequor autem, ſi quo modo comprehendam.1a.q.14.7.1m./1a. Corinth.9.fi.
4 Quæ retro ſunt obliuiſcens.12a.q.13.5.2m.
5 Quorum Deus venter eſt.2a.q.65.1.c./12a.q.8.5.b./Ma.q.14. 2.12m./2a.Cor.4.
6 Noſtra autem conuerſatio in cœlis eſt. 1.d.15.q.5.3.c.
7 Qui reformabit corpus humilitatis noſtræ configuratum corpori claritatis ſuæ.3a.q.45.2.3m.

CAPVT IIII.

Ca.4m. 1 Quorum nomina ſunt in libro vitæ, Exo.32.8a.10a.
2 Modeſtia veſtra, nota ſit omnibus hoĩbus.22a. q.160.2.1m.
3 Dñs prope eſt. Pſ.144.fi. ¶ Nihil ſolliciti ſitis.Matt.6.19a.21a.
4 Sed in omni oratione & obſecratione cũ gratiarum actione, petitiones veſtræ innoteſcant apud Deum. 22a. q.83. 17.o./ 4.d.15.q.4.3.o./Phil.4./1a.Tim.2.
5 Pax Dei quæ exuperat oẽm ſenſum, cuſtodiat corda veſtra, & intelligẽtias veſtras.18a.q.70.3.c./21a.q.29.o./3.d.29.q.1.3. 5m./4.d.48.q.2.ar.2.q.4.o./Iſa.26./c°.32.fi.Mat.5./c°.10./Io. 14.lec.8 /Ro.1.lec.14.fi./2a.Cor./Phi.4./2a.Theſ.fi./Titũ.1.
6 Vbique & in omnibus inſtitutus ſum, & ſaciari, & eſurire, & abundare, & penuriam pati.18a.q.24.1.3m.Ethi.3. lec.17. fi.
7 Omnia poſſum in eo qui me confortat.3a.q.43.4.3m.
8 Deus pacis erit vobiſcum.2a.Cor.fi./2a.Theſ.fi.

AVTHORITATES EX
Epiſtola ad Coloſſenſes.

CAPVT PRIMVM.

Ca.1m. 1 SEmper pro vobis orantes. Lucæ.18.1a. ¶ Propter ſpem quæ repoſita eſt nobis in cœlis, Matth.5.30a. ¶ Euangelij quod peruenit in nos, ſicut & in vniuerſo mundo. Matth.24.3a.
2 Non ceſſamus pro vobis orantes.Lucæ.18.1a. ¶ Qui dignos nos fecit ĩ partẽ ſortis ſctõrũ ĩ lumine.Act.1.9a
3 Et tranſtulit in regnum filij dilectionis ſuæ. 3a.q.41.2.2m./3. d.5.L.fi.

4 Qui

4 Qui eſt imago Dei inuiſibilis.1ª.q.35.a.o./q.47.1.2m./q.88. 3.3m./q.93.1.3m./1.d.3.q 3.5m./d.28.q.2.1.3m./3.o./d.31. q.2.1.c./2.d.16.1.o./4.d.7.q.2.ar.1.q.2.1m./ Veri.q.2.1.c. fi./4.2m./Poª./q.3.16.12m./q.5.2.3m./ Anima.2.12m./1ª. Cor.11./2ª.Cor.4./Col.1.lec.2./He.1.lec.2

5 Primogenitus omnis creaturæ.Ro.8.4ª.

6 Quia in ipſo ſūt vniuerſa 3ª.q.9.10.o./3ª.d.13.q.1.ar.2.q.2.o.

7 Siue throni, ſiue dominationes, ſiue principatus, ſiue poteſtates.Epheſ.1.12ª.

8 Omnia per ipſum & in ipſo ſunt creata.Ro.11.fi. ¶ Et ipſe eſt ante omnes, & omnia in ipſo conſtant. ibidem.

9 Et ipſe eſt caput corporis eccleſiæ.1ª.Cor.11.2ª. ¶ Qui eſt principium.1.d.6.2.c./Poª.q.7.1.o./ ¶ Primogenitus ex mortuis.1ª.Cor.15.7ª.

10 Quia in ipſo complacuit omnem plenitudinem inhabitare. Io.8ª.¶ Per ipſum reconciliari omnia in ipſum. Ro.5.9ª.

11 Pacificans per ſanguinem crucis eius, ſiue quę in terris.3a.q. 35.8.1m./ Epheſ.2.lec.5.prin./ Pſal.45.

12 Nunc autem reconciliauit in corpore carnis eius per mortem. Ro.5.6ª. ¶ Quod prædicatum eſt in vniuerſa creatura quæ ſub cœlo eſt.Matth.24.3ª.

13 Qui nunc gaudeo in paſſione,pro vobis. He.10.lec.4

14 Et adimpleo ea quæ deſunt paſſionum Chriſti in carne mea pro corpore eius, quod eſt eccleſia.2ª.Cor.3ª.

CAPVT II.

Cam.2m. 1 In quo ſunt omnes theſauri ſapientiæ & ſcientiæ abſconditi. Dan.23.4ª./ contra.cº.7.1m./Opuſ.72.prin. ¶Secundum traditioné hominum, ſecundum elementa mundi. Gal.4.9ª.

2 In ipſo inhabitat omnis plenitudo diuinitatis corporaliter. 3ª. q.2.10.2m./ 3.d.4.q.3. ar.2. q.2.o./ contra.4 cº.7./ Io.2.lec. 3./ cº.18.

3 Qui eſt caput omnis principatus & poteſtatis.3a.q.8.4.o / 3. d.13.q.2.ar.2.q.1.o./4.d.9.ar.1.q.5.c./d.49.q.4.4.5m./ Veri.q.29.4.c./5m./Opuſcu.3.c./223./1ª.Cor.11./ Ephe.1.fi./ Col.2.lec.2.

4 In quo enim circumciſi eſtis circunciſione non manufacta, in expoliatione corporis carnis.Ephe.4.lec.7.¶Sed in circunciſione Chriſti.Iere.4. 3ª

5 Conſepulti eſt in baptiſmo.Ro.6.1ª.2ª. ¶ In quo & reſurrexiſtis per fidem. 3ª.q.66.2.3.9. c./ 4.q.2.ar. 2.q.6.2m.

6 Qui ſuſcitauit illum à mortuis.Pſal 3.2ª. ¶ Et vos cum mortui eſſetis delictis & præputio carnis veſtræ, conuiuificauit cum illo. Epheſ.2.6ª

7 Donans vobis omnia delicta.3ª.q.84.3.3m, /1.d.14.q.3.3m./ 4.d.5.q.1.o./ d.14.q.2 4.c.

8 Delens quod aduerſum nos erat chyrographum decreti,quod erat contrarium nobis.3. d.18 L./ d.19.L.

9 Et ipſum tulit de medio, affigens illud cruci 3ª. q.48.6.3m./ q.49.3.o./q.52.5 c.

10 Expolians principatus & poteſtates, traduxit confidenter, palàm triumphans illos in ſemetipſo. 3ª.q.11.2.3m.

11 Nemo ergo iudicet vos in cibo,aut in potu,in parte diei feſti. Roman.14.12ª.

12 Quæ ſunt umbra futurorum,corpus autem Chriſti.1a2ª. q.107. 2.c./ 3ª.q.1.10.2m./ q.47.2.1m.

13 Non tenens caput.1ª. Cor.11.2ª ¶ Ex quo totum corpus per nexus & coniunctiones ſubminiſtratum eſt, & cōſtructum in augmentum Dei.Epheſ.4.18ª.

14 Si ergo mortui eſtis cum Chriſto. Ro.6. 1ª. ¶ Ab elementis huius mundi.Gal.4.9ª.

15 Ne tetigeritis,neque guſtaueritis,neque contrectaueritis.Roman.14.21ª.

CAPVT III.

Cam.3m. 1 Si conſurrexiſtis cum Chriſto.ſupra.2.7ª. ¶ Vbi Chriſtus eſt in dextera Dei ſedens.Mat.16.22ª.

2 Mortui enim eſtis, & vita veſtra abſcondita eſt cum Chriſto in Deo.Ro.6.1ª.2ª.

3 Auaritia quæ eſt ſimulacrorū ſeruitus. Epheſ.5.7ª. ¶ Propter q̄ uenit ira Dei.Exo.32.2ª.¶ In filios incredulitatis.Iſa.5.1ª.

4 Expoliantes vos veterē hominē cum actibus ſuis.Ephe.5.10ª.

5 Et induentes nouum.Rom.13.11ª.

6 Vbi non eſt maſculus & fœmina.3.d.12.q.3. ar.1. q.1.1m.

7 Super omnia autem hæc,charitatem habete.1ª. Cor.13.fi. ¶Quod eſt vinculum perfectionis.2a2ª.q.81.7.c./q.184.1.o./ 2.3.c./q.186.7.1m./ q.189.1.1m./ 3ª.q.46.3.c./ 2̄.3.cº.135./ Virt.q.2.11.5m./ Quol.1.q.7.2.3m./Quol.3.q.6.3.o./Quol. 4.24.c./ 2m./Quol.5.10.o./Quol.8.6.c.Opuſ.17.cº.6.Opuſ. 18.cº.23./ Matth.19 / Ro.12./ Col.3.lec.2.

8 Et pax Chriſti exultet in cordibus veſtris.Phil.4.2ª. ¶ Omne quodcúnque facitis in uerbo aut in opere, oīa in nomine domini Ieſu Chriſti facite.1ª.Cor.10.15ª.

9 Mulieres ſubditæ eſtote viris ſicut oportet in domino. Gen.3. 17ª. ¶Viri diligite vxores veſtras,& nolite amari eſſe ad eas. ibidem.21ª. ¶Filij obedite parentibus per omnia.Exo.20.8a. 9ª./ 2a2ª.q.104.5.1m./ 2.d.44.q6.2.3.1m./.d.29.4.1m./Quol. 2. 9. o.

10 Patres nolite ad indignationem prouocare filios veſtros,vt nō puſillo animo fiant.Eph.6.3ª. ¶ Serui obedite per omnia dominis carnalibus &c.ibid.4ª./ 2a2ª.q.104.5.1m.

11 A domino accipietis retributionem hæreditatis.pſal.61.6a.

12 Qui iniuriam facit,recipiet quod vnicuique geſsit.ibid. ¶Et non perſonarum acceptio apud Deum. Deut.10.4ª.

CAPVT IIII.

1 Domini quod iuſtum eſt & æquum,ſeruis præſtate. Eph. 6.6ª. Cam.4m. ¶Scientes quoniam & vos dominum habetis in cœlo.3.Reg. 8.12ª. ¶Redimentes tempus.Eph.5.14ª.

2 Orationi inſtate vigilantes in ea,in gratiarum actione.4. d.18. q.2.ar.1.q.2.2m./ ¶Quol.7.18.c./ pſal.19./ Iſa.4.fi./ Rom.12. lect.2.

3 In ſapientia ambulate ad eos qui foris ſunt.1ª.Tim.3.2a.

4 Sermo veſter ſemper in gratia,ſale ſit conditus.3ª.q.72.2.c./ 1. d.27.q.2.1.2.fi./ 4.d.6.q.2.ar.1.q.3.3m.

AVTHORITATES EX prima Epiſtola ad Theſſalonicenſes.

CAPVT PRIMVM.

1 Semper pro omnibus vobis, memoriam veſtri facientes Cam.1m. in orationibus noſtris,ſine intermiſsione.Luc. 18.1ª.

2 Et expectare filium eius,de cęlis.Io 1.17ª.

3 Quem ſuſcitauit ex mortuis. pſal.3.2a.

CAPVT II.

1 Non quaſi hominibus placentes.Ro.15.1a. Cam.2m.

2 Sed deo,qui probat corda noſtra.3.Reg.8.11ª.

3 Gratias agimus deo ſine intermiſsione. Luc.18.1ª.

4 Vt impleant peccata ſua ſemper.Matth.23.10ª.

5 Peruenit enim ira Dei ſuper illos,vſq; in finem.Exo.32.2ª.

CAPVT III.

1 Ne forte tentauerit vos is qui tentat.Gen.22.1ª. Cam.3m.

2 Nocte ac die abundantius orantes.Luc.18.1a.

3 Abundare faciat charitatem veſtram.Phil.2ª.

CAPVT IIII.

1 Hæc eſt voluntas Dei,ſanctificatio veſtra.3.d.3.q.1.ar.2.q.1. Cam.4m.

2 Vt ſciat vnuſquiſque veſtrum, vas ſuum poſsidere in ſanctificatione.1ª Cor.6.lec.3.

3 Et ne quis ſupergrediatur, neque circumueniat in negocio fratrem ſuum.2a2ª.q.55.4.2m./ 5.c.

4 Vindex eſt dominus de his.Deut.32.5ª.

5 Operamini manibus veſtris,ſicut præcepimus vobis.2a2ª.q.187 3.o./ cō.3.cº.135./ Quol.7.17.18.o./ Opuſ.17.fi./ Opuſ. 19. cº.7.8./ 30.6.lec.2./ Epheſ./4./ 1ª.Theſ.3.

6 Nullius aliquid deſideretis.Exo.20.14ª. ¶De dormientibus 30.11.3ª.

7 Vt non contriſtemini ſicut cæteri qui ſpem non habent.4.d.15. L.fi. / d.17.q.2.ar.3.q.1.c./ 2m./ 1ª.Tim.4.lec.2.prin.

8 Chriſtus mortuus eſt.Matth.27.5ª. ¶Et reſurrexit.Luc.24.5a.

9 Nos qui viuimus qui reſidui ſumus,non præueniemus eos qui dormierunt.pſal.88.20ª.

10 Dominus in iuſſu & in voce Archangeli, & in tuba Dei deſcendet de cœlo.4.d.43.ar.2.q.2.o./ L.prin./ Ioh.14./ 1ª. Cor.15. lec. 8./ 1ª.Theſ.4.fi.

11 Et mortui qui in Chriſto ſunt,reſurgent primi, deinde nos.1ª. Cor.15./ 1ª.Theſ.4.fi.

12 Nos qui viuimus,qui relinquimur.pſal. 88.20ª./ 2a2ª. q.81.3.1m./ ¶Simul rapiemur in nubibus cum illis obuiam Chriſto in aera.Quol.9.vel 10.2.3m./ Opuſ.3.cº.249./ 1ª Theſ.4.fi.

13 Et ſic ſemper cum domino erimus.1a2ª.q.98.5.2m./ pſal.5.fi.

CAPVT V.

1 Dies domini ſicut fur in nocte ita veniet.Math.24.16ª. Cam.5m.

2 Cū dixerint,pax & ſecuritas,tūc repētinus ſuperueniet eis interitus.Matth.24.4a. ¶Vos non eſtis in tenebris. Eph.5.11a.

3 Omnes.n vos eſtis filij lucis.Eph.5.14a.¶Et filij dei.Luc.6 27a.

¶Qui dormiunt, nocte dormiũt, & qui ebrij ſunt, nocte ebrij ſunt. Iſa. 15.1a./ Io.11.3a.
4 Nos non ſumus noctis. Iſa. 15.1a. ¶Neque tenebrarum. Ephe. 5.15a. ¶Itaque non dormiamus. Io.11.3a.
5 Videte, ne quis malum pro malo reddat. Deut.32.5a.
6 Sine intermiſſione orate. Luc.18.1a./ 22f.q.83.14.4m.
7 Ab omni ſpecie mala, abſtinete vos. 22f.q.43.1.o./ 4.c./ 4.d. 38.q.2.o./ ar.2 q.2.1m./ Quol.4.23.3m. Matth.15./ Ro.7.lec. 2./ c° 14.lec.2.prin.
8 Ipſe Deus pacis. Phil.4.8a.
9 Salutate fratres omnes in oſculo ſancto. Ro.16.1a.

AVTHORITATES ex ſecunda Epiſtola ad Theſſalonicenſes.

CAPVT I.

2m.1m. 1 Supercreſcit fides veſtra. 22f.q.5.4.o./ 3.d.25.q.2.ar. 2.q.1.o.
2 Et abundat charitas. Phil.12a.
3 In omnibus perſequutionibus veſtris, & tribulationibus, quas ſuſtinetis in exemplum iuſti iudicij Dei. 22f.q.96. 108.4.c.ſi./ Iob 1.ſi./ c° 4./ c° 7.ſi./ pſal.32.ſi./ pſal.36./ pſal./ pſal.40./ 2f.Theſ.lec.1.ſi.
4 Vt digne habeamini in regno Dei. 1a.q.24.1.c./ Opuſ.10.ar. 29./ Iſaiæ 64.ſi.
5 Si tamẽ iuſtum eſt apud Deum, retribuere retributionem his qui vos tribulant. Deutero.32.5a. ¶Et vobis qui tribulamini requiem. pſal.61.6a.
6 In reuelatione domini Ieſu de cœlo, cum angelis virtutis eius Matth.24 10a.11a.12a.
¶In flamma ignis dantis vindictam. pſal.49.3a.
7 Hi qui non nouerunt Deum, & qui non obediunt euangelio. Mar.16.14a. ¶Qui pœnas dabunt in interitu æternas. Iſa.ſi.
¶A facie domini & a gloria virtutis eius. Mat.24.11a.
8 Oramus ſemper pro uobis. Lucæ 18.1a.

CAPVT II.

Ca.m 2m. 1 Niſi venerit diſceſſio primum. pſal.17.
2 Et reuelatus fuerit homo peccati filius perditionis. Iſa.5.1a.
3 Quem dominus interficiet, ſpiritu oris ſui. 2f.Theſ.2.
4 Cuius aduentus eſt ſecundũ operationẽ Sathanæ. 3a.q.8.8.c./1m.
5 In omni virtute, & ſignis, & prodigijs mendacibus, & in omni ſeductione iniquitatis. 1a.q.114.4.1m./ 22f.q.178.1 2m./ 2. d.7.q.3.1.1m./ Pot.q.6.5.10m./ Opuſ.11.ar.18./ Matth.24./ 2f.Theſ.2.lec.2.
6 Ideo mittet illis operationem erroris. Ezec.4.2a./ 3.Reg.22.1a. 2a. ¶Vt credat mendacio. Matt.24a. ¶Vt iudicentur omnes qui non crediderunt veritati. Ibidem / Mar.16.14a.

CAPVT IIII.

Ca.m 3m. 1 Non inquieti fuimus inter vos. 22f.q.35.4.3m./ pſal.6.
2 Audiuimus inter vos, quoſdam ambulantes inquiete, nihil operantes, ſed curioſe agentes. ibidem.
3 Neque gratis panem manducauimus ab aliquo. 22f.q.187.3.c.
4 Sed in labore & fatigatione, nocte ac die operantes, ne quem veſtrũ. 1f.Theſ.4.5a. ¶Si quis nõ vult operari, nec mãducet. ibi.
5 Et non commiſceamini cum illo, vt confundatur. 4.d.18.q.2. ar.1.q.1 o./ Quol.10, vel 12.9.o.
6 Deus autem pacis. 1f.Theſ.4.5a.

AVTHORITATES EX prima Epiſtola ad Timoteum.

CAPVT I.

Ca.m 1m. 1 Ne intenderent fabulis, & genealogijs interminatis. 1f.ad Timoteum 4.
2 Finis præcepti, eſt charitas. 12f.q.99.1.1m./ 22f.q.24. 2.3m./ q.43.4.3m./ q.44.1.c./ 3.d.29.q.2.ar.2m./ ar. 4.q.3.c./ contra g.c° 123./ 124./ Vir.q.2.3.c./ 7.17m./ Io. 15.lec.2./ 1f.Tim.1.lec.1.
3 Lex bona eſt, ſi quis ea legitime vtatur. Ro.7 14a.
¶Charitas de conſcientia bona. 2.d.24.q.1.4.c.prin.
3 Lex iuſto non eſt poſita. 12f.q.93 6.1m./ q.96.5.o./ 3.diſ.1.L. 3m./ 4.d.15.q.3.ar.2.q.6.1m./ contra g.c° 128.ſi./ Ro.2.lec. 3./ 2f.Cor.3.lec.3./ Gal.3.lec.7./ c° 4./ c° 5.lec.5.prin.
4 Plagiarius. 12f.q.105.2.10m./ 22f.q.66.6.2m.
5 Miſericordiã conſequutus ſum, quia ignorans feci in incredulitate. Io.1m 7a.
6 Chriſtus Ieſus venit in hunc mundum, peccatores ſaluos facere. Matth.9.9a.
¶Quorum primus ſum ego. pſal.50.1a.3a.
7 Sed ideo miſericordiam conſequutus ſum, vt in me primum oſtenderet Chriſtus Ieſus omnem patientiam ad informationem eorum qui credituri ſunt illi, in vitam æternam. 12f.q. 87.3.1m./ 2m./ Quol.3.9.c./ 3m./ Iſa.8.lec.2.ſi.
8 Regi ſæculorum immortali, inuiſibili ſoli Deo. 1a.q.31.3.2m.
9 Quos tradidi Sathanæ. 1f.Cor.5.1a.

CAPVT II.

1 Obſecro igitur primo omniũ fieri obſecrationes, orationes, poſtulationes, gratiarũ actiones, p omnib. hominibus. Phil.4.4a. Ca.m 2m.
2 Omnes homines vult ſaluos fieri. 1a.q.19.6.1m./ q.23.4.3m./ 1.d.46.1.o./ 3.d.17.ar.2.q.1.2m./ d.32.q.2.c./ 4m./ Verit.q.23. 2.o./ 1f.Cor.7./ 1f.Tim.2.
3 Vnus eſt Deus. Deut.6.4a.
¶Vnus & mediator Dei, & hominũ, Chriſtus Ieſus. Gal.3.12a.
¶Qui dedit redemptionem ſemetipſum. Matth.26.12a.
4 Pro omnibus. 3a.q.46.1.3m./ 6.c./ 4m./ 6m./ q.48.2.o./ q.49.2. 3.c./ q.68.1.c./ q.69.2.c./ q.79.7.3m./ 3.d.13.q.2.ar.2.q.2.5m./ d.19.ar.1.q.1.4m./ q.2.o./ 4.d.4.q.2.ar.1.q.2.c./ d.8.q.2.ar.2. q.3.7m./ d.18.q.2.ar.3.q.2.c./ q.2m./ d.47.q.1.ar.3.q.1.c./ contra 4.c° 55.7m./ 72./ Verit.q.26.6.10m./ q.29.7.4m./ Quol.2. 14.16.c./ Opuſ.3.c°.238.ſi./ Matth.20./ Ro.12.lec.4./ Col.1. lec.6. ¶In quo poſitus ſum ego pdicator, & apoſtolus, doctor gentium, in fide & veritate. 1a.q.127.1.b./ c./ Ver.q.11.1.2.c.
5 Volo viros orare in omni loco. 12f.q.108.9.4.5m./ 22f.q.84. 3.o./ 3.d.9.q.1.ar.3.q.3.3m./ Opuſ.3.c°.261.ſi.
6 Similiter mulieres in habitu ornato, cum verecundia. 1a.q. 95.3.c.ſi./ 22f.q.144.4.o./ Pſal.41./ 1f.Tim.2.lec.2.
7 Cum ſobrietate. 22f.q.143.c.prin./ quæſtio.149.o./ 1f.Tim.2. lec.2./ c°.3.
8 Ornantes ſe, non tortis crinibus, aut auro, aut margaritis, vel veſte precioſa. 22f.q.169.o./ q.187.6.c./ Quol.10.24.o./ Iſa.3. ſi./ Matth.11.
9 Mulier cum ſilentio diſcat. 1f.Cor.14.10a.11a. ¶Cum omni ſubiectione. Epheſ.5.18a. ¶Docere mulieri non permitto. 22f.q.177.2.o./ 3a.q.75.1.5m./ q.67.4.2m./ 1f.Cor.11./ c°.10./ 1f.Tim.2./ Titum 2.
10 Neque dominari in virum. Ephe.5.18a. ¶Sed eſſe in ſilentio. 1f.Cor.14.11a.
11 Adam non eſt ſeductus. 1a.q.94.4.o./ 2.d.22.q.1.1.2m./ L.2m./ d.12 q.2.3.o./ Verit.q.18.6.o.
12 Mulier autem ſeducta in præuaricatione fuit. 1a.q.94.4.1m./ 2m. 12f./ q.89.3.2m./ 22f.q.163.1.4m./ 4m.1m./ 2.d.22.q.1.2. 1m./ 3.o./ L./ d.23.q.1.3.1m./ 2m./ 3.d.37.1.5m./ Verit.q.18. 6.3m./ 2f.Cor.3./ 2f.Tim.2.ſi.
13 Saluabitur autem, per filiorum generationem, ſi permanſerit in fide & dilectione. 3a.q.68.1.o./ 1.d.48.3.1m.
14 Cum ſobrietate. ſupra 7a.

CAPVT III.

1 Si quis epiſcopatũ deſiderat, bonum opus deſiderat. 22f.q.185. 1.o./ Quol.2.q.6.1.o./ Quol.3.q.4.1.o./ Quol.5.q.11.2.o./ Quol.6.q.23.3.o./ Quol.12.18.o./ Opuſ.18.c°.22./ 2f.Tim.3. Ca.m 3m.
2 Oportet enim epiſcopum, irreprehenſibilem eſſe. 4.d.19.q.2. ait.2.q.2.c./ Io.10.lec.3.o./ c°.21.lec.3.prin.
3 Vnius uxoris virum. 22f.q.108.4.2m./ 4.d.27.q.3.o./ diſt.37.L. prin./ d.42.q.3.1.4m./ Quol.4.13.o./ 1f.Tim.3./ Titum 1.
4 Sobrium. ſupra 2.9a.
5 In domo Dei, quæ eſt eccleſia Dei. Pſal.26./ Pſal.55./ Io.14.

CAPVT IIII.

1 Prohibentium nubere. 22f.q.105.4.6m./ 4.d.39.1.2m./ 2m. Ca.m 4m.
2 Abſtinere a cibis. Rom.14.12a.
3 Omnis creatura bona eſt. cont.3.c°.5./ 9.
4 Et nihil reijciendum, quod cum gratiarum actione percipitur. Rom.14.12a.
5 Ineptas autem & inanes fabulas deuita. 1f.Tim.4./ Titũ 1.le.4.
6 Exerce teipſum ad pietatem. 22f.q.80.c./ q.101 o./ q.102.1. 3.c./ q.121.1.2m./ q.122.5.1m./ 3.d.33.q.3.art.4.q.1.c./ 2m./ 1f.Tim.4.
7 Corporalis exercitatio ad modicum vtilis eſt. 12f.q.68.7.2m./ 22f.q.30.4.2m./ q.32.5.4m./ 4.d.1.q.1.ar.2.q.1.4m./ d.25.q.3. art.1.q.5.5m.
8 Pietas ad omnia vtilis eſt. 12f.q.68.7.2m./ 22f.quæſt.4.4.2m./ q.32.5.4m.
9 Qui eſt ſaluator omnium hominum. ſup.2.6a. ¶Promiſſionem habens vitæ, quæ nunc eſt, & futuræ. 22f.q.32.5.4m.

CAPVT V.

1 Seniorem ne increpaueris, ſed obſecra ut patrem. 3a.q.42.2. 3m./ 4.d.19.q.2.ar.1.q.3.c.ſi./ Ma q.3.1.18m. Ca.m 5m.
2 Si quis ſuorũ, & maxime domeſticorũ curam nõ habet, fidem

negauit

negauit,& eſt infideli deterior.22.q.33.3.1m./.9.o.

3 Cum enim luxoriatæ fuerint,in Chriſto nubere volunt.Opuſ. 19.c°.10./ 1ª.Tim.4.ſi.

4 Qui bene præſunt præsbiteri,duplici honore digni habeantur, maxime qui laborant in verbo & doctrina.22.q.102.2.o./Hebr.13.lec.3.princ.

5 Non alligabis os boui trituranti.Deut.25.1ª. ¶Dignus eſt operarius,mercede ſua.12.q.214.5.e./3ª.q.49.6.c./3.d.18.2.c./d.19.4.c.

6 Peccantes corã omnibus argue.3ª.q.55.2.1m./Mat.q.3.a.1m./Quol.11.12.o. / Mat.18./ Gal.2.lec.3./ Titum 4.

7 Hæc cuſtodias ſine præiudicio,nihil faciens,in alteram partem declinando.22.q.89.3.3m.

8 Quorundam hominum peccata,manifeſta ſunt, præcedentia ad iudicium,quorundam autem ſubſequūtur.22.q 67.2.3m.

CAPVT VI.

Caᵐ.6ᵐ. 1 Quicumque ſub iugo ſunt ſerui, dominos ſuos omni honore dignos arbitrentur &c.Epheſ.6 4ª.

2 Eſt autem quæſtus magnus,pietas cum ſufficientia. 1ª. Tim.4.

3 Habentes autem alimenta,& quibus tegamur, his contenti ſimus. Quol.10.14.2m.

4 Radix omnium malorum,eſt cupiditas.12.q.77.5.3m./ q 82.4.3m./ q.84.1.o./ 2.c.ſi./ 3.1m./ 4.5m./ 22.q.24 10. 2m./ q.119.2.1m./ 1.d.5.q.1.3.1m./ d.22.q.1.1.7m./ d.31.q.1.1.3m./ d.42.q.2.3.1m./ Ma.q.4.6.16m./ q.8.1.1m / 16m./q. 13.1.c./ 1m./ Ro.7.lec.2./ 1ª.Cor.11.lec. 4 / 1ª.Tim.6.

5 Vſque in aduentum domini.3ª.q.36.1.3m./ 4.d.47.q.1.art.1.q 3.1m./ pſal.49.

6 Quem ſuis temporibus oſtendet beatus & ſolus potens. cont. 4.c°.8.2m.

7 Qui ſolus habet immortalitatem.con.4.c°.9./ Titi.12.5m.

8 Et lucem habitat inacceſsibilem,quem nullus hominum videt nec videre poteſt.Io.1.23a.

AVTHORITATES
Ex ij. Epiſtola ad Timotheum.

CAPVT PRIMVM.

Caᵐ.1ᵐ. 1 Sine intermiſsione habeam tui memoriam in orationibus meis,die ac nocte.Lucæ 18.1ª

2 Secundum propoſitum ſuum, & gratiam quæ data eſt nobis, in Chriſto Ieſu ante tempora ſæcularia. Eccl.24.5ª.

3 Per Spiritumſanctum qui habitat in nobis.Ro.8.13ª.

CAPVT II.

Caᵐ.2ᵐ. 1 Nemo militans Deo,implicat ſe negocijs ſecularibus.22.q.18 3.2m./ q.182 2.o / q.188.2. 2m /Opuſ.19.7°.11./ 2ª Tim.2.

2 Memor eſto,dominum Ieſum Chriſtum reſurrexiſſe a mortuis, Lucę.24.5ª.¶Ex ſemine Dauid Ro.12.¶Ideo omnia ſuſtineo propter electos,vt & ipſi ſalutem conſequantur.1ª.Cor.3.

3 Si commortui ſumus, & conuiuemus. Eph.2. 6a. ¶Si ſuſtinebimus,& corregnabimus.Ro 8.25ª. ¶Si negauerimus, & ipſe negabit nos.1ª.q.32.4.c./ 12.q.1.6.1m / 7.c./q.2.5.c./q 8.2.o./ 3 6.c./ q.11.2.c./ 2.d.12.2.c./ Opuſ.23.

4 Negare ſeipſum non poteſt.1.d.42.q.2.1.o/ ¶Non coronabitur niſi qui legitime certauerit.2.d.24.q.1 4.3m./ d.28.2.6m /d.29 4.2m /4.d.49.q.5.1.c./ 4m./ veri.q.24.12.11m./ 15m.

5 Noli contendere verbis.22.q.107.1m.

6 Firmum fundamentum dei ſtat, habens ſignaculum hoc, nouit dominus qui ſunt eius.1ª.q.24 1.c.ſi.

7 Seruum domini non oportet litigare, ſed manſuetũ eſſe ad omnes.12.q.116 1.o./ 1ª.Cor.6.lec.2.

8 Cũ modeſtia corripiẽtẽ eos,q reſiſtũt veritati.22.q.160.1.3m.

CAPVT III.

Caᵐ.3ᵐ. 1 Erunt hoſes ſeipſos amantes 12.q 77.4.o./ 22 q.19.6.o./ qu. 25.4.2m./ 3m./ 7.o /q.117.1.1m./q.153.5.3m./2.d 42.q.2.1.c./ar.2.q.2.2m./3.d.17.L.prin./d 28.6.5m./7.2m./d.29.5.o./ vir.q.2.7.13m./14m./ 12.6m /Ma. qu.8.1.19m./pſal.10./ 2ª. Tim.3.Eth.9.lec.8.9. a medio.

2 Omnes qui volunt pie viuere in Chriſto, perſequutionem patientur.pſal.32.ſi.

3 Omnis ſapientia diuinitus inſpirata, vtilis eſt ad docendum, ad arguendum &c. pſal.32./ Iſa.32. ſi./ cap°.55 ſi./ Ioan.10. prin./ 2ª. Tim.3.ſi.

CAPVT IIII.

Caᵐ.4ᵐ. 1 Qui iudicaturus eſt.Io.5.5a.15a. ¶Viuos & mortuos.4. diſ.43. ar.1.q.2.1m.

2 Erit enim tempus cum ſanam doctrinam non ſuſtinebunt.1.Prolo.L.

3 Sed ad ſua deſideria coaceruabunt ſibi magiſtros prurientes auribus.1.Prolo.L.

4 Ad fabulas autem conuertentur.Ibidem.

5 In reliquo repoſita eſt mihi corona iuſtitiæ.2.d.27.3.b.1.

6 Reddet illi dominus,ſecundum opera eius. Pſal.61.6ª.

AVTHORITATES
ex Epiſtola ad Titum.

CAPVT I.

1 QVI non mentitur Deus,22 q.110.3.o. / 2 c. Caᵐ.1ᵐ.

2 Quã promiſit ante tempora ſæcularia.Eccl.24.5ª.

3 Vt cõſtituas per ciuitates presbyteros.Quol.3.17.1m./Phil./1ª.Tim.3.prin./c°.4.le.3./Titũ.1.le 2.

4 Si quis ſine crimine eſt.1ª.Tim.3.3ª.

5 Oportet autem epiſcopum ſine crimine eſſe. 1ª.Tim.3.2a.

6 Increpa illos,dure 4.d.19.q.2 ar.3.q.3.o.

7 Omnia munda mundis. 4.d.8.q.2.ar.1.q.1.c.

8 Coinquinatis aũt & infidelibus,nihil eſt mũdũ. 4.d.25. L.8m.

9 Sed inquinatæ ſunt eorum mens & conſcientia. 1ª.q.79.13.2m. /Veri.q.17.1.2m./3m./6m./q.25.5.3m.

CAPVT II.

1 Senes,vt ſobrij ſint,pudici,prudẽtes,ſani in fide,in dilectione & patientia.12.q.60.3.c /4.d.44.q.1.ar.3.q.1. 1m./Titum.2.lec 1. Caᵐ.2ᵐ.

2 Adoleſcentulas vt viros ſuos ament.Epheſ.5.16ª. ¶Subditas viris ſuis.Ibidem.¶Sobrias.1ª.Tim 2 9ª.

3 Seruos dominis ſuis ſubditos,in oĩbus placẽtes &c. Eph.6. 4ª.

4 Expectantes beatam ſpem.3.d.26.q. 2.1.3m.

5 Et aduẽtum gloriæ magni Dei, & ſaluatoris noſtri Ieſu Chriſti.pſal.146.1a /Math.24.11a.

6 Qui dedit ſemetipſum pro nobis. Math.26.12ª.

CAPVT III.

1 Admone illos,principibus & poteſtatib. ſubditos eſſe. Ro.13. /Epheſ.6 4ª. Caᵐ.3ᵐ.

2 Dicto obedire.22.q.104.6.o.2.d.44.q.2.2.o./Quol.2.9.o.

3 Neminem blaſphemare.Ro.12.16ª.

4 Non litigioſos eſſe.2ª Tim.2.12ª.

6 Cũ apparuit benignitas,& humanitas ſaluatoris nři Dei, non ex operib.iuſtitiæ q fecimus nos.12.q.98.4.c./3ª.q.2.11.o./.q 24.3.c.ſi./3.d 4 q.3.1.o./ar.2 q.1.1m./pſ.40./He.1.le.4.

6 Secundum miſericordiam ſuam,ſaluos nos fecit.Ibidem.

7 Per lauacrũ regenerationis.3ª.q.62.2.c /q.65.1. 2.c./ q 66.1.1m /3.9 c / 1m /q.67.3.c./q.84 10.1m / 4 d.3 ar.1.q.3.4.c./ ar.3.q.1.c /3m./ q.3.1m./ar.5.q.1. 1m./ L.q.1.4m./ d.4.q.2.ar.1.q 1 c./2m./q.2.3m./q.3.c./ar.2.q.4.1m./ar.3.q.3.o./d.6.q.2.ar.1.q.1.c.ſi./d 8 q.1.ar.1 q.1.1m./ d.9.ar.5.q.4 2m./d.12.q.3.ar.1.q.1.2m /d.14.q.1.ar.4.q.3.c./q 2.ar.1.q.2 3m./d.17.q.2 ar 2.q.5.3m./d.18 q.1.ar.3.q.2.c./ d.23.q.1.ar.2.q.1.c./q.2.ar 1.q.1.c./d.42.q.1.1.c./ 2.o./ ar.3.q.1.o./ d.45.q.2.ar.3.q.1 3m.

8 Et renouationis Spirituſſancti. 3ª.q.84.10.1m./4.d.47.q.1.ar.1. q. 3.o.

9 Quem effudit in nos abunde. 1ª q.36.1.ar.1m./cõtra. 4.c°.23.ſi./.pſal. 18./pſal.44.

10 Stultas autem quæſtiones,& genealogias,contentiones & pugnas legis,deuita,ſunt enim inutiles & vanæ.1ª.Tim. 4.5ª.

11 Hæreticum hominem poſt vnam & ſecundam correctionem, deuita. 22.q.11.3.4.c./1m./ Quol.10.16.o.

AVTHORITATES
Ex Epiſtola ad Philemonem.

1 SEmper memoriam veſtri faciens, in orationibus meis,Lucæ 18.1ª. Caᵐ.1ᵐ.

2 Viſcera ſanctorũ requieuerunt, p tpa.Eccl. 24.5ª.

3 Itaque frater,ego te fruar,in domino.Ro.15.ſi.

AVTHORITATES
Ex Epiſtola ad Hebræos.

CAPVT I.

1 QVem conſtituit heredem vniuerſorum.2.Reg.7.12. Caᵐ.1ᵐ.

2 Per quem fecit & ſæcula.Io.5ª./Ro.11.ſi.Tãto melior angelis effectus &c 3ª.q.22.3.1m.

3 Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ eius.contra. 4.c°.11.

4 Portanſque omnia,verbo virtutis ſuæ.1ª.q.34.2.5m./contra. 4.c°.13./Verit.q 4 3.2m.

& incredulitatem.1a2æ.q.98.a.2m.
6 Nihil enim ad perfectum adduxit lex. 1a2æ.q 98.a.o.
7 Iu auit dominus,& non pœnitebit eum.Exod.32.4ª.
8 Talis enim decebat, vt nobis eſſet pontifex factus impollutus, ſegregatus a peccatoribus.3ª. 46 1m.
9 Excelſior cœlis factus. Exo 20.5ª.
10 Qui non habet neceſſitatem quotidie,quemadmodum ſacerdotes prius pro ſuis delictis hoſtias offerre.3a.q.22.6.2m.

CAPVT VIII.

Cam.8m. 1 Talem habemus pontificem.ſupra 3.1a.¶Qui conſedit in dextera ſedis magnitudinis in cœlis.Mar.16.21ª.
2 Sacramentorum miniſter & tabernaculi Dei quod fixit Deus & non homo.1a2æ.q. 102.4.0.
3 Omnis pontifex ad offerendum munera & hoſtias conſtituitur.3a.q. 22.1.c./ 1m.
4 Cum eſſent qui offerrent ſecundum legem munera quæ exẽplari et vmbræ deſeruiunt cœleſtium.ibidem.
5 Vide inquit,omnia facito ſecundum exemplar,quod tibi oſtenſum eſt in monte.Exod.25.2ª.
6 Nunc autem melius ſortitus eſt miniſterium,quanto & melioris teſtamenti mediator eſt.Gal.3.12a./ 1a2æ.q.91.5.c./1m./q.98.1.o./ 2.1m./ 2m./q.99.6.c./ q.106.3.c. / q.107.1.c./ 2m./ 2.3.4.c./ 2a2æ.q.1.7.2m.
7 Quòd in melioribus repromiſſionibus ſancitum eſt.1a2æ.q.91.5.o./ q.99.6.o./ q.107.1.2m./ q.108.1.o./ 2a2æ.q.95.2.3m./ q.140.1.1m./ 3.0.40.4 o./ 1.c° 5./ Lib.3.c° 116. fin. / pſal.10./ pſal.18./ pſal.21./ Rom.8.lec.3.
8 Nam ſi illud culpa vacaſſet, non utique ſecundi locus inquireretur,ibidem.
9 Ecce dies venient dicit dominus, & conſummabo ſuper domũ Iſrael,& ſuper domum Iuda teſtamentum nouum,&c. ſuperſcribam eas. Iere.31 16a.
10 Et ero eis in Deum,& ipſi erunt mihi in populum. Deut.7.5a. ¶Et non docebit vnuſquiſque proximum ſuum,&c.eſque ad maiorem.ibidem 12a.
11 Et peccatorum eorum,iam non memorabor Gen.8.1a.
12 Quod autem antiquatur & veteraſcit,prope interitum eſt, 1a. q. 20.4.3m.

CAPVT IX.

Cam.9m. 1 Tabernaculum factum eſt primum , in quo erant candelabra, &c.vſque,de quibus.Exo.26.1a.
2 In area erat vrna aurea , habens manna , & virga Aaron quæ fronduerat,& tabulæ teſtamenti.3.Reg 8.4a.
3 In priori tabernaculo,ſemper introibant ſacerdotes ſacrificiorum,officia conſummantes, in ſecundo autem ſemel in anno ſolus pontifex,non ſine ſanguine.1a2æ.q.102.4.4m./ 5m./ 6m.
4 Hoſtiæ offeruntur,quæ non poſſunt iuxta conſcientiam,perfectum facere ſeruientem.1a2æ.q.98.2.o.
5 Iuſticiis carnis,eſque ad tempus correctionis impoſitis. 1a2æ.q. 56.4.o./ He.2.lec.4.
6 Si enim ſanguis hyrcorum,& taurorum,& cinis vitulæ aſperſus inquinatos ſanctificat, ad emundationem carnis. 1a2æ. nõ. 102.5.4m./ 5.6m / q.103.2.o. / 3a.q 37.4 3m. /q.87.4. 1m./ 4 d.1 q.1 a1 5.q 3.o./d.19.q 1.a.2.q.1.3m./ Ro. 12. lect.4./ H .9.lec 1.
7 Chriſtus per Spiritumſanctum ſemetipſum obtulit immaculatum Deo.Matth 26 12ª.¶Sanguis Chriſti emundabit conſcientiam noſtram ab operibus mortuis. 3a.q.48. 4.3m./ qõ. 40.5. 1m./ q.49.6.c./ 4 d.4.q.3.ar.3.q.3.1m. / Ver. q. 17.1. 3m./ Quol.5.5.c.fi.
8 Ideo noui teſtamenti mediator eſt.Gal.3.11ª ¶Non enim in manufacta ſancta Ieſus introiuit , exemplaria verorum , ſed in ipſum cœlum.Mar.16.21ª.
9 Vt appareat nunc vultui Dei pro nobis.2. Paral.6.fi./ Ro.8.lu.
10 Statutũ eſt hominibus ſemel mori. Pſal.88.18ª ¶Poſt hoc autẽ iudicium.pſal.9.2. ¶Chriſtus ſemel oblatus eſt. Iſa.53.5ª.8ª.
11 Ad multorum exhaurienda peccata.1a.Thi.2.4ª.

CAPVT X.

Cam.10m. 1 Vmbram enim habens lex futurorum bonorum , non ipſam imaginem rerum.1a2æ.q 101.1.c./ 4 d.1.q.2.a1 5.q.2.c.
2 Numquam poteſt accedentes perfectos facere.1a2æ.q.98.2 o.
3 Impoſſibile enim eſt ſanguine hyrcorum,& taurorum auferri peccata.4 d.1.q.1.a1.5.q.1.o.
4 Hoſtiam & oblationem noluiſti, corpus autẽ aptaſti mihi,&c. pſal.39 2a. ¶In capite libri ſcriptum eſt de me,&c.Ibid.3ª.
5 Eaſdem ſepe afferens hoſtias,quæ non poſſunt auferre peccata,ſup.3ª.¶Hic autem unam pro peccatis offerens hoſtiam in ſempiternum.Iſa.53.5ª.8ª.

6 Sedet in dextera Dei. Mar.16 22ª.¶Donec ponantur inimici eius ſcabellum pedum eius. Pſal.109.1ª.
7 Vna enim oblatione , conſummauit in ſempiternum ſanctificatos.Iſa.53.5ª.8ª.
8 Hoc teſtamentum quod teſtabor ad illos,&c. Iere.31.16ª.¶Et peccatorum eorum,& iniquitatum eorum iam non recordabor amplius.Gen.8.2ª.
9 Initiauit nobis viam nouam & viuentem per velamen , id eſt carnem ſuam.3ª.q.62.5.c./q.63.3.c./Heb.10.lec.1.
10 Et ſacerdotem magnum, ſuper domum Dei, ſup.3.1ª.
11 Voluntarie enim peccantibus nobis , poſt acceptam notitiam veritatis,iam non relinquitur pro peccatis hoſtia, ſup.6.2ª.
12 Terribilis autem quædam expectatio iudicii. Pſal.9. 2ª. ¶Et ignis emulatio,quæ cõſumptura eſt aduerſarios.Pſ.49.3ª./Iſa.fi.
13 Irritam quis faciens legem Moyſi,ſine ulla miſeratione, duobus uel tribus teſtibus moritur.Deut.19.2a.
14 Quanto magis putatis deteriora mereri ſupplicia , qui filium Dei conculcauerit,&c.1a2æ.q.106.2.2m./2a2æ.quæſt.10.3.3m./ 4.d.20.art.2.q.1.2m /d 38.q.1.ar.2.q.1.3m./Ma.q.3.12.1m / q.7.3.17m./8.b./Pſal.21./Ioan.2./c°.8./ Ro.2.lec 2./Gal.4./ Thi.5./Heb.10.
15 Mihi vindictam,& ego retribuam. Deut.32.5ª.
16 Iudicabit dominus populum ſuum.Pſal.9.2ª.
17 Horrendum eſt incidere in manu Dei viuentis. 2.Parali.6 fi./ 4.d.20.L.3m./d.46.q.2.art.2 q.3.1m.
18 Rememoramini dies priſtinos, in quibus illuminati, magnum certamen ſuſtinuiſtis paſſionum. 2a.Theſ.1.3ª.
19 Patientia vobis neceſſaria eſt.Luc 21.4ª./Iac.5.6ª.
20 Iuſtus autem meus,ex fide viuit.Abacuch.2.2ª.¶Quia ſi ſubtraxerit ſe,non placebit animæ meæ. Iſa.5.4ª./ 1ª.q.3.2.1m. ¶Nos autem non ſumus ſubtractionis filii. Iſa.5.2ª.

CAPVT XI.

1 Eſt autem fides ſperandarum ſubſtantia rerum , argumentum non apparentium.2a2æ.q.4 1.o./3.diſt.23.q.2.1.o./ Veri.q.14. 2 o./Heb.11.lec.1.prin°. Cam.11m.
2 Fide intelligimus,aptata eſſe ſæcula,verbo Dei.1.d.3.L.
3 Vt ex inuiſibilibus, uiſibilia fierent.Gen.1.1ª.
4 Fide plurimam hoſtiam Abel quàm Cain , obtulit Deo , &c. Gen 4 1ª.
5 Fide Enoch trãſlatus eſt,ne videret mortẽ.Ge.5.3ª./4 Reg.3ª.
6 Sine fide autem,impoſſibile eſt placere Deo . Mar. 16. 14ª./ 2a2æ.q.2 3.o.
7 Credere oportet accedentem ad Deum,quia eſt, & inquirentibus remunerator ſit.2a2æ.q.2.8 1m./ 3.diſt.25.q 2.art.3.q.4. 1m./4.d.6.q.2.ar.2.q.1.c./Veri.q.28 2.8m.
8 Noe damnauit mundum Matth.12.14ª
9 Expectabat enim fundamenta habentem ciuitatem, cuius artifex & conditor Deus.Gen.1.1ª.
10 Fide & ipſa Sara ſterilis,uirtutem in conceptione ſeminis accepit,etiam præter tempus ætatis.Gal.4.lec.3./He.11.prin°.
11 Propter quod & ab uno orti ſunt,& hoc mortuo. Iſa.51.2ª. ¶Tanquam ſydera cœli in multitudine,& ſicut arena &c.Ga.15.2ª.
12 A longe eas aſpicientes & ſalutantes,&c.Exo.15.3ª./ 1ª q.10. 1.4m./q.42.5.2m.¶Nõ acceptis repromiſſionibus.He.7.le.2.
13 Peregrini & hoſpites ſunt ſuper terrã.Pſ.38.fi./Ephe.2.lec.6.
14 Non confunditur Deus vocari Deus eorum. 1.d.18.5.6m./1.d. 11.q 1.4.c./Ro.1 lec.5.
15 Fide obtulit Abraham Iſaach.Gen.22.4ª. ¶Cum tentaretur. ibidem 1ª.
16 Fide Raab meretrix non periit cũ incredulis, excipiens exploratores cum pace.Ioſue 2.1ª.
17 Acceperunt mulieres de reſurrectione mortuos ſuos.4.d.38. L./Rom 7.lec 1.
18 Alii vero diſtenti ſunt,non ſuſcipientes redemptionem, ut meliorem inuenirent reſurrectionem. Quol.4.q.10.1.o.
19 Quibus dignus non erat mundus. 2a2æ.q.188.2.3m. / Ma.q.13. 2.2m./Io.1. lec.12.
20 Hi omnes teſtimonio fidei probati,non acceperunt repromiſſionem.1a2æ.q.98.2.c.

CAPVT XII.

1 Aſpicientes in autorem fidei,& conſummatorem Ieſum. ibid. Cam.12m.
2 Qui propoſito ſibi gaudio,ſuſtinuit crucem,confuſione contẽpta.Matt.27 32.¶In dextera ſedis Dei ſedet. Mar.16 22ª.
3 Fili mi , noli negligere diſciplinam domini , neque fatigeris dum ab eo argueris.Virt.q.3.1.1m.
4 Quam enim diligit dominus,caſtigat,flagellat autem omnem filium quem recipit.4.d.27.q.3.ar.5.q.4.2m.
5 Tanquam filiis,nobis offert ſe Deus.Luc 6.27ª.
6 Omnis diſciplina in præſenti quidem uidetur non eſſe gaudii, ſed mœroris,poſtea autem fructum pacatiſ,&c.Heb. 10.lec.4.

Pacem

7 Pacem ſequimini cum omnibus.Iſa.32.fi./Phil.4.2ª. ¶Et ſanctimoniam,ſine qua nemo videbit Deum.22ª.q.81.8.o.
8 Aut profanus, ut Eſau.M2.q.14.2.1m.
9 Qui propter vnã eſcam,uendidit primitiua ſua.Gen.25.fi.
10 Poſtea cupiens hæreditate benedictionem, reprobatus eſt. 1ª. q.23.3.o.
11 Non inuenit pœnitentiæ locum , quamquàm cum lachrimis inquiſiſſet eam 2 Mache.9.2ª./3ª.q.86.1.1m.
12 Non acceſſiſtis ad tractabilem & acceſſibilem ignem , & turbinem,& caliginem.&c. Exo.24.2ª.3ª.
13 Si beſtia tetigerit montem,lapidabitur.Exo.19.1ª.
14 Sed acceſſiſtis ad ſyon montem, & ciuitatem Dei viuentis Ieruſalem cœleſtem.1ª.q.3.1.5m./Iſa.34.
15 Et multorum millium angelorum frequentiam 1ª.q.50.3.o./ q.112.4.2m./2.d.3 q.1.4.o./ cont.4.cº.90./iiº.q.6.6.c.fi.
16 Et eccleſiam primitiuorum, qui conſcripti ſunt in cœlis.Exo. 32.9ª.10ª.
17 Et iudicem omnium Deum.Pſal.9.2ª.¶Et ſpiritum iuſtorum perfectorum.4.d.8.q.1.art.1. q.1.c.
18 Et teſtamenti noui mediatorem Ieſum.Gal.3.11ª. ¶Adhuc ſemel,& ego mouebo,non ſolum terrã,ſed & cœlũ.Iohel 2.3ª.
19 Deus noſter ignis conſumens eſt. Exo.24 3ª.

CAPVT XIII.

Cam.13m. 1 Honorabile cõnubium,& thorus immaculatus. 2ª.Cor.11.le.fi.
2 Non te deſeram, neque derelinquam.Ioſue 1ª.
3 Dominus mihi adiutor ,non timebo quid faciat mihi homo. cont.3.cº.89.
4 Ieſus Chriſtus heri & hodie,ipſe in ſæcula.3.diſt.2.q.1.2.5m./ Rom 1.lect.3.
5 Doctrinis uariis & peregrinis,nolite &c. Exo.34.5ª.
6 Optimum eſt, gratia ſtabilire cor.Virt q.2.12.19m.
7 Habemus altare,de quo edere, non habent poteſtatem , qui tentant Deum.1ª.q.112.2.c /21ª.q.57.2.o.
8 Propter hoc & Ieſus,ut ſanctificaret per ſuum ſanguinem populum,&c. 3ª.q.46.10.o.
9 Exeamus igitur ad eum extra caſtra improperium eius portantes,3ª.q.46.3.o.
10 Non enim habemus hic ciuitatem manentem , ſed futuram inquirimus.Luc.6.27ª.
11 Per ipſum ergo offeramus hoſt ã laudis ſemp Deo,Pſ.13.1ª.
12 Beneficentiæ autem cõionis nolite obliuiſci 22ª.q.31.1.o.
13 Talibus enim hoſtiis promeretur Deus.22ª.q.86.2.1m.
14 Obedite ppoſitis ueſtris,& ſubiacete illis.Ro.13.1ª./ Eph.6.4ª.
15 Deus autem pacis.2ª Cor.fi. ¶Qui eduxit de mortuis paſtorem magnum.Pſal.3.2ª.

AVTHORITATES EX actibus Apoſtolorum.

CAPVT I.

Cam.1m. 1 Cepit Ieſus facere.& docere.Matth 13.1ª.
2 Aſſumptus eſt. Mat.16. 21ª. ¶Quibus & præbuit ſeipſum viuum, poſt paſſionem ſuam, in multis argumentis, 3ª.quæſt 55.5.6.o./ 3.diſt.21. quæſt.2,3. 4.o /Opuſ.3.cº 245.
3 Per dies quadraginta apparens eis, & loquens de regno Dei. 3ª.q 55.3.o./3.d.21.q.2.3.c./d.22.q.3.ar.3.q.3.c./Io.20.lec. 6.princ / ª.21.princº.
4 Et cõueſcens,præcepit eis. Luc.24.16ª. ¶Iohãnes quidem baptizauit aqua.Matth.3.5ª. ¶Vos autem baptizabimini Spirituſancto.Ibidem 6ª.
5 Non eſt ueſtrum noſce tempora uel momenta . Gen.17.1ª./ 1.Reg.24.1ª ¶Matth.24.14ª.
6 Videntibus illis eleuatus eſt.Mar.16 21ª./cõt.4.cº.8 ¶Cũq; intuerentur in cœlum euntem illum ibid.¶Hic Ieſus qui aſſumptus eſt a uobis in cœlum.ibid ¶Et ſedet a dextris Dei. cont.4 cº.8.¶Et ſic ueniet,quemadmodum,&c.Mat.24.10ª.
7 Et nubes ſuſcepit eum ab oculis eorum. 3ª. q.57. 4.3m. ¶Hi omnes erant perſeuerantes in oratione. Luc 18 1ª.
8 Oportet impleri ſcripturam.Matth.5.14ª ¶Quam prædixit Spiritusſanctus per os Dauid.Iere.7.8ª./Heb.2.11ª. ¶Et hic poſtedit agrum de mercede iniquitatis. Matth.26.12ª./ 22ª. q.32.7.4m./4.d.15.q.2.art.4.q.2.1m.
9 Et dederunt eis ſortes.Et cecidit ſors ſuper Matthiam.22ª.q. 95.8.o./4.d.24.L./Opuſ.25.cº.5.

CAPVT II.

Cam.2m. 1 Et cum complerentur dies pentecoſtes,1ª.quæſt.102. 4.1m./ q.103.3.4m.

2 Apparuerunt illis diſpartitæ linguæ, tamquam ignis.1ª.q.43. 7.6m./ 3ª.q 39.6.4m./ q.72.2.1m./ 1.diſt.16 3.o./ Iu. lec.4./ capu 21.
3 Cœperunt loqui variis linguis. 22ª.q.176.1.o./ pſal.18./ Io.7. lec.5.fi./ 1ª.Cor. 14.
4 Effundam de ſpiritu meo.Iohel 2.10ª./ Titum 3./3. 4. cº 23. ¶Sol conuertetur in tenebras.Iohel 2.5ª. Antequam veniat dies domini magnus & manifeſtus.Ibidem fi.
5 Omnis quicumque inuocauerit nomen domini , ſaluus erit. Ibidem penultima .
6 Hunc definito cõſilio & præſcientia Dei,traditum per manus iniquorũ.Matt.26.12ª. ¶Affigẽtes interemiſtis. Mat.27.14ª.
7 Quem Deus ſuſcitauit.pſal.3.1ª./3ª.q.53.4.1m. ¶Solutis inferni doloribus. 3ª.q.52.2.2m.¶ Non relinques animam meã in inferno.Ibidem.¶Iuxta quod impoſſibile erat,illum detineri ab eo.3ª.q.53.2.2m.
8 Replebis me iocunditate.ibidẽ fi. ¶Cũ facie tua 2. Paral.6.fi.
9 Iureiurando iuraſſet illi Deus. Dauid.32.4ª. ¶ Dextera igitur Dei exaltatus.Mar.16.12ª ¶Sede a dextris meis.Ibidem. ¶Effudit hoc donum.Iohel 2.10ª.
10 Dixit dominus dño meo pſalm.109.1ª. ¶Donec Matth.31ª. ¶Ponam inimicos tuos.1.Reg.15.penultima.¶Scabellum pedum tuorum.2.Paral.6.fi.
11 Certiſſime ergo ſciat omnis domus Iſrael, quia & dominum eum & Chriſtum fecit Deus hunc Ieſum,&c.contra 4.cu 9.
12 Quem vos crucifixiſtis.Mat.15.7ª. ¶Pœnitentiam igitur agite,& baptizetur vnuſquiſque veſtrum.3ª q 49.3.2m./ q.68. 5.6.o./ 7.2m./q.86.2.1m./ q.8.6 2m./3.d 19.ar.3.q.2.1m./ L. 3m./ 4.d.4 q.2.ar.1.q.1.1m./ ar.3.q.2.2m./ d.9.q.1.ar.1.q.1. c./ ar.2.q.3.o./ q.3.c./1m./ d.7.q.1.ar.2.q.1.c. / d.14.q.1.ar.2. q.4. 2m./ d.16.3.1 ar.2.q.1.2.o./d.18.q.1.ar.3.q.1.c./contra 4. cº 58./Rom. 11.lec.4.
13 In remiſſionem peccatorum veſtrorum.contra 4.cu 58. ¶Et appoſitæ ſunt animæ circiter triamillia. Iſa.58.3ª. ¶Fiebat autem omni animæ timor.ibidem.
14 Erant autem perſeuerantes, in doctrina Apoſtolorum. 22ª.q. 176.1.1m.
15 Et in communicatione fractionis panis.3ª.q.80.10.4m./ 4.d. 12.q.3.ar.1.q.3.o./ d.32.ar.5.q.4.c.
16 Et in orationibus. Luc.18.1ª. ¶ Multa quoque prodigia,& ſigna per Apoſtolos fiebant. 22ª.q.178 1.3m./ Io.4.lec.7./2ª. Theſ.2 / He.2 lec.1.
17 Omnes etiam qui credebant,erant pariter,& habebant omnia communia.22ª.q.66.2.o /contra 3.cº 187.fi./ cº 132.1m./ cº 135.1m./ Opuſ.20.Lib.4.cº 4.
18 Poſſeſſiones & ſubſtantias vendebant , & diuidebant illa omnibus.prout cuique opus erat. contra 3.cº 132. 1m./ cº 135. 1m / Gal.2.lec.2.fin.
19 Quotidie perdurantes vnanimiter in templo.Luc.18 1ª.
20 Frangentes circa domos panem.ſup.15ª.

CAPVT III.

1 Deus Abraham,& Deus Iſaach, & Deus Iacob.Matth 22.6ª. ¶Glorificauit filium ſuum Ieſum 4 d.33.q.3.3.3m / d.49.q. 5.o./ Quol.5.q.12.1.o./ 2ª Thi 2.cº 4. Cam.3m.
2 Quem vos quidem tradidiſtis.Matth 26.12ª. ¶Autorem vitæ interfeciſtis.Matt.27 6ª.¶Quem Deus ſuſcitauit a mortuis. pſal.3.1ª.
3 Et in fide nominis ipſius, &c.confirmauit nomen eius. Mat.9. 15ª.¶Et fides q per eum eſt,dedit integrã ſanitatẽ,&c.ibidẽ
4 Et nunc fratres ſcio,quòd per ignorantiã feciſtis,ſicut & Principes veſtri.1ª Cor.2.6ª.
5 Deus autem qui per os omnium prophetarum prænunciauit pati Chriſtum ſuum.He.2.11ª ¶Prophetam ſuſcitabit vobis dominus Deus veſter de fratribus veſtris,tamq̃ meipſum audietis &c.Deut.18.8ª./ Luc.26ª. ¶ Omnis anima quæ nõ audierit prophetam illum,exterminabitur de plebe. Iſa.58.3ª.
6 Suſcitans filium ſuum.pſal.3.2ª.

CAPVT IIII.

1 Quem vos crucifixiſtis.Matt.27.6ª. ¶Quem Deus ſuſcitauit a mortuis.pſal.3.2ª. ¶Hic eſt lapis,qui reprobatus eſt a vobis,&c.Mat.21.8ª./ Ro.9.lec.5. Cam.4m.
2 Et non eſt in alio aliquo ſalus.3ª.q.61.3.c./ 4.3m./ q.68.1.1./2. c./q.73.5.c./q.84.5.c./4.d.1.q.2.ar.6.q.1.c./ d.17.q.3.ar.5.q. 4.c./3.4.cº 72./Veri.q.28.4.7m./ pſal.32 / Ro.5.lec.5.princº.
3 Nec enim aliud nomen eſt ſub cęlo datum hominibus,in quo oportet nos ſaluos fieri.ibidem.¶Domine qui feciſti cœlum & terrã,mare,& omnia quæ in eis ſunt.Gen.1ª /2.Mech.2ª
4 Si iuſtum eſt in conſpectu Dei vos potius audire,q̃ Deum,iudicare.22ª.q.69.3.1m./ q.105.2.c./ q.144.5.c./ 2.d.44.L.7m. / 3.d.25.q.2.ar.1.q.4.3m./ Ro.13.

Qui

5 Qui Spiritusſancto, per os Dauid dixiſti. Luc. 2. 9ª. ¶Quare fremuerunt gentes, &c. aduerſus Chriſtum eius. pſal. 2. 1ª. ¶Manus tua. 2. Paral. 6. ſi. ¶Conſilium tuum. pſal. 32. 5ª.
6 Signa & prodigia fieri. ſup. 3. 30ª. ¶Multitudinis autem credentium, erat cor vnum & anima vna, ſup. 2. 14ª. / 1ª. q. 76. 5. 3^{m}.
7 Neque enim quiſquã eorum quæ poſſidebat, aliquid ſuũ eſſe dicebat, ſed erant illis omnia communia, ſup. 2. 36ª. ¶Neque quiſquàm egens erat inter illos, ſupra 2. 17a. 18ª.
8 Quotquot poſſeſſores agrorum aut domorum erant, vendentes afferebant precia eorum, &c. ſupra 37ª.

CAPVT V.

Ca^{m}.5^{m}. 1 Dixit autem Petrus ad Ananiam. Anania, cur tentabit Sathanas cor tuum? &c. 2a2ª. q. 33. 7. 2^{m}. / q. 64. 4. 1^{m}. / 4. d. 19. q. 2. ar. 3. q. 1. 1^{m}.
2 Per manus autem Apoſtolorum fiebant ſigna & prodigia multa in plebe, ſup. 3. 30a. ¶Quę eſt hęreſis Saduceorũ. Mat. 22. 4ª.
3 Obedire oportet Deo, magis quàm hominibus, ſupra 4. 72. ¶Deus patrum veſtrorum. Math. 22. 6a. ¶Suſcitauit Ieſum. pſal. 3. 2ª. ¶Quem vos interemiſtis. Matth. 27. 15a.
4 Suſpendentes in ligno. Matth. 27. 6a. ¶Hunc principem & ſaluatorẽ, Deus exaltauit dextera ſua. 2. Paral. 6. ſi. / Mat. 16. 21ª.
6 Si eſt ex hominibus conſilium hoc aut opus, deſtruetur, ſi vero ex Deo eſt, non poteritis diſſoluere. Quol. 3. q. 5. 1. 7^{m}.

CAPVT VI.

Ca^{m}.6^{m}. 1 Non eſt æquum nos derelinquere verbum Dei, & miniſtrare menſis, ſupra 2. 15ª / infra 3ª.
2 Nos vero orationi, & miniſterio verbi, inſtantes erimus. Luc. 18. 1a.
3 Elegerunt Stephanum, virum plenum fide, & ſpiritusſancto, 3ª. q. 7. 10. 0. / 3. d. 13. q. 1. ar. 2. q. 2. 0.
4 Stephanus plenus gratia & fortitudine. Ibidem. ¶Faciebat prodigia & ſigna magna in populo, ſup. 3. 30a.
5 Non poterant reſiſtere ſapientiæ & ſpiritui, qui loquebatur. 2a2ª. q. 53. 4. 1^{m}.
6 Viderunt faciem eius tamquàm faciem Angeli. 3ª. qõ. 12. 4. 2^{m}. / contra 4. c° 82.

CAPVT VII.

Ca^{m}.7^{m}. 1 Et circuncidit eum die octauo. Gen. 17. 5a. ¶In animabus ſeptuagintaquinque. Gen. 46. 1a. / Iſa. 58. 2ª. ¶Non dedit ei hæreditatem, nec paſſum pedis. He. 11. lec. 3. ¶Et poſiti ſunt in ſepulcro, quod emit Abrahã. &c. Gen. 23. 1ª.
2 Et cum vidiſſet quendam iniuriam patientem, vindicauit illum, &c. 2a2ª. q. 60. 6. 2^{m}. ¶Ego ſum Deus patrum tuorum, Deus Abraham, & Deus Iſaach, & Deus Iacob Matth. 22. 6a.
3 Apparuit illi in deſerto montis Syna Angelus, in igne flãmæ rubi. Exo. 20. 1a. ¶Faciens prodigia & ſigna, &c. ſup. 3. 3ª.
4 Videns vidi afflictionem populi mei, &c. Exo. 3. 1a. ¶Et gemitum eorum audiui. Ibidem 2a. ¶Et deſcendi liberare eum, Ibidem 3ª.
5 Prophetam ſuſcitabit vobis Deus de fratribus veſtris, tamquã meipſum audietis. Deut. 18. 5a. ¶Nunquid hoſtias & victimas obtuliſtis mihi quadraginta annis? pſal. 39. 2ª.
6 Vt faceret illud ſecundum formã eius quod viderat. He. 8. 6ª ¶Sed excelſus, non in manufactis habitat. 3. Reg. 8. 7a. ¶Cœlum mihi ſedes eſt. 3. Reg. 8. 11ª. / pſal. 44. 1ª.
7 Et terra ſcabellum pedum meorum. 2. Paral. 6. ſi.
8 Quam domum ædificabitis mihi, aut quis locus requietionis meæ? 3. Reg. 8. 7ª.
9 Nõne manus mea. 2. Paral. 6. ſi. ¶Fecit hęc omnia? 1. Mach. 2ª ¶Incircuncisi corde & auribus. Iere. 4. 3a. ¶Qui accepiſtis legem in diſpoſitione Angelorum. Gal. 3. 1aª.
10 Cum autem eſſet plenus Spiritusſancto, ſup. 6. 3a. ¶Intendens in cœlum vidit gloriam Dei. Gen. 3a. 3a. ¶Et Ieſum ſtantem a dextris Dei. Mar. 16. 22a. / 3a. q. 58. 1. 3^{m}. / He. 1. lec. 2. ſi.
11 Ecce video cœlos apertos. Matth. 3. 11a.

CAPVT VIII.

Ca^{m}.8^{m}. 1 In nomine Ieſu Chriſti baptizabantur viri ac mulieres. 3a. q. 6. 69. 6. 0. / 4. d. 3. ar. 2. q. 2. 3^{m}. / L. 3^{m}. / 1ª. Cor. 1. lec. 2. ¶Philippus autem deſcendens in ciuitatem Samariæ, &c. 4. d. 2. q. 2. 4. 1^{m}. / Io. 12. lec. 4.
2 Miſerunt ad eos Petrum & Iohannem. Iere. 7. 8ª.
3 Tunc imponebant manus ſuper illos, & accipiebant Spiritum ſanctum. 4. d. 2. q. 2. 4. 1^{m} / Io. 12. lec. 3.
4 Cum vidiſſet Simon, quia per impoſitionem manus Apoſtolorum, daretur Spiritusſanctus, obtulit pecuniam, &c. 2a2ª. q. 100. 1. 3^{m}. / 4^{m}. / 4. d. 25. q. 3. ar. 2. q. 1. 4^{m}. / contra 3. c° 42. ...
5 Pecunia tua tecum ſit in perditionem. Gen. 3. 18ª.

CAPVT IX.

1 Et ſubito circumfulſit illum lux de cœlo. 3. d. 18. 4. 3^{m}. Ca^{m} 9^{m}.
2 Ego ſum Ieſus Nazarenus, quẽ tu perſequeris. 3ª. q. 57. 6. 3^{m}.
3 Durum eſt tibi contra ſtimulum calcitrare. 2a2ª. q. 112. 2. 2^{m}. / q. 113. 10. c. / 2. d. 18. q. 2. 3. 2^{m}. / 4. d. 4. q. 3. ar. 2. q. 1. 3^{m}. / d. 17. q. 1. ar. 2. q. 1. 1^{m}. / Veri. q. 28. 3. 19^{m}.
4 Apertiſque oculis, nihil videbat. Thob. 2. 2ª.
5 Vas electionis eſt mihi iſte, vt portet nomẽ meum coram gentibus & regibus & filiis Iſrael. Rom. prolo. med^{m}.
6 Ego oſtendam illi, quanta oportet eum pro nomine meo pati. Matth. 26. 9ª.
7 Dominus miſit me Ieſus, qui apparuit tibi in via qua veniebas, ſup. 1ª. 2ª.
8 Et confeſtim ceciderunt ab oculis eius, tamquàm ſquamæ. Thob. 2. 1a.
9 Et narrauit illis, quomodo in via vidiſſet dominum, ſup. 1ª. 2ª.

CAPVT X.

1 Cornelius centurio vir religioſus, & timens Deum cum omni domo ſua, faciens eleemoſynas multas. 2a2ª. q. 10. 4. 3^{m}. / 3ª. q. 69. 4. 2^{m}. / 3. d. 25. L. 3^{m}. Ca^{m}. 10^{m}.
2 Et deprecans Deum ſemper. Luc. 18. 1ª. ¶Cornelius intuens Angelũ, timore correptus eſt. Luc. 4ª. ¶Orationes & eleemoſynæ, aſcenderunt in memoriam in conſpectu Dei. Gen. 8. 2ª.
3 Cecidit ſuper Petrum mentis exceſſus, & vidit. 2a2ª. q. 175. 3. 1^{m}. / Veri. q. 13. 2. 9^{m}. / 2ª. Cor. 12.
4 Et volatilia cœli. Pſal. 8. ſi. ¶Quod Deus purificauit, tu ne commune dixeris. 12ª. q. 102. 5. 4^{m}. / 5^{m}. / 6^{m}. / 6. 1^{m}. / q. 103. 2. c.
5 Cornelius procidens ad pedes Petri, adorauit eum. Gen. 18. 2ª. ¶Non eſt perſonarum acceptor Deus, Deut. 10. 4ª. ¶Vnxit Ieſum Deus Spiritusſancto. Pſal. 44. 1ª.
6 Quem occiderunt. Matth. 27. 6ª. ¶Suſpendentes in ligno. ibidem 16ª. ¶Hunc Deus ſuſcitauit. Pſal. 3. 3ª. ¶Tertia die. Matth. 27. 7ª.
7 Et dedit eum manifeſtum fieri, non omni populo. Sed teſtibus præordinatis a Deo, nobis, &c. 3ª. q. 36. 2. c. / q. 55. 1. 0. Opuſ. 3. c° 245. / 1ª. Cor. 15. lec. 1.
8 Qui manducauimus & bibimus cum illo, poſtquàm reſurrexit a mortuis. Luc. 24. 26a. ¶Ipſe eſt qui conſtitutus eſt a Deo, iudex viuorum & mortuorum. Io. 5. 15ª.
9 Huic omnes prophetæ teſtimonium perhibent. Io. 1. lec. 10.
10 Remiſſionem peccatorum accipere per nomen eius, omnes, qui credunt in eum. Mat. 16. 5ª.
11 Et iuſſit illos baptizari in nomine Ieſu, ſup. 8. 1ª.

CAPVT XI.

1 Volatilia cœli. Pſal. 8. ſi. ¶Quod Deus mundauit, tu ne cõmune dixeris, ſup. 4ª. ¶Iohannes baptizauit aqua. Matth. 3. 5ª. ¶Vos autem baptizabimini Spiritusſancto, ibid. 6a. Ca^{m}. 11^{m}.
2 Erat manus domini cum eis. 2. Paral. 6. ſi.

CAPVT XII.

1 Angelus eius eſt. 1ª. quæſt. 113. 2. 0. / 2a2ª. q. 10. a. 3^{m}. / M2. q. 16. 9. 2^{m}. / 3^{m}. Ca^{m}. 12^{m}.

CAPVT XIII.

1 Tunc proconſul Sergius Paulus credidit, cum vidiſſet factum, admirans ſuper doctrinam domini. Rõ. prolo. Ca^{m}. 13^{m}.
2 O plene omni dolo, & omni fallacia, fili diaboli, inimice omnis iuſtitiæ. Gal. 3. 1ª.
3 Ecce manus domini ſuper te. 2. Parali. 6. ſi. ¶Et in brachio excelſo. ibidem.
4 Inueni Dauid filium Ieſſe, virum ſecundum cor meum. ibid. ¶Qui faciet omnes voluntates meas. Pſal. 1 10. 1ª. ¶Huius Deus ex ſemine ſecundum promiſſionem eduxit Iſrael ſaluatorem Ieſum. Rom. 1. 1ª.
5 Prædicante Iohanne baptiſmum pœnitentiæ. Mat. 4ª. ¶Vt interficerent eum. Matth. 27. 16ª. ¶Et cum conſumaſſent omnia quæ de eo ſcripta erant. Io. 19. 16.
6 Poſuerunt eum in monumento. Matth. 27. penultima. ¶Deus autem ſuſcitauit eum a mortuis. Pſal. 3. 2ª. ¶Tertia die. Matth. 20. 7a.
7 Qui viſus eſt per dies multos, his qui ſimul aſcenderant cum eo, ſup. 10. 12ª. ¶Filius meus es tu. Io. 1. 17ª. ¶Ego hodie genui te. Pſal. 2. 3ª.
8 Non dabis ſanctum tuum videre corruptionem. Pſal. 15. 5ª. ¶Per hũc vobis remiſſio peccatorũ annũciatur. Mat. 1. 15. 16ª.

Non

9 Non potuiſtis in lege Moyſi iuſtificari. Ro.3.2a. ¶In hoc omnis qui credit, iuſtificatur.Mar.16.11a.

10 Videte contemptores, & admiramini.22f.q.186.9.3m.

CAPVT XIIII.

Cam.14m. 2 Dante ſigna & prodigia fieri,per manus eorum,ſup.3.30a.

2 Qui fecit cœlum & terram , mare , & omnia quæ in eis ſunt , Gen.1a./ 2.Mach.2a.

3 Per multas tribulationes oportet nos intrare in regnum Dei, 3a.q.45.1.c.

CAPVT XV.

Cam.15m. 1 Surrexerunt quidã de hæreſi phariſeorum, qui crediderunt dicentes,quia oportet circuncidi eos,præcipere quoque ſeruaſe legem Moyſi 3a.q.74.4.c.ſi./ cont.4.co.57.ſi./Opuſ.3.co.228./Mat.12.

2 Et qui nouit corda Deus.3.Reg.8.11a.

3 Fide purificans corda eorum. 12f.q.73.o./4.d.14.q.2.4.3m./ Veri.q.28.1.6m./Opuſ.13.proo./Ro.3.lec.3.

4 Quid tentatis Deum. Deut.6.ſi. ¶Imponere iugum ſuper ceruices diſcipulorum, quod neque nos,neq; patres noſtri portare potuimus,12f q.98 1 3m./22f.q.154.2.1m./2.d.28.3.4m.

5 Sed per gratiam domini noſtri Ieſu Chriſti, credimus ſaluari. 12f q.110.2.1m.

6 Narrantes quanta feciſſet Deus ſigna & prodigia per eos, ſupra 3.30a.

7 Viſum eſt Spirituiſancto & nobis , nihil vltra imponere vobis oneris,quàm hæc neceſſaria.22f.q.174.6.c.ſi./3m.

8 Vt abſtineatis ab imolatis ſimulacrorum & ſanguine & ſuffocato & fornicatione.12f.q.103.4.3m./22f.q.154.2.1m./4.d.1.q.2.ar.5.q.4.o./d.33.q.2.ar.4.q.1 1m./Ma.q.15.1.1m./Matt.15./1f.Cor.5.prin.o/Titum.1.lec.1.

9 Facta eſt diſſenſio,ita vt diſcederent abinuicem , ſcilicet Barnabas, & Paulus.22f.q.37.1.3m.

CAPVT XVI.

Cam.16m. 1 Hunc, ſcilicet Timotheum voluit Paulus ſecum proficiſci, & aſſumens circuncidit eum propter Iudæos. 12f.q.103.4.3m.

2 Vetati ſunt a Spirituſancto loqui verbum in Aſia.Ro.1.lec.5.

3 Tentabant ire in Bithiniã,& nõ permiſit eos ſpiritus Ieſu.ibid.

4 Crede in dominum Ieſum,& ſaluus eris tu & domus tua.Mar.16.20a.

CAPVT XVII.

Cam.17m. 1 Oportebat Chriſtum pati.Matth.17.2a. ¶Et reſurgere a mortuis.Luc.24a. ¶Deus qui fecit mundum,& omnia quæ in eo ſunt.Gen.1a./2f.Mach.2a.

2 Non in manufactis templis habitat.3.Reg.8.8a.

3 In ipſo enim viuimus,mouemur, & ſumus. 1a.q.18.4.1m./1.d.36.q.1.3.4m.

4 Ipſius enim & genus ſumus,genus ergo cum ſimus Dei, 2.d.17.q.1.1.2m./Veri.q.1.4 15m.

5 Statuit diem,in quo iudicaturus eſt orbem in æquitate, Pſ.9.2a. ¶Suſcitans eum a mortuis.Pſal.3.2a.

CAPVT XVIII.

Cam.18m. 1 Ex hoc ad gentes vadam. Pſal.23.

CAPVT XIX.

Cam.19m. 1 Iohannes baptizauit baptiſmo pœnitentiæ.Mar 4.

2 Baptizati ſunt in nomine domini Ieſu, ſup.8.2a.

CAPVT XX.

Cam.20m. 1 Beatius eſt dare, quàm accipere. 22f.q.117.4.3m.

CAPVT XXI.

Cam.21m. 1 Vt abſtineant ſe ab idolis, imolato , & ſanguine, & ſuffocato, & fornicatione,ſup.15.9a.

2 Tunc Paulus de conſilio Iacobi,aſſumptis viris poſtera die purificatus , cum illis intrauit in templum , &c. donec offerretur,&c. 12f.q 103.4.1m.

CAPVT XXII.

Cam.22m. 1 Subito de cælo circumfulſit me lux copioſa,ſup.9.1a.

2 Ego ſum Chriſtus Nazarenus,quem tu perſequeris. ibid.2a.

3 Et cum non viderem præ claritate lucis illius,ibid.4a.

CAPVT XXIII.

Cam.23m. 1 Principem populi tui non maledices.22f.q.76.3.o.

1 Sciẽs autem Paulus,quia vna pars eſſet Saduceorum, & altera Phariſeorum,exclamauit in concilio,&c. Matth.22.4a./ 22f.q.37.1 2./2m.

3 Et cum hoc dixiſſet , facta eſt diſſenſio inter Phariſeos & Saduceos,& diuiſa eſt multitudo.22f.q.37.1.2m.

4 Quidam ex Iudæis, deuouerunt ſe non manducaturos neque bibituros,donec occiderent Paulum. 22f.q.88.2.o./10.c./4.d.38.q.1.ar.1.q.1.o./ ar.4.q. 1.c./3m.

5 Erant autem pluſquam quadraginta viri , qui hanc coniurationem fecerant ibidem.

CAPVT XXIIII.

1 Expecto reſurrectionem futuram iuſtorum, & iniquorum, Io.5.16a,19a. Cam.24m.

CAPVT XXV.

1 Ceſarem appello.22f.q.69.3.o.

Cam.25m.

CAPVT XXVI.

1 Die media in via vidi o Rex , de cælo ſupra ſplendorem ſolis lumen, ſupra 9.1a. Cam.26m.

2 Ego ſum Ieſus Nazarenus, quem tu perſequeris.ibidem 2a.

3 Durum eſt tibi,contra ſtimulum calcitrare. ibidem 3a.

4 Ad hoc enim apparui tibi.3a.q.57.6.3m.

5 Si paſſibilis Chriſtus.3a.q.46.5.12.o. ¶Si primus ex reſurrectione mortuorum. 1f.Cor.15.8a.

6 Coactus ſum appellare Cęſarem, ſupra 25.1a.

AVTHORITATES ex Epiſtola Iacobi Apoſtoli.

CAPVT I.

2 Omne gaudium exiſtimate fratres mei,cum in tentationes varias incideritis. 2.diſt.21. q.1.3.1m. / 2f.Cor.1.lec.3. Cam.1m.

3 Probatio fidei veſtrę patientiã operatur.Ro.5.le.1.

3 Patientia autem opus perfectum habet.12f.q.66.4.2m./ 22f.q.136.2.1m. /q.184.1.3m.

4 Vir duplex animo,inconſtans eſt in omnibus viis ſuis. 22f.q.53.6.2m.

5 Nemo cũ tentatur dicat , quoniam a Deo tẽtatur, Deus enim intentator malorum eſt,ipſe enim neminem tẽtat.Gen.22.1a

6 Vnuſquiſque tentatur a concupiſcentia ſua.2.d.21.q.1.1.c.

7 Concupiſcentia cum conceperit,parit peccatum. 4.d.15.q.1.ar.1 q.3.1m.

8 Peccatum cum conſumatum fuerit,generat mortẽ. Ro.6.19a.

9 Omne datum optimum & omne donũ perfectum de ſurſum eſt,deſcendens a patre luminũ. 1.d.2.2.1./d.17.q.2.5.c.prin./d.22. a.c./d.42.q.2.1.c./d 43.q.1.2.1m /2.d.13 4.1m./d.35.q.1.2.o./q.1.2.o./q.2.1.1m./2.c./2m./L.6m./d.44.q.1.2.c.

10 Apud quem non eſt tranſmutatio,pſal.67.3a.

11 Voluntarie enim genuit nos verbo veritatis. Io.7.lec.6.

12 Vt ſimus initium aliquod creaturæ eius.4.d.5.q 1.2.c./ Opuſ.1.co 24.

13 Ira viri iuſtitiam Dei non operatur. 3a q.15.9.1m.

14 In manſuetudine ſuſcipite inſitum verbum. Ro.1. lec.6.prin.o

15 Eſtote factores verbi , & non auditores tantum , fallentes vos metipſos.Ro.2.10a./ 3.1a.

16 Si quis putat ſe religioſum eſſe, non refrenans linguã ſuã, &c. huius vana eſt religio.pſal.49.

17 Religio munda & immaculata apud Deum & patrem,hæc eſt, viſitare pupillos & viduas,&c.22f.q.81.1m.

CAPVT II.

1 Fratres mei , nolite in perſonarum acceptione habere fidem domini noſtri Ieſu Chriſti.Deut.7a. Cam.2m.

2 Si autem perſonam accipitis,peccatum operamini, redarguti a lege,quaſi tranſgreſſores ibidem.

3 Diliges proximum tuum ſicut teipſum. Math.19.22a.

4 Quicumque totam legem ſeruauerit, offendat autem in vno, factus eſt omnium reus. 12f.q.73.1.1m. / 22f.q.5.3.3m./ 3a.q.88.1.c./ 3.d.26.5.c./ Ma.q.2.9.1m.

5 Qui dixit,non Mœchaberis . Exo.22.1a. ¶Dixit non occides, ibidem 9a.

6 Iudicium ſine miſericordia fiet illi qui non fecit miſericordiã, 12.q.21.4.1m./ 22f.q.67.4.1m / 4.d.46.q.2.ar.2.q.1.6m.

7 Superexaltat autem miſericordia iudicium.1.q.21.3.2m./4.d.46.q.2.ar.2.q.3.o.

8 Tu credis quoniam vnus eſt Deus?bene facis. Deut.6.4a

9 Dæmones credunt & cõtremiſcunt.12 q.64.2.5m./ 3.2m /22f.q.5.2.o./

q.5.2.u./ q.18,3.2m./ 3a.q.76,7.c./ 2.d.7.c.[illegible]/ Ver.q.14.9.4m.
10 Abraham pater noſter, nónne ex operibus iuſtificatus eſt? Gal.3.
21 Offerens Iſaach filium ſuum ſuper altare, Gen. 22.4a.
22 Credidit Abrahã Deo, & reputatũ eſt ei ad iuſtitiã. Gen.15.[illegible]
23 Similiter & Raab meretrix, nonne ex operibus iuſtificata eſt, ſuſcipiens nuncios? &c. Ioſue.2.1a.
24 Fides ſine operibus, mortua eſt, vel ocioſa, 2.2æ.q.2.9.o. / 3a.q. 7.3.2m.

C A P V T III.

Ca.3m.
1 Nolite plures magiſtri fieri fratres mei, ſcientes quoniam maius iudicium ſumitis. Matth.23.1a.
2 In multis enim offendimus omnes. 2.2æ.q.184.1.2m.
3 Si quis in verbo non offendit, hic pfectus ẽ vir. 2a.q.72.[illegible]
4 Lingua ignis eſt, vniuerſitas iniquitatis, ibidem.
5 Lingua conſtituitur in membris noſtris, quæ maculat totum corpus & inflammat, ibidem / q.83,12.3m.
6 Linguam nullus hominum domare poteſt. 2.2æ.q.73.[illegible]
7 Homines ad imaginẽ & ſimilitudinẽ Dei facti ſunt. Gen.1.2a.
8 Non eſt iſta ſapientia de ſurſum deſcendens a patre luminum, ſed terrena, animalis, diabolica. 2.2æ.q.45.1.1m.
9 Vbi zelus & cõtentio, ibi inconſtantia & omne opus prauum. 2.2æ.q.38.1.o.
10 Quæ autem de ſurſum eſt, primũ quidẽ pudica eſt, deinde pacifica, modeſta, ſuadibilis, bonis cõſentiẽs &c. 2.2æ.q.45.6.3m.
11 Fructus autem iuſtitiæ in pace ſeminatur facientibus pacem. 2.2æ.q.29.1.o.

C A P V T IIII.

Ca.4m.
1 Vnde bella & lites in vobis? nonne ex concupiſcentiis veſtris? 2.2æ.q.41.2.1m./ q.116.1.3m.
2 Petitis & non accipitis, eo quòd male petatis. 2.2æ. q.83.15. 2m./ 16.c.
3 Amicitia huius ſæculi inimica eſt Deo. 2.2æ.q.114 1.o.
4 Quicunque voluerit amicus eſſe huius ſæculi, inimicus Dei conſtituitur, ibidem.
5 An putatis, quia inaniter ſcriptura dicat, [illegible] concupiſcit ſpiritus. 2.2æ q.34.[illegible]
6 Deus ſuperbis reſiſtit, humilibus autem dat gratiam. 2.2æ.q. 162.1.o.
7 Subditi eſtote Deo. 2.2æ.q.19.12 c /q.81.7.c./q.104 4.2m./3. d.34.q.1.2.7m /q.2.2.1,q.3.2m./ 4.d.15 q.4 ar.1.q.3.3m./d. 20.ar.3.q.2.5m./ Veri q.14 3.[illegible]/ Eph.5.
8 Reſiſtite diabolo, & fugiet a uobis. Matth 4.1a.
9 Appropinquate Deo, & appropinquabit vobis. Iob 5.2a.
10 Nolite detrahere alterutrum. 2.2æ.q.73.2.o.
11 Qui detrahit fratri aut qui iudicat fratrem ſuum, detrahit legi & iudicat legem. 2.2æ.q.74.2.3m.
12 Tu autem quis es qui iudicas proximum tuum? Matt.7.1a.

C A P V T V.

Ca.5m.
1 Ecce nunc qui dicitis, hodie aut craſtino ibimus in illam ciuitatem, & faciemus ibi annum, & mercabimur &c. & ignoratis quid erit in craſtinum. 4 d.27.q.2.1,5m.
2 Quæ eſt uita hominis, vapor eſt ad modicum. pſal. 88.13a./ He.11.prin.
3 Scienti bonum facere, & non facienti, peccatum eſt illi, 2.2æ.q. 71 7.3m / 2.2æ.q.2.5.3m.
4 Theſaurizaſtis uobis iram in nouiſſimis diebus. Exo.32.30 / Rom.2.
5 Clamor eorũ in aures domini Sabaoth introiuit. 2.Paral.6.[illegible]
6 In die occiſionis [illegible] Matth.[illegible]
7 Et non reſtitit uobis. Iſa.53.9a.
8 Patientes eſtote. 2.2æ.q.66.4 2m./ 2.c./ q.136.1.u./ 5.c./ 3.d. 33.q.3.2.3.q.1.c./ 3m./ Ro.2.lect.2./ c.8.lect.5.
9 Aduentus domini appropinquabit, pſal.9.2a. ¶Ecce iudex ante ianuam aſſiſtit ibidem.
10 Miſericors dominus & miſerator. Eccle.2.[illegible]
11 Nolite iurare neque per cœlum, neque per terram, neque aliud quodcunque iuramentum. Matth.5.[illegible]/32a.33a.
12 Sit ſermo veſter eſt eſt, non non. [illegible]
13 Triſtatur quis veſtrũ? oret æquo animo & pſallat. [illegible] ¶Infirmatur quis in vobis? inducat presbyteros eccleſiæ. 4.d. 2.q.1.2.4.q.4.1m./ d.23.q.1.1.o./ q.2.[illegible]/ [illegible] contra 4.c.72.
14 Et orent ſuper eum 4.d.23.q.2.4.o./ 2.2.q.2.3m./ q.2.ar.2.q. [illegible] contra 4.c.72 /Opuſ.2.2.
15 Vngentes eum. 4.d.23.q.1.ar.1.q.2.3m./ contra 4.c.72.fi.
16 Oleo in nomine domini 3a.q.72.3.c./ 4.d.2.q.1.2.1.q.2.2m./ [illegible] d.23.q.1.3 o./ 2.4.q.2.3m.
17 Et oratio fidei ſaluabit infirmũ. 2.2æ.q.102.5.3m. / 3a.q.65.1. 4m./q.84.1.4m./4.d.2.q.[illegible] 5m./ d.8.q.1.2.4.q.1.c./ 2m./ d. [illegible]

23.q.1,ar.2.q.1.2m./q.3.c./q.2.ar.2.q.2.c./2m.
18 Et alleuiabit eum. 4.d.23.q.1.ar.2.q.2.o./ar.3.q.2.c./ar.4.q.3. 3m./cont.4.c.72.
19 Confitemini alterutrum peccata veſtra. 4.d.16.q.2.art.2.q 3. 3m /d.17.q.3.ar.1.q.5.2m./ar.3.q.1,1m.
20 Et ſi in peccatis ſit, dimittentur ei. 3a.q.65.1.c./4.d.2.q.1.art. 1.q.4.o./ar.1.c./d,7.q.1 ar.1.q.3.c.fi./ d.8.q.1.ar.2.q.1.2m./ d.23.q.1.ar.2 o.1.u./q.1.c./2m./art.2.q.1.o./q.2.c./ ar.3.q.2 c./ar.4.q.3.5m /q.2.ar.2 q.1.o./q.2.2m./q.3.2m./ 2m./d.24. q.[illegible] cont.4.c 72./Mal.q.7.11.14m.
21 Multum valet oratio iuſti aſſidua. Luc.18.1a.

A V T H O R I T A T E S E X prima epiſtola Petri Apoſtoli.

C A P V T I.

Ca.1m.
3 QVI ſecundum miſericordiam ſuam magnam. Eccl. [illegible] ¶Regenerauit nos. Titum 3.7a.
4 In hæreditatem incorruptibilem, incontaminatã, immarceſcibilem conſeruatam. Pſal.[illegible]/ Pſal. 76./ Rom.8.
8 Credentes, exultabitis lætitia inenarrabili & glorificata. Pſal. 15.fi./ Pſal.16 fi.
9 Reportantes finem fidei veſtræ ſalutem animarũ veſtrarum. 4.d.1.q.5.ar.5.q.1.1m./Opuſ. 23.princ.
12 Prophetæ non ſibimetipſis, uobis autem miniſtrabant. 2.2æ.q. 174.2.c./ 1m. / 6.c.
Eò in quem deſiderant angeli proſpicere. 1a.q.58.[illegible] 2.2æ.q. 67.4.3m./Veri q.4 4 1m.
14 Quaſi filij obedientiæ. Iſa.[illegible] ¶Sancti eritis, quoniam ego ſanctus ſum. Leui.[illegible]
17 Qui ſine perſonarum acceptione iudicat. Deut.10.4a. ¶Secundum unius cuiuſque opus. [illegible]
18 Non corruptibilibus auro & argento redempti eſtis, ſed precioſo ſanguine, agni immaculati Chriſti. Heb.9.8a./3a.q.48, 4.3m./5.c /q.49.5.1m /Quol.5.5.5.fi.
21 Qui ſuſcitauit eum a mortuis. Pſal.3.2a.

C A P V T II.

Ca.2m.
3 Si tamen guſtaſtis, quoniam ſuauis eſt dominus. Pſal.33.4a.
6 Ecce ego ponam in Syon lapidem ſummum, angularem, probatum, electum, precioſum. Iſa [illegible]
Et qui crediderit in eum non confundetur. Mat.[illegible]
9 Vos autem genus electum, regale ſacerdotium Apoc.[illegible]
Qui de tenebris uocauit uos in admirabile lumen ſuum. Eph. 5.[illegible]
10 Qui aliquando non populus, nunc autem populus Dei, qui non conſequuti miſericordiã, nunc autem miſericordiã conſequuti. Oſe.[illegible]
11 Tanquam aduenas & peregrinos Heb.11.14a. ¶Abſtinete a carnalibus deſideriis. Gal.[illegible] ¶Quæ militant aduerſus animam, ibidem 9a.
12 Conuerſationem veſtram inter gentes habentes bonam, &c. glorificent Deum. Matth.5.1a.
13 Subiecti eſtote omni humanæ creaturæ propter Deum, ſiue regi, quaſi præcellenti: ſiue ducibus, tanquam ab eo miſſis. Ro.[illegible]/Eph.6.[illegible]
17 Omnes honorate. 2.2æ.q.103.1.3m.
18 Serui ſubditi eſtote in omni timore dominis, non tantum bonis & modeſtis, ſed etiam diſcolis. 2.2æ.queſt.69.[illegible] queſt. 88.[illegible]
21 Chriſtus paſſus eſt pro nobis. 1a.q.48.6.o./ Opuſ.3.c.[illegible] ¶Vobis relinquens exemplum vt ſequamini veſtigia eius. 3. d.3 q.2.1.4m.
22 Qui peccatum non fecit, nec dolus inuentus eſt in ore eius. Iſa.53.5a. ¶Qui peccata noſtra ipſe pertulit in corpore ſuo, ibidem 8a. Super lignum. Matth.27.3a.
24 Vt peccatis mortui, iuſtitiæ uiuamus. 2.2æ.q.[illegible]
25 Cuius liuore ſanati ſumus. Iſa.53.9a.

C A P V T III.

Ca.3m.
1 Similiter & mulieres ſubditæ ſint viris ſuis. Eph.5.
3 Quarum ſit non extrinſecus capillatura aut circundatio auri aut indumenti veſtimentorum cultus. 1a.Thim.2.1a.
4 Sed qui eſt abſconditus cordis homo, in incorruptibilitate. 1a. Cor.4.8a.
7 Similiter viri cohabitantes ſecundũ ſcientiam, quaſi infirmiori naſcolo mulieb[illegible] impartientes honorem &c. Eph.5.2a.
9 Non reddentes malum pro malo. Ex.[illegible] ¶Neque maledictum pro maledicto. Ro.12.16a. ¶Sed econtrario benedicentes. ibidem 15a.

Declinet

6 Declinet a malo, & faciat bonum Iſa.1.ſi.
¶Oculi domini ſuper iuſtos, & aures eius in preces eorum. Vultus autem domini ſuper facientes mala. 2.paral.6.ſi.
7 Parati ſemper ad ſatisfaciendum omni poſcenti vos rationē, de ea quę in vobis ſide & ſpe. 22ª.q.2.10.o./ 3.d.24.22.2.q.2.3m.
8 Chriſtus ſemel pro peccatis noſtris mortuus eſt, Iſa.53.8ª.Mat th.27.32ª.
9 Vt nos offerret deo, mortificatos quidē carne, viuificatos autem ſpiritu.q.22ª.q.88.11.1m.
10 In quo & his qui in carcere erant, ſpiritu veniens prædicauit, qui incruduli fuerant aliquando, quando expectabant dei patientia iu diebus Nue, cum facta eſſet arca, 3ª.d. 3.q.52.2.3m.
11 Iu qua pauci. i. octo animæ ſaluæ factæ ſunt per aquam. Iſa. 58.3ª.
12 Quod & vos nunc ſimilis formæ ſaluos facit baptiſma. 3ª.q.66. 11.3m./ 4.d.4.q.3.ar.3.q.1.o.
13 Conſcientiæ bonæ interrogatio in deum. 1.q.79.13.c./ 2.d.39. q.3.2.1m./ veri.q.17.1.c./ Ro.2. lect. 3. ¶Per reſurrectionem Ieſu Chriſti, a mortuis.3ª.q.56.1.4m./ q.62.5.1m./ 3m.
14 Qui eſt in dextera dei. Mar.16.18ª. ¶Profectus in cęlum. ibid. 21ª. 22ª. ¶Deglutiens mortem. Math.27.16ª.
¶Vt vitæ æternæ hæredes efficeremur. ſup. 1.2ª.
15 Subiectis ergo angelis, & poteſtatibus, & virtutibus. Geneſ. 1.32ª.

CAPVT IIII.

Cam.4m. 1 Reddēt rationem ei, qui paratus eſt iudicare viuos & mortuos. pſal.3.22./ pſalmus 61.6ª.
2 Propter hoc enim euangelizatum eſt & mortuis 3. quæſt.52. 2. 3m.
3 Charitas operit multitudin em peccatorum. Luc.7.ſi.
4 Communicātes Chriſti paſsionibus, gaudete. Opuſc.3.6º.238. ſi./ 1ª.Cor.lec.2.
5 Si exprobramini iu nomine Chriſti, beati eritis. Math.5.9ª.
6 Si autem ut Chriſtianus, non erubeſcat. 22ª.q.124.5.1m.

CAPT V.

Cam.5m. 1 Cum apparuerit princeps paſtorum.3ª.q.8.6.3m.
2 Dominus ſuperbis reſiſtit, humilibus autem dat gratiam. 22ª. q.162.o.
3 Humiliamini igitur ſub potenti manu dei, vt uos exaltet tempore viſitationis.2.paral.6.ſi./ Matth 11.13ª. / Iaco.4.8ª.
4 Omnem ſolicitudinem ueſtram proijcientes in eum, Matt.6. 19ª./ 1ª.
5 Ipſi cura eſt de nobis.1ª.q 22.2.2m./ q.103.5.c.
6 Qui vocauit nos in æternam gloriam ſuam. Ro.8.45ª.
7 Salutat uos eccleſia, quæ eſt in Bibilone.3ª.q.8.4.c./ 2m.
8 Salutate inuicem in oſculo ſancto.2ª.Cor.ſi.

AVTHORITATES Ex Epiſtola ſecunda Petri Apoſtoli.

CAPVT PRIMVM.

Cam.1m. 1 QVi uocauit nos, propria gloria & virtute. Ro 8. 45ª.
2 Per quem maxima & præcioſa nobis promiſſa dona uit. 2 4 13.9.1m.
3 Et per hoc efficiamini diuinæ conſortes naturæ. 1.q. 13.9.1m./ 12ª.q.110.3.4.c./ q.112.1.c./ q.113.9 c./ q.114.3.c./ 22ª.q.19.7.c./ 3.q.2.10.1m./ q.3.4 3m / q.62.1.2.o./ ver.q.27. 6.c./ Vir.q.2.2.15m.
4 Miniſtrate in fide veſtra virtutem. Opuſ. 23.prin°.
5 In ſcientia autem, abſtinentiam.22ª.q.146.1.c.
6 Satagite, vt per bona opera veſtra, certam ueſtram vocationem & electionem faciatis. 1.q.23.8.c.ſi.
7 Accipiens a deo gloriam & honorem. Matth.17.5ª.6ª.
¶Voce delapſa ad eum huiuſmodi a magnifica gloria. ibidē. 9ª. ¶Hic eſt filius meus dilectus, in quo mihi complacui. ibid.
8 Ipſum audite. Matth.17.10ª. ¶Et hanc vocem nos audiuimus de cœlo allatam. ibid.12.
¶Cum eſſemus cum ipſo in monte ſancto. ibid. 2ª.
9 Omnis ſcriptura prophetię, propria interpretatione nō fit. 22ª. q.171.3.1m./ 6 b / Ver.q.12.3.fin./ 12.o./ 1ª. Cor.14.
10 Non enim voluntate humana allata eſt aliquando prophetia, ſed ſpiritu ſancto inſpirati loquuti ſunt ſancti dei homines. Luc.1.26ª.

CAPVT II.

Cam.2m. Fuerunt Pſeudo prophetæ in populo ſicut & in nobis erunt magiſtri mendaces, &c. Matth.24.1ª.
2 Deus angelis peccantibus non pepercit. 1.q.64.2.o./ 12ª.q.80. 4.2m./ 3ª.q.4.12.3m /q.6.2 2m./ q.46.1.4m./ q.86.1.c./ 2.d. 7.q.1.2.o./ d.43.4.4m./ 6.5m./ 3.d.1.q.1.2.2m./ d.2.q.1.1.q.2. q.c./ 2m./ d.3.q.1.ar.1.q.2.c./ d.4.2.1m./ d.6.2.3m./ d.20. ar. 2.q.2.3m. 4.d.24.q.1.ar.3.q.4 c./ Contra.4.c.55.4m./ Ver.q. 24.10.o./ 11.10m./ Ma.q.16.5.o. Spirit.6.1m.
3 Nouit Deus pios de tentatione eripere. 1ª. Cor.10.9ª. ¶ Iniquos vero in die iudicij reſeruare cruciandos. Iſa.
4 Angeli cum ſint fortitudine, & uirtute maiores. 1ª.q.93.3.o./ q.96.1.1m./ q.108.2.3m./ q.112.1.4m./ 12ª.q.5.1.3m./ 22ª.q. 172.2.c./ 1.d.3.L./ 2.d.1.q.2.ar.3. 3m./ d.3.q.1.2.c./ d.9.8. 2m./ 3m./ d.11.q.2.4.2m. d.16.3.o./ d.25.4.c./ 3.d.2. q.1.ar.2. q.1.c /q.2.1m./ Spiritu.2.4 1m./ Pſalmus.8./ Hc.2.
5 Non portant aduerſum ſe exccrabile iudiciū. 3ª. q.36.2.3m./ 4.d. 43.ar.1.q.2.1m.
6 Hi vero velut irrationalia pecora, naturaliter iu captionem in his quæ ignorant, & blaſphemantes, in corruptione ſua peribunt. Iſa.ſi.
7 Oculos habentes plenos adulterij, & inceſſabilis delicti. 22ª. q.154.1.3m.
8 Maledictionis filij Iſa.50. 2ª.
9 Sequuti viam Balaam ex boſor contra ſubiugale animal mutum in hominis voce loquens. Num.22.28. ¶Prohibuit Prophetæ inſipientiam. ibidem. 1ª.
10 A quo quis ſuperatus eſt, huius & ſeruus eſt. 22ª. q.6 3m./ 3ª.q.48 c./ 3m./ 2.d.35.5.c.
11 Si refugientes coinquinationes mundi, &c. his rurſus implicati ſuperantur, facta ſunt eis poſteriora peiora prioribus. Heb. 10 19ª.
12 Melius erat illis, non cognoſcere uiam iuſtitiæ, quam poſt cognitionem, retrorſum conuerti, ibidem.

CAPVT III.

Cam.3m. 1 Venient in nouiſſimis diebus, in deceptione illuſores. Math. 24 18.2ª.
2 Cœli erant prius, & terra de aqua, & per aquam cōſiſtens Dei verbo, per quæ ille tunc mundus, aqua inundatus periit. Gen.6.5ª 6ª.
3 Cœli qui nunc ſunt, & terra eodem verbo repoſiti ſunt igni ſeruati iu diem iudicij & perditionis impiorum hominum. Pſal.101.ſi.
4 Vnus dies apud dominum, ſicut mille anni, & mille anni, ſicut dies unus. Pſal.38.5ª.
5 Non tardat dominus promiſſionem ſuam, ſicut quidam exiſtimant, ſed patienter agit propter vos. 1ª.Thim.2.2ª.
6 Nolens aliquos perire, ſed omnes ad pœnitentiam reuerti. 1ª. Thim.2.2ª.
7 Adueniet dies domini ut fur. Matth.24.16ª.
8 In quo cœli magno impetu tranſient, elemēta uero calore ſoluentur, terra & quæ iu ea ſunt opera exurentur. Pſal.101.ſi.
9 Cum igitur hæc omnia diſſoluenda ſint. ibidem. ¶ Per quem cœli ardentes ſoluentur, & elementa, ignis ardore tabeſcent. ibidem.
10 Nouos vero cęlos, & nouam terram, & promiſſa eius expectamus. 22ª.q.17.5.1m.
11 Creſcite iu gratia. Phil.2ª/. 12ª.q.66.2.1m./ q.112.4 o./ 22ª.q 5.4.3m.
12 In diem æternitatis. Micheæ.5.2ª.

AVTHORITATES EX Epiſtola prima Sancti Ioannis Apoſtoli.

CAPVT PRIMVM.

Cam.1m. 1 QVod fuit ab initio. Io.1.1ª.
2 Quod audiuimus, quod uidimus oculis noſtris, quod perſpeximus, 1.q.12.12.o.
3 Et ſocietas noſtra ſit cum patre & filio. 1ª. Corinth.7.
4 Deus lux eſt, & tenebræ iu eo non ſunt vllæ. Io.8.9ª.
5 Et in tenebris ambulamus Ephe. 5.10ª.
6 Si in luce ambulamus, ſicut ipſe eſt in luce. Io.1.12ª.
7 Et ſanguis Chriſti filij eius, emundauit nos ab omni peccato. infra. 2.2ª.
8 Si dixerimus quoniam peccatum non habemus, ipſi nos ſeducimus, & ueritas iu nobis non eſt. 4.d.4.d.L.ſi./ d.19.q.2.art. 2.q.2.1m./ d.22.q.2.1.4m.
9 Si confitemur peccata noſtra, fidelis & iuſtus eſt ut remittat peccata noſtra, & emundet nos ab omni iniquitate. 4.d.17.q. 3.ar.5.q.3.c./ d.18.q.1 ar.3.q.2.o.c./ 4m./ d.22.q.2.art.1.q.3. c./ Quol.1.q.1.o.11.o./ Quol.4.20.c.

CAPVT

CAPVT II.

Caᵐ. 2m. 1 Aduocatum hab emus apud patrem, dominum Ieſum Chriſtũ iuſtum. Matth. 16.17ª.
2 Ipſe eſt propitia tio pro peccatis noſtris, non pro noſtris tantũ, ſed etiam pro totius mundi. 1ª. Thi. 2.6a.
3 Qui dicit ſe noſſe Deũ, & mandata eius non cuſtodit, mendax eſt. 22ª. q. 111. 1. c./4m./3. d. 38. 3. 5m /Veri. q. 23. 3. 2m.
4 Qui dicit ſe in Chriſto manere, debet ſicut ille ambulauit, & ipſe ambulare. 3. q. 14. 1. o./ Io. 8. lec. 2. fi.
5 Mandatum nouum non ſcribo vobis, ſed mandatum vetus qđ habuiſtis ab initio. contra 3. c° 114.
6 Iterum mandatum nouum ſcribo vobis, quod verum eſt, & in ipſo & in vobis. ibidem / Ephe. 5. 10a.
7 Tenebræ tranſierunt, & verum lumen iam lucet. Ephe. 3. 10a.
8 Qui diligit fratrem ſuum, in lumine manet, & ſcandalum in eo non eſt. ibidem.
9 Qui odit fratrem ſuũ, in tenebris eſt, & in tenebris ambulat, & neſcit quo eat, quia tenebræ obcæcauerunt oculos eius. ibidẽ.
10 Nolite diligere mundum, neque ea quæ in mũdo ſunt. inf. 11a
11 Si quis diligit mundum, non eſt charitas patris in eo. 22ª. q. 188. 2. 3m./ 1. d. 3. L./ Ma. q. 13. 2. 2m./ 3m./ Io. 1. lec. 22.
12 Omne quod in mundo eſt, concupiſcentia carnis eſt, & concupiſcẽtia oculorũ, & ſuperbia uitæ. 12ª. q. 78. 5. o./ q. 108. 3. 4m. / 1. d. 42. q. 2. 1. o./ Ma. q. 8. 1. 23m.
13 Quæ non eſt ex patre, ſed ex mundo eſt. ibidem.
14 Et mundus tranſit & concupiſcentia eius. ibidem.
15 Qui facit voluntatem Dei, manet in æternum. infra 3. 6ª.
16 Nouiſſima hora eſt. Io. 6. 9ª.
17 Qui negat filium, nec patrem habet, qui autem cõfitetur filiũ & patrem habet. 22ª. q. 3. 1. 2m./ 3m. 2. o./ Trin. 12. o.
18 Vnctio docebit uos de omnibus. 22ª. q. 8. 4. 1m./Veri. q. 6. 5. 1m.
19 Manere in eo, ut cum apparuerit, fiduciam habeamus, & non confundamur in aduentu eius. Veri. q. 2. 11. 10m.
20 Omnis qui facit iuſtitiã, ex ipſo. ſ. Chriſto, natus eſt. Luc. 6. 27ª

CAPVT III.

Caᵐ. 3m. 1 Videte qualem charitatem dedit nobis pater, vt filii Dei nominemur, & ſimus. Luc. 6. 27a
2 Propter hoc mundus non nouit nos, quia non nouit eum. Eph. 6. lect. 3. fi.
3 Nunc filii Dei ſumus. Luc. 6. 27a. ¶ Nondum apparuit quid erimus. Ro. 6. 18. 3a.
4 Scimus, quoniam cũ apparuerit, ſimiles ei erimus. 1ª q 4. 3. o./ q. 12. 1. o./ 2. 1m./ 5. 6./6. 1m./ 4. diſt. 2. 42. q. 2. 1. 10m./ 4. 4m./ contra 3. c° 51. fi.
5 Videbimus eum, ſicuti eſt. Veri. q. 8 1. 1m.
6 Omne peccatum, eſt iniquitas. 22ª. q. 110. 4. 4m./q. 169. 1. 1m./ Ro. 1. lect. 8. prin°.
7 Ille apparuit, vt peccata tolleret. Io. 3. 4. Et peccatum in eo non eſt. Iſa. 53. 5ª. ¶ Omnis qui in eo manet, non peccat, contra 4. c° 69. fi.
8 Omnis qui peccat, non vidit eum, nec cognouit eum. Eph. 6. lect. 3. fi.
9 Qui facit peccatum, ex diabolo eſt. Io. 8. 24ª.
10 Ab initio diabolus peccat. ibidem 25a.
11 In hoc apparuit filius Dei, vt diſſoluat opera diaboli. 3. q. 15. ar. 2. 5m.
12 Omnis qui natus eſt ex Deo, peccatum non facit, quia ſemẽ ipſius manet in eo, & nõ poteſt peccare, quia ex Deo natus eſt. 12. q. 62. 3. c./22ª. q. 24 11. 1m./ 3. d. 31. q. 1. 1m / contra 4. cᵘ 69. fi./ Veri q. 2. 12. 1m / 1ª. Cor. 13. lec. 3. prin.
13 In hoc manifeſti ſunt filij Dei. Luc. 6. 27.
¶ Et filij Diaboli. Io. 8. 24a.
14 Omnis qui non eſt iuſtus, non eſt ex Deo, & qui non diligit fratrem ſuum. 22ª. q. 44. 7. c.
15 Nos ſcimus, quoniam tranſlati ſumus de morte ad uitam, quoniam diligimus fratres. ibidem.
16 Qui non diligit, manet in morte. Ro. 1. lect. 8. med°.
17 Omnis qui odit fratrem ſuum, homicida eſt. 22ª. q. 34. 3. o./ Roma. 1. lec. 8. c° 4. prin°.
18 Omnis homicida, non habet uitam æternam in ſe manentẽ. 12ª. q. 88. 6. 3m./q. 100. 8. 3m. / 22ª. q. 13. 3. 1m./ q. 73. 3. c./ q. 154. 5. o./ Ma. q. 2. 10. c./ q. 13. 4. 11m./ Quol. 1. 3. fi. / Quol. 7. vel 8. q. 6. 4. 1m.
19 Ille poſuit animam ſuam pro nobis. 1ª. Thi. 2. 6a.
20 Et nos debemus pro fratribus animas ponere. 22ª. q. 26. 5. 3m./ 3. d. 29. 8. q. 2. 2m./ Veri. q. 2. 11. 9m.
21 Qui habuerit ſubſtantiam huius mundi, & viderit fratrem ſuum neceſſe habere, & clauſerit &c. Luc. 11. 22a.
22 Non diligamus uerbo neq; lingua, ſed opere & ueritate. 22ª. q.

44. 7. c./ Opuſ. 42. c°. 14.
23 Deus nouit omnia. Heſter. 14. fi. ¶ Si cor noſtrum non reprehendit nos, fiduciam habemus ad Deum. Verit. q. 2. 12. 19m.
24 Quicquid petierimus, accipiemus ab eo, quoniam mandata eius cuſtodimus. Pſal. 37.
25 Qui ſeruat mandata eius, in ipſo manet, & ipſe in eo. infra c°. 4. 16ª.
26 In hoc ſcimus quoniam manet in nobis, quia de ſpiritu ſuo dedit nobis. Ro. 8. 13ª.

CAPVT IIII.

1 Nolite credere omni ſpiritui, ſed probate ſpiritus, ſi ex Deo ſunt. Pſal. 14. Caᵐ. 4m.
2 Multi pſeudo prophetæ exierunt in mundum. Matth. 24. 1ª. 2ª. ¶ Omnis qui confitetur Chriſtum Ieſum in carne veniſſe, ex Deo eſt. Ro. 8. 13ª.
3 Omnis ſpiritus qui ſoluit Ieſum, ex Deo non eſt. Io. 8. 14ª.
4 Ipſi de mundo ſunt, ideo de mundo loquuntur, & mundus eos audit. ſup. 2. 11ª. 12ª.
¶ Qui nouit Deum, audit nos, qui non eſt ex Deo, non audit nos. Io. 8. 8. 24ª./ Ru. 5. 8ª.
5 Charitas ex Deo eſt. Ro. 5. 8ª. ¶ Deus charitas eſt. 22ª. q. 23. 2. n./ 3. d. 27. q. 1. 1. o./ 3. d. 27. q. 2. art. 4. q. 4. c./ Verit. q. 1. 11. c./ q. 2. 1. 12 o.
6 Filium ſuum unigenitum. Io. 1. 17ª. ¶ Miſit Deus in mundum Io. 5. 12ª. ¶ Vt viuamus per eum cont. 4. cᵘ. 14. fi.
7 Ipſe prius dilexit nos. 3ª. q 1. 1. c. ¶ Propitiationem pro peccatis noſtris. 1ª. Thi. 2. 6. ¶ Et ſaluatorem mundi. ibidem.
8 Deum nemo vidit vnquam. Io. 23ª.
¶ De Spiritu ſancto ſuo, dedit nobis, ſup. 3. fi.
9 Qui manet in charitate in Deo manet, & Deus in eo. 12ª. q. 28. 2. o./ q. 66. 6. c / 3. d. 27. q. 1. 1. 4m.
10 In hoc eſt perfecta charitas Dei nobiſcum, ut fiduciam habeamus in die iudicii, ſup. 2ª. penul ª. ¶ Sicut ille eſt, & nos ſumus in hoc mundo. Io. 1. 5ª. 12ª. 13ª.
11 Timor non eſt in charitate, ſed perfecta charitas. foras mittit timorem. 22ª q. 19. 6. u./ 8. 2m./ 10. c./ 3ª. q. 7. 6. 3m./ 3. d. 23. q. 3. art. 4. q. 1. 2m./ d. 34. q. 2. art. 1. q. 1. c./ q. 3. o./ art. 4. q. 3. o / 4. d. 17. q. 2. ar. 3. q. 1. 2m./ Veri. q. 14. 7. 2m./ q. 28. 4. 3m. Verit q. 2. 10. 13m./ Opuſ. 4. c°. 2./ Pſal. 18. 2ª. Cor. 7. fi.
12 Timor penam habet. 22ª q. 19. 2. 4m. ¶ Qui timet, non eſt perfectus in charitate. 22ª. q. 19. 10. o. / 3. d. 34 q. 2. art. 3. q. 3. o./ Pſalm. 18.
13 Si quis dixerit quoniam diligo Deum, & fratrem ſuum odit, mendax eſt. 22ª. q. 110. 1. 2m.
14 Qui non diligit fratrem ſuum quem videt, Deum quem non videt quomodo poteſt diligere. 22ª. q. 26. 2. 1m. Verit. q. 2. 4. 3m. / 9. 6m.
15 Et hoc mandatum habemus a Deo, ut qui diligit Deum, diligat & fratrem ſuum. 22ª. q. 25. 1. o./ q. 44. 2. o./ cont. 3. c°. 11. 4. o.

CAPVT V.

1 Omnis qui credit, quoniam Ieſus eſt Chriſtus, ex Deo natus eſt. Heb. 11 6. ¶ Et omnis qui diligit eum qui genuit, diligit & eum qui natus eſt ex eo 22ª. q. 2. 8. 3m./ 1. d. 1. q. 2. 2. o. Caᵐ. 5m.
2 In hoc cognoſcimus quoniã diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. 22ª. q. 25. 1. o / q. 44. 2. o.
3 Hæc eſt charitas Dei, ut mandata eius cuſtodiamus. 22ª. q 25. 1. o ¶ Et mandata eius grauia non ſunt. Matth. 11. 16ª./ 12ª. q. 107. 4. o./ 2ª. Cor. 6. lect. 1. fi.
4 Omne quod natum eſt ex Deo vincit mundum. 3. quæſtio. 15. 2. 3m. ¶ Hæc eſt uictoria quæ vincit mundum, fides noſtra. Heb. 11. lec. 7.
5 Quis eſt autem qui vincit mundum, niſi qui credit quoniam Ieſus eſt filius Dei. Heb. 11. lect. 7. ¶ Hic eſt qui venit per aquam & ſanguinem, Ieſus Chriſtus. Io. 19. 11ª.
6 Et ſpiritus eſt, qui teſtificatur, quoniam Ieſus eſt ueritas. Veri. q. 29. 5. 1m.
7 Tres ſunt qui teſtimonium dant in cœlo, pater, verbum. & Spiritus ſanctus. 1ª. quæſt. 30. 2. o./ q. 31. 1. o./ quæſt. 43. 6. o./ 1. diſt. 2. 4. o./ d. 10. 5. o./ q 33. 2. 1m./ cont. 4. c°. 26. Poª. q. 9. 9. o./ Opuſ. 3. c°. 56. 60.
8 Et hij tres unum ſunt. 1ª. q. 31. 2. 4m./ q. 39. 2. 1. 6. o./ 1. d. 4. 2. 2. 5m./ d. 25. L. 3m./ d. 34 q. 1. 2 3m / Quol. 6. 1. fi./ Tri. 12. o.
9 Et tres ſunt qui teſtimonium dant in terra ſpiritus, aqua, & ſanguis. ibidem.
10 Vitam æternam dedit nobis Deus. 1ª. Cor. 11. lect. 2.
11 Qui habent filium Dei, habent uitam, & qui non habent filium Dei, uitam non habent. cont. 4. c°. 13 fi.
12 Quodcunque petierimus ſecundum voluntatem eius, audit nos. Io. 14. 11ª.
13 Et peccatum ad mortem, non pro illo dico, ut roget quis. 2.ª 43. L. 2m.

43.L.2m./Veri q.24.11.8m.Ma.q.3.15.3m.

24 Omnis iniquitas, peccatum eſt, ſupra 3.6ª.
¶Et eſt peccatum ad mortem. Pſal 33 fi.

25 Omnis qui natus eſt ex Deo, non peccat, ſed gratia Dei conſeruat eum. ſupra 3 14ª. ¶Et malignus non tangit eum. 3ª.q. 119.1.3m / 2.d.21.q.2 1.c.

26 Et mundus totus in maligno poſitus eſt, ſup. 2.81ª.12ª.

27 Filius Dei uenit, & dedit nobis ſenſum, ut cognoſcamus uerum Deum. Io.17 2ª.

28 Et ſimus in uero filio eius. 4.d.46.q 2.ar 3.q 2.3m.
¶Hic eſt verus Deus. Ioan. 3ª. ¶ Et vita æterna. cont.4.cº. 83 fi.

29 Filioli, cuſtodite vos a ſimulacris. Exo.20.2a.

AVTHORITATES EX ſecunda epiſtola Iohannis Apoſtoli.

CAPVT I.

Ca.m 1m.

1 NOn tanquam mandatum nouum ſcribens tibi, ſed quod habuimus ab initio. cont.3.cº.314.

2 Vt diligamus alterutrum. Matth.19.21ª.
¶Et hæc eſt charitas, ut ambulemus ſecundum mandata eius. 12ª.q.99.1.b./c.

3 Multi ſeductores exierunt in mundum &c. Matth. 24. 1. a. qui non confitentur Ieſum Chriſtum veniſſe in carnem. 3ª. q.16.3.4 7.c.

4 Videte vosmetipſos, ne perdatis quæ operati eſtis. 3ª.q.89.4. 5.6.0.

5 Omnis qui recedit, & non permanet in doctrina Chriſti, Deũ non habet. Iſa.55 fi.

6 Qui permanet in doctrina, hic patrem & filium habet. Ioan. 17.2a.

7 Siquis uenit ad uos, & hanc doctrinam non affert, nolite recipere eum in domum, nec aue ei dixeritis. 2ª.Theſ. penula / Titum fi.

8 Qui enim dicit ei aue, communicat operibus eius malignis. ibid.

AVTHORITATES ex tertia epiſtola Iohannis Apoſtoli.

CAPVT I.

Ca.m 1m.

1 DE omnibus orationem facio, proſpere te ingredi & valere. 4.d 45 q.3.3.0.

2 Nos ergo debemus ſuſcipere huiuſmodi, ut cooperatores ſimus ueritatis 2ª.Cor 8.

3 Qui bene facit, ex Deo eſt. 22ª.q.31.2, 1m. ¶ Qui male facit non vidit Deum. 2.d.32.q.1.1.c./4.d.1. q 2.ar.4.q.2.c.

AVTHORITATES ex epiſtola Iudæ.

CAPVT I.

Ca.m 1m.

1 ANgelos qui non ſeruauerunt ſuum principatum, ſed dereliquerunt ſuum domicilium, in iudicium magni Dei, uinculis æternis ſub caligine reſeruauit. 1ª. quæſt.94.40./4.diſt.45.q.1.3.c./4m. diſt.47.quæſt. 1.art.3. quæſt. 4.2m.

2 Ignis æterni penam ſuſtinentes. Iſa fi.

3 Cum Michael Archangelus cum diabolo diſputans altercaretur de Moyſi corpore, non eſt auſus iudicium inferre blaſphemiæ, ſed dixit. Imperet tibi Deus. 22ª.q.76 4.1m.

4 Quibus procella tenebrarum ſeruata eſt in æternum. Iſa.fi.

5 Ecce uenit dominus in millibus ſanctis ſuis facere iudicium contra omnes impios, de omnibus operibus impietatis eorum. &c. Pſal.9.2ª./61.6ª.

6 In nouiſſimis temporibus uenient illuſores ſecundum deſideria ſua ambulantes in impietatibus. Rom. 1.20a.

AVTHORITATES ex Apocalipſi Iohannis.

CAPVT I.

Ca.m 1m.

1 QVi eſt, & qui erat, & qui uenturus eſt. 12. q.13.11.0 / q.39.8 fi./1.d.8.q.1.1.3.0./ Poª.q.2.1.c./q.7.5.c.fi./ 1m /q.10.1.9m./Dio.5.lect.3.prio.

2 Et a ſeptem ſpiritibus, qui in conſpectu throni eius ſunt. Thob.12 c.
¶ Ex ore ipſius procedebat gladius, ex vtraque parte acutus. Heb.4.lect.2. medio.

3 Primogenitus mortuorum. 1ª Cor.15.8ª. ¶Et princeps regum terræ. 1ª.q.13.7.1m./6m./Poª.q.3.17.21m.

4 Et dilexit nos. Quol.5.q.3.ar.2.0./Io.13.lect.7.fi. Et lauit nos He.9 82 a peccatis noſtris. Id.27ª. ¶In ſanguine ſuo.

5 Et fecit nos regnum & ſacerdotes. 4.diſt.49.q.1.ar.2. q.5. 3m./ He 1.fi.lect.4.fi
¶ Et qui eum pupugerunt. 3ª.q.46.4.6.c.

6 Ecce venit cum nubibus. Matth.24.10ª.
¶Et videbit eum omnis oculus. Ro.15.lect.2.fi. ¶Omnipotẽs Iob 42 1a

7 Ego ſum Alpha & O, principium & finis, 12.q.1.3.1m./7/.contra a cº 4.

8 Vt viderem vocem, quæ loquebatur mecum. pſal.84.4a.

9 Ego ſum primus & nouiſſimus. Iſa.53.fi.

10 Et fui mortuus. Matth.27.16a. ¶Et ecce ſum viuens in ſecula ſeculorum. Eccl.24.5ª.

11 Et habeo claues mortis & inferni. Ro.6.lect.2.

CAPVT II.

1 Quia charitatem tuam primam dereliquiſti. 2ª.q 71.4.c./3ª. q.79,6.2m./q.84.10.c. / 2.d.19.q.2.5.c./ 3.d.27.q.2.ar.4.q.4. c./ d.31.q.1.1.n./ 4.d.14.q.1.ar.1.q.1.c./ d.16.q.2.ar.1.q.1.2m. / contra 4.cº 69. Vir.q.2.6.12.13.0./ Ma.q.7.1.c./ 3.c.fi / q6. 14.2.2m./ 1ª.Cor 13.lect.3.prin. Ca.m 2m.

2 Odiſti facta Nicolaitarum, quæ & ego odi. contra 3.cº 134.fi./ Quol.3 q.5.1.5m./ pſal.2.

3 Qui habet aures audiendi, audiat. Mat.11.9ª.

4 Vincenti dabo edere de ligno vitæ, quod eſt in paradiſo Dei mei. 1ª.q. 102.1.4m./ 2.d. 17.q.2.5.6m.

5 Primus & nouiſſimus, ſupra 1. 9ª. ¶ Et fui mortuus. Matth. 27. 16a.

6 Eſto fidelis vſque ad mortem, & dabo tibi coronam vitæ. 2ª. Thi.2.7ª.

7 Qui vicerit, non lædetur a morte ſecunda. pſal.33.fi.

8 Vincenti dabo manna abſconditum. 1 2ª.q.112.5.c.
¶Et dabo illi calculum candidum, & in calculo nomen nouũ ſcriptum. 1.q.13.3.0.

9 Quod nemo ſcit, niſi qui accipit. Quol 8.16.c. ¶Ego ſum ſcrutans renes & corda. 3.Reg.8.11ª. Matth.9.3ª.

10 Et dabo vnicuique ueſtrum, ſecundum opera ſua. pſal.61.6ª.

11 Qui vicerit, & cuſtodierit uſque in finem opera mea, dabo illi poteſtatem ſuper gentes, & reget eas in virga ferrea &c. pſal. 22.1a.

12 Sicut & ego accepi a patre meo. Matth.28.8ª.

13 Et dabo illi ſtellam matutinam. Iſa.14.fi.

CAPVT III.

Ca.m 3m.

1 Qui vicerit, ſic veſtietur veſtimentis albis. Iſa.5 a.fi.

2 Et non delebo nomen eius de libro vitæ Exo.32.9.19ª.

3 Qui habet clauem Dauid. 4.d.18. q.1.ar.1.q.1.c.
¶Qui aperit & nemo claudit, claudit & nemo aperit. 4.d.18 q.1.ar.1 q.1.2m.

4 Tene quod habes, vt nemo accipiat coronam suam. 1ª.q.23. 6.1m./ 1 d 4.3.1m./ Veri.q.6.3.1m.

5 Qui vicerit, faciam illum columnam in templum Dei mei, & foras non egredietur amplius. Ecc.25 a

6 Et ſcribam ſuper eum, nomen Dei mei, & nomẽ ciuitatis Dei mei nouæ Ieruſalem. ſupra 2.8ª.

7 Vtinam frigidus eſſes, aut calidus. Ma.q.3.13.1m.

8 Ex ore meo. 2. Paral.6.fi.

9 Qui vicerit, dabo ei ſedere mecum in throno meo. 3ª.q.58.4. 3m./ Ro.8.lec.7.

CAPVT IIII.

Ca.m 4m.

1 Vidi, & ecce hoſtium apertum. 4.d.18.q.1.ar.1.q.1.1m.

2 Et in circuitu ſedis ſedilia viginti quatuor, & ſupra thronos viginti quatuor ſeniores. Titum 2 prin.

3 Et de throno procedebant fulgura, & uoces, & tonitrua. pſal. 17.

4 Et in circuitu ſedis, quatuor animalia, plena oculis ante & retro. 4.d.44.q.2.ar.4.q.1.2m.

5 Et requiem non habebant die ac nocte dicentia. Iſa.6.3a.

6 Omnipotens. Iob 42.1. ¶Qui eſt, & qui erat, & qui venturus eſt, ſupra 1.1ª.

7 Et mittebant coronas ſuas ante thronum. 1.d.24.q.1.4.3m./ 4. d.49.q.5.1.c./ 4m.

8 Tu creaſti omnia. 2. Mach.2ª. ¶Et propter voluntatem tuam erāt,& creata ſunt. 1ª.q.19. 4 o./ q.20.5.c./ q.25.5.c./q.45. 6.c./ q.46 1.c./ 12ª.q.1 10.1.c./ 2ª.q.96.2.c./ 1.d.45.2.o./ 2. d.2m./contra 3.cº 67./ L1º.4.cº 20. prinº./ Po².q.3.15.o./ Dion.4.lect.10.fi./ pſal.50./ Io.5.lec.3./ Ro.9.lec.2.fi./ Ephe. 1./ Peter lec.1.3.lec.14.

CAPVT V.

Cam.5m. 1 Et vidi in dextera ſedentis ſupra thronum, librum ſcriptum intus & foris,ſignatum ſigillis ſeptem.Veri.q.1.9.c.fi.
2 Et vicit leo,de tribu Iuda,radix Dauid.Iſa.3.
3 Et vidi agnum ſtantem.Io.1.6ª. ¶Tanquam occiſum. Matth. 27.6. ¶Habentem cornua ſeptem, qui ſunt ſeptem ſpiritus Dei.Thob.12.5ª.
4 Miſſi in omnem terram. He. 10ª. ¶Redemiſti nos Domine, in ſanguine tuo. He.9.8. ¶Et feciſti nos regnum. & ſacerdotes,ſupra 1.c.
5 Et erat numerus eorum,millia millium.He.12.17ª.

CAPVT VI.

Cam.6m. 1 Vidi ſub altare Dei animas interfectorum, propter verbum Dei.4.d.43.ar.4.q.1.4m./ contra 4.cº 82.fi.
2 Et clamabant voce magna dicentes.Iſa.6.3ª.
¶Vſque quo domine,ſanctus & Deus, nō iudicas & vindicas ſanguinem noſtrum?2.2ª.q.83.8./ 4.d.25.q.3.3.1m.
3 Et datæ ſunt illis ſtolæ albæ. 3.d.24.q.3.3.c./ Iſa.52.fi.
4 Et dictum eſt illis, vt requieſcerent adhuc modicum tempus. 4.d.45.q.3.3.1m.
5 Donec compleantur conſerui eorum,& fratres eorum.4.d.17. q.3.ar.3.q.1.o./q.4.c./ 4m./ L.11m./ d.18.q.2.ar.2.q.2.c./d. 21.q.3.3.o./ contra 4.cº 71.fi.
6 Et ſol factus eſt niger,tanquam ſaccus cilicinus.Iohel 2.5ª.
¶Et luna tota facta eſt ſicut ſanguis.Ibidem.
¶Et cœlum receſſit ſicut liber inuolutus.ibidem 4.
7 Et ſtellæ ceciderunt de cœlo ſuper terram.Matth.24.7ª.
8 Et dicunt montibus & petris. Cadite ſuper nos,& abſcondite nos.Matth.24.3ª.4ª.
9 Veniet dies magnus iræ ipſorum. Iohel 2.fi.

CAPVT VII.

Cam.7m. 1 Amicti ſtolis albis, ſupra 6. 3ª. ¶Vidi turbam magnam &c. Matth.24.4ª.
2 Lauauerunt ſtolas ſuas, & dealbauerunt eas in ſanguine agni. He.9.5ª.
3 Non eſurient,neque ſitient amplius.pſal.15.fi.¶Neque cadet ſuper illos ſol neque vllus æſtus. pſal.23.fi.
4 Et deducet eos ad vitæ fontes aquarum.Io.10.3ª.
5 Et abſterget Deus omnem lachrimam ab oculis eorum. 2.2ª. q.82.4.3m.

CAPVT VIII.

Cam.8m. 1 Factum eſt ſilentium in cœlo, quaſi in media hora. 3.q 60.8. c o./ 4.d.3.q.2.ar.2.q.4.1m.
2 Et alius angelus venit,& ſtetit ante altare habens thuribolum aureum.Et data ſunt ei incenſa multa &c. 3ª.q.37.2.4m./q. 83.5.2m./ 4.d.1.q.2.ar.5.q.1.3m./ d.21.q.1.ar.3.q.3.7m.
3 Et aſcendit fumus incenſorum de orationibus ſanctorum, de manu angeli coram Deo.Thob.3.14ª.

CAPVT IX.

Cam.9m. 1 Et erat numerus equeſtrium exercitus,millies vicies dena millia.He.12.17ª.

CAPVT X.

Cam.10m. 1 Et angelus quem uidi,ſtantē ſupra mare,& ſuper terram. pſal. 90.4.
2 Leuauit manum ſuam ad cœlum, & iurauit per viuentem in ſecula ſeculorum.2.2ª.q 89.10. 4m.
3 Qui creauit cœlum & ea quæ in eo ſunt, & terram &c.& mare &c. Gen.1a/ 1ª / 2.Mach.2a.
4 Tempus non erit amplius.2.d.11.q.2.6.3m.

CAPVT XI.

Cam.11m. 1 Vbi dominus eorum crucifixus eſt. Matth.27.3a.
2 Omnipotens.Iob 42.1a ¶Qui es,& qui eras, & qui venturus es.ſupra 1.1a. ¶Et aduenit ira tua.Exo.32.1a.
3 Et tempus mortuorum iudicari.pſal.9.2ª. ¶Et reddere mercedem &c.pſal.61.7ª.

CAPVT XII.

1 Et ſignum magnum apparuit in cœlo,mulier amicta ſole.1.2ª. q.103.3.4m. Cam.12m.
2 Et ecce draco magnus rufus.&c.Iſa.13./2 d.6.L.
3 Et cauda eius trahebat tertia partem ſtellarum cœli, & miſit eas in terram.2.d.6 L.
4 Et factum eſt prælium magnum in cœlo. Quol.7.18.c.fi.
5 Et proiectus eſt draco ille magnus, ſerpens antiquus. 2.2. q. 165.2.5m./4m./2.d.21.q.2.1.c./ 3m./ Veri.q.18.9.4m. /Iob 40.fin.
6 Et datæ ſunt mulieri alæ duæ aquilæ magnæ,vt volaret in deſertum in locum ſuum,ubi alitur per tempus & tempora, & dimidium temporis.4.d.46.ar.3 q.2.2m.

CAPVT XIII.

1 Quorum nomina non ſunt ſcripta in libro vitæ. Exo.32. penultima. Cam.13m.
2 Agni qui occiſus eſt ab origine mundi.3ª.q.83. 1.c. /Heb.9. lect.5./cº.12.lect.4.fi.
3 Si quis habet aurem audiendi,audiat. Matth.11.9ª.
4 Et qui gladio occiderit,oportet eū gladio occidi. Mat.26.23ª.
5 Et fecit ſigna,ut etiam ignem faceret de cœlo deſcendere &c. 2ª Theſ.2.5ª.
6 Et faciet omnes &c. habere caracterem in dextera manu, aut in frontibus ſuis.3ª.q.63.3.3m./4.d.4.q.1. ar.1.3m.

CAPVT XIIII.

1 Et cantabant quaſi canticum nouum.2.2ª.q.132.5.3m./4.d.33. q.3.3. 4m. Cam.14m.
2 Et nemo poteſt dicere canticum,niſi illa centum quadraginta quatuormillia,ibidem.
3 Hi ſequuntur agnum quocunque ierit. ibidem.
4 Venit hora iudicii eius, pſal.9.2ª. ¶Qui fecit cœlum & terrā, mare, & omnia quæ in eis ſunt.Gen.1./2.Mach.2ª.
5 Aut acceperit caracterem in fronte ſua,aut in manu ſua,ſupra 13. 6ª.
6 Beati mortui qui in domino moriuntur. 2.2ª.q.124.5.o.
7 Amodo iam dicit ſpiritus, ut requieſcant a laboribus ſuis.4.d. 21.q.1.ar.1.q.1.1m.
8 Opera enim illorum ſequuntur illos. 4.diſt.45.q.2.art.1.q.3. 2m./Pſal.61.6ª.
9 Et miſit in lacum iræ Dei magni.Exo.32.2ª.

CAPVT XV.

1 In illis conſumata eſt ira Dei.Exo.32.2ª.
¶Omnipotens.Iob 42.1ª. Cam.15m.
2 Quia ſolus pius es.2.2ª.q.101.1.1.2m./3 d.34.q.5.ar.2.q.1.2m./ 4.d.15.q.2.ar.1.q.2.1m./Trin.10.c./1ª.Tim.4.
3 Phialas aureas plenas iracundiæ Dei.Exo.32.2ª.

CAPVT XVI.

1 Ite effundite ſeptem phialas iræ Dei ibidem. Cam.16m.
2 Qui habebant caracterem beſtiæ.ſup.13.fi.
3 Omnis anima viuens,mortua eſt in mari.Iſa.58.3ª.
4 Iuſtus es domine.Pſal.144.8ª.¶Qui es,& qui eras ſanctus.ſupra 1.1ª.
5 Qui es omnipotens. Iob 42. 1ª. ¶Venit in memoriam ante Deum.Gen.8.2.
6 Calicem vini indignationis iræ Dei. Exo.32.2ª.

CAPVT XVII.

1 Quorū nomina non ſunt ſcripta in libro vitæ. Exo.32.penulª. Cam.17m.

CAPVT XVIII.

1 Et recordatus eſt dominus iniquitatum eius. Gen.8.2ª. Cam.18m.
2 Reddite illi ſicut & ipſa reddidit vobis. Pſal.41.6ª.
3 Duplicate duplicia ſecundum opera eius, in poculo quod miſcuit vobis,miſcete illi duplum. 4.d.46.q.2.ar.2.q.1.2m.
4 Quantum glorificauit ſe & in delitiis fuit,tantum date illi tormentum & luctū.4.d.20.ar.2.q.1.1m /d.46.q.1.ar.1 q.1.1m.
5 Ve ve,ciuitas illa magna.Opoſ.20.1.ª.3.prinº.
6 Exulta ſuper eam cœlum,& ſancti Apoſtoli & prophetæ,quoniam iudicauit Deus iudicium noſtrum de illa. Pſal.77.2ª.

CAPVT XIX.

1 Deus noſter omnipotens.Iob 42.1ª. Cam.19m.
¶Laudem dicite Deo noſtro.Pſal.33.2ª.

Et cecidi

2 Et cecidi ad pedes, vt adorarem eum, & dixit mihi, vide ne feceris. 22ſ. q. 94. 2. 1^{m}. /q. 103. 2. 1^{m}. /3. d. 9. q. 1. ar. 1. q. 6. 1^{m}.
3 Et calcat torcular vini furoris, & iræ Dei. Exo. 4. 5^{a}. 32. 2^{a}.
¶ Pſeudo propheta, qui faciebat ſigna coram ipſo qui ſeduxit eos. 2 Theſ. 2. 5^{a}.
4 Qui acceperunt caracterem beſtiæ. ſup. 13. 6^{a}.

CAPVT XX.

Ca^{m}. 20^{m}. 2 Apprehendent draconem ſerpentem antiquum, qui eſt diabolus & Sathanas, & ligauit illum per annos mille, &c. cont. 4. c^{o}. 82.
4 Et uidi ſedens, & ſederunt ſuper eas, & iudicium datum eſt eis. Math. 19. 21^{a}.
Nec acceperunt caracterem eius, in frontibus, aut in manibus ſuis. ſup. 13 6^{a}.
Et vixerunt, & regnauerunt cum Chriſto mille annis, cæteri mortuorum non vixerunt, donec conſumarentur mille anni. 4. d. 43. 2. 3. q. 1. 4^{m}. /cõt. 2. c^{o}. 27. ſi. /cõt. 4. c^{o}. 83 1^{a} Cor. 15. 6^{a}.
5 Beatus & ſanctus, qui habet partem in reſurrectione prima, in his ſecunda mors non habet poteſtatem. Iſa. ſi.
6 Sed erunt ſacerdotes Dei & Chriſti, & regnabunt. ſup. 1. 8^{a}.
¶ Quorum numerus eſt ſicut arena maris. Gen. 15. 2^{a}.
7 Cruciabuntur die ac nocte, in ſecula ſeculorum. Iſa. ſi.
8 Et vidi mortuos magnos & puſillos, ſtantes ante thronum. Pſal. 9. 2^{a}.
9 Et libri aperti ſunt. 1^{a}. q. 24. 1. 1^{m}. / 4. d. 33. art. 5. q. 1. c. /Opuſ. 3. c^{o}. 253.
10 Et alius liber apertus eſt. qui eſt vitæ. Veri. q. 7. 1. 1^{m}.
11 Et iudicati ſunt mortui. ex his quæ ſcripta erant in libris, ſecundum opera eorum Pſal. 61. 6^{a}.
12 Et iudicatum eſt de ſingulis, ſecundum opera ipſorum. ibid.
13 Et dedit mare mortuos qui in eo erant, & mors & infernus dederunt mortuos ſuos, qui in ipſis erant. Io. 5. 16^{a}.
14 Et infernus & mors, miſſi ſunt in ſtagnum ignis, hæc eſt mors ſecunda. Iſa. ſi.
15 Et qui non &c. inuentus in libro vitæ ſcriptus. Exo. 31. penul^{a}.
¶ Miſſus eſt in ſtagnum ignis. Iſa. ſi.

CAPVT XXI.

Ca^{m}. 21^{m}. 1 Et vidi cœlum nouum & terram nouam. 4. d. 47. q. 1. ar. 1. q. 2. c. /cont. 4. c^{o}. 98.
2 Primum enim cœlum, & prima terra abijt. 4. d. 47. q. 2. art. 2. q. 2. 1^{m}.
3 Et mare iam non eſt. 4. d. 47. q. 2. ar. 2. q. 2. 2^{m}.
4 Vidi ciuitatem ſanctam Ieruſalem nouam. 2. d. 17. q. 3. 2. 6^{m}.
5 Ecce tabernaculum Dei cum hominibus. 12^{a}. q. 102. 4. 2^{m}. / cont. 4. c^{o}. 21. ſi. /Heb. 9. lec. 1. c.
6 Et habitabit cum eis. Ro. 8. 131^{a}. ¶ Et ipſi populus eius erunt, Deut. 7. 5^{a}. ¶ Et ipſe Deus cum eis erit eorum Deus. 1. d. 17. lec. 2. 2^{m}. / 1. 18. c. 6^{m}. /2. d. 11. q. 1. 4. c. / Opuſ. 3. c^{o}. 571. /Ro. 1. lec. 5 /1^{a}. Cor ſi. Heb. 8. lec. 3. prin^{o}. /c^{o}. 11. lec. 4. ſi.
7. Et abſterget Deus omnem lachrimam ab oculis eorum &c. neque dolor erit ultra. 22^{a}. q. 82. 4 3^{m}.
8 Ecce noua facio omnia. 1^{a}. q. 73. 1. 3^{m}.
9 Ego ſum Alpha & O, initium & finis. ſup. 1. 7^{a}. 9^{a}. ¶ Ego ſitienti dabo de fonte vitæ gratis. Io. 4. 1^{a}.

APOCHALIPSIS.

10 Et ero illi Deus. ſupra 8^{a}. ¶ Et ipſe erit mihi filius. Luc. 6. 17^{a}.
¶ Pars illorum erit in ſtagno ardenti, igne, & ſulphure, quod eſt mors ſecunda. ſupra 20. 14^{a} / Iſa. ſi.
11 Et oſtendit mihi ciuitatem ſanctam Ieruſalem &c. ſupra 4^{a}.
¶ Et lumen eius ſimile lapidi pretioſo, tãquam lapidi iaſpidis, ſicut criſtallũ. 3. d. 16. q. 1. 1. 4^{m} / 2. c. / 4. d. 44. q 2. ar. 1. q. 1. 2^{m}
12 Et habebat murum magnum & altum, habentem duodecim portas, & in portis angulos duodecim, & nomina inſcripta duodecim tribuum. 3. q. 31. 2. 2^{m}. / Ge. 7. lec. 3.
13 Ab oriente portæ tres, ſimiliter ab aquilone, auſtro, & occaſu. 3. d. 9. q. 1. ar. 3. q. 3. 3^{m}. / 3. d. 18. q. 18. q. 2. ar. 1. q. 1. 1^{m}.
14 Et murus ciuitatis habens fundamenta duodecim, & in ipſis duodecim nomina duodecim apoſtolorum & agni. 1^{a}. Cor. 2. lec. 2.
15 Et longitudo & altitudo, & latitudo eius æqualia ſunt. 3. d. 36. 4. b. 1.
16 Mẽſura hominis, quę eſt angeli. 12^{a}. q. 90. 1. c / 1. d. 8. q 4. 2. 3^{m}
17 Et templum non uidi in ea, dominus enim Deus omnipotens templum illi & agnus. 1^{a}. Cor. 3. lect. 3. prin^{o}.
18 Et ciuitas non eget ſole & luna, vt luceant in ea. 22^{a}. q. 47. 5. 2^{m}. ¶ Nam claritas Dei illuminabit eam, & lucerna eius eſt agnus. 1. q. 12. 5. c. / Veri. q. 9. 1. 13^{m}.
19 Et portæ eius, non claudentur per diem. 1^{a}. q. 73. 1. 2. c.
20 Nox enim, non erit illic. 4. d. 48. q. 2. 3. 4^{m}.
21 Non intrabit in ea aliquid coinquinatum. Deut. 32. 5a.
22 Niſi qui ſcripti ſunt in libro uitæ agni. Exo. 32. 12.

CAPVT XXI.

1 Et oſtendit mihi fluuium aquæ viuę, tanquam criſtallum procedentẽ de ſede Dei, & agni. 12^{a}. q 1. 1. 3^{m}. /pſal. 41. Iſa. 12. ſi. Ca^{m}. 22^{m}.
2 In medio plateæ & ex vtraque parte fluminis lignum vitæ afferentes fructus duodecim. 12^{a}. q. 70. 5. c / contra 4. c^{o} 82. ſi. / Po^{a}. q. 5. 9. 6^{m}.
3 Per ſingulos menſes reddens fructum ſuũ. 12^{a}. q. 102. 2. c / 4. c.
Et folia ligni ad ſanitatem gentium. 12^{a}. q. 70. 3.
4 Et omne maledictum non erit amplius. 12^{a}. q. 59. 1^{m}.
¶ Et videbunt faciem eius. 1^{a}. Cor. 13. 18^{a}.
5 Et nox vltra non erit, ſupra 21. 20a. ¶ Et non egebunt lumine lucernæ, neque lumine Solis, quoniam dominus Deus illuminabit illos, ſupra 21 18^{a}.
6 Et poſtquam audiſſem, & vidiſſem, cecidi ut adorarem &c. ſupra 19^{a}. ¶ Ecce uenio cito. He 10. lect. 2. ſi.
7 Ecce merces mea, mecum eſt, reddere unicuique ſecundum opera eius, pſal 61. 6a. ¶ Ego ſum Alpha & O, primus & nouiſſimus, principium & finis ſupra. 1, 3a 7^{a}.
8 Beati qui lauant ſtolas ſuas, in ſanguine agni, ſupra 7. 2^{a}.
¶ Ego ſum genus & radix Dauid, & ſtella ſplendida, & matutina Iſa. 14.
9 Qui appoſuerit ad hæc, apponet Deus ſuper illum plagas has ſcriptas in libro iſto. Deut. 4. 2^{a}. ¶ Auferet Deus partem eius de libro vitæ. Exo. 32. ſi.
10 Ecce venio cito. Heb. 10. lec. 1. ſi.
11 Veni domine Ieſu. 3^{a}. q. 44. 3. 3^{m}. / 4. d. 15. ſi. / Iob 9. / c^{o}. 10. ſi. Io. 14. lect. 2. ſ rm.
12 Gratia domini noſtri Ieſu Chriſti, cum omnibus nobis. 3. q. 7. 2^{m} / 4. d. 43. ar 2. q. 1. c.
13 Amen. Iſa. 25. ſi. /Io. 3.

Explicit Tabula cum Concordantijs, & Authoritatibus Sacræ Scripturæ Magiſtri Petri Bergomenſis Sacri Ordinis Fratrum Prædicatorum, in omnes Libros ſancti Thomæ de Aquino Doctoris Angelici.

REPERTORIVM OMNIVM DICTIONVM

PRINCIPALIVM, PER ORDINEM ALPHABETI, quæ in præcedenti Tabula declarantur.

A Prępoſitio.
Aaron.
Abacuch.
Abagarus.
Abbas.
Abbatiſſa.
Abdicatio.
Abduci.
Abel.
Abeſſe.
Abhominatio.
Abhorrere.
Abias.
Abiectio.
Abiectus.
Abijcere.
Abire.
Abiſſus.
Abiurare.
Ablactatio.
Ablatiuus.
Ablatum.
Ablutio.
Aboegatio.
Abolitio.
Aborſus.
Abraham.
Abrenuntiatio.
Abbreuiatio.
Abrogate.
Abſalon.
Abſcidi.
Abſcondere.
Abſens.
Abſoluere.
Abſolute.
Abſolutum.
Abſorberi.
Abſtinentia.
Abſtractio.
Abſtractum.
Abſurdum.
Abundantia.
Abuſiue.
Abuſus.
Abuti.
Accedere.
Acceleratum.
Accendere.
Accenſio.
Acceptabile.
Acceptatio.
Acceptio.
Acceptiuus.
Acceptum.
Acceſſus.
Accidens.
Accidentale.
Accideotaliter.
Accidia.
Accipere.
Accipiter.
Accommoda.
Accommodare.
Accreſcere.
Accuſatio.
Accuſatiuus.
Acerbitas.
Acerbum.
Aceruus.
Aceſcere.
Acetum.
Achab.
Achademici.
Achaia.
Achaz.
Acies.
Acolitus.
Acquieſcere.
Acquirere.
Acrimonia.
Actio.
Actiuum.
Actor.
Actu.
Actualitas.
Actum.
Actus.
Acuitas.
Aculeum.
Acumen.
Acutus.
Ad præpoſitio.
Ad aliquid.
Ad alterum.
Adam.
Adamas.
Adaptatio.
Addere.
Addiſcere.
Adductio.
Adeo.
Adeps.
Adeptio.
Adæquari.
Adeſſe.
Adhæſio.
Adhibitio.
Adhuc.
Adiacere.
Adiectiuum.
Adijcere.
Adinuicem.
Adipiſci.
Adiri.
Aditus.
Adiunctum.
Adiurare.
Adiutor.
Adiutorium.
Adiuuari.
Adminiculum.
Adminiſtratio.
Admiratio.
Admittere.
Admiſſio.
Admonitio.
Adoleſcens.
Adoptio.
Adoratio.
Aduena.
Aduenire.
Aduentus.
Aduerbium.
Aduerſantia.
Aduerſitas.
Adulatio.
Adulterium.
Adultus.
Adunatio.
Aduocari.
Aduocatus.
Aduſtio.
Aer.
Affabilitas.
Affectatum.
Affectio.
Afferre.
Affinitas.
Affirmatio.
Afflictio.
Affluentia.
Affrica.
Affricanus.
Affuiſſe.
Agar.
Agatha.
Agenda.
Agens.
Ager.
Agere.
Aggrauatio.
Aggredi.
Aggregare.
Agibile.
Agilitas.
Agiographa.
Agnes.
Agnatum.
Agnoſcere.
Agnus.
Agonia.
Agreſta.
Agricola.
Agricultura.
Ala.
Alatus.
Alba.
Albaialareus.
Albedo.
Alchimia.
Alea.
Aleator.
Alere.
Aleum.
Alexander.
Alexandrinus.
Alexius.
Alias.
Alibi.
Alicubi.
Alienatio.
Alienitas.
Alienum.
Alietus.
Alimentum.
Alio.
Alioquin.
Aliquale.
Aliquando.
Aliquantulum.
Aliquis.
Aliquota.
Aliquoties.
Aliter.
Alitio.
Alitum.
Aliud.
Aliunde.
Alius.
Allegatio.
Allegoria.
Alleluia.
Alleuiare.
Allicere.
Alligari.
Almariani.
Alo.
Alphæus.
Altare.
Alter.
Alteratio.
Alteritas.
Alterum.
Altiſiodorenſis.
Altitudo.
Alumen.
Alumnus.
Amabile.
Amalechitæ.
Amaritudo.
Amatio.
Amatiuus.
Amator.
Amazones.
Ambidexter.
Ambiguum.
Ambire.
Ambitio.
Ambo.
Ambra.
Ambroſius.
Ambulare.
Amen.
Amenitas.
Amens.
Amicabile.
Amicitia.
Amictus.
Amidum.
Amitti.
Amonitæ.
Amor.
Amouere.
Amphora.
Amplexus.
Ampliatio.
Amplior.
Amplum.
Amputare.
Anadochus.
Anagogicus.
Analogia.
Ananias.
Anathema.
Anaxagoras.
Anaximander.
Anaximenes.
Ancilla.
Andragathia.
Andreas.
Andronicus.
An eſt.
Angelicus.
Angelus.
Anglia.
Angulus.
Anguſtia.
Anhelare.
Anima.
Animal.
Animalis.
Animata.
Animatio.
Animoſitas.
Animus.
Anna.
Annexum.
Annihilatio.
Anniuerſarium
Annuatim.
Annuntiatio.
Annus.
Annuus.
Anſelmus.
Aote.
Antecedens.
Aotceſſio.
Anteponi.
Antequam.
Anterior.
Anthemo.
Anticipare.
Antiochenus.

T A B V L A

Antiochus.
Antiquus.
Antichriſtus.
Antonius.
Antonomaſia.
Antropomorphitę.
Antropoſpatos.
Anuloſum.
Anulus.
Anus.
Aoxietas.
Aoraſia.
Apertio.
Apirochalia.
Apis.
Apocripha.
Apolinaris.
Apollo.
Apoſtaſia.
Apoſtema.
Apoſtolatus.
Apoſtoli.
Apoſtolica ſedes.
Apparatus.
Apparentia.
Apparere.
Appellare.
Appellatiuum.
Appendicie.
Appetibile.
Appetitiuum.
Appetitus.
Applicatio.
Apponere.
Appreciare.
Apprehenſio.
Approbatio.
Appropinquatio.
Appropriatio.
Approximatio.
Aprilis.
Apricando.
Apud.
Apuleus.
Apulia.
Aqua.
Aquarij.
Aquaticum.
Aquæum.
Aquila.
Aquilo.
Ara.
Arabes.
Aranea.
Arare.
Aratus.
Arbiter.
Arbitrarius.
Arbitrium.
Arbor.
Arcere.
Archa.
Archangeli.
Archelaus.
Archidiaconus.
Archiepiſcopus.
Archipresbiter.
Archita.
Architector.
Architriclinus.
Arcus.
Ardere.
Ardor.
Arduum.
Arena.
Argentum.
Argumentatio.
Argomentum.
Aridum.
Aries.
Ariſmetria.
Ariſtocratia.
Ariſtoteles.
Arma.
Armonia.
Armus.
Aromata.
Arra.
Arrepititius.
Arripere.
Arrius.
Arrogantia.
Arrogatio.
Ars.
Artare.
Articulatio.
Articulus.
Artifex.
Artificiale.
Artificiatum.
Artificioſum.
Artificium.
Artotiritæ.
Arturus.
Aruere.
Arx.
Aſcendere.
Aſcenſus.
Aſcriptio.
Aſia.
Aſilum.
Aſina.
Aſinus.
Aſpectus.
Aſpernari.
Aſperſio.
Aſperum.
Aſpicere.
Aſpiratio.
Aſſentire.
Aſſequi.
Aſſerere.
Aſſeſſor.
Aſſidere.
Aſſiduitas.
Aſſignari.
Aſſimilatio.
Aſſirij.
Aſſiſtere.
Aſſociare.
Aſſuefacio.
Aſſueſcere.
Aſſumere.
Aſſumptibile.
Aſtare.
Aſtiludia.
Aſtrologia.
Aſtrum.
Aſtutia.
Athanaſius.
Athene.
Atheoienſes.
Atrium.
Atrops.
Attaminatio.
Attendi.
Attentio.
Attingere.
Attrahere.
Attribui.
Attributa.
Attritio.
Auaritia.
Auctor.
Aucupium.
Audacia.
Audere.
Auditor.
Aue.
Auempace.
Auerois.
Auerſio.
Auferre.
Aufert.
Augmentatiua.
Augmentum.
Auguſtum.
Auguſtinus.
Auicebron.
Auicenna.
Auidus.
Auis.
Aurea.
Aureola.
Aureum.
Auriga.
Auris.
Aurora.
Aurum.
Auſpicium.
Auſter.
Auſteritas.
Auſtrale.
Autenticus.
Auctor.
Auctoritas.
Autumnus.
Auos.
Auxiliatus.
Auxilium.
Azima.

B Abilon.
Baculus.
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Baliuus.
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Euellere.
Euentus.
Eognomoſina.
Euidentia.
Euigilare.
Euitare.
Euiternum.
Eunomius.
Eunuchus.
Euomere.
Eupſichia.
Euſebia.
Euſtochia.
Euſtratius.
Eutices.
Eutropelia.
Euum.
Ex.
Exactio.
Exaggerari.
Exalatio.
Exaltatio.
Examen.
Exameter.
Examinatio.
Exaſperatio.
Exauditio.
Excandeſcentia.
Excecatio.
Excedere.
Excellentia.
Excellere.
Excelſus.
Exceptio.
Exceptiua.
Excelſus.
Excidere.
Excipere.
Excitatio.
Excluſio.
Excogitatio.
Excolere.
Excommunicatio.
Exconiul.
Excreſcentia.
Excuſatio.
Execratio.
Exemplar.
Exemplaritas.
Exemplatum.
Exemplum.
Exemptus.
Exequutio.
Exequutor.
Exercere.
Exercitium.
Exercitum.
Exercitus.
Exæſtuare.
Exhæredatio.
Exhibere.
Exhortatio.
Exiccare.
Exigentia.
Exigere.
Exilium.
Exinde.
Exultere.
Exitus.
Exorciſmus.
Exorciſta.
Exordium.
Exoriri.
Expectare.
Expectatio.
Expediens.
Expedire.
Expellere.
Expenſa.
Experientia.
Expers.
Expetere.
Expiabile.
Expiatio.
Expiratio.
Explere.
Explicabile.
Explicare.
Explicitum.
Explorator.
Expoliari.
Exponere.
Expoſitio.
Expreſſé.
Exprimere.
Exprobrare.
Expulſiua.
Exquiſitum.
Extare.
Extaſis.
Extendere.
Extenſio.
Extenſiué.
Exteriora.
Exterminare.
Extерſio.
Extimare.
Extingui.
Extirpatio.
Extollentia.
Extorquere.
Extra.
Extramittere.
Extraneus.
Extraordinarius.
Extremum.
Extrinſecum.
Exufflatio.
Exulare.
Exultatio.
Exultum.
Ezechias.
Ezechiel.

FAber.
Fabrica.
Fabula.
Facere.
Facies.
Facilitas.
Factibilia.
Factio.
Factiuum.
Factum.
Facultas.
Falco.
Fallacia.
Fallax.
Fallere.
Falſitas.
Falſum teſtimoniū.
Falx.
Fama.
Fames.
Familia.
Familiaris.
Familiaritas.
Famoſus.
Famulatus.
Fantaſia.
Fantaſma.
Fantaſticum.
Far.
Fari.
Farina.
Fas.
Faſcelli.
Faſcinatio.
Faſtidium.
Fatalis.
Fatigatio.
Fatue.
Fatuitas.
Fatum.
Fatuus.
Fauces. Fauere.
Fauor.
Fauorabile.
Fautor.
Fauus.
Febrile.
Febris.
Feces.
Fęcunditas.
Fęditas.
Fędus.
Fel.
Fęlicitas.
Fœmina.
Fœminalia.
Fœmineum.
Fœmininum.
Fęmur.
Fęnerari.
Fęnerator.
Fęnus.
Ferculum.
Fere.
Feria.
Feritas.
Fermentum.
Ferocitas.
Ferox.
Ferre.
Ferri.
Ferrum.
Fertile.
Fertilitas.
Feruor.
Feſtinum.
Feſtum.
Fetor.
Fætus.
Feudum.
Fiat.
Fictitium.
Fictio.
Fictus.
Fideiuſſor.
Fidelis.
Fidelitas.
Fides.
Fiducia.
Fieri.
Figere.
Figura.
Filialis.
Filiatio.
Filiusfamilias.
Filum.
Fimbria.
Fimus.
Finalis.
Finaliter.
Finees.
Fingere.
Finiri.
Finis.
Finitum.
Firmamentum.
Firmare.
Firmitas.
Firmiter.
Fiſſum.
Fiſtula.
Fixum.
Flagellum.
Flagitioſus.
Flagitium.
Flamma.
Flamen.
Flaminea.

Flatus

Flatus.
Flegma.
Fletus.
Flexibile.
Florere.
Floridus.
Flos.
Fluctuatio.
Fluere.
Fluidus.
Flumen.
Fluuius.
Fluxus.
Folium.
Folliculus.
Fomes.
Fons.
Forma.
Formale.
Formatio.
Formatiua.
Formatum.
Formica.
Formido.
Formoſus.
Fornax.
Fornicatio.
Fornix.
Forſitan.
Fortificatio.
Fortitudo.
Fortuna.
Forus.
Fotinus.
Fouea.
Fouere.
Fractio.
Fragilitas.
Fragor.
Framea.
Francia.
Francus.
Frater.
Fraternum.
Fraudulentus.
Fraus.
Freneſis.
Freneticus.
Frenum.
Frequenter.
Frequentia.
Fricare.
Frigeſcere.
Frigiditas.
Frigius.
Frigus.
Frondes.
Frons.
Fructiferum.
Fructificare.
Fructuoſus.
Fructus.
Fruges.
Frui.
Fruitio.
Frumentum.
Fruſtra.
Fruſtratio.
Fucatio.
Fuga.
Fugere.
Fuiſſe.
Fulcimentum.
Fulgere.
Fulgur.
Fulmen.
Fumus.
Funda.
Fundamẽtum.
Fundator.
Fundere.
Fundum.
Funiculus.
Funis.
Funus.
Fur.
Furari.
Furia.
Furioſus.
Fumus.
Furor.
Furtim.
Furtiue.
Furtum.
Fuſio.
Futurum.

GAbaonitę.
Gabriel.
Galerus
Galienus.
Galilæa.
Gallanus.
Gallici.
Gallus.
Garritus.
Garula.
Gaudium.
Gazophilatiũ.
Gedeon.
Gelu.
Gemelli.
Geminari.
Gemitus.
Gemma.
Gena.
Gennadius.
Genealogia.
Generabile.
Generale.
Generatio.
Generatiua.
Generatũ eſſe.
Geneſis.
Genitalia.
Genitiuus.
Genitor.
Genitrix.
Genitura.
Genitus.
Genouephe.
Gens. Gentiles.
Genu.
Genuflexio.
Genus.
Geometra.
Gerere.
Germania.
Germen.
Germinare.
Geſta.
Geſtus.
Giezi.
Gigantes.
Gigui.
Gilbertus.
Gith.
Gladius.
Globus.
Gloria.
Gloriari.
Glorificatio.
Glorioſus.
Gloſa.
Gluten.
Gnomi.
Gradatim.
Gradi.
Gradus.
Grammatica.
Grammaticus.
Grandis.
Grando.
Granum.
Gratia.
Gratianus.
Gratiarum actio.
Gratificatio.
Gratioſus.
Gratis.
Gratitudo.
Gratuitum.
Gratum.
Gratumſaciens.
Gratus.
Grauamen.
Grauare.
Graue.
Græci.
Græcia.
Gregale.
Gregorius.
Gremium.
Greſſus
Grex.
Grifalcus.
Griſus.
Groſſities.
Groſſum.
Gualterus.
Gubernare.
Guiſchardus.
Gula.
Guloſus.
Guſtus
Gutta.

HAbere.
Habilitas.
Habitare.
Habituale.
Habitudo.
Habitus.
Halo. Hara.
Hebenus.
Heber.
Hebetudo.
Hebion.
Hebræi.
Hebron.
Heli.
Helias.
Heliſæus.
Heluidius.
Hemiſpherium.
Herba.
Hercules.
Hæreditas.
Heremitæ.
Herenius.
Hæreſis.
Heri.
Hermes.
Herodes.
Herodius.
Heroes.
Heſiodus
Heſter.
Hic & nunc.
Hiems.
Hierarchia.
Hieronimus.
Hillarius.
Hinc.
Hiſpania.
Hiſtoria.
Hoc. Hoc aliquid.
Hodie.
Homerus.
Homicida.
Homicidium.
Homo.
Honeſtas.
Honeſtum.
Honor.
Honorabile.
Hora.
Horologium.
Horribile.
Horridum.
Horror.
Hortari.
Hoſpes.
Hoſpitale.
Hoſtia.
Hoſtiarius.
Hoſtile.
Hoſtis.
Ho ſtium
Humanatio.
Humanitas.
Humanus.
Humerus.
Humiditas.
Humidum.
Humilitas.
Humor.
Hymnus.
Hyrcus.

IAcere.
Iacob.
Iacobus.
Iactantia.
Iactura.
Iam.
Ianua.
Ianuarius.
Iaſpis.
Iber.
Ibi.
Ibices.
Ibidem.
Ibis.
Iconomica.
Idea.
Ideale.
Idem.
Identitas.
Idioma.
Idiota.
Idolatria.
Idolum.
Idoneitas.
Idoneus.
Idumeus.
Iechonias.
Iecur.
Ieiunium.
Iepte.
Ieremias.
Ierotheus.
Ieruſalem.
Ieſus.
Iezabel.
Ingnauia.
Igneum.
Ignis.
Ignitum.
Ignobilitas.
Ignominia.
Ignominioſum.
Ignorantia.
Ignoſcentia.
Ignotum.
Illu.
Illabi.
Illaritas.
Illatum.
Illectio.
Illegalis.
Illegitimus.
Illæſus.

Illiberalis.
Illicitum.
Illuminatio.
Illuſio.
Illuſtratio.
Illuſtrer.
Imaginabile.
Imaginari.
Imaginaria.
Imaginatio.
Imaginatiua.
Imago.
Imbecillitas.
Imbui.
Imitabile.
Imitatio.
Immaculatum.
Immanens.
Immateriale.
Immediate.
Immemor.
Immenſitas.
Immerſio.
Imminere.
Immiſericordia.
Immittere.
Immobile.
Immobilitas.
Immoderantia.
Immoderatum.
Immolari.
Immorari.
Immortale.
Immunditia.
Immunitas.
Immutabile.
Immutatio.
Immo.
Impactio.
Impalpabilitas.
Impar.
Impartiri.
Impaſſibilitas.
Impatientia.
Impauiditas.
Impeccabilis.
Impedimentum.
Impeditio.
Impeditiuum.
Impellere.
Impendere.
Impœnitentia.
Imperare.
Imperatiuè.
Imperatiuum.
Imperator.
Imperceptibile.
Imperfectio.
Impetitum.
Impermiſſum.
Imperſonale.
Impetrare.
Impetus.
Impietas.
Impignoratio.
Impingere.
Implere.
Implicare.
Implicitum.
Implorare.
Imponere.
Importabile.
Importare.
Importunitas.
Impoſitio.
Impoſſibilitas.
Impotentia.
Imprecationes.
Impretiabile.
Impregnatio.
Imprimere.
Improbatio.
Improperium.
Improprium.
Improuidentia.
Improuiſio.
Imprudentia.
Impubes.
Impudicitia.
Impugnare.
Impulſus.
Impunitio.
Impuritas.
Imputare.
Imum.
Inaduertentia.
Inane.
Inanimatum.
Inanis gloria.
Inaſſuetudo.
Inaudientia.
Incancatio.
Incarcerare.
Incarnari.
Incautela.
Incendiarius.
Incendium.
Incenſio.
Incentiuum.
Incertitudo.
Inceſſanter.
Inceſſus.
Inceſtuoſus.
Inceſtus.
Inchoatio.
Incidere.
Incineratio.
Incipere.
Incircumciſus.
Incircumſpectio.
Inciſio.
Incitare.
Inclinabilitas.
Inclinatio.
Includere.
Incognitum.
Incolatus.
Incommenſurabile.
Incommodum.
Incommunicabilitas.
Incommutabile.
Incompactum.
Incompletum.
Incomplexum.
Incompoſitum.
Incompoſſibilitas.
Incomprehẽſibilitas.
Incongruum.
Inconſideratio.
Inconſonum.
Inconſtantia.
Inconſuetum.
Incontaminatum.
Incontinenter.
Incontinentia.
Incontingens.
Inconueniens.
Inconuenire.
Incorporalia.
Incorporari.
Incorporeum.
Incorrigibile.
Incorruptibile.
Incorruptio.
Increatum.
Incredulitas.
Incrementum.
Increpatio.
Increſcere.
Incubus.
Inculpabile.
Inculpari.
Incumbere.
Incuria.
Incurrere.
Incutere.
Inde.
Indebitum.
Indecentia.
Indeclinabile.
Indefectibile.
Indefinita.
Indelebile.
Indemois.
Indemnitas.
Indemonſtrabile.
Independens.
Indeſinenter.
Indeterminatum.
Indeuotio.
Indicare.
Indicatiuum.
Indicere.
Indicia.
Indifferens.
Indigentia.
Indigeſtio.
Indignatio.
Indignitas.
Indignus.
Indirecte.
Indiſcretum.
Indiſpenſabile.
Indiſpoſitio.
Indiſſolubile.
Indiſtractio.
Inditum.
Indiuiduale.
Indiuiduatio.
Indiuiduum.
Indiuiſibile.
Indiuiſio.
Indiuiſum.
Indoles.
Inductio.
Inductiuum.
Induere.
Indulgentia.
Indumentum.
Induratio.
Induſtria.
Inebriari.
Inefficax.
Inenarrabile.
Inepta lætitia.
Ineptitudo.
Inæquale.
Inæqualitas.
Inæquitas.
Inæquum.
Ineſſe.
Ineuitabile.
Inexperientia.
Infallibile.
Infamia.
Infans.
Infatigabilitas.
Infectio.
Infœlix.
Inferi.
Inferior.
Infernale.
Infernus.
Inferre.
Infeſtus.
Inficere.
Infidelis.
Infidelitas.
Infimus.
Infinitas.
Infinitiuus.
Infinitum.
Infirmitas.
Inflammare.
Inflatio.
Inflexibilis.
Infligere.
Influere.
Informatio.
Informe.
Informitas.
Infortunium.
Infra.
Infrangibilitas.
Infrigidare.
Infructuoſum.
Infuſum.
Ingenerabile.
Ingenitum.
Ingenium.
Ingenuus.
Ingerere.
Ingratitudo.
Ingredi.
Ingreſſus.
Inhabitabile.
Inhabitabilitas.
Inhabitatio.
Inhærentia.
Inhærere.
Inhæſio.
Inhoneſtas.
Inhoneſtum.
Inhonorare.
Inhumanitas.
Inijcere.
Inimicus.
Iniquitas.
Inire.
Initialis.
Initiare.
Initium.
Iniungere.
Iniuria.
Iniuſtitia.
Innaſcibilitas.
Innatum.
Innaturale.
Inniti.
Innocentia.
Innocentius.
Innominabile.
Innominatum.
Innoteſcere.
Innouatio.
Innuere.
Innumerabile.
Inobedientia.
Inopinatum.
Inordinatio.
Inquantum.
Inquietudo.
Inquinatio.
Inquirere.
Inſanabile.
Inſania.
Inſcius.
inſcriptio.
inſenſibilitas.
inſeparabile.
inſequutio.
inſerere.
inſidiæ.
inſignari.
inſinuatio.
inſipientia.
inſiſtere.
inſolentia.
inſolitum.
inſonare.
inſpectio.
inſpiratio.
inſpiſſatio.
inſtabilitas.

inſtans.

Inſtans.
Inſtare.
Inſtauratio.
Inſtigare.
Inſtinctus.
Inſtitutio.
Inſtructio.
Inſtrumentale.
Inſtrumentum.
Inſufficientia.
Inſula.
Inſultus.
Inſuper.
Inſurgere.
Intantum.
Integrum.
Intellectio.
Intellectiuum.
Intellectualis.
Intellectualitas.
Intellectum.
Intellectus.
Intelligens.
Intelligentia.
Intelligibile.
Intemperantia.
Intendere.
Intenſio.
Intentio.
Intentionale.
Interceſſio.
Intercipere.
Interdictum.
Interdum.
Intereſſe.
Interficere.
Interiectio.
Interim.
Interior.
Interius.
Interminabile.
Intermiſſio.
Internum.
Interpellari.
Interpoſitio.
Interpretatio.
Interrogatio.
Interruptio.
Interſecare.
Interſtitium.
Interuallum.
Interuenire.
Inteſtatus.
Inteſtina.
Intimare.
Intimiditas.
Intimum.
Intinctus.
Intitulari.
Intra.
Intraneum.
Intrare.
Intrinſecum.
Introductio.
Introitus.
Intueri.
Intuitus.
Intumeſcere.
Intus.
Inuadere.
Inuariabile.
Inuendibile.
Inuentio.
Inuentiua.
Inuentor.
Inueſtigare.
Inueſtiri.
Inueteratio.
Inuicem.
Inuidentia.
Inuigilare.
Inuincibile.
Inuiſibile.
Inuitatio.
Inuitus.
Inungere.
Inuocare.
Inuoluere.
Inuoluntarium.
Inutile.
Ioachim.
Iob.
Iocoſum.
Iocularitas.
Iocunditas.
Iocus.
Ioannes.
Ioiada.
Ionas.
Ionici.
Iordanis.
Ioſaphath.
Ioſeph.
Ioſephus.
Ioſias.
Ioſue.
Iouinianus.
Iouis.
Iperbole.
Ipercauma.
Iperdulia.
Ipocras.
Ipocriſis.
Ipodomius.
Ipolidius.
Ipoſtaſis.
Ipothetica.
Ipſum.
Ira.
Iracundi.
Iraſcens.
Iraſcibilis.
Iratus.
Ire.
Iris.
Ironia.
Irrationabile.
Irrationale.
Irrecuparabile.
Irregularitas.
Irreligioſitas.
Irremediabile.
Irremiſſibile.
Irreparabile.
Irreuerentia.
Irrigare.
Irriſio.
Irritare.
Irrogare.
Irruere.
Iſaach.
Iſaias.
Iſidorus.
Iſmahel.
Iſrahel.
Iſrahelita.
Iſte.
Iſtrionatus.
Italia.
Iter.
Iterare.
Iterum.
Itinerans.
Iuba.
Iubere.
Iubilæus.
Iubilus.
Iudaizare.
Iudas.
Iudæa.
Iudæi.
Iudex.
Iudicatorium.
Iudiciale.
Iudiciaria.
Iudicium.
Iudith.
Iuge.
Iuger.
Iugiter.
Iulianus.
Iulius.
Iumentum.
Iunctura.
Iuncus.
Iungere.
Iunior.
Iupiter.
Iuramentum.
Iurgium.
Iuriditio.
Iuriſperitus.
Iuriſtæ.
Ius.
Iuſpatronatus.
Iuſſio.
Iuſtitia.
Iuſtificatio.
Iuſtinus.
Iuſtus.
Iuuare.
Iuuencula.
Iuuenile.
Iuuentus.
Iuxta.

Labi.
Labia.
Labile.
Labor.
Laborioſum.
Lac.
Lacedemonij.
Lacheſis.
Lachrimæ.
Lactantius.
Lactatio.
Lacticinia.
Lacus.
Lagena.
Laicus.
Lamech.
Lamentum.
Lamia.
Lamina.
Lana.
Lancea.
Languere.
Lapidatio.
Lapis.
Lapſus.
Laqueus.
Large.
Largiri.
Largitas.
Larua.
Laſciuia.
Latere.
Lateritius.
Latini.
Latitudo.
Latria.
Latro.
Latrocinium.
Latum.
Latus.
Lauacrum.
Lauare.
Laureatus.
Laurentius.
Laurus.
Laus.
Laute.
Lazarus.
Lectio.
Lector.
Lectoratus.
Lectus.
Lædere.
Legalis.
Legatus.
Legere.
Legifer.
Legio.
Legislator.
Legiſpoſitiua.
Legiſta.
Legittimatio.
Legumen.
Lenia.
Lenitas.
Lenocinium.
Lentiones.
Lentus.
Leo.
Lepra.
Lepus.
Leſæ maieſtatis.
Læſio.
Letale.
Letitia.
Leuatio.
Leui.
Leuiatan.
Leuitas.
Leuitæ.
Lex.
Li.
Lia.
Libamina.
Libellus.
Libens.
Libenter.
Liber. Libera.
Liber ſcriptus.
Libera.
Liberalitas.
Liberare.
Libere.
Libertas.
Liberum.
Libet.
Libido.
Libra.
Licentia.
Licita.
Ligare.
Ligneum.
Lignum.
Ligurgus.
Liguria.
Lilium.
Limbus.
Limitatio.
Limites.
Limpidum.
Limus.
Linea.
Lineale.
Lineamentum.
Lingua.
Liniri.
Linum.
Linus.
Lippus.
Liquefactio.
Liquet.
Liquor.
Lira.
Lis.
Litigium.
Litinatum.
Littera.
Littus.
Litor.
Liximum.
Locale.

Locare.
Locellus.
Locus.
Logica.
Logos.
Longanimitas.
Longe.
Longæuitas.
Longinquum.
Longitudo.
Loquacitas.
Loquela.
Loqui.
Loth.
Lotio.
Lubricitas.
Lubrificare.
Lucas.
Lucerna.
Lucerna.
Lucta.
Luciditas.
Lucifer.
Luciferiani.
Lucius.
Lucrum.
Luctus.
Ludæa.
Ludificatio.
Ludus.
Lugdunum.
Lumbardia.
Lumbardus.
Lumbrici.
Lumen.
Luminare.
Luminoſitas.
Luna.
Lupanar.
Lupus.
Lutum.
Lux.
Luxuria.

Machabæi.
Macharius.
Macedonicus.
Macedonius.
Macetatio.
Machinatio.
Machometus.
Macies.
Macilentus.
Macrobius.
Mactare.
Macula.
Magdalena.
Magi.
Magis.
Magiſter.
Magiſterium.
Magiſtralis.
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Magnalia.
Magnanimitas.
Magnes.
Magnificatio.
Magnificentia.
Magnitudo.
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Maior.
Maius.
Maledicere.
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Maleficium.
Maleficus.
Malitia.
Malitioſus.
Malignus.
Malum.
Mamilla.
Mamona.
Manaſes.
Mancipatus.
Mancus.
Mandatum.
Mandibula.
Manducatio.
Mane.
Manens.
Manes.
Mania.
Manichæus.
Manifeſtatio.
Manipulus.
Manna.
Manſiones.
Manſuetudo.
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Manuducere.
Manumiſſus.
Manus.
Marcellus.
Marcha.
Marchia.
Marchiani.
Marchio.
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Marchioniſſæ
Marchus.
Mare.
Maria.
Maritima.
Maritus.
Mars.
Martha.
Martellus.
Martianus.
Martinus.
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Martius.
Mas.
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Maternus.
Matertera.
Mathematica.
Matthæus.
Matthias.
Matrimonium.
Matrix.
Maturatio.
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Mauri.
Maxilla.
Maximum.
Meatus.
Mechanica.
Mechia.
Mediare.
Mediator.
Medicamentũ.
Medicatiua.
Medicina.
Medicus.
Medietas.
Mediocre.
Mediolanenſis.
Meditatio.
Medium.
Mel.
Melancolia.
Melchi.
Melchiſedech.
Melius.
Melodia.
Membrana.
Membrum.
Memento.
Memini.
Memoratiuus.
Memoria.
Memoriale.
Menander.
Mendacium.
Mendax.
Mendicitas.
Menta.
Mens.
Menſa.
Menſis.
Menſtruus.
Menſura.
Mentale.
Mentiri.
Mercantia.
Mercatio.
Mercator.
Mercenarius.
Merces.
Mercimonia.
Mercurius.
Mere.
Meretrix.
Mergulus.
Meridies.
Meritorium.
Meritum.
Meſſias.
Meſſis.
Meta.
Metallum.
Metaphyſica.
Methaphonti.
Methaphora.
Metiri.
Metreta.
Metropolis.
Metrum.
Metus.
Meum.
Michael.
Miles.
Militarium.
Militans.
Militia.
Mille.
Millenarius.
Miluus.
Minæ.
Mineralia.
Minimum.
Miniſter.
Miniſtrare.
Miniſterium.
Minor.
Minoratio.
Minoritas.
Minuere.
Minus.
Mirabile.
Miraculoſum.
Miraculum.
Mirari.
Mirum.
Miſceri.
Miſcibile.
Miſerabile.
Miſeratio.
Miſeria.
Miſericordia.
Miſericors.
Miſſa.
Miſſio.
Miſterium.
Miſticum.
Miſtum.
Miteſcere.
Mitigatio.
Mitis.
Mitra.
Mittere.
Mixtum.
Moabite.
Mobile.
Modalis.
Moderamen.
Moderatio.
Moderatiuum.
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Moderni.
Modeſtia.
Modicum.
Modificari.
Modius.
Modus.
Moles.
Moleſtia.
Molle.
Molleſcere.
Mollicies.
Mollificatio.
Momentaneum.
Momentum.
Monachus.
Monarchia.
Monaſterium.
Moneta.
Monialis.
Monitio.
Monaſtica.
Mons.
Monſtrum.
Montanus.
Mora.
Moralis.
Morari.
Morbus.
Mordere.
Morbi.
Mori.
Moriens.
Moroſa.
Mors.
Morſus.
Mortale.
Mortalitas.
Mortiferum.
Mortificatio.
Mortuus.
Mos.
Moſuelſtenus.
Motio.
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Motor.
Motum.
Motus.
Mox.
Moyſes.
Muliebria.
Mulier.
Multiforme.
Multiloquium.
Multiplicatio.
Multiplicitas.
Multitudo.
Multoties.
Multum.
Mulus.
Mundana.
Mundare.
Munditia.
Mundus.
Munitio.
Munium.
Munus.
Murmur.
Murus.
Muſæus.
Muſica.
Muſtum.
Mutabile.

Muta-

Mutatio.
Mutatum.
Mutilatio.
Mutus.
Mutuum.

N Aaſori.
Nabuchdonoſor.
Nanus.
Nares.
Naſci.
Narratio.
Naſica.
Naſus.
Natale.
Nathan.
Natare.
Natiuitas.
Natum.
Natura.
Naturale.
Naturaliter.
Naualis.
Naufragium.
Nauicula.
Nauigans.
Nauis.
Nazanzenus.
Nazareth.
Nazareus.
Nebula.
Nebuloſum.
Neceſſitas.
Necis.
Negatio.
Negatiue.
Negligentia.
Negocia.
Negotiatio.
Nemeſis.
Nemo.
Nemus.
Neomenia.
Nepos.
Neptalim.
Nequeunt.
Nequitia.
Nere.
Neruus.
Neſcientia.
Neſcire.
Neſtorius.
Neutrum.
Nexus.
Nihil.
Nicolaus.
Nicticorax.
Nidificare.
Nigredo.
Nigromantia.
Nimis.
Nimium.
Niniuitæ.
Niſi.
Niſſenus.
Niti.
Nitidum.
Nitor.
Nix.
Nobilitas.
Nocere.
Nociuum.
Nocturna.
Noe.
Nolo.
Noluntas.
Nomen.
Nominales.
Nominare.
Nominatiuus.
Nona.
Nondum.
Nonens.
Noneſſe.
Nongenitum.
Nonhomo.
Nonnaturale.
Nonobedibile.
Nonordinabile.
Non poteſt.
Nonſimile.
Nonuelle.
Nonuiſum.
Nonuoluntarium.
Nonuti.
Noſce.
Noſtrum.
Nota.
Notabiliter.
Notamen.
Notare.
Notitia.
Notificatio.
Notio.
Notorium.
Notum.
Nouatiani.
Nouem.
Nouiſſimus.
Nouitas.
Nouiter.
Nouitij.
Nouum.
Nox.
Noxium.
Noy.
Nubere.
Nubes.
Nudus.
Nuge.
Nullibi.
Nullum.
Numantinus.
Numerale.
Numeratum.
Numerus.
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Nunc.
Nuncius.
Nuncupari.
Nundinæ.
Nunquàm.
Nuptiæ.
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Nutrimentum.
Nutrire.
Nutus.

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Obedientiale.
Obeſſe.
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Obiectiuè.
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Oblatio.
Obligari.
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Obliuio.
Obloqui.
Obnoxitas.
Obnoxium.
Obolectica.
Obolus.
Obrizum.
Obſcuritas.
Obſecratio.
Obſcenum.
Obſequi.
Obſequium.
Obſeruantia.
Obſtaculum.
Obſtare.
Obſtetrix.
Obſtinatio.
Obtalmia.
Obtemperare.
Obtenebratū.
Obtinere.
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Octaua.
Octauianus.
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Oculus.
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Odorabile.
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Olim.
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Origenes.
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Parabola.
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Parare.
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Parcere.
Parcitas.
Parentes.
Parere, ideſt obedire.
Parere, ideſt partum edere.
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Parochialis.
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Patronus.
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Paulinus.
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Pauperies.
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Peccabilis.
Peccare.
Peccator.
Peccatrix.
Peccatum.
Pectinare.
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Pectuſculum.
Peculiatus.
Pecunia.
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Pediſſequa.
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Pelagius.
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Pellis.
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Pænoſum.
Peoſare,
Penſio.
Penteceſte.
Penultimum.
Penuria.
Pepuciani.
Per.
Per accidens.
Peragere.
Per alios.
Per aliud.
Percipere.
Percutere.
Percuſſio.
Perdere.
Perducere.
Perdurare.
Peregrinus.
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Perferre.
Perficere.
Perforare.
Perfrui.
Perfuſus.
Perhibere.
Periculoſum.
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Periermenias.
Periodus.
Peripathetici.
Perire.
Peritia.
Peritus.
Periurium.
Perlegere.
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Perpendere.
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Perpetuum.
Perplexus.
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Perſequutio.
Perſeſufficientia.
Perſeuerantia.
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Pertractare.
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Peruicax.
Pes.
Peſſimum.
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Petra.
Petrus.
Phanos.
Pharao.
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Phariſæus.
Phaſæ.
Phenæas.
Phiala.
Philemon.
Philippopolis.
Philippus.
Philo.
Philoſophia.
Philoſophus.
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Phiſica.
Phiſon.
Phitia.
Phiton.
Phua.
Pictura.
Pietas.
Piger.
Pignus.
Pigritia.
Pilatus.
Pili.
Piloſus.
Pingere.
Pingue.
Piramus.
Piſcator.
Piſcina.
Piſcis.
Pitacus.
Pitagoras.
Placare.
Placere.
Placidus.
Placitum.
Plaga.
Plagium.
Planctiuus.
Planctus.
Planetæ.
Plantatio.
Plantæ.
Plato.
Plauſtrum.
Plebanus.
Plebs.
Plenilunium.
Plenitudo.
Pleiades.
Plinius,
Plumbum.
Plurale.
Pluralitas.
Plures.
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Plus.
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Podagra.
Podus.
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Polex.
Politia.
Politica.
Pollere.
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Polus.
Poma.
Pompa.
Pondus.
Ponere.
Pontifex.
Pontificale.
Popularis.
Populus.
Porcus.
Poretanus.
Porfirius.
Porfirio.
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Porrectio.
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Potentia.
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Poteſtatiuum.
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Potus.
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Præacceptio.
Præambulum;
Præbenda.
Præbendatus.
Præbere.
Præcedere.
Præcellere.
Præceptiuum.
Præceptum.
Præceps.
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Præcingi.
Pretioſum.
Præcipere.
Præcipitatio.
Præcipuè.
Præcipuum.
Præciſio.
Pretium.
Præclari.
Præcludere.
Præco.
Præcogitatio.
Præcognitum.
Præconcipere.
Præconſiliatio.
Præda.
Prædeſtinatio.
Prædiale.
Prædicabile.
Prædicamentale.
Prædicamentum.
Prædicare.
Prædicari.
Prædicator.
Prædicatum.
Prædicere.
Prædiffinitio.
Prædiligere.
Præditus.
Prædominari.
Præeligere.

Prçemi-

Præeminere.
Præeſſe.
Præexigere.
Præexiſtere.
Præfatum.
Præfectus.
Præferre.
Præferri.
Præfigurare.
Prægnans.
Prægustatio.
Præiacens.
Præintelligi.
Præire.
Præiudicium.
Prælatio.
Prælibatio.
Prælium.
Præmeditatio.
Præmere.
Præmittere.
Præmium.
Præmonitio.
Prænoſticum.
Prænunciare.
Præoccurrere.
Præordinatio.
Præparare.
Præparatiuus.
Præponderare.
Præponere.
Præpoſitio.
Præpoſitiuus.
Præpoſitus.
Præputium.
Prærogatiua.
Presbiter.
Presbitera.
Præſcientia.
Præſcriptio.
Præſentia.
Præſertim.
Præſeruatus.
Præſidere.
Præſtantius.
Præſtare.
Præſtigium.
Præſtituere.
Præſto.
Præſumptio.
Præſupponere.
Prætendere.
Præter.
Præterire.
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Prætermiſſio.
Præualere.
Præuaricator.
Præueniens.
Præuidentia.
Præuiſum.
Præuius.
Præuolatio.
Priamus.
Priapus.
Prima.
Primaria.
Primi.
Primitiæ.
Primitiua.
Primogenitus.
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Primordialiter.
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Princeps.
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Principatus.
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Principium.
Prioritas.
Priſcianus.
Priſcilla.
Priſtinum.
Priuatio.
Priuilegium.
Prius.
Proauus.
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Probatio.
Probitas.
Problema.
Proceſſio.
Proceſſiuum.
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Proclinus.
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Procul.
Procurare.
Procurator.
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Prodeſſe.
Prodigalitas.
Prodigium.
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Proditio.
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Producere.
Pro & contra.
Profectus.
Proferre.
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Profeſſus.
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Proficiſci.
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Pronomen.
Pronunciare.
Pronus.
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Prophetia.
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Propoſitum.
Proprietas.
Proprium.
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Propterquid.
Propugnator.

Propugnatrix.
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Prorumpere.
Proſa.
Proſequutio.
Proſperitas.
Proſpicere.
Proſtibulum.
Proſtituere.
Proſtratio.
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Proteſtatio.
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Prouenire.
Prouentus.
Prouerbium.
Prouidentia.
Prouincia.
Prouiſio.
Prouiſor.
Prouocatio.
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Proximum.
Proximus.
Prudentia.
Pruina.
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Pſalmus.
Pſalterium.
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Ptolomeus.
Pubertas.
Publicanus.
Publicatio.
Publius.
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Pudicitia.
Pudor.
Puella.
Puer.
Pueritia.
Puerile.
Puerpera.
Puerperium.
Pugil.
Pugna.
Pulchritudo.
Pullus.
Pulmo.
Pulpa.
Pulſio.
Pulſus.
Puluis.
Punctaliter.
Punctus.
Pungere.
Punitio.
Pupilla.
Pupillus.
Purgamentum.
Purgatio.
Purgatorium.
Purificatio.
Puritas.
Puſillanimitas.
Puta.
Putare.
Putredo.
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Quadrageſima.
Quadratum.
Quadrupes.
Quadruplum.
Qualis.
Qualiſcunque.
Qualitas.
Qualitercunque.
Quandiu.

Quamplurimum.
Quando.
Quandocunque.
Quandoque.
Quantitas.
Quantumcunque.
Quare.
Quarta.
Quaſi.
Quaternarius.
Quatuor.
Quærere.
Quæſtio.
Quæſitus.
Quia.
Quid.
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Quidditas.
Quies.
Quieſcere.
Qui eſt.
Quietatio.
Quietum.
Quin.
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Quingenti.
Quinquagenarius.
Quinquaginta.
Quinque.
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Zizania.
Zodiacus.
Zona.
Zorobabel.

Finis Dictionum principalium præcedentis tabulæ, per ordinem Alphabeti, in libros Diui Thomæ de Aquino, ſacri ordinis fratrum Prædicatorum.

REGISTRVM.

† †† A B C D E F G H I K L M N O P Q R S T V X Y Z.

AA BB CC DD EE FF GG HH II KK LL MM NN OO.

A B C D E F G H I K L M N.

Omnes ſunt Quaterniones præter † †† Duerniones, & OO M N Quinterniones.



V E N E T I I S, M D X CIII.

Apud Dominicum Nicolinum,
& Socios.